

THE NEW PALI COURSE

A. P. BUDDHADATTA THERA

Part I

1

Rs. 3/-

NEW PALI COURSE I AND II
HICHER PALI COURSE

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*Secretary, Educational
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Educational Publications Advisory Board,
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THE
NEW PALI COURSE
PART I

BY

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AGGĀRĀMA, AMBALANGODA

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To
THE MEMORY
of
RUBEN LANGE

OF LOCARNO, SWITZERLAND

who earnestly wished me to produce such a book as this.

FOREWORD

BY

DR. G. P. MALALASEKARA

University College, Colombo

I consider it a great honour that I should have been asked to write this foreword. The eminence of Rev. A. P. Buddhadatta Thera as a scholar is far too well-known in Ceylon and elsewhere for his work to need any commendation from others. His books, particularly the *Pālibhāshāvatarana*, have for many years now been a great boon to students of Pali. The fact that they are written in Sinhalese has, however, restricted their use only to those acquainted with the language. Rev. Buddhadatta has by this present publication removed that disability. As a teacher of Pali, chiefly through the medium of English, I welcome this book with great cordiality for it would considerably lighten my labours. It fulfils a great need and I wish it success with all my heart. I would also congratulate the publishers on their enterprise in a new field.

G. P. MALALASEKARA.

University College, Colombo.

17th June, 1937.

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PREFACE

Pali is the language in which the oldest Buddhist texts were composed. It originated in the ancient country of Magadha which was the kingdom of Emperor Asoka and the centre of Buddhistic learning during many centuries. Pali is older than classical Sanskrit, and a knowledge of it is very useful to students of philology and ancient history. It is still the classical language of the Buddhists of Ceylon, Burma and Siam.

During the latter half of the last century some European scholars became interested in the study of Pali and wrote some articles and books to encourage the study of it. At the same time the publication of Pali Texts in Europe was begun through the efforts of Professors V. Fausboll, H. Oldenberg and T. W. Rhys Davids. Thanks to the indefatigable labours of the last mentioned scholar and the Pali Text Society, which he established some fifty years ago, the whole of the Pali Canon (of the Theravāda School) is now found in print.

Pali is now taught in many universities both in the East and the West. There is also a desire all over the civilized world at the present day to read the original Pali Texts in order to find out what the Buddha has preached to mankind 25 centuries ago and to see what historical and philological treasures are enshrined therein. Therefore, to facilitate the study of Pali, some modern scholars have compiled Pali courses, grammars and readers

according to modern methods. Of these the Pali Grammar by Chas. Duroiselle, formerly Professor of Pali at Rangoon College, still stands unrivalled. Gray's Pali Course has done much service for a long time to students in India and Burma ; and S. Sumangala's Pali Course has done the same to students in Ceylon.

Although such books were written in European languages hardly any appeared in Sinhalese. Here they studied Pali through books which were written many centuries ago. Therefore, about 1920, when some schools in Ceylon began to teach Pali, the great difficulty before them was the lack of suitable books. Then, requested and encouraged by Mr. P. de S. Kularatna, Principal, Ananda College, I compiled *Pāli-bhāshāvatarāṇa* (I, II, III) in Sinhalese to teach Pali grammar and composition to beginners. It was a success ; the demand for the first book necessitated the publisher to bring out three editions of it within eleven years from 1923 to 1934*.

Many complimented the work. Recently there came a request from Burma for permission to translate the same into Burmese. Some suggested to me to write it in English as the books already mentioned did not satisfy them ; but I dared not to do it as my knowledge of English was insufficient for such a task. But finally I was prevailed upon by Dr. G. C. Mendis to produce this volume.

This is not a literal translation of the Sinhalese edition, but a different compilation on the same lines. To understand the nature of the work it is enough to quote from the report, sent to me by the "Text Book Committee" of the Education Department of Ceylon, on

* Now it is in the eleventh edition.

the Sinhalese one : “ This is a book for teaching Pali to beginners through the medium of Sinhalese. The method adopted is the modern one of teaching the languages through composition. The lessons are well graded and practical. This supplies a long felt want . . . We should recommend it for use in schools as an introduction to the study of Pali ”

My thanks are due, first of all, to Dr. G. C. Mendis, who very kindly assisted me in many ways to bring out this volume ; secondly to Dr. G. P. Malalasekara, Lecturer in Oriental Languages, Ceylon University College, for his Foreword, and lastly to the Colombo Apothecaries' Co., Ltd., for the publication of this volume.

A. P. BUDDHADATTA.

Aggārāma,

Ambaiangoda,

15th June, 1937.

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THE NEW PALI COURSE

FIRST BOOK

THE ALPHABET

1. The Pali alphabet consists of 41 letters, eight vowels and thirty-three consonants.

VOWELS

a, ā, i, ī, u, ū, e, o

CONSONANTS

k, kh, g, gh, ñ
c, ch, j, jh, ñ
ṭ, ṭh, ḍ, ḍh, ṇ
t, th, d, dh, n
p, ph, b, bh, m
y, r, l, v, s, h, ḷ, ṅ.

2. Of the vowels a, i, u are short ; the rest are long.

Although e and o are included in long vowels they are often sounded short before a double consonant, e.g. *Mettā, Setṭhī, Okkamati, Yottam*.¹

1. Vide Book II for further treatment of letters.

3. PRONUNCIATION

| | | | |
|----|----------------------|-------|-------------------------|
| a | is pronounced like a | a | in <i>what</i> or |
| | | u | in <i>hut</i> |
| ā | ” | a | in <i>father</i> |
| i | ” | i | in <i>mint</i> |
| ī | ” | ee | in <i>see</i> |
| u | ” | u | in <i>put</i> |
| ū | ” | oo | in <i>pool</i> |
| e | ” | a | in <i>cage</i> |
| o | ” | o | in <i>no</i> |
| k | ” | k | in <i>kind</i> |
| kh | ” | kh | in <i>blackheath</i> |
| g | ” | g | in <i>game</i> |
| gh | ” | gh | in <i>big house</i> |
| ṅ | ” | ng | in <i>singer</i> |
| c | ” | ch | in <i>chance</i> |
| ch | ” | ch h | in <i>witch-hazel</i> |
| jh | ” | dge h | in <i>sledge-hammer</i> |
| ñ | ” | gn | in <i>signore</i> |
| ṭ | ” | t | in <i>cat</i> |
| ṭh | ” | th | in <i>ant-hill</i> |
| ḍ | ” | d | in <i>bad</i> |
| ḍh | ” | dh | in <i>red-hot</i> |
| ṇ | ” | kn | in <i>know</i> |
| t | ” | th | in <i>thumb</i> |
| th | ” | th | in <i>pot-herb</i> |
| d | ” | th | in <i>then</i> |
| dh | ” | dh | in <i>adherent</i> |
| ph | ” | ph | in <i>uphill</i> |
| bh | ” | bh | in <i>abhorrence</i> |
| y | ” | y | in <i>yes</i> |
| s | ” | s | in <i>sight</i> |
| ṅ | ” | ng | in <i>sing</i> |

j, n, p, b, m, r, l, v and h are pronounced just as they are pronounced in English.

PARTS OF SPEECH

4. In English there are 8 parts of speech. They are all found in Pali, but the Pali Grammarians do not classify them in the same way. Their general classification is :

1. *Nāma* = noun
2. *Ākhyāta* = verb
3. *Upasagga* = prefix
4. *Nipāta* = indeclinable particle.

Pronouns and adjectives are included in the first group. Adjectives are treated as nouns because they are declined like nouns.

Conjunctions, prepositions, adverbs and all other indeclinables are included in the fourth group.

Gender, Number and Case

5. There are in Pali as in English three genders and two numbers.

| | | |
|----------|---------------------------|-------------|
| GENDER : | (1) <i>Pullīṅga</i> | = Masculine |
| | (2) <i>Itthilīṅga</i> | = Feminine |
| | (3) <i>Napumsakalīṅga</i> | = Neuter |
| NUMBER : | (1) <i>Ekavacana</i> | = Singular |
| | (2) <i>Bahuvacana</i> | = Plural |

6. Nouns which denote males are masculine ; those which denote females are feminine ; but nouns which denote inanimate things and qualities are not always neuter, e.g. *Rukkha* (tree), *Canda* (moon) are masculine. *Nadī* (river), *Latā* (vine), *Paññā* (wisdom) are feminine. *Dhana* (wealth), *Citta* (mind) are neuter.

Two words denoting the same thing may be, sometimes, in different genders ; *Pāsāṇa* and *Silā* are both synonyms for a stone, but the former is masculine, and the latter is feminine. Likewise one word, without changing its form, may possess two or more genders e.g. *geha* (house) is masculine and neuter, *kucchi* (belly) is masculine and feminine.

Therefore it should be remembered that gender in Pali is a grammatical distinction existing in words ; it is called *grammatical gender*.

7. There are eight cases, namely :

1. *Paṭhamā* = Nominative
2. *Dutiyā* = Accusative
3. (a) *Tatīyā* = Ablative of agent and
(b) *Karaṇa* = Ablative of instrument
4. *Catutthī* = Dative
5. *Pañcamī* = Ablative of separation
6. *Chatthī* = Possessive or Genitive
7. *Sattamī* = Locative
8. *Ālapana* = Vocative

The Ablative in English is here divided into *Tatīyā*, *Karaṇa* and *Pañcamī*. But, as *Tatīyā* and *Karaṇa* always have similar forms both of them are shown under “Instrumental”. Where only the “Ablative” is given the reader must understand that all (3) forms of the Ablative are included.

DECLENSION OF NOUNS

8. Nouns in Pali are differently declined according to their gender and termination.

Nara is a masculine stem, ending in—*a*.

It is to be declined as follows :—

| | SINGULAR | PLURAL |
|-------------|--|---|
| <i>Nom.</i> | Naro = man | Narā = men |
| <i>Acc.</i> | Naraṇ = man | Nare = men |
| <i>Ins.</i> | Narena = by, with or through man | Narebhi ; narehi = by, with or through men |
| <i>Dat.</i> | Narāya ; narassa = to or for man | Narānaṇ = to or for men |
| <i>Abl.</i> | Narā ; naramhā ; na- rasmā = from man | Narebhi ; narehi = from men |
| <i>Gen.</i> | Narassa = of man | Narānaṇ = of men |
| <i>Loc.</i> | Nare ; naramhi ; na- rasmiṇ = on or in man | Naresu = on or in men |
| <i>Voc.</i> | Nara ; narā = O man | Narā = O men |

Some of the stems similarly declined are :—

| | |
|------------------------------|--|
| <i>Purisa</i> = man | <i>Buddha</i> = the Enlightened One |
| <i>Manussa</i> = human being | <i>Dhamma</i> = doctrine |
| <i>Hattha</i> = hand | <i>Saṅgha</i> = the community |
| <i>Pāda</i> = leg ; foot | <i>Āloka</i> = light |
| <i>Kāya</i> = body | <i>Loka</i> = world |
| <i>Rukkha</i> = tree | <i>Ākāsa</i> = sky |
| <i>Pāsāṇa</i> = rock ; stone | <i>Suriya</i> = sun |
| <i>Gāma</i> = village | <i>Canda</i> = moon |

Magga = path*Putta* = son*Kumāra* = boy*Vāṇija* = merchant*Cora* = thief*Mitta* = friend*Dāsa* = slave*Bhūpāla* = king*Kassaka* = farmer*Lekhaka* = clerk*Deva* = god ; deity*Vānara* = monkey*Vihāra* = monastery*Dīpa* = island ; lamp*Mañca* = bed*Āhāra* = food*Sīha* = lion*Miga* = deer ; beast*Assa* = horse*Goṇa* = ox*Sunakha* = dog*Varāha* = pig*Sakuṇa* = bird*Aja* = goat*Kāka* = crow

9. Inflections or case-endings of the above declension are :

| CASE | SINGULAR | PLURAL |
|-------------|----------------|------------|
| <i>Nom.</i> | o | ā |
| <i>Acc.</i> | ṇ | e |
| <i>Ins.</i> | ena | ebhi ; ehi |
| <i>Dat.</i> | āya ; ssa | ānaṇ |
| <i>Abl.</i> | ā ; mhā ; smā | ebhi ; ehi |
| <i>Gen.</i> | ssa | ānaṇ |
| <i>Loc.</i> | e ; mhi ; smiṇ | esu |
| <i>Voc.</i> | a ; ā | ā |

The last vowel of the stem should be elided before an inflection which begins with a vowel.

Exercise 1

TRANSLATE INTO ENGLISH

1. Manussānaṇ. 2. Purise. 3. Hatthaṇ. 4. Pādamhi.
5. Kāyena. 6. Buddhesu. 7. Dhammaṇ. 8. Saṅghamhā.
9. Suriye. 10. Rukkhasa. 11. Ākāsenā. 12. Bhūpā-
- lebhi. 13. Devā. 14. Candaṇ. 15. Gāmasmā. 16. Go-

ṇāya. 17. Sīhānaṅ. 18. Asso. 19. Sakuṇa. 20. Mañcasmin.

TRANSLATE INTO PALI

1. The dogs. 2. Of the hand. 3. On the men. 4. From the tree. 5. In the islands. 6. With the foot. 7. By the hands. 8. To the lion. 9. Of the oxen. 10. From the birds. 11. By the king. 12. O deity. 13. To the sun. 14. In the sky. 15. Through the body. 16. On the bed. 17. Of the moons. 18. In the world. 19. The monkey. 20. Through the light.

Exercise 2

TRANSLATE INTO ENGLISH

1. Purisassa goṇo. 2. Manussānaṅ hatthā. 3. Ākāsamhi sakuṇā. 4. Buddhassa dhammo. 5. Mañcesu manussā. 6. Assānaṅ pādā. 7. Rukkhe sakuṇo. 8. Pāsāṇamhi goṇo. 9. Lokasmiṅ manussā. 10. Bhūpālassa dīpā.

TRANSLATE INTO PALI

1. The body of the ox. 2. The bird on the tree. 3. The island of the world. 4. With the feet of the man. 5. By the hand of the monkey. 6. Of the birds in the sky. 7. In the doctrine of the Buddha. 8. The villages of the king. 9. The birds from the tree. 10. The horse on the path.

REMARK

In translating these into Pali, the articles should be left out. There are no parallel equivalents to them in Pali. But it should be noted that the pronominal adjective “ta” (that) may be used for the definite article, and “eka” (one) for the indefinite. Both of them take the gender, number, and case of the nouns they qualify. (See §§46 and 48).

CONJUGATION OF VERBS

10. There are three Tenses, two Voices, two Numbers, and three Persons in the conjugation of Pali verbs.

TENSE

1. *Vattamānakāla* = Present Tense
2. *Atītakāla* = Past Tense
3. *Anāgatakāla* = Future Tense

VOICE

1. *Kattukāraka* = Active Voice
2. *Kammakāraka* = Passive Voice

PERSON

1. *Paṭhamapurisa* = 3rd Person
2. *Majjhimapurisa* = 2nd Person
3. *Uttamapurisa* = 1st Person

The first person in English is 3rd in Pali.

Numbers are similar to those of nouns.

11. There is no attempt to conjugate the Continuous, Perfect, and Perfect Continuous Tenses in Pali; therefore only the indefinite forms are given here.

Conjugation of the Root ‘‘ paca ’’ (to cook)

12. INDICATIVE, PRESENT

ACTIVE VOICE

| SINGULAR | PLURAL |
|--|--------------------------------------|
| 3rd (So) <i>pacati</i> = he cooks | (Te) <i>pacanti</i> = they cook |
| 2nd (Tvaṇ) <i>pacasi</i> = thou cookest | (Tumhe) <i>pacatha</i> = you cook |
| 1st (Ahaṇ) <i>pacāmi</i> = I cook | (Mayaṇ) <i>pacāma</i> = we cook |

13. The base *bhava* (to be) from the root *bhū* is similarly conjugated.

| | |
|-------------------------------------|-----------------------------------|
| 3rd (So) <i>bhavati</i> = he is | (Te) <i>bhavanti</i> = they are |
| 2nd (Tvaṇ) <i>bhvasi</i> = thou art | (Tumhe) <i>bhavatha</i> = you are |
| 1st (Ahaṇ) <i>bhavāmi</i> = I am | (Mayaṇ) <i>bhavāma</i> = we are |

The following are conjugated similarly :—

| | |
|--------------------------|--------------------------|
| <i>Gacchati</i> = goes | <i>Bhāsati</i> = says |
| <i>Titthati</i> = stands | <i>Harati</i> = carries |
| <i>Nisīdati</i> = sits | <i>Āharati</i> = brings |
| <i>Sayati</i> = sleeps | <i>Kīḷati</i> = plays |
| <i>Carati</i> = walks | <i>Vasati</i> = lives |
| <i>Dhāvati</i> = runs | <i>Hanati</i> = kills |
| <i>Passati</i> = sees | <i>Āruhati</i> = ascends |
| <i>Bhuñjati</i> = eats | <i>Hasati</i> = laughs |
| <i>Yācati</i> = begs | |

Exercise 3

TRANSLATE INTO ENGLISH

1. Narā suriyaṇ passanti. 2. Goṇā pāsāṇe titthanti.
3. Manusso gāme carati. 4. Sakuṇo rukkhe nisīdati.
5. Buddhodhammaṇ bhāsati. 6. Ahaṇ dīpaṇ āharāmi.
7. Mayaṇ goṇe harāma. 8. Saṅgho gāmaṇ gaḥchati.
9. Tvaṇ sīhaṇ passasi. 10. Bhūpālā asse āruhanti. 11. Devā ākāseṇa gacchanti. 12. Assā dīpesu dhāvanti.
13. Tvaṇ pādehi carasi. 14. Tumhe hatthehi haratha.
15. Mayaṇ loke vasāma. 16. Sunakhā vānarehi kiḷanti.
17. Puriso mañce sayati. 18. Varāhā ajehi vasanti.
19. Sīhā sakuṇe hananti. 20. Sunakhā gāme caranti.

TRANSLATE INTO PALI

1. The horse stands on the rock. 2. The goats walk in the village. 3. You see the sun. 4. The moon rises in the sky. 5. The men sleep in beds. 6. The oxen run from the lion. 7. People live in the world. 8. Thou bringest a lamp. 9. We live in an island. 10. Thou art a king. 11. You see the bird on the tree. 12. The monkey plays with the pig. 13. The king kills a lion. 14. The deity walks in the sky. 15. Trees are in the island. 16. He carries the lamp. 17. We see the body of the man. 18. We eat with the hands.

Different Conjugations

14. There are seven different conjugations in Pali : they are called *dhātugaṇas* (= groups of roots). The Pali grammarians represent roots with a final vowel, but it is often dropped or changed before the conjugational sign. Each *dhātugaṇa* has one or more different conjugational signs, which come between the root and the verbal termination.

The seven conjugations and their signs are :

| | | | |
|-----|-------------|-----------------|--------------------|
| 1st | Conjugation | = Bhuvādigāṇa : | <i>a</i> |
| 2nd | „ | = Rudhādigāṇa : | <i>m̄-a</i> |
| 3rd | „ | = Divādigāṇa : | <i>ya</i> |
| 4th | „ | = Svādigāṇa : | <i>ṇo, ṇu, uṇā</i> |
| 5th | „ | = Kiyādigāṇa : | <i>ṇā</i> |
| 6th | „ | = Tanādigāṇa : | <i>o, yira</i> |
| 7th | „ | = Curādigāṇa : | <i>e, aya</i> |

A great number of roots are included in the *first* and the *seventh* group. The roots *paca* and *bhū*, given above,

belong to the first conjugation. The last vowel of “paca” is dropped before the conjugational sign *a*.

The monosyllabic roots like *bhū* do not drop their vowel. It is *gunated* or strengthened before the conjugational sign :

i or *ī* strengthened becomes *e*

u or *ū* „ „ *o*

e.g. *Nī + a* becomes *Ne + a* ;

Bhū + a „ *Bho + a*

Then *e* followed by *a* is changed into *ay*

o „ *a* „ „ *av*

∴ *Ne + a* becomes *naya* ;

Bho + a „ *bhava*

It is not necessary for a beginner to learn how these bases are formed. But the bases will be given very often for the convenience of the students. *The base is the root with its conjugational sign combined.*

The Seventh Conjugation

15. The special feature of the first conjugation is that the last vowel of the base is lengthened before the First Personal endings.

The same rule is applied for the bases ending with *a* of the 2nd, 3rd, 6th and 7th conjugations, in addition to their special features.

The bases of the seventh conjugation are of two kinds as it has two conjugational signs, e.g. from the root *pāla* two bases *pāle* and *pālaya* are formed.

Conjugation of Pāla (to protect or govern)

BASE PĀLE

INDICATIVE, PRESENT. ACTIVE VOICE

| | SINGULAR | PLURAL |
|-----|----------|---------|
| 3rd | Pāleti | Pāleti |
| 2nd | Pālesi | Pāletha |
| 1st | Pālemi | Pālema |

BASE PĀLAYA

| | | |
|-----|----------|-----------|
| 3rd | Pālayati | Pālayanti |
| 2nd | Pālayasi | Pālayatha |
| 1st | Pālayāmi | Pālayāma |

Some of the similarly conjugated are :

| | |
|---------------------------|--|
| <i>Jāleti</i> = kindles | <i>Pūjeti</i> = offers ; respects |
| <i>Māreti</i> = kills | <i>Uḍḍeti</i> = flies |
| <i>Oloketi</i> = looks at | <i>Pīleti</i> = oppresses |
| <i>Coreti</i> = steals | <i>Udeti</i> = (the sun or moon) rises |
| <i>Deseti</i> = preaches | <i>Pātetī</i> = fells down |
| <i>Cinteti</i> = thinks | <i>Thapeti</i> = keeps |

16. The conjugational sign *ṇā* of the fifth group is shortened in the Third Person plural :

BASE VIKKIṆA = TO SELL

| | SINGULAR | PLURAL |
|-----|-----------|------------|
| 3rd | Vikkiṇāti | Vikkiṇanti |
| 2nd | Vikkiṇāsi | Vikkiṇātha |
| 1st | Vikkiṇāmi | Vikkiṇāma |

The following are similarly conjugated :—

| | |
|-----------------------|---|
| <i>Kiṇāti</i> = buys | <i>Miṇāti</i> = measures |
| <i>Jānāti</i> = knows | <i>Gaṇhāti</i> = takes |
| <i>Suṇāti</i> = hears | <i>Uggaṇhāti</i> = learns |
| <i>Jināti</i> = wins | <i>Ocināti</i> = gathers (together) ; collects |

Exercise 4

TRANSLATE INTO ENGLISH

1. Puttā dhammaṃ uggaṇhanti. 2. Sīho miḡaṇ māreti.
3. Vāṇijassa putto goṇe vikkiṇāti. 4. Mayaṇ vāṇijambā mañce kiṇāma.
5. Lekhako mittena magge gacchati.
6. Dāsā mittānaṇ sunakhe haranti. 7. Kassako goṇe kiṇāti.
8. Kākā ākāse uḍḍenti. 9. Vāṇijā Buddhassa dhammaṇ suṇanti.
10. Corā mayūre¹ corenti. 11. Ahaṇ Buddhaṇ pūjemi.
12. Tvaṇ dīpaṇ jālehi. 13. Dāso goṇaṇ pīleti.
14. Tumhe magge kassakaṇ oloketha.
15. Mayaṇ dhammaṇ jānāma.

TRANSLATE INTO PALI

1. The robber steals an ox. 2. The clerk's son buys a horse.
3. Merchants sell lamps. 4. He knows the friend's son.
5. Boys learn in the village. 6. Peacocks are on the road.
7. The slave lights a lamp. 8. Lions kill deer.
9. The king governs the island. 10. Birds fly in the sky.
11. We see the sons of the merchant. 12. Look at the hands of the man.
13. You hear the doctrine of the Buddha. 14. They respect (or make offerings to) the community.
15. The monkey teases (or oppresses) the birds.

1. Mayūra = peacock.

17. Masculine Stems Ending in i

DECLENSION OF "AGGI" (FIRE)

| SINGULAR | | PLURAL |
|------------------|--------|------------------|
| Nom. } Voc. } | Aggi | Aggī ; aggayo |
| Acc. | Aggiṇ | Aggī ; aggayo |
| Inst. | Agginā | Aggībhi ; aggīhi |

| | SINGULAR | PLURAL |
|-------------------------------|---------------------------|-----------------|
| <i>Dat</i> } <i>Gen.</i> } | Aggino ; aggissa | Aggīnaṅ |
| <i>Abl.</i> | Agginā; aggimhā; aggismā. | Aggībhi; aggīhi |
| <i>Loc.</i> | Aggimhi ; aggisminṅ | Aggīsu |

The following are similarly declined :—

| | |
|-----------------------------------|--------------------------------|
| <i>Muni</i> = monk | <i>Kaṇṇi</i> = monkey |
| <i>Kavi</i> = poet | <i>Ahi</i> = serpent |
| <i>Isi</i> = sage ; hermit | <i>Dīpi</i> = leopard |
| <i>Ari</i> = enemy | <i>Ravi</i> = sun |
| <i>Bhūpati</i> = king | <i>Giri</i> = mountain |
| <i>Pati</i> = husband ; master | <i>Maṇi</i> = gem |
| <i>Gahapati</i> = householder | <i>Yatthi</i> = stick |
| <i>Adhipati</i> = lord ; leader | <i>Nidhi</i> = hidden treasure |
| <i>Atithi</i> = guest | <i>Asi</i> = sword |
| <i>Vyādhi</i> = sickness | <i>Rāsi</i> = heap |
| <i>Udadhi</i> = ocean | <i>Pāṇi</i> = hand |
| <i>Vīhi</i> = paddy | <i>Kucchi</i> = belly |
| | <i>Mutthi</i> = fist, hammer |
| | <i>Bodhi</i> = Bo-tree |

MORE VERBS CONJUGATED LIKE “ PACATI ”:

| | |
|-------------------------|----------------------------|
| <i>Khaṇati</i> = digs | <i>Āgacchati</i> = comes |
| <i>Chindati</i> = cuts | <i>Āhiṇḍati</i> = wanders |
| <i>Likhati</i> = writes | <i>Vandati</i> = bows down |
| <i>Labhati</i> = gets | <i>Paharati</i> = beats |
| | <i>Ḍasati</i> = bites |

Exercise 5

TRANSLATE INTO ENGLISH

1. Muni dhammaṅ bhāsati. 2. Gahapatayo vihiṅ miṅanti.
3. Ahi adhipatino hattaṅ ḍasati. 4. Isi

pāṇinā maṇiṅ gaṇhāti. 5. Dīpayo girimhi vasanti.
 6. Ari asinā patiṅ paharati. 7. Kavayo dīpamhi nidhiṅ
 khaṇanti. 8. Tvaṅ atithīnaṅ āhāraṅ desi. 9. Tumhe
 udadhimhi kilātha. 10. Vyādhayo loke manusse pīlenti.
 11. Kapi ahino kucchiṅ paharati. 12. Kavino muṭ-
 ṭhimhi maṇayo bhavanti. 13. Ravi girimhā udeti.
 14. Ahaṅ vīhīnaṅ rāsiṅ passāmi. 15. Mayaṅ gāme
 āhiṇḍāma.

TRANSLATE INTO PALI

1. Leopards kill deer. 2. The sage comes from the
 mountain. 3. There is¹ a sword in the enemy's hand.
 4. There are² gems in the householder's fist. 5. We
 give food to the guest. 6. The farmer's sons measure
 a heap of paddy. 7. The serpent gets food from the
 poet. 8. The monks kindle a fire. 9. The householder
 gets a gem from the leader. 10. The monkeys on the
 tree strike the leopard. 11. The leader strikes the
 enemy with a sword. 12. The sages look at the sun.
 13. We get paddy from the husband. 14. The sickness
 oppresses the sons of the guest. 15. I see the sun upon
 the sea.

1. There is = bhavati.

2. There are = bhavanti.

PAST TENSE

18. Conjugation of Paca (to cook)

PAST INDEFINITE. ACTIVE

SINGULAR

| | |
|-----|--|
| 3rd | (So) apacī ; pacī ; apaci ; paci = he cooked |
| 2nd | (Tvaṇ) apaco ; paco = thou didst cook |
| 1st | (Ahaṇ) apaciṇ ; paciṇ = I cooked |

PLURAL

| | |
|-----|---|
| 3rd | (Te) apaciṇsu ; paciṇsu ; apacuṇ ; pacuṇ = they cooked |
| 2nd | (Tumhe) apacittha ; pacittha = you cooked |
| 1st | (Mayaṇ) apacimha ; pacimha ; apacimhā ; pacimhā = we cooked |

The following are similarly conjugated :—

| | |
|------------------------|-----------------------------------|
| <i>Gacchi</i> = went | <i>Dhāvi</i> = ran |
| <i>Gaṇhi</i> = took | <i>Kiṇi</i> = bought |
| <i>Dadi</i> = gave | <i>Vikkiṇi</i> = sold |
| <i>Khādi</i> = ate | <i>Nisīdi</i> = sat |
| <i>Hari</i> = carried | <i>Sayi</i> = slept |
| <i>Kari</i> = did | <i>Āruhi</i> = ascended ; climbed |
| <i>Āhari</i> = brought | <i>Acari</i> = walked ; travelled |

The prefix *a* is not to be added to the bases beginning with a vowel.

19. The verbs of the seventh group are differently conjugated :

Pāla (to protect)

PAST INDEFINITE. ACTIVE

SINGULAR

PLURAL

| | | |
|-----|-------------------|----------------------------------|
| 3rd | Pālesi ; pālayi | Pālesuṇ ; pālayuṇ ; pālayiṇsu |
| 2nd | Pālayo | Pālayittha |
| 1st | Pālesiṇ ; pālayiṇ | Pālayimha ; pālayimhā |

The following are similarly conjugated :—

| | |
|--|--|
| <i>Māresi</i> = killed | <i>Nesi</i> = carried |
| <i>Jālesi</i> = kindled | <i>Thapesi</i> = kept |
| <i>Desesi</i> = preached | <i>Cintesi</i> = thought |
| <i>Ānesi</i> = brought | <i>Pīlesi</i> = oppressed |
| <i>Coresi</i> = stole | <i>Kathesi</i> = told |
| <i>Pūjesi</i> = offered ; respected | <i>Pātesi</i> = dropped down or felled |

Exercise 6

TRANSLATE INTO ENGLISH

1. Munayo mañcesu nisīdiṅsu. 2. Ahaṅ dīpamhi acariṅ. 3. Corā gahapatino nidhiṅ coresuṅ. 4. Mayaṅ bhūpatino asiṅ olokayimha. 5. Tvaṅ atithino odanaṅ adado. 6. Adhipati vāṇijamhā maṇayo kiṇi. 7. Pati kassakaṅ vīhiṅ yāci. 8. Isayo kavīnaṅ dhammaṅ dese-suṅ. 9. Kapayo girimhā rukkhaṅ dhāviṅsu. 10. Vāṇi-jā udadhimhi gacchiṅsu. 11. Mayaṅ maggena gāmaṅ gacchimha. 12. Dīpi kapiṅ māresi. 13. Tumhe patino padīpe gaṇhittha. 14. Ahaṅ Buddhassa pāde pūjesiṅ. 15. Kavayo kapīnaṅ odanaṅ dadiṅsu. 16. Arayo asī ānesuṅ. 17. Ahi kapino pāṇiṅ ḍasi. 18. Mayaṅ girimhā candaṅ passimha. 19. Tumhe munīnaṅ āhāraṅ adadittha. 20. Bhūpati nidhaya pālesi.

TRANSLATE INTO PALI

1. The slave struck the enemy with a sword. 2. We got food from the householder. 3. He carried a monkey to the mountain. 4. The merchants went to the village by the road. 5. Birds flew to the sky from the tree. 6. The thieves stole the gems of the king. 7. I gave food to the sages. 8. The sons of the poet heard

the doctrine from the monk. 9. I saw the leopard on the road. 10. The lion killed the deer on the rock. 11. They saw the mountain on the island. 12. The boy went to the sea. 13. The dogs ran to the village. 14. The merchant bought a horse from the leader. 15. The guest brought a gem in (his) fist. 16. The monkey caught the serpent by (its) belly. 17. The householder slept on a bed. 18. We dwelt in an island. 19. The boy struck the monkey with (his) hands. 20. I saw the king's sword.

N.B.—The verbs implying motion govern the Accusative; therefore “to the mountain” in the 3rd, and “to the village” in the 13th must be translated with the Accusative as : *girim*, *gāmaṃ*.

But “to the sages” in the 7th must be in the Dative, because the person to whom some thing is given is put in the Dative case.

Personal Pronouns

20. Two personal pronouns *Amha* and *Tumha* are declined here because of their frequent usage. These are of the common gender and have no vocative forms.

THE FIRST PERSONAL “AMHA”

| | SINGULAR | PLURAL |
|---------------|-----------------------------|---------------------------------|
| <i>Nom.</i> | Ahaṇ = <i>I</i> | Mayaṇ ; amhe = <i>we</i> |
| <i>Acc.</i> | Maṇ ; mamaṇ = <i>me</i> | Amhe ; amhākaṇ ; no = <i>us</i> |
| <i>Ins.</i> | Mayā ; me | Amhebhi ; amhehi ; no |
| <i>Dat.</i> } | Mama ; mayhaṇ me ; mamaṇ | Amhaṇ ; amhākaṇ ; no |
| <i>Gen.</i> } | | |
| <i>Abl.</i> | Mayā | Amhebhi ; amhehi |
| <i>Loc.</i> | Mayi | Amhesu |

THE SECOND PERSONAL "TUMHA"

| | SINGULAR | PLURAL |
|----------------------------|--|---------------------------------------|
| <i>Nom.</i> | Tvaṇ ; tuvaṇ = <i>thou</i> | Tumhe = <i>you</i> |
| <i>Acc.</i> | Taṇ ; tavaṇ ; tu- vaṇ = <i>thee</i> | Tumhe ; tumhākaṇ ; vo = <i>you</i> |
| <i>Ins.</i> | Tvayā ; tayā ; te | Tumhebbhi ; tumhehi ; vo |
| <i>Dat.</i> <i>Gen.</i> | Tava ; tuyhaṇ ; te | Tumhaṇ ; tumhākaṇ ; vo |
| <i>Abl.</i> | | |
| <i>Loc.</i> | Tvayi ; tayi | Tumhesu |

N.B.—*Te, me* and *vo, no* should not be used at the beginning of a sentence.

Exercise 7

Note.—The word for "not" in Pali is *na* or *no*; the word for "is not" or "has not" is *natthi*.

TRANSLATE INTO ENGLISH

1. Ahaṇ mayhaṇ puttassa assaṇ adadiṇ. 2. Tvaṇ amhākaṇ gāmā āgacchasi. 3. Mayaṇ tava hatthe pas sāma. 4. Mama puttā giriṇ āruhiṇsu. 5. Tumhākaṇ sunakhā magge sayiṇsu. 6. Amhaṇ mittā coraṇ asinā pahariṇsu. 7. Tumhaṇ dāsā arinaṇ asse hariṇsu. 8. Coro mama puttassa maṇayo coresi. 9. Isayo mayhaṇ gehe na vasiṇsu. 10. Kavi tava puttānaṇ dhammaṇ desesi. 11. Amhesu kodho¹ natthi. 12. Tumhe vāṇi-jassa mayūre kiṇittha. 13. Mayaṇ bhūpatino mige vikkiṇimha. 14. Gaḥapatino putto maṇ pahari. 15. Adhipatino dāsā mama goṇe pahariṇsu. 16. Ahaṇ tumhākaṇ vīhī na gaṇhiṇ. 17. Dīpi gāmamhā na dhāvi.

1. Kodha = anger, *m.*

18. Tumhe ahayo na māretha. 19. Mayaṅ atithīnaṅ odanaṅ pacimha. 20. Kapayo maṅ āhāraṅ yāciṅsu.

TRANSLATE INTO PALI

1. I sold my gems to a merchant. 2. We gave our oxen to the slaves. 3. You bought a sword from me. 4. (You) don't beat monkeys with your hands. 5. The leader brought a lion from the mountain. 6. The monk preached the doctrine to you. 7. We gave food to the serpents. 8. The slaves of the householder carried our paddy. 9. You did not go to the sea. 10. There are no gems in my fist. 11. The poet's son struck the dog with a stick. 12. Our sons learnt from the sage. 13. Your monkey fell down from a tree. 14. My dog went with me to the house. 15. A serpent bit my son's hand. 16. The leopard killed a bull on the road. 17. My friends looked at the lions. 18. We did not see the king's sword. 19. I did not go to the deer. 20. Thou buyest a peacock from the poet.

FUTURE TENSE

21. Conjugation of “ Paca ” (to Cook)

FUTURE INDEFINITE. ACTIVE

| | SINGULAR | PLURAL |
|-----|---|--|
| 3rd | (So) pacissati = he will cook | (Te) pacissanti = They will cook |
| 2nd | (Tvaṇ) pacissasi = thou wilt cook | (Tumhe) pacissatha = you will cook |
| 1st | (Ahaṇ) pacissāmi = I shall cook | (Mayaṇ) pacissāma = we shall cook |

The following are conjugated similarly :—

| | |
|----------------------------------|----------------------------------|
| <i>Gamissati</i> = he will go | <i>Daḍissati</i> = he will give |
| <i>Bhuñjissati</i> = he will eat | <i>Karissati</i> = he will do |
| <i>Harissati</i> = he will carry | <i>Passissati</i> = he will see |
| <i>Vasissati</i> = he will live | <i>Bhāyissati</i> = he will fear |

All verbs given in the Present Tense may be changed into Future by inserting *issa* between the base and the termination, and dropping the last vowel of the base, e.g. *Bhuñja* + *ti* = *Bhuñj* + *issa* + *ti* = *Bhuñjissati*.

22. Declension of Masculine Neuns Ending in ī

PAKKHĪ (BIRD)

| | SINGULAR | PLURAL |
|-----------------------------|-----------------------------|-----------------------------|
| <i>Nom.</i> } Pakkhī | | Pakkhī ; pakkhino |
| <i>Voc.</i> } | | |
| <i>Acc.</i> | Pakkhinaṇ ; pakkhiṇ | Pakkhī ; pakkhino |
| <i>Ins.</i> | Pakkhinā | Pakkhībhi ; pakkhīhi |
| <i>Dat.</i> } | Pakkhino ; pakkhissa | Pakkīnaṇ |
| <i>Gen.</i> } | | |

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| | SINGULAR | PLURAL |
|-------------|--|----------------------|
| <i>Abl.</i> | Pakkhinā ; pakhi- mhā ; pakkhismā | Pakkhībhi ; pakkhīhi |
| <i>Loc.</i> | Pakkhini ; pakkhim- hi ; pakkhismiṇ | Pakkhīsu |

Some of the similarly declined are :—

| | |
|--|---|
| <i>Hatthī</i> = elephant | <i>Mantī</i> = minister |
| <i>Sāmī</i> = lord | <i>Karī</i> = elephant |
| <i>Kuṭṭhī</i> = leper | <i>Sikhī</i> = peacock |
| <i>Dāthī</i> = tusker | <i>Balī</i> = a powerful person |
| <i>Bhogī</i> = serpent | <i>Sasī</i> = moon |
| <i>Pāpakārī</i> = evil-doer | <i>Chattī</i> = possessor of an umbrella |
| <i>Dīghajīvī</i> = possessor of a long life | <i>Mālī</i> = one who has a garland |
| <i>Setṭhī</i> = millionaire | <i>Sārathī</i> = charioteer |
| <i>Bhāgī</i> = sharer | <i>Gaṇī</i> = one who has a following |
| <i>Sukhī</i> = receiver of comfort ; happy | |

Exercise 8

TRANSLATE INTO ENGLISH

1. Mantī hatthināṇ āruhissati. 2. Mayaṇ setṭhino gehaṇ gamissāma. 3. Tvaṇ sāmīno puttassa kapiṇ dadissasi. 4. Gaṇīno sukhīno bhavissanti. 5. Amhākaṃ sāmīno dīghajīvīno na bhavanti. 6. Pāpakārī yaṭṭhinā bhogīṇ māresi. 7. Mama puttā setṭhino gāme vasisanti. 8. Kuṭṭhī sārathīno pādaṇ yaṭṭhinā pahari. 9. Sikhī chattimhā bhāyissati. 10. Sārathī asse gāmaṃ harissati. 11. Tumhe mālihi sasiṇaṇ olokessatha. 12. Balī dāthīno kāyaṇ chindissati. 13. Amhākaṇ mantīno balīno abhaviṇsu. 14. Setṭhīno māliṇo passisanti. 15. Mayaṇ gehe odanaṇ bhuñjissāma.

TRANSLATE INTO PALI

1. Our lord went to the minister. 2. The millionaire will be the possessor of a long life. 3. Evil-doers will not become¹ receivers of comfort. 4. The tusker will strike the leper. 5. The minister will get a peacock from the lord. 6. The charioteer will buy horses for the minister.² 7. My peacocks will live on the mountain. 8. The serpents will bite the powerful. 9. The lord's sons will see the lions of the millionaire. 10. We will buy a deer from the guest. 11. The elephant killed a man with (its) feet. 12. You will not be a millionaire. 13. The king's sons will eat with the ministers. 14. The monkeys will not fall from the tree. 15. I will not carry the elephant of the charioteer.

23. Declension of Masculine Nouns Ending in u
GARU (teacher)

| SINGULAR | | PLURAL |
|------------------|--------------------|------------------|
| Nom. } Voc. } | Garu | Garū ; garavo |
| Acc. | Garuṇ | Garū ; garavo |
| Abl. | Garunā | Garūbhi ; garūhi |
| Dat. } Gen. } | Garuno ; garussa | Garūnaṇ |
| Loc. | Garumhi ; garusmiṇ | Garūsu |

Some of the similarly declined are :—

*Bhikkhu*³ = monk

Bāhu = arm

Bandhu = relation

Sindhu = sea

Taru = tree

Pharasu = axe

1. "Will not become" = na bhavissanti.

2. Dative must be used here.

3. Bhikku has an additional form "bhikkhave" in the Vocative plural.

| | |
|---------------------------|-------------------------|
| <i>Pasu</i> = beast | <i>Katacchu</i> = spoon |
| <i>Ākhu</i> = rat | <i>Sattu</i> = enemy |
| <i>Ucchu</i> = sugar-cane | <i>Setu</i> = bridge |
| <i>Velu</i> = bamboo | <i>Ketu</i> = banner |
| <i>Susu</i> = young one | |

Some nouns of the same ending are differently declined:

24. BHĀTU (brother)

| | SINGULAR | PLURAL |
|-------------|---------------------------------|--|
| <i>Nom.</i> | Bhātā | Bhātaro |
| <i>Acc.</i> | Bhātaraṇ | Bhātare ; bhātaro |
| <i>Abl.</i> | Bhātārā | Bhātarebhi ; bhātarehi ; bhātūbhi ; bhātūhi |
| <i>Dat.</i> | } Bhātu ; bhātuno ; bhātussa | Bhātārānaṇ ; bhātānaṇ ; bhātūnaṇ |
| <i>Gen.</i> | | |
| <i>Loc.</i> | Bhātari | Bhātaresu ; bhātusu |
| <i>Voc.</i> | Bhāta ; bhātā | Bhātaro |

Pitu (= father) is similarly declined

25. NATTU (Grandson)

| | | |
|-------------|---------------------------------|------------------------|
| <i>Nom.</i> | Nattā | Nattāro |
| <i>Acc.</i> | Nattāraṇ | Nattāre ; nattāro |
| <i>Abl.</i> | Nattārā | Nattārebhi ; nattārehi |
| <i>Dat.</i> | } Nattu ; nattuno ; nattussa | Nattārānaṇ ; nattānaṇ |
| <i>Gen.</i> | | |
| <i>Loc.</i> | Nattari | Nattāresu |
| <i>Voc.</i> | Natta ; nattā | Nattāro |

Some of the similarly declined are :—

| | |
|-----------------------------------|----------------------------|
| <i>Satthu</i> = adviser ; teacher | <i>Netu</i> = leader |
| <i>Kattu</i> = doer ; maker | <i>Vattu</i> = sayer |
| <i>Bhattu</i> = husband | <i>Jetu</i> = victor |
| <i>Gantu</i> = goer | <i>Vinetu</i> = instructor |
| <i>Sotu</i> = hearer | <i>Viññātu</i> = knower |

Dātu = giver

REMARKS

26. The prepositions *saha* (with) and *saddhim* (with) govern the Instrumental Case and are usually placed after the word governed by them. The Instrumental alone sometimes gives the meaning “with”.

The equivalent to the conjunction “and” is *ca* in Pali. *Api* or *pi* also is sometimes used in the same sense.

The equivalent to “or” is *vā*.

Exercise 9

TRANSLATE INTO ENGLISH

1. Bhandhavo susūhi saddhiṅ amhākaṅ gehaṅ āga missanti.
2. Sattu pharasunā tava taravo chindissati.
3. Garu mayhaṅ susūnaṅ ucchavo adadi.
4. Bhikkhavo nattārānaṅ dhammaṅ desessanti.
5. Tvaṅ bandhunā saha sindhuṅ gamissasi.
6. Assā ca goṇā ca gāme āhiṅḍissanti.
7. Tumhe pasavo vā pakkhī vā na māressatha.
8. Mayaṅ netārehi saha satthāraṅ pūjessāma.
9. Bhātā veḷunā pakkhiṅ māresi.
10. Amhākaṅ pitaro sattūnaṅ kevato āhariṅsu.
11. Jetā dātāraṅ bāhunā pahari.
12. Satthā amhākaṅ netā bhavissati.
13. Mayaṅ pitarā saddhiṅ veḷavo āharissāma.
14. Ahino ākhavo bhunḥanti.
15. Mama sattavo setumhi nisīdiṅsu.
16. Amhaṅ bhātaro ca pitaro ca sindhuṅ gacchiṅsu.
17. Ahaṅ mama bhātarā saha sikhino vikkiṅissāmi.
18. Susavo katacchunā odanaṅ āhariṅsu.
19. Gāmaṅ gantā tarūsu ketavo passissati.
20. Setuṅ kattā gāmamhā veḷavo āhari.

TRANSLATE INTO PALI

1. I shall cut bamboos with my axe. 2. The teachers will look at the winner. 3. They carried sugar-canes for the elephants. 4. Hearers will come to the monks. 5. Leopards and lions do not live in villages. 6. I went to see the adviser with my brother. 7. Our fathers and brothers were merchants. 8. My brother's son killed a bird with a stick. 9. Our relations will buy peacocks and birds. 10. Monkeys and deer live on the mountain. 11. He struck my grandson's arm. 12. The enemies will carry (away) our leader's banner. 13. Builders of the bridges¹ bought bamboos from the lord. 14. Rats will fear the serpents. 15. I gave rice to my relation. 16. The giver brought (some) rice with a spoon. 17. My father's beasts were on the rock. 18. Our brothers and grandsons will not buy elephants. 19. The teacher's son will buy a horse or an ox. 20. My brother or his son will bring a monkey for the young ones.

27. Adjectival nouns ending in *-vantu* and *-mantu* are differently declined from the above masculine nouns ending in *-u*.

(1) They are often used as adjectives; but they become substantives when they stand alone in the place of the person or the thing they qualify.

(2) These are declined in all genders. In the feminine they change their final vowel, e.g. *guṇavatī*, *sīlavatī*; *guṇavanti*, *sīlavanti*.

1. Builders of the bridges = *setum kattāro* or *setuno kattāro*.

28. Declension of *Guṇavantu* (virtuous).

MASCULINE ENDING IN -U

| | SINGULAR | PLURAL |
|-------------|---|----------------------------|
| <i>Nom.</i> | Guṇavā | Guṇavanto ; guṇavantā |
| <i>Acc.</i> | Guṇavantaṇ | Guṇavante |
| <i>Ins.</i> | Guṇavatā ; guṇavantena | Guṇavantebhi ; guṇavantehi |
| <i>Dat.</i> | Guṇavato ; guṇavantassa | Guṇavatan ; guṇavantānaṇ |
| <i>Gen.</i> | | |
| <i>Abl.</i> | Guṇavatā ; guṇavantamhā ; guṇavantasmā | Guṇavantebhi ; guṇavantehi |
| <i>Loc.</i> | Guṇavati ; guṇavante ; guṇavantamhi ; guṇavantasmiṇ | Guṇavantesu |
| <i>Voc.</i> | Guṇavaṇ ; guṇava ; guṇavā | Guṇavanto ; guṇavantā |

The following are declined similarly :—

| | |
|---|---|
| <i>Dhanavantu</i> = rich | <i>Kulavantu</i> = of high caste |
| <i>Balavantu</i> = powerful | <i>Phalavantu</i> = fruitful |
| <i>Bhānumantu</i> = sun | <i>Himavantu</i> = the Himalaya ; possessor of ice |
| <i>Bhagavantu</i> = the Exalted One ; fortunate | <i>Cakkumantu</i> = possessor of eyes |
| <i>Paññavantu</i> = wise | <i>Sīlavantu</i> = virtuous ; observant of precepts |
| <i>Yasavantu</i> = famous | <i>Bandhumantu</i> = with many relations |
| <i>Satimantu</i> = mindful | |
| <i>Buddhimantu</i> = intelligent | |
| <i>Puññavantu</i> = fortunate | |

Those ending in *-mantu* should be declined as : *Cakkumā*, *cakkhumanto*, *cakkhumatā* and so on.

29. Declension of the Masculine nouns ending in ū

VIDŪ (WISE MAN OR KNOWER)

| SINGULAR | | PLURAL |
|--------------------------------|------------------|------------------|
| <i>Nom.</i> } <i>Voc.</i> } | Vidū | Vidū ; viduno |
| <i>Acc.</i> | Viduṇ | Vidū ; viduno |
| <i>Ins.</i> | Vidunā | Vidūbhi ; vidūhi |
| <i>Dat.</i> } <i>Gen.</i> } | Viduno ; vidussa | Vidūnaṇ |

The rest are similar to those of *garu*.

The following are declined similarly :—

| | |
|---|---|
| <i>Pabhū</i> = over-lord | <i>Vadaññū</i> = charitable person |
| <i>Sabbaññū</i> = the omniscient one | <i>Viññū</i> = wise man |
| <i>Atthaññū</i> = knower of the meaning | <i>Mattaññū</i> = temperate ; one who knows the measure |

30. Adverbs of Time

| | |
|--|---|
| <i>Kadā</i> = when ? | <i>Ekadā</i> = one day ; once |
| <i>Tadā</i> = then | <i>Pacchā</i> = afterwards |
| <i>Sadā</i> = ever ; always | <i>Purā</i> = formerly ; in former days |
| <i>Idāni</i> = now | <i>Sāyam</i> = in the evening |
| <i>Ajja</i> = to-day | <i>Pāto</i> = in the morning |
| <i>Suve</i> = to-morrow | <i>Parasuve</i> = day after to-morrow |
| <i>Hīyo</i> = yesterday | |
| <i>Yadā</i> = when ; whenever | |
| <i>Parahīyo</i> = day before yesterday | |

Exercise 10

TRANSLATE INTO ENGLISH

1. Bhagavā ajja sotārānaṃ dhammaṃ desessati.
2. Bhikkhavo bhagavantaṃ vandiṃsu. 3. Cakkhumanto sadā bhānumantaṃ passanti. 4. Tadā balavanto arī veḷūhi pahariṃsa. 5. Kadā tumhe dhanavantaṃ passissatha? 6. Suve mayaṃ sīlavante vandissāma. 7. Bhagavanto sabbañño bhavanti. 8. Viduno kulavato geḥaṃ gacchiṃsu. 9. Himavati kapayo ca pakkhino ca isayo ca vasiṃsu. 10. Puññavato nattā buddhimā bhavi. 11. Kulavataṃ bhātaro dhanavanto na bhaviṃsu. 12. Ahaṃ Himavantamhi phalavante rukkhe passiṃ. 13. Purā mayaṃ Himavantaṃ gacchimha. 14. Hīyo sāyaṃ bandhumanto yasavataṃ gāmaṃ gacchiṃsu. 15. Viñño pacchā pabhuno gehe vasissanti.

TRANSLATE INTO PALI

1. Sons of the wealthy are not always wise. 2. One who has relations does not fear enemies. 3. The brothers of the virtuous will bow down to the Exalted One. 4. Your grandsons are not intelligent. 5. To-morrow the wise men will preach to the men of high caste. 6. To-day the rich will go to a mountain in the Himalayas. 7. There are fruitful trees, lions and leopards in the garden of the rich man. 8. When will the famous men come to our village? 9. The sons of the powerful will always be famous. 10. Once, the wise man's brother struck the virtuous man. 11. Formerly I lived in the house of the over-lord. 12. Yesterday there were elephants and horses in the garden. 13. Now the man of high caste will buy a lion and a deer. 14. Our fathers were mindful. 15. Once we saw the sun from the rich man's garden.

DECLENSION OF FEMININE NOUNS

There are no nouns ending in -a in feminine.

31. VANITĀ = woman

| SINGULAR | | PLURAL |
|-------------|----------------------|----------------------|
| <i>Nom.</i> | Vanitā | Vanitā ; vanitāyo |
| <i>Acc.</i> | Vanitaṇ | Vanitā ; vanitāyo |
| <i>Abl.</i> | Vanitāya | Vanitābhi ; vanitāhi |
| <i>Dat.</i> | } Vanitāya | Vanitānaṇ |
| <i>Gen.</i> | | |
| <i>Loc.</i> | Vanitāyaṇ ; vanitāya | Vanitāsu |
| <i>Voc.</i> | Vanite | Vanitā ; vanitāyo |

The following are declined similarly :—

| | |
|--------------------------------|--|
| <i>Kaññā</i> = girl | <i>Parisā</i> = following ; retinue |
| <i>Gaṅgā</i> = river | <i>Gīvā</i> = neck |
| <i>Nāvā</i> = ship | <i>Jivhā</i> = tongue |
| <i>Ammā</i> = mother | <i>Nāsā</i> = nose |
| <i>Disā</i> = direction | <i>Jaṅghā</i> = calf of the leg ; shank |
| <i>Senā</i> = army ; multitude | <i>Guhā</i> = cave |
| <i>Sālā</i> = hall | <i>Chāyā</i> = shadow ; shade |
| <i>Bhāriyā</i> = wife | <i>Tulā</i> = scale ; balance |
| <i>Vasudhā</i> = earth | <i>Silā</i> = stone |
| <i>Vācā</i> = word | <i>Vālukā</i> = sand |
| <i>Sabhā</i> = society | <i>Mañjūsā</i> = box |
| <i>Dārikā</i> = girl | <i>Mālā</i> = garland |
| <i>Latā</i> = creeper | <i>Surā</i> = liquor ; intoxicant |
| <i>Kathā</i> = speech | <i>Visikhā</i> = street |
| <i>Paññā</i> = wisdom | <i>Sākhā</i> = branch |
| <i>Valavā</i> = mare | <i>Sakkharā</i> = gravel |
| <i>Laṅkā</i> = Ceylon | <i>Devatā</i> = deity |
| <i>Pipāsā</i> = thirst | <i>Dolā</i> = palanquin |
| <i>Khudā</i> = hunger | <i>Godhā</i> = iguana |
| <i>Niddā</i> = sleep | |
| <i>Pūjā</i> = offering | |

32. The Imperative

The Imperative Mood is used to express command, prayer, advice or wish. This is called *Pañcamī* in Pali and includes the Benedictive.

PACA = to cook

IMPERATIVE

| | SINGULAR | PLURAL |
|-----|--|-------------------------------------|
| 3rd | (So) pacatu = let him cook | (Te) pacantu = let them cook |
| 2nd | (Tvaṇ) paca ; pacāhi = cookest thou | (Tumhe) pacatha = cook you |
| 1st | (Ahaṇ) pacāmi = let me cook | (Mayaṇ) pacāma = let us cook |

The following are conjugated similarly :—

| | |
|-----------------------------------|------------------------------------|
| <i>Hotu</i> = let it be | <i>Thapetu</i> = let him keep |
| <i>Pivatu</i> = let him drink | <i>Bhavatu</i> = let it be |
| <i>Jayatu</i> = let him conquer | <i>Gacchatu</i> = let him go |
| <i>Rakkhatu</i> = let him protect | <i>Pakkhipatu</i> = let him put in |
| <i>Bhāsatu</i> = let him say | |

33. The Optative or Potential

The Potential Mood—called “*Sattamī*” in Pali—expresses probability, command, wish, prayer, hope, advice and capability. It is used in conditional or hypothetical sentences in which one statement depends upon another.

Verbs containing auxiliary parts *may, might, can, could, should* and *would* are included in this mood.

PACA = to cook

| | SINGULAR | | PLURAL |
|-----|---|--|--------|
| 3rd | (So) paceyya = if he (would) cook | (Te) paceyyuṇ = if they (would) cook | |
| 2nd | (Tvaṇ) paceyyāsi = if thou (wouldst) cook | (Tumhe) paceyyātha = if you (would) cook | |
| 1st | (Ahaṇ) paceyyāmi = if I (would) cook | (Mayaṇ) paceyyāma = if we (would) cook | |

The following are conjugated similarly :--

| | |
|---------------------------------|---|
| <i>Bhuñjeyya</i> (if he eats) | <i>Āhareyya</i> (if he brings) |
| <i>Nahāyeyya</i> (if he bathes) | <i>Thapeyya</i> (if he keeps) |
| <i>Katheyya</i> (if he says) | <i>Bhaveyya</i> (if it becomes ; if he would be) |

Note.—Equivalents to “if” are *sace*, *yadā* and *ce* ; but *ce* should not be used at the beginning of a sentence.

Exercise 11

TRANSLATE INTO ENGLISH

1. Vanitāyo nāvāhi gaṅgāyaṇ gacchantu. 2. Tvaṇ sālāyaṇ kaññānaṇ odanaṇ pacāhi. 3. Sace tumhe nahāyissatha, aham pi nahāyissāmi. 4. Yadi so sabhāyaṇ katheyya, aham pi katheyāmi. 5. Laṅkāya bhūpatino senāyo jayantu. 6. Devatā vasudhāyaṇ manusse rakkhantu. 7. Sace te vālukaṇ āhareyyuṇ ahaṇ (taṇ) kiṇissāmi. 8. Tumhe dārikāya hatthe mālaṇ thapetha. 9. Sālāya chāyā vasudhāya patati. 10. Corā mañjūsāyo guhaṇ hariṇsu. 11. Kaññāyo godhaṇ sakkharāhi pahariṇsu. 12. Hatthī soṇḍāya taruno sākhaṇ chindi. 13. Sace mayaṇ guhāyaṇ sayeyvāma pasavo no haneyyuṇ. 14. Tumhe mittehi saha suraṇ mā pivatha.¹ 15. Mayaṇ parisāya saddhiṇ odanaṇ

1. Mā pivatha = do not drink. Particle *mā* should be used in such a place instead of *nā*.

bhuñjissāma. 16. Bhānumato pabhā sindhumi bhavatu. 17. Dārikā kaññāya nāsāyaṅ sakkharaṅ pakhipi. 18. Tumhe parisāhi saddhiṅ mama kathaṅ suṇātha. 19. Amhākaṅ ammā dolāya gāmaṅ agacchi. 20. Sace thaṅ vaḷavaṅ kiṇeyyāsi, ahaṅ assaṅ kiṇis-sāmi.

TRANSLATE INTO PALI

1. The robber carried the box to the cave. 2. Go to your village with your mothers. 3. Let the women go along the river in a ship. 4. If he buys a deer I will sell my mare. 5. We heard the speech of the girl at the meeting. 6. We utter words with our tongues. 7. Do not strike the iguana with pebbles. 8. May my following be victorious in the island of Laṅkā. 9. May our offerings be to the wise. 10. Adorn¹ the maiden's neck with a garland. 11. The shadow of the vine falls on the earth. 12. The woman brought a scale from the hall. 13. Do not drink liquor with girls and boys. 14. If you will cook rice I will give food to the woman. 15. May the deities protect our sons and grandsons. 16. The girls brought sand from the street. 17. My following cut the branches of the tree. 18. Let the elephant bring a stone to the street. 19. The beasts will kill him if he will sit in the cave. 20. There are gems in the maiden's box.

34. Declension of Feminine Stems
ending in -i

BHŪMI = earth, ground or floor

| | SINGULAR | PLURAL |
|------------------|----------|-----------------|
| Nom. } Voc. } | Bhūmi | Bhūmī ; bhūmiyo |

1. Adorn — *alaṅkarohi*.

| | SINGULAR | PLURAL |
|-------------|--------------------|--------------------|
| <i>Acc.</i> | Bhūmiṇ | Bhūmī ; bhūmiyo |
| <i>Abl.</i> | Bhūmiyā ; bhūmyā | Bhūmībhi ; bhūmīhi |
| <i>Dat.</i> | } Bhūmiyā | Bhūmīnaṇ |
| <i>Gen.</i> | | |
| <i>Loc.</i> | Bhūmiyaṇ ; bhūmiyā | Bhūmīsu |

The following are declined similarly :—

| | |
|-----------------------------|--|
| <i>Ratti</i> = night | <i>Aṅguli</i> = finger |
| <i>Aṭavi</i> = forest | <i>Patti</i> = infantry |
| <i>Doṇi</i> = boat | <i>Vutṭhi</i> = rain |
| <i>Asani</i> = thunder-bolt | <i>Yatṭhi</i> = (walking) stick |
| <i>Kitti</i> = fame | <i>Nāli</i> = corn-measure |
| <i>Yuvati</i> = maiden | <i>Dundubhi</i> = drum |
| <i>Sati</i> = memory | <i>Dhūli</i> = dust |
| <i>Mati</i> = wisdom | <i>Vuddhi</i> = increase ; pro- gress |
| <i>Khanti</i> = patience | |

35. Feminine Stems ending in -ī

KUMĀRĪ = girl ; damsel

| | SINGULAR | PLURAL |
|-------------|-------------------------|----------------------|
| <i>Nom.</i> | } Kumārī | Kumārī ; kumāriyo |
| <i>Voc.</i> | | |
| <i>Acc.</i> | Kumārīṇ | Kumārī ; kumāriyo |
| <i>Abl.</i> | Kumāriyā | Kumārībhi ; kumārīhi |
| <i>Dat.</i> | } Kumāriyā | Kumārīnaṇ |
| <i>Gen.</i> | | |
| <i>Loc.</i> | Kumāriyaṇ ; kumāriyā | Kumārīsu |

The following are declined similarly :—

| | |
|---------------------------------|---|
| <i>Nārī</i> = woman | <i>Migī</i> = deer (female) |
| <i>Taruṇī</i> = young woman | <i>Sīhī</i> = lioness |
| <i>Rājinī</i> = queen | <i>Kukkuṭī</i> = hen |
| <i>Itthī</i> = woman | <i>Kākī</i> = she crow |
| <i>Sakhī</i> = woman-friend | <i>Nadī</i> = river |
| <i>Brāhmaṇī</i> = Brahman woman | <i>Vāpī</i> = tank |
| <i>Bhaginī</i> = sister | <i>Pokkharāṇī</i> = pond |
| <i>Dāsī</i> = slave woman | <i>Kadalī</i> = plantain |
| <i>Devī</i> = queen ; goddess | <i>Gāvī</i> = cow |
| <i>Sakuṇī</i> = bird (female) | <i>Mahī</i> = earth ; the river of that name |
| | <i>Hatthinī</i> = she-elephant |

36. Absolutes or so-called Indeclinable Past Participles

The words ending in *tvā*, *tvāna*, *tūna* and *ya*, like *katva* (having done), *gantvāna* (having gone), and *ādāyā* (having taken), are called *Absolutes*, which cannot be declined. All other participles, being verbal adjectives, are declined.

Some European Pali scholars have called them “gerunds”; but, as the P.Ps. may be used in their place without affecting the sense, they resemble more the Active Past Participle, e.g.,

In the sentence :

So gāmaṃ gantvā bhataṃ bhuñji

(having gone to the village, he ate rice).

“gantvā” may be replaced by P. P. *gato*.

In analysing a sentence these go to the extension of the predicate, which fact shows that they are neither gerunds nor participles.

EXAMPLES

| | |
|------------------------------------|---|
| <i>Pacitvā</i> = having cooked | <i>Ādāya</i> = having taken |
| <i>Bhuñjivā</i> = having eaten | <i>Vidhāya</i> = having commanded or done |
| <i>Pivivā</i> = having drunk | |
| <i>Sayivā</i> = having slept | <i>Pahāya</i> = having left |
| <i>Ṭhatvā</i> = having stood | <i>Nahātvā</i> = having bathed |
| <i>Pacitūna</i> = having cooked | <i>Kiḷitvā</i> = having played |
| <i>Okkamma</i> = having gone aside | |

REMARK

A. *Tvā*, *tvāna* and *tūna* may be optionally used, and they are added to the base by means of a connecting vowel *i*, when the base is not ending in a long *ā*.

B. “*Ya*” is mostly added to the roots compounded with prefixes, e.g., *ā* + *dā* + *ya* = *ādāya*, *vi* + *dhā* + *ya* = *vidhāya*.

In other cases it is sometimes assimilated with the last consonant of the base or sometimes interchanged with it, e.g.,

(1) *Assimilated* :

ā + *gam* + *ya* = *āgamma* (having come).

ni + *kham* + *ya* = *nikkhamma* (having come out).

(2) *Interchanged* :

ā + *ruh* + *ya* = *ārūyha* (having ascended).

pa + *gah* + *ya* = *paggayha* (having raised up).

o + *ruh* + *ya* = *orūyha* (having descended).

Exercise 12

TRANSLATE INTO ENGLISH

1. Brāhmaṇī kumāriyā saddhiṅ nadiyaṅ nahātvā
gehaṅ agami. 2. Nāriyo odanaṅ pacitvā bhuñjivā

kukkuṭīnam pi adaṅsu. 3. Kumāriyo sakhīhi saha vāpiṅ gantvā nahāyissanti. 4. Rājini dīpā nikkhamma nāvāya gamissati. 5. Vānarī itthiyo passitvā taruṅ āruyha nisīdi. 6. Taruṇī hatthehi sākhaṅ ādāya ākaḍḍhi.¹ 7. Tumhe vāpiṅ taritvā² aṭaviṅ pavisatha.³ 8. Dīpayo aṭavīsu ṭhatvā migī māretvā khādanti. 9. Yuvatīnaṅ pitaro aṭaviyā āgamma bhujitvā sayiṅsu. 10. Hatthinī pokkharāṅṅ oruyha nahātvā kadaliyo khādi. 11. Sīhī migiṅ māretvā susūnaṅ dadissati. 12. Gāviyo bhūmiyaṅ sayitvā utṭhahitvā⁴ aṭaviṅ pavisiṅsu. 13. Mama mātulānī puttassa dundubhiṅ ānesati. 14. Sakuṇī mahiyaṅ āhiṇḍitvā āhāraṅ labhati. 15. Kākī taruno sākhasu nisīditvā ravitvā⁵ ākāsaṅ uḍḍessanti.

TRANSLATE INTO PALI

1. Having killed a deer in the forest the lioness ate it.
 2. Having gone to the village the brahman woman bought a hen yesterday. 3. The damsels went to the tank, and having bathed and played there, came home.
 4. The she-monkey, having climbed the tree, sat on a branch. 5. The brothers of the girl, having played and bathed, ate rice. 6. Sisters of the boys, having bought garlands, adorned the neck of the queen. 7. Having crossed the river, the she-elephant ate plantain (trees) in the garden of the woman. 8. Having brought a boat, our sisters will cross the tank and enter the forest.
 9. Having cooked rice for the father, the maiden went to the pond with her (female) friends. 10. Having come

1. Pulled ; dragged.

2. Having crossed.

5. Having crowed or having made a noise.

3. (you) enter.

4. Having risen.

from the wood, the damsel's father fell on the ground. 11. The cows and oxen of the millionaire, having drunk from the tank, entered the forest. 12. Having bought a drum, the woman's sister gave (it) to her friend. 13. Having gone to the forest along the river, our brothers killed a lioness. 14. The queen, having come to the king's tank, bathed there¹ with her retinue and walked in the garden. 15. The she-crow, having sat on the branch slept there¹ after crowing.²

37. Feminine Nouns ending in -u

DHENU = cow (of any kind)

| | SINGULAR | PLURAL |
|---------------------------------------|----------|---------------------------|
| <i>Nom.</i> } Dhenu | | Dhenū ; dhenuyo |
| <i>Voc.</i> } | | |
| <i>Acc.</i> Dhenuṇ | | Dhenū ; dhenuyo |
| <i>Abl.</i> Dhenuyā | | Dhenūbhi ; dhenūhi |
| <i>Dat.</i> } Dhenuyā | | Dhenūnaṇ |
| <i>Gen.</i> } | | |
| <i>Loc.</i> Dhenuyaṇ ; dhenuyā | | Dhenūsu |

Some of the similarly declined are :—

Yāgu = rice gruel

Daddu = eczema

Kāsu = pit

Kacchu = itch

Vijju = lightning

Kaṇeru = she-elephant•

Rajju = rope

Dhātu = element

Sassu = mother-in-law

1. There = *tattha*.

2. "Ravitvā" may be used for "after crowing".

38. *Mātu* is differently declined from the above.

MĀTU = mother

| | SINGULAR | PLURAL |
|--------------------------------|-----------------------|--|
| <i>Nom.</i> | Mātā | Mātaro |
| <i>Acc.</i> | Mātaraṇ | Mātare ; mātaro |
| <i>Abl.</i> | Mātarā ; (mātuyā) | Mātarebhi ; mātarehi ; mātūbhi ; mātūhi |
| <i>Dat.</i> } <i>Gen.</i> } | Mātuyā | Mātarānaṇ ; mātānaṇ ; mātūnaṇ |
| <i>Loc.</i> | Mātari | Mātaresu ; mātsu |
| <i>Voc.</i> | Māta ; mātā ; māte | Mātaro |

Dhītu (daughter) and *duhitu* (daughter) are declined like *mātu*.

39. Adverbs of Place

Tattha = there

Ettha = here

Idha = here

Upari = up ; over

Tiriyam = across

Kattha = where ?

Tatra = there

Kuhim = where ?

Anto = inside

Antarā = between

Sabbattha = everywhere

Ekattha = in one place

Kuto = from where ?

Tato = from there

Exercise 13

TRANSLATE INTO ENGLISH

1. Dāsiyā mātā dhenuṇ rajjuyā bandhitvā ānesi.
2. Mayhaṇ mātulānī yāguṇ pacitvā dhītarānaṇ dadissati.
3. Kaṇeruyo aṭaviyaṇ āhiṇḍitvā tattha kāsūsu pa iṇsu.
4. Dhanavatiyā sassu idha āgamma bhikkhū vandissati.
5. Rājiniyā dhītaro ārāmaṇ gantvā satthāraṇ mālāhi pūjesuṇ.
6. Kañṇānaṇ pitaro dhītarānaṇ vuddhiṇ icchanti.
7. Kuto tvaṇ dhenuyo kiṇissasi ?

8. Kattha tava bhaginiyo nahāyitvā pacitvā bhujñisū ?
 9. Te gehassa ca rukkhassa ca antarā kīḷisū. 10. Nā-
 riyā duhitaro gehassa anto mañcesu sayissanti. 11.
 Dhītuyā jaṅghāyaṅ daddu atthi. 12. Yuvatī mālā
 pilandhitvā sassuyā gehaṅ gamissati. 13. Amhākaṅ
 mātaraṅ gāviyo sabbattha caritvā , buñjitvā sāyaṅ
 ekattha sannipatanti.¹ 14. Dhanavatiyā nattāro magge
 tiriyaṅ dhāvitvā aṭaviṅ pavisitvā niliyisū.² 15. Asani
 rukkhassa upari patitvā sākḥā chinditvā taruṅ māresi.

TRANSLATE INTO PALI

1. The girl's mother gave a garland to the damsel.
 2. Having tied the cows with ropes the woman dragged
 (them) to the forest. 3. Having wandered everywhere
 in the island, the damsel's sister came home and ate
 (some) food. 4. Where does your mother's sister live ?
 5. My sister's daughters live in one place. 6. When will
 they come to the river ? 7. The queen's mother-in-law
 came³ here yesterday and went back⁴ to-day. 8. Having
 bathed in the tank, the daughters of the rich woman
 walked across the garden. 9. Our aunts will cook³ rice-
 gruel and drink it with women friends. 10. The cows
 of the mother-in-law walk between the rock and the
 trees. 11. When will your mothers and daughters go
 to the garden and hear there the words of the Buddha.
 12. From where did you bring the elephant ? 13. Sons
 of the queen went³ along the river⁵ to a forest and there
 fell in a pit. 14. There is itch on the hand of the sister.
 15. The thunder-bolt fell³ on a rock and broke it into
 two.⁶

1. *Sannipatati* = assembles ; comes together.

2. *Nilīyati* = hides oneself.

3. Use Absolutes like *gantvā*.

4. Went back = *paṭinivatti* or *paccāgami*.

5. Along the river = *nadim anu* or *nadīpassena*.

6. Breaks in to two = *dvidhā bhindati*.

NEUTER GENDER

40. Declension of Nouns ending in -a

NAYANA = eye

| | SINGULAR | PLURAL |
|-------------|-------------------------------------|----------------------|
| <i>Nom.</i> | Nayanaṅ | Nayanā ; nayanāni |
| <i>Acc.</i> | Nayanaṅ | Nayane ; nayanāni |
| <i>Ins.</i> | Nayanena | Nayanebhi ; nayanehi |
| <i>Dat.</i> | Nayanāya ; naya- nassa | Nayanānaṅ |
| <i>Abl.</i> | Nayanā ; nayanam- hā ; nayanasmā | Nayanebhi ; nayanehi |
| <i>Gen.</i> | Nayanassa | Nayanānaṅ |
| <i>Loc.</i> | Nayane ; nayanam- hi ; nyanasmiṅ | Nayanesu |
| <i>Voc.</i> | Nayana ; nayanā | Nayanāni |

The following are declined similarly :

| | |
|------------------------------------|--------------------------|
| <i>Dhana</i> = wealth | <i>Paduma</i> = lotus |
| <i>Phala</i> = fruit | <i>Paṇṇa</i> = leaf |
| <i>Dāna</i> = charity ; alms | <i>Susāna</i> = cemetery |
| <i>Sīla</i> = precept ; virtue | <i>Āyudha</i> = weapon |
| <i>Puñña</i> = merit ; good action | <i>Amata</i> = ambrosia |
| <i>Pāpa</i> = sin | <i>Tiṇa</i> = grass |
| <i>Rūpa</i> = form ; image | <i>Udaka</i> = water |
| <i>Sota</i> = ear | <i>Jala</i> = water |
| <i>Ghāna</i> = nose | <i>Pulina</i> = sand |
| <i>Pīṭha</i> = chair | <i>Sopāṇa</i> = stair |
| <i>Vadana</i> = face ; mouth | <i>Hadaya</i> = heart |
| <i>Locana</i> = eye | <i>Arañña</i> = forest |
| <i>Marāṇa</i> = death | <i>Vattha</i> = cloth |
| <i>Cetiya</i> = shrine | <i>Suvaṇṇa</i> = gold |

Sukha = comfort

Dukkha = trouble ; pain

Mūla = root ; money

Kula = family ; caste

Kūla = bank (of a river, etc.)

Bala = power ; strength

Vana = forest

Puppha = flower

Citta = mind

Chatta = umbrella

Aṇḍa = egg

Kāraṇa = reason

Ñāna = wisdom

Khīra = milk

Nagara = city

41. The Infinitive

The sign of the infinitive is *-tum*. It is used as in English :

Pacitum = to cook

Pivitum = to drink

Bottum or *Buñjitum* } = to eat

Laddhum or *Labhitum* } = to get

Dātum = to give

Pātum = to drink

Gantum = to go

Kātum = to do

Haritum = to carry

Āharitum = to bring

Tum is simply added to the roots of one syllable to form the infinitive. An extra *i* is added before *tum* in the case of the bases consisting of more than one syllable.

Exercise 14

TRANSLATE INTO ENGLISH

1. Dhanavanto bhātarānaṃ dhanaṃ dātuṃ na icchanti. 2. Dānaṃ datvā sīlaṃ rakkhitvā sagge¹ nibbattituṃ² sakkonti.³ 3. Kumārī alātaṃ ānetvā bhattaṃ

1. *Sagga* = heaven.

2. To be born.

3. Are able.

pacituṅ aggiṅ jālessati. 4. Nāriyo nagarā nikkhamma udakaṅ pātuṅ vāpiyā kūlaṅ gacchiṃsu. 5. Nattāro araṅṅā phalāni āharitvā khādituṅ ārabhiṃsu.¹ 6. Sīlavā isi dhammaṅ desetūṅ piṭhe nisīdi. 7. Coro āyudhena paharitvā mama pituno aṅguliṅ chindi. 8. Yuvatiyo padumāni ocinituṅ² nadiṅ gantvā kūle nisīdiṃsu. 9. Mayaṅ chattāni ādāya susānaṅ gantvā pupphāni ocinissāma. 10. Kaṅṅā vatthaṅ ānetuṅ āpaṇaṅ gamissati. 11. Tumhe vanaṅ gantvā gāvīnaṅ dātuṅ paṇṇāni āharatha. 12. Mayaṅ locanehi rūpāni passitvā sukhaṅ dukkhaṅ ca labhāma. 13. Tvaṅ sotena suṇituṅ ghāṇeṇa ghāyituṅ³ ca sakkosi. 14. Kukkuṭiyā aṇḍāni rukkhassa mūle santi. 15. Viduno amataṅ labhitvā maraṇaṅ na bhāyanti. 16. Manussā cittaena cintetvā⁴ puṅṅāni karissanti. 17. Tumhe dhammaṅ sotuṅ āramaṅ gantvā puline nisīdatha. 18. Dhanavanto suvaṇṇaṅ datvā ṅāṇaṅ laddhuṅ na sakkonti. 19. Dārako chattaṅ gaṇhituṅ⁵ sopāṇaṅ āruhi. 20. Mama bhaginī puṅṅaṅ labhituṅ sīlaṅ rakkhissati.

TRANSLATE INTO PALI

1. The boys went to the foot of the tree to eat fruits. 2. The maiden climbed the tree to gather flowers. 3. I went into the house to bring an umbrella and a cloth. 4. The girl asked for a fire-brand to make a fire. 5. We are able to see objects (=forms) with our eyes. 6. You smell with your nose and hear with your ears. 7. Having gone to hear the doctrine, they sat on the sand. 8. People

1. Began.

2. To gather ; to collect.

5. To take.

3. To smell.

4. Having thought.

are not able to purchase wisdom with (their) gold. 9. Having divided¹ his wealth the rich man gave (them) to his sons and daughters. 10. The maidens went out of the city (in order) to bathe in the river. 11. There were umbrellas in the hands of the women on the road. 12. Having struck her with a weapon, the enemy wounded² the hand of my mother-in-law. 13. Having gone to the garden they brought flowers and fruits for the boys. 14. He will go to the forest in order to bring leaves and grass for the cows. 15. The girls and boys brought lotuses from the pond (in order) to offer to the shrine. 16. Having bathed in the tank, our sisters and brothers came home to eat and sleep. 17. Having seen a leopard the boy ran across the garden and crossed³ the river. 18. You get merit through charity and virtue. 19. Having grazed (eaten grass) in the cemetery, my aunt's cows went to the tank in order to drink water. 20. The maidens bought flowers in order to make⁴ garlands for (their) sisters.

42. Neuter Nouns ending in -i

ATTHI (bone ; seed)

| | SINGULAR | PLURAL |
|--------------------------------|-----------------------------------|--------------------|
| <i>Nom.</i> } <i>Voc.</i> } | Atthi | Atthī ; atthīni |
| <i>Acc.</i> | Atthiṇ | Atthī ; atthīni |
| <i>Ins.</i> | Atthinā | Atthībhi ; atthīhi |
| <i>Dat.</i> } <i>Gen.</i> } | Atthino ; atthissa | Atthīnaṇ |
| <i>Abl.</i> | Atthinā atthimhā ; atthismā | Atthībhi ; atthīhi |
| <i>Loc.</i> | Atthini ; atthimhi ; atthismiṇ | Atthisu ; atthīsu |

1. Bhājetvā.

2. Vaṇitam akāsi.

3. Tari.

4. Kātuṃ ; paṭiyādetum.

The following are similarly declined :

| | |
|---------------------|-----------------------|
| <i>Vāri</i> = water | <i>Dadhi</i> = curd |
| <i>Akhi</i> = eye | <i>Acci</i> = flame |
| <i>Sappi</i> = ghee | <i>Satthi</i> = thigh |

43. Neuter Nouns ending in -u

Cakkhu (eye)

| | SINGULAR | PLURAL |
|-------------------------------|----------|-----------------------------|
| <i>Nom.</i> } <i>Cakkhu</i> | | <i>Cakkhū ; cakkhūni</i> |
| <i>Voc.</i> } | | |
| <i>Acc.</i> } <i>Cakkhuṇ</i> | | <i>Cakkhū ; cakkhūni</i> |
| <i>Ins.</i> } <i>Cakkhunā</i> | | <i>Cakkhūbhi ; cakkhūhi</i> |

The rest are similar to those of *garu*.

The following are declined similarly :—

| | |
|------------------------|-------------------------------|
| <i>Āyu</i> = age | <i>Ambu</i> = water |
| <i>Dhanu</i> = bow | <i>Tipu</i> = lead |
| <i>Madhu</i> = honey | <i>Vasu</i> = wealth |
| <i>Assu</i> = tear | <i>Vapu</i> = body |
| <i>Jānu</i> } = knee | <i>Vatthu</i> = ground ; base |
| <i>Jaṇṇu</i> } | |
| <i>Dāru</i> = firewood | <i>Jatu</i> = sealing wax |

44. Some More Particles

Particles, named *avyaya* in Pali, consist of adverbs, conjunctions, prepositions, indeclinable past participles ending in *tvā*, *tvāna*, *tūna* and *ya*, and infinitives.

| | |
|--------------------------|----------------------------|
| <i>Āma</i> = yes | <i>Vā ; athavā</i> = or |
| <i>Evam</i> = thus ; yes | <i>Puna</i> = again |
| <i>Addhā</i> = certainly | <i>Tathā</i> = in that way |

| | |
|-----------------------------------|-------------------------------------|
| <i>Sakim</i> = once | <i>Yāva ; tāva</i> = till then ; so |
| <i>Sanikam</i> = slowly | long |
| <i>Sīgham</i> = quickly ; soon | <i>Nānā</i> = separately |
| <i>Purato</i> = in the front of ; | <i>Vinā</i> = without |
| before | <i>Katham</i> = how ? |
| | <i>Kasmā</i> = why ? |

Exercise 15

TRANSLATE INTO ENGLISH

1. Mayaṅ gāviyā khīraṅ, khīramhā dadhiṅ, dadhimhā sappiṅ ca labhāma. 2. Mātā dhītuyā akkhīsu assūni disvā (tassā)¹ vadanaṅ vārinā dhovi. 3. Kasmā tvaṅ ajja vāpiṅ gantvā puna nadiṅ gantuṅ icchasi ? 4. Kathaṅ tava bhātaro nadiyā padumāni ocinitvā āharisanti ? 5. Addhā te dhanūni ādāya vanaṅ pavisitvā migāṅ māretvā ānessanti. 6. Amhākaṅ pitaro tadā vanamhā madhuṅ āharitvā dadhinā saha bhuñjīsu. 7. Mayaṅ suve tumhehi² vinā araññaṅ gantvā dārūni bhañjissāma.³ 8. Kumārā sīghaṅ dhāvitvā vāpiyaṅ kīlitvā sanikaṅ gehāni agamiṅsu. 9. Tumhe khīraṅ pivituṅ icchatha, athavā dadhiṅ bhuñjituṅ ? 10. Yāva mayhaṅ pitā nahāyissati tāva ahaṅ idha tiṭṭhāmi. 11. Yathā bhūpati āṇāpeti tathā tvaṅ kātuṅ icchasi ? 12. Āma, ahaṅ bhūpatino vacanaṅ atikkamituṅ⁴ na sakkomi.

TRANSLATE INTO PALI

1. Do you like to drink milk or to eat curd ? 2. First⁵ I will drink gruel and then eat curd with honey. 3. Go

1. Of her.

2. Ablative must be used with " vinā ".

5. Paṭhamam, *adv.*

3. Bhañjati = breaks.

4. To surpass.

quickly to the market to bring some ghee. 4. Having bathed in the sea why do you like to go again there now? 5. Do you know how our fathers gathered honey from the forests? 6. I will stay on the river bank till you cross the river and come back. 7. My mother-in-law went to the city without her retinue and returned with a sister. 8. The millionaire fell on (his) knees¹ before the king and bowed down at his feet. 9. Is your horse able to run fast? 10. Yes, certainly it will run fast. 11. Having gone to the forest, with bows in hands, our brothers killed an elephant and cut its tusks. 12. Why does your father walk slowly on the sand?

1. Jāṇubi patitvā (Don't use the locative).

CLASSIFICATION OF NOUNS

45. Nouns are divided into 5 classes, viz. :—

1. *Nāmanāma* = substantives and proper nouns
2. *Sabbanāma* = pronouns
3. *Samāsanāma* = compound nouns
4. *Taddhitanāma* = derivatives from nouns or substantives
5. *Kitakanāma* = verbal derivatives

3. Compound nouns are formed by the combination of two or more words, e.g.,

Nīluppala = blue water-lily

Rājaputta = king's son

Hattha-pāda-sīsāni = hands, feet and the head

4. Verbal derivatives, otherwise called Primary Derivatives, are formed from the verbal root itself by adding suffixes, e.g.,

Paca (to cook) + *ṇa* = *pāka* (cooking)

Dā (to give) + *aka* = *dāyaka* (giver)

Nī (to lead) + *tu* = *netu* (leader)

5. *Taddhita* nouns or Secondary Derivatives are formed from a substantive or primary derivative by adding another suffix to it, e.g.,

Nāvā (ship) + *ika* (in the meaning of engaged) =
nāvika (sailor).

1. The first group of this classification includes concrete, common, proper, and abstract nouns other than that of Primary and Secondary Derivatives.

PRONOUNS

46. Pronouns admit of all genders as they stand for every person or thing which are in different genders. They become adjectives when they qualify other nouns. They have no vocative forms.

Declension of Relative Pronoun

YA = which ; who

Masculine

| | SINGULAR | PLURAL |
|-------------|----------------|-----------------|
| <i>Nom.</i> | Yo | Ye |
| <i>Acc.</i> | Yaṇ | Ye |
| <i>Ins.</i> | Yena | Yebhi ; yehi |
| <i>Dat.</i> | Yassa | Yesaṇ ; yesānaṇ |
| <i>Gen.</i> | | |
| <i>Abl.</i> | Yamhā ; yasmā | Yebhi ; Yehi |
| <i>Loc.</i> | Yamhi ; yasmiṇ | Yesu |

Feminine

| | | |
|-------------|----------------|-----------------|
| <i>Nom.</i> | Yā | Yā ; yāyo |
| <i>Acc.</i> | Yaṇ | Yā ; yāyo |
| <i>Abl.</i> | Yāya | Yābhi ; yāhi |
| <i>Dat.</i> | Yassā ; yāya | Yāsan ; yāsānāṇ |
| <i>Gen.</i> | | |
| <i>Loc.</i> | Yassaṇ ; yāyaṇ | Yāsu |

Neuter

| | | |
|-------------|-----|-----------|
| <i>Nom.</i> | Yaṇ | Ye ; yāni |
| <i>Acc.</i> | Yaṇ | Ye ; yāni |

The rest is similar to that of masculine.

Similarly declined are :

| | |
|---------------------------------|---------------------------|
| <i>Sabba</i> = all | <i>Itara</i> = the other |
| <i>Pubba</i> = former ; eastern | <i>Aññatara</i> = certain |

| | |
|-------------------------------------|----------------------------------|
| <i>Añña</i> = other ; another | <i>Apara</i> = other ; western |
| <i>Katara</i> = which (of the two) | <i>Ubhaya</i> = both |
| <i>Katama</i> = which (of the many) | <i>Para</i> = other ; the latter |
| | <i>Ka</i> (kiṅ) = who ; which |

47. Adjectives (Pronominal)

Adjectives in Pali are not treated separately from nouns, as they take all the inflections of the nouns. Almost all pronouns become adjectives when they are used before a substantive of the same gender, number and case. They are pronouns when they stand alone in a sentence. This difference will become clear from the following exercise.

Exercise 16

TRANSLATE INTO ENGLISH

1. Sabbesaṅ nattāro paññavanto na bhavanti. 2. Sabbā itthiyo vāpiyaṅ nahātvā padumāni piḷandhitvā āgacchiṅsu. 3. Añño vāṅijo sabbaṅ dhanaṅ yācā-kānaṅ datvā gehaṅ pahāya pabbaji.¹ 4. Mātā ubhayaṅsam pi dhītarānaṅ vatthāni kiṅitvā dadissati. 5. Ko nadiyā vāpiyā ca antarā dhenuṅ harati? 6. Kassa putto dakkhiṅaṅ disaṅ gantvā vihiṅ āharissati? 7. Ye pāpāni karonti te niraye² nibbattitvā dukkhaṅ labhisanti. 8. Kāsaṅ dhītaro vanamhā dārūni āharitvā odanaṅ pacissanti? 9. Katarena maggena so puriso

1. Left the household life ; became a monk. 2. Niraya = hell, *m.*

nagaraṇ gantvā bhaṇḍāni¹ kiṇi? 10. Itarā dārikā
vanitāya hatthā pupphāni gahetvā cetiyaṇ pūjesi.
11. Paresaṇ dhanāṇ dhaññaṇ vā gaṇhituṇ mā cintetha.
12. Aparo aññissaṇ vāpiyaṇ nahātvā pubbāya disāya
nagaraṇ pāvīsi.²

TRANSLATE INTO PALI

1. All entered the city (in order) to see gardens,
houses and streets. 2. The daughters of all the women
in the village walked along the path to the shrine.
3. Another maiden took a lotus and gave (it) to the
former. 4. Which man will bring some milk for me?
5. Who stands on the bank of the river and looks
in the southern direction? 6. Sons of all rich men do
not always become wealthy. 7. Whose grandsons
brought the cows here and gave (them) grass to eat?
8. To-morrow, all women in the city will come out from
there and wander in the forest. 9. The other woman,
having seen a leopard on the street, ran across the garden.
10. Whosoever³ acquires merit through charity will be
born in heaven. 11. A certain man brought lotuses
from the pond, another man carried (them) to the mar-
ket to sell. 12. My brother's son broke the branches
of the other tree (in order) to gather flowers, leaves
and fruits.

48. Declension of the Demonstrative Pronoun

TA (that)

Masculine

| | SINGULAR | PLURAL |
|-------------|-----------------|----------------|
| <i>Nom.</i> | So (he) | Te (they) |
| <i>Acc.</i> | Taṇ ; naṇ (him) | Te ; ne (them) |

1. Bhaṇḍa = goods, *n.*

2. Entered.

3. Yo koci.

| | SINGULAR | PLURAL |
|-------------|--------------------------------|---|
| <i>Ins.</i> | Tena (by, with or through him) | Tebhi ; tehi (by, with or through them) |
| <i>Dat.</i> | } Tassa (to him ; his) | Tesaṇ ; tesānaṇ |
| <i>Gen.</i> | | |
| <i>Abl.</i> | Tamhā ; tasmā | Tebhi ; tehi |
| <i>Loc.</i> | Tamhi ; tasmiṇ | Tesu |

Feminine

| | | |
|-------------|-----------------|-------------------------|
| <i>Nom.</i> | Sā (she) | Tā ; tāyo (those women) |
| <i>Acc.</i> | Taṇ ; naṇ (her) | Tā ; tāyo (them) |
| <i>Abl.</i> | Tāya | Tābhi ; tāhi |
| <i>Dat.</i> | } Tassā ; tāya | Tāsaṇ ; tāsānaṇ |
| <i>Gen.</i> | | |
| <i>Loc.</i> | Tassaṇ ; tāyaṇ | Tāsu |

Neuter

| | | |
|-------------|----------|--------------------------|
| <i>Nom.</i> | Taṇ (it) | Te ; tāni (those things) |
| <i>Acc.</i> | Taṇ (it) | Te ; tāni (those things) |

The rest is similar to that of the masculine.

Eta (that or this) is declined like *ta*. One has only to prefix an “e” to the forms of *ta*, e.g., *Eso*, *ete*, *etaṃ*, *enaṃ*, and so on.

49. Declension of Demonstrative Pronoun

IMA (= this)

Masculine

| | SINGULAR | PLURAL |
|-------------|-------------------|-------------------|
| <i>Nom.</i> | Ayaṇ = this (man) | Ime = these (men) |
| <i>Acc.</i> | Imaṇ | Ime |

| | SINGULAR | PLURAL |
|-------------|-----------------------------|--|
| <i>Ins.</i> | Anena ; iminā | Ebhi ; ehi ; imebhi ; imehi |
| <i>Dat.</i> | } Assa ; imassa | Esaṇ ; esānaṇ ; im- esaṇ ; imesānaṇ |
| <i>Gen.</i> | | |
| <i>Abl.</i> | Asmā ; imamhā ; imasmā | Ebhi ; ehi ; imebhi ; imehi |
| <i>Loc.</i> | Asmiṇ ; imamhi ; imasmiṇ | Esu ; imesu |

Feminine

| | | |
|-------------|-----------------------------|--------------------------------|
| <i>Nom.</i> | Ayaṇ = this (woman) | Imā ; imāyo = these (women) |
| <i>Acc.</i> | Imaṇ | Imā ; imāyo |
| <i>Abl.</i> | Imāya | Imābhi ; imāhi |
| <i>Dat.</i> | } Assā ; assāya ; | Āsaṇ ; āsānaṇ ; |
| <i>Gen.</i> | | |
| <i>Loc.</i> | Assaṇ ; imissaṇ ; imāyaṇ | Imāsu |

Neuter

| | | |
|-------------|-------------------------------|---------------------------------|
| <i>Nom.</i> | Idaṇ ; imaṇ = this (thing) | Ime ; imāni = these (things) |
| <i>Acc.</i> | Idaṇ ; imaṇ | Ime ; imāni |

The rest is similar to that of the masculine.

Exercise 17

TRANSLATE INTO ENGLISH

1. Ayaṇ sīho tamhā vanamhā nikkhamma imasmiṇ magge thatvā ekaṇ itthiṇ māresi. 2. So tāsāṇ yuva-tīnaṇ tāni vatthāni vikkiṇitvā tāsāṇ santikā¹ mūlaṇ² labhissati. 3. Imissā dhītarō tamhā vanamhā imāni

1. Santika = near (but here: tāsāṇ santikā = from them).

2. Mūla = money ; cash, *n.*

phalāni āhariṅsu, aññā nāriyo tāni khādituṅ gaṇhiṅsu.
 4. Imā sabbā yuvatiyo taṅ āramaṅ gantvā dhammaṅ
 sutvā Buddhaṅ pādumehi pūjessanti. 5. Ime manussā
 yāni puññāni vā pāpāni vā karonti tāni te anugacchanti.¹
 6. Tassā kaññāya mātā dakkhiṇāya disāya imaṅ gāmaṅ
 āgantvā idha ciraṅ² vasissati. 7. Tassa nattā imassa
 bhātarā saddhiṅ Koḷambanagaraṅ³ gantvā tāni bhan-
 ḍāni vikkiṇissati. 8. Tā nāriyo etāsaṅ sabbāsaṅ kumā-
 rīnaṅ hatthesu padumāni ṭhapesuṅ,⁴ tā tāni haritvā
 cetiyaṅ pūjesuṅ. 9. Tassā rājiniyā etā dāsiyo imehi
 rukkhehi pupphāni ocinitvā imā mālāyo kariṅsu.
 10. Kesaṅ so imaṅ dhanaṅ datvā sukhaṅ labhissati?
 11. Yo magge gacchati, tassa putto suraṅ pivitvā ettha
 sayati. 12. Ke taṅ khettaṅ⁵ gantvā tiṅaṅ āharitvā
 imāsaṅ gāvīnaṅ datvā khīraṅ labhituṅ icchanti?

TRANSLATE INTO PALI

1. A certain man having gone to that cemetery
 gathered those flowers and brought them here. 2. This
 lioness having come out from that forest killed a cow
 in this place.⁶ 3. The husband of that woman bought
 these clothes from that market and gave them to his
 grandsons. 4. Whose servants will go to Colombo to
 buy goods for you and me? 5. To-morrow his brothers
 will go to that forest and collect honey and fruits. 6.
 Her sisters went to that field (in order) to bring grass
 for these cows. 7. I got these lotuses and flowers from
 a certain woman of that village. 8. To-day all maidens

1. Anugacchati = follows. 4. 3rd person plural of the
 2. Ciraṅ = for a long time, *m*. Past Tense.
 3. Koḷambanagara = Colombo. 5. Khetta = field, *n*.
 6. Place = ṭhāna, *n*.

of this city will go to that river and will bathe in it. 9. They brought those goods to a merchant in that market. 10. Having sold those cows to the merchants, they bought clothes, garlands and umbrellas with that money. 11. Who are those men that¹ killed a lion yesterday in this forest? 12. Which woman stole her garland and ran through this street?

The Verbal Adjectives or Participles

50. Participles are a kind of adjectives formed from the verbal bases. Like verbs they are divided into Present, Past and Future; and each group is again divided into Active and Passive. Being adjectives they are declined in all the genders.

The Present Active Participles are formed by adding “nta” or “māna” to the verbal base. e.g.,

Gaccha + nta = *gacchanta* = going

Gaccha + māna = *gacchamāna* = going

Paca + nta = *pacanta* = cooking

Paca + māna = *pacamāna* = cooking

15. Declension of the Present Participle

GACCHANTA (= going)

Masculine

| | SINGULAR | PLURAL |
|-------------|------------------------|----------------------------|
| <i>Nom.</i> | Gacchaṇ ; gacchanto | Gacchanto ; gacchantā |
| <i>Acc.</i> | Gacchantañ | Gacchante |
| <i>Ins.</i> | Gacchatā ; gacchantena | Gacchantebhi ; gacchantehi |

1. Use the relative pronoun “ya”.

| | SINGULAR | PLURAL |
|--------------------------------|---|---------------------------------|
| <i>Dat.</i> } <i>Gen.</i> } | Gacchato ; gacchan- tassa | Gacchataṇ ; gac- chantānaṇ |
| <i>Abl.</i> | Gacchatā ; gacchan- tamhā ; gacchan- tasmā | Gacchantebhi ; gac- chantehi |
| <i>Loc.</i> | Gacchati ; gacchante ; gacchantamhi ; gacchantasmiṇ | Gacchantesu |
| <i>Voc.</i> | Gacchaṇ ; gaccha ; gacchā | Gacchanto ; gacchan- tā |

Feminine

| | | |
|--------------------------------|-------------|---------------------------------|
| <i>Nom.</i> } <i>Voc.</i> } | Gacchantī | Gacchantī ; gacchantiyo |
| <i>Acc.</i> | Gacchantiṇ | Gacchantī ; gacchantiyo |
| <i>Abl.</i> | Gacchantiyā | Gacchantībhi ; gacch- antīhi |

and so on like *kumārī*.

Neuter

| | | |
|-------------|------------|-------------------------|
| <i>Nom.</i> | Gacchaṇ | Gacchantā ; gacchantāni |
| <i>Acc.</i> | Gacchantaṇ | Gacchante ; gacchantāni |

The rest is similar to that of the masculine.

Remark

Here one should note that these participles change their endings in the feminine.

The following are declined similarly :—

| | |
|----------------------------|--|
| <i>Pacanta</i> = cooking | <i>Bhuñjanta</i> = eating |
| <i>Karanta</i> = doing | <i>Sayanta</i> = sleeping |
| <i>Caranta</i> = walking | <i>Passanta</i> = looking at ; seeing |
| <i>Dhāvanta</i> = running | <i>Nisīdanta</i> = sitting |
| <i>Nahāyanta</i> = bathing | <i>Haranta</i> = carrying |
| <i>Hasanta</i> = laughing | <i>Kiṇanta</i> = buying |

| | |
|--------------------------------------|-----------------------------|
| <i>Titṭhanta</i> = standing | <i>Vikkiṇanta</i> = selling |
| <i>Āharanta</i> = bringing | <i>Dadanta</i> = giving |
| <i>Viharanta</i> = living ; residing | <i>Rodanta</i> = crying |

52. A. All of these have another form ending in *-māna*, like *gacchamāna*. In that form they are declined like *nara* in the masculine, *vanitā* in the feminine, and *nayana* in the neuter.

B. These participles take the gender, number and case of the substantive in forming sentences, e.g.,

Titṭham goṇo tiṇam khādati = The bull which is standing eats grass or

Goṇo titṭhanto tiṇam khādati = The bull eats grass standing.

C. Active Participles formed from the transitive bases often take an object, e.g.,

Bhattam buñjanto = eating rice.

Exercise 18

TRANSLATE INTO ENGLISH

1. Gāmaṇ gacchanto dārako ekaṇ goṇaṇ disvā bhāyi.
2. Dārikā rodantī ammāya santikaṇ gantvā piṭhe nisīdati.
3. Vāṇijā bhaṇḍāni vikkiṇantā nadiyaṇ nahāyante manusse passiṇsu.
4. Kaññāyo hasamānā nahāyantiyo gacchantiṇ vanitaṇ akkosīṇsu.
5. Puriso hasanto rukkaṇ āruhitvā phalāni khādanto¹ sākhāyaṇ nisīdi.
6. Bhagavā Sāvattiyaṇ² viharanto devānaṇ

1. Khāda = to eat hard food. 2. In the city of Sāvatti
 “Bhuñja” is used in eating soft food.

manussānan ca dhammaṃ desesi. 7. Sā sayantiṃ itthiṃ utthāpetvā ¹ hasamānā tamhā tṭhānā apagacchi ² 8. Tumhe bhūmiyaṃ kīlamānaṃ imaṃ dārakaṃ ukkhipitvā ³ mañce tṭhapetha. 9. Sīhaṃ disvā bhāyitvā dhāvamānā te migā asmiṃ vane āvāṭesu patiṃsu. 10. Imasmiṃ gāme vasantānaṃ purisānaṃ eko pharasuṃ ādāya vanaṃ gacchanto ekāya kāsuyaṃ pati. 11. Nisīdantiyā nāriyā putto rodamāno tassā santikaṃ gamissati. 12. Yācakā bhattaṃ pacantiṃ itthiṃ disvā taṃ āhāraṃ yācantā ⁴ tattha nisīdiṃsu. 13. Vanamhā dārūnī āharanti kaññā ekasmiṃ pāsāṇe udakaṃ pivamānā ⁵ nisīdi. 14. Vāṇijā bhaṇḍāni kiṇantā vikkiṇantā ca gāmesu nagaresu ca āhiṇḍanti. 15. Dānaṃ dadanto so dhanavā sīlavante gavesati.⁶

TRANSLATE INTO PALI

1. Going to the river the slave sat at the foot of a tree, eating (some) fruits. 2. The mother, having raised the crying girl, gave her (some) milk. 3. Walking on the river-bank we saw (some) people bathing in the river. 4. Seeing us there, a deer began to run and then fell in a pit. 5. Coming out of the forest the lion saw a cow eating grass on that field. 6. Bringing firewood from this forest the maiden drank water from that tank. 7. A certain man living in this village saw a leopard running to that mountain. 8. Our fathers and brothers will wander through villages and towns, (while) selling and buying goods. 9. Standing on the mountain that

1. Having awakened or raised.

2. Went away ; moved aside.

3. Having raised up.

4. Begging.

5. Drinking. .

6. Seeks.

day, I saw a lioness sleeping in a cave. 10. The boy came to me, laughing and running. 11. Carrying a drum for his aunt, the farmer sat on this rock, looking at these trees and fields. 12. The Buddha, living in Sāvatti for a long time, preached His doctrine to the people of that city. 13. While cooking (some) rice, his sister sat singing¹ on a chair. 14. Giving alms to the beggars the millionaire spent² all his wealth. 15. Playing on the road the boys saw a man running from there.

53. Past Participles

The Past Participles are formed in many ways. Their formation will be shown in the second book ; only a few examples are given here.

| | |
|----------------------------|--------------------------------|
| <i>Gata</i> = gone | <i>Thita</i> = stood |
| <i>Āgata</i> = come | <i>Nisinna</i> = sat |
| <i>Kata</i> = done ; made | <i>Vuttha</i> = lived |
| <i>Vutta</i> = told ; said | <i>Datṭha</i> = bitten |
| <i>Bhinna</i> = broken | <i>Pakka ; pacita</i> = cooked |
| <i>Otiṇṇa</i> = descended | <i>Laddha</i> = received |
| <i>Āhata</i> = brought | <i>Kīta</i> = bought |
| <i>Pahata</i> = beaten | <i>Bhutta</i> = eaten |
| <i>Hata</i> = carried | <i>Vandita</i> = worshipped |
| <i>Mata</i> = dead | <i>Hata</i> = killed |
| <i>Sutta</i> } =slept | <i>Chinna</i> = cut |
| <i>Sayita</i> } | <i>Kuddha</i> = enraged |

N.B.—These Participles are often used as complements of verbs, e.g., So kālakato (hoti) = he is dead. Sometimes the verb is understood.

1. (Gitaṃ) gāyanti.

2. Vissajjesi.

54. “ To ” in the Sense of Ablative of Separation

Suffix *to* is sometimes added to the nominal bases to denote the ablative of separation. There is no distinction between the singular and the plural in that form. These are included in the indeclinables :

Rukkhato = from the tree or trees

Gāmato = from the village or villages

Purisato = from the man or men

Tato = from there ; (therefore)

Kuto = from where ?

Sabbato = from all.

Exercise 19

TRANSLATE INTO ENGLISH

1. Hīyo araññaṅ gato so puriso ahinā daṭṭho mari.
2. Rukkhato otiṇṇā pakkhī dārakena sakkharāhi hatā honti.
3. Purisena pharasunā chinno so rukkho tassa gehassa upari pati.
4. Gāmato nikkhantā¹ tā gāviyo khetto tiṇṇā khāditvā vāpito jalaṅ pivissanti.
5. Vāṇijehi nagarato āhaṭāni bhaṇḍāni imesu gāmesu manussehi kītāni (honti).
6. Tāya kaññāya pakkaṅ odanaṅ aṭavito āgatā tassā bhātaro bhuñjitvā sayisanti.
7. Pitarā vuttaṅ anussarantī² sā yuvatī tāya laddhaṅ dhanaṅ gaṇhituṅ na icchi.
8. Ekena hatthinā chinnaṅ sākhaṅ aññā hatthiniyo gahetvā khādiṅsu.
9. Kuto tumhehi imāni vatthāni tāni padumāni ca kītāni ?
10. Kuddho so bhūpati tasmiṅ nagare vutthe sabbe

1. That have come out.

2. Remembering.

manusse tato nīhari.¹ 11. Sappena daṭṭho vāṇijassa putto tassa dāsehi ekassa vejjassa² santikaṇ nīto³ hoti. 12. Idha imasmiṇ pīṭhe nisinnaṇ kumāriṇ gehato āgatā aññā dārikā pahari. 13. Tāya pahaṭā sā kaññā tassā mātuyā santikaṇ gatā rodantī aṭṭhāsi. 14. Magge gacchantā te purisā tāya dhenuyā bhinnaṇ ghaṭaṇ⁴ passisū. 15. Bhūpati tehi manussehi katāni gehāni passitvā tesāṇ mū'āṇ adāsi.

TRANSLATE INTO PALI

1. The peacock, having descended from the tree, is gone now to the rock. 2. Having been bitten by a serpent the boy is carried to a physician. 3. This woman does not like to take the money received from her sister. 4. The man who has come⁵ from that village bought (some) goods from this market. 5. Remembering his mother's words the boy did not go to the dead man. 6. My aunt's cows will come out of the forest and will eat the grass cut and brought by the slave woman. 7. Having seen a man sleeping on the bed the householder told his boys not to go near him. 8. A deer was seen by the maiden who was cooking rice⁶ for her mother. 9. The rice that was cooked by her is given to beggars and crows. 10. The house made by them was broken by an elephant. 11. The enraged king killed all men who came to the city. 12. The branch broken by the elephant fell on the ground, and afterwards your cows ate its leaves. 13. The garland received from the queen by that girl is given to another girl. 14. The rice given to them was eaten by the slaves and the beggars. 15. The horse bought by the millionaire is carried by a charioteer.

1. Ejected.

2. Vejja = doctor; physician, *m.*

3. Carried.

4. Water-pot, *m.*

5. Has come = āgata.

6. Who was cooking rice = bhattaṃ pacantiyā.

55. Adjectives

Pronominal (§47) and verbal adjectives (§50) are shown above. Ordinary adjectives are *Seta* (= white), *Rassa* (= short), *Mahanta* (= big), and so on. As the adjectives qualify nouns, which are of different genders and numbers, they must agree with their substantives in gender, number and case.

Examples

| | <i>Adj.</i> | <i>Noun</i> | <i>Adj.</i> | <i>Noun</i> |
|----|---|-------------|----------------|----------------|
| 1. | <i>Ratto</i> | goṇo | <i>rassāni</i> | tiṇāni khādati |
| | (= The red ox eats some short grasses). | | | |

| | | | | |
|----|---------------------------------------|-------|--------------|---------------------|
| 2. | <i>Setā</i> | kaññā | <i>nīlam</i> | vatthanṇ paridahati |
| | (= The fair girl wears a blue cloth). | | | |

Here is a list of adjectives which are frequently used :

| | |
|--|--|
| <i>Khuddaka</i> = small | <i>Seta</i> = white |
| <i>Mahanta</i> = big ; large | <i>Nīla</i> = blue |
| <i>Dīgha</i> = long | <i>Ratta</i> = red |
| <i>Rassa</i> = short ; dwarf | <i>Kāla</i> = black |
| <i>Ucca</i> = high ; tall | <i>Pīta</i> = yellow |
| <i>Nīca</i> = low ; vulgar | <i>Uttāna</i> = shallow |
| <i>Majjhima</i> = medium | <i>Gambhīra</i> = deep |
| <i>Appaka</i> = few ; a little | <i>Khara</i> = rough ; coarse |
| <i>Bahu</i> ; <i>bahuka</i> = many ; much | <i>Mudu</i> = soft |
| <i>Āma</i> = unripe | <i>Bāla</i> = foolish ; young |
| <i>Pakka</i> = ripe | <i>Pañḍita</i> = wise |
| <i>Dahara</i> = young | <i>Balavantu</i> = powerful |
| <i>Mahallaka</i> = elderly ; old | <i>Dubbala</i> = feeble |
| <i>Vitthata</i> = wide ; broad | <i>Surūpa</i> ; } beautiful ; <i>Dassanīya</i> } handsome |

56. The declension of adjectives will present no difficulties to the student who has mastered the declension of nouns.

The declension of verbal and pronominal adjectives and those of ending in *-vantu* and *-mantu* is given above. The others are declined like nouns (in various genders) according to their endings.

For instance : *dīgha*, *rassa* and others ending in *-a* of the above list are declined in the masculine like *nara*, and in the neuter like *nayana*. In the feminine they lengthen their last vowel, and are declined like *vanitā*.

Those ending in *-u*, such as *bahu* and *mudu* are declined like *garu*, *dhenu* and *cakkhu*. Sometimes these, ending in *-u*, add *kā* to their feminine stem, and then they are declined like *vanitā*, e.g., *mudu* = *mudukā*, *bahu* = *bahukā*.

The words ending in *ī*, like *mālī* (one who has a garland), take *-inī* instead of *ī* in forming feminine stems, e.g.,

Mas. : *Mālī*.

Fem. : *Mālinī*.

Mālinī and such others are declined like *kumārī*.

Exercise 20

TRANSLATE INTO ENGLISH

1. Rattā gāviyo khetto āhīdantiyo bahūṅ tīṇaṅ khādiṅsu. 2. Uccā kumārī nīlaṅ vatthaṅ paridahitvā¹ mahantaṅ nagaraṅ gamissati. 3. Bahavo manussā dīghāhi rajjūhi setā dhenuyo bandhitvā gambhīraṅ

1. Paridahati = wears.

nadiṃ hariṃsu. 4. Amhākaṃ bahūnaṃ bandhavānaṃ puttā dubbalā honti.¹ 5. Paṇḍitassa purisassa sā bālā bhaginī pakkāni phalāni ocinitvā appakānaṃ dāra-kānaṃ adāsi. 6. Tassā mahallikāya itthiyā daharo nattā uttāne jale nahāyati. 7. Tasmiṃ ucce rukkhe t̥hito vānaro imasmiṃ nice tarumhi nisinne pakkhino oloketi. 8. Mālinī nārī rassena maggena khuddakaṃ gāmaṃ gacchi. 9. Daharā kaññā mudunā hatthena rattāni padumāni gaṇhāti. 10. Balavanto appakam pi dhanāṃ labhitvā dubbale manusse piḷenti. 11. Balavantā kālā goṇā uccesu girīsu āhiṇḍitvā bahūni tiṇāni khādanti. 12. Bhunnaṃ² bālānaṃ puttā tassā nadiyā gambhīre jale patitvā mariṃsu. 13. Mama bhātarānaṃ majjhimo nice piṭhe nisīditvā āmaṃ phalaṃ khādanti. 14. Mayaṃ suve majjhimaṃ vāpiṃ gantvā setāni padumāni nīlāni uppalāni³ ca āharissāma. 15. Tumhe mahallake dubbale ca purise disvā mā hasatha.

TRANSLATE INTO PALI

1. A white cow drank much water from that big tank.
 2. Wearing red clothes many girls are going to the big market in that large city. 3. The sons of that elderly woman are neither powerful nor rich.⁴ 4. Our young ones always like to eat many unripe fruits. 5. That foolish woman went to that long river and fell in its deep water. 6. Water in this pond is not deep but shallow. 7. My old (elderly) aunt brought a long rope to

1. Hoti = is.

2. There are two forms : “bahūnaṃ” and “bahunnaṃ”

3. Uppala = lily, *n*.

4. Neither nor = “vā na” := *Balavanto vā dhanavanto vā na honti*.

bind that red cow. 8. The powerful man cut many tall and dwarf trees in that small garden. 9. Sitting on a low chair the young girl eats a ripe mango¹ got from her mother. 10. Much grass is brought by the slaves from that small field on the bank of that wide river. 11. White lotuses and blue lilies are bought by that feeble maiden from the elderly man. 12. The black oxen are sleeping on the rough ground near that high mountain. 13. The young boy's soft hand is burnt by the flame of that small lamp. 14. Many people will cross the great ocean and come to see this beautiful little island. 15. In this beautiful city there are big houses, wide streets, long paths, and many gardens.

1. Mango = amba, *m.n.*

NUMERALS

57. Cardinals

- | | |
|---------------------------|---|
| 1. Eka (= ekaṃ) | 28. Aṭṭhavīsati |
| 2. Dvi (= dve) | 29. Ekūnatiṅsati |
| 3. Ti (= tayo) | 30. Tiṅsati ; tiṅsā |
| 4. Catu (= cattāro) | 31. Ekatiṅsati |
| 5. Pañca | 32. Dvattiṅsati ; battiṅsati |
| 6. Cha | 33. Tettiṅsati |
| 7. Satta | 39. Ekūnacattālīsā |
| 8. Aṭṭha | 40. Cattālīsati ; cattālīsā |
| 9. Nava | 49. Ekuṇapaññāsā |
| 10. Dasa | 50. Paññāsā ; paṇṇāsā ; paññāsati ; paṇṇāsati |
| 11. Ekādasa | 59. Ekūnasatṭhi |
| 12. Dvādasa ; bārasa | 60. Satṭhi |
| 13. Telasa ; terasa | 62. Dvesatṭhi ; dvāsatṭhi ; dvisatṭhi |
| 14. Cuddasa ; catuddasa | 69. Ekūnasattati |
| 15. Paṇṇarasa ; pañcadasa | 70. Sattati |
| 16. Soḷasa | 79. Ekūnāsīti |
| 17. Sattarasa ; sattadasa | 80. Asīti |
| 18. Aṭṭhārasa ; aṭṭhādasā | 82. Dveasīti ; dvāsīti ; dviyāsīti |
| 19. Ekūnavīsati | 84. Caturāsīti |
| 20. Vīsati | 89. Ekūnanavuti |
| 21. Ekavīsati | 90. Navuti |
| 22. Dvāvīsati ; bāvīsati | 92. Dvenavuti ; dvānavuti ; dvinavuti |
| 23. Tevīsati | |
| 24. Catuvīsati | |
| 25. Pañcavīsati | |
| 26. Chabbīsati | |
| 27. Sattavīsati | |

| | | |
|------------|---|------------------------|
| 99 | = | Ekūnasataṇ |
| 100 | = | Sataṇ |
| 1000 | = | Sahassaṇ |
| 10000 | = | Dasasahassaṇ |
| 100000 | = | Satasahassaṇ ; lakkhaṇ |
| 1000000 | = | Dasalakkhaṇ |
| 10000000 | = | Koṭi |
| 100000000 | = | Dasakoṭi |
| 1000000000 | = | Satakoṭi |

58. Some of these numerals take all the genders, and some have their own.

A. The stems *eka*, *ti*, *catu* are of all genders and declined differently in each gender.

B. The stem *dvi* and those from *pañca* to *aṭṭhārasa* do not show different inflections in different genders though they take all the genders.

C. From *Vīsati* to *Navuti* the numbers are feminine. So is *Koṭi*.

D. Stems *sata*, *sahassa* and the compounds ending with them are neuter.

E. *Eka* (one) has only singular forms. The plural forms of it are used to express the meaning “some” e.g., *Eke manussā* = some people.

F. The stems from *dvi* to *aṭṭhārasa* have only the plural forms. From *vīsati* upwards to *navuti* and from *sata* upwards to *koṭi* are in singular. But they take the plural form when it is required to show separate quantities, e.g., *cattāri satāni* = four (quantities) of hundred.

G. Numerals are more often used as adjectives.

DECLENSION OF NUMERALS

59. “Eka” is declined like the relative pronoun “ya” given above (§46).

Declension of Dvi (= two)

PLURAL

(Common to all genders)

| | | |
|-------------|---|----------------------|
| <i>Nom.</i> | } | Dve ; duve |
| <i>Acc.</i> | | |
| <i>Abl.</i> | } | Dvībhi ; dvīhi |
| <i>Ins.</i> | | |
| <i>Dat.</i> | } | Dvinnan̄ ; duvinnan̄ |
| <i>Gen.</i> | | |
| <i>Loc.</i> | | Dvīsu |

Declension of Ti (= three)

PLURAL

| | <i>Masculine</i> | <i>Feminine</i> | <i>Neuter</i> |
|-------------|--------------------------|-----------------|------------------------|
| <i>Nom.</i> | } Tayo | Tisso | Tīni |
| <i>Acc.</i> | | | |
| <i>Abl.</i> | } Tībhi ; tīhi | Tībhi ; tīhi | Tībhi ; tīhi |
| <i>Ins.</i> | | | |
| <i>Dat.</i> | } Tinnan̄ ; tinnannaṅ | Tissannaṅ | Tinnan̄ ; tinnannaṅ |
| <i>Gen.</i> | | | |
| <i>Loc.</i> | Tīsu | Tīsu | Tīsu |

Declension of Catu (= four)

| | | | |
|-------------|-----------------------|------------------|------------------|
| <i>Nom.</i> | } Cattāro ; Caturō | Catasso | Cattāri |
| <i>Acc.</i> | | | |
| <i>Abl.</i> | } Catūbhi ; Catūhi | Catūhi ; -bhi | Catūhi ; -bhi |
| <i>Ins.</i> | | | |
| <i>Dat.</i> | } Catunnaṅ | Catassannaṅ | Catunnaṅ |
| <i>Gen.</i> | | | |
| <i>Loc.</i> | Catusu | Catusu | Catusu |

Declension of Pañca (= five)

(Similar in all genders)

PLURAL

| | | |
|------|---|---------------------------------|
| Nom. | } | Pañca |
| Acc. | | |
| Abl. | } | Pañcabhi ¹ ; pañcahi |
| Ins. | | |
| Dat. | } | Pañcanannaṃ |
| Gen. | | |
| Loc. | | Pañcasu |

Cha, satia, atṭha and all up to *atṭhādasā* are declined like *pañca*, e.g.,

| | | | | |
|------|------|-------|-----------|-------|
| Nom. | Acc. | Abl. | Dat. Gen. | Loc. |
| Cha | Cha | Chahi | Channaṃ | Chasu |

60. *Vīsati* and other numerals ending in -i are declined like *bhūmi* (§34). *Timśā* and others ending in -ā are declined like *vanitā*. *Vīsati* itself has another form ending in -ā, i.e., *vīsā*.

“Sata” (100) and “sahassa” (1000) are declined like *nayana* (§40).

Exercise 21

TRANSLATE INTO ENGLISH

1. Cattāro purisā catūhi pharasūhi cattāri rukkhāni chinditvā āharissanti. 2. Tā tisso itthiyo imehi tīhi maggehi taṃ aṭaviṃ gantvā tissannaṃ kaññānaṃ tīni phalāni adaṃsu. 3. Ekissaṃ sālāyaṃ sataṃ purisā, paññāsā itthiyo ca nisīdissanti. 4. Maṃṇaṃ ito navahi divasehi¹ pañcahi kumārehi saddhiṃ Koḷambanagaraṃ

1. After nine days.

gamissāma. 5. Pañca dāsā dasannaṃ assānaṃ bahuṃ
 tiṇaṃ, appakaṃ udakañ ca āhariṃsu. 6. Vīsati purisā
 dasahi goṇehi cattāri khettāni kasanti. 7. Vāṇijo
 kahāpaṇānaṃ¹ dvīhi satehi² aṭṭha asse kiṇitvā te catun-
 naṃ dhanavantānaṃ vikkiṇi. 8. Tāsaṃ channaṃ itthi-
 naṃ cha bhātaro mahantaṃ pabbataṃ āruhitvā cha
 kapayo ānesuṃ. 9. Tāsaṃ mātā dasa ambe kiṇitvā
 catassannaṃ dhītarānaṃ dadissati. 10. Idāni Laṅkā-
 yaṃ pañca-cattālīsa-satasahassaṃ manussā vasanti.
 11. Pubbe Sāvattihinagare manussānaṃ satta koṭiyo³
 vasiṃsu. 12. Tumhe ito dvīhi vassehi Anurādhapuraṃ⁴
 gantvā tattha nava divase vasantā mahante cetiye
 passissatha. 13. Dāso ekena hatthena dve nālikere⁵
 itarena ekaṃ panasañ⁶ ca harati. 14. Ahaṃ cattāri
 vassāni⁷ nagare vasitvā tato pacchā tayo māse⁸ gāme
 vasissāmi.

TRANSLATE INTO PALI

1. Four women bought eight mangoes and gave them
 to the two daughters. 2. To-morrow five men will go
 to the forest and cut ten trees with their five axes. 3.
 Three girls went separately⁹ to three tanks and each¹⁰
 brought thirty flowers. 4. In this hall there are five
 hundred men and three hundred women. 5. There are

1. "Kahāpaṇa" is a square coin extensively used in former
 days, the purchasing power of which is said to have
 been about that of a florin (2s).

2. With two hundreds (of kahāpaṇas).

3. Seven crores of people.

4. The sacred city of the Buddhists in Ceylon.

5. Coconut, *m.n.*

8. Māsa = month, *m.*

6. Jak-fruit, *m.n.*

9. Vimsu.

7. Vassa = year, *m.n.*

10. Ek'ekā.

five thousand people, one thousand cattle¹ and five hundred houses in this town. 6. The seven brothers of the five girls went to that forest and killed eight deer. 7. We lived in Colombo for eight years and nine months. 8. They will go to live there again three years and two months hence. 9. Having bought three clothes the father gave them to his three daughters. 10. Ten men with twenty oxen are ploughing these five fields. 11. Sixty elephants came out of the city and thirty of them entered the forest. 12. Of the twelve horses bought by me one is sold to another man. 13. The slave having brought 25 coconuts sold 20 of them to a woman. 14. Two merchants bought two horses for three hundred² pieces (of kahāpaṇas). 15. Five million people live in the island of Ceylon.

61. Ordinal Numerals

Paṭhama = first

Dutiya = second

Tatiya = third

Catuttha = fourth

Pañcama = fifth

Chaṭṭha = sixth

Sattama = seventh

Aṭṭhama = eighth

Navama = ninth

Dasama = tenth

Ekādasama = eleventh

Dvādasama = twelfth

Terasama = thirteenth

Cuddasama = fourteenth

Vīsati = twentieth

Timsati = thirtieth

Cattālīsati = fortieth

Paṇṇāsati = fiftieth

Saṭṭhima = sixtieth

Sattatima = seventieth

Asīti = eightieth

Navutima = ninetieth

Satama = hundredth

All these are treated as adjectives.

1. Gāvo.

2. Use the instrumental.

In the masculine they are declined like *nara*. In the feminine their last vowel is changed into *ā* or *ī* and are declined like *vanitā* and *kumārī* respectively. Their declension in the neuter is like that of *nayana*.

Remark

“The first among the eight men” and such other phrases should be translated with the locative or genitive forms, as :

- (1) Aṭṭhasu purisesu paṭhamo *or*
- (2) Aṭṭhannaṅ purisānaṅ paṭhamo.

Exercise 22

TRANSLATE INTO ENGLISH

1. Gacchantesu dasasu purisesu sattamo vāṇijo hoti.
2. Tassa sattamā dhītā aṭṭhamāya ekaṅ vatthaṅ adāsi.
3. Catassannaṅ yuvatīnaṅ tatiyāya bhātā pañca asse ānesi.
4. Mayhaṅ pitā sattatime vasse pañcame māse kālam akāsi.¹
5. Mayaṅ ito chaṭṭhe divase catūhi purisehi saddhiṅ dutiyaṅ nagaraṅ gamissāma.
6. Idāni aṭṭhamo Edwardnāmo bhūpati rajjaṅ karoti.²
7. Pubbe chaṭṭho Parakkamabāhu-bhūpati Jayavaddhanapure rajjaṅ kari.
8. Pāṭhasālāya³ asītiyā sissesu pañcavīsatimo hīyo gambhīre udake pati.
9. Amhākaṅ pitaro ito pañcame vasse bahūhi manussehi Anurādhapuraṅ gamissantī.
10. Dvīsu pāṭhasālāsu paṭhamāya tisataṅ sissā⁴ ugganḥanti.
11. Dvinnaṅ dhanavantaṅ dutiyo tiṅsatiyā yācakānaṅ dānaṅ adāsi.
12. Nahāyantīsu pañcasu nārīsu tatiyāya bhattā dha-

1. Kālam karoti = dies.

2. Rajjaṅ karoti = reigns.

3. School, *f*.

4. Student, *m*.

navā hoti. 13. Bhattaṅ pacantīnaṅ tissannaṅ itthīnaṅ dutiyā nahāyituṅ gamissati. 14. Bhagavā paṭhamā vassaṅ Bārāṇasīyaṅ Isipatanārāme vihari. 15. Tadā so pañcannaṅ bhikkhūnaṅ bahunnaṅ manus-sānañ ca dhammaṅ desesi.

TRANSLATE INTO PALI

1. The fifth of the ten merchants will buy the gem.
2. On the third day the four rich men will give alms to a hundred beggars.
3. There are eight hundred students in the first of the three schools.
4. My fourth brother lives in the sixth house of the fifth street in Colombo.
5. We will go to the city in the third month of the second year.
6. His tenth son will come here on the 25th day of this month.
7. The sixth of the seven women wears a red cloth, and the fifth a blue one.
8. King Edward VII died 26 years ago.¹
9. His son, King George V reigned for 25 years and 10 months.
10. I will buy the second of these ten horses with one hundred florins.
11. Out of the eighty students in this school the 20th died yesterday.
12. His dead body was carried to the cemetery by 15 students.
13. My sixth brother will come here with the fourth one.
14. His third brother's second daughter learns at this school.
15. The first sister of the queen will visit Anurādhapura after three months.

1. Ago = upari, *ni*. Use the genitive with this.

ADVERBS

62. The adverb proper in Pali is stated to be in the accusative singular of the neuter, e.g.,

“ *Sukham* sayati ” = sleeps comfortably.

“ *Sādhukam* karoti ” = does (it) well.

But many other indeclinables like *tadā* (then) may be taken under this heading.

Of the numerical adverbs ordinals take the form of the neuter singular, e.g.,

Paṭhanam = at first ; for the first time.

Dutiyam = for the second time.

Cardinals form their adverbs by adding suffixes *-kkhattum* and *dhā*.

Catukkhattuṃ = four times.

Catudhā = in four ways.

A List of Adverbs

| | |
|---------------------------------------|--------------------------------|
| <i>Visum</i> = severally ; separately | <i>Ekadhā</i> = in one way |
| <i>Dukkham</i> = with difficulty | <i>Dvikkhattum</i> = twice |
| <i>Samam</i> = evenly | <i>Sakim</i> = once |
| <i>Sanikam</i> = slowly | <i>Pañcadhā</i> = in five ways |
| <i>Sīgham</i> = quickly | <i>Katham</i> = how ? |
| <i>Evam</i> = thus ; so | <i>Tathā</i> = in that way |
| <i>Sahasā</i> = suddenly | <i>Sādhukam</i> = well |
| <i>Dalham</i> = tightly ; strictly | <i>Abhiñham</i> = constantly |
| | <i>Ekamantaṃ</i> = aside |

Exercise 23

TRANSLATE INTO ENGLISH

1. Imesaṃ dasannaṃ dhanavantaṇaṃ pañcamo sukhaṃ jīvati. 2. Ayaṃ dīpi sanikaṃ āgantvā sahasā gāviyā upari pati. 3. Aṭṭhannaṃ kaññānaṃ chaṭṭhā gāviṇ

daḷhaṅ bandhitvā vāpiṅ nesi. 4. Ime pañca dārakā abhiṅhaṅ magge dhāvantaṅ kīḷanti. 5. Imesu navasu sissesu sattamo sādhukaṅ uggaṅhāti. 6. Bhikkhū Bhagavato santikaṅ āgantvā taṅ vanditvā ekamantaṅ nisīdiṅsu. 7. So seṭṭhī (attano¹) dhanāṅ pañcadhā vibhajitvā pañcannaṅ dhītarānaṅ adadi. 8. Tassa chaṭṭhāya dhītuyā putto dvikkhattuṅ imaṅ nagaraṅ āgacchi. 9. Paṭhamaṅ te assā rathaṅ samaṅ ākaḍḍhiṅsu, dutiyaṅ siḅhaṅ dhāviṅsu. 10. Mama aṭṭhannaṅ bhātarānaṅ catuttho dukkhaṅ jīvati. 11. Kathaṅ te cattāro vāṇijā tattha vasanti? 12. So dhītaraṅ evaṅ vatvā sahasā tato aññaṅ ṭhānaṅ gacchi.

TRANSLATE INTO PALI

1. Those ten boys are constantly playing at this place. 2. The fifth of these seven merchants lives happily (or comfortably). 3. The king twice came out of the city and once bathed in this tank. 4. The horses will run quickly drawing evenly the carriages after them. 5. The fourth of the seven monks does not observe² the precepts³ well. 6. These twelve merchants went to the Buddha and sat aside to hear His preaching.⁴ 7. Suddenly a thief came to me and tried⁵ to take my umbrella. 8. Slowly they went together⁶ to the bank of the river and came back separately. 9. The third of the five sons of my friend learns with difficulty. 10. How did he enter the city and come out of it so quickly? 11. The second daughter of his sixth brother lives (with difficulty or) miserably. 12. Thus he spoke to his third sister and went aside.

1. His own.

2. Na rakkhati.

3. Sīlānīr sikkhāpadāni.

4. Desanaṃ.

5. Ussahi.

6. Ekato.

SYNTAX

63. A sentence may contain any number of words; but one cannot make a sentence without a verb.

Even the shortest sentence must have two portions: the subject (*kattā*) and the predicate (*kriyā*). (One may say “Go”! without any subject, but there the subject is understood).

(1) “*Puriso sayati* (the man sleeps)”, is a complete sentence. Here “*puriso*” is the subject and “*says*” is the predicate.

(2) The above sentence has no object as intransitive verbs do not take an object. But transitive verbs always take an object; therefore a sentence formed with a transitive verb consists of three portions, viz.:—*kattā* (subject), *kammam* (object), and *kriyā* (predicate), e.g.,

| | | |
|----------------|---------------|------------------|
| <i>Subject</i> | <i>Object</i> | <i>Predicate</i> |
| Puriso | rukkhaṇ | chindati |

= the man cuts a tree.

Order of Sentences

64. In the sentence, “*Puriso rukkhāṇ chindati*”, the subject comes first, the object second, and the predicate last. (In an English sentence the object must come after the predicate).

This is the general way of forming sentences which a beginner must follow. But there are no definite rules

about the order of the words in a Pali sentence. The above sentence may be written in four ways :—

- (1) Puriso rukkhaṇ chindati.
- (2) Rukkhaṇ puriso chindati.
- (3) Chindati puriso rukkhaṇ *or*
- (4) Puriso chindati rukkhaṇ.

In any way the meaning is the same ; and one has no difficulty in finding the subject and the object as they are always in different cases.

Concord

65. (1) The predicate must agree with the subject in number and person.

(2) An adjective (participle included), must agree with the noun it qualifies in gender, number and case, e.g., *Balavā puriso sayantaṃ goṇaṃ bandhati.*

(3) A relative pronoun must agree with its antecedent in gender, number and person, e.g.,

A. *Ye puññaṇ karonti te sagge nibbattanti.*

B. *Yo magge gacchati tassa pitā hīyo mari.*

Exercise 24

Point out subjects, objects and predicates in the following sentences :—

1. Bhātā vāpiṇ gacchanto ekassa rukkhassa mūle nīsīdi.
2. Tassa pitā pāto gehā nikkhamitvā vanaṇ gamissati.

3. Te pakkhino tesañ rukkhānañ sākḥāsu nisīditvā ravanti.
4. Catasso kumāriyo pupphāni ocinituñ ekañ rukkhāñ āruhiṅsu.
5. Dasa hatthino imassa taruno aṭṭha sākḥā bhañjitvā khādiṅsu.
6. Sā yuvatī dve mālā piḷandhitvā hasantī tiṭṭhati.
7. Suve mayaṅ tañ nagarañ gantvā bahūni bhañḍāni kiṅissāma.
8. Magge dhāvanta pañca dārakā ekasmiṅ āvāṭe patiṅsu.
9. Paṇṇarasa vāṇijā dasa asse āharitvā seṭṭhino vikkiṅsi.
10. Dve kassakā cattāro kāḷe goṇe haritvā tassaṅ nadiyaṅ nahāpesuṅ.

Insert suitable subjects, objects and predicates where necessary.

1.rukkhāñ āruhitvā phalāni ocināti.
2. Magge gacchanto.....dhāvante.....passi.
3. Tuyhaṅ bhaginī dāraṅ ādāya hasantī.....
4. Dāso.....rajjuyā bandhitvā nahāpeti.
5.āpaṇamhā vatthāni kiṅitvā ānetha.
6. Mayaṅ nahātvā āgantvā bhattaṅ.....
7. Ahaṅ suve tayā saddhiṅ gāmaṅ.....
8. Yuvatiyo.....ocinituṅ.....gamisanti.

9. Amhākaṇ tasmiṇ nagare bhaṇḍāni vik-
kiṇanti.
10. Cattāro padumāni ādāya vihāraṇ ga-
missanti.
11. suve āpaṇaṇ gantvā āha-
rissāma.
12. Tvaṇ sakkharāhi godhaṇ mā
13. Vānarā āruhitvā bhañjanti.
14. Dārakā rodantā gantvā tesāṇ pitūnaṇ
15. Tā itthiyo pacitvā bhuñjitvā

How to Enlarge and Analyse a Sentence

66. It is stated that a sentence consists of two parts, the subject and the predicate, or sometimes three parts : the subject, the object and the predicate. (Note that the object belongs to the predicate).

In enlarging a sentence one must enlarge the subject or the object, or both of them. They may be enlarged with one or more adjectives, adjectival phrases, or clauses, or with a noun in the genitive, which is in the nature of an adjective, as it separates the thing possessed, from others.

The enlargement of a predicate is called its extension. It may be done by adding one or more adverbs or adverbial phrases, or words in the Instrumental, Ablative (of separation) or Locative Cases.

Now let us enlarge the sentences :

A. *Puriso rukkham chindati.*

B. *Goṇo tiṇam khādati.*

| Enlargement of the Subject | Subject | Enlargement of the Object | Object | Extension of the Predicate | Predicate |
|--|---------|--|--------|------------------------------|-----------|
| (1) Balavā | puriso | mahantaṇ | rukkaṇ | pharasunā | chindati |
| (2) So seto, balavā | puriso | uccaṇ, muduṇ | rukkaṇ | hatthehi phara- suṇ ādāya | chindati |
| (3) Paññavā, dhanavā, bali | puriso | pupphehi phalehi ca yuttaṇ, tan | rukkaṇ | tasmiṇ vane, idāni | chindati |
| (1) Ratto | goṇo | bahuṇ | tiṇaṇ | idāni | khādati |
| (2) Balavā seto | goṇo | khetto jātaṇ, bahuṇ | tiṇaṇ | tatta t̥hatvā, sīghaṇ | khādati |
| (3) Catuppado, ¹ siṅgī, ² bālo, rukke baddho, | goṇo | khuddakā khattambhā dāsena ānītaṇ | tiṇaṇ | visuṇ visuṇ katvā ādāya | khādati |

1. Quadruped or that which has four feet.

2. That which has horns; or possessed of horns.

Exercise 25

Enlarge the following sentences :—

1. Kumāri bhattaṅ pacati.
2. Dārako magge kīlati.
3. Vānarā rukkhe nisīdanti.
4. Kassakā khettaṅ kasiṅsu.
5. Sīho vanamhi vasati.
6. Bhūpati nagare carati.
7. Pitā gehe sayati.
8. Dhītarō nadiyaṅ nahāyanti.
9. Bhātuno putto uggaṅhāti.
10. Vanitāyo pudumāni āharanti.
11. Tumhe pakkhino mā māretha.
12. Tvaṅ cetiyaṅ vandāhi.
13. Ahaṅ sīlaṅ rakkhissāmi.
14. Bhikkhavo dhammaṅ desenti.
15. Mayaṅ Anurādhapuraṅ gamissāma.

Analyse the following sentences :—

1. Cattāro purisā balavante aṭṭha goṇe taṅ mahantaṅ khettaṅ hariṅsu.
2. Imasmiṅ gāme aṭṭhasu gehesu pañcatisati manussā dukkhaṅ vasanti.
3. Te dhanavantā mahantesu mañcesu sukhaṅ sayissanti.
4. Pañcannaṅ dāsānaṅ dasa puttā visatiyā balavantehi goṇehi khettaṅ kasanti.

5. Ekā itthī dvinnāṇaṃ puttānaṃ rattāni vatthāni āharitvā adāsi.
6. Dhanavanto vāṇijā sakatehi bhaṇḍāni ādāya gāme gantvā tāni siḅhaṇaṃ vikkiṇissanti.
7. Bhūpatino paṭhamo putto bahūhi manussehi saddhiṃ suve uyyānaṃ gamissati.
8. Maḅhaṇaṃ mātulāni rattāṇaṃ gāviṇaṃ dīghāya rajjuyā daḅhaṇaṃ rukkhe bandhi.
9. Seṭṭhino balavanto aṭṭha puttā kakkhaḅhaṇaṃ coraṇaṃ asīhi paharitvā tatth'eva¹ māresuṇaṃ.
10. Gāmaṇaṃ gacchantī vanitā aññissā bālaṇaṃ dhītarāṇaṃ disvā tassā tayo ambe adāsi.

1. Tatth'eva = on the spot.

PASSIVE VOICE

67. The verbs given so far in this book are of the Active Voice. To form the passive one must add “ya”, sometimes preceded by *i* or *ī*, to the root before the verbal termination, e.g.,

Paca + ti = Paca + īya + ti = pacīyati (is cooked).

Kara + ti = Kara + īya + ti = karīyati (is done).

Often the “ya” is assimilated by the last consonant of the base, e.g.,

Pac + ya + ti = Paccati (is cooked).

Vuc + ya + ti = Vuccati (is told).

68. In forming a sentence with a verb in the passive voice the subject stands in the Ablative of Agent and the object in the Nominative. The verb takes the number and the person of the Nominative (object).

This is the way Pali Grammarians state it. But in English the subject always takes the Nominative form ; therefore the object becomes the subject when a sentence is turned from active into passive.

Vanitā odanam pacati

turned into passive, becomes :—

Vanitāya odano pacīyati or paccati.

Here “vanitāya” is named *anuttakattā* (the agent, subject) and “odano” *uttakamma* (the object in the Nominative) in Pali.

69. Conjugation of pahara = to beat

PRESENT TENSE

PASSIVE

| | SINGULAR | PLURAL |
|-----|--|---|
| 3rd | (So) paharīyati = he is beaten | (Te) paharīyanti = they are beaten |
| 2nd | (Tvaṇ) paharīyasi = thou art beaten | (Tumhe) paharīyatha = you are beaten |
| 1st | (Ahaṇ) paharīyāmi = I am beaten | (Mayaṇ) paharīyāma = we are beaten |

Conjugation of paca = to cook

PASSIVE VOICE

SINGULAR

| | |
|-----|--|
| 3rd | (So odano) paccati = that (rice) is cooked. |
| 2nd | (Tvaṇ odano) paccasi = thou (rice) art cooked. |
| 1st | (Ahaṇ odano) paccāmi = I (rice) am cooked. |

PLURAL

| | |
|-----|---|
| 3rd | (Te odanā) paccanti = those (rice) are cooked. |
| 2nd | (Tumhe odanā) paccatha = you (rice) are cooked. |
| 1st | (Mayaṇ odanā) paccāma = we (rice) are cooked. |

The following are conjugated like “Paharīyati” :—

| | |
|---|----------------------------------|
| <i>Karīyati</i> = is done or made | <i>Kasīyati</i> = is ploughed |
| <i>Gaṇhīyati</i> = is taken | <i>Desīyati</i> = is preached |
| <i>Harīyati</i> = is carried | <i>Mārīyati</i> = is killed |
| <i>Āharīyati</i> = is brought | <i>Vandīyati</i> = is worshipped |
| <i>Bandhīyati</i> = is tied | <i>Kiṇīyati</i> = is bought |
| <i>Bhuñjīyati</i> = is eaten | <i>Vikkiṇīyati</i> = is sold |
| <i>Ākaḍḍhīyati</i> = is dragged or drawn | <i>Rakkhīyati</i> = is protected |
| <i>Dīyati</i> = is given | <i>Bhāsīyati</i> = is told |
| | <i>Dhovīyati</i> = is washed |

Exercise 26

TRANSLATE INTO ENGLISH

1. Kaññāya odano paciṃyati. 2. Te Goṇā dāsehi paharīyanti. 3. Tvaṇ balinā purisena ākaḍḍhīyasi. 4. Mayaṇ amhākaṇ arīhi māriyāma. 5. Te migā tāya dāsiyā bandhīyanti. 6. Iminā vaḍḍhakinā¹ imasmiṇ gāme bahūni gehāni karīyanti. 7. Tumhe tasmiṇ gāme manussehi bandhīyatha. 8. Amhākaṇ bhaṇḍāni tesāṇ dāsehi gāmaṇ harīyanti. 9. Aṭṭhahi vāṇijehi cattāro assā nagaraṇ āharīyanti. 10. Mayaṇ amhākaṇ dhītarehi nattārehi ca vandīyāma. 11. Taṇ mahantaṇ khettaṇ pañcahi kassakehi kasīyati. 12. Vanitāya bahūni vatthāni tassaṇ pokkharāṇiyaṇ dhovīyanti. 13. Seṭṭhinā bahunnaṇ yācakānaṇ dānaṇ dīyati. 14. Tasmiṇ ārāme vasantehi bhikkhūhi sīlāni rakkhīyanti. 15. Chahi bhikkhūhi pañcasatānaṇ manussānaṇ dhammo desīyati. 16. Paññāsāya manussehi tasmiṇ āpaṇe bahūni bhaṇḍāni kiṇīyanti. 17. Dasahi vanitāhi dvisaṭṭaṇ ambānaṇ vikkiṇīyati. 18. Dāsiyā pakko odano gahapatinā bhunṇīyati. 19. Magge ṭhito dārako tassa mātuyā hatthehi gaṇhīyati. 20. Buddhena devānaṇ manussānaṇ ca dhammo bhāsīyati.

TRANSLATE INTO PALI

1. The cows are tied with long ropes by the slaves. 2. Two black horses are bought by the two rich men. 3. You are beaten by four men. 4. This house is built (made) by eight carpenters. 5. Nine cows are killed by two tigers in that forest. 6. Thou art dragged to the field by those powerful men. 7. Many goods are sold

1. Vaḍḍhakī = carpenter, *m.*

in this village by those two merchants. 8. You are tied fast by the people of the city. 9. The baby is carried to a physician by his mother. 10. The rice is well cooked by the second daughter of the merchant. 11. The doctrine is preached to the people of this village by the monks residing in that monastery.¹ 12. The rice cooked by the slave woman is eaten by her son and brothers. 13. Many red clothes are washed in the tank by those women. 14. Three hundred mangoes are sold by six tall women. 15. Much wealth is given to his relations by that rich man. 16. All grass in this field is eaten by eight oxen and four cows. 17. The Buddha is worshipped everywhere in this island. 18. Two fields are ploughed by 12 farmers and six oxen. 19. Those who go by that path are killed by a lion. 20. The son of the man who walks on the road is beaten by that powerful man.

70. The past and the future forms of the Passive Voice are formed by adding “ī + ya” to the root before the verbal termination, e.g.,

Past 3rd singular—

Pahara + ī = pahara + iya + ī = *pahariyī* = he was beaten.

Future 3rd singular—

Paca + issati = paca + iya + issati = *pacīyissati* = (it) will be cooked.

1. Vihāra = monastery, *m.*

PASSIVE PARTICIPLES

71. The participles, like verbs, are divided into two classes, that of Active and Passive. The Active Present Participles are shown above (§50). The Passive Present Participle is formed by adding “ī + ya” to the root before the active terminations, e.g.,

(1) Paca + māna = Paca + ī-ya + māna = *Pacīyamāna* (being cooked).

(2) Pahara + nta = Pahara + ī-ya + nta = *Paharīyanta* (being beaten).

Forms like *paccamāna* (being cooked) and *vuccamāna* (being told) also are formed by assimilating “ya” with the last consonant of the root. (The rules of assimilation will be given in the Second Book).

72. The Declinable Active Past Participles are very few. The Passive P.Ps. are formed in various ways; the commonest way to form them is to add “ta” or “ita” to the root or the verbal base, e.g.,

Paca + ita = *pacita*—cooked

Hara + ita = *harita*—carried

Nahā + ta = *naāhata*—bathed

Nī + ta = *nīta*—carried

Ñā + ta = *ñāta*—known

Bhū + ta = *bhūta*—become; been

Su + ta = *suta*—heard

Here one notices that *ita* is added to the roots ending in *a*, and *ta* is added to the roots ending in vowels other than *a*. But this rule is not without exceptions.

A list of some P.P.Ps. is given above (§53). The words therein are formed in various ways; but the student should not bother at present about their formation.

Another form of P.P.Ps. much common in use is formed by adding *inna* to the root and by dropping the last syllable or the vowel of the root, e.g.,

Chida + inna = *chinna*—cut

Bhida + inna = *bhinna*—broken

Dā + inna = *dinna*—given

Tara + inna = *tiṇṇa*—crossed; gone ashore

Ni + sīda + inna = *nisinna*—sat

73. The Potential (or Future) Passive Participles are formed by adding “*tabba*” and “*aniya*” to the verbal base, e.g.,

Kātabba = }
Karaṇīya = } must be, fit to be, or should be done

Haritabba = }
Haraṇīya = } must be, fit to be, or should be carried

Pacitabba = }
Pacaniya = } must be, fit to be, or should be cooked

Bhuñjitabba = fit to be or should be eaten

Dhovitabba = fit to be or should be washed

Bhavitabba = fit to be or should become or happen

Nisīditabba = fit to be or should be sat

Vattabba = fit to be or should be told

Vanditabba = fit to be or should be worshipped

Dātabba = fit to be or should be given

Chinditabba = fit to be or should be cut

Rakkhitabba = fit to be or should be observed or protected

Uggaṇhitabba = fit to be or should be learnt.

Exercise 27

TRANSLATE INTO ENGLISH

1. Kaññāya bhuñjīyamānaṅ bhattaṅ sunakhassa dāta-bbaṅ (hoti). 2. Purisena chindīyamāno rukkho gehassa upari patissati. 3. Purisehi khettāni kasitabbāni, vanitāhi tesāṅ bhattaṅ pacitabbāṅ. 4. Puttehi dhītarehi ca pitaro mātaro ca vanditabbā honti. 5. Dāsena hariyamāno asso vāñijānaṅ vikkiṇitabbo hoti. 6. Corehi pahariyamānā purisā aññaṅ kattabbāṅ adisvā¹ aṭaviṅ dhāvīṅsu. 7. Sārathinā pahariyamāno asso rathaṅ ākaḍḍhanto sīghaṅ dhāvati. 8. Tumhehi dānāni dātabbāni, sīlani rakkhitabbāni, puññāni kātābbāni (honti). 9. Sissehi dhammo sotabbo² satthāni³ uggaṅhitabbāni. 10. Mayā dīyamānaṅ⁴ buñjitabbāṅ bhuñjituṅ bahū yācakā āgacchanti. 11. Vanitā dhovitabbāni vatthāni ādāya vitthataṅ nadiṅ gamissati. 12. Yuvatiyo vandaniyāni cetiyāni disvā ekāya kaññāya ociniyamānāni padumāni yāciṅsu. 13. Mama bhātā tasmiṅ vane āhiṇḍanto chindaniye bahū rukkhe passi. 14. Mayā ovadiyamāno bālo vattabbāṅ apassanto⁵ khinno nisīdi.

TRANSLATE INTO PALI

1. The fruit that is being eaten by the boy should not be given to another one. 2. The field should be ploughed by the farmers with their oxen. 3. Being beaten by an enemy and not knowing what should be done,⁶ the man ran across the field. 4. Many beggars came to receive the alms that is being given by the rich merchant. 5.

1. Not seeing.

2. Should be heard.

3. Sciences.

4. Being given.

5. Not seeing.

6. Kim kātābban ti ajānanto.

Your parents¹ are to be worshipped and protected by you. 6. Being admonished² by the teacher the student began to learn what should be learnt. 7. The horses that are being carried by the merchants are to be sold to-morrow. 8. The horse being beaten by the slave ran quickly to the field. 9. Precepts should be observed and alms should be given by you. 10. Many clothes are to be washed by our friends. 11. Ten men cut many trees that should be cut in that garden. 12. The trees which are being cut by them will fall on other trees. 13. The merchants did not get any food that should be eaten by them. 14. What should happen will happen³ to us and the others. 15. The rice is to be cooked and carried to the field by us.

Causal or Causative Verbs

74. Causative verbs are formed by adding to the root the suffixes.

(1) *e*, (2) *aya*, (3) *āpe*, or (4) *āpaya* before the verbal termination. The radical vowel of the root is lengthened or changed before these suffixes, when it is followed by one consonant, and remains unchanged if it is followed by a double consonant, e.g.,

Pac + e + ti = *pāceti* = causes to cook

Pac + aya + ti = *pācayati* = causes to cook

Pac + āpe + ti = *pācāpeti* = causes to cook

Pac + āpaya + ti = *pācāpayati* = causes to cook

1. *Mātāpitaro*, (is a compound 2. *Ovadito*.

noun).

3. Will happen = *bhavissati*.

N.B.—There is a similarity between “*pāceti*”, “*pācayati*” and “*coreti*”, “*corayati*”; but the former are causal and the latter are simple verbs.

75. The group of verbs “*coreti*”, etc., called “*Cu-rādi Group*” (see §15), always take “*e*” and “*aya*” in their simple forms and their causal bases are formed with “*āpe*” and “*āpaya*” e.g.,

Simple : *Coreti, Corayati* = steals

Causal : *Corāpeti, Corāpayati* = causes to steal

76. *A.* Intransitive verbs become transitive when they take causal forms, e.g.,

Dārako sayati (the baby sleeps).

Mātā dārakam sayāpeti (the mother makes her baby sleep).

B. Transitive verbs take one or two more objects in their causal forms, e.g.,

Simple : *Goṇo tiṇaṃ khādati.*

Causal : *Dāso goṇaṃ tiṇaṃ khādāpeti* (the slave causes the ox to eat grass).

77. A List of Causatives

Kārāpeti = causes to (or makes one) do

Gaṇhāpeti = causes to (or makes one) take

Nahāpeti = causes to (or makes one) bathe

Bhojāpeti = causes to (or makes one) eat

Nisīdāpeti = causes to (or makes one) sit

Harāpeti = causes to (or makes one) carry

Āharāpeti = causes to (or makes one) bring

Gacchāpeti = causes to (or makes one) go

Chindāpeti = causes to (or makes one) cut

Mārāpeti = causes to (or makes one) kill.

Exercise 28

TRANSLATE INTO ENGLISH.

1. Setṭhī vaḍḍhakiṇ gahaṇ kārāpeti. 2. Mātā dāra-
kaṇ pokkharaniyaṇ nahāpessati. 3. Amhākaṇ pitaro
bhikkhū bhojāpesuṇ. 4. Vanitāyo dāsiṇ bhattaṇ pācā-
pesuṇ. 5. Pāpakārino dāsehi¹ bahū mige mārāpenti.
6. Gahapatayo purisehi¹ dārūni gaṇhāpentī. 7. Garu
sisse dhammaṇ uggaṇhāpesi. 8. Adhipati purisehi
rukkhe chindāpessati. 9. Ahaṇ kaññāhi bhaṇḍāni
āharāpessāmi. 10. Tumhe bhātarehi kapayo gāmaṇ
harāpetha. 11. Mayaṇ dasahi goṇehi khettaṇ kasā-
pessāma. 12. Mātā puttaṇ piṭhe nisīdāpetvā bhattaṇ
pacituṇ taṇḍule² āharāpesi.

TRANSLATE INTO PALI

1. The sinner causes his brothers to kill birds. 2. The
rich men make their sons give alms. 3. The king makes
the carpenters build five houses. 4. The charioteer
makes the slave bring two horses near the chariot.
5. The women get their daughters cook rice for the
guests. 6. The carpenter gets the work³ done by the
servants. 7. The leader gets his men cut many trees
in his garden. 8. They will get the field ploughed by
20 oxen. 9. I will make my son eat some food. 10.
We will cause our slaves to go to the town. 11. They
make the cows eat grass. 12. Do not allow him do that
work.³

1. Instrumental is also used with the causal forms.

2. Taṇḍula = rice (uncooked), *m.n.*

3. Work = kamma, *n*; kammanta, *m.*

VOCABULARY

PALI-ENGLISH

ABBREVIATIONS

| | | | |
|------|--------------|--------|----------------------|
| m. | Masculine | in. | Infinitive |
| f. | Feminine | pr. p. | Present Participle |
| n. | Neuter | p. p. | Past Participle |
| ind. | Indeclinable | pt. p. | Potential Participle |
| ad. | Adverb | abs. | Absolutive |
| v. | Verb | ger. | Gerund |
| adj. | Adjective | 3. | Of the three genders |

| | |
|-----------------------------------|--|
| Akkhi <i>n</i> eye | Aṭṭhāsi <i>v</i> stood |
| Agacchi <i>v</i> went | Aṭṭhāsīti <i>f</i> eighty-eight |
| Aggi <i>m</i> fire | Aṭṭhi <i>n</i> bone ; seed |
| Aṅguli <i>f</i> finger | Aṇḍa <i>n</i> egg |
| Acari <i>v</i> walked ; travelled | Atikkamituṅ <i>in</i> to surpass |
| Acci <i>n</i> flame | Atithi <i>m</i> guest |
| Aja <i>m</i> goat | Atthi <i>v</i> is ; has |
| Ajja <i>ind</i> to-day | Atha <i>ind</i> then ; after that |
| Añña <i>adj</i> another ; other | Atthaññū <i>m</i> knower of the meaning |
| Aññatara <i>adj</i> certain | Adāsi <i>v</i> gave |
| Aṭavi <i>f</i> forest | Addhā <i>ind</i> certainly |
| Aṭṭha 3 eight | Adhipati <i>m</i> lord ; leader |
| Aṭṭhama <i>adj</i> eighth | Anugacchati <i>v</i> follows |
| Aṭṭhaviṣati <i>f</i> twenty-eight | Anussarati <i>v</i> remembers |
| Aṭṭhasata <i>n</i> 800 | Anussaranta <i>pr. p</i> remembering |
| Aṭṭhādaśa 3 eighteen | Antarā <i>ind</i> between |
| Aṭṭhārasa 3 eighteen | |

| | |
|---|-------------------------------------|
| Anto <i>ind</i> in ; inside | Āgacchati <i>v</i> comes |
| Apagacchati <i>v</i> goes away | Āgacchi <i>v</i> came |
| Apaci <i>v</i> cooked | Āgata <i>p. p</i> come |
| Apara <i>adj</i> another ; western | Āgantva <i>abs</i> having come |
| Apassanta <i>pr. p</i> not seeing | Āgantun <i>in</i> to come |
| Api <i>ind</i> and ; also | Āgamma <i>abs</i> having come |
| Appaka <i>adj</i> few ; a little | Ādāya <i>abs</i> having taken |
| Abhavi <i>v</i> was | Āneti <i>v</i> brings |
| Abhinhaṇ <i>ad</i> constantly ; often | Ānesi <i>v</i> brought |
| Amata <i>n</i> ambrosia ; the supreme bliss | Ānetvā <i>abs</i> having brought |
| Amba <i>m</i> mango | Āpaṇa <i>m</i> shop ; market |
| Ambu <i>n</i> water | Āma <i>adj</i> unripe |
| Ammā <i>f</i> mother | Āma <i>ind</i> yes |
| Amhe = we | Āyu <i>n</i> age |
| Amhākaṇ = to us ; our | Āyudha <i>n</i> weapon |
| Ayaṇ <i>m.f</i> this (man); this (woman) | Ārabhati <i>v</i> begins |
| Arañña <i>n</i> forest | Ārabhi <i>v</i> began |
| Ari <i>m</i> enemy | Ārāma <i>m</i> grove ; monastery |
| Alaṅkaroti <i>v</i> decorates ; adorns | Āruyha <i>abs</i> having ascended |
| Asani <i>f</i> thunderbolt | Āruhati <i>v</i> ascends |
| Asi <i>m</i> sword | Āruhi <i>v</i> ascended |
| Asīti <i>f</i> eighty | Āruhītvā <i>abs</i> having ascended |
| Assa <i>m</i> horse | Āloka <i>m</i> light |
| Assa = his ; to him | Āvāṭa <i>m</i> pit |
| Assā = of her ; to her | Āhaṭa <i>p.p</i> brought |
| Assu <i>n</i> tear | Āharati <i>v</i> brings |
| Ahi <i>m</i> serpent | Āharanta <i>pr.p</i> bringing |
| Ahaṇ = I | Āharāpeti <i>v</i> causes to bring |
| Ākaḍḍhati <i>v</i> drags ; pulls | Āhari <i>v</i> brought |
| Ākaddhiyati <i>v</i> is dragged ; is pulled | Āharitun <i>in</i> to bring |
| Ākāsa <i>m</i> sky | Āhariyati <i>v</i> is brought |
| Ākhu <i>m</i> rat | Āhāra <i>m</i> food |
| | Āhiṇḍati <i>v</i> wanders |

| | |
|---|---|
| Icchati <i>v</i> wishes | Ekakkhattuṅ <i>ad</i> once |
| Itara <i>adj</i> the other | Ekacattāḷisati <i>f</i> forty-one |
| Ito <i>ind</i> hence | Ekatiṅsati <i>f</i> thirty-one |
| Itthī <i>f</i> woman | Ekato <i>ind</i> together |
| Idaṅ <i>n</i> this thing | Ekadā <i>ad</i> one day ; once |
| Idāni <i>ind</i> now | Ekadhā <i>ad</i> in one way |
| Idha <i>ind</i> here | Ekkattha <i>ad</i> in one place |
| Ima <i>adj</i> this | Ekamantaṅ <i>ad</i> aside |
| Imā = these (women) | Ekaviṣati <i>f</i> twenty-one |
| Ime = these (men) | Ekasaṭṭhi <i>f</i> sixty-one |
| Isi <i>m</i> sage | Ekādasa 3 eleven |
| Isipatanārāma <i>m</i> the grove of Isipatana (at Sarnath) | Ekādasama <i>adj</i> eleventh |
| Ukkhipitvā <i>abs</i> having raised up | Ekāsīti <i>f</i> eighty-one |
| Uggaṅhāti <i>v</i> learns | Ekūnacattāḷisati <i>f</i> 39 |
| Uggaṅhitabba <i>pt.p</i> that should be learnt | Ekūnatiṅsati <i>f</i> 29 |
| Ucca <i>adj</i> high ; tall | Ekūnapaññāsati <i>f</i> 49 |
| Ucchu <i>m</i> sugar-cane | Ekūnanavuti <i>f</i> 89 |
| Uṭṭhahati <i>v</i> rises up | Ekūnaviṣati <i>f</i> 19 |
| Uṭṭhahitvā <i>abs</i> having risen up | Ekūnasatṭhi <i>f</i> 59 |
| Uṭṭhāpetvā <i>abs</i> having awakened | Ekūnasattati <i>f</i> 69 |
| Uḍḍeti <i>v</i> flies | Ekūnasata <i>n</i> 99 |
| Uttara <i>adj</i> northern | Ekūnāsīti <i>f</i> 79 |
| Uttāna <i>adj</i> shallow | Eta 3 that ; this |
| Udaka <i>n</i> water | Ettha <i>ad</i> here |
| Udadhi <i>m</i> ocean | Evaṅ <i>ind</i> thus ; yes |
| Udeti <i>v</i> rises up | Esā <i>f</i> that woman. (<i>Stem. eta</i>) |
| Upaṅ <i>ind</i> above | Eso <i>m</i> that man. (<i>Stem. eta</i>) |
| Uppala <i>n</i> water-lily | Okkamma <i>abs</i> having moved aside |
| Ubhaya 3 both | Ocināti <i>v</i> gathers ; collects |
| Ussahati <i>v</i> tries | Ocinitvā <i>abs</i> having gathered |
| Eka <i>adj</i> one ; certain | Ocinituṅ <i>in</i> to gather ; to col- lect. |
| | Otarati <i>v</i> descends |

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| Otaritvā <i>abs</i> having descended | Kavi <i>m</i> poet |
| Odana <i>m.n.</i> (boiled) rice | Kasati <i>v</i> ploughs |
| Otiṇṇa <i>p.p.</i> descended | Kasīyati <i>v</i> is ploughed |
| Oruyha <i>abs</i> having descended | Kassaka <i>m</i> farmer |
| Oruhati <i>v</i> descends | Kāka <i>m</i> crow |
| Oloketi <i>v</i> looks at | Kākī <i>f</i> she-crow |
| Olokenta <i>pr.p.</i> looking at | Kātabba <i>pt.p.</i> that should be done |
| Kacchu <i>f</i> itch | Kātuṇ <i>in</i> to do |
| Kaññā <i>f</i> girl | Kāraṇa <i>n</i> reason |
| Kaṭacchu <i>m</i> spoon | Kārāpeti <i>v</i> causes to do |
| Kaṇeru <i>f</i> she elephant | Kāya <i>m</i> body |
| Kata <i>p.p.</i> made ; done | Kāla <i>m</i> time |
| Katama 3 which of the many | Kālaṇ karoti <i>v</i> dies |
| Katara 3 which of the two | Kāsu <i>f</i> pit |
| Kattu <i>m</i> doer ; compiler | Kāḷa <i>adj</i> black |
| Kattha <i>ad</i> where | Kiṇanta <i>pr.p.</i> buying |
| Katvā <i>abs</i> having done | Kiṇāti <i>v</i> buys |
| Kathaṇ <i>ind</i> how | Kiṇi <i>v</i> bought |
| Kathā <i>f</i> speech ; talk | Kiṇitvā <i>abs</i> having bought |
| Katheti <i>v</i> says | Kiṇīyati <i>v</i> is bought |
| Kathesi <i>v</i> said ; told | Kitti <i>f</i> fame |
| Kadalī <i>f</i> plantain | Kiṇ 3 what ? |
| Kadā <i>ad</i> when ? | Kiḷati <i>v</i> plays |
| Kapi <i>m</i> monkey | Kiḷitvā <i>ni</i> having played |
| Kamma <i>n</i> work | Kukkuṭī <i>f</i> hen |
| Kammanta <i>m</i> work | Kucchi <i>m.f.</i> belly |
| Kammakāra <i>m</i> worker | Kuṭṭhī <i>m</i> leper |
| Karaṇīya <i>pt.p.</i> that should be done | Kuto <i>ind</i> from where ? |
| Kari <i>v</i> did | Kuddha <i>p.p.</i> enraged ; angry |
| Karissati <i>v</i> will do | Kumāra <i>m</i> boy |
| Karī <i>m</i> elephant | Kumārī <i>f</i> girl |
| Karīyati <i>v</i> is done | Kula <i>n</i> family ; caste |
| Karoti <i>v</i> does | Kulavantu <i>adj</i> of the high caste |
| Karonta <i>pr.p.</i> doing | Kuhiṇ <i>adv</i> where ? |

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| Kūla <i>n</i> (river) bank | Gambhīra <i>adj</i> deep |
| Ketu <i>m</i> banner | Garu <i>m</i> teacher |
| Ko <i>m</i> who ? (Nom.) | Gavesati <i>v</i> seeks |
| Kodha <i>m</i> anger | Gahapati <i>m</i> householder |
| Koḷambanagara <i>n</i> city of Colombo | Gahita <i>p.p.</i> taken |
| Khaṇati <i>v</i> digs | Gahetvā <i>abs</i> having taken |
| Khanti <i>f</i> patience | Gāma <i>m</i> village |
| Khara <i>adj</i> rough ; coarse | Gāyati <i>v</i> sings |
| Khādati <i>v</i> eats | Gāyanta <i>pr.p.</i> singing |
| Khādanta <i>pr.p.</i> eating | Gāvī <i>f</i> cow |
| Khādi <i>v</i> ate | Giri <i>m</i> mountain |
| Khāditvā <i>abs</i> having eaten | Gīvā <i>f</i> neck |
| Khīra <i>n</i> milk | Guṇavantu <i>adj</i> virtuous |
| Khuddaka <i>adj</i> small | Guhā <i>f</i> cave |
| Khudā <i>f</i> hunger | Geha <i>m.n.</i> house |
| Khetta <i>n</i> field | Goṇa <i>m</i> ox |
| Gacchati <i>v</i> goes | Godhā <i>f</i> iguana |
| Gacchanta <i>pr.p.</i> going | Ghaṭa <i>m</i> water-pot |
| Gacchāpeti <i>v</i> causes to go | Ghāṇa <i>n</i> nose |
| Gacchi <i>v</i> went | Ghāyituṇ <i>in</i> to smell |
| Gacchissati <i>v</i> will go | Ca <i>ind</i> and |
| Gaṅgā <i>f</i> river | Cakku <i>n</i> eye |
| Gaṇī <i>m</i> one who has a following | Cakkhumantu <i>adj</i> possessor of eyes |
| Gaṇṭhi <i>m</i> knot | Canda <i>m</i> moon |
| Gaṇhāti <i>v</i> takes | Cattāḷisati <i>f</i> forty |
| Gaṇhāpeti <i>v</i> causes to take | Catu 3 four |
| Gaṇhi <i>v</i> took | Catuttisati <i>f</i> thirty-four |
| Gaṇhituṇ <i>in</i> to take | Catuttha <i>adj</i> fourth |
| Gaṇhiyati <i>v</i> is taken | Catutthī <i>f</i> Dative |
| Gata <i>p.p.</i> gone | Catuddasa 3 fourteen |
| Gantu <i>m</i> goer | Catuppada <i>m</i> quadruped |
| Gantuṇ <i>in</i> to go | Caturāsīti <i>f</i> eighty-four |
| Gantvā <i>abs</i> having gone | Catuvīsati <i>f</i> twenty-four |
| Gamissati <i>v</i> will go | Carati <i>v</i> walks |

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|---|--|
| Caranta <i>pr.p.</i> walking | Jala <i>n</i> water |
| Caritvā <i>abs</i> having walked | Jāṇu <i>m</i> knee |
| Citta <i>n</i> mind | Jānāti <i>v</i> knows |
| Cinteti <i>v</i> thinks | Jāleti <i>v</i> kindles |
| Cintetvā <i>abs</i> having thought | Jālesi <i>v</i> kindled |
| Cintesi <i>v</i> thought | Jināti <i>v</i> wins |
| Ciraṇ <i>ad</i> (for a) long time | Jivhā <i>f</i> tongue |
| Cuddasa 3 fourteen | Jetu <i>m</i> victor |
| Cuddasama <i>adj</i> fourteenth | Ñāṇa <i>n</i> wisdom |
| Cetiya <i>n</i> shrine ; pagoda | Ñāta <i>p.p.</i> known |
| Cora <i>m</i> thief | Ñātu <i>m</i> knower |
| Coreti <i>v</i> steals | Ṭhatvā <i>abs</i> having stood |
| Coresi <i>v</i> stole | Ṭhapita 3 kept |
| Cha 3 six | Ṭhapeti <i>v</i> keeps |
| Chaṭṭha <i>adj</i> sixth | Ṭhapetu <i>v</i> let him keep |
| Chaṭṭhī <i>f</i> Genitive | Ṭhapesi <i>v</i> kept |
| Chattha <i>n</i> umbrella | Ṭhāna <i>n</i> place |
| Chattiṅsati <i>f</i> thirty-six | Ṭhita <i>p.p.</i> stood |
| Chattī <i>m</i> one who has an umbrella | Ḍasati <i>v</i> bites ; stings |
| Channavuti <i>f</i> ninety-six | Ḍasitvā <i>abs</i> having bitten or stung |
| Chabbīsati <i>f</i> twenty-six | Ta 3 that |
| Chāyā <i>f</i> shade ; shadow | Taṇḍula <i>n</i> rice (uncooked) |
| Chāsīti <i>f</i> eighty-six | Tatiya <i>adj</i> third |
| Chindati <i>v</i> cuts | Tato <i>ind</i> thence ; from there |
| Chindanta <i>pr.p.</i> cutting | Tattha <i>ad</i> there |
| Chindāpeti <i>v</i> causes to cut | Tatra <i>ad</i> there |
| Chinditabba 3 that should be cut | Tathā <i>ind</i> so ; likewise ; in that way |
| Chinna 3 cut | Tadā <i>ad</i> then |
| Jaṅghā <i>f</i> shank ; calf of the leg | Tarati <i>v</i> crosses |
| Jaṇṇu <i>m</i> knee | Taritvā <i>abs</i> having crossed |
| Jatu <i>n</i> sealing wax | Taru <i>m</i> tree |
| Jayatu <i>v</i> let him conquer | Taruṇī <i>f</i> young woman |
| | Tava = thine ; your |

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| Tassa = his | Dadamāna <i>pr.p.</i> giving |
| Tassā = of her ; to her | Dadāti <i>v</i> gives |
| Tahiṅ <i>ad</i> there | Dadi <i>v</i> gave |
| Tā <i>f</i> those women | Daddu <i>f</i> eczema |
| Tāni = those things | Dadhi <i>n</i> curd |
| Ti 3 three | Dantī <i>m</i> tusker ; elephant |
| Tiṭṭhati <i>v</i> stands | Dasa 3 ten |
| Tiṭṭhanta <i>pr.p.</i> standing | Dasakoṭi <i>f</i> hundred million |
| Tiṇa <i>n</i> grass | Dasama <i>adj</i> tenth |
| Tiṇṇa <i>p.p.</i> crossed ; gone ashore | Dasalakkha <i>n</i> million |
| Tinavuti <i>f</i> ninety-three | Dasasata <i>n</i> thousand |
| Tipu <i>n</i> lead | Dasasahassa <i>n</i> ten thousand |
| Tiriyaṅ <i>ad</i> across | Dassaniya <i>adj</i> handsome ; beautiful |
| Tiṅsati <i>f</i> thirty | Daḷhaṅ <i>ad</i> tightly |
| Tiṅsatimā <i>adj</i> thirtieth | Dāṭhī <i>m</i> tusker ; serpent |
| Tiṅsā <i>f</i> thirty | Dātabba <i>pt.p.</i> that should be given |
| Tumhe = you | Dātu <i>m</i> giver |
| Tuyhaṅ = to you ; your | Dātuṅ <i>in</i> to give |
| Tulā <i>f</i> scale ; balance | Dāna <i>n</i> alms ; charity |
| Te <i>m</i> they | Dāyaka <i>m</i> giver |
| Te-asīti <i>f</i> eighty-three | Dāraka <i>m</i> young one ; boy |
| Tettiṅsati <i>f</i> thirty-three | Dārikā <i>f</i> girl |
| Tenavuti <i>f</i> ninety-three | Dāru <i>n</i> firewood |
| Tepaññāsā <i>f</i> fifty-three | Dāsa <i>m</i> slave |
| Terasa 3 thirteen | Dāsī <i>f</i> slave woman |
| Terasama <i>adj</i> thirteenth | Dinna <i>p.p.</i> given |
| Tevīsati <i>f</i> twenty-three | Divasa <i>m</i> day |
| Tesaṭṭhi <i>f</i> sixty-three | Divā <i>ind</i> day-time |
| Tesattati <i>f</i> seventy-three | Disā <i>f</i> direction |
| Teḷasa 3 thirteen | Disvā <i>abs</i> having seen |
| Tvaṅ = thou | Dīgha <i>adj</i> long |
| Dakkhiṇa <i>adj</i> southern | Dīghajīvī <i>m</i> possessor of long life |
| Daṭṭha <i>p.p.</i> bitten | |
| Datvā <i>abs</i> having given | |
| Dadanta <i>pr.p.</i> giving | |

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| Dīpa <i>m</i> island ; lamp | Dvisattati <i>f</i> seventy-two |
| Dīpi <i>m</i> leopard | Dvisata <i>n</i> two hundred |
| Dīyati <i>v</i> is given | Dveasīti <i>f</i> eighty-two |
| Dīyamāna <i>pr.p.</i> being given | Dvepaññāsā <i>f</i> fifty-two |
| Dukkha <i>n</i> pain ; misery ; trouble | Dvesattati <i>f</i> seventy-two |
| Dukkhaṅ <i>ad</i> with difficulty ; miserably | Dhana <i>n</i> wealth |
| Dutiya <i>adj</i> second | Dhanavantu <i>adj</i> rich |
| Dundubhi <i>f</i> drum | Dhanu <i>n</i> bow |
| Dubbala <i>adj</i> feeble | Dhamma <i>m</i> doctrine |
| Deti <i>v</i> gives | Dhātu <i>f</i> element ; relic |
| Dva <i>m</i> rain ; deity | Dhāvati <i>v</i> runs |
| Devatā <i>f</i> deity | Dhāvanta 3 running |
| Devī <i>f</i> queen ; goddess | Dhāvi <i>v</i> ran |
| Desanā <i>f</i> preaching | Dhāvitvā <i>abs</i> having run |
| Desita <i>p.p.</i> preached | Dhītu <i>f</i> daughter |
| Deseti <i>v</i> preaches | Dhūli <i>f</i> dust |
| Desesi <i>v</i> preached | Dhenu <i>f</i> cow (of any kind) |
| Desīyati <i>v</i> is preached | Dhovati <i>v</i> washes |
| Doṇi <i>f</i> canoe ; boat | Dhovitabba <i>pt.p.</i> that should be washed |
| Dolā <i>f</i> palanquin | Dhovīyati <i>v</i> is washed |
| Dvattinsati <i>f</i> thirty-two | Na <i>ind</i> not ; no |
| Dvādasa 3 twelve | Nagara <i>n</i> city |
| Dvādasama <i>adj</i> twelfth | Nattu <i>m</i> grandson |
| Dvānavuti <i>f</i> ninety-two | Natthi <i>v</i> is not |
| Dvāvīsati <i>f</i> twenty-two | Nadī <i>f</i> river |
| Dvāsattāhi <i>f</i> sixty-two | Nayana <i>n</i> eye |
| Dvāsattati <i>f</i> seventy-two | Nara <i>m</i> man |
| Dvāsīti <i>f</i> eighty-two | Nava 3 nine |
| Dvi 3 two | Navama <i>adj</i> ninth |
| Dvikkhattuṅ <i>ad</i> twice | Navasata <i>n</i> nine hundred |
| Dvicattāḷisati <i>f</i> forty-two | Navuti <i>f</i> ninety |
| Dvidhā <i>ind</i> in two ways ; into two | Na santi = are not |
| Dvinavuti <i>f</i> ninety-two | Nahāta <i>p.p.</i> bathed |
| | Nahātvā <i>abs</i> having bathed |

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| Nahāpeti <i>v</i> causes to bathe | Pakkhī <i>m</i> bird |
| Nahāyati <i>v</i> bathes | Paggayha <i>abs</i> having raised up |
| Nahāyanta <i>pr.p.</i> bathing | Pacati <i>v</i> cooks |
| Nāma <i>n</i> name | Pacatu <i>v</i> let him cook |
| Nārī <i>f</i> woman | Pacanta <i>pr.p.</i> cooking |
| Nāvā <i>f</i> ship | Pacamāna <i>pr.p.</i> cooking |
| Nāsā <i>f</i> nose | Pacaniya <i>pt.p.</i> that should be cooked |
| Nāḷi <i>f</i> corn measure ; tube | Paci <i>v</i> cooked |
| Nāḷikera <i>m</i> coconut | Pacita <i>p.p.</i> cooked |
| Nikkhanta <i>p.p.</i> got out | Pacitabba <i>pt.p.</i> that should be cooked |
| Nikkhamati <i>v</i> goes out | Pacituṃ <i>in</i> to cook |
| Nikkhamma <i>abs</i> having come out | Pacitvā <i>abs</i> having cooked |
| Niddā <i>f</i> sleep | Pacchā <i>ind</i> afterwards |
| Nidhi <i>m</i> hidden treasure | Pañca 3 five |
| Nibbattituṃ <i>in</i> to be born | Pañcadasa 3 fifteen |
| Nibbattitvā <i>abs</i> having born | Pañcama <i>adj</i> fifth |
| Niraya <i>m</i> hell | Pañcatīṣṣati <i>f</i> thirty-five |
| Nilīyati <i>v</i> hides | Pañcadhā <i>ind</i> in five ways |
| Nisinna <i>p.p.</i> sat | Pañcaviṣati <i>f</i> twenty-five |
| Nisīdati <i>v</i> sits | Pañcasata <i>n</i> five hundred |
| Nisīdanta <i>pr.p.</i> sitting | Paññavantu <i>adj</i> wise |
| Nisīdāpeti <i>v</i> causes to sit | Paññā <i>f</i> wisdom |
| Nisīdi <i>v</i> sat | Paññāsati <i>f</i> fifty |
| Nisīditabba <i>pt.p.</i> should be sat | Paññāsā <i>f</i> fifty |
| Nisīditvā <i>abs</i> having sat | Paṭṭinivatti <i>v</i> went back |
| Nīca <i>adj</i> low ; vulgar | Paṭiyādetuṃ <i>in</i> to make ; to prepare |
| Nīta <i>p.p.</i> led ; carried | Paṭhama <i>adj</i> first |
| Nīla <i>adj</i> blue | Paṇṇa <i>n</i> leaf |
| Nīharati <i>v</i> ejects | Paṇṇarasa 3 fifteen |
| Neti <i>v</i> leads ; carries | Paṇṇāsati <i>f</i> fifty |
| Netu <i>m</i> leader | Paṇḍita <i>m</i> wise man |
| Nesi <i>v</i> led ; carried | Patati <i>v</i> falls |
| Pakka <i>p.p.</i> cooked ; ripe | |
| Pakkipati <i>v</i> puts in | |

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| Pati <i>m</i> husband ; master | Pātesi <i>v</i> felled |
| Pati <i>v</i> fell down | Pātuṇ <i>in</i> to drink |
| Patti <i>f</i> infantry | Pāto <i>ind</i> in the morning |
| Paduma <i>n</i> lotus | Pāda <i>m</i> foot ; leg |
| Panasa <i>m</i> jack-fruit | Pāpa <i>n</i> sin |
| Pabbata <i>m</i> mountain | Pāpakārī <i>m</i> sinner ; evil-doer |
| Pabbajati <i>v</i> becomes a monk ; renounces | Pāleti <i>v</i> protects ; governs |
| Pabhū <i>m</i> overlord | Pālesi <i>v</i> protected |
| Para <i>adj</i> other ; latter | Pāvisi <i>v</i> entered |
| Parasuve <i>ind</i> day after to-mor- row | Pāsāṇa <i>m</i> stone ; rock |
| Paralīyo <i>ind</i> day before yester- day | Pitu <i>m</i> father |
| Paridahati <i>v</i> wears | Pipāsā <i>f</i> thirst |
| Parisā <i>f</i> retinue ; following | Pivati <i>v</i> drinks |
| Pavisati <i>v</i> enters | Pivatu <i>v</i> let him drink |
| Pavisitvā <i>abs</i> having entered | Pivamāna <i>pr.p.</i> drinking |
| Pasu <i>m</i> beast | Pivituṇ <i>in</i> to drink |
| Passati <i>v</i> sees | Pivitvā <i>abs</i> having drunk |
| Passanta <i>pr.p.</i> seeing ; looking at | Piḷandhitvā <i>abs</i> having donned |
| Passituṇ <i>in</i> to see | Piṭha <i>n</i> chair |
| Pahaṭa <i>p.p.</i> beaten | Pīta <i>p.p.</i> drunk |
| Paharati <i>v</i> beats | Pīta <i>adj</i> yellow |
| Paharitvā <i>abs</i> having beaten | Piḷita <i>p.p.</i> oppressed |
| Paharīyati <i>v</i> is beaten | Piḷeti <i>v</i> oppresses |
| Pahāya <i>abs</i> having left | Piḷesi <i>v</i> oppressed |
| Pāka <i>m</i> cooking ; boiling | Puñña <i>n</i> merit ; fortune |
| Pācayati <i>v</i> causes to cook | Paññavantu <i>adj.</i> fortunate meritorious |
| Pācāpayati <i>v</i> causes to cook | Putta <i>m</i> son |
| Pācāpeti <i>v</i> causes to cook | Puna <i>ind</i> again |
| Pāceti <i>v</i> causes to cook | Puppha <i>n</i> flower |
| Pāṭhasālā <i>f</i> school | Pubba <i>adj</i> former ; eastern |
| Pāṇi <i>m</i> hand | Purato <i>ind</i> in front |
| Pātetī <i>v</i> fells ; makes to fall | Purā <i>ind</i> before ; formerly |
| | Purisa <i>m</i> man |
| | Pulina <i>n</i> sand |

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| Pūjā <i>f</i> offering | Bhavatu <i>v</i> let it be |
| Pūjeti <i>v</i> offers ; honours | Bhavitabba <i>pt.p.</i> that should |
| Pūjesi <i>v</i> respected ; offered | happen |
| Pūjetvā <i>abs</i> having offered | Bhāgī <i>m</i> sharer |
| Pokkharanī <i>f</i> pond | Bhājetvā <i>abs</i> having divided |
| Pharasu <i>m</i> axe ; hatchet | Bhātu <i>m</i> brother |
| Phala <i>n</i> fruit ; nut | Bhānu <i>m</i> sun |
| Phalavantu <i>adj</i> fruitful | Bhānumantu <i>m</i> sun |
| Battisati <i>f</i> thirty-two | Bhāyati <i>v</i> fears |
| Bandhati <i>v</i> binds ; ties | Bhāyitvā <i>abs</i> having feared |
| Bandhīyati <i>v</i> is bound | Bhāsati <i>v</i> says |
| Bandhu <i>m</i> relation | Bhāsīyati <i>v</i> is told ; is said |
| Bandhumantu <i>adj</i> one who has | Bhikkhu <i>m</i> Buddhist monk |
| relations | Bhindati <i>v</i> breaks |
| Bala <i>n</i> power | Bhinna <i>p.p.</i> broken |
| Balavantu <i>adj</i> powerful ; strong | Bhuñjati <i>v</i> eats |
| Balī <i>m</i> powerful | Bhuñjanta <i>pr.p.</i> eating |
| Bahu <i>adj</i> many | Bhuñjitabba <i>pt.p.</i> that should |
| Bahuka <i>adj</i> many | be eaten |
| Bārāṇasī <i>f</i> Benares (city) | Bhuñjituṅ <i>in</i> to eat |
| Bāla <i>adj</i> young ; foolish | Bhuñjīyati <i>v</i> is eaten |
| Bāhu <i>m</i> arm | Bhutta <i>p.p.</i> eaten |
| Buddha <i>m</i> the Enlightened One | Bhūpati <i>m</i> king |
| Buddhi <i>f</i> wisdom | Bhūpāla <i>m</i> king |
| Buddhimantu <i>adj</i> wise | Bhūmi <i>f</i> earth ; ground |
| Bodhi <i>m.f.</i> Bo-tree | Boghī <i>m</i> serpent |
| Brāhmaṇī <i>f</i> Brahman woman | Bhojāpeti <i>v</i> feeds |
| Bhagavantu <i>m</i> the Buddha ; the | Bhottuṅ <i>in</i> to eat |
| Exalted One ; <i>adj</i> the fortunate | Magga <i>m</i> path |
| Bhagini <i>f</i> sister | Majjhima <i>adj</i> medium ; central |
| Bhañjati <i>v</i> breaks | Mañca <i>m</i> bed |
| Bhaṇḍa <i>n</i> goods | Mañjūsā <i>f</i> box |
| Bhattu <i>m</i> husband ; supporter | Maṇi <i>m</i> gem |
| Bhariyā <i>f</i> wife | Mata <i>p.p.</i> dead |
| Bhavati <i>v</i> is ; becomes | Mati <i>f</i> wisdom |

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| Mattaññū <i>adj</i> temperate ; one who knows the measure | Yasavantu <i>adj</i> famous |
| Madhu <i>n</i> honey | Yāgu <i>f</i> rice ; gruel |
| Manussa <i>m</i> man ; human being | Yācaka <i>m</i> beggar |
| Mayaṇ = we | Yācati <i>v</i> begs |
| Mayhaṇ = to me ; my | Yācanta <i>pr.p.</i> begging |
| Mayūra <i>m</i> peacock | Yāci <i>v</i> begged |
| Marāṇa <i>n</i> death | Yāva <i>ind</i> as far as |
| Marati <i>v</i> dies | Yāva . . . tāva <i>ind</i> until |
| Mahanta <i>pr.p.</i> big ; large ; great | Yuvati <i>f</i> maiden |
| Mahallaka <i>adj</i> elderly ; old | Yojeti <i>v</i> harnesses ; joins ; com- poses |
| Mahī <i>f</i> earth ; the river of that name | Rakkhati <i>v</i> protects |
| Mā <i>ind</i> (do) not | Rakkhatu <i>v</i> let him protect |
| Mātu <i>f</i> mother | Rakkhitabba <i>pt.p.</i> that should be observed or protected |
| Mārāpeti <i>v</i> causes to kill | Rakkhīyati <i>v</i> is protected |
| Mārīta <i>p.p.</i> killed | Rajja <i>n</i> kingdom |
| Mārīyati <i>v</i> is killed | Rajju <i>f</i> rope |
| Māreti <i>v</i> kills | Ratta <i>adj</i> red |
| Māresi <i>v</i> killed | Ratti <i>f</i> night |
| Mālā <i>f</i> garland | Ratha <i>m</i> chariot |
| Mālī <i>m</i> possessor of a garland | Ravi <i>m</i> sun |
| Māsa <i>m</i> month | Ravitvā <i>abs</i> having crowed |
| Miga <i>m</i> deer ; beast | Rassa <i>adj</i> short |
| Migī <i>f</i> she-deer | Rāsi <i>m</i> heap |
| Miṇāti <i>v</i> measures | Rukkha <i>m</i> tree |
| Mitta <i>m</i> friend | Rūpa <i>n</i> form ; image |
| Muṭṭhi <i>m</i> fist ; hammer | Rodati <i>v</i> cries |
| Mudu <i>adj</i> soft | Rodanta <i>pr.p.</i> crying |
| Muni <i>m</i> monk | Lakkha <i>n</i> hundred thousand |
| Mūla <i>n</i> root ; money | Laṅkā <i>f</i> (island of) Ceylon |
| Ya 3 which (relative) | Latā <i>f</i> creeper |
| Yaṭṭhi <i>m.f.</i> stick ; walking stick | Laddha <i>p.p.</i> got |
| Yattha <i>ad</i> where ; (relative) | Laddhā <i>abs</i> having got |
| Yadā <i>ad</i> whenever | Laddhuṇ <i>in</i> to get |

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| Labhati <i>v</i> gets ; receives | Vāṇija <i>m</i> merchant |
| Labhituṅ <i>in</i> to get | Vānara <i>m</i> monkey |
| Likhati <i>v</i> writes | Vāpī <i>f</i> tank |
| Lekhaka <i>m</i> clerk | Vāri <i>n</i> water |
| Loka <i>m</i> world | Vālukā <i>f</i> sand |
| Locana <i>n</i> eye | Vikkiṇanta <i>pr.p.</i> selling |
| Vaṇita <i>p.p.</i> wounded | Vikkiṇāti <i>v</i> sells |
| Vaṇitamakāsi <i>v</i> wounded | Vikkiṇi <i>v</i> sold |
| Vaḍḍhakī <i>m</i> carpenter | Vikkiṇiyati <i>v</i> is sold |
| Vatṭabba <i>pt.p.</i> that should be told | Vijju <i>f</i> lightning |
| Vattu <i>m</i> sayer | Viññātu <i>m</i> knower |
| Vattha <i>n</i> cloth | Viññu <i>m</i> wise man |
| Vatthu <i>n</i> base ; site ; ground | Vitthata <i>p.p.</i> broad ; wide |
| Vadaññū <i>adj</i> charitable | Vidū <i>m</i> wise man |
| Vadati <i>v</i> says | Vidhāya <i>abs</i> having done or commanded |
| Vadana <i>n</i> face ; mouth | Vinā <i>ind</i> except ; without |
| Vana <i>n</i> forest | Vinetu <i>m</i> instructor |
| Vanitā <i>f</i> woman | Visikhā <i>f</i> street |
| Vandati <i>v</i> bows down ; worships | Visuṅ <i>ind</i> severally ; separately |
| Vandita <i>p.p.</i> worshipped | Viharanta <i>pr.p.</i> residing ; living |
| Vanditabba <i>pt.p.</i> that should be worshipped | Vihāra <i>m</i> monastery |
| Vandīyati <i>v</i> is worshipped | Vīsati <i>f</i> twenty |
| Vapu <i>n</i> body | Vīsatima <i>adj</i> twentieth |
| Varāha <i>m</i> pig | Vīhi <i>m</i> paddy |
| Vasati <i>v</i> dwells | Vuṭṭhi <i>f</i> rain |
| Vasanta <i>pr.p.</i> living | Vutta <i>p.p.</i> said |
| Vasu <i>n</i> wealth | Vuttha <i>p.p.</i> dwelt ; lived |
| Vasudhā <i>f</i> earth | Vuddhi <i>f</i> increase ; progress |
| Vassa <i>m.n.</i> year ; rain | Ve <i>ind</i> certainly |
| Vassati <i>v</i> rains | Vejja <i>m</i> doctor ; physician |
| Valavā <i>f</i> mare | Veṇu <i>m</i> bamboo |
| Vā <i>ind</i> or ; either—or | Veḷu <i>m</i> bamboo |
| Vācā <i>f</i> word | Vyādhi <i>m</i> sickness |
| | Sakiṅ <i>ad</i> once |

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| Sakuṇa <i>m</i> bird | Santika <i>adj</i> near |
| Sakuṇī <i>f</i> she-bird | Sannipatati <i>v</i> assembles |
| Sakkoti <i>v</i> is able | Sappi <i>n</i> ghee |
| Sakkharā <i>f</i> sugar ; gravel | Sabba <i>adj</i> all ; every |
| Sakhī <i>f</i> woman-friend | Sabbattha <i>ad</i> everywhere |
| Sagga <i>m</i> heaven | Sabbaññū <i>m</i> the Omniscient |
| Saṅgha <i>m</i> community | One |
| Sace <i>ind</i> if | Sabbadā <i>ad</i> ever ; always |
| Saṭṭhi <i>f</i> sixty | Sabhā <i>f</i> committee ; society |
| Sata <i>n</i> hundred | Samaṇ <i>ad</i> equally ; evenly |
| Satakoṭi <i>f</i> thousand million | Sayati <i>v</i> sleeps |
| Satama <i>adj</i> hundredth | Sayanta <i>pr.p.</i> sleeping |
| Satalakkha <i>n</i> ten million | Sayita <i>p.p.</i> slept |
| Satasahassa <i>n</i> hundred thousand | Sayi <i>v</i> slept |
| Sati <i>f</i> memory | Sayitvā <i>abs</i> having slept |
| Satimantu <i>adj</i> mindful | Sasī <i>m</i> moon |
| Satta 3 seven | Sassu <i>f</i> mother-in-law |
| Sattadasa 3 seventeen | Saha <i>ind</i> with |
| Sattati <i>f</i> seventy | Sahasā <i>ad</i> suddenly |
| Sattatiṅsati <i>f</i> thirty-seven | Sahassa <i>n</i> thousand |
| Sattama <i>adj</i> seventh | Sā = she |
| Sattamī <i>f</i> Locative | Sākhā <i>f</i> branch |
| Sattarasa 3 seventeen | Sādhukaṇ <i>ad</i> well |
| Sattavīsati <i>f</i> twenty-seven | Sāmī <i>m</i> master ; lord |
| Sattāsīti <i>f</i> eighty-seven | Sāyaṇ <i>ind</i> in the evening |
| Sattu <i>m</i> enemy | Sārathī <i>m</i> charioteer |
| Sattha <i>n</i> science ; <i>m</i> caravan | Sālā <i>f</i> hall |
| Satthi <i>m.n.</i> thigh | Sāvattthī <i>f</i> city of that name |
| Satthu <i>m</i> teacher ; adviser | Sikkhāpada <i>n</i> precept |
| Sadā <i>ind</i> ever ; always | Sikhī <i>m</i> peacock |
| Saddhiṇ <i>ind</i> with | Sindhu <i>m</i> sea |
| Sanikaṇ <i>ad</i> slowly | Silā <i>f</i> stone |
| Santi <i>v</i> are | Sissa <i>m</i> student |
| Santi <i>f</i> peace ; relief | Sighaṇ <i>ad</i> quickly |
| | Sīla <i>n</i> virtue ; precept |

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| Sīlavantu <i>adj</i> observant of precepts ; virtuous | Sotabba <i>pt.p.</i> that should be heard |
| Sīha <i>m</i> lion | Sotu <i>m</i> hearer |
| Sīhī <i>f</i> lioness | Sopāṇa <i>n</i> stair |
| Sukha <i>n</i> comfort | Soḷasa 3 sixteen |
| Sukhaṇ <i>ad</i> comfortably | Haṭṭa <i>p.p.</i> carried |
| Sukhī <i>m</i> receiver of comfort ; happy | Hata <i>p.p.</i> killed |
| Suṇāti <i>v</i> hears | Hattha <i>m</i> hand |
| Suta <i>p.p.</i> heard | Hatthinī <i>f</i> she-elephant |
| Sutta <i>p.p.</i> slept | Hatthī <i>m</i> elephant |
| Sutvā <i>abs</i> having heard | Hadaya <i>n</i> heart |
| Sunakha <i>m</i> dog | Harati <i>v</i> carries |
| Surā <i>f</i> liquor ; intoxicant | Haraniya <i>pt.p.</i> that should be carried |
| Suriyā <i>m</i> sun | Haranta <i>pr.p.</i> carrying |
| Surūpa <i>adj</i> handsome ; beautiful | Harāpeti <i>v</i> causes to carry |
| Suvaṇṇa <i>n</i> gold | Hari <i>v</i> carried |
| Suve <i>ind</i> to-morrow | Harita <i>p.p.</i> carried |
| Susāna <i>n</i> cemetery | Harituṇ <i>in</i> to carry |
| Śasu <i>m</i> young one | Harīyati <i>v</i> is carried |
| Seṭṭhī <i>m</i> millionaire | Hasati <i>v</i> laughs |
| Seta <i>adj</i> white | Hasanta <i>pr.p.</i> laughing |
| Setu <i>m</i> bridge | Himavantu <i>m</i> the Himalayas |
| Senā <i>f</i> army ; multitude | Hīyo <i>ind</i> yesterday |
| So = he. (<i>Stem</i> : ta) | Hoti <i>v</i> is ; becomes |
| Sota <i>n</i> ear ; stream | Hotu <i>v</i> let it be |

ENGLISH—PALI

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| <p><i>Across</i> tiriyaṇ. <i>ad.</i> <i>Adorns</i> Aiaṅkaroti. <i>v.</i> <i>Adviser</i> satthu. <i>m.</i> <i>Afterwards</i> pacchā. <i>ad.</i> <i>Again</i> puna. <i>ind.</i> <i>Age</i> āyu. <i>n.</i> <i>All</i> sabba. <i>adj.</i> <i>Alms</i> dāna. <i>n.</i> <i>Always</i> sadā ; sabbadā. <i>ad.</i> <i>And</i> ca ; api. <i>ind.</i> <i>Anger</i> kodha. <i>m.</i> <i>Another</i> añña ; apara. <i>adj.</i> <i>Arm</i> bāhu. <i>m.</i> <i>Army</i> senā. <i>f.</i> <i>Ascended</i> āruhi. <i>v.</i> <i>Ascends</i> āruhati. <i>v.</i> <i>Aside</i> ekamantaṇ. <i>ad.</i> <i>Assembles</i> sannipatati. <i>v.</i> <i>Ate</i> khādi. <i>v.</i> <i>Axe</i> pharasu. <i>m.</i> <i>Balance</i> tulā. <i>f.</i> <i>Bamboo</i> veṇu ; veḷu. <i>m.</i> <i>Bank (of a river)</i> kūla. <i>n.</i> <i>Banner</i> ketu. <i>m.</i> <i>Base</i> vatthu. <i>n.</i>, bhūmi. <i>f.</i> <i>Bathed</i> nahāta. <i>p.p.</i> <i>Bathing</i> nahāyanta. <i>pr.p.</i> <i>Beast</i> pasu ; miga. <i>m.</i></p> | <p><i>Beaten</i> pahata. <i>p.p.</i> <i>Beats</i> paharati. <i>v.</i> <i>Beautiful</i> dassaniya ; surūpa. <i>adj.</i> <i>Becomes</i> hoti ; bhavati. <i>v.</i> <i>Becomes a monk</i> pabbajati. <i>v.</i> <i>Bed</i> mañca. <i>m.</i> sayana. <i>n.</i> <i>Been</i> bhūta. <i>p.p.</i> <i>Before</i> purā ; purato. <i>ind.</i> <i>Begging</i> yācanta. <i>pr.p.</i> <i>Begs</i> yācati. <i>v.</i> <i>Begins</i> ārabhati. <i>v.</i> <i>Began</i> ārabhi. <i>v.</i> <i>Belly</i> kucchi. <i>m.f.</i> <i>Benares (city)</i> Bārānasī. <i>f.</i> <i>Between</i> antarā. <i>ind.</i> <i>Big</i> mahanta. <i>adj.</i> <i>Bird</i> sakuna ; pakkhī. <i>m.</i> <i>Bitten</i> datṭha. <i>p.p.</i> <i>Black</i> kāḷa. <i>adj.</i> <i>Blue</i> nīla. <i>adj.</i> <i>Boat</i> doṇi. <i>f.</i> <i>Body</i> vāpu. <i>n.</i>, kāya. <i>m.</i> <i>Boiled rice</i> odana. <i>m.n.</i>, bhatta. <i>n.</i> <i>Bone</i> atṭhi. <i>n.</i> <i>Bo-tree</i> bodhi. <i>m.f.</i> <i>Bow</i> dhanu. <i>n.</i> <i>Box</i> mañjūsā. <i>f.</i></p> |
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- Boy* dāraka ; kumāra. *m.*
Brahman woman brāhmaṇī. *f.*
Branch sākhā. *f.*
Breaks bhañjati. *v.*
Bridge setu. *m.*
Bringing āharanta. *pr.p.*
Broad vitthata. *p.p.*
Broken bhinna. *p.p.*
Brother bhātu. *m.*
Brought āhaṭa. *p.p.*
Brought āhari ; ānesi. *v.*
Buddha Bhagavantu ; Buddha. *m.*
Buying kiṇanta. *pr.p.*
Buys kiṇāti. *v.*
Carpenter vaḍḍhakī. *m.*
Carried hari ; nesi. *v.*
Carried haṭa ; harita ; nīta. *p.p.*
Carries harati ; neti. *v.*
Carrying haranta. *pr.p.*
Cash mūla. *n.*
Caste kula. *n.*
Cave guhā. *f.*
Causes to bathe nahāpeti. *v.*
Causes to bring āharāpeti. *v.*
Causes to carry harāpeti. *v.*
Causes to cook pācāpeti ;
 pāceti ; pācayati. *v.*
Causes to cut chindāpeti. *v.*
Causes to do kārāpeti. *v.*
Causes to go gacchāpeti. *v.*
Causes to kill mārāpeti. *v.*
Causes to sit nisīdāpeti. *v.*
Causes to take gaṇhāpeti. *v.*
Cemetery susāna. *n.*
Certainly addhā ; ve ; ekantan.
ind.
Ceylon Laṅkā. *f.*
Charitable vadaññū. *adj.*
Charioteer sārathī. *m.*
Charity dāna. *n.*
City nagara ; pura. *n.*
Clerk lekhaka. *m.*
Climbed āruhi. *v.*
Climbs āruhati. *v.*
Coarse khara. *adj.*
Coconut nāḷikera. *m.*
Collects ocināti. *v.*
Colombo (city of) Koḷamba-
 nagara. *n.*
Come āgata. *p.p.*
Comes āgacchati.
Comfort sukha. *n.*
Comfortably sukaṇ. *ad.*
Community saṅgha. *m.*
Constantly abhiṇhaṇ. *ad.*
Cook sūda. *m.*
Cooked pakka ; pacita. *p.p.*
Cooked apaci ; paci. *v.*
Cooking pacanta. *pr.p.*
Cooking pāka. (gerund). *m.*
Cooks pacati. *v.*
Corn dhañña. *n.*
Corn measure nāḷi. *f.*
Cow gāvī. *f.*
Cow (of any kind) dhenu. *f.*
Creeper latā. *f.*
Cries rodati. *v.*
Crossed tiṇṇa. *p.p.*
Crow kāka. *m.*

- Crying* rodanta. *pr.p.*
Curd dadhi. *n.*
Cut chinna. *p.p.*
Cutter chettu. *m.*
Cutting chindanta. *pr.p.*
Cuts chindati. *v.*
Daughter dhītu. *f.*
Day divasa. *m.*
Day after to-morrow parasuve.
ind.
Day before yesterday parahīyo.
ind.
Day time divā. *ind.*
Dead mata. *p.p.*
Death maraṇa. *n.*
Decorates alaṅkaroti. *v.*
Deep gambhīra. *adj.*
Deer miga. *m.*
Deity deva. *m.*, devatā. *f.*
Descended otiṇṇa. *p.p.*
Descends oruhati ; otarati. *v.*
Did kari ; akari. *v.*
Dies marati ; kālaṅ karoti. *v.*
Digs khaṇati. *v.*
Direction disā. *f.*
Doctor vejjā. *m.*
Doctrine dhamma. *m.*
Doer kattu. *m.*
Does karoti. *v.*
Dog sunakha. *m.*
Done kata. *p.p.*
Doing karonta. *pr.p.*
(Do) not mā. *ind.*
Drags ākaḍḍhati. *v.*
Drinking pivamāna. *pr.p.*
Dropped pātesi. *v.*
Drum dundubhi. *f.*
Dust dhūli. *f.*
Dwarf rassa. *adj.*
Dwells vasati. *v.*
Dwelt vuttha. *p.p.*
Ear sota ; ghāṇa. *n.*
Earth vasudhā ; bhūmi ; mahī.
f.
Eastern pubba. *adj.*
Eaten bhutta ; khādita. *p.p.*
Eating khādanta ; bhuñjanta.
pr.p.
Eats khādati ; bhuñjati. *v.*
Eczema daddu. *f.*
Egg aṇḍa. *n.*
Eight aṭṭha. 3.
Eighteen aṭṭhārasa ; aṭṭhādasā.
3.
Eighth aṭṭhama. *adj.*
Eighty asīti. *f.*
Eighty-eight aṭṭhāsīti. *f.*
Eighty-four caturāsīti. *f.*
Eighty-nine ekūnanavuti. *f.*
Eighty-one ekāsīti. *f.*
Eighty-six chāsīti. *f.*
Eighty-three teasīti. *f.*
Eighty-two dvāsīti ; dveasīti. *f.*
Ejects niharati. *v.*
Elderly mahallaka. *adj.*
Elephant dantī ; hatthī ; kari.
m.
Eleven ekādasa. 3.
Eleventh ekādasama. *adj.*
Enemy ari ; sattu. *m.*

Enlightened One Buddha ;

Bhagavantu. *m.*

Enraged kuddha. *p.p.*

Enters pavisati. *v.*

Entered pāvisi. *v.*

Evening (in the) sāyaṇ. *ind.*

Ever sadā ; sabbadā. *ad.*

Evenly samaṇ. *ad.*

Every sabba. *adj.*

Everywhere sabbattha. *ind.*

Evil-doer pāpakārī. *m.*

Exalted One Bhagavantu. *m.*

Eye akkhi ; nayana ; locana ;
cakkhu. *n.*

Face vadana ; mukha. *n.*

Fame kitti. *f.*

Family kula. *n.*

Famous yasavantu. *adj.*

Farmer kassaka. *m.*

Father pitu. *m.*

Feeble dubbala. *adj.*

Feeds bhojeti ; bhojāpeti. *v.*

Felled pātesi. *v.*

Fells pāteti. *v.*

Few paritta ; appaka. *adj.*

Field khetta. *n.*

Fifth pañcama. *adj.*

Fifteen pañnarasa ; pañcadasa.
3.

Fifty pañṇāsā ; paññāsā ;
paññāsati. *f.*

Fifty-nine ekūnasatṭhi. *f.*

Fifty-one ekapaññāsā. *f.*

Finger aṅguli. *f.*

Fire aggi. *m.*

Firewood dāru. *n.*

First paṭhama. *adj.*

Five pañca. 3.

Flame acci. *n.*

Flies uḍḍeti. *v.*

Flower puppha. *n.*

Follows anugacchati. *v.*

Food āhāra. *m.*, bhojana. *n.*

Foolish bāla. *adj.*

Foot pāda. *m.*

For a long time ciraṇ. *ad.*

Forest vana ; arañña. *n.*, aṭavi. *f.*

Form rūpa. *n.*

Formerly purā. *ind.*

Fortunate puññavantu ; bhaga-
vantu. *adj.*

Forty cattālīsati ; cattārīsati. *f.*

Forty-nine ekūnapaññāsā. *f.*

Forty-one ekacattālīsati. *f.*

Four catu. 3.

Fourteen cuddasa ; catuddasa.
3.

Friend mitta. *m.*

From there tato. *ind.*

From where kuto. *ind.*

Fruit phala. *n.*

Fruitful phalavantu. *adj.*

Garland mālā. *f.*

Gathers ocināti. *v.*

Gave dadi ; adāsi. *v.*

Gem maṇi. *m.*

Ghee sappi. *n.*

Girl dārikā ; kaññā ; kumārī ;
kumārikā. *f.*

Given dinna. *p.p.*

- Giver* dātu ; dāyaka. *m.*
Gives deti ; dadāti.
Giving dadanta. *pr.p.*
Goat aja. *m.*
God deva. *m.*
Goddess devī. *f.*
Goes gacchati. *v.*
Goes away apagacchati. *v.*
Goes out nikkhamati. *v.*
Going gacchanta ; gacchamāna.
pr.p.
Gold suvaṇṇa. *n.*
Gone gata. *p.p.*
Gone ashore tiṇṇa. *p.p.*
Got laddha. *p.p.*
Got out nikkhanta. *p.p.*
Grandson nattu. *m.*
Grass tiṇa. *n.*
Gravel sakkharā. *f.*
Ground bhūmi. *f.*, vatthu. *n.*
Grove of Isipatana Isipatanā-
rāma. *m.*
Gruel yāgu. *f.*
Hall sālā. *f.*
Hand hattha ; pāṇi. *m.*
Handsome dassaniya ; surūpa. *adj.*
Happy sukhī. *m.*
Having awakened utṭhāpetvā.
abs.
Having born nibbattitvā. *abs.*
Having climbed āruyha. *abs.*
Having come āgamma. *abs.*
Having come out nikkhamma.
abs.
Having commanded vidhāya.
abs.
Having cooked pacitvā. *abs.*
Having crossed taritvā. *abs.*
Having crowed ravitvā. *abs.*
Having divided bhājetvā. *abs.*
Having done katvā ; vidhāya.
abs.
Having donned piṇandhitva. *abs.*
Having drunk pivitvā. *abs.*
Having eaten bhuñjitvā ; khā-
ditvā. *abs.*
Having got laddhā ; labhitvā.
abs.
Having left pahāya. *abs.*
Having moved aside aṇakkam-
ma. *abs.*
Having raised up paggayha ;
ukkipitvā. *abs.*
Having risen up utṭhahitvā.
Having slept sayitvā.
Having stood thatvā.
Having taken ādāya ; gaṇhitvā
abs.
He so. (Stem ta). *m.*
Heap rāsi. *m.*
Heard suta. *p.p.*
Hearer sotu. *m.*
Hears suṇāti. *v.*
Heart hadaya. *n.*
Heaven sagga. *m.*
Hell niraya. *m.*
Hen kukkuṭī. *f.*
Here idha ; ettha. *ad.*
Hermit isi ; tapassī. *m.*
Hidden treasure nidhi. *m.*
Hides niliyati. *v.*

- High ucca. adj.*
Himalayas Himivantu. m.
Honey madhu. n.
Horse assa. m.
House geha. n.
Householder gahapati. m.
Human being manussa. m.
Hunger khudā. f.
Husband pati ; bhattu. m.
How kathaṅ. ind.
I ahaṅ.
Iguana godhā. f.
Image rūpa, n.
Increase yuddhi. f.
Infantry patti. f.
Instructor vinetu ; satthu. m.
In that way tathā. ind.
In front purato. ind.
In one place ekattha. ind.
Intelligent buddhimantu. adj.
In two ways dvidhā. ad.
Intoxicant majja. n., surā. f.
Is hoti ; bhavati. v.
Is able sakkoti. v.
Is beaten paharīyati. v.
Is bought kiṇīyati. v.
Is brought āharīyati. v.
Is carried harīyati. v.
Is done karīyati. v.
Is drawn ākaḍḍhīyati. v.
Is eaten bhuñjīyati. v.
Is given dīyati. v.
Is killed māriyati. v.
Island dīpa. m.
Is made karīyati. v.
Is not natthi. v.
Is ploughed Kasīyati. v.
Is preached desīyati. v.
Is protected rakkhīyati. v.
Is sold vikkiṇīyati. v.
Is taken gaṇhīyati. v.
Is tied bandhīyati. v.
Is told bhāsīyati. v.
Is worshipped vandīyati. v.
Is washed dhovīyati. v.
It taṅ. n.
Itch kacchu. f.
Jack (fruit) panasa. m.
Keeps ṭhapeti. v.
Kept ṭhapesi. v.
Killed māresi. v.
Kills hanati ; māreti. v.
Kindled jālesi. v.
Kindles jāleti. v.
King bhūpāla ; bhūpati. m.
Knee jāṇu ; jaṇṇu. m.
Knot gaṇṭhi. m.
Known ñāta. p.p.
Knower ñātu. m.
*Knower of the meaning atthañ-
ñū. m.*
Knows jānāti. v.
Lamp dīpa ; padīpa. m.
Large mahanta. adj.
Laughing hasanta. pr.p.
Laughs hasati. v.
Lead tipu. n.
Leader netu ; adhipati. m.
Leads neti ; nayati. v.
Leaf patta ; panna. n.

- Learns* ugganḥāti ; sikkhati. *v.*
Leg pāda. *m.*
Leopard dīpi. *m.*
Leper kuṭṭhī. *m.*
Let him conquer jayatu. *v.*
Let him cook pacatu. *v.*
Let him drink pivatu. *v.*
Let him go gacchatu. *v.*
Let him keep ṭhapetu. *v.*
Let him protect rakkhatu. *v.*
Let him say bhāsatu. *v.*
Let him put in pakkhipatu. *v.*
Let it be bhavatu ; hotu. *v.*
Light āloka. *m.*
Lightning vijju. *f.*
Lion sīha. *m.*
Lioness sīhī. *f.*
Liquor surā. *f.*
Little appaka ; paritta. *adj.*
Lived vuttha. *pr.p.*
Living vasanta. *pr.p.*
Long dīgha. *adj.*
Looks at oloketi ; passati. *v.*
Looking at passanta ; olokenta.
pr.p.
Lord adhipati ; sāmī. *m.*
Lotus paduma. *n.*
Low nīca. *adj.*
Maiden yuvati ; taruṇī ; ku-
mārī. *f.*
Man nāra ; purisa ; manussa. *m.*
Many bahu ; bahuka. *adj.*
Mare vaḷavā. *f.*
Market āpaṇa. *m.*
Measures miṇāti. *v.*
- Medium* majjhima. *adj.*
Memory sati. *f.*
Merchant vāṇija. *m.*
Merit puñña. *n.*
Meritorious puñṇavantu. *adj.*
Milk khīra. *n.*
Million dasalakkha. *n.*
Millionaire seṭṭhī. *m.*
Mind citta. *n.*
Mindful satimantu. *adj.*
Minister mantī. *m.*
Monastery vihāra ; ārāma. *m.*
Money mūla. *n.*
Monk bhikkhu ; muni. *m.*
Monkey vānara ; kapi. *m.*
Month māsa. *m.*
Moon canda ; sasi. *m.*
Morning (in the) pāto. *ind.*
Mother ammā ; mātu. *f.*
Mother-in-law sassu. *f.*
Mountain giri. *m.*
Mouth mukha ; vadana. *n.*
Multitude parisā. *f.*
Near santika. *adj.*
Neck gīvā. *f.*
Night ratti. *f.*
Nine nava. 3.
Nineteen ekūnavīsati. *f.*
Ninth navama. *adj.*
Ninety navuti. *f.*
Ninety-nine ekūnasata. *n.*
Ninety-six channavuti. *f.*
Nose nāsā. *n.*, ghāṇa. *f.*
Not na. *ind.*
Not seeing apassanta. *pr.p.*

- Now* idāni. *ind.*
Observer of precepts sīlavantu. *adj.*
Ocean udadhi ; jalanidhi ; sindhu. *m.*
Of the high caste kulavantu. *adj.*
Offered pūjesi. *v.*
Offering pūjā. *f.*
Offers pūjeti. *v.*
Old mahallaka. *adj.*
Omniscient sabbaññū. *adj.*
One eka. 3.
Once sakiṇ ; ekakkhattuṇ. *ad.*
One day ekadā. *ad.*
One who has a following gaṇī. *m.*
Oppressed piḷesi. *v.*, piḷita. *p.p.*
Oppresses piḷeti. *v.*
Or vā ; atha vā. *ind.*
Other añña ; अपरा ; para. *adj.*
Over upari. *ad.*
Overlord pabbū. *m.*
Ox goṇa. *m.*
Paddy vīhi. *m.*
Palanquin dolā. *f.*
Path magga. *m.*
Patience khanti. *f.*
Peacock mayūra ; sikhī. *m.*
Physician vejjā. *m.*
Pig varāha. *m.*
Pit āvāṭa. *m.*, kāsu. *f.*
Place ṭhāna. *n.*
Plantain kadālī. *f.*
Poet kavi. *m.*
Pond pokkharāṇī. *f.*
Possessor of eyes cakkhumantu. *adj.*
Possessor of long life dīghajīvī. *m.*
Possessor of garlands māli. *m.*
Possessor of an umbrella chattī. *m.*
Power bala. *n.*
Powerful balavantu ; balī. *adj.*
Preached desita. *p.p.*
Preached desesi. *v.*
Preaches deseti. *v.*
Preaching desanā. *f.*
Precept sikkhāpada. *n.*
Progress vuddhi. *f.*
Protects pāleti ; rakkhati. *v.*
Pulls ākaḍḍhati. *v.*
Queen devī ; rājini. *f.*
Quickly sīghaṇ ; khippaṇ. *ad.*
Rain vutṭhi *f.*, deva. *m.*
Rains vassati. *v.*
Ran dhāvi. *v.*
Rat ākhu. *m.*
Reason kārana. *n.*
Received laddha. *p.p.*
Reigns rajjaṇ karoti. *v.*
Relation bandhu. *m.*
Remembering anussaranta. *pr.p.*
Renounces pabbajati. *v.*
Residing vasanta. *pr.p.*
Respects pūjeti. *v.*
Retinue parisā. *f.*
Rice taṇḍula. *n.*

- Rice (boiled) odana. m.n.,*
bhatta. n.
Rice gruel yāgu. f.
Rich dhanavantu. adj.
Ripe pakka. p.p.
Rises up udeti ; udḍeti. v.
River gaṅgā ; nadī. f.
Rock sela ; pāsāṇa. m.
Root mūla. n.
Rope rajju. f.
Rough khara. adj.
Running dhāvanta. pr.p.
Runs dhāvati. v.
Said vutta ; kathita. p.p.
Sand pulina. n., vālukā. f.
Sat nisinna. p.p.
Sat nisīdi. v.
Sayer vattu. m.
Says vadati ; bhāsati ; ka-
theti. v.
Scale tulā. f.
School pāṭhasālā. f.
Science sattha. n.
Sea sindhu ; udadhi. m.
Sealing wax jatu. n.
Seat āsana. n.
Second dutiya. adj.
Seeks gavesati. v.
Seeing passanta. pr.p.
Sees passati. v.
Selling vikkiṇanta. pr.p.
Sells vikkiṇātī. v.
Sends peseti. v.
Separately visuṇ ; nānā. ind.
- Serpent ahi ; dāṭhī ; sappa ;*
bhogī. m.
Seven satta. 3.
Seventeen sattarasa ; sattadasa.
3.
Seventh sattama. adj.
Seventy sattati. f.
Seventy-nine ekūṇāsīti. f.
Seventy-two dvesattati ; dvisat-
tati. f.
Severally visuṇ. ind.
Shade chāyā. f.
Shadow chāyā. f.
Shallow uttāna. adj.
Shank jaṅghā. f.
Sharer bhāgī. m.
She sā. f.
She-bird sakuṇī. f.
She-crow kākī. f.
She-deer migī. f.
She-elephant hatthinī ; kaṇeru. f.
Ship nāvā. f.
Shop āpaṇa. m.
Skort rassa. adj.
Shrine cetiya. n.
Sickness vyādhi. m.
Sin pāpa. n.
Sinner pāpakārī. m.
Sister bhagini. f.
Sitting nisīdanta. pr.p.
Sits nisīdati. v.
Six cha. 3.
Sixteen soḷasa. 3.
Sixteenth soḷasama. adj.

- Sixth* chaṭṭha. *adj.*
Sixty saṭṭhi. *f.*
Sixty-nine ekūnasattati. *f.*
Sixty-two dvāsaṭṭhi ; dvisaṭṭhi.
f.
Sky ākāsa. *m.*
Slave dāsa. *m.*
Slave woman dāsī. *f.*
Sleep niddā. *f.*
Sleeping sayanta. *pr.p.*
Sleeps sayati. *v.*
Slept sutta ; sayita. *p.p.*
Slept sayi. *v.*
Slowly samikaṇ. *ad.*
Small khuddaka. *adj.*
Society sabhā. *f.*
So evaṇ ; tathā. *ind.*
So far tāva. *ind.*
Soft mudu. *adj.*
Sold vikkiṇi. *v.*
Some eka. (Plur.) 3.
Son putta. *m.*
Soon sīghaṇ ; khippaṇ. *ad.*
Speech kathā. *f.*
Spoon kaṭacchu. *m.*
Stair sopāṇa. *n.*
Standing tiṭṭhanta. *pr.p.*
Stands tiṭṭhati. *v.*
Steals coreti. *v.*
Stick yaṭṭhi. *m.f.*, daṇḍa. *m.*
Stole coresi. *v.*
Stone silā. *f.*, pāsāṇa. *m.*
Stood ṭhita. *p.p.*
Stood aṭṭhāsi. *v.*
Street visikhā ; vīthi. *f.*
- Strength* bala. *n.*
Strictly daḷhaṇ. *ad.*
Strong balavantu. *adj.*
Student sissa. *m.*
Suddenly sahasā. *ad.*
Sugar sakkharā. *f.*
Sugar-cane ucchu. *m.*
Sun suriya ; ravi ; bhānu ;
 bhānumantu. *m.*
Sword asi. *m.*
Takes gaṇhāti. *v.*
Tall ucca. *adj.*
Tank vāpī. *f.*
Teacher garu ; satthu ; ācariya.
m.
Tear assu. *n.*
Temperate mattaññū. *adj.*
Ten dasa. 3.
Ten million koṭi. *f.*
Ten thousand dasasahassa. *n.*
Tenth dasama. *adj.*
That ta ; eta. *adj.*
The other itara. *adj.*
Then tadā. *ad.*
Thence tato. *ind.*
There tattha ; tatra ; tahiṇ. *ad.*
They te. *m.*
Thief cora. *m.*
Thigh satthi. *m.n.*
Thinks cinteti. *v.*
Thine tava ; tuyhaṇ.
Third tatiya. *adj.*
Thirst pipāsā. *f.*
Thirteen terasa ; teḷasa. 3.
Thirteenth terasama. *adj.*

- Thirty-nine* ekūnacattāḷisati. *f.*
Thirty-three tettiṅsati. *f.*
Thirty-two battiṅsati ; dvattiṅsati. *f.*
This ima ; eta. *adj.*
This person ayaṅ. *m.f.*
This thing idaṅ. *n.*
Those things tāni. *n.*
Thou tvaṅ.
Thought cintesi. *v.*
Thousand sahasa. *n.*
Thousand million satakoti. *f.*
Three ti. 3.
Three hundred tisata. *n.*
Thunderbolt asāni. *f.*
Thus evaṅ. *ind.*
Tightly daḷhaṅ. *ad.*
Till then tāva. *ind.*
To be born nibbattituṅ. *in.*
To bring āharituṅ. *in.*
To carry harituṅ. *in.*
To collect ocinituṅ. *in.*
To cook pacituṅ. *in.*
To-day ajja. *ind.*
To do kātuṅ. *in.*
To drink pivituṅ ; pātuṅ. *in.*
To eat bhottuṅ ; bhunṅjituṅ. *in.*
To gather ocinituṅ. *in.*
To get laddhuṅ ; labhituṅ. *in.*
Together ekato. *ind.*
To give dātuṅ. *in.*
To go gantuṅ. *in.*
Told vutta ; kathita. *p.p.*
Told kathesi. *v.*
To-morrow suve. *ad.*
Tongue jivhā. *f.*
Took gaṇhi.
To prepare paṭiyādetuṅ. *in.*
To smell ghāyituṅ. *in.*
To surpass atikkamituṅ. *in.*
To take gaṇhituṅ. *in.*
Travelled acari. *v.*
Tree rukkha ; taru. *m.*
Tries ussahati. *v.*
Trouble dukkha ; kasira. *n.*
Tusker dāṭhī. *m.*
Twelve dvādasa. 3.
Twelfth dvādasama. *adj.*
Twentieth vīsati. *adj.*
Twenty vīsati. *f.*
Twenty-eight aṭṭhavīsati. *f.*
Twenty-five pañcavīsati. *f.*
Twenty-four catuvīsati. *f.*
Twenty-nine ekūnattiṅsati. *f.*
Twenty-one ekavīsati. *f.*
Twenty-six chabbīsati. *f.*
Twenty-three tevīsati. *f.*
Twenty-two bāvīsati ; dvāvīsati. *f.*
Twice dvikkhattuṅ. *ad.*
Two dvi. 3.
Two hundred dvisata. *n.*
Umbrella chatta. *n.*
Unripe āma. *adj.*
Up upari. *ind.*
Us amhe.
Victor jetu. *m.*
Village gāma. *m.*

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| <i>Virtue</i> sīla. <i>n.</i> | <i>Wide</i> vitthata. <i>adj.</i> |
| <i>Virtuous</i> sīlavantu; guṇavantu. <i>adj.</i> | <i>Wife</i> bhariyā. <i>f.</i> |
| <i>Vulgar</i> nīca. <i>adj.</i> | <i>Wins</i> jināti. <i>v.</i> |
| <i>Walked</i> acari. <i>v.</i> | <i>Wisdom</i> ñāṇa. <i>n.</i> , mati ; paññā ; buddhi. <i>f.</i> |
| <i>Walking</i> caranta. <i>pr.p.</i> | <i>Wise</i> paññavantu ; paṇḍita. <i>adj.</i> |
| <i>Walking stick</i> yaṭṭhi. <i>f.</i> | <i>Wise man</i> vidū ; viññū. <i>m.</i> |
| <i>Walks</i> carati. <i>v.</i> | <i>With</i> saha ; saddhiṃ. <i>ind.</i> |
| <i>Water</i> jala ; udaka ; ambu ; vāri. <i>n.</i> | <i>With difficulty</i> dukkhaṃ. <i>ad.</i> |
| <i>Water-lily</i> uppala. <i>n.</i> | <i>With many relations</i> bandhu- mantu. <i>adj.</i> |
| <i>Water-pot</i> ghaṭa. <i>m.</i> | <i>Woman</i> itthī ; nārī ; vanitā ; vadhū. <i>f.</i> |
| <i>We</i> mayaṃ ; amhe. | <i>Woman friend</i> sakhī. <i>f.</i> |
| <i>Wealth</i> dhana. <i>n.</i> | <i>Word</i> vācā. <i>f.</i> |
| <i>Weapon</i> ayudha. <i>n.</i> | <i>Work</i> kamma ; kammanta. <i>n.</i> |
| <i>Well</i> sādhukaṃ. <i>ad.</i> | <i>World</i> loka. <i>m.</i> |
| <i>Went</i> agacchi ; gacchi ; agami ; gami. <i>v.</i> | <i>Worshipped</i> vandita. <i>p.p.</i> |
| <i>Went back</i> paṭinivatti. <i>v.</i> | <i>Wounded</i> vaṇita. <i>p.p.</i> |
| <i>When</i> kadā. <i>ad.</i> | <i>Wounded</i> vaṇitam akāsi. <i>v.</i> |
| <i>Whenever</i> yadā. <i>ad.</i> | <i>Writes</i> likhati. <i>v.</i> |
| <i>Where</i> kattha ; kuhiṃ ? <i>ad.</i> | <i>Written</i> likhita. <i>p.p.</i> |
| <i>Wherever</i> yattha. <i>ad.</i> | <i>Yellow</i> pīta. <i>p.p.</i> |
| <i>Which</i> ya. (relative). 3. | <i>Yes</i> āma ; evaṃ. <i>ind.</i> |
| <i>Which of the many</i> katama. 3. | <i>Yesterday</i> hiyo. <i>ad.</i> |
| <i>Which of the two</i> katara. 3. | <i>You</i> tumhe. |
| <i>Will go</i> gaṃissati ; gacchis- sati. <i>v.</i> | <i>Young</i> taruṇa ; bāla ; dahara. <i>adj.</i> |
| <i>White</i> seta. <i>adj.</i> | <i>Young one</i> susu. <i>m.</i> |
| <i>Who</i> ko ? (Stem ka). 3. | <i>Young woman</i> taruṇī ; yuvati. <i>f.</i> |
| <i>Whose</i> kassa ? | <i>Your</i> tumhākaṃ. |
| <i>Why</i> kasmā ? <i>ind.</i> | |

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