

Primary Derivatives

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Format

Root / verbal stem + suffix → noun stem

Ex. √ labh + ta → labhita karo + nt → karont

Sense

Conventional sense – √ pur + isa → purisa “man”

Derivational sense - √ labh + ta → labhita “the one who got / gets”

Suffixal Cases (*sādhana*)

Suffixal cases signify the relations between the senses of roots denoting certain actions and those of *primary derivatives*, the nouns derived from them. They are so called because they are the properties of suffixes added to form those derivatives. There are altogether seven of them; some suffixes can have them all whereas others, only some of them. They can be explained best by using an example.

Ex. √ dā + ana → dāna (the suffix *ana* can have all seven *suffixal cases*)

If *ana* is of **subjective** case, *dāna* means “the one who gives”.

If ... of **objective** case, *dāna* means “the one which is given”.

If ... of **instrumental** case, *dāna* means “the one by / with which (one) gives”.

If ... of **dative** case, *dāna* means “the one to which (one) gives”.

If ... of **ablative** case, ... (*dāna* would not make sense, making another example necessary)

If ... of **locative** case, *dāna* means, “the place where or the time when (one) gives”.

If ... of **verbal** case, *dāna* means, “the action of giving”.

Ex. √ gam + ana → gamana

If *ana* is of **ablative** case, *gamana* means, “the place from which (one) goes”.

Some primary derivatives are used as main or auxiliary verbs. In this case, the **suffixal case** decides the respective **voice**.

subjective case → active voice

objective case → passive voice

verbal case → absolute voice

Those in cases other than the three above are not used as verbs.

Present Participles

Format: verbal stem + *ant / māna / āna* → present participle

Ex. gaccha + ant / māna / āna → gacchant / gacchamāna / gacchāna

Suffixal case: Depending on the **constituent verbal stems**, *present participle* suffixes may have **subjective, objective** or **verbal** case only.

If the stem is a *simple / causal active* one, the suffix has the *subjective* case.
 If it is a *simple / causal passive* one, the suffix has the *objective* case.
 Or if it is a *simple / causal absolute* one, the suffix has the *verbal* case.

Derivational rules:

A verbal stem may end in the vowel *a, ā, e* or *o* (it may be *u* for some *tanādi* stems). When it is combined with *present participle* suffixes ---

<u>ant</u> --	1. a + ant	→ ant	Ex. labha + ant	→ labhant
	2. ā + ant	→ ant	dadā + ant	→ dadant
	3. e + ant	→ ent	pāle + ant	→ pālent
	4. o + ant	→ ont	karo + ant	→ karont
	5. u + ant	→ vant	tanu + ant	→ tanvant

*Exception. √ as + ant → sant

<u>māna</u>	1. a + māna	→ amāna	Ex. labha + māna	→ labhamāna
	2. ā + māna	→ amāna	dada + māna	→ dadamāna
	3. e + māna	→ emāna	se + māna	→ semāna
	4. o + māna	→ amāna	karo + māna	→ karamāna
	5. u + māna	→ umāna	tanu + māna	→ tanumāna

*Exception. √ as + māna → samāna

<u>āna</u>	1. a + āna	→ āna	Ex. labha + āna	→ labhāna
	2. ā + āna	→ āna	dadā + āna	→ dadāna
	3. e + āna	→ āna	kare + āna	→ karāna
	4. o + āna	→ āna	karo + āna	→ karāna
	5. u + āna	→ vāna	tanu + āna	→ tanvāna

*exp: kuru + āna → kurvāna → kubbāna

Note: *Ant* can be used with all verbal stems.

Māna or *āna* ... with all except *causal active* stems having the *causal* suffixes *e* or *āpe*.

Declensions

All *present participles* can have any gender.

*Those with *ant* --- are declined like *carant* in *masculine & neutral* genders. In *feminine* gender, the *feminine* suffix *ī* is added to them and declined like *dāsī*.

Ex. karont (*mas.* or *neu.*) karont + ī → karontī / karotī (*fem.*)

Note. √ as → sant (*mas.* or *neu.*) satī, santī (*fem.*)

The *locative singular* form of *sant*, i.e. *sati* and of *satī*, i.e. *satiyam* is of common usage.

*Those with *māna* or *āna*--- are declined like *purisa* in *masculine* gender and like *rūpa* in *neutral* gender. In *feminine* gender, however, the *feminine* suffix *ā* is added to them and declined like *sālā*.

Ex. kurumāna (*mas.* or *neu.*) kurumāna + ā → kurumāna (*fem.*)

Usage and Sense

The suffix *ant* is generally used for *active* stems and occasionally others, whereas *māna* is commonly used for *passive* or *absolute* stems and sometimes for *active* ones. *Ana* is generally found in poetry as a substitute for *māna*.

Present participles can be treated as nouns or as verbs.

a. as a noun: Its translation depends on its *suffixal case*.

Ex. (*subjective case*) (i) *pacant* ... the one who cooks (ii) *pacīyamana* ... the one which is cooked
(iii) *pācayant*...the one who causes to cook (iv) *pācapīyamana* ... the one who is caused to cook
(*verbal case*)

pacīyamana ... the action of cooking

pācapīyamana ... the action of causing to cook

b. as a verb: It can be used only as an auxiliary verb, not as the main verb, of a sentence. It may have any *voice*, which is determined by its *suffixal case*.

If it has *subjective case* → *active voice*

If --- *objective case* → *passive voice*

If --- *verbal case* → *absolute voice*

Past Participle

Format: root / verbal stem + *ta, na, tavant, navant, tāvin*

Suffixal case: They may have *subjective, objective* or *verbal case*.

Derivational rules:

a. Suffixes *ta, tavant, tāvin*

a1. They can directly be added to **roots** ending in vowels; if the radial vowel is *ā*, it is generally changed into *i* or *ī*.

E.g. √ *ṭhā* + *ta / tavant / tāvin* → *ṭhita / ṭhitavant / ṭhitāvin*

√ *gā* + *ta / tavant / tāvin* → *gīta / gītavant / gītāvin*

√ *ji* + *ta / tavant / tāvin* → *jita / jitavant / jitāvin*

√ *nī* + *ta / tavant / tāvin* → *nīta / nītavat / nītāvin*

√ *su* + *ta / tavant / tāvin* → *suta / sutavant / sutāvin*

√ *bhū* + *ta / tavant / tāvin* → *bhūta / bhūtavat / bhūtāvin*

Exception:

√ *ñā* + *ta / tavant / tāvin* → *ñāta / ñātavat / ñātāvin*

√ *dhā* + *ta / tavant / tāvin* → *hita / hitavant / hitāvin*

a2. When they are added to roots ending in *n, m, or r*, these consonants are generally dropped.

E.g. √ *man* + *ta / tavant / tāvin* → *mata / matavant / matāvin*

√ *gam* + *ta / tavant / tāvin* → *gata / gatavant / gatāvin*

√ *kar* + *ta / tavant / tāvin* → *kata / katavant / katāvin*

Exception:

√ *kam* + *ta / tavant / tāvin* → *kanta / kantavant / kantāvin*

√ *dam* + *ta / tavant / tāvin* → *danta / dantavant / dantāvin*

a3. When they are added to some other roots ending in consonants, the final consonants of roots are assimilated with the initial *t* of the suffixes.

E.g. √ labh + ta / tavant / tāvin → laddha / laddhavant / laddhāvin

√ muc + ta / tavant / tavin → mutta / muttavant / muttāvin

√ pucch + ta / tavant / tāvin → puṭṭha / puṭṭhavant / puṭṭhāvin

a4. When they are added to **simple / causal active** stems, the stem-ending vowel is replaced by the vowel **I** (**I**-insertion).

E.g. √ labh + a (*bhūvādi*) → labha

labha + ta / tavant / tavin → labhita / labhitavant / labhitavin

√ bhuj + a (*rudhādi*) → bhuñja

bhuñja + ta / tavant / tavin → bhuñjita / bhuñjitavant / bhuñjitāvin

√ kudh + ya (*divādi*) → kujjha

kujjha + ta / tavant / tavin → kujjhita / kujjhitavant / kujjhitāvin

√ labh + aya (*causal*) → labhaya

labhaya + ta → labhayita

Note: The **suffixal case** of the resulting **past participle** can be one of all three in spite of the **active** form of the original stems.

b. Suffixes *na*, *navant*

b1. They are directly added to some **roots** ending in vowels; if the radial vowel is *ā*, it is generally changed into *i* or *ī*.

E.g. √ dā + na / navant → dinna / dinnavant

√ hā + na / navant → hīna / hīnavant

√ ci + na / navant → cina / cinavant

√ khī + na / navant → khīṇa / khīṇavant

√ lū + na / navant → lūna / lūnavant

b2. When they are added to roots ending in *d*, *r* or *m*, the final consonant of the root and the initial *n* of the suffix are assimilated.

E.g. √ chid + na / navant → chinna / chinnavant

√ kir + na / navant → kiṇṇa / kiṇṇavant

√ nam + na / navant → ninna / ninnavant

Note: Past participles derived directly from roots are generally given in dictionaries.

c. Declensions

All past participles can have any gender.

Those with the suffix *ta* or *na* are declined like *purisa* in masculine gender, like *rūpa* in neuter, whereas, in feminine gender, the feminine suffix *ā* is added to them, resulting in noun stems ending in *a* and declined like *sālā*.

Those with *tavant* or *navant* are declined like *sīlavant* in masculine and neutral genders while, in feminine gender, the feminine suffix *ī* is added to them, resulting in noun stems ending in *ī* and declined like *dāsī*. A feminine stem can have two alternative forms, with *n* of the suffixes *tavant* or *navant* optionally elided.

Ex. gatavant + ī → gatavantī / gatavati

On the other hand, those with *tāvin* are declined like *hatthin* in masculine, like *gāmin* in neutral genders while the feminine suffix *ī* is added to form a stem in feminine gender to be declined like *dāsī*.

Ex. *ṭhitāvin* + *ī* → *ṭhitāvinī*

Usage and Sense

Past participles can be used as either nouns or verbs.

With (<i>tavant</i> , <i>navant</i> or <i>tāvin</i>)	subjective case (Active voice and Past Tense)
With (<i>ta</i> or <i>na</i>)	subjective case (Active voice)
	objective case (Passive voice)
	verbal case (Absolute voice)

Verbs with *ta* or *na* are generally used in **Past tense** and sometimes in **Present tense**.

Ex. √ *labh* – to get, to obtain + *a* (*bhūvādi*) → *labha*
labha + *ta* → *laddha*
 √ *labh* – to get, to obtain + *aya* (*causal suffix*) → *lābhaya*
lābhaya + *ta* → *lābhayita*

laddha –

as **Noun**

as **Verb**

the one who obtained (**subjective case**) obtained (**Active voice & Past Tense**)

the one which was obtained (**objective case**) was obtained (**Passive voice & Past**)

obtaining (**verbal case**) was obtained (**absolute voice & Past**)

lābhayita -

as **Noun**

as **Verb**

the one who caused to obtain (**sub. case**) caused to obtain (**Active & Past**)

the one who was caused to obtain (**obj. case**) was caused to obtain (**passive & Past**)

causing to obtain (**verbal case**) was caused to obtain (**absolute & Past**)

Future Participle

Format: root / verbal stem + *tabba*, *anīya*, *ya*

Suffixal case: It may have *objective* or *verbal* case.

Derivational rules:

a. *Tabba*

a1. It is directly added to a root ending in a vowel, with the radial vowel upgraded to its *guṇa* level, i.e., *i, ī* → *e*, *u, ū* → *o*.

E.g. √ *dā* + *tabba* → *dātabba*

√ *ji* + *tabba* → *jetabba*

√ *su* + *tabba* → *sotabba*

a2. When it is added to a root ending in a consonant, the stem-ending consonant is assimilated with the *t* of *tabba*. Such forms are usually given in dictionaries.

E.g. √ *gam* + *tabba* → *gantabba*

a3. It can also be added to **simple / causal active** stems. If a given stem ends in *e*, it should be added directly without any change. Otherwise, the

stem-ending vowel should be replaced by the vowel *I*.

E.g. $\sqrt{\text{cur}} + e$ (*curādi*) \longrightarrow core
core + tabba \longrightarrow coretabba
 $\sqrt{\text{pac}} + a$ (*bhūvādi*) \longrightarrow paca
paca + tabba \longrightarrow pacitabba
 $\sqrt{\text{dā}} + a$ (*bhūvādi*) \longrightarrow dadā
dadā + tabba \longrightarrow daditabba
 $\sqrt{\text{kar}} + o$ (*tanādi*) \longrightarrow karo
karo + tabba \longrightarrow karitabba
 $\sqrt{\text{kar}} + \text{āpe} / \text{āpaya}$ (*causal*) \longrightarrow kārāpe / kārāpaya
kārāpe / kārāpaya + tabba \longrightarrow kārāpetabba / kārāpayitabba

Note: Here and, with the following suffixes also, the **active** form of the original stem is irrelevant to the **suffixal case** of the resulting **future participle**.

b. Anīya

a1. It is directly added to a root ending in a vowel, with the radial vowel upgraded to its *guṇa* level, i.e., *i, ī* \longrightarrow *ay*, *u, ū* \longrightarrow *av*.

E.g. $\sqrt{\text{dā}} + \text{anīya}$ \longrightarrow dānīya (*ā + a* \longrightarrow *ā*)
 $\sqrt{\text{ji}} + \text{anīya}$ \longrightarrow jayanīya
 $\sqrt{\text{su}} + \text{anīya}$ \longrightarrow savanīya

a2. It is directly added to the roots ending in consonants.

E.g. $\sqrt{\text{gam}} + \text{anīya}$ \longrightarrow gamanīya

a3. It can sometimes be added to **simple active** stems, and to **causal active** ones in general. The stem-ending vowel should be dropped.

E.g. $\sqrt{\text{pad}} + \text{ya}$ (*divādi*) \longrightarrow pajja
pajja + anīya \longrightarrow pajjanīya
 $\sqrt{\text{kar}} + \text{āpe}$ (*causal*) \longrightarrow kārāpe
kārāpe + anīya \longrightarrow kārāpaṇīya (*n > ṇ* on account of *r*)

c. Ya

It is directly added to roots. Future Participles with the suffix *ya* are usually given in dictionaries; therefore, their derivational rules are not given here. Some examples would suffice.

E.g. $\sqrt{\text{dā}} + \text{ya}$ \longrightarrow deyya
 $\sqrt{\text{ji}} + \text{ya}$ \longrightarrow jeyya
 $\sqrt{\text{nī}} + \text{ya}$ \longrightarrow neyya
 $\sqrt{\text{gam}} + \text{ya}$ \longrightarrow gamma
 $\sqrt{\text{labh}} + \text{ya}$ \longrightarrow labbha
 $\sqrt{\text{kar}} + \text{ya}$ \longrightarrow kāriya

Declensions:

Future Participles can be declined in all genders, i.e., like *purisa* in Masculine gender, like *rūpa* in Neutral and like *sālā* in Feminine gender.

Usage and Sense:

Future Participles can be used as nouns or verbs. They may have **objective case (passive voice)** or **verbal case (absolute voice)** but an **Indefinite Tense** as verbs.

E.g. √ khād - to eat, to consume + a (<i>bhūvādi</i>)	→	khāda
khāda	+ tabba	→ khāditabba
√ khād	+ āpe (<i>causal</i>)	→ khādāpe
khādāpe	+ tabba	→ khādāpetabba

Khāditabba

-As a Noun

The one which should be eaten (*objective case*)

The propriety of eating (*verbal case*)

-As a Verb

should be eaten (*passive voice*)

should be eaten (*absolute voice*)

Khādāpetabba

-As a Noun

The one who should be caused to eat

(*Objective case*)

The propriety of causing to eat

(*Verbal case*)

-As a Verb

should be caused / made to eat

(*Passive voice*)

should be caused / made to eat

(*Absolute voice*)

Infinitive

Format: root / verbal stem + *tuṁ, tāye, tave, tuye*

Suffixal Case: **verbal case** only (and **absolute voice** only as a verb).

Derivational rules:

a. They are directly added to a root ending in a vowel, with the radial vowel upgraded to its *guṇa* level, i.e., *i, ī* → *e*, *u, ū* → *o*.

E.g. √ dā + tuṁ / tāye / tave / tuye	→	dātuṁ / dātāye / dātave / dātuye
√ ji + tuṁ / tāye / tave / tuye	→	jetuṁ / jetāye / jetave / jetuye
√ nī + tuṁ / tāye / tave / tuye	→	netuṁ / netāye / netave / netuye
√ su + tuṁ / tāye / tave / tuye	→	sotuṁ / sotāye / sotave / sotuye
√ hū + tuṁ / tāye / tave / tuye	→	hotuṁ / hotāye / hotave / hotuye

b. When they are added to roots ending in consonants, the stem-ending consonant is assimilated with the initial *t* of the suffixes. Such forms (mostly with the suffix *tuṁ*) are usually given in dictionaries.

E.g. √ gam + tuṁ / tāye / tave / tuye	→	gantūṁ / gantāye / gantave / gantuye
√ han + tuṁ / tāye / tave / tuye	→	hantuṁ / hantāye / hantave / hantuye
√ vac + tuṁ / tāye / tave / tuye	→	vattuṁ / vattāye / vattave / vattuye
√ kar + tuṁ / tāye / tave / tuye	→	kattuṁ, kātuṁ / kattāye, kāttāye / kattave, kātave / kattuye, kātuye

c. It can also be added to **simple / causal active** stems. If a given stem ends in *e*, it should be added directly without any change. Otherwise, the stem-ending vowel should be replaced by the vowel *i*.

E.g. √ cur + e (<i>curādi</i>)	→	core
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√ core + tum̄ / tāye / tave / tuye	→ coretum̄ / coretāye / coretave / coretuye
√ pac + a (<i>bhūvādi</i>)	→ paca
√ paca + tum̄ / tāye / tave / tuye	→ pacitum̄ / pacitāye / pacitave / pacituye
√ ñā + nā (<i>kiyādi</i>)	→ jānā
√ jānā + tum̄ / tāye / tave / tuye	→ jānitum̄ / jānitāye / jānitave / jānituye
√ kar + o (<i>tanādi</i>)	→ karo
√ karo + tum̄ / tāye / tave / tuye	→ karitum̄ / karitāye / karitave / karituye

[**Note:** Here also the **active** form of the original stem is irrelevant to the **suffixal case** of the resulting **Infinitive**.]

They are **indeclinables** -- they cannot be declined. However, they are generally viewed as nouns having the **Dative** case, and sometimes, other cases too.

Usage and Sense

Generally speaking, their usage is rather similar to that of their English counterparts, i.e., as auxiliaries to other verbs.

E.g. puriso kammaṃ **kātum̄** (infinitive derived from the **root** √ kar) gacchati
= (The / a) man goes **to do** work.

puriso kammaṃ **kāretum̄** (derived from the **causal active stem** *kāre*) vadati
= (The / a) man speaks **to cause to do** work, i.e., to make (someone) work.

Gerund

Format: root / verbal stem + *tvā*, *tvāna*, *tuna*, *ya*, *cca* Gerund

Suffixal case: verbal case only (and **absolute voice** only as a verb).

Derivational rules:

a. *Tvā*

a1. It can be directly added to roots ending in vowels with the radial vowels, if long, shortened.

E.g. √ su + tvā → sutvā

√ hū + tvā → hutvā

√ dā + tvā → datvā

*exception-- √ hā + tvā → hitvā

a2. It can also be added to roots ending in consonants; in this case, the final consonant of the root may be elided **OR** it may be assimilated to *t* of *tvā*.

E.g. √ vac + tvā → vatvā

√ bhuj + tvā → bhutvā

√ gam + tvā → gantvā

√ labh + tvā → laddhā

√ dis + tvā → disvā

a3. It can be added to **simple / causal active** stems. If a given stem ends in *e*, there is no change; otherwise, the stem-ending vowel is replaced by the vowel *i*.

E.g. √ cur + e(*curādi*) → core

core + tvā → coretvā

√ pac + a (*bhūvādi*) → paca

paca + tvā → pacitvā

√ kī + nā (*kiyādi*) → kiṇā

kiṇā + tvā → kiṇitvā

√ su + ṇo (svādi) → suṇo suṇo + tvā → suṇitvā

Note: Here, with the following suffixes also, the **active** form of the original stem is irrelevant to the **suffixal case** of the resulting **Gerund**.

b. Tvāna

It is a substitute of *tvā* in poetry; gerunds with *tvāna* are derived using the same derivational rules as those for *tvā*.

c. Tuna

It is another poetic substitute; the rules for deriving the *tun-*infinitive should be used.

d. Ya

It is generally added to roots / verbal stems preceded by prefixes.

d1. It is directly added to roots ending in *ā*.

E.g. pa √ hā + ya → pahāya

abhi √ ñā + ya → abhiññāya (also **abhiññā** sometimes)

paṭi-saṁ √ khyā + ya → paṭisaṁkhyāya (also **paṭisaṁkhyā** sometimes)

d2. It is also added to roots ending in consonants, resulting in the assimilation of the final consonant and *y* of the suffix. Here the derivational rules for verbal stems with the *Divādi* sign *ya* are used.

E.g. ni √ sad + ya → nisajja ā √ rabh + ya → ārabhha

d3. It is also added to some verbal stems; the stem vowel is replaced by the vowel *i*.

E.g. abhi √ vad + a (*rudhādi*) → abhivanda

abhivanda + ya → abhivandiya

e. Cca

It is derived from the Sanskrit suffix *tya*. It is also used for some roots / verbal stems preceded by prefixes.

e1. It is directly added to **vowel** roots.

E.g. pa √ i + cca → pecca

paṭi √ i + cca → paṭicca

e2. When it is added to roots ending in *n* or *r*, the final consonant of the root is dropped.

E.g. ā √ han + cca → āhacca

saṁ √ kar + cca → sakkacca

Usage and sense

It is also an indeclinable. It is generally used as an auxiliary verb of **absolute voice** denoting an action prior to another.

E.g. puriso bhattaṁ **bhuñjivā** (derived from the **simple active stem** *bhuñja*) sayati = (The / A) man **eats** the food **and** sleeps. (**Or**) Having eaten, (the / a) man goes.

puriso dāraṁ **bhuñjāpetvā** (from the **causal active stem** *bhuñjāpe*) gacchati

= (The / A) man **makes** the child eat **and** goes. (**or**) Having made the child eat, (the / a) man goes.

