

1st Conjugation -a.

Present Indicative, Active Voice

Person	Singular		Plural	
3rd	-a	<b>-ti</b>	-a	<b>-nti</b>
2nd	-a	<b>-si</b>	-a	<b>-tha</b>
1st	-ā	<b>-mi</b>	-ā	<b>-ma</b>

Past Indefinite, Active Voice, e.g. (a)pac-i.

Person	Singular		Plural	
3rd	-	<b>-i{ī}</b>	-	<b>-uṅ -iṅsu</b>
2nd	-	<b>-o</b>	-	<b>-ittha</b>
1st	-	<b>-iṅ</b>	-	<b>-imha{a}</b>

Future Indicative, Active Voice (groups 1 & 5)

Person	Singular		Plural	
3rd	-issa	<b>-ti</b>	-issa	<b>-nti</b>
2nd	-issa	<b>-si</b>	-issa	<b>-tha</b>
1st	-issā	<b>-mi</b>	-issā	<b>-ma</b>

Fifth Conjugation -nā is shortened in the 3rd Person plural.

Present Indicative, Active Voice

Person	Singular		Plural	
3rd	-nā	<b>-ti</b>	-nā	<b>-nti</b>
2nd	-nā	<b>-si</b>	-nā	<b>-tha</b>
1st	-nā	<b>-mi</b>	-nā	<b>-ma</b>

Past Indefinite, Active Voice, e.g. (a)gaṇh-i

Person	Singular		Plural	
3rd	(a-)	<b>-i{ī}</b>	(a-)	<b>-uṅ -iṅsu</b>
2nd	(a-)	<b>-o</b>	(a-)	<b>-ittha</b>
1st	(a-)	<b>-iṅ</b>	(a-)	<b>-imha{a}</b>

Absolutives are usually used when there are two main verbs in a sentence.

If root ends with ā, + tvā, -tvāna and -tūna

If root ends with consonant, 1st +i

If prefix + roots, then + -ya:

ā + dā + ya = ādāya - having taken

vi + dhā + ya = vidhāya - having done

Seventh Conjugation -e, -aya.

Present Indicative, Active Voice

Person	Singular		Plural	
3rd	-e	<b>-ti</b>	-e	<b>-nti</b>
2nd	-e	<b>-si</b>	-e	<b>-tha</b>
1st	-e	<b>-mi</b>	-e	<b>-ma</b>

Past Indefinite, Active Voice, e.g. (a)des-i.

Person	Singular		Plural	
3rd	-es	<b>-i{ī}</b>	-es	<b>-uṅ -iṅsu</b>
2nd	-es	<b>-o</b>	-es	<b>-ittha</b>
1st	-es	<b>-iṅ</b>	-es	<b>-imha{a}</b>

Future Indicative, Active Voice

Person	Singular		Plural	
3rd	-essa	<b>-ti</b>	-essa	<b>-nti</b>
2nd	-essa	<b>-si</b>	-essa	<b>-tha</b>
1st	-essā	<b>-mi</b>	-essā	<b>-ma</b>

The Imperative expresses command, prayer, advice or wish.

Person	Singular		Plural	
3rd	-a	<b>-tu</b>	-a	<b>-ntu</b>
2nd	-a	-	-a	<b>-tha</b>
1st	-ā	<b>-mi</b>	-ā	<b>-ma</b>

Potential Mood, or Conditional.

Person	Singular		Plural	
3 <sup>rd</sup>	-eyy	<b>-a</b>	-eyy	<b>-uṅ</b>
2 <sup>nd</sup>	-eyy	<b>-āsi</b>	-eyy	<b>-ātha</b>
1 <sup>st</sup>	-eyy	<b>-āmi</b>	-eyy	<b>-āma</b>

Infinitives are used when the 2nd main verb expresses purpose.

If single syllable roots, + -tuṅ

If double syllable roots, 1st +i

Seventh conjugation -e, -aya.

pāleti = governs, protects, or: pālayati = governs, protects cinteti = thinks jāleti = kindles māreti = kills oloketi = looks at coreti = steals deseti = preaches katheti = tells āneti = brings, leads	pūjeti = offers, respects piḷeti = oppresses, teases udeti = (the sun or moon) rises uḍḍeti = flies (down) pātetī = falls ṭhapeti = keeps, places neti = leads, takes, carries
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These verbs govern these cases:

Bhāyati: "fear from ABL".

Dadāti: "give (ACC) to DAT".

Deseti: "preach (ACC) to DAT".

Yācati: "ask (ACC) for ACC".

Gacchati: "go to ACC".

Gaṇhāti/ādadāti: "take (ACC) from ABL".

Imperative

hotu = let it be pivatu = let him drink jayatu = let him conquer rakkhatu = let him protect ṭhapetu = let him keep/place bhavatu = let it be gacchatu = let him go pakkhipatu = let him put in bhāsatu = let him say
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Potential Mood, or Conditional

Used with sace, yadi and ce:  bhuñjeyya = if he eats (soft food) nahāyeyya = if he bathes katheyya = if he says āhareyya = if he brings ṭhapeyya = if he keeps/places bhaveyya = if he would be; if he becomes
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Infinitives

pacituṅ = to cook pivituṅ or pātuṅ = to drink bhuñjituṅ or bhottuṅ = to eat (soft food)	labhитуṅ or laddhuṅ = to get harituṅ = to carry dātuṅ = to give kātuṅ = to do gantūṅ = to go
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1st conjugation -a.

pacati = cooks bhavati = is gacchati = goes āgacchati = comes tiṭṭhati = stands nisīdati = sits sayati = sleeps carati = walks harati = carries āharati = brings dhāvati = runs khaṇati = digs chindati = cuts likhati = writes labhati = gets ḍasati = bites dadāti = gives kīḷati = plays rakkhati = protects pakkhipati = puts in nahāyati = bathes	vasati = lives hanati = kills āruhati = ascends oruhati = descends hasati = laughs passati = sees bhuñjati = eats (soft food) khādati = eats (hard food) pivati = drinks bhāsati = says yācati = begs, asks for āhiṇḍati = wanders vandati = bows down paharati = beats, hits, strikes jayati = conquers
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Fifth Conjugation nā-

kiṇāti = buys vikkiṇāti = sells miṇāti = measures suṇāti = hears gaṇhāti = takes uggaṇhāti = learns	No retroflex n: jināti = wins jānāti = knows ocināti = gathers (together), collects
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Absolutives

Interchanged: ā+ruh+ya = aruyha (having ascended) pa + gah + ya = paggayha (having raised up) o+ruh+ya = oruyha (having descended) Assimilated: ā+gam+ya = āgamma (having come) ni + kham + ya = nikkamma (having come out)	bhuñjivā = having eaten (soft food) pivitvā = having drunk sayitvā = having slept ṭhatvā = having stood nahāyivā = having bathed kīḷitvā = hvg played pacitvā = having cooked pahāya = having left okkamma = having gone aside
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The adverb proper in Pāḷi is stated to be in the Accusative singular of the neuter, e.g.,

"Sukhaṇ sayati" = sleeps comfortably.

"Sādhukaṇ karoti" = does (it) well.

This applies to ordinal numerical adverbs e.g.

Paṭhamaṇ = at first; for the first time.

Dutiyaṇ = for the second time.

Cardinals form their adverbs by adding suffixes -kkhattuṇ and -dhā e.g.

Catukkhattuṇ = four times.

Catudhā = in four ways.

To form the **passive voice**, one must add "-īya", to the root before the verbal termination:

Present: paca + ti > paca + īya + ti = paciṇyati (is cooked)

Past: paca + ī > paca + īya + ī = paciṇyī (was cooked)

Future: paca + issati > paca + īya + issati = paciṇyissati (will be cooked)

Often, for present tense, the "-ī" is dropped and "-ya-" is assimilated by the last consonant of the base:

- pac + ya + ti = paccati (is cooked)

- vuc + ya + ti = vuccati (is told)

The object in active voice becomes the subject in passive voice.

The subject in active voice becomes instrumental in passive voice:

Vanitā odanaṇ pacati.

turned into passive, becomes:

Vanitāya odano paciṇyati (or paccati).

Causative verbs are formed by adding:

(1) e, (2) aya, (3) āpe, or (4) āpaya, after the root and before the verbal termination.

When the radical vowel of the root is followed by a double consonant, it remains unchanged, when it is followed by one consonant, it is lengthened or changed.

"Causes to cook" could be either:

pac + e + ti = pāceti

pac + aya + ti = pācayati

pac + āpe + ti = pācāpeti

pac + āpaya + ti = pācāpayati

The group of verbs like 'coreti' take 'e' and 'aya' in their simple forms. Their causal bases are formed with 'āpe' and 'āpaya',

Simple: coreti, corayati = steals

Causal: corāpeti, corāpayati = causes to steal

**Passive Present Participles** are formed by adding "īya" after the verbal root and before the active termination:

(1) paca + māna > paca + īya + māna = paciṇyamāna = being cooked

(2) pahara + nta > pahara + īya + nta = pahariṇyanta = being beaten.

Forms like paccamāna (being cooked) and vuccamāna (being told) also are formed by dripping "ī" and assimilating "ya" with the last consonant of the root.

**Passive Past Participles**, e.g. "(was) cooked" are formed in various ways.

The most common way: + "ita" after -a, or "ta" after other vowels.

Another common way: -last syllable or -the vowel of the root + "inna", [iṇṇa if the last syllable has "r".]

**Passive Future Participles:** + 'tabba' and 'aniya' to the verbal base.

## Causal Verbs

gaṇhāpeti = causes to take

chindāpeti = causes to cut

gacchāpeti = causes to go

mārāpeti = causes to kill

kārāpeti = causes to (or makes one) do

hārāpeti = causes to carry

āhārāpeti = causes to bring

nahāpeti = causes to bathe

bhojāpeti = causes to eat

nisīdāpeti = causes to sit

## Adverbs of manner. (indeclinable)

kathaṇ = how?

evaṇ = thus, so

visuṇ =

severally,

separately

dukkhaṇ = with difficulty

sukhaṇ =

comfortably

sanikaṇ = slowly

sīghaṇ = quickly

daḷhaṇ = tightly, strictly

sādhukaṇ = well

abhiṇhaṇ =

constantly

samaṇ = evenly

sahasā =

suddenly

tathā = in that

way

ekadhā = in one

way

pañcadhā = in

five ways

## Passive Present Participles

kariṇyanta =

being done,

being made

carīṇyanta =

being walked

dhāvīṇyanta =

being run

nahāyīṇyanta =

being bathed

paciṇyanta =

being cooked

bhuñjīṇyanta =

being eaten

(soft food)

kiṇyanta =

being bought

hariṇyanta =

being taken,

being carried

away

āhariṇyanta =

being carried

to, being

brought

vikkiṇyanta =

being sold

passīṇyanta =

being seen

dadīṇyanta =

being given

ādadiṇyanta =

being taken

## Passive Voice

hariṇyati = is

carried

āhariṇyati =

is brought

pahariṇyati = he

is beaten

kariṇyati = is

done or made

gaṇhiṇyati = is

taken

bandhiṇyati =

is tied

bhuñjīṇyati =

(soft food) is

eaten

ākādḍhiṇyati = is

dragged or

drawn

dīṇyati = is given

desīṇyati = is

preached

vandīṇyati = is

worshipped

kiṇyati = is

bought

vikkiṇyati = is

sold

rakkhiṇyati = is

protected

bhāsīṇyati =

is told

dhovīṇyati =

is washed

mārīṇyati = is

killed

kaśīṇyati = is

ploughed

paciṇyati, or

paccati = is

cooked

vuccati = is told

**Passive Past Participles**, s.t. used as compliments [s.t. with verb omitted].

<b>-a+ -ita:</b> pacita = cooked harita = carried vandita = (was) worshipped	<b>- last syl.+ -inna</b> chinna = (was) cut nisinna = sat bhinna = broken otiṇṇa = descended
<b>other vowel + -ta:</b> nahāta = bathed nīta = led, carried ñāta = known bhūta = become, been suta = heard ṭhita = stood kata = done, made mata = dead kīta = bought hata = killed gata = gone āgata = come	haṭa = carried āhaṭa = brought pahaṭa = beaten vuttha = lived daṭṭha = bitten kuddha = enraged laddha = received bhutta = eaten vutta = told, said sutta, sayita = slept pakka, pacita = cooked

**Adverbs of Time. (indeclinable)**

kadā = when? sadā = ever, always ekadā = one day, once  yadā = when, whenever tadā = then  ajja = today suve = tomorrow parasuve = day after tomorrow hīyo = yesterday parahīyo = day before yesterday	idāni = now pacchā = after(wards) purā = before, formerly pāto = in the morning sāyaṇ = in the evening sakiṇ = once dvikkhattuṇ = twice paṭhamaṇ = at first; for the first time dutiyaṇ = for the second time
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**Passive Future Participles** + 'tabba' and 'anīya' to the verbal base.

kātabba / karaṇīya = should be done haritabba / haraṇīya = should be carried, fit to be done pacitabba / pacanīya = should be cooked, must be cooked bhuñjitabba = should be eaten (for soft food only) dhovitabba = should be washed bhavitabba = should become, happen nisīditabba = should be sat vattabba = should be told vanditabba = should be worshipped dātabba = should be given chinditabba = should be cut rakkhitabba = should be protected uggaṇhitabba = should be learnt
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**Adverbs of Place. (indeclinable)**

tattha = there tatra = there ettha = here idha = here  sabbattha = everywhere ekattha = in one place ekamantaṇ = aside, to 1 side  kattha = where? kuhiṇ = to where?  kuto = from where? tato = from there sabbato = from everywhere	purato = in front of, before (objects take the Genitive) anto = inside of, in (objects take the Genitive) upari = on top of, above, over (objects take the Genitive) antarā = in the middle of, between (objects take the Genitive)  tiriyaṇ = across (objects take the Locative)
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