PĀLI
FOR NEW LEARNERS

BOOK I
HOW TO SAY IT

J. R. Bhaddacak

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 typical situations with 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 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 (more than a thousand pages so far). My primary intention is fulfilled perfectly. The book finally can be used as a Pāli primer

1. Buddhadatta, 1951?

(like one I dreamt 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 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

---

2. The 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, Niruttidīpanī by Sompob Sa-nguanpanit, and so many more that I cannot list them here.

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

3. This 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.

4. It 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.

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 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 practical[6] purpose of this book, apart from 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

5. Talking 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 something 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 cosmic order exists in the first place. 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.

6. You 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.

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. 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 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 pudding at the end of 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 `http://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` or `yahoo`

dot com.[7]

Acknowledgement

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 needs 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.

7. FYI: 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.

Contents

Contents

Contents

Contents

Contents

Contents

List of Tables

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 new 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 Bhikkhunī's Vibhaṅga. In the collection, these are found under Pārājikapāḷi and Pācittiyapāḷi. The second is divided into Mahāvagga (Mv) and Cūḷavagga (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 text-books in the collections. All textbooks are under Byākaraṇa Ganthasaṅgaho of Añña group, except Niruttidīpanī is under Leḍī Sayāḍo 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 number. 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 any 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
ACa	Catukkanipāta, Aṅguttaranikāya, Suttapiṭaka
APa	Pañcakanipāta, Aṅguttaranikāya, Suttapiṭaka
ACha	Chakkanipāta, Aṅguttaranikāya, Suttapiṭaka
ASa	Sattakanipāta, Aṅguttaranikāya, Suttapiṭaka
AAṭ	Aṭṭhkādinipāta, Aṅguttaranikāya, Suttapiṭaka
ADa	Dasakanipāta, Aṅguttaranikāya, Suttapiṭaka
Apadā	Apadāna, Khuddakanikāya, Suttapiṭaka
Bud	Buddhavaṃsa, Khuddakanikāya, Suttapiṭaka
Cari	Cariyāpiṭaka, Khuddakanikāya, Suttapiṭaka

Continued on the next page...

8. Three 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
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	Mahāniddesa, Khuddakanikāya, Suttapiṭaka
Mil	Milindapañhā, Khuddakanikāya, Suttapiṭaka
Mogg	Moggallānabyākaraṇaṃ
Mv	Mahāvagga, Vinayapiṭaka
Mv-a	Mahāvagga, Aṭṭhakathā
Niru	Leḍī 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

9. Rhys 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	Saḷāyatanavagga, Saṃyuttanikāya, Suttapiṭaka
SSaḷ	Sagāthāvagga, Saṃyuttanikāya, Suttapiṭaka
Therī	Therīgāthā, Khuddakanikāya, Suttapiṭaka
Therī-a	Therīgāthā, Aṭṭhakathā
Thera	Theragāthā, Khuddakanikāya, Suttapiṭaka
Udā	Udāna, Khuddakanikāya, Suttapiṭaka
Vibh	Vibhaṅga, Vinayapiṭaka
Vibh-a	Vibhaṅga, Aṭṭhakathā
Vim	Vimānavatthu, Khuddakanikāya, Suttapiṭaka
Vism	Visuddhimagga
Yam	Yamaka, Abhidhammapiṭaka

Grammatical Terms

Here are grammatical terms abbreviated and used in this book.

Abbrev.	Description
abl.	Ablative case (Pañcamī)
abs.	Absolutive
acc.	Accusative case (Dutiyā)

Abbrev.	Description
adj.	Adjective (Guṇanāma)
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 (Tatiyā)
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 (Ākhayāta)

Abbrev.	Description
v.i.	Intransitive verb
v.t.	Transitive verb
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 Prākrit 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.

---

1. Cardona and Jain 2014a, p. 14

1. Critical Introduction to Pāli

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 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 *Pāḷi* 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 niruttiyā buddhavacanaṃ dūsenti*).[6] The problematic word here is *sakāya* (by one's own). It can be interpreted as monks'

---

2. Childers 1875, p. vii
3. Thai tradition still follows this notion to some extent.
4. Childers 1875, p. vii
5. p. 322
6. Cv 5.285

own dialect[7] 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 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

7. Rhys 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.

8. This is the standard view of the tradition. Buddhaghosa states clearly in the commentary: "*Sakāya niruttiyāti ettha sakā nirutti 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). Buddhaghasa 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.

9. Sanskrit 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 niruttiyā buddhavacanaṃ pariyāpunituṃ* (Cv 5.285).

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 (*buddha-vacana*) 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

11. I 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.

"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. Comparing 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 Girnār 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 Bud-

---

12. Geiger 1968, p. 7
13. Oberlies 2014, pp. 182–3; Geiger 1968, p. 3
14. Norman 1983, p. 4

dhism 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 Kaliṅga.[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 underwent 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 integra-tion from different parts of India, (b) a long oral tradition extending over

---

15. Oldenberg 1879, pp. l–li
16. p. liv
17. Geiger 1968, pp. 1–2
18. p. 2; Geiger 2005, p. 1

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

19. Geiger 1968, p. 5
20. Norman 1983, p. 6

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.

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

---

21. Hinüber 1996, p. 4; See also Geiger 2005, p. xxv
22. Speaking the language and saying things presented in the canon are different stories. The latter is harder to defend as we will see below.
23. Payutto 2004, p. 19

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 *Nettippakaraṇa*, *Peṭakopadesa*, and *Milinda-pañhā* 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 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 looks even. So, "the banal reading is more likely to replace the oddity than vice versa."[26]

---

24. In Steven Collin's words, "remarkably stable in content" (1998, p. 41)
25. Gombrich 2006, p. 11, see also p. 19
26. pp. 11–2

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 writing[28] 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 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

27. Payutto 2004, pp. 13–4
28. p. 22
29. I 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.

hear and understand the same things? That is impossible. The same arrangement of words must come form 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 arhats 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

30. I 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.

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

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 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

32. The 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 in `www.ted.com`.

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

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 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

34. In 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 Saddanīti, 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; Santi nipphādanā, neva, sakkatādivaco viya*, Sadd Pad 1; Smith 1928, p. 8). If it is so, how about partiality of the narrators?

35. Geiger 2005, p. xxvi

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

36. Collins 1998, p. 41, see also p. 1
37. I 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

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)

39. Concerning 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.

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 am really far to be called a scholar of Pāli, let alone an expert. 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.

40. Ennis 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 vowels[1] (*sara*) and 33 consonants (*vyañjana/byañjana*). Here are the vowels:

$$a \quad \bar{a} \quad i \quad \bar{\imath} \quad u \quad \bar{u} \quad e \quad o$$

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

---

1. Kacc 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.

double consonant. A guide for vowel pronunciation is shown in Table 2.1.[2]

Table 2.1.: Pronunciation of Pāli vowels

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

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, and whether they are aspirated or non-aspirated. Scholars classifies *ṃ*[3] (*niggahīta*) as a vowel because it is just the sign of nasalization of *a*, *i*, and *u*.[4] However, traditional grammarians count *ṃ* as a consonant.[5] The reason is that,

2. adapted from Tilbe 1899, p. 2
3. In old texts *ŋ*, sometimes *ṁ*, is used.
4. Geiger 2005, p. 2; Collins 2005, p. 1
5. Kacc 6, Rūpa 8, Sadd 6, Mogg 1.6, Niru 6

by traditional definition vowels can make sounds by them-
selves[6], but consonants cannot.[7] Following this definition, it
is reasonable to put ṃ 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.

Table 2.2.: Grouping of Pāli consonants

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

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

6. In Sadd 3, *sayaṃ rājantīti sarā* (self-shining are vowels).
7. Vowels are those on which others depend (*nissaya*), whereas con-
sonants are those dependent on others (*nissita*), as stated in Rūpa 2:
sarā nissayā, itare nissitā.
8. Some old texts use *cerebral*. See also Warder 2001, p. 3.

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* (*ṃ*) is pronounced 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* (*aghosa*) 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 *rūḷhi.* 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.

9. Kacc 7, Rūpa 9, Sadd 7, Mogg 1.7
10. See the explanation of Sadd 23.

Table 2.3.: Pronunciation of Pāli consonants

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

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

11. Warder 2001, p. 3
12. This is adapted from Collins 2005, p. 5. See also Warder 2001, p. 12.

Table 2.4.: Vowel gradation

(zero)	*guṇa*	*vuddhi*
a	*a*	*a + a = ā*
i ī y	*a + i/y = ay or ĕ*	*a + a + i/y = āy or e*
u ū v	*a + u/v = av or ŏ*	*a + a + u/v = āv or o*

two vowels. 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, *ĕ* and *ŏ* 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]

---

1. Order 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)

3. (There is) a book

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. English is a language with limited inflections[4], 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,

3. Fairbairn 2011, p. 44

4. Modern 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).

5. Languages 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, Prākrit, 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)

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 *potthaka*. 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 general 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]

---

8. Good 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 itthipadatthavācakāpi samānā ekantena pulliṅgā bhavanti.*"

9. Traditional 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.

10. Except *brahma, inda, buddha, purisa,* and *mātugāma* says Sadd

3. (There is) a book

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

Gender	Endings
masculine	*a, i, ī, u, ū*
feminine	*ā, i, ī, u, ū*
neuter	*a, i, u*

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 change. Pāli does not care (much) about word position.

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.

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

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, $\emptyset \rightarrow o$ 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

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

Table 3.2.: Nominative case endings of regular nouns

G. Num.	Endings				
	a	*i*	*ī*	*u*	*ū*
m. sg.	*a̸→o*	*i*	*ī*	*u*	*ū*
m. pl.	*a̸→ā*	*i̸→ī*	*ī*	*u̸→ū*	*ū*
		i̸→ayo	*ī̸→ino*	*u̸→avo*	*ū̸→uno*
nt. sg.	*aṃ*	*i*		*u*	
nt. pl.	*a̸→āni*	*i̸→ī*		*u̸→ū*	
		i̸→īni		*u̸→ūni*	
	ā	*i*	*ī*	*u*	*ū*
f. sg.	*ā*	*i*	*ī*	*u*	*ū*
f. pl.	*ā*	*i̸→ī*	*ī*	*u̸→ū*	*ū*
	āyo	*iyo*	*ī̸→iyo*	*uyo*	*ū̸→uyo*

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 composed of subject and its predicate. In Pāli,

13. In `Pāli Platform`, the program shows that *potthako* has 37 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 (see Appendix N).

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:

$$potthako\ hoti.\ \text{(m.)}$$
<div align="center">or</div>
$$potthakaṃ\ hoti.\ \text{(nt.)}$$

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:

$$potthako.$$
<div align="center">or</div>
$$potthakaṃ.$$

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

---

14. Warder 2001, p. 9. This is traditionally called *liṅgattha* (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).

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, i, 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.

15. There 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, *Yōḥānān* (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.

Using plural form of *potthaka*, we can say that briefly in Pāli as:

<div align="center">

potthakā.

or

potthakāni.

</div>

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.

3. (There is) a book

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.

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

---

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

2. A 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).

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.

Table 4.1.: Adjective selection guide

Gender	Endings					
	a	*ā*	*i*	*ī*	*u*	*ū*
m.	*a*	*ā̸→a*	*i*	*ī*	*u*	*ū*
f.	*a̸→ā*	*ā*	*i*	*ī*	*u*	*ū*
nt.	*a*	*ā̸→a*	*i*	*ī̸→i*	*u*	*ū̸→u*

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

---

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

case), then changing it to nominative case, we get this Pāli
sentence:

<p align="center">thūlo potthako.</p>

<p align="center">or</p>

<p align="center">thūlaṃ potthakaṃ.</p>

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

<p align="center">thūlā potthakā.</p>

<p align="center">or</p>

<p align="center">thūlāni potthakāni.</p>

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

<p align="center">thūlā kaññā.</p>

And here is for "(There are) fat girls."

<p align="center">thūlā kaññā.</p>

<p align="center">or</p>

<p align="center">thūlāyo kaññāyo.</p>

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, *dhana-
vantu*, meaning 'rich' or 'rich person,' can decline in three
ways following the paradigm of *guṇavantu*: m. *dhanavantu*

4. (There is) a big book

(see page 525), nt. *dhanavantu* (see page 525), and f. *dhana-vatī* or *dhanavantī* (see page 526).

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

<div align="center">

dhanavā puriso.

or just

dhanavā.

</div>

"(There are) rich men."

<div align="center">

dhanavanto purisā.

or

dhanavantā purisā.

or just

dhanavanto. or *dhanavantā.*

</div>

"(There is) a rich girl."

<div align="center">

dhanavatī kaññā.

or

dhanavantī kaññā.

or just

dhanavatī. or *dhanavantī.*

</div>

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."

<div align="center">

dhanava(n)tī kaññā.

or

dhanava(n)tiyo kaññāyo.

</div>

<div align="center">

or just

dhanava(n)tī. or *dhanava(n)tiyo.*

</div>

"(There is) a rich family."

<div align="center">

dhanavaṃ kulaṃ.

</div>

"(There are) rich families."

<div align="center">

dhanavanti kulāni.

or

dhanavantāni kulāni.

</div>

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:

<div align="center">

dārako, dārakā, potthākaṃ (vā) sundaraṃ.

</div>

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:

<div align="center">

dārako, dārakā (vā) sundaro.

</div>

Do not forget to do our exercise below.

4. Warder 2001, p. 61

4. (There is) a big book

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.
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 *per-
sonal*, *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 adjec-
tives, 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 high-
lighted.

Distinguishing *ta* and *eta* might be difficult at first. By
traditional explanation, ta^2 refers to things absent at the
moment (*parammukhā*), *eta* refers to things nearby (*samīpa*),
ima refers to things very close (*accantasamīpa*), and *amu*

---

1. Brown and Miller 2013, p. 126

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

Table 5.1.: Nominative case of demonstrative pronouns

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

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 536). 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 earlier[3], 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.

---

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

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 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.

---

5. For 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.

---

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

2. Collins 2005, p. 62

Table 6.1.: Nominative case of personal pronouns

pron.	m.		f.		nt.	
	sg.	pl.	sg.	pl.	sg.	pl.
amha (1st)	*ahaṃ*	*mayaṃ*				
		no				
tumha (2nd)	*tvaṃ*	*tumhe*				
	tuvaṃ	*vo*				
ta (3rd)	*so*	*te*	*sā*	*tā*	*taṃ*	*tāni*

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 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.

---

3. See Collins 2005, p. 64; see also Warder 2001, p. 41. In Sadd Pad 12, Aggavaṃsa wrote, "*Te me vo noti rūpāni, parāni padato yato*" (Because *te, me, vo, no* [are/depend] on other terms).

4. Sadd Pad 12

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) ayaṃ potthako thūlo, so garuko.

or

(yaṃ) 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.

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

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

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 *sūdakārinī* or even better *bhojanakārinī*. 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 jīvitañca gabbhañca sāpateyyañca vināsesi.*[10]
> "That [woman] destroyed her own life, the fetus, and the property [she would get accordingly]."

6. I cannot provide you a definite answer here. It looks unconventional but understandable nonetheless. Grammarians seem to prefer to make a new word in this situation. But how about "*sā mātugāmo gacchati*" (She [as] a woman goes)? Since *mātugāma* is masculine (see Sadd Pad 8), the use looks grammatical, but I do not find such a use in the texts. Incongruence of genders indeed can happen in normal uses, for example when we use numbers. See Chapter 25 for more information.

7. This term declines irregularly, see page 515.

8. Warder 2001, pp. 185–6

9. Dī 3.6.183 (DN 29)

10. Dī 2.10.420 (DN 23)

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, *sayaṃ* 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 lolajātiko sakaṃ
bhāgaṃ parirakkhanto aññataraṃ bhāgaṃ adin-
naṃ 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."

11. Dī 2.3.158 (DN 16)
12. Dī 3.1.7 (DN 24)
13. Perniola 1997, p. 299
14. Maj 2.4.303 (MN 82)
15. Dī 3.4.129 (DN 27)
16. Dham 10.136

6. It (is) a book

> *Varuṇassa niyaṃ puttaṃ, yāmunaṃ atimaññasi*[17]
> "[You] scorn Varuṇa's own son, [who was born] in Yamunā river."
>
> *Niyakā mātāpitaro, kiṃ pana sādhāraṇā janatā.*[18]
> "[Even] one's own parents [is loathed; as when they die, they are discarded in a cemetery], let alone general people."
>
> *sayaṃkataṃ makkaṭakova jālaṃ*[19]
> "Like a spider [gets caught] in the web itself created."
>
> *Yo pana bhikkhu bhikkhussa sāmaṃ cīvaraṃ 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.

17. Jā 22.787
18. Therī 16.471
19. Dham 24.347

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 thing[1], 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

---

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

verbs is called *conjugation*. There are four things to be concerned: *tense/mood, person, number*, and *voice*. Basically, Pāli has three tenses[2] 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.

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.

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.

---

2. Traditionally 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.

Table 7.1.: Present tense conjugations of verbs 'to be'

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

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*.

<div align="center">

surūpā kaññā hoti.

or

kaññā hoti surūpā.

or even

hoti kaññā surūpā.

</div>

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

7. There is a book

$$ka\tilde{n}\tilde{n}\bar{a}\ sur\bar{u}p\bar{a}\ hoti.$$

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

$$s\bar{a}\ ka\tilde{n}\tilde{n}\bar{a}\ sur\bar{u}p\bar{a}\ hoti.$$

And this for its plural version.

$$t\bar{a}\ ka\tilde{n}\tilde{n}\bar{a}(yo)\ sur\bar{u}p\bar{a}(yo)\ honti.$$

Now you can say "I am a fat guy."

$$aha\d{m}\ th\bar{u}lo\ puriso\ homi.$$

And "We are fat guys."

$$maya\d{m}\ th\bar{u}l\bar{a}\ puris\bar{a}\ homa.$$

"You are a wise young woman."

$$tva\d{m}\ pa\tilde{n}\tilde{n}\bar{a}vat\bar{\imath}\ taru\d{n}\bar{a}\ itth\bar{\imath}\ hosi.$$
<div align="center">or more stylistic</div>
$$tva\d{m}\ itth\bar{\imath}\ hosi\ pa\tilde{n}\tilde{n}\bar{a}vat\bar{\imath}\ taru\d{n}\bar{a}.$$

"You are wise women."

$$tumhe\ pa\tilde{n}\tilde{n}\bar{a}vat\bar{\imath}\ itth\bar{\imath}/itthiyo\ hotha.$$

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 akkhīni santi.

---

1. The 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				
	a	*i*	*ī*	*u*	*ū*
m. sg.	*assa*	*issa*	*ī̸→issa*	*ussa*	*ū̸→ussa*
		ino	*ī̸→ino*	*uno*	*ū̸→uno*
m. pl.	*a̸→ānaṃ*	*i̸→īnaṃ*	*īnaṃ*	*u̸→ūnaṃ*	*ūnaṃ*
nt. sg.	*assa*	*issa*		*ussa*	
		ino		*uno*	
nt. pl.	*a̸→ānaṃ*	*i̸→īnaṃ*		*u̸→ūnaṃ*	
	ā	*i*	*ī*	*u*	*ū*
f. sg.	*āya*	*iyā*	*ī̸→iyā*	*uyā*	*ū̸→uyā*
f. pl.	*ānaṃ*	*i̸→īnaṃ*	*īnaṃ*	*u̸→ūnaṃ*	*ūnaṃ*

or

hatthino akkhīni 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."

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."

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

2. See page 43.

Table 8.2.: Genitive case of pronouns

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

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.

8. I have a book

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:

$$mayham\ potthako(kam)\ natthi.$$

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 Brahmans 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

3. For more information about negative particles, see Appendix F, page 643.

4. Dham 5.62

5. ATi 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).

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.

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 foundamental 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 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 838), and by primary derivation (see Appendix H) using *tu* (see page 736, also 756) and *anta* (see page 755).

---

1. Some 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.

Table 9.1.: Irregular nouns

Term	G.	Nom.	Meaning	Page
mana[2]	m.	*mano*	mind	513
aya	m.	*ayo*	iron	513
aha	m.	*aho*	day	513
ura	m.	*uro*	chest	513
ceta	m.	*ceto*	mind	513
chanda	m.	*chando*	prosody, will	513
tapa	m.	*tapo*	penance	513
tama	m.	*tamo*	darkness	513
teja	m.	*tejo*	heat	513
paya	m.	*payo*	milk	513
yasa	m.	*yaso*	fame	513
raha	m.	*raho*	secret place	513
vaca	m.	*vaco*	word	513
vaya	m.	*vayo*	age[3]	513
sara	m.	*saro*	pond[4]	513
sira	m.	*siro*	the head	513
rāja	m.	*rājā*	king	514
brahma	m.	*brahmā*	the Brahma	514
sakha	m.	*sakhā*	friend	514

Continued on the next page...

2. There 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.

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

4. If 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
atta	m.	*attā*	self	515
ātuma	m.	*ātumā*	self	515
puma	m.	*pumā*	male	516
yuva	m.	*yuvā*	youth	516
maghava	m.	*maghavā*	the Indra	516
raha	m.	*rahā*	evil nature[5]	517
vattaha	m.	*vattahā*	the Indra	517
vuttasira	m.	*vuttasirā*	one who shaved	517
addha	m.	*addhā*	path, time	518
muddha	m.	*muddhā*	top, summit	518
kamma	nt.	*kammaṃ*	action	518
sā	m.	*sā*	dog	519
assaddhā	nt.	*assaddhaṃ*	faithless person	519
bodhi	f.	*bodhi*	supreme knowledge[6]	520
sukhakārī	nt.	*sukhakāri*	normally happy person	520
gotrabhū	nt.	*gotrabhu*	borderline mind[7]	520
abhibhū	nt.	*abhibhu*	overcoming mind	520

5. *Rahā vuccati pāpadhammo* (Sadd Pad 6).

6. If *bodhi* denotes a Bo tree, it can be in two genders, m. and f. Each declines as regular nouns (Sadd Pad 11).

7. This 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 ...*"

Table 9.1: Irregular nouns (contd...)

Term	G.	Nom.	Meaning	Page
dhamaññū	nt.	*dhamaññu*	nature-knowing mind	520
sayambhū	nt.	*sayambhu*	self-knowing mind	520
go	m.	*go*	cattle[8]	521
cittago	nt.	*cittagu*	dappled cow	521
satthu[9]	m.	*satthā*	teacher, the Buddha	522
kattu[10]	m.	*kattā*	doer	522
akkhātu	m.	*akkhātā*	preacher	522
abhibhavitu	m.	*abhibhavitā*	one who overcomes	522
uṭṭhātu	m.	*uṭṭhātā*	energetic actor	522
uppādetu	m.	*uppādetā*	producer	522
okkamitu	m.	*okkamitā*	one who goes down into	522
kāretu	m.	*kāretā*	one who causes to do	522
khattu	m.	*khattā*	attendant	522
khantu	m.	*khantā*	digger	522

8. When refering 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.

9. This 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*.

10. This term and the like are formed by primary derivation using *tu* process (see page 736).

Table 9.1: Irregular nouns (contd...)

Term	G.	Nom.	Meaning	Page
gajjitu	m.	*gajjitā*	roarer	522
gantu	m.	*gantā*	goer	522
cetu	m.	*cetā*	collector	522
chettu	m.	*chettā*	one who cuts	522
jetu	m.	*jetā*	winner	522
ñātu	m.	*ñātā*	knower	522
tatu	m.	*tatā*	spreader	522
tātu	m.	*tātā*	protector	522
dātu	m.	*dātā*	giver	522
dhātu	m.	*dhātā*	holder	522
nattu	m.	*nattā*	grandson	522
netu	m.	*netā*	leader	522
nettu	m.	*nettā*	leader	522
paṭisedhitu	m.	*paṭisedhitā*	denier	522
paṭisevitu	m.	*paṭisevitā*	pursuer	522
panattu	m.	*panattā*	great grandson	522
pabrūhetu	m.	*pabrūhetā*	raiser	522
pucchitu	m.	*pucchitā*	questioner	522
bhattu	m.	*bhattā*	husband	522
bhāsitu	m.	*bhāsitā*	sayer	522
bhettu	m.	*bhettā*	destroyer	522
bhoddhu	m.	*bhoddhā*	knower	522
bhodhetu	m.	*bhodhetā*	one who causes to know	522
metu	m.	*metā*	measurer	522
mucchitu	m.	*mucchitā*	one who faints	522
vattu	m.	*vattā*	speaker	522
vassitu	m.	*vassitā*	crier, rain	522

Table 9.1: Irregular nouns (contd...)

Term	G.	Nom.	Meaning	Page
viññāpetu	m.	*viññāpetā*	one who causes to know	522
vinetu	m.	*vinetā*	teacher	522
sandassetu	m.	*sandassetā*	pointer	522
sahitu	m.	*sahitā*	endurer	522
sāvetu	m.	*sāvetā*	one who cause to listen	522
sotu	m.	*sotā*	listener	522
hantu	m.	*hantā*	killer	522
pitu	m.	*pitā*	father	523
cūlapitu	m.	*cūlapitā*	paternal uncle	523
bhātu	m.	*bhātā*	brother	523
kaṇiṭṭha-bhātu	m.	*kaṇiṭṭha-bhātā*	younger brother	523
jāmātu	m.	*jāmātā*	son-in-law	523
jeṭṭhabhātu	m.	*jeṭṭhabhātā*	elder brother	523
mātu	f.	*mātā*	mother	524
cūlamātu	f.	*cūlamātā*	paternal uncle's wife	524
dhītu	f.	*dhītā*	daughter	524
duhitu	f.	*duhitā*	daughter	524
bhātudhītu	f.	*bhātudhītā*	brother's daughter	524

Table 9.1: Irregular nouns (contd...)

Term	G.	Nom.	Meaning	Page
guṇavantu[11]	m.	*guṇavā*	virtuous person	525
guṇavantu	nt.	*guṇavaṃ*	virtuous	525
atthavantu	m.	*atthavā*	beneficial	525
katavantu	m.	*katavā*	one who has done	525
kulavantu	m.	*kulavā*	one who has a good family	525
gaṇavantu	m.	*gaṇavā*	one who has a following	525
thāmavantu	m.	*thāmavā*	powerful person	525
cāgavantu	m.	*cāgavā*	generous person	525
cetanāvantu	m.	*cetanāvā*	having volition	525
dhanavantu	m.	*dhanavā*	wealthy person	525
dhitivantu	m.	*dhitivā*	resolute person	525
dhutavantu	m.	*dhutavā*	one practicing austerity	525
paññavantu	m.	*paññavā*	wise person	525
phalavantu	m.	*phalavā*	fruitful person	525
balavantu	m.	*balavā*	powerful person	525
bhagavantu	m.	*bhagavā*	lucky person	525
massuvantu	m.	*massuvā*	having beard	525
yatavantu	m.	*yatavā*	careful person	525
yasavantu	m.	*yasavā*	glorious person	525

11. This term and its group can be used as nouns or adjectives, so it can be rendered into three genders. For f., it becomes *guṇavantī* 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
yasassivantu	m.	*yasassivā*	glorious person[12]	525
rasmivantu	m.	*rasmivā*	luminous	525
vidvantu	m.	*vidvā*	wise person	525
vedanāvantu	m.	*vedanāvā*	having feeling	525
saññāvantu	m.	*saññāvā*	having perception	525
saddhāvantu	m.	*saddhāvā*	faithful person	525
sabbāvantu	m.	*sabbāvā*	having all	525
sīlavantu	m.	*sīlavā*	virtuous person	525
sutavantu	m.	*sutavā*	learned person	525
hitavantu	m.	*hitavā*	beneficial	525
himavantu	m.	*himavā*	the Himalaya, having snow	527
atthadassi-mantu	m.	*atthadas-simā*	foresighted person	527
āyasmantu	m.	*āyasmā*	aging-well, Venerable[13]	527
kalimantu	m.	*kalimā*	sinful person	527
kasimantu	m.	*kasimā*	having a plough	527
ketumantu	m.	*ketumā*	having a flag	527
khāṇumantu	m.	*khāṇumā*	stumpful	527
gatimantu	m.	*gatimā*	wise	527
gomantu	m.	*gomā*	having cattle	527

Continued on the next page...

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

13. This 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 vattab-bavacanaṃ, 'āyasmanto'ti bahūnaṃ vattabbavacananti ayampi viseso veditabbo* (Sadd Pad 6).

Table 9.1: Irregular nouns (contd...)

Term	G.	Nom.	Meaning	Page
cakkhumantu	m.	*cakkhumā*	having eyes	527
candimantu	m.	*candimā*	the moon	527
jutimantu	m.	*jutimā*	radiant	527
thutimantu	m.	*thutimā*	praiseful	527
dhitimantu	m.	*dhitimā*	resolute	527
dhīmantu	m.	*dhīmā*	wise	527
pāpimantu	m.	*pāpimā*	sinful	527
puttimantu	m.	*puttimā*	having a child	527
balimantu	m.	*balimā*	offerer	527
bhāṇumantu	m.	*bhāṇumā*	luminous	527
buddhimantu	m.	*buddhimā*	wise	527
matimantu	m.	*matimā*	wise	527
mutimantu	m.	*mutimā*	wise	527
muttimantu	m.	*muttimā*	wise	527
yatimantu	m.	*yatimā*	effortful	527
ratimantu	m.	*ratimā*	having pleasure	527
rāhumantu	m.	*rāhumā*	eclipsed, the moon	527
rucimantu	m.	*rucimā*	delightful	527
vasumantu	m.	*vasumā*	having wealth	527
vijjumantu	m.	*vijjumā*	lightningful	527
sirimantu	m.	*sirimā*	lucky[14]	527
sucimantu	m.	*sucimā*	clean	527
setumantu	m.	*setumā*	having a bridge	527
hirimantu	m.	*hirimā*	shameful	527
hetumantu	m.	*hetumā*	having a cause	527
satimantu	m.	*satimā*	mindful person	527

Continued on the next page...

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

Table 9.1: Irregular nouns (contd...)

Term	G.	Nom.	Meaning	Page
bandhumantu	m.	*bhandhumā*	having relatives	527
gacchanta	m.	*gacchaṃ*	one who is going[15]	528
kubbanta	m.	*kubbaṃ*	doing	528
caranta	m.	*caraṃ*	travelling	528
cavanta	m.	*cavaṃ*	moving, dying	528
japanta	m.	*japaṃ*	reciting	528
jayanta	m.	*jayaṃ*	winning	528
jīranta	m.	*jīraṃ*	aging	528
tiṭṭhanta	m.	*tiṭṭhaṃ*	standing	528
dadanta	m.	*dadaṃ*	giving	528
pacanta	m.	*pacaṃ*	cooking	528
bhuñjanta	m.	*bhuñjaṃ*	eating	528
mahanta	m.	*mahaṃ*	worshiping	528
mīyanta	m.	*mīyaṃ*	dying	528
vajanta	m.	*vajaṃ*	going	528
saranta	m.	*saraṃ*	remembering	528
suṇanta	m.	*suṇaṃ*	listening	528
guṇavatī	f.	*guṇavatī*	virtuous person	526[16]
guṇavantī	f.	*guṇavantī*	virtuous person	526
gacchantī	f.	*gacchantī*	one who is going	526
bhavanta	m.	*bhavaṃ*	prosperous person	529
karonta	m.	*karaṃ*	one who is doing	529

15. This 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.

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

Table 9.1: Irregular nouns (contd...)

Term	G.	Nom.	Meaning	Page
arahanta	adj.	*araham*	worth venerating	529
arahanta	m.	*arahā*	arhat	529
santa	m.	*sam*	righteous person[17]	530
santa	adj.	*santo*	existing	530
mahanta	m.	*maham,* *mahā*	great	531

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 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:

<div style="text-align:center">

mama dhītā paññavatī hoti.

or

mama dhītā paññavantī hoti.

</div>

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 43), it goes as follows:

<div style="text-align:center">

dhītā me paññavatī hoti.

</div>

---

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

9. My daughter is wise

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:

<div align="center">

kaṇiṭṭhabhātā me paññavā hoti.

</div>

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

<div align="center">

kaṇiṭṭhabhātaro me paññavanto honti.

or

...paññavantā honti.

</div>

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

<div align="center">

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

or

...dhītuyā atthavantā potthakā santi.

or

...dhītussa atthavantā potthakā santi.

</div>

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, *matāpitu* (mother and father). The word declines as *pitu* but only plural. For 'foreign' we use *videsī* or *videsika*. Then we get this, for instance:

mama mātāpitaro 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 proposition.[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.

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

---

1. The 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 Collins 2005, p. 125).

Table 10.1.: Endings of present tense conjugation

Person	Singular	Plural
3rd	*ti*	*nti*
2nd	*si*	*tha*
1st	*mi*	*ma*

which normally 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 *ā* ($a{\to}ā + mi/ma$).[3] But for 3rd person plural, if the final vowel is long, shorten it, e.g. $ā{\to}a + nti$. 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 *ā* as *āgacchati.* Everything

2. In 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.

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

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 *niggahīta* (ṃ). 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 pāṭhasālaṃ gacchāmi. (sg.)

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.

mayaṃ pāṭhasālaṃ gacchāma. (pl.)

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

Table 10.2.: Accusative case endings of regular nouns

G. Num.	Endings				
	a	i	$\bar{\imath}$	u	$\bar{u}$
m. sg.	am	im	$\bar{\imath}\!\!\!/\to im$ $\bar{\imath}\!\!\!/\to inam$	um	$\bar{u}\!\!\!/\to um$
m. pl.	$a\!\!\!/\to e$	$\bar{\imath}\!\!\!/\to\bar{\imath}$ $\bar{\imath}\!\!\!/\to ayo$	$\bar{\imath}$ $\bar{\imath}\!\!\!/\to ino$	$u\!\!\!/\to\bar{u}$ $u\!\!\!/\to avo$	$\bar{u}$ $\bar{u}\!\!\!/\to uno$
nt. sg.	am	im		um	
nt. pl.	$a\!\!\!/\to\bar{a}ni$	$\bar{\imath}\!\!\!/\to\bar{\imath}ni$ $\bar{\imath}\!\!\!/\to\bar{\imath}$		$u\!\!\!/\to\bar{u}ni$ $u\!\!\!/\to\bar{u}$	
	$\bar{a}$	i	$\bar{\imath}$	u	$\bar{u}$
f. sg.	$\bar{a}\!\!\!/\to am$	im	$\bar{\imath}\!\!\!/\to im$ $\bar{\imath}\!\!\!/\to iyam$	um	$\bar{u}\!\!\!/\to um$
f. pl.	$\bar{a}$ $\bar{a}yo$	$\bar{\imath}\!\!\!/\to\bar{\imath}$ iyo	$\bar{\imath}$ $\bar{\imath}\!\!\!/\to iyo$	$u\!\!\!/\to\bar{u}$ uyo	$\bar{u}$ $\bar{u}\!\!\!/\to uyo$

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.)

Table 10.3.: Accusative case of pronouns

Pron.	m.		f.		nt.	
	sg.	**pl.**	**sg.**	**pl.**	**sg.**	**pl.**
amha	*mam*	*amhe*				
	mamam	*no*				
tumha	*tvam*	*tumhe*				
	tuvam	*vo*				
	tam					
ta	*tam*	*te*	*tam*	*tā*	*tam*	*tāni*
	nam	*ne*	*nam*		*nam*	
eta	*etam*	*ete*	*etam*	*etā*	*etam*	*etāni*
	enam		*enam*		*enam*	
ima	*imam*	*ime*	*imam*	*imā*	*idam*	*imāni*
					imam	
amu	*amum*	*amū*	*amum*	*amū*	*adum*	*amūni*

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:

<p style="text-align:center">*aham mahantam pāṭhasālam gacchāmi.*</p>

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

<p style="text-align:center">*aham geham āgacchāmi.*</p>

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 gehassa 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

Table 11.1.: Ablative case endings of regular nouns

G. Num.	Endings				
	a	*i*	*ī*	*u*	*ū*
m. sg.	*asmā*	*ismā*	*ī̸→ismā*	*usmā*	*ū̸→usmā*
	amhā	*imhā*	*ī̸→imhā*	*umhā*	*ū̸→umhā*
	a̸→ā				
m. pl.	*a̸→ehi*	*i̸→īhi*	*īhi*	*u̸→ūhi*	*ūhi*
	a̸→ebhi	*i̸→ībhi*	*ībhi*	*u̸→ūbhi*	*ūbhi*
nt. sg.	*asmā*	*ismā*		*usmā*	
	amhā	*imhā*		*umhā*	
	a̸→ā				
nt. pl.	*a̸→ehi*	*i̸→īhi*		*u̸→ūhi*	
	a̸→ebhi	*i̸→ībhi*		*u̸→ūbhi*	
	ā	*i*	*ī*	*u*	*ū*
f. sg.	*āya*	*iyā*	*ī̸→iyā*	*uyā*	*ū̸→uyā*
f. pl.	*āhi*	*i̸→īhi*	*īhi*	*u̸→ūhi*	*ūhi*
	ābhi	*i̸→ībhi*	*ībhi*	*u̸→ūbhi*	*ūbhi*

in Table 11.2.

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

<div style="text-align:center">

ahaṃ gehasmā pāṭhasālaṃ gacchāmi.

or

ahaṃ gehamhā pāṭhasālaṃ gacchāmi.

or more often

</div>

Table 11.2.: Ablative case of pronouns

Pron.	m./nt.		f.	
	sg.	pl.	sg.	pl.
amha	*mayā*	*amhehi*		
tumha	*tayā*	*tumhehi*		
ta	*tasmā*	*tehi*	*tāya*	*tāhi*
	tamhā	*tebhi*		*tābhi*
	asmā			
eta	*etasmā*	*etehi*	*etāya*	*etāhi*
	etamhā			
ima	*imasmā*	*imehi*	*imāya*	*imāhi*
	imamhā	*imebhi*		*imābhi*
	asmā			
amu	*amusmā*	*amūhi*	*amuyā*	*amħi*
	amumhā	*amūbhi*		*ambhi*

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, "A big man goes from a big house to a big school" can be rendered as:

mahanto puriso mahantasmā gehasmā mahantaṃ pāṭhasālaṃ 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 daḷidasmā 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.

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.

Table 11.3.: Verbs taking ablatives

Verb	Meaning
bhāyati	fear
uttasati	be alarmed, be terrified
viramati	abstain, cease

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

11. I go to school from home

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:

$$aha\dot{m} \; sappasm\bar{a} \; bh\bar{a}y\bar{a}mi.$$

You can replace *bhāyati* with *uttarati* because the meanings of both are close. Abstaining from something in Pāli is like English, e.g. *pāṇātipātā viramāmi* (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.

---

2. However, 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.

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.

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.

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

---

1. By 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).

Table 12.1.: Instrumental case endings of regular nouns

G. Num.	Endings				
	a	*i*	*ī*	*u*	*ū*
m. sg.	~~a~~→*ena*	*inā*	~~ī~~→*inā*	*unā*	~~ū~~→*unā*
m. pl.	~~a~~→*ehi*	~~i~~→*īhi*	*īhi*	~~u~~→*ūhi*	*ūhi*
	~~a~~→*ebhi*	~~i~~→*ībhi*	*ībhi*	~~u~~→*ūbhi*	*ūbhi*
nt. sg.	~~a~~→*ena*	*inā*		*unā*	
nt. pl.	~~a~~→*ehi*	~~i~~→*īhi*		~~u~~→*ūhi*	
	~~a~~→*ebhi*	~~i~~→*ībhi*		~~u~~→*ūbhi*	
	ā	*i*	*ī*	*u*	*ū*
f. sg.	*āya*	*iyā*	~~ī~~→*iyā*	*uyā*	~~ū~~→*uyā*
f. pl.	*āhi*	~~i~~→*īhi*	*īhi*	~~u~~→*ūhi*	*ūhi*
	ābhi	~~i~~→*ībhi*	*ībhi*	~~u~~→*ūbhi*	*ūbhi*

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 12.2.: Instrumental case of pronouns

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

Table 12.3.: Particles often used with ins.

Particle	Description
saddhiṃ	accompanied by/with, together with
saha	accompanied by/with, together with
vinā	without, by the absence of

ahaṃ tayā saddhiṃ mahārathena pāṭhasālaṃ gacchāmi.

Alternatively, *saha* can replace *saddhiṃ* 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 622 onwards.

Saddhiṃ 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 saddhiṃ 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 use to identify the cause of the action as well. For example, "He becomes a thief because he is poor" can be put tersely as:

<div align="center">

so daḷiddena coro hoti.

</div>

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 969. 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 karomi*" (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), "*manasi 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.

Table 13.1.: Dative case endings of regular nouns

G. Num.	Endings				
	a	*i*	*ī*	*u*	*ū*
m. sg.	*assa*	*issa*	*~~ī~~→issa*	*ussa*	*~~ū~~→ussa*
	~~a~~→āya	*ino*	*~~ī~~→ino*	*uno*	*~~ū~~→uno*
	atthaṃ				
m. pl.	*~~a~~→ānaṃ*	*~~i~~→īnaṃ*	*īnaṃ*	*~~u~~→ūnaṃ*	*ūnaṃ*
nt. sg.	*assa*	*issa*		*ussa*	
	~~a~~→āya	*ino*		*uno*	
	atthaṃ				
nt. pl.	*~~a~~→ānaṃ*	*~~i~~→īnaṃ*		*~~u~~→ūnaṃ*	
	ā	*i*	*ī*	*u*	*ū*
f. sg.	*āya*	*iyā*	*~~ī~~→iyā*	*uyā*	*~~ū~~→uyā*
f. pl.	*ānaṃ*	*~~i~~→īnaṃ*	*īnaṃ*	*~~u~~→ūnaṃ*	*ūnaṃ*

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 of it, so it takes accusative form. For a sentence with

Table 13.2.: Dative case of pronouns

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

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:

<p align="center">*ahaṃ kumārassa potthakaṃ dhāremi.*</p>

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 *kumāratthaṃ*. In fact, most nouns in Pāli fall into this group, and these alternative forms of dative case are used more often than its genitive-like forms. That is the way the tradition solves the ambiguity problem. So, a clearer sentence looks like the following:

<p align="center">*ahaṃ kumārāya potthakaṃ demi.*</p>
<p align="center">or</p>
<p align="center">*ahaṃ kumāratthaṃ potthakaṃ demi.*</p>

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

13. I go to school for knowledge

> *gamanaṃ 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 stren-
> uous [and] scrupulous [is] capable of enlighten-
> ment."

2. Jā 22.2102
3. Jā 22.43
4. Sadd Dhā 17
5. Instead 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.
6. For more terms that relate to dative case, see Warder 2001, pp. 67–9. See also Perniola 1997, pp. 326–7.
7. SNid 5.145

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

Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ tassetaṃ vacanāya[9]
"Which monk, Venerable, who knows and see thus, that [monk is] suitable for saying this …"

Susikkhitosi, bhaṇe 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.

8. ACha 4.32
9. Dī 1.6.377, 7.379 (DN 6,7)
10. Mv 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 reg-
ular nouns.

Locative case is one in a few cases that have distinct end-
ings. 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.

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

ahaṃ nagarasmiṃ pāṭhasālaṃ gacchāmi.
or
ahaṃ nagaramhi pāṭhasālaṃ gacchāmi.

Table 14.1.: Locative case endings of regular nouns

G. Num.	Endings				
	a	*i*	*ī*	*u*	*ū*
m. sg.	*asmiṃ*	*ismiṃ*	*ɉ→ismiṃ*	*usmiṃ*	*ʉ→usmiṃ*
	amhi	*imhi*	*ɉ→imhi*	*umhi*	*ʉ→umhi*
	á→e				
m. pl.	*á→esu*	*ɉ→īsu*	*īsu*	*ʉ→ūsu*	*ūsu*
nt. sg.	*asmiṃ*	*ismiṃ*		*usmiṃ*	
	ami	*imhi*		*umhi*	
	á→e				
nt. pl.	*á→esu*	*ɉ→īsu*		*ʉ→ūsu*	
	ā	*i*	*ī*	*u*	*ū*
f. sg.	*āya*	*iyā*	*ɉ→iyā*	*uyā*	*ʉ→uyā*
	āyaṃ	*iyaṃ*	*ɉ→iyaṃ*	*uyaṃ*	*ʉ→uyaṃ*
f. pl.	*āsu*	*ɉ→īsu*	*īsu*	*ʉ→ūsu*	*ūsu*

<div align="center">
or more often

ahaṃ nagare pāṭhasālaṃ gacchāmi.
</div>

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

ahaṃ ajja pabhātasmiṃ pāṭhasālaṃ gacchāmi.

For 'in the morning' you can also use its equivalent *pub-baṇhasmiṃ* 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

Table 14.2.: Locative case of pronouns

Pron.	m./nt.		f.	
	sg.	**pl.**	**sg.**	**pl.**
amha	*mayi*	*amhesu*		
tumha	*tayi*	*tumhesu*		
ta	*tasmiṃ*	*tesu*	*tāyaṃ*	*tāsu*
	tamhi		*tassaṃ*	
	asmiṃ		*assaṃ*	
eta	*etasmiṃ*	*etesu*	*etassaṃ*	*etāsu*
	etamhi		*etissaṃ*	
ima	*imasmiṃ*	*imesu*	*imissaṃ*	*imāsu*
	imamhi		*assaṃ*	
	asmiṃ			
amu	*amusmiṃ*	*amūsu*	*amussaṃ*	*amūsu*
	amumhi			

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:

imasmiṃ pabhātasmiṃ pāṭhasālaṃ gacchāmi.

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

imasmiṃ pabhātasmiṃ nagarasmiṃ 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) dhanesu mayhaṃ mahantaṃ gehaṃ 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
agārasmiṃ 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

Table 15.1.: Vocative case endings of regular nouns

G. Num.	Endings				
	a	*i*	*ī*	*u*	*ū*
m. sg.	*a*	*i*	*ī→i*	*u*	*ū→u*
m. pl.	*a→ā*	*i→ī*	*ī*	*u→ū*	*ū*
		i→ayo	*ī→ino*	*u→avo*	*ū→uno*
				u→ave	
nt. sg.	*a*	*i*		*u*	
nt. pl.	*a→āni*	*i→ī*		*u→ū*	
		i→īni		*u→ūni*	
	ā	*i*	*ī*	*u*	*ū*
f. sg.	*ā→e*	*i*	*ī→i*	*u*	*ū→u*
f. pl.	*ā*	*i→ī*	*ī*	*u→ū*	*ū*
	āyo	*iyo*	*ī→iyo*	*uyo*	*ū→uyo*

Appendix F, page 631).

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 529) 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., also used with f. and inanimate

---

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

Table 15.2.: Vocative particles

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

things.[2] Not *ayya*, but *ayyo* is used as voc. in both sg. and pl.[3]

Interrogative Pronoun

Pāli has only one interrogative pronoun—*kiṃ*.[4] This can be used in all senses of English question words: *who*, *whom*,

2. *Pāḷiyañhi aṭṭhakathāsu ca nipātabhūto bhosaddo ekavacanabahu-vacanavasena dvidhā dissati, …* (Sadd Pad 7).

3. *Ettha ayyo iti saddo paccattavacanabhāve ekavacanaṃ, ālapana-vacanabhāve 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).

Table 15.3.: Some other vocative words

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

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 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.	*ko*	*ke*	*kā*	*kā*	*kiṃ*	*kāni*
2. acc.	*kaṃ*	*ke*	*kaṃ*	*kā*	*kiṃ*	*kāni*
3. ins.	*kena*	*kehi* *kebhi*	*kāya*	*kāhi* *kābhi*	*kena*	*kehi* *kebhi*
4. dat.	*kassa* *kissa*	*kesaṃ*	*kassā*	*kāsaṃ*	*kassa* *kissa*	*kesaṃ*
5. abl.	*kasmā*	*kehi* *kebhi*	*kāya*	*kāhi* *kābhi*	*kasmā*	*kehi* *kebhi*
6. gen.	*kassa* *kissa*	*kesaṃ*	*kassā*	*kāsaṃ*	*kassa* *kissa*	*kesaṃ*
7. loc.	*kasmiṃ* *kismiṃ*	*kesu*	*kassaṃ*	*kāsu*	*kasmiṃ* *kismiṃ*	*kesu*

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]

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*

---

5. Perniola 1997, p. 304

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

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?"

$$\textit{(tuyhaṃ) kiṃ nāmaṃ hosi.}$$

"What is that man's name?"

$$\textit{tassa purisassa kiṃ nāmaṃ hoti.}$$

"What is that woman's name?"

$$\textit{tassā itthiyā kiṃ nāmaṃ hoti.}$$

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.):

$$\textit{(tvaṃ) kiṃnāmo hosi.}$$
or using *asi*
$$\textit{kiṃnāmo asi.}$$
or more often in a terse joining form
$$\textit{kinnāmo'si}$$

"What is that (woman's) name?"

$$\textit{sā (itthī) kiṃnāmā hoti.}$$

15. Boy, who are you?

"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:

$$(ahaṃ) \ Ānando \ nāma \ (homi).$$

Or you can put the name in a compound form.

$$(ahaṃ) \ Ānandanāmo \ (homi).$$

7. PTSD 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).

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 abiguity, the above question usually uses *kimatthāya* (ind.) instead in the sense of "for what purpose?" So, the question should be:

---

8. For a treatment of foreign names see Sentence No. 10, page 457.
9. This can also be translated as "For whose benefit do you go to school?"

15. Boy, who are you?

> *(tvaṃ) kimattāya pāṭhasālaṃ gacchasi.*

"Where are you going?" asks for acc.

> *(tvaṃ) kiṃ[10] gacchasi.*

"Where do you come from?" asks for abl.

> *(tvaṃ) kasmā[11] āgacchasi.*

"Where do you live?" asks for loc.

> *(tvaṃ) kasmiṃ vasasi.*

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

> *(tvaṃ) kasmiṃ[12] pāṭhasālaṃ gacchasi.*

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

> *(tvaṃ) kasmā imaṃ (kammaṃ) karosi.*
> or
> *kena imaṃ karosi.*

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

> *(tvaṃ) kena saddhiṃ nagaraṃ gacchasi.*

---

10. To avoid ambiguity, indeclinables like *kattha* or *katra* or *kuhiṃ* are more often used. See Chapter 26.
11. More often, *kuto* (ind.) is used to make this clearer, see Chapter 26.
12. To avoid ambiguity, *kadā* (ind.) is often used, see Chapter 26.

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

(tvaṃ) kena pāṭhasālaṃ 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:

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 *kathaṃ* (why or how) or *kimattāya* (for what purpose) in this context. So, the previous sentence can become:

15. Boy, who are you?

$$katham, \ bho(ti), \ \bar{a}gacchasi.$$
<div style="text-align:center">or</div>

$$kimatt\bar{a}ya, \ bho(ti), \ \bar{a}gacchasi.$$

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 738). 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?"

> *kīdisā nāma tā, ayyaputta, accharāyo yāsaṃ tvaṃ 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?"

$$tvaṃ \ kīdisaṃ \ potthakaṃ \ paṭhasi.$$

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

---

13. SSag 1.49
14. Vibh 5.506
15. Vibh 1.35

tvaṃ 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?

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 531 onwards. For *ya* see page 536. 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:

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:

(tvaṃ) 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

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

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 lekhaniṃ 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 potthakaṃ dhāresi*" or "*tvaṃ mama potthakaṃ 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 potthakaṃ atthi, taṃ mayhaṃ (potthakaṃ 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 potthakaṃ (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:

> *(mayaṃ) yasmā bhuñjāma, 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:

$$(tvaṃ) \ yasmiṃ \ āgacchasi, \ (ahaṃ) \ tasmiṃ$$
$$gacchāmi.$$

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 *nipāta* (particles). We already have met a few of *upasagga*s, 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

---

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

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, *opāyikaṃ* and *patirūpaṃ*, 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 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

Term	Frequency	Capitalized	In Gāthā	Length
ti	177,530	45	9,851	2
ca	166,982	296	22,825	2
na	150,931	19,022	11,850	2
vā	119,883	189	3,944	2
pana	76,519	21	2,227	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, be-

2. Even 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. See more detail in Appendix N.

cause 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 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

3. Smith 1930, p. 604
4. I try to think this in terms of *phoneme*, but it does not really fit.

when they form a combination but not yet get any specific meaning, only certain potential, they are *sadda*[5], for example, *purisa*, *satthu*, and *kaññā*. Traditionally, these are called *purisasadda* (Sadd Pad 5), *satthusadda* (Sadd Pad 6), and *kaññāsadda* (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, *sadda*s 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 upakārakā atthavisesassa jotakā vā ajotakā vā lopanīyā vā alopanāyā vā, te saddā paccayā.*[6]
>
> "Sounds that are helpful to word formation, illuminating distinct meaning or not, elided or not, [are] *paccaya*s."

We can see *paccaya* as suffixes in general. Learning *paccaya*s 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).

---

5. This 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.

6. Sadd Pad 1; Smith 1928, p. 3

Precisely, for nouns we call *declensional suffixes* which mark cases, and for verbs *conjugational 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 *si*, the sign of singular nominative case (*paṭhamāvibhatti*), but we have already done a lot on *ti* (*vattamānāvibhatti*) 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 *si*, 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:

---

7. Smith 1930, p. 641
8. p. 642

17. I and you do not go to school

> Sadd 27: *Vibhatyantamavibhatyanta vā atthajo-takaṃ padaṃ.*[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 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:

$$(upasagga) + sadda + paccaya(\text{s}) + vibhatti = pada$$

For verbs, *sadda* is their root, whereas for nouns it is *nāma-sadda* like *purisa* mentioned above. Operating under multiple *paccaya*s 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

---

9. Smith 1930, p. 610

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

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, inclding 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]

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

11. In rare cases, certain nouns is used without *vibhatti* (see *Avibhattikaniddeso* 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.

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

13. According 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.

14. It 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

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*, 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, "*kasmiṃ 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: "*kasmiṃ gacchasīti pucchāmi.*" Redactors of the scriptures help us identify *iti* by separating it like *gacchasī'ti*, so we can detect it quite easily in modern text collections. And this explains why *ti* is mostly found

---

(*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.

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 Nā-makaṇḍa (the 2nd chapter) of Rūpasiddhi there is an explanation:

> *Samuccayavikappanapaṭisedhapūraṇādiatthaṃ*
> *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 conjuction particle meaning 'and.' We can use this in various ways, for example, "*dārako **ca** dārikā **ca** kīḷanti*" (a boy and a girl play). This can also be put as "*dārako **ca** dārikā kīḷanti*" or "*dārako 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:

> *dārako ca dārikā kīḷanti hasanti ca.*

---

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

16. See also Collins 2005, pp. 121–2.

17. I and you do not go to school

$\boxed{\textbf{Vā}}$ This is a disjunction particle meaning 'or.' Like *ca*, it can be used as "palidārako **vā** dārikā **vā** kīḷati" (a boy or a girl plays) or "palidārako **vā** dārikā kīḷati" or "palidārako 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."

$\boxed{\textbf{Na}}$ 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:

dārako na dārikā kīḷati na hasati.

$\boxed{\textbf{Pana}}$ 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 kīḷanti. 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:

$$aham\ ca\ tvaṃ\ pāṭhasālaṃ\ na\ gacchatha.$$

In the case of you might curious, as stated in Kacc 409,
Rūpa 441, Sadd 868, and Mogg 1.22[18], when multiple sub-
jects 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 def-
initely 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:

$$aham\ tayā\ saddhiṃ\ pāṭhasālaṃ\ na\ gacchāmi.$$

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

17. Dham 18.252
18. See also 1.22 in Payo 6 and Niru 563.
19. See also a discussion of this issue in Chapter 36, page 348.

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 *sundaratara*, *sundariya* and *sundarisika*. Hence we get this:

> *…, mama bhaginī sundaratarā hoti.*
>
> or

18. You are the best

> *..., 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:

<center>*tvaṃ seṭṭho/seṭṭhā hosi.*</center>

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 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 836). This type of words, like compounds, is quite a big deal in Pāli grammar because all textbooks have

---

1. Jā 1.45
2. Sadd Pad 5; in Dham 8.106, it is "*Sāyeva pūjanā seyyo.*"
3. Dham 8.110

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 *seṭṭha* 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
vuḍḍha	old	*ja*	*iya*	*jeyya*
vuḍḍha	old	*ja*	*iṭṭha*	*jeṭṭha*
pasattha	praised	*sa*	*iya*	*seyya*
pasattha	praised	*sa*	*iṭṭha*	*seṭṭha*
antika	near	*neda*	*iya*	*nediya*
antika	near	*neda*	*iṭṭha*	*nediṭṭha*
bāḷha	strong	*sādha*	*iya*	*sādhiya*
bāḷha	strong	*sādha*	*iṭṭha*	*sādhiṭṭha*
appa	small	*kaṇ*	*iya*	*kaṇiya*
appa	small	*kaṇ*	*iṭṭha*	*kaṇiṭṭha*
yuva	young	*kaṇ*	*iya*	*kaṇiya*[5]
yuva	young	*kaṇ*	*iṭṭha*	*kaṇiṭṭha*

Continued on the next page...

4. It is said that the base word is *pasattha* (praised). When the *paccaya*s 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.

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

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

Base	Meaning	Use	Paccaya	Outcome
guṇavantu	virtuous	*guṇa*[6]	*iya*	*guṇiya*
guṇavantu	virtuous	*guṇa*	*iṭṭha*	*guṇiṭṭha*
satimantu	mindful	*sati*[7]	*iya*	*satiya*
satimantu	mindful	*sati*	*iṭṭha*	*satiṭṭha*
medhāvī	wise	*medhā*[8]	*iya*	*medhiya*
medhāvī	wise	*medhā*	*iṭṭha*	*medhiṭṭha*

From the table, now you have learned that adjectives end-
ing with *vantu* and *mantu* as we met in Chapter 9 also have ir-
regular comparative and superlative form. Also being formed
as secondary derivative, words with *vī* ending (see page 837)
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."

<div align="center">

so puriso mayā dhaniyo hoti.

or

so puriso mayā vasaviyo hoti.

</div>

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

---

6. For words with *-vantu* ending, delete the ending.
7. For words with *-mantu* ending, delete the ending.
8. For words with *-vī* ending, delete the ending.
9. This is a typical way to connect different vowels. One side has

woman is richer than me" is "*sā itthī mayā dhaniyā/vasaviyā hoti.*" For 'than me' we use ablative case, thus *mayā*. And here is for "That man is the richest."

<div align="center">

so puriso dhaniṭṭho hoti.

or

so puriso vasaviṭṭho hoti.

</div>

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

<div align="center">

tvaṃ mayā medhiyo/medhiyā hoti.

or

tvaṃ mayā paññiyo/paññiyā hoti.

or

tvaṃ mayā gatiyo/gatiyā hoti.

</div>

And here is "You are the wisest."

<div align="center">

tvaṃ mayā medhiṭṭho/medhiṭṭhā hoti.

or

tvaṃ mayā paññiṭṭho/paññiṭṭhā hoti.

or

tvaṃ mayā gatiṭṭho/gatiṭṭhā hoti.

</div>

That seems enough for a guideline to adjective comparison. But how do we say that two things have equal quality?

---

to be changed to *guṇa* 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.

A simple way is to use **sadisa** (equal), or its adverb form **sadisaṃ**.[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:

tvaṃ ahaṃ ca sadisā dhanavanto homa.

or

tvaṃ ahaṃ ca sadisaṃ dhanavanto homa.

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

tvaṃ ahaṃ 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":

tvaṃ me dhanena sādiso/sādisā hosi.

Another term the 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.

10. For derivation of *sadisa* see page 738. For more about adverb, see Chapter 28.

18. You are the best

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 624). 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 stronger[11] than me. I am younger than him.
3. That thin pig is heavier that 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.

---

11. Use *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 969 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.

<div align="center">

Please do the task. I am waiting.

...

</div>

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 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

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

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

3. I make a clear distinction here between *meaning* and *reference*. Sometimes word formation makes an unintelligible meaning 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.

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 I[4] which has -*a* as its group suffix (*paccaya*). 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]

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.

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 Pāli Platform, in the whole Pāli collection *gacchati* has 5,245 occurrences, whereas *gamati* has only 5.

19. I went to school

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 ways to say things in past: using main

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

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	*gacchi, gacchī*	*gacchiṃsu, gacchuṃ*
2nd	*gacchi, gaccho*	*gacchittha*
1st	*gacchiṃ*	*gacchimha, gacchimhā*

Continued on the next page...

---

9. Rūpa 470

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

Person	Singular	Plural
3rd	*agacchi, agacchī*	*agacchiṃsu, agacchuṃ*
2nd	*agacchi, agaccho*	*agacchittha*
1st	*agacchiṃ*	*agacchimha, agacchimhā*
3rd	*gañchi, gañchī*	*gañchiṃsu, gañchuṃ*
2nd	*gañchi, gañcho*	*gañchittha*
1st	*gañchiṃ*	*gañchimha, gañchimhā*
3rd	*agañchi, agañchī*	*agañchiṃsu, agañchuṃ*
2nd	*agañchi, agañcho*	*agañchittha*
1st	*agañchiṃ*	*agañchimha, agañchimhā*
3rd	*gami, gamī, (gamāsi)*	*gamiṃsu, gamaṃsu, gamuṃ*
2nd	*gami, gamo*	*gamittha, gamuttha*
1st	*gamiṃ*	*gamimha, gamumha, gamimhā*
3rd	*agami, agamī, agamāsi*	*agamiṃsu, agamaṃsu, agamuṃ*
2nd	*agami, agamo*	*agamittha, agamuttha*
1st	*agamiṃ*	*agamimha, agamumha, agamimhā*

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."

<p style="text-align:center">(ahaṃ) pāṭhasālaṃ (a)gacchiṃ.
or
pāṭhasālaṃ (a)gañchiṃ.
or
pāṭhasālaṃ (a)gamiṃ.</p>

These are for "You went to school."

<p style="text-align:center">(tvaṃ) pāṭhasālaṃ (a)gacchi/(a)gaccho.</p>

<div align="center">

or

pāṭhasālaṃ (a)gañchi/(a)gañcho.

or

pāṭhasālaṃ (a)gami/(a)gamo.

</div>

Finally, "He/She went to school."

<div align="center">

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

or

pāṭhasālaṃ (a)gañchi/(a)gañchī.

or

pāṭhasālaṃ (a)gami/(a)gamī/(a)gamāsi.

</div>

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 ajjataniyā kālātipattiyā ca akārāgamaṃ sab-*
> *besu 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 hap-
> pens] in all persons, in all numbers, but in the
> teaching [this] obtaining [is] uncertain. It is so,
> because dual forms such as '*agacchi, gacchi; agac-*
> *chissā, gacchissā*' are seen."

Aggavaṃsa says nothing about the meaning of the prefix
a.[11] He just admits that we find both instances, with and

---

10. Sadd Dhā 16
11. In fact, this is called 'augment' by linguists.

without that prefix. To see a clearer picture, I list aor. of *gacchati* (only 3rd-person sg.) counted by `Pāli Platform` 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*

Term	Frequency	Capitalized	In Gāthā
gacchi	8	0	3
agacchi	5	0	3
gacchī, agacchī	0	0	0
gañchi	3	0	0
agañchi	5	0	3
gañchī, agañchī	0	0	0
gami	16	0	10
agami	1	0	0
gamī	5	0	3
agamī	3	1	2
gamāsi	0	0	0
agamāsi	1,544	8	27

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 dis-

crepancy here. Whereas the rule says that the ending of
3rd-person sg., of aor. is $\bar{\imath}$ (see Appendix C), why i is more
used. It is true that aor. ending with $\bar{\imath}$ is rarely found. I
do not know the real reason of this. It seems that those
who use the language prefer short sound over long one.[12] It
might just be easier to pronounce, using less energy. Per-
haps, 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 irregular-
ity.

Table 19.3.: Aorist conjugation of *atthi*

Person	Singular	Plural
3rd	*āsi*	*āsiṃsu, āsuṃ*
2nd	*āsi*	*āsittha*
1st	*āsiṃ*	*āsimha*

Now it is your turn to do the exercise.

---

12. Sadd 1041 and Mogg 6.33 just say that long ending vowels some-
times are shortened.
13. Rūpa 500

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."

20. I *will* go to school

Future Tense

To the lesson concerning past tense, future tense is a big re-
lief. 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 fu-
ture 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	*ssati*	*ssanti*
2nd	*ssasi*	*ssatha*
1st	*ssāmi*	*ssāma*

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

---

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

found in the texts.[2] Thus, to say "I will go to school" we simply go like this:

(ahaṃ) pāṭhasālaṃ gamissāmi/gacchissāmi.
and "You go to school"
(tvaṃ) pāṭhasālaṃ gamissasi/gacchissasi.
and "He/She goes to school"
(so/sā) pāṭhasālaṃ gamissati/gacchissati.

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
dadāti/deti	3rd	*dassati*	*dassanti*
(to give)	2nd	*dassasi*	*dassatha*
(Rūpa 508)	1st	*dassāmi*	*dassāma*
sakkoti	3rd	*sakkhissati*	*sakkhissanti*
(to be able)	2nd	*sakkhissasi*	*sakkhissatha*
(Rūpa 512)	1st	*sakkhissāmi*	*sakkhissāma*
karoti[3]	3rd	*kāhati, kāhiti*	*kāhanti, kāhinti*
(to do)	2nd	*kāhasi, kāhisi*	*kāhatha, kāhitha*
(Rūpa 524)	1st	*kāhāmi, kāhimi*	*kāhāma, kāhima*

Continued on the next page...

2. For maximum cases, 340 occurrences are found for *gamissāmi*, 24 for *gacchissanti*. These results are not include Añña group.
3. It is more common to use *karissati*, etc.

Table 20.2: Some irregular future verb forms (contd...)

Verb	Person	Singular	Plural
labhati[4]	3rd	*lacchati*	*lacchanti*
(to get)	2nd	*lacchasi*	*lacchatha*
(Rūpa 477)	1st	*lacchāmi*	*lacchāma*
suṇāti[5]	3rd	*sossati*	*sossanti*
(to listen)	2nd	*sossasi*	*sossatha*
(Rūpa 512)	1st	*sossāmi*	*sossāma*

Apart from speculating on events in the future, *Bhavissanti* also has a few other uses. With *kathañhi nāma*, it can refer to an action in the past[6], often as a rebuke. In this sense, *kathañhi nāma* means "for such a reason?" rather than a straight question, "why?" or "for what reason?" Here is an example from the scriptures.

> *kathañhi nāma tvaṃ, moghapurisa, evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissasi.*[7]
> "For such a reason, useless man, you (will go) went 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."

4. It is more common to use *labhissati*, etc.
5. It is more common to use *suṇissati*, etc.
6. Sadd 893
7. Mv 1.73

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

> *acchariyaṃ andho nāma pabbatamārohissati, bad-hiro 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.

8. Mogg 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	*tu*	*antu*
2nd	*hi, a*	*tha*
1st	*mi*	*ma*

1. If 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.

There are additional rules concerning *hi* ending. First, if the stems end with *a*, it has to be lengthened[2], for example, *bhavāhi, gacchāhi.* And second, the *hi* itself can be omitted after *a*-ending stems[3], 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]

Table 21.2.: Imperative conjugation of *atthi*

Person	Singular	Plural
3rd	*atthu*	*santu*
2nd	*ahi*	*attha*
1st	*asmi*	*asma*

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

> Sadd 880: *Āṇatyāsiṭṭhakkosasapathayācanavidhi-nimantanāmantanājjhiṭṭhasampucchanapatthanāsu pañcamī.*[5]
> "[Used] in commanding, wishing, cursing, swearing, begging, advising, inviting, calling, requesting, questioning, [and] aspiring, [these are] *pañcamī.*"

2. Kacc 478, Rūpa 438, Sadd 959, Mogg 6.57, Niru 567.
3. Kacc 479, Rūpa 452, Sadd 960, Mogg 6.48, Niru 576
4. Rūpa 500
5. Smith 1930, pp. 813–4

21. Go to school, boys

(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:

$$p\bar{a}ṭhas\bar{a}laṃ\ gacchatha,\ kum\bar{a}r\bar{a}.$$

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:

$$gacchatha,\ kum\bar{a}r\bar{a},\ p\bar{a}ṭhas\bar{a}laṃ.$$

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

$$gacchantu\ kum\bar{a}r\bar{a}\ p\bar{a}ṭhas\bar{a}laṃ.$$

This means "Let boys go to school."

6. Warder 2001, p. 35

(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 sukhitā hotha_" (May you be healthy [and] happy), "_dīghāyuko 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 "_daḷiddā 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, "_dhanaṃ 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_"

7. Jā 4.176. In a dictionary you can find _avaharati_ (steal), and _avahari/avāhari_ is its aor.

21. Go to school, boys

([You] go left, then go right). It is also common in giving an instruction, for instance, "*araññe gaccha, tasmiṃ ramaṇīyaṃ*" ([You] go into the forest, [it is] pleasurable in that).

(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) *Ājjhiṭṭhe* (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

8. Mv 6.280

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, "*māgadhiko iva pāliyā 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:

<div align="center">

gehaṃ me āgacchatha, ācariya

</div>

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]

---

9. Perniola 1997, p. 350
10. Dī 3.2.55 (DN 25)
11. Dī 3.2.51 (DN 25)
12. Dī 2.1.33 (DN 14)

21. Go to school, boys

> "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 gamanaṃ*[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 in short prohibition, e.g. *mā vada/vadāhi* (Don't say), *mā gaccha/gacchāhi* (Don't go), *mā bhuñjassu* (Don't eat), and *mā hotu* (Don't be). In present and perfect tense, it

13. Kacc 420, Rūpa 471, Sadd 888, Mogg 6.13
14. Dham 22.315
15. Jā 22.1891
16. Udā 5.44
17. Sadd 889

even rarer[18] but some instances can be found, e.g. "*mā kisit-tho mayā vinā*"[19] (Without me, don't be exhausted), and "*mā deva paridevesi*"[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.

18. Sadd 890
19. jā 22.1713
20. Jā 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 in 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	*eyya, e*	*eyyuṃ, uṃ*
2nd	*eyyāsi, e*	*eyyātha*
1st	*eyyāmi, eyyaṃ, e*	*eyyāma, emu*

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 *eyyuṃ* sometimes is contracted to *uṃ* (Mogg 6.47, Niru 582), e.g. *gacchuṃ.*

These sound a little overwhelming with detail, and some form is indistinct, such as *e.* But it is good to know in advance that 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	*siyā, assa*	*siyuṃ, assu*
2nd	*assa*	*assatha*
1st	*assaṃ*	*assāma*

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

1. From `Pāli Platform`, *kareyyaṃ* has 125 occurrences in the whole collection comparing to 8 of *kareyyāmi.* For more detail about *attanopada* (middle voice), see Chapter 32.
2. Rūpa 500
3. Rūpa 522

Table 22.3.: Alternative optative conjugation of *karoti*

Person	Singular	Plural
3rd	*kayirā*	*kayiruṃ*
2nd	*kayirāsi*	*kayirātha*
1st	*kayirāmi*	*kayirāma*

Sadd 881: *Anumatiparikappavidhinimantanātīsu sattamī.*[4]

"[Used] in permission, supposition, advising, inviting, etc., [these are] *sattamī.*"

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) *Anumattiyaṃ* (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, tasmiṃ ramaṇīyaṃ*" ([You] should go into the forest, [it is] pleasurable in that). This

---

4. Smith 1930, pp. 815

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:

(tvaṃ) pāṭhasālaṃ gaccheyyāsi/gacche.
or
(tumhe) pāṭhasālaṃ gaccheyyātha.

(4) *Nimantane* (in inviting)   When you invite someone to have food at your house, you can say this, "*gehasmiṃ me bhattaṃ bhuññeyyāsi*" (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) *Ājjhiṭṭhe* (in requesting)   To ask someone direction, you say this, "*maggaṃ āroceyyāsi, bho*" (Would you tell me the way, sir?).

(7) *Sampucchane* (in questioning or reflecting)   If you use optative in this sentence in stead of imperative, "*macchaṃ bhuñjeyyāmi udāhu haritakāni*" 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) ṭhānaṃ 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 paccā-gaccheyya*[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?"

> *Ṭhānaṃ kho panetaṃ, kassapa, vijjati, yaṃ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṃ vadeyyuṃ*[9]
> "It is possible, Kassapa, that wise persons, cross-questioning, asking, discussing, would say as follows …"

5. Perniola 1997, p. 387
6. Warder 2001, p. 63, 73, 88, 333
7. Maj 2.4.335 (MN 85). For *nu*, a question marker, see Chapter 27.
8. Maj 2.4.378 (MN 90). Here, *bhāsitaṃ* is past participle in passive structure (see Chapter 31 and 32).
9. Dī 1.8.386 (DN 8). For present participle, see Chapter 30.

Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekac-
cassa bhikkhuno evaṃ icchā uppajjeyya[10]
"It is possible, Venerable, that the following de-
sire would arise to some monk in this [religion],
..."

Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā
evaṃ vadeyya ...netaṃ ṭhānaṃ vijjati.[11]
"Whoever, monks, ascetic or Brahman, would say
thus ..., that is not possible."

Aṭṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli
gahapati samaṇassa gotamassa sāvakattaṃ upa-
gaccheyya. Ṭhānañca kho etaṃ vijjati yaṃ samaṇo
gotamo upālissa gahapatissa sāvakattaṃ upagac-
cheyya.[12]
"It is impossible, Tapassī, not a chance, that house-
holder Upālī would be a listener of ascetic Go-
tama. 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 unlikeliness. Sometimes present tense is used in-
stead 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

10. Maj 1.1.60 (MN 5)
11. Maj 3.1.23 (MN 102)
12. Maj 2.1.60 (MN 56)

satto tamhā kāyā cavitvā 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 pali-
papalipannaṃ uddharissatī'ti netaṃ ṭhānaṃ vij-
jati.[14]
"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, particu-
larly 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 paccāgac-
cheyya. ... Evameva kho, bhikkhave, bhikkhu aneka-
vihitaṃ pubbenivāsaṃ anussarati.[16]

13. Dī 1.1.44 (DN 1). For the absolutive, verbs in *tvā* form, see Chapter
31.
14. Maj 1.1.87 (MN 8)
15. See also page 662.
16. Maj 1.4.431 (MN 39)

"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.

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.

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

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:

1. according to Eastwood 1994, §257

170

Table 23.1.: Structure of English conditional sentences

Type	Conditional Sentence
0	*If* + **present** , **present**
1	*If* + **present** , *will* + **infinitive**
	• Uncertain situations
	• Possible conditions
2	*If* + **past** , *would* + **infinitive**
	• Unreal situations
3	*If* + **past perfect** ,
	would have + **past participle**
	• Unreal past situations

Table 23.2.: Some conditional particles

	if	
ce	*sace*	*yadi*
atha	*appeva*	*appeva nāma*
	if not, unless	
noce	*no ce*	*yadi na*

sace vassati, sā na āgacchati.

or

sace vassati, sā na āgamissati.

As we have seen in Chapter 22, optative mood is also com-

mon 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.

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.

2. A. 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.

3. For 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).

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 tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ 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 kulaputtena dassanāya upasaṅkamituṃ api puṭosena*[8]
> "Even if Ven. Gotama lives 100 Yojanas from here, it 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 sāmaññaphalaṃ no vā*[9]
> "What do you think, Your Majesty, whether, [if]

4. These are suggested by Warder (Warder 2001, pp. 294–5). For some more, see that work.
5. Dī 2.8.367 (DN 21)
6. Dī 2.3.181 (DN 16)
7. Dī 3.7.199 (DN 30)
8. Dī 3.1.37 (DN 24)
9. Dī 1.2.185 (DN 2)

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

> 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 ge this:

sace pāṭhasālaṃ gacchasi, paññavā bhavissasi.
<div align="center">or, in plural</div>
sace pāṭhasālaṃ gacchatha, paññavanto bhavissatha.

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

sace pāṭhasālaṃ gacchasi, paññavā bhavāhi/bhava.
<div align="center">or, imp. pl.</div>
…, paññavanto bhavatha.
<div align="center">or, opt. sg.</div>
…, paññavā bhaveyyāsi/bhave.
<div align="center">or, opt. pl.</div>
…, 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

174

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.

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	*ssā*	*ssaṃsu*
2nd	*sse*	*ssatha*
1st	*ssaṃ*	*ssāmhā*

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.

Conditional mood can refer to past events[10] that had never occurred, but being used as speculations. This is like type-3

10. Kacc 422, Rūpa 475

Table 23.4.: Conditional mood conjugation of *gacchati*

Person	Singular	Plural
3rd	*agacchissā*	*agacchissaṃsu*
2nd	*agacchisse*	*agacchissatha*
1st	*agacchissaṃ*	*agacchissāmhā*
3rd	*agamissā*	*agamissaṃsu*
2nd	*agamisse*	*agamissatha*
1st	*agamissaṃ*	*agamissāmhā*

condition in English. Here is an example from Kacc: "*So ce taṃ yānaṃ 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 events[11] 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 gehaṃ uppatissaṃ.*" Aggavaṃsa's observation makes the function of this mood less distinct. I suggest that we should use

11. Sadd 895

12. Jā 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.

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 ahirāja-kulāni 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 tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ 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]

> *No cetaṃ, bhikkhave, bālo duccintitacintī ca ab-havissa dubbhāsitabhāsī ca dukkaṭakammakārī ca kena naṃ paṇḍitā jāneyyuṃ*[17]
> "Monks, if a fool were not an evil-thinker, evil-speaker, and evil-doer, how would the wise know

13. Perniola 1997, p.398
14. Cv 5.251; ACa 7.67
15. Dī 2.3.181 (DN 16)
16. We have already met this instance above. I repeat it here with slightly different translation. Warder sees this as a pure hypothesis. But Perniola sees it as an unverified condition. They are different ways in seeing the same thing.
17. Maj 3.3.246 (MN 129)

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

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.

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*).

---

1. Sadd Pad 12; Smith 1928, p. 266. Called pronouns, *sabba…amha*, [*iccetāni* (*iti + etāni*)] thus these (are) twenty-seven.

Table 24.1.: Miscellaneous pronouns

Pronoun	Meaning	Paradigm
sabba	all, every, whole	
katara	which one? (among a few)	
katama	which one? (among many)	
ubhaya	both	
itara	the other	*sabba*, page 539
añña	other, another, else	
aññatara	one of a certain number	
aññatama	one out of many	
pubba	the former	
para	other, another, the latter	
apara	other, another	
dakkhiṇa	southern, right	*pubba*, page 541
uttara	northern, the higher	
adhara	the lower	
eka	one	page 542
ubha	both	page 542
dvi	two	page 542
ti	three	page 542
catu	four	page 543
kiṃ+ci	some one, whoever	page 538

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 different 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 exam-

ples.

I start with "I give candies to children."

$$d\bar{a}rak\bar{a}na\dot{m} \ khajjak\bar{a}ni \ demi.^{2}$$

Then we pepper the sentence with **sabba** (all): "I give all candies to all children."

$$sabbesa\dot{m} \ d\bar{a}rak\bar{a}na\dot{m} \ sabb\bar{a}ni \ khajjak\bar{a}ni \ demi.$$

The both *sabba*s 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:

$$sabbesa\dot{m} \ sabb\bar{a}ni \ demi.$$

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

2. You can also use *khaṇḍa* (m.) for candy.

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:

kesañci 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:

3. also *ekatiya* and *ekacciya*

4. In 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 demi.

or

aññatarassa dārakassa ekaccāni khajjakāni demi.

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 use as pronoun.

ekassa ekaccāni khajjakāni demi.

or

kassaci ekaccāni khajjakāni demi.

If you say "*ekassa ekaccāni demi,*" 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 demi.

or

kassaci kiñci demi.

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 khajjakaṃ.

Do not worry about *nu* for now. We will learn more about quetioning in Chapter 27. And this is for "I do not have any candy":

mama kiñci khajjakaṃ 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 kānici 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

---

5. See the declension of *ya kiṃ+ci* on page 539.
6. Yam 1.1
7. Mv 1.16

(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:

> *Cattāro ekakā siyuṃ*[8]
> "There are four single-itemed [*dhamma*s]."[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

8. Sadd Pad 12. There is an explanation in Niru 635 showing that *siyā* and *siyuṃ* can function as a particle, meaning *ekacco* (some) or *kinnu* (how) or *bhavanti* (be). In this instance, it stands for verb 'to be.'
9. In the same manner, you can use *duka, tika, catukka,* and so on to mean 'twofold', 'threefold', etc.

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 honti*" (These householders are lone comers).

Another term can be used to mean 'each' is **ekeka**. Here are some examples:

> *Ekekaṃ me, bhonto, pattaṃ 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, [Ānanda] 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)."

---

10. Sadd Pad 12
11. Vibh 2.345
12. Vibh 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

13. Jā 11.108; In Sadd Pad 12 *kataro* is used.

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 tasmiṃ 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.

> *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** *itthiyā 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*

14. Saṅ 1.1
15. Saṅ 1.2
16. Vibh 1.73
17. Sadd Pad 12

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. 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 aparaṃ 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:

24. All I have are four books

> *mama khajjakāni santi. dvinnaṃ dārakānaṃ tāni*
> *demi. eko thūlo, añño kīso. pubbassa ekaṃ*
> *(khajjakaṃ) 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 words, under the same rubric *nāma*, hence, to make an exhaustive list of pronouns is impossible, for it will

18. In 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).

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 hostpital." Here we go:

nagarassa dakkhinaṃ 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.

191

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 noun[20], 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*

---

19. Sadd Dhā 17, *vida sattāyaṃ*

20. Sadd Pad 12, from *Aññasaddo pubbasaddo, dakkhiṇo cuttaro paro* onwards

(f.) also means 'the east' (*pubbadisā*). And *pubbaṃ* (n.t) means 'pus.' Also in the same vein, *uttara* and *para* can mean 'excellent (one)'; *dakkhiṇa* can mean 'skilled or well-trained (one).' As mentioned earlier, *parā* (f.) means 'the west' (*paradisā*), *uttarā* (f.) means 'the north' (*uttaradisā*), and *dakkhiṇā* (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.
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.

24. *All I have are four books*

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.

---

1. In the chapter, Aggavaṃsa also spends a lot of space to discuss *atthi-natthi* in detail, irrelevantly to the topic.

25. There are 7.8 billion people

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
eka	1
dvi	2
ti	3
catu	4
pañca	5
cha	6
satta	7
aṭṭha	8
nava	9
dasa	10
ekādasa, ekārasa	11
dvādasa, bārasa	12
terasa, teḷasa	13
catuddasa, cuddasa, coddasa	14
pañcadasa, paṇṇarasa, pannarasa	15
soḷasa, sorasa	16
sattarasa, sattadasa	17
aṭṭhārasa, aṭṭhādasa	18
ekūnavīsati, ūnavīsa	19
vīsa, vīsaṃ, vīsati	20
ekavīsati	21
dvāvīsati, bāvīsati	22
tevīsati	23
catuvīsati	24
pañcavīsati	25

Table 25.1: Pāli numbers (contd...)

Pāli	Number
chabbīsati	26
sattavīsati	27
aṭṭhavīsati	28
ekūnatiṃsa, ūnatiṃsa	29
tiṃsa, tiṃsati, tiṃsaṃ	30
ekattiṃsa	31
dvattiṃsa, bāttiṃsa	32
tettiṃsa	33
catuttiṃsa	34
pañcattiṃsa	35
chattiṃsa	36
sattattiṃsa	37
aṭṭhattiṃsa	38
ekūnacattāḷīsa, ūnacattāḷīsa	39
cattāḷīsa, cattālīsa, cattārīsa, tālīsa	40
ekacattāḷīsa	41
dvecattāḷīsa	42
tecattāḷīsa	43
catucattāḷīsa	44
pañcacattāḷīsa	45
chacattāḷīsa	46
sattacattāḷīsa	47
aṭṭhacattāḷīsa	48
ekūnapaññāsa, ūnapaññāsa	49
paññāsa, paṇṇāsa, paññāsaṃ	50
saṭṭhi	60
sattati	70
asīti	80

Table 25.1: Pāli numbers (contd...)

Pāli	Number
caturāsīti	84
navuti	90
ekūnasataṃ	99
sataṃ[2]	100
ekūnadvisataṃ	199
dvisataṃ	200
tisataṃ	300
ekūnanavasataṃ	899
ekūnasahassaṃ	999
sahassaṃ	1,000
dvisahassaṃ	2,000
tisahassaṃ	3,000
dasasahassaṃ, nahutaṃ	10,000
satasahassaṃ, lakkhaṃ	100,000
dasasatasahassaṃ	1,000,000
koṭi[3]	10^7
pakoṭi	10^{14}
koṭipakoṭi	10^{21}
nahuta	10^{28}
ninnahuta	10^{35}
akkhobhinī	10^{42}
bindu	10^{49}
abbuda	10^{56}

Continued on the next page...

2. For the multification of 10, 100, and 1000, see Kacc 393–4, Rūpa 415–6, Sadd 832–3.
3. For the huge numbers, see Kacc 395, Rūpa 417, Sadd 833, Abh 474–6.

Table 25.1: Pāli numbers (contd...)

Pāli	Number
nirabbuda[4]	10^{63}
ahaha	10^{70}
ababa	10^{77}
aṭaṭa	10^{84}
sogandhika	10^{91}
uppala	10^{98}
kumuda	10^{105}
puṇḍarīka	10^{112}
paduma	10^{119}
kathāna	10^{126}
mahākathāna	10^{133}
asaṅkheyya	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

4. There 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.

5. Kacc 376, Rūpa 257, 806, Mogg 3.101

tiṃsa[6]; *da* in *dasa* can become *ra, ḷa,* or *la*[7]; *dvi* can become *bā*[8]; sometimes *dvi* changes to *du, di,* or *do* in compounds, e.g. *durattaṃ, dirattaṃ* (2 nights), *duvidho* (2 parts), *digu* (2 oxen), *dohaḷinī* (pregnant woman) [9]; ending vowels can become *ā*, e.g. *dvādasa, ekādasa, aṭṭhādasa*[10]; *ti* can become *te*, e.g. *terasa*[11]; *pañca* can change to *panna* or *paṇṇa*[12]; *catu* can become *cu, co,* or *ca*, e.g. *cuddasa, coddasa, cattālīsa, cuttālīsa, cottālīsa*, or can be deleted in *tālīsa*[13]; *caturāsīti* can become *cullāsīti*[14]; *dvāsaṭṭhi* can become *dvaṭṭhi*[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

6. Kacc 378, Rūpa 414, Sadd 808
7. Kacc 379, Rūpa 258, Sadd 809, Mogg 3.104; Kacc 381–2, Rūpa 254, 259, Sadd 812–3, Mogg 3.103
8. Kacc 380, Rūpa 255, Sadd 810, Mogg 3.98
9. Sadd 811, Mogg 3.91–2
10. Kacc 383, Rūpa 253, Sadd 815, Mogg 3.102, 3.94, 3.97
11. Mogg 3.95–6
12. Sadd 814, Mogg 3.99
13. Kacc 390, Rūpa 256, Sadd 826–7, Mogg 3.100
14. Sadd 828
15. Sadd 827

onwards. Numbers 5–18[16] 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, tiṃsati, navuti*), it decline as f. sg. If the term ends with a[17] (e.g. *vīsa, tiṃsa, paññāsa*), its ending has to be changed to $\bar{a}$, then it declines as f. sg. If the terms ends with $aṃ$ (e.g. *vīsaṃ, tiṃsaṃ, paññāsaṃ*), it decline unusually as f. sg. as shown in Table 25.3. From 99 onwards, numbers ended with $aṃ$ (e.g. *sataṃ, 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 forms[18], 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 $\bar{i}$ endings, nt. for a ending. It is a little confusing if you read this for the first time. In practice it is pretty easy. You will be familiar with these when you use them.

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 182. 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

16. 6–18 can also be used uninflected, see Collins 2005, p. 71.

17. It seems that this ending can also be used bluntly uninflected, particularly in nom. See *sattavīsa* in the passage from Sadd Pad on page 179.

18. Sadd 825

Table 25.2.: Declension of number 5

Case	Plural
1. nom.	*pañca*
2. acc.	*pañca*
3. ins.	*pañcahi*
4. dat.	*pañcannaṃ*
5. abl.	*pañcahi*
6. gen.	*pañcannaṃ*
7. loc.	*pañcasu*

Table 25.3.: Declension of number 20

Case	Singular		
1. nom.	*vīsati*	*vīsā*	*vīsaṃ*
2. acc.	*vīsatiṃ*	*vīsaṃ*	*vīsaṃ*
3. ins.	*vīsatiyā*	*vīsāya*	*vīsāya*
4. dat.	*vīsatiyā*	*vīsāya*	*vīsāya*
5. abl.	*vīsatiyā*	*vīsāya*	*vīsāya*
6. gen.	*vīsatiyā*	*vīsāya*	*vīsāya*
7. loc.	*vīsatiyaṃ*	*vīsāyaṃ*	*vīsāyaṃ*

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 jeṭṭhabhātā, tayo kaṇiṭṭhabhātaro. bhaginiyaṃ
sabbā kaṇiṭṭhabhaginī. jeṭṭhabhagginī natthi.

Be careful with irregular nouns. For the terms ended with
bhāta see their declension paradigm on page 523. See Chapter
14 for an explanation on loc. used in "In those…" or "Among
those…" If you can fluently deal with nouns' gender and num-
ber 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 demi. 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)."

imasmiṃ gabbhasmiṃ pañcattiṃsā dārikā(yo)
santi, dvāvīsati dārakā. sabbesaṃ sattapaññāsāya
sattapaññāsaṃ khajjakāni demi.

19. See also page 186.

25. There are 7.8 billion people

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.

Table 25.4.: Declension of number 100

Case	Singular	Plural
1. nom.	*sataṃ*	*satāni, satā*
2. acc.	*sataṃ*	*satāni, sate*
3. ins.	*satena*	*satehi, satebhi*
4. dat.	*satassa*	*satānaṃ*
5. abl.	*satā, satasmā, satamhā*	*satehi, satebhi*
6. gen.	*satassa*	*satānaṃ*
7. loc.	*sate, satasmiṃ, satamhi*	*satesu*

Numbers beyond 98 can be used in two ways for all genders. Here are examples from Sadd Pad 13:

> *sataṃ bhikkhū. sataṃ itthiyo. sataṃ cittāni.*
> or
> *bhikkhūnaṃ sataṃ. itthīnaṃ sataṃ. cittānaṃ sataṃ.*

"100 monks. 100 women. 100 minds."

In the former use, *sataṃ* 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 *vīsa* to *koṭi* perform both functions. That is to say, in the first use *sataṃ* works as a modifier.

As mentioned above, the latter use treats *sataṃ* 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:

> *Sataṃ hatthī sataṃ assā, sataṃ assatarīrathā;*
> *Sataṃ kaññāsahassāni, āmukkamaṇikuṇḍalā;*
> *Ekassa padavītihārassa, kalaṃ nāgghanti soḷasiṃ.*[21]

"100,000 elephants, 100,000 horses, 100,000
(she-)muled chariots;[22]
100,000 girls adorned with jeweled earrings;[23]

---

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)

21. Cv 6.305; SSag 10.242

22. I. B. Horner translated these as 100 elephants, 100 horses, and 100 chariots. See Horner 2014, p. 2197.

23. *āmukkamaṇikuṇḍalā = āmutta + maṇikuṇḍala*

25. There are 7.8 billion people

> 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 dis-
tributing *sahassāni* to each subject, we get "*sataṃ hatthī sa-
hassāni*", "*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 satasahassaṃ*" (ten thou-
sand of elephants), "*assānaṃ satasahassaṃ*" (ten thousand
of horses), "*assatarīrathānaṃ satasahassaṃ*" (ten thousand
of chariots), and "*āmukkamaṇikuṇḍalānaṃ kaññaṃ satasa-
hassaṃ*" (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 everthing! 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, be-
cause 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 dif-
ference because it is just an allusion, but mistaking 100 for

24. *kalā* = a small part; *nāgghanti* = *na* + *agghati*
25. It 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.

100,000 or vice versa is quite a big miss.

Let us move on. To tell that something has a particular amount 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]

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 ($7 \times 20 \times 80$).

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,

---

26. Vibh-a 0.1
27. *satānucco = satāni + ucca*; 1 yojana ≈ 7 miles
28. Abh 195–7
29. Buddhadatta 1951?, p. 30
30. The American Heritage Dictionary, https://www.ahdictionary.com/word/search.html?q=cubit

Table 25.5.: Units of length

7 grains (*dhaññamāsa*)	=	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?)
500 dhanus (nt.) (bows)	=	1 kosa (m., nt.)
4 ambaṇas (nt.)	=	1 karīsa (nt.)
28 hatthas (m.)	≈	1 abbhantara (nt.)

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), *bhiyyo* (exceedingly, more). For example, "*pamāṇato bhiyyo 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.

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 dvisataṃ* (200 of ships), *assānaṃ tisataṃ* (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:

$$dve \ n\bar{a}v\bar{a}na\dot{m} \ sat\bar{a}ni. \ t\bar{\imath}\dot{n}i \ ass\bar{a}na\dot{m} \ sat\bar{a}ni.$$

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:

$$dve \ n\bar{a}v\bar{a}sat\bar{a}ni. \ t\bar{\imath}\dot{n}i \ assasat\bar{a}ni.$$

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:

31. As 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 1,071 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 *dvisataṃ* has 18 occurrences, whereas *dvisatāni* has only 4. To be complete, *sahassaṃ* has 621 occurrences, *sahassāni* 322, *dvisahassaṃ* 11, and *dvisahassāni* 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.

*bhagavā pañcamattāni mandāmukhisatāni abhin-
immini*[32]
"The Blessed One miraculously created 500 coal-
pans."

*mahatiyā paribbājakaparisāya saddhiṃ tiṃsamat-
tehi paribbājakasatehi*[33]
"[Poṭṭhapāda] together with a great assembly of
3,000 wanderers …"

*Kīva dūro, mahārāja, ito alasando hoti? Dvimat-
tāni, 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 *ut-
tara* 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:

$$ekena/ekāya \; uttaraṃ \; sataṃ.$$
<div align="center">or</div>
$$ekena/ekāya \; uttarāni \; satāni$$

32. Mv 1.49
33. Dī 1.9.406 (DN 9)
34. Mil 2-3.4

25. There are 7.8 billion people

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 satam ca" can means 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 uttarñi 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:

$$\textit{pañcasaṭṭhiyā (dinehi) uttarāni tīṇi dinānaṃ}$$
$$\textit{satāni.}$$

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 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.

35. There 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 Āṭānāṭiyasutta, Dī 3.9.279 (DN 32).

Table 25.6.: Numbers from 101–999

N	Pāli	Decomposition
101	*ekuttarasataṃ*	*eka + uttara + satam*
102	*dvayuttarasataṃ*	*dvi + uttara + satam*
103	*tayuttarasataṃ*	*ti + uttara + sataṃ*
104	*catuttarasataṃ*	*catu + uttara + sataṃ*
105	*pañcuttarasataṃ*	*pañca + uttara + satam*
106	*chuttarasataṃ*	*cha + uttara + satam*
107	*sattuttarasataṃ*	*satta + uttara + sataṃ*
108	*aṭṭhuttarasataṃ*	*aṭṭha + uttara + sataṃ*
109	*navuttarasataṃ*	*nava + uttara + sataṃ*
110	*dasuttarasataṃ*	*dasa + uttara + satam*
111	*ekādasuttarasataṃ*	*ekādasa + uttara + sataṃ*
201	*ekuttaradvisataṃ*	*eka + uttara + dvi + sataṃ*
211	*ekādasuttaradvisataṃ*	*ekādasa + uttara + dvisataṃ*
990	*navutayuttaranavasataṃ*	*navuti + uttara + navasataṃ*
998	*aṭṭhanavutayutaranavasataṃ*	*aṭṭhanavuti + uttara + navasataṃ*
999	*ekūnasatuttaranavasataṃ*	*ekūnasata + uttara + navasataṃ*

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 *dvayuttara* 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 saṃvaccharaṃ dinānaṃ*
> *pañcasaṭṭh****uttara****tisataṃ 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 saṃvaccharaṃ pañcasaṭṭhuttarāni tīṇi*
> *dinānaṃ satāni hoti.*
>
> or
>
> *...tīṇi dinasatāni hoti.*
>
> or
>
> *...pañcasaṭṭhi****din****uttarāni[37] tīṇi 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

---

36. Under the same situation, *u* is changed to *ava*. See also the end of Chapter 2.

37. *pañcasaṭṭhi + dina + uttara*

the method described above, for example, *ekuttarasahassaṃ* (1,001), *dvayuttarasahassaṃ* (1,002), *aṭṭhanavutayutarasahas-saṃ* (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 ekavīsuttaradvisahassaṃ.

or

ekavīsuttarāni dve saṃvaccharānaṃ sahassāni.

or

ekavīsuttarāni dve saṃvaccharasahassāni.

or

*ekavīsa**saṃvacchar**uttarāni 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 ekavīs**uttara**tisat**ādhika**catusahassaṃ.*

That is a mouthful. Then we split the bunch of number as follows:

ekavīsuttarāni tisatādhikāni janānaṃ catusahassāni.

or

*ekavīsa**jan**uttarāni …*

215

25. There are 7.8 billion people

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 ti**satehi** 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 sahassāni.

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:

catusaṭṭhisaṃvaccharuttarapañcasatādhikāni dvesaṃvaccharasahassāni.

216

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 com-
pound 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:

*pañcacattāḷīsajanuttaratisatādhikāni
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:

25. There are 7.8 billion people

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 10^{28}. In very rare case we will use the latter huge figure. Here is an example from a commentary:

> *Duve satasahassāni, 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 *duve* modifies *satasahassāni*, hence 200,000, and *cattāri* modifies *nahutāni*, hence 40,000. With *ca* the combination yields 240,000 (*dvisatasahassaṃ 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, "*Ghaṭānekasahassāni,*

---

38. In Niru 151, a passage shows that, "*Sahassaṃ kāsi nāma, dasasahassaṃ nahutaṃ nāma, satasahassaṃ lakkhaṃ nāma*" (1,000 [is] called *kāsi*, 10,000 [is] called *nahuta*, 100,000 [is] called *lakkha*). See also Sadd 833.

39. Vibh-a 0.1

kumbhīnañca satā bahū;"[40] (many thousands pots, many hundreds water pots).

You can use ***paro*** for 'more than,' for example "*Paropaññāsa nātikiyā paricārakā abbhatītā 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: "*dasavīsasahassānaṃ*"[42] (10,000–20,000 of [people]).

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.	*katipayā*	*katipayāyo*	*katipayāni*
2. acc.	*katipayā*	*katipayāyo*	*katipayāni, katipaye*
3. ins.	*katipaye(b)hi*	*katipayā(b)hi*	*katipaye(b)hi*
4. dat.	*katipayānaṃ*	*katipayānaṃ*	*katipayānaṃ*
5. abl.	*katipaye(b)hi*	*katipayā(b)hi*	*katipaye(b)hi*
6. gen.	*katipayānaṃ*	*katipayānaṃ*	*katipayānaṃ*
7. loc.	*katipayesu*	*katipayāsu*	*katipayesu*

40. Bud 2.169
41. Dī 2.5.273 (DN 18)
42. Bud 27.8
43. Sadd Pad 11

25. There are 7.8 billion people

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.	*kati*
2. acc.	*kati*
3. ins.	*kati(b)hi*
4. dat.	*katinaṃ*
5. abl.	*kati(b)hi*
6. gen.	*katinaṃ*
7. loc.	*katisu*

To ask how many people in the world, we go simply like this:

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?

44. Sadd 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*
45. SSag 1.6; In Sadd Pad 11 *rajamāneti* is found.

220

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 *katikhattuṃ* (how many times), for example, "*katikhattuṃ 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
kittaka	*kittikā*	how many?, how much?, how large?
yattaka	*yattikā*	which amount/size
tattaka	*tattikā*	that amount/size
ettaka	*ettikā*	this amount/size

These terms when composed as such are no longer pronoun. They decline as normal nouns. To ask how many people there

---

46. Bodhi 2000, pp. 91–2
47. Vism 3.38
48. Sadd Pad 12, from *Apica ya ta kiṃ etaiccetehi* onwards.

25. There are 7.8 billion people

are in the world, you can also say this instead:

loke kittakā janā honti.

You can use *ya-ta* structure to say "Write it down how many people in the world" as follows:

yattakā janā loke, tattikaṃ gaṇanaṃ 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 ettakānaṃ janānaṃ 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 gehaṃ hoti.

And here is for "How many books do you have?"

kīva bahukā(ni) tava potthakā(ni) santi.

---

49. See page 660.

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 842. I list some ordinal numbers in Table 25.10.

Table 25.10.: Pāli ordinal numbers

m. & nt.	f.	Order
paṭhama	*paṭhamā*	1st
dutiya	*dutiyā*	2nd
tatiya	*tatiyā*	3rd
catuttha	*catuttā, catuttathī*	4th
pañcama	*pañcamā, pañcamī*	5th
chaṭṭha(ma)	*chaṭṭhā, chaṭṭhī*	6th
sattama	*sattamā, sattamī*	7th
aṭṭhama	*aṭṭhamā, aṭṭhamī*	8th
navama	*navamā, navamī*	9th
dasama	*dasamā, dasamī*	10th
ekādasama	*ekādasī*	11th
dvādasama, bārasama	*dvādasī, bārasī*	12th
terasama	*terasī*	13th
catuddasama	*catuddasī, cātuddasī*	14th
paṇṇarasama	*paṇṇarasī*	15th
soḷasama	*soḷasī*	16th
sattarasama	*sattarasī*	17th
aṭṭhārasama	*aṭṭhārasī*	18th

Continued on the next page...

Table 25.10: Pāli ordinal numbers (contd...)

m. & nt.	f.	Order
ekūnavīsatima	*ekūnavīsatimā*	19th
vīsatima	*vīsatimā*	20th
tiṃsatima	*tiṃsatimā*	30th
cattālīsatima	*cattālīsatimā*	40th
paññasatima	*paññasatimā*	50th
saṭṭhima	*saṭṭhimā*	60th
sattatima	*sattatimā*	70th
asītima	*asītimā*	80th
navutima	*navutimā*	90th
satama	*satamā*	100th
sahassama	*sahassamā*	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 māsassa 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]?).

50. Mv 2.156

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 *aḍḍhasahassaṃ*, and 5000 is *aḍḍhadasasahassaṃ*. 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]

Table 25.11.: The use of *aḍḍha*

Num	Analyzed form	Compound
50	*aḍḍhena paṭhamaṃ sataṃ*	*aḍḍhasataṃ*
150	*aḍḍhena dutiyaṃ sataṃ*	*diyaḍḍhasataṃ*
250	*aḍḍhena tatiyaṃ sataṃ*	*aḍḍhateyyasataṃ*
350	*aḍḍhena catutthaṃ sataṃ*	*aḍḍhuḍḍhasataṃ*
450	*aḍḍhena pañcamaṃ sataṃ*	*aḍḍhapañcamasataṃ*

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 *diyaḍḍhasahassaṃ*. When the numbers are use with a noun, they go like this: for example, "150 people" is:

51. For 150, 250, and 350, see Abh 477–8.
52. The 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*.

25. There are 7.8 billion people

<div style="text-align:center">

aḍḍhena dutiyaṃ janānaṃ sataṃ.

then

diyaḍḍhajanasataṃ.

</div>

And "3,500 stars" is:

<div style="text-align:center">

aḍḍhena catutthaṃ tārakānaṃ sahassaṃ.

then

aḍḍhuḍḍhatārakāsahassaṃ.

</div>

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 be conform with the other. Hence, the above examples can be as follows:

<div style="text-align:center">

diyaḍḍhāni janasatāni.

and

aḍḍhuḍḍhāni tārakāsahassāni.

</div>

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.
5. How about China?
6. It has 89,795 so far, 84th in the list.

---

53. data from `https://www.worldometers.info/coronavirus/`

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

1. Sadd 493; Kacc 248; Rūpa 260; Mogg 4.95–8; Payo 5.95–8; Niru 275–8.

examples given by traditional textbooks in Table 26.1.

Table 26.1.: Some particles suffixed with *to*

Particle	Meaning	Case
aniccato	by impermanent nature	ins.
dukkhato	by unsatisfactory nature	ins.
rogato	by sickness	ins.
purisato	from man	abl.
ithito	from woman	abl.
rājato	from king	abl.
gāmato	from home	abl.
corato	from thief	abl.
aggito	from fire	abl.
sabbato	from all	abl.
aññato	from other	abl.
aññatarato	from further other	abl.
itarato	from other	abl.
ekato	by/from/on one side	ins./abl./loc.
ubhato	by/from/on both sides	ins./abl./loc.
parato	by/from/on other side	ins./abl./loc.
aparato	by/from/on further other side	ins./abl./loc.
purato	by/from/on front side	ins./abl./loc.
pacchato	by/from/on rear side, from behind	ins./abl./loc.
dakkhiṇato	by/from/on right/southern side	ins./abl./loc.
uttarato	by/from/on upper/northern side	ins./abl./loc.
vāmato	by/from/on left side	ins./abl./loc.

Continued on the next page...

Table 26.1: Some particles suffixed with *to* (contd...)

Particle	Meaning	Case
tato	from that	abl.
etto, ato	from this/that	abl.
ito	from this	abl.
yato	from where	abl.
kuto	from where?	abl.
katarato	from which?	abl.
ādito	at first, from the beginning	abl./loc.
majjhato	in the middle, amid	loc.
sīsato	on the head side	loc.
pādato	on the foot side	loc.
passato	on the flank/side	loc.
piṭṭhito	on the back side	loc.
mukhato	on the front side	loc.
aggato	at the top	loc.
mūlato	at the root	loc.
heṭṭhato	in the lower, beneath	loc.
abhito	round about, on both sides	loc.
parito	on every side	loc.
antato	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 alter-

2. Jā 14.212–3

native 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) thiefs). 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*" 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

3. Verb *bhāyati* takes abl., see Chapter 11, page 83.
4. In Mogg 4.95, examples go self-explained like this: "*Gāmato āgacchati gāmasmā āgacchati, corato bhāyati corehi bhāyati.*"

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), *bhikkhunito* (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), *rattito* (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
sabbatra	in all
sabbattha	in all
sabbadhi	in all
aññatra	in other
aññattha	in other
yatra	in which, where
yattha	in which, where
yahiṃ	in which, where

Continued on the next page...

5. Payo 5.95
6. Niru 275
7. Kacc 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
yahaṃ	in which, where
tatra	in that
tattha	in that
tahiṃ	in that
tahaṃ	in that
katra	in which?, where?
kattha	in which?, where?
kuhiṃ	in which?, where?
kuhaṃ	in which?, where?
kahaṃ	in which?, where?
kuhiñcanaṃ	in which?, where?
kuhiñci[8]	in which?, where?
kva[9]	in which?, where?
kuvaṃ[10]	in which?, where?
atra	in this/that
attha	in this/that
ettha	in this/that
idha	in this
iha	in this
amutra	in such and such a place
amuttha	in such and such a place
ubhayattha	in both

The rest eight of suffixes, namely *dā, dāni, rahi, raha, dhunā, dācanaṃ, ajja,* and *ajju* are also added to pronouns

8. Sadd 500, Mogg 4.104
9. This can become *ko*, e.g. "*Ko te balaṃ mahārāja*" (Great king, sir, where is your power?), Jā 22.1880. See also Sadd Pad 12.
10. Niru 280

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
sabbadā	in all time
sadā	in all time
aññadā	in other time
ekadā	in one time, once
yadā	in what time, when
tadā	in that time
tadāni	in that time
kadā	in what time?, when?
kudā[12]	in what time?, when?
karaha[13]	in what time?, when?
kadāci	in certain time, sometimes
idāni	in this time
etarahi	in this time
adhunā	in this time
kudācanaṃ	in any time
ajja[14]	on this day, today

Continued on the next page...

11. Kacc 257–9; Rūpa 276–9; Sadd 505–7, 1167 (for *ajja, ajju*); Mogg 4.105–7; Payo 5.105–7; Niru 285–7

12. Sadd 505, Mogg 4.106

13. Mogg 4.107

14. Mogg 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' (*imasmiṃ kāle ajja*).

Table 26.3: Particles suffixed with $d\bar{a}$, etc. (contd...)

Particle	Meaning
$sajju$[15]	on that day
$aparajju$[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 āgacchati*" (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 mayaṃ sabbadā gehato pāṭhasālaṃ pādena gacchāma.

Now it is your turn to do the exercise.

15. Mogg 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 tasmiṃ 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 *tasmiṃ 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.

16. Mogg 4.107, Sadd 1167

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:

$$gacchasi\ ag\bar{a}raṃ?$$

Or alternatively, you can start the sentence with *kiṃ* to mark the questioning. So, we can also put it in this way:

$$kiṃ\ (tvaṃ)\ ag\bar{a}raṃ\ gacchasi?$$

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

---

1. In 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.

27. Are you going home?

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 647.

Table 27.1.: Interrogative particles

Particle	Description
kiṃsu, kiṃ	what?
kathaṃ	how?, why?, for what reason?
kinnu	why?, is it?
kacci	is it?
nu (kho)	is it?
nanu	is it not?
utāhu	...or...?
seyyathīdaṃ	such as what?

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 (tvaṃ) agāraṃ?

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?

238

Table 27.2.: Answering particles

Particle	description
āma	yes
āmantā	yes
evaṃ	yes, in that way
sādhu	yes, alright, well done
sāhu	yes, alright
na ...	not ...

When answering the question, you can use particles listed in Table 27.2. Some of these have explanation on page 661.

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 Abbhidhamma. 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?

27. Are you going home?

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 643.

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?"

2. Dī 1.2 159 (DN 2)

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:

---

3. Vibh 1.67. In this sentence, past participle is used. To learn more about this, see Chapter 31.
4. In PTSD, there is some useful information of this, see the entry.

27. Are you going home?

> *Kinnu kho ahaṃ saṅghassa veyyāvaccaṃ kareyyaṃ?*[5]
> "How should I do a service for the Sangha?"

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 650. You can use this, say, when you ask your friend "Do you go to school by bus or by train?" Here is its Pāli:

$$tvaṃ \ pāṭhasālaṃ \ mahārathena \ udāhu$$
$$dhūmarathena \ gacchasi?$$

If the question asks between a binary option, for example, "Will you go to school or not?" We use **vā** in this case:

$$gacchissasi \ vā \ no/na \ vā \ tvaṃ \ pāṭhasālaṃ?$$

Although **seyyathīdaṃ** 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: *seyyathīdaṃ?*
> (Such as what?)
>
> A: *sunakhānaṃ āhāraṃ demi, te na padena paharāmi ca.*
> (I give food to dogs, and I do not kick them.)

---

5. Vibh 2.380

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 *kiṃsu*. 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?).

(2) *Animaye* (in uncertainty) Aggavaṃsa puts this as an example, "*yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ*"[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*

6. Sadd Pad 12, from *Etthetassa atthuddhāro vuccate* onwards, Smith 1928, p. 279.
7. Vbh 2.424
8. Mv 1.22
9. SKhan 1.87

27. Are you going home?

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 bhītova 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 tvaṃ, bhikkhu*"[16] (How's your mind going, monk?). To ask for sta-

10. Jā 20.72
11. Jā 22.3
12. Therī 7.190
13. SSag 2.90
14. Dham-a 26.415
15. Dham-a 8.112
16. Vbh 1.135; It can be used in compounds like this.

tus 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 anupasampannena sahaseyyaṃ kappenti*[21]
> "Is it true, monks, that [some] monks sleep in the same place with a lay person?"

17. Sadd Pad 12
18. SSag 1.71
19. Sadd Pad 12
20. Vito 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.
21. Vibh 5.49

27. Are you going home?

> *saccaṃ kira tvaṃ, udāyi, mātugāmassa dham-*
> *mamṃ desesi*[22]
> "Is it true, Udāyī, that you teach the Dhamma to
> a woman?"

> *saccaṃ kira tvaṃ, ambho purisa, paresaṃ adin-*
> *naṃ theyyasaṅkhātaṃ ādiyi*[23]
> "Is it true, man, that you have taken ungiven
> [things] of others like a thief?"

> *Saccaṃ kira tvaṃ, nanda, sambahulānaṃ bhikkhū-*
> *naṃ 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, theraṃ bhikkhuṃ vihesiyamā-*
> *naṃ ajjhupekkhissatha*[26]
> "Is it possible, Ānanda, that you [all] look at a
> senior monk who is being harassed without tak-
> ing any action?"

22. Vibh 5.60
23. Dī 3.3.91 (DN 26)
24. Udā 3.22
25. Vibh 1.32
26. APa 17.166

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 frequency.
9. Your answer is useless. Asking mom is better.
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:

1. Brown and Miller 2013, p. 13
2. Eastwood 1994, §206

- *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])
- ***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 sāvatthiyā 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,

3. See also Collins 2005, p. 124.
4. Kacc 298
5. Rūpa 300
6. This stock phrase is mostly found in the Vinaya.
7. Jā 17.156
8. Maj 1.3.288 (MN 27)

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:

$$aham\ as\bar{\imath}gha\dot{m}\ potthaka\dot{m}\ pa\dot{t}h\bar{a}mi.$$

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. For example, in this case you can separate the two accusatives like this:

$$as\bar{\imath}gha\dot{m}\ aham\ potthaka\dot{m}\ pa\dot{t}h\bar{a}mi.$$
<div align="center">or</div>
$$aham\ potthaka\dot{m}\ pa\dot{t}h\bar{a}mi\ as\bar{\imath}gha\dot{m}.$$

However, this still does not guarantee that the unintended meaning will not be rendered.

9. Scholars call this *adverbial accusative*, e.g. Warder 2001, p. 116.

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 sutaṃ* ***ekaṃ samayaṃ*** *bhagavā ...*[10] (It is heard by me thus, in one occasion the Buddha ...)

- *Atha kho bhagavā* ***pubbaṇhasamayaṃ*** *nivāsetvā patta-cīvaramādāya rājagahaṃ piṇḍāya pāvisi.*[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.)

- *imasmiṃ 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

---

10. This is a stock phrase found mostly in the Suttanta.
11. Mv 5.247
12. Mv 3.185. See Chapter 31 to learn about how verbs in *tvā* work.
13. Mv-a 3.184
14. Mogg 1.54, Niru 55, see also Sadd Pad 3, from "*Vicchāvasena atthavisesalābhe*" onwards.

when a 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:

- *rukkhaṃ rukkhaṃ siñcati* ([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.)
- *jeṭṭhṃ jeṭṭhaṃ anupavesetha* ([Please] enter respectively by seniority.)
- *imesaṃ devasikaṃ māsakaṃ māsakaṃ 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 sattisatehi haññamāno ...*[15]

15. SMah 12.1105

"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 cīvaraṃ
> na sañjānissanti*[16]
> "Why on earth venerables will not remember their
> own robe [individually]?"

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 ḍeti,
> sapattabhārova ḍeti; 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 theyyasaṅ-
> khātaṃ ādiyissati, tassa tassa dhanamanuppadas-
> sāmi, evamidaṃ adinnādānaṃ pavaḍḍhissati.*[19]
> "If I give out properties to that one whoever will
> take others' [thing] ungiven like a thief, this tak-
> ing of ungiven thing will flourish."

16. Vibh 5.367
17. Warder 2001, p. 72, 171
18. Maj 2.1.11 (DN 51)
19. Dī 3.3.92 (DN 26)

> *yathā yathā vā panassa kāyo paṇihito hoti, tathā*
> *tathā naṃ pajānāti*[20]
> "In whatever way the body of that [monk] was po-
> sitioned, in that way [he] knows that [position]."

> *Seyyathāpi, bhikkhave, daharo kumāro mando ut-*
> *tānaseyyako dhātiyā pamādamanvāya kaṭṭhaṃ vā*
> *kaṭhalaṃ vā mukhe āhareyya. Tamenaṃ dhāti*
> *sīghaṃ sīghaṃ 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 repe-
tition as exclamation (*āmeṇḍita*).[22] Here are examples given:

> [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]

---

20. Dī 2.9.375 (DN 22)
21. APa 1.7
22. Sadd Pad 3, from "*Bhayakodhādīsu uppannesu kathitāmeḍita-*
vacanavasena pana atthavisesalābhe ime payogā" onwards.

sādhu sādhu sāriputta[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!)

23. Maj 1.4.339 (MN 32)
24. Dī 1.9.441 (DN 9)
25. SSag 10.242
26. Maj 2.4.353 (MN 87)
27. APa 6.58

Exercise **28**

Say these in Pāli.

1. If everthing 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

---

1. Brown and Miller 2013, p. 96

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:

> *aham**pi** kho, bhikkhu, na jānāmi, yatthime cat-
> tāro 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 consession, we stress one idea
over another, for example:

> *chinno**pi** rukkho punareva rūhati*[3]
> "Even being cut, a tree grows again."

2. Dī 1.11.491 (DN 11)
3. Dham 24.338

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 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.

29. Even though this book is difficult

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 paths, ... those all are leading out to the salvation."

4. While *pi* cannot start a sentence or clause, *api* can (see page 638).
5. Mv 8.328
6. Dī 1.13.524 (DN 13)

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 anatthiko 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.

7. Dī 2.10.412 (DN 23)
8. Vibh 3.443

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.

30. *Going to town*, I buy you a book

Introduction to Present Participle

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 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 755. 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 *kita*s 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 participle.* The name sounds not suitable enough, because present participle can commonly appear in a past sentence, 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 participle 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 ac-
tion 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:

<div align="center">

*ahaṃ nagaraṃ gacchanto tuyhaṃ potthakaṃ
kiṇāmi.*

or

ahaṃ nagaraṃ gacchamāno ...

</div>

And if the speaker is a female, we get this in stead:

<div align="center">

*ahaṃ nagaraṃ gacchantī tuyhaṃ potthakaṃ
kiṇāmi.*

or

ahaṃ nagaraṃ gacchamānā ...

</div>

And here are some examples from the canon:

30. Going to town, I buy you a book

> *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 bhikkhunī] 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** ākāsānačāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjati.*[4]
> "Some person, [after] dying, is reborn as a companion of deities in the Realm of Infnite 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

1. Vibh 1.30
2. Pari 229
3. Vibh 7.588
4. ATi 12.117
5. Vibh 5.326

the Buddha coming from a faraway [place]."

In this instance *addasaṃsu* ([They] saw) is the main verb in aorist.[6] The object of the main verb is *bhagavantaṃ*, the doer of *āgacchantaṃ*. 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 528. Here is an example of this:

> *Atha panāyaṃ samaṇo **gacchaṃ** yevāha ṭhito 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:

6. It is worth noting that *addasā* and its variation are often placed at the beginning.
7. Maj 2.4.348 (MN 86)

30. Going to town, I buy you a book

tvaṃ 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 "*tvaṃ potthakaṃ labhissasi mayā nagaraṃ gacchantasmā.*" Even, I think, "*tvaṃ 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:

tvaṃ mayhaṃ nagaraṃ gacchantassa mūlaṃ
dadāsi.

Let us keep this example in mind for a while.

Now I move to another aspect of present participle. 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.

8. Kacc 305, Rūpa 323, Sadd 633, Mogg 2.35. Accusative absolute can also be found, but very rarely.

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:

mayhaṃ nagaraṃ gacchantassa, tvaṃ me mūlaṃ dadāsi.

or

mayi nagaraṃ gacchantasmiṃ, ...

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 "*mayhaṃ nagaraṃ gacchantassa, tvaṃ me mūlaṃ dadāsi*," *mayhaṃ* is in gen. but *me* is dat. Although, in principle they can be identical, it is better to make them look different.

Here is another example to strengthen you understanding. To say "You give me money, while I am sitting in a car," we can put it like this:

30. Going to town, I buy you a book

> *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 jātaṃ taṃ saṅghamajjhe pucchante santaṃ atthī'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 medavaṭṭi 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

---

9. Apadā 17.40
10. Mv 1.126. For verbs in *tabba* form, see Chapter 32.
11. Vibh 1.160

270

to [his] foot."

Exercise 30

Say these in Pāli.

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 Participle

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 752 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 participle*. 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 structure[2], also in passive structure as both transitive or intransitive verb[3] (see

1. Vito Perniola has a very good summary of how past participles are used (see Perniola 1997, pp. 360–7).
2. Kacc 626, Rūpa 634, Sadd 1233. In the formulas, *kta* is mentioned. The actual *paccaya* is *ta*, but *k-anubandha* is given to stress that no *vuddhi* is applied.
3. Kacc 625, Rūpa 605, Sadd 1232

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.

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 dinno kumāro.
"A boy gave alms."

dānaṃ dinnā kumārā.
"Boys gave alms."

dānaṃ dinnā kumārī.
"A girl gave alms."

dānaṃ dinnaṃ.
"Alms is given."

dānaṃ dinnaṃ kumārena.

"Alms is given by a boy."

dānaṃ dinnaṃ kumāriyā.
"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."

pacito odano sūdena.
"Rice has been cooked by a chef."

anusiṭṭho so mayā
"He was taught by me"

diṭṭhaṃ 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 870 for more detail. In our vocabulary verbs in *ta* form are also given, see page 969.

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 ñātikulāni gantvā ekacce bhuñjiṃsu ekacce piṇḍapātaṃ ādāya agamaṃsu.[6]*
> "Having eaten and been satisfied, [then] having gone to relative families, some monks ate [again],

4. SSag 9.224. In this, *bahussuta* is used as a noun meaning literally one who has listened a lot.
5. Vibh 4.557
6. Vibh 5.236

some monks, having taken [other] food, went."

Yo hoti bhikkhu arahaṃ **katāvī***, Khīṇāsavo anti-madehadhārī;*[7]
"Which monk made [himself] an arhat, free from mental obsessions, [just] the holder of the final body."

Turiyehi maṃ bhārata **bhuttavantaṃ**[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 participle can appear along side with present participle. This can give us a sense of sequential events, like this example:

Tena kho pana samayena bhagavā mahatiyā parisāya **parivuto** *dhammaṃ desento* **nisinno** *hoti.*[10]
"By that occasion, there is the Buddha, surrounded by a mass of people, having sat down, preaching

7. SSag 1.25
8. Jā 17.167. Verbs in *tavantu* is extremely hard to find. When these are used, they decline irregularly like *guṇavanta* (see page 525).
9. Mv 7.323
10. Vibh 1.24

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
you want to show the succession of events. In Pāli a more
suitable thing to do the job exists.

Introduction to Absolute

Here I will not explain, in grammatical terms, what 'abso-
lutive' means, because it is likely to make things more con-
fusing. 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 participle but with a different im-
plication. So, sometimes I call it roughly participle too. For-
tunately for students, this verb form stays intact when used
like indeclinables, but you have to remember some irregular
forms of it anyway (see page 870, and *tvā* forms are also given
in our vocabulary, see page 969).

The main use of this is to mark a prior action, or sometimes
a simultaneous action, and a successive action, of the main

11. See Collins 2005, p. 114 for some explanation. A. K. Warder calls
this *gerund* (Warder 2001, p. 48). That makes us a little more confused.

verb. This give us a sense of sequence. By using this, we will know what happens successively. For more information, see Appendix H, page 754. Let us see a real example:

> *Atha kho bhagavā kumbhakārāvesanaṃ* **pavisitvā** *ekamantaṃ tiṇasanthārakaṃ* **paññāpetvā** *nisīdi pallaṅkaṃ* **ābhujitvā** *ujuṃ 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 samuttejitā sampahaṃsitā* **uṭṭhāyā**sanā bhagavantaṃ **abhivādetvā** *padakkhiṇaṃ* **katvā** *pakkāmi*.[14]
>
> "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."

---

12. Maj 3.4.342 (MN 140)

13. Its present verb is *paṇidahati*. And its normal absolutive form, *paṇidahitvā*, can also be used.

14. Vibh 1.24

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.

15. This is an absolute form of *uṭṭhāpeti* (*uṭṭhāyāsanā = uṭṭhāya + āsanā* [having risen from the seat]). A more straight form of this is *uṭṭhāpetvā*.

31. Having gone to town, I bought you a book

This has a better sense than using present participle, like "*ahaṃ nagaraṃ gacchanto(tā) tuyhaṃ potthakaṃ kiṇāmi.*" Because using present participle 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:

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.

280

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 care-
fully. 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. Tech-
nically 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 pas-
sive 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 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

1. Fairbairn 2011, p. 105
2. Brown and Miller 2013, p. 466

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]

> "This sweater washes well."
> (It means the sweater is normally in clean condition.)
>
> "One bomb didn't guide and crashed" (Army communiquè)
> (This means the bomb itself is to be blamed for not being guided.)
>
> "The course is jumping well" (TV presenter)

3. Fairbairn 2011, p. 114

4. It 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).

5. p. 466

(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 *pada*s: *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 abhiramittha*[8]
> "Mr. driver, did the prince enjoy himself in the garden?"

As you might notice, I carefully use 'voice' here because it may cause a confusion. Voice in English and Pāli may

6. It 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).

7. This is suggested by Vito Perniola. It is also worth reading his explanation on middle voice. See Perniola 1997, pp. 339–41.

8. Dī 2.1.45 (DN 14). The verb *abhiramittha* is in perfect tense, middle voice.

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 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 *kita*s 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 vocaburary (page 969 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 $\bar{\imath}$ is also added before that. This is the (real) marker of passive voice. To learn how *ya* works, see page 386.

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]

9. Occasionally, we can find that genitive case can be used in this position.

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."
>
> *mayaṃ janena gacchīyāmhe*
> "We are gone [to] by a person."
>
> *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."

10. As 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.

Let us do our heading task together. Here is how to say "A book is read by me" step be 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 *potthako* (m.).

5. Applying instrumental case to 'me,' we get *mayā* or *me*.

Finally, we get this sentence:

potthako mayā/me paṭhayate.
or, alternatively
potthako 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 386 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.

---

11. Although *paṭhīya* may sound a little better, let us follow a straight way of doing.

Some are of verb group 3 (*diva*)[12] which have *ya* as their group *paccaya* (see page 376), e.g. *ghāyati* ([One] smells).[13] And some verbs are created from nouns with a help of *āya* (see page 381), e.g. *niddāyati* ([One] sleeps). Your only viable treatment is to remember peculiar passive forms as many as possible.

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:

<div align="center">

ahaṃ te/tuyhaṃ potthakaṃ dadāmi.

</div>

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:

<div align="center">

mayā te potthako dīyati.

</div>

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:

---

12. About verb groups, see Chapter 37.

13. With shared *ya* forms, it becomes difficult to tell active from passive structure of this verb group. See Warder 2001, p. 63.

14. Kacc 502, Rūpa 493, Sadd 1014, Mogg 5.137

15. Pet 2.306

aham̐ tayā rañño dīyāmi.
or with middle voice
aham̐ 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:

aham̐ imam̐ vatthum̐ 'potthako'ti vadāmi.

And "This thing is called 'a book' " can be said as this:

idam̐ vatthum̐ 'potthako'ti vuccati.

We will find similar uses of this in the texts, particularly when terms are defined. Here is an example from the Vinaya.

> *Oguṇṭhitasīso nāma sasīsam̐ pāruto vuccati.*[18]
> "[What is] called *oguṇṭhitasīsa* is said [to be one who was] veiled over the head."

We can find *vuccate* mostly in verses, for example:

> *Sabbe bhogā vinassanti, rañño tam̐ vuccate agham̐.*[19]
> "All possessions perish. That is said to be a king's pain."

16. This 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.'
17. Kacc 487, Rūpa 478, Sadd 978
18. Vibh 7.644
19. Jā 16.335

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:

$$aha\dot{m} \ ti\underset{.}{t}\underset{.}{t}h\bar{a}mi.$$

And when it is converted to passive form, we get this:

$$may\bar{a} \ \underset{.}{t}h\bar{\imath}yate.$$
$$\text{or}$$
$$may\bar{a} \ \underset{.}{t}h\bar{\imath}yati.$$

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

---

20. See e.g. Collins 2005, p. 146; Warder 2001, p. 42.

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."

21. It is far better than "It is stood by me."
22. In Sadd Pad 1, Aggavaṃsa explains that *ṭhīyate* means the same as *ṭhānaṃ* (*Yathā ca ṭhānaṃ ṭhiti …*).
23. Mv 2.142
24. Mv 2.141
25. Maj 2.2.120 (MN 62)

> *Ākāse pupphachadanaṃ, dhārayissati sabbadā.*[26]
> "A roof of flower will be held all the time in the air."

> *Tasmiṃ kho, brāhmaṇa, yaññe neva gāvo haññiṃsu*[27]
> "In that sacrifice, Brahman, oxen were not killed."

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 *paccaya*s can do this job as well. For more information, see page 744. Here are examples given by textbooks:

> *sayitabbaṃ tayā.*
> "Sleeping should be done by you."

> *kattabbaṃ kammaṃ tayā.*
> "Work should be done by you."

> *karaṇīyaṃ kiccaṃ tayā.*

26. Apadā 1.633
27. Dī 1.5.345 (DN 5)
28. Sometimes the line between active and passive verbs in past tense is unclear. See Warder 2001, pp. 155-6.
29. Kacc 635, Rūpa 559, Sadd 1244. Scholars call this *future passive participle* (p. 104; Collins 2005, p. 110).

"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."

In addition, *tabba* and *anīya* can also imply inevitability or obligation[31], 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 sahassaṃ iṇaṃ.
"Debt of 1,000 is obligatorily held by you for me."

---

30. The 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).
31. Kacc 636, Rūpa 659, Sadd 1245. See also *ṇī* on page 740.

As you may see, these verbal *kita*s 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), *karaṇīyaṃ/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 *kita*s are complete by themselves. They can stand alone without any *ākhayāta* (verb).[32]

Verbs in *tabba* form can be found accompanied with *maññati* (to deem, to think). See these examples for the idea:[33]

> *Appeva nāma appasaddaṃ parisaṃ viditvā*
> *upasaṅkamitabbaṃ maññeyya*[34]
> "Having seen the silent assembly, [he] might think [it is worth] coming [here]."
>
> *tathāgate arahante sammāsambuddhe āsādetab-*
> *baṃ maññasi*[35]
> "[You] think [that] insulting the Buddha, the Fully Enlightened One, might be done."

32. Warder notices that *tabba* is more used as sentence verb, whereas *anīya* is more as adjective (Warder 2001, p. 104).
33. Thanks to Perniola (Perniola 1997, p. 371) for pointing these out.
34. Dī 1.9.409 (DN 9)
35. Dī 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/paṭhanīyo tayā.
or, used as nt.
idaṃ potthakaṃ paṭhatabbaṃ/paṭhanīyaṃ tayā.

If you add *hoti* to this sentence, hence "idaṃ potthakaṃ
paṭhatabbaṃ/paṭhanīyaṃ tayā hoti." It is logical to trans-
late 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 ñāpetabbo*[37]
> "As such, monks, the Invitation should be done.
> The Sangha should be made know by a learned
> monk ..."

> *Nanu nāma sannipatitehi dhammo bhāsitabbo*[38]
> "The teaching should be preached by those as-
> sembled, shouldn't it?"

> *Asantiyā āpattiyā tuṇhī bhavitabbaṃ.*[39]

36. Maj 2.1.68 (MN 56)
37. Mv 4.209
38. Mv 2.132
39. mv 2.134

"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."

Gamanīyo samparāyo, mantāyaṃ boddhabbaṃ, kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ.[41]
"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 870). Then apply it with an ending agreeable to the subject

---

40. Vibh 7.576
41. Dī 2.6.323 (DN 19)

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.*
> "A bed has been slept by you."
> *pacito 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 inter-
pret *ta* as a noun, adjective, or verb, and the same guideline

42. Kacc 625, Rūpa 605, Sadd 1232

can be applied here. You can suppose there is *hoti* in "say-itaṃ tayā" and read it as "There was a sleep done by you." And you can read "pacito 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 bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo* **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, **ucchinna**mūlā (having root destroyed). Another ubiquitous phrase with *ta* found throughout the texts is "*evaṃ me sutaṃ*" (Thus it was heard by me; Hearing was done my 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 870

---

43. Vibh 0.1
44. Vibh 0.3
45. In this instance, *tathāgatassa* is use as instrumental.

onwards; and in our vocabulary verbs in *ta* form are also listed, see page 969).

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 participle 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 uṭṭhahati*[48]
> "While [the robe] is being made, the dawn breaks."

46. Kacc 625, Rūpa 605, Sadd 1232. See page 748 for more information.
47. I have not found any use of these in the canon.
48. Pari 412

32. A book is read by me

> *kiṃ me karīyamānaṃ 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. 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 *mṇa* 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."

$$[yassa]\ imassa\ potthakassa\ paḍthayamānassa,$$
$$ahaṃ\ pāṭhasālāya\ taṃ\ sikkhāmi.$$

49. Dī 3.3.84 (DN 26)
50. Dī 2.3.188 (DN 16)

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 khādanīye bhājīyamāne sabbesaṃ paṭivisā* ** āharitvā** *upanikkhittā honti.*[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.

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 note belong to a man. They cannot be given away just for the man's benefit.

51. Vibh 1.147

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.

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*" (A student reads a book). Some verbs can take two objects.[2] Here are some examples of them:[3]

> *Gāviṃ 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."

---

1. In "*sunakhehipi khādāpenti*" [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.

2. As described in Sadd Dhā 19, these roots sometimes take two objects: *duha, kara, vaha, puccha, yāca, bhikkha, ni, brū, bhaṇa, vada, vaca, bhāsa, sāsa, daha, nātha, rudha, ji,* and *ci,* for instance. See *Duhikaravahipucchi* onwards.

3. All are from Sadd Dhā 19.

33. I have you give me a book

> *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.

$$\text{ācariyo sissaṃ potthakaṃ pāṭhapeti.}$$

It is possible that when used in causative structure, some verbs take more than two objects, for example:

> *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]

4. Maintain 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.

5. Sadd Dhā 19. In this instance, Aggavaṃsa tells us that *payo* is in acc.

6. Sadd Pad 1

7. Sadd Pad 1

"A person make people lead a cart to a village."

There are four *paccaya*s that can mark a verb as causative: **ṇe**, **ṇaya**, **ṇāpe**, and **ṇāpaya**. To learn how these work see page 383. 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:

ahaṃ 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 ṭhāpeti/tiṭṭheti.

Finding this verb used in the canon, even in the whole Pāli collection, is difficult. So, I quess 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]."

8. Dham-a 1.15

33. I have you give me a book

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 *ṇe*, etc. Then you change the case of nouns involved accordingly. I use *potthaka* as m. to make it clearer. Here is my result:

ācariyena sissaṃ potthako 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 potthakaṃ 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.

310

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:

> *Yasmiṃ kho pana, bhikkhave, padese cakkaratanaṃ* **patiṭṭhāti** *tattha rājā cakkavattī vāsaṃ upeti*[9]
> "Monks, in which place the Jewel Wheel stands firmly, in that place the universal monarch obtains habitation."

> *na samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ* **patiṭṭhāpeti**[10]
> "[A fool] does not establish offering [for future benefit] in ascetics and priests."

9. Maj 3.3.256 (MN 129)
10. SSag 3.130

33. I have you give me a book

In the first example above, *patiṭṭhāti* is used as an intransitive verb meaning 'to stand firmly' or 'to be established.' In the second example, *patiṭṭhāpeti*, a causative form, now is a transitive verb meaning 'to establish something' or 'to make something stand firmly.' Let us see another pair:

> *antalikkhā dhaññassa dhārā opatitvā dhaññāgāraṃ* **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, litle 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 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.

11. Mv 6.296
12. Dham 9.121

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 **kārā-pento** ramāmi.*[13]
> "I enjoys myself having [people] work in this jungle."

> *Mahallakaṃ vihāraṃ **kārāpento** tisso āpattiyo āpajjati.*[14]
> "Having [someone] make a big building, [a monk]

13. SSag 7.203
14. Pari 161

gets into three offenses."

na ekaccassa kesā chedetabbā, na ekaccena kesā **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."

Paṭhamaṃ upajjhaṃ **gāhāpetabbo.**
Upajjhaṃ **gāhāpetvā** *pattacīvaraṃ ācikkhitabbaṃ*[16]
"First, a preceptor shall be taken [by the ordination candidate]. [After] the preceptor has been taken, robe and bowl shall be informed."

Paṭhamaṃ khettaṃ **kasāpetabbaṃ. Kasāpetvā vapāpetabbaṃ. Vapāpetvā** *udakaṃ* **abhinetabbaṃ.**[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

15. Mv 1.66
16. Mv 1 126
17. Cv 7.330
18. Dī 1.2.166 (DN 2)

made [someone] lament, having made oneself in
trouble [or] having made [other] in trouble, hav-
ing trembled [or] having made [someone] trem-
bled, ..."

*Tena kho pana samayena bhagavā sāyanhasamayaṃ
paṭisallānā vuṭṭhito pacchātape nisinno hoti piṭṭhiṃ
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 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:

19. SMah 4.511

33. I have you give me a book

> *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 *anīya*). 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.

---

20. I 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 Infinitive

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 *kita* forms that can be classified as infinitive, i.e. verbs in *tuṃ, tave,* and *tāye* form (see page 751). We mostly see *tuṃ* in the texts. Forming *tuṃ* verbs is relatively easy, but some irregular instances has to be remembered though (see page 870).

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.

---

1. Brown and Miller 2013, p. 227

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 *vaṭṭati*. Some are used as adjectives, e.g. *yutta*, *anucchavika*, *kalla*. Some take indeclinable form, e.g. *arahā*, *anurūpaṃ*, *alaṃ* (also 'enough'). Here are examples:

- *Na arahati bhavaṃ soṇadaṇḍo samaṇaṃ gotamaṃ dassanāya upasaṅkamituṃ.*[2] (It is not suitable for Soṇadaṇḍa to approach ascetic Gotama to see [him].)

- *Na taṃ arahati sappañño, manasā anukampituṃ*[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 paribhuñjituṃ*[5] (Sugar is not suitable to eat in wrong time.)

- *amhehi pamādacāraṃ carituṃ na vaṭṭati*[6] (Practicing carelessly by us is not suitable.)

- *bhikkhunā nāma kāyādīni rakkhituṃ vaṭṭati*[7] (Protecting the body, etc., by a monk is suitable.)

2. Dī 1.4.303 (DN 4)
3. SSag 10.236
4. Vibh 2.234
5. Mv 6.272
6. Dham-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.
7. Dham-a 17.231

 - *buddhasāsane nāma idaṃ kātuṃ vaṭṭati, idaṃ na vaṭṭati*[8] (Is doing this in Buddhism suitable, or not?)

 - *Kicchā vutti no itarītareneva, yuttaṃ cintetuṃ satatamaniccataṃ*[9] (Our livelihood is difficult, [so] it is suitable to think about impermanence constantly.)

 - *deva, sace imasmiṃ kāraṇe daṇḍaṃ gahetuṃ yuttaṃ, gaṇhatha*[10] (Your Majesty, if monetary penalty is suitable in this case, impose it on me.)

 - *anucchaviko bhavaṃ dhānaṃ paṭiggahetuṃ.*[11] (You are suitable to receive alms.)

 - *kallaṃ nu tena tadabhinanditum*[12] (Is it worth rejoicing by that?)

 - *Yaṃ panāniccaṃ dukkhaṃ vipariṃāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – etaṃ mama, esohamasmi, eso me attāti*[13] (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 tvaṃ vattuṃ.*[14] (You are suitable to say)[15]

 - *idaṃ kātuṃ anurūpaṃ*[16] (This [action] is suitable to do.)

 - *Alaṃ samakkhātuṃ saddhammassa*[17] (Enough to announce the true teaching)

---

8. Dham-a 3.36
9. Thera 1.111
10. Dham-a 4.58
11. Rūpa 638
12. Dī 2.2.128 (DN 15)
13. Mv 1.21
14. Kacc 637
15. Perhaps, this means like "You have the right to say that" or "You should say that."
16. Rūpa 638
17. Dī 3.6.173 (DN 29)

- *alaṃ kātuṃ alaṃ saṃvidhātuṃ*[18] (Suitable to do, suitable to arrange)

Using with 'be able'   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' and 'be able' 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 gantuṃ.*[21] (A nun [who] is not able to go for instruction or meeting is called sick [person].)

- *na sakkhissasi yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahma-cariyaṃ carituṃ*[22] ([You] will not be able to practice the religious life completely and purely.)

- *Na cāpi mantayuddhena, sakkā jetuṃ dhanena vā.*[23] (One cannot win [death] even by spell-battling or by wealth.)

- *Imesaṃ pana, brāhmaṇa, pañcannaṃ aṅgānaṃ sakkā ekaṃ aṅgaṃ ṭhapayitvā catūhaṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññapetuṃ*[24] (In these five qualities, Brahman, (if) one quality has been set aside, are Brahmans (still) able

18. AAṭ 8.76
19. Kacc 562, Rūpa 638, Sadd 1149; Kacc 637, Sadd 1246
20. By 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 + ṇya*. Its meaning is equal to *bhavitabbo*. See also page 745.
21. Vibh 5.161
22. Vibh 1.38
23. SSag 3.136
24. Dī 1.4.311 (DN 4)

to declare one endowed with four qualities as Brahman?)

- *puriso sīsacchinno abhabbo tena sarīrabandhanena jīvi-tuṃ*[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 arhat result, etc.?)

- *pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhit-tena 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 bhuñjituṃ 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 bhikkhu-niyā na labbhā dārakena saha vatthuṃ, kathaṃ nu kho mayā paṭipajjitabbaṃ*[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?)

25. Vibh 1.55
26. Cv 10.402
27. Maj 3.4.280 (MN 133)
28. Vibh 1.34
29. Cv 10.432. Note carefully on this passive structure, when *labbhā* is used. This form can happen to *sakkā* as well.

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.)

- *icchāmahaṃ, bhante, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ.*[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 harituṃ maññasi!*[33] ([What I mean is] you, sir, intend to take these ungiven pieces of wood by that trick.)

- *handa mayaṃ, 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

30. Vibh 1.157
31. Mv 9.415
32. Vibh 1.25. Using *tvā* verbs here is noteworthy. They give us a sense of order.
33. Vibh 1.88
34. Vibh 1.193

alternatively to an action noun in dative case, for example, instead of using *dassanāya* we can roughly use *passituṃ*. This use is the general case of some other uses mentioned ealier 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 **passituṃ***[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 **yāpetuṃ***[37] (To support oneself with alms is not easy.)

- *Yo vo mayā piṇḍapāto anuññāto, alaṃ vo so yāvadeva imassa kāyassa ṭhitiyā **yāpanāya***[38] (Which food was allowed for you [all] by me, that food is enough as much for sustaining this body, for supporting oneself.)

Using as a modifier If terms in *tuṃ* form can be used as a noun, logically it can be used as a modifier in dative sense, for example:

- *kālo bhuñjituṃ*[39] (time to eat)

- *pālibhāsaṃ sikkhituṃ potthakaṃ*[40] (a book for learning Pāli)

Using with other verbs As all illustrations go, it is reasonable that we can use *tuṃ* with other verbs if its meaning

---

35. Jā 16.184
36. Dī 1.6.360 (DN 6)
37. Vibh 1.30
38. Dī 3.6.182 (DN 29)
39. Rūpa 638. This is equal to *bhuñjanāya kālo*.
40. This is equivalent to *pālibhāsāya sikkhāya potthakaṃ*.

allows, like we do in English. Here are some examples that I can think of:

 - *dātuṃ vattuñca labhati.*[41] ([One] gets to give and to say.)

 - *anujānāmi, bhikkhave, mātugāmassa chappañcavācāhi dhammaṃ desetuṃ.*[42] (I allow you, monks, to teach the Dhamma to a woman with 5–6 words.)

 - *Anujānāmi, bhikkhave, tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjituṃ*[43] (I allow you, monks, to take in time those five medicines which having been received in time.)

 - *Sabbakammajahassa bhikkhuno, … Attho natthi janaṃ lapetave*[44] (For a monk who discards all actions, there is no use to ask people [for help].)

 - *nadiṃ gamissāma sināyituṃ*[45] (Let us go to the river to bathe.)

 - *ahaṃ pālibhāsaṃ sikhituṃ pāṭhasālaṃ gacchāmi.* (I go to school to study Pāli.)

 - *ahaṃ tvaṃ jānāpetuṃ 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*.

 - **atippago** *kho tāva sāvatthiyaṃ piṇḍāya carituṃ*[46] (It is too early to go for alms in Sāvatthī.)

---

41. Rūpa 638
42. Vibh 5.61
43. Mv 6.260
44. Udā 3.21
45. Maj 2.4.283 (MN 81)
46. Maj 1.2.163 (MN 13)

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 sāvatthiṃ gantukāmo*[48] (The Buddha [is one who] wishes to go to Sāvatthī.)

- *Tena kho pana samayena aññataro sattho rājagahā paṭiyālo-kaṃ gantukāmo hoti.*[49] (In that time, there is another caravan wishing to go from Rājagaha to the west.)

- *Upasampanno upasampannaṃ 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 chambhitat-taṃ 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.

$$sakkā\ ahaṃ\ idāni\ pālibhāsaṃ\ bhāsituṃ.$$

47. Perniola 1997, p. 374

48. Cv 10.410

49. Vibh 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.

50. Vibh 5.16

51. Udā 1.7

Exercise 34

Say these in Pāli.

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 complilation 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

---

52. Cv 10.403

53. From 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.

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.

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

---

1. These 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.*

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 utterance, 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 sodhemahaṃ*

2. Not every instance is done so. You still have to make a decision by your own sometimes.

3. Vibh 1.45

4. ASa 6.64

5. Dham 1.17

tadā[6]

In that time, thinking 'Buddho, Buddho,' I am sweeping the path.

Kodhanoyaṃ, bhikkhave, purisapuggalo kodhāb-hibhūto kodhapareto, anatthampi gahetvā 'attho me gahito'ti maññati, atthampi gahetvā 'anattho 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 āman-tesi – 'kiṃ nu kho, ānanda, tanubhūto viya bhikkhu-saṅgho'ti?[8]

When that fortnight has passed, the Buddha, having emerged from seclusion, called the Venerable Ānanda [and asked], "Why, Ānanda, does the community have less monks?"

To be familiar with a narrative form in the Suttanta, let us see this excerpt:

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sā-vatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

6. Bud 2.44
7. ASa 6.64
8. Vibh 1.164

35. I say "Pāli is not so difficult"

> *Tatra kho bhagavā bhikkhū āmantesi – 'bhikkhavo'ti.*
> *'Bhadante'ti te bhikkhū bhagavato paccassosuṃ.*
> *Bhagavā etadavoca –"Dhammadāyādā me, bhikkhave,*
> *bhavatha, mā āmisadāyādā. ...'ti. Idamavoca bha-*
> *gavā. Idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ*
> *pāvisi.*[9]
>
> It is heard by me thus – In one occasion, the Bud-
> dha is living in Park Jeta Temple of Anāthapiṇḍika,
> Sāvatthī. 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] en-
> tered into [his] place.

This is a typical form of a discourse in the canon. Without
using *iti*, *evaṃ me sutaṃ* marks the beginning of the narra-
tion. 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 ana-
lytic 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 diffi-
cult.'" Here we go:

ahaṃ vadāmi 'Pālibhāsā tādisā kicchā na hotī'ti.

9. Maj 1.1.29–30 (MN 3)

Let us see another example, "I say 'Give me that book'." This sentence uses imperative mood in the speech, hence we get this:

ahaṃ vadāmi 'taṃ me potthakaṃ dehī'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 dehī'ti.
or
ahaṃ vadāmi 'so me taṃ potthakaṃ detū'ti.

35. I say "Pāli is not so difficult"

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 pathā-*
> *vino bhagavantaṃ dūratova āgacchantaṃ.*[12]
> Cowherds, cattlemen, farmers, and travellers saw
> the Buddha coming from a faraway [place].

> *Saṅgā saṅgāmajiṃ muttaṃ, tamahaṃ brūmi*
> *brāhmaṇaṃ*[13]
> I call a winner of the war, who is free from at-
> tachment, Brahman.

> *Tassime pañca nīvaraṇe pahīne 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 vijitasaṅgāmaṃ*[16]
> Having seen [a disciple] who won the war, [gods] ...

10. Warder 2001, p. 36
11. Perniola 1997, p. 395
12. Vibh 5.326
13. Udā 1.8
14. Dī 1.10.466 (DN 10)
15. Perniola 1997, pp. 395–6
16. Iti 3.82

> *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 [vatthuṃ] potthakan'ti vuccati.*" Here are some examples from the canon:

> *Idaṃ dukkhanti kho, poḍṭṭhapāda, mayā byākataṃ*[19]
> This has been declared by me as suffering.

> *ahetū appaccayā purisassa saññā uppajjantipi nirujjhantipī'ti, āditova tesaṃ aparaddhaṃ.*[20]
> [The view] of those as "a man's sensations arise and cease without a reason, without a cause," is wrong from the beginning.

---

17. Iti 3.97. This instance is in fact a direct speech. The point mentioned by Perniola is unclear to me.
18. Iti 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.
19. Dī 1.9.420 (DN 9)
20. Dī 1.9.412 (DN 9)

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 'ṭhito ahaṃ,*
> *aṅgulimāla, tvañca tiṭṭhā'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:

---

21. Maj 2.4.348 (MN 86)
22. Sadd Dhā 15, from *Idāni yathārahaṃ nipātākhyātanāmikapariyā-pannānaṃ itiito* onwards. See also Collins 2005, p. 142.

Ruppatīti kho, bhikkhave, tasmā 'rūpa'nti vuc-cati.[23]

Because [it is] changed, monks, so it is called 'body.'

Marking the end of expression   For example:

Atthi me tumhesu anukampā – 'kinti me sāvakā dhammadāyādā bhaveyyuṃ, 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 samaññā paññatti vohāro[26]

---

23. SKhan 1.79. In this instance, there are two *iti*s. The first one is in *ruppatīti* (*ruppati + iti*), the second in *rūpanti* (*rūpaṃ + iti*).
24. Maj 1.1.29 (MN 3)
25. Dī 1.1.13 (DN 1)
26. Mnid 9.73

Of that Brahman, 'Māgaṇḍiya' is a name, definition, designation, concept, expression.

As 'in this manner' For example:

Iti kho, bhikkhave, sappaṭibhayo bālo, appaṭibhayo 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.

As 'only' Technically, this is called *avadhāraṇa*. It is like a simile, but it stresses more on 'only.' See page 714 for some explanation. Here is a given example:

Atthi idappaccayā jarāmaraṇa'nti iti puṭṭhena satā, ānanda, atthātissa vacanīyaṃ.
'Kiṃpaccayā 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

27. Maj 3.2.124 (MN 115)
28. Dī 2.2.96 (DN 15).

birth as cause, aging-and-death exists.[29]

Illustrating   For example:

> '*Sabbaṃ atthī'ti kho, kaccāna, ayameko anto. 'Sabbaṃ 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.).

---

29. I 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.*
30. SNid 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 742), for example *dassana* (seeing, sight). Here are examples from the canon:[31]

> *kahaṃ nu kho, bho, etarahi so bhavaṃ gotamo viharati? Tañhi mayaṃ bhavantaṃ gotamaṃ dassanāya idhūpasaṅkantā.*[32]
> Sir, where does that Ven. Gotama stay now? We came here for seeing that Ven. Gotama.

> *bhikkhuno ...samādhi 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 kārako.*[34]

31. See also Warder 2001, p. 138; Perniola 1997, pp. 381–2.
32. Dī 1.3.259 (DN 3)
33. Dī 1.6.366 (DN 6). Objects of *dassana* and *savana* are in genitive form.
34. Dī 3.3.103 (DN 26). Using *iti* in *kusalantipi* (*kusalaṃ + iti + pi*) is interesting here.

"In the era that humans have [only] 10 years of lifespan, monks, among human beings even 'good' does not exit, let alone a doer of goodness."

itthiratanaṃ 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."

Yopissa so satthā 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 sattāhakaraṇī-yena appahitepi gantuṃ, pageva pahite.[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 gantuṃ[38]
"Monks, it is not comfortable for me even to think

35. Dī 2.4.249 (DN 17)
36. Maj 1.5.506 (MN 10)
37. Mv 3.193.
38. ATi 13.125

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 recited for a long time do not become clear, let alone the unrecited ones?"

Exercise 35

Translate this excerpt into Pāli.[40]

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!"

---

39. APa 20.193

40. This 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.

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 angrily, 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 *kita* (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 *kita* and functions as the main verb of the sentences. When *ākhyāta* is not present or left out, verbal *kita* can perform the

1. They are verbs that are marked for tense, person, and number (Brown and Miller 2013, p. 172).
2. They are verbs that have no mark of tense, person, and number, e.g. infinitives, participles (p. 312).

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 *kita*, it has several concerns that are divided into chapters as you have learned along the way. The meaning of *ākhyāta* given by Aggavaṃ sa is "*kiriyaṃ akkhāyatīti ākhyātaṃ, kiriyāpadaṃ*"[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* + 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 or-

---

3. before Sadd 865
4. Kacc 406, Rūpa 429, Sadd 865
5. Kacc 407, Rūpa 439, Sadd 866
6. Kacc 408, Rūpa 431, Sadd 867

der of persons is reversed to those of English. To illustrate the point, Table 36.1 show all *vibhatti*s of present tense (*vattamānā*). For all classes of verb, see Appendix C.

Table 36.1.: *Vattamānāvibhatti*

Person	*Parassapada*		*Attanopada*	
	sg.	pl.	sg.	pl.
3rd	*ti*	*nti*	*te*	*nte*
2nd	*si*	*tha*	*se*	*vhe*
1st	*mi*	*ma*	*e*	*mhe*

What baffles new students most is the different between *parasspada* 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 (*kammakāraka & bhāvakāraka*).[8] However, *attanopada* in active structure can also be the case[9], 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

7. Kacc 456, Rūpa 430, Sadd 937. For the *kāraka* thing, see Chapter 38.
8. Kacc 453, Rūpa 444, Sadd 934
9. Kacc 454, Rūpa 440, Sadd 935

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 actor[13], for example, "*so ca pacati, tvañca pacasi, tumhe pacatha*" (He cooks, you cook too, [thus] you [all] cook), "*so ca pacati, tvañca pacasi, ahañca*

---

10. Whitney 1896, §529:p. 200
11. §529:p. 200. See also Geiger 2005, p. 117.
12. p. 117
13. Kacc 409, Rūpa 441, Sadd 868, Mogg 1.22

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 sentence.[14] Sometimes discrepancy can be the case[15], 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]

14. Kacc 410–2, Rūpa 432, 436–7, Sadd 869–71
15. Sadd 1099
16. Jā 22.1661
17. Perniola 1997, p. 341
18. Udā 3.23
19. Cv 7.330

"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:

> *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.

20. Sadd Pad 2, from *Aparopi atthanayo vuccati* onwards.

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	*Parassapada*		*Attanopada*	
	sg.	pl.	sg.	pl.
3rd	*gacchati*	*gacchanti*	*gacchate*	*gacchante*
2nd	*gacchasi*	*gacchatha*	*gacchase*	*gacchavhe*
1st	*gacchāmi*	*gacchāma*	*gacche*	*gacchāmhe*

(1) In present time   (Kacc 414, Rūpa 428, Sadd 872)

   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.

   - *pāṭaliputtaṃ **gacchati**.* ([One] goes to Pāṭaliputta [Patna].)
   - *bhagavā sāvatthiyaṃ **viharati** jetavane.*[22] (The Blessed One lives in Jetavana nearby Sāvatthī.)

(2) In near past   (Sadd 873)

   - *kuto nu tvaṃ bhikkhu **āgacchasi**.* (From where, monk, do you come?)

21. Sadd Dhā 16
22. Udā 4.36

(3) In near future with *yāva, pure, purā* (Sadd 874)

- *Yāvadeva anatthāya, ñattaṃ bālassa **jāyati**.*[23] (Knowledge of a foolish will arise only for uselessness.)

- *Pure adhammo **dippati***[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.)

- *dhuvaṃ buddho **bhavām**ahaṃ.*[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.*

(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?)

---

23. Dham 5.72
24. Cv 12.450
25. Jā 16.127
26. Apadā 2-1.48
27. Bud 2.109
28. Dham 1.1. This instance is of unspecified condition (*aniyamattha*).

(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 36.3[30] 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.

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

29. Bud 2.100
30. Sadd Dhā 16
31. Kacc 415, Rūpa 451, Sadd 880
32. Kacc 416, Rūpa 454, Sadd 881, Mogg 6.9, 6.12

Table 36.3.: Imperative forms of 'to go' (*gamu*)

Person	*Parassapada*		*Attanopada*	
	sg.	**pl.**	**sg.**	**pl.**
3rd	*gacchatu*	*gacchantu*	*gacchataṃ*	*gacchantaṃ*
2nd	*gacchāhi,*	*gacchatha*	*gacchassu*	*gacchavho*
	gaccha,			
	gacchassu			
1st	*gacchāmi*	*gacchāma*	*gacche*	*gacchāmse*

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.	*Parassapada*		*Attanopada*	
	sg.	**pl.**	**sg.**	**pl.**
3rd	*gaccheyya,*	*gaccheyyuṃ*	*gacchetha*	*gaccheraṃ*
	gacche			
2nd	*gaccheyyāsi*	*gaccheyyātha*	*gacchetho*	*gaccheyyāvho*
1st	*gaccheyyāmi*	*gaccheyyāma,*	*gaccheyyaṃ*	*gaccheyyāmhe*
		gacchemu		

Apart from the uses described in Chapter 22, there are some other concerns as follows:

---

33. Sadd Dhā 16

(1) Making an order, instruction, and time reminding (Sadd 882)

This formula is also applied to the imperative.

- *bhavaṃ khalu kaṭaṃ **karotu**.* (You definitely have to make a mat.)

- *bhavaṃ khalu kaṭaṃ **kareyya**.* (You definitely should make a mat.)

- *Puññāni **kayirātha** sukhāvahāni*[34] (You should make merit that brings happiness)

- *ayaṃ te saccakālo, saccaṃ **vadeyyāsi**.* (This is your time of truth. You should say the truth.)

(2) Time telling with *yaṃ* (Sadd 883)

- *yaṃ **bhuñjeyya** bhavaṃ.* (You should eat in which time.)

(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 vattuṃ **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

---

34. SSag 1.3

35. For example, in Collins 2005, p. 80, whereas aorist is mentioned, perfect *vibhatti* is described.

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]

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

When Greek and Latin are taken into consideration, termi-

36. Fairbairn 2011, p. 113
37. p. 110
38. Brown and Miller 2013, p. 204
39. This is adapted from the table in Fairbairn 2011, p. 118.

nology 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' 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.

In Table 36.7[44], 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:

- *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)

---

40. This is adapted from the table in p. 123.
41. Kacc 417, Rūpa 460, Sadd 885
42. Williams 1877, p. 134
43. This is "equivalent to Simple Past" (Brown and Miller 2013, p. 357).
44. Sadd Dhā 16
45. Pari 359
46. Dhī 3.7.209 (DN 30)
47. Sadd 885. In Kacc 417, it is "*evaṃ kila porāṇāhu.*"

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 (or unspecified)
Aorist	Perfect	Past	Unspecified (or completed)
Perfect	Perfect	Past/ Present	Completed but with continuing results
Pluperfect	Pluperfect	Past	completed
Future perfect	Future perfect	Future	completed

Table 36.7.: Perfect forms of 'to go' (*gamu*)

Person	*Parassapada*		*Attanopada*	
	sg.	pl.	sg.	pl.
3rd	*gaccha*	*gacchu, gañchu*	*gacchittha, gañchittha*	*gacchire*
2nd	*gacche*	*gacchittha, gañchittha*	*gacchittho*	*gacchivho*
1st	*gacchaṃ*	*gacchimha, gañchimha*	*gacchiṃ, gañchiṃ*	*gacchimhe*

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 36.8[51], and alternatively in Table 36.9[52]. The forms of this tense are mostly prefixed with *a* (augment). Some examples are as follows:

- *so **agamā** maggaṃ.* (He went the path.)

- *te **agamū** maggaṃ.* (They went the path.)

- ***Agamā** rājagahaṃ buddho*[53] (Went to Rājagaha the Buddha)

---

48. Kacc 418, Rūpa 456, Sadd 886

49. Monier 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.

50. Once these two had different denotation, but the difference has been lost even in Classical Sanskrit (Ruppel 2017, p. 271).

51. Sadd Dhā 16

52. Mogg 6.5

53. Sut 3.410. This can also be seen as aorist.

Table 36.8.: Imperfect forms of 'to go' (*gamu*)

Per.	*Parassapada*		*Attanopada*	
	sg.	**pl.**	**sg.**	**pl.**
3rd	*agacchā*	*agacchū*	*agacchatha*	*agacchatthuṃ*
2nd	*agaccho*	*agacchatha*	*agacchase*	*agacchavhaṃ*
1st	*agacchaṃ*	*agacchamha*	*agacchiṃ,* *agañchiṃ*	*agacchamhase*

Table 36.9.: Imperfect forms of 'to go' (alternative)

Person	*Parassapada*		*Attanopada*	
	sg.	**pl.**	**sg.**	**pl.**
3rd	*agamā*	*agamū*	*agamattha*	*agamatthuṃ*
2nd	*agamo*	*agamattha*	*agamase*	*agamavhaṃ*
1st	*agama*	*agamamhā*	*agamiṃ*	*agamamhase*

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 of them, because they are identical

---

54. Kacc 419, Rūpa 469, Sadd 887

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 36.10[56], and alternatively Table 36.11[57]. 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.	*Parassapada*		*Attanopada*	
	sg.	pl.	sg.	pl.
3rd	*agacchi, agañchi*	*agacchuṃ, agañchuṃ*	*agacchā,*	*agacchū*
2nd	*agaccho*	*agacchittha, agañchittha*	*agacchase*	*agacchivhaṃ*
1st	*agacchiṃ, agañchiṃ*	*agacchimhā agañchimhā*	*agacchaṃ,*	*agacchimhe*

Here are some simple examples of use:
- *so maggaṃ **agamī**.* (He went the path.)
- *te maggaṃ **agamuṃ**.* (They went the path.)

55. Geiger 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).
56. Sadd Dhā 16
57. Mogg 6.4
58. Sadd Dhā 16

Table 36.11.: Aorist forms of 'to go' (alternative)

Person	*Parassapada*		*Attanopada*	
	sg.	**pl.**	**sg.**	**pl.**
3rd	*agamī*	*agamuṃ,*	*agamā*	*agamū*
2nd	*agamo*	*agamittha*	*agamise*	*agamivhaṃ*
1st	*agamiṃ*	*agamimhā*	*agama*	*agamimhe*

- *vaṅkaṃ* **agamu** *pabbataṃ*.[59] ([They] went to mount Vaṅka.)

- **upagacchuṃ** *buddhasantike*.[60] ([They] approached the Buddha's dwelling.)

The verb can have a special form, e.g. "*te* **guṃ**" (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.)

59. Cari 1.106. This can be seen as a contracted form of imperfect or aorist.
60. Bud 12.16
61. Sadd Dhā 16
62. Kacc 420, Rūpa 471, Sadd 888, Mogg 6.13. But in the commentaries, imperative has more use (Sadd 889).
63. Dham 22.315.

- *Mā vo **ruccittha** gamanaṃ.*[64] (Don't be pleased with the going.)

- *mā dhammaṃ rāja **pāmado**.*[65] (Your Majesty, don't be negligent in the teaching)

- *Mā**kattha** 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 36.12[70], typical future forms of 'to go' are shown, and in Table 36.13[71] alternative rendition is shown. There are some 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)

64. Jā 22.1891
65. Jā 17.48. The word should be *pamādo*.
66. Udā 5.44
67. Jā 22.1713. In some editions, it is *kisittha*.
68. Jā 22.1857
69. Kacc 421, Rūpa 473, Sadd 892
70. Mogg 6.2
71. Sadd Dhā 16

Table 36.12.: Future forms of 'to go' (*gamu*)

Per.	Parassapada		Attanopada	
	sg.	pl.	sg.	pl.
3rd	*gamissati,*	*gamissanti,*	*gamissate,*	*gamissante*
2nd	*gamissasi*	*gamissatha,*	*gamissase*	*gamissavhe*
1st	*gamissāmi,*	*gamissāma*	*gamissaṃ,*	*gamissāmhe*

Table 36.13.: Future forms of 'to go' (alternative)

Per.	Parassapada		Attanopada	
	sg.	pl.	sg.	pl.
3rd	*gacchissati,*	*gacchissanti,*	*gacchissate,*	*gacchissante*
2nd	*gacchissasi*	*gacchissatha,*	*gacchissase*	*gacchissavhe*
1st	*gacchissāmi,*	*gacchissāma*	*gacchissaṃ,*	*gacchissāmhe*

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 36.14[72], and alternatively in Table 36.15[73]. The *a*-prefix is mostly present, but sometimes it is left out. By traditional account, this tense is used to mark verbs that

72. Mogg 6.7
73. Sadd Dhā 16

do not really happen.[74] For more detail of conditionals, see
Chapter 23. An example can be:

- *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	*agamissā,*	*agamissaṃsu,*	*agamissatha,*	*agamissiṃsu*
2nd	*agamisse*	*agamissatha,*	*agamissase*	*agamissavhe*
1st	*agamissaṃ,*	*agamissāmhā*	*agamissiṃ,*	*agamissāmhase*

Table 36.15.: Conditional forms of 'to go' (alternative)

Per.	Parassapada		Attanopada	
	sg.	pl.	sg.	pl.
3rd	*agacchissā,*	*agacchissaṃsu,*	*agacchissatha,*	*agacchissiṃsu*
2nd	*agacchisse*	*agacchissatha,*	*agacchissase*	*agacchissavhe*
1st	*agacchissaṃ,*	*agacchissāmhā*	*agacchissiṃ,*	*agacchissāmhase*

Concerning *i* insertion, as you see in *gam**i**ssati* 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

74. Kacc 422, Rūpa 475, Sadd 895
75. Sadd 895

it.[76] It is better for you to observe this yourselves.

76. Kacc 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

---

1. Kacc 457, Rūpa 424, Sadd 938

terse but more sensible formula, "*kriyatthā*"[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 *paccaya*s work is central to the traditional approach to the language. There are numerous of *paccaya*s. 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 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 onomatopoetic way, e.g. *cicciṭa + āya + ti = cicciṭāyati* ([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*,

2. Mogg 5.14. In the explanation part it goes "*Kriyā attho yassa so kriyattho dhātu.*"

3. Kacc 432, Rūpa 362, Sadd 905

4. In Sadd 905, the base part is called *anukaraṇa*.

5. There is also nominal *vibhatti* that marks case and number for nouns. In here we only focus on verbal *vibhatti*.

and *vibhatti*, it is a meaningful entity that can be one of five expressing stances[6] (*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 + ṇe + ti*) is a causative verb.

(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* **paciyate**" (Boiled rice is cooked by a chef). In this sentence, *paciyate* (*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

---

6. Some 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.

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 **pācāpiyate***" (Boiled rice is cooked by a chef [who is ordered] by a master). In this sentence, *pācāpiyate* (*paca + ṇāpe + 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

---

7. Translating this kind of sentence into English is awkward. To make it sensible, I change verb into noun.

8. From the examples, *i* is not counted as a *paccaya* but just an insertion.

here: for root-group (*vikaraṇapaccaya*), for root (*dhātupac-caya*), and for transforming noun into denominative verbs.

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	*Vikaraṇapaccaya*
1.	*bhū*, etc.	a
2.	*rudha*, etc.	a, i, ī, e, o [with ṃ insertion]
3.	*diva*, etc.	ya
4.	*su*, etc.	ṇu, ṇā, uṇā
5.	*kī*, etc.	nā
6.	*gaha*, etc.	ppa, ṇhā
7.	*tana*, etc.	o, yira
8.	*cura*, etc.	ṇe, ṇaya

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.

Table 37.2.: Root group according to Mogg

No.	Root	*Vikaraṇapaccaya*
1.	*bhū*, etc.	*la* (= *a*)
2.	*rudha*, etc.	*la* (= *a*)[with ṃ insertion]
3.	*diva*, etc.	*yaka* (= *ya*)
4.	*su*, etc.	*kṇo*
5.	*kī*, etc.	*kṇā*
5.	*ji*, etc.	*knā*
7.	*tana*, etc.	*o*
8.	*cura*, etc.	*ṇi* (= *ṇe*, *ṇaya*)
9.	*tuda*, etc.	*ka* (= *a*)

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 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 *paccaya*s differently in a more precise way. You will see a lot of *paccaya*s behaving in various ways when you study derivations in Appendix H and I. I also summarize all *paccaya*s in Appendix J. You can also find discussions about certain *paccaya*s 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:

- *bhū + a + ti = **bhavati/bhoti***[9] ([One] exists)
- *cu + a + ti = **cavati*** ([One] shifts/dies)
- *hū + a + ti = **hoti*** ([One] exists)
- *ikkha + a + ti = **ikkhati*** ([One] sees)
- *labha + a + ti = **labhati*** ([One] gets)
- *gamu + a + ti = **gacchati***[10] ([One] goes)

---

9. Kacc 513, Rūpa 435, Sadd 1027. See also Kacc 485, Rūpa 434, Sadd 975, Mogg 5.82.

10. Kacc 476, Rūpa 472, Sadd 957, Mogg 5.173

37. Principle of Verb Formation

- *gamu + a + ti* = **ghammati**[11] ([One] goes)
- *gamu + a + si* = **gagghasi**[12] ([One] goes)
- *yā + a + ti* = **yāti** ([One] goes)
- *pā + a + ti* = **pāti** ([One] drinks)
- *pā + a + ti* = **pivati/pipati**[13] ([One] drinks)
- *ji + a + ti* = **jayati**[14] ([One] wins)
- *sī + a + ti* = **seti/sayati** ([One] lies down)
- *nī + a + ti* = **neti/nayati** ([One] leads)
- *dā + a + ti* = **dadāti/deti/dajjati**[15] ([One] gives)
- *vada + a + ti* = **vadati/vadeti/vajjeti/vajjati**[16] ([One] speaks)
- *hana + a + ti* = **hanati/hanti/vadhati**[17] ([One] kills)
- *āsa + a + ti* = **acchati**[18] ([One] waits)
- *ṭhā + a + ti* = **tiṭṭhati**[19] ([One] stands)
- *saṃ + ṭhā + a + ti* = **saṇṭhahati/saṇṭhāti**[20] ([One] remains)
- *pati + ṭhā + a + ti* = **patiṭṭhahati/patiṭṭhāti**[21] ([One] establishes)

---

11. Kacc 501, Rūpa 443, Sadd 1013, Mogg 5.176
12. Sadd 1013
13. Kacc 469, Rūpa 494, Sadd 949, 1057, Mogg 5.175
14. Kacc 514, Rūpa 491, Sadd 1028, Mogg 5.89
15. Kacc 499, Rūpa 507, Sadd 1005, Mogg 5.176
16. In 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.
17. Mogg 5.161, *a* can be deleted sometimes. In Kacc 592, Rūpa 503, Sadd 1058, *hana* can change to *vadha*.
18. Sadd 1042
19. Kacc 468, Rūpa 492, Sadd 949, Mogg 5.175
20. Sadd 1055, Mogg 5.131
21. Sadd 1056

- *ñā + a + ti = **jānāti**^{22}* ([One] knows)
- *disa + a + ti = **passati/dakkhati**^{23}* ([One] sees)
- *jara + a + ti = **jīrati/jiyyati/jīyati**^{24}* ([One] gets old)
- *mara + a + ti = **marati/miyyati/mīyati**^{25}* ([One] dies)
- *ni + sada + a + ti = **nisīdati**^{26}* ([One] sits down)
- *tuda + a + ti = **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 = **vikirati*** ([One] scatters)
- *khipa + a + ti = **khipati*** ([One] throws)
- *ni + gira + a + ti = **nigirati*** ([One] swallows)
- *gila + a + ti = **gilati*** ([One] swallows)
- *nuda + a + ti = **nudati*** ([One] expels)
- *phusa + a + ti = **phusati*** ([One] touches)
- *musa + a + ti = **musati*** ([One] steals)
- *likha + a + ti = **likhati*** ([One] writes)
- *vida + a + ti = **vidati*** ([One] knows)
- *visa + a + ti = **visati*** ([It] diffuses)
- *supa + a + ti = **supati*** ([One] sleeps)

(2) *Rudha* group (Kacc 446, Rūpa 509, Sadd 926, Mogg 5.19, 5.93)

22. Kacc 470, Rūpa 514, Sadd 950, Mogg 5.120. In passive form *ñā* is retained, hence *ñāyati* ([A thing] is known).
23. Kacc 471, Rūpa 483, Sadd 951, Mogg 5.124
24. Kacc 505, Rūpa 482, Sadd 1018, Mogg 5.174
25. Kacc 505, Rūpa 482, Sadd 1018, Mogg 5.174
26. Kacc 505, Rūpa 482, Sadd 1018, Mogg 5.123
27. In Mogg 5.22, this is treated as another group. The *paccaya* is *ka* (= *a* without *vuddhi*).

This group has *a* etc. as as its *paccaya* plus a special treatment of *ṃ* insertion after the first vowel of the roots. To illustrate, when *rudha* is inserted with *ṃ*, it becomes *ru + ṃ + dha*. Then *ṃ* 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 *ṃ* in the decomposition, because it is not *paccaya*. Some examples of this group are shown as follows:

- *rudha + a + ti =* ***rundhati*** ([One] obstructs)
- *chidi + a + ti =* ***chindati*** ([One] cuts)
- *bhidi + a + ti =* ***bhindati*** ([One] breaks)
- *bhuja + a + ti =* ***bhuñjati*** ([One] eats)

In Sadd 927, it is said that *i, ī, e,* and *o* can be used as *paccaya* sometimes, for example, *rundhiti, rundhīti, rundheti,* and *subha + o = sumbhoti* ([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 *paccaya*s, *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)

---

28. Kacc 444, Rūpa 511, Sadd 924

- *mana + ya + ti =* ***maññati*** ([One] deems)
- *yudha + ya + ti =* ***yujjhati*** ([One] fights)
- *ruca + ya + ti =* ***ruccati*** ([One] likes)
- *lubha + ya + ti =* ***lubbhati*** ([One] desires)
- *sivu + ya + ti =* ***sibbati*** ([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, *paccaya*s 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)
- *saka ⇒* ***sakkuṇoti/sakkuṇāti***[31] ([One] is capable [of])
- *pa + apa ⇒* ***pāpuṇoti/pāpuṇāti***[32] ([One] attains)

(5) *Kī* group   (Kacc 449, Rūpa 513, Sadd 930, Mogg 5.23–4)

The *paccaya* in this group is *ṇā*. In Mogg this group is split into *kī* and *ji* group. The former uses *kṇā* (*ṇā* without *vuddhi*), and the latter *knā*. Examples are:

- *kī + ṇā/kṇā + ti =* ***kīṇāti/kiṇāti***[33] ([One] buys)

---

29. In Mogg, *suṇāti* is a product of *kṇā* in *kī* group.

30. In Sadd 976, it is said that *saṃvuṇoti* has *vuddhi* done to the *paccaya* itself, thus *ṇu* becomes *ṇo*.

31. Mogg 5.121

32. Mogg 5.121

33. The first vowel can be shortened (Sadd 1074, Mogg 6.32). See also Sadd 1066.

- *vi + kī + nā + ti = **vikkiṇāti*** ([One] sells)
- *ji + nā + ti = **jināti*** ([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 *ṇhā* as *paccaya*. In Mogg this is grouped with *rudha*. Examples are:
- *gaha + ppa + ti = **gheppati***[37] ([One] seizes)
- *gaha + ṇhā + ti = **gaṇhāti***[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)
- *jāgara + o + ti = **jāgaroti*** ([One] is awake)
- *saka + o + ti = **sakoti*** ([One] is capable [of])

---

34. Sadd 1073
35. Kacc 509, Rūpa 516, Sadd 1022, Mogg 6.61
36. Kacc 509, Rūpa 516, Sadd 1022, Mogg 6.62
37. Kacc 489, Rūpa 519, Sadd 981. In Mogg 5.178, it is said that *gaha* is transformed to *gheppa*.
38. In Kacc 490, Rūpa 518, Sadd 982, *ha* is deleted. In Mogg 5.179, *ṇ* comes from *ṃ* insertion.
39. Kacc 511, Rūpa 521, Sadd 1024, Mogg 6.76

- *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 *paccaya*s 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.

---

40. Kacc 511, Rūpa 521, Sadd 1024
41. Only *kara* takes *yira*.
42. The term is widely used as *sakkoti*.

37. Principle of Verb Formation

Paccaya for roots

There are three *paccaya*s, 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)
- *tija + kha + ti =* **titikkhati** ([One] endures)
- *gupa + a + ti =* **gopati** ([One] protects)
- *gupa + cha + ti =* **jigucchati** ([One] loathes)
- *badha + ṇi + ti =* **bādheti** ([One] binds)
- *badha + cha + ti =* **bībhacchati**[44] ([One] loathes)
- *kita + a + ti =* **ketati** ([One] notes)
- *kita + cha + ti =* **tikicchati** ([One] cures)
- *māna + ṇe + 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 *tuṃ-paccaya* of verbal *kita* by its meaning. It denotes the intention or desire to do something. Here are examples:

---

43. Kacc 455, Rūpa 530, Sadd 936
44. This instance is proposed in Mogg 5.3.

- *bhuja + kha + ti = **bubhukkhati**[45]* ([One] wishes to eat)
- *ghasa + cha + ti = **jighacchati**[46]* ([One] wishes to eat)
- *hara + sa + ti = **jigiṃsati**[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 *paccaya*s 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)
- *samudda + āya + ti = **samuddāyati*** ([One] acts like an ocean)
- *cicciṭa + āya + ti = **cicciṭāyati*** ([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)

---

45. This is equal to "*bhottuṃ icchati.*"
46. This is equal to "*ghasituṃ icchati.*"
47. This is equal to "*harituṃ icchati.*"
48. This is equal to "*harituṃ icchati.*"
49. This is equal to "*pātuṃ icchati.*"
50. *saṃgho pabbato iva, attānamācarati pabbatāyati.*

37. Principle of Verb Formation

- *paṭapaṭa + āya + ti = paṭapaṭāyati* ([It] sounds like pat-pat)[51]
- *lohita + āya + ti = lohitāyati* ([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 [kuṭiyaṃ]* ([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)

---

51. Perhaps it sounds like a cloth waving in wind.
52. *achattaṃ chattamiva, ācarati chattīyati.*
53. *attano puttamicchati puttīyati.*

382

- *cīvara + īya + ti = **cīvarīyati*** ([One] wishes a robe for oneself)

(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)
- *daḷha + ṇaya + ti = **daḷhayati***[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 condi-

---

54. *hatthinā atikkamati atihatthayati.*
55. *vīṇāya upagāyati upavīṇayati.*
56. *daḷhaṃ karoti vīriyaṃ daḷhayati.*
57. *kusalaṃ pucchati kusalayati.*

tion. 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 *paccaya*s 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.

(1) *Ṇe, ṇaya, ṇāpe, ṇāpaya* on causative verbs (Kacc 438,
Rūpa 540, Sadd 914, Mogg 5.16)

This is a general use of these *paccaya*s. 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 = **kārāpeti*** ([One] causes another to
do)

- *kara + ṇāpaya + ti = **kārāpayati*** ([One] causes another
to do)

- *o + bhāsa + ṇe + ti = **obhāseti*** ([One] causes [a thing]
to illuminate)

---

58. Kacc 523, Rūpa 526
59. Kacc 483, Rūpa 527, Sadd 973, Mogg 5.84

- *o + bhāsa + ṇaya + ti = **obhāsayati*** ([One] causes [a thing] to illuminate)

(2) Ṇe, 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) Ṇāpe, 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) Ṇāpe, 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 + ṇe + 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 + ṇaya + ti =* ***gūhayati*** ([One] causes another to cover)

- *dusa + ṇaya + 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 + ṇe + ti =* ***lāveti***[60] ([One] causes another to cut)
- *nī + ṇe + ti =* ***nāyeti***[61] ([One] causes another to lead)

Sometimes *ṇe* and *ṇāpe* are applied together (Sadd 1101), for example:

- *pari + ava + so + ṇe + ṇāpe + ti =* ***pariyosāvāpeti*** ([One] causes another to finish [some task])

Sometimes *ī* is transformed to *ā* (Sadd 1040), for example:

- *ni + sada + ṇe + 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

---

60. *lū → lo → lāva*
61. *nī → ne → nāya*
62. This means instead of *nisīdeti* it becomes *nisādeti*. Also *nisīdāpeti* can be found.

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])

- *yuja + ya + te = **yujjate*** ([A thing] is being composed)

- *labha + ya + te = **labhate*** ([A thing] is being got)

- *bhū + ya + te = **bhuyyate*** (Existing [is being done by one])

- *ṭhā + ya + te = **ṭhīyate*** (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)

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.
66. Sadd 1063, Mogg 5.132
67. Sadd 1064

- *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)
- *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:

68. In Pāli sometimes *v* and *b* can be interchanged.
69. From Mogg 6.37, it is said *ĩa* is inserted.

- *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])
- *ṭhā + ya + ti = **ṭhīyati*** (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 = **ijjate*** (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)

---

70. See also Kacc 488, Rūpa 481, Sadd 980, 1048, 1050
71. Typically, we use *ñāyati*.

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. 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 *paccaya*s are applied, i.e. *kha, cha,* and *sa*[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)

---

72. Fairbairn 2011, p. 134

73. Kacc 459, Rūpa 462, Sadd 940. To be precise, just the newly added part is called *abbhāsa*.

74. Some 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).

75. In 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*

76. In Mogg 5.71, sometimes two syllables are duplicated.

77. This is a double reduplication. In Mogg 5.72, it is said that if the form is reduplicated, no further duplication will be applied.

- $d\bar{a}$ + a + ti = **dadāti**[78] ([One] gives)
- $chidi$ + a + a = **cicchida**[79] ([One] cut)
- $bhuja$ + kha + ti = **bubhukkhati** ([One] wishes to eat)
- $dh\bar{a}$ + a + ti = **dadhāti** ([One] holds)
- $kita$ + cha + ti = **cikicchati**[80] ([One] cures)
- $gamu$ + a + ti = **jaṅgamati** ([One] travels)
- $h\bar{a}$ + a + ti = **jahāti**[81] ([One] abandons)
- hu + a + ti = **juhoti** ([One] honors)
- $m\bar{a}na$ + sa + ti = **vīmaṃsati**[82] ([One] investigates)
- $kita$ + cha + ti = **tikicchati**[83] ([One] cures)
- $gupa$ + cha + ti = **jigucchati**[84] ([One] loathes)
- $ghasa$ + cha + ti = **jighacchati** ([One] wishes to eat)
- $bh\bar{u}$ + a + a = **babhūva** ([One] was)
- $kamu$ + a + ti = **caṅkamati**[85] ([One] walks about)
- $cala$ + a + ti = **cañcalati** ([One] moves)
- api + $dh\bar{a}$ + a + ti = **pidahati**[86] ([One] closes)
- $dh\bar{a}$ + a + ti = **dahati**[87] ([One] accepts)

---

78. Make the first vowel short (Mogg 5.74).

79. In 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, $cha{\to}ca$, $dha{\to}da$, $bha{\to}ba$. This instance is a perfect verb.

80. A 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).

82. Kacc 463, Rūpa 532, Sadd 944, Mogg 5.80. See also Kacc 467, Rūpa 533, Sadd 948.

83. Kacc 463, Rūpa 532, Sadd 944, Mogg 5.81. Also *cikicchati* is valid.

84. Sometimes the first vowel will be *i* or *ī* or *a* (Kacc 465, Rūpa 463, Sadd 946, see also Mogg 5.76–7).

85. Insertion of *ṃ* can be appied (Kacc 466, Rūpa 489, Sadd 947).

86. Sadd 1059

87. Mogg 5.103

37. Principle of Verb Formation

- $p\bar{a}$ + sa + ti = **$piv\bar{a}sati$**[88] ([One] wishes to drink)
- $hara$ + sa + ti = **$jig\bar{\imath}sati$**[89] ([One] wishes to acquire)
- vi + ji + sa + ti = **$vijig\bar{\imath}sati$**[90] ([One] wishes to win)
- $hana$ + sa + ti = **$jigha\dot{m}sati$**[91] ([One] wishes to kill)

88. Kacc 467, Rūpa 533, Sadd 948
89. Kacc 474, Rūpa 535, Sadd 954, Mogg 5.102
90. Sadd 955, Mogg 5.102
91. Mogg 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 summmarized, 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 *Kāraka*

The technical term that is used to call this matter in general is *kāraka*. The term literally means 'doer.' In specific sense, it means cases we use in sentences. It can also means more or

less 'syntax' as we use in English.[1] To the tradtion, grammatically *kāraka* means 'cause' or 'sign' of verbs (*kiriyānimittaṃ kārakaṃ*[2]). That definition does not really help much. At the end of the mentioned formula, a more detailed description goes "*kriyābhisambandhalakkhanaṃ kārakaṃ*" (*kāraka* 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.

Corresponding to cases, there are six kinds of *kāraka*: *kattukāraka* (comparable to nom.), *kammakāraka* (comparable to acc.), *karaṇakāraka* (comparable to ins.), *sampadānakāraka* (comparable to dat.), *apadānakāraka* (comparable to abl.), and *okāsakāraka* (comparable to loc.). In Mogg, the last two are called *avadhikāraka* and *ādhārakāraka* 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, '*kāraka*' 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 *kāraka* throughout this chapter.

Before we go further, it is better to clarify some grammatical terms being used in due course. Like English in general,

---

1. Steven Collins translates *kāraka* as 'factor of action' (Collins 2005, p. 42). I find this of little help.

2. Sadd 547

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 pharses. 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.

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

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).

structure, the grammatical subject[6] 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 past participle. In Pāli, for *ākhyāta* a different verb formation is used, and for verbal *kita* some *paccaya*s 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 bhattaṃ pacati*), "**A child** is born" (*putto jāyati*).

---

6. Some may call this *theme* but I will not use this term.
7. Brown and Miller 2013, p. 467
8. Kacc 281, Rūpa 294, Sadd 548

Things of imagination can be the subject as well[9], for example, "**A horn** of a rabbit stands" (sasa**visāṇaṃ** tiṭṭhati), "**A son** of a sterile woman runs" (vañjhā**putto** 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.

(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 uṭṭhāpeti*").[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 paciyati***" (Rice cooks). This is what we call middle voice explained above. In this case the state of being cooked happens to the rice[11], 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,

9. Sadd 549

10. Kacc 282, Rūpa 295, Sadd 550. That is the sense explained by the tradition.

11. The example given by the textbooks is actually "*sayameva paciyati odano*" (Rice is cooked by itself). The reason given is that it is so easy to do by itself, *kammabhūtopi sukarattā sayameva sijjhanto viya hoti* (Sadd 548).

"*sūdena **odano** paciyati*" (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 commposed in sentences, for example, *sūdena* in "*sūdena odano paciyati*" above. Another example using *kita* verb is "***buddhena** jito māro*" (The Evil One was won by **the Buddha**).

2. *Kammakāraka*

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 (*nipphattanīyakamma*), e.g. "***chattaṃ** karoti*" ([One] makes an um-

---

12. The 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).
13. Kacc 280, Rūpa 285. In Sadd 551 "or what one sees" is added.

brella). 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*** *bhuñjati* ([One] eats food), or the negative of that (*anicchitakamma*), e.g. ***visaṃ*** *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 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.

38. Cases Summarized

(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. *Karaṇakāraka*

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** vīhiṃ lunāti* ([One] reaps paddy with a sickle.)
   - ***pharasunā** rukkhaṃ chindati* ([One] cuts a tree with a hatchet.)

14. Kacc 279, Rūpa 292, Sadd 552

4. *Sampadānakāraka*

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 *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] deceives[16] the king.)

15. *yassa dātukāmo rocate dhārayate vā taṃ sampadānaṃ* (Kacc 276, Rūpa 302). In Sadd 553, holding is not mentioned.

16. This means hiding something by not talking about it. *ettha ca hanuteti apanayati, apalapati allāpasallāpaṃ na karotīti attho* (Sadd 554).

38. Cases Summarized

Relation to ṭhā For example:
   - *upatiṭṭheyya* **sakyaputtānaṃ** *vaḍḍhakī* (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.)

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.)

17. Jā 21.407
18. In Sadd Dhā, this should be *dhara*.
19. Jā 4.49

- *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]

20. e.g. Jā 22.12

21. Jā 4.4

22. In Sadd 554 it is *ussuyyanti*. This verb can take acc. object as well, but it becomes *kammakāraka*.

23. This can be *kammakāraka* by taking acc. object, thus *rājānaṃ*.

24. This also can be *kammkakāraka* by taking acc. object, thus *upāliṃ*.

25. We can also see this as genitive case that relates *apekkha* to *upālī*, thus a candidate of Upālī (*upālissa apekkho*). This sounds better because there is no verb to relate in this sentence.

Relation to *su* For example:

- *"Evaṃ, bhante"ti kho sāriputtamoggallānā **bhagavato paccassosuṃ***[26] ("Yes, sir," Ven. Sāriputta and Moggallāna agreed with the Buddha.)

Relation to *ge* For example:

- *bhikkhu janaṃ dhammaṃ sāveti, **tassa bhikkhuno** jano anugiṇāti* (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.)

---

26. Cv 1.23. In this example, *paccassosuṃ* is an aorist form of *paṭissuṇāti (pati + su)*.
27. = *lokaṃ anukampituṃ.*
28. = *phāsuviharituṃ*

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** hiraññasuvaṇṇena* (Stop! for me, with silver and gold [I have had enough of silver and gold].)
- *alaṃ **te** idha vāsena* (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.

---

29. Dham 13.174

38. Cases Summarized

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:
   - ***tuyhañcassa** āvikaromi* (I will reveal in your [place].)
   - ***tassa** me sakko pāturahosi* (The king of the gods appears in that [place] of mine.)

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 vavious uses   Such as:
   - *upamaṃ **te** karissāmi* (I will do/show a simile to you.)
   - *dhammaṃ **vo** desessāmi* (I will preach the Dhamma to you.)
   - ***tassa** phāsu hoti* (May well-being happen to him.)
   - ***etassa** pahiṇeyya* (Send to that [person].)

---

30. It is said in Sadd 554 that this dative form has ablative sense.
31. Jā 4.113

- *kappati **samaṇānaṃ** āyogo* (Effort is suitable for monks.)
- ***amhākaṃ** maṇinā 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** niggato rājā* (From the city, went out the king.)
- ***sāvatthito** āgacchati* (From Sāvatthī, [one] comes.)
- ***corā** bhayaṃ jāyate* (From thiefs, fear arises.)
- ***kāmato** jāyate bhayaṃ[34]* (From pleasure, arises fear.)
- ***taṇhāya** 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.)

32. Cv 10.402
33. Kacc 271, Rūpa 88, 308, Sadd 555–6
34. Dham 16.215
35. Dham 16.216
36. Sadd 557
37. Sadd 557

- *dhāvatā* **hatthimhā** *patito aṅkusadhārī* (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 aññtitthiyā* (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 vāṇijā* (Avoiding from the hall, come merchants.)
- *pari* **pabbatā** *devo vassati* (Apart from the mountain area, the rain falls.)

38. Sadd 558
39. Sadd 559
40. SSag 5.171
41. Sadd 560, Mogg 2.27

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.)

Relation to *ā, yāva*[43]   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 *pati*[45]   This has the sense of 'substitution,' for example:

- ***buddhasmā** pati sāriputto 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.)

---

42. Sadd 561
43. Sadd 562
44. Mv 1.17
45. Sadd 563, Mogg 2.28

Relation to *visuṃ, putha*[46]   For example:

  - ***tehi*** *visuṃ* (apart from them)

  - ***tato*** *visuṃ* (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 *aññatra*[49]   This can be in both abl. and ins., for example:

  - *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.)

---

46. Sadd 564, Mogg 2.31
47. In Mogg 2.31 using ins. is equivalent, thus *puthageva janena.*
48. In Mogg 2.31 this can also be *janena nānā.*
49. Sadd 565, Mogg 2.30
50. SSag 2.98
51. ACha 5.44
52. Sadd 566, Mogg 2.29–30
53. This can also be *rite saddhammena …* or *rite saddhammaṃ …*

- *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 pakkhasmā** vijjhati migaṃ 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.)
- ***ito māsasmā** bhuñjati bhojanaṃ* (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.)

---

54. This can also be *vinā saddhammena* ... or *vinā saddhammaṃ* ...
55. Sadd 567
56. Maj 2.4.351 (MN 86)
57. Sadd 568
58. Kacc 237, Rūpa 310, Sadd 569

- ***nānārogato*** *vā* ***nānāupaddavato*** *vā ārakkhaṃ 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 **pitarā** ca antaradhāyati putto* (From mother and father, disappears a child.)

- ***jetavane*** *antarahito*[61] ([One] disappeared in the Jetavana.)

- *yakkho **tatthe**vantaradhāyati* (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?)

---

59. Dham 9.116
60. Kacc 274, Rūpa 311, Sadd 570
61. In 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.

- *ārakā te moghapurisā* **imasmā dhammavinayā**[62] (Those useless men [are] far away from this teaching and discipline.)

- **tato** *have dūrataraṃ vadanti*[63] ([They] say [it is] farther than that.)

- **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:

- *antikaṃ/āsannaṃ/samīpaṃ* **gāmā**[65] (a near [place] from the village)

- *samīpaṃ* **saddhammā** (closeness from the true teaching)

- **nibbānasseva** *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** *pañcacattāḷīsayojanamatthake sāvatthi* (Sāvatthī resides in 45 yojanas from Rājagaha.)

Relation to 'measurement of time' For example:

62. It is said that acc. and ins. can also be used, thus *ārakā …imaṃ dhammavinayaṃ, ārakā …anena dhammavinayena.*

63. Jā 21.414

64. Also acc. and ins. can be used, hence *dūraṃ gāmaṃ āgato, dūrena gāmena āgato.*

65. In this sense, acc., ins., and gen. can also be used, thus *…gāmaṃ* or *gāmena* or *gāmassa.*

66. Dham 2.32. In this instance gen. is used.

38. Cases Summarized

- ***Ito** so, bhikkhave, ekanavutikappe yaṃ vipassī bhagavā arahaṃ sammāsambuddho loke udapādi*[67] (Ninety-one eons from this one, monks, that Vipassī Buddha, an arhat, a perfectly Enlightned One, arose in the world.)

- ***Ito** tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati*[68] (From now by a lapse of 3 months the Enlightened One will attain the final release.)

Relation to 'deleted absolutives' For example:

- ***pāsādā** saṅkameyya*[69] ([One] should get out from the mansion.)

- ***āsanā** vuṭṭhaheyya*[70] ([One] should arise from the seat.)

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:

---

67. Dī 2.1.4 (DN 14)
68. Dī 3.3.168 (DN 16)
69. The deleted terms are *pāsādaṃ abhiruhitvā*. So, the meaning is "Having ascended the mansion, one should get out of it."
70. The deleted terms are *āsane nisīditvā*. So, the meaning is "Having sat down in the seat, one should arise from it."
71. Dī 3.9.278 (DN 32)

- **yato** *paṇītataro vā visiṭṭhataro 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:

- **pāṇātipātā** *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* **pitito** *ca, saṃsuddhagahaṇiko*[74] (Soṇadaṇḍa [was] well born, of pure descent, from both mother's and father's side.)

Relation to 'liberating'   For example:

- *na te muccanti* **maccunā** (They are not liberated from death)

- *mokkhanti* **mārabandhanā**[75] ([They] are set free from the imprisonment of death.)

Relation to 'cause'   For example:

72. Dham 23.322
73. Maj 3.2.140 (MN 117)
74. Dī 1.4.303 (DN 4)
75. Dham 3.37

- ***kasmā*** *nu tumhaṃ daharā na miyyare*[76] (Why don't your young people die?)
- ***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 breath, 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.)

---

76. Jā 10.92
77. Dī 1.10.467 (DN 10)
78. Using ins. is also valid here, thus *āyāmena, vitthārena.*
79. ATi 11.104
80. It is logical to use ins. also, thus *satena.*

Relation to 'characteristic identification'   For example:
- ***paññāya*** *vimuttimano* (released mind [is] from wisdom)
- ***Sīlato*** *naṃ pasaṃsanti*[81] ([They] praise him from moral [because of his moral].)

Relation to 'questioning'   For example:
- ***kuto****si tvaṃ* (Where are you from?)

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.)
- ***tilesu*** *telaṃ tiṭṭhati* (Oil resides in the sesame seeds.)
- ***āsane*** *nisinno 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.)

81. ACa 1.6
82. It is reasonable that ins. should be used instead, thus *thokena*, and *appamattakena, kicchena* in the following.
83. Jā 22.353
84. Kacc 278, Rūpa 320, Sadd 572

- ***gaṅgāya*** *ghoso tiṭṭhati* (A stable resides nearby the Ganges.)
- ***sāvatthiyaṃ*** *viharati jetavane* ([The Blessed One] lives in the Jetavana nearby Sāvatthī.)
- *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 straitforward 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 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*"

---

85. Jā 22.334. In Sadd 573, it is stressed that miraculous disappearance is marked by loc. not abl.

86. Sadd 574, 576

(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*.

87. Some 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 *vibhatti*s. 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.

---

88. Moreover, *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.

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. *si, yo*, even though both cases are 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:

---

89. Steven Collins mentions 'Hanging nominative' as one function of nom. (Collins 2005, p. 20). I do not know whether this can mean the same thing.

90. Jā 17.76

- ***kiṃ kāraṇaṃ*** *bhagavantaṃ 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:
- ***ajjhāsayaṃ ādibrahmacariyaṃ***[94] (by disposition which is the base of religious life)

The Second *Vibhatti* (Acc.)

When the second (*dutiyā*) *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:

(1) Direct objects   (Kacc 297, Rūpa 284, Sadd 580, Mogg 2.2)
- ***gāvaṃ*** *hanati* ([One] kills a cow.)
- ***vīhayo*** *lunāti* ([One] reaps paddy.)
- ***satthaṃ*** *karoti* ([One] make a weapon.)
- ***ghaṭaṃ*** *karoti* ([One] make a pot.)
- ***dhammaṃ*** *suṇāti* ([One] listens to the Dhamma.)

91. SSag 5.167
92. Jā 22.2223
93. SSag 7.192
94. Dī 3.2.54 (DN 25)

- **buddhaṃ** *pūjeti* ([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 nadī* (The river [is] charming during the autumn.)
- **māsaṃ** *sajjhāyati* ([One] rehearses throughout one month.)
- **tayo māse** *abhidhammaṃ deseti* ([The Buddha] preachs 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** *kuṭilā nadī* ([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.)

---

95. This is a way to say 'every' or 'each' in Pāli. You just repeat the word.

- ***yojane yojane*** *vihāraṃ patiṭṭhāpeti* ([One] has a temple built in every yojana.)

(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 590.

- ***pabbajitaṃ*** *anupabbajiṃsu* ([People] went forth after the one who having gone forth.)

- ***rukkham****anu vijjotate vijju* (Lightning flashes over a tree.)

- ***nadim****anvavasitā bārāṇasī* (nearby-rivered Benares)

- ***nadiṃ nerañjaraṃ*** *pati*[96] (nearby Nerañjarā river)

- ***pabbatam****anu senā tiṭṭhati* (An army is located along the mountain.)

- *anu* ***sāriputtaṃ*** *paññvā*[97] (a wise one inferior to Ven. Sārīputta)

- ***sūriyuggamanaṃ*** *pati; Dibbā bhakkhā pātubhaveyyuṃ*[98] (The divine food appears with the rise of the sun.)

- ***rukkhaṃ*** *pati vijjotate cando*[99] (The moon shines over a tree.)

- *sādhu devadatto* ***mātaraṃ*** *pati* (Devadatta is good to mother.)

- ***yad****ettha maṃ pati siyā,* ***taṃ*** *dīyatu* (Which is mine, you should give that to me.)

- ***rukkhaṃ rukkhaṃ*** *pati vijjotate cando* (The moon shines over every tree.)

---

96. Sut 3.427; Therī 13.307, 310
97. In Mogg 2.13, *upa* can be used instead of *anu*.
98. Jā 13.98
99. Like *pati, anu, pari,* and *abhi* can be used in the same way. This is true in the following too.

- *Dhi brāhmaṇassa **hantāraṃ***[100] (That's wrong!, killer of a Brahman.)

- *Dhiratthu**maṃ** **āturaṃ** **pūtikāyaṃ***[101] (Disgusting me!, the sick, rotten body.)

- *antarā ca **rājagahaṃ** antarā ca **vesāliṃ***[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.)

- *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 hārati* (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.)

---

100. Dham 26.389
101. Jā 3.129
102. Mv 8.346

- *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.)
- *tvañca* **maṃ** *nābhibhāsasi*[106] (Also you do not talk with me.)
- *vinā* **saddhammaṃ** *kuto sukhaṃ* (without the true teaching, whence happiness?)

103. Dī 1.1.1 (DN 1)
104. Maj 1.4.374 (MN36)
105. SSag 7.201
106. Jā 22.2223

- ***pubbaṇhasamayaṃ*** *nivāsetvā*[107] (having dressed one-self in the morning)

- ***ekaṃ samayaṃ*** *bhagavā*[108] (in one occasion, the Blessed One)

- ***imaṃ, bhikkhave, rattiṃ*** *cattāro mahārājā*[109] (in this night, monks, the four kings)

- ***Purimañ***ca disaṃ rājā, dhataraṭṭho pasāsati[110] (In the east king Dhataraṭṭha 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*** *adhitiṭṭhati* ([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*** *aṭṭhāsi*[114] ([One] stood on one side [= prop-erly].)

107. Mv 6.271
108. Dī 1.1.1 (DN 1)
109. Dī 3.9.285 (DN 32)
110. Dī 2.7.336 (DN 20)
111. Dī 1.3.258 (DN 3)
112. Dham 3.41
113. ACa 7.70
114. e.g. Mv 10.457

38. Cases Summarized

- *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 sen-
tences. You may see this as adverbial phrase embedded in
sentences. Here are some examples:[116]

> *Arūpī ca hi te, poṭṭhapāda, attā abhavissa saññā-*
> *mayo, **evaṃ santam**pi 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 lokaṃ** 'natthi paro*
> *loko' tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi.*[118]
> "[As a matter of fact that] another world exits,
> he has a view thus 'there is no another world.'
> [Therefore] his [view] is a wrong view."

> *Atha kho brāhmaṇo pokkharasāti **bhagavantaṃ***
> ***bhuttāviṃ onītapattapāṇiṃ** 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,

115. Maj 1.4.367 (MN 36)
116. Some are suggested in Perniola 1997, p. 315.
117. Dī 1.9.419 (DN 9)
118. Maj 2.1.95 (MN 60)
119. Dī 1.3.297 (DN 3)

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*** *kuṭiṃ jhāpeti* ([One] burns a hut with fire.)
   - ***kāyena*** *kammaṃ karoti* ([One] does work with the body.)

(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*** *daṭṭho 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 Uposatha service.)

120. The active form of this sentence is "*bhagavā dhammaṃ deseti*" (The Blessed One preaches the Dhamma).
121. The active form can be "*ahi naraṃ daṃsi*" (A snake bit a person).
122. Mv 2.167

38. Cases Summarized

- *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* **vāsena**[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 has such meaning.

- *devadatto rājagahaṃ pāvisi* **kokālikena pacchāsamaṇena** (Devadatta entered Rājagaha together with Kokālika as a follower.)

- *Dukkho* **bālehi** *saṃvāso*[127] (Association with foolish people [is] suffering.)

(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* **ten***upasaṅkami*[129] (Where those monks [stay], [Ānanda] approaches that place.)

---

123. Mv 6.276
124. SSag 1.32
125. Vibh 2.436
126. SKhan 1.87
127. Dham 15.207
128. SSag 10.246
129. Vibh 4.471

- *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?)
- ***kenaṭṭhena*** (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*** *virūḷhako*[136] (in the south, Virūḷhaka)

(7) As accusatives   (Sadd 595)
- ***tilehi khette vappati***[137] ([One] sows sesame seeds in the field)

---

130. This is an ins. form of jāti. See also the declension of *bodhi* in page 520.
131. Sut 1.136
132. passim in the Vinaya, e.g. Vibh 1
133. Jā 16.137
134. ACa 15.146
135. Dī 2.3.216 (DN 16)
136. Dī 2.7.336 (DN 20)
137. In 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*.

- *saṃvibhajetha no **rajjena***[138] (Divide the kingdom for us.)

(8) As ablatives   (Sadd 596)
- *Sumuttā mayaṃ **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** kuṇī* (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 **jātiyā** 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.)
- *Ekūnatiṃso **vayasā** subhadda*[142] ([I] am twenty-nine by age, Subhadda.)
- ***vijjāya** sādhu* (good by knowledge)

---

138. Dī 2.6.306 (DN 19)
139. Cv 11.437
140. Vibh 2.344
141. Dī 2.1.91 (DN 14)
142. Dī 2.3.214 (DN 16)

- ***tapasā*** *uttamo* (excellent by austerity)
- ***suvaṇṇena*** *abhirūpo* (beautiful by a golden look)
- ***pakatiyā*** *abhirūpo* (always beautiful)
- ***visamena*** *dhāvati* ([One] runs unevenly)
- ***dvidoṇena*** *dhaññaṃ kiṇāti* ([One] buys grain two doṇas [≈1/4th of a bushel].)

(12) As signs   (Sadd 598, Mogg 2.18)
- ***tidaṇḍakena*** *paribbājakamdakkhi* ([One] saw a wandering ascetic by a [sign of] trident.)
- ***setacchattena*** *rājānamadakkhi* ([One] saw a king by a [sing of] white parasol.)

(13) In quick actions   (Sadd 599)
- ***ekahen****eva 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)
- ***pitarā*** *sadiso* (similar to father)
- ***mātarā*** *samo* (similar to mother)
- ***kahāpaṇen****ūno* (one lacking money)
- ***asinā*** *kalaho* (a dispute with sword)
- ***ācārena*** *nipuṇo* (one elegant by conduct)
- ***tilena*** *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. **yasmiṃ samaye** (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.)

143. SSag 2.90
144. Dī 1.3.274 (DN 3)

- **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 appaṭivedhā** *evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva 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].)

---

145. Jā 19.68
146. Dham 9.116
147. Dham 13.172
148. Dī 2.3.155 (DN 16)
149. SNid 1.1

(3) As source of knowledge   (Sadd 647)
   - ***upajjhāyā*** *adhīte* ([One] learns from the preceptor.)
   - ***upajjhāyā*** *suṇoti* ([One] listens from the preceptor.)
   - ***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?)
   - ***tato****nidānaṃ*[152] (from that reason)
   - ***yato****nidānaṃ* (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

150. Dham 26.392
151. In Sadd 653, it is said that *yaṃ, taṃ,* and *kiṃ* in these idioms take nom., and *kāraṇa* takes abl.
152. From Sadd 654, in this instance *-to* marks abl., and *nidāna* takes nom.
153. Dī 2.3.220 (DN 16)

the final release, together with the attaining the Great Brahma said ...)

- *Ahampi nacirasseva, saddhiṃ* **sāvakasaṅghato***; 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)
- *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)

---

154. Bud 27.22
155. Sut 3.594
156. Vibh 1.172
157. Dham 23.333
158. Vibh 1.36

- ***rañño*** *dhanaṃ* (the king's wealth)
- ***ambavanassa*** *avidūre* ([a place] not far of the mango forest)
- *rāsi* ***suvaṇṇassa*** (a heap of gold)
- *sakko* ***devānam****indo*[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***[164][165] (What is the use in that fine four things?)
- *kusalo tvaṃ* ***rathassa*** *aṅgapaccaṅgānaṃ*[166] (You are skillful in the major and minor parts of the cart.)

(3) As accusatives and ablatives   (Kacc 309, Rūpa 318, Sadd 640)
- *sahasā* ***kammassa*** *kattāro* (a sudden-action doer)

159. SSag 11.247
160. This instance shows that gen. can be used with other cases, see Sadd 613–4.
161. This is equal to "*ghatena aggiṃ yajati.*"
162. Dham 9.122. This can also be "*...puññena.*"
163. This can be "*pitarā/mātarā ...*"
164. Jā 2.74
165. This can also be "*...catumaṭṭhena.*"
166. Maj 2.1.87 (MN 58)

- **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 **tesaṃ** koci sarati, **sattānaṃ** kammapaccayā[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)
- **kappassa** tatiye bhāgo (the third part of the eon)

(5) As unseparated parts   (Sadd 616)
- **silāputtassa** sarīraṃ (a small part of a grinding stone)
- Pāsāṇasāraṃ khaṇasi, **kaṇikārassa** dārunā[172] (Dig into a stone with a piece of wood.)[173]

167. Maj 1.2.203 (MN 18)
168. Saṅ 2.596
169. Khud 7.2
170. Dī 2.1.66 (DN 14)
171. Maj 1.3.263 (MN 25)
172. Jā 20.8
173. This can be wood from *kaṇikāra* tree. Supaphan Na Bangchang suggests that it is the tools's handle unseparated from it, (Na Bangchang 1995, p. 327)

38. Cases Summarized

(6) With *chavasīsa* (Sadd 617)
  - ***chavasīsassa*** *patto*[174] (a bowl made of a skull)

(7) Separation of the united (Sadd 618)
  - ***sandhino*** *mokkho* (a release from the union)

(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 sīlaṃ* (Moral [is] the base of all teaching.)

174. Cv 5.255
175. SSag 6.172
176. Dham 2.21

(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?)

(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.)

---

177. Saṅ 2.584
178. Jā 22.1898
179. From Sadd 652, this is equal to "*kena kāraṇena.*" Having no meaning, *taṃ* is just a filler. This instance is used as an idiomatic unit.
180. Maj 1.1.2 (MN 1)
181. Dī 3.9.282 (DN 32)
182. Maj 2.3.226 (DN 21)
183. Jā 22.844

38. Cases Summarized

(16) Relation to *Bhāvasādhana*   (Sadd 626)

This is a use with *kita* 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*** *khayo*[187] (destruction of spirits)
- *natthi* ***nāsāya*** *rūhanā*[188] (There is no growing of the nose.)
- ***Kāmānam****etaṃ 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* ***ñeyyass****āvaraṇo* (Stupidity [is] the hindrance of knowledge.)
- ***vaṇass****āropanaṃ telaṃ* (Oil [is] a wound healer.)
- ***rukkhassa*** *chedano parasu* (A hatchet [is] a cutting tool of tree.)
- ***Kammassa*** *kārako natthi*[190] (There is no actor of the action.)

184. Saṅ 2.584
185. Dī 2.9.390 (DN 22)
186. ACa 18.171
187. SMah 1.7
188. Jā 3.33
189. Iti 3.72
190. Vism 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) to 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 bhīto **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 gramatical textbooks.

- ***puthassa** gāgamo*[196] (insertion of *ga* in *putha*)
- *o **avassa***[197] ([change] *o* to *ava*)

(20) Relation to *sāmī*, etc. [also loc.]   (Kacc 303, Rūpa 321, Sadd 631)

191. Jā 9.58
192. Iti 1.22
193. SSaḷ 1.238
194. SSag 6.184
195. Dham 10.129
196. Sadd 53
197. Kacc 50, Rūpa 45, Sadd 126

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)

(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

198. Collins 2005, p. 31, 36

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/rudantasmiṃ dārake*** *pabbaji* (While the child was crying, [he] went forth.)

- *Ākoṭayanto te neti,* ***sivirājassa 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.

(1) In *okāsakāraka* (Kacc 302, Rūpa 319, Sadd 630, Mogg 2.32)

- ***gambhīre*** *gādhamedhati*[201] ([One] gets a foothold in deep [water].)

- ***pāpasmiṃ*** *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.)

---

199. See 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).
200. Jā 22.2122
201. SSag 7.200
202. Dham 9.116

- ***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.)
- ***Hatthesu*** *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** haññte*[205] (An elephant is killed by the sign [because] of [its] tusks.)

(3) As indirect objects (Kacc 311, Rūpa 325, Sadd 642)
- ***saṅghe*** *dinnaṃ 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.)

203. Vibh 4.517
204. Mv 1.118
205. In Jā 22.305, it is "*nāgo dantehi haññate.*"
206. Vim 1.634
207. Maj 3.4.376 (MN 142)
208. Maj 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.

- ***pubbaṇhasamaye*** *gato* ([One] went in the morning.)

- ***sāyaṇhasamaye*** *āgato* ([One] came in the evening.)

- ***bhikkhūsu bhojiyamānesu*** *gato* (While monks are eating, [he] has gone.)

- ***bhuttesu*** *āgato* (When [monks] had eaten, [he] came.)

- ***gosu duyhamānāsu*** *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 **devesu** buddho* (The buddha [is] above deities.)

- *adhi **nacce** gotamī* (Gotamī [is] great in dancing.)

- *adhi **brahmadatte** pañcālā* (Brahmadatta [is] over people of Pañcāla.)

---

209. *khāriyā doṇo adhikoti attho.*
210. *nikkhassa kahāpaṇaṃ adhikanti.*

(7) Relation to 'bright' and 'zealous' [also ins.]   (Kacc 315, Rūpa 329, Sadd 646)

- *ñāṇena/ñāṇasmiṃ pasīdito* ([One] became bright with/in wisdom.)
- *ñāṇena/ñāṇasmiṃ ussukko* ([one] zealous with/in wisdom)

(8) As nominative [also ins.]   (Sadd 659)

- *Idampissa hoti **sīlasmiṃ***[211] (Yet, this is a moral action of that [monk])
- ***maṇinā** me attho*[212] (Jewel [is] useful for me.)

(9) As instruments   (Sadd 661)

- ***maṇimhi** passa nimmitaṃ*[213] (Look at the created with the jewel.)

(10) With *saha*, etc.   (Sadd 658)

- *Saha**sacce 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

211. Dī 1.2.194 (DN 2)
212. Vibh 2.344
213. Jā 22.1394
214. Cari 3.82

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 intentionaly 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.

(1) Deviation of genders

- *sivi **puttāni** avhaya*[215] (King Sivi [Vessandara], please call the children)
- *Evaṃ **dhammāni** sutvāna, vippasīdanti paṇḍitā*[216] (Hav-

---

215. Jā 22.2235
216. Dham 6.82

ing 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, **cirarattāya** 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 *cirarattiṃ*.

- *asakkatā casma **dhanañjayāya***[220] (We were treated with disrespect by King Dhanañjaya.)

- ***puññāya** sugatiṃ yanti, **cāgāya** vipulaṃ dhanaṃ*[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 *dhanañjayena*, *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*.

217. Jā 6.97
218. Dham 13.174
219. Jā 22.317
220. Jā 4.113
221. Kacc 275
222. Vibh 2.425

- **Mahāgaṇāya** bhattā me[223] (Our [Dhataraṭṭha] is the leader of the great group [of swans].)

This example uses dat. in the place of gen. It should be *mahāgaṇassa.*

- *ko nu kho hetu, ko paccayo bhagavato sitassa* **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, nānāpupphadumāyutā*[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 muggayūsakulatthayūsaharenuyūsādī-naṃ pasaṭamattena* **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.)

223. Jā 21.105
224. Maj 2.4.282 (MN 81)
225. Jā 22.529
226. Maj-a 1.2.139 (MN-a 11)
227. Jā 22.1661

This example has 'I' as the subject, so the verb should be *labheyyaṃ* or *labheyyāmi.* See also Sadd 1099.

(6) Deviation of letters

- *Yathā balāka**yonimhi**, na vijjati pumo sadā*[228] (As in gender of cranes, there is always no male.)

Since the gender of *yoni* is f., the word should be *yoniyaṃ.* 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. "*kusāvatimhi nagare*"[230] (in the city of Kusāvatī). And in Sadd 674, it is said that in prose in can also be found, e.g. *sandhimhi, paṭisandhimhi.*

---

228. Apadā 1.511
229. Why not gender deviation, I still wonder.
230. Cari 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.

---

1. Buddhadatta 1951?

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, however, we should begin with this starter. The word used here has a few occurrences in the canon, but not in this use. Literally, *suppabhātaṃ (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 *sotthi* 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 word 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. *Tuyham'pi Suppabhātaṃ.*
   Good morning to you, too.

2. Buddhadatta 1951?, pp. 47–50
3. The term is in nominative case, hence nt.

▷ When terms come together, optionally or practically we can phonetically weld them together (see Appendix D). So, you see *tuyhampi* rather than *tuyhaṃ pi* here. Particle *pi* here means 'too' or 'also.' It can be used in other way as well (see page 638). 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.

▷ 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 662. About *na*, see page 643.

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 *kasmiṃ* 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).

---

4. I 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.

5. Some countries already have their name in Pāli, for example, *Jambudīpa* (India), *Laṅkā* or *Sirilaṅkā* (Sri Lanka), *Cīnaraṭṭha* (China), *Marammaraṭṭha* (Myanmar), *Syāmaraṭṭha* [*Siyāmaraṭṭha*] (Siam), *Āṅgalaraṭṭha* [*Āṅgalīyaraṭṭha*] (England), *Kampoja* (Cambodia). Some names can be assimilated into Pāli seamlessly, for example, *Itāliraṭṭha* (Italy).

12. *Tuyhaṃ āyupamānaṃ kittakaṃ?*
    What is your age?

For more detail on Pāli numerals and *kittaka*, see Chapter 25.

13. *Mayhaṃ āyupamānaṃ paṇṇrasa.*
    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.

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 523, 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 "*Tuy-haṃ 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 vāṇijjo, dutiyo lekhako, dve tāva pāṭhasālāsu uggaṇhanti.*
    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 apagantuṃ icchasi?*" (When do you want to leave?). For more detail about the infinitive, see Chapter 34.

23. *Vaḍḍhakī bhavituṃ 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 is *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. *Kismiṃ 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, *nāḷikā* or *nāḍikā* (f.) can be used instead of *ghaṭikā*. So, 'in what time' can also be put as *katināḷikāya*.

> 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 hours[6], 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

---

6. Abh 74

full form by using *vighaṭikā* for 'minute,' for example, *aparaṇhe
ti-ghaṭikā pañcadasa-vighaṭikā ca* (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 tiṃsav-
ighaṭikātikkanto* (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 225). Therefore, we can say the time in
this way also: *diyaḍḍha-ghaṭikā* (1:30), *aḍḍhateyya-ghaṭikā* (2:30),
aḍḍhuḍḍha-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 *kasmiṃ* (loc.) for asking a cause
or reason. For more detail, see Chapter 15.

29. *Bhaṇḍāni vikkiṇituṃ icchāmi.*
       I want to sell some goods.

30. *Atthi nu kho idha tava mitto vā ñāti vā?*
       Is there your friend or relative here?

31. *Ko idha tava mitto vā ñāti vā?*
       Who is your friend or relative here?

32. *Idha keci bhikkhū mayhaṃ mittā honti.*
       Some monks are frinds of mine here.
▷ For *kiṃ+ci*, see Chapter 24. For its declension, see page 538

39. Conversations

33. *Kattha kammaṃ karosi?*
     Where do you work?

34. *Ekasmiṃ 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 ṭhānaṃ?*
     Do you like this place?

38. *Piyāyeyyaṃ idaṃ ṭhānaṃ, 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 Chap-
ter 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 sakaṭṭhānaṃ gamissasi?*
     When will you go home?
▷ Here *sakaṭṭhānaṃ* (*saka* + *ṭṭhāna*) 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 *samāgacchati* (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. *Karaṇīyakiccaṃ me atthi. Puna tayā samāgamanaṃ patthemi.*
I have a thing to do. I hope for meeting you again.

▷ In the first part you can say just "*Kiccaṃ me atthi*" or "*Karaṇīyaṃ me atthi.*" You can be more specific on this. For example, you can say "*Kassaci lekhanakiccaṃ me atthi.*" (I have to do some writing), "*Vaccakuṭiyā gamanakiccaṃ me atthi*" (I have to go to toilet), "*Mama adhipatinā samāgamanakiccaṃ me atthi*" (I have to meet my boss). And here is a siple way to say "It is the time I have to go": "*Mama gamanakālo upakaṭṭho*" (My going time is coming). In the second part, you can also use infinitive, hence, "*Puna tayā samāgantuṃ patthemi*" (I hope to meet to you again). A simpler way to say this is "*Tava pacchā dassanaṃ 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. *Subhaṃ 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 matakaṭṭhānaṃ 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.

---

7. Thai does not have phrases comparable to 'good morning' or 'goodbye' in English.

8. Buddhadatta 1951?, pp. 51–2

48. *Kuhiṃ tava potthakā lekhanabhaṇḍāni ca?*
     Where are your books and writing materials?

49. *Tāni pāṭhasālāya lekhanaphalake ṭhapetvā āgato'mhi.*
      Having left them on the desk at the school, I came
[here].
▷ This is an example of how to use the absolute, verbs in *tvā*
form (see Chapter 31).

50. *Kasmā tvaṃ ajja cirāyitvā āgacchasi?*
      Why do you come late today?
▷ Note that *cirāyitvā* here works much like an adverb. The term
is made from a noun (*cira*). To learn more about denominative
verbs, see Chapter 37, page 381.

51. *Antarāmagge setuṃ bhinnattaṃ tarituṃ asakkonto
cirāyiṃ.*
      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 participle, see Chapter
30. The main verb (*cirāyiṃ*) is in aorist, first person. More infor-
mation on past tense, see Chapter 19. You can alternatively use
past participle with verb 'to be,' thus "*cirāyito'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).

39. Conversations

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 834). It denotes a state of being. The prefix *ni* means 'free from' (see Appendix E, page 601). 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 707), 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 potthakaṃ laddhuṃ icchanto so maṃ pakkosi.*
     Wishing to get a book from me, he has sent for me.
▷ Present participle and infinitive 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 potthakā 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 potthakā kītā.*
     Four books have been bought by me.

58. *Tesaṃ atthāya kittakaṃ mūlaṃ dinnaṃ 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 adāsiṃ.*
   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,
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 528.

62. *Ahaṃ tayā samāgantuṃ icchanto tav'āgamanaṃ
   paccāsiṃsanto vasiṃ.*
   I hoped that you would come as I was anxious to
   meet you.

9. Warder 2001, p. 68
10. Buddhadatta 1951?, pp. 54–6

39. Conversations

▷ 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 gantuṃ 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 681, and see some uses of it in Chapter 24.

65. *Tava sassaṃ nipphanaṃ 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 643.

66. *Adhikajalena mama sassaṃ vinassi; thokaṃ eva avasiṭṭhaṃ ahosi.*
   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 529). 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 vatiṃ bhinditvā taruṇasassaṃ khādiṃsu, athāvasiṭṭhaṃ 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. *Yajjevaṃ, kathaṃ tvaṃ attano kuṭumbaṃ posetuṃ sakkosi?*

If it is so, how will you feed your family?

▷ The joined unit of *yajjevaṃ* comes from *yadi + evaṃ.*[11] More about *atta* as a pronoun, see Chapter 6.

70. *Ahaṃ sākapaṇṇāni bhaṇḍākī-kumbhaṇḍādīni ca vikkiṇitvā jīvikaṃ kappessāmi.*

I will earn my livelihood by selling pot-herbs, brinjals, pumpkins, etc.

▷ Being used as an idiom, *jīvikaṃ 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.

---

11. Sadd 104, Rūpa 41, Mogg 1.48, Niru 44

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."

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 747). This is an action noun meaning 'reaping.' Also a primary derivative, *lāyaka* is a product of *ka* over the same root (see page 765). 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 dāttehi mama sassaṃ lāyituṃ sakkhissanti.*
Ten reapers with ten scythes will be able to reap my harvest.

79. *Khale rāsīkatvā 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 *sassaṃ* 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 palālaṃ uddharitvā bhusaṃ papphoṭetvā sukkhāpetvā ca dhaññaṃ gehaṃ 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 absolute, 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.

12. Buddhadatta 1951?, pp. 56–8

39. Conversations

▷ 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 phāsuvihāro?" (How is your happy living?), "Kathaṃ tava sukhadukkhaṃ?" (How is your happiness-unhappiness?), or bluntly "*Kīdisaṃ tava jīvitaṃ?*" (How about your life?).

83. *Thuti atthu; ahaṃ accantanirogī 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 669). 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.

---

13. For *kīdisa*, see page 737.

86. *Imasmiṃ 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 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 529).

87. *Kītamūlato pi ūnamūlena vikkiṇitattā mayhaṃ hāni yeva ahosi 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 834). 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 diguṇena mūlena vikkiṇissāmi.*

     I will sell them at double the cost price.

92. *Ekā vānijanāvā hīyo paṭṭanaṃ āgatā ti sutaṃ 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. *Evaṃ, ahaṃ nāvātitthaṃ gantvā tato bhaṇḍaṃ gahetuṃ saccakāraṃ adāsiṃ.*

     Yes, I went to the harbour and gave some money in advance to buy goods from there.

94. *Suve ahaṃ dasahi sakaṭehi 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 sabbaṃ bhaṇḍarāsiṃ kiṇituṃ icchāmi.*
    I am inclined to buy the whole lot.

96. *Sataṃ ambaphalāni ekena rūpiyena ketuṃ sakkā.*
    A hundred mangoes could be had for a rupee.

▷ Now here *sakkā* is used as an indeclinable (see page 620, also
see Chapter 34).

97. *Etassa kambalass'atthāya kittakaṃ tayā dinnaṃ?*
    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 adāsiṃ.*
    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 'Myan-
mar.' In the dialogue, this island means Sri Lanka.

99. *Tvaṃ katara-raṭṭhavāsiko'si?*
    What is your native country?

100. *Kā tuyhaṃ jātabhūmi?*
    What is your birth place?

101. *Ahaṃ Marammaraṭṭhiko'mhi.*
    I am a native of Burma.

14. Buddhadatta 1951?, pp. 79–82

▷ For other country, you can make a suitable compound likewise, for example, *America-raṭṭhiko* (a male American), *Thai-raṭṭhikā* (a female Thai), *Japan-raṭṭhiko* (a male Japanese), *Cīnaraṭṭhikā* (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 sakaraṭṭhato 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. *Kimatthāya tumhe imaṃ dīpaṃ āgat'attha?*
For what purpose did you come to this island?

112. *Dāṭhādhātuṃ porāṇkacetiyāni 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 Seṅkhaḍḍasela-nagare Rājavīthiyaṃ navamaṅke 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 Marammaraṭṭhe kasmiṃ padese vasatha?*
In which part of Burma do you live?

477

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 sakaraṭṭhaṃ 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-cetiyāni 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 kasmiṃ ṭhāne patiṭṭhitaṃ?*
Where is the Shwe-dagon pagoda situated?

126. *Taṃ pana Rangoon-nagarassa uttarasīmāsanne patiṭṭjitaṃ.*

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 kiṃ 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 vāṇijehi patiṭṭhāpitan'ti 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-rājāmaccādīhi nānāvāresu paṭisaṅkhataṃ vaḍḍhitañca.*

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 khuddakacetiyehi nānāsata-paṭimā-gharehi ca parivāritaṃ.*

It is surrounded by many small pagodas and many hundreds of image-houses.

133. *(3) Aggato yāva majjhā suvaṇṇapaṭṭehi chāditaṃ.*
From the top down to the middle it is covered with gold plate.

134. *(4) Majjhato yāva pādā suvaṇṇena ālimpitaṃ.*
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 passati atimahantaṃ sunakhañca. So evaṃ pucchati 'Khādati nu kho tuyhaṃ sunakho'ti? 'Mama sunakho na khādatī'ti paro vissajjeti. Tato paṭhamo puriso taṃ sunakhaṃ sūdaraṃ paharati. Tassa hattho sunakhena khādayitvā, so ugghoseti 'Tuyhaṃ sunakho na khādatīti maññiñ'ti.[16] Dutiyo 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

---

15. For more information, see `http://laughlab.co.uk/`.
16. Here is two-leveled direct speech, *ugghoseti* " '*Tuyhaṃ sunakho na khādati' iti maññiṃ*" *iti*.
17. `http://www.ibras.dk/comedy/allen.htm`

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 icchiṃ. Nim-mūlattāpi[18] mayaṃ abhavimhā. Ahaṃ khuddako dārako abhaviṃ. Mama mātāpitaro me sunakhaṃ dātuṃ nāsakkiṃsu nimmūlattena. Tasmā sunakhaṭ-ṭhāne, 'so sunakho hotī'ti vadiṃsu, te mayhaṃ pipīlikā adāsiṃsu. Ahampi na jāniṃ, (passasi,) 'so sunakho'ti maññiṃ. Ahaṃ dandho dārako ahosiṃ. 'Spot'ti nāmaṃ katvā taṃ damesiṃ, (pas-sasi). Ekasmiṃ rattiyaṃ Sheldon Finklestein cirā-yitvā gehaṃ āgantvā maṃ hiṃsituṃ vāyami. Spot mama bhāgī ahosi. 'Hanā'ti vadiṃ, tato Sheldon mama sunakhe akkami.*

> 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.

18. For *nimmūlattā*, see Sentence No. 53 above.

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-raṭṭhikā luddā vanasaṇḍe gacchanti. Eko luddo bhūmiyaṃ patati. Pāṇanena vinā viya tassa akkhī sīse paṭivattenti. Añño luddo sīghaṃ dūrabhāsanayantaṃ nīharitvā accāyikaṃ kiccaṃ āmanteti. 'Mama mitto mato! kiṃ kattabban'ti?, so dhurandharassa vadati. Dhurandharo upasamena evaṃ vadati 'Upasamma, bho. Ahaṃ upakātuṃ sakkomi. Paṭhamaṃ tassa maraṇaṃ niyatattaṃ karohī'ti. Eko tuṇhībhāvo atthi. Atha kho aggiṇāḷiyā 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 emergency services. He gasps to the operator:"My friend is dead! What

19. See 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/`.

> 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 *niyogamālā* [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]

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

1. Before 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 study of the book has been revived, but it is still not the main stream.

2. d'Alwis 1863, p. xxx

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*" (Devānampiyatissa, where did you go?). As you may feel, 'Devānampiyatissa' 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 might be of the 5th century[6], or the 7th century[7], 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

3. See 'Kaccāyana-vyākarana' in *Dictionary of Pāli Proper Names* of G. P. Malalasekera, available in `Pāli Platform`.

4. This is mentioned in Malalasekera's dictionary. See also Norman 1983, p. 163.

5. In Malalasekera's dictionary, Devānampiyatissa was a king of Ceylon (247–207 BC).

6. It is said "to have been carried into Burma early in the fifth century A.D." (Law 2000, p. 622).

7. Norman 1983, p. 163

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.	*paccatta*	*paṭhamā*
acc.	*upayoga*	*dutiyā*
ins.	*karaṇa*	*tatiyā*
dat.	*sampadāna*	*catutthī*
abl.	*nissakka*	*pañcamī*
gen.	*sāmi*	*chaṭṭhī*
loc.	*bhumma*	*sattamī*
voc.	*ālapana*	*ālapana*

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 Buddhappiya 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

8. Na Bangchang 1995, p. 10
9. See the list in pp. 10–18.
10. Geiger 1968, p. 51

the end of the 14th century. I do not use this one in our course.

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 Moggallāna-pañcikā. There are eight related works written by followers of this school. A noted one is Payogasiddhi by Vanaratana Medhaṃkara around 1300 A.D. Another recent one is Niruttidīpanī, written by Ledī 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]

Saddanītippakaraṇa 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 "*Kaccāyanarūpasiddhiganthesu*" (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

11. Geiger 1968, p. 53
12. The probable year is in between 1234–1250 A.D. (see Na Bangchang 1995, p. 23).

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 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 Amarakòsa. 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 Abhidhā- nappadipika 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.

13. Geiger 1968, p. 56
14. Norman 1983, p. 167

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	51
		4		12	
		5		10	
Nouns	2. Nāmakappa	1	52	68	
		2		41	
		3		50	219
		4		36	
		5		24	
	3. Kārakakappa	6	271	45	
	4. Samāsakappa	7	316	28	
	5. Taddhitakappa	8	344	62	
Verbs	6. Ākhyātakappa	1	406	26	
		2		26	
		3		24	118
		4		42	

Continued on the next page...

15. adapted from Na Bangchang 1995, p. 28

Table A.2: Contents of Kaccāyana (contd...)

Part	Chapter	Section	Sutta	
			1st	Total
Kita	7. Kitakappa	1	524	26
		2		21
		3		19 } 100
		4		17
		5		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 *paribhāsā*

16. At 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 *kāraka*, the rest 202 suttas are about *nāma*. So, partly this is equal to Kāraka-kappa plus Nāmakappa of Kaccāyana.
3. Samāsa	110	This is a mixed-up. There are 74 suttas comparable to Samāsa-kappa. The rest 36 suttas are about *nāma, taddhita,* and *kita*.
4. Ṇādi	142	There are 124 suttas comparable to Taddhitakappa. The rest 18 suttas are about *nāma*.
5. Khādi	179	There are 75 suttas comparable to Ākhyātakappa, and 104 suttas comparable to Kitakappa and Uṇādikappa.
6. Tyādi	78	All these are about verbal *vibhatti*. So, it should be compare in part with Ākhyātakappa.
7. Ṇvādi	229	This is equivalent to Uṇādikappa.
	1,037	

Contents of Saddanītippakaraṇa   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 contens of the book in Table A.4.[17]

17. adapted from Na Bangchang 1995, pp. 31–3

Table A.4.: Contents of Saddanīti

Chapter	Description
	1. Padamālā
1. Savikaraṇākhyātavibhāga	
	about root-group *paccaya* and verbal conjugation
2. Bhavatikriyāpadamālāvibhāga	
	about verbal conjugation of 8 root-groups
3. Pakiṇṇakavinicchaya	
	miscellaneous terms' explanation
4. Bhūdhātumayanāmikarūpavibhāga	
	about nominal declension of nouns created from *bhū*
5. Okārantapulliṅganāmikapadamālā	
	about masculine nouns ending with *o*
6. Ākārantapulliṅganāmikapadamālā	
	about masculine nouns ending with *ā*
7. Niggahītantapulliṅganāmikapadamālā	
	about masculine nouns ending with *ṃ*
8. Itthiliṅganāmikapadamālā	
	about feminine nouns
9. Napuṃsakaliṅganāmikapadamālā	
	about neuter nouns
10. Liṅgattayamissakanāmikapadamālā	
	about gender-mixed nouns
11. Vāccābhidheyyaliṅgādiparidīpananāmikapadamālā	
	about declension of adjectives
12. Sabbanāmataṃsadisanāmanāmikapadamālā	

Table A.4: Contents of Saddanīti (contd...)

Chapter	Description
	about declension of pronouns and the like
13. Savinicchayasaṅkhyānāmanāmikapadamālā	
	about numerals
14. Atthattikavibhāga	
	about *bhūta*, and terms ending with *tuṃ* and *tvā*

2. Dhātumālā	
15. Saravaggapañcakantika suddhassaradhātu	
	about all-voweled root and roots ending with a character of the five main groups (*vagga*)
	all-voweled root: *i*
	root ending with *ka*: *ku*, etc.
	root ending with *kha*: *khā*, etc.
	root ending with *ga*: *gu*, etc.
	root ending with *gha*: *ghā*, etc.
	root ending with *ca*: *suca*, etc.
	root ending with *cha*: *chu*, etc.
	root ending with *ja*: *ji*, etc.
	root ending with *jha*: *jhe*, etc.
	root ending with *ña*: *ñā*, etc.
	root ending with *ṭa*: *soṭa*, etc.
	root ending with *ṭha*: *ṭhā*, etc.
	root ending with *ḍa*: *ḍi*, etc.
	root ending with *ḍha*: *vaḍḍha*, etc.
	root ending with *ṇa*: *aṇa*, etc.

Table A.4: Contents of Saddanīti (contd...)

Chapter	Description
	root ending with *ta*: *te*, etc.
	root ending with *tha*: *thā*, etc.
	root ending with *da*: *dā*, etc.
	root ending with *dha*: *dhā*, etc.
	root ending with *na*: *nī*, etc.
	root ending with *pa*: *pā*, etc.
	root ending with *pha*: *puppha*, etc.
	root ending with *ba*: *bhabba*, etc.
	root ending with *bha*: *bhā*, etc.
	root ending with *ma*: *mā*, etc.

16. Bhūvādigaṇikapariccheda

about roots ending with *avagga* group and unsorted ones

	root ending with *ya*: *yā*, etc.
	root ending with *ra*: *rā*, etc.
	root ending with *la*: *lā*, etc.
	root ending with *va*: *vā*, etc.
	root ending with *sa*: *sā*, etc.
	root ending with *ha*: *hā*, etc.
	root ending with *ḷa*: *biḷa*, etc.
	unsorted: *hū, bhū, gamu*, etc.

17. Rudhādichakka

about roots of 6 groups i.e. *rudhi*-group, *divu*-group, *su*-group, *kī*-group, *gaha*-group, and *tanu*-group

18. Curādigaṇaparidīpana

Table A.4: Contents of Saddanīti (contd...)

Chapter	Description
19. Sabbagaṇavinicchaya	about roots of *cura*-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. Kārakakappa	about *kāraka* (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 *kita* and *uṇādi* (242 suttas, started with 1106)
	1,347 suttas in total
27. Catupadavibhāga	about terms in 4 groups: nouns, *upasagga* (prefixes), *nipāta* (particles), and verbs

Table A.4: Contents of Saddanīti (contd...)

Chapter	Description
28. Pāḷinayādisaṅgaha	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 avaialable 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.

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 sivacanassa okārādeso hoti.
Sabbo, yo, so, ko, amuko, puriso. ← examples

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. *Vutti*	The explanation of the formula
3. *Udāharaṇa*	Examples related to the formula
4. *Payoga*	Discussion: additional explanation, analysis, or questions & answers

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 sivacanassa 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? Aggi.* ← 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 know-ledge 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 tradi-tion reaching back to the days when Pāli was actually spoken. Moreover they slavishly imitate the model works of Sanskrit grammar and

18. This discussion part is not mentioned neither in Payogasiddhi, nor in Niruttidīpanī.

lexicography and take over their system mechanically into Pāli. Grammatical forms and words of Pali 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]

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 mas-

19. Geiger 1968, p. 50

ter 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 nomical 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 aṃ yo nā hi sa naṃ smā hi sa naṃ smiṃ 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 simi-

---

1. Kacc 55, Rūpa 63, Sadd 200, Mogg 2.1, Niru 61
2. Sadd 201
3. Sadd 709

B. *Declensional paradigms*

lar in most cases. I summarize all nominal *vibhatti* in Table B.1.

<div align="center">

Table B.1.: Nominal *vibhatti*

	Case		Singular	Plural
1.	*pathamā*	nominative	*si*	*yo*
2.	*dutiyā*	accusative	*aṃ*	*yo*
3.	*tatiyā*	instrumental	*nā*	*hi*
4.	*catutthī*	dative	*sa*	*naṃ*
5.	*pañcamī*	ablative	*smā*	*hi*
6.	*chaṭṭī*	genitive	*sa*	*naṃ*
7.	*sattamī*	locative	*smiṃ*	*su*
ā.	*ālapana*	vocative	*si*	*yo*

</div>

What are these *vibhatti*s 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 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

4. The tradition calls raw words *liṅga* (Sadd 192, 196–7). But for the sake of clarity, I will not follow this terminology.

it in singular nominative case, it has to be processed with
si. In textbooks, there are procedural explanations of this,
but I skip all of them. Let us take it simply as follows.
The *si* 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 *si* 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 Padarū-
pasiddhi (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.

(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]

---

5. Kacc 104, Rūpa 66, Sadd 272, Mogg 2.109
6. Kacc 107, Rūpa 69, Sadd 275, Mogg 2.41
7. Padarūpasiddhi, following Kaccāyana, exemplifies voc. in double

B. Declensional paradigms

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.	*puriso*[8]	*purisā*
2. acc.	*purisaṃ*	*purise*
3. ins.	*purisena*	*purisehi*
4. dat.	*purisassa, purisāya, purisatthaṃ*	*purisānaṃ*
5. abl.	*purisasmā, purisā*	*purisehi*
6. gen.	*purisassa*	*purisānaṃ*
7. loc.	*purisasmiṃ, purise*	*purisesu*
ā. voc.	*purisa, purisā*	*purisā*

Paradigm of regular m. *i* [*aggi*]

case	sg.	pl.
1. nom.	*aggi, aggini*	*aggī, aggayo*
2. acc.	*aggiṃ*	*aggī, aggayo*
3. ins.	*agginā*	*aggīhi, aggihi*
4. dat.	*aggissa, aggino*	*aggīnaṃ, agginaṃ*
5. abl.	*aggismā, agginā*	*aggīhi, aggihi*
6. gen.	*aggissa, aggino*	*aggīnaṃ, agginaṃ*
7. loc.	*aggismiṃ*	*aggīsu, aggisu*
ā. voc.	*aggi*	*aggī, aggayo*

---

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.

8. In 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).

Paradigm of regular m. *ī* [*daṇḍī*]

case	sg.	pl.
1. nom.	*daṇḍī*	*daṇḍī, daṇḍino*
2. acc.	*daṇḍiṃ, daṇḍinaṃ*	*daṇḍī, daṇḍino*
3. ins.	*daṇḍinā*	*daṇḍīhi*
4. dat.	*daṇḍissa, daṇḍino*	*daṇḍīnaṃ*
5. abl.	*daṇḍismā, daṇḍinā*	*daṇḍīhi*
6. gen.	*daṇḍissa, daṇḍino*	*daṇḍīnaṃ*
7. loc.	*daṇḍismiṃ, daṇḍini*	*daṇḍīsu*
ā. voc.	*daṇḍi*	*daṇḍī, daṇḍino*

Paradigm of regular m. *u* [*bhikkhu*]

case	sg.	pl.
1. nom.	*bhikkhu*	*bhikkhū, bhikkhavo*
2. acc.	*bhikkhuṃ*	*bhikkhū, bhikkhavo*
3. ins.	*bhikkhunā*	*bhikkhūhi, bhikkhuhi*
4. dat.	*bhikkhussa, bhikkhuno*	*bhikkhūnaṃ, bhikkhunaṃ*
5. abl.	*bhikkhusmā, bhikkhunā*	*bhikkhūhi, bhikkhuhi*
6. gen.	*bhikkhussa, bhikkhuno*	*bhikkhūnaṃ, bhikkhunaṃ*
7. loc.	*bhikkhusmiṃ*	*bhikkhūsu, bhikkhusu*
ā. voc.	*bhikkhu*	*bhikkhū, bhikkhavo, bhikkhave*

Some slight variations

hetu	in pl. nom. & acc. also *hetuyo*
jantu	in pl. nom. & acc. also *jantuyo, jantuno*

Paradigm of regular m. *ū* [*sabbaññū*]

case	sg.	pl.
1. nom.	*sabbaññū*	*sabbaññū, sabbaññuno*
2. acc.	*sabbaññuṃ*	*sabbaññū, sabbaññuno*
3. ins.	*sabbaññunā*	*sabbaññūhi*
4. dat.	*sabbaññussa, sabbaññuno*	*sabbaññūnaṃ*

5. abl.	*sabbaññusmā, sabbaññunā*	*sabbaññūhi*
6. gen.	*sabbaññussa, sabbaññuno*	*sabbaññūnaṃ*
7. loc.	*sabbaññusmiṃ*	*sabbaññūsu*
ā. voc.	*sabbaññu*	*sabbaññū,*
		sabbaññuno

Some slight variations

abhibhū		
parāb-		
hibhū	in pl. nom. & acc. & voc. as *abhibhū, abhibhuvo*	
vess-		
abhū		
sayambhū		
sahabhū	as above plus *sahabhuno*	

B.2. Regular Feminine Nouns

Paradigm of regular f. *ā* [*kaññā*]

case	sg.	pl.
1. nom.	*kaññā*	*kaññā, kaññāyo*
2. acc.	*kaññaṃ*	*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, rattihi*
4. dat.	*rattiyā*	*rattīnaṃ, rattinaṃ*
5. abl.	*rattiyā*	*rattīhi, rattihi*
6. gen.	*rattiyā*	*rattīnaṃ, rattinaṃ*
7. loc.	*rattiyā, rattiyaṃ*	*rattīsu, rattisu*
ā. voc.	*ratti*	*rattī, rattiyo*

Some slight variations

ratti	in pl. nom. also *ratyo*, in sg. abl. also *ratyā*, and in sg. loc. also *ratyā, ratyaṃ, rattiṃ, ratto*

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.	*itthi*	*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, yāguyaṃ*	*yāgūsu, yāgusu*
ā. voc.	*yāgu*	*yāgū, yāguyo*

Paradigm of regular f. *ū* [*jambū*]

case	sg.	pl.
1. nom.	*jambū*	*jambū, jambuyo*
2. acc.	*jambuṃ*	*jambū, jambuyo*
3. ins.	*jambuyā*	*jambūhi*
4. dat.	*jambuyā*	*jambūnaṃ*
5. abl.	*jambuyā*	*jambūhi*
6. gen.	*jambuyā*	*jambūnaṃ*
7. loc.	*jambuyā, jambuyaṃ*	*jambūsu*
ā. voc.	*jambu*	*jambū, jambuyo*

B.3. Regular Neuter Nouns

Paradigm of regular nt. *a* [*citta*]

case	sg.	pl.
1. nom.	*cittaṃ*	*cittāni, cittā*
2. acc.	*cittṃ*	*citte, cittāni*
3. ins.	*cittena*	*cittehi*
4. dat.	*cittassa*	*cittānaṃ*
5. abl.	*cittasmā, cittā*	*cittehi*
6. gen.	*cittassa*	*cittānaṃ*
7. loc.	*cittasmiṃ, citte*	*cittesu*
ā. voc.	*citta*	*cittāni, cittā*

Paradigm of regular nt. *i* [*aṭṭhi*]

case	sg.	pl.
1. nom.	*aṭṭhi*	*aṭṭhī, aṭṭhīni*
2. acc.	*aṭṭhiṃ*	*aṭṭhī, aṭṭhīni*
3. ins.	*aṭṭhinā*	*aṭṭhīhi, aṭṭhihi*
4. dat.	*aṭṭhissa, aṭṭhino*	*aṭṭhīnaṃ, aṭṭhinaṃ*
5. abl.	*aṭṭhismā, aṭṭhinā*	*aṭṭhīhi, aṭṭhihi*
6. gen.	*aṭṭhissa, aṭṭhino*	*aṭṭhīnaṃ, aṭṭhinaṃ*
7. loc.	*aṭṭhismiṃ, aṭṭhīsu, aṭṭhisu*	
ā. voc.	*aṭṭhi*	*aṭṭhī, aṭṭhīni*

Paradigm of regular nt. *u* [*āyu*]

case	sg.	pl.
1. nom.	*āyu*	*āyū, āyūni*
2. acc.	*āyuṃ*	*āyū, āyūni*
3. ins.	*āyunā, āyusā*	*āyūhi, āyuhi*
4. dat.	*āyussa, āyuno*	*āyūnaṃ, āyunaṃ*
5. abl.	*āyusmā, āyunā, āyusā*	*āyūhi, āyuhi*
6. gen.	*āyussa, āyuno*	*āyūnaṃ, āyunaṃ*
7. loc.	*āyusmiṃ*	*āyūsu, āyusu*
ā. voc.	*āyu*	*āyū, āyūni*

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.	*mano*	*manā*
2. acc.	*manaṃ*	*mane*
3. ins.	*manena, manasā*	*manehi*
4. dat.	*manassa, manaso*	*manānaṃ*
5. abl.	*manasmā, manā*	*manehi*
6. gen.	*manassa, manaso*	*manānaṃ*
7. loc.	*manasmiṃ, mane, manasi*	*manesu*
ā. voc.	*mana, manā*	*manā*

Declension of nt. *mana*

case	sg.	pl.
1. nom.	*manaṃ*	*manāni, manā*
2. acc.	*manaṃ*	*manāni, mane*
3. ins.	*manena*	*manehi*
4. dat.	*manassa, manaso*	*manānaṃ*
5. abl.	*manasmā, manā*	*manehi*
6. gen.	*manassa, manaso*	*manānaṃ*
7. loc.	*manasmiṃ, mane, manasi*	*manesu*
ā. voc.	*mana*	*manāni, manā*

Words declining as *mana*, only m.

aya	*aha*	*ura*	*ceta*	*chanda*	*tapa*	*tama*	*teja*
mana	*paya*	*yasa*	*raha*	*vaca*	*vaya*	*sara*	*sira*

B. Declensional paradigms

Declension of m. *rāja*[9]

case	sg.	pl.
1. nom.	*rājā*	*rājāno*
2. acc.	*rājānaṃ, rājaṃ*	*rājāno*
3. ins.	*rājena, raññā*	*rājehi, rājūhi*
4. dat.	*rājino, raññō, raññassa*	*rājānaṃ, rājūnaṃ, raññaṃ*
5. abl.	*raññā*	*rājehi, rājūhi*
6. gen.	*rājino, raññō, raññassa*	*rājānaṃ, rājūnaṃ, raññaṃ*
7. loc.	*rājini, raññe*	*rājesu, rājūsu*
ā. voc.	*rāja, rājā*	*rājāno*

Declension of m. *brahma*

case	sg.	pl.
1. nom.	*brahmā*	*brahmāno*
2. acc.	*brahmānaṃ, brahmaṃ*	*brahmāno*
3. ins.	*brahmena, brahmunā*	*brahmehi*
4. dat.	*brahmassa, brahmuno*	*brahmānaṃ, brahmūnaṃ*
5. abl.	*brahmunā*	*brahmehi*
6. gen.	*brahmassa, brahmuno*	*brahmānaṃ, brahmūnaṃ*
7. loc.	*brahmani*	*brahmesu*
ā. voc.	*brahme*	*brahmāno*

Declension of m. *sakha*[10]

case	sg.	pl.
1. nom.	*sakhā*	*sakhā, sakhāyo, sakhāno, sakhāro, sakhino*
2. acc.	*sakhaṃ, sakhānaṃ, sakhāraṃ*	*sakhe, sakhāyo, sakhāno, sakhāre, sakhino*

9. Compounds 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.

10. Compounds ending with *sakha* decline as regular nouns.

514

3. ins.	*sakhinā*	*sakhehi, sakhārehi*
4. dat.	*sakhissa, sakhino*	*sakhīnaṇ, sakhānaṃ,* *sakhārānaṇ*
5. abl.	*sakhinā, sakhārasmā,* *sakhismā, sakhasmā, sakhā,* *sakhārā*	*sakhehi, sakhārehi*
6. gen.	*sakhissa, sakhino*	*sakhīnaṇ, sakhānaṃ,* *sakhārānaṇ*
7. loc.	*sakhe*	*sakhesu, sakhāresu*
ā. voc.	*sakha, sakhā, sakhi, sakhī,* *sakhe*	*sakhā, sakhāyo,* *sakhāno, sakhāro,* *sakhino*

Declension of m. *atta*[11]

case	sg.	pl.
1. nom.	*attā*	*attā, attāno*
2. acc.	*attānaṃ, attaṃ*	*attāno*
3. ins.	*attena, attanā*	*attanehi, attehi*
4. dat.	*attano, attassa*	*attānaṃ*
5. abl.	*attanā*	*attanehi, attehi*
6. gen.	*attano, attassa*	*attānaṃ*
7. loc.	*attani*	*attesu*
ā. voc.	*atta, attā*	*attāno*

Declension of m. *ātuma*

case	sg.	pl.
1. nom.	*ātumā*	*ātumā, ātumāno*
2. acc.	*ātumānaṇ, ātumaṃ*	*ātumāno*
3. ins.	*ātumena*	*ātumehi*
4. dat.	*ātumassa, ātumāya,* *ātumatthaṃ*	*ātumānaṃ*
5. abl.	*ātumasmā, ātumā*	*ātumehi*
6. gen.	*ātumassa*	*ātumānaṃ*
7. loc.	*ātumasmiṃ, ātume*	*ātumesu*
ā. voc.	*ātuma, ātumā*	*ātumāno*

11. Compounds ending with *atta* decline as regular nouns.

B. Declensional paradigms

Declension of m. *puma*[12]

case	sg.	pl.
1. nom.	*pumā*	*pumā, pumāno*
2. acc.	*pumānaṃ*	*pumāne, pumāno*
3. ins.	*pumānā, pumunā, pumena*	*pumānehi*
4. dat.	*pumassa, pumuno*	*pumānaṃ*
5. abl.	*pumānā, pumunā*	*pumānehi*
6. gen.	*pumassa, pumuno*	*pumānaṃ*
7. loc.	*pumāne, pume*	*pumānesu, pumāsu*
ā. voc.	*puma, pumaṃ*	*pumā, pumāno*

Declension of m. *yuva*

case	sg.	pl.
1. nom.	*yuvā, yuvāno*	*yuvā, yuvāno, yuvānā*
2. acc.	*yuvānaṃ, yuvaṃ*	*yuve, yuvāne*
3. ins.	*yuvānā, yuvena, yuvānena*	*yuvānehi, yuvehi*
4. dat.	*yuvānassa, yuvassa, yuvino*	*yuvānānaṃ, yuvanaṃ*
5. abl.	*yuvānasmā, yuvānā*	*yuvānehi, yuvehi*
6. gen.	*yuvānassa, yuvassa, yuvino*	*yuvānānaṃ, yuvanaṃ*
7. loc.	*yuvānasmiṃ, yuvāne, yuvasmiṃ, yuve*	*yuvānesu, yuvāsu, yuvesu*
ā. voc.	*yuva, yuvāna*	*yuvāno, yuvānā*

Words declining as *yuva* (m.)

maghava[13]

12. *Puma* can also decline as regular nouns.
13. *Maghava* or *maghavantu* can also decline like *guṇavantu* (see below).

516

Declension of m. *raha*

case	sg.	pl.
1. nom.	*rahā*	*rahā, rahino*
2. acc.	*rahānaṃ*	*rahāne*
3. ins.	*rahinā*	*rahinehi*
4. dat.	*rahassa*	*rahānaṃ*
5. abl.	*rahā*	*rahinehi*
6. gen.	*rahassa*	*rahānaṃ*
7. loc.	*rahāne*	*rahānesu*
ā. voc.	*raha*	*rahā, rahino*

Declension of m. *vattaha*

case	sg.	pl.
1. nom.	*vattahā*	*vattahāno*
2. acc.	*vattahānaṃ*	*vattahāne*
3. ins.	*vattahānā*	*vattahānehi*
4. dat.	*vattahino, vattahāno*	*vattahānaṇ, vattahānānaṃ*
5. abl.	*vattahānā*	*vattahānehi*
6. gen.	*vattahino, vattahāno*	*vattahānaṇ, vattahānānaṃ*
7. loc.	*vattahāne*	*vattahāsu*
ā. voc.	*vattaha*	*vattahāno*

Declension of m. *vuttasira*

case	sg.	pl.
1. nom.	*vuttasirā*	*vuttasirā, vuttasirāno*
2. acc.	*vuttasirānaṃ*	*vuttasirāne*
3. ins.	*vuttasirānā*	*vuttasirānehi*
4. dat.	*vuttasirassa*	*vuttasirānaṃ*
5. abl.	*vuttasirānā*	*vuttasirānehi*
6. gen.	*vuttasirassa*	*vuttasirānaṃ*
7. loc.	*vuttasirāne*	*vuttasirānesu*
ā. voc.	*vuttasira*	*vuttasirāno*

B. Declensional paradigms

Declension of m. *addha*

case	sg.	pl.
1. nom.	*addhā*	*addhā, addhāno*
2. acc.	*addhānaṃ*	*addhāne*
3. ins.	*addhunā*	*addhānehi*
4. dat.	*addhuno*	*addhānaṃ*
5. abl.	*addhunā*	*addhānehi*
6. gen.	*addhuno*	*addhānaṃ*
7. loc.	*addhani, addhāne*	*addhānesu*
ā. voc.	*addha*	*addhā, addhāno*

Declension of m. *muddha*

case	sg.	pl.
1. nom.	*muddhā*	*muddhā, muddhāno*
2. acc.	*muddhaṃ*	*muddhe, muddhāne*
3. ins.	*muddhānā*	*muddhehi*
4. dat.	*muddhassa*	*muddhānaṃ*
5. abl.	*muddhānā*	*muddhehi*
6. gen.	*muddhassa*	*muddhānaṃ*
7. loc.	*muddhani*	*muddhanesu*
ā. voc.	*muddha*	*muddhā, muddhāno*

Declension of nt. *kamma*

case	sg.	pl.
1. nom.	*kammaṃ*	*kammā, kammāni*
2. acc.	*kammaṃ*	*kamme, kammāni*
3. ins.	*kammena, kammunā, kammanā*	*kammehi*
4. dat.	*kammassa, kammuno*	*kammānaṃ*
5. abl.	*kammasmā, kammā, kammunā*	*kammehi*
6. gen.	*kammassa, kammuno*	*kammānaṃ*
7. loc.	*kammasmiṃ, kamme, kammani*	*kammesu*
ā. voc.	*kamma*	*kammā, kammāni*

Declension of m. *sā* (dog)[14]

case	sg.	pl.
1. nom.	*sā*	*sā*
2. acc.	*saṃ*	*se*
3. ins.	*sena*	*sāhi*
4. dat.	*sassa, sāya*	*sānaṃ*
5. abl.	*sasmā, sā*	*sāhi*
6. gen.	*sassa*	*sānaṃ*
7. loc.	*sasmiṃ, se*	*sāsu*
ā. voc.	*sa, sā*	*sā*

Declension of m. *sā* (dog)[15]

case	sg.	pl.
1. nom.	*sā*	*sā, sāno*
2. acc.	*sānaṃ*	*sāne*
3. ins.	*sānā*	*sānehi*
4. dat.	*sāssa, sānassa*	*sānaṃ*
5. abl.	*sānā*	*sānehi*
6. gen.	*sāssa, sānassa*	*sānaṃ*
7. loc.	*sāne*	*sānesu*
ā. voc.	*sā, sāna*	*sāno*

Declension of nt. *assaddhā*

case	sg.	pl.
1. nom.	*assaddhaṃ*	*assaddhā, assaddhāni*
2. acc.	*assaddhaṃ*	*assaddhe, assaddhāni*
3. ins.	*assaddhena*	*assaddhehi*
4. dat.	*assaddhassa*	*assaddhānaṃ*
5. abl.	*assaddhasmā, assaddhā*	*assaddhehi*
6. gen.	*assaddhassa*	*assaddhānaṃ*
7. loc.	*assaddhasmiṃ, assaddhe*	*assaddhesu*
ā. voc.	*assaddha*	*assaddhā, assaddhāni*

14. Rūpa 144
15. Sadd Pad 6

B. Declensional paradigms

Declension of f. *bodhi*[16]

case	sg.	pl.
1. nom.	*bodhi*	*bodhī, bodhiyo, bojjho*
2. acc.	*bodhiṃ, bodhiyaṃ, bojjhaṃ*	*bodhī, bodhiyo, bojjho*
3. ins.	*bodhiyā, bojjhā*	*bodhīhi*
4. dat.	*bodhiyā, bojjhā*	*bodhīnaṃ*
5. abl.	*bodhiyā, bojjhā*	*bodhīhi*
6. gen.	*bodhiyā, bojjhā*	*bodhīnaṃ*
7. loc.	*bodhiyā, bojjhā, bhodiyaṃ, bojjhaṃ*	*bodhīsu*
ā. voc.	*bodhi*	*bodhī, bodhiyo, bojjho*

Declension of nt. *sukhakārī*

case	sg.	pl.
1. nom.	*sukhakāri*	*sukhakārī, sukhakārīni*
2. acc.	*sukhakāriṃ, sukhakārinaṃ*	*sukhakārī, sukhakārīni*
3. ins.	*sukhakārinā*	*sukhakārīhi*
4. dat.	*sukhakārissa, sukhakārino*	*skkhakārīnaṃ*
5. abl.	*sukhakārismā, sukhakārinā*	*sukhakārīhi*
6. gen.	*sukhakārissa, sukhakārino*	*sukhakārīnaṃ*
7. loc.	*sukhakārismiṃ, sukhakārini*	*sukhakārīsu*
ā. voc.	*sukhakāri*	*sukhakārī, sukhakārīni*

Declension of nt. *gotrabhū*

case	sg.	pl.
1. nom.	*gotrabhu*	*gotrabhū, gotrabhūni*
2. acc.	*gotrabhuṃ*	*gotrabhū, gotrabhūni*

16. This paradigm is from Sadd Pad 8. Some peculiar forms appear in other terms as well. For example, *pokkharaṇī* has *pokkarañño, pokkaraññā, pokkaraññaṃ*; *dāsī* has *dāsyo, dāsyā, dāsyaṃ*; *brāhmaṇī* has *brāhmaṇyo, brāhmaṇyā*; and *nadī* has *najjo, najjā, najjaṃ*. I also find *jaccā* as ins. of *jāti*.

3. ins.	*gotrabhunā*	*gotrabhūhi*
4. dat.	*gotrabhussa, gotrabhuno*	*gotrabhūnaṃ*
5. abl.	*gotrabhusmā, gotrabhunā*	*gotrabhūhi*
6. gen.	*gotrabhussa, gotrabhuno*	*gotrabhūnaṃ*
7. loc.	*gotrabhusmiṃ*	*gotrabhūsu*
ā. voc.	*gotrabhu*	*gotrabhū, gotrabhūni*

Words declining as *gotrabhū* (nt.)

abhibhū	*dhamaññū*	*sayambhū*

Declension of m. & f. *go*

case	sg.	pl.
1. nom.	*go*	*gāvo, gavo*
2. acc.	*gāvuṃ, gāvaṃ, gavaṃ*	*gāvo, gavo*
3. ins.	*gāvena, gavena*	*gohi*
4. dat.	*gāvassa, gavassa*	*gavaṃ, gunnaṃ, gonaṃ*
5. abl.	*gāvasmā, gāvā, gavasmā, gavā*	*gohi*
6. gen.	*gāvassa, gavassa*	*gavaṃ, gunnaṃ, gonaṃ*
7. loc.	*gāvasmiṃ, gāve, gavasmiṃ, gave*	*gāvesu, gavesu, gosu*
ā. voc.	*go*	*gāvo, gavo*

Declension of nt. *cittago*

case	sg.	pl.
1. nom.	*cittagu*	*cittagū, cittagūni*
2. acc.	*cittaguṃ*	*cittagū, cittagūni*
3. ins.	*cittagunā*	*cittagūhi, cittaguhi*
4. dat.	*cittagussa, cittaguno*	*cittagūnaṃ, cittagunaṃ*
5. abl.	*cittagusmā, cittagunā*	*cittagūhi, cittaguhi*
6. gen.	*cittagussa, cittaguno*	*cittagūnaṃ, cittagunaṃ*
7. loc.	*cittagusmiṃ*	*cittagūsu, cittagusu*
ā. voc.	*cittagu*	*cittagū, cittagūni*

B. Declensional paradigms

Declension of m. *satthu*

case	sg.	pl.
1. nom.	*satthā*	*satthāro*
2. acc.	*satthāraṃ*	*satthāre, satthāro*
3. ins.	*satthārā, satthunā*	*satthārehi*
4. dat.	*satthussa, satthuno, satthu*	*satthānaṃ,*
		satthārānaṃ
5. abl.	*satthārā*	*satthārehi*
6. gen.	*satthussa, satthuno, satthu*	*satthānaṃ,*
		satthārānaṃ
7. loc.	*satthari*	*satthāresu*
ā. voc.	*sattha, satthā*	*satthāro*

Declension of m. *kattu*

case	sg.	pl.
1. nom.	*kattā*	*kattāro*
2. acc.	*kattāraṃ*	*kattāre, kattāro*
3. ins.	*kattārā, kattunā*	*kattārehi*
4. dat.	*kattussa, kattuno, kattu*	*kattānaṃ,*
		kattārānaṃ,
		kattūnaṃ, kattunaṃ
5. abl.	*kattārā, kattunā*	*kattārehi*
6. gen.	*kattussa, kattuno, kattu*	*kattānaṃ,*
		kattārānaṃ,
		kattūnaṃ, kattunaṃ
7. loc.	*kattari*	*kattāresu, kattūsu,*
		kattusu
ā. voc.	*katta, kattā, katte*	*kattāro*

Words declining as *kattu*[17]

akkhātu	abhibhavitu	uṭṭhātu	uppādetu	okkamitu
kāretu	khattu	khantu	gajjitu	gantu
cetu	chettu	jetu	ñātu	tatu
tātu	dātu	dhātu	nattu	netu
nettu	paṭisedhitu	paṭisevitu	panattu	pabrūhetu
pucchitu	bhattu	bhāsitu	bhettu	bhoddhu
bhodhetu	metu	mucchitu	vattu	vassitu
viññāpetu	vinetu	sandassetu	sahitu	sāvetu
sotu	hantu			

Declension of m. *pitu (pitar)*

case	sg.	pl.
1. nom.	pitā	pitaro
2. acc.	pitaraṃ	pitre, pitaro
3. ins.	pitarā, pitunā, petyā	pitarehi, pitūhi, pituhi
4. dat.	pitussa, pituno, pitu	pitarānaṃ, pitānaṃ, pitūnaṃ, pitunaṃ
5. abl.	pitarā, petyā	pitarehi, pitūhi, pituhi
6. gen.	pitussa, pituno, pitu	pitarānaṃ, pitānaṃ, pitūnaṃ, pitunaṃ
7. loc.	pitari	pitaresu, pitūsu, pitusu
ā. voc.	pita, pitā	pitaro

17. I 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. *satthāre* and *satthunā*. 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.

B. Declensional paradigms

Words declining as *pitu*[18]

kaṇiṭṭhabhātu cūlapitu	jāmātu	jeṭṭhabhātu	bhātu

Declension of f. *mātu (mātar)*[19]

case	sg.	pl.
1. nom.	*mātā*	*mātaro*
2. acc.	*mātaraṃ*	*mātare, mātaro*
3. ins.	*mātarā, mātuyā, matyā*	*mātarehi, mātūhi, mātuhi*
4. dat.	*mātussa, mātuyā, mātu*	*mātarānaṃ, mātānaṃ, mātūnaṃ, mātunaṃ*
5. abl.	*mātarā, mātuyā*	*mātarehi, mātūhi, mātuhi*
6. gen.	*mātussa, mātuyā, mātu*	*mātarānaṃ, mātānaṃ, mātūnaṃ, mātunaṃ*
7. loc.	*mātari, mātuyaṃ, matyaṃ*	*mātaresu, mātūsu, mātusu*
ā. voc.	*māta, mātā*	*mātaro*

Words declining as *mātu*[20]

cūlamātu	dhītu	duhitu	bhātudhītu

Declension of f. *nattu*

case	sg.	pl.
1. nom.	*nattā*	*nattā, nattāro*
2. acc.	*nattaṃ, nattāraṃ*	*nattāro*
3. ins.	*nattārā, nattuyā*	*nattūhi*
4. dat.	*nattu, nattuyā*	*nattārānaṃ, nattānaṃ, nattūnaṃ*

18. Words ending with *bhātu* do not have the form of *petyā* and *pitū-naṃ*. See Sadd Pad 6, *Ettha pana "petyā, pitūna"nti …*

19. In Sadd Pad 8, *mātā* can also be used as pl., both in nom. and voc. And *matyā* can be used from ins. to loc.

20. The forms of *matyā* and *matyaṃ* do not apply here. From Sadd Pad 8, *dhītaṃ* can be used as acc. sg.

5. abl.	*nattārā, nattuyā*	*nattūhi*
6. gen.	*nattu, nattuyā*	*nattārānaṃ,*
		nattānaṃ, nattūnaṃ
7. loc.	*nattari, nattuyā, nattuyaṃ*	*nattūsu*
ā. voc.	*natta, nattā*	*nattā, nattāro*

Declension of m. *guṇavantu* (*guṇavant*)[21]

case	sg.	pl.
1. nom.	*guṇavā*	*guṇavanto, guṇavantā*
2. acc.	*guṇavantaṃ*	*guṇavante*
3. ins.	*guṇavantena, guṇavatā*	*guṇavantehi*
4. dat.	*guṇavantassa, guṇavato*	*guṇavantānaṃ,*
		guṇavataṃ
5. abl.	*guṇavantasmā, guṇavantā,*	*guṇavantehi*
	guṇavatā	
6. gen.	*guṇavantassa, guṇavato*	*guṇavantānaṃ,*
		guṇavataṃ
7. loc.	*guṇavantasmiṃ, guṇavante*	*guṇavantesu*
	guṇavati	
ā. voc.	*guṇavā, guṇava, guṇavaṃ*	*guṇavanto, guṇavantā*

Declension of nt. *guṇavantu*

case	sg.	pl.
1. nom.	*guṇavaṃ*	*guṇavanti,*
		guṇavantāni
2. acc.	*guṇavantaṃ*	*guṇavante,*
		guṇavantāni
3. ins.		
4. dat.		
5. abl.	*as m. guṇavantu*	
6. gen.		
7. loc.		

21. This term is often listed in dictionaries in its Sanskrit stem form as *guṇavant* (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).

B. Declensional paradigms

ā. voc.	guṇavaṃ, guṇava, guṇavā	*guṇavanti,* *guṇavantāni*

Words declining as *guṇavantu*

atthavantu	katavantu	kulavantu	gaṇavantu	cāgavantu
cetanāvantu	thāmavantu	dhanavantu	dhitivantu	dhutavantu
paññavantu	phalavantu	balavantu	bhagavantu	massuvantu
yatavantu	yasavantu	yasassivantu	rasmivantu	vidvantu
vedanāvantu	saññāvantu	saddhāvantu	sabbāvantu	sīlavantu
sutavantu	hitavantu			

Declension of f. *guṇavatī*

case	sg.	pl.
1. nom.	guṇavatī	guṇavatī, guṇavatiyo
2. acc.	guṇavatiṃ, guṇavatiyaṃ	guṇavatī, guṇavatiyo
3. ins.	guṇavatiyā	guṇavatīhi
4. dat.	guṇavatiyā	guṇavatīnaṃ
5. abl.	guṇavatiyā	guṇavatīhi
6. gen.	guṇavatiyā	guṇavatīnaṃ
7. loc.	guṇavatiyā, guṇavatiyaṃ	guṇavatīsu
ā. voc.	guṇavati	guṇavatī, guṇavatiyo

Words declining as *guṇavatī*

guṇavantī	gacchantī

Declension of m. *himavantu*

case	sg.	pl.
1. nom.	*himavā, himavanto*	*himavanto, himavantā*
2. acc.		
3. ins.		
4. dat.		
5. abl.	*as guṇavantu*	
6. gen.		
7. loc.		
ā. voc.		

Words declining as *himavantu*[22]

atthadassimantu		*āyasmantu*	*kalimantu*	*kasimantu*
khāṇumantu	*gatimantu*	*gomantu*	*cakkhumantu*	*cantimantu*
jutimantu	*thutimantu*	*dhitimantu*	*dhīmantu*	*pāpimantu*
puttimantu	*balimantu*	*bhāṇumantu*	*buddhimantu*	*matimantu*
mutimantu	*muttimantu*	*yatimantu*	*ratimantu*	*rāhumantu*
rucimantu	*vasumantu*	*vijjumantu*	*sirimantu*	*sucimantu*
setumantu	*hirimantu*	*hetumantu*		

Declension of m. *satimantu*

case	sg.	pl.
1. nom.	*satimā, satimanto*	*satimanto, satimantā*
2. acc.	*satimantaṃ, satimaṃ*	*satimante*
3. ins.	*satimantena, satimatā*	*satimantehi*
4. dat.	*satimantassa, satimato, satimassa*	*satimantānaṃ, satimataṃ*
5. abl.	*satimantasmā, satimantā, satimatā*	*satimantehi*
6. gen.	*satimantassa, satimato, satimassa*	*satimantānaṃ, satimataṃ*
7. loc.	*satimantasmiṃ, satimante, satimati*	*satimantesu*

22. In 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

ā. voc.	*satimā, satima, satimaṃ*	*satimanto, satimantā*

Words declining as *satimantu*

bandhumantu

Declension of m. *gacchanta*

case	sg.	pl.
1. nom.	*gacchaṃ, gacchanto*	*gacchanto, gacchantā*
2. acc.	*gacchantaṃ*	*gacchante, gacchanto*
3. ins.	*gacchantena, gacchatā*	*gacchantehi*
4. dat.	*gacchantassa, gacchato*	*gacchantānaṃ, gacchataṃ*
5. abl.	*gacchantasmā, gacchantā, gacchatā*	*gacchantehi*
6. gen.	*gacchantassa, gacchato*	*gacchantānaṃ, gacchataṃ*
7. loc.	*gacchantasmiṃ, gacchante, gacchati*	*gacchantesu*
ā. voc.	*gacchā, gaccha, gacchaṃ*	*gacchanto, gacchantā*

Declension of nt. *gacchanta*

case	sg.	pl.
1. nom.	*gacchaṃ, gacchantaṃ*	*gacchantā, gacchantāni*
2. acc.	*gacchantaṃ*	*gacchante, gacchantāni*
2. acc.	*gacchantaṃ*	*gacchante*
3. ins.		
4. dat.	*as m. gacchanta*	
5. abl.		
6. gen.		
7. loc.	*as m. gacchanta*	
ā. voc.	*gacchanta*	*gacchantā, gacchantāni*

Words declining as *gacchanta*

kubbanta	*caranta*	*cavanta*	*japanta*	*jayanta*
jīranta	*tiṭṭhanta*	*dadanta*	*pacanta*	*bhuñjanta*

528

mahanta	*mīyanta*	*vajanta*	*saranta*	*suṇanta*

Declension of m. *bhavanta*

case	sg.	pl.
1. nom.	*bhavaṃ*	*bhavanto, bhavantā, bhonto*
2. acc.	*bhavantaṃ*	*bhavante, bhonte*
3. ins.	*bhavantena, bhavatā, bhotā*	*bhavantehi*
4. dat.	*bhavantassa, bhavato, bhoto*	*bhavantānaṃ, bhavataṃ*
5. abl.	*bhavantasmā, bhavantā, bhavatā, bhotā*	*bhavantehi*
6. gen.	*bhavantassa, bhavato, bhoto*	*bhavantānaṃ, bhavataṃ*
7. loc.	*bhavantasmiṃ, bhavante, bhavati*	*bhavantesu*
ā. voc.	*bho, bhante, bhonta, bhontā*	*bhavanto, bhavantā, bhonto*

Declension of m. *karonta*

case	sg.	pl.
1. nom.	*karaṃ*	*karonto, karontā*
2. acc.	*karontaṃ*	*karonte*
3. ins.	*karotā, karontena*	*karontehi*
4. dat.	*karoto, karontassa*	*karontānaṃ, karotaṃ*
5. abl.	*karotā, karontā, karotasmā*	*karontehi*
6. gen.	*karoto, karontassa*	*karontānaṃ, karotaṃ*
7. loc.	*karonte, karontasmiṃ*	*karontesu*
ā. voc.	*karonta*	*karontā*

Declension of adj. *arahanta*[23]

case	sg.	pl.
1. nom.	*arahaṃ*	*arahanto*

23. As an adjective, this means 'worth worshiping.' When used as a noun denoting an arhat, the nom. sg. form is *arahā*. See Sadd Pad 7.

B. Declensional paradigms

2. acc.	*arahantaṃ*	*arahante*
3. ins.	*arahatā, arahantena*	*arahantehi*
4. dat.	*arahato, arahantassa*	*arahantānaṃ,*
		arahataṃ
5. abl.	*arahatā, arahantā,*	*arahantehi*
	arahantasmā	
6. gen.	*arahato, arahantassa*	*arahantānaṃ,*
		arahataṃ
7. loc.	*arahante, arahantasmiṃ*	*arahantesu*
ā. voc.	*arahanta*	*arahanto*

Declension of m. *santa* (righteous person)

case	sg.	pl.
1. nom.	*saṃ, santo*	*santo, santā*
2. acc.	*saṃ, santaṃ*	*sante*
3. ins.	*santena, satā*	*santehi, sabbhi*
4. dat.	*santassa, sato*	*santānaṃ, sataṃ*
5. abl.	*santasmā, satā, santā*	*santehi, sabbhi*
6. gen.	*santassa, sato*	*santānaṃ, sataṃ*
7. loc.	*santasmiṃ, sante, sati*	*santesu*
ā. voc.	*saṃ, sa, sā, santa*	*santo, santā*

Declension of m. *santa* (existing)[24]

case	sg.	pl.
1. nom.	*santo*	*santo, santā*
2. acc.	*santaṃ*	*sante*
3. ins.	*santena, satā*	*santehi*
4. dat.	*santassa, sato*	*santānaṃ, sataṃ*
5. abl.	*santasmā, satā, santā*	*santehi*
6. gen.	*santassa, sato*	*santānaṃ, sataṃ*
7. loc.	*santasmiṃ, sante, sati*	*santesu*
ā. voc.	*santa*	*santo, santā*

24. This is used as an adjective. When *santa* is used to mean 'weary', 'calmed', or 'ceased', it decline as regular nouns.

Declension of m. *mahanta*[25]

case	sg.	pl.
1. nom.	*mahaṃ, mahā, mahanto*	*mahantā*
2. acc.	*mahantaṃ*	*mahante*
3. ins.	*mahā, mahantena*	*mahantehi*
4. dat.	*mahato, mahantassa*	*mahantānaṃ,*
		mahataṃ
5. abl.	*mahatā, mahantā, mahantasmā*	*mahantehi*
6. gen.	*mahato, mahantassa*	*mahantānaṃ,*
		mahataṃ
7. loc.	*mahati, mahante,*	*mahantesu*
	mahantasmiṃ	
ā. voc.	*maha, mahā*	*mahanto*

B.5. Pronouns

Declension of *amha*

case	sg.	pl.
1. nom.	*ahaṃ*	*mayaṃ, amhe, no*
2. acc.	*maṃ, mamaṃ*	*amhākaṃ, amhe, no*
3. ins.	*mayā, me*	*amhehi, no*
4. dat.	*mayhaṃ, amhaṃ, mama,*	*amhaṃ, amhākaṃ,*
	mamaṃ, me	*asmākaṃ, no*
5. abl.	*mayā*	*amhehi*
6. gen.	*mayhaṃ, amhaṃ, mama,*	*amhaṃ, amhākaṃ,*
	mamaṃ, me	*asmākaṃ, no*
7. loc.	*mayi*	*amhesu*

25. This 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 *guṇavantī*, Aggavaṃsa maintains that *mahantī* is not a correct form of f. Still, we can find its uses, but only in postcanonical texts.

B. Declensional paradigms

Declension of *tumha*

case	sg.	pl.
1. nom.	*tvaṃ, tuvaṃ*	*tumhe, vo*
2. acc.	*tvaṃ, tuvaṃ, tavaṃ, taṃ*	*tumhākaṃ, tumhe, vo*
3. ins.	*tayā, tvayā, te*	*tumhehi, vo*
4. dat.	*tuyhaṃ, tumhaṃ, tava, te*	*tumhaṃ, tumhākaṃ, vo*
5. abl.	*tayā*	*tumhehi*
6. gen.	*tuyhaṃ, tumhaṃ, tava, te*	*tumhaṃ, tumhākaṃ, vo*
7. loc.	*tayi, tvayi*	*tumhesu*

Declension of m. *ta*

case	sg.	pl.
1. nom.	*so*	*te, ne*
2. acc.	*taṃ, naṃ*	*te, ne*
3. ins.	*tena, nena*	*tehi, nehi*
4. dat.	*tassa, nassa, assa*	*tesaṃ, tesānaṃ, nesaṃ, nesānaṃ*
5. abl.	*tasmā, nasmā, asmā*	*tehi, nehi*
6. gen.	*tassa, nassa, assa*	*tesaṃ, tesānaṃ, nesaṃ, nesānaṃ*
7. loc.	*tasmiṃ, nasmiṃ, asmiṃ*	*tesu, nesu*

Declension of f. *ta*

case	sg.	pl.
1. nom.	*sā*	*tā, tāyo, nā, nāyo*
2. acc.	*taṃ, naṃ*	*tā, tāyo, nā, nāyo*
3. ins.	*tāya, nāya, tassā, tissā*	*tāhi, nāhi*
4. dat.	*tāya, tassā, tassāya, tissā, tissāya, nāya, nassā, nassāya, assā, assāya*	*tāsaṃ, tāsānaṃ, nāsaṃ, nāsānaṃ*
5. abl.	*tāya, nāya*	*tāhi, nāhi*
6. gen.	*tāya, tassā, tassāya, tissā, tissāya, nāya, nassā, nassāya, assā, assāya*	*tāsaṃ, tāsānaṃ, nāsaṃ, nāsānaṃ*
7. loc.	*tāyaṃ, tassaṃ, tissaṃ, nāyaṃ, nassaṃ, assaṃ*	*tāsu, nāsu*

532

Declension of nt. *ta*

case	sg.	pl.
1. nom.	*taṃ, naṃ*	*tāni, nāni*
2. acc.	*taṃ, naṃ*	*tāni, nāni*
3. ins.		
4. dat.		
5. abl.	*as m. ta*	
6. gen.		
7. loc.		

Declension of m. *eta*

case	sg.	pl.
1. nom.	*eso*	*te*
2. acc.	*etaṃ, enaṃ*	*ete, ene*
3. ins.	*etena*	*etehi*
4. dat.	*etassa*	*etesaṃ, etesānaṃ*
5. abl.	*etasmā*	*teehi*
6. gen.	*etassa*	*etesaṃ, etesānaṃ*
7. loc.	*etasmiṃ*	*etesu*

Declension of f. *eta*

case	sg.	pl.
1. nom.	*esā*	*etā, etāyo*
2. acc.	*etaṃ*	*etā, etāyo*
3. ins.	*etāya*	*etāhi*
4. dat.	*etāya, etissā, etissāya*	*etāsaṃ, etāsānaṃ*
5. abl.	*etāya*	*etāhi*
6. gen.	*etāya, etissā, etissāya*	*etāsaṃ, etāsānaṃ*
7. loc.	*etāyaṃ, etissaṃ*	*etāsu*

Declension of nt. *eta*

case	sg.	pl.
1. nom.	*etaṃ*	*etāni*
2. acc.	*etaṃ*	*etāni*
3. ins.		
4. dat.		
5. abl.	*as m. eta*	
6. gen.		

B. Declensional paradigms

7. loc.	*as m. eta*	

Declension of m. *ima*

case	sg.	pl.
1. nom.	*ayaṃ*	*ime*
2. acc.	*imaṃ*	*ime*
3. ins.	*iminā, anena*	*imehi, ehi*
4. dat.	*imassa, assa*	*imesaṃ, imesānaṃ, esaṃ, esānaṃ*
5. abl.	*imasmā, asmā*	*imehi, ehi*
6. gen.	*imassa, assa*	*imesaṃ, imesānaṃ, esaṃ, esānaṃ*
7. loc.	*imasmiṃ, asmiṃ*	*imesu, esu*

Declension of f. *ima*

case	sg.	pl.
1. nom.	*ayaṃ*	*imā, imāyo*
2. acc.	*imaṃ*	*imā, imāyo*
3. ins.	*imāya*	*imāhi*
4. dat.	*imāya, imissā, imissāya, assā, assāya*	*imāsaṃ, imāsānaṃ, āsaṃ*
5. abl.	*imāya*	*imāhi*
6. gen.	*imāya, imissā, imissāya, assā, assāya*	*imāsaṃ, imāsānaṃ, āsaṃ*
7. loc.	*imāyaṃ, imissā, imissaṃ, assaṃ*	*imāsu*

Declension of nt. *ima*

case	sg.	pl.
1. nom.	*itaṃ, imaṃ*	*imāni*
2. acc.	*itaṃ, imaṃ*	*imāni*
3. ins.		
4. dat.		
5. abl.	*as m. ima*	
6. gen.		
7. loc.		

534

Declension of m. *amu*

case	sg.	pl.
1. nom.	*asu*	*amū*
2. acc.	*amuṃ*	*imū*
3. ins.	*amunā*	*amūhi, amuhi*
4. dat.	*amussa, (a)dussa*[26]	*amūsaṃ,*
		amūsānaṃ,
		amusaṃ, amusānaṃ
5. abl.	*amusmā*	*amūhi, amuhi*
6. gen.	*amussa, (a)dussa*	*amūsaṃ,*
		amūsānaṃ,
		amusaṃ, amusānaṃ
7. loc.	*amusmiṃ*	*amūsu, amusu*

Declension of f. *amu*

case	sg.	pl.
1. nom.	*asu*	*amū, amuyo*
2. acc.	*amuṃ*	*imū, amuyo*
3. ins.	*amuyā*	*amūhi*
4. dat.	*amuyā, amussā*	*amūsaṃ, amūsānaṃ*
5. abl.	*amuyā*	*amūhi*
6. gen.	*amuyā, amussā*	*amūsaṃ, amūsānaṃ*
7. loc.	*amuyā, amuyaṃ, amussaṃ*	*amūsu*

Declension of nt. *amu*

case	sg.	pl.
1. nom.	*aduṃ, amuṃ*	*amūni, amū*
2. acc.	*aduṃ, amuṃ*	*amūni, amū*
3. ins.		
4. dat.		
5. abl.	*as m. amu*	
6. gen.		
7. loc.		

26. In Rūpa 224 *adussa* is listed, but in Sadd Pad 12 *dussa* is listed. `Pāli Platform` shows that *adussa* is only found in Añña group, no use in the main texts.

B. Declensional paradigms

Declension of m. *asuka*

case	sg.	pl.
1. nom.	*asuko*	*asukā*
2. acc.	*asukaṃ*	*asuke*
3. ins.	*asukena*	*asukehi*
4. dat.	*asukassa*	*asukānaṃ*
5. abl.	*asukasmā, asukā*	*asukehi*
6. gen.	*asukassa*	*asukānaṃ*
7. loc.	*asukasmiṃ, asuke*	*asukesu*

Declension of f. *asuka*

case	sg.	pl.
1. nom.	*asukā*	*asukā, asukāyo*
2. acc.	*asukaṃ*	*asukā, asukāyo*
3. ins.	*asukāya*	*asukāhi*
4. dat.	*asukāya*	*asukānaṃ*
5. abl.	*asukāya*	*asukāhi*
6. gen.	*asukāya*	*asukānaṃ*
7. loc.	*asukāyaṃ*	*asukāsu*

Declension of nt. *asuka*

case	sg.	pl.
1. nom.	*asukaṃ*	*asukāni, asukā*
2. acc.	*asukaṃ*	*asukāni, asuke*
3. ins.		
4. dat.		
5. abl.	} *as m. asuka*	
6. gen.		
7. loc.		

Declension of m. *ya*

case	sg.	pl.
1. nom.	*yo*	*ye*
2. acc.	*yaṃ*	*ye*
3. ins.	*yena*	*yehi*
4. dat.	*yassa*	*yesaṃ, yesānaṃ*
5. abl.	*yasmā*	*yehi*
6. gen.	*yassa*	*yesaṃ, yesānaṃ*

536

7. loc.	*yasmiṃ*	*yesu*

Declension of f. *ya*

case	sg.	pl.
1. nom.	*yā*	*yā, yāyo*
2. acc.	*yaṃ*	*yā, yāyo*
3. ins.	*yāya*	*yāhi*
4. dat.	*yāya, yassā*	*yāsaṃ, yāsānaṃ*
5. abl.	*yāya*	*yāhi*
6. gen.	*yāya, yassā*	*yāsaṃ, yāsānaṃ*
7. loc.	*yāyaṃ, yassaṃ*	*yāsu*

Declension of nt. *ya*

case	sg.	pl.
1. nom.	*yaṃ*	*yāni*
2. acc.	*yaṃ*	*yāni*
3. ins.		
4. dat.		
5. abl.	*as m. ya*	
6. gen.		
7. loc.		

Declension of m. *kiṃ* (*ka*)

case	sg.	pl.
1. nom.	*ko*	*ke*
2. acc.	*kaṃ*	*ke*
3. ins.	*kena*	*kehi*
4. dat.	*kassa, kissa*	*kesaṃ, kesānaṃ*
5. abl.	*kasmā*	*kehi*
6. gen.	*kassa, kissa*	*kesaṃ, kesānaṃ*
7. loc.	*kasmiṃ, kismiṃ*	*kesu*

Declension of f. *kiṃ*

case	sg.	pl.
1. nom.	*kā*	*kā, kāyo*
2. acc.	*kaṃ*	*kā, kāyo*
3. ins.	*kāya*	*kāhi*
4. dat.	*kāya, kassā*	*kāsaṃ, kāsānaṃ*
5. abl.	*kāya*	*kāhi*

B. Declensional paradigms

6. gen.	*kāya, kassā*	*kāsaṃ, kāsānaṃ*
7. loc.	*kāyaṃ, kassaṃ*	*kāsu*

Declension of nt. *kiṃ*

case	sg.	pl.
1. nom.	*kaṃ*	*kāni*
2. acc.	*kaṃ*	*kāni*
3. ins.		
4. dat.	*as m. kiṃ*	
5. abl.		
6. gen.		
7. loc.	*as m. kiṃ*	

Declension of m. *kiṃ + ci*

case	sg.	pl.
1. nom.	*koci*	*keci, kecana*
2. acc.	*kañci, kiñci, kiñcanaṃ*	*keci, kecana*
3. ins.	*kenaci*	*kehici*
4. dat.	*kassaci*	*kesañci*
5. abl.	*kasmāci*	*kehici*
6. gen.	*kassaci*	*kesañci*
7. loc.	*kasmiñci, kismiñci*	*kesuci*

Declension of f. *kiṃ + ci*

case	sg.	pl.
1. nom.	*kāci*	*kāci*
2. acc.	*kañci, kiñci*	*kāci*
3. ins.	*kāyaci*	*kāhici*
4. dat.	*kāyaci, kassāci*	*kāsañci*
5. abl.	*kāyaci*	*kāhici*
6. gen.	*kāyaci, kassāci*	*kāsañci*
7. loc.	*kāyaci*	*kāsuci*

Declension of nt. *kiṃ + ci*

case	sg.	pl.
1. nom.	*kiñci*	*kānici*
2. acc.	*kiñci*	*kānici*
3. ins.	*as m. kiṃ + ci*	
4. dat.		

5. abl.	
6. gen.	*as m. kiṃ + ci*
7. loc.	

Declension of m. *ya + kiṃ + ci*

case	sg.	pl.
1. nom.	*yo koci*	*ye keci*
2. acc.	*yaṃ kañci, yaṃ kiñci*	*ye keci*
3. ins.	*yena kenaci*	*yehi kehici*
4. dat.	*yassa kassaci*	*yesaṃ kesañci*
5. abl.	*yasmā kasmāci*	*yehi kehici*
6. gen.	*yassa kassaci*	*yesaṃ kesañci*
7. loc.	*yasmiṃ kasmiñci*	*yesu kesuci*

Declension of f. *ya + kiṃ + ci*

case	sg.	pl.
1. nom.	*yā kāci*	*yā kāci*
2. acc.	*yaṃ kañci, yaṃ kiñci*	*yā kāci*
3. ins.	*yāya kāyaci*	*yāhi kāhici*
4. dat.	*yāya kāyaci, kassāci*	*yāsaṃ kāsañci*
5. abl.	*yāya kāyaci*	*yāhi kāhici*
6. gen.	*yāya kāyaci, kassāci*	*yāsaṃ kāsañci*
7. loc.	*yāya kāyaci*	*yāsu kāsuci*

Declension of nt. *ya + kiṃ + ci*

case	sg.	pl.
1. nom.	*yaṃ kiñci*	*yāni kānici*
2. acc.	*yaṃ kiñci*	*yāni kānici*
3. ins.		
4. dat.		
5. abl.	*as m. ya + kiṃ + ci*	
6. gen.		
7. loc.		

Declension of m. *sabba*

case	sg.	pl.
1. nom.	*sabbo*	*sabbe*
2. acc.	*sabbaṃ*	*sabbe*
3. ins.	*sabbena*	*sabbehi*

4. dat.	*sabbassa*		*sabbesaṃ,*
			sabbesānaṃ
5. abl.	*sabbasmā, sabbā*		*sabbehi*
6. gen.	*sabbassa*		*sabbesaṃ,*
			sabbesānaṃ
7. loc.	*sabbasmiṃ, sabbe*		*sabbesu*
ā. voc.	*sabba, sabbā*		*sabbe*

Declension of f. *sabba*

case	sg.	pl.
1. nom.	*sabbā*	*sabbā, sabbāyo*
2. acc.	*sabbaṃ*	*sabbā, sabbāyo*
3. ins.	*sabbāya, sabbassā*	*sabbāhi*
4. dat.	*sabbāya, sabbassā*	*sabbāsaṃ,*
		sabbāsānaṃ
5. abl.	*sabbāya, sabbassā*	*sabbāhi*
6. gen.	*sabbāya, sabbassā*	*sabbāsaṃ,*
		sabbāsānaṃ
7. loc.	*sabbāyaṃ, sabbassā, sabbassaṃ*	*sabbāsu*
ā. voc.	*sabbe*	*sabbā, sabbāyo*

Declension of nt. *sabba*

case	sg.	pl.
1. nom.	*sabbaṃ*	*sabāni*
2. acc.	*sabbaṃ*	*sabāni*
3. ins.		
4. dat.		
5. abl.	*as m. sabba*	
6. gen.		
7. loc.		
ā. voc.	*sabba*	*sabbāni*

Words declining as *sabba*

katara	*katama*	*ubhaya*	*itara*	*añña*
aññatara	*aññatama*			

Declension of m. *pubba*

case	sg.	pl.
1. nom.	*pubbo*	*pubbe, pubbā*
2. acc.	*pubbaṃ*	*pubbe*
3. ins.	*pubbena*	*pubbehi*
4. dat.	*pubbassa*	*pubbesaṃ,*
		pubbesānaṃ
5. abl.	*pubbasmā, pubbā*	*pubbehi*
6. gen.	*pubbassa*	*pubbesaṃ,*
		pubbesānaṃ
7. loc.	*pubbasmiṃ, pubbe*	*pubbesu*
ā. voc.	*pubba*	*pubbe, pubbā*

Declension of f. *pubba*

case	sg.	pl.
1. nom.	*pubbā*	*pubbā, pubbāyo*
2. acc.	*pubbaṃ*	*pubbā, pubbāyo*
3. ins.	*pubbāya*	*pubbāhi*
4. dat.	*pubbāya, pubbassā*	*pubbāsaṃ,*
		pubbāsānaṃ
5. abl.	*pubbāya*	*pubbāhi*
6. gen.	*pubbāya, pubbassā*	*pubbāsaṃ,*
		pubbāsānaṃ
7. loc.	*pubbāyaṃ, pubbassaṃ*	*pubbāsu*
ā. voc.	*pubbe*	*pubbā, pubbāyo*

Declension of nt. *pubba*

case	sg.	pl.
1. nom.	*pubbaṃ*	*pubbāni*
2. acc.	*pubbaṃ*	*pubbāni*
3. ins.		
4. dat.		
5. abl.	*as m. pubba*	
6. gen.		
7. loc.		
ā. voc.	*pubba*	*pubbāni*

Words declining as *pubba*

para	*apara*	*dakkhiṇa*	*uttara*	*adhara*

B. Declensional paradigms

Declension of *eka* (sg.)

case	m.	f.	nt.
1. nom.	eko	ekā	ekaṃ
2. acc.	ekaṃ	ekaṃ	ekaṃ
3. ins.	ekena	ekāya	
4. dat.	ekassa	ekāya, ekissā	
5. abl.	ekasmā	ekāya	as m.
6. gen.	ekassa	ekāya, ekissā	
7. loc.	ekasmiṃ	ekāyaṃ, ekissaṃ	

Declension of *eka* (pl.)

case	m.	f.	nt.
1. nom.	eke	ekā, ekāyo	ekāni
2. acc.	eke	ekā, ekāyo	ekāni
3. ins.	ekehi	ekāhi	
4. dat.	ekesaṃ, ekesānaṃ	ekāsaṃ, ekāsānaṃ	
5. abl.	ekehi	ekāhi	as m.
6. gen.	ekesaṃ, ekesānaṃ	ekāsaṃ, ekāsānaṃ	
7. loc.	ekesu	ekāsu	

Declension of *dvi* & *ubha* all genders (only pl.)

case	dvi	ubha
1. nom.	dve, duve	ubho, ubhe
2. acc.	dve, duve	ubho, ubhe
3. ins.	dvīhi	ubhohi, ubhehi
4. dat.	dvinnaṃ, duvinnaṃ	ubhinnaṃ
5. abl.	dvīhi	ubhohi, ubhehi
6. gen.	dvinnaṃ, duvinnaṃ	ubhinnaṃ
7. loc.	dvīsu	ubhosu, ubhesu

Declension of *ti* (only pl.)

case	m.	f.	nt.
1. nom.	tayo	tisso	tīṇi
2. acc.	tayo	tisso	tīṇi

3. ins.	*tī hi*	*tī hi*	
4. dat.	*tiṇṇaṃ,*	*tissannaṃ*	
	tiṇṇannaṃ		
5. abl.	*tī hi*	*tī hi*	as m.
6. gen.	*tiṇṇaṃ,*	*tissannaṃ*	
	tiṇṇannaṃ		
7. loc.	*tīsu*	*tīsu*	

Declension of *catu* (only pl.)

case	m.	f.	nt.
1. nom.	*cattāro, caturo*	*catasso*	*cattāri*
2. acc.	*cattāro, caturo*	*catasso*	*cattāri*
3. ins.	*catūhi, catubbhi*	*catūhi, catubbhi*	
4. dat.	*catunnaṃ*	*cattassannaṃ*	
5. abl.	*catūhi, catubbhi*	*catūhi, catubbhi*	as m.
6. gen.	*catunnaṃ*	*cattassannaṃ*	
7. loc.	*catūsu*	*catūsu*	

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	Parassapada		Attanopada	
	sg.	pl.	sg.	pl.
3rd	*ti*	*nti*	*te*	*nte*
2nd	*si*	*tha*	*se*	*vhe*
1st	*mi*	*ma*	*e*	*mhe*

Conjugation of *Pañcamī* (imperative mood)[2]

Person	Parassapada		Attanopada	
	sg.	pl.	sg.	pl.
3rd	*tu*	*ntu*	*taṃ*	*ntaṃ*
2nd	*hi*	*tha*	*ssu*	*vho*
1st	*mi*	*ma*	*e*	*āmase*

Conjugation of *Sattamī* (optative mood)[3]

Person	Parassapada		Attanopada	
	sg.	pl.	sg.	pl.
3rd	*eyya*	*eyyuṃ*	*etha*	*eraṃ*
2nd	*eyyāsi*	*eyyātha*	*etho*	*eyyāvho*[4]
1st	*eyyāmi*	*eyyāma*	*eyyaṃ*	*eyyāmhe*

Conjugation of *Parokkhā* (perfect tense)[5]

Person	Parassapada		Attanopada	
	sg.	pl.	sg.	pl.
3rd	*a*	*u*	*ttha*	*re*
2nd	*e*	*ttha*	*ttho*	*vho*
1st	*aṃ, a**	*mha*	*iṃ, i**	*mhe*

---

1. Kacc 423; Rūpa 426; Sadd 896; Mogg 6.1; Niru 562
2. Kacc 424; Rūpa 450; Sadd 897; Mogg 6.10; Niru 575
3. Kacc 425; Rūpa 453; Sadd 898; Mogg 6.8; Niru 577
4. In Mogg 6.8 it is *eyyavho*, but *eyyāvho* in Payo 6.8 and Niru 577.
5. Kacc 426; Rūpa 459; Sadd 899; Mogg 6.6; Niru 596

C. Verbal conjugations

Conjugation of *Hiyyattanī* (imperfect tense)[6]

Person	*Parassapada*		*Attanopada*	
	sg.	**pl.**	**sg.**	**pl.**
3rd	*ā*	*ū*	*ttha*	*tthuṃ*
2nd	*o*	*ttha*	*se*	*vhaṃ*
1st	*aṃ, a**	*mhā*	*iṃ*	*mhase*

Conjugation of *Ajjattanī* (aorist tense)[7]

Person	*Parassapada*		*Attanopada*	
	sg.	**pl.**	**sg.**	**pl.**
3rd	*ī*	*uṃ*	*ā*	*ū*
2nd	*o*	*ttha*	*se*	*vhaṃ*
1st	*iṃ*	*mhā*	*aṃ, a**	*mhe*

Conjugation of *Bhavissanti* (future tense)[8]

Person	*Parassapada*		*Attanopada*	
	sg.	**pl.**	**sg.**	**pl.**
3rd	*ssati*	*ssanti*	*ssate*	*ssante*
2nd	*ssasi*	*ssatha*	*ssase*	*ssavhe*
1st	*ssāmi*	*ssāma*	*ssaṃ*	*ssāmhe*

Conjugation of *Kālatipatti* (conditional mood)[9]

Person	*Parassapada*		*Attanopada*	
	sg.	**pl.**	**sg.**	**pl.**
3rd	*ssā*	*ssaṃsu*	*ssatha*	*ssiṃsu*
2nd	*sse*	*ssatha*	*ssase*	*ssavhe*
1st	*ssaṃ*	*ssāmhā*	*ssiṃ, ssaṃ*	*ssāmhase*

6. Kacc 427; Rūpa 455; Sadd 900; Mogg 6.5; Niru 584
7. Kacc 428; Rūpa 468; Sadd 901; Mogg 6.4; Niru 587
8. Kacc 429; Rūpa 472; Sadd 902; Mogg 6.2; Niru 601
9. Kacc 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).

547

C. Verbal conjugations

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)

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.)

10. In Mogg 6.75, *eyyaṃ* is mentioned in stead of *eyyāmi*.
11. Mogg 6.78

Vibhatti of perf., imperf., aor., fut., and cond.

These verb classes have serveral 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).

	Parassapada		*Attanopada*	
	sg.	**pl.**	**sg.**	**pl.**
	Perfect tense[12]			
3rd	*jagama*	*jagamu*	*jagamittha*	*jagamire*
2nd	*jagame*	*jagamittha*	*jagamittho*	*jagamivho*
1st	*jagama*	*jagamimha*	*jagami*	*jagamimhe*
	Aorist tense			
3rd	*agacchi,* *agañchi*	*agacchuṃ,* *agañchuṃ,* *agacchiṃsu*	*agacchā*	*agacchū*
2nd	*agaccho*	*agacchittha,* *agañchittha*	*agacchase*	*agacchivhaṃ*
1st	*agacchiṃ,* *agañchiṃ*	*agacchimhā,* *agañchimhā*	*agacchṃ*	*gacchimhe*

---

12. Mogg 6.6

	Parassapada		Attanopada	
	sg.	*pl.*	*sg.*	*pl.*
Future tense				
3rd	*gamissati*	*gamissanti*	*gamissate*	*gamissante*
2nd	*gamissasi*	*gamissatha*	*gamissase*	*gamissavhe*
1st	*gamissāmi*	*gamissāma*	*gamissaṃ*	*gamissāmhe*
Conditional mood				
3rd	*agamissā*	*agamissaṃsu*	*agamissatha*	*agamissiṃsu*
2nd	*agamisse*	*agamissatha*	*agamissase*	*agamissavhe*
1st	*agamissaṃ*	*agamissāmhā*	*agamissiṃ*	*agamissāmhe*

(2) Changing *i* insertion to *e* (Sadd 1076, Mogg 5.163)

This can be seen occasionally, for example, *aggahesi, aggahesuṃ* (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, aroist 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)

13. Warder 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 390.

(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 *iṃsu, aṃsu, suṃ,* or *āsuṃ*, for example:

- *upa + saṃ + kamu + a + uṃ =* **upasaṅkamiṃsu** ([They] approached.)
- *ni + sada + a + uṃ =* **nisīdiṃsu** ([They] sat down.)

---

14. In Mogg 6.7, it is *gamissāmhā*.

C. Verbal conjugations

- *disa + a + uṃ* = **addasāsuṃ** ([They] saw.)
- *gamu + a + uṃ* = **agamuṃ/agamiṃsu/agamaṃsu** ([They] went.)
- *nī + a + uṃ* = **nesuṃ/nayiṃsu** ([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.) 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* = *tvaṃ* **abhavo/abhava/abhavi/ abhavittha/abhavittho** ([You] was.)
- *hū + a + o* = *tvaṃ* **ahuvo/ahosi** ([You] was.)

(11) Changing *iṃ* to *issaṃ* in aorists   (Sadd 1103)

For 1st person singular, this condition occurs in verses. Here are examples from the canon:

"*sandhāvissaṃ anibbisaṃ*"[15]
(I did not find out, transmigrated.)

"*Uposathaṃ upavasissaṃ*"[16]
(I observed the eight precepts.)

"*nirayamhi apaccisaṃ*"[17]
(I was burned in hell.)

(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.)
- *vikāsissati* → ***vikāsati*** ([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.

15. Dham 11.153
16. Vim 1.130
17. Therī 15.438. To maintain the meter, one *s* is dropped.

C. Verbal conjugations

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 wil 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	*atthi*	*santi*
2nd	*asi*	*attha*
1st	*asmi, amhi*	*asma, amha*
Imperative mood		
3rd	*atthu*	*santu*

2nd	*ahi*	*attha*
1st	*asmi, amhi*	*asma, amha*

Optative mood		
3rd	*siyā, assa*	*siyuṃ, assu, siyaṃsu*
2nd	*assa*	*assatha*
1st	*siyaṃ, assaṃ*[18]	*assāma*

Perfect tense		
3rd	*asa*	
2nd		
1st		

Aorist tense		
3rd	*āsi*	*āsiṃsu, āsuṃ*
2nd	*āsi*	*āsittha*
1st	*āsiṃ*	*āsimha*

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)

---

18. For 1st person sg., *vibhatti* of *attanopada* (middle voice) is normally used. I do not see *assāmi* used in the texts.
19. Kacc 507, Rūpa 501, Sadd 1020, Mogg 5.128–9

C. Verbal conjugations

Per.	Singular	Plural
Present tense (*parassapada*) (method 1)		
3rd	*karoti*	*karonti*
2nd	*karosi*	*karotha*
1st	*karomi, kummi*[20]	*karoma, kumma*
Present tense (*attanopada*) (method 1)		
3rd	*kurute*	*kubbante*[21]
2nd	*kuruse*	*kuruvhe*
1st	*kare*	*karumhe*
Present tense (*parassapada*) (method 2)		
3rd	*kubbati*	*kubbanti*
2nd	*kubbasi*	*kubbatha*
1st	*kubbāmi*	*kubbāma*
Present tense (*attanopada*) (method 2)		
3rd	*kubbate*	*kubbante*
2nd	*kubbase*	*kubbavhe*
1st	*kubbe*	*kubbamhe*
Present tense (*parassapada*) (method 3)		
3rd	*kayirati*	*kayiranti*
2nd	*kayirasi*	*kayiratha*
1st	*kayirāmi*	*kayirāma*
Present tense (*attanopada*) (method 3)		
3rd	*kayirate*	*kayirante*

20. This and *kumma* come from Mogg 6.23.
21. Interestingly, no *kurunte* is ever found.

556

2nd	*kayirase*	*kayiravhe*
1st	*kayire*	*kayiramhe*

Optative mood (*parassapada*)

3rd	*kayirā*	*kayiruṃ*
2nd	*kayirāsi*	*kayirātha*
1st	*kayirāmi*	*kayirāma*

Optative mood (*attanopada*)

3rd	*kayirātha*	*kayireraṃ*
2nd	*kayiretho*	*kayirāvho*
1st	*kayiraṃ*	*kayirāmhe*

Imperfect tense

3rd	*akā*[22]	
2nd		
1st		

Aorist tense (method 1)

3rd	*akari, kari*	*akariṃsu, kariṃsu, akaṃsu*
2nd	*akaro*	*akarittha*
1st	*akariṃ, kariṃ*	*akarimha, karimha*

Aorist tense (method 2)

3rd	*akāsi*	*akāsuṃ*
2nd	*akāso*	*akāsittha*
1st	*akāsiṃ*	*akāsimha*

---

22. Sadd 1089. For example, "*akā loke sudukkaraṃ*" (Jā 4.8), "[He] did a hard thing."

C. Verbal conjugations

Future tense (method 1)		
3rd	*karissati*	*karissanti*
2nd		
1st		

Future tense (method 2)		
3rd	*kāhati*	*kāhanti*
2nd		
1st		

Future tense (method 3)		
3rd	*kāhiti*	*kāhinti*
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 =* **abhisaṅkharoti**[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.)

---

23. Sadd 1037. An instance found in the canon is "*ahamapi kassaṃ pūjaṃ*" (Pet 2.250), "Even I will do the homage."
24. Sadd 1090, see also Mogg 5.133–4

Gamu (to go)   (Sadd 1091–5, 1104, Mogg 6.29–30)

Some forms of this root is already demonstrated on page 549. There are other forms shown below.

Per.	Singular	Plural
Imperfect tense (*parassapada*)		
3rd	*agacchā*	*agacchū*
2nd	*agaccho*	*agacchattha*
1st	*agacchaṃ*	*agacchamha*
Imperfect tense (*attanopada*)		
3rd	*agacchatha*	*agacchatthuṃ*
2nd	*agacchase*	*agacchavhaṃ*
1st	*agacchiṃ, agañchiṃ*	*agacchamhase*
Aorist tense (*parassapada*)		
3rd	*agami, agamāsi, (agā)*	*agamu, agamaṃsu*
2nd	*agamo*	*agamittha, agamuttha*
1st	*agamiṃ*	*agamimha, agamumha*
Aorist tense (*attanopada*)		
3rd	*agamā*	*agamu*
2nd	*agase*	*agavhaṃ*
1st	*agaṃ*	*agamhe, agamumhe*

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 dhanaṃ **ajjhagā**.*[25] (He obtained wealth.)

---

25. This is equal to *adhigacchi.*

C. Verbal conjugations

- *te* **ajjhagu**. (They obtained.)
- *sopāgā samitiṃ vanaṃ.*[26] (Even he went to the forest, the meeting place.)
- *Kambalassatarā* **āguṃ**.[27] ([Nāga] Kambala and Assatara went.)
- *taṇhānaṃ khayam***ajjhagā***.[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 itthī gharam***āga**. (That woman came home.)
- *te maggaṃ* **gu**. (Those [men] went the path.)
- *tā gharam***āgu**. (Those [women] came home.)
- *tvaṃ maggaṃ* **ga**. (You went the path.)
- *tvaṃ gharam***āga**. (You came home.)
- *tumhe maggaṃ* **guttha**. (You [all] went the path.)
- *tumhe gharam***āguttha**. (You [all] came home.)
- *ahaṃ maggaṃ* **gaṃ**. (I went the path.)
- *ahaṃ gharam***āgaṃ**. (I came home.)
- *ahaṃ taṃ purisaṃ* **anvagaṃ**. (I followed that man.)
- *mayhaṃ maggaṃ* **gumha** (We went the path.)
- *mayhaṃ ghara***āgumha** (We came home.)
- *mayhaṃ taṃ purisaṃ* **anvagumha**. (We followed that man.)
- *sopāga samitiṃ vanaṃ.*[29] (Even he went to the forest, the meeting place.)

---

26. Dī 2.7.335 (DN 20)
27. Dī 2.7.338 (DN 20)
28. Some use *ā* ending in 1st person (Sadd 1104). This instance is from Dham 11.154.
29. Dī 2.7.341 (DN 20), also *āgā* in 335 and 338.

- **$\bar{a}gum$** *devā yasassino.*[30] (Came renowned deities.)

- *Māham kākova dummedho, kāmānam vasam***anvagam**[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 =* **acchecchi** (aor. 3rd person sg.)
- *chidi + a + um =* **acchecchum** (aor. 3rd person pl.)
- *chidi + a + o =* **accheccho** (aor. 2nd person sg.)
- *chidi + a + ttha =* **acchecchittha** (aor. 2nd person pl.)
- *chidi + a + ssati =* **checchati** (fut. 3rd person sg.)
- *chidi + a + ssasi =* **checchasi** (fut. 2nd person sg.)
- *chidi + a + ssā =* **acchecchā** (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:

- *ñā̃ + a + eyya =* **jaññā, jāniyā** (opt. 3rd person sg.)
- *ñā̃ + a + ī =* **aññāsi** (aor. 3rd person sg.)
- *ñā̃ + a + ssati =* **ñassati** (fut. 3rd person sg.)
- *pa + ñā̃ + ya + i + ssati =* **paññāyihiti** (pass. fut. 3rd person sg.)

Damsa[32] (to bite)   (Mogg 6.30)

- *damsa + a + ā =* **aḍañchā** (imperf. 3rd person sg.)
- *damsa + a + ī =* **aḍañchī** (aor. 3rd person sg.)

---

30. Dī 2.7.340 (DN 20)
31. Jā 19.37
32. In Mogg this root is called *ḍansa*.

C. Verbal conjugations

Dā (to give)   (Kacc 482, Rūpa 508, Sadd 972, 1007–9, Mogg 6.22)

Per.	Singular	Plural
Present tense (method 1)		
3rd	*dadāti*	*dadanti*
2nd	*dadāsi*	*dadātha*
1st	*dadāmi*	*dadāma*
Present tense (method 2)		
3rd	*deti*	*denti*
2nd	*desi*	*detha*
1st	*demi, dammi*	*dema, damma*
Present tense (method 3)		
3rd	*dajjati*	*dajjanti*
2nd	*dajjasi*	*dajjatha*
1st	*dajjāmi*	*dajjāma*
Imperative mood		
3rd	*detu*	*dentu*
2nd	*dehi*	*detha*
1st	*demi, dammi*	*dema, damma*
Optative mood		
3rd	*dajjeyya, dajje, dajjā*	*dajjeyyuṃ, dajjuṃ*
2nd		
1st	*dajjeyyāmi, dajjaṃ*	

Bhū (to be)   (Kacc 475, Rūpa 469, Sadd 956, Mogg 6.17–8)

Per.	Singular	Plural
Perfect tense		
3rd	*babhūva*	*babhūvu*
2nd	*babhūve*	*babhūvittha*
1st	*babhūvaṃ*	*babhūvimha*

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	*bravīti*	*brunti*
2nd	*brūsi*	*brūtha*
1st	*brūmi*	*brūma*
Perfect tense		
3rd	*āha*	*āhu, āhaṃsu*[33]
2nd	*brave*	*bravittha*
1st		
Aorist tense		
3rd	*abravi*[34], *(payirud)āhāsi, (paby)āhāsi*[35]	*(payirud)āhaṃsu, (paby)āhaṃsu*

33. Mogg 6.19
34. Mogg 5.97
35. These forms are mentioned in Sadd 984–6 concerning *sa* insertion.

	2nd	
1st	*(payitud)āhāsiṃ,*	
	(paby)āhāsiṃ	

Bhidi (to break)   (Sadd 1097, Mogg 6.26)
- *bhidi + a + ī =* ***abhecchi*** (aor. 3rd person sg.)
- *bhidi + a + uṃ =* ***abhecchuṃ*** (aor. 3rd person pl.)
- *bhidi + a + o =* ***abheccho*** (aor. 2rd person sg.)
- *bhidi + a + ttha =* ***abhecchittha*** (aor. 2rd 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.)

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 be found.
- *ruda + a + ssati =* ***rucchati*** (fut. 3rd person sg.)
- *ruda + a + ssā =* ***aruchā*** (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	*alattha*[36]	
2nd		
1st	*alatthaṃ*	
Future tense		
3rd	*lacchati*	*lacchanti*
2nd	*lacchasi*	*lacchatha*
1st	*lacchāmi*	*lacchāma*
Conditional mood		
3rd	*alacchā*	
2nd		
1st		

Vaca (to say)   (Kacc 477, Rūpa 479, Sadd 958, 963, 965, 970–1, 1043–4, Mogg 6.21, 6.27)

---

36. It 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 pabbajjaṃ, alattha upasampadaṃ*" (Mv 5.243), "Soṇa Koḷivisa got ordination, [and] the highest ordination in the Blessed One's vicinity."

C. Verbal conjugations

Per.	Singular	Plural
Imperfect tense (*parassapada*)		
3rd	*avacā*	*avacū*
2nd	*avaco*	*avacuttha*
1st	*avacaṃ*	*avacumha*
Imperfect tense (*attanopada*)		
3rd	*avacuttha*	*avacutthuṃ*
2nd	*avacase*	*avacavhaṃ*
1st	*avaciṃ*	*avacamhase*
Aorist tense (*parassapada*)		
3rd	*avaci, avoca*	*avocuṃ, avaciṃsu*
2nd	*avoco*	*avocuttha*
1st	*avociṃ*	*avocumha*
Aorist tense (*attanopada*)		
3rd	*avocā*	*avocu*
2nd	*avacase*	*avocivha*
1st	*avocaṃ*	*avocimhe*
Future tense (*parassapada*)		
3rd	*vakkhati*[37]	*vakkhanti*
2nd	*vakkhasi*	*vakkhatha*
1st	*vakkhāmi*	*vakkāma*

---

37. It 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.

Future tense (*attanopada*)	
3rd *vakkhate*	*vakkhante*
2nd *vakkhase*	*vakkhavhe*
1st *vakkha*	*vakkāmhe*

Conditional mood (*parassapada*)	
3rd *avacissā, avakkhā*[38]	
2nd	
1st	

Vada (to say) (Sadd 1010–1)

Per.	Singular	Plural
Present tense (method 1)		
3rd	*vadati*	*vadanti, vadenti*
2nd	*vadasi*	*vadatha*
1st	*vadāmi*	*vadāma*
Present tense (method 2)		
3rd	*vajjati*	*vajjanti, vajjenti*
2nd	*vajjasi*	*vajjatha*
1st	*vajjāmi*	*vajjāma*
Optative mood		
3rd		
2nd	*vajjāsi*	
1st		

---

38. Mogg 6.27

C. Verbal conjugations

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 =* ***asakkhi/sakkhi*** (aor. 3rd person sg.)
    - *saka + a + uṃ =* ***asakkhiṃsu*** (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 =* ***sakkhissaṃsu*** (fut. 3rd person
pl.)

Hana (to kill)   (Sadd 967, 969, Mogg 6.67)
    - *hana + a + ssati =* ***haṅkhati*** (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 =* ***vihassati***[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 *huveyya*	
2nd	
1st	

---

39. For example, "*appamatto vihassati*" (SSag 6.185), "[One] will live carefully."

C. Verbal conjugations

Perfect tense		
3rd	*huva*	*huvu*
2nd		
1st		

Imperfect tense		
3rd	*ahuvā*	*ahuvū*
2nd		
1st		

Aorist tense (*parassapada*)		
3rd	*ahu*[40]*, ahosi*	*ahavuṃ, ahuṃ, ahesuṃ*
2nd	*ahuvo, ahosi*[41]	*ahuvittha, ahosittha*
1st	*ahuvāsiṃ, ahuṃ*[42]*,* *ahosiṃ*	*ahumhā, ahosimhā*

Aorist tense (*attanopada*)		
3rd	*ahuvā*	*ahuvu*
2nd	*ahuvase*	*ahuvivha*
1st	*ahuvaṃ, ahuṃ*	*ahuvimhe*

Conditional mood		
3rd	*ahuvissā*	*ahuvissaṃsu*
2nd		
1st		

40. For example, "*Yo so ahu rājā pāyāsi nāma*" (Pet 4.605), "There was a king called Pāyāsi."

41. For example, "*kattha ca tvaṃ ahosi*" (Mv 4.237), "Where was you?"

42. For example, "*Ahaṃ kevaṭṭagāmasmiṃ, ahuṃ kevaṭṭadārako*" (Apadā 39.86), "I, in a fisherman village, was a fisherboy."

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*.

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, *sandhikiriyopakaraṇa*.[1] The most used *elision* (*lopa*)[2] is one of them, for instance. I will not tell

1. Sadd 24
2. from Kacc 12, Rūpa 13, Sadd 30, and Mogg 1.26 onwards

D. Sandhi (Word Joining)

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.

Specimen	Former form
yassindriyāni	*yassa + indriyāni*
sadhindriyaṃ	*sadhā + indriyaṃ*
no hetaṃ, nohetaṃ	*no hi + etaṃ*
bhikkhunovādo	*bhikkhunī + ovādo*
sametāyasmā	*sametu + āyasmā*
abhibhāyanaṃ	*abhibhū + āyatanaṃ*
puttā matthi	*puttā me + atthi*
asantettha	*asanto + ettha*

Specimen	Former form
nasi	*na + asi*
ajjuposatho	*ajja + uposatho*
ekenūnāni	*ekena + ūnāni*
yassete	*yassa + ete*
sotukāmattha	*sotukāmā + attha*
māvuso	*mā + avuso*
sabbītiyo	*sabbā + ītiyo*
nāganāsūrū	*nāganāsā + ūrū*
labhantatthe	*labhanti + atthe*
uddhūmiyo	*uddhi + ūmiyo*
aggobhāso	*aggi + obhāso*
itthāyaṃ	*itthī + ayaṃ*
rājinūrū	*rājinī + ūrū*
ucchaggaṃ	*ucchu + aggaṃ*
ānentetaṃ	*ānentu + etaṃ*
mātupaṭṭhānaṃ	*mātu + upaṭṭhānaṃ*
vijjobhāso	*vijju + obhāso*
jambissaro	*jambū + issaro*
jambontā	*jambū + ontā*
matthi	*me + atthi*
metaṃ	*me + etaṃ*
mokāso	*me + okāso*
esāvuso	*eso + āvuso*
sattūpalabbhati	*satto + upalabbhati*
kutettha	*kuto + ettha*
sopi	*so + api*
sāva	*sā + iva*
papaṃ	*pa + āpaṃ*
padātave, pādātave	*pa + ādātave*

D. Sandhi (Word Joining)

Specimen	Former form
iti[3]	*i + iti*
bandhusseva	*bandhussa + iva*
nopeti	*na + upeti*
vāmorū	*vāma + urū*
vāteritaṃ	*vāta + īritaṃ*
atevaññehi	*ati + iva + aññehi*
vodaka	*vi + udaka*
tassedaṃ	*tassa + idaṃ*
latāva[4], *lateva*[5]	*latā + iva*
patināva, patineva	*patinā + iva*
ceti	*ca + iti*
guṇeneti	*guṇena + iti*
saññāti	*saññā + iti*
rājāti	*rājā + iti*
cūbhayaṃ	*ca + ubhayaṃ*
saddhīdha	*saddhā + idha*
buddhānussati	*buddha + anussati*
tatrāyaṃ	*tatra + ayaṃ*
lokuttaraṃ	*loka + uttaraṃ*
nāyyo	*na + ayyo*
nāññamaññassa	*na + aññamaññassa*
nāgghanti	*na + agghanti*
nāssudha	*na + assudha*
nāssa	*na + assa*
māyyo	*mā + ayyo*
māssu	*mā + assu*

Continued on the next page...

3. Sadd 33
4. Sadd 38
5. Sadd 40; Mogg 1.28

576

Specimen	Former form
tadāssu	*tadā + assu*
kadāssu	*kadā + assu*
vāssa	*vā + assa*
tasmāssa	*tasmā + assa*
tatrāssa	*tatra + assa*
taṇhāssa	*taṇhā + assa*
katvātra	*katvā + atra*
sānutevāsiko	*sa + anutevāsiko*
sātthaṃ	*sa + atthaṃ*
sātthikā	*sa + atthikā*
sattho	*sa + attho*
sādhūti	*sādhu + iti*
munelayo	*muni + ālayo*
rathesabho	*rathī + usabho*
sotthī	*su + itthī*
tyāhaṃ	*te + ahaṃ*
tyāssa	*te + assa*
myāyaṃ	*me + ayaṃ*
yassa	*ye + assa*
yassu	*ye + assu*
yābhivadanti	*ye + abhivadanti*
yāvatakvassa	*yāvatako + assa*
khvassa	*kho + assa*
cakkhvāpāthamāgacchati	*cakkhu + āpāthaṃ + āgacchati*
pātvākāsi	*pātu + akāsi*
yatvādhikaraṇaṃ	*yato + adhikaraṇaṃ*
vatthvettha	*vatthu + ettha*
dvākāre	*du + ākāre*
anuvāgantvāna	*anu + āgantvāna*

D. Sandhi (Word Joining)

Specimen	Former form
yvāyaṃ	*yo + ayaṃ*
svāssa	*so + assa*
svāgataṃ	*su + āgataṃ*
bahvābādho	*bahu + ābādho*
hetuttho, hetuattho	*hetu + attho*
dhātuttho	*dhātu + attho*
hetindriyāni	*hetu + indriyāni*
khandhadhātāyatanāni	*khandhadhātu + āyatanāni*
iccassa	*iti[6] + assa*
iccetaṃ	*iti + etaṃ*
accantaṃ	*ati + antaṃ*
paccāharati	*pati + āharati*
paccuttaritvā	*pati + uttaritvā*
atīsigaṇo	*ati + isigaṇo*
atīritaṃ	*ati + īritaṃ*
atīto	*ati + ito*
patīto	*pati + ito*
itīti	*iti + iti*
itīdaṃ	*iti + idaṃ*
paṇḍitātyamha	*paṇḍitā + iti + amha*
itveva	*iti[7] + eva;*
vilapatveva	*vilapati + eva*
isigilitveva	*isigiliti + eva*

Continued on the next page...

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 *iccassa*.

7. *ti → tv*; Sadd 49, Mogg 1.36

Specimen	Former form
ekamidāhaṃ	*ekaṃ[8] + idha[9] + ahaṃ*
idheva	*idha + eva*
evamidhekacco	*evaṃ + idha + ekacco*
paṭisanthāravutyassa	*paṭisanthāravutti + assa*
vityānubhūyate	*vitti + anubhūyate*
byākāsi	*vi[10] + ā + akāki*
byañjanaṃ	*vi + añjanaṃ*
byākato	*vi + ākato*
dāsyāhaṃ	*dāsī + ahaṃ*
abbhudīritaṃ	*abhi[11] + udīritaṃ*
abbhuggacchati	*abhi + uggacchati*
ajjhāgamā	*adhi[12] + āgamā*
ajjhāharati	*adhi + āharati*
ajjhokāse	*adhi + okāse*
abhicchitaṃ	*abhi + icchitaṃ*
adhīritaṃ, abbhīritaṃ	*adhi + īritaṃ*
ajjhiṇmutto	*adhi + iṇamutto*
yathariva	*yathā + eva[13]*
tathariva	*tathā + eva*
manuññaṃ	*mano[14] + aññaṃ*
gavassaṃ	*go[15] + assaṃ*

8. *ṃ → m*
9. *dha → da*; Kacc 20, Rūpa 27, Sadd 50
10. *vi → bya*
11. *abhi → abbha*; Kacc 44, Rpa 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

D. Sandhi (Word Joining)

Specimen	Former form
idhappamādo[16]	*idha + pamādo*
cātuddasī	*cātu + dasī*
pañcaddasī	*pañca + dasī*
abhikkantataro	*abhi + kantataro*
cajjhānapphalo[17]	*ca + jhānapphalo*
yatraṭṭhitaṃ	*yatra + ṭhitaṃ*
viddhaṃseti	*vi + dhaṃseti*
vibbhamati	*vi + bhamati*
nigghoso	*ni + ghoso*
akkhanti	*a + khanti*
paṭaggi	*pati*[18] *+ aggi*
paṭihaññati	*pati + haññati*
puthujjano	*putha*[19] *+ jano*
puthubhūtaṃ	*putha + bhūtaṃ*
onaddhā	*ava*[20] *+ naddhā*
ovadati	*ava + vadati*
osānaṃ	*ava + sānaṃ*
avekkhati	*ava + ikkhati*
sāhu	*sādhu*[21]

Continued on the next page...

16. A consonant is duplicated ; Kacc 28, Rūpa 40, Sadd 67

17. The 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

Specimen	Former form
jaccandho	*jāti*[22] *+ andho*
yajjevaṃ	*yadi + evaṃ*
agyāgāraṃ[23]	*aggi + āgāraṃ*
guyha[24]	*guhya*
bavuhābādho	*bahuvābādho*
kayira	*kariya*
makasā	*masakā*
ayirā	*ariyā*
yathayidaṃ[25]	*yathā + idaṃ*
tivaṅtikaṃ	*ti + aṅtikaṃ*
lahumessati	*lahu + essati*
samaṇamacalo	*samaṇa + acalo*
sammadeva	*sammā + eva*
aggadatthaṃ	*agga + atthaṃ*
ajjadagge	*ajja + agge*
ito nāyati	*ito āyati*
yasmātiha	*yasmā + iha*
sabbhireva	*sabbhi + eva*
āraggeriva	*āragge + iva*
chaḷabhiññā	*cha + abhiññā*
saḷāyatanaṃ	*cha + āyatanaṃ*
suhuju	*su + uju*
suhuṭṭhitaṃ	*su + uṭṭhitaṃ*

Continued on the next page...

---

certain way.

22. (*ti*) *tya → cca*, (*di*) *dya → jja*; Sadd 104

23. Triple consonant can be reduced; Sadd 120

24. Consonant can be interchanged; Mogg 1.50, Sadd 154

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.

D. Sandhi (Word Joining)

Specimen	Former form
puthageva[26]	putha + eva
puthagayaṃ	putha + ayaṃ
pageva[27]	pā + eva
parosahassaṃ[28]	para + sahassaṃ
saradosataṃ	sarada + sataṃ
cakkhuṃ udapādi[29]	cakkhu udapādi
avaṃsiro	avasiro
yāvañcidha	yāva + ca + idha
aṇumthūlāni	aṇu + thūlāni
pubbaṅgamā	pubba + gamā
dīpaṅkaro	dīpaṃ[30] + karo
dhammañcare	dhammaṃ + care
saṇṭhiti	saṃ + ṭhiti
tanniccutaṃ	taṃ + niccutaṃ
saṃghasammato	saṃgha + saṃ + mato
pulliṅgaṃ	puṃ[31] + liṅgaṃ
sallakkhanā	saṃ + lakkhanā
asallīnaṃ	asaṃ + līnaṃ
paṭisallīno	paṭisaṃ + līno
paccattaññeva	paccattaṃ[32] + eva
taññeva	taṃ + eva
evañhi	evaṃ + hi

Continued on the next page...

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
31. ṃ → *l*; Sadd 139
32. ṃ → *ñ*; Kacc 32, Rūpa 50, Sadd 140, Mogg 1.42

Specimen	Former form
tañhi	*taṃ + hi*
sañhito	*saṃ + hito*
saññogo, saṃyogo[33]	*saṃ + yogo*
saññuttaṃ, saṃyuttaṃ	*saṃ + yuttaṃ*
saññyojanaṃ, saṃyojanaṃ	*saṃ + yojanaṃ*
tamahaṃ	*taṃ*[34] *+ ahaṃ*
etadavoca	*etaṃ + avoca*
yadabravi	*yaṃ + abravi*
tadevārammaṇaṃ	*taṃ + eva + ārammaṇaṃ*
yamāhu	*yaṃ + āhu*
tamatthaṃ	*taṃ + atthaṃ*
etamatthaṃ	*etaṃ + atthaṃ*
yadantaraṃ	*yaṃ + anantaraṃ*
tadantaraṃ	*taṃ + anantaraṃ*
etadattho	*etaṃ + attho*
evametaṃ	*evaṃ + etaṃ*
ahameva	*ahaṃ + eva*
tvameva	*tvaṃ + eva*
tayidaṃ	*taṃ*[35] *+ idaṃ*
tadate[36]	*taṃ + te*
etadakiñci	*etaṃ + kiñci*
tāsāhaṃ	*tāsaṃ*[37] *+ ahaṃ*
vidūnaggaṃ	*vidūnaṃ + aggaṃ*
sabbadassāvī	*sabbaṃ + dassāvī*

Continued on the next page...

33. Kacc 33, Rūpa 51, Sadd 141, Mogg 1.43
34. *ṃ → m, d*; Kacc 34, Rūpa 52, Sadd 142–5, Mogg 1.44
35. *ṃ → y*; Mogg 1.44
36. Sadd 131
37. m̐; Kacc 38–9, Rūpa 53–4, Sadd 147, Mogg 1.39

D. Sandhi (Word Joining)

Specimen	Former form
ariyasaccāna dassanaṃ	*ariyasaccānaṃ dassanaṃ*
etaṃ buddhāna sāsanaṃ	*etaṃ buddhānaṃ sāsanaṃ*
abhinandunti	*abhinanduṃ + iti*
uttattaṃva	*uttattaṃ + iva*
yathābījaṃva	*yathābījaṃ + iva*
idampi	*idaṃ + api*
kindāni	*kiṃ + idāni*
tvaṃsi	*tvaṃ + asi*
sadisaṃva	*sadisaṃ + eva*
evaṃsa	*evaṃ + assa*
pupphaṃsā	*pupphaṃ + assā*
tadaminā	*taṃ + iminā*
evumaṃ[38]	*evaṃ + imaṃ*
kahaṃ, kehaṃ[39]	*kaṃ + ahaṃ*
sakādāgāmī[40]	*sakiṃ + āgāmī*
saṃvidāvahāro	*saṃvidhāya + avahāro*
valāhako	*vārino + vāhako*
jīmuto	*jīvanassa + muto*
susānaṃ	*chavassa + sayanaṃ*

<div align="right">Continued on the next page...</div>

38. Sadd 150
39. Sadd 151

40. This 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.

Specimen	Former form
udukkhalaṃ	*uddhaṃ + khamassa*
mayūro	*mahiyaṃ + ravatīti*

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, ni, 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.

---

1. Sadd 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 *ni*, so he does not include *nī* in the list. As we shall see below, both sides have a good reason. Maybe 19 *upasagga*s 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 *ni* is split into two items. The first *ni* 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.

Evaṃ vīsati uppasaggā anekatthā hutvā nāmākhyāta-visesakārakā bhavanti. Upecca nāmañca ākhyā-tañca sajanti lagganti tesaṃ atthaṃ visesentī'ti upasaggā.[2]

"There are twenty *upasagga*s, 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]

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 *upasagga*s. If you find something functions alike but not in the list, suspect it as an independent term derived from other form.

I reorder *upasagga*s 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.

---

2. Sadd Sut 27, p. 886
3. Collins 2005, p. 125
4. adapted from p. 125

E. *Upasagga (Prefixes)*

<div align="center">

List of 20 *Upasagga*s

</div>

Upasagga	Meaning	Page
ati	beyond, too much, very much	589
adhi	towards, up to, over, above	589
anu	following, after	590
apa	away from	594
api, pi	on, over	594
abhi	towards, over	595
ava, o	down, away	596
ā	near to, away	597
u, ud	up, out of, away from	598
upa	towards, be subordinate to	599
du, dur	bad, wrong	600
ni	down, out	601
nī	away, out	602
pa	towards, onward	603
pati, paṭi	back to, opposite	604
parā	on, over	605
pari	round, about, complete	606
vi	apart, separate	606
saṃ	together	607
su	well, right, very	609

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 707, 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
- *adhisīlaṃ* (*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

5. According to Sandi rules, *ti* can become *cc*, Kacc 19; Rūpa 22; Sadd 46; Mogg 1.30, 1.48–9.

E. Upasagga (Prefixes)

- *adhirohanī* (*adhi + ruha*) = (n. f.) a ladder
- *adhibhavati* (*adhi + bhū*) = (v.) to overpower
- *adhiṭhānaṃ* (*adhi + ṭhā*) = (n. nt.) resolution, determination
- *adhimokkho* (*adhi + muca*) = (n. m.) decision, determination
- *adhigacchati* (*adhi + gamu*) = (v.) to attain

Anu

- *anujānāti** (*anu + ñā*) = (v.) to allow, to give permission
- *anugacchati* (*anu + gamu*) = (v.) to follow
- *anusayo* (*anu + si*) = (n. m.) a dormant disposition
- *anurathaṃ* (*anu + ratha*) = (n. nt.) rear part of a car[6]
- *anuratto* (*anu + ranja + ta*) = (adj. p.p.) attached to, fond of
- *anurūpaṃ* (*anu + rūpa*) = (adj.) suitable
- *anvaḍḍhamāsaṃ*[7] (anu + aḍḍha + māsa) = (adv.) every fortnight
- *anusaṃvaccharaṃ* (anu + saṃvacchara) = (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

---

6. Why 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.

7. This instance and the followings come from Niru 288.

a few others[8], 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, *pabbajitamanu-pabbajiṃsu*[11] or *pabbajitamanu pabbajiṃsu* (*pabbajitaṃ + anu + pabbajiṃsu*).[12] I have to be precise to show you something. This means when the Bodhisatta went forth (*pabbajitaṃ*), it is taken as a sign by which people went forth likewise (*pabbajiṃsu*). I try searching this instance in the canon then I find this "*…mahāgovindaṃ brāhmaṇaṃ agārasmā anagāriyaṃ pabbajitaṃ anupabbajiṃsu.*"[13] I translate this as "(many people) went forth following Mahāgovinda Brahman 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

8. In Rūpa 288, Sadd 584, *pati* and *pari* are added. In Mogg 2.8, Niru 298, *abhi* is mentioned.

9. Sadd 582

10. Kacc 299, Rūpa 288, Sadd 586, Mogg 2.8, Niru 298

11. Kacc 299

12. Rūpa 288, Sadd 583

13. Dī 2.6.326 (DN 19)

14. Rūpa 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 *rukkhamabhi vijjotate vijju.*

E. Upasagga (Prefixes)

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, *nadimanvavasitā 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*: "*nadiṃ 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 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 sāriputtaṃ paññavā* (one who is less wise than Ven. Sāriputta).[18] This makes some sense when we take *anu* as 'lesser' like *anubuddho* above. Then *anusāriputta* means "minor Sāriputta" or "little Sāriputta" or "the second Sāriputta." So, *anusāriputtaṃ paññavā*

15. This is from Rūpa between 281 and 282. In Rūpa 288 *nadimanvavasitā bārāṇasī* (nearby-rivered Benares) is also exemplified. However, in Sadd Sut 27, it is *nadiṃ anavāvasitā senā* (Smith 1930, p. 883).
16. Sut 3.427; Therī 13.307, 310
17. Jā 15.39
18. Rūpa 288, Sadd 583

means one who wise as a lesser Sāriputta. 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. Leḍī 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.

19. Mv 2.183
20. See Horner 2014, p. 1581.

E. Upasagga (Prefixes)

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 wrong[22]
- *apasālāya āyanti vāṇijā*[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

21. There 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 (Horner 2014, 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."

23. Kacc 272, Rūpa 309, Sadd Sut 27, Mogg 2.27, Payo 3.27, Niru 313

24. Despite strange looking, this is understandable. With ins., *apasālāya* functions like an adverb. *Āyanti* is pl. of *āyati* (*ā + yāti*) means 'to come.'

- *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
- *abhijānāti* (*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
- *abhijāto* (*abhi + jāta*) = (adj.) well-born, of noble birth
- *abhirūpa* (*abhi + rūpa*) = (adj.) handsome, beautiful, lovely

E. Upasagga (Prefixes)

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 vanaṃ* (*ava + kokila + vana*) = a cuckoo-departed forest
- *avajānāti* (*ava + ñā*) = (v.) to despise, to scorn
- *avamaññati* (*ava + mana*) = (v.) to slight, to disregard, to despise
- *avagacchati* (*ava + gamu*) = (v.) to understand, to attain
- *vodānaṃ* (*vi + ava + dā*) = (n. nt.) purity
- *avadhāraṇaṃ* (*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 + rudhi*) = (n. m.) a harem, a confinement,

596

a concubine

$\bar{A}$

- *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
- *ākaṅkhati* (*ā + kakhi*) = (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 + labi*) = (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 mountain[25]

25. This 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 437). 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 khettassa* is

- *ākumāraṃ yaso kaccāyanassa* = Ven. Kaccāyana's fame spreading to children[26]

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 up[27]
- *uṭṭhahati* (*u + ṭhā*) = (v.) to rise, to stand up, to get up[28] (also *uṭhāti*)
- *uggaṇhāti* (*u + gaha*) = (v.) to take up, to acquire, to learn
- *ukkhipati* (*u + khipa*) = (v.) to hold up, to take up
- *ubbhavo* (*u + bhū*) = (n. m.) birth, origination, production

---

used in Niru 490.

26. This 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.

27. For example, *aruṇo uggacchati* means "The dawn/sun is rising."

28. For example, *āsanā uṭhito* means "got up from the seat."

- *ussahati (u + saha)* = (v.) to be able, to be fit for, to venture, to strive[29]
- *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 + saṃ + 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*)
- *upanagaraṃ (upa + nagara)* = (n. nt.) a suburb
- *upapajjati (upa + pada)* = (v.) to get to, to be reborn in, to originate, to rise[30]
- *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

---

29. For example, *ussahati gantuṃ* means "be able to go."
30. See also the entry in PTSD, comparing to *uppajjati*.

E. Upasagga (Prefixes)

- *upavadati* (*upa + vada*) = (v.) to tell (secretly) against, to tell tales, to insult, to blame
- *upasagga* (*upa + sajja*) = (n. m.) a danger, a trouble; the *upasagga*s
- *upādiyati* (*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* (*dur + utta*) = (n. nt.) bad speech
- *duppañño* (*du + paññā*) = (adj.) foolish

In most cases, when the meaning allows, you can replace *du* with *su* to make the term positively opposite. See *su* below.

Ni

- *niṭṭhito** (*ni + ṭhā + ta*) = (p.p.) was finished, was completed
- *nisseso* (*ni + sesa*) = (adj.) whole, entire, no remainder (*sesaṃ* = remainder)
- *nirutti* (*ni + vaca*) = (n. f.) a language, philology[31]
- *nigacchati* (*ni + gamu*) = (v.) to go down to, to undergo, to enter
- *niggacchati* (*ni + gamu*) = (v.) to go out, to disappear, to proceed from
- *nikkileso* (*ni + kilesa*) = (adj.) free from depravity, unstained
- *niddhāraṇaṃ* (*ni + dhara*) = (n. nt.) withdrawal[32]
- *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.)
- *nimmināti* (*ni + mā*) = (v.) to measure out, to fashion, to build, to make by miracle
- *nicchayo* (*ni + ci*) = (n. m.) resolution, determination, discrimination

---

31. In Rūpa after 281, it is explained as *nissese nirutti*. This can be rendered as "*nirutti* is in the meaning of entirety (of utterances)."

32. The explanation found in Rūpa after 281 is *nīharaṇe niddhāraṇaṃ* (In taking out is *niddhāraṇaṃ*).

E. Upasagga (Prefixes)

- *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 + ṭhā*) = (v.) to be at and end, to be finished (often found in p.p. *niṭṭhita*)
- *nipuṇo* (*ni + puṇa*) = (adj.) clever, skillful
- *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, ḷ*), *ni* becomes *nī* (see below). That is a good reason to regard *nī* as lengthened *ni,* 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, insight[33]
- *paṇīto* (*pa + nī + ta*) = (adj.) brought out, raised, exalted, excellent
- *pabhū* (*pa + bhū*) = (n. m.) master, ruler, owner
- *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 originate[34]

---

33. In 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.

34. An example given by Rūpa is "*himavatā gaṅgā pabhavati*" (The

E. Upasagga (Prefixes)

- *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
- *paṇidahati* (*pa + ni + dhā*) = (v.) to put forth, to direct, to intend, to aspire to, to long for
- *paṭṭhahati* (*pa + ṭhā*) = (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

Ganges originates from the Himalaya).

- *papuggalo* (*pati + puggala*) = (n. m.) a person equal to another, a compeer, a match
- *paṭiggaṇhāti* (*pati + gaha*) = (v.) to accept, to receive (also paṭigaṇhāti)[35]
- *paṭivijjhati* (*pati + vidha*) = (v.) to pierce through, to penetrate, to comprehend, to master
- *paṭipajjati* (*pati + pada*) = (v.) to enter upon, to go along, to follow out (a way or path)
- *paccakkho* (*pati + akkha*) = (adj.) before the eye, perceptible to the senses, evident
- *paṭisotaṃ* (*pati + sota*) = (adv.) against the stream
- *paṭisandhi* (*pati + sandhi*) = (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

35. In Rūpa, it is *patiggaṇhāti*. This form is found only in that book.

E. Upasagga (Prefixes)

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
- *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 + ñā*) = (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
- *visissati* (*vi + sisa*) = (v.) to differ, to be distinguished (often found as p.p. *visiṭṭho*)
- *vimati* (*vi + mati*) = (n. f.) doubt, perplexity
- *vicinteti* (*vi + cinta*) = (v.) to think, to consider

- *vicināti* (*vi + ci*) = (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
- *viyogo* (*vi + yoga*) = (n. m.) separation
- *virūpo* (*vi + rūpa*) = (adj.) deformed, ugly
- *vippaṭisāro* (*vi + pati + sara*) = (n. m.) bad conscience, remorse, regret

Saṃ

- *sandhāya** (*saṃ + daha + tvā*) = (ind.) with reference to, concerning
- *sandhi* (*saṃ + 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
- *saṅgaṇhāti* (*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), *sadhammika* (having common faith). However, in the traditional account, this *sa* is a contracted form of *saha*. So, the outcome is of *Sahapubbapadapahubbīhi* compound (see page 722).

Su

- *sukhaṃ** (*su* + *kha*) = (n. nt.) happiness, comfort
- *sugandha* (*su* + *gandha*) = (adj.) fragrant
- *sugato* (*su* + *gamu* + *ta*) = (adj.) well gone[36], 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 *upasagga*s 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
bhavati[37]		to be, to exist
ubbhavati	*u*	to be born, to arise (= *uppajjati*)
samubbhavati	*saṃ* + *u*	to happen, to become (= *sampajjati*)
pabhavati	*pa*	to originate (= *sambhavati*)
parābhavati	*parā*	to decline
sambhavati	*saṃ*	to arise, to be produced

36. *sutthu gato sugato, sammā gatotipi sugato* (Rūpa after 281)
37. The list of *bhavati* mainly comes from Sadd Pad 1. Most forms can be used *bhoti* instead.

E. Upasagga (Prefixes)

Verb	Prefix	Meaning
vibhavati	*vi*	to cease to exist (= *ucchijjati, vinassati, vipajjati*)
pātubhavati	*pātu*[38]	to appear, to become manifest (= *pakāsati, dissati*)
paribhavati	*pari*	to treat with contempt, to despise, to abuse
abhibhavati	*abhi*	to overcome, to conquer
adhibhavati	*adhi*	to overpower
atibhavati	*ati*	to excel, to overcome
anubhavati	*anu*	to undergo, to eat
samanubhavati	*saṃ + anu*	to undergo well
abhisambhavati	*abhi + saṃ*	to be able to, to attain[39]
kamati		to go, to enter into
abhikkamati	*abhi*	to proceed
akkamati	*a*	to step upon, to subjugate
anucaṅkamati	*anu*	to follow one who is walking back and forth
anukkamati	*anu*	to follow
apakkamati	*apa*	to depart, to go away
atikkamati	*ati*	to go beyond, to overcome, to surpass
avakkamati	*ava*	to enter, to overwhelm
okkamati	*o*	to enter, to fall into

38. This is an indeclinable meaning 'in front, visible, manifest.'
39. In Sadd Pad 1, this means 'to overpower/crush others' (*paraṃ ajjhottharati maddati*).

Verb	Prefix	Meaning
pakkamati	*pa*	to step forward, to go away
parakkamati	*parā*	to exert, to show courage
paṭikkamati	*pati*	to step backward, to go back
samatikkamati	*saṃ + ati*	to pass over, to transcend, to remove
saṅkamati	*saṃ*	to pass over to, to shift, to transmigrate
upakkamati	*upa*	to strive, to undertake, to begin, to attack
upasaṅkamati	*upa + saṃ*	to appraoch
vikkamati	*vi*	to exert oneself, to step forward
vokkamati	*vi + u*	to turn aside, to deviate from
vītikkamati	*vi + ati*	to transgress, to go beyond
gacchati		to go, to move, to walk
ajjhupagacchati	*adhi + upa*	to arrive, to reach, to consent
atigacchati	*ati*	to overcome, to surpass, to surmount
adhigacchati	*adhi*	to attain, to obtain, to understand
anugacchati	*anu*	to follow, to go after
anuparigacchati	*anu + pari*	to go round about
apagacchati	*apa*	to go away, to turn aside
abbhuggacchati	*abhi + u*	to rise up, to be diffused
avagacchati	*ava*	to attain, to obtain, to understand

E. Upasagga (Prefixes)

Verb	Prefix	Meaning
āgacchati	*ā*	to come, to approach
uggacchati	*u*	to rise, to go up
upagacchati	*upa*	to approach, to undergo, to undertake
ogacchati	*o*	to go down, to sink down
nigacchati	*ni*	to undergo, to come to
niggacchati	*ni*	to go out, to proceed from
paccāgacchati	*pati + ā*	to return, to come back, to withdraw
paccuggacchati	*pati + u*	to go out to meet
vigacchati	*vi*	to depart, to disappear, to go away
vyapagacchati	*vi + apa*	to depart
saṅgacchati	*saṃ +*	to meet with, to come together
samadhigac-chati	*saṃ + ahi*	to attain, to understand clearly
samāgacchati	*saṃ + ā*	to meet together, to assemble
samuggacchati	*saṃ + u*	to arise, to come to existence
samupagacchati	*saṃ + upa*	to approach
jānāti		to know, to find out
anujānāti	*anu*	to allow, to give permission
abhijānāti	*abhi*	to know fully, to know by experience
avajānāti	*ava*	to despise
ājānāti	*ā*	to know, to understand
upajānāti	*upa*	to learn, to know

Verb	Prefix	Meaning
paṭijānāti	*paṭi*	to acknowledge, to promise, to consent
paṭivijānāti	*paṭi + vi*	to recognize, to know
pajānāti	*pa*	to know clearly
parijānāti	*pari*	to know accurately, to comprehend
vijānāti	*vi*	to know, to understand, to perceive, to have discriminative knowledge
sañjānāti	*saṃ*	to recognize, to be aware of
samanujānāti	*saṃ + anu*	to approve
samabhijānāti	*saṃ + abhi*	to recollect, to know
sampajānāti	*saṃ + pa*	to know
karoti		to do, to act, to make
anukaroti	*anu*	to imitate
apakaroti	*apa*	to throw away, to hurt, to offend
avakaroti	*ava*	to put down, to despise, to throw away
avākaroti	*ava + ā*	to revoke, to undo, to give back, to restore
nikaroti	*ni*	to bring down, to humiliate, to deceive
niraṅkaroti	*ni + ā*	to repudiate, to disregard
nirākaroti	*ni + ā*	to repudiate, to disregard
pakaroti	*pa*	to effect, to perform, to prepare
paṭikaroti	*paṭi*	to redress, to expiate, to act against

E. Upasagga (Prefixes)

Verb	Prefix	Meaning
parikaroti	*pari*	to surround, to serve, to wait upon
sakkaroti	*saṃ*	to honor, to treat with respect
upakaroti	*upa*	to help, to support, to serve
vikaroti	*vi*	to undo, to alter
vippakaroti	*vi + pa*	to treat, to abuse
vyākaroti	*vi + ā*	to explain, to declare, to answer
pajjati[40]		to go
ajjhāpajjati	*adhi + ā*	to commit an offend, to incur
anupajjati	*anu*	to follow, to accompany
abhinipajjati	*abhi + ni*	to lie down on
abhinippajjati	*abhi + ni*	to be produced, to accrue
āpajjati	*ā*	to get into, to undergo, to meet with
upanipajjati	*upa + ni*	to lie down close to
upapajjati	*upa*	to be reborn in, to rise
upasampajjati	*upa + saṃ*	to attain, to enter on, to be fully ordained
uppajjati	*u*	to be born, to arise
nipajjati	*ni*	to lie down, to sleep
nippajjati	*ni*	to be produced, to be accomplished

Continued on the next page...

---

40. This term is only found with a certain prefix, not an independent verb.

Verb	Prefix	Meaning
paṭipajjati	*pati*	to enter upon a path, to go along, to follow a method
pariyāpajjati	*pari + ā*	to be finished
vipajjati	*vi*	to fail, to go wrong, to perish
vippaṭipajjati	*vi + pati*	to err, to fail, to commit sins
vyāpajjati	*vi + ā*	to fail, to be troubled, to be vexed
sampajjati	*saṃ*	to succeed, to prosper, to happen, to become
samuppajjati	*saṃ + u*	to arise, to be produced
samāpajati	*saṃ + ā*	to enter upon, to engage in
gaṇhāti		to take, to hold of, to seize
adhigaṇhāti	*adhi*	to supass, to excel
atiniggaṇhāti	*ati + ni*	to rebuke too much
anuggaṇhāti	*anu*	to help, to have pity on
abhigaṇhāti	*abhi*	to surpass, to possess, to overpower
abhiniggaṇhāti	*abhi + ni*	to hold back, to restain, to prevent
uggaṇhāti	*u*	to learn, to acquire, to take up
niggaṇhāti	*ni*	to rebuke, to censure, to restrain
paggaṇhāti	*pa*	to hold up, to take up, to support
paṭiggaṇhāti	*pati*	to take, to receive, to accept

E. Upasagga (Prefixes)

Verb	Prefix	Meaning
parigaṇhāti	*pari*	to explore, to examine, to search
saṅgaṇhāti	*saṃ*	to treat kindly, to compile, to collect
sannigaṇhāti	*saṃ + ni*	to restrain
samadhigaṇhāti	*saṃ + adhi*	to reach, to get, to exceed, to surpass
samatiggaṇhāti	*saṃ + ati*	to strech over, to rise above, to reach beyond
samuggaṇhāti	*saṃ + u*	to learn well, to seize, to embrace
sampaggaṇhāti	*saṃ + pa*	to exert, to strain, to favor, to befriend

F. *Nipāta* (Particles)

Together with *upasagga*, *nipāta* (particle) is counted as inde-
clinable 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 any 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 some-
what disorganized, although an attempt to order things can
be seen (but it fails nonetheless). To ease the learners, I reor-
ganize the whole things and order them in a more systematic
manner. However, some original grouping is still discernable.

F. Nipāta (Particles)

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.

<div align="center">Groups of particles</div>

	Group	Page
1.	Particles with case implied	619
2.	General-purpose particles	632
3.	Negation, prohibition	642
4.	Questioning	647
5.	Marking causes	650
6.	Expressing doubt	651
7.	Emphasizing	652
8.	Illustrating	657
9.	Setting a boundary	658
10.	Responding	660
11.	Comparing	662
12.	Conditional marking	666
13.	Praising, blaming	667

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.

619

F. Nipāta (Particles)

- **atthi** *dinnaṃ* **atthi** *yiṭṭhaṃ*[1] (Giving is productive, sacrificing is productive.)

Sakkā

It is worth noting that this particle is normally used with infinitives or *tuṃ* verbs.

- **Sakkā**, *bhikkhave, akusalaṃ pajahituṃ ...kusalaṃ bhāvetuṃ*[2] (Monks, one is able to abandon unwholesomeness, ...to cultivate wholesomeness.)

Labbhā

This is also used with *tuṃ* verbs.

- **Labbhā** *pathavī ketuṃ vikketuṃ āṭhapetuṃ ocinituṃ vicinituṃ*[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), *bhiyyo* (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:

1. Maj 1.5.441 (MN 41)
2. ADu 2.19
3. Kathā 7.492

- *rattiṃyeva samānaṃ **divā**ti sañjānanti*[4] ([They] recognize the night as the day.)

Divā as accusatives   For example:
- ***divā**yeva samānaṃ rattīti sañjānanti*[5] ([They] recognize the day as the night.)

Bhiyyo

Bhiyyo as nominatives   For example:
- *uppajjati sukhaṃ, sukhā **bhiyyo** somanassaṃ*[6] (Happiness arises, more delight than happiness [arises].)

Bhiyyo as accusatives   For example:
- ***bhiyyo** pallomamāpādiṃ araññe vihārāya*[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** karohi nāgassa*[9] (Pay a homage to the serpent.)

4. Maj 1.1.50 (MN 4)
5. Maj 1.1.50 (MN 4)
6. Dī 2.5.288 (DN 18)
7. Maj 1.1.35 (MN 4)
8. SSag 2.90
9. Maj 1.3.249 (MN 23)

F. Nipāta (Particles)

(3) Instrumental particles

We have around a dozen of these, i.e. *saha, vinā, saddhiṃ, sayaṃ, 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.)

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).

10. Mv 2.167
11. Maj 2.4.302 (MN 82)
12. passim, e.g. Vibh 0.1

- *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.'

13. Kacc 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.
14. Sut 3.594
15. Kacc 272. Also *rite saddhammaṃ* and *rite saddhammena* can be used.
16. Kacc 272. Also *rahitā mātujaṃ* and *rahitā mātujena* can be used.

F. Nipāta (Particles)

- ***sayaṃ** abhiññāya kamuddiseyyaṃ*[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 *sayaṃ*, 'by oneself.'

- ***Sāmaṃ** saccāni bujjhitvā*[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** tesaṃ ñāṇaṃ*[21] (Those who know in a different way know it wrongly.)

17. Dham 24.353
18. SSag 1.32; Jā 10.131
19. Apadā 1.341
20. Maj 3.4.301 (MN 136)
21. Maj 3.4.301 (MN 136)

Sakkhi

This means "before one's eyes" or "by one's own eyes" or generally like "by oneself."

- *Sāhaṃ dāni* **sakkhi** *jānāmi, munino desayato sugatassa*[22] (Now I know by myself [the teaching] of the Buddha preached.)

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.'

- **kinti***me saddhāya vaḍḍheyyuṃ*[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.

- *anicca***to** (by impermanent quality)

22. SSag 1.39
23. Dī 2.5.290 (DN 18)
24. Dī 3.7.224 (DN 30)

F. Nipāta (Particles)

- *dukkha**to*** (by suffering)
- *roga**to*** (by illness)

So

Like *-to*, for some nouns *-so* is preferred, for example:
- *sutta**so*** (by discourse)
- *pada**so*** (by term)

Dhā

Yet some nouns work well with *-dhā*, for example:
- *eka**dhā*** (by one side/part)
- *dvi**dhā*** (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 these two *paccaya*s in primary derivation (see Appendix H, page 751). 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:
- *kā**tave*** *sakkoti.* ([One] is able to do.)
- *dā**tave*** *sakkoti.* ([One] is able to give.)
- *dā**tuṃ*** *sakkoti.* ([One] is able to give.)
- *vivece**tuṃ*** *sakkoti.* ([One] is able to separate oneself [from].)
- *vivecāpe**tuṃ*** *sakkoti.* ([One] is able to cause [someone] to separate oneself [from].)
- *vinode**tuṃ*** *sakkoti.* ([One] is able to dispel.)

- *vinodāpe**tuṃ** 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:
- *māti**to** ca piti**to** 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:
- *dīgha**so*** (from the long side)
- *ora**so*** (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 locative sense as well. For more detail on these indeclinable suffixes, see Chapter 26.

---

25. Vibh 5.499; Dī 1.4.303 (DN 4)

F. Nipāta (Particles)

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 rathamaṇḍalaṃ*[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)

---

26. Jā 22.1880

- **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)
- **adho** (in the lower part)
- **tiriyaṃ** (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)
- **ajjhattaṃ** (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 sounth)

F. Nipāta (Particles)

In time

Comparable to the sense of place, these particles are used in
time, for example:

- ***sampati*** (in the present time, now)
- ***āyatiṃ*** (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)
- ***abhiṇhaṃ*** (in frequent time, often)
- ***abhikkhaṇaṃ*** (in frequent time, often)
- ***muhuṃ*** (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
- 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

27. Vibh 1.171
28. Jā 6.94
29. Vibh 1.31

631

F. Nipāta (Particles)

- ***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*** *gharaṇiyo*[31] (House-wives, you may go.)
- *Ehi* ***samma***[32] *nivattassu*[33] (Sir, come and turn back.)
- *Mā* ***samm****evaṃ 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:

30. SSaḷ 8.358
31. In this case *bho* is indeclinable, so it can be in both m. and f, sg. and pl.
32. It is explained that *samma, sammā, mārisa, mārisā* are counted as particles, because other forms of these terms are not found.
33. Jā 2.5
34. Jā 22.2321. Aggavaṃsa analyzes this as *mā sammā evaṃ …*
35. SSag 11.249

Atha tvaṃ kena vaṇṇena, kena vā pana hetunā;
Kena vā atthajātena, attānaṃ parimocayi.[36]

"With what reason, you [all] are set free?"

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 rattiyā paṭhamaṃ yāmaṃ paṭiccasamuppādaṃ 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** *pubbassaralopo* ([another] section on deletion of preceding vowel)

Atha as 'next, later' For example:
    - **Atha** *dakkhisi bhaddante, nigrodhaṃ madhupipphalaṃ*[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.)

---

36. Jā 22.774
37. Mv 1.1
38. Jā 22.1906
39. Maj 3.2.156 (MN 119)

F. Nipāta (Particles)

Evaṃ

Evaṃ in illustrating   For example:
   - **evam**pi te mano[40] (Your mind also thinks in this way.)

Evaṃ in responding   For example:
   - "**Evaṃ**, bhante"ti kho te bhikkhū bhagavato paṭissuṇitvā[41]
(Having agreed with the Buddha, those monks [say] "Yes,
sirs.")

Evaṃ in comparing   For example:
   - **Evaṃ** vijitasaṅgāmaṃ, satthavāhaṃ anuttaraṃ[42] ([Dis-
ciples tend the Buddha,] the Incomparable One who like a
caravan leader who win the war.)

   Yathāpi puppharāsimhā, kayirā mālāguṇe bahū;
   Evaṃ 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]."

Evaṃ in instructing   For example:
   - **evaṃ** te abhikkamitabbaṃ, **evaṃ** te paṭikkamitabbaṃ
(Stepping forward should be done by you in this way, step-
ping backward should be done by you in this way.)

40. Dī 1.11.485 (DN 11)
41. Mv 8.349
42. SSag 8.215
43. Dham 4.53

Evaṃ in encouraging   For example:

- ***evam**etaṃ, bhagavā, **evam**etaṃ, sugata*[44] (Sir, that is so, the Blessed One, that is so.)

Evaṃ in blaming   For example:

- ***evam**evaṃ panāyaṃ vasalī yasmiṃ vā tasmiṃ vā tassa muṇḍakassa samaṇassa vaṇṇaṃ bhāsati.*[45]   (This outcast [woman] talks about quality of that bald ascetic in everywhere as such.)

Evaṃ in manner (_ākāre_)   For example:

- ***Evam**byākho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi*[46] (Like this, friend, I understand the teaching pointed out by the Blessed One.)

Evaṃ in showing an example (_nidassane_)   For example:

- ***Evañ**ca 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.")

Evaṃ as _avadhāraṇa_   This means like "only this, not others" (see also particle *no* below), for example:

44. Dī 1.9.241–2, 2.8.357 (DN 9, 21)
45. SSag 7.187
46. Maj 1.3.234 (MN 22). There is a note that *evambyākho* may be in fact *evaṃ kho*. In Vibh 1.24, for instance, *yathā* is used in stead of *evaṃ*.
47. Dī 1.10.445 (DN 10)

F. Nipāta (Particles)

- *Samattā, bhante, samādinnā ahitāya dukkhāya saṃvattantīti.* **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:
- *dānañ**ca** dehi, sīlañ**ca** 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.)

48. ATi 7.66
49. Jā 21.31

Ca in connecting words in analytic part of compounds   For example:

    - *sītañca uṇhañca sītuṇhaṃ.* (cool and hot [thus] *sī-tuṇha.*)

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 nappasaṃsanti dānaṃ;*
> *Dhīro **ca** dānaṃ anumodamāno,*
> *teneva so hoti sukhī parattha.*[50]

> "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.

    - *Kiñ**ca**, bhikkhave, rūpaṃ 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

---

50. Dham 13.177
51. SKhan 1.79

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, dhaṃsate 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.)

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

52. Dham 18.252
53. Thera 12.610
54. Vism 2.23
55. SSag 3.112
56. Vism 1.21

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:

- *Bahum**pi** ce saṃhita bhāsamāno, na takkaro hoti naro pamatto*[57] (A careless person, even reciting a lot of teaching, does not become the doer [of that teaching].)

- *Dutiyam**pi** kho sudinno kalandaputto mātāpitaro etadavoca*[58] (Even in the second time, Sudinna, the son of Kalanda, said to the parents.)

- *chinno**pi** rukkho punareva rūhati*[59] (Even being cut, a tree grows again.)

- *aham**pi** 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 uposathaṃ āgacchantā uddissamāne**pi** pātimokkhe āgacchanti, uddiṭṭhamatte**pi** āgacchanti, antarā**pi** parivasanti.*[61] (Monks, coming to the Vinaya recitation, [some] come while reciting, [some] come at the end, and [some] are [still] on the way.)

57. Dham 1.19
58. Vibh 1.26
59. Dham 24.338
60. Dī 1.11.491 (DN 11)
61. Mv 2.140

F. Nipāta (Particles)

Pi, api in contrasting   This is often accompanied with *ca*, for example:

    - *Ahampi kho te, bhaṇe jīvaka, mātaraṃ na jānāmi;* **api** *cāhaṃ te pitā; mayāsi posāpito*[62] (My dear Jīvaka, even though I do not know your mother, but I am your father, [because you was] fed by me.)

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:

    - **yathā***rūpaṃ upasaṃharati*[64] ([One] concentrates properly.)

Yathā in repeating (vicchā)   For example:

    - *ye ye vuḍḍhā vā* **yathā***vuḍḍhaṃ*[65] (Whoever, whoever are elderly, thus *yathāvuḍḍha*.)

---

62. Mv 8.328
63. Jā 22.442
64. This example is given by Aggavaṃsa. It seems that *yathārūpaṃ* is used as a unit meaning like "in the way mentioned."
65. Kacc 319

Yathā in succession   For example:

- *vuḍḍhānaṃ paṭipāṭi **yathā**vuḍḍhaṃ*[66] (Order of the elderly is *yathāvuḍḍha*)

Yathā as 'respectively'   For example:

- *Ākiñcaṃ nevasaññañca, samāpajji **yathā**kkamaṃ*[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 vussati?* (How, sir, [one is allowed] to practice the religious life in [the guidance of] the Buddha?)

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 nuaunce of meaning explained below.

---

66. Kacc 319
67. Apadā 2-2.245
68. Kacc 20

F. Nipāta (Particles)

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, aggito 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.)

69. Maj 3.5.411 (MN 93)
70. Dī 2.3.152 (DN 16)
71. Dham 5.69
72. This instance is suspicious. I find "*ayameva so mahānāgo*" in Maj 1.3.291 (MN 27).

642

3. Negation, prohibition

Particles in this group are *na, no, mā, a, alaṃ,* and *halaṃ.*
They normally make things negative. Later *yañce* is men-
tioned 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. Ag-
gavaṃsa 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 bhuñjāmi,* **na** *hetaṃ mayha bho-
janaṃ;*[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 sen-

---

73. Jā 22.86
74. Jā 21.7. In this example, *na* is related to *kataṃ.*

tences, 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 samaṇabrāhmaṇe pucchitā.*[76] (Do you remember, Your Majesty, [you have ever] asked this question in other ascetics and Brahmans?)

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 714). 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 362.

75. This 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*.

76. Dī 1.2.164 (DN 2)

77. Khud 6.3

78. *samaṃ ratanaṃ natthevāti attho* (Sadd Sut 27). The Buddha is the only jewel, so to speak.

- *khaṇo vo **mā** upaccagā.*[79] (Don't let the moment run away.)

$\boxed{A}$

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 cetaṃ, bhikkhave, **a**ññātaṃ abhavissa **a**diṭṭhaṃ **a**viditaṃ **a**sacchikataṃ **a**phassitaṃ 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:

- ***a**manusso* (human-like)

- ***a**rājā* (blameworthy king)

- ***a**nudarā kaññā* (a small-bellied girl [or in a good shape in modern sense])

- ***a**nantakaṃ*[81] (a rag, old clothe)

---

79. Dham 22.315. This instance is in verse.
80. Maj 2.2.178 (MN 70)
81. This *a* means nothing. The term is exactly equal to *nantakaṃ* (= *pilotikaṃ*).

F. Nipāta (Particles)

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:

- **alam**etaṃ *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.)

82. Vibh 1.52
83. Dī 2.1.65 (DN 14)
84. Vibh 5.237
85. Jā 1.45
86. SSag 7.200

- *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 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 pātukammāya?*[89] (What is the cause, what is the reason of the Buddha's making his smile visible?)

---

87. Jā 21.3
88. Mv 10.465
89. Maj 2.4.282 (MN 81)

F. Nipāta (Particles)

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** *tvaṃ, phagguna, kulaputto saddhā agārasmā anagāriyaṃ pabbajito*[92] (Phagguna, a son of the family, didn't you go forth from household life to homelessness because of faith?)

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?)

---

90. SSag 5.171
91. Jā 2.27
92. Maj 1.3.223 (MN 21)
93. Sut 1.185; SSag 10.246

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 243.

- ***Kiṃsu*** *chetvā sukhaṃ seti*[94] (What is to be cut, [for one can] sleep happily?)

- ***kiṃ*** *sevamāno labhatīdha paññaṃ*[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 vijanamaraññamassito,*
> *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 lūkhapāvuraṇo*[97] (Brahman, why do you look poor, using ragged cloth?)

---

94. SSag 1.71
95. Jā 17.82
96. SSag 7.204
97. SSag 7.200

F. Nipāta (Particles)

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, vaṅgīsa, imā gāthāyo pubbe parivitakkitā,* **udāhu** *ṭhānasova taṃ paṭibhanti*[100] (Vaṅgīsa, are these verses reflected by you previously, or [they just] come into your mind?)

- **Udāhu**, *evaṃ su te bhagavanto araññavanapatthāni pantāni 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.

98. Mv 6.268
99. Sut 2.345
100. SSag 8.126
101. Dī 3.2.76 (DN 25)

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:

- **Tathā hi** pana me, ayyaputtā, bhagavā nimantito svātanāya 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 ahosi, **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.

102. SKhan 1.59
103. Dī 2.3.161 (DN 16)
104. Maj 2.3.229 (MN 76)

F. Nipāta (Particles)

Appeva

For example:

- ***appeva*** *maṃ bhagavā aṭṭhitaṃ ovadeyya*[105] (Is it the case if the Buddha will teach me with care?)

Appeva nāma

For example:

- ***Appeva nāma*** *ayamāyasmā anulomikāni senāsanāni paṭisevamāno*[106] (Is this will be good if this venerable having use proper lodging …?)

Nu kho

For example:

- *ahaṃ* ***nu kho****smi? No* ***nu kho****smi? Kiṃ* ***nu kho****smi? Kathaṃ* ***nu kho****smi?*[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 *ekaṃsatthe* (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'

105. Sut 5.1064
106. ASa 6.56
107. Maj 1.1.18 (MN 2)

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 passati*[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 paccakkhānaṃ;* ***aññadatthu*** *akkosameva alattha.*[110] (At that time the Venerable Raṭṭhapāla did not get alms in his own father's house, did not get response, except only contempt.)[111]

108. ADa 17.172
109. SSaḷ 1.132
110. Maj 2.4.299 (MN 82)
111. Translating the last part as "indeed he got only contempt" is also probable. Thus the term is used for exphasizing.

F. Nipāta (Particles)

Taggha

For example:

- ***Taggha**, bhagavā, bojjhaṅgā*[112] (The Blessed One sir, [these are] indeed factors of wisdom.)

Jātu

For example:

- *Idañhi **jātu** me diṭṭhaṃ, nayidaṃ itihītihaṃ*[113] (This [arhatship] 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.)

---

112. SMah 2.195
113. SSag 6.184
114. SSag 11.252
115. Maj 2.2.109 (MN 61)

654

Jātucche

For example:

> *Na migājina **jātucche** ahaṃ kañci kudācanaṃ;*
> *Adhammena jine ñātiṃ, na cāpi ñātayo mamaṃ.*[116]

"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 **tv**eva mitto mativippahīno*[117] (An enemy having wisdom is better, a friend without wisdom is really not [good].)

Tu as a filler   For example:

- *vedanādīsupekasmiṃ khandhasaddo **tu** ruḷhiyā*[118] (The term '*khanda*' is raised to show one part of feeling, etc.)

Assu

For example:

- *n**āssu**dha koci bhagavantaṃ upasaṅkamati*[119] (Indeed, no one here approaches the Buddha.)

---

116. Jā 22.264
117. Jā 1.44. In this instance, *tveva = tu + eva.*
118. from the 6th verse of Saccasaṅkhepa
119. Vibh 1.162

F. Nipāta (Particles)

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 **nūna**sā kapaṇikā, andhā apariṇāyikā*[121] ([What a pity!,] that female elephant, blind, without a leader.)

Nūna in thinking   This is like reflecting, but the target is in the future. Normally it comes with *yaṃ* and is used in optative mood, for example:

    - *Yaṃ**nūnā**haṃ anupakhajja jīvitā voropeyya*[122] (Which person I should take away the life.)

Vata

Vata in emphasizing   For example:

120. Mv 1.30
121. Jā 11.4
122. SKhan 1.85

- *Accheraṃ **vata** lokasmiṃ, uppajjanti vicakkhaṇā*[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:

- *kicchaṃ **vatāyaṃ** loko āpanno*[124] (Alas!, this worldling falls into difficulty.)

***Vata** in sympathy* For example:

> *Kapaṇo **vata**yaṃ bhikkhu, muṇḍo saṅghāṭipāruto;*
> *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 suṇeyyuṃ*[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.)

---

123. Jā 22.421. Aggavaṃsa explain this use as '*atthekaṃse*" (in one meaning). This stresses the certainty because other meaning is prevented.
124. Dī 2.1.57 (DN 14)
125. Jā 19.8
126. SNid 5.146
127. SNid 8.202

8. Illustrating

There are three in this group: *evaṃ, itthaṃ,* and *iti.* In English, they can be 'thus' or 'in this way' or 'as such.' In direct speech, *iti* is used extensively in the canon. For more information on *iti*, see page 336. 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:
- ***ittham****pi te mano*[128] (Your mind also think in this way.)

Iti

Iti in illustrating   For example:
- ***iti****pi te cittaṃ*[129] (Your mind also think in this way.)

Iti in marking a cause   For example:
- *Sāsat****īti*** *satthā*[130] (Because one teaches, thus 'teacher.')

Iti in finishing   This is mostly used in textbooks, for example:
- ***Iti*** *padarūpasiddhiyaṃ nāmakaṇḍo dutiyo*[131] (The section of noun, chapter 2 in Padarūpasiddhi, thus [ends].)

128. Dī 1.11.485 (DN 11)
129. Dī 1.11.485 (DN 11)
130. Kacc 566
131. Rūpa ch. 2

9. Setting a boundary

Particles in this group are *yāva, tāva, yāvatā, tāvatā, kittāvatā,* and *ettāvatā.* 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, yāvatā* with *tāvatā.* 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.

Yāva(tā)–tāva(tā)

For example:

- **Yāva**ssa 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, kāsikosalā, ..., rājā tattha pasenadi kosalo aggamakkhāyati.[133] (Monks, as far as Kāsī and Kosala last, [in that period] King Pasenadi Kosala is said to be the top.)

- Na tena paṇḍito 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 isitthāya vā paṭipanno[136]

132. ASa 6.56
133. ADa 3.29
134. Dham 19.258
135. Dham 19.259
136. Dī 1.3.285 (DN 3)

F. Nipāta (Particles)

(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:

- **Kīva** *dūro, bhante, ito pāṭaliputtanagaraṃ*[139] (How far is, sir, from here to Pāṭaliputta?)

With *yāva* and *ca*, *yāvakīvañca* as a unit means 'as long as,' for example:

- *Yāva**kīva**ñca me, bhikkhave, imesu catūsu ariyasaccesu*[140] (Monks, as long as [I did not realize] these four noble truths)

137. AAṭ 3.25
138. AAṭ 3.25
139. Mil 1.17
140. Mv 1.16

660

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, *sādhu* 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:
    - **Sāhū**ti 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 **lahū**ti vā opāyikanti vā patirūpanti vā ...viññāpeti*

Opāyikaṃ

This means 'suitable,' for example:
    - *Sāhūti vā lahūti vā **opāyikan**ti vā patirūpanti vā ...viññāpeti*

Patirūpaṃ

This means 'proper' or exactly as *opāyikaṃ*, for example:
    - *Sāhūti vā lahūti vā opāyikanti vā **patirūpan**ti vā ...viññāpeti*

141. Mv 1.65

F. Nipāta (Particles)

$\boxed{\textbf{\textit{Āma}}}$

This is the most used one for an agreeable response. It means simply 'Yes,' for example:

- *apāvuso, amhākaṃ satthāraṃ jānāsi?* **Am**ā*vuso, jānāmi.*[142] (Venerable, do you know our teacher? Yes, Venerable, I know.)

$\boxed{\textbf{\textit{Āmo}}}$

This is an alternative form of *āma*. It is less frequently seen.

- **ā*mo'ti paṭijānanti*[143] ([They] acknowledge, 'Yes.')

$\boxed{\textbf{\textit{Evametaṃ}}}$

This is used to express agreement, for example:

- **Evametaṃ**, *mahārāja*, **evametaṃ**, *mahārāja! Sabbe sattā maraṇadhammā 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, evampi, yathāpi, seyyathāpi, seyyathāpi nāma, viya, iva, yathariva,* and *tathariva.*

142. Mv 3.231
143. Dī 3.1.37 (DN 24)
144. SSag 3.133

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:

- *Nagaraṃ **yathā** paccantaṃ, guttaṃ santarabāhiraṃ; Evaṃ gopetha attānaṃ*[145] (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."

---

145. Dham 22.315. It is worth noting that *evaṃ* can be used instead of *tathā* to form *ya-ta* structure.
146. Jā 22.45. Aggavaṃsa gives us *yatheva* and *tatheva* instead.

F. Nipāta (Particles)

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 saddhaṃ*[147] (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 pakāsito*[148] (Exactly like that, the teaching preached by the Buddha in various ways.)

Evampi

For examples:

    - ***Evampi*** *yo vedagu bhāvitatto*[149] ([One is] just like [a person] who attained the highest knowledge, well-developed.)

Yathāpi

For examples:

    - ***Yathāpi*** *selā vipulā, nabhaṃ āhacca pabbatā*[150] (Like a huge rock mountain reaching the sky)

147. Sut 5.1152
148. Dī 1.5.354 (DN 5)
149. Sut 2.324
150. SSag 3.136

Seyyathāpi

To form a simile, this is often used with *evameva*, for examples:

> **Seyyathāpi**, *bhikkhave, mahārukkho ...So taṃ rukkhaṃ mūle chindeyya ...* **Evameva** *kho, bhikkhave, upādāniyesu dhammesu ādīnavānupassino viharato taṇhā 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** *aṅkusaggaho*[153] (Like [an elephant trainer] controls a broken elephant [being in rut].)

---

151. SNid 1.55
152. SSag 4.138
153. Dham 23.326

F. Nipāta (Particles)

Iva

For examples:
- *tūlaṃ bhaṭṭhaṃva māluto*[154] (Like wind blows cotton away.)

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.)

154. SSag 4.161
155. Dī 1.3.263 (DN 3)
156. This 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.
157. Jā 22.5

- *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:
- **Yadi**massa lokanāthassa, virajjhissāma sāsanaṃ[159] (If we fail in the teaching of the World's Protector.)

Yadi as 'or' For examples:
- *yaññadeva parisaṃ upasaṅkamati,* **yadi** *khattiyaparisaṃ,* **yadi** *brāhmaṇaparisaṃ,* **yadi** *gahapatiparisaṃ*[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

158. Jā 22.344
159. Bud 2.72
160. Mv 6.285
161. Cari 1.100

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 svākkhā-tatā!*[162] (Oh! the Buddha, the Dhamma, the well-preached teaching.)

- **aho** *dānaṃ paramadānaṃ kassape suppatiṭṭhitaṃ!*[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 wisemanship, our learnedness, our knowledge of the three vedas.)

Aho in wishing For example:

- **aho** *vata maṃ rajje abhisiñceyyuṃ*[165] (May people consecrate/anoint me as the king.)

Nāma

Nāma in praising For example:

162. Maj 2.4.345 (MN 85)
163. Udā 3.27
164. Dī 1.3.291 (DN 3)
165. Mv 1.57

- *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, theraṃ bhikkhuṃ vihesiyamānaṃ ajjhupekkhissatha*[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 sāriputto sammā byākaramāno 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 desetu*[169] (Sir, may the Blessed One briefly teach me the Dhamma.)

---

166. Dī 3.5.162 (DN 28)
167. APa 17.166
168. SNid 1.24
169. SMah 3.369

F. Nipāta (Particles)

Sādhu in responding   For example:

- **Sādhū**ti vatvāna pahūtakāmo, pakkāmi yakkho vid-
hurena saddhiṃ[170] (Having said "That's good," the wealthy
demon went away with Vidhura.)

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 poseti, **kiñci** devo sakaṃ pajaṃ[172] (The
king yet takes care of other people, [why he can't do as such
with] his own offspring.)

170. Jā 22.1461
171. ADa 9.89
172. In Jā 1.7, it is *kiñca.*

Kiñcāpi as 'although'   For example:

- *ayaṃ, bhante, āyasmā ānando **kiñcāpi** sekkho, abhabbo chandā dosā mohā bhayā agatiṃ gantuṃ*[173] ([Mahākassapa], sir, this Ven. Ānanda, althought he is [still] not enlightened, is unable to be biased from liking, disliking, delusion, and fear.)

Dhīratthu

Dhīratthu in blaming   For example:

- ***Dhiratthu** kaṇḍinaṃ sallaṃ*[174] ([It is blameworthy,] the sharpened arrow.)

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.)

---

173. Cv 11.437
174. Jā 1.13. In fact, no single instance of *dhīratthu* is found in the canon.
175. Dham 26.389
176. Vibh 5.230

F. Nipāta (Particles)

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 *handa* here.

Iṅgha

For examples:

   - ***iṅgha*** *me tvaṃ, ānanda, pānīyaṃ āhara*[177] (Go!, Ānanda, bring me water.)

Handa

For examples:

   - ***handa****dāni, 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.

Puna, puno, punaṃ

For examples:

   - ***puna*** *vadāmi* (I will say it again.)

177. Dī 2.3.191 (DN 16)
178. Dī 2.3.185 (DN 16)

- **Puno**pi 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:

- **duṭṭhu**llaṃ (a disgusting thing)

Ku

For examples:

- **ku**putto (a terrible son)

179. Apadā 54.60
180. Apadā 2-2.235
181. Jā 1.148
182. Dham 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:

> *Etamatthavasaṃ ñatvā, paṇḍito sīlasaṃvuto;*
> *Nibbānagamanaṃ maggaṃ,* **khippam***eva visod-haye.*[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 pavāretabbaṃ*[185] (Monks, having come together, the Invitation [Pavāraṇā] should be done quickly by bhikkhus living in that [quarter].)

---

183. In 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.
184. Dham 20.289
185. Mv 4.240

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.)

Tuvaṭaṃ

For examples:

- ***tuvaṭaṃ*** *kho, ayyaputta, āgaccheyyāsi*[187] (Master's son, please come back quickly.)

Su

For example:

- *lahuṃ lahuṃ bhuñjati gacchatīti* ***su****ddo*[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.

---

186. Dham 3.41
187. Udā 3.22
188. This example is given by Aggavaṃsa. In Sadd Dhā 15, he gives an explanation as "*Tathā hi su iti sīghatthe nipāto*."

F. Nipāta (Particles)

Aññatra

Aññatra as 'without'   This particle means more or less like
vinā, for example:

 - *Idāni yaṃ taṃ **aññatra** buddhuppādā appavattapub-
baṃ 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 dis-
courses.)

Aññatra as 'otherwise'   This can also mean like 'unless' or
'except,' for example:

 - *Yo pana bhikkhu mātugāmassa uttarichappañcavācāhi
dhammaṃ deseyya, **aññatra** viññunā purisaviggahena, pācit-
tiyaṃ*[190] (A monk who preaches the Dhamma more than 5–6
words to a woman commits a Pācittī offense, unless [he is ac-
companied] with a knowing man.)

Īsakaṃ

Īsakaṃ as 'little' or 'small'   For example:

 - *Seyyathāpi, ānanda , **īsakaṃ**poṇe padumapalāse udaka-
phusitāni pavattanti, na saṇṭhanti.*[191]   (Ānanda, it is like
drops of water on a lotus's leaf, slightly slanted, do not stay
[on it].)

189. Vism 8.178
190. Vibh 5.63
191. Maj 3.5.456 (MN 152)

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, "*nīlaṃ sarojamattheva*" (The blue lotus only exists).

Eva as 'only'   There is an example from the canon:

- *Pubb**eva** me, bhikkhave, sambodhā anabhisambuddhassa bodhisattass**eva** 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.)

192. SSaḷ 2.272
193. Jā 20.134
194. Jā 6.120

F. Nipāta (Particles)

Kate

Kate as 'depending on' (*paṭiccatthe*)   This may sounds 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 panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, **kallaṃ** nu taṃ samanupassituṃ*[197] (Is it suitable to see a thing which is by nature impermanent, unbearable, and changing as one's own?)

195. Jā 10.23
196. Therī 16.458. This is the only instance found in the canon.
197. Mv 1.21

Kaham

By the term, it means 'where?' In the example below, it is used like an interjection of lament.

   - **kaham**, *ekaputtaka*, **kaham**, *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 piṇḍapātapaṭikkantānaṃ maṇḍala-māḷe sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi*[199] (Merchant Citta heard that this discussion, of several senior monks sitting together on a platform after alms-round and meal, happened.)

Kkhattuṃ

Kkhattuṃ as 'time'   This may be better to be counted as a *paccaya*, but its products end up as indeclinables, for example:

   - *eka**kkhattuṃ*** (one time)
   - *dvi**kkhattuṃ*** (two times)
   - *ti**kkhattuṃ*** (three times)

198. Maj 2.4.353 (MN 87)
199. SSag 7.343

F. Nipāta (Particles)

Khalu

Khalu as "as I have heard" This can also means 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:

- ***khalu**pacchābhattiko*[201] (One who does not eat after meal)

Khalu in emphasis This rougly 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.)

Kho

Kho as *avadhāraṇa* This explanation given by Aggavaṃsa is hard to understand, because *avadhāraṇa* is normally used

200. Dī 1.4.301 (DN 4)
201. Vism 2.23. This is equal to *na pacchābhattiko*.
202. Sadd Pad 5, also partly in Niru 115.
203. Dī 1.4.301 (DN 4)

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:

- *Sayanigharaṃ nāma yattha katthā**ci** rañño sayanaṃ paññattaṃ hoti*[206] (A sleeping place of the king which is prepared in anywhere [is] called 'the sleeping room.')

- *Kiṃ pana, vāseṭṭha, atthi ko**ci** tevijjānaṃ brāhmaṇānaṃ ekabrāhmaṇopi, yena brahmā sakkhidiṭṭho*[207] (Vāseṭṭha, among Brahmans who know the three Vedas, is there even anyone who saw the Brahma face to face?)

204. Vibh 0.1
205. Cv 5.265
206. Vibh 5.499
207. Dī 1.13.525 (DN 13)

F. Nipāta (Particles)

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.)

Tuṇhī

Tuṇhī in silence   This means nothing is not said or done, for example:

- **Tuṇhī***bhūto upekkheyya*[210] (Being in a silent state, [he] should be indifferent.)

Tuna, tvāna, tvā

In primary derivation, these three are called *paccaya*. Their products, a kind of verbal *kita*, are counted as indeclinable for they stay intact when used (like *tuṃ* 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.

208. Dī 3.4.119 (DN 27)
209. SSag 2.99
210. Jā 22.1491

- *passituna* (having seen)
- *passitvā(na)* (having seen)
- *labhitvā(na)* (having got)
- *laddhā(na)* (having got)
- *vijjhitvā(na)* (having pierced)
- *viddhā(na)* (having pierced)
- *bujjhitvā(na)* (having known)
- *buddhā(na)* (having known)
- *disvā(na)* (having seen)
- *diṭṭhā(na)* (having seen)
- *datvā* (having given)
- *upādhāya* (having grasped)
- *viññāya* (having known)
- *viceyya* (having chosen)
- *vineyya* (having led)
- *nihacca* (having destroyed)
- *samecca* (having calmed)
- *ārabbha* (having begun)
- *āgamma* (having come)
- *āgaccha* (having come)
- *katvā* (having done)
- *karitvā* (having done)
- *kacca* (having done)

Dhuvaṃ

Dhuvaṃ as 'constantly'   For example:
- *nicco **dhuvo** sassato*[211] (permanent, constant, eternal)

---

211. E.g. Dī 1.1.44 (DN 1). This is not a good example, because *dhuva* here is used as an adjective not an indeclinable.

F. Nipāta (Particles)

Dhuvaṃ as 'certainly' For example:
- **dhuvaṃ** *buddho bhavāmahaṃ*[212] (I certainly will become a buddha.)

Nānā

Nānā as 'various' For example:
- **nānā**phaladharā dumā[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 bhikkhuṃ disvā sitaṃ* **pātu**karoti. *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* **pātu**bhavati, *brahmā* **pātu**bhavissati[216] ([When] light appears, the supreme god appears.)

212. Bud 2.109
213. Jā 22.1978
214. Pari 354; Maj 1.5.459 (MN 43)
215. Vibh 5.497
216. Dī 1.11.493 (DN 11)

Puthu

Puthu as 'individually' This is the same *visuṃ*, for example:

- *kammassakāse* **puthu** *sabbasattā*[217] (All beings individually have actions as their property.)

Manaṃ

Manaṃ as 'almost' For example:

- *nadiṃ taranto* **manaṃ** *vūḷho ahosi*[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** *aṭṭha*[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 arhatship.)

217. Jā 22.1287
218. Mv 2.143
219. ASa 10.96-622

F. Nipāta (Particles)

Saṇikaṃ

Saṇikaṃ as 'slowly'   For example:

- *atha naṃ kumbhiṃ oropetvā ubbhinditvā mukhaṃ vivaritvā* **saṇikaṃ** *nillokema*[220] (Then, taking down the pot, slowly opening its cover, we take a look.)

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.)

220. Dī 2.10.421 (DN 23)
221. Dī 2.9.399 (DN 22)
222. Aggavaṃsa 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 pāṇinaṃ*" [SSag 2.98] (I do not see well-being in living beings), and "*sotthināmhi 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.

- *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** anatthakusalena, atthacariyā sukhāvahā*[225] (Doing beneficial thing with unskillful way indeed does not bring happiness.)

- *na **v**āyaṃ bhaddikā surāti*[226] (This liqueur is really tasteless.)

Have, ve as a filler   For example:

- ***have** te bhonto samaṃabrāhmaṇā*[227] (Those ascetics and Brahmans)

- *Sa **ve** etena yānena, nibbānasseva santike*[228] (That [person goes] near nirvana by this vehicle [the noble path].)

Hā

Hā in weariness   For example:

223. Sut 2.226
224. Udā 1.1
225. Jā 1.46
226. In Jā 1.53, it is "*na cāyaṃ ....*"
227. Maj 1.1.35 (MN 4)
228. SSag 1.46

F. Nipāta (Particles)

- **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 intented function has been lost. Some are problematic, in my view, because they really have meaning one way or another, not just a space filler.

$$\boxed{\bar{\textbf{A}}}$$

For example:
- *Yad**ā**naṃ maññati bālo, bhayā myāyaṃ titikkhati;*[230] (When a fool thinks this, "this [man] puts up with me because of fear.")

229. Apadā 2-2.252
230. This instance is tricky. Aggavaṃsa explains that *yadānaṃ* comes from *yaṃ + 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.

Enaṃ

For example:

- *Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ vi-harantaṃ*[231] (Because of which reason that the faculty of sight kept unrestrained ...)

Carahi

For example:

- *kathaṃ* **carahi** *mahāpañño*[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?])

---

231. Dī 3.10.310 (DN 33)
232. I found "*Kathaṃ carahi sabbaññū*" in Apadā 2-2.170.
233. Jā 17.62
234. Vibh 1.34. This instance is also questionable, for *taṃ* can mean 'that.' So, it propably means "Why that?" or "If that is the case, why?"

F. Nipāta (Particles)

Naṃ

For example:

- *na **naṃ** sujāto samaṇo gotamo*[235] (Ascetic Gotama had a good birth.)

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** sukhasammatā*[238] (These [objects of five senses] are agreed upon as happpiness.)

235. Dī 3.4.117 (DN 27). Using *na naṃ* here looks unusual. See the note in the scripture.
236. Maj 2.4.306 (MN 82)
237. Maj 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.
238. Sut 3.765

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 gijjhakūṭe pabbate*[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]

Hi

For example:

- *So* **h**ā*vuso, bhagavā jānaṃ jānāti, passaṃ passati*[241] (That Buddha, my dear, [when] knows, [he says I] know, [when] sees, [he says I] see.)

239. Dī 2.3.142 (DN 16)
240. I translated this from Thai. The example is not found in any text, at least in this form. I suspect that it is in fact *māha* (*mā* + *āha*), so the translation looks probable.
241. Maj 1.2.203 (MN 18)

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.

Continued on the next page...

Index of particles (contd...)

F. Nipāta (Particles)

697

F. Nipāta (Particles)

698

Index of particles (contd...)

F. Nipāta (Particles)

700

G. *Samāsa* (Compounds)

As the time I was preparing materials on compounds[1], 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 nouns[2], but prefixes and particles can also be a component[3]. It is very helpful in inflectional languages like Pāli, because you can put several words with the same declension into a single unit.[4]

1. A 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).
2. Kacc 316, Rūpa 331
3. Sadd 675
4. Mogg 3.1, Niru 331

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 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, *dūrenidā-naṃ* (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

703

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 retained[7], 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 discribed 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.

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.

5. Kacc 317, Rūpa 332, Sadd 676
6. Kacc 138, Rūpa 333, Sadd 693
7. Sadd 686
8. Sadd 677

Table G.1.: Types of Pāli compounds

	Kacc, Sadd	Mogg	Page
1.	*Abyayībhāva*	*Asaṅkhayattha*	707
2.	*Kammadhāraya*	*Visesana*	712
3.	*Digu*	*Visesana*	716
4.	*Tappurisa*	*Amādi*	717
5.	*Bahubbīhi*	*Aññattha*	719
6.	*Dvanda*	*Cattha*	723

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 *mahā-maggo* (highway). You can simply write the sentence as a mathematic equation, such as *mahanto + maggo = mahā-maggo* (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).

G. Samāsa (Compounds)

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 *ca*s 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

---

9. In 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. *mahapphalaṃ* (fruitful).

sentence: "*yassa rathassa bahukā vātapānā santi, so bahuvā-tapānaratho 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 *nipāta* (particles) as the first part (*pubbapada*).[10] This kind of compounds ends up as neuter (nt.) nouns[11] 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*)

upanagaraṃ (*nagarassa samīpaṃ*)
= a suburb, outskirt of a city
upagaṅgaṃ (*gaṅgāya samīpaṃ*)
= neighboring area of the Ganges
upavadhu (*vadhuya samīpaṃ*)

10. Kacc 319, Rūpa 330, Sadd 695–6
11. Kacc 320, Rūpa 335, Sadd 698, Mogg 3.9, Niru 334
12. Smith 1930, pp. 746–50

G. Samāsa (Compounds)

     = an area near a girl

upagu (*gunnaṃ samīpaṃ*)

     = an area near cattle

• *ni* in the sense of 'non-existence' (*abhāva*)

niddarathaṃ[13](*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*)

     = individuality of self (often used as adv. meaning 'individually' or 'separately')

---

13. The full analytic sentence given by Sadd is "*natthi daratho ettassāti niddaratho, puriso*" (No anxiety for that person, thus anxiety-free)

14. The full analytic sentence given by Sadd is "*natthi makasā etthāti nimmakasaṃ, ṭhānaṃ*" (No mosquitos in that place, thus mosquito-free)

15. This 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 anvaddhamāsaṃ.*" The second is from commentators (*aṭṭhakathācariya*) who give those shown above. For more information about repetition, see Chapter 28, page 251.

anvaddhamāsaṃ (*anu anu addhamāsaṃ*)

    = every fortnight

anugharaṃ (*anu anu gharaṃ*)

    = every individual household

• *anu* in the sense of 'succession' (*anupubbi*)

anujeṭṭhaṃ (*anujeṭṭhānaṃ 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 within[16]

adhicittaṃ (*cittamadhikacca pavattaṃ dhammajātaṃ*)

    = a nature which is contributed by the mind[17]

adhitthi [*adhi + itthī*] (*itthīsu ekaṃ adhikacca kathā pavattati, sā kathā adhitthi*)

    = a conversation to one woman among many others.

• *ā* in the sense of 'setting limit' (*mariyādābhividhi*)

āpāṇakoṭiyaṃ[18] (*ā pāṇakoṭiyā*)

    = limited with the end of life

---

16. This 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*).

17. This term is purely technical. It is never translated literally. It particularly means meditation or concentration, maintained by Aggavaṃsa. Analyzed another way, *adhicitaṃ* can be of *kammadhāraya*, i.e. *adhikaṃ cittaṃ adhicittaṃ*. This makes *adhicittaṃ* means 'superior mind' which again denotes meditation.

18. In a dictionary, we find *āpāṇakoṭika*.

G. Samāsa (Compounds)

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*)
  = scarcity of food

Here are examples of compounds with particles (*nipāta*) as the first part.
- *yathā* in the sense of 'succession' (*paṭipāṭi*)

yathāvuḍḍhaṃ (*vuḍḍhānaṃ paṭipāṭi*)
  = succession by seniority

yathābhirūpaṃ (*abhirūpānaṃ paṭipāṭi*)
  = succession by handsomeness
- *yathā* in the sense of 'repetition' (*vicchā*)

yathāvuḍḍhaṃ (*ye ye vuḍḍhā*)
  = the elderly[19]
- *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

---

19. Other 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*).

- *yāva* in the sense of "demarcation" (*pariccheda*)

yāvajīvaṃ (*jīvassa yattako paricchedo*)

  = for the length of one's life

yāvatāyukaṃ (*āyussa yattako paricchedo*)

  = 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

heṭṭhāmañcaṃ (*mañcassa heṭṭhā*)

  = underneath of the bed

purebhattaṃ (*bhattassa pure*)

  = before the food time

pacchābhattaṃ (*bhattassa pacchā*)

  = after the food time

- *sa* in the sense of "all" (*sākalla*)

samakkhikaṃ (*makkhikāya saha*)

  = eating all even a fly[20]

Aggavaṃsa adds an account that terms not formed by *upasagga* or *nipāta* but look similar count as *Abyayībhāva* as well, for example, *tiṭṭhagu* [*ṭhā + go*] (cattle stand), *vahagu* [*vaha + go*] (time or place to let cattle graze), and *khaleyavaṃ*

---

20. Aggavaṃsa gives us an additional account: "*tattha samakkhikaṃ ajjhoharati, na kiñci parivajjetīti attho*" (That term means "[one] swallows even a fly, not leave anything out"). Likewise, *satiṇaṃ* means "eating all even grass."

G. Samāsa (Compounds)

[*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 *Vis-
esanasamāsa* is composed of two terms that have the same
case (*tulyādhikaraṇa*).[22]   Put it another way, one or both
terms functions as a modifier which agrees in case.[23]   Ag-
gavaṃsa classifies nine types of constituent parts of this com-
pound. 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), *lohitacan-
danaṃ* (a red sandalwood), *khattiyakaññā* (a girl of the war-
rior 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).

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), *sittasammaṭṭhaṃ* (sprinkled and swept), *andhabadhiro* (blind and deaf) *khañjakhujjo* (lame and humpbacked).

(4) *Upamānuttarapada*   (simile as the second part)

Examples: *buddhasīho*[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, *saṅkhapaṇḍaraṃ* (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*

---

26. *gilāno ca so vuṭṭhito cāti gilānavuṭṭhito.*
27. *sīho viya sīho, buddho ca so sīho cāti buddhasīho.*
28. *dhammoti buddhi dhammabuddhi.*

(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 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: *buddhavaro*[29] (only the Buddha the excellence), *paññāpajjoto* (only wisdom the brightness), *sadhādhanaṃ*[30] (only faith like wealth), *sīladhanaṃ* (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.

---

29. *buddho eva varo buddhavaro.*
30. *dhanaṃ viyāti dhanaṃ, saddhā eva dhanaṃ sadhādhanaṃ.*

(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 645) to do this very job. On the other hand, they explain that it is in fact *na* (see page 643) that changes itself to *a*.

(8) *Kupubbapada*   (*ku* as the first part)

Examples: *kudiṭṭhi*[34] (contemptible view), *kāpuriso* (an evil person), *kadannaṃ* (spoiled rice, bad food), *kālavaṇaṃ*[35] (little salt).

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: *pāvacanaṃ*[37] (main term), *samādhānaṃ*[38]

---

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 diṭṭhi kudiṭṭhi.*
35. *appakaṃ lavaṇaṃ kālavaṇaṃ.*
36. Kacc 335–6, Rūpa 346–7, Sadd 719–21, Mogg 3.107–8
37. *padhānaṃ vacanaṃ pāvacanaṃ.*
38. *samaṃ sammā vā ādhānaṃ samādhānaṃ.*

G. Samāsa (Compounds)

(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*

---

39. *vividhā mati vimati.*
40. *vividho visiṭṭho vā kappo vikappo.*
41. *atireko adhiko vā dhammo abhidhammo.*
42. Kacc 325, Rūpa 348, Sadd 703, Mogg 3.21
43. Kacc 321, Rūpa 349, Sadd 699
44. *samāhāra* and *asamāhāra*
45. *cattāri saccāni samāhaṭāni catusaccaṃ.*

(a biped), *timalaṃ* (three stains), *tidaṇḍaṃ* (three sticks), *tiphalaṃ* (three fruits), *catuddisaṃ* (four directions), *pañcindriyaṃ* (five faculties), *pañcagavaṃ* (five cows).

Second, the rest of those are, for example, *ekapuggalo* (one person), *tibhavā* (three spheres of existence), *catuddisā* (four directions), *dasasahassacakkavāḷāni* (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) *Dutiyātappurisa* (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).

---

46. Kacc 327, Rūpa 351, Sadd 704, Mogg 3.10
47. *bhūmiṃ gato bhūmigato.*
48. *sotaṃ āpanno sotāpanno.*
49. *kammaṃ karotīti kammakāro.*

G. Samāsa (Compounds)

(2) *Tatiyātappurisa* (instrumental modifier)
    Examples: *issarakataṃ*[50] ([an action] done by the lord), *sallaviddho*[51] ([a person] pierced by an arrow), *khīrodano*[52] (rice mixed with milk), *assaratho*[53] (a carriage yoked with a horse).

(3) *Catutthītappurisa* (dative modifier)
    Examples: *kaṭhinadussaṃ*[54] (cloth for Kathina), *āgantukabhattaṃ*[55] (food for guest).

(4) *Pañcamītappurisa* (ablative modifier)
    Examples: *methunāpeto*[56] (one who went away from sexual intercourse), *corabhayaṃ*[57] (danger from theft).

(5) *Chaṭṭhītappurisa* (genitive modifier)
    Example: *rājaputto*[58] (a king's son), *dhaññarāsi*[59] (a heap of grains), *kāyalahutā* (lightness of the body).

(6) *Sattamītappurisa* (locative modifier)
    Example: *rūpasaññā*[60] (recognition in/of form), *saṃsāradukkhaṃ* (suffering in circulation of rebirth), *vanapupphaṃ*

---

50. *issarena kataṃ (kammaṃ) issarakataṃ.*
51. *sallena viddho (puriso) sallaviddho.*
52. *khīrena saṃsaṭṭho odano khīrodano.*
53. *assena yutto ratho assaratho.*
54. *kaṭhinassa dussaṃ kaṭhinadussaṃ.*
55. *āgantukassa bhattaṃ āgantukabhattaṃ*
56. *methunā apeto methunāpeto.*
57. *corā uppanno bhayaṃ corabhayaṃ.*
58. *rñño putto rājaputto.*
59. *dhaññānaṃ rāsi dhaññarāsi.*
60. *rūpe saññā rūpasaññā.*

(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 *Amādiparatappuriso* 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), *attanopadaṃ* (a term for one's self), *manasikāro* (doing in mind, 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 an another is the main element.

---

61. Kacc 326, Rūpa 341, Sadd 707
62. Sadd 706
63. *pubbaṃ kāyassa pubbakāyo.*
64. in Rūpa 351
65. *pabhaṃ karotīti pabhaṅkaro.*

G. Samāsa (Compounds)

Differently, *Bahubbīhi* has no main part of its own, so it need 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, *āgata-samaṇo saṃghārāmo*[67] (a monastery visited/come by ascetics), *āgatasamaṇā sāvatthi* (Sāvatthi visited by ascetics), *āgatasamaṇaṃ jetavanaṃ* (Jetavana visited by ascetics).

(ii) *Tatiyābahubbīhi* 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).

---

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 rañño soyaṃ dinnasuṅko, rājā.*

(iv) *Pañcamībahubbīhi*   This has ablative main noun, for example, *niggatajano gāmo*[70] (a village from where people went away).

(v) *Chaṭṭhībahubbīhi*   This has genitive noun, for example, *chinnahattho puriso*[71] (a man whose hand is cut).

(vi) *Sattamībahubbīhi*   This has locative noun, for example, *sampannasasso janapado*[72] (a province in where crop flourished).

(2) *Bhinnādhikaraṇabahubbīhi*   This compound combines various cases together, for example, *ekarattivāso*[73] (living one night), *chattapāṇi*[74] (holding an umbrella).

(3) *Tipadabahubbīhi*   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).

---

70. *niggatā janā yasmā gāmā soyaṃ niggatajano, gāmo.*

71. *chinno hattho yassa purisassa soyaṃ chinnahattho, puriso.*

72. *sampanāni sassāni yasmiṃ 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.*

G. Samāsa (Compounds)

(4) _Nanipātapubbapadabahubbīhi_ This compound has _na_ as the first part, for example, _asamo_[76] (unequalled), _avuṭṭhiko_[77] (rainless).

(5) _Sahapubbapadabahubbīhi_ 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 sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti._"[79] In this passage, _imaṃ lokaṃ sadevakaṃ_ means "(to) this world together with gods (and so on)."

(6) _Upamānapubbapadabahubbīhi_ This compound has simile as the first part, for example, _saṅkhapaṇḍaraṃ_[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

---

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).
80. _saṅkho viya paṇḍaraṃ yaṃ vatthaṃ taṃ saṅkhapaṇḍaraṃ, vatthaṃ._
81. _suvaṇṇassa viya vaṇṇo yassa soyaṃ suvaṇṇavaṇṇo._
82. _dve vā tayo vā pattā dvittipattā_

added in the analytic sentence of this is not a noun but *vā*,
so it is also counted as *Bahubbīhi*, maintained by Aggavaṃsa.

(8) *Disantrāḷatthabahubbīhi* 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 dispute[84], for example, *kesākesī*[85] ([a fight] by
grabbing each other's hair), *daṇḍādaṇḍī* ([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]

---

83. *pubbassā ca dakkhiṇassā ca disāya yadantrāḷaṃ sāyaṃ pub-*
badakkhiṇā, vidisā.
84. See also Mogg 3.18.
85. *kesesu ca kesesu ca gahetvā idaṃ yuttaṃ pavattatīti kesākesī.*
86. Kacc 329, Rūpa 357, Sadd 709, Mogg 3.19
87. Kacc 322, Rūpa 359, Sadd 700

G. Samāsa (Compounds)

Here are some examples: *cakkhusotaṃ*[88] (eyes and ears), *chavimaṃsalohitaṃ* (skin, flesh and blood), *saṅkhapaṇavaṃ* (conch and small drum), *gītavāditaṃ* (singing and playing instruments), *yugganaṅgalaṃ* (yoke and plough), *asicammaṃ* (sword and shield), *hatthiassaṃ* (elephant and horse [in an army]), *ḍaṃsamakasaṃ* (gadfly amd mosquito), *ahinakulaṃ* (snake and mongoose), *viḷāramusikaṃ* (cat and mouse), *samathavipassanaṃ* (concentration and insight), *vijjācaraṇaṃ* (knowledge and conduct), *dāsidāsaṃ* (male and female slaves), *itthipumaṃ* (female and male), *pattacīvaraṃ* (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), *ajeḷakaṃ/ajeḷakā* (goat and ram), *hiraññasuvaṇṇaṃ/hiraññasuvaṇṇā* (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, *candimasūriyā* (the moon and the sun),

88. *cakkhu ca sotañca cakkhusotaṃ*
89. Kacc 323, Rūpa 360, Sadd 701
90. *assattho ca kapittho ca assatthakapitthaṃ assatthakapitthā vā.*

samaṇabrāhmaṇā (ascetic and Brahman), *sāriputtamoggal-lānā*[91] (Ven. Sāriputta and Ven. Moggallāna), *brāhmaṇaga-hapatikā* (Brahman and householder).

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 short[92], 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:

apāṭhasālagatānaṃ janānaṃ mittā natthi.

Sometimes, particularly in postcanonical texts, compounds can be very complex, for example:

---

91. In Sadd 821–2, this bunch can be shortened to just *sāriputtā.* In the same way, *mātāpitaro* can be just *pitaro* (mother and father).
92. Kacc 342, Rūpa 337, Sadd 734, Mogg 3.23
93. Mogg 3.25, Sadd 722

G. Samāsa (Compounds)

$$pīnagaṇḍavadanathanūrujaghanā^{94}$$

This *Bahubbīhi* compound can be broken down to *pīna* (sexy)[95] + *gaṇḍa*[96] (cheek) + *vadana* (face) + *thana* (breast) + *ūru* (thigh) + *jaghana* (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.

> avippavāsasammutisanthatasammutibhattuddesaka-
> senāsanaggāhāpakabhaṇḍāgārikacīvarappaṭiggāhaka-
> yāgubhājakaphalabhājakakhajjabhājakaappamattaka-
> vissajjakasāṭiyaggāhapakapattaggāhāpakaārāmika-
> pesakasāmaṇerapesakasammutīti

The instance comes from the subcommentary (Ṭīkā) of Bhikkhu 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.

---

94. in Sadd 708
95. In PTSD, *pīna* means 'fat, swollen.' In modern context, 'sexy' is a close word.
96. Abh 262

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, 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

97. Kacc 331, Rūpa 353, Sadd 715, Mogg 3.67
98. Sadd 714
99. You can even go against the texts if you have a better reason. That is my position.

G. Samāsa (Compounds)

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 *paccaya*s, ending up with verbs and nouns. We

---

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.

usually call these *kita* verbs (*kiriyākita*) and *kita* nouns (*nā-makita*) 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 *paccaya*s (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 *paccaya*s you have to master, i.e. *ta, anta, māna, anīya, tabba, tvā,* and *tuṃ.* 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 *paccaya*s 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

2. Kacc 546, Rūpa 562, Sadd 1132; Kacc 624, Rūpa 563, Sadd 1231
3. Kacc 545, Rūpa 548, Sadd 1131; Kacc 625, Rūpa 605, Sadd 1232

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:

- *sayaṃbhavatīti 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:

- *gacchiyateti gamanaṃ* (a state that one goes, thus a going/journey).

(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).

---

4. This can mean a person such as a teacher.

(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).

*Paccaya*s of *Kita*

Derivative process uses many *paccaya*s 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 *paccaya*s 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 *paccaya*s in the table below. For the index of them, together with secondary *paccaya*s, 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 *paccaya*s. 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.

<div align="center">

Groups of *paccaya*s for *Kita*

</div>

	Group	Page
1.	Active *paccaya*s for nouns	734
2.	Active *paccaya*s for nouns of regularity	742
3.	Passive *paccaya*s for verbs	744
4.	Other *paccaya*s for nouns	746
5.	*Paccaya*s for naming	748
6.	*Paccaya*s for feminine nouns	750
7.	*Paccaya*s for infinitives	751
8.	*Paccaya*s for past participles	752

<div align="center">

Continued on the next page...

</div>

5. In 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 potmaker); *karoti akāsi karissati tenāti karaṇaṃ* (one does, did, or will do with that thing, thus an instrument).

H. Kita (Primary Derivation)

1. Active *paccaya*s for nouns

In Kacc, seven *paccaya*s 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.*

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 bahavior of ṇ component, see a short remark on page 814. For more detail, see page 866. 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)

6. *kammaṃ karotīti kammakāro.*
7. *nagaraṃ 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).

ratha + kara + ṇa = ***rathakāra*** (car maker, mechanic)

suvaṇṇa + 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)

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)

---

8. *pavissatīti paveso.*

9. In Mogg 5.44, this is done by *ghaṇa*. See also Mogg 5.98.

10. In Mogg 7.215, this is done by *saka*.

11. Kacc 537, Rūpa 566, Sadd 1122

12. *ariṃ dametīti arindamo, rājā.*

13. *vessaṃ taratīti vessantaro, rājā.*

14. *pabhaṃ 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.

H. Kita (Primary Derivation)

A, ṇvu, ṇaka, 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 + ṇvu = ***rathakāraka***[20] (car maker, mechanic)

anna + dā + ṇvu = ***annadāyaka***[21] (one giving food)

kara + ṇvu = ***kāraka***[22] (doer)

kara + ṇvu = ***kāraka***[23] (one who will do)

dā + ṇvu = ***dāyaka***[24] (giver)

nī + ṇvu = ***nāyaka***[25] (leader)

ta + kara + tu = ***takkattu***[26] (one doing that)

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.*

$bhojana + d\bar{a} + tu = \boldsymbol{bhojanad\bar{a}tu}^{27}$ (one giving food)

$kara + tu = \boldsymbol{kattu}^{28}$ (doer)

$sara + tu = \boldsymbol{saritu}^{29}$ (rememberer)

$bhuja + tu = \boldsymbol{bhottu}^{30}$ (eater, one who will eat)

$bhaya + disa + \bar{a}v\bar{i} = \boldsymbol{bhayadass\bar{a}v\bar{i}}^{31}$ (one seeing danger)

$pa\underline{t}ha + ltu = \boldsymbol{pa\underline{t}hitu}^{32}$ (reciter)

$pa\underline{t}ha + \underline{n}aka = \boldsymbol{p\bar{a}\underline{t}haka}^{33}$ (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).

$sa\underline{m} + bh\bar{u} + kvi = \boldsymbol{sambh\bar{u}}^{34}$ (self creator, God)

$vi + bh\bar{u} + kvi = \boldsymbol{vibh\bar{u}}^{35}$ (exceptional being)

$bhuja + gamu + kvi = \boldsymbol{bhujaga}^{36}$ (snake, the being that goes by bending)

$ura + gamu + kvi = \boldsymbol{uraga}^{37}$ (snake, the being that goes by the chest)

---

27. *bhojana\underline{m} dad\bar{a}t\bar{i}ti bhojanad\bar{a}t\bar{a}.*

28. *karot\bar{i}ti katt\bar{a}.*

29. *sarat\bar{i}ti sarit\bar{a}.*

30. Also with *\underline{n}vu*, this can also have future meaning (Kacc 652, Rūpa 648, Sadd 1290), for example, *bhott\bar{a} vajati* (One who will eat goes).

31. *bhaya\underline{m} passat\bar{i}ti bhayadass\bar{a}v\bar{i}.*

32. Mogg 5.33

33. Mogg 5.33

34. *sambhavat\bar{i}ti sambh\bar{u}.*

35. *visesena bhavat\bar{i}ti vibh\bar{u}.*

36. *bhujena gacchat\bar{i}ti bhujago.*

37. *uras\bar{a} gacchat\bar{i}ti urago.*

H. Kita (Primary Derivation)

$sa\dot{m} + khanu + kvi = $ **sa\.nkha**[38] (conch, the being that digs well)

$loka + vida + kvi = $ **lokavidū**[39] (one who knows the world)

$masu?^{40} + kvi = $ **macchara/macchera**[41] (stinginess)

$\bar{a} + cara + kvi = $ **acchara/acchera/acchariya**[42] (marvel, wonder)

$pati + hi + kvi = $ **pāṭihera/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)

---

38. *saṃ suṭṭhu khanatīti saṅkho.*

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.

43. *paṭipakkhe madditvā gacchati pavattatīti pāṭiheraṃ, pāṭihīraṃ.* See Kacc 662, Rūpa 672, Sadd 1304. In Sadd 1303, another line of analysis is given: *paṭipakkhe haratīti pāṭiheraṃ, pāṭihīraṃ, pāṭihāriyaṃ.* Hence, the term should come from *paṭi + hara + a + iya*, and *pāṭihāriyaṃ* can also be an outcome.

44. *imamiva naṃ passatīti īdiso.*

45. *yamiva naṃ passatīti yādiso.*

*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 865). 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 person)

*bhū + disa + ka = **bhavādisa*** (existing kind of person)

*tumha + disa + rī = **tyādī*** (a kind of person like you)

*tumha + disa + rikkha = **tyādikkha*** (a kind of person like you)

*tumha + disa + ka = **tyādisa*** (a kind of person like you)

---

46. In Mogg 5.125 also *sarī, sadī,* and *sadikkha* are given, but the process is different, see below.

H. Kita (Primary Derivation)

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)

---

47. Kacc 539, Rūpa 558, Sadd 1124
48. *samaggaṃ kammaṃ samupagacchati, sammadeva kilesaharathe hantīti 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 bhuso hanatīti byaggho.*
50. *samanatto nagarassa bāhire khaññtīti 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 maññtīti paṇḍitamānī.*

*sattu + ghaṭa + ṇī = **sattughātī*** (one killing an enemy)

*dīgha + jīva + ṇī = **dīghajīvī*** (one living long)

*dhamma + vada + ṇī = **dhammavādī*** (one talking the Dhamma)

*sīha + nada + ṇī = **sīhanādī***[55] (one speaking like a lion roar)

*bhūmi + sī + ṇī = **bhūmisāyī***[56] (one lying down on the ground)

*kāma + bhuja + 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)

---

55. *sīho viya nibbhayaṃ nadatīti sīhanādī.*

56. *bhūmiyaṃ sayatīti bhūmisāyī.*

57. *kāme bhuñjatīti 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 vīhayo, hāyano saṃvaccharo.*

2. Active *paccaya*s 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, ghiṇ, and *īṇ* are introduced later in Kacc's *Uṇādikaṇḍa.*
This group of meaning is a bit sloppy because some *paccaya*s
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)
   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 incom-
prehensible, so *ana* is used instead.
   ghusa + yu = **ghosana**[65] (one who regularly shouts,
reporter)
   bhāsa + yu = **bhāsana** (one regularly speaking)

---

61. *brahmaṃ carituṃ sīlaṃ yassa puggalassa, so hoti puggalo brah-
macārī.*
62. *āyatiṃ gamituṃ sīlaṃ yassa, so hotīti gāmī.* With this root, it
has future meaning (Kacc 651, Rūpa 647, Sadd 1289).
63. *pasayha pavattuṃ sīlaṃ yassa rañño, so hoti rājā pasayhappavattā.*
64. *bhayaṃ passituṃ sīlaṃ yassa, so hoti samaṇo bhayadassāvī.* In
Sadd 1289, *dassāvī* is a product of *ṇī.*
65. *ghosanasīlo ghosano.*

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)

kāla + ñā + kū = **kālaññū** (one who knows [proper] time)

vida + kū = **vidū** (one who knows)

loka + vida + kū = **lokavidū** (one who knows the world)

66. *avāyi, vāyatīti vāyu.* This instance is not changed to *ana.* It is also said that *yu, ṇu,* and *ta* have present and past meaning (Kacc 650, Rūpa 651, Sadd 1288).

67. *bhavapāraṃ gantuṃ sīlaṃ 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.

H. Kita (Primary Derivation)

Ṇuka (Kacc 536, Rūpa 594, Sadd 1120)

$\bar{a}$ + *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* = ***gāmi***[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 *paccaya*s 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*.

---

70. *āhananasīlo āghātuko.*
71. *karaṇasīlo kāruko.*
72. *akāsi, karotīti kāru.*
73. *āyatiṃ gamituṃ sīlamassāti gāmi.*
74. *gamissatīti gāmī gamissamāno.*

Tabba, anīya (Kacc 540, Rūpa 545, Sadd 1125, Mogg 5.27)

This group can be of transtive or intransitive verbs. We has a lesson on these, see Chapter 32.

$bh\bar{u}$ + $tabba/an\bar{i}ya$ = ***bhavitabba/bhavanīya*** (be been)

$pada$ + $tabba/an\bar{i}ya$ = ***pajjitabba/pajjanīya*** (be attained)

$kara$ + $tabba/an\bar{i}ya$ = ***kattabba/karaṇīya*** (be done)

$gamu$ + $tabba/an\bar{i}ya$ = ***gantabba/gamanīya*** (be gone)

Ṇya, teyya, ghyaṇa, ya, yaka (Kacc 541, 544, Rūpa 552, 556, Sadd 1126, 1129, Mogg 5.28–30, 5.32)

In Mogg, *ghyaṇa* or *ya* or *yaka* is used instead of *ṇya*.

ji + $ṇya$ = ***jeyya***[75] (be won)

$n\bar{i}$ + $ṇya$ = ***neyya*** (be led)

$kara$ + $ṇya$ = ***kāriya*** (be done)

$bh\bar{u}$ + $ṇya$ = ***bhabba***[76] (be been)

$\tilde{n}\bar{a}$ + $teyya$ = ***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)

$d\bar{a}$ + $ṇya$ = ***deyya***[78] (be given)

$p\bar{a}$ + $ṇya$ = ***peyya*** (be drunk)

$h\bar{a}$ + $ṇya$ = ***heyya*** (be discarded)

---

75. *jetabbaṃ jeyyaṃ.*
76. Kacc 543, Rūpa 555, Sadd 1128. *bhavitabbo bhabbo.*
77. For this and the followings are from Kacc 544, Rūpa 556, Sadd 1129. In Mogg 5.30, these are products of *ya.*
78. In Mogg 5.29, this is produced by *ghyaṇa.*

H. Kita (Primary Derivation)

$m\bar{a} + \underline{n}ya = \textbf{\textit{meyya}}$ (be honored)
$\tilde{n}\bar{a} + \underline{n}ya = \textbf{\textit{ñeyya}}$ (be known)
$guh\bar{u} + yaka = \textbf{\textit{guyha}}$[79] (be hidden)

Ricca, ya   (Kacc 542, Rūpa 557, Sadd 1127, Mogg 5.31)
In Mogg, *ya* is used instead of *ricca*.
$kara + ricca/ya = \textbf{\textit{kicca}}$[80] (be done)

Tapya   (Sadd 1130)
Supaphan Na Bangchang notes that this form may actually be *tabba* influenced by Sanskrit.[81]
$p\bar{a} + tapya = \textbf{\textit{pātapya}}$ (be eaten, worth eating)

4. Other *paccaya*s for nouns

Unlike above which are mainly of *Kattusādhana*, this group has meaning in other *sādhana*s. In Kacc and Sadd five *paccaya*s are 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 case[82], 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).
$paca + \underline{n}a = \textbf{\textit{pāka}}$[83] (be cooked, cooking)

---

79. Mogg 5.32
80. *kātabbaṃ kiccaṃ.*
81. Na Bangchang 1995, p. 601
82. Kacc 653, Rūpa 306, Sadd 1291
83. *paccate pacanaṃ vā pāko.*

*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, asociation)
*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)

*kara + yu = **karaṇa***[89] (thing by which one does, tool)

---

84. *yathānusiṭṭhaṃ paṭipajjamāne catūsu apāyesu apatamāne satte dhāretīti dhammo, dharati tenāti vā dhammo.*

85. *karīyate tanti kammaṃ.*

86. *nandīyate nandanaṃ* or *nanditabbaṃ nandanaṃ.*

87. After *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.*

89. *karoti tenāti karaṇaṃ.*

H. Kita (Primary Derivation)

$ṭhā + yu = ṭhāna^{90}$ (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.*

$īsaṃ + sī + kha = īsassaya$ (little slept)

$du + sī + kha = dussaya$ (difficultly slept)

$su + sī + kha = sussaya$ (easily slept)

$īsaṃ + kara + kha = īsakkara$ (little done)

$du + kara + kha = dukkara$ (difficultly done)

$su + kara + kha = sukara$ (easily done)

5. *Paccaya*s 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.*

---

90. *tiṭṭhanti tasminti ṭhānaṃ.*
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.*
93. This is from Mogg 7.102.

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)

Ti   (Kacc 552, Rūpa 609, Sadd 1139)

Some verbal *paccaya*s, 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)

$vaḍḍha + māna = $ **vaḍḍhamāna**[100] (Vaḍḍhamāna)

Aka   (Mogg 5.35)

$jīva + aka = $ **jīvaka**[101] (Jīvaka)

$nanda + aka = $ **nandaka**[102] (Nandaka)

---

94. *paṭhamaṃ ādīyatīti ādi.*
95. *udakaṃ dadhātīti udadhi.*
96. *sammā samaṃ vā cittaṃ ādadhātīti samādhi.*
97. *jino enaṃ bujjhatūti jinabuddhi* (May the Buddha knows this one, thus *Jinabuddhi*).
98. *dhanaṃ assa bhavatūti dhanabhūti* (May wealth be of this one, thus *Dhanabhūti*).
99. *dhammo enaṃ dadātūti dhammadinno* (May the Dhamma gives this one, thus *Dhammadinna*).
100. *vaḍḍhatūti vaḍḍhamāno.* (May this one grows, thus *Vaḍḍhamāna*).
101. *jīvatūti jīvako* (May this one lives long, thus *Jīvaka*).
102. *nandatūti nandako* (May this one rejoices, thus *Nandaka*).

H. Kita (Primary Derivation)

6. *Paccaya*s 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 *ni.*

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 = **patiṭṭhā***[108] (support)
 *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)

103. *jīrati jīranaṃ vā jarā.*
104. *paṭisambhijjatīti paṭisambhidā.*
105. *paṭipajjati etāyāti paṭipadā.*
106. *upādiyatīti upādā.*
107. *cintanaṃ cintā.*
108. *patiṭṭhānaṃ patiṭ ṭhā.*
109. *sikkhanaṃ sikkhiyatīti vā sikkhā.*
110. *manati jānātīti mati mananaṃ vā mati.*
111. *cetayatīti cetanā.*
112. *vetayatīti vetanā.*

In Mogg 5.49, various *paccaya*s are exemplified: ***a***—
*titikkhā, vīmaṃsā, jigucchā, pipāsā, puttīyā, īhā, bhikkhā,
āpadā, medhā, godhā*; ***ṇa***—*kārā, hārā, tārā, dhārā, ārā*; ***kti***—
iṭṭhi, siṭṭhi, bhitti, bhatti, tanti, bhūti; ***ka***—*guhā, rujā, mudā*;
yaka—*vijjā, ijjā*; ***ya***—*seyyā, samajjā, pabbajjā, paricariyā,
jāgariyā*; ***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. *Paccaya*s for infinitives

In Kacc and Sadd *tave* and *tuṃ* are mentioned. In Mogg
tāye is added. For their use, we have a dedicated lesson in
Chapter 34.

Tave, tuṃ, tāye   (Kacc 561–3, Rūpa 636–9, Sadd 1148–9,
Mogg 5.61)
   *kara + tave = **kātave***[114] (to do)
   *su + tuṃ = **sotuṃ***[115] (to hear)

---

113. *kattabbā kiriyā, karaṇaṃ kiriyā.* This can also be nt.: *karaṇīyaṃ
kiriyaṃ.*
114. For example, *puññāni kātave icchati* (One desires to make merit).
In Mogg 5.61 these examples are given: *kātuṃ gacchati, kattāye gac-
chati, kātave gacchati* (one goes to do).
115. For example, *saddhammaṃ sotumicchati* (One desires to hear the
true doctrine).

H. Kita (Primary Derivation)

$nida + tuṃ =$ **nindituṃ**[116] (to blame)
$ji + tuṃ =$ **jetuṃ**[117] (to win)
$dā + tuṃ =$ **dātuṃ**[118] (to give)
$kara + tuṃ =$ **kātuṃ**[119] (to do)

In Mogg 5.61 these are also given, for $bhuja + tuṃ$: *icchati bhottuṃ* (one desires to eat), *sakkoti bhottuṃ* (one is able to eat), *kālo bhottuṃ* (time to eat), *arahati bhottuṃ* (one is suitable to eat), *alaṃ bhottuṃ* (suitable to eat).

8. *Paccaya*s for past participles

In Kacc and Sadd *ta*, *tavantu*, and *tāvī* are given. In Mogg *kta*, *ktavantu*, 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/kta* 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).

$hu + ta/tavantu/tāvī =$ **huta/hutavantu/hutāvī**[120] (offered)

---

116. For example, *ko taṃ ninditumarahati* (One is suitable to blame that person).
117. For example, *sakkā jetuṃ dhanena vā* (Or capable to win with wealth).
118. For example, *alameva dānāni dātuṃ* (Suitable only to give gifts).
119. For example, *alameva puññāni kātuṃ* (Suitable only to make merits).
120. For example, *aggiṃ huto, hutavā, hutāvī* (one who offered to fire).

$bhuja + ta/tavantu/tāvī = \textbf{bhutta/bhuttavantu/bhut-}$
$\textbf{tāvī}^{121}$ (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), *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. *Paccaya*s for absolutives

In Kacc and Sadd *tuna*[123], *tvāna*, and *tvā* are mentioned. As in Mogg but a little differently, *tuna*, *ktvāna*, and *ktvā* is given. All these *paccaya*s 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 *paccaya*s, also *tave* and *tuṃ*, will never be nouns

---

121. For example, *odanaṃ bhutto, bhuttavā, bhuttāvī* (one who ate boiled rice).
122. abhavi, bhavatīti bhūtaṃ.
123. In Thai tradition, this is normally called *tūna*.

H. Kita (Primary Derivation)

(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 *paccaya*s 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 pabbato, atikkamma pabbataṃ nadī* (The mountain does not reach the river, the river runs through the mountain).

---

124. For example, *kātuna kammaṃ gacchati* (Having done work, one goes).
125. For example, *akātuna puññaṃ kilissanti sattā* (Not having done merit, beings are blemished).
126. For example, *dhammaṃ sutvāna modanti* (Having listened to the Dhamma, [people] delight).
127. For example, *sutvā jānissāma* (Having listened, [then we] know).

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 pivitvā balaṃ jāyate* (Because of eating ghee, power rises).

Sometimes these *paccaya*s mark modifiers (Sadd 1156), for example, *upādāyarūpa* (dependent form), *nhātvāgamana* (bath-going).

Sometimes these have negative meaning when used with *alaṃ* and *khalu* (Mogg 5.62), for example, *alaṃ/khalu sotuna/ sutvāna/sutvā* (had enough to hear, useless to hear).

10. *Paccaya*s for present participles

There are two *paccaya*s 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).

---

128. For example, *saramāno rodati* ([While] remembering, one cries).

129. For example, *gacchanto gaṇahāti* ([While] going, one caries [a thing]).

H. Kita (Primary Derivation)

Sometimes these are used in passive form (Mogg 5.66), for example, *ṭhīyamānaṃ* ([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, *ṭhassanto/ṭhassamāno* ([He/she] will stand), *ṭhīyissamānaṃ* ([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, kammaṃ kurumāno, kammaṃ karāno vajati* (one who will do the work goes).

11. *Paccaya*s for nouns of some particular roots

In Kacc and Sadd five additional *paccaya*s 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 = **dhītu**[132] (daughter)

---

130. *sadevakaṃ lokaṃ sāsatīti 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).

Rātu, tu (Kacc 568, Rūpa 576, Sadd 1161, Mogg 7.72)
   $m\bar{a}na + r\bar{a}tu = $ **$m\bar{a}tu$**[133] (mother)
   $bh\bar{a}sa + r\bar{a}tu = $ **$bh\bar{a}tu$**[134] (brother)

Tuka (Kacc 569, Rūpa 610, Sadd 1162)
   $\bar{a} + gamu + tuka = $ **$\bar{a}gantuka$**[135] (guest, comer)

Ika, kika (Kacc 570, Rūpa 611, Sadd 1163, Mogg 7.21)
   $gamu + ika = $ **$gamika$**[136] (one who will goes, or one suitable to go)

The following section is a part of this group beside the aforementioned. There are other *paccaya*s which produce nouns for 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 *paccaya*s by adding transformative markers (*anubandha*) into

---

133. *dhammena puttaṃ manetīti 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, gantuṃ bhabboti gamiko, bhikkhu.*

them. The often found *anubandha*s are *ṇa* (*vuddhi* marker),
ka (*vuddhi* preventer), and *ra* (last-syllable killer). Some-
times these are added to the end, sometimes to the begin-
ning of the *paccaya*s. That is the reason why they seem
messy when you see from English perspective. I arrange all
of these *paccaya*s 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 vari-
ety 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 col-
lection which the name of *paccaya*s always ends with a vowel,
mostly *a*. Whereas in Kacc/Sadd several *paccaya*s end with
an *anubandha* consonant, *traṇ, man* for example.

The final remark here is it is undoubted that the tra-
ditional grammarians exert a great effort to expose words'
origin and put them into order. However, recalcitrant in-
stances 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)

$sam + dh\bar{a} + a =$ **saddhā** (faith)

$sam + \tilde{n}\bar{a} + a =$ **saññā** (recognition)

$pa + bh\bar{a} + a =$ **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.

$ka\dd i + ka =$ **kaṇḍa**[139] (arrow)

$gha\d ti + ka =$ **ghaṇṭa**[140] (bell)

$va\d ti + ka =$ **vaṇṭa** (stalk)

$kara\d i? + ka =$ **karaṇḍa** (basket)

$ma\d i + ka =$ **maṇḍa**[141] (top)

$sa\d i + ka =$ **saṇḍa**[142] (heap)

$ku\d thi + ka =$ **kuṭṭha** (leprosy)

$bha\d i + ka =$ **bhaṇḍa** (goods)

$pa\d i + ka =$ **paṇḍaka** (eunuch)

$da\d i? + ka =$ **daṇḍa**[143] (stick)

$ra\d i? + ka =$ **raṇḍa**[144] (drunkard)

137. In Sadd 1266, this instance is a product of *kvi*.

138. This 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.

139. In Mogg 7.58, this is from root *kamu* (go).

140. In dictionaries, f. *ghaṇṭā* is found.

141. In Mogg 7.58, this is from root *mana* (know).

142. In Mogg 7.58, this is from root *sama* (calm).

143. In Mogg 7.58, this is from root *damu* (tame).

144. In Mogg 7.58, this is from root *ramu* (play).

H. Kita (Primary Derivation)

$vi + tadi + ka = $ **vitaṇḍa**[145] (persuading/agitating speech)
$isidi? + ka = $ **isiṇḍa**[146] (subjugator)
$cadi + ka = $ **caṇḍa** (fierce)
$gadi + ka = $ **gaṇḍa**[147] (swelling)
$adi? + ka = $ **aṇḍa**[148] (egg)
$ladi? + ka = $ **laṇḍa**[149] (dung)
$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)

---

145. *visesena gaṇḍati cāleti paresaṃ viññūnaṃ hadayaṃ kampetīti vi-gaṇḍo.*
146. *isiṇḍati paresaṃ maddatīti isiṇḍo.*
147. In Mogg 7.58, this is from root *gamu* (go).
148. In Mogg 7.58, this is from root *ama* (arise).
149. In Mogg 7.58, this is from root *lama?* (hurt).
150. In Mogg 7.58, this is from root *khanu* (dig).
151. In Mogg 7.98, this is a product of *dha* appling to root *khanu*.
152. In Mogg 7.98, this is a product of *dha*.
153. Mogg 7.98
154. Mogg 7.98
155. In Mogg 7.8, this is from root *mana*.

$ruca + i = \boldsymbol{ruci}$ (liking)
$asa + i = \boldsymbol{asi}$ (sword)
$kasa + i = \boldsymbol{kasi}$ (ploughing)
$masa + i = \boldsymbol{masi}$ (soot)
$ru + i = \boldsymbol{ravi}$ (the sun)
$sappa + i = \boldsymbol{sappi}$ (ghee)
$dh\bar{a} + i = \boldsymbol{dadhi}$ (curd)

Ki   (Mogg 7.9)
K-anubandha prevents vowel *vuddhi.*
$isa + ki = \boldsymbol{isi}$ (sage)
$gira + ki = \boldsymbol{giri}$ (mountain)
$suca + ki = \boldsymbol{suci}$ (cleanness)
$ruca + ki = \boldsymbol{ruci}$ (liking)

Iṇa   (Mogg 7.10)
Ṇ-anubandha entails vowel *vuddhi.*
$vapa + iṇa = \boldsymbol{v\bar{a}pi}$ (water tank)
$vara + iṇa = \boldsymbol{v\bar{a}ri}$ (water)
$vasa + iṇa = \boldsymbol{v\bar{a}si}$ (knife)
$rasa + iṇa = \boldsymbol{r\bar{a}si}$ (heap)
$nabha + iṇa = \boldsymbol{n\bar{a}bhi}$ (navel)
$hara + iṇa = \boldsymbol{h\bar{a}ri}$ (attractive)
$hana + iṇa = \boldsymbol{gh\bar{a}ti}$ (weapon)
$paṇa + iṇa = \boldsymbol{p\bar{a}ṇi}$ (the hand)

Gi   (Mogg 7.34)
$aga + gi = \boldsymbol{aggi}$[156] (fire)

---

156. In Kacc 669, Rūpa 679, Sadd 1315, this is the product of *agga + i.*

H. Kita (Primary Derivation)

Ati   (Mogg 7.69)
$p\bar{a} + ati = $ **pati** (master)
$vasa + ati = $ **vasati** (dwelling)

Ī   (Mogg 7.12)
$tanda? + \bar{\imath} = $ **tandī**[157] (laziness)
$lakkha + \bar{\imath} = $ **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)
$bamha? + u = $ **bahu** (many)
$kamba? + u = $ **kambu** (bangle, conch)
$amba? + u = $ **ambu** (water)
$cakkha + u = $ **cakkhu** (eye)

---

157. *tandanaṃ tandī ālasyaṃ.*
158. *bharatīti bhara bhattā.* This should be *bharu*, but the term is not found anywhere except in compound forms.
159. See 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)

160. In Kacc 535, Rūpa 593, Sadd 1119, this instance comes from *bhikkha* + *rū*.

H. Kita (Primary Derivation)

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)
sanda + ku = ***sindhu*** (river)
bādha + ku = ***bāhu*** (the arm)
raṃgha? + ku = ***raghu*** (king Raghu)
vida + ku = ***bindu*** (dot)
mana + ku = ***madhu*** (sweet)
rapa? + ku = ***ripu*** (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 + ṭhā + ku = ***suṭṭhu*** (good)
du + ṭhā + 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)

764

$tanu + \bar{u} = \textbf{tanu}$ (body)

Ka (Kacc 661, Rūpa 671, Sadd 1302, Mogg 7.14–5)

$susa + ka = \textbf{sukka}$ (white)

$suca + ka = \textbf{soka}$ (grief)

$vaka + ka = \textbf{vakka}$ (kidney)

$i + ka = \textbf{eka}$ (one)

$bh\bar{\imath} + ka = \textbf{bheka}$ (frog)

$k\bar{a}? + ka = \textbf{k\bar{a}ka}$ (crow)

$kara + ka = \textbf{kakka}$ (paste)

$ara + ka = \textbf{akka}$ (the sun)

$saka + ka = \textbf{sakka}$ (king of the gods)

$v\bar{a} + ka = \textbf{v\bar{a}ka}$ (bark)

$\bar{u}ha + ka = \textbf{\bar{u}k\bar{a}}$ (louse)

$unda? + ka = \textbf{udaka}$ (water)

$saka + ka = \textbf{sikk\bar{a}}$[161] (string of a balance)

$h\bar{a} + ka = \textbf{h\bar{a}ka}$ (anger)

$samba + ka = \textbf{sambuka}$ (oyster)

$putha + ka = \textbf{puthuka}$ (foolish person)

$suca + ka = \textbf{sukka}$ (semen)

$upa + ci + ka = \textbf{upacik\bar{a}}$ (termite)

$kampa? + ka = \textbf{paṅka}$ (mud)

$usa + ka = \textbf{ukk\bar{a}}$ (torch)

$usa + ka = \textbf{ummuka}$ (firebrand)

$vama? + ka = \textbf{vammika}$ (anthill)

$masa + ka = \textbf{matthaka}$ (the head)

---

161. This exactly means a basket carried by a stick with loads on two ends.

H. Kita (Primary Derivation)

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)

Ānaka (Mogg 7.16)
  bhī + ānaka = **bhayānaka**[164] (horrible)

---

162. In Thai translation, it is Job's tears, a kind of beadlike grains.
163. *paṭati yātīti paṭākā vejayantī.* This might be also a kind of plant.
164. *bhāyanti etasmāti bhayānako bhayajanako.* This means thing that frightens you.

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* = **kīkaṇikā** (bell)
  muda + *kika* = **muddikā** (ring)
  maha + *kika* = **mahikā** (frost, snow)
  kala + *kika* = **kalikā** (bud)
  sappa + *kika* = **sippikā** (oyster)

Kīka (Mogg 7.23)
  This is *īka* with *k-anubandha*.
  isa + *kīka* = **isīkā** (brush)

Ṇuka (Mogg 7.24)
  This is *uka* with *ṇ-anubandha*.
  kamu + *ṇuka* = **kāmuka** (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)

767

H. Kita (Primary Derivation)

$jala + \dot{n}\bar{u}ka = $ ***jalūkā*** (leech)

Tika   (Mogg 7.28)
$kara + tika = $ ***kattika*** (month of Kattikā, November)

Saka   (Mogg 7.27)
$kasa + saka = $ ***kassaka*** (farmer)

Ṭhakana   (Mogg 7.29)
$isa + \d{t}hakana = $ ***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)
$l\bar{u} + kha = $ ***lūkha*** (coarse)
$ala + kha = $ ***akkha*** (axle)
$yasa + kha = $ ***yakkha*** (demon)
$ruha + kha = $ ***rukkha*** (tree)
$usa + kha = $ ***ukkha*** (ox)
$saha + kha = $ ***sakhā*** (friend)

---

165. In Kacc 530, Rūpa 584, Sadd 1112, this is the product of *saṃ + khanu + kvi*.

Gaka (Mogg 7.32–3)

  aja + gaka = **agga** (the highest)
  vaja + gaka = **vagga** (group)
  muda + gaka = **mugga** (green peas)
  gada + gaka = **gagga** (sage Gagga)
  gamu + gaka = **gaṅga** (the Ganges)
  sī + gaka = **siṅga** (horn)
  phura? + gaka = **phuliṅga** (buring charcoal)
  u + cala + gaka = **uccāliṅga** (caterpillar)
  kala + gaka = **kaliṅga** (Kaliṅga country)
  bhama? + gaka = **bhiṅga** (wasp)
  paṭa + gaka = **paṭaṅga** (grasshopper)

Gu (Mogg 7.35–6)

  yā + gu = **yāgu** (rice-gruel)
  vala + gu = **vaggu** (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)
  miha + gha = **megha** (cloud)
  muha + gha = **mogha** (empty, useless)
  sī + gha = **sīgha** (fast)
  ni + daha + gha = **nidāgha** (drought, summer)
  maha + gha = **maghā** (a constellation)

769

H. Kita (Primary Derivation)

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)
   *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)

166. In Sadd 1260, this is the product of *sata + tya*.
167. In Sadd 1254, this is the product of *mara + ratya*.
168. In Sadd 1253, this is the product of *musa + tyu*.

$vasa + cha = \textbf{\textit{vacchā}}$ (living)
$kaca + cha = \textbf{\textit{kacchā}}$ (prospering)
$saṃ + katha + cha = \textbf{\textit{sākacchā}}$ (conversation)
$tuda + cha = \textbf{\textit{tucchā}}$ (oppressing)
$visa + cha = \textbf{\textit{vicchā}}$ (entering)
$tatha + cha = \textbf{\textit{taccha}}$[169] (truth)
$vi + ge + cha = \textbf{\textit{vigaccha}}$ (untuned song)
$asa + cha = \textbf{\textit{accha}}$[170] (bear)
$masa + cha = \textbf{\textit{maccha}}$ (fish)
$vada + cha = \textbf{\textit{vaccha}}$ (calf)
$kuca + cha = \textbf{\textit{koccha}}$ (rattan chair)
$kaca + cha = \textbf{\textit{kaccha}}$ (armpit)
$gupa + cha = \textbf{\textit{guccha}}$ (bouquet)
$tusa + cha = \textbf{\textit{tuccha}}$ (lie)
$pusa + cha = \textbf{\textit{puccha}}$ (tail)

Chika   (Mogg 7.41)
$kusa + chika = \textbf{\textit{kucchi}}$ (belly)
$pasa + chika = \textbf{\textit{pacchi}}$ (basket)

Chuka   (Mogg 7.42)
$kasa + chuka = \textbf{\textit{kacchu}}$ (itch, scab)
$usa + chuka = \textbf{\textit{ucchu}}$ (sugarcane)

Ja   (Sadd 1259)
$aja + ja = \textbf{\textit{ajjā}}$[171] (stop)
$sada + ja = \textbf{\textit{sajjā}}$ (sitting)

169. Strictly speaking, this is a secondary derivation.
170. This instance and the following come from Mogg 7.43–4.
171. *aja gatikkhepane.* So, this should mean stopping, not going.

H. Kita (Primary Derivation)

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 = **sakaṭa** (cart, wagon)
  kasa + aṭa = **kasaṭa** (nasty)
  kara + aṭa = **karaṭa** (crow)
  makka? + aṭa = **makkaṭa** (monkey)
  deva + aṭa = **devaṭa** (sage Devaṭa)
  kama + aṭa = **kamaṭa** (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)

$ava + \bar{a}\dot{t}a\dot{n}a = \bar{a}v\bar{a}\dot{t}a$ (pit)

$ku + \bar{a}\dot{t}a = kav\bar{a}\dot{t}a$ (window)

$kuka + ku\dot{t}aka = kukku\dot{t}a$ (cock)

Kīṭa   (Mogg 7.52)

$kira + k\bar{\imath}\dot{t}a = kir\bar{\imath}\dot{t}a$ (crown)

$tara + k\bar{\imath}\dot{t}a = tir\bar{\imath}\dot{t}a$ (garment for wrap)

Ṭha   (Kacc 672, Rūpa 682, Sadd 1318, Mogg 7.55–6)

$ku\dot{t}a + \dot{t}ha = kuṭṭha^{172}$ (leprosy)

$ku\dot{t}a + \dot{t}ha = koṭṭha^{173}$ (store room)

$ka\dot{t}a + \dot{t}ha = kaṭṭha^{174}$ (timber)

$kama + \dot{t}ha = kaṇṭha$ (neck)

$usa + \dot{t}ha = oṭṭha$ (mouth, camel)

$ku\dot{n}a + \dot{t}ha = kuṇṭha$ (blunt)

$daṃsa + \dot{t}ha = d\bar{a}ṭh\bar{a}$ (fang)

$kama + \dot{t}ha = kamaṭha$ (begging bowl, dwarf, turtle)

$phassa? + \dot{t}ha = phuṭṭha^{175}$ (touch)

Aṇḍa   (Mogg 7.57)

$vara + aṇḍa = varaṇḍa$ (pimple)

$kara + aṇḍa = karaṇḍa$ (casket)

172. In 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.

173. In Mogg 7.55 the root of this is *kusa*.

174. In Mogg 7.55 the root of this is *kasa*.

175. According to Sadd Dhā this should be from root *phusa*.

H. Kita (Primary Derivation)

Ḍha, ḍḍha, ṭha, ṭṭha (Kacc 659, Rūpa 669, Sadd 1299–300)

usu + ḍha/ḍḍha = **uḍḍha** (heat)
daṃsa + ḍha = **daḍḍha**[176] (burning)
ranja + 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)
lī + ṇa = **leṇa** (cave)

Ṇaka (Mogg 7.66–7)

Marked by ka, the vowel vuddhi is not applied here. Also ṇa is retained.

su + ṇaka = **suṇa** (dog)
vī + ṇaka = **vīṇā** (lute)
tija + ṇaka = **tiṇa** (grass)
lī + ṇaka = **loṇa** (salt)
gamu + ṇaka = **goṇa** (ox)

---

176. In 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.
177. In Kacc 647, Rūpa 663, the term comes from root suna and then transforms to suṇa, svāna, suvāna, sūna, sunakha, suna, sā, and sāna. In Sadd 1285, sūṇa and suṇa are given instead of sūna and suna. In Sadd 1286, another line of thought is proposed, i.e. soṇa = su + oṇa, svāna = su + vāna, and suvāna = su + uvāna.

$hara + \dot{n}aka = \textbf{\textit{hari\d{n}a}}$ (deer)
$\bar{i}ra + \dot{n}aka = \textbf{\textit{iri\d{n}a}}$ (barren soil)
$thu + \dot{n}aka = \textbf{\textit{th\bar{u}\d{n}a}}$ (city)

Aṇa (Mogg 7.68)

A bit confusing, vowel *vuddhi* by *ṇa* is prevented by the leading *a*.

$rava? + a\d{n}a = \textbf{\textit{rava\d{n}a}}$ (cuckoo)
$vara + a\d{n}a = \textbf{\textit{vara\d{n}a}}$ (wall)
$p\bar{u}ra + a\d{n}a = \textbf{\textit{p\bar{u}ra\d{n}a}}$ (filling)

Yāṇa, lāṇa (Kacc 633, Rūpa 657, Sadd 1242)

$kala + y\bar{a}\d{n}a = \textbf{\textit{kaly\bar{a}\d{n}a}}$ (goodness)
$kala + l\bar{a}\d{n}a = \textbf{\textit{kall\bar{a}\d{n}a}}$ (good person)
$pati + sala + y\bar{a}\d{n}a = \textbf{\textit{pa\d{t}isaly\bar{a}\d{n}a}}$ (seclusion)
$pati + sala + l\bar{a}\d{n}a = \textbf{\textit{pa\d{t}isall\bar{a}\d{n}a}}$[178] (seclusion)

Kkhiṇa (Sadd 1344)

$d\bar{a} + kkhi\d{n}a = \textbf{\textit{dakkhi\d{n}a}}$[179] (oblation)

Iṇa, kiṇa (Sadd 1345, Mogg 7.60)

$dakkha + i\d{n}a = \textbf{\textit{dakkhi\d{n}a}}$[180] (oblation)
$dakkha + ki\d{n}a = \textbf{\textit{dakkhi\d{n}a}}$[181] (goodness)
$tija + ki\d{n}a = \textbf{\textit{tikhi\d{n}a}}$ (sharp)
$kasa + ki\d{n}a = \textbf{\textit{kasi\d{n}a}}$ (whole, no remaining)

---

178. In Sadd 1242, alternatively this can come from *pati + saṃ + lī + yu*.
179. *dātabbā dakkhiṇā.*
180. *dakkhanti vaḍḍhanti sattā etāyāti dakkhiṇā,* from Sadd 1245.
181. *dakkhati vuddhiṃ gacchati etāyāti dakkhiṇā kusalaṃ,* from Mogg 7.60

H. Kita (Primary Derivation)

$tasa + kiṇa = \textbf{\textit{tasiṇa}}$ (craving)

Ṇi   (Mogg 7.61)
$vī + ṇi = \textbf{\textit{veṇi}}$ (braid of hair)
$si + ṇi = \textbf{\textit{seṇi}}$ (guild)
$ni + si + ṇi = \textbf{\textit{niseṇi}}$ (stairs)
$su + ṇi = \textbf{\textit{soṇi}}$ (the hip, waist)
$du + ṇi = \textbf{\textit{doṇi}}$ (boat)
$kī + ṇi = \textbf{\textit{keṇi}}$ (buying)
$sā + ṇi = \textbf{\textit{sāṇi}}$ (curtain, screen)

Aṇi   (Mogg 7.62)
This group has no *vuddhi*.
$gaha + aṇi = \textbf{\textit{gahaṇi}}$ (gestation, digestion)
$ara + aṇi = \textbf{\textit{araṇi}}$ (wood used for kindling)
$dhara + aṇi = \textbf{\textit{dharaṇi}}$ (ground)
$sara + aṇi = \textbf{\textit{saraṇi}}$ (path)
$tara + aṇi = \textbf{\textit{taraṇi}}$ (ship, the sun)

Ruṇa   (Sadd 1321–3)
$kara/kira + ruṇa = \textbf{\textit{karuṇā}}$[182] (compassion)

Ṇu   (Kacc 671, Rūpa 681, Sadd 1317, Mogg 7.63–4)
$hana + ṇu = \textbf{\textit{haṇu/hanu}}$[183] (jaw)
$jana + ṇu = \textbf{\textit{jāṇu}}$ (knee)
$bhā + ṇu = \textbf{\textit{bhāṇu/bhānu}}$ (the sun)
$ri + ṇu = \textbf{\textit{reṇu}}$ (dust, pollen)

---

182. In Sadd 1322, this may come from $ka + rudhi + ṇa$. In Mogg 7.101, this comes from $kara + kuna$, se below.
183. In Mogg 7.2, *hanu* is the product of $hana + u$.

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)
si + tu = **setu** (bridge)
ki + tu = **ketu** (flag)
hi + tu = **hetu** (cause)
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)

184. In Mogg 7.2, this is the product of *aṇa + u*.

H. Kita (Primary Derivation)

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 = **sīmanta**[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)

Ata   (Mogg 7.79)
bhara + ata = **bharata** (actor)
raṃja? + 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)

---

185. *sayanti ettha ūkā kusumādayo cāti sīmanto kesamaggo.*   This
means a place in hair that a flower can be put on, or louses can live in.

778

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 *paccaya*s 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)
gupa + ta/traṇ = **gutta/gutra/gotta/gotra** (thing worth protecting)

186. In Mogg 7.82 *atta* comes from *ata + ta*.
187. In Mogg 7.83 *vatta* comes from *vara + taka*.

H. Kita (Primary Derivation)

$d\bar{a}$ + ta/traṇ = **dātta/dātra** (sickle)
ama + atta = **amatta** (small earthen vessel)
$v\bar{a}$ + ta = **vāta** (wind)
$t\bar{a}$ + ta = **tāta** (father)
$dama$ + ta = **danta** (tooth)
ama + ta = **anta** (end, intestine)
si + ta = **seta** (white)
su + ta = **sota** (the ear, stream)
pu + ta = **pota** (child)
$gaha$ + ta = **gatta** (body)
ata + ta = **attā** (self)
$khipa$ + ta = **khetta** (field, plot of land)
$ghara$ + taka = **ghata** (ghee)
si + taka = **sita** (white)
$d\bar{u}?$ + taka = **dūta** (envoy)
$vida$ + taka = **vitta** (wealth, property)
$kara$ + taka = **kutta** (action)
$kama$ + taka = **kunta** (lance)
su + rama + taka = **surata** (well-living person)
$p\bar{a}la$ + taka = **palita** (grey hair)
mhi + taka = **mihita/sita** (smile)
$kusa$ + taka = **kusīta** (lazy)
si + taka = **sītā** (furrow)

Ṇitta   (Kacc 657, Rūpa 667, Sadd 1297)
This *paccaya* signifies group.
$vada$ + ṇitta = **vāditta** (musical band)
$cara$ + ṇitta = **cāritta** (custom, group of practices)
$vara$ + ṇitta = **vāritta** (group of guards)

Tti, ti   (Kacc 658, Rūpa 668, Sadd 1298)
   mida + tti = ***metti*** (love)
   pada + tti = ***patti*** (foot-soldier)
   ranja + tti = ***ratti*** (night)
   tanu + ti = ***tanti*** (secret text)
   dhā + ti = ***dhāti*** (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 transfor-
mation.
   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)

188. In Mogg 7.87 this is the product of *rama + thaka*.
189. See also Mogg 5.144.

H. Kita (Primary Derivation)

$asa + tha = \textbf{\textit{attha}}$ (meaning)

Thu, athu   (Kacc 644, Rūpa 661, Sadd 1271, Mogg 5.46, 7.89)

$vepu? + thu/athu = \textbf{\textit{vepathu}}$ (a sickness causing shivering)

$sī + thu/athu = \textbf{\textit{sayathu}}$ (a sickness causing swelling)

$dava? + thu/athu = \textbf{\textit{davathu}}$ (a sickness causing heat)

$vamu + thu/athu = \textbf{\textit{vamathu}}$ (a sickness causing vomiting)

$vasa + thu = \textbf{\textit{vatthu}}$ (matter, story)

$masa + thu = \textbf{\textit{matthu}}$ (clear liquid of curd)

$kusa + thu = \textbf{\textit{kotthu}}$ (jackal)

Thi   (Mogg 7.90)

$saka + thi = \textbf{\textit{satthi}}$ (thigh)

$vasa + thi = \textbf{\textit{vatthi}}$ (bladder)

Thika   (Mogg 7.91)

This is actually *thi* without *vuddhi*.

$vī + thika = \textbf{\textit{vīthi}}$ (street)

Rathi   (Mogg 7.92)

$sara + rathi = \textbf{\textit{sārathi}}$ (driver)

Ithi   (Mogg 7.93)

$tā + ithi = \textbf{\textit{tithi}}$ (lunar day)

$ata + ithi = \textbf{\textit{atithi}}$ (guest)

Thī   (Mogg 7.94)

$isa + thī = \textbf{\textit{itthī}}$ (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.

saṃ + 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** (jusmine)

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)

H. Kita (Primary Derivation)

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 = **yamuna** (a river)
 ajja + kuna = **ajjuna** (a kind of plant)
 mitha? + kuna = **mithuna** (sexual couple)
 saka + kuna = **sakuna/sakuṇa/sakuṇī** (bird)

Kana   (Mogg 7.104)
 kira? + kana = **kiraṇā** (ray)

Na   (Mogg 7.106–7)
 si + na = **sena/senā** (hawk/army)
 dhā + na = **dhānā** (popped rice)

190. In Mogg 7.98 the root of this instance is *rama*.
191. In Sadd 1321, this is the product of *kara/kira + ruṇa*.

$v\bar{\imath}$ + na = **vena** (ignoble person)

$v\bar{a}$ + na = **vāna** (craving)

$\bar{u}ha$ + na = **ūna** (deficient)

hi + na = **hīna** (inferior, despicable)

ci + na = **cīna** (a country)

$hana$ + na = **jaghana** (loin, buttocks)

$ṭh\bar{a}$ + 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)

$v\bar{\imath}$ + $tana$ = **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)

$s\bar{u}$ + $nuka$ = **sūnu** (child)

$bh\bar{a}$ + $nuka$ = **bhūnu** (the sun)

192. In Mogg 7.111 the root of this is $dh\bar{a}$.

H. Kita (Primary Derivation)

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 appplied, 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 =* **vattanī** (path)
> *aṭa + ani =* **aṭani** (frame of a bed)
> *ava + ani =* **avani** (ground)
> *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)

---

193. *agamāni = na gamitabbo.*
194. *akarāni = na kattabbaṃ.*

$thu + pa = $ **thūpa** (pagoda)
$ku + pa = $ **kūpa** (well)

Paka   (Mogg 7.116–7)
   $khipa + paka = $ **khippa** (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 = $ **vippa** (brahman)
   $vama + paka = $ **bappa** (tear)
   $chupa? + paka = $ **cheppa** (tail)
   $rupa? + paka = $ **rūpa** (form)

Apa   (Mogg 7.118–9)
   $sāsa + apa = $ **sāsapa** (mustard seed)
   $vaṭa + apa = $ **viṭapa** (branch, fork of a tree)
   $kutha + apa = $ **kuṇapa** (corpse)
   $maṇḍa? + apa = $ **maṇḍapa** (temporary shed or pavil-ion)

Pha   (Mogg 7.120)
   $gupa + pha = $ **goppha** (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)

H. Kita (Primary Derivation)

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 = **dabbi** (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)
*hi + 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 = **sāma*** (black)
*khu + 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)

195. In Mogg 7.82 *atta* comes from *ata + ta*.
196. In Kacc 531, Rūpa 589, Sadd 1113, *dhamma* comes from *dhā + ramma* and *kamma* comes from *kara + ramma*.

H. Kita (Primary Derivation)

$sama + ma =$ **samma** (my dear!)
$asa + ma =$ **asmā** (stone)
$asa + ma =$ **adhama** (ignoble)
$visa + ma =$ **vesma** (dwelling)
$bh\bar{\imath} + ma =$ **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 entails 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)
$bh\bar{\imath} + ma/maka =$ **bhīma** (demon)
$d\bar{a} + ma =$ **dāma** (rope)
$y\bar{a} + ma =$ **yāma** (time)
$s\bar{a} + ma =$ **sāma** (gold)
$ṭh\bar{a} + ma =$ **thāma** (power)
$bhasa + ma =$ **bhasma** (ashes)
$br\bar{u}ha + ma =$ **brahma** (god Brahma)
$usa + ma =$ **usuma** (heat)
$dh\bar{u} + maka =$ **dhūma** (smoke)

Rīsana   (Mogg 7.135)
$bh\bar{\imath} + r\bar{\imath}sana =$ **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)

197. In Mogg 7.133 the root of this is *paṭha*.

790

$cara + ima =$ **$carima$**[198] (the last)

$Ttima$ (Kacc 644, Rūpa 661, Sadd 1272)
$bh\bar{u} + ttima =$ **$bhottima$** (thing arising from existence)
$ku + ttima =$ **$kuttima$**[199] (thing arising from action, counterfeit)
$d\bar{a} + ttima =$ **$dattima$** (thing arising from giving)

$Ṇima$ (Kacc 644, Rūpa 661, Sadd 1273)
$o + hu + ṇima =$ **$oh\bar{a}vima$** (thing arising from honoring)

$Kuma$ (Mogg 7.130–1)
$usa + kuma =$ **$usuma$** (heat)
$kusa + kuma =$ **$kusuma$** (flower)
$pada + kuma =$ **$paduma$** (lotus)
$sukha + kuma =$ **$sukhuma$** (fine, subtle)
$vaja + kuma =$ **$vaṭuma$** (path)
$silisa + kuma =$ **$silesuma$** (phlegm)
$kama + kuma =$ **$kuṅkuma$** (saffron)

Uma   (Mogg 7.132)
$gudha + uma =$ **$godhuma$** (wheat)

Mi   (Mogg 7.138–9)
$n\bar{i} + mi =$ **$nemi$** (rim of a wheel)
$\bar{u}ha + mi =$ **$\bar{u}mi$** (wave)
$bh\bar{u} + mi =$ **$bh\bar{u}mi$** (ground)
$rasa + mi =$ **$rasmi$** (rope)

198. Mogg 7.133
199. See also Sadd 1275–6.

H. Kita (Primary Derivation)

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)
$niti? + 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)

---

200. In Mogg 7.40, *maccu* comes from *mara + cu*.
201. In Mogg 7.40, this comes from *mara + ca*.
202. In Sadd 1256, Aggavaṃsa entertains that the term may be seen as a secondary derivative of *uddhata + ṇya* (*uddhatassa bhāvo uddhaccṃ*).
203. In Sadd 1258, 1261, this may a secondary derivative of *kukata + ṇya*.
204. In Mogg 7.39, this comes from *sara + ca*.

hara + *ya* = **hammiya** (storied building)
kasa + *ya* = **kisalaya** (young leaf, sprout)

Raka   (Mogg 7.143–6)

The actual ending is *ra* and *ka* is a *vuddhi* preventer.

khī + *raka* = **kīra** (milk)
si + *raka* = **sira** (the head)
si + *raka* = **sirā** (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)

---

205. In Kacc 670, Rūpa 680, Sadd 1316, *kūra* comes from *ku* + *ūra*.
206. In Kacc 670, Rūpa 680, Sadd 1316, this comes from *du* + *ūra*.

H. Kita (Primary Derivation)

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)
kura + ūra = **kurūra**[207] (cruel one)

Ura   (Mogg 7.147–8)
manda? + ura = **mandurā** (horse pen)
aṅka? + ura = **aṅkura** (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)
maṅka? + ura = **makura** (mirror, car, powder, fish)
kuka + ura = **kukkura** (dog)
maṅga? + ura = **maṅgura** (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)

---

207. In Mogg 7.172 the root of this is *kara*.

$ruha + kira = \textbf{\textit{ruhira}}$ (blood)
$rudha + kira = \textbf{\textit{rudhira}}$ (blood)
$badha + kira = \textbf{\textit{badhira}}$ (deaf)
$mada + kira = \textbf{\textit{madirā}}$ (liquor)
$manda? + kira = \textbf{\textit{mandira}}$ (house)
$aja + kira = \textbf{\textit{ajira}}$ (courtyard)
$ruca + kira = \textbf{\textit{rucira}}$ (beautiful)
$kasa + kira = \textbf{\textit{kasira}}$ (misery)
$ṭhā + kira = \textbf{\textit{thira}}$ (stable)
$sīsa? + kira = \textbf{\textit{sisira}}$ (winter)
$khāda + kira = \textbf{\textit{khadira}}$ (a kind of tree)

Dura   (Mogg 7.151)
$dada? + dura = \textbf{\textit{daddura}}$ (frog)

Bhara   (Mogg 7.151)
$gara + bhara = \textbf{\textit{gabbhara}}$ (cave)

Cara   (Mogg 7.152)
$cara + cara = \textbf{\textit{caccara}}$ (crossroad, courtyard)

Dara   (Mogg 7.152)
$dara + dara = \textbf{\textit{daddara}}$ (an instrument, drum)

Jara   (Mogg 7.152)
$jara + jara = \textbf{\textit{jajjara}}$ (old age)

Gara   (Mogg 7.152)
$gara + gara = \textbf{\textit{gaggara}}$ (bellow)

H. Kita (Primary Derivation)

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)

Araṇa   (Mogg 7.163)
   vaka + *araṇa* = ***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* = ***bhiṅgāra*** (golden water-jug)
   kleda? + *āra* = ***kedāra*** (arable land, field)
   ku + *vida* + *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)

797

H. Kita (Primary Derivation)

Kīra   (Mogg 7.169–70)
$sara + k\bar{\imath}ra = $ **sarīra** (the body)
$vasa + k\bar{\imath}ra = $ **usīra** (a kind of plant)
$kala + k\bar{\imath}ra = $ **kalīra** (shoot, sprout)
$gama + k\bar{\imath}ra = $ **gambhīra/gabhīra** (deep)
$kula + k\bar{\imath}ra = $ **kuḷīra** (crab)

Ora   (Mogg 7.173–4)
$kaṭha + ora = $ **kaṭhora** (rough)
$caka + ora = $ **cakora** (francolin partridge)
$m\bar{\imath} + 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)
$bh\bar{u} + rika = $ **bhūri** (plenty)
$bh\bar{u} + rika = $ **bhūrī** (wisdom)
$s\bar{u} + rika = $ **sūri** (wise one)

Ru   (Mogg 7.177)
$m\bar{\imath} + ru = $ **meru** (the Sineru)
$ka + s\bar{\imath} + ru = $ **kaseru** (a kind of plant, water chestnut)
$n\bar{\imath} + ru = $ **neru** (a mountain)

Eru   (Mogg 7.178)
$sin\bar{a}ʔ + eru = $ **sineru** (the king of mountains)

Ruka   (Mogg 7.179)

$bh\bar{\imath} + 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), *bhagandala* (ulcer), *mekhala/mekhalā* (girdle), *vakkala* (bark), *takkala* (resin), *saddala* (grass), *mulāla* (lutus's root), *pilāla* (salt), *vidāla* (a kind of plant), *caṇḍāla* (outcaste), *vāḷa*

H. Kita (Primary Derivation)

(snake), *vāla* (water), *macala* (thief), *musala* (pestle), *kotthula* (jackal), *puthula* (thick, wide), *bahula* (plenty), *bahala* (many, thick), *kambala* (wool), *aggaḷa/aggala* (bolt, latch).

Kala   (Mogg 7.183–5)
    *musa + kala = **musala*** (pestle)
    *ṭhā + kala = **thala*** (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)

$p\bar{\imath} + la = \textbf{pel\=a}$ (a kind of basket)
$d\bar{u} + la = \textbf{dol\=a}$ (swing, palanquin)
$kala + la = \textbf{kalla}$ (suitable)

Chilla   (Sadd 1252)
$pisa + chilla = \textbf{picchilla}$ (grinding)

Būla   (Mogg 7.180))
$tama + b\bar{u}la = \textbf{tamb\=ala}$ (betel-leaf)

Laka, vāla   (Mogg 7.181)
$si + laka = \textbf{sil\=a}$ (stone)
$si + laka = \textbf{sel\=a}$ (mountain)
$si + v\bar{a}la = \textbf{sev\=ala}$ (moss, slime)

Ila   (Mogg 7.189)
$ana + ila = \textbf{anila}$ (wind)
$sala + ila = \textbf{salila}$ (water)
$kala + ila = \textbf{kalila}$ (dense)
$kuka + ila = \textbf{kokila}$ (cuckoo)
$saṭha + ila = \textbf{saṭhila}$ (cheat)
$maha + ila = \textbf{mahil\=a}$ (woman)

Kila   (Mogg 7.190–1)
$kuṭa + kila = \textbf{kuṭila}$ (crooked, curve)
$saha + kila = \textbf{sithila}$ (unsteady)
$kampa? + kila = \textbf{kapila}$ (sage Kapila)
$matha + kila = \textbf{mithil\=a}$ (Mithilā city)

H. Kita (Primary Derivation)

Kula   (Mogg 7.192–3)
  caṭa + kula = **caṭula** (flatterer)
  kaṇḍa? + kula = **kaṇḍula** (tree)
  vaṭṭa + kula = **vaṭṭula** (round, circle)
  putha + kula = **puthula** (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)
  pila + ava = **pelava** (light, soft)
  palla? + ava = **pallava** (young leaf)
  paṇa + ava = **paṇava** (small drum)
  sala + ava = **sāḷava** (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)
  pila + 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)

H. Kita (Primary Derivation)

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)
   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)

208. In Mogg 7.209 this comes from *pūra + kisa.*
209. In Mogg 7.216 this comes from *su + ṇisaka.*
210. In Mogg 7.210 this comes from *kara + īsa.*
211. In Mogg 7.211 this comes from *sara + īsa.*
212. In Mogg 7.217 this comes from *ala + asa.*
213. In Mogg 7.214 this comes from *sī + saka.*

*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)
*aṅka? + saka = **aṅkusa*** (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)

Ṇisaka   (Mogg 7.216)
*su + ṇisaka = **suṇisā*** (daughter-in-law)

Asa   (Mogg 7.217)
*veta? + asa = **vetasa*** (a kind of tree)
*ata + asa = **atasa*** (a kind of tree)

---

214. In Kacc 528, Rūpa 577, Sadd 1110, this comes from *phusa + ṇa*.

H. Kita (Primary Derivation)

$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 = $ **jivhā** (tongue)
  $ama + ha = $ **amha** (stone)
  $pa + ama + ha = $ **pamha** (eyelash)
  $tasa + ha = $ **taṇhā** (craving)
  $kasa + ha = $ **kaṇha** (black)
  $juta + ha = $ **juṇhā** (moonlight)
  $mīla + ha = $ **mīḷha** (excrement)
  $gāha + ha = $ **gāḷha** (strong)
  $daha + ha = $ **daḷha** (stable)
  $baha + ha = $ **bāḷha** (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 + hi = $ **paṇhi** (the heel)
  $u + saha + hī = $ **ussoḷhī** (effort)

Ḷa (Mogg 7.225–6)
  $khī + ḷa = $ **kheḷa** (saliva)
  $mi + ḷa = $ **meḷā** (soot)

H. Kita (Primary Derivation)

$p\bar{\imath} + \underline{l}a = \boldsymbol{pe\underline{l}\bar{a}}$ (a kind of basket)
$cu + \underline{l}a = \boldsymbol{c\bar{u}\underline{l}\bar{a}}$ (crest)
$m\bar{a} + \underline{l}a = \boldsymbol{m\bar{a}\underline{l}a}$ (a kind of pavilion)
$v\bar{a} + \underline{l}a = \boldsymbol{v\bar{a}\underline{l}a}$ (beast)
$k\bar{a} + \underline{l}a = \boldsymbol{k\bar{a}\underline{l}a}$ (black)
$gu + \underline{l}a = \boldsymbol{go\underline{l}a}$ (dwarf)

Ḷaka   (Mogg 7.226–7)
$gu + \underline{l}aka = \boldsymbol{gu\underline{l}a}$ (sugar)
$kha\tilde{n}ja + \underline{l}aka = \boldsymbol{pa\dot{n}gu\underline{l}a}$ (cripple)
$kara + \underline{l}aka = \boldsymbol{kakkha\underline{l}a}$ (rough, harsh)
$kuka + \underline{l}aka = \boldsymbol{kukku\underline{l}a}$ (a hell)
$ma\dot{m}ka? + \underline{l}aka = \boldsymbol{maku\underline{l}a}$ (bud)

Ḷi   (Mogg 7.228)
$p\bar{a} + \underline{l}i = \boldsymbol{p\bar{a}\underline{l}i}$ (line, Pāli)

Ḷu   (Mogg 7.229)
$v\bar{\imath} + \underline{l}u = \boldsymbol{ve\underline{l}u}$ (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 _ī_ insertion   When compounds are formed with derivatives of _bhū_ and _kara_, _i_ and _ī_ can be inserted (Sadd 1338, Mogg 4.119), for example, _sītibhūta_ (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), _sammukhībhūta_ (having become face to face with), _kaddamībhūta_ (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 chavasayanaṃ_" (lying place of corpses, thus cemetery).

Brū + saha = bhisī   From Sadd 1342, the analytic sentence is "_brūvanto etissaṃ sīdantīti bhisī_" (on that place [people] sit talking, thus a cushion).

215. In a dictionary you may find _vyantīkata_ instead.

H. Kita (Primary Derivation)

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]).

Ṇa-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, *gamanaṃ* **gataṃ** (going), *supanaṃ* **suttaṃ** (sleeping), *āsīsanaṃ* **āsiṭṭhaṃ** (hoping), and *bujjhanaṃ* **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. Fol-

I. Taddhita (Secondary Derivation)

lowing 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 *paccaya*s, except some mentioned
only by Mogg. All *paccaya*s mentioned here, together with
those of primary derivation, are indexed in Appendix J. My
caveat here is that *paccaya*s look somewhat messy[2] because
some of them can mean many things, particularly *ṇa*, *ṇika*,
ṇeyya, and *iya*. You should not be discouraged by this diffi-
culty. 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.

<div align="center">

Groups of *Taddhita*

	Group	Page
1.	*Apaccataddhita*	813
2.	*Taratyāditaddhita*	817
3.	*Rāgāditaddhita*	826
4.	*Jātāditaddhita*	829

Continued on the next page...

</div>

1. Na Bangchang 1995, p. 399

2. The commentator of the Vinaya, ascribed to Buddhaghosa, admits
that the usage of *taddhita* is variegated (*Vicitrā hi taddhitavutti!*, 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 profundity, except arhats 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.

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.

1. *Apaccataddhita*

This group means 'offspring (of)' (*apacca*). *Paccaya*s used in this group are *ṇa, ṇāyana, ṇāna, ṇeyya, ṇi, ṇika, ṇava, ṇera, ṇiya, ussa, usaṇ, ñña, ya, iya,* and *ṇya*. The first eight

I. Taddhita (Secondary Derivation)

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.

Ṇa (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 *vuddhi* 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 *vuddhi*. We call this kind of sign *anubandha* (see page 865). It means "just do *vuddhi* 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 866. 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)

---

3. Kacc 405, Rūpa 365, Sadd 751

4. *vasiṭṭhassa apaccaṃ vāsiṭṭho.* In Sadd 752, Aggavaṃsa explains further that the word can become *vāseṭṭha* (see also Sadd 156). It can be *vāseṭṭhī* (women of the clan), or *vāseṭṭhaṃ* (the clan itself).

5. Like 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 *vuddhi* strength, it stays the same.

6. If the first vowel precedes a double consonants, it stays the same.

*magadha + ṇa = **māgadha*** (offspring of a Magadha's dweller, king of Magadha)

Ṇāyana, ṇāna (Kacc 345, Rūpa 366, Sadd 754, Mogg 4.2)

Like *ṇa* above, these *paccaya*s have additional part apart from the *vuddhi* process. They produce the same meaning but 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)

Ṇeyya (Kacc 346, Rūpa 367, Sadd 755, Mogg 4.3)

This *paccaya* is used with f. nouns, for example:

*kattikā + ṇeyya = **kattikeyya*** (offspring of *Kattikā*)

*vintā + ṇeyya = **venteyya*** (offspring of *Vintā*)

*gaṅgā + ṇeyya = **gaṅgeyya*** (offspring of *Gaṅgā*)

Ṇaya (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 386.

*diti + ṇaya = **decca*** (offspring of *Diti*)

*āditi + ṇaya = **ādicca*** (offspring of *Āditi*)

*kuṇḍanī + ṇaya = **koṇḍañña*** (offspring of *Kuṇḍanī*)

I. Taddhita (Secondary Derivation)

  *kuru + ṇaya = **korabya*** (offspring of a Kuru's dweller,
king of Kuru)
  *sivī + ṇaya = **sebya*** (offspring of a Sivī's dweller, king
of Sivī)

  Ṇi   (Kacc 347, Rūpa 368, Sadd 756, Mogg 4.5)
    *dakkha + ṇi = **dakkhi*** (offspring of *Dakkha*)
    *vasava + ṇi = **vāsavi*** (offspring of *Vasava*)
    *varuṇa + ṇi = **vāruṇi*** (offspring of *Varuṇa*)
    *sakyaputta + ṇi = **sakyaputti*** (offspring of *Sakya*'s
child)

  Ṇika, ṇiya   (Sadd 756)
    *sakyaputta + ṇika/ṇiya = **sakyaputtika/sakyaputtiya***
(offspring of *Sakya*'s child)
    *nāṭaputta + ṇika/ṇiya = **nāṭaputtika/nāṭaputtiya*** (off-
spring of a dancer's child)
    *jinadatta + ṇika/ṇiya = **jenadattika/jenadattiya*** (off-
spring 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*)

---

7. In Sadd 757 it is *upaku*.
8. In Mogg 4.8 this is a product of *ṇa*.

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, rīva, rīvataka, ita, matta, taggha,* and *rāya.*

9. This 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).

I. Taddhita (Secondary Derivation)

Ṇika (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 + ṇika = **veṇika**[10] (lute player)
mudiṅga + ṇika = **modiṅgika** (drummer)
vaṃsa + ṇika = **vaṃsika** (flute player)
gadha + ṇika = **gandhika**[11] (perfume trader)
tela + ṇika = **telika** (oil trader)
guḷa + ṇika = **goḷika** (sugar trader)
cāpa + ṇika = **cāpika**[12] (archer)
tomara + ṇika = **tomarika** (lancer)
vāta + ṇika = **vātika**[13] (one sick from wind)
semha + ṇika = **semhika** (one sick from phlegm)
kumbha + ṇika = **kumbhika**[14] (volume of 1 pot, heap of pot, price worth 1 potful)
paṃsukūla + ṇika = **paṃsukūlika**[15] (one wearing discarded robe)
ticīvara + ṇika = **tecīvarika** (one using 3 robes)
upadhi + ṇika = **opadhika**[16] (having body as benefit)

---

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 paṃsukūliko.*
16. *upadhippayojanamassa opadhikaṃ.* (from Mogg 4.27)

vinaya + ṇika = ***venayika***[17] (one knowing or preaching the Vinaya)

suttanta + ṇika = ***suttantika*** (one knowing or preaching the Suttanta)

abhidhamma + ṇika = ***ābhidhammika*** (one knowing or preaching the Abhidhamma)

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)

sandiṭṭha + ṇika = ***sandiṭṭhika*** (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

---

17. *vinayamadhīte venayiko,* or, *vinayaṃ desetīti venayiko.*

18. If you are curious, when *ṇ-anubandha* is in operation, *byākaraṇa* → *viākaraṇa* → *veyyākaraṇa.* See Sadd 848–50.

19. *sataṃ arahatīti sātikaṃ.*

20. In Mogg 4.28, *iya* can also be used, hence *sahassiya.*

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.*

I. Taddhita (Secondary Derivation)

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*** (huntsman)

*pakkhī + ṇika = **pakkhika***[29] (bird killer)

*paradāra + ṇika = **pāradārika***[30] (one going to other's wife)

*tila + ṇika = **telika***[31] (food mixed with sesame seeds)

*guḷa + ṇika = **goḷika*** (food mixed with sugar)

*ghata + ṇika = **ghātika*** (food mixed with ghee[32])

*nāvā + ṇika = **nāvika***[33] (sailor, one ferrying)

*uḷumpa + ṇika = **oḷumpika*** (one ferrying with a raft)

*sakaṭa + ṇika = **sākaṭika***[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)

---

27. *urabbhaṃ hantvā jīvatīti orabbhiko.*
28. In Mogg 4.28, *ika* can have the same effect, hence *sūkarika*.
29. *pakkhino hantīti pakkhiko.* (Mogg 4.28)
30. *paradāraṃ gacchatīti pāradāriko.* (Mogg 4.28)
31. *tilena saṃsaṭṭhiṃ bhojanaṃ telikaṃ.*
32. In Mogg 4.29, this can mean "food seasoned with ghee" (*ghatena abhisaṅkhataṃ ghātikaṃ*).
33. *nāvāya taratīti nāviko.*
34. *sakaṭena caratīti sākaṭiko.*
35. *sīsena vahatīti sīsiko.*

$k\bar{a}ya + \d{n}ika = \boldsymbol{k\bar{a}yika}^{36}$ (action done by the body)

$vaca + \d{n}ika = \boldsymbol{v\bar{a}casika}^{37}$ (action done by speech)

$mana + \d{n}ika = \boldsymbol{m\bar{a}nasika}$ (action done by mind)

$sutta + \d{n}ika = \boldsymbol{suttika}^{38}$ (one tied with thread)

$p\bar{a}sa + \d{n}ika = \boldsymbol{p\bar{a}sika}$ (one tied with a snare)

$vattha + \d{n}ika = \boldsymbol{vatthika}^{39}$ (thing bought with cloth)

$akkha + \d{n}ika = \boldsymbol{akkhika}^{40}$ (one playing dice^{41})

$j\bar{a}la + \d{n}ika = \boldsymbol{j\bar{a}lika}^{42}$ (one killed by a net^{43})

$kha\d{n}itt\bar{\imath} + \d{n}ika = \boldsymbol{kh\bar{a}\d{n}ittika}^{44}$ (one digging with a spade)

$vetana + \d{n}ika = \boldsymbol{vetanika}^{45}$ (one living with wage)

$do\d{n}a + \d{n}ika = \boldsymbol{do\d{n}ika}^{46}$ (1/8th bushel of paddy)

$r\bar{a}jagaha + \d{n}ika = \boldsymbol{r\bar{a}jagahika}^{47}$ (one born or living in Rājagaha)

$magadha + \d{n}ika = \boldsymbol{m\bar{a}gadha}$ (one born or living in Magadha)

$s\bar{a}vatth\bar{\imath} + \d{n}ika = \boldsymbol{s\bar{a}vatthika}$ (one born or living in Sāvatthī)

---

36. kāyena kataṃ kammaṃ kāyikaṃ.

37. Note that *vaca* and *mana* are of the irregular *mana*-group. That is how *si* comes, I think.

38. *suttena baddho suttiko.*

39. *vatthena kītaṃ bhaṇḍaṃ vatthikaṃ.*

40. *akkhena dibbatīti akkhiko.*

41. In Mogg 4.29, this can also mean "one who wins with dice" (*akkhehi jitamakkhikaṃ*).

42. *jēlena hato jēliko.*

43. In Mogg 4.29, this can be also in active voice, so it means "one who kills with a net" (*jālena hantīti jāliko*).

44. *Khaṇittiyā khaṇatīti khāṇittiko.* (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*

I. Taddhita (Secondary Derivation)

$sar\bar{\imath}ra + \underset{.}{n}ika = \boldsymbol{s\bar{a}r\bar{\imath}rika}$[48] ([feeling] based on the body)
$dv\bar{a}ra + \underset{.}{n}ika = \boldsymbol{dov\bar{a}rika}$[49] (gatekeeper)
$buddha + \underset{.}{n}ika = \boldsymbol{buddhika}$[50] (Buddhist devotee)
$loka + \underset{.}{n}ika = \boldsymbol{lokika}$[51] (belonging to the world)
$s\bar{a}rada + \underset{.}{n}ika = \boldsymbol{s\bar{a}radika}$[52] ([day or night] in autumn)
$punabbhava + \underset{.}{n}ika = \boldsymbol{ponobhavika}$[53] (leading to rebirth)

Ṇera   (Sadd 759)
This denotes object of desire, for example:
$vidhav\bar{a} + \underset{.}{n}era = \boldsymbol{vedhavera}$[54] (one desiring a widow)
$ka\tilde{n}\tilde{n}\bar{a} + \underset{.}{n}era = \boldsymbol{ka\tilde{n}\tilde{n}era}$ (one desiring a girl)

Ṇeyya   (Sadd 760)
$suci + \underset{.}{n}eyya = \boldsymbol{soceyya}$[55] (state of pureness)
$pabbata + \underset{.}{n}eyya = \boldsymbol{pabbateyya}$[56] ([river] running from a mountain)
$b\bar{a}r\bar{a}\underset{.}{n}as\bar{\imath} + \underset{.}{n}eyya = \boldsymbol{b\bar{a}r\bar{a}\underset{.}{n}aseyya}$[57] ([cloth] existing in Benares)
$kula + \underset{.}{n}eyya = \boldsymbol{koleyya}$[58] ([dog] growing in a family)

---

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. *sāradiko divaso, sāradikā ratti.* (Mogg 4.26)
53. *punabbhavāya saṃvattatīti ponobhaviko.* (Mogg 4.30)
54. *vidhavāya atthiko vedhavero.*
55. *sucino bhāvo soceyyaṃ.*
56. *pabbatato pakkhadā nadī pabbateyyā.*
57. *bārāṇasiyaṃ bhavaṃ vatthaṃ bārāṇaseyyaṃ.*
58. *kule saṃvaḍḍho sunakho koleyyo.*

Ṇiya   (Sadd 761, 763)

loka + *ṇiya* = ***lokiya***[59] (happening in the world, happening by worldly convention)

inda + *ṇiya* = ***indriya***[60] (faculty)

Ṇaya   (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 *paccaya*s as well.

pura + *ī* = ***porī***[62] (urbane, belonging to city life)

Ṇa   (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* = ***māgadha*** (happening in Magadha)

purā + *ṇa* = ***purāṇa***[64] (happening in the past)

---

59. *loke viditaṃ pariyāpannaṃ, lokena sammataṃ vā lokiyaṃ.* Ṇika 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).

61. *suvaṇṇānaṃ ayaṃ rāsi sovaṇṇayo.*

62. *pure bhavā porī*, or, *puravadhūnaṃ vā esāti porī* ([speech] of city girls)

63. *udake bhavo odako.*

64. This instance is from Mogg 4.22. It is a bit unusual, because *ṇa*

I. Taddhita (Secondary Derivation)

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)

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 = **āraññaka** (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)

---

is not elided here, and it should be *porāṇa*. Both forms are found, but *porāṇa* has much more frequency.

65. See also this entry in PTSD.

66. *kusinārāya bhavo kosinārako.*

Ttaka   (Mogg 4.42)

In Mogg 4.42, $\bar{a}vataka$ is also mentioned.

$ya + ttaka = $ **yattaka**[67] (however much)
$ta + ttaka = $ **tattaka** (that much)
$eta + ttaka = $ **ettaka** (this much)
$ya + \bar{a}vataka = $ **yāvataka** (as mush as)
$ta + \bar{a}vataka = $ **tāvataka** (just so much)
$eta + \bar{a}vataka = $ **etāvataka** (just this much)

Āvantu   (Mogg 4.43)

$sabba + \bar{a}vantu = $ **sabbāvantu**[68] (total amount)
$ya + \bar{a}vantu = $ **yāvantu** (as many as)
$ta + \bar{a}vantu = $ **tāvantu** (as that amount)
$eta + \bar{a}vantu = $ **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, $r\bar{a}nubandhatt\bar{a}$ $iṃbh\bar{a}galopo.$[69]

$kiṃ + rati = $ **kati**[70] (how many)
$kiṃ + r\bar{i}va = $ **kīva** (how many)
$kiṃ + r\bar{i}vataka = $ **kīvataka** (how many)
$kiṃ + rittaka = $ **kittaka** (how many)

Ita   (Mogg 4.45)

$t\bar{a}rak\bar{a} + ita = $ **tārakita**[71] ([sky] endowed with stars)

---

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 ete.*
71. *tārakā sañjātā assa tārakitaṃ, gaganaṃ.*

I. Taddhita (Secondary Derivation)

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)

Ṇeyya   (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. *Rāgāditaddhita*

This group is mainly about coloring or tinting (*rāga*), and it also means many things like above. Kacc and Sadd give us

---

72. *hattho pamāṇamassa hatthamattaṃ.*
73. Also *jaṇṇumatta* has the same meaning.
74. *dakkhiṇaṃ arahatīti dakkhiṇeyyo.*

only ṇa, but ima is also given somewhere else. Mogg adds
more six, namely ṇika, kiya, niya, ka, ya, and ima.

Ṇa   (Kacc 352, Rūpa 376, Sadd 765, Mogg 4.11–9, 4.34)
    kasāva + ṇa = **kāsāva**[75] ([cloth] dyed with orange color)
    kusumbha + ṇa = **kosambha** ([cloth] dyed with saf-
flower)
    haliddā + ṇa = **hālidda** ([cloth] dyed with turmeric)
    kuṅkuma + ṇa = **kuṅkuma** ([cloth] dyed with saffron)
    sūkara + ṇa = **sokara**[76] ([meat] of pig)
    mahisa + ṇa = **māhisa** ([meat] of baffalo)
    udumbara + ṇa = **odumbara**[77] ([mansion] not far from
a fig tree)
    vidisā + ṇa = **vedisa**[78] ([house] not far from a minor
direction, e.g. Northeast)
    mathurā + ṇa = **māthura**[79] (one born in, came from,
living in, or having power in Mathurā)
    kapilavatthu + ṇa = **kāpilavattha**[80] ([forest] near to
Kapilavatthu)
    kattikā + ṇa = **kattika**[81] (month assosiated with the
moon passing Kattikā constellation, November)
    magasira + ṇa = **māgasira** (with Magasira, December)

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, math-
urāya assa nivāso māthuro, or, mathurāya issaro nivāso māthuro
80. kapilavatthusamīpe jātaṃ vanaṃ kāpilavatthaṃ.
81. kattikāya niyutto māso kattiko.

I. Taddhita (Secondary Derivation)

phussa + ṇa = **phussa**[82] (with Phussa, January)

maghā + ṇa = **māgha** (with Maghā, February)

phaggunī + ṇa = **phagguna** (with Phaggunī, March)

cittā + ṇa = **citto** (with Cittā, April)

visākhā + ṇa = **visākha** (with Visākhā, May)

jeṭṭhā + ṇa = **jeṭṭha** (with Jeṭṭhā, June)

āsāḷhā + ṇa = **āsāḷha** (with Āsāḷhā, July)

savaṇa + ṇa = **sāvaṇa** (with Savaṇa, August)

bhadda + ṇa = **bhadda** (with Bhadda, September)

assayuja + ṇa = **assayuja** (with Assayuja, October)

sikkhā + ṇa = **sikkha**[83] (group of rules)

buddha + ṇa = **buddha**[84] (having the Buddha as a god)

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)

---

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.*

85. *saṃvaccharamadhīte saṃvaccharo.*

86. *vasādānaṃ visayo deso vāsādo.*

$udumbara + ṇa =$ **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. Jātāditaddhita

This group denotes things that are born, and means some other things. There are four *paccaya*s in this group, namely *ima, iya, ika,* and *kiya*.

---

87. *udumbarā assmiṃ padese santīti odumbaro.*
88. *saṃghassa idaṃ saṃghikaṃ.*
89. *gunnaṃ idaṃ gabyaṃ.*
90. *pākena nibbattaṃ pākimaṃ.*
91. *karaṇaṃ kutti, kuttiyā nibbattaṃ kuttimaṃ.* (Sadd 1276)

I. Taddhita (Secondary Derivation)

Ima, iya, ika, kiya   (Kacc 353, Rūpa 378, Sadd 767–9)
$pacch\bar{a} + 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)
$bodhisattaj\bar{a}ti + iya = $ **bodhisattajātiya**[93] (one born as a Boddhisatta)
$assaj\bar{a}ti + iya = $ **assajātiya** (one born as a horse)
$manussaj\bar{a}ti + 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 *paccaya*s: *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)
$r\bar{a}japutta + kaṇ/ṇa = $ **rājaputtaka/rājaputta**[95] (group of princes)
$manussa + kaṇ/ṇa = $ **mānussaka/mānussa** (group of human beings)

---

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.*

$may\bar{u}ra + ka\underline{n}/\underline{n}a =$ **$m\bar{a}y\bar{u}raka/m\bar{a}y\bar{u}ra$** (group of pea-cocks)

$k\bar{a}ka + \underline{n}a =$ **$k\bar{a}ka$** (group of crows)

Tā (Kacc 355, Rūpa 380, Sadd 771, Mogg 4.69)

$g\bar{a}ma + t\bar{a} =$ **$g\bar{a}mat\bar{a}$**[96] (group of villages)

$jana + t\bar{a} =$ **$janat\bar{a}$** (group of people)

$bandhu + t\bar{a} =$ **$bandhut\bar{a}$** (group of relatives)

$sah\bar{a}ya + t\bar{a} =$ **$sah\bar{a}yat\bar{a}$** (group of friends)

$n\bar{a}gara + t\bar{a} =$ **$n\bar{a}garat\bar{a}$** (group of city dwellers)

As noted in Sadd 772, sometimes $t\bar{a}$ does not change the meaning of the words, for example, $devat\bar{a} = devo$, $idappaccayat\bar{a} = idappaccay\bar{a}$, and $disat\bar{a} = dis\bar{a}$.

6. Ṭhānataddhita

This group points to base or cause or location of things. In Kacc $iya,$ $\bar{a}yitta,$ and la are given; in Sadd $iya,$ $\bar{\imath}ya,$ $eyya,$ $\bar{a}yitta,$ and la; in Mogg $iya,$ $lla,$ $illa.$

Iya (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)

$up\bar{a}d\bar{a}na + iya =$ **$up\bar{a}d\bar{a}niya$**[98] (contributing to attach-ment)

---

96. $g\bar{a}m\bar{a}na\underline{n}\ sam\bar{u}ho\ g\bar{a}m\bar{a}na\underline{m}.$
97. $madanassa\ \underline{t}h\bar{a}na\underline{m}\ madaniya\underline{m}.$
98. $up\bar{a}d\bar{a}na\underline{m}\ hita\underline{m}\ up\bar{a}d\bar{a}niya\underline{m}.$

I. Taddhita (Secondary Derivation)

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)

timira + 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)

saṅkhāra + illa = ***saṅkhārilla***[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."

---

99. *dassanaṃ arahatīti dassanīyaṃ, rūpaṃ.*
100. *dhūmo viya dissati aduṃ tayidaṃ dhūmāyittaṃ.*
101. *uṭṭhuṭṭhānaṃ uṭṭhullaṃ*, or, *uṭṭhu nissitaṃ uṭṭhullaṃ.* In Mogg it is *lla* not just *la.*
102. Mogg 4.65

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 *paccaya*s are mentioned: *ṇya, tta, tā, ttana, ṇa,* and *kaṇ.* In Sadd other four are added: *bya, ṇeyya, ṇiya,* and *ḷhaka.* 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 = **sāmañña*** (ascetichood)

*rāja + ṇya = **rajja*** (kinghood)

*kusīta + ṇya = **kosajja*** (laziness)

*uju + ṇya = **ajjava*** (straightness)

*suhada + ṇya = **sohajja*** (friendship)

*mudu + ṇya = **maddava*** (softness)

*isi + ṇya = **ārissa***[105] (sagehood)

---

103. *abhijjhā assa pakati abhijjhālu, abhijjhā assa bahulā vā abhijjhālu.*
104. alasassa bhāvo ālasyaṃ.
105. *isino idaṃ bhāvo vā ārissaṃ,* Mogg 4.127. It is *ārissya* in Sadd 857.

I. Taddhita (Secondary Derivation)

$\bar{a}jana? + \dot{n}ya = \boldsymbol{\bar{a}ja\tilde{n}\tilde{n}a}$[106] (state of being a good bleed)

$thena + \dot{n}ya = \boldsymbol{theyya}$[107] (theft)

$bahussata + \dot{n}ya = \boldsymbol{bahusacca}$[108] (state of being erudite)

Tta, tā, ttana (Kacc 360, Rūpa 387, Sadd 780, Mogg 4.59)

$pa\dot{m}suk\bar{u}lika + tta = \boldsymbol{pa\dot{m}suk\bar{u}likatta}$[109] (state of being one wearing discarded robes)

$n\bar{\imath}la + tta = \boldsymbol{n\bar{\imath}latta}$ (blueness)

$da\dot{n}\dot{d}\bar{\imath} + tta = \boldsymbol{da\dot{n}\dot{d}itta}$ (state of being one holding a stick)

$canda + tta = \boldsymbol{candatta}$ (state of being the Moon)

$go + tta = \boldsymbol{gotta}$ (state of being an ox)

$nidd\bar{a}r\bar{a}ma + t\bar{a} = \boldsymbol{nidd\bar{a}r\bar{a}mat\bar{a}}$[110] (state of being one who is delighted in sleeping)

$kamma\tilde{n}\tilde{n}a + t\bar{a} = \boldsymbol{kamma\tilde{n}\tilde{n}at\bar{a}}$ (state of being fit to work)

$lahu + t\bar{a} = \boldsymbol{lahut\bar{a}}$ (lightness)

$n\bar{\imath}la + t\bar{a} = \boldsymbol{n\bar{\imath}lat\bar{a}}$ (blueness)

$go + t\bar{a} = \boldsymbol{got\bar{a}}$ (state of being an ox)

$puthujjana + ttana = \boldsymbol{puthujjanattana}$[111] (state of being a worldly person)

$vedan\bar{a} + ttana = \boldsymbol{vedanattana}$ (state of feeling)

$j\bar{a}y\bar{a} + ttana = \boldsymbol{j\bar{a}yattana}$ (state of being a wife)

---

106. *ājānīyassa bhāvo so eva vā ājaññaṃ*, Mogg 4.127. In PTSD, this is the contracted form of *ājāniya*.
107. *thenassa bhāvo kammaṃ vā theyyaṃ*, Mogg 4.127.
108. *bahussatassa bhāvo bāhusaccaṃ*, Mogg 4.127.
109. *paṃsukūlikassa bhāvo paṃsukūlikattaṃ.*
110. *niddārāmassa bhāvo niddārāmatā.*
111. *puthujjanassa bhāvo puthujjanattanaṃ.*

Ṇa   (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 = **mānuññaka** (state of being pleasant)

Bya   (Sadd 780, Mogg 4.60)
   dāsa + bya = **dāsabya**[114] (state of being a slave)
   vaddha + bya = **vaddhabya** (state of being old)

Ṇeyya   (Sadd 781, Mogg 4.59)
   suci + ṇeyya = **soceyya** (state of being clean)
   adhipati + ṇeyya = **adhipateyya** (state of being a ruler)

Ṇiya   (Sadd 762, Mogg 4.59)
   alasa + ṇiya = **ālasiya**[115] (laziness)
   kalusa + ṇiya = **kālusiya**[116] (impurity, dirtiness)

Iya   (Mogg 4.59)
   adhipati + iya = **adhipatiya** (state of being a ruler)
   paṇḍita + iya = **paṇḍitiya** (state of being a wise person)

---

112. *visamassa bhāvo vesamamṃ.*
113. *ramaṇīya bhāvo rāmaṇīyakaṃ.*
114. *dāsassa bhāvo dāsabyaṃ.*
115. *alasassa bhāvo ālasiyaṃ.*
116. In Mogg 4.59 it is *kāḷusiyaṃ.*

I. Taddhita (Secondary Derivation)

    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)

9. *Visesataddhita*

This group expresses distinction (*visesa*). There are unanimously five *paccaya*s, namely *tara, tama, isika (issika), iya,* and *iṭṭha.*[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])

---

117. This can also be with other *paccaya*s, i.e. *yuvatta, yuvatā.*
118. *dvebhāvo dveḷhakaṃ.* In PTSD this means 'doubt.' It may be the sense of uncertainty between two states.
119. Kacc 363, Rūpa 390, Sadd 786, Mogg 4.64
120. *sabbe ime pāpā, ayamimesaṃ visesena pāpoti pāpataro* (In all these evil people, this person is distinctively evil, thus more evil).

*pāpa + iya = **pāpiya*** (more evil [person])
*pāpa + iṭṭha = **pāpiṭṭha*** (the most evil [person])

10. *Tadassatthitaddhita*

This group has the sense of one's possession of things. In Kacc, there are nine *paccaya*s: *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, ila, va, āmī, uvāmī, na, ima,* and *iya.*

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)
    *bhūrimedhā + sa = **bhūrimedhasa*** (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)

121. *medhā yassa atthīti medhāvī.*
122. *sumedhā yassa atthīti sumedhaso.*
123. *tapo yassa atthīti tapassī.*
124. In Sadd 789, it is *tejasī.* Aggavaṃsa maintains that only this form is found in the canon (*pāḷipotthakesu pana 'tejasī'ti nissaññogapadameva āgataṃ*). As far as I know, there are both forms in the canon.

I. Taddhita (Secondary Derivation)

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 513.

Ika, ī   (Kacc 366, Rūpa 400, Sadd 790, Mogg 4.80)
daṇḍa + ika/ī = **daṇḍika/daṇḍī**[125] (one having a stick)
mālā + ika/ī = **mālika/mālī** (one having a garland)
rūpa + ika/ī = **rūpika/rūpī** (one having a good look)
dhana + ika/ī = **dhanika/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)

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 525 onwards.

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)

āyu + mantu = **āyasmantu**[131] (one having age)

go + mantu = **gomantu** (one having cattle)

Ṇa, 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)

130. *sati yassa atthīti satimā.*
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 *tāpasī.*
134. *candavimānasaṅkhāto cando assa atthīti candimā, candadevaputto.*
135. *puttā assa atthīti puttimā, bahuputto.*

I. Taddhita (Secondary Derivation)

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)

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.*

---

136. *pāpaṃ assa atthīti pāpimā, kāmadevo.*
137. *pabbaṃ assa atthi pabbato, giri.*
138. *vaṅkaṃ saṇṭhānaṃ assa atthīti vaṅkato.*
139. *tundi vuccati vuddhā nābhi, tundibho.* (from Niru 480)
140. *picchaṃ tūlaṃ assa atthi, tasmiṃ vā vijjatīti picchilo.* (Niru 483)

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)

141. *suvaṇṇena pakataṃ suvaṇṇamayaṃ.*
142. *gohi nibbattaṃ gomayaṃ.*

841

I. Taddhita (Secondary Derivation)

$d\bar{a}na + maya = \boldsymbol{d\bar{a}namaya}$[143] (giving)
$s\bar{\imath}la + maya = \boldsymbol{s\bar{\imath}lamaya}$ (virtue)

Ā   (Sadd 800)
$s\bar{u}ra + \bar{a} = \boldsymbol{sur\bar{a}}$[144] (liquor)

Ī   (Sadd 801)
$varuṇa + \bar{a} = \boldsymbol{v\bar{a}ruṇ\bar{\imath}}$[145] (liquor)

Ṇa, ṇika, ṇeyya   (Mogg 4.66)
$udumbara + ṇa = \boldsymbol{odumbara}$[146] (things made from a
fig tree, e.g. ashes, or a part of it, e.g. leaves)
$kapota + ṇa = \boldsymbol{k\bar{a}pota}$ (thing made from a pigeon, e.g.
meat)
$aya + ṇa = \boldsymbol{\bar{a}yasa}$ (thing made of iron)

Saṇa   (Mogg 4.67)
$jatu + saṇa = \boldsymbol{j\bar{a}tusa}$[147] (thing made of sealing wax)

12. *Saṅkhyātaddhita*

This group is about numbers. In Kacc there are five *paccaya*s:
tiya, tha, ṭha, ma, and *ī.* In Sadd *tha* becomes *ttha* and *ṭha*
becomes *ṭṭha.* In Mogg, other two are added: *ṭṭhama,* and *ḍa.*

---

143. *dānameva dānamayaṃ.* The original meaning is retained.
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 odumbaraṃ, bhasmā, udumbarassa avayavo
odumbaraṃ, paṇṇādi.* (Niru 536)
147. *jatuno vikāro jātusaṃ, jatumayaṃ vā*, also *jatumaya.*

In addition, there are other number-related *paccaya*s, 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)
  cha + ṭha/ṭṭha = ***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 = ***sahassima*** (thousandth)

Ī   (Kacc 375, Rūpa 412, Sadd 805)
  ekādasa + ī = ***ekādasī***[152] (eleventh)
  dvādasa + ī = ***dvādasī*** (twelfth)
  tedasa + ī = ***tedasī*** (thirteenth)

148. *dvinnaṃ pūraṇo dutiyo.*
149. *catunnaṃ pūraṇo catuttho.*
150. This can also be *saṭṭha* (Kacc 374, Rūpa 408, Sadd 804). Yet *chaṭṭhama* can also be found (Sadd 803, Mogg 4.54).
151. *pañcannaṃ pūraṇo pañcamo.*
152. *ekādasannaṃ pūraṇī ekādasī.*

I. Taddhita (Secondary Derivation)

*catuddasa + ī = **cātuddasī*** (fourteenth)
*pañcadasa + ī = **pañcadasī*** (fifteenth)
*soḷasa + ī = **soḷasī*** (sixteenth)
*sattarasa + ī = **sattarasī*** (seventeenth)
*aṭṭhārasa + ī = **aṭṭhārasī*** (eighteenth)

Ḍa (a)   (Mogg 4.50–1))
*ekādasa + ḍa = **ekādasa/ekādasama**[153]* (eleventh)
*vīsa + ḍa = **vīsa/vīsatima*** (twenty/twentieth)
*tiṃsa + ḍa = **tiṃsa/timṃsatima*** (thirty/thirtieth)
*cattālīsa + ḍa = **cattālīsa*** (forty)
*paññāsa + ḍa = **paññāsa*** (fifty)
*vīsa sata + ḍa = **vīsa sata**[154]* (120)
*vīsa sahassa + ḍa = **vīsa sahassa*** (1,020)
*vīsa satasahassa + ḍa = **vīsa satasahassa*** (100,020)
*ekādasa sata + ḍa = **ekādasa sata*** (111)
*ekādasa sahassa + ḍa = **ekādasa sahassa*** (1,011)

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)

153. *ekādasannaṃ pūraṇo ekādaso, ekādasamo.*
154. *vīsati adhikā asmiṃ steti vīsaṃ sataṃ.* (from Mogg 4.50)

Aya   (Mogg 4.49)
   *ubha + aya = **ubhaya*** (twofold)
   *dvi + aya = **dvaya*** (twofold)
   *ti + aya = **taya*** (threefold)

Ākī   (Mogg 4.55)
   *eka + ākā = **ekākī**[155]* (alone)

13. *Abyayataddhita*

This group produces indeclinable outcomes by adding these *paccaya*s 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)

155. also *ekaka*, or just *eka*
156. *ekena vibhāgena ekadhā.*
157. *ekadhā karoti ekajjhaṃ.*

I. Taddhita (Secondary Derivation)

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, sabbathatthā, aññathatthā,* and *itarathatthā.* Sadd adds that *tathattham* and *aññathattham* can also be found.

Tham   (Kacc 399, Rūpa 422, Sadd 845, Mogg 4.109)
   kim + tham = **katham** (in what way, how)
   ima + tham = **ittham** (in this way, thus)

So   (Sadd 838, Mogg 4.118)
   This *paccaya* has intrumental 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)
   ṭhāna + so = **ṭhānaso**[164] (by that moment?, by reason)

---

158. *so pakāro tathā, tam pakāram 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. *taṅkhaṇenevaṭhānaso.*

$\tilde{n}\bar{a}ya$ + so = **yoniso**[165] (by right manner)

Kkhattuṃ (Mogg 4.114–7)

This *paccaya* marks number of times. In Kacc 646, Rūpa 419, *kkhattuṃ* 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, *ekakkhattuṃ* (one part), *dvikkhattuṃ* (two parts), and *Sahassakkhattumattānaṃ, nimminitvāna 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.

Ṇaya (Sadd 783, Mogg 4.72–3)

$kamma$ + $ṇaya$ = **kammañña**[169] (good in doing, worth doing)

---

165. *ñāyena yoniso.*
166. Thera 10.563
167. also *sakiṃ*
168. also *bahudhā*
169. *kammani sādhu kammaññaṃ.*

I. Taddhita (Secondary Derivation)

$sabh\bar{a}$ + $ṇaya$ = **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)

Ṇika   (Sadd 1279)
aho + $purisa$ + $ṇika$ = **ahopurisikā** (arrogance)

Lika   (Sadd 1280)
$putta$ + $lika$ = **puttalikā** (doll of a boy's figure)
$dhītu$ + $lika$ = **dhītalikā** (doll of a girl's figure)

Ṇeyya   (Mogg 4.75)
$patha$ + $ṇeyya$ = **pātheyya** (good for travelling, provision)
$sakata?$ + $ṇeyya$ = **sāpateyya** (good for the owner, property, wealth)

Ka   (Sadd 835, Mogg 4.40)
$samaṇa$ + ka = **samaṇaka** (bad ascetic)
$itthī$ + ka = **itthikā** (bad woman)
$muṇḍa$ + ka = **muṇḍaka** (a bald one)

---

170. *sabhāyaṃ sādhu sabbho.*
171. In this instance *ika* means 'I first' (Sadd 1278). The term is a repetition of 'I.' Thus 'I first, I first' means like egoistic assertion.

$kum\bar{a}ra + ka = \textbf{\textit{kum\bar{a}raka}}$ (little kid)
$putta + ka = \textbf{\textit{puttaka}}$ (little child)
$g\bar{a}ma + ka = \textbf{\textit{g\bar{a}maka}}$ (small village)
$tela + ka = \textbf{\textit{telaka}}$ (little oil)
$vin\bar{\imath}la + ka = \textbf{\textit{vin\bar{\imath}laka}}$ (bluish disgusting [corpse])
$h\bar{\imath}na + ka = \textbf{\textit{h\bar{\imath}naka}}^{172}$ (bad)
$pota + ka = \textbf{\textit{potaka}}$ (young)
$assa + ka = \textbf{\textit{assaka}}$ (horse of unknown owner)
$hatth\bar{\imath} + ka = \textbf{\textit{hatthika}}$ (elephant-like [toy])
$rukkha + ka = \textbf{\textit{rukkhaka}}$ (shrub)
$manussa + ka = \textbf{\textit{m\bar{a}nussaka}}^{173}$ (dwarf, human)
$mora + ka = \textbf{\textit{moraka}}$ (a man called 'peacock')

Tara   (Mogg 4.56)
$vaccha + tara = \textbf{\textit{vacchatara}}$ (small calf)

Reyyaṇ, cha   (Mogg 4.36–7, 4.39)
$pitu + reyya\underline{n} = \textbf{\textit{petteyya}}^{174}$ (brother of father)
$m\bar{a}tu + cha = \textbf{\textit{m\bar{a}tucch\bar{a}}}^{175}$ (sister of mother)
$m\bar{a}tu + reyya\underline{n} = \textbf{\textit{matteyya}}$ (motherloving)
$pitu + reyya\underline{n} = \textbf{\textit{petteyya}}$ (fatherloving)

Āmaha   (Mogg 4.38)
$m\bar{a}tu + \bar{a}maha = \textbf{\textit{m\bar{a}t\bar{a}mah\bar{\imath}}}^{176}$ (mother of mother)
$m\bar{a}tu + \bar{a}maha = \textbf{\textit{m\bar{a}t\bar{a}maha}}^{177}$ (father of mother)

---

172. The original meaning is retained.
173. *rasse-mānusako.* (in Mogg 4.40)
174. *pitu bhātā petteyyo.*
175. *mātu bhagginī mātucchā.*
176. *mātu mātā mātāmahī.*
177. *mātu pitā mātāmaho.*

I. Taddhita (Secondary Derivation)

$pitu + \bar{a}maha = \boldsymbol{pit\bar{a}mah\bar{\imath}}$[178] (mother of father)
$pitu + \bar{a}maha = \boldsymbol{pit\bar{a}maha}$[179] (father of father)

Ssa   (Mogg 4.71)
$cakkhu + ssa = \boldsymbol{cakkhussa}$ (good for eyes)
$\bar{a}yu + ssa = \boldsymbol{\bar{a}yussa}$ (good for the age)

La, iya   (Mogg 4.58)
$deva + la/iya = \boldsymbol{devala/deviya}$[180] ([thing/person] given
by a god)

Jātiya   (Mogg 4.113)
$paṭu + j\bar{a}tiya = \boldsymbol{paṭuj\bar{a}tiya}$ (having sharp property)
$mudu + j\bar{a}tiya = \boldsymbol{muduj\bar{a}tiya}$ (having soft property)

---

178. *pitu mātā pitāmahī.*
179. *pitu pitā pitāmaha.*
180. *devena datto devalo, deviyo.*

J. List of *Paccaya*s

As I pointed out several times in the lessons, learning *paccaya*s is the main method of the traditional approach to learn the language. Even though my approach is different, taking *paccaya*s 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 *paccaya*s into order and gather them in one place. This does not include *vibhatti*s that have more specific functions. For nominal *vibhatti*s please see Appendix B, and for verbal see Appendix C.

In the table below, all *paccaya*s explained in this book are listed, around 360 items. The first column is the name of *paccaya*s. All different forms mentioned by textbooks are listed as many as possible. The second column shows the area of their use: ***N****āma* (noun), ***S****abbanāma* (pronoun), ***Ā****khyāta* (verb), ***K****ita* (primary derivation), and ***T****addhita* (secondary derivation). The third column refers to the main traditional textbooks: ***K****accāyana*, ***M****oggallāna*, and ***S****addanīti*. The last column shows the pages that the items are mentioned in this book.

Table J.1.: All Pāli *paccaya*s

Paccaya	In	Ref.	Page
a	AKT	KMS	373, 375; 735, 736, 748, 750, 758; 839
aka	K	M	749, 766
acca	T	M	824
ajja	S	KMS	234
ajju	S	KMS	234
añña	K	M	772
aṭa	K	M	772
aṇa	K	M	734, 775
aṇi	K	M	776
aṇḍa	K	M	773
ata	K	M	778
ati	K	M	762
atta	K	M	779
atha	K	M	781
athu	K	M	782
ana	K	M	742, 750
ani	K	M	786
anīya	K	KMS	745
anta	K	KMS	755, 778
apa	K	M	787
abha	K	M	788
ama	K	KMS	790
aya	T	M	845
ara	K	M	797
araṇa	K	M	797
ala	K	KMS	799

Continued on the next page...

Table J.1: All Pāli *paccaya*s (contd...)

Paccaya	In	Ref.	Page
iṭṭha	T	KMS	836
iṇa	K	MS	761, 775
ita	KT	M	778; 825
ithi	K	M	782
idda	K	KS	783
ina	K	KMS	748
imantu	T	S	839
ima	KT	KMS	790; 824, 829, 830, 836, 841
iya	T	KMS	817, 824, 830, 831, 835, 836, 841, 850
ira	K	KS	794
ila	K	M	801
illa	T	KMS	832
isa	K	KS	804
isika	T	KS	836
issika	T	M	836
ī	AT	KMS	375; 762; 823, 838, 842, 843
īci	K	M	770
īṇa	K	M	744
īya	AT	KMS	382; 832
īva	K	M	803
īvara	K	KS	796
īsa	K	M	804
u	K	M	762
uṭa	K	M	772, 772
uṇā	A	KS	377
unta	K	M	777
uma	K	M	791

Continued on the next page...

Table J.1: All Pāli *paccaya*s (contd...)

Paccaya	In	Ref.	Page
ura	K	M	794
ula	K	M	802
uli	K	M	802
usaṇ	T	S	817
ussa	KT	KS	804; 817
uvāmī	T	M	841
ū	K	M	764
ūra	K	KMS	794
e	A	KS	375
edhā	T	M	845
eyya	T	S	832
eyyaka	T	M	824
eraka	K	M	798
eru	K	M	798
o	A	KMS	375, 378
ota	K	M	777
ora	K	M	798
ola	K	M	802
ka	KT	KMS	750, 759, 765; 829, 844, 848
kaṇ	T	KS	830, 835
kaṇa	T	M	824, 830
kana	K	M	784
kabha	K	M	788
kala	K	M	800
kasa	K	M	806
kāla	K	M	800
ki	K	M	761
kika	K	M	757, 767

Continued on the next page...

Table J.1: All Pāli *paccaya*s (contd...)

Paccaya	In	Ref.	Page
kiṇa	K	M	775
kiya	T	KMS	829, 830
kira	K	M	794
kila	K	M	801
ku	K	M	764
kuma	K	M	791
kīka	K	M	767
kīṭa	K	M	773
kīra	K	M	798
kudtaka	K	M	772
kula	K	M	802
kū	K	M	743
kha	AK	KMS	380; 748, 768
khara	K	M	797
kkhattuṃ	T	M	847
kkhiṇa	K	S	775
kṇā	A	M	377
kṇo	A	M	377
kta	K	M	752
ktavantu	K	M	752
ktāvī	K	M	752
kti	K	M	750
ktvā	K	M	754
ktvāna	K	M	754
knā	A	M	377
kya	A	M	386
krara	K	M	796
kva	K	M	803

Table J.1: All Pāli *paccaya*s (contd...)

Paccaya	In	Ref.	Page
jhaka	K	M	772
ñña	T	M	817
ṭṭha	KT	KMS	774; 843
ṭṭhama	T	M	843
ṭṭu	K	S	792
ṭha	KT	KMS	773, 774; 843
ṭhakana	K	M	768
ḍa	KT	M	759; 844
ḍḍha	K	KS	774
ḍha	K	KS	774
ṇa	KT	KMS	734, 746, 750, 772, 774; 814, 823, 827, 830, 835, 839, 841, 842
ṇaka	K	M	736, 774
ṇana	K	M	741
ṇaya	AT	KMS	379, 383,, 383; 815, 823, 847
ṇava	T	KS	816
ṇā	A	KS	377
ṇāna	T	KMS	815
ṇāpaya	A	KS	383
ṇāpi	A	M	383
ṇāpe	A	KS	383
ṇāyana	T	KMS	815
ṇāla	K	M	800
ṇi	AKT	KMS	379; 776; 816
ṇika	T	S	816, 818, 842, 848
ṇitta	K	KS	780
ṇima	K	KS	791

Paccaya	In	Ref.	Page
ṇiya	T	KMS	816, 823, 835
ṇisaka	K	M	805
ṇī	K	KMS	740, 742
ṇu	AK	KMS	377; 744, 763, 776
ṇuka	K	KMS	744, 767
ṇuva	K	M	803
ṇūka	K	M	767
ṇe	A	KS	379, 383
ṇeyya	T	KMS	815, 822, 826, 835, 842, 848
ṇera	T	KMS	817, 822
ṇya	KT	KMS	745; 833
ṇvu	K	KS	736
ṇhā	A	KS	378
ta	KT	KS	752, 779; 840
taka	K	M	779
taggha	T	M	826
tana	KT	M	785; 824
tanaka	K	M	785
tapya	K	S	746
tabba	K	KMS	745
tama	T	KMS	836
tara	T	KMS	836, 849
tavantu	K	KS	752
tave	K	KMS	751
tā	T	KMS	831, 834
tāye	K	M	751
tāvī	K	KS	752
ti	K	KS	749, 750, 781

Table J.1: All Pāli *paccaya*s (contd...)

Paccaya	In	Ref.	Page
tika	K	M	768
tiya	T	KS	843
tu	K	KMS	736, 742, 756, 757, 777
tuka	K	KS	757
tuna	K	KMS	754
tuṃ	K	KMS	751
tuuna	K	KMS	754
teyya	K	KS	745
to	NS	KMS	229
tta	T	KMS	834
ttaka	T	M	825
ttana	T	KMS	834
tti	K	KS	781
ttima	K	KS	791
ttha	T	S	843
tya	K	S	792
tyu	K	S	792
tra	S	KMS	232
traṇ	K	KS	779
tvā	K	KS	754
tvāna	K	KS	754
tha	SKT	KMS	232; 781; 843
thaka	K	M	781
thatthā	T	KMS	846
thaṃ	T	KMS	846
thā	T	KMS	846
thi	K	M	782
thika	K	M	782

Table J.1: All Pāli *paccaya*s (contd...)

Paccaya	In	Ref.	Page
pa	K	M	786
paka	K	M	787
pāsa	K	M	806
ppa	A	KS	378
pha	K	M	787
ba	K	M	787
bi	K	M	788
būla	K	M	801
bya	T	MS	835
bha	KT	M	788; 840
bhaka	K	M	788
bhara	K	M	795
ma	KT	KMS	747, 789, 790; 843
maka	K	M	790
matta	T	M	826
man	K	KS	789
mantu	T	KMS	839
maya	T	KMS	841
mara	K	M	796
māna	K	KMS	755
māra	K	M	797
mi	K	M	791
ya	AKT	KMS	376, 386; 745, 746, 750, 792; 817, 824, 829
yaka	AK	M	376; 745, 750
yāṇa	K	KS	775
yira	A	KS	378
yu	K	KS	742, 747, 750

Table J.1: All Pāli *paccaya*s (contd...)

Paccaya	In	Ref.	Page
ra	KT	KMS	740, 838
raka	K	M	793
rati	T	M	825
ratu	K	M	777
ratthu	K	KS	756
ratya	K	S	792
rathi	K	M	782
rabha	K	M	788
ramma	K	KS	747
ravi	K	M	804
raha	S	KMS	234
rahi	S	KMS	234
rātu	K	SK	757
rāya	T	M	826
rika	K	M	798
ricca	K	KS	746
rittaka	T	M	825
ritu	K	KS	756
ribbisa	K	M	806
ririya	K	KMS	751
riva	K	M	803
rīva	T	M	825
rīvataka	T	M	825
rīsana	K	M	790
rīha	K	M	807
ru	K	M	798
ruka	K	M	799
ruṇa	K	S	776

Continued on the next page...

Table J.1: All Pāli *paccaya*s (contd...)

Paccaya	In	Ref.	Page
rū	K	KMS	743
reyyaṇ	T	M	849
reva	K	M	803
ro	K	MS	740
la	AKT	KMS	373, 375; 799, 800; 832, 850
laka	K	M	801
lāṇa	K	KS	775
li	K	M	802
lika	T	S	848
ltu	K	M	736
lla	T	KMS	832, 840
va	ST	KMS	232, 840
vantu	T	KMS	838
vāla	K	M	801
vī	T	KMS	837
sa	AKT	KMS	380; 806; 837
saka	K	M	734, 768, 805
saṇa	T	M	817, 842
sara	K	M	796
su	K	M	806
so	T	MS	846
ssa	T	M	817, 850
ssī	T	M	837
ha	SK	KMS	232; 807
haṃ	S	KMS	232
hi	K	M	807
hiñcanaṃ	S	KMS	232
hiñci	S	KMS	232

Table J.1: All Pāli *paccaya*s (contd...)

Paccaya	In	Ref.	Page
hiṃ	S	KMS	232
hī	K	M	807
ḷa	K	M	807
ḷaka	K	M	808
ḷi	K	M	808
ḷu	K	M	808
ḷhaka	T	S	836

Some difficult *paccaya*s and *anubandha*s

In Pāli, *paccaya*s 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

---

1. A. K. Warder calls this 'fictitious addition' an *exponent* (Warder 2001, p. 251).

strangest of all. When I mention just a name, it means *pac-caya*, 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 *paccaya*s, it causes the base to be in *vuddhi* strength, normally the first vowel of it. There are some exceptions in root-group *paccaya*s that have *ṇ* in their body.

We can find *ṇa* in verb formation and secondary deriva-tion. 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 consonants[3], has to be in *vud-dhi* 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* be-comes *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 spe-cific, for example, *byākaraṇa+ṇa = viākaraṇa+ṇa = veyyāka-raṇa*[6]; *sagga+ṇika = suagga+ṇika = sovaggika*[7]; *nyāya+ṇika*

---

2. Kacc 396, Rūpa 363, Sadd 834

3. Some can be (Mogg 4.125). And *vuddhi* sometimes occurs in the middle, e.g. *aḍḍhateyyo*, *vāseṭṭho* (Mogg 4.126).

4. Kacc 400, Rūpa 364, Sadd 847

5. Mogg 4.124

6. Kacc 401, Rūpa 375, Sadd 848–50

7. Sadd 851

$= ni\bar{a}ya + \dot{n}ika = neyy\bar{a}nika^8$; $by\bar{a}vaccha + \dot{n}a = vi\bar{a}vaccha + \dot{n}a$ $= veyy\bar{a}vaccha^9$; $dv\bar{a}ra + \dot{n}ika = duara + \dot{n}ika = dov\bar{a}rika^{10}$; $byaggha + \dot{n}a = viaggha + \dot{n}a = veyyaggha^{11}$; $isi + \dot{n}ya = \bar{a}ris$-$sya$, $usabha + \dot{n}a = \bar{a}sabha^{12}$. There are also some other things (perhaps almost everything) can happen when $\dot{n}a$ 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, uḷumpiko, araññiko.*[14] Some definitely do, e.g. *vāseṭṭho, 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 appling *ta* without any *vuddhi*.

R-anubandha   (last-syllable killer)

When *r* appears in *paccaya*s, most of the time it cause the last syllable of the base to be deleted. I call this 'last-

8. Sadd 852
9. Sadd 853
10. Sadd 854
11. Sadd 855
12. Kacc 402, Rūpa 377, Sadd 857
13. Kacc 403–4, Rūpa 354, 370, Sadd 858–9, Mogg 4.126, 4.128-30, 4.132–3, 4.139–41
14. Sadd 860, 862
15. Sadd 861
16. Sadd 863

syllable killer.' For example, *anta+gamu+rū* becomes *an-tagū*[17] (One who normally goes to the end).

Kvi

We will not find this ending in any words because it causes itself te be deleted (Kacc 639, Rūpa 585, Sadd 1266, Mogg 5.159), for example, *vi+bhū+kvi = vibhū* (exceptional being), *sayaṃ+bhū+kvi = sayaṃbhū* (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 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).

Ṇvu

According to Kacc/Sadd convention, the name of this *paccaya* causes some confusion, unlike in Mogg it is straightly *ṇaka*. Apart from being *vuddhi*ed 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, Saddd 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* (honorer), *pāvaka* (cleanser, fire), *bhāvaka* (being), *jānaka* (knower), *āsaka* (eater), *upāsaka* (near-sitter), *samaka*

---

17. Sadd 1118

(leveler). They can be in causative sense, for example, *āṇā-paka* (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 386.

Ṇya

This is actually *ya* with *ṇ-anubandha*. But some of the products are *vuddhi*ed, 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, Saddd 1228), sometimes *āna*

18. See also Sadd 1263.

J. List of Paccayas

(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: *sūdana* (sprinkler, sprinkling, sprinkling tool), *janana* (produced being, producing, instrument of production), *savana* (listener, listening, listening tool), *lavana* (reaper, reaping, reaping tool), *havana* (honorer, honoring, honoring tool), *pavana* (winnower, winnowing, winnowing device), *bhavana* (being, state of being, cause of being), *ñāṇa*[19] (knower, knowing, knowing tool), *asana* (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 *paccaya*s. All of them are primary derivatives. For irregular verb forms, see Appendix C, page 553. To save the table space, I have to shorten the references: K = Kacc, R = Rūpa, S = Sadd, M = Mogg. Naming scheme of *paccaya*s in Mogg is discarded. The list is not in a familiar order[20], so you have to go through it one by one.

---

19. For the instrumental sense it can be *jānana*.
20. In 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 *paccaya*s

Root	Pacc.	Product	Meaning	Ref.
sāsa	*ta*	*siṭṭha*	to teach	K572, R625, S1170, M5.117
	ta	*sattha*		M5.117, M5.144
disa	*ta*	*diṭṭha*	to see	K572, R625, S1170
	tabba	*daṭṭhabba*		S1171
	tuṃ, tvāna	*daṭṭhuṃ*		S1172, S1174
	tvā	*diṭṭhā*[21]		S1173
tusa	*ta*	*tuṭṭha*	to be satisfied	K573, R626, S1176, M5.140
	tvā	*tuṭṭhavā*		M5.140
	tabba	*tuṭṭhabba*		M5.140
daṃsa	*ta*	*daṭṭha*	to bite	K573, R626, S1176
puccha	*ta*	*puṭṭha*[22]	to ask	K573, R626, S1176, M5.143
	a	*pucchā*	question	S1249
bhasa	*ta*	*bhaṭṭha*	to fall	K573, R626, S1176, M5.143
hasa	*ta*	*haṭṭha*	to laugh	K573, R626, S1176
pa+visa	*ta*	*paviṭṭha*	to enter	K573, R626, S1176
yaja	*ta*	*yiṭṭha*[23]	to honor	K573, R626, S1176, M5.143, K610, R627, S1215, M5.113
	ṇa	*yāga*	honoring	K623, R554, S1229
	ṇvu	*yājaka*	honorer	K618, R571, S1224

Continued on the next page...

21. This is also *disvā*. If it is followed by *patta*, it becomes *diṭṭhippatta* (Sadd 1175).

22. But with *tvā*, it becomes *pucchitvā*.

23. In Mogg 5.113, this can be *iṭṭha*.

Table J.2: Irregular products of *paccaya*s (contd...)

Root	Pacc.	Product	Meaning	Ref.
kasa	*ta*	*kiṭṭha*	to plough	M5.141
		kaṭṭha		
vasa	*ta*	*vuṭṭha*	to live	K574, R613, S1177,
		vuttha		K612, R615, S1217
	ta	*uṭṭha*		K575, R614, S1178
budha	*ta*	*buddha*	to know	K576, R607, S1179
	tvā	*buddhā*		S1206
	tvā	*bujjhitvā*		S1211
vaḍḍha	*ta*	*vuḍḍha*	to grow	K576, R607, S1179
	ti	*vaḍḍhi*		M5.158
vaddha	*ta*	*vuddha*	to grow	M5.145, M5.112
		vaddha		
labha	*ta*	*laddha*	to gain	K576, R607, S1179,
				K611, R608, S1216,
				M5.145
	tvāna	*laddhāna*		S1207
upa+labha	*tvā*	*upalabhitvā*	to receive	K600, R645, S1205
		upaladdhā		
daha	*ta*	*daḍḍha*	to burn	K576, R607, S1179,
				K612, R615, S1217,
				M5.146
	ṇa	*ḷāha dāha*		K614, R581, S1219,
				M5.127
kudha	*ta*	*kuddha*	to be angry	K611, R608, S1216
yudha	*ta*	*yuddha*	to fight	K611, R608, S1216
sidhu	*ta*	*siddha*	to succeed	K611, R608, S1216
ā+rabha	*ta*	*āraddha*	to begin	K611, R608, S1216
	tvā	*ārabhitvā*		K600, R645, S1205
		āraddhā		
		ārabbha		
saṃ+naha	*ta*	*sannaddha*	to fasten	K611, R608, S1216

Table J.2: Irregular products of *paccaya*s (contd...)

Root	Pacc.	Product	Meaning	Ref.
duha	*ta*	*duddha*	to milk	M5.145
bahi	*ta*	*buḍḍha*	to grow	M5.147
ā+ruha	*ta*	*āruḷha*	to ascend	K589, R621, S1193, M5.148
muha	*ta*	*mūḷha*[24]	to be confused	K589, R621, S1193, M5.149, M5.106
gāhu	*ta*	*gāḷha*	to stir	K589, R621, S1193
guhū	*ta*	*gūḷha*	to hide	M5.148, M5.106
vaha	*ta*	*vūḷha*	to carry	M5.148, M5.107
bahi	*ta*	*bāḷha*	to increase	M5.148, M5.106
bhanja[25]	*ta*	*bhagga*	to break	K577, R628, S1180, M5.154
	tavantu	*bhaggavantu*		M5.154
	ṇa	*bhaṅga*	destruction	K607, R578, S1212
ni+mu-jja	*ta*	*nimugga*	to sink down	M5.154
	tavantu	*nimuggavantu*		
saṃ+vida	*ta*	*saṃvigga*	to be found	M5.154
	tavantu	*saṃviggavantu*		
bhuja	*ta*	*bhutta*	to eat	K578, R560, S1181
	tavantu	*bhuttavantu*		
	tāvī	*bhuttāvī*		
	tvā	*bhutvā*		S1221
		bhuñjitvā		
caja	*ta*	*catta*	to give up	K578, R560, S1181
saja	*ta*	*satta*	to attach	K578, R560, S1181

Continued on the next page...

24. In Mogg 5.149, this can also be *muddha*.
25. The 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 *paccaya*s (contd…)

Root	Pacc.	Product	Meaning	Ref.
ranja	*ta*	*ratta*	to like	K578, R560, S1181
	ṇa	*rāga*	lust	K590, R579, S1194
	ṇa	*raṅga*	color	K607, R578, S1212
yuja	*ta*	*yutta*	to put together	K578, R560, S1181
vi+vica[26]	*ta*	*vivitta*	to seclude	K578, R560, S1181; K580, R630, S1183
vaca	*ta*	*vutta*[27]	to say	K579, R629, S1182, M5.110–1
	tvā	*vivicca*		K598, R643, S1203
su+gupa	*ta*	*sugutta*	to protect well	K580, R630, S1183
cinta	*ta*	*citta*	to think	K580, R630, S1183
lipa	*ta*	*litta*	to smear	K580, R630, S1183
tara	*ta*	*tiṇṇa*	to cross	K581, R616, S1184, M5.153
	tavantu	*tiṇṇavantu*		M5.153
pūra	*ta*	*puṇṇa*	to fill	M5.152
	tavantu	*puṇṇavantu*		
saṃ+pūra	*ta*	*sampuṇṇa*	to fill	K581, R616, S1184
pari+pūra	*ta*	*paripuṇṇa*	to be full	K581, R616, S1184
jara	*ta*	*jiṇṇa*	to age	M5.153
	tavantu	*jiṇṇavantu*		
pari+jara	*ta*	*parijiṇṇa*	to decay	K581, R616, S1184
kira[28]	*ta*	*kiṇṇa*	to scatter	M5.152
	tavantu	*kiṇṇavantu*		
ā+kira	*ta*	*ākiṇṇa*	to scatter	K581, R616, S1184
cara	*ta*	*ciṇṇa*	to practice	M5.153

Continued on the next page…

26. No *vica* is listed as a root in Sadd Dhā.
27. In Mogg 5.110–1, this can also be *vuṭṭha* or *utta/uṭṭha*.
28. No *kira* is listed as a root in Sadd Dhā.

Table J.2: Irregular products of *paccaya*s (contd...)

Root	Pacc.	Product	Meaning	Ref.
	tavantu	*ciṇṇavantu*		
khī	*ta*	*khīṇa*	to exhaust	K582, R631, S1185, M5.152
	tavantu	*khīṇavantu*		M5.152
bhidi	*ta*	*bhinna*	to break	K582, R631, S1185, M5.150
	tabba	*bhettabba*		M5.95
	tavantu	*bhinnavantu*		M5.150
chidi	*ta*	*chinna*	to cut	K582, R631, S1185, M5.150
	tavantu	*chinnavantu*		M5.150
dā	*ta*	*dinna*	to give	K582, R631, S1185, M5.151
	tavantu	*dinnavantu*		M5.151
	ṇvu	*dāyaka*	giver	K593, R564, S1197, M5.91
ni+sīda[29]	*ta*	*nisinna*	to sit	K582, R631, S1185
chada	*ta*	*channa*	to cover	M5.150
	tavantu	*channavantu*		
su+chada	*ta*	*suchanna*	to cover well	K582, R631, S1185
khidi	*ta*	*khinna*	to suffer	K582, R631, S1185
ruda	*ta*	*ruṇṇa*	to cry	K582, R631, S1185
u+pada	*ta*	*uppanna*	to arise	M5.150
	tvā	*uppajjitvā* *uppajja*		K600, R645, S1205, S1211
	tavantu	*uppannavantu*		
ni+pada	*tabba*	*nipajjitabba*	to lie down	M5.92
	tuṃ	*nipajjituṃ*		

Continued on the next page...

29. In 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 *paccaya*s (contd...)

Root	Pacc.	Product	Meaning	Ref.
susa	*ta*	*sukkha*	to make dry	K583, R617, S1186, M5.155
	tavantu	*sukkhavantu*		M5.155
paca	*ta*	*pakka*	to cook	K583, R617, S1186, M5.156
	tavantu	*pakkavantu*		M5.156
	ṇa	*pāka*	cooking	K623, R554, S1229; K640, S1267
	ṇvu	*pācaka*	cooker	K618, R571, S1224
muca	*ta*	*mukka*	to release	M5.157
		mutta		
	tavantu	*mukkavantu*		
		muttavantu		
pa+kamu	*ta*	*pakkanta*	to go away	K584, R618, S1187
saṃ+kamu	*ta*	*saṅkanta*	to join	K584, R618, S1187
vi+bhama[30]	*ta*	*vibbhanta*	to go astray	K584, R618, S1187
khamu	*ta*	*khanta*[31]	to endure	K584, R618, S1187
samu	*ta*	*santa*	to calm	K584, R618, S1187
damu	*ta*	*danta*	to tame	K584, R618, S1187
nata	*ta*	*nacca*	to dance	S1166
		naṭṭa		
ni+dhā	*ta*	*nihita*	to deposit	M5.108
	tavantu	*nihitavantu*		
janī	*ta*	*jāta*	to be born	K585, R619, S1189, M5.116
	ti[32]	*jāti*	birth	K585, R619, S1189

30. No *bhama* or *bhamu* (rotate) is listed as a root in Sadd Dhā.

31. This can be a noun as *khanti* (patience) (Sadd 1188), also in the same way *santi* (peace), *kanti* (desire).

32. Other *paccaya*s apart from *ta* and *ti* do not lengthen *a* to *ā*, hence *janitvā, janitā, janituṃ, janitabbaṃ*.

Table J.2: Irregular products of *paccaya*s (contd...)

Root	Pacc.	Product	Meaning	Ref.
gamu	*ta*	*gata*	to go	K586, R600, S1190, M5.109
	ta	*gamita*		K617, R633, S1223
	ti	*gati*	going	
	tuṃ	*gantuṃ*		K596, R551, S1200
		gamituṃ		
	tabba	*gantabba*		
		gamitabba		
	tuna	*gantuna*		
	tvāna	*gantvāna*		
ā+gamu	*tvā*	*āgamitvā*	to come	K600, R645, S1205
		āgamma		
khanu	*ta*	*khata*	to dig	K586, R600, S1190, M5.109
	ti	*khati*	digging	
	tuṃ	*khantuṃ*		K596, R551, S1200
		khanituṃ		
	tabba	*khantabba*		M5.96
		khanitabba		
hana	*ta*	*hata*	to hurt	K586, R600, S1190, M5.109
	ti	*hati*	hurting	
	tuṃ	*hantuṃ*		K596, R551, S1200;
		hanituṃ		K617, R633, S1223
	tabba	*hantabba*		
		hanitabba		
	tvā	*hantvā*		S1203
	ṇa	*ghāta*		K591, R544, S1195, M5.99
	ṇa	*vadha*		K592, R503, S1196
ā+hana	*tvā*	*āhacca*		K598, R643, S1203, M5.166

Continued on the next page...

Table J.2: Irregular products of *paccaya*s (contd…)

Root	Pacc.	Product	Meaning	Ref.
	tvā	*āhanitvā*		M5.166
	ṇa	*āghāta*		K591, R544, S1195, M5.99
ramu	*ta*	*rata*	to enjoy	K586, R600, S1190, M5.109
	ta	*ramita*		K617, R633, S1223
	ti	*rati*	enjoying	
mana	*ta*	*mata*	to know	K586, R600, S1190, M5.109
	ti	*mati*	knowing	
	tuṃ	*mantuṃ* *manituṃ*		K596, R551, S1200
	tabba	*mantabba* *manitabba*		
kara	*ta*	*kata*	to do	K587, R632, S1191, M5.109
	tave	*kātave*		K595, R637, S1199, M5.118
	tuṃ	*kātuṃ* *kattuṃ*		K595, R637, S1199, M5.119; K620, R549, S1226
	tuna	*kātuna* *kattuna*		
	tabba	*kātabba* *kattabba*		K620, R549, S1226, M5.119
	tvā	*katvā*		S1203
	tvā	*karitvā*[33]		K617, R633, S1223
	tvā	*kacca*		K598, R643, S1203, M5.167

33. For *i* insertion, see Kacc 605, Rūpa 547, Sadd 1210, Mogg 5.170.

Table J.2: Irregular products of *paccaya*s (contd...)

Root	Pacc.	Product	Meaning	Ref.
	māna	*karāṇa*[34]		M5.162
		kurumāna		
	tu	*kattu*	doer	K619, R573, S1225
	ṇvu	*kāraka*	doer	K622, R570, S1228, M5.84
pa+kara	*ta*	*pakata*	to do	K587, R632, S1191
	ti	*pakati*	natural state	
pura+kara	*ta*	*purakkhata*	to put in front	K594, R582, S1198, M5.134
saṃ+kara	*ta*	*saṅkhata*	to prepare	K594, R582, S1198
saṃ+kara	*ṇa*	*saṅkhāra*	thing conditioned	K594, R582, S1198, M5.133
upa+kara	*ta*	*upakkhata*[35]	to put together	K594, R582, S1198
pari+kara	*ṇa*	*parikkhāra*	accessory	K594, R582, S1198
sara	*ta*	*sata*	to remember	K587, R632, S1191
	ta	*sarita*		K617, R633, S1223
	ti	*sati*	mindfulness	
ṭhā	*ta*	*ṭhita*	to stand	K588, R620, S1192, M5.114
	ti	*ṭhiti*	stability	
pā	*ta*	*pīta*	to drink	K588, R620, S1192, M5.115
	ti	*pīti*	joy	
ge	*ta*	*gīta*	to sing	M5.115
	ti	*gīti*	singing	
saṃ+ge	*ti*	*saṅgīti*	rehearsal (recite together)	M5.115

Continued on the next page...

34. In Kacc 655, Rūpa 650, Sadd 1293, this instance is a product of *āna*.

35. This is more often found as *upakkhaṭa*.

Table J.2: Irregular products of *paccaya*s (contd...)

Root	Pacc.	Product	Meaning	Ref.
abhi+vanda	*tvā*	*abhivanditvā* *abhivandiya*	to salute	K597, R641, S1201
o+hā	*tvā*	*ohitvā* *ohāya*	to give up	K597, R641, S1201
upa+nī	*tvā*	*upanetvā* *upanīya*	to carry away	K597, R641, S1201
disa	*tvā*	*passitvā* *passiya*	to see	K597, R641, S1201, M5.169
		disvā		K599, R644, S1204, M5.169
u+disa	*tvā*	*uddisitvā* *uddissa*	to point out	K597, R641, S1201
ā+dā	*tvā*	*ādiyitvā* *ādāya*	to grasp	K597, R641, S1201
abhi+bhū	*tvā*	*abhibhavitvā* *abhibhūya*	to overcome	M5.164
anu+bhū	*tuna*	*anubhavituna* *anubhaviyāna*	to undergo	S1202
abhi+hara	*tvā*	*abhiharitvā* *abhihaṭṭhuṃ*	to bring	M5.165
anu+muda	*tvā*	*anumoditvā* *anumodiyāna*	to appreciate	M5.165
ni+pata	*tvā*	*nipacca*	to fall down	K598, R643, S1203
adhi+i	*tvā* *tvā*	*adhicca* *adhīyitvā*	to study	M5.168
saṃ+i	*tvā* *tvā*	*samecca* *sametvā*	to meet	M5.168
o+kamu	*tvā*	*okkamitvā* *okkamma*	to enter	K600, R645, S1205

Continued on the next page...

Table J.2: Irregular products of *paccaya*s (contd...)

Root	Pacc.	Product	Meaning	Ref.
gaha	*ṇa*	*ghara*[36]	house	K613, R583, S1218
pa+gaha	*tvā*	*paggaṇhitvā* *paggayha*	to hold up	K600, R645, S1205
vidha	*tvā*	*viddhā*	to pierce	S1206
nanda	*yu*	*nandana*	rejoicing	K622, R570, S1228
sanja	*ṇa*	*saṅga*	to cling	K607, R578, S1212

36. Aggavaṃsa 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 Pāṇināya-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

1. 2001, available at
https://archive.org/details/ThePaliRootsInSaddaniti
2. Smith 1929
3. The name is *Dhātvatthadīpanī* which relies on Pāṇini's Dhātupāṭha in turn (Geiger 1968, pp. 56–7).

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 doe not works 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 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	*aṃsa*	*saṅghāte*	accumulating; collecting	VIII
2	*aka*	*kuṭilagatiyaṃ*	moving crookedly	I
3	*aki*	*lakkhaṇe*	marking; mark	I
4	*aki*	*lakkhaṇe*	marking (saññāṇa)	VIII
5	*akka*	*thavane*	praising (thuti)	VIII
6	*akkha*	*byatti-saṅkhātesu*	pervading and telling	I
7	*aga*	*kuṭilāyaṃ gatiyaṃ*	moving crookedly	I
8	*agi*	*gamane*	going	I
9	*agga*	*kuṭilagatiyaṃ*	going crookedly	I
10	*agha*	*pāpakaraṇe*	doing evil	VIII
11	*acca*	*pūjāyaṃ*	venerating; honoring	I
12	*acca*	*pūjāyaṃ*	venerating; honoring	VIII
13	*achi*	*āyāme*	stretching; extending	I

4. This seems to be called Pareto's law or something.

K. List of Roots

14	*aja*	*khepane gatiyaṃ ca*	throwing; passing or spending time and going	I
15	*ajja*	*ajjane*	procuring; acquiring	I
16	*ajja*	*paṭisajjane*	forming; making	VIII
17	*añca*	*byayagatiyaṃ*	going to loss or destruction or ruin (vināsagati)	I
18	*añcu*	*gati-pūjanāsu*	going and venerating; honoring	I
19	*añcu*	*visesane*	distinguishing	VIII
20	*aṭa*	*gatiyaṃ*	going	I
21	*aṭṭa*	*anādare*	disrespect	VIII
22	*aṭhi*	*gatiyaṃ*	going	I
23	*aḍḍa*	*abhiyoge*	engaging in a lawsuit	I
24	*aṇa*	*sadde*	making sound	I
25	*aṭa*	*sātaccagamane*	going constantly (nirantaragamana)	I
26	*ati*	*bandhane*	binding	I
27	*attha*	*yācanāyaṃ*	begging	VIII
28	*adi*	*bandhane*	binding	I
29	*adda*	*gatiyaṃ yācane ca*	going and begging	I
30	*adda*	*hiṃsāyaṃ*	hurting	VIII
31	*ana*	*pāṇane*	breathing (sasana)	I
32	*anu-rudha*	*kāme*	desire; wish (icchā)	III
33	*anu-vi-dhā*	*anukaraṇe*	imitating	III
34	*antara-dhā*	*adassane*	not seeing; disappearance	III
35	*andha*	*diṭṭhūpasaṃhāre*	removing of sight; destruction of sight (cakkhusaññitāya diṭṭhiyā upasaṃhāro, apanayanaṃ vināso vā)	VIII
36	*apa*	*pāpuṇe*	reaching	IV
37	*appa*	*pāpuṇe*	reaching	VII
38	*abi*	*sadde*	making sound	I
39	*abba*	*gatiyaṃ hiṃsāyañ ca*	going and hurting	I
40	*abbha*	*gatiyaṃ*	going	I
41	*abhi*	*sadde*	making sound	I
42	*ama*	*gatimhi*	going	I
43	*ama*	*roge*	ailing; illness	VIII
44	*aya*	*gatiyaṃ*	going	I
45	*ara*	*gatiyaṃ*	going	I
46	*araha*	*pūjāyaṃ*	venerating; honoring	I
47	*araha*	*pūjāyaṃ*	venerating; honoring	VIII
48	*ala*	*bhūsane*	ornamenting; decorating	I

49	*ava*	*pālane*	protecting	I
50	*asa*	*gatiyaṃ*	going, shining and	I
		dity-ādānesu ca	taking; seizing; grasping	
51	*asa*	*bhuvi*	being; existing	I
52	*asa*	*bhojane*	eating	V
53	*asu*	*khepe*	throwing (khipana)	III
54	*asu*	*byāpane*	pervading	IV
55	*ahi*	*gatiyaṃ*	going	I
56	*aḷa*	*uggame*	rising; going up	I
57	*ā-gamu*	*īsam adhivāsane*	waiting	VIII
58	*ā-camu*	*dhovane*	washing	VIII
59	*ā-dā*	*gahaṇe*	taking	III
60	*āpa*	*byāpane*	pervading	IV
61	*āpu*	*lambane*	hanging	VIII
62	*ā-bhuja*	*vitakke?*	reflecting	I
63	*ā-rabha*	*hiṃsā-karaṇa-*	hurting; doing and	I
		vāyamanesu	striving	
64	*āsa*	*upavesane*	sitting (nisīdana)	I
65	*āsisi*	*icchāyaṃ*	wishing; desiring	I
66	*i*	*gatiyaṃ*	going	I
67	*i*	*ajjhayane*	reciting; learning	I
			(uccāraṇa, sikkhana)	
68	*ikkha*	*dassan'-aṅkesu*	seeing and marking	I
69	*ikhi*	*gatyatthe*	going	I
70	*igi*	*gamane*	going	I
71	*iṭa*	*gatiyaṃ*	going	I
72	*iṇu*	*gatiyaṃ*	going	VII
73	*idi*	*paramissariye*	supremacy	I
74	*idha*	*vuddhiyaṃ*	increasing; growing	III
75	*ila*	*kampane*	trembling	I
76	*ila*	*gatiyaṃ*	going	I
77	*ila*	*peraṇe*	crushing; grinding	VIII
78	*isa*	*uñche*	gleaning	I
79	*isa*	*pariyesane*	searching; seeking	I
80	*isa*	*abhikkhaṇe*	doing continuously	V
81	*isi*	*gatiyaṃ*	going	I
82	*isu*	*icchāyaṃ*	wishing; desiring	I
83	*issa*	*issāyaṃ*	jealously; envy	I
84	*iḷa*[5]	*thavane*	praising; extolling	VIII
85	*ïja*	*gatiyaṃ*	going	I
86	*īdī*	*sandīpane*	shining; showing clearly	VIII
87	*īra*	*vacane*	saying; going and	I
		gati-kampanesu	trembling	
		ca		
88	*īra*	*khepane*	throwing; casting	VIII
89	*īsa*	*hiṃsā-gati-*	hurting, going and	I
		dassanesu	seeing	

5. īḷa (Smith)

K. List of Roots

90	*īsa*	*issariye*	supremacy; domination (issarabhāva)	I
91	*īha*	*cetāyaṃ*	striving; exerting; urging	I
92	*īḷa*	*thutiyaṃ*	praising	I
93	*u*	*sadde*	making sound	I
94	*ukkha*	*secane*	sprinkling; pouring	I
95	*ukha*	*gatyatthe*	going	I
96	*uca*	*samavāye*	combination; coming together	III
97	*ucha*	*pipāsāyaṃ*	thirst	I
98	*uchi*[6]	*uñche*	searching; seeking (pariyesana)	I
99	*uju*	*ajjave*	straightness; rectitude (ujubhāva)	I
100	*ujjha*	*ussagge*	throwing away; rejection (chaḍḍana)	I
101	*uṭha*	*upaghāte*	hurting; injuring; killing	I
102	*uda*	*karīsossagge mode kīḷāyañ ca*	releasing excrement; rejoicing and sporting; playing	I
103	*udi*	*pasava- kīledanesu*	flowing (sandana) and wetness; moistness (tintatā)	II
104	*uddhasa*	*uñche*	seeking; searching (pariyesana)	V
105	*upa*[7]	*pajjane*	being; existing	VIII
106	*ubbi*[8]	*hiṃsatthe*	hurting	I
107	*ubbha*	*pūraṇe*	filling	I
108	*ubha*	*pūraṇe*	filling	I
109	*umbha*	*pūraṇe*	filling	I
110	*usa*[9]	*rujāyaṃ*	paining; afflicting	I
111	*usa*	*dāhe*	heat (uṇha)	VI
112	*usu*	*upadāhe*	burning	I
113	*ūna*	*parihāniyaṃ*	loss; decrease	VIII
114	*ūyī*	*tantasantāne*	weaving; sewing	I
115	*ūha*	*vitakke*	thinking; reflecting	I
116	*eja*	*kampane*	trembling	I
117	*eja*	*dittiyaṃ*	shining	I
118	*eṭha*	*vibādhāyaṃ*	oppressing; harming	I
119	*edha*	*vuddhiyaṃ lābhe ca*	increasing, growing and gaining, acquiring	I

6. uñchi (Smith)
7. 'ñapa' suggested by Smith (page 553)
8. ubbī (Smith)
9. ūsa (Smith)

886

120	*esa*	*buddhiyaṃ*	knowing	I
121	*esu*	*gatiyaṃ*	going	I
122	*okha*	*sosanāla-matthesu*	making dry and to be able; to suffice; to adorn; to prevent	I
123	*oṇa*	*apanayane*	removing	I
124	*opa*	*niṭṭhubhane*	spitting (kheḷa-pātana)	I
125	*opa*	*ṭhapane*	placing; putting	VIII
126	*opuji*	*vilimpane*	anointing; smearing	I
127	*omā*	*sāmatthiye*	ability (samatthabhāva)	I
128	*oha*	*cāge*	giving up; abandonment	I
129	*kaka*	*loliye*	unsteadiness; fickleness (lolabhāva)	I
130	*kaki*	*gatyatthe*	going	I
131	*kakkha*	*hasane*	laughing	I
132	*kakha*	*hasane*	laughing	I
133	*kakhi*	*kaṅkhāyaṃ*	doubting	I
134	*kakhi*	*icchāyaṃ*	wishing; desiring	I
135	*kaca*	*bandhane*	binding	I
136	*kaca*	*dittiyaṃ*	shining	VIII
137	*kajja*	*byathane*	hurting (hiṃsā)	I
138	*kaṭa*	*vass'-āvaraṇesu*	raining and covering; obstructing	I
139	*kaṭa*	*gatiyaṃ*	going	I
140	*kaṭha*	*kicchajīvane*	difficult or painful living	I
141	*kaṭhi*	*soke*	grieving; sorrowing	VIII
142	*kaḍi*	*chede*	cutting	VIII
143	*kaḍḍha*	*ākaḍḍhane*	pulling; dragging	I
144	*kaṇa*	*sadde*	making sound	I
145	*kaṇa*	*nimīlane*	winking; blinking	VIII
146	*kaṇṇa*	*savane*	hearing (see also chidda)	VIII
147	*kati*	*suttajanane*	making a thread; spinning	I
148	*kati*	*chedane*	cutting	I
149	*kati*	*chedane*	cutting	II
150	*kattara*	*sethille*	looseness; weakness	VIII
151	*kattha*	*silāghāyaṃ*	praising	I
152	*katha*	*hiṃsāyaṃ*	hurting	I
153	*katha*	*nippāke*	cooking	I
154	*katha*	*kathane*	talking	VIII
155	*katha*	*vākyapabandhe*	connecting sentences; composition	VIII
156	*kathi*	*koṭille*	crookedness	I
157	*kada*	*avhāne rodane ca*	calling and crying	I
158	*kadi*	*avhāne rodane ca*	calling and crying	I
159	*kadi*	*velambe*	hanging down (vilambabhāva)	I

160	*kadda*	*kucchite sadde*	making an unpleasant sound	I
161	*kana*	*ditti-kantīsu*	shining and desire; wish	I
162	*kanuyī[10]*	*sadde*	making sound	I
163	*kanda*	*sātacce*	continuity (satatabhāva)	VIII
164	*kapa*	*karuṇāyaṃ*	compassion	I
165	*kapa*	*avakampane*	shaking	VIII
166	*kapi*	*gatiyaṃ*	going	VIII
167	*kapu*	*hiṃsā-takkalagandhesu[11]*	hurting and smell of resin	I
168	*kapu*	*sāmatthiye*	ability	I
169	*kappa*	*vidhimhi*	doing (kriyā)	VIII
170	*kappa*	*vitakke vidhimhi chedane ca*	thinking, doing and cutting	VIII
171	*kabba*	*gatiyaṃ*	going	I
172	*kabba*	*dabbe[12]*	egotism; arrogance (ahaṅkāra)	I
173	*kamu*	*padavikkhepe*	walking (padasā gamana)	I
174	*kamu*	*icchā-kantīsu*	wishing and delighting	VIII
175	*kara*	*karaṇe*	doing	VII
176	*kala*	*saṅkhyāne[13]*	calculating	I
177	*kala*	*khepe*	throwing	VIII
178	*kala*	*gati-saṅkhyānesu[14]*	going and calculating	VIII
179	*kaladi*	*avhāne rodane ca*	calling and crying	I
180	*kalaha*	*kucchane*	reproaching; contempt	I
181	*kalidi*	*paridevane*	lamenting	I
182	*kalla*	*asadde*	silence; noiseless (nissadda)	I
183	*kava*	*vaṇṇe*	color	I
184	*kasa*	*vilekhane*	scratching; writing	I
185	*kasa*	*hiṃsatthe*	hurting	I
186	*kasa*	*hiṃsāyaṃ*	hurting	I
187	*kasī*	*gati-sosanesu[15]*	going and making dry	I
188	*kassa*	*gatiyaṃ*	going	I

10. kanūyī (Smith)
11. Rūpasiddhi page 419
12. dappe (Smith)
13. saṃkhāne (Smith)
14. gati-saṃkhānesu (Smith)
15. ∼sāsanesu (Smith)

189	*kaḷa*	*ṃade kakkasse ca*	intoxicating and roughness; harshness (kakkasiyaṃ, pharusabhāvo)	I
190	*kaḷa*	*secane*	sprinkling; pouring	I
191	*kātha*	*hiṃsāyaṃ*	hurting	VIII
192	*kāsa*	*saddakucchāyaṃ*	coughing	I
193	*kāsu*	*dittiyaṃ*	shining (virājanatā); manifestation (pākaṭatā)	I
194	*ki*	*hiṃsāyaṃ*	hurting	IV
195	*kici*	*maddane*	crushing	VIII
196	*kiṭa*	*gatiyaṃ*	going	I
197	*kita*	*nivāse rogāpanayane ca*	living and removing illness; curing	I
198	*kita*	*ñāṇe*	knowing	I
199	*kitta*	*saṃsandane*[16]	discussing	VIII
200	*kipa*	*dubballe*	weakness; feebleness	VIII
201	*kila*[17]	*bandhe*	binding	I
202	*kila*	*pītiya-kīḷanesu*	joyfulness (pītassa bhāvo) and playing; sporting (kīḷā)	I
203	*kilisa*	*bādhane*	hindering; afflicting	I
204	*kilisa*	*upatāpe*	vexation; tormenting	III
205	*kilisa*	*vibādhane*	hindering; obstructing	V
206	*kilota*	*addabhāve*	moistness; wetness (tintabhāva)	I
207	*kivi*	*hiṃsāyaṃ*	hurting	IV
208	*kī*	*dabbavinimaye*	exchange of goods; trading (kayavikkaya-vasena bhaṇḍassa parivattanaṃ)	V
209	*kūṭa*	*bandhe*	binding (bandhana)	VIII
210	*kīḷa*	*vihāre*	sporting	I
211	*ku*	*sadde*	making sound	I
212	*ku*	*kucchāyaṃ*	reproaching (garahā)	VI
213	*kuka*	*ādāne*	taking; seizing	I
214	*kuca*	*sadde tāre*	very high sound (accuccasadda)	I

16. saṃsaddane (Smith)
17. kīla (Smith)

215	*kuca*	*saṃpaccana-*	uniting; crookedness;	I
		koṭilla-	going back and	
		paṭikkama-	scratching; writing	
		vilekhanesu		
216	*kuca*	*saṅkocane*	contracting; distorting	I
217	*kuccha*	*avakkhepe*	throwing down	VIII
			(adhokhipana)	
218	*kuji*	*abyattasadde*	inarticulate sound	I
219	*kuji*	*saddatthe*	making sound	I
220	*kuju*	*theyyakaraṇe*	stealing	I
221	*kujja*	*adho-*	facing down	I
		mukhīkaraṇe		
222	*kuñca*	*koṭill'-appibhāvesu*	crookedness and	I
			smallness; littleness	
223	*kuṭa*	*koṭille*	crookedness	I
224	*kuṭa*[18]	*chedane*	cutting	I
225	*kuṭi*[19]	*dāhe*	burning	VIII
226	*kuṭṭa*	*chedane*	cutting	VIII
227	*kuṭhi*	*ālasiye*	laziness and obstructing	I
		gatipaṭighāte ca	the going (action)	
228	*kuṭhi*	*soke*	grieving; sorrowing	I
229	*kuḍi*	*dāhe*	burning	I
230	*kuḍi*	*vedhane*[20]	piercing	VIII
231	*kuṇa*	*saddopakaraṇe*	component of a sound;	I
			making sound	
232	*kuṇa*	*saṅkocane*	contracting; shrinking	VIII
233	*kuṇa*	*āmantane*	calling; addressing	VIII
234	*kutha*	*hiṃsāyaṃ*	hurting	I
235	*kuthi*	*hiṃsā-*	hurting and defiling	I
		saṃkilesesu		
236	*kuda*	*kīḷāyaṃ*	playing; sporting	I
237	*kudi*	*anatabhāsane*	lying; speaking	VIII
			falsehood	
238	*kudha*	*kope*	to be angry	III
239	*kupa*	*kope*	to be angry	III
240	*kupa*	*bhāsāyaṃ*	speaking	VIII
241	*kubi*	*acchādane*	clothing; covering	I
242	*kubi*	*acchādane*	clothing; covering	VIII
243	*kubbi*[21]	*uggame*	rising; going up	I
244	*kumāra*	*kīḷāyaṃ*	playing; sporting	VIII
245	*kura*	*sadde akkose ca*	making sound and	I
			insulting; abusing	

18. tuṭa (Smith)
19. kūṭī (Smith)
20. veṭhane (Smith)
21. kubbī (Smith)

246	*kula*	*saṅkhāne bandhumhi ca*	calculating and relative; relation	I
247	*kusa*	*avhāne rodane ca*	calling and crying	I
248	*kusi*	*bhāsāyaṃ*	speaking	VIII
249	*kusu*	*haraṇa-dittīsu*	carrying and shining	III
250	*kuha*	*vimhāpane*	making others astonished; pretending	VIII
251	*kuḷa*[22]	*ghasane*	eating	I
252	*kūṭa*	*appasāde*	displeasing; disliking	VIII
253	*kūla*	*āvaraṇe*	obstructing; covering	I
254	*ke*	*sadde*	making sound	I
255	*keta*	*āmantane*	calling; addressing	VIII
256	*kele*	*mamāyane*	taking 'It is mine' by attachment or wrong view	I
257	*kelu*	*gatiyaṃ*	going	I
258	*kevu*	*secane*	sprinkling; pouring	I
259	*khaja*	*manthe*	stirring (viloḷana)	I
260	*khaji*	*gativekalle*	deficiency in going (limping)	I
261	*khaji*	*dāne gatiyañ ca*	giving and going	I
262	*khaji*	*kicchajīvane*	difficult or painful living	VIII
263	*khaji*	*rakkhaṇe*	protecting	VIII
264	*khajja*	*byathane majjane ca*	hurting and purity (suddhi)	I
265	*khaṭa*	*kaṃse*	digging (Ns.)	I
266	*khaṭṭa*	*saṃvaraṇe*	restraining; protecting	VIII
267	*khaḍi*	*manthe*[23]	stirring; churning	I
268	*khaḍi*	*chede*	cutting	VIII
269	*khaḍa*	*theriye dhiti-hiṃsāsu ca*	firmness; energy and hurting	I
270	*khaḍi*[24]	*parighāte*	killing; injuring all around (samantato hananaṃ)	I
271	*khadda*	*daṃsane*	stinging; biting (dantasukatakattikā kriyā)	I
272	*khanu*	*avadāraṇe*	breaking; digging	I
273	*khanda*	*gati-sosanesu*	going and making dry	I
274	*khapi*	*khantiyaṃ*	patience	VIII
275	*khabba*	*gatiyaṃ*	going	I

22. kūḷa (Smith)
23. khaṇḍe (Sī; Smith)
24. khādi (Smith)

276	*khabba*	*dabbe*[25]	egotism; arrogance (ahaṅkāra)	I
277	*khabhi*	*paṭibaddhe*[26]	depending; tied or bound to	I
278	*khamāya*	*vidhūnane*	trembling; shaking	I
279	*khamu*	*sahane*	enduring	I
280	*khara*	*khaye*	exhaustion; destruction	I
281	*khala*	*calane*	trembling; agitating	I
282	*khala*	*sañcinane*	accumulating	I
283	*khala*	*soceyye*	purity (sucibhāva)	VIII
284	*khaḷa*	*bhede*	breaking; dividing	VIII
285	*khā*	*pakathane*	telling; announcing; preaching (ācikkhana, desana)	I
286	*khāda*	*bhakkhane*	eating	I
287	*khi*[27]	*khaye*	exhaustion; destruction	I
288	*khi*	*nivāse*	living	I
289	*khi*	*khaye*	exhaustion; destruction	III
290	*khi*	*nivāse kodha-hiṃsāsu ca*	living; to be angry and hurting	III
291	*khi*[28]	*gatiyaṃ*	going	V
292	*khija*[29]	*abyattasadde*	inarticulate sound	I
293	*khiṭa*	*uttāsane*	to fear	I
294	*khiṇu*	*hiṃsāyaṃ*	hurting	VII
295	*khidi*	*avayave*[30]	limb; part; constituent	I
296	*khidi*	*dīniye*	wretchedness; poverty (dīnabhāva)	III
297	*khipa*	*peraṇe*	grinding; crushing (cuṇṇikaraṇa, pisana)	I
298	*khipa*	*abyattasadde*	inarticulate sound	I
299	*khipa*	*chaḍḍane*	throwing away; rejecting	I
300	*khipa*	*peraṇe*	grinding; crushing	III
301	*khipa*	*khepe*	throwing	IV
302	*khipi*	*gatiyaṃ*	going	I
303	*khivu*	*nidassane*	pointing out; indicating	I
304	*khivu*[31]	*made*	intoxicating	I

25. dappe (Smith)
26. paṭibandhe (Smith)
27. khī (Smith)
28. khī (Smith)
29. khīja (Smith)
30. avayave ti (Candaviduno)
31. khīvu (Smith)

305	*khivu*	*nidassane*[32]	pointing out; indicating	III
306	*khī*	*khaye*	exhaustion; destruction	IV
307	*khu*	*sadde*	making sound	I
308	*khuju*	*theyyakaraṇe*	stealing	I
309	*khuṇu*	*hiṃsāyaṃ*	hurting	VII
310	*khuda*	*kīḷāyaṃ*	playing; sporting	I
311	*khudi*	*āpavane*	jumping	I
312	*khubha*	*sañcalane*	agitating	I
313	*khubha*	*sañcalane*	agitating	III
314	*khura*	*chedane vilekhane ca*	cutting and scratching; writing	I
315	*khusi*	*akkosane*	abusing; insulting	VIII
316	*khuḷa*	*ghasane bālye ca*	eating and childhood	I
317	*khe*	*khādana-sattāsu*	eating and existing	I
318	*khe*	*khaye*	exhaustion; destruction	I
319	*kheṭa*	*bhakkhaṇe*	eating	VIII
320	*khepa*	*peraṇe*	grinding; crushing (cuṇṇikaraṇa)	VIII
321	*khelu*	*gatiyaṃ*	going	I
322	*khevu*	*secane*	sprinkling; pouring	I
323	*khoṭa*	*khepe*	throwing	VIII
324	*khoḍa*	*paṭighāte*	striking	I
325	*khola*	*gatipaṭighāte*	limping	I
326	*khyā*	*pakathane*	telling; announcing; preaching	I
327	*gaja*	*saddatthe*	making sound	I
328	*gaja*	*maddana-saddesu*	crushing and making sound	VIII
329	*gajja*	*saddatthe*	making sound	I
330	*gaḍi*	*vadanekadese*	a part of the mouth; action of the mouth	I
331	*gaḍi*	*made*	intoxicating	I
332	*gaṇa*	*gatiyaṃ*	going	I
333	*gaṇa*	*saṅkhyāne*[33]	calculating	VIII
334	*gaṇecu*[34]	*theyyakaraṇe*	stealing (thenana, corikā)	I
335	*gada*	*viyattiyaṃ vācāyaṃ*	articulate speech	I
336	*gada*	*devasadde*	thundering (meghasadda)	VIII
337	*gadda*	*sadde*	making sound	I
338	*gaddha*	*abhikaṅkhāyaṃ*	longing; desiring; wishing	VIII

32. nirasane (Smith)
33. saṃkhāne (Smith)
34. galocu (Smith)

339	*gantha*	*santhambhe*	supporting	VIII
340	*gandha*	*sūcane addane*	showing (pakāsana) and floating (pariplutā)	VIII
341	*gabba*	*gatiyaṃ*	going	I
342	*gabba*	*dabbe*[35]	egotism; arrogance (ahaṅkāra)	I
343	*gabba*	*māne*	selfishness, pride (ahaṃkāra)	VIII
344	*gabbha*	*dhāraṇe*	holding; bearing	I
345	*gamu*	*gatiyaṃ*	going	I
346	*gara*	*secane*	sprinkling; pouring	I
347	*gara*	*uggame*	rising; going up	I
348	*gara*	*uggame*	raising; going up	VIII
349	*garaha*	*kucchane*	reproaching	I
350	*garaha*	*vinindane*	reproaching	VIII
351	*gala*	*adane*	eating	I
352	*gavesa*	*maggane*	searching; seeking	VIII
353	*gasu*	*adane*	eating	I
354	*gaha*	*gahaṇe*	taking	I
355	*gaha*	*upādāne*	firmly taking (gahaṇa)	VI
356	*gā*	*gatiyaṃ*	going	I
357	*gādha*	*patiṭṭhā-nissaya-gandhesu*[36]	footing; supporting and smell	I
358	*gāhu*	*vilolane*	stirring; churning	I
359	*gidhu*	*abhikaṅkhāyaṃ*	longing; desiring; wishing	III
360	*gira*	*niggiraṇe*	trickling; oozing; dripping (paggharaṇa)	I
361	*gila*	*ajjhoharaṇe*	swallowing	I
362	*gile*	*pītikkhaye*	loss of joy	I
363	*gilevu*	*secane*	sprinkling; pouring	I
364	*gilesu*	*anvicchāyaṃ*	wishing again and again (punappunaṃ icchā)	I
365	*gu*	*karīsussagge*	voiding of excrement (vaccakaraṇa)	I
366	*gu*	*sadde*	making sound	I
367	*gu*	*uggame*	rising; going up; manifesting (pākaṭatā)	I
368	*gucu*	*theyyakaraṇe*	stealing (thenana, corikā)	I
369	*guji*	*abyattasadde*	inarticulate sound	I
370	*guṇa*	*āmantane*	calling; addressing	VIII
371	*guda*	*kīḷāyaṃ*	playing; sporting	I
372	*gudha*	*pariveṭhane*	wrapping; covering	III

35. dappe (Smith)
36. ∼ganthesu (Smith)

373	*gupa*	*rakkhaṇe*	protecting	I
374	*gupa*	*gopana-*	protecting and	I
		jigucchanesu	disgusting; disliking	
375	*gupa*	*bhāsāyaṃ*	speaking	VIII
376	*gupha*	*ganthe*	tying; making a knot	I
			(ganthikaraṇa)	
377	*guhū*	*saṃvaraṇe*	restraining; protecting	I
378	*guḷa*	*rakkhāyaṃ*	protecting	I
379	*ge*	*sadde*	making sound	I
380	*ge*	*sadde*	making sound	IV
381	*gevu*	*secane*	sprinkling; pouring	I
382	*gottha*	*vaṃse*	lineage	I
383	*goma*	*upalepane*	coating; smearing	VIII
384	*ghaṭa*	*saṃghāte*	accumulating; collecting	I
385	*ghaṭa*	*cetāyaṃ*	urging	I
386	*ghaṭa*	*saṅghāte*	accumulating; collecting	VIII
387	*ghaṭa*	*saṅghāṭe*	accumulating; collecting	VIII
		hantyatthe ca[37]	and striking; killing	
388	*ghaṭa*	*bhāsāyaṃ*	speaking	VIII
389	*ghaṭi*	*bhāsāyaṃ*	speaking	VIII
390	*ghaṭṭa*[38]	*ghaṭṭane*[39]	striving	VIII
			(vāyāma-karaṇa)	
391	*ghaṭṭa*	*calane*	trembling	VIII
392	*ghaṇi*	*gahaṇe*	taking	I
393	*ghara*	*secane*	sprinkling; pouring	I
394	*ghasu*[40]	*saṃharise*	knocking against;	I
			colliding (saṅghaṭṭana)	
395	*ghā*	*gandhopādāne*	smelling	I
396	*ghā*	*gandhopādāne*	smelling	III
397	*ghiṇi*	*gahaṇe*	taking	I
398	*ghiṇu*	*dittiyaṃ*	shining	VII
399	*ghu*	*abhigamane*	attaining; obtaining;	I
			understanding	
			(adhigamana)	
400	*ghu*	*sadde*	making sound	I
401	*ghuṭa*	*parivattane*	turning or rolling round	I
402	*ghuṭa*	*paṭighāte*	striking	I
403	*ghuṇa*	*gamane*	going	I
404	*ghuṇi*	*gahaṇe*	taking	I

37. In Pāṇinīya-Dhātupāṭha 'hantyarthāṡ 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)

40. ghusu (Smith)

405	*ghuṇṇa*	*gamane*	going	I
406	*ghura*	*abhimatta⁴¹-* *saddesu*	intense intoxication and making sound	I
407	*ghusa*	*sadde*	making sound	I
408	*ghusa*	*sadde*	making sound	VIII
409	*ghusi*	*visaddane*	shouting (ugghosana)	VIII
410	*ghusī*	*kantikaraṇe*	making what is pleasing	I
411	*ghora*	*gatipaṭighāte*	limping (gatipaṭihanana)	I
412	*caka*	*titti-paṭighātesu*	satisfying (tappana) and striking	I
413	*cakka*	*byathane*	hurting; oppressing	VIII
414	*cakkha*	*viyattiyaṃ vācāyaṃ*	articulate speech	I
415	*cacca*	*paribhāsana-vajjanesu*	abusing; blaming; censuring and avoiding	I
416	*cacca*	*ajjhayane*	reciting; learning	VIII
417	*caja*	*cāge*	giving up; abandoning	I
418	*cañcu*	*gatiyaṃ*	going	I
419	*caṭa*	*paribhāsane*	abusing; blaming; censuring	I
420	*caḍi*	*kope*	to be angry	I
421	*caṇa*	*dāne*	giving	I
422	*catī*	*hiṃsā-gandhesu*	hurting and smelling	I
423	*cada*	*yācane*	requesting (ajjhesana)	I
424	*cadi*	*samiddhiyaṃ hilādane dittiyañ ca*	success, prosperity; flirting and splendor, beauty; shining	I
425	*capa*	*kakkane*	making powder; pulverizing	VIII
426	*cabba*	*gatiyaṃ*	going	I
427	*camu*	*adane*	eating	I
428	*camba*	*adane*	eating	I
429	*caya*	*gatiyaṃ*	going	I
430	*cara*	*caraṇe*	walking; going	I
431	*cara*	*gati-bhakkhaṇesu*	going and eating	I
432	*cara*	*asaṃsaye*	not doubting	VIII
433	*cala*	*kampane*	trembling	I
434	*casa*	*bhakkhaṇe*	eating	I
435	*caha*	*parisakkane*	endeavoring; trying	I
436	*caha*	*parikatthane*	boasting	VIII
437	*cāyu*	*pūjā-nisāmanesu*	venerating, honoring (pūjanā) and looking; hearing (olokana, savana)	I

41. bhīmattha (Smith)

438	*ci*	*caye*	piling	IV
439	*ci*	*caye*	piling	V
440	*cika*[42]	*āmasane*	touching; rubbing	VIII
441	*cikkha*	*viyattiyaṃ vācāyaṃ*	articulate speech	I
442	*ciṅgula*	*paribbhamane*	turning round and round; rotating	VIII
443	*cita*	*pesane*	sending	I
444	*cita*	*sañcetane*	urging	VIII
445	*citī*	*saññāṇe*	making a mark (cihana, lakkhaṇakaraṇa)	I
446	*citta*	*cittakaraṇe, kadāci dassane pi*	making variegated (vicittabhāvakaraṇa) and seeing that is rare or unusual	VIII
447	*cine*	*maññanāyaṃ*	imagining; regarding	I
448	*cinta*	*cintāyaṃ*	thinking	VIII
449	*ciri*	*hiṃsāyaṃ*	hurting	IV
450	*cila*	*vasane*	to clothe	I
451	*cilla*	*seṭhille*	looseness; weakness (siṭhilabhāva)	I
452	*civa*[43]	*bhāsāyaṃ*	speaking	VIII
453	*civu*[44]	*ādāna-saṃvaresu*	taking; seizing and restraining	I
454	*cu*	*cavane*	falling; dying	I
455	*cu*	*gatiyaṃ*	going	I
456	*cu*	*cavane*[45]	falling; dying	VIII
457	*cukka*	*byathane*	hurting; oppressing	VIII
458	*cuṭa*	*appībhāve*	smallness; littleness	I
459	*cuṭa*	*chedane*	cutting	I
460	*cuṭa*	*chedane*	cutting	VIII
461	*cuṭa*[46]	*vibhede*	dividing	VIII
462	*cuṭi*	*chedane*	cutting	VIII
463	*cutta*	*appabhāve*	smallness; littleness	VIII
464	*cuḍḍa*	*hāvakaraṇe*	flirting; dalliance	I
465	*cuṇa*	*chedane*	cutting	I
466	*cuṇa*[47]	*saṅkocane*	contracting; shrinking	VIII
467	*cuṇṇa*	*peraṇe*	grinding; crushing	VIII

42. cīka (Smith)
43. cīva (Smith)
44. cīvu (Smith)
45. cāvane (Smith)
46. caṭa (Smith)
47. cūṇa (Smith)

468	*cuta*	*āsecane kharaṇe ca*	sprinkling and flowing	I
469	*cuda*	*sañcodane āṇattiyañ ca*	accusing and ordering; commanding	VIII
470	*cupa*	*mandagatiyaṃ*	going slowly	I
471	*cubi*	*vadanasaṃyoge*	kissing	I
472	*cura*	*theyye*	stealing	VIII
473	*culla*	*hāvakaraṇe*	flirting; dalliance (vilāsakaraṇa)	I
474	*cusa*[48]	*pāne*	drinking	I
475	*ceta*	*cetāyaṃ*	urging	I
476	*celu*	*gatiyaṃ*	going	I
477	*cevi*	*cetanātulye*	urging; being equal	I
478	*chaṭṭa*	*chaṭṭane*	discarding	VIII
479	*chaḍḍa*	*chaḍḍane*	throwing away; rejecting	VIII
480	*chada*	*saṃvaraṇe*	restraining; protecting	VIII
481	*chada*	*apavāraṇe*	covering; concealing	VIII
482	*chadi*	*ujjhane*	leaving; abandoning	I
483	*chadī*	*icchāyaṃ*	wishing; desiring	VIII
484	*chadda*	*vamane*	vomiting	VIII
485	*chama*	*gatimhi*	going	I
486	*chamu*	*adane*	eating	I
487	*chida*[49]	*dvedhākaraṇe*	making into two; cutting; dividing	VIII
488	*chidi*	*dvedhākaraṇe*	making into two; cutting; dividing	II
489	*chidi*	*chijjane*	cutting itself	III
490	*chidda*	*kaṇṇabhede*	piercing the ears	VIII
491	*chu*	*chedane*	cutting	I
492	*chuṭa*	*chedane*	cutting	I
493	*chuṭa*	*chedane*	cutting	VIII
494	*che*[50]	*chedane*	cutting	III
495	*jakkha*	*bhakkhaṇe hasane ca*	eating and laughing	I
496	*jaggha*	*hasane*	laughing	I
497	*jacca*	*paribhāsana-vajjanesu*	abusing; blaming; censuring and avoiding	I
498	*jaja*	*yuddhe*	fighting (yujjhana)	I
499	*jaji*	*yuddhe*	fighting (yujjhana)	I
500	*jajjha*	*paribhāsana-tajjanesu*	abusing; blaming; censuring and threatening, menacing	I

48. cūsa (Smith). In Kāśakṛtsna cūṣ a, tūṣ a, pūṣ a, mūṣ a, ṣūṣ a, are shown with short 'u.' Footnote to Kṣī 94.
49. cheda (Smith)
50. cho (Smith)

501	*jaṭa*	*saṃghāte*	accumulating; collecting	I
502	*jana*	*sadde*	making sound	I
503	*jana*	*janane*	making; producing	III
504	*janī*	*pātubhāve*	manifesting	III
505	*jabha*	*gattavināme*	bending the body or the limbs	I
506	*jabhi*	*gattavināme*	bending the body or the limbs	I
507	*jabhi*	*nāsane*	destroying	VIII
508	*jamu*	*adane*	eating	I
509	*jara*	*roge*	aging (jararoga)	I
510	*jara*	*vayohānimhi*	aging	VIII
511	*jala*	*dittiyaṃ*	shining	I
512	*jala*	*dhaññe*	prosperity	I
513	*jala*	*apavāraṇe*	covering; concealing	VIII
514	*jasa*	*hiṃsatthe*	hurting	I
515	*jasa*	*hiṃsāyaṃ*	hurting	VIII
516	*jasa*	*tālane*	beating; striking	VIII
517	*jasi*	*rakkhaṇe*	protecting	VIII
518	*jāgara*	*niddakkhaye*	awakening	I
519	*jāgara*	*niddakkhaye*	awakening	VII
520	*ji*	*jaye*	conquering; winning	I
521	*ji*	*abhibhavane*[51]	overpowering	I
522	*ji*	*jaye*	conquering; winning	V
523	*ji*[52]	*jāniyaṃ*	loss; deprivation	V
524	*jimu*[53]	*adane*	eating	I
525	*jiri*	*hiṃsāyaṃ*	hurting	IV
526	*jisu*	*secane*	sprinkling; pouring	I
527	*jīra*	*brūhane*	developing; increasing (vaḍḍhana)	I
528	*jīva*	*pāṇadhāraṇe*	keeping the life	I
529	*ju*	*gatiyaṃ*	going fast (sīghagati)	I
530	*jugi*	*vajjane*	avoiding	I
531	*juta*	*bhāsane*	saying; speaking (udīraṇa)	I
532	*juta*	*dittiyaṃ*	shining	I
533	*juta*	*dittiyaṃ*	shining	VI
534	*jusa*[54]	*hiṃsatthe*	hurting	I
535	*jusa*	*paritakkane*	reflecting; considering	VIII
536	*jusi*[55]	*pīti-sevanesu*	joy and associating	I

51. abhibhave (Smith)
52. jī (Smith)
53. jamu (Smith)
54. jūsa (Smith)
55. jusī (Smith)

537	*jusi*	*pīti-sevanesu*	joy and associating; serving	VI
538	*juḷa*	*gatiyaṃ*	going	I
539	*juḷa*	*bandhane*	binding	I
540	*juḷa*	*peraṇe*	grinding; crushing	VIII
541	*je*	*khaye*	exhaustion; destruction	I
542	*jesu*	*gatiyaṃ*	going	I
543	*jehu*	*payatane*	striving	I
544	*jha*[56]			VIII
545	*jhapa*	*dāhe*	burning	VIII
546	*jhamu*	*adane*	eating	I
547	*jhasa*	*hiṃsatthe*	hurting	I
548	*jhe*	*cintāyaṃ*	thinking; reflecting	I
549	*jhe*	*dittiyaṃ*	shining	I
550	*ñapa*	*tosana-nisānesu*	giving pleasure and sharpening	VIII
551	*ñamu*	*adane*	eating	I
552	*ñā*	*avabodhane*	knowing; understanding	I
553	*ñā*	*māraṇa-tosana-nisānesu*	killing; pleasure; joy and sharpening	I
554	*ñā*	*avabodhane*	knowing; understanding	V
555	*ṭala*	*velambe*	hanging down	I
556	*ṭika*[57]	*gatyatthe*	going	I
557	*ṭula*	*velambe*	hanging down	I
558	*ṭeka*	*gatyatthe*	going	I
559	*ṭhā*	*gatinivattiyaṃ*	stopping from going; standing	I
560	*ṭhā*	*gatinivattiyaṃ*	stopping from going; standing (uppajjamānassa gamanass' upacchedo)	III
561	*ṭhe*	*sadda-saṅkhātesu*	making sound and telling	I
562	*ṭhe*	*veṭhane*	wrapping; enveloping	I
563	*ḍapa*	*saṅghāte*	accumulating; collecting	VIII
564	*ḍi*[58]	*vihāyasagatiyaṃ gamanamatte ca*	flying and mere going	I
565	*ḍi*[59]	*khipan'-uḍḍanesu*	throwing and flying up	I

56. "Roots ending in 'jha' and 'ña' are not generally met with (in curādi group). But in the grammatical treatises (Sanskrit) they read 'ñā niyojane.' However, this example is not in accordance with the Buddha's word. Therefore, it is not shown." Saddanīti, page 296.

57. ṭīka (Smith)

58. ḍī (Smith)

59. ḍī (Smith)

566	*di*[60]	*gatiyaṃ*	going	III
567	*dipa*	*khepe*	throwing	I
568	*dipa*	*saṅghāte*	accumulating; collecting	VIII
569	*taka*	*hasane*	laughing (hāsa)	I
570	*taki*	*kicchajīvane*	difficult or painful living (kasirajīvana)	I
571	*taki*	*bandhane*	binding	VIII
572	*takka*	*vitakke*	thinking; reflecting	VIII
573	*takka*	*bhāsāyaṃ*	speaking	VIII
574	*takkha*	*tapane*	restraining (saṃvaraṇa)	I
575	*taggha*	*pālane*	protecting	I
576	*tagi*	*gamane*	going	I
577	*taca*	*saṃvaraṇe*	protecting (rakkhaṇa)	I
578	*tacca*	*hiṃsāyaṃ*	hurting	I
579	*taccha*	*tanukaraṇe*	making thin; reducing	I
580	*tajja*	*bhassane*	scolding; frightening	I
581	*tajja*	*santajjane*	frightening; menacing	VIII
582	*tañcu*	*gatiyaṃ*	going	I
583	*taṭa*	*ussaye*	to be upright (āroha, ubbedha)	I
584	*taḍi*	*tāḷane*	beating; striking	I
585	*taḍi*	*cetāyaṃ*	urging	II
586	*taḍi*	*hiṃsānādaresu*	hurting and disrespect	II
587	*tadda*	*hiṃsāyaṃ*	hurting	I
588	*tanu*	*vitthāre*	spreading; enlarging	VII
589	*tanu*	*saddopatāpesu*	making sound and tormenting	VIII
590	*tanta*	*kuṭumbadhāraṇe*	supporting a family	VIII
591	*tapa*	*dittiyaṃ*	shining (virocana)	I
592	*tapa*	*ubbege*	terror (utrāsa); dread (bhīrutā)	I
593	*tapa*	*santāpe*	heating	I
594	*tapa*	*santāpe*	heating	III
595	*tapa*	*pīṇane*	gladdening; satisfying	III
596	*tapa*[61]	*khaye*	exhaustion; destruction	VIII
597	*tapa*	*pīṇane*	gladdening; satisfying	VIII
598	*tapa*	*dāhe*	burning	VIII
599	*tapha*	*tittiyaṃ*	satisfying; satiating (tappana)	I
600	*taya*	*gatiyaṃ*	going	I
601	*tara*	*plavana-taraṇesu*	floating and crossing	I
602	*tara*	*sambhame*	instability (anavaṭṭhāna)	I

60. dī (Smith)

61. thapa (Smith)

603	*tala*	*patiṭṭhāyaṃ*	supporting	VIII
604	*tasa*	*pipāsāyaṃ*	thirst	III
605	*tasa*	*pipāsāyaṃ*	thirst	VI
606	*tassa*	*santajjane*	frightening; menacing	VIII
607	*taḷa*	*tāḷane*	beating; striking	VIII
608	*taḷa*	*āghāte*	anger; hatred	VIII
609	*tā*	*pālane*	protecting	III
610	*tāyu*	*santāna-pālanesu*	continuity and protecting	I
611	*tāsa*	*vāraṇe*	obstructing; hindering (nivāraṇa)	VIII
612	*tika*	*gatyatthe*	going	I
613	*tika*	*hiṃsāyaṃ*	hurting	IV
614	*tiga*	*hiṃsāyaṃ*	hurting	IV
615	*tija*	*nisāne khamāyañ ca*	sharpening (tikkhatākaraṇa) and patience (khanti)	I
616	*tija*	*nisāne*	sharpening; sharpness (tikkhatā)	VI
617	*tija*	*nisāne*	sharpening	VIII
618	*tiṇu*	*adane*	eating	VII
619	*timu*	*addabhāve*	wetness; moistness (tintabhāva)	I
620	*tira*	*adhogatiyaṃ*	going down	I
621	*tila*	*gatiyaṃ*	going	I
622	*tila*	*sinehane*	sticking	I
623	*tila*	*sinehane*	sticking	VIII
624	*tiva*[62]	*thūliye*	thickness; bigness	I
625	*tisa*	*tittiyaṃ*	satiating; satisfying	I
626	*tīra*	*kammasampattiyaṃ*	completion of work; accomplishing (kammassa parisamāpana; niṭṭhāpana)	VIII
627	*tuja*	*hiṃsāyaṃ*	hurting	I
628	*tuji*	*balane hiṃsāyaṃ ca*	ability (balanakriyā) and hurting	I
629	*tuji*	*hiṃsā-bala-dāna-niketanesu*	hurting; force; strength; giving and living (nivāsa)	VIII
630	*tuji*	*bhāsāyaṃ*	speaking	VIII
631	*tujja*	*bala-pālanesu*	force, strength and protecting	VIII
632	*tuṭa*	*kalahakammani*	quarreling	I
633	*tuḍi*	*toḷane*	hurting; injuring	I

---

62. tīva (Smith)

634	*tuṇa*	*koṭille*	crookedness	I
635	*tuda*	*byathane*	oppressing	I
636	*tupa*	*hiṃsāyaṃ*	hurting	I
637	*tupha*	*hiṃsāyaṃ*	hurting	I
638	*tubi*	*addane*	wetness; moistness	I
639	*tubbi*[63]	*hiṃsatthe*	hurting	I
640	*tubha*	*hiṃsāyaṃ*	hurting	I
641	*tula*	*ummāne*	measuring	VIII
642	*tuvaṭṭa*	*nipajjāyaṃ*	lying down; sleeping	VIII
643	*tusa*	*sadde*	making sound	I
644	*tusa*	*tuṭṭhiyaṃ*	liking; satisfaction	III
645	*tusi*	*bhāsāyaṃ*	speaking	VIII
646	*tuhi*	*addane*	wetness; moistness	I
647	*tuḷa*	*tolane*	hurting; injuring	I
648	*tūna*	*pūraṇe*	filling	VIII
649	*tūla*	*nikkarīse*	lightness (lahubhāva)	I
650	*te*	*pālane*	protecting (rakkhaṇa)	I
651	*thaka*	*paṭighāte*	striking	VIII
652	*thaga*	*saṃvaraṇe*	restraining; protecting	I
653	*thana*	*sadde*	making sound	I
654	*thana*	*devasadde*	thundering (megha-sadda)	VIII
655	*thapa*	*thapane*	placing; putting	VIII
656	*thabhi*	*paṭibaddhe*	to be stiff	I
657	*thama*	*velambe*	hanging down	I
658	*thara*	*santharaṇe*	spreading; covering	I
659	*thala*	*thāne*	standing	I
660	*thaha*	*hiṃsatthe*	hurting	I
661	*thā*	*gatinivattiyaṃ*	stopping from going; standing	I
662	*thivu*	*dittiyaṃ*	shining	I
663	*thu*	*thutiyaṃ*	praising	I
664	*thu*	*abhitthave*	praising	V
665	*thu*	*nitthunane*	moaning; groaning	V
666	*thuca*	*pasāde*	clearness; brightness	I
667	*thubbi*[64]	*hiṃsatthe*	hurting	I
668	*thūpa*	*samussaye*[65]	height (āroha, ubbedho)	VIII
669	*thūla*	*paribrūhane*	increasing; growing (vaḍḍhana)	VIII
670	*the*	*sadda-saṅghātesu*	making sound and accumulating; collecting	I
671	*thena*	*coriye*	theft (corassa bhāva)	VIII

63. tubbī (Smith)
64. thubbī (Smith)
65. samussāye (Smith)

672	*thoma*[66]	*silāghāyaṃ*	praising (pasaṃsā)	VIII
673	*daṃsa*	*daṃsane*[67]	stinging; biting	I
674	*daṃsa*	*daṃsane*	stinging; biting	VIII
675	*daṃsu*	*gatiyaṃ*	going	I
676	*daka*	*assādane*	tasting; enjoying	VIII
677	*dakkha*	*vuddhiyaṃ sīghatte ca*	increasing; growing and quickness	I
678	*dakkha*	*hiṃsā-gatīsu*	hurting and going	I
679	*dakhi*	*ghoravāsite kaṅkhāyañ ca*	making an unpleasant sound and doubting	I
680	*daṇḍa*	*daṇḍavinipāte*	punishing	VIII
681	*dadha*	*dhāraṇe*	holding; bearing	I
682	*dadhi*	*asīghacāre*	acting slowly; (asīghappavatti)	I
683	*dapa*	*hāse*	laughing	III
684	*dapha*	*gatiyaṃ*	going	I
685	*daphi*	*gatiyaṃ*	going	I
686	*dabi*	*sadde*	making sound	I
687	*dabhi*	*sadde*	making sound	I
688	*dabhi*	*ganthane*	knitting; tying	I
689	*dabhī*	*bhaye*	fearing	VIII
690	*dama*	*gatimhi*	going	I
691	*damu*	*damane*	taming	III
692	*daya*	*dāna-gati-hiṃs'-ādāna-rakkhāsu*	giving; going; hurting; taking; seizing and protecting	I
693	*dara*	*bhaye*	fearing	I
694	*dara*	*ādarānādaresu*	respect and disrespect	I
695	*dara*	*vidāraṇe*	splitting; rending	I
696	*dara*	*dāhe*	burning	I
697	*dala*	*visaraṇe*	splitting; bursting	I
698	*dala*	*vidāraṇe*	rending; splitting	VIII
699	*dalidda*	*duggatiyaṃ*	poverty (duk-khassa gati patiṭṭhā)	I
700	*dasi*	*dassane daṃsane ca*	seeing and stinging; biting	VIII
701	*dasi*	*bhāsāyaṃ*	speaking	VIII
702	*daha*	*bhasmīkaraṇe dhāraṇe ca*	burning and holding; bearing	I
703	*daha*	*hiṃsatthe*	hurting	I
704	*dahi*	*vuddhiyaṃ*	increasing; growing	I
705	*dā*	*dāne*	giving	I
706	*dā*	*kucchite gamane*	despicable going; being despicable	I

66. The entry on page 311 of Saddanīti, Dhātumālā, is given out of order.

67. dasane (Smith)

707	*dā*	*sodhane*	cleansing	III
708	*dā*	*supane*	sleeping	III
709	*dā*	*dāne*	giving	III
710	*dā*	*avakhaṇḍane*	breaking into pieces; destroying	III
711	*dā*	*suddhiyaṃ*	purity	III
712	*dākha*	*sosanāla-matthesu*	making dry and to be able; to suffice; to adorn; to prevent	I
713	*dāgha*	*āyāse sāmatthiye ca*	fatigue (kilamana) and ability	I
714	*dāna*	*avakhaṇḍane*	breaking into pieces; destroying	I
715	*dāsa*	*hiṃsāyaṃ*	hurting	IV
716	*dāsu*	*dāne*	giving	I
717	*dāhu*	*niddakkhaye*	awakening	I
718	*dāla*	*visaraṇe*	spreading; pervading	I
719	*dikkha*	*muṇḍiyôpanayana-niyama-bbat'-ādesesu*	shaving the head; initiating; restraining; practice and pointing out	I
720	*dikkha*	*hiṃsāyaṃ*	hurting	IV
721	*dica*	*thutiyaṃ*	praising	I
722	*dipha*	*kathana-yuddha-nindā-hiṃs'-ādānesu*	talking; fighting; blaming; hurting and taking; seizing	I
723	*divu*	*kīḷā-vijigisā-byavahāra-juti-thuti-kanti-gati-sattīsu*	sporting; charming (ramaṇa); living (vihāra); wish to conquer (vijayicchā); trading (vohāra); splendor (sobhā); praising (thomanā); beauty (kamanīyatā); going (gamana); ability (sāmatthiya)	III
724	*divu*	*parikūjane*	roaring (gajjana)	VIII
725	*divu*	*addane*	inflicting; tormenting[68]	VIII
726	*disa*	*hiṃsatthe*	hurting	I
727	*disa*	*pekkhane*	seeing	I
728	*disa*	*ādāna-saṃvaraṇesu*	taking and restraining; protecting	I
729	*disa*	*atisajjane*	giving; preaching	I

68. "Some say 'addana' means 'gandhapisana' (crushing fragrant substance)." Saddanīti page 345.

730	*disī*	*appītiyaṃ*	disliking	I
731	*disī*	*uccāraṇe*	uttering	VIII
732	*diha*	*upacaye*	accumulation	I
733	*dī*	*khaye*	exhaustion; destruction	III
734	*dīdhi*	*ditti-vedhanesu*[69]	shining and piercing	I
735	*dīpa*	*dittiyaṃ*	shining	III
736	*du*	*gatiyaṃ*	going	I
737	*du*[70]	*paritāpe*	tormenting	III
738	*du*	*hiṃsāyaṃ*	hurting	IV
739	*du*[71]	*hiṃsāyaṃ*	hurting	V
740	*dukkha*	*takriyāyaṃ*	experiencing 'that = suffering' (dukkhāya vedanāya kriyā)	I
741	*duṇa*	*gatiyaṃ hiṃsāyañ ca*	going and hurting	I
742	*dupha*	*upakkilese*	impurity; defiling (upakkilissana)	I
743	*dubi*	*addane*	inflicting; tormenting; hurting (hiṃsā)	VIII
744	*dubbi*[72]	*hiṃsatthe*	hurting	I
745	*dula*	*ukkhepe*	throwing up (uddhaṃ khipanaṃ)	VIII
746	*dusa*	*dosane*	offending; angering	III
747	*dusa*	*appītiyaṃ*	disliking	III
748	*duha*	*papūraṇe*	filling	I
749	*duhi*	*addane*	wetness; moistness	I
750	*dūbha*[73]	*santhambhe*	supporting	VIII
751	*de*	*sodhane*	cleansing (pariyodāpana)	I
752	*de*	*pālane*	protecting	I
753	*deka*	*sadd'-ussāhesu*	making sound (rava) and striving (vāyama)	I
754	*deṭa*[74]	*paribhāsane*	abusing; blaming; censuring	I
755	*debha*	*sadde*	making sound	I
756	*deva*	*devane*	lamenting; sorrowing	I
757	*devu*	*devane*	lamenting; sorrowing	I

69. ∼devanesu (Smith)
70. dū (Smith)
71. dū (Smith)
72. dubbī (Smith)
73. dubha (Smith)
74. deṭu (Smith)

758	*devu*	*plutagatiyaṃ*	going jumping (pariplutagamana)	I
759	*desu*	*abyattasadde*	inarticulate sound	I
760	*dvara*	*saṃvaraṇe*	restraining; protecting (rakkhaṇā)	I
761	*dhaka*	*paṭighāte gatiyañ ca*	striking (paṭihanana) and going	I
762	*dhakhi*	*ghoravāsite kaṅkhāyañ ca*	making an unpleasant sound and doubting	I
763	*dhaja*	*gatiyaṃ*	going	I
764	*dhaji*	*gatiyaṃ*	going	I
765	*dhana*	*dhaññe*	prosperity (dhanana)	I
766	*dhana*	*sadde*	making sound	I
767	*dhana*	*sadde*	making sound	VIII
768	*dhanu*	*yācane*	begging	III
769	*dhama*	*sadd'-aggisaṃyogesu*	making sound and starting a fire by blowing	I
770	*dhara*	*dharaṇe*	existing (vijjamānatā)	I
771	*dhara*	*aviddhaṃsane*	non-destroying	I
772	*dhara*	*avatthāne*	standing; remaining	I
773	*dhara*	*dhāraṇe*	holding; bearing	VIII
774	*dhasa*	*uñche*	gleaning	VIII
775	*dhā*	*dhāraṇe*	holding; bearing	I
776	*dhākha*	*sosanāla-matthesu*	making dry and to be able; to suffice; to adorn; to prevent	I
777	*dhāvu*	*gatisuddhiyaṃ*	clear going; running	I
778	*dhāla*	*visaraṇe*	spreading; pervading	I
779	*dhikkha*	*sandīpana-kilesana-jīvanesu*	shining, defiling and living	I
780	*dhimha*	*niṭṭhubhane*	spitting	I
781	*dhivu*[75]	*nidassane*	pointing out; indicating	I
782	*dhivu*[76]	*nidassane*[77]	pointing out; indicating	III
783	*dhisa*	*sadde*	making sound	I
784	*dhī*	*anādare*	disrespect	III
785	*dhu*	*gati-theriyesu*	going and firmness	I
786	*dhukkha*	*sandīpana-kilesana-jīvanesu*	shining, defiling and living	I
787	*dhubbi*[78]	*hiṃsatthe*	hurting	I

75. ṭhivu (Smith)

76. ṭhivu (Smith)

77. nirasane (Smith)

78. dhubbī (Smith)

788	*dhū*	*vidhūnane*	trembling; shaking	I
789	*dhū*	*kampane*	trembling	V
790	*dhū*	*kampane*	trembling	VIII
791	*dhūpa*	*santāpe*	heating	I
792	*dhūpa*	*bhāsāyaṃ*	speaking	VIII
793	*dhūra*[79]	*hucchane*	crookedness (koṭilla)	I
794	*dhūsa*	*kantikaraṇe*	beautifying	VIII
795	*dhe*	*pāne*	drinking	I
796	*dhe*[80]	*sadda-saṅghātesu*	making sound and accumulating; collecting	I
797	*dheka*	*sadd'-ussāhesu*	making sound (rava) and striving (vāyama)	I
798	*dhora*	*gaticāturiye*	skillfulness in going (gatichekabhāva)	I
799	*dhovu*	*dhovane*	washing	I
800	*nakka*	*nāsane*	destroying	VIII
801	*nakkha*	*sambandhe*	connecting	VIII
802	*nakkha*	*gatiyaṃ*	going	I
803	*nakha*	*gatyatthe*	going	I
804	*naṭa*	*natiyaṃ*	bending	I
805	*naṭa*	*avasandane*	dancing; bending the body (gattavikkhepa)	VIII
806	*nata*	*gattavināme*	dancing; bending the body (gattavikkhepa)	III
807	*nada*	*abyattasadde*	inarticulate sound	I
808	*nada*	*bhāsāyaṃ*	speaking	VIII
809	*nadda*	*sadde*	making sound	I
810	*nanda*	*samiddhiyaṃ*	success; prosperity	I
811	*nabha*	*hiṃsāyaṃ*	hurting	I
812	*nama*	*bahutte sadde*	loud sound (uggatasadda)	I
813	*namassa*	*vandanānatiyaṃ*	bowing down (vandanāsaṅkhātaṃ namanaṃ)	I
814	*namu*	*namane*	bending; inclining	I
815	*naya*	*rakkhaṇe gatiyaṃ ca*	protecting and going	I
816	*nara*	*nayane*	leading	I
817	*nala*	*ganthe*[81]	tying; making a knot	I
818	*nasa*	*koṭille*	crookedness	I
819	*nasa*	*adassane*	not seeing; disappearance	III
820	*naha*	*bandhane*	binding	III

79. dhura (Smith)
80. ṭhe (Smith)
81. gandhe (Smith)

821	*nātha*	*yācanô-* *patāp'-issariyāsīsāsu*[82]	begging; vexation, trouble; supremacy, domination and wish, hope, desire	I
822	*nādha*	*yācanādīsu*	begging, etc. (as above)	I
823	*nāsu*	*sadde*	making sound	I
824	*nikka*	*parimāṇe*	measuring	VIII
825	*nikkha*	*cumbane*	kissing	I
826	*niji*	*abyattasadde*	inarticulate sound	I
827	*niñji*	*suddhiyaṃ*	purity	I
828	*nitami*	*kilamane*	fatigue; weariness	I
829	*nida*	*kucchā-* *sannikarisesu*	reproaching, blaming (garahā) and to be near	I
830	*nidi*	*kucchāyaṃ*	reproaching; blaming (garahattha)	I
831	*nidapi*	*nidampane*	removing seeds and leaves without cutting or breaking the plant	I
832	*niva*[83]	*thūliye*	thickness; bigness	I
833	*nivāsa*	*acchādane*	clothing; covering	VIII
834	*nisa*	*samādhimhi*	putting together; unification of mind (samādhāna, cittekaggatā)	I
835	*nisa*	*baddhāyaṃ*[84]	bondage; attachment (vinibaddha)	I
836	*nisī*	*cumbane*	kissing	I
837	*nisu*	*secane*	sprinkling; pouring	I
838	*nī*	*naye*	leading; guiding	I
839	*nī*	*pāpane*	reaching; leading	I
840	*nīla*	*vaṇṇe*	color	I
841	*nu*	*thutiyaṃ*	praising	I
842	*nuda*	*peraṇe*	grinding; crushing (cuṇṇikaraṇa, pisana)	I
843	*neda*	*kucchā-* *sannikarisesu*	reproaching, blaming (garahā) and to be near	I
844	*nesu*	*gatiyaṃ*	going	I
845	*nhā*	*soceyye*	purifying; cleaning	III
846	*paṃsu*	*avasaṃsane*	hanging down; falling down	I

82. ∼āsiṃsāsu (Smith)
83. nīva (Smith)
84. phaddhāyaṃ (Smith)

847	*pakka*[85]	*nīcagatiyaṃ*	going or existing low (hīnagamana, hīnappavatti)	I
848	*paca*	*byattikaraṇe*[86]	making manifest, clear or distinct	I
849	*paca*	*sampāke*	cooking well	I
850	*paca*	*pāke*	cooking	I
851	*paci*	*vitthāre*	spreading; expanding	VIII
852	*pacca*	*saṃyamane*	restraining; abstaining	VIII
853	*pañha*	*pucchāyaṃ*	questioning	I
854	*pañha*	*icchāyaṃ*	wishing; desiring; longing	I
855	*paṭa*	*gatiyaṃ*	going	I
856	*paṭa*	*bhāsāyaṃ*	speaking	VIII
857	*paṭa*	*ganthe*	tying; making a knot	VIII
858	*paṭha*	*viyattiyaṃ vācāyaṃ*	articulate speech	I
859	*paṭha*	*vikhyāne*	to be manifest	I
860	*paḍi*	*gatiyaṃ*	going	I
861	*paḍi*	*parihāse*	laughing	VIII
862	*paḍi*	*saṅghāte*	accumulating; collecting	VIII
863	*paṇa*	*byavahāre thutiyañ ca*	trading; exchanging; doing business and praising	I
864	*paṇa*	*byavahāre*	trading; exchanging; doing business	VIII
865	*paṇṇa*	*harite*	being green; being fresh	VIII
866	*pata*	*gatiyaṃ*	going	I
867	*pata*	*gatiyaṃ*	going	VIII
868	*pattha*	*yācanāyaṃ*	begging	VIII
869	*patha*	*gatiyaṃ*	going	I
870	*pathi*	*gatiyaṃ*	going	VIII
871	*pada*	*gatiyaṃ*	going	III
872	*pada*	*gatiyaṃ*	going	VIII
873	*pana*	*sadde*	making sound	I
874	*panu*	*dāne*	giving	VII
875	*pabba*	*gatiyaṃ*	going	I
876	*pabba*	*pūraṇe*	filling	I
877	*paya*	*gatiyaṃ*	going	I
878	*para*	*pālana-pūraṇesu*	protecting and filling	I
879	*para*	*gatiyaṃ*	going	VIII
880	*pala*	*lavana-pavanesu*	cutting (chedana) and cleansing; cleaning (sodhana)	VIII

85. phakka (Smith)
86. vyattīkaraṇe (Smith)

881	*pala*	*gatiyaṃ*	going	VIII
882	*palusu*	*upadāhe*	burning	I
883	*pasa*	*vitthāre*	spreading; expanding	I
884	*pasa*	*bādhana-phassanesu*	afflicting and touching; contacting	I
885	*pasa*	*bandhane*	binding	VIII
886	*pasi*	*nāsane*	destroying	VIII
887	*pā*	*pāne*	drinking	I
888	*pā*	*rakkhaṇe*	protecting	I
889	*pā*	*pūraṇe*	filling	I
890	*pāyi*[87]	*vuddhiyaṃ*	increasing; growing	I
891	*pāra*	*kammasampat-tiyaṃ*	completion of work; accomplishing (kammassa parisamāpanaṃ; niṭṭhāpana)	VIII
892	*pāla*	*rakkhaṇe*	protecting	VIII
893	*piji*	*hiṃsā-bala-dāna-niketanesu*	hurting; force, strength; giving and living (nivāsa)	VIII
894	*piji*	*bhāsāyaṃ*	speaking	VIII
895	*piṭa*	*sadda-saṅghāṭesu*	making sound and accumulating; collecting	I
896	*piṭha*	*hiṃsā-saṃkilesesu*	hurting and defiling	I
897	*piḍi*	*saṅghāte*	accumulating; collecting	I
898	*pila*[88]	*gahaṇe*	taking	I
899	*pila*	*khepe*	throwing	VIII
900	*pilahi*	*gatiyaṃ*	going	I
901	*piva*[89]	*thūliye*	thickness; bigness	I
902	*pisa*	*cuṇṇane*	grinding; crushing	II
903	*pisa*	*bala-pāṇanesu*	force, strength and breathing	VIII
904	*pisa*	*pesane*	sending	VIII
905	*pisi*	*gatiyaṃ*	going	I
906	*pisi*	*bhāsāyaṃ*	speaking	VIII
907	*pisu*	*upadāhe*	burning	I
908	*pisu*	*avayave*	limb; part; constituent	I
909	*piha*	*icchāyaṃ*	wishing; desiring	VIII
910	*piladhi*	*alaṅkhāre*	decorating; ornamenting	I
911	*pī*	*tappana-kantīsu*	to be pleased and to like	V
912	*pī*	*pītiyaṃ*	joy	IV

87. pāyī (Smith)
88. mila (Smith)
89. pīva (Smith)

913	*pīṇa*	*pīṇane*	gladdening; satisfying (paripuṇṇatā)	I
914	*pīḷa*	*avagāhane*	inflicting; tormenting	VIII
915	*pu*	*gatiyaṃ*	going	I
916	*puccha*	*pañhe*	questioning	I
917	*puṭa*	*saṃkilesane*	afflicting; defiling; smearing	I
918	*puṭa*	*hiṃsāyaṃ*	hurting	VIII
919	*puṭa*	*vibhede*	dividing	VIII
920	*puṭa*	*bhāsāyaṃ*	speaking	VIII
921	*puṭṭa*	*appabhāve*	smallness; littleness	VIII
922	*puṇa*	*nipuṇe*	to be clever; to be skillful	I
923	*puṇa*[90]	*saṅghāte*	accumulating; collecting	VIII
924	*puttha*	*ādarānādaresu*	respect and disrespect	VIII
925	*putha*	*bhāsāyaṃ*	speaking	VIII
926	*putha*	*pahāre*	striking; hitting	VIII
927	*puthi*	*hiṃsā-saṃkilesesu*	hurting and defiling	I
928	*puthu*	*vitthāre*	spreading; expanding	I
929	*punsa*	*abhimaddane*	crushing; subjugating	VIII
930	*puppha*	*vikasane*	expanding; blooming; opening up	I
931	*pubba*	*pūraṇe*	filling	I
932	*pubba*	*niketane*	living (nivāsa)	VIII
933	*pura*	*aggagamane*	going first; leading (padhānagamana, paṭhamam eva gamanaṃ vā)	I
934	*pula*[91]	*saṅghāte*	accumulating; collecting	I
935	*pula*	*mahatte*	greatness	I
936	*pusa*[92]	*buddhiyaṃ*	knowing	I
937	*pusa*[93]	*pasave*	growing; bringing forth	I
938	*pusa*	*posane*	nourishing	I
939	*pusa*	*sineha-savana-pūraṇesu*	oil, sticking; hearing and filling	V
940	*pusa*	*posane*	nourishing	V
941	*pusa*	*posane*	nourishing	VIII
942	*pusa*	*dhāraṇe*	holding; bearing	VIII
943	*pusu*	*upadāhe*	burning	I
944	*puḷa*	*sukhane*	happiness	I
945	*puḷa*	*saṅghāte*	accumulating; collecting	I

90. pūṇa (Smith)
91. pūla (Smith)
92. See note at cusa
93. pūsa (Smith)

946	*pū*	*pavane*	cleansing (sodhana)	I
947	*pū*	*pavane*	cleansing (sodhana)	V
948	*pūja*	*pūjāyaṃ*	venerating; honoring	VIII
949	*pūyī*	*visaraṇe* *duggandhe ca*	spreading (vippharaṇa) and bad smell	I
950	*pūra*	*pūraṇe*	filling	I
951	*pūri*	*appāyane*	fulfilling	VIII
952	*pe*	*gatiyaṃ*	going	I
953	*pe*	*vuddhiyaṃ*	increasing; growing	I
954	*pe*	*sosane*	making dry	I
955	*pelu*	*gatiyaṃ*	going	I
956	*pesa*	*paṭiharaṇe*	bringing back	VIII
957	*pesu*	*gatiyaṃ*	going	I
958	*potha*	*pariyāyanab-hāve*[94]	going round	I
959	*plu*	*gatiyaṃ*	going	I
960	*phaṇa*	*gatiyaṃ*	going	I
961	*phara*	*pharaṇe*	pervading; spreading; going (byāpana, gamana)	I
962	*phala*	*visaraṇe*	splitting; cracking	I
963	*phala*	*nibbattiyaṃ*[95]	producing; giving fruit	I
964	*phala*	*abyattasadde*	inarticulate sound	I
965	*phala*	*bhede*	breaking; dividing	I
966	*phāyi*[96]	*vuddhiyaṃ*	increasing; growing	I
967	*phāla*	*vilekhane*	scratching	I
968	*phucha*	*visaraṇe*	spreading; pervading	I
969	*phuṭa*	*visaraṇe*	spreading; bursting; splitting	I
970	*phuṭa*	*vikasane*	blooming; opening; expanding	I
971	*phuṭa*	*vibhede*	dividing	VIII
972	*phuṇa*	*vikiraṇe* *vidhunane ca*	scattering and shaking	I
973	*phula*	*sañcale pharaṇe ca*	trembling, shaking and pervading; spreading	I
974	*phulla*	*vikasana-bhedesu*	blooming; opening; expanding and breaking; dividing	I
975	*phusa*	*samphasse*	touching; contacting	I
976	*bada*	*theriye*	firmness (thirabhāva)	I

94. pariyāpanabhāve (Smith)

95. nipphattiyaṃ (Smith)

96. phāyī (Smith)

K. List of Roots

977	*bad-dha*[97]	*saṃharise*	binding (vinibad-dhakriyā)	I
978	*badha*	*bandhane*	binding	VIII
979	*bandha*	*bandhane*	binding	I
980	*bala*	*pāṇane*	breathing; living (jīvana)	I
981	*bahi*	*vuddhiyaṃ*	increasing; growing	I
982	*bahi*	*vuddhiyaṃ sadde ca*	increasing; growing and making sound	I
983	*bādha*	*viloḷane*	stirring	I
984	*bila*[98]	*patitthambhe*	supporting	I
985	*biḷa*	*akkose*	insulting; abusing	I
986	*bukka*	*bhassane*	barking (sunakha-bhassana)	I
987	*bukka*	*bhassane*	barking (sunakha-bhassana)	VIII
988	*buja*[99]	*vajiranibbese*[100]	thundering	I
989	*budha*	*bodhane*	knowing	I
990	*budha*	*avagamane*	knowing (jānana)	III
991	*budha*	*bodhane*	knowing (jānana); opening up (vikasana) and awakening (niddakkhaya)	III
992	*budhi*	*hiṃsāyaṃ*	hurting	VIII
993	*bundi*	*nisāne*	sharpening; to be sharp (tejana, tikkhatā)	I
994	*buḷa*[101]	*saṃvaraṇe*	restraining; protecting	I
995	*beḷu*	*gatiyaṃ*	going	I
996	*byatha*	*dukkha-bhaya-calanesu*	suffering, fearing and trembling	I
997	*byadha*	*tāḷane*	beating; striking	III
998	*byaya*	*khaye*	exhaustion; destruction	VIII
999	*byaya*	*cittasamus-sagge*[102]	relinquishing one's mind	VIII
1000	*byā*	*ummīsane*[103]	opening the eyes	I
1001	*byāca*	*byājikaraṇe*[104]	deceiving (byājikriyā)	I

97. bandha (Smith)
98. bīla (Smith)
99. phūja (Smith)
100. vajiranipphese (Smith)
101. phuḷa (Smith)
102. vittasamussagge = squandering one's wealth (Smith)
103. ummisane (Smith)
104. vyājīkaraṇe (Smith)

1002	$byusa^{105}$	ussagge	rejecting; emiting	VIII
1003	bye	saṃvaraṇe	restraining; protecting	I
1004	bye	pavattiyaṃ	existing; happening	I
1005	braha	uggame	rising; going up	I
1006	brū	viyattiyaṃ vācāyaṃ	articulate speech	I
1007	brūha	vaḍḍhane	growing; increasing	I
1008	bhaṃsu	avasaṃsane	hanging down; falling down	I
1009	bhakkha	adane	eating	VIII
1010	bhaja	sevāyaṃ	associating; serving	I
1011	bhaja	pāke	cooking	I
1012	bhaja	vissāse	confiding; trusting	VIII
1013	bhaji	bhajjane	heating; frying; roasting (tāpakaraṇa)	I
1014	bhaji	bhāsāyaṃ	speaking	VIII
1015	bhaṭa	bhattiyaṃ	devoting; serving	I
1016	bhaṭa	paribhāsane	abusing; blaming; censuring	I
1017	bhaḍi	paribhāsane	abusing; blaming; censuring	I
1018	bhaḍi	kalyāṇe	goodness (kalyāṇatā)	VIII
1019	bhaṇa	sadde	making sound	I
1020	bhaṇa	bhaṇane	telling; expounding	I
1021	bhadi	kallāṇe sokhiye ca	goodness (kalyāṇa) and happiness (sukhino bhāvo)	I
1022	bhabba	hiṃsāyaṃ	hurting	I
1023	bhara	posane	nourishing	I
1024	bhala	paribhāsana-hiṃsādānesu	abusing; blaming; censuring; hurting and taking; seizing	I
1025	bhalla	paribhāsana-hiṃsādānesu	abusing; blaming; censuring; hurting and taking; seizing	I
1026	bhasa	gahaṇe	taking	VIII
1027	bhassa	bhassane	talking; conversing (kathana)	I
1028	bhassa	bhassana-dittīsu	speaking (vacana) and shining; to be beautiful (sobhā)	I
1029	bhassa	bhassane	talking; conversing	III
1030	bhā	dittiyaṃ	shining	I
1031	bhāja	dittiyaṃ	shining	I

105. vyasa (Smith). See Monier 1010.

1032	*bhāja*	*puthakammani*	separating (puthakkaraṇa, visuṃkriyā)	VIII
1033	*bhāja*[106]	*bhājana-dānesu*	dividing; distributing and giving	VIII
1034	*bhāma*	*kodhe*	to be angry	I
1035	*bhāma*	*kodhe*	to be angry	VIII
1036	*bhāsa*	*byattāyaṃ vācāyaṃ*	articulate speech	I
1037	*bhāsu*	*dittiyaṃ*	shining (virājanatā) and manifesting (pākaṭatā)	I
1038	*bhikkha*	*yācane*	begging	I
1039	*bhidi*	*bhijjane*	breaking itself	III
1040	*bhidhi*	*vidāraṇe*	splitting; rending	II
1041	*bhisi*	*bhaye*	fearing	I
1042	*bhī*	*bhaye*	fearing	I
1043	*bhuja*	*koṭille*	crookedness	I
1044	*bhuja*	*pālan'-abyavaharaṇesu*	protecting (rakkhaṇa) and swallowing (ajjhoharaṇa)	II
1045	*bhuḍi*	*bharaṇe*	supporting; bearing	I
1046	*bhū*	*sattāyaṃ*	being; existing	I
1047	*bhū*	*pattiyaṃ*	reaching; attaining (pāpana)	VIII
1048	*bhū*	*avakampane*	shaking	VIII
1049	*bhūna*	*bhāsāyaṃ*	speaking	VIII
1050	*bhūsa*	*alaṅkāre*	decorating; ornamenting	I
1051	*bhūsa*	*alaṅkāre*	decorating; ornamenting	VIII
1052	*bheja*	*dittiyaṃ*	shining	I
1053	*bhesu*	*calane*	trembling	I
1054	*maki*	*maṇḍane*	adorning; decorating (bhūsana)	I
1055	*makkha*	*makkhane*	smearing; anointing	VIII
1056	*makkha*	*saṅkhate*	making	I
1057	*makha*	*gatyatthe*	going	I
1058	*makhi*	*kaṅkhāyaṃ*	doubting	I
1059	*maga*	*anvesane*	seeking; searching	VIII
1060	*magi*	*gamane*	going	I
1061	*magga*	*gavesane*	seeking; searching	VIII
1062	*maghi*	*ketave gatyakkhepe ca*	cheating; deceiving and jumping up	I
1063	*maca*	*kakkane*	rubbing the body; massaging (sarīre ubbaṭṭanaṃ)	I

106. bhaja (Smith)

1064	*maci*	*dhāraṇ'-ucchāya-pūjanesu*	holding; bearing; removing impurities (malaharaṇa) and venerating; honoring	I
1065	*majja*	*saṃsuddhiyaṃ*	purity	I
1066	*majja*	*soceyyālaṅkāresu*	purity and decorating; ornamenting	VIII
1067	*mañcu*	*gatiyaṃ*	going	I
1068	*maṭha*	*nivāse*	living	I
1069	*maṭha*	*soke*	grieving; sorrowing	I
1070	*maḍi*	*veṭhane*	wrapping; enveloping	I
1071	*maḍi*	*majjane*	rubbing	I
1072	*maḍi*	*bhūsāyaṃ hasane ca*	ornamenting; decorating and laughing	VIII
1073	*maṇa*	*sadde*	making sound	I
1074	*maṇa*	*cāge*	giving up; abandoning	I
1075	*mattha*	*vilolane*	stirring	I
1076	*matha*	*vilothane*	hurting	I
1077	*mada*	*ummāde*	delusion (muyhana); absence of mindfulness; forgetfulness (sativippavāsa); madness (cittavikkhepa)	III
1078	*mada*	*vittiyoge*	happiness	VIII
1079	*madi*	*thuti-moda-mada-supana-gatīsu*	praising; rejoicing; intoxicating, pride; sleeping and going	I
1080	*madda*	*maddane*	crushing	I
1081	*madhu*	*unde*	wetting; moistening	I
1082	*mana*	*abbhāse*	repetition; practice; excesive desire	I
1083	*mana*	*ñāṇe*	knowing	III
1084	*mana*	*thambhe*	rigidity of mind (cittassa thaddhatā)	VIII
1085	*manu*	*bodhane*	knowing	VII
1086	*manta*	*guttabhāsane*	protected speaking; confidential speaking	VIII
1087	*mantha*	*vilolane*	stirring	I
1088	*mabba*	*gatiyaṃ*	going	I
1089	*mabbha*	*gatiyaṃ*	going	I
1090	*maya*	*gatiyaṃ*	going	I
1091	*mara*	*pāṇacāge*	abandonment of life; dying	I
1092	*marisa*	*titikkhāyaṃ*	enduring; forgiving	VIII
1093	*marisu*	*secane sahane ca*	sprinkling and enduring	I
1094	*mala*	*dhāraṇe*	holding; bearing	I
1095	*malla*	*dhāraṇe*	holding; bearing	I
1096	*masa*	*hiṃsatthe*	hurting	I

1097 *masa*	*sadde rose ca*	making sound and anger	I
1098 *masa*	*āmasane*	touching; rubbing	I
1099 *masa*	*appībhāve*	smallness; littleness and	III
	khamāyañ ca	tolerance; patience	
1100 *masa*[107]	*pahāsane*	laughing	VIII
1101 *maha*	*pūjāyaṃ*	venerating; honoring	I
1102 *maha*	*vuddhiyaṃ*	increasing; growing	I
1103 *maha*	*pūjāyaṃ*	venerating; honoring	VIII
1104 *mā*	*māne sadde ca*	honoring; liking and	I
		making sound	
1105 *mā*	*parimāṇe*	measuring	V
1106 *mā*	*parimāṇe*	measuring	VII
1107 *māna*	*vīmaṃsāyaṃ*	investigating	I
1108 *māna*	*pūjāyaṃ pemane*	venerating; honoring;	VIII
	vīmaṃsāyaṃ	loving and investigating	
1109 *māpa*	*māpane*	building; constructing	VIII
1110 *māhu*[108]	*māne*	honoring; liking	I
1111 *mi*	*pakkhepane*	putting into; throwing	IV
		into	
1112 *miṇa*	*hiṃsāyaṃ*	hurting	I
1113 *mida*	*snehe*	sticking (vasāsaṅkhāto	I
		sneho); liking	
		(pītisneho)	
1114 *mida*	*medhā-hiṃsāsu*	wisdom and hurting	I
1115 *mida*	*sinehane*	sticking	III
1116 *mida*	*sinehane*	joy (pīti)	VIII
1117 *mima*[109]	*gatimhi*	going	I
1118 *mila*	*sinehane*	sticking	I
1119 *mile*	*gattavināme*	bending the body or	I
		limbs	
1120 *milecha*	*aviyattāyaṃ*	inarticulate speech	I
	vācāyaṃ		
1121 *milecha*	*abyattāyaṃ*	inarticulate speech	VIII
	vācāyaṃ		
1122 *mileṭu*	*ummāde*	madness	I
1123 *milevu*	*secane*	sprinkling; pouring	I
1124 *miva*[110]	*thūliye*	thickness; bigness	I
1125 *misa*	*sadde rose ca*	making sound and anger	I
1126 *misa*	*sajjane*	clinging; attachment;	VIII
		making; preparing	
1127 *misu*	*secane*	sprinkling; pouring	I
1128 *missa*	*sammisse*	mixing	VIII

107. dhasa (Smith)
108. māhū (Smith)
109. mīma (Smith)
110. mīva (Smith)

1129 *miha*	*secane*	sprinkling; pouring	I
1130 *mī*	*hiṃsāyaṃ*	hurting	V
1131 *mīla*	*nimelane*	closing the eyes	I
1132 *mīla*	*nimīlane*	winking; blinking	VIII
1133 *muca*	*mocane*	setting free; releasing	II
1134 *muca*	*mokkhe*	to get released; to get freed	III
1135 *muci*	*kakkane*	rubbing the body (sarīre ubbaṭṭanaṃ)	I
1136 *muccha*	*moha-mucchāsu*	delusion and fainting	I
1137 *muji*	*saddatthe*	making sound	I
1138 *mujja*	*osīdane*	sinking	I
1139 *muṭa*	*pamaddane*	crushing; overcoming	I
1140 *muṭa*	*aggisadda-pakkhepa-maddanesu*	sound of fire; putting in, throwing in and crushing	I
1141 *muṭa*	*sañcuṇṇane*	grinding; crushing	VIII
1142 *muḍi*	*kaṇḍane (khaṇḍane)*	cutting	I
1143 *muṇa*	*paṭiññāṇe*	promising; acknowledging; admitting	I
1144 *mutta*	*pasavane*	flowing; passing urine	VIII
1145 *muttha*	*saṅghāte*	accumulating; collecting	VIII
1146 *muda*	*hāse*[111]	laughing (hasana); liking; satisfaction (tuṭṭhi)	I
1147 *muda*	*saṃsagge*	uniting (ekatoka-raṇa)	VIII
1148 *muna*	*gatiyaṃ*	going	I
1149 *muna*	*ñāṇe*	knowing	V
1150 *mubbi*[112]	*bandhane*	binding	I
1151 *mura*	*saṃveṭhane*	surrounding; wrapping; enveloping	I
1152 *musa*	*theyye*	stealing (thenana, corikā)	I
1153 *musa*	*theyye*	stealing	V
1154 *muha*	*vecitte*	mental confusion	III
1155 *muḷa*	*sukhane*	happiness	I
1156 *mū*	*bandhane*	binding	I
1157 *mū*	*bandhane*	binding	V
1158 *mūla*	*patiṭṭhāyaṃ*	supporting; footing	I
1159 *mūla*	*rohane*	rising; growing	VIII

111. hasse (Smith)
112. mubbī (Smith)

1160 *mūla*	*lavana-pavanesu*	cutting (chedana) and cleansing; cleaning (sodhana)	VIII
1161 *me*	*paṭidāna-ādānesu*	restitution, restoration and taking; seizing	I
1162 *meṭu*	*ummāde*	madness	I
1163 *meda*	*medhā-hiṃsāsu*	wisdom and hurting	I
1164 *medha*	*hiṃsāyaṃ saṅgame ca*	hurting and meeting; associating	I
1165 *mevu*	*secane*	sprinkling; pouring	I
1166 *mokkha*	*muccane*	being freed	I
1167 *mokkha*	*āsane*[113]	sitting	VIII
1168 *mhi*	*īsaṃhasane*	laughing a little; smiling	I
1169 *yakkha*	*pūjāyaṃ*	venerating; honoring	VIII
1170 *yaja*	*devapūja-saṅgatakaraṇa-dāna-dhammesu*	venerating; honoring the Buddha, etc. (Buddhādipūjā); connecting (samodhānakaraṇa); renunciating (pariccāga) and spiritual practices (jhānasīlādi)	I
1171 *yata*	*paṭiyatane*	making effort (vāyāmakaraṇa)	I
1172 *yata*	*nikāropakāresu*	striking and helping; supporting	VIII
1173 *yanta*	*saṅkocane*	contracting; shrinking	VIII
1174 *yapa*	*yāpane*	continued existence (pavattana)	VIII
1175 *yabha*	*methune*	coupling; sexual intercourse (mithunassa jana-dvayassa idaṃ kammaṃ)	I
1176 *yama*	*parivesane*	attending; feeding	I
1177 *yama*	*aparivesane*	avoiding; not moving around	VIII
1178 *yamu*	*uparame*	restraining; abstaining (viramana)	I
1179 *yasu*	*payatane*	striving	III
1180 *yā*	*gati-pāpuṇesu*	going and reaching	I
1181 *yā*	*gati-pāpuṇesu*	going and reaching	III
1182 *yāca*	*yācanāyaṃ*	begging	I
1183 *yu*	*missane gatiyaṃ ca*	mixing and going	I
1184 *yu*	*jigucchāyaṃ*	disliking; loathing	VIII

113. asane (Smith)

1185	*yugi*	*vajjane*	avoiding	I
1186	*yucha*	*pamāde*	neglecting	I
1187	*yuja*	*yoge*	connecting	II
1188	*yuja*	*samādhimhi*	putting together; concentration (samādhāna)	III
1189	*yuja*	*saṃyamane*	restraining; abstaining	VIII
1190	*yuṭa*	*saṃsagge*	uniting	VIII
1191	*yuta*	*bhāsane*	saying; speaking (udīraṇa)	I
1192	*yudha*	*sampahāre*	striking; fighting	I
1193	*yudha*	*sampahāre*	striking; fighting	III
1194	*yūsa*	*hiṃsatthe*	hurting	I
1195	*yesu*	*payatane*	striving	I
1196	*yoṭu*	*sambandhe*	connecting	I
1197	*rakkha*	*pālane*	protecting	I
1198	*rakha*	*gatyatthe*	going	I
1199	*rakhi*	*gatyatthe*	going	I
1200	*ragi*	*gamane*	going	I
1201	*ragi*[114]	*saṅkāyaṃ*	doubting	I
1202	*raghi*	*gatyakkhepe*	jumping up; going up (gatiyā akkhepo)	I
1203	*raca*	*paṭiyatane*	striving	VIII
1204	*raji*	*vijjhane*	piercing	I
1205	*raṭha*	*paribhāsane*	abusing; blaming; censuring	I
1206	*raṇa*	*sadde*	making sound	I
1207	*raṇa*	*gatiyaṃ*	going	I
1208	*rada*	*vilekhane*	scratching	I
1209	*radha*	*hiṃsāyāṃ*	hurting	III
1210	*ranja*	*rāge*	coloring; dyeing; liking	I
1211	*ranja*	*rāge*	coloring; dyeing; liking	III
1212	*randha*	*pāke*	cooking	VIII
1213	*rabha*	*rābhasse*	acting in excess (karaṇ'-uttariyā)	I
1214	*raya*	*gatiyaṃ*	going	I
1215	*ramu*	*kīḷāyaṃ*	playing; sporting	I
1216	*rasa*	*sadde*	making sound	I
1217	*rasa*	*assādane*	tasting	I
1218	*rasa*	*assāda-sinehesu*	tasting and sticking	I
1219	*rasa*	*hāniyaṃ*	decrease; loss	I
1220	*rasa*	*assādane*	tasting; enjoying	VIII
1221	*rasa*	*sinehane*	sticking	VIII
1222	*raha*	*cāge*	giving up; abandoning	I
1223	*raha*	*cāge*	giving up; abandoning	VIII
1224	*rahada*	*abyattasadde*	inarticulate sound	I
1225	*rahi*	*gatiyaṃ*	going	I

114. raṅga (Smith)

921

1226 *rā*	*ādāne*	taking; seizing	I
1227 *rākha*	*sosanāla-matthesu*	making dry and to be able; to suffice; to adorn; to prevent	I
1228 *rāgha*	*sāmatthiye*	ability	I
1229 *rāja*	*dittiyaṃ*	shining	I
1230 *rādha*	*saṃsiddhiyaṃ*	succeeding; accomplishing	III
1231 *rādha*	*saṃsiddhiyaṃ*	succeeding; accomplishing	IV
1232 *rāsu*	*sadde*	making sound	I
1233 *ri*	*santāne*	expanding; continuing	I
1234 *ri*	*vasane*	living	III
1235 *ri*[115]	*gati-desanesu*	going and preaching	V
1236 *rikhi*[116]	*gatyatthe*	going	I
1237 *rigi*	*gamane*	going	I
1238 *rica*	*virecane*	purging	II
1239 *rica*	*viyojana-sampajjanesu*[117]	separating and succeeding	VIII
1240 *risa*	*hiṃsāyaṃ*	hurting	I
1241 *risa*	*gatiyaṃ*	going	I
1242 *ru*	*gatiyaṃ rosane ca*	going and anger	I
1243 *ru*	*sadde*	making sound	I
1244 *ru*	*upatāpe*	vexation; tormenting	IV
1245 *rukkha*	*varaṇe*	restraining (saṃvaraṇa)	I
1246 *rukkha*	*phārusse*	roughness; harshness (pharusabhāva)	VIII
1247 *ruca*	*dittiyaṃ rocane ca*	shining; splendor, beauty (sobhā) and liking (ruci)	I
1248 *ruca*	*rocane*	liking (ruci)	III
1249 *ruja*	*bhaṅge*	breaking up; dissolution	I
1250 *ruja*	*hiṃsāyaṃ*	hurting	VIII
1251 *ruṭa*	*paṭighāte*	striking	I
1252 *ruṭi*	*theyye*	stealing	I
1253 *ruṭha*	*upaghāte*	hurting; injuring	I
1254 *ruṭhi*	*gatiyaṃ*	going	I
1255 *ruda*	*assuvimocane*	releasing tears, crying	I

115. rī (Smith)
116. rikhi sarpaṇe (Kappadduma)
117. viyojana-sampaccanesu (Smith)

1256	*rudhi*	*āvaraṇe*	shutting, closing (pidahana); preventing; obstructing (parirundhana); hindering (palibuddhana); not to allow to take away (harituṃ appadānaṃ)	II
1257	*rudhi*	*āvaraṇe*	see above	III
1258	*rubhi*	*nivāraṇe*	preventing; warding off	I
1259	*rusa*	*hiṃsāyaṃ*	hurting	I
1260	*rusa*	*rosane*	making angry (kopakaraṇa)	VIII
1261	*ruha*	*cammani pātubhāve*	manifestation of the skin	I
1262	*rūpa*	*ruppane*	changing (kuppana); striking (ghaṭṭana); oppressing (pīḷana)	III
1263	*rūpa*	*rūpakriyāyaṃ*	making manifest (pakāsanakriyā)	VIII
1264	*re*	*sadde*	making sound	I
1265	*reka*	*saṅkāyaṃ*	doubting	I
1266	*rosa*	*bhaye*	fearing	I
1267	*rola*	*anādare*	disrespect	I
1268	*laka*	*assādane*	tasting; enjoying	VIII
1269	*lakkha*	*dassan'-aṅkesu*	seeing (passana) and marking (lañjana)	VIII
1270	*lakkha*	*ālocane*	seeing; perceiving	VIII
1271	*lakha*	*gatyatthe*	going	I
1272	*lakhi*	*gatyatthe*	going	I
1273	*laga*	*saṅge saṅkāyaṃ*	attachment; clinging and doubting	I
1274	*lagi*	*gamane*	going	I
1275	*laghi*	*gatyakkhepe*	jumping up; going up (gatiyā akkhepo)	I
1276	*laghi*	*bhāsane*	saying; speaking	VIII
1277	*laṅgha*	*gatyatthe*	going	I
1278	*laṅgha*	*laṅghane*	jumping; hopping	VIII
1279	*laja*	*bhassane*	talking; conversing	I
1280	*laja*	*pakāsane*	showing	VIII
1281	*laji*	*dittiyañ bhassane ca*	shining and talking; conversing	I
1282	*lajja*	*lajjane*	becoming shameful; being ashamed	I
1283	*laṭa*	*bālye paribhāsane ca*	childhood and abusing; blaming; censuring	I
1284	*laḍi*	*jivhāmathane*	moving the tongue	I

1285 *laḍi*	*ukkhepe*	throwing upwards	VIII
1286 *lapa*	*viyattiyaṃ vācāyaṃ*	articulate speech	VIII
1287 *labi*	*avasaṃsane*	hanging down (avalambana)	I
1288 *labha*	*lābhe*	gaining; acquiring	I
1289 *labha*	*ābhaṇḍane*	defining; determining	VIII
1290 *lala*	*icchāyaṃ*	wishing; desiring	VIII
1291 *lasa*	*silesana-kīḷanesu*	adhering and playing; sporting	I
1292 *lasa*	*kantiyaṃ*	wishing; desiring	I
1293 *lasa*	*silyayoge*[118]	dancing (lāsiya); playing a drama (nāṭakanāṭana)	VIII
1294 *lala*	*vilāse*	charm; grace; dallying	I
1295 *laḷa*	*upasevāyaṃ*	serving	VIII
1296 *lā*	*ādāne*	taking; seizing	I
1297 *lākha*	*sosanāla-matthesu*	making dry and to be able; to suffice; to adorn; to prevent	I
1298 *lāgha*	*sāmatthiye*	ability	I
1299 *lāja*	*bhassane*	talking; conversing	I
1300 *lābha*	*pesane*	sending	VIII
1301 *likha*	*lekhane*	writing	I
1302 *ligi*	*gamane*	going	I
1303 *liṅga*	*cittīkaraṇe*	making variegated (vicitrabhāvakaraṇa)	VIII
1304 *lipa*	*limpane*	smearing; staining	II
1305 *lipi*	*upalepe*	smearing; staining	I
1306 *liha*	*assādane*	tasting	I
1307 *lī*	*silese*	adhering; sticking	V
1308 *līsa*[119]	*appībhāve*	smallness; littleness	III
1309 *luja*	*vināse*	destruction; ruin; loss	III
1310 *luji*	*bhāsāyaṃ*	speaking	VIII
1311 *luñca*	*apanayane*	removing	I
1312 *luṭa*	*viloṭhane*[120]	hurting	I
1313 *luṭa*	*paṭighāte*	striking	I
1314 *luṭa*	*bhāsāyaṃ*	speaking	VIII
1315 *luṭi*	*theyye*	stealing	I
1316 *luṭi*	*theyye*	stealing	VIII
1317 *luṭha*	*upaghāte*	hurting; injuring	I
1318 *luṭha*	*paṭighāte*	striking	I
1319 *luṭha*	*saṃkilese*	defiling; inflicting	I
1320 *luṭhi*	*ālasiye gatipaṭighāte ca*	laziness and obstructing the going (the action)	I

118. Corrupt reading for 'sippayoge' = engaging in arts
119. lisa (Smith)
120. viloṭane (Smith)

1321	*luthi*	*gatiyaṃ*	going	I
1322	*luthi*	*hiṃsā-*	hurting and defiling;	I
		saṃkilesesu	inflicting	
1323	*lupa*	*acchedane*	cutting	II
1324	*lupa*	*adassane*	not seeing;	III
			disappearance	
1325	*lubi*	*addane*	wetness; moistness	I
1326	*lubi*	*addane*	inflicting; tormenting;	VIII
			hurting (hiṃsā)	
1327	*lubha*	*vimohane*	delusion	I
1328	*lubha*	*giddhiyaṃ*	greed; attachment	III
1329	*lū*	*chedane*	cutting	V
1330	*lūsa*	*hiṃsāyaṃ*	hurting	VIII
1331	*loka*	*dassane*	seeing	I
1332	*loka*	*dassane*	seeing	VIII
1333	*loka*	*bhāsāyaṃ*	speaking	VIII
1334	*loca*	*dassane*	seeing	I
1335	*loca*	*dassane*	seeing	VIII
1336	*loca*	*bhāsāyaṃ*	speaking	VIII
1337	*lola*	*ummāde*	madness	I
1338	*vaka*	*ādāne*	taking; seizing	I
1339	*vaka*	*dittiyaṃ*	shining and striking	I
		paṭighāte ca		
1340	*vaki*	*gatyatthe*	going	I
1341	*vakka*	*bhāsane*	saying; speaking	VIII
1342	*vakka*[121]	*nāsane*	destroying	VIII
1343	*vakkha*	*varaṇe*	restraining (saṃvaraṇa)	I
1344	*vakhi*	*kaṅkhāyaṃ*	doubting	I
1345	*vagi*	*gamane*	going	I
1346	*vagga*	*gatiyaṃ*	going	I
1347	*vaṅka*	*koṭille*	crookedness	I
1348	*vaca*	*viyattiyaṃ*	articulate speech	I
		vācāyaṃ		
1349	*vaca*	*dittiyaṃ*	shining	I
1350	*vaca*	*bhāsane*	speaking; saying	VIII
1351	*vaci*	*dittiyaṃ*	shining	I
1352	*vacchu*	*chedane*	cutting	I
1353	*vachi*	*icchāyaṃ*	wishing; desiring;	I
			longing	
1354	*vaja*[122]	*gatiyaṃ*	going	I
1355	*vaja*	*maggana-*	searching and forming;	VIII
		saṅkhāresu	making	
1356	*vajja*	*vajjane*	avoiding	VIII
1357	*vañcu*	*gatiyaṃ*	going	I

121. dhakka (Smith)
122. vaju (Smith)

925

1358 *vañcu*	*palambhane*	deceiving; cheating (upalāpana)	VIII
1359 *vaṭa*	*vedhane*[123]	piercing	I
1360 *vaṭa*	*ganthe*	tying; making a knot	VIII
1361 *vaṭa*	*vibhajane*	dividing; separating	VIII
1362 *vaṭi*	*vibhājane*	dividing	I
1363 *vaṭha*	*thūliye*	thickness; bigness	I
1364 *vaṭhi*	*ekacariyāyaṃ*	faring alone	I
1365 *vaḍi*	*veṭhane*	wrapping; enveloping	I
1366 *vaḍḍha*	*vaḍḍhane*	growing; increasing	I
1367 *vaḍḍha*	*ākiraṇe*	scattering; pouring	VIII
1368 *vaṇa*	*sadde*	making sound	I
1369 *vaṇa*	*gattavicuṇṇane*	injuring the body	VIII
1370 *vaṇṇa*	*vaṇṇa-kriyā-vitthāra-guṇa-vacanesu*	praising (pasaṃsā), doing (karaṇa), extending (vitthinnatā), quality of morality, etc. (sīlādidhamma) and speaking (vācā)	VIII
1371 *vata*	*yācane*	begging	I
1372 *vatu*	*vattane*	being; existing	I
1373 *vatu*	*bhāsāyaṃ*	speaking	VIII
1374 *vattha*	*addane*	inflicting; tormenting	VIII
1375 *vada*	*viyattiyaṃ vācāyaṃ*	articulate speech	I
1376 *vada*	*bhāsāyaṃ*	speaking	VIII
1377 *vadī*	*abhivādana-thutīsu*	saluting and praising	VIII
1378 *vaddha*	*vaḍḍhane*	growing; increasing	I
1379 *vaddha*	*chedana-pūraṇesu*	cutting and fillling	VIII
1380 *vaddha*	*bhāsāyaṃ*	speaking	VIII
1381 *vadha*	*saṃyame*	restraining	VIII
1382 *vana*	*sambhattiyaṃ*	serving	I
1383 *vanda*	*abhivādana-thutīsu*	saluting, bowing down and praising	I
1384 *vapa*	*santāne*	expanding; continuing	I
1385 *vapa*	*bījanikkhepe*	sowing	I
1386 *vappha*	*gatiyaṃ*	going	I
1387 *vabba*	*gatiyaṃ*	going	I
1388 *vabbha*	*gatiyaṃ*	going	I
1389 *vabbha*	*bhojane*	eating	I
1390 *vamu*	*uggiraṇe*	vomiting; ejecting	I
1391 *vambha*	*viddhaṃsane*	demolishing; destroying	VIII
1392 *vaya*	*gatiyaṃ*	going	I
1393 *vara*	*varaṇe*	restraining	I

123. veṭhane (Smith)

1394	*vara*	*icchāyaṃ*	wishing; desiring	VIII
1395	*vara*	*āvaraṇe*	covering	VIII
1396	*varaha*	*padhāniye paribhāsana-hiṃsādānesu ca*	striving; abusing; blaming; hurting and taking; seizing	I
1397	*varaha*	*hiṃsāyaṃ*	hurting	VIII
1398	*vala*	*calane saṃvaraṇe ca*	trembling and restraining; protecting	I
1399	*vala*	*vilāsane*[124]	to be graceful	I
1400	*vala*	*bharaṇe*	bearing; supporting	VIII
1401	*valaha*	*padhāniye paribhāsana-hiṃsādānesu ca*	striving; abusing; blaming; hurting and taking; seizing	I
1402	*valla*	*calane saṃvaraṇe ca*	trembling and restraining; protecting	I
1403	*vasa*	*hiṃsatthe*	hurting	I
1404	*vasa*	*sinehane*	sticking	I
1405	*vasa*	*nivāse*	living	I
1406	*vasa*	*kantiyaṃ*	wishing; desiring	I
1407	*vasa*	*sadde*	making sound	III
1408	*vasa*	*sinehana-chedā-'vaharaṇesu*	sticking, cutting and stealing (corikāya gahaṇaṃ)	VIII
1409	*vasa*	*acchādane*	clothing; covering	VIII
1410	*vassa*	*secane*	sprinkling; pouring	I
1411	*vassu*	*sattibandhane*	enabling (samatthatākaraṇa)	VIII
1412	*vaha*	*vuddhiyaṃ*	increasing; growing	I
1413	*vaha*	*pāpuṇe*	reaching	I
1414	*vaḷaji*	*paribhoge*	enjoying	I
1415	*vā*	*gati-gandhanesu*	going and spreading of odor	I
1416	*vā*	*gati-gandhanesu*	going and spreading of odor	III
1417	*vāta*	*gati-sukha-sevanesu*	going, happiness (sukhana) and associating; serving	VIII
1418	*vāyama*	*īhāyaṃ*	exerting; striving	I
1419	*vāsa*	*upasevāyaṃ*	serving	VIII
1420	*vāsi*	*alaṅkāre*	decorating; ornamenting	I
1421	*vāhu*	*payatane*	striving	I
1422	*vāḷa*	*ālape*	conversing; speaking	I
1423	*viccha*	*gatiyaṃ*	going	I
1424	*viccha*	*bhāsāyaṃ*	speaking	VIII

124. vilasane (Smith)

927

1425 *vijī*	*bhaya-calanesu*	fearing and trembling; moving	I
1426 *vijī*	*bhaya-calanesu*	fearing and trembling; moving	III
1427 *viṭa*	*sadde*	making sound	I
1428 *viṭhu*	*yācane*	begging	I
1429 *vida*	*ñāṇe*	knowing (jānana)	I
1430 *vida*	*lābhe*	gaining; acquiring	II
1431 *vida*	*tuṭṭhiyaṃ*	liking; satisfaction	II
1432 *vida*	*sattāyaṃ*	being; existing (vijjamānākāra)	III
1433 *vida*	*lābhe*	gaining; acquiring	VIII
1434 *vida*	*cehan'*[125]*- ākhyāna- nivāsesu*	marking (saññāṇa), talking (kathana) and living (nivasana)	VIII
1435 *vidi*	*avayave*	limb; part; constituent	I
1436 *vidi*	*lābhe*	gaining; acquiring	I
1437 *vidha*	*vijjhane*	piercing	III
1438 *vibha*[126]	*katthane*	boasting	I
1439 *vi-bhuja*	*chedane?*	cutting	I
1440 *viriḷa*[127]	*lajjāyaṃ codane ca*	shame and inciting; rousing	III
1441 *vilī*	*vilīnabhāve*	dissolution	III
1442 *visa*	*pavesane*	entering	I
1443 *visa*	*vippayoge*	separation	V
1444 *vi-sisa*	*atisaye*	abundance; excess	VIII
1445 *visu*	*secane*	sprinkling; pouring	I
1446 *vī*	*pajana-kanti- asana-khādana- gatīsu*	trembling (calana); liking (abhiruci); eating (bhattaparibhoga); chewing (pūvādibhakkhana) and going (gamana)	I
1447 *vī*	*tantasantāne*	weaving; sewing	V
1448 *vī*	*hiṃsāyaṃ*	hurting	V
1449 *vīra*	*vikkantiyaṃ*	exerting; striving (vikkamana)	VIII
1450 *vu*	*saṃvaraṇe*	restraining; protecting	IV
1451 *vula*	*nimmajjane*	squeezing; rubbing	VIII

125. cetanā (Smith)
126. vībha (Smith)
127. viriḷa (Smith)

1452 *vusa*	*pāgabbiye*[128]	boldness; impudence (kāya-vācā-manehi pagabbabhāvo)	IV
1453 *ve*	*tantasantāne*	weaving; sewing	I
1454 *ve*	*sosane*	making dry	I
1455 *vekkha*	*vekkhane*	observing; looking; investigating	I
1456 *veṭha*	*veṭhane*	wrapping; enveloping	I
1457 *veṇu*	*ñāṇa-cintā-nisāmanesu*	knowing; thinking and listening, observing	I
1458 *vela*	*kālopadese*	indicating the time	VIII
1459 *velu*	*gatiyaṃ*	going	I
1460 *vesu*	*dāne*	giving	I
1461 *vehu*	*payatane*	striving	I
1462 *vhe*	*avhāyane baddhāyaṃ*[129] *sadde ca*	calling (pakkosana); selfishness, pride (ahaṃkāra); challenging (ghaṭṭana, sāram-bhakaraṇa) and making sound (rava)	I
1463 *saṃ-kase*	*acchane*	sitting (nisīdana)	I
1464 *saṃ-dhā*[130]	*sandhimhi*	connecting; uniting	III
1465 *saṃ-yuja*	*bandhane*	binding	VIII
1466 *saṃ-sa*	*hiṃsāyaṃ thutiyaṃ ca*	hurting and praising	I
1467 *saṃ-sa*	*kathane*	talking	I
1468 *saka*	*sāmatthiye*	ability (samatthabhāva)	IV
1469 *saka*	*sattiyaṃ*	ability (samattha-bhāva)	VII
1470 *saki*	*saṅkāyaṃ*	doubting	I
1471 *sakka*	*gatyatthe*	going	I
1472 *sakka*	*gatyatthe*	going	I
1473 *sakka*	*bhāsane*	saying; speaking	VIII
1474 *sagi*	*gamane*	going	I
1475 *sagha*	*hiṃsāyaṃ*	hurting	IV
1476 *saṅ-gāma*	*yuddhe*	fighting	VIII
1477 *saca*	*viyattiyaṃ vācāyaṃ*	articulate speech	I

128. pāgabbhiye (Smith)
129. phaddhāyaṃ (Smith)
130. sandhā (Smith)

1478 *saja*	*vissagga-parissajjan'-abbhukkiraṇesu*	relinquishing, abandoning; embracing and sprinkling	I
1479 *saja*	*saṅge*	attachment; clinging (lagana)	III
1480 *sajja*	*gatiyaṃ*	going	I
1481 *sajja*	*ajjane*	procuring; acquiring	I
1482 *sajja*	*sajjane*	preparing; making ready	VIII
1483 *sañja*	*parissage*	embracing (āliṅgana)	I
1484 *saṭa*[131]	*paribhāsane*	abusing; blaming; censuring	I
1485 *saṭa*	*rujā-visaraṇa-gatyāvasānesu*[132]	paining, afflicting, oppressing (pīḷā); spreading; pervading (vippharaṇa) and end of going; standing (gatiyā avasānaṃ osānaṃ abhāva-karaṇaṃ)	I
1486 *saṭa*	*avayave*	limb; part; constituent	I
1487 *saṭṭa*	*hiṃsā-bala-dāna-niketanesu*	hurting; force, strength; giving and living	VIII
1488 *saṭha*	*hiṃsā-saṃkilesesu ketave ca*	hurting; defiling; inflicting and cheating; deceiving	I
1489 *saṭha*	*saṅkhāra-gatīsu*	forming; making and going	VIII
1490 *saṭha*	*silāghāyaṃ*	praising	VIII
1491 *saṭha*	*asammābhāsane*	improperly speaking	VIII
1492 *saṭha*	*ketave*	cheating; deceiving	VIII
1493 *saḍi*	*rujāyaṃ*	paining; afflicting	I
1494 *saṇa*	*dāne*	giving	I
1495 *saṇa*	*abyattasadde*	inarticulate sound	I
1496 *saṇa*	*dāne*	giving	VIII
1497 *satta*	*gatiyaṃ*	going	VIII
1498 *satta*	*santā-nakriyāyaṃ*	doing uninterruptedly (pabandha-kriyā, avicchedakaraṇa)	VIII
1499 *satha*	*seṭhille*	looseness; weakness	I
1500 *satha*	*dubbalye*	weakness	VIII
1501 *satha*	*bandhane*	binding	VIII
1502 *sada*	*sādane*	enjoying	I
1503 *sada*	*assādane*	tasting; enjoying	VIII
1504 *sadda*	*saddane*	making a noise	VIII

131. raṭa (Smith)
132. ∼gatyavasāraṇesu (Smith)

1505	*sadda*	*kucchite sadde*	making an disgusting sound (flatulence)	I
1506	*sadhu*	*saddakucchiyaṃ*	belly sound; flatulence	I
1507	*sadhu*	*unde*	wetting; moistening	I
1508	*sadhu*	*pahaṃsane*[133]	laughing	VIII
1509	*sana*	*sambhattiyaṃ*	serving	I
1510	*sanja*[134]	*saṅge*	attachment; clinging (lagana)	I
1511	*santa*	*āmappayoge*[135]	striving; endeavoring (ussannakriyā)	VIII
1512	*santha*	*santhambhe*	supporting	VIII
1513	*sanda*	*pasavane*	flowing (sandana, avicchedappavatti)	I
1514	*sapa*	*samavāye*	combination; coming together	I
1515	*sapa*	*akkose*	insulting; abusing	I
1516	*sappa*	*gatiyaṃ*	going	I
1517	*sabi*	*maṇḍale*	roundness (parimaṇḍalatā)	VIII
1518	*sabba*	*gatiyaṃ*	going	I
1519	*sabba*	*gatiyaṃ himsāyañ ca*	going and hurting	I
1520	*sabba*	*pūraṇe*	filling	I
1521	*sabbha*	*kathane*	talking	I
1522	*sabhāja*	*sīti-sevanesu*	coolness and associating; serving	VIII
1523	*sabhu*	*himsāyaṃ*	hurting	I
1524	*sama*	*adassane*	not seeing; disappearance	I
1525	*sama*	*sadde*	making sound	I
1526	*sama*	*velambe*	hanging down	I
1527	*sama*	*vitakke*	thinking	VIII
1528	*sama*	*ālocane*	seeing (pekkhana)	VIII
1529	*samu*	*upasame*	peace; calmness	III
1530	*samu*	*khede nirodhe ca*	fatigue (kilamana) and cessation; non-existence (abhāvagamana)	III
1531	*samba*	*sambandhe*	connecting; binding tight (daḷhabandhana)	VIII
1532	*sambha*	*vissāse*	confidence; trusting	I
1533	*sambhu*	*himsāyaṃ*	hurting	I

133. pahasane (Smith)
134. sañja (Smith)
135. Corrupt reading for 'sāmappayoga' = compromising; use of kind and friendly words

1534 *sambhu*	*pāpuṇe*	reaching	IV
1535 *sara*	*gatiyaṃ*	going	I
1536 *sara*	*saddopatāpesu*	making sound and tormenting	I
1537 *sara*	*cintāyaṃ*	thinking; reflecting	I
1538 *sara*	*akkhepe*	throwing	VIII
1539 *sala*	*gatiyaṃ*	going	I
1540 *sala*	*āsugatiyaṃ*	going quickly (sīghagamana)	I
1541 *sala*	*calane saṃvaraṇe ca*	trembling and restraining; protecting	I
1542 *sala*	*gamane*	going	I
1543 *sala*	*kampane*	trembling	I
1544 *salla*	*āsugatiyaṃ*[136]	going quickly (sīghagamana)	I
1545 *sava*	*gatiyaṃ*	going	I
1546 *sasa*	*susane*	being dry	I
1547 *sasa*	*pāṇane*	breathing	I
1548 *sasu*	*hiṃsāyaṃ*	hurting	I
1549 *saha*	*parisahane*[137]	patience (khanti)	I
1550 *saha*	*sattiyaṃ*	ability	III
1551 *saha*	*parisahane*	patience (khanti)	VIII
1552 *saḷa*	*abyattasadde*	inarticulate sound	I
1553 *sā*	*pāke*	cooking	I
1554 *sā*	*tanukaraṇe*	making thin; reducing	III
1555 *sā*	*antakammani*	making an end	III
1556 *sā*	*assādane*	tasting; enjoying	III
1557 *sā*	*pāke*	cooking	V
1558 *sā*	*tanukaraṇe*	making thin; reducing	VI
1559 *sākha*	*byāpane*	pervading	I
1560 *sāṭha*	*balakkāre*	violence, application of force; overpowering the weak by one's own power at will (attano balena yathājjhāsayaṃ dubbalassa abhibhavanaṃ)	I
1561 *sādha*	*saṃsiddhiyaṃ*	succeeding; accomplishing	III
1562 *sādha*	*saṃsiddhiyaṃ*	succeeding; accomplishing	IV
1563 *sāna*	*tejane*	sharpening (nisāna)	I

136. āsuṃgatiyaṃ (Smith)
137. marisane (Smith)

1564 *sāma*	*svāntane* *āmantane*	compromising; use of kind and friendly words (sāmappayoga) and calling (avhāyana, pakkosana)	VIII
1565 *sāra*	*dubbalye*	weakness; feebleness	VIII
1566 *sāsa*	*anusiṭṭhiyaṃ*	admonishing; advising	I
1567 *si*	*sevāyaṃ*	associating; serving	I
1568 *si*	*gati-buddhīsu*	going and knowing	I
1569 *si*	*nisāne*	sharpening	IV
1570 *si*	*bandhane*	binding	IV
1571 *si*	*bandhane*	binding	V
1572 *si*	*sevāyaṃ*	associating; serving	VI
1573 *sika*[138]	*āmasane*	touching; rubbing	VIII
1574 *sikkha*	*vijjopādāne*	acquiring knowledge; learning	I
1575 *sighi*	*āghāne*	smelling (ghānena gandhānubhavanaṃ)	I
1576 *sica*	*gharaṇe*	sprinkling; dripping	I
1577 *sica*	*paggharaṇe*	trickling; oozing; dripping	II
1578 *sicca*	*kuṭṭane*	cutting; dividing	VIII
1579 *siṭa*	*anādare*	disrespect	I
1580 *siṭa*	*vaṇṇe*	white color (setavaṇṇa)	I
1581 *sida*	*mocane*	setting free; releasing	I
1582 *sidi*	*sītiye*	coolness; calmness (sītibhāva)	I
1583 *sidhu*	*gatiyaṃ*	going	I
1584 *sidhu*	*satthe maṅgalye ca*	instructing, teaching (sāsana) and destroying evil (pāpavināsana), cause of growth (vuddhikāraṇa)	I
1585 *sidhu*	*saṃrādhane*	accomplishing	III
1586 *siniha*	*pītiyaṃ*	joy	III
1587 *sineha*	*sinehane*	sticking	VIII
1588 *sibha*[139]	*katthane*	boasting	I
1589 *sila*	*uñche*	gleaning	I
1590 *silāgha*	*katthane*	praising (pasaṃsana)	I
1591 *silisa*	*āliṅgane*	embracing	III
1592 *silisu*	*upadāhe*	burning	I
1593 *silesa*	*silesane*	adhering	VIII
1594 *siloka*	*saṅghāte*	accumulating; collecting (piṇḍana)	I

138. sīka (Smith)
139. sībha (Smith)

1595 *siloṇa*	*saṅghāte*	accumulating; collecting	I
1596 *sivu*	*tantasantāne*	weaving; sewing	III
1597 *sivu*	*gati-sosanesu*	going and making dry	III
1598 *sisa*	*hiṃsatthe*	hurting	I
1599 *sisa*	*asabbappayoge*	not associating with all	VIII
1600 *siḷa*	*seḷane*	whistling	VIII
1601 *sī*	*saye*	lying; sleeping	I
1602 *sīda*	*visaraṇa-gatyāvasānesu*	pervading; spreading (vippharaṇa) and sitting down (nisīdana)	I
1603 *sīla*	*samādhimhi*	putting correctly; coordinating	I
1604 *sīla*	*upadhāraṇe*	holding firmly (bhuso dhāraṇaṃ); container (patiṭṭhāvasena ādhārabhāvo)	VIII
1605 *su*	*gatiyaṃ*	going	I
1606 *su*	*savane*	flowing (sandana)	I
1607 *su*[140]	*peraṇe*	grinding; crushing	I
1608 *su*	*savane*	hearing	IV
1609 *su*	*abhisave*	oppressing (pīḷana); stirring (manthana); uniting (sandhāna); bathing (sinhāna)	IV
1610 *su*	*hiṃsāyaṃ*	hurting	V
1611 *suka*	*gatiyaṃ*	going	I
1612 *sukkha*	*anādare*	disrespect	I
1613 *sukha*	*takriyāyaṃ*	being 'that = happiness' (sukhāya vedanāya kriyā)	I
1614 *suca*	*soke*	grieving; sorrowing	I
1615 *sutta*	*anādare*	disrespect	VIII
1616 *suṭha*	*gatipaṭighāte*	obstructing the going (the action)	I
1617 *suṭha*	*ālasiye*	laziness	VIII
1618 *suṭhi*	*sosane*	making dry	I
1619 *suṭhi*	*sosane*	making dry	VIII
1620 *sutta*	*avamocane*	loosening; releasing	VIII
1621 *sutha*	*hiṃsāyaṃ*	hurting	I
1622 *sudha*	*soceyye*	purity (sucibhāva)	III
1623 *suna*	*sadde*	making sound	I
1624 *supa*	*sayane*	sleeping	I
1625 *suppa*	*māne*	measuring	VIII
1626 *subha*	*dittiyaṃ*	shining	I

140. sū (Smith)

1627	*sumbha*	*hiṃsāyaṃ*	hurting and saying;	I
		bhāsane ca	talking	
1628	*sumbha*	*pahāre*	striking; hitting	II
1629	*sura*	*issariya-dittīsu*	supremacy and shining	I
1630	*sulla*	*sajjane*	making	VIII
1631	*susa*	*sosane*	making dry	III
1632	*suha*	*sattiyaṃ*	ability	III
1633	*suḷa*[141]	*saṃvaraṇe*	restraining; protecting	I
1634	*sū*[142]	*pasave*	producing (janana)	I
1635	*sū*	*pāṇagabbha-*	releasing the child from	I
		vimocane(su)	the womb; giving birth	
1636	*sū*	*pāṇippasave*	giving birth	III
1637	*sūca*	*pesuññe*	slandering; backbiting	VIII
			(pisuṇabhāva)	
1638	*sūca*	*gandhane*	spreading of odor	VIII
1639	*sūda*	*paggharaṇe*	trickling; oozing;	I
			dripping	
1640	*sūda*	*āsecane*[143]	sprinkling	VIII
1641	*sūra*	*vikkantiyaṃ*	exerting; striving	VIII
			(vikkamana)	
1642	*sūla*	*rujāyaṃ*	paining; afflicting	I
1643	*se*	*khaye*	exhaustion; destruction	I
1644	*se*	*pāke*	cooking	I
1645	*se*	*gatiyaṃ*	going	I
1646	*seka*	*gatyatthe*	going	I
1647	*seca*	*secane*	sprinkling; pouring	I
1648	*selu*	*gatiyaṃ*	going	I
1649	*sevu*	*secane*	sprinkling; pouring	I
1650	*so*	*antakammani*	making an end	VI
1651	*soṭu*	*gabbe*	pride; arrogance	I
			(dabbana)	
1652	*soṇa*	*vaṇṇa-gatīsu*	color and going	I
1653	*soṇa*	*saṅghāte*	accumulating; collecting	I
1654	*haṭa*	*dittiyaṃ*	shining	I
1655	*hada*	*karīsossagge*	releasing excrement	I
1656	*hada*	*karīsussagge*	voiding of excrement	VIII
1657	*hana*	*hiṃsā-gatīsu*	hurting and going	I
1658	*hana*	*hiṃsāyaṃ*	hurting	III
1659	*hanu*	*apanayane*	removing	VII
1660	*hamma*	*gatimhi*	going	I
1661	*haya*	*gatiyaṃ*	going	I
1662	*hara*	*haraṇe*	existing; being	I
			(pavattana)	

141. thuḷa (Smith)
142. su (Smith)
143. āsevane (Smith)

1663 *hara*	*apanayane*	removing; carrying away (nīharaṇa)	I
1664 *hara*	*ādāne*	taking; seizing	I
1665 *hariya*	*gati-gelaññesu*	going and sickness; ailing	I
1666 *hare*	*lajjāyaṃ*	being ashamed	I
1667 *hasa*	*hasane*	laughing	I
1668 *hasa*	*sadde*	making sound	I
1669 *hasu*[144]	*āliṅge*	embracing (upagūhana)	I
1670 *haḷa*	*silāghāyaṃ*	praising	I
1671 *hā*	*cāge*	giving up; abandoning	I
1672 *hā*	*parihāniyaṃ*	loss; decrease	III
1673 *hi*	*gati-buddhīsu upatāpe ca*	going; knowing and vexation; tormenting	IV
1674 *hiṃsa*[145]	*hiṃsāyaṃ*	hurting	I
1675 *hikka*	*abyattasadde*	inarticulate sound; hiccuping (avibhāvi-tatthasadda, niratthakasadda)	I
1676 *hikka*	*hiṃsāyaṃ*	hurting	VIII
1677 *hiḍi*	*gatiyaṃ*	going	I
1678 *hila*	*hāvakaraṇe*	flirting; dalliance	I
1679 *hilādi*[146]	*sukhe abyattasadde ca*	happiness and inarticulate sound	I
1680 *hisa*[147]	*sadde*	making sound	I
1681 *hisi*	*hiṃsāyaṃ*	hurting	II
1682 *hisi*	*hiṃsāyaṃ*	hurting	VIII
1683 *hīḷa*	*anādare*	disrespect	I
1684 *hu*	*dāne*	giving	I
1685 *hu*	*pasajjakaraṇe*	doing in a certain way (pakārena sajjana-kriyā)	I
1686 *huccha*	*koṭille*	crookedness	I
1687 *huḍi*	*saṅghāte*	accumulating; collecting	I
1688 *hura*	*koṭille*	crookedness	I
1689 *hula*	*calane; kampane*	trembling	I
1690 *huḷa*	*gatiyaṃ*	going	I
1691 *hū*	*sattāyaṃ*	being; existing	I
1692 *heṭha*	*vibādhāyaṃ*	oppressing; harming	I
1693 *hesu*	*gatiyaṃ*	going	I
1694 *hesu*	*abyattasadde*	inarticulate sound; howling; neighing	I
1695 *heḷa*	*anādare*	disrespect	I

144. hāsu (Smith)
145. hisi (Smith)
146. hilādī (Smith)
147. hisu (Smith)

1696 *heḷa*	*veṭhane*	wrapping; enveloping	I
1697 *hoḷa*	*gatiyaṃ*	going	I
1698 *hoḷa*	*anādare*	disrespect	I

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.

---

1. Buddhadatta 1951?

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.

Groups of nouns

Group	Page
Human beings	940
Parts of body	942
Occupations & class of humans	944
Food	945
Fruits & vegetables	947
Garments & ornaments	949
Place-related terms	950
Vehicles	952
Parts of & things in a house	953
Plant-related terms	955
Animal-related terms	956
Other nature-related terms	958
Time-related terms	961
Other common nouns	963

L. Vocabulary

Human beings

English	Pāli	G.	Abh
boy (child)	*dāraka, kumāra*	m.	253
blood relation	*sālohita*	m.	243
brother	*bhātu²*, *anuja*	m.	250
brother-in-law	*sāla*	m.	244
brother's daughter (niece)	*bhātudhītu*	f.	
brother's son (nephew)	*bhātuputta*	m.	
daughter	*dhītu*	f.	241
daughter-in-law	*suṇisā*	f.	248
elder brother	*jeṭṭhabhātu*	m.	254
elder sister	*jeṭṭhabhagginī*	f.	
family, clan	*kula*	nt.	332
father	*pitu*	m.	243
father-in-law	*sasura*	m.	246
father's sister	*pitucchā*	f.	248
friend	*mitta, sakha, sahāya*	m.	346
friend	*sakhī*	f.	238
girl (child)	*dārikā, kumārī*	f.	231
girl, woman	*kaññā*	f.	231
grandfather	*ayyaka, pitāmaha*	m.	247
grandmother	*ayyikā, mātāmahī*	f.	245
grandson	*nattu*	m.	247
great grandfather	*payyaka*	m.	248
great grandmother	*payyikā*	f.	
great grandson	*panattu*	m.	
husband	*pati, bhattu, sāmī*	m.	240
husband's brother	*devara*	m.	247
infant	*thanapa*	m.	252
man, male	*purisa*	m.	227
mother	*mātu, ammā*	f.	244
mother-in-law	*sassu*	f.	246
mother's sister	*mātucchā*	f.	248
name	*nāma*	nt.	114
parents	*mātāpitu*	m.	
person	*puggala*	m.	93

2. Terms with color highlighted have irregular declension, see Appendix B.4, page 523.

Human beings (contd...)

English	Pāli	G.	Abh
person, the people	*jana*	m.	93
old man	*mahallaka*	m.	254
old woman	*mahallikā*	f.	
relative, kinsman	*ñāti*	m.	243
sister	*bhaginī, anujā*	f.	248
sister-in-law	*nanandā*	f.	245
sister's daughter (niece)	*bhāgineyyā*	m.	246
sister's son (nephew)	*bhāgineyya*	m.	
son, child	*putta*	m.	240
son-in-law	*jāmātu*	m.	247
uncle (maternal)	*mātula*	m.	245
uncle's wife (maternal)	*mātulānī*	f.	245
uncle (paternal)	*cūlapitu*	m.	
uncle's wife (paternal)	*cūlamātu*	f.	
wife	*bhariyā*	f.	237
woman	*itthī, nārī, vanitā*	f.	230–1
young man	*taruṇa, yuvā³*	m.	252
young woman	*taruṇī, yuvatī*	f.	
younger brother	*kaṇiṭṭhabhātu, anuja*	m.	254
younger sister	*kaṇiṭṭhabhaginī*	f.	
Related adjectives			
bald	*khallāṭa*		321
blind	*andha*		321
blind (one-eyed)	*kāṇa*		321
crippled	*paṅgu*		320
deaf	*badhira*		322
dumb, mute	*mūga*		320
dwarfish	*vāmana*		319
humpbacked	*khujja*		319
lame	*khañja*		320
squint-eyed	*valira*		320
mad, insane	*ummatta*		322

3. *Yuvā* is nom. sg. of *yuva*, see page 516. 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.

L. Vocabulary

Parts of body

English	Pāli	G.	Abh
abdomen	*vatthi*	nt.	276
ankle	*gopphaka*	m.	277
anus	*guda*	nt.	274
arm	*bāhu*	m.	265
armpit	*kaccha*	m.	264
back	*piṭṭhi*	f.	260
belly	*kucchi*	m. f.	271
blood	*lohita*	nt.	280–1
body	*kāya*	m.	151
bone	*aṭṭhi*	nt.	278
bowel	*anta*	nt.	271
brain	*matthaluṅga*	nt.	
breast, chest	*ura*	m.	270
breast of a woman	*thana*	m.	270
cheek	*kapola*	m.	262
chin	*cubuka*	nt.	262
chin	*hanu*	f.	262
ear	*kaṇṇa*	m.	150
elbows	*kappara*	m.	265
excrement	*gūtha, karīsa, vacca*	nt.	274–5
eye	*akkhi, cakkhu*	nt.	149
eyebrow	*bhamu, bhamukā*	f.	259
eyelash	*pakhuma*	nt.	259
face	*ānana, mukha, vadana*	nt.	260[4]
fang	*dāṭhā*	f.	261
fat	*meda*	m.	282
finger	*aṅguli*	f.	266
flesh	*maṃsa*	nt.	280
foot, leg	*pāda*	m.	277
hand	*hattha, pāṇi*	m.	265
hair (head)	*kesa*	m.	257
hair (body)	*loma*	nt.	259
head	*sīsa*	nt.	256
heart	*hadaya*	nt.	270[5]

Continued on the next page...

4. Face and mouth use the same set of words.
5. In Abh heart and breast share the same meaning.

Parts of body (contd...)

English	Pāli	G.	Abh
heel	*paṇhi*	f.	277
hip	*kaṭi*	f.	272
hip	*jaghana*	nt.	272
jaw	*hanukā*	f.	262
kidney	*vakka*	nt.	
knee	*jānu*	m.	276
lip	*oṭṭha*	m.	262
liver	*yakana*	nt.	
lungs	*papphāsa*	nt.	
mouth	*mukha*	nt.	260
nail	*nakha*	m.	268
neck	*gīvā*	f.	263
nerve	*sirā*	f.	279
nose	*ghāṇa*	nt.	150
nose	*nāsā, nāsikā*	f.	150
organ	*aṅga*	nt.	278
organ	*avayava*	m.	278
pus	*pūya*	m.	325
rib	*phāsukā*	f.	278
saliva	*khela*	m.	281
semen	*sukka*	nt.	274
shoulder	*aṃsakūṭa*	m.	264
sinew, tendon	*nhārū*[6]	m.	279
skin	*taca*	m.	
spleen	*pihaka*	nt.	
stomach	*udara*	nt.	271
sweat	*seda*	m.	
tear	*assu*	nt.	260
thigh	*ūru*	m.	276
thumb	*aṅguṭṭha*	m.	266
toe	*pādaṅguli*	f.	
tooth	*danta*	m.	261
urine	*mutta*	nt.	275

6. Also *nahārū* can be found, as well as the short ending (*-u*) version of the both terms.

L. Vocabulary

Occupations & class of humans

English	Pāli	G.	Abh
artisan, craftman	*sippaka, sippī*	m.	504
artist	*cittakāra*	m.	508
author	*ganthakāra*	m.	
baker	*pūpakāra*	m.	
barber	*nahāpita*	m.	505
beggar	*yācaka*	m.	740
blacksmith	*kammāra*	m.	509
Buddhist monk	*bhikkhu*	m.	433
captain, commander	*niyāmaka*	m.	667
carpenter	*vaḍḍhakī*	m.	506
clerk	*lekhaka*	m.	348
cook	*sūda*	m.	464
cripple	*pīṭhasappī*	m.	319
customer	*kayika*	m.	470
dancer	*naṭa*	m.	101
doctor	*vejja*	m.	329
driver, charioteer	*sārathi, rathācariya*	m.	376
enemy, foe	*ari, sapatta*	m.	344–5
engineer	*yantasippī*	m.	
farmer	*kassaka*	m.	447
fisherman	*kevaṭṭa*	m.	670
fool	*bāla, muḷha*	m.	721
foreigner	*videsī, vijātika*	m.	
gamester, gambler	*jūtakāra*	m.	531
gardener	*uyyānapāla*	m.	
goldsmith	*suvaññakāra*	m.	506
guest	*atithi, āgantuka*	m.	424
hair-dresser	*nahāpita*	m.	505
hermit	*tāpasa, isi*	m.	433
hunter	*vyādha, ludda*	m.	518
keeper, guard	*pāla*	m.	
lawyer	*nītivedī*	m.	
leader	*nāyaka, sāmī, pati*	m.	725
learner	*sikkhata, sekkha*	m.	
mathematician	*gaṇaka*	m.	347
mechanic	*yantika*	m.	
merchant	*vāṇija*	m.	469

Occupations & class of humans (contd...)

English	Pāli	G.	Abh
millionaire	*seṭṭhī, aḍḍha, dhanī*	m.	725
miser	*kapaṇa*	m.	739
monk	*muni, samaṇa*	m.	433
musician	*vādaka*	m.	
mystic	*yogī*	m.	
nun	*samaṇī*	f.	
nurse	*dhātī*	f.	
painter	*vaññālepaka*	m.	
pilot	*kaṇṇadhāra*	m.	
police officer	*bhaṭa*	m.	376
poor person	*daḷidda, dalidda*	m.	739
preacher	*desaka*	m.	
publisher	*pakāsaka*	m.	
sailor	*nāvika*	m.	666
scribe	*lekhaka*	m.	348
seller	*vikkayika*	m.	470
servant, attendant	*sevaka*	m.	342
shopkeeper	*āpaṇika*	m.	469
singer	*gāyaka*	m.	
soldier	*yodha*	m.	376
student	*sissa, antevāsī*	m.	408
tailor	*tuṇṇavāya*	m.	
teacher	*ācariya*	m.	410
thief	*cora*	m.	522
warrior	*khattiya*	m.	335
washerman	*rajaka, dhovaka*	m.	
widow	*vidhavā*	f.	235
widower	*matabhariya*	m.	
wise man	*paṇḍita*	m.	227–9
worker	*kammakāra, kammakara*	m.	514

Food

English	Pāli	G.	Abh
barley	*yava*	m.	450
bean	*māsa*	m.	
beef	*gomaṃsa*	nt.	

L. Vocabulary

Food (contd...)

English	Pāli	G.	Abh
beverage	pāna, pānaka	nt.	
bread	godhumapūpa	m.	
butter	nonīta	nt.	500
butter milk	takka	nt.	500
cake	pūva, pūpa	m.	463
candy	khaṇḍa	m.	462
chillies	marica	nt.	459
coffee	kāphī	f.	
corn	varaka	m.	450
curd	dadhi	nt.	501
curry	sūpa	m.	464
curry	byañjana (vyañjana)	nt.	464
fat	vasā	f.	282
fish	maccha, mīna	m.	671
dried fish	sukkhamaccha	m.	
salted fish	loṇamaccha	m.	
flour	piṭṭha	nt.	1075
fried flour	sattu	m.	1122
food	āhāra	m.	465
food	bhojana	nt.	465
hard food	khādanīya	nt.	
soft food	bhojanīya	nt.	
garlic	lasuṇa	nt.	595
ghee	ghata	nt.	501
grain	dhañña	nt.	552
green peas	mugga	m.	450
honey	madhu	nt.	494
kernel	miñjā	f.	593
liquor (distilled)	surā	f.	533
liquor (fermented)	meraya	nt.	533
meat	maṃsa, āmisa	nt.	280
dried meat	vallūra	nt.	280
milk	khīra	nt.	500
molasses, treacle	phāṇita	nt.	462
mustard	siddhattha	m.	451
mutton	eḷakamaṃsa	nt.	
oil	tela	nt.	

Food (contd...)

English	Pāli	G.	Abh
onion	*palaṇḍu*	m.	595
paddy	*vīhi*	m.	452
pepper	*kolaka*	nt.	304
pork	*sūkaramaṃsa*	nt.	
rice grain	*taṇḍula*	nt.	
boiled rice	*odana*	m.	465
boiled rice	*bhatta*	nt.	465
rice gruel	*yāgu*	f.	465
salad	*sālava*	m.	
salt	*lavaṇa, loṇa*	nt.	460
sesame	*tila*	nt.	
sugar	*sakkharā*	f.	462
sweet, candy	*khajjaka*	nt.	
syrup	*pāna, pānaka*	nt.	
tamarind	*ciñcā*	f.	562
tea	*cāhā*	f.	
turmeric	*haliddā, haliddī*	f.	586
vegetable	*harita, haritaka, paṇṇa*	nt.	
venison	*migamaṃsa*	nt.	
vinegar	*bilaṅga*	m.	
wine	*muddikāsava*	m.	
yam	*kanda, āluva*	m.	
Related adjectives			
boiled	*sedita*		
cooked	*pakka, pacita*		
fried	*bhajjita*		
roasted	*aṅgārapakka*		
bitter	*titta*		
pungent	*kaṭuka*		
salty	*lavaṇa*		
sour	*ambila*		
sweet	*madhura*		

Fruits & vegetables

English	Pāli	G.	Abh
banana	*kadaliphala*	nt.	589
bitter gourd	*kāravella*	m.	596

L. Vocabulary

Fruits & vegetables (contd...)

English	Pāli	G.	Abh
breadfruit	*labuja*	m.	570
brinjal, eggplant	*vāti.ngana, bhaṇḍākī*	m.	588
cabbage	*goḷapatta*	nt.	
coconut	*nāḷikera*	nt.	604
cucumber, pumpkin	*kakkārī*	f.	597
dates	*khajjūrī*	f.	603–4
fig	*udumbara*	nt.	551
fruit	*phala*	nt.	
gourd	*lābu*	nt.	596
snake gourd	*paṭola*	nt.	595
grape	*muddikā*	f.	597
horseradish	*siggu*	nt.	554
jujube	*badarī*	f.	558
jujube	*badara*	m. nt.	559
jackfruit	*panasa*	nt.	569
lotus root	*muḷāla*	nt.	687
mango	*amba*	nt.	557
mangosteen	*madhutimbaru*	nt.	
orange	*jambīra, nāraṅga*	m.	560
papaya	*vātakumbhaphala*	nt.	
pineapple	*madhuketakī*	m.	
pineapple	*bahunettaphala*	nt.	
pumpkin, gourd	*kumbhaṇḍa*	m.	597
radish	*mūlaka*	m.	598
rhubarb	*tambaka*	m.	598
roseapple	*jambū*	f.	547
sugarcane	*ucchu*	nt.	599
watermelon	*vallibha*	m.	597
wood apple	*kapittha*	nt.	551
Related adjectives			
fresh	*abhinava*		
ripe	*pakka*		
unripe	*āmaka*		
rotten	*pūtika*		

Garments & ornaments

English	Pāli	G.	Abh
bangle	*valaya*	nt.	285
bangle for arm	*keyūra*	nt.	287
bangle for feet	*nūpura*	m.	288–9
belt	*kāyabandhana*	nt.	
blanket	*kambala*	nt.	298
bracelet	*kaṭaka, valaya*	nt.	285
calico	*kappāsika*	nt.	297
chaplet	*sekhara*	m.	308
cloth	*vattha, dussa*	nt.	290
cloth for bathing	*udakasāṭikā*	f.	
collar	*gīveyya*	nt.	285
crest gem, diadem	*cūḷāmaṇi*	m.	283
crown	*kirīṭa*	nt.	283
earring	*kuṇḍala*	nt.	284
garland	*mālā*	f.	307
garment	*sāṭaka*	nt.	290
inner garment	*antaravāsaka*	m.	292
lower garment	*nivāsana*	nt.	292
upper garment	*uttarāsaṅga*	m.	292–3
upper garment	*uttarīya*	nt.	293
girdle	*kaṭibandhana*	nt.	
girdle of a woman	*mekhalā, rasanā*	f.	287
handkerchief	*hatthapuñchana*	nt.	
hat	*nāḷipaṭṭa*	m.	294
hem	*dasā*	f.	294
jacket	*kañcuka*	m.	294
necklace	*hāra*	m.	285
linen	*khoma*	nt.	297
ointment	*vilepana*	nt.	306
overcoat	*dīghakañcuka*	m.	
perfume	*sugandha*	m.	146
perfuming	*vāsana*	nt.	307
pin	*salākā*	f.	
rag	*kappaṭa*	m.	293
rag	*nantaka*	nt.	293
ring	*aṅgulīyaka*	nt.	286
ring	*aṅgulimuddā*	f.	287

L. Vocabulary

Garments & ornaments (contd...)

English	Pāli	G.	Abh
robe	cīvara	nt.	296
signet ring	muddikā	f.	287
sandals	upāhana	nt.	525
scent	gandhasāra	m.	
shoe	pādukā, pādu	f.	525
silk	koseyya	nt.	291
smoking pipe	dhūmanetta	nt.	
soap	nahānīya	nt.	
string of pearls	muttāvali	f.	285
towel	mukhapuñchana	nt.	
turban	sīsaveṭhana	nt.	
umbrella	chatta	nt.	357
veil	mukhāvaraṇa	nt.	
walking stick	kattarayaṭṭhi	f.	
watch	horālocana	nt.	
woolen	kambala	nt.	298

Place-related terms

English	Pāli	G.	Abh
area, place	desa, visaya	m.	186
bank	dhanāgāra	nt.	
barber's shop	nahāpitasālā	f.	
barn	koṭṭha	nt.	458
barrack	yodhanivāsa	m.	
bridge	setu	m.	189
bus terminal	mahārathosāna	nt.	
castle, mansion	pāsāda	m.	208
cave	guhā	f.	609
cemetery	susāna	nt.	405
city, town	nagara, pura	nt.	198
college	vijjālaya	m.	
continent	mahādīpa	m.	
country	raṭṭha	nt.	189
countryside	paccanta	m.	186
crossroad	maggasandhi	f.	
factory	kammantasālā	f.	
field, arable land	kedāra, khetta	nt.	447

Place-related terms (contd...)

English	Pāli	G.	Abh
flower garden	*pupphārāma*	m.	
foreign country	*vedesa*	m.	
garage	*rathasālā*	f.	
granary	*kusūla*	m.	458
granary	*dhaññāgāra*	nt.	
hall, shed	*sālā*	f.	207
harbor, port	*tittha*	nt.	
hospital	*ārogyasālā*	f.	
hotel	*bhojanāgāra*	nt.	
house	*āvāsa, nivāsa, ālaya*	m.	205–7
house	*geha, ghara, agāra*	nt.	205–7
hut	*kuṭi, paṇṇasālā*	f.	
jail	*bandhanāgāra*	nt.	407
law court	*vinicchayasālā*	f.	
library	*potthakālaya*	m.	
lunatic asylum	*ummattālaya*	m.	
market	*āpaṇa*	m.	213
market town	*nigama*	m.	225
metropolis	*rājadhānī*	f.	198
mine	*ākara*	m.	
monastery	*ārāma*	m.	
orchard	*phalārāma*	m.	
park	*ārāma*	m.	537
park	*uyyāna*	nt.	538
pharmacy	*bhesajjāgāra*	nt.	
photographic studio	*chāyārūpasālā*	f.	
place	*ṭhāna*	nt.	846
place, district	*padesa*	m.	
police station	*bhaṭāgāra*	nt.	
post office	*sandesāgāra*	nt.	
printing office	*muddaṅkaṇālaya*	m.	
railway station	*dhūmarathanivattana*	nt.	
restaurant	*lahubhojanāgāra*	nt.	
school	*pāṭhasālā, sippasālā*	f.	212
site for building	*gharavatthu*	nt.	
street	*racchā, vīthi*	f.	202
tavern	*āpāna, pānamaṇḍala*	nt.	534

Continued on the next page…

L. Vocabulary

Place-related terms (contd...)

English	Pāli	G.	Abh
temple	*vihāra, āsama*	m.	
theater	*naccasālā*	f.	
toilet	*vaccakuṭi, passāvakuṭi*	f.	212
university	*mahāvijjālaya, nikhilavijjālaya*	m.	
upper floor	*pāsādatala*	nt.	
village	*gāma*	m.	225
warehouse	*bhaṇḍāgāra*	nt.	
Related adjectives			
northern, higher	*uttara*		
southern, right	*dakkhiṇa*		
eastern	*puratthima*		
western	*pacchima*		
lower	*adhara*		
left	*vāma*		
central	*majjhima*		
bordering	*paccanta*		186

Vehicles

English	Pāli	G.	Abh
aeroplane	*gaganayāna, vyomayāna*	nt.	
canoe	*khuddakadoṇi*	f.	
car, carriage, vehicle	*ratha*	m.	372
boat	*doṇi*	f.	668
bus	*mahāratha*	m.	
ferry	*tittha*	nt.	
oar	*aritta*	nt.	667
raft	*uḷumpa*	m.	665
rudder	*kaṇṇa*	nt.	
sail	*lakāra*	m.	
ship	*nāvā*	f.	666
submarine	*antodakanāvā*	f.	
train	*dhūmaratha*	m.	
tram	*vijjuratha*	m.	
vehicle	*yāna, vāhana*	nt.	375

Parts of & things in a house

English	Pāli	G.	Abh
bag, purse	*pasibbaka*	m.	
balcony, veranda	*ālinda*	m.	218
basket	*piṭaka*	nt.	524
bench	*nisīdanaphalaka*	m.	
board, plank	*phalaka*	m.	
book	*potthaka*	m. nt.	1006
bottle	*nāḷikā*	f.	
glass bottle	*kācatumba*	m.	
bed	*mañca*	m.	308
bedroom	*sayanighara*	nt.	
broom	*sammajjanī*	f.	223
brush	*vālaṇḍūpaka*	m.	
carpet	*kojava*	m.	312
casket	*samugga*	m.	317
chair	*pīṭha*	nt.	311
easy chair	*āsandi*	f.	
couch	*pallaṅka*	m.	308
cup	*casaka*	m.	534
dining room	*bhojanāgāra*	nt.	
dining table	*bhojanaphalaka*	m.	
dish	*thāli*	f.	456
door	*dvāra*	nt.	219
fan	*bījanī (vījanī)*	f.	316
fire place	*uddhana*	nt.	
firewood	*dāru, indhana*	nt.	547
flag	*ketu, dhaja*	m.	397
furniture	*dārubhaṇḍa*	nt.	
glassware	*kācabhaṇḍa*	nt.	
handbasket	*pacchi*	f.	524
jar (big)	*arañjara*	m.	456
jug	*kuṇḍikā*	f.	443
key	*kuñcikā*	f.	222
key	*tāḷa*	m.	222
key hole	*kuñcikāvivara*	nt.	222
knife, dagger	*chūrikā, churikā*	f.	392
knife, lance	*sattha*	nt.	385
lamp	*padīpa*	m.	316

L. Vocabulary

Parts of & things in a house (contd...)

English	Pāli	G.	Abh
lampwick	*dīpavaṭṭi*	f.	
lavatory	*vaccakuṭi*	f.	212
leathern bag	*bhastā*	f.	
mat	*kilañja*	m.	455
mirror	*ādāsa*	m.	316
mosquito net	*makasāvaraṇa*	nt.	
needle	*sūci*	m.	
net	*jāla*	nt.	949
newspaper	*pavattipatta*	nt.	
paper	*paṇṇa*	nt.	
pen	*lekhanī*	f.	
pencil	*abbhakalekhanī*	f.	
pillow	*bimbohana*	nt.	311
plate (to eat from)	*kaṃsa*	nt.	905
pot	*cāṭi, kumbhī*	f.	456
roof	*chadana*	nt.	218
room	*gabbha, ovaraka*	m.	214
rope	*rajju*	f.	448
ruler	*ujurekhaka*	m.	
scales	*tulā*	f.	823
scissors	*kattarikā*	f.	
seat	*āsana*	nt.	311
sewing machine	*sibbanayanta*	nt.	
spoon	*kaṭacchu*	m.	458
stair	*sopāṇa*	nt.	216
table	*phalakadhāra*	m.	
telephone	*dūrabhāsanayanta*	nt.	
terrace	*vedikā*	f.	
thread	*sutta*	nt.	523
thread	*tantu*	m.	523
tray	*kaṃsādhāra*	m.	
vessel	*bhājana*	nt.	457
wall	*bhitti*	f.	204
waterpot	*ghaṭa*	m.	457
water tank	*jalāsaya*	m.	
window	*vātapāna*	nt.	216–7
window shutter	*kavāṭa*	nt.	

Parts of & things in a house (contd...)

English	Pāli	G.	Abh
writing desk	*lekhanaphalaka*	m.	

Plant-related terms

English	Pāli	G.	Abh
banyan	*nigrodha*	m.	551
bamboo	*veḷu, veṇu*	m.	599–600
branch	*sākhā*	f.	542
bud	*makula*	nt.	544
bush, thicket	*gumba*	m.	861
cidar	*khadira*	m.	567
coconut palm	*nāḷikera*	m.	604
date palm	*khajjūrī*	f.	603–4
ebony	*kāḷasāra*	m.	
fig tree	*udumbara*	m.	551
holy fig, bo	*assattha*	m.	551
flower	*puppha, kusuma*	nt.	545
fruit	*phala*	nt	
grapevine	*muddikā*	f.	
leaf	*patta, paṇṇa*	nt.	543
lotus	*paduma*	nt.	684–5
white lotus	*puṇḍarīka*	nt.	686
mango tree	*ambarukkha*	m.	557
reed	*naḷa*	m.	601
root	*mūla*	nt.	549
sal tree	*sāla*	m.	562
shrub	*gaccha*	m.	540
shrub	*laṭṭhi, laṭṭhikā*	f.	
sprout	*aṅkura*	m.	543
stalk	*vaṇṭa*	nt.	544
talipot palm	*tāla, tālarukkha*	m.	604
talipot palm	*tālī*	f.	604
tree	*rukkha, taru*	m.	539–40
trunk	*khanda*	m.	
twig	*pasākhā*	f.	
vine	*latā*	f.	550

L. Vocabulary

Plant-related terms (contd...)

English	Pāli	G.	Abh
water lily	*uppala*	nt.	688
white water lily	*kumuda*	nt.	688

Animal-related terms

English	Pāli	G.	Abh
animal	*tiracchāna*	m.	648
ant	*pipīlikā, kapillikā*	f.	
anthill	*vammika*	m.	
bat (large)	*jatukā*	f.	646
bat (small)	*vagguli*	f.	
bear	*accha*	m.	612
beast	*pasu*	m.	1111
bee	*madhukara, ali*	m.	635–6
bird	*pakkhina*	m.	624–5
bitch	*sunakhī*	f.	
boa	*ajagara*	m.	651
buffalo	*mahisa*	m.	616
bug	*maṅkuṇa*	m.	
calf	*vaccha, potaka*	m.	
camel	*oṭṭha*	m.	502
cat	*biḷāla*	m.	615
cattle	*go*[7]	m.	
centipede	*satapadī*	m.	622
chameleon	*kakaṇṭaka*	m.	623
cobra	*nāga*	m.	
cock	*kukkuṭa*	m.	640
conch	*saṅkha*	m.	676
cow	*gāvī*	f.	498
crab	*kuḷīra*	m.	675
crane	*baka*	m.	642
cricket	*cīrī*	f.	646
crocodile	*susumāra, kumbhīla*	m.	674
crow	*kāka*	m.	638
crow	*kākī*	f.	
deer	*miga*	m.	620

7. *Go* has irregular declension, see Appendix B.4, page 521.

Animal-related terms (contd...)

English	Pāli	G.	Abh
deer	*migī*	f.	
dog	*sunakha*	m.	518–9
donkey	*gadrabha*	m.	
dove	*kapota*	m.	636
drake	*kādamba*	m.	644
eagle	*garuḷa*	m.	633
egg	*aṇḍa, bīja*	nt.	1092
elephant	*hatthī, kuñjara, gaja*	m.	360
elephant	*hatthinī*	f.	362
feather	*pekhuṇa, patta*	nt.	627
female animal	*dhenu*	f.	498
female bird	*pakkhidhenu*	f.	
flea	*uppātaka*	m.	
fly	*makkhikā*	f.	
fox	*sigāra*	m.	615
frog	*maṇḍūka*	m.	675
gecko	*sarabū*	f.	621
goat	*eḷaka, aja*	m.	502
hare	*sasa*	m.	617
hawk	*sena*	m.	637
herd	*yūtha*	m.	632
heron	*kaṅka*	m.	643
hide	*camma*	nt.	442
hoof	*khura*	m.	371
horn	*visāṇa, siṅga*	nt.	497
hump	*kaku*	m.	497
hen	*kukkutī*	hen	
horse	*assa, haya*	m.	368
house lizard	*gharagoḷikā*	f.	621
hyena	*taraccha*	m.	611
iguana, lizard	*godhā*	f.	622
insect	*kīṭa*	m.	623
leech	*jalūkā*	f.	675
leopard, panther	*dīpi*	m.	
lion	*sīha*	m.	
lioness	*sīhī*	f.	
louse	*ūkā*	f.	

L. Vocabulary

Animal-related terms (contd...)

English	Pāli	G.	Abh
monkey	*vānara*	m.	613–4
mosquito	*makasa*	m.	646
nest	*kulāvaka*	m.	627
owl	*uḷūka, ulūka*	m.	638
ox, bull	*goṇa, usabha*	m.	495
oyster	*sippikā*	f.	
parrot	*suka, sava, suva*	m.	640
peacock	*mayūra, mora*	m.	634
pig	*sūkara*	m.	617
pigeon	*pārāvata*	m.	636
porcupine	*salla*	m.	616
quadruped	*catuppada*	m.	
ram	*meṇḍa*	m.	501
rat	*ākhu, mūsika*	m.	618
rhinoceros	*khaggavisāṇa*	m.	613
scorpion	*vicchikā*	f.	621
serpent, snake	*sappa, ahi*	m.	653–4
shark	*makara*	m.	
sparrow	*cātaka*	m.	641
spider	*uṇṇanābhi*	m.	621
squirrel	*kalandaka*	m.	622
swan	*haṃsa*	m.	646
termite	*upacikā*	f.	
tiger	*byaggha (vyaggha)*	m.	611
tortoise	*kumma*	m.	674
turtle	*kacchapa*	m.	674
venom	*visa*	nt.	655
viper	*gonasa*	m.	651
vulture	*gijjha*	m.	637
wing	*pakkha*	m.	627
wolf	*vaka*	m.	615
worm	*kimi, kīṭa*	m.	623

Other nature-related terms

English	Pāli	G.	Abh
brass	*ārakūṭa*	m.	492
bronze	*kaṃsa*	m.	905

Continued on the next page...

Other nature-related terms (contd...)

English	Pāli	G.	Abh
canal	*jalamātikā*	f.	
cliff	*papāta, taṭa*	m.	608
cloud	*valāhaka*	m.	47–8
comet	*dhūmaketu*	m.	
constellation	*nakkhatta*	nt.	57
copper	*tamba*	m.	964
coral	*pavāla*	nt.	491
cyclone	*verambhavāta*	m.	
darkness	*andhakāra*	m.	70
desert	*kantāra*	m.	192
dew, snow	*tuhina*	nt.	56
diamond	*vajira*	nt.	490
dust	*dhūli*	f.	395
earth	*paṭhavī*	f.	181
element	*dhātu*	f.	817
emerald	*marakata*	nt.	
fire	*aggi*	m.	33–4
flood	*ogha*	m.	947
forest	*araññā, vana*	nt.	536
gem, jewel	*maṇi*	m.	489
gold	*suvaṇṇa*	nt.	487–8
gold bullion	*hirañña*	nt.	486–8
ground	*bhūmi*	f.	1098
heat	*uṇha*	nt.	
ice, snow	*hima*	nt.	56
iron	*aya*[8]	m.	493
island	*dīpa*	m.	664
lagoon	*loṇī*	f.	
lake	*sara, taḷāka*	m.	678
land	*thala*	nt.	664
lead	*tipu*	nt.	
light	*āloka*	m.	37
lightning	*vijju*	f.	48
lotus pond	*ambujjinī*	f.	689
mercury	*pārada*	m.	493

8. *Aya* has irregular declension as *mana* group, see page 513.

L. Vocabulary

Other nature-related terms (contd...)

English	Pāli	G.	Abh
metal	*loha*	m. nt.	493
meteor	*ukkāpāta*	m.	
mineral	*khaṇija*	nt.	
moon	*canda*	m.	51–2
moonlight	*candikā*	f.	54
mountain	*pabbata*	m.	605
mountaintop	*kūṭa*	m.	608
mud	*paṅka*	m.	663
mud	*kalala*	nt.	663
ocean, sea	*samudda, sāgara*	m.	659
pearl	*muttā*	f.	492
planet	*gahatārā*	f.	
pond	*pokkharaṇī*	f.	677
rain	*megha*[9]	m.	47
rain	*vassa*	nt.	48
rainbow	*indadhanu*	nt.	49
river	*nadī*	f.	681
river's mouth	*nadīmukha*	nt.	
river's mouth	*sindhusaṅgama*	m.	681
riverbank	*kūla, tira*	nt.	664
further bank	*pāra*	nt.	665
near bank	*ora*	nt.	665
ruby	*lohitṅka*	m.	491
sand	*sikatā, vālikā*	f.	663
sapphire	*indanīla*	m.	
shade, shadow	*chāyā*	f.	954
shore	*velā*	f.	660
silver	*rajata*	nt.	489
sky	*ākāsa*	m.	45–6
sky	*nabha*	nt.	45–6
smoke	*dhūma*	m.	
soil	*mattikā*	f.	182
the solar system	*cakkavāḷa*	m.	
star	*tārā, tārakā*	f.	57
stone, rock	*sela, pāsāṇa*	m.	605

9. rainy cloud

Other nature-related terms (contd...)

English	Pāli	G.	Abh
stone, rock	*silā*	f.	605
stream	*kunnadī*	f.	
sun	*suriya, ādicca, ravi*	m.	62–3
swamp	*anupa*	m.	
thunder	*thanita, dhanita*	nt.	49
thunderbolt	*asani*	f.	871
topaz	*phussarāga*	m.	
torrent	*jaladhārā*	f.	
universe	*sakalalokadhātu*	f.	
valley	*upaccakā*	f.	610
water	*ambu, udaka, jala*	nt.	661
waterfall, cascade	*nijjhara*	m.	608
wave	*ūmi*	f.	662
wave	*taraṅga*	m.	662
well	*kūpa*	m.	931
whirlpool	*āvaṭṭa*	m.	660
wind	*vāta, vāyu*	m.	37
world	*loka*	m.	186

Time-related terms

English	Pāli	G.	Abh
time	*kāla*	m.	66
hour	*ghaṭikā*	f.	74
moment	*khaṇa*	m.	855
occasion, turn	*vāra*	m.	1042
yesterday	*hīyo, hiyyo*	(ind.)	1155
today	*ajja*	(ind.)	1155
tomorrow	*sve, suve*	(ind.)	1155
past	*atīta*	(adj.)	
present	*paccupanna*	(adj.)	
future	*anāgata*	(adj.)	
early morning	*paccūsa*	m.	68
morning	*pabhāta, pubbaṇha*	m.	68
forenoon	*pubbaṇha*	m.	
midday	*majjhaṇha*	m.	
afternoon	*aparaṇha*	m.	
evening	*sāyaṇha, dinaccaya*	m.	68

L. Vocabulary

Time-related terms (contd...)

English	Pāli	G.	Abh
evening	*sañjhā*	f.	68
night	*ratti*	f.	69
midnight	*nisītha*	m.	70
season, weather	*utu*	m. f.	79
spring	*vasanta*	m.	79
rainy season	*vassāna*	m.	80–1
summer	*gimhāna*	m.	80
winter	*hemanta*	m.	79
day	*divasa, vāsara, aha*[10]	m.	67
day	*dina*	nt.	67
week	*sattāha, sattaratta*	nt.	
Sunday	*ravivāra*	m.	
Monday	*candavāra*	m.	
Tuesday	*kujavāra*	m.	
Wednesday	*budhavāra*	m.	
Thursday	*guruvāra*	m.	
Friday	*sukkavāra*	m.	
Saturday	*sanivāra*	m.	
month	*māsa*	m.	1110
January	*phussa*	m.	76
February	*māgha*	m.	76
March	*phagguṇa*	m.	76
April	*cittamāsa*	m.	75
May	*vesākha*	m.	75
June	*jeṭṭhamāsa*	m.	75
July	*āsāḷha*	m.	75
August	*sāvaṇa*	m.	75
September	*poṭṭhapāda*	m.	75
October	*assayuja*	m.	75
November	*kattika*	m.	75
December	*māgasira*	m.	76
year	*vassa, saṃvacchara*	m. nt.	81

10. *Aha* has irregular declension as *mana* group, see page 513.

Other common nouns

English	Pāli	G.	Abh
army	*camū, senā*	f.	381
art, craft	*sippa*	nt.	528
beginning	*pubba, agga, paṭhama*	nt.	715
beginning	*ādi*	m.	715
benefit	*hita, attha*	nt.	
cause, reason	*hetu*	m.	91
cause, reason	*kāraṇa*	nt.	91
command	*āṇā*	f.	354
death	*maraṇa*	nt.	404
disadvantage	*ādīnava, dosa*	m.	766
discipline, study	*sikkhā*	f.	
disease, illness	*roga*	m.	323
doubt	*kaṅkhā, saṅkhā, vimati*	f.	170
effort	*ussāha, vāyāma*	m.	156
end, goal	*anta*	m.	714–5
end, terminal	*osāna*	nt.	771
example	*udāharaṇa*	nt.	115
figure, image	*rūpa*	nt.	825
fortune, wealth	*dhana*	nt.	
going, journey	*gamana*	nt.	395
half	*aḍḍha*	nt.	53
happiness	*sukha*	nt.	87–8
health	*ārogya*	nt.	331
hole	*chidda, vivara, susira*	nt.	649
killing, murder	*māraṇa, hanna*	nt.	403
knowledge	*vijjā, paññā*	f.	152–4
language	*bhāsā*	f.	105
love	*sineha*	m.	173
manner, appearance	*ākāra*	m.	982
medicine	*bhesajja*	nt.	330
meeting	*sannipāta*	m.	
member	*pārisajja*	m.	
message, letter	*sandesa*	m.	
message, letter	*sāsana*	nt.	
mind	*mana*[11]	m.	152

Continued on the next page…

11. *Mana* has irregular declension, see page [513].

Other common nouns (contd...)

English	Pāli	G.	Abh
mind	*citta, viññāṇa*	nt.	152
money	*mūla*	nt.	
news, event	*pavatti*	f.	113
number	*saṅkhyā, gaṇanā*	f.	
object, thing, land	*vatthu*	nt.	970
part, limb	*aṅga*	nt.	278
path	*magga*	m.	190–1
pit	*kāsu*	f.	650
portion	*bhāga*	m.	485
price, value	*aggha*	m.	1048
property, belonging	*āyatta, santaka*	m.	728
question	*pañha*	m.	115
sound	*sadda, sara*	m.	128
speech	*kathā, vācā*	f.	105
stoppage, return	*nivattana*	nt.	
substance	*dabba*	nt.	913
suffering, pain	*dukkha*	nt.	89
summary	*saṅkhepa, saṅgaha*	m.	116
teaching	*ovāda*	m.	354
thought	*vitakka, saṅkappa*	m.	155
truth	*sacca*	nt.	127
victory	*jaya*	m.	402
wage, payment, fee	*vetana*	nt.	531
walking, conduct	*caraṇa*	nt.	
war	*saṅgāma*	m.	399
ware, article, good	*bhaṇḍa, paṇiya*	nt.	471
wealth	*dhana*	nt.	485
weapon	*āvudha*	nt.	385
work, action	*kammaṃ*	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.

Common adjectives

English	Pāli	Abh
abundant	*bahula, bhiyya*	703
≠ scarce	*virala, dullabha*	
beautiful, good	*sundara*	693–4
≠ bad, improper, ugly	*asundara*	
beautiful	*surūpa*	
≠ ugly	*virūpa*	
beautiful, shining	*sobhana*	693–4
≠ ugly, improper	*asobhana*	
big, great	*mahanta*	700–1
≠ small, little	*khuddaka, paritta*	704–5
brave, bold	*nibbhaya, vīra*	
≠ fearful, timid	*bhīruka*	731
bright, shining	*bhāsura, pabhassara*	
≠ dim	*nippabha*	
broad, wide	*puthula, vitthata*	
≠ narrow	*aputhula*	
clever, skillful	*kusala, paṭu, dakkha*	720–1
≠ unskillful	*bāla, akusala*	721
clean	*nimmala*	
≠ dirty	*kaliṭṭha, malina*	
clear, unclouded	*accha*	670
≠ unclear, clouded	*anaccha*	669
concealed	*gutta, paṭicchanna*	
≠ exposed, opened	*vivaṭa, anāvaṭa*	
deep	*gambhīra*	669
≠ shallow	*uttāna*	669
desirable	*iṭṭha*	697
≠ undesirable	*aniṭṭha*	
dry	*sukkha*	
≠ wet	*alla, tinta*	
easy to do	*sukara*	

L. Vocabulary

Common adjectives (contd...)

English	Pāli	Abh
≠ hard to do	*dukkara*	
eternal	*sassatika*	
≠ momentary	*khaṇika*	
even	*sama*	
≠ uneven, unequal	*visama, asama*	
exceeding, more	*adhika*	712
≠ less, deficient	*ūna*	
external	*bāhira*	703
≠ internal	*abbhantara*	
extreme	*accanta, parama*	
≠ moderate	*majjhima, mattaññū*	
famous, renowned	*vissuta, supākaṭa*	724
≠ unknown	*apākaṭa, apaññāta*	
fast, quick	*sīgha*	40
≠ slow	*dandha, manda*	
fat	*thūla*	701
≠ thin, haggard	*kisa*	
fine, sublime	*sukhuma*	
≠ coarse	*lūkha, oḷārika*	
fortunate, lucky	*dhañña, subhaga, bhadda*	
≠ unfortunate, unlucky	*dukkhita, bhāgyahīna*	
fragrant	*sugandha*	146
≠ bad smelling	*duggandha*	146
full	*puṇṇa*	749
≠ empty	*tuccha*	698
gentle	*mudu, komala*	
≠ fierce	*ghora, caṇḍa, dāruṇa*	
glad, cheerful	*sumana*	723
≠ sad	*dummana*	723
good	*bhaddaka, sundara*	
≠ bad	*duṭṭha*	
happy	*sukhita*	
≠ unhappy	*dukkhita*	
hard	*thaddha*	
≠ soft	*mudu*	716
heavy	*garuka, bhāriya*	
≠ light	*lahuka, sallahuka*	710

Common adjectives (contd…)

English	Pāli	Abh
high	*ucca*	
≠ low	*nīca*	
hot	*uṇha*	
≠ cold	*sīta, sītala*	56
honest, straight	*uju, avaṅka*	708
≠ crooked	*kuṭila, vaṅka*	709
≠ bent down, stooped	*onata*	
hostile	*viruddha*	
≠ friendly, agreeable	*aviruddha, suhada, anukūla*	
kind	*kāruṇika*	
≠ cruel	*niddaya*	
lazy	*alasa, tandita*	
≠ diligent	*analasa, atandita*	
long	*dīgha, āyata*	707
≠ short	*rassa*	
many	*bahuka*	
≠ little	*thoka*	
near	*āsanna, samīpa*	705–6
≠ far	*anāsanna, dūra*	706
new, fresh	*nava, abhinava*	713
≠ old	*purāṇa, jiṇṇa*	713
noble	*pavara, uttama*	694–6
≠ ignoble, mean	*adhama, hīna*	699–700
old	*mahallaka*	254
≠ young	*taruṇa, bāla*	252
permanent	*nicca*	41, 709
≠ impermanent	*anicca*	
precious	*mahaggha*	
≠ worthless	*appaggha*	
pure	*suddha, parisuddha*	
≠ impure	*asuddha*	
rich	*dhanavantu*[12]	
≠ poor	*daḷida*	
righteous	*puñña*	85

12. Terms with color highlighted have irregular declension like *guṇavantu*, see Appendix B.4, page 525.

L. Vocabulary

Common adjectives (contd...)

English	Pāli	Abh
≠ evil	*pāpa*	84
rough	*kakkasa*	
≠ smooth	*siniddha, maṭṭha*	
sharp	*tikhiṇa*	
≠ blunt	*atikhiṇa*	
stable, fixed	*acala, thāvara*	
≠ moving, unsteady	*cala, jaṅgama*	712–3
≠ loose, lax	*sithila*	
strong	*pabala*	
≠ weak	*dubbala*	
thick	*ghana*	
≠ thin	*tanu*	
virtuous	*susīla, guṇavantu*	
≠ vicious	*dussīla*	
wise	*paññāvantu*	
≠ stupid	*dandha*	

Miscellaneous adjectives

English	Pāli	Abh
azure	*mandanīla*	
black	*kāḷa*	96
blue	*nīla*	96
brown	*piṅgala*	98
dark brown	*kaṇhapīta*	
green	*harita*	97
grey	*dhūsara*	96
light red	*aruṇa*	97
multicolored	*kammāsa*	99
orange	*pītaratta*	
pink	*pāṭala*	97
red	*ratta, lohita*	95
tawny	*kapila*	98
yellow	*pīta*	97
yellowish white	*paṇḍuvaṇṇa*	96
white	*sukka, odāta, seta*	95
circular	*cakkākāra*	
oval, egg-shaped	*aṇḍākāra*	

Miscellaneous adjectives (contd...)

English	Pāli	Abh
semi-circular	*addhacakkākāra*	
square	*caturassa*	
triangular	*tikoṇaka*	
octagonal	*aṭṭhaṃsa, aṭṭhaṃsika*	
round	*vaṭṭula, vaṭṭa*	707
all, whole, entire	*sabba, sakala*	702
each, one by one	*ekeka*	
excellent	*paṇita, atisundara,*	694–6
	visiṭṭha, uttama	
few, some	*ekacca, katipaya*	
half	*aḍḍha*	53
foreign	*videsika, vijātika*	
one's own	*saka, sakīya*	
remaining, left	*sesa*	
equal	*sama, samāna*	529–30
pleasurable	*ramaṇīya*	
suitable, proper	*patirūpa*	715
useless, vain	*mogha*	715
various	*aneka, vividha,*	717
	pahuvidha, nānārūpa	
enough	*pahoṇaka*	

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	*akkosati*	*akkocchi*	*akkuṭṭha*	*akkositvā*
address	*ālapati*	*ālapi*	*ālapita*	*ālapitvā*
ail	*rujati*	*ruji*		*rujitvā*
anoint	*añjati*	*añji*	*añjita*	*ajitvā*
answer	*vissajjeti*	*vissajjesi*	*vissaṭṭha*	*vissajjestvā*
appear	*paññāyati*	*paññāyi*	*paññāta*	*paññāyitvā*
arise	*uppajjati*	*uppajji*	*uppanna*	*uppajjitvā*
arise	*nibbattati*	*nibbatti*	*nibatta*	*nibbattitvā*
ascend	*āruhati*	*āruhi*	*ārūḷha*	*āruyha*
assemble	*sannipa-tati*	*sannipati*	*sannipa-tita*	*sannipa-titvā*
associate	*sevati*	*sevi*	*sevita*	*sevitvā*
associate	*bhajati*	*bhaji*	*bhajita*	*bhajitvā*
attain	*adhigac-chati*	*adhigac-chi*	*adhigata*	*adhigan-tvā*
attempt	*ussahati*	*ussahi*		*ussahitvā*
awake	*pabujjhati*	*pabujjhi*	*pabuddha*	*pubujjhitvā*
awaken	*pabodheti*	*pabodhesi*	*pabodhita*	*pabodhetvā*
balance	*tuleti*	*tulesi*	*tulita*	*tuletvā*
bathe	*nahāyati*	*nahāyi*	*nahāta*	*nahāyitvā*
be, become	*bhavati*	*bhavi*	*bhūta*	*bhavitvā*
be, become	*hoti*	*ahosi*		*hutvā*
be able	*sakkoti*	*asakkhi*		*sakkuṇitvā*
be angry	*kuppati*	*kuppi*	*kuppita*	*kuppitvā*
be established	*patiṭṭhāti*	*patiṭṭhāsi*	*patiṭṭhita*	*patiṭṭhāya*
be fond of	*piyāyati*	*piyāyi*	*piyāyita*	*piyāyitvā*
be full	*āpūrati*	*āpūri*	*āpuṇṇa*	*āpūriya*
be manifest	*pātubhavati*	*pātubhavi, pāturahosi*	*pātubhūta*	*pātubhavi-tvā*
be purified	*visujjhati*	*visujjhi*	*visuddha*	*visujjhitvā*
be satisfied	*tussati*	*tussi*	*tuṭṭha*	*tussitvā*
bear	*dhāreti*	*dhāresi*	*dhārita*	*dhāretvā*
beat	*paharati*	*pahari*	*pahaṭa*	*paharitvā*

Common verbs (contd...)

English	dict.	aor.	p.p.	abs.
beg	*yācati*	*yāci*	*yācita*	*yācitvā*
begin	*ārabhati*	*ārabhi*	*āraddha*	*ārabbha*
believe	*saddahati*	*saddahi*	*saddahita*	*saddahitvā*
believe	*vissasati*	*vissasasi*	*vissattha*	*vissasitvā*
bind	*bandhati*	*bandhi*	*bandha*	*bandhiya*
bite	*ḍasati*	*ḍasi*	*ḍaṭṭha*	*ḍasitvā*
blow (wind)	*vāyati*	*vāyi*	*vāyita*	*vāyitvā*
blow (mouth)	*dhamati*	*dhami*	*dhanta*	*dhamitvā*
break	*bhindati*	*bhindi*	*bhindita*	*bhinditvā*
break	*bhañjati*	*bhañji*	*bhañjita*	*bhañjitvā*
bring	*āharati*	*āhari*	*āhaṭa*	*āharitvā*
bring up	*poseti*	*posesi*	*posita*	*posetvā*
bury	*nikhaṇati*	*nikhaṇi*	*nikhāta*	*nikhaṇitvā*
burn (v.i.)	*ḍayhati*	*ḍayhi*	*daḍḍha*	*ḍayhitvā*
burn (v.t.)	*dahati*	*dahi*	*daḍḍha*	*dahitvā*
buy	*kiṇāti*	*kiṇi*	*kīta*	*kiṇitvā*
carry	*harati*	*ahāsi*	*haṭa*	*haritvā*
carry	*vahati*	*vahi*	*vahita*	*vahitvā*
cease	*nivattati*	*nivatti*	*nivatta*	*nivattiya*
cease	*nirujjhati*	*nirujjhi*	*niruddha*	*nirujjhitvā*
collect	*ociṇāti*	*ocini*	*ocita*	*ocinitvā*
collect	*upacināti*	*upacini*	*upacita*	*upacinitvā*
combine	*saṃyojeti*	*saṃyojesi*	*saṃyutta*	*saṃyojetvā*
come	*āgacchati*	*āgacchi*	*āgata*	*āgantvā,*
				āgamma
compose	*racayati*	*racayi*	*racita*	*racitvā*
conceal	*gopeti*	*gopesi*	*gutta*	*gopetvā*
conceal	*paṭicchā-deti*	*paṭicchā-desi*	*paṭicchan-na*	*paṭicchā-diya*
concentrate	*samāda-hati*	*samāda-hi*	*samāhita*	*samāda-hitvā*
cover	*chādeti*	*chādesi*	*channa, chādita*	*chādetvā, chādiya*
cook	*pajati*	*paci*	*pacita, pakka*	*pacitvā*
create	*māpeti*	*māpesi*	*māpita*	*māpetvā*
create	*nimmiṇāti*	*nimmiṇi*	*nimmita*	*nimmiṇitvā*

L. Vocabulary

Common verbs (contd...)

English	dict.	aor.	p.p.	abs.
cry	*rodati*	*rodi*	*rodita*	*roditvā*
cross	*tarati*	*tari*	*tiṇṇa*	*taritvā*
cure	*tikicchati*	*tikicchi*	*tikicchita*	*tikicchiya*
cut	*chindati*	*chindi*	*chinna*	*chinditvā*
dance	*naccati*	*nacci*		*naccitvā*
decorate	*maṇḍeti*	*maṇḍesi*	*maṇḍita*	*maṇḍetvā*
decorate	*alaṅkaroti*	*alaṅkari*	*alaṅkata*	*alaṅkaritvā*
defeat	*parājeti*	*parājesi*	*parājita*	*parājetvā*
delight in	*ramati*	*rami*	*rata*	*ramitvā*
deprive of	*voropeti*	*voropesi*	*voropita*	*voropetvā*
descend	*oruhati*	*oruhi*	*orūḷha*	*oruhitvā, oruyha*
destroy	*nāseti*	*nāsesi*	*nāsita*	*nāsetvā*
destroy	*vināseti*	*vināsesi*	*vināsita*	*vināsetvā*
die	*marati*	*mari*	*mata*	*maritvā*
digest	*jīreti*	*jīresi*	*jiṇṇa*	*jīretvā*
dig	*khaṇati*	*khaṇi*	*khata*	*khaṇitvā*
disappear	*antara-dhāyati*	*antara-dhāyi*	*antara-hita*	*antara-dhāyitvā*
dispel	*panudati*	*panudi*	*panudita*	*panutitvā*
dispute	*vivadati*	*vivadi*	*vivadita*	*vivaditvā*
divide	*bhājeti*	*bhājesi*	*bhājita*	*bhājetvā*
divide	*vibhajati*	*vibhaji*	*vibhatta*	*vibhajitvā*
do	*karoti*	*kari, akāsi*	*kata*	*katvā, karitvā*
drag	*ākaḍḍhati, ākassati*	*ākassi*	*ākaḍḍhita*	*ākaḍḍhitvā*
dress (v.t.)	*acchādeti*	*acchādesi*	*acchādita*	*acchāditvā*
dress (v.i.)	*nivāseti*	*nivāsesi*	*nivattha*	*nivāsetvā*
drive	*pājeti*	*pājesi*	*pājita*	*pājetvā*
drive	*sāreti*	*sāresi*	*sārita*	*sāretvā*
dry (v.t.)	*sukkhāpeti*	*sukkhāpesi*	*sukkhāpita*	*sukkhāpetvā*
dry (v.i.)	*sussati*	*sussi*	*sukkha*	*sussitvā*
dwell	*vasati*	*vasi*	*vuttha*	*vasitvā*
dwell	*viharati*	*vihari*		*viharitvā*
dwindle	*parihāyati*	*parihāyi*	*parihīna*	*parihāyitvā*
eat	*bhuñjati*	*bhuñji*	*bhutta*	*buñjitvā*

Common verbs (contd...)

English	dict.	aor.	p.p.	abs.
eat	*asnāti*		*asita*	
eat	*adati*	*adi*		*aditvā*
emerge[13]	*uttarati*	*udatāri*	*uttiṇṇa*	*uttaritvā*
endure	*sahati*	*sahi*	*sahita*	*sahitvā*
endure	*adhivāseti*	*adhivāsesi*	*adhivāsita*	*adhivāsetvā*
enter	*pavisati*	*pavisi*	*paviṭṭha*	*pavisitvā*
establish	*patiṭṭhāpeti*	*patiṭṭhāpesi*	*patiṭṭhāpita*	*patiṭṭhāpiya*
faint	*mucchati*	*mucchi*	*mucchita*	*mucchitvā*
fall	*patati*	*pati*	*patita*	*patitvā*
fear	*bhāyati*	*bhāyi*	*bhīta*	*bhāyitvā*
feel	*vedeti*	*vedesi*	*vedita*	*vedetvā*
fight	*yujjhati*	*yujjhi*	*yujjhita*	*yujjhitvā*
fill (v.t.)	*pūreti*	*pūresi*	*pūrita*	*pūretvā*
fill (v.i.)	*pūrati*	*pūri*	*puṇṇa*	*pūritvā*
find	*upalabhati*	*upalabhi*	*upaladdha*	*upalabbha*
flee	*palāyati*	*palāyi*	*palāta*	*palāyitvā*
fly	*uppatati*	*uppati*	*uppatita*	*uppatitvā*
float (v.t.)	*plavati*	*plavi*	*plavita*	*plavitvā*
float (v.i.)	*vuyhati*	*vuyhi*	*vūḷha*	*vuyhitvā*
flow	*paggharati*	*pagghari*	*paggharita*	*paggharitvā*
flow	*sandati*	*sandi*	*sandita*	*sanditvā*
fold	*saṃharati*	*saṃhari*	*saṃhaṭa*	*saṃharitvā*
follow	*anugacchati*	*anugacchi*	*anugata*	*anugantvā*
forget	*pamussati*	*pamussi*	*pamuṭṭha*	*pamussitvā*
forsake	*cajati*	*caji*	*catta*	*catitvā*
forsake	*pajahati*	*pajahi*	*pajahita*	*pahāya*
forsake	*jahati*	*jahi*	*jahita*	*jahitvā*
frighten	*tajjeti*	*tajjesi*	*tajjita*	*tajjetvā*
get	*labhati*	*labhi*	*laddha*	*labhitvā, laddhā*
give	*dadāti, deti*	*adāsi*	*dinna*	*daditvā, datvā*
go	*gacchati*	*gacchi, agamāsi*	*gata*	*gantvā*
go	*yāti*		*yāta*	*yātvā*

13. from water

L. Vocabulary

Common verbs (contd...)

English	dict.	aor.	p.p.	abs.
go beyond	*atikkamati*	*atikkami*	*atikkanta*	
go out	*nikkhamati*	*nikkhami*	*nikkhanta*	*nikkhamma*
grow (v.t.)	*vaḍḍheti*	*vaḍḍhesi*	*vaḍḍhita*	*vaḍḍhetvā*
grow (v.i.)	*vaḍḍhati*		*vuḍḍha*	*vaḍḍhitvā*
grow up	*rūhati*	*rūhi*	*rūḷha*	*rūhitvā*
hang (v.i.)	*olambati*	*olambi*	*olambita*	*olambitvā*
hear	*suṇāti,*	*suṇi*	*suta*	*suṇitvā,*
	suṇoti			*sutvā*
honor	*pūjeti*	*pūjesi*	*pūjita*	*pūjetvā*
honor	*māneti*	*mānesi*	*mānita*	*mānetvā*
illuminate	*obhāseti*	*obhāsesi*	*obhāsita*	*obhāsetvā*
illuminate	*joteti*	*jotesi*	*jotita*	*jotetvā*
interrogate	*pucchati*	*pucchi*	*pucchita,*	*pucchitvā*
			puṭṭha	
interrupt	*upacchin-*	*upacchin-*	*upacchin-*	*upacchijja*
	dati	*di*	*na*	
judge	*tīreti*	*tīresi*	*tīrita*	*tīretvā*
judge	*viniccheti*	*vinicchesi*	*vinicchita*	*vinicchetvā*
jump	*pakkhandati*	*pakkhandi*	*pakkhanta*	*pakkhan-*
				titvā
kill	*ghāteti*	*ghātesi*	*ghātita*	*ghātetvā*
kill	*māreti*	*māresi*	*mārita*	*māretvā*
kill	*hanati*	*hani*	*hata*	*hantvā*
kindle	*jāleti*	*jālesi*	*jālita*	*jāletvā*
knit	*gantheti*	*ganthesi*	*ganthita*	*ganthetvā*
know	*jānāti*	*jāni*	*ñāta*	*ñātvā*
know	*bujjhati*	*bujjhi*	*buddha*	*bujjhitvā*
lament	*vilapati*	*vilapi*		*vilapitvā*
laugh	*hasati*	*hasi*	*hasita*	*hasitvā*
lay down	*nikkhipati*	*nikkhipi*	*nikkhitta*	*nikkhipitvā*
lead	*neti*	*nesi*	*nīta*	*netvā*
learn	*uggaṇhāti*	*uggaṇhi*	*uggaṇhita*	*uggaṇhitvā*
learn	*sikkhati*	*sikkhi*	*sikkhita*	*sikkhitvā*
lift up	*uccāreti*	*uccāresi*	*uccārita*	*uccāretvā*
lift up	*ukkhipati*	*ukkhipi*	*ukkhitta*	*ukkhipitvā*
look	*oloketi*	*olokesi*	*olokita*	*oloketvā*
lose	*virajjhati*	*virajjhi*	*viraddha*	*virajjhitvā*

Common verbs (contd...)

English	dict.	aor.	p.p.	abs.
measure	*miṇāti*	*miṇi*	*mita*	*miṇitvā*
move	*calati*	*cali*	*calita*	*calitvā*
observe[14]	*paṭipajjati*	*paṭipajji*	*paṭipanna*	*paṭipajjitvā*
open	*vivarati*	*vivari*	*vivaṭa*	*vivaritvā*
oppress	*pīḷeti*	*pīḷesi*	*pīḷita*	*pīḷetvā*
perish	*nassati*	*nassi*	*naṭṭha*	*nassitvā*
perish	*vinassati*	*vinassi*	*vinaṭṭha*	*vinassitvā*
place	*ṭhapeti*	*ṭhapesi*	*ṭhapita*	*ṭhapetvā*
play	*kīḷati*	*kīḷi*	*kīḷita*	*kīḷitvā*
plough	*kasati*	*kasi*	*kaṭṭha*	*kasitvā*
pound	*koṭṭeti*	*koṭṭesi*	*koṭṭita*	*koṭṭetvā*
praise	*abhittha-*	*abhittha-*	*abhitthut-*	*abhittha-*
	vati	*vi*	*ta*	*viya*
preach	*deseti*	*desesi*	*desita*	*desetvā*
prepare	*sajjeti*	*sajjesi*	*sajjita*	*sajjetvā*
prevent	*nivāreti*	*nivāresi*	*nivārita*	*nivāretvā*
promise	*paṭijānati*	*paṭijāni*	*paṭiññāta*	*paṭijānitvā*
proceed	*pavattati*		*pavatta,*	*pavattetvā*
			pavattita	
produce	*āpādeti*	*āpādesi*	*āpādita*	*āpādetvā*
produce	*uppādeti*	*uppādesi*	*uppādita*	*uppādetvā*
produce	*nibbatteti*	*nibbattesi*	*nibbattita*	*nibbattetvā*
protect	*rakkhati*	*rakkhi*	*rakkhita*	*rakkhitvā*
protect	*pāleti*	*pālesi*	*pālita*	*pāletvā*
purify	*visodheti*	*visodhesi*	*visodhita*	*visodhetvā*
purge	*vireceti*	*virecesi*	*virecita*	*virecetvā*
rain	*vassati*	*vassi*	*vaṭṭha*	*vassitvā*
raise	*uṭṭhāpeti*	*uṭṭhāpesi*	*uṭṭhāpita*	*uṭṭhāpetvā*
read	*paṭhati*	*paṭhi*	*paṭhita*	*paṭhitvā*
recite	*sajjhāyati*	*sajjhāyi*	*sajjhāyita*	*sajjhāyitvā*
remember	*anussarati*	*anussari*	*anussarita*	*anussaritvā*
resolve	*adhiṭṭhāti*	*adhiṭṭhāsi*	*adhiṭṭhita*	*adhiṭṭhāya*
return (v.i.)	*paṭinivat-*	*paṭinivat-*	*paṭinivat-*	*paṭinivat-*
	tati	*ti*	*ta*	*titvā*

14. to fulfil a commitment, to comply with, e.g. to observe the law

L. Vocabulary

Common verbs (contd...)

English	dict.	aor.	p.p.	abs.
return (v.i.)	*paccāgac-chati*	*paccāgac-chi*	*paccāgata*	*paccāgan-tvā*
rise	*uṭṭhāti*	*uṭṭhāsi*	*uṭṭhita*	*uṭṭhāya*
roar	*nadati*	*nadi*	*nadita*	*naditvā*
run	*dhāvati*	*dhāvi*	*dhāvita*	*dhāvitvā*
safeguard	*anupāleti*	*anupālesi*	*anupālita*	*anupāletvā*
satisfy	*ruccati*	*rucci*	*ruccita*	*ruccitvā*
say	*katheti*	*kathesi*	*kakhita*	*kathetvā*
say	*bhāsati*	*abhāsi*	*bhāsita*	*bhāsitvā*
say	*vadati*	*vadi*	*vutta*	*vaditvā, vatvā*
scatter	*vikirati*	*vikiri*	*vikiṇṇa*	*vikiritvā*
see	*passati*	*passi*	*diṭṭha*	*passitvā, disvā*
seek	*gavesati*	*gavesi*	*gavesita*	*gavesitvā*
seek	*pariyesati*	*pariyesi*	*pariyesita*	*pariyesitvā*
sell	*vikkiṇāti*	*vikkiṇi*	*vikkita*	*vikkiṇitvā*
send	*peseti*	*pesesi*	*pesita*	*pesetvā*
sew	*sibbati*	*sibbi*	*sibbita*	*sibbitvā*
shake	*kampeti*	*kampesi*	*kampita*	*kampetvā*
shake	*cāleti*	*cālesi*	*cālita*	*cāletvā*
shine	*virocati*	*viroci*	*virocita*	*virocitvā*
shine	*obhāsati*	*obhāsi*	*obhāsita*	*obhāsitvā*
shoot	*vijjhati*	*vijjhi*	*viddha*	*vijjhitvā*
show	*dasseti*	*dassesi*	*dassita*	*dassetvā*
shut	*pidahati*	*pidahi*	*pihita*	*pidahitvā*
sing	*gāyati*	*gāyi*	*gāyita, gīta*	*gāyitvā*
sink	*nimujjati*	*nimujji*	*nimugga*	*nimujjitvā*
sit	*nisīdati*	*nisīdi*	*nisinna*	*nisīditvā, nisīdiya*
sleep	*sayati, seti*	*sesi, sayi*	*sayāpita*	*sayitvā*
sleep	*niddāyati*	*niddāyi*	*niddāyita*	*niddāyitvā*
smell	*ghāyati*	*ghāyi*	*ghāyita*	*ghāyitvā*
spread (v.t.)	*vitthāreti*	*vitthāresi*	*vitthārita*	*vitthāretvā*
spread (v.i.)	*pattharati*	*patthari*	*paatthaṭa*	*pattharitvā*
spring up	*ubbhijjati*	*ubbhijji*	*ubbhinna*	*ubbhijja*
stand	*tiṭṭhati*	*aṭṭhāsi*	*ṭhita*	*ṭhatvā*

Common verbs (contd...)

English	dict.	aor.	p.p.	abs.
steal	*coreti*	*coresi*	*corita*	*coretvā*
steal	*theneti*	*thenesi*	*thenita*	*thenetvā*
string	*āvuṇāti*	*āvuṇi*	*āvuta*	*āvuṇitvā*
stumble	*pakkhalati*	*pakkhali*	*pakkhalita*	*pakkhalitvā*
subsist	*jīvati*	*jīvi*		*jīvitvā*
succeed	*sijjhati*	*sijjhi*	*siddha*	
swallow	*gilati*	*gili*	*gilita*	*gilitvā*
sweep	*sammaj-jati*	*sammaj-ji*	*sammaṭ-ṭha*	*sammaj-jitvā*
take	*ādāti*		*ādinna*	*ādāya*
take	*gaṇhāti*	*gaṇhi*	*gahita*	*gahetvā*
take down	*otāreti*	*otāresi*	*otārita*	*otāretvā*
take down	*oropeti*	*oropesi*	*oropita*	*oropetvā*
talk	*sallapati*	*sallapi*		*sallapitvā*
talk	*sambhā-sati*	*samabhā-si*	*sambhā-sita*	*sambhā-sitvā*
taste	*sāyati*	*sāyi*	*sāyita*	*sȳitvā*
teach	*uggaṇhā-peti*	*uggaṇhā-pesi*	*uggaṇhā-pita*	*uggaṇhā-petvā*
teach	*sikkhāpeti*	*sikkhāpesi*	*sikkhāpita*	*sikkhāpetvā*
tell, inform	*ācikkhati*	*ācikkhi*	*ācikkhita*	*ācikkhitvā*
tell, inform	*āroceti*	*ārocesi*	*ārocita*	*ārocetvā*
think	*cinteti*	*cintesi*	*cintita*	*cintetvā*
throw	*khipati*	*khipi*	*khitta*	*khipitvā*
touch	*phusati*	*phusi*	*phuṭṭha*	*phusitvā*
train	*dameti*	*damesi*	*damita, danta*	*dametvā*
translate	*parivatteti*	*parivat-tesi*	*parivat-tita*	*parivat-tetvā*
tremble	*kampati*	*kampi*	*kampita*	*kampitvā*
turn	*vaṭṭeti*	*vaṭṭesi*	*vaṭṭita*	*vaṭṭetvā*
unfold	*pasāreti*	*pasāresi*	*pasārita*	*pasāretvā*
vomit	*vamati*	*vami*	*vamita*	*vamitvā*
wait for	*āgameti*	*āgamesi*		*āgametvā*
walk	*carati*	*cari*	*carita*	*caritvā*
wander	*āhiṇḍati*	*āhiṇḍi*		*āhiṇḍitvā*
want	*icchati*	*icchi*	*icchita*	*icchiya*

L. Vocabulary

Common verbs (contd...)

English	dict.	aor.	p.p.	abs.
wash	*dhovati*	*dhovi*	*dhota*	*dhovitvā*
weave	*vināti*	*vini*	*vita*	*vinitvā*
win	*jināti*	*jini*	*jita*	*jinitvā*
wish, hope	*pattheti*	*patthesi*	*patthita*	*patthetvā*
wrap	*veṭheti*	*veṭhesi*	*veṭhita*	*veṭhetvā*
write	*likhati*	*likhi*	*likhita*	*likhitvā*
yoke	*yojeti*	*yojesi*	*yutta*	*yojetvā*

M. Answer Keys

Every exercise has its key. It is highly reccomended 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 diffi-
culty of the matter. In early chapters, I try to present alter-
native 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.*
   karino.
7. *bhāsā.*
8. *bhāsā. bhāsāyo.*
9. *nhārū. nhāru.*
   (nahārū. nahāru.)
10. *nhārū. nhāruno.*
    nhāravo. (nahārū.
    nahāruno. nahāravo.)
11. *sammajjanī.*
12. *sammajjanī.*
    sammajjaniyo.
13. *rajju.*
14. *rajjū. rajjuyo.*
15. *indadhanu.*
16. *indadhanūni.*
    indadhanū.
17. *aṭṭhi.*
18. *aṭṭhīni. aṭṭhī.*
19. *asani.*
20. *asanī. asaniyo.*
21. *nāḷikeraṃ.*
22. *nāḷikerāni.*

23. *sūci.*
24. *sūcī. sūcayo.*
25. *kaṭacchu.*
26. *kaṭacchū. kaṭacchavo.*
27. *selo. pāsāṇo. silā.*
28. *selā. pāsāṇā. silā. silāyo.*

29. *āvāso. nivāso. ālayo. gehaṃ. gharaṃ. agāraṃ.*
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 kāruṇiko 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]*

---

1. In Chapter 16 we will learn that a proper way to put this is "*yo eso hatthī thūlo, so ucco.*"

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 paññāvā.)*
10. *etā taruṇā videsikā/vijātikā kaññā(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.*
5. *(yaṃ) idaṃ vatthu mahagghaṃ. so nīlo aṇḍākāro maṇi.[4]*

Exercise 7

1. *Mozart-nāmo[5] mahanto vādako hoti/bhavati/atthi.*
2. *mayaṃ vāṇijā homa/bhavāma/amha/asma pabalā dhanavanto/dhanavantā.*
3. *tumhe kapaṇā/yācakā hotha/bhavatha/attha mahallakā dubbalā daḷiddā.*

---

2. A better version is "*yā ayaṃ utu uṇhā, so gimhāno.*"
3. A better version is "*yā etā sarabū bahukā, tā asundarā.*"
4. It might be better to rephrase the sentence to "This precious gem is blue, oval." Hence "*ayaṃ mahaggho maṇi nīlo aṇḍākāro.*"
5. See some treatment on name in Chapter 3, page 30.

4. *ahaṃ mahiso homi/bhavāmi/amhi/asmi kāḷo mahanto ghoro/caṇḍo/dāruṇo.*
5. *tvaṃ thoko kīṭo hosi/bhavasi/asi virūpo nīco appag-gho.*

Exercise 8

1. *mayhaṃ/amhaṃ/mama/mamaṃ idaṃ dhanaṃ atthi.*
2. *tuyhaṃ/tumhaṃ/tava sundarā/surūpā aṅguliyo/aṅgulī santi.*
3. *imāsaṃ dhaññānaṃ/subhagānaṃ itthīnaṃ analasā/ atanditā sāmino/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)tī mātā saddhāva(n)tī hoti.*
3. *imassa yuvassa/yuvino rājino/rañño guṇavā/sīlavā mano atthi.*
4. *mama jeṭṭhabhātu/jeṭṭhabhātuno/jeṭṭhabhātussa sakhā dhanavā/vasumā hoti.*

---

6. This term (*bhātu*) has irregular declension, see page 523.

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 araññassa/vanassa bahukāni rukkhāni santi. ahaṃ sandaraṃ taṃ gacchāmi.*
5. *mayaṃ bahupupphārāmaṃ[7] gacchāma.*

Exercise 11

1. *(ahaṃ) mama gāmasmā/gāmamhā/gāmā vijjālayaṃ gacchāmi.*
2. *eso mahāratho tassā gehasmā/gehā amhākaṃ nagaraṃ āgacchati.*
3. *tesaṃ daḷidehi raṭṭhehi, bahukā videsikā kammakārā America-desaṃ[8] gacchanti.*
4. *ete thūlā janā ārogyasmā taṃ ārogyasālaṃ gacchanti.*
5. *asundarasmā/virūpasmā tumhe nahāpitasālaṃ gacchatha.*

---

7. This is a reason why compounds are widely used in Pāli. They make things easier. To learn more about compounds, see Appendix G.

8. See some treatment for foreign country and city names in Sentence No. 10, page 457.

6. *imehi biḷālehi eso sūkaro garuko hoti.*

Exercise 12

1. *ahaṃ kaṇṇena suṇāmi, cakkhunā passāmi, mukkhena bhuñjāmi.*
2. *ahaṃ tayā vinā vasāmi[9] daḷiddena.*
3. *dhūmarathena etā itthiyo tāsaṃ gāmasmā taṃ nagaraṃ gacchanti.*
4. *ahaṃ bahukāni vatthūni kiṇāmi etasmā vāṇijasmā mayhaṃ mūlena.*
5. *te tesaṃ cakkhūhi imaṃ sundaraṃ rūpaṃ passanti.*
6. *ahaṃ sahāyehi saddhiṃ/saha naccasālaṃ gacchāmi mama khuddakena rathena.*
7. *tvaṃ kusalā ācariyānī hatthena mahantaṃ rukkhaṃ harasi tava sissehi bahukēhi kumārehi saddhiṃ/saha.*

Exercise 13

1. *tvaṃ seṭṭhī kassakāya/kassakatthaṃ/kassakassa vatthuṃ desi/dadāsi.*
2. *ahaṃ mama kāyaṃ harāmi mayā saddhiṃ mama hitāya/ atthāya.*
3. *daḷiddasmā gāmasma ete kammakārā dhanāya taṃ nagaraṃ āgacchanti.*
4. *ārogyasālāya[10] vejjā tesaṃ sippena kammaṃ karonti bahukānaṃ janānaṃ ārogyāya/ārogyatthaṃ/ārogyassa.*

---

9. To live here means to dwell not to subsist, so *vasati* or *viharati* is the proper word, not *jīvati*.
10. Genitive meaning is better.

5. *mahantassa bhojanāgārassa[11] sūdā bahukāni bho-janāni pajanti imāya pāṭhasālāya sissānaṃ.*

Exercise 14

1. *mayaṃ amhākaṃ pāṭhasālāya gabbhasmiṃ/gabb-hamhi/ gabbhe pīṭhesu nisīdāma.*
2. *tvaṃ tāyaṃ/tassaṃ racchāya/racchāyaṃ rathena[12] nigamaṃ sāresi/gacchasi.*
3. *ahaṃ mahantasmiṃ/mahantamhi/mahante mahādīpasmiṃ/mahādīpamhi/mahādīpe[13] raṭṭhasmiṃ/raṭṭhamhi/raṭṭhe vasāmi.*
4. *kassakā vassānasmiṃ/vassānamhi/vassāne tesaṃ kedārasmiṃ/kedāramhi/kedāre kammaṃ karonti.*
5. *hemantasmiṃ/hemantamhi/hemante paṇṇāni rukkhasmā/rukkhamhā/rukkhā patanti.*
6. *māgasirasmiṃ/māgasiramhi/māgasire[14] sundaro utu atthi.*
7. *utūsu vasantassa rukkhā sundarā honti.*

Exercise 15

1. *kaṃ purisaṃ sallapasi. (acc.)*
   kassa purisassa sallapasi. (gen.)
2. *ko racchaṃ/vīthiṃ tarati, kena saddhiṃ.*

---

11. Genitive case is used.
12. It is better to use 'car' as instrumental. So, the sentence is re-formed as "You drive to a market town on that street by car."
13. You can use gen. here as "*mahantassa mahādīpassa*" denoting "of a big continent."
14. It is alright to use gen. too if you want to go literal.

3. *sā kasmiṃ idaṃ vatthuṃ kiṇāti. (loc.)*
   sā kasmā idaṃ vatthuṃ kiṇāti. (abl., better)
4. *(tvaṃ) kena mahārathena pāṭhasālaṃ gacchasi.*
5. *(tvaṃ) kena/kasmā/kasmiṃ ajja pāṭhasālaṃ na gacchasi.*
6. *kimattāya/kassa/kena/kasmā/kasmiṃ taṃ potthakaṃ paṭhanti.*
7. *kasmā tiracchānā bhāyasi.*[15] *tiracchāne kasmā bhāyasi.*[16]
8. *kassa mittena saddhiṃ naccasālaṃ gacchasi?*
9. *imasmiṃ kāle kathaṃ/kena tava jīvitaṃ pavattati.*
10. *jānāsi kīdiso tuyhaṃ samparāyo.*[17]

Exercise 16

1. *yaṃ potthakaṃ tuyhaṃ hoti, taṃ paṭhāmi.*[18]
2. *yasmiṃ mama mātāpitaro vasanti, tasmiṃ ahaṃ vasāmi.*
3. *yaṃ ācariyo vadati, taṃ sissā vadanti.*
4. *yasmā raṭṭhā sā āgacchati, tasmā tvaṃ āgacchasi.*
5. *tvaṃ mayhaṃ yaṃ rathaṃ desi, tena nagaraṃ gacchāmi.*
6. *tassa mahantaṃ gehaṃ atthi, coro yassa rathaṃ coreti.*

---

15. Idiomatically, *bhāyati* takes ablative case (see Chapter 11).
16. In (all) animals, what do you fear?
17. When a verb is put at the beginning, it can mark a yes-no question (see Chapter 27).
18. You 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 pāṭhasālaṃ 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 jeṭṭhabhātā 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]

19. It 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

987

Exercise 19

1. *kasmā hiyyo pāṭhasālaṃ na āgacchi/āgaccho?*
2. *mama rogo āsiṃ, ahaṃ ca/pi ārogyasālaṃ agacchiṃ.*
3. *vejjo tuyhaṃ kiṃ vadi?*
4. *so mayhaṃ ārocesi 'na patirūpaṃ hoti pāṭhasālāya gamanaṃ' iti.*
5. *akāsi tuyhaṃ gehasmiṃ sikkhaṃ?*
   Kiṃ tuyhaṃ gehasmiṃ sikkhaṃ akāsi?[21]
6. *so vejjo puna ca vadi 'seyyaṃ sayanaṃ' iti.*[22]

Exercise 20

1. *kasmiṃ sve gamissasi?*
2. *sve āpaṇasmiṃ navāni vatthāni kiṇissāmi.*
3. *tava bahukāni āsi. kassa tāni lacchasi/labhissasi.*
4. *mama bhagginiyā tāni dassāmi. sā navāni vatthāni icchi, āpaṇasmiṃ kiṇānassa kālo pana natthi.*[23]
5. *piyāyissati tāni tuyhaṃ bhagginī?*
   (ruccissati tāni tuyhaṃ bhagginiyā?)[24]
6. *āma, mayaṃ samaṃ/samena ākārena nivāsema.*

---

easier to understand.)

21. Putting 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.

22. Here, *puna* means 'again.' Hence, *puna ca* means like 'also.'

23. Formed by primary derivation, *kināna* is a product of *yu* or *ana* (see Appendix H, page 747). The term is an action noun meaning 'buying.'

24. See Chapter 13 for the use of *ruccati* (satisfy, delight). This verb takes a dative object.

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 ōsānakālaṃ.*
6. *pañcagghaṭikā, tena sīghaṃ gaccha.[27]*
7. *upagacchāmi taṃ pure tasmiṃ.*
8. *mā sañcara. dhāva.*

Exercise 22

1. *gaccheyyāsi samosaraṇaṃ Liza-nāmāya gehasmiṃ imasmiṃ rattiyaṃ.*
2. *kīdisaṃ samosaraṇaṃ?[28]*
3. *jātadivasassa samosaraṇaṃ siyā.*
4. *(yasmā) taṃ na parijānāmi, tasmā ahaṃ na gaccheyyaṃ./*

25. To 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.).
26. For more about ordinal number, see Chapter 25. It is more suitable to use *ito* instead of *imasmā* (see Chapter 26).
27. Here *sīghaṃ* (quickly) is used as adverb (see Chapter 28). For more about time telling, see Sentence No. 27, page 460.
28. For *kīdisa* (what kind?), see Appendix H, page 738.

asanthavasmā ahaṃ na gaccheyyaṃ.^{29}

5. santhavassa punappunaṃ taṃ samāgaccheyyāsi. tasmā mayā saddhiṃ gacche.

6. hareyyaṃ nu paṇṇākāraṃ?^{30}

7. yo jātadivasasamosaraṇassa sāro, so paṇṇākāro siyā.

Exercise 23

1. siyuṃ nu amhākaṃ sambhāsanaṃ, ācariya? tava kālo ce atthi.

2. āma, sace na aticiraṃ. sikkhāpanaṃ me atthi imasmiṃ aḍḍhaghaṭikāyaṃ.^{31}

3. kīdisā asundarā mama visesalipi, kasmā D-vaṇṇaṃ me adāsi?

4. sace tvaṃ me sādhukaṃ suṇeyyāsi/asuṇisse vijjāgabbhe, ajānisse 'janasammatapālanan'ti na 'janassa matapālanan'ti.

5. hoti nanu taṃ 'janassa matapālanaṃ'?

6. na evaṃ. kasmā tava mittā pucchi?

7. mayaṃ ekato/ekadhā/ekattena jāneyyātha.^{32} atthi nu me niddosassa kiccaṃ, sace tvaṃ anujānāsi.^{33}

---

29. Other 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 645).

30. Particle *nu* can mark a yes-no question (see Chapter 27).

31. A general positive response is *āma* (see Chapter 27, and Appendix F, page 662). And *ati-* is used as 'too' or 'excessive.' You can learn more about *upasagga* in Appendix E.

32. For *ekato*, see Chapter 26. For *ekadhā*, see Appendix I, page 845. And *ekatta* (nt.) is a noun meaning 'unity' or 'agreement.'

33. In this sentence, "*atthi nu me niddosassa kiccaṃ*" means like "Is there anything to do with my correction?" A more practical way

8. *sace tvaṃ icchasi, 'janasammatapālanan'ti taṃ puna likkhāhi. tena hi sve mayhaṃ 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 gacchāhī'ti.*[39]
4. *micchā maggaṃ ācikkheyya.*[40]

---

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?).

34. In practice, the absolutive (see Chapter 31) is a more suitable solution here, hence, "*...taṃ puna likkhitvā sve mayhaṃ dehi.*"

35. By '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).

36. Optative mood can express supposition (see Chapter 22).

37. For *ekakkhattuṃ*, see Appendix F, page 679.

38. On neologism, see notes on page 484.

39. In Pāli it dis very common to use direct speech. So, we change indirect speech to *iti* structure (see Chapter 35).

40. Alternative 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).

tā racchā dakkhiṇaṃ upanagaraṃ nayati.
gacchāma nanu nagarassa macche?[41]

5. *saccaṃ. tato pana yaṃ aññaṃ/paraṃ āvaṭṭanaṃ hoti,*
   taṃ nagarassa macche nayati.[42] *yasmā gaṇakayantaṃ sabbadā na khalati, tasmā mayaṃ GPS-upakaraṇaṃ anugaccheyyāma.*[43]

6. *oke, taṃ amhākaṃ sabbaṃ hoti. abhimukhe maggassa dve sākhā santi. katarasmiṃ magge gaccheyyuṃ?*

7. *idāni 'vāmasmiṃ gaccheyyun'ti taṃ ācikkhati.*

8. *nūna koci doso atthi. tā racchā uttaraṃ nayati. amhākaṃ vijjālayassa maggo'ti sarāmi. kīdisena/kena gatiniyāmena tvaṃ GPS-upakaraṇaṃ ṭhapesi.*

9. *passeyyaṃ. khamāhi me.*[44] *tā have vijjālayaṃ nayati.*[45]

10. *gaṇakayantaṃ sabbadā na khalati, manussā nāma pana khalanti.*[46]

11. *khama.*

---

41. Imperative mood is used in this sentence.
42. For *tato* (from there), see Chapter 26.
43. For *sabbadā*, see Chapter 26. Or you can use, as we have learned so far, *sabbasmiṃ kāle.*
44. Verb *khamati* means 'to forgive.' So, this sentence means "Forgive me." That is a way to say 'sorry' in Pāli.
45. For *have*, an emphatic particle, see page 687.
46. Interestingly, *nāma*, among other particles, can be used in blaming (see page 668), as we see in this sarcasm.

Exercise 25

1. *kati janā etarahi COVID-rogī honti?[47]*
2. *sattadasamadivase* (17th) *māghamāse* (Feb) *saṃvaccharānaṃ ekavīsatayuttaradvisahasse* (2021) *pañcavīsajanuttarasattasatādhikāni* (725) *pañcattiṃsajanasahassādhikāni* (35, 000) *janānaṃ ekādasakoṭi* (11×10^7) *honti.*
3. *kesu raṭṭhesu bahukatamā/bahukiṭṭhā rogī santi?[48]*
4. *pathamaṃ America-raṭṭhe dvikoṭi aṭṭhadasasatasahassaṃ ca pamāṇena, dutiyaṃ Jambudīpa-raṭṭhe ekakoṭi ekadasasatasahassaṃ ca, tatiyaṃ Brazil-raṭṭhe ekakoṭi.*
5. *kiṃ/kīdisaṃ Cīnaraṭṭhaṃ?*
6. *etarahi tassa pañcanavutijanuttarasattasatādhikāni* (795) *ekūnanavutijanasahassāni* (89, 000) *santi, nāmavaliyā caturāsītimaṃ* (84th).
7. *kiṃ idāni maraṇassa aññamaññappamāṇaṃ?*
8. *pamāṇato satabhāgavasena dve hoti. so nūna bhayānako rogo.*
9. *kīva ciraṃ mayaṃ imasmiṃ saṅkantikarogabhāvasmiṃ vasissanti?*
10. *yasmā idāni gopanassa antopavesanaṃ[49] atthi, tasmā taṃ dvetayavasse/katipayavasse pavatteyya/bhaveyya.*
11. *lokassa vināsanaṃ siyā, dhammatāya veraṇīyātanaṃ.*
12. *kīva abhiṇhaṃ tvaṃ adhunā naccachāyarūpāni passi?*

---

47. For *etarahi*, a locative particle, see page 630. COVID-rogī simply means 'COVID patients.'

48. This simply means "In what contries do the most numerous patients exist?" For adjective comparison, see Chapter 18.

49. To make it simple, I use *gopanassa antopavesana* to mean "injection of protection." I found that *gopūya* (m.) can be used for 'vaccine.'

13. *dvādasa pamāṇena imasmiṃ sattāhe.*
14. *tāni atibahukāni siyuṃ.*

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 cira-kālato.*
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 passeyyuṃ, dārakā.*

---

50. This means "Is it not artificial?" Pronoun *sā* relates with *paṭimā* (f.).
51. This question means "Does David really exist?" Or you can ask more literally "kiṃ David-nāmo sacco/tatho hoti?
52. Thinking in terms of *ya-ta* structure often yields a better translation of complex sentences. In here, *maññanato = maññanā + to*.
53. By 'it' in this question, it can mean the statue (*sā*) or David himself (*so*).
54. Optative 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 gaganaṃ nīlaṃ?*
2. *taṃ dujjānaṃ, putta.*
3. *taṃ samuddena paccāvattatī'ti mātā vadi.*[55] *saccaṃ nu hoti?*
4. *na saccaṃ. mā tādisaṃ kassaci ārocehi.*
5. *kiṃ bāhiro okāso nīlo siyā?*
6. *na siyā. bāhiro okāso kaṇho hoti.*
7. *tena hi ārocehi me kasmā gaganaṃ nīlan'ti.*
8. *suriyaraṃsi ākāsassa aṇū paharati. raṃsiyā viki-ranena nīlavaṇṇaṃ aññāni abhibhavati adhikā ab-hiṇhasiddhiyā.*
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*

---

55. Here, *paccāvattati* (to reflect) = *pati + vattati*, for *pati* see Appendix E.
56. For *seyyo*, see Chapter 18.
57. It is more typical to use infinitive in this sentence, hence *kātuṃ* rather than *karaṇāya*. See Chapter 34 for more detail.

> *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 ekaṃsena aññaṃ pañhaṃ hoti. kathañcipi tava attano vipallāsajanikāya seritāya kusalāni kammāni kātabbāni.[58]*

Exercise 29

1. *kasmā, bhante, ahaṃ na dhanavā homi, bahukāni puññāni kato pi.[59]*
2. *seyyathīdaṃ, gahapati?*
3. *ahaṃ danaṃ adāsiṃ imasmiṃ ārāme katipayānaṃ kuṭīnaṃ.*
4. *iminā sāsanena tvaṃ niyataṃ dhanavā bhavissasi samparāye na tava kāmena pi.*
5. *api ca ahaṃ itthatte dhanavantassa icchāmi, bhante.[60]*

---

58. An easy way to say the last sentence is to use future passive participle (see Chapter 32). Alternatively to *kathañcipi* (however), you can also use *kenaci ākārena* (by whatever manner).

59. It 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.

60. Typically, 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.

6. *tassa tvaṃ dakkhaṃ viriyena kammāni karohi. tena pi yattakassa dhanavantassa icchasi, tattako na bhaveyyāsi.*
7. *tena hi kiṃ dānassa hitaṃ imasmiṃ sāsane?*
8. *ekantaṃ tava dānasāre vipatti atthi.*[61]

Exercise 30

1. *kiṃ kari, ayyā, tava gehasmiṃ corassa bhiñdantassa?*
2. *corassa āgacchamānassa, sāmarakkhi, uparitale ahaṃ sayi.*
3. *jānantā hosi, kiṃ nassi?*
4. *passeyyaṃ, na pākaṭaṃ siyā. bubbaṇhe adhotalaṃ āgacchamānassa abhimukhaṃ dvāraṃ vivaṭaṃ iti jāniṃ, sītalīkaraṇamañjūsā vivaṭā iti ca.*[62]
5. *so chāto siyā.*
6. *taṃ upahasanīyaṃ. na ahaṃ kassaci gehaṃ bhiñdissāmi, kiṃci eva khādanāya icchamānasmiṃ.*
7. *koci te jānake siyā.*[63] *kattha tava sāmī abhavi pavattiyā bhavamānāya?*
8. *so me evaṃ ārocesi sabbarattiyaṃ kammaṃ kurumāno na gehaṃ paccāgamissāmī'it.*[64]
   sace so hoti, kasmā dvāraṃ vivaṭaṃ. nūna coro hoti.

61. This literally means "There is definitely your failure in the essence of giving."

62. Here *vivaṭa* is used as passive past participle (see Chapter 32). For refrigerator, it is *sītalī + karaṇa + mañjūsā* (f.), a box that makes coolness.

63. I avoid using passive voice by using a noun here, it is read "Maybe someone [is] in your knowledge."

64. Try to make it direct speech. It is easier to handle. See more in Chapter 35.

M. Answer Keys

9. *(añño sāmarakkhī) mayaṃ ekaṃ purisaṃ sadisaṃ
   tava sāmiṃ upalabhāma, ayyā, surāmatto so sayanto
   rathasālāyaṃ.[65]*
10. *(paṭhamo sāmarakkhī) imaṃ [ārocanaṃ] sabbe vaṇṇeti.*

Exercise 31

1. *ko doso tava rathassa, bho kayika?*
2. *idha ahaṃ āgacchanto katipayakkhattuṃ yantaṃ ni-
   vattaṃ (hoti).[66]*
3. *acirātīte taṃ sāretvā koci upaddavo vā kiṃci asā-
   tatikaṃ payojanaṃ vā bhūtaṃ.[67]*
4. *na garukaṃ, ekaṃ pabbataṃ gantvā ahaṃ katipayesu
   jalasotesu taṃ sārito.*
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 pākaṭo doso yante?*
7. *tena hi, bho, ahaṃ taṃ yantaṃ rathasmā uṭṭhāpetvā,
   taṃ dhovitvā anto bahiddhā ca, sakaṭṭhāne taṃ ṭhāpetvā,*

65. Alternatively to *sadisaṃ tava sāmiṃ* (like your husband), you can say "*samaṃ tava sāminā*." For the use of *samaṃ* with ins., see page 624. Yet another way to say this is "*tava sāmiṃ iva/viya*."
66. Here, *āgacchanto* relates to *ahaṃ* (supposed to be a male), not *yantaṃ*. For *-kkhattuṃ*, see page 679.
67. In Pāli, verbs normally agree with the last subject (see page 348), thus *bhūtaṃ* not *bhūto*.
68. It 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).
69. Using optative mood is better here.

taṃ sāressāmi.

8. *tasmā kathañcipi bahukaṃ mūlaṃ te dadeyyāmi.*
9. *taṃ amhākaṃ kiccaṃ, bho kayika.*

Exercise 32

1. *Buddhassa purimajātiyaṃ 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 parigga-
   hehi, puttehi bhariyāya cā'ti.[71]
3. *na bhodito so tasmiṃ kāle. kathaṃ so taṃ jāni?*
   tassa micchāmati siyā. sace tasmiṃ kāle saccato sabbe
   tena ñātā, puna jāti na bhavitabbā.
4. *sāsanassa dassanato tādiso vitakko na kattabbo.*
   aññathā sāsanassa mūlapatiṭṭhā ummūlitabbā.
5. *sace taṃ kammaṃ paccuppannakāle vijjati,*
   taṃ adhammikaṃ bhavissati, yasmā puttā ca bhariyā
   purisena na pariggahitā. na sakkā tā aññassa dinnā
   purisassa attano hitāya eva.
6. *paccuppannakālassa niyāmā atītakālasmā asamānā*
   santi. na adhammikaṃ tasmiṃ kāle taṃ kammaṃ

---

70. It 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" (*mayaṃ Buddhavisayaṃ ñāṇassa na sakkoma*).

71. In dictionaries you may find *vyākaroti* (to explain) instead. In traditional texts, we normally use *byākaroti*. 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*.

siyā.⁷²

7. *kiṃ sīlassa dhammo akāliko hoti vā na vā?*
   udāhu visesasīlo atthi visiṭṭhāya puggalāya?
8. *na vivecitabbaṃ Buddhassa tīraṇaṃ.*
9. *tvaṃ vaṭṭulaṃ takkesi.*
10. *tvaṃ taṃ saddahāhi ñāṇāya.*
11. *vīmaṃsanīyaṃ Buddhasāsanaṃ iti maññāmi.*

Exercise 33

1. *(tasmā) ahaṃ maṃ attānaṃ vikkhipāpemi,*
   yasmā evaṃ maññāmi 'sace kassaci attā natthi,
   ko saṃsāre saṃsaratī'ti?
2. *ayaṃ pañho purāṇo nirantaro ca hoti. tasmiṃ vivādo*
   Buddhakālasmā pi paccuppannakāle vattati.
3. *duttakkanaṃ eva siyā iti maññāmi.*⁷³
4. *kiñcāpi tassa pañhassa vijjāvisayakā sākacchā vi-*
   jjeyya, api ca Buddhabhattike mahājane so pañho
   natthi.⁷⁴ yaṃ kiñci vuccati janānaṃ, taṃ janehi
   *paṭiggaṇhiyati takkanena vinā.*⁷⁵
5. *ko pana ekassa ekībhāvaṃ saṃsārassa antare pāvat-*
   *tāpeti?*⁷⁶
6. *tassa bahukā vaṇṇanā ettāvatā dinnā.*
   sace ñāṇāya icchasi, tāni potthakāni paṭhāhi. api ca

---

72. Optative mood is tense-blind (imperative also). So, it can be used regardless of time. To stress certain idea, put it at the beginning.
73. For *du* (bad, poor, difficult), see Appendix E, page 600.
74. This sentence is a concession (see Chapter 29).
75. This sentence is put in passive form. You can use *paṭiggahetab-baṃ* instead. This sounds more speculative.
76. In causative form, *pāvattāpeti = pavatta + ṇāpe + ti.*

*aham̐ evam̐ maññāmi 'yasmā so pañho ajjhattavijjāya
na hoti, tasmā tassa vitthārena vaṇṇanā na siyā'ti.*[77]
*saccena nūtanāyam̐ cetasikavijjāyam̐ pi amhākam̐ at-
tasaññā amhe dukkhāpeti. 'tam̐ hi Buddho ārocanāya
ussahito'ti maññāmi.*

7. *diṭṭho amhi.*[78] *tā diṭṭhi saṅgham̐ pāvattāpeti, sukhena
pi pālanam̐ sandāpeti. tassā [diṭṭhiyā] mahājanikam̐
kiccam̐ atthi, aññato anattavādassa cittavisayakam̐
kiccam̐ puggalāya puggalāya atthi.*[79]

Exercise 34

1. *yasmim̐ pahonakam̐ Pālibhāsam̐ jānāmi, sakkā nu kho
tasmim̐ antimam̐ saccam̐ upalabhitum̐ tipiṭake?*
2. *na ṭhānam̐ tena vijjati.*[80]
3. *kim̐ nanu?*
4. *paṭhamam̐, kiñci antimam̐ saccam̐, tena samam̐ aññam̐
vā, akkharesu natthi, kasmiñci paññattikamme vā.
candassa sūcanam̐ aṅguliyā viya hoti.*
5. *socanīyam̐ tam̐ sutvā.*
6. *dutiyampi, yam̐ tvam̐ paṭhasi, tam̐ katham̐ ekantena
yathātatham̐ jānāsi?*
7. *sādhukam̐ rakkhitam̐ nanu tipiṭakam̐?*
8. *āma, tam̐ sādhukam̐ rakkhitam̐, yam̐ ekam̐ sam̐sod-
hanam̐. pure saṅgaṇhane mayam̐ ekantam̐ na jānāma.*

---

77. Between the quotes, it is literally read "Because that problem is
not metaphysical, its explanation in detail might/should not be exist."
78. This means 'I understood.' If the speak is a female, it will be
diṭṭhā.
79. For repetition, see Chapter 28. You may use one *paccattam̐* (indi-
vidually) instead.
80. This is a way to say "It is (not) possible" (see Chapter 22).

ekā pavatti pi bhikkhūhi nānākārehi sarito, paccuppan-
nakālassa pavattipattesu viya.[81]

9. antamaso [te] yathātathaṃ sāsanaṃ rakkhituṃ
sañcetanāya maññito santi.[82]

10. ekadhā taṃ saccaṃ, ahaṃ evaṃ maññami ca.
api ca kiṃ tvaṃ evaṃ sarasi 'tipiṭake hi sace mā-
tugāmo pabbajito, pañca eva vassasatāni 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 tipiṭakassa tathataṃ
saddahasi, kasmā nūtanataraṃ vaṇṇanaṃ gaṇhāsi,
na tipiṭake?

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
pamocituṃ sakkoti.

15. tasmā sabbaṃ [tipiṭakaṃ] mayā attanā paṭhitabbaṃ.

16. na avassaṃ eva tādisaṃ. bahukāni parivattanāni et-
tāvtā santi. tvaṃ tāni paṭhituṃ sakkosi. ganthānaṃ
ca
parivattakānaṃ ca paticchannaṃ sañcetanaṃ vivar-
ituṃ sakkosi Pālibhāsāvijjāya. tādiso aññataro maggo
Pālisikkhāya paccuppannakāle.

---

81. The last sentence is formed in passive voice. It is read "Even
one event was remembered by monks in different manners, like in
newspapers nowadays."

82. Slightly 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.

17. *diṭṭhaṃ me atthi.[83] pahukiccāni tassaṃ vijjāyaṃ siyuṃ.*

18. *na alaṃ Pālisikkhāyaṃ ganthaṃ eva parivattituṃ. tā vicāraṇayuttatarā vibhajanayuttatarā ca bhavitabbā.*

Exercise 35

1. *So kosakimi Alisā[84] ca aññamaññaṃ olokitā kiñci kālantaraṃ abhāsanena: ante, so kosakimi dhūma-nāḷikāya[85] tassa mukhaṃ nīharitvā, Alisaṃ āmantesi niddāluṃ olīnaṃ.*

2. *"Kā tvaṃ asī"ti? kosakimi vadi.*

3. *Na idaṃ sallāpāya manāpaṃ ārabhanaṃ ahosi. Alisā evaṃ vissajjesi īsakaṃ salajjaṃ "ahaṃ—ahaṃ kicchena jānāmi, bho, idāni eva—antamaso yasmiṃ uṭṭhito amhi pubbaṇhe, tasmiṃ ahaṃ 'kā amhī'ti jānāmi. 'Apica tato katipayakkhattuṃ vipariṇāmitā'ti maññāmī"ti.*

4. *"Tena kiṃ attho hotī"ti? kosakimi vadi, atidaḷhaṃ. "Attānaṃ tvaṃ byākarohī"ti.*

5. *"Ahaṃ attānaṃ byākātuṃ na sakkomi (bhayena[86]), bho"ti Alisā vadi, "Yasmā ahaṃ mama attā na homi, passasī"ti.*

6. *"Ahaṃ na passāmī"ti kosakimi vadi.*

7. *Alisā evaṃ vissajjesi ativinītaṃ "...ekasmiṃ divase*

---

83. This means "It is understood by me."

84. To make it easier, instead of using *Alice-nāmā*, I use *Alisā* for Alice.

85. Hookah = *dhūma + nāḷikā* (smoke tube/bottle).

86. Perhaps, it is better not to translate 'be afraid.' It confuses the sense.

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. *Yasmiṃ Alisā kiñci sātthaṃ*[88] *hetuṃ cintetuṃ na asakkhi, kosakimi pi accantasmiṃ aniṭṭhasmiṃ cittasabhāvasmiṃ bhaveyya, tasmiṃ sā paṭikkami.*

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 dhūmanāḷikāya tassa mukhaṃ nīharitvā, vadi, "Maññasi nanu tvaṃ tādisaṃ 'vipariṇāmitā'ti" iti.*

17. *"Evaṃ, bho"ti Alisā vadi. "Na sakkomi mama purimasabhāvaṃ sarituṃ—ekīpamāṇaṃ na ṭhāpemi dasavighaṭikāyan"ti.*[89]

18. *"Kiṃ pamāṇaṃ bhavituṃ icchasī"ti? kosakimi pucchi.*

19. *"Aho, na visiṭṭhaṃ pamāṇaṃ hotī"ti Alisā vegena vissajjesi, "ekaṃ pamāṇaṃ na anekadā vipariṇāmi-taṃ, 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*

---

87. The 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 607 for how *sa* comes.

89. For 'minute' (*vighaṭikā*), see Sentence No. 27, page 460.

ujukaṃ kāyaṃ ṭhapetvā kuddho vadi (so yathābhūtaṃ tīṇi aṅgulāni ucco).

21. *Ekadvīsu vighaṭikāsu, kosakimi ahicchattakasmā oruhi-tvā tiṇagumbe saṃsappitvā, evaṃ vadamāno gacchi, "Ekaṃ pamāṇaṃ taṃ uccataraṃ vaḍḍhessati, aññaṃ pamāṇaṃ pi taṃ nīcataraṃ vaḍḍhessatī"ti.*

22. *"Kassa ekaṃ pamāṇaṃ, kassa aññaṃ pamānan"ti? Alisā attano maññi.*

23. *"Ahicchattakassā"ti kosakimi vadi, uccassarena sā pucchi iva; aññatare khaṇe, so vigacchi.*

N. Introduction to
`Pāli Platform`

One key factor that enables me to investigate Pāli literature closely and quickly is the tool I used. From my engineering background, I believe that using a really good tool can produce an extraordinary result. That made me spend a year to build a research tool before I started to write this book. I named it `Pāli Platform`[1] by hoping that it will be a reliable tool for Pāli learners and researchers. This present book is a testimony of that. Without the program, I cannot finish this book, at least by this speed (in one year).

`Pāli Platform` has been virtually unknown to Pāli learners since its first release in January 2020. One reason is I have told just a few persons that this thing exists on earth. Most of them are totally not interested in Pāli, so they did not look at it, let alone make it run. Only one person that seems to make it run, I suppose, is my PhD advisor from Czech Republic. But I hear no response from him, so I think the program was not really used in a substantial way. That is good, in a way, because only I can see errors and I can fix them before a better version is launched. By this time, the program is updated and released as a companion to this book. Since the program was written before this book, some

1. `http://paliplatform.blogspot.com`

parts of the content are not so up to date as the book. But it is still the best companion to new learners.

In this Appendix, I will just introduce the readers to some essential functions of `Pāli Platform`. For more information, you can read its bundled user guide. A user manual in book form will not come into being in near future, because I plan to rewrite the whole thing. So, many things are subject to change. Here is the list of features that have been implemented so far.[2]

- Data from the Chaṭṭha Saṅgāyana CD (CSCD), an essential collection of Pāli literature published by Vipassana Research Institute (VRI) via `tipitaka.org`, was incorporated. The Roman script is used as base, changed from UTF-16 to UTF-8.
- The contents of the collection can be seen as a tree, like those in `tipitaka.org`. The documents can be bookmarked.
- An input method of typing Pāli characters was implemented.
- Indices of CSCD were created using Apache Lucene, enabling fully search with its syntax.
- Search function with options was implemented. The users can choose to use whether simple or Lucene syntax, choose specific target fields, and choose specific scope. The search results are displayed with Lucene fragmenter, also a build-in fragmenter alternatively.
- The distinct Pāli term list from the collection was generated, from the indices created, and stored in H2 database.
- Listing function was implemented with wildcard en-

2. The list is taken from the program's release notes.

hancement. The list shows frequency of terms: totally, in their capitalized form, and in verses; and shows length of terms.

- Analyses of the collection and terms were implemented. These include summarization and listing of top terms. As a result, the most used words can be seen easily, also the longest compounds.

- Pāli Text Viewer was implemented. This is used to view documents in the collection. From the Viewer, the individual document can be analyzed, and its related documents can be linked to.

- Paragraph-to-paragraph translation module was added to the Viewer. This enables translations to be annexed to the documents, in a tedious way.

- Pāli Text Editor was implemented. This is used to create, edit, and view Pāli text file.

- In the Editor, the document can be published to the collection, known as the Extra. This enables the newly created documents to be indexed, searched, and analyzed.

- In the Editor, the Roman script can be transformed to 5 other scripts, namely Devanagari, Khmer, Myanmar, Sinhala, and Thai. These can be also converted back to Roman.

- The Concise Pāli-English Dictionary of Buddhadatta Mahāthera was structured and incorporated into the program. This plays a major role of various looking up function.

- A Concise English-Pāli Dictionary, PTS's Pāli-English Dictionary, and Dictionary of Pāli Proper Names were included in the dictionary module. These are not structured, but searching in their descriptions is feasible.

- Exporting data and displays using CSV and PDF format is implemented. For PDF export, Apache FOP is used.
- Pāli Letters as a grammatical tool was implemented. This can be shown in the 5 scripts mentioned above.
- Pāli Numerals as a grammatical tool was implemented. This converts numbers to Pāli phrases.
- Pāli Declension as a grammatical tool was implemented. This shows declension table of words selected. It can recognizes many irregular terms. It can also experiment with the unlisted words using generic paradigms.
- Pāli Verbs as a grammatical tool was implemented. This shows common verbs with their composition listed in the concise dictionary. It also shows conjugation tables of some selected verbs, in both main and derivative forms. Experiment with unlisted stems can be done here.
- Pāli Roots from Saddanīti Dhātumālā as a grammatical tool was incorporated.
- Pāli Indeclinables as a grammatical tool was implemented. This shows indeclinables in the concise dictionary and some must-know tables.
- Pāli Prosody as a grammatical tool was implemented. This lists prosodic patterns found in Vuttodaya. It can analyze verses and list the nearest matches.
- User manual was added into the program. It can be navigated, and search. The program's release notes was also added in the same manner.

Pāli Input Method

The first thing the users have to know is how to type Pāli characters into the program. I use a modified method of Velthuis system.[3] You have to use 2–3 keystrokes for characters with a diacritical mark. You also have to type them quickly (within 1 second).[4] I summarize the characters that are recognized by this input method in the table below.[5]

Keystrokes for some Pāli characters		
Keystrokes	**Alternative**	**Character**
-a	aa	$\bar{a}$
-i	ii	$\bar{\iota}$
-u	uu	$\bar{u}$
'n	"n or ;n	$\dot{n}$
~n		$\tilde{n}$
.t		$\underset{.}{t}$
.d		$\underset{.}{d}$
.n		$\underset{.}{n}$
.l		$\underset{.}{l}$
.m		$\underset{.}{m}$
/n		η
.r		$\underset{.}{r}$

---

3. https://en.wikipedia.org.wiki/Velthuis

4. This duration is hardcoded by now. It cannot be changed in the program. I have no problem with this so far. If any user feels it should be shorter or longer, please let me know.

5. Some Sanskrit characters are also included. Please see note in the user guide concerning this table.

Table N.1: Keystrokes (contd...)

Keystrokes	Alternative	Character
-.r	.r.r	$\bar{r}$
-.l	.l.l	$\bar{l}$
's	"s or ;s	$\acute{s}$
.s		$\d{s}$
.h		$\d{h}$

All characters shown in the table have their uppercase counterpart. You just type the uppercase letters instead of the lowercase ones.

Viewer Module

To save the space and file size, I will introduce you just three key modules of the program: Viewer, Analyzer, and Finder. Other parts of the program are supposed to be easy to learn, so I leave them all to you. In this section, I will show you what the Viewer looks like. You can open this text viewer by several ways. You can select a document directly in TOC Tree (in Collection menu or folder button) or open it in search results. The result shown in Figure N.1 is opened by Bookmarks which I preset two examples.

In the example, I show you that Viewer has Translation module embedded. It is not a translator, just a writing pad. By this you can note your translation of the text you study and save it. That is the real use of this Translation module. It is not meant to be a storage of translations. If you insist to do that, though, it can be done in a tedious way. You have to do it paragraph by paragraph.
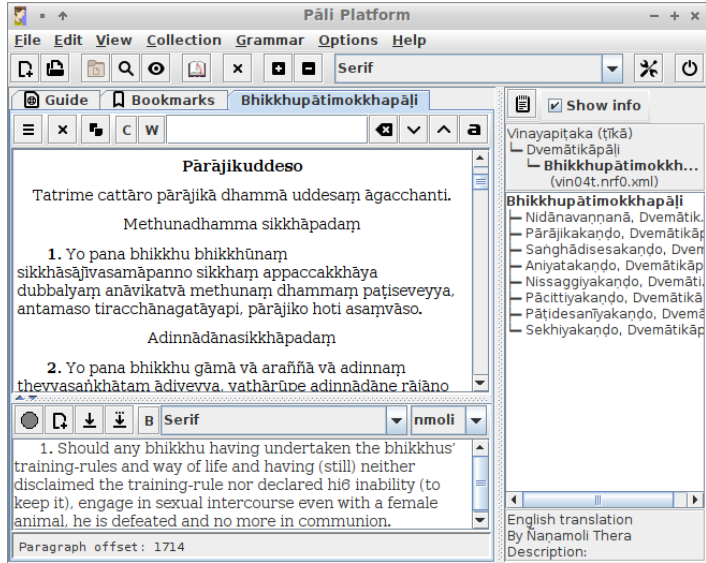
Figure N.1.: Viewer module

In the Viewer area, there are several facilities that can help you navigate through the document. Please play around with them. On the right pane, various information is shown, in this case the document's information. For a document in the collection, if there are related documents hierarchically, they will be shown in tree-like structure. This right area is ever present. You can change its mode by pressing the button at the top-left corner. It can be Quick Dictionary (see the next picture), Quick List (see the other next picture), and so on. If Quick Dictionary is opened, when you click a word in

the viewer area, the word will be looked up. This behavior can be changed in Setting module.

Analyzer Module

Analyzer analyzes documents statistically. It count many things down to letter level. You can go to this module via menu Collection or press the eye button. As shown in Figure N.2, the module show term count in the whole collection divided by its set. You can click the lower table to select an individual set or group. It can do more than that but you have to find out by yourselves.

Finder Module

This is the real power of the program, thanks to Lucene. What you have here is the most powerful searching tool in Pāli world. You can go to this by pressing magnifying glass button or via Collection menu. As shown in Figure N.3, we call this 'proximity search.' In short, it can find two or more words which stand near to one another within an intended scope. We call this scope 'slop factor.' For example, "pana bhikkhu"∼3 means to find 'pana' and 'bhikkhu' within 3 words proximity. So, the result can be, for example, "bhikkhu pana" or "pana something something bhikkhu" as shown in the picture. You can do a simpler search, of course. Please read more in the user guide. I will not reproduce here.
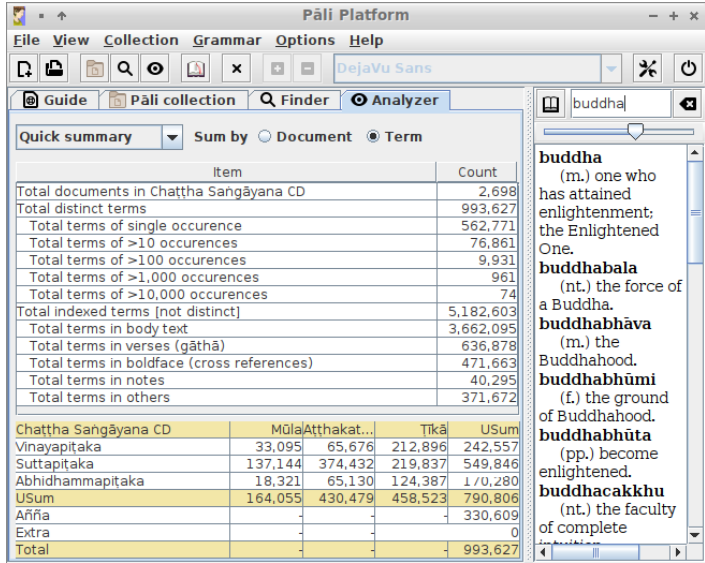
Figure N.2.: Analyzer module

Some Limitation

There are some technical limitations that I explain in the user guide. I will not retell them here. Only caveat I want to stress here is "Do not be too serious with the numbers," particularly with the term count. There are reasons why exact count is impossible. First, the program cannot (yet) identify joined words (Sandhi), as well as compounds (Samāsa). As a result, terms that are welded with *iti* are treated as different ones. For example, *gacchatīti* (*gacchati + iti*) is not counted as
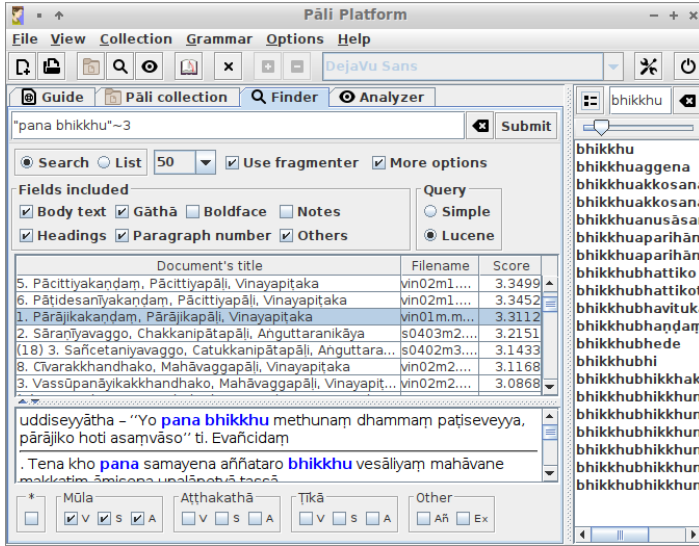
Figure N.3.: Finder module

gacchati. So, the frequency of *gacchati* is lower than its exact value.

Second, there are notes, normally showing discrepancies among editions, embedded in the text body. This means words described in notes are not really used in the texts, but they are counted nonetheless. I can do nothing about this because it is from the structure of the source texts.

Third, to make our search more effective, I retain indexing texts with boldface, the cross-references. This bold portions also appear in subordinate texts, so to speak. You can search bold texts separately, if you need it for a specific

purpose. The cost of this makes terms appearing in boldface are counted twice by Lucene indexer, because the portions are a part of the body text which is already counted. That means when your query happens to match terms in boldface, the search score will be unusually high. And sometimes you will see duplicated results. However, the term list is not affected by this. So, numbers in occurrence count are quite accurate, but see also the above warning.

All of these tell you that do not take numbers too seriously. It is safe to regard them as rough count. To make more accurate indexing, you need a better text corpus with better structure. What we have here is good enough, but not the perfect one. Certain programming technique can also improve this. That is the future issue, maybe for the next generation of developers.

Concluding Remarks

As you have seen, `Pāli Platform` is really powerful and you have to play with it for some time to get the best out of it. It is awesome in the way that what former scholars took months or years to find out, you can do it instantly in just a few clicks. Still, it is far from perfect. Many bugs are waiting to be discovered and fixed. You can help me to make this thing an intellectual gift for the coming generations by using it and reporting the errors found.

This software is intended to be fully open-source and maintained by community. After it gains some stability, I will release its source codes. Moreover, Java, the language used in the development, seems to be outdated soon. It is a powerful language but no longer enjoyable to work with. The

future of Java technology is moving to Kotlin. So, I plan to rewrite the program with this new language. That means the next version of the program will look very different from this one. Maybe it will be able to run as Web application or in Android platform. There are many new things to learn, for both you and me. So, keep in touch.

Bibliography

Ashcroft, Bill, Gareth Griffiths, and Helen Tiffin. 2013. *Postcolonial Studies: The Key Concepts.* 3rd ed. London: Routledge.

Bodhi, Bhikkhu, trans. 2000. *The Connected Discourses of the Buddha: A Translation of the Saṃyutta Nikāya.* Boston: Wisdom Publications.

Bodhiprasiddhinand, Pathompong. 2016. *Word Order in Early Pali Prose Texts.* Nakhornpathom, Thailand: Ñāṇasaṃvara Centre for Buddhist Studies.

Brown, Keith, and Jim Miller. 2013. *The Cambridge Dictionary of Linguistics.* Cambridge: Cambridge University Press.

Buddhadatta, A. P. 1951? *Aids to Pali Conversation and Translation.* P.M.W. Piyaratna, Ambalangoda.

Buddhaghosa. 2010. *The Path of Purification (Visuddhimagga).* Translated by Bhikkhu Ñāṇamoli. Kandy, Sri Lanka: Buddhist Publication Society.

Cardona, George, and Dhanesh Jain. 2014a. "General Introduction." In Cardona and Jain 2014b, 1–51.

———, eds. 2014b. *The Indo-Aryan Languages.* London and New York: Routledge.

BIBLIOGRAPHY

Childers, Robert C. 1875. *A Dictionary of the Pali Language.* London: Trübner & Co.

Collins, Steven. 1998. *Nirvana and Other Buddhist Facilities: Utopias of the Pali Imaginaire.* Cambridge: Cambridge University Press.

―――. 2005. *Pali Grammar for Students.* Chiang Mai, Thailand: Silkworm Books.

Cone, Margaret. 2001. *A Dictionary of Pāli: Part I a–kh.* Oxford: The Pali Text Society.

―――. 2010. *A Dictionary of Pāli: Part II g–n.* Bristol: The Pali Text Society.

d'Alwis, James. 1863. *An Introduction to Kachchāyana's Grammar of the Pāli Language.* Colombo: Williams / Norgate.

Eastwood, John. 1994. *Oxford Guide to English Grammar.* Oxford: Oxford University Press.

Ennis, Robert H. 2015. "Critical Thinking: A Streamlined Conception." In *The Palgrave Handbook of Critical Thinking in Higher Education,* edited by Martin Davies and Ronald Barnett, 31–47. New York: Palgrave Macmillan.

Fairbairn, Donald. 2011. *Understanding Language: A Guide for Beginning Students of Greek & Latin.* Washington, D.C.: The Catholic University of America Press.

Foster, Jonathan K. 2009. *Memory: A Very Short Introduction.* New York: Oxford University Press.

Fromkin, Victoria, Robert Rodman, and Nina Hyams. 2014. *An Introduction to Language.* 10th ed. Boston, MA: Wadsworth.

Geiger, Wilhelm. 1968. *Pāli Literature and Language.* 2nd ed. Translated by Batakrishna Ghosh. Delhi: Oriental Books Reprint.

———. 2005. *A Pāli Grammar.* Translated by Batakrishna Ghosh. Oxford: The Pali Text Society.

Gombrich, Richard F. 2006. *How Buddhism Began: The Conditioned Genesis of the Early Teachings.* 2nd ed. Oxon: Routledge.

———. 2009. *What the Buddha Thought.* London: Equinox.

Hinüber, Oskar von. 1996. *A Handbook of Pāli Literature.* Berlin: Walter de Gruyter.

Horner, I. B., trans. 2014. *The Book of the Discipline.* SuttaCentral. Accessed May 1, 2020. `https://suttacentral.net/downloads`.

Law, Bimala Churn. 2000. *A History of Pāli Literature.* Varanasi: Indica Books.

Na Bangchang, Supaphan. 1995. *Vaiyakorn Pali* [in Thai]. Bangkok: Mahāmakuta Rājavidyālaya.

Norman, K. R. 1983. *Pāli Literature.* Wiesbaden: Otto Harrassowitz.

Oberlies, Thomas. 2014. "Aśokan Prākrit and Pāli." In Cardona and Jain 2014b, 179–224.

Oldenberg, Hermann. 1879. *The Vinaya Piṭakaṃ, Vol. 1: The Mahāvagga.* London: Williams / Norgate.

BIBLIOGRAPHY

Payutto, P. A. 2004. *The Pali Canon: What a Buddhist Must Know.* Translated by Somseen Chanawangsa. Wat Nyanavesakavan. Accessed May 4, 2020. `http://www.watnyanaves.net/pdf/viewer.php?bookid=the_pali_canon_what_a_buddhist_must_know.pdf`.

Perniola, Vito. 1997. *Pali Grammar.* Oxford: The Pali Text Society.

Rhys Davids, T. W., and Hermann Oldenberg, trans. 1885. *Vinaya Texts III.* Oxford: Clarendon Press.

Rhys Davids, T. W., and William Stede, eds. 1921–1925. *The Pali Text Society's Pali-English Dictionary.* London: The Pali Text Society.

Ruppel, A. M. 2017. *The Cambridge Introduction to Sanskrit.* Cambridge: Cambridge University Press.

Smith, Helmer. 1928. *Saddanīti I, Padamālā.* Lund: C.W.K. Gleerup. Accessed July 24, 2020. `https://archive.org/details/SaddanitiAggavamsasPaliGrammar01`.

———. 1929. *Saddanīti II, Dhātumālā.* Lund: C.W.K. Gleerup. Accessed July 24, 2020. `https://archive.org/details/SaddanitiAggavamsasPaliGrammar02`.

———. 1930. *Saddanīti III, Suttamālā.* Lund: C.W.K. Gleerup. Accessed July 24, 2020. `https://archive.org/details/SaddanitiAggavamsasPaliGrammar03`.

Ṭhānissaro, Bhikkhu. 2013. *The Buddhist Monastic Code I & II.* Valley Center, CA: Metta Forest Monastery. Accessed April 22, 2020. `https://www.dhammatalks.org/ebook_index.html`.

Tilbe, H. H. 1899. *Pali Grammar.* Yangon, Myanmar: American Baptist Mission Press.

Warder, A. K. 2001. *Introduction to Pali.* 3rd ed. Oxford: The Pali Text Society.

Whitney, William D. 1896. *A Sanskrit Grammar.* 3rd ed. Leipzig: Breitkopf & Härtel.

Williams, Monier. 1877. *A Practical Grammar of the Sanskrit Language.* 4th ed. Oxford: The Clarendon Press.

About the Author

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 pioneer a research line of computational Pāli aiming to machine translation, or at least, computer-aided Pāli facilitator. 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 was produced by LaTeX typesetting system using TeX Live 2017 on LXLE Linux 18.04. Main fonts used are in Latin Modern family. For making unicode-searchable PDF, the final product is compiled by LuaLaTeX. Citations are facilitated by `biblatex-chicago` package. The main machine used is Acer Aspire 5500Z, Pentium M 740, 2 GB RAM, 16+ years old.