

**THE
NEW PALI COURSE**

PARTS I & II

**Prof. A. P. BUDDHADATTA,
Maha Nayaka Thera**



BUDDHIST CULTURAL CENTRE

THE NEW PALI COURSE

PARTS I & II

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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.

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

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,
Ambalangoda,
15th June, 1937.

*Now it is in the eleventh edition.

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THE NEW PALI COURSE

PART I

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, ṅ
 c, ch, j, jh, ñ
 t, th, d, dh, ṇ
 p, ph, b, bh, m
 y r, l, v, s, h, ḷ, ṇ.

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, Setthi, Okkamati, Yottan*.¹

1. Wide Book II for further treatment of letters.

3. PRONUNCIATION

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

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

PARTS OF SPEECH

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

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

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

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

Gender, Number and Case

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

- GENDER : (1) *Pullīṅga* = Masculine
 (2) *Ithilīṅga* = Feminine
 (3) *Napumsakalīṅga* = 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), *Latū* (vine), *Paññā* (wisdom) are feminine. *Dhana* (wealth), *Citta* (mind) are neuter.

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

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

7. There are eight cases, namely :

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

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

DECLENSION OF NOUNS

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

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

It is to be declined as follows :—

	SINGULAR	PLURAL
<i>Nom.</i>	<i>Naro</i> = man	<i>Narā</i> = men
<i>Acc.</i>	<i>Naraṇ</i> = man	<i>Nare</i> = men
<i>Ins.</i>	<i>Narena</i> = by, with or through man	<i>Narebhi</i> ; <i>narehi</i> = by, with or through men
<i>Dat.</i>	<i>Narāya</i> ; <i>narassa</i> = to or for man	<i>Narānaṇ</i> = to or for men
<i>Abl.</i>	<i>Narā</i> ; <i>naramhā</i> ; <i>na-</i> <i>rasmā</i> = from man	<i>Narebhi</i> ; <i>narehi</i> = from men
<i>Gen.</i>	<i>Narassa</i> = of man	<i>Narānaṇ</i> = of men
<i>Loc.</i>	<i>Nare</i> ; <i>naramhi</i> ; <i>na-</i> <i>rasmij</i> = on or in man	<i>Naresu</i> = on or in men
<i>Voc.</i>	<i>Nara</i> ; <i>narā</i> = O man	<i>Narā</i> = 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>Haṭṭha</i> = hand	<i>Sanḅha</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>Mugga</i> = path	<i>Vihāra</i> = monastery
<i>Putta</i> = son	<i>Dīpa</i> = island ; lamp
<i>Kumāra</i> = boy	<i>Mañca</i> = bed
<i>Vāṇija</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>Goṇa</i> = ox
<i>Kassaka</i> = farmer	<i>Sunakha</i> = dog
<i>Lekhaka</i> = clerk	<i>Varāha</i> = pig
<i>Deva</i> = god ; deity	<i>Sakuṇa</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>	ḍ	e
<i>Ins.</i>	ena	ebhi ; ehi
<i>Dat.</i>	āya ; ssa	ānaṅ
<i>Abi.</i>	ā ; mhā ; smā	ebhi ; ehi
<i>Gen.</i>	ssa	ānaṅ
<i>Loc.</i>	e ; mhi ; smiṅ	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. Manussānaṅ. 2. Purise. 3. Hatthaṅ. 4. Pādami.
5. Kāyena. 6. Buddhesu. 7. Dhammaṅ. 8. Saṅghamhā.
9. Suriye. 10. Rukkhasa. 11. Ākāseṇa. 12. Bhūpālebhi.
13. Devā. 14. Candāṅ. 15. Gāmasmā. 16. Go-

nāya. 17. Sihānaṅ. 18. Asso. 19. Sakuṇa. 20. Mañcasamin.

TRANSLATE INTO PALI

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

Exercise 2

TRANSLATE INTO ENGLISH

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

TRANSLATE INTO PALI

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

REMARK

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

CONJUGATION OF VERBS

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

TENSE

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

VOICE

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

PERSON

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

The first person in English is 3rd in Pali.

Numbers are similar to those of nouns.

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

Conjugation of the Root "paca" (to cook)

12. INDICATIVE, PRESENT

ACTIVE VOICE

SINGULAR

PLURAL

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

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

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

The following are conjugated similarly :—

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

Exercise 3

TRANSLATE INTO ENGLISH

1. Narā suriyaṇ passanti.
2. Goṇā pāsāṇe tiṭṭhanti.
3. Manusso gāme carati.
4. Sakuṇo rukkhe nisidati.
5. Buddho dhammaṇ bhāsati.
6. Ahaṇ dīpaṇ āharāmi.
7. Mayaṇ goṇe harāma.
8. Saṅgho gāmaṇ gacchati.
9. Tvāṇ sihaṇ passasi.
10. Bhūpālā asse āruhanti.
11. Devā ākāseṇa gacchanti.
12. Assā dīpesu dhāvanti.
13. Tvāṇ pādehi carasi.
14. Tumhe hatthehi haratha.
15. Mayaṇ loke vasāma.
16. Sunakhā vānarehi kīlanti.
17. Puriso mañce sayati.
18. Varāhā ajehi vasanti.
19. Sihā 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. 5. The moon rises in the sky. 5. The men sleep in beds. 6. The oxen run from the lion. 7. People live in the world. 8. Thou bringest a lamp. 9. We live in an island. 10. Thou art a king. 11. You see the bird on the tree. 12. The monkey plays with the pig. 13. The king kills a lion. 14. The deity walks in the sky. 15. Trees are in the island. 16. He carries the lamp. 17. We see the body of the man. 18. We eat with the hands.

Different Conjugations

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

The seven conjugations and their signs are:

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

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

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

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

i or ī strengthened becomes e
 u or ū „ „ „ o
 e.g. *Nī + a* becomes *Ne + a* :
Bhū + a „ „ *Bho + a*

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

a „ „ a „ „ „ *āv*
 ∴ *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 *pālava* are formed.

Conjugation of Pāla (to protect or govern)

BASE PĀLE

INDICATIVE, PRESENT. ACTIVE VOICE

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

BASE PĀLAYA

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

Some of the similarly conjugated are :

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

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

BASE VIKKIṆA = TO SELL

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

The following are similarly conjugated:—

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

Exercise 4

TRANSLATE INTO ENGLISH

1. Puttā dhammaṃ uggaṇhanti.
2. Siho miṅgaṃ māreti.
3. Vāṇijassa putto goṇe vikkiṇāti.
4. Mayaṃ vāṇijamhā mañce kiṇāma.
5. Lekhako mittena magge gacchati.
6. Dāsā mittānaṃ sunakhe haranti.
7. Kassako goṇe kiṇāti.
8. Kākā ākāse uḍḍenti.
9. Vāṇijā Buddhassa dhammaṃ suṇanti.
10. Corā mayūre corenti.
11. Ahaṃ Buddhaṃ pūjemi.
12. Tvaṃ dipaṃ jālehi.
13. Dāso goṇaṃ pīleti.
14. Tumhe magge kassakaṃ oloketha.
15. Mayaṃ dhammaṃ jānāma.

TRANSLATE INTO PALI

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

1. Mayūra = peacock.

17. Masculine Stems Ending in i

DECLENSION OF "AGGI" (FIRE)

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

	SINGULAR	PLURAL
<i>Dut</i>	} Aggino; aggissa	Aggīnaṅ
<i>Gen.</i>		
<i>Abl.</i>	Agginā; aggimhā; aggismā. Aggībhi; aggīhī	
<i>Loc.</i>	Aggimhi; aggismiṅ	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>Dipī</i> = leopard
<i>Ari</i> = enemy	<i>Ravi</i> = sun
<i>Bhūpati</i> = king	<i>Giri</i> = mountain
<i>Pati</i> = husband;	<i>Maṇi</i> = gem
master	<i>Yaṭṭhi</i> = stick
<i>Gahapati</i> = householder	<i>Nidhi</i> = hidden treasure
<i>Adhipati</i> = lord; leader	<i>Asi</i> = sword
<i>Atithi</i> = guest	<i>Rāsi</i> = heap
<i>Vyādhi</i> = sickness	<i>Pāni</i> = hand
<i>Udadhi</i> = ocean	<i>Kucchi</i> = belly
<i>Vihī</i> = paddy	<i>Mutṭhi</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>Ḍasaṭi</i> = bites

Exercise 5

TRANSLATE INTO ENGLISH

1. Muni dhammaṅ bhāsati. 2. Gahapatayo vihiṅgaṅ miṇḍanti. 3. Ahi adhipatino hattaṅ ḍasaṭi. 4. Isi

pāṇiṇā maṇiṅ gaṇhāti. 5. Dipayo girimhi vasanti. 6. Ari asinā patiṅ paharati. 7. Kavayo dipamhi nidhiṅ khaṇanti. 8. Tvaṅ atithiṅ āhāraṅ desi. 9. Tumhe udadhimhi kiḷatha. 10. Vyādhayo loke manusse piḷenti. 11. Kapi ahino kucchiṅ paharati. 12. Kavino muṭṭhimhi maṇayo bhavanti. 13. Ravi girimhā udeti. 14. Ahaṅ vihiṅgaṅ rāsiṅ passāmi. 15. Mayaṅ gāme āhiṇḍāma.

TRANSLATE INTO PALI

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

1. There is = bhavanti.
2. There are = bhavanti.

PAST TENSE

18. Conjugation of Paca (to cook)

PAST INDEFINITE. ACTIVE

SINGULAR

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

PLURAL

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

The following are similarly conjugated:—

<i>Gacchi</i> = went	<i>Dhāvi</i> = ran
<i>Gaṇhi</i> = took	<i>Kiṇi</i> = bought
<i>Dadi</i> = gave	<i>Vikkiṇi</i> = sold
<i>Khādi</i> = ate	<i>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>Acari</i> = walked; travelled

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

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

Pāla (to protect)

PAST INDEFINITE. ACTIVE

SINGULAR

PLURAL

3rd	Pālesi; pālayi	Pālesuṇ; pālayuṇ; pālayiṇsu
2nd	Pālayo	Pālayittha
1st	Pālesin; pālayin	Pālayimha; pālayimhā

The following are similarly conjugated:—

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

Exercise 6

TRANSLATE INTO ENGLISH

1. Munayo mañcesu nisidiṇsu. 2. Ahaṇ dipamhi acariṇ. 3. Corā gahapatino nidhiṇ coresuṇ. 4. Mayaṇ bhūpatino asiṇ olokayimha. 5. Tvaṇ atithino odanaṇ adado. 6. Adhipati vāṇijamhā maṇayo kiṇi. 7. Pati kassakaṇ vihiṇ yāci. 8. Isayo kavinaṇ dhammaṇ descuṇ. 9. Kapayo girimhā rukkhaṇ dhāviṇsu. 10. Vāṇijā udadhimhi gacchiṇsu. 11. Mayaṇ maggena gāmaṇ gacchimha. 12. Dīpi kapiṇ māresi. 13. Tumhe patino padīpe gaṇhittha. 14. Ahaṇ Buddhassa pāde pūjesiṇ. 15. Kavayo kapīnaṇ odanaṇ dadiṇsu. 16. Arayo asī ānesuṇ. 17. Ahi kapino pāṇiṇ dasi. 18. Mayaṇ girimhā candaṇ passimha. 19. Tumbe munīnaṇ āhāraṇ adadittha. 20. Bhūpati nidhayaṇ 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: *giriṃ, gāmaṃ*.

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

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>	Ahaṅ = I	Mayaṅā; amhe = we
<i>Acc.</i>	Maṅ; mamaṅ = me	Amhe; amhākaṅ; no = us
<i>Ins.</i>	Mayā; me	Amhebbhi; amhehi; no
<i>Dat.</i>	} Mama; mayhaṅ me; mamaṅ	} Amhaṅ; amhākaṅ; no
<i>Gen.</i>		
<i>Abl.</i>	Mayā	Amhebbhi; amhehi
<i>Loc.</i>	Mayi	Amhesu

THE SECOND PERSONAL “TUMHA”

	SINGULAR	PLURAL
<i>Nom.</i>	Tvaṅ; tuvaṅ = thou	Tumhe = you
<i>Acc.</i>	Taṅ; Tavaṅ; tu- vaṅ = thee	Tumhe; tumhākaṅ; vo = you
<i>Ins.</i>	Tvayā; tayā; te	Tumhebbhi; tumhehi; vo
<i>Dat.</i>	} Tava; tuyhaṅ; te	} Tumhaṅ; tumhākaṅ; vo
<i>Gen.</i>		
<i>Abl.</i>	Tvayā; tayā	Tumhebbhi; 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. Ahaṅ mayhaṅ puttassa assaṅ adadiṅ. 2. Tvaṅ amhākaṅ gāmā āgacchasi. 3. Mayaṅ tava hatthe pasāma. 4. Mama puttā giriṅ āruhiṅsu. 5. Tumhākaṅ sunakhā magge sayiṅsu. 6. Amhaṅ mittā coraṅ asinā pahariṅsu. 7. Tumhaṅ dāsā arinaṅ asse hariṅsu. 8. Coro mama puttassa maṇayo coresi. 9. Isayo mayhaṅ gehe na vasiṅsu. 10. Kavi tava puttānaṅ dhammaṅ desesi. 11. Amhesu kodho¹ natthi. 12. Tumhe vāṇi-jassa mayūre kiṇittha. 13. Mayaṅ bhūpatino mige vikkiṇimha. 14. Gahapatino putto maṅ pahari. 15. Adhipatino dāsā mama goṇe pahariṅsu. 16. Ahaṅ tumhākaṅ vihi na gaṇhiṅ. 17. Dīpi gāmamhā na dhāvi.

1. Kodha = anger, m.

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

TRANSLATE INTO PALI

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

FUTURE TENSE

21. Conjugation of "Paca" (to cook)

FUTURE INDEFINITE. ACTIVE

	SINGULAR	PLURAL
3rd	(So) pacissati = he will cook	(Te) pacissanti = They will cook
2nd	(Tvaṅ) pacissasi = thou wilt cook	(Tumhe) pacissatha = you will cook
1st	(Ahaṅ) pacissāmi = I shall cook	(Mayaṅ) pacissāma = we shall cook

The following are conjugated similarly:—

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

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

22. Declension of Masculine Nouns Ending in *i*

PAKKHĪ (BIRD)

	SINGULAR	PLURAL
Nom.	{ Pakkhī	Pakkhī; pakkhino
Voc.		
Acc.	Pakkhināṅ; pakkhiṅ	Pakkhī; pakkhino
Ins.	Pakkhinā	Pakkhībhi; pakkhīhi
Dat.	{ Pakkhino; pakkhissa	Pakkhināṅ
Gen.		

	SINGULAR	PLURAL
<i>Abl.</i>	Pakkhinā; pakkhi- mhā; pakkhismā	Pakkhibhi; pakkhīhī
<i>Loc.</i>	Pakkhini; pakkhim- hi; pakkhismiṅ	Pakkhisu

Some of the similarly declined are:—

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

Exercise 8

TRANSLATE INTO ENGLISH

1. Mantī hatthinaj āruhissati. 2. Mayaṅ seṭṭhino gehaṅ gamissāma. 3. Tvaṅ sāmīno puttassa kapiṅ dadissasi. 4. Gaṇino sukhino bhavissanti. 5. Amhākaṃ sāmīno diḡhajivīno na bhavanti. 6. Pāpakāri yaṭṭhinā bhogīṅ māresi. 7. Mama puttā seṭṭhino gāme vasisanti. 8. Kuṭṭhī sārathino pādaṅ yaṭṭhinā pahari. 9. Sikhī chattimhā bhāyissati. 10. Sārathī asse gāmamhā harissati. 11. Tumhe mālihi sasiṅ olokessatha. 12. Balī dāthino kāyaṅ chindissati. 13. Amhākaṅ mantino balino abhaviṅsu. 14. Seṭṭhino māliṅo passisanti. 15. Mayaṅ gehe odanaṅ bhuṅjissāma.

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>	Garuṅ	Garū; garavo
<i>Abl.</i>	Garunā	Garūbhi; garūhi
<i>Dat.</i> }		
<i>Gen.</i> }	Garuno; garussa	Garūnaṅ
<i>Loc.</i>	Garumhi; garusmiṅ	Garūsu

Some of the similarly declined are:—

<i>Bhikkhu</i> ³ = monk	<i>Bāhu</i> = arm
<i>Bandhu</i> = relation	<i>Sindhu</i> = sea
<i>Taru</i> = tree	<i>Pharasu</i> = axe

1. "Will not become" = na bhavissanti.

2. Dative must be used here.

3. Bhikku has an additional form 'Bhikkhave' in the Vocative plural.

Pasu = beast

Ākhu = rat

Ucchu = sugar-cane

Veļu = bamboo

Kaṭacchu = spoon

Sattu = enemy

Setu = bridge

Ketu = banner

Susu = young one

Some nouns of the same ending are differently declined:

24. BHĀTU (brother)

	SINGULAR	PLURAL
Nom.	Bhātā	Bhātaro
Acc.	Bhātaraṅ	Bhātare; bhātaro
Abl.	Bhātārā	Bhātarebhi; bhātarehi; bhātūbhi; bhātūhi
Dat.	Bhātu; bhātuno; bhātussa	Bhātārānaṅ; bhātānaṅ; bhātūnaṅ
Gen.		
Loc.	Bhātari	Bhātāresu; bhātusu
Voc.	Bhāta; bhātā	Bhātaro

Pītu (= father) is similarly declined

25. NATTU (Grandson)

Nom.	Nattā	Nattāro
Acc.	Nattāraṅ	Nattāre; nattāro
Abl.	Nattārā	Nattārebhi; nattārehi
Dat.	Nattu; nattuno; nattussa	Nattārānaṅ; nattānaṅ
Gen.		
Loc.	Nattari	Nattāresu
Voc.	Natta; nattā	Nattāro

Some of the similarly declined are:—

Sattu = adviser; teacher

Kattu = doer; maker

Bhattu = husband

Gantu = goer

Sotu = hearer

Netu = leader

Vattu = sayer

Jetu = victor

Vinetu = instructor

Vīññātu = knower

Dātu = giver

REMARKS

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

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

The equivalent to "or" is *vā*.

Exercise 9

TRANSLATE INTO ENGLISH

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

TRANSLATE INTO PALI

1. I shall cut bamboos with my axe. 2. The teachers will look at the winner. 3. They carried sugar-canes for the elephants. 4. Hearers will come to the monks. 5. Leopards and lions do not live in villages. 6. I went to see the adviser with my brother. 7. Our fathers and brothers were merchants. 8. My brother's son killed a bird with a stick. 9. Our relations will buy peacocks and birds. 10. Monkeys and deer live on the mountain. 11. He struck my grandson's arm. 12. Enemies will carry (away) our leader's banner. 13. Builders of the bridges¹ bought bamboos from the lord. 14. Rats will fear from 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. *guṇavati*, *śīlavati*; *guṇavanti*, *śīlavanti*.

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

28. Declension of *Guṇavantu* (virtuous).

MASCULINE ENDING IN -U

	SINGULAR	PLURAL
<i>Nom.</i>	Guṇavā	Guṇavanto; guṇavantā
<i>Acc.</i>	Guṇavantaṃ	Guṇavante
<i>Ins.</i>	Guṇavatā; guṇavanta	Guṇavantebhi; guṇavantehi
<i>Dat.</i>	Guṇavato; guṇavantassa	Guṇavatan; guṇavantānaṃ
<i>Gen.</i>		
<i>Abl.</i>	Guṇavatā; guṇavantamhā; guṇavantasmā	Guṇavantebhi; guṇavantehi
<i>Loc.</i>	Guṇavati; guṇavante; guṇavantamhi; guṇavantasmiṃ	Guṇavantesu
<i>Voc.</i>	Guṇavaṃ; guṇava; guṇavā	Guṇavanto; guṇavantā

The following are declined similarly:—

<i>Dhanavantu</i> = rich	<i>Kulavantu</i> = of high caste
<i>Balavantu</i> = powerful	<i>Phalavantu</i> = fruitful
<i>Bhānumantu</i> = sun	<i>Himavantu</i> = the Himalaya; possessor of ice
<i>Bhagavantu</i> = the Exalted One; fortunate	<i>Cakkumantu</i> = possessor of eyes
<i>Paññavantu</i> = wise	<i>Śīlavantu</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: *Cakkhumā*, *cakkhumanto*, *cakkhumatā* and so on.

29. Declension of the Masculine nouns ending in ū

VIDŪ (WISE MAN OR KNOWER)

SINGULAR		PLURAL
Nom. } Vidū		Vidū; viduno
Voc. }		
Acc. viduṇ		Vidū; viduno
Ins. Vidunā		Vidūbhi; bidūhi
Dat. } Viduno; vidussa		Vidūnaṇ
Gen. }		

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>Athaññū</i> = knower of the meaning	<i>Mattaññū</i> = temperate; one who knows the measure

30. Adverbs of Time

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

Exercise 10

TRANSLATE INTO ENGLISH

1. Bhagavā ajja sotārānaṇ dhammaṇ desessati. 2. Bhikkhavo bhagavantaṇ vandiṇsu. 3. Cakkhumanto sadā bhānumantaṇ passanti. 4. Tadā balavanto veḷhi ari pahariṇsu. 5. Kadā tumhe dhavantaṇ passissatha? 6. Suve mayaṇ silavante vandissāma. 7. Bhagavanto sabbañño bhavanti. 8. Viduno kulavato geḥaṇ gacchiṇsu. 9. Himavati kapayo ca pakkhino ca isayo ca vaṇsu. 10. Puññavato nattā buddhimā bhavi. 11. Kulavataṇ bhātaro dhanavanto na bhaviṇsu. 12. Ahaṇ Himavantamhi phalavante rukkhe passiṇ. 13. Purā mayaṇ Hima-
vantaṇ gacchimha. 14. Hiyo sāyaṇ bandhumanto yasavataṇ gāmaṇ gacchiṇsu. 15. Viñño pacchā pabhuno gehe vasissanti.

TRANSLATE INTO PALI

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

DECLENSION OF FEMININE NOUNS

There are no nouns ending in -a in feminine.

31. VANITĀ = woman

SINGULAR		PLURAL
Nom.	Vanitā	Vanitā; vanitāyo
Acc.	Vanitaṅ	Vanitā; vanitāyo
Abl.	Vanitāya	Vanitābhi; vanitāhi
Dat.	} Vanitāya	Vanitānaṅ
Gen.		
Loc.	Vanitāyaṅ; vanitāya	Vanitāsu
Voc.	Vanite	Vanitā; vanitāyo

The following are declined similarly:—

<i>Kaññā</i> = girl	<i>Parisā</i> = following; retinue
<i>Gaṅgā</i> = river	<i>Gīvā</i> = neck
<i>Nāvā</i> = ship	<i>Jivhā</i> = tongue
<i>Ammā</i> = mother	<i>Nāsā</i> = nose
<i>Disā</i> = direction	<i>Jaṅghā</i> = calf of the leg shank
<i>Senā</i> = army; multitude	<i>Guhā</i> = cave
<i>Sālā</i> = hall	<i>Chāyā</i> = shadow; shade
<i>Bhāriyā</i> = wife	<i>Tulā</i> = scale; balance
<i>Vasudhā</i> = earth	<i>Silā</i> = stone
<i>Vācā</i> = word	<i>Vālukā</i> = sand
<i>Sabhā</i> = society	<i>Mañjūsā</i> = box
<i>Dārikā</i> = girl	<i>Mālā</i> = garland
<i>Latā</i> = creeper	<i>Surā</i> = liquor; intoxicant
<i>Kathā</i> = speech	<i>Visikhā</i> = street
<i>Paññā</i> = wisdom	<i>Sākhā</i> = branch
<i>Vaḷavā</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 cook	(Te) pacantu = let them cook
2nd	(Tvāṅ) paca; pacāhi = cookest thou	(Tumhe) pacatha = cook you
1st	(Ahaṅ) pacāmi = let me cook	(Mayaṅ) pacāma = let us cook

The following are conjugated similarly:—

<i>Hotu</i> = let it be	<i>Thapetu</i> = let him keep
<i>Pivatu</i> = let him drink	<i>Bhavatu</i> = let it be
<i>Jayatu</i> = let him conquer	<i>Gacchatu</i> = let him go
<i>Rakkhatu</i> = let him 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 kaññāyaṇ odanaṇ pacāhi. 3. Sace tumhe nahāyissatha, aham pi nahāyissāmi. 4. Yadi so sabhāyaṇ katheyya, aham pi katheyyāmi. 5. Laṅkāya bhūpatino senāyo jayantu. 6. Devatā vasudhāyaṇ manuse 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. Hatthi soṇḍāya taruno sākhaṇ chindi. 13. Sace mayaṇ guhāyaṇ sayeyyāma pasavo no haneyyuṇ. 14. Tumhe mittehi saha suraṇ mā pivatha.¹ 15. Mayaṇ parisāya saddhiṇ odanaṇ

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

bhuñjissāma. 16. Bhānumato pabhā sindhumi bhavatu. 17. Dārikā kaññāya nāsāyaṇ sakkharāṇ pakhipi. 18. Tumhe parisāhi saddhiṇ mama kathaṇ suṇātha. 19. Amhākaṇ ammā dolāya gāmaṇ agacchi. 20. Sace thaṇ vaḷavaṇ kiṇeyyāsi, ahaṇ assaṇ kiṇissāmi.

TRANSLATE INTO PALI

1. The robber carried the box to the cave. 2. Go to your village with your mothers. 3. Let the women go along the river in a ship. 4. If he buys a deer I will sell my mare. 5. We heard the speech of the girl at the meeting. 6. We utter words with our tongues. 7. Do not strike the iguana with pebbles. 8. May my following be victorious in the island of Laṅkā. 9. May our offerings be to the wise. 10. Adorn¹ the maiden's neck with a garland. 11. The shadow of the creeper 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	Bhūmi; bhūmiyo
<i>Voc.</i>		

1. Adorn — *alaṅkarohi*.

	SINGULAR	PLURAL
Acc.	Bhūmiṅ	Bhūmī; bhumiyo
Abl.	Bhūmiyā; bhūmyā	Bhūmībhi; bhūmīhi
Dat. } Gen. }	Bhūmiyā	Bhūmiṇaṅ
Loc.	Bhūmiyaṅ; bhūmiyā	Bhūmisu

The following are declined similarly:—

Ratti = night	Anguli = finger
Aṭavi = forest	Patti = infantry
Doṇi = boat	Vuṭṭhi = rain
Asani = thunder-bolt	Yaṭṭhi = (walking) stick
Kitti = fame	Nāli = corn-measure
Yuvati = maiden	Dundubhi = drum
Sati = memory	Dhūli = dust
Matī = wisdom	Vuddhi = increase; progress
Khanti = patience	

35. Feminine Stems ending in -ī

KUMĀRĪ = girl; damsel

	SINGULAR	PLURAL
Nom. } Voc. }	Kumārī	Kumārī; kumārīyo
Acc.	Kumārīṅ	Kumārī; kumārīyo
Abl.	Kumārīyā	Kumārībhi; kumārīhi
Dat. } Gen. }	Kumārīyā	Kumārīnaṅ
Loc.	Kumārīyaṅ; kumārīyā	Kumārīsu

The following are declined similarly:—

Nārī = woman	Migī = deer (female)
Taruṇī = young woman	Sihī = lioness
Rājīnī = queen	Kukkūṭī = hen
Itthī = woman	Kākī = she crow
Sakhī = woman-friend	Nadī = river
Brāhmaṇī = Brahman woman	Vāpī = tank
Bhaginī = sister	Pokkharāṇī = pond
Dāsī = slave woman	Kadalī = plantain
Devī = queen; goddess	Gāvī = cow
Sakuṇī = bird (female)	Māhī = earth; the river of that name
	Haṭṭhinī = she-elephant

36. Absolutes or so-called Indeclinable Past Participles

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

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

In the sentence:

So gāmaṃ gantvā bhaddam bhujjī

(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>Bhūñjitvā</i> = having eaten	<i>Vidhāya</i> = having commanded or done
<i>Pivivā</i> = having drunk	
<i>Sayitvā</i> = having slept	<i>Pahāya</i> = having left
<i>Ṭhatvā</i> = having stood	<i>Nahātvā</i> = having bathed
<i>Pacitūna</i> = having cooked	<i>Kiḷitvā</i> = having played
<i>Okkamma</i> = having gone aside	

REMARK

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

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

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

(1) *Assimilated*:

ā + gam + ya = āgamma (having come).

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

(2) *Interchanged*:

ā + ruh + ya = āruyha (having ascended).

pā + gah + ya = paggayha (having raised up).

o + ruh + ya = oruyha (having descended).

Exercise 12

TRANSLATE INTO ENGLISH

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

kukkuṭīnam pi adassa. 3. Kumāriyo sakhihi saha vāpiṅ gantvā nahāyissanti. 4. Rājini dipā nikkhamma nāvāya gamissati. 5. Vānari itthiyo passitvā taruṅ āruyha nisīdi. 6. Taruṅi hatthehi sākhaṅ ādāya ākaḍḍhi.¹ 7. Tumhe vāpiṅ taritvā² aṭaviṅ pavisatha.³ 8. Dipayo aṭavisu ṭhatvā migi māretvā khādanti. 9. Yuvatināṅ pitaro aṭaviyā āgamma bhūñjitvā sayiṅsu. 10. Hatthini pokkharāṅi oruyha nahātvā kadaliyo khādi. 11. Sihī migiṅ māretvā susūnaṅ dadissati. 12. Gāviyo bhūñiyaṅ sayitvā utṭahitvā⁴ aṭaviṅ pavisiṅsu. 13. Mama mātulāni puttassa dundubhiṅ ānessati. 14. Sakuṇi mahiyaṅ āhiṇḍitvā āhāraṅ labhati. 15. Kāki taruno sākhasu nisiditvā ravitvā⁵ ākāsaṅ uḍḍessanti.

TRANSLATE INTO PALI

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

1. Pulled; dragged.

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>Dhenu</i>		<i>Dhenū; dhenuyo</i>
<i>Voc.</i> }		
<i>Acc.</i> <i>Dhenuṅ</i>		<i>Dhenū; dhenuyo</i>
<i>Abl.</i> <i>Dhenuyā</i>		<i>Dhenūbhi; dhenūhi</i>
<i>Dat.</i> } <i>Dhenuyā</i>		<i>Dhenūnaṅ</i>
<i>Gen.</i> }		
<i>Loc.</i> <i>Dhenuyaṅ; dhenuyā</i>		<i>Dhenūsu</i>

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

Sassu = mother-in-law1. 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>	<i>Mātā</i>	<i>Mātaro</i>
<i>Acc.</i>	<i>Mātaraṅ</i>	<i>Mātare; mātarō</i>
<i>Abl.</i>	<i>Mātārā; (mātuyā)</i>	<i>Mātarebhi; mātarehi; mātūbhi; mātūhi</i>
<i>Dat.</i> } <i>Mātuyā</i>		<i>Mātārānaṅ; mātānaṅ; mātūnaṅ</i>
<i>Gen.</i> }		
<i>Loc.</i>	<i>Mātari</i>	<i>Mātare; mātusu</i>
<i>Voc.</i>	<i>Māta; mātā; māte</i>	<i>Mātaro</i>

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

39. Adverbs of Place

<i>Tattha</i> = there	<i>Kuḥim</i> = where?
<i>Eittha</i> = here	<i>Anto</i> = inside
<i>Idha</i> = here	<i>Antarā</i> = between
<i>Upari</i> = up; over	<i>Sabbattha</i> = everywhere
<i>Tīriyam</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 dhenuṅ rajjuyā bandhitvā ānesi.*
2. *Mayhaṅ mātulāni yāguṅ pacitvā dhitarānaṅ dadis-sati.*
3. *Kaṇeruyo aṭaviyaṅ āhīṇḍitvā tattha kāsūsu patiṅsu.*
4. *Dhanavatiyā sassu idha āgamma bhikkhū vandissati.*
5. *Rājiniyā dhitaro ārāmaṅ gantvā satthā-raṅ mālāhi pūjesuṅ.*
6. *Kaṇṇānaṅ pitaro dhitarānaṅ vuddhiṅ icchanti.*
7. *Kuto tvaṅ dhenuyo kiṇissasi?*

8. Kattha tava bhaginiyo nahāyitvā pacitvā bhuñjīsu? 9. Te gehassa ca rukkhassa ca antarā kilīsu. 10. Nāriyā duhitaro gehassa anto mañcesu sayissanti. 11. Dhītuyā jaṅghāyaṅ daddu atthi. 12. Yuvatī mālā pilandhitvā sassuyā geḥaṅ gamissati. 13. Amhākaṅ mātaraṅgā viyo sabbattha caritvā bhuñjitvā sāyaṅ ekattha sannipatanti.¹ 14. Dhanavatiyā nattāro magge tiriyaṅ dhāvītva aṭaviṅ pavisitvā nilīyīsu.² 15. Asani rukkhassa upari patitvā sākā chinditvā taruṅ māresi.

TRANSLATE INTO PALI

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

1. *Sannipatati* = assembles ; comes together.
2. *Nilīyati* = hides oneself.
3. Use Absolutes like *gantvā*.
4. Went back = *paṭinivatti* or *paccaḅbhami*.
5. Along the river = *nadīm anu* or *nadīpassena*.
6. Breaks into two = *dvidhā bhindati*.

NEUTER GENDER

40. Declension of Nouns ending in -a

NAYANA = eye

	SINGULAR	PLURAL
<i>Nom.</i>	Nayanaṅ	Nayanā; nayanāni
<i>Acc.</i>	Nayanaṅ	Nayane; nayanāni
<i>Ins.</i>	Nayanena	Nayanebhi; nayanehi
<i>Dat.</i>	Nayanāya; nayanassa	Nayanānaṅ
<i>Abl.</i>	Nayanā; nayanamhā; nayanasmā	Nayanebhi; nayanehi
<i>Gen.</i>	Nayanassa	Nayanānaṅ
<i>Loc.</i>	Nayane; nayanamhi; nayanasmīṅ	Nayanesu
<i>Voc.</i>	Nayana; nayanā	Nayanāni

The following are declined similarly:

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

Sukha = comfort

Dukkha = trouble; pain

Mūla = root; money

Kula = family; caste

Kūla = bank (of a river, etc.)

Bala = power; strength

Vana = forest

Puppha = flower

Citta = mind

Chatta = umbrella

Anda = egg

Kāraṇa = reason

Nāṇa = 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

Bhottum or
Bhuñjītum } = to eat

Laddhum or
Labhitum } to get

Dātum = to give

Pātum = to drink

Gantum = to go

Kātum = to do

Haritum = to carry

Aharitum = 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 bhātarāṇaṃ dhaṇaṃ dātum na icchantī. 2. Dānaṃ datvā silaṃ rakkhitvā sagge¹ nibbattitum² sakkonti.³ 3. Kumārī alātaṃ ānetvā bhattaṃ

1. Sagga = heaven.

2. To be born.

3. Are able.

pacitum aggij jālessati. 4. Nāriyo nagarā nikkhamma udakaṃ pātum vāpiyā kūlaṃ gacchissu. 5. Nattāro araṇṇā phalāni āharitvā khāditum ārabhissu.¹ 6. Silavā isi dhammaṃ desetum piṭhe nisīdi. 7. Coro āyudhena paharivā mama pituno aṅguliṃ chindi. 8. Yuvatiyo padumāni ocinitum² nadiṃ gantvā kūle nisīdissu. 9. Mayaṃ chattāni ādāya susānaṃ gantvā pupphāni ocinissāma. 10. Kaṇṇā vatthaṃ ānetum āpaṇaṃ gamissati. 11. Tumhe vanaṃ gantvā gāvinaṃ dātum paṇṇāni āharatha. 12. Mayaṃ locanehi rūpāni passitvā sukhaṃ dukkhaṃ ca labhāma. 13. Tvaṃ sotena sunitum ghāṇeṇa ghāyitum³ ca sakkosi. 14. Kukkuṭiyā aṇḍāni rukkhasa mūle santi. 15. Viduno amataṃ labhitvā maraṇaṃ na bhāyanti. 16. Manussā oittena cintetvā⁴ puñṇāni karissanti. 17. Tumhe dhammaṃ sotum āramaṃ gantvā puline nisīdatha. 18. Dhanavanto suvaṇṇaṃ datvā ṇāṇaṃ laddhum na sakkonti. 19. Dārako chattaṃ gaṇhitum⁵ sopāṇaṃ āruhi. 20. Mama bhaginī puñṇaṃ labhitum silaṃ 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 divided¹ his wealth the rich man gave (them) to his sons and daughters. 10. The maidens went out of the city (in order) to bathe in the river. 11. There were umbrellas in the hands of the women on the road. 12. Having struck her with a weapon, the enemy wounded² the hand of my mother-in-law. 13. Having gone to the garden they brought flowers and fruits for the boys. 14. He will go to the forest in order to bring leaves and grass for the cows. 15. The girls and boys brought lotuses from the pond (in order) to offer to the shrine. 16. Having bathed in the tank, our sisters and brothers came home to eat and sleep. 17. Having seen a leopard the boy ran across the garden and crossed³ the river. 18. You get merit through charity and virtue. 19. Having grazed (eaten grass) in the cemetery, my aunt's cows went to the tank in order to drink water. 20. The maidens bought flowers in order to make⁴ garlands for (their) sisters.

42. Neuter Nouns ending in -i

A TTHI (bone; seed)

	SINGULAR	PLURAL
Nom. } Atthi		Atthi; atthini
Voc. } Atthi		Atthi; atthini
Acc. } Atthinā		Atthibhi; atthini
Ins. } Atthinā		Atthinā
Dat. } Atthinā; atthissa		Atthinā
Gen. } Atthinā; atthimhā;		Atthibhi; atthini
Abl. } atthismā		
Loc. } Atthini; atthimhi;		Atthisu atthisu
	atthismiṅ	

1. Bhajetvā.
2. Vaṇitam akasi.

3. Tari.
4. Kāturp; paṭiyadetum.

The following are similarly declined:

Vāri = water	Dadhi = curd
Akkhi = eye	Acci = flame
Sappi = ghee	Satthi = thigh

43. Neuter Nouns ending in -u

CAKKHU (eye)

	SINGULAR	PLURAL
Nom. } Cakkhu		Cakkhū; cakkhūni
Voc. } Cakkhu		Cakkhū; cakkhūni
Acc. } Cakkhun		Cakkhū; cakkhūni
Ins. } Cakkhunā		Cakkhūbhi; cakkhūni

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 } = knee	Vatthu = ground; base
Jānu }	
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
Evam = thus; yes	Puna = again
Addhā = certainly	Tathā = in that way

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

Exercise 15

TRANSLATE INTO ENGLISH

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

TRANSLATE INTO PALI

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

1. Of her.

2. Ablative must be used with "vinā".

3. Bhañjati — breaks.

4. To surpass.

5. Paṭhamam, adv.

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. Jānuhi 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) + *na* = *pāka* (cooking)

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

Nī (to lead) + *tu* = *netu* (leader)

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

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

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

PRONOUNS

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

Declension of Relative Pronoun

YA = which; who

Masculine

	SINGULAR	PLURAL
Nom.	Yo	Ye
Acc.	Yaṇ	Ye
Ins.	Yena	Yebhi; yehi
Dat.	} Yassa	Yesaṇ; yesānaṇ
Gen.		
Abl.	Yamhā; yasmā	Yebhi; yehi
Loc.	Yamhi; yamiṇ	Yesu

Feminine

Nom.	Yā	Yā; yāyo
Acc.	Yaṇ	Yā; yāyo
Abl.	Yāya	Yābhi; yāhi
Dat.	} Yassā; yāya	Yāsan; yāsānaṇ
Gen.		
Loc.	Yassaṇ; yāyaṇ	Yāsu

Neuter

Nom.	Yaṇ	Ye; yāni
Acc.	Yaṇ	Ye; yāni

The rest is similar to that of masculine.

Similarly declined are:

Sabba = all

Itara = the other

Pubba = former; eastern

Aññatara = certain

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

47. Adjectives (Pronominal)

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

Exercise 16

TRANSLATE INTO ENGLISH

1. Sabbesaṅ nattāro pañnavanto na bhavanti. 2. Sabbā itthiyo vāpiyaṅ nahātvā padumāni piḷandhitvā āgacchisū. 3. Añño vāṇijo sabbasaṅ dhanasaṅ yācākaṅaṅ datvā geḥasaṅ pahāya pabbaji.¹ 4. Mātā ubhayaṅ pi dhitarānaṅ vatthāni kiṇitvā dadissati. 5. Ko nadiyā vāpiyā ca antarā dhenusaṅ harati? 6. Kassa putto dakkhiṇasaṅ disasaṅ gantvā vihiṅ āharissati? 7. Ye pāpāni karonti te niraya² nibbattitvā dukkhaṅ labhisanti. 8. Kāsaṅ dhitaro vanamhā dārūni āharitvā odanaṅ pacissanti? 9. Katarena maggena so puriso

1. Left the household life; became a monk.

2. Niraya = hell, n.

nagaraṅ gantvā bhaṇḍāni¹ kiṇi? 10. Itarā dārikā vanitāya hatthā pupphāni gaḥetvā cetiyaṅ pūjesi. 11. Pasesaṅ dhanasaṅ dhaññaṅ vā gaṇhitusaṅ mā cintetha. 12. Aparo aññissaṅ vāpiyaṅ nahātvā pubbāya disāya nagaraṅ pāvīsi.²

TRANSLATE INTO PALI

1. All entered the city (in order) to see gardens, houses and streets. 2. The daughters of all the women in the village walked along the path to the shrine. 3. Another maiden took a lotus and gave (it) to the former. 4. Which man will bring some milk for me? 5. Who stands on the bank of the river and looks in the southern direction? 6. Sons of all rich men do not always become wealthy. 7. Whose grandsons brought the cows here and gave (them) grass to eat? 8. To-morrow, all women in the city will come out from there and wander in the forest. 9. The other woman, having seen a leopard on the street, ran across the garden. 10. Whosoever³ acquires merit through charity will be born in heaven. 11. A certain man brought lotuses from the pond, another man carried (them) to the 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
<i>Nom.</i>	So (he)	Te (they)
<i>Acc.</i>	Taṅ; naṅ (him)	Te; ne (them)

1. Bhaṇḍa = goods, n.

2. Entered.

3. Ye koci.

	SINGULAR	PLURAL
<i>Ins.</i>	Tena (by, with or through him)	Tebhi; tehi (by, with or through them)
<i>Dat.</i>	} Tassa (to him; his)	Tesaṇ; tesānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Tamhā; tasmā	Tebhi; tehi
<i>Loc.</i>	Tamhi; tasmīṇ	Tesu
<i>Feminine</i>		
<i>Nom.</i>	Sā (she)	Tā; tāyo (those women)
<i>Acc.</i>	Taṇ; naṇ (her)	Tā; tāyo (them)
<i>Abl.</i>	Tāya	Tābhi; tāhi
<i>Dat.</i>	} Tassā; tāyo	Tāsaṇ; tāsānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Tassaṇ; tāyaṇ	Tāsu
<i>Neuter</i>		
<i>Nom.</i>	Taṇ (it)	Te; tāni (those things)
<i>Acc.</i>	Taṇ (it)	Te; tāni (those things)

The rest is similar to that of the masculine.

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

49. Declension of Demonstrative Pronoun

IMA = (this)

Masculine

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

	SINGULAR	PLURAL
<i>Ins.</i>	Anena; iminā	Ebhi; ehi; imebhi; imehi
<i>Dat.</i>	} Assa; imassa	Esaṇ; esānaṇ; imesaṇ; imesānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Asmā; imamhā; imasmā	Ebhi; ehi; imebhi; imehi
<i>Loc.</i>	Asmīṇ; imamhi; imasmīṇ	Esu; imesu
<i>Feminine</i>		
<i>Nom.</i>	Ayaṇ = this (woman)	Imā; imāyo = these (women)
<i>Acc.</i>	Imaṇ	Imā; imāyo
<i>Abl.</i>	Imāya	Imābhi; imāhi
<i>Dat.</i>	} Assā; assāya; imissā; imissāya;	Āsaṇ; āsānaṇ; imāsaṇ; imāsānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Assaṇ; imissaṇ; imāyaṇ	Imāsu
<i>Neuter</i>		
<i>Nom.</i>	Idaṇ; imaṇ = this (thing)	Ime; imāni = these (things)
<i>Acc.</i>	Idaṇ; imaṇ	Ime; Imāni

The rest is similar to that of the masculine.

Exercise 17

TRANSLATE INTO ENGLISH

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

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

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

TRANSLATE INTO PALI

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

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

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

The Verbal Adjectives or Participles

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

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

Gaccha + nta = *gacchanta* = going
 Gaccha + māna = *gacchamāna* = going
 Paca + nta = *pacanta* = cooking
 Paca + māna = *pacamāna* = cooking

51. Declension of the Present Participle

GACCHANTA (= going)

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Gacchaṅ; gacchanta	Gacchanto; gacch- antā
<i>Acc.</i>	Gacchantaṅ	Gacchante
<i>Ins.</i>	Gacchatā; gacchan- tena	Gacchantebhi; gac- chantehi

1. Use the relative pronoun "ya".

	SINGULAR	PLURAL
<i>Dat.</i>	Gacchato; gacchan- tassa	Gacchatarj; gac- chantānaṃ
<i>Gen.</i>		
<i>Abl.</i>	Gacchatā; gacchan- tamhā; gacchan- tasmā	Gacchantebhi; gac- chantehi
<i>Loc.</i>	Gacchati; gacchante; gacchantamhi; gacchantasmīṃ	Gacchantesu
<i>Voc.</i>	Gaccharj; gaccha; gacchā	Gacchanto; gacchan- tā

Feminine

<i>Nom.</i>	Gacchantī	Gacchantī; gacchantiyo
<i>Voc.</i>		
<i>Acc.</i>	Gacchantiṃ	Gacchantī; gacchantiyo
<i>Abl.</i>	Gacchantiyā	Gacchantibhi; gacch- antihi

and so on like *kumārī*.

Neuter

<i>Nom.</i>	Gaccharj	Gacchantā; gacchantāni
<i>Acc.</i>	Gacchantarj	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:—

Pacanta = cooking
Karanta = doing
Caranta = walking

Dhāvanta = running
Nahāyanta = bathing
Husanta = laughing

Bhuñjanta = eating
Sayanta = sleeping
Passanta = looking at;
seeing
Nisīdanta = sitting
Haranta = carrying
Kinanta = buying

Tiṭṭhanta = standing

Āharanta = bringing

Viharanta = living; residing

Vikkinanta = 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, *vanitā* in the feminine, and *nayana* in the neuter.

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

Tiṭṭham goṇo tinam khādati = The bull which is standing eats grass or

Goṇo tiṭṭhanto tinam khādati = The bull eats grass standing.

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

Bhattam bhuñjanto = eating rice.

Exercise 18

TRANSLATE INTO ENGLISH

1. Gāmaṃ gacchanto dārako ekaṃ goṇaṃ disvā bhāyi.
2. Dārikā rodanti ammāya santikaṃ gantvā piṭṭhe nisīdati. 3. Vāṇijā bhaṇḍāni vikkiṇantā nadiyaṃ nahāyante manusse passiṃsu. 4. Kāññāyo hasamānā nahāyantiyo gacchantiṃ vanitaṃ akkosinṃsu. 5. Puriso hasanto rukkhāṃ āruhitvā phalāni khādanto¹ sākḥāyaṃ nisīdi. 6. Bhagavā Sāvattḥiyaṃ² viharanto devānaṃ

1. Khāda = to eat hard food. 2. In the city of Sāvattḥi.
"Bhuñja" is used in eating soft food.

manussānaṃ ca dhammaṃ desesi. 7. Sā sayantiṃ itthiṃ utṭhāpetvā¹ hasamānā tamhā ṭhānā apagacchi². 8. Tumhe bhūmiyaṃ kilamānaṃ imaṃ dāraṃ ukkhi-pitvā³ mañce ṭhapetha. 9. Sihaṃ disvā bhāyitvā dhāvamānā te migā asmiṃ vane āvātesu patissu. 10. Imasmiṃ gāme vasantānaṃ purisānaṃ eko pharasuṃ ādāya vanaṃ gacchanta ekāya kāsuyaṃ pati. 11. Nisī-dantiyā nāriyā putto rodamaṇo tassā santikaṃ gami-sati. 12. Yācakā bhattaṃ pacantiṃ itthiṃ disvā taṃ āhāraṃ vācanta⁴ tattha nisīdiṃsu. 13. Vanamhā dārūmi āharanti kaṇhā ekasmiṃ pāsāṇe udakaṃ pivamānā⁵ nisīdi. 14. Vāṇijā bhaṇḍāni kiṇanta vikkiṇanta ca gāmesu nagaresu ca āhiṇḍanti. 15. Dānaṃ dadanta so dhanavā silavante 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 fell in a pit. 5. Coming out of the forest the lion saw a cow eating grass on that field. 6. Bringing firewood from this forest the maiden drank water from that tank. 7. A certain man living in this village saw a leopard running to that mountain. 8. Our fathers and brothers will wander through villages and towns, (while) selling and buying goods. 9. Standing on the mountain that

1. Having awakened or raised.

2. Went away; moved aside.

3. Having raised up.

4. Begging.

5. Drinking.

6. Seeks.

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

53. Part 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

Āgata = come

Kata = done; made

Vutta = told; said

Bhinna = broken

Otiṇṇa = descended

Āhaṭa = brought

Pahaṭa = beaten

Haṭa = carried

Mata = dead

Sutta
Sayita } = slept

Thita = stood

Nisinna = sat

Vuttha = lived

Dattha = bitten

Pakka; *pacita* = cooked

Laddha = received

Kita = bought

Bhutta = eaten

Vandita = worshipped

Hata = killed

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. (*Gītaṃ*) *gāyanti*.

2. *Vissaḍḍesi*.

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:

- Rukkhatō* = from the tree or trees
Gāmato = from the village or villages
Purisato = from the man or men
Tatō = from there; (therefore)
Kuto = from where?
Sabbato = from everywhere.

Exercise 19

TRANSLATE INTO ENGLISH

1. Hiyo araññaṅ gato so puriso ahinā dattḥo mari.
2. Rukkhatō otiṇṇā pakkhī dārakena sakkharāhi hatā hortī.
3. Purisena pharasunā chinno so rukkho tassa gehassa upari pati.
4. Gāmato nikkhantā¹ tā gāvīyo khetṭe tiṇaṅ khāditvā vāpito jalaṅ pivissanti.
5. Vāṇijehi nagarato āhatāni bhandāni imesu gāmesu manussehi kitāni (honti).
6. Tāya kaññāya pakkhaṅ odanaṅ atavito āgatā tassā bhātaro bhujjivā sayisanti.
7. Pitarā vuttaṅ anussaranti² sā yuvatī tāya laddhaṅ dhanāṅ gaṇhituṅ na icchi.
8. Ekena hatthinaṅ chinnāṅ sākhaṅ aññā hatthiniyo gahetvā khādissu.
9. Kuto tumhehi imāni vatthāni tāni padumāni ca kitāni?
10. Kuddho so bhūpati tasmīṅ nagare vutthe sabbe

1. That have come out.

2. Remembering.

manusse tato nihari.¹ 11. Sappena dattḥo vāṇijassa putto tassa dāsehi ekassa vejjassa² santikaṅ nito³ hoti.

12. Idha imasiniṅ piṭṭhe nisinnaṅ kumāriṅ gehato āgatā aññā dārikā pahari.

13. Tāya pahaṭṭā sā kaññā tassā mātuyā santikaṅ gatā rodanti atthāsi.

14. Magge gacchantā te purisā tāya dhenuyā bhinnaṅ ghaṭaṅ⁴ passissu.

15. Bhūpati tehi manussehi katāni gehāni passitvā tesāṅ mūlaṅ adāsi.

TRANSLATE INTO PALI

1. The peacock, having descended from the tree, has gone now to the rock.
2. Having been bitten by a serpent the boy was 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 mowed and brought by the slave woman.
7. Having seen a man sleeping on the bed the householder told his boys not to go near him.
8. A deer was seen by the maiden who was cooking rice⁶ for her mother.
9. The rice that was cooked by her is given to beggars and crows.
10. The house made by them was broken by an elephant.
11. The enraged king killed all men who came to the city.
12. The branch broken by the elephant fell on the ground, and afterwards your cows ate its leaves.
13. The garland received from the queen by that girl is given to another girl.
14. The rice given to them was eaten by the slaves and the beggars.
15. The horse bought by the millionaire is carried by a charioteer.

1. Ejected.

2. Vejja = doctor; physician, m.

3. Carried.

4. Water-pot, m.

5. Has come = āgata.

6. Who was cooking rice = bhattaraṃ 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

Adj.	Noun	Adj.	Noun
1. <i>Ratto</i>	goṇo	<i>rassāni</i>	tiṇāni khādati (= The red ox eats some short grasses).
2. <i>Setā</i>	kaññā	<i>nīlanī</i>	vatthaṅ 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>Digha</i> = long	<i>Ratta</i> = red
<i>Rassa</i> = short; dwarf	<i>Kāḷa</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; course
<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>Paṇḍita</i> = wise
<i>Dahara</i> = young	<i>Balavantu</i> = powerful
<i>Mahallaka</i> = elderly; old	<i>Dubbala</i> = feeble
<i>Vitthata</i> = wide; broad	<i>Surūpa</i> ; } beautiful; <i>Dassaniya</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: *digha*, *rassa* and others ending in *-a* of the above list are declined in the masculine like *nara*, and in the neuter like *nayana*. In the feminine they lengthen their last vowel, and are declined like *vanitā*.

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

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

Mas.: *Mālī*.

Fem.: *Mālīnī*.

Mālīnī and such others are declined like *kumārī*.

Exercise 20

TRANSLATE INTO ENGLISH

1. *Rattā* gāvīyo khetto āhīdantiyo bahūṅ tiṇaṅ khādīṅsu. 2. *Uccā* kumārī nīlaṅ vatthaṅ paridahitvā mahantaṅ nagaraṅ gamissati. 3. Bahavo manussā dighāhi rajjūhi setā dhenuyo bandhitvā gambhīraṅ.

1. *Paridahati* = wears.

nadiṃ hariṃsu. 4. Amhākaṃ bahūnaṃ bandhavānaṃ puttā dubbalā honti.¹ 5. Paṇḍitassa purisassa sā bālā bhaginī pakkāni phalāni ocinitvā appakānaṃ dāra-kānaṃ adāsi. 6. Tassā mahallikāya itthiyā daharo nattā uttāne jale nahāyati. 7. Tasmīṃ uocce rukkhe thito vānaro imasmīṃ nīce tarumhi nisinne pakkhino oloketi. 8. Mālinī nārī rassena maggena khuddakaṃ gāmaṃ gacchi. 9. Daharā kaññā mudunā hatthena rattāni padumāni gaṇhāti. 10. Balavanto appakam pi dhanam labhitvā dubbale manusse pilenti. 11. Balavanta kājā goṇā ucesu girisu ahiṇḍitvā bahūni tiṇāni khādanti. 12. Bahunnaṃ² bālānaṃ puttā tassā nadiyā gambhīre jale patitvā mariṃsu. 13. Mama bhātarānaṃ majjhimo nīce piṭhe nisiditvā āmaṃ phalaṃ khādati. 14. Mayaṃ suve majjhimaṃ vāpiṃ gantvā setāni padumāni nilāni uppālāni³ ca āharissāma. 15. Tumhe mahallake dubbale ca purise disvā mā hasatha.

TRANSLATE INTO PALI

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

1. Hoti=is.

2. There are two forms: "bahūnaṃ" and "bahunnaṃ".

3. Uppala=lily, n.

4. Neither nor="va na": = *Balavanto vā dhanavanto vā na honti.*

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

1. Mango = amba, m.n.

NUMERALS

57. Cardinals

- | | |
|--------------------------|-----------------------------|
| 1. Eka (= ekaṃ) | 28. Aṭṭhavisati |
| 2. Dvi (= dve) | 29. Ekūnatīṣṣati |
| 3. Ti (= tayo) | 30. Tīṣṣati; tīṣṣā |
| 4. Catu (= cattāro) | 31. Ekatiṣṣati |
| 5. Pañca | 32. Dvattiṣṣati; battiṣṣati |
| 6. Cha | 33. Tettiṣṣati |
| 7. Satta | 39. Ekūnacattālisā |
| 8. Aṭṭha | 40. Cattālisati; cattālisā |
| 9. Nava | 49. Ekunapaññāsā |
| 10. Dasa | 50. Paññāsā; paññāsā; |
| 11. Ekādasa | paññāsati; paññāsati |
| 12. Dvādasa; bārasa | 59. Ekūnasatṭhi |
| 13. Tejasa ; terasa | 60. Satṭhi |
| 14. Cuddasa; catuddasa | 62. Dvesatṭhi; dvāsatṭhi ; |
| 15. Pañṇarasa; pañcadasa | dvisatṭhi |
| 16. Soḷasa | 69. Ekūnasattati |
| 17. Sāttarasa; sattadasa | 70. Sattati |
| 18. Aṭṭhārasa; aṭṭhādasa | 79. Ekūnāsīti |
| 19. Ekūnavisati | 80. Asīti |
| 20. Vīsati | 82. Dveasīti; dvāsīti; |
| 21. Ekavisati | dviyāsīti |
| 22. Dvāvisati; bāvisati | 83. Teasīti; tiyāsīti, |
| 23. Tevisati | 84. Caturāsīti |
| 24. Catuvisati | 89. Ekūnanavuti |
| 25. Pañcavisati | 90. Navuti |
| 26. Chabbisati | 92. Dvenavuti ; dvāna- |
| 27. Sattavisati | vuti; dvinavuti |

- 99 = Ekūnasataṃ
 100 = Satāṃ
 1000 = Sahassaṃ
 10000 = Dasasahassaṃ
 100000 = Satasahassaṃ : lakkhaṃ
 1000000 = Dasalakkhaṃ
 10000000 = Koṭi
 100000000 = Dasakoṭi
 1000000000 = Satakoṭi

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

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

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

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

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

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

F. The stems from *dvi* to *aṭṭhārasa* have only the plural forms. From *visati* 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)

Nom.	} Dve; duve
Acc.	
Abl.	} Dvibhi; dvīhi
Ins.	
Dat.	} Dvinnāṃ; duvinnāṃ
Gen.	
Loc.	Dvisu

Declension of Ti (= three)

PLURAL

	Masculine	Feminine	Neuter
Nom.	} Tayo	Tisso	Tini
Acc.			
Abl.	} Tibhi; tīhi	Tībhi; tīhi	Tībhi; tīhi
Ins.			
Dat.	} Tinnāṃ; tinnannāṃ	Tissannāṃ	Tinnāṃ; tinnannāṃ
Gen.			
Loc.	Tisu	Tisu	Tisu

Declension of Catu (= four)

Nom.	} Cattāro; Caturo	Catasso	Cattāri
Acc.			
Abl.	} Catūbhi; Catūhi	Catūhi; -bhi	Catūhi; -bhi
Ins.			
Dat.	} Catunnaṃ	Catassannaṃ	Catunnaṃ
Gen.			
Loc.	Catusu	Catusu	Catusu

Declension of Pañca (= five)
(Similar in all genders)

PLURAL

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

Cha, satta, aṭṭha and all up to aṭṭhādasu are declined like pañca, e.g.,

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

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

"Sata" (100) and "sahassa" (1000) are declined like nayana (§40).

Exercise 21

TRANSLATE INTO ENGLISH

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

1. After nine days.

gamissāma. 5. Pañca dāsā dasannaṃ assānaṃ bahuṃ tiṇaṃ, appakaṃ udakañ ca āhariṃsu. 6. Visati purisā dasahi goṇehi cattāri khettāni kasanti. 7. Vāṇijo kahāpaṇānaṃ¹ dvihi satehi² aṭṭha asse kiṇivā te catunnaṃ dhanavantānaṃ vikkiṇi. 8. Tāsaṃ channaṃ itthinnaṃ cha bhātaro mahantaṃ pabbataṃ āruhitvā cha kapayo ānesuṃ. 9. Tāsaṃ mātā dasa ambe kiṇivā catassannaṃ dhitarānaṃ dadissati. 10. Idāni Lankāyaṃ pañca-cattāḷisa-satasahassaṃ manussā vasanti. 11. Pubbe Sāvattihinagare manussānaṃ satta koṭṭiyos³ vasiṃsu. 12. Tumhe ito dvihi vassehi Anurādhapuraṃ⁴ gantvā tattha nava divase vasantā mahante cetiye passissatha. 13. Dāso ekena hatthena dve nālikere⁵ itarena ekaṃ panasaṃ⁶ ca harati. 14. Ahaṃ cattāri vassāni⁷ nagare vasitvā tato pacchā tayo māse⁸ gāme vasissāmi.

TRANSLATE INTO PALI

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

1. "Kahāpaṇa" is a square coin extensively used in former days, the purchasing power of which is said to have been about that of a florin (2s).
2. With two hundreds (of kahāpaṇas).
3. Seven crores of people.
4. The sacred city of the Buddhists in Ceylon.
5. Coconut, *m.n.*
6. Jak-fruit, *m.n.*
7. Vassa = year, *m.n.*
8. Māsa = month, *m.*
9. Visuḷ.
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

<i>Paṭhama</i> = first	<i>Dvādasama</i> = twelfth
<i>Dutiya</i> = second	<i>Terasama</i> = thirteenth
<i>Tatiya</i> = third	<i>Cuddasama</i> = fourteenth
<i>Catuttha</i> = fourth	<i>Visatima</i> = twentieth
<i>Pañcama</i> = fifth	<i>Timsatima</i> = thirtieth
<i>Chaṭṭha</i> = sixth	<i>Cattāḷisatima</i> = fortieth
<i>Sattama</i> = seventh	<i>Pannāsati</i> = fiftieth
<i>Aṭṭhama</i> = eighth	<i>Satṭhima</i> = sixtieth
<i>Navama</i> = ninth	<i>Sattatima</i> = seventieth
<i>Dasama</i> = tenth	<i>Asītima</i> = eightieth
<i>Ekādasama</i> = eleventh	<i>Navutima</i> = ninetieth
	<i>Satama</i> = hundredth

All these are treated as adjectives.

1. Gāvo.

2. Use the instrumental.

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

Remark

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

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

Exercise 22

TRANSLATE INTO ENGLISH

1. Gacchantesu dasasu purisesu sattamo vāṇijo hoti.
2. Tassa sattamā dhītā aṭṭhamāya ekaṅ vatthaṅ adāsi.
3. Catassannaṅ yuvatīnaṅ tatiyāya bhātā pañca asse ānesi.
4. Mayhaṅ pitā sattatime vasse pañcame māse kālaṃ akāsi.¹
5. Mayaṅ ito chaṭṭhe divase catūhi purisehi saddhiṅ dutiyaṅ nagaraṅ gamissāma.
6. Idāni aṭṭhamo Edwardnāmo bhūpati rajjaṅ karoti.²
7. Pubbe chaṭṭho Parakkamabāhu-bhūpati Jayavad-dhanapure rajjaṅ kari.
8. Pāṭhasālāya³ asitiyā sissesu pañcaviśatimo hiyo gambhīre uḍake pati.
9. Amhākaṅ pitaro ito pañcame vasse bahūhi manussehi Anurādhapuraṅ gamissanti.
10. Dvīsu pāṭhasālāsu paṭhamāya tīsatāṅ sissā⁴ uggaṇhanti.
11. Dvīnaṅ dhanavantaṅ dutiyo tīṣṣatiyā yācakānaṅ dānaṅ adāsi.
12. Nahāyantīsu pañcasu nārīsu tatiyāya bhātā dha-

1. Kālam karoti = dies.

2. Rajjaṅ karoti = reigns.

3. School. f.

4. Student. m.

navā hoti. 13. Bhattaṅ paṇḍitānaṅ tīssannaṅ itthīnaṅ dutiyā nahāyitūṅ gamissati. 14. Bhagavā paṭhamāṅ vassaṅ Bārāṇasiyaṅ Isipatanārāme vihāri. 15. Tadā so pañcannaṅ bhikkhūnaṅ bahunnaṅ manusānaṃ ca dhammaṅ desesi.

TRANSLATE INTO PALI

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

1. Ago = upari, nī. 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.,

Paṭhamam = at first; for the first time.

Dutiyam = for the second time.

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

Catukkhattum = four times.

Catudhā = in four ways.

A List of Adverbs

Visum = severally; separately

Dukkham = with difficulty

Samam = evenly

Sanikam = slowly

Sigham = quickly

Evam = thus; so

Sahasā = suddenly

Dalham = tightly; strictly

Ekadhā = in one way

Dvikkhattum = twice

Sakim = once

Pañcadhā = in five ways

Katham = how?

Tathā = in that way

Sādhukam = well

Abhinham = constantly

Ekamantam = aside

Exercise 23

TRANSLATE INTO ENGLISH

1. Imesaṃ dasannaṃ dhanavantaṇaṃ pañcama sukhaṃ jīvati. 2. Ayaṃ dīpi sanikaṃ āgantvā sahasā gāvīyaṃ upari pati. 3. Aṭṭhannaṃ kaññānaṃ chaṭṭhā gāvīyaṃ

dalhaṃ bandhitvā vāpiṃ nesi. 4. Ime pañca dārakā abhinhaṃ magge dhāvantaṃ kiṇanti. 5. Imesu navasu sissesu sattamo sādhukaṃ uggaṇhāti. 6. Bhikkhū Bhagavato santikaṃ āgantvā taṃ vanditvā ekamantaṃ nisidiṃsu. 7. So seṭṭhi (attano¹) dhanāṃ pañcadhā vibhajitvā pañcannaṃ dhitarānaṃ adadi. 8. Tassa chaṭṭhāya dhītyā putto dvikkhattuṃ imaṃ nagaraṃ āgacchi. 9. Paṭhamaṃ te assā rathaṃ samaṃ ākaḍḍhiṃsu, dutiyaṃ sīghaṃ dhāvīṃsu. 10. Mama aṭṭhannaṃ bhātarānaṃ catuttho dukkhaṃ jīvati. 11. Kathaṃ te cattāro vāṇijā tattha vasanti? 12. So dhitarāṃ evaṃ vātvā sahasā tato aññaṃ ṭhānaṃ 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 rukkhati.

3. Sīlāni or sikkhāpadāni.

4. Desanama.

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), *kammam* (object), and *kriyā* (predicate), e.g.,

<i>Subject</i>	<i>Object</i>	<i>Predicate</i>
Puriso	rukkhaṇ	chindati
= the man cuts a tree.		

Order of Sentences

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

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

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

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

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

Concord

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

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

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

- A. *Ye puññaṇ karonti te sagge nibbattanti.*
- B. *Yo magge gacchati tassa pitā hiyo mari.*

Exercise 24

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

1. *Bhātā vāpiṇ gacchanto ekassa rukkhasa mūle nisīdi.*
2. *Tassa pitā pāto gehā nikkhamitvā vanaṇe gamissati.*

3. Te pakkhino tesañ rukkhānaṃ sākhaṃ nisiditvā ravanti.
4. Catasso kumāriyo pupphāni ocinituṃ ekaṃ rukkhāṃ āruhiṃsu.
5. Dasa hatthino imassa taruno attha sākhaṃ bhañjitvā khādiṃsu.
6. Sā yuvatī dve mālā piḷandhitvā hasanti tiṭṭhati.
7. Suve mayaṃ taṃ nagaraṃ gantvā bahūni bhaṇḍāni kiṇissāma.
8. Magge dhāvantaṃ pañca dāraḷā ekasmiṃ āvāte patiṃsu.
9. Paṇṇarasa vāṇijā dasa asse āharitvā seṭṭhino vikkiṇiṃsu.
10. Dve kassakā cattāro kāḷe goṇe haritvā tassaṃ nadiyaṃ nahāpesuṃ.

Insert suitable subjects, objects and predicates where necessary.

1.rukkhāṃ āruhitvā phalāni ocināti.
2. Magge gacchanto.....dhāvante.....passi.
3. Tuyhaṃ bhaginī dāraḷaṃ ādāya hasanti.....
4. Dāso.....rajjuyā bandhitvā nahāpeti.
5.āpaṇamhā vatthāni kiṇitvā ānetha.
6. Mayaṃ nahātvā āgantvā bhattaṃ.....
7. Ahaṃ suve tayā saddhiṃ gāmaṃ.....
8. Yuvatīyo.....ocinituṃ.....gamissanti.

9. Amhākaṃ.....tasmiṃ nagare bhaṇḍāni vikkiṇanti.
10. Cattāro.....padumāni ādāya vihāraṃ gamissanti.
11.suve āpaṇaṃ gantvā.....āharissāma.
12. Tvaṃ sakkharāhi godhaṃ mā.....
13. Vānarā.....āruhitvā.....bhañjanti.
14. Dāraḷā rodantā gantvā tesāṃ pitūnaṃ.....
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 rukkhāṃ chindati.*
- B. *Goṇo tīraṃ khādati.*

A

B

Enlargement of the Subject	Subject	Enlargement of the Object	Object	Extension of the Predicate	Predicate
(1) Balavā	puriso	mahantaṅ	rukkaṅ	pharasunā	chindati
(2) So seto, balavā	puriso	uccaṅ, muduṅ	rukkaṅ	hatthehi phara-suṅ ādāya	chindati
(3) Paññavā, dhanavā, bali	puriso	pupphehi phalehi ca yuttaṅ, tan	rukkaṅ	tasmaṅ vane, idāni	chindati
(1) Ratto	goṇo	bahuṅ	tiṇaṅ	idāni	khādati
(2) Balavā seto	goṇo	khetto jātaṅ, bahuṅ	tiṇaṅ	tatta tathavā, siggaṅ	khādati
(3) Cattuppedo, ¹ siṅgī, ² bālo, rukkhe baddho,	goṇo	khuddakā khattamhū dāsena āntiṅ	tiṇaṅ	visuṅ visuṅ katvā ādāya	khādati

1. Quadraped or that which has four feet.

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

Exercise 25

Enlarge the following sentences:—

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

Analyse the following sentences:—

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

5. Ekā itthī dvinnaṇ puttānaṇ rattāni vatthāni āharitvā adāsi.
6. Dhanavanto vāṇijā sakatehi bhaṇḍāni ādāya gāme gantvā tāni sihaṇ vikkhiṇissanti.
7. Bhūpatino paṭhamo putto bahūhi manussehi saddhiṇ suve uyyānaṇ gamissati.
8. Mayhaṇ mātulāni rattaṇ gāviṇ dighāya rajjuyā dalhaṇ rukkhe bandhi.
9. Setṭhino balavanto aṭṭha puttā kakkhaḷaṇ coraṇ asīhi paharitvā tatth' eva¹ māresuṇ.
10. Gāmaṇ gacchantī vanitā aññissā bālaṇ dhītaṇ 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 = *karīyati* (is done).

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

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

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

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

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

Vanitā odanaṇ 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) <i>pahariyati</i> = he is beaten	(Te) <i>pahariyanti</i> = they are beaten
2nd	(Tvaṇ) <i>pahariyasi</i> = thou art beaten	(Tumhe) <i>pahariyatha</i> = you are beaten
1st	(Ahaṇ) <i>pahariyāmi</i> = I am beaten	(Mayaṇ) <i>pahariyāma</i> = we are beaten

Conjugation of *paca* = to cook

PASSIVE VOICE

SINGULAR

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

PLURAL

3rd	(Te odanā) <i>paccanti</i> = those (rice) are cooked.
2nd	(Tumhe odanā) <i>paccatha</i> = thou (rice) art cooked.
1st	(Mayaṇ odanā) <i>paccāma</i> = we (rice) are cooked.

The following are conjugated like "Pahariyati":—

<i>Kariyati</i> = is done or made	<i>Kasiyati</i> = is ploughed
<i>Ganhiyati</i> = is taken	<i>Desiyati</i> = is preached
<i>Hariyati</i> = is carried	<i>Mariyati</i> = is killed
<i>Ahariyati</i> = is brought	<i>Vandiyati</i> = is worshipped
<i>Bandhiyati</i> = is tied	<i>Kiniyati</i> = is bought
<i>Bhunjyati</i> = is eaten	<i>Vikkiṇiyati</i> = is sold
<i>Akadhiyati</i> = is dragged or drawn	<i>Rakkhiyati</i> = is protected
<i>Diyaṭi</i> = is given	<i>Bhasiyati</i> = is told
	<i>Dhoviyaṭi</i> = is washed

Exercise 26

TRANSLATE INTO ENGLISH

1. Kaññāya odano paṭiyati. 2. Te Goṇā dāsehi pahariyanti. 3. Tvaṇ balinā purisena ākadhiyasi. 4. Mayaṇ amhākaṇ arihi māriyāma. 5. Te migā tāya dāsiyā bandhiyanti. 6. Iminā vaḍḍhakinā¹ imasmiṇ gāme bahūni gehāni kariyanti. 7. Tumhe tasmiṇ gāme manussehi bandhiyatha. 8. Amhākaṇ bhaṇḍāni tesāṇ dāsehi gāmaṇ hariyanti. 9. Atthahi vāṇijehi cattāro assā nagaraṇ āhariyanti. 10. Mayaṇ amhākaṇ dhītarehi. nattārehi ca vandiyāma. 11. Taṇ mahantaṇ khettaṇ pañcahi kassakehi kasiyati. 12. Vanitāya bahūni vatthāni tassaṇ pokkharaniyaṇ dhoviyaṭi. 13. Setthinā bhannaṇ yaṇakānaṇ dānaṇ diyaṭi. 14. Tasmiṇ ārāme vasantehi bhikkhūhi silāni rakkhiyanti. 15. Chahi bhikkhūhi pañcasatānaṇ manussānaṇ dhammo desiyati. 16. Paññāsāya manussehi tasmiṇ āpaṇe bahūni bhaṇḍāni kiṇiyanti. 17. Dasahi vanitāhi dvisaṭaṇ ambānaṇ vikkiṇiyati. 18. Dāsiyā pakko odano gahapatinā bhuñjiyaṭi. 19. Magge ṭhito dārako tassa mātayā hatthehi gaṇhiyaṭi. 20. Buddhena devānaṇ manussānaṇ ca dhammo bhāsiyaṭi.

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. Vaḍḍhaki = 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 went 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 "i + ya" to the root before the verbal termination. e.g.,

Past 3rd singular—

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

Future 3rd singular—

Paca + issati paca + iya + issati = *paciyissati* = (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 = *Pacīya-māna* (being cooked).
- (2) Pahara + nta = Pahara + i-ya + nta = *Paharī-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 = *nahāta*—bathed

Ni + ta = *nīta*—carried

Nā + ta = *nāta*—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 = *tinna*—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 carried
Haraniya =		
Pacitabba =	}	must be, fit to be, or should be cooked
Pacaniya =		

Bhūñjitabba = fit to be or should be eaten

Dhovitabba = fit to be or should be washed

Bhavitabba = fit to be or should become or happen

Nisiditabba = fit to be or should be sat

Vattabba = fit to be or should be told

Vanditabba = fit to be or should be worshipped

Dātabba = fit to be or should be given

Chinditabba = fit to be or should be cut

Rakkhitabba = fit to be or should be observed or protected

Uggaṇhitabba = fit to be or should be learnt.

Exercise 27

TRANSLATE INTO ENGLISH

1. Kaññāya bhuñjyamānaṃ bhattaṃ sunakhassa dātabbaṃ (hoti). 2. Purisena chindiyamāno rukkho gehassa upari patissati. 3. Purisehi khettāni kasitabbāni, vanitāhi tesāṃ bhattaṃ pacitabbaṃ. 4. Puttehi dhitarēhi ca pitaro mātaro ca vanditabbā honti. 5. Dāsena hariyamāno asso vāñjanaṃ vikkinitabbo hoti. 6. Corehi pahariyamānā purisā aññaṃ kattabbaṃ adisvā¹ aṭaviṃ dhāvissu. 7. Sārathinā pahariyamāno asso rathaṃ ākaḍḍhanto sihaṃ dhāvati. 8. Tumhehi dānāni dātabbāni, silani rakkhitabbāni, puññāni kātābbāni (honti). 9. Sissehi dhammo sotabbo² satthāni³ uggaṇhitabbāni. 10. Mayā diyamānaṃ⁴ bhuñjitabbaṃ bhuñjituṃ bahū yācakā āgacchanti. 11. Vanitā dhovitabbāni vatthāni ādāya vitthataṃ nadiṃ gamissati. 12. Yuvatiyo vandaniyāni cetiyāni disvā ekāya kaññāya ociniyamānāni padumāni yācissu. 13. Mama bhātā tasmiṃ vane āhiṇḍanto chindaniye bahū rukkhe passi. 14. Mayā ovadiyamāno bālo vattabbaṃ apassanto khinno⁵ nisidi.

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 given by the rich merchant.

1. Not seeing.

2. Should be heard.

3. Sciences.

4. Given by.

5. Dejected.

6. Kim kātābbāni ti ajānanto.

5. 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 = *bhāvissati*.

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: *Goṇo tinam khādati*.

Causal: *Dāso goṇam tinam khādāpeti* (the slave causes the ox to eat grass).

77. A List of Causatives

Kārāpeti = causes to (or makes one) do

Āṇhāpeti = 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. Setthi vaddhakiṅ gehaṅ kārapeti. 2. Mātā dāra-
kaṅ pokkharaniyaṅ nahāpessati. 3. Amhākaṅ pitaro
bhikkhū bhojāpesuṅ. 4. Vanitāyo dāsiṅ bhattaṅ pācā-
pesuṅ. 5. Pāpakārino dāsehi¹ bahū mige mārāpenti.
6. Gahapatayo purisehi¹ dārūni gaṇhāpenti. 7. Garu
sisse dhammaṅ uggaṇhāpesi. 8. Adhipati purisehi
rukkhe chindāpessati. 9. Ahaṅ kaññāhi bhaṇḍāni
āharāpessāmi. 10. Tumhe bhātarehi kapayo gāmaṅ
harāpetha. 11. Mayaṅ dasahi goṇehi khettaṅ kasā-
pessāma. 12. Mātā puttaṅ piṭhe nisidāpetvā bhattaṅ
pacituṅ 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 casual forms.

2. Taṇḍula = rice (uncooked), *m.n.*

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

VOCABULARY

PALI-ENGLISH

ABBREVIATIONS

m. Masculine
f. Feminine
n. Neuter
ind. Indeclinable
ad. Adverb
v. Verb
adj. Adjective

in. Infinitive
pr. p. Present Participle
p. p. Past Participle
pt. p. Potential Participle
abs. Absolutive
ger. Gerund
3. Of the three genders

Akxi *n* eye
Agacchi *v* went
Aggi *m* fire
Aṅguli *f* finger
Acari *v* walked; travelled
Acci *n* flame
Aja *m* goat
Ajja *ind* to-day
Añña *adj* another; other
Aññatara *adj* certain
Aṭavi *f* forest
Aṭṭha 3, eight
Aṭṭhama *adj* eighth
Aṭṭhavisati *f* twenty-eight
Aṭṭhasata *n* 800
Aṭṭhādasa 3, eighteen
Aṭṭhārasa 3, eighteen

Aṭṭhāsi *v* stood
Aṭṭhāsiti *f* eighty-eight
Aṭṭhi *n* bone; seed
Aṇḍa *n* egg
Atikkamituṅ *in* to surpass
Atithi *m* guest
Atthi *v* is; has
Atha *ind* then; after that
Atthaññū *m* knower of the
meaning
Adāsi *v* gave
Addhā *ind* certainly
Adhipati *m* lord; leader
Anugacchati *v* follows
Anussarati *v* remembers
Anussaranta *pr. p* remembering
Antarā *ind* between

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	Āgantuj <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
Abhiññaj <i>ad</i> constantly ; often	Ānesi <i>v</i> brought
Amata <i>n</i> ambrosia ; the supreme bliss	Ānetvā <i>abs</i> having brought
Amba <i>m</i> mango	Āpaṇa <i>m</i> shop ; market
Ambu <i>n</i> water	Āma <i>adj</i> unripe
Ammā <i>f</i> mother	Āma <i>ind</i> yes
Amhe = we	Āyu <i>n</i> age
Amhākaṇ = to us ; our	Āyudha <i>n</i> weapon
Ayaṇ <i>m.f</i> this (man) ; this (woman)	Ārabhati <i>v</i> begins
Arañña <i>n</i> forest	Ārabhi <i>v</i> began
Ari <i>m</i> enemy	Ārāma <i>m</i> grove ; monastery
Alaṅkaroti <i>v</i> decorates ; adorns	Āruya <i>abs</i> having ascended
Asani <i>f</i> thunderbolt	Āruhati <i>v</i> ascends
Asi <i>m</i> sword	Āruhi <i>v</i> ascended
Asiti <i>f</i> eighty	Āruhitvā <i>abs</i> having ascended
Assa <i>m</i> horse	Āloka <i>m</i> light
Assa = his ; to him	Āvāta <i>m</i> pit
Assā = of her ; to her	Āhaṭa <i>p.p</i> brought
Assu <i>n</i> tear	Āharati <i>v</i> brings
Ahi <i>m</i> serpent	Āharanta <i>pr.p</i> bringing
Ahaṇ = I	Āharāpeti <i>v</i> causes to bring
Ākaddhati <i>v</i> drags ; pulls	Āhari <i>v</i> brought
Ākaddhiyati <i>v</i> is dragged ; is pulled	Āharituj <i>in</i> to bring
Ākāsa <i>m</i> sky	Āhariyati <i>v</i> is brought
Ākhu <i>m</i> rat	Āhāra <i>m</i> food
	Āhiṇḍati <i>v</i> wanders

Icchati <i>v</i> wishes	Ekakkhattuj <i>ad</i> once
Itara <i>adj</i> the other	Ekacattāḷisati <i>f</i> forty-one
Ito <i>ind</i> hence	Ekatiṅsati <i>f</i> thirty-one
Itthi <i>f</i> woman	Ekato <i>ind</i> together
Idaṇ <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	Ekattha <i>ad</i> in one place
Ima <i>adj</i> this	Ekamantaṇ <i>ad</i> aside
Imā = these (women)	Ekavisati <i>f</i> twenty-one
Ime = these (men)	Ekaṣaṭṭhi <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	Ekāsīti <i>f</i> eighty-one
up	Ekūnacattāḷisati <i>f</i> 39
Uggaṇhāti <i>v</i> learns	Ekūnatiṅsati <i>f</i> 29
Uggaṇhitabba <i>pt.p</i> that should be learnt	Ekūnapañāsati <i>f</i> 49
Ucca <i>adj</i> high ; tall	Ekūnanavuti <i>f</i> 89
Ucohu <i>m</i> sugar-cane	Ekūnavisati <i>f</i> 19
Uṭṭhahati <i>v</i> rises up	Ekūnasatṭhi <i>f</i> 59
Uṭṭhahitvā <i>abs</i> having risen up	Ekūnasattati <i>f</i> 69
Uṭṭhāpetvā <i>abs</i> having awakened	Ekūnasata <i>n</i> 99
Uddeti <i>v</i> flies	Ekūnāsīti <i>f</i> 79
Uttara <i>adj</i> northern	Eta 3, that ; this
Uttāna <i>adj</i> shallow	Ettha <i>ad</i> here
Udaka <i>n</i> water	Evaj <i>ind</i> thus ; yes
Udadhi <i>m</i> ocean	Esā <i>f</i> that woman. (<i>Stem. eta</i>)
Udeti <i>v</i> rises up	Eso <i>m</i> that man. (<i>Stem. eta</i>)
Upari <i>ind</i> above	Okkamma <i>abs</i> having moved aside
Uppala <i>n</i> water-lily	Ocināti <i>v</i> gathers ; collects
Ubhaya 3, both	Ocinitvā <i>abs</i> having gathered
Ussahati <i>v</i> tries	Ocinituj <i>in</i> to gather ; to collect.
Eka <i>adj</i> one ; certain	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	Kāki <i>f</i> she-crow
Olokenta <i>pr.p.</i> looking at	Kātabba <i>pt.p.</i> that should be done
Kacchu <i>f</i> itch	Kātuṇ <i>in</i> to do
Kaññā <i>f</i> girl	Kāraṇa <i>n</i> reason
Kaṭacchu <i>m</i> spoon	Kārāpeti <i>v</i> causes to do
Kaṇeru <i>f</i> she elephant	Kāya <i>m</i> body
Kata <i>p.p.</i> made; done	Kāla <i>m</i> time
Katama 3, which of the many	Kālaṇ karoti <i>v</i> dies
Katara 3, which of the two	Kāsu <i>f</i> pit
Kattu <i>m</i> doer; compiler	Kāḷa <i>adj</i> black
Kattha <i>ad</i> where	Kiṇanta <i>pr.p.</i> buying
Katvā <i>abs</i> having done	Kiṇāti <i>v</i> buys
Kathaṇ <i>ind</i> how	Kiṇi <i>v</i> bought
Kathā <i>f</i> speech; talk	Kiṇitvā <i>abs</i> having bought
Katheti <i>v</i> says	Kiṇiyati <i>v</i> is bought
Kathesi <i>v</i> said; told	Kitti <i>f</i> fame
Kadali <i>f</i> plantain	Kiṇ 3, what?
Kadā <i>ad</i> when?	Kiḷati <i>v</i> plays
Kapi <i>m</i> monkey	Kiḷitvā <i>ni</i> having played
Kamma <i>n</i> work	Kukkuṭi <i>f</i> hen
Kammanta <i>m</i> work	Kucchi <i>m.f.</i> belly
Kammakāra <i>m</i> worker	Kuṭṭhi <i>m</i> leper
Karaṇiya <i>pt.p.</i> that should be done	Kuto <i>ind</i> from where?
Kari <i>v</i> did	Kuddha <i>p.p.</i> enraged; angry
Karissati <i>v</i> will do	Kumāra <i>m</i> boy
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	Cambhīra <i>adj</i> deep
Ketu <i>m</i> banner	Garu <i>m</i> teacher
Ko <i>m</i> who? (Nom.)	Gavesati <i>v</i> seeks
Kodha <i>m</i> anger	Gahapati <i>m</i> householder
Koḷambanagara <i>n</i> city of Colombo	Gahita <i>p.p.</i> taken
Khaṇati <i>v</i> digs	Gahetvā <i>abs</i> having taken
Khanti <i>f</i> patience	Gāma <i>m</i> village
Khara <i>adj</i> rough; coarse	Gāyati <i>v</i> sings
Khādati <i>v</i> eats	Gāyanta <i>pr.p.</i> singing
Khādanta <i>pr.p.</i> eating	Gāvī <i>f</i> cow
Khādi <i>v</i> ate	Giri <i>m</i> mountain
Khādītva <i>abs</i> having eaten	Givā <i>f</i> neck
Khira <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
Khinna, <i>p. p.</i> dejected	Goṇa <i>m</i> ox
Khetta <i>n</i> field	Godhā <i>f</i> iguana
Gacchati <i>v</i> goes	Ghata <i>m</i> water-pot
Gacchanta <i>pr.p.</i> going	Ghāna <i>n</i> nose
Gacchāpeti <i>v</i> causes to go	Ghāyitvā <i>in</i> to smell
Gacchi <i>v</i> went	Ca <i>ind</i> and
Gacchissati <i>v</i> will go	Cakku <i>n</i> eye
Gaṅgā <i>f</i> river	Cakkhumantu <i>adj</i> possessor of eyes
Gaṇi <i>m</i> one who has a following	Canda <i>m</i> moon
Gaṇṭhi <i>m</i> knot	Cattāḷisati <i>f</i> forty
Gaṇhāti <i>v</i> takes	Catu 3, four
Gaṇhāpeti <i>v</i> causes to take	Catuttisati <i>f</i> thirty-four
Gaṇhi <i>v</i> took	Catuttha <i>adj</i> fourth
Gaṇhitvā <i>in</i> to take	Catutthi <i>f</i> Dative
Gaṇhīyati <i>v</i> is taken	Catuddasa 3 fourteen
Gata <i>p.p.</i> gone	Catuppada <i>m</i> quadruped
Gantu <i>m</i> goer	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
Ciraṇ <i>ad</i> (for a) long time	Jivhā <i>f</i> tongue
Cuddasa 3, fourteen	Jetu <i>m</i> victor
Cuddasama <i>adj</i> fourteenth	Ñāna <i>n</i> wisdom
Cetiya <i>n</i> shrine; pagoda	Ñāta <i>p.p.</i> known
Cora <i>m</i> thief	Ñātu <i>m</i> knower
Coreti <i>v</i> steals	Ṭhatvā <i>abs</i> having stood
Coresi <i>v</i> stole	Ṭhapita 3, kept
Cha 3, six	Ṭhapeti <i>v</i> keeps
Chaṭṭha <i>adj</i> sixth	Ṭhapetu <i>v</i> let him keep
Chaṭṭhi <i>f</i> Genitive	Ṭhapesi <i>v</i> kept
Chattha <i>n</i> umbrella	Ṭhāna <i>n</i> place
Chattisati <i>f</i> thirty-six	Ṭhita <i>p.p.</i> stood
Chatti <i>m</i> one who has an umbrella	Dasati <i>v</i> bites; stings
Channavati <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)
Chāsiti <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	Taruṇi <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
Tahiṇ <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	Danti <i>m</i> tusker; elephant
Titṭhati <i>v</i> stands	Dasa 3, ten
Titṭhanta <i>pr.p.</i> standing	Dasakoṭi <i>f</i> hundred million
Tiṇa <i>n</i> grass	Dasama <i>adj</i> tenth
Tiṇṇa <i>p.p.</i> crossed; gone ashore	Dasalakkha <i>n</i> million
Tinavuti <i>f</i> ninety-three	Dasasata <i>n</i> thousand
Tipu <i>n</i> lead	Dasasahassa <i>n</i> ten thousand
Tiriyāṇ <i>ad</i> across	Dassaniya <i>adj</i> handsome; beautiful
Tisati <i>f</i> thirty	Dalhaṇ <i>ad</i> tightly
Tisatima <i>adj</i> thirtieth	Dāthi <i>m</i> tusker; serpent
Tisā <i>f</i> thirty	Dātabba <i>pt.p.</i> that should be given
Tumhe = you	Dātu <i>m</i> giver
Tuyhaṇ = to you; your	Dātuṇ <i>in</i> to give
Tulā <i>f</i> scale; balance	Dāna <i>n</i> alms; charity
Te <i>m</i> they	Dāyaka <i>m</i> giver
Te-asiti <i>f</i> eighty-three	Dāraka <i>m</i> young one; boy
Tettiṇṇasati <i>f</i> thirty-three	Dārikā <i>f</i> girl
Tenavuti <i>f</i> ninety-three	Dāru <i>n</i> firewood
Tepaññāsā <i>f</i> fifty-three	Dāsa <i>m</i> slave
Terasa 3, thirteen	Dāsi <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
Tesaṭṭhi <i>f</i> sixty-three	Divā <i>ind</i> day-time
Tesattati <i>f</i> seventy-three	Disā <i>f</i> direction
Tejasa 3, thirteen	Disvā <i>abs</i> having seen
Tvaṇ = thou	Digha <i>adj</i> long
Dakkhiṇa <i>adj</i> southern	Dighajīvi <i>m</i> possessor of long life
Datṭha <i>p.p.</i> bitten	
Datvā <i>abs</i> having given	
Dadanta <i>pr.p.</i> giving	

Dīpa <i>m</i> island; lamp	Dvicattati <i>f</i> seventy-two
Dīpi <i>m</i> leopard	Dvisata <i>n</i> two hundred
Diyati <i>v</i> is given	Dveasiti <i>f</i> eighty-two
Diyamāna <i>pr.p.</i> being given	Dvepaññāsā <i>f</i> fifty-two
Dukkha <i>n</i> pain; misery; trouble	Dvesattati <i>f</i> seventy-two
Dukkhaṅ <i>ad</i> with difficulty; miserably	Dhana <i>n</i> wealth
Dutiya <i>adj</i> second	Dhanavantu <i>adj</i> rich
Dundubhi <i>f</i> drum	Dhanu <i>n</i> bow
Dubbala <i>adj</i> feeble	Dhamma <i>m</i> doctrine
Deti <i>v</i> gives	Dhātu <i>f</i> element; relic
Deva <i>m</i> rain; deity	Dhāvati <i>v</i> runs
Devatā <i>f</i> deity	Dhāvanta 3, running
Devi <i>f</i> queen; goddess	Dhāvi <i>v</i> ran
Desanā <i>f</i> preaching	Dhāvitvā <i>abs</i> having run
Desita <i>p.p.</i> preached	Dhītu <i>f</i> daughter
Deseti <i>v</i> preaches	Dhūli <i>f</i> dust
Desesi <i>v</i> preached	Dhenu <i>f</i> cow (of any kind)
Desīyati <i>v</i> is preached	Dhovati <i>v</i> washes
Doṇi <i>f</i> canoe; boat	Dhovitabba <i>pt.p.</i> that should be washed
Dolā <i>f</i> palanquin	Dhoviyati <i>v</i> is washed
Dvattisati <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
Dvāvisaty <i>f</i> twenty-two	Nadī <i>f</i> river
Dvāsatti <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
Dvikkhattū <i>ad</i> twice	Navasata <i>n</i> nine hundred
Dvicattāṣṭisati <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	Pacaniya <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	Pacitū <i>in</i> to cook
Nikkhamma <i>abs</i> having come out	Pacitvā <i>abs</i> having cooked
Niddā <i>f</i> sleep	Pacchā <i>ind</i> afterwards
Nidhi <i>m</i> hidden treasure	Pañca 3, five
Nibbattitū <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	Pañcatissati <i>f</i> thirty-five
Nilīyati <i>v</i> hides	Pañcadhā <i>ind</i> in five ways
Nisinna <i>p.p.</i> sat	Pañcavisati <i>f</i> twenty-five
Nisidati <i>v</i> sats	Pañcasata <i>n</i> five hundred
Nisidanta <i>pr.p.</i> sitting	Pañnavantu <i>adj</i> wise
Nisidāpeti <i>v</i> causes to sit	Paññā <i>f</i> wisdom
Nisīdi <i>v</i> sat	Paññāsati 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
Nica <i>adj</i> low; vulgar	Paṭiyādetū <i>in</i> to make; to prepare
Nita <i>p.p.</i> led; carried	Paṭhama <i>adj</i> first
Nila <i>adj</i> blue	Paṇṇa <i>n</i> leaf
Niharati <i>v</i> ejects	Pañnarasa 3, fifteen
Neti <i>v</i> leads; carries	Pañnasati <i>f</i> fifty
Netu <i>m</i> leader	Paṇḍita <i>m</i> wise man
Nesi <i>v</i> led; carried	Patati <i>v</i> falls
Pakka <i>p.p.</i> cooked; ripe	
Pakkhipati <i>v</i> puts in	

Pati <i>m</i> husband; master	Pātesī <i>v</i> felled
Pati <i>v</i> fell down	Pātuṅ <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	Pāpakāri <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	Pāvīsi <i>v</i> entered
Parasuve <i>ind</i> day after to-mor- row	Pāsāna <i>m</i> stone; rock
Parahiyo <i>ind</i> day before yester- day	Pitu <i>m</i> father
Paridahati <i>v</i> wears	Pipāsā <i>f</i> thirst
Parisā <i>f</i> retinue; following	Pivati <i>v</i> drinks
Pavisati <i>v</i> enters	Pivatū <i>v</i> let him drink
Pavisitvā <i>abs</i> having entered	Pivamāna <i>pr.p.</i> drinking
Pasu <i>m</i> beast	Pivituṅ <i>in</i> to drink
Passati <i>v</i> sees	Pivitvā <i>abs</i> having drunk
Passanta <i>pr.p.</i> seeing; looking at	Piḷandhitvā <i>abs</i> having donned
Passituṅ <i>in</i> to see	Piṭṭha <i>n</i> chair
Pahaṭa <i>p.p.</i> beaten	Pīta <i>p.p.</i> drunk
Paharati <i>v</i> beats	Pīta <i>adj</i> yellow
Paharivā <i>abs</i> having beaten	Piḷita <i>p.p.</i> oppressed
Paharīyati <i>v</i> is beaten	Piḷeti <i>v</i> oppresses
Pahāya <i>abs</i> having left	Piḷesi <i>v</i> oppressed
Pāka <i>m</i> cooking; boiling	Puñña <i>b</i> merit; fortune
Pācayati <i>v</i> causes to cook	Pañnavantu <i>adj</i> fortunate; meritorious
Pācāpayati <i>v</i> causes to cook	Putta <i>m</i> son
Pācāpeti <i>v</i> causes to cook	Puna <i>ind</i> again
Pāceti <i>v</i> causes to cook	Puppha <i>n</i> flower
Pāthasālā <i>f</i> school	Pubba <i>adj</i> former; eastern
Pāni <i>m</i> hand	Purato <i>ind</i> in front
Pāteti <i>v</i> fells; makes to fall	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
Pokkharani <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
Battisati <i>f</i> thirty-two	Bhāyitvā <i>abs</i> having feared
Bandhati <i>v</i> binds; ties	Bhāsati <i>v</i> says
Bandhiyati <i>v</i> is bound	Bhāsiyati <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
Bali <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	Bhuñjituṅ <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	Bhogī <i>m</i> serpent
Bodhi <i>m.f.</i> Bo-tree	Bhojāpeti <i>v</i> feeds
Brāhmaṇī <i>f</i> Brahman woman	Bhottuṅ <i>in</i> to eat
Bhagavantu <i>m</i> the Buddha; the Exalted One; <i>adj</i> the fortunate	Magga <i>m</i> path
Bhaginī <i>f</i> sister	Majjhima <i>adj</i> medium: central
Bhañjati <i>v</i> breaks	Mañca <i>m</i> bed
Bhaṇḍa <i>n</i> goods	Mañjūsā <i>f</i> box
Bhattu <i>m</i> husband; supporter	Maṇi <i>m</i> gem
Bhariyā <i>f</i> wife	Mata <i>p.p.</i> dead
Bhavati <i>v</i> is; becomes	Mati <i>f</i> wisdom

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
Mayaṅ = we	Yācati <i>v</i> begs
Mayhaṅ = to me; my	Yācanta <i>pr.p.</i> begging
Mayūra <i>m</i> peacock	Yāci <i>v</i> begged
Marāṇa <i>n</i> death	Yāva <i>ind</i> as far as
Marati <i>v</i> dies	Yāva . . . tāva <i>ind</i> until
Mahanta <i>pr.p.</i> big; large; great	Yuvati <i>f</i> maiden
Mahallaka <i>adj</i> elderly; old	Yojeti <i>v</i> harnesses; joins; composes
Mahi <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	Rakkhiyati <i>v</i> is protected
Mārīta <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	Ravitvā <i>abs</i> having crowed
Miga <i>m</i> deer; beast	Rassa <i>adj</i> short
Migī <i>f</i> she-deer	Rāsi <i>m</i> heap
Mināti <i>v</i> measures	Rukkha <i>m</i> tree
Mitta <i>m</i> friend	Rūpa <i>n</i> form; image
Muṭṭhi <i>m</i> fist; hammer	Rodati <i>v</i> cries
Mudu <i>adj</i> soft	Rodanta <i>pr.p.</i> crying
Muni <i>m</i> monk	Lakkha <i>n</i> hundred thousand
Mūla <i>n</i> root; money	Laṅkā <i>f</i> (island of) Ceylon
Ya 3, which (relative)	Latā <i>f</i> creeper
Yaṭṭhi <i>m.f.</i> stick; walking stick	Laddha <i>p.p.</i> got
Yattha <i>ad</i> where; (relative)	Laddhā <i>abs</i> having got
Yadā <i>ad</i> whenever	Laddhuṅ <i>in</i> to get

Labhati <i>v</i> gets ; receives	Vāpija <i>m</i> merchant
Labhituṅ <i>in</i> to get	Vānara <i>m</i> monkey
Likhati <i>v</i> writes	Vāpī <i>f</i> tank
Lekhaka <i>m</i> clerk	Vāri <i>n</i> water
Loka <i>m</i> world	Vālukā <i>f</i> sand
Locana <i>n</i> eye	Vikkipanta <i>pr.p.</i> selling
Vanita <i>p.p.</i> wounded	Vikkipāti <i>v</i> sells
Vanitamakāsi <i>v</i> wounded	Vikkiṇi <i>v</i> sold
Vaddhaki <i>m</i> carpenter	Vikkiniyati <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> broad ; wide
Vadaññū <i>adj</i> charitable	Vidū <i>m</i> wise man
Vadati <i>v</i> says	Vidhāya <i>abs</i> having done or commanded
Vadana <i>n</i> face; mouth	Vinā <i>ind</i> except; without
Vana <i>n</i> forest	Vinetu <i>m</i> instructor
Vanitā <i>f</i> woman	Visikhā <i>f</i> street
Vandati <i>v</i> bows down; worships	Visuṅ <i>ind</i> severally ; separately
Vandita <i>p.p.</i> worshipped	Viharanta <i>pr.p.</i> residing; living
Vanditabba <i>pt.p.</i> that should be worshipped	Vihāra <i>m</i> monastery
Vandiyati <i>v</i> is worshipped	Visati <i>f</i> twenty
Vapu <i>n</i> body	Visatima <i>adj</i> twentieth
Varāha <i>m</i> pig	Vihi <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	Veju <i>m</i> bamboo
Vācā <i>f</i> word	Vyādhi <i>m</i> sickness
	Sakiṅ <i>ad</i> once

Sakuṇa <i>m</i> bird	Santika <i>adj</i> near
Sakuṇī <i>f</i> she-bird	Sannipātati <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	Sabbāññū <i>m</i> the Ommiscient
Saṅgha <i>m</i> community	One
Sace <i>ind</i> if	Sabbadā <i>ad</i> ever; always
Saṭṭhi <i>f</i> sixty	Sabhā <i>f</i> committee; society
Sata <i>n</i> hundred	Samaṅ <i>ad</i> equally; evenly
Satakoti <i>f</i> thousand million	Sayati <i>v</i> sleeps
Satama <i>adj</i> hundredth	Sayanta <i>pr.p.</i> sleeping
Satalakkha <i>n</i> ten million	Sayita <i>p.p.</i> slept
Satasahassa <i>n</i> hundred thousand	Sayi <i>v</i> slept
Sati <i>f</i> memory	Sayitvā <i>abs</i> having slept
Satimantu <i>adj</i> mindful	Sasī <i>m</i> moon
Ṣatta 3, seven	Sassu <i>f</i> mother-in-law
Sattadasa 3, seventeen	Saha <i>ind</i> with
Sattati <i>f</i> seventy	Sahasā <i>ad</i> suddenly
Sattatiṅsati <i>f</i> thirty-seven	Sahassa <i>n</i> thousand
Sattama <i>adj</i> seventh	Sā = she
Sattamī <i>f</i> Locative	Sākhā <i>f</i> branch
Sattarasa 3, seventeen	Sādhukaṅ <i>ad</i> well
Sattavisati <i>f</i> twenty-seven	Sāmi <i>m</i> master; lord
Sattāsiti <i>f</i> eighty-seven	Sāyaṅ <i>ind</i> in the evening
Sattu <i>m</i> enemy	Sārathī <i>m</i> charioteer
Sattha <i>n</i> science ; <i>m</i> caravan	Sālā <i>f</i> hall
Satthi <i>m.n.</i> thigh	Sāvatti <i>f</i> city of that name
Satthu <i>m</i> teacher ; adviser	Sikkhāpada <i>n</i> precept
Sadā <i>ind</i> ever ; always	Sikhī <i>m</i> peacock
Saddhiṅ <i>ind</i> with	Sindhu <i>m</i> sea
Sanikaṅ <i>ad</i> slowly	Silā <i>f</i> stone
Santi <i>v</i> are	Sissa <i>m</i> student
Santi <i>f</i> peace ; relief	Sighaṅ <i>ad</i> quickly
	Sila <i>n</i> virtue; precept

Silavantu <i>adj</i> observant of precepts ; virtuous	Sotabba <i>pt.p.</i> that should be heard
Siha <i>m</i> lion	Sotu <i>m</i> hearer
Sihī <i>f</i> lioness	Sopāna <i>n</i> stair
Sukha <i>n</i> comfort	Soḷasa 3 sixteen
Sukhaṅ <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 she-elephant
Sutta <i>p.p.</i> slept	Hatthī <i>m</i> elephant
Sutvā <i>abs</i> having heard	Hadaya <i>n</i> heart
Sunakha <i>m</i> dog	Harati <i>v</i> carries
Surā <i>f</i> liquor; intoxicant	Haraniya <i>pt.p.</i> that should be carried
Suriya <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	Haritug <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

Across tiriyaṅ. *ad.*
 Adorns Alaṅkaroti. *v.*
 Adviser satthu. *m.*
 Afterwards pacchā. *ad.*
 Again puna. *ind.*
 Age āyu. *n.*
 All sabba. *adj.*
 Alms dāna. *n.*
 Always sadā; sabbadā. *ad.*
 And ca; api. *ind.*
 Anger kodha. *m.*
 Another añña; apara. *adj.*
 Arm bāhu. *m.*
 Army senā. *f.*
 Ascended āruhi. *v.*
 Ascends āruhati. *v.*
 Aside ekamantaṅ. *ad.*
 Assembles sannipatati. *v.*
 Ate khādi. *v.*
 Axe pharaṣu. *m.*
 Balance tulā. *f.*
 Bamboo veṇu; veḷu. *m.*
 Bank (of a river) kūla. *n.*
 Banner ketu. *m.*
 Base vatthu. *n.*, bhūmi. *f.*
 Bathed nahāta. *p.p.*
 Bathing nahāyanta. *pr.p.*
 Beast pasu; miga. *m.*

Beaten pahāta. *p.p.*
 Beats paharati. *v.*
 Beautiful dassaniya; surūpa. *adj.*
 Becomes hoti; bhavati. *v.*
 Becomes a monk pabbajati. *v.*
 Bed mañca. *m.* sayana. *n.*
 Been bhūta. *p.p.*
 Before purā; purato. *ind.*
 Begging yācanta. *pr.p.*
 Begs yācati. *v.*
 Begins ārabhati. *v.*
 Began ārabhi. *v.*
 Belly kuochi. *m.f.*
 Benares (city) Bārānasi. *f.*
 Between antarā. *ind.*
 Big mahanta. *adj.*
 Bird sakuna; pakkhī. *m.*
 Bitten daṭṭha. *p.p.*
 Black kāla. *adj.*
 Blue nila. *adj.*
 Boat dopi. *f.*
 Body vapu. *n.*, kāya. *m.*
 Boiled rice odana. *m.n.*,
 bhatta. *n.*
 Bone atṭhi. *n.*
 Bo-tree bodhi. *m.f.*
 Bow dhanu. *n.*
 Box mañjūsā. *f.*

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

<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>g.</i>	<i>Ear</i> sota; ghāṇa. <i>n.</i>
<i>Day</i> divasa. <i>m.</i>	<i>Earth</i> vasudhā; bhūmi; mahī.
<i>Day after to-morrow</i> parasuve. <i>ind.</i>	<i>f.</i>
<i>Day before yesterday</i> parahiyo. <i>ind.</i>	<i>Eastern</i> pubba. <i>adj.</i>
<i>Day time</i> divā. <i>ind.</i>	<i>Eaten</i> bhutta; khādita. <i>p.p.</i>
<i>Dead</i> mata. <i>p.p.</i>	<i>Eating</i> khādanta; bhūñjanta. <i>pr.p.</i>
<i>Death</i> maraṇa. <i>n.</i>	<i>East</i> khādati; bhūñjati. <i>v.</i>
<i>Decorates</i> alaṅkaroti. <i>v.</i>	<i>Eczema</i> daddu. <i>f.</i>
<i>Deep</i> gambhīra. <i>adj.</i>	<i>Egg</i> aṇḍa. <i>n.</i>
<i>Deer</i> miga. <i>m.</i>	<i>Eight</i> attha. 3.
<i>Deity</i> deva. <i>m.</i> , devatā. <i>f.</i>	<i>Eighteen</i> atthārāsa; atthādasa. 3.
<i>Descended</i> otiṇṇa. <i>p.p.</i>	<i>Eighth</i> atthama. <i>adj.</i>
<i>Descends</i> oruhati; otarati. <i>v.</i>	<i>Eighty</i> asīti. <i>f.</i>
<i>Did</i> kari; akari. <i>v.</i>	<i>Eighty-eight</i> atthāsīti. <i>f.</i>
<i>Dies</i> marati; kālaṅ karoti. <i>v.</i>	<i>Eighty-four</i> caturāsīti. <i>f.</i>
<i>Digs</i> khaṇati. <i>v.</i>	<i>Eighty-nine</i> ekūnanavuti. <i>f.</i>
<i>Direction</i> disā. <i>f.</i>	<i>Eighty-one</i> ekāsīti. <i>f.</i>
<i>Doctor</i> vejja. <i>m.</i>	<i>Eighty-six</i> chāsīti. <i>f.</i>
<i>Doctrine</i> dhamma. <i>m.</i>	<i>Eighty-three</i> teasīti. <i>f.</i>
<i>Doer</i> kattu. <i>m.</i>	<i>Eighty-two</i> dvāsīti; dveaīti. <i>f.</i>
<i>Does</i> karoti. <i>v.</i>	<i>Ejects</i> niharati. <i>v.</i>
<i>Dog</i> sunakha. <i>m.</i>	<i>Elderly</i> mahallaka. <i>adj.</i>
<i>Done</i> kata. <i>p.p.</i>	<i>Elephant</i> dantī; hatthī; kari. <i>m.</i>
<i>Doing</i> karonta. <i>pr.p.</i>	<i>Eleven</i> ekādasa. 3.
<i>(Do) not</i> mā. <i>ind.</i>	<i>Eleventh</i> ekādasama. <i>adj.</i>
<i>Drags</i> ākaḍḍhati. <i>v.</i>	<i>Enemy</i> ari; sattu. <i>m.</i>
<i>Drinking</i> pivamāna. <i>pr.p.</i>	

<i>Enlightened</i> One Buddha;	<i>First</i> pathama. <i>adj.</i>
<i>Bhagavantu</i> . <i>m.</i>	<i>Five</i> pañca. 3.
<i>Enraged</i> kuddha. <i>p.p.</i>	<i>Flame</i> acci. <i>n.</i>
<i>Enters</i> pavisati. <i>v.</i>	<i>Flies</i> uḍḍeti. <i>v.</i>
<i>Entered</i> pāvīsi. <i>v.</i>	<i>Flower</i> puppha. <i>n.</i>
<i>Evening</i> (in the) sāyaṅ. <i>ind.</i>	<i>Follows</i> anugacchati. <i>v.</i>
<i>Ever</i> sadā; sabbadā. <i>ad.</i>	<i>Food</i> āhāra. <i>m.</i> , bhōjana. <i>n.</i>
<i>Evenly</i> samaṅ. <i>ad.</i>	<i>Foolish</i> bāla. <i>adj.</i>
<i>Every</i> sabba. <i>adj.</i>	<i>Foot</i> pāda. <i>m.</i>
<i>Everywhere</i> sabbattha. <i>ind.</i>	<i>For a long time</i> ciraṅ. <i>ad.</i>
<i>Evil-doer</i> pāpakāri. <i>m.</i>	<i>Forest</i> vana; arañña. <i>n.</i> , atavi. <i>f.</i>
<i>Exalted</i> One Bhagavantu. <i>m.</i>	<i>Form</i> rūpa. <i>n.</i>
<i>Eye</i> akkhi; nayana; locana; cakkhu. <i>n.</i>	<i>Formerly</i> purā. <i>ind.</i>
<i>Face</i> vadana; mukha. <i>n.</i>	<i>Fortunate</i> puññavantu; bhaga- vantu. <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. 3.
<i>Father</i> pitu. <i>m.</i>	<i>Fourteen</i> cuddasa; catuddasa. 3.
<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; appāka. <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> pañnarāsa; pañcadasa. 3.	<i>Gave</i> dadi; adāsi. <i>v.</i>
<i>Fifty</i> paññāsā; paññāsā; paññāsati. <i>f.</i>	<i>Gem</i> maṇi. <i>m.</i>
<i>Fifty-nine</i> ekūnasatthi. <i>f.</i>	<i>Ghee</i> sappi. <i>n.</i>
<i>Fifty-one</i> ekapaññāsā. <i>f.</i>	<i>Girl</i> dārikā; kaññā; kumārī; kumārīkā. <i>f.</i>
<i>Finger</i> aṅguli. <i>f.</i>	<i>Given</i> dinna. <i>p.p.</i>
<i>Fire</i> aggi. <i>m.</i>	
<i>Firewood</i> dāru. <i>n.</i>	

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

<i>High ucca. adj.</i>	<i>Is not natthi. v.</i>
<i>Himalayas Himivantu. m.</i>	<i>Is ploughed Kasiyati. v.</i>
<i>Honey madhu. n.</i>	<i>Is preached desiyati. v.</i>
<i>Horse assa. m.</i>	<i>Is protected rakkhiyati. v.</i>
<i>House geha. n.</i>	<i>Is sold vikkiṇiyati. v.</i>
<i>Householder gahapati. m.</i>	<i>Is taken gaṇhiyati. v.</i>
<i>Human being manussa. m.</i>	<i>Is tied bandhiyati. v.</i>
<i>Hunger khudā. f.</i>	<i>Is told bhāsiyati. v.</i>
<i>Husband pati ; bhattu. m.</i>	<i>Is worshipped vandiyati. v.</i>
<i>How kathaj. ind.</i>	<i>Is washed dhoviyati. v.</i>
<i>I ahaj.</i>	<i>It taṇ. n.</i>
<i>Iguana godhā. f.</i>	<i>Itch kacchu. f.</i>
<i>Imuge rūpa. n.</i>	<i>Jack (fruit) panasa. m.</i>
<i>Increase vuddhi. f.</i>	<i>Keeps thapeti. v.</i>
<i>Infantry patti. f.</i>	<i>Kept thapesi. v.</i>
<i>Instructor vinetū ; satthu. m.</i>	<i>Killed māresi. v.</i>
<i>In that way tathā. ind.</i>	<i>Kills hanati ; māreti. v.</i>
<i>In front purato. ind.</i>	<i>Kindled jālesi. v.</i>
<i>In one place ekattha. ind.</i>	<i>Kindles jāleti. v.</i>
<i>Intelligent buddhimantu. adj.</i>	<i>King bhūpāla ; bhūpati. m.</i>
<i>In two ways dvidhā. ad.</i>	<i>Knee jānu ; jaṇṇu. m.</i>
<i>Intoxicant majja. n., surā. f.</i>	<i>Knot gaṇṭhi. m.</i>
<i>Is hoti ; bhavati. v.</i>	<i>Known nāta. p.p.</i>
<i>Is able sakkoti. v.</i>	<i>Knower nātu. m.</i>
<i>Is beaten pahariyati. v.</i>	<i>Knower of the meaning atthaññū. m.</i>
<i>Is bought kiṇiyati. v.</i>	<i>Knows jānāti. v.</i>
<i>Is brought āhariyati. v.</i>	<i>Lamp dipa ; padīpa. m.</i>
<i>Is carried hariyati. v.</i>	<i>Large mahanta. adj.</i>
<i>Is done kariyati. v.</i>	<i>Lauding hasanta. pr.p.</i>
<i>Is drawn ākaddhiyati. v.</i>	<i>Laughs hasati. v.</i>
<i>Is eaten bhūñjiyati. v.</i>	<i>Lead tipu. n.</i>
<i>Is given dīyati. v.</i>	<i>Leader netu ; adhipati. m.</i>
<i>Is killed māriyati. v.</i>	<i>Leads neti ; nayati. v.</i>
<i>Island dipa. m.</i>	<i>Leaf patta ; panna. n.</i>
<i>Is made kariyati. v.</i>	

<i>Learns</i> uggaṇhāti ; 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> vāṇija. <i>m.</i>
<i>Leper</i> kutthi. <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> setthi. <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 ; kaṇi. <i>m.</i>
<i>Lion</i> siha. <i>m.</i>	<i>Month</i> māsa. <i>m.</i>
<i>Lioness</i> sihī. <i>f.</i>	<i>Moon</i> canda ; saṣi. <i>m.</i>
<i>Liquor</i> surā. <i>f.</i>	<i>Morning (in the)</i> pātu. <i>ind.</i>
<i>Little</i> appaka ; paritta. <i>adj.</i>	<i>Mother</i> amma ; 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> givā. <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. <i>3.</i>
<i>Maiden</i> yuvati ; taruṇī ; ku-māri. <i>f.</i>	<i>Nineteen</i> ekūnavisati. <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> vaḷavā. <i>f.</i>	<i>Ninety-nine</i> ekūnasata. <i>n.</i>
<i>Market</i> āpaṇa. <i>m.</i>	<i>Ninety-six</i> chaṇnavuti. <i>f.</i>
<i>Measures</i> miṇāti. <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>adj.</i>
<i>Observer of precepts</i> silavantu. <i>adj.</i>	<i>Possessor of long life</i> dighajīvi. <i>m.</i>
<i>Ocean</i> udadhi ; jalaṇidhi ; sindhu. <i>m.</i>	<i>Possessor of garlands</i> māli. <i>m.</i>
<i>Of the high caste</i> kulavantu. <i>adj.</i>	<i>Possessor of an umbrella</i> chattī. <i>m.</i>
<i>Offered</i> pūjesi. <i>v.</i>	<i>Power</i> bala. <i>n.</i>
<i>Offering</i> pūjā. <i>f.</i>	<i>Powerful</i> balavantu ; balī. <i>adj.</i>
<i>Offers</i> pūjeti. <i>v.</i>	<i>Preached</i> desita. <i>p.p.</i>
<i>Old</i> mahallaka. <i>adj.</i>	<i>Preached</i> desesi. <i>v.</i>
<i>Omniscient</i> sabbaññū. <i>adj.</i>	<i>Preaches</i> deseti. <i>v.</i>
<i>One</i> eka. <i>3.</i>	<i>Preaching</i> desanā. <i>f.</i>
<i>Once</i> sakij ; ekakkhattuj. <i>ad.</i>	<i>Precept</i> sikkhāpada. <i>n.</i>
<i>One day</i> ekadā. <i>ad.</i>	<i>Progress</i> vuddhi. <i>f.</i>
<i>One who has a following</i> gaṇī. <i>m.</i>	<i>Protects</i> pāleti ; rakkhati. <i>v.</i>
<i>Oppressed</i> piḷesi. <i>v.</i> , piḷita. <i>p.p.</i>	<i>Pulls</i> ākaddhati. <i>v.</i>
<i>Oppresses</i> piḷeti. <i>v.</i>	<i>Queen</i> devī : rājini. <i>f.</i>
<i>Or</i> vā ; atha vā. <i>ind.</i>	<i>Quickly</i> sīghaṇ ; khippaṇ. <i>ad.</i>
<i>Other</i> añña ; apara ; para. <i>adj.</i>	<i>Rain</i> vutthi. <i>f.</i> , deva. <i>m.</i>
<i>Over</i> upari. <i>ad.</i>	<i>Rains</i> vassati. <i>v.</i>
<i>Overlord</i> pabhū. <i>m.</i>	<i>Ran</i> dhāvi. <i>v.</i>
<i>Ox</i> goṇa. <i>m.</i>	<i>Rat</i> ākhu. <i>m.</i>
<i>Paddy</i> vihi. <i>m.</i>	<i>Reason</i> kāraṇa. <i>n.</i>
<i>Palanguin</i> dolā. <i>f.</i>	<i>Received</i> laddha. <i>p.p.</i>
<i>Path</i> magga. <i>m.</i>	<i>Reigns</i> rajjaṇ karoti. <i>v.</i>
<i>Patience</i> khanti. <i>f.</i>	<i>Relation</i> bandhu. <i>m.</i>
<i>Peacock</i> mayūra ; sikhī. <i>m.</i>	<i>Remembering</i> anussaranta. <i>pr.p.</i>
<i>Physician</i> vejja. <i>m.</i>	<i>Renounces</i> pabbajati. <i>v.</i>
<i>Pig</i> varāha. <i>m.</i>	<i>Residing</i> vasanta. <i>pr.p.</i>
<i>Pit</i> āvāta. <i>m.</i> , kāsu. <i>f.</i>	<i>Respects</i> pūjeti. <i>v.</i>
<i>Place</i> ṭhāna. <i>n.</i>	<i>Retinue</i> parisā. <i>f.</i>
<i>Plantain</i> kadali. <i>f.</i>	<i>Rice</i> tandula. <i>n.</i>
<i>Poet</i> kavi. <i>m.</i>	
<i>Pond</i> pokkharāṇī. <i>f.</i>	

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

<i>Sixth chatṭha. adj.</i>	<i>Strength bala. n.</i>
<i>Sixty satṭhi. f.</i>	<i>Strictly daḷhaṅ. ad.</i>
<i>Sixty-nine ekūnasattati. f.</i>	<i>Strong balavantu. adj.</i>
<i>Sixty-two dvāsattṭhi ; dvisattṭhi. f.</i>	<i>Student sissa. m.</i>
<i>Sky ākāsa. m.</i>	<i>Suddenly sahasā. ad.</i>
<i>Slave dāsa. m.</i>	<i>Sugar sakkharā. f.</i>
<i>Slave woman dāsī. f.</i>	<i>Sugar-cane ucchu. m.</i>
<i>Sleep niddā. f.</i>	<i>Sun suriya ; ravi ; bhānu ; bhānumantu. m.</i>
<i>Sleeping sayanta. pr.p.</i>	<i>Sword asi. m.</i>
<i>Sleeps sayati. v.</i>	<i>Takes gaṇhāti. v.</i>
<i>Slept sutta ; sayita. p.p.</i>	<i>Tall ucca. adj.</i>
<i>Slept sayi. v.</i>	<i>Tank vāpī. f.</i>
<i>Slowly sanikaṅ. ad.</i>	<i>Teacher garu ; satthu ; ācariya. m.</i>
<i>Small khuddaka. adj.</i>	<i>Tear assu. n.</i>
<i>Society sabhā. f.</i>	<i>Temperate mattaññū. adj.</i>
<i>So evaṅ ; tathā. ind.</i>	<i>Ten dasa. 3.</i>
<i>So far tāva. ind.</i>	<i>Ten million koṭi. f.</i>
<i>Soft mudu. adj.</i>	<i>Ten thousand dasasahassa. n.</i>
<i>Sold vikkiṇi. v.</i>	<i>Tenth dasama. adj.</i>
<i>Some eka. (plur.) 3.</i>	<i>That ta ; eta. adj.</i>
<i>Son putta. m.</i>	<i>The other itara. adj.</i>
<i>Soon sihaṅ ; khippaṅ. ad.</i>	<i>Then tadā. ad.</i>
<i>Speech kathā. f.</i>	<i>Thence tato. ind.</i>
<i>Spoon kaṭacchu. m.</i>	<i>There tattha ; tatra ; tahiṅ. ad.</i>
<i>Stair sopāṇa. n.</i>	<i>They te. m.</i>
<i>Standing titṭhanta. pr.p.</i>	<i>Thief cora. m.</i>
<i>Stands titṭhati. v.</i>	<i>Thigh satṭhi. m.n.</i>
<i>Steals coreti. v.</i>	<i>Thinks cinteti. v.</i>
<i>Stick yatṭhi. m.f., daṇḍa. m.</i>	<i>Thine tava ; tuyhaṅ.</i>
<i>Stole coresi. v.</i>	<i>Third tatiya. adj.</i>
<i>Stone silā. f., pāsāṇa. m.</i>	<i>Thirst pipāsā. f.</i>
<i>Stood ṭhita. p.p.</i>	<i>Thirteen terasa ; telasa. 3.</i>
<i>Stood aṭṭhāsi. v.</i>	<i>Thirteen terasama. adj.</i>
<i>Street visikhā ; vithi. f.</i>	

- Thirty-nine ekūnacattālisati *f.*
 Thirty-three tētinsati *f.*
 Thirty-two battinsati ;
 dvattinsati *f.*
 This ima ; eta. *adj.*
 This person ayan. *m.f.*
 This thing īdan. *n.*
 Those things tāni. *n.*
 Thou tvan
 Thought cintesi. *v.*
 Thousand sahassa. *n.*
 Thousand million satakoti *f.*
 Three ti. 3.
 Three hundred tisata. *n.*
 Thunderbolt asani. *f.*
 Thus evaṇ. *ind.*
 Tightly daḷhaṇ. *ad.*
 Till then tāva. *ind.*
 To b. born nibbattitug. *in.*
 To bring āharitug. *in.*
 To carry haritug. *in.*
 To collect ocinitug. *in.*
 To cook pacitug. *in.*
 To-day aḷja. *ind.*
 To do kātug. *in.*
 To drink pivitug ; pātug. *in.*
 To eat bhottug ; bhujjītug. *in.*
 To gather ocinitug. *in.*
 To get laddhug. labhitug. *in.*
 Together ekato. *ind.*
 To give dātug. *in.*
 To go gantug. *in.*
 Told vutta ; kathita. *p.p.*
 Told kathesi. *v.*
 To-morrow suve. *ad.*
 Tongue jivhā. *f.*
 Took gaṇhi.
 To prepare paṭiyādetug. *in.*
 To smell ghāyitug. *in.*
 To surpass atikkamitug. *in.*
 To take gaṇhitug. *in.*
 Travelled acari. *v.*
 Tree rukkha ; taru. *m.*
 Tries ussahati. *v.*
 Trouble dukkha ; kasira. *n.*
 Tusker dāthi. *m.*
 Twelve dvādasa. 3.
 Twelfth dvādasama. *adj.*
 Twentieth visatima. *adj.*
 Twenty visati. *f.*
 Twenty-eight atthavīsati. *f.*
 Twenty-five pañcavisati. *f.*
 Twenty-four. catuvisati. *f.*
 Twenty-nine ekūnatīsati. *f.*
 Twenty-one ekavisati. *f.*
 Twenty-six chabbīsati. *f.*
 Twenty-three tevisati. *f.*
 Twenty-two bāvisati ; dvāvi-
 sati. *f.*
 Twice dvikkhattug. *ad.*
 Two dvi. 3.
 Two hundred dvisata. *n.*
 Umbrella chattha. *n.*
 Unripe āma. *adj.*
 Up upari. *ind.*
 Us amhe.
 Victor jetu. *m.*
 Village gāma. *m.*

- Virtue sila. *n.*
 Virtuous silavantu ; gunavantu.
adj.
 Vulgar nīca. *adj.*
 Walked acari. *v.*
 Walking caranta. *pr.p.*
 Walking stick yatthi. *f.*
 Walks carati. *v.*
 Water jala ; udaka ; ambu ;
 vāri. *n.*
 Water-lily uppala. *n.*
 Water-pot ghata. *m.*
 We mayañ ; amhe.
 Wealth dhana. *n.*
 Weapon āyudha. *n.*
 Well sādhukaṇ. *ad.*
 Went agacchi ; gacchi ; agami ;
 gami. *v.*
 Went back patinivatti. *v.*
 When kadā. *ad.*
 Whenever yadā. *ad.*
 Where kattha ; kuhiṇ ? *ad.*
 Wherever yattha. *ad.*
 Which ya. (relative). 3.
 Which of the many katama. 3.
 Which go gamissati ; gacchis-
 sati. *v.*
 White seta. *adj.*
 Who ko ? (Stem ka). 3.
 Whose kassa ?
 Why kasmā ? *ind.*
 Wide vitthata. *adj.*
 Wife bhariyā. *f.*
 Wins jināti. *v.*
 Wisdom ñāna. *n.*, mati ; paññā ;
 buddhi. *f.*
 Wise paññavantu ; pandita. *adj.*
 Wise man vidū ; viññū. *m.*
 With saha ; saddhiṇ. *ind.*
 With difficulty dukkhaṇ. *ad.*
 With many relations ban
 mantu. *adj.*
 Woman ithi ; nāri ; va vanitā.
 vadhū. *f.*
 Woman friend sakhī. *f.*
 Word vācā. *f.*
 Work kamma ; kammanta. *n.*
 World loka. *m.*
 Worshipped vandita. *p.p.*
 Wounded vanita. *p.p.*
 Wounded vanitam akāsi. *v.*
 Writes likhati. *v.*
 Written likhita. *p.p.*
 Yellow pīta. *p.p.*
 Yes āma ; evaṇ. *ind.*
 Yesterday hiyo. *ad.*
 You tumhe.
 Young taruna ; bāla ; dahara. *adj.*
 Young one susu. *m.*
 Young woman tarunī ; yuvati.
f.
 Your tumhākaṇ

THE NEW PALI COURSE
PART II

PREFACE

I am happy to be able to bring out the second part of this book in such a short time. I was able to do this through the kind assistance given to me by Dr. O. H. de A. Wijesekara, B.A., Ph.D. and Dr. G. C. Mendis, B.A., Ph.D., both of the University College, Colombo.

Dr. Wijesekara revised my MS. and suggested many useful changes. According to his suggestions I have changed the way of classifying words given in the First Book. The new classification follows the terminology of English grammarians, showing *present participles*, *past participles*, etc. separately; these were not so distinguished in the First Book but were merely marked with the figure (3) to indicate that they were a kind of adjectives, and of the three genders. The words given by me as "Indeclinable Past Participles" or "Active Past Participles" in the First Book are now termed "Absolutives". Prof. Dr. W. Geiger prefers the word "Gerund" to this designation; but as there is another kind of gerund like *gamana*, I accepted Dr. Wijesekara's suggestion.

In the First Book, I gave roots with the customary (euphonic) vowel, following the tradition of Pali grammarians, like *paca*, etc. Dr. Wijesekara suggested to me that it would be more convenient to students if this added vowel were either removed (so that the root is given as *pac* and not *paca*, according to the method of

Sanskrit grammarians), or indicated as a separate element by some means or other. I have accepted the second alternative as being more in keeping with Pali usage, and shown the added vowel in an easily discernible way, *i.e.*, in block letters, like *paCa*.

My thanks are due to Dr. O. H. de A. Wijesekara who helped me in so many ways and to Dr. G. C. Mendis, at whose request I undertook to write this book, for very kindly reading through the proofs. I wish to take this opportunity to thank also the various journals and scholars who commented on the First Book, and the publishers who have taken a great deal of trouble over the printing of this book.

A. P. BUDDHADATTA

23rd July, 1938.

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THE NEW PALI COURSE

PART II

FURTHER TREATMENT OF LETTERS

1. The vowels are divided into short and long.

(1) a, i, u are short.

(2) ā, ī, ū, e, o are long.

Prosodically the short vowels before a double consonant or ṅ (= niggahita) are counted long. It is to be observed that e and o are pronounced short before double or conjunct consonants (as in *khettam*, *bhonto*, etc.).

2. The consonants are divided into (1) *Vagga* (grouped), and (2) *Avagga* (non-grouped).

(1) 25 consonants from k to m are called "grouped" because they are divided into five groups of five letters each. They are—

k kh g gh ñ = *Kavagga* or *Ka-group*

c ch j jh ñ̃ = *Cavagga* or *Ca-group*

ṭ ṭh ḍ ḍh ṇ = *Ṭavagga* or *Ṭa-group*

t th d dh n = *Tavagga* or *Ta-group*

p ph b bh m = *Pavagga* or *Pa-group*

These groups are named after the first letter of each *vagga*. The last five letters of the *vaggas*, viz., ñ, ñ̃, ṇ, n, m are called *vagganta* or *nasals*.

(2) The remaining seven consonants: **y, r, l, v, s, h, ḷ** are called *avaggas* as they are not grouped like the above.

The sonant *ṅ* is named *niggahīta*. It always comes after a short vowel.

3. Again all the vowels and the consonants are divided according to the place of their formation and utterance.

A. According to the places of formation :

- (1) **k kh g gh ṅ h** and **a ā** are *gutturals*
- (2) **c ch j jh ñ y** and **i ī** „ *palatals*
- (3) **ṭ ṭh ḍ ḍh ṇ r ḷ** „ *linguals*
- (4) **t th d dh n l s** „ *dentals*
- (5) **p ph b bh m** and **u ū** „ *labials*
- (6) **e** is *guttural* and *palatal*
- (7) **o** is *guttural* and *labial*
- (8) **v** is *dental* and *labial*
- (9) **ṅ** is merely a nasal breathing found only after short vowels, e.g., *rathaṃ, maṇiṃ, yāguṇiṃ*.

B. According to utterance.

- (1) The *first* and the *third* letters of each of the five *vaggas* are called *unaspirates*, because they are pronounced without a strong breathing or h-sound.
- (2) The *second* and the *fourth* letters of the same are *aspirates*, because they are pronounced with a strong breath or h-sound added to them.

SANDHI=EUPHONIC COMBINATION

4. When two letters of the same word or of two different words are joined together for the sake of euphony the union is called *sandhi* (combination or fitting together).

Sandhi is divided into—

- (1) *Sarasandhi* = combination of vowels.
- (2) *Vyañjanasandhi* = combination of a vowel and a consonant.
- (3) *Niggahītasandhi* = combination of *ṅ* and a vowel or a consonant.
- (1) The first occurs when a word ending in a vowel is joined to a word beginning with a vowel, or when two adjacent vowels of the same word are joined together.
- (2) The second occurs when a word ending in a vowel is joined to a word beginning with a consonant.
- (3) The third occurs when a word or a syllable ending in *ṅ* is joined to a word or a syllable beginning either with a vowel or a consonant.

Vowel-Sandhi

Combination of vowels is effected by elision or change of one of the two contiguous vowels.

5. A vowel before another vowel is sometimes elided.

Examples

- a before a : Vandiya + aggaṃ = *vandiyaggaṃ*.
 a „ ā : Tān'eva + āsanāni = *tān'evāsanāni*.
 a „ u : Amanussa + upaddavo = *amanussupaddavo*.

- ā before i: Paññā + indriyaṃ = paññindriyaṃ.
 i " i: Tīni + imāni = tīnimāni.
 i " e: No hi + etaṃ = no h' etaṃ.
 i " o: Bhikkhunī + ovādo = bhikkhunovādo.
 u " u: Mātu + upaṭṭhānaṃ = mātuṭṭhānaṃ.
 u " ā: Sametu + āyasmā = sametāyasmā.
 e " a: Dhanaṃ me + atthi = dhanam matthi.
 e " e: Sabbe + eva = sabb' eva.
 o " e: Asanto + ettha = asant' ettha.
 o " a: Tayo + assu = tayassu.

6. When two contiguous vowels are dissimilar, the second is sometimes elided.

a + a, a + ā, ā + a, ā + ā are similar; so are i + i, etc.
 a + i, u, e or o are dissimilar; so are i + a, u, e, o and so on.

Examples

- i after ā: Chāyā + iva = chāyā' va.
 a " i: Iti + api = iti' pi.
 a " u: Devatā nu + asi = devatā nu' si?
 a " ū: Akataññū + asi = akataññū' si.
 a " e: Vande + ahaṃ = vande' haṃ.
 a " o: So + ahaṃ = so' haṃ.
 i " u: Cakkhu + indriyaṃ = cakkhundriyaṃ.
 e " ā: Kathā + eva kā = kathā' va kā?
 e " o: Pāto + eva = pāto' va.
 ā " o: Moggallāno + āsi = Moggallāno' si.

7. The vowel a or ā combines with a following i or ī to e; with a following u or ū to o (i.e., a + i or ī > e; a + u or ū > o).

- Bandhussa + iva = bandhuss' eva.
 Jina + iritaṃ = jineritaṃ.
 Canda + udayo = candodayo.
 Yathā + udayo = yathodayo.
 Upa + ikkhati = upekkhati.
 Na + upeti = nopeti.
 Udadhi + ūmi = udadhomi.

Exercise 1.

TRANSLATE INTO ENGLISH

AND DISJOIN THE SANDHIS

1. Tesaṃ dvinnāṃ nivesanesu bahunnāṃ bhikkhūnaṃ paññattān' ev' āsanāni honti.
2. " Puttā m' atthi dhanam m' atthi, Iti bālo vihaññati." Dh. 62.
3. Purā Vesalivāsīnaṃ mahanto rogupaddavo ahosi.
4. Sabb' eva mayaṃ dhammaṃ sutvā taṃ sādhukaṃ manasi karissāma.
5. Sabbam p' idan amhākaṃ dehanissitaṃ vinassati.
6. " No h' etaṃ bhante " ti bhikkhū Bhagavato vadiṃsu.
7. Dāsen' āhaṭāni dārūni gahetvā dāsī yāguṃ paci.
8. Yadā' haṃ nagaram agamaṃsiṃ tad'eko puriso mama chattaṃ gaṇhi.
9. Dārakā pupphān' ocinituṃ vanaṃ gantvā setāni pi nilāni' pi pupphān' āharīṃsu.
10. " Tena h' āvuso gaṇhatha me patta-cīvaran " ti therō āha.

11. "Thero nāsāya telaṃ āsiñcanto nisinnako' va āsiñcitvā antogāmaṃ pāvīsi." *Dh. A. i. 10.*

12. Anāthapiṇḍiko' pi visākhā' pi mahāupāsikā nibaddhaṃ divasassa dve vāre Tathāgatass' upaṭṭhānaṃ gacchanti.

13. Ugganhitukāmā dārakā pāto' v' utṭhāya kiñci bhujjitvā satthasālaṃ gacchanti.

14. Kumbhaghosako kālass' eva vuṭṭhāya Rājagaha-nagare kammakāre pabodhesi.

15. Mahā-Mahindatthero aññehi catūhi pabbajitehi saddhiṃ Laṅkāḍīpam āgantvā jineritaṃ saddhammaṃ Laṅkikānaṃ desesi.

Words that are not given in the First Book.

Antogāma = inside the village; inner village. *n.*

Ahosi = was. *v.*

Āvuso = brethren. *in.voc.*

Āsiñcanta = pouring; sprinkling. *pr. p.*

Āsiñcitvā = having poured or sprinkled. *abs.*

Āha = said; told. *v.*

Iti = thus. *in.*

*Ugganhitukāma** = willing to learn. *adj.*

Upaṭṭhāna = attending; nursing. *n.*

Kālass' eva = early. *in. †*

Kiñci = something. *in.*

Kumbhaghosaka = name of a person. *m.*

Tathāgata = the Buddha. *m.*

Tela = oil. *n.*

Thera = elder; senior monk. *m.*

Dehanissita = connected with the body. *adj.*

Dve vāre = twice. (*acc. pl.*).

Nibaddham = always. *ad.*

Nivesana = house; dwelling. *n.*

*The infinitive in—*sum* loses its final nasal when compounded with *kāma*.

†*Kālassa* was originally a genitive of time.

Paññatta = prepared. *p. p.*

Patta-cīvara = bowl and robe. *n.*

Pabodheti = awakens. *v.*

Pabbajita = monk. *m.*

Bāla = foolish. *adj.* fool. *m.*

Bhante = Reverend Sir. *voc.*

Rogupaddava = calamity by disease. *m.*

Laṅkika = born in Ceylon. *adj.*

Vinassati = perishes. *v.*

Vihaññati = takes trouble. *v.*

Vuṭṭhāya = having risen up. *abs.*

Vesālivāsī = dweller in the city of Vesālī. *m.*

Satthasālā = school. *f.*

TRANSLATE INTO PALI

FORMING SANDHIS WHERE IT IS SUITED

1. One of my friends gave me a book when I went to the village.
2. All beings disappear casting off their bodies at the end of their lives.
3. The girls brought blue and red flowers and gave them to their mother and father.
4. The ten fruits brought by the father are divided among the sons and the daughters by the mother.
5. There were many seats prepared for the monks in the monastery of Jetavana.
6. Formerly there was a great calamity by disease to the people in Ceylon.
7. "It is not so, brethren," said the Elder Sāriputta to the bhikkhus.
8. The Great Elder said to the villagers: "To-morrow we shall go to Sāvatti."
9. The monk rises early and begins to sweep the platforms around the shrines.

10. The doctrine preached by the Buddha was originally written in books during the reign of Vaṭṭagāmaṇi Abhaya of Ceylon.

11. Being sick, I took medicine from a physician for 20 days, and became healthy.

12. The Buddha preached to all that came to the monastery.

13. The treasurer Anāthapiṇḍika and the female devotee Visākhā built two monasteries near Sāvatti and gave them to the Buddha.

14. He spent 26 rainy seasons in those two monasteries, receiving hospitality from those two families.

15. Migāra, the father-in-law of Visākhā, kept her in the place of his mother; so she was called "Migāramātā."

New words occurring in the above Exercise.

Among = antare. <i>loc.</i>	During = vattante. <i>loc.</i>
Became = abhavi. <i>v.</i>	Early = pāto 'va. <i>in.</i>
Being = honta. <i>pr. p.</i>	Female devotee = upāsikā. <i>f.</i>
ḥutvā. <i>abs.</i>	Hospitality = sakkāra. <i>m.</i>
Being = satta; pāṇi. <i>m.</i>	Life = jivita. <i>n.</i>
Book = potthaka. <i>m.</i>	Misfortune = vipatti. <i>f.</i>
Built = kāresi. <i>v. causative</i>	Originally = sabbapaṭhamaj. <i>ad.</i>
Cast off = vijahitvā. <i>abs.</i>	Platform around a shrine = cetiyaṅgaṇa. <i>n.</i>
Disappears = antara-dhāyati; vinassati. <i>v.</i>	Prepared = paññatta. * <i>p.p.</i>
Divided = bhājita. <i>p.p.</i>	

*This must be used only in connection with seats and beds. The other meanings of paññatta are: pointed out, made known, ordained, etc.

The word that can be used anywhere in the sense of "prepared" is sajjita.

Rainy season = vassāna. <i>m.</i>	Spent = atikkāmesi. <i>v.</i> (Use only in connection with time).*
Receiving = labhanta. <i>pr. p.</i>	Sweeps = sammajjati. <i>v.</i>
Reign = rajjakāla. <i>m.</i>	Treasurer = setthi; bhaṅ-dāgārika. <i>m.</i>
Sick = rogī. <i>adj.</i>	Villager = gāmaṇi. <i>m.</i>

Vowel-Sandhi (Continued)

8. When the first vowel is elided the second is sometimes lengthened.

Tatra + ayaṅ = tatr + ayaṅ = tatrāyaṅ.
Tadā + ahaṅ = tad + ahaṅ = tadāham.
Yāni + idha = yān + idha = yānidha.
Kikī + iva = kik + iva = kikīva.
Bahu + upakāro = bah + upakāro = bahūpakāro.
Idāni + ahaṅ = idān + ahaṅ = idānāham.
Sace + ayaṅ = sac + ayaṅ = sacāyaṅ.
Tathā + upamaṅ = tath + upamaṅ = tathūpamaṅ.
Appassuto + ayaṅ = appassut + ayaṅ = appassutāyaṅ.

9. Sometimes the first vowel becomes long when the second is elided. (Note that only a dissimilar second vowel is elided).

Deva + iti = deva + ti = devāti.
Vijju + iva = vijju + va = vijjūva.
Vi + atināmeti = vi + tināmeti = vitināmeti.
Sādhu + iti = sādhu + ti = sādhitī.
Kiṅsu + idha = kiṅsu + dha = kiṅsūdha.
Lokassa + iti = lokassa + ti = lokassāti.

*Vissajjesi must be used in connection with wealth.

10. I, i, or e before a dissimilar vowel is sometimes changed to y; then in some places the second vowel is lengthened.

Aggi + agāro = aggy + agāro = *aggyāgāro*.

Sotthi + atthu = *sotthyatthu*.

Putto te + ahaṇ = putto ty + ahaṇ = *putto tyāham*.

Me + ayaṇ = my + ayaṇ = *myāyam*.

Dāsi + ahosiṇ = dāsy + ahosiṇ = *dāsyāhosim*.

Sattamī + atthe = *sattamyatthe*.

11. O or u before a dissimilar vowel is changed to v; sometimes the second vowel is lengthened.

So + ahaṇ = sv + ahaṇ = *svāham*.

Anu + eti = *anveti*.

Atha kho + assa = *athakhvassa*.

Anu + addhamāsaṇ = *anvaddhamāsam*.

Su + akkhāto = sv + akkhāto = *svākkhāto*.

Na tu + eva = *na tveva*.

Yāvatako + assa = *yāvatakvassa*.

Su + āgataṇ = *svāgataṇ*.

Yo + ayaṇ = yv + ayaṇ = *yvāyam*.

12. Consonants, y, v, m, d, n, t, r, ḷ, h are sometimes inserted between two vowels to avoid a hiatus.

y: Na + idaṇ = *nayidam*.

Vuddhi + eva = *vuddhiyeva*.

v: Ti + aṅgulaṇ = *tivaṅgulam*.

Pa + uccati = *pavuccati*.

m: Idha + ijjhati = *idhamijjhati*.

Lahu + essati = *lahumessati*.

d: Atta + attho = *attadattho*.

Tāva + eva = *tāvadeva*.

n: Ito + āyati = *itonāyati*.

t: Tasmā + iha = *tasmātiha*.

Ajja + agge = *ajjatagge*.

r: Du + akkhāto = *durakkhāto*.

Pātu + ahosi = *pāturahosi*.

Ni + uttaro = *niruttaro*.

ḷ: Cha + abhiññā = *chaḷabhiññā*.

Cha + aṇso = *chaḷamso*.

h: Su + ujū ca = *suhujū ca*.

Putha + eva = *puṭhageva*.

Exercise 2.

TRANSLATE INTO ENGLISH

AND SHOW HOW THE SANDHIS ARE FORMED

1. Sac'āyaṇ kumāro agāraṇ ajjhāvasati rājā bhavisati cakkavattī.

2. "Samma, idān' ahaṇ vihāraṇ gantvā therāṇ tayā kata-paṇṇasālāyaṇ nisinnakaṇ disvā āgato' mhi." Dh. A. i, 19.

3. "Svāhaṇ abbūḷha-sallo' smi, Sītibhūto' mhi nibbuto." Dh. A. i, 30.

4. "Ko' si tvaṇ, Bhante' ti? Therassa bhāgineyyo mhi ti." Dh. A. i, 14.

5. "Yathā hi mūle anupaddave daḷhe Chinno' pi rukkho punar eva rūhati, Evam pi taṇhānusaye anūhate Nibbattati dukkham idaṇ punappunaṇ." Dh. p. 338.

6. (1) "Kij sū' dha vittaṅ purisassa seṭṭhaṅ ?
Kin su suciṅṇo sukham āvahāti?"
(2) "Saddhī' dha vittaṅ purisassa seṭṭhaṅ.
Dhammo sucinno sukham āvahāti." S.I. 42.
7. "Tasmā-t-īha, bhikkhave, evaṅ sikkhitabbaṅ :
paññāvuddhiyā vaḍḍhissāmā' ti." A. i, 15.
8. "Tayo' me, bhikkhave gilānā sarvijjamānā lokas-
miṅ, . . . tayo' me gilānūpamā puggalā." A. i, 120.
9. Aṇḍaṅ rakkhantī kiki' va, vāladhiṅ rakkhanta
camarī' va, tumhe' pi sādhukaṅ attano silaṅ rakkhatha.
10. "Tato naṅ sukham anveti
Chāyā' va anapāyini." Dh. p. 2.
11. "Yāvataḥ-v-assa kāyo, tāvataḥ-v-assa vyāmo."
D. iii, 144.
12. "Na-y-idha naccaṅ vā gītaṅ vā
Tāḷaṅ vā susamāhitaṅ." Dh. A. iv. 67.

New Words

Agāra = house. <i>n.</i>	Amhi = (I) am. <i>v.</i>
Ajjhāvasati = dwells. <i>v.</i>	Asmi = (I) am. <i>v.</i>
Anapāyini = which does not leave. <i>f.</i>	Āvahāti = brings. (Metri- cal for āvahati).
Asi = (thou) art. <i>v.</i>	Kiki = blue jay. <i>f.</i>
Anupaddava = free from danger; safe. <i>adj.</i>	Kim su = an interrogative particle. <i>in.</i>
Anusaya = predisposi- tion. <i>m.</i>	Gilāna = sick (person). <i>adj.</i>
Anūhata = not destroyed. <i>p.p.</i>	Gilānūpama = similar to a patient. <i>adj.</i>
Anveti = follows. <i>v.</i>	Gīta = song; singing. <i>n.</i>
Abbūḷha = drawn out; removed. <i>p.p.</i>	

Cakkavattī = universal monarch. (lit. one who sets the wheel rolling). <i>m.</i>	Rāja = king. <i>m.</i>
Camari = the yak. <i>m.</i>	Rūhati = grows. <i>v.</i>
Taṅhā = lust; thirst. <i>f.</i>	Vaḍḍhati = grows; in- creases. <i>v.</i>
Tasmā = therefore. <i>in.</i>	Vāladhi = tail. <i>m.</i>
Tā'a = music. <i>m.</i>	Vitta = wealth. <i>n.</i>
Tāvataka = that much. <i>adj.</i>	Vuddhi = increase. <i>f.</i>
Daḷha = tight; firm. <i>adj.</i>	Vyāma = fathom. <i>m.</i>
Nacca = dance. <i>n.</i>	Saddhā = faith. <i>f.</i>
Nibbuta = tranquilised; peaceful. <i>p.p.</i>	Samma = friend.*
Nisinnaka = sitting. <i>adj.</i>	Samvijjamāna = existing. <i>adj.</i>
Paṇṇasālā = leaf hut. <i>f.</i>	Sikkhitabba = that should be practised or ob- served. <i>pt. p.</i>
Puggala = person. <i>m.</i>	Sūtibhūta = cooled. <i>p.p.</i>
Punaḥpunan = again and again. <i>ad.</i>	Sucinna = practised well. <i>p.p.</i>
Bhāgineyya = sister's son. <i>m.</i>	Susamāhita = well per- formed. <i>p.p.</i>
Yāvataka = as much (as) <i>adj.</i>	Settha = highest; noble. <i>adj.</i>
Rakkhantī = protecting; watching. <i>f.</i>	

TRANSLATE INTO PALI

FORMING SANDHIS WHERE YOU CAN

1. All beings that are assembled here be glad of this saying!
2. O monks, there are three causes to sin.
3. All the people in the world fall down by death as a tree falls down when cut at the root.

*This is seen only in the vocative form.

4. I, being such a person, will not carry out your word, but my mother's.
5. If this prince leaves the household-life he will become an all-knowing one.
6. Now I went with my children to the monastery and returned after listening to a sermon.
7. Lad, you who wish to get a thing that cannot be obtained, are a fool.
8. Asked by the monk whether there is a forest-dwelling of the monks,* the devotee replied "yes, Reverend Sir."
9. The minister accepted the words of the king, saying: "Yes, O Lord," and departed from the palace.
10. The millionaire, Ānanda, assembled his relations once a fortnight and admonished his son in their presence.
11. A one-eyed man protects his only eye with the utmost care; in the same way you must safeguard your virtues.
12. The deity came to the place where the Buddha was, saluted Him, and asked Him a question.

New Words

<i>Accepted</i> = paṭigāṇhi. <i>v.</i>	<i>Asked</i> = puṭṭha; pucchita. <i>p.p.</i>
<i>Admonishes</i> = anusāsati. <i>v.</i>	<i>Assembles</i> = sannipāṭeti. <i>v. causative.</i>
<i>All-knowing</i> = sabhaññū. <i>adj.</i>	<i>Assembled</i> = samāgata; sannipatita. <i>p.p.</i>
<i>Asks</i> = pucchati. <i>v.</i>	

*In Pali this interrogative clause should be rendered as a simple question ending with *iti*.

<i>Bul</i> = tathā pi. <i>in.</i>	<i>One-eyed</i> = ekakkhika. <i>adj.</i>
<i>Cause</i> = hetu. <i>m. mūla. n.</i>	<i>Palace</i> = rājabhavana. <i>n.</i>
<i>Child</i> = dāraka. <i>m.</i>	<i>People</i> = jana; manussa. <i>m.</i>
<i>Departs</i> = apagacchati. <i>v.</i>	<i>Presence</i> = abhimukha. <i>n.</i>
<i>Devotee</i> = upāsaka. <i>m.</i>	<i>Prince</i> = rājakumāra. <i>m.</i>
<i>Falls down</i> = patati. <i>v.</i>	<i>Question</i> = pañha. <i>3.</i>
<i>Forest-dwelling</i> = arañña-vihāra. <i>m.</i>	<i>Replied</i> = paccassosi; paccuttaram adāsi. <i>v.</i>
<i>Glad</i> = sumana; tuṭṭha. <i>adj.</i>	<i>Safeguards</i> = rakkhati. <i>v.</i>
<i>Lad</i> = māṇavaka. <i>m.</i>	<i>Salutes</i> = abhivādeti. <i>v.</i>
<i>Leaves the household-life</i> = (anagāriyaṅ) pabājati	<i>Saying</i> = bhāsita. <i>ger.</i>
<i>Listening</i> = savaṇa. (<i>ger.</i>) <i>n.</i>	<i>Saying</i> = kathenta. <i>pr. p.</i>
<i>Once a fortnight</i> = anvad-dhamāsaṅ. <i>ad.</i>	<i>That cannot be obtained</i> = alabbhaneyya. <i>pt. p.</i>
	<i>Utmost care</i> = adhikatarussāha. * <i>m.</i>
	<i>Wishes</i> = icchati. <i>v.</i>

Disjoin the Sandhis in the following words:—

Pañc' indriyāni	Tātati
Sattuttamo	Saddhīdha
Suriyodayo	Migīva
Dhammānussati	Handāhaṅ
Atrāhaṅ	Tato' haṅ
Yān' imāni	Hatacakkhu' smi
Tāvad' eva	N' eva tāvāhaṅ
Cattāro' me	Sammad' akkhāto
	Yvāhaṅ

*There is no word in Pali exactly corresponding to "care."

Join the following words in suitable ways :—

Tattha + ahaṅ	Tathā + eva
Tassa + upari	Vutti + assa
Ajja + eva	Du + aṅgulaṅ
Tadā + api	Atha kho + etaṅ
Vasalo + iti	Tāni + ahaṅ
Avijjā + ogho	Na + udeti
	Mūlho + asi

2. Consonant-Sandhi

13. A consonant after a vowel is generally reduplicated. An aspirate is reduplicated by an unaspirate, and an unaspirate by itself.

Examples

Rūpa + khando = <i>rūpakkkhandho</i>
Du + karaṅ = <i>dukkaraṅ</i>
Aṅu + gaho = <i>anuggaho</i>
Pari + cajati = <i>pariccajati</i>
Seta + chattarṅ = <i>setacchattarṅ</i>
Tatra + t̥hito = <i>taratt̥hito</i>
Paṭhama + jhānarṅ = <i>paṭhamajjhānarṅ</i>
Vi + ñānarṅ = <i>viññānarṅ</i>
Upa + davo = <i>upaddavo</i>
Ni + dhano = <i>niddhano</i>
Su + patit̥hito = <i>suppatit̥hito</i>
Ni + phalarṅ = <i>nippalarṅ</i>
Du + bhikkharṅ = <i>dubbhikkharṅ</i>
Ni + malo = <i>nimmalo</i>
Appa + suto = <i>appassuto</i>

14. A long vowel before a reduplicated consonant is often shortened.

Parā + kamo = <i>parakkamo</i>
Ā + khāto = <i>akkhāto</i>
Taṇhā + khayō = <i>taṇhakkhayō</i>
Mahā + phalarṅ = <i>mahapphalarṅ</i>
Ā + sādo = <i>assādo</i>

The exceptions to this rule are :

Vedanā + khandho = <i>vedanākkhandho</i>
Yathā + kamaṅ = <i>yathākkamaṅ</i>
Paññā + khandho = <i>paññākkhandho</i>

15. A vowel before a consonant is sometimes lengthened and sometimes shortened for the sake of prosody.

Lengthened

Khanti + paramaṅ = <i>khantī paramaṅ</i>
Jāyati + soko = <i>jāyatī soko</i>
Maññati + bālo = <i>maññatī bālo</i>
Nibbattati + dukkharṅ = <i>nibbattatī dukkharṅ</i>

Shortened

Bhovādi + nāma so hoti = " <i>bhovādi nāma so hoti.</i> "
Yiṭṭharṅ vā + hutarṅ vā + loke = " <i>yiṭṭharṅ va hutarṅ va loke.</i> "
Buddhe yadi vā + sāvake = " <i>Buddhe yadi va sāvake.</i> "

16. O in " so " and " eso " before a consonant is sometimes changed into " a. "

Eso + dhammo = <i>esa dhammo</i>
So + muni = <i>sa muni</i>
So + silavā = <i>sa silavā</i>
Eso + patto = <i>esa patto</i>
Eso + idāni = <i>esa 'dāni</i>

Exercise 3.

TRANSLATE INTO ENGLISH

POINTING OUT THE SANDHIS

1. Manussā āyukkhayena kammakkhayena puññak-khayena ca maranti.
2. Sumedha-tāpaso paṭhamajjhānaṃ dutiyajjhānaṃ ca nibbattesi.
3. Nimmalassa silassa pālanāṃ mahapphalāṃ mahā-nisaṃsaṃ hoti.
4. "Pemato jāyati soko ;
Pemato jāyati bhayaṃ ;
Pemato vippamuttassa
Natthi soko ; kuto bhayaṃ ?" *Dhp.* 213.
5. Bhagavatā taṇhakkhayāya dhammo desito hoti.
6. "Upakkiliṭṭhassa, Visākhē, kāyassa upakkamena pariyoḍapanā hoti." *A. i.*, 208.
7. "Yo ca tulaṃ va paggayha
Varam ādāya paṇḍito
Pāpāni parivajjeti,
Sa munī ; tena so muni." *Dhp.* 269.
8. "Na hi verena verāni
Sammanti' dha kudācanaṃ ;
Avererna ca sammanti.
Esa dhammo sanantano." *Dhp.* 5.
9. Adhirājā Dhammāsoko Devānampiyatissassa Laṅ-kissarassa bahū paṇṇākāre pesetvā puna pi rajjābhi-sekaṃ kāresi.
10. "Yamhi jhānaṃ ca paññā ca
Sa ve nibbāna-santike." *Dhp.* 372.

11. "Sabbe saṅkhārā aniccā'ti
Yadā paññāya passati,
Atha nibbindati dukkhe ;
Esa maggo visuddhiyā." *Dhp.* 277.

New Words

- Anicca* = impermanent.
adj.
- Avera* = benevolence ;
friendliness. *m.*
- Upakkama* = means ; ex-
pedient *m.*
- Upakkiliṭṭha* = dirty. *p.p.*
- Kammakkhaya* = exhaus-
tion of karma. *m.*
- Kudācanam* = sometimes
(*Na kudācanam* =
never). *in.*
- Jāyati* + arises. *v.*
- Jhāna* = trance ; medita-
tion. *n.*
- Tāpasa* = hermit. *m.*
- Nibbatteti* = produces. *v.*
- Nibbāna* = the summum
bonum of the Bud-
dhists. *n.*
- Nibbindati* = becomes
disgusted. (*with locative*).
- Paṇṇākāra* = present. *m.*
- Pariyoḍapanā* = clean-
sing ; purification. *f.*
- Parivajjeti* = avoids ; re-
moves. *v.*
- Pālana* = protection ;
observation. *ger.*
- Puññakkhaya* = exhaus-
tion of merit. *m.*
- Pema* = love. *m. n.*
- Pesetvā* = having sent.
abs.
- Bhaya* = fear. *n.*
- Mahapphala* = bringing
great results. *adj.*
- Mahānisaṃsa* = greatly
beneficial. *adj.*
- Rajjābhiseka* = corona-
tion of a king ; appoint-
ment to the kingship.
m.
- Vara* = noble. *adj.*
- Vippamutta* = released.
p.p.
- Visuddhi* = purity (from
the passions). *f.*
- Vera* = enmity. *n.*
- Sanantana* = ancient.
adj.
- Sammati* = calms itself ;
appeases. *v.*
- Saṅkhāra* = aggregation ;
component (thing) ;
matter ; phenomenon.
m.

TRANSLATE INTO PALI

FORMING SANDEHS WHERE IT IS SUITED

1. Gods disappear from heaven by the exhaustion of merit and of age (life).
2. The hermits who dwell in forests strive to obtain the third and the fourth trances.
3. This ignorant person is not able to attain nirvāṇa.
4. The Buddha has preached that the aggregate of form is impermanent like a mass of foam.
5. Bimbisāra, the king of Magadha provided white umbrellas for the Buddha and His disciples when they went towards Vesālī.
6. The persons who have observed the precepts without any breach will be born in heaven and will obtain immense happiness.
7. It is very difficult for* a wicked person to do benevolent actions.
8. Kings are not able to avoid famines in their own countries.
9. People give alms and do other meritorious deeds in order to obtain great results in future.
10. A dirty cloth must be cleansed by washing again and again.
11. Enmity is never removed by enmity; it may be removed by a benevolent action.
12. Love is the root of sorrow and fear; he who has removed love has removed sorrow and fear.

*In Pali use the instrumental, with the infinitive for "to do."

New Words

Action = kamma. <i>n.</i>	Must be cleansed = pariyo-
Aggregate = khanda. <i>m.</i>	dapetabba. <i>pt. p.</i>
Benevolent = mettāsaha-	Own = saka. <i>adj.</i>
gata. <i>adj.</i>	Provides = sampādeti. <i>v.</i>
Breach = bhedana. <i>ger.</i>	Removed = apanīta. <i>p. p.</i>
Country = raṭṭha. <i>n.</i>	Strives = ussahati. <i>v.</i>
Disciple = sāvaka. <i>m.</i>	To attain = paṭiladdhuṃ.
Foam = pheṇa. <i>n.</i>	<i>inf.</i>
Future = anāgata. <i>m.</i>	To avoid = nivāretuṃ.
Happiness = sukha. <i>n.</i>	<i>inf.</i>
Ignorant = appassuta.	To obtain = laddhuṃ. <i>inf.</i>
<i>adj.</i>	Very difficult = atiduk-
Immense = atimahanta.	kara. <i>adj.</i>
<i>adj.</i>	Wicked person = asap-
Meritorious deed = kusala ;	purisa. <i>m.</i>
puññakamma. <i>n.</i>	

Join the following words :—

Bahu + suto	Puggalā + dhammasā
So + yāti	Sammā + padhānaṃ
Du + karaṃ	Pañca + khandhā
Mahā + dhano	Su + paṭividdho

Disjoin the following words :—

Paggharati	Mahabbalo
Mahabbhayaṃ	Viññāṇakkhandho
Sappuriso	Appaṭipuggalo
Assāso	Paggaṇhāti

3. Niggahīta—Sandhi

17. *ṅ* before a vagga-consonant may, sometimes, be transformed to the nasal or the fifth letter of the group to which that consonant belongs.

Dīpaṃ + karo = Dīpaṅkaro

Raṇaṇ + jaho = *raṇaṇjaho*
 Saṇ + ṭhānaṇ = *saṇṭhānaṇ*
 Taṇ + dhaṇaṇ = *tandhanaṇ*
 Taṇ + phalaṇ = *tamphalāṇ*
 Sayaṇ + jāto = *sayaṇjāto*
 Amataṇ + dado = *amatandado*
 Evaṇ + me sutāṇ = *evam me sutāṇ*

18. ṇ before l is sometimes transformed to l.

Saṇ + lahuḷo = *sallahuḷo*
 Puṇ + liṅgaṇ = *pulliṅgaṇ*
 Saṇ + lāpo = *sallāpo*
 Paṭisaṇ + lino = *paṭisallīno*

19. ṇ before e or h is sometimes changed to ñ;
 ñ before e is reduplicated.

Paccattaṇ + eva = *paccattañ-ñ-eva*
 Taṇ + hi tassa = *tañ hi tassa*
 Evaṇ + hi vo = *evañ hi vo*
 Taṇ + khaṇaṇ + eva = *tañkhaṇaṇ-ñ-eva*

20. ṇ followed by y combines with y to form ñṇ.

Saṇ + yogo = *sañṇogo*
 Yaṇ + yad eva = *yañṇad eva*
 Saṇ + yojanaṇ = *sañṇojanaṇ*
 Ānantarikaṇ + yam āhu = *ānantarikañṇam āhu*

21. ṇ followed by a vowel sometimes becomes
 m or d.

Taṇ + ahaṇ = *tam aham*
 Etaṇ + avoca = *etad avoca*
 Kiṇ + etaṇ = *kim etam*

Taṇ + atthaṇ = *tam attham ; tad attham*

Taṇ + anattā = *tad anattā*

Yaṇ + idaṇ = *yad idam ; yam idam*

22. ṇ followed by a vowel or a consonant is
 sometimes elided ; then the vowel in some cases
 is lengthened.

Tāsaṇ + ahaṇ = *tāsāham*

Evaṇ + ahaṇ = *evāham*

Vidūnaṇ + aggaṇ = *vidūnaggaṇ*

Buddhānaṇ + sāsaṇaṇ = *Buddhāna sāsanaṇ*

Adāsīṇ + ahaṇ = *adāsāham*

Ariyasaccānaṇ + dassanaṇ = *ariyasaccāna dassanaṇ*

23. A vowel after ṇ is sometimes elided ; then
 ṇ undergoes the change stated in §17 in most
 instances.

Abhinanduṇ + iti = *abhinandun 'ti*

Cakkaṇ + iva = *cakkaṇ 'va*

Halāṇ + idāni = *halan 'dāni*

Tvaṇ + asi = *tvaṇ 'si*

Idaṇ + api = *idam pi.*

Uttariṇ + api = *uttarim pi*

24. ṇ, is sometimes inserted before a vowel
 or a consonant.

Chakku + udapādi = *cakkhuṇ udapādi*

Aṇu + thūlāni = *aṇuṇ-thūlāni*

Manopubba + gamā = *manopubbaṇgamā*

Yāva c 'idha = *yāvaṇc 'idha*

Ava + siro = *avaṇsiro*

Exercise 4.

TRANSLATE INTO ENGLISH

POINTING OUT THE SANDHIS

1. "Tassa attano ca tāsāñ ca devatānaṃ silāñ ca sutāñ ca cagañ ca paññañ ca anussarato cittaṃ pasīdati." A. i, 210.
2. "Tasmā saññamay'attānaṃ Assaṃ bhaddraṃ va vāṇijo." Dh. p. 380.
3. "Karomi tuyhaṃ vacanaṃ ; Tvay' si ācariyo mama." Dh. A. i, 32.
4. "Anussaretha Sambuddhaṃ, Bhayaṃ tumhāka no siyā." S. i, 120.
5. "Evā 'haṃ cintayitvāna Nekakoṭisataṃ dhanāṃ Nāthānāthānaṃ datvāna Himavantam upāgamiṃ." Bv.
6. "Dāyako dānapati yaññad eva parisāṃ upasaṅkamati . . . visārado 'va upasaṅkamati." A. iii, 39.
7. "Aññāya ca panāhaṃ samanānaṃ Sakyaputtiyaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apakkanto." A. i, 185.
8. "Tena hi, gahapati, taññ ev 'ettha paṭipucchisāmi."
9. "Tañ hi tassa sakaṃ hoti, Tañ ca ādāya gacchati." S. i, 93.
10. "Imāni cattāri ariyasaccāni 'ti, bhikkhave, . . . yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ. A. i, 177.
11. Taṇhaṅkaro, Medhaṅkaro, Saraṇaṅkaro, Dīpaṅkaro ti cattāro Buddhā ekasmiññi eva kappe uppajjisu.
12. "Idam avoca Bhagavā ; attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti." In many suttas.

New Words

- Aññāya* = having understood. *abs.*
- Attamana* = glad. *adj.*
- Anātha* = helpless. *adj.*
- Anussarati* = remembers. *v.*
- Anussaranta* = remembering. *pr. p.*
- Apakkanta* = gone away. *p. p.*
- Abhinandati* = rejoices. *v.*
- Ariyasacca* = noble truth. *n.*
- Ācariya* = teacher. *m.*
- Kappa* = an aeon. *m.*
- Cāga* = charity. *m.*
- Cintayitvā* = having thought. *abs.*
- Dānapati* = liberal donor ; philanthropist. *m.*
- Dāyaka* = donor. *m.*
- Dhamma-vinaya* = doctrine and discipline. *m.*
- Nātha* = lord. *m. able. adj.*
- Niraya* = hell. *m.*
- Neka-kotisata* = counted by many crores. *adj.*
- Paṭicca* = on account of (with acc.) *in. or abs.*
- Paṭipucchati* = asks again. *v.*
- Pasidati* = becomes clear or glad. *v.*
- Bhadra* = good. *adj.*
- Bhāsita* = saying. *n. said. p. p.*
- Visārada* = unconfused ; bold. *adj.*
- Saka* = one's own. *adj.*
- Sakya-puttiya* = belonging to the sons of Sākyas. *adj.*
- Saññamayati* = restrains ; trains oneself. *v.*
- Samāna* = monk. *m.*

TRANSLATE INTO PALI

FORMING SANDHIS WHERE IT IS POSSIBLE

1. A virtuous man comes to an assembly without any fear. This is one of the results he has obtained through his virtue.
2. Having thought thus I distributed alms among 200 beggars.
3. Then I asked him again the same thing ; he answered in another way.

4. At the end of the discourse of the Ven. Sāriputta, the bhikkhus expressed their approval of his words.

5. If you always keep in mind the virtues of the Buddha, you will not fall into wicked thoughts.

6. The actions of the man, good or bad, will follow him to the other world as a wheel follows the feet of the oxen that are yoked to a cart.

7. The Buddha's admonition to us is that we must cleanse our minds from all sins.

8. One's mind becomes gladdened when one thinks about the virtues of the deities by which they are born in that state.

9. He has taken refuge in the Buddha, dhamma, and saṅgha.

10. The man fell head-downward into a pit.

11. The Elder preached a long sermon to the assembly and further admonished them.

12. The liberal donor was not afraid of falling feet-upwards in a pit of glowing charcoal.

New Words

(Action) good and bad = kusalākusala (-kamma). n.

Approval = anumati. f.

Admonition = anusāsana; sāsana. n.

Assembly = sabhā. f.

Becomes gladdened = pasīdati. v.

Born = nibbatta. p.p.

Charcoal = aṅgāra. m.

Cleanses = parisodheti. v.

Discourse = desanā. f.

Distributes = bhājeti; vissajjeti. v.

Expresses = pakāseti. v.

Expresses approval = abhinandati. v.

Further = uttarim (pi). ad.

Glowing = jalita. p.p.

In another way = aññathā. ad. Same thing = tad eva.

In that state = tattha. in. Sermon = sutta. n.

Keeps in mind = manasi karoti. v. State = attabhāva. m.

Other world = paraloka. m. Taken refuge = sarana-gata. p.p.

Obtained = laddha. p.p. Thought = cintā. f.

Result = ānisamsa; vipāka. m. Wicked = duṭṭha. adj.

Yoked = yojita; baddha. p.p.

Mixed Sandhi

25. When i before a dissimilar vowel is changed to y (according to the rule §10), that y, together with the preceding consonant, undergoes several changes.

I. ty becomes cc

Iti + evaṅ = ity + evaṅ = iccevaṅ

Ati + antaṅ = aty + antaṅ = accantaṅ

Jāti + andho = jāty + andho = jaccandho

Iti + ādi = ity + ādi = iccādi

Pati + ayo = paty + ayo = paccayo

II. dy becomes jj

Yadi + evaṅ = yady + evaṅ = yajjevaṅ

Nadi + ā = nady + ā = najjā

III. dhy becomes jjh

Adhi + agamā = adhy + agamā = ajjhagamā

Adhi + okāso = adhy + okāso = ajjhokāso

Bodhi + aṅgā = bodhy + aṅgā = bojjaṅgā

IV. *bhy* becomes *bbh*

Abhi + uggacchati = abhy + uggacchati = *abbhuggacchati*

Abhi + okāso = abhy + okāso = *abbhokāso*

Abhi + ācikkhanaj = abhy + ācikkhanaj = *abbhācikkhanam*

V. *py* becomes *pp*

Api + ekacce = apy + ekacce = *appekacce*

Api + ekadā = apy + ekadā = *appekadā*

A few masculine nouns, ending in *a*, are differently declined from "nara." Two of them are very frequently used.

26. Declension of *Atta* = Self

	SINGULAR	PLURAL
<i>Nom.</i>	Attā	Attāno
<i>Acc.</i>	Attānaṃ ; attañ	Attāno
<i>Ins.</i>	Attanā ; attena	Attanebhi ; attanehi
<i>Dat.</i>	} Attano	Attānaṃ
<i>Gen.*</i>		Attanebhi ; attanehi
<i>Abl.</i>	Attanā	Attanesu
<i>Loc.</i>	Attani	Attāno
<i>Voc.</i>	Atta ; attā	

27. Declension of *Rāja* = King

	SINGULAR	PLURAL
<i>Nom.</i>	Rājā	Rājāno
<i>Acc.</i>	Rājānaṃ ; rājaṃ	Rājāno
<i>Ins.</i>	Raṇṇā ; rājena	Rājūbhi ; rājūhi ; rājebhi ; rājehi
<i>Dat.</i>	} Raṇṇo ; rājino	Raṇṇaṃ ; rājūnaṃ
<i>Gen.</i>		rājānaṃ

<i>Abl.</i>	Raṇṇā ; rājamhā ; rājasmā	Rājūbhi ; rājūhi ; rājebhi ; rājehi
<i>Loc.</i>	Raṇṇe ; rājini ; rājamhi ; rājasmiṃ	Rājusu ; rājesu
<i>Voc.</i>	Rāja ; rājā	Rājāno

Exercise 5.

TRANSLATE INTO ENGLISH

1. Rājā nagare caranto dhammaṃ desentam ekaṃ tāpasam passī.
2. Dhammaṃ suṇantā bahū manussā rājini āgacchante tam eva olokesuṃ.
3. Rājūsu attano attano raṭṭhesu carantesu bahū-sevakā setacchattādīni gaheṭvā te anugacchanti.
4. Rājāno attānaṃ kumāre sake sake rajje patiṭṭhāpetum icchantā tesāṃ nānāsippāni sikkhāpenti.
5. Duṭṭhagāmaṇi-raṇṇo Sālikumāro nāma eko' va putto ahoṣi. So attano pitusantakaṃ rājyaṃ labhituṃ na icchi.
6. So rājā Eḷāraṃ Damiḷarājānaṃ māretvā Buddha-sānaṃ saṅgaṇhanto mahantāni cetiyāni bahū vihāre ca kāresi.
7. "Iccevam accanta-namassaṇiṃyaṃ Namassamāno ratanattayaṃ yaṃ Puṇṇābhisaṇaṃ vipulaṃ alattaṃ, Tass' ānubhāvena hatantarāyo." *Samp.* i, 1.
8. "Ath' assa upaparikkhato etad ahoṣi: paccantimesu kho janapadesu sānaṃ suppatiṭṭhitaṃ bha vissatī ti." *Samp.* i, 63.
9. "Setṭhī kampamāno dhanasokena satīṃ paccupaṭṭhāpetum asakkonto tatth' eva pati." *J. Illisa.*
10. "Ekacco puggalo nice kule paccājāto hoti . . . so ca hoti . . . bāvābādho kāṇo vā kuṃi vā." *A.* ii, 85.

New Words

<i>Accanta-namassanāya</i> = most worshipful. <i>adj.</i>	<i>Paccupatthāpetum</i> = to retain or regain. <i>inf.</i>
<i>Alattha</i> = (he) got. <i>v.</i>	<i>Pitusantaka</i> = belonging to father; paternal. <i>adj.</i>
<i>Asakkonta</i> = unable. <i>pr.p.</i>	<i>Patitthāpeti</i> = establishes. <i>v.</i>
<i>Ādi</i> = beginning. <i>m.</i> ; <i>et cetera</i> ; and so on. <i>n.</i>	<i>Bavhābādha</i> = much ailing; sickly. <i>adj.</i>
<i>Ānubhāva</i> = power. <i>m.</i>	<i>Buddhasāsana</i> = Buddhism. <i>n.</i>
<i>Upaparikkhanta</i> = examining; enquiring. <i>pr.p.</i>	<i>Ratanattaya</i> = three precious objects, the Buddha, Dhamma, and His Order. <i>n.</i>
<i>Ekaacca</i> = some. <i>adj.</i>	<i>Vipula</i> = great; immense. <i>adj.</i>
<i>Kampamāna</i> = trembling. <i>pr.p.</i>	<i>Sangarihanta</i> = entertaining; supporting. <i>pr.p.</i>
<i>Kāna</i> = blind (in one eye). <i>adj.</i>	<i>Sumanta</i> = hearing. <i>pr.p.</i>
<i>Kuṇi</i> = crooked-handed; having a paralysed arm. <i>adj.</i>	<i>Suppatitthita</i> = well established. <i>p.p.</i>
<i>Janapada</i> = country; territory. <i>m.</i>	<i>Sikkhāpeti</i> = teaches. <i>v.</i>
<i>Damila-rāja</i> = Tamil king. <i>m.</i>	<i>Setacchatta</i> = white parasol. <i>n.</i>
<i>Desenta</i> = preaching. <i>pr.p.</i>	<i>Sevaka</i> = attendant; servant. <i>m.</i>
<i>Namassamāna</i> = worshipping. <i>pr.p.</i>	<i>Soka</i> = sorrow. <i>m.</i>
<i>Nānāsiḥpa</i> = various arts. <i>n.</i>	<i>Hatantarāya</i> = having avoided the danger or removed the obstacles. <i>adj.</i>
<i>Paccantima</i> = remote. <i>adj.</i>	
<i>Paccājata</i> = reborn. <i>adj.</i>	

TRANSLATE INTO PALI

1. The great pagoda, Ruvanveli, at Anurādhapura was built by King Dutthagāmaṇi.

2. King George V sent his son, Prince Edward, to Ceylon and other countries.

3. When Devānampiya-Tissa was reigning in Ceylon, Emperor Asoka's son, Mahinda, came to Ceylon and established Buddhism here.

4. There are many shrines and monasteries built by the command of the kings.

5. The Buddha spent only a few months at the monastery built by His own relations in Kapilavatthu.

6. King Dharmāsoka knew that Buddhism would be well established in remote countries in the future.*

7. Many kings assemble to see the coronation of their lord, the Emperor.

8. All kings like to place their own sons on their respective thrones after their death.

9. Many attendants follow a king when he is travelling in his own kingdom, inspecting towns and villages there.

10. People, who were listening to the Dhamma, stood up when the king arrived there, to show their respect to him.

*This is a complex sentence with a noun-clause. A noun-clause is connected to a sentence through the help of the particle *iti*. The 8th sentence in the first part of this exercise is an example for this.

New Words

<i>After (their) death</i> = ac-cayena	<i>Reigning</i> = rajjaṅ anu-sāsenta or kārenta. <i>pr. p.</i>
<i>Arrived</i> = sampatta. <i>p. p.</i>	<i>p.</i>
<i>Assembles</i> = sannipatati. <i>v.</i>	<i>Respect</i> = gārava. <i>m.</i>
<i>Built</i> = kārita. <i>p. p. causative.</i>	<i>Spent (time)</i> = vītinā-mesi. <i>v.</i>
<i>Command</i> = āṇā. <i>f.</i>	<i>Stood up</i> = utṭhahi. <i>v.</i>
<i>Emperor</i> = adhirāja. <i>m.</i>	<i>Their respective</i> = attano attano. <i>poss. sing.</i>
<i>Few</i> = appaka; kati-paya.* <i>adj.</i>	<i>Throne</i> = sīhāsana. <i>n.</i>
<i>Inspecting</i> = upaparikhanta. <i>pr. p.</i>	<i>To place</i> = ṭhapetuṅ. <i>inf.</i>
<i>Knew that ...</i> = iti jāni or aññāsi	<i>To see</i> = passituṅ. <i>inf.</i>
<i>Only</i> = eva. <i>in.</i>	<i>To show</i> = dassetuṅ. <i>inf.</i>
<i>Pagoda</i> = cetiya. <i>n.</i>	<i>Town</i> = nagara. <i>n.</i>
	<i>Travelling</i> = cārikaṅ caranta. <i>pr. p.</i>

28. Declension of Mano-Group

MANA = mind

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Mano	Manā
<i>Acc.</i>	Manañ	Mane
<i>Ins.</i>	Manasā; manena	Manebhi; manehi
<i>Dat.</i>	Manaso; manassa	Manānaṅ
<i>Gen.</i>		Manebhi; manehi
<i>Abl.</i>	Manasā; manā; manamhā; manasmā	Manesu
<i>Loc.</i>	Manasi; mane; manamhi; manasmiṅ	Manā
<i>Voc.</i>	Mana; manā	

*Appaka is to be used in a collective meaning and the other in distributive.

Similarly declined are :

<i>Tama</i> = darkness	<i>Vaca</i> = word; saying
<i>Teja</i> = heat; power	<i>Aya</i> = iron
<i>Tapu</i> = religious austerity	<i>Sara</i> = lake
<i>Ceta</i> = thought	<i>Raja</i> = dust
<i>Yasa</i> = fame; glory	<i>Vāsa</i> = cloth
<i>Paya</i> = milk; water	<i>Sira</i> = head
<i>Vaya</i> = age	<i>Ura</i> = breast
<i>Thāma</i> = strength	<i>Oja</i> = splendour
<i>Raha</i> = secret	<i>Chanda</i> = metrics

Nabha = sky

This group has also Neuter forms. The difference of this group with the Masculine or Neuter nouns, of the same ending, is :

(1) In Ablative these have a form ending in *-sā*, in Dative and Genitive a form ending in *-so*, in Locative a form ending in *-si*.

(2) Moreover the nouns of this group take an *o* for their last vowel when they are combined with some other noun or a suffix, e.g.,

<i>Tama</i> + <i>nuda</i> = <i>tamounda</i> (dispelling darkness).
<i>Teja</i> + <i>dhātu</i> = <i>tejodhātu</i> (the element of heat).
<i>Vaya</i> + <i>vuddha</i> = <i>vayovuddha</i> (come to old age).
<i>Tapa</i> + <i>vana</i> = <i>tapovana</i> (ascetics' forest).
<i>Sira</i> + <i>ruha</i> = <i>siroruha</i> (hair; growing on the head).
<i>Raha</i> + <i>gata</i> = <i>rahogata</i> (gone to seclusion or privacy).
<i>Paya</i> + <i>nidhi</i> = <i>payonidhi</i> (ocean; deposit of water)
<i>Raja</i> + <i>rāsi</i> = <i>rajorāsi</i> (a heap or cloud of dust).
<i>Aya</i> + <i>patta</i> = <i>ayopatta</i> (iron bowl).
<i>Sara</i> + <i>ruha</i> = <i>saroruha</i> (lotus; grown or risen in a lake).

DECLENSION OF GO

39. Declension of a Masculine Noun
Ending in O.

GO == CATTLE

	SINGULAR	PLURAL
<i>Nom.</i> } Go ; gavo	Gāvo	
<i>Voc.</i> }		
<i>Acc.</i> } Gāvaṇ ; gavaṇ ; gāvūṇ	Gāvo	
<i>Ins.</i> } Gāvena ; gavena	Gobhi ; gohi ; gāvehi ; gavehi	
<i>Dat.</i> } Gāvassa ; gavassa	Gavaṇ ; gunnaṇ ; gonṇ	
<i>Gen.</i> }		
<i>Abl.</i> } Gāvā ; gavā ; gāvam- hā ; gavamhā ; gā- vasmā ; gavasmā	Gobhi ; gohi ; gāvehi ; gavehi	
<i>Loc.</i> } Gāve ; gave ; gāvam- hi ; gavamhi ; gāvas- miṇ ; gavasmiṇ	Gāvesu ; gavesu ; gosu	

This is used for cattle in common though this is in the Masculine. There are no other nouns similar to this.

Exercise 6.

TRANSLATE INTO ENGLISH
AND POINT OUT THE NOUNS BELONGING TO THE
MANO-GROUP

1. Dvīhi vāṇijehi yācito Bhagavā attano sīsato muṭṭhimatte siroruhe tesāṇ adāsi.
2. Te Bhagavantaṇ sirasā namassitvā te siroruhe attano nagaraṇ netvā saroruhādīhi pūjesuṇ.
3. "Ekūnatiṇso vayasā Bodhisatto 'bhinikkhami.

Pañcattiṇso 'tha vayasā
Bimbisāram upāgami."—*Mhv.*

4. Gunnaṇ ce taramānaṇ
Ujuṇ gacchati puṇḅavo,
Sabbā tā uju gacchanti."—*A. ii, 76.*
5. Iddhimā tapodhano payonidhim pi sosetuṇ
samatto hoti.
6. Mahānirayo pana ayopākārena parikkhitto, ayopidhānena pihito ; tassa ayomayā bhūmi tejasā jalitā hoti.
7. Sākaṭikā gunnaṇ tiṇaṇ udakaṇ ca datvā te sakaṭesu yojetvā sakaṭe pājentā Bārānasiṇ gacchanti.
8. "Manasā ce paduṭṭhena
Bhāsati vā karoti vā
Tato ṇaṇ dukkham anveti
Cakkaṇ va vahato padaṇ."—*Dhp. i.*
9. Manussā gavamhā payaṇ, payasā dadhiṇ,
dadhimhā sappiṇ ca labhanti.
10. So mettāsahagatena cetasā ekaṇ disaṇ pharitvā viharati ; tathā dutiyaṇ ; tathā tatiyaṇ.
11. Bhagavati cetopasādena bahavo janā mahantaṇ dibbasampattiṇ labhiṇsu.
12. Bhagavā nabhasā Laṅkādiṇpam āgamma yakhasamāgamaṇ upari nabhasi nisīditvā dhammadesa-nāya te dāmesi.
13. "Ayasā 'va malaṇ samuṭṭhitāṇ
Tat 'uṭṭhāya tam eva khādati."—*Dhp. 240.*
14. Vacasā kataṇ kammaṇ vācasikaṇ, manasā kataṇ kammaṇ mānasikaṇ nāma hoti.
15. "Yasoladdhā kho pan'amhākaṇ bhogā."—*D. i, 118.*

New Words

Abhinikkhami = left the household life. *v.*

Iddhimantu = possessed of supernatural power. *adj.*

Uju = straight. *adj.*

Uttāya = having risen (from the seat). *abs.*

Upāgami = approached. *v.*

Cetopasāda = gratification. *m.*

Tapodhana = monk (*lit.* one rich in asceticism). *m.*

Taramāna = crossing a stream. *pr.p.*

Damesi = subdued. *v.*

Dibbasampatti = heavenly bliss. *f.*

Dhammadesanā = religious discourse. *f.*

Namassitvā = having bowed down. *abs.*

Netvā = having carried. *abs.*

Paduttāha = corrupt. *p.p.*

Parikkhitta = surrounded by. *p.p.*

Pākāra = rampart. *m.*

Pājenta = driving. *pr.p.*

Pidhāna = lid. *n.*

Pihita = shut. *p.p.*

Puṃgava = the chief bull.

m. (*stem.* puṃ + go).

Pharivā = having suffused. *abs.*

Bhoga = property. *m.*

Mala = rust; dirt. *n.*

Mahāniraya = great hell. *m.*

Mānasika = born of the mind; mental. *adj.*

Muttimatta = a handful; (amount that a fist can hold). *adj.*

Yasoladdha = got through fame. *adj.*

Yācita = asked; begged. *p.p.*

Yāti = goes. *v.*

Yojetvā = having yoked. *abs.*

*Vahanta** = bearer. *pr.p.*

Vācasika = done through speech; verbal. *adj.*

Viharati = dwells. *v.*

Samattha = able. *adj.*

Samāgama = assembly. *m.*

Sākaṭika = carter. *m.*

Sīsa = head. *n.*

Sosetum = to dry. *inf.*

* *Vahato* in this exercise must be translated: of the ox who drags the cart. For declension of *vahanta* see §51. First Book.

TRANSLATE INTO PALI

1. Flying through the air the birds go wherever they want.
2. The monk dwells in a cave suffusing the whole world with his benevolent mind.
3. The cattle, who help us in ploughing our fields and supply us with milk and ghee, should not be killed by us.
4. Two caravan leaders of Ukkala, having seen the Exalted One sitting in a forest, offered Him some food and received some hair-relics from Him.
5. They carried those relics to their own country, erected a shrine over them, and made daily offerings of lotuses and other flowers to the shrine.
6. The swan is able to drink the milk separating it from the water.
7. Many people in that country, having seen the shrine built by the merchants, came there to pay their homage.
8. There are many iron bridges made over the streams in Ceylon and other countries.
9. Millionaires keep their wealth in iron safes in order to protect it from the thieves.
10. The traveller, fatigued by the heat of the sun, came to a lake, bathed there, and went on with some lotuses in his hand.
11. Prince Siddhārtha became a monk at the age of 29, and became enlightened when he was 35 years old.
12. The monk having taken a bowl made of iron walks through the path which is full of dust and is heated by the sun.

13. To-day many well-to-do persons fly through the air wherever they like, as some persons, possessed of supernatural power, did in olden days.

14. The Hindoos treat their cattle well and abstain from eating their flesh.

15. People perform good or bad actions with body speech and mind.

New Words

Abstains = viramati ; apa-gacchati.

Caravan leader = satthavāha. *m.*

Daily = patidinaṃ. *ad.*,
devasika. adj.

Drinks = pivati. *v.*

Enlightened = buddha.
p.p.

Erected = kāresi. *v.*

Fatigued = kilanta. *p.p.*

Flesh = maṃsa. *n.*

Full of dust = rajokinna.
adj.

Hair-relic = kesadhātu. *f.*

Heat of the sun = ātapa.
m.

Heated = tatta. *p.p.*

Helps = upatthambheti.
v.

In olden days = purā. *in.*

Iron safe = ayopeḷā. *f.*

Offered = adāsi. *v.*

Performs = karoti ; sam-pādeti. *v.*

Ploughing = kasana. *ger.*

Received = labhi. *v.*

Separating = visuṃ ka-
ronta. *pr.p.*

Should be killed = māre-
tabba. *pt.p.*

Supplies with = sampā-
deti. *v.*

Stream = sota. *m.*

Swan = haṃsa. *m.*

To protect = rakkhituṃ.
inf.

To pay homage = gāra-
vaṃ dassetuṃ.

Traveller = pathika. *m.*

Through the air = nab-
hasā.

Treats = saṅgaṇhāti ;
sakkaroti. *v.*

Wanted = icchita. *p.p.*

Well-to-do = sukhiṭa ;
dhanavantu. *adj.*

Wherever = yattha kat-
thaci. *in.*

Whole = sakala. *adj.*

COMPOUND NOUNS

SAMĀSA

40. When two or more nouns are combined together to form a grammatical unit it is called a Samāsa (compound).

Some compounds have an indeclinable as their first member. A few compounds are made up entirely of indeclinables.

There are six kinds of compounds :

- (1) *Kammadhāraya* = Adjectival Compound (where an adjective and a substantive is combined).
- (2) *Digu* = Numeral Determinative (numeral + substantive).
- (3) *Tappurisa* = Dependent Determinative (substantive + substantive).
- (4) *Dvanda* = Copulative or Aggregative (two or more nouns).
- (5) *Avyayībhāva* = Adverbial Compound (where an indeclinable—adverb included—and a substantive is combined).
- (6) *Bahubbīhi* = Relative or Attributive Compound (which bears a signification different from that of the component words).

41. The case-endings of the first member or members of a compound are generally dropped ; only in a few instances they are preserved.

1. KAMMADHĀRAYA

Adjectival Compound

42. The two members of an Adjectival Compound must, in their un-compounded state, be in the same case.

Examples

Nilag + uppalaḅ = *nīluppalaḅ* (blue water-lily).

Rattaḅ + vatthaḅ = *rattavattahaḅ* (red cloth).

Seto + hatthī = *setahatthī* (white elephant).

Nico + puriso = *nīcapuriso* (a dwarf; a vulgar man).

Punnā + nadī = *punnanaḅ* (overflowing river).

Dīgho + maggo = *dīghamaggo* (long path).

43. The qualifying word here is generally placed first; but in some cases it comes last.

Buddhaghoso + ācariyo = *Buddhaghosācariyo* (the commentator or teacher Buddhaghosa).

Sāriputto + thero = *Sāriputtathero* (the elder Sāriputta).

Sumedho + paḅḅito = *Sumedhapāḅḅito* (wise Sumeḅḅa).

Bimbisāro + rāḅ = *Bimbisārarāḅ* (King Bimbisāra).

These four last examples may be called "Nouns in Apposition," according to English grammarians.

44. If the descriptive word be in comparison, it comes last in this compound.

Ādicco viya Buddho = *Buddhādicco* (the sunlike Buddha).

Cando viya mukhaḅ = *mukhacando* (moonlike face).

Sīho viya muni = *muniśīho* (lionlike sage).

Nāgo viya Buddho = *Buddhanāgo* (the elephantlike or noble Buddha).

The words *nāga*, *sīha*, etc. are used to denote superiority or greatness.

45. In Kammadhāraya the adjective "mahanta" becomes "mahā." If it is followed by a double consonant it becomes "maha."

Mahanto + muni = *mahāmuni* (great sage).

Mahantī + paḅḅavi = *mahāpaḅḅavi* (great earth).

Mahantaḅ + bhayaḅ = *mahabbhayaḅ* (great fear).

46. When the two members of a Kammadhāraya are feminine, the first one assumes the form of the masculine, if the word had been formed from a masculine stem.

Khattiyā + kumārī = *Khattiyakumārī* (princess of the warrior caste).

Brāhmaḅ + kaḅḅā = *Brāhmaḅkaḅḅā* (a Brahmin girl).

Nāḅ + māḅavikā = *Nāḅmāḅavikā* (maiden of the Nāga tribe).

Dutiya + paḅḅi = *Dutiyaḅpaḅḅi* (second line or class).

Note.—When the first feminine form is a proper noun, it does not take the masculine form, e.g.,

Nandāḅpokkharāḅ (Nandā pond).

Nandāḅdevī (Queen Nandā).

47. When the particle "na" (not) is combined to another word, it is replaced by "a" before a

consonant, and by "an" before a vowel. (This is not included, anyhow, in the fifth class of compounds though it has an indeclinable as its member).

Na + manusso = *amanusso* (non-human being).

Na + samaṇo = *assamaṇo* (not a monk.).

Na + ariyo = *anariyo* (ignoble ; low).

Na + iṭṭho = *aniṭṭho* (not agreeable).

Na + kusalaṇ = *akusalaṇ* (sin ; bad action).

2. DIGU-COMPOUNDS

48. When a numeral and a substantive is combined it is called digu. The numeral must be the first member.

The numerals being a kind of adjectives this compound may be included in *kammadhāraya*. But it is separated and given a different name for the convenience of students.

There are two kinds of *Digu* :

(1) *Samāhāra* = collective (which expresses a whole and takes the form of the neuter singular).

(2) *Asamāhāra* = individual, (which does not express a whole, but takes the plural form). Here the objects indicated by the last member are considered individually.

1. Samāhāra-Digu

Dve + aṅguliyo = *dvāṅgulaṇ* (two inches).

Tayo + lokā tilokaṇ = *tilokaṇ* (three words).

Catasso + disā = *catuddisaṇ* (the four-quarters).

Pañca + silāni = *pañcasīlaṇ* (the five precepts).

Satta + ahāni = *sattahāhaṇ* (a week).

Sataṇ + yojanāni = *satayojanaṇ* (hundred leagues).

2. Asamāhāra-Digu

Tayo + bhavā = *tibhavā* (the three states of existence).

Pañce + indriyāni = *pañcindriyāni* (the five senses).

Exercise 7.

TRANSLATE INTO ENGLISH
AND DEFINE THE COMPOUNDS

1. Buddhādicce anudite canda-suriya-satāni pi mokkhamaggaṇ pakāsetuṇ na sakkonti.

2. Mahāpurise mahābodhim upasaṅkamante mahāpaṭhavi mahāraṇaṇ rāvamānā kampi.

3. Dhammāsoka-mahārājā aneka-sahassee assamaṇe niharitvā Buddhasāsaṇaṇ nimmalam akāsi.

4. Buddhanāgo Anāthapiṇḍika-mahāseṭṭhinā kārite Jetavana-mahāvihāre ekūnavīsati-vassāni vasi.

5. Sāriputtatthero samāpattisukhena Pippaliguhāyaṇ sattāhaṇ vītināmesi.

6. Buddhaghosācariyo Jambudīpato Sihaḍadīpam āgantvā Anurādhapure Mahāvihāre vasanto tipitakapāḷiyā aṭṭhakhāyo Māgadhabhāsāya likhi.

7. Vaṭṭagāmaṇi-Abhaya-mahārāṇi kāle bahavo mahātherā Mātula-janapade Āloka-guhāyaṇ sannipattitvā Buddhavacaṇaṇ tālapaṇṇesu likhiṇsu.

8. Tīthiyā rattacandanehi maṇḍapaṇ kārapetvā taṇ niluppalehi chādetvā mahājanassa pāṭihāriyaṇ dassessāmā ti tattha aṭṭhaṇsu.

9. Mahāmoggallānatthero attano iddhibalena Sakassa devaraṇiṇo Vejayantapāsādaṇ kampesi.

10. Devadattatthero Rājagahanagare Ajātasattu-kumāraṃ pasādetvā mahālābhaṃ uppādesi.

11. Siddhatthakumāro Uruvelājanapade Nerañjarā-nadītīre assattharukkhaṃ mūle nisiditvā Vesākha-puṇṇamiyā pacchimayāme abhisambodhiṃ pāpuṇi.

12. Kisā-Gotamī-nāmā khattiyakaññā nagaraṃ padakkhiṇaṃ karontassa mahāsattassa rūpasiriṃ disvā ekaṃ gātham āha.

New Words

Aṭṭhakathā = commentary. *f.*

Anudīta = not risen. *ṣ.ṣ.*

Āeko = many. *adj.*

Abhisambodhi = perfect knowledge. *f.*

Ālokaḡhā = the cave of that name (Aluvihāra). *f.*

Iddhibala = supernatural power. *n.*

Upasaṅkamanta = approaching. *ṣ.ṣ.*

Kampī = shook. *v.*

Chādāpetvā = having caused to be covered or thatched. *abs.*

Jambudīpa = India. *m.*

Tālapaṇṇa = palmyra leaf; ola. *n.*

Tipitakapāli = the text of the Buddhist Canon (of three portions). *f.*

Tīthiya = heretical teacher. *m.*

Devarāja = king of gods. *m.*

Nimmala = stainless.

Nīharitvā = having rejected. *abs.*

Pakāsetum = to manifest. *inf.*

Pacchimayāma = last watch. *m.*

Padakkhiṇā = going round (keeping to the right, as a mark of respect); circumambulation. *f.*

Parivattesi = translated.

Pasādetvā = having converted (*lit.* having made calm or clear). *abs.*

Pāṭihāriya = miracle. *n.*

Pipphaliguhā = a cave near Rājagaha. *f.*

Buddhavacana = the Buddha's word. *n.*

Maṇḍapa = pavilion. *m.*

Mahājana = the public. *m.*

Mahāpurisa = the great being. *m.*

Mahābodhi = the great Bo-tree at Buddha Gayā. *m.*

Mahāraha = costly; precious or very valuable. *adj.*

Mahālābha = great gain. *m.*

Māgadhabhāsā = the language of Magadha. *f.*

Mātulajanapada = province of Mātale in Ceylon. *m.*

Mokkhamagga = path to deliverance. *m.*

Ratanamālī = name of the great pagoda, at Anurādhapura. *n.*

Rattacandana = red sandal-wood. *n.*

Rava = noise. *m.*

Ravamāna = making a noise. *ṣ.ṣ.*

Rūpasiri = beauty. *f.*

Vesākha-puṇṇamī = the full moon day of the month Vesākha (May). *f.*

Samāpattisukha = bliss of concentration. *n.*

Sattāha = a week. *n.*

TRANSLATE INTO PALI

MAKING COMPOUNDS WHERE IT IS POSSIBLE

1. Wearing red clothes and with red water-lilies in their hands, many girls of the warrior caste and of the Brahmin caste went to Jetavana to show their respect to the Great Sage.

2. Five hundred saints assembled in the pavilion, erected by King Ajātasattu of Rājagaha, in front of the cave Sattapaṇṇi.

3. Leaving his consort, Yasodharā, his only infant, Rāhula, and immense wealth, Prince Siddhārtha went away to become a monk.

4. The Buddha's tooth relic was brought from Kalinga to Ceylon during the reign of King Meghavannābhaya.

The king kept it in a casket made of red sandal-wood and showed great respect to it.

5. Ming-Dun-Ming, the king of Burma, sent envoys and much wealth to India in order to repair the old shrine at Buddhagayā, where the Great Being attained enlightenment.

6. The Great Teacher, Buddhaghosa, learnt the Sinhalese commentaries from the Great Elder Saṅghapāla of the Great Monastery in Anurādhapura and translated them into Pāli.

7. Having become the over-lord of Laṅkā, Parākramabāhu I ejected the impostors from the Buddhist community (of monks) and united the three sections.

8. Wearing white garments and taking white lotuses, white water-lilies, and other multi-coloured flowers, male and female devotees go to Anurādhapura to show their respect to the great Bo-tree and the other shrines there.

9. The Elder Mahā-Kassapa, with five hundred monks, came to the Sal-grove near Kusinārā to bow down at the feet of his dead Master.

10. Mallas of Kusinārā placed the Buddha's body in a golden coffin, filled it with scented oil, and kept it upon a pyre made of sandal-wood.

11. They covered it with white, red and yellow cloths and decorated it with wreaths of various colours.

12. The Great Sage of the Sākyas travelled in many countries preaching his doctrine to the poor and the rich alike. People of various castes became His disciples.

New Words

<i>Alike</i> = avisesaṇ. <i>ad.</i>	<i>Sal-grove</i> = sālavana. <i>n.</i>
<i>Attained</i> = labhi. <i>v.</i>	<i>Saint</i> = arahanta. <i>m.</i>
<i>Buddhist community (of monks)</i> = bhikkhusaṅgha. <i>m.</i>	<i>Scented</i> = sugandha. <i>adj.</i> ; vāsita. <i>p.p.</i>
<i>Casket</i> = karaṇḍa. <i>m.</i>	<i>Sinhalese</i> = sihaḷa. <i>adj.</i>
<i>Coffin</i> = (mataka-) doṇi. <i>f.</i>	<i>Three sections or sects</i> = nikāyattaya. <i>n.</i>
<i>Enlightenment</i> = bud-dhatta. <i>n.</i>	<i>To repair</i> = paṭisaṅkharitū. <i>inf.</i>
<i>Envoy</i> = rājadūta. <i>m.</i>	<i>To show</i> = dassetū. <i>inf.</i>
<i>Golden</i> = suvaṇṇamaya. <i>adj.</i>	<i>Tooth relic</i> = dantadhātu. <i>f.</i>
<i>Immense</i> = atimahanta. <i>adj.</i>	<i>Translates</i> = parivatteti; anuvādeti. <i>v.</i>
<i>Impostor</i> = patirūpaka. <i>m.</i>	<i>Travels</i> = saṅcarati. <i>v.</i>
<i>Infant</i> = thanapa. <i>m.</i>	<i>Unites</i> = ekibhāvamaṇeti. <i>v.</i>
<i>Leaving</i> = jahitvā. <i>abs.</i>	<i>Various</i> = vividha. <i>adj.</i>
<i>Mallas of Kusinārā</i> = Kosinārakā Mallā. <i>m. pl.</i>	<i>Wearing</i> = paridahanta. <i>pr.p.</i> ; paridahitvā. <i>abs.</i>
<i>Master</i> = satthu. <i>m.</i>	<i>White lotus</i> = puṇḍarika. <i>n.</i>
<i>Multi-coloured</i> = nānāvanna. <i>adj.</i>	<i>White water-lily</i> = kumuda. <i>n.</i>
	<i>Wreath</i> = (mālā) dāma. <i>m.</i>

3. TAPPURISA-SAMĀSA

Dependent Determinative Compounds

49. If two nouns, related to each other by some oblique case, are joined together, it is called Tappurisa Compound.

(a) The first member, which may be in any case other than the Nominative (and the Vocative), qualifies or determines the last member.

(b) The gender and the number of the compound are determined by the last member.

These compounds may be divided into six groups according to the cases belonging to the first members :

- (1) *Dutiyā-Tappurisa* (with the Accusative Case).
- (2) *Tatīyā-Tappurisa* (with the Instrumental).
- (3) *Catutthī-Tappurisa* (with the Dative).
- (4) *Pañcamī-Tappurisa* (with the Ablative).
- (5) *Chaṭṭhī-Tappurisa* (with the Possessive).
- (6) *Sattamī-Tappurisa* (with the Locative).

Examples

1. Dutiyā-Tappurisa

Gāmaṇ + gato = *gāmagato* (gone to the village).

Sukhaṇ + patto = *sukhappatto* (having attained happiness).

Rathaṇ + ārūḷho = *rathārūḷho* (having got into the car).

Pamāṇaṇ + atikkanto = *pamāṇātikikanto* (gone over the measure).

2. Tatīyā-Tappurisa

Buddhena + desito = *Buddhadesito* (preached by the Buddha).

Sappena + dattho = *sappadattho* (bitten by a serpent).

Rañhā + hato = *rājahato* (killed by the king).

Viññūhi + garahito = *viññūgarahito* (despised by the wise).

3. Catutthī-Tappurisa

Pāsādāya + dabbaṇ = *pāsādadabbaṇ* (material for the mansion).

Rañño + arahaṇ = *rājārahaṇ* (worthy of a king).

Buddhassa + deyyaṇ = *Buddhadeyyaṇ* (that should be given to the Buddha).

Yāguyā + taṇḍulā = *yāgutaṇḍulā* (rice for gruel).

50. The compounds formed with an infinitive and *kāma* (desirous) or *kāmatā* (desire) are considered to be in the Dative-Tappurisa.

Gantuṇ + kāmo = *gantukāmo* (desirous to go).

Sotuṇ + kāmatā = *sotukāmatā* (desire to hear).

Vattuṇ + kāmo = *vattukamo* (desirous to say).

Dātuṇ + kāmatā = *dātukāmatā* (desire to give).

4. Pañcamī-Tappurisa

Rukkhā + patito = *rukkhapatito* (fallen from the tree).

Bandhanā + mutto = *bandhanamutto* (released from the bond or confinement).

Rājamhā + bhito = *rājabhīto* (afraid of the king).

Duccaritato + virati = *duccaritavirati* (abstinence from vice or bad conduct).

5. Chaṭṭhī-Tappurisa

Jinassa + vacanaṇ = *Jinavacanaṇ* (word of the Buddha).

Rañño + putto = *rājaputto* (king's son).

Dhaññānaṃ + rāsi = *dhaññārāsi* (a heap of corn).

Pupphānaṃ + gandho = *pupphagandho* (smell of the flowers).

6. Sattamī-Tappurisa

Gāme + vāsī = *gā mavāsī* (villager).

Dhamme + rato = *dhammarato* (delighting in the doctrine).

Vane + pupphāni = *vanapupphāni* (flowers in the forest or wild-flowers).

Kūpe + maṇḍūko = *kūpamaṇḍūko* (frog in the well).

51. It is stated in §41 that the case-endings of the first members of some compounds are not dropped. In that case the compound is called *Aluttasamāsa*. Examples for this are mostly found in Tappurisa.

Pabhaṃ + karo = *pabhaṅkaro* (generator of the light ; the sun).

Ante + vāsiko = *antevāsiko* (a resident pupil).

Paṅke + ruhaṃ = *paṅkeruhaṃ* (grown in (out of) the mud, i.e., a lotus).

Manasi + kāro = *manasikāro* (keeping in the mind ; attention).

Parassaṭṭham (word for another = Reflective Voice).

Pubbenvāso (former lives ; life in a former existence).

52. There is a variety of the *Tappurisa* in which the last member is a verbal derivative which cannot be used independently. It is named "Upapada-Tappurisa."

Kumbhaṃ karoti ti = *kumbhakāro* (a potter).

Dhammaṃ caratī ti = *dhammacārī* (observer of the dhamma).

Urena gacchatī ti = *urago* (a serpent).

Attambhā jāto = *attajo* (son).

Pabbate tiṭṭatī ti = *pabbataṭṭho* (one who stands on a rock).

Remark

-kāro, -go, -jo and -ṭho in these examples are not used independently. They stand in these forms only in compounds.

4. DVANDA-SAMĀSA

Copulative or Aggregative Compounds

53. Two or more nouns joined by "ca" (=and) may be combined together eliminating the intermediate conjunctions. The compound thus formed is called *Dvanda*.

The members of this compound must be co-ordinate in their uncompounded state.

There are two kinds of *Dvanda*-Compounds:—

(1) *Asamāhāra* and (2) *Samāhāra*.

(1) The first one stands in the plural, and takes the gender and declension of its last member.

(2) The second takes the form of a neuter singular and becomes a collective, whatever be the number of its members. This occurs with the names of birds, parts of the body, trees, herbs, arts, musical instruments, etc.

1. Asamāhāra-Dvanda

Samaṇā ca brāhmaṇā ca = *samaṇabrahmaṇā* (monks and brahmins).

Cando ca suriyo ca = *candasuriyā* (the noon and the sun).

Devā ca manussā ca = *devamanussā* (gods and men)

Mātā ca pitā ca = *mātāpitaro* (parents).

Surā ca asurā ca narā ca nāgā ca yakkhā ca = *surā-sura-nara-nāga-yakkhā* (gods, Asuras, human beings, Nāgas and Yakkhas).

2. Samāhāra-Dvanda

All members of the Dvanda-Compounds being co-ordinative, there arises the question of the order of their position. The following rules are given as to the order :—

(a) Shorter words are placed before longer ones.

(b) Words in *i* or *u* are placed first.

Examples

Gītaṅ ca vāditaṅ ca = *gītavāditaṅ* (singing and music)

Cakkhu ca sotaṅ ca = *cakkkhusotaṅ* (eye and ear).

Jarā ca maraṇaṅ ca = *jarāmaraṇaṅ* (decay and death).

Hatthino ca assā ca rathā ca pattikā ca = *hatth'assa-ratha-pattikam* (elephants, horses, chariots and infantry).

Hatthi ca gāvo ca assā ca vaḷavā ca = *hatthi-gavāssa-vaḷavaṅ* (elephants, cattle, horses and mares).

Exercise 8.

TRANSLATE INTO ENGLISH

AND DEFINE THE COMPOUNDS

1. "Mahāsatto pana āgacchanto kahāpaṇasahasena saddhiṅ ekaṅ sātakaṅ tambūlapasibbake t̥hapetvā āgato."—*J. Mahosadha*.
2. "Uttamaṅgaruhā mayhaṅ Ime jātā vayoharā ; Pātubhūtā devadūtā ; Pabbajjāsamayo mama."—*J. Makkhādeva*.
3. Paṇḍito uppādita-dhanaṅ ca āḥaṭa-dhanaṅ ca sabbaṅ tassā mātāpitunnaṅ datvā te samassāsetvā tam ādaya nagaram eva agamāsi.
4. "Jarasakko amhe matte katvā mahāsamudda-piṭṭhe khipitvā amhākaṅ deva-nagaraṅ gaṅhi ; mayaṅ tena saddhiṅ yujjhitvā amhākaṅ devanagaram eva gaṅhissāma."—*J. Kulāvaka*.
5. "Tassa gamanamagge simbalivanaṅ tālavanaṅ viya chijjitvā samuddapiṭṭhe pati ; supaṇṇa-potakā samuddapiṭṭhe parivattantā mahāraṅga-raviṅsu."—*Ibid.*
6. "Mahāmāyā-devī . . . gandhodakena nahāyitvā cattāri sataśassāni vissajjetvā mahādānaṅ datvā . . . alaṅkata-paṭiyattaṅ sirigabbhaṅ pavisitvā siriṅsayane nipannā . . . imaṅ supinaṃ addasa."—*J. Nidāna*.
7. "Dvinnam pana nagaraṅgaṅ antare ubhaya-nagaravāsīnam pi Lumbinivanaṅ nāma maṅgala-sālavanaṅ atthi."—*Ibid.*
8. "Sakalaṅ Lumbinivanaṅ Cittalatāvana-sadisāṅ mahānubhāvassa raṅṅo susajjita-āpānamaṅḍalaṅ viya ahoṣi."—*Ibid.*

9. "Bodhisatto pana dhammāsanato otaranto dhammakathiko viya . . . dve hatthe dve pāde ca pasāretvā . . . Kāsika-vatthe nikkhitta-mañiratanāṇṇ viya jotanto mātukucchito nikkhami."—*Ibid.*

10. "Ath' ekadivasāṇ bodhisatto uyyānabhūmiṇ gantukāmo sārathīṇ āmantetvā 'rathāṇ yojehī' ti āha."—*Ibid.*

New Words

Agacchanta = coming.
pr. p.

Āpānamaṇḍala = drinking or banqueting-hall.
n.

Āmantetvā = having called.
abs.

Uttamaṅgaruha = hair (on the head). *m.*

Uppādita = raised; produced. *p. p.*

Uyyānabhūmi = park; garden. *f.*

Otaranta = getting down.
pr. p.

Kahāpaṇa = a coin (value of which was about 2s.).
m. n.

Kāsikavattha = cloth made in Kāsi-territory.
n.

Khipitvā = having thrown.
abs.

Gandhodaka = scented water. *n.*

Gamanamagga = the path that is to be gone. *n.*

Cittalatāvana = name of a pleasanse in Indra's city. *n.*

Jara-sakka = old Sakka, the king of devas. *m.*

Jāta = born; come into existence. *p. p.*

Jotanta = glowing. *pr. p.*

Tambūla = betel (leaf). *n.*

Tālavana = palmyra grove. *n.*

Devadhūta = heavenly messenger. *m.*

Dhammāsana = pulpit.
n.

Dhammakathika = preacher. *m.*

Nagaravāsī = citizen. *m.*

Nikkhitta = kept; placed.
p. p.

Nipanna = lying down.
p. p.

Paṭiyatta = prepared. *p. p.*

Paṭivedeki = informs. *v.*

Pbbajjāsamaya = time to become a monk. *m.*

Payojayati = performs. *v.*

Parivattanta = rolling; turning round. *pr. p.*

Pasāretvā = having stretched. *abs.*

Pasibbaka = purse. *m.*

Pātubhūta = manifested.
p. p.

Potaka = young one. *m.*

Maṅgala = royal; lit. auspicious. *adj.*

Mañirātana = a precious gem. *n.*

Matta = intoxicated. *p. p.*

Mātukucchi = mother's womb. *m. f.*

Yujjhivā = having fought. *abs.*

Ravi = screamed. *v.*

Vayohara = snatching the life. *adj.*

Sadisa = similar. *adj.*

Samassāsetvā = having consoled. *abs.*

Samudda-piṭṭha = surface of the sea. *n.*

Simbalī = silk cotton tree. *m.*

Supanna = a kind of fairy bird. *m.*

Sātaka = cloth. *m. n.*

Sirigabbha = royal chamber. *m.*

Sirisayana = state couch.
n.

Supina = dream. *n.*

Susajjita = well prepared.
p. p.

TRANSLATE INTO PALI

FORMING COMPOUNDS WHERE IT IS SUITED

1. The man who went to the village brought a heap of corn to the city and sold them to the citizens.
2. Lions, tigers, leopards, bears and deer will not live in a burnt forest.
3. There are coconut trees, palmyras, jak trees, mango and bread-fruit trees in the villages and towns in Ceylon.
4. The sun, moon and stars move in the sky giving light and delight to the people living in the world.

5. All, young and old, rich and poor, suffer great pain when they are bitten by serpents.

6. The monkey, fallen from the branch of that tree, was bitten by the village dogs.

7. The horses, cattle, buffaloes, goats and sheep released from their confinements, wandered in forests and fields eating grass and drinking water.

8. The frog dwelling in a well takes it as the greatest deposit of water in the world ; in the same way, a foolish man thinks his knowledge is very extensive.

9. Then the Enlightened One, at the end of those seven days, rose from the seat at the foot of the Bodhi-tree and went to the Ajapāla banyan-tree.

10. Tapussa and Bhalluka, the merchants, bowed down in reverence at the feet of the Blessed One and said : " We take our refuge, lord, in the Blessed One and in the Dhamma."

11. Now the young prince bade his charioteer to make ready the state chariot, saying : " Let us go to the pleasance."

12. At that time the Buddha, Dipaṅkara, accompanied by a hundred thousand saints, reached the city of Ramma, and took up His residence in the great monastery of Sudassana.

New Words

<i>Accompanied by</i> = pari- vuta. <i>p.p.</i>	<i>Banyan-tree</i> = nigrodha. <i>m.</i>
<i>Bade</i> = āṇāpesi. <i>v.</i>	<i>Bear</i> = accha. <i>m.</i>
<i>Buffalo</i> = māhisa. <i>m.</i>	<i>Bread-fruit</i> = labuja. <i>m.</i>

Delight = pīti. *f.*

Deposit = āsaya ; ākara.
m.

Extensive = patthaṭa. *p.p.*

Frog = maṇḍūka. *m.*

Greatest = mahattama.
adj.

In reverence = gāravena
or sagāraṇaṅ. *ad.*

Knowledge = ñāṇa. *n.*

Lord = Bhante. *voc.*

Makes ready = yojeti ;
paṭiyādeti. *v.*

Mango = amba. *m.*

Moves = sañcarati. *v.*

Pain = vedanā. *f.*

Pleasance = uyyāna. *n.*

Poor = dukkhita ; daḷid-
da. *adj.*

Reached = upāgami. *v.*

Saying = vadanta. *pr. p.*

Sheep = meṇḍa. *m.*

Star = tārakā. *f.*

Suffers = vindati. *v.*

Takes refuge = saraṇaṅ
gacchati. *v.*

Tiger = vyaggha. *m.*

Took up his residence =
vihari. *v.*

Town = nagara. *n.*

Washing = dhovana. *ger.*

Well = kūpa. *m.*

Went forth to meet = pac-
cuggamaṇaṅ kari. *v.*

Combine the following words :—

Rukkhaṅ + ārūḷho	Rājato + bhayaṅ
Buddhena + bhāsito	Tisso + rattiyō
Rattaṅ + vatthaṅ	Cattāri + saccāni
Seto + goṇo	Naccaṅ ca gītaṅ ca vāditaṅ ca

Define the following compounds :—

Gehagato	Chalāyatanāṅ
Mukha-nāsikaṅ	Alābho
Pattacivarāṅ	Anasso
Khattiya-brāhmaṇā	Purāṇavihāro
Mahāmoho	Guttīlacariyo
Majjhimapuriso	Mahosadha-paṇḍito
	Dasasīlaṅ

5. AVYAYĪBHĀVA-SAMĀSA

Adverbial Compounds

54. When the first member of a compound is an indeclinable and the second a substantive, it is called an Avyayībhāva Compound.

The whole compound becomes an adverb, taking the ending of the (neuter) accusative singular. Some case (usually oblique) is implied in the substantial member according to the meaning of the indeclinable.

Nagarassa + upa = *upanagaram* (near the town).

Rathassa + anu = *anuratham* (behind the chariot).

Gharaja + anu = *anugharam* (house after house).

Anu + addhamāsaṅ = *anvaddhamāsam* (once in a fortnight).

Māncassa + heṭṭhā = *heṭṭhamañcam* (under the bed).

Pāsādassa + upari = *upari-pāsādam* (upon the mansion, i.e., on the terrace; upstairs).

Pākārassa + tiro = *tiro-pākāram* (across or through the rampart).

Gāmassa + anto = *antogāmam* (inside the village).

Sotaṅ + paṭi = *paṭisotam* (against the current).

Kamo + yathā = *yathākkamam* (according to the order).

Vuddhānaṅ (paṭipāṭi) + yathā = *yathāvuddham* (following seniority).

Bhattassa + pacchā = *pacchābhattam* (after the meal, i.e., afternoon).

Gaṅgāya + adho = *adhogaṅgam* (down the river).

Jīvo + yāva = *yāvajīvam* (as long as life lasts).

Balaṅ + yathā = *yathābalaṃ* (according to one's strength, i.e., to the best of one's ability).

Nagarato + bahi = *bahinagaram* (outside the town).

Attho + yāva = *yāvadattham* (as much as desired; to the full).

Ā (yāva) + samuddaṅ = *āsamuddam* (as far as the sea-coast).

Vātassa + anu = *anuvātam* (following or with the wind).

6. BAHUBBĪHI (RELATIVE) COMPOUNDS

55. When two or more substantives are combined together and the resultant denotes something other than what is meant by the two members severally, the compound is called Bahubbīhi = Relative or Attributive.

This compound requires the addition of such relative pronouns as: "he, who, that, which," etc. to express its full meaning; therefore this is used as an adjective and takes any gender according to that of the noun which it qualifies.

Examples

Chinnā + hatthā (yassa, so) = *chinnahattho* (a man) whose hands have been cut off.

Lohitena + makkhitaja + sīsaṅ (yassa, so) = *lohita-makkhitasīso* (a man) whose head is besmeared with blood.

Ārūlhā + vāṇijā (yaṅ, sā) = *ārūlhavāṇijā* (a ship) on which the merchants have embarked.

Jitāni + indriyāni (yena, so) = *jitindriyo* (a monk) who has subdued his senses.

Dinno + suṅko (yassa, so) = *dinnasuṅko* (an official) to whom the tax is given.

Niggatā + janā (yasmā, so) = *niggatajano* (a village) from where the people have departed.

Khīṇā + āsavā (yassa, so) = *khīṇāsavo* (a saint) whose passions are destroyed.

Sampannāni + sassāni (yasmīṃ, so) = *sampannasasso* (a province) in which the crops are abundant.

56. Feminine nouns ending in *ī, ū*, and the stems ending in *-tu*, generally take the suffix *ka*, when they are the last member of a Bahubbīhi.

Bahavo + nadiyo (yasmīṃ, so) = *bahunadiko* (a country) where there are many rivers.

Apagato + satthā (yasmā, so) = *apagatasatthukam* (the doctrine) whose founder is dead.

Bahū + vadhuyo (yassa, so) = *bahuvadhuko* (a person) who has many wives.

57. When a feminine noun is the last member of a Bahubbīhi, it takes the masculine, or neuter form, if it is determining a masculine or neuter noun; also the first member, if it is feminine, drops its feminine sign.

Mahantī + paññā (yassa, so) = *mahāpañño* (a person) who has great wisdom.

Pahūtā + jivhā (yassa, so) = *pahūtajivho* (a man) whose tongue is broader (than that of others).

Acalā + saddhā (yassa, so) = *acalasaddho* (a man) with an unshakable faith.

Dīghā + jaṅghā (yassa, so) = *dīghajāṅgho* (a man) whose shanks are long.

Exercise 9.

TRANSLATE INTO ENGLISH

AND DEFINE THE COMPOUNDS

1. Sura-nara-mahito Satthā bhikkhusahassa-parivuto ākiṇṇa-manussaṃ Rājagahanagaraṃ pāvīsi.
2. Ārūḥa-vāṇijā mahānāvā nirupaddavena mahāsamuddaṃ taritvā sattāhena Jambudīpaṃ sampāpuṇi.
3. Sapaṛivāro rājā anvadhamāsam antopurā nikhamitvā nānā-taruṣaṇḍa-maṇḍitaṃ dijagana-kūjitaṃ uyyānaṃ gacchati.
4. "Silagandha-samo gandho Kuto nāma bhavissati, Yo samaṃ anuvāte ca Paṭivāte ca vāyati?"—*Vism.* i, 10.
5. Bahavo Brāhmaṇā bahinagaraṭo antonagaraṃ pavisitvā yāvadaṭṭham bhuñjitvā saka-saka-gehāni agamaṃsu.
6. Dussilā yāvajīvam akusalāni katvā param maraṇā niraye uppajjitvā atikaṭuka-dukkhaṃ vindanti.
7. Sambuddha-parinibbānato vassa-sataccayena Vesālivāsino Vajjiputtakā bhikkhū sāsane abbudaṃ uppādesuṃ.
8. "Tasmīṃ samaye Satthā anupubben' āgantvā Anāthapiṇḍikena mahāseṭṭhinā kārite Jetavana-mahā

vihāre viharati, mahājanaṃ saggamagge ca mokkhamagge ca patitthāpayamāno."—*Dh. A. i, 4.*

9. Chalaḥhiñṇāppattā pañcasata-khīṇāsavā antovassaṃ Rājagahasamīpe vasantā dhamma-vinaya-saṅgītim akaṅsu.

10. "Tadā Sāvatthiyaṃ satta-manussa-kotiyo vasanti; tesu ariyasāvakaṇaṃ dve yeva kiccāni ahesuṃ: purebhattaṃ dānaṃ denti, pacchābhattaṃ gandha-mālādihattā vattha-bhesajja-pānakādiṃ gāhāpetvā dhammasavaṇatthāya gacchanti."—*Dh. A. i, 5.*

New Words

Atikaṭuka = very severe.
adj.

Anupubbena = in regular order; in due course. *ad.*

Antovassam = within the rainy season. *ad.*

Abbuda = contention; dissension. *lit. tumour. m.*

Ariyasāvaka = a disciple who has attained the path. *m.*

Ākiṇṇa = full of; scattered with. *p.p.*

Kicca = work; business. *n.*

Gāhāpetvā = having caused to be taken. *abs.*

Chalaḥhiñṇāppatta = one who has attained the six supernatural powers. *adj.*

Tarusāṇḍa = grove of trees. *m.*

Dijagana-kūjita = re-sounding with (the singing of) birds. *adj.*

Dussīla = of bad character. *adj.*

Dhammasaṅgīti = rehearsal of the Dhamma. *f.*

Nirupaddava = free from danger. *adj.*

Patitthāpayamāna = establishing. *pr.p.*

Param = after. *ad.*

Parinibbāna = final passing away. *n.*

Parivuta = surrounded by. *p.p.*

Pānakādi = syrups and such other things. *n.*

Mañḍita = adorned; beautiful. *adj.*

Mahita = honoured. *p.p.*

Vajjiputtaka = sons of Vajjis. *m.*

Vāyati = blows. *v.*

Vindati = suffers; gets. *v.*

Satta-manussa-kotiyo = *Samaya* = time; religion.
70 millions of people. *m.*

f.pl.

Sama = equal; even.
adj.

Saḥparivāra = together with the following or retinue. *ad.*

Samīpa = proximity. *n.*,
near; adjacent. *adj.*

Sīlagandha = fragrance of virtue. *m.*

TRANSLATE INTO PALI

FORMING COMPOUNDS WHERE IT IS POSSIBLE

1. Bimbisāra, the king of Magadha, came with his retinue to his garden named Veluvana to listen to the doctrine preached by the Buddha.

2. Having heard the Dhamma, he, together with one hundred and twenty thousands of men, became a disciple of the Blessed One.

3. The man whose sons are dead went to a monastery (situated) outside the town and made an offering of alms and robes to the monks dwelling there.

4. On the next day, having prepared alms for the bhikkhus and having decked the town, they repaired the road by which the Buddha was to come.

5. He said to the men, "If you are clearing this road for the Buddha, assign to me a piece of ground. I will clear it in company with you."

6. But, before the ground could be cleared by him, the Buddha Dīpaṅkara with a train of a hundred thousand saints, endowed with the six supernormal powers, came down into the road all decked and made ready for Him.

7. Having received at the foot of a banyan tree a meal of rice-milk, and partaken of it by the banks of the Nerañjarā, he will attain, at the foot of a fig tree, the Supreme Knowledge.

8. The saints, four hundred thousand in number, having made offerings of perfume and garlands to the Great Being, saluted him and departed.

9. While the earth was trembling the people of the city of Ramma, unable to endure it, fell here and there, while waterpots and other vessels were dashed into pieces.

10. At that moment the throne on which Sakka was seated became warm.

New Words

Assigns = niyameti. *v.*

Blessed One = Bhagavāntu. *m.*

As before = pubbe viya.

Clearing = s o d h e n t a.
pr.p.

Dashed into pieces = khaṇḍākhaṇḍikajāta. *p.p.*

Fig tree = assattha. *m.*

Having partaken (of it) = paribhūñjitvā. *abs.*

In company with = saha.
in.

Made ready = paṭiyatta.
p.p.

Meal of rice-milk = khīrapāyāsa. *m.*

On one side = ekaman-taṅ. *ad.*

Piece = khaṇḍa; bhāga.
m.

Represented = upanīta.
p.p.

Supreme Knowledge = sabbāññitutañña. *n.*

To endure = sahituṅ. *inf.*

Vessel = bhājana. *n.*

COMPLEX COMPOUNDS

58. Compounds themselves may become the members of another compound, and this new compound again may be a member of another compound, thus forming compounds within compounds. These mixed compounds are called "Missaka-samāsa" (Complex Compounds).

In such cases take each component compound as a separate member and dissolve it as follows:

1. *Suranara-mahito* (given above in exercise 9).

(a) Surā ca narā ca = *suranarā* (*Dvanda*).

(b) Suranarehi + mahito = *suranaramahito* (*Tappurisa*).

2. *Bhikkhusahassa-parivuto* (in the same sentence).

(a) Bhikkhūnaṅ + sahasaṅ = *bhikkhusahassam* (*Tappurisa*).

(b) Bhikkhusahassena + parivuto = *bhikkhusahassa-parivuto* (*Tappurisa*).

3. *Gandha-mālādi-hatthā* (10th para. exercise 9).

(a) Gandhā ca mālā ca = *gandhamālā* (*Dvanda*).

(b) Gandhamālā + ādi (yesaṅ, te) = *gandhamālādayo* (perfumes, garlands and such other things).—*Bahubbīhi*.

(c) Gandhamālādayo hatthesu (yesaṅ, te) = *gandhamālādi-hatthā* (with perfumes, garlands, etc. in their hands).—*Bahubbīhi*.

4. *Sabbālaṅkāra-patimaṇḍitā*.

(a) Sabbe + alaṅkāra = *sabbālaṅkāra* (*Kammadhāraya*).

(b) Sabbālaṅkārehi + patimaṇḍitā = *sabbālaṅkārapatimaṇḍitā* (*Tappurisa*).

5. *Dvattimsa-mahāpurisa-lakkhaṇa-patimaṇḍito*.

(a) Mahanto + puriso = *mahāpuriso* (*Kammadhāraya*).

(b) Mahāpurisāṇaṅ + lakkhaṇā = *mahāpurisa-lakkhaṇā* (*Tappurisa*).

(c) Dvattimsa ca te mahāpurisalakkhaṇā cā ti = *dvattimsamahāpurisalakkhaṇā* (*Kammadhāraya*).

(d) Dvattimsa-mahāpurisa-lakkhaṇehi patimaṇḍito yo, so = *dvattimsa . . . patimaṇḍito*. (The person who is endowed with the 32 marks of a Great Being). —*Bahubbhi*.

Change of Certain Words

59. Some words take a different form when they are compounded.

(a) Change of *mahanta* to *mahā* is stated above.

(b) *Go* becomes *gava* and *gu*.

(i) *Hatthi-gavāssa-vaḷavaṃ* (elephants, cattle, horses and mares).

(ii) *Cittā gāvo yassa, so* = *cittagu* (a person) who has spotted cows and oxen.

(c) *Bhūmi* becomes *bhumma* or *bhūma*.

(i) *Pañca + bhūmiyo* (yassa, so) = *pañcabhummo* (a mansion) which has five storeys.

(ii) *Cattāro + bhūmiyo* (yassa, so) = *catubhūmako* (the mind) which has four stages. *Ka* is super-added as in *Bahumadiko*.

(d) *Āṅguli* becomes *aṅgula*.

(i) *Dve aṅguliyo* = *dvāṅgulam* (two inches).

(ii) *Cattāro aṅguliyo pamāṇaṅ* (yassa, so) = *caturāṅgulappamāṇo* (whose length is) about four inches.

(e) *Ratti* becomes *ratta*.

(i) *Rattiyā + addho* = *addharattam* (the middle of the night).

(ii) *Tayo + rattiyō* = *tirattam* (three nights).

(iii) *Dighā rattiyō* = *digharattam* (a long time. *lit.* long nights).

(f) *Akkhi* becomes *akkha*.

(i) *Sahassaṅ + akkhīni* (yassa, so) = *sahassakkho* (one who has 1,000 eyes, *i.e.*, Sakka, the king of devas).

(ii) *Visālāni + akkhīni* (yassa, so) = *visālakkho* (large-eyed).

(g) *Puma* becomes *pum*.

(i) *Pumā + kokilo* = *pumkokilo* (a male cuckoo).

(ii) *Pumuno + liṅgaṅ* = *pulliṅgam* (the masculine gender).

(h) *Saha* and *samāna* become *sa*.

(i) *Saha + parivārena* (yo vattate, so) = *saparivāro* (a person) with his following.

(ii) *Saha + manena* (yo vattate, so) = *samanako* (endowed with consciousness; sensible).

(iii) *Samānā + jāti* (yassa, so) = *sajātiko* (of the same species or class).

(iv) *Samānaṅ + nāmaṅ* (yassa, so) = *sanāmo* (of the same name).

Exercise 10.

TRANSLATE INTO ENGLISH

AND DEFINE THE COMPOUNDS

1. Udenassa rañño tayo pāsādā ahesuṅ ; eko tibhūmako, eko catubhūmako, itaro pañcabhummakko.
2. Tesu saporivārā visālakkhā nānābharaṇa-bhūsitā tisso deviyo vasiṅsu. Tāsu ekā Sāmāvati nāma Buddha-sāvikā, ekā Māgandiyā nāma micchādīṭṭhikā.
3. So rājā dvirattaṅ vā tirattaṅ vā ekasmiṅ pāsāde nāṭakitthiparivuto sampattim anubhavanto vasati, na pana digharattaṅ ekasmiṅ vasati.
4. "Bhagavato kira bhikkhusaṅghassa ca pañcannaṅ mahānadānaṅ mahoghasadise lābha-sakkāre uppanne hata-lābhasakkārā aññatitthiyā suriyuggamanakāle khajjopanaka-sadisā hutvā . . . mantayisṅsu."—*Dh. A.* iii. 474.
5. "Rājā yojanantare jaṇṇumattena odhinā pañcavaṇṇāni pupphāni okirāpetvā dhaja-patāka-kadali-ādāni ussāpetvā . . . pūjaṅ karonto . . . gaṅgātīraṅ pāpetvā . . . Vesālikānaṅ sāsanaṅ pahīni."— *Dh. A.* iii. 439.
6. "Mahājano nagaramajjhe santhāgāraṅ sabba-gandhehi upalimpetvā upari suvaṇṇatārakādi-vicittaṅ Buddhāsanaṅ paññāpetvā Satthāraṅ ārocesi."—*Ibid.* iii. 442.
7. "Te suvaṇṇa-rajata-mañimayā nāvāyo māpetvā suvaṇṇarajata-mañimaye pallaṅke paññāpetvā pañcavaṇṇa-paduma-sañchannaṅ udakaṅ karitvā . . . attano attano nāvābhirūhanatthāya Satthāraṅ yāciṅsu."—*Ibid.* iii. 443.

8. "Ath 'assa paricāraka-purisā nānāvannaṇi dussāni nānappakārā ābharaṇavikatiyo mālāgandha-vilepanāni ca ādāya samantā parivāretvā atthaṅsu."—*J. Nidāna.*
9. "So : sādhu devā 'ti assabhaṇḍakaṅ gahetvā assasālaṅ gantvā gandha-telappadīpesu jalantesu sumanapaṭṭa-vitānassa hetthā ramaṇiye bhūmibhāge thitaṅ Kanthakaṅ assarājānaṅ . . . kappesi."—*Ibid.*
10. "So . . . na cirass 'eva paccekasambodhiṅ abhisambujjhivā sakala-Bārāṇasīnagare puṇṇacando viya pākaṭo lābhagga-yasaggappatto ahoṣi."—*Dh. A.* iii. 447.

New Words

- Aññatitthiya* = persons of other faiths. *m.*
- Anubhavanta* = enjoying. *pr. p.*
- Abhirūhana* = embarking ; ascending ; mounting. *ger.*
- Abhisambujjhivā* = having attained perfect knowledge. *abs.*
- Assabhaṇḍaka* = horse trappings. *n.* ; a groom. *m.*
- Assasālā* = stable. *f.*
- Ābharaṇa* = ornament. *n.*
- Uppanna* = arisen ; born. *p. p.*
- Upalimpetvā* = having bedaubed. *abs.*
- Ussāpetvā* = having raised. *abs.*
- Okirāpetvā* = having strewn. *abs.*
- Odhi* = limit. *m.*
- Khajjopanaka* = fire-fly. *m.*
- Jaṇṇumatta* = knee-deep. *adj.*
- Jalanta* = blazing ; shining. *pr. p.*
- Dussa* = cloth. *n.*
- Dhaja* = a streamer ; banner. *m.*
- Nāṭakitthi* = dancing-girl. *f.*
- Nānappakāra* = of various kinds. *adj.*
- Nānāvanna* = of various colours. *adj.*
- Paccekasambodhi* = attainment of a personal Buddhahood. *f.*

Pañcavaṇṇa = of five colours. *adj.*
Patākā = a flag. *f.*
Paricāraka = attendant. *adj.*
Parivāretvā = having surrounded. *abs.*
Pallaṅka = couch ; sofa. *m.*
Pākāṭa = well-known ; manifest. *adj.*
Puṇṇacandā = full-moon. *m.*
Buddhāsana = a seat for the Buddha. *n.*
Bhūmibhāga = a plot of ground. *m.*
Bhūsita = decked. *p. p.*
Majjha = the middle. *m.*
Mahogha = a mighty torrent. *m.*
Micchādittihika = heretic. *m.* ; heretical. *adj.*
Yasagga = highest fame. *m.*
Yojanantara = as far as a yojana (about 7 miles). *n.*

Rajata = silver. *n.*
Ramanīya = delightful. *adj.*
Lābha = gain. *m.*
Lābhagga = highest gain. *m.*
Vikati = sort ; kind. *f.*
Vicitta = ornamented ; diversified. *adj.*
Vitāna = canopy ; awning. *n.*
Vilepana = toilet perfume. *n.*
Sañchanna = covered with. *p. p.*
Santhāgāra = council hall. *m.*
Sampatti = fortune ; bliss. *f.*
Samantā = on all sides. *ad.*
Sādhu, deva = all right, my lord !
Sāsana = letter ; message. *n.*
Sumanapaṭṭa = a wreath of jasmine. *n.*
Suriyuggamana = sunrise. *n.*

TRANSLATE INTO PALI

FORMING COMPOUNDS WHERE IT IS POSSIBLE

1. Then the enraged Māra cast at the great man the sceptre-javelin of his. But it became a wreath of flowers, and remained as a canopy over him.

2. When it thus turned into a garland canopy, the entire company of Māra shouted : " Now he will rise from his seat and flee ! " and they hurled at him huge masses of rock.

3. The devas stood on the edge of the rocks that encircle the world, and looked on, saying : " Lost ! lost is the life of Siddhattha the Prince, supremely beautiful ! "

4. " And rising from his cross-legged posture he went to the apartments of Rāhula's mother, and opened her chamber-door. At that moment a lamp, fed with sweet-smelling oil, was burning dimly in the inner chamber." —B.B.S. 173.

5. " Thereupon women clad in beautiful array, skilful in dance and song, and lovely as deva-maidens, brought their musical instruments, and ranging themselves in order, danced, and sang, and played delightfully." —*Ibid.* 171.

6. " There he enjoyed himself during the day and bathed in the beautiful lake ; and at sunset seated himself on the royal resting stone to be robbed." —*Ibid.* 168.

7. " They always bring out the tooth of Buddha in the middle of the third month. Ten days beforehand, the king magnificently caparisons a great elephant, and commissions a man . . . to clothe himself in royal apparel, and, riding on the elephant, to sound a drum." —*Fa-hian.*

8. " After ten days the tooth of Buddha will be brought forth and taken to the Abhayagiri Vihāra. Let all ecclesiastical and lay persons within the kingdom

... prepare and smooth the roads, adorn the streets and highways ; let them scatter every kind of flower."—*Ibid.*

9. "First of all he provided for them a great feast, after which he selected a pair of ... oxen and ornamented their horns with gold, silver and precious things.—*Ibid.*

10. "Then providing himself with a beautiful gilded plough the king himself ploughed round the four sides of the allotted space."—*Ibid.*

New Words

<i>Allotted</i> = niyāmita. <i>p.p.</i>	<i>Edge</i> = mukhavatṭi. <i>f.</i>
<i>Apartment</i> = ovaraka. <i>m.</i>	<i>Enjoys</i> = abhiraṃati. <i>v.</i>
<i>Beautiful array</i> = sobhanavattha. <i>n.</i>	<i>Entire</i> = sakala ; nira-vasesa. <i>adj.</i>
<i>Beforehand</i> = puretaraṇ. <i>ad.</i>	<i>Every kind of</i> = sabba-jātika. <i>adj.</i>
<i>Comparisons</i> = kappeti. <i>v.</i>	<i>Feast</i> = sakkāra. <i>m.</i>
<i>Casts</i> = khipati. <i>v.</i>	<i>Flees</i> = palāyati. <i>v.</i>
<i>Chamber</i> = gabbha. <i>m.</i>	<i>Gilded</i> = suvaṇṇālitṭa. <i>adj.</i>
<i>Clad</i> = nivattha. <i>p.p.</i>	<i>Having brought forth</i> = abhiniharitvā. <i>abs.</i>
<i>Commissions</i> = niyojati. <i>v.</i>	<i>Highway</i> = mahāmagga. <i>m.</i>
<i>Company</i> = parisā. <i>f.</i>	<i>Horn</i> = siṅga. <i>n.</i>
<i>Cross-legged posture</i> = pallaṅka. <i>m.</i>	<i>Huge</i> = mahanta ; visāla. <i>adj.</i>
<i>Dances</i> = naccati. <i>v.</i>	<i>Hurls</i> = khipati. <i>v.</i>
<i>Delightfully</i> = ramaṇiyā-kārena. <i>adj.</i>	<i>Layman</i> = gihi. <i>m.</i>
<i>Ecclesiastical</i> = pabbajita. <i>adj.</i>	<i>Lost</i> = naṭṭha. <i>p.p.</i>

<i>Lovely</i> = pāsādika. <i>adj.</i>	<i>Sceptre-javelin</i> = cakkāyudha. <i>n.</i>
<i>Magnificently</i> = viṣiṭṭhā-kārena. <i>ad.</i>	<i>Selects</i> = uccināti. <i>v.</i>
<i>Mass of rock</i> = pabbata-kūṭa. <i>m.</i>	<i>Shouts</i> = ugghoseti. <i>v.</i>
<i>Musical instrument</i> = turiyabhaṇḍa. <i>n.</i>	<i>Sings</i> = gāyati. <i>v.</i>
<i>Pair</i> = yugala ; yuga. <i>n.</i>	<i>Skilful</i> = susikkhita. <i>p.p.</i>
<i>Plough</i> = naṅgala. <i>n.</i>	<i>Smooths</i> = samaṇ koroti. <i>v.</i>
<i>Provides</i> = sampādeti. <i>v.</i>	<i>Sounds (a drum, etc.)</i> = vādeti. <i>v.</i>
<i>Ranging in order</i> = paṭi-pāṭiyā ṭhatvā.	<i>Space</i> = okāsa. <i>m.</i>
<i>Remained</i> = atṭhāsi. <i>v.</i>	<i>Sunset</i> = suriyatthaṅgama. <i>m.</i>
<i>Rock that encircles the world</i> = cakkavālapabbata. <i>m.</i>	<i>Supremely beautiful</i> = abhiviṣṭṭharūpa. <i>adj.</i>
<i>Royal apparel</i> = rājābharaṇa. <i>n.</i>	<i>Thereupon</i> = atha. <i>in.</i>
<i>Royal resting stone</i> = maṅgalasilā. <i>f.</i>	<i>To be robbed</i> = nivāsāpetuṇ ; alaṅkāretuṇ. <i>inf.</i>
	<i>Turns (itself)</i> = parivat-tati. <i>v.</i>

VERBS

Verbs are formed with roots by adding suffixes and prefixes to them.

60. A root is a primitive element of the language, expressing an abstract idea. It is incapable of any grammatical analysis.

A. It is common in European languages to express the idea contained in the root by means of the Infinitive, e.g., *Bhū* (to be); but it must be borne in mind that the root is not an Infinitive, but a primary element expressing a crude idea.

B. The Classical Pali Grammarians give all roots ending in consonants with a euphonic vowel at the end, e.g., *Pac(a)* = to cook; *Gam(u)* = to go. This vowel however, does not really belong to the root.

C. The roots in Pali are divided into seven groups, which are conjugated differently. The names of these groups and their conjugational signs are given in § 14. First Book.

D. Again, all the roots are divided into (1) *Transitive*, and (2) *Intransitive*.

(1) A verb formed from a *transitive* root requires an object, e.g., from the root *khāda* (to eat) the verb *khādati* (eats) is formed. When one says "he eats," there must be something to eat; therefore it requires an object.

(2) An *intransitive* verb is used without an object, e.g., from *si* (to sleep) the verb *sayati* (sleeps) is formed.

When one says "he sleeps," its meaning is complete; it does not require an object.

But when these *intransitive* verbs are *causative* they take an object, and become *transitive*.

Simple Intransitive

Dārako sayati (the baby sleeps).

Causative from the same

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

MODES

61. There are eight modes of conjugation of verbs in Pali; they do not exactly correspond to the Moods or the Tenses in English.

The eight modes are:

- (1) *Vattamānā* = Present Indicative.
- (2) *Ajjatanī* = Past Indicative or Aorist.
- (3) *Bhavissantī* = Future Indicative.
- (4) *Pañcamī* = Imperative and Benedictive.
- (5) *Sattamī* = Optative or Potential.
- (6) *Hīyattanī* = Imperfect.
- (7) *Parokkhā* = Perfect (or Past Indefinite).*
- (8) *Kālātipattī* = Conditional, expressing future relatively to something that is past, and an action unable to be performed on account of some difficulty in the way of its execution.

* This tense is more like the Pluperfect in Latin, to be translated by *had* with p.p.

(2) *Ajjatanī* was formerly used to express the time recently passed ; but now this is very extensively used to express the past in general.

62. Each of the seven groups of roots may be conjugated according to the eight modes given above.

But roots of some groups are not conjugated in the 2nd, 3rd, 7th and 8th modes.

Each example for each *dhātugaṇa* (group), together with its respective conjugational sign, is given below :

Root	Conj. Sign.	Verb
(1) Bhū (to be)	+ a + ti =	<i>bhavati</i> (is ; be-comes).
(2) Rudha (to obstruct)	+ ṅ-a + ti =	<i>rundhati</i> (ob-structs). ṅ takes its place after the first vowel of the root.
(3) Divu (to play)	+ ya + ti =	<i>dibbati</i> (plays).
(4) (i) Su (to hear)	+ nā + ti =	<i>suṇāti</i> (hears).
(ii) Su (to hear)	+ ṇo + ti =	<i>suṇoti</i> (hears).
(5) Ki (to bargain)	+ nā + ti =	<i>kiṇāti</i> (buys).
(6) (i) Kara (to do)	+ o + ti =	<i>karoti</i> (does).
(ii) Kara (to do)	+ yira + ti =	<i>kayirati</i> (does).
(7) (i) Cura (to steal)	+ e + ti =	<i>coreti</i> (steals).
(ii) Cura (to steal)	+ aya + ti =	<i>corayati</i> (steals).

(See p. 11 of the First Book).

63. Of the two Voices the *Active* is used when the effect or consequence of the action expressed by the

verb passes on to a person or thing other than the subject.

The *Passive* or *Reflexive* is used when the effect or the consequence of the action expressed by the verb accrues to no one else but to the agent.

64. There are two sets of inflections to form the verbs in either Voice ; one set is named *Parassapada*, and the other *Attanopada*.

It seems that the *Parassapada* set was formerly used only to form the *Active Verbs*, and the other set to form the *Passive* ones. But now they have lost their distinction, and are used to form the verbs in both the Voices.*

FIRST CONJUGATION

Present Tense

65. The inflections or the personal endings of the First Mode, *Vattamānā* or Present Tense, are :

Person	PARASSAPADA		ATTANOPADA	
	Sing.	Plur.	Sing.	Plur.
3rd	ti	nti	te	nte
2nd	si	tha	se	vhe
1st	mi	ma	e	mhe

Conjugation of the root *paca* (to cook) in Present Indicative.

*Note by Dr. O. H. de A. Wijesekera :

In Vedic and Sanskrit the *Ātmanepada* endings are used for both *Middle* (or *Reflexive*) and *Passive* Voices. Pali Voices too are derived from these. So there should be really three Voices, *viz.*, *Active*, *Middle* and *Passive*. What has happened in Pali (as in other Prakrits) is that the *Middle* as a *Voice* (*i.e.*, in its syntactical usage as such) has disappeared, though its endings are found to a certain extent used just like other *Active* endings.

Active Voice

PARASSAPADA

Person	Singular	Plural
3rd	<i>Pacati</i> (he cooks)	<i>Pacanti</i> (they cook)
2nd	<i>Pacasi</i> (thou cookest)	<i>Pacatha</i> (you cook)
1st	<i>Pacāmi</i> (I cook)	<i>Pacāma</i> (we cook)

MIDDLE ATTANOPADA

3rd	<i>Pacate</i> (he cooks)	<i>Pacante</i> (they cook)
2nd	<i>Pacase</i>	<i>Pacavhe</i>
1st	<i>Pace</i>	<i>Pacāmhe</i>

Passive Voice

ATTANO-PADA (ENDINGS)

Person	Singular	Plural
3rd	<i>Paccate</i> (it is cooked)	<i>Paccante</i> (they are cooked)
2nd	<i>Paccase</i> (thou art cooked)	<i>Paccavhe</i> (you are cooked)
1st	<i>Pacce</i> (I am cooked)	<i>Paccāmhe</i> (we are cooked)

PARASSAPADA (ENDINGS)

3rd	<i>Paccati</i> (it is cooked)	<i>Paccanti</i>
2nd	<i>Paccasi</i>	<i>Paccatha</i>
1st	<i>Paccāmi</i>	<i>Paccāma</i>

The conjugational sign of this group, as shown before, is *a*.

The Passive base is formed by adding the suffix *ya* to the root.

Active : $Paca + a + ti = pacati$.

Passive : $Paca + ya + ti = pacyati = paccati$.

A. The last vowel of the root is dropped here, as it is the case with most of the roots where the vowel is a later addition.

B. *Y* is assimilated to the last consonant of the root. Its assimilation takes place in more than one way, which will be explained later on.

The Imperative

(BENEDICTIVE INCLUDED)

66. *Pañcamī*, the Fourth Mode.

The personal endings of this mode are :

Person	PARASSAPADA		ATTANOPADA	
	Sing.	Plur.	Sing.	Plur.
3rd	tu	ntu	taṇ	ntaṇ
2nd	hi	tha	ssu	vho
1st	mi	ma	e	āmase

Active Voice

PARASSAPADA

Person	Singular	Plural
3rd	<i>Gacchatu</i> (let him go)	<i>Gacchantu</i> (let them go)
2nd	<i>Gaccha</i> ; <i>gacchāhi</i> (go thou)	<i>Gacchatha</i> (go you)
1st	<i>Gacchāmi</i> (let me go)	<i>Gacchāma</i> (let us go)

Gaccha is the base formed from the root *gamu* (to go). The second personal ending *hi* is sometimes dropped.

ATTANOPADA

	Singular	Plural
3rd	<i>Gacchataṃ</i> (let him go)	<i>Gacchantāṃ</i>
2nd	<i>Gacchassu</i>	<i>Gacchavho</i>
1st	<i>Gacche</i>	<i>Gacchāmase</i>

FIRST CONJUGATION

The Optative (Potential)

67. *Sattamī*, the Fifth Mode.

The personal endings of this mode are :

Person	PARASSAPADA		ATTANOPADA	
	Sing.	Plur.	Sing.	Plur.
3rd	eyya	eyyuṇ	etha	eraṇ
2nd	eyyāsi	eyyātha	etho	eyyavho
1st	eyyāmi	eyyāma	eyyaṇ	eyyāmhe

Active Voice

Person	PARASSAPADA	
	Singular	Plural
3rd	<i>Gaccheyya</i> (he would go)	<i>Gaccheyyūm</i> (they would go)
2nd	<i>Gaccheyyāsi</i> (thou wouldst go)	<i>Gaccheyyātha</i> (you would go)
1st	<i>Gaccheyyāmi</i> (I should go)	<i>Gaccheyyāma</i> (we should go)

ATTANOPADA

3rd	<i>Gacchetha</i>	<i>Gaccheram</i>
2nd	<i>Gacchetho</i>	<i>Gaccheyyavho</i>
1st	<i>Gaccheyyam</i>	<i>Gaccheyyāmhe</i>

Exercise 11.

TRANSLATE INTO ENGLISH

I. "Tadā setṭhino bhariyā garugabbhā hoti ; tasmā so sihaṇṇaṇ gehaṇ purisaṇ pesesi : gaccha, bhāṇe, jānāhi taṇ vijātā vā no vā ti."—*Dh. A. i. 174.*

2. "Vegena gehaṇ gantvā kāḷiṇ nāma dāsiṇ pakko-sitvā sahaṇṇaṇ datvā āha : gaccha, imasmiṇ nagare upadhāretvā ajja jāta-dāraṇaṇ gaṇhitvā ehi ti."—*Ibid. 174.*

3. "Tvaṇ imaṇ netvā cakkamagge nipajjāpehi, goṇā vā naṇ maddissanti, cakkā vā naṇ bhindissanti ; pavattiṇ c 'assa ṇatvā va āgaccheyyāsi."—*Ibid. 176.*

4. "Ambho purisa, yassa tvaṇ pāsādassa ārohaṇāya nisseṇiṇ karosi, jānāsi taṇ pāsādaṇ puratthimāya vā disāya, dakkhiṇāya vā disāya, pacchimāya vā disāya, uttarāya vā disāya ti ?"—*D. i. 194.*

5. "Seyyathā pi, Mahārāja, puriso iṇaṇ ādāya kam-mantē payojeyya, tassa te kammantā samijjheyyuṇ ; so tato nidānaṇ labhetha pāmojjaṇ, adhigaccheyya somanassaṇ."—*D. i. 71.*

6. "Seyyathā pi nāma suddhaṇ vatthaṇ apagata-kāḷakaṇ sammad 'eva rajanaṇ paṭiggaṇheyya, evam eva Yassassa kulaputtassa tasmīṇ yeva āsane virajaṇ vītamalaṇ dhammacakkuṇ udapādi."—*V. i. 16.*

7. "So ce bhikkhūnaṇ santike dūtaṇ pahīneyya : 'ahaṇ hi gilāno, āgacchantu bhikkhū ; icchāmi bhikkhūnaṇ āgatan' ti, gantabbaṇ bhikkhave sattāha-karaṇīyena."—*V. i. 148.*

8. "Imāni, bhante, asīti-gāmika-sahaṇṇāni idh 'ūpa-saṅkantaṇi Bhagavantaṇ dassanāya ; sādhu, mayaṇ, bhante, labhēyyāma Bhagavantaṇ dassanāya ti."—*V. i. 180.*

9. "Sādhu, devo vāhanāgāresu ca dvāresu ca āṇāpetu : yena vāhanena Jīvako icchati, tena vāhanena gacchatu ; yena dvārena icchati, tena dvārena gacchatū . . . ti."—*V. i. 277.*

10. " Patigaṇhātu me devo posāvanikaṇ " ti. - " Alaya bhāṇe, Jīvaka, tuyh 'eva hotu ; amhākaññi eva antepure nivesanaṇ māpehi " ti.—*Ibid.* 272.

New Words

Adhigaccheyya = (he) would obtain or get. *v.*

Apagatakalāka = removed or cleansed of dark spots. *adj.*

Ambho (a particle used in addressing equals).

Āgata = coming. *ger.*

Ādāya = having taken. *abs.*

Ārohaṇa = ascending. *ger.*

Īṇa = debt. *n.*

Udapaḍi = arose. *v.*

Upasaṅkanta = approached. *p. p.*

Kapimanta = business. *m.*

Garugabbhā = pregnant. *f.*

Gāmika = villager. *n.*

Cakkamagga = track of a wheel. *m.*

Ñatvā = having known. *abs.*

Tato nidānam = on that account ; through that. *ad.*

Dhamma-cakkhu = the eye of wisdom. *n.*

Nisseṇi = ladder. *f.*

Pakkosivā = having called near. *abs.*

Payojeyya = would engage in, would carry on (business). *v.*

Pāmojja = joy. *n.*

Posāvānika = fee for bringing (some body) up. *n.*

Maddissati = will tread. *v.*

Rajana = dye. *n.*

Labhetha = (he) would get. *v.*

Vāhana = vehicle. *n.*

Vāhanāgāra = garage. *m. n.*

Vijātā = (a woman) who has given birth to a child. *f.*

Viraja = passionless ; free from dust. *adj.*

Vitamala = stainless ; clean. *adj.*

Sattāha-karaṇīya = business that should be settled within a week. *adj.*

Samijjheyya = would prosper or flourish. *v.*

Sammad eva = very well. *ad.*

Seyyathā pi nāma = just as if. *in.*

TRANSLATE INTO PALI

1. One should develop a loving heart towards all beings as a mother protects her own son.

2. Thou shouldst sit on the chair in the royal bedroom and address the sick king as if he were thine own brother.

3. Just as there would be no need of medicine for a healthy man, so would a Tathāgata need no teacher.

4. A wise man would not neglect a growing disease or a conquering enemy ; similarly he should not neglect the recurring series of rebirths.

5. Should the mother leaving her young child repair to the monastery to hear the discourse of the Enlightened One, there would be nobody at home to look after it.

6. Just as a man standing on the top of a hill would view all people below, so would a monk having attained perfection gaze on the world.

7. If he were a little more sensible, there would be no necessity at all to accompany him.

8. If the six damsels were to bathe in the river early in the morning and carry flowers to the Queen, each one of them would surely get a gold coin from Her Majesty.

9. Were she a follower of Nātaputta, the naked ascetic, she would not in all probability bow down in homage to the Master.

10. Who would think of refusing water to a thirsty person even if he be of an inferior caste ?

New Words

As if . . . were = viya
(cintetvā).

Conquering = jinanta.
pr.p.; jayaggāhaka. adj.

Growing = vadḍhanta.
pr.p.

Healthy = niroga. adj.

Her Majesty (use the
word given for 'queen').

Homage = gārava. m.
(In homage = gāra-
vena).

In all probability = ekaṅ-
sena. ad.

Inferior = nīca. adj.

Just as = yatha; viya. in.

Loving heart = metta-
citta. n.

Naked ascetic = nigaṇ-
ṭha. m.

Necessity = attha. m.

Need = payojāna. n.

Nobody = na koci. in.

Perfection = sambodhi. f.
(lit. Perfect Enlighten-
ment).

Rebirth = punabbhava. m.

Recurring series = anup-
pabandha. m.

Repairs = (use here)
gacchati. v.

Refusing = paṭikkhi-
pana. ger.; paṭikkhi-
pituṅ. inf.

Sensible = satimantu;
samekkhakārī. adj.

Should develop = bhā-
veyya. v.

Similar = tata'eva. in.

Surely = ve; kāmaṅ. in.

Thirsty = pipāsita. p.p.
To accompany = ann-
gantū. inf.

Would neglect = pamaj-
jeyya. v.

Would view = passeyya.
v.

FIRST CONJUGATION

Past Tense

68. The Second Mode. *Ajjatanī*, Aorist.

The personal endings of this mode are :

Person	PARASSAPADA		ATTANOPADA	
	Sing.	Plur.	Sing.	Plur.
3rd	i	uṅ; iṅsu	ā	ū
2nd	o	ttha	ise	ivhaṅ
1st	iṅ	mhā	aṅ	imhe

Both this and the 6th Mode, *Hīyattanī*, often take
an *a* before the root; this *a* is called the *augment*.

Active Voice

PARASSAPADA

Root *Gam(u)* to go.

Person

Singular

3rd *Agacchi*; *gacchi*; *agami*; *agamāsi* (he went).

2nd *Agaccho*; *gaccho*; *agamo*; *gamo* (thou didst go).

1st *Agacchīm*; *gacchīm*; *agamīm*; *gamīm*; *agamāsim*
(I went).

Plural

3rd *Agacchum*; *gacchum*; *agamum*; *gamum*; *agac-
chimsu*; *gacchimsu*; *agamimsu*; *gamimsu*;
agamamsu (they went).

2nd *Agacchittha*; *gacchittha*; *agamittha*; *gamittha*
(you went).

1st *Agacchimhā*; *gacchimhā*; *agamimhā*; *gamimhā*
(we went).

ATTANOPADA

Singular

3rd *Agacchā*; *gacchā*; *agamā*; *gamā* (he went).

2nd *Agacchise*; *agamise* (thou didst go).

1st *Agaccham*; *gaccham*; *agamam*; *gamam* (I went).

Plural

3rd *Agacchū*; *gacchū*; *agamū*; *gamū* (they went).

2nd *Agacchivham*; *gacchivham*; *agamivham*; *gami-
vham* (you went).

1st *Agacchimhe*; *gacchimhe*; *agamimhe*; *gamimhe*
(we went).

69. The 6th Mode. *Hīyattanī*.

The personal endings of this mode are :

Person	PARASSAPADA		ATTANOPADA	
	Sing.	Plur.	Sing.	Plur.
3rd	ā	ū	ttha	tthuj
2nd	o	ttha	se	vhaṅ
1st	a ; aṅ	mhā	ij	mhase

This was originally used to express the definite past, and Ajjatani was used to express the time recently passed ; but now they have lost their individual significance, and Ajjatani is extensively used to express the definite past.

PARASSAPADA

Singular

- 3rd *Agacchā ; agamā ; agū* (he went).
 2nd *Agaccho ; agamo* (thou didst go).
 1st *Agaccha ; agama ; agaccham ; agamam* (I went).

Plural

- 3rd *Agacchū ; agamū ;* (they went).
 2nd *Agacchattha ; agamattha* (you went).
 1st *Agacchamhā ; agamamhā* (we went).

ATTANOPADA

Singular

- 3rd *Agacchattha ; agamattha* (he went).
 2nd *Agacchase ; agamase* (thou didst go).
 1st *Agacchim ; agamim* (I went).

Plural

- 3rd *Agacchatthum ; agamatthum ;* (they went).
 2nd *Agacchivham ; agamivham* (you went).
 1st *Agacchamhase ; agamamhase* (we went).

Past Indefinite

70. The Seventh Mode. *Parokkhā*.

The personal endings of this mode are :

Person	PARASSAPADA		ATTANOPADA	
	Sing.	Plur.	Sing.	Plur.
3rd	a	u	ttha	re
2nd	e	ttha	ttho	vhō
1st	a	mha	i	mhe

This mode is very seldom used, and this is characterized by the reduplication of the root.

(1) The first consonant of a root is reduplicated together with the vowel that follows it.

(2) If the root begins with a vowel that vowel alone is reduplicated.

(3) A guttural is reduplicated by its corresponding palatal.

(4) An aspirate is reduplicated by its unaspirate, and an unaspirate by itself.

(5) *H* of a root is reduplicated by *J*.

(6) A long vowel is shortened in the reduplicated syllable.

Active Voice

PARASSAPADA

Root *Paca*

Person	Singular	Plural
3rd	<i>Papaca</i> (he has cooked)	<i>Papacu</i> (they have cooked)
2nd	<i>Papace</i>	<i>Papacittha</i>
1st	<i>Papaca</i>	<i>Papacimha</i>

ATTANOPADA

3rd	<i>Papacittha</i>	<i>Papacire</i>
2nd	<i>Papacittho</i>	<i>Papaciwo</i>
1st	<i>Papaci</i>	<i>Papacimhe</i>

Some bases conjugated in this division are :

Root	Base	3rd Person Sing.
Bhū (to be) >	babhū	<i>Babhūva</i>
Gamu (to go) >	jagamu	<i>Jagāma</i>
Suca (to mourn) >	susuca	<i>Susoca</i>
Hara (to carry) >	jahara	<i>Jahāra</i>
Brū (to say) >	āha	<i>Āha</i>

Note.—In the last example, *āha* is a defective verb generally substituted from *brū*.

Exercise 12.

TRANSLATE INTO ENGLISH

1. "Atha kho Bhagavā Bhoganagare yathābhirantaṇ vihaṇitvā āyasmantaṇ Ānandaṇ āmantesi: āyām' Ānanda, yena Pāvā ten' upasaṅkamissāmā 'ti. 'Evam, Bhante' ti kho āyasmā Ānando Bhagavato paccassosi."—*D. ii. 81.*

2. "Atha kho Bhagavā Kapilavatthusmiṇ yathābhirantaṇ viharitvā yena Sāvattī tena cārikaṇ pakkāmi; anupubbena cārikaṇ caramāno yena Sāvattī, tad avasari."—*V. i.*

3. "Atthāya vaṭa me Buddho Nadiṇ Nerañjaraṇ agā."—*Thg. 38.*

4. "Aññen 'eva tāni caturāsīti-pabbajita-sahassāni agamaṅsu, aññena Vipassī bodhisatto."—*D. ii. 30.*

5. "Bhisāṇ muḷāṇaṇ gaṇhitvā Aṅgaṇj Buddhasantikaṇ."—*Apa. 114.*
6. "Bho pabbajita, amhākaṇ geham agamatthā ti? Āma brāhmaṇa, agamamhā ti."—*Samp. i. 37.*
7. "Tassāhaṇ santike gacchaṇ; So me satthā bhavissati."—*Cāpā Therī.*
8. "Gaṇamhā vupakaṭṭho so Agamāsi vanantaraṇ."—*Apa.*
9. "Alatthuj kho bhikkhave tāni caturāsīti-pabbajita-sahassāni Vipassissa Bhagavato . . . santike pabbajjaṇ."—*D. ii. 43.*
10. "Evaṇ vilapamānaṇ taṇ Ānandaṇ āha Gotamī: Na yuttaṇ socituṇ putta, Hāsakāle upaṭṭhite."—*Apa. 534.*
11. "Citte mahākaruṇayā pahatāvakaśā Dūraṇ jagāma viya tassa hi vatthutaṇhā."—*H. V.*
12. "So Saṅkhapāla-bhujago visagvegavā pi Silassa bhedana-bhayena akuppamāno Icchaṇ sadeha-bharavāhi-jane dayāya Gantuṇ sayāṇ apadatāya susoca nūnaṇ."—*H. V.*

New Words

Akuppamāna = not being angry. *pr.p.*

Atthāya = for (*dat. from* attha).

Apadatā = footlessness. *f.*

Avasari = arrived. *v.*

Upaṭṭhita = approached. *p.p.*

Cārikā = wandering; journey. *f.*

Dayā = kindness. *f.*

Nūnam = certainly. *ad.*

Pahatāvakaśa = obstructed; being not given a place. *adj.*

Bharavāhi = bearer of a burden. *3.*

<i>Bhisa</i> = sprout of a lotus. <i>n.</i>	<i>Visavegavantu</i> = possess- ing the destructive power of poison. <i>adj.</i>
<i>Bhedana</i> = breach. <i>ger.</i>	<i>Vupakatt̥ha</i> = secluded. <i>p.p.</i>
<i>Mulāla</i> = the edible root of lotus kinds. <i>n.</i>	<i>Sadeha</i> = own body. <i>m.</i>
<i>Yathābhirantam</i> = as long as one pleases (to stay). <i>ad.</i>	<i>Susoca</i> = has grieved. <i>v.</i>
<i>Vanantara</i> = denser forest. <i>n.</i>	<i>Socitum</i> = to become sorrowful. <i>inf.</i>
<i>Vilāpamāna</i> = lament- ing. <i>pr.p.</i>	<i>Hāsakāla</i> = time to be joyful. <i>m.</i>

TRANSLATE INTO PALI

1. Being disappointed in securing a husband befitting her, the king one day declared that he would give her away to one who would meet his eyes the following morning.

2. Once a blind man, who had no property but an earthen pot and a blanket, went to a temple and in sheer despair resolved to end his weary life by abstinence from food.

3. Hiuen Tsiang, the Chinese pilgrim, who visited Nālandā in the beginning of the seventh century, A.D., studied Buddhist Sanskrit literature under its professors and has left an excellent account of it.

4. The second but perhaps the most famous of all Buddhist universities of ancient India was that of Nālandā. Its library, the largest in India, was located in the nine-storeyed building called Ratnodadhi.

5. Without telling her husband, she assigned a lodging to the messenger, gave him provisions and ordered him to stay there till she sent him back.

6. The wife of Ghosaka, as she was wise and clever, had ordered the servants in her house to inform her first if some one were to come from the treasurer.

7. "Every night Princes Halla and Vihalla, mounted on the elephant Sechanaka, penetrated into the camp of besiegers, and killed many of their soldiers."—*Ty. S.* 180.

8. "His mother said: . . . When I was pregnant with you, I had a longing to eat your father's flesh. The king satisfied my longing. When you were born, I abandoned you in an enclosure of asoka-trees."—*Ibid.* 177.

9. "The royal families of these kingdoms were united by matrimonial alliances; and were also, not seldom in consequence of those very alliances, from time to time at war."—*B.I.* 3.

10. "He told his daughter that there was a dwarf who knew a charm, that she was to learn it of that dwarf; and then tell it to him, the king."—*B.I.* 5.

New Words .

<i>Abandons</i> = jahāti; cajati.	<i>But</i> = (use here) vinā. <i>in.</i>
<i>Abstinence from food</i> = anasana. <i>n.</i>	<i>But perhaps</i> = tathā pi. <i>in.</i>
<i>Account</i> = vuttanta. <i>m.</i>	<i>Camp</i> = khandhāvāra. <i>m.</i>
<i>Assigns</i> = niyāmeti. <i>v.</i>	<i>Century</i> = satavassa. <i>n.</i>
<i>Befitting</i> = patirūpa. <i>adj.</i>	<i>Charm</i> = manta. <i>m.</i>
<i>Besieger</i> = avarodhaka. <i>m.</i>	<i>Declares</i> = pakāseti. <i>v.</i>
<i>Blanket</i> = kambala. <i>n.</i>	<i>Despair</i> = kheda. <i>m.</i>
<i>Buddhist</i> = Sogata. <i>adj.</i>	<i>Disappointed</i> = khinna- citta. <i>adj.</i>

<i>Dwarf</i> = lakunṭaka. <i>adj.</i>	<i>Not seldom</i> = abhiñhañ. <i>ad.</i>
<i>Earthen</i> = mattikāmaya. <i>adj.</i>	<i>Pilgrim</i> = pariyāṭaka. <i>m.</i>
<i>Enclosure (of trees)</i> = gumbantara. <i>n.</i>	<i>Professor</i> = paṇḍitācariya. <i>m.</i>
<i>Excellent</i> = pasattha ; atisundara. <i>adj.</i>	<i>Property</i> = santaka. <i>n.</i>
<i>Library</i> = potthakālaya. <i>m.</i>	<i>Provision</i> = paribbaya. <i>m.</i>
<i>Literature</i> = ganthāvali. <i>f.</i>	<i>Resolves</i> = adhiṭṭhāti. <i>v.</i>
<i>Located</i> = patitṭhāpita. <i>p.p.</i>	<i>Sanskrit</i> = Sakkatabhāsīya. <i>adj.</i>
<i>Lodging</i> = nivesana. <i>n.</i>	<i>Satisfies</i> = santappeti. <i>v.</i>
<i>Longing (of a pregnant woman)</i> = dohaḷa. <i>m.</i>	<i>Sheer</i> = accanta. <i>adj.</i>
<i>Matrimonial alliance</i> = āvāha-vivāha-sambandha. <i>m.</i>	<i>Soldier</i> = yodha ; bhaṭa. <i>m.</i>
<i>Messenger</i> = dūta ; sāsanahāraka. <i>m.</i>	<i>Storeyed</i> = bhūmaka. <i>adj.</i>
<i>Most famous</i> = pākāṭatama. <i>adj.</i>	<i>Temple</i> = devāyatana. <i>n.</i>
	<i>To inform</i> = nivedetun. <i>inf.</i>
	<i>University</i> = nikhilavijjālaya. <i>m.</i>
	<i>War</i> = yuddha. <i>n.</i>
	<i>Weary</i> = dukkhita ; kilanta. <i>adj.</i>

FIRST CONJUGATION

Future Tense

71. The Third Mode. *Bhavissanti.*

The personal endings of this mode are :

Person	PARASSAPADA		ATTANOPADA	
	Sing.	Plur.	Sing.	Plur.
3rd	issati	issanti	issate	issante
2nd	issasi	issatha	issase	issavhe
1st	issāmi	issāma	issaj	issāmhē

Root *Bhū* (to be)

Active Voice

PARASSAPADA

	Singular	Plural
3rd	<i>Bhavissati</i> (he will be)	<i>Bhavissanti</i> (they will be)
2nd	<i>Bhavissasi</i> (thou wilt be)	<i>Bhavissatha</i> (you will be)
1st	<i>Bhavissāmi</i> (I shall be)	<i>Bhavissāma</i> (we shall be)

ATTANOPADA

3rd	<i>Bhavissate</i>	<i>Bhavissante</i>
2nd	<i>Bhavissase</i>	<i>Bhavissavhe</i>
1st	<i>Bhavissāṃ</i>	<i>Bhavissāmhē</i>

The Past Conditional

72. The personal endings of the 8th Mode, *Kālātipatti*, are :

Person	PARASSAPADA		ATTANOPADA	
	Sing.	Plur.	Sing.	Plur.
3rd	ssā ;	} ssajsu	ssatha	ssijsu
2nd	ssa		ssase	ssavhe
1st	sse	ssamhā	ssaj	ssāmhase

This mode sometimes takes the augment *a*, before the root.

Active Voice

PARASSAPADA

	Singular	Plural
3rd	<i>Apacissā ; apacissa</i> (If he had cooked)	
2nd	<i>Apacisse</i>	<i>Apacissāmsu</i>
1st	<i>Apacissa</i>	<i>Apacissatha</i> <i>Apacissamhā</i>

ATTANOPADA

3rd	<i>Apacissatha</i>	<i>Apacissimsu</i>
2nd	<i>Apacissase</i>	<i>Apacissavhe</i>
1st	<i>Apacissam</i>	<i>Apacissāmhase</i>

SECOND CONJUGATION

Rudhādi-Group

73. There is no difference in the personal endings of this or the other forthcoming conjugations from the First Conjugation. The difference lies in the bases formed through the different conjugational signs.

The conjugational sign of this Rudhādi-group is, η-a. η is inserted after the first syllable of the root : e.g., root *chida* (to cut) + η - a = *chinda* + a ; when the last vowel is dropped it becomes *chinda*.

One may conjugate these bases just like the verbs in the First Conjugation :

Chindati (he cuts)

Chindanti (they cut)

and so on for every mode.

Some other bases of this conjugation are :

Rudha (to obstruct) + η - a = *rundha*

Badha (to bind or confine) + η - a + *bandha*

Muca (to release) + η - a = *muñca*

Bhida (to break) + η - a = *bhinda*

Vida (to suffer) + η - a = *vinda*

Sica (to pour down or sprinkle) + η - a = *siñca*

Yuja (to yoke or join) + η - a = *yujja*

Exercise 13.

TRANSLATE INTO ENGLISH

1. " Ayam Aṅgulimālassa mātā ' Aṅgulimālaṅ ānes-sāmi ' ti gacchati ; sace samāgamissati Aṅgulimālo aṅ-gulisahassaṅ pūressāmi ti mātaraṅ māressati. Sacāhaṅ na gamissāmi, mahājāniko abhaviṣṣa."

2. " Sace hi ayaṅ paṭhama-vaye bhoge akhepetvā kammante payojayissā, imasmiṅ yeva nagare aggasetṭhī abhaviṣṣā ; sace pana nikkhamitvā pabbajissa, arahattaṅ pāpuṇissa."—*Dh. A. iii. 131.*

3. " Sacāyaṅ, bhikkhave, rājā pitarāṅ dhammikaṅ dhammarājānaṅ jīvitaṅ na voropessatha, imasmiṅ yeva āsane virajaṅ vītamalaṅ dhammacakkhu uppajjis-satha."—*D. i. 86.*

4. " Setṭhī : ' sace me dhītā jāyissati, tāya naṅ sad-dhiṅ nivāsetvā setṭhitṭhānassa sāmikaṅ karissāmi ; sace me putto jāyissati, māressāmi nan ' ti cintevā gehe kāresi."—*Dh. A. i. 175.*

5. " Satta vassāni Bhagavantaṅ Anubandhiṅ padā padaṅ ; Otāraṅ nādhigacchissaṅ Sambuddhassa satīmato."—*S.N. 446.*

6. " Surāmeraya-pānaṅ ca Yo naro anuyuñjati, Idh 'eva-m-eso lokasmiṅ Mūlaṅ khaṇati attano."—*Dhp. 247.*

7. Araññe koṭṭhake bandhitvā mige rundhitvā māretvā maṅsaṅ vikkīnitvā jīvantaṅ luddakā anāgate sukhaṅ na vindanti.

8. Goṇo bandhanā muñcitvā udakaṅ pātukāmo ghaṭassa samīpaṅ gantvā taṅ pādena bhindī.

9. "Bhante, imaṃ udakaṃ dārakassa sise āsiñcāmi" ti pucchitvā tena 'siñcathā' ti vutte tathā kariṃsu. Devatā tāvad eva taṃ muñcitvā leṇadvāre aṭṭhāsi.—*Dh. A. iv. 171.*

10. "Ayañ hi dīpobhāsaṃ vā aggi-obhāsaṃ vā adisvā mañiāloken 'eva bhuñjati ca nipajjati ca nisīdati ca ; devo paṇ dīpāloke nisinno bhavissati ti."—*Dh. A. iv. 213.*

New Words

Akkhepetvā = having not wasted. *abs.*

Adhigacchissa = (he) would have attained. *v.*

Anubandhati = chases. *v.*

Anuyañjati = gives oneself up ; practises. *v.*

Abhaviṣsa = (he) would have been. *v.*

Arahatta = the highest stage of the Path. *n.*

Uppajjissa = (he) would have born. *v.*

Oṭṭāra = chance ; fault. *m.*

Obhāsa = lustre ; light. *m.*

Koṭṭhaka = an enclosure ; a closet. *m.*

Dhammarāja = king of righteousness. *m.*

Pabbajissa = if (he) had become a monk. *v.*

Payojayissā = if (he) had engaged in or employed. *v.*

Pātukāma = wishing to drink. *adj.*

Pāpuñissa = (he) would have attained. *v.*

Pūreti = fills. *v.*

Mahājānika = thoroughly deprived of ; undergone a great loss. *adj.*

Meraya = liquor (fermented). *n.*

Rundhitvā = having trapped. *abs.*

Leṇadvāra = entrance of the cave. *n.*

Voropessatha = if (he) had taken away. *v.*

Sāmāgamissati = will encounter. *v.*

Surā = liquor (distilled). *f.*

TRANSLATE INTO PALI

1. I should have answered him if he had asked me.
2. He would have become a millionaire if he had not squandered his wealth.
3. If man had a skin thickly covered with hair as a sheep has, he could not have moved from one climate to another with comfort.
4. We would have entered the cave and examined its inner parts if we had torches with us.
5. George VI would not have become king had not his elder brother given up the throne.
6. They would have been slain by the robbers if they were seen by them.
7. Prince Siddhartha would have been a universal monarch if he had not left the household life.
8. He would not have become a monk if he had not seen an old man, a sick person, a corpse and a recluse on various occasions.
9. She thought : if only he could see her, then he would become convinced that she ought to be his queen.
10. Devadatta would have attained arahantship had he not acted against his teacher, the Buddha.

New Words

Acts against = virudham ācarati. *v.*

Climate = utugūṇa. *m.*

Corpse = matakalebara. *n.*

Could have moved (he) = saṅkamissā. *n.*

Covered = sañchanna. *p.p.*

Gives up = pariccajati. *v.*

<i>Had squandered</i> (if he) = vināsayissā. <i>v.</i>	<i>Thickly</i> = ghaṇaṇ. <i>ad.</i>
<i>Inner part</i> = abbhantara. <i>n.</i>	<i>Throne</i> = sihāsana. <i>n.</i>
<i>Occasion</i> = avatthā <i>f.</i>	<i>Torch</i> = ukkā; daṇḍa- dipikā. <i>f.</i>
<i>Ought to be</i> = bhavitabba. <i>pt. p.</i>	<i>Various</i> = nānā. <i>in.</i>
<i>Recluse</i> = pabbajita, sāmaṇa. <i>m.</i>	<i>Would become convinced</i> = abujjhissā. <i>v.</i>
<i>Sheep</i> = meṇḍa. <i>m.</i>	<i>Would have been slain</i> (he) = māriyissā; mā- rito abhāvissā. <i>v.</i>
<i>Should have answered</i> = paṭivacanāṇ adadissā. <i>v.</i>	<i>Would have entered</i> (he) = pavississā. <i>v.</i>

THIRD CONJUGATION

Divādi-Group

74. The sign of this group is *ya*, which is assimilated to the last consonant of the root.

Some rules and examples for assimilation of *y* are given in § 25. They may be applied here too.

A. After a root ending in a long vowel, *ya* does not change its form.

In other cases :

dh + ya becomes *jjha*

s + ya „ *ssa*

v + ya „ *bba*

Examples

Divu (to play) + ya + ti = divyati = <i>dibbati</i> .
Yudha (to fight) + ya + ti = yudhyat = <i>yujjhati</i> .
Budha (to know) + ya + ti = budhyati = <i>bujjhati</i> .
Sivu (to sew) + ya + ti = sivyati = <i>sibbati</i> .

Gā (to sing) + ya + ti = *gāyati*.

Jhā (to ponder) + ya + ti = *jhāyati*.

Dusa (to vex) + ya + ti = *dusyati* = *dussati*.

Ve (to weave) + ya + ti = *vāyati*. *Ve* becomes *vā*.

FOURTH CONJUGATION

Svādi-Group

75. The conjugational signs of this group are *ṇā*, *uṇā* and *ṇo*.

Examples

Su (to hear) + ṇā + ti = *suṇāti*.

Su (to hear) + ṇo + ti = *suṇoti*.

Pa + apa (to attain or come to) + uṇā + ti = *pāpuṇāti*.

Sambhu (to attain) + ṇā + ti = *sambhuṇāti*.

Ā + vu (to fix on to, to string) + ṇā + ti = *āvūṇāti*.

Sakka (to be able) + uṇā + ti = *sakkuṇāti*.

FIFTH CONJUGATION

Kiyādi-Group

76. The conjugational sign of this group is *ṇā*.

Ki (to bargain) + ṇā + ti = *kiṇāti* (buys).

Vi + ki + ṇā + ti = *vikkīṇāti* (sells).

Ji (to conquer) + ṇā + ti = *jināti*.

Ñā (to know) becomes *jā*. *Jā* + ṇā + ti = *jāṇāti*.

Dhu (to shake) + ṇā + ti = *dhuṇāti* (shakes or destroys).

Asa (to eat) + ṇā + ti = *asnāti*.

Mi (to measure) + nā + ti = *miṇāti*.

Gaha (to take) + nā + ti = *gahṇāti* = *gaṇhāti*.

Here ṇ is interchanged with h.

SIXTH CONJUGATION

Tanādi-Group

77. The conjugational sign of this group is o.

Tanu (to expand) + o + ti = *tanoti*.

Kara (to do) + o + ti = *karoti*.

Mana (to think) + o + ti = *manoti*.

Pa + apa (to attain or come) + o + ti = *paṇṇoti*.

SEVENTH CONJUGATION

Curādi-Group

78. The conjugational sign of this group is aya, usually contracted to e.

These signs strengthen the radical vowels i and u of the roots when they are not followed by a conjunct consonant.

Cura (to steal) + e + ti = *coreti*.

Cura + aya + ti = *corayati*.

Gupa (to guard) + e + ti = *gopeti*.

Gupa + aya + ti = *gopayati*.

Chadda (to throw away) + e + ti = *chaddeti*.

Cinta (to think) + e + ti = *cinteti*.

Katha (to say) + e + ti = *katheti*.

Cuṇṇa (to powder) + e + ti = *cunṇeti*.

Exercise 14.

TRANSLATE INTO ENGLISH

1. "Ko sujjhati, muccati, bajjhati ca?
Ken' attanā gacchati Brahmaloḅaṇ?"—S.N. 511.
2. "Muhuttam api ce viññū
Paṇḍitaṇ payirupāsati,
Khippaṇ dhammaṇ vijānāti
Jivhā sūparaṇaṇ yathā."—*Dhp.* 65.
3. "Atha pāpāni kammāni
Karaṇ bālo na bujjhati."—*Ibid.* 136.
4. "Yo ca pubbe pamaṇḅitvā
Pacchā so nappamaṇḅati,
So imaṇ loḅaṇ pabhāseti
Abbhā mutto va candimā."—*Ibid.* 172.
5. "Na kahāpaṇa-vassena
Titti kāmesu vijjati."—*Ibid.* 186.
6. "Dhunāti pāpake dhamme
Dumapaṭṭaṇ va māluto."—*Thg.* 1.
7. "Yo' dha puññaṇ ca pāpaṇ ca
Tiṇā bhīyo na maññati.
Karaṇ purisakiccāni
So sukhā na vihāyati."—*Ibid.* 30.
8. "Yo pubbe karaṇiyāni
Pacchā so kātum icchati,
Sukhā so dhaṇsate ṭhānā,
Pacchā ca m-anutappaṇi."—*Ibid.* 29.
9. "Eko 'va Indo Asure jināti;
Eko 'va seno hanti diḅe pasayha."

—J. Tacchasaṅkara.

10. "Pūtimacchaṅ kusaggena
Yo naro upanayhati,
Kusā pi pūtiṅ vāyanti;
Evaṅ bālūpasevanā."—*J. Sattigumba.*

New Words

<i>Anutappati</i> = repents. <i>v.</i>	<i>Pūti</i> = putrid; foul <i>adj.</i>
<i>Abbha</i> = cloud. <i>n.</i>	<i>Bajjhati</i> = becomes bound. <i>v.</i>
<i>Upanayhati</i> = wraps. <i>v.</i>	<i>Bhīyo</i> = more (than). <i>in.</i>
<i>Upasevanā</i> = keeping company; pursuit. <i>f.</i>	<i>Maccha</i> = fish. <i>m.</i>
<i>Karam</i> (<i>nom. sing.</i> from <i>karonā</i>). <i>pr. p.</i>	<i>Maññati</i> = thinks. <i>v.</i>
<i>Kāma</i> = sensual pleasure. <i>m.</i>	<i>Māluta</i> = wind. <i>m.</i>
<i>Kusa</i> = a kind of fragrant grass. <i>m.</i>	<i>Muccati</i> = is (set) free. <i>v.</i>
<i>Titti</i> = satisfaction. <i>f.</i>	<i>Mutta</i> = freed. <i>p.p.</i>
<i>Dija</i> = bird; a brahman. <i>m.</i> (<i>lit.</i> twice-born).	<i>Muhutta</i> = a minute. <i>m.</i>
<i>Duma</i> = tree. <i>m.</i>	<i>Rasa</i> = taste. <i>m.</i>
<i>Dhamṣati</i> = falls from; sinks down. <i>v.</i>	<i>Vāyati</i> = smells; (wind) blows. <i>v.</i>
<i>Dhunāti</i> = shakes. <i>v.</i>	<i>Vijānati</i> = knows; understands. <i>v.</i>
<i>Pabhāseti</i> = brightens. <i>v.</i>	<i>Vijjati</i> = is; exists. <i>v.</i>
<i>Pamajjati</i> = neglects. <i>v.</i>	<i>Vihāyati</i> = fails. <i>v.</i>
<i>Paśayha</i> = by force; forcibly. <i>abs.</i>	<i>Sujjhati</i> = becomes purified. <i>v.</i>
<i>Payirupāsati</i> = attends on; keeps company with. <i>v.</i>	<i>Sūpa</i> = curry. <i>m.</i>
	<i>Hanti</i> = kills. <i>v.</i> (Both <i>hanti</i> and <i>hanati</i> are found in the singular from the root <i>hanā</i>).

TRANSLATE INTO PALI

1. Let us fight the enemy and not play and sing during war-time.
2. The weaver's beautiful daughter weaves a golden cloth for her wedding.
3. As he was pondering he heard not a sound.
4. He attains greater happiness who shares his joys with others.
5. The merchant having hawked his wares for a whole day was not able to sell anything.
6. The cool breeze coming from the Himalaya mountain shakes the tree-tops and causes their leaves to flutter.
7. "Let us eat, dance and be merry, for tomorrow we die!" said the happy lad.
8. Having thought about this, he attempted to say something but the judge ordered him to keep silence.
9. "Protect your dependents, do not steal their happiness" says an old law-book of the brahmins.
10. Throwing away the refuse, the novice (-monk) came back to the monastery but the preceptor not knowing where he had been was vexed and irritated.

New Words

<i>Attempted</i> = <i>ussahi</i> . <i>v.</i>	<i>Fights</i> = <i>yujjhati</i> . <i>v.</i>
<i>Be merry</i> = <i>tuttho bhava</i> . <i>v.</i>	<i>Hawked</i> = (<i>vāñijjāya</i>) <i>āhiṇḍi</i> . <i>v.</i>
<i>Causes to flutter</i> = <i>kampeti</i> . <i>v.</i>	<i>Irritated</i> = <i>anattamana</i> . <i>adj.</i>
<i>Dependent</i> = <i>nissitaka</i> . <i>3.</i>	<i>Judge</i> = <i>vinicchayāmacca</i> . <i>m.</i>

<i>Law-book</i> = nīṭigantha. <i>m.</i>	<i>To keep silence</i> = tuṅhi bhavituḡ. <i>inf.</i>
<i>Novice</i> (-monk) = sāmā- nera. <i>m.</i>	<i>Vexed</i> = ruṭṭha ; appa- tita. <i>p.p.</i>
<i>Preceptor</i> = upajjhāya. <i>m.</i>	<i>War</i> = yuddha. <i>n.</i>
<i>Pondering</i> = vitakkenta ; jhāyanta. <i>pr. p.</i>	<i>Ware</i> = bhaṇḍa. <i>n.</i>
<i>Refuse</i> = kacavara. <i>m.</i>	<i>Weaver</i> = tantavāya. <i>m.</i>
<i>Shares</i> = bhājeti. <i>v.</i>	<i>Weaves</i> = vāyati ; vināti. <i>v.</i>

VERBAL PREFIXES

79. The *prefixes* or *prepositions* are called *upasaggas* in Pali. They are sometimes prefixed to verbs and their derivatives.

Generally they modify the meaning of the root, or intensify it, and sometimes alter it; in some cases they add nothing to the original meaning of the root.

80. The prefixes are 20 in number, *viz.*, ā, ati, adhi, anu, abhi, apa, api, ava, u, upa, du, ni, nī, pa, parā, pari, pati, vi, saṅ, su.

Examples

From the root *kamu* (to go) verb *kamati* (goes) is formed without adding any prefix to it

The following are formed with the prefixes:—

<i>Prefix</i>	<i>Root</i>	<i>Verb</i>	<i>Meaning</i>
Abhi + kamu =		<i>abhikkamati</i>	(goes ahead ; proceeds).
Paṭi + kamu =		<i>paṭikkamati</i>	(goes back ; steps back- wards or retreats).

Apa + kamu =	<i>apakkamati</i>	(goes aside ; deviates).
Ati + kamu =	<i>atikkamati</i>	(goes beyond ; surpasses).
Ā + kamu =	<i>akkamati</i>	(treads upon).
Pa + kamu =	<i>pakkamati</i>	(goes forth).
Nī + kamu =	<i>nikkamati</i>	(goes out).
Upa + kamu =	<i>upakkamati</i>	(strives ; plans).
Saṅ + kamu =	<i>saṅkamati</i>	(moves from one place to another).
Parā + kamu =	<i>parakkamati</i>	(strives ; makes an effort).
Anu + kamu =	<i>anukkamati</i>	(follows).

(Noun from the same) : *anukkama* (order).

The above examples show how these prefixes alter the meaning of a root.

81. It is difficult to define all the different meanings of each prefix ; therefore we give below a few words formed with each prefix together with their meanings.

Ā

- (1) Ākaddhati (drags near). *v.*
- (2) Āsanna (near). *adj.*
- (3) Ākirati (scatters over). *v.*
- (4) Āpabbatā (as far as the mountain ; ā + abl.).
- (5) Āgacchati (comes). *v.*

Ati

- (1) Atikkamati (goes beyond ; leaves behind). *v.*
- (2) Atirocati (shines very much). *v.*
- (3) Ativuṭṭhi (excess of rain). *f.*
- (4) Atichatta (special umbrella). *n.*
- (5) Atibhāriya (very serious). *adj.*

Adhi

- (1) Adhipati (lord ; superior). *m.*
- (2) Adhigacchati (attains ; obtains).
- (3) Adhiṭṭhāna (determination). *ger.*
- (4) Adhivasati (lives in). *v.*

Anu

- (1) Anugacchati (follows). *v.*
- (2) Anugharaj (in order of the houses, *i.e.*, from house to house). *ad.*
- (3) Anuvassaj (year by year ; annually). *ad.*
- (4) Anuvitakketi (ponders over). *v.*
- (5) Anukkama (order). *m.*

Abhi

- (1) Abhimukha (facing ; opposite). *adj.*
- (2) Abhirūpa (handsome ; very beautiful). *adj.*
- (3) Abhidhamma (special doctrine). *m.*
- (4) Abhivādeti (salutes ; bows down). *v.*
- (5) Abhirati (delight ; satisfaction). *f.*

Apa

- (1) Apagacchati (moves away). *v.*
- (2) Aparādha (crime). *m.*
- (3) Apaciti (reverence). *f.*
- (4) Apacināti (makes less ; diminishes). *v.*
- (5) Apakāra (injury ; mischief). *m.*

Api

Words formed with this prefix are very rare. This is often seen without a, and as a separate particle.

- (1) Apidhāna or pidhāna (lid). *n.*
- (2) Apiḷandha (adorned). *adj.*
- (3) Apilāpeti (talks idly ; boasts). *v.*

Ava

- (1) Avajānāti (despises). *v.*
- (2) Avaharati (takes away ; steals). *v.*
- (3) Avasiṭṭha (remaining). *adj. p.p.*
- (4) Avasitta (besprinkled). *p.p.*

Ava often becomes o

- (5) Onamati (bends down). *v.*
- (6) Omuñcati (takes off (shoes, etc.); unfastens). *v.*
- (7) Okkamati (descends). *v.*
- (8) Onīta (removed from). *p.p.*

U

- (1) Ukkipati (throws up ; raises up). *v.*
- (2) Uchchindati (cuts off). *v.*
- (3) Uppanna (born ; risen). *p.p.*
- (4) Ummagga (wrong path ; a tunnel). *m.*
- (5) Uttama (highest ; greatest ; *lit.* void of darkness or folly). *adj.*
- (6) Udaya (increase ; rise). *m.*
- (7) Ussahati (strives ; endeavours). *v.*
- (8) Ussāraṇā (causing to move back). *f.*

Upa

- (1) Upakkama (attack ; plan ; means). *m.*
- (2) Upakāra (help). *m.*
- (3) Upanisidati (sits near). *v.*
- (4) Upamāna (comparison). *n.*
- (5) Upavāda (blaming ; finding fault). *m.*
- (6) Upanayhati (wraps in ; twists round).

Du

- (1) Duggandha (bad smell). *m.*
- (2) Dukkara (difficult to do). *adj.*
- (3) Dubbhikkha (scarcity of food ; famine).
- (4) Dukkha (misery ; pain). *n.*

Nī (*Skv. Nih*)

- (1) Nikkhamati (goes out). *v.*
- (2) Nimmita (created). *p.p.*
- (3) Niyyāti (goes out). *v.*
- (4) Nivaraṇa (hindrance to the progress of the mind). *n.*
- (5) Niharati (ejects). *v.*

Ni

- (1) Nicaya (heaping up ; a heap). *m.*
- (2) Nigacchati (goes down to ; undergoes ; suffers). *v.*
- (3) Nikhāta (dug out). *p.p.*
- (4) Nikhila (whole). *adj.*
- (5) Nikūjati (chirps ; warbles). *v.*

Pa

- (1) Pabhavati (begins or springs from). *v.*
- (2) Pakkhipati (puts or throws in). *v.*
- (3) Padhāna (chief ; foremost). *adj.*
- (4) Pasanna (clear ; joyful). *adj.*
- (5) Paṇidahati (longs for ; aspires to). *v.*
- (6) Pajānāti (knows clearly). *v.*

Parā

- (1) Parājeti (vanquishes ; overcomes). *v.*
- (2) Parābhava (ruin ; disgrace). *m.*
- (3) Parāmasati (touches ; deals with). *v.*
- (4) Parakkama (exertion ; strife). *m.*

Pari

- (1) Paricarati (serves ; attends). *v.*
- (2) Paricchindati (marks out ; makes a limit). *v.*
- (3) Paridhāvana (running about). *ger.*
- (4) Parijānāti (knows perfectly). *v.*
- (5) Parivisati (feeds ; serves while eating).
- (6) Paribhāsati (abuses ; reviles).
- (7) Pariharati (uses ; bears).
- (8) Parippuṇṇa (completely filled). *p.p.*

Pati or Paṭi

- (1) Paṭikkhipati (refuses ; *lit.* throws back). *v.*
- (2) Patirūpa (suitable ; resembling ; disguised as). *adj.*
- (3) Paṭirāja (hostile king). *m.*
- (4) Pa'ibhāti (dawns on ; comes to one's mind). *v.*
- (5) Paṭinissajati (gives up). *v.*
- (6) Paṭigaṇhāti (receives ; takes in). *v.*
- (7) Paṭivedha (attainment ; insight). *m.*

Vi

- (1) Vigacchati (departs ; goes away). *v.*
- (2) Vikirati (scatters about). *v.*
- (3) Vijānana (recognition ; knowledge). *ger.*
- (4) Vividha (various). *adj.*
- (5) Vighāṭana (unfastening ; opening). *ger.*
- (6) Vidhūma (smokeless). *adj.*
- (7) Visiṭṭha (distinguished ; diversified). *p.p.*

Saṅ

- (1) Saṅvasati (lives together). *v.*
- (2) Sambodhi (complete knowledge). *f.*
- (3) Saṅkiṇṇa (mixed). *p.p.*
- (4) Saṅsaraṇa (moving or going about). *ger.*
- (5) Sammukha (face to face with ; present). *adj.*
- (6) Sammuti (common consent ; convention). *f.*

Su

- (1) Sugandha (fragrance. *m.* fragrant. *adj.*).
- (2) Subhikkha (plentiful with food). *adj.*
- (3) Sukara (easily done). *adj.*
- (4) Sudukkara (very difficult). *adj.*
- (5) Sugati (happy state). *f.*
- (6) Sucinna (well practised or gathered). *p.p.*

Exercise 15.

TRANSLATE INTO ENGLISH

1. "Sace bhavaṇ Saṇadaṇḍo samaṇaṇ Gotamaṇ dassanāya upasaṅkamissati, bhoto Saṇadaṇḍassa yaso pariḥāyissati; samaṇassa Gotamassa yaso abhivaḍḍhissati."—*D.* i, 113.
2. "So gantvā taṇ bhattaṇ pañcahi pacceka-buddhasatehi saddhiṇ saṇvibhaji; . . . te pi oloketā eva aṭṭhaṇsu."—*Dh.* A. iii, 371.
3. "So tato cuto devaloke nibbattitvā deva-manussesu saṇsaranto imasmiṇ Buddhuppāde Bhaddiyanagare setṭhikule nibbatti."—*Ibid.* iii, 372.
4. "So . . . nikkhitta-dhañṇe parikkhīṇe parijanaṇ pakkosāpetvā āha; 'gacchatha, tātā, pabbataṇ pavisitvā jivantā subhikkhakāle mama santikaṇ āgantukāmā āgacchatha; anāgantukāmā tatth' eva jivathā' ti."—*Ibid.* iii, 366.
5. "Puna kaṭacchuṇ pūretvā ādāya āgacchantiṇ Uttarāya dāsiyo disvā: 'apehi, dubbinīte, na tvaṇ aṇhākaṇ ayyāya upari pakka-sappiṇ āsiñcituṇ anucchavikā' ti santajjentiyo . . . pothetvā bhūmiyaṇ pātesuṇ."—*Ibid.* iii, 311.

6. "Seyyathā pi bhante nikkujjitaṇ vā ukkujjeyya, paṭicchannaṇ vā vivareyya, mūlhassa vā maggaṇ ācikkheyya . . . evam evaṇ Bhagavatā anekapariyāyena dhammo pakāsito."—*D.* ii, 41, etc.

7. "Atha kho Ambaṭṭho māṇavo yena so vihāro saṇvuta-dvāro tena appasaddo upasaṅkamtivā ataramāno ālindaṇ pavisitvā ukkāsitvā aggalaṇ ākoṭesi. Vivari Bhagavā dvāraṇ."—*Ibid.* i, 89.

8. "Atha kho Ambapālī gaṇikā Bhagavato adhi-vāsaṇaṇ viditvā utṭhāy āsanā Bhagavantaṇ abhivadetvā padakkhiṇaṇ katvā pakkāmi."—*D.* ii, 95.

9. "Attano vāmapāde dvīhi aṅgulīhi tassa pāde gahetvā vihāraṇaṇe pothento tato tato ākadḍhi. So parivattanto thāmasā vissajetuṇ ussahanto pi vissajetuṇ nāsakkhi."—*Rasavāhinī*.

10. "Atha yakkho gajjanto bhuje appoṭhento abhidhāvi. Yodho pi taṭṭha thito vegena ākāsam abbhugantvā vāmapādangulīhi tassa hanukaṭṭhiṇ pahari."—*Ibid.*

New Words

<i>Aggala</i> = cross-bar; latch. <i>n.</i>	<i>Abhidhāvati</i> = runs against. <i>v.</i>
<i>Adhivāsana</i> = assent; endurance. <i>f.</i>	<i>Abhivaḍḍhati</i> = increases. <i>v.</i>
<i>Ataramāna</i> = being unhurried. <i>pr. p.</i>	<i>Abbhuggantvā</i> = having jumped up. <i>abs.</i>
<i>Anucchavika</i> = fit; suitable. <i>adj.</i>	<i>Asakkhi</i> = was able. <i>v.</i>
<i>Apeti</i> = moves aside. <i>v.</i>	<i>Ākoṭeti</i> = knocks upon. <i>v.</i>
<i>Appoṭhenta</i> = clapping hands. <i>pr. p.</i>	<i>Āgantukāma</i> = willing to come. <i>adj.</i>

Ācikkheyya = should tell or inform. *v.*

Alinda = terrace. *m.*

Ukkāsivā = having coughed or cleared the throat. *abs.*

Ukkujjeyya = should turn up. *v.*

Ussahanta = trying. *pr.p.*

Kaṭacchu = spoon. *m.*

Gajjanta = roaring. *pr.p.*

Gaṇikā = courtesan. *f.*

Tāta = dear son or father. *m.*

Thāma = strength. *m.*

Dubbivāta = badly trained. *p.p.*

Nikkujjita = turned down. *p.p.*

Paṅka = boiled. *p.p.*

Pakkāmi = went. *v.*

Pakkosāpetvā = having caused to call. *abs.*

Paṭicchanna = covered. *p.p.*

Parivattanta = rolling or turning round. *pr.p.*

Parihāyati = decreases; dwindles. *v.*

Pariyāya = method; manner; synonym. *m.*

Parikkhīṇa = exhausted. *p.p.*

Pothenta = dashing; hitting; striking. *pr.p.*

Buddhuppāda = time when a Buddha appears. *m.*

Bhujā = hand. *m.*

Mūlha = gone astray; foolish. *p.p.*

Vāma = left. *adj.*

Viditvā = having known. *abs.*

Vissajjetum = to release. *inf.*

Vega = speed. *m.*

Santajjenti = menacing. *f.; pr.p.*

Samvuta = closed. *p.p.*

Samvibhajati = shares. *v.*

Samsaranta = moving about continuously; transmigrating. *pr.p.*

TRANSLATE INTO PALI

1. The young prince Duṭṭhagāmiṇi having collected a huge army marched against the Tamil ruler Eḷāra.

2. On the fourth day of the first half of the month of Vesākha, you should go forth from home to homelessness.

3. The rivers in this province spring from the range of hills around Adam's Peak.

4. Having deposited the relics of the royal sage in the vault of the dagoba, the king went there to do homage to them every year.

5. The lord of the yakkhas surpassed even Sakka in point of wealth.

6. The night being far spent, the deities who had assembled to hear the sage's discourse saluted him and disappeared.

7. The queen pondered over this question for a long time and finally ordered her maids to bring the stranger to her presence.

8. The thieves have taken away all the gold coins that the old woman had deposited in the brass vessel under the floor of her bedroom.

9. She despises her husband because he did not send her even a single letter since he left the country.

10. The remaining portion of his inheritance he handed over to his beloved sister, and bidding good-bye to her, set forth from the city, bound for an unknown destination.

New Words

Adam's Peak = Samantakūṭa-pabbata. *m.*

Bedroom = sayanāgāra. *n.*

Beloved = piya. *adj.*

Bidding good-bye = viyogāsaṅsaṅ katvā.

Bound for = (must here be translated) gamanāya or gantukāmo.

Deposited = nidahita. *p.p.*

Despises = avamāneti; nindati. *v.*

<i>Destination</i> = patthitaṭ- thāna. <i>n.</i>	<i>Ponders</i> = jhāyati; anuvitakketi. <i>v.</i>
<i>Disappeared</i> = antara- dhāyi. <i>v.</i>	<i>Presence</i> = abhimukha. <i>n.</i>
<i>Even</i> = api. <i>in.</i>	<i>Province</i> = padesa; janapada. <i>m.</i>
<i>Far spent</i> = abhikkanta. <i>p.p.</i>	<i>Range of hills</i> = pabba- tarāji. <i>f.</i>
<i>Finally</i> = osāne; ante. <i>loc.</i>	<i>Remaining</i> = avasiṭṭha. <i>p.p.</i>
<i>Handed over</i> = paṭicchā- pesi. <i>v.</i>	<i>Royal sage</i> = rājisi. <i>m.</i>
<i>Having deposited</i> = nida- hitvā. <i>abs.</i>	<i>Set forth</i> = nikkhami. <i>v.</i>
<i>Homelessness</i> = anagā- riya. <i>n.</i>	<i>Since</i> = (-kālato) paṭṭ- hāya. <i>in.</i>
<i>Inheritance</i> = dāyāda. <i>m.</i>	<i>Single</i> = ekaka. <i>adj.</i>
<i>In point of wealth</i> = dha- pena. <i>ins.</i>	<i>Stranger</i> = āgantuka. <i>m.</i>
<i>Maid</i> = paricārikā. <i>f.</i>	<i>Surpassed</i> = atikkami. <i>v.</i>
<i>Marched against</i> = ab- bhuyyāsi. <i>v.</i>	<i>Unknown</i> = avidita; apākata. <i>p.p.</i>
	<i>Vault</i> = abbhantara (-gabbha). <i>m.</i>

PASSIVE VOICE

82. It was stated in § 65 that the passive base is formed by adding *ya* to the root. This *ya* is affixed to the root in various ways:

A. It is directly added after roots ending in a vowel. In that case the radical *ā* of the root is changed to *i*; *i* and *u* are lengthened.

B. To the roots ending in a consonant (when the euphonic vowel is removed) it is added with the help of an *i* (or *ī*).

G. In many cases *y* of *ya* after a root ending in a consonant is assimilated to that consonant or changed together with it.

Examples

A.

- Dā (to give) + *ya* + *ti* = *dāyati* (is given).
 Pā (to drink) + *ya* + *ti* = *pīyati* (is drunk).
 Ci (to collect) + *ya* + *ti* = *cīyati* (is collected).
 Su (to hear) + *ya* + *ti* = *sūyati* (is heard).
 Ni (to lead) + *ya* + *ti* = *nīyati* (is lead or carried).
 Bhū (to be) + *ya* + *ti* = *bhūyati* (is becoming).

Note.—Sometimes *y* is reduplicated and a long vowel before it is shortened.

- Su + *ya* + *ti* = *suyyati* (is heard).
 Ni + *ya* + *ti* = *niyyati* (is led or carried).

B.

- Kara (to do) + *i* + *ya* + *ti* = *karīyati* (is done).
 Hasa (to laugh) + *i* + *ya* + *ti* = *hasīyati* (is laughed at).
 Sara (to remember) + *i* + *ya* + *ti* = *sarīyati* (is remembered).
 Base bhuñja (to eat) + *i* + *ya* + *ti* = *bhuñjīyati* (is eaten).

Base iccha (to wish) + *i* + *ya* + *ti* = *icchīyati* (is wished).

C.

- Paca (to cook) + *ya* + *ti* = *pacati* (is cooked).
 Hana (to kill) + *ya* + *ti* = *haññati* (is killed).
 Khāda (to eat) + *ya* + *ti* = *khajjati* (is eaten).
 Badha (to bind) + *ya* + *ti* = *bajjhati* (is bound or confined).
 Labha (to get) + *ya* + *ti* = *labbhati* (is got).

83. Explanation of these assimilations or changes :

c + y or t + y becomes cc	
ch + y or th + y	„ cch
j + y or d + y	„ jj
jh + y or dh + y	„ jjh
ñ + y or n + y	„ ññ
v + y	„ bb
s + y	„ ss

Note.—Not only the y of passive sign but also that of the conjugational sign of the third conjugation undergoes some of these changes. For examples see § 74.

Exercise 16.

TRANSLATE INTO ENGLISH

1. "Paccati munino bhattaṅ
Thoka-thokaṅ kule kule."—*Thg.* 31.
2. "Samitattā hi pāpānaṅ
Samaṇo ti pavuccati."—*Dhp.* 265.
3. "So bajjhatāṅ pāsasatehi chabbhi,
Rammā vanā niyyatu rājadhāniṅ,
Tuttehi so haññatu pācanehi,
Bhisāni te, brāhmaṇa, yo ahāsi."—*J. Bhisā.*
4. "So . . . ' bhante, ajja ādiṅ katvā agginā pi mama
santakaṅ mā ḍayhatu, udakenā pi mā vuyhatū 'ti
patthanāṅ akāsi."—*Dh. A.* iv, 206.
5. "Addasā kho aññataro upāsako taṅ bhikkhaṅ
Kīṭāgiriṣmiṅ piṇḍāya carantaṅ, disvāna . . . taṅ
bhikkhuṅ abhivādetvā etad avoca : ' api bhante piṇḍo
labbhatī 'ti."—*V. Cullavagga.*

6. Kacchapo haṅsehi niyamāno daṭṭhaṭṭhānato daṇḍakaṅ vissajjetvā ākāsaṅgaṇe patitvā dvedhā bhijji.—(See p. 92, iv, *Dh. A.*).

7. "Ath ' eko makkato tattha tattha gocaraṅ pariyesamāno phalavantaṅ taṅ rukkhaṅ āruya phalāni khādanto tasmīṅ pāse pādena bajjhi."—*Rasavāhinī.*

8. "Evaṅ kir' assa ahosi : saddhā tāva dhammaṅ sotukāmā gamissanti yeva ; assaddhā pi pana dhana-lobhena gantvā dhammaṅ sutvā dukkhā muccissanti ti."—*Dh. A.* iv, 205.

9. "Ekamantaṅ nisinnaṅ kho Anāthapiṇḍikaṅ gahapatiṅ Bhagavā etad avoca : Api nu te, gahapati, kule dānaṅ diyatī ti."—*A.* iv, 392.

10. "Dīghassa addhuno accayena tassa mahānirayassa puratthimaṅ dvāraṅ avāpurīyati ; so tattha sīghena javena dhāvati ; tassa sīghena javena dhāvato chavi pi ḍayhati, cammam pi ḍayhati, maṅsam pi ḍayhati."—*M.* iii, 184.

New Words

Addhā = long time. *m.*

Avāpurīyati = is opened.

v.

Ahāsi = carried ; took by force ; stole. *v.*

Kīṭāgiri = name of a village. *m.*

Gocara = food ; object. *m.* (*lit.* a pasture).

Chavi = upper skin. *f.*

Java = speed. *m.*

Dayhati = is burnt. *v.*

Tutta = a pike for guiding an elephant. *n.*

Thoka = a little. *adj.*

Niyyati = is led. *v.*

Parīyesamāna = seeking. *pr. p.*

Pavuccati = is said. *v.*

Pācana = goad. *n.*

Pāsa = snare. *m.*

Bajjhi = was bound. *v.*

Bajjhatam = let (him) be bound. *v.*

<i>Bhijji</i> = was broken. <i>v.</i>	<i>Vissajjetvā</i> = having left. <i>abs.</i>
<i>Makkāṭa</i> = monkey. <i>m.</i>	<i>Vuyhati</i> = is floated ; is carried away by water. <i>v.</i>
<i>Muccissati</i> = will be released. <i>v.</i>	<i>Santaka</i> = property. <i>n.</i>
<i>Ramma</i> = delightful. <i>adj.</i>	<i>Samitatta</i> = state of being calmed. <i>n.</i>
<i>Rājadhāni</i> = metropolis. <i>f.</i>	<i>Haññati</i> = is killed. <i>v.</i>
<i>Labhati</i> = is got. <i>v.</i>	

TRANSLATE INTO PALI

1. The fraudulent are esteemed by nobody ; they are despised by everybody.
2. Have you been tormented by your enemies when you were walking alone in the desert ?
3. It is heard that our neighbour is avoided by all his friends on account of his wicked actions.
4. The prince was accompanied by his tutor, ministers, and body-guards on all his journeys.
5. Fifty soldiers and 30 horses were wounded and killed in the battle field ; their corpses were buried by some men who were bidden by the chief of the army.
6. The traveller is attacked and plundered by robbers as he is alone and has no weapons to fight with.
7. He was fed on exquisite rice which was served to him in a golden dish, and the ground of his stable was perfumed with the four odours.
8. Round the stable were hung crimson curtains, while overhead was a canopy studded with stars of gold.
9. This excellent novel is read with pleasure by many, and is always esteemed by them.
10. Your picture will be admired by many, but will not be bought by anybody.

New Words

<i>Bidden</i> = ānatta. <i>p.p.</i>	<i>Is esteemed</i> = agghiyati. <i>v.</i>
<i>Body-guard</i> = aṅgarak- khaka. <i>m.</i>	<i>Is fed</i> = bhojīyati. <i>v.</i>
<i>Canopy</i> = vitāna. <i>m.n.</i>	<i>Is heard</i> = sūyati. <i>v.</i>
<i>Chief of the army</i> = senā- pati. <i>m.</i>	<i>Is hung</i> = olambīyati. <i>v.</i>
<i>Crimson</i> = lohitavaṇṇa. <i>adj.</i>	<i>Is killed</i> = māriyati. <i>v.</i>
<i>Curtain</i> = sāṇi. <i>f.</i>	<i>Is perfumed</i> = vāsiyati. <i>v.</i>
<i>Desert</i> = kantāra. <i>m.</i>	<i>Is plundered</i> = acchindi- yati. <i>v.</i>
<i>Excellent</i> = atisundara. <i>adj.</i>	<i>Is read</i> = paṭhīyati. <i>v.</i>
<i>Exquisite</i> = ativisiṭṭha. <i>p.p.</i>	<i>Is served up</i> = upaniyati. <i>v.</i>
<i>Fraudulent</i> = saṭha. <i>adj.</i>	<i>Is tormented</i> = hiṅsiyati. <i>v.</i>
<i>Is accompanied</i> = pari- vāriyati. <i>v.</i>	<i>Is wounded</i> = vanīyati. <i>v.</i>
<i>Is admired</i> = vimhayena olokīyati. <i>v.</i> patimānī- yati.	<i>Journey</i> = cārikā. <i>f.</i>
<i>Is avoided</i> = cajīyati ; vajjīyati. <i>v.</i>	<i>Novel</i> = navakathā. <i>f.</i> ; navappabandha. <i>m.</i>
<i>Is attacked</i> = pahariyati. <i>v.</i>	<i>Odour</i> = gandha. <i>m.</i>
<i>Is buried</i> = nikhaṇīyati. <i>v.</i>	<i>On account of</i> = nissāya. <i>in.</i>
<i>Is bought</i> = kiṇīyati. <i>v.</i>	<i>Overhead</i> = upari. <i>in.</i>
<i>Is deposited</i> = nidhīyati. <i>v.</i>	<i>Pleasure</i> = pīti ; tuṭṭhi. <i>f.</i>
	<i>Round</i> = samantā. <i>ad.</i>
	<i>Studded</i> = khacita. <i>p.p.</i>
	<i>Tutor</i> = sikkhāpaka. <i>m.</i>

CAUSAL SUFFIXES

The causal suffixes and the method of forming causal verbs are given in §74 of the First Book.

84. Of the four causal suffixes only **e** and **aya** are annexed to the roots ending in **u** or **ū** ; only **āpe** and

āpaya are annexed to the roots ending in *ā*, and to all the roots of the 8th conjugation.

Any one of the four may be annexed to the roots ending in a vowel other than the above, or in a consonant.

85. To the passive verbs these are annexed together with an *i* inserted between the suffix and the passive sign *ya*, e.g.

Causal Active : *Harāpeti* (causes to carry).

Causal Passive : *Harāpiyati* (is caused to carry).

86. The causal suffixes are annexed not only to verbs but also to the Participles, Absolutes, Infinitives and Primary Derivatives when they are expressing a causal meaning.

Participles

Paca (to cook) + *e* + *nta* = *pācenta* (causing to cook).

Kara (to do) + *e* + *nta* = *kārenta* (causing to do).

Absolutes

Hara (to carry) + *āpe* + *tvā* = *harāpetvā* (having caused to carry).

Bhuja (to eat) + *āpe* + *tvā* = *bhojāpetvā* (having fed or caused to eat).

Infinitives

Mara (to die) + *āpe* + *tuṅ* = *mārāpetum* (to kill).

Base gāṇha (to take) + *āpe* + *tuṅ* = *gāṇhāpetum* (to cause to take).

Primary Derivatives

Dā (to give) + *āpe* + *tu* = *dāpetu* (one who causes to give).

Gaha (to take) + *āpe* + *aka* = *gāhāpaka* (one who causes to take).

87. A causal verb formed from a transitive root takes more than one object. When it has taken two objects, one of them is called the "direct," and the other "indirect."

Puriso kammakāraṃ rukkhāṃ chindāpeti (the man causes the labourer to cut a tree).

Here *rukkhāṃ* is the direct object, being the thing wanted by the man. *Kammakāraṃ* is the indirect object, as the man's requirement does not lie with him.

88. It should be noted that this indirect object often takes the instrumental case.

Gahapatāni dāsīyā odanaṃ pācāpeti (the mistress of the house causes the slave woman to cook rice).

Here *dāsīyā* is in the instrumental. This may be changed to *dāsīm* without altering the sense.

89. The subject in a sentence formed with a simple verb may become the indirect object when the same sentence is reconstructed with a causal verb.

Sūdo odanaṃ pacati (the cook boils the rice) is a sentence with a simple verb. When this verb is replaced with a causal one from the same root the subject becomes the object, and some one else becomes the subject.

Sūdajettho sūdam odanaṃ pāceti (the head-cook causes the cook to boil rice).

Sūdo in the first sentence has become *sūdam* in the second.

Exercise 17.

TRANSLATE INTO ENGLISH

1. "Rājā pasanno aparāni pi pañca-vattha-satāni aharāpetvā pādāmūle ṭhapāpesi."—*Dh. A. i, 219.*

2. "Rājā te sabbe gāhāpetvā . . . āvāṭe khaṇāpetvā te tattha nisīdāpetvā upari palālaṇ vikirāpetvā aggiṇ dāpesi."—*Ibid.* i, 223.

3. "Pañcasata-tāpase Himavantato āgantvā nagare bhikkhāya carante disvā pasīditvā nisīdāpetvā bhojetvā paṭiññaṇ gahetvā cattāro māse attano santike vasāpetvā . . . uyyojesuṇ."—*Ibid.* i, 203.

4. "Daharakālato paṭṭhāya hi taṇ mārāpetuṇ vāya-manto va seṭṭhi mārāpetuṇ nāsakkhi; kiṇ akkharasamayāṇ sikkhāpessati?"—*Ibid.* i, 180.

5. "Gāmamajjhe vuttappakāraṇ gehaṇ kāretvā-gāmasatato paṇṇākāraṇ āharāpetvā janapadaseṭṭhino dhītaṇ āharitvā maṅgalaṇ katvā seṭṭhissa sāsaṇaṇ paṇiṇi."—*Ibid.* i, 182.

6. "Tassa heṭṭhābhāgaṇ soḍhāpetvā pākāra-parikkhepaṇ kārāpetvā vālikaṇ okirāpetvā dhaja-patākaṇ ussāpetvā vanappatiṇ alaṅkaritvā . . . patthanaṇ katvā pakkāmi."—*Ibid.* i, 1.

7. "Tena kho pana samayena āyasmato Sāriputtassa upaṭṭhāka-kulaṇ āyasmato Sāriputtassa santike dāra-kaṇ pāhesi: imaṇ dāra-kaṇ thero pabbājetū 'ti.'"—*V.* i, 83.

8. "Sace vo dhanena attho, khippaṇ maṇ bandhanā mocetvā sīsaṇ nahāpetvā ahatavattāhāni acchādetvā gandhehi vilimpāpetvā pupphāni pilandhāpetvā ṭha-pethā ti."—*J. Vedabbha.*

9. "Sakko devarājā: 'kiṇ no sādharmaṇena rajjena ti Asure dibbapānaṇ pāyetvā matte samāne pādesu gahetvā sinerupapāte khipāpesi.'"—*J. Kulāvaka.*

10. "Rājā pañcasate naggasamaṇake gāhāpetvā . . . āvāṭesu nikhaṇāpetvā palālehi paṭicchādetvā aggiṇ dāpesi."—*Dh. A.* iii, 67.

New Words

- Akharasamaya* = science of reading and writing. *m.*
Ahata = new. *adj.*
Āharāpetvā = having caused to bring. *abs.*
Uyyojesi = sent away. *v.*
Okirāpetvā = having caused to strew. *abs.*
Dahara = young. *adj.*
Dāpesi = caused to give. *v.*
Nagga = naked. *adj.*
Nikhanāpetvā = having caused to dig. *abs.*
Paṭiññā = consent; promise. *f.*
Paṇṇākāra = present. *m.*
Patthana = aspiration. *f.*
Pabbājeti = causes to become a monk. *v.*
Parikkhepa = encircling. *m.*
Palāla = straw. *n.*
Pāyetvā = having caused to drink. *abs.*
Pāhesi = caused to send. *v.*
Bandhana = bond; binding. *n.*
Maṅgala = (marriage) ceremony. *n.*
Mocetvā = having untied or released. *abs.*
Vanappati = a tree which bears fruit without flowers. *m.*
Vāyamanta = trying. *pr.p.*
Vilimpāpetvā = having caused to be toiletted. *abs.*
Vikirāpetvā = having caused to scatter. *abs.*
Vuttappakāra = of the given description. *adj.*
Sādhāraṇa = common. *adj.*
Sikkhāpeti = teaches. *v.*
Soḍhāpetvā = having caused to cleanse. *abs.*

TRANSLATE INTO PALI

- The monarch of the realm caused a great *stūpa* to be erected at the spot where the Elder was killed.
- He caused the great palace to be rebuilt at a cost of hundred thousand gold pieces.

3. You must make him do this or else he is sure to cause the enemy king to attack your realm.
4. "If you want the crown, release me from these bonds" said the clever brahmin to the young prince.
5. The princess caused the three soothsayers to be brought to her and made them severally explain to her why she could not marry her lover.
6. The brahmin Uddālaka Āruṇi taught his son Svetaketu all he knew.
7. The farmer caused a well to be dug right in the middle of his field by the peasants.
8. The mother caused the slave-woman to feed her baby.
9. The evil monk Devadatta made the foolish prince Ajātasattu kill his own father.
10. Having caused red flowers to be hung round his neck, the Prime Minister had him led from junction to junction and street to street.

New Words

- Causes to attack* = hanāpeti. v.
- Caused to feed* = pāyāpesi. v.
- Caused to be rebuilt* = puna kārāpesi. v.
- Clever* = (upāya)-kusala. adj.
- Could not* = na sakkhi. v. (with infinitive).
- Cost* = paribbaya. m.
- Crown* = makuṭa. n.m.
- Else* = no ce. in.
- Had (him) led* = nayāpesi. v.
- Having caused to be hung* = olambāpetvā. abs.
- (Is) sure* = addhā; dhuvaṅ. ad.
- Junction* = siṅghāṭaka. n.
- Lover* = vāritaka; piyāyaka. m.
- Made (them) explain* = vitthārāpesi. v.

- Must make (him) do* = kāretabbāṅ. pi.p.
- Peasant* = gāmika; jānapadika. m.
- Realm* = rajja. n.
- Severally* = visuṅ visuṅ. in.
- Soothsayer* = nimittapāṭhaka. m.
- Taught (he)* = uggaṅhāpesi. v.
- To marry* = āvāhetuṅ or vivāhetuṅ*. inf.

*To bring a woman in marriage is āvāha; to give away a woman is vivāha.

SYNTAX

Position of Words in a Sentence

90. Words qualifying the subject or the object generally come before the subject or object respectively.

Adverbs come before the verb ; but the adverbs of time always come first in a sentence, e.g.,

Tadā tasmīṅ gāme cattāro purisā mahantaṅ rukkhāṅ sīhaṅ chindīṅsu.

Subject : purisā.

Word qualifying it : cattāro.

Object : rukkhāṅ.

Word qualifying it : mahantaṅ.

Verb : chindīṅsu.

Adverb : sīhaṅ.

Extension of Predicate : tadā ; tasmīṅ gāme.

91. Addressing words (which are in the vocative) are very often placed first in a sentence.

(1) " Bhante, imasmīṅ sāsane kati dhurāni ?" (Reverend Sir, how many offices or responsibilities are there in this religion ?)—*Dh. A. i, 7.*

(2) " Āvuso, imaṅ temāsāṅ katīhi iriyāpathehi vitināmessatha ?" (Brethren, in how many postures will you spend these three months ?)—*Ibid. i, 9.*

(3) " Bhoti, sace vejjaṅ ānessāmi, bhattavetaṅ dātābbaṅ bhavissati." (My dear, if I bring a physician, food and fees should be given to him).—*Ibid. i, 25.*

92. A. Interrogation is expressed by using interrogative adverbs, pronouns, or particles at the beginning of a sentence.

When there is an interrogative word in a sentence, the addressing word, if there be any, takes the second, the last, or some other place in it.

(1) " Kiṅ kathesi, bhātika ?" (What do you say, brother ?)—*Dh. A. i, 6.*

(2) " Ap' āvuso, amhākaṅ satthāraṅ jānāsi ?" (Do you, reverend friend, know our Master ?)—*D. ii, 162.*

(3) " Kim. pana, bhante, idāni pi dinne labhissanti ti ?" (What, Sir, will they get it if it is given now ?)—*Dh. A. I, 104.*

(4) " Kuhiṅ yāsi, upāsaka ?" (Where do you go, devotee ?)—*Ibid. i, 18.*

(5) " Kahaṅ gato' si, āvuso ?" (Where did you go, friend (monk) ?)—*Ibid. ii, 257.*

(6) " Ko tattha, vasati ?" (Who is dwelling there ?),—*Ibid. i, 14.*

(7) " Kasmā so sappo etaṅ na ḍasi ?" (Why did this serpent not bite him ?)—*Ibid. ii, 258.*

B. Interrogation is also expressed by placing the verb first in a sentence, followed by the particle *nu* very often.

" Passatha nu tumhe, bhikkhave, amuṅ mahantaṅ aggikkhandhaṅ . . ." (Do you, O monks, see that great mass of fire ?)—*A. iv, 128.*

93. Words of assent also are placed at the beginning of a sentence. Addressing words in such sentences are placed next to the assenting words.

(1) " *Āma, samma*, idānaḥaṇ viḥaraṇ gantvā theraṇ . . . disvā āgato 'mbi." (Yes, friend, just now I went to the monastery and came back having seen the therā).—*Dh. A. i, 19.*

(2) " *Evam, āvuso* 'ti kho āyasmā Ānando tassa bhikkhuno paṭissutvā yena Bhagavā ten 'upasaṅkami." (Replying to that monk (saying) "yes, Sir," the venerable Ānanda went to the place where the Blessed One was).—*D. ii, 144.*

94. Extension of Predicate, be it a single word, a phrase, or a clause is placed before the verb.

(1) " *Ajja* kho pan 'Ānanda, *rattiyā pacchime yāme, Kusinārāyaṇī . . . Mallānaṃ sālavana, antarena yama-kasālānaṃ, Tathāgatassa* parinibbāṇaṇ bhavissati."—*D. ii, 134.*

Subject : parinibbāṇaṇ.

Predicate : bhavissati.

Extensions of the same :

(i) *ajja.*

(ii) *rattiyā pacchime yāme.*

(iii) *Kusinārāyaṇī Mallānaṇ sālavana.*

(iv) *antarena yamaka-sālānaṇ.*

(2) *Luddako migāṇ māretvā maṅsaṇ pacitvā khādītva pāṇiyaṇ pivitvā avasesam ādāya gharāṇ agamāsi.*

Extensions of the predicate here are :

(i) *migāṇ māretvā.*

(ii) *maṅsaṇ pacitvā.*

(iii) *(maṅsaṇ) khādītva.*

(iv) *pāṇiyaṇ pivitvā.*

(v) *avasesam ādāya.*

95. The conditional particles "sace," "yadi" and the interjections are placed at the beginning of a sentence.

96. Copulative ca, disjunctive vā and the conditional ce are never placed at the beginning of a sentence.

(1) " *Sac'* āhaṇ gehaṇ gamissāmi: Sāmiko te kuhin? ti pucchissanti." (If I go home, they will ask me: "Where is your husband?")—*Dh. A. ii, 222.*

(2) " *Yadī* pana me parājayo bhaveyya, matam me jīvītā seyyo." (It is better to die if I am to be vanquished).—*Guttīlavimāna.*

(3) " *Pāpaṇ ce* puriso kayirā,
Na taṇ kayirā punappunaṇ."

(If a man does a bad action once, he should not do it again and again).—*Dhp. 117.*

(4) " *Aho!* Imasmaṇ loke ayuttaṇ vattati." (Alas! injustice prevails in this world!)—*J. Kukkura.*

(5) *Hā!* Hato' smi. (Ah! lost am I).

(6) " *Ekasmaṇ pabbatapāde sīho ca* vyaggho ca ekissā yeva guhāya vasanti."—*J. Māluta.*

Note here that the two subjects, which are in the singular, are connected with *ca*, and the verb is in the plural.

97. The following indeclinables are used correlatively:—

(i) *Yathā* (as); *tathā* (so).

(ii) *Yāva . . . ; tāva* (as long as; until).

(iii) *Yadā* (when); *tadā* (then).

(iv) *Yattha* (where); *tattha* (there).

(1) "Yathā me dhanacchedo na hoti tathā karissāmi." (I shall so see to it (*lit.* do it) that there is no loss to my wealth).—*Dh. A. i, 25.*

(2) *Yāvā'* haṃ āgamissami *tāva* idh 'eva tiṭṭhāhi. (Wait here till I come).

(3) "Yadā te vivadissanti.
Tadā ehinti me vasaṃ."—*J. Sammodamāna.*

(They will (then) come under my power when they will begin to dispute among themselves).

(4) *Yattha* Bhagavā dhammaṃ deseti *tattha* mahājano sannipatati. (A great crowd assembles (there) where the Blessed One preaches the doctrine).

Note that the clause containing the relative is placed first.

CONCORD

98. When there are several subjects of different persons and one verb in a sentence, the verb is put in the First Person plural.

*Should there be no subject of the First Person, the verb is put in the Second Person plural.

(1) *So ca tvaṅ ca ahaṅ ca gāmaṃ gacchāma.* (He, you and I go to the village).

(2) *Te ca tumhe ca nadiyaṃ nahāyatha.* (They and you bathe in the river).

99. One subject may have more than one finite verb.

"Kig bhaṇe, tiṭṭhatha? Imaṃ kumāraṃ gaphatha, hanatha, palāpetha." (Why do, you fellows, stand still? Take this prince, beat him, and drive him away).—*J. Nidāna.*

The subject *tumhe* here is understood. In analysing this, one must introduce the subject with each verb.

100. When there are more than one subject connected with "ca," in a sentence, the verb must be in the plural. In this case the action of the various subjects must be similar.

"Rājā ca rājaputtā ca janapade niyuttaka-puriso ca bhaṇḍāgāriko ca anupubbena kālaṅkatvā saddhiṃ parisāya sagge uppajjiṃsu."

(The king, the princes, the officer who was in charge of the remote district, and the treasurer died in their turn and were born in heaven with their own followers).—*Khp. A. 203.*

101. When an action of many is the same, but if some of them are introduced by one of the particles "saha," "saddhiṃ," or "samaṃ" (denoting "with"), or with the instrumental case, the verb follows the subject which is in the nominative.

(1) *Rājā saha parisāya uyyānaṃ agami.* (The king went to the park together with his following).

(2) "*Ajjā' haṃ pañcāhi bhikkhusatehi saddhiṃ vihāre yeva nisīdissāmi.*" (Today, I shall stay in the monastery together with five hundred monks).—*Dh. A. i, 369.*

(3) *Satthā Anandattherena paṇḍāsamaṇena piṇḍāya cari.* (The master went on his begging round followed by his attendant, Elder Ānanda).

In this third example there is no connecting particle but only the instrumental case.

Note—*Saha* is placed before the connected word, and *saddhiṃ* after the same; *samaṃ* is found very seldom, it is seen placed before the connected word.

102. When the subject is a collective noun the verb takes the singular form.

(1) "Tesu gacchantesu sañjayassa parisā bhijji." (Sañjaya's following was broken when they—Sariputta and Moggallāna—were going away).—*Dh. A. i, 95.*

There were many persons, but as they were taken collectively the verb stands in the singular.

(2) "Rañño Udenassa orodho yen' āyasmā Ānando ten' upasaṅkami." (The harem of King Udena came to the place where the venerable Ānanda was).—*V. Cullavagga.*

103. The following couples of indeclinables, in the same sentence, give the following meanings:—

- (i) Ca . . . ca (both . . . and).
- (ii) Vā . . . vā (whether . . . or ; either . . . or).
- (iii) Pi . . . pi (both . . . and).
- (iv) Ca . . . ca or vā . . . vā in a negative sentence are equivalent to *neither . . . nor.*

(1) "Tasmim khane Mahā-Moggallānatthero ca Ānandatthero ca cintesum." (At that moment, both the Elders Mahā-Moggallāna and Ānanda thought).—*Dh. A.*

(2) "Manasā ce paduttihena bhāsati vā karoti vā." (If one speaks or acts with a corrupted mind).—*Dhp. i.*

(3) "Hatthe pi chindanti atho pi pāde." (They cut both their hands and (also) their feet).—*Revātī-Vimāna.*

(4) (a) *Tayā vā mayū vā tattha gantabbam.* (Either you or I must go there).

(b) *Tehi vā amhehi vā tam na katabbam.* (Neither by them nor by us should it be done).

Another way of conveying the same meaning is :

(c) *N'eva tumhehi na amhehi tam bhujjitabbam.* (Neither by you, nor by us should it be eaten).

(d) *Na ca so na ca añño paralokam gacchati.* (Neither the same person, nor another (person) goes to the other world).

Exercise 18.

TRANSLATE INTO ENGLISH

1 "Na tassaj parisāyaṅ koci devo abhivādeti vā paccuṭṭheti vā."—*D. ii, 226.*

2. "Pāṭaliputtassa kho, Ānanda, tayo antaraya bhavissanti : aggito vā, udakato vā, mithubhedā vā."—*D. ii, 88.*

3. "Mahājano attano attano putta-dhītu-ñātinaṅ atthāya paridevamāno mahāsaddam akāsi."—*Dh. A. ii, 6.*

4. "Te attano antevāsikehi adḍhateyyehi paribbājakasatehi saddhiṅ Veḷuvanaj agamaṅsu."—*Dh. A. i, 95.*

5. "Satthari Aggālave cetiye viharante bahū upāsikā ca bhikkhuniyo ca vihāraṅ dhammasavaṇāya gacchanti."—*J. i, 160.*

6. "Kosalarājā mahantena balena āgantvā Bārāṇasiṅ gahetvā taṅ rājānaṅ māretvā tass' eva aggamaheṣiṅ attano aggamaheṣiṅ akāsi."—*J. Asātarūpa.*

7 "Sace ayyā imaṅ temāsaṅ idha vasissanti, ahaṅ . . . uposathakammaṅ karissāmi."—*Dh. A. i, 290.*

8. "Yāv' assa añño koci pattaj na gāhāti, tāv' assa gantvā pattaj gaṇha."—*Dh. A.* iv, 128.

9. "Sādhu, mayaṇ, bhante, labheyyāma Bhagavantaj dassanāya."—*V. Mahāvagga.*

10. "Musā na bhāse na ca majjapo siyā."—*A.* i, 214.

11. "Tasmiṇ khopana, brāhmaṇa, yaññe n' eva gāvo haññiṇsu, na ajelakā haññiṇsu."—*D.* i, 141.

12. "Ko nu kho, bho, pahoti imaṇ mahāpaṭhavin . . . sattadhā, samāṇ, suvibhattaj vibhajituj?"—*D.* ii, 234.

104. *Note*—*A.* "Aḍḍateyyehi paribbājakasatehi" in the fourth sentence above, is a peculiar use of words. It ought to be: aḍḍateyya-satehi paribbājakehi (with 250 wandering ascetics); but *sata* here is compounded with *paribbājaka*. *Sattamanussa-koṭiyo* is another compound of this kind.

B. The word *aḍḍateyya* also deserves special notice.

Aḍḍateyya = 2½ (three minus a half).

Two other numerals similar to this are :

Diyaḍḍha = 1½ (two minus a half).

Aḍḍhuddha = 3½ (four minus a half).

New Words

Aggamahesi = chief
queen. *f.*

Aggālava = name of a
shrine. *n.*

Añño koci = someone
else.

Atthāya = for. (*dat. sin.*).

Antarāya = danger. *m.*

Abhivādeti = bows down.

v.

Ayya = lord. *m.*

Assama = hermitage. *m.*

Ācikkhati = says ;

informs. *v.*

Uposāhakkamma = keep-
ing of the Uposatha ;
observance of 8 pre-
cepts. *n.*

Ñāti = relation. *m.*

Dassana = seeing ; sight.
n.

Paccuṭṭheti = rises from
the seat. *v.*

Paridevamāna = weep-
ing. *pr. p.*

Pahoti = is able. *v.*

Pātaliputta = name of
a city ; Patna. *n.*

Bala = force ; army. *n.*

Bhāse = let say. *v.*

Bho = my dear. *in.*

Majjapa = one who
drinks intoxicating
liquors. *adj.*

Mā = don't. *in.*

Mīhubbheda = dissent
among themselves. *m.*

Musā = lie ; falsehood.
in.

Yañña = sacrifice. *m.*

Ṭibhajitum = to divide.
inf.

Sādhu, labheyyāma = it
is well if we get.

Siyā = may be. *v.*

Suvibhatta = well divi-
ded. *p. p.*

Haññati = is killed. *v.*

TRANSLATE INTO PALI

1. "Koṇḍañña heard the news that the Great Being had retired from the world, and drawing near to the sons of those seven Brahmans, he spoke to them as follows."—*B.T.* 52.

2. "Whether the young prince become a Buddha or a king, we will each one give a son : so that if he become a Buddha, he shall be followed . . . by monks of the warrior caste."—*Ibid.* 53.

3. "Sir," replied the gods, "it is because a son has been born to king Śuddhodana, who shall sit at the foot of the Bo-tree, and become a Buddha."—*Ibid.* 49.

4. "Now those nuns said to Mahā-Pajāpati the Gotamī: Neither have you received the upasampadā

ordination, nor have we; for it has thus been laid down by the Blessed One: 'Nuns are to be ordained by monks.'—*L.G.B.* 120.

5. "Be it so," said the venerable Soṇa, and praising the words spoken by the venerable Mahā-Kaccāna, . . . he put his sleeping place in order . . . and departed on his way to Sāvattthi.—*Ibid.* 128.

6. "But those ministers who had advised that neither should the prince be slain, nor Devadatta, nor monks, but that the king should be informed of it, . . . them he advanced to high positions."—*Ibid.* 150.

7. "And the Rājā of Magadha, Seniya Bimbisāra, said to the prince Ajātasattu: Why did you want to kill me, prince?"—*Ibid.* 150.

8. "If you then want the kingdom, prince, let this kingdom be yours." And he handed over the kingdom to Ajātasattu, the prince.—*Ibid.* 150.

9. "Yes, Reverend Sir," said the venerable Ānanda to the Blessed One in assent, and spread the couch with its head to the north between twin sal-trees.—*B.T.* 95.

10. "Why has my son returned so quickly?" asked the king. "Sire, he has seen an old man," was the reply; "and because he has seen an old man, he is about to retire from the world."—*Ibid.* 57.

New Words

Advanced = vaddhāpesi;
pāpesi. *v.*
Advised = anusāsi. *v.*

Assent = anumati. *f.*
As follows = evaṇ; vuc-
camānākārena. *ad.*

<i>Because*</i>	<i>Puts in order</i> = paṭisā- meti. <i>v.</i>
<i>Be ordained</i> = upasam- pādetabba. <i>pt. p.</i>	<i>Reply</i> = paṭivacana. <i>n.</i>
<i>Couch</i> = mañcaka. <i>m.</i>	<i>Returns</i> = paṇivattati; paccāgacchati. <i>v.</i>
<i>Departed</i> = nikkhami. <i>v.</i>	<i>Seen</i> = diṭṭha. <i>p. p.</i>
<i>Drawing near</i> = upasañ- kamitvā. <i>abs.</i>	<i>Should be informed</i> = ārocetabba. <i>pt. p.</i>
<i>Followed by</i> = anugata; parivuta. <i>p. p.</i>	<i>Should be slain</i> = māre- tabba. <i>pt. p.</i>
<i>Handed over</i> = paṭicchā- pesi. <i>v.</i>	<i>Sire</i> = deva. <i>m.</i>
<i>High position</i> = uccaṭ- ṭhāna. <i>n.</i>	<i>Sleeping place</i> = senā- sana; sayanaṭṭhāna. <i>n.</i>
<i>Laid down</i> = paññatta. <i>p. p.</i>	<i>Spoken</i> = vutta. <i>p. p.</i>
<i>Let be</i> = hotu. <i>v.</i>	<i>Spreads</i> = attharati; pattharati. <i>v.</i>
<i>Nun</i> = bhikkhunī. <i>f.</i>	<i>Twin</i> = yamaka. <i>adj.</i>
<i>Ordination (higher)</i> = upasampadā. <i>f.</i>	<i>Warrior</i> = khattiya. <i>m.,</i> <i>adj.</i>
<i>Praising</i> = thomenta. <i>pr. p.</i>	<i>Why</i> = kasmā. <i>in.</i>

* There is no word in Pali exactly corresponding to *because*, it should be translated with *kāraṇā* or *itā* (both in the ablative), joined to a past participle. For instance: "because he has seen" may be translated: *diṭṭhattā diṭṭhakāraṇena* or *diṭṭhakāraṇā*.

TADDHITA OR THE SECONDARY DERIVATION

It was stated in the First Book (§ 45) that there are five classes of nouns, of which the first, second and the third classes have already been explained; the fifth, *Taddhitānāma*, has now to be explained.

105. "Taddhita" or a secondary derivative is formed from a substantive or a primary derivative by adding another suffix, (denoting some special meaning), to it.

A. These derivatives are *adjectives* in their nature, but in most cases are used as substantives.

B. The final vowel of a word is often elided before a Taddhita suffix.

C. The first vowel of the word, to which the suffix is added, is often strengthened when it is not followed by a double consonant. In this case a becomes ā; i, ī become e; u, ū become o.

D. To indicate that some suffix required strengthening, an *indicatory letter* (anubandha) is affixed by the grammarians to it. This indicatory letter is generally ण.

The main divisions of the Taddhitas are :

- (i) *Sāmañña-Taddhita* (General).
- (ii) *Bhāva-Taddhita* (Gerundial).
- (iii) *Avyaya-Taddhita* (Indeclinable).

The first division is again divided into the following sub-divisions :—

- (1) *Apaccattha* (suffixes denoting lineage).
- (2) *Anekatttha* (suffixes denoting various meanings).
- (3) *Atthayattha* (suffixes denoting possession).
- (4) *Sanḅhyā* (suffixes denoting numbers).

(i) *Sāmañña*—(1) *Appaccattha*

106. Suffix "ṇa" is added to some nouns to denote a lineage. (Note that ṇ is indicative of strengthening).

Examples

Vasiṭṭhassa apaccāṇ (puriso) = *vāsiṭṭho*.

(*Vasiṭṭha* is the name of a sage; a person born in his lineage is known as *vāsiṭṭha*).

Formation

Vasiṭṭha + ṇa (when the last vowel and ṇ are dropped) becomes *Vasiṭṭh + a*; after strengthening the first vowel and joining the last one to the stem it becomes *Vāsiṭṭha*.

Now, this being an adjective may qualify any male, female, or a group born in the clan of *Vasiṭṭha*. Therefore it may take the gender of the person or the group for which it stands.

If the person be a man it is in the masculine.

If the person be a woman it takes the feminine form, *Vāsiṭṭhī*.

If it be a family it is in the neuter.

Similarly formed are :

Bhāradvāja + ṇa = *Bhāradvāja* (of the *Bhāradvāja*'s lineage).

Gotama + ṇa = *Gotama* (of the Gotama clan).

Vasudeva + ṇa = *Vāsudeva* (of the Vāsudeva clan).

Baladeva + ṇa = *Bāladeva* (of the Bāladeva clan).

(There is no necessity of strengthening in *Bhāradvāja* and *Gotama* as the first vowels of them are already strong).

107. "Nāyana" and "ṇāna" are suffixed to *Vaccha*, *Kacca* and some other names to denote the lineage.

Vaccha + ṇāyana = *Vacchāyana* (of the *Vaccha*'s lineage).

Kacca + ṇāyana = *Kaccāyana*.

Kacca + ṇāna = *Kaccāna* (of the *Kacca*'s lineage).

Moggalla + ṇāyana = *Moggallāyana*.

Moggalla + ṇāna = *Moggallāna* (of the clan of *Moggalla*).

In the first two instances the vowels are not strengthened because they are followed by double consonants.

108. "Ṇeyya" is suffixed to *Kattikā*, *Vinatā* and some other feminine nouns to denote their offspring.

Kattikā + ṇeyya = *Kattikeyya* (the offspring of *Kattikā*).

Vinatā + ṇeyya = *Venateyya* (the offspring of *Vinatā*).

Bhaginī + ṇeyya = *bhāgineyya* (the offspring of the sister).

Rohiṇī + ṇeyya = *Rohiṇeyya* (the offspring of *Rohiṇī*).

109. "Ṇava" is suffixed to *Manu*, *Upagu* and such others to denote the offspring.

Manu + ṇava = *Māṇava* (Manu's offspring).

Upagu + ṇava = *Opagava* (Upagu's offspring).

Paṇḍu + ṇava = *Paṇḍava* (of the lineage of *Paṇḍu*).

110. "Nera" is suffixed to *Vidhavā* and some others to denote the offspring.

Vidhavā + nera = *Vedhavera* (the offspring of a widow).

Samāṇa + nera = *Sāmaṇera* (a novice of a monk).

(i) *Sāmañña* (ii) *Anekattha*

111. "Nika" is suffixed to some nouns to denote the meanings: mixed with, engaged in, living by means of, going by means of, relating to, playing upon, connected with, dealing with, carrying upon, born in or belonging to a place, studying, possession, etc.

A. *Mixed with* :

Ghata + nika = *ghātika* (mixed with ghee).

Loṇa + nika = *lonika* (mixed with salt or salted).

B. *Engaged in* :

Nāvā + nika = *nāvika* (engaged in a ship).

Sakata + nika = *sākaṭika* (engaged in a cart).

C. *Living by means of* :

Balisa + nika = *bālisika* (a fisherman; living by means of a hook).

Vetana + nika = *vetanika* (a labourer; one who lives upon wages).

D. *Going by means of* :

Pada + nika = *pādika* or *padika* (a pedestrian).

Ratha + nika = *rathika* (one who goes in a chariot).

E. Relating to :

Samudda + *ṇika* = *sāmuddika* (marine ; relating to the sea).

Raṭṭha + *ṇika* = *raṭṭhika* (relating to the country).

F. Playing upon :

Viṇā + *ṇika* = *viṇika* (a lutanist).

Vaṇsa + *ṇika* = *vaṇsika* (a flutist).

G. Connected with :

Dvāra + *ṇika* = *dovārika** (a gate-keeper).

Bhaṇḍāgāra + *ṇika* = *bhaṇḍāgārika* (a treasurer ; connected with a treasury).

H. Dealing with :

Taṇḍula + *ṇika* = *tāṇḍulika* (rice-merchant).

Tela + *ṇika* = *telika* (dealer in oil).

Sūkara + *ṇika* = *sūkarika* (dealer in swine).

I. Carrying upon :

Sisa + *ṇika* = *sisika* (one who carries on the head).

* Khandha + *ṇika* = *khandhika* (one who carries on the shoulder).

J. Born in or belonging to a place :

Magadha + *ṇika* = *Māgadhika* (born in or belonging to Magadha, the kingdom).

Arañña + *ṇika* = *ārañṇika* (born in or living in a forest).

Loka + *ṇika* = *lokika* (belonging to the world).

Apāya + *ṇika* = *āpāyika* (born in the hell).

K. Studying :

Vinaya + *ṇika* = *vinayika* (one who studies vinaya, the disciplinary code).

*Dvāra becomes *dovāra*, through *davāra*.

Suttanta + *ṇika* = *suttantika* (one who studies the discourses of the Buddha).

Takka + *ṇika* = *takkika* (a logician).

L. Possession :

Saṅgha + *ṇika* = *saṅghika* (belonging to the community of monks).

Sarīra + *ṇika* = *sārīrika* (belonging to or stationary in the body).

M. Performed by :

Kāya + *ṇika* = *kāyika* (performed through the body ; bodily).

Vācā + *ṇika* = *vācasika* (performed through speech ; verbal).

Mana + *ṇika* = *mānasika* (mental).

(In the last two examples s is inserted between the stem and the suffix).

Exercise 19.

TRANSLATE INTO ENGLISH
AND DEFINE THE DERIVATIVES

1. Ayaṇ māṇavo mayi manaṇ pasādetvā kālaṅkatvā Tāvatiṇsadevaloke tiṇsayojanike kanakavimāne nibbat-tissati."—*Dh. A. i, 26.*

2. Sūkarikā, sākuṇikā, jālikā ca, saṅghikaṇ balak-kārena gaheṭvā khādantā ca ito cavitvā āpāyikā bhavissanti.

3. Ekūnatiṇsa-vasso Bodhisatto attano ekam eva puttaṇ sabba-sampattiṇ ca pahāya gantvā kāsava nivattho mattikāpattam ādaya aññehi dinnāharena jīvikaṇ kappesi.

4. Bhaṇḍāgāriko raññā dhaṇaṇ labhitvā mahantaṇ paśādaṇ karetvā dvāre dovārikaṇ ṭhapetvā uparipaśāda-gato kāyikamānasaṇ sukhaṇ vindati.

5. Mahā-kaccāyanatthere Kuraraghara-nagaraṇ upa-nissāya viharante Soṇo nāma setṭhiputto tassa santike pabbajitvā aparabhāge "Soṇo Kuṭikaṇṇo" ti pākato ahoṣi.

6. Atha kho āyasmā Ānando Kosinārakānaṇ Mallānaṇ ārocesi: "Ajja kho, Vasiṭṭhā, rattiyā pacchime yāme Tathāgataṣṣa parinibbānaṇ bhavissati" ti.

7. Suttantikā venayikā āraññikā ca bahavo bhikkhavo Laṅkāyaṇ mahādubbhikkha-bhaye vattamāne samuddapāraṇ gantvā attano jivitaṇ rakkhantā dhammavinayaṇ ca rakkhiṇsu.

8. Iddhimantānaṇ aggo Mahā-Moggallānatthero Bhagavato parinibbānato puretaram eva parinibbāyi.

9. "Atha kho tesāṇ dvādasa-nahutānaṇ Māgadhi-kānaṇ brāhmaṇa-gahapatikānaṇ etadahosi: Uruvela-Kassapo Mahāsamaṇe brahmacariyaṇ caratī ti."—V. i, 36.

10. "Assosi kho rājā Māgadho seṇiyo Bimbisāro: Samaṇo khalu bho Gotamo Sakyaputto, Sakyakulā pabbajito Rājagahaṇ anuppatto' ti."—V. i, 35.

New Words

Agga = highest; foremost. *adj.*

Anuppatto = arrived; attained. *p.p.*

Aparabhāge = afterwards. *loc.*

Assosi = heard. *v.*

Āyasmantu = venerable; (*lit.* having a long life). *adj.*

Upanissāya = depending on; close by. *abs.*

Etad ahoṣi = this (though); arose (in him).

Kanaka = gold. *n.*

Kāsava = orange-coloured garment. *n.*

Kosināraka = born in Kusinārā. *adj.*

Khalu = indeed. *in.*

Cavitvā = having passed away. *abs.*

Jālīka = one who lives by fishing with a net. *m.*

Jivikaṇ. kaṇṇeti = gains a livelihood.

Nahuta = ten thousand. *n.*

Nivattha = clothed with; dressed. *p.p.*

Parinibbāti = finally passes away. *v.*

Parinibbāna = final passing away. *n.*

Pasādetva = having gladdened. *abs.*

Puretaram = beforehand. *ad.*

Balakkāra = force. *m.*

Bodhisatta = a being destined to attain Buddhahood. *m.*

Brahmacariyā = celibacy; (*lit.* noble practice). *f.*

Bho = Sir; friend*. *in.*

Yāma = a watch of the night. *m.*

Yojanika = having a league in height or length. *adj.*

Rakkhanta = protecting; watching. *p.p.*

Vimāna = mansion. *m.n.*

Samaṇa = recluse; monk. *m.*

Samuddapāra = abroad. *n.*

Seṇiya = possessing armies. *adj.*

TRANSLATE INTO PALI USING THE SECONDARY DERIVATIVES WHEREVER IT IS POSSIBLE

i. Now the disciples at Pāṭaligāma heard of his arrival there, and they went on to the place where he was, and invited him to their council-hall.

*Bho is the vocative form of bhavanta; but here it seems to be in the nominative singular and giving the meaning 'venerable.' There is an indeclinable bho which is also used in the vocative sense.

2. On arriving there they strewed the council-hall with fresh sand, placed seats in it, set up a water-pot at the entrance, and fixed an oil lamp.

3. The Exalted One robed himself, took his bowl, went with the bhikkhus to the council-hall, washed his feet, entered the hall, and took his seat at the central pillar, with his face towards the east.

4. "Go now, Ānanda, and enter into Kusinārā, and inform the Mallas of Kusinārā, saying: 'This day, O Vāseṭṭhas, in the last watch of the night, the final passing away of the Tathāgata will take place.'"—L.G.B. 218.

5. "Now at that time the venerable Mahā-Kassapa was journeying along the high road from Pāvā to Kusinārā with a great company of the brethren. And the venerable Mahā-Kassapa left the high road, and sat down at the foot of a certain tree."—*Ibid.* 232.

6. "Mahā-Pajāpati the Gotamī cut off her hair, put on orange-coloured robes, and set out, with a number of women of the Sākya clan, towards Vesālī; and in due course arrived at Vesālī, at Mahāvana, at the Kūṭāgāra Hall,"—*Ibid.* 116.

7. "Just, Ānanda, as houses in which there are many women but few men, are easily violated by robbers . . . ; just so, Ānanda, under whatever doctrine and discipline women are allowed to go out from the household life into the homeless state, that religion will not last long."—*Ibid.* 119.

8. Bimbisāra, the king of Magadha, took a golden pitcher filled with water, and pouring the water over

the Buddha's hand, presented the pleasure garden, Veluvana, to the fraternity of monks with the Buddha at its head.

New Words

<i>Allowed</i> = anuññāta. <i>p. p.</i>	<i>Just so</i> = tathā. <i>in.</i>
<i>Arrival</i> = āgamana. <i>ger.</i>	<i>Last</i> = pacchima. <i>adj.</i>
<i>Central</i> = majjhima. <i>adj.</i>	<i>Lasts</i> = pavattati. <i>v.</i>
<i>Certain</i> = aññatara. <i>adj.</i>	<i>Left (the high road)</i> = (maggā) okkami. <i>v.</i>
<i>Discipline</i> = vinaya. <i>m.</i>	<i>Long (time)</i> = ciraj. <i>in.</i>
<i>Fraternity</i> = saṅgha. <i>m.</i>	<i>Pitcher</i> = kuṇḍikā. <i>f.</i>
<i>Fresh</i> = nava. <i>adj.</i>	<i>Pouring</i> = ākiranta. <i>pr. p.</i>
<i>High road</i> = addhāna-magga. <i>m.</i>	<i>Religion</i> = sāsana. <i>n.</i>
<i>Homeless state</i> = anagāriya. <i>n.</i>	<i>Robber</i> = cora. <i>m.</i>
<i>In due course</i> = anupubena. <i>ad.</i>	<i>Strews</i> = okirati. <i>v.</i>
<i>Informs</i> = nivedeti. <i>v.</i>	<i>Violated</i> = padharsiya. <i>adj.</i>
<i>Invites</i> = nimanteti. <i>v.</i>	<i>With Buddha at its head</i> = Buddhapamukha. <i>adj.</i>
<i>Journeying</i> = maggapa-tipanna. <i>p. p.</i>	<i>With the face towards the east</i> = puratthābhimukha. <i>adj.</i>
<i>Just as</i> = yathā. <i>in.</i>	

112. Suffix "ṇa" is added to some nouns to denote the meanings: dyed with, the flesh of, belonging to, knowing of, (a place) where someone lives or is born, where something exists or has arisen, possession, etc.

A. Dyed with:

Kasāva + ṇa = kāsāva (dyed with a reddish yellow dye, i.e., a Buddhist monk's robe).

Halidda + ṇa = *hālidda* (dyed with turmeric).

Nīla + ṇa = *nīla* (dyed with a blue dye or of blue colour).

B. The flesh of :

Sūkara + ṇa = *sokara* (pork, the flesh of a pig).

Mahisa + ṇa = *māhisa* (buffalo's flesh).

Sakuṇa + ṇa = *sākuna* (bird's flesh).

C. Belonging to :

Sugata + ṇa = *sogata* (belonging to the Buddha).

Magadha + ṇa = *māgadha* (belonging to Magadha).

Purisa + ṇa = *porisa* (belonging to a man ; manual).

D. Knowing :

Vyākaraṇa + ṇa = *veyyākārāṇa* (grammarian).

Vyā becomes *veyyā* (through *viyākaraṇa*).

E. Place where someone lives or is born :

Nagara + ṇa = *nāgara* (a citizen ; belonging to a city).

Sara + ṇa = *sārasa* (born or arisen in a lake ; a lotus or a water-bird).

Mana + ṇa = *mānasa* (arisen in the mind ; a thought).

Ura + ṇa = *orasa* (self-begotten ; belonging to one's own breast).

(S is inserted in these three examples as they belong to the *mano*-group).

F. Possession :

Saddhā + ṇa = *saddha* (believing ; faithful).

Paññā + ṇa = *pañña* (wise ; possessing wisdom).

113. “-ima” and “-iya” are suffixed to some nouns to denote possession, position, etc.

Pacchā + ima = *pacchima* (last ; western).

Anta + ima = *antima* (last ; final).

Majjha + ima = *majjhima* (middling ; central).

Heṭṭhā + ima = *heṭṭhima* (the lowest).

Loka + iya = *lokiya* (belonging to the world ; worldly).

Putta + iya = *puttiya* } (a person who has sons).
Putta + ima = *puttima* }

Jaṭā + iya = *jaṭiya* (an ascetic), wearing matted hair.

Bodhipakkha + iya = *bodhipākkhiya* (belonging to enlightenment).

Pañcavagga + iya = *pañcavaggiya* (belonging to the group of five).

Udara + iya = *udariya* (that which is in the stomach ; undigested food).

114. “-tā” is suffixed to some nouns to denote multitude or collection. The derivatives formed with this are in the feminine.

Jana + tā = *janatā* (a multitude of persons ; populace).

Gāma + tā = *gāmatā* (a group of villages).

Deva + tā = *devatā* (a deity). This, however, does not give a collective meaning.

115. The suffix “-ṇa” too sometimes gives a collective meaning.

Dvi + ṇa = *dve* + *a* = *dvaya* (a pair).

Ti + ṇa = *te* + *a* = *taya* (a tried).

Here *e* becomes *ay*.

116. “-ālu” is suffixed to some nouns to denote tendency and abundance.

Dayā + ālu = *dayālu* (compassionate).

Abhijjhā + ālu = *abhijjhālu* (covetous).

Dhaja + ālu = *dhajālu* (full of streamers).

“-ka” is often added to the end of these words, which are always adjectives, and *dayāluḥka*, etc., are formed.

117. “-ka” is suffixed to some nouns to denote smallness, contempt, collection, etc. But sometimes it adds nothing whatever to the primary meaning of the word.

Putta (son), *puttaka* (a little son).

Ludda (hunter), *luddaka* (a despicable hunter).

Pañḍita (wise-man), *pañḍitaka* (a despicable wise-man, pedant).

Ghaṭa (water-pot), *ghaṭaka* (a small water-pot).

Pīṭha (a chair), *pīṭhaka* (a small chair).

Collection :

Catu + ka = *catukka* (a group of four), and many other words formed with numerals will come in the (4) *Saṅkhyātaddhita*.

Adding nothing to the primary meaning :

Kumāra = *kumāraka* (a boy).

Māṇava = *māṇavaka* (a young man).

Mūdu = *mūduka* (soft).

This is sometimes added (a) to the derivatives formed with suffix *ṇa*, denoting the place where someone lives or is born, and (b) to *Bahubbīhi* compounds, denoting possession, necessarily when the last member ends in a vowel other than a.

(a) *Kusinārā* + *ṇa* = *Kosināra* = *Kosināraka* (born in or living in *Kusinārā*).

Rājagaha + *ṇa* = *Rājagaha* = *Rājagahaka* (born in or living in *Rājagaha*).

(b) *Bahu* + *nadī* + *ka* = *bahunadika* (having many rivers).

118. “-maya” is suffixed to some nouns to form adjectives denoting made of, arisen from.

Suvaṇṇa (gold), *suvaṇṇamaya* (made of gold, golden).

Rajatamaya (made of silver).

Dārumaya (wooden).

Mattikāmaya (made of clay).

Manomaya (born of the mind).

Exercise 20.

TRANSLATE INTO ENGLISH

AND DEFINE THE SECONDARY DERIVATIVES

1. “Yathā pana dāruādīhi nipphannāni tāni tāni bhaṇḍāni dārumayādini nāma honti, tathā ete pi manato nipphannattā manomayā nāma.”—*Dh. A. i, 23.*

2. “Māṇava, ahaṇ te suvaṇṇamayaṇ vā maṇimayaṇ vā rajatamayaṇ vā lohamayaṇ vā cakkayugaṇ dassāmi” tī brāhmaṇo vadī.

3. Māgadho Bimbisāro rājā attano pāsādassa uparimatale tthito piṇḍāya carantaṇ Bodhisattam anugacchante nāgare disvā “Kim etan” ti pucchi.

4. Dayālu Bhagavā mahājanataṇ anukampanto sabbadā ekattha avasitvā tattha tattha vicaranto sandiṭṭhikaṇ dhammaṇ desesi.

5. “Pāṭaligāmikā pi kho upāsakā pāde pakkhāletvā āvasathāgāraṇ pavisitvā puratthimaṇ bhittiṇ nissāya pacchimābhimukhā nisidiṇsu, Bhagavantaṇ yeva purakkhatvā.”—*V. i, 227.*

6. “Assosuṇ kho Vesālikā Licchavī: Bhagavā kira Koṭigāmaṇ anupatto ti. Atha kho Vesālikā Licchavī bhadrāni bhadrāni yānāni yojāpetvā . . . Vesāliyaṇ nīyiṇsu, Bhagavantaṇ dassānāya.”—*Ibid. 231.*

7. "Tena kho pana samayena Rājagahikassa seṭṭhissa sattavassiko sīsābādho ahoṣi. Bahū mahantā mahantā disāpāmokkhā vejjā āgantvā nāsakkhiṃsu arogaṃ kātuṃ."—*Ibid.* 273.

8. "Atha kho Jivako Komārabhacco seṭṭhiṃ gahapatiṃ mañcakaṃ nipajjāpetvā mañcakena sambandhitvā sīsacchaviṃ phāletvā . . . dve paṇake niharitvā janassa dassesi."—*Ibid.* 274.

9. "Seṭṭhiputto : niyyānikaṃ vata Buddhasāsananti pasiditvā yojanikaṃ suvaṇṇacetiyaṃ kambalakañcukena parikkhipitvā tattha tattha rathacakkappa-māṇehi suvaṇṇa-padumehi alaṅkari."—*A.A.*

10. "Tasmiṃ samaye catusattati-sahassajaṭilā paṇīta-paṇītaṇi ojavantāni phalāphalāni gahetvā ācariyassa santikaṃ sampattā."—*Ibid.* i, 150.

New Words

Aroga = free from sickness. *adj.*

Asakḅhi = was able. *v.*

Ābādha = sickness. *m.*

Āvasathāgāra = rest-house. *n.*

Ojavanta = rich in sap; nourishing. *adj.*

Kañcuka = a mantle. *m.*

Kambala = (woollen) blanket. *m.n.*

Komārabhacca = master of the medical treatment of infants; brought up by a prince. *adj.*

Jana = a person; people. *m.*

Tena kho pana samayena = at that time.

Dāru = wood; timber. *n.*

Disāpāmokkha = famed far and wide; eminent in a district. *adj.*

Nipphanna = made; conditioned. *p.p.*

Nissāya = close to; on account of; concerning. *abs.*

Niyyānika = leading to (salvation). *adj.*

Nīyi = was carried. *v.*

Pakkhāletvā = having washed. *abs.*

Pacchimābhimukha = facing the west. *adj.*

Paṇīta = delicious. *adj.*

Pānaka = a living being; an insect. *m.*

Pātaliḅmika = living or born in Pātaliḅma. *adj.*

Purakkhatvā = having in front; looking at. *abs.*

Puratihima = eastern. *adj.*

Phāletvā = having split; having torn. *abs.*

Bhadra = worthy. *adj.*

Mañcaka = a small bed. *m.*

Yojāpetvā = having caused to harness. *abs.*

Sanditthika = belonging to this life; that should be understood by one self. *adj.*

Sattavassika = that which existed for seven years. *adj.*

Sambandhitvā = having connected or tied. *abs.*

Sampatta = arrived. *p.p.*

Sīsacchavi = the scalp. *f.*

TRANSLATE INTO PALI USING THE SECONDARY DERIVATIVES WHERE IT IS POSSIBLE

1. The dealer in oil struck the door-keeper of the rice merchant with a weapon made of iron.
2. The Brahman lad, Maṭṭakuṇḅali, was born in a golden mansion in the Tāvatiṃsa heaven, on account of his devotion and love towards the Exalted One.
3. The miserly Brahman, father of Maṭṭakuṇḅali, promised him to give a pair of wheels made of brass, silver or gold.
4. At that time Devadatta was seated preaching the Dhamma. And when he saw from afar Sāriputta and Moggallāna coming towards him, he said to the monks: "See, monks, even the two chief disciples of the Samana Gotama are coming to join me."

5. "These many distinguished young Magadha clansmen are now leading a holy life under the Samana Gotama."—L.G.B. 98.

6. The Blessed One, robing himself in the forenoon, and taking his alms-bowl and robe, entered Kosambī for alms. And without informing his servitor or the bhikkhus he departed alone in the direction of Pāri-leyyaka.

7. "Now at that time the Blessed One was staying at Anupiya, a town belonging to Mallas. Then the most distinguished young men of the Sakyan clan had renounced the world in imitation of the Blessed One."—L.G.B. 142.

8. The mother of Anuruddha the Sakyan said to her son: "If, dear Anuruddha, Bhaddiya, the ruler of Sakyans will renounce the world, you also may go forth into the houseless state."

9. "Then the Sakyas showed to Asita, the child, their prince, who was like shining gold ... and of peerless beauty."—L.G.B. 1.

10. "When in the palace for every season, surrounded during the four months by female musicians, I did not go down from the palace."—*Ibid.* 5.

New Words

Alone = ekaka. *adj.*

Also = api; ca. *in.*

Brass = tamba. *m.*

Chief = agga. *adj.*

Clansman = kulaputta.
m.

Dear = piya; pemaṇiya.
adj.

Devotion = bhatti. *f.*;
pasāda. *m.*

Distinguished = abhiñ-
ñāta. *p.p.*

Even = api. *in.*

Female musician = nāṭi-
kā. *f.*

Forenoon = pubbaṇḥā.
m.

From afar = dūrato. *in.*

Imitation = anukaraṇa.
n.

Leading a holy life =
brahmacariyaṅ caran-
ta.

Love = mettā. *f.*; pasāda.
m.

Miserly = luddha. *adj.*

Of peerless beauty = ano-
pamaṇṇa. *adj.*

Promised = paṭijāni. *v.*

Robing (himself) = nivā-
setvā. *abs.*

Servitor = upaṭṭhāka. *m.*

Shining = tapamāna.
pr. p.

Struck = pahari. *v.*

To join = saha bhavituṅ;
samāgamituṅ. *inf.*

Towards the Exalted One,
use the *loc.* of Bhaga-
vantu.

Towards (him) = (tassa)
santikaṅ. *ad.*

Was born = nibbatti. *v.*

Was staying = vihari. *v.*

(i) Sāmañña (3) Atthyattha

119. Suffixes -ava, -ala, -ila, -ika, -ī, -vī and -ssī are annexed to different nouns to denote possession or the meaning "endowed with."

-ava.

Kesa + ava = kesava = (having much hair).

-ala.

Vācā + ala = vācāla (having many words, *i.e.*, talk-
ative; garrulous).

-ila.

Jaṭā + ila = jaṭila (having matted hair; an ascetic).

Phena + ila = phenila (frothy; the soap plant).

Tuṇḍa + ila = tuṇḍila (having a beak; a pecker)

-ika.

- Danḍa + ika = *danḍika* (having a staff in hand).
 Mālā + ika = *mālīka* (having a garland).
 Chatta + ika = *chattika* (possessing an umbrella).
 Gaṇa + ika = *gaṇika* (having a large following).

-ī.

- Mālā + ī = *mālī* (having a garland).
 Vamma + ī = *vammī* (having an armour; a warrior).
 Bhoga + ī = *bhogī* (wealthy; a rich person; a serpent).
 Kuṭṭha + ī = *kuṭṭhī* (leper).
 Manta + ī = *mantī* (endowed with a political knowledge; a minister).
 Danta + ī = *dantī* (having tusks; an elephant).

-vī.

- Medhā + vī = *medhāvī* (endowed with knowledge; wise).
 Māyā + vī = *māyāvī* (having a knowledge of jugglery; juggler).

-ssī.

- Tapa + ssī = *tapassī* (a hermit).
 Yasa + ssī = *yasassī* (famous).
 Teja + ssī = *tejassī* (brilliant; powerful).

Note — The feminine forms of the nouns annexed with **-ī**, **-vī** and **-ssī** are formed by adding another suffix, **-inī** to them.

- Mālī + inī = *mālīnī* (a woman who has a garland).
 Mantī + inī = *mantīnī* (a ministress).
 Medhāvī + inī = *medhāvīnī* (a wise woman).
 Tapassī + inī = *tapassīnī* (a nun).

120. To denote possession, “**-vantu**” and “**-mantu**” are suffixed to different nouns, (**-vantu**

is suffixed to the nouns ending in **a**, and the other to those ending in **i** and **u**).

Guṇa + vantu = *guṇavantu* (virtuous).

Dhana + vantu = *dhanavantu* (rich).

Buddhi + mantu = *buddhimantu* (wise).

Bhānu + mantu = *bhānumantu* (luminous; the sun).

Āyu + mantu becomes *āyasmantu* through *āyusmantu*, but not *āyumantu*.

More words of this kind and their declension are given on page 27 of the First Book.

The feminine of these is formed by adding an **ī** at the end of the suffix and dropping **u** before it.

Guṇavantu + ī = *guṇavantī* (a virtuous woman).

Satimantu + ī = *satimantī* (a mindful woman).

Sometimes they drop not only **u** but also **n** of the suffix.

Dhana + vantu + ī = *dhanavati* (a rich woman).

Buddhi + mantu + ī = *buddhimati* (a wise woman).

121. An additional **-ī** is annexed to form the feminine of the derivatives formed with the suffixes **ṇava**, **ṇika**, **ṇeyya**, **ṇa**, **-vantu** and **-mantu**.

ṇava : Māṇava + ī = *māṇavi* (a lass).

ṇika : Nāvika + ī = *nāviki* (woman sailor).

ṇeyya : Bhāgineyya + ī = *bhāgineyyī* (sister's daughter).

ṇa : Gotama + ī = *Gotamī* (a woman of the Gotama clan).

122. “**-a**” is suffixed to some nouns to denote possession.

Saddhā (faith) + a = *saddha* (faithful).

Paññā (wisdom) + a = pañña (wise).
Pāpa (sin) + a = pāpa (sinful).

123. “-tara” is suffixed to form the adjectives of the comparative degree, and “-tama” to form those of the superlative.

Positive : pāpa (sinful).

Comparative : pāpatara (more or very sinful).

Superlative : pāpatama (most sinful).

Positive : sundara (good).

Comparative : sundaratara (better).

Superlative : sundaratama (best).

Exercise 21.

TRANSLATE INTO ENGLISH
AND DEFINE THE DERIVATIVES

1. Uccinda sineham attano Kumudaṇ sārādikaṇ va pāṇinā. —*Dhp.* 285.
2. “N’eva kho asakkhi Vāsetṭho māṇavo Bhāradvājaṇ māṇavaṇ saññāpetuṇ; na pana asakkhi Bhāradvājo māṇavo pi Vāsetṭhaṇ māṇavaṇ saññāpetuṇ.” —*D.* i, 236.
3. “Kusāvatiyā, Ānanda, rājadhāniyā . . . ekaṇ dvāraṇ sovāṇṇamayaṇ, ekaṇ rūpiyamayaṇ, ekaṇ veḷuriyamayaṇ, ekaṇ phalīkamayaṇ.” —*D.* ii, 170.
4. “Mayhaṇ bhāgineyyo imassa rajjassa sāmiko’ va; dhītaṇ etass’eva detvā abhisekam assa karisāmi ti.” —*J. Asilakkhaṇa.*
5. “Atīte Bārāṇasiyaṇ Brahmaḍatte rajjaṇ kārento bodhisatto bhātikasatassa kaṇiṭṭho ahoṣi.” —*J. Pañcagaru.*

6. “Bārāṇasiyaṇ Yaso nāma kulaputto seṭṭhiputto sukhumālo hoti; tassa taṇo pāsādā honti; eko heman-tiko, eko gimhiko, eko vassiko.” —*V.* i, 15.

7. “Idaṇ kho, mahārāja, sandiṭṭhikaṇ sāmāñña-phalaṇ purimehi sandiṭṭhikehi sāmāññaphalehi abhik-kantataraṇ ca paṇitatarāṇ ca.” —*D.* i, 85.

8. “Rañño Mahā-Sudassanassa . . . uparipāsāda-vara-gatassa dibbaṇ cakkaratanaṇ pāturahosi, sahas-sāraṇ, sanemikaṇ, sanābhikaṇ, sabbākāra-paripūraṇ.” —*D.* ii, 172.

9. “Tassā ca sāmini tattha Kuveṇī nāma yakkhini Nisīdi rukkhamaḷamhi Kantanti tāpasī viya.” —*Mahāvamsa.*

10. “Mahā-Kassapathero ca, Anuruddho mahāgaṇī, Upālitthero satimā, Ānando ca bahussuto, Aññe bahū abhiññātā Sāvakā Satthu-vāṇṇitā Sabbe pañcasatā therā Navaṅgaṇ Jinasānaṇ Uggahetvāna dhāresuṇ Buddhasēṭṭhassa santike.” —*Mahāvamsa.*

New Words

Abhiññāta = well-known.
p.p.

Abhikkantatara = more
brilliant. adj.

Uccindati = breaks up;
destroys. v.

Kaṇiṭṭha = youngest.
adj.

Kantanti = spinning. f;
pr.p.

Kulaputta = son of a res-
pectable family. m.

Gimhika = suited for the summer. *adj.*

Cakkaratana = the wheel-gem (of a universal monarch). *n.*

Tāpasī = female hermit. *f.*

Dibba = celestial. *adj.*

Navaṅga = that which has nine divisions. *adj.*

Paṇītatara = sweeter; higher. *adj.*

Pātuvakosi = manifested. *v.*

Purima = former; first. *adj.*

Phalika = crystal. *m.*

Bahussuta = much learned. *adj.*

Bhātika = brother. *m.*

Mahāgaṇī = having a great following. *m.n.*

Rājadhānī = royal city. *f.*

Vaṇṇita = praised. *adj.*

Vassika = suited for the rainy season. *adj.*

Veluriya = turquoise. *n.*

Saññāpetum = to convince. *inf.*

Sanditṭhika = seen in this life. *adj.*

Sanābhika = having a nave or hub. *adj.*

Sanemika = having a tyre. *adj.*

Sabbākāra-paripūra = complete in every way. *adj.*

Sahassāra = having one thousand spokes. *adj.*

Sāmika = owner; master. *m.*

Sāminī = mistress. *f.*

Sārādika = autumnal. *adj.*

Sāmañña-phala = fruit of the life of a recluse. *n.*

Sineha = love. *m.*

Sukhumāla = delicate. *adj.*

Hemantika = suited for the winter. *adj.*

TRANSLATE INTO PALI

USING DERIVATIVES WHERE IT IS POSSIBLE

1. There were in the city of Kusāvati seven ramparts and seven gates all made of seven kinds of precious things.

2. There were eighty-four thousand ponds in the neighbourhood of the palace of King Mahā-Sudassana;

he also possessed 48,000 horses, and the same amount of elephants and chariots.

3. "Now his mother at Rājagaha, seeing other councillors' sons and their wives dressed in their best, enjoying themselves at a festival, thought of her son and wept."—*P.B.* 228.

4. "Now when our Master had attained omniscience and begun rolling the wheel of the Norm, and was staying at Rājagaha, King Bimbisāra sent for Soṇa."—*Ibid.* 275.

5. "He, having arrived with a great company of fellow townsmen, heard the Master teach the Norm, and, winning faith, obtained his parents' consent to enter the Order."—*Ibid.* 275.

6. "Then the young Brahman Vāseṭṭha said to the young Brahman Bhāradvāja: That Samaṇa Gotama, Bhāradvāja, of the sons of the Sākyaas . . . is now staying at Manasākaṭa, in the mango grove, on the bank of the river Aciravati."—*D.B.* i, 301.

7. "Then you say Vāseṭṭha, that none of the Brahmanas, or of their teachers, or of their pupils, even up to the seventh generation, has ever seen Brahmā face to face."—*Ibid.* i, 304.

8. "Just, Vāseṭṭha, as when a string of blind men are clinging one to the other, neither can the foremost see, nor can the middle one see, nor can the hindermost see—just even so . . . is the talk of the Brahmanas."—*Ibid.* i, 305.

9. "As they passed along he pointed out to him a field that had been burnt over, and on a charred stump

was seated a she-monkey with her nose and tail destroyed. '—*B.T.* 270

10. "But the youngest of them all, a youth whose clan-name was Koṇḍañña . . . raised only one finger . . . saying: There is here naught to make him stay in the household life."—*Ibid.* 52.

New Words

Began rolling = pavattesi
or pavattesi. *v.*

Burnt over = daḍḍha;
jhāpita. *p.p.*

Charred = jhāma. *adj.*

Clinging = allīna. *adj.*

Consent = anuññā; anu-
mati. *f.*

Destroyed = vināsita.
p.p.

Enjoying = abhiraṃanta.
pr.p.

Face to face = sakkhī. *in.*;
paccakkhaṃ. *ad.*

Fellow townsman = saka-
nāgarika. *m.*

Festival = chaṇa; ussava.
m.

Foremost = sabbapaṭṭha-
ma. *adj.*

Generation = kulapari-
vaṭṭa. *n.*

Hindermost = sabbapac-
chīma. *adj.*

Household life = gharā-
vāsa. *m.*

Just as = seyyathā. *pi. in.*

Just so = evaṃ eva. *in.*

Naught = na kiñci. *in.*

Neighbourhood = āsan-
naṭṭhāna. *sāmanta. n.*

Norm = dhamma. *m.*

Omniscience = sabbañ-
ñutā. *f.*

Precious thing = ratana.
n.

Raised = ukkhipi. *v.*

Same amount = tattaka.
adj.

Sent for = pakkosāpesi.
v.

String (of blind) = (an-
dha-) paramparā. *f.*

Stump = khāṇu. *m.*

Tail = naṅguṭṭha. *n.*
vāladhi. *m.*

To make stay = nivat-
tetuṃ; vasāpetuṃ. *inf.*

Wept = parodi. *v.*

Winning = (use here)
paṭilabhitvā. *abs.*

(I) Sāmañña (4) Saṅkhyātaddhita

NUMERICAL DERIVATIVES

124. "-ma" is suffixed to the cardinal numerals to form ordinals.

Pañca + ma = pañcama (fifth).

Satta + ma = sattama (seventh).

Aṭṭha + ma = aṭṭhama (eighth).

Being adjectives, these are in the three genders. In the feminine they take in addition the feminine suffix ā or ī.

Pañcama + ā = pañcamā the fifth (woman).

Pañcama + ī = pañcamī the fifth (division).

And so on in every case.

125. "-tiya" is suffixed to "dvi" and "ti" to form ordinals. "Dvi" becomes "du" and "ti" becomes "ta" before that suffix.

Dvi + tiya = du + tiya = duiya (second).

Ti + tiya = ta + tiya = tatiya (third).

Dvi takes the forms du and di when it is followed by some other nouns or suffixes.

Dvi + vidha = dvidha (of two kinds).

Dvi + rattiya = dirattam (two nights).

Dvi + guṇa = diguṇa (twofold).

126. "-ttha" is suffixed to "catu" and "ṭṭha" to "cha" in order to form the ordinals.

Catu + ttha = catuttha (fourth).

Cha + ṭṭha = chaṭṭha (sixth).

127. "-i" is suffixed to dasa, when it is preceded by some other numeral, to form ordinals

denoting a lunar day. In that compound the last vowel of the preceding numeral sometimes becomes ā.

Eka + dasa + ī = *ekādasī* (the 11th day).

Dvi + dasa + ī = *dvādasī* (the 12th day).

Pañca + dasa + ī = *pañcadasi* or *pañnarasi* (the 15th day).

Catu + dasa + ī = *cātuddasi* (the 14th day).

(The first vowel is lengthened here).

128. “-ka” is suffixed to the numerals to form the collective nouns.

Dvi + ka = *dvika* (a pair).

Ti + ka = *tika* (a triad).

Catu + ka = *catukka* (consisting of four).

Sata + ka = *sataka* (a group of a hundred).

Dasa + ka = *dasaka* (a group of ten).

(ii) *Bhāva* (Gerundial)—*Taddhita*

129. -tā, -tta, -ttana, *nya* and *ṇeyya* are suffixed to some nouns to denote the state, nature or quality of being.

-tā : Lahu (light) + tā = *lahutā* (lightness).

Sūra (hero) + tā = *sūratā* (heroism).

Seṭṭha (highest) + tā = *seṭṭhatā* (greatness).

Hīna (vulgar) + tā = *hīnatā* (vulgarity).

-tta : Manussa + tta = *manussatta* (state of a man; humanity).

Yācaka + tta = *yācakatta* (state of a beggar).

Bahussuta + tta = *bahussutatta* (learned state).

-ttana : Puthujjana + ttana = *puthujjanattana* (state of an unconverted person).

Jāyā + ttana = *jāyattana* (state of a wife).

nya : Aroga (health) + *nya* = *ārogya* (healthfulness).

Dubbala (feeble) + *nya* = *dubbalya* (feebleness).

N in *nya* is indicative of strengthening of the first vowel.

130. Many consonants before *nya* change their forms together with *ya* of the suffix.

t + *nya* = *tya* becomes *cca*.

l + *nya* = *lya* „ *lla*.

d + *nya* = *dya* „ *jja*.

ṇ + *nya* = *ṇya* „ *ṇña*.

j + *nya* = *jya* „ *jja*.

s + *nya* = *sya* „ *ssa*.

Paṇḍita + *nya* = *paṇḍitya* = *paṇḍicca* (scholarship; erudition).

Adhipati + *nya* = *ādhipatya* = *ādhipacca* (lordship; government).

Bahusuta + *nya* = *bāhusutya* = *bāhusacca* (learnedness). U of *suta* is changed into a.

Kusala + *nya* = *kosalya* = *kosalla* (cleverness).

Vipūla + *nya* = *vepulya* = *vepulla* (increase; abundance).

Suhada + *nya* = *sohadya* + *sohajja* (friendliness).

Rāja + *nya* = *rājya* = *rajja* (kingship; kingdom).

Nipuna + *nya* = *nepuṇya* = *nepuṇña* (skill; experience).

Gilāna + *nya* = *gelanya* = *gelaṇña* (sickness).

Sumana + *nya* (adding an s to the stem) *somanasya* = *somanassa* (joy; joyful).

Bhisaja (physician) + nya = bhesajya = *bhesajja* (medicine ; work of a physician).

ṇeyya: Adhipati + ṇeyya = *ādhipateyya* (lordship; power).

Saṭha + ṇeyya = *sātheyya* (craft ; fraud).

Patha + ṇeyya = *pātheyya* (provision for a journey).

131. Na is suffixed to a few nouns to denote the state.

Paṭu + ṇa = *pāṭava* (dexterity ; expertness).

Garu + ṇa = *gāraṇa* (heaviness ; respect).

Remark

The derivatives formed with -tā are in the feminine ; those formed with -tta, -ttana, ṇya and ṇeyya are in the neuter. *Pāṭava* and *gāraṇa* are in the masculine. *Paṭutā*, *garutā* and *paṭuttam*, *garuttam*, which are in the feminine and the neuter respectively are also found.

(iii) Avyaya Taddhita

(INDECLINABLES AND ADVERBIALS)

132. “-kkhattuṇ” is suffixed to the numerals to form the multiplicative adverbs.

Eka + kkhattuṇ = *ekakkhattum* (once).

Dvikkhattum (twice).

Dasakkhattum (ten times).

Sahassakkhattum (thousand times).

Bahukkhattuṇ (many times).

133. “-dhā” is suffixed to the numerals to form the adverbs of manner.

Pañca + dhā = *pañcadhā* (in five ways).

Dasadhā (in ten ways).

Satadhā (in hundred ways).

Bahudhā (in many ways).

Katidhā (in how many ways).

134. “-so” is suffixed to some nouns to form the distributive adverbs.

Pañcaso (five by five).

Thānaso (according to the place or cause).

Pada (word) + so = *padaso* (word by word).

Sabbaso (in every way).

Yoni (origin) + so = *yoniso* (according to origin or insight).

Bahuso (in many ways ; almost).

135. “-thā” and -thaṇ are suffixed to some pronouns in order to form the adverbs of manner.

Ta + thā = *tathā* (so ; like that ; in that way).

Ya + thā = *yathā* (as ; like).

Añña + thā = *aññathā* (in another way).

Ubhaya + thā = *ubhayathā* (in both ways).

Sabba + thā = *sabbathā* (in every way).

Kiṇ + thaṇ = *katham* (how ; in what way).

Ima + thaṇ = *ittam* (thus).

(*Ima* becomes *i* and *th* of the suffix is reduplicated).

136. “-tana” is suffixed to some indeclinables to form adjectives from them.

Ajja + tana = *ajjatana* (belonging to this day).

Sve + tana = *svātana* (belonging to to-morrow).

Hīyo + tana = *hīyattana* (belonging to yesterday).

Purā + tana = *purātana* (belonging to the olden days ; old).

Sanaṇ + tana = *sanantana* (ancient).

(Sve becomes svā and hiyo becomes hiya before -tana.)

137. “-tra,” “-ttha,” “-hiṅ” and “-haṅ” are suffixed to some pronouns in order to form adverbs of place.

Sabba + tra = *sabbatra*
Sabba + ttha = *sabbattha* } (everywhere).

Ta + tra = *tatra*
Ta + ttha = *tattha* } (there).

Ya + ttha = *yattha* (wherever).

Añña + tra = *aññatra* (in another place or without).

Ima + ttha = *ettha* (here). Ma is elided and i becomes e.

Ima + tra = *atra* (here). Ma is elided and i becomes a.

Kiṅ + hiṅ = *khiṅ*. Kiṅ becomes ku.

Kiṅ + haṅ = *kahaṅ*. Kiṅ becomes ka.

Ta + hiṅ, haṅ = *tahiṅ, tahaṅ* (there).

138. “-dā,” “-dāni” and “-dācanaṅ” are suffixed to some pronouns in order to form adverbs of time.

Ya + dā = *yadā* (whenever).

Ta + dā = *tadā* (then).

Sabba + dā = *sabbadā* (ever).

Eka + dā = *ekadā* (one day; once).

Kiṅ + dā = *kadā* (when)?

Ima + dāni = *idāni* (now).

Kiṅ + dācanaṅ = *kudācanaṅ* (sometimes); (*Na kudācanaṅ* = never).

139. “-ha” and “-dha” are suffixed to “-ima” to form two adverbs of place.

Ima + ha = *iha* (here).

Ima + dha = *idha* (here).

Ma of ima is elided before these.

Exercise 22.

TRANSLATE INTO ENGLISH
AND DEFINE THE DERIVATIVES

1. Āyasmā Ānandatthero Bhagavato sāvakesu bāhusaccena paṇḍiccena ca aggo ahoṣi.
2. Medhāvini mānavī dullabhaṅ manussattaṅ labhītvā bahuṅ puññaṅ upaciṇāti.
3. Rogī vejjena dinna-bhesajjam upasevitvā ārogyaṅ paṭilabhitvā attano somanassaṅ pakāsesi.
4. Ekadā Mahā-Kassapatthero gelaññenābhīpīlito Rājagahato avidūre Pīpphaliguhāyaṅ vihari.
5. Medhāvino sissā garūnaṅ mahantaṅ gāraṅ dassetvā nānāsatthesu paṭavaṅ labhanti.
6. “Yathā tasmīṅ gehe ṭhapetvā māṇavakassa pallaṅkaṅ aññaṅ kiñci āsanaṅ na dissati, tathā adhiṭṭhāsi.”—*Samp.* i, 38.
7. “Tato paṭṭhāya yattha yattha paṇḍita-samābrāhmaṇā atthī ti vadanti, tattha tattha gantvā sākacchaṅ karonti.”—*Dh. A.* i, 90.
8. “Sahassakkhattuṅ attānaṅ Nimminivāna Panthako Nisīd’ambavane ramme Yāva kālappavedanā.”—*Dh. A.* i, 248.

9. "Mettāsahagatena cetasā ekaṃ disaṃ pharivā viharatī, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ."—*D.* ii, 49, etc.

10. "Adhanānaṃ dhane ananuppadiyamāne dāḷid-diyaṃ vepullam agamāsi; dāḷiddiye vepullaṃ gate adinnādānaṃ vepullam agamāsi."—*D.* ii, 68.

11. "Devatā tassa nepuññaṃ Pakāsetuṃ mahājane Chādesuṃ potthakaṃ, so pi Dvattikkhattum piṭaṃ akā."—*Mhv.* xxxvii, 238

12. "Tassa khipantassa nāsikā asidhārāya paṭihataḍ dvidhā chijji."—*J.* *Asilakkhaṇa.*

New Words

Akā = did. *v.*

Adinnādāna = theft; *lit.* taking what is not given. *n.*

Adhana = poor. *adj.*

Adhiṭṭhāti = resolves; determines. *v.*

Anuppadiyamāna = being given. *pr.p.*

Abhiṭṭhāta = ailing; oppressed by. *p.p.*

Avidūra = near. *adj.*

(*Asi-*) *dhārā* = blade (of a sword). *f.*

Upacīnāti = collects; gathers. *v.*

Upasevitvā = having taken (the medicine). *abs.*

Khipanta = sneezing; (throwing). *pr.p.*

Carita = living; life; wandering. *n.*

Chādeti = conceals; covers. *v.*

Chijjati = is cut; is broken. *v.*

Ṭhapetvā = except; having placed. *abs.*

Tato paṭṭhāya = thence; since then. *in.*

Dāḷiddiya = poverty. *n.*

Dullabha = rare; difficult to get. *adj.*

Nānāsattha = various sciences. *n.*

Nimminivā = having created. *abs.*

Pakāseti = declares; makes known. *v.*

Paṭilabhitvā = having regained. *abs.*

Paṭihata = being knocked against. *p.p.*

Panthaka = name of a monk; *lit.* wayfarer. *m.*

Pavedana = announcement. *n.*

Pipphaliguhā = a cave named after a pipphali tree. *f.*

Pharivā = having diffused. *abs.*

Mahājana = the public. *m.*

Yāva = until. *in.*

Ramma = charming. *adj.*

Sākakchā = interview; discussion. *f.*

TRANSLATE INTO PALI

USING DERIVATIVES WHERE IT IS POSSIBLE

1. "At that time the heretical sect of wandering ascetics met together on the fourteenth, fifteenth and eighth day of the half-month, and recited their doctrine."—*B.T.* 402.

2. "At that moment Visākḥā, then some fifteen or sixteen years of age, came to that place on her way to bathe in the river, being decked in all her ornaments and attended by five hundred maidens."—*Ibid.* 455.

3. "Your attendant women came running to this hall, and did not get their garments and ornaments wet. But you did not run at all."—*Ibid.* 456.

4. "Then, O priests, I proceeded on my wanderings from place to place, and drew near to Benares, to the deer-park Isipatana, and to where the band of five priests was."—*Ibid.* 343.

5. "Now the world in perishing, perishes seven times in succession by fire, and the eighth time by water; and then again seven times by fire, and the eighth time by water."—*Ibid.* 329.

6. "Now after these beings have begun to eat the savoury earth, by degrees some become handsome and some ugly. Then the handsome despised the ugly."—*Ibid.* 325.

7. "When thus a long time has elapsed, here and there the ponds of water dry up. Then, one by one the fishes and the turtles also die and are reborn in the Brahma world; likewise the inhabitants of the hells."—*Ibid.* 321.

8. "Such a bird flies in an easterly direction, in a southerly direction, in a westerly direction, in a northerly direction, towards the zenith and to the intermediate quarters, and if it sees land anywhere about it flies thither."—*Ibid.*

9. "Now the report that the elder had been murdered by highwaymen spread over all the continent of India, and king Ajātasattu dispatched spies to hunt for them."—*Ibid.* 223.

10. "But they could not all agree; and three of them did not retire from the world. But the remaining four did so, and made the Brahman Koṇḍañña their chief. And these five persons became known as the 'Band of Five Elders.'"—*Ibid.* 53.

New Words

Agrees = samanūñño bhavati or anujānāti. *v.*

Anywhere about = yathā katthaci. *in.*

Attendant woman = sevikā; parivāritthī. *f.*

Begun = āradha. *p.p.*

By degrees = anukkamena. *ad.*

Intermediate quarter = anudisā. *f.*

Inhabitant of hell = nerayika. *m.*

Deer-park = migadāya. *m.*

Dispatched = vissajjesi; pesesi. *v.*

Drys up = sussati. *v.*

Elapsed = atikkanta. *p.p.*

Garments and ornaments = vatthābharāṇa. *n.*

Gets wet = temeti. *v.*

Handsome = abhirūpa. *adj.*

Highwayman = panthaghātaka. *m.*

In succession = paṭipāṭiyā. *ad.*

Land = thala. *n.*

Likewise = tath'eva. *in.*

Meets together = sannipātati. *v.*

Moment = khaṇa. *m.*

One by one = ekeka. *adj.*

Perishing = vinassanta. *pr.p.*

Proceeds = sañcarati. *v.*

Recites = sajjhāyati. *v.*

Remaining = avasesa. *adj.*; avasiṭṭha. *p.p.*

Report = pavatti. *f.*

Savoury earth = paṭhavojā. *f.*

Sect = gaṇa; nikāya. *m.*

Sixteen years of age = solasavassika. *adj.*

Spy = carapurisa. *m.*

To hunt = pariyesitun. *inf.*

Spreads = pattharati. *v.*

Turtle = kacchapa. *m.*

Ugly = virūpa; dubbhaṇa. *adj.*

Wandering ascetic = paribbājaka. *m.*

Zenith = uddhaṇ. *in.*

THE PRIMARY DERIVATIVES OR KITAKAS

140. Primary derivatives are formed directly from the roots by the adding of certain suffixes. These suffixes are known by the name of *Kita*; hence these derivatives are called *Kitakas*.

A. Both Primary and Secondary derivatives are treated as nouns (*i.e.*, as adjectives and substantives). Some indeclinables, too, are found in them.

B. The difference between the (1) *Primary* and the (2) *Secondary* derivatives is:

(1) The first is a noun or an indeclinable formed with a root + suffix. All participles—being formed with roots + suffixes—are included in this category.

(2) The second is a word formed with a Primary derivative + suffix. This is mostly adjectival in nature.

141. The final vowel of a root, if there are more than one, may be elided before a suffix.

The rules of *sandhi*, assimilation, and strengthening are regularly applied.

142. All *Kitaka* suffixes are divided into (1) *Kiccas* and (2) *Kitas*.

(1) The suffixes, by which the passive participles are formed, are called *Kiccas*. They are few in number.

(2) The suffixes, by which active participles and other nouns expressing an active meaning are formed, are called *Kitas*. They are numerous.

(1) *Kicca* Suffixes

We treat *Kicca* suffixes first because they are few in number.

-*tabba*, -*aniya*, *nya*, *niya*, -*tayya* and -*icca* are *Kiccas*.

143. “-*tabba*” or “-*aniya*” may be annexed to all the roots to form potential participles expressing a passive meaning.

KARA (to do) + *tabba* = *kattabba* or *kātabba*.

(In one place *r* of the root is assimilated to the first consonant of the suffix; in the other *r* is elided and the first vowel is lengthened).

KARA + *aniya* = *karaṇiya* (that should be done).

SU (to hear) + *tabba* = *sotabba*.

SU + *aniya* = *savaṇiya* (that should be heard).

(In both places the vowel of the root is strengthened; and in the second instance the strengthened vowel becomes *av*).

For more examples of this kind see § 73 of the First Book.

144. “*nya*” and “*niya*” are suffixed to some roots to form passive participles. (*ṇ* is the sign indicative of strengthening).

A. When the last vowel of the root is elided before *nya*, and *ya* of the suffix is connected with the last consonant, both of them undergo a change. With roots ending in *h* (*a*), *y* of the suffix is interchanged with the last consonant of the root.

B. In some roots the final palatal (*c*, *j*) is gutturalized (into *k*, *g*, respectively).

The changes they undergo are :

dhya	becomes	jjha
dya	„	jja
mya	„	mma
jya	„	jja
gya	„	gga
cya	„	kya

Examples

Vaḍa (to say) + nya = vadya = *vajja* (what should be said · fault ; musical instrument).

Gamu (to understand) + nya = gamya = *gamma* (what should be understood).

Khāḍa (to eat) + nya = khāḍya = *khajja* (what should be eaten ; hard food).

Yuja (to yoke or join) + nya = yojya = *yogga* (what should be yoked ; a chariot ; fitting).

Vaca (to say) + nya = vācya = *vākya* (what should be spoken ; a sentence).

Gaha (to take) + nya = gahya = *gayha* (what should be taken).

Garaha (to despise) + nya = *gārayha* (what should be despised).

C. Nya after the roots ending in ā, i and ī becomes *eyya*.

Dā (to give) + eyya = *deyya* (what should be given).

Pā (to drink) + eyya = *peyya* (what should be drunk).

Ji (to conquer) + eyya = *jeyya* (what should be conquered).

Ni (to lead) + eyya = *neyya* (what should be led).

Niya

Kara (to do) + nya = *kāriya* (what should be done ; work).

Hara (to carry) + nya = *hāriya* (what should be carried).

Mara (to kill) + nya = *māriya* (what should be killed).

145. “-icca” and “-taya” are suffixed only to form a limited number of words.

Kara + icca = *kicca* (that should be done ; business).

Ar of the root is elided before the suffix.

Nā (to know) + taya = *nātaya* (what should be known).

Pada (to go) + taya = *pattaya* (what should be arrived or attained).

Exercise 23.

TRANSLATE INTO ENGLISH

AND POINT OUT THE PRIMARY DERIVATIVES

1. Khajja - bhojja - leyya - peyya - vasena catubbidhā honti manussānaṃ āhārā.

2. “Sace me gataṭṭhāne dhītu doso uppajjati, tumhehi sodhetabbo.”—*Dh. A. i, 308.*

3. “Patikule vasantiyā nāma anto aggi bahi na niharitabbo ; bahi aggi anto na pavesetabbo ; dadantass’ eva dātabbaṃ ; adadantassa na dātabbaṃ.”—*Ibid. i, 397.*

4. “Sudassaṃ vajjaṃ aññesaṃ,
Attano pana duddasaṃ.”—*Dhp. V. 252.*

5. “Sace yāgu hoti, bhājanaṃ dhovitvā yāgu upanetabbā ; yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭigahetvā . . . dhovitvā paṭisāmetabbāṃ.”—*V. i, 46.*

6. "Kālass' eva utthāya upāhanā omuñcitvā . . . dantakatthāṇ dātabbaṇ, mukhodakaṇ dātabbaṇ, āsanaṇ paññāpetabban."—*Ibid.* 46.

7. "Nāhaṇ taṇ gamanena lokassa antaṇ nātayyaṇ dattḥayyaṇ pattayyaṇ ti vadāmi."—*A.* ii, 48.

8. "Puññam ākaṅkhamānena Deyyaṇ hoti vijānatā."—*S.* i, 18.

9. Mahāsamudde asaṅkheyyā macchakacchapā, appameyyo udakkhandho ca atthi.

10. "Taṇ sutvā itaro: 'Bhāriyaṇ vata me sāhasikaṇ ananucchavikaṇ kammaṇ katan' ti bhāḥ paggayha kandanto . . . ahoṣi."—*Dh. A.* i, 17.

New Words

Ananucchavika = inappropiate. *adj.*

Anta = end. *m.*

Appameyya = immeasurable. *pt.p.*

Asaṅkheyya = innumerable. *pt.p.*; the highest number. *n.*

Ākaṅkhamāna = wishing. *pr.p.*

Upajjhāya = preceptor (to a monk). *m.*

Upāhana = sandals. *m.*

Omuñcitvā = having taken off or removed. *abs.*

Kandanta = crying aloud. *pr.p.*

Khandha = a great mass; trunk (of a tree). *m.*

Gantabba = should be gone. *pt.p.*

Gamana = going; walking. *ger.*

Catubbidha = fourfold. *adj.*

Dattḥayya = what should be seen. *pt.p.*

Dantakattha = toothbrush; a stick to cleanse teeth. *n.*

Duddasa = difficult to see. *adj.*

Dosa = fault; misdeed. *m.*

Niharitabba = what should be taken out. *pt.p.*

Paññāpetabba = what should be prepared. *pt.p.*

Patiggahetvā = having received or taken. *abs.*

Paṭisāmetabba = what should be set in order. *pt.p.*

Patikula = husband's family. *n.*

Pavesetabba = what should be entered or taken in. *pt.p.*

Pita = drunk. *p.p.*

Mukhodaka = water to wash the face. *n.*

Leyya = (food) what should be licked. *pt.p.*

Vata = certainly. *in.*

Vijānanta = knowing. *pr.p.*

Sāhasika = hasty. *adj.*

Sudassa = easy to see. *adj.*

Sodhetabba = what should be cleared or inquired. *pt.p.*

TRANSLATE INTO PALI

1. The work that is to be done today should not be kept for tomorrow.
2. If I am to be killed my children will become orphans.
3. The king whose word should be obeyed is to be respected by all.
4. This man can be seen in the town every day.
5. She should be brought to her mother.
6. The virtues of the Exalted One cannot be thought of, nor his wisdom be measured.
7. Again and again the prince tried to raise the bow that could not be moved by any one.
8. Where lives the boy who should not be sent to his father's house?
9. Innumerable fishes live in the river that can be crossed near the village.

10. Alms should be given to virtuous monks by the laymen and the laywomen.

New Words

<i>Crossable</i> = taraniya. <i>pt.p.</i>	<i>Should be kept</i> = ṭhape- tabba. <i>pt.p.</i>
<i>Killed</i> = mārita. <i>p.p.</i>	<i>Should be obeyed</i> = anu- vattitabba. <i>pt.p.</i>
<i>Layman</i> = upāsaka. <i>m.</i>	<i>Should be sent</i> = pese- tabba. <i>pt.p.</i>
<i>Laywoman</i> = upāsikā. <i>f.</i>	<i>Should be brought</i> = āha- ritabba. <i>pt.p.</i>
<i>Measurable</i> = meyya. <i>adj.</i>	<i>Thinkable</i> = cinteyya. <i>pt.p.</i>
<i>Movable</i> = cālanīya. <i>pt.p.</i>	<i>To raise</i> = ukkhipituj. <i>inf.</i>
<i>Orphan</i> = amātāpitika. <i>adj.</i>	
<i>Seen</i> = ditṭha. <i>p.p.</i>	

(2) Kita Suffixes

PRESENT PARTICIPLES

146. “-nta” and “-māna” may be suffixed to all roots or bases in order to form Present Participles.

The following roots change their forms before some suffixes:—

<i>Gamv</i> (to go)	becomes	<i>gaccha</i>
<i>Isu</i> (to wish)	“	<i>iccha</i>
<i>Disa</i> (to see)	“	<i>passa</i> , or <i>dakkha</i>
<i>Pā</i> (to drink)	“	<i>piba</i> or <i>piva</i>
<i>Thā</i> (to stand up)	“	<i>tiṭṭha</i>
<i>Dā</i> (to give)	“	<i>dada</i>
<i>Ñā</i> (to know)	“	<i>jāna</i>
<i>Kara</i> (to do)	“	<i>kuru</i> or <i>kubba</i>

Gaccha + nta = *gacchanta* (going).

Iccha + nta = *icchanta* (willing or wishing).

Passa + nta = *passanta* (looking; seeing).

Dissa + māna = *dissamāna* (appearing; seen).

Tiṭṭha + māna = *tiṭṭhamāna* (standing).

Dāda + māna = *dadamāna* (giving).

Jāna + nta = *jānanta* (knowing).

Kuru + māna = *kurumāna* (doing).

(Before -nta kara does not change itself but takes the conjugational sign o).

Kara + o + anta = *karonta* (doing).

Bhava + māna = *bhavamāna* (being).

Bhava is the base formed from *bhū* (to be).

For the declension of these and other present participles see §§ 50 and 51 of the First Book.

PAST PARTICIPLES

147. “ta,” “tavantu” and “tāvi” may be suffixed to all roots to form Past Participles.

In most cases the last consonant (together with the last vowel) is elided before these suffixes, and t of the suffix is sometimes reduplicated.

Bhuja (to eat) + ta = *bhutta* (eaten).

Bhuja + tāvi = *bhuttāvi* (having eaten).

Bhuja + tavantu = *bhuttavantu* (having eaten).

A. As -tavantu and -tāvi are seldom used, we shall here deal only with -ta.

Muca (to free) + ta = *mutta* (released; freed).

Tapā (to heat) + ta = *tatta* (heated).

Paḍa (to go) + ta = *paṭta* (arrived; attained).

Mada (to intoxicate) + ta = *matta* (intoxicated).

YUJA (to join) + ta = *yutta* (endowed with; joined).
 SUPA (to sleep) + ta = *sutta* (slept).

B. Where “-ta” is not reduplicated but the end of the root is elided :

KARA (to do) + ta = *kata* (done).
 MARA (to die) + ta = *mata* (dead).
 MANA (to think) + ta = *mata* (thought; idea; known).
 HANA (to kill) + ta = *hata* (killed).
 GAMU (to go) + ta = *gata* (gone).
 RAMU (to sport) + ta = *rata* (amused; delighted).

C. Sometimes “-ta” undergoes a change together with the last consonant of the root.

(1) **s + ta becomes -ṭṭha**

DASA (to bite) + ta = *daṭṭha* (bitten; stung).
 KASA (to plough) + ta = *kaṭṭha* (ploughed).
 HASA (to laugh) + ta = *haṭṭha* (delighted).
 RUSA (to be angry) + ta = *ruṭṭha* (provoked; angry).
 GHUSA (to make a noise) + ta = *ghuṭṭha* (proclaimed).
 Ā + KUSA (to rebuke) + ta = *akkuṭṭha* (rebuked).

(2) **m + ta becomes -nta**

KHAMU (to forbear) + ta = *khanta* (forgiven).
 SAMU (to pacify) + ta = *santa* (calmed).
 BHAMU (to reel) + ta = *bhanta* (swerving).
 DAMU (to subdue) + ta = *danta* (subdued).
 PA + KAMU (to go) + ta = *pakkanta* (gone).

(3) **dh + ta becomes ddha**

BUDHA (to know) + ta = *buddha* (known; the person who knows).
 RUDHA (to obstruct) + ta = *ruddha* (obstructed).

(4) **bh + ta becomes ddha**

LABHA (to get) + ta = *laddha* (obtained).
 LUBHA (to covet) + ta = *luddha* (covetous; greedy).

(5) **j + ta becomes gga**

BHAJA (to break) + ta = *bhagga* (broken).
 SAJ + VIJA (to be agitated) + ta = *samvigga* (agitated).

(6) **Other irregular changes are :**

DUHA (to milk) + ta = *duddha* (milked).
 RUHA (to ascend) + ta = *rūḷha* (ascended).
 MAJJA (to polish) + ta = *maṭṭha* (polished).
 PACA (to cook) + ta = *pakka* (cooked).
 VASA (to dwell) + ta = *vuttha* (dwelt).

D. Sometimes -ta changes the root before it, and it stands unchanged.

JANA (to produce) + ta = *jāta* (born).
 PĀ (to drink) + ta = *pīta* (drunk).
 THĀ (to stand) + ta = *ṭhita* (stood).
 MĀ (to measure) + ta = *mita* (measured).

E. -ta after some monosyllabic roots neither changes itself nor the root.

BHŪ (to be) + ta = *bhūta* (been; become).
 NĪ (to lead) + ta = *nīta* (led).
 BHĪ (to be afraid) + ta = *bhīta* (frightened).
 NĀ (to know) + ta = *ñāta* (known).
 YĀ (to go) + ta = *yāta* (gone).
 JĪ (to conquer) + ta = *jīta* (conquered).
 CĪ (to collect) + ta = *cīta* (collected).
 NHĀ (to bathe) + ta = *nhāta* (bathed).
 Both *naha* and *nhā* are found in Pali.

148. Much more common and easier way to join “-ta” to form a participle, is to insert an “i” between the root and the suffix.

This is mostly done after the roots ending with a.

PACA (to cook) + ta = *pacita* (cooked).

GAHA (to take) + ta = *gahita* (taken).

KhāDA (to eat) + ta = *khādita* (eaten).

MaṇḌA (to adorn) + ta = *maṇḍita* (adorned).

KATHA (to tell) + ta = *kathita* (told).

LikHA (to write) + ta = *likhita* (written).

149. “-na” is suffixed to some roots to form past participles. In many places n of the suffix is reduplicated and the last consonant of the root is elided. Sometimes i or ī is inserted between the root and the suffix.

n becomes ṇ when the last consonant of the root is r.

ChIDA (to cut) + na = *chinna* (cut ; broken).

ChADA (to cover) + na = *channa* (covered).

BhIDA (to break) + na = *bhinna* (broken).

Ni + sadA (to sit) + i + na = *nisinna* (sat).

TARA (to cross) + i + na = *tinna* (gone ashore).

PūRA (to fill) + na = *punna* (full).

JarA (to decay) + i + na = *jinna* (decayed).

Dā (to give) + i + na = *dinna* (given).

Khī (to exhaust) + na = *khīna* (exhausted).

Dī (to be miserable) + na = *dīna* (miserable ; mean).

Lū (to cut) + na = *lūna* (cut ; mowed).

Pa + hā (to eliminate) + i + na = *pahīna* (eliminated)

ĀSA (to sit) + i + na = *āsīna* (sat).

150. Many of these past participles have two different forms.

Root : paca : *pacita* ; *pakku* (cooked).

„ hara : *harita* ; *hata* (carried).

„ vasa : *vasita* ; *vuttha* (lived ; dwelt).

„ ñā : *jānita* ; *ñāta* (known).

„ laga (to adhere) : *lagita* ; *lagga* (adhered).

„ kasa : *kasita* ; *kaṭṭha* (ploughed).

„ tapa : *tāpita* ; *tatta* (heated).

„ pusa (to nurse) : *posita* ; *puṭṭha* (brought up).

„ chida : *chindita* ; *chinna* (cut).

„ dusa (to corrupt) : *dūsita* ; *duṭṭha* (corrupted).

„ puccha (to question) : *pucchita* ; *puṭṭha* (asked ; questioned).

„ rusa : *rosita* ; *ruṭṭha* (enraged).

„ gupa (to protect) : *gopita* ; *gutta* (protected).

Exercise 24.

TRANSLATE INTO ENGLISH

AND POINT OUT THE DERIVATIVES

1. “Sumedhatāpaso iddhimā ti jānantā udaka-bhinnokāsaṃ sallakkhetvā : ‘tvay’ imaṃ ṭhānaṃ alaṅkarohī’ ti vatvā adassa.”—*J. Nidāna*.

2. “Evaṃ nisinne Bodhisatte sakala-dasasahassa-cakkavāḷe devatā sannipatitvā . . . Bodhisattaṃ nā-nappakārāhi thutṭhi abhitthuniṃsu.”—*Ibid*.

3. “Yathā pana aññe sattā mātukucchito nikkhamantā paṭikkūlena asucinā makkhitā nikkhamanti, na evaṃ Bodhisatto.”—*Ibid*.

4. "Aparam pana ekadivasañ uyyānañ gacchanto tath' eva devatāhi nimmitañ sunivatthañ supārutañ pabbajitañ disvā: 'Ko nām eso, sammā?' ti sārathīy pucchi."—*Ibid.*

5. "Ayañ Buddattāya abhinīhārañ katvā nipanno; samijjhissati imassa patthanā ito kappa-satasahassādhi-kānañ catunnañ asankheyyānañ matthake."—*Ibid.*

6. "Kim me ekena tiṇṇena Purisena thāmadassinā?"—*Buddhavaṃsa.*

7. "Dassanañ me atikkante Sa-saṅghe Lokanāyake Haṭṭho haṭṭhena cittaṇa Āsanā vuṭṭhahiñ tadā."—*Ibid.*

8. "Ubbiggā tasitā bhītā Bhantā vyathita-mānasā Mahājanā samāgama Dīpaṅkaram upāgamuñ."—*Ibid.*

9. "Tattha deva-manussā gandha-mālādīhi pūjaya-mānā: 'Mahāpurisa, idha tumhehi sadiso añño natthi; kut' ettha uttaritaro?' ti āhaṅsu."—*J. Nidānakathā.*

10. "Ādittasmīñ agārasmīñ Yañ nīharati bhājanañ, Tañ tassa hoti atthāya; No ca yañ tattha ḍayhati."—*S. i, 31.*

New Words

Atthāya = for the welfare. *Dat. sing.*

Abhiṭṭhuni = praised. *v.*

Abhinīhāra = aspiration. *m.*

Asuci = dung; dirt. *m.*; impure. *adj.*

Āditta = ablaze. *p.p.*

Uttaritara = higher; nobler. *adj.*

Upāgami = came; approached. *v.*

Ubbigga = agitated. *p.p.*

Okāsa = room; place. *m.*

ḍayhati = is burnt. *v.*

Thāmadassī = one who knows his strength. *m.*

Thuti = praise. *f.*

Dassana = sight. *n.*

Nipanna = laid (himself) down. *p.p.*

Nimmita = created. *p.p.*

Paṭikkūla = disgusting. *adj.*

Matthake = at the end. *loc.*

Lokanāyaka = universal lord, i.e., the Buddha. *m.*

Vyathita = wavering. *p.p.*

Sadisa = equal. *adj.*

Samāgama = having gathered together. *abs.*

Sa-saṅgha = together with the community. *adj.*

Samijjhati = becomes successful. *v.*

Sallakkhetvā = having considered. *abs.*

Sunivattha = well dressed. *p.p.*

Supārula = well robed. *p.p.*

TRANSLATE INTO PALI USING PARTICIPLES

1. There were broken houses, fallen trees, dead bodies, and wounded persons in the villages that were near the battlefield.

2. The Blessed One, who came out of the monastery, entered the city through the decorated path, respected, honoured and praised by the people.

3. The young lord saw, as he was driving to the park, an aged man as bent as a roof gable, leaning on a staff, and tottering.

4. The mother of Yasa having gone up to his palace, and not seeing him, went to her husband and said: "Your son Yasa, householder, has disappeared."

5. Then the householder thinking that sitting there he would see his son, sitting at the same place, became glad, and having saluted the Blessed One, sat down near Him.

6. "Then, as he went along, he saw the peasants ploughing, the fields in soiled garments, covered with dust blown by hot winds."—*Ps.B.* 47.

7. "All the while she was talking, the Brahmans were beholding the splendour of her teeth . . . and having applauded her speech, they took the gold wreath, and placed it on her head."—*B.T.* 457.

8. "The day before she was to depart, the treasurer sat in his room and had his daughter sit by him, and he admonished her, telling the rules of conduct she should adopt when she came to dwell in her husband's family."—*Ibid.* 462.

9. "Migāra the treasurer rode in a conveyance behind the others, and beholding a great crowd of people following, he asked, 'Pray, who are these?'"—*Ibid.* 463.

10. "So she entered the city standing in her chariot, and showing herself to the whole town."—*Ibid.* 464.

New Words

Aged = mahallaka ; vud-dha. *adj.*

Anointed = abbhañjita. *p.p.*

Announces = āroceti. *v.*

Applauds = abhitthavati. *v.*

As he went along = use the locative of "gacchanta."

Battlefield = yuddhabhūmi. *f.*

Bearing = dhārenta. *pr.p.*

Behind = pacchato. *in.*

Beholding = passanta. *pr.p.*

Blown (by wind) = vāyita.

Conveyance = yāna. *n.*

Disappeared = antarahita. *p.p.*

Driving = pājenta. *pr.p.*

Fallen = patita. *p.p.*

Great crowd = mahāsamūha. *m.*

Honoured = mānita. *p.p.*

Leaning on a staff = daṇḍa-parāyaṇa. *adj.*

Moves off = apagacchati. *v.*

Peasant = gāmika ; jānapadika. *m.*

Praised = abhitthuta ; pasāṅsita. *p.p.*

Pray (use an addressing word like *bho* here).

Respected = garukata. *p.p.*

Roof-gable = gopānāsī. *f.*

Rules of conduct = sikkhā. *f.* ; samācāra. *m.*

Should be adopted = vat-tetabba. *pi.p.*

Soiled = malina ; paṅsumakkhita. *p.p.*

Splendour of teeth = danta-kalyāṇa. *n.*

Talking = kathenta. *pr.p.*

Telling = vadanta. *pr.p.*

Tottering = pavedhamāna. *pr.p.*

Would be fitting = yutta. *p.p.*

Wounded = paharita ; vaṇita ; khata. *p.p.*

3. PRIMARY DERIVATIVES THAT ARE NOT PARTICIPLES

(These are active and do not denote any particular tense).

151. "Na" may be suffixed to transitive roots when there is an object before them.

Kumbhaṅ + kara + ṇa = kumbhakāra (potter).

Rathaṅ + kara + ṇa = rathakāra (chariot maker ; carpenter).

Ganthaṅ + kara + ṇa = ganthakāra (author of a book).

Pattaṅ + gaha + ṇa = *pattagāha* (bearer of a bowl).

Sukhaṅ + kamU + ṇa = *sukhakāma* (seeking comfort).

Tantaṅ + ve + ṇa = *tantavāya* (weaver).

Kammaṅ + kara + ṇa = *kammakāra* (worker ; labourer).

A. Y is inserted between ṇa and the roots ending with a long ā.

Dānaṅ + dā + ṇa = *dānadāya* (alms-giver).

Dhaññaṅ + mā + ṇa = *dhaññamāya* (measurer of corn).

B. Some gerundial nouns too are formed with this suffix.

Paca + ṇa = *pāka* (cooking).

Gaha + ṇa = *gāha* (taking).

Caja + ṇa = *cāga* (leaving ; forsaking).

Hara + ṇa = *hāra* (carrying).

152. -a, -aka, -ana, -āvi and -tu are suffixed to the roots when there is an object before them.

(1) Suffix -a

Dhammaṅ + dhara + a = *dhammadhara* (learned in the Norm).

Hitāṅ + kara + a = *hitakara* (benefactor ; advantageous).

Dinaṅ + kara + a = *dinakara* (sun ; maker of the day).

Dhanuṅ + gaha + a = *dhanuggaha* (archer).

Sabbaṅ + dā + a = *sabbada* (donor of everything).

Majjaṅ + pā + a = *majjapa* (drunkard).

When there are nouns in cases other than that of the object before the roots :—

Vane + cara + a = *vanacara* (a forester ; wanderer in forests).

Thale + thā + a = *thalattha* (situated or living on the land).

Jale + thā + a = *jalattha* (situated in or on the water).

Sirasmiṅ + ruha + a = *siroruha* (hair. *lit.*, grown on the head).

(2) -aka (sometimes requires strengthening).

Dā (to give) + aka = *dāyaka* (giver). y is inserted.

Nī (to lead) + aka = *neaka* = *nāyaka* (leader). e becomes ay.

Kara + aka = *kāraka* (doer).

Su + aka = *soaka* = *sāvaka* (hearer ; disciple). o becomes av.

Pu (to clean) + aka = *pāvaka* (fire).

Gaha + aka = *gāhaka* (taker ; bearer).

Yāca + aka = *yācaka* (beggar).

Pāla + aka = *pālaka* (protector).

(3) Some gerunds are formed with “-ana.”

Gaha + ana = *gahana* (taking ; holding).

Nanda (to be glad) + ana = *nandana* (rejoicing).

Bhujā (to eat) + ana = *bhojana* (food ; feeding).

Su + ana = *savaṇa* (hearing).

Paca + ana = *pacana* (cooking).

Bhū + ana = *bhavana* (becoming).

(4) -āvi

Bhayaṅ + disa (to see) + āvi = *bhayadassāvi* (one who sees danger). *disa* becomes *dassa*.

(5) -tu

A. Last consonant of the root before this is sometimes assimilated to t.

Kara + tu = *kattu* (doer ; maker ; author).

- HARA + tu = *hattu* (carrier).
 BHARA + tu = *bhattu* (supporter ; husband).
 GAMU + tu = *gantū* (goer).
 VADA + tu = *vattu* (sayer ; speaker).
 MANA (to think) + tu = *manū* (perceiver).
 ÑĀ + tu = *ñātu* (knower).
 DĀ + tu = *dātu* (giver).

B. Sometimes strengthening of the first vowel occurs.

- CHIDA + tu = *chettu* (cutter).
 JI (to conquer) + tu = *jetu* (conqueror).
 NĪ + tu = *netu* (leader).
 SU + tu = *sotu* (hearer.)

C. Affixed to bases :—

- PĀLE + tu = *pāletu* (protector).
 PĀLAYA + tu = *pālayitu* (protector). i is inserted here.
 KĀRE + tu = *kāretu* (one who causes to do).
 HĀRE + tu = *hāretu* (one who causes to carry).
 MĀRE + tu = *māretu* (killer).

153. NĪ is suffixed to some roots to form the derivatives denoting agent (substantive or adjective).

CHATTAN + GAHA + NĪ = *chattagāhi* (bearer of an umbrella).

ANNAṆ + DĀ + NĪ = *annadāyī* (giver of rice or food).

PĀPAṆ + KARA + NĪ = *pāpakārī* (sinner).

KHĪRAṆ + PĀ + NĪ = *khīrapāyī* (a mammal ; one who drinks milk).

SATATAṆ + KARA + NĪ = *sataṭakārī* (constant worker).

SIGHAṆ + YĀ (to go) + NĪ = *sīghayāyī* (going quickly).

DHAMMAṆ + VADA + NĪ = *dhammavādī* (preacher ; righteous person).

154. "Ra" is suffixed to some roots which are preceded by nouns. R of the suffix disappears together with the last consonant of the root.

(1) BHUJA + GAMU + RA = (bhujena gacchatī ti) *bhujago* (one which moves with its coils ; a serpent).

(2) KUṆJA + RAMU + RA = (kuñje ramatī ti) *kuñjaro* (one which enjoys in the bush ; an elephant).

(3) KAMMA + JANA + RA = (kammena jāto) *kammajo* (arisen through a previous action).

(4) PAṆKA + JANA + RA = (pañke jāto) *pañkajo* (arisen from the mud ; a lotus).

(5) THALA + JANA + RA = (thale jāto) *thalajo* (born or arisen on the land).

(6) AṆḌA + JANA + RA = (aṇḍato jāto) *aṇḍajo* (born from an egg ; a bird or serpent).

Exercise 25.

TRANSLATE INTO ENGLISH

AND POINT OUT THE PRIMARY DERIVATIVES

1. "Te jalatṭhe thalatṭhe ca Bhujage' sītiḷoṭiyo Saraṇesu ca silesu Patitṭhāpesi Nāyako."—*Mahāvamsa*.
2. "Annado balado hoti ; Vatthado hoti vaṇṇado ; Yānado sukhado hoti ; Dīpado hoti cakkhudo. So ca sabbadado hoti Yo dadāti upassayaṇ."—S. i, 32.

3. "Ārāmaropā vanaropā
Ye janā setukārakā,
Dhammatthā silasampannā
Te janā saggagāmino."—S. i, 33.
4. "Gopuraṭṭhā tu Damiḷā
Khipiṅsu vividhāyudhe,
Pakkaṅ ayoguḷañ c' eva
Kaṭhitañ ca silesikaṅ."—*Mahāvamsa* XXV, 30.
5. "Vanacāri pure āsiṅ
Satataṅ vanakammiko,
Patthodanaṅ gahetvāna
Kammantaṅ agamās' ahaṅ."—*Apa.* 376.
6. "Atite Bārāpasiyaṅ Brahmadaṭṭe rajjaṅ kārente
Bodhisatto Kāsigāmake kumbhakāra-kule nibbattitvā
kumbhakāra-kammaṅ katvā putta-dāraṅ posesi."—
178th *Jātaka*.
7. "So araṇṇiāto āgacchante mālākāre disvā thokaṅ
thokaṅ phāṇita-khaṇḍaṅ datvā uḷuṅkena pāṇiyaṅ
adāsi."—4th *Jātaka*.
8. "Uyyānapālo tassa madhu-makkhita-tiṅesu
paluddhabhāvaṅ ṇatvā anukkamena attānaṅ dassesi."—
14th *Jātaka*.
9. "Mige anto pavitṭhe dvāraṅ pidahiṅsu. Migo
manusse disvā kampamāno maraṇabhaya-bhīto antoni-
vesanaṅgaṇe ādhāvati, paridhāvati."—*Same Jātaka*.
10. Dinakare atthaṅgacchante nisākare ca udente
raṭṭhassa pālako, Buddhassa sāvako, mahārājā yāca-
kānaṅ mahādānaṅ adāsi.

New Words

- Attaṅgacchanta* = dis-
appearing ; setting
(sun). *pr.p.*
- Antonivesanaṅgaṇa* = in-
ner court ; surrounded
compound. *n.*
- Ayoguḷa* = iron ball. *m.*
- Ādhāvati* = runs here
and there. *v.*
- Ārāma* = garden. *m.*
- Āsiṅ* = (I) was. *v.*
- Upassaya* = house. *m.*
- Uyyānapāla* = gardener.
m.
- Uḷuṅka* = ladle. *m.*
- Kaṭhita* = boiling hot.
p.p.
- Kammanta* = work. *m.*
- Gopuraṭṭha* = stood on
the gate-tower. *adj.*
- Thoka* = a little ; small.
adj.
- Dāra* = wife. *m.*
- Dhammatṭha* = right-
eous. *adj.*
- Nisākara* = moon. *m.*
- Pakka* = boiled ; heated.
p.p.
- Patthodana* = a pasata
measuring of rice. *m.*
- Paridhāvati* = runs
around. *v.*
- Paluddha-bhāva* = allure-
ment. *m.*
- Pavitṭha* = entered. *p.p.*
- Poseṣi* = he supported. *v.*
- Phāṇita-khaṇḍa* = a cry-
stal of candy ; piece of
juggery. *m.*
- Balada* = giver of the
strength. *adj.*
- Yānada* = giver of con-
veyance. *adj.*
- Ropa* = planter. *m.*
- Vannada* = giver of com-
plexion. *adj.*
- Vanakammika* = worker
in the forest. *m.*
- Satataṅ* = constantly ;
always. *ad.*
- Saggagāmi* = one who
goes to heaven. *adj.*
- Saraṇa* = refuge. *n.*
- Silasampanna* = virtu-
ous ; observing the pre-
cepts. *adj.*
- Silesikā* = gum. *f.*

TRANSLATE INTO PALI
USING PRIMARY DERIVATIVES

1. Potters, garland-makers, carpenters, goldsmiths
and other artisans lived in olden days not inside the
cities but in suburbs outside them.

2. All beings, who live in land or in water, are not able to support their lives without food.

3. Those who give food, clothes and other things to the beggars, are praised by the other people living in those districts.

4. The Blessed One sat on a jewelled throne, given by the Nāga chiefs of Ceylon, when He visited the island.

5. On the next day, when the priests entered the village, they saw that the hall had not been swept, the mats had not been spread, and the drinking water had not been placed.

6. "But now, surrounded by her children and her children's children, she walks singing round and round the building."—*B.T.* 479.

7. "When Visākḥā heard the word 'saints' she was greatly delighted . . . But when she came to the place where they were eating, and beheld them, she was angry with the treasurer."—*B.T.* 465.

8. "Long ago, Ānanda, there was a king, by name Mahā-Sudassana, a king of kings . . . lord of the four quarters of the earth, conqueror, the protector of his people."—*L.G.B.* 217.

9. "There they passed the day in paying honour, reverence, respect and homage to the remains of the Exalted One with dancing and hymns, and music, and with garlands and perfumes; and in making canopies."—*Ibid.* 229.

10. "When he had thus spoken the venerable Ānanda said to the wanderer Subhadda: Enough, friend

Subhadda, trouble not the Tathāgata. The Exalted One is weary."—*Ibid.* 220.

New Words

Artisan = sippī. *m.*

Building = geḥa; pāsāda. *m.*

District = padesa. *m.*

Enough = alaṅ. *in.*

Goldsmith = suvaṇṇakāra. *m.*

(*Had been*) *swept* = sammajjita; sammatṭha. *p.p.*

(*Had been*) *spread* = atthata. *p.p.*

(*Had been*) *placed* = ṭhapita. *p.p.*

Hymn = gīta. *n.*

Jewelled throne = mapipallaṅka. *m.*

Mat = kilāñja. *m.*

Not able = asamattha. *adj.*

Paying honour = sakkaronta. *pr.p.*

Paying respect = mānenta. *pr.p.*

Remains (of the Exalted One) = (Tathāgata)-sarīra. *n.*

Round and round = parisamantato. *in.*

Singing = gāyanta. *pr.p.*

Thing = upakaraṇa; bhaṇḍa. *n.*

To support = bharitug. *inf.*

Troubles = viheseti. *v.*

Wanderer = sañcāraka; paribbājaka. *m.*

Weary = kilanta. *adj.*

4. PRIMARY DERIVATIVES THAT ARE INDECLINABLE

155. "-tug" and "-tave" are suffixed to the roots or the bases in order to form infinitives. (-tave is employed only in verse).

(1) They are joined with an additional *i* to the roots ending in *a* and *u*.

(2) They are directly added to the roots ending in *ā*.

(3) The last consonant of some roots is assimilated to **t** of the suffixes.

(4) Strengthening of the first vowel sometimes takes place before these.

(1) “-tuṅ” with an additional **i**

Paca + i + tuṅ = *pacitum* (to cook).
 Khāda + i + tuṅ = *khāditum* (to eat).
 Hara + i + tuṅ = *haritum* (to carry).
 Dhāvu + i + tuṅ = *dhāvitum* (to run).

(1) Added to the bases

Suṇa + i + tuṅ = *suṇitum* (to hear).
 Bujjha + i + tuṅ = *bujjhitum* (to understand).
 Jāna + i + tuṅ = *jānitum* (to know).
 Chinda + i + tuṅ = *chinditum* (to cut).

(2) After the roots ending in **ā**

Dā + tuṅ = *dātum* (to give).
 Pā + tuṅ = *pātum* (to drink).
 Thā + tuṅ = *thātum* (to stand).
 • Nā + tuṅ = *nātum* (to know).
 Yā + tuṅ = *yātum* (to go).

Root **kara** becomes **kā** before these ; then it is treated as a root ending in **ā**

Kā + tuṅ = *kātum* (to do).
 Kā + tava = *kātave* (to do).

(3) Where assimilation occurs and the radical vowel is strengthened :

Kara + tuṅ = *kattum* (to do).
 Chida + tuṅ = *chettum* (to cut).
 Bhuja + tuṅ = *bhottum* (to eat ; to enjoy).
 Pada + tuṅ = *pattum* (to arrive or attain).

Hara + tuṅ = *hattum* (to carry).
 Vada + tuṅ = *vattum* (to say).
 Gamu + tuṅ = *gantum* (to go).
 Labha + tuṅ = *laddhum* (to get).
 Budha + tuṅ = *boddhum* (to perceive).

In the last two examples both **bh + t** and **dh + t** have become **ddh**.

(4) Where “**t**” is not doubled and strengthening of the vowel takes place :

Ni + tuṅ = *netum* (to lead or carry).
 Ji + tuṅ = *jetum* (to conquer).
 Su + tuṅ = *sotum* (to hear).
 Hū + tuṅ = *hotum* (to be or become).

156. To the causal bases, and the bases of the seventh conjugation, ending in **a**, these suffixes are joined with the help of an **i**. They are directly added to those bases ending in **e**.

Causal bases

Kāre + tuṅ = *kāretum*,
 Kāraya + i + tuṅ = *kārayitum* (to cause to do).
 Mārāpe + tuṅ = *mārāpetum*,
 Mārāpaya + i + tuṅ = *mārāpayitum* (to cause to kill).
 Gāhe + tuṅ = *gāhetum*,
 Gāhāpaya + i + tuṅ = *gāhāpayitum* (to cause to take).

Bases of the Seventh Conjugation

Core + tuṅ = *coretum*,
 Coraya + i + tuṅ = *corayitum* (to steal).
 Pāle + tuṅ = *pāletum*,
 Palaya + i + tuṅ = *pālayitum* (to protect or govern).
 Dese + tuṅ = *desetum*,
 Desaya + i + tuṅ = *desayitum* (to preach).

157. **Indeclinable active past participles— or gerunds or absolutives, according to some modern grammarians— are formed with the suffixes -tvā, -tvāna, -tūna, -ya and -tya.**

(1) These may be joined to the roots or bases by means of a connecting i.

(2) Sometimes the last consonant of the root is dropped before these.

(3) The final long vowel of a root is sometimes shortened or strengthened before these.

(4) T of the suffixes is dropped or changed together with the last consonant of the root in a few cases.

(1) Joined to the roots by means of i

PACA + i + tvā = *pacitvā* (having cooked).

KARA + i + tvāna = *karitvāna* (having done).

VANDA + i + tūna = *vanditūna* (having bowed down).

(1) Joined to the bases :

Bhuñja + i + tvā = *bhuñjītvā* = (having eaten).

Saya + i + tvāna = *sayītvāna* (having slept).

Supa + i + tūna = *sumitūna* (having heard).

Jaha + i + tvā = *jahitvā* (having abandoned).

(2) Where the last consonant is dropped :

KARA + tvā = *katvā* (having done).

HANA + tvā = *hantvā* (having killed).

BhujA + tvā = *butvā* (having eaten).

PADA + tvā = *patvā* (having come or arrived).

CAJA + tvā = *catvā* (having abandoned).

CHIDA + tvā = *chetvā* (having cut or broken).

BHIDA + tvā = *bhetvā* (having broken or opened).

(3) Final vowel shortened or strengthened

Dā + tvā = *datvā* (having given).

Nī + tvā = *netvā* (having carried).

Hū + tvā = *hutvā* (having been).

Ñā + tvā = *ñatvā* (having known).

Thā + tvā = *thatvā* (having stood or stayed).

(4) T of the suffix is dropped or changed :

Disa + tvā = *disvā* (having seen).

Labha + tvā = *laddhā* (having got).

(5) Where nothing but the elision of the final vowel of the root has taken place :

HANA + tvā = *hantvā* (having killed).

MANA + tvā = *mantvā* (having thought).

Nī + tvā = *nītvā* (having carried).

Yā + tvā = *yātvā* (having gone).

Pā + tvā = *pātvā* (having drunk).

In gamU + tvā = *gantvā* (having gone) m is changed to n.

158. **-ya is assimilated, in many cases, to the last consonant of the root ; it is directly added to the roots ending in a long vowel.**

(1) Directly added

Ā + dā + ya = *ādāya* (having taken).

Pa + hā + ya = *pahāya* (having abandoned).

Ā + nī + ya = *ānīya* (having brought).

Ā + ñā + ya = *aññāya* (having known).

(2) Assimilated with the preceding consonant

Ā + gamU + ya = *āgamya* = *āgamma* (having come).

Nī + sada + ya = *nisadya* = *nisajja* (having sat).

Ā + kamu + ya = akkama = *akkamma* (having trodden).

U + pada + ya = uppadya = *uppajja* = (having been born or arisen).

Upa + labha + ya = upalabbhya = *upalabbha* (having got).

Pa + mada + ya = pamadya = *pamajja* (having delayed; being negligent).

Ā + rabha + ya = ārabhya = *ārabha* (having begun; on account of; concerning).

Pa + visa + ya = pavisya = *pavissa* (having entered).

Vi + bhaja + ya = vibhajya = *vibhajja* (having divided).

(3) -y is interchanged with the last consonant if the latter is "h."

Ā + ruha + ya = āruhya = *āruhya* (having ascended).

Gaha + ya = gahya = *gayha* (having taken).

Saṅ + muha + ya = sammuhya = *sammuyha* (having forgotten).

Pa + gaha + ya = pagghaya = *pagghaya* (having raised or held up).

(4) Sometimes -y is reduplicated:

Vi + nī + ya = *vineyya* (having removed).

Vi + ci + ya = *viceyya* (having considered).

159. -tya is always changed to cca together or without the last consonant of the root.

Upa + hana + tya = *upahacca* (having vexed).

Ā + hana + tya = *āhacca* (having knocked or struck).

Paṭi + i (to go or know) + tya = *paṭicca* (following upon; on account of).

Anu + vida + tya = *anuvicca* (having known or considered).

Ava + i + tya = *avecca* (having understood).

Upa + i + tya = *upecca* (having come near).

Ni + pada + tya = *nipacca* (having bowed down).

Ni + hana + tya = *nihacca* (having knocked down).

Saṅ + kara + tya = *sakkacca* (carefully; respectfully).

Vi + vica + tya = *vivicca* (having separated).

Exercise 26.

TRANSLATE INTO ENGLISH

AND POINT OUT THE PRIMARY DERIVATIVES

1. "Raññā pana vandite Bhagavantaṅ avanditvā thātuṅ samattho nāma eko pi Sākiyo nāhosi."—*J. Nidāna*.

2. Rājā saṅviggā-hadayo hatthena sāṭakaṅ saṅṭhapento turita-turitaṅ nikkhamitvā vegena gantvā Bhagavato purato thātvā āha: ... Kiṅ ettakāṅ bhikkūnaṅ na sakkā bhattaṅ laddhun ti saññaṅ karitthā? ti."—*Ibid.*

3. "Andha-bāla-pitaṅ nissāya evarūpaṅ Buddhāṅ upasaṅkamitvā ... dānaṅ vā dātuṅ dhammaṅ vā sotuṅ nālatthaṅ; aññaṅ kattappaṅ natthi ti manam eva pasādesi."—*Dh. A. i, 27.*

4. "Bhikkhū tassa gharadvarena gacchantā taṅ saddaṅ sutvā vihāraṅ gantvā Sattusantike nisinnā evam āhaṅsu."—*Ibid. i, 127.*

5. "Tato so tatiye vasse Nāgindo Maṅgiakkhiko Upasaṅkamma Sambuddhaṅ Saha saṅghaṅ nimantayi."—*Mahāvamsa—i, 71.*

6. "Bhūsāpetvāna nagaṇaṅ
Gantvā saṅhaṇaṅ nīmaṅtiya,
Gharan netvāna bhojetvā
Datvā sāmaṇakaṅ bahuj :
Satthārā desito dhammo
Kittako ? ti apucchatha."—*Ibid.* V. 76.
7. "Bhavanā abhinikkhamma
Addasaṅ Lokanāyakaṅ."—*Apa.*
8. "Sac' āyaṅ putto tumhe paṭicca jāto, ākāse tiṭ-
ṭhatu ; no ce patitvā maratū ti."—*J. Kaṭṭhahāri.*
9. Vivicc' eva kāmehi vivicca akusalehi dhammehi
paṭhamajjhānaṅ upasampajja viharati.
10. "Sabbe saṅgama mantetvā
Mālaṅ kubbanti Satthuno."—*Apa.* 56.

New Words

Addasaṅ = I saw. *v.*

Andha-bāla = very foo-
lish. *adj.*; (*lit.* blindly).

Apucchatha = (he) asked.
v.

Abhinikkhamma = hav-
ing come out. *abs.*

Upasampajja = having
attained or been or-
dained. *abs.*

Upasaṅkamma = having
approached. *abs.*

Ettaka = this much. *adj.*

Evarūpa = of this sort ;
such. *adj.*

Kāma = sensual pleasure.
m.

Kittaka = how much. *adj.*

Kubbati = does. *v.*

Turita-turitam = quick-
ly. *ad.*

Nāginda = Nāga chief.
m.

Nālattham = (I) did not
get. *v.*

Nimantayī = he invited. *v.*

Nimantiya = having in-
vited. *abs.*

Bhavana = mansion. *n.*

Bhūsāpetvā = having
caused to be decorated.
abs.

Mantetvā = having con-
sulted. *abs.*

Vandita = worshipped.
p.p.

Vegena = speedily. *ad.*
Saṅgama = having
gathered together. *abs.*

Santhapenta = adjusting.
pr.p.

Saññaṃ karoti = thinks.
v.

Sāmaṇaka = things that
are suitable for the
use of monks. *adj.*

TRANSLATE INTO PALI

USING PRIMARY DERIVATIVES WHERE IT IS POSSIBLE

- The farmers having ploughed the field and sowed the paddy expected to have a good harvest.
- All righteous people should make up their minds to do justice even to their enemies.
- Having found no preceptor in that monastery, the monk approached the Master in order to obtain a topic for meditation.
- How much money should one have to make a mansion of seven storeys.
- Having fallen from the top of a tall tree, the lad broke his right arm, but there was none to take him to a physician.
- I shall make a strong determination to win the hearts of my friends.
- Calling him a fool and idiot the citizens drove him out of the capital.
- If you cannot be good, you should at least try not to be bad.
- Both, in this world and in the next, the sinner having suffered the results of his (evil) actions, courses through *samsāra* for a long time.

10. Leaving off doubt and increasing faith in the Exalted One practise virtues in order to attain Arahatship.

New Words

At least = antamaso. *ad.*

Calling (a fool) = (bālo ti) vadantā. *pr.p.*

Capital (city) = rājadhāni. *f.*

Determination, strong = adhiṭṭhāna. *n.*

Doubt = kaṅkhā; vicikicchā. *f.*

Expects = āgameti. *v.*

Good, bad = (use here) dhammika, adhammika. *adj.*

Harvest = dhaññaphala. *n.*

Having sowed = vapitvā. *abs.*

Having suffered = anubhavitvā; vinditvā. *abs.*

Idiot = ejaṃūga. *m.*

Increasing = vaddhenta. *pr.p.*

Justice = yutti. *f.*

Leaving off = (use here) vitaritvā. *abs.*

Practises = rakkhati: paṭipajjati. *v.*

Right (arm) = dakkhiṇa- (bāhu). *m.*

Righteous = dhammika. *adj.*

Should have = labhitabba. *pt.p.*

Should make up (the mind) = (cittaṃ) paṇidāhitabbaṃ or kātabbaṃ. *pt.p.*

Top = matthaka; agga. *m.*

Topic for meditation = kammaṭṭhāna. *n.*

To win the hearts = maṇḍanā gahetunā.

VOCABULARY

PALI-ENGLISH

ABBREVIATIONS

<i>m.</i> masculine	<i>pr.p.</i> present participle
<i>f.</i> feminine	<i>p.p.</i> past participle
<i>n.</i> neuter	<i>pt.p.</i> potential participle
3. of three genders	<i>abs.</i> absolutive
<i>in.</i> indeclinable	<i>ger.</i> gerund
<i>adj.</i> adjective	<i>ad.</i> adverb
<i>v.</i> verb	<i>int.</i> infinitive

Akaraṇa *ger.* not doing.

Akā *v.* did.

Akkamati *v.* treads upon.

Akkamma *abs.* having trodden upon.

Akkuṭṭha *p.p.* rebuked.

Akka *adj.* having eyes. (Only in compounds).

Akkharasamaya *m.* science of reading and writing.

Akkhāta *p.p.* told; preached.

Agāra *n.* house.

Agga *m.* top; end. *adj.* chief; foremost.

Aggala *n.* latch; cross-bar.

Agghiyati *v.* is esteemed.

Aṅga *n.* limb; part.

Aṅgarakkhaka *m.* bodyguard.

Aṅgāra *m.* charcoal.

Accanta *adj.* most; exceeding; upon.

Accayena *ad.* after death.

Accha *m.* bear.

Acchindiyati *v.* is plundered.

Ajjatana *adj.* belonging to the present time; modern.

Ajjhagamā *v.* he attained; understood.

Ajjhāvasati *v.* dwells.

Ajjhokāsa *m.* open air.

Aññatara *adj.* certain.

- Aññatitthiya *m.* (persons) of other faiths.
 Aññathā *ad.* in another way.
 Aññāya *abs.* having known or understood.
 Aṭṭhakathā *f.* commentary.
 Addhateyya *m.* 2½; three minus a half.
 Addhuddha *m.* 3½; four minus a half.
 Aṇḍaja *m.* bird; serpent.
 Ataramāna *pr.p.* being unhurried.
 Atikaṭuka *adj.* very severe.
 Atikkanta *p.p.* far spent; gone over; elapsed.
 Atikkamati *v.* surpasses; goes beyond.
 Atikkāmeti *v.* spends (time).
 Atichatta *n.* special umbrella.
 Atimahanta *adj.* immense.
 Atirocati *v.* outshines.
 Ativisiṭṭha *p.p.* exquisite.
 Ativuṭṭhi *f.* excess of rain.
 Atisundara *adj.* excellent.
 Attaja *m.* son.
 Attabhāva *m.* state of being; personality.
 Attamana *adj.* glad.
 Attha *m.* welfare; profit; meaning; setting; necessity.
 Atthaṅgama *m.* setting down.
 Athata *p.p.* spread.
 Attharati *v.* spreads.
 Atthāya *dat. sing.* (of attha) for (the purpose of).
- Atra *ad.* here.
 Atha *in.* thereupon.
 Adinnādāna *n.* theft.
 Addhamāsa *m.* a fortnight.
 Addhā *m.* a long time; a long path.
 Addhāna *n.* highroad.
 Adhana *adj.* poor.
 Adhikatarussāha *m.* utmost care.
 Adhigacchissa *v.* (he) would have attained.
 Adhigaccheyya *v.* (he) would attain or get.
 Adhiṭṭhāti *v.* resolves; determines.
 Adhiṭṭhāna *ger.* determination.
 Adhipati *m.* master; superior.
 Adhirāja *m.* emperor.
 Adhivasati *v.* lives.
 Adhivāsana *f.* assent; endurance.
 Anagāriya *n.* homelessness.
 Anattamana *adj.* displeased; irritated.
 Ananucchavika *adj.* inappropriate.
 Anapāyini *f.* which does not leave; not deserting.
 Anariya *adj.* ignoble.
 Anasana *n.* abstinence from food; fasting.
 Anāgata *m.* future time. *adj.* future.
 Anātha *adj.* destitute.
 Anicca *adj.* impermanent.

- Anukaraṇa *ger.* imitation.
 Anukkama *m.* order.
 Anukkamati *v.* follows.
 Anukkamena *ad.* by degrees; in order.
 Anugata *p.p.* followed by.
 Anugantuj *inf.* to accompany.
 Anuggaha *m.* help.
 Anucchavika *adj.* suitable; fit.
 Anuññāta *p.p.* allowed.
 Anutaṭṭhati *v.* repents.
 Anudita *p.p.* not risen.
 Anudisā *f.* intermediate quarter.
 Anupaddava *adj.* free from danger.
 Anupubbena *ad.* in regular order; by degrees; in due course.
 Anuppatta *p.p.* arrived; attained.
 Anuppadiyamāna *pr.p.* being given.
 Anuppabandha *m.* recurring series.
 Anubandhati *v.* chases.
 Anubhavanta *pr.p.* suffering; enjoying.
 Anumati *f.* assent; approval.
 Anuyuñjati *v.* gives oneself up to; practises.
 Anuvattitabba *pt.p.* should be obeyed.
 Anuvassaj *ad.* year by year; annually.
 Anuvādeti *v.* translates.
- Anuvicca *abs.* having considered.
 Anuvitakketi *v.* ponders.
 Anusaya *m.* predisposition.
 Anusāsati *v.* advises; admonishes.
 Anusāsana *ger.* admonition.
 Anussarati *v.* remembers.
 Anussaranta *pr.p.* remembering.
 Anūhata *p.p.* not destroyed.
 Aneka *adj.* many.
 Anta *m.* end.
 Antaradhāyati *v.* disappears.
 Antarahita *p.p.* disappeared.
 Antarāya *m.* danger.
 Antare *loc.* among.
 Antima *adj.* final.
 Antogāma *n.* inner village.
 Antovassa *n.* (time within) the rainy season.
 Anvaddhamāsaṅ *ad.* once a fortnight.
 Anveti *v.* follows.
 Apakāra *m.* injury; mischief.
 Apakkanta *p.p.* gone away.
 Apakkamati *v.* deviates.
 Apagacchati *v.* moves off; departs.
 Apagata *p.p.* removed.
 Apaciti *f.* reverence.
 Apacināti *v.* diminishes; makes less.
 Apadatā *f.* feetlessness.
 Apanīta *p.p.* removed.

- Aparabhāge *loc.* afterwards.
 Aparādha *m.* crime.
 Apākaṭa *adj.* unknown.
 Api *in.* even; also.
 Apidhāna *n.* lid.
 Apeti *v.* moves aside.
 Appaka *adj.* few (in quantity).
 Appaṭipuggala *adj.* unrivalled.
 Appatīta *p.p.* vexed.
 Appassuta *adj.* ignorant.
 Appoṭhenta *pr.p.* clapping hands.
 Abbuda *m.* contention; (*lit.* tumour).
 Abbūḷha *p.p.* drawn out; removed.
 Abbha *n.* cloud.
 Abbhāñjita *p.p.* annointed.
 Abbhantara *n.* inner part.
 Abbhācikkhana *n.* slandering.
 Abbhuggantvā *abs.* having jumped up.
 Abbhuyyāti *v.* marches against.
 Abbhokāsa *m.* open air.
 Abhavi *v.* became; was.
 Abhavissā *v.* (he) would have been.
 Abhikkantatara *adj.* more brilliant.
 Abhikkamati *v.* proceeds.
 Abhijjhālu *adj.* covetous.
 Abhiññāta *p.p.* distinguished; well-known.
 Abhinhaṅ *ad.* often; not seldom.
 Abhitthavati *v.* applauds.
- Abhitthuta *p.p.* praised.
 Abhitthunāti *v.* praises.
 Abhidhamma *m.* special doctrine.
 Abhidhāvati *v.* runs against.
 Abhinandati *v.* finds pleasure in; rejoices; approves of.
 Abhinikkhamati *v.* leaves (the household life); renounces.
 Abhinīharati *v.* brings forth.
 Abhinīhāra *m.* aspiration.
 Abhipīlita *p.p.* oppressed; ailing.
 Abhimukha *adj.* facing; opposite. *n.* presence.
 Abhiramati *v.* enjoys.
 Abhirati *f.* delight.
 Abhiramanta *pr.p.* enjoying.
 Abhirūpa *adj.* handsome.
 Abhirūhana *ger.* ascending; mounting; embarking.
 Abhivaḍḍhati *v.* increases.
 Abhivādeti *v.* salutes; bows down.
 Abhisambujjhati *v.* attains the perfect knowledge.
 Abhisambodhi *f.* perfect knowledge.
 Amātāpitika *adj.* orphan.
 Ambho *in.* (a particle used in addressing equals).
 Aya *m.n.* iron.
 Ayopelā *f.* iron-safe.
 Ayya *m.* lord; noble person.
 Ara *n.* spoke.
 Araha *adj.* worthy.

- Arahatta *n.* the highest stage of the Path; sainthood.
 Arahanta *m.* saint.
 Ariya *m.* noble person; one who has attained the Path.
 Ariyasacca *n.* Noble Truth.
 Aroga *adj.* healthy.
 Alattha *v.* (he) got.
 Alabbhaneyya *adj.* unobtainable.
 Alaj *in.* enough.
 Allīna *adj.* clinging.
 Avajānāti *v.* despises.
 Avatthā *f.* occasion
 Avamāneti *v.* despises.
 Avarodhaka *m.* besieger.
 Avasarati *v.* comes to; arrives at; enters.
 Avasiṭṭha *p.p.* remaining; left over.
 Avasitta *p.p.* besprinkled.
 Avaharati *v.* steals.
 Avaṅsira *adj.* head downward; headlong.
 Avāpurīyati *v.* is opened.
 Avidita *p.p.* unknown.
 Avidūra *adj.* near.
 Avisesaṅ *adj.* alike.
 Avecca *abs.* having understood.
 Avera *m.* friendliness. *adj.* benevolent.
 Asakkonta *pr.p.* unable.
 Asakkhi *v.* he was able.
 Asaṅkheyya *adj.* innumerable.
 Asappurisa *m.* wicked person.
- Asi *v.* (thou) art.
 Asuci *m.* dirt; excreta. *adj.* impure.
 Asnāti *v.* eats.
 Assattha *m.* fig tree.
 Assabhaṇḍaka *n.* horse-trappings. *m.* a groom.
 Assama *m.* hermitage.
 Assasālā *f.* stable.
 Assāda *m.* taste; enjoyment.
 Assāsa *m.* consolation; breathing in.
 Assosi *v.* he heard.
 Ahata *p.p.* new; (*lit.* not spoiled or soiled).
 Ahāsi *v.* carried; took by force.
 Ahosi *v.* he was.
 Ākaṅkhamāna *pr.p.* desiring; wishing.
 Ākiṇṇa *p.p.* full of; scattered with.
 Ākirati *v.* scatters over.
 Ākiranta *pr.p.* pouring.
 Ākoṭeti *v.* knocks on or at.
 Āgacchanta *pr.p.* coming.
 Āgata *p.p.* come. *ger.* coming.
 Āgantuka *m.* stranger.
 Āgantukāma *adj.* willing to come.
 Āgamana *ger.* arrival.
 Āgameti *v.* expects.
 Ācariya *m.* teacher.
 Ācikkhati *v.* says; informs.
 Ānatta *p.p.* bidden.
 Āṇā *f.* command.

- Ānāpeti *v.* bids.
 Ātapa *m.* heat of the sun.
 Ādāya *abs.* having taken.
 Ādi *m.* beginning. *in.* et cetera ;
 (*lit.* beginning with).
 Āditta *p.p.* ablaze.
 Ādhāvati *v.* runs here and there.
 Ādhipacca *n.* lordship ; domi-
 nation.
 Ānantarika *adj.* immediately
 following.
 Āniya *abs.* having brought.
 Ānubhāva *m.* power.
 Āpānamāṇḍala *n.* drinking or
 banqueting hall.
 Āpāyika *adj.* pertaining to hell.
 Ābādha *m.* sickness.
 Ābharāṇa *n.* ornament.
 Āmanteti *v.* calls ; addresses.
 Āyatana *n.* sphere of sense.
 Āyasmantu *adj.* venerable ;
 (*lit.* having a long life).
 Āraddha *p.p.* begun.
 Ārabbha *abs.* having begun.
 Ārāma *m.* garden.
 Ārūlha *p.p.* ascended ; em-
 barked.
 Ārogya *n.* health.
 Ārocetabba *pt.p.* should be
 informed
 Āroceti *v.* announces.
 Ārohana *ger.* ascending.
 Ālinda *m.* terrace.
 Āvasathāgāra *n.* resthouse.
 Avahāti *v.* brings.

- Avāheti *v.* brings a woman in
 marriage.
 Āvuṇāti *v.* fixes on to ; strings.
 Āvuso *in. voc.* brethren.
 Āsanna *adj.* near.
 Āsaya *m.* deposit.
 Āsiñcati *v.* sprinkles ; pours.
 Āsiñcanta *pr.p.* sprinkling ;
 pouring.
 Āsīna *p.p.* seated.
 Āha *v.* said ; told.
 Āhacca *abs.* having struck.
 Āharitabba *pt.p.* should be
 brought.
 Āharāpeti *v.* causes to bring.
 Icchati *v.* wishes.
 Icchanta *pr.p.* wishing ; de-
 siring.
 Icchita *p.p.* wanted.
 Ittha *adj.* agreeable.
 Ina *n.* debt.
 Iti *in.* thus.
 Itthaṅ *in.* thus.
 Iddhibala *n.* supernatural power.
 Iddhimantu *adj.* possessed of
 supernatural power.
 Indriya *n.* sense.
 Iha *in.* here.
 Ukkā *f.* torch ; meteor.
 Ukkāsivā *abs.* having coughed.
 Ukkujjeti *v.* turns upward.
 Ukkhipati *v.* raises ; throws up.
 Uggaṅhāpeti *v.* teaches.
 Uggaṅhitukāma *adj.* willing to
 learn.

- Ugghoseti *v.* shouts out.
 Uccināti *v.* selects.
 Ucchindati *v.* cuts off ; breaks
 up ; destroys.
 Uju *adj.* straight ; honest.
 Uṭṭhahati *v.* rises ; stands up.
 Uṭṭhāya *abs.* having risen.
 Utugūṇa *m.* climate.
 Uttama *adj.* noble ; highest ;
 greatest.
 Uttamaṅga *m.* head ; (*lit.* the
 highest limb).
 Uttaritara *adj.* higher ; nobler.
 Uttariṅ *ad.* further.
 Udapādi *v.* it arose.
 Udaya *m.* increase ; rise.
 Udariya *n.* undigested food (in
 the stomach).
 Uddhapāda *adj.* feet upward.
 Uddhaṅ *ad.* zenith.
 Upakāra *m.* help.
 Upakkama *m.* means ; expedi-
 ent.
 Upakkamati *v.* strives.
 Upakkiliṭṭha *p.p.* dirty.
 Upagacchati *v.* reaches.
 Upacināti *v.* collects ; gathers.
 Upajjhāya *m.* preceptor.
 Upaṭṭhāka *m.* servitor.
 Upaṭṭhāna *n.* attending ; nur-
 sing.
 Upaṭṭhita *p.p.* approached ;
 attended.
 Upatthambheti *v.* supports ;
 helps.
- Upaddava *m.* danger ; harm.
 Upanagara *n.* suburb.
 Upanayhati *v.* wraps in.
 Upanisīdati *v.* sits near.
 Upanissāya *abs.* depending on.
 Upanīta *p.p.* represented ; pre-
 sented to.
 Upanīyati *v.* is brought near.
 Uparikkhanta *pr.p.* enquir-
 ing ; inspecting.
 Upamāna *n.* comparison.
 Upari *in.* over ; overhead.
 Upalabbha *abs.* having got.
 Upalimpeti *v.* bedaubes ; smears.
 Upavāda *m.* blaming.
 Upasaṅkanta *p.p.* approached.
 Upasaṅkamanta *pr.p.* approa-
 ching.
 Upasaṅkamitvā *abs.* drawing
 near.
 Upasampadā *f.* acquiring ; ac-
 complishing ; higher ordi-
 nation.
 Upasevanā *f.* pursuit.
 Upassaya *m.* abode ; dwelling.
 Upasevati *v.* associates ; takes
 (medicine).
 Upahacca *abs.* having vexed.
 Upāgāmi *v.* approached ; came.
 Upāsaka *m.* layman ; devotee.
 Upāsikā *f.* female devotee ;
 laywoman.
 Upāhana *m.* sandals.
 Upecca *abs.* having approached.

- Uposathakamma *n.* observance of 8 precepts.
 Uppajja *abs.* having been born.
 Uppajjissa *v.* (he) would have been born.
 Uppanna *p.p.* born; arisen.
 Uppādita *p.p.* produced; raised.
 Ubbigga *p.p.* agitated.
 Ubhayathā *ad.* in both ways.
 Ummagga *m* tunnel; wrong path.
 Uyyāna *n.* park; garden.
 Uyyojeti *v.* sends away.
 Ura *m.n.* breast.
 Uraga *m.* serpent.
 Ussava *m.* festival.
 Ussahati *v.* endeavours; attempts; strives.
 Ussahanta *pr.p.* trying.
 Ussāpeti *v.* raises.
 Ussāraṇā *f.* causing to move back.
 Uḷunkā *m.* ladle.
 Ekaka *adj.* lonely; single.
 Ekakkhattug *ad.* once.
 Ekakkhika *adj.* one-eyed.
 Ekacca *adj.* some.
 Ekadhā *ad.* in one way.
 Ekamantaṅ *ad.* aside.
 Ekaṅsena *ad.* in all probability.
 Ekibhāva *m.* unity.
 Ekeka *adj.* one by one; each.
 Ettaka *adj.* this much.
 Eva *in.* only.
 Evam eva *in.* just so.
- Evarūpa *adj.* of this sort.
 Evaṅ *in.* thus; as follows.
 Elamūga *m.* idiot.
 Okāsa *m.* place; room; space.
 Okirati *v.* strews; scatters.
 Okirāpeti *v.* causes to scatter.
 Okkamati *v.* goes down into; falls into (sleep, etc.).
 Ogha *m.* torrent.
 Oja *m.n.* splendour; sap.
 Ojavantu *adj.* rich in sap; nourishing.
 Otaranta *pr.p.* getting down.
 Otāra *m.* chance; slip; fault.
 Odhi *m.* limit.
 Onamati *v.* bends down.
 Onīta *p.p.* removed from.
 Obhāsa *m.* lustre; light.
 Omuñcati *v.* takes off (shoes, etc.); unfastens.
 Orasa *adj.* self-begotten.
 Olambiyati *v.* is hung.
 Ovaraka *m.* apartment.
 Osāna *adj.* final; (osāne finally).
 Kaṅkhā *f.* doubt.
 Kacavara *m.* refuse.
 Kacchapa *m.* turtle.
 Kañcuka *m.* mantle.
 Kaṭacchu *m.* spoon.
 Kaṭṭha *p.p.* ploughed.
 Kaṭṭhita *p.p.* boiling hot.
 Kaṇiṭṭha *adj.* younger; younger.
 Katipayaya *adj.* few; several.

- Kattabba *pt.p.* fit to be done.
 Kattug *inf.* to do.
 Kathenta *pr.p.* talking; saying.
 Kanaka *n.* gold.
 Kantanta *pr.p.* spinning.
 Kantāra *m.* desert.
 Kandanta *pr.p.* crying aloud.
 Kappa *m.* aeon.
 Kappeti *v.* caparisons; cuts; with jīvikag = gains a livelihood.
 Kama *m.* order; method.
 Kampati *v.* trembles; shivers.
 Kampamāna *pr.p.* trembling.
 Kampeti *v.* shakes; causes to flutter.
 Kambala *m.n.* blanket.
 Kamma *n.* action.
 Kammakkhaya *m.* exhaustion of karma.
 Kammaṭṭhāna *n.* topic for meditation.
 Kammanta *m.* business; work.
 Karaṇḍa *m.* casket.
 Karahaci *in.* perhaps; sometimes.
 Karīyati *v.* is done.
 Karoti *v.* performs.
 Kasana *ger.* ploughing.
 Kasita *p.p.* ploughed.
 Kasmā *in.* why.
 Kahaṅ *ad.* where.
 Kahāpaṇa *m.* a gold coin (value of which was about Re. 1.50 or 2s).
 Kāṇa *adj.* blind (in one eye).
 Kātabba *pt.p.* fit to be done.
 Kātave *inf.* to do.
 Kāma *m.* sensual pleasure.
 Kāmaṅ *ad.* surely; certainly.
 Kāyika *adj.* bodily.
 Kāraka *m.* doer.
 Kārīta *p.p.* caused to be built.
 Kāriya *n.* business.
 Kāresi *v.* caused to do or to be built.
 Kālass 'eva = early.
 Kāsāva *n.* orange-coloured garment. *adj.* dyed with reddish yellow.
 Kāsika *adj.* make in Kāsi (territory).
 Kiki *f.* blue jay.
 Kicca *n.* work; business.
 Kiñci *in.* something.
 Kiñiyati *v.* is bought.
 Kittaka *adj.* how much.
 Kij su *in.* an interrogative particle.
 Kilāñja *m.* mat.
 Kilanta *p.p.* weary; fatigued.
 Kuñjara *m.* elephant.
 Kuṇḍikā *f.* pitcher.
 Kuṇi *adj.* crooked-handed.
 Kudācanaṅ *in.* sometimes.
 Kuppamāna *pr.p.* being angry or irritated.
 Kumuda *n.* white water-lily.
 Kumbhakāra *m.* potter.
 Kurumāna *pr.p.* doing.

- Kulaputta *m.* clansman; son of a respectable family.
 Kulaparivaṭṭa *n.* generation.
 Kusa *m.* a kind of fragrant grass.
 Kusala *adj.* clever. *n.* merit.
 Kūjita *p.p.* resounding with.
 Kūṭa *n.* peak; sledge hammer.
 Kūpa *m.* well.
 Kokila *m.* cuckoo.
 Koṭṭhaka *m.* a closet; an enclosure.
 Ko ci (*indefinite pronoun*) someone.
 Kosalla *n.* cleverness.
 Kriyā *f.* action; verb.
 Khacita *p.p.* studded with.
 Khajja *n.* hard food; sweet-meat.
 Khajjati *v.* is eaten.
 Khajjopanaka *m.* fire-fly.
 Khaṇa *n.* moment.
 Khaṇḍa *m.* piece.
 Khata *p.p.* dug; wounded.
 Khattiya *m.* warrior. *adj.* of the warrior caste.
 Khanta *p.p.* forgiven.
 Khandha *m.* great mass; trunk (of a tree, etc.).
 Khandhāvāra *m.* camp.
 Khalu *in.* indeed.
 Khāṇu *m.* stump.
 Khādita *p.p.* eaten.
 Khinna *p.p.* disappointed.
 Khipati *v.* hurls; casts away; throws.
 Khipanta *pr.p.* sneezing.
 Khīṇa *p.p.* exhausted.
 Khīrapāyāsa *m.* milk-rice.
 Kheda *m.* despair.
 Khepetvā *abs.* having wasted.
 Gajjanta *pr.p.* roaring.
 Gaṇa *m.* crowd; sect.
 Gaṇika *adj.* having a following.
 Gaṇikā *f.* courtesan.
 Gaṇhāti *v.* takes.
 Gantabba *pt.p.* should be gone.
 Ganthakāra *m.* author.
 Ganthāvali *f.* literature.
 Gandha *m.* odour.
 Gandhodaka *n.* scented water.
 Gabbha *m.* chamber; embryo.
 Gamana *ger.* going; walking.
 Gayha *pt.p.* should be taken.
 Garahita *p.p.* despised.
 Garukātabba *pt.p.* should be respected.
 Garukata *p.p.* (being) respected.
 Garugabbhā *f.* pregnant (woman).
 Gahana *ger.* hold; a grasp.
 Gāmvāsī *m.* villager.
 Gāmika *m.* peasant; villager.
 Gāyati *v.* sings.
 Gāyanta *pr.p.* singing.
 Gārava *m.* respect; heaviness; homage.
 Gāha *ger.* hold; taking.
 Gāhaka *m.* bearer; taker.
 Gāhāpeti *v.* causes to take.

- Gīmhika *adj.* belonging to or suited for summer.
 Gilāna *adj.* sick *m.* a patient.
 Gilānūpama *adj.* similar to a patient.
 Gihī *m.* layman.
 Gīta *n.* song; singing; hymn.
 Gutta *p.p.* protected.
 Gelañña *n.* sickness.
 Geha *m.n.* house; building.
 Gocara *m.* food; object; (*lit.* a pasture).
 Gotamī *f.* a woman of the Gotama clan.
 Gopānāsī *f.* roof-gable.
 Gopita *p.p.* protected.
 Gopura *n.* gate tower.
 Gopeti *v.* guards; protects.
 Ghaṭaka *m.* small water pot.
 Ghanaj *ad.* thickly.
 Gharāvāsa *m.* household life.
 Ghātika *adj.* mixed with ghee.
 Ghuṭṭha *p.p.* proclaimed.
 Ga *in.* and; also.
 Cakkamagga *m.* path of a chariot (wheel).
 Cakkaratana *n.* wheel-gem.
 Cakkavattī *m.* universal monarch.
 Cakkavāla *m.* rock that encircles the world.
 Cakkāyudha *n.* disc; sceptre-javelin.
 Cajati *v.* abandons; leaves.
 Cajiyati *v.* is avoided or left.
 Catukka *n.* a group of four; crossing of roads.
 Catubbidha *adj.* fourfold.
 Candana *n.* sandalwood.
 Camarī *m.* yak.
 Cara *m.* spy.
 Caranta *pr.p.* walking; travelling.
 Carita *n.* life; living.
 Calati *v.* moves; totters.
 Cavati *v.* passes away; dies.
 Cāga *m.* charity. *ger.* forsaking.
 Cārikā *f.* journey; wandering.
 Cālanīya *p.p.* could be moved.
 Cita *p.p.* collected.
 Citaka *m.* pyre.
 Citta *adj.* spotted; variegated.
 Cintayitvā *abs.* having thought.
 Cintā *f.* thought.
 Cinteyya *pt.p.* should be thought; thinkable.
 Ciraj *ad.* a long time.
 Cīvara *n.* robe (of a monk).
 Ciyati *v.* is collected.
 Cunneti *v.* powders.
 Ceta *m.n.* thought.
 Cetiya *n.* pagoda; shrine.
 Cetiyaṅgaṇa *n.* platform around a shrine.
 Cetopasāda *m.* gratification (of heart).
 Gora *m.* robber.
 Chaḍḍeti *v.* throws away.
 Chaṇa *m.* festival.
 Chanda *m.n.* metrics.

- Channa *p.p.* covered.
 Chavi *f.* upper skin.
 Chaḷabhiññā *f.* six forms of higher knowledge.
 Chaḷaṅsa *adj.* hexagonal.
 Chādeti *v.* conceals; covers; thatches with.
 Chijjati *v.* is cut.
 Chettu *m.* cutter.
 Chettuṅ *inf.* to cut.
 Jaṭiya *m.* an ascetic with matted hair.
 Jaṭila *same as* jaṭiya.
 Jaṇṇumatta *adj.* knee-deep.
 Jana *m.* a person; people.
 Janatā *f.* populace.
 Janapada *m.* country; territory.
 Jambudīpa *m.* India.
 Jarā *f.* decay; old age.
 Jalanta *pr.p.* blazing; shining.
 Jalita *p.p.* glowing.
 Java *m.* speed.
 Jahāti *v.* abandons.
 Jahāra *v.* he has left.
 Jahitvā *abs.* having left; leaving.
 Jāta *p.p.* born; come into existence.
 Jāti *f.* birth; sort; kind.
 Jānapadika *m.* peasant.
 Jānanta *pr.p.* knowing.
 Jāyati *v.* arises; comes into existence.
 Jāyā *f.* wife.
 Jijña *p.p.* decayed.
- Jita *p.p.* conquered.
 Jinanta *pr.p.* conquering.
 Jināti *v.* wins.
 Jīva *m.* life.
 Jīvikā *f.* livelihood.
 Jīvita *n.* life.
 Jeyya *pt.p.* should be conquered.
 Jotanta *pr.p.* glowing.
 Jhāna *n.* trance; meditation.
 Jhāpita *p.p.* burnt.
 Jhāma *adj.* charred.
 Jhāyati *v.* ponders; burns.
 Ñatvā *abs.* having known.
 Ñāna *n.* knowledge.
 Ñātayya *pt.p.* should be known.
 Ñāti *m.* relation.
 Ñātu *m.* knower.
 Ṭhapita *p.p.* placed.
 Ṭhapetabba *pt.p.* should be kept.
 Ṭhapeti *v.* places; keeps.
 Ṭhapetvā *abs.* having kept; excepting; barring.
 Ṭhātuy *inf.* to stand.
 Ṭhāna *n.* place; position.
 Ḍayhati *v.* is burnt.
 Takkika *m.* logician.
 Tāṇḍulika *m.* rice-merchant.
 Taṇhā *f.* lust; thirst.
 Tato nidānaṅ *ad.* on that account.
 Tatta *p.p.* heated.
 Tattaka *adj.* that much; of the same amount.

- Tathā *in.* just so.
 Tathāgata *m.* the Buddha (*lit.* Thus-gone).
 Tathā pi *in.* even so; but.
 Tath'eva *in.* likewise; similarly.
 Tad eva = same thing.
 Tanoti *v.* extends; expands.
 Tantavāya *m.* weaver.
 Tapa *m.n.* religious austerity.
 Tapamāna *pr.p.* shining.
 Tapassī *m.* hermit.
 Tapodhana *m.* monk (*lit.* rich in asceticism).
 Tama *m.n.* darkness.
 Tamba *m.* brass. *adj.* brown.
 Tambūla *n.* betel (leaf).
 Taya *n.* a triad.
 Taraṇiya *pt.p.* crossable.
 Taramāna *pr.p.* crossing.
 Tasmā *in.* therefore.
 Tāta *m.* son; father.
 Tādisa *adj.* such.
 Tāpasa *m.* hermit.
 Tāpita *p.p.* heated.
 Tārakā *f.* star.
 Tārā *f.* star.
 Tālapanna *n.* palmyra leaf; ola.
 Tāvataka *adj.* that much.
 Tika *n.* a triad.
 Titti *f.* satisfaction.
 Titthiya *m.* heretical teacher. *adj.* heretical.
 Tipiṭakapāli *f.* the Buddhist Canon (having three baskets or portions).
 Tuṭṭha *p.p.* glad.
 Tuṭṭhi *in.* silent.
 Tutta *n.* a pike for guiding elephants.
 Turitay *ad.* quickly.
 Turiya (-bhaṇḍa) *n.* musical instrument.
 Teja *m.n.* heat.
 Tejassī *m.* brilliant.
 Temeti *v.* makes wet.
 Tela *n.* oil.
 Telika *m.* dealer in oil.
 Thanapa *m.* infant.
 Thala *n.* land.
 Thalaja *adj.* born on the land.
 Thāma *m.* strength.
 Thuti *f.* praise.
 Thūla *adj.* gross.
 Thera *m.* elder (monk).
 Thoka *adj.* a little; few.
 Thomenta *pr.p.* praising.
 Dakkhiṇa *adj.* southern; right (side).
 Daṭṭhayya *pt.p.* should be seen.
 Dāḍḍha *p.p.* burnt.
 Daṇḍadīpikā *f.* torch.
 Daṇḍika *adj.* having a stick.
 Danta *p.p.* subdued.
 Dantakaṭṭha *n.* tooth-brush; a stick to clean teeth with.
 Damiḷa *adj.* Tamil.
 Dameti *v.* subdues.
 Dayā *f.* kindness.

- Dayālu *adj.* compassionate.
 Dassana *ger.* sight ; seeing.
 Dasseti *v.* shows.
 Dassenta *pr.p.* showing.
 Dahara *adj.* young.
 Daḥha *adj.* tight ; firm.
 Daḥidda *adj.* poor.
 Dānapati *m.* liberal donor.
 Dāyaka *m.* donor ; giver.
 Dāyāda *m.* inheritance.
 Dāra *m.* wife.
 Dāraka *m.* child.
 Dālididiya *n.* poverty.
 Dāru *n.* wood.
 Dārumaya *adj.* wooden.
 Diguṇa *adj.* twofold.
 Diya *m.* bird ; a brahmin.
 Dijagaṇa *m.* flock of birds.
 Diṭṭha *p.p.* seen.
 Dinakara *m.* sun.
 Dibba *adj.* divine ; heavenly ; celestial.
 Dibbati *v.* plays.
 Diyaddha *m.* 1½ ; two minus a half.
 Dissanta *pr.p.* appearing.
 Digharatta *n.* a long time.
 Dina *adj.* (*p.p.*) mean ; miserable.
 Dukkara *adj.* difficult.
 Dukkhitā *p.p.* miserable.
 Duggandha *m.* bad smell.
 Duṭṭha *p.p.* corrupted ; wicked.
 Duddasa *adj.* difficult to see.
 Duddha *n.* milk. *p.p.* milked.
- Dubbanna *adj.* ugly.
 Dubbala *adj.* feeble.
 Dubbalya *n.* feebleness.
 Dubbināta *p.p.* ill trained.
 Duma *m.* tree.
 Durakkhāta *p.p.* badly preached.
 Dullabha *adj.* rare.
 Duvidha *adj.* of two kinds.
 Dussa *n.* clothe.
 Dussati *v.* vexes.
 Dussila *adj.* of bad character.
 Dūta *m.* envoy ; messenger.
 Dūrato *in.* from afar.
 Dūsita *p.p.* corrupted.
 Deyya *pt.p.* (thing) that should be given.
 Deva *m.* god ; sire.
 Devadūta *m.* heavenly messenger.
 Devasika *adj.* daily.
 Devāyatana *n.* temple (dedicated to a deity).
 Desanā *f.* discourse.
 Desenta *pr.p.* preaching.
 Deha *m.n.* body.
 Dovārika *m.* gate-keeper.
 Dosa *m.* fault ; misdeed ; anger.
 Dohaḥa *m.* longing of a pregnant woman.
 Dvaya *n.* a pair.
 Dvika *n.* a pair.
 Dvikkhattuṇ *ad.* twice.
 Dhaja *m.* streamer ; banner.
 Dhajālu *adj.* full of streamers.

- Dhaññaphala *n.* harvest.
 Dhanuggaha *m.* archer.
 Dhamma *m.* Norm.
 Dhammakathika *m.* preacher of the Norm.
 Dhammacakkhu *n.* eye of wisdom.
 Dhammatṭha *adj.* righteous.
 Dhammarāja *m.* king of righteousness.
 Dhammāsana *n.* pulpit.
 Dhammika *adj.* righteous.
 Dharsati *v.* falls from ; sinks down.
 Dhātu *f.* relic ; element.
 Dhārā *f.* blade (of a weapon) ; torrent.
 Dhārenta *pr.p.* bearing.
 Dhunāti *v.* shakes ; destroys.
 Dhuvay *ad.* sure ; surely.
 Dhovana *ger.* washing.
 Nagara *n.* town ; city.
 Nagaravāsī *m.* citizen.
 Nagga *adj.* naked.
 Naṅgala *n.* plough.
 Naṅguṭṭha *n.* tail.
 Nacca *n.* dance.
 Naccati *v.* dances.
 Naṭṭha *p.p.* lost.
 Nandana *ger.* rejoicing.
 Nābha *m.n.* sky.
 Namassaniya *pt.p.* should be worshipped.
 Namassamāna *pr.p.* worshipping.
 Nava *adj.* fresh.
- Navakathā *f.* novel.
 Nahuta *n.* ten thousand.
 Nāgara *m.* citizen. *adj.* belonging to a city.
 Nāṭakitthī *f.* dancing girl.
 Nāgarika *m.* townsman. *adj.* belonging to a town.
 Nāṭikā *f.* actress.
 Nātha *m.* lord. *adj.* able.
 Nānappakāra *adj.* various ; of different kinds.
 Nānā *in.* various.
 Nānāvanna *adj.* of various colours ; multi-coloured.
 Nābhi *f.* nave ; hub.
 Nāyaka *m.* leader.
 Nāvika *m.* sailor.
 Nāvikī *f.* woman sailor.
 Nikāya *m.* sect ; herd ; flock.
 Nikkujjita *p.p.* turned downward.
 Nikkhamati *v.* departs ; goes out.
 Nikkhami *v.* he set forth ; departed.
 Nikkhitta *p.p.* placed ; kept.
 Nikkhanīyati *v.* is buried.
 Nikhāta *p.p.* dug out.
 Nikhila *adj.* whole.
 Nikhilavijjālaya *m.* university.
 Nigacchati *v.* undergoes.
 Nigaṇṭha *m.* naked ascetic.
 Niggata *p.p.* departed.
 Nigrodha *m.* banyan tree.
 Nicaya *m.* heaping up.
 Nidahita *p.p.* deposited.

Nidhiyati *v.* is deposited.
 Nindati *v.* despises.
 Nipanna *p.p.* lying down.
 Nipuna *adj.* skilful.
 Nippanna *p.p.* made; conditioned.
 Nibaddhaya *adj.* always.
 Nibbatta *p.p.* born; arisen.
 Nibbattati *v.* is born; comes into existence.
 Nibbatteti *v.* produces.
 Nibbāna *n.* the *summum bonum* of the Buddhists.
 Nibbindati *v.* becomes disgusted.
 Nibbuta *p.p.* tranquilised; peaceful.
 Nimanteti *v.* invites.
 Nimittapāṭhaka *m.* sooth-sayer.
 Nimmala *adj.* stainless.
 Nimmitta *p.p.* created.
 Nimmjñāti *v.* creates.
 Niyāmita *p.p.* allotted.
 Niyāmeti *v.* assigns.
 Niyojeti *v.* commissions.
 Niyyati *v.* is led.
 Niyyāti *v.* goes out.
 Niyyānika *adj.* leading to (salvation).
 Niraya *m.* hell.
 Niravasesa *adj.* entire.
 Niruttara *adj.* unparalleled; making no reply.
 Niroga *adj.* healthy.
 Nivattha *p.p.* clad.
 Nivāretuṅ *inf.* to avoid; to stop.

Nivāsāpetuṅ *inf.* to cause to be robbed.
 Nivāseti *v.* wears; puts on a dress.
 Nivāsetvā *abs.* having clad or robbed (oneself).
 Nivedeti *v.* informs.
 Nivesana *n.* house; lodging.
 Nisajja *abs.* having sat.
 Nisākara *m.* moon.
 Nisinnaka *adj.* sitting.
 Nissāya *in.* on account of; concerning; depending on.
 Nissita *p.p.* connected with.
 Nissitaka *adj.* dependent.
 Nissenī *f.* ladder.
 Nihacca *abs.* having knocked down.
 Nica *adj.* inferior.
 Nīṭigantha *m.* law-book.
 Niyati *v.* is carried.
 Nila *adj.* blue; dyed with blue.
 Nivarāṇa *n.* hindrance (to the progress of mind).
 Nīharitabba *pt.p.* should be taken out or ejected.
 Nīharitvā *abs.* having ejected.
 Nūnaṅ *in.* certainly.
 N'eka *adj.* many.
 Netvā *abs.* having carried.
 Nepuñña *n.* skill.
 Nemi *f.* tyre.
 Neyya *pt.p.* should be carried or understood.
 Nerayika *adj.* born in or doomed to hell.

No ce *in.* else; if not.
 Nhāta *p.p.* bathed.
 Pakāseti *v.* declares; proclaims; expresses.
 Pakāsetuṅ *inf.* to manifest; to declare.
 Pakka *p.p.* boiled, heated; ripe.
 Pakkanta *p.p.* gone.
 Pakkāmi *v.* went away.
 Pakkosāpeti *v.* sends for.
 Pakkositvā *abs.* having called near.
 Pakkhālet *v.* washes; rinses.
 Pakkhipati *v.* puts in.
 Paḅgharati *v.* oozes.
 Paṅkaja *n.* lotus.
 Paccassosi *v.* replied.
 Paccakkhaṅ *ad.* face to face; directly.
 Paccantima *adj.* remote.
 Paccāgacchati *v.* comes back.
 Paccājāta *p.p.* born.
 Paccuggamana *n.* going forth to meet.
 Paccuṭṭheti *v.* rises from a seat.
 Paccupaṭṭhāpeti *v.* regains (memory).
 Pacchato *in.* behind.
 Pacchima *adj.* western; last.
 Paṅjānāti *v.* knows clearly.
 Paṅcadasi *f.* 15th day of the month.
 Pañña *adj.* wise.
 Paññāpetabba *pt.p.* should be prepared.
 Paññatta *p.p.* prepared; laid down (rules, etc.)
 Paññāvuddhi *f.* increase of wisdom.
 Pañha 3. question.
 Patākā *f.* flag.
 Paṭikkamati *v.* retires; goes back.
 Paṭikkūla *adj.* disgusting.
 Paṭikkhipati *v.* refuses.
 Paṭikkhipana *ger.* refusal.
 Paṭigaṅhāti *v.* accepts.
 Paṭicca *in.* on account of.
 Paṭicchanna *p.p.* covered with; concealed.
 Paṭicchāpesi *v.* handed over.
 Paṭijāni *v.* promised.
 Paṭiññā *j.* consent; promise.
 Paṭinissajjati *v.* gives up.
 Paṭinivattati *v.* returns; comes back.
 Paṭipajjati *v.* practises.
 Paṭipucchati *v.* asks again.
 Paṭibhāti *v.* comes to one's mind.
 Paṭiyatta *p.p.* prepared; made ready.
 Paṭiyādeti *v.* prepares.
 Paṭirāja *m.* hostile king.
 Paṭiladdhuṅ *inf.* to attain.
 Paṭilabhati *v.* regains, attains.
 Paṭivacana *n.* reply.
 Paṭivedeti *v.* informs.
 Paṭivedha *m.* attainment; insight.

Paṭisaṅkharoti *v.* repairs.
 Paṭisallina *p.p.* gone into solitude.
 Paṭisāmeti *v.* puts in order.
 Paṭihata *p.p.* knocked against.
 Paṭṭhāya *in.* beginning from; since.
 Paṭṭhiyati *v.* is read.
 Paṇidahati *v.* longs for; aspires to.
 Paṇita *adj.* delicious; excellent.
 Paṇḍicca *n.* erudition.
 Paṇḍitācariya *m.* professor.
 Paṇṇarasī *f.* 15th day of a lunar month.
 Paṇṇasālā *f.* leaf-hut.
 Paṇṇākāra *m.* present.
 Patati *v.* falls (down).
 Patikula *n.* husband's family.
 Patiganhāti *v.* receives.
 Patitṭhāpayamāna *pr.p.* establishing.
 Patitṭhāpita *p.p.* located.
 Patitṭhāpeti *v.* establishes; locates.
 Patita *p.p.* fallen.
 Patidinaṅ *ad.* daily.
 Patirūpa *adj.* befitting; suitable.
 Patirūpaka *m.* impostor.
 Patta *p.p.* arrived; attained.
 Patta *m.* bowl.
 Pattayya *pt.p.* should be arrived at or attained.
 Pattuṅ *inf.* to arrive.
 Patthaṭa *p.p.* extensive; spread.
 Patthanā *f.* aspiration.

Pattharati *v.* spreads.
 Patthitaṭṭhāna *n.* destination.
 Pathika *m.* traveller.
 Padakkhiṇā *f.* circum-ambulation.
 Padaso *in.* word by word.
 Padika *m.* pedestrian.
 Paduṭṭha *p.p.* corrupt.
 Padesa *m.* district; province.
 Padhaṅsiya *adj.* able to be violated.
 Padhāna *adj.* chief; foremost.
 Panti *f.* line.
 Panthaka *m.* wayfarer.
 Panthaghātaka *m.* highwayman.
 Pappoti *v.* attains; arrives.
 Pabodheti *v.* awakens.
 Pabbajati *v.* leaves the household life; becomes a monk.
 Pabbajita *m.* recluse; monk, ecclesiastic.
 Pabbajissa *v.* had (he) become a monk.
 Pabbajjā *f.* renunciation; ordination of a monk.
 Pabhavati *v.* begins or springs from.
 Pabhāseti *v.* brightens.
 Pamajja *abs.* being negligent.
 Pamajjati *v.* neglects.
 Pameyya *pt.p.* measurable.
 Paya *m.n.* milk; water.
 Payirupāsati *v.* attends out; keeps company with.
 Payojana *n.* need; use.

Payojayati *v.* makes use of; employs; engages.
 Payojayissā *v.* had (he) engaged or employed.
 Parakkama *m.* effort.
 Parakkamati *v.* strives; endeavours.
 Paraj *ad.* after.
 Paraloka *m.* other world.
 Parājeti *v.* vanquishes.
 Parābhava *m.* disgrace; ruin.
 Parāmasati *v.* touches; deals with.
 Parikkhitta *p.p.* surrounded.
 Parikkhiṇa *p.p.* exhausted.
 Parikkhepa *m.* encircling; surrounding.
 Paricarati *v.* serves; attends on.
 Paricāraka *m.* attendant.
 Paricārikā *f.* maid.
 Pariccajati *v.* abandons.
 Paricchindati *v.* marks out.
 Parijānāti *v.* knows perfectly.
 Paridahanta *pr.p.* wearing; clothing.
 Paridevamāna *pr.p.* weeping.
 Paridhāvati *v.* runs around.
 Paridhāvana *ger.* running around.
 Parinibbāti *v.* finally passes away.
 Parinibbāna *n.* final passing away.
 Paripunṇa *p.p.* completely filled; full to the brim.
 Paripūra *adj.* complete.
 Paribbaya *m.* expense; cost; provision.
 Paribbājaka *m.* wandering ascetic.
 Paribhāsati *v.* abuses; reviles.
 Paribhuñjitvā *abs.* having partaken of.
 Pariyaṭaka *m.* pilgrim; wanderer.
 Pariyāya *m.* method; manner; synonym.
 Pariyesati *v.* searches.
 Pariyesamāna *pr.p.* seeking.
 Pariyodapanā *f.* purification; cleansing.
 Pariyodapetabba *pt.p.* should be cleansed.
 Parivaḷḷeti *v.* avoids; removes.
 Parivattati *v.* turns round; revolves.
 Parivattanta *pr.p.* turning round.
 Parivatteti *v.* rolls; translates.
 Parivāriyati *v.* is accompanied.
 Parivāreti *v.* surrounds.
 Parivisati *v.* feeds; serves while eating.
 Parivuta *p.p.* followed by; surrounded.
 Parisamantato *in.* all around.
 Parisā *f.* company.
 Parisodheti *v.* cleanses.
 Pariharati *v.* uses; bears.
 Parihāyati *v.* dwindles; decreases.

- Parodati *v.* weeps.
 Palāyati *v.* flees.
 Palāla *n.* straw.
 Paluddhabhāva *m.* alluredness.
 Pallāṅka *m.* sofa; cross-legged sitting.
 Pavatteti *v.* rolls.
 Pavattati *v.* lasts.
 Pavatti *f.* report; news; existence.
 Paviṭṭha *p.p.* entered.
 Pavisīyati *v.* is entered.
 Pavissa *abs.* having entered.
 Pavuccati *v.* is said.
 Pavedāna *n.* announcement.
 Pavedhamāna *pr.p.* tottering; trembling.
 Paveseti *v.* allows to enter or takes in.
 Pasattha *p.p.* excellent; praised.
 Pasaṅga *p.p.* clear; joyful.
 Pasayha *abs.* forcibly.
 Pasāda *m.* gratification; gladness; love.
 Pasādeti *v.* gladdens; converts; makes clear.
 Pasādetvā *abs.* having converted or gladdened.
 Pasāretvā *abs.* having stretched.
 Pasibbaka *m.* purse.
 Pasidati *v.* becomes clear or glad.
 Passati *v.* sees; views.
 Passanta *pr.p.* beholding.
 Passituṅ *inf.* to see.
 Paharati *v.* strikes; attacks.
 Pahariyati *v.* is attacked.
 Pahāya *abs.* having abandoned or left.
 Pahīna *p.p.* eliminated.
 Pahoti *v.* is able.
 Pāka *ger.* cooking.
 Pākaṭa *adj.* well-known; manifest; famous.
 Pākāra *m.* rampart.
 Pācana *n.* goad.
 Pājenta *pr.p.* driving.
 Pāṭava *m.* expertness.
 Pāṭihāriya *n.* miracle.
 Pānaka *m.* living being; insect.
 Pāṇi *m.* being.
 Pātukāma *adj.* wishing to drink.
 Pātubhūta *p.p.* manifested.
 Pāturahosi *v.* manifested (oneself).
 Pāto 'va *in.* early.
 Pāpa *adj.* sinful.
 Pātheyya *n.* provisions for a journey.
 Pānaka *n.* syrup.
 Pāpuṇāti *v.* attains; comes to.
 Pāpuṇissa *v.* (he) would have attained or come to.
 Pāmokkha *m.* leader; head.
 Pāmojja *n.* joy.
 Pāyeti *v.* causes to drink or suck.
 Pālaka *m.* protector; watcher.
 Pālana *ger.* protection; observation.
 Pālētu *m.* protector.

- Pāvaka *m.* fire.
 Pāsa *m.* snare.
 Pāsādika *adj.* lovely.
 Pāheti *v.* causes to send.
 Piṭṭha *n.* back; surface.
 Pidhāna *n.* lid.
 Pīṭusantaka *adj.* paternal.
 Pipāsita *p.p.* thirsty.
 Piya *adj.* beloved; dear.
 Pivati *v.* drinks.
 Pihita *p.p.* shut.
 Piṭṭhaka *n.* small chair.
 Pīta *p.p.* drunk.
 Pīti *f.* pleasure; delight.
 Puggala *m.* person.
 Puṅgava *m.* chief bull.
 Pucchati *v.* asks.
 Pucchita *p.p.* asked; questioned.
 Puññakamma *n.* meritorious deed.
 Puṭṭha *p.p.* brought up; nourished; questioned.
 Puṇḍarika *n.* white lotus.
 Puṇṇa *p.p.* full.
 Puṇṇamī *f.* full moon day.
 Puṭṭaka *m.* little son.
 Puṭṭima *adj.* one who has sons.
 Puthujjana *m.* uneducated person.
 Puṇappunāṅ *in.* again and again.
 Puṇabbhava *m.* rebirth.
 Pubbaṅga *m.* forenoon.
 Pubbe *loc.* before.
 Purakkhatvā *abs.* having in front.
 Puratthima *adj.* eastern.
 Purā *in.* in olden days.
 Purātana *adj.* olden; ancient.
 Purīma *adj.* first; former.
 Puretaraṅ *ad.* beforehand.
 Pūti *adj.* putrid; foul.
 Pūreti *v.* fills.
 Pema *m.* love.
 Pemaṇiya *adj.* dear.
 Peyya *n.* drink.
 Pesetabba *pt.p.* should be sent.
 Peseti *v.* dispatches; sends.
 Pesetvā *abs.* having sent.
 Potaka *m.* young one.
 Potthaka *m.* book.
 Potthakālaya *m.* library.
 Pothenta *pr.p.* dashing; hitting; striking.
 Posāvanika *n.* fee for bringing up.
 Posita *p.p.* brought up; nourished.
 Poseti *v.* brings up; nourishes.
 Pharati *v.* suffuses; diffuses.
 Phalika *m.* crystal.
 Phāṇita *n.* treacle.
 Phāṇita-khaṇḍa *m.* crystal of candy.
 Phāleti *v.* splits; tears.
 Pheṇa *n.* foam.
 Pheṇila *adj.* frothy.
 Bajjhati *v.* is bound.

- Baddha *p.p.* yoked; tied; bound.
 Bandhana *n.* bond.
 Babbhūva *v.* has been.
 Bala *n.* strength; army; force.
 Balakkāra *m.* force; violence.
 Bavhābādha *adj.* much ailing; sickly.
 Bahukkhattuṅ *ad.* many times.
 Bahudhā *ad.* in many ways.
 Bahuso *ad.* almost.
 Bahussuta *adj.* learned.
 Bālisika *m.* fisherman; angler.
 Bāhusacca *n.* learnedness; much learning.
 Buddha *p.p.* enlightened; the Enlightened One.
 Buddhatta *n.* enlightenment.
 Buddhasāsana *n.* Buddhism.
 Buddhuppāda *m.* time when a Buddha appears.
 Bojjhaṅga *m.* factor of enlightenment or knowledge.
 Boddhūṅ *inf.* to perceive.
 Bodhipakkhiya *adj.* belonging to enlightenment.
 Bodhisatta *m.* a being destined to attain Buddhahood.
 Brahmacariyā *f.* celibacy; continence.
 Bhagavantu *m.* the Blessed One.
 Bhagga *p.p.* broken.
 Bhaṭa *m.* soldier.
 Bhaṇḍa *n.* ware; goods.
 Bhaṇḍāgarika *m.* treasurer.
 Bhatti *f.* devotion.
 Bhadra *adj.* good; worthy.
 Bhante *voc.* Rev. Sir!
 Bhaya *n.* fear.
 Bharati *v.* supports.
 Bharavāhī *m.* bearer of a burden.
 Bhavana *n.* mansion. *ger.* becoming.
 Bhavamāna *pr.p.* becoming.
 Bhavitabba *pt.p.* ought to be.
 Bhāgiṇeyya *m.* sister's son.
 Bhājana *n.* vessel.
 Bhājita *p.p.* divided.
 Bhājeti *v.* shares; divides, distributes.
 Bhātika *m.* brother.
 Bhāveti *v.* develops.
 Bhāsati *v.* says.
 Bhāsita *p.p.* said; *ger.* saying.
 Bhikkhunī *f.* nun.
 Bhikkhusaṅgha *m.* community of monks.
 Bhijjati *v.* is broken.
 Bhisā *n.* sprout or root of lotus.
 Bhīta *p.p.* afraid; frightened.
 Bhīyo *in.* more.
 Bhujā *m.* hand.
 Bhujaga *m.* serpent.
 Bhutta *p.p.* eaten; enjoyed.
 Bhūta *p.p.* been; become.
 Bhūmika *adj.* having storeys (*in compounds*).
 Bhūmibhāga *m.* a plot of land.

- Bhūyati *v.* is becoming.
 Bhūsāpetvā *abs.* having caused to decorate.
 Bhūsita *p.p.* decked.
 Bhedana *ger.* breach.
 Bhesajja *n.* medicine.
 Bho *in.* my dear!
 Bhoga *m.* property.
 Bhogī *m.* a wealthy person; serpent.
 Bhojana *n.* food; feeding.
 Bhojīyati *v.* is fed.
 Makuṭa *n.* crown.
 Makkāṭa *m.* monkey.
 Makkhita *p.p.* smeared with.
 Maggapaṭipanna *p.p.* journeying.
 Maṅgala *adj.* auspicious; (*in compounds*) royal; *n.* (marriage) ceremony.
 Maccha *m.* fish.
 Majjapa *adj.* drunkard; one who uses strong drinks.
 Majjha *m.* the middle.
 Majjhima *adj.* central; middling.
 Mañcaka *m.* couch; small bed.
 Maññati *v.* thinks.
 Maṭṭha *p.p.* polished; smoothed; smooth.
 Maṇḍapa *m.* pavilion.
 Maṇḍita *p.p.* adorned.
 Maṇḍūka *m.* frog.
 Mata *p.p.* dead; known; *n.* idea; thought.
 Matakadoṇi *f.* coffin.
 Matakalebara *n.* corpse.
 Matta *p.p.* intoxicated.
 Mattikā *f.* clay.
 Mattikāmaya *adj.* made of clay; earthen.
 Matthaka *m.* top; head. (*Matthake loc. over*).
 Maddati *v.* tramples; crushes; subdues.
 Manasikaroti *v.* keeps in mind.
 Manussatta *n.* humanity.
 Manoti *v.* thinks; perceives.
 Manomaya *adj.* mental.
 Manta *m.* charm.
 Mantu *m.* perceiver.
 Mantetvā *abs.* having consulted.
 Mala *n.* dirt; rust; refuse.
 Malina *adj.* soiled; dirty.
 Mahattama *adj.* greatest.
 Mahanta *adj.* huge; large.
 Mahapphala *adj.* bringing great results.
 Mahallaka *adj.* aged; *m.* old person.
 Mahājana *m.* the public.
 Mahājānika *adj.* undergone a great loss.
 Mahānisāsa *adj.* greatly beneficial.
 Mahāmagga *m.* highway; main road.
 Mahāraha *adj.* costly; much valuable.
 Mahita *p.p.* honoured.
 Mahisa *m.* buffalo.

- Mahesī *f.* queen.
 Maṅsa *n.* flesh.
 Mā *in.* a particle used in prohibition; don't.
 Māgadha *adj.* born in or belonging to Magadha.
 Māgadhi *adj.* belonging to Magadha.
 Mānavaka *m.* lad.
 Mānavī *f.* lass.
 Mānasa *n.* mind.
 Mānasika *adj.* mental.
 Mānita *p.p.* honoured.
 Mānenta *pr.p.* paying respect.
 Mārita *p.p.* killed.
 Māriyati *v.* is slain.
 Māretabba *pt.p.* should be killed.
 Māretu *m.* killer.
 Mālādāma *m.* wreath (of flowers).
 Mālika *adj.* having a garland.
 Māluta *m.* wind.
 Māhisa *n.* flesh of buffalo.
 Migadāya *m.* deer-park.
 Micchādīṭṭhika *m.* heretic; *adj.* heretical.
 Mināti *v.* measures.
 Mita *p.p.* measured.
 Mithubheda *m.* dissent among themselves.
 Mukhavatṭi *f.* edge.
 Muccati *v.* becomes free.
 Muṭṭhimatta *adj.* a handful.
 Mutta *p.p.* freed; released; *n.* urine.
 Muduka *adj.* soft.
 Musā *in.* lie; falsehood.
 Muhutta *m.* a minute.
 Muḷāla *n.* edible root of lotus kinds.
 Mūla *n.* root; cause.
 Muḷha *p.p.* gone astray; foolish.
 Menda *m.* sheep.
 Mettacitta *n.* loving heart.
 Medhāvī *m.* wise man.
 Meyya *pt.p.* measurable.
 Meraya *n.* liquor, fermented.
 Mokka *m.* deliverance; release; emancipation.
 Yañña *m.* sacrifice.
 Yattha *in.* wherever.
 Yattha katthaci *in.* anywhere.
 Yathā *in.* just as.
 Yathābhirantaṇ *ad.* as long as one pleases.
 Yamaka *adj.* twin.
 Yasa *m.* fame; glory.
 Yasagga *m.* highest fame.
 Yasassi *adj.* famous.
 Yācita *p.p.* begged; asked or requested by.
 Yāta *p.p.* gone.
 Yāti *v.* goes.
 Yāna *n.* conveyance.
 Yāma *m.* a watch of the night.
 Yāva (tāva) *in.* until.
 Yāvataka *adj.* as much as
 Yuga *n.* pair.

- Yugala *n.* pair.
 Yujjhati *v.* fights; fights a battle or war.
 Yutta *p.p.* endowed with.
 Yutti *f.* justice.
 Yuddha *n.* war.
 Yuddhabhūmi *f.* battle-field.
 Yojita *p.p.* yoked; commissioned with.
 Yogga *n.* vehicle.
 Yojana *n.* a league (*i.e.*, about 7 miles); harnessing.
 Yojāpetvā *abs.* having caused to harness.
 Yodha *m.* warrior; soldier.
 Yoniso *in.* according to insight.
 Rakkhati *v.* safeguards; protects.
 Rakkhanta *pr.p.* watching; protecting.
 Raja *m.n.* dust.
 Rajata *n.* silver.
 Rajatamaya *adj.* made of silver.
 Rajana *n.* dye.
 Rajja *n.* kingship; kingdom.
 Rajokinṇa *p.p.* full of dust.
 Rajja *n.* realm; reign.
 Rajjakāla *m.* reign.
 Rajjābhiseka *m.* coronation; appointment to the kingship.
 Raṭṭha *n.* country.
 Rata *p.p.* delighted; attached.
 Ratana *n.* jewel; precious thing.
 Ratanattaya *n.* the three precious objects (*viz.*, the Buddha, His Doctrine and the community).
 Rathakāra *m.* carpenter.
 Ramaniya *adj.* delightful.
 Ramaniyākārena *ad.* delightfully.
 Ramma *adj.* delightful; charming.
 Rava *m.* noise.
 Ravati *v.* screams.
 Ravamāna *pr.p.* making a noise.
 Rasa *m.* taste.
 Raha *m.n.* secret.
 Raho *ad.* in secrecy.
 Rāja *m.* king.
 Rājakumāra *m.* prince.
 Rājadūta *m.* envoy.
 Rājadhāni *f.* metropolis; capital (city).
 Rājabhavana *n.* palace.
 Rāji *f.* range.
 Rājisi *m.* royal sage.
 Ruṭṭha *p.p.* provoked; angry.
 Ruddha *p.p.* obstructed; besieged.
 Rundhitvā *abs.* having obstructed or trapped.
 Rūpasiri *f.* beauty.
 Rūhati *v.* grows.
 Rūha *p.p.* ascended.
 Rogi *m.* sick.
 Rogupaddava *m.* calamity by disease.
 Ropa *m.* planter.
 Ropita *p.p.* planted.
 Rosita *p.p.* enraged.

- Lakuṅṭaka *adj.* dwarf.
 Lagga *p.p.* adhered; attached.
 Laṅkika *adj.* born in Ceylon.
 Laddha *p.p.* obtained.
 Laddhuṅ *inf.* to obtain.
 Labuja *n.* bread-fruit.
 Labbhati *v.* is got.
 Labhati *v.* attains; gets; receives.
 Labhanta *pr.p.* receiving.
 Lahutā *f.* lightness.
 Lābha *m.* gain.
 Likhita *p.p.* written.
 Luddaka *m.* hunter.
 Luddha *p.p.* covetous; miserly.
 Lūna *p.p.* cut; mowed.
 Leṇa *n.* cave; secure place.
 Leyya *n.* (food) that should be licked.
 Lokanāyaka *m.* lord of the universe; the Buddha.
 Lokika *adj.* worldly.
 Lokuṇḍa *adj.* worldly.
 Loṇika *adj.* salted; saltish.
 Lohita *n.* blood.
 Lohitavaṇṇa *adj.* crimson.
 Vaca *m. n.* word; saying.
 Vajjīyati *v.* is avoided.
 Vaḍḍhati *v.* grows; increases.
 Vaḍḍhanta *pr.p.* growing; increasing.
 Vaḍḍhāpesi *v.* caused to increase.
 Vaḍḍhenta *pr.p.* bringing up; causing to grow; increasing.
 Vaṇṇita *p.p.* wounded.
 Vaṇṇiyati *v.* is wounded.
 Vaṇṇa *m.* colour; complexion.
 Vannita *p.p.* praised; commended; commended.
 Vajja *n.* fault.
 Vattanta *pr.p.* existing; (vattante *loc.* during).
 Vattetabba *pt.p.* should be adopted.
 Vatthābharāṇa *n.* apparel.
 Vata *in.* certainly.
 Vattuṅ *inf.* to say.
 Vadanta *pr.p.* telling; saying.
 Vadhū *f.* woman; daughter-in-law.
 Vanacara *m.* forester.
 Vanantara *n.* dense forest.
 Vanappati *m.* lord of the forest; a tree which bears fruit without flowers.
 Vandita *p.p.* worshipped.
 Vapati *v.* sows.
 Vammī *m.* clad with armour.
 Vaya *m.n.* age; expense.
 Vayohara *adj.* snatching the life.
 Vara *adj.* noble.
 Vasala *m.* low-caste man.
 Vassasata *n.* century.
 Vassāna *m.* rainy season.
 Vassika *adj.* belonging to or suited for the rainy season.
 Vahanta *pr.p.* bearing.
 Vākya *n.* sentence.
 Vācasika *adj.* verbal.

- Vācāla *adj.* talkative; garrulous.
 Vādita *n.* music.
 Vādeti *v.* sounds (a musical instrument).
 Vāma *adj.* left.
 Vāyati *v.* blows; smells.
 Vāyamanta *pr.p.* trying.
 Vāyita *p.p.* blown (by wind); woven.
 Vāra *m.* turn; (dve vāre = twice).
 Vāritaka *adj.* betrothed. *m.* lover.
 Vāladhi *m.* tail.
 Vāsa *m.* residence. *m.n.* clothe.
 Vāsita *p.p.* scented.
 Vāsī *m.* dweller.
 Vāsīyati *v.* is perfumed.
 Vāhana *n.* vehicle.
 Vāhanāgāra *m.n.* garage.
 Vikati *f.* sort; kind.
 Vikirati *v.* scatters about.
 Vikirāpeti *v.* causes to scatter.
 Vigacchati *v.* departs.
 Vighāṭana *ger.* unfastening.
 Vicikicchā *f.* doubt.
 Vicitta *p.p.* diversified; ornamented.
 Viceyya *abs.* having considered.
 Vijahitvā *abs.* casting off.
 *ijātā *f.* (a woman) who has given birth to a child.
 Vijānana *n.* knowledge; recognition.
 Vijānāti *v.* knows; understands.
 Vijānanta *pr.p.* knowing.
 Vijjati *v.* is; exists.
 Vitakkenta *pr.p.* pondering.
 Vitāna *m.n.* canopy.
 Vitta *n.* wealth.
 Vitthārāpeti *v.* causes to explain.
 Viditvā *abs.* having known.
 Vidhūma *adj.* smokeless.
 Vinaya *m.* discipline; disciplinary code.
 Vinassati *v.* perishes; disappears.
 Vinassanta *pr.p.* perishing.
 Vināsita *p.p.* destroyed.
 Vināseti *v.* destroys; squanders.
 Vinicchayāmacca *m.* judge.
 Vineyya *abs.* having removed; or dispelled.
 Vindati *v.* suffers; gets.
 Vipatti *f.* misfortune.
 Vipula *adj.* great; immense.
 Vippamutta *p.p.* released.
 Vibhajati *v.* divides.
 Vibhajja *abs.* having divided.
 Vibhatta *p.p.* divided.
 Vimāna *m.n.* mansion.
 Viya *in.* as if; as it were.
 Viraja *adj.* passionless; free from dust.
 Virati *f.* abstinence.
 Viramati *v.* abstains.
 Virūpa *adj.* ugly.

- Vilapamāna *pr.p.* lamenting.
 Vilimpāpeti *v.* causes to be toiletted.
 Vilepana *n.* toilet; unguent.
 Vivāheti *v.* gives away a woman in marriage.
 Vivicca *abs.* having separated or discriminated.
 Vividha *adj.* various.
 Visa *n.* poison.
 Visārada *adj.* unconfused; bold.
 Visāla *adj.* huge.
 Visitttha *p.p.* distinguished; diversified.
 Viṣittthākārena *ad.* magnificently.
 Visuddhi *f.* purity.
 Visuṇ karonta *pr.p.* separating.
 Visuṇ visuṇ *ad.* severally.
 Vissajjeti *v.* dispatches; distributes; spends; explains; releases.
 Vissajjetuṇ *inf.* to release.
 Vihaññiati *v.* takes trouble.
 Viharati *v.* dwells.
 Vihāyati *v.* fails.
 Viheseti *v.* troubles; harasses.
 Vitamala *adj.* stainless; clean.
 Vītinaṃmeti *v.* spends (time).
 Vuccamānākārena *ad.* as follows.
 Vuṭṭhāya *abs.* having risen up.
 Vutta *p.p.* spoken: said.
 Vuttanta *m.* news; report; account.
- Vuttappakāra *adj.* of the given description.
 Vutti *f.* existence; life.
 Vuddha *p.p.* aged; grown up.
 Vupakatṭha *p.p.* secluded.
 Vuyhati *v.* is carried away by water; floated.
 Ve *in.* surely.
 Vega *m.* speed.
 Venika *m.* lutanist.
 Vetanika *m.* labourer.
 Vedanā *f.* pain; sensation.
 Vepulla *n.* abundance.
 Veyyākaraṇika *m.* grammarian.
 Vera *n.* enmity.
 Vesākha *m.* name of a month (= May).
 Veluriya *n.* turquoise.
 Vorepessatha. *v.* if (he) had taken away.
 Vyaggha *m.* tiger.
 Vyathita *p.p.* wavering.
 Vyāma *m.* fathom.
 Saka *adj.* own.
 Sakala *adj.* entire; whole.
 Sakkacca *abs.* carefully.
 Sakkatabhāsā *f.* Sanskrit (language).
 Sakkaroti *v.* treats well.
 Sakkaronta *pr.p.* paying honour; entertaining.
 Sakkāra *m.* feast; hospitality; entertainment.
 Sakkunāti *v.* is able; can.
 Sakkhi *v.* was able.

- Sakkhi *in.* face to face with.
 Sakyaputtiya *adj.* belonging to the sons of Sākyas.
 Saṅkamati *v.* moves from place to place.
 Saṅkamissā *v.* (he) could have moved.
 Saṅkinṇa *p.p.* mixed.
 Saṅkhāra *m.* aggregation; component thing.
 Saṅgaṇhanta *pr.p.* serving; entertaining.
 Saṅgaṇhāti *v.* supports; entertains.
 Saṅgamma *abs.* having assembled.
 Saṅgāma *m.* war.
 Saṅgīti *f.* rehearsal.
 Saṅgha *m.* fraternity.
 Saṅghika *adj.* belonging to the community.
 Sacitta *n.* own mind.
 Sajātika *adj.* of the same species.
 Sajjhāyati *v.* recites.
 Saṅcarati *v.* moves about; travels; proceeds.
 Saṅcāraka *m.* wanderer.
 Saṅchanna *p.p.* covered with.
 Saṅñamayati *v.* restrains; trains oneself.
 Saṅñāpeti *v.* convinces.
 Saṅñoga *m.* fetter; union; joining together.
 Saṅñojana *n.* (mental) fetter.
 Saṅha *adj.* fraudulent.
- Santhapenta *pr.p.* adjusting.
 Saṅthāna *n.* shape.
 Saṅḍa *m.* a grove; a swarm.
 Satataṇ *ad.* constantly; always.
 Satavassa *n.* century.
 Satimantu *adj.* sensible.
 Satta *m.* living being.
 Sattāha *n.* a week.
 Satthavāha *m.* caravan leader.
 Satthasālā *f.* school.
 Sadisa *adj.* equal; similar.
 Sadeha *adj.* own body.
 Saddha *adj.* faithful.
 Saddhā *f.* faith.
 Sanantana *adj.* ancient.
 Santa *p.p.* calmed.
 Santaka *n.* property; belonging.
 Santajjenta *pr.p.* menacing.
 Santappeti *v.* satisfies.
 Santikaṇ *ad.* towards.
 Santhāgāra *m.* council hall.
 Sandiṭṭhika *adj.* seen in this life; of this world.
 Sannipatati *v.* assembles; meets together.
 Sannipatita *p.p.* assembled.
 Sabbaññutañña *n.* omniscience; supreme knowledge.
 Sabbaññutā *f.* omniscience.
 Sabbaññu *adj.* all-knowing.
 Sabbathā *ad.* in every way.
 Sabbapacchima *adj.* hindermost.
 Sabbapaṭhama *adj.* foremost; original.

- Sabbaso *ad.* in every way.
 Sabhā *f.* assembly.
 Sama *adj.* equal; even.
 Samāna *m.* recluse; monk.
 Samattha *adj.* able.
 Samanuñña *adj.* agreeing.
 Samantakūṭapabbata *m.*
 Adam's Peak.
 Samantā *ad.* around.
 Samaya *m.* time; religion.
 Samassāseti *v.* consoles.
 Samaṇ karoti = makes smooth;
 equalize.
 Samāgacchaṭi *v.* encounters.
 Samāgata *p.p.* assembled.
 Samāgama *m.* assembly.
 Samāgamma *abs.* having gathered together.
 Samāpatti *f.* concentration.
 Samijjhati *v.* becomes successful.
 Samijjheyya *v.* would prosper.
 Samitatta *n.* state of being calmed.
 Samīpa *n.* proximity; *adj.* near.
 Samuddapāra *n.* abroad.
 Samūha *m.* crowd.
 Sampatta *p.p.* arrived.
 Sampatti *f.* fortune; bliss.
 Sampanna *p.p.* endowed with; abundant.
 Sampādeti *v.* provides, performs.
 Sambandhati *v.* connects.
 Sambodhi *f.* perfect enlightenment.
- Sambhunāti *v.* attains.
 Samma *voc.* friend.
 Sammajjati *v.* sweeps.
 Sammad eva *in.* very well.
 Sammattha *p.p.* swept.
 Sammati *v.* appeases; calms itself.
 Sammukha *adj.* present; face to face with.
 Sammuti *f.* convention.
 Sammuyha *abs.* having forgotten.
 Sayañjāta *p.p.* born from oneself.
 Sayanāgāra *n.* bed-room.
 Sara *m.n.* lake.
 Saraṇa *n.* refuge.
 Saraṇagata *p.p.* taken refuge.
 Sariyati *v.* is remembered.
 Salla *n.* dart.
 Sellakkheti *v.* considers.
 Sallahuka *adj.* light; frugal.
 Sallāpa *m.* friendly talk.
 Savaṇa *ger.* hearing; listening.
 Sahati *v.* endures.
 Saṅvasati *v.* lives together.
 Saṅvigga *p.p.* agitated.
 Saṅvijjamāna *pr.p.* existing.
 Saṅvibhajati *v.* shares with.
 Saṅvuta *p.p.* closed.
 Saṅsaraṇa *n.* moving about.
 Saṅsaranta *pr.p.* moving about; transmigrating.
 Sākacchā *f.* interview.
 Sākaṭika *m.* carter.
 Sākuṇa *n.* bird's flesh.

- Sāṭaka *m.n.* clothe.
 Sāṭheyya *n.* craft; fraud.
 Sāṇi *f.* curtain.
 Sādhāraṇa *adj.* common.
 Sādhu *in.* (it is) well.
 Sāmañña *n.* life of a recluse.
 Sāmaṇaka *adj.* suitable for a monk.
 Sāmaṇera *m.* novice (monk).
 Sāmika *m.* owner; master.
 Sāminī *f.* mistress.
 Sāmuddika *adj.* marine.
 Sārādika *adj.* autumnal.
 Sārāsa *n.* lotus; *m.* a water-bird.
 Sārīrika *adj.* bodily.
 Sālavana *n.* Sal-grove.
 Sāvaka *m.* disciple.
 Sāsana *n.* letter; message; religion; admonition.
 Sāsanaḥāraka *m.* messenger.
 Sāhasika *adj.* hasty; violent.
 Sikkhā *f.* precept; rule of conduct.
 Sikkhāpeti *v.* teaches.
 Sikkhitabba *pt.p.* should be practised or observed.
 Siṅga *n.* horn.
 Siṅghāṭaka *n.* junction.
 Sineha *m.* love.
 Sippī *m.* artisan.
 Sibbati *v.* sews.
 Jimbalī *m.* silk-cotton tree.
 Siyā *v.* may be.
 Sira *m.n.* head.
- Sirigabbha *m.* state chamber.
 Sirisayana *n.* state bed or couch.
 Silesikā *f.* gum.
 Sītībhūta *p.p.* cooled.
 Silagandha *m.* fragrance of virtue.
 Sīsa *n.* head.
 Sīsacchavi *f.* scalp.
 Sihaḷa *adj.* Sinhalese.
 Sīhāsana *n.* throne.
 Sukara *adj.* easily done.
 Sukha *n.* comfort; happiness.
 Sukhita *p.p.* well-to-do.
 Sukhumāla *adj.* delicate.
 Sugati *f.* happy state.
 Sugandha *m.* fragrance. *adj.* fragrant.
 Sucinna *p.p.* well practised.
 Sujjhati *v.* becomes purified.
 Sutta *n.* sermon.
 Sudassa *adj.* easy to see.
 Sundara *adj.* good.
 Sundaratama *adj.* best.
 Sundaratara *adj.* better.
 Supanna *m.* a kind of fairy bird.
 Supāruta *p.p.* well robed.
 Supina *n.* dream.
 Subhikkha *adj.* plentiful with food.
 Sumana *adj.* glad.
 Sumanapaṭṭa *n.* wreath of jasmine.
 Sura *m.* god.
 Suvannakāra *m.* goldsmith.

- Suvaṇṇamaya *adj.* golden.
 Suvaṇṇālitta *p.p.* gilded.
 Susajjita *p.p.* well prepared.
 Susikkhita *p.p.* skilful.
 Susoca *v.* (he) has grieved.
 Sussati *v.* dries up.
 Sūkarika *m.* dealer in swine.
 Sūpa *m.* curry.
 Sūyati *v.* is heard.
 Sūra *adj.* heroic; *m.* hero.
 Sūratā *f.* heroism.
 Setṭha *adj.* highest; noble.
 Setṭhatā *f.* greatness.
 Setṭhi *m.* millionaire; treasurer;
 banker.
 Seniya *adj.* possessing armies.
 Senāpati *m.* chief of the army;
 general.
 Senāsana *n.* sleeping place;
 bedding.
 Seyyathā *pi in.* just as.
 Seyyathā *pi nāma in.* just as if.
 Sokara *n.* pork.
 Sogata *adj.* Buddhist.
 Socituṅ *inf.* to grieve.
 Sota *m.* ear; current.
 Sodhāpeti *v.* causes to cleanse.
 Sodhetabba *pt.p.* should be
 cleared or elicited.
 Sodhenta *pr.p.* clearing.
 Sobhana *adj.* beautiful.
- Somanassa *n.* joy. *adj.* joyful.
 Sosetuṅ *inf.* to dry.
 Sohajja *n.* friendship.
 Svāgataṅ *ger.* welcome!
 Svātana *adj.* (belonging to) to-
 morrow.
 Haññati *v.* is killed.
 Haṭṭha *p.p.* delighted; glad;
 joyful.
 Hattu *m.* carrier.
 Hattuṅ *inf.* to carry.
 Hanati *v.* kills.
 Hanāpeti *v.* causes to attack or
 kill.
 Harita *p.p.* carried; *adj.* green.
 Haṅsa *m.* swan.
 Hāra *m.* string. *ger.* carrying.
 Hāriya *pt.p.* should be carried.
 Hāsa *m.* laughter; joy.
 Hitakara *adj.* advantageous.
 Hiṅsiyati *v.* is tormented.
 Hīnatā *f.* vulgarity; meanness.
 Hiyattana *adj.* belonging to
 yesterday.
 Hutvā *abs.* having been or be-
 come.
 Hetṭhima *adj.* lower; lowest.
 Hetu *m.* cause.
 Hemantika *adj.* belonging to or
 suited for winter.
 Honta *pr.p.* being; becoming.

- Abandons pariccajati; cajati; *Admonition* anusāsana; sāsan:
 jahāti. *v.* *n.*
 Abdicates pariccajati. *v.* *Advanced* vaddhāpesi; pāpes:
 Ablaze āditta. *p.p.* *v. (caus.)*
 Able samattha. *adj.* *Advantageous* hitakara. *adj.*
 Abroad samuddapāra. *n.* *Advises* anusāsati. *v.*
 Abstains viramati. *v.* *Aeon* kappa. *m.*
 Abstinence virati. *f.* *Afraid* bhīta. *p.p.*
 Abstinence from food anasana. *n.* *After* paraṅ *ad.*
 Abundance vepulla. *n.* *Afterwards* pacchā. *ad.* apara-
 Abundant sampanna. *p.p.* *bhāge. loc.*
 Abuses paribhāsati. *v.* *Again and again* punappunaṅ.
 Accepts paṭiṅghāti. *v.* *ad.*
 Accompanied by parivuta. *p.p.* *Age* vaya. *m.n.*
 Accomplishment pāripūri. *f.* *Aged* vuddha; mahallaka. *adj.*
 Account vuttanta (i.e., report). *Agitated* ubbigga; saṅvigga.
m. *p.p.*
 Acquiring paṭilābha. *m.* *Agreeable* iṭṭha. *adj.*
 Action kamma. *n.* kriyā. *f.* *Agrees* samanūñño bhavati.
 Acts against viruddhamācarati. *Aggregate* khandha. *m.*
 Adam's Peak Samantakūṭa- *Aggregation* saṅkhāra; khand-
 pabbata. *m.* *dha. m.*
 Addresses āmanteti. *v.* *Alike* avisesaṅ *ad.*
 Adhered lagga. *p.p.* *Alliance* sambandha. *m.*
 Adjusting saṅṭhapenta. *pr.p.* *All-knowing* sabbāññū. *adj.*
 Adorned alaṅkata; maṇḍita; *Allotted* niyāmita. *p.p.*
 bhūsita. *p.p.* *Allowed* anuññāta. *p.p.*
 Admonishes anusāsati. *v.* *Alluredness* paluddhabhāva. *m.*

- Almost bahuso. *ad.*
 Alone ekaka. *adj.*
 Also api; ca. *in.*
 Always satataj; nibaddhaj.
ad.
 Among antare. *loc.*
 Ancient sanantana; purātana.
adj.
 And so on ādi. *m.*
 Angry ruttha; kuddha. *p.p.*
 Announcement pavedana. *n.*
 Announces āroceti. *v.*
 Anointed abbhañjita; abhi-
 sitta. *p.p.*
 Anywhere yattha katthaci. *in.*
 Apartment ovaraka. *m.*
 Apparel vatthābharāṇa. *n.*
 Appearing dissamāna; dis-
 santa. *pr.p.*
 Appeases sammati. *v.*
 Applauds abhitthavati. *v.*
 Appointment to the kingship
 rajjābhiseka. *m.*
 Approached upatthita; upa-
 saṅkanta. *p.p.*
 Approached upāgami. *v.*
 Approaching upasaṅkamanta.
pr.p.
 Approval anumati. *f.*
 Arahantship arahatta. *n.*
 Archer dhanuggaha. *m.*
 Arisen uppanna; uggata. *p.p.*
 Arises jāyati; uppajjati. *v.*
 Arose udapādi. *v.*
 Around samantā. *ad.*
 Army senā. *f. bala. n.*
 Arrival āgamaṇa. *ger.*
 Arrived anuppatta; patta;
 sampatta. *p.p.*
 Arrives at avasarati. *v.*
 Art sippa. *n.*
 Art (thou) asi. *v.*
 Artisan sippī.
 As if viya. *in.*
 Ascended ārūḷha; rūḷha. *p.p.*
 Ascending āruhanta. *pr.p.*
 Ascending ārohana; abhirū-
 hana. *ger.*
 As follows evaṇ; vuccamānā-
 kārena. *ad.*
 Aside ekamantaṇ. *ad.*
 As much as yāvataka. *adj.*
 Asked puṭṭha; pucchita; yā-
 cita. *p.p.*
 Asks pucchati. *v.*
 Asks again paṭipucchati. *v.*
 Aspiration abhinīhāra. *m. pat-*
 thanā. *f.*
 Aspires to paṇidahati. *v.*
 Assembled samāgata; sannī-
 patita. *p.p.*
 Assembles sannipatati. *v.*
 Assembly sabhā. *f.*
 Assent anumati; adhivāsanā. *f.*
 Assigns niyāmeti. *v.*
 Associates upasevati. *v.*
 Attached rata; lagga. *p.p.*
 Attained patta; anuppatta;
 laddha. *p.p.*
 Attained ajjhagamā. *v.*

- Attainment pativedha. *m.*
 Attains paṭilabhati; labhati;
 sambhunāti; pāpunāti; pap-
 poti. *v.*
 Attendant paricāraka. *adj.*
 Attendant woman paricārikā. *f.*
 Attending upatthāna. *ger. upa-*
 ṭhahanta. *pr.p.*
 Attends paricarati; upatthāti. *v.*
 Attempts ussahati. *v.*
 Auspicious subha; maṅgala.
adj.
 Austerity tapa. *m.n.*
 Author ganthakāra. *m.*
 Autumnal sārādika. *adj.*
 Avoids parivajjeti. *v.*
 Awakens pabodheti. *v.*
 Evening vitāna. *m.n.*
 Bad asundara. *adj.*
 Bad character duccharita. *n.*
 Bad smell duggandha. *m.*
 Badly preached durakkhāta.
p.p.
 Badly trained dubbiniṭa. *p.p.*
 Banner dhaja. *m.*
 Banqueting hall āpānamaṇḍala.
n.
 Banyan tree nigrodha. *m.*
 Bathed nahāta; nhāta. *p.p.*
 Battle-field yuddha-bhūmi. *f.*
 Bear accha. *m.*
 Bearing vahanta. *pr.p.*
 Being vāhī; vāhaka; dhāraka;
 gāhaka. *m.*
 Bearing dhārenta. *pr.p.*
 Bears pariḥarati; dhāreti. *v.*
 Beautiful sobhana; surūpa. *adj.*
 Beauty rūpasiri; surūpatā. *f.*
 Became abhavi. *v.*
 Become bhūta. *p.p.*
 Becomes bound bajjhati. *v.*
 Becomes a monk pabbajati. *v.*
 Becomes clear paśīdati. *v.*
 Becomes disgusted nibbindati. *v.*
 Becomes glad paśīdati. *v.*
 Becomes purified sujjhati. *v.*
 Becomes released muccati. *v.*
 Becomes wet temeti. *v.*
 Becoming bhavana. *ger.*
 Bedaubs upalimpeti. *v.*
 Bedroom sayanāgāra. *n.*
 Been bhūta. *p.p.*
 Befitting patirūpa. *adj.*
 Before pubbe. *loc. purā. in.*
 Beforehand puretarāṇ. *ad.*
 Begged yācita. *p.p.*
 Beginning ādi. *m.*
 Begins from pabhavati. *v.*
 Begotten orasa. *adj.*
 Begun āradhā. *p.p.*
 Behind pacchato. *ad.*
 Beholding passanta. *pr.p.*
 Being, living satta; paṇī. *m.*
 Being honta; bhavamāna. *pr.p.*
 Being given diyamāna. *pr.p.*
 Being negligent pamajja. *abs.*
 Being respected garukata. *p.p.*
 Belonging santaka; āyatta. *adj.*

- Belonging to a city nāgara;
 nāgarika. *adj.*
 Beloved piya. *adj.*
 Benevolence mettā. *f.*
 Benevolent avera; mettāsaha-
 gata. *adj.*
 Bends down onamati. *v.*
 Besieged ruddha; avaruddha.
p.p.
 Besieger avarodhaka. *m.*
 Be successful samijjhati. *v.*
 Besprinkled avasitta. *p.p.*
 Best sundaratama. *adj.*
 Betel (leaf) tambula. *n.*
 Better sundaratara. *adj.*
 Bidden ānatta. *p.p.*
 Bidding good-bye viyogāsaṅ-
 sanay katvā.
 Bids ānāpeti. *v.*
 Bird dija; sakuna; andaja. *m.*
 Bird's flesh sākuṇa. *n.*
 Blade (of a weapon) dhārā. *f.*
 Blaming upavāda. *m.*
 Blanket kambala. *m.n.*
 Blazing jalanta. *pr.p.*
 Blessed One Bhagavantu. *m.*
 Blood lohita. *n.*
 Blown (by wind) vāyita. *p.p.*
 Blows vāyati. *v.*
 Blue jay kiki. *f.*
 Bodily kāyika. *adj.*
 Body deha. *m.n.* sarīra. *n.*
 Body-guard aṅgarakkhaka. *m.*
 Boiled pakka; pacita. *p.p.*
 Bold visārada; nibbhaya. *adj.*
- Bond bandhana. *n.*
 Book potthaka. *m.*
 Born uppanna; nibbatta; jāta;
 paccājāta. *p.p.*
 Born from oneself sayañjāta.
adj.
 Born in Ceylon Laṅkika. *adj.*
 Born in hell nerayika. *adj.*
 Born on the land. thalaja. *adj.*
 Bowl patta. *m.*
 Bows down vandati; abhivā-
 deti. *v.*
 Brahmin dija (*lit.* twice-born);
 brāhmaṇa.
 Brass tamba. *m.*
 Breach bhedana. *ger.*
 Breadfruit labuja. *n.*
 Breast ura. *m.n.*
 Brethren āvuso. *in. voc.*
 Brightens pabhāseti. *v.*
 Brilliant abhikkanta; tejasś.
adj.
 Brings āvahāti; āharati. *v.*
 Brings forth abhinīharati. *v.*
 Brings up poseti. *v.*
 Broken bhagga. *p.p.*
 Brother bhātika. *m.*
 Brought up posita; puṭṭha. *p.p.*
 Buddha, the Tathāgata; Bud-
 dha. *m.*
 Buddhahood Buddhatta. *n.*
 sambodhi. *f.*
 Buddhism Buddhasāsana. *n.*
 Buddhist Sogata. *adj.*
 Buddhist canon tipīṭakapāli. *f.*

- Buffalo mahisa. *m.*
 Buffalo's flesh mähisa. *n.*
 Building geha. *m.n.*
 Built, caused to be kārita. *p.p.*
 Built kāresi. *v.*
 Burnt daḍḍha; jhāpita. *p.p.*
 Business kicca; kāriya. *n.*
 kammanta. *m.*
 But tathā pi. *in.*
 By degrees anukkamena; anu-
 pubbena. *ad.*
 Calamity upaddava. *m.*
 Calls āmanteti. *v.*
 Calls near pakkosati. *v.*
 Calmed santa. *p.p.*
 Calms (itself) sammati. *v.*
 Came upāgami. *v.*
 Camp khandhāvāra. *m.*
 Candy (phānita-) khaṇḍa. *m.*
 Canopy vitāna. *m.n.*
 Caparisons kappeti. *v.*
 Caravan-leader satthavāha. *m.*
 Carefully sakkaccaṅ. *ad.*
 Carpenter rathakāra; vaddhaki.
m.
 Carried haṭa; harita. *p.p.*
 Carried by force ahāsi. *v.*
 Carrier hattu; hāraka. *m.*
 Carrying haraṇa; hāra. *ger.*
 Carter sākatika. *m.*
 Casket karaṇḍa. *m.*
 Casting off vijahanta. *pr.p.*
 vijahitvā. *abs.*
 Casts away khipati. *v.*
 Cause hetu. *m.* mūla. *n.*
- Causes to attack hanāpeti. *v.*
 Causes to drink pāyeti. *v.*
 Causes to explain vitthārāpeti.
v.
 Causes to flutter kampeti. *v.*
 Causes to harness yojāpeti. *v.*
 Causes to scatter vikirāpeti. *v.*
 Causes to send pāheti. *v.*
 Causes to take gaṇhāpeti. *v.*
 Cave leṇa. *n.* guhā. *f.*
 Celibacy brahmaccariyā. *f.*
 Celestial dibba. *adj.*
 Central majjhima. *adj.*
 Century satavassa; vassasata.
n.
 Ceremony maṅgala. *n.* chaṇa.
m.
 Certain aññatara. *adj.*
 Certainly kāmaṅ; vata; nūnaṅ.
ad.
 Chamber gabbha. *m.*
 Chance otāra; vāra. *m.*
 Charcoal aṅgāra. *m.*
 Charity cāga. *m.*
 Charm manta. *m.n.*
 Charming ramma. *adj.*
 Charred jhāma. *adj.*
 Chases anubandhati. *v.*
 Chief padhāna; agga. *adj.*
 Chief bull puṅgava. *m.*
 Child dāraka. *m.*
 Circumambulation padakkhiṇā.
f.
 Citizen nāgara; nāgarika. *adj.*
 Clad nivattha. *p.p.*

- Clansman kulaputta. *m.*
 Clapping hands appoḥenta.
pr.p.
 Clay mattikā. *f.*
 Clean vitamala. *adj.*
 Cleanses parisodheti. *v.*
 Cleansing sodhanā; pariyoda-
 panā. *f.*
 Clear pasanna. *p.p.*
 Clearing sodhenta. *pr.p.*
 Clever (upāya-) kusala. *adj.*
 Cleverness kosalla. *n.*
 Climate utugūṇa. *n.*
 Clinging allīna. *p.p.*
 Closed saṅvuta. *p.p.*
 Closet koṭṭhaka. *m.*
 Clothe dussa. *n.* sāṭaka. *m.*
 vāsa. *m.n.*
 Cloud abbha. *n.* megha. *m.*
 Coffin mataka-dopi. *f.*
 Collected cita; upacita. *p.p.*
 Collects upacināti. *v.*
 Colour vaṇṇa. *m.*
 Comes to pāpunāti. *v.*
 Coming āgacchanta. *pr.p.*
 Coming āgamaṇa; āgata. *ger.*
 Community saṅgha. *m.*
 Comparison upamāna. *n.* upa-
 mā. *f.*
 Complete paripūra. *adj.* pari-
 punṇa. *p.p.*
 Complexion (sarira-) vaṇṇa. *m.*
 Command āṇā. *f.*
 Commentary aṭṭhakathā. *f.*
 Commissions niyojeti. *v.*
 Common sādharma. *adj.*
 Company parisā. *f.*
 Compassionate dayālu. *adj.*
 Completely filled paripunṇa. *p.p.*
 Component (part) saṅkhāra. *m.*
 Concealed paṭicchanna. *p.p.*
 Conceals chādeti. *v.*
 Concentration jhāna. *n.* samā-
 patti. *f.*
 Concerning nissāya. *in.*
 Conditioned nipphanna. *p.p.*
 Connected with nissita. *p.p.*
 Connects sambandheti. *v.*
 Conquered jita; vijita. *p.p.*
 Conquering jinanta. *pr.p.*
 Consent paṭiññā; anuññā; anu-
 mati. *f.*
 Considers sallakkheti. *v.*
 Consolation assāsa. *m.*
 Consoles samassāseti. *v.*
 Constantly satataṅ; nirantaraṅ
ad.
 Contention bheda; vivāda. *m.*
 Convention sammuti. *f.*
 Conveyance yāna. *n.*
 Converts pasādeti. *v.*
 Convinces saññāpeti. *v.*
 Cooking pāka; pacana. *ger.*
 Cooled sitibhūta. *p.p.*
 Coronation rajjābhiseka. *m.*
 kirīṭadhāraṇa. *n.*
 Corpse matakalebara. *n.*
 Corrupted paduṭṭha; dūsita.
p.p.
 Cost aggha; vaya. *m.*
 Costly mahāraha. *adj.*

- Couch pallaṅka. *m.*
 Coughs ukkāsatī. *v.*
 Could asakkhi. *v.*
 Could have moved (he) saṅka-
 missā. *v.*
 Council hall santhāgāra. *m.*
 Countless asaṅkheyya. *adj.*
 Country raṭṭha. *n.* janapada. *m.*
 Courtesan gaṇikā. *f.*
 Covered paṭicchanna; channa;
 chādita. *p.p.*
 Covered with sañchanna. *p.p.*
 Covers chādeti. *v.*
 Covetous abhijjhālu; luddha.
adj.
 Craft sāṭheyya. *n.*
 Created nimmita. *p.p.*
 Creates nimmināti. *v.*
 Crimson lohitaavaṇṇa. *adj.*
 Crime aparādha. *m.*
 Crooked-handed kuṇḍī. *m.*
 Crossable taraṇiya. *pt.p.*
 Cross-bar aggala. *n.*
 Crossing (a stream) taramāna.
pr.p.
 Cross-legged state pallaṅka. *m.*
 Crowd samūha. *m.*
 Crown makuṭa; kirīṭa. *n.*
 Crushes maddati. *v.*
 Crying aloud kandanta. *pr.p.*
 Crystal phaḷika. *m. & adj.*
 Cuckoo kokila. *m.*
 Current sota. *m.*
 Curry sūpa. *m.* vyāñjana. *n.*
 Curtain sāṇi. *f.*
 Cuts off ucchindati. *v.*
 Cutter chettu. *m.*
 Dance nacca. *n.*
 Dancing girl nāṭikā; nāṭa-
 kitthī. *f.*
 Dances naccati. *v.*
 Danger antarāya; upaddava.
m.
 Daily patidinaṅ. *ad.* deva-
 sika. *adj.*
 Darkness tama. *m.n.* andha-
 kāra. *m.*
 Dark spot kāḷaka. *n.*
 Dashed ghaṭṭita; paḥaṭa. *p.p.*
 Dashing ghaṭṭenta; pothenta.
pr.p.
 Dealer in oil telika. *m.*
 Dear piya; pemaṇiya. *adj.*
 Debt iṇa. *n.*
 Decay jarā. *f.* jiraṇa. *n.*
 Decayed jiraṇa. *p.p.*
 Decked bhūsita. *p.p.*
 Declares pakāseti. *v.*
 Decreases parihāyati. *v.*
 Deer-park migadāya. *m.*
 Delicate sukhumāla. *adj.*
 Delicious paṇita. *adj.*
 Delight pīti; tuṭṭhi; abhirati. *f.*
 Delighted haṭṭha; tuṭṭha; rata;
p.p.
 Delightful ramaṇiya; ramma.
adj.
 Delightfully ramaṇiyākārena.
ad.

- Deliverance* makkha. *m.*
Dense forest vanantara; vipina. *n.*
Departed nikkami. *v.*
Departed niggata. *p.p.*
Departs apagacchati; vigacchati. *v.*
Dependent nissitaka. *adj.*
Depending on nissāya; upanisāya. *abs.*
Deposit āsaya; ākara. *m.*
Deposited nidahita. *p.p.*
Desert kantāra. *m.*
Despair kheda. *m.*
Despised garahita. *p.p.*
Despises nindati; avamāneti; avajānati; garahati. *v.*
Destination patthitāthāna. *n.*
Destined for hell nerayika. *adj.*
Destitute anātha. *adj.*
Destroyed vināsita. *p.p.*
Destroys vināseti; ucchindati. *v.*
Determination adhiṭṭhāna. *n.*
Determines adhiṭṭhāti. *v.*
Develops bhāveti. *v.*
Deviates apakkamati. *v.*
Devotee, male upāsaka. *m.*
female upāsikā. *f.*
Devotion bhatti. *f.*
Did akā; akāsi; akari; kari. *v.*
Dies marati; cavati. *v.*
Difficult dukkara. *adj.*
Difficult to see duddasa. *adj.*
Diffuses pharati. *v.*
Diminishes apacināti. *v.*
Dimly mandālokena. *ad.*
Dirt mala. *n.*
Dirty upakkiliṭṭha. *p.p.*
Disappeared antarahīta. *p.p.*
Disappears antaradhāyati; vi-nassati. *v.*
Disappointed khinna. *p.p.*
Disciple sāvaka. *m.*
Discipline vinaya. *m.*
Disciplinary code vinaya. *m.*
Discourse desanā. *f.*
Disgrace parābhava. *m.*
Disgusting paṭikkūla. *adj.*
Dispatches vissajjeti; peseti. *v.*
Dissension bheda; vivāda. *m.*
Dissent, internal mithubheda. *m.*
Distinguished abhiññāta; vi-siṭṭha. *p.p.*
Distributes vissajjeti; bhājeti. *v.*
District padesa. *m.*
Diversified vicitta; visiṭṭha; vividha. *adj.*
Divided vibhatta; bhājita. *p.p.*
Divides vibhajati; bhājeti. *v.*
Divine dibba. *adj.*
Division vibhāga. *m. aṅga. n.*
Doer kāraka. *m.*
Doing kurumāna; karonta. *pr.p. karaṇa. ger.*
Donor dāyaka; dātu. *m.*
Don't mā. *in.*
Doubt kaṅkhā; vicikicchā. *f.*

- Drags near* ākaḍḍhati. *v.*
Drawing near upasaṅkamitvā. *abs.*
Drawn out abbūḷha. *p.p.*
Dream supina. *n.*
Drink peyya; pānaka. *n.*
Drinker of liquor majjapa. *m.*
Drinking hall āpānamandaḷa. *n.*
Drinks pivati. *v.*
Driving pājenta. *pr.p.*
Drunk pīta. *p.p.*
Drys up sussati. *v.*
Due course anupubba. *n.*
Dug out nikhāta. *p.p.*
Dung mala. *n. asuci. m.*
During vattante. *loc.*
Durst raja. *m.n.*
Dwarf lakuntaka. *adj.*
Dweller vāsī. *m.*
Dwelling place upassaya. *m.*
Dwells ajjhāvasati; viharati. *v.*
Dwindles parihāyati. *v.*
Dye rajana. *n.*
Dyed rañjita. *adj.*
Early kālass'eva; pāto va. *in.*
Earthen mattikāmaya. *adj.*
Easily done sukara. *adj.*
Eastern puratthima. *adj.*
Easy to see sudassa. *adj.*
Eaten bhutta; khādita. *p.p.*
Eats asnāti; bhuñjati. *v.*
Ecclesiastic pabbajita. *m.*
Edge mukhavatṭi. *f.*
Effort parakkama. *m.*
Elapsed atikkanta. *p.p.*
Elder, the thera. *m.*
Elephant kuñjara. *m.*
Eliminated pahīna; *p.p.*
Else no ce. *in.*
Embarked ārūḷha. *p.p.*
Embarking (nāvā-) abhirūhana. *ger.*
Emperor adhirāja. *m.*
Employed niyutta. *p.p.*
Encounters samāgacchati. *v.*
Enjoying abhiramanta. *pr.p.*
Encircling parikkhepa. *m.*
Enclosure koṭṭhaka. *m.*
End anta. *m.*
Endeavours ussahati. *v.*
Endowed with patimandita; yutta. *p.p.*
Endurance adhiṅgana. *f.*
Endures sahati. *v.*
Engaged niyutta. *p.p.*
Enjoying anubhavanta. *pr.p.*
Enjoyment assāda. *m.*
Enjoys abhiramati. *v.*
Enlightened buddha; sambud-dha. *p.p.*
Enlightenment buddhatta. *n.*
Enmity vera. *n.*
Enough alaṅ. *in.*
Enquiring upaparikkhanta. *pr.p.*
Enraged rutṭha; rosita. *p.p.*
Entered pavitṭha. *p.p.*
Entire sakala; niravasesa. *adj.*

- Envoy* rājadūta. *m.*
Equal sadisa; sama; samāna. *adj.*
Erects kāreti; māpeti. *v.*
Erudition paṇḍicca. *n.*
Establishes patitthāpeti. *v.*
Establishing patitthāpayamāna. *pr.p.*
Et cetera ādi. *in.*
Even api. *in.*
Even sama. *adj.*
Excellent atisundara; paṇita; visiṭṭha. *adj.*
Exceeding accanta. *adj.*
Except vinā. *in.* thapetvā. *abs.*
Excess of rain ativutthi. *f.*
Exhausted parikkhīṇa; khīṇa. *p.p.*
Exhaustion khaya. *m.*
Existence vutti; pavatti. *f.*
Existing saṅvijjamaṇa. *pr.p.*
Exists vijjati; vattati. *v.*
Expands tanoti. *v.*
Expects āgameti. *v.*
Expedient upakkama. *m.*
Expertness pāṭava. *m.* paṭutā. *f.*
Expresses pakāseti. *v.*
Exquisite ativisiṭṭha. *p.p.*
Extensive patthāṭa. *p.p.*
Eye of wisdom dhammacakkhu. *n.*
Face to face sakkhi, *in.* paccakkhaṅ. *ad.*
Facing abhimuka. *adj.*
Factor of knowledge bojjhaṅga. *m.*
Fails vihāyati. *v.* (use with ablative).
Faith saddhā. *f.*
Faithful saddha. *adj.*
Far spent abhikkanta; atikkanta. *p.p.*
Fathom vyāma. *m.*
Fatigued kilanta. *p.p.*
Fallen patita. *p.p.*
Falls down patati. *v.*
Falls into (sleep, etc.) okkamati. *v.*
Falsehood micchā; musā. *in.*
Fame yasa. *m.n.* kitti. *f.*
Famous pākāṭa; yasassī. *adj.*
Father tāta; janaka; pitu. *m.*
Fault otāra; dosa. *m.* vajja. *n.*
Fear bhaya. *n.*
Feast sakkāra. *m.*
Fee for bringing up posāvanika. *n.*
Feeble dubbala. *adj.*
Feebleness dubbalya. *n.*
Feeding bhojana; parivesanā. *ger.*
Feelessness apadatā. *f.*
Feet upward uddhapāda. *adj.*
Festival chaṇa; ussava. *m.*
Fetter (mental) saññojana. *n.*
Few thoka; appaka; katipaya. *adj.*
Fig (tree) assattha. *m.*
Fights yuijhati. *v.*

- Fills* pūreti. *v.*
Final osāna; antima. *adj.*
Finally ante; osāne. *loc.*
Finally passes away parinibbāti. *v.*
Finds pleasure in abhinandati. *v.* (with accusative).
Fire pāvaka. *m.*
Fire-fly khajjopanaka. *m.*
Firm dāḷha. *adj.*
Fish maccha. *m.*
Fisherman bālisika. *m.*
Fil anucchavika. *adj.*
Flag paṭākā. *f.*
Flees palāyati. *v.*
Flesh maṅsa. *n.*
Flock of birds dijagaṇa. *m.*
Foam pheṇa. *n.*
Followed by anugata; parivuta. *p.p.*
Follows anveti; anukkamati. *v.*
Food bhojana; anna. *n.* go-cara; āhāra. *m.*
Foolish muḷha; bāla. *adj.*
For atthāya. *dat. sing.*
Force bala. *n.* balakkāra. *m.*
Forcibly pasayha. *abs.*
Foremost padhāna. *adj.*
Forgiven khanta. *p.p.*
Former purima. *adj.*
Foremost sabba; āthama; agga. *adj.*
Forenoon pubbaṇha. *m.*
Forester vanacara. *m.*
Forsaking cāga. *ger.*
Fortnight addhamāsa. *m.*
Fortune sampatti. *f.*
Foul pūti. *adj.*
Fourfold catubbidha. *adj.*
Fragrance sugandha. *m.*
Fragrant sugandha. *adj.*
Fraternity saṅgha. *m.*
Fraudulent satha. *adj.*
Free from dust viraja. *adj.*
Freed mutta. *p.p.*
Fresh nava. *adj.*
Friend mitta. *m.* samma (only in vocative).
Friendliness mettā. *f.*
Friendship sohaṅga. *n.*
Frightened bhīta. *p.p.*
Frog maṇḍūkā. *m.*
From afar dūrato. *ad.*
Frothy pheṇila. *adj.*
Frugal mitabbaya. *adj.*
Full punṇa. *p.p.*
Full of ākiṇṇa. *p.p.*
Full moon day punṇamī. *f.*
Further uttariṅ. *ad.*
Future anāgata. *adj.* (time) *m.*
Gain lābha. *m.*
Garage vāhanāgāra. *m.n.*
Garden ārāma. *m.* uyyāna. *n.*
Garrulous vācāla. *adj.*
Gatekeeper dovārika. *m.*
Gate tower gopura. *n.*
Gathers upacināti. *v.*
Generation kulaparivaṭṭa. *n.*
Getting down otaranta. *pr.p.*

- Gilded *suvannālitta*. *p.p.*
 Giver *dāyaka*; *dātu*. *m.*
 Gives up *paṭinissajati*. *v.*
 Glad *attamana*; *tuṭṭha*; *haṭṭha*; *sumana*. *adj.*
 Gladdens *pasādeti*. *v.*
 Glory *teja*; *yasa*. *m.n.*
 Glowing *jotanta*. *pr.p.* *jalita*.
p.p.
 Goad *pājana*. *n.*
 God *sura*; *deva*. *m.*
 Goes *yāti*. *v.*
 Goes back *paṭikkamati*. *v.*
 Goes beyond *atikkamati*. *v.*
 Goes out *niyyāti*. *v.*
 Going *gamana*. *ger.*
 Gold *kanaka*; *suvanna*. *n.*
 Golden *suvannamaya*. *adj.*
 Goldsmith *suvannakāra*. *m.*
 Gone *pakkanta*; *yāta*. *p.p.*
 Gone astray *mūha*. *p.p.*
 Gone away *apakkanta*. *p.p.*
 Gone over *atikkanta*. *p.p.*
 Got (he) *alatta*. *v.*
 Got up *ārūha*; *uṭṭhita*. *p.p.*
 Grammarian *veyyākaraṇika*. *m.*
 Gratification *cetopasāda*. *m.*
 Great *vipula*; *mahanta*. *adj.*
 Greatness *setṭhatā*. *f.*
 Greatest *mahattama*. *adj.*
 Great mass *khandha*. *m.* *rāsi*. *f.*
 Greatly beneficial *mahānisajsa*.
adj.
 Groom *assagopaka*; *assabhaṇḍaka*. *m.*
- Gross *thūla*. *adj.*
 Grove *saṇḍa*. *m.*
 Growing *vaḍḍhanta*. *pr.p.*
 Grown up *vuddha*. *p.p.*
 Grows *rūhati*; *vaḍḍhati*. *v.*
 Guards *gopeti*; *rakkhati*. *v.*
 Gum *silesikā*. *f.*
 Hand *bhuja*; *hattha*. *m.*
 Hands over *paṭicchāpeti*. *v.*
 Handful *mutṭhimatta*. *adj.*
 Handsome *abhirūpa*. *adj.*
 Happiness *sukha*. *n.*
 Happy state *sugati*. *f.*
 Hard food *khajja*. *n.*
 Harvest *dhaññaphala*. *n.*
 Has been *babhūva*. *v.*
 Has grieved *susoca*. *v.*
 Has left *jahāra*. *v.*
 Hasty *sāhasika*. *adj.*
 Having abandoned *pahāya*. *abs.*
 Having approached *upecca*. *abs.*
 Having assembled *samāgamma*; *saṅgamma*. *abs.*
 Having been *hutvā*. *abs.*
 Having begun *ārabha*. *abs.*
 Having been born *uppajja*. *abs.*
 Having brought *āniya*; *āhariya*.
abs.
 Having called *pakkositvā*. *abs.*
 Having carried *netvā*. *abs.*
 Having considered *anuvicca*; *viceyya*. *abs.*
 Having consulted *mantetvā*. *abs.*
 Having covered *chādetvā*. *abs.*
 Having divided *vibhajja*. *abs.*

- Having ejected *niharitvā*. *abs.*
 Having entered *pavissa*; *pavisiya*. *abs.*
 Having forgotten *sammuyha*.
abs.
 Having got *upalabbha*. *abs.*
 Having in front *purakkhatvā*.
abs.
 Having knocked down *nihacca*.
abs.
 Having known *ñatvā*; *viditvā*; *aññāya*; *jānitvā*. *abs.*
 Having removed *vineyya*. *abs.*
 Having risen up *uṭṭhāya*. *abs.*
 Having sat *nisajja*. *abs.*
 Having sent *pesetvā*. *abs.*
 Having separated *vivicca*. *abs.*
 Having struck *āhacca*. *abs.*
 Having taken *ādāya*. *abs.*
 Having thatched *chādetvā*. *abs.*
 Having trapped *rundhitvā*. *abs.*
 Having trodden *akkamma*. *abs.*
 Having understood *avecca*; *aññāya*. *abs.*
 Having vexed *upahacca*. *abs.*
 Having wasted *khepetvā*. *abs.*
 Hawks (*vāṇijjāya*) *āhindati*. *v.*
 Head *sira*. *m.n.* *sīsa*; *uttamaṅga*. *n.*
 Head downward *avaṅsira*. *adj.*
 Health *ārogya*. *n.*
 Healthy *niroga*; *aroga*. *adj.*
 Heaping up *nicaya*. *m.*
 Heard *assosi*; *suṇi*. *v.*
 Heard *suta*. *p.p.*
- Hearing *savaṇa*. *ger.*
 Heat *teja*. *m.n.* *uṇha*. *n.*
 Heat of the sun *ātapa*. *m.*
 Heated *tatta*; *tāpita*. *p.p.*
 Heavenly *dibba*. *adj.*
 Heavenly messenger *devadūta*.
m.
 Heaviness *gārava*. *m.*
 Hell *niraya*. *m.*
 Hellish *āpāyika*. *adj.*
 Help *upakāra*; *anuggaha*. *m.*
 Helpless *anātha*. *adj.*
 Helps *upatthambheti*; *anuggaṇhāti*. *v.*
 Here *iha*; *atra*. *in.*
 Heretic *micchādītṭhika*; *tittiya*. *m.*
 Heretical *titthiya*. *adj.*
 Hermit *tāpasa*; *tapassī*. *m.*
 Hermitage *assama*. *m.*
 Hero *vīra*; *sūra*. *m.*
 Heroism *sūratā*; *vīratā*. *f.*
 Hexagonal *chaḷaṅsa*. *adj.*
 Higher *uttaritara*; *uccatara*.
adj.
 Highest *uttama*; *agga*; *setṭha*.
adj.
 Highroad *addhāna*. *n.*
 Highway *mahāmagga*. *m.*
 Highwayman *panthaghātaka*.
m.
 Hindermost *sabbapacchima*.
adj.
 Hindrance *nīvaraṇa*. *n.* *bādhā*.
f.

- Hitting ghaṭṭenta. *pr.p.*
 Hold gahaṇa *ger.*
 Homage gāra. *m.*
 Homelessness anagāriya. *n.*
 Honest uju; akuṭṭā. *adj.*
 Honoured mānita; mahita; garukata. *p.p.*
 Horn siṅga. *n.*
 Horse-trappings assabhaṇḍaka. *n.*
 Hospitality sakkāra. *m.*
 Hostile king paṭirāja. *m.*
 House upassaya. *m.* agāra; geḥa; nivesana. *n.*
 Household life gharāvāsa. *m.*
 Hunter luddaka. *m.*
 How much kittaka. *adj.*
 Hub nābhi. *f.*
 Huge mahanta; viśāla. *adj.*
 Humanity manussatta. *n.*
 Hurls khipati. *v.*
 Hymn gīta. *n.*
 Idea mati. *f.* mata. *n.*
 Idiot eḷamūga. *m.*
 Ignoble anariya. *adj.*
 Ignorant appassuta. *adj.*
 Imitation anukaraṇa. *ger.*
 Immense atimahanta; vipula. *adj.*
 Immeasurable appameyya. *pt.p.*
 Immediately following ānatarika. *adj.*
 Impermanent anicca. *adj.*
 Impostor paṭirūpaka. *m.*
 Impure asuci. *adj.*
- In all probability ekaṅsena. *ad.*
 In another way aññathā. *ad.*
 Inappropriate ananucchavika. *adj.*
 In both ways ubhayathā. *ad.*
 Increase vuddhi. *f.* udaya. *m.*
 Injury apakāra. *m.*
 Increasing vaddhenta. *pr.p.*
 Increases vaddhati; abhivaḍḍhati. *v.*
 Indeed khalu. *in.*
 India jambudīpa. *m.*
 In every way sabbaso; sabbathā. *ad.*
 Infant thanapa. *m.*
 Inferior nīca; adhama. *adj.*
 Informs nivedeti; paṭivedeti; ācikkhati. *v.*
 Inheritance dāyāda. *m.*
 In many ways bahuso; bahu-dhā. *ad.*
 Inner part abbhantara. *n.*
 Inner village antogāma. *m.*
 Innumerable asaṅkheyya. *pt.p.*
 In olden days purā. *in.*
 Insight paṭivedha. *m.*
 Inspecting upaparikkhanta. *pr.p.*
 Intermediate quarter enudisā. *f.*
 Interview sācakchā. *f.*
 Intoxicated matta. *p.p.*
 Invites nimanteti. *v.*
 Iron aya. *m.n.*
 Iron safe ayopeḷā. *f.*
 Irritated anattamana. *adj.*

- Is able pahoti. *v.*
 Is accompanied parivāriyati. *v.*
 Is attacked pahariyati. *v.*
 Is avoided vajjiyati; cajjiyati. *v.*
 Is becoming bhūyati. *v.*
 Is born nibbattati. *v.*
 Is bound bajjhati. *v.*
 Is bought kinīyati. *v.*
 Is broken bhijjati. *v.*
 Is buried nikhaniyati. *v.*
 Is burnt dayhati. *v.*
 Is carried niyati. *v.*
 Is collected cīyati. *v.*
 Is cut chijjati. *v.*
 Is deposited nidhiyati. *v.*
 Is done kariyati. *v.*
 Is eaten khajjati. *v.*
 Is entered pavisiyati. *v.*
 Is esteemed agghiyati. *v.*
 Is fed bhojīyati. *v.*
 Is floated vuyhati. *v.*
 Is got labbhati. *v.*
 Is heard sūyati; suyyati. *v.*
 Is hung olambiyati. *v.*
 Is killed haññati. *v.*
 Is led niyyati. *v.*
 Is opened avāpurīyati. *v.*
 Is perfumed vāsiyati. *v.*
 Is plundered acchindiyati. *v.*
 Is read paṭhiyati. *v.*
 Is remembered sariyati. *v.*
 Is said vuccati; pavuccati. *d.*
 Is served up upatṭhiyati. *v.*
- Is slain māriyati. *v.*
 Is tormented hiṅsiyati. *v.*
 Is wounded vaṇiyati. *v.*
 Jasmine sumanā. *f.*
 Jewel ratana. *n.*
 Jewel throne maṇipallaṅka. *m.*
 Journey cārikā. *f.* gamana. *n.*
 Journeying saṅcaranta. *pr.p.*
 Joy pīti. *f.* pāmojja; somanassa. *n.* hāsa. *m.*
 Joyful haṭṭha; tuṭṭna. *p.p.* sumana. *adj.*
 Judge vinicchayāmacca. *m.*
 Jumps up abhuggacchati. *v.*
 Junction siṅghāṭaka. *n.* magga-samāgama. *m.*
 Just as yathā—tathā; seyyathā pi. *in.*
 Just as if seyyathā pi nāma. *in.*
 Just so evam eva; tathā. *in.*
 Justice yutti. *f.*
 Keeping company with upasevanā. *f.*
 Keeps ṭapeti; nikkhipati. *v.*
 Keeps company with payirupāsati. *v.*
 Keeps in mind manasikaroti. *v.*
 Keeps silence tuṅhī bhavati.
 Kept nikkhita; ṭapita. *p.p.*
 Killed mārita; hata. *p.p.*
 Killer māretu. *m.*
 Kills hanati; hanti; māreti. *v.*
 Kind jāti; vikati. *f.*
 Kind kārūnika; dayālu. *adj.*
 Kindness dāyā; karuṇā. *f.*

- King rāja. *m.*
 Kingdom rajja; vijita. *n.*
 Kingship rajja. *n.*
 Knee-deep jaṇṇumatta. *adj.*
 Knocked against paṭihata. *p.p.*
 Knocks on or at ākoṭeti. *v.*
 Knower nātu. *m.*
 Knowing jānanta; vijānanta. *pr.p.*
 Knowledge ñāṇa. *n.* paññā. *f.*
 Knows jānāti; vijānāti. *v.*
 Knows clearly pajānāti. *v.*
 Knows perfectly pari jānāti. *v.*
 Labourer vetanika; kamma-kāra. *m.*
 Lad māṇavaka. *m.*
 Ladder nissenī. *f.*
 Ladle uḷuṅka. *m.*
 Laid down paññatta; nipanna. *p.p.*
 Lake sara. *m.n.*
 Lamenting vilapamāna. *pr.p.*
 Last pacchima. *adj.*
 Laughter hāsa. *m.* hasana. *n.*
 Land thala. *n.*
 Lass māṇavī. *f.*
 Last pacchima; antima. *adj.*
 Lasts pavattati. *v.*
 Latch aggala. *n.*
 Law-book nitigantha. *m.*
 Layman gihī; upāsaka. *m.*
 Laywoman upāsikā. *f.*
 Leader nāyaka; pāmokkha. *m.*
 Leaf-hut paṇṇasālā. *f.*
- League yojana. *n.* (about 7 miles)
 Learned bahussuta. *adj.*
 Learnedness bāhusacca. *n.*
 Leaves cajati. *v.*
 Leaves the household life pab-bajati; abhinikkhamati. *v.*
 Leaving jahitvā. *abs.*
 Left vāma. *adj.*
 Letter sāsana; lekhana. *n.*
 Liberal donor dānapāti. *m.*
 Library potthakālaya. *m.*
 Lid pidhāna; apidhāna. *n.*
 Lie musā. *in.* asacca. *n.*
 Life jīva. *m.* jīvita. *n.*
 Life of a recluse sāmāñña. *n.*
 Light lahu; sallahuka. *adj.*
 Lightness lahutā. *f.*
 Likewise tath 'eva. *in.*
 Limb aṅga. *n.*
 Limit odhi. *m.* sīmā. *f.*
 Line panti. *f.*
 Listening suṇanta. *pr.p.* sa-vaṇa. *ger.*
 Literature ganthāvali. *f.*
 Little thoka; appaka. *adj.*
 Liquor, fermented meraya. *n.*
 Liquor, distilled surā. *f.*
 Living carita; jivana. *ger.*
 Living jivanta. *pr.p.*
 Living being paṇaka; satta; paṇī. *m.*
 Livelihood jīvikā. *f.*
 Lives in adhivasati. *v.*
 Lives together saṇvasati. *v.*

- Located paṭiṭṭhāpita. *p.p.*
 Lodging nivesana. *n.*
 Logician takkika. *m.*
 Long time addhā. *m.* digha-rattaj; ciraṇ. *ad.*
 Longing of a pregnant woman dohaḷa. *m.*
 Lord nātha; ayya. *m.*
 Lordship ādhipacca. *n.*
 Lost natṭha. *p.p.*
 Lotus paṅkaja; sārasa. *n.*
 Love pema. *n.* sineha; pasāda. *m.*
 Lovely pāsādika. *adj.*
 Lover vāritaka (lit. betrothed); piyāyaka. *m.*
 Low-caste man vasala. *m.*
 Lowest hetṭhima. *adj.*
 Lust taṇhā. *f.*
 Lustre obhāsa. *m.*
 Lutanist veṇika. *m.*
 Lying down nipanna. *p.p.*
 Made of silver rajatamaya. *adj.*
 Made ready paṭiyatta. *p.p.*
 Magnificently viṣiṭṭhākārena. *ad.*
 Maid paricārikā. *f.*
 Makes less apacināti. *v.*
 Makes ready paṭiyādeti. *v.*
 Making a noise ravamāna. *pr.p.*
 Mammal khīrapāyī. *m.*
 Mango-fruit amba. *n.*
 Manifest pātubhūta; pākāṭa. *p.p.*
 Manifested pāturahosi. *v.*
- Manifests pakāseti; pātubhava. *v.*
 Mansion bhavana. *n.* vimāna. *m.n.*
 Mantle kaṅcuka. *m.*
 Many aneka. *adj.*
 Many times bahukkhattuṇ. *ad.*
 Marches against abbhuyyāti. *v.*
 Marine sāmuddhika. *adj.*
 Marks out paricchindati. *v.*
 Marries āvāheti or vivāheti. *v.*
 Mass of rock pabbatakūṭa. *m.n.*
 Master (teacher) satthu. *m.*
 Mat kilaṅja. *m.*
 Matrimonial āvāha-vivāhika. *adj.*
 May, month of, Vesākha. *m.*
 May be siyā; bhaveyya. *v.*
 Mean dīna. *adj.* (p.p.).
 Meaning attha. *m.*
 Means upakkama; upāya. *m.*
 Measurable meyya. *pt.p.*
 Measured mita. *p.p.*
 Measureless appameyya. *pt.p.*
 Measures mināti. *v.*
 Medicine bhesajja. *n.*
 Meditation jhāna. *n.*
 Meets together sannipatati. *v.*
 Menacing santajjenta. *pr.p.*
 Mental mānasika; manomaya. *adj.*
 Meritorious deed puñña; kusalakamma. *n.*
 Merry tuṭṭha. *p.p.*
 Message sāsana. *n.*

- Messenger dūta; sāsaṇhāraka. *m.*
 Method pariyāya; ākāra. *m.*
 Metrics chanda. *m.n.*
 Metropolis rājadhāni. *f.*
 Middle, the majjha. *m.*
 Middling majjhima. *adj.*
 Milk paya. *m.n.* duddha. *n.*
 Milked duddha. *p.p.*
 Mind mānasa; citta. *n.*
 Minute muhutta. *n.*
 Miracle pāṭihāriya. *n.*
 Mischief apakāra. *m.*
 Misdeed dosa. *m.* vajja. *n.*
 Miserable dīna; dukkhita. *p.p.*
 Miserly luddha. *p.p.*
 Misfortune vipatti. *f.*
 Mistress sāmīnī. *f.*
 Mixed saṅkiṇṇa; missita. *p.p.*
 Mixed with ghee ghātika. *adj.*
 Modern ajjatana. *adj.*
 Moment khaṇa. *m.*
 Monk pabbajita; samaṇa; ta-
 podhana. *m.*
 Moon nisākara; canda. *m.*
 Monkey makkha. *m.*
 More bhīyo. *in.*
 Most accanta. *adj.*
 Mounting abhirūhana. *ger.*
 Movable cālaniya. *pt.p.*
 Moves calati; saṅcarati; saṅ-
 kamati. *v.*
 Moving about saṅsaraṇa. *ger.*
 saṅsaranta. *pr.p.*
 Moves aside apeti. *v.*
 Moves off apagacchati. *v.*
 Moved lūna. *p.p.*
 Much ailing bavhābādha. *adj.*
 Much heated kaṭhita. *p.p.*
 Much valuable mahārāha. *adj.*
 Multi-coloured nānāvanna. *adj.*
 Music vādita. *n.*
 Musical instrument turiya; turi-
 yabhaṇḍa. *n.*
 My dear bho. *in.*
 Naked nagga. *adj.*
 Naked ascetic niganṭha. *m.*
 Naught na kiñci. *in.*
 Nave nābhi. *f.*
 Near avidura; āsanna; samīpa.
adj.
 Necessity attha. *m.*
 Need payojana. *n.*
 Neglects pamajjati. *v.*
 Neighbourhood sāmanta; āsan-
 naṭṭhāna. *n.*
 Never na kudācanaṅ. *ad.*
 New nava; abhinava. *adj.*
 News vuttanta. *m.* pavatti. *f.*
 Noble seṭṭha; uttama; vara.
adj.
 Noble person ariya. *m.*
 Noble truth ariyasacca. *n.*
 Novel navakathā. *f.*
 Nobler uttaritara; seṭṭhatara
adj.
 Nobody na koci. *in.*
 Noise rava. *m.*
 Norm dhamma. *m.*

- Not destroyed anūhata. *p.p.*
 Not seldom abhinhaṅ. *ad.*
 Nourished posita; puṭṭha. *p.p.*
 Nourishing ojavanta. *adj.*
 Novice monk sāmaṇera. *m.*
 Nun bhikkhunī. *f.*
 Nursing upaṭṭhāna. *ger.* upaṭ-
 ṭhahanta. *pr.p.*
 Object gocara. *m.*
 Observance pālana; rakkhana.
ger.
 Obstructed ruddha; bādhitā.
p.p.
 Obtained laddha. *p.p.*
 Occasion avatthā. *f.*
 Odour gandha. *m.*
 Of other faiths aññatitthiya.
adj.
 Oil tela. *n.*
 Ola tālapanna. *n.*
 Old jinna. *p.p.*
 Old age jarā. *f.*
 Olden purātana; sanantana.
adj.
 Omniscience sabbaññutā. *f.*
 On account of nissāya; paṭicca.
in. (abs.).
 On that account tato nidānaṅ.
ad.
 Once ekakkhattuṅ; ekadā. *ad.*
 Once a fortnight anvaddhamā-
 saṅ. *ad.*
 One by one ekeka. *adj.*
 One and a half diyaddha. *m.*
 One-eyed ekakkhika; kāṇa. *adj.*
 Only eva. *in.*
 Oozes paggharati. *v.*
 Open air abbhokāsa; ajjho-
 kāsa. *m.*
 Opposite abhimukha; virud-
 dha. *adj.*
 Oppressed by abhipīlita. *p.p.*
 Orange-coloured kāsāva. *adj.*
 Order kama; anukkama; m.
 paṭipāṭi. *f.*
 Ordination, higher upasam-
 padā. *f.*
 Originally sabbapaṭhamāṅ. *ad.*
 Ornament ābharāṇa; pilan-
 dhana. *n.*
 Orphan amātāpitika. *adj.*
 Other world paraloka. *m.*
 Ought to be bhavitabba. *pt.p.*
 Overhead upari. *in.* matthake.
loc.
 Own saka. *adj.*
 Own mind sacitta. *n.*
 Owner sāmika. *m.*
 Pagoda cetiya. *n.*
 Pain vedanā. *f.*
 Pair yuga; yugala; dvaya;
 dvika. *n.*
 Palace rājabhavana. *n.*
 Palmyra leaf tālapanna. *n.*
 Park ārāma. *m.*
 Partakes (of food) paribhuñ-
 jati. *v.*
 Passes away cavati. *v.*
 Passionless viraja. *adj.*

- Paternal* pettika ; pitusantaka. *adj.*
Pavilion maṇḍapa. *m.*
Paying honour sakkaronta ; garukaronta. *pr.p.*
Paying respect mānenta ; pūjenta. *pr.p.*
Peak kūṭa. *n.*
Peaceful nibbuta ; santa. *p.p.*
Peasant gāmika ; jānapadika. *m.*
Pedestrian padika. *m.*
People jana. *m.* janatā. *f.*
Perceiver mantu. *m.*
Perfect knowledge abhisambodhi. *f.* (lit. perfect enlightenment).
Perfection sambodhi. *f.* (lit. perfect enlightenment).
Performs sampādeti ; payojoyati ; karoti. *v.*
Perhaps karahaci. *in.*
Perishes vinassati. *v.*
Perishing vinassanta. *pr.p.*
Person puggala. *m.*
Piece khaṇḍa. *n.*
Pike (for guiding elephant) tutta. *n.*
Pilgrim pariyāṭaka. *m.*
Pitcher kuṇḍikā. *f.*
Placed ṭhapita ; nikkhitta. *p.p.*
Places ṭhapeti ; nikkhipati. *v.*
Planter ropaka ; ropa. *m.*
Platform vedikā. *f.* around a shrine cetiyaṅgaṇa. *n.*
Plays dibbati ; kilāti. *v.*
Pleasance uyyāna. *n.*
Pleasure pīti ; tutthi. *f.*
Plot of ground bhūmibhāga. *m.*
Plough naṅgala. *n.*
Ploughed kasita ; kaṭṭha. *p.*
Ploughing kasana. *ger.*
Poison visa. *n.*
Polished maṭṭha. *p.p.*
Pondering jhāyanta ; vitakenta. *pr.p.*
Ponders jhāyati. *v.*
Poor adhana ; daḷidda. *adj.*
Populace janatā. *f.*
Pork sokara. *n.*
Position ṭhāna ; ṭhānantara. *n.*
Possessed of supernatural power iddhimantu. *adj.*
Possessing armies seniya. *adj.*
Potter kumbhakāra.
Poverty dāḷiddiya. *n.*
Pouring āsiṅcanta ; ākiranta. *pr.p.*
Pours āsiṅcati. *v.*
Powders cunneti. *v.*
Power bala. *n.* ānubhāva. *m.*
Practised, well suciṇṇa. *p.p.*
Practises anuyuñjati ; paṭipajjati. *v.*
Praise thuti. *f.*
Praised abhitthuta ; vaṇṇita. *p.p.*
Prasing thomenta. *pr.p.*
Praises abhitthavati ; pasañsati. *v.*
Preacher desaka ; kāthika. *m.*

- Preaching* desenta. *pr.p.*
Preceptor upajjhāya. *m.*
Precious anaggha ; mahāraha. *adj.*
Precious thing ratana. *n.*
Predisposition anusaya. *m.*
Pregnant garugabbhā. *f.*
Prepared paṭiyatta ; sajjita ; paññatta. *p.p.* (the last is used in connection with beds and seats).
Presence abhimukha. *n.*
Present vijjamāna ; sammuka. *adj.*
Present paṇṇākāra. *m.*
Prince rājakumāra. *m.*
Proceeds abhikkamati. *v.*
Proclaimed ghuṭṭha. *p.p.*
Proclaims pakāseti. *v.*
Produced uppādita. *p.p.*
Produces nibbatteti ; uppādeti ; janeti. *v.*
Professor paṇḍitācariya. *m.*
Profit attha ; ānisaysa. *m.*
Promises paṭijānāti. *v.*
Property santaka. *m.*
Prosper samijjhati. *v.*
Protected gopita ; gutta. *p.p.*
Protection pālana ; rakkhana. *ger.*
Protector pāletu ; pālaka. *m.*
Protects gopeti ; rakkhati. *v.*
Protecting rakkhanta. *pr.p.*
Provides sampādeti. *v.*
Province padesa ; janapada. *m.*
Provision upakarana ; for journey pātheyva. *n.*
Provoked ruṭṭha. *p.p.*
Proximity samīpa. *n.*
Public, the mahājana. *m.*
Pulpit dhammāsana. *n.*
Purification pariyodapanā. *f.*
Purity visuddhi. *f.*
Purse pasibbaka. *m.*
Pursuit upasevanā. *f.*
Putrid pūti. *adj.*
Puts in pakkhipati. *v.*
Puts in order paṭisāmeti. *v.*
Queen mañesī ; rājadevī. *f.*
Question pañha. 3.
Questioned pucchita ; puttha. *p.p.*
Rainy season vassāna. *m.*
Raised uppādita ; utthāpita. *p.p.*
Raises uppādeti ; nibbatteti. *v.*
Raises up ukkhipati ; ussāpeti. *v.*
Rampart pākāra. *m.*
Range rāji ; panti. *f.*
Rare dullabha. *adj.*
Reaches upagacchati ; upasaṅkamati. *v.*
Realm rajja. *n.*
Rebirth punabbhava. *m.*
Rebuked akkuṭṭha. *p.p.*
Received labhi. *v.* laddha. *p.p.*
Receives paṭiganhāti ; labhati. *v.*

- Recites* sajjhāyati. *v.*
Receiving labhanta. *pr.p.*
Recluse samaṇa; pabbajita. *m.*
Recognition vijānana; saññāna. *n.*
Recurring series anuppabandha. *m.*
Refuge saraṇa. *n.*
Refuse kacavara. *m. mala. n.*
Refusal paṭikkhepa. *m.*
Refuses paṭikkhipati. *v.*
Regains paṭilabhati. *v. (memory)* paccupaṭṭhāpeti. *v.*
Regular order anukkama. *m. ānupubbī. f.*
Rehearsal saṅgīti. *f.*
Reign rajjakāla. *m.*
Reigning rajjan kārenta. *pr.p.*
Rejoices abhinandati. *v.*
Rejoicing abhinandana; nandana. *ger.*
Relation ñāti. *m.*
Released mutta; vippamutta. *p.p.*
Relic dhātu. *f.*
Religion samaya. *m. sāsana. n.*
Remaining avasesa. *adj. avasiṭṭha. p.p.*
Remembering anussaranta. *pr.p.*
Remembers anussarati. *v.*
Remote paccantima. *adj.*
Removed apanīta. *p.p.*
Removed of apagata; vigata. *p.p.*
Removed from onīta. *p.p.*
Removes vajjeti; parivajjeti. *v.*
Removes (a hat, etc.) omuñcati. *v.*
Repairs paṭisaṅkharoti. *v.*
Repents anutappati. *v.*
Replied paccassosi. *v.*
Replies paṭivacanaj deti. *v.*
Reply paṭivacana. *n.*
Report pavatti; vāṭṭā. *f.*
Represented upanīta. *p.p.*
Requested yācita. *p.p.*
Residence vāsa. *m. vāsattḥāna. n.*
Resolves adhiṭṭhāti. *v.*
Resounded kūjita. *p.p.*
Respect gāraṇa. *m.*
Resthouse āvasathāgāra. *m.*
Restrains saññamayati. *v.*
Result ānisaṅsa; vipāka. *m. phala. n.*
Retains (memory) paccupaṭṭhāpeti. *v.*
Returns paṭinivattati; paccāgacchati. *v.*
Reverence apaciti. *f. gāraṇa. m.*
Reviles paribhāsati; akkosati. *v.*
Rice milk (khīra-) pāyāsa. *m.*
Rice-merchant taṇḍulika. *m.*
Right (side) dakkhiṇa. *adj.*
Righteous dhammaṭṭha; dhammika. *adj.*
Rinses pakkhāleti. *v.*
Rise udaya. *m.*

- Risen* udita; uppanna. *p.p.*
Roaring gajjanta. *pr.p.*
Robber cora. *m.*
Robe (of a monk) cīvara. *n.*
Robed nivāsāpita. *p.p.*
Robing (himself) nivāsetvā. *abs.*
Rolls pavatteti; parivatteti. *v.t. pr.p.*
Rolling parivattenta. *pr.p.*
Roof-gable gopānasī. *f.*
Royal rājakiya. (*in some compounds*) maṅgala. *adj.*
Royal chamber sirigabbha. *m.*
Royal city rājadhāni. *f.*
Royal sage rājisi. *m.*
Ruin parābhava. *m.*
Rules of conduct sikkhā. *f. samācāra. m.*
Running about paridhāvamāna. *pr.p.*
Runs against abhidhāvati. *v.*
Runs around paridhāvati. *v.*
Runs here and there ādhāvati. *v.*
Rust mala. *n.*
Sacrifice yañña. *m.*
Safeguards rakkhati. *v.*
Said āha. *v. bhāsita; vutta. p.p.*
Sailor nāvika. *m. woman nāviki. f.*
Saint arahanta. *m.*
Sal-grove sālayana. *n.*
Salted loṇika. *adj.*
Salutes abhivādeti. *v.*
Same thing tad 'eva.
Sandal upāhana. *m.*
Sandal-wood candana. *n.*
Sanskrit (language) Sakkata-bhāsā. *f.*
Satisfaction titti. *f.*
Satisfies santappeti. *v.*
Saying bhāsita. *ger. vaca. m.n.*
Saying vadanta; kathenta. *pr.p.*
Says bhāsati; vadati. *v.*
Scalp sisacchavi. *f.*
Scatters ākirati. *v.*
Scatters about vikirati. *v.*
Scented vāsita. *p.p.*
Scented water gandhodaka. *n.*
Sceptre (-javelin) cakkāyudha. *n.*
Screams ravati. *v.*
School satthasālā. *f.*
Searches pariyesati; gavesati. *v.*
Seated āsina; nisinna. *p.p.*
Secluded vupakaṭṭha; paṭisallīna. *p.p.*
Secret raha. *m.n.*
Sect nikāya; gaṇa. *m.*
Seeing dassana. *ger. passanta. pr.p.*
Seeking pariyesamāna. *pr.p.*
Seen diṭṭha. *p.p.*
Selects uccināti. *v.*
Sends pahīnāti. *v.*
Sends for pakkosāpeti. *v.*
Sends away uyyojeti. *v.*
Sense indriya. *n.*

Sentence vākya. <i>n.</i>	Should be informed ārocetabba <i>pt. p.</i>
Sensible satimantu <i>adj.</i>	Should be kept thapetabba. <i>pt. p.</i>
Sensual pleasure kāma. <i>m.</i>	Should be killed māretabba. <i>pt. p.</i>
Separating vīyojenta. <i>pr. p.</i>	Should be obeyed anuvattitabba. <i>pt. p.</i>
Sermon sutta. <i>n.</i>	Should be respected garukā- tabba. <i>pt. p.</i>
Serpent bhujaga; uraga. <i>m.</i>	Should be sent pesetabba. <i>pt. p.</i>
Serves paricarati. <i>v.</i>	Should be slain māretabba. <i>pt. p.</i>
Serves while eating parivisati. <i>v.</i>	Should be taken gayha. <i>pt. p.</i>
Servitor upaṭṭhāka. <i>m.</i>	Should be thought cinteyya. <i>pt. p.</i>
Set forth nikkhami. <i>v.</i>	Shouts ugghoseti. <i>v.</i>
Setting down attha; atthagama. <i>m.</i>	Showing dassenta. <i>pr. p.</i>
Severe kaṭuka; tikhīna. <i>adj.</i>	Shows dasseti. <i>v.</i>
Shakes dhunāti; kampeti; cā- leti. <i>v.</i>	Shut pihita. <i>p. p.</i>
Shape saṅghāna. <i>n.</i>	Sick gilāna; rogī. <i>adj.</i>
Shares bhājeti; vibhajati. <i>v.</i>	Sickness ābādha; roga. <i>m.</i> gelañña. <i>n.</i>
Shares with saṅvibhajati. <i>v.</i>	Sight dassana. <i>n.</i>
Sheep meṇḍa. <i>m.</i>	Silk cotton tree simbalī. <i>m.</i>
Sheer accanta; tikhīna. <i>adj.</i>	Silver rajata. <i>n.</i>
Shines jalati; bhāsati; dippati; jotati. <i>v.</i>	Similar sadisa; samāna; tulya. <i>adj.</i>
Shines very much atirocati. <i>v.</i>	Similarly tath'eva. <i>in.</i>
Shining jalanta; tapanta; jo- tanta; tapamāna. <i>pr. p.</i>	Since paṭṭhāya (with ablative) <i>in.</i>
Should be adopted vattetabba. <i>pt. p.</i>	Since then tato paṭṭhāya. <i>in.</i>
Should be brought āharitabba. <i>pt. p.</i>	Sinful pāpa; pāpī. <i>adj.</i>
Should be carried hāriya; hari- tabba. <i>pt. p.</i>	Singing gāyanta. <i>pr. p.</i>
Should be given dātabba; deyya. <i>pt. p.</i>	Singing gīta; gāyana. <i>ger.</i>
	Single ekaka. <i>adj.</i>

Sings gāyati. <i>v.</i>	Special umbrella atichatta. <i>n.</i>
Sinhalese Silhaja. <i>adj.</i>	Speed java; vega. <i>m.</i>
Sire deva! <i>m.</i>	Spends vissajjeti; time vītinā- meti. <i>v.</i>
Sister's son bhāgineyya. <i>m.</i>	Spinning kantanta. <i>pr. p.</i>
Sitting nisinnaka. <i>adj.</i> nisi- danta. <i>pr. p.</i>	Splendour teja; oja. <i>m. n.</i>
Skill nepuñña; kosalla. <i>n.</i>	Splits phāleti. <i>v.</i>
Skillful nipuna; kusala; susik- khita. <i>adj.</i>	Spoon kaṭacchu. <i>m.</i>
Sky nabha. <i>m. n.</i> ākāsa. <i>m.</i>	Spoke ara. <i>n.</i>
Slandering abbhācikkhana. <i>n.</i>	Spoken vutta; kathita. <i>p. p.</i>
Sleeping place senāsana; saya- naṭṭhāna. <i>n.</i>	Spotted citta; kammāsa. <i>adj.</i>
Small bed mañcaka. <i>m.</i>	Sphere (of sense) āyatana. <i>n.</i>
Small chair pīṭhaka. <i>n.</i>	Spread atthata. <i>p. p.</i>
Smeared with makkhita. <i>p. p.</i>	Spreads attharati; pattharati. <i>v.</i>
Smells ghāyati. <i>v.</i>	Springs from pabhavati. <i>v.</i>
Smoke dhūma. <i>m.</i>	Sprinkling āsiñcanta. <i>pr. p.</i>
Smokeless vidhūma. <i>adj.</i>	Sprinkles āsiñcati. <i>v.</i>
Smooth maṭṭha. <i>adj.</i>	Sprout of a lotus bhisa. <i>n.</i>
Smooths samag karoti.	Spy cara; carapurisa. <i>m.</i>
Snare pāsa. <i>m.</i>	Some ekacca. <i>adj.</i>
Snatching the life vayochara. <i>adj.</i>	Something kiñci. <i>in.</i>
Sneezing khipanta. <i>pr. p.</i>	Sometimes kudācanaṅ. <i>in.</i>
Sofa pallaṅka. <i>m.</i>	Son atraja. <i>m.</i>
Soft muduka. <i>adj.</i>	Soothsayer nimittapaṭhaka. <i>m.</i>
Soiled malina. <i>adj.</i>	Squanders vināseti. <i>v.</i>
Soldier yodha; bhāta. <i>m.</i>	Stable assasālā. <i>f.</i>
Sometimes kudācanaṅ. <i>ad.</i>	Stainless vītamala. <i>adj.</i>
Son tāta; putta. <i>m.</i>	Stands up uṭṭhahati. <i>v.</i>
Song gīta. <i>n.</i>	Star tāra; tārakā. <i>f.</i>
Sort vikati; jāti. <i>f.</i>	State couch sirisayana. <i>n.</i>
Sounds (a drum, etc.) vādeti. <i>v.</i>	State (of a being) attabhāva. <i>m.</i>
Sows vapati. <i>v.</i>	State of being calmed samitatta. <i>n.</i>
Space okāsa. <i>m.</i>	

Stays paṭivasati; tiṭṭhati. <i>v.</i>	Supernatural knowledge abhi- ññā. <i>f.</i>
Steals avaharati. <i>v.</i>	Supernatural power iddhi. <i>f.</i> iddhibala. <i>n.</i>
Storeyed bhūmaka. <i>adj.</i> (found in compounds).	Supplies with sampādeti. <i>v.</i>
Straight uju. <i>adj.</i>	Supporting saṅgaṇhanta. <i>pr.p.</i>
Stranger āgantuka. <i>m.</i>	Supports saṅgaṇhāti; bharati. <i>v.</i>
Straw palāla. <i>n.</i>	Supreme knowledge sabbaññu- taṇāṇa. <i>n.</i>
Streamer dhaja. <i>m.</i>	Sure dhuva. <i>adj.</i>
Strength bala. <i>n.</i> thāma. <i>m.</i>	Surely ve; kāmaṇ. <i>in.</i>
Stretches pasāreti. <i>v.</i>	Surface tala; piṭṭha. <i>n.</i>
Strews okirati. <i>v.</i>	Surpasses atikkamati. <i>v.</i>
Strife parakkama. <i>m.</i>	Surrounded by parivuta; parik- khitta. <i>p.p.</i>
Strikes paharati. <i>v.</i>	Surrounds parivāreti. <i>v.</i>
Striking paharanta; pothenta. <i>pr.p.</i>	Swan haṅsa. <i>m.</i>
String hāra. <i>m.</i>	Swarm saṇḍa. <i>m.</i>
Strings āvuṇāti. <i>v.</i>	Sweeps sammajjati. <i>v.</i>
Strives paṭakkamati; ussahati; upakkamati. <i>v.</i>	Swept sammatṭha; sammaj- jita. <i>p.p.</i>
Studded with khacita. <i>p.p.</i>	Synonym pariyāya. <i>m.m.</i>
Stump khāṇu. <i>m.</i>	Syrup pāna; pānaka. <i>n.</i>
Subduer danta. <i>p.p.</i>	Tail naṅgutṭha. <i>n.</i> vāladhi. <i>m.</i>
Subdues dameti. <i>v.</i>	Taker gāhaka. <i>m.</i>
Suburb upanagara. <i>n.</i>	Takes in paveseti. <i>v.</i>
Such tādisa; evarūpa. <i>adj.</i>	Takes off (a hat, etc.) omuñ- cati. <i>v.</i>
Suffers vindati; anubhavati. <i>v.</i>	Takes refuge in saraṇaṇ gac- chati.
Suffuses pharati. <i>v.</i>	Takes trouble vihaññati. <i>v.</i>
Suitable patirūpa; anuccha- vika. <i>adj.</i>	Taking gahaṇa. <i>n.</i> gāha. <i>m.</i>
Summun bonum of the Buddhists nibbāṇa. <i>n.</i>	Talk, friendly sallāpa. <i>m.</i>
Sun dinakara; pabhaṅkara. <i>m.</i>	Talkative vācāla. <i>adj.</i>
Sunset suriyatthaṅgama. <i>m.</i>	
Superior adhipati; adhipa. <i>m.</i>	

Talking kathenta. <i>pr.p.</i>	To accompany anugantuṇ. <i>inf.</i>
Tamil Damiḷa. <i>adj.</i>	To arrive pattuṇ. <i>inf.</i>
Taste rasa; assāda. <i>m.</i>	To attain paṭiladdhuṇ. <i>inf.</i>
Teacher ācariya; satthu. <i>m.</i>	To avoid nivāretuṇ. <i>inf.</i>
Teaches sikkhāpeti; ugganḥā- peti. <i>v.</i>	To carry hattuṇ; harituṇ. <i>inf.</i>
Telling vadanta. <i>pr.p.</i>	To cut chettuṇ. <i>inf.</i>
Tells ācikkhati; vadati. <i>v.</i>	To do kātave; kattuṇ; kātuṇ. <i>inf.</i>
Temple devāyatana. <i>n.</i>	To drink pātuṇ. <i>inf.</i>
Ten thousand nahuta. <i>n.</i>	To dry sosetuṇ. <i>inf.</i>
Terrace ālinda. <i>m.</i>	To grieve socituṇ. <i>inf.</i>
Territory janapada. <i>m.</i>	To inform ārocetuṇ; nivede- tuṇ. <i>inf.</i>
That much tāvataka. <i>adj.</i>	Told āha. <i>v.</i>
Theft theyya; coriya; adinnā- dāna. <i>n.</i>	Told vutta; akkhāta. <i>p.p.</i>
Therefore tasmā. <i>in.</i>	To obtain laddhuṇ. <i>inf.</i>
Thereupon atha. <i>in.</i>	Took by force ahāsi. <i>v.</i>
Thickly ghaṇaṇ. <i>ad.</i>	Tooth-brush dantakaṭṭha. <i>m.</i>
Thing upakaraṇa; bhaṇḍa. <i>n.</i>	Top matthaka; agga. <i>m.</i>
Thinkable cinteyya. <i>pt.p.</i>	To perceive boddhuṇ. <i>inf.</i>
Thinks manoti; cinteti; mañ- ñati. <i>v.</i>	Topic for meditation kammaṭ- ṭhāna. <i>n.</i>
Thirst pipāsā; taṇhā. <i>f.</i>	Torch ukkā; daṇḍadīpikā. <i>f.</i>
Thirsty pipāsita. <i>p.p.</i>	To release vissajjetuṇ; muñci- tuṇ. <i>inf.</i>
This much ettaka. <i>adj.</i>	Torrent ogha; sota. <i>m.</i> , dhārā. <i>f.</i>
Thought cintā. <i>f.</i> ceta. <i>m.n.</i>	To say vattuṇ. <i>inf.</i>
Three and a half aḍḍhuḍḍha. <i>m.</i>	To see passituṇ; oloketuṇ. <i>inf.</i>
Throne sihāsana. <i>n.</i>	To show dassetuṇ. <i>inf.</i>
Throws khipati. <i>v.</i>	To stand ṭhātuṇ. <i>inf.</i>
Throws away chaḍḍeti. <i>v.</i>	Tottering pavedhamāna. <i>pr.p.</i>
Thus iti; itthaṇ. <i>in.</i>	Touches phusati; parāmasati. <i>v.</i>
Tiger vyaggha. <i>m.</i>	Towards santikaṇ. <i>ad.</i>
Tight daḷha. <i>adj.</i>	Town nagara. <i>n.</i>
Time samaya; kāla. <i>m.</i>	

- Townsmen nāgarika. *m.*
 Tramples maddati. *v.*
 Trance jhāna. *n.*
 Tranquilled nibbuta; samāhita.
p.p.
 Translates anuvādeti; parivat-
 teti. *v.*
 Transmigrating (saṅsāre) saṅ-
 saranta. *pr.p.*
 Traveller pathika; panthaka. *m.*
 Travelling vicaranta; cārikaṅ
 caranta. *pr.p.*
 Travels sañcarati. *v.*
 Treacle phāṇita. *n.*
 Treads upon akkamati. *v.*
 Treasurer setthi; bhaṇḍāgarika.
m.
 Treats saṅgaṇhāti; sakkaroti.
v.
 Tree duma. *m.*
 Trembles kampati; vedhati. *v.*
 Trembling kampamāna. *pr.p.*
 Triad tika; taya. *n.*
 Troubles viheseti. *v.*
 Trunk khandha. *m.*
 Truth sacca. *n.*
 Trying ussahanta; vāyamanta.
pr.p.
 Tumour abbuda. *m.*
 Tunnel ummagga. *m.*
 Turned down nikkujjita. *p.p.*
 Turning round parivattanta.
pr.p.
 Turns up ukkujjeti. *v. t.*
 Turns round parivattati. *v. t.*
 Turquoise veḷuriya. *n.*
 Turtle kacchapa. *m.*
 Tutor sikkhāpaka. *m.*
 Twice dvikkhattuṅ. *ad.*
 Twin yamaka. *adj.*
 Two and a half aḍḍhateyya. *m.*
 Twofold diguṇa. *adj.*
 Tyre nemi. *f.*
 Ugly virūpa; dubbanna. *adj.*
 Unable asakkonta. *pr.p.*
 Unconfused visārada. *adj.*
 Undergoes nigacchati; vindati.
v.
 Understands vijānāti. *v.*
 Undigested food udariya. *n.*
 Unguent vilepana. *n.*
 Unfastening vighāṭana. *ger.*
 Unfastens omuñcati. *v.*
 Unhurried ataramāna. *pr.p.*
 Union saññoga; saṅgama. *m.*
 Unites saṅgāmeti; ekibhāvam
 upaneti. *v.*
 Until yāva--tāva. *in.*
 Universal lord lokanāyaka. *m.*
 Universal monarch cakkavatti.
m.
 University nikhilavijjālaya. *m.*
 Unknown avidita. *p.p.* apā-
 kata. *adj.*
 Unobtainable alabbhaneyya.
pt.p.
 Unparalleled niruttara; appa-
 tipuggala. *adj.*
 Upper skin chavi. *f.*
 Uses pariharati. *v.*

- Utmost care adhikatarussāha.
m.
 Vanquishes parājeti. *v.*
 Various nānā. *in.* nānāvidha;
 vividha. *adj.*
 Vault abbhantara (-gabbha).
m.
 Vehicle vāhana; yogga. *n.*
 Venerable āyasmantu. *adj.*
 Verbal vācasika. *adj.*
 Vessel bhājana. *m.*
 Vexed appatita; ruttha. *p.p.*
 Vexes dussati. *v.*
 Views passati. *v.*
 Villager gāmika; gāmaṅ. *m.*
 Violated padhaṅsita. *p.p.*
 Vulgarity hīnatā. *f.*
 Walking gamana; sañcaraṇa.
ger.
 Wanderer sancāraka; pariya-
 ṭaka. *m.*
 Wandering cārikā. *f.*
 Wandering ascetic paribbājaka.
m.
 Wanted icchita. *p.p.*
 War yuddha. *n.* saṅgāma. *m.*
 Warbles nikūjati. *v.*
 Ware bhaṇḍa. *n.*
 Warrior khattiya. *m. & adj.*
 Was ahoṣi; abhavi. *v.*
 Was able asakkhi. *v.*
 Washes pakkhāleti. *v.*
 Washing dhovana. *ger.*
 Watch of the night yāma. *m.*
 Watcher pālaka. *m.*
 Watching rakkhanta. *pr.p.*
 Water-bird sārasa. *m.*
 Wavering vyathita. *p.p.*
 Wayfarer addhika; panthaka.
 Wealthy bhogī. *adj.*
 Wearing paridahanta; nivā-
 senta. *pr.p.*
 Weary kilanta. *p.p.*
 Weaver tantavāya. *m.*
 Weaves vināti; vāyati. *v.*
 Week sattāha. *n.*
 Weeping paridevamāna. *pr.p.*
 Weeps parodati. *v.*
 Welcome svāgata. *adj. & p.p.*
 Welfare abhivuddhi. *f.* attha.
m.
 Well kūpa. *m.*
 Well sammā; sādhu. *in.*
 Well-known pākāṭa; abhiññāta.
p.p.
 Well-practised suciṇṇa. *p.p.*
 Well-to-do sukhita; ḍhana-
 vantū. *adj.*
 Went pakkāmi. *v.*
 Western pacchima. *adj.*
 Wheel-gem cakkaratana. *n.*
 Where kahaṅ; kuhiṅ; kutra.
ad.
 Wherever yattha; yattha kat-
 thaci. *ad.*
 White lotus puṇḍarika. *n.*
 White water-lily kumuda. *n.*
 Whole nikhila; sakala. *adj.*
 Wicked duṭṭha. *p.p.*
 Wicked person asappurisa. *m.*

- Wife* dāra. *m.* jāyā. *f.*
Willing to come āgantukāma.
adj.
Willing to learn uggaṇhitukā-
ma. adj.
Wind māluta; vāyu; vāta. *m.*
Wins jināti. *v.*
Winter hemanta. *m.*
Wise pañña; paṇḍita. *adj.*
Wiseman medhāvī. *m.*
Wishes icchati.
Wishing ākaṅkhamāna; icch-
anta. pr.p.
Wishing to drink pātukāma.
adj.
Woman vadhū; nārī. *f.*
Wood dāru; kaṭṭha. *n.*
Wooden kaṭṭhamaya. *adj.*
Word vaca. *m.n.* vācā. *f.*
Work kamma; kāriya. *n.*
kammanta. m.
Worldly lokiya; lokika. *adj.*
Worthy araha. *adj.*
Worshipful namassaniya. *pt.p.*
Worshipped vandita. *p.p.*
- Worshipping* namassamāna.
pr.p.
Worthy bhadra. *adj.*
Would engage in payojeyya. *v.*
Would get (he) labhetha. *v.*
Would have attained (he) adhi-
gacchissā; pāpuṇissā. v.
Would have been (he) abha-
vissā.
Would have born (he) uppaj-
jissā. v.
Would obtain (he) adhigac-
cheyya. v.
Wounded khata; vaṇita. *p.p.*
Wraps in upanayhati. *v.*
Wreath dāma. *m.*
Written likhita. *p.p.*
Wrong path ummagga. *m.*
Yak camarī. *m.*
Year by year anuvassanā. *ad.*
Yoked yojita. *p.p.*
Young dahara. *adj.*
Youngest kaṇiṭṭha. *adj.*
Young one potaka. *m.*
Zenith uddhaṅ. *ad.*