

Lesson 16

Locative Case

The last case is the locative case. This is often able to be translated by the word 'in'. Other meanings include: 'about', 'among', 'regarding', 'on', 'at', 'in the case of', 'with reference to' (e.g.: "to agree on some points"), 'in the situation of'. For example:

ko loke maṃ rakkhissati
= Who **in the world** will protect me?

It expresses the place where, the time when, or the situation in which an action takes place. The plural is used to express the society in which the action takes place.

In certain idioms: knowledge "about", doubt "about", established "in" office, established "in" circumspect behaviour, training "under" a teacher, confidence "in" him, putting "into" a jar, disappearing "in" (from) a place.

It is frequently used in an "absolute" construction (equivalent to a subordinate clause).

The locative singular of masculine and neuter nouns in **-a** is **-e**. Alternatives are **-asmim** and **-amhi**. The plural is **-esu**:

loke = in the world
devesu = among the gods

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nominative	<i>dhammo</i>	<i>dhammā</i>	<i>yānaṃ</i>	<i>yānāni</i>
Accusative	<i>dhammaṃ</i>	<i>dhamme</i>	<i>yānaṃ</i>	<i>yānāni</i>
Instrumental	<i>dhammena</i>	<i>dhammehi</i>	<i>yānena</i>	<i>yānehi</i>
Dative	<i>dhammassa</i> or <i>dhammāya</i>	<i>dhammānaṃ</i>	<i>yānassa</i> or <i>yānāya</i>	<i>yānānaṃ</i>
Ablative	<i>purisā</i> Alternatives: <i>dhammasmā</i> <i>dhammamhā</i>	<i>dhammehi</i>	<i>yānā</i> Alternatives: <i>yānasmā</i> <i>yānamhā</i>	<i>yānehi</i>
Genitive	<i>dhammassa</i>	<i>dhammānaṃ</i>	<i>yānassa</i>	<i>yānānaṃ</i>
Locative	<i>dhamme</i> Alternatives: <i>dhammasmim</i> <i>dhammamhi</i>	<i>dhammesu</i>	<i>yāne</i> Alternatives: <i>yānasmim</i> <i>yānamhi</i>	<i>yānesu</i>
Vocative	<i>dhamma</i>	<i>dhammā</i>	<i>yāna</i>	<i>yānāni</i>

Feminines in *ā* have either *āyaṃ* or simply *āya* in the singular, and *āsu* in the plural.

	Singular	Plural
Nominative	<i>kathā</i>	<i>kathā</i> or <i>kathāyo</i>
Accusative	<i>katham</i>	<i>kathā</i> or <i>kathāyo</i>
Instrumental	<i>kathāya</i>	<i>kathāhi</i>
Dative	<i>kathāya</i>	<i>kathānam</i>
Ablative	<i>kathāya</i>	<i>kathāhi</i>
Genitive	<i>kathāya</i>	<i>kathānam</i>
Locative	<i>kathāya</i> or <i>kathāyaṃ</i>	<i>kathāsu</i>
Vocative	<i>kathe</i>	<i>kathā</i> or <i>kathāyo</i>

The locative singular of *bhagavant* is *bhagavati*:

Nominative	<i>bhagavā</i>
Accusative	<i>bhagavantam</i>
Instrumental	<i>bhagavatā</i>
Dative	<i>bhagavato</i>
Ablative	<i>bhagavatā</i>
Genitive	<i>bhagavato</i>
Locative	<i>bhagavati</i>

The locative singular of *Brahman* is *Brahmani*:

Nominative	<i>Brahmā</i>
Accusative	<i>Brahmānam</i>
Instrumental	<i>Brahmunā</i>
Dative	<i>Brahmuno</i>
Ablative	<i>Brahmunā</i>
Genitive	<i>Brahmuno</i>
Locative	<i>Brahmani</i>

The locative singular of *rājan* is *raññe*:

Nominative	<i>rājā</i>
Accusative	<i>rājānam</i>
Instrumental	<i>raññā</i>
Dative	<i>rañño</i>
Ablative	<i>raññā</i>
Genitive	<i>rañño</i>
Locative	<i>raññe</i>

The locative singular of *bhavaṃ* is ***bhoti*** and the plural ***bhavantesu***:

	Singular	Plural
Nominative	<i>bhavaṃ</i>	<i>bhavanto</i>
Accusative	<i>bhavantaṃ</i>	<i>bhavante</i>
Instrumental	<i>bhotā</i>	<i>bhavantehi</i>
Dative	<i>bhoto</i>	<i>bhavataṃ</i>
Ablative	<i>bhotā</i>	<i>bhavantehi</i>
Genitive	<i>bhoto</i>	<i>bhavataṃ</i>
Locative	<i>bhoti</i>	<i>bhavantesu</i>
Vocative	<i>bho</i>	<i>bhonto</i>

The masculine locative singular of the present participle *gacchant* is ***gacchati*** (or ***gacchante***) and the masculine genitive plural is ***gacchantesu***.

	Singular	Plural
Nominative	<i>gacchaṃ</i> or <i>gacchanto</i>	<i>gacchantā</i>
Accusative	<i>gacchantāṃ</i>	<i>gacchante</i>
Instrumental	<i>gacchatā</i> or <i>gacchantena</i>	<i>gacchantehi</i>
Dative	<i>gacchato</i> or <i>gacchantassa</i>	<i>gacchataṃ</i> or <i>gacchantānaṃ</i>
Ablative	<i>gacchatā</i> or <i>gacchantā</i>	<i>gacchantehi</i>
Genitive	<i>gacchato</i> or <i>gacchantassa</i>	<i>gacchataṃ</i> or <i>gacchantānaṃ</i>
Locative	<i>gacchati</i> or <i>gacchante</i>	<i>gacchantesu</i>

The locatives of the pronouns met with so far are given below:

Third person pronoun (*e*)*tad*

	Masculine		Neuter		Feminine	
	Singular	Plural	Singular	Plural	Singular	Plural
Nomin.	<i>so</i>	<i>te</i>	<i>taṃ</i> or <i>tad</i>	<i>tāni</i>	<i>sā</i>	<i>tā</i>
Accus.	<i>taṃ</i>	<i>te</i>	<i>taṃ</i> or <i>tad</i>	<i>tāni</i>	<i>taṃ</i>	<i>tā</i>
Instr.	<i>tena</i>	<i>tehi</i>	<i>tena</i>	<i>tehi</i>	<i>tāya</i>	<i>tāhi</i>
Dative	<i>tassa</i>	<i>tesaṃ</i>	<i>tassa</i>	<i>tesaṃ</i>	<i>tassā</i> or <i>tāya</i>	<i>tāsaṃ</i>
Ablative	<i>tasmā</i> or <i>tamhā</i>	<i>tehi</i>	<i>tasmā</i> or <i>tamhā</i>	<i>tehi</i>	<i>tāya</i>	<i>tāhi</i>
Genitive	<i>tassa</i>	<i>tesaṃ</i>	<i>tassa</i>	<i>tesaṃ</i>	<i>tassā</i> or <i>tāya</i>	<i>tāsaṃ</i>
Locative	<i>tasmim</i> or <i>tamhi</i>	<i>tesu</i>	<i>tasmim</i>	<i>tesu</i>	<i>tāsaṃ</i> or <i>tāyaṃ</i>	<i>tāsu</i>

Third person pronoun *idaṃ*

	Masculine		Neuter		Feminine	
	Singular	Plural	Singular	Plural	Singular	Plural
Nomin.	<i>ayaṃ</i>	<i>ime</i>	<i>idaṃ</i>	<i>imāni</i>	<i>ayaṃ</i>	<i>imā</i>
Accus.	<i>imaṃ</i>	<i>ime</i>	<i>idaṃ</i>	<i>imāni</i>	<i>imaṃ</i>	<i>imā</i>
Instr.	<i>iminā</i> or <i>anena</i>	<i>imehi</i>	<i>iminā</i> or <i>anena</i>	<i>imehi</i>	<i>imāya</i>	<i>imāhi</i>
Dative	<i>imassa</i> or <i>assa</i>	<i>imesaṃ</i>	<i>imassa</i> or <i>assa</i>	<i>imesaṃ</i>	<i>imāya</i> , <i>imissā</i> or <i>assā</i>	<i>imāsaṃ</i>
Ablative	<i>imasmā</i> , <i>imamhā</i> or <i>asmā</i>	<i>imehi</i>	<i>imasmā</i> , <i>imamhā</i> or <i>asmā</i>	<i>imehi</i>	<i>imāya</i>	<i>imāhi</i>
Genitive	<i>imassa</i> or <i>assa</i>	<i>imesaṃ</i>	<i>imassa</i> or <i>assa</i>	<i>imesaṃ</i>	<i>imāya</i> , <i>imissā</i> or <i>assā</i>	<i>imāsaṃ</i>
Locative	<i>imasmim</i> , <i>imamhi</i> or <i>asmim</i>	<i>imesu</i>	<i>imasmim</i> , <i>imamhi</i> or <i>asmim</i>	<i>imesu</i>	<i>imissaṃ</i> , <i>imāyaṃ</i>	<i>imāsu</i>

First person pronoun

	Singular	Plural
Nominative	<i>ahaṃ</i>	<i>mayāṃ</i>
Accusative	<i>maṃ</i>	<i>amhe</i> or <i>no</i>
Instrumental	<i>mayā</i> or <i>me</i>	<i>amhehi</i> or <i>no</i>
Dative	<i>mama</i> , <i>mayhaṃ</i> or <i>me</i>	<i>amhākaṃ</i> or <i>no</i>
Ablative	<i>mayā</i> or <i>me</i>	<i>amhehi</i>
Genitive	<i>mama</i> , <i>mayhaṃ</i> or <i>me</i>	<i>amhākaṃ</i> or <i>no</i>
Locative	<i>mayi</i>	<i>amhesu</i>

Second person pronoun

	Singular	Plural
Nominative	<i>tvaṃ</i>	<i>tumhe</i>
Accusative	<i>taṃ</i> or <i>tvaṃ</i>	<i>tumhe</i>
Instrumental	<i>tayā</i> or <i>te</i>	<i>tumhehi</i> or <i>vo</i>
Dative	<i>tava</i> , <i>tuyhaṃ</i> or <i>te</i>	<i>tumhākam</i> or <i>vo</i>
Ablative	<i>tayā</i> or <i>te</i>	<i>tumhehi</i>
Genitive	<i>tava</i> , <i>tuyhaṃ</i> or <i>te</i>	<i>tumhākam</i> or <i>vo</i>
Locative	<i>tvayi</i> or <i>tayi</i>	<i>tumhesu</i>

The demonstrative and relative pronouns have the following locative inflections:

Singular:

masculine and neuter: *yasmiṃ* or *yamhi*
feminine: *yāyaṃ* or *yāya* or *yassaṃ*

Plural:

masculine and neuter: *yesu*
feminine: *yāsu*

Locative absolutes

An important use of the locative is the locative absolute. The locative absolute has a similar function to the genitive absolute but is far more common. It expresses such meanings as ‘when’, ‘after’, ‘because’ and ‘although’.

The locative absolute consists (like the genitive absolute, cf. Lesson 10) of a nexus of noun (or pronoun) + participle. Both are in the locative case. The noun is agent to the participle (both past and the present participles), which is often but not necessarily passive.

Remember: absolutes are not full sentences in themselves. Every absolute clause has to be accompanied by a main clause. However, the absolute is at the same time separate from the main clause: **the absolute’s subject and action must be different from the main clause**. An English example: ‘The dinner-party finished, I decided to go home.’

Further words inflected in the locative in concord with the locative agent, such as adjectives, pronouns, and predicate nouns, may be included in the absolute construction. If the participle has a patient, instrument, etc., this will be in its proper case (accusative, etc.).

pakkante Sāriputte brāhmaṇo kālaṃ akāsi.

= **After Sāriputta left**, the brahmin died.

Here *pakkante* is a past participle.

suriye uggacchante araṅṅaṃ pavisanti.

= **As the sun rises**, they enter the forest.

Here *uggacchante* is a present participle.

Sometimes an adverb like *evaṃ* can be used and the noun omitted. For example:

evaṃ vutte.

= When this had been said. (Literally: It having been said in this way.)

On pp. 101ff. Warder gives several **other usages** of the locative. Most of these are explained by the English words ‘in’ or ‘regarding’. For example:

brāhmaṇo ariya-dhamme suvinīto.

= The brahmin is well-trained **in the doctrine of the nobles**.

Note that the locative is often used to express the time **at which** something happens:

tasmīṃ samaye = at that time

More Examples:

parinibbute bhagavati ... Sakko ...imaṃ gāthaṃ abhāsi

= when the fortunate one was 'liberated' ... Sakka ... spoke this verse

imasmiṃ ca pana veyyākaraṇasmiṃ bhaññamāne Sakkassa ... dhammacakkhuṃ ธรรมจักร
udapādi

= and moreover as this explanation was being spoken ... the 'eye of the doctrine' arose in ('of') Sakka

upādāne kho sati bhavo hoti

= attachment being, existence is

➔ when there is attachment, there is existence.

Disampatimhi raññe kālakate ... rājaputtaṃ rajje abhisiñciṃsu

= after king Disampati died ... they consecrated the prince in the kingdom.

Examples of the use of the locative:

locative use	meaning
Place	
<i>dhammā raññe</i>	"qualities in a king"
<i>Nālandāyaṃ viharanto</i>	"dwelling in Nalanda"
<i>rukkhamūle nisinnaṃ</i>	"seated at the foot of a tree" (literally = 'at the root' as normal for a tropical tree)
<i>devatā ākāse</i>	"deities in the sky"
Time	
<i>tasmiṃ samaye vedanaṃ vedeti</i>	"he feels a sensation on that occasion"
<i>vassānaṃ pacchime māse</i>	"in the last month of the rainy season"
Situation	
<i>tasmiṃ yaññe ... na rukkhā chijjimsu</i>	"in that sacrifice ... no trees were cut down"
<i>āpadāsu na vijahati</i>	"he does not abandon (him) in misfortune"
Society	
<i>Māgadhesu viharati</i>	"he lives in Magadha" (literally "among the Magadhans")
Reference, etc.	
<i>idam pi 'ssa hoti silasmiṃ</i>	"he has this as regards (moral) character"
<i>citte cittānupassī viharati</i>	"with reference to the mind, he lives observing the mind"
<i>dhammesu ... ñaṇaṃ</i>	"knowledge of (about) phenomena"
<i>kaṅkhā ... dhamme</i>	"doubt about the doctrine"
<i>jīvite apekhaṃ</i>	"hope for life"
(the locative may also be used after <i>yad idam</i>)	
Establishment	
<i>pettike thāne thapesi</i>	"appointed (him) in his father's place"
<i>satipaṭṭhānesu supatiṭṭhitacitta</i>	"(whose) mind is well established in the conditions of self-possession" (<i>sati</i> is variously translated, usually by "mindfulness")
Confidence	
<i>pasanno ahaṃ bhagavati</i>	"I have confidence in the fortunate one" (Loc. Sg. of <i>bhagavant</i>)
<i>dhamme pasannā</i>	"she has confidence in the doctrine"
<i>bhagavati brahmacariyaṃ caritvā</i>	"having lived the God-like life under the fortunate one"
Disappearing	
<i>brahmaloke antarahito</i>	"vanished from God's world" (and appeared on Earth) (this is by supernatural power – <i>iddhi</i> - of a monk or deity: ordinary mortals can move away only gradually as expressed by the ablative case).

Future Passive Participle

The sense of the future passive participle is generally not simply future but rather imperative or optative: "this must be done", "this should be done", "this ought to be done", also "this can be done".

A future participle formed with the suffixes *tabba*, *aniya* or *ya* is normally passive, like the past participle.

Like the past participle, the future passive participle is usually passive and agrees with the noun to which it is related. It can also act as a verb (especially when the suffix *-tabba* is used). For example:

dhammo jānitabbo
= The teaching **should be known**.

rājā hantabbo
= The king **should be killed**.

When future passive participles are main verbs, they are sometimes followed by the verb 'to be'. For example:

pañho pucchitabbo hoti
= The question **has to be asked**.

This is especially the case if the future is expressed:

pañho pucchitabbo bhavissati
= The question **will have to be asked**.

An agent can also be expressed by an instrumental:

pañho brāhmaṇena pucchitabbo bhavissati
= The question **will have to be asked by the brahmin**.
→ The brahmin will have to ask the question.

A strong form of the root is normally used in the future passive participle:

Root	future passive participle	meaning
with the suffix <i>tabba</i> (or <i>itabba</i>):		
<i>(k)kam</i>	<i>kamitabba</i>	to be walked
<i>kar</i>	<i>kātabba</i>	to be done
<i>gam</i>	<i>gantabba</i>	to be gone, must be gone
<i>car</i>	<i>Caritabba</i> <small>จารีต</small>	must be lived, to be practised
<i>ḷiv</i>	<i>ḷivitabba</i> <small>ชีวะ</small>	to be lived
<i>(ñ)ñā</i>	<i>jānitabba</i>	to be known
<i>dā</i>	<i>dātabba</i>	to be given, must be given, should be given
<i>(d)dis</i>	<i>daṭṭhabba</i>	to be seen, must be seen (as), should be viewed, must be envisaged, should be

Root	future passive participle	meaning
		considered (in such and such a way)
<i>pad</i>	<i>pajjitabba</i> (on present stem)	(used with various prefixes in the corresponding meanings)
<i>pā</i>	<i>pātabba</i>	to be drunk
<i>pucch</i> पूจ्छ	<i>pucchitabba</i>	to be asked
<i>bhās</i> भाषा	<i>bhāsitabba</i>	to be spoken, should be spoken
<i>vac</i> वच्	<i>vattabba</i>	to be spoken
<i>vid</i> (II)	<i>veditabba</i>	to be known, to be found out, to be discovered, to be ascertained
<i>(s)su</i>	<i>sotabba</i> โสत्	to be heard
<i>sev</i>	<i>sevitabba</i>	to be indulged in, to be pursued
<i>han</i>	<i>hantabba</i>	to be killed
causative:		
<i>kar</i>	<i>kāretabba</i>	must be caused to be made, should be caused to be made
<i>(t)ṭhā</i>	<i>ṭhāpetabba</i>	to be established
<i>bhū</i>	<i>bhāvetabba</i>	to be developed
with the suffix <i>anīya</i>:		
<i>kam</i>	<i>kamanīya</i>	to be loved, lovely
<i>kar</i>	<i>karaṇīya</i> ¹ કરણીય	what must be done; duty, business (neuter)
<i>(k)kham</i>	<i>khamanīya</i>	to be pleased; pleasure, contentment (neuter)
<i>khād</i>	<i>khādanīya</i>	to be chewed; (hard) foods (neuter)
<i>(d)dis</i>	<i>dassanīya</i> દક્ષિણીયા	what must be seen, beautiful
<i>bhuj</i>	<i>bhojanīya</i> ભોજનીયા	to be eaten; (soft) foods (neuter)
<i>mad</i> (III) ("to become intoxicated")	<i>madanīya</i> મદનીયા	intoxicating
<i>rañj</i> (I) ("to become impassioned", "to be excited about")	<i>rajanīya</i>	exciting
<i>ram</i>	<i>ramaṇīya</i> ¹ રમણીયા	to be delighted in, delightful
<i>vac</i>	<i>vacanīya</i>	to be said, what ought to be said
with the suffix <i>ya</i> (or <i>yā</i>):		
<i>kar</i>	<i>kicka</i> કિજ્જ	to be done, what should be done; business (neuter)
<i>dā</i>	<i>deyya</i>	to be given, gift (neuter)
<i>pā</i>	<i>peyya</i>	to be drunk
<i>bhū</i>	<i>bhabba</i>	capable
<i>labh</i>	<i>labbha</i>	to be obtained, possible

¹ When the suffix follows a root containing the letter *r*, the *n* is often cerebralized to *ṇ*. This cerebralization of *ṇ* is seen in some other suffixes under similar conditions. As a rule, it occurs only when no consonant which would move the tongue intervenes (thus it does not occur in *rajanīya*).

Examples of the use of the future passive participle:

As impersonal (neuter or agreeing with patient, if expressed) passive, with agent in instrumental:

te vo bhāvetabbā

= they must be developed by you"

(See [Verb Conjugation & Pronoun Declension Table](#))

thūpo kātabbo

= a pagoda should be built

iminā ... pariyāyena veditabbam

= it should be ascertained in this way ('by this course')

katham paṭipajjitabbam

= how should one proceed (behave, conduct oneself)?

Sometimes the future passive participle is accompanied (followed) by the present or future tense of a verb meaning "to be" ("periphrastic construction": Lesson 24):

... maggo gantabbo hoti

= ... the road has to be travelled

maggo kho me gantabbo bhavissati

= the road will have to be travelled by me

→ I shall have to travel along the road.

n' amhi kena ci upasaṃkamitabbo

= I am not to be approached (visited) by anyone.

The future passive participle is used with *man* (III: "think") to express what one thinks (present), thought (aorist) or might think (optative) of doing or suitable to be done:

upasaṃkamitabbam maññeyya

= he may think it (an assembly) is to be approached

→ he might consider it worth approaching.

Future passive participles sometimes **act as ordinary adjectives**. For example, *ramaṇīya* literally means 'to be delighted in', but is mostly used like the English word 'delightful'. For example:

yena ramaṇīyaṃ vanaṃ tena upasaṃkami.

= He approached the delightful forest.

ramaṇīyo pabbato
= the mountain is **delightful**

(see also *rajanīyo*, etc., in the passage in Exercise 12)

Future passive participles can also **act as nouns**, in which case they are in the neuter. For example, the future passive participle *karaṇīya* literally means 'to be done'. In the neuter (*karaṇīyaṃ*), it can be used as a noun meaning 'duty' or 'business'; literally: 'that which has to be done'.

Similarly, *bhojanīya* is a future passive participle meaning 'to be eaten' but is used as a neuter noun meaning 'food': *bhojanīyaṃ*.

pure vacanīyaṃ pacchā avaca
= you **said last (after) what ought to be said first (before)**

Lastly, the future passive participle can be used in an impersonal sense. For example:

evaṃ vo sikkhitabbaṃ
= **It should be taught** by you thus.

Here *sikkhitabbaṃ* is in the neuter and stands on its own as an impersonal verb: 'it should be taught'.

Kammadhāraya Compounds

Kammadhāraya compounds are compounds in which the first member qualifies or describes the second member. Or to put it another way: in *kammadhāraya* compounds, the **first member is an attribute of the second member**. English examples are: ‘madman’, ‘greenhouse’, ‘ice-cold’.

It is often useful to think of *kammadhārayas* as having a nominative case relationship **between** the first and second member. This is in contrast to *tappurisas*, in which the case relationship **between** the first and second member is accusative, dative, genitive, ablative, or locative. For example, in the *kammadhāraya* compound ‘boyfriend’, the relationship between ‘boy’ and ‘friend’ is nominative — the two nouns are in apposition to one another. By contrast, in the *tappurisa* compound ‘car-door’, the relationship between car and door is genitive (‘door **of** a car’).

If a *tappurisa* were divided, the first member would show the case relation inherent in the compound, the second member the same case as the original compound, determined by its function in the sentence.

If a *kammadhāraya* were divided, the second member would again retain the same case as the original compound, but so would the first, since it would have to agree with the second in case.

An alternative way of analysing this is as follows: if we pull apart a *kammadhāraya* and write it as if it were uncompounded, its members would be in the **same case**. However, if we pull apart a *tappurisa* and write as if it were uncompounded, its members would be in **different cases**. For example:

kaṇha-sappaṃ passati.
= He sees a black snake.

Here *kaṇha-sappaṃ* is a *kammadhāraya* compound with the members: *kaṇha* (‘black’) and *sappa* (‘snake’).

If we pull apart the compound, it will read thus:

kaṇhaṃ sappaṃ passati.

Notice how the two members are in the same case (accusative). Contrast this with the next example, which contains a *tappurisa* compound.

rāja-puttaṃ passati.
= He sees the prince.

If we pull apart this compound, it will read:

rañño puttaṃ passati.

Here the two members are in different cases: genitive and accusative.

However, although different in these ways, *tappurisa* compounds and *kammadhāraya* compounds are similar in that they are both **determinate** compounds. This means that the first member defines or restricts the second member. Thus, a ‘fan-club’ (*tappurisa*

compound) is a particular type of club. Similarly, a ‘greenhouse’ (*kammadhāraya*) is a particular type of house. *Kammadhārayas* are sometimes called ‘descriptive determinate compounds’.

Some examples:

a) The first member of a *kammadhāraya* compound is often an adjective and the second member is often a noun. For example:

- *kalyāṇa-mitto* กัลยาณมิตร
= a good friend
- *nīla-maṇi* नीलमณี
= blue-jewel, i.e. sapphire
We will discuss nouns with stems in *-i* in sessions 21/22.
- *baddha-migo*
= the bound deer or captured deer
- *paññatt’-āsane nisīdi*
= He sat down in the prepared seat.

Here the compound members *paññatta* and *āsane* have been elided (normally written as: *paññattāsane*).

- *dibba-kāme paṭisaṃvedeti* ทิพภวาม
= He experiences divine pleasures.

Here *dibba* is an adjective meaning ‘divine’ and is compounded with *kāma*.

If we pull apart this example, it would read:

dibbe kāme paṭisaṃvedeti.

Notice how *dibbe* and *kāme* are in the **same case** (here accusative). If a *tappurisa* compound is pulled apart, its members are in **different cases**.

N.B. If the first member of a *kammadhāraya* is an adjective and the second member a **feminine** noun, then the adjective ends in *-a* rather than the feminine form *-ā*. Thus it is *dibba-mālā* (‘divine garland’) rather than *dibbā-mālā*. Likewise, it is *pharusa-vācā* พรุสวาท (‘harsh speech’ ถ้อยคำรุนแรง) rather than *pharusā-vācā*.

b) Nouns are sometimes found as first members of a *kammadhāraya*. For example:

- *ghān’-indriyaṃ*
= smell-sense, i.e. the sense faculty which is smell.

Here *ghāna* and *indriyaṃ* have been elided (normally written as: *ghānindriyaṃ*).

- *Sāriputta-thero*
= The elder Sāriputta

In these examples, the relationship between the two members is **one of apposition** between two nouns.

Sometimes such noun-based *kammadhārayas* are metaphorical in meaning. For example:

- *Buddha-nāgo*
= elephant-like Buddha, literally: Buddha-elephant

c) Adverbs are also able to be used as the first member of *kammadhāraya* compounds.¹² For example:

- *micchā-vācā* มิจฉาวาจา
= wrong speech

Here the first member is the adverb *micchā*, which means ‘wrongly’, ‘falsely’. One might express this adverbial sense by translating the compound literally as: ‘speaking falsely’.

- *puna-bbhavo*
= re-birth

Here the first member is *puna*, which means ‘again’, ‘repeatedly’. The compound literally means: ‘becoming repeatedly’.

d) Prefixes such as *su-*, *du(r)-*, and *a-* (or *an-*) often act as the first members of *kammadhārayas*. For example:

- *a-bhāvo* = non-existence
- *a-vijjā* อวิชชา = ignorance (literally: ‘non-knowledge’)
- *su-caritaṃ* สุจริต = good conduct

e) Important note:

Contrary to Warder, who states that *kammadhārayas* are always nouns, *kammadhārayas* can be adjectival if their second member is an adjective. Examples of this are:

sammā-sambuddho bhagavā
= the perfectly awakened Blessed One

Here *sambuddho* is a past participle and therefore act as an adjective. *Sammā* is an adverb meaning ‘perfectly’ or ‘fully’.

su-desito dhammo
= the well-taught doctrine

Here *desito* is a past participle which is compounded with the prefix *su-*.

a-nicca
= impermanent

duccaja
= hard to renounce

Here *caja* is an adjective meaning ‘giving up’.

ati-uṇha

= very hot, too hot

saṅkha-likhitam brahmacariyam

= The holy life which is polished as a conch-shell.

Here *saṅkha* means 'conch-shell' and *likhitam* is a past participle meaning 'polished'; literally: 'conch-polished'.

Tappurisa compounds can also be adjectival. We have already seen the example:

Buddha-bhāsito dhammo พุทธภาสิต

= the teaching spoken by the Buddha

Here *Buddha-bhāsito* is a *tappurisa* agreeing with *dhammo*.

Other examples of *tappurisas* as adjectives are:

kām'-andho puriso

= the man who is blind with desire

Here *kāma* ('desire') and *andha* ('blind') have been elided (normally written as: *kāmandho*).

jala-jāni kusumāni āharanti ชลชาติ

= They pick flowers that grow in water.

Here *jala-jāni* ('water-born') is a *tappurisa* compound agreeing with *kusumāni*.

Examples from Warder:

akālamegho

= an untimely cloud: *megho* = cloud; untimely: i.e. out of the usual season

rājisi

= king-sage: *rājan* + *isi* with elision of the *-an* of the stem *rājan*.

adhammakāro

= unlawful acting; (for *-kāro* see Lesson 14). *adhamma* = non-law

cakkaratanam

= wheel jewel

(might be interpreted as a simple apposition or as a comparison: a jewel shaped like a wheel. -- The wheel-jewel is one of seven symbolic gems supposed to appear when there is a "universal emperor" in the world.)

Abbreviation

Frequently in Pali texts a passage is repeated verbatim or with only one or two words changed. This is often indicated by giving only the opening words of the passage followed by the word *pe*, "and so on", "etc.," itself an abbreviation of the word *peyyāla*, "et cetera."

Vocabulary

Verbs

stem	verb	meaning
<i>u(d)-(g)ghah</i> (I) (to make wet)	<i>uggharati</i>	it oozes
<i>(p)pa-(g)ghar</i> (I)	<i>paggharati</i>	it trickles, it drips
<i>car</i> (I)	<i>carati</i>	he proceeds, lives, conducts, carries on (it is difficult to give a general equivalent, <i>car</i> means following a particular way of life, as animals grazing, monks begging, etc.)
<i>(p)pa-(t)thar</i> (I) (to spread)	<i>pattharati</i>	he spreads out
<i>pari-bhū</i> (I)	<i>paribhavati</i>	he despises
<i>makkh</i> (VII)	<i>makkheti</i>	he smears
<i>ā-rādh</i> (VII)	<i>ārādheti</i>	he satisfies
<i>(p)pa-vass</i> (I) (to rain)	<i>pavassati</i>	it rains heavily
<i>u(d)-vah</i> (I) (to carry)	<i>ubbahati</i>	he carries off
<i>vi-har</i> (I)	<i>viharati</i>	he dwells, he lives

Nouns

noun	meaning
<i>aggo</i> อัครโฆ	(also means) tip, the supreme
<i>amacco</i> อมาตย์	minister (privy councillor)
<i>ākāso</i> อากาศ	sky, space
<i>uttarāsaṅgo</i> อุตตราสงค์	cloak
<i>gūtho</i> กูต	dung
<i>candimā</i> (masculine, stem <i>candima-</i>) จันทิมา	moon (used only in nominative singular and in compounds)
<i>nakho</i> นิ้ว	finger nail, toenail
<i>posako</i>	rearer, breeder
<i>megho</i> เมฆ	cloud
<i>viggaho</i>	quarrel, strife
<i>vippatisāro</i>	regret
<i>vivādo</i> วิवाद	dispute
<i>suriyo</i> สุริโย	sun
<i>sūkaro</i> สุกร	pig
<i>khomaṃ</i>	flax ป่าน
<i>vassam</i> พรรษา	rain, rainy season (plural), year
<i>sīsam</i>	lead
<i>sīsam</i> ศีรษะ	head
<i>bhaṇḍikā</i> พันธิกา	parcel, bundle
<i>sajjhu(m)</i> (neuter)	silver (stem in <i>u</i> , cf. Lesson 19)

Adjectives

adjective	meaning
<i>ummatta</i>	mad
<i>Bahuka</i> พหุ	much, plenty
<i>veceta</i>	Daft บ้า, วิกลจริต, โง่งเง่า, สนุกสนาน, ชี้เล่น
<i>vyatta</i>	intelligent
<i>saka</i>	own (= his own, her own, etc.)
<i>sukkha</i>	dry
<i>mahant</i> (inflected like <i>bhagavant</i>) มหันต์	great

Indeclinables

indeclinable	meaning
<i>antarā</i>	within, between, meanwhile, whilst
<i>pe</i>	and so on, etc. (as abbreviation)
<i>bhaṇe</i>	I say!
<i>yagghe</i>	hear!
<i>yoniso</i>	methodically, consequently