Lesson 11

Adjective in -*a*

Because they are attributes of nouns, adjectives agree in case, gender, and number with the nouns that they describe. This chapter deals with adjectives that have the stem -*a*. They decline the same way as nouns in -*a*. Their feminine forms are usually formed in -*ā*.

e.g.:

> The prosperous city = *phītaṃ nagaraṃ*
> The beautiful deity = *kalyāṇā devatā*

When an adjective is common to two or more nouns it may agree with the sum of these (and be plural) or with the nearest.

Examples????

The qualified words may be taken as collective and singular and the adjective be singular.

Examples????

When one adjective agrees with more than one noun and there is a conflict between genders, the masculine gender takes precedence over the feminine and the neuter takes precedence over the masculine.

Examples????

<u>Adjectives usually precede their nouns.</u> If they come after their nouns, this is often for emphasis. However, when there are several adjectives modifying one noun, the noun is often preceded by only one adjective and the rest follow the noun.

A demonstrative pronoun relating to the same noun will precede the whole group.

When an adjective, or (all the) adjectives, follows its noun this usually indicates that it is being 'predicated' of the noun, or in other words that the attribute question is being emphasized. One should then translate '…who is/which is ..'

If we use the terms 'nexus' and 'junction', then

- the word order adjective + noun usually = junction
- noun + adjective (or equally another noun in the same case) = nexus

When there is no verb in the sentence, however, we understand a nexus regardless of the order; then the placing of a nexus-adjective first indicates emphasis of it (as in an argument)*.

* In Pali word order is important chiefly for the sake of being able to deviate from it for effect. This may explain why some severe philologists have refused to countenance it.

Adjectives in _a_

adjective	meaning
akusala	bad, unwholesome
atīta	past
ananta	~~infinite~~, borderless, boundless
iddha	powerful, prosperous
kanta (p.p. _kam_)	agreeable, lovely
kalyāṇa	beautiful, good
kusala	good, wholesome
dakkhiṇa	right (hand), southern
dhuva	fixed
nicca	permanent, regular
pacchima	last, western
pahūta	much, many
piya	dear
phīta	prosperous
vāma	left
sassata	eternal
sukara	easy
sukha	happy

Past participles may acquire special meanings when used as adjectives: _diṭṭha_ = visible.

The distinction between 'substantives' and 'adjectives' is not absolute; a good many words being used in both functions. Thus:

kusala = good, good at
kusalaṃ = the good
sukha = happy
sukhaṃ (neuter) = happiness
dukkha (adj) = painful
dukkha (neuter) = pain; discomfort; suffering; unease; unpleasantness; trouble; a bummer; stress

Likewise, _kalyāṇa_ and other words which are usually adjectives may appear in the neuter gender as abstract nouns.

Third Conjugation

Verbs in the third conjugation are characterised by the present stems with the suffix -*ya-*. In form they therefore resemble passives in *ya*. The personal endings are the same as for the first conjugation.

When the roots of verbs in the third conjugation are combined with this suffix, they often change their form.

For example: the verb √*man* → stem = man + ya = {*mañña*}.

√man = to think

	singular	plural
3rd person	*maññati* = he thinks	*maññanti*
2nd person	*maññasi*	*maññatha*
1st person	*maññāmi*	*maññāma*

Note:

1. Be careful! Often the third conjugation looks like a passive because of the suffix -*ya-*. The best to way to ascertain whether a verb is a passive or a third conjugation present is to look it up in the Pali-English Dictionary.

2. The aorists of the third conjugation are often formed from the present tense. For example: *amaññi* = He thought.

Roots ending in -*d*, become -*jja*. Thus √*chid* becomes *chijja- (chid+ya).*

Root	Dictionary Form (3rd person in Present indicative)	meaning
chid	*chijjati*	he cuts (down)
jan	*jāyati*	he is born (intransitive verb; stem irregularly formed)
ā-dā	*ādiyati*	he takes (irregular elision of root vowel, cf. passive conjugation; here *i*)
ā-pad	*āpajjati*	he acquires, he produces, he gets, he has (intransitive in the latter meaning)
pad (to go)(with the prefix *u*(*d*))	*uppajjati*	it happens, it arises, it becomes
upa-pad	*upapajjati*	he transmigrates, he is reborn
upa-saṃ-pad	*upasampajjati*	he enters into
ni-pad	*nipajjati*	he lies down
(*p*)*paṭi-pad*	*paṭipajjati*	he engages in, he follows, he practises, he behaves (habitually)
vi-muc	*vimuccati*	he is freed
ni-rudh	*nirujjhati*	it stops, it ceases
vid	*vijjati**	it is, it occurs, it is found (to be the case)

Imperatives are formed from these stems just as in the first conjugation.

Note that the aorist form from *u(d)-pad udapadi* = it arose[1]. In forming aorists from these verbs, the present stem is sometimes used: *-pajji*, etc., likewise in the future: *pajjissati*, etc.

Passive forms occasionally coincide with the active: the meaning must in such cases be inferred from the context:

> *rukkhā chijjanti*
> = trees are cut down

Many verbs of the third conjugation are intransitive. Sometimes it is diffcult to decide whether a word should be regarded as passive or merely as intransitive. The form *hāyati* (Lesson 9) is regarded as intransitive active by some grammarians, taking it to mean 'diminishes', 'withers away'', as against *(pa)hīyati*, meaning 'is abandoned'.

It is possible

A common phrase in Pali is *ṭhānaṃ etaṃ vijjati.* Literally this means 'This place is found', but it comes to mean 'It is the case (that)…' or 'It is possible (that)…' The negative is *n' etaṃ ṭhānaṃ vijjati*: 'It is impossible (that)…'

The description of what is possible or impossible is written either in a *ti* clause or in a clause beginning with the word *yaṃ.*

For example:

> *brāhmaṇo dhammaṃ desessatī ti n' etaṃ ṭhānaṃ vijjati.*
> = It is impossible that the brahmin will teach the doctrine.

If the *yaṃ* construction is used, the verb that follows must be in the optative tense. The optative expresses something that is potential or hypothetical; this will be covered in Lesson 16.

Past participles in *-na*

Some verbs form their past participles in *-na*.

Certain verbs form their past participles with the suffix *na*, often there is assimilation of a final root consonant to the *n*. For example, √*bhid* ('break, split') becomes *bhinna* ('broken'). Many such verbs belong to the third conjugation (but not all third conjugation verbs follow this pattern).

Root	Past Participle	Meaning
chid	*chinna*	cut off
dā	*dinna*	given
ā-pad	*āpanna*	possessing, having
u(d)-pad	*uppanna*	happened, arisen
upa-pad	*upapanna*	transmigrated, reborn, arisen, come into existence
(p)paṭi-pad	*paṭipanna*	engaged in, following, practising
sam-pad	*sampanna*	endowed with, having
bhid	*bhinna*	divided, split
ni-sīd	*nisinna*	seated
hā	*hīna*	diminished, eliminated

Aorists of (*d*)*dis* and *gam*

These aorists are common and need to be memorised!

The root (*d*)*dis*, "to see", forms an aorist with inflections in *ā*, changing its root vowel to *a*:

	Singular	**Plural**
3rd person	*Addasā* = He saw	*addasaṃsu*
2nd person	*addasā*	*addasatha*
1st person	*addasaṃ*	*addasāma*

A few verbs may form an aorist with double inflcction, taking the *ā* inflection of *addasiā* plus *s* and someof the infections found with *s* aorists. Some of these forms from *gam* are regularly used, mixed with single forms corresponding to those of (*d*)*dis*:

	Singular	**Plural**
3rd person	*agamāsi* = He went	*agamaṃsu* (with the double inflection)
2nd person	*agamā* (without the double inflection)	*agamittha* (following the first aorist form)
1st person	*agamāsiṃ*	*agamamhā*

From *(d)dis* itself the double form *addasāsuṃ* (3rd plural) is used alongside *addasaṃsu.*

Vocabulary

Verb of the first conjugation

Root	Verb	Meaning
abhi-u(d)-kir (to scatter)	*abbhukkirati*	he sprinkles (when a dissimilar vowel follows it, *i* sometimes changes to *y*; in the present case the *y* is further assimilated to the preceding consonant, hence *abhi-u > abhyu > abbhuy)*

Past participles

Root	Past Participle	Meaning
cu	*cuta*	fallen, passed away
vi-pari-ṇam	*vipariṇata*	changed

Nouns

Noun	Meaning
ābādho อาพาธ	illness
kārako การก	doer ผู้ทำ
bhiṅkāro ภิงคาร	vase, ceremonial water vessel หม้อน้ำ, เต้าน้ำ
rukkho รุกข-, รุกข์	tree
saṃvaro สังวร	restraint ความระวัง, ความเหนี่ยวรั้ง, ความป้องกัน.
cakkaṃ จักร	wheel
disā ทิศ	direction
samaññā สมัญญา?	designation, agreed usage ชื่อที่มีผู้ยกย่องหรือตั้งให้ เช่น พระพุทธเจ้าได้รับสมัญญาว่า พระสัมมาสัมพุทธเจ้า
pāmujjaṃ	gladness, joy

Indeclinables

Indeclinable	Meaning
Āvuso อาวุโส	sir! (polite address between equals, also to juniors) คำที่พระผู้ใหญ่หรือที่มีพรรษามากกว่าเรียกพระผู้น้อยหรือที่มีพรรษาน้อยกว่า หรือเป็นคำที่พระใช้เรียกคฤหัสถ์, คู่กับ ภันเต ซึ่งเป็นคำที่พระผู้น้อยหรือที่มีพรรษาน้อยกว่าเรียกพระผู้ใหญ่หรือที่มีพรรษามากกว่า หรือเป็นคำที่คฤหัสถ์ใช้เรียกพระสงฆ์).
idha	here, in this connection
kuto pana	(whence then? - rhetorical question): much less, let alone
tato	thence, then, from there, from that
Micchā มิจฉา	wrongly, badly ผิด
Sammā สัมมา	rightly, perfectly ชอบ, ดี, (มักใช้เป็นส่วนหน้าของสมาส)