An Introductory Grammar of the Pāḷi Language

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Prepared by

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The doctrinal positions expressed in this book are those of Theravādin Buddhism.

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Preface

This book is intended to be an introduction to the grammatical structure of the Pāḷi language for those who have no prior knowledge of subject. As such, it has been designed to make the study of Pāli grammar as easy as possible, by presenting the basic principles of the language and its inflections in a clear and systematic format.

Large portions of this book are based upon the third revised edition of *A Practical Grammar of the Pāḷi Language* (1997) by Charles Duroiselle. There are far too many typographical errors in that work, however, and I have endeavored to correct them in the current book, without, I hope, adding errors of my own. Moreover, many of the English translations given by Duroiselle are outdated, and I have tried to bring them into line with current interpretations.

Though Chapter 1 gives only basic information about the various changes that the sounds of Pāḷi can undergo, enough has been included so that the most common of these changes can be easily recognized when they are encountered in reading the texts. Several of the works consulted in preparing this book contained numerous references to Sanskrit in an effort to explain and illustrate the permutations that have occurred in Pāḷi. In this book, references to Sanskrit have been kept to an absolute minimum.

Chapter 2, Declension, and Chapter 5, Conjugation, begin with a definition of terms before the discussion of Pāḷi noun morphology and verb morphology, respectively. These definitions provide the basis for understanding the grammatical structure of Pāḷi from a theoretical point of view. The definitions are followed by paradigms illustrating the actual forms found in Pāḷi. Chapter 6, Indeclinables, also begins with a definition of terms, as do Chapter 7, Compounds, and Chapter 8, Syntax. In general, technical jargon has been avoided.

Throughout the book, additional material is included in notes.

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1

Phonology

1.1. The Alphabets

Pāḷi does not have its own alphabet. The Pāḷi manuscripts are written in the following alphabets: (1) Sinhalese; (2) Burmese; (3) Thai; and (4) Cambodian. They are all derived from the alphabet used in the ancient Indian inscriptions composed during the reign of the Emperor Asoka (Sanskrit Aśoka). The Devanāgarī alphabet, which is used to write Sanskrit, is never used in Pāḷi manuscripts. In this book, only the standard Roman transliteration of Pāḷi is used.

1.2. Phonological System

Pāḷi has the following sounds:

A. Vowels:

a	i	u	e	o
ā	ī	ū		

B. Consonants:

	Voiceless	Voiceless Aspirated	Voiced	Voiced Aspirated	Nasal
Gutturals:	k	kh	g	gh	ṅ
Palatals:	c	ch	j	jh	ñ
Cerebrals:	ṭ	ṭh	ḍ	ḍh	ṇ
Dentals:	t	th	d	dh	n
Labials:	p	ph	b	bh	m

Liquids:	r	l	ḷ
Semivowels:	y	v	
Sibilant:	s		
Aspirate:	h		
Niggahīta:	ṁ		

Note: The *niggahīta* (*ṁ*) is always used: (1) medially before a sibilant, thus: *saṁsāra* 'round of rebirths; cyclic existence'; and (2) at the end of words, thus (*Dhammapada*, verse 67): *na taṁ*

kammaṁ kataṁ sādhu yaṁ katvā anutappati yassa assumukho rodaṁ vipākaṁ paṭisevati "That deed is poorly done if one feels remorse for having done it and if it brings suffering in its wake." Before other consonants, the nasal of the corresponding class (column 5 above) may be used instead, thus: *saṁkhāra = saṅkhāra* 'formation'. The *niggahīta* is sometimes also transliterated as *ṃ*.

1.3. Pronunciation

The vowels *a*, *i*, *u* are short, and *ā*, *ī*, *ū* are long; *e* and *o* are long in open syllables, that is, before a single consonant. In closed syllables, that is, before two consonants, they are short. *a* is pronounced like the *a* in English *sofa*, *i* like the *i* in English *sit*, and *u* like the *u* in English *put*. *ā* is pronounced like the *a* in English *father*, *ī* like the *ee* in English *feed*, and *ū* like the *u* in English *rude*. *e* is pronounced like the *ei* in English *eight*, and *o* like the *o* in English *hole*.

Aspiration is very frequent in Pāḷi. Both voiceless and voiced aspirates occur. The voiceless aspirates are pronounced like the corresponding plain voiceless consonants except that they are followed by a slightly forceful puff of air. Thus, *th* is never pronounced like the *th* in English *thin*. Rather, it is pronounced like the *th* in English *hothouse*. Similarly, *ph* is never pronounced like the *ph* in English *philosophy*. Instead, it is pronounced like the *ph* in English *loophole*. *kh* is pronounced like the *kh* in English *sinkhole*. The voiced aspirates are pronounced like the corresponding plain voiced consonants except that they are followed by a slightly forceful puff of air. Thus, *dh* is pronounced like the *dh* in English *bloodhound*, *bh* like the *bh* in English *abhor*, and *gh* like the *gh* in English *jughead*.

The sound transliterated as *c* has the same pronunciation as *c* in Italian *ciao* 'hello!, hi!; farewell!, good-bye!' (borrowed in English, with the same pronunciation as Italian), while *ch* is pronounced like the second *ch* in the English family name *Churchill*. *j* is pronounced like the *j* in English *joy* or the *g* in *gesture*, while *jh* is pronounced like the *dgeh* in English *hedgehog*. *s* is pronounced like the *s* in English *son*.

The gutturals are formed in the throat, the palatals with the tongue placed against the front palate, the dentals with the tip of the tongue placed against the back of the upper teeth, and the labials with the lips. Among the liquids, *ḷ* is cerebral (retroflex), and *l* is dental.

It is often difficult for Westerners to pronounce the cerebrals correctly. They are formed by bending the tip of the tongue upwards and backwards so that it makes contact with the roof of the mouth just behind the alveolar ridge. Hence, these sounds are often referred to as "retroflex".

The nasals are pronounced in accordance with the class to which they belong. The guttural nasal never occurs alone, but is always followed by a corresponding consonant of its class, thus: *ṅk*, *ṅg*, *ṅkh*, *ṅgh*. Hence, it is often transliterated simply as *n* without the overdot. It is pronounced like the *n* in English *sink* or *single*. The palatal nasal *ñ* is pronounced like *ny* in English *canyon* or *banyan*. It sometimes occurs written double (*ññ*) when assimilation has taken place. "Assimilation" means that it has replaced another sound, that is, the other sound has been made similar to the *ñ*. The dental nasal *n* is pronounced like *n* in English *net*. The labial nasal *m* is pronounced like *m* in English *mother*. Finally, the *niggahīta* (*ṁ*) is pronounced, in accordance with the Sinhalese tradition, like *ng* in English *king*.

When preceded by a consonant, *v* is pronounced like the *w* in English *wick*. For example, in *dvi*, *dvā* 'two', the *dv* is pronounced like the *dw* in English *dwell*. Elsewhere, *v* is pronounced like the *v* in English *vine*.

Double consonants ("geminates") must be strictly pronounced as such, like the *nn* in English *unnecessary*.

1.4. Vowels

The vowels found in Pāḷi are the same as those found in Sanskrit, with the exception of *ṛ* and the diphthongs *ai* and *au*. Sanskrit *ṛ* is mostly represented in Pāḷi by one of the other vowels, while the Sanskrit diphthongs *ai* and *au* become *e* and *o*, respectively, in Pāḷi.

Long vowels before a double consonant are generally shortened. This rule, however, is not always followed in the manuscripts, where we often find a long vowel before a double consonant, especially when the long vowel is the result of a contraction.

Lengthening of vowels occurs mainly in prepositions. There are, however, some other instances of vowel lengthening, typically due to metrical considerations.

A vowel in the middle of a word may be dropped as in *agra = agāra* 'house, hut', used only in compounds.

1.5. Consonants

Pāḷi has one sound belonging to the cerebral class which does not exist in Classical Sanskrit, though it is found in the dialect of the Vedas, namely, cerebral *ḷ*. It is very difficult to give exact rules for the use of this *ḷ*, since the manuscripts are rather inconsistent in this regard. Generally speaking, *ḷ* or *ḷh* between two vowels represent Sanskrit *ḍ, ḍh*, but it is also often used in place of the dentals *d, dh*.

The sound *d* is often changed to *l* and *r*, even sometimes *ḷ*, as in: *dasa = rasa, lasa, ḷasa* 'ten'; *ekādasa = ekārasa* 'eleven'; *tedasa = terasa, telasa* 'thirteen'; *pañcadasa = paṇṇarasa, pannarasa* 'fifteen'; etc.

The sequence *dv* sometimes becomes *b* as in: *dvārasa = bārasa* 'twelve'.

Only vowels and nasals can occur at the end of Pāḷi words. Consequently, every nasal is changed into *niggahīta* (*ṁ*), and a preceding long vowel is shortened. Very often, *niggahīta* is dropped altogether, especially in verse when a short syllable is required by the meter.

Before a word beginning with a consonant, the *niggahīta* can be changed into the nasal of the corresponding class, as in *hirin tarantaṁ*. Before a word beginning with a vowel, the *niggahīta* may be changed into *m*, as in *caram atandito*.

The ending *-as* generally becomes *-o* no matter what consonant occurs at the beginning of the next word, as in the nominative singular of *a*-stems, almost regularly. There are a few apparent exceptions to this rule, and these are considered to be Magadhisms by most scholars. Another Magadhism is the use of *-e* in the nominative singular of neuter nouns. Also, the vocative singular in *-e*, as in *bhante* 'Venerable Sir' and *bhikkhave* 'Monk', are taken over directly from Magadhi. In addition to these nominatives in *-e*, there are several adverbs that end in *-e*, such as *suve* 'tomorrow', *tadahe* 'on that day' (also *tadahu*), *atippage* 'too early' (also *atippago*).

The final *-s* is dropped, and the *-a-* alone remains in *okamokata* 'from the water', *tāva-tiṁsa* 'thirty-three'. The final *-as* is changed to *-u* through an intermediate *-o* in *tadahu* 'on that day', *mithu* 'mutually'.

Other consonants at the end of a word are simply dropped, and the remaining vowel generally is not changed. There are, however, some cases where it is lengthened, shortened, or a nasal added. Lengthened: *dhī* 'fie', *brahā* 'mighty', *parisā* 'assembly'. Shortened: *kayira* for *kayirā*. Nasal added: *sanaṁ* 'always', *visuṁ* 'separately', *manaṁ* 'nearly'.

Consonant clusters are normally assimilated. The assimilation is generally progressive, so that the first consonant is assimilated to the second. Sometimes, the assimilation is avoided by inserting a vowel. Examples: *-kt-* becomes *-tt-*, as in *mutta* 'released'; *-kth-* becomes *-tth-*, as in *satthi* 'thigh'; *-gdh-* becomes *-ddh-*, as in *duddha* 'milk'; *-gbh-* becomes *-bbh-*, as in *pabbhāra* 'a cave'; *-ḍg-* becomes *-gg-*, as in *khagga* 'a sword'; *-dg-* becomes *-gg-*, as in *puggala* 'person, individual'; *-pt-* becomes *-tt-*, as in *vutta* 'shaven'; *-bdh-* becomes *-ddh-*, as in *laddha* 'taken'; etc.

The assimilation is generally retrogressive when a nasal is the second member of the cluster, or it is avoided by the insertion of a vowel. Examples: *-kn-* becomes *-kk-* in *sakkoti* or *sakkuṇāti* 'to be able', *kukkusa* 'grain'; *-gn-* becomes *-gg-* in *aggi* or *aggini* 'fire'; *-dm-* becomes *-dd-*, as in *chadda* 'roof'; etc. Examples of vowel insertion: *paduma* 'lotus'; *idhuma* 'fire-wood'; *supina* (also *soppa*) 'sleep'; *pāpimā* 'sinful'; etc.

Consonant clusters containing *y* generally assimilate the *y* to the other consonant. If, however, the first consonant is a dental (*t*, *th*, *d*, *dh*), the whole group passes into the palatal class. In many cases, the assimilation is avoided by the insertion of an *i*. Examples (gutturals): *ussukka* 'zeal'; (palatals) *vuccati* 'said, spoke'; (cerebrals) *kuḍḍa* 'a wall'; (dentals) *āhacca* 'having told', *ekacca* 'a certain'; (labials) *tappati* 'shone, brightened'; etc.

When an *r* stands before another consonant, it is always assimilated. Examples: *sakkharā* 'sugar'; *vagga* 'class'; *kaṇṇa* 'ear'; *gabbha* 'comb'; *dassana* 'sight'; etc. When an *r* follows another consonant, it is also generally assimilated, but there are several examples where the *r* is retained or a vowel is inserted.

After gutturals, palatals, and cerebrals, *v* is assimilated. Examples: *pakka* 'ripe'; *kaṭhati* 'boils'; *jalati* 'blazes'; *kiṇṇa* 'yeast'. After dentals, *v* is also usually assimilated. Examples: *cattāro* 'four'; *taco* 'bark, skin'. However, it remains unchanged in the suffixes *-tvā* and *-tvāna*, as in *ititvija* 'the officiating priest'. Likewise in the pronoun of the second person *tvaṁ* 'you', which also occurs as *tuvaṁ* and *taṁ*. The cluster *-tv-* is changed to *-cc-* in *caccara* 'court'. Though *dv* is typically assimilated as well, it sometimes remains unchanged, as in *dve* 'two' and *dvāra* 'door'. The cluster *-nv-* is changed to *-mm-*, as in *dhammantari* 'moving in a curve' (= Sanskrit *dhanvantari*). After a sibiliant, *-v-* is generally assimilated, as in *assa* 'horse'.

A sibilant preceding or following an explosive is assimilated by the same and generally produces aspiration of the group. Examples: *cakkhu* 'eye'; *vaccha* 'a tree'; *khudda* 'small'; etc.

The rules regarding clusters involving three or more consonants are, on the whole, the same as those involving two consonants. When assimilation takes place, an explosive prevails over the other consonants.

The preceding discussion represents but a small sampling of the modifications that have taken place regarding consonants. For details, more advanced grammars should be consulted.

1.6. Sandhi

The Sanskrit word "*sandhi*" is used to describe the modification of grammatical forms when they come together in a sentence. It may be translated as 'junction'. The rules concerning

sandhi in Pāḷi may be divided into rules of vowel *sandhi* and rules on mixed *sandhi*, involving a vowel and a consonant. Consonantal *sandhi* does not occur in Pāḷi. All of the following rules deal exclusively with so-called "external *sandhi*". Here, only the *sandhi* involving words will be discussed — the *sandhi* of compounds will be discussed in the chapter on stem formation.

Word *sandhi* is not as strict in Pāḷi as it is in Sanskrit; it only takes place in certain cases, and the manuscripts vary greatly concerning its use. In prose, it is almost always confined to indeclinables and pronouns, in juxtaposition or in connection with a verb or a noun, as, for instance, in *my ayaṁ = me ayaṁ*; *yan mūna = yad mūna*; *tasseva = tassa eva*. The particles that are most often found in *sandhi* are *ca*, *iti* (*ti*), *api* (*pi*), and *eva*, as in: *kathañ ca = kathaṁ ca*; *kiñcid eva = kiñci eva*; *tathāpi = tathā api*; etc. The negative *na*, when followed by a vowel, is generally contracted to *n'* as in: *n'atthi*; *n'eva*; etc.

The other cases of word *sandhi* in prose, without any indeclinable or pronoun, are divided into three categories: (1) a vocative beginning with a vowel is preceded by a word ending in a vowel, as in *gacch'āvuso*; *pañcah'Upāli*; etc.; (2) a verb is preceded or followed by a noun in grammatical relation to it, as in *asana vuṭṭhāya*; *upajjhāyass'ārocesuṁ*; etc.; (3) two nouns are in grammatical relation, as in *dukkhass'antaṁ*; *dvīh'ākārehi*.

In verse, word *sandhi* is much more frequent than is prose, under the influence of metrical requirements. In later texts, it is not uncommon for whole syllables to be lost in *sandhi* when it is required by the meter, as in *chaṅgula = chaḍaṅgula*, etc.

A. Vowel Sandhi:

The rules regarding vowel *sandhi* are as follows:

1. *a + a* or *ā* becomes *ā* when followed by a single consonant, as in *nāhosi = na + ahosi*; *nāsakkhi = na + asakkhi*. When followed by a double consonant, an apostrophe is generally put after the ending consonant of the first word to show that a vowel has been dropped, as in *n'atthi = na + atthi*; *pan'aññaṁ = panna + aññaṁ*. In a few cases, *ā* is also found before a double consonant, as in *nāssa = na + assa*. A short *a* is also found before a single consonant in a few instances, such as in *c'ahaṁ = ca + ahaṁ*; *n'ahosi = na + ahosi*.
2. *a* or *ā + i* or *ī* becomes *e*, as in *neresi = na + īresi*. An exception is *iti* 'thus', which always becomes *āti* when preceded by *a*, as in *Tissāti = Tissa + iti*. However, *i* is elided by a preceding *a* in *yena'me = yena + ime*; *pana'me = pana + ime*. Finally, *ā + i* sometimes becomes *ī*, as in *seyyathīdaṁ = seyyathā + idaṁ*.
3. *a* or *ā + u* or *ū* becomes *o*, as in *nopeti = na + upeti*; *pakkhanditodadhiṁ = pakkhanditā + udadhiṁ*. In rare cases, *ū* occurs instead, as in *cūbhayaṁ = ca + ubhayaṁ*.
4. *a* is frequently lost when followed by *i* or *u*, as in *passath'imaṁ = passatha + imaṁ*; *yass' indriyāni = yassa + indriyāni*.
5. *a* is generally lost before *e* and *o*, as in *gaṇhath'etaṁ = gaṇhatha + etaṁ*; *iv'otataṁ = iva + otataṁ*.
6. *i*, *u*, or *e* are sometimes lost after *ā*, as in *disvā'panissayaṁ = disvā + upanissayaṁ*; *sutvā'va = sutvā + eva*. In general, *ā* is lost before or a long vowel or before a short vowel followed by a double consonant, as in *tath'eva = tathā + eva*; *tay'ajja = tayā + ajja*; in rare cases, *ā* is also lost before a short vowel followed by a single consonant, as in *muñcitv'ahaṁ = muñcitvā + ahaṁ*.

7. *i* is generally lost before a following vowel, whether short or long, as in *gacchām'ahaṁ = gacchāmi + ahaṁ*; *idān'ime = idāni + ime*; *dasah'upāgata = dasahi + upāgata*; etc. Sometimes, *i* remains, and the following vowel is lost, as in *phalanti'saniyo = phalanti + asaniyo*; *idāni'ssa = idāni + assa*. *i + a* occasionally becomes *ā*, as in *kiñcāpi = kiñci + api*; *pāhaṁ = pi + ahaṁ*.

8. *ī* is seldom lost. There are, however, a few cases of loss, such as: *tuṇh'assa = tuṇhī + assa*; *dassāhaṁ = dāsī + ahaṁ*.

9. *i + i* becomes *ī*, as in *palujjīti = palujji + iti*. *i* preceded by *t* (or *tt*) and followed by another vowel may become *y*, as in *jīvanty elaka = jīvanti + elaka*; *gutty atha = gutti + atha*. In general, however, the cluster *ty* is changed to *cc*, especially when the first word is *iti*, as in *iccevaṁ < ity evaṁ = iti + evaṁ*. *api* followed by a vowel may become *app*, as in *app eva = api + eva*.

10. *u* is lost before a vowel, as in *samet'āyasmā = sametu + āyasmā*; *tās'eva = tāsa + eva*. In rare cases, a following vowel is lost, as in *nu'ttha = nu + attha*; *kinnu'mā = kinnu + imā*. *u + i* sometimes becomes *ū*, as in *sadhūti = sadhu + iti*. Before *a* or *e*, *u* can be changed to *v*, as in *vatthv ettha = vatthu + ettha*; *sesesv ayaṁ = sesesu + ayaṁ*.

11. *e* may be lost before a long vowel or before a short vowel following a consonant cluster, as in *m'āsi = me + āsi*; *sac'assa = sace + assa*. Sometimes, a following vowel is lost, as in *te'me = te + ime*; *sace'jja = sace + ajja*. Occasionally, *e + a* becomes *ā*, as in *sacāyaṁ = sace + ayaṁ*. *e* can also be turned into *y* and a following *a* lengthened when a single consonant follows, as in *tyāhaṁ = te + ahaṁ*; *myāyaṁ + me + ayaṁ*; *tyāssa = te + assa* — an exception is *ty ajja = te + ajja*.

12. *o* is lost before a long or short vowel followed by a double consonant, as in *kut'ettha = kuto + ettha*; *tay'assu = tayo + assu*; *tat'uddhaṁ = tato + uddhaṁ*. A following vowel is sometimes lost, as in *so'haṁ = so + ahaṁ*; *cattāro'me = cattāro + ime*, etc. *o + a* becomes *ā*, as in *dukkhāyaṁ = dukkho + ayaṁ*. *o* can also be turned into *v* and a following *a* lengthened when a single consonant follows, as in *yvāhaṁ = yo + ahaṁ*; *svāssu = so + assu*; *khvāssa = kho + assa* — exceptions include *khvassa* (with short *a*) = *kho + assa*; *yveva = yo + eva*.

13. *y* and *v* are often inserted when two vowels come together to avoid a hiatus. *y* is inserted between a word ending in *a* or *ā* when followed by *idaṁ* or any of the oblique cases of this pronoun which begin with *i*, as in *na yidaṁ = na + idaṁ*; *mā yime = mā + ime*; *yatha yidaṁ = yathā + idaṁ* (with shortening of the final *ā*). The same process takes place with *eva* and *iva*, the latter of which, however, is changed to *viya* by metathesis. When *a* or *ā* is followed by *u* or *ū*, *v* may be inserted, as in *bhantā vudikkhati = bhantā + udikkhati*.

14. Sometimes, an *m* is inserted between two vowels, as in *parigaṇiya-m-asesaṁ = parigaṇiya + asesaṁ*; *idha-m-āhu = idha + āhu*. On the other hand, an *r* is inserted if the following word is *iva*, as in *āragge-r-iva = āragge + iva*; *sāsapo-r-iva = sāsapo + iva*; *sikhā-r-iva = sikhā + iva*. A preceding final *ā* is shortened before this *r* in *yatha-r-iva = yathā + eva*; *tatha-r-iva = tathā + eva*.

15. In a great many cases, a lost consonant is restored in order to avoid a hiatus, as in *yasmād apeti*; etc.

B. Mixed Sandhi:

Original double consonants simplified through assimilation at the beginning of a word can once again be doubled after a word ending in a vowel, as in *yatra tthitaṁ = yatra + thitaṁ* (Sanskrit *yathra sthitam*). This is often done in verse when a long syllable is required.

In a few cases, a lost final consonant is restored before another consonant, as in *yāvañ c'idaṁ = yāva + ca + idaṁ*; etc.

Sometimes, *niggahīta* (*ṁ*) replaces another consonant, and, when standing before a vowel, the original consonant can be restored, as in *tad* for *taṁ*, *yad* for *yaṁ*, *sakid* for *sakiṁ*, etc.

In verse, when a short syllable is required by the meter, *niggahīta* (*ṁ*) can be lost before a consonant, as in *no ce muñceyya'candimaṁ =   no ce muñceyyaṁ + candimaṁ*, or the whole syllable may be dropped, as in *piyān'adassanaṁ* for *piyānaṁ*; *pāpān'akaraṇaṁ* for *pāpānaṁ*; etc. When the *niggahīta* is dropped, the remaining *a* can be contracted with a following *a*, becoming *ā*, as in *labheyyāhaṁ = labheyyaṁ + ahaṁ*; *idāhaṁ = idaṁ + ahaṁ*.

In late texts only, a vowel following *niggahīta* can be lost, as in *cīrassaṁ'dhunā* for *adhunā*.

1.7. Accent

No doubt, Pāli had a distinctive system of accentuation, but this is no longer known. Consequently, the recitation of the texts, and even the pronunciation of individual letters, can differ considerably from region to region.

In reading or reciting the texts, it is now customary to emphasize all long syllables. ∎

2

Declension

2.1. Introduction

In Pāḷi, as in Sanskrit, a distinction is made between stems ending in vowels and stems ending in consonants. The whole declension of nouns and adjectives is arranged according to this division. It must, however, be remarked that the vowel stems have expanded at the expense of the consonantal stems and that, therefore, only fragments of the consonantal declension remain. Root-nouns, especially, which are frequent in Sanskrit, have almost entirely disappeared from Pāḷi and have been replaced by dissyllabic stems ending in a vowel. A careful investigation of the old texts has yielded only the following examples of root-nouns: *taco* (pl.) 'skin'; *pādā* (instr.) 'foot'; *vācā* (instr.) 'speech'; *pamudi* (loc.) 'joy'; and *parisati(ṁ)* (loc.) 'assembly'.

There are two ways in which the consonantal stems have been turned into vowel stems: (1) the final consonant has been dropped and (2) the stem has been augmented by the addition of an -*a*, and the word is now inflected as an *a*-stem, masculine, feminine, or neuter, in accordance with the gender of the original noun.

There are only a very few vestiges of the dual in Pāḷi. Examples include: *to idh'āgato* 'these two having come'; *ubho* 'both'; *mātāpitu* 'father and mother'. In general, the plural has replaced the dual, even in such cases as *jayampatī* and *tudampatī* 'man and wife', where the meaning clearly points to duality.

Pāḷi has three genders: (1) masculine, (2) feminine, and (3) neuter. Pāḷi does not follow the natural division of male and female in assigning gender to nouns, but, rather, has so-called "grammatical gender". Originally, Pāḷi had three numbers: (1) singular, (2) dual, and (3) plural. However, as pointed out above, there are only a very few remnants of the dual. Thus, for all practical purposes, Pāḷi has only two numbers: (1) singular and (2) plural.

There are eight cases in Pāḷi:

1. Nominative: subject;
2. Vocative: used in addressing persons;
3. Accusative: direct object;
4. Genitive: indicates possession;
5. Dative: indirect object; indicates the object or person to or for whom something is given or done;
6. Instrumental: indicates the object or person with or by whom something is performed;
7. Ablative: generally indicates separation, expressed by 'from';
8. Locative: indicates place ('in, on, at, upon, etc.').

2.2. Vowel Stems

There are three declensions for nouns ending in vowels:

1. First declension: nouns ending in -*a* or -*ā*;
2. Second declension: nouns ending in -*i* or -*ī*;
3. Third declension: nouns ending in -*u* or –*ū*.

2.2.1. Case Endings — First Declension

The following are the case endings, which, joined to their bases, make up the forms of the first declension:

	Masculine	Feminine	Neuter
SINGULAR			
Nominative	-o	-ā	-aṁ
Vocative	-a	-a	-a
	-ā	-ā	
		-e	
Accusative	-aṁ	-aṁ	-aṁ
Genitive	-assa	-āya	-assa
Dative	-assa	-āya	-assa
	-āya		-āya
Instrumental	-ena	-āya	-ena
Ablative	-ā	-āya	-ā
	-asmā		-asmā
	-amhā		-amhā
	-ato		-ato
Locative	-e	-āya	-e
	-asmiṁ	-āyaṁ	-asmiṁ
	-amhi		-amhi
PLURAL			
Nominative	-ā	-ā	-ā
		-āyo	-āni
Vocative	-ā	-ā	-ā
		-āyo	-āni
Accusative	-e	-ā	-e
		-āyo	-āni
Genitive	-ānaṁ	-ānaṁ	-ānaṁ
Dative	-ānaṁ	-ānaṁ	-ānaṁ
Instrumental	-ehi	-āhi	-ehi
	-ebhi	-ābhi	-ebhi

Ablative	-ehi	-āhi	-ehi
	-ebhi	-ābhi	-ebhi
Locative	-esu	-āsu	-esu

Notes:

1. The case ending *-bhi* is mostly used in poetry.
2. A very old masculine plural nominative ending *-ase* also occurs.

2.2.2. Masculines and Neuters in *-a*

dhamma (m.) 'teaching, doctrine'

	Singular	Plural
Nom.	*dhammo*	*dhammā, dhammāse*
Voc.	*dhamma, dhammā*	*dhammā*
Acc.	*dhammaṁ*	*dhamme*
Gen.	*dhammassa*	*dhammānaṁ*
Dat.	*dhammassa* (*dhammāya*)	*dhammānaṁ*
Instr.	*dhammena*	*dhammebhi, dhammehi*
Abl.	*dhammā, dhammasmā, dhammamhā*	*dhammebhi, dhammehi*
Loc.	*dhamme, dhammasmiṁ, dhammamhi*	*dhammesu*

rūpa (n.) 'form'

	Singular	Plural
Nom.-Voc.	*rūpaṁ*	*rūpāni, rūpā*
Acc.	*rūpaṁ*	*rūpāni, rūpe*
Gen.	*rūpassa*	*rūpānaṁ*
Dat.	*rūpassa* (*rūpāya*)	*rūpānaṁ*
Instr.	*rūpena*	*rūpebhi, rūpehi*
Abl.	*rūpā, rūpasmā, rūpamhā*	*rūpebhi, rūpehi*
Loc.	*rūpe, rūpasmiṁ, rūpamhi*	*rūpesu*

rajja (n.) 'kingship, royalty; kingdom, empire'

	Singular	Plural
Nom.	*rajjaṁ*	*rajjāni, rajjā*
Voc.	*rajja*	*rajjāni, rajjā*
Acc.	*rajjaṁ*	*rajjāni, rajje*
Gen.	*rajjassa*	*rajjānaṁ*

Dat.	*rajjassa* (*rajjāya*)	*rajjānaṁ*
Instr.	*rajjena*	*rajjebhi, rajjehi*
Abl.	*rajjā, rajjasmā, rajjamhā*	*rajjebhi, rajjehi*
Loc.	*rajje, rajjasmiṁ, rūpamhi*	*rajjesu*

Notes:

1. The form given in the tables as "dative" is, properly speaking, a "genitive", which has taken up the functions of dative in Pāḷi. The old dative in *-āya*, which is shown in parentheses in the above tables, is only used to denote the intention, and is almost synonymous with an infinitive; there are only a few instances in which the dative has a terminative meaning, as in *Dhammapada*, v. 174, *saggāya gacchati* 'goes to (finds one's way to) the world of the gods' and *Dhammapada*, v. 311, *nirayāya upakaḍḍhati* 'can send one on the downward course'.
2. The dative *atthāya* is frequently used in the meaning 'for the good of, for the sake of', as in *Buddhassa atthāya jīvitam pariccajāmi* 'I will lay down my life for the sake of the Buddha'. There is also an abbreviated dative form *atthā* used in the same sense, as in *bhojanatthā* 'for the sake of food'. Other examples of this abbreviated dative include *esanā = esanāya* 'in search of'; *anāpucchā = anāpucchāya* 'without asking leave'; *lābhā* in such sentences as *lābhā vata no* 'this is for our advantage'; etc.
3. The ablative represents the instrumental in *javā* 'speedily' and *ahiṁsā* 'without harm, harmlessness'.
4. The ending *-sā* is often used to indicate an instrumental, as in *vāhasā* 'on account of'; *talasā* 'by the sole of the foot'; *rasasā* 'by taste'; *balasā* 'by force'.
5. The ablative endings *-asmā* and *-amhā* are taken from the pronominal inflection.
6. There are two other endings for the ablative, *-to* and *-so*, which are found mostly in later texts, though a few examples also occur in the *Jātaka* and *Dhammapada*. Examples with *-to*: *gaṇanāto* 'by number'; *cāpāto* 'from the bow'; *devato* 'from a celestial being'; *mettāto* 'from friendship'; *orato pāraṁ gacchati, pārato oram āgacchati* 'goes from this end of the field to the further end and back again from the far end to this'. Examples with *-so*: *bhāgaso* 'by portion'; *parivattaso* 'by turns'; *tīṇi yojanaso* 'three *yojanas* wide' (a *yojana* is a measure of length equivalent to the distance that can be traveled with one yoke [of oxen], that is, a distance of about seven miles).
7. In the locative, the forms in *-e* and in *-smiṁ* or *-mhi* occur with almost equal frequency, even in the earlier texts.
8. Besides the instrumental plural endings *-ebhi* and *-ehi* given in the above tables, there is also an instrumental ending *-e*, which is found in older texts.
9. In the plural of the neuter, in addition to the regular ending *-āni* for the nominative and accusative, the endings *-ā* for the nominative and *-e* for the accusative also occur, both of which have been taken from the masculine declension. Thus: *satte dukkhā pamocayi* 'he released the beings from suffering'; *pāṇe vihiṁsati = pāṇāni hiṁsati* 'he hurts living creatures'.

2.2.3. Feminines in *-ā*

kaññā (f.) 'a young (unmarried) woman, maiden, girl'

	Singular	Plural
Nom.	*kaññā*	*kaññā, kaññāyo*
Voc.	*kaññe*	*kaññā, kaññāyo*
Acc.	*kaññaṁ*	*kaññā, kaññāyo*
Gen.	*kaññāya*	*kaññānaṁ*
Dat.	*kaññāya*	*kaññānaṁ*
Instr.	*kaññāya*	*kaññābhi, kaññāhi*
Abl.	*kaññāya,*	*kaññābhi, kaññāhi*
Loc.	*kaññāyaṁ, kaññāya*	*kaññāsu*

ammā (f.) 'mother'

	Singular	Plural
Nom.	*ammā*	*ammā, ammāyo*
Voc.	*amma, ammā, amme*	*ammā, ammāyo*
Acc.	*ammaṁ*	*ammā, ammāyo*
Gen.	*ammāya*	*ammānaṁ*
Dat.	*ammāya*	*ammānaṁ*
Instr.	*ammāya*	*ammābhi, ammāhi*
Abl.	*ammāya,*	*ammābhi, ammāhi*
Loc.	*ammāyaṁ, ammāya*	*ammāsu*

Notes:

1. The ending *-ā* is used to denote the vocative in: *ammā, annā, ambā, tātā*, all meaning 'mother'. Besides *ammā*, a vocative form *amma* (with short *-ă*) is also found, especially in the *Dhammapada*.
2. The locative *kaññāya* is taken from the genitive.

2.2.4. Adjectives in *-a*

bāla (adj.) 'ignorant, foolish, lacking in reason; immature, childish'

	Masculine	Feminine	Neuter
SINGULAR			
Nominative	*bālo*	*bālā*	*bālaṁ*
Vocative	*bāla, bālā*	*bāla, bālā, bāle*	*bāla*
Accusative	*bālaṁ*	*bālaṁ*	*bālaṁ*

Genitive	*bālassa*	*bālāya*	*bālassa*
Dative	*bālassa (bālāya)*	*bālāya*	*bālassa (bālāya)*
Instrumental	*bālena*	*bālāya*	*bālena*
Ablative	*bālā, bālasmā, bālamhā, bālato*	*bālāya*	*bālā, bālasmā, bālamhā, bālato*
Locative	*bāle, bālasmiṁ, bālamhi*	*bālāya, bālāyaṁ*	*bāle, bālasmiṁ, bālamhi*

PLURAL

Nominative	*bālā*	*bālā, bālāyo*	*bālā, bālāni*
Vocative	*bālā*	*bālā, bālāyo*	*bālā, bālāni*
Accusative	*bāle*	*bālā, bālāyo*	*bale, bālāni*
Genitive	*bālānaṁ*	*bālānaṁ*	*bālānaṁ*
Dative	*bālānaṁ*	*bālānaṁ*	*bālānaṁ*
Instrumental	*bālehi, bālebhi*	*bālāhi, bālābhi*	*bālehi, bālebhi*
Ablative	*bālehi, bālebhi*	*bālāhi, bālābhi*	*bālehi, bālebhi*
Locative	*bālesu*	*bālāsu*	*bālesu*

Notes:

1. Adjectives ending in *-a ~ -ā ~ aṁ* are entirely regular throughout the paradigm — all are declined by adding the appropriate endings of the first declension.
2. The masculine and neuter stems end in *-a*, and the feminine ends in *-ā*.

2.2.5. Case Endings — Second Declension

The following are the case endings, which, joined to their bases, make up the forms of the second declension:

	Masculine		Feminine		Neuter
SINGULAR					
Nominative	-i	-ī	-i	-ī	-i -iṁ
Vocative	-i	-ī	-i	-ī	-i
Accusative	-iṁ	-iṁ -inaṁ		-iṁ	-iṁ
Genitive		-issa -ino		-iyā	-issa -ino
Dative		-issa -ino		-iyā	-issa -ino
Instrumental		-inā		-iyā	-inā
Ablative		-inā -ismā		-iyā	-inā -ismā

	-imhā			-imhā
Locative	-ismiṁ		-iyā	-ismiṁ
	-imhi		-iyaṁ	-imhi

PLURAL

Nominative	-i	-ī	-ī	-ī
	-iyo	-ino	-iyo	-īni
	-ayo			
Vocative	-i	-ī	-ī	-ī
	-iyo	-ino	-iyo	-īni
	-ayo			
Accusative	-ī	-ī	-ī	-ī
	-iyo	-ino	-iyo	-īni
	-ayo			
Genitive	-īnaṁ		-īnaṁ	-īnaṁ
Dative	-īnaṁ		-īnaṁ	-īnaṁ
Instrumental	-īhi		-īhi	-īhi
	-ībhi		-ībhi	-ībhi
Ablative	-īhi		-īhi	-īhi
	-ībhi		-ībhi	-ībhi
Locative	-īsu		-īsu	-īsu

Notes:

1. Where two sets of endings are given, the first set belongs to stems in *-i*, the second to stems in *-ī*; where only one set is given, it belongs equally to stems in *-i* and to those in *-ī*.
2. When feminine endings follow a dental stop, they may drop *i* before *y*, which can then either remain as a consonant cluster or assimilate according to the regular rules (see Chapter 1).

2.2.6. Masculines and Netuers in *-i*

aggi (m.) 'fire, flame, conflagration'

	Singular	Plural
Nom.	*aggi*	*aggayo, aggī*
Voc.	*aggi*	*aggayo, aggī*
Acc.	*aggiṁ*	*aggī, aggayo*
Gen.	*aggino, aggissa*	*aggīnaṁ*
Dat.	*aggino, aggissa*	*aggīnaṁ*
Instr.	*agginā*	*aggībhi, aggīhi*
Abl.	*agginā, aggismā, aggimhā*	*aggībhi, aggīhi*
Loc.	*aggismiṁ, aggimhi*	*aggīsu*

akkhi (n.) 'eye'

	Singular	Plural
Nom.	*akkhi, akkhiṁ*	*akkhīni, akkhī*
Voc.	*akkhi*	*akkhīni, akkhī*
Acc.	*akkhiṁ*	*akkhīni, akkhī*
Gen.	*akkhino, akkhissa*	*akkhīnaṁ*
Dat.	*akkhino, akkhissa*	*akkhīnaṁ*
Instr.	*akkhinā*	*akkhībhi, akkhīhi*
Abl.	*akkhinā, akkhismā, akkhimhā*	*akkhībhi, akkhīhi*
Loc.	*akkhismiṁ, akkhimhi*	*akkhīsu*

aṭṭhi (n.) 'bone'

	Singular	Plural
Nom.	*aṭṭhi, aṭṭhiṁ*	*aṭṭhīni, aṭṭhī*
Voc.	*aṭṭhi*	*aṭṭhīni, aṭṭhī*
Acc.	*aṭṭhiṁ*	*aṭṭhīni, aṭṭhī*
Gen.	*aṭṭhino, aṭṭhissa*	*aṭṭhīnaṁ*
Dat.	*aṭṭhino, aṭṭhissa*	*aṭṭhīnaṁ*
Instr.	*aṭṭhinā*	*aṭṭhībhi, aṭṭhīhi*
Abl.	*aṭṭhinā, aṭṭhismā, aṭṭhimhā*	*aṭṭhībhi, aṭṭhīhi*
Loc.	*aṭṭhini, aṭṭhismiṁ, aṭṭhimhi*	*aṭṭhīsu*

Notes:

1. Beside the regular nominative plural *aggayo*, the form *aggino* is also found.
2. In the oblique cases of the plural, a short *i* is occasionally found in poetry, as in *ñātihi* 'a relation, a relative'; *paṭisanthāvaruttinaṁ*; etc.
3. Examples of the nominative-accusative singular neuter ending *-ṁ*, formed after the analogy of the *a*-stems, are not very frequent, but numerous enough to show that the form really exists.

2.2.7. Masculines in *-ī*

senānī (m.) 'a general'

	Singular	Plural
Nom.	*senānī*	*senānī, senānino*
Voc.	*senānī*	*senānī, senānino*
Acc.	*senāniṁ*	*senānī, senānino*
Gen.	*senānissa, senānino*	*senānīnaṁ*
Dat.	*senānissa, senānino*	*senānīnaṁ*

Instr.	*senāninā*	*senānībhi, senānīhi*
Abl.	*senānismā, senānimhā*	*senānībhi, senānīhi*
Loc.	*senānismiṁ, senānimhi*	*senānīsu*

2.2.8. Feminines in *-i*

ratti (f.) 'night'

	Singular	Plural
Nom.	*ratti*	*rattiyo, rattī*
Voc.	*ratti*	*rattiyo, rattī*
Acc.	*rattiṁ*	*rattī, rattiyo*
Gen.	*rattiyā*	*rattīnaṁ*
Dat.	*rattiyā*	*rattīnaṁ*
Instr.	*rattiyā*	*rattībhi, rattīhi*
Abl.	*rattiyā*	*rattībhi, rattīhi*
Loc.	*rattiyaṁ, rattiyā*	*rattīsu*

jāti (f.) 'birth'

	Singular	Plural
Nom.	*jāti*	*jātī, jātiyo, jatyo, jacco*
Voc.	*jāti*	*jātī, jātiyo, jatyo, jacco*
Acc.	*jātiṁ*	*jātī, jātiyo, jatyo, jacco*
Gen.	*jātiyā, jatyā, jaccā*	*jātīnaṁ*
Dat.	*jātiyā, jatyā, jaccā*	*jātīnaṁ*
Instr.	*jātiyā, jatyā, jaccā*	*jātībhi, jātīhi*
Abl.	*jātiyā, jatyā, jaccā*	*jātībhi, jātīhi*
Loc.	*jātiyā, jatyā, jaccā,* *jātiyaṁ, jatyaṁ, jaccaṁ*	*jātīsu*

Notes:

1. The nominative plural *rattī* is formed exactly like the corresponding form of the masculine stems, as in *aggī* cited above, most probably after the analogy of the *a*-stems.
2. In the genitive singular, the form *kasino* (f.) 'agriculture' also occurs, like *aggino*.
3. There is also a locative singular in *-o*, *ratto*; the locative singular *rattiyā* is, properly speaking, a genitive. Confusion between these two cases has taken place, as also in *kaññāya*, genitive and also locative singular of *kaññā*.
4. In place of the sequence *-iy-*, simple *-y-* is also found, and, when combined with a preceding dental, this may yield *-cc-*, as in *nikacca* (with shortened final *-ā*) 'fraud, deceit, cheating' from *nikatyā*; *jaccā* for *jātiyā* 'birth'; *sammuccā* for *sammutiyā* 'consent, permission'; *ratyā* for *rattiyā* 'night'; etc.

2.2.9. Feminines in *-ī*

The declension of stems ending in *-ī* is similar to the stems ending in *-i*:

<div align="center">

nadī (f.) 'river'

</div>

	Singular	Plural
Nom.	*nadī*	*nadī, nadiyo, nadyo, najjo*
Voc.	*nadī*	*nadī, nadiyo, nadyo, najjo*
Acc.	*nadiṁ*	*nadī, nadiyo, najjo*
Gen.	*nadiyā, nadyā, najjā*	*nadīnaṁ*
Dat.	*nadiyā, nadyā, najjā*	*nadīnaṁ*
Instr.	*nadiyā, nadyā, najjā*	*nadībhi, nadīhi*
Abl.	*nadiyā, nadyā, najjā*	*nadībhi, nadīhi*
Loc.	*nadiyā, nadyā, najjā,*	*nadīsu*
	nadiyaṁ, nadyaṁ, najjaṁ	

Notes:

1. In the ablative singular, there is a contracted form *pesī* for *pesiyā* 'a lump, a mass of flesh'.
2. An ablative in *-to* also exists, as in *sirito* from *sirī* 'splendor, beauty'.
3. From *dabbī* 'spoon', there is the genitive *davyā*.
4. There is also a rare enlarged form of the genitive plural in *-iyānaṁ*, as in *bhaginīyānaṁ* 'sister'; *tevīsatiyānaṁ* 'twenty-three'; *caturasītiyānaṁ* 'eighty-four'.
5. In general, the declension of *itthī* or *thī* 'woman' is identical to that of *nadī*. However, in the accusative singular, there is an additional form *itthiyaṁ*; in the genitive singular, *thiyaṁ*; and, in the locative singular, *itthiyā*.

2.2.10. Adjectives in *–i* and *-ī*

<div align="center">

hari (adj.) 'green, tawny'

</div>

	Masculine	Feminine	Neuter
SINGULAR			
Nominative	*hari*	*harinī*	*hari*
Vocative	*hari*	*harinī*	*hari*
Accusative	*hariṁ*	*harinim*	*hariṁ*
Genitive	*harissa, harino*	*hariniyā*	*harissa, harino*
Dative	*harissa, harino*	*hariniyā*	*harissa, harino*
Instrumental	*harinā*	*hariniyā*	*harinā*
Ablative	*harinā, harismā, harimhā*	*hariniyā*	*harinā, harismā, harimhā*
Locative	*harismiṁ, harimhi*	*hariniyā, hariniyaṁ*	*harismiṁ, harimhi*

PLURAL

Nominative	*harī, hariyo, harayo*	*harinī, hariniyo*	*harī, harīni*
Vocative	*harī, hariyo, harayo*	*harinī, hariniyo*	*harī, harīni*
Accusative	*harī, hariyo, harayo*	*harinī, hariniyo*	*harī, harīni*
Genitive	*harīnaṁ*	*harinīnaṁ*	*harīnaṁ*
Dative	*harīnaṁ*	*harinīnaṁ*	*harīnaṁ*
Instrumental	*harīhi, harībhi*	*harinīhi, harinībhi*	*harīhi, harībhi*
Ablative	*harīhi, harībhi*	*harinīhi, harinībhi*	*harīhi, harībhi*
Locative	*harīsu*	*harinīsu*	*harīsu*

vādī (*vādin*) (adj.) 'speaking (of), asserting, talking'

	Masculine	Feminine	Neuter

SINGULAR

Nominative	*vādī*	*vādinī*	*vādi*
Vocative	*vādī*	*vādinī*	*vādi*
Accusative	*vādiṁ, vādinaṁ*	*vādiniṁ*	*vādiṁ*
Genitive	*vādissa, vādino*	*vādiniyā*	*vādissa, vādino*
Dative	*vādissa, vādino*	*vādiniyā*	*vādissa, vādino*
Instrumental	*vādinā*	*vādiniyā*	*vādinā*
Ablative	*vādinā, vādismā, vādimhā*	*vādiniyā*	*vādinā, vādismā, vādimhā*
Locative	*vādini, vādismiṁ, vādimhi*	*vādiniyā, vādiniyaṁ*	*vādini, vādismiṁ, vādimhi*

PLURAL

Nominative	*vādī, vādino*	*vādinī, vādiniyo*	*vādī, vādīni*
Vocative	*vādī*	*vādinī*	*vādī*
Accusative	*vādī, vādino*	*vādinī, vādiniyo*	*vādī, vādīni*
Genitive	*vādīnaṁ*	*vādinīnaṁ*	*vādīnaṁ*
Dative	*vādīnaṁ*	*vādinīnaṁ*	*vādīnaṁ*
Instrumental	*vādīhi, vādībhi*	*vādinīhi, vādinībhi*	*vādīhi, vādrībhi*
Ablative	*vādīhi, vādībhi*	*vādinīhi, vādinībhi*	*vādīhi, vādībhi*
Locative	*vādīsu*	*vādinīsu*	*vādīsu*

Notes:

1. Adjectives ending in *-i* have masculine and neuter stems in *-i* and are regularly declined by adding the appropriate case endings of the second declension.
2. The feminine is formed from the masculine stem by adding *-nī*. The feminine is declined with the case endings of the second declension.

3. Adjectives ending in *-ī* really belong to the consonantal declension, having masculine and neuter stems in *-in-*. The feminine is formed from the masculine by adding *-ī* and is declined with the case endings of the second declension.

2.2.11. Case Endings — Third Declension

The following are the case endings, which, joined to their bases, make up the forms of the third declension:

	Masculine		Feminine		Neuter
SINGULAR					
Nominative	-u	-ū	-u	-ū	-u
					-uṁ
Vocative	-u	-ū	-u	-ū	-u
Accusative		-uṁ		-uṁ	-uṁ
Genitive		-ussa		-uyā	-ussa
		-uno			-uno
Dative		-ussa		-uyā	-ussa
		-uno			-uno
Instrumental		-unā		-uyā	-unā
Ablative		-unā		-uyā	-unā
		-usmā			-usmā
		-umhā			-umhā
Locative		-usmiṁ		-uyā	-usmiṁ
		-umhi		-uyaṁ	-umhi
PLURAL					
Nominative	-ū	-ū	-ū		-ū
	-avo	-uvo	-uyo		-ūni
Vocative	-ū	-ū	-ū		-ū
	-avo	-uvo	-uyo		-ūni
Accusative	-ū	-ū	-ū		-ū
	-avo	-uvo	-uyo		-ūni
Genitive		-ūnaṁ		-ūnaṁ	-ūnaṁ
Dative		-ūnaṁ		-ūnaṁ	-ūnaṁ
Instrumental		-ūhi		-ūhi	-ūhi
		-ūbhi		-ūbhi	-ūbhi
Ablative		-ūhi		-ūhi	-ūhi
		-ūbhi		-ūbhi	-ūbhi
Locative		-ūsu		-ūsu	-ūsu

2.2.12. Masculines and Neuters in *-u* and *-ū*

bhikkhu (m.) 'Monk'

	Singular	Plural
Nom.	*bhikkhu*	*bhikkhavo, bhikkhū*
Voc.	*bhikkhu*	*bhikkhavo, bhikkhū*
Acc.	*bhikkhuṁ*	*bhikkhū, bhikkhavo*
Gen.	*bhikkhuno, bhikkhussa*	*bhikkhūnaṁ*
Dat.	*bhikkhuno, bhikkhussa*	*bhikkhūnaṁ*
Instr.	*bhikkhunā*	*bhikkhūbhi, bhikkhūhi*
Abl.	*bhikkhunā, bhikkhusmā, bhikkhumhā*	*bhikkhūbhi, bhikkhūhi*
Loc.	*bhikkhusmiṁ, bhikkhumhi*	*bhikkhūsu*

cakkhu (n.) 'eye (as organ of sense)'

	Singular	Plural
Nom.	*cakkhu, cakkhuṁ*	*cakkhūni, cakkhū*
Voc.	*cakkhu*	*cakkhūni, cakkhū*
Acc.	*cakkhuṁ*	*cakkhūni, cakkhū*
Gen.	*cakkhuno, cakkhussa*	*cakkhūnaṁ*
Dat.	*cakkhuno, cakkhussa*	*cakkhūnaṁ*
Instr.	*cakkhunā*	*cakkhūbhi, cakkhūhi*
Abl.	*cakkhunā, cakkhusmā, cakkhumhā*	*cakkhūbhi, cakkhūhi*
Loc.	*cakkhusmiṁ, cakkhumhi*	*cakkhūsu*

pabhū (m.) 'lord, master, ruler, owner'

	Singular	Plural
Nom.	*pabhū*	*pabhuvo, pabhū*
Voc.	*pabhū*	*pabhuvo, pabhū*
Acc.	*pabhuṁ*	*pabhū, pabhuvo*
Gen.	*pabhuno, pabhhussa*	*pabhūnaṁ*
Dat.	*pabhhuno, pabhussa*	*pabhūnaṁ*
Instr.	*pabhunā*	*pabhūbhi, pabhūhi*
Abl.	*pabhunā, pabhusmā, pabhumhā*	*pabhūbhi, pabhūhi*
Loc.	*pabhusmiṁ, pabhumhi*	*pabhūsu*

Notes:

1. In the vocative singular, the ending -*o* is also found, as in *Sutano* 'O Sutanu'.
2. A remnant of the old genitive singular ending -*os* is found in *hetu* (= *hetos*) 'cause's, reason's, condition's'.
3. The -*ū*- found in the oblique cases of the plural is occasionally shortened to -*ŭ*- in poetry, as in *jantuhi* (instr.-abl. pl.), *jantunaṁ* (dat.-gen. pl.) 'creatures, living beings, persons'; *bhikkhusu* (loc. pl.) 'Monks'; etc.
4. Irregular forms of the nominative plural include *jantuno*, *jantuyo* 'creatures, living beings, persons'; *mittaduno* 'those who injure or betray their friends'; *hetuyo* 'causes, conditions'.
5. Masculine nouns ending in -*ū* keep the long vowel in the nominative singular but shorten it in the remaining cases, as in *abhibhū* (nom. sg.) 'one who has power over another or others; a lord or master'. The nominative plural is *abhibhū* or *abhibhuvo*; from *sabbaññū* 'omniscience', the nominative plural is *sabbaññū* or *sabbaññuno*; from *sahabhū* 'arising together with', the nominative plural is *sahabhū*, *sahabhuvo*, or *sahabhuno*.
6. The neuters in -*u* form the nominative-vocative-accusative plural either in -*ū* or -*ūni*, as in (nom. pl.) *madhū*, *madhūni* 'honey'. The nominative-accusative singular can take -*ṁ*, like the corresponding forms of the *i*-stems.

2.2.13. Feminines in -*u* and -*ū*

dhenu (f.) 'a milch cow'

	Singular	Plural
Nom.	*dhenu*	*dhenū, dhenuyo, dhenuvo*
Voc.	*dhenu*	*dhenū, dhenuyo, dhenuvo*
Acc.	*dhenuṁ*	*dhenū, dhenuyo*
Gen.	*dhenuyā*	*dhenūnaṁ*
Dat.	*dhenuyā*	*dhenūnaṁ*
Instr.	*dhenuyā*	*dhenūbhi, dhenūhi*
Abl.	*dhenuyā*	*dhenūbhi, dhenūhi*
Loc.	*dhenuyaṁ, dhenuyā*	*dhenūsu*

vadhū (f.) 'daughter-in-law'

	Singular	Plural
Nom.	*vadhū*	*vadhū, vadhuyo*
Voc.	*vadhū*	*vadhū, vadhuyo*
Acc.	*vadhuṁ*	*vadhū, vadhuyo*
Gen.	*vadhuyā*	*vadhūnaṁ*
Dat.	*vadhuyā*	*vadhūnaṁ*
Instr.	*vadhuyā*	*vadhūbhi, vadhūhi*
Abl.	*vadhuyā*	*vadhūbhi, vadhūhi*
Loc.	*vadhuyaṁ, vadhuyā*	*vadhūsu*

Notes:

1. The locative singular of *bhū* 'earth' is *bhuvi*.
2. Though neuter rather than feminine, the genitive singular of *massu* 'beard' is *massuyā*, in agreement with the feminine genitive singular.
3. There is also an ablative singular ending *-to*, as in *nathuto* 'from the nose'; *jambuto* 'from the rose-apple tree'; etc.
4. From *dhātu* 'element', there is a locative singular *dhātuyā*.
5. The feminines ending in *-ū* follow the declension of *dhenu* except that the nominative singular may end in *-ū*, as in *vadhū* 'son's wife, daughter-in-law', though *vadhu* is also found; *sarabhū* (the name of a river, that is, 'the Sarabhū River'); *camū* 'a kind of small army'; *pādū* 'shoe'; *sassū* 'mother-in-law' (also *sassu*).

2.2.14. Adjectives in *-u* and *-ū*

garu (adj.) 'heavy'

	Masculine	Feminine	Neuter
SINGULAR			
Nominative	*garu*	*garunī*	*garu*
Vocative	*garu*	*garunī*	*garu*
Accusative	*garuṁ*	*garuniṁ*	*garuṁ*
Genitive	*garussa, garuno*	*garuniyā*	*garussa, garuno*
Dative	*garussa, garuno*	*garuniyā*	*garussa, garuno*
Instrumental	*garunā*	*garuniyā*	*garunā*
Ablative	*garunā, garusmā, garumhā*	*garuniyā*	*garunā, garusmā, garumhā*
Locative	*garusmiṁ, garumhi*	*garuniyā, garuniyaṁ*	*garusmiṁ, garumhi*
PLURAL			
Nominative	*garū, garavo*	*garunī, garuniyo*	*garū, garūni*
Vocative	*garū, garavo*	*garunī, garuniyo*	*garū, garūni*
Accusative	*garū, garavo*	*garunī, garuniyo*	*garū, garūni*
Genitive	*garūnaṁ*	*garunīnaṁ*	*garūnaṁ*
Dative	*garūnaṁ*	*garunīnaṁ*	*garūnaṁ*
Instrumental	*garūhi, garūbhi*	*garunīhi, garunībhi*	*garūhi, garūbhi*
Ablative	*garūhi, garūbhi*	*garunīhi, garunībhi*	*garūhi, garūbhi*
Locative	*garūsu*	*garunīsu*	*garūsu*

abhibhū (adj.) 'overcoming, conquering, vanquishing, having power over'

	Masculine	Feminine	Neuter
SINGULAR			
Nominative	*abhibhū*	*abhibhunī*	*abhibhū*
Vocative	*abhibhū*	*abhibhunī*	*abhibhū*
Accusative	*abhibhuṁ*	*abhibhuniṁ*	*abhibhuṁ*
Genitive	*abhibhussa,* *abhibhuno*	*abhibhuniyā*	*abhibhussa,* *abhibhuno*
Dative	*abhibhussa,* *abhibhuno*	*abhibhuniyā*	*abhibhussa,* *abhibhuno*
Instrumental	*abhibhunā*	*abhibhuniyā*	*abhibhunā*
Ablative	*abhibhunā,* *abhibhusmā,* *abhibhumhā*	*abhibhuniyā*	*abhibhunā,* *abhibhusmā,* *abhibhumhā*
Locative	*abhibhusmiṁ,* *abhibhumhi*	*abhibhuniyā,* *abhibhuniyaṁ*	*abhibhusmiṁ,* *abhibhumhi*
PLURAL			
Nominative	*abhibhū,* *abhibhuvo*	*abhibhunī,* *abhibhuniyo*	*abhibhū,* *abhibhūni*
Vocative	*abhibhū,* *abhibhuvo*	*abhibhunī,* *abhibhuniyo*	*abhibhū,* *abhibhūni*
Accusative	*abhibhū,* *abhibhuvo*	*abhibhunī,* *abhibhuniyo*	*abhibhū,* *abhibhūni*
Genitive	*abhibhūnaṁ*	*abhibhunīnaṁ*	*abhibhūnaṁ*
Dative	*abhibhūnaṁ*	*abhibhunīnaṁ*	*abhibhūnaṁ*
Instrumental	*abhibhūhi,* *abhibhūbhi*	*abhibhunīhi,* *abhibhunībhi*	*abhibhūhi,* *abhibhūbhi*
Ablative	*abhibhūhi,* *abhibhūbhi*	*abhibhunīhi,* *abhibhunībhi*	*abhibhūhi,* *abhibhūbhi*
Locative	*abhibhūsu*	*abhibhunīsu*	*abhibhūsu*

Notes:

4. Adjectives ending in *-u* and *-ū* have masculine and neuter stems in *-u* and *-ū* and are regularly declined by adding the appropriate case endings of the third declension.
5. The feminine is formed from the masculine stem by adding *-nī*, before which *-ū-* is always shortened. The feminine is declined with the case endings of the second declension.

2.2.15. Special Nouns

go (m.-f.) 'cow, ox, bull; (pl.) cattle'

	Singular	Plural
Nom.	*go*	*gavo, gāvo*
Voc.	*go*	*gavo, gāvo*
Acc.	*gaṁ, gavaṁ, gāvaṁ, gāvuṁ*	*gavo, gāvo*
Gen.	*gavassa, gāvassa*	*gavaṁ, gonaṁ, gunnaṁ*
Dat.	*gavassa, gāvassa*	*gavaṁ, gonaṁ, gunnaṁ*
Instr.	*gavena, gāvena*	*gobhi, gohi*
Abl.	*gavā, gāvā, gavasmā, gāvasmā, gavamhā, gāvamhā*	*gobhi, gohi*
Loc.	*gave, gāve, gavasmiṁ , gāvasmiṁ, gavamhi, gāvamhi*	*gosu, gavesu, gāvesu*

Notes:

1. A variant stem, *gava* or *gāva*, which is inflected like a masculine *a*-stem, appears throughout the paradigm.
2. The nominative plural form *gavā* is also found.
3. The nominative plural of the feminine stem *gāvī* 'cow' is *gāviyo*.
4. All of the other old diphthong stems found in Sanskrit have disappeared in Pāḷi: *nau* 'boat, ship' has been replaced by *nāvā*, which follows the declension of the feminine *ā*-stems; *dyu* 'day' has become *diva*, which follows the declension of the neuter *a*-stems, with the only exception being the instrumental singular *divā* 'by day', which is used like an adverb in Pāḷi.

sakhi (m.) 'friend'

	Singular	Plural
Nom.	*sakhā*	*sakhāyo, sakhāno, sakhino*
Voc.	*sakha, sakhā, sakhi, sakhī, sakhe*	*sakhāyo, sakhāno, sakhino*
Acc.	*sakhānaṁ, sakhaṁ, sakhāram*	*sakhī, sakhāyo, sakhāno, sakhino*
Gen.	*sakhino, sakhissa*	*sakhārānaṁ, sakhīnaṁ*
Dat.	*sakhino, sakhissa*	*sakhārānaṁ, sakhīnaṁ*
Instr.	*sakhinā*	*sakhārebhi, sakhārehi, sakhebhi, sakhehi*
Abl.	*sakhinā*	*sakhārebhi, sakhārehi, sakhebhi, sakhehi*
Loc.	*sakhe*	*sakhāresu, sakhesu*

Notes:

1. The ablative singular forms *sakhārasmā* and *sakhito* also occur.

2.3. Consonant Stems

Except for adjectives in *-mā* and *-vā* and stems in *-mant* and *-vant*, there are relatively few words belonging to the consonantal declension. Moreover, most of these take the endings of the vowel declensions in most of their forms, having special endings in only a few forms.

2.3.1. Stems Ending in Nasals

attan (m.) 'self'

	Singular	Plural
Nom.	*attā*	*attāno*
Voc.	*atta*, *attā*	*attāno*
Acc.	*attānaṁ*, *attanaṁ*, *attaṁ*	*attāno*, *attano*
Gen.	*attano*	*attānaṁ*, *attanaṁ*
Dat.	*attano*	*attānaṁ*, *attanaṁ*
Instr.	*attanā* [*attena*]	*attanebhi*, *attanehi*
Abl.	*attanā*, *attasmā*, *attamhā*	*attanebhi*, *attanehi*
Loc.	*attain*, *attasmiṁ*, *attamhi*	*attanesu*

Notes:

1. Stems ending in nasals are considered by the native grammarians to belong to the vowel-stems.
2. A parallel form is *ātuman* 'self', with the same inflection.

brahman (n.) 'Brahmā; a state like that of Brahmā'

	Singular	Plural
Nom.	*brahmā*	*brahmāno*
Voc.	*brahme*	*brahmāno*
Acc.	*brahmānaṁ*, *brahmaṁ*	*brahmāno*
Gen.	*brahmuno*, [*brahmassa*]	*brahmānaṁ*, *brahmunaṁ*
Dat.	*brahmuno*, [*brahmassa*]	*brahmānaṁ*, *brahmunaṁ*
Instr.	*brahmanā*, *brahmunā*	*brahmebhi*, *brahmehi*
Abl.	*brahmanā*, *brahmunā*, *brahmasmā*	*brahmebhi*, *brahmehi*
Loc.	*brahmani*, *brahmuni*, *brahmasmiṁ*	*brahmesu*

Notes:

1. The vocative singular *brahme* 'O Brahmā' is formed after the analogy of the *ā*-stems.

rājan (m.) 'king'

	Singular	Plural
Nom.	*rājā*	*rājāno*
Voc.	*raja*, *rājā*	*rājāno*
Acc.	*rājānaṁ*, *rājaṁ*	*rājāno*
Gen.	*rañño*, *rājino*, [*rājassa*]	*raññaṁ*, *rājūnaṁ*, *rājānaṁ*
Dat.	*rañño*, *rājino*, [*rājassa*]	*raññaṁ*, *rājūnaṁ*, *rājānaṁ*
Instr.	*raññā*, *rājenā*	*rājūbhi*, *rājūhi*, *rājebhi*, *rājehi*
Abl.	*raññā*, *rājasmā*	*rājūbhi*, *rājūhi*, *rājebhi*, *rājehi*
Loc.	*raññe*, *raññi*, *rājini*	*rājūsu*, *rājesu*

Notes:

1. The oblique cases in the plural are derived from a stem *rāju-*.
2. There is also an instrumental singular *muddhanā* from (m. nom. sg.) *muddhā* 'head' and a locative singular *muddhani*. This stem exhibits a mixture of *-a-* and *-an-* forms.

yuvan (m.) 'a youth, a young man'

	Singular	Plural
Nom.	*yuvā*	*yuvāno*, *yuvānā*
Voc.	*yuva*, *yuvā*, *yuvāna*, *yuvānā*	*yuvāno*, *yuvānā*
Acc.	*yuvānaṁ*, *yuvaṁ*	*yuvāne*, *yuve*
Gen.	*yuvānassa*, *yuvassa*	*yuvānānaṁ*, *yuvānaṁ*
Dat.	*yuvānassa*, *yuvassa*	*yuvānānaṁ*, *yuvānaṁ*
Instr.	*yuvānā*, *yuvānena*, *yuvena*	*yuvānebhi*, *yuvānehi*, *yuvebhi*, *yuvehi*
Abl.	*yuvānā*, *yuvānasmā*, *yuvānamhā*	*yuvānebhi*, *yuvānehi*, *yuvebhi*, *yuvehi*
Loc.	*yuvāne*, *yuve*, *yuvānasmiṁ*, *yuvānamhi*, *yuvasmiṁ*, *yuvamhi*	*yuvānesu*, *yuvāsu*, *yuvesu*

Notes:

1. Most of the cases are built from a stem *yuvāna*.

san (m.) 'dog'

	Singular	Plural
Nom.	*sā*	*sā*, [*sāno*]
Voc.	*sa*	*sā*
Acc.	*saṁ*, [*sānaṁ*]	*se*
Gen.	*sassa*	*sānaṁ*
Dat.	*sāya*, *sassa*	*sānaṁ*

Instr.	*sena*	*sābhi, sāhi*
Abl.	*sā, sasmā, samhā*	*sābhi, sāhi*
Loc.	*se, sasmiṁ, samhi*	*sāsu*

Notes:

1. The following nominative singular forms also occur: *sāno, svāno, suvāno, soṇo,* and *sūṇo*.
2. Several nouns form only some cases according to the nasal declension, while the other cases are formed according to another declension, as in *kamma* (n.) 'action, deed', which has the following cases: (instrumental singular) *kammunā, kammanā, kammena*; (genitive singular) *kammuno* and *kammassa*; (ablative singular) *kammā*; (locative singular) *kammani*. Likewise, *thāma* (n.) 'strength' forms part of its cases according to the nasal declension, such as (instrumental singular) *thāmunā*, but generally follows the *a*-declension. Other examples include *addhan* (m.) 'road, way' and *bhasma(n)* (n.) 'ashes'.

<div align="center">

puman (m.) 'a male, a man'

</div>

	Singular	Plural
Nom.	*pumā*	*pumāno*
Voc.	*pumā, pumaṁ*	*pumāno*
Acc.	*pumaṁ, pumānaṁ*	*pumāno*
Gen.	*pumuno, pumassa*	*pumānaṁ*
Dat.	*pumuno, pumassa*	*pumānaṁ*
Instr.	*pumānā, pumunā, pumena*	*pumānebhi, pumānehi*
Abl.	*pumunā*	*pumānebhi, pumānehi*
Loc.	*pumāne, pume, pumasmiṁ, pumamhi*	*pumāsu, pumesu*

Notes:

1. There is also a nominative singular *pumo*.

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daṇḍin (m.) 'a Brahmin; a type of ascetic'

</div>

Nom.	*daṇḍī*	*daṇḍī, daṇḍino*
Voc.	*daṇḍī*	*daṇḍī, daṇḍino*
Acc.	*daṇḍiṁ, daṇḍinaṁ*	*daṇḍī, daṇḍino*
Gen.	*daṇḍissa, daṇḍino*	*daṇḍīnaṁ*
Dat.	*daṇḍissa, daṇḍino*	*daṇḍīnaṁ*
Instr.	*daṇḍinā*	*daṇḍībhi, daṇḍīhi*
Abl.	*daṇḍinā, daṇḍismā, daṇḍimhā*	*daṇḍībhi, daṇḍīhi*
Loc.	*daṇḍī*	*daṇḍīsu*

Notes:

1. The accusative plural of *brahmacārin* 'leading the holy life, chaste, pious' is *brahmacariye*.
2. The nominative plural of *dīpin* 'panther, leopard, tiger' is *dīpiyo*.
3. The oblique cases of the plural have a short *i* only in poetry.
4. A nominative singular with short *i* occurs in *seṭṭhi* 'a treasurer, banker; a wealthy merchant'.
5. Examples of enlarged stems are nominative singular *sāramatino* from *sārin* 'wandering'; locative plural *verinesu* from *verin* 'hostile, inimical'.

2.3.2. Stems in *-ant*

bhavant (m.) 'Venerable Sir, Lord'

	Singular	Plural
Nom.	*bhavaṁ*	*bhavanto, bhonto, bhavantā*
Voc.	*bho, bhonto*	*bhavanto, bhonto, bhante*
Acc.	*bhavantaṁ, bhotaṁ*	*bhavante, bhonte*
Gen.	*bhavato, bhoto, bhavantassa*	
Dat.	*bhavato, bhoto, bhavantassa*	
Instr.	*bhavatā, bhotā, bhavantena*	
Abl.	*bhavatā, bhotā*	

Notes:

1. The feminine singular forms are *bhavantī, bhavatī, bhotī*; plural *bhotiyo*.

2.3.3. Adjectives in *-at* and *-ant*

guṇavat, *guṇavant* (adj.) 'virtuous'

	Masculine	Feminine	Neuter
SINGULAR			
Nominative	*guṇavā, guṇavanto*	*guṇavatī, guṇavantī*	*guṇavaṁ, guṇavantaṁ*
Vocative	*guṇavaṁ, guṇava, guṇavā*	*guṇavatī, guṇavantī*	*guṇava, guṇavā, guṇavaṁ*
Accusative	*guṇavantaṁ, guṇavaṁ*	*guṇavatiṁ, guṇavantiṁ*	*guṇavaṁ, guṇavantaṁ*
Genitive	*guṇavato, guṇavantassa*	*guṇavatiyā, guṇavantiyā*	*guṇavato, guṇavantassa*
Dative	*guṇavato, guṇavantassa*	*guṇavatiyā, guṇavantiyā*	*guṇavato, guṇavantassa*
Instrumental	*guṇavatā,*	*guṇavatiyā,*	*guṇavatā,*

Ablative	*guṇavantena* *guṇavatā,* *guṇavantasmā,* *guṇavantamhā*	*guṇavantiyā* *guṇavatiyā,* *guṇavantiyā*	*guṇavantena* *guṇavatā,* *guṇavantamā,* *guṇavantamhā*
Locative	*guṇavati,* *guṇavantasmiṁ,* *guṇavantamhi*	*guṇavatiyā,* *guṇavatiyaṁ,* *guṇavantiyā,* *guṇavantiyaṁ*	*guṇavati,* *guṇavantasmiṁ,* *guṇavantamhi*

PLURAL

Nominative	*guṇavantā,* *guṇavanto*	*guṇavatī,* *guṇavavatiyo,* *guṇavantī,* *guṇavantiyo*	*guṇavantā,* *guṇavantāni*
Vocative	*guṇavantā,* *guṇavanto*	*guṇavatī,* *guṇavavatiyo,* *guṇavantī,* *guṇavantiyo*	*guṇavantā,* *guṇavantāni*
Accusative	*guṇavante*	*guṇavatī,* *guṇavavatiyo,* *guṇavantī,* *guṇavantiyo*	*guṇavantā,* *guṇavantāni*
Genitive	*guṇavataṁ,* *guṇavantānaṁ*	*guṇavatīnaṁ,* *guṇavantīnaṁ*	*guṇavataṁ,* *guṇavantānaṁ*
Dative	*guṇavataṁ,* *guṇavantānaṁ*	*guṇavatīnaṁ,* *guṇavantīnaṁ*	*guṇavataṁ,* *guṇavantānaṁ*
Instrumental	*guṇavantebhi,* *guṇavantehi*	*guṇavatībhi,* *guṇavatīhi,* *guṇavantībhi* *guṇavantīhi*	*guṇavantebhi,* *guṇavantehi*
Ablative	*guṇavantebhi,* *guṇavantehi*	*guṇavatībhi,* *guṇavatīhi,* *guṇavantībhi* *guṇavantīhi*	*guṇavantebhi,* *guṇavantehi*
Locative	*guṇavantesu*	*guṇavatīsu,* *guṇavantīsu*	*guṇavantesu*

mahat, *mahant* (adj.) 'great, large'

	Masculine	Feminine	Neuter

SINGULAR

Nominative	*mahā,* *mahanto*	*mahatī,* *mahantī*	*mahaṁ,* *mahantaṁ*

Vocative	*maha, mahā, maham*	*mahatī, mahantī*	*maha, mahā, maham*
Accusative	*mahantaṁ,*	*mahatiṁ, mahantiṁ*	*maham, mahantaṁ*
Genitive	*mahato, mahantassa*	*mahatiyā, mahantiyā*	*mahato, mahantassa*
Dative	*mahato, mahantassa*	*mahatiyā, mahantiyā*	*mahato, mahantassa*
Instrumental	*mahatā, mahantena*	*mahatiyā, mahantiyā*	*mahatā, mahantena*
Ablative	*mahatā, mahantasmā, mahantamhā*	*mahatiyā, mahantiyā*	*mahatā, mahantamā, mahantamhā*
Locative	*mahati, mahante, mahantasmiṁ, mahantamhi*	*mahatiyā, mahatiyaṁ, mahantiyā, mahantiyaṁ*	*mahati, mahante, mahantasmiṁ, mahantamhi*

PLURAL

Nominative	*mahantā, mahanto*	*mahatī, mahatiyo, mahantī, mahantiyo*	*mahantā, mahantāni*
Vocative	*mahantā, mahanto*	*mahatī, mahatiyo, mahantī, mahantiyo*	*guṇavantā, guṇavantāni*
Accusative	*mahantā, mahanto*	*mahatī, mahatiyo, mahantī, mahantiyo*	*mahantā, mahantāni*
Genitive	*mahataṁ, mahantānaṁ*	*mahatīnaṁ, mahantīnaṁ*	*mahataṁ, mahantānaṁ*
Dative	*mahataṁ, mahantānaṁ*	*mahatīnaṁ, mahantīnaṁ*	*mahataṁ, mahantānaṁ*
Instrumental	*mahantebhi, mahantehi*	*mahatībhi, mahatīhi, mahantībhi mahantīhi*	*mahantebhi, mahantehi*
Ablative	*mahantebhi, mahantehi*	*mahatībhi, mahatīhi, mahantībhi mahantīhi*	*mahantebhi, mahantehi*
Locative	*mahantesu*	*mahatīsu, mahantīsu*	*mahantesu*

Notes:

1. Participles in -*ant* follow this declension except for the nominative singular, which appears as -*aṁ* or -*anto*, as in *gacchaṁ*, *gacchanto* 'going'.
2.   A nominative from the weak form is found in *jīvato* for *jīvanto* 'living' and, in the accusative, in *vajataṁ* 'going, proceeding'.
3. From the root *kar*- 'to act, to perform, to make, to do', a participle nominative plural masculine *karontā* 'acting, doing' is found, as well as nominative singular feminine *karontī* and genitive singular masculine *karoto*.
4. The nominative singular forms of *arahant* 'Arahat' are *arahaṁ* and *arahā*, the former being the regular form. In the nominative plural, *arahanto* and *arahā* are found.
5. The regular nominative singular *mahā* 'great, extensive, big, important, venerable' occurs separately and in compounds. There is a single instance of a nominative singular *mahaṁ*.
6. The following forms occur in the neuter nominative singular: *brahā* 'very great, lofty, high'; *madhuvā* 'honeyed'; *asaṁ* 'being'.

2.3.4. Stems in -*r*

pitar (m.) 'father'

	Singular	Plural
Nom.	*pitā*	*pitaro*
Voc.	*pita*, *pitā*	*pitaro*
Acc.	*pitaraṁ*, *pituṁ*	*pitaro*, *pitare*
Gen.	*pitu*, *pituno*, *pitussa*	*pitarānaṁ*, *pitānaṁ*, *pitūnaṁ*, *pitunnaṁ*
Dat.	*pitu*, *pituno*, *pitussa*	*pitarānaṁ*, *pitānaṁ*, *pitūnaṁ*, *pitunnaṁ*
Instr.	*pitarā*, *pitunā*	*pitarebhi*, *pitarehi*, *pitūbhi*, *pitūhi*
Abl.	*pitarā*, *pitu*	*pitarebhi*, *pitarehi*, *pitūbhi*, *pitūhi*
Loc.	*pitari*	*pitaresu*, *pitūsu*

mātar (f.) 'mother'

	Singular	Plural
Nom.	*mātā*	*mātaro*
Voc.	*māta*, *mātā*	*mātaro*
Acc.	*mātaraṁ*	*mātaro*, *mātare*
Gen.	*mātu*, *mātuyā*, *mātyā*	*mātarānaṁ*, *mātānaṁ*, *mātūnaṁ*, *mātunnaṁ*
Dat.	*mātu*, *mātuyā*, *mātyā*	*mātarānaṁ*, *mātānaṁ*, *mātūnaṁ*, *mātunnaṁ*
Instr.	*mātarā*, *mātuyā*, *mātyā*	*mātarebhi*, *mātarehi*, *mātūbhi*, *mātūhi*

Abl.	*mātarā, mātuyā, mātyā*	*mātarebhi, mātarehi, mātūbhi, mātūhi*
Loc.	*mātari, mātuyaṁ, mātyaṁ, mātuyā, mātyā*	*mātaresu, mātūsu*

Notes:

1. The ablative singular forms *pitito* and *mātito* also occur.
2. The declension of *dhītar* 'daughter' is, on the whole, the same as that of *mātar*, except for vocative singular *dhīte* and accusative plural *dhītā*. In composition, the following forms are found: *dhīti-*, as in *dhītiṭṭhāna*, and *dhītu-*, as in *dhītuhetu*.

satthar (m.) 'teacher, instructor'

	Singular	Plural
Nom.	*satthā*	*satthāro*
Voc.	*satthā, sattha*	*satthāro*
Acc.	*sattharaṁ, satthāraṁ*	*satthāro, satthāre*
Gen.	*satthu, satthussa*	*satthānaṁ, satthārānaṁ*
Dat.	*satthu, satthussa*	*satthānaṁ, satthārānaṁ*
Instr.	*satthārā, sattharā, satthunā*	*satthārebhi, satthārehi*
Abl.	*satthārā, sattharā*	*satthārebhi, satthārehi*
Loc.	*satthari*	*satthāresu*

Notes:

1. Here also, some stems have been converted to the *a*-declension, as in *sallakatta* 'a physician, a surgeon', literally, 'one who works on the poisoned arrow'; *nāhapita* 'a barber'; *theta* 'firm, reliable, trustworthy, true'; etc.
2. In composition, the stem generally ends in *-u*, as in *sotu* = *sotar* 'hearer'; *bhattu* = *bhattar* 'husband'; etc.
3. A genitive plural ending *-ūnaṁ* is found in *sotūnaṁ* 'of the hearers'.
4. An instrumental singular *satthāya* 'by the teacher' also occurs.

2.3.5. Stems in *-s*

manas (n.) 'the mind'

	Singular
Nom.	*mano, manaṁ*
Voc.	*mano, manaṁ*
Acc.	*mano, manaṁ*
Gen.	*manaso, manassa*
Dat.	*manaso, manassa*

Instr.	*manasā, manena*	
Abl.	*manasā, manasmā, manamhā*	
Loc.	*manasi, mane, manasmiṁ, manamhi*	

Notes:

1. The plural of *manas* is not in use. Other *s*-stems form the plural after the *a*-declension.
2. Comparatives in *-yo*, *-iyyo* follow the declension of *manas*, as in *seyyo* 'better'; etc.

<div align="center">

āyus (n.) 'life'

</div>

	Singular	Plural
Nom.	*āyu, āyuṁ*	*āyūni, āyū*
Voc.	*āyu, āyuṁ*	*āyūni, āyū*
Acc.	*āyu, āyuṁ*	*āyūni, āyū*
Gen.	*āyussa, āyuno*	*āyūnaṁ, āyusaṁ*
Dat.	*āyussa, āyuno*	*āyūnaṁ, āyusaṁ*
Instr.	*āyusā, āyunā*	*āyūbhi, āyūhi*
Abl.	*āyusā, āyunā*	*āyūbhi, āyūhi*
Loc.	*āyusi, āyuni*	*āyūsu*

2.4. Comparison of Adjectives

In Pāḷi, as in Sanskrit, adjectives agree in case, gender, and number with the nouns they qualify. Adjectives have three degrees of comparison:

1. Positive: expresses the simple quality;
2. Comparative: expresses a higher or lower degree of the quality;
3. Superlative: expresses the highest or lowest degree of the quality.

Adjectives ending in a vowel form their comparison as follows:

1. The comparative is formed from the positive by adding the suffixes *-tara* or *-iya*. They are regularly declined with the case endings of the first declension.
2. The superlative is formed from the positive by adding the suffixes *-tama*, *-iṭṭha*, or *-issaka*. They are regularly declined with the case endings of the first declension.

Thus, the comparative of *pāpa* 'evil, bad, wicked, sinful' can be either *pāpatara* or *pāpiyo* 'more evil', while the superlative can be either *pāpatama* or *pāpiṭṭha* 'most evil'. Moreover, the first comparative may be combined with the second superlative, yielding *pāpiṭṭhatara*. The second comparative may be augmented by the addition of the suffix *-ika*, yielding *pāpiyyaskia*, as in *tassa-pāpiyyasikā-kammaṁ karoti* 'to carry our proceedings against someone guilty of a certain legal offense' and, with contraction, *pāpissika*.

Adjectives ending in *-mant*, *-vant*, and *-vin* drop these suffixes before the comparative and superlative suffixes, as, for example, positive *guṇavant* 'possessed of good qualities, virtuous', comparative *guṇiyo*, superlative *guṇiṭṭha*; positive *medhāvin* 'intelligent, wise', comparative *medhiyo*, superlative *medhiṭṭha*.

Some adjectives form their comparative and superlative from entirely different bases:

Positive	Comparative	Superlative
antika 'near'	*nediya*	*nediṭṭha*
bāḷha 'strong'	*sādhiya*	*sādhiṭṭha*
vuddha (also *vuḍḍha*) 'old'	*jeyya*	*jeṭṭha*
appa 'small' } *yuvan* 'young'	*kaniya*	*kaniṭṭha*
pasattha (also *pasaṭṭha*) 'excellent'	*seyya*	*seṭṭha*

2.5. Word Formation

In Pāḷi, almost every declinable stem can be traced back to a primary element called a "root". A "root" may be defined as the base form of a word. It carries the basic meaning, and it cannot be further analyzed without loss of identity. A "stem", on the other hand, may be defined as an inflectional base.

Declinable stems are divided into two broad categories: (1) primary (*kita*) stems and (2) secondary (*taddhita*) stems.

Primary stems are formed from the root by some modification — either by an internal change in the root itself or by the addition of a suffix to the root; in some cases, both by internal change and the addition of a suffix. Sometimes, a connecting vowel is inserted between the root and the suffix. The connecting vowel is generally, though not always, *-i-*. The bare root itself can also be used as a primary stem. Primary stems may be either simple or compounded (see Chapter 7 for details).

A secondary stem is developed from a primary stem by the addition of a new suffix or by the replacement of an existing suffix, with or without change in the root element. ∎

3

Pronouns

3.1. First and Second Person Personal Pronouns

First Person: 'I, me; we, us'

	Singular	Plural
Nom.	*ahaṁ*	*vayaṁ, mayaṁ, amhe*
Acc.	*maṁ, mamaṁ*	*asme, amhe, amhākaṁ*
Gen.	*mama, mamaṁ, mayhaṁ, amhaṁ*	*amhākaṁ, amhaṁ*
Dat.	*mama, mamaṁ, mayhaṁ, amhaṁ*	*amhākaṁ, amhaṁ*
Instr.	*mayā*	*amhebhi, amhehi*
Abl.	*mayā*	*amhebhi, amhehi*
Loc.	*mayi*	*amhesu*

Second Person: 'you'

	Singular	Plural
Nom.	*tvaṁ, tuvaṁ*	*tumhe*
Acc.	*tvaṁ, tuvaṁ, taṁ, tavaṁ*	*tumhe, tumhākaṁ*
Gen.	*tava, tavaṁ, tuyhaṁ, tumhaṁ*	*tumhākaṁ, tumhaṁ*
Dat.	*tava, tavaṁ, tuyhaṁ, tumhaṁ*	*tumhākaṁ, tumhaṁ*
Instr.	*tvayā, tayā*	*tumhebhi, tumhehi*
Abl.	*tvayā, tayā*	*tumhebhi, tumhehi*
Loc.	*tvayi, tayi*	*tumhesu*

Notes:

1. In addition to the above, the following enclitic forms are found: (first person) *me* and (second person) *te* for the instrumental, dative, and genitive singular; (first person) *no* and (second person) *vo* for the accusative, dative, and genitive plural.
2. The accusative plural forms (first person) *amhākaṁ* and (second person) *tumhākaṁ* are borrowed from the genitive plural.
3. The enclitic forms *no* and *vo* may also be used for the nominative plural.

3.2. Demonstrative Pronouns

<div align="center">

ta 'this'

</div>

	Masculine and Neuter		Feminine

SINGULAR

Nom.	*so, sa*;	*taṁ* (*tad*)	*sā*
Acc.	*taṁ*;	*taṁ* (*tad*)	*taṁ*
Gen.		*tassa*	*tassā, tassāya, tissā, tissāya, tāya*
Dat.		*tassa*	*tassā, tassāya, tissā, tissāya, tāya*
Instr.		*tena*	*tāya*
Abl.		*tasmā, tamhā*	*tāya*
Loc.		*tasmiṁ, tamhi*	*tassaṁ, tāsaṁ, tissaṁ, tāyaṁ*

PLURAL

Nom.	*te*;	*tāni*	*tā, tāyo*
Acc.	*te*;	*tāni*	*tā, tāyo*
Gen.		*tesaṁ, tesānaṁ*	*tāsaṁ, tāsānaṁ*
Dat.		*tesaṁ, tesānaṁ*	*tāsaṁ, tāsānaṁ*
Instr.		*tebhi, tehi*	*tābhi, tāhi*
Abl.		*tebhi, tehi*	*tābhi, tāhi*
Loc.		*tesu*	*tāsu*

Notes:

1. The stems *na* 'this', *ena* 'this', and *eta* 'him, this one, the same' are inflected like *ta*.

<div align="center">

ima, *ayaṁ* 'this'

</div>

	Masculine and Neuter		Feminine

SINGULAR

Nom.	*ayaṁ*;	*idaṁ, imaṁ*	*ayaṁ*
Acc.	*imaṁ*;	*idaṁ, imaṁ*	*imaṁ*
Gen.		*imassa, assa*	*imissā, imissāya, imāya, assā, asāya*
Dat.		*imassa, assa*	*imissā, imissāya, imāya, assā, asāya*
Instr.		*iminā, anena*	*imāya*
Abl.		*imasmā, imamhā, asmā*	*imāya*
Loc.		*imasmiṁ, imamhi, asmiṁ*	*imissaṁ, imāsaṁ, imāyaṁ, assaṁ*

PLURAL

Nom.	*ime*;	*imāni*	*imā, imāyo*
Acc.	*ime*;	*imāni*	*imā, imāyo*
Gen.		*imesaṁ, imesānaṁ,*	*imāsaṁ, imāsānaṁ*
		esaṁ, esānaṁ	
Dat.		*imesaṁ, imesānaṁ,*	*imāsaṁ, imāsānaṁ*
		esaṁ, esānaṁ	
Instr.		*imebhi, imehi, ebhi, ehi*	*imābhi, imāhi*
Abl.		*imebhi, imehi, ebhi, ehi*	*imābhi, imāhi*
Loc.		*imesu*	*imāsu*

amu, *asu* 'that'

Masculine and Neuter	Feminine

SINGULAR

Nom.	*asu*;	*aduṁ*	*asu*
Acc.	*amuṁ*;	*aduṁ*	*amuṁ*
Gen.		*amussa*	*amussā, amuyā*
Dat.		*amussa*	*amussā, amuyā*
Instr.		*amunā*	*amuyā*
Abl.		*amusmā, amumhā*	*amuyā*
Loc.		*amusmiṁ, amumhi*	*amussaṁ, amuyaṁ*

PLURAL

Nom.	*amū, amuyo*	*amū, amūni*
Acc.	*amū, amuyo*	*amū, amūni*
Gen.	*amūsaṁ, amūsānaṁ*	
Dat.	*amūsaṁ, amūsānaṁ*	
Instr.	*amūbhi, amūhi*	
Abl.	*amūbhi, amūhi*	
Loc.	*amūsu*	

Notes:

1. New stems can be formed from the nominative *asu* and from the stem *amu* of this pronoun by adding a suffix *-ka*. These stems are regularly declined with the case endings of the first declension.

3.3. Relative Pronoun

ya 'who, which, what'

	Masculine and Neuter	Feminine

SINGULAR

Nom.	*yo*;	*yaṁ* (*yad*)	*yā*
Acc.	*yaṁ*;	*yaṁ* (*yad*)	*yaṁ*
Gen.		*yassa*	*yassā, yāya*
Dat.		*yassa*	*yassā, yāya*
Instr.		*yena*	*yāya*
Abl.		*yamhā*	*yāya*
Loc.		*yasmiṁ, yamhi*	*yassaṁ, yāyaṁ*

PLURAL

Nom.	*ye, yāni*	*yā, yāyo*
Acc.	*ye, yāni*	*yā, yāyo*
Gen.	*yesaṁ*	*yāsaṁ*
Dat.	*yesaṁ*	*yāsaṁ*
Instr.	*yebhi, yehi*	*yābhi, yāhi*
Abl.	*yebhi, yehi*	*yābhi, yāhi*
Loc.	*yesu*	*yāsu*

3.4. Interrogative Pronouns

ka 'who?, which?, what?'

	Masculine and Neuter	Feminine

SINGULAR

Nom.	*ko*;	*kiṁ*	*kā, kāyo*
Acc.	*kaṁ*;	*kiṁ*	*kaṁ*
Gen.		*kassa, kissa*	*kāya, kassā*
Dat.		*kassa, kissa*	*kāya, kassā*
Instr.		*kena*	*kāya*
Abl.		*kasmā, kamhā*	*kāya*
Loc.		*kasmiṁ, kamhi, kismiṁ, kimhi*	*kāya, kassā, kāyaṁ, kassaṁ*

PLURAL

Nom.	*ke*;	*kāni*	*kā*, *kāyo*
Acc.	*ke*;	*kāni*	*kā*, *kāyo*
Gen.		*kesaṁ, kesānaṁ*	*kāsaṁ. kasānaṁ*
Dat.		*kesaṁ, kesānaṁ*	*kāsaṁ. kasānaṁ*
Instr.		*kebhi, kehi*	*kābhi, kāhi*
Abl.		*kebhi, kehi*	*kābhi, kāhi*
Loc.		*kesu*	*kāsu*

Notes:

1. The inflection of *ka* is like that of *ya* with the following exceptions: the nominative singular neuter is *kiṁ*; the dative and genitive masculine and neuter singular are *kassa, kissa*; and the locative is *kasmiṁ, kamhi, kismiṁ, kimhi*.

3.5. Indefinite Pronouns

koci 'whoever; anyone, anybody'

	Masculine and Neuter		Feminine

SINGULAR

Nom.	*koci*;	*kiñci*	*kāci*
Acc.	*kañci*;	*kiñci*	*kañci*
Gen.		*kassaci, kissaci*	*kāyaci, kassāci*
Dat.		*kassaci, kissaci*	*kāyaci, kassāci*
Instr.		*kenaci*	*kāyaci*
Abl.		*kasmāci, kamhāci*	*kāyaci*
Loc.		*kasmiñci, kamhici,* *kismiñci, kimhici*	*kassañci, kāyaci*

PLURAL

Nom.	*keci*;	*kānici*	*kāci, kāyoci*
Acc.	*keci*;	*kānici*	*kāci, kāyoci*
Gen.		*kesañci*	*kāsañci*
Dat.		*kesañci*	*kāsañci*
Instr.		*kebhici, kehici*	*kābhici, kāhici*
Abl.		*kebhici, kehici*	*kābhici, kāhici*
Loc.		*kesuci*	*kāsuci*

Notes:

1. The indefinite pronouns are formed by adding the suffixes -*ci*, -*api*, and -*cana* to the declined forms of the interrogative pronoun *ka* 'who?, which?, what?', in accordance with the rules of assimilation and sandhi.
2. The numeral *eka* 'one' also follows the pronominal declension (see Chapter 4).

3.6. Other Pronouns

attā 'self, own, oneself' is used much like a reflexive pronoun, as is *ātumā* 'self, own, oneself', which is merely another form of *attā*, and is very rarely used. *tuma*, with the same meaning, is even less frequently used. In composition, the bases are: *atto*, *ātuma*, *tuma*. Properly speaking, *attā*, *ātuma*, *tuma* are nouns used pronominally.

sayaṁ 'oneself, by oneself' and *sāmaṁ* 'self', both indeclinable, are often used as reflexive emphatic pronouns.

A few other nouns are also used pronominally. The following are the most common:

1. *bhavaṁ* 'lord, sir'. This is a very respectful term of address, used in place of the second person personal pronoun. The verb is put in the third person.
2. *ayya* 'lord, master'. This is used chiefly in addressing Buddhist monks and is often used with *bhante*. The feminine form *ayyā* 'lady, mistress' is used in addressing Buddhist nuns.
3. *āvuso* 'friend, brother'. This is also sometimes used as a pronoun. It is used mostly by senior monks when addressing junior monks. *āvuso* is indeclinable.

3.7. Pronominals

There are also a number of words that, although not pronouns strictly speaking, still follow the pronominal inflection. Among these are possessives like *madīya*, *māmaka* 'mine' and *amhadīya* 'our', but, of these, only nominatives are found in the texts. Next, there are the adjectives composed with -*disa*, as in *mādisa* 'like me'; *etādisa* or *etārisa* or *īdisa* 'like this'; *kīdisa* 'like what?'; *cirassaṁ* 'at last'; etc.

The pronominal adjectives *katara* 'which one?' and *katama* 'which?, which one?' are formed by adding the suffixes -*tara* and -*tama* to the interrogative stems, but these do not differ much in meaning from the regular pronoun.

These words are called "pronominals". Pronominals are adjectives that follow the pronominal declension. Most of them are derived from pronouns by the addition of the following suffixes:

-*īya*, -*aka*: expression possession;
-*disa*, -*di* (-*dī*), -*risa*: expressing likeness or similarity;
-*ti*: expressing the idea 'many';
-*ka*, -*tara*, -*tama*: these suffixes do not change the meaning of the pronoun.

The possessive pronouns include the following:

Base	Possessive Pronoun
mad-	*madīya* 'mine; my; my own'
mam-	*māmaka*, *mamaka* 'mine; my; my own'
amhad-	*amhadīya* 'ours; our own'
tad-	*tadīya* (sg.) 'yours; your; your own'
tava-	*tāvaka* (sg.) 'yours; your; your own'

Examples of the suffixes *-disa*, *-di* (*-dī*), *-risa* expressing likeness or similarity are:

Base	Adjective
ma-	*mādī*, *mādisa*, *mārisa* 'like me; such as I'
ta-	*tādi*, *tādisa*, *tādisaka* 'like him; like that; such as him'
amha-	*amhādisa* 'like us'
tumha-	*tumhādisa* 'like you'
i-	*īdī*, *īdisa*, *īrisa*, *īdisaka* 'like this; such as this'
e-	*edī*, *edisa*, *erisa* 'like this; such as this'
eta-	*etādisa*, *etārisa* 'such as this or that; such'
ki-	*kīdī*, *kīdisa*, *kīrisa* 'like what?; of what kind?'

The suffix *-dikkha* has the same meaning as *-disa*, *-di* (*-dī*), *-risa*, hence:

> *tādikkha = tādisa*
> *kīdikkha = kīdisa*
> *edikkha = edisa*
> *īdikkha = īdisa*

Some adjectives take a rather irregular form, such as the following:

> *kittaka*, *kīvatāka* 'how much?, how many?, how great?'
> *ettaka*, *etāvāka* 'so great, so much, so many'
> *tattaka*, *tāvatāka* 'as many, as great, as big or large'
> *yattaka*, *yāvatāka* 'however much; however big or large'

There is also a form *etta = ettaka*, which has dropped the final *-ka*. The adverb *etto* 'thence, hence' is probably contracted from *etato* (ablative of *etaṁ*). In *ettavatā = etāvat*, the consonant of the base is doubled.

Other adjectives inflected according to the pronominal inflection include *sabba* and *vissa* 'all, every, entire'; *añña* 'other', with its derivatives *aññatara*, *aññatama*; *itara* 'other'; *uttara*, *uttama* 'higher'; *adhara* 'inferior'; *apara*, *para* 'another'; *dakkhiṇa* 'right'; *pubba* 'former'; *anuka* and *asuka* 'such a one, this or that'.

Prononimals whose stems end in *-a* follow the pronominal declension (see *sabba* below). However those ending in *-i* follow the second declension, while those ending in *-ti* are only found in the plural and have only the form in *-ti* in the nominative, accusative, and vocative.

sabba (adj.) 'all, whole, entire'

	Masculine	Feminine	Neuter
SINGULAR			
Nominative	*sabbo*	*sabbā*	*sabbaṁ*
Accusative	*sabbaṁ*	*sabbāṁ*	*sabbaṁ*
Genitive	*sabbassa*	*sabbāya, sabbassā*	*sabbassa*
Dative	*sabbassa*	*sabbāya, sabbassā*	*sabbassa*
Instrumental	*sabbena*	*sabbāya*	*sabbena*
Ablative	*sabbasmā, sabbamhā*	*sabbāya*	*sabbasmā, sabbamhā*
Locative	*sabbasmiṁ, sabbamhi*	*sabbassaṁ, sabbāyaṁ*	*sabbasmiṁ, sabbamhi*
PLURAL			
Nominative	*sabbe*	*sabbā, sabbāyo*	*sabbāni*
Accusative	*sabbe*	*sabbā, sabbāyo*	*sabbāni*
Genitive	*sabbesaṁ*	*sabbāsaṁ*	*sabbesaṁ*
Dative	*sabbesaṁ*	*sabbāsaṁ*	*sabbesaṁ*
Instrumental	*sabbehi, sabbebhi*	*sabbāhi, sabbābhi*	*sabbehi, sabbebhi*
Ablative	*sabbehi, sabbebhi*	*sabbāhi, sabbābhi*	*sabbehi, sabbebhi*
Locative	*sabbesu*	*sabbāsu*	*sabbesu*

3.8. Adverbial Derivatives

Adverbial derivatives from pronominal bases constitute a large and useful class of words. The principle suffixes used are: *-dā*; *-dāni*; *-tra*; *-tha*; *-thā*; *-dha*; *-thaṁ*; *-ti*; *-to*; *-va* (*-vat*); *-rahi*; *-haṁ*; *-ha*; *-hiṁ*; *-va*; *-vaṁ*; *-di*.

The suffixes *-dā*; *-dāni*; *-rahi* express time:

Base	Adverb
ka-	*karahi, kadā* 'when'
i-	*idāni* 'now; at this time'
ta-	*tarahi, tadā, tadāni* 'then; at that time'
eta-	*etarahi* 'now'

The suffixes *-to*; *-tra*; *-tha*; *-dha*; *-ha*; *-haṁ*; *-hiṁ* form adverbs of place. Before a short vowel, the *-t-* of *-tha* is doubled:

Base	Adverb
ka-, *ku-*	*kattha, kutra, kuttha, kahaṁ, kuhaṁ, kuhiṁ* 'where?, whither?, wherein?, in what place?'
ya-	*yatra, yattha* 'where, wherein, whither'
ya-	*yato* 'from what'
e-	*ettha* 'here, herein'
a-	*atra, attha* 'here'
ta-	*tattha, tatra, tahaṁ, tahiṁ* 'there, thither'
ta-	*tato* 'thence, from that place'
i-	*ito* 'hence, from this place'
eta-	*etto* 'thence, hence'
	etato 'from here; therefore'

The suffixes *-thā*; *-thaṁ*; *-ti*; *-va*; *-vaṁ* form adverbs of manner:

Base	Adverb
ta-	*tathā* 'thus, so, like that'
ka-	*kathaṁ* 'how?'
i-	*itthaṁ* 'thus, in this manner'
i-	*iva* 'like this, as, as it were'
i-	*iti* 'thus, in this manner'
e-	*eva, evaṁ* 'so, just so'
ya-	*yathā* 'as, like'

The suffix *-va* (*-vat*) forms adverbs of time and cause. The final *-t* of *-vat* is dropped in accordance with the regular phonetic laws of Pāḷi, which does not allow consonants to remain at the end of a word, except *-ṁ*. Before a vowel, however, the final *-t* is retained as *-d*, as in, for instance: *tāva* 'so long, still, yet'; but *tāvad eva* 'just now, instantly, at once'. The final *-a* of the pronominal base is lengthened before *-va* (*-vat*).

Base	Adverb
ya-	*yāva* 'until, as long as, in order that'
ta-	*tāva* 'so long, still, yet'

The ablative singular suffix *-tā* can also be added to these forms:

Adverb

yāvatā 'as far as, because'
tāvatā 'so far, to that extent, on that account'

The suffix *-tā* can be added to other pronominal bases as well:

Base	Adverb
eta-	*ettāvatā* 'to that extent, so far, thus'
ki-	*kittāvatā* 'to what extent?, how far?'

The suffix *-di*, expressing condition, is found only in *yadi* 'if'.
The suffix *-ti* is found in the following:

Base	Adverb
ka-	*kati* 'how many?'
ya-	*yati* 'as many'
ta-	*tati* 'so many' ∎

4

Numerals

4.1. Cardinals

1. *eka*
2. *dvi*
3. *ti*
4. *catu*
5. *pañca*
6. *cha*
7. *satta*
8. *aṭṭha*
9. *nava*
10. *dasa*
11. *ekādasa, ekārasa*
12. *dvādasa, bārasa*
13. *tedasa, terasa, telasa*
14. *catuddasa, coddasa, cuddasa*
15. *pañcadasa, paṇṇarasa, pannarasa*
16. *soḷasa, sorasa*
17. *sattadasa, sattarasa*
18. *aṭṭhādasa, atthārasa*
19. *ekūnavīsaṁ, ekūnavīsati*
20. *vīsaṁ, vīsati*
21. *ekavīsaṁ, ekavīsati*
22. *dvāvīsati*
23. *tevīsati*
24. *catuvīsati*
25. *pañcavīsati*
26. *chabbīsati*
27. *sattabīsati, sattavīsati*
28. *aṭṭhavīsati*
29. *ekūnatiṁsati, ekūnatiṁsaṁ*
30. *tiṁsaṁ, tiṁsati*
40. *cattārīsaṁ, cattālīsaṁ*
50. *paññāsaṁ, paññāsa*

60.   *saṭṭhi, saṭṭhiṁ*
70.   *sattati, sattari*
80.   *asīti*
90.   *navuti*
100.   *sataṁ*
200.   *dvāsataṁ, bāsataṁ*
1,000. *sahassaṁ*
10,000.   *dasasahassaṁ*
100,000.   *satasahassaṁ*
1,000,000. *koṭi*

Notes:

1. The forms *vīsaṁ*, *tiṁsaṁ*, etc. indicate that the ending *-ti* can be replaced by *niggahīta* (*ṁ*). The *niggahīta* is also occasionally found where it should not be, as in *dvādasaṁ* '12'; *saṭṭhiṁ* '60'. When the *-ṁ* is dropped, the preceding *a* may be lengthened.
2. The intermediate numerals between '20' and '30', etc., are regular, with the only exception that *dvā*, *bā* (or *dva*, *ba* before a double consonant) appear instead of *dvi*, as in *dvāvīsati*, *bāvīsati* '22'; *dvattiṁsa*, *battiṁsa* '32'; *dvenavuti* '92'. Also, *te-* is found instead of *ti-*, as in *tevīsati* '23'. For '84', the form is *cullāsīti*, and for '25', *paṇṇuvīsaṁ*.
3. The plural of *cha* '6' is *chaḷāni* and, for '12', *dviccha*.

For *eka* 'one', the declension is similar to that of the pronouns (see Chapter 3):

	Masculine	Feminine	Neuter
SINGULAR			
Nominative	*eko*	*ekā*	*ekaṁ*
Vocative	*eka*	*eke*	*eka*
Accusative	*ekaṁ*	*ekaṁ*	*ekaṁ*
Genitive	*ekassa*	*ekissā, ekissāya*	*ekassa*
Dative	*ekassa*	*ekissā, ekissāya*	*ekassa*
Instrumental	*ekena*	*ekāya*	*ekena*
Ablative	*ekasmā, ekamhā*	*ekāya*	*ekasmā, ekamhā*
Locative	*ekasmiṁ, ekamhi*	*ekāya, ekissaṁ*	*ekasmiṁ, ekamhi*
PLURAL			
Nominative	*eke*	*ekā, ekāyo*	*ekāni*
Vocative	*eke*	*ekā, ekāyo*	*ekāni*
Accusative	*eke*	*ekā, ekāyo*	*ekāni*
Genitive	*ekesaṁ*	*ekāsaṁ*	*ekesaṁ*
Dative	*ekesaṁ*	*ekāsaṁ*	*ekesaṁ*
Instrumental	*ekebhi, ekehi*	*ekābhi, ekāhi*	*ekebhi, ekehi*
Ablative	*ekebhi, ekehi*	*ekābhi, ekāhi*	*ekebhi, ekehi*

| Locative | *ekesu* | *ekāsu* | *ekesu* |

Notes:

1. *eka* is frequently used as an indefinite article 'a, an'. In this sense and as a numeral proper, it only appears in the singular. In the plural, it is used as an adjective with the meaning 'ones; some'.

The declensions of *dvi* 'two' and *ubho* 'both' are as follows:

Nom.	*dve, duve*	*ubho, ubhe*
Acc.	*dve, duve*	*ubho, ubhe*
Gen.	*dvinnaṁ, duvinnaṁ*	*ubhinnaṁ*
Dat.	*dvinnaṁ, duvinnaṁ*	*ubhinnaṁ*
Instr.	*dvībhi, dvīhi*	*ubhobhi, ubhohi, ubhebhi, ubhehi*
Abl.	*dvībhi, dvīhi*	*ubhobhi, ubhohi, ubhebhi, ubhehi*
Loc.	*dvīsu*	*ubhosu, ubhesu*

Notes:

1. There is only one set of forms for all genders for the numeral 'two', and they are used only in the plural.
2. *ubho* 'both' is one of the few dual forms remaining in Pāḷi.

The numerals *ti* 'three' and *catu* 'four' have separate forms for the feminine, as follows:

	Masculine and Neuter		Feminine
Nom.	*tayo*;	*tīni*	*tisso*
Acc.	*tayo*;	*tīni*	*tisso*
Gen.		*tiṇṇaṁ, tiṇṇannaṁ*	*tissannaṁ*
Dat.		*tiṇṇaṁ, tiṇṇannaṁ*	*tissannaṁ*
Instr.		*tībhi, tīhi*	*tībhi, tīhi*
Abl.		*tībhi, tīhi*	*tībhi, tīhi*
Loc.		*tīsu*	*tīsu*

	Masculine and Neuter		Feminine
Nom.	*cattāro, caturo*;	*cattāri*	*catasso*
Acc.	*cattāro, caturo*;	*cattāri*	*catasso*
Gen.		*catuṇṇaṁ*	*catassannaṁ*
Dat.		*catuṇṇaṁ*	*catassannaṁ*
Instr.		*catubbhi, catūbhi, catūhi*	*catubbhi, catūbhi, catūhi*
Abl.		*catubbhi, catūbhi, catūhi*	*catubbhi, catūbhi, catūhi*
Loc.		*catūsu*	*catūsu*

The declension of *pañca* 'five' is:

Nom.	*pañca*
Acc.	*pañca*
Gen.	*pañcannaṁ*
Dat.	*pañcannaṁ*
Inst.	*pañcahi*
Abl.	*pañcahi*
Loc.	*pañcasu*

Notes:

1. There is only one set of forms for all genders for the numeral 'five'.
2. All numerals ending in -*a* follow the declension of *pañca* 'five'.
3. Numerals ending in -*i* are declined like feminine *i*-stems, while *sataṁ* '100' and *sahassaṁ* '1,000' are declined like neuters in -*aṁ*.
4. Another form of *sahassa* '1,000' is *sahassī*, which is used especially as a masculine or feminine in connection with *cakkavāla* 'world-systems' or *vasudhā* 'wealth', as in *dasa-sahassī-cakkavāle* 'in 10,000 world-systems'. Sometimes, the substantive is omitted, and *dasasahassī* is treated like a feminine noun, as in *dasasahassī pakampati* '10,000 [world-sytems] quake'.
5. When used in conjunction with nouns, *sataṁ* and *sahassaṁ* can be joined to the nouns in the following ways:

    A. With a noun in the genitive plural, as in *itthīmaṁ pañca satāni* '500 women'.
    B. With a noun in the nominative plural, as in *pañca sataṁ yatī* '500 monk-guides'; *pañca satā bhikkhū* '500 Bhikkhus'.
    C. With a noun in the singular, as in *chacattālīsaṁ vassaṁ atikamma* 'after the lapse of 46 years'.
    D. As a compound, with the numeral being the last part, as in *gāthāsataṁ* '100 verses'.
    E. As a compound, with the numeral being the first part *sahassajaṭilā* '1,000 ascetics with matted hair'.

4.2. Ordinals

The ordinals for five, and from seven upwards, are formed by adding the suffix -*ma* to the cardinal, as in *pañcama* 'fifth'; *sattama* 'seventh'. The feminine ends in -*ī*, and the neuter in -*aṁ*, and they are declined like the corresponding substantives.
The ordinal forms of the first ten numerals are:

1st	*paṭhama*
2nd	*dutiya*
3rd	*tatiya*
4th	*catuttha*
5th	*pañcama*

6th	*caṭṭha, chama*
7th	*sattama*
8th	*aṭṭhama*
9th	*navama*
10th	*dasama*
11th	*ekarasama*
12th	*bārasama*
13th	*tedasama*
14th	*catuddasama*
15th	*pañcadasama*
16th	*soḷasama*
17th	*sattadasama*
18th	*aṭṭhādasama*
19th	*ekūnavīsatima*
20th	*vīsatima*
30th	*tiṁsatima*
40th	*cattālīsatima*
50th	*paññasama*
60th	*saṭṭhima*
70th	*sattatima*
80th	*asītima*
90th	*navutima*
100th	*satama*
1,000th	*sahassama*
10,000th	*dasashassma*
100,000th	*satasahassama*
1,000,000th	*koṭima*

Notes:

1. From twenty upwards, there are two forms of the ordinals, one formed by adding the suffix *-ma* to the cardinal in *-ti*, as in *vīsatima* 'twentieth', and the other formed by dropping the *-ti*, as in *vīsa* 'twentieth'; *tiṁsa* 'thirtieth'; etc.
2. The feminine ordinals in *-ī* are used to designate the day of the month, as in *pañcamī* 'the fifth day'; *ekādasī* 'the eleventh day'; etc. ∎

5

Conjugation

5.1. Structure of the Pāḷi Verb

5.1.1. General Structure

The inflection of verbs is known as "conjugation". It consists of changes in form to show differences in person, number, tense, mood, and voice.

The Pāḷi verb distinguishes three persons:

1. The person(s) speaking (= 'I', 'we');
2. The person(s) spoken to, that is, the person(s) being addressed (= 'you');
3. The person(s) or thing(s) spoken about, that is, everyone or everything else (= 'he', 'she', 'it'; 'they').

The persons are distinguished by a special set of personal endings. These personal endings will be discussed in detail below.

As with the noun, two numbers are distinguished in the verb: singular and plural. Unlike Sanskrit, dual verbal forms do not exist in Pāḷi. The singular agrees with the subject when it denotes only one; the plural agrees with the subject when it denotes more than one.

Tense marks the time when an action takes place. There are six tenses in Pāḷi:

1. Present: occurring in the present;
2. Imperfect: occurring at some definite point in the past; the imperfect is rarely used;
3. Perfect: occurring at some indefinite point in the past; this tense is of very rare occurrence;
4. Aorist: occurring in the recent past; this is the only true past in Pāḷi, and it is extensively used;
5. Future: referring to an action or an event that will occur at some unspecified point in the future;
6. Conditional: referring to a future event or circumstance relative to something that is past or to an action to be performed due to some difficulty obstructing its performance. The conditional is often classified as a mood rather than a tense.

Pāḷi has three moods, which are used to express the speaker's attitude toward the action:

1. Indicative: used to express something that the speaker believes is true;

3. Optative: used by the speaker to express wishes or hopes;
4. Imperative: used by the speaker to express commands.

All three of these moods exist in the present tense. Each of the other tenses has only one mood.

There is also the category of voice, which is used to express the role that the subject plays in the action. There are two voices in Pāḷi:

1. Active (*parassapada*): the subject is performing the action but is not being acted upon;
2. Reflexive (*attanopada*) (also called "middle"): the subject is being acted upon — the subject is performing the action on or for himself/herself, that is to say that the action of the verb is being directed back to the subject.

The reflexive has lost much of its importance in Pāḷi, and the distinction between active and reflexive has mostly disappeared. It is rarely found in prose, though examples are common in poetry.

Several other terms should be defined as well: a "finite" verbal form denotes an action, an event, or a state and is marked for tense, number, mood, aspect, etc. A finite verbal form can occur on its own in an independent clause. A "non-finite" verbal form is not marked for tense, number, mood, aspect, etc. and can only occur on its own in a dependent clause. Non-finite forms include participles, infinitives, verbal nouns (gerunds), and verbal adjectives (gerundives). A "transitive" verb takes a direct object, while an "intransitive" verb does not. A direct object denotes the goal, beneficiary, or recipient of the action of a transitive verb. An indirect object denotes the person or thing that is indirectly affected by the action of the verb.

"Reduplication" means the repetition of a part of a word. In Pāḷi, reduplication consists of a repeated syllable at the beginning of a word, formed according to the following rules:

1. If the root begins with a vowel, the reduplication will consist of that vowel which will unite with the root according to the regular rules of sandhi.
2. When the root begins with a consonant, the first letter of the reduplication will be that consonant, except that:

    A. An aspirate is replaced by its corresponding non-aspirate;
    B. A guttural is replaced by the corresponding palatal;
    C. *h* is replaced by *j*.

The vowel of the reduplicated syllable is typically the vowel of the root, except that:

    A. A long vowel is shortened;
    B. *a* coming after *kh*, *ch*, or *s* is changed to *i*;
    C. *u* is sometimes replaced by *a*.

Finally, the root vowel in the reduplicated stem is sometimes lengthened.

The present, perfect, and future tenses each have a participle. The perfect participle, formed mostly from the root, is principally of past and passive meaning. According to the stem on which they are formed, the present and future participles may be either active or passive in

meaning. There is also a "participle of necessity", also called the "future passive participle" or the "potential participle", which is actually a verbal adjective (gerundive). Depending upon the base upon which it is formed, the present and future participles may be active or passive in sense.

There are two verbal nouns in Pāḷi: (1) the infinitive, usually in the accusative case, sometimes (rarely) in the dative case; and (2) a gerund, which is actually the case form of a derivative noun having the force of an absolute participle.

There are four main tenses in Pāḷi: present, aorist, perfect, and future. The other two are preterite tenses, the imperfect accompanying the present and the conditional accompanying the future.

Every primary verb is conjugated in four stems, in accordance with the four main tenses:

1. Present stem;
2. Aorist stem;
3. Perfect stem;
4. Future stem.

On this basis, there are four systems in the conjugation of Pāḷi verbs, as follows:

1. The *present system*, composed of:

    A. The present indicative;
    B. The imperfect;
    C. The present imperative;
    D. The present optative;
    E. The present participle.

2. The *aorist system*, composed of the aorist tense only.
3. The *perfect system*, comprising:

    A. The perfect tense;
    B. The perfect participle.

    Note: The regular perfect participle has almost entirely disappeared. Its place is generally filled by a derivative in *-vant-* or *-vin-* from the past passive participle. Neither this derivative nor the past passive participle itself really belongs to the perfect system.

4. The *future system*, composed of:

    A. The future tense;
    B. The conditional;
    C. The future participle.

The aorist stem, the perfect stem, and the future stem are each formed in one general way for all verbs, and the four tenses belonging to those three systems are, therefore, called "general tenses".

5.1.2. The Present System

The present system is by far the most important, and it serves as the basis of the different conjugations of verbs. The present stem is formed in ten different ways for different verbs. In accordance with the special treatment of the present stem, the four tenses belonging to the present system are called "special tenses". Present verbs are divided into seven classes, the first of which has four divisions.

1. Verbs of the first class form the present stem as follows:

A. First division, having roots ending in *-i, -ī; -u, -ū*, which strengthen the root vowel to *-ay-* and *-av-*, respectively, and add *-a-*.

<div align="center">Examples</div>

Roots		Bases
nī-	'to lead'	*nay-a-*
ji-	'to conquer'	*jay-a-*
bhū-	'to be'	*bhav-a-*
ku-	'to make a sound'	*kav-a-*
khi-	'to govern'	*khay-a-*

B. Second division, consisting of roots ending in a consonant, add *-a-* either with or without lengthening of the root vowel.

<div align="center">Examples</div>

Roots		Bases
pac-	'to cook'	*pac-a-*
labh-	'to obtain'	*labh-a-*
mar-	'to die'	*mar-a-*
rakkh-	'to keep, to guard'	*rakkh-a-*
yāc-	'to entreat, to beg'	*yāc-a-*
vad-	'to tell, to say'	*vad-a-*
tar-	'to cross'	*tar-a-*
jīv-	'to live'	*jīv-a-*
bhar-	'to carry'	*bhar-a-*

Also included here are those roots containing the root vowels *-i-* or *-u-*, directly followed by a consonant: *-iC-* and *-uC-*. These are divided into two types:

1. Those in which the root vowels are not changed in the base forms (without "strengthening"): (roots) *-iC-* and *-uC-* > (bases) *-iC-a-* and *-uC-a-*;

2. Those in which the root vowel *-i-* is changed to *-e-* and *-u-* to *-o-* in the base forms (with "strengthening"): (roots) *-iC-* and *-uC-* > (bases) *-eC-a-* and *-oC-a-*:

Examples: (1) root vowels unchanged in base forms

Roots		Bases
tud-	'to strike with an instrument'	*tud-a-*
phus-	'to touch'	*phus-a-*
likh-	'to write'	*likh-a-*
nud-	'to remove'	*nud-a-*

Examples: (2) root vowels changed in base forms

Roots		Bases
gup-	'to keep, to watch'	*gop-a-*
subh-	'to shine, to be beautiful'	*sobh-a-*

C. Third division, which use the bare root with or without lengthening of the root vowel. Since the vowel *-a-* is not added to the root, the base forms are thus the same as the roots.

Examples

Roots		Bases
yā-	'to go'	*yā-*
vā-	'to blow'	*vā-*
ṭhā-	'to stand'	*ṭhā-*
khyā-	'to tell' (used with prefix *ā-*)	*khyā-*
brū-	'to speak'	*brū-*

Notes:

1. Roots ending in *-i, -ī,* or *-u, -ū* can also belong to this class. When *-a-* is added to them, they do not take the semivowel substitute as in the first division, but their root vowels are merely changed:

Examples

Roots		Bases
nī-	'to lead'	*ne-*
ji-	'to conquer'	*je-*
hū-	'to be'	*ho-*
ku-	'to sound'	*ko-*

2. The personal endings are added directly to these transformed roots. Thus, these roots can assume two different bases: one in *-e-* (third division) or *-ay-a-* (first division) and one in *-o-* (third division) or *-av-a-* (first division), according to whether the ending vowel is *-i-, -ī,* or *-u, -ū,* respectively.

D. Fourth division, which simply reduplicate the root. The reduplication is accordance with the general rules for reduplication given below. In a root compounded with an indeclinable, the reduplication comes after the indeclinable and before the root.

<div align="center">Examples</div>

Roots		Bases
ṭhā-	to stand'	*tiṭṭhā-*
dā-	'to give'	*dada-*
dhā-	'to put, to place'	*dadhā-*
hā-	'to forsake'	*jahā-*
hū-	'to sacrifice'	*juho-*

Notes:

1. These bases retain the long *-ā-* before the personal endings of the present and imperative.

2.   Verbs of the second class form the present stem by inserting a nasal before the final consonant of the root and then adding *-a-*. The nasal assumes the form of the nasal of the class to which the consonant belongs.

3. Verbs of the third class form the present stem by adding *-ya-* to the root. The *-y-* of the suffix assimilates to a final consonant of the root according to the rules outlined in Chapter 1.

4. Verbs of the fourth class form the present stem by adding *-ṇu-* or *-ṇā-* to the root, if the root ends in a vowel, or *-uṇu-* or *-uṇā-*, if the root ends in a consonant. *-ṇu-* and *-uṇu-* strengthen to *-ṇo-* and *-uṇo-*, respectively, before endings.

5. Verbs of the fifth class form the present stem by adding *-nā-* to the root, which always ends in a vowel.

6. Verbs of the sixth class form the present stem by adding *-u-* to the root, usually strengthening the *-u-* to *-o-* before endings.

7. Verbs of the seventh class form the present stem by lengthening the root vowel and adding *-aya-* or *-āpaya-*, which, in turn, may contract to *-e-* or *-āpe-*, respectively, before endings beginning with a consonant, or drop the final *-a-* before endings beginning with a vowel.

5.1.3. The Remaining Systems

The aorist stem consists of the bare root with or without lengthening of the root vowel. The aorist stem is sometimes replaced by the present stem.

The perfect stem consists of the reduplicated root with or without lengthening of the root vowel.

The future stem is formed by adding *-ssa-* to the root. When the root ends in a consonant, the connecting vowel *-i-* is generally inserted, but, sometimes, assimilation takes place. In the formation of the future stem, the *-ssa-* is frequently added to the present stem instead of being added directly to the root.

The imperfect, aorist, and conditional generally prefix an "augment", *a-*, but the augment is frequently omitted, especially in poetry. If stems form a compound with an indeclinable, the augment comes before the indeclinable and the root.

5.2. Personal Endings

5.2.1. Endings of the Present System

A verb is fully conjugated by adding the following personal endings to its appropriate stems:

PRESENT INDICATIVE ENDINGS

| | Active | | Reflexive | |
	Singular	Plural	Singular	Plural
1.	*-mi*	*-ma*	*-e*	*-mhe* (*-mahe, -mha*)
2.	*-si*	*-tha*	*-se*	*-vhe*
3.	*-ti*	*-nti*	*-te*	*-nte, -re*

Notes:

1. The fuller form in *-mahe* is sometimes found in the first person plural of the intransitive, as in *bhasmībhavāmahe* 'we became dusty'. The shortened form *-mha* occurs in *dadamha* 'we give'; *maññamha* 'we think'.
2. The personal ending *-are* is frequently found in the third person plural intransitive instead of *-ante*, as in *miyyare* 'they die'; *udiccare* 'they looked'; *abhikīrare* 'they overwhelm'.
3. The stem vowel *-a-* becomes *-ā-* before the first person singular and plural endings: *-ā-mi, -ā-ma, -ā-mhe-*, etc.

IMPERFECT ENDINGS

	Active		Reflexive	
	Singular	Plural	Singular	Plural
1.	*-a, -aṁ*	*-mhā*	*-iṁ*	*-mhase*
2.	*-o*	*-ttha*	*-se*	*-vhaṁ*
3.	*-a*	*-u*	*-ttha*	*-tthuṁ*

Notes:

1. The stem vowel is dropped before endings beginning with a vowel.

IMPERATIVE ENDINGS

	Active		Reflexive	
	Singular	Plural	Singular	Plural
1.	*-mi*	*-ma*	*-e*	*-mase*
2.	*-hi*	*-tha*	*-ssu*	*-vho*
3.	*-tu*	*-ntu*	*-taṁ*	*-ntaṁ*

Notes:

1. The stem vowel *-a-* becomes *-ā-* before *-mi, -ma, -hi, -tha,* and *-mase.*
2. The ending *-hi* may be dropped in the active second person singular, and the bare stem used instead.

OPTATIVE ENDINGS

	Active		Reflexive	
	Singular	Plural	Singular	Plural
1.	*-eyyāmi*	*-eyyāma*	*-eyyaṁ*	*-eyyāmhe*
2.	*-eyyāsi*	*-eyyātha*	*-etho*	*-eyyavho*
3.	*-eyya*	*-eyyuṁ*	*-etha*	*-eraṁ*

Notes:

1. The form *-e* may replace any one of the forms in the active singular.

PRESENT PARTICIPLE

	Active				Reflexive	
Masculine	Feminine	Neuter		Masculine	Feminine	Neuter
-aṁ,	*-atī*,	*-aṁ*,		*-māno*,	*-mānā*,	*-mānaṁ*,
-anto	*-antī*	*-antaṁ*		*-āno*	*-ānā*	*-ānaṁ*

Notes:

1. The active participle follows the consonantal declension — it is similar to *mahat, mahant* 'great, large' (see Chapter 2, §2.3.3), except in the nominative masculine singular.
2. The reflective participle follows the first declension throughout.

5.2.2. Endings of the Aorist System

AORIST ENDINGS

	Active			Reflexive	
	Singular	Plural		Singular	Plural
1.	*-iṁ*	*-imhā*		*-i*	*-imhe*
2.	*-i*	*-ittha*		*-ise*	*-ivhaṁ*
3.	*-i, -ī*	*-uṁ, -iṁsu*		*-ittha*	*-uṁ, -iṁsu*

Notes:

1. When a stem ends in a vowel, an *-s-* is inserted between the vowel and the personal endings given above.

5.2.3. Endings of the Perfect System

PERFECT ENDINGS

	Active			Reflexive	
	Singular	Plural		Singular	Plural
1.	*-a*	*-mha*		*-i*	*-mhe*
2.	*-e*	*-ttha*		*-ttho*	*-vho*
3.	*-a*	*-u*		*-ttha*	*-re*

Notes:

1. Verbs ending in a consonant insert *-i-* between the root and the personal endings beginning with a consonant: active: *-i-mha, -i-ttha*; reflexive: *-i-ttho, -i-ttha*; *-i-mhe, -i-vho, -i-re*.

PERFECT PARTICIPLE

	Active			Reflexive	
Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
-vā,	*-vatī,*	*-vaṁ,*	*-māno,*	*-mānā,*	*-mānaṁ,*
-vanto,	*-vantī,*	*-vantaṁ,*	*-āno*	*-ānā*	*-ānaṁ*
-vi	*-vinī*	*-vi*			

Notes:

1. The first two forms of the active participle follow the consonantal declension — they are similar to *guṇavat, guṇavant* 'virtuous' (see Chapter 2, §2.3.3). The third form follows the second declension.
2. The perfect reflexive participle forms are identical to those of present participle.

5.2.4. Endings of the Future System

FUTURE ENDINGS

	Active		Reflexive	
	Singular	Plural	Singular	Plural
1.	*-mi*	*-ma*	*-ṁ*	*-mhe*
2.	*-si*	*-tha*	*-se*	*-vhe*
3.	*-ti*	*-nti*	*-te*	*-nte, -re*

Notes:

1. As in the present, the stem vowel *-a-* becomes *-ā-* before the first person singular and plural endings: *-ā-mi, -ā-ma, -ā-mhe-*, etc.

CONDITIONAL ENDINGS

	Active		Reflexive	
	Singular	Plural	Singular	Plural
1.	*-aṁ*	*-mhā*	*-aṁ*	*-mhase*
2.	*-e*	*-tha*	*-se*	*-vhe*
3.	*-ā*	*-ṁsu*	*-tha*	*-ṁsu*

Notes:

1. The stem vowel may be dropped before endings beginning with a vowel. It may or may not be lengthened before *-mhā* and *-mhase*.
2. The bare stem may appear in place of the second and third person active singular endings.

FUTURE PARTICIPLE

	Active			Reflexive		
	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
	-aṁ,	*-atī,*	*-aṁ,*	*-māno,*	*-mānā,*	*-mānaṁ,*
	-anto	*-antī*	*-antaṁ*	*-āno*	*-ānā*	*-ānaṁ*

Notes:

1. The declension is the same as in the present participle.

5.2.5. Non-Finite Forms

1. Infinitive: *-tuṁ*; *-tave*; *-tuye*; *-tāye*. The suffix *-tuṁ* is the most common form.
2. Gerund (verbal noun): *-tvā*; *-tvāna*; *-tūna*; *-ya* or *-tya* (*-cca*). The suffix *-tvā* is the most common form. The other forms are used as substitutes for *-tvā* and are found in poetry much more than in prose. Gerunds are indeclinable.
3. Participle of necessity: *-tabba*; *-īya*; *-ya*; *-anīya*. These forms are declined in accordance with the first declension.

5.3. Conjugational Paradigms

Conjugation of *khan-* (also written *khaṇ-*) 'to dig, to dig out, to uproot; to destroy':

Present System
PRESENT INDICATIVE

	Active		Reflexive	
	Singular	Plural	Singular	Plural
1.	*khanāmi*	*khanāma*	*khane*	*khanāmhe*
2.	*khanasi*	*khanatha*	*khanase*	*khanavhe*
3.	*khanati*	*khananti*	*khanate*	*khanante, khanare*

IMPERFECT

	Active		Reflexive	
	Singular	Plural	Singular	Plural
1.	*akhana,* *akhanaṁ*	*akhanamhā*	*akhaniṁ*	*akhanamhase*
2.	*akhano*	*akhanattha*	*akhanase*	*akhanavhaṁ*
3.	*akhana*	*akhanu*	*akhanattha*	*akhanatthuṁ*

IMPERATIVE

	Active		Reflexive	
	Singular	Plural	Singular	Plural
1.	*khanāmi*	*khanāma*	*khane*	*khanāmase*
2.	*khanāhi*	*khanātha*	*khanassu*	*khanavho*
3.	*khanatu*	*khanantu*	*khanataṁ*	*khanantaṁ*

OPTATIVE

	Active		Reflexive	
	Singular	Plural	Singular	Plural
1.	*khaneyyāmi*	*khaneyyāma*	*khaneyyaṁ*	*khaneyyāmhe*
2.	*khaneyyāsi*	*khaneyyātha*	*khanetho*	*khaneyyavho*
3.	*khaneyya*	*khaneyyuṁ*	*khanetha*	*khaneraṁ*

PRESENT PARTICIPLE

Active			Reflexive		
Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
khanaṁ,	*khanatī,*	*khanaṁ,*	*khanamāno,*	*khanamānā,*	*khanamānaṁ,*
khananto	*khanantī*	*khanantaṁ*	*khanāno*	*khanānā*	*khanānaṁ*

Aorist System
AORIST

	Active		Reflexive	
	Singular	Plural	Singular	Plural
1.	*akhaniṁ*	*akhanimhā*	*akhani*	*akhanimhe*
2.	*akhani*	*akhanittha*	*akhanise*	*akhanivhaṁ*
3.	*akhani,*	*akhanuṁ,*	*akhanittha*	*akhanuṁ,*
	akhanī	*akhaniṁsu*		*akhaniṁsu*

Perfect System
PERFECT

	Active		Reflexive	
	Singular	Plural	Singular	Plural
1.	*cikhana*	*cikhanmha*	*cikhani*	*cikhanimhe*
2.	*cikhane*	*cikhanittha*	*cikhanittho*	*cikhanivho*
3.	*cikhana*	*cikhanu*	*cikhanittha*	*cikhanire*

PERFECT PARTICIPLE

| | Active | | | Reflexive | |
Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
khatavā,	*khatavatī,*	*khatavaṁ,*	*khanamāno,*	*khanamānā,*	*khanamānaṁ,*
khatavanto,	*khatavantī,*	*khatavantaṁ,*	*khanāno*	*khanānā*	*khanānaṁ*
khatavi	*khatavinī*	*khatavi*			

Future System
FUTURE

| | Active | | | Reflexive | |
	Singular	Plural		Singular	Plural
1.	*khanissāmi*	*khanissāma*		*khanissaṁ*	*khanissāmhe*
2.	*khanissasi*	*khanissatha*		*khanissase*	*khanissavhe*
3.	*khanissati*	*khanissanti*		*khanissate*	*khanissante, khanissare*

CONDITIONAL

| | Active | | | Reflexive | |
	Singular	Plural		Singular	Plural
1.	*akhanissaṁ*	*akhanissamhā*		*akhanissaṁ*	*akhanissāmhase*
2.	*akhanisse*	*akhanissatha*		*akhanissase*	*akhanissavhe*
3.	*akhanissā*	*akhanissaṁsu*		*akhanissatha*	*akhanissaṁsu*

FUTURE PARTICIPLE

| | Active | |
Masculine	Feminine	Neuter
khanissaṁ,	*khanissatī,*	*khanissaṁ,*
khanissanto	*khanissantī*	*khanissantaṁ*

| | Reflexive | |
Masculine	Feminine	Neuter
khanissamāno,	*khanissamānā,*	*khanissamānaṁ,*
khanissāno	*khanissānā*	*khanissānaṁ*

Non-Finite Forms

INFINITIVE	GERUND	PARTICIPLE OF NECESSITY
khanituṁ	*khanitvā*	*khanitabbo*

Practically speaking, conjugation is the same for all verbs, consisting merely of adding the case endings to the appropriate stems. In the above example, the complete conjugation of *khanati* (also written *khaṇati*) 'to dig, to dig out, to uproot; to destroy' has been given, a verb of the second division of the first class, where the great majority of Pāḷi verbs belong.

In what follows, a synopsis will be given of a verb of each class and division to illustrate how the endings are to be joined to the various stems described above. The following verbs will be used as examples:

bhavati (root *bhū-*) 'to become, to be, to exist'
pacati (root *pac-*) 'to cook, to boil, to roast'
neti (*nayati*) (root *nī-*) 'to lead, to guide, to conduct'
jahāti (root *hā-*) 'to leave, to abandon, to lose'
rundhati (root *rudh-*) 'to restrain, to hinder, to prevent, to obstruct, to keep out'
dibbati (root *div-*) 'to sport, to play, to amuse oneself'
suṇoti (root *su-*) 'to hear'
kiṇāti (root *kī-*) 'to buy'
tanoti (root *tan-*) 'to stretch, to extend'
coreti (root *cur-*) 'to steal'

The classes are numbered on the left, and the divisions in parentheses following the classes. The third singular forms are given.

Present System
PRESENT INDICATIVE

Active	Reflexive
1 (1) *bhavati*	1 (1) *bhavate*
(2) *pacati*	(2) *pacate*
(3) *nayati*; *neti*	(3) *nayate*; *nete*
(4) *jahāti*	(4) *jahāte*
2 *rundhati*	2 *rundhate*
3 *dibbati*	3 *dibbate*
4 *suṇoti*	4 *suṇote*
5 *kiṇāti*	5 *kiṇāte*
6 *tanoti*	6 *tanote*
7 *corayati*; *coreti*	7 *corayate*; *corete*

IMPERFECT

Active

1 (1) *abhava*
  (2) *apaca*
  (3) *anaya*
  (4) *ajahā*
2 *arundha*
3 *adibba*
4 *assuṇuva*
5 *akkiṇā*
6 *atanuva*
7 *acoraya*

Reflexive

1 (1) *abhavattha*
  (2) *apacattha*
  (3) *anayattha*; *anettha*
  (4) *ajahattha*
2 *arundhattha*
3 *adibbattha*
4 *assuṇuttha*
5 *akkiṇattha*
6 *atanuttha*
7 *acorayattha*; *acorettha*

IMPERATIVE

Active

1 (1) *bhavatu*
  (2) *pacatu*
  (3) *nayatu*; *netu*
  (4) *jahātu*
2 *rundhatu*
3 *dibbatu*
4 *suṇotu*
5 *kiṇātu*
6 *tanotu*
7 *coretu*

Reflexive

1 (1) *bhavataṁ*
  (2) *pacataṁ*
  (3) *nayataṁ*; *netaṁ*
  (4) *jahātaṁ*
2 *rundhataṁ*
3 *dibbataṁ*
4 *suṇotaṁ*
5 *kiṇātaṁ*
6 *tanotaṁ*
7 *coretaṁ*

OPTATIVE

Active

1 (1) *bhaveyya*
  (2) *paceyya*
  (3) *nayeyya*; *neyya*
  (4) *jaheyya*
2 *rundeyya*
3 *dibbeyya*
4 *suṇeyya*
5 *kiṇeyya*
6 *taneyya*
7 *corayeyya*; *coreyya*

Reflexive

1 (1) *bhavetha*
  (2) *pacetha*
  (3) *nayetha*; *netha*
  (4) *jahetha*
2 *rundhetha*
3 *dibbetha*
4 *suṇetha*
5 *kiṇetha*
6 *tanetha*
7 *corayetha*; *coretha*

PRESENT PARTICIPLE

Active	Reflexive
1 (1) *bhavaṁ, bhavanto*	1 (1) *bhavamāno, bhavāno*
(2) *pacaṁ, pacanto*	(2) *pacamāno, pacāno*
(3) *nayaṁ, nayanto , nento*	(3) *nayamāno, nayāno, nemāno*
(4) *jahaṁ, jahanto*	(4) *jahāmāno, jahāno*
2 *rundhaṁ, rundhanto*	2 *rundhamāno, rundhāno*
3 *dibbaṁ, dibbanto*	3 *dibbamāno, dibbāno*
4 *suṇaṁ, suṇanto, suṇonto*	4 *suṇamāno, suṇono*
5 *kiṇaṁ, kiṇanto*	5 *kiṇamāno, kiṇāno*
6 *tanaṁ, tananto*	6 *tanomāno, tanono*
7 *corayaṁ, corayanto, corento*	7 *corayamāno, corayāno, coremāno*

Aorist System
AORIST

Active	Reflexive
1 (1) *abhavi*	1 (1) *avhavittha*
(2) *apaci*	(2) *apacittha*
(3) *anayi; anesi*	(3) *anayittha; anesittha*
(4) *ahāsi*	(4) *ahāsittha*
2 *arodhi*	2 *arodhittha*
3 *adevi*	3 *adevittha*
4 *assosi*	4 *assosittha*
5 *akkesi*	5 *akkesittha*
6 *atani*	6 *atanittha*
7 (*acoresi*)	7 (*acoresittha*)

Perfect System
PERFECT

Active	Reflexive
1 (1) *babhuva*	1 (1) *babhuvittha*
(2) *papaca*	(2) *papacittha*
(3) *ninaya*	(3) *ninettha*
(4) *jahāra*	(4) *jahārittha*
2 *rurodha*	2 *rurodhittha*
3 *dideva*	3 *didevittha*
4 *sussosa*	4 *sussosittha*
5 *cikaya*	5 *cikayittha*
6 *tatana*	6 *tatanittha*
7 *cucora*	7 *cucorittha*

PERFECT PARTICIPLE

Active   Reflexive

1 (1) *bhūtavā*   1 (1) *bhavamāno, bhavāno*
 (2) *pacitavā*   (2) *pacamāno, pacāno*
 (3) *nitavā*   (3) *nayamāno, nayāno, nemāno*
 (4) *hīnavā*   (4) *jahāmāno, jahāno*
2 *ruddhavā*   2 *rundhamāno, rundhāno*
3 *divitavā*   3 *dibbamāno, dibbāno*
4 *sutavā*   4 *suṇamāno, suṇono*
5 *kītavā*   5 *kiṇamāno, kiṇāno*
6 *tatavā*   6 *tanomāno, tanono*
7 *curitavā*   7 *corayamāno, corayāno, coremāno*

Future System
FUTURE

Active   Reflexive

1 (1) *bhavissati*   1 (1) *bhavissate*
 (2) *pacissati*   (2) *pacissate*
 (3) *nayissati*   (3) *nayissate*
 (4) (*jahissati*)   (4) (*jahissate*)
2 *rodhissati*   2 *rodhissate*
3 *devissati*   3 *devissate*
4 *sossati*   4 *sossate*
5 (*kiṇissati*)   5 (*kiṇissate*)
6 *tanissati*   6 *tanissate*
7 (*coressati*)   7 (*coressate*)

CONDITIONAL

Active   Reflexive

1 (1) *abhavissā*   1 (1) *abhavissatha*
 (2) *apacissā*   (2) *apacissatha*
 (3) *anayissā, anessā*   (3) *anayissatha, anessatha*
 (4) (*ajahissā*)   (4) (*ajahissatha*)
2 *arodhissā*   2 *arodhissatha*
3 *adevissā*   3 *adevissatha*
4 *asossā*   4 *asossatha*
5 (*akiṇissā*)   5 (*akiṇissatha*)
6 *atanissā*   6 *atanissatha*
7 (*acoressā*)   7 (*acoressatha*)

FUTURE PARTICIPLE

Active | Reflexive

1 (1) *bhavisaṁ, bhavissanto* | 1 (1) *bhavissamāno, bhaissvāno*
   (2) *pacissaṁ, pacissanto* | (2) *pacissamāno, pacissāno*
   (3) *nessaṁ, nessanto* | (3) *nessamāno, nessāno*
   (4) (*jahissaṁ, jahissanto*) | (4) (*jahissamāno, jahissāno*)
2 *rodhissaṁ, rodhissanto* | 2 *rodhissamāno, rodhissāno*
3 *devissaṁ, devissanto* | 3 *devissamāno, devissāno*
4 *sossaṁ, sossanto* | 4 *sossamāno, sossāno*
5 (*kiṇissaṁ, kiṇissanto*) | 5 (*kiṇissamāno, kiṇissāno*)
6 *tanissaṁ, tanissanto* | 6 *tanissamāno, tanissāno*
7 (*coressaṁ, coressanto*) | 7 (*coressamāno, coressāno*)

Non-Finite Forms

	INFINITIVE	GERUND	PARTICIPLE OF NECESSITY
1 (1)	*bhavituṁ*	*bhavitvā*	*bhavitabbo*
(2)	*paciituṁ*	*pacitvā*	*pacitabbo*
(3)	*netuṁ*	*netvā*	*netabbo*
(4)	*jahituṁ*	*jahitvā, hitvā*	*hātabbo*
2	*rodhituṁ*	*rodhitvā*	*rodhitabbo*
3	*devituṁ*	*devitvā*	*devitabbo*
4	*sotuṁ*	*sutvā*	*sottabbo*
5	(*kiṇituṁ*)	(*kiṇitvā*)	(*kiṇitabbo*)
6	*tanituṁ*	*tanitvā*	*tanitabbo*
7	(*coretuṁ*)	(*coretvā*)	(*coretabbo*)

Notes:

1. General tense forms enclosed in parentheses are made on the basis of the present stem.

5.4. Defective Verbs

The verbs *atthi* (root *as-*) 'to be, to exist' and *hoti* (root *bhū-*) 'to become, to be, to exist' belong to the first class, second division, and are exceedingly frequent. Inasmuch as both show irregular forms and are defective, they will be conjugated in full below.

atthi (root *as-*) 'to be, to exist'

Present System
PRESENT INDICATIVE

	Singular	Plural
1	*asmi*, *amhi*	*asma*, *amha*
2	*asi*	*attha*
3	*atthi*	*santi*

IMPERATIVE

	Singular	Plural
1	*asmi*, *amhi*	*asma*, *amha*
2	*ahi*	*attha*
3	*atthu*	*santu*

PRESENT PARTICIPLE

Masculine	Active Feminine	Neuter	Masculine	Reflexive Feminine	Neuter
santo	*santī*	*santaṁ*	*samāno*	*samānā*	*samānaṁ*

Aorist System
AORIST

	Singular	Plural
1	*āsiṁ*	*āsimha*
2	*āsi*	*āsittha*
3	*āsi*	*āsuṁ*, *āsiṁsu*

Future System
CONDITIONAL

	Singular	Plural
1	*assaṁ*	*assāma*
2	*assa*	*assatha*
3	*assa*, *siyā*	*assu*, *siyuṁ*

◆◆◆

hoti (root *bhū-*) 'to become, to be, to exist'

Present System
PRESENT INDICATIVE

	Singular	Plural
1	*homi*	*homa*
2	*hosi*	*hotha*
3	*hoti*	*honti*

IMPERFECT

	Singular	Plural
1	*ahuva, ahuvaṁ*	*ahuvamhā*
2	*ahuvo*	*ahuvattha*
3	*ahuva*	*ahuvu*

IMPERATIVE

	Singular	Plural
1	*homi*	*homa*
2	*hohi*	*hota*
3	*hotu*	*hontu*

OPTATIVE

	Singular	Plural
1	*heyyāmi*	*heyyāma*
2	*heyyāsi*	*heyyātha*
3	*heyya*	*heyyuṁ*

PRESENT PARTICIPLE

Masculine	Feminine	Neuter
honto	*hontī*	*hontaṁ*

Aorist System
AORIST

	Singular	Plural
1	*ahosiṁ, ahosuṁ*	*ahosimhā, ahumhā*
2	*ahosi*	*ahosittha*

	3	*ahosi, ahu*	*ahesuṁ, ahuṁ*

Future System
FUTURE

	First Form		Second Form	
	Singular	Plural	Singular	Plural
1.	*hemi,*	*hema,*	*hehāmi,*	*hehāma,*
	hessāmi	*hessāma*	*hehessāmi*	*hehessāma*
2.	*hesi,*	*hetha,*	*hehasi,*	*hehatha,*
	hessasi	*hessatha*	*hehessasi*	*hehessatha*
3.	*heti,*	*henti,*	*hehati,*	*hehanti,*
	hessati	*hessanti*	*hehessati*	*hehessanti*

Non-Finite Forms

INFINITIVE	GERUND	PARTICIPLE OF NECESSITY
hotuṁ	*hutvā*	*hotabbo*

5.5. Secondary Verbs

Primary verbs are formed directly from roots by various modifications of the root itself and by the addition of different suffixes. Secondary verbs, on the other hand, are built on a secondary stem rather than directly on the root.

Every primary verb is accompanied by five secondary stems:

1. Passive: The passive is used to indicate that the subject is the recipient of the action expressed by the simple root.
2. Causative: The causative is used to indicate causation. It is extensively used in Pāḷi.
3. Desiderative: The desiderative is used to indicate the wish or the desire to do or be what is expressed by the simple root. The desiderative is not extensively used in Pāḷi.
4. Intensive: The intensive (also called "frequentive") is used to indicate the frequent repetition or the intensification of the action expressed by the simple root. The intensive is not extensively used in Pāḷi.
5. Denominative: Denominatives are nouns that have been converted into verbs. They occur frequently in Pāḷi.

Except for the causative, derivative verbs are not conjugated in all tenses and all voices. The passive stem is made by adding the suffix *-ya-* to the root as follows:

1. When the root ends in a vowel, *-ya-* is added directly, the root vowel frequently undergoing change.

2. When the root ends in a single consonant, *-ya-* is generally added directly, and the preceding consonant may be changed in accordance with the regular rules of assimilation.
3. When the root ends in a consonant cluster or a single consonant that does not readily double (generally *r* or *h*), *-ya-* is added with the connecting vowel *-ī-*, yielding *-īya-*. Sometimes, *-īya-* is added to the present stem.

    The causative stem is formed by lengthening the root vowel and adding the suffixes *-aya-* or *-āpaya-*, which may contract, respectively, to *-e-* or *-āpe-*, respectively, before consonant endings, but remain, dropping final *-a-* before vowel endings.

    The desiderative stem is formed by reduplicating the root and adding the suffix *-sa-*, with or without *-i-* as a connecting vowel. In this reduplication, the consonant follows the regular rules for reduplication, but the vowel of the reduplicated syllable is generally *-i-*. Sometimes, the reduplicated syllable and the root are contracted into one syllable, which, together with assimilation with *-sa-*, gives some unusual forms.

    The intensive stem is formed by a peculiar reduplication of the root with or without the addition of the suffix *-ya-*. In this reduplication, the first consonant of the root is repeated according to the regular rules of reduplication given above, but:

1. The vowel is lengthened;
2. A consonant, generally *r* or a nasal, taken from the end of the root, may or may not be inserted between the vowel of the reduplicated syllable and the root;
3. *i* or *ī*, according to whether the root begins with a consonant cluster or a single consonant, may or may not be still further inserted between this final consonant of the reduplicated syllable and the root.

    Denominate stems are formed by adding one of the following suffixes to a noun stem: *-aya-*, *-āya-*, *-iya-*, or *-īya-*.

    The following is a synopsis of the derivatives of *khan-* (also written *khaṇ-*) 'to dig, to dig out, to uproot; to destroy': (passive) *khaññati*; (causative) *khāneti*. The third singular forms are given.

Present System
PRESENT INDICATIVE

	Active	Reflexive
Passive	*khaññati*	*khaññe*
Causative	*khāneti*	*khāne*

IMPERFECT

	Active	Reflexive
Passive	*akhañña*	*akhaññattha*
Causative	*akhānaya*	*akhānayattha*

IMPERATIVE

	Active	Reflexive
Passive	*khaññatu*	*khaññataṁ*
Causative	*khānetu*	*khānetaṁ*

PRESENT PARTICIPLE

	Active	Reflexive
Passive	*khaññaṁ,* *khaññanto*	*khaññamāno,* *khaññāno*
Causative	*khaññaṁ,* *khaññanto*	*khaññamāno,* *khaññāno*

Aorist System
AORIST

	Active	Reflexive
Passive	*akhaññi*	*akhaññittha*
Causative	*akhānesi*	*akhānesittha*

Perfect System
PERFECT
[Not formed]

PERFECT PARTICIPLE

	Active	Reflexive
Passive	*khato*	*khaññamāno, khaññāno*
Causative	*khānitavā*	*khaññamāno, khaññāno*

Future System
FUTURE

	Active	Reflexive
Passive	*khaññissati*	*khaññissate*
Causative	*khānessati*	*khānessate*

CONDITIONAL

	Active	Reflexive
Passive	*akhaññissā*	*akhaññissatha*
Causative	*akhānessā*	*akhānessatha*

FUTURE PARTICIPLE

	Active	Reflexive
Passive	*khaññissaṁ,*	*khaññissamāno,*
	khaññissanto	*khaññissāno*
Causative	*khānessaṁ,*	*khaññissamāno,*
	khānessanto	*khaññissāno*

Non-Finite Forms

	INFINITIVE	GERUND	PARTICIPLE OF NECESSITY
Passive	*khaññituṁ*	*khaññitvā*	*khaññitabbo*
Causative	*khānetuṁ*	*khānetvā*	*khānetabbo*

5.6. Compound Verbs

In addition to the secondary verbs just discussed, Pāḷi has compound verbs. Compound verbs are formed from verb roots to which adverbs and prepositions have been prefixed.

5.7. Past Passive Participle

The so-called "past passive participle" (also called the "passive perfect participle") has the force of a perfect participle but, in its formation, has no connection with either the perfect stem of the primary conjugation or the special passive stem of the secondary conjugation. It is a primary derivation formed directly from the root by adding the suffixes *-ta* or *-na*. Of the two, the suffix *-ta* is by far the most frequently used. All forms of this participle are declined with the case endings of the first declension. The past passive participle is widely used in Pāḷi.

The past passive participle is often used with some form, generally present, aorist, or future, of the verbs *atthi*, *hoti*, or *bhavati* 'to be, to become', either expressed or understood, as a regular periphrastic conjugation.

The suffix *-ta* is affixed to the root in several ways. If the root ends in a vowel, *-ta* is added directly to it. If the root ends in *-ā*, however, that vowel is generally changed to *-i* or *-ī*.

If the root ends in a consonant, *-ta* may either be joined to it by means of the connecting vowel *-i-* (yielding *-ita*), or it may become assimilated to the consonant according to the following rules:

1. When *-ta* is added to roots ending in *-g-*, the past passive participle takes the form *-gga*
2. When *-ta* is added to roots ending in *-c-*, the past passive participle takes the form *-tta*
3. When *-ta* is added to roots ending in *-cch-*, the past passive participle takes the form *-ṭṭha*
4. When *-ta* is added to roots ending in *-j-*, the past passive participle takes the form *-tta*
5. When *-ta* is added to roots ending in *-dh-*, the past passive participle takes the form *-ddha*
6. When *-ta* is added to roots ending in *-n-*, the *-n* is dropped, and *-ta* is added to what is left
7. When *-ta* is added to roots ending in *-p-*, the past passive participle takes the form *-tta*
8. When *-ta* is added to roots ending in *-bh-*, the past passive participle takes the form *-ddha*
9. When *-ta* is added to roots ending in *-m-*, the past passive participle takes the form *-nta*, or they drop the *-m-* before *-ta*
10. When *-ta* is added to roots ending in *-s-*, the past passive participle takes the form *-ṭṭha*
11. When *-ta* is added to roots ending in *-h-*, the past passive participle takes the form *-ddha* or *-ḷha*

When the suffix *-na* is added to roots ending in a consonant, it may become assimilated to the consonant as follows:

1. When *-na* is added to roots ending in *-d-*, the past passive participle takes the form *-nna*
2. When *-na* is added to roots ending in *-r-*, the past passive participle takes the form *-iṇṇa* or drop the *-r* and add *-ta* to what is left

5.7.1. Past Passive Participle *-ta*

The suffix *-ta* is by far the most commonly used formation.

Examples:

A. Roots ending in a vowel:

Root	Present (3rd person singular)	Past Passive Participle
nahā- 'to bathe'	*nahāyati* 'he/she bathes'	*nahāta* 'bathed
bhū- 'to be, to become'	*bhavati* 'he/she is, he/she becomes'	*bhūta* 'been, become'
nī- 'to lead'	*neti, nayati* 'he/she leads'	*nīta* 'led'
ji- 'to conquer'	*jeti, jayati* 'he/she conquers'	*jita* 'conquered'
ci- 'to collect'	*cināti* 'he/she collects'	*cita* 'collected'
bhī- 'to be afraid'	*bhāyati* 'he/she is afraid'	*bhīta* 'afraid, frightened'
yā- 'to go, to undergo'	*yāti* 'he/she goes, undergoes'	*yāta* 'gone, undergone'
ñā- 'to know'	*jānāti* 'he/she knows'	*ñāta* 'known'

B. Roots ending in *-ā*:

Root	Present (3rd person singular)	Past Passive Participle
pā- 'to drink'	*pibati* 'he/she drinks'	*pita* 'drunk'
ṭhā- 'to stand'	*tiṭṭhati* 'he/she stands'	*ṭhita* 'stood'
dhā- 'to put'	*dahati* 'he/she puts'	*hita* 'put, placed'
dā- 'to give'	*dadāti* 'he/she gives'	*dinna* 'given'

C. Roots ending in a consonant and inserting *-i-* before *-ta*:

Root	Present (3rd person singular)	Past Passive Participle
pac- 'to cook'	*pacati* 'he/she cooks'	*pacita* 'cooked'
cal- 'to shake'	*calati* 'he/she/it shakes'	*calita* 'shaken'
gah- 'to take'	*gaṇhāti* 'he/she takes'	*gahita* 'taken'
kapp- 'to arrange'	*kappeti* 'he/she arranges'	*kappita* 'arranged'
khād- 'to eat'	*khādati* 'he/she eats'	*khadita* 'eaten'
likh- 'to write'	*likhati* 'he/she writes'	*likhita* 'written'
maṇḍ- 'to adorn'	*maṇḍeti* 'he/she adorns'	*maṇḍita* 'adorned'
gil- 'to swallow'	*gilati* 'he/she swallows'	*gilita* 'swallowed'
kath- 'to tell'	*katheti* 'he/she tells'	*kathita* 'told'

Notes:

1. Participles like *pacita* 'cooked', *calita* 'shaken', etc. are declined like *purisa* (m.) 'man'.
2. In the neuter, these participles are often used as nouns: (root) *has-* 'to smile', (past passive participle) *hasita* 'smiled', (neuter) *hasitaṁ* 'a smile'; (root) *gajj-* 'to roar, to thunder', (past passive participle) *gajjita* 'thundered', (neuter) *gajjitaṁ* 'the thunder'; (root) *jīv-* 'to live', (past passive participle) *jīvita* lived', (neuter) *jīvitaṁ* 'life'.

D. Roots ending in a consonant in which *-ta* is assimilated to the final consonant:

Root	Present (3rd person singular)	Past Passive Participle
bhuj- 'to eat'	*bhuñjati* 'he/she eats'	*bhutta* 'eaten'
muc- 'to release'	*muñcati* 'he/she releases'	*mutta* 'released'
is- 'to wish'	*icchati* 'he/she wishes'	*iṭṭha* 'wished'
kas- 'to plow'	*kasati* 'he/she plows'	*kaṭṭha* 'plowed'
ḍas- 'to bite'	*ḍasati, ḍaṁsati* 'he/she bites'	*daṭṭha* 'bitten'
dam- 'to tame'	*dāmyati* 'he/she tames'	*danta* 'tamed'
kam- 'to walk'	*kamati* 'he/she walks'	*kanta* 'walked'
rudh- 'to obstruct'	*rundhati* 'he/she/it obstructed'	*ruddha* 'obstructed'
budh- 'to awaken'	*bujjhati* 'he/she awakens'	*buddha* 'awakened'

labh- 'to obtain'	*labhati* 'he/she obtains'	*laddha* 'obtained'
majj- 'to wipe' to clean, to polish'	*majjati* 'he/she wipes, cleans, polishes	*maṭṭha* (also *maṭṭa*) 'wiped, cleaned, polished'
muh- 'to err, to go astray'	*muyhati* 'he/she errs, goes astray'	*mūḷha* (also *muddha*) 'erred, gone astray'
ruh- 'to grow'	*rūhati* 'he/she/it grows'	*rūḷha* 'grown'
lih- 'to lick'	*lihati* 'he/she licks'	*līḷha* 'licked'
jhas- 'to hurt'	*jhasati* 'he/she/it hurts'	*jhatta* 'hurt'
pat- 'to fall'	*patati* 'he/she/it falls'	*patta* 'fallen'
tap- 'to burn'	*tapati* 'it burns'	*tatta* 'burned'
duh- 'to milk'	*dohati* 'he/she milks'	*duddha* 'milked'

E. Roots ending in *-r* generally drop the *-r* before *-ta*:

Root	Present (3rd person singular)	Past Passive Participle
kar- 'to do'	*karoti* 'he/she does'	*kata* 'did'
sar- 'to remember'	*sarati* 'he/she remembers'	*sata* 'remembered'
mar- 'to die'	*marati* 'he/she dies'	*mata* 'dead'

F. Roots ending in *-n* general drop the *-n* before *-ta*:

Root	Present (3rd person singular)	Past Passive Participle
man- 'to think'	*maññati* 'he/she thinks'	*mata* 'thought'
khan- (also *khaṇ-*) 'to dig'	*khanati* (also *khaṇati*) 'he/she digs'	*khata* (also *khāta*) 'dug'
han- 'to strike, to kill'	*hanati* 'he/she strikes, kills'	*hata* 'stricken, killed'

G. Sometimes, final *-ṁ* is also dropped before *-ta*:

Root	Present (3rd person singular)	Past Passive Participle
gam- 'to go'	*gacchati* 'he/she goes'	*gata* 'gone'
ram- 'to enjoy onself'	*ramati* 'he/she enjoys himself/ herself'	*rata* 'enjoyed, amused, delighted'

5.7.2. Past Passive Participle *-na*

The suffix *-na* is far less common than *-ta*. Like *-ta*, the suffix *-na* may be added to roots ending in a consonant by means of a connecting vowel *-i-*, or it may be added directly to roots ending in a vowel. When *-na* is added directly to roots ending in a consonant, either that consonant is assimilated to the *-n-* of *-na*, or the *-n-* of *-na* is assimilated to the final consonant. The suffix *-na* is added mainly to roots ending in *-d-* and *-r-*.

Examples:

A. The suffix *-na* added to roots ending in *-d-*:

Root	Present (3rd person singular)	Past Passive Participle
sad- 'to sink, to subside, to yield'	*sīdati* 'he/she/it sinks, subsides, yields'	*sanna* 'sunk, subsided, yielded'
pasad- 'to be calm, pleased'	*pasīdati* 'he/she is calm, pleased'	*pasanna* 'calmed, pleased'
nisad- 'to sit down'	*nisīdati* 'he/she sits down'	*nisinna* 'sat down'
chid- to cut off'	*chindati* 'he/she cuts off'	*chinna* 'cut off'
chad- 'to cover'	*chādati* 'he/she/it covers'	*channa* 'covered'

B. The suffix *-na* added to roots ending in *-r-*:

Root	Present (3rd person singular)	Past Passive Participle
tar- 'to cross'	*tarati* 'he/she crosses'	*tiṇṇa* 'crossed'
car- 'to walk, to move about'	*carati* 'he/she walks, moves about'	*ciṇṇa* 'walked, moved about'
kīr- 'to scatter'	*kirati* 'he/she scatters'	*kiṇṇa* 'scattered'

C. The suffix *-na* added to roots ending in a vowel:

Root	Present (3rd person singular)	Past Passive Participle
lī- 'to stick to, to cling to'	*līyati* 'he/she/it sticks to, clings to'	*līna* 'stuck to, clung to'
lū- 'to cut, to reap'	*lunāti* 'he/she/it cuts, reaps'	*lūna* 'cut, reaped'
khī- to waste away, to be exhausted'	*khīyati* 'he/she/it wastes away, is exhausted'	*khīṇa* 'wasted away, exhausted'
hā- 'to leave, to abandon'	*jahāti* (also *jahati*) 'he/she leaves, abandons'	*hīna* 'low, inferior'

D. The suffix *-na* added to roots ending in a consonant other than *-d-* or *-r-*:

Root	Present (3rd person singular)	Past Passive Participle
bhaj- 'to divide'	*bhajati* 'he/she divides'	*bhagga* 'divided'

5.7.3. Two Forms of the Past Passive Participle

Sometimes, there are two forms of the past passive participle for the same root.

Examples:

Root	Present (3rd person singular)	Past Passive Participle
lag- 'to adhere'	*lagati* (also *laggati*) 'it adheres'	*lagga ~ lagita* 'adhered'
gam- 'to go'	*gacchati* 'he/she goes'	*gata ~ gamita* 'gone'
dā- 'to give'	*dadāti* 'he/she gives'	*dinna ~ data* 'given'
kas- 'to plow'	*kasati* 'he/she plows'	*kaṭṭha ~ kasita* 'plowed'

5.8. Perfect Participle Active

The perfect participle active is formed by adding *-vā* to the past passive participle.

Examples:

Root	Past Passive Participle	Perfect Participle Active
pac- 'to cook'	*pacita* 'cooked'	*pacitavā* 'having cooked'
bhuj- 'to eat'	*bhutta* 'eaten'	*bhuttavā* 'having eaten'
kar- 'to do'	*kata* 'done'	*katavā* 'having done'

Notes:

1. The perfect participles active are declined like (nom. sg. m.) *guṇavā* (adj.) 'virtuous'.
2. These participles can also be formed with the suffix *-vī*, in which case the *-a-* before the *-vī* is lengthened to *-ā-*, thus: *pacitāvī* 'having cooked'; *bhuttāvī* 'having eaten'; etc.

5.9. Infinitives

Infinitives serve to express the meaning of the verb in the abstract, without regard to tense, aspect, mood, or person. They may be translated into English by "to …" or "for the purpose of …", "in order to …" Infinitives are formed by adding one of the following suffixes to the root: *-tuṁ*; *-tave*; *-tuye*; *-tāye*. Infinitives are used both actively and passively.

5.9.1. The Suffix *-tuṁ*

The suffix *-tuṁ* is by far the most common form. The other suffixes are extremely rare, though *-tave* occurs more frequently than the remaining two. The suffix *-tuṁ* is added directly to roots ending in a vowel. When roots end in a consonant, it may be added by means of the connecting vowel *-i-*. When added directly to roots ending in a consonant without the

connecting vowel *-i-*, the initial *-t-* of *-tuṁ* is assimilated to or assimilates the final consonant of the root in exactly the same way as in the formation of the past passive participle.

Examples:

Root	Infinitive
pac- 'to cook'	*pacituṁ* 'to cook'
khād- 'to chew, to bite'	*khādituṁ* 'to chew, to bite'
thar- 'to spread'	*tharituṁ* 'to spread'
budh- 'to awaken'	*bodhituṁ* (also *bujjhituṁ*) 'to awaken'
chid- 'to cut'	*chindituṁ* (also *chettuṁ*) 'to cut'
dā- 'to give'	*dātuṁ* 'to give'
ṭhā- 'to stand'	*ṭhātuṁ* 'to stand'
yā- 'to go'	*yātuṁ* 'to go'
i- 'to go'	*etuṁ* 'to go'
ji- 'to conquer'	*jetuṁ* 'to conquer'
nī- 'to lead'	*netuṁ* 'to lead'
sī- 'to lie down, to sleep'	*setuṁ* (also *sayituṁ*) 'to lie down, to sleep'
su- 'to hear'	*sotuṁ* (also *suṇituṁ*) 'to lead'
labh- 'to receive'	*laddhuṁ* 'to receive'
bhu-j 'to eat'	*bhottuṁ* 'to eat'
gam- 'to go'	*gantuṁ* 'to go'

Notes:

1. Both the roots and the infinitives cited above are translated with infinitive meanings.
2. Roots ending in *-i, -ī* strengthen these vowels to *-e* before *-tuṁ*.
3. Roots ending in *-u, -ū* strengthen these vowels to *-o* before *-tuṁ*.

5.9.2. The Suffixes *-tave*, *-tuye*, *-tāye*

Examples:

Root	Infinitive
nī- 'to lead'	*netave* (also *netuṁ*) 'to leave'
hā- 'to leave, to abandon'	*vippahātave* 'to leave, to abandon'
nam- 'to bend'	*unnametave* 'to rise up, to ascend'
dhā- 'to put'	*nidhetave* 'to hide, to bury (a treasure)'
mar- 'to die'	*marituye* (also *marituṁ*) 'to die'
gaṇ- 'to count, to reckon'	*gaṇetuye* 'to count, to reckon'

das- 'to see, to perceive'   *dakkhitāye* (also *dakkhituṁ*) 'to see, to perceive'

Notes:

1. Several forms of the infinitive are often found for the same root.

5.10. Gerunds

Gerunds are formed by means of the suffixes: *-tvā*; *-tvāna*; *-tūna*; *-ya* or *-tya* (*-cca*). The suffix *-tvā* is the most common form. The other forms are used as substitutes for *-tvā* and are found in poetry much more than in prose. Gerunds are indeclinable.

5.10.1. The Suffixes *-tvā*, *-tvāna*, *-tūna*

The suffixes *-tvā*, *-tvāna*, and *-tūna* are added directly to roots ending in a vowel. When a root ends in a long vowel, it is shortened before these suffixes.

When roots end in a consonant, these suffixes may be added by means of the connecting vowel *-i-*. When they are added directly to roots ending in a consonant without the connecting vowel *-i-*, the initial *-t-* of these suffixes may be assimilated to the final consonant of the root. Occasionally, the final consonant of the root is dropped before these suffixes.

Examples:

Root   Gerund

pac- 'to cook'   *pacitvā* 'having cooked'
khād- 'to chew, to bite'   *khāditvā* 'having chewed, bitten'
labh- 'to receive'   *labhitvā* (also *laddhā*) 'having received'
nī- 'to lead'   *netvā* 'having led'
chid- 'to cut'   *chetvā* 'having cut'
kar- 'to do'   *katvā* (also *kātūna*, *kattūna*) 'having done'
ṭhā- 'to stand'   *ṭhitvā* (also *ṭhatvā*) 'having stood'
bhī- 'to fear'   *bhitvā* 'having feared'
dā- 'to give'   *datvā* (also *daditvā*, *daditvāna*) 'having given'
bhuj- 'to eat'   *bhutvā* 'having eaten'
ji- 'to conquer'   *jitvā* (also *jetvā*) 'having conquered'
su- 'to hear'   *sutvā* (also *sotūnaṁ*, *suṇitvā*, *suṇitvāna*) 'having heard'

5.10.2. The Suffixes *-ya* and *-tya*

Though the suffix *-ya* is used with simple roots in a few cases, it is mostly used with roots compounded with prefixes. When added directly to roots ending in a consonant, the initial *-y-* of *-ya* is assimilated to the final consonant of the root. This suffix is added directly to roots ending in *-ā*, and it may also be added to any root or to the base by means of the connecting vowel *-i-*. The suffix *-tya* is regularly changed to *-cca*.

Examples:

Root	Gerund
sic- 'to sprinkle'	*nisiñciya* 'having besprinkled'
jān- 'to know'	*vijāniya* 'having known'
ikkh- 'to look, to see'	*samekkhiya* 'having considered, having looked for'
cint- 'to perceive'	*cintiya* 'having perceived'
bhuj- 'to eat'	*bhuñjiya* 'having eaten'
dā- 'to give'	*ādāya* (also *ādiya*) 'having received'
hā- 'to leave, to abandon'	*vihāya* 'having left, having abandoned'
ñā- 'to know'	*abhiññāya* 'having known'
gah- 'to take'	*gayha* 'having taken'
gam- 'to go'	*gamma* 'having gone'
vis- 'to enter'	*pavissa* 'having entered'
sad- 'to sit down'	*nisīdiya* (also *nisajja* and *nisīditvā*) 'having sat down'
kam- 'to walk, to travel'	*akkamma* 'having walked, having traveled'
i- 'to go'	*pecca* (< *pa+i+tya*) 'having gone'
	abhisamecca (< *abhi+sam+ā+i+tya*) 'having comprehended'
	paṭicca (< *paṭi+i+tya*) 'following from, following upon'
han- 'to strike, to kill'	*āhacca* 'having struck, having killed'
	upahacca 'having destroyed'
	ūhacca 'having cut off'
har- 'to carry off, to take away'	*āhacca* (< *ā+har+tya*) 'having carried off, having taken away'

Notes:

1. The verb *vis-* 'to enter' is only used in combination with prefixes.
2. Sometimes the *-ya* is dropped, as in: *abhiññā* 'having known' (for *abhiññāya*); *paṭisankhā* 'having pondered, having considered' (for *paṭisankhāya*); *anupādā* 'not having clung to, not having grasped' (for *anupādāya*).
3. As is evident from the above, there are often several forms from the same root, as in: *dā-* 'to give', (gerund) *datvā, daditvā, daditvāna, dajjā* 'having given'; *kar-* 'to do', (gerund) *kariya, karitvā, katvā, katvāna, kātūna, kattūna* 'having done'; etc.

5.11. Participle of Necessity

The participle of necessity (also called the "future passive participle", the "gerundive", or the "potential participle") is formed by adding one of the following suffixes to the root: *-tabba*; *-ya*; *-anīya*; *-īya*.

This participle is passive in sense and expresses suitability, fitness, or propriety. It may be translated into English by "fit to be …", "must be …", "ought to be…", "to be …" that which is expressed by the root.

These participles, like the others discussed above, are adjectives and are treated as such.

5.11.1. The Suffix *-tabba*

The suffix *-tabba* is the most common. It is added directly to roots ending in a vowel. When roots end in a consonant, it may be added by means of the connecting vowel *-i-*. When added directly to roots ending in a consonant without the connecting vowel *-i-*, the initial *-t-* of *-tabba* is assimilated to or assimilates the final consonant of the root in exactly the same way as in the formation of the past passive participle.

Examples:

A. The suffix *-tabba* added to roots ending in a vowel:

Root	Participle of Necessity
hā- 'to leave, to abandon'	*hātabba* 'fit to be, that ought to be, that must be abandoned'
dā- 'to give'	*dātabba* 'fit to be, that ought to be, that must be given'
pā- 'to drink'	*pātabba* 'fit to be, that ought to be, that must be drunk'

Notes:

1. Roots ending in *-i, -ī* strengthen these vowels to *-e* before *-tabba*: (root) *nī-* 'to lead', (participle of necessity) *netabba* 'fit to be, that ought to be, that must be led'; (root) *i-* 'to go', (participle of necessity) *etabba* 'fit to be, that must be gone to'.
2. Roots ending in *-u, -ū* change these vowels to *-avi* before *-tabba*: (root) *bhū-* 'to be', (participle of necessity) *bhavitabba* 'fit to be, that ought to be, that must be'; (root) *ku-* 'to sing', (participle of necessity) *kavitabba* 'fit to be, that ought to be, that must be sung'.
3. For *su-* 'to hear', the *-u* is merely strengthened: (participle of necessity) *sotabba* 'fit to be, that ought to be, must be heard'.

B. The suffix *-tabba* added to roots ending in a consonant by means of the connecting vowel *-i-*:

Root	Participle of Necessity
pac- 'to cook'	*pacitabba* 'fit to be, that ought to be, that must be cooked'
khan- 'to dig'	*khanitabba* 'fit to be, that ought to be, that must be dug'
pucch- 'to ask'	*pucchittaba* 'fit to be, that ought to be, that must be asked'

C. The suffix *-tabba* added directly to roots ending in a consonant without the connecting vowel *-i-*:

Root	Participle of Necessity
gam- 'to go'	*gantabba* 'fit to be, that ought to be, that must be gone to'
kar- 'to do'	*kattabba*, *kātabba* 'fit to be, that ought to be, that must be done'
labh- 'to receive'	*laddhabba* 'fit to be, that ought to be, that must be received'

5.11.2. The Suffix *-ya*

As a general rule, when the suffix *-ya* is added directly to roots ending in a consonant, the initial *-y-* becomes assimilated to the final consonant of the root according to the usual rules of assimilation. Sometimes, the vowel of the root is strengthened (as in *bhū-* 'to be' below).

Examples

Root	Participle of Necessity
gam- 'to go'	*gamma* (< *gam+ya*) 'fit to be, that ought to be, that must be gone to'
sak- 'to be able'	*sakka* (< *sak+ya*) 'fit to be, that ought to be, that must be possible'
khād- 'to chew, to bite'	*khajja* (< *khād+ya*, with vowel shortening) 'fit to be, that ought to be, that must be chewed, bitten'
vaj- 'to avoid'	*vajja* (< *vaj+ya*) 'fit to be, that ought to be, that must be avoided'
bhū- 'to be'	*bhabba* (< *bhav+ya*, with strengthening of the root vowel) 'fit to be, that ought to be, that must be proper, possible'
labh- 'to obtain'	*labbha* (< *labh+ya*) 'fit to be, that ought to be, that must be obtained'
bhuj- 'to eat'	*bhojja* (< *bhoj+ya*, with strengthening of the root vowel) 'fit to be, that ought to be, that must be eaten; edible'
bhid- 'to break'	*bhijja* (< *bhid+ya*) 'fit to be, that ought to be, that must be broken'
lih- 'to lick'	*leyya* (< *leh+ya*, with strengthening of the root vowel) 'fit to be, that ought to be, that must be licked'
has- 'to laugh'	*hassa* (< *has+ya*) 'fit to be, that ought to be, that must be laughed at'
gah- 'to take'	*gayha* (< *gah+ya*) 'fit to be, that ought to be, that must be taken'
kar- 'to do'	*kayya* (< *kar+ya*) 'fit to be, that ought to be, that must be done'

In a few cases, the suffix *-ya* is added to roots by means of the connecting vowel *-i-*.

Examples

Root	Participle of Necessity
kar- 'to do'	*kāriya* (with lengthening of the root vowel) 'fit to be, that ought to

	be, that must be done'; also *kayīra* (with metathesis)
bhar- 'to bear, to support'	*bhāriya* (with lengthening of the root vowel) 'fit to be, that ought to be, that must be supported'

After roots ending in *-ā* or *-i*, *-ī*, the initial *-y-* of the suffix *-ya* is doubled, and the vowel of the root is changed to *e*.

Examples

Root	Participle of Necessity
hā- 'to abandon'	*heyya* 'fit to be, that ought to be, that must be abandoned'
pā- 'to drink'	*peyya* 'fit to be, that ought to be, that must be drunk'
dā- 'to give'	*deyya* 'fit to be, that ought to be, that must be given'
ji- 'to conquer'	*jeyya* 'fit to be, that ought to be, that must be conquered'
nī- 'to lead'	*neyya* 'fit to be, that ought to be, that must be led'

5.11.3. The Suffix *-anīya*

The suffix *-anīya* is added to the root or the base.

Examples

Root	Participle of Necessity
pac- 'to cook'	*pacanīya* 'fit to be, that ought to be, that must be cooked'
puj- 'to honor'	*pujanīya* 'fit to be, that ought to be, that must be honored'
kar- 'to do'	*karaṇīya* 'fit to be, that ought to be, that must be done'
bhū- 'to be'	*bhavanīya* (with strengthening of the root vowel) 'fit to be, that ought to be, that must be proper, possible'

Notes:

1. The *-n-* is changed to *-ṇ-* under the influence of *-r-* in *kar-* 'to do'.

5.12. Denominative Verbs

Denominative stems may be created from any noun, primary or secondary, in the language. Denominative stems are regularly conjugated by adding the personal endings and prefixing, as required, the augment and reduplication.

The suffixes used to create denominative stems are as follows: (a) *-āya*, *-aya*, *-e*; (b) *-a*; (c) *-īya, -iya*; (d) *-āra, -āla* (these two are rather rare and are simply alternative forms of *-āya*); and (e) *-āpe*.

The denominative stems generally express:

1. 'to act as, to be like, to wish to be like' that which is denoted by the noun;
2. 'to wish for, to desire' that which is denoted by the noun;
3. 'to change or make into' that which is denoted by the noun;
4. 'to use or make use of' that which is denoted by the noun.

Examples:

Noun Stem	Denominative Verb (3rd person singular present active)
uṇha 'heat'	*uṇhapeti* 'to heat up, to warm'
upakkama 'plot, plan'	*upakkamālati* 'to plot, to make plans'
karuṇā 'compassion'	*karuṇāyati* 'to feel compassionate, to show compassion'
gaṇa 'crowd, multitude, following'	*gaṇayati* 'to wish for a following or disciples'
cīvara 'monk's (upper) robe'	*cīvarīyati* 'to desire a robe'
taṇhā 'craving'	*taṇhāyati* 'to crave'
dukkha 'pain, suffering'	*dukkhāpeti* 'to cause pain, suffering'
dhana 'wealth, riches'	*dhanayati*, *dhanāyati* 'to desire wealth, riches'
patta 'bowl, alms-bowl'	*pattīyati* 'to wish for a bowl'
pabbata 'a mountain, hill, rock'	*pabbatāyati* 'to be like a mountain'
pariyosāna 'end, conclusion'	*pariyosānati* 'to bring to an end'
putta 'son'	*puttīyati* 'to desire a son, to treat as a son'
macchara 'avarice, greed'	*maccharāyati* 'to be avaricious, greedy, selfish'
mettā 'loving-kindness'	*mettāyati* 'to feel friendly, to show loving-kindness'
vīṇā 'lute'	*vīṇāyati* 'to play on the lute'
samudda 'sea, ocean'	*samuddāyati* 'to be like the ocean'
samodhāna 'combination'	*samodhāneti* 'to combine, to put together'
sukha 'happiness'	*sukhāpeti* 'to make happy'

Notes:

1. Denominatives can also be formed from adjectives and adverbs.
2. There is an uncommon way of forming denominative verbs from nouns. The first, second, or third syllable of the noun is reduplicated, and the suffixes *-yisa* or *-īyisa* are added to the word thus reduplicated. The vowels *-u-* or *-i-* may or may not be inserted between the reduplicated syllables. Examples include:

Noun Stem	Denominative Verb
putta 'son'	*pupputtīyisati*, *puttittīyisati* 'to wish to be (as) a son'
kamala 'lotus flower'	*kakamalāyisati*, *kamamalāyisati*, *kamalalāyisati* 'to wish to be (as) a lotus flower'

3. The passive and causative of all denominative verbs are formed in the usual manner.

   Synopsis of the denominative verb *puttīyati* 'to desire a son, to treat as a son' (all finite forms are 3rd person singular):

	Active	Reflexive
Present	*puttīyati*	*puttīyate*
Imperfect	*aputtīya*	*aputtīyattha*
Imperative	*puttīyatu*	*puttīyataṁ*
Optative	*puttīyeyya*	*puttīyetha*
Present Participle	*puttīyaṁ, puttīyayanto*	*puttīyamāno, puttīyayāno*
Aorist	*aputtīyī*	*aputtīyīttha*
Perfect	[not formed]	[not formed]
Future	*puttīyissati*	*puttīyessate*
Conditional	*puttīyissā*	*puttīyissatha*
Future Participle	*puttīyissaṁ, puttīyissanto*	*puttīyissamāno, puttīyissāno*

Infinitive	Gerund	Participle of Necessity
puttīyituṁ	*puttīyitvā*	*puttīyitabbo*

5.13. Verbal Prefixes

Verbal prefixes, or prepositions, are called "*upasagga*" in Pāḷi. They are prefixed to verbs and verbal derivatives. In general, they modify the meaning of the root or intensify it, and, sometimes, they totally alter it. In other cases, they add little to the original meaning of the root.

The usual rules of sandhi apply to these prefixes. When a prefix is placed before a tense with the augment *a-*, the augment does not change its original position but remains between the prefix and the root.

The verbal prefixes are as follows:

ā 'to, at, towards, near to, until, as far as, away, all around'.
ati (before vowels = *acc*) 'beyond, across, over, past, very much, very' — it expresses
  excess.
adhi (before vowels = *ajjh*) 'over, above, on, upon, superior to, great' — it expresses
  superiority.
anu 'after, along, according to, near to, behind, less than, in consequence of, beneath'.
apa 'off, away, away from, forth' — it also implies detraction, hurt, reverence.
api 'on, over, unto, close upon' — This prefix is rarely used. It is mostly prefixed to the
  roots *dhā-* 'to put, to set, to lay' and *nah-* 'to bind, to join'. In most instances, it is
  abbreviated to *pi*.
abhi (before vowels = *abbh*) 'to, unto, towards, against, in the direction of' — it also
  expresses excess, reverence, particularity.
ava 'down, off, away, back, aside, little, less' — it also implies disrespect, disregard.
ud 'upwards, above, up, forth, out'.
upa 'unto, to, towards, near, with, by the side of, as, like, up to, below, less'.
ni (sometimes lengthened to *nī*; before vowels = *nir*) 'out, forth, down, into, downwards,
  in, under'.

pa 'onward, forward to, forth, fore, towards, with' — it expresses beginning'.

pati (also *paṭi*) 'against, back to, in reverse direction, back again in return to, towards, near'.

parā 'away, back, opposed to, aside, beyond'.

pari (often written *paḷi*) 'around, all around, about, all about, all over' — it expresses completeness, etc.

vi 'asunder, apart, away, without' — implies separation, distinctness, dispersion.

sam 'with, along, together, fully, perfectly'

Notes:

1. These prefixes are not only used with verbs but also with verbal derivatives, nouns, and adjectives.
2. *pari*, *vi*, and *sam* very often merely add an intensive force to the root.
3. After the prefixes *samupa*, *parā*, *pari*, and the word *purā* 'in front, before', the verb *kar-* 'to do' sometimes assumes the form *khar-*, as in: *purakkharoti* 'to put in front, to revere, to honor'; *parikkhāra* 'requisite, accessory, equipment'.

Two, and sometimes three, of the above prefixes may be combined. The most common combinations are:

ajjho (= *adhi+o*; *o = ava*)
anupa (= *anu+pa*)
anupari (= *anu+pari*)
anusam (= *anu+sam*)
upasam (= *upa+sam*)
vyā (written *byā*) (= *vi+ā*)
samabhi (= *sam+abhi*)
samā (= *sam+ā*)
samud (= *sam+ud*)
samudā (= *sam+ud+ā*)
samupa (= *sam+upa*)

Several adverbs are used in much the same way as the verbal prefixes, but their use is restricted to a few verbs only. They are:

atthaṁ (adverb and noun) 'home; setting, disappearing' — often used to indicate 'setting (of the sun, moon, and stars)', an idiomatic expression derived from 'going home', as in *anatthamite suriye* 'before sunset', *suriyass'atthagamanā* 'at sunset'.

antara 'among, within, between' — used with *dhā-* 'to put, to place': *antaradhāyati* 'to vanish, to disappear'.

alaṁ 'fit, fit for' — used with the verb *kar-* in the sense of 'decorating', as in: *alankaroti* 'to adorn, to embellish, to decorate'.

āvi 'in full view, in sight, in view, manifestly, visibly' — it is prefixed to the verbs *bhū-* 'to be, to become, to exist' and *kar-* 'to do', as in: *āvibhavati* 'to become manifest,

visible; to appear, to be evident'; *āvikaroti* 'to make manifest, clear, evident; to explain, to show'.

tiro 'out of sight; across, beyond' — prefixed to the verbs *kar-* 'to do' and *dhā-* 'to put, to place' in the sense of 'covering, hiding, etc', as in : *tirodhāpeti* 'to cover, to veil, to put out of sight'; *tirodhānaṁ* 'a covering, a veil'; *tirokaroti* 'to cover over, to draw across; to veil, to screen'; *tirokaraṇī* 'a curtain, a veil'.

pātu (before vowels = *pātur*) 'forth to view, manifestly, evidently' — it is mostly used with the verbs *bhū-* 'to be, to become, to exist' and *kar-* 'to do', as in: *pātubhavati* 'to become manifest, evident, clear; to appear, to arise', *pātubhāva* 'appearance, manifestation'; *pātukaroti* 'to make manifest, clear, evident; to produce'.

purā 'in front, before' — used almost exclusively with *kar-* 'to do', as in: *purakkharoti* 'to put or place in front, to appoint or make a person a leader'. ■

6

Indeclinables

6.1. Introduction

The indeclinables ("*nipāta*" in Pāḷi) include adverbs, prepositions and postpositions, conjunctions, and interjections.

1. Adverbs are words used to modify verbs, adjectives, other adverbs, phrases, or clauses by expressing time, place, manner, degree, cause, etc. They answer the questions "how?", "when?", and "where?"
2. Prepositions and postpositions are relation or function words that connect nouns, noun phrases, and pronouns to other elements of a sentence. Prepositions precede the nouns, noun phrases, and pronouns they connect, while postpositions follow. The combination of a preposition and its object is called a "prepositional phrase".
3. Conjunctions are uninflected words used to connect other words, phrases, and sentences. Conjunctions may be: (a) "coordinating" (*and*, *but*, *or*, etc.); (b) "subordinating" (*if*, *when*, *as*, *because*, *though*, etc.); or (c) "correlative" (*either…or*, *both…and*, etc.).
4. Interjections are exclamations, such as: *ah!*, *oh!*, *ouch!*, *well!*, etc.

6.2. Adverbs

There is a large body of words and forms in Pāḷi used as adverbs, and some of these sometimes seem to have a distinct prepositional force. There are also a few that seem to have a distinct conjunctive force.
There are four classes of words and forms used as adverbs:

1. Case-form adverbs;
2. Derivative adverbs;
3. Prefixes;
4. Miscellaneous adverbs.

Case-form adverbs consist of nouns, adjectives, pronouns, and absolute words that have become fixed as adverbs. The cases thus used are: (1) the accusative, most frequently; (2) the instrumental, quite frequently; (3) the ablative and locative, less frequently; (4) the dative, more rarely; and (5) the genitive, quite rarely.

Examples:

Accusative case:

> *idaṁ* 'here'
> *kiṁ* 'why?'
> *taṁ* 'there'
> *yaṁ* 'because, since'
>
> *divasaṁ* 'during the day'
> *rattiṁ* 'at night'
> *saccaṁ* 'truly'
>
> *khippaṁ* 'quickly'
> *ciraṁ* 'a long time'
> *mandaṁ* 'stupidly'
>
> *araṁ* 'presently'
> *alaṁ* 'enough'
> *isaṁ* 'a little, somewhat'
> *jātu* 'surely, certainly'
> *tuṇhī* 'silently'
> *bahi* 'outside'
> *mitho*, *mithu* 'one another, mutually'
> *raho* 'in secret, secretly'
> *sajju* 'immediately'
> *sāyaṁ* 'a little, somewhat'

Instrumental case:

> *tena* 'therefore'
> *yena* 'because'
>
> *divasena* 'in a day'
> *māsena* 'in a month'
> *divā* 'by day'
> *sahāsā* 'suddenly'
>
> *antarena* 'within'
> *uttarena* 'to the north'
> *cirena* 'long'
> *dakkhiṇena* 'to the south'

Ablative case:

> *arā* 'far off'

kasmā 'why?'
tasmā 'therefore'
pacchā 'behind'
yasmā 'because'
heṭṭhā 'below'

Locative case:

avidūre 'not far'
dūre 'far'
bāhire 'outside'
bhuvi 'on earth, on the earth'
rahasi 'privately, secretly'
samīpe, santike 'near'

Dative case:

atthāya 'for the sake of, for the purpose of'
cirāya 'for a long time'
hitāya 'for the benefit of'

Genitive case:

kissa 'why?'
cirassa 'long'
hetussa 'causally'

Derivative adverbs are formed, to some extent, from nouns and adjectives and a few from other adverbs and prepositions. However, the majority of them are formed from pronouns. The suffixes used are as follows:

1. Suffixes of place: *-to*; *-tra*; *-tta*; *-ttha*; *-dha*; *-ha*; *-haṁ*; *-hiṁ*.
2. Suffixes of time: *-dā, -di*; *-dāni, -dāniṁ*; *-rhi, -rahi*.
3. Suffixes of manner: *-thā*; *-iti, -ti*; *-iva, -va, -viya*; *-eva, -yeva, -heva*; *-evaṁ*.
4. Suffixes of distribution: *-dha, -dhi*; *-khattuṁ*; *-so, -sā*.
5. Suffixes of indefiniteness: *-ci*; *-apa*; *-cana*.

Examples:

abhito 'near'
orato 'from the near shore'
dakkhiṇato 'southerly, on the south'
parato 'further'
pācīnato 'easterly, on the east'
pārato 'from the further shore'
piṭṭhito 'from the surface, from the back, etc.'

sabbato 'everywhere'

aññatha, *aññatara* 'everywhere'
ubhayattha 'in both places'
sabbattha 'everywhere'

ekadā 'once'
sadā, *sabbadā* 'at all times, always'

sabbadhi 'everywhere'

balasā 'forcibly'

atthaso 'according to the sense'
bahuso 'in a great degree'

Adverbial prefixes are indeclinables that are prefixed to the roots from which verb stems and, less frequently, noun stems are formed. In general, when a prefix is part of a noun stem, it assumes the force of an adjective. The following prefixes are among the most common:

a- (*an-* before vowels) 'not'
ati- 'over, beyond, past, in excess'
adhi- 'above, over, on, on to'
anu- 'after, under, along, toward'
anto-, *antara-* 'within, between, among'
apa- 'away, forth, off'
api- 'unto, on, upon, over'
abhi- 'to, unto, toward, against'
ava-, *o-* 'down, off'
ā- 'to, toward, unto' (this prefix reverses the meaning of a few roots)
āvi- 'manifestly, openly'
u-, *ud-* 'up, out, forth, away'
upa- 'below, under, less; near to'
tiro- 'across, beyond, over'
du- (*dur-* before vowels) 'bad, ill; hard, difficult'
ni- 'down'
ni-, *nir-* 'outward, away; not'
pa- 'forward, forth, towards'
pati-, *paṭi-* 'backward, reversed, in return'
parā- 'away, forth, at a distance'
pari- 'around, about'
pātu- (*pātur-* before vowels) 'manifestly, openly'
vi- 'apart, asunder, away, from; not'
saṁ-, *sa-* 'along with, together'
su- 'well, favorable, easy'

Notes:

1. Frequently, two or more of these prefixes are used at the same time in combination with a single root (see Chapter 5, §5.13, for additional information).
2. Only the most general meanings are given above. Many variations in meaning occur, especially when these prefixes are combined with each other.
3. Frequently, the meaning of the root to which the prefix is attached is not changed but merely intensified.
4. Initial consonants are generally doubled after *du-* 'bad, ill; hard, difficult' but rarely after *su-* 'well, favorable, easy'.

Miscellaneous adverbs consist of a number of words used as adverbs which do not fit in the other classes. A few of the most common and important are:

atha, *atho* 'and, also, then, etc.'
kira, *kila* 'they say, we are told that'
kva 'where?'
khalu 'indeed'
kho 'indeed, really, surely, perhaps'
tu 'now, indeed'
na 'no, not; un-, non-; in-, im-, il-, ir-; etc.' (negative particle)
nanu — used to ask questions for which an affirmative answer is expected
nana 'variously'
nu 'now' — also used to ask simple questions
nūna 'surely, perhaps'
mā 'do not …' (prohibitive particle; it is often used with the aorist)
hi 'for, because; indeed, surely'

6.3. Prepositions and Postpositions

As discussed in Chapter 5, §5.13, verbal prefixes are properly prepositions, and they can be used with nouns as well as with verbs.

There is no special class of words in Pāḷi used to govern nouns. For the most part, the case forms are used to indicate relationships with other elements in a sentence. However, some adverbs, especially the adverbial prefixes listed above, are frequently used with prepositional force, some of the most important being: *ati*; *adhi*; *anu*; *anto*, *antara*; *apa*; *ā*; *āvi; upa*; *tiro*; and *pati*, *paṭi*. To these may be added the following:

adho 'under, below'
purato 'in front of, before'
bahi, *bahiṁ* 'out of, without'
rite 'except, without'
vinā 'without, except'
saddhiṁ 'with, together with'
saha 'together with, accompanying'

Case forms of nouns, when not fixed in adverbial or prepositional usage, frequently determine the case of nouns with which these words are used. Words used as prepositions may govern any case except the nominative and vocative. Most of the verbal prefixes require that the nouns be in one case or another.

Words with prepositional force follow the nouns that they govern.

6.4. Conjunctions

There are very few conjunctions in Pāḷi. The frequent use of compounds, of the absolute construction, of the particle *iti* 'thus', and especially of the gerund, greatly reduces the need for conjunctions.

Many adverbs, especially derivatives from the relative pronoun stem, have a conjunctive force.

Examples include:

1. Copulative:

   atha 'and, then, now'
   atho 'and also, then'
   ca 'and, also, but, even' (never used at the beginning of a sentence)

2. Disjunctive:

   atha vā 'or else, rather'
   uda 'or'
   uda vā or *vā ... vā* 'either … or'
   tathā vā 'nevertheless'
   na vā 'or not'
   yadi vā 'whether'
   yadi vā … yadi vā 'whether or'
   vā 'or' (never used at the beginning of a sentence)

3. Conditional:

   ce 'if' (never used at the beginning of a sentence)
   noce 'if not'
   yadi evaṁ, *yajj'evaṁ* 'if so'
   yadi sace 'if'

4. Causal:

   hi 'for, because; certainly'

6.5. Interjections

Pāḷi has the following interjections:

are, *re* 'I say!, hey!'
ahaha 'alas!, oh!, ah!'
aho vata 'oh!, ah!'
dhi, *dhī* 'shame!, fie!, woe!'
bhaṇe 'I say!, to be sure!'
bho 'friend!, sir!'
maññe 'why!, methinks!'
sadhu 'well done!, well said!, excellent!, very good!'
he 'oh!' ■

7

Compounds

7.1. Introduction

Declinable noun stems are frequently joined together to form compounds. In the older language, compounds are simple and rarely consist of more than two or three stems, but they become more complicated in the later language. The case endings of the first member or members of a compound are generally dropped. There are only a few instances in which they are preserved.

Compounds may also have an indeclinable as the first member. There are even a few compounds made up entirely of indeclinables.

There are six kinds of compounds in Pāḷi:

1. *dvanda*: copulative compounds;
2. *tappurisa*: determinative compounds;
3. *kammadhāraya* (also called *missakatappurisa*): descriptive compounds;
4. *digu*: numeral compounds;
5. *abyayibhāva*: adverbial compounds;
6. *bahubbihi*: relative, or possessive, compounds.

7.2. Dvanda Compounds (Copulative Compounds)

The members of these compounds are co-ordinate syntactically. In their uncompounded state, each member would be connected with the other by means of the conjunction *ca* 'and'.

There are two kinds of *dvanda* compounds:

1. The compound is a plural and takes the gender and declension of its last member;
2. The compound takes the form of a neuter singular and, no matter how many members it contains, becomes a collective. Such compounds are called "*samāhāra*" in Pāḷi. This is generally the case with the names of: birds; parts of the body; persons of different sexes; countries; trees; herbs; the cardinal points; domestic animals; things that form an antithesis; etc. Sometimes, these compounds appear as plurals like those in (1). Such compounds are called "*itaritara*" in Pāḷi. Those compounds that can take either the neuter singular or the plural are called "*vikappasamāhāra*" in Pāḷi.

The following rules determine the order of the members of *dvanda* compounds:

1. Words ending in *-i* and *-u* are placed first;
2. Shorter words are placed before longer ones;
3. *ī* and *ū* are usually shortened to *ĭ* and *ŭ* in the middle of a compound;
4. Sometimes, a feminine noun in the middle of a compound is changed to the masculine form (as in *candimasuriyā* 'the sun and the moon'); sometimes, a feminine noun in the middle of a compound remains unchanged (as in *jarāmaraṇaṁ* 'decay and death').

Examples of *dvanda* compounds in which the compound is a plural:

> *samaṇabrāhmaṇā = samaṇā ca brāhmaṇā ca* 'ascetics and Brahmins'
> *devamanussā = deva ca manussā ca* 'gods (celestial beings) and men'
> *devamanussānaṁ = devānañ ca manussānañ ca* 'of gods and men'
> *candimasuriyā = candimā ca suriyo ca* 'the sun and the moon'
> *aggidhūmā = aggi ca dhūmo ca* 'fire and smoke'
> *dhammatthā = dhammo ca attho ca*: *attha* refers to the primary meaning of the word, while *dhamma* refers to interpreted meaning of the text, to its bearing on the doctrine and disciplinary rules: 'the letter and the spirit (of the doctrine and the disciplinary rules)'
> *sāriputtamoggallāne = sāriputte ca moggallāne ca* 'in Sāriputta and in Moggallāna'

Examples of *dvanda* compounds which take the form of a neuter singular:

> *mukhanāsikaṁ = mukhañ ca nāsikā ca* 'the mouth and the nose'
> *chavimaṁsalohitaṁ = chavi ca maṁsañ ca lohitañ ca* 'the skin, flesh, and blood'
> *jarāmaraṇaṁ = jarā ca maraṇañ ca* 'old age and death'
> *hatthapādaṁ* or *hatthapādā = hatthā ca pādā ca* 'the hands and the feet'
> *hatthinassaṁ = hatthino ca assā ca* 'elephants and horses'
> *kusalākusalaṁ* or *kusalākusalā = kusalaṁ akusalañ ca* 'wholesome and unwholesome'

7.3. Tappurisa Compounds (Determinative Compounds)

In these compounds, the first member is a substantive in any case except the nominative and vocative, qualifying, explaining, or determining the last member.

Notes:

1. The case ending of the first member is generally elided.
2. In a few cases, the case ending of the first member is not elided. Such compounds are called "*alutta tappurisa*" in Pāḷi.
3. The *-ā* of words such as *rājā* 'king, sovereign', *mātā* 'mother', *pitā* 'father', *bhātā* 'brother', etc. is shortened when they are the first member of a *tappurisa* compound.

4. Generally, a *tappurisa* compound takes the gender of the final member.

Examples of *tappurisa* with the accusative case (*dutiya tappurisa*):

> *araññagato = araññaṁ gato* 'gone to the forest'
> *sukhapatto = sukhaṁ patto* 'attained happiness'
> *saccavādi = saccaṁ vādi* 'speaking the truth'
> *kumbhakāro = kumbhaṁ kāro* 'a pot-maker, a potter'
> *pattagāho = pattaṁ gāho* 'receiving a bowl'
> *atthakāmo = atthaṁ kāmo* 'wishing the welfare of'

Examples of *tappurisa* with the instrumental case (*tatiya tappurisa*):

> *buddhabhāsito = buddhena bhāsito* 'spoken by the Buddha'
> *viññugarahito = viññuhi garahito* 'censured by the wise'
> *sukāhaṭaṁ = sukehi āhaṭaṁ* 'brought by parrots'
> *jaccandho = jātiyā andho* 'blind from birth'
> *urago = urena go* 'going on the chest', that is, 'a snake'
> *pādapo = pādena po* 'drinking with the foot (root)', that is, 'a tree'
> *asikalaho = asinā kalaho* 'a combat with swords'

Notes:

1. In some *tappurisa* compounds, a word necessary to express the full meaning, is completed elided, as in:

> *guḷodano = guḷena saṁsaṭṭho odano* 'rice mixed with molasses'
> *assaratho = assena yutto ratho* 'a carriage yoked with horses, a horse carriage'

Examples of *tappurisa* with the dative case (*catuttha tappurisa*):

> *kathinadussaṁ = kathinassa dussaṁ* 'cloth of the *kathina* robe'
> *sanghabhattaṁ = sanghassa bhattaṁ* 'rice (prepared) for the Sangha'
> *buddhadeyyaṁ = buddhassa deyyaṁ* 'worthy to be offered to the Buddha'
> *rājārahaṁ = rañño arahaṁ* 'worthy of the king'

Notes:

1. In these compounds, the final member designates the object destined for or attributed to that which is expressed by the first member.
2. Compounds formed by adding *kāmo* 'desirous (of)' to an infinitive are considered to belong here. Examples include:

> *kathetukāmo = kathetuṁ kāmo* 'desirous to speak'
> *sotukāmo = sotuṁ kāmo* 'desirous to hear'
> *gantukāmo = gantuṁ kāmo* 'desirous to go'

Examples of *tappurisa* with the ablative case (*pañcama tappurisa*):

> *nagaraniggato = nagaramhā niggato* 'gone out of town'
> *rukkhapatito = rukkhasmā patito* 'fallen from the tree'
> *sāsanacuto = sāsanamhā cuto* 'fallen away from the religion'
> *corabhīto = corā bhīto* 'afraid of the thief'
> *pāpabhīruko = pāpato bhīruko* 'fearing evil'
> *pāpajigucchī = pāpato jigucchī* 'loathing evil'
> *bandhanamokkho = bandhanasmā mokkho* 'freedom from the bonds'
> *lokaggo = lokato aggo* 'greater than the world'
> *mātujo = mātito jo* 'born from a mother'

Examples of *tappurisa* with the genitive case (*chaṭṭha tappurisa*):

> *rājaputto = rañño putto* 'the king's son'
> *dhaññarāsi = dhaññānaṁ rāsi* 'a heap of grains'
> *naditīraṁ = nadiyā tiraṁ* 'the bank of the river'
> *bhikkhunisangho = bhikkhunīnaṁ sangho* 'the Bhikkhunī Sangha'
> *naruttamo = narānaṁ uttamo* 'the greatest of men'

Notes:

1. *tappurisa* compounds in the genitive are by far the most common.
2. Final *-ī* and *-ū* of the first member are usually shortened to *-ĭ* and *-ŭ*, respectively.
3. The word *ratti* 'night' takes the form *rattaṁ* at the end of a *tappurisa* compound.

Examples of *tappurisa* with the locative case (*sattama tappurisa*):

> *araññavāso = arañe vāso* 'living in the forest'
> *dānajjhāsayo = dāne ajjhāsayo* 'inclined to alms-giving'
> *dhammarato = dhamme rato* 'delighting in the teachings'
> *vanacāro = vane cāro* 'walking in the woods'
> *thalaṭṭho = thale ṭho* 'standing on firm ground'
> *pabbataṭṭho = pabbatasmiṁ ṭho* 'standing on a mountain'

Irregular *tappurisa* compounds:

1. Sometimes the first member of a *tappurisa* compound is placed last:

> *rājahaṁso* (also *haṁsarājā*) *= haṁsānaṁ rājā* 'the swan-king'

2. In *alutta tappurisa* compounds, the case endings are not dropped:

> *pabbankaro = pabbaṁ karo* 'making light', that is, 'the sun'
> *vessantaro = vessaṁ taro* 'crossing over to the merchants' (the name of a king)

parassapadaṁ = *parassa padaṁ* 'word for another', that is, the 'active voice'
attanopadaṁ = *attano padaṁ* 'word of oneself', that is, the 'reflexive voice'
kutojo = *kuto jo* 'sprung from where?'
antevāsiko = *ante vāsiko* 'a pupil within', that is 'a resident pupil'
urasilomo = *urasi* (locative) *lomo* 'having hair on the chest, hairy-chested'

Notes:

1. The case of the first member may be any case except the nominative and vocative.

7.4. Upapada Compounds

When the second member of a *dutiya tappurisa* compound is a primary (*kita*) derivative, and the first member of a noun is in the accusative relation, the compound is called "*upapada*". Such a compound may be called indifferently: "*upapada*", "*upapadatappurisa*", or, simply, "*tappurisa*".

Examples:

atthakāmo = *atthaṁ kāmo* 'wishing for the welfare of' (*kāmo* is a *kita* derivative)
kumabhakāro = *kumbhaṁ kāro* 'a pot-maker, a potter' (*kāro* is a *kita* derivative)
pattagāho = *pattaṁ gāho* 'receiver of the bowl'
rathakāro = *rathaṁ kāro* 'carriage maker, cartwright'
brahmacārī = *brahmaṁ cārī* 'one who leads the holy life'
dhammaññū = *dhammaṁ ñū* 'he who knows the teaching'

7.5. Kammadhāraya Compounds (Descriptive Compounds)

In *kammadhāraya* compounds, the adjective *mahant* 'great, big, extensive, important' assumes the form *mahā-*, or, if the consonant which follows is doubled, *maha-*. In certain compounds, the combination with *mahā-* has become so established and customary that the compound is viewed as an inseparable unity in which the second member either no longer occurs as an independent word or, if it does occur, only very rarely.

The word *sant* 'being, existing; good true' becomes *sa-*. The word *puman* 'man, male' becomes *pum-*. The prefix *na* 'not' becomes *a-* before a consonant and *an-* before a vowel. The stem *ku* (*kud-*, *kum-*) 'bad, wrong, little' may be replaced by *ka-* before a consonant and *kad-* before a vowel.

When two members of a *kammadhāraya* compound are feminine, the first one takes the form of a masculine. Sometimes, the last member of a *kammadhāraya* compound is also changed from the feminine form to the masculine form.

kammadhāraya compounds are divided into nine classes:

1. *visesanapubbapada kammadhāraya*, in which the determining or qualifying word is placed first, as in:

mahāpuriso = mahanto puriso 'a great person'
mahānadī = mahantī nadī 'a large river'
mahabbhayaṁ = mahantaṁ bhayaṁ 'great fear'
aparapuriso = aparo puriso 'another person'
kaṇhasappo = kaṇho sappo 'a black snake'
nīluppalaṁ = nīlaṁ uppalaṁ 'a blue lotus'

2. *visesanaparapada*, or *vivesanuttarapada*, *kammadhāraya*, in which the second member determines or qualifies the first, as in:

naraseṭṭho = naro seṭṭho 'the oldest man'
purisuttamo = puriso uttamo 'the most important person'
buddhaghosācariyo = buddhaghoso ācariyo 'the teacher Buddhaghosa'
sāriputtathero = sāriputto thero 'the elder Sāriputta'

3. *visesanobhayapada kammadhāraya*, in which both members are determinate or qualifying. In such compounds, a word (such as *so* or *he*) is generally understood to stand between the two members of these compounds. Examples include:

sītuṇhaṁ = sītaṁ (tañ ca) uṇhaṁ 'hot (and) cold'
khañjakhujjo = khañjo (ca so) khujjo 'lame (and) hump-backed'
andhabadhiro = andho (ca so) badhiro 'blind (and) deaf'
katākataṁ = kataṁ (ca taṁ) akataṁ 'done (and) not done'

4. *sambhāvanāpubbapada kammadhāraya*, in which the first member indicates the origin of the second member, or the relationship of the second term to the first. In such compounds, words such as the following are generally understood to stand between the two members of these compounds in order to bring out the full meaning: *iti* 'namely, thus'; *evaṁ* 'thus'; *saṁkhāto* 'called, named'; *hutvā* 'being'. Examples include:

hetupaccayo = hetu (hutvā) paccayo 'the term being, or considered as, the cause; the term which is the cause or condition'
aniccasaññā = anicca iti saññā 'the perception, namely, impermanence'
hinasamato = hino hutvā samato 'equal in being low, unworthy, inferior'
dhammabuddhi = dhammo iti buddhi 'knowledge (arising from) the teachings'
attadiṭṭhi = attā iti diṭṭhi 'the false view of Self'

5. *upamā*, or *upamānuttarapada*, *kammadhāraya*, in which analogy is expressed between the two terms. In such compounds, the word *viya* 'like' is understood to stand between the two members. Examples include:

buddhādicco = ādicco viya buddho 'the sun-like Buddha'
munisīho = sīho viya muni 'lion-like sage'
saddhammaraṁsi = raṁsi viya saddhammo 'light-like good teachings'

Notes:

1. The words *ādicca* 'sun', *sīha* 'lion', *pungava* 'bull', *usabha* 'bull', *nāga* 'elephant', are frequently used in such compounds to denote superiority, greatness, excellence, or eminence, so that *buddhādicco* may be translated as 'the eminent Buddha', *munisīho* 'the great sage', *munipungavo* 'the eminent sage', etc.

6. *avadhāranapubbapada kammadhāraya*, in which the first member specifies a general term. In order to resolve these compounds, the native grammarians insert the word *eva* 'just, even' (but which cannot be properly translated into English) between the two members. In English, these compounds must be translated as if they were in a genitive relationship. Examples include:

    guṇadhanaṁ = guṇo eva dhanaṁ 'a wealth of virtues'
    sīladhanaṁ = sīlaṁ eva dhanaṁ 'the treasure of morality'
    paññāsatthaṁ = paññā eva satthaṁ 'the sword of wisdom'
    paññāpajjoto = paññā eva pajjoto 'the light of wisdom'
    avijjāmalā = avijjā eva malaṁ 'the stain of ignorance'

7. *kunipātapubbapada kammadhāraya*, the first member of which is *ku*. Examples include:

    kuputto = ku+putto 'a bad son'
    kudāsā = ku+dāsā 'bad slaves'
    kadannaṁ = kad+annaṁ 'bad food'
    kāpuriso = kā+puriso 'a low, vile, or contemptible person'
    kadariyo = kad+ariyo 'ignoble'
    kalavaṇaṁ = ka+lavaṇaṁ 'a little salt'

8. *nanipātapubbapada kammadhāraya*, in which the prefix *a-* (before a consonant) / *an-* (before a vowel) 'not' is the first member of the compound. Examples include:

    anariyo = an+ariyo 'ignoble'
    anīti = an+īti 'free from calamity'
    anūmi = an+ūmi 'not having waves, waveless'
    anatikkama = an+atikkama 'not transgressing'
    anatthakāmo = an+atthakāmo 'not wishing for the welfare of'

9. *pādipubbapada kammadhāraya*, in which the first member is *pa* (*pā*) 'forth, forward; to a higher degree', or any other prefix. Examples include:

    pāvacanaṁ = pa+vacanaṁ 'the excellent word', that is, 'the word of the Buddha'
    pamukho = pa+mukho 'facing, in front of, first, foremost, chief'
    vikappo = vi+kappo 'thinking over, considering; thought, consideration'
    atidevo = ati+deva 'supreme god'
    abhidhammo = abhi+dhammo 'higher doctrine'
    uddhammo = ud+dhammo 'wrong or false doctrine'

ubbinayo = ud+vinayo 'wrong discipline'
sugandho = su+gandho 'good smell, fragrance'
dukkataṁ = du+kataṁ 'a bad deed'

Notes:

1. Nouns in apposition are considered to be *kammadhāraya* compounds. Example include:

    vinayapiṭakaṁ = vinaya+piṭakaṁ 'the Vinaya Piṭaka'
    angājanapadaṁ = angā+janapadaṁ 'the Province of Bengal (Angā)'
    magadhāraṭṭhaṁ = magadhā+raṭṭhaṁ 'the Kingdom of Magadhā'
    cittogahapati = cito+gahapati 'Citta, the householder'

2. Sometimes, when the last member of a *kammadhāraya* compound is feminine, it assumes the masculine form, as in:

    dīghajangho = dīghā+janghā (feminine) 'long-legged'

7.6. Digu Compounds (Numeral Compounds)

When a numeral occurs as the first member of a *digu* compound, the stem only is used. There are two kinds of *digu* compounds:

1. *samāhāra digu*, which, considered as a collective, takes the form of a neuter singular. Examples include:

    tilokaṁ = ti+lokaṁ 'the three worlds' (collectively)
    tiratanaṁ = ti+ratanaṁ 'the Three Jewels' (collectively)
    catusaccaṁ = catu+saccaṁ 'the Four Truths' (collectively)
    sattāhaṁ = satta+ahaṁ 'seven days' (collectively), hence, 'a week'
    pañcasikkhāpadaṁ = pañca+sikkhāpadaṁ 'the Five Precepts' (collectively)
    dvirattaṁ = dvi+ratti (see note below) 'two nights'
    tivangulaṁ = ti(+epenthetic *v*)+*anguli* (see note below) 'three fingers'
    navasataṁ = nava+sataṁ 'nine hundred'
    catusahassaṁ = catu+sahassaṁ 'four thousand'

    Notes:

    1. When they occur as the last member of a *digu* compound, some words change their final vowel to *a*, if it is other than *a*.

2. *asamāhāra digu*, which takes the form of a plural. Examples include:

    tibhavā = ti+bhavā 'the three states of existence'
    catudisā = catu+disā 'the four quarters'

pañcindriyāni = pañca+indriyāni 'the five faculties'
sakaṭasatāni = sakaṭa+satāni 'one hundred carts'
catusatāni = catu+satāni 'four hundreds'
dvisatasahassāni = dvi+sata+sahassāni 'two hundred thousand'

7.7. Abyayibhāva Compounds (Adverbial Compounds)

In *abyayibhāva* compounds, the first member is an indeclinable. The last member generally assumes the form of the accusative singular in *-ṁ*, and the entire compound is, itself, indeclinable.

If the final vowel of the last member is *-ā*, it is replaced by *-aṁ*. Other long vowels are shortened.

Examples include:

upagangaṁ = upa+gangāyaṁ (locative) 'near the Ganges'
upanagaraṁ = upa+nagaraṁ (locative) 'near the town'
upagu = upa+gunnaṁ (plural) 'near the cows'
anurathaṁ = anu+rathe 'behind the chariot'
yāvajīvaṁ = yāva+jīvā (ablative) 'as long as life lasts'
antopāsādaṁ = anto+pāsādassa 'within the palace'
anuvassaṁ = anu+vassaṁ 'year after year, every year'
anugharaṁ = anu+gharaṁ 'house after house, in every house'
yathābalaṁ = yathā+balena 'according to (one's) power'
pativātaṁ = pati+vātaṁ (accusative) 'against the wind'
tiropabbataṁ = pabbatassa+tiro 'across the mountain'
uparipabbataṁ = pabbatassa+upari 'upon the mountain'
paṭisotaṁ = sotassa+paṭilomaṁ 'against the stream'
adhogangaṁ = gangāya+adho 'below the Ganges'
upavadhu = upa+vadhū 'near (his) wife'
adhikumāri = adhi+kumara 'the young girl'

Sometimes, however, the case ending is retained. The cases thus retained are mostly the ablative and locative. The ablative ending, in particular, may be retained when the indeclinable is one of the following: *pari*, *apa*, *ā*, *bahi*, *yāva*, etc. In many cases, a parallel neuter form also occurs for the same compound. Examples include:

yāvajivā or *yāvajivaṁ* 'as long as life lasts'
apapabbatā or *apapabbataṁ* 'away from the mountain'
bahigāmā or *bahigāmaṁ* 'outside the village'
ābhavaggā or *ābhavaggaṁ* 'the highest state of experience'
purāruṇā or *purāruṇaṁ* (= *aruṇamhā+pure*) 'before daylight'
pacchābhattā or *pacchābhattaṁ* 'after the meal'
tiropabbatā or *tiropabbate* (locative) or *tiropabbataṁ* 'on the other side of the mountain'
anto avīcimhi (locative) 'in hell'

anutīre 'along the bank'
antaravithiyaṁ (locative) 'in the street'
bahisāṇiyaṁ (locative) 'outside the curtain'

7.8. Bahubbīhi Compounds (Relative, or Possessive, Compounds)

When *bahubbīhi* compounds are resolved into their component parts, they often require the addition of pronouns such as: 'one, who, that, which, etc.' in order to express their full meaning when translated into English — these compounds take the place of a relative clause. A *bahubbīhi* compound is used as an adjective and, therefore, the final member takes on the forms of the three genders, that is, it agrees in gender, number, and case with the noun it qualifies.

In effect, all of the compounds discussed above (*dvanda, tappurisa, kammadhāraya, dīgu, abyayibhāva*) become *bahubbīhi* compounds if used as adjectives.

The following are the different kinds of *bahubbīhi* compounds:

1. *pathamā-bahubbīhi* — the *bahubbīhi* gives the word which it qualifies a nominative relation:

lohitamakkhitaṁ mukhaṁ = lohitena makkhitaṁ mukhaṁ 'a mouth besmeared with blood';
lohitamakkhitaṁ 'blood-besmeared' is the *bahubbīhi*
susajjitaṁ puraṁ 'a well-decorated city'; *susajjitaṁ* 'well-decorated' is the *bahubbīhi*

2. *dutiyā-bahubbīhi* — the *bahubbīhi* gives the word which it qualifies an accusative relation:

āgatasamaṇo sanghārāmo = imaṁ sanghārāmaṁ samaṇo āgato 'the monastery into which the ascetic came'; *āgatasamaṇo* 'came-into-ascetic' is the *bahubbīhi*
ārūḷhanaro rukkho = so naro imaṁ rukkhaṁ ārūḷho 'the tree into which the man climbed'; *ārūḷhanaro* 'climbed-into-man' is the *bahubbīhi*

3. *tatiyā-bahubbīhi* — the *bahubbīhi* gives the word it qualifies an instrumental relation:

jitindriyo samaṇo = yena jitāni indriyāni samaṇo 'the ascetic by whom the senses have been subdued'; *jitindriyo* 'subdued-senses' is the *bahubbīhi*
vijitamāro bhagavā = so bhagavā yena māro vijito 'the Blessed One by whom Māra has been vanquished'; *vijitamāro* 'vanquished-Māra' is the *bahubbīhi*

4. *catutthā-bahubbīhi* — the *bahubbīhi* gives the word it qualifies a dative relation:

dinnasunko puriso = yassa sunko dinno so 'the one to whom tax, or tribute, is given', that is, 'a tax collector'; *dinnasunko* 'tax-given; tribute-given' is the *bahubbīhi*
upanītabhojano samaṇo = so samaṇo yassa bhojanaṁ upanītaṁ 'the ascetic to whom food is given'; *upanītabhojano* 'food-given' is the *bahubbīhi*

5. *pañcamī-bahubbīhi* —the *bahubbīhi* gives the word it qualifies an ablative relation:

niggatajano gāmo = asmā gāmasmā janā niggatā 'the village from which people have departed'; *niggatajano* 'departed-people' is the *bahubbīhi*

apagatakāḷakaṁ vatthaṁ = idaṁ vatthaṁ yasmā kāḷakā apagatā 'the cloth from which the black spots have been removed', that is, 'a cloth free from black spots'; *apagatakāḷakaṁ* 'removed-black spots' is the *bahubbīhi*

6. *chaṭṭhī-bahubbīhi* — the *bahubbīhi* gives the word it qualifies a genitive relation:

chinnahattho puriso = so puriso yassa hattho chinno 'one whose hands have been cut off'; *chinnahattho* 'hands-cut off' is the *bahubbīhi*

visuddhasīlo jano = so jano yassa sīlaṁ visuddhaṁ 'one whose conduct is pure'; *visuddha-sīlo* 'pure-conduct' is the *bahubbīhi*

7. *sattamī-bahubbīhi* — the *bahubbīhi* gives the word it qualifies a locative relation:

sampannasasso janapado = yasmiṁ janapade sassāni sampannāni 'a district in which crops are abundant'; *sampannasasso* 'abundant-crops' is the *bahubbīhi*

bahujano gāmo = yasmiṁ gāme babū janā honti 'a village in which there are many people'; *bahujano* 'many-people' is the *bahubbīhi*

Notes:

1. The word qualified by the *bahubbīhi* compound is often understood or implied and not expressed. Examples include:

dinnasunko 'the one to whom tax, or tribute, is given', that is, 'a tax collector'

jitindriyo 'the ascetic by whom the senses have been subdued'

lohitamakkhito 'besmeared with blood'

sattahaparinibbuto 'dead for a week'

somanasso 'joyful', literally, 'one in whom joy has arisen'

chinnahattho 'one whose hands have been cut off'

māsajato 'a month old', literally, 'one who was born one month ago'

vijitamāro 'the one by whom Māra has been vanquished', an epithet of the Buddha

2. In some *bahubbīhi* compounds, the qualifying word may be placed either first or last without any change in meaning, as in:

hatthachinno or *chinnahattho* 'one whose hands have been cut off'

jātamāso or *māsajāto* 'a month old'

3. Feminine nouns ending in *-ī* or *-ū*, as well as stems ending in *-tu* (= *-tā*), generally add the suffix *-ka* when they are the last member of a *bahubbīhi*. These vowels are then shortened to *-ĭ* and *-ŭ*, respectively, before the *-ka*. Possession is then implied. Examples include:

bahukattuko deso 'a place where there are many artisans'; *bahukattuko* 'many-artisans' is the *bahubbīhi*

bahukumārikaṁ kulaṁ 'a family in which there are many girls'; *bahukumārikaṁ* 'many-girls' is the *bahubbīhi*

bahunadiko janapado 'a district in which there are many rivers'; *bahunadiko* 'many-rivers' is the *bahubbīhi*

4. When a feminine noun is the last member of a *bahubbīhi*, it takes the masculine form if it is qualifying a masculine noun, and the first member, if also feminine, drops the mark of the feminine, as in:

dīghā janghā 'a long leg': *dīghajanghā itthī* 'a long-legged woman', but *dīghajangho puriso* 'a long-legged man'

5. The adjective *mahā* 'great' may be used as the first member of a *bahubbīhi*, as in:

mahāpañño 'very wise', literally, '(of) great-wisdom'

6. Sometimes, *-ā* is added to the words *dhanu* 'a bow' and *dhamma* 'teaching, doctrine' when they are the last members of a *bahubbīhi* compound:

gandhivadhanu = gandhivadhanvā 'one who has a strong bow', an epithet of Arjuna
paccakkhadhammā besides *paccakkhadhammo* 'one to whom the teaching is apparent'

7.9. Anomalous Compounds

A few compounds occur which are anomalous in their formation in that they are made up of words not usually compounded together. Such compounds are probably very early formations and, consequently, must be reckoned among the oldest in the language. Examples include:

vitatho = vi+tathā 'false, unreal'
yathātatho = yathā+tathā 'real, true, as it really is'
itihā = iti+ha (lengthened to *hā*) 'thus indeed'
itihāsa = iti+ha+āsa 'thus indeed it was'
itihītihā = iti+ha+itithā: the same as *itihā, itihāsa*
itivuttaṁ = iti+vuttaṁ 'thus it was said'
itivuttaka = iti+vuttaṁ+ka (suffix): the same as *itivuttaṁ*; the name of a book in the Pāḷi scriptures
aññamaññaṁ = aññaṁ+aññaṁ 'one another'
paramparo = paraṁ+para 'successive', as in *uppattiparamparā* 'successive births'
ahamahamikā = ahaṁ+ahaṁ+ka (suffix) 'egoism, arrogance, conceit'

7.10. Complex Compounds

Compounds may themselves become either the first or the last member of another compound, or two compounds may be joined together to form a new one, and this new one again

may become a member of another compound, and so on to almost any length, thus forming compounds within compounds. These compounds are mostly used relatively, that is, they are *bahubbīhi* compounds. It should be noted that, the older the language is, the fewer complex compounds there are, and, the later the language, the more numerous they become. It therefore follows that the presence of long compounds is an indication of the relatively late age of a text.

Examples:

varaṇarukkhamūle 'at the foot of the *varaṇa* tree (*Crataeva roxburghii*)' is a *tappurisa* compound in the genitive relation, and is resolved as follows: *varaṇarukkhasa mūle*; *varaṇarukkhasa* is itself a *kammadhāraya* compound = *varaṇa eva rukkha*. Thus, it is a *tappurisa* compound, the first member of which is a *kammadhāraya* compound.

maraṇabhayatajjito 'terrified by the fear of death' is a *bahubbīhi* qualifying an implied noun; it is a *tappurisa* compound in the instrumental relation: *maraṇabhayena tajjito*; *maraṇabhayena* is itself a *tappurisa* in the ablative: *maraṇā bhaya*.

sīhalaṭṭhakathāparivattanaṁ 'the translation of the Sinhalese Commentaries' is, first, a *tappurisa* compound: *sīhalaṭṭhakathāya parivattanaṁ*; second, another *tappurisa*: *sīhalāya aṭṭhakathā* 'the Sinhalese Commentaries'.

aparimitakālasañcitapuññabalānibbattāya 'produced by the power accumulated during an immense period of time' is a feminine *bahubbīhi* in the instrumental. It is resolved as follows: *aparimitakālasañcitapuññabala* is a *tappurisa* qualifying *nibbattāya*;
　　　　aparimitakālasañcitapuñña is a *kammadhāraya* qualifying *bala*;
　　　　aparimitakālasañcita is a *kammadhāraya* qualifying *puñña*;
　　　　aparimitakāla is a *kammadhāraya* qualifying *sañcita*;
　　　　aparimita is a *kammadhāraya* = *a+parimita*.
In its uncompounded state, it would run as follows:
　　　　aparimite kāle sañcitassa puññassa balena nibbattāya.

7.11. Changes of Certain Words in Compounds

Some words, when compounded, change their final vowel. Some of the most common are as follows:

go 'a cow, bullock' becomes *gu*, *gavo*, or *gavaṁ*:
　　pañcagu 'battered by five cows' = *pañcahi gohi kito*
　　rājagavo 'the king's bullock' = *rañño go*
　　dāragavaṁ 'wife and cow' = *dāro ca go*
　　dasagavaṁ 'ten cows'

bhūmi 'place, stage, stage, degree, storey' becomes *bhūma*:
　　jātibhūmaṁ 'birth place' = *jātiyā bhūmi*
　　dvibhūmaṁ 'two stages' = *dvi bhūmiyo*
　　dvibhūmo (also *dvibhūmako*) 'two storeyed'

nadī 'a river' becomes *nada*:
    pañcanadaṁ 'five rivers'
    pañcanado 'having five rivers'

anguli 'finger' becomes *angula*:
    aṭṭhangulo 'eight inches', that is, 'the length of eight fingers'

ratti 'night' becomes *ratta*:
    dīgharattaṁ 'for a long time', literally, 'long nights' = *dīghā rattiyo*
    ahorattaṁ 'Oh!, the night' = *aho ratti*
    aḍḍharatto 'midnight' = *rattiyā aḍḍhaṁ* 'the middle of the night'

akkhi 'eye' becomes *akkha*:
    visālakkho 'large eyed' = *visālāni akkhīni yassa honti*
    virūpakkho 'having horrible eyes' (epithet of the king of the Nāgas) = *virūpāni akkhīni yassa* 'to whom (are) horrible eyes'
    sahassakkho 'the thousand-eyed' (epithet of Sakka) = *akkhīni sahassāni yassa*
    parokkhaṁ 'invisible, imperceptible', literally, 'beyond the eye'

sakhā (m.) 'friend, companion' becomes *sakho*:
    vāyusakho 'fire', literally, 'a breeze's friend' = *vāyuno sakhā so*
    sabbasakho 'the friend of all' = *sabbesaṁ sakhā*

attā 'self, oneself' becomes *atta*:
    pahitatto 'resolute, one whose mind is bent upon' = *pahito pesito attā yena*
    ṭhitatto 'of firm mind' = *ṭhito attā assa*

puma 'male, man' becomes *puṁ* (the final -*ṁ* is assimilated to the following consonant according to the normal rules):
    pullingaṁ (= *puṁ+lingaṁ*) 'the male sex; manhood; masculine gender'
    punkokilo (= *puṁ+kokilo*) 'a male cuckoo'

saha 'with' generally becomes *sa*, which is placed at the beginning of compounds — the suffix -*ka* is sometimes added at the end:
    sapicuka 'of cotton, with cotton', as in -*sapicukaṁ maṇḍalikaṁ* 'a ball of cotton'
    sadevako 'with the celestial worlds'
    sahodaka 'with water, containing water' = *saha udaka*

santa 'good, pious' becomes *sa*:
    sappurisa 'a good or pious person'
    sajjano 'well-born, virtuous'

samāna 'same, similar, equal' likewise becomes *sa*:
    sajāti, also *sajātika* 'of the same species, of the same class'
    sajanapado 'of, or belonging to, the same district'

sanāmo 'of the same name' = *samāno nāmo*
sanābhika 'having a nave (of a wheel)'

mahant 'great' becomes *mahā* (*maha* before a double consonant):
mahāpuriso 'a great person' = *mahanto puriso*
mahānadī 'a large river' = *mahantī nadī*
mahabbhayaṁ 'great fear' = *mahantaṁ bhayaṁ*

jāyā 'wife' becomes *jāni*, *jaṁ*, *jayaṁ*, and *tudaṁ* before the word *pati* 'husband':
jānipati and *tudampati* (m.) 'husband and wife'
jāyāpatī and *jayampatī* (m. pl.) 'husband and wife'
jayampatikā and *jāyampatikā* (pl.) 'a married couple'

7.12. Verbal Compounds

Many nouns and adjectives are compounded with the verb roots *kar* 'to do' and *bhū* 'to be, to become' or with their derivatives very much in the manner of verb prefixes. The noun or adjective stems so used change final -*a* to -*i* or -*ī*. Examples include:

daḷhikaroti 'to make firm' (*daḷha* 'firm, hard' + *karoti* 'to make')
daḷhikaraṇaṁ 'making firm, strengthening'
bahulīkaroti 'to increase, to enlarge' (*bahula* 'abundant' + *karoti* 'to make')
bahulīkaraṇaṁ 'increasing, enlarging'
bahulīkato 'increased, enlarged'
bhasmibhavati to be reduced to ashes' (*bhasmaṁ* 'ashes' + *bhavati* 'to be, to become')
bhasmibhūto 'reduced to ashes' ■

8

Syntax

8.1. Definition of Terms

Syntax (*kāraka*) is the set of rules that defines how words are combined to form sentences. Nearly all the relations of nouns, adjectives, and pronouns which will be described in this chapter have already been discussed in the chapter dealing with compounds. Thus, those who understand the formation of compounds should also understand ordinary prose without too much difficulty. However, there are some special rules that will be explained in this chapter.

Word order is relatively simple in Pāḷi, compound sentences being the exception rather than the rule.

A "sentence" is a combination of words expressing a complete thought. There are three types of sentences in Pāḷi:

1. A "simple sentence", expressing a single thought.
2. A "complex sentence", expressing one primary (independent) thought, with one or more dependent thoughts.
3. A "compound sentence", expressing two or more independent, connected thoughts, with or without dependent thoughts.

In the expression of every thought, whether independent or dependent, two elements are absolutely essential:

1. The "subject" — the person, place, or thing about which something is expressed; the subject may also be described as the doer of the action.
2. The "predicate" — that which is expressed concerning the subject. The predicate may be:

   A. A finite verb, as in: *bhikkhu gahapatiṁ ovādi* 'Monk+householder+admonished' = 'The Monk admonished the householder'.
   B. A substantive with a form of the verb *hoti* 'to be' understood after it, as in: *yadi ete guṇā* 'if+these+virtues(+are)' = 'if these (are) virtues'.
   C. An adjective with a form of the verb *hoti* 'to be' understood after it, as in: *tvaṁ atibālo* 'you+very foolish(+are)' = 'you (are) very foolish'.
   D. A past passive participle used as a finite verb, as in: *so pi gato* 'he+also+gone' = 'he also went'.

In Pāḷi, the predicate must always come last. In a simple sentence containing an object, the word order is: (a) subject, (b) object, (c) predicate, as in: *dāso kammaṁ karoti* 'slave+work +does' = 'the slave does the work'.

A few more terms must be defined:

1. A "substantive" is a noun and any item which can function as a noun.
2. An "appositive" is a word or expression placed beside another so that the second explains and has the same grammatical construction as the first. An example would be: "Bertrand Russell, the noted philosopher and mathematician, was an atheist." Here, there are two noun phrases, both of which have identity of reference and the same syntactic function.
3. An "object" is a general term denoting the recipient of an action.
4. A "direct object" denotes the recipient of the action of a transitive verb.
5. An "indirect object" denotes the person or thing which is indirectly affected by the action of the verb.
6. A "transitive verb" carries an action over to and has an effect on some person or thing; a transitive verb requires a direct object to complete its meaning.
7. An "intransitive verb" does not require a direct object to complete its meaning.

Note: Many verbs can be either transitive or intransitive depending upon how they are used.

8.2. The Syntax of Nouns

A substantive in the predicate must agree with the subject in case and gender. An appositive must agree in case and gender with the noun it qualifies.

When a substantive takes the place of the predicate, it does not have to agree with the subject in gender and number: *appamado nibbānapadaṁ* 'vigilance+*nibbāna*-path' = 'vigilance (is) the path to *nibbāna*'.

Though there are no words in Pāḷi corresponding to the English indefinite article 'a, an' or the definite article 'the', the words *eko, ekacce* 'one, a certain one' are often used in the sense of an indefinite article, and *so, eso* 'that, this' function as a definite article, as in: *so puriso* 'the man, the person'; *sā itthī* 'the woman'. Substantives not preceded by the above words may, according to context, be translated into English as if preceded by articles, thus: *puriso* 'a man, a person; the man, the person'; *itthī* 'a woman; the woman'.

8.2.1. Nominative Case

1. The subject of a verb must be in the nominative case, and the verb must agree with it in person and number.

Notes:

A. Every verb has a pronominal subject implied in its personal ending; hence, a separate pronominal subject does not have to be expressed except when desired for emphasis, and a substantive may be omitted if it is understood from the context.

B. The verb *vaṭṭati* 'should, ought to' is used impersonally with the infinitive and the instrumental of agent, as in: *dametuṁ vaṭṭati* '(he) ought to be subdued', or '(he) is worth conquering'; *mokkhadhammaṁ pana gavesantehi ekā pabbajjā laddhuṁ vaṭṭati* 'the ascetic life alone ought to be adopted by those who seek final liberation'.

2. The nominative case is always used in titles, headings, etc.

8.2.2. Vocative Case

1. The vocative case is used in direct address, just as in English.

8.2.3. Accusative Case

1. The accusative is used as a direct object with transitive verbs, as in: *rathaṁ karoti* 'a carriage+he makes' = 'he makes a carriage'.
2. Verbs of making, choosing, appointing, and the like take two accusatives of the same person or thing.
3. Causative verbs may take two accusatives — one of the person or thing caused to act, and one of the action itself, as in: *puriso purisaṁ gāmaṁ gamāyati* 'man (nom.)+man (acc.)+to the village (acc.)+causes to go (caus.)' = 'the man causes the man to go to the village'.

   Note: In such examples, the instrumental may be used instead of the factitive object, as in: *sāmiko dāsena* (or *dāsaṁ*) *khajjaṁ khādāpeti* 'master (nom.)+slave (instr./acc.)+food (acc.)+causes to eat (caus.)' = 'the master causes the slave to eat the food'.

4. Verbs expressing or implying motion or action towards a place or thing govern the place or thing in the accusative, as in: *nagaraṁ gacchati* 'to town+he goes' = 'he goes to town'.
5. Duration of time and extent of space are expressed in the accusative.
6. The accusative may be used adverbially to denote time at which and other circumstances.
7. The accusative is frequently used with prepositions and adverbs.

8.2.4. Genitive Case

1. A substantive is frequently qualified by another noun in the genitive case. The qualifying genitive may be:

   A. Possessive genitive: denoting possession of that which is designated by the substantive it qualifies, as in: *rukkhassa sākhā* 'of a tree+branch' = 'the branch of a tree'; *suvaṇṇassa rāsi* 'of gold+heap' = 'a heap of gold'.
   B. Subjective genitive: denoting the cause or origin of that which is designated by the noun it qualifies.
   C. Objective genitive: denoting the object towards which the action is directed or the feeling designated by the noun it qualifies.
   D. Genitive of quality: denoting some quality or characteristic of the noun it qualifies.
   E. Partitive genitive: denoting a part of the whole which is designated by the noun it qualifies, as in: *sabbayodhānam atisūro* 'of all-warriors+bravest' = 'of all the warriors,

he is the bravest'; *brāhmāṇaṁ so paṇḍito* 'among Brahmins+he+wise' = 'among Brahmins, he is wise'.

F. Genitive of definition: having the force of an appositive and defining the noun it qualifies.

Note: Any of the above may be turned into a predicate of the subject by means of any form of the verb 'to be'.

2. The genitive is used to complete the meaning of many adjectives denoting:

A. Desire or aversion.
B. Knowledge, proficiency, skill, or their opposites.
C. Remembering and forgetting.
D. Participation, guilt, fullness, mastery, and their opposites.
E. Equality and inequality.

3. The genitive is governed by some verbs expressing:

A. Remembering and forgetting.
B. Mastering and ruling.
C. Filling and emptying.
D. Sharing, tasting, seeing, cleaning, and many others when the action expressed only partially affects the object.

4. The substantive in the genitive and another in the accusative are governed at the same time by a few transitive verbs:

A. Verbs expressing fullness or want take an accusative of the receptacle with a genitive of the material.
B. Verbs expressing accusation, condemnation, acquittal, and the like, take an accusative of the person and a genitive of the crime.

5. A substantive with a participle in agreement may be used in the genitive to denote some attendant circumstance. This is called the "genitive absolute". It is much less frequent than the "locative absolute". Note: The absolute construction generally denotes time. But it may denote cause, consequence, or other attendant circumstances.
6. Genitives are often compounded with the nouns they quality, as in (see possessive genitive above): *suvaṇṇarāsi* (= *suvaṇṇassa rāsi*) 'a heap of gold'.
7. The genitive is used with adverbs and prepositions.
8. The genitive can also be used, albeit rarely, adverbially.

8.2.5. Dative Case

1. The dative case is used as an indirect object with intransitive verbs and with transitive verbs having a direct object in the accusative. The dative may be:

A. Dative of influence: denoting the person *to* whom something is or is done.
B. Dative of interest: denoting the person *for* whom something is or is done.
C. Dative of purpose or end: denoting the *object* or *end* for which something is or is done.

2. The dative is used with *atthi*, *hoti* 'to be' and verbs of related meaning to express possession, as in: *puttā me n'atthi* 'sons+to me+not+are' = 'I have no sons'.

   Note: When the verbs *atthi*, *hoti* 'to be' are used with the dative to express possession, they are generally put in the singular, even when, as in the preceding example, what is expressed is plural.

3. The dative may be governed by verbs expressing: hearing; request or worship; praise or blame; pleasure or displeasure; obedience or resistance.
4. The dative may denote the purpose for which, in which case, it governs a genitive, as in: *dārassa bharaṇāya* 'of a wife (gen.)+for (the purpose of) maintaining (dat.)' = 'for the purpose of maintaining a wife', or 'to maintain a wife'.
5. The dative is used in expressions of salutation and blessing.
6. The dative may be governed by an indeclinable.
7. The dative may be used adverbially.

8.2.6. Instrumental Case

1. The agent by whom, or the instrument with which, an action is performed is put in the instrumental case, as in: *cakkhunā rūpaṁ passati* 'with the eye (instr.)+form (acc.)+he sees' = 'he sees a form with the eye'; *hatthena kammaṁ karoti* 'with the hands (instr.)+work (acc.)+he does' = 'he does work with the hands'.
2. A substantive, adjective, or verb may take an instrumental to show in what respect it is applicable. This is the "instrumental of specification", and it is especially used in specifying bodily defects and ailments, as in: *hatthena kuṇi* 'hand (instr.)+crooked' = 'having a crooked hand'; *akkhinā so kāṇo* 'eye (instr.)+he+blind' = 'he is blind in one eye'.
3. Words denoting sufficiency or lack take the instrumental of that which is sufficient or lacking.
4. The instrumental is used to express cause, reason, or motive, as in: *kammuna vasalo hoti* '(by reason of) work (instr.)+outcaste+he is' = 'he is an outcaste by reason of the kind of work he does'; *rukkho vātena oṇamati* 'tree+(on account of) wind (instr.)+bends' = 'the tree bends on account of the wind'.
5. Substantives expressing price or value are put in the instrumental, as in: *satasahassena kiṇitvā* 'for 100,000 (instr.)+having bought (gerund)' = 'having bought it for 100,000 (pieces of money)'.
6. Time or space within which may be expressed in the instrumental, as in: *divasena patto* 'in one day (instr.)+arrived' = 'arrived in one day'.
7. Also, time or space at which may be expressed in the instrumental, as in: *tena samayena* 'at that (instr.)+time (instr.)' = 'at that time'; *aparena samayena* 'subsequent+time' = 'later'.
8. The instrumental may be used to express manner.
9. The word *attho* (also *aṭṭho*) 'desire, want, need' takes an instrumental of the object desired, wanted, or needed and a dative of the person, as in: *maṇinā me attho* 'a jewel (instr.)+to me

(dat.)+want' = 'I want a jewel'; *agginā me attho* 'fire (instr.)+to me (dat.)+want' = 'I want fire'.

10. The instrumental is used to express that in accordance with which anything is or is done.
11. Measure of difference is expressed in the instrumental.
12. The instrumental is frequently governed by prepositions and adverbs.
13. The indeclinables *saha, saddhiṁ, samaṁ* 'with, together with' and *vinā* 'without' govern the instrumental, as in: *vinā dosena* 'without fault, innocent'; *tumhehi saha gacchāmi* 'you (instr. pl.)+with+I go' = 'I will go with you (pl.)'.

   Note: *saha* sometimes expresses equality, as in: *puttena saha dhanavā pita* 'son (instr.)+ equal+wealthy+father' = 'a father as rich as his son'.

14. The word *alaṁ* 'enough, sufficient' also governs the instrumental, as in: *alaṁ buddhena* 'sufficient+Buddha (instr.)' = 'the Buddha is sufficient for me'; *alaṁ iddha vāsena* 'enough+ here+living (instr.)' = 'enough of living here'.
15. The instrumental is often used adverbially.

8.2.7. Ablative Case

1. Place or time from which is denoted by the ablative.
2. The ablative is used to express separation, as in: *gāmā apenti* 'village (abl.)+they left' = 'they left the village'; *so assā patati* 'he+from horse (instr.)+falls' = 'he fell from the horse'.
3. The ablative is also used to express motive, cause, or reason, and can be translated by 'for, on account of, by reason of, because of, due to, etc.', as in: *vācāya marati* 'speech (abl.)+he dies' = 'he died on account of his speech'; *sīlato naṁ pasaṁsanti* 'virtue (abl.)+him (acc.)+ they praise' = 'they praise him for his virtue'.
4. Verbs meaning 'to be born, to originate from, to arise from, etc.' govern the ablative, as in: *corā bhayaṁ jāyati* 'from a thief (abl.)+fear+arises' = 'fear arises from a thief'.
5. Verbs meaning 'to abstain from, to refrain from, to avoid, to release, to fear, to abhor' also govern the ablative, as in: *corehi bhāyāmi* 'of thieves (abl. pl.)+I am afraid' = 'I am afraid of thieves'; *pāpadhammato viramati* 'from evil (abl.)+he refrains' = 'he refrains from evil'.
6. That with which a comparison is made is put into the ablative in conjunction with adjectives in the comparative.
7. The ablative is sometimes used instead of the instrumental to express means or agency.
8. The following indeclinables govern the ablative: *araka* 'far from, afar'; *upari* 'above'; *pati* 'against, instead, in return'; *rite* 'except, without'; *nānā* 'different, away from'; *puthu* (*puthag* before vowels) 'separately, without, except'; *ā* 'till, as far as'; *yava* 'till, as far as'.
9. The ablative is frequently used adverbially.

   Note: The ablative is very frequently used in place of the instrumental, accusative, genitive, and locative, as in, for example: *vinā saddhammā* (abl.) = *vinā saddhammaṁ* (acc.) = *vinā saddhammena* (instr.) 'without+good doctrine' = 'without good doctrine'.

8.2.8. Locative Case

1. Place or time in which is denoted by the locative.

Notes:

A. This "in" idea includes all that may be expressed in English by a variety of prepositions of location, such as 'at, on, near, among, in respect to, etc.'
B. The locative is extensively used in place of other cases and is very often encountered where one would expect to find some other case. The very frequent substitution of the locative for other cases, as well as its adverbial uses, grows out of the broad ground covered by the "in" idea denoted by it.

2. That with which a comparison is made is put into the locative (or genitive) in conjunction with adjectives in the superlative, as in: *manussesu kkattiyo sūratamo* (loc.) = *manussānaṁ khattiyo sūratamo* (gen.) 'of men+the *Khattiya* (a member of the warrior caste)+most valiant' = 'the *Khattiya* is the most valiant of men'.
3. The following words govern the locative (and the genitive) as well: *sāmī* 'owner, master, husband'; *issaro* 'lord, ruler'; *adhipati* 'chief, lord'; *dāyādo* 'heir'; *patibhū* 'surety'; *pasūto* 'offspring, child'; *kusalo* 'clever, expert, skillful'; as in: *goṇesu sāmī* (loc. pl.) = *goṇānaṁ sāmī* (gen. pl.) 'of oxen+owner' = 'an owner of oxen'.
4. Like the ablative, the locative is be used to express the cause, reason, or motive of an action, as in: *kuñjaro dantesu haññate* 'elephant+for tusks (loc. pl.)+is killed' = 'the elephant is killed for his tusks'.
5. The locative denotes the time when an action takes place, as in: *sāyaṇhasamaye āgato* 'in the evening (loc.)+he came' = 'he came in the evening'.
6. Words signifying reverence, respect, love, delighting in, saluting, taking, seizing, striking, kissing, being fond of, and adoring govern the locative, as in: *bhikkhūsu abhivādenti* 'the Monks (loc. pl.)+they salute' = 'they salute the Monks'; *purisaṁ sīse paharati* 'man (acc.) +on the head (loc.)+he struck' = 'he struck the man on the head'.
7. The locative is used to denote superiority or inferiority, with the words *upa* 'below' and *adhi* 'above, over', respectively, as in: *adhi devesu buddho* 'over+gods (loc. pl.)+Buddha' = 'the Buddha is superior to the gods'.
8. The locative is used to denote proximity, as in: *tassa paṇṇasālāya hatthimaggo hoti* 'there+near leaf-hut (loc.)+elephant-trail+is' = 'there is an elephant trail near the leaf hut'.
9. Words denoting fitness or suitability govern the locative, as in: *tayi na yuttaṁ* 'for you+not +suitable' = 'not suitable for you'. The genitive can also be used in the same sense: *tava na yuttaṁ* 'not suitable for you'.
10. Certain prepositions and adverbs require the locative.
11. The locative is frequently used adverbially.

8.2.9. The Genitive and Locative Absolute

1. When a noun or a pronoun in the locative or genitive cases is used with a participle in the same case as itself, the construction is called the "locative absolute" and the "genitive absolute", respectively. The locative absolute occurs more frequently than the genitive absolute. Now and then, a nominative absolute is also found, but it is far less common than the other two.

Note: A noun clause may take the place of the substantive, and the participle alone in the locative is frequently used impersonally with an adverb or an instrumental of agent.

2. The locative, genitive, and (sometimes) nominative absolute, may be translated by 'when, while, since' and sometimes by 'although', as in: *suriye atthangate* 'sun+set' = 'when the sun had set', that is, 'after sunset'; *asaniyā pi sīse patantiyā* 'thunderbolt+although+on head+falling' = 'although the thunderbolt was falling on their head'; *gavisu duyhamānāsu gato* 'the cows+being-milked+gone' = 'he went when the cows were being milked'.
3. Besides having the above meanings, *sati*, the locative singular of *santo* 'being' may also be translated by 'if, such being the case', as in: *atthe sati* 'need+being' = 'if there is need'; *evaṁ sati* 'such+being' = 'such being the case'; *payoge sati* 'occasion+being' = 'when there is occasion'.

8.3. The Syntax of Adjectives

1. Adjectives (and participles), when not compounded with the nouns they quality, must agree with those nouns in case, gender, and number.
2. Adjectives are frequently used without nouns, thus, apparently acting as substantives. In general, it is best to consider the missing substantives as understood.
3. Adjectives in the comparative degree require an ablative, as in: *sīlaṁ eva sutā seyyo* 'virtue (nom. sg.)+even so+from learning (abl. sg.)+better' = 'virtue is better than learning'.
4. Comparison can also be expressed by the indeclinable *varaṁ* 'better' with an ablative, as in: *tato varaṁ* 'from that (abl. sg.)+better' = 'better than that'.
5. Comparison is also expressed by an ablative followed by an adjective in the positive degree, as in: *mādhurā pāṭaliputtakehi abhirūpā* 'Mādhurans (nom. pl.)+from Pāṭaliputtans-sort (abl. pl.)+attractive (positive degree; nom. pl.)' = 'the Mādurans are more attractive than the Pāṭaliputtans', or 'the people of Mādhura are more attractive than those of Pāṭaliputta'.
6. Adjectives in the superlative degree are used with the genitive or locative.
7. When the better of two is to be expressed, the genitive is used with the positive degree, as in: *tumhākaṁ dvinnaṁ ko bhaddako* 'of you (gen. pl.)+of two (gen. pl.)+who (nom. sg.)+good (positive degree; nom. sg.)' = 'of the two of you, who is better?'
8. When an adjective or a past passive participle takes the place of the predicate, the adjective or past passive participle must agree with the subject in gender and number, as in: *so gato* 'he+gone' = 'he went', but *sā gatā* 'she+gone' = 'she went'; *so taruṇo* 'he+young' = 'he is young', but *sā taruṇā* 'she+young' = 'she is young', *taṁ taruṇaṁ* 'it+young' = 'it is young'.

8.4. The Syntax of Pronouns

1. All the rules which apply to substantives apply equally to pronouns when they are used as substantives. Those applying to adjectives apply equally to pronouns when they are used as adjectives.

Note: All pronouns, except personal pronouns, may be used either as substantives or as adjectives.

2. When pronouns are used as substantives, they must agree with the antecedent in person, gender, number, and case.

8.4.1. Personal Pronouns

1. The enclitic forms of *ahaṁ* 'I', namely, *me* (sg.) 'me' and (pl.) *no* 'us', and *tvaṁ* 'you', namely, *te* (sg.) 'you' and *vo* (pl.) 'you', are never used at the beginning of a sentence nor immediately before the particles *ca* 'and', *vā* 'or', and *eva* 'so, just so'. Examples: *detu me* 'let him give+to me' = 'let him give to me'; *tava vā me hotu* 'yours+or+mine+let it be' + 'let it be yours or mine'; *kammaṁ no niṭṭhitaṁ* 'task+our+finished' = 'our task is finished'; *kahaṁ vo raja* 'where+your (pl.)+king?' = 'where is your king?'; *ko te doso* 'what+your (sg.)+fault?' = 'what is your fault?'
2. The personal pronouns are usually understood with verbs, inasmuch as the personal endings indicate the person, as in: *gaccheyyāmi = ahaṁ gaccheyyāmi* 'I should go'; *gacchati = so gacchati* 'he goes' ~ *sā gacchati* 'she goes'.
3. The pronoun *so, sā, taṁ* is used as the third person personal pronoun, as a demonstrative, and as a definite article. Hence, *so puriso* can mean 'the man' or 'that man' according to context.

8.4.2. Demonstrative Pronouns

1. The demonstrative pronouns *eso, esā, etaṁ*, as well as *asu* and *ayaṁ*, are used to indicate that which is near or adjacent, as in: *esā itthī* 'this woman'; *nirupakāro eso* 'useless+this' = 'this man is useless'.
2. The ablative form *tasmā* is used adverbially in the sense of 'therefore, accordingly, thereby'. It has the same range of meanings when followed by *hi* and *ti ha* (= *iti ha*), as in: *tasmā hi paññā ca dhanena seyyo* 'therefore+wisdom+and+wealth (instr.)+better' = 'and therefore, wisdom is better than wealth'; *tasmā ti ha bhikkhave* 'accordingly+O Monks' = 'accordingly, O Monks'.
3. The instrumental form *tena* is used with the same meanings as *tasmā*. When followed by *hi*, it means 'well!, very well!, all right!, well then!', as in: *tena hi khādāpessāmi nan ti* 'very well then+I will make devour+it' = 'very well then, I will make you devour it'.

    Note: The forms *na* and *ena* 'this' are used when someone or something already mentioned is referred to.

4. The neuter form *etad* 'this' is used idiomatically with the verb *hoti* 'to be' and the genitive of the person to mean 'to think', as in: *tassa etad ahosi* 'of his+this+was' = 'he thought'.
5. The demonstrative *so* and, less frequently, the relative *yo* are used redundantly for emphasis with substantives and other pronouns used as substantives.

8.4.3. Relative Pronoun

1. The relative *yo* 'who, which, what' is regularly used in correlation with the demonstrative *so*. The clause containing the relative regularly precedes that containing the demonstrative.

2. The relative *yo* 'who, which' is used with the indefinite *koci* 'whoever, anyone, anybody', as in *yo koci* 'whoever, anyone'; *yaṁ kiñci* 'whatsoever, anything'.

3. The neuter singular *yaṁ* is frequently used adverbially in the sense of 'as, that, because, since, seeing that, if, when', as in: *taṁ bahuṁ yaṁ pi jīvasi* 'it+much+that (adv.)+even+you live (sg.)' = 'it is much that you live'.

4. The instrumental *yena* is used adverbially in the sense of 'whereby, because, by which, for which', as in: *yena naṁ gaṇhissāmi* 'by which+him+I shall catch' = 'by which I shall catch him'.

5. *yena* 'where' is used together with *tena* 'there' to express motion to a definite place, as in: *yena bhagavā ten'upasankati* 'where+Lord+there+he approached' = 'he approached where the Lord (Buddha) was'.

6. *yasmā* 'because' is generally used together with *tasmā* 'therefore', as in: *yasmā tvaṁ na jānāsi tasmā bālo* 'because+you+not+you understand+therefore+fool' = 'because you do not understand, therefore, you are a fool'.

7. The pronouns *so*, *yo*, and *ko* are used adverbially in the accusative, instrumental, and ablative — *ko* is also sometimes used adverbially in the genitive.

8. Relative pronouns must agree with their antecedent in gender, number, and person.

9. In general, the clause containing the relative is placed first. However, the clause containing the correlative may be placed first instead for emphasis, as in: *na so pitāyena putto na sikkhāpiyati* 'no+he+father by whom+son+not+is made to learn' = 'he is no father by whom the son is not made to learn'.

8.4.4. Interrogative Pronoun

1. The interrogative pronoun *ko* 'who?, which?, what?' may be used by itself or with a noun or other pronoun, as in: *ko pana tvaṁ?* 'who+now+you (sg.)?' = 'and who are you?'; *ke ete?* 'who+these?' = 'who are these?'; *kā dārikā* 'which+girl?' = 'which girl?'

2. The instrumental *kena* is used with *attho* 'need, want, desire' and the dative of the person to form expressions such as: *kena te attho?* 'what+you (dat.)+want?' = 'what do you want?'

3. The instrumental *kena*, ablative *kasmā*, and genitive *kissa* are used adverbially with the meaning 'why?', 'wherefore?'

4. *kiṁ* is quite often used with the instrumental to express 'what is the use of?', as in: *kiṁ me jīvitena?* 'what use+to me+life (instr.)?' = 'what is the use of life to me?'

8.4.5. Indefinite Pronoun

1. The indefinite pronoun *koci* 'whoever; anyone, anybody' does not present any difficulty. Examples include: *mā idha koci pāvisi* 'do not+here+anyone+let enter' = 'do not let anyone enter here'; *kiñci bhayaṁ* 'any+danger' = 'any danger'; *yāni kānici bhayāni* 'whatever dangers'; *yo koci* 'whoever, anyone'; *yaṁ kiñci* 'whatsoever, anything'.

8.5. Repetition

1. To express plurality, totality, distribution, variety, multiplicity, etc., words are sometimes repeated, thus: *tesu tesu ṭhānesu* 'in these (loc. pl.)+in these (loc. pl.)+in places (loc. pl.)' =

'in various places'; *taṁ taṁ kathaya mānā* 'this+this+saying+with conceit' = 'saying this and that conceitfully'; *gatagataṭhāne = gata+gata+ṭhāne* 'gone+gone+in place (loc. sg.)' = 'in every place'; *yena yena* 'wherever'.

2. When *yo* is repeated, it means 'whoever, whatever, whichever', as in: *yaṁ yaṁ gāmaṁ upeti* 'what+what+village+he approaches' = 'whatever village he approaches'.

8.6. The Syntax of Verbs

1. Verbs must agree with their subjects in person and number.
2. When there are two or more subjects, the verb may agree with one and be understood by the rest, or it may take a plural form in agreement with all conjointly.

8.6.1. Active Voice

1. A verb is used in the active voice (*parassapada*) to represent the subject as simply acting or existing, stating such simple action as fact, question, or supposition.

8.6.2. Reflexive Voice

1. A verb is used in the reflexive voice (*attanopada*) to represent the subject acting upon itself or as acting or existing with special reference to itself.

   Note: Frequently, the reflexive idea is not readily apparent, and it is probable that reflexive forms were used, especially in poetry, for mere convenience or variety of expression.

2. The reflexive is frequently used in a passive sense, especially in the "general tenses".

8.6.3. Present Tense

1. Action or existence actually in progress at the present time is designated by the present indicative, as in: *so bhāyati* 'he+is afraid' = 'he is afraid'; *sā pacati* 'she+is cooking' = 'she is cooking'.
2. The present tense often expresses continuance of an action and is, thus, equivalent to the progressive present in English, as in: *sā gabbhe nisīdati* 'she+in room+is sitting' = 'she is sitting in her room'.
3. Habit, custom, and general truths are expressed by the present indicative, as in: *bhikkhu sīlaṁ ācarati* 'Monk+virtue+he practices' = 'a Monk (is one who) practices virtue'; *sabbe maranti* 'all+they die' = 'all (men) die'.
4. When past action or existence is, for effect, represented as progressing into the present time, it is put into the present indicative.
5. The so-called "historical present" is very much more frequent in Pāḷi than in English. Indeed, in most narrative, it very largely displaces the past tenses, as in: *so pañcamāṇa-vakasatāni sippaṁ uggaṇhāpeti* 'he+five hundred young men+a trade+he treaches' = 'he taught five hundred young men a trade'.

6. When no interrogative particle is used, questions are sometimes asked by placing the present tense at the beginning of a sentence, as in: *socasi tvaṁ upāsaka?* 'grieve+you+layman?' = 'are you grieving, O layman?'

    Note: Other tenses may be used in the same way to ask questions.

7. The present indicative is sometimes used with a future signification. This future signification is especially common in questions, as in: *kiṁ karomi?* 'what+I do?' = 'what shall I do?'
8. The present imperative is used in commands, exhortations, and entreaties. With the particle *mā* 'do not', it expresses prohibition.

8.6.4. Imperfect Tense

1. Theoretically, the imperfect refers to a recent definite past time not included in the current day. In practice, however, the imperfect is entirely interchangeable with the aorist.

8.6.5. Aorist Tense

1. Theoretically, the aorist refers to indefinite past time, including the current day. In practice, however, it is used to designate all kinds of past time. This is the only true past in Pāḷi, and it occurs frequently. In general, it may be translated into English by the past indefinite or by the present perfect. Examples: *mukhe pahari* 'on the mouth+you struck' = 'you struck (him) on the mouth'; *kena kāraṇena rodi* 'on what (instr.)+account (instr.)+you cry?' = 'what made you cry?', or 'why did you cry?'' *brāhmaṇo eḷakena saddhiṁ vicari* 'Brahmin+with a goat (instr.)+with+walked about' = 'the Brahmin walked about with a goat'.
2. The aorist is sometimes used with *mā* in prohibitions, as in: *eḷaka mā bhāyi* 'goat+do not+be afraid' = 'do not be afraid, O goat'; *mā puna evarūpaṁ akāsi* 'do not+again+such+do' = 'do not do so again'; *tāta, mā gāmi* 'dear one+do not+go' = 'dear one, do not go'.

8.6.6. Perfect Tense

1. The perfect represents remote and definite past time. This tense is of very rare occurrence.

8.6.7. Future Tense

1. The future refers to an action or an event that will occur at some unspecified point in the future, as in: *ahaṁ gacchissāmi* 'I+shall go' = 'I shall go'; *te marissanti* 'they+will die' = 'they will die'.
2. The future is sometimes used as a mild form of imperative, as in: *tvaṁ tassa bandhanaṁ dantehi khādissasi* 'you+his+bonds+with teeth+cut' = 'cut his bonds with your teeth'.
3. The future is often used to express what must be or what must be done, as in: *ayaṁ me putto bhavissati* 'this+my+son+he must be' = 'he must be my son'.
4. The future is used with the particles *ce* 'even, if', *sace* 'if', and *yadi* 'if' to express simple, direct suppositions or conditions, as in: *yadi tvaṁ yāguṁ pacissasi ahaṁ pivissāmi* 'if+you+ rice gruel+will cook+I+shall drink' = 'if you will cook the rice gruel, I shall drink it'; *so tañ*

ce labhissati, tena saddhiṁ gaccha 'he+it+if+will get+him (instr.)+with+go' = 'if he gets it, go with him'.

5. When *bhavissati* is preceded by the negative particle *na* 'not', it may be translated 'it cannot be', as in: *nāyaṁ issarabheri bhavissati* 'not-this (*na+ayaṁ*)+ruler's-drum (*issara+bheri*) +it can be' = 'this cannot be the ruler's kettle-drum'.

6. The first person singular future *jānissāmi* (from *jānāti* 'to know') is often used idiomatically in the sense 'I shall see', as in: *hotu, pacchā jānissāmi* 'let it be+afterwards+I shall see' = 'let it be, I shall see (to it) afterwards', or 'I shall take care (of it) later'.

8.6.8. Optative

1. The present optative is used to express possibility, probability, fitness, agreement, and permission and may be translated 'should, would, may', as in: *api ca nāma gaccheyyāmi* 'perhaps+I should go' = 'perhaps, I should go'.

2. The present optative may be used to express affirmation modestly or doubtfully.

3. The present optative may be used to mildly express command, entreaty, exhortation, and (with *mā*) prohibition, as in: *tvaṁ idāni gaccheyyāsi* 'you+now+should go' = 'you should go now'; *udarena nipajjeyyāsi* 'belly+you should lie on' = 'lie on your belly'.

4. The present optative may be used to express condition or supposition with implied possibility.

   Note: To express supposition, the word *yathā* 'as, like, how, when' is sometimes used with the optative.

5. The optative may also be used to lay down rules and precepts.

8.6.9. Conditional

1. The conditional is often classified as a mood rather than a tense.

2. The conditional refers to a future event or circumstance relative to something that is past or to an action to be performed due to some difficulty obstructing its performance, as in: *so ce taṁ yānaṁ alabhissa agacchissā* 'he+if+that+vehicle+could get+would go' = 'he would go if he could get that vehicle'.

8.6.10. Imperative

1. The imperative is used for simple commands, as in: *tena hi, gaccha* 'very well+go!' = 'very well, go!', or 'in that case, go!'

2. It is used to express entreaty, as in: *bhante bhagavā apposukko viharatu* 'Lord+Blessed One+free from cares+let him live' = 'Lord, let the Blessed One (now) live free from cares'.

3. The imperative is used for benedictions and blessings, as in: *vassasataṁ jīva* 'years-one hundred+may you live!' = 'may you live a hundred years!'

4. Combined with *mā* 'do not', the second person imperative expresses simple prohibition, as in: *mā evaṁ karotha* 'do not+so+do!' = 'do not do so!'

5. The third singular imperative of the verb 'to be' is often used idiomatically with the meaning 'very well', as in: *hotu, ahaṁ jānissāmi* 'very well+I+shall see' = 'very well, I shall see (to it)', or 'very well, I shall take care (of it)'.

8.6.11. Participles

1. Participles are verbal adjectives (gerundives) governing the same cases as the verbs from which they are derived, as in: *agacchantaṁ taṁ disvā pi* 'coming+him+saw+although' = 'although he saw him coming'; *avīcinirayaṁ gacchantā sattā* '*Avīci*-Hell+going to+beings' = 'beings going to the *Avīci* Hell'.
2. Participles denote present, past, and future time only relatively to that of the principal verb.
3. The present participle may generally be translated in English as 'while'. This participle always expresses contemporaneous action, as in: *attano gāmaṁ gacchanto corāṭaviṁ patvā* 'his own+village+(while) going to+thieves-forest (*corā*+*aṭavī*)+came upon' = 'while going to his village, he came upon a forest inhabited by thieves'.
4. The past passive participle, especially in the periphrastic conjugation, frequently has the force of a present active participle.

8.6.12. Infinitive

1. Infinitives are verbal nouns, usually in the accusative case, sometimes (rarely) in the dative case.
2. A verb may take an infinitive to complete its action.
3. After an infinitive, the verb *dadāti* 'to give' means 'to let, to allow', and the verb *labhati* 'to obtain' means 'to be allowed', as in *taṁ paharituṁ na dassāmi* 'him+to be struck+not+I will allow' = 'I will not allow him to be struck'; *gehabahi nikkhamituṁ alabhanto* 'house-out of+to go out+not being allowed' = 'not being allowed to go out of the house'.
4. The indeclinables *labbhā* 'possible, allowable' and *sakkā* 'able, possible' are used with an infinitive and instrumental of agent in impersonal constructions, as in: *idaṁ na labbhā evaṁ kātuṁ* 'this+not+possible+thus+to do' = 'it is not possible to do it in this way'; *na sakkā so (dhammo) agāramajjhe pūretuṁ* 'not+possible+this (teaching)+in a household (*agāra*+*majjhe*)+to be fulfilled' = 'this (teaching) cannot be fulfilled in a household'.

    Note: The infinitive is used in the same form with either active or passive meaning.

5. The infinitive is used with verbs meaning 'to wish, to try, to strive, to begin, to be able', as in: *na koci mayā saddhiṁ sallapituṁ sakkoti* 'not+anyone+me (instr.)+with+to talk+is able' = 'no one can talk with me'; *sā roditum ārabhi* 'she+to cry+began' = 'she began to cry'.
6. Verbs like *vaṭṭati* 'to behoove; to be fit, right, proper' are used a great deal with the infinite, as in: *taṁ harituṁ vaṭṭati* 'him+to kill+it is best' = 'it is best to kill him'; *ettha dāni mayā vasituṁ vaṭṭati* 'here+now+me+to live+it behooves' = 'it now behooves me to live'.

8.6.13. Gerund

1. The gerund (verbal noun) is used as an adjunct to the logical subject of a sentence in which it is found and denotes some action accompanying or (more generally) preceding what which is

signified by the verb in the sentence. Thus used, the gerund is the most common connective in Pāḷi and, for all practical purposes, does away with the conjunction equivalent of English 'and' connecting two sentences. Thus: *so taṁ ukkhipitvā gharaṁ netvā catudhā vibhajitvā dānādīni puññāni katvā yathākammaṁ gato* 'he+it+lifted+home+took+into four parts (adv.)+ divided+alms-giving+good deeds+practicing+according to (his) deeds+gone' = 'he lifted it up, took it home, divided it into four parts, and, practicing alms-giving and other good deeds, went according to his deeds'.

Note: The gerundial clause is sometimes an adjunct of a noun in some case other than the nominative, when the grammatical construction puts the real agent, or logical subject, into a dependent clause.

2.   The gerund frequently has merely prepositional force.
3.   The word *va* (= *eva* 'just, quite, even') may be translated into English as 'as soon as' when it follows a gerund, as in: *taṁ vacanaṁ sutvā va* 'these+words+heard+as soon as' = 'as soon as he heard these words'.
4.   The particle *api* 'also, even, though, merely' may be translated as 'although, even though' when it comes after a gerund, as in: *akataññū puggalo cakkavattirajjaṁ datvā pi tosetuṁ na sakkā* 'an ungrateful man+universal-power (wheel+turning+sovereignty)+given+even though +be satisfied+not+possible' = 'an ungrateful man cannot be satisfied even though he is given power over the entire world'.

8.6.14. Participle of Necessity

1.   The participle of necessity, like other declinable adjectives, must agree with its noun in case, gender, and number.
2.   The participle of necessity is most frequently used with some form of *atthi*, *hoti* 'to be', or other verb of related meaning in a periphrastic formation.

8.7. The Syntax of Indeclinables

1.   Adverbs generally qualify whole clauses, but they sometimes qualify only particular words in a clause.
2.   The adverbial particle *iti* is added at the end of quoted speech, or even quoted thought, which is always given in the form of direct discourse, as in: *maṁ sandhāya bhāsatīti ñatvā* 'me+about+he speaks (*bhāsati*+*iti*)+perceiving' = 'perceiving that he speaks about me'.

Note: The initial vowel of *iti* generally contracts with a preceding vowel, lengthening it if short.

3.   Prepositional words govern cases of nouns.
4.   Conjunctions join words and clauses. ■