Basic Relational Grammar

-Ven. Paṇḍita
Pariyatti Faculty
ITBMU

Preliminaries

1.　　The function of this topic is to define the word-to-word relations in a sentence.

2.　　Relations between words are mono-directional. For instance, if the word A is related to B, B itself must be connected to another word C, not back to A.

3.　　Generally speaking, the main verb is the keystone of a sentence. Other words may be related to it, but not vice-versa.

4.　　If two or more nouns have identical contents, they must be of the same case but may sometimes differ in gender and number.

5.　　On the other hand, two or more nouns of different contents may have the same case, gender and number.

6.　　Some indeclinables such as *ca, tathā, yathā,* etc. are not related to other words.

7.　　**Activity/Inactivity of subjects and objects**

When a subject or object is said to be *active[1]*;
  1. it must be in *nominative* case if related to a main verb and
  2. its corresponding verb must agree with it,
       (a) in person and number if the verb is a conjugated form or,
       (b) in gender, case and number if the verb is a present, past or future participle.

When a subject or object is said to be *inactive[2]*;
  1. its corresponding verb need not have any agreement with it and,
  2. an *inactive subject* may be in *instrumental* or *genitive* case while an *inactive object* must be in *accusative case*.

8. **Usage of Three Voices**

  Active Voice
  1. The verb may be transitive or intransitive.
  2. The subject must be active and the object, if any, inactive.
  3. The verb is a conjugated form or a present or past participle.

E.g., puriso　　　　　　sayati　=　　(The/A) man sleeps.
(Active subject)　　(Intransitive Active Verb)
Puriso　　　　nagaraṁ/nagarāni　　　gacchati
(Active subject)　　(Inactive object)　　(Transitive Active Verb)
= (The/A) man goes to (a/the) town/towns.

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[1] *vutta*

[2] *avutta*

Puriso nagaraṁ gato. = (The/A) man went to (the/a) town.
      (Past Participle Active)

Passive Voice
 1**.** The verb must be only transitive.
 2. The object must be active while the subject, if any, inactive.
 3. The verb is a conjugated form or a present, past or future participle.
E.g. Purisena/purisehi   nagaraṁ   gamīyate.
(Inactive subject)   (Active object) (Transitive passive verb)
= The town is gone (to) by (the/a) man.
Purisena nagaraṁ gataṁ= The town is gone to by (the/a) man.
      (Past Participle)
Purisena nagaraṁ gantabbaṁ= (The/A) town should be gone (to) by (the/a)
      (Future Participle)   man.

Absolute Voice
 1. The verb may be transitive or intransitive.
 2. Both the subject and object, if any, are inactive.
 3. The verb may be a conjugated form **or** a present, past or future participle.
 4. If the verb is a conjugated form, it must be of third person and singular number.
 5. If the verb is a participle, it must be of neutral gender and singular number. If it is a main verb, it must have a nominative case.
e.g.Purisena dhammaṁ   bhāsīyate. = Dhamma is said by (the/a) man.
(Inactive subject) (Inactive object) (Transitive Absolute verb)
Note: In the following sections, all sample Pali sentences are given with English translations. In the English equivalents, words given in brackets are those that are necessary for English syntax yet have no representation in the Pali version.

NOMINATIVE CASE
A. Nominal Identity Relation
  Here, both relata of the same content must be in nominative case[1] but may differ in gender and number. No particular tense or mood is expressed here. It can further be classified into two sub-relations, namely, Nominal Identity (Ordinary) and Nominal Identity (Denominative) relations.
A.1. Nominal Identity (Ordinary) Relation[2] [NIO]
so ācariyo = He (is/was) (a/the) teacher.
so ⟶ ācariyo (NIO)
Nandā kalattaṁ = Nandā (is/was) (a/the) wife.

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[1] Only for complete sentences; for absolute clauses,
[2] *tulyattha-liṅgattha*

Nandā   ⟶ kalattaṁ (NIO)

cittāni vīsati = The types of consciousness (are) twenty (in number).

cittāni ⟶ vīsati (NIO)

Note: The difference of gender in the second example and that of both gender and number in the last should be marked.

A.2. Nominal Identity (Denominative) Relation[1] [NID]

The special feature of this relation is the indeclinable "nāma" meaning "by name". Otherwise, it is similar to the Nominal Identity (ordinary) relation.

e.g.saro nandā nāma = (The) lake (is) Nandā by name, i.e., called Nandā.

saro ⟶ nandā (NID)

bhikkhuniyo saṅgho nāma = Nuns (are) Saṅgha by name, i.e., called Saṅgha.

bhikkhuniyo ⟶ saṅgho (NID)

Note: Here note the difference of gender in the first example and that of both gender and number in the second.

B. Double Active Subject Relation

Here two nouns of the same content are related as Active Subjects to a **main verb**[2] meaning, "To be". The two Active Subjects must be of nominative case but may differ in gender and number. This relation is further classified into two sub-relations.

B.1. Double Active Subject (Ordinary) relation[3] [DASO]

This relation is used instead of Nominal Identity (Ordinary) Relation

(a) to express a particular tense or mood,

(b) to indicate a complete change of a certain state into another or,

(c) both.

E.g. so ācariyo abhavi / bhūto = He was (a/the) teacher.

so ⟶ abhavi/bhūto (DASO-P)[4]

ācariyo ⟶ abhavi/bhūto (DASO-S)[5]

In the sentence above, *so* is the **primary active subject** and *ācariyo* the **secondary active subject**. The verb expresses the past tense explicitly.

E.g. sāmanero bhikkhu bhavati = (The) novice becomes (a) monk.

sāmanero ⟶ bhavati (DASO-P)

bhikkhu ⟶ bhavati (DASO-S)

In the sentence above, the change of a certain person from novicehood into monkhood is expressed. (Nominal Identity Relation cannot be used in such a sense).

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[1] *saññin (nāmin) - saññā (nāma)*

[2] If not a main verb, other cases are possible as in Defining Clauses (p - 14)

[3] *pakati - vikati*

[4] *pakati (vuttakattar) - kiriyā*

[5] *vikati (vuttakattar) - kiriyā*

B. 2 Double Active Subject (Denominative) Relation[1] [DASD]

This relation is used instead of Nominal Identity (Denominative) relation to express a particular tense or mood.

E.g.saro nandā nāma abhavi / bhūtaṁ = (The) lake was Nandā by name.

saro ⟶ abhavi / bhūtaṁ (DASD-P)[2]

nandā ⟶ abhavi / bhūtaṁ (DASD-S)[3]

In the sentence above, *saro* is the **primary active subject** and *nandā* is the **secondary active subject**. The verb expresses the past tense explicitly.

When the Primary and Secondary Active Subjects (whether Ordinary or Denominative) differ in gender or number, the verb must agree with the Primary Active Subject. Here the past participle stem *bh\ta* is put in neutral gender because the Primary Active Subject *saro* (< *saras*) is of neutral gender.

C. Active Subject Relation[4] (ASV)

Here a subject in nominative case is related to the **main verb[5]** in Active Voice.

e.g.   puriso gacchati / gato = (A/The) man goes/went.

puriso ⟶ gacchati / gato (ASV)

D. Active Object Relation[6] (AOV)

Here an object in nominative case is related to the main verb[14] in Passive Voice.

e.g. puriso haññate/hato = (A/The) man is killed.

puriso ⟶ haññate/hato (AOV)

puriso hantabbo = (A/The) man should be killed.

puriso ⟶ hantabbo (AOV)

E. Double Active Object Relation[7] (DAO)

Here two objects of the same content are put into nominative case and related to the Passive **main verb[14]**. The verb carries a sense of "to make, to transform". Two objects may differ in gender and number. This relation is used to denote the transformation of something or somebody on account of a certain agent (subject).

E.g, sāmanero bhikkhu karīyate/kato = (The/A) novice is made (a) monk.

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[1] *pakati(saññin, nāmin)-vikati(saññā,nāma)*

[2] *pakati(saññin, nāmin) - kiriyā*

[3] *vikati(saññā,nāma) - kiriyā*

[4] *vuttakattar - kiriyā*

[5] Here also, other cases are possible if it is not a main verb.

[6] *vuttakamma - kiriyā*

[7] *pakati (vuttakamma) - vikati (vuttakamma)*

sāmanero $\longrightarrow$ karīyate / kato (DAO-P)[1]
bhikkhu $\longrightarrow$ karīyate / kato (DAO-S)[2]

In the sentence above, *sāmanero* is the Primary Active Object and *bhikkhu* is Secondary Active Object.

sāmanero bhikkhu kātabbo = (The/A) novice should be made (a) monk.

sāmanero $\longrightarrow$ kātabbo (DAO-P)
bhikkhu $\longrightarrow$ kātabbo (DAO-S)

Note. 1: When the Primary and Secondary Active Objects differ in gender or number, the verb must agree with the Primary Active Object.

E.g. rukkho kuṭi karīyate = (The / A) tree is made (into a) cottage.

rukkho $\longrightarrow$ karīyate (DAO - P)
kuṭi $\longrightarrow$ karīyate (DAO - S)

Note. 2: Sometimes a past or future participle is combined with a conjugated active verb meaning, "To be".

E.g. puriso hato bhavissati = (The/A) man will be killed.

In the above example, *puriso* is the Active Object of the past participle *hato* but the Primary Active Subject of the future tense verb *bhavissati*. Therefore, it should be related to both verbs in different ways.

E.g. puriso $\longrightarrow$ hato (AOV)
puriso $\longrightarrow$ bhavissati (DASO-P)
hato $\longrightarrow$ bhavissati (DASO-S)

VOCATIVE CASE

The nouns in this case are used to address people or things in fancy. They are considered to be outside the scope of the sentence syntax and, accordingly, bear no relation to other words.

ACCUSATIVE CASE

A. Inactive Object Relation[3] (IOV)

Here an object in accusative case is related to a verb in Active or Absolute Voice.

E.g. purise hanati/hato = ... kills (the) men.

purise $\longrightarrow$ hanati/hato (IOV)
purise haññate/hataṁ (Absolute voice) = (The) men are killed.
purise $\longrightarrow$ haññate/hataṁ (IOV)
purise hantabbaṁ (Absolute voice) = (The) men should be killed.
purise $\longrightarrow$ hantabbaṁ (IOV)

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[1] *pakati (vuttakamma) - kiriyā*

[2] *vikati (vuttakamma) - kiriyā*

[3] *avuttakamma - kiriyā*

B. Double Inactive Object - Verb Relation[1] (DIO)

Here two objects of the same content are related to the verb in Active or Absolute voice. The verb carries a sense of "to make, to transform". Two objects may differ in gender and number.

This relation is used to denote the transformation of something or somebody on account of a certain agent (subject).

E.g.,   Sāmanere bhikkhū karoti / kato=... makes the novices monks.

Sāmanere ⟶ karoti/ kato   (DIO-P)[2]

bhikkhū ⟶ karoti/ kato (DIO-S)[3]

Sāmanere bhikkhū karīyate/kataṁ = (The) novices are made monks.

Sāmanere ⟶ karīyate/kataṁ (DIO-P)

bhikkhū ⟶ karīyate/kataṁ (DIO-S)

Sāmanere bhikkhū kātabbaṁ = (The) novices should be made monks.

Sāmanere ⟶ kātabbaṁ (DIO-P)

bhikkhū ⟶ kātabbaṁ (DIO-S)

In the examples above, *Sāmanere* is the Primary Inactive object and *bhikkhū* is the Secondary Inactive object.

C. Spatio- Temporal Continuity Relation[4] (STC)

Here words expressing certain measures of space or time are used in *accusative case* to denote the continuity of either factor.

E.g.   **a**. yojanaṁ dīgho = (one) mile long

yojanaṁ gacchati = goes (for one) mile

yojanaṁ maggo = (a) road (one) mile (long)

yojanaṁ ⟶ dīgho / gacchati / maggo (STC)

b. māsaṁ khīraṁ = ... milk (throughout) (one) month

māsaṁ ramanīyā = ... pleasant (throughout) (one) month

māsaṁ sajjhayati = ... studies (throughout) (one) month

māsaṁ ⟶ khīraṁ / ramanīyā / sajjhayati (STC)

D. Adverbial Relation[5] (ADV)

Certain nouns are used as adverbs or verb-modifiers. They are generally of *neutral* gender, *accusative* case and *singular* number.

Sukhaṁ sayati =... sleeps with pleasure, i..e.., soundly

Sukhaṁ ⟶ sayati (ADV)

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[1] *pakati (avuttakamma) - vikati (avuttakamma)*

[2] *pakati (avuttakamma) - kiriyā*

[3] *vikati (avuttakamma) - kiriyā*

[4] *accantasaṁyoga - accantasaṁyogavant*

[5] *kiriyāvisesana - kiriyā*

INSTRUMENTAL CASE

A. Implemental Relation[1] (IMP)

Here a noun expressing a sort of implement or means to perform an action is related to a verb expressing that action.

Pharasunā chindati = ... cuts with (an/ the) axe.

Pharasunā $\longrightarrow$ chindati (IMP)

B. Sociative Relation

This relation is used to denote the associative or dissociative aspects of sense, that is, the notions of " with / together" and " without/ not having with". It may further be classified into two sub-relations.

B.1. Sociative (Explicit) Relation[2] (SOE)

Here the indeclinables denoting" with"(e.g *saha, saddhiĩ*) or those denoting "without" (e.g. *aññatra, vinā*) are explicitly used.

Puttena saha gacchati = ... goes with the son.

Puttena $\longrightarrow$ saha (SOE)

Puttena vinā gacchati =... goes without the son.

Puttena $\longrightarrow$ vinā (SOE)

B.2 Sociative (Implicit) Relation[3] (SOI)

Puttena gacchati =... goes (with) the son.

Puttena $\longrightarrow$ (saha) (SOI)

In the example above, the sense of *saha* meaning "together" is only implied, not directly expressed. This relation *cannot* be used for the sense "without".

C. Inactive Subject Relation[4] (ISV)

Here an Inactive subject is related to a passive/ absolute verb.

Purisehi haññate/ hataṁ =... is killed by (the) men.

Purisehi hantabbaṁ =... should be killed by (the) men.

Purisehi $\longrightarrow$ haññate/ hataṁ / hantabbaṁ (ISV)

D. Causality Relation[5] (CAU)

Here a noun expressing the cause or reason of an act is related to a verb denoting that action.

e.g. Annena vasati =... stays because of food.   Annena $\longrightarrow$ vasati (CAU)

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[1] *karaṇa - kiriyā*

[2] *sahayoga (sahādiyoga) - kiriyā*

[3] *sahatthayoga*

[4] *avuttakattar - kiriyā*

[5] *hetu - phala*

E. Adjectival Relation[1] (ADJ)

Here a noun is related to another that it modifies.

E.g.   Gottena gotamo nāma = ... (called) Gotama by (his) race.

Gottena ⟶ gotamo (ADJ)

F. Adverbial Relation[2] (ADV)

It is also possible as with the accusative case.

Samena dhāvati =... runs (in) unity.

Samena ⟶ dhāvati (ADV)

DATIVE CASE

A. Receptive Relation[3] (REC)

Here a noun expressing the receiver of something given is related to a verb expressing the act of giving.

rukkhassa jalaṁ dadāti =... give water to (the / a) tree.

rukkhassa ⟶ dadāti (REC)

B. Purposive Relation[4] (PUR)

Here nouns that express things *wished for,* or actions *intended,* are related to a verb expressing an action tending to achieve the purpose concerned.

phalānaṁ gacchati = ... goes for fruits

phalānaṁ ⟶ gacchati (PUR)

Jīvanāya bhuñjati = ... eats for living (i.e., to live)

Jīvanāya ⟶ bhuñjati (PUR)

ABLATIVE CASE

A. Detachment Relation[5] (DET)

Here the nouns expressing things or persons from which a sort of *real* or *imaginary* separation takes place are put in ablative case and related to a verb (word) which expresses or indicates the act of separation.

E.g. purisā gāmā apenti =... (The) men go (away) from (the) village.

gāmā ⟶ apenti (DET)

dhanaṁ corehi rakkhati = ... protects (the) wealth from (the) thieves.

corehi ⟶ rakkhati (DET)

imasmā catuyojanaṁ dūraṁ = ... four yojanas distant from here.

imasmā ⟶ dūraṁ (DET)

tato kālato rogī = ... (has been) sick since then.

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[1] *nāmavisesana - visesya*

[2] *kiriyāvisesana - kiriyā*

[3] *sampadāna - sampadānin*

[4] *tadattha (tumattha) sampadāna - kiriyā*

[5] *apādāna - apādānin*

kālato $\longrightarrow$ rogī (DET)

pabbatā jāyati nadī = ... (The/A) river originates in (the) mountain.

pabbatā $\longrightarrow$ jāyati (DET)

B. Contrastive Comparison Relation[1] (COC)

When two things or persons have an attributive difference, the noun expressing the entity of a lesser degree of quality is related to the other representing the attribute itself.

E.g, so asmāhi pāpiyataro =... He (is) worse than us.

asmāhi $\longrightarrow$ pāpiyataro (COC)

ayaṁ saccamaggā añño =... This (path is) different from the path of truth.

saccamaggā $\longrightarrow$ añño (COC)

C. Causality Relation[2] (CAU)

This relation is possible here as with the instrumental case.

pītiyā na bhuñjati = ... does not eat owing to delight.

pītiyā $\longrightarrow$ na bhuũjati (CAU)

GENITIVE CASE
A. Possessor Relation[3] (POS)

When a thing or person belongs to another, the latter is related to the former in Possessor Relation.

bhikkhuno patto =... (The/A) monk's bowl

bhikkhuno $\longrightarrow$ patto (POS)

B. Collection -Individual Relation[4] (COI)

Here, a noun expressing a collection is related to another expressing one or more individual elements that are to be spoken on.

rājā manussānaṁ =... (The/A) king, among/of men...

manussānaṁ $\longrightarrow$ rājā (COI)---

C. Inactive Subject Relation[5] (ISV)

Here a noun in genitive case may also be an Inactive Subject as those in Instrumental case.

Purisānaṁ haññate =... killed by (the) men.

purisānaṁ $\longrightarrow$ haññate (ISV)

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[1] *Vibhattāpādāna - Vibhattāpādānin*

[2] *hetu - phala*

[3] *sambandha - sambandhin*

[4] *niddhāraṇasamudāya - niddhāraṇīya*

[5] *avuttakattar - kiriyā*

LOCATIVE CASE

A. Locus - Verb Relation[1] (LOV)

Here a noun expressing a point in space or time is related to a verb, which denotes the action that takes place there or then. Sometimes, it is related to an entity situated there or then.

gaṅgāyaṁ nhāyati = ... bathes in the Ganges (river).

gaṅgāyaṁ $\longrightarrow$ nhāyati (LOV)

rattiyaṁ sayati = ... sleeps at night.

rattiyaṁ $\longrightarrow$ sayati (LOV)

B. Motivational Relation[2] (MOT)

Here a noun expressing a sort of motive or grounds that compels an action is related to a verb denoting the action itself.

cammesu haññate = ... is killed on account of (for the sake of) hides.

cammesu $\longrightarrow$ haññate (MOT)

C. Whole-Part Relation[3] (WHP)

Here a noun expressing an integrated whole is related to another expressing one or more parts which are to be spoken on.

rukkhe sākhā =...(a) branch of (the) tree.

rukkhe $\longrightarrow$ sākhā (WHP)

D. Collection -Individual Relation[4] (COI)

This type of relation is also possible here as with Genitive case.

rājā manussesu=... (The/A) king, among/of men...

manussesu $\longrightarrow$ rājā (COI)---

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[1] *ādhāra - ādheyya*

[2] *nimitta - nimittavant*

[3] *samudāya - samudāyin*

[4] *niddhāraṇasamudāya - nidhāraṇīya*

MISCELLANEOUS

Causative Verbs

Causative verbs are viewed as compound verbs, i.e., they are seen as combinations of the actions represented by roots and those by the causal suffixes (the whole verbs). Accordingly, components of a causative verb have different sets of subjects and objects.

They can be enumerated as follows:

1. causal subject,
2. causal object,
3. Radial subject,
4. Radial object.

It should be noted here that the Causal Object and the Radial Subject are represented by the same word. Causative verbs can also be classified in three voices---Active, passive and Absolute.

A. Active Voice

Here the causal subject is put in *nominative* case, the causal object (Radial subject) in *Accusative* or *Instrumental* and the Radial Object in *Accusative*.

puriso dārakaṁ / dārakena gāmaṁ gamayati = (The) man makes (the) child go
$\qquad\qquad\qquad\qquad\qquad\qquad\qquad\qquad$ to (the) village.

gamayati = √gam + aya + ti

√gam = to go, gamayati = make (sb / sth) go

Therefore the word-relations in the sentence above are:

puriso ⟶ gamayati (ASV)

dārakaṁ (dārakena) ⟶ gamayati (IOV)

$\qquad\qquad\qquad\qquad$ ⟶ √ gam [subject-verb relation[1] (SV)]

$\qquad\qquad\qquad$ gāmaṁ ⟶ √ gam [object-verb relation[2] (OV)]

Note: A root in itself is neither Active nor Passive, so subjects and objects related to it will have simple S.V or O.V relations.

Passive Voice

Here the causal subject is in Instrumental case, the causal object (Radial subject) in Nominative case and Radial object in Accusative case.
Sometimes, the Radial object is put in Nominative case; then causal object (Radial subject) is put in Instrumental or Accusative case.

purisena dārako gāmaṁ gamāpīyate = (The) child is caused by (the) man to go
$\qquad\qquad\qquad\qquad\qquad\qquad\qquad\qquad$ (to) the village.

purisena ⟶ gamāpīyate (ISV)

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[1] *kattar - kiriyā*

[2] *kamma - kiriyā*

dārako ⟶ gamāpīyate (AOV)

⟶ √ gam (SV)

gāmaṁ ⟶ √ gam (OV)

purisena dārakaṁ / dārakena gāmo   gamāpīyati = (the) child is caused by (the)

man to go (to) the village.

purisena ⟶ gamāpīyati (ISV)

dārakaṁ / dārakena ⟶ gamāpīyati (IOV)

⟶ √ gam (SV)

gāmo ⟶ gamāpīyati (AOV)

Absolute Voice

Here the causal subject is in Instrumental case, causal object (Radial subject) in Instrumental or Accusative case and Radial object in Accusative case. E.g. purisena dārakaṁ / dārakena gāmaṁ   gamāpīyati = (the) child is caused

by (the) man to go (to) the village

purisena ⟶ gamāpīyati (ISV)

dārakaṁ / dārakena ⟶ gamāpīyati (IOV)

⟶ √ gam (SV)

gāmaṁ ⟶ √ gam (OV)

Identical Adjective relation[1] (IAD)

Here a noun in adjectival use is related to a noun it modifies. The adjective must follow the case of the substantive but may differ in gender and number.

mahatā purisena =...with (a/ the) great man

mahatā ⟶ purisena (IAD)

nandā nāma saro = (the) lake Nandā by name---

nandā ⟶ saro (IAD)

vīsati purisā = twenty men---

vīsati ⟶ purisā (IAD)

Note: mark the difference of gender in the second example and that of both gender and number in the last.

Infinitives

Infinitives are considered as indeclinable verbal derivatives of Absolute voice. They are related to the verb they qualify in Purposive Relation (PUR) and generally have the same subject as the verb they qualify.

However, they may serve as Active subjects or objects of the verbs qualified by them when these verbs have no separate Active subject or object. When used in this way, infinitives are viewed as third person nouns in nominative case and singular number, and the main verb must agree with it.

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[1] *tulyādhikaraṇavisesana - visesya*

E.g., So bhuñjituṁ pacati = He cooks to eat.

So ⟶ bhuñjituṁ ⟶ pacati (**ASV**)

bhuñjituṁ ⟶ pacati (PUR)

phalaṁ dātuṁ kappati = (it) is possible to give (a / the) fruit.

phalaṁ ⟶ dātuṁ (IOV)

dātuṁ ⟶ kappati (PUR / ASV)

phalaṁ khādituṁ labbhate = (it) is possible to eat (a / the) fruit.

phalaṁ ⟶ khādituṁ(IOV)   khādituṁ ⟶labbhate (AOV)

Gerunds

They are also indeclinable verbal derivatives of Absolute voice. They can have two senses; (a) real or figurative priority in time (b) causality. When used in the first sense, they have the same subject as the verbs qualified by them and are related to them in Adverbial Relation (ADV).

However, when the second sense is to be understood, they have subjects different from those of the verbs they qualify and related to them in causality Relation (CAU).

E.g. * So pacitvā bhuñjati = He cooks and eats. (**real priority in time**)

So ⟶ (pacitvā) ⟶bhuñjati (ASV)

pacitvā ⟶ bhuñjati (ADV)

* So mukhaṁ vivaritvā sayati = He opens the mouth and sleeps, i.e., sleeps with

So ⟶(vivaritvā) ⟶ sayati (ASV)   the open mouth.

mukhaṁ ⟶ vivaritvā (IOV)   (**figurative priority in time**)

vivaritvā ⟶ sayati (ADV)

* tassa sīhaṁ disvā bhayaṁ hoti = His fear arises because of seeing the lion.

                                                    (**Causality**)

tassa ⟶ bhayaṁ (POS)   tassa ⟶ disvā (ISV)

bhayaṁ ⟶hoti (ASV)

sīhaṁ ⟶ disvā (IOV)

disvā ⟶ hoti (CAU)

*" **Hutvā**" with **Double Inactive Subject** (*Ordinary*) relation [DISO]

This relation is used with an **inserted** or **expressed** *hutvā* ---

a. to indicate a certain **adverbial sense** OR

b. to indicate a complete change of a certain state into another OR

c. both.

E.g.   Puriso sāmanero (hutvā) vasati. [*hutvā* may be inserted or expressed.]

      = He, having been a novice, stays.

      [= He stays as a novice (**adverbially**) OR He becomes a novice and stays
      (**change of state**) OR He stays after becoming a novice (**both**)]

      Puriso ⟶ vasati (ASV)   Puriso ⟶ hutvā (DISO-P)

      sāmanero ⟶ hutvā (DISO-S)

      In the sentence above, *puriso* is the **primary inactive subject** and
sāmanero the **secondary inactive subject** of *hutvā. Puriso* is in **nominative**

case, **singular** number only because it is the **active subject** of the main verb *vasati*; *sāmanero* follows *puriso* in case, gender and number because they are identical in content. As regards *hutvā*, they are only **inactive subjects**.

E.g. Purisena sāmanerena (hutvā) bhattaṁ bhuñjīyate.

= Food is eaten by him, having been a novice [= Food is eaten by him as a novice (**adverbially**) OR Food is eaten by him becoming a novice (**change of state**) OR Food is eaten by him after becoming a novice (**both**)]

Purisena   ~~bhu~~ñjīyate (ISV)   Purisena   hu~~tvā~~ (DSO-P)
bhattaṁ   ~~bhu~~ñjīyate (AOV) sāmanerena   hu~~tvā~~ (DSO-S)

Here also, *purisena* is the **primary inactive subject** and *sāmanerena*, the **secondary inactive subject** of *hutvā*. *Purisena* is in **instrumental** case because it is the **inactive subject** of the main verb *bhuñjīyate*; *sāmanerena* follows *purisena* in case, gender and number because they are identical in content. As regards *hutvā*, they are only **inactive subjects**.

Exception: Purisena sāmanero (hutvā) bhattaṁ bhuñjīyate.

Here *sāmanero*, the **secondary inactive** subject, is in **nominative** case but the relations and the translation is the same as above. Such usage is only occasional in Pali literature.

*" Hutvā" with Double Inactive Subject (*Denominative*) relation [DISD]

The only difference of this relation from the one above is the usage of the indeclinable *nāma*.

E.g. Puriso datto nāma (hutvā) vasati. = He, having been *datta* by name, stays.
                                        [= He stays with the name *datta*]

Puriso   ⟶ vasati (ASV)   Puriso ⟶ hutvā (DISD-P)
datto   ⟶ hutvā (DISD-S)

E.g. Purisena dattena nāma (hutvā) rājā hatā. = The king was killed by the man, having been *datta* by name. [= The king was killed by the man with the name *datta*]

Defining Clauses

They are used to define, qualify, or to limit the scope of the main clause, i.e., the one involving the main verb. They can be viewed as having three types, namely, (a) Relative Clause (b) Absolute Clause and (c) Absolute voice Clause.

(a)Relative Clause

(1) There must be a **present participle** governing the clause.

(2) It must be in Active or Passive voice and follow the case, gender and number of its Active subject or object.

(3)The case of the Active subject or object depends on its relation to some word in the main clause.

(4) Every Relative Clause can have two different interpretations and, accordingly, the participle governing it can have two different relations.

They are as follows---

a. It is related to the main verb in Definitive Relation (DEF)[1], OR,

b. It is related to its Active subject or object in Identical Adjective Relation (IAD).

(5) If the participle is in Genitive case, it is sometimes implied that the action expressed by the main verb is carried out in spite of the situation expressed by the Defining Relative Clause.

E.g. puriso gacchanto ratanaṁ passati = (As / While / When) (the) man is going / goes, (he) sees the jewel.

puriso ⟶ gacchanto (ASV) / puriso ⟶ passati (ASV)

gacchanto ⟶ passati (DEF) / ratanaṁ ⟶ passati (IOV)

(OR) The man who goes (is going) sees the jewel.

gacchanto ⟶ puriso (IAD) / puriso ⟶ passati (ASV)

ratanaṁ ⟶ passati (IOV)

* purisaṁ gacchantaṁ bhikkhu passati = (while/As/When) (the) man goes (is going), (the/a) monk sees (him).

purisaṁ ⟶ gacchantaṁ (ASV) / purisaṁ ⟶ passati (IOV)

gacchantaṁ ⟶ passati (DEF) / bhikkhu ⟶ passati (ASV)

(OR)= The monk sees the man who goes/ is going.

gacchantaṁ ⟶ purisam (IAD)   purisaṁ ⟶ passati (IOV)

bhikkhu ⟶ passati (ASV)

* purisassa passantassa dhanaṁ corā haranti = (Even while / Even as) the man sees (is looking on), thieves carried (his) property (away).

purisassa ⟶ passantassa (ASV) / purisassa ⟶ dhanaṁ (POS)

dhanaṁ ⟶ haranti (IOV) /   corā ⟶ haranti (ASV)

(OR) = Thieves carried away the property of the man who sees (is looking on). (Note: in this translation, the sense "in spite of" is left out)

passantassa ⟶ purisassa (IAD) / purisassa ⟶ dhanaṁ (POS)

dhanaṁ ⟶ haranti (IOV) /   corā ⟶ haranti (ASV)

(b) Absolute Clause

(1) There must be a **participle** (past, present or future), OR an ordinary noun, governing the clause.

(2) It must be in **genitive** or **locative case** and must be related to the main verb in Definitive Relation (DEF).

(3) If it is a participle ---

- It must be in Active or Passive voice and must follow the **gender** and **number** of its Active subject or Active object.

- Its Active subject or Active object must follow its **case** and must NOT have any relation to any **word** in the **main clause**.

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[1] *lakkhaṇa - lakkhya*

OR if it is an ordinary noun ---

- It must have a **complement** --- **another** noun of the same case, and probably the same gender and number --- related to it in Nominal Identity (Ordinary / Denominative) relation.
- Its **complement** must NOT have any relation to any **word** in the **main clause**.

(4) When the participle, or the noun, governing the clause is in **genitive** case, it may have the same implied sense as the Relative clause participle.

E.g. Purise gāmaṁ gacchante / gate dārako sayati = (As / When / While) (the) man goes / has gone (to) the village, the child sleeps.

Purise ⟶ gacchante / gate (ASV)   gāmaṁ ⟶ gacchante / gate (IOV)
gacchante / gate ⟶ sayati (DEF)   dārako ⟶ sayati (ASV)

Pitari kāḷe putto kāḷo hoti = (As / When) (the) father is dark, (the) son is dark.
Pitari ⟶ kāḷe (NIO)   kāḷe ⟶ hoti (DEF)
putto ⟶ hoti (DASO - P)   kāḷo ⟶ hoti (DASO - S)

dārakassa rodantassa asso dhāvati = (Even as / Even while) (the) child is crying, the horse runs (away).

dārakassa ⟶ rodantassa (ASV)   rodantassa ⟶ dhāvati (DEF)
asso ⟶ dhāvati (ASV)

(c) Absolute Voice Clause
(1)The participle governing the clause is a past or present or future participle.
(2) It is in Absolute Voice, Genitive or Locative case, Neutral gender and Singular number. It is related to the main verb in Definitive Relation (DEF).
(3) The Inactive subject or Inactive object of the participle may or may not be related to some word in the main clause.
E.g. Purisena bhojanaṁ bhutte dārako marati = (While/ As / When) food is (being) eaten by (the) man, (the) child dies.
Purisena ⟶ bhutte (ISV) / bhojanaṁ ⟶ bhutte (IOV)
bhutte ⟶ marati (DEF) / dārako ⟶ marati (ASV)
Purisena bhojanaṁ bhutte dārako diṭṭho = (while/ as/ when) food is (being) eaten by (the) man, (the) child is seen (by him).
Purisena ⟶ bhutte (ISV) / purisena ⟶ dittho (ISV)
bhojanaṁ ⟶ bhutte (IOV)/ bhutte ⟶ dittho (DEF)
dārako ⟶ diṭṭho(AOV)

Usage of the Indeclinable *iti*

Quotations that end in *iti*

A quotation can be defined as *the citation of a word or words, spoken or thought of.* It can be recognized by the indeclinable *iti,* which is added to the end of it.

A. It can be dealt in two ways.

A1. The whole set of quoted words is viewed as a single noun and related to "iti" in Quoted Speech Relation[1] (QUS) and "iti" itself related to a corresponding verb in Quotation Marker relation[2] (QUM). The quoted speech itself may be **translated** or **not**.

Ex. puriso gacchati iti so vadati / cinteti.

= He says / thinks as, "puriso gacchati" (untranslated) / "He goes"
(translated).

" Puriso gacchati " ⟶ iti (QUS) / iti ⟶ vadati / cinteti (QUM)

Ex. so datto iti ñāyate = He is known as Datta.

datto ⟶ iti (QUS) / iti ⟶ ñāyate (QUM)

A2. The set of quoted words may be viewed as a single noun stem which is combined with *iti* to form a compound. The result is an indeclinable noun. Its case may be one of the seven cases (the Vocative is excluded) and should be inferred from the context.

Ex. puriso gacchati iti so vadati / cinteti.

= He says (the words) / thinks of (the words), "puriso gacchati" (or), "He goes".

" Puriso gacchati " iti ⟶ vadati / cinteti (IOV)

Ex. so "datto" iti ñāyate = He, who is (named) Datta, is known.

so ⟶ ñāyate (AOV) / "datto" iti ⟶ so (IAD)

B. Sometimes, the initial part only, one word or more, of the whole speech is quoted. In this case, the quoted portion cannot be translated.

Ex. "Puriso maggaṁ gacchati" may be quoted as "puriso iti". Then it can be translated only as "puriso, etc." or "the words 'puriso, etc'."

Enumeration

When items belonging to a class are enumerated, each noun denoting an item is related to "iti" in **enumerative relation** (ENU). And "iti" itself is related, in **enumeration marker** Relation (ENM), to the numeral that qualify the noun denoting the class.

E.g. Buddhassa, Dhammassa, Sanghassa ca iti tiṇṇaṁ rattanānaṁ ahaṁ namāmi= I pay homage to Three Gems, that is / namely, Buddha, Dhamma and Sangha.

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[1]*nidassetabba - nidassana*
[2]*nidassana - nidassanavant*

Buddhassa/ Dhammassa/ Sanghassa $\longrightarrow$ iti (ENU)

Iti $\longrightarrow$ tiṇṇaṁ (ENM)

  The nouns denoting enumerated items generally carry the case of the numeral qualifying the class. But they sometimes carry the **Nominative** case.

  Sometimes, *iti* is not expressed but to be known by implication.

E.g. Buddhassa, Dhammassa, Sanghassa ca tiṇṇaṁ rattanānaṁ ahaṁ namāmi= I pay homage to Three Gems, (that is / namely) Buddha, Dhamma and Sangha.

Buddhassa/ Dhammassa/ Sanghassa $\longrightarrow$ (iti) (ENU)

(Iti) $\longrightarrow$ tiṇṇaṁ (ENM)

Causative particle

E.g. putto gacchati iti matā rodati = Mother cries because the son goes.

Iti $\longrightarrow$ rodati (CAU)

The marker of the end of a theme, a topic, a chapter, etc.

E.g. Kim putto gacchati iti? na gacchati. So ghare hoti iti = Does the son go? (He) does not go. He is at home.

    ---Compiled and commented by **Ven.Paṇḍita**
               Pariyatti Faculty
               ITBMU.
    --- Revised edition at PA-AUK Tawya, Mawlamyine.

APPENDIX

1. English-Pali Glossary of Relational Terms

Active object   = VuttaKamma
Active subject   = VuttaKattar
Activity   = Vutta
Adjectival   = Nāmavisesana
Adverbial   = Kriyāvisesana
Causality   = Hetu
Collection-Individual = Niddhāraṇasamudāya-niddhāraṇīya
Contrastive - Comparison = Vibhatta Apādāna
Definitive   = Lakkhaṇa - Lakkhya
Detachment   = Apādāna
Double Active Object = PakatiVuttakamma - Vikati Vuttakamma
Double Active Subject (Denominative) = Pakati (saññin , nāmin)-
              Vikati (saññā,nāma)
Double Active Subject (Ordinary) = Pakati - Vikati
Double Inactive Object = PakatiAvuttakamma-VikatiAvuttakamma

Enumeration Marker   =   Sarūpanidassana
Enumerative   =   Sarūpa
 Identical Adjective   =   TulyādhikaraṇaVisesana
Implemental   =   Karaṇa-Kriyā
Inactive Object   =   AvuttaKamma
Inactive Subject   =   AvuttaKattar
Inactivity   =   Avutta
Locus-Verb   =   Ādhāra-Ādeyya
Motivational   =   Nimitta-Nimittavant
Nominal Identity (Denominative) =   Saññin (nāmin)- Saññā (nāma)
Nominal Identity (Ordinary) =   Tulyattha-liṅgattha
Object - Verb   =   Kamma-Kriyā
Possessor   =   Sambandha-Sambandhin
Purposive   =   Tadattha / Tumattha
Quotation Marker   =   Nidassana
Quoted Speech   =   Nidassetabba
Receptive   =   Sampadāna
Sociative (Explicit) = Sahayoga (Sahādiyoga)
Sociative (Implicit) = Sahatthayoga
Spatio-Temporal Continuity = Accantasaṁyoga
Subject-Verb   = Kattar-Kriyā
Whole-Part   = Samudāya-samudāyin

2. REFERENCE BOOKS
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