

## Lesson 15

### Fifth Conjugation

Verbs of the *ki* or fifth conjugation (*kiyādi gaṇa*) form present stems with the suffix *nā*. The personal endings are the same as for the first conjugation. From the root  $\sqrt{(\tilde{n})\tilde{n}\tilde{a}}$ , 'to know' (learn, find out), which before the present suffix is changed to *jā*, we have:

	singular	plural
<b>3rd person</b>	<i>jānāti</i>	<i>jānanti</i>
<b>2nd person</b>	<i>jānāsi</i>	<i>jānātha</i>
<b>1st person</b>	<i>jānāmi</i>	<i>jānāma</i>

Note the *ā* in *jānāsi*, *jānāti*, and *jānātha*.

The verb  $\sqrt{\tilde{n}\tilde{a}}$  is frequently found with a prefix such as *ā-*, *pa-*, *vi-*, etc. E.g. *pajānāmi*, 'I understand.'

Similarly conjugated are:

stem	verb	meaning
<i>ji</i>	<i>jināti</i>	he wins
<i>abhi-(\tilde{n})\tilde{n}\tilde{a}</i>	<i>abhijānāti</i> อภิธาน	he knows, he is aware of, he ascertains, he discovers
<i>ā-(\tilde{n})\tilde{n}\tilde{a}</i>	<i>ājānāti</i>	he learns, he grasps (fig.)
<i>(p)pa-(\tilde{n})\tilde{n}\tilde{a}</i>	<i>pajānāti</i>	he understands, he has insight
<i>(p)paṭi-(\tilde{n})\tilde{n}\tilde{a}</i>	<i>paṭijānāti</i>	he admits
<i>vi(\tilde{n})\tilde{n}\tilde{a}</i>	<i>vijānāti</i>	he is conscious of, he discerns
<i>saṃ-(\tilde{n})\tilde{n}\tilde{a}</i>	<i>saṃjānāti</i>	he experiences, he perceives

In some verbs the suffix is *ṇā* with cerebral *ṇ*:

stem	verb	meaning
<i>(k)ki</i>	<i>kiṇāti</i>	he buys
<i>(s)su</i>	<i>suṇāti</i>	he hears

The root *(g)gah*, "to take", "to seize", inverts the order of the final consonant of the root and the *ṇ* (which is cerebral) of the suffix:

stem	verb	meaning
<i>(g)gah</i>	<i>gaṇhāti</i>	he takes

With prefixes:

stem	verb	meaning
<i>u(d)-(g)gah</i>	<i>uggaṇhāti</i>	he learns, he memorizes
<i>(p)paṭi-(g)gah</i>	<i>paṭiggaṇhāti</i>	he accepts

**Other tenses are formed as follows:**

**Imperative:-** *jānātu* (3rd sing.), *jānāhi* (2nd sing.: always with *-hi*), etc.

**Optative:-** *jāneyya*, etc. (also a rarer form, *jaññā*, of the 3rd person sing.)

**Present participle:-** *jānaṃ* or *jānanto* (masc. nom. sing.), *jānatā* (ins.), etc.

**Aorist:-** *aññāsi* ((*ñ*)*ñā* and *ā*-(*ñ*)*ñā*), *jāniṃsu* (for aorist of (*s*)*su*, see Lesson 12)

**Future:-** *jānissati*, etc.

**Gerund:-** *aññāya* (from *ā*-(*ñ*)*ñā*, *ā* shortened before the doubled consonant; *ñatvā* from (*ñ*)*ñā* itself is not often used); *abhiññāya*; *sutvā*; *gahetvā*

**Past participle:-** *ñāta* (*aññāta* is usually the negative:

"unknown"); *suta*; *gahīta* (sometimes *gahita*)

**Passive:-** *paññāyati*

**Causative:-** *sāveti*

## Dvanda Compounds

Dvandas are compounds in which the members are joined together by the meaning 'and'. For example: 'forty-three' is a compound meaning 'forty and three'. Pali examples are:

- *candimasuriyā* (plural) = the sun and the moon
- *samaṇabrāhmaṇā* (plural) = priests and ascetics
- *Sāriputtamoggallānaṃ* (neuter singular) = Moggallana and Sariputta (the two leading disciples of the Buddha)
- *pattacīvaraṃ* = robe and bowl
- *dhamma-vinayo*, 'The teaching and the monastic discipline'
- *jarā-maraṇaṃ*, 'Old-age and death'

Notice again how the stem form is used for the first member (*dhamma-*, *jarā-*). This is true of all types of compounds.

Just as *tappurisa* is an example of its own form, so *dvanda* is an example of a *dvanda* compound, literally meaning 'two and two' (*dvanda*).

Any number of members can be used for dvandas. For example:

Buddha-dhamma-saṅgha-guṇe na jānāti.  
= 'He does not know the virtues of the Buddha, the dhamma and the saṅgha.'

Here Buddha-dhamma-saṅgha is a *dvanda* composed of three members. This *dvanda* compound is itself part of a *tappurisa* compound with *guṇe* as its last member: 'the virtues of...'

A *dvanda* can be either singular (e.g. *jāra-maraṇaṃ*) or plural (e.g. *deva-manussā*: 'gods and humans').

When it is singular, a *dvanda* is seen as a collective noun and is usually neuter. For example:

*hattha-pādaṃ*  
= hands and feet

(See, however, the irregular *dhamma-vinayo* above, which is masculine.)

When plural, a *dvanda* follows the gender of the last member of the compound. For example:

*upāsaka-upāsikāyo*  
male and female lay disciples

Here the last member is feminine and so the plural takes the feminine ending *-āyo*.

It is also possible (though more rare) for the members of a *dvanda* compound to be connected by the meaning 'or' rather than 'and'.

## Negative and other Prefixes to Nouns

Nouns (including adjectives) can be made negative by adding the prefix *a*, or if the word starts with a vowel, *an*-. For example:

*a-lobha* = non-greed  
*avijjā* = non-knowledge  
*an-āgata* = not come, i.e. future

In terms such as *a-lobha* and *a-vijjā* ('ignorance'), the *a-* denotes more than a simple lack, but means **something like anti-greed and mis-knowledge**.

*akusala* = non-good  
*amanusso* = non-human  
*ananta* = un-ending : *an*

The prefix *a-* can also be added to absolutives; e.g.

*a-gatvā* = not having gone

Compare a similar usage in English: *a-political*, *a-typical*.

Finite verbs are not negated in this way, but **participles may be negated**:

*vimutta* = freed  
*avimutta* = not freed  
*anuppanna* = not arisen  
*adinna* = not-given

**present participles and gerunds are more rarely negated**:

*adisvā* = not having seen  
*appahāya* = not having renounced

### Other prefixes added to nouns, etc are

The prefixes *su-* सु (‘well-’, ‘good-’, ‘easy-’) and *du(r)* दुः (‘ill-’, ‘bad-’, ‘hard-’, ‘difficult-’) are also commonly added to nouns and adjectives. And they cover a wide range of similar conceptions - easy/difficult, pleasant/unpleasant, etc.:

*subhāsita* = well-spoken  
*dullabha* = rare (hard to get: *labh*)  
*sukata* = well-done, virtuous  
*sukatam* = good deed (neuter noun)  
*sudesita* = well-taught  
*sukhettaṃ* = good field  
*dubbala* = weak’ (literally = of bad strength)  
*duddama* = hard to tame  
*duggandho* = bad smell, stench

Sometimes *su-* can simply mean ‘very’. For example:

*su-pakka* = very ripe

It can also be attached to words that have the prefix *du(r)*-. For example:

*sududdasa* = very difficult to see

*sudullabha* = very difficult to obtain

*Sukha* and *dukkha* also have the prefixes *su*- and *du(r)* attached to them. The etymology of the word *-kha* is, however, unclear.

As a noun, it can mean 'cavity' or 'axle-hole', but this does not appear to be helpful in any obvious sense! *Kha* may be related to the Pali verb *khamati*, meaning 'endure', in which case the compounds could mean 'easy to endure' and 'hard to endure'. However, this is only a tentative hypothesis.

The Monier-Williams Sanskrit Dictionary says that *kha* may be related to a Prakrit form of the Sanskrit word *-stha* सथा- (Pali *-t̥tha* सथान्), in which case the compounds would literally mean 'well-situated' and 'ill-situated', but this does not seem plausible given the difference in phonology between *kha* and *stha*.

## VOCABULARY

### Past participle

stem	past participle	meaning
<i>abhi-u(d)-gam</i>	<i>abbhuggata</i>	disseminated, spread (report)
<i>saṃ-nah</i>	<i>sannaddha</i>	tied up ( <i>h + t &gt; ddh</i> )
<i>ā-bhar</i>	<i>ābhata</i>	brought, carried
<i>jan</i>	<i>jāta</i> ชาตะ	born

### Nouns

noun	meaning
<i>āvasatho</i>	room, cell
<i>kāmo</i> กาโม	love, passion, liking, pleasure
<i>gandho</i> คันธ-	scent, perfume
<i>vinayo</i> วินัย	discipline
<i>anagāriyaṃ</i> อนาคาริก	homelessness
<i>ñāṇaṃ</i> ญาณ	knowledge
<i>duccaritaṃ</i> ทุกจริต	bad conduct
<i>padīpeyyaṃ</i> ปทีป	lamp
<i>vilepanaṃ</i>	ointment, cosmetic
<i>sucaritaṃ</i> สุจริต	good conduct
<i>suttaṃ</i>	thread
<i>kaṅkhā</i> กังขา	doubt
<i>seyyā</i> ไสยา	bed

### Pronoun

pronoun	meaning
<i>ekacca</i>	someone

### Indeclinables

indeclinable	meaning
<i>eva</i> *	(enclitic; in junction sometimes <i>va</i> or <i>yeva</i> ) only, alone, just, surely
<i>hippaṃ</i>	quickly
<i>tathā</i>	thus, true
<i>no</i>	not (emphatic form of <i>na</i> )
<i>yadi</i>	whether

\*This particle expresses emphasis and it is important to convey the force of the word in translation. *Eva* is enclitic, meaning that it **stands after the word that it emphasises**.

*aham eva kammaṃ akāsiṃ*  
= I am the one who did the deed.

Here the emphasis is on *aham*: 'It is I who...'

Often words such as 'very' can express the force of *eva*.

*evam eva dhammaṃ paññāpesi*, 'In this very way, he declared the teaching.'

When *eva* stands in between a pronoun and a noun, it can sometimes mean 'the same'.  
For example:

*tam eva brāhmaṇaṃ pañhaṃ pucchi*.

= He asked that same brahmin a question.