

THE NEW PALI COURSE

A. P. BUDDHADATTA THERA

Part I

NEW PALI COURSE I AND II
HIC HER PALI COURSE

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Sgd. GUNAPALA SENADEERA,
*Secretary, Educational
Publications Advisory Board.*

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 *Pālibhāshāvatarāṇa*, 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, ṇ
c, ch, j, jh, ḡ
ṭ, ṭh, ḏ, ḏh, ḡ
t, th, d, dh, n
p, ph, b, bh, m
y, r, l, v, s, h, l, ŋ.

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	u	in <i>what</i> or 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>
ñ	„	„	ng in <i>singer</i>
c	„	„	ch in <i>chance</i>
ch	„	„	ch b in <i>witch-hazel</i>
jh	„	„	dge h in <i>sledge-hammer</i>
ñ	„	„	gn in <i>signore</i>
t	„	„	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>
ŋ	„	„	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) *Pullinga* = Masculine

(2) *Itthilinga* = Feminine

(3) *Napumsakalinga* = Neuter

NUMBER : (1) *Ekavacana* = Singular

(2) *Bahuvacana* = 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. *Pathamā* = Nominative
2. *Dutiyā* = Accusative
3. (a) *Tatiyā* = Ablative of agent and
(b) *Karana* = 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 *Tatiyā*, *Karana* and *Pañcamī*. But, as *Tatiyā* and *Karana* 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

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

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

CASE	SINGULAR	PLURAL
<i>Nom.</i>	o	ā
<i>Acc.</i>	ŋ	e
<i>Ins.</i>	ena	ebhi ; ehi
<i>Dat.</i>	āya ; ssa	ānaj
<i>Abl.</i>	ā : mhā ; smā	ebhi ; ehi
<i>Gen.</i>	ssa	ānaj
<i>Loc.</i>	e ; mhi ; smiŋ	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. Manussānaŋ. 2. Purise. 3. Hatthaŋ. 4. Pādamhi.
5. Kāyena. 6. Buddhesu. 7. Dhammaŋ. 8. Saṅghamhā.
9. Suriye. 10. Rukkhassa. 11. Ākāsena. 12. Bhūpālebhi.
13. Devā. 14. Candaj. 15. Gāmasmā. 16. Go-

ṇāya. 17. Sīhānaŋ. 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. Manussānaŋ hatthā. 3. Ākāsamhi sakuṇā. 4. Buddhassa dhammo. 5. Mañcesu manussā. 6. Assānaŋ pādā. 7. Rukkhe sakuṇo. 8. Pāsānamhi goṇo. 9. Lokasmin 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) pacati = he cooks	(Te) pacanti = they cook
2nd (Tvan) pacasi = thou cookest	(Tumhe) pacatha = you cook
1st (Ahan) pacāmi = I cook	(Mayan) pacāma = we cook

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

3rd (So) **bhavati** = he is (Te) **bhavanti** = they are

2nd (Tvan) **bhavasi** = thou art (Tumhe) **bhavatha** = you are

1st (Ahaṇ) **bhavāmi** = I am (Mayaṇ) **bhavāma** = we are

The following are conjugated similarly :—

Gacchati = goes

Bhāsati = says

Titthati = stands

Harati = carries

Nisidati = sits

Āharati = brings

Sayati = sleeps

Kīlati = plays

Carati = walks

Vasati = lives

Dhāvati = runs

Hanati = kills

Passati = sees

Āruhati = ascends

Bhūñjati = eats

Hasati = laughs

Yācati = begs

Exercise 3

TRANSLATE INTO ENGLISH

1. *Narā suriyaṇ passanti.* 2. *Gonā pāsāṇe titthanti.*
3. *Manusso gāme carati.* 4. *Sakuṇo rukkhe nisidati.*
5. *Buddho dhammaṇ bhāsati.* 6. *Ahaṇ dīpaṇ āharāmi.*
7. *Mayaṇ gone harāma.* 8. *Saṅgho gāmaṇ gacchati.*
9. *Tvaṇ sīhaṇ passasi.* 10. *Bhūpālā asse āruhanti.* 11. *Devā ākāsena gacchanti.*
12. *Assā dīpesu dhāvanti.*
13. *Tvaṇ pādehi carasi.* 14. *Tumhe hatthehi haratha.*
15. *Mayaṇ loke vasāma.* 16. *Sunakhā vānarehi kīlanti.*
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	=	Bhuvādigaṇa :	<i>a</i>
2nd	„	=	Rudhādigaṇa :	<i>m-a</i>
3rd	„	=	Divādigaṇa :	<i>ya</i>
4th	„	=	Svādigaṇa :	<i>ño, nu, unā</i>
5th	„	=	Kiyādigaṇa :	<i>ñā</i>
6th	„	=	Tanādigaṇa :	<i>o, yira</i>
7th	„	=	Curādigaṇa :	<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. *Ni* + *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

Pālenti

2nd Pālesi

Pāletha

1st Pālemi

Pālema

BASE PĀLAYA

3rd Pālayati

Pālayanti

2nd Pālayasi

Pālayatha

1st Pālayāmi

Pālayāma

Some of the similarly conjugated are :

Jāleti = kindles*Pūjeti* = offers ; respects*Māreti* = kills*Uḍdeti* = flies*Oloketi* = looks at*Pīleti* = oppresses*Coreti* = steals*Udeti* = (the sun or moon) rises*Deseti* = preaches*Pāteti* = falls down*Cinteti* = thinks*Thapeti* = keeps

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

BASE VIKKIṄA = TO SELL

SINGULAR

PLURAL

3rd Vikiṇāti

Vikiṇanti

2nd Vikiṇāsi

Vikiṇātha

1st Vikiṇāmi

Vikiṇāma

The following are similarly conjugated :—

Kiṇāti = buys*Mināti* = measures*Jānāti* = knows*Gaṇhāti* = takes*Suṇāti* = hears*Uggāṇhāti* = learns*Jināti* = wins*Ocināti* = gathers (together) ;
collects

Exercise 4

TRANSLATE INTO ENGLISH

1. Puttā dhammaŋ uggañhanti.
2. Sīho migaŋ māreti.
3. Vāñijassa putto goṇe vikkīñāti.
4. Mayaŋ vāñijamhā mañce kiñāma.
5. Lekhako mittena magge gacchati.
6. Dāsā mittānaŋ sunakhe haranti.
7. Kassako goṇe kiñāti.
8. Kākā ākāse uddenti.
9. Vāñijā Buddhassa dhammaŋ suñanti.
10. Corā mayūre¹ corenti.
11. Ahaŋ Buddhaŋ pūjemi.
12. Tvaŋ dīpaŋ jālehi.
13. Dāso goṇaŋ pīleti.
14. Tumhe magge kassakanŋ oloketha.
15. Mayaŋ dhammaŋ jānāma.

TRANSLATE INTO Pали

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
<i>Nom.</i> } <i>Voc.</i> }	Aggi	Aggi; aggayo
<i>Acc.</i>	Aggiŋ	Aggi; aggayo
<i>Inst.</i>	Agginā	Aggibhi; aggīhi

	SINGULAR	PLURAL
<i>Dat.</i>	Aggino ; aggissa	Aggīnaŋ
<i>Gen.</i>		
<i>Abl.</i>	Agginā; aggimhā; aggismā.	Aggībhi; aggīhi
<i>Loc.</i>	Aggimhi ; aggisminj	Aggīsu

The following are similarly declined :—

<i>Muni</i> = monk	<i>Kapi</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>Muṭṭhi</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>Dasati</i> = bites

Exercise 5

TRANSLATE INTO ENGLISH

1. *Muni dhammaŋ bhāsati.* 2. *Gahapatayo vihīŋ miṇanti.* 3. *Ahi adhipatino hattāŋ dasati.* 4. *Isi*

pāṇinā maṇīŋ gaṇhāti. 5. Dīpayo girimhi vasanti. 6. Ari asinā patīŋ paharati. 7. Kavayo dīpamhi nidhiŋ khaṇanti. 8. Tvaŋ atithīnaŋ āhāraŋ desi. 9. Tumhe udadhimhi kīlatha. 10. Vyādhayo loka manusse pīlenti. 11. Kapi ahino kucchiŋ paharati. 12. Kavino muṭṭhimhi maṇayo bhavanti. 13. Ravi girimhā udeti. 14. Ahaŋ vīhīnaŋ rāsiŋ passāmi. 15. Mayāŋ 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) <i>apacī</i> ; <i>pacī</i> ; <i>apaci</i> ; <i>paci</i>	= he cooked
2nd	(Tvañ) <i>apaco</i> ; <i>paco</i>	= thou didst cook
1st	(Ahañ) <i>apaciñ</i> ; <i>paciñ</i>	= I cooked

PLURAL

3rd	(Te) <i>apaciñsu</i> ; <i>paciñsu</i> ; <i>apa-</i> <i>cuñ</i> ; <i>pacuñ</i>	= they cooked
2nd	(Tumhe) <i>apacittha</i> ; <i>pacittha</i>	= you cooked
1st	(Mayañ) <i>apacimha</i> ; <i>pacimha</i> ; <i>apacimhā</i> ; <i>pacimhā</i>	= we cooked

The following are similarly conjugated :—

<i>Gacchi</i> = went	<i>Dhāvi</i> = ran
<i>Gañhi</i> = took	<i>Kini</i> = bought
<i>Dadi</i> = gave	<i>Vikkini</i> = sold
<i>Khādi</i> = ate	<i>Nisidi</i> = sat
<i>Hari</i> = carried	<i>Sayi</i> = slept
<i>Kari</i> = did	<i>Āruhi</i> = ascended ; climbed
<i>Āhari</i> = brought	<i>Acarī</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	<i>Pālesi</i> ; <i>pālayi</i>	<i>Pālesuñ</i> ; <i>pālayuñ</i> ; <i>pālayiñsu</i>
2nd	<i>Pālayo</i>	<i>Pālayittha</i>
1st	<i>Pālesiñ</i> ; <i>pālayiñ</i>	<i>Pālayimha</i> ; <i>pālayimhā</i>

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>Anesi</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 nisīdiñsu. 2. Ahañ dīpamhi acariñ. 3. Corā gahapatino nidhiñ coresuñ. 4. Mayañ bhūpatino asin̄ olokayimha. 5. Tvan̄ atithino odanaj adado. 6. Adhipati vāñijamhā mañayo kiñi. 7. Pati kassakan̄ vīhiñ yāci. 8. Isayo kavīnaj dhammañ desesuñ. 9. Kapayo girimhā rukkhañ dhāviñsu. 10. Vāñijā udadhimhi gacchiñsu. 11. Mayañ maggena gāmañ gaochimha. 12. Dīpi kapiñ māresi. 13. Tumhe patino padīpe gañhittha. 14. Ahan̄ Buddhassa pāde pūjesin̄. 15. Kavayo kapīnaj odanaj dadiñsu. 16. Arayo asī ānesuñ. 17. Ahi kapino pāñiñ dasi. 18. Mayañ girimhā candaj passimha. 19. Tumhe munīnaj āhārañ adadittha. 20. Bhūpati nidhayo 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*, *gāmam*.

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	Amhaṇ ; amhākaṇ ; no
<i>Gen.</i>	me ; mamaṇ	
<i>Abl.</i>	Mayā	Amhebhi ; amhehi
<i>Loc.</i>	Mayi	Amhesu

THE SECOND PERSONAL "TUMHA"

	SINGULAR	PLURAL
<i>Nom.</i>	Tvan̄ ; tuvan̄ = <i>thou</i>	Tumhe = you
<i>Acc.</i>	Tan̄; tavaṇ ; tu- vaṇ = <i>thee</i>	Tumhe ; tumhākaṇ ; vo = <i>you</i>
<i>Ins.</i>	Tvayā ; tayā ; te	Tumhebhi ; tumhehi ; vo
<i>Dat.</i>	Tava ; tuyhaṇ ; te	Tumhaṇ ; tumhākaṇ ; vo
<i>Gen.</i>		
<i>Abl.</i>	Tvayā ; tayā	Tumhebhi ; tumhehi
<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. Ahan̄ mayhaṇ puttassa assaṇ adadiṇ. 2. Tvan̄ amhākaṇ gāmā āgacchasi. 3. Mayan̄ tava hatthe pas sāma. 4. Mama puttā girij āruhiṇsu. 5. Tumhākaṇ sunakhā magge sayiṇsu. 6. Amhaṇ mittā coraṇ asinā pahariṇsu. 7. Tumhaṇ dāsā arīnaṇ asse hariṇsu. 8. Coro mama puttassa maṇayo coresi. 9. Isayo mayhaṇ gehe na vasiṇsu. 10. Kavi tava puttānaṇ dhammaṇ desesi. 11. Amhesu kodho ¹ natthi. 12. Tumhe vāṇijassa mayūre kiṇittha. 13. Mayan̄ bhūpatino mige vikkiṇimha. 14. Gahapatino putto maṇ pahari. 15. Adhipatino dāsā mama gone pahariṇsu. 16. Ahan̄ tumhākaṇ vihī na gaṇhiṇ. 17. Dīpi gāmamhā na dhāvi.

1. Kodha = angar, m.

18. Tumhe ahayo na māretha. 19. Mayan̄ atithinān̄
odanān̄ pacimha. 20. Kapayo man̄ āhāraṇ̄ yāciṇsu.

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

3rd (So) pacissati = he (Te) pacissanti = They
will cook will cook

2nd (Tvan) pacissasi = (Tumhe) pacissatha =
thou wilt cook you will cook

1st (Ahañ) pacissāmi = (Mayañ) pacissāma = we
I shall cook shall cook

The following are conjugated similarly:—

Gamissati = he will go

Daa'issati = he will give

Bhunjissati = he will eat

Karissati = he will do

Harissati = he will carry

Passissati = he will see

Vasissati = he will live

Bhāyissati = 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 i

PAKKHĪ (BIRD)

SINGULAR

PLURAL

Nom. } *Voc.* } Pakkhi

Pakkhi ; pakkhino

Acc. Pakkhināŋ ; pakkhiŋ Pakkhi ; pakkhino

Ins. Pakkhinā ' Pakkhībhi ; pakkhīhi

Dat. } Pakkhino ; pakkhissa Pakkinan
Gen. } Pakkhino ; pakkhissa Pakkinan

	SINGULAR	PLURAL
<i>Abl.</i>	Pakkhinā ; pakhi- mhā ; pakkhismā	Pakkhībhi ; pakkhīhi
<i>Loc.</i>	Pakkhīni ; pakkhim- hi ; pakkhismiñ	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>Dāṭhī</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>Gāṇī</i> = one who has a following
<i>Sukhī</i> = receiver of comfort ; happy	

Exercise 8

TRANSLATE INTO ENGLISH

1. Mantī hatthināñ āruhissati. 2. Mayāñ setṭhino gehāñ gamissāma. 3. Tvañ sāmino puttassa kapiñ dadissasi. 4. Gaṇino sukhino bhavissanti. 5. Amhākam sāmino dīghajīvino na bhavanti. 6. Pāpakārī yatṭhinā bhoginj māresi. 7. Mama puttā setṭhino gāme vassisanti. 8. Kutṭhī sārathino pādañ yatṭhinā pahari. 9. Sikhī chattimhā bhāyissati. 10. Sārathī asse gām-amhā harissati. 11. Tumhe mālīhi sasinañ olokessatha. 12. Balī dāṭhino kāyañ chindissati. 13. Amhākañ mantino balino abhaviñsu. 14. Setṭhino mālino passisanti. 15. Mayāñ gehe odanañ 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

<i>Nom.</i>	Garu	Garū ; garavo
<i>Voc.</i>		
<i>Acc.</i>	Garuṇ	Garū ; garavo
<i>Abl.</i>	Garunā	Garūbhi ; garūhi
<i>Dat.</i>	Garuno ; garussa	Garūnar
<i>Gen.</i>		
<i>Loc.</i>	Garumhi ; garusmin	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 "Bnikknavē" in the Vocative plural.

Pasu = beast

Kaṭacchu = spoon

Ākhu = rat

Sattu = enemy

Ucchu = sugar-cane

Setu = bridge

Velu = bamboo

Ketu = banner

Susu = young one

Some nouns of the same ending are differently declined:

24. BHĀTU (brother)

SINGULAR

Nom. Bhātā

PLURAL

Bhātaro

Acc. Bhātaran̄

Bhātare ; bhātaro

Abl. Bhātarā

Bhātarebhi ; bhātarehi ;
bhātūbhi ; bhātūhi

Dat. } Bhātu ; bhātuno ; Bhātarānañ ; bhātānañ ;
Gen. } bhātussa bhātūnañ

Loc. Bhātari

Bhātaresu ; bhātusu

Voc. Bhāta ; bhātā

Bhātaro

Pitu (= father) is similarly declined

25. NATTU (Grandson)

Nom. Nattā

Nattāro

Acc. Nattārañ

Nattāre ; nattāro

Abl. Nattārā

Nattārebhi ; nattārehi

Dat. } Nattu ; nattuno ;

Nattārānañ ; nattānañ

Gen. } nattussa

Loc. Nattari

Nattāresu

Voc. Natta ; nattā

Nattāro

Some of the similarly declined are :—

Satthu = adviser ; teacher

Netu = leader

Kattu = doer ; maker

Vattu = sayer

Bhattu = husband

Jetu = victor

Gantu = goer

Vinetu = instructor

Sotu = hearer

Viññātu = knower

Dātu = giver

REMARKS

26. The prepositions *saha* (with) and *saddhiñ* (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 saddhiñ amhākañ gehañ āga missanti.
2. Sattu pharasunā tava taravo chindissati.
3. Garu mayhañ susūnañ ucchavo adadi.
4. Bhikkhavo nattārānañ dhammañ desessanti.
5. Tvañ bandhunā saha sindhuñ gamissasi.
6. Assā ca goñā ca gāme āhiñ-dissanti.
7. Tumhe pasavo vā pakkhi vā na māressatha.
8. Mayañ netārehi saha satthārañ pūjessāma.
9. Bhātā velunā pakkhiñ māresi.
10. Amhākañ pitaro sattūnañ kevato āhariñsu.
11. Jetā dātārañ bāhunā pahari.
12. Satthā amhākañ netā bhavissati.
13. Mayañ pitarā saddhiñ vēlavo āharissāma.
14. Ahino ākhavo bhuñjanti.
15. Mama sattavo setumhi nisīdiñsu.
16. Amhañ bhātaro ca pitaro ca sindhuñ gacchiñsu.
17. Ahañ mama bhātarā saha sikhino vikkiñissāmi.
18. Susavo katacchunā odanañ āhariñsu.
19. Gāmañ gantā tarūsu ketavo passissati.
20. Setuñ kattā gāmamhā vēlavo āhari.

TRANSLATE INTO PALI

1. I shall cut bamboos with my axe.
2. The teachers will look at the winner.
3. They carried sugar-caness 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. *gunavatī*, *silavatī*; *gunavantī*, *silavantī*.

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>	Guṇavantaj	Guṇavante
<i>Ins.</i>	Guṇavatā ; guṇa- vantena	Guṇavantebhi ; guṇavan- tehi
<i>Dat.</i>	Guṇavato ; guṇa- vantassā	Guṇavatan ; guṇavantā- naŋ
<i>Abl.</i>	Guṇavatā ; guṇa- vantamhā ; guṇavantasmā	Guṇavantebhi ; guṇavan- tehi
<i>Loc.</i>	Guṇavati ; guṇa- vante ; guṇa- vantamhi ; guṇavantasmaŋ	Guṇavantesu
<i>Voc.</i>	Guṇavanj ; guṇa- va ; 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 Himala- ya ; 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>	Vidū	
<i>Voc.</i>	Vidū	Vidū ; viduno
<i>Acc.</i>	Viduṇ	Vidū ; viduno
<i>Ins.</i>	Vidunā	Vidūbhi ; vidūhi
<i>Dat.</i>	Viduno	
<i>Gen.</i>	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>Ajja</i> = to-day	<i>Sāyam</i> = in the evening
<i>Suve</i> = to-morrow	<i>Pāto</i> = in the morning
<i>Hīyo</i> = yesterday	<i>Parasuve</i> = day after to-
<i>Yadā</i> = when ; whenever	morrow
	<i>Parahīyo</i> = day before yesterday

Exercise 10

TRANSLATE INTO ENGLISH

1. Bhagavā ajja sotārānaŋ dhammaŋ desessati.
2. Bhikkhavo bhagavantaŋ vandiŋsu. 3. Cakkhumanto sadā bhānumantaŋ passanti. 4. Tadā balavanto arī velūhi pahariŋsa. 5. Kadā tumhe dhanavantaŋ passissatha ? 6. Suve mayaŋ sīlavante vandissāma. 7. Bhagavanto sabbaññuno bhavanti. 8. Viduno kulavato gehaŋ gacchiŋsu. 9. Himavati kapayo ca pakkhino ca isayo ca vasiŋsu. 10. Puññavato nattā buddhimā bhavi. 11. Kulavataŋ bhātaro dhanavanto na bhaviŋsu. 12. Ahaŋ Himavantamhi phalavante rukkhe passiŋ. 13. Purā mayaŋ Himavantaŋ gacchimha. 14. Hiyo sāyaŋ bandhumanto yasavataŋ gāmaŋ gacchiŋsu. 15. Viññuno 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>	Vanitaŋ	Vanitā ; vanitāyo
<i>Abl.</i>	Vanitāya	Vanitābhi ; vanitāhi
<i>Dat.</i>	Vanitāya	Vanitānaŋ
<i>Gen.</i>	Vanitāya	
<i>Loc.</i>	Vanitāyanŋ ; 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>Bhariyā</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>Vaṭavā</i>	= mare	<i>Sakkharā</i>	= gravel
<i>Lankā</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	(Te) pacantu = let
cook	them cook
2nd (Tvañ) paca ; pacāhi =	(Tumhe) pacatha =
cookest thou	cook you

1st (Ahañ) pacāmi = let	(Mayañ) pacāma =
me cook	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 pro- tect	<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*, *yadi* 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 odanāṇ pacāhi. 3. Sace tumhe nahāyissatha, aham pi nahāyissāmi. 4. Yadi so sabhāyaṇ katheyya, aham pi katheyyāmi. 5. Laṅkāya bhūpatino senāyo jayantu. 6. Devatā vasudhāyaṇ manusse rakkhantu. 7. Sace te vālukaṇ āhareyyuṇ ahaṇ (taṇ) kiṇissāmi. 8. Tumhe dārikāya hatthe mālaṇ ṭhapetha. 9. Sālāya chāyā vasudhāya patati. 10. Corā mañjūsāyo guhaṇ hariṇsu. 11. Kaññāyo godhaṇ sakkharāhi pahariṇsu. 12. Hatthī sonḍāya taruno sākhaṇ chindi. 13. Sace mayaṇ guhāyaṇ sayevyāma pasavo no haneyyuṇ. 14. Tumhe mittehi saha suraṇ mā pivatha.¹ 15. Mayaṇ parisāya saddhiṇ odanāṇ

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

bhuñjissāma. 16. Bhānumato pabhā sindhumi bhavatu. 17. Dārikā kaññāya nāsāyañ sakkharan̄ pakkhipi. 18. Tumhe parisāhi saddhiñ mama kathān̄ suñātha. 19. Amhākañ ammā dolāya gāmañ agacchi. 20. Sace than̄ valavan̄ kiñeyyāsi, ahañ assañ kiñissāmi.

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 Lañkā.
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
<i>Nom.</i> } Bhūmi	<i>Bhūmī</i> ; <i>bhūmiyo</i>

1. Adorn — *alan̄karohi*.

	SINGULAR	PLURAL
Acc.	Bhūminj	Bhūmī ; bhūmiyo
Abl.	Bhūmiyā ; bhūmyā	Bhūmībhi ; bhūmīhi
Dat.	Bhūmiyā	Bhūmīnañ
Gen.	Bhūmiyā	
Loc.	Bhūmiyañ ; bhūmiyā	Bhūmīsu

The following are declined similarly :—

<i>Ratti</i> = night	<i>Ānguli</i> = finger
<i>Ātavi</i> = forest	<i>Patti</i> = infantry
<i>Doni</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-
<i>Khanti</i> = patience	gress

35. Feminine Stems ending in -ī

KUMĀRĪ = girl ; damsel

	SINGULAR	PLURAL
<i>Nom.</i>	Kumārī	Kumārī ; kumāriyo
<i>Foc.</i>	Kumārī	Kumārī ; kumāriyo
Acc.	Kumāriñ	Kumārī ; kumāriyo
Abl.	Kumāriyā	Kumārībhi ; kumārīhi
Dat.	Kumāriyā	Kumārīnañ
Gen.	Kumāriyā	
Loc.	Kumāriyañ ; 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>Kukkutī</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>Vāpi</i> = tank
<i>Bhaginiī</i> = sister	<i>Pokkharanī</i> = pond
<i>Dāsī</i> = slave woman	<i>Kadalī</i> = plantain
<i>Devī</i> = queen ; goddess	<i>Gāvī</i> = cow
<i>Sakunī</i> = bird (female)	<i>Mahī</i> = earth ; the river of that name
	<i>Hatthinī</i> = she-elephant

36. Absolutives 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 *Absolutives*, 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 gāmām gantvā bhattam 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>Bhuñjitvā</i> = having eaten	<i>Vidhāya</i> = having commanded or done
<i>Pivitvā</i> = having drunk	
<i>Sayitvā</i> = having slept	<i>Pahāya</i> = having left
<i>Thatvā</i> = having stood	<i>Nahātvā</i> = having bathed
<i>Pacitūna</i> = having cooked	<i>Kilitvā</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** = *āruyha* (having ascended).
pa + **gah** + **ya** = *paggayha* (having raised up).
o + **ruh** + **ya** = *oruyha* (having descended).

Exercise 12

TRANSLATE INTO ENGLISH

1. Brāhmaṇī kumāriyā saddhiy nadiyā nahātvā gehāg agami. 2. Nāriyo odanāy pacitvā bhuñjitvā

kukkuṭīnam pi adañsu. 3. Kumāriyo sakhīhi saha vāpiñ gantvā nahāyissanti. 4. Rājinī dīpā nikkhamma nāvāya gamissati. 5. Vānarī itthiyo passitvā taruñ āruyha nisīdi. 6. Taruñī hatthehi sākhañ ādāya ākad-ḍhi.¹ 7. Tumhe vāpiñ taritvā² aṭavīñ pavisatha.³ 8. Dīpayo aṭavīsu ṭhatvā migī māretvā khādanti. 9. Yuvatīnañ pitaro aṭaviyā āgamma bhuñjitvā sayiñsu. 10. Hatthinī pokkharaṇīñ oruyha nahātvā kadaliyo khādi. 11. Sīhī migīñ māretvā susūnañ dadissati. 12. Gāviyo bhūmiyan sayitvā utṭhahitvā⁴ aṭavīñ pavisiñsu. 13. Mama mātulānī puttassa dundubhiñ ānes-sati. 14. Sakuñī mahiyāñ āhiṇḍitvā āhārañ labhati. 15. Kākī taruno sākhāsu nisīditvā ravitvā⁵ ākāsañ uḍḍessanti.

TRANSLATE INTO PALI

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

1. Pulled ; dragged.	3. (you) enter.
2. Having crossed.	4. Having risen.
5. Having crowed or having made a noise.	

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> } <i>Voc.</i> }	Dhenu	Dhenū ; dhenuyo
<i>Acc.</i>	Dhenuṇ	Dhenū ; dhenuyo
<i>Abl.</i>	Dhenuyā	Dhenūbhi ; dhenūhi
<i>Dat.</i> } <i>Gen.</i> }	Dhenuyā	Dhenūnaṇ
<i>Loc.</i>	Dhenuyan ; dhenuyā	Dhenūsu

Some of the similarly declined are :—

<i>Yāgu</i> = rice gruel	<i>Daddu</i> = eczema
<i>Kāsu</i> = pit	<i>Kacchu</i> = itch
<i>Vijju</i> = lightning	<i>Kaṇeru</i> = she-elephant [•]
<i>Rajju</i> = rope	<i>Dhātu</i> = element
	<i>Sassu</i> = 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	Mātarō
<i>Acc.</i>	Mātaran̄	Mātare ; mātarō
<i>Abl.</i>	Mātarā ; (mātuyā)	Mātarebhi ; mātarehi ; mātūbhi ; mātūhi
<i>Dat.</i>	Mātuyā	Mātarānañ ; mātānañ ; mātūnañ
<i>Gen.</i>		Mātaresu ; mātusu
<i>Loc.</i>	Mātari	
<i>Voc.</i>	Māta ; mātā ; māte	Mātarō

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

39. Adverbs of Place

<i>Tattha</i> = there	<i>Kuhim</i> = where ?
<i>Ettha</i> = here	<i>Anto</i> = inside
<i>Idha</i> = here	<i>Antarā</i> = between
<i>Upari</i> = up ; over	<i>Sabbattha</i> = everywhere
<i>Tiriyam</i> = across	<i>Ekattha</i> = in one place
<i>Kattha</i> = where ?	<i>Kuto</i> = from where ?
<i>Tatra</i> = there	<i>Tato</i> = from there

Exercise 13

TRANSLATE INTO ENGLISH

1. Dāsiyā mātā dhenuñ rajjuyā bandhitvā ānesi.
2. Mayhañ mātulānī yāguñ pacitvā dhītarānañ dadissati.
3. Kañeruyo aṭaviyan̄ āhīnditvā tattha kāsūsu pa iñsu.
4. Dhanavatiyā sassu idha āgamma bhikkhū vandissati.
5. Rājiniyā dhītarō ārāmāñ gantvā satthārañ mālāhi pūjesuñ.
6. Kaññānañ pitaro dhītarānañ vuddhiñ icchanti.
7. Kuto tvañ dhenuyo kiñissasi ?

8. Kattha tava bhaginiyo nahāyitvā pacitvā bhuñjinsu ?
 9. Te gehassa ca rukkhassa ca antarā kīlijsu. 10. Nāriyā duhitaro gehassa anto mañcesu sayissanti. 11. Dhītuyā jañghāyan daddu atthi. 12. Yuvatī mālā pilandhitvā sassuyā gehāy gamissati. 13. Amhākāy mātarānay gāviyo sabbattha caritvā, buñjitvā sāyāy ekattha sannipatanti.¹ 14. Dhanavatiyā nattāro magge tiriyan dīavitvā aṭavīy pavisitvā nilīyinsu.² 15. Asani rukkhassa upari patitvā sākhā chinditvā taruy 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 Absolutives like *gantvā*.

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

5. Along the river=*nādiṁ anu* or *nādiṁ passena*.

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

NEUTER GENDER

40. Declension of Nouns ending in -a

NAYANA = eye

	SINGULAR	PLURAL
<i>Nom.</i>	Nayanāŋ	Nayanā ; nayanāni
<i>Acc.</i>	Nayanāŋ	Nayane ; nayanāni
<i>Ins.</i>	Nayanena	Nayanebhi ; nayanehi
<i>Dat.</i>	Nayanāya ; naya-nassa	Nayanānaŋ
<i>Abl.</i>	Nayanā ; nayanam-hā ; nayanasmā	Nayanebhi ; nayanehi
<i>Gen.</i>	Nayanassa	Nayanānaŋ
<i>Loc.</i>	Nayane ; nayanam-hi ; nayanasmīŋ	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>Pañña</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>Tīna</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>Sopāna</i> = stair
<i>Vadana</i> = face ; mouth	<i>Hadaya</i> = heart
<i>Locana</i> = eye	<i>Arañña</i> = forest
<i>Marana</i> = death	<i>Vattha</i> = cloth
<i>Cetiya</i> = shrine	<i>Suvanṇa</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

Anda = 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 *Buñjituṁ* } = 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 bhātarānañ dhananñ dātuñ na ic-chanti.
2. Dānañ datvā sīlañ rakkhitvā sagge¹ nib-battituñ² sakkonti.³
3. Kumārī alātañ ānetvā bhattan

1. *Sagga* = heaven.

2. To be born.

3. Are able.

pacituŋ aggiŋ jālessati. 4. Nāriyo nagarā nik-khamma udakaŋ pātuŋ vāpiyā kūlaŋ gacchiŋsu. 5. Nattāro araññā phalāni āharitvā khādituŋ ārabhiŋsu.¹ 6. Sīlavā isi dhammaŋ desetuŋ pīthe nisidi. 7. Coro āyudhena paharitvā mama pituno aṅguliŋ chindi. 8. Yuvatiyo padumāni ocinituŋ² nadiŋ gantvā kūle nisidiŋsu. 9. Mayaŋ chattāni ādāya susānaŋ gantvā pupphāni ocinissāma. 10. Kaññā vatthaŋ ānetuŋ āpaṇaŋ gamissati. 11. Tumhe vanaŋ gantvā gāvīnaŋ dātuŋ paṇṇāni āharatha. 12. Mayaŋ locanehi rūpāni passitvā sukhaŋ dukkhaŋ ca labhāma. 13. Tvaŋ sotena suṇituŋ ghāneṇa ghāyituŋ³ ca sakkosi. 14. Kukkuṭiyā aṇḍāni rukkhassa mūle santi. 15. Viduno amataŋ labhitvā maraṇaŋ na bhāyanti. 16. Manussā cittena cintetvā⁴ puññāni karissanti. 17. Tumhe dhammaŋ sotuŋ ārāmaŋ gantvā puline nisidatha. 18. Dhanavanto suvaṇṇaŋ datvā nāṇaŋ laddhuŋ na sakkonti. 19. Dārako chattāŋ gaṇhituŋ⁵ sopāṇaŋ āruhi. 20. Mama bhaginī puññaŋ labhituŋ sīlaŋ-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.	3. To smell.
2. To gather ; to collect.	4. Having thought.
	5. To take.

are not able to purchase wisdom with (their) gold. 9. Having divided ¹ 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 wounded ² 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 crossed ³ 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 make ⁴ garlands for (their) sisters.

42. Neuter Nouns ending in -i

Aṭṭhi (bone ; seed)

	SINGULAR	PLURAL
<i>Nom.</i>	Aṭṭhi	Aṭṭhī ; aṭṭhīni
<i>Voc.</i>	Aṭṭhi	Aṭṭhī ; aṭṭhīni
<i>Acc.</i>	Aṭṭhiṇ	Aṭṭhī ; aṭṭhīni
<i>Ins.</i>	Aṭṭhinā	Aṭṭhībhi ; aṭṭhīhi
<i>Dat.</i>	Aṭṭhino ; aṭṭhissa	Aṭṭhīnaŋ
<i>Gen.</i>	Aṭṭhīnaŋ	Aṭṭhībhi ; aṭṭhīhi
<i>Abl.</i>	Aṭṭhinā aṭṭhimhā ; aṭṭhīsmā	Aṭṭhībhi ; aṭṭhīhi
<i>Loc.</i>	Aṭṭhīni ; aṭṭhimhi ; aṭṭhīsmiŋ	Aṭṭhisu ; aṭṭhīsu

1. Bhājetvā.

3. Tari.

2. Vanitam akāsi.

4. Kātum ; patiyādetum.

The following are similarly declined :

Vāri = water

Dadhi = curd

Akkhi = eye

Acci = flame

Sappi = ghee

Satti = thigh

43. Neuter Nouns ending in -u

CAKKHU (eye)

SINGULAR

PLURAL

Nom. } *Voc.* } Cakkhu

Cakkhū ; cakkhūni

Acc. Cakkhuŋ

Cakkhū ; cakkhūni

Ins. Cakkhunā

Cakkhūbhi ; cakkhūhi

The rest are similar to those of *garu*.

The following are declined similarly :—

Āyu = age

Ambu = water

Dhanu = bow

Tipu = lead

Madhu = honey

Vasu = wealth

Assu = tear

Vapu = body

Jānu } *Janñu* } = knee

Vatthu = ground ; base

Dāru = firewood

Jatu = 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.

Āma = yes

Vā ; *athavā* = or

Evaṁ = thus ; yes

Puna = again

Addhā = certainly

Tathā = in that way

<i>Sakim</i> = once	<i>Yāva</i> ; <i>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 ; before	<i>Vinā</i> = without
	<i>Katham</i> = how ?
	<i>Kasmā</i> = why ?

Exercise 15

TRANSLATE INTO ENGLISH

- Mayaŋ gāviyā khīraŋ, khīramhā dadhiŋ, dadhimhā sappiñ ca labhāma.
- Mātā dhītuyā akkhīsu assūni disvā (tassā)¹ vadanaŋ vārinā dhovi.
- Kasmā tvan̄ ajja vāpiŋ gantvā puna nadiŋ gantuŋ icchasi ?
- Kathaŋ tava bhātaro nadiyā padumāni ocinitvā āharis-santi ?
- Addhā te dhanūni ādāya vanāŋ pavisitvā migāŋ māretvā ānessanti.
- Amhākaŋ pitaro tadā vanamhā madhuŋ āharitvā dadhinā saha bhuñjiŋsu.
- Mayaŋ suve tumhehi² vinā araññāŋ gantvā dārūni bhañjissāma.³
- Kumārā sīghaŋ dhāvitvā vāpiyan̄ kīlitvā sanikan̄ gehāni agamiŋsu.
- Tumhe khīraŋ pivituŋ icchatha, athavā dadhiŋ bhuñjituŋ ?
- Yāva mayhaŋ pitā nahāyissati tāva ahaŋ idha tit̄hāmi.
- Yathā bhūpati āñāpeti tathā tvan̄ kātuŋ icchasi ?
- Āma, ahaŋ bhūpatino vacanaŋ atikkamituŋ⁴ na sakkomi.

TRANSLATE INTO PALI

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

1. Of her.	3. Bhañjati = breaks.
2. Ablative must be used with " vinā ".	4. To surpass.
	5. Pathamam, <i>adv.</i>

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.,

Niluppala = 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

Y_A = which ; who

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Yo	Ye
<i>Acc.</i>	Yañ	Ye
<i>Ins.</i>	Yena	Yebhi ; yehi
<i>Dat.</i>	}	
<i>Gen.</i>	} Yassa	Yesañ ; yesāñañ
<i>Abl.</i>	Yamhā ; yasmā	Yebhi ; Yehi
<i>Loc.</i>	Yamhi ; yasmiñ	Yesu

Feminine

<i>Nom.</i>	Yā	Yā ; yāyo
<i>Acc.</i>	Yañ	Yā ; yāyo
<i>Abl.</i>	Yāya	Yābhi ; yāhi
<i>Dat.</i>	}	
<i>Gen.</i>	} Yassā ; yāya	Yāsan ; yāsāññ
<i>Loc.</i>	Yassañ ; yāyan	Yāsu

Neuter

<i>Nom.</i>	Yañ	Ye ; yāni
<i>Acc.</i>	Yañ	Ye ; yāni

The rest is similar to that of masculine.

Similarly declined are :

Sabba = all

Itara = the other

Pubba = former ; eastern

Aññatara = certain

<i>Anñña</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> (kinj) = 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. *Sabbesaŋ nattāro paññavanto na bhavanti.* 2. *Sabbā itthiyo vāpiyaŋ nahātvā padumāni piñandhitvā āgacchiñsu.* 3. *Añño vāñijo sabbāŋ dhanāŋ yācakānaŋ datvā gehaŋ pahāya pabbaji.*¹ 4. *Mātā ubhāyāsam pi dhītarānaŋ vatthāni kiñitvā dadissati.* 5. *Ko nadiyā vāpiyā ca antarā dhenuŋ harati ?* 6. *Kassa putto dakkhiṇaŋ disaŋ gantvā vihiŋ āharissati ?* 7. *Ye pāpāni karonti te niraye² nibbattitvā dukkhaŋ labhisanti.* 8. *Kāsaŋ dhītaro vanamhā dārūni āharitvā odanaŋ pacissanti ?* 9. *Katarena maggena so puriso*

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

nagaran̄ gantvā bhaṇḍāni¹ kiṇi ? 10. Itarā dārikā vanitāya hatthā pupphāni gahetvā cetiyā pūjesi. 11. Paresan̄ dhanan̄ dhaññan̄ vā gaṇhituṇ mā cintetha. 12. Aparo aññissan̄ vāpiyan̄ nahātvā pubbāya disāya nagaran̄ pāvisi.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 market 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

Nom. So (he)

Te (they)

Acc. 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)	Tesan̄ ; tesānan̄
<i>Gen.</i>	Tamhā ; tasmā	Tebhi ; tehi
<i>Abl.</i>		Tesu
<i>Loc.</i>	Tamhi ; tasmin̄	
	<i>Feminine</i>	
<i>Nom.</i>	Sā (she)	Tā ; tāyo (those women)
<i>Acc.</i>	Taŋ ; naŋ (her)	Tā ; tāyo (them)
<i>Abl.</i>	Tāya	Tābhi ; tāhi
<i>Dat.</i>	Tassā ; tāya	Tāsan̄ ; tāsānan̄
<i>Gen.</i>		Tāsu
<i>Loc.</i>	Tassan̄ ; tāyaŋ	
	<i>Neuter</i>	
<i>Nom.</i>	Taŋ (it)	Te ; tāni (those things)
<i>Acc.</i>	Taŋ (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*, *etam̄*, *enam̄*, and so on.

49. Declension of Demonstrative Pronoun

IMA (= this)

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Ayan̄ = this (man)	Ime = these (men)
<i>Acc.</i>	Imaŋ	Ime

	SINGULAR	PLURAL
<i>Ins.</i>	Anena ; iminā	Ebhi ; ehi ; imebhi ; imehi
<i>Dat.</i>	Assa ; imassa	Esaŋ ; esānaŋ ; im- esaŋ ; imesānaŋ
<i>Gen.</i>	Asmā ; imamhā; imasmā	Ebhi ; ehi ; imebhi ; imehi
<i>Abl.</i>		
<i>Loc.</i>	Asmiŋ ; imamhi ; imasmiŋ	Esu ; imesu
		<i>Feminine</i>
<i>Nom.</i>	Ayaŋ = this (woman)	Imā ; imāyo = these (women)
<i>Acc.</i>	Imaŋ	Imā ; imāyo
<i>Abl.</i>	Imāya	Imābhi ; imāhi
<i>Dat.</i>	Assā ; assāya ;	Āsaŋ ; āsānaŋ ;
<i>Gen.</i>	imissā ; imissāya ; imāya	imāsaŋ ; imāsānaŋ
<i>Loc.</i>	Assaŋ ; imissaŋ ; imāyanŋ	Imāsu
		<i>Neuter</i>
<i>Nom.</i>	Idaŋ ; imaŋ = this (thing)	Ime ; imāni = these (things)
<i>Acc.</i>	Idaŋ ; imaŋ	Ime ; imāni
	The rest is similar to that of the masculine.	

Exercise 17

TRANSLATE INTO ENGLISH

1. Ayaŋ sīho tamhā vanamhā nikkhamma imasmiŋ magge ṭhatvā ekaŋ itthiŋ māresi. 2. So tāsaŋ yuva-tīnaŋ tāni vatthāni vikkīnitvā tāsaŋ santikā¹ mūlaŋ² labhissati. 3. Imissā dhītaro tamhā vanamhā imāni

1. Santika = near (but here: tāsam santikā = from them).
2. Müla = money ; cash, n.

phalāni āhariñsu, aññā nāriyo tāni khādituŋ gañhiñsu.

4. Imā sabbā yuvatiyo taŋ ārāmaŋ gantvā dhammaŋ sutvā Buddhaŋ pādumehi pūjessanti. 5. Ime manussā yāni puññāni vā pāpāni vā karonti tāni te anugacchanti.¹ 6. Tassā kaññāya mātā dakkhiñāya disāya imāŋ gāmaŋ āgantvā idha cirāŋ² vasissati. 7. Tassa nattā imassa bhātarā saddhiŋ Koñambanagaraŋ³ gantvā tāni bhanḍāni vikkiñissati. 8. Tā nāriyo etāsaŋ sabbāsaŋ kumārīnaŋ hatthesu padumāni thapesuŋ,⁴ tā tāni haritvā cetiyāŋ pūjesuŋ. 9. Tassā rājiniyā etā dāsiyo imehi rukkhehi pupphāni ocinitvā imā mālāyo kariñsu. 10. Kesaŋ so imāŋ dhanāŋ datvā sukhaŋ labhissati ? 11. Yo magge gacchati, tassautto suraŋ pivitvā ettha sayati. 12. Ke taŋ khettāŋ⁵ gantvā tiṇaŋ āharitvā imāsaŋ gāvīnaŋ datvā khīraŋ labhituŋ 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. Cirām = for a long time, <i>m.</i>	Past Tense.
3. Koñambanagara = Colombo.	5. Khetta = field, <i>n.</i>
6. Place = thāna, <i>n.</i>	

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>	Gacchan ; <i>gacchanto</i>	Gacchanto ; <i>gacch-</i> <i>antā</i>
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<i>Acc.</i>	Gacchanta	Gacchante
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<i>Ins.</i>	Gacchatā ; <i>gacchan-</i> <i>tena</i>	Gacchantebhi ; <i>gac-</i> <i>chantehi</i>
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1. Use the relative pronoun “ya”.

	SINGULAR	PLURAL
Dat.	Gacchato ; gacchan-	Gacchataŋ ; gac-
Gen.	tassa	chantānaŋ
Abl.	Gacchatā ; gacchan- tamhā ; gacchan- tasmā	Gacchantebhi; gac- chantehi
Loc.	Gacchati ; gacchante; gacchantamhi ; gacchantasmiŋ	Gacchantesu
Voc.	Gacchanŋ ; gaccha ; gacchā	Gacchanto; gacchan- tā

Feminine

Nom.	Gacchantī	Gacchantī; gacchantiyo
Voc.	Gacchantī	Gacchantī; gacchantiyo
Acc.	Gacchantīŋ	Gacchantī; gacchantiyo
Abl.	Gacchantīyā	Gacchantībhi ; gacch- antīhi

and so on like *kumārī*.

Neuter

Nom.	Gacchanŋ	Gacchantā ; gacchantāni
Acc.	Gacchantaŋ	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>Karonta</i> = doing	<i>Sayanta</i> = sleeping
<i>Caranta</i> = walking	<i>Passanta</i> = looking at ; seeing
<i>Dhāvanta</i> = running	<i>Nisidanta</i> = sitting
<i>Nahāyanta</i> = bathing	<i>Haranta</i> = carrying
<i>Hasanta</i> = laughing	<i>Kiñanta</i> = buying

Titthanta = standing
Āharanta = bringing
Viharanta = living ; residing

Vikkiṇanta = selling
Dadanta = giving
Rodanta = 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, *vanītā* 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.,

Titthamī gono tiṇamī khādati = The bull which is standing eats grass or

Gono tiṭṭhanto tiṇamī khādati = The bull eats grass standing.

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

Bhāttam buñjanto = eating rice.

Exercise 18

TRANSLATE INTO ENGLISH

1. Gāmaṇ gacchanto dārako ekaṇ gonāṇ disvā bhāyi.
2. Dārikā rodantī ammāya santikaṇ gantvā piṭhe nisīdati.
3. Vāṇijā bhaṇḍāni vikkiṇantā nadiyaṇ nahāyante manusse passiṇsu.
4. Kaññāyo hasamānā nahāyantiyo gacchantiṇ vanitaṇ akkosiṇsu.
5. Puriso hasanto rukkhaṇ āruhitvā phalāni khādanto¹ sākhāyāṇ nisīdi.
6. Bhagavā Sāvatthiyan² viharanto devānaṇ

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

manussānan ca dhammañ desesi. 7. Sā sayantiñ itthiñ utṭhāpetvā ¹ hasamānā tamhā thānā apagacchi ² 8. Tumhe bhūmiyan kīlamānay imay dārakanay ukkhipitvā ³ mañce thapetha. 9. Sīhanay disvā bhāyitvā dhāvamānā te migā asmiñ vane āvātesu patiñsu. 10. Imasmiñ gāme vasantānay purisānay eko pharasuñ ādāya vanay gacchanto ekāya kāsuyañ pati. 11. Nisīdantiyā nāriyā putto rodamāno tassā santikanay gamissati. 12. Yācakā bhattay pacantiñ itthiñ disvā tañ āhārañ yācantā ⁴ tattha nisīdiñsu. 13. Vanamhā dārūnī āharantī kaññā ekasmiñ pāsāne udakanay pivamānā ⁵ nisīdi. 14. Vānijā bhaṇḍāni kiṇantā vikkiṇantā ca gāmesu nagaresu ca āhiṇḍanti. 15. Dānay 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.	4. Begging.
2. Went away ; moved aside.	5. Drinking. .
3. Having raised up.	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 Sāvatthi 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.

Gata = gone

Thita = stood

Āgata = come

Nisinna = sat

Kata = done ; made

Vuttha = lived

Vutta = told ; said

Dattha = bitten

Bhinna = broken

Pakka ; *pacita* = cooked

Otiṇṇa = descended

Laddha = received

Āhaṭa = brought

Kīta = bought

Pahaṭa = beaten

Bhutta = eaten

Haṭa = carried

Vandita = worshipped

Mata = dead

Hata = killed

Sutta } = slept

Chinna = cut
Kuddha = 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. (Gitam) gāyantī.

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. Hiyo araññaŋ gato so puriso ahinā dat̄ho mari
2. Rukkhato otinñā pakkhī dārakena sakkharāhi hatā honti.
3. Purisena pharasunā chinno so rukkho tassa gehassa upari pati.
4. Gāmato nikkhantā¹ tā gāviyo khette tiñaj khāditvā vāpito jalaŋ pivissanti.
5. Vāñijehi nagarato āhaṭāni bhañḍāni imesu gāmesu manussehi kītāni (honti).
6. Tāya kaññāya pakkaŋ odanaŋ aṭavito āgatā tassā bhātaro bhuñjitvā sayissanti.
7. Pitarā vuttaŋ anussarantī² sā yuvatī tāya laddhaŋ dhanaj gañhituŋ na icchi.
8. Ekena hatthinā chinnaj sākhaŋ aññā hatthiniyo gahetvā khādiñsu.
9. Kuto tumhehi imāni vatthāni tāni padumāni ca kītāni ?
10. Kuddho so bhūpati tasminj nagare vutthe sabbe

1. That have come out.

2. Remembering.

manusse tato nīhari.¹ 11. Sappena dattho vānijassa
putto tassa dāsehi ekassa vejassa² santikañ nīto³ hoti.
12. Idha imasmiñ pīthe nisinnaj kumāriñ gehato
āgatā aññā dārikā pahari. 13. Tāya pahañā sā kaññā
tassā mātuyā santikañ gatā rodantī atthāsi. 14. Magge
gacchantā te purisā tāya dhenuyā bhinnaj ghañaj⁴
passiñsu. 15. Bhūpati tehi manussehi katāni gehāni
passitvā tesaj mūlaj 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.

4. Water-pot, *m.*

2. Vejja=doctor; physician, *m.* 5. Has come=āgata.

3. Carried.

6. Who was cooking rice= bhattam 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>	vatthaij 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>Pandita</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> ; <i>Y</i> beautiful ; <i>Dassanīya</i> <i>J</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 *-ini* 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 khette āhiṇdantiyo bahuŋ tīṇaŋ khādiŋsu. 2. Uccā kumārī nīlaŋ vatthaŋ paridahitvā ¹ mahantaŋ nagaraŋ gamissati. 3. Bahavo manussā dīghāhi rajjūhi setā dhenuyo bandhitvā gambhīraŋ

1. Paridahati = wears.

nadiŋ hariŋsu. 4. Amhākaŋ bahūnaŋ bandhavānaŋ puttā dubbalā honti.¹ 5. Pañditassa purisassa sā bālā bhaginī pakkāni phalāni ocinitvā appakānaŋ dārakānaŋ adāsi. 6. Tassā mahallikāya itthiyā daharo nattā uttāne jale nahāyati. 7. Tasmiŋ ucce rukkhe ṭhito vānaro imasmiŋ nīce tarumhi nisinne pakkhino oloketi. 8. Mālinī nārī rassena maggena khuddakaŋ gāmaŋ gacchi. 9. Dahařā kaññā mudunā hatthena rattāni padumāni gaṇhāti. 10. Balavanto appakam pi dhanāŋ labhitvā dubbale manusse pīlenti. 11. Balavantā kālā goṇā uccesu girīsu āhiṇditvā bahūni tiṇāni khādanti. 12. Bhunnaŋ² bālānaŋ puttā tassā nadiyā gambhīre jale patitvā mariŋsu. 13. Mama bhātarānaŋ majjhimo nīce pīṭhe nisīditvā āmaŋ phalaŋ khādati. 14. Mayāŋ suve majjhimaŋ vāpiŋ gantvā setāni padumāni nīlāni uppalaŋi³ 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 : “bahūnam” and “bahunnam”

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 (= ekaŋ)	28. Aṭṭhavīsati
2. Dvi (= dve)	29. Ekūnatiñsati
3. Ti (= tayo)	30. Tiñsati ; tiñsā
4. Catu (= cattāro)	31. Ekatiñsati
5. Pañca	32. Dvattinsati ; battiñ-sati
6. Cha	33. Tettiñsati
7. Satta	39. Ekūnacattāliñsā
8. Aṭṭha	40. Cattāliñsati ; cattāliñsā
9. Nava	49. Ekūnapaññāsā
10. Dasa	50. Paññāsā ; paññāsā ; paññāsati ; paññāsati
11. Ekādasa	59. Ekūnasatṭhi
12. Dvādasa ; bārasa	60. Satṭhi
13. Telasa ; terasa	62. Dvesatṭhi ; dvāsatṭhi ; dvīsatṭhi
14. Cuddasa ; catuddasa	69. Ekūnasattati
15. Paññarasa ; pañcadasa	70. Sattati
16. Soñasa	79. Ekūnāsīti
17. Sattarasa ; sattadasa	80. Asīti
18. Aṭṭhārasa ; atthādasa	82. Dveasīti ; dvāsīti ; dvīyāsīti
19. Ekūnavīsati	84. Caturāsīti
20. Vīsati	89. Ekūnanavuti
21. Ekavīsati	90. Navuti
22. Dvāvīsati ; bāvīsati	92. Dvenavuti ; dvāna-vuti ; dvinavuti
23. Tevīsati	
24. Catuvīsati	
25. Pañcavīsati	
26. Chabbīsati	
27. Sattavīsati	

99 = Ekūnasatañ
100 = Satañ
1000 = Sahassañ
10000 = Dasasahassañ
100000 = Satasahassañ ; lakkhañ
1000000 = Dasalakkhañ
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 *atṭhārasa* 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 *atṭhārasa* 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>
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<i>Nom.</i>	Tayo	Tisso	Tīni
<i>Acc.</i>			
<i>Abl.</i>	Tībhi ; tīhi	Tībhi ; tīhi	Tībhi ; tīhi
<i>Ins.</i>			
<i>Dat.</i>	Tinnañ ; tinnannan̄	Tissannan̄	Tinnañ ; tinnannan̄
<i>Gen.</i>			
<i>Loc.</i>	Tīsu	Tīsu	Tīsu

Declension of Catu (= four)

<i>Nom.</i>	Cattāro ; Caturo	Catasso	Cattāri
<i>Acc.</i>			
<i>Abl.</i>	Catūbhi ; Catūhi	Catūhi ; -bhi	Catūhi ; -bhi
<i>Ins.</i>			
<i>Dat.</i>	Catunnañ Catusu	Catassannañ	Catunnañ
<i>Gen.</i>			
<i>Loc.</i>	Catusu	Catusu	Catusu

Declension of Pañca (= five)

(Similar in all genders)

PLURAL

<i>Nom.</i>	Pañca
<i>Acc.</i>	
<i>Abl.</i>	Pañcabhi ¹ ; pañcahi
<i>Ins.</i>	
<i>Dat.</i>	Pañcanannan
<i>Gen.</i>	
<i>Loc.</i>	Pañcasu

Cha, satia, attha and all up to *atthādasa* are declined like *pañca*, e.g.,

<i>Nom.</i>	<i>Acc.</i>	<i>Abl.</i>	<i>Dat.</i>	<i>Gen.</i>	<i>Loc.</i>
Cha	Cha	Chahi	Channan	Chasu	

60. *Vīsati* and other numerals ending in -i are declined like *bhūmi* (§34). *Timsā* 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 taŋ aṭavīŋ gantvā tissannan
3. Ekissan
4. Mayan

1. After nine days.

1. purisā = pañcasu
2. rukkhāni = pañcanannan
3. tissannan = pañcasu
4. Mayan = Chasu

gamissāma. 5. Pañca dāsā dasannaŋ assānaŋ bahuŋ tiṇaŋ, appakaŋ udakañ ca āhariŋsu. 6. Vīsati purisā dasahi goṇehi cattāri khettāni kasanti. 7. Vāṇijo kahāpaṇānaŋ¹ dvīhi satehi² atṭha asse kiṇitvā te catunnaŋ dhanavantānaŋ vikkini. 8. Tāsaŋ channaŋ itthīnaŋ cha bhātaro mahantaŋ pabbataŋ āruhitvā cha kapayo ānesuŋ. 9. Tāsaŋ mātā dasa ambe kiṇitvā catassannaŋ dhītarānaŋ dadissati. 10. Idāni Laṅkāyaŋ pañca-cattālīsa-satasahassanŋ manussā vasanti. 11. Pubbe Sāvatthinagare manussānaŋ satta koṭiyō³ vasiŋsu. 12. Tumhe ito dvīhi vassehi Anurādhapurāŋ⁴ gantvā tattha nava divase vasantā mahante cetiye passissatha. 13. Dāso ekena hatthena dve nālikere⁵ itarena ekaŋ panasañ⁶ ca harati. 14. Ahaŋ 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. “Kahāpana” 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 kahāpanas).
3. Seven crores of people.
4. The sacred city of the Buddhists in Ceylon.
5. Coconut, *m.n.*
6. Jak-fruit, *m.n.*
7. Vassa=year, *m.n.*
8. Māsa=month, *m.*
9. Vimsu.
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

Pathama = first

Dutiya = second

Tatiya = third

Catuttha = fourth

Pañcama = fifth

Chatṭha = sixth

Sattama = seventh

Atṭhama = eighth

Navama = ninth

Dasama = tenth

Ekādasama = eleventh

Satama = hundredth

All these are treated as adjectives.

Dvādasama = twelfth

Terasama = thirteenth

Cuddasama = fourteenth

Viśatima = twentieth

Timsatima = thirtieth

Cattālīsatima = fortieth

Paññāsatima = fiftieth

Satṭhima = sixtieth

Sattatima = seventieth

Asītima = eightieth

Navutima = ninetieth

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) Aṭṭhannaŋ purisānaŋ paṭhamo.

Exercise 22

TRANSLATE INTO ENGLISH

1. Gacchantesu dasasu purisesu sattamo vāñijo hoti.
2. Tassa sattamā dhītā aṭṭhamāya ekaŋ vatthaŋ adāsi.
3. Catassannaŋ yuvatīnaŋ tatiyāya bhātā pañca asse ānesi.
4. Mayhaŋ pitā sattatime vassə pañcame māse kālam akāsi.¹
5. Mayan̄ ito chatṭhe divase catūhi purisehi saddhiŋ dutiyan̄ nagaraŋ gamissāma.
6. Idāni aṭṭhamo Edwardnāmo bhūpati rajjaŋ karoti.²
7. Pubbe chatṭho Parakkamabāhu-bhūpati Jayavaddhanapure rajjaŋ kari.
8. Pāṭhasālāya³ asītiyā sissesu pañcavīsatimo hīyo gambhīre udake pati.
9. Amhākaŋ pitaro ito pañcame vasse bahūhi manussehi Anurādhapurāŋ gamissanti.
10. Dvīsu pāṭhasālāsu paṭhamāya tisataŋ sissā⁴ uggañhanti.
11. Dvinnan̄ dhanavan-tānaŋ dutiyo tiñsatiyā yācakānaŋ dānaŋ adāsi.
12. Nahāyantīsu pañcasu nārīsu tatiyāya bhattā dha-

1. Kālam karoti = dies.

3. School, *f.*

2. Rajjam karoti = reigns.

4. Student, *m.*

navā hoti. 13. Bhattāŋ pacantīnaŋ tissannāŋ itthī-
naŋ dutiyā nahāyitūŋ gamissati. 14. Bhagavā paṭha-
maŋ vassanāŋ Bārāṇasiyaŋ Isipatanārāme vihari.
15. Tadā so pañcannaŋ bhikkhūnaŋ bahunnāŋ manus-
sānañ ca dhammaŋ 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*.

Catukkhattuṇ = four times.

Catudhā = in four ways.

A List of Adverbs

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

Exercise 23

TRANSLATE INTO ENGLISH

1. *Imesañ dasannañ dhanavantānañ pañcamo sukhanj* jīvati.
2. *Ayañ dīpi sanikāñ āgantvā sahasā gāviyā* upari pati.
3. *Attihannāñ kaññānañ chatthā gāviñ*

daļhaŋ bandhitvā vāpiŋ nesi. 4. Ime pañca dārakā abhiñhaŋ magge dhāvantā kīlanti. 5. Imesu navasu sissesu sattamo sādhukāŋ uggañhāti. 6. Bhikkhū Bhagavato santikanā ūgantvā taŋ vanditvā ekamantanaŋ nisīdiñsu. 7. So setthī (attano¹) dhanāŋ pañcadhā vibhajitvā pañcannanaŋ dhītarānaŋ adadi. 8. Tassa chatthāya dhītuyā putto dvikkhattuŋ imāŋ nagaraŋ ūgacchi. 9. Pañhamanaŋ te assā rathanaŋ samaŋ ākāddhiñsu, dutiyanāŋ sīghaŋ dhāviñsu. 10. Mama atthannaŋ bhātarānaŋ catuttho dukkhaŋ jīvati. 11. Kathaŋ te cattāro vāñijā tattha vasanti ? 12. So dhītarāŋ evaŋ vatvā sahasā tato aññaŋ thānaŋ 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. Sūñior sikkhāpadāni.

4. Desanam.

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 “ sleeps ” 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), *kammā* (object), and *kriyā* (predicate), e.g.,

<i>Subject</i>	<i>Object</i>	<i>Predicate</i>
Puriso	rukkhāñ	chindati

= the man cuts a tree.

Order of Sentences

64. In the sentence, “ *Puriso rukkhāñ 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 rukkhañ chindati.
- (2) Rukkhañ puriso chindati.
- (3) Chindati puriso rukkhañ or
- (4) Puriso chindati rukkhañ.

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 sayantam gonañ bandhati*.

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

A. *Ye puññañ 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 vāpiñ gacchanto ekassa rukkhassa mūle nīsidi.*
2. *Tassa pitā pāto gehā nikkhamitvā vanañ gamissati.*

3. Te pakkhino tesañ rukkhānañ sākhāsu nisiditvā ravanti.
4. Catasso kumāriyo pupphāni ocinituñ ekañ rukkhañ āruhiñsu.
5. Dasa hatthino imassa taruno aṭṭha sākhā bhan-jitvā khādiñsu.
6. Sā yuvatī dve mālā piñandhitvā hasantī tiṭṭhati.
7. Suve mayañ tan nagarañ gantvā bahūni bhan-dāni kiñissāma.
8. Magge dhāvantā pañca dārakā ekasmiñ āvāte patiñsu.
9. Paññarasa vāñijā dasa asse āharitvā setṭhino vikkiñiñsu.
10. Dve kassakā cattāro kāle gone haritvā tassañ nadiyañ nahāpesuñ.

Insert suitable subjects, objects and predicates where necessary.

1. rukkhañ āruhitvā phalāni ocināti.
2. Magge gacchanto dhāvante passi.
3. Tuyhañ bhaginī dārakañ ādāya hasantī
4. Dāso rajjuyā bandhitvā nahāpeti.
5. āpanamhā vatthāni kinītvā ānetha.
6. Mayañ nahātvā āgantvā bhattañ
7. Ahañ suve tayā saddhiñ gāmañ
8. Yuvatiyo ocinituñ gamis-santi.

9. Amhākaŋ.....tasmiŋ nagare bhañdāni vik-
kiṇanti.
10. Cattāro.....padumāni ādāya vihāraŋ ga-
missanti.
11.suve āpaṇaŋ gantvā.....āha-
rissāma.
12. Tvaŋ sakkharāhi godhaŋ mā.....
13. Vānarā.....āruhitvā.....bhañjanti.
14. Dārakā rodantā gantvā tesaŋ pitūnaŋ.....
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	mahantaj	rukkhaj	pharasunā	chindati
(2) So seto, balavā	puriso	uccaj, muduj	rukkhaj	hatthehi phara- sunj ādāya	chindati
(3) Paññavā, dhanavā, bali	puriso	puppheli phalehi ca yuttaj, tan	rukkhaj	tasminj vane, idāni	chindati
(1) Ratto	goṇo	bahuŋ	tiṇaj	idāni	khādati
(2) Balavā, seto	goṇo	khette jātaj, bahuŋ	tiṇaj	tatta ṭhatvā, sīghaj	khādati
(3) Catuppado, ¹ singi, ² bālo, rukkhe baddho,	goṇo	khuddakā khettamhā dāsenā ānītaŋ	tiṇaj	visunj visunj 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 bhattaŋ pacati.
2. Dārako magge kīlati.
3. Vānarā rukkhe nisidanti.
4. Kassakā khettāŋ kasiŋsu.
5. Sīho vanamhi vasati.
6. Bhūpati nagare carati.
7. Pitā gehe sayati.
8. Dhītaro nadiyaŋ nahāyanti.
9. Bhātuno putto uggañhāti.
10. Vanitāyo pudumāni āharanti.
11. Tumhe pakkhino mā māretha.
12. Tvaŋ cetiyaŋ vandāhi.
13. Ahaŋ sīlaŋ rakkhissāmi.
14. Bhikkhavo dhammaŋ desenti.
15. Mayāŋ Anurādhapuraŋ gamissāma.

Analyse the following sentences :—

1. Cattāro purisā balavante atṭha gone taŋ mahan-
taŋ khettāŋ harīŋsu.
2. Imasmiŋ gāme atṭhasu gehesu pañcatiŋsatī
manussā dukkhaŋ vasanti.
3. Te dhanavantā mahantesu mañcesu sukhaŋ
sayissanti.
4. Pañcannaŋ dāsānaŋ dasa puttā vīsatiyā bala-
vantehi gonehi khettāŋ kasanti.

5. Ekā itthī dvinnāŋ puttānaŋ rattāni vatthāni āharitvā adāsi.
6. Dhanavanto vāṇijā sakatehi bhaṇḍāni ādāya gāme gantvā tāni sīghāŋ vikkiṇissanti.
7. Bhūpatino paṭhamo putto bahūhi manussehi saddhiŋ suve uyyānaŋ gamissati.
8. Mayhaŋ mātulānī rattāŋ gāviŋ dīghāya rajjuyā daļhaŋ rukkhe bandhi.
9. Setṭhino balavanto atṭha puttā kakkhaļaŋ coraŋ asīhi paharitvā tatth' eva¹ māresuŋ.
10. Gāmaŋ gacchantī vanitā aññissā bālaŋ dhītarāŋ 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 + iya + ti = *pacīyati* (is cooked).

Kara + ti = Kara + iya + ti = *kariyati* (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) pahariyati = he is beaten	(Te) pahariyanti = they are beaten
2nd	(Tvaŋ) pahariyasi = thou art beaten	(Tumhe) pahariyatha = you are beaten
1st	(Ahaŋ) pahariyāmi = I am beaten	(Mayaŋ) pahariyāma = we are beaten

Conjugation of **paca** = to cook

PASSIVE VOICE

SINGULAR

3rd	(So odano) paccati = that (rice) is cooked.
2nd	(Tvaŋ odano) paccasi = thou (rice) art cooked.
1st	(Ahaŋ odano) paccāmi = I (rice) am cooked.

PLURAL

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

The following are conjugated like "Pahariyati" :—

<i>Kariyati</i> = is done or made	<i>Kasiyati</i> = is ploughed
<i>Ganhīyati</i> = is taken	<i>Desīyati</i> = is preached
<i>Harīyati</i> = is carried	<i>Māriyati</i> = is killed
<i>Āharīyati</i> = is brought	<i>Vandīyati</i> = is worshipped
<i>Bandhīyati</i> = is tied	<i>Kiṇīyati</i> = is bought
<i>Bhūñjīyati</i> = is eaten	<i>Vikkīñīyati</i> = is sold
<i>Ākaddhīyati</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 paciyati. 2. Te Goñā dāsehi pahariyanti. 3. Tvañ balinā purisena ākaḍḍhīyasi. 4. Mayañ amhākañ arīhi māriyāma. 5. Te migā tāya dāsiyā bandhīyanti. 6. Iminā vadḍhakinā¹ imasmiñ gāme bahūni gehāni kariyanti. 7. Tumhe tasmiñ gāme manussehi bandhīyatha. 8. Amhākañ bhañḍāni tesañ dāsehi gāmañ hariyanti. 9. Aṭṭhahi vāñijehi cattāro assā nagarañ āhariyanti. 10. Mayañ amhākañ dhītarehi nattārehi ca vandīyāma. 11. Tañ mahantañ khettāñ pañcahi kassakehi kasiyati. 12. Vanitāya bahūni vatthāni tassañ pokkharaṇiyaij dhoviyanti. 13. Setṭhinā bahunnañ yācakānañ dānañ dīyati. 14. Tasmiñ ārāme vasantehi bhikkhūhi sīlāni rakkhīyanti. 15. Cha-hi bhikkhūhi pañcasatānañ manussānañ dhammo desiyati. 16. Paññāsāya manussehi tasmiñ āpane bahūni bhañḍāni kiñiyanti. 17. Dasahi vanitāhi dvistañ ambānañ vikkiñiyati. 18. Dāsiyā pakko odano gahapatinā bhuñjīyati. 19. Magge ṭhito dārako tassa mātuyā hatthehi gañhīyati. 20. Buddhena devānañ manussānañ ca dhammo bhāsiyati.

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. Vadḍhakī = 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 + īya + ī = *pahariyī* = he was beaten.

Future 3rd singular—

Paca + issati = paca + īya + 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 “*i* + *ya*” to the root before the active terminations, e.g.,

(1) *Paca* + *māna* = *Paca* + *i-ya* + *māna* = *Paciya-māna* (being cooked).

(2) *Pahara* + *nta* = *Pahara* + *i-ya* + *nta* = *Pahari-yanta* (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 = *tiñña*—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 = } must be, fit to be, or should be done
Karaṇiya = }

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

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

Bhuñjitattha = 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

Uggan̄hitabba = fit to be or should be learnt.

Exercise 27

TRANSLATE INTO ENGLISH

1. Kaññāya bhuñjiyamānaŋ bhattāŋ sunakhassa dātabbaŋ (hoti). 2. Purisena chindiyamāno rukkho gehassa upari patissati. 3. Purisehi khettāni kasitabbāni, vanitāhi tesāŋ bhattāŋ pacitabbāŋ. 4. Puttehi dhītarehi ca pitaro mātaro ca vanditabbā honti. 5. Dāsena hariyamāno asso vāñijānaŋ vikkiṇitabbo hoti. 6. Corehi pahariyamānā purisā aññaŋ kattabbāŋ adisvā¹ ataviŋ dhāviŋsu. 7. Sārathinā pahariyamāno asso rathaŋ ākaḍḍhanto sīghaŋ dhāvati. 8. Tumhehi dānāni dātabbāni, sīlani rakkhitabbāni, puññāni kātabbāni (honti). 9. Sissehi dhammo sotabbo² satthāni³ uggaṇhitabbāni. 10. Mayā dīyamānaŋ⁴ buñjitabbāŋ bhuñjitunŋ bahū yācakā āgacchanti. 11. Vanitā dhovitabbāni vatthāni ādāya vitthataŋ nadiŋ gamissati. 12. Yuvatiyo vandanīyāni cetiyāni disvā ekāya kaññāya ociniyamānāni padumāni yāciŋsu. 13. Mama bhātā tasmiŋ vane āhiṇḍanto chindanīye bahū rukkhe passi. 14. Mayā ovadiyamāno bālo vattabbaŋ 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.

4. Being given.

2. Should be heard.

5. Not seeing.

3. Sciences.

6. Kim kātabban 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 noun).

2. *Ovadito*.

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 “Cūrādi 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 : *Gono tiṇam khādati*.

Causal : *Dāso gonam tiṇam khādāpeti* (the slave causes the ox to eat grass).

77. A List of Causatives

Kārāpeti = causes to (or makes one) do

Gāṇhāpeti = causes to (or makes one) take

Nahāpeti = causes to (or makes one) bathe

Bhojāpeti = causes to (or makes one) eat

Nisidāpeti = 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 vadḍhakīñ gehañ kārāpeti. 2. Mātā dārakāñ pokkharaṇīyañ nahāpessati. 3. Amhākañ pitaro bhikkhū bhojāpesuñ. 4. Vanitāyo dāsiñ bhattañ pācāpesuñ. 5. Pāpakārino dāsehi¹ bahū mige mārāpenti. 6. Gahapatayo purisehi¹ dārūni gaṇhāpenti. 7. Garu sisse dhammañ uggaṇhāpesi. 8. Adhipati purisehi rukkhe chindāpessati. 9. Ahañ kaññāhi bhaṇḍāni āharāpessāmi. 10. Tumhe bhātarehi kapayo gāmañ harāpetha. 11. Mayañ dasahi goṇehi khettāñ kasāpessāma. 12. Mātā puttāñ pīṭhe nisidāpetvā bhattañ pacitūñ 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	Atṭhāsi <i>v</i> stood
Agacchi <i>v</i> went	Atṭhāsīti <i>f</i> eighty-eight
Aggi <i>m</i> fire	Atṭhi <i>n</i> bone ; seed
Ānguli <i>f</i> finger	Āṇḍa <i>n</i> egg
Acari <i>v</i> walked ; travelled	Atikkamituj <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
Atṭavi <i>f</i> forest	Addhā <i>ind</i> certainly
Atṭha 3 eight	Adhipati <i>m</i> lord ; leader
Atṭhama <i>adj</i> eighth	Anugacchati <i>v</i> follows
Atṭhavisi <i>f</i> twenty-eight	Anussarati <i>v</i> remembers
Atṭhasata <i>n</i> 800	Anussaranta <i>pr. p</i> remembering
Atṭhādasa 3 eighteen	Antarā <i>ind</i> between
Atṭhārasa 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	Āgantuṇ <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
Abhiñhaṇ <i>ad</i> constantly ; often	Ānesi <i>v</i> brought
Āmata <i>n</i> ambrosia ; the supreme bliss	Ānetvā <i>abs</i> having brought
Āmba <i>m</i> mango	Āpaṇa <i>m</i> shop ; market
Āmbu <i>n</i> water	Āma <i>adj</i> unripe
Āmmā <i>f</i> mother	Āma <i>ind</i> yes
Āmhe = we	Āyu <i>n</i> age
Āmhākaṇ = to us ; our	Āyudha <i>n</i> weapon
Āyaṇ <i>m.f</i> this (man); this (wo- man)	Ārabhati <i>v</i> begins
Ārañña <i>n</i> forest	Ārabhi <i>v</i> began
Āri <i>m</i> enemy	Ārāma <i>m</i> grove ; monastery
Ālañkaroti <i>v</i> decorates ; adorns	Āruyha <i>abs</i> having ascended
Āsani <i>f</i> thunderbolt	Āruhati <i>v</i> ascends
Āsi <i>m</i> sword	Āruhi <i>v</i> ascended
Āsīti <i>f</i> eighty	Āruhitvā <i>abs</i> having ascended
Āssa <i>m</i> horse	Āloka <i>m</i> light
Āssa = his ; to him	Āvāṭa <i>m</i> pit
Āssā = of her ; to her	Āhaṭa <i>p.p</i> brought
Āssu <i>n</i> tear	Āharati <i>v</i> brings
Āhi <i>m</i> serpent	Āharanta <i>pr.p</i> bringing
Āhaṇ = I	Āharāpeti <i>v</i> causes to bring
Ākaddhati <i>v</i> drags ; pulls	Āhari <i>v</i> brought
Ākaddhīyati <i>v</i> is dragged ; is pulled	Āharituṇ <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

Icehati <i>v</i> wishes	Ekakkhattuj <i>ad</i> once
Itara <i>adj</i> the other	Ekacattālisati <i>f</i> forty-one
Ito <i>ind</i> hence	Ekatijsati <i>f</i> thirty-one
Itthī <i>f</i> woman	Ekato <i>ind</i> together
Idaŋ <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	Ekamantaj <i>ad</i> aside
Imā = these (women)	Ekavisati <i>f</i> twenty-one
Ime = these (men)	Ekasatthi <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
Uggañhāti <i>v</i> learns	Ekūnacattālisati <i>f</i> 39
Uggañhitabba <i>pt.p</i> that should be learnt	Ekūnatjnsati <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
Utthahati <i>v</i> rises up	Ekūnavīsati <i>f</i> 19
Utthahitvā <i>abs</i> having risen up	Ekūnasatthi <i>f</i> 59
Utthāpetvā <i>abs</i> having awakened	Ekūnasattati <i>f</i> 69
Uddeti <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	Evaŋ <i>ind</i> thus ; yes
Udeti <i>v</i> rises up	Esā <i>f</i> that woman. (Stem. eta)
Upari <i>ind</i> above	Eso <i>m</i> that man. (Stem. eta)
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	Ocinituj <i>in</i> to gather ; to col- lect.
	Otarati <i>v</i> descends

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	Kasiyati <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	Kālaṇa adj 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	Kiṇiyati <i>v</i> is bought
Kathesi <i>v</i> said ; told	Kitti <i>f</i> fame
Kadalī <i>f</i> plantain	Kiṇj 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	Kuṇāra <i>m</i> boy
Kari <i>m</i> elephant	Kumārī <i>f</i> girl
Kariyati <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 ?

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
Koṭambanagara <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	Ghāyitūñ <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> knót	Canda <i>m</i> moon
Gaṇhāti <i>v</i> takes	Cattālisati <i>f</i> forty
Gaṇhāpeti <i>v</i> causes to take	Catu 3 four
Gaṇhi <i>v</i> took	Catuttinsati <i>f</i> thirty-four
Gaṇhitūñ <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
Gantūñ <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

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
Ciraŋ <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	Thatvā <i>abs</i> having stood
Coresi <i>v</i> stole	Thapita 3 kept
Cha 3 six	Thapeti <i>v</i> keeps
Chatṭha <i>adj</i> sixth	Thapetu <i>v</i> let him keep
Chatṭhī <i>f</i> Genitive	Thapesi <i>v</i> kept
Chattha <i>n</i> umbrella	Thāna <i>n</i> place
Chattinsati <i>f</i> thirty-six	Thita <i>p.p.</i> stood
Chattī <i>m</i> one who has an umbrella	Dasati <i>v</i> bites ; stings
Channavuti <i>f</i> ninety-six	Dasitvā <i>abs</i> having bitten or stung
Chabbisati <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	Tarunī <i>f</i> young woman
	Tava = thine ; your

Tassa = his	Dadamāna <i>pr.p.</i> giving
Tassā = of her ; to her	Dadāti <i>v</i> gives
Tahiŋ <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
Titthati <i>v</i> stands	Dasa 3 ten
Titthanta <i>pr.p.</i> standing	Dasakoti <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
Tiriyanj <i>ad</i> across	Dassaniya <i>adj</i> handsome ; beautiful
Tiṇsati <i>f</i> thirty	Daḷhaŋ <i>ad</i> tightly
Tiṇsatimā <i>adj</i> thirtieth	Dāṭhī <i>m</i> tusker ; serpent
Tiṇsā <i>f</i> thirty	Dātabba <i>pt.p.</i> that should be given
Tumhe = you	Dātu <i>n</i> giver
Tuyhaŋ = to you ; your	Dātuŋ <i>in</i> to give
Tulā <i>f</i> scale ; balance	Dāna <i>n</i> alms ; charity
Te <i>n</i> they	Dāyaka <i>n</i> giver
Te-asīti <i>f</i> eighty-three	Dāraka <i>m</i> young one ; boy
Tettisati <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>n</i> slave
Terasa 3 thirteen	Dāsī <i>f</i> slave woman
Terasama <i>adj</i> thirteenth	Dinna <i>p.p.</i> given
Tevisati <i>f</i> twenty-three	Divasa <i>m</i> day
Tesatthi <i>f</i> sixty-three	Divā <i>ind</i> day-time
Tesattati <i>f</i> seventy-three	Disā <i>f</i> direction
Teṭasa 3 thirteen	Disvā <i>abs</i> having seen
Tvaŋ = 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	

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
Dukkhañ <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)
Desiyati <i>v</i> is preached	Dhovati <i>v</i> washes
Doni <i>f</i> canoe ; boat	Dhovitabba <i>pt.p.</i> that should be washed
Dolā <i>f</i> palanquin	Dhoviyati <i>v</i> is washed
Dvattīsati <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
Dvāsatṭhi <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
Dvikkhattuñ <i>ad</i> twice	Navasata <i>n</i> nine hundred
Dvicattālīsati <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

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	Pacanīya <i>pt.p.</i> that should be cooked
Nāli <i>f</i> corn measure ; tube	Paci <i>v</i> cooked
Nālikera <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	Pacituj <i>in</i> to cook
Nikkhamma <i>abs</i> having come out	Pacitvā <i>abs</i> having cooked
Niddā <i>f</i> . sleep	Paechā <i>ind</i> afterwards
Nidhi <i>m</i> hidden treasure	Pañca 3 five
Nibbattituj <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	Pañcaitijsati <i>f</i> thirty-five
Niliyati <i>v</i> hides	Pañcadhā <i>inā</i> in five ways
Nisinna <i>p.p.</i> sat	Pañcavīsati <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	Paṭinivatti <i>v</i> went back
Nīca <i>adj</i> low ; vulgar	Paṭiyādetuj <i>in</i> to make ; to prepare
Nīta <i>p.p.</i> led ; carried	Paṭhama <i>adj</i> first
Nīla <i>adj</i> blue	Panṇa <i>n</i> leaf
Nīharati <i>v</i> ejects	Panṇarasa 3 fifteen
Neti <i>v</i> leads ; carries	Panṇāsati <i>f</i> fifty
Netu <i>m</i> leader	Panḍita <i>m</i> wise man
Nesi <i>v</i> led ; carried	Patati <i>v</i> falls
Pakka <i>p.p.</i> cooked ; ripe	
Pakkhipati <i>v</i> puts in	

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-morrow	Pāsāṇa <i>m</i> stone ; rock
Parahīyo <i>ind</i> day before yesterday	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	Pivitūṇ <i>in</i> to drink
Passati <i>v</i> sees	Pivitvā <i>abs</i> having drunk
Passanta <i>pr.p.</i> seeing ; looking at	Pīlandhitvā <i>abs</i> having donned
Passitūṇ <i>in</i> to see	Pīṭha <i>n</i> chair
Pahaṭa <i>p.p.</i> beaten	Pīṭa <i>p.p.</i> drunk
Paharati <i>v</i> beats	Pīṭa <i>adj</i> yellow
Paharitvā <i>abs</i> having beaten	Pīlita <i>p.p.</i> oppressed
Paharīyati <i>v</i> is beaten	Pīleti <i>v</i> oppresses
Pahāya <i>abs</i> having left	Pīlesi <i>v</i> oppressed
Pāka <i>m</i> cooking ; boiling	Puñña <i>n</i> merit ; fortune
Pācayati <i>v</i> causes to cock	Paññavantu <i>adj.</i> fortunate
Pācāpayati <i>v</i> causes to cook	meritorious
Pācāpeti <i>v</i> causes to cook	Putta <i>m</i> son
Pāceti <i>v</i> causes to cook	Puna <i>ind</i> again
Pāṭhasālā <i>f</i> school	Puppha <i>n</i> flower
Pāṇi <i>m</i> hand	Pubba <i>adj</i> former ; eastern
Pāteti <i>v</i> fells ; makes to fall	Purato <i>ind</i> in front
	Purā <i>ind</i> before ; formerly
	Purisa <i>m</i> man
	Pulina <i>n</i> sand

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 happen
Pūjesi <i>v</i> respected ; offered	Bhāgī <i>m</i> sharer
Pūjetvā <i>abs</i> having offered	Bhājetvā <i>abs</i> having divided
Pokkharanī <i>f</i> pond	Bhātu <i>m</i> brother
Pharasu <i>m</i> axe ; hatchet	Bhānu <i>m</i> sun
Phala <i>n</i> fruit ; nut	Bhānumantu <i>m</i> sun
Phalavantu <i>adj</i> fruitful	Bhāyati <i>v</i> fears
Battijsati <i>f</i> thirty-two	Bhāyitvā <i>abs</i> having feared
Bandhati <i>v</i> binds ; ties	Bhāsati <i>v</i> says
Bandhīyati <i>v</i> is bound	Bhāsīyati <i>v</i> is told ; is said
Bandhu <i>m</i> relation	Bhikkhu <i>m</i> Buddhist monk
Bandhumantu <i>adj</i> one who has 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 be eaten
Bahuka <i>adj</i> many	Bhuñjituj <i>in</i> to eat
Bārāṇasī <i>f</i> Benares (city)	Bhuñjīyati <i>v</i> is eaten
Bāla <i>adj</i> young ; foolish	Bhutta <i>p.p.</i> eaten
Bāhu <i>m</i> arm	Bhūpati <i>m</i> king
Buddha <i>m</i> the Enlightened One	Bhūpāla <i>m</i> king
Buddhi <i>f</i> wisdom	Bhūmi <i>f</i> earth ; ground
Buddhimantu <i>adj</i> wise	Boghī <i>m</i> serpent
Bodhi <i>m.f.</i> Bo-tree	Bhojāpeti <i>v</i> feeds
Brāhmaṇī <i>f</i> Brahman woman	Bhottuj <i>in</i> to eat
Bhagavantu <i>m</i> the Buddha ; the Exalted One ; <i>adj</i> the fortunate	Magga <i>m</i> path
Bhaginiī <i>f</i> sister	Majjhima <i>adj</i> medium ; central
Bhañjati <i>v</i> breaks	Mañca <i>m</i> bed
Bhañḍa <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

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
Mayaŋ = we	Yācati <i>v</i> begs
Mayhaŋ = to me ; my	Yācanta <i>pr.p.</i> begging
Mayūra <i>m</i> peacock	Yāci <i>v</i> begged
Maraṇa <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
Mārita <i>p.p.</i> killed	Rajja <i>n</i> kingdom
Māriyati <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	Ravivā <i>abs</i> having crowded
Miga <i>m</i> deer ; beast	Rassa <i>adj</i> short
Migī <i>f</i> she-deer	Rāsi <i>m</i> heap
Miñāti <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	Lañkā <i>f</i> (island of) Ceylon
Ya 3 which (relative)	Latā <i>f</i> creeper
Yatṭhi <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	Laddhuj <i>in</i> to get

Labhati <i>v</i> gets ; receives	Vāṇija <i>m</i> merchant
Labhitun <i>in</i> to get	Vānara <i>m</i> monkey
Likhati <i>v</i> writes	Vāpi <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	Vikkiṇī <i>v</i> sold
Vaḍḍhakī <i>m</i> carpenter	Vikkinīyati <i>v</i> is sold
Vattabba <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> bread ; 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	Visuj <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
Vandiyati <i>v</i> is worshipped	Vīsatī <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
Vaḷavā <i>f</i> mare	Veṇu <i>m</i> bamboo
Vā <i>ind</i> or ; either—or	Velū <i>m</i> bamboo
Vācā <i>f</i> word	Vyādhi <i>m</i> sickness
	Sakiṇ <i>ad</i> once

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 One
Saṅgha <i>m</i> community	Sabbadā <i>ad</i> ever ; always
Sace <i>ind</i> if	Sabhā <i>f</i> committee ; society
Saṭṭhi <i>f</i> sixty	Samaṇ <i>ad</i> equally ; evenly
Sata <i>n</i> hundred	Sayati <i>v</i> sleeps
Satakoṭi <i>f</i> thousand million	Sayanta <i>pr.p.</i> sleeping
Satama <i>adj</i> hundredth	Sayita <i>p.p.</i> slept
Satalakkha <i>n</i> ten million	Sayi <i>v</i> slept
Satasahassa <i>n</i> hundred thousand	Sayitvā <i>abs</i> having slept
Sati <i>f</i> memory	Sasī <i>m</i> moon
Satimantu <i>adj</i> mindful	Sassu <i>f</i> mother-in-law
Satta 3 seven	Saha <i>ind</i> with
Sattadasa 3 seventeen	Sahasā <i>ad</i> suddenly
Sattati <i>f</i> seventy	Sahassa <i>n</i> thousand
Sattatiṃsati <i>f</i> thirty-seven	Sā = she
Sattama <i>adj</i> seventh	Sākhā <i>f</i> branch
Sattamī <i>f</i> Locative	Sādhukāṇ <i>ad</i> well
Sattarasa 3 seventeen	Sāmī <i>m</i> master ; lord
Sattavīsati <i>f</i> twenty-seven	Sāyaṇ <i>ind</i> in the evening
Sattāsīti <i>f</i> eighty-seven	Sārathī <i>m</i> charioteer
Sattu <i>m</i> enemy	Sālā <i>f</i> hall
Sattha <i>n</i> science ; <i>m</i> caravan	Sāvatthī <i>f</i> city of that name
Satthi <i>m.n.</i> thigh	Sikkhāpada <i>n</i> precept
Satthu <i>m</i> teacher ; adviser	Sikhī <i>m</i> peacock
Sadā <i>ind</i> ever ; always	Sindhu <i>m</i> sea
Saddhiṇ <i>ind</i> with	Silā <i>f</i> stone
Sanikāṇ <i>ad</i> slowly	Sissa <i>m</i> student
Santi <i>v</i> are	Sīghāṇ <i>ad</i> quickly
Santi <i>f</i> peace ; relief	Sila <i>n</i> virtue ; precept

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	Solasa 3 sixteen
Sukhaṇ <i>ad</i> comfortably	Hata <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	Haraṇīya <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	Haritūṇ <i>in</i> to carry
Susu <i>m</i> young one	Hariyati <i>v</i> is carried
Setṭhī <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	Hiyo <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

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<i>Across</i> tiriyan̄. <i>ad.</i>	<i>Beaten</i> pahaṭa. <i>p.p.</i>
<i>Adorns</i> Alāñkaroti. <i>v.</i>	<i>Beats</i> paharati. <i>v.</i>
<i>Adviser</i> satthu. <i>m.</i>	<i>Beautiful</i> dassanīya; surūpa. <i>adj.</i>
<i>Afterwards</i> pacchā. <i>ad.</i>	<i>Becomes</i> hoti ; bhavati. <i>v.</i>
<i>Again</i> puna. <i>ind.</i>	<i>Becomes a monk</i> pabbajati. <i>v.</i>
<i>Age</i> āyu. <i>n.</i>	<i>Bed</i> mañca. <i>m.</i> sayana. <i>n.</i>
<i>All</i> sabba. <i>adj.</i>	<i>Been</i> bhūta. <i>p.p.</i>
<i>Alms</i> dāna. <i>n.</i>	<i>Before</i> purā ; purato. <i>ind.</i>
<i>Always</i> sadā ; sabbadā. <i>ad.</i>	<i>Begging</i> yācanta. <i>pr.p.</i> . .
<i>And</i> ca ; api. <i>ind.</i>	<i>Begs</i> yācati. <i>v.</i>
<i>Anger</i> kodha. <i>m.</i>	<i>Begins</i> ārabhati. <i>v.</i>
<i>Another</i> añña ; apara. <i>adj.</i>	<i>Began</i> ārabhi. <i>v.</i>
<i>Arm</i> bāhu. <i>m.</i>	<i>Belly</i> kucchi. <i>m.f.</i>
<i>Army</i> senā. <i>f.</i>	<i>Benares (city)</i> Bārānasi. <i>f.</i>
<i>Ascended</i> āruhi. <i>v.</i>	<i>Between</i> antarā. <i>ind.</i>
<i>Ascends</i> āruhati. <i>v.</i>	<i>Big</i> mahanta. <i>adj.</i>
<i>Aside</i> ekamantañ. <i>ad.</i>	<i>Bird</i> sakuṇa ; pakkhī. <i>m.</i>
<i>Assembles</i> sannipatati. <i>v.</i>	<i>Bitten</i> daṭṭha. <i>p.p.</i>
<i>Ate</i> khādi. <i>v.</i>	<i>Black</i> kāla. <i>adj.</i>
<i>Axe</i> pharasu. <i>m.</i>	<i>Blue</i> nīla. <i>adj.</i>
<i>Balance</i> tulā. <i>f.</i>	<i>Boat</i> doṇi. <i>f.</i>
<i>Bamboo</i> veṇu ; veļu. <i>m.</i>	<i>Body</i> vapu. <i>n.</i> , kāya. <i>m.</i>
<i>Bank (of a river)</i> kūla. <i>n.</i>	<i>Boiled rice</i> odana. <i>m.n.</i> , bhatta. <i>n.</i>
<i>Banner</i> ketu. <i>m.</i>	<i>Bone</i> atṭhi. <i>n.</i>
<i>Base</i> vatthu. <i>n.</i> , bhūmi. <i>f.</i>	<i>Bo-tree</i> bodhi. <i>m. f.</i>
<i>Bathed</i> nahāta. <i>p.p.</i>	<i>Bow</i> dhanu. <i>n.</i>
<i>Bathing</i> nahāyanta. <i>pr.p.</i>	<i>Box</i> mañjūsā. <i>f.</i>
<i>Beast</i> pasu ; migā. <i>m.</i>	

<i>Boy</i> dāraka ; kumāra. <i>m.</i>	<i>Certainly</i> addhā ; <i>ve</i> ; ekantan.
<i>Brahman woman</i> brāhmaṇī. <i>f.</i>	<i>ind.</i>
<i>Branch</i> sākhā. <i>f.</i>	<i>Ceylon</i> Laṅkā. <i>f.</i>
<i>Breaks</i> bhañjati. <i>v.</i>	<i>Charitable</i> vadaññū. <i>adj.</i>
<i>Bridge</i> setu. <i>m.</i>	<i>Charioteer</i> sārathī. <i>m.</i>
<i>Bringing</i> āharanta. <i>pr.p.</i>	<i>Charity</i> dāna. <i>n.</i>
<i>Broad</i> vitthata. <i>p.p.</i>	<i>City</i> nagara ; pura. <i>n.</i>
<i>Broken</i> bhinna. <i>p.p.</i>	<i>Clerk</i> lekhaka. <i>m.</i>
<i>Brother</i> bhātu. <i>m.</i>	<i>Climbed</i> āruhi. <i>v.</i>
<i>Brought</i> āhaṭa. <i>p.p.</i>	<i>Climbs</i> āruhati. <i>v.</i>
<i>Brought</i> āhari ; ānesi. <i>v.</i>	<i>Coarse</i> khara. <i>adj.</i>
<i>Buddha</i> Bhagavantu ; Buddha. <i>m.</i>	<i>Coconut</i> nālikera. <i>m.</i>
<i>Buying</i> kiṇanta. <i>pr.p.</i>	<i>Collects</i> ocināti. <i>v.</i>
<i>Buys</i> kiṇāti. <i>v.</i>	<i>Colombo</i> (city of) Koṭambā- nagara. <i>n.</i>
<i>Carpenter</i> vadḍhakī. <i>m.</i>	<i>Come</i> āgata. <i>p.p.</i>
<i>Carried</i> hari ; nesi. <i>v.</i>	<i>Comes</i> āgacchati.
<i>Carried</i> hata ; harita ; nīta. <i>p.p.</i>	<i>Comfort</i> sukha. <i>n.</i>
<i>Carries</i> harati ; neti. <i>v.</i>	<i>Comfortably</i> sukañ. <i>ad.</i>
<i>Carrying</i> haranta. <i>pr.p.</i>	<i>Community</i> saṅgha. <i>m.</i>
<i>Cash</i> mūla. <i>n.</i>	<i>Constantly</i> abhinhañ. <i>ad.</i>
<i>Caste</i> kula. <i>n.</i>	<i>Cook</i> sūda. <i>m.</i>
<i>Cave</i> guhā. <i>f.</i>	<i>Cooked</i> pakka ; pacita. <i>p.p.</i>
<i>Causes to bathe</i> nahāpeti. <i>v.</i>	<i>Cooked</i> apaci ; paci. <i>v.</i>
<i>Causes to bring</i> āharāpeti. <i>v.</i>	<i>Cooking</i> pacanta. <i>pr.p.</i>
<i>Causes to carry</i> harāpeti. <i>v.</i>	<i>Cooking</i> pāka. (gerund). <i>m.</i>
<i>Causes to cook</i> pācāpeti ; pāceti ; pācayati. <i>v.</i>	<i>Cooks</i> pacati. <i>v.</i>
<i>Causes to cut</i> chindāpeti. <i>v.</i>	<i>Corn</i> dhañña. <i>n.</i>
<i>Causes to do</i> kārāpeti. <i>v.</i>	<i>Corn measure</i> nāli. <i>f.</i>
<i>Causes to go</i> gacchāpeti. <i>v.</i>	<i>Cow</i> gāvī. <i>f.</i>
<i>Causes to kill</i> mārāpeti. <i>v.</i>	<i>Cow</i> (of any kind) dhenu. <i>f.</i>
<i>Causes to sit</i> nisidāpeti. <i>v.</i>	<i>Creeper</i> latā. <i>f.</i>
<i>Causes to take</i> gaṇhāpeti. <i>v.</i>	<i>Cries</i> rodati. <i>v.</i>
<i>Cemetery</i> susāna. <i>n.</i>	<i>Crossed</i> tiṇa. <i>p.p.</i>
	<i>Crow</i> kāka. <i>m.</i>

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

<i>Enlightened One</i> Buddha ;	<i>Firewood</i> dāru. <i>n.</i>
<i>Bhagavantu.</i> <i>m.</i>	<i>First</i> paṭhama. <i>adj.</i>
<i>Enraged</i> kuddha. <i>p.p.</i>	<i>Five</i> pañca. <i>3.</i>
<i>Enters</i> pavisati. <i>v.</i>	<i>Flame</i> acci. <i>n.</i>
<i>Entered</i> pāvisi. <i>v.</i>	<i>Flies</i> uddeṭi. <i>v.</i>
<i>Evening</i> (in the) sāyan̄. <i>ind.</i>	<i>Flower</i> puppha. <i>n.</i>
<i>Ever</i> sadā ; sabbadā. <i>ad.</i>	<i>Follows</i> anugacchati. <i>v.</i>
<i>Evenly</i> saman̄. <i>ad.</i>	<i>Food</i> āhāra. <i>m.</i> , bhojana. <i>n.</i>
<i>Every</i> sabba. <i>adj.</i>	<i>Foolish</i> bāla. <i>adj.</i>
<i>Everywhere</i> sabbattha. <i>ind.</i>	<i>Foot</i> pāda. <i>m.</i>
<i>Evil-doer</i> pāpakārī. <i>m.</i>	<i>For a long time</i> ciran̄. <i>ad.</i>
<i>Exalted One</i> Bhagavantu. <i>m.</i>	<i>Forest</i> vana ; arañña. <i>n.</i> , aṭavi. <i>f.</i>
<i>Eye</i> akkhi ; nayana ; locana ;	<i>Form</i> rūpa. <i>n.</i>
<i>cakkhu</i> <i>n.</i>	<i>Formerly</i> purā. <i>ind.</i>
<i>Face</i> vadana ; mukha. <i>n.</i>	<i>Fortunate</i> puññavantu ; bhagavantu. <i>adj.</i>
<i>Fame</i> kitti. <i>f.</i>	<i>Forty</i> cattālīsati ; cattārisati. <i>f.</i>
<i>Family</i> kula. <i>n.</i>	<i>Forty-nine</i> ekūnapaññāsā. <i>f.</i>
<i>Famous</i> yasavantu. <i>adj.</i>	<i>Forty-one</i> ekacattālīsati. <i>f.</i>
<i>Farmer</i> kassaka. <i>m.</i>	<i>Four</i> catu. <i>3.</i>
<i>Father</i> pitu. <i>m.</i>	<i>Fourteen</i> cuddasa ; catuddasa. <i>3.</i>
<i>Feeble</i> dubbala. <i>adj.</i>	<i>Friend</i> mitta. <i>m.</i>
<i>Feeds</i> bhojeti ; bhojāpeti. <i>v.</i>	<i>From there</i> tato. <i>ind.</i>
<i>Felled</i> pātesi. <i>v.</i>	<i>From where</i> kuto. <i>ind.</i>
<i>Fells</i> pāteti. <i>v.</i>	<i>Fruit</i> phala. <i>n.</i>
<i>Few</i> paritta ; appaka. <i>adj.</i>	<i>Fruitful</i> phalavantu. <i>adj.</i>
<i>Field</i> khetta. <i>n.</i>	<i>Garland</i> mālā. <i>f.</i>
<i>Fifth</i> pañcama. <i>adj.</i>	<i>Gathers</i> ocināti. <i>v.</i>
<i>Fifteen</i> paññarasa ; pañcadasa.	<i>Gave</i> dadi ; adāsi. <i>v.</i>
<i>3.</i>	<i>Gem</i> mani. <i>m.</i>
<i>Fifty</i> paññāsā ; paññāsā ;	<i>Ghee</i> sappi. <i>n.</i>
<i>paññāsati.</i> <i>f.</i>	<i>Girl</i> dārikā ; kaññā ; kumārī ;
<i>Fifty-nine</i> ekūnasatṭhi. <i>f.</i>	<i>kumārikā.</i> <i>f.</i>
<i>Fifty-one</i> ekapaññāsā. <i>f.</i>	<i>Given</i> dinna. <i>p.p.</i>
<i>Finger</i> aṅguli. <i>f.</i>	
<i>Fire</i> aggi. <i>m.</i>	

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

<i>High</i> ucca. adj.	<i>Is not</i> natthi. v.
<i>Himalayas</i> Himivantu. m.	<i>Is ploughed</i> Kasiyati. v.
<i>Honey</i> madhu. n.	<i>Is preached</i> desiyati. v.
<i>Horse</i> assa. m.	<i>Is protected</i> rakkhiyati. v.
<i>House</i> geha. n.	<i>Is sold</i> vikkiniyati. v.
<i>Householder</i> gahapati. m.	<i>Is taken</i> ganhiyati. v.
<i>Human being</i> manussa. m.	<i>Is tied</i> bandhiyati. v.
<i>Hunger</i> khudā. f.	<i>Is told</i> bhasiyati. v.
<i>Husband</i> pati ; bhattu. m.	<i>Is worshipped</i> vandiyati. v.
<i>How</i> kathaŋ. ind.	<i>Is washed</i> dhoviyati. v.
<i>I</i> ahaŋ.	<i>It</i> taŋ. n.
<i>Iguana</i> godhā. f.	<i>Itch</i> kacchu. f.
<i>Image</i> rūpa, n.	<i>Jack (fruit)</i> panasa. m.
<i>Increase</i> yuddhi. f.	<i>Keeps</i> ṭhapheti. v.
<i>Infantry</i> patti. f.	<i>Kept</i> ṭhapesi. v.
<i>Instructor</i> vinetu ; satthu. m.	<i>Killed</i> māresi. v.
<i>In that way</i> tathā. ind.	<i>Kills</i> hanati ; māreti. v.
<i>In front</i> purato. ind.	<i>Kindled</i> jālesi. v.
<i>In one place</i> ekattha. ind.	<i>Kindles</i> jāleti. v.
<i>Intelligent</i> buddhimantu. adj.	<i>King</i> bhūpāla ; bhūpati. m.
<i>In two ways</i> dvidhā. ad.	<i>Knee</i> jāṇu ; jaṇu. m.
<i>Intoxicant</i> majja. n., surā. f.	<i>Knot</i> gaṇṭhi. m.
<i>Is hot</i> hoti ; bhavati. v.	<i>Known</i> ñāta. p.p.
<i>Is able</i> sakkoti. v.	<i>Knower</i> ñātu. m.
<i>Is beaten</i> pahariyati. v.	<i>Knower of the meaning</i> atthañ-ñū. m.
<i>Is bought</i> kiṇiyati. v.	<i>Knows</i> jānāti. v.
<i>Is brought</i> āhariyati. v.	<i>Lamp</i> dīpa ; padīpa. m.
<i>Is carried</i> hariyati. v.	<i>Large</i> mahanta. adj.
<i>Is done</i> kariyati. v.	<i>Laughing</i> hasanta. pr.p.
<i>Is drawn</i> ākadḍhiyati. v.	<i>Laughs</i> hasati. v.
<i>Is eaten</i> bhuñjiyati. v.	<i>Lead</i> tipu. n.
<i>Is given</i> dīyati. v.	<i>Leader</i> netu ; adhipati. m.
<i>Is killed</i> māriyati. v.	<i>Leads</i> neti ; nayati. v.
<i>Island</i> dīpa. m.	<i>Leaf</i> patta ; panna. n.
<i>Is made</i> kariyati. v.	

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

<i>Now</i> idāni. <i>ind.</i>	<i>Possessor of eyes</i> cakkhumantu.
<i>Observer of precepts</i> sīlavantu.	<i>adj.</i>
<i>adj.</i>	<i>Possessor of long life</i> dīghajīvī.
<i>Ocean</i> udadhi ; jalanidhi ; sin-	<i>m.</i>
<i>dhu.</i> <i>m.</i>	<i>Possessor of garlands</i> mālī. <i>m.</i>
<i>Of the high caste</i> kūlavantu. <i>adj.</i>	<i>Possessor of an umbrella</i> chatti.
<i>Offered</i> pūjesi. <i>v.</i>	<i>m.</i>
<i>Offering</i> pūjā. <i>f.</i>	<i>Power</i> bala. <i>n.</i>
<i>Offers</i> pūjeti. <i>v.</i>	<i>Powerful</i> balavantu ; balī. <i>adj.</i>
<i>Old</i> mahallaka. <i>adj.</i>	<i>Preached</i> desita. <i>p.p.</i>
<i>Omniscient</i> sabbaññū. <i>adj.</i>	<i>Preached</i> desesi. <i>v.</i>
<i>One</i> eka. 3.	<i>Preaches</i> deseti. <i>v.</i>
<i>Once</i> sakinī ; ekakkhattuj. <i>ad.</i>	<i>Preaching</i> desanā. <i>f.</i>
<i>One day</i> ekadā. <i>ad.</i>	<i>Precept</i> sikkhāpada. <i>n.</i>
<i>One who has a following</i> gaṇī. <i>m.</i>	<i>Progress</i> vuddhi. <i>f.</i>
<i>Oppressed</i> pīlesi. <i>v.</i> , pīlita. <i>p.p.</i>	<i>Protects</i> pāleti ; rakkhati. <i>n.</i>
<i>Oppresses</i> pīleti. <i>v.</i>	<i>Pulls</i> ākaḍḍhati. <i>v.</i>
<i>Or</i> vā ; atha vā. <i>ind.</i>	<i>Queen</i> devī ; rājīnī. <i>f.</i>
<i>Other</i> añña ; apara ; para. <i>adj.</i>	<i>Quickly</i> sīghaj ; khippaj. <i>ad.</i>
<i>Over</i> upari. <i>ad.</i>	<i>Rain</i> vutṭhi <i>f.</i> , deva. <i>m.</i>
<i>Overlord</i> pabbū. <i>m.</i>	<i>Rains</i> vassati. <i>v.</i>
<i>Ox</i> gona. <i>m.</i>	<i>Ran</i> dhāvi. <i>v.</i>
<i>Paddy</i> vīhi. <i>m.</i>	<i>Rat</i> ākhu. <i>m.</i>
<i>Palanquin</i> dolā. <i>f.</i>	<i>Reason</i> kārana. <i>n.</i>
<i>Path</i> magga. <i>m.</i>	<i>Received</i> laddha. <i>p.p.</i>
<i>Patience</i> khanti. <i>f.</i>	<i>Reigns</i> rajjañ karoti. <i>v.</i>
<i>Peacock</i> mayūra ; sikhī. <i>m.</i>	<i>Relation</i> bandhu. <i>m.</i>
<i>Physician</i> vejja. <i>m.</i>	<i>Remembering</i> anussaranta. <i>pr.p.</i>
<i>Pig</i> varāha. <i>m.</i>	<i>Renounces</i> pabbajati. <i>v.</i>
<i>Pit</i> āvāṭa. <i>m.</i> , kāsu. <i>f.</i>	<i>Residing</i> vasanta. <i>pr.p.</i>
<i>Place</i> ṭhāna. <i>n.</i>	<i>Respects</i> pūjeti. <i>v.</i>
<i>Plantain</i> kadalī. <i>f.</i>	<i>Retinue</i> parisā. <i>f.</i>
<i>Poet</i> kavi. <i>m.</i>	<i>Rice</i> taṇḍula. <i>n.</i>
<i>Pond</i> pokkharaṇī. <i>f.</i>	

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

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

<i>Thirty-nine</i> ekūnacattālisati. <i>f.</i>	<i>To-morrow</i> suve. <i>ad.</i>
<i>Thirty-three</i> tettisati. <i>f.</i>	<i>Tongue</i> jivhā. <i>f.</i>
<i>Thirty-two</i> battisati ; dvatisati. <i>f.</i>	<i>Took</i> gaṇhi.
<i>This</i> ima ; eta. <i>adj.</i>	<i>To prepare</i> paṭiyādetuṇ. <i>in.</i>
<i>This person</i> ayan. <i>m.f.</i>	<i>To smell</i> ghāyituṇ. <i>in.</i>
<i>This thing</i> idaṇ. <i>n.</i>	<i>To surpass</i> atikkamituṇ. <i>in.</i>
<i>Those things</i> tāni. <i>n.</i>	<i>To take</i> gaṇhituṇ. <i>in.</i>
<i>Thou</i> tvaj.	<i>Travelled</i> acari. <i>v.</i>
<i>Thought</i> cintesi. <i>v.</i>	<i>Tree</i> rukkha ; taru. <i>m.</i>
<i>Thousand</i> sahassa. <i>n.</i>	<i>Tries</i> ussahati. <i>v.</i>
<i>Thousand million</i> satakoti. <i>f.</i>	<i>Trouble</i> dukkha ; kasira. <i>n.</i>
<i>Three</i> ti. 3.	<i>Tusker</i> dāṭhī. <i>m.</i>
<i>Three hundred</i> tisata. <i>n.</i>	<i>Twelve</i> dvādasa. 3.
<i>Thunderbolt</i> asani. <i>f.</i>	<i>Twelfth</i> dvādasama. <i>adj.</i>
<i>Thus</i> evaṇ. <i>ind.</i>	<i>Twentieth</i> vīsatima. <i>adj.</i>
<i>Tightly</i> daṭhaṇ. <i>ad.</i>	<i>Twenty</i> vīsatī. <i>f.</i>
<i>Till then</i> tāva. <i>ind.</i>	<i>Twenty-eight</i> atṭhavīsatī. <i>f.</i>
<i>To be born</i> nibbattituj. <i>in.</i>	<i>Twenty-five</i> pañcavīsatī. <i>f.</i>
<i>To bring</i> āharituj. <i>in.</i>	<i>Twenty-four</i> catuvīsatī. <i>f.</i>
<i>To carry</i> harituj. <i>in.</i>	<i>Twenty-nine</i> ekūnatiṇsati. <i>f.</i>
<i>To collect</i> ocinituj. <i>in.</i>	<i>Twenty-one</i> ekavīsatī. <i>f.</i>
<i>To cook</i> pacituj. <i>in.</i>	<i>Twenty-six</i> chabbīsatī. <i>f.</i>
<i>To-day</i> ajja. <i>ind.</i>	<i>Twenty-three</i> tevīsatī. <i>f.</i>
<i>To do</i> kātuṇ. <i>in.</i>	<i>Twenty-two</i> bāvīsatī ; dvāvīsatī. <i>f.</i>
<i>To drink</i> pivituj ; pātuṇ. <i>in.</i>	<i>Twice</i> dvikkhattuj. <i>ad.</i>
<i>To eat</i> bhottuj ; bhuñjituṇ. <i>in.</i>	<i>Two</i> dvi. 3.
<i>To gather</i> ocinituj. <i>in.</i>	<i>Two hundred</i> dvisata. <i>n.</i>
<i>To get</i> laddhuṇ ; labhituj. <i>in.</i>	<i>Umbrella</i> chatta. <i>n.</i>
<i>Together</i> ekato. <i>ind.</i>	<i>Unripe</i> āma. <i>adj.</i>
<i>To give</i> dātuṇ. <i>in.</i>	<i>Up</i> upari. <i>ind.</i>
<i>To go</i> gantuṇ. <i>in.</i>	<i>Us</i> aṁhe.
<i>Told</i> vutta ; kathita. <i>p.p.</i>	<i>Victor</i> jetu. <i>m.</i>
<i>Told</i> kathesi. <i>v.</i>	<i>Village</i> gāma. <i>m.</i>

<i>Virtue</i> sīla. <i>n.</i>	<i>Wide</i> vitthata. <i>adj.</i>
<i>Virtuous</i> sīlavantu; gunavantu. <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> nāṇa. <i>n.</i> , mati ; paññā ; buddhi. <i>f.</i>
<i>Walking</i> caranta. <i>pr.p.</i>	<i>Wise</i> paññavantu ; paññita. <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 ; saddhiŋ. <i>ind.</i>
<i>Water</i> jala ; udaka ; ambu ; vāri. <i>n.</i>	<i>With difficulty</i> dukkhaŋ. <i>ad.</i>
<i>Water-lily</i> uppala. <i>n.</i>	<i>With many relations</i> bandhūmantu. <i>adj.</i>
<i>Water-pot</i> ghaṭa. <i>m.</i>	<i>Woman</i> itthī ; nārī ; vanitā ; vadhu. <i>f.</i>
<i>We</i> mayaŋ ; amhe.	<i>Woman friend</i> sakhi. <i>f.</i>
<i>Wealth</i> dhaṭha. <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> sādhukanj. <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 ; kuhij ? <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 ; evaŋ. <i>ind.</i>
<i>Which of the many</i> katama. 3.	<i>Yesterday</i> hīyo. <i>ad.</i>
<i>Which of the two</i> katara. 3.	<i>You</i> tumhe.
<i>Will go</i> gamissati ; gacchisati. <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> tumhākaŋ.
<i>Why</i> kasmā ? <i>ind.</i>	

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