

Pāli Primer

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Originally Published by the Vipassana Research Institute,
now available as a free e-text.

"2008 edition" from E.M.

(www.pali.pratyeka.org)

[PUBLICATION DATA: This version of the text was extensively re-formatted in Vientiane, Lao P.D.R., in 2005, then completed and released to the public in Xishuangbanna, Yunnan, People's Republic of China, in the last months of 2007. The revisions are, for the most part, limited to layout and aesthetics (out of deference to the author). However, the addition of Khmer and Burmese script to the glossary (alongside the Roman text) is my own doing, and therefore is provided as a separate file. The source used to create this e-text was adapted from the Vietnamese edition: <http://www.saigon.com/%7Eanson/--Eisel Mazard>]

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Namo Tassa Bhagavato Arahato Sammāsambuddhassa.
Homage to the Blessed One, the Worthy One, The Fully Self-enlightened One.

PRONUNCIATION

1) The Alphabet:

Pāli is not known to have a special script of its own. In countries where Pāli is studied, the scripts used in those countries are used to write Pāli: in India the Nāgarī, in Sri Lanka the Sinhalese, in Burma the Burmese and in Thailand the Kamboja script. The Pali Text Society, London, uses the Roman script and now it has gained international currency.

The Pāli alphabet consists of 41 letters 8 vowels and 33 consonants.

Vowels: a, ā, i, ī, u, ū, e, o

Consonants:

Gutturals: k, kh, g, gh, ṅ

Palatals: c, ch, j, jh, ñ

Cerebrals: ṭ, ṭh, ḍ, ḍh, ṇ

Dentals: t, th, d, dh, n

Labials: p, ph, b, bh, m

Miscellaneous: y, r, l, v, s, h, ḷ, ṛ

The vowels a, i, u are short; ā, ī, ū are long; e, o are of middle length. They are pronounced short before double consonants, e.g. mettā, khetta, koṭṭha, sotthi; and long before single consonants, e.g. deva, senā, loka, odana.

2) Pronunciation

a is pronounced like u in **cut**

ā is pronounced like a in **father**

i is pronounced like i in **mill**

ī is pronounced like ee in **bee**

u is pronounced like u in **put**

ū is pronounced like oo in **cool**

k is pronounced like k in **kite**

g is pronounced like g in **good**

ṅ is pronounced like ng in **singer**

c is pronounced like ch in **church**

j is pronounced like j in **jam**

ñ is pronounced like gn in **signor**

ṭ is pronounced like t in **hat**

ḍ is pronounced like d in **good**

ṇ is pronounced like n in **now**

Lesson 1

VOCABULARY

1. Masculine nouns ending in -a

<i>manussa</i>	man, human being	<i>nara / purisa</i>	man, person	<i>kassaka</i>	farmer
<i>brāhmaṇa</i>	brahmin	<i>putta</i>	son	<i>mātula</i>	uncle
<i>kumāra</i>	boy	<i>vāṇija</i>	merchant	<i>bhūpāla</i>	king

•	<i>Buddha / Tathāgata / Sugata</i>	the Buddha
•	<i>sahāya / sahāyaka / mitta</i>	friend

Verbs

<i>bhāsati</i>	speaks	<i>pacati</i>	cooks	<i>kasati</i>	ploughs
<i>bhuñjati</i>	eats	<i>sayati</i>	sleeps	<i>passati</i>	sees
<i>chindati</i>	cuts	<i>gacchati</i>	goes	<i>āgacchati</i>	comes
<i>dhāvati</i>	runs				

2. Declension of masculine nouns ending in -a

Nominative case:

The case ending **-o** is added to the nominal base to form the **nominative case singular number**.

The case ending **-ā** is added to the nominal base to form the **nominative case plural number**.

A noun thus inflected is used as the subject of a sentence.

Singular:

1. nara + o = naro

2. mātula + o = mātulo

3. kassaka + o = kassako

Plural :

1. nara + ā = narā

2. mātula + ā = mātulā

3. kassaka + ā = kassakā

3. Present, third, singular and plural verbs.

In the verbs listed above bhāsa, paca, kasa etc. are verbal bases and -ti is the present tense, third person, singular termination.

The present tense, third person, plural is formed by adding the termination -nti to the base.

Singular:
 bhāsati He speaks
 pacati He cooks
 kasati He ploughs
 Plural:
 bhāsanti They speak
 pacanti They cook
 kasanti They plough

4. Examples in sentence formation

Singular:
 1. Naro bhāsati The man speaks.
 2. Mātulo pacati The uncle cooks.
 3. Kassako kasati The farmer ploughs.
 Plural:
 1. Narā bhāsanti Men speak.
 2. Mātulā pacanti Uncles cook.
 3. Kassakā kasanti Farmers plough.

Exercise 1

5. Translate into English:

1. Bhūpālo bhuñjati.
2. Puttā sayanti
3. Vāñijā sayanti
4. Buddho passati
5. Kumāro dhāvati.
6. Mātulo kasati.
7. Brāhmaṇā bhāsanti.
8. Mittā gacchanti.

9. Kassakā pacanti.
10. Manusso chindati.
11. Purisā dhāvanti.
12. Sahāyako bhuñjati.
13. Tathāgato bhāsati.
14. Naro pacati.
15. Sahāyā kasanti.
16. Sugato āgacchati.

6. Translate into Pāli:

1. Sons run.
2. The uncle sees.
3. The Buddha comes.
4. Boys eat.
5. Merchants go.
6. The man sleeps.
7. Kings go.
8. The brahmin cuts.

9. Friends speak.
10. The farmer ploughs.
11. The merchant comes.
12. Sons cut.
13. Uncles speak.
14. The boy runs.
15. The friend speaks.
16. The Buddha sees.

Lesson 2

VOCABULARY

1. Masculine nouns ending in -a

<i>dhamma</i>	the doctrine, truth	<i>bhatta</i>	rice	<i>odana</i>	cooked rice
<i>gāma</i>	village	<i>suriya</i>	sun	<i>canda</i>	moon
<i>kukkura / sunakha / soṇa</i>	dog	<i>vihāra</i>	monastery	<i>patta</i>	bowl
<i>āvāṭa</i>	pit	<i>pabbata</i>	mountain	<i>yācaka</i>	beggar
<i>sigāla</i>	jackal	<i>rukka</i>	tree		

Verbs

<i>harati</i>	carries, take away	<i>āharati</i>	brings	<i>āruhati</i>	climbs, ascends
<i>oruhati</i>	descends	<i>yācati</i>	begs	<i>khaṇati</i>	digs
<i>vijjhati</i>	shoots	<i>paharati</i>	hits, strikes	<i>rakkhati</i>	protects
<i>vandati</i>	worships, salutes				

2. Declension of masculine nouns ending in -a (contd.)

Accusative case: The case ending -ṇ is added to the nominal base to form the accusative singular number. The case ending -e is added to the nominal base to form the accusative case plural number. A noun thus inflected is used as the object of a sentence. The goal of motion is also expressed by the accusative case.

Singular:

1. nara + ṇ = naraṇ
2. mātula + ṇ = mātulaṇ
3. kassaka + ṇ = kassakaṇ

Plural:

- nara + e = nare
 mātula + e = mātule
 kassaka + e = kassake

3. Examples in sentence formation

Singular:

1. Putto naraṇ passati The son sees the man.
2. Brāhmaṇo mātulaṇ rakkhati -The brahmin protects the uncle.
3. Vāñijo kassakaṇ paharati The merchant hits the farmer.

Plural:

1. Puttā nare passanti Sons see men.
2. Brāhmaṇā mātule rakkhanti Brahmins protect uncles.
3. Vāṇijā kassake paharanti Merchants hit farmers.

Exercise 2

4. Translate into English:

- | | |
|--------------------------------|---------------------------------|
| 1. Tathāgato dhammaṃ bhāsati. | 14. Sigālā gāmaṃ āgacchanti. |
| 2. Brāhmaṇā odanaṃ bhuñjanti. | 15. Brāhmaṇā sahāyake āharanti. |
| 3. Manusso suriyaṃ passati. | 16. Bhūpālā sugataṃ vandanti. |
| 4. Kumārā sigāle paharanti. | 17. Yācakā sayanti. |
| 5. Yācakā bhattaṃ yācanti. | 18. Mittā sunakhe haranti. |
| 6. Kassakā āvāṭe khaṇanti. | 19. Putto candaṃ passati. |
| 7. Mitto gāmaṃ āgacchati. | 20. Kassako gāmaṃ dhāvati. |
| 8. Bhūpālo manusse rakkhati. | 21. Vāṇijā rukkhe chindanti. |
| 9. Puttā pabbataṃ gacchanti. | 22. Naro sigālaṃ vijjhati. |
| 10. Kumāro Buddhaṃ vandati. | 23. Kumāro odanaṃ bhuñjati. |
| 11. Vāṇijā patte āharanti. | 24. Yācako soṇaṃ paharati. |
| 12. Puriso vihāraṃ gacchati. | 25. Sahāyakā pabbate āruhanti. |
| 13. Kukkurā pabbataṃ dhāvanti. | |

5. Translate into Pāli:

- | | |
|-------------------------------------|--|
| 1. Men go to the monastery. | 14. The merchant cooks rice. |
| 2. Farmers climb mountains. | 15. Sons worship the uncle. |
| 3. The brahmin eats rice. | 16. Kings protect men. |
| 4. The Buddha sees the boys. | 17. The Buddha comes to the monastery. |
| 5. Uncles take away bowls. | 18. The men descend. |
| 6. The son protects the dog. | 19. Farmers dig pits. |
| 7. The king worships the Buddha. | 20. The merchant runs. |
| 8. The merchant brings a boy. | 21. The dog sees the moon. |
| 9. Friends salute the brahmin. | 22. Boys climb trees. |
| 10. Beggars beg rice. | 23. The brahmin brings the bowl. |
| 11. Merchants shoot jackals. | 24. The beggar sleeps. |
| 12. Boys climb the mountain. | 25. The king sees the Buddha. |
| 13. The farmer runs to the village. | |

Lesson 3

VOCABULARY

1. Masculine nouns ending in -a

<i>ratha</i>	vehicle, chariot	<i>sakaṭa</i>	cart	<i>hattha</i>	hand
<i>pāda</i>	foot	<i>magga</i>	path	<i>dīpa</i>	island, lamp
<i>sāvaka</i>	disciple	<i>samaṇa</i>	recluse, monk	<i>sagga</i>	heaven
<i>assa</i>	horse	<i>miga</i>	deer	<i>sara</i>	arrow
<i>pāsāṇa</i>	rock, stone	<i>kakaca</i>	saw	<i>khagga</i>	sword
<i>cora</i>	thief	<i>paṇḍita</i>	wise man		

2. Declension of masculine nouns ending in -a (contd.)

Instrumental case: The case ending -ena is added to the nominal base to form the instrumental singular. The case ending -ehi is added to form the instrumental plural; -ebhi is another archaic case ending that is sometimes added. A noun thus inflected expresses the idea 'by', 'with' or 'through'.

Singular:

1. nara + ena = narena (by means of the man)
2. mātula + ena = mātulena (with the uncle)
3. kassaka + ena = kassakena (through the farmer)

Plural:

1. nara + ehi = narehi (narebhi)
2. mātula + ehi = mātulehi (mātulebhi)
3. kassaka + ehi = kassakehi (kassakebhi)

Saddhiṃ / saha meaning 'with' is also used with the instrumental case. They are not normally used with nouns denoting things.

3. Examples in sentence formation

Singular:

1. Samaṇo narena saddhiṃ gāmaṃ gacchati.
The monk goes to the village with the man.
2. Putto mātulena saha candaṃ passati.
The son sees the moon with his uncle.
3. Kassako kakacena rukkhaṃ chindati.
The farmer cuts the tree with a saw.

Plural:

1. Samaṇā narehi saddhiṃ gāmaṃ gacchanti.
Monks go to the village with men.
2. Puttā mātulehi saha candaṃ passanti.
Sons see the moon with uncles.

3. Kassakā kakacehi rukkhe chindanti.
Farmers cut trees with saws.

Exercise 3

4. Translate into English:

1. Buddhō sāvakehi saddhiṃ vihāraṃ gacchati.
2. Puriso puttēna saha dīpaṃ dhāvati.
3. Kassako sareṇa sigālaṃ vijjhati.
4. Brāhmaṇā mātulena saha pabbataṃ āruhanti.
5. Puttā pādehi kukkure paharanti.
6. Mātulo puttēhi saddhiṃ rathena gāmaṃ āgacchati.
7. Kumārā hatthehi patte āharanti.
8. Coro maggena assaṃ harati.
9. Kassako āvāṭaṃ oruhati.
10. Bhūpālā paṇḍitehi saha samaṇe passanti.
11. Paṇḍito bhūpālena saha Tathāgataṃ vandati.
12. Puttā sahāyena saddhiṃ odanaṃ bhuñjanti.
13. Vāṇijo pāsāṇena miḡaṃ paharati.
14. Sunakhā pādehi āvāṭe khaṇanti.
15. Brāhmaṇo puttēna saha suriyaṃ vandati.
16. Kassako soṇehi saddhiṃ rukkhe rakkhati.
17. Sugato sāvakehi saha vihāraṃ āgacchati.
18. Yācako pattēna bhattaṃ āharati.
19. Paṇḍitā saggaṃ gacchanti.
20. Kumārā assehi saddhiṃ gāmaṃ dhāvanti.
21. Coro khaggena naraṃ paharati.
22. Vāṇijo sakaṭena dīpe āharati.
23. Assā maggena dhāvanti.
24. Sigālā miḡehi saddhiṃ pabbataṃ dhāvanti.
25. Bhūpālo paṇḍitena saha manusse rakkhati.

5. Translate into Pāli:

1. The recluse sees the Buddha with his friend.
2. Disciples go to the monastery with the Buddha.
3. The horse runs to the mountain with the dogs.
4. The boy hits the lamp with a stone.
5. Merchants shoot deer with arrows.
6. Farmers dig pits with their hands.
7. Boys go to the monastery by chariot with their uncle.
8. The brahmin cooks rice with his friend.
9. The king protects the island with wise men.
10. Kings worship monks with their sons.
11. Thieves bring horses to the island.

12. Disciples climb mountains with men.
13. Merchants cut trees with farmers.
14. The beggar digs a pit with a friend.
15. The brahmin sees the moon with his uncles.
16. The thief hits the horse with a sword.
17. The son brings rice in a bowl.
18. Boys run to the mountain with their dogs.
19. Merchants come to the village by carts with farmers.
20. Uncles come to the monastery by chariots with their sons.
21. Jackals run to the mountain along the road.
22. Dogs dig pits with their feet.
23. The man carries a saw in his hand.
24. Recluses go to heaven.
25. The Buddha comes to the village with his disciples.

Lesson 4

VOCABULARY

1. Masculine nouns ending in -a

<i>dhīvara</i>	fisherman	<i>maccha</i>	fish	<i>piṭaka</i>	basket
<i>amacca</i>	minister	<i>upāsaka</i>	lay devotee	<i>pāsāda</i>	palace
<i>dāraka</i>	child	<i>sātaka</i>	garment	<i>rajaka</i>	washerman
<i>sappa</i>	serpent	<i>pañha</i>	question	<i>suka / suva</i>	parrot
<i>sopāna</i>	stairway	<i>sūkara / varāha</i>	pig		

Verbs

<i>patati</i>	falls	<i>dhovati</i>	washes	<i>icchati</i>	wishes, desires
<i>ḍasati</i>	bites	<i>pucchati</i>	questions	<i>pakkosati</i>	calls, summons
<i>khādati</i>	eats	<i>hanati</i>	kills	<i>otarati</i>	descends
<i>nikkhamati</i>	leaves, sets out				

2. Declension of masculine nouns ending in -a (contd.)

Ablative case:

Case endings -ā / -mhā / -smā are added to the nominal base to form the ablative singular. Case ending -ehi is added to form the ablative plural; -ebhi is an archaic ending that is also used.

Singular:

1. nara + ā / mhā / smā = narā / naramhā / narasmā (From the man)
2. mātula + ā / mhā / smā = mātulā / mātulamhā / mātulasmā (From the uncle)
3. kassaka + ā / mhā / smā = kassakā / kassakamhā / kassakasmā (From the farmer)

Plural:

1. nara + ehi = narehi (narebhi) (From men)
2. mātula + ehi = mātulehi (mātulebhi) (From uncles)
3. kassaka + ehi = kassakehi (kassakebhi) (From farmers)

3. Examples in sentence formation

Singular:

1. Yācako naramhā bhataṅ yācati.
The beggar asks for rice from the man.
2. Putto mātulamhā pañhaṅ pucchati.
The son asks a question from the uncle.
3. Kassako rukkhasmā patati.
The farmer falls from the tree.

Plural:

1. Yācakā narehi bhataṅ yācanti.
Beggars ask for rice from men.
2. Puttā mātulehi pañhe pucchanti.
Sons ask questions from uncles.
3. Kassakā rukkehi patanti.
Farmers fall from trees.

Exercise 4

4. Translate into English:

1. Corā gāmamhā pabbataṅ dhāvanti.
2. Dārako mātulasmā odanaṅ yācati.
3. Kumāro sopānamhā patati.
4. Mātulā sāṭake dhovanti.
5. Dhīvarā piṭakehi macche āharanti.
6. Upāsakā samaṇehi saddhiṅ vihārasmā nikkhamanti.
7. Brāhmaṇo kakacena rukkhāṅ chindati.
8. Kumārā mittehi saha bhūpālaṅ passanti.
9. Vāṇijo assena saddhiṅ pabbatasmā oruhati.
10. Yācako kassakasmā soṇaṅ yācati.
11. Sappā pabbatehi gāmaṅ otaranti.
12. Amaccā sarehi mige vijjhanti.
13. Coro gāmamhā sakaṭena sāṭake harati.
14. Bhūpālo amaccehi saddhiṅ rathena pāsādaṅ āgacchati.
15. Sūkarā pādehi āvāṭe khaṇanti.
16. Kumāro sahāyakehi saha sāṭake dhovati.
17. Samaṇā gāmamhā upāsakehi saddhiṅ nikkhamanti.
18. Kukkuro piṭakamhā macchaṅ khādati.
19. Mitto puttamhā sunakhaṅ yācati.
20. Buddho sāvake pucchati.
21. Amaccā paṇḍitehi pañhe pucchanti.
22. Rajako sahāyena saha sāṭakaṅ dhovati.
23. Macchā piṭakamhā patanti.
24. Corā pāsāṇehi varāhe paharanti.
25. Amacco pāsādamhā suvaṅ āharati.

5. Translate into Pāli:

- | | |
|---|---|
| 1. Horses run from the village to the mountain. | 16. Merchants bring horses to the palace from the island. |
| 2. Merchants come from the island to the monastery with lay devotees. | 17. The minister questions the thief. |
| 3. Thieves shoot pigs with arrows. | 18. The farmer eats rice with the washerman. |
| 4. The lay devotee questions (about) the dhamma from the recluse. | 19. The child falls from the stairway. |
| 5. The child falls from the rock with a friend. | 20. The fisherman climbs the mountain with his uncle. |
| 6. The dog bites the child. | 21. The beggar, together with his dog, sleeps. |
| 7. Ministers set out from the palace with the king. | 22. Kings protect islands with their ministers. |
| 8. The man brings a deer from the island. | 23. The king worships the Buddha from his palace. |
| 9. The farmer gets down from the tree. | 24. The man kills a serpent with a sword. |
| 10. Dogs run along the road with horses. | 25. Fishermen bring fish to the village in carts. |
| 11. Boys take away lamps from merchants. | 26. Pigs run from the village to the mountain. |
| 12. The thief gets down from the stairway. | 27. Lay devotees ask questions from the wise man. |
| 13. Merchants bring parrots from mountains. | 28. The son brings a parrot from the tree. |
| 14. The horse hits the serpent with its foot. | 29. Wise men go to the monastery. |
| 15. The uncle, with his friends, sees recluses from the mountains. | 30. Disciples go along the road to the village. |

Lesson 5

VOCABULARY

1. Masculine nouns ending in -a

<i>tāpasa</i>	hermit	<i>ācariya</i>	teacher	<i>vejja</i>	doctor
<i>sīha</i>	lion	<i>luddaka</i>	hunter	<i>aja</i>	goat
<i>vānara / makkāṭa</i>	monkey	<i>lābha</i>	profit	<i>mañca</i>	bed
<i>kuddāla</i>	hoe				

Verbs

<i>rodati</i>	cries	<i>hasati</i>	laughs	<i>labhati</i>	gets, receives
<i>pavisati</i>	enters	<i>dadāti</i>	gives	<i>ādadāti</i>	takes
<i>kīḷati</i>	plays	<i>nahāyati</i>	bathes	<i>ākaḍḍhati</i>	drags
<i>pajahati</i>	gives up, abandons				

2. Declension of masculine nouns ending in -a (contd.)

Dative case:

Case endings -āya / -ssa are added to the nominal base to form the dative singular.

The case ending -ānaṃ is added to form the dative plural.

Singular:

1. nara + āya / ssa = narāya / narassa (for or to the man)
2. mātula + āya / ssa = mātulāya / mātulassa (for or to the uncle)
3. kassaka + āya / ssa = kassakāya / kassakassa (for or to the farmer)

Plural:

1. nara + ānaṃ = narānaṃ (for or to men)
2. mātula + ānaṃ = mātulānaṃ (for or to uncles)
3. kassaka + ānaṃ = kassakānaṃ (for or to farmers)

3. Examples in sentence formation

Singular:

1. Dhīvaro narāya macchaṃ āharati.
The fisherman brings a fish for the man.
2. Putto mātulassa odanaṃ dadāti.
The son gives rice to the uncle.
3. Vāṇijo kassakassa ajaṃ dadāti.
The merchant gives a goat to the farmer.

Plural:

1. Dhīvarā narānaṃ macche āharanti.
Fishermen bring fish for men.
2. Puttā mātulānaṃ odanaṃ dadanti.
Sons give rice to uncles.
3. Vāṇijā kassakānaṃ aje dadanti.
Merchants give goats to farmers.

Exercise 5:

4. Translate into English:

1. Vāṇijo rajakassa sātakaṇ dadāti.
2. Vejjo ācariyassa dīpaṇ āharati.
3. Migā pāsāṇamhā pabbataṇ dhāvanti.
4. Manussā Buddhhehi dhammaṇ labhanti.
5. Puriso vejjāya sakaṭaṇ ākaḍḍhati.
6. Dārako hatthena yācakassa bhattaṇ āharati.
7. Yācako ācariyāya āvāṭaṇ khaṇati.
8. Rajako amaccāṇaṇ sātaka dadāti.
9. Brāhmaṇo sāvakāṇaṇ mañce āharati.
10. Vānarō rukkhamhā patati, kukkuro vānarāṇ ḍasati.
11. Dhīvarā piṭakehi amaccāṇaṇ macche āharanti.
12. Kassako vāṇijāya rukkhaṇ chindati.
13. Coro kuddālena ācariyāya āvāṭaṇ khaṇati.
14. Vejjo puttāṇaṇ bhattaṇ pacati.
15. Tāpaso luddakena saddhiṇ bhāsati.
16. Luddako tāpasassa dīpaṇ dadāti.
17. Sīhā mige hananti.
18. Makkaṭo puttana saha rukkhaṇ āruhati.
19. Samaṇā upāsakehi odanaṇ labhanti.
20. Dārakā rodanti, kumāro hasati, mātulo kumāraṇ paharati.
21. Vānarā pabbatamhā oruhanti, rukkhe āruhanti.
22. Corā rathaṇ pavisanti, amacco rathaṇ pajahati.
23. Ācariyo dārakāya rukkhamhā sukaṇ āharati.
24. Luddako pabbatasmā ajaṇ ākaḍḍhati.
25. Tāpaso pabbatamhā sīhaṇ passati.
26. Vāṇijā kassakehi lābhaṇ labhanti.
27. Luddako vāṇijāṇaṇ varāhe hanati.
28. Tāpaso ācariyamhā pañhe pucchati.
29. Putto mañcamhā patati.
30. Kumārā sahāyakehi saddhiṇ nahāyanti.

5. Translate into Pāli:

1. Merchants bring horses for ministers.
2. The hunter kills a goat for the merchant.
3. The man cuts trees with a saw for the farmer.
4. Deer run away from the lion.
5. The king worships the Buddha along with lay devotees.
6. Thieves run from villages to the mountains.
7. The washerman washes garments for the king.
8. The fisherman brings fish in baskets for farmers.
9. The teacher enters the monastery, sees the monks.
10. The serpent bites the monkey.
11. Boys drag the bed for the brahmin.
12. Thieves enter the palace together with men.
13. Farmers get fish from fishermen.
14. Pigs go from the island to the mountain.
15. The king abandons the palace, the son enters the monastery.
16. The lion sleeps, the monkeys play.
17. The teacher protects his sons from the dog.
18. Hunters shoot deer with arrows for ministers.
19. Children desire rice from the uncle.
20. The doctor gives a garment to the hermit.
21. The merchant brings a goat by cart for the teacher.
22. Sons see the moon from the mountain.
23. Wise men get profit from the dhamma.
24. Monkeys leave the village.
25. The son brings a parrot for his friend from the mountain.
26. The doctor enters the monastery.
27. The jackal runs from the village to the mountain along the road.
28. The cart falls off the road, the child cries.
29. The ministers go up the stairway, the doctor comes down the stairway.
30. Wise men ask questions from the Buddha.

Lesson 6

1. Declension of masculine nouns ending in -a (contd.)

Genitive case: The inflections of the genitive case are very similar to those of the dative case.

The case ending -ssa is added to the nominal base to form the genitive singular.

The case ending -ānaṃ is added to form the genitive plural.

Singular:

1. nara + ssa = narassa (of the man)
2. mātula + ssa = mātulassa (of the uncle)
3. kassaka + ssa = kassakassa (of the farmer)

Plural:

1. nara + ānaṃ = narānaṃ (of the men)
2. mātula + ānaṃ = mātulānaṃ (of the uncles)
3. kassaka + ānaṃ = kassakānaṃ (of the farmers)

2. Examples in sentence formation

Singular:

1. Narassa putto bhattaṃ yācati.
The man's son asks for rice.
2. Mātulassa sahāyako rathaṃ āharati.
The uncle's friend brings the vehicle.
3. Kassakassa sūkarō dīpaṃ dhāvati.
The farmer's pig runs to the island.

Plural:

1. Narānaṃ puttā bhattaṃ yācanti.
Sons of the men ask for rice.
2. Mātulānaṃ sahāyakā rathe āharanti.
Uncles' friends bring vehicles.
3. Kassakānaṃ sūkarā dīpe dhāvanti.
Farmers' pigs run to the islands.

Exercise 6:

3. Translate into English:

1. Kassakassa putto vejjassa sahāyena saddhiṃ āgacchati.
2. Brāhmaṇassa kuddālo hatthamhā patati.
3. Migā āvāṭehi nikkhamanti.
4. Vāṇijānaṃ assā kassakassa gāmaṃ dhāvanti.
5. Mātulassa mitto Tathāgatassa sāvake vandati.
6. Amacco bhūpālassa khaggena sappāṃ paharati.
7. Vāṇijā gāme manussānaṃ piṭakehi macche āharanti.
8. Coro vejjassa sakaṭena mittena saha gāmamhā nikkhamati.
9. Upāsakassa puttā samaṇehi saha vihāraṃ gacchanti.
10. Yācako amaccassa sāṭakaṃ icchati.
11. Mittānaṃ mātulā tāpasānaṃ odanaṃ dadanti.
12. Dhīvarassa kakacena coro kukkuraṃ paharati.
13. Bhūpālassa putto amaccassa assaṃ āruhati.
14. Paṇḍitassa puttā Buddhassa sāvakena saha vihāraṃ pavisanti.
15. Suriyo manusse rakkhati.
16. Vejjassa sunakho ācariyassa sopānamhā patati.
17. Rajakā rukkehi oruhanti.
18. Yācakassa dārakā rodanti.
19. Luddakassa puttā corassa dārakehi saddhiṃ kīḷanti.
20. Tāpaso Tathāgatassa sāvakānaṃ odanaṃ dadāti.
21. Samaṇā ācariyassa hatthena sāṭake labhanti.
22. Coro vāṇijassa sahāyakasmā assaṃ yācati.
23. Upāsakā Tathāgatassa sāvakehi pañhe pucchanti.
24. Pāsānamhā migo patati, luddako hasati, sunakhā dhāvanti.
25. Vejjassa patto puttassa hatthamhā patati.
26. Kumāro mātulānaṃ puttānaṃ hatthena odanaṃ dadāti.
27. Sarā luddakassa hatthehi patanti, migā pabbataṃ dhāvanti.
28. Bhūpālassa putto amaccehi saddhiṃ pāsādasmā oruhati.
29. Vejjassa soṇo kassakassa sūkaṃ ḍasati.
30. Dhīvaro manussānaṃ macche āharati, lābhaṃ labhati.

4. Translate into Pāli:

- | | |
|---|--|
| <p>1. The brahmin's sons bathe with the minister's son.
 2. Uncle's friend cooks rice with the farmer's son.
 3. The fisherman brings fish to the king's palace.
 4. The king calls the ministers' sons from the palace.
 5. The merchant's chariot falls from the mountain.
 6. The king's ministers set out from the palace with the horses.
 7. The brahmin's doctor gives garments to the hermits.
 8. The hunter's dogs run from the mountain to the village.
 9. The merchant brings a bed for the doctor's child.
 10. Deer run from the mountain to the village.
 11. The teacher's child falls from the farmer's tree.
 12. The dog eats fish from the fisherman's basket.
 13. The disciples of the Buddha go from the monastery to the mountain.
 14. The hunter kills a pig with an arrow for the minister's friends.
 15. The child gets a lamp from the hands of the teacher.</p> | <p>16. The doctors' teacher calls the child's uncle.
 17. The boy brings rice in a bowl for the monk.
 18. Men go to the village of the lay devotees.
 19. Pigs run away from jackals.
 20. Monkeys play with the deer.
 21. The wise man comes to the king's island with the merchants.
 22. The farmer's children go to the mountain by their uncles' chariots.
 23. Garments fall from the carts of the merchants.
 24. The recluse gets a bowl from the king's hands.
 25. The washerman brings garments for the man's uncle.
 26. King's ministers eat rice together with the teacher's friends.
 27. Wise men protect the islands of the kings from the thieves.
 28. Boys bring baskets for the fishermen from farmers.
 29. The farmer's horse drags the doctor's vehicle away from the road.
 30. Monks enter the village of the teacher.</p> |
|---|--|

Lesson 7

VOCABULARY

1. Masculine nouns ending in -a

<i>nāvika</i>	sailor	<i>ākāsa</i>	sky	<i>samudda</i>	ocean, sea
<i>deva / sura</i>	deity, god	<i>loka</i>	world	<i>āloka</i>	light
<i>sakuṇa</i>	bird	<i>kāka</i>	crow	<i>nivāsa</i>	house
<i>sappurisa</i>	virtuous man	<i>asappurisa</i>	wicked man	<i>kāya</i>	body
<i>dūta</i>	messenger	<i>goṇa</i>	ox, bull		

Verbs

<i>āhiṇḍati</i>	wanders	<i>carati</i>	walks	<i>nisīdati</i>	sits
<i>sannipatati</i>	assembles	<i>viharati</i>	dwells	<i>vasati</i>	lives
<i>jīvati</i>	lives	<i>tiṭṭhati</i>	stands	<i>uppatati</i>	flies, jumps up
<i>tarati</i>	crosses (water)	<i>uttarati</i>	comes out (of water)	<i>pasīdati</i>	becomes glad, is pleased with

2. Declension of masculine nouns ending in -a (contd.)

Locative case:

Case endings -e / -mhi / -smiṇ are added to the nominal base to form the locative singular. The case ending -esu is added to form the locative plural.

Singular:

1. nara + e / mhi / smiṇ = nare, naramhi, narasmīṇ (in / on / at the man)
2. mātula + e / mhi / smiṇ = mātule, mātulamhi, mātulasmiṇ (in / on / at the uncle)
3. kassaka + e / mhi / smiṇ = kassake, kassakamhi, kassakasmīṇ (in / on / at the farmer)

Plural:

1. nara + esu = naresu (in / on / at men)
2. mātula + esu = mātulesu (in / on / at uncles)
3. kassaka + esu = kassakesu (in / on / at farmers)

3. Examples in sentence formation

Singular:

1. Sappo narasmīṇ patati.
The snake falls on the man.
2. Putto mātulamhi pasīdati.
The son is pleased with the uncle.

3. Vāṇijo kassakasmīṇ pasīdati.
The merchant is pleased with the farmer.
Plural:
1. Sappā naresu patanti.
Snakes fall on men.
2. Puttā mātulesu pasīdanti.
Sons are pleased with their uncles.
3. Vāṇijā kassakesu pasīdanti.
Merchants are pleased with farmers.

Exercise 7:

4. Translate into English:

1. Brāhmaṇo saḥāyakena saddhiṇ rathamhi nisīdati.
2. Asappurisā corehi saha gāmesu caranti.
3. Vāṇijo kassakassa nivāse bhattaṇ pacati.
4. Bhūpālassa amaccā dīpesu manusse rakkhanti.
5. Sugatassa sāvakā vihārasmiṇ vasanti.
6. Makkaṭo rukkhamhā āvāṭasmīṇ patati.
7. Suriyassa āloko samuddamhi patati.
8. Kassakānaṇ goṇā gāme āhiṇḍanti.
9. Vejjassa dārako mañcasmiṇ sayati.
10. Dhīvarā samuddamhā piṭakesu macche āharanti.
11. Sīho pāsānasmīṇ tiṭṭhati, makkaṭā rukkhesu caranti.
12. Bhūpālassa dūto amaccena saddhiṇ samuddaṇ tarati.
13. Manussā loke jīvanti, devā sagge vasanti.
14. Migā pabbatesu dhāvanti, sakuṇā ākāse uppatanti.
15. Amacco khaggaṇ bhūpālassa hatthamhā ādadāti.

16. Ācariyo mātulassa nivāse mañcamhi puttena saha nisīdati.
17. Tāpasā pabbatamhi viharanti.
18. Upāsakā samaṇehi saddhiṇ vihāre sannipatanti.
19. Kākā rukkhehi uppatanti.
20. Buddhō dhammaṇ bhāsati, sappurisā Buddhamaṇhi pasīdanti.
21. Asappuriso khaggena nāvikkassa dūtaṇ paharati.
22. Puriso sarena sakuṇaṇ vijjhanti, sakuṇo rukkhamhā āvāṭasmīṇ patati.
23. Manussā suriyassa ālokena lokaṇ passanti.
24. Kassakassa goṇā magge sayanti.
25. Goṇassa kāyasmiṇ kāko tiṭṭhati.
26. Migā dīpasmiṇ pāsānesu nisīdanti.
27. Sakuṇo nāvikkassa hatthamhā āvāṭasmīṇ patati.
28. Sappuriso nāvikkena saha samuddamhā uttarati.
29. Kuddālo luddakassa hatthamhā āvāṭasmīṇ patati.
30. Suriyassa ālokena cando bhāsati (shines).

5. Translate into Pāli:

1. The lion stands on the rock in the mountain.
2. Thieves enter the house of the teacher.
3. Children run from the road to the sea with friends.
4. Uncle's oxen wander on the road.
5. Birds sit on the tree.
6. The ox hits the goat with its foot.
7. Jackals live on the mountain.
8. The king worships the feet of the Buddha with his ministers.
9. The uncle sleeps on the bed with his son.
10. The fisherman eats rice in the house of the farmer.
11. The king's horses live in the island.
12. The virtuous man brings a lamp for the hermit.
13. The doctor brings a garment to the teacher's house.
14. The monkey plays with a dog on the rock.
15. The garment falls on the farmer's body.

16. The hunter carries arrows in a basket.
17. Disciples of the Buddha assemble in the monastery.
18. The washerman washes the garments of the ministers.
19. Birds fly in the sky.
20. The virtuous man comes out of the sea together with the sailor.
21. Deities are pleased with the Buddha's disciples.
22. Merchants cross the sea together with sailors.
23. The good man protects the dog from the serpent.
24. Crows fly from trees in the mountain.
25. The pig pulls a fish from the fisherman's basket.
26. The light of the sun falls on the men in the world.
27. Deities go through the sky.
28. Children play with the dog on the road.
29. The wicked man drags a monkey from the tree.
30. The king's messenger gets down from the horse.

Lesson 8

1. Declension of masculine nouns ending in -a (contd.)

Vocative Case: The uninflected nominal base is used as the vocative singular. The case ending -ā is added to form the vocative plural.

Singular:

1. nara (O man)
2. mātula (O uncle)
3. kassaka (O farmer)

Plural:

- nara + ā = narā (O men)
 mātula + ā = mātulā (O uncles)
 kassaka + ā = kassakā (O farmers)

2. The full paradigm of the declension of masculine nouns ending in -a

Nara = "man"		
	Singular	Plural
Nominative	naro	narā
Accusative	naraṇ	nare
Instrumental	narena	narehi (narebhi)
Ablative	narā, naramhā, narasmā	narehi (narebhi)
Dative	narāya, narassa	narānaṇ
Genitive	narassa	narānaṇ
Locative	nare, naramhi, narasmiṇ	naresu
Vocative	nara	narā

[In this table, the cases are listed in their traditional order; the Pali names for the cases translate as *first, second, third...* in relation to this schema (*viz.*, 1st = nominative, 2nd = accusative, 3rd = instrumental... etc.). However, later in the textbook, Dr. De Silva instead lists the Vocative after the nominative (*viz.*, in the second position), as noted in lesson 18 --E.M.]

3. Declension of neuter nouns ending in -a

Phala = fruit		
	Singular	Plural
Nominative	phalaṇ	phalā, phalāni
Accusative	phalaṇ	phale, phalāni
...
Vocative	phala	phalāni

The rest is similar to the declension of masculine nouns ending in -a.

Vocabulary

Neuter nouns ending in -a:

<i>nayana / locana</i>	eye	<i>udaka / jala</i>	water	<i>arañña / vana</i>	forest
<i>puppha / kusuma</i>	flower	<i>geha / ghara</i>	house	<i>āsana</i>	seat
<i>paṇṇa</i>	leaf	<i>tiṇa</i>	grass	<i>khūra</i>	milk
<i>nagara</i>	city, town	<i>uyyāna</i>	park	<i>khetta</i>	field
<i>bhaṇḍa</i>	goods	<i>sīla</i>	virtue, precept	<i>dāna</i>	alms, charity
<i>rūpa</i>	object	<i>dvāra</i>	door	<i>vattha</i>	cloth

Verbs:

<i>vivarati</i>	opens	<i>naccati</i>	dances	<i>nikkhipati</i>	puts
<i>uṭṭhahati</i>	gets up	<i>phusati</i>	touches	<i>anusāsati</i>	instructs
<i>ovadati</i>	advises	<i>saṇharati</i>	collects	<i>āsiṅcati</i>	sprinkles
<i>akkosati</i>	scolds	<i>bhindati</i>	breaks	<i>pibati / pivati</i>	drinks

Exercise 8:

4. Translate into English:

1. Upāsako pupphāni āharati.
2. Araññe migā vasanti, rukkkhesu makkaṭā caranti.
3. Goṇā tiṇaṇ khādanti.
4. Manussā nayanehi passanti.
5. Samaṇo vihārasmiṇ āsane nisīdati.
6. Rukkhamhā paṇṇāni patanti.
7. Vāṇijā gāmamhā khīraṇ nagaraṇ haranti.
8. Bhūpālo kumārena saddhiṇ uyyāne carati.
9. Kassako khetamhi kuddālena āvāṭe khaṇati.
10. Mātulo puttassa bhaṇḍāni dadāti.
11. Upāsakā samaṇānaṇ dānaṇ dadanti, sīlāni rakkhanti.
12. Dārakā mittehi saddhiṇ udakasmīṇ kiḷanti.
13. Kassakā vāṇijehi vatthāni labhanti.
14. Kumāro uyyānamhā mātulassa kusumāni āharati.
15. Brāhmaṇassa ajā goṇehi saha vane āhiṇḍanti, tiṇāni khādanti.
16. Sīho vanasmīṇ rukkkhamūle (at the foot of a tree) nisīdati.

17. Rajakā udakena āsanāni dhovanti.
18. Amacco dūtena saddhiṇ rathena araṇṇaṇ pavasati.
19. Yācakassa putto udakena paṇṇāni dhovati.
20. Vāṇijā bhaṇḍāni nagaramhā gāmaṇ āharanti.
21. Tathāgatassa sāvakā asappurisānaṇ putte anusāsanti.
22. Upāsakā udakena pupphāni āsiṅcanti.
23. Kumāro pattaṇ bhindati, mātulo akkosati.
24. Luddakassa putto migassa kāyaṇ hatthena phusati.
25. Goṇo khetto pāsānamhā uṭṭhahati.
26. Rajakassa putto sāṭake maṅcasmiṇ nikkhipati.
27. Sugatassa sāvako vihārassa dvāraṇ vivarati.
28. Vejjassa dārakā gehe naccanti.
29. Paṇḍito asappurisaṇ ovadati.
30. Coro ācariyassa sakaṭaṇ pabbatasmīṇ pajahati.

5. Translate into Pāli:

1. Children play in the water with the dog.
2. The wicked man breaks leaves from the tree.
3. Kings go in vehicles to the park with their ministers.
4. Merchants set out from the city with goods.
5. Virtuous men give alms to monks.
6. Disciples of the Buddha assemble in the park with lay devotees.
7. The thief gets down from the tree in the forest.
8. Wicked men hit the monkeys on the trees with stones.
9. The doctor's horse eats grass with the ox on the road.
10. Jackals live in forests, dogs live in villages.
11. Brahmins sit on seats in the house of the wise man.
12. The sailor opens the doors of his house.
13. The sons of fishermen dance with friends in the park.
14. The merchant puts fish in baskets.
15. The world gets light from the sun.
16. Sailors get up from their seats.

17. The doctor's friend touches the body of the dog with his foot.
18. The Buddha instructs his disciples in the monastery.
19. Boys collect flowers from the park, lay devotees sprinkle them with water.
20. The parrot flies into the sky from the house of the sailor.
21. The thief cuts a tree with a saw, the farmer scolds (him).
22. The wise man advises the merchant, the merchant is pleased with the wise man.
23. The king's messenger comes out of the sea with the sailor.
24. Merchants bring clothes for farmers from the city.
25. Gods protect virtuous men. Good men protect virtues.
26. Men see objects with their eyes with (the help of) the light of the sun.
27. Leaves from the trees fall on the road.
28. Lay devotees place flowers on altars (pupphāsana).
29. Goats drink water from pits in the field.
30. The lions get up from the rock at the foot of the tree (rukkmūla).

Lesson 9

1. The Gerund, the Absolutive or the Indeclinable Participle

The suffix -tvā is added to the root of the verb or verbal base* with or sometimes without the connecting vowel -ito form the gerund, absolutive or the indeclinable participle.

pac + i + tvā	= pacitvā	= having cooked
khād + i + tvā	= khāditvā	= having eaten
gam + tvā	= gantvā	= having gone
han + tvā	= hantvā	= having killed

* The root is the simplest element of a verb without prefixes, suffixes or terminations.

These are normally given in Sanskrit in grammars by Western scholars. The base is formed by adding a suffix to the root before a termination.

For example:

pac is the root	paca is the base
khād is the root	khāda is the base
bhuj is the root	bhuñja is the base
gam is the root	gaccha is the base

The suffix -ya is sometimes added to roots with a prefix.

ā + gam + ya	= āgamma (with assimilation)	= having come
ā + dā + ya	= ādāya	= having taken
ā + ruh + ya	= āruyha (with metathesis)	= having climbed
ava + ruh + ya	= oruyha (with metathesis)	= having descended

2. Attention may be paid to the following forms:

bhuñjati bhuñjītvā, bhutvā
āgacchati āgantvā, āgamma
hanati hanitvā, hantvā
dadāti daditvā, datvā
nahāyati nahāyītvā, nahātvā
tiṭṭhati ṭhatvā
nikkhamati nikkhamitvā, nikkhamma
pajahati pajahitvā, pahāya
passati passitvā;

but disvā is more commonly used from the root dṛś to see, instead of passitvā.
uṭṭhahati uṭṭhahitvā, uṭṭhāya

3. Examples in sentence formation

1. Kassako khattamhā āgantvā bhattaṅ bhuñjati.
The farmer, having come from the field, eats rice.
2. Vānarā rukkhaṅ āruyha phalāni khādanti.
Having climbed the tree, monkeys eat fruits.

3. Dārako bhattaṅ yācitvā rodāti.

Having asked for rice, the child cries.

4. Samaṇo Buddhaṅ passitvā vandati.

Having seen the Buddha, the recluse worships (him).

Exercise 9:

4. Translate into English:

1. Upāsako vihāraṅ gantvā samaṇānaṅ dānaṅ dadāti.
2. Sāvako āsanamhi nisīditvā pāde dhovati.
3. Dārakā pupphāni saṅharitvā mātulassa datvā hasanti.
4. Yācakā uyyānamhā āgamma kassakasmā odanaṅ yācanti.
5. Luddako hatthena sare ādāya araññaṅ pavisati.
6. Kumārā kukkurena saddhiṅ kīḷitvā samuddaṅ gantvā nahāyanti.
7. Vāṇijo pāsāṇasmīṅ ṭhatvā kuddālena sappajaṅ paharati.
8. Sappuriso yācakassa putte pakkositvā vatthāni dadāti.
9. Dārako āvāṭamhi patitvā rodāti.
10. Bhūpālo pāsādāmhā nikkhamitvā amaccena saddhiṅ bhāsati.
11. Sunakho udakaṅ pivitvā gehamhā nikkhamma magge sayati.
12. Samaṇā bhūpālassa uyyāne sannipatitvā dhammaṅ bhāsanti.
13. Putto nahātvā bhattaṅ bhutvā mañcaṅ āruyha sayati.
14. Vāṇijā dīpamhā nagaraṅ āgamma ācariyassa gehe vasanti.
15. Rajako vatthāni dhovitvā puttaṅ pakkosati.
16. Vānarā rukkhehi oruyha uyyāne āhiṇḍanti.
17. Migā vanamhi āhiṇḍitvā paṇṇāni khādanti.
18. Kumāro nayanāni dhovitvā suriyaṅ passati.
19. Nāvikkassa mittā nagarasmā bhaṇḍāni ādāya gāmaṅ āgacchanti.
20. Dārako khīraṅ pivitvā gehamhā nikkhamma hasati.
21. Sappurisā dānāni datvā sīlāni rakkhitvā saggaṅ gacchanti.
22. Sūkaro udakamhā uttaritvā āvāṭaṅ oruyha sayati.
23. Tāpaso Tathāgatassa sāvakaṅ disvā vanditvā pañhaṅ pucchati.
24. Asappuriso yācakassa pattaṅ bhinditvā akkositvā geḥaṅ gacchati.
25. Sakuṇā gāme rukkhehi uppatitvā araññaṅ otaranti.
26. Paṇḍito āsanamhā uṭṭhahitvā tāpasena saddhiṅ bhāsati.
27. Dārako gehā nikkhamma mātulaṅ pakkositvā geḥaṅ pavisati.
28. Devā sappurisesu pasīditvā te (them) rakkhanti.
29. Kumārassa saḥāyakā pāsādaṅ āruyha āsanesu nisīdanti.
30. Goṇā khattamhi āhiṇḍitvā tiṅgaṅ khādītva sayanti.

5. Translate into Pāli:

1. Having gone out of the house the farmer enters the field.
2. Having preached (deseti)the doctrine, the Buddha enters the monastery.
3. The king having been pleased with the Buddha, abandons the palace and goes to the monastery.
4. Having climbed down from the stairway, the child laughs.
5. Having hit the serpent with a stone the boy runs into the house.
6. Having gone to the forest the man climbs a tree and eats fruits.
7. Having washed the clothes in the water, the washerman brings (them) home.
8. The lion having killed a goat, eats having sat on a rock.
9. The doctor having seen the merchants' goods leaves the city.
10. Having broken (into) the house thieves run to the forest.
11. Having roamed in the field the pig falls into a pit.
12. The fisherman brings fish from the sea for farmers.
13. Having taken goods from the city, the teacher comes home.
14. Having stood on a mountain, the hunter shoots birds with arrows.
15. The oxen having eaten grass in the park, sleep on the road.

16. The king having got down from the chariot speaks with the farmers.
17. The man having given up his house enters the monastery.
18. Fishermen give fish to merchants and receive profits.
19. The lay devotee having asked a question from the monk sits on his seat.
20. The disciples of the Buddha, having seen the wicked men, admonish.
21. The brahmin, having scolded the child, hits (him).
22. The deities, having asked questions from the Buddha, become glad.
23. The dog, having bitten the teacher's foot, runs into the house.
24. The monkey, having played with the goat on the road, climbs a tree.
25. The hermit, having come from the forest, receives a cloth from the good man.
26. Having drunk water, the child breaks the bowl.
27. Having advised the farmers' sons, and having risen from the seats, the monks go to the monastery.
28. The sailor, having crossed the sea, goes to the island.
29. The child calls the uncles and dances in the house.
30. Having washed clothes and bathed, the farmer gets out of water.

Lesson 10

1. The Infinitive

The suffix -tuṅ is added to the root of the verb or the verbal base with or sometimes without the connecting vowel -ito form the infinitive.

pac + i + tuṅ =

pacituṅ =

to cook

khād + i + tuṅ =

khādituṅ =

to eat

gam + tuṅ =

gantuṅ =

to go

dā + tuṅ =

dātuṅ =

to give

(Skt sthā) ṭhā + tuṅ =

ṭhātuṅ =

to stand

pā + tuṅ =

pātuṅ / pivituṅ =

to drink

2. Examples in sentence formation

1. Kassako khettaṅ kasituṅ icchati.
The farmer wishes to plough the field.
2. Dārako phalāni khādituṅ rukkhaṅ āruhati.
The child climbs the tree to eat fruits.
3. Manussā samaṇehi pañhe pucchituṅ vihāraṅ āgacchanti.
Men come to the monastery to ask questions from the recluses.
4. Kumārā kīḷituṅ mittehi saha samuddaṅ gacchanti.
Boys go to the sea with friends to play.

Exercise 10:

3. Translate into English:

1. Kumārā vanamhi mittehi saha kīḷitvā bhattaṅ bhuñjituṅ gehaṅ dhāvanti.
2. Migā tiṅgaṅ khāditvā udakaṅ pātuṅ pabbatamhā uyyānaṅ āgacchanti.
3. Vāṇijassa putto bhaṇḍāni āharituṅ rathena nagaraṅ gacchati.
4. Yācako mātulassa kuddālena āvāṭaṅ khaṇituṅ icchati.
5. Amaccā bhūpālaṅ passituṅ pāsādamhi sannipatanti.
6. Goṇā uyyāne āhiṇḍitvā kassakassa khettaṅ āgacchanti.
7. Upāsakā samaṇānaṅ dānaṅ dātuṅ vihāraṅ pavisanti.
8. Rathena nagaraṅ gantuṅ puriso gehasmā nikkhamati.
9. Brāhmaṇo vejjena saddhiṅ nahāyituṅ udakaṅ otarati.
10. Coro amaccassa gehaṅ pavisituṅ uyyāne āhiṇḍati.
11. Sīho pabbatamhi sayitvā uṭṭhāya migāṅ hantuṅ oruhati.
12. Udakaṅ otaritvā vatthāni dhovituṅ rajako puttaṅ pakkosati.
13. Tathāgataṅ passitvā vandituṅ upāsako vihāraṅ pavisati.
14. Khettaṅ kasituṅ kassako kuddālaṅ ādāya gehā nikkhamati.

15. Sarehi mige vijjhituṃ luddakā sunakhehi saha araññaṃ pavisanti.
16. Narā gāmaṃhā nikkhamitvā nagare vasituṃ icchanti.
17. Sakuṇe passituṃ amaccā kumārehi saha pabbataṃ āruhanti.
18. Pabbatasmā rukkhaṃ ākaḍḍhituṃ vāṇijena saha kassako gacchati.
19. Phalāni khādītuṃ makkaṭṭā rukkhesu caranti.
20. Paṇḍito sugatassa sāvakehi saddhiṃ bhāsītuṃ icchati.
21. Samuddaṃ taritvā dīpaṃ gantvā vatthāni āharītuṃ vāṇijā icchanti.
22. Pupphāni saṅgharītvā udakena āsiñcītuṃ upāsako kumāre ovasati.
23. Ajassa kāyaṃ hatthehi phusītuṃ dāraṃ icchati.
24. Brāhmaṇassa gehe āsanesu nisīdituṃ rajakassa puttā icchanti.
25. Pātuṃ udakaṃ yācītvā dāraṃ rodati.

4. Translate into Pāli:

1. Goats roam in the park to eat leaves and drink water.
2. The wicked man wishes to hit the dog with his foot.
3. Friends go to the park to play with their dogs.
4. The lay devotee wishes to come home and instruct his sons.
5. The deity wishes to go to the monastery and speak to the Buddha.
6. The good man wishes to protect virtues and give alms.
7. Pigs run from the village to enter the forest.
8. The farmer asks for a hoe from the merchant to dig pits in his field.
9. Lay devotees assemble in the monastery to worship the Buddha.
10. The uncle comes out of the house to call the fisherman.
11. Farmers wish to get oxen; merchants wish to get horses.
12. The king wishes to abandon his palace.
13. Men take baskets and go to the forest to collect fruits for their children.
14. The farmer wanders in the forest to cut grass for his oxen.
15. Men wish to live in houses in the city with their sons.
16. Having stood on the rock, the child sees flowers on the trees.
17. Having received a garment from the teacher the doctor is pleased.
18. The hunter calls a friend to drag a goat from the forest.
19. The sailor calls merchants to cross the sea.
20. Having risen from the seat the good man wishes to speak with the monk.
21. Children wish to get down to the water and bathe.
22. The minister mounts the horse to go to the forest to shoot deer.
23. The boy wishes to cook rice for his uncle's friends.
24. Jackals leave the forest to enter the farmers' fields.
25. Men wish to see objects with their eyes by the light of the sun.

VOCABULARY

1. Neuter nouns ending in -a

<i>āpaṇa</i>	shop, bazaar	<i>puñña</i>	merit	<i>pāpa</i>	evil, sin
<i>kamma</i>	deed, action	<i>kusala</i>	good	<i>akusala</i>	evil
<i>dhana</i>	wealth	<i>dhañña</i>	corn	<i>bīja</i>	seed
<i>dussa</i>	cloth	<i>cīvara</i>	robe	<i>mūla</i>	root, money
<i>rukkhamūla</i>	foot of a tree	<i>tuṇḍa</i>	beak	<i>vetana</i>	wage, pay
<i>paduma</i>	lotus	<i>gīta</i>	song	<i>suvanṇa / hirañña</i>	gold
<i>sacca</i>	truth	<i>pāṇīya</i>	drinking water	<i>citta</i>	mind

Verbs

<i>pariyesati</i>	searches, seeks	<i>ārabhati</i>	begins	<i>ussahati</i>	tries
<i>upasaṅkamati</i>	approaches	<i>adhigacchati</i>	understands, attains	<i>gāyati</i>	sings
<i>āmasati</i>	touches, strokes	<i>bhāyati</i>	fears	<i>cavati</i>	departs, dies
<i>uppajjati</i>	is born	<i>khipati</i>	throws	<i>vapati</i>	sows
<i>ākāṅkhati</i>	hopes	<i>sibbati</i>	sews		

2. The Present Participle

Present participles are formed by adding -nta / māna to the verbal base.

They function as adjectives and agree in gender, number and case with the nouns they qualify.

They are declined like -a ending nouns in the masculine and neuter.

(As the feminine gender has not been introduced thus far, the feminine gender of the present participle is explained in **Lesson 21**).

**paca + nta / māna =
pacanta / pacamāna =
cooking**

**gaccha + nta / māna =
gacchanta / gacchamāna =
going**

bhuñja + nta / māna =
bhuñjanta / bhuñjamāna =
eating

tiṭṭha + nta / māna =
tiṭṭhanta / tiṭṭhamāna =
standing

vihara + nta / māna =
viharanta / viharamāna =
dwelling

3. Examples in sentence formation

Singular:

1. Bhattaṅ pacanto / pacamāno puriso hasati. (Nom. case)

The man who is cooking rice laughs.

2. Vejjo bhattaṅ pacantaṅ / pacamānaṅ purisaṅ pakkosati. (Acc. case)

The doctor calls the man who is cooking rice.

3. Vejjo bhattaṅ pacantena / pacamānena purisena saha bhāsati. (Inst. case)

The doctor speaks with the man who is cooking rice.

Plural:

1. Bhattaṅ pacantā / pacamānā purisā hasanti. (Nom. case)

The men who are cooking rice laugh.

2. Vejjo bhattaṅ pacante / pacamāne purise pakkosati. (Acc. case)

The doctor calls the men who are cooking rice.

3. Vejjo bhattaṅ pacantehi / pacamānehi purisehi saha bhāsati. (Inst. case)

The doctor speaks with the men who are cooking rice.

Similarly, the present participle can be declined in all cases to agree with the nouns they qualify.

Exercise 11:

4. Translate into English:

1. Pānīyaṅ yācitvā rodanto dārako mañcamhā patati.
2. Vatthāni labhituṅ icchanto vāñijo āpaṇaṅ gacchati.
3. Upāsako padumāni ādāya vihāraṅ gacchamāno Buddhaṅ disvā pasīdati.
4. Sakuṇo tuṇḍena phalaṅ haranto rukkhasmā uppatati.
5. Cīvaraṅ pariyesantassa samaṇassa ācariyo cīvaraṅ dadāti.
6. Araññe āhiṇḍanto luddako dhāvantaṅ miḅaṅ passitvā sarena vijjhanti.
7. Uyyāne āhiṇḍamānamhā kumāramhā brāhmaṇo padumāni yācati.
8. Rathena gacchamānehi amaccehi saha ācariyo hasati.
9. Dānaṅ dadāmānā silāni rakkhamānā manussā sagge uppajjanti.
10. Dhaññaṅ ākaṅkhamantassa purisassa dhanāṅ dātuṅ vāñijo icchati.
11. Goṇe hanantā rukkhe chindantā asappurisā dhanāṅ saṅharituṅ ussahanti.
12. Vihāraṅ upasaṅkamanto Buddho dhammaṅ bhāsamāne sāvake passati.
13. Rukkhamūle nisīditvā gītāni gāyantā kumārā naccituṅ ārabhanti.
14. Suvaṇṇaṅ labhituṅ ussahantā manussā pabbatasmīṅ āvāṭe khaṇanti.

15. Udaṅgaṅ pātuṅ icchanto sīho udaṅgaṅ pariyesamāno vanamhi carati.
16. Vetanaṅ labhituṅ ākaṅkhamāno naro rajakāya dussāni dhovati.
17. Samaṇehi bhāsantā upāsakā saccaṅ adhigantuṅ ussahanti.
18. Magge sayantaṅ sunakhaṅ udakena siñcivā dārako hasati.
19. Silāṅ rakkhantā sappurisā manussalokā cavitvā devaloke uppajjanti.
20. Dhanāṅ saṅharituṅ ussahanto vāñijo samuddaṅ taritvā dīpaṅ gantuṅ ārabhati.
21. Goṇe pariyesamāno vane āhiṇḍanto kassako sīhaṅ disvā bhāyati.
22. Rukkhesu nisīditvā phalāni bhuñjamānā kumārā gītaṅ gāyanti.
23. Cittaṅ pasīditvā dhammaṅ adhigantuṅ ussahantā narā sagge uppajjanti.
24. Tuṇḍena piṭakamhā macchaṅ ākaḍḍhituṅ icchanto kāko sunakhamhā bhāyati.
25. Khettaṅ kasitvā bījāni vapanto kassako dhaññaṅ labhituṅ ākaṅkhati.
26. Suriyassa ālokena locanehi rūpāni passantā manussā loke jīvanti.
27. Rukkhamūle nisīditvā cīvaraṅ sibbantena samaṇena saddhiṅ upāsako bhāsati.
28. Rukkhamūle sayantassa yācakassa kāye paṇṇāni patanti.
29. Vāñijassa mūlaṅ datvā asse labhituṅ amacco ussahati.
30. Khīraṅ pivitvā hasamāno dārako pattaṅ mañcasmiṅ khipati.

5. Translate into Pāli.

1. The man washing clothes speaks with the boy going on the road.
2. The brahmin sees the deer coming out of the forest to drink water.
3. Goats in the park eat leaves falling from the trees.
4. Wicked men wish to see hunters killing deer.
5. The farmer sees birds eating seeds in his field.
6. Recluses who enter the city wish to worship the Buddha dwelling in the monastery.
7. Standing on the stairway the child sees monkeys sitting on the tree.
8. Boys give rice to fish moving in the water.
9. The sailor wishing to cross the sea asks for money from the king.
10. Men see with their eyes the light of the moon falling on the sea.
11. Lay devotees try to give robes to monks living in the monastery.
12. Wishing for merit virtuous men give alms to the monks and observe (rakkhanti) the precepts.
13. The man walks on the leaves falling from the trees in the forest.
14. The uncle gives a lotus to the child searching for flowers.
15. Having given the beggar some corn the fisherman enters the house.
16. The minister gives seeds to the farmers who plough their fields.
17. The dog tries to bite the hand of the man who strokes his body.
18. The Buddha's disciples question the child crying on the road.
19. The uncle's friend calls the boys singing songs seated under the tree.
20. Virtuous men give food to the monks who approach their houses.
21. Wise men who wish to be born in heaven practise (rakkhanti) virtue.
22. Seeing the jackal approaching the village the farmer tries to hit it with a stone.
23. Speaking the truth lay devotees try to understand the doctrine.

24. Having washed the bowl with water the hermit looks for drinking water.
25. Wise men who observe the precepts begin to understand the truth.

Lesson 12

1. Conjugation of Verbs

The Present Tense, Active Voice

So far only the present tense, active voice, third person singular and plural have been introduced. This lesson gives the conjugation in full.

Singular:

3rd: (So) pacati = He cooks 2nd: (Tvaṅ) pacasi = You cook 1st: (Ahaṅ) pacāmi = I cook

Plural:

(Te) pacanti = They cook (Tumhe) pacatha = You cook (Mayaṅ) pacāma = We cook

	Paca, "to cook"	
	Singular	Plural
3rd person	pacati	pacanti
2nd person	pacasi	pacatha
1st person	pacāmi	pacāma

2. Examples in sentence formation

Singular:

1. So bhattaṅ pacati = He cooks rice.
2. Tvaṅ bhattaṅ pacasi = You (sg.) cook rice.
3. Ahaṅ bhattaṅ pacāmi = I cook rice.

Plural:

1. Te bhattaṅ pacanti = They cook rice.
2. Tumhe bhattaṅ pacatha = You (pl.) cook rice.
3. Mayaṅ bhattaṅ pacāma = We cook rice.

Exercise 12:

3. Translate into English:

1. Tvaṅ mittehi saddhiṅ rathena āpaṇamhā bhaṇḍāni āharasi.
2. Ahaṅ udakamhā padumāni āharitvā vāṇijassa dadāmi.
3. Tumhe samaṇānaṅ dātuṅ cīvarāni pariyesatha.
4. Mayaṅ sagge uppajjitūṅ ākaṅkhamānā sīlāni rakkhāma.
5. Te dhammaṅ adhigantuṅ ussahantānaṅ samaṇānaṅ dānaṅ dadanti.
6. So araṇṇamhi uppatante sakuṇe passitūṅ pabbataṅ āruhati.
7. Mayaṅ sugatassa sāvake vanditūṅ vihārasmiṅ sannipatāma.
8. Āgacchantaṅ tāpasāṅ disvā so bhattaṅ āharitūṅ gehaṅ pavisati.
9. Ahaṅ udakaṅ oruyha brāhmaṇassa dussāni dhovāmi.
10. Tvaṅ gehassa dvāraṅ vivaritvā pānīyaṅ pattamhā ādāya pivasi.

11. Ahaṅ hiraṇṇaṅ pariyesanto dīpamhi āvāṭe khaṇāmi.
12. Phalāni khādantā tumhe rukkhehi oruhatha.
13. Pāsānasmīṅ ṭhatvā tvaṅ candaṅ passitūṅ ussahasi.
14. Mayaṅ manussalokamhā cavitvā sagge uppajjitūṅ ākaṅkhamā.
15. Tumhe araṇṇe vasante mige sarehi vijjhītūṅ icchatha.
16. Mayaṅ uyyāne carantā sunakhehi saddhiṅ kīlante dārake passāma.
17. Tvaṅ rukkhamūle nisīditvā ācariyassa dātuṅ vatthaṅ sibbasi.
18. Mayaṅ puṇṇaṅ icchantā samaṇānaṅ dānaṅ dadāma.
19. Tumhe saccaṅ adhigantuṅ ārabhatha.
20. Tvaṅ gītaṅ gāyanto rodantaṅ dāraṅ rakkhasi.
21. Mayaṅ hasantehi kumārehi saha uyyāne naccāma.
22. So pānīyaṅ pivitvā pattaṅ bhinditvā mātulamhā bhāyati.
23. Pāsādaṅ upasaṅkamantaṅ samaṇaṅ disvā bhūpālassa cittaṅ pasīdati.
24. Mayaṅ araṇṇaṅ pavisitvā ajānaṅ paṇṇāni saṅharāma.
25. Khettaṅ rakkhanto so āvāṭe khaṇante varāhe disvā pāsānehi paharati.

4. Translate into Pāli:

1. I call the child who is stroking the dog's body.
2. We try to learn the truth speaking with the monks who assemble in the monastery.
3. Sitting in the park you (pl.) eat fruits with friends.
4. You drink milk seated on a chair.
5. We set out from home to go and see the deer roaming in the forest.
6. I wish to understand the doctrine.
7. Standing on the mountain we see the moonlight falling on the sea.
8. I drag the farmer's cart away from the road.
9. You (pl.) sit on the seats, I bring drinking water from the house.
10. We wander in the fields looking at the birds eating seeds.
11. I advise the wicked man who kills pigs.
12. You (sg.) get frightened seeing the snake approaching the house.
13. I ask questions from the men who come out of the forest.
14. Seeing the crying child we call the doctor going on the road.
15. I protect virtues, give alms to the monks and live in the house with children.
16. Good men who fear evil deeds are born in heaven.
17. Expecting to get profit we bring goods from the city.
18. We stand under the tree and sprinkle water on the flowers.
19. I wash the bowls with water and give (them) to the doctor.
20. Searching for the truth I give up the house and enter the monastery.
21. Wishing to see the monks you (pl.) assemble in the park.
22. I see a fruit falling from the crow's beak.
23. You (sg.) cross the sea and bring a horse from the island.
24. I set out from home to bring a lamp from the market.
25. Having taken a basket I go to the field to collect corn.

Lesson 13

1. Conjugation of Verbs

The Present Tense, Active Voice (continued)

Verbs which have the base ending in -e are conjugated somewhat differently from what has been learnt so far. They can have two verbal bases, one ending in -e, the other ending in -aya, as in coreti and corayati.

Base: Core, "to steal"		
	<u>Singular</u>	<u>Plural</u>
3rd person	(So) coreti	(Te) corenti
2nd person	(Tvaṅ) coresi	(Tumhe) coretha
1st person	(Ahaṅ) coremi	(Mayaṅ) corema

Base: Coraya, "to steal"		
	<u>Singular</u>	<u>Plural</u>
3rd person	(So) corayati	(Te) corayanti
2nd person	(Tvaṅ) corayasi	(Tumhe) corayatha
1st person	(Ahaṅ) corayāmi	(Mayaṅ) corayāma

2. Some verbs similarly conjugated are as follows:

<i>deseti</i>	preaches	<i>cinteti</i>	thinks	<i>pūjeti</i>	honours, offers
<i>pūreti</i>	fills	<i>pīleti</i>	oppresses	<i>katheti</i>	speaks
<i>uḍḍeti</i>	flies	<i>udeti</i>	(sun or moon) rises	<i>ropeti</i>	plants
<i>manteti</i>	discusses, takes counsel	<i>āmanteti</i>	addresses	<i>nimanteti</i>	invites
<i>oloketi</i>	looks at	<i>jāleti</i>	kindles	<i>chādeti</i>	covers
<i>māreti</i>	kills	<i>neti</i>	leads, takes away	<i>āneti</i>	brings
<i>ṭhapeti</i>	keeps	<i>pātetī</i>	fells	<i>pāleti</i>	rules, governs
<i>parivajjeti</i>	avoids	<i>obhāseti</i>	illuminates	<i>deti (dadāti)</i>	gives

3. N.B. Gerunds / absolutes and infinitives from the above verbs are formed retaining the -e in the base.

Gerunds *desetvā, cintetvā, pūjetvā, pūretvā*, etc.

Infinitives *desetuṅ, cintetuṅ, pūjetuṅ, pūretuṅ*, etc.

4. Verbs which have the base ending in -nā are conjugated as follows:

Base: Kiṇā = to buy		
	<u>Singular</u>	<u>Plural</u>
3rd person	(So) kiṇāti	(Te) kiṇanti
2nd person	(Tvaṅ) kiṇāsi	(Tumhe) kiṇātha
1st person	(Ahaṅ) kiṇāmi	(Mayaṅ) kiṇāma

5. Some verbs similarly declined are as follows:

<i>vikkiṇāti</i>	sells	<i>suṇāti</i>	hears	<i>mināti</i>	measures
<i>gaṇhāti</i>	takes	<i>uggaṇhāti</i>	learns	<i>jānāti</i>	knows
<i>jināti</i>	wins	<i>pāpuṇāti / pappoti</i>	reaches	<i>ocināti</i>	picks, collects
<i>pahiṇāti</i>	sends				

N.B. It should be observed that the present tense verbal terminations remain constant. Only the vikaraṇa suffix, or the conjugational sign in between the root and the termination, shows variation.

6. Attention should be paid to the following forms:

Present Tense	Gerund / Absolute	Infinitive
<i>jānāti</i>	<i>ñatvā / jānitvā</i>	<i>ñātuṅ</i>
<i>suṇāti</i>	<i>sutvā / suṇitvā</i>	<i>sotuṅ / suṇituṅ</i>
<i>pāpuṇāti / pappoti</i>	<i>patvā / pāpuṇitvā</i>	<i>pāpuṇituṅ / pappotuṅ</i>
<i>gaṇhāti</i>	<i>gahetvā / gaṇhitvā</i>	<i>gahetuṅ / gaṇhituṅ</i>

7. The two verbs bhavati / hoti (to be) and karoti (to do) occur frequently in the language.

Their gerunds and infinitives are as follows:

Present Tense	Gerund / Absolute	Infinitive
<i>hoti</i>	<i>bhavitvā / hutvā</i>	<i>bhavituṅ / hotuṅ</i>
<i>karoti</i>	<i>katvā</i>	<i>kātuṅ</i>

The verb atthi (to be) from root as and karoti (to do) from root kṛ are special verbs of frequent occurrence. They are conjugated as follows:

		As-, "to be"	
		Singular	Plural
3rd person	atthi	santi	
2nd person	asi	attha	
1st person	asmi / amhi	asma / amha	

		Kṛ-, "to do"	
		Singular	Plural
3rd person	karoti	karonti	
2nd person	karosi	karotha	
1st person	karomi	karoma	

Exercise 13

8. Translate into English:

1. Buddho vihārasmiṃ sannipatantānaṃ manussānaṃ dhammaṃ deseti.
2. Buddhassa pūjetuṃ cintento upāsako pupphāni ocināti.
3. Te patte udakena pūrentā gītaṃ gāyanti.
4. Tumhe araṇṇe vasante mige pīletvā asappurisā hotha.
5. Mayaṃ āpaṇaṃ gantvā vāṇijehi saddhiṃ kathetvā dhaññaṃ vikkiṇāma.
6. Tvaṃ udḍentaṃ sukaṃ disvā gaṇhituṃ icchasi.
7. Pabbatamhā udentaṃ candaṃ passituṃ kumāro gharamhā dhāvati.
8. Ahaṃ kassakehi saha khattasmiṃ rukkhe ropemi.
9. Mayaṃ amaccehi saha mantentā pāsādasmiṃ āsanesu nisīdāma.
10. Tumhe Tathāgatassa sāvake nimantetvā dānaṃ detha.
11. Upāsakā vihāraṃ gantvā dīpe jāletvā dhammaṃ sotuṃ nisīdanti.
12. Luddako sīsaṃ (head) dussena chādetvā nisīditvā sakuṇe maretuṃ ussahati.
13. So vane āhiṇḍante goṇe gāmaṃ ānetvā vāṇijānaṃ vikkiṇāti.
14. Tvaṃ āpaṇehi bhaṇḍāni kiṇitvā sakaṭena ānetvā gehe ṭhapesi.
15. Tumhe kakacehi rukkhe chinditvā pabbatamhā pātetha.
16. Dhammena manusse pālentā bhūpālā akusalaṃ parivajjenti.
17. Saccaṃ ṇātuṃ icchanto ahaṃ samaṇehi paṇhe pucchāmi.
18. Dānaṃ datvā sīlaṃ rakkhantā sappurisā saggalokaṃ pāpuṇanti.
19. Dhaññaṃ minanto kassako āpaṇaṃ netvā dhaññaṃ vikkiṇituṃ cinteti.
20. Ahaṃ pattena pāṇīyaṃ pivanto dvārasmiṃ ṭhatvā maggaṃ olokemi.
21. So āpaṇamhā khīraṃ kiṇituṃ puttaṃ pahiṇāti.
22. Mayaṃ dhammaṃ uggaṇhituṃ ussahantā paṇḍitena saha mantema.
23. Corehi saddhiṃ gehe bhinditvā manusse pīlentā tumhe asappurisā hotha.
24. Ahaṃ suvaṇṇaṃ pariyesamāne dīpamhā āgacchante vāṇije jānāmi.

25. Ahaṃ ācariyo homi, tvaṃ vejjo hosi.
26. Tvaṃ asappurisa, Buddhena desentaṃ dhammaṃ sutvā sappuriso bhavituṃ ussahasi.
27. Ahaṃ paṇḍitehi saddhiṃ mantento dhammena dīpaṃ pālentā bhūpālo asmi.
28. Varāhe mārentā corā kassake pīlentā pāpakammāni karonti.
29. Sīlaṃ rakkhantā puññakammāni karontā manussā saggaṃ pappotuṃ ākaṅkhanti.
30. Akusalaṃ pahāya pāpaṃ parivajjetvā viharantā narā sappurisā bhavanti.

9. Translate into Pāli:

1. Having picked fruits from the trees you send (them) to the market.
2. Having heard the Buddha preach the doctrine I become glad.
3. Thinking of collecting corn I go to the field with the farmer.
4. Singing songs you (pl.) look at the birds flying in the sky.
5. I advise the wicked man who oppresses the farmers in the village.
6. We dig pits to plant trees in the park.
7. We know the man who is lighting lamps in the monastery.
8. You (pl.) cross the sea with sailors to reach the island.
9. The king governing the island wins.
10. We begin to learn the dhamma from recluses living in the village.
11. Searching for the truth the wise man goes from city to city.
12. Avoiding the sleeping dog with his foot the child runs home.
13. Wishing to be born in heaven wise men fear to do evil.
14. Departing from the human world wicked men are born in hell (narake).
15. Having invited the hermit from the mountain the king gives him a robe.
16. Trying to understand the truth lay devotees become recluses.
17. Expecting to hear the monk preaching the dhamma lay devotees assemble in the monastery.
18. We see with our eyes, hear with our ears (sotehi), touch with our bodies.
19. I am the king governing the islands.
20. You (pl.) are wicked men who take counsel with thieves.
21. Good men begin to plant trees to protect the world.
22. Having heard the dhamma, the thief wishes to avoid evil.
23. Merchants keep clothes in shops to sell (them) to farmers coming from the villages.
24. The sick man (gilāna) is a messenger of the gods in the human world.
25. There are good men in the world who admonish wicked men.
26. Having picked lotuses from the water, the doctor goes to the monastery to listen to the dhamma.
27. Seeing the Buddha and being pleased the thief throws away the arrows.
28. Wishing to avoid evil I practise virtue.
29. We cook rice to give alms to the monks coming from the monastery.
30. You (pl.) go from island to island searching for gold with merchants.

Lesson 14

1. The Future Tense

The future tense is formed by adding -ssa to the root / verbal base with, or in some cases without, the connecting vowel -i- the terminations are the same as those in the present tense.

	Base: Paca, "to cook" ["will cook"]	
	<u>Singular</u>	<u>Plural</u>
3rd person	(So) pacissati	(Te) pacissanti
2nd person	(Tvaṅ) pacissasi	(Tumhe) pacissatha
1st person	(Ahaṅ) pacissāmi	(Mayaṅ) pacissāma

	Base: Cora, "to steal" ["will steal"]	
	<u>Singular</u>	<u>Plural</u>
3rd person	(So) coressati	(Te) coressanti
2nd person	(Tvaṅ) coressasi	(Tumhe) coressatha
1st person	(Ahaṅ) coressāmi	(Mayaṅ) coressāma

	Base: Kiṇa, "to buy" ["will buy"]	
	<u>Singular</u>	<u>Plural</u>
3rd person	(So) kiṇissati	(Te) kiṇissanti
2nd person	(Tvaṅ) kiṇissasi	(Tumhe) kiṇissatha
1st person	(Ahaṅ) kiṇissāmi	(Mayaṅ) kiṇissāma

2. Attention may be paid to the following forms:

Present Tense	Future	English
<i>gacchati</i>	<i>gamissati</i>	he will go
<i>āgacchati</i>	<i>āgamissati</i>	he will come
<i>dadāti</i>	<i>dadissati / dassati</i>	he will give
<i>tiṭṭhati</i>	<i>ṭhassati</i>	he will stand
<i>karoti</i>	<i>karissati</i>	he will do

Exercise 14

3. Translate into English:

- So pabbatamhā udentāṅ candaṅ passituṅ pāsādaṅ āruhissati.
- Bhūpālo corehi dīpaṅ rakkhituṅ amaccehi saha mantessati.
- Ahaṅ samuddaṅ taritvā dīpaṅ pāpuṇitvā bhaṇḍāni vikkiṇissāmi.
- Tumhe vihāraṅ upasaṅkamantā magge pupphāni vikkiṇante manusse passissatha.
- Udakaṅ otarivā vatthāni dhovanto kassako nahāyitvā geḥaṅ āgamissati.
- Gāme viharanto tvaṅ nagaraṅ gantvā rathaṅ ānessasi.
- Puññaṅ kātuṅ icchantā tumhe sappurisā pāpamitte ovaḍissatha.
- Dhammaṅ sotuṅ uyyāne nisīdantānaṅ upāsakānaṅ ahaṅ pāniyaṅ dassāmi.
- Mayaṅ bhūpālā dhammena dīpe pālessāma.
- Rukkhaṅ pātetvā phalāni khādituṅ icchantaṅ asappurisaṅ ahaṅ akkosāmi.
- Dānaṅ dadamānā sīlaṅ rakkhantā mayaṅ samaṇehi dhammaṅ uggaṇhissāma.
- Dhāvantaṅ sakaṭamhā patantaṅ dāraṅ disvā tvaṅ vejjaṅ ānesi.
- Saccaṅ adhigantuṅ ussahanto tāpaso Tathāgataṅ passituṅ ākaṅkhati.
- Buddhe pasīditvā upāsako devaputto hutvā saggaloke uppajjati.
- Udentāṅ suriyaṅ disvā brāhmaṇo gehā nikkhamma vandati.
- Dīpaṅ pappotuṅ ākaṅkhamānā mayaṅ samuddaṅ tarituṅ nāvikaṅ pariyesāma.
- Amaccassa dūtaṅ pahiṇituṅ icchanto bhūpālo ahaṅ asmi.
- Puññakammāni karontānaṅ vāṇijānaṅ dhanaṅ atthi.
- Mayaṅ gītāni gāyante naccante kumāre olokessāma.
- Pāpaṅ parivajjetvā kusalaṅ karonte sappurise devā pūjessanti.
- Saccaṅ bhāsantā asappurise anusāsantā paṇḍitā upāsakā bhavissanti.
- Tvaṅ dhaññaṅ pattaṅ pūretvā ācariyassa dassasi.
- Rukkhamūle nisīditvā cīvaraṅ sibbantaṅ samaṇaṅ ahaṅ upasaṅkamissāmi.
- Ahaṅ sayantassa puttassa kāyaṅ āmasanto mañcasmiṅ nisīdāmi.
- Uyyānesu rukkhe ropetuṅ samaṇā manusse anusāsanti.

4. Translate into Pāli:

- Having learnt the dhamma from the Buddha I will live righteously (dhammena) in the world.
- I will advise the king to rule the island righteously with his ministers.
- Keeping the garment on the seat the child will enter the water to bathe.
- Having heard the doctrine you (pl.) will become pleased with the Tathāgata.
- They who are walking in the forest collecting fruits will desire to drink water.
- Farmers approaching the city will look at vehicles running on the road.
- The rising sun will illuminate the world.
- The trees in the park will bathe in the light of the moon.
- You (sg.) will be pleased seeing your sons asking questions from the wise man.
- The children will like to see the parrots eating fruits on the trees.
- We are doctors coming from the island, you are teachers going to the island.
- He will take money and go to the shop to buy goods.
- Having filled the bowl with drinking water the child will give it to the beggar

eating rice.

14. Men wishing to get merit will plant trees for people in the world.
15. Searching for wealth wicked men will oppress farmers living righteously in villages.
16. There are fruits on the trees in the mountains.
17. Good men doing meritorious deeds will learn the dhamma from monks.
18. Wise men instruct kings governing the islands.
19. You will buy fish from fishermen coming from the sea.
20. Wishing to learn the dhamma we approach the Buddha.
21. Seeing the jackal coming to the park the children will get frightened.
22. They will go to see the king coming to the village with the ministers.
23. You are a good man who lives righteously.
24. I see a parrot picking a fruit with its beak.
25. We will become good men practising virtue.

Lesson 15

1. The Optative or the Potential Mood

The optative expresses mainly probability and advice, and ideas such as those conveyed by if, might, would, etc.

It is formed by adding -eyya to the verbal base before terminations.

	Base: Paca, "to cook"	
	Singular	Plural
3rd person	(So) paceyya	(Te) paceyyuṇ
2nd person	(Tvaṇ) paceyyāsi	(Tumhe) paceyyātha
1st person	(Ahaṇ) paceyyāmi	(Mayaṇ) paceyyāma

Singular

3rd	(So) paceyya =	If he would cook
2nd	(Tvaṇ) paceyyāsi =	If you would cook
1st	(Ahaṇ) paceyyāmi =	If I would cook

Plural

3rd	(Te) paceyyuṇ =	If they would cook
2nd	(Tumhe) paceyyātha =	If you would cook
1st	(Mayaṇ) paceyyāma =	If we would cook

It should be observed that the terminations of the second and first persons are similar to those of the present tense.

2. The following particles are useful for construction of sentences.

sace / yadi = if	ca = and	pi = too, also
na = not	viya = like, similar	

3. Examples in sentence formation

Singular:

1. Sace so bhattaṇ paceyya, ahaṇ bhuñjeyyāmi.
If he would cook rice I will eat.
2. Sace tvaṇ iccheyyāsi, ahaṇ coraṇ puccheyyāmi.
If you would like, I will question the thief.
3. Yadi ahaṇ nagare vihareyyāmi, so pi nagaraṇ āgaccheyya.
If I dwell in the city, he too would come to the city.

Plural:

1. Sace te bhattaṇ paceyyuṇ, mayaṇ bhuñjeyyāma.
If they cook rice we will eat.
2. Sace tumhe iccheyyātha, mayaṇ core puccheyyāma.
If you so wish, we will question the thieves.
3. Yadi mayaṇ nagare vihareyyāma, te pi nagaraṇ āgaccheyyuṇ.
If we dwell in the city, they too will come to the city.

Exercise 15

4. Translate into English:

1. Sace tvaṇ dhammaṇ suṇeyyāsi, addhā (certainly) tvaṇ Buddhassa sāvako bhaveyyāsi.
2. Yadi te gītāni gāyituṇ uggaṇheyyuṇ, ahaṇ pi uggaṇheyyāmi.
3. Sace tvaṇ bījāni pahiṇeyyāsi, kassako tāni (them) khetta vapeyya.
4. Sace tumhe padumāni ocineyyātha, kumārā tāni Buddhassa pūjeyyuṇ.
5. Sace tvaṇ mūlaṇ gaṇheyyāsi, ahaṇ dussaṇ ādadeyyāmi.
6. Yadi mayaṇ bhūpālena saha manteyyāma amaccā na āgaccheyyuṇ.
7. Sace tumhe rukkhe ropeyyātha dārakā phalāni bhuñjeyyuṇ.
8. Sace mayaṇ sappurisā bhaveyyāma, puttā pi sappurisā bhaveyyuṇ.
9. Sace bhūpālā dhammena dīpe pāleyyuṇ, mayaṇ bhūpālesu pasīdeyyāma.
10. Sace kassako goṇaṇ vikkiṇeyya, vāñjijo taṇ kiṇeyya.
11. Sace manusse pīlentā asappurisā gāmaṇ āgaccheyyuṇ ahaṇ te ovadeyyāmi.
12. Yadi amaccā pāpaṇ parivajeyyuṇ, manussā pāpaṇ na kareyyuṇ.
13. Sace tumhe pabbataṇ āruheyyātha, āhiṇḍante mige ca rukkhesu carante makkate ca uḍḍente sakuṇe ca passeyyātha.
14. Sace tvaṇ pattena pāñiyaṇ āneyyāsi pipāsito (thirsty) so piveyya.
15. Kusalakammāni katvā tumhe manussaloke uppajituṇ ussaheyyātha.
16. Sace so vejjo bhaveyya, ahaṇ taṇ (him) rodantaṇ dāraṇ passituṇ āneyyāmi.
17. Yadi putto pāpaṇ kareyya ahaṇ taṇ (him) ovadeyyāmi.
18. Sace amacco paṇḍitaṇ ācariyaṇ āneyya mayaṇ dhammaṇ uggaṇheyyāma.

19. Sace ahaṇ hatthena suvaṇ phusituṇ ussaheyyāmi so gehā uppateyya.
20. Yadi so vejjaṇ pakkosituṇ iccheyya ahaṇ taṇ (him) āneyyāmi.

5. Translate into Pāli:

1. If you cover the evil deeds your sons do, they will become thieves.
2. If you (pl.) want to become virtuous men avoid evil.
3. If we look with our eyes we will see objects in the world, if we look with our minds we will see good and evil.
4. If you (sg.) start singing a song, the children will start dancing.
5. If we depart from the human world we will not fear to be born in the human world.
6. If gods are born in the human world they will do meritorious deeds.
7. If you search for the truth you will approach the Buddha living in the monastery.
8. If you admonish the merchant he will become a virtuous man.
9. If I invite the monk he will come home to preach the dhamma.
10. If you are a good man you will not kill oxen roaming in the forest.
11. If you do work in the field you will get wealth and corn.
12. If the king wishes to govern the island righteously he will discuss with wise men and ministers.
13. If you work in the field you will see farmers ploughing.
14. I see boys playing in the park with a monkey.
15. If they want to see birds singing they will go to the park.
16. If you listen to the dhamma you will be able to live righteously.
17. If you avoid evil friends (pāpamitte) you will become a good man.
18. If the minister is not a good man we will not approach him.
19. If there are fruits on the tree I will climb to pick them (tāni).
20. If I pick fruits you will eat them with friends.

Lesson 16

1. The Imperative

The imperative mood expresses a command, benediction, prayer or wish.

Base: paca = to cook

	Paca, "to cook"	
	Singular	Plural
3rd person	pacatu	pacantu
2nd person	paca, pacāhi	pacatha
1st person	pacāmi	pacāma

Singular

3rd	(So) pacatu =	Let him cook
2nd	(Tvaṇ) paca, pacāhi =	You cook
1st	(Ahaṇ) pacāmi =	Let me cook

Plural

3rd	(Te) pacantu =	Let them cook
2nd	(Tumhe) pacatha =	You cook
1st	(Mayaṇ) pacāma =	Let us cook

It should be observed that the second person plural and first person singular and plural have the same forms as in the present tense.

The prohibitive particle mā is also used with the imperative.

2. Examples in sentence formation

Singular:

1. So vāñjānaṇ bhattaṇ pacatu.
Let him cook rice for the merchants.
2. Tvaṇ rathena nagaraṇ gaccha / gacchāhi.
You go to the city in the vehicle.
3. Ahaṇ dhammaṇ uggaṇhāmi.
Let me learn the dhamma.

Plural:

1. Te vāñjānaṇ bhattaṇ pacantu.
Let them cook rice for the merchants.
 2. Tumhe rathena nagaraṇ gacchatha.
You go to the city in the vehicle.
 3. Mayaṇ dhammaṇ uggaṇhāma.
Let us learn the dhamma.
- The prohibitive particle mā
1. Mā tumhe saccaṇ parivajjetha.
You do not avoid the truth.
 2. Mā te uyyānamhi pupphāni ocinantu.
Let them not pick flowers in the park.

Exercise 16

3. Translate into English:

1. Bhūpālā dhammena dīpaṇ pārentu.
2. Mā manusso bhāyatu, sace so saccaṇ jānāti, bhāsatu.
3. Tumhe pāpaṇ karonte putte ovadatha.
4. Sugato dhammaṇ desetū, sāvakā ca upāsakā ca vihārasmiṇ nisīdanti.
5. Mā te pāpakammāni katvā manussalokamhā cavitvā narake (in purgatory) uppajjantu.
6. Mā corā kassakānaṇ goṇe mārentu.
7. Mā tvaṇ sunakhaṇ āmasāhi, so taṇ (you) ḍaseyya.
8. Tumhe dīpe jāletvā vihārasmiṇ rūpāni oloketha.
9. Tumhe asappurise āmantetvā dhammena jīvitūṇ anusāsatha.
10. Putta, mā tvaṇ pāpamitte upasaṅkama.
11. Sace tumhe saccam bhāsituṇ ussaheyyātha, tumhe sappurisā bhaveyyātha.

12. Sace tvaṇ pāsāṇe khipeyyāsi, kākā ca sakuṇā ca ākāsaṇ uppateyyuṇ.
13. Mā dāraka pānīyaṇ pivitvā pattaṇ bhinda.
14. Mā suvaṇṇaṇ coretvā gacchantā corā samuddaṇ tarantu.
15. Upāsaka, mā putte akkosāhi, samaṇehi saddhiṇ mantetvā putte anusāsāhi.

4. Translate into Pāli:

1. May the king ruling the island protect the people righteously.
2. Let the children playing in the park collect falling leaves.
3. Let the farmers and merchants assemble in the king's park.
4. Let the sons climb the mountain to see lions, deer and birds.
5. Do not cut trees in forests if you wish to protect deer.
6. Let the child not come down the stairway, he will fall.
7. Let the farmer plough the fields and sow seeds, let him not kill goats.
8. Let the parrots fly taking fruits with their beaks.
9. Sons, do not commit sins, live righteously.
10. May the disciples of the Buddha get alms and robes.
11. Let the children come out of the house and see the moon rising from the mountain.
12. Boys, do not go and kill deer in the forest with the hunter.
13. You (pl.) run home and bring water for the farmers ploughing the field.
14. Do not ask questions from the king's messenger.
15. You lay devotees should try to avoid evil and do good deeds.

Lesson 17

1. The Past Tense

Conjugation of verbs with the base ending in -a.

	Paca, "to cook" ["cooked", etc.]	
	Singular	Plural
3rd person	apaci, paci	apaciṇsu, paciṇsu
2nd person	apaci, paci	apacittha, pacittha
1st person	apaciṇ, paciṇ	apacimha, pacimha

Singular

- 3rd (So) apaci, paci = He cooked
 2nd (Tvaṇ) apaci, paci = You cooked
 1st (Ahaṇ) apaciṇ, paciṇ = I cooked

Plural

- 3rd (Te) apaciṇsu, paciṇsu = They cooked
 2nd (Tumhe) apacittha, pacittha = You cooked
 1st (Mayaṇ) apacimha, pacimha = We cooked

It should be noted that ain apaci, apaciṇsu etc. is not a negative prefix. It is the augment (optional) denoting the past tense. Verbs whose bases end in -nā are also conjugated in the past tense as above.

Conjugation of verbs with the base ending in -e

Base: core = to steal

	Cora, "to steal" ["stole", etc.]	
	Singular	Plural
3rd person	coresi, corayi	coresuṇ, corayiṇsu
2nd person	coresi	corayitha
1st person	coresiṇ, corayiṇ	corayimha

Singular

- 3rd (So) coresi, corayi = He stole
 2nd (Tvaṇ) coresi = You stole
 1st (Ahaṇ) coresiṇ, corayiṇ = I stole

Plural

- 3rd (Te) coresuṇ, corayiṇsu = They stole
 2nd (Tumhe) corayitha = You stole
 1st (Mayaṇ) corayimha = We stole

2. Examples in sentence formation

Singular:

1. Bhūpālo dīpe cari / acari
The king wandered in the island.
Samaṇo dhammaṇ desesi
The monk preached the dhamma.
2. Tvaṇ bhaṇḍāni vikkiṇi
You sold goods.
Tvaṇ pupphāni pūjesi
You offered the flowers.
3. Ahaṇ pabbataṇ āruhiṇ
I climbed the mountain.
4. Ahaṇ dīpaṇ jālesin / jālayin
I lit the lamp.

Plural:

1. Bhūpālā dīpesu cariṇsu / acariṇsu
Kings wandered in the islands.
Samaṇā dhammaṇ desesuṇ / desayiṇsu
Monks preached the dhamma.
2. Tumhe bhaṇḍāni vikkiṇittha
You sold goods.

Tumhe pupphāni pūjayittha
You offered flowers.
3. Mayaṇ pabbate āruhimha
We climbed mountains.
4. Mayaṇ dīpe jālayimha
We lit lamps.

Exercise 17

3. Translate into English:

1. Kassako khettaṇ kasitvā nahāyituṇ udakaṇ otari.
2. Uggaṇhantānaṇ dārakānaṇ dātuṇ ācariyā kusumāni āhariṇsu.
3. Upāsakā āsanehi utṭhahitvā dhammaṇ desetūṇ upasaṅkamantaṇ samaṇaṇ vandiṇsu.
4. Nagaresu kammāni katvā vetane labhituṇ ākaṅkhamānā narā gāmehi nikkhamiṇsu.
5. Ācariyo āsanaṇ dussena chādetvā samaṇaṇ nisīdituṇ nimantesi.
6. Kumāro dvāraṇ vivarivā rukkhamhā oruhante vānare passamāno aṭṭhāsi (stood).
7. Paṇḍito goṇe coretvā akusalaṇ karonte nare pakkosivā ovadi.
8. Yācakassa puttā rukkhehi patantāni phalāni saṅharitvā āpaṇasmiṇ vikkiṇiṇsu.
9. Kassako dhaññaṇ minitvā vāṇijassa vikkiṇituṇ paṇiṇi.
10. Dhammaṇ uggaṇhitvā samaṇo bhavituṇ ākaṅkhamāno amacco ācariyaṇ pariyesamāno Buddhaṇ upasaṅkamaṇi.
11. Sace tumhe gāmaṇ pāpūneyyātha mitte olokeyyātha.
12. Paṇḍitamhā pañhe pucchitvā saccaṇ jānituṇ mātulo ussahi.
13. Pāsāṇamhi ṭhatvā ajaṇ khādantaṇ sīhaṇ disvā vānarā bhāyiṇsu.
14. Rukkhamūle nisīditvā gitāni gāyantānaṇ kumārānaṇ kāyesu paṇṇāni ca pupphāni ca patiṇsu.
15. Tumhe dhanāṇ saṅgharamānā mā samuddaṇ taritvā dīpaṇ gacchatha.
16. Āpaṇasmiṇ bhaṇḍāni vikkiṇantassa vāṇijassa ratho atthi.
17. Ahaṇ puttassa dātuṇ dussaṇ sībantaṇ gītaṇ gāyiṇ.
18. Sūkarā ca sunakhā ca khette āvāṭe khaṇiṇsu.
19. Purisā rukkhamūle nisīditvā tāpasena bhāsamānaṇ suṇiṇsu.
20. Luddakena saddhiṇ vane āhiṇḍante putte āmantetvā kassakā akkosīṇsu.
21. Mā tvaṇ suvaṇṇapattaṇ vikkiṇitvā khagge kiṇḍāhi.
22. So bhaṇḍāni ca khettaṇ ca goṇe ca puttānaṇ daṭṭvā gehaṇ pahāya samaṇo bhavituṇ cintesi.
23. Dhammena jīvantā sappurisā mige na māresuṇ.
24. Ahaṇ sopānaṇ āruhiṇ, te sopānamhā oruhiṇsu.
25. Sahāyakā udakaṇ otarivā nahāyantā padumāni ociniṇsu.

4. Translate into Pāli:

1. The child sprinkled the lotuses with water and honoured the Buddha with them.
2. Having received the pay the men went to the market and bought goods.
3. The fisherman brought fish from the sea and sold them to the farmers.
4. If you go to bathe wash the clothes of the children.
5. The parrots and the crows flew into the sky from the trees.
6. Do not scold the children playing under the tree with the dog.
7. I spoke to the people sitting in the park having assembled to see the king.
8. We got frightened seeing a serpent enter the house.
9. I gave water to my son eating rice together with his friend.
10. Do not do evil, do good to enter heaven after departing from the human world.

Lesson 18

1. Declension of feminine nouns ending in -ā

Vanitā woman		
	Singular	Plural
Nominative	vanitā	vanitā, vanitāyo
Vocative	vanite	vanitā, vanitāyo
Accusative	vanitaṇ	vanitā, vanitāyo
Instrumental	vanitāya	vanitāhi (vanitābhi)
Ablative	vanitāya	vanitāhi (vanitābhi)
Dative	vanitāya	vanitānaṇ
Genitive	vanitāya	vanitānaṇ
Locative	vanitāya, vanitāyaṇ	vanitāsu

[NB: The traditional order of the cases is given in the table for "nara" in lesson 8; however, from this point forward in the book, Dr. De Silva instead lists the Vocative second, and the accusative third, presumably because she considers it easier to learn in this order --E.M.]

2. The following nouns are similarly declined:

(Most nouns ending in -ā are feminine).

<i>kaññā / dārikā</i>	girl	<i>gaṅgā</i>	river Ganges	<i>nāvā</i>	ship
<i>ammā</i>	mother	<i>paññā</i>	wisdom	<i>sālā</i>	hall
<i>bharyā</i>	wife	<i>sabhā</i>	assembly	<i>kathā</i>	speech
<i>latā</i>	creeper	<i>guhā</i>	cave	<i>chāyā</i>	shadow
<i>vālukā</i>	sand	<i>mañjūsā</i>	box	<i>mālā</i>	garland
<i>surā</i>	liquor	<i>sākhā</i>	branch	<i>devatā</i>	deity
<i>parisā</i>	retinue	<i>saddhā</i>	faith, devotion	<i>gīvā</i>	neck
<i>jivhā</i>	tongue	<i>pipāsā</i>	thirst	<i>khudā</i>	hunger

3. Vocabulary Verbs

<i>sakkoti</i>	can, is able	<i>parivāreti</i>	accompanies, surrounds	<i>nivāreti</i>	prevents
<i>anubandhati</i>	follows, chases after	<i>kujjhati</i>	gets angry	<i>namassati</i>	salutes, worships
<i>poseti</i>	brings up, nourishes	<i>vāyamati</i>	tries	<i>nilīyati</i>	hides
<i>sallapati</i>	engages in conversation	<i>modati</i>	is happy, enjoys	<i>sukhaṅ vindati</i>	experiences joy
<i>dukkhaṅ vindati</i>	experiences suffering	<i>paṭiyādeti</i>	prepares	<i>pakkhipati</i>	puts, places, deposits

Exercise 18:

4. Translate into English:

1. Sace sabhāyaṅ kaññāyo katheyyuṅ aham pi kathessāmi.
2. Dārikāyo pupphāni ocinitvā sālāyaṅ nisīditvā mālāyo kariṅsu.
3. Vanitā rukkhasa sākhāyo chinditvā ākaḍḍhi.
4. Bhariyā mañjūsāsu vatthāni ca suvaṇṇaṅ ca ṭhapesi.
5. Dārikā pāsādassa chāyāyaṅ nisīditvā vālukāya kīḷiṅsu.
6. Bhariyāya kathaṅ sutvā pasīditvā kassako sappuriso abhavi.
7. Devatāyo puññāni karonte dhammena jīvante manusse rakkhantu.
8. Pabbatasmīṅ guhāsu vasantā sīhā vālukāya kīḷante mige māresuṅ.
9. Ammā dārikāya kujjhivā hatthena pahari.
10. Vanitāyo saddhāya bhattaṅ pacitvā vihāraṅ netvā samaṇānaṅ pūjesuṅ.
11. Tumhe mā suraṅ pivatha, mā gilānā (sick) bhavituṅ ussahatha.
12. Dhammena dhanāṅ saṅghamaṇā paññāya putte posentā narā manussaloke

sukhaṅ vindanti.

13. Sace tumhe nāvāya gaṅgaṅ tareyyātha dīpasmiṅ vasante tāpase disvā āgantuṅ sakkissatha.

14. Parisaṅ parivāretvā pāsādamhā nikkhamantaṅ bhūpālaṅ disvā vanitāyo modanti.

15. Kaññāyo sālāyaṅ sannipatitvā kumārehi saddhiṅ sallapiṅsu.

16. Khudāya pīlentaṅ gilānaṅ yācakaṅ disvā ammā bhattaṅ adadi / adāsi.

17. Guhāyaṅ nilīyitvā suraṅ pivantā corā sīhaṅ passitvā bhāyiṅsu.

18. Varāhe māretvā jīvanto naro gilāno hutvā dukkhaṅ vindati.

19. Vāñjassa āpaṇe mañjūsāyaṅ mūlaṅ (money) atthi.

20. Samaṇā manusse pāpā nivāretvā sappurese kātuṅ vāyamanti.

5. Translate into Pāli:

1. The man stood on the road asking my mother the way to go to the monastery.
2. Having prepared rice with faith for the monks, the woman took it to the monastery.
3. You can live righteously and seek wealth.
4. Sitting in the shade of the house the girls cut branches from the creeper.
5. Wicked men did not advise their sons who drink liquor.
6. Taking the basket and money the girl went to the market to buy corn.
7. If you light lamps the lay devotees will see the objects in the monastery.
8. O good men, you learn the dhamma and try to live righteously.
9. If you try, you can avoid evil and do good.
10. Having seen the lion sleeping in the cave the woman ran.

Lesson 19

1. The Past Participle

Past participles are mostly formed by adding -ta to the root with or without the connecting vowel -i-

<i>pacati</i>	pac + i + ta	= pacita	= cooked
<i>bhāsati</i>	bhās + i + ta	= bhāsita	= spoken
<i>yācati</i>	yāc + i + ta	= yācita	= begged
<i>deseti</i>	dis' + i + ta	= desita	= preached
<i>pūjeti</i>	pūj + i + ta	= pūjita	= honoured
<i>gacchati</i>	gam + ta	= gata	= gone
<i>hanati</i>	han + ta	= hata	= killed
<i>nayati / neti</i>	nī + ta	= nīta	= led

The past participle is also formed from some roots by adding -na.

chindati	chid + na	= chinna	= cut
bhindati	bhid + na	= bhinna	= broken
nisīdati	ni + sad + na	= nisinna	= seated
tarati	ṭṛ + na	= tiṇṇa	= crossed

2. Past participles have a passive meaning when they are formed from transitive verbs, but from intransitive verbs they have an active meaning.

They are declined in the three genders, as -a ending nouns in the masculine and the neuter, and -ā ending nouns in the feminine.

Pacati, chindati, nimanteti are transitive verbs. Therefore:

pacito odano = the rice that is cooked (passive meaning)

chinnaya paṇṇaya = the leaf that is cut (passive meaning)

nimantitā kaññā = the girl who is invited (passive meaning)

But gacchati, patati, tiṭṭhati are intransitive verbs. Therefore:

manusso gato (hoti) = the man has gone (active meaning)

pupphaya patitaya (hoti) = the flower has fallen (active meaning)

kaññā ṭhitā (hoti) = the girl has stood (active meaning)

3. The following are some past participles

Verb	Past Participle	Verb	Past Participle
kasati	kasita, kaṭṭha	pucchati	pucchita, puṭṭha
pacati	pacita, pakka	ḍasati	daṭṭha
phusati	phuṭṭha	pavisati	paviṭṭha
āmasati	āmasita, āmaṭṭha	labhati	laddha, labhita
ārabhati	āraddha	bhavati	bhūta
bhuñjati	bhuñjita, bhutta	vapati	vutta
vasati	vuttha	āsiñcati	āsitta
kipati	khitta	dhovati	dhovita, dhota
pajahati	pahīna	vivarati	vivaṭa
pivati	pīta	cavati	cuta
hanati	hata	nikkhamati	nikkhanta
jānāti	ñāta	suṇāti	suta
mināti	mita	gaṇhāti	gahita
kiṇāti	kīta	pāpuṇāti	patta
karoti	kata	tiṭṭhati	ṭhita

Verb	Past Participle	Verb	Past Participle
harati	haṭa	kujjhati	kuddha
dadāti	dinna	pasīdati	pasanna
(passati)	diṭṭha, (dṛś)	muñcati	mutta

4. Examples in sentence formation

Upāsakehi vihāraya paviṭṭho Buddho diṭṭho hoti

The Buddha who entered the monastery was seen by the lay devotees.

Te Buddhena desitaya dhammayā suṇiṇsu

They listened to the dhamma preached by the Buddha.

Dārikāya āhaṭāni bhaṇḍāni ammā piṭakesu pakkhipi

The mother put in baskets the goods brought by the girl.

Vānijo patitassa rukkhassa sākhāyo chindi

The merchant cut the branches of the fallen tree.

Mayaya udakena āsittēhi pupphehi Buddhaya pūjema

We may worship the Buddha with flowers sprinkled with water.

Kassakena kasite khette sūkaro sayati

A pig sleeps in the field ploughed by the farmer.

Exercise 19:

5. Translate into English:

1. Ammāya mañjūsāyaya pakkhittaya suvaṇṇaya dārikā na gaṇhi.
2. Dhotāni vatthāni gahetvā bhariyā udakamhā uttari.
3. Kassakehi uyyāne ropitesu rukkhesu phalāni bhaviṇsu.
4. Buddhā devehi ca narehi ca pūjitā honti.
5. Udakena pūritaya pattaya gahetvā vanitā gehaya āgatā hoti.
6. Adhammena (unrighteously) dīpaya pālentena bhūpālena piṭitā manussā kuddhā honti.
7. Pakkaya (ripe) phalaya tuṇḍena gahetvā uḍḍentaya suvaya ahaya apassiy.
8. Udento suriyo brāhmaṇena namassito hoti.
9. Ammāya jālitaya dīpaya ādaya putto vihāraya paviṭṭho hoti.
10. Vanitāya dussena chādite āsane samaṇo nisīditvā sannipatitāya parisāya dhammayā desesi.
11. Kassakena khettaṇṇa ānītā goṇā tiṇaya khādantā āhiṇḍiṇsu.
12. Vāñijā mañjūsāsu ṭhapitāni dussāni na vikkiṇiṇsu
13. Sace tvaṇ saccaya jāneyyāsi mā puttaya akkosa.
14. Nāvāya nikkhantā narā samuddaya taritvā dīpaya pāpuṇitvā bhariyāhi saddhiṇ kathentā modanti.
15. Magge ṭhite vāñijassa sakate ahaya kaññāya ānītāni bhaṇḍāni ṭhapesiy.
16. Dhammena laddhena dhanena putte posetvā jīvantā manussā devatāhi rakkhitā honti.
17. Sāvakehi ca upāsakehi ca parivārīto Buddho vihārassa chāyāya nisinnō hoti.

18. Ammāya pāpehi nivāritā puttā sappurisā hutvā dhammaṃ suṇanti.
19. Kassake piḷentā corā paṇḍitena anusāsītā sappurisā bhavituṃ vāyamantā upāsakehi saddhiṃ uyyāne rukkhe ropenti.
20. Vanitā puttāya paṭiyādītā bhāttā bhāttā khudāya piḷitassa yācakassa thokaṃ (little) datvā pānīyaṃ ca dadi / adāsi.
21. Sabhāyaṃ nisīditvā dārikāya gāyitaṃ gītaṃ sutvā kaṇṇāyo modiṃsu.
22. Amaccena nimantitā purisā sālāyaṃ nisīdituṃ asakkontā (unable) uyyāne sannipatiṃsu.
23. Kassakehi khettesu vuttehi bījehi thokaṃ (little) sakuṇā khādiṃsu.
24. Kumārehi rukkhamūle nilīyitvā sayanto sappo diṭṭho hoti.
25. Vāṇijena dīpamhā āhaṭāni vatthāni kiṇituṃ vanitāyo icchanti.
26. Sace bhūpālo dhammena manusse rakkheyya te kammāni katvā dārake posentā sukhaṃ vindeyyuṃ.
27. Puttena yācitā ammā mittānaṃ odanaṃ paṭiyādesi.
28. Amaccena puṭṭhaṃ paṇhaṃ adhigantuṃ asakkonto corānaṃ dūto cintetuṃ ārabhi.
29. Corehi guhāyaṃ nilīyitāni bhaṇḍāni passitvā vānarā tāni (them) ādāya rukkhe āruhiṃsu.
30. Ahaṃ pariyesitaṃ dhammaṃ adhigantvā modāmi.

6. Translate into Pāli:

1. The man who came to the assembly could not speak with the ministers.
2. The child ran to the shop taking the money given by the mother.
3. The king is seated in the chariot drawn by horses.
4. Having discussed with the wise man the farmers sent a messenger to the king.
5. The children went out of the open door.
6. The women who got down to the water washed clothes and bathed.
7. Buddhas and their disciples are worshipped by gods and men.
8. The merchant sold the clothes sewn by women.
9. I did not take the flowers and fruits brought by the girl from the forest
10. Being chased by the dog, the girls quickly (sīghaṃ) ran home.
11. The teacher having seen the evil deed done by the girl advised her.
12. We did not light the lamps prepared by the women.
13. You do not drag the branches cut by the farmer from the mountain.
14. Without getting the pay for the work done, the woman is angry.
15. Do not ask for fruits from the boy sitting on the branch.
16. The woman who is scolded by the brahmin cries, seated at the door.
17. The girl being called by the mother ran home to eat rice.
18. The men who tried to cut the creepers started pulling the branches.
19. The farmer who makes a living righteously, ploughing his fields experiences happiness with his wife and children.
20. Deities who have departed from the world of gods and are born in the human world rejoice listening to the dhamma preached by the Buddha.

21. The thieves who were instructed by the monk became good men.
22. There were no fruits on the trees planted by the farmer.
23. Bitten by the dog the girl ran home and cried.
24. The minister is not known to the doctor.
25. Seated under the tree the girls played with sand.
26. Sons, do not drink liquor.
27. Mothers prevent children from evil.
28. I gave water to the dog oppressed with thirst.
29. Seeing the hunter coming we hid among the trees.
30. We prepared alms with faith and gave to the monks.

Lesson 20

1. Declension of Feminine Nouns ending in -i

Bhūmi = earth, ground		
	Singular	Plural
Nominative	bhūmi	bhūmī, bhūmiyo
Vocative	bhūmi	bhūmī, bhūmiyo
Accusative	bhūmiṃ	bhūmī, bhūmiyo
Instrumental	bhūmiyā	bhūmīhi, (bhūmībhi)
Ablative	bhūmiyā	bhūmīhi, (bhūmībhi)
Dative	bhūmiyā	bhūmīnaṃ
Genitive	bhūmiyā	bhūmīnaṃ
Locative	bhūmiyā, bhūmiyaṃ	bhūmīsu

Feminine nouns ending in -ī are also similarly declined with the only exception being the nominative and vocative singular which end in -ī.

2. Vocabulary

Feminine nouns ending in -i

<i>aṅguli</i>	finger	<i>aṭavi</i>	forest	<i>ratti</i>	night
<i>doṇi</i>	boat	<i>yuvati</i>	maiden	<i>yaṭṭhi</i>	walking stick
<i>asani</i>	thunderbolt	<i>nāli</i>	unit of measure	<i>rasmi</i>	ray
<i>iddhi</i>	psychic power	<i>sammajjani</i>	broom		

Feminine nouns ending in -ī

<i>nadī</i>	river	<i>nārī / itthī</i>	woman	<i>taruṇī</i>	young woman
<i>bhaginī</i>	sister	<i>vāpī</i>	tank	<i>pokkharāṇī</i>	pond
<i>kadalī</i>	banana	<i>brāhmaṇī</i>	brahmin woman	<i>gāvī</i>	cow
<i>rājini / devī</i>	queen	<i>kumārī</i>	girl		

3. Verbs

<i>vyākāroti</i>	explains	<i>pattheti</i>	aspires	<i>vissajjeti</i>	spends
<i>āroceti</i>	informs	<i>muñcati</i>	releases	<i>nīhāreti</i>	takes out
<i>peseti</i>	sends	<i>paṭiccādeti</i>	conceals	<i>veṭheti</i>	wraps
<i>viheṭheti</i>	harasses				

Exercise 20

4. Translate into English:

- Bhūpālo rājiniyā saddhiṇ nāvāya nadiṇ taranto udaye carante macche olokento amaccehi saddhiṇ katheti.
- Pāniyaṇ pivitvā dārikāya bhūmiyaṇ nikkhitto patto bhinno hoti.
- Kassakānaṇ gāvīyo aṭaviyaṇ āhiṇḍitvā khettaṇ āgamiṇsu.
- Rattiyā samuddasmiṇ patitā candassa rasmiyo oloketvā taruṇiyo modiṇsu.
- Upāsakā iddhiyā ākāse gacchantaṇ tāpasāṇ disvā pasannā honti.
- Bhaginiyā saddhiṇ pokkharāṇiyā tīre (bank) ṭhatva so padumāni ocinituṇ vāyami.
- Nāriyo vāpīsu nahāyituṇ vā (or) vatthāni dhovituṇ vā na icchiṇsu.
- Yuvatiyā puṭṭhaṇ pañhaṇ vyākātuṇ asakkonto ahaṇ tāya (with her) saddhiṇ sallapituṇ ārabhiṇ.
- Asappurissassa puttena kataṇ pāpakammaṇ paṭicchādetuṇ ammaṇ na ussahi.
- Bhaginiyā dussena veṭhetvā mañcasmiṇ ṭhapitaṇ bhaṇḍaṇ itthī mañjūsāyaṇ pakkhipi.
- Mā tumhe magge sayantaṇ kukkuraṇ viheṭhetha.
- Sappuriso amacco dhaṇaṇ vissajjetvā yācakānaṇ vasituṇ sālāyo gāmesu karitvā bhūpālaṇ ārocesi.
- Kumāro suvaṇ hatthamhā muñcitvā taṇ uḍḍentaṇ passamāno rodanto rukkhamaṇe aṭṭhāsi.
- Saddhāya dānaṇ dadamānā kusalaṇ karontā sappurissā puna (again) manussaloke uppajjituṇ patthenti.
- Kumāro mañjūsāṇ vivaritvā sātakaṇ nīharitvā ammayā pesesi.

5. Translate into Pāli:

- There are lotuses and fishes in ponds in the king's park.
- The young women picked lotuses from the tank and kept them on the ground.
- The queen spoke with her sisters who came having crossed the river by boat.
- I saw the dog chasing the cow in the field.
- Women and girls did not climb trees to pick fruits and flowers.
- You (pl.) went to the river to bathe and got frightened hearing the peal of thunder (asanisaddaṇ).
- You (pl.) do not conceal the evil committed with your friends.
- If you spent money to buy clothes, inform your mother.
- Send the lotuses wrapped in lotus leaves to the young girls seated in the hall.
- We can explain the questions asked by the women in the assembly.

Lesson 21

1. The Present Participle (contd.)

This lesson is a continuation of Lesson 11 and should be studied together with that lesson. It was learnt in Lesson 11 that -nta / -māna are added to the base of verbs which end in -a, to form the present participle masculine and neuter genders. e.g.:

paca + nta	= pacanta
paca + māna	= pacamāna

They are declined like -a ending nouns in these two genders.

Further it should be noted that with verbs whose base ends in -e / -aya, -nta is usually added to the base ending in -e; and -māna is added to the base ending in -aya. e.g.:

core + nta	= corenta
coraya + māna	= corayamāna

With verbs whose base ends in -nā both -nta / -māna are generally added, but the -nā is shortened to -na. e.g.:

kiṇā + nta	= kiṇanta
kiṇā + māna	= kiṇamāna
suṇā + nta	= suṇanta
suṇā + māna	= suṇamāna

Present participles ending in -nta occur more frequently in Pāli literature than those ending in -māna.

2. The present participle feminine gender is formed by adding -ntī / -mānā to the verbal base. e.g.:

paca + ntī	= pacantī
paca + mānā	= pacamānā
core + ntī	= corentī
coraya + mānā	= corayamānā
kiṇā + ntī	= kiṇantī
kiṇā + mānā	= kiṇamānā

When -ntī is added, the present participle feminine is declined like feminine nouns ending in -ī. When -mānā is added it is declined like feminine nouns ending in -ā.
Declension of pacantī:

	Singular	Plural
Nominative	pacantī	pacantī, pacantiyo
Vocative	pacantī	pacantī, pacantiyo
Accusative	pacantiṅ	pacantī, pacantiyo
Instrumental	pacantiyā	pacantīhi (pacantībhi)
Ablative	pacantiyā	pacantīhi (pacantībhi)
Dative	pacantiyā	pacantīnaṅ
Genitive	pacantiyā	pacantīnaṅ
Locative	pacantiyā, pacantiyaṅ	pacantīsu

3. Examples in sentence formation

Singular:

Ammā bhattaṅ pacantī kaññāya saddhiṅ katheti.

Cooking rice the mother speaks with the girl.

Kaññā bhattaṅ pacantiṅ ammaṅ passati.

The girl sees the mother cooking rice.

Kaññā bhattaṅ pacantiyā ammāya udakaṅ deti.

The girl gives water to the mother cooking rice.

Plural:

Bhattaṅ pacantiyo ammāyo kaññāhi saddhiṅ kathenti.

Cooking rice mothers speak with girls.

Kaññāyo bhattaṅ pacantiyo ammāyo passanti.

Girls see mothers cooking rice.

Kaññāyo bhattaṅ pacantīnaṅ ammānaṅ udakaṅ denti.

Girls give water to mothers cooking rice.

Similarly, the present participle can be declined in all cases to agree in gender, number and case with the nouns they qualify.

Exercise 21

4. Translate into English:

1. Khetta phalāni corentī dārikā kassakaṅ disvā bhāyitvā dhāvituṅ ārabhi.
2. Buddhassa sāvakena desitaṅ dhammaṅ sutvā yuvati saccaṅ adhigantaṅ icchantī ammāya saddhiṅ mantesi.
3. Sayantaṅ sunakhaṅ āmasantī kumārī gehadvāre nisinnā hoti.
4. Rājini nārīhi puṭṭhe pañhe vyakarontī sabhāyaṅ nisinnā parisaṅ āmantetvā kathaṅ kathesi.
5. Aṭaviṅ gantvā rukkhaṅ chinditvā sākhāyo ākaḍḍhantiyo itthiyo sigāle disvā bhāyisū.
6. Gehadvāre nisīditvā dussaṅ sībanti bhaginī gītaṅ gāyati.
7. Asappuriso pāpakammāni paṭicchādetvā upāsakehi saddhiṅ sallapanto vihārasmiṅ āsane nisinnā hoti.
8. Sāṭakena veṭhetvā nilīyitaṅ suvaṇṇaṅ passituṅ ākaṅkhamānā yuvati ovarakassa (room) dvāraṅ vivari.
9. Sace tvaṅ mulaṅ vissajjituṅ iccheyyāsi, mā vatthaṅ kiṇāhi.
10. Sace tumhe bhūpālassa dūtaṅ pesetha amacce pi ārocetha.
11. Kassako chinnā sakhāyo khattamhā nīharitvā aṭaviyaṅ pakkhipi.
12. Pokkaraṇiyā tīre (bank) ṭhatvā kadaliphalaṅ khādantī kaññā bhaginiyā dinnāṅ padumaṅ gaṇhi.
13. Amhākaṅ (our) hatthapādesu vīsati (twenty) aṅguliyo santi.
14. Rattiyā gehā nikkhamituṅ bhāyanti kaññā dvāraṅ na vivari.
15. Sace tvaṅ yaṭṭhiyā kukkuraṅ pahareyyāsi so ḍaseyya.
16. Mayaṅ sappurisā bhavituṅ ākaṅkhamānā samaṇe upasaṅkamma dhammaṅ sutvā kulaṅ kātuṅ ārabhimha.
17. Pāpakammehi anubandhitā asappurisā corā niraye (purgatory) uppajjitvā dukkhaṅ vindanti.
18. Mā puññaṅ parivajjetvā pāpaṅ karoṭha, sace kareyyātha manussalokamhā cavitvā dukkhaṅ vindissatha.
19. Sace tumhe sagge uppajjitvā modituṅ patthetha puññāni karoṭha.
20. Saccaṅ ñātuṅ ussahantā brāhmaṇā sahāyakehi saha mantayisū.
21. Nāriyā pañjare (cage) pakkhittā sukā kadaliphalaṅ khādantā nisinnā honti.
22. Goṇaṅ viheṭhetuṅ na icchanto vāñijo sakaṭamhā bhaṇḍāni nīharitva bhūmiyaṅ nikkhipitvā kassakaṅ ārocesi.
23. Aṭaviyaṅ viharantā migā ca goṇā ca varāhā ca sīhamhā bhāyanti.
24. Samaṇā saddhāya upāsakehi dinnāṅ bhuñjitvā saccaṅ adhigantaṅ vāyamantā sīlāni rakkhanti.
25. Rattiyā nikkhantā doṇi nadiṅ taritvā pabhāte (in the morning) dīpaṅ pāpuṇi.
26. Gehassa chāyāya ṭhatvā dārikāya bhūmiyaṅ nikkhittaṅ odanaṅ sunakho khādituṅ ārabhi.
27. Bhariyāya nāliyaṅ mitaṅ dhaññaṅ ādāya kassako āpaṇaṅ gato hoti.
28. Uḍḍente kāke disvā vālukāya ca udakena ca kīlanti dārikā hasamānā dhāvi.
29. Rathaṅ pājetuṅ (to drive) uggaṇhanto puriso dakkho (clever) rathācariyo

bhavituṅ vāyami.

30. Vivaṭamhā dvāramhā nikkhantā kumārā pañjarehi muttā sakuṇā viya (like) uyyānaṅ dhāvīṅsu.

5. Translate into Pāli:

1. Seated on the bed the girl drank the milk given by her mother.
2. Taking the pots (ghaṭe) and talking the women went to the river to bring water.
3. Without wishing to harass the bird the woman released him from the cage (pañjara).
4. Unable (asakkoti) to pick the fruits from the tree the young girl called the farmer.
5. There is no (natthi) milk in the bowl of the crying child.
6. The girls who were singing under the tree started dancing.
7. Being chased by the hunter and his dogs the deer ran into the forest.
8. Wishing to get profit the women sold garments in shops.
9. In order to buy oil (tela) to light lamps the boy went from shop to shop.
10. I gave the box to the girl sitting in the shade of the tree.
11. The girls laughed pulling the creeper from the tree.
12. They who oppress women and children are wicked men.
13. We see with our eyes the rays of the sun falling on the ground.
14. Hitting with a stick the woman killed the serpent entering the house.
15. Putting fruits and flowers in boxes sisters sat at the open door.
16. If you will come out of water and protect the child I will step into the pond and bathe.
17. We got angry with the women committing evil and left the hall.
18. Do not shoot the cows and deer roaming in the park, the king and queen will get angry.
19. May the king and his ministers not oppress the people living in the island.
20. I gave rice to the starving dogs walking on the road.

Lesson 22

1. The Future Passive Participle

The future passive participle or the potential participle as it is sometimes called, is formed by adding -tabba / -anīya to the base of the verb; -tabba is mostly added with the connecting vowel -i-.

These participles are declined like a ending nouns in the masculine and neuter genders, and like ā ending nouns in the feminine. They express ideas such as 'must,' 'should be' and 'fit to be.'

pacati	pacitabba / pacanīya
bhuñjati	bhuñjitabba / bhojanīya
karoti	kātabba / karanīya

2. Examples in sentence formation

Ammā pacitabbaṅ / pacanīyaṅ taṇḍulaṅ (raw rice) piṭake ṭhapesi.
The mother kept the (raw) rice which is to be cooked in the basket.
Dārikāya bhuñjitabbaṅ / bhojanīyaṅ odanaṅ ahaṅ na bhuñjissāmi.
I will not eat the rice which should be eaten by the girl.
Kassakena kātabbaṅ / karanīyaṅ kammaṅ kātuṅ tvaṅ icchasi.
You wish to do the work that should be done by the farmer.

Exercise 22

3. Translate into English:

1. Upāsakehi samaṇā vanditabbā honti.
2. Mañjūsāyaṅ nikkhipitabbaṅ suvaṇṇaṅ mā mañcasmiṅ ṭhapehi.
3. Sappurisā pūjanīye pūjenti, asappurisā tathā (likewise) na karonti.
4. Bhūpālena rakkhitabbaṅ dīpaṅ amaccā na sammā (well) pārenti.
5. Manussehi dhammo uggaṇhitabbo, saccaṅ adhigantabbaṅ hoti.
6. Kumārīhi āhaṭāni pupphāni udakena āsiñcitabbāni honti.
7. Corena gahitaṅ bhaginiyā dhanāṅ pariyesitabbaṅ hoti.
8. Uyyāne ropitā rukkhā na chinditabbā honti.
9. Dhotabbāni dussāni gahetvā yuvatiyo hasamānā pokkharāṅṅ otariṅsu.
10. Samaṇehi ovaditabbā kumārā vihāram na gamiṅsu.
11. Kassakena kasitabbaṅ khettaṅ vikkiṇituṅ vāṅṅo ussahi.
12. Āpaṇesu ṭhapitāni vikkiṇitabbāni bhaṇḍāni kiṇituṅ te na icchiṅsu.
13. Ammā khādanīyāni ca bhojanīyāni ca paṭiyādetvā dārakānaṅ deti.
14. Manussehi dānāni dātābbāni, sīlāni rakkhitābbāni, puññāni kātabbāni.
15. Goṇānaṅ dātābbāni tiṇāni kassako khattamhā āhari.
16. Migā pānīyaṅ udakaṅ pariyesantā aṭaviyaṅ āhiṇḍiṅsu.
17. Darikāya dātuṅ phalāni āpaṇāya vā (or) khattamhā vā āharitābbāni honti.
18. Kathetabbaṅ vā akathetabbaṅ* vā ajānanto asappuriso mā sabhāyaṅ nisīdatu.
19. Tumhe bhūpālā amaccehi ca paṇḍitehi ca samaṇehi ca anusāsitābbā hotha.
20. Upāsakena puṭṭho paṅho paṇḍitena vyākātabbo hoti.
21. Bhūpālassa uyyāne vasantā migā ca sakunā ca luddakehi na hantābbā honti.
22. Kusalaṅ ajānitvā pāpaṅ karontā kumārā na akkositābbā, te samaṇehi ca paṇḍitehi ca sappurisehi ca anusāsitābbā.
23. Asappurisā parivajjetābbā, mā tumhe tehi saddhiṅ (with them) gāme āhiṇḍatha.
24. Surā na pātābbā, sace piveyyātha tumhe gilānā bhavissatha.
25. Dhammena jīvantā manussā devehi rakkhitābbā honti.

4. Translate into Pāli:

1. At night people should light lamps.
2. The merchant brought horses to be sold to the farmers.
3. Objects should be seen with eyes, tastes (rasāni) should be enjoyed with the tongue.

4. The dog should not be hit with sticks and stones.
5. People in the island should be protected by the king and his ministers.
6. Flowers should not be picked by men walking in the park.
7. The corn should be measured by the farmer with his wife.
8. Men should not do evil.
9. Grass and water should be given to oxen and goats.
10. The assembly should be addressed by the teacher's sister.
11. The lions sleeping in the caves should not be approached by men.
12. The mother's clothes should be washed by the girl.

Lesson 23

1. The Causative

Causative verbs are formed by adding -e / -aya / -āpe / -āpaya to the root or verbal base. Sometimes the vowel in the root is strengthened when the suffixes are added. Verbal bases ending in -e / -aya invariably take the suffixes -ape / -āpaya to form the causative.

pacati	pāceti / pācayati / pacāpeti / pācāpayati
bhuñjati	bhojeti / bhojāpeti
coreti	corāpeti / corāpayati
kināti	kiñāpeti / kiñāpayati
karoti	kāreti / kārapayati
dadāti / deti	dāpeti / dāpayati

In sentences with causative verbs the agent carrying out the action is expressed by the accusative or the instrumental case.

2. Examples in sentence formation

Ammā bhaginiṅ bhattaṅ pacāpeti.
Mother gets the sister to cook rice.
Bhūpālo samaṇe ca yācake ca bhojāpesi.
The king fed the recluses and beggars.
Coro mittena kakacaṅ corāpetvā vanaṅ dhāvi.
The thief ran having got a friend to steal a saw.
Vejjo puttana āpaṇamhā khīraṅ kiñāpesi.
The doctor got his son to buy milk from the market.
Upāsakā amaccena samaṇānaṅ vihāraṅ kārapesuṅ.
Lay devotees got the minister to build a monastery for the monks.
Yuvati bhaginiyā ācariyassa mūlaṅ dāpetvā sippaṅ uggaṅhi.
The maiden got the sister to give money to the teacher and learnt an art.
Brāhmaṇo coraṅ / corena saccaṅ bhāsāpetuṅ vāyami.
The brahmin tried to make the thief speak the truth.

Exercise 23

3. Translate into English:

1. Ammā samaṇehi asappurise putte anusāsāpesi.
2. Tumhe manusse pīlente core āmantāpetvā ovadatha.
3. Vāṇijo kassakena rukkhe chindāpetvā / chedāpetvā sakaṭena nagaraṅ netvā vikkiṇi.
4. Samaṇo upāsake sannipātāpetvā dhammaṅ desesi.
5. Mātulo kumārehi pupphāni ca phalāni ca ocināpesi.
6. Dārikā sunakhaṅ pokkharaṇiṅ otarāpesi.
7. Amacco vāṇije ca kassake ca pakkosāpetvā pucchissati.
8. Kaññāhi āhaṭāni pupphāni vanitāyo āsiñcāpesuṅ.
9. Bhariyāya kātabbaṅ kammaṅ haṅ karomi.
10. Luddako mittena miṅgaṅ vijjhivā mārāpesi.
11. Brāhmaṇo ācāriyena kumāriṅ dhammaṅ uggaṅhāpesi.
12. Ammā dārikaṅ khīraṅ pāyetvā mañce sayāpesi.
13. Vāṇijā assehi bhaṇḍāni gāhāpetva vikkiṇituṅ nagaraṅ gamiṅsu.
14. Vanitā sahāyakena rukkhasa sakhāyo ākaḍḍhāpetvā geḥaṅ nesi.
15. Ammā puttana geḥaṅ āgataṅ samaṇaṅ vandāpesi.
16. Upāsakā samaṇe āsanesu nisīdāpetvā bhojāpesuṅ.
17. Bhaginiṅ bhinnapattassa khaṇḍāni (pieces) āmasantī rodantī gehadvāre aṭṭhāsi.
18. Udaḅaṅ āharituṅ gacchantiyo nāriyo sallapantiyo rukkhamūlesu patitāni kusumāni oloketvā modiṅsu.
19. Luddako tuṅḍena phalaṅ ocinituṅ vāyamantaṅ suvaṅ sarena vijjhi.
20. Sappurisenā kārapitesu vihāresu samaṇā vasanti.

4. Translate into Pāli:

1. The wicked man gets his sons to shoot birds.
2. The lay devotees will get the monk to preach the doctrine.
3. Women get their children to honour the Buddha's disciples.
4. The young woman will get her sister to speak at the assembly.
5. The farmer caused the tree to fall into the pit.
6. You (pl.) will get the flowers sprinkled with water.
7. The king got his ministers to build a monastery.
8. The queen will live in the palace which the king got built.
9. The merchant got his wife to put the goods in boxes.
10. The brahmin got the Buddha's disciple to preach to his people.

Lesson 24

1. Declension of Feminine Nouns ending in -u

Dhenu cow

	Singular	Plural
Nominative	dhenu	dhenū, dhenuyo
Vocative	dhenu	dhenū, dhenuyo
Accusative	dhenuṇ	dhenū, dhenuyo
Instrumental	dhenuyā	dhenūhi, (dhenūbhi)
Ablative	dhenuyā	dhenūhi, (dhenūbhi)
Dative	dhenuyā	dhenūnaṇ
Genitive	dhenuyā	dhenūnaṇ
Locative	dhenuyā, dhenuyaṇ	dhenūsū

2. Some nouns similarly declined are as follows:

<i>yāgu</i>	gruel	<i>kāsu</i>	pit	<i>vijju</i>	lightning
<i>raju</i>	rope	<i>daddu</i>	eczema	<i>kaṇeru</i>	cow-elephant
<i>dhātu</i>	element, relic	<i>sassu</i>	mother-in-law	<i>vadhu</i>	daughter-in-law

3. Vocabulary Verbs

<i>thaketi</i>	shuts, closes	<i>nāseti</i>	destroys	<i>sammajjati</i>	sweeps
<i>obhāseti</i>	illuminates	<i>bhajati</i>	keeps company	<i>bandhati</i>	ties
<i>vibhajati</i>	divides, distributes	<i>bhañjati</i>	breaks	<i>māpeti</i>	builds, creates
<i>vihīṅsati</i>	harms	<i>chaddeti</i>	throws	<i>pattharati</i>	spreads

Exercise 24

4. Translate into English:

1. Vadhū sassuyā dhenuṇ rajjuyā bandhitvā khettaṇ nesi.
2. Ammā yāguṇ pacitvā dārakānaṇ datvā mañce nisīdi.
3. Yuvatiyā hattesu ca aṅgulīsu ca daddu atthi.
4. Mayaṇ aṭaviyaṇ carantiyo kaṇeruyo apassimha.
5. Itthī yuvatiyā bhattaṇ pacāpetvā dārikānaṇ thokaṇ thokaṇ vibhaji.
6. Tumhe vijjuyā ālokena guhāyam sayantam sihaṇ passittha.
7. Yuvatiyā hatthesu kumārehi dinnā mālāyo santi.
8. Vadhū khette kāsūsu patitāni phalāni saṅhari.
9. Brāhmaṇo Buddhassa dhātuyo vibhajitvā bhūpālānaṇ adadi / adāsi.
10. Vadhū sassuyā pāde vandi.
11. Yuvatiyā geham sammajjitabbaṇ hoti.
12. Devatāyo sakalaṇ (entire) vihāraṇ obhāsetiyo Buddhaṇ upasaṅkamaṅsu.
13. Aṭavisu vasantiyo kaṇeruyo sākāyo bhañjitvā khādanti.
14. Ahaṇ rukkhassa chāyāyaṇ nisinnānaṇ dhenūnaṇ ca goṇānaṇ ca tiṇāni adadiṇ / adāsiṇ.
15. Itthī magge gacchantiṇ ammaṇ passitvā rathamhā oruyha taṇ vanditvā rathasmiṇ āropetvā gehaṇ nesi.
16. Vadhū gehassa dvāram thaketvā nahāyituṇ nadiṇ upasaṅkamtivā yuvatīhi saddhiṇ sallapantī nadiyā tīre aṭṭhāsi.
17. Bhūpālo manusse vihiṅsante core nāsetvā dīpaṇ pālesi.
18. Ammā asappurise bhajamāne putte samaṇehi ovādāpesi.
19. Sappurisenā kinivā āhaṭehi bhaṇḍehi chaddetabbaṇ natthi.
20. Mā tumhe gāme vasante kassake vihiṅsatha.

25. Translate into Pāli:

1. The mother took the gold kept in the box and gave it to the daughter.
2. The daughter-in-law honoured the gods with garlands and fruits.
3. If you dig holes, I will plant trees.
4. You (pl.) go to the field and bring the corn home.
5. Cow-elephants wandered in the forest eating plantain trees.
6. I looked at the girls crossing the river by boat.
7. Young women pulled the branches fallen in the pit.
8. The rays of the sun illuminate the world.
9. Singing songs the sisters went to the tank to bathe.
10. The woman tied the cow with a rope and brought it to the field.
11. The daughter-in-law went to Anurādhapura with the mother-in-law to honour the relics of the Buddha.
12. May virtue and wisdom illuminate the minds of men in the world.

Lesson 25

1. Declension of masculine nouns ending in -i

Aggi fire		
	Singular	Plural
Nominative	aggi	aggī / aggayo
Vocative	aggi	aggī / aggayo
Accusative	aggiṇ	aggī / aggayo
Instrumental	aggiṇā	aggīhi (aggībhi)
Ablative	aggiṇā / aggimhā / aggismā	aggīhi (aggībhi)
Dative	aggino / aggissa	aggīnaṇ
Genitive	aggino / aggissa	aggīnaṇ
Locative	aggimhi / aggimhiṇ	aggīsu

2. Masculine nouns ending in -i

<i>muni / isi</i>	sage	<i>kavi</i>	poet	<i>ari</i>	enemy
<i>bhūpati</i>	king	<i>pati</i>	husband, master	<i>gahapati</i>	householder
<i>adhipati</i>	lord, leader	<i>atithi</i>	guest	<i>vyādhi</i>	illness
<i>udadhi</i>	ocean	<i>nidhi</i>	(hidden) treasure	<i>vīhi</i>	paddy
<i>kapi</i>	monkey	<i>ahi</i>	serpent	<i>dīpi</i>	leopard
<i>ravi</i>	sun	<i>giri</i>	mountain	<i>maṇi</i>	gem
<i>asi</i>	sword	<i>rāsi</i>	heap	<i>pāṇi</i>	hand
<i>kucchi</i>	belly	<i>muṭṭhi</i>	fist, hammer		

Exercise 25

3. Translate into English:

1. Munayo sīlaṇ rakkhantā girimhi guhāsu vasiṇsu
2. Ācariyena saddhiṇ viharanto kavi isi hoti.
3. Bhūpati asinā ariṇ paharivā māresi.
4. Pati bhariyāya paṭiyāditaṇ odanaṇ bhujjivā khettaṇ agami.
5. Sappurisā gahapatayo bhariyāhi ca puttehi ca gehesu vasantā sukhaṇ vindanti.

6. Nidhiṇ pariyesanto adhipati saḥāyakehi saddhiṇ dīpaṇ agacchi.
7. Atithinaṇ odanaṇ pacantī itthī aggiṇ jālesi.
8. Vyādhinā pīlito naro mañce sayati.
9. Gahapati vīhinaṇ rāsiṇ minanto bhariyāya saddhiṇ kathesi.
10. Dārikā girimhā udentaṇ raviṇ oloketī hasanti.
11. Bhūpatino muṭṭhimhi maṇayo bhavanti.
12. Ari kavino soṇaṇ yaṭṭhiyā paharivā dhāvi.
13. Kavi patinā dinnaṇ maṇiṇ pāṇinā gaṇhi.
14. Nāriyo patīhi saddhiṇ udadhiṇ gantvā nahāyituṇ ārabhiṇsu.
15. Adhipati atithiṇ khādaniyehi ca bhojanīyehi ca bhojāpesi.
16. Bhūpatinā kattabbāni kammāni adhipatayo na karissanti.
17. Munihi pariyesitabbaṇ dhammaṇ aham pi uggaṇhituṇ icchāmi.
18. Ahaṇ dīpaṇ jāletvā udakena āsittāni padumāni Buddhassa pūjemi.
19. Tvaṇ girimhi vasante dīpayo oloketuṇ luddakena saha giriṇ āruhasi.
20. Devī parisāya saha sabhāyaṇ nisinnā hoti.
21. Gahapatayo pañhe pucchituṇ ākaṇkhamānā isiṇ upasaṇkamaṇsu.
22. Gahapatīhi puṭṭho isi pañhe vyākari.
23. Nāriyā dhotāni vatthāni gaṇhante kapayo disvā kumārā pāsānehi te (them) pahariṇsu.
24. Uyyāne āhiṇḍitvā tiṇaṇ khādantiyo gāviyo ca goṇā ca ajā ca aṭaviṇ pavisitvā dīpiṇ disvā bhāyiṇsu.
25. Gahapatīhi munayo ca atithayo ca bhojetabbā honti.
26. Ammā mañjūsāya pakkhipitvā rakkhite maṇayo dārikāya ca vadhuṇ ca adadi / adāsi.
27. Yadi tumhe bhūpatiṇ upasankameyyātha mayaṇ rathaṇ paṭiyādessāma.
28. Gahapati coraṇ gīvāya gahetvā pādena kucchiṇ pahari.
29. Sakuṇehi katāni kulāvakāni (nests) mā tumhe bhindatha.
30. Gītaṇ gāyantī yuvati gāviṇ upasaṇkamma khīraṇ duhituṇ (to milk) ārabhi.
31. Buddhassa dhātuyo vandituṇ mayaṇ vihāraṇ gamimha.
32. Mayaṇ kaññāyo dhammasālaṇ sammajjitvā kilañjāsu (on mats) nisīditvā dhammaṇ suṇimha.
33. Mayaṇ locanehi rūpāni passāma, sotehi (with ears) saddaṇ (sound) suṇāma, jivhāya rasaṇ sādīyāma (we taste)
34. Te aṭaviyā āhiṇḍantiyo gāviyo rajjūhi bandhitvā khettaṇ ānesuṇ.
35. Bhariyā vyādhinā pīlittaṇ patino hatthaṇ āmasantī taṇ (him) samassāsesi (comforted).
36. Gahapati atithinā saddhiṇ sallapanto sālāya nisinnā hoti.
37. Muni saccaṇ adhigantvā manussānaṇ dhammaṇ desetūṇ pabbatamhā oruṇha gāme vihāre vasati.
38. Rajjuyā bandhitā gāvī tattha tattha (here and there) āhiṇḍfituṇ asakkontī rukkhamūle tiṇaṇ khādati.
39. Devī bhūpatinā saddhiṇ rathena gacchantī anatarāmagge (on the way) kasante

kassake passi.

40. Mā tuhme akusalaṅ karoṭha, sace kareyyāṭha sukhaṅ vindituṅ na labhissatha.

4. Translate into Pāli:

1. The husbands brought gems from the island for their wives.
2. Sicknesses oppress people living in the world.
3. Sitting on the ground the woman measured paddy with a nāḷi.
4. Householders who do evil do not worship sages.
5. If you dig up the treasure you will get gems.
6. I washed the clothes which were to be washed by the wife.
7. We drank the gruel which was prepared by our mother.
8. You kindle the fire to cook rice and gruel for the guests coming from the city.
9. The householder hit with a sword the thief who entered the house.
10. The young girl gave grass to the cows standing in the shade of the tree.
11. Monkeys dwell on trees, lions sleep in caves, serpents move on the ground.
12. If you buy goods from the city and bring, I will sell them (tāni) to farmers.
13. O wicked man, if you do merit you will experience happiness.
14. There are gems and gold in the boxes in my mother's house.
15. The sage preached the doctrine to the king's retinue seated on the ground.
16. Recluses, sages and poets are honoured by virtuous men.
17. We will get the treasure which is protected by the leader.
18. Do not cut branches of the trees planted in the park.
19. Being released from the cage the birds flew into the sky.
20. We did not see sages crossing the river through psychic power.

Lesson 26

1. Declension of masculine nouns ending in -ī

Pakkhī bird		
	Singular	Plural
Nominative	pakkhī	pakkhī / pakkhino
Vocative	pakkhī	pakkhī / pakkhino
Accusative	pakkhinaṅ / pakkhiṅ	pakkhī / pakkhino
Instrumental	pakkhinā	pakkhīhi (pakkhībhi)
Ablative	pakkhinā / pakkhimhā / pakkhismā	pakkhīhi (pakkhībhi)
Dative	pakkhino / pakkhissa	pakkhīnaṅ
Genitive	pakkhino / pakkhissa	pakkhīnaṅ
Locative	pakkhini / pakkhimhi / pakkhismiṅ	pakkhīsu

It should be noted that this declension differs from the aggr declension only in the nominative, vocative and accusative cases.

The rest agrees with it, the only exception being pakkhini in the locative singular, for which there is no corresponding form in the aggr declension.

2. Masculine nouns ending in -ī

hatthī / karī	elephant	sāmī	lord, husband	seṭṭhī	banker
sukhī	one who is happy	mantī	minister	sikhī	peacock
pāṇī	living being	dāṭhī	tusker	dīghajīvī	one with long life
balī	powerful one	vaḍḍhakī	carpenter	sārathī	charioteer
kuṭṭhī	leper	pāpakārī	evil doer		

Exercise 26

3. Translate into English:

1. Pakkhī gāyanto sākḥāyaṅ nisīdati.
2. Gāviṅ rajjuyā muñcamānā ammā khetṭe ʃhitā hoti.
3. Kaññāyo sabhāyaṅ naccantiyo gāyiṅsu.
4. Seṭṭhī mahantaṅ (much) dhanayaṅ vissajjetvā samañānaṅ vihāraṅ kārāpesi.
5. Hatthino ca kaṇeruyo ca aṭaviyaṅ āhiṅḍanti.
6. Pāpakārī pāpāni paṭicchādetvā sappuriso viya (like) sabhāyaṅ nisinno seṭṭhinā saddhiṅ kathesi.
7. Sappurisā dīghajīvino hontu, puttā sukhino bhavantu.
8. Vāñijo nagaramhā bhaṅḍāni kiṅitvā piṭakesu pakkhipitvā rajjuyā bandhitvā āpaṅaṅ pesesi.
9. Sārathinā āhaṭe rathe vaḍḍhakī nisinno hoti.
10. Sabbe (all) pāṇino dīghajīvino na bhavanti / honti.
11. Ammā vaḍḍhakinaṅ gehaṅ kārāpetvā dārikāhi saha tattha (there) vasi.
12. Mayaṅ maṅayo vatthena veṭṭhetvā mañjūsāyaṅ nikkhipitvā bhariyānaṅ pesayimha.
13. Muni pāpakāriṅ pakkosāpetvā dhammaṅ desetvā ovadi.
14. Balinā bhūpatino dinnaṅ kariṅ oloketuṅ tumhe sannipattittha.
15. Ahaṅ seṭṭhī kutṭhiṅ pakkosāpetvā bhojanaṅ (food) dāpesiṅ.
16. Sace girimhi sikhino vasanti, te (them) passituṅ ahaṅ giriṅ āruhituṅ ussahissāmi.
17. Bhūpati sappuriso abhavi / ahosi; mantino pāpakārino abhaviṅsu / ahesuṅ.
18. Balinā kārāpitesu pāsādesu seṭṭhino puttā na vasiṅsu.
19. Sabbe pāṇino sukhaṅ pariyesamānā jīvanti, kammāni karonti.
20. Sāmī maṅayo ca suvaṅṅaṅ ca kiṅitvā bhariyāya adadi / adāsi.
21. Asanisaddaṅ (sound of thunder) sutvā girimhi sikhino naccituṅ ārabhiṅsu.
22. Mā balino pāpakārī hontu / bhavantu.
23. Sappurisā kusalaṅ karontā, manussehi puññaṅ kārentā, sukhino bhavanti.
24. Kavi asinā ariṅ pahari; kaviṅ paharituṅ asakkonto ari kuddho ahosi.
25. Kapayo rukkhesu carantā pupphāni ca chindiṅsu.

4. Translate into Pāli:

1. Followed by the evil hunter the elephants ran in the forest.
2. The leper took the garments given by the husband.
3. Leopards living in the forest do not fear lions living in the caves.
4. Singing a song, the boys danced with the girls in the hall.
5. Mothers with their daughters spread lotuses on the flower altar (pupphāsane).
6. If the boys drink liquor, the girls will become angry and will not sing.
7. The farmer got angry with the evil doer (use gen.) who harassed the cows grazing in the field.
8. The banker got the carpenter to build a mansion for his sons.

9. May the deities protect the good king governing the island righteously.
10. May all (sabbe) living beings live long happily.

Lesson 27

1. Declension of masculine nouns ending in -u

Garu = Teacher		
	Singular	Plural
Nominative	garu	garū, garavo
Vocative	garu	garū, garavo
Accusative	garuṅ	garū, garavo
Instrumental	garunā	garūhi (garūbhi)
Ablative	garunā	garūhi (garūbhi)
Dative	garuno, garussa	garūnaṅ
Genitive	garuno, garussa	garūnaṅ
Locative	garumhi, garusmiṅ	garūsu

2. Masculine nouns ending in -u

<i>bhikkhu</i>	monk	<i>bandhu</i>	relation	<i>taru</i>	tree
<i>bahu</i>	arm	<i>sindhu</i>	sea	<i>pharasu</i>	axe
<i>pasu</i>	beast	<i>ākhu</i>	rat	<i>ucchu</i>	sugar cane
<i>veḷu</i>	bamboo	<i>kaṭacchu</i>	spoon	<i>sattu</i>	enemy
<i>setu</i>	bridge	<i>ketu</i>	banner	<i>susu</i>	young one

3. Declension of masculine nouns ending in -ū

Vidū wise man		
	Singular	Plural
Nominative	vidū	vidū, viduno
Vocative	vidū	vidū, viduno
Accusative	viduṅ	vidū, viduno

The rest is similar to the garu declension.

	Singular	Plural
Instrumental	vidunā	vidūhi (vidūbhi)
Ablative	vidunā	vidūhi (vidūbhi)
Dative	viduno, vidussa	vidūnaṃ
Genitive	viduno, vidussa	vidūnaṃ
Locative	vidumhi, vidusmiṃ	vidūsu

4. Masculine nouns ending in -ū

<i>pabhū</i>	eminent person	<i>sabbaññū</i>	omniscient one	<i>viññū</i>	wise man
<i>vadaññū</i>	philanthropist	<i>atthaññū</i>	benevolent man	<i>mattaññū</i>	moderate or abstemious man

Exercise 27

5. Translate into English:

1. Bhikkhavo Tathāgatassa sāvakā honti.
2. Bandhavo ammaṃ passituṃ nagaramhā gāmaṃ āgamiṃsu.
3. Coro āraññe taravo chindituṃ pharasuṃ ādāya gacchi / agami.
4. Sīhā ca dīpayo ca aṭaviyaṃ vasante pasavo māretvā khādanti.
5. Sappurisā viññuno bhavanti.
6. Bhūpati mantīhi saddhiṃ sindhuṃ taritvā sattavo paharivā jinituṃ ussahi.
7. Ammā kaṭacchunā dārikaṃ odanaṃ bhojāpesi.
8. Hatthino ca kaṇeruyo ca ucchavo ākaḍḍhitvā khādiṃsu.
9. Bhūpatissa mantino sattūnaṃ ketavo āhariṃsu.
10. Setumhi nisinnō bandhu taruno sākhaṃ hatthena ākaḍḍhi.
11. Uyyāne ropitesu veḷūsu pakkhino nisīditvā gāyanti.
12. Sace pabhuno atthaññū honti manussā sukhino gāme viharituṃ sakkonti.
13. Sabbaññū Tathāgato dhammena manusse anusāsati.
14. Mattaññū sappurisā dīghajīvino ca sukhino ca bhavyeyyuṃ.
15. Viññūhi anusāsitaṃ mayaṃ kumārā sappurisā bhavituṃ ussahimha.
16. Mayaṃ ravino ālokena ākāse uḍḍente pakkhino passituṃ sakkoma.
17. Tumhe pabhuno hutvā dhammena jīvitūṃ vāyameyyātha.
18. Ahaṃ dhammaṃ desentaṃ bhikkhuṃ jānāmi.
19. Ahayo ākhavo khādantā aṭaviyā vammikesu (anthills) vasanti.
20. Vanitāya sassu bhaginiyā ucchavo ca padumāni ca adadi / adāsi.

6. Translate into Pāli:

1. Crossing the bridge the enemy has entered the island.
2. You shall not cut bamboos with axes, you may with saws.
3. King's ministers tied banners on the bridge and on trees.
4. The beasts fed the young ones with rats.
5. Wise men became eminent people.
6. The monk was a relation of the king who rules the island.
7. The trees cut by the enemy fell into the sea.
8. With the fist the mother hit the dog which was trying to bite the girl.
9. Kings protect recluses, brahmins, men and beasts living in the island.
10. Mother's sister killed a rat with a bamboo.
11. The teacher sent sugar-cane to the tuskers' young ones.
12. Seeing a monkey trying to enter the house the husband closed the door.

Lesson 28

1. Declension of masculine nouns ending in -u / -ar

Some masculine nouns have two bases ending in -u and -ar. They express the agent or a relationship.

	Satthu / satthar teacher (lit., he who admonishes)	
	Singular	Plural
Nominative	satthā	satthāro
Vocative	satthā, sattha	satthāro
Accusative	satthāraṃ	satthāro
Instrumental	satthārā	satthārehi, satthūhi
Ablative	satthārā	satthārehi, satthūhi
Dative	satthu, satthuno, satthussa	satthārānaṃ, satthūnaṃ
Genitive	satthu, satthuno, satthussa	satthārānaṃ, satthūnaṃ
Locative	satthari	satthāresu, satthūsu

2. Some words similarly declined are as follows:

<i>kattu</i>	doer	<i>gantū</i>	goer	<i>sotu</i>	hearer
<i>dātu</i>	giver	<i>netu</i>	leader	<i>vattu</i>	sayer
<i>jetu</i>	victor	<i>vinetu</i>	disciplinarian	<i>viññātu</i>	knower
<i>bhattu</i>	husband	<i>nattu</i>	grandson		

N.B. Though *bhattu* and *nattu* are nouns expressing relationships they are declined like agent nouns such as *satthā*, as in Sanskrit.

3. Masculine nouns expressing relationships such as *pitu* (father), and *bhātu* (brother) are declined somewhat differently as follows:

Pitu / pitar = father		
	Singular	Plural
Nominative	pitā	pitāro
Vocative	pitā, pita	pitāro
Accusative	pitaraṇ	pitāro
Instrumental	pitārā	pitārehi, pitūhi
Ablative	pitārā	pitārehi, pitūhi
Dative	pitu, pituno	pitārānaṇ
Genitive	pitussa	pitūnaṇ
Locative	pitari	pitāresu, pitūsu

Bhātu / bhātar = brother

	Singular	Plural
Nominative	bhātā	bhātāro
Vocative	bhātā, bhāta	bhātāro
Accusative	bhātaraṇ	bhātāro
Instrumental	bhātārā	bhātārehi, bhātūhi
Ablative	bhātārā	bhātārehi, bhātūhi
Dative	bhātu, bhātuno	bhātārānaṇ
Genitive	bhātussa	bhātūnaṇ
Locative	bhātari	bhātāresu, bhātūsu

4. Feminine nouns expressing relationships are declined as follows:

Mātu / Mātar = mother		
	Singular	Plural
Nominative	mātā	mātāro
Vocative	mātā, māta, māte	mātāro
Accusative	mātaraṇ	mātāro
Instrumental	mātārā, mātuyā	mātārehi, mātūhi
Ablative	mātārā, mātuyā	mātārehi, mātūhi
Dative	mātu, mātuyā, mātāya	mātārānaṇ, mātūnaṇ, mātānaṇ
Genitive	mātu, mātuyā, mātāya	mātārānaṇ, mātūnaṇ, mātānaṇ
Locative	mātari, mātuyā, mātuyāṇ	mātāresu, mātūsu

Exercise 28

5. Translate into English:

1. Sathhā bhikkhūnaṃ dhammaṃ desento rukkhassa chāyāya nisinno hoti.
2. Puññāni kattāro bhikkhūnaṃ ca tāpasānaṃ ca dānaṃ denti.
3. Sace sathhā dhammaṃ deseyya viññātāro bhavissanti.
4. Bhūpati dīpasmiṃ jetā bhavatu.
5. Pitā dhītarāṃ ādāya vihāraṃ gantvā sathhāraṃ vandāpesi.
6. Viññātāro loke manussānaṃ netāro hontu / bhavantu.
7. Bhātā pitarā saddhiṃ mātuyā pacitaṃ yāguṃ bhuñji.
8. Bhattā nattārehi saha kīlantaṃ kapiṃ disvā hasanto aṭṭhāsi (stood).
9. Setuṃ kattāro veḷavo bandhitvā nadiyā tīre ṭhapesuṃ.
10. Sindhuṃ taritvā dīpaṃ gantāro sattūhi hatā honti.
11. Bhariyā bhattu sātāke rajakena dhovāpesi.
12. Netuno kathaṃ sotāro uyyāne nisinnā suriyena pīlitā honti.
13. Dātārehi dinnāni vatthāni yācakehi na vikkiṇitabbāni honti.
14. Rodantassa nattussa kujjhivā vanitā taṃ (him) hatthena pahari.
15. Vinetuno ovādaṃ (advice) sutvā bandhavo sappurisā abhaviṃsu / ahesuṃ.
16. Gehesu ca aṭavīsu ca vasante ākhavo ahayo khādanti.
17. Nattā mātarāṃ yāguṃ yācanto bhūmiyaṃ patitvā rodanti.
18. Tumhe bhātārānaṃ ca bhaginīnaṃ ca mā kujjhatha.
19. Dīpaṃ gantārehi nāvāya sindhu taritabbo hoti.
20. Pubbakā (ancient) isayo mantānaṃ (magic spells) kattāro ca mantānaṃ pavattāro (reciters) ca abhaviṃsu / ahesuṃ.
21. Mattaññū dātā nattārānaṃ thokaṃ thokaṃ modake (sweets) dadiṃsu / adāṃsu.
22. Atthaññū netāro manusse sappurise karontā vinetāro bhavanti.
23. Mātā dhītarāṃ ovadantī sīsaṃ (head) cumbitvā (kissed) bāhuṃ āmasitvā samassāsesi.
24. Vadaññū brāhmaṇo khudāya pīlente yācake disvā pahūtaṃ (much) bhojanaṃ (food) dāpesi.
25. Sārathinā āhaṭe veḷavo gahetvā vaḍḍhakī sālaṃ māpesi.

6. Translate into Pāli:

1. Father and mother went with the brother to see the sister.
2. Evil doers will not live long happily.
3. May the king, together with his retinue, become victorious.
4. Mother's brother is the uncle.
5. The enemies of my brothers tied banners on trees and bamboos.
6. The house builder gave bamboos to the grandsons.
7. Brother gave food to (my) daughter with a spoon.
8. The Buddha is the teacher of gods and men.
9. May you (pl.) be speakers of the truth.
10. Good husbands are kind (kāruṇikā) to their wives like gods.

11. Let good men become powerful ministers to govern the island.

12. The powerful kings were victorious.

Lesson 29

1. Declension of Neuter nouns ending in -i

Aṭṭhi = bone, seed		
	Singular	Plural
Nominative	aṭṭhi	aṭṭhī, aṭṭhīni
Vocative	aṭṭhi	aṭṭhī, aṭṭhīni
Accusative	aṭṭhiṃ	aṭṭhī, aṭṭhīni
Instrumental	aṭṭhinā	aṭṭhīhi, (aṭṭhībhi)
Ablative	aṭṭhinā	aṭṭhīhi, (aṭṭhībhi)
Dative	aṭṭhino, aṭṭhissa	aṭṭhīnaṃ
Genitive	aṭṭhino, aṭṭhissa	aṭṭhīnaṃ
Locative	aṭṭhini, aṭṭhimhi, aṭṭhismiṃ	aṭṭhīsu

N.B. This declension is similar to the aggrī declension except in the nominative, vocative and accusative cases.

2. Neuter nouns ending in -i

vāri	water		akkhi	eye		sappi	ghee
dadhi	curds		acci	flame		satthi	thigh

3. Declension of neuter nouns ending in -u

Cakkhu = eye

	Singular	Plural
Nominative	cakkhu	cakkhū, cakkhūni
Vocative	cakkhu	cakkhū, cakkhūni
Accusative	cakkhuṃ	cakkhū, cakkhūni

The rest is similar to the garu declension.

	Singular	Plural
Instrumental	cakkhunā	chakkhūhi (chakkhūbhi)
Ablative	cakkhunā	chakkhūhi (chakkhūbhi)
Dative	chakkhuno, chakkhussa	chakkhūnaṃ
Genitive	chakkhuno, chakkhussa	chakkhūnaṃ
Locative	chakkhumhi, chakkhusmiṃ	chakkhūsu

4. Neuter nouns ending in -u

<i>dhanu</i>	bow	<i>madhu</i>	honey	<i>assu</i>	tear
<i>jāṇu / jaṇṇu</i>	knee	<i>dāru</i>	firewood	<i>ambu</i>	water
<i>vasu</i>	wealth	<i>vatthu</i>	ground, base, site, estate	<i>viññātu</i>	knower
<i>bhattu</i>	husband	<i>nattu</i>	grandson		

5. Vocabulary Verbs

<i>anukampati</i>	feels compassionate	<i>vāceti</i>	teaches	<i>sammisseti</i>	mixes
<i>pabbajati</i>	renounces, becomes ordained	<i>vippakirati</i>	scatters, (pp. vippakiṇṇa)	<i>parājeti</i>	defeats
<i>anugacchati</i>	follows	<i>pattheti</i>	aspires, hopes	<i>samijjhati</i>	fulfils, succeeds
<i>pavatteti</i>	sets in motion	<i>(assūni) pavatteti</i>	sheds tears	<i>vibhajati</i>	distributes, analyses

Exercise 29

6. Translate into English:

1. Gehaṃ pavisaṅgaṃ ahiṃ disvā kaññā bhāyitvā assūni pavattenti rodituṃ ārabhi.
2. Dīpinā hatāya gāviyā aṭṭhīni bhūmiyaṃ vippakiṇṇāni honti.
3. Nadiyā vārinā vatthāni dhovanto pitā nahāpetuṃ puttāṃ pakkosi.
4. Tvaṃ sappinā ca madhunā ca sammissetvā odanaṃ bhuñjissasi.
5. Mayaṃ khīramhā dadhiṃ labhāma.
6. Bhikkhu dīpassa acciṃ olovento aniccasaññaṃ (perception of impermanence) vaḍḍhento (developing) nisīdi.
7. Pāpakāri luddako dhanuṃ ca sare ca ādāya aṭaviṃ pavitṭho.
8. Sattu amaccassa satthiṃ asīnā paharivā aṭṭhiṃ chindi.
9. Ahaṃ sappinā pacitaṃ odanaṃ madhunā bhuñjituṃ na icchāmi.
10. Nattā hatthehi ca jaṇṇūhi ca gacchantaṃ yācakaṃ disvā anukampamāno bhojanaṃ ca vatthaṃ ca dāpesi.
11. Dārūni saṅgharantiyo itthiyo aṭaviyaṃ ahiṇḍanti gāyīṃsu.
12. Ambūmhi jātāni padumāni na ambunā upalittāni (smeared) honti.
13. Manussā nānākammāni (various work) katvā vasuṃ saṅgharivā puttadāre (children and wife) posetuṃ ussahanti.
14. Bhattā mātuyā akkhīsu assūni disvā bhariyāya kujjhi.
15. Pitā khettavatthūni puttānaṃ ca nattāraṇaṃ ca vibhajitvā vihāraṃ gantvā pabbaji.
16. Pakkhīhi khādītānaṃ phalānaṃ aṭṭhīni rukkhāmūle patitāni honti.
17. Ācariyo sissānaṃ (pupils) sippaṃ (art) vācento te anukampamāno dhammena jīvitūṃ anusāsī.
18. Bodhisatto samaṇo māraṃ (the evil one) parājetvā Buddho bhavi / ahosi.
19. Buddhaṃ passitvā dhammaṃ sotuṃ patthentā narā dhammaṃ caritūṃ vāyamanti.
20. Sace sappurisānaṃ sabbā patthanā (fem. aspirations) samijjheyuṃ manussā loke sukhaṃ vindeyyuṃ.
21. Vyādhinā pīḷitā mātā assūni pavattenti dhītuyā gehaṃ āgantvā mañce sayitvā yāguṃ yāci.
22. Mātaraṃ anukampamānā dhītā khippaṃ (soon) yāguṃ paṭiyādetvā mātuyā mukhaṃ (face) dhovitvā yāguṃ pāyesi.
23. Pitarā puṭṭhaṃ pañhaṃ bhattā sammā (correctly) vibhajitvā upamāya (with a smile) atthaṃ vyākari / vyākāsī.
24. Luddako aṭaviyā bhūmiyaṃ dhaññaṃ vippakiritvā mige palobhetvā (tempting) māretuṃ ussahi.
25. Dhaññaṃ khādantā migā āgacchantaṃ luddakaṃ disvā vegena (speedily) dhāvīṃsu.

7. Translate into Pāli:

1. He saw the bones of the animals killed by the leopard in the forest.
2. You (pl.) will bathe in the river water.

3. There are tears in the eyes of the daughter who is a young girl.
4. The farmer sells ghee and curd to the merchants.
5. The flames of the lamps danced in the wind (vātena).
6. There is eczema on the feet of the enemy.
7. The bee (bhamara / madhukara) collects honey from flowers without hurting them.
8. The woman bringing firewood from the forest fell into the river.
9. Planting trees in the fields and gardens men try to collect wealth.
10. The husband brought a gem for the wife from the city.

Lesson 30

1. Declension of Adjectives ending in -vantu and -mantu

Attributive adjectives ending in -vantu and -mantu can be declined in all three genders. They agree with the nouns they qualify in gender, number and case.

Masculine Gender Guṇavantu [adj.], "virtuous"

	Singular	Plural
Nominative	guṇavā, guṇavanto	guṇavanto, guṇavantā
Vocative	guṇavā, guṇava, guṇavanta	guṇavanto, guṇavantā
Accusative	guṇavantarj	guṇavanto, guṇavante
Instrumental	guṇavatā, guṇavantena	guṇavantehi (guṇavantebhi)
Ablative	guṇavatā, guṇavantamhā, guṇavantasmā	guṇavantehi (guṇavantebhi)
Dative	guṇavato, guṇavantassa	guṇavatarj, guṇavantānarj
Genitive	guṇavato, guṇavantassa	guṇavatarj, guṇavantānarj
Locative	guṇavati, guṇavante, guṇavantamhi, guṇavantasmiṅ	guṇavantesu

NB: Note the similarities of this declension to the declension of the present participle masculine gender ending in -nta. Adjectives ending in -mantu are declined as cakkhumā, cakkhumanto etc.

Neuter Gender Ojavantu [adj.], "nourishing"

	Singular	Plural
Nominative	ojavantarj	ojavantāni
Accusative	ojavantarj	ojavantāni

The rest is similar to the declension of masculine adjectives ending in -vantu and -mantu.

Feminine Gender

Guṇavatī / guṇavantī and cakkhumatī / cakkhumantī are the feminine forms of the adjectives ending in -vantu and -mantu. They are declined like kumārī, i.e. feminine nouns ending in -ī.

2. Adjectives ending in -vantu and -mantu

<i>dhanavantu</i>	rich	<i>Bhagavantu</i>	the Fortunate one, the Buddha	<i>yasavantu</i>	famous
<i>kulavantu</i>	of good family	<i>sotavantu</i>	attentive, having ears	<i>sīlavantu</i>	virtuous
<i>saddhāvantu</i>	devoted	<i>satimantu</i>	mindful	<i>cakkhumantu</i>	having eyes
<i>balavantu</i>	powerful	<i>paññavantu</i>	wise	<i>puññavantu</i>	fortunate, meritorious
<i>phalavantu</i>	fruitful	<i>himavantu</i>	Himalayas, possessor of snow	<i>vaṅṅavantu</i>	colourful
<i>bhānumantu</i>	sun, radiant	<i>buddhimantu</i>	intelligent	<i>bandhumantu</i>	having relations

Exercise 30

3. Translate into English:

1. Balavantehi bhūpatīhi arayo parājītā honti.
2. Mayaṅ cakkhūhi bhānumantassa suriyassa rasmiyo oloketuṅ na sakkoma.
3. Bhikkhavo Bhagavatā desitarj dhammarj sutvā satimantā bhavituṅ vāyamiṅsu.
4. Sīlavantā upāsakā Bhagavantarj vanditvā dhammarj sutvā satimantā bhavituṅ vāyamiṅsu.
5. Paññavantehi icchitarj patthitarj samijjhissati.
6. Kulavato bhātā Bhagavatā saha mantento bhūmiyarj pattharītāya kilañjāyarj (mat) nisinnō ahosi.
7. Phalavantesu tarūsū nisinnā pakkhino phalāni khādītva aṭṭhīni bhūmiyarj

pātesuṅ.

8. Himavati bahū (many) pasavo ca pakkhī ca uragā (reptiles) ca vasanti.
9. Sīlavantā dhammaṅ sutvā cakkhumantā bhavituṅ ussahissanti.
10. Guṇavato bandhu sīlavatiṅ pañhaṅ pucchi.
11. Guṇavatī yuvati sīlaṅ rakkhantī mātaraṅ posesi.
12. Yasavatiyā bandhavo balavanto pabhuno abhaviṅsu.
13. Dhanavantassa sappurisassa bhariyā puñṇavatī ahoṣi.
14. Sīlavantesu vasantā asappurisā pi guṇavantā bhavyeṅsu.
15. Sīlavatiyo mātaro putte guṇavante kātuṅ ussahanti.
16. Buddhimā puriso pāpaṅ karonte putte anusāsituṅ pañṇavantaṅ bhikkhuṅ pakkosi.
17. Kulavato nattā sīlavatā bhikkhunā dhammaṅ sutvā pasīditvā geḥaṅ pahāya bhikkhūsu pabbaji.
18. Balavantā pabhuno guṇavanto bhavantu.
19. Dhanavantā balavantā kadāci karahaci (seldom) guṇavantā bhavanti.
20. Himavantasmā āgato pañṇavā isi sīlavatiyā mātuyā uyyāne atithi ahoṣi.
21. Dubbalaṅ (weak) sīlavatiṅ itthiṅ disvā anukampamānā dhanavatiṅ taṅ (her) posesi.
22. Himavati phalavantā taravo na chinditabbā honti.
23. Dhammassa viñṇātāro yasavantā bhavituṅ na ussahanti.
24. Bandhumā balavā hoti, dhanavā bandhumā hoti.
25. Sīlavatī rājiniṅ guṇavatiṅ itthiṅ saddhiṅ sālāyaṅ nisīditvā yasavatiyā kañṇāya kathaṅ suṇi.
26. Guṇavā puriso rukkhamaṅ ojavantāni phalāni ocinitvā vihāre vasantānaṅ sīlavantānaṅ bhikkhūnaṅ vibhaji.
27. Balavatiyā rājiniyā amaccā dhammena dīpe manusse pālesuṅ.
28. Yasavantīnaṅ nārīnaṅ dhītaṅ pi yasavantiyo bhavissanti.
29. Pañṇavantiyā yuvatiyā puṭṭho dhanavā pañṇaṅ vyākātuṅ asakkonto sabhāyaṅ nisīdi.
30. Bhānumā suriyo manussānaṅ ālokaṅ deti.

4. Translate into Pāli:

1. Sages living in the Himalaya sometimes (kadāci) come to towns.
2. Mindful monks preached the doctrine to wise lay devotees.
3. Fortunate people have virtuous friends and relations.
4. Rich merchants go from village to village selling goods.
5. The virtuous girl was the wife of the rich teacher.
6. The intelligent monk answered the question asked by the powerful eminent person.
7. There are garlands in the hand of the virtuous girl.
8. The rich are famous, the wise are virtuous.
9. You (pl.) do not avoid virtuous and wise men.
10. The Fortunate One is living in the famous island ruled by the powerful king.

11. If a wise monk lives in the village, people will become virtuous.
12. May men of good families become virtuous and wise.
13. People will follow the rich and powerful.
14. The famous king defeated the powerful enemy who has many relations.
15. People with eyes see the radiant sun.

Lesson 31

1. Declension of Personal Pronouns

The first personal pronoun: amha

	Singular	Plural
Nominative	ahaṅ (= "I")	mayhaṅ, amhe (= "we")
Vocative	[n/a]	[n/a]
Accusative	maṅ, mamaṅ (= "me")	amhe, amhākaṅ, no (= "us")
Instrumental	mayā, me	amhehi, no
Ablative	mayā	amhehi
Dative	mama, mayhaṅ, mamaṅ, me	amhaṅ, amhākaṅ, no
Genitive	mama, mayhaṅ, mamaṅ, me	amhaṅ, amhākaṅ, no
Locative	mayi	amhesu

The second personal pronoun: tumha

	Singular	Plural
Nominative	tvaṅ, tuvaṅ (= "you")	tumhe (= "you")
Accusative	taṅ, tavaṅ, tuvaṅ	tumhe, tumhākaṅ, vo
Instrumental	tvayā, tayā, te	tumhehi, vo
Ablative	tvayā, tayā	tumhehi, vo
Dative	tava, tuyhaṅ, te	tumhaṅ, tumhākaṅ, vo
Genitive	tava, tuyhaṅ, te	tumhaṅ, tumhākaṅ, vo
Locative	tvayi, tayi	tumhesu

Exercise 31

3. Translate into English:

1. Mama ācariyo maṇ vācento potthakaṇ (book) likhi (wrote).
2. Mayhaṇ bhaginiṅ gilānaṇ (sick) pitarāṇ posesi.
3. Dātāro bhikkhūnaṇ dānaṇ dentā amhe pi bhojāpesuṇ.
4. Tumhākaṇ dhītāro kuhiṇ (where) gamissanti?
5. Amhākaṇ dhītāro satthāraṇ namassituṇ Veḷuvanaṇ gamissanti.
6. Amhaṇ kammāni karontā dāsā (servants) pi sappurisā bhavanti.
7. Amhehi katāni puññāni ca pāpāni ca amhe anubandhanti.
8. Tayā kītāni bhaṇḍāni tava dhītā mañjūsāsu pakkhipitvā ṭhapesi.
9. Kulavantā ca caṇḍālā (outcasts) ca amhesu bhikkhūsu pabbajanti.
10. Amhākaṇ uyyāne phalavantesu tarūsu vaṇṇavantā pakkhino caranti.
11. Uyyānaṇ āgantvā tiṇāni khādantā migā amhe passitvā bhāyitvā aṭaviṇ dhāvīṇsu.
12. Amhākaṇ bhattāro nāvāya udadhiṇ taritvā dīpaṇ pāpuṇṇisu.
13. Amhaṇ bhūpatayo balavantā jetāro bhavanti.
14. Tumhākaṇ nattāro ca mama bhātāro ca sahayakā abhaviṇsu / ahesuṇ.
15. Tumhehi āhaṭāni cīvarāni mama mātā bhikkhūnaṇ pūjesi.
16. Uyyāne nisinno ahaṇ nattārehi kīlantaṇ tavaṇ apassiṇ.
17. Dhaññaṇ minanto ahaṇ tayā saddhiṇ kathetuṇ na sakkomi.
18. Ahaṇ tava na kujjhāmi, tvam me kujjhasi.
19. Mama dhanavanto bandhavo viññū viduno bhavanti.
20. Dīpassa accinā ahaṇ tava chāyaṇ passituṇ sakkomi.
21. Amhākaṇ bhūpatayo jetāro hutvā pāsādesu ketavo ussāpesum (hoisted).
22. Bhātuno puttā mama gehe viharantā sippaṇ uggaṇṇisu.
23. Tava duhitā bhikkhuno ovāde ṭhatvā patino kāruṇikā sakhī (friend) ahosi.
24. Kusalaṇ karontā netāro saggaṇ gantāro bhavissanti.
25. Sace coro gehaṇ pavisati sīsaṇ bhinditvā nāsetabbo hoti.
26. Amhākaṇ sattuno hatthesu ca pādesu ca daddu atthi.
27. Sīlavantā buddhimantehi saddhim loke manussānaṇ hitasukhāya (for welfare and happiness) nānā kammāni karonti.
28. Sace susūnaṇ vinetā kāruniko hoti, te sotavantā susavo gunavantā bhavissanti.
29. Mayaṇ khīramhā dadhi ca dadhimhā sappiṇ ca labhāma.
30. Mayaṇ sappiṇ ca madhuṇ ca sammissetvā bhojanaṇ paṭiyādetvā bhuñjissāma.

4. Translate into Pāli:

1. May our sons and grandsons live long and happily.
2. Trees should not be cut by us or by you.
3. Your king went to the island with the ministers and defeated the enemy.
4. I picked up the seeds which were scattered on the ground by you.
5. Our teacher who was wise and famous taught us the doctrine.
6. A bird taking a fruit by the beak was seen by you.
7. My grandson wishes to become a doctor.

8. You (pl.) saw sages living in caves in the Himalaya mountain.
9. May our sons and daughters become rich and virtuous.
10. My grandson will become a disciple of yours.
11. May you be rich and famous.
12. The bee (madhukara) is standing on the lotus born (jāta) in the water.
13. The devoted lay devotee gave a flower to the young girl of good family.
14. The famous young girl has a colourful gem in her hand.
15. The radiant sun illuminates the world.

Lesson 32

1. Declension of Pronouns

There are:

- Relative pronouns,
 - demonstrative pronouns and
 - interrogative pronouns
- of all three genders.

They are declined in all cases except the vocative. They become adjectives when they qualify other nouns.

2. Masculine gender, singular number

	Relative Pronoun	Demonstrative Pr.	Interrogative Pr.
Nominative	yo (= "he who...")	so (= "he," "that")	ko (= "who...?")
Accusative	yaṇ	taṇ	kaṇ
Instrumental	yena	tena	kena
Ablative	yamhā, yasmā	tamhā, tasmā	kasmā, kismā
Dative	yassa	tassa	kassa, kissa
Genitive	yassa	tassa	kassa, kissa
Locative	yamhi, yasmiṇ	tamhi, tasmīṇ	kamhi, kasmīṇ kimhi, kismīṇ

3. Neuter Gender, singular number

	Relative Pronoun	Demonstrative Pr.	Interrogative Pr.
Nominative	yaṇ (= "that")	taṇ (= "it," "that")	kim (= "which...?", "what...?")
Accusative	yaṇ	taṇ	kim

The rest is similar to the masculine declension

4. Feminine gender, singular number

	Relative Pronoun	Demonstrative Pr.	Interrogative Pr.
Nominative	yā (= "she who...")	sā (= "she", "that")	kā (= "who...?")
Accusative	yaṅ	taṅ	kaṅ
Instrumental	yāya	tāya	kāya
Ablative	yāya	tāya	kāya
Dative	yassā, yāya	tassā, tāya	kassā, kāya
Genitive	yassā, yāya	tassā, tāya	kassā, kāya
Locative	yassaṅ, yāyaṅ	tassaṅ, tāyaṅ	kassaṅ, kāyaṅ

5. Masculine gender, plural number

	Relative Pronoun	Demonstrative Pr.	Interrogative Pr.
Nominative	ye (= "they who...")	te (= "they", "those")	ke (= "who...?")
Accusative	ye	te	ke
Instrumental	yehi	tehi	kehi
Ablative	yehi	tehi	kehi
Dative	yesaṅ(yesānaṅ)	tesaṅ (tesānaṅ)	kesaṅ (kesānaṅ)
Genitive	yesaṅ(yesānaṅ)	tesaṅ (tesānaṅ)	kesaṅ (kesānaṅ)
Locative	yesu	tesu	kesu

6. Neuter gender, plural number

	Relative Pronoun	Demonstrative Pr.	Interrogative Pr.
Nominative	yāni, ye (= "those which...")	tāni, te (= "those...")	kāni, ke (= "which...?")
Accusative	yāni, ye	tāni, te	kāni, ke

The rest is similar to the masculine declension

7. Feminine gender, plural number

	Relative Pronoun	Demonstrative Pr.	Interrogative Pr.
Nominative	yā, yāyo (= "they who...")	tā, tāyo (= "they", "those")	kā, kāyo (= "who...?")
Accusative	yā, yā	yo tā, tāyo	kā, kāyo
Instrumental	yāhi	tāhi	kāhi
Ablative	yāhi	tāhi	kāhi
Dative	yāsaṅ (yāsānaṅ)	tāsaṅ (tāsānaṅ)	kāsaṅ(kāsānaṅ)
Genitive	yāsaṅ (yāsānaṅ)	tāsaṅ (tāsānaṅ)	kāsaṅ(kāsānaṅ)
Locative	yāsu	tāsu	kāsu

8. The indefinite particle: ci

The indefinite particle **ci** (Skt. **cid**) is appended to the case forms of the interrogative pronoun, expressing ideas such as anyone, whichever, whoever, e.g.

Masc.

koci puriso = some man;
kenaci purisena = by some man

Neut.

kiñci phalaṅ = some fruit;
kenaci phalena = by some fruit

Fem.

kāci itthi = some woman;
kāyaci itthiyā = by, to, of, on some woman.

9. Pronominal Adverbs

Relative Adverbs		Demonstrative Adv.		Interrogative Adverbs	
<i>yattha</i>	where	<i>tattha</i>	there	<i>kattha</i>	where
<i>yatra</i>	where	<i>tatra</i>	there	<i>kutra</i>	where
<i>yato</i>	whence where	<i>tato</i>	thence therefore	<i>kuto</i>	whence
<i>yathā</i>	how in what manner	<i>tathā</i>	in that manner	<i>kathaṃ</i>	how
<i>yasmā</i>	because	<i>tasmā</i>	therefore	<i>kasmā</i>	why
<i>yadā</i>	when	<i>tadā</i>	then	<i>kadā</i>	when
<i>yena</i>	where	<i>tena</i>	there		[n/a]
<i>yāva</i>	how long	<i>tāva</i>	so long		[n/a]

10. Examples in sentence formation

Yo atthaññu hoti so kumāre anusāsituṃ āgacchatu.

May he who is benevolent come to admonish the boys.

Yaṃ ahaṃ ākaṅkhamāno ahoṣiṃ so āgato hoti.

He whom I was expecting has come.

Yena maggena so āgato tena gantuṃ ahaṃ icchāmi.

By which road he came, I wish to go by the same.

Yassa sā bhariyā hoti so bhattā puññavanto hoti.

He is a fortunate husband whose wife she is.

Yasmiṃ hatthe daddu atthi tena hatthena patto na gaṇhitabbo hoti.

The bowl should not be taken by the hand which has eczema on it.

Yāni kammāni sukhaṃ āvahanti (bring) tāni puññāni honti.

Those actions which bring happiness are meritorious.

Yā bhariyā sīlavatī hoti sā bhattuno piyāyati.

The wife who is virtuous is dear to the husband.

Yāya rājiniyā sā vāpī kārāpitā taṃ ahaṃ na anussarāmi.

I do not remember the queen by whom that tank was built.

Yassaṃ sabhāyaṃ so kathaṃ pavattesi tattha bahū manussā sannipatitā abhaviṃsu / ahesuṃ.

The meeting where he made a speech, there many people gathered.

Yāsaṃ itthīnaṃ mañjūsāsu suvaṇṇaṃ atthi tāyo dvārāni thaketvā gehehi nikkhamanti.

Those women in whose boxes there is gold close the doors and go out.

Yāsu itthīsu kodho natthi tāyo vinītā bhariyāyo ca mātarō ca bhavanti.

Women in whom there is no anger become disciplined wives and mothers.

Yattha bhūpatayo dhammikā honti tattha manussā sukhaṃ vindanti.

Where kings are righteous, there the men enjoy happiness.

Yato bhānumā ravi lokaṃ obhāseti tato cakkhumantā rūpāni passanti.

Since the radiant sun illuminates the world, (therefore) those who have eyes see objects.

Yathā Bhagavā dhammaṃ deseti, tathā tumhehi paṭipajjitabbaṃ.

Just as the Blessed One preaches the doctrine, so should you conduct yourselves.

Yasmā pitaro rukkhe ropesuṃ, tasmā mayaṃ phalāni bhuñjāma.

Because fathers planted trees, (therefore) we enjoy fruits.

Yāda amhehi icchitaṃ patthitaṃ samijjhanti tadā amhe modāma.

When our wishes and aspirations are fulfilled, then we are happy.

Ko tvaṃ asi? Ke tumhe hotha?

Who are you (sg.)?

Who are you (pl.)?

Kena dhenu aṭaviyā ānītā?

By whom was the cow brought from the forest?

Kassa bhūpatinā pāsādo kārāpito?

For whom was the palace built by the king?

Kasmā amhehi saccaṃ bhāsitaṃ?

Why should we speak the truth?

Asappurisehi pālīte dīpe kuto mayaṃ dhammikaṃ vinetāraṃ labhissāma?

In an island governed by wicked men where will we get a righteous disciplinarian?

Kehi kataṃ kammaṃ disvā tumhe kujjhatha?

Seeing whose work (lit. done by whom) do you get angry?

Kesaṃ nattāro tuyhaṃ ovāde ṭhassanti?

Whose grandsons will stand by your advice?

Kehi ropitāsu latāsu pupphāni ca phalāni ca bhavanti?

On the creepers planted by whom are there flowers and fruits?

Kāya itthiyā pādesu daddu atthi?

On the feet of which woman is there eczema?

Exercise 32:

11. Translate into English:

1. Yassā so putto hoti sā mātā puññavatī hoti.
2. Yo taṇ dīpaṇ pāleti so dhammiko bhūpati hoti.
3. Kena ajja (today) navaṇ (new) jīvitamaggaṇ na pariyesitabbaṇ?
4. Sace tumhe asappurisā lokaṇ dūseyyātha (pollute) kattha puttadhītarehi saddhiṇ tumhe vasatha?
5. Yadā bhikkhavo sannipatitvā sālāyaṇ kilañjāsu nisīdiṇsu tadā Buddho pāvisi.
6. Yasmiṇ padese Buddho viharati tattha gantuṇ ahaṇ icchāmi.
7. Yāyaṇ guhāyaṇ sīhā vasanti taṇ pasavo na upasaṅkamanti.
8. Yo dhanavā hoti, tena sīlavatā bhavitabbaṇ.
9. Sace tumhe maṇ pañhaṇ pucchissatha ahaṇ vissajjetuṇ (to explain) ussahissāmi.
10. Yattha sīlavantā bhikkhavo vasanti tattha manussā sappurisā honti.
11. Kadā tvaṇ mātaṇ passituṇ bhariyāya saddhiṇ gacchasi?
12. Yāhi rukkhā chinnā tāyo pucchituṇ kassako āgato hoti.
13. Kathaṇ tumhe udadhiṇ tarituṇ ākaṅkhatha?
14. Kuto tā itthiyo maṇayo āhariṇsu?
15. Yāsu mañjūsāsu ahaṇ suvaṇṇaṇ nikkhipiṇ tā corā coresuṇ.
16. Yo ajja nagaraṇ gacchati so tarūsu ketavo passissati.
17. Yassa mayā yāgu pūjitā so bhikkhu tava putto hoti.
18. Kuto ahaṇ dhammassa viññātāraṇ paññavantaṇ bhikkhuṇ labhissāmi?
19. Yasmā so bhikkhūsu pabbaji, tasmā sā pi pabbajituṇ icchati.
20. Yaṇ ahaṇ jānāmi tumhe pi taṇ jānātha.

21. Yāsaṇ itthīnaṇ dhanāṇ so icchati tāhi taṇ labhituṇ so na sakkoti.
22. Yato amhākaṇ bhūpati arayo parājesi tasmā mayaṇ tarūsu ketavo bandhimha.
23. Kadā amhākaṇ patthanā (aspirations) samijjhanti?
24. Sabbe te sappurisā tesāṇ pañhe vissajjetuṇ vāyamantā sālāya nisinnā honti.
25. Sace tvaṇ dvāraṇ thakesi ahaṇ pavasituṇ na sakkomi.
26. Amhehi katāni kammāni chāyāyo viya amhe anubandhanti.
27. Susavo mātaṇ rakkhanti.
28. Ahaṇ sāminā saddhiṇ gehe viharantī modāmi.
29. Tumhākaṇ puttā ca dhītaro ca udadhiṇ taritvā bhaṇḍāni vikkiṇantā mūlaṇ pariyesituṇ icchanti.
30. Tvaṇ suraṇ pivasi, tasmā sā tava kujjhanti.

12. Translate into Pāli:

1. He who is virtuous will defeat the enemy.
2. The girl who spoke at the meeting is not a relation of mine.
3. When the mother comes home the daughter will give the gems.
4. The dog to whom I gave rice is my brother's.
5. Why did you not come home today to worship the monks?
6. From where did you get the robes which you offered to the monks?
7. Whom did you give the gold which I gave you?
8. Eat what you like.
9. I will sit on the rock until you bathe in the river.
10. Where intelligent people live there I wish to dwell.

List of Verbs
Prefixes and roots of verbs are given in Sanskrit within brackets

- akkosati (a + krś) : scolds
- atthi (as) : is
- adhigacchati (adhi + gam) : understands
- anukampati (anu + kamp) : feels compassionate
- anugacchati (anu + gam) : follows
- anubandhati (anu + badh) : follows, chases after
- anusāsati (anu + śās) : admonishes
- ākaṅkhati (ā + kāṅkṣ) : expects
- ākaḍḍhati (ā + kṛṣ?) : pulls, drags
- āgacchati (ā + gam) : comes
- ādadāti (ā + dā) : takes
- āneti (ā + nī) : brings, leads
- āmanteti (ā + denom. mantra) : addresses
- āmasati (ā + mṛś) : touches, strokes
- ārabhati (ā + rabh) : starts, commences
- āruhati (ā + ruh) : climbs, ascends
- āroceti (ā + roc) : informs
- āvahati (ā + vah) : brings forth
- āsiñcati (ā + sic) : sprinkles
- āharati (ā + hr) : brings
- āhiṅḍati (ā + hiṅḍ) : roams, wanders
- icchati (iṣ / āp) : wishes
- uggaṅhāti (ud + grh) : learns
- utṭhahati (ud + sthā) : stands up
- uḍḍeti (ud + ḍī) : flies
- uttarati (ud + tṛ) : crosses
- udeti (ud + i) : rises
- upasajṅkamati (upa + saṅ + kram) : approaches
- uppajjati (ud + pad) : is born
- uppataṭi (ud + pad) : flies, jumps up
- ussahati (ud + sah) : tries
- ussāpeti (ud + śri) : hoist
- ocināti (ava + ci) : collects, picks
- otarati (ava + tṛ) : gets down, descends (into water)
- obhāseti (ava + bhāś) : illuminates
- oruhati (ava + ruh) : climbs down
- oloketi (ava + lok) : looks at
- ovadati (ava + vad) : advises
- katheti (kath) : speaks
- karoti (kr) : does, commits
- kasati (kṛṣ) : ploughs
- kiṅāti (krī) : buys
- kīḷati (krīḍ) : plays
- khaṇati (khaṇ) : digs
- khādati (khād) : eats
- khipati (kṣip) : throws
- kujjhati (krudh) : gets angry
- gacchati (gam) : goes
- gaṅhāti (grh) : takes
- gāyati (gai) : sings
- carati (car) : wanders, conducts oneself
- cavati (cyu) : departs, dies
- cinteti (cit) : thinks
- cumbati (cumb) : kisses
- coreti (cur) : steals
- chaḍḍeti (chaḍḍ) : throws away
- chādeti (chad) : conceals
- chindati (chid) : cuts
- jānāti (jñā) : knows
- jāleti (jval) : lights, kindles
- jināti (ji) : wins
- jīvati (jīv?) : lives
- ṭhapeti (sthā) : places, keeps
- ḍasati (ḍas) : bites, stings
- tarati (tṛ) : crosses
- tiṭṭhati (sthā) : stays, stands
- thaketi (sthag) : closes, shuts
- dadāti / deti (dā) : gives
- dassati (dṛś) : to see
- duhati (duh) : milks
- dūseti (dūś) : spoils, pollutes
- deseti (diś) : points out, instructs, preaches
- dhāvati (dhāv) : runs
- dhovati (dhov) : washes
- naccati (nṛt) : dances
- namassati (denom, namas) : worships, salutes
- nahāyati (snā) : bathes
- nāseti (naś) : destroys
- nikkhamati (nis + kram) : leaves, renounces
- nikkhipati (ni + kṣip) : throws away, puts down
- nimanteti (ni + denom. mantra) : invites
- nilīyati (ni+ lī) : hides
- nivāreti (ni + vr) : prevents
- nisidati (ni + sad) : sits
- nīhareti (ni + hr) : takes out
- neti (nī) : leads
- pakkosati (pra + kṛṣ) : calls, summons
- pakkhipati (pra + kṣip) : puts, places, deposits
- pacati (pac) : cooks
- pajahati (hā) : rejects, abandons
- paṭicchādeti (prati + chad) : conceals, hides
- paṭiyādeti (prati + yat) : prepares
- patati (pat) : falls
- pattharati (pra + str) : spread
- pattheti (pra + arth) : wishes, aspires
- pappoti (see pāpuṅāti) : attains
- pabbajati (pra + vṛaj) : goes forth, renounces the world, gets ordained
- parājeti (parā + ji) : defeats
- pariyesati (pari + iṣ) : explores, searches
- parivajjeti (pari + vrj) : avoids
- parivāreti (pari + vr) : accompanies
- palobhetti (pra + lubh) : tempts
- pavatteti (pra + vr) : sets in motion
- pavisati (pra + viś) : enters
- pasīdati (pra + sad) : is pleased
- passati (spaś) : sees
- paharati (pra + hr) : hits, strikes
- pahiṅāti (pra + hi) : dispatches
- pājeti (pra + aj) : drives
- pātetī (pat) : fells
- pāpuṅāti (pra + āp) : attains
- pāleti (pāl) : rules, governs
- piyāyati (denom. piya) : is dear
- pivati (pā) : drinks
- pīleti (pīḍ) : oppresses
- pucchati (pṛcch) : questions
- pūjeti (pūj) : honours, worships
- pūreti (pṛ) : fills
- peseti (pra + iṣ) : sends
- poseti (puṣ) : nourishes, looks after
- phusati (sprś) : touches
- bandhati (badh) : binds, ties
- bhajati (bhaj) : keeps company
- bhañjati (bhañj) : breaks
- bhavati (bhū) : becomes
- bhāyati (bhī) : fears
- bhāsati (bhāś) : speaks
- bhindati (bhid) : breaks
- bhuñjati (bhuj) : eats, enjoys, partakes of
- manteti (denom. mantra) : discusses, takes counsel
- māpeti (mā) : creates, builds
- māreti (mṛ) : kills
- mināti (mā) : measures

- muñcati (muc) : releases, frees
- modati (mud) : takes delight
- yācati (yac) : begs
- rakkhati (rakṣ) : protects, observes /
- rodati (rud) : cries, weeps
- ropeti (rup) : plants
- labhati (labh) : gets, receives
- likhathi (likh) : writes
- vaḍḍheti (vṛdh) : develops, increases
- vandati (vand) : worships
- vapati (vap) : sows
- vasati (vas) : dwells
- vāceti (vac) : teaches
- vāyamati (vi + ā + yam) : exerts, tries
- vikkiṇāti (vi + krī) : sells
- vijjhati (vyadh) : shoots

- vindati (vid) : feels, experiences
- vippakirati (vi + pra + kṛ) : scatters
- vibhajati (vi + bhaj) : distributes
- vivarati (vi + vṛ) : opens
- vissajjeti (vi + sṛj) : spends
- viharati (vi + hr) : dwells
- vihiṅsati (vi + hiṅs) : hurts, harms
- viheṭheti (vi + hīḍ) : harasses
- veṭheti (veṣṭ) : wraps
- vyākāroti (vi + ā + kṛ) : explains
- saṅgharati (saṅ + hr) : collects
- sakkoti (śak) : is able, can
- sannipatati (saṅ + ni + pat) : assembles, gathers together
- samassāseti (saṅ + ā + śvas) : consoles, comforts

- samijjhati (saṅ + ṛdh) : fulfils, succeeds
- sammajjati (saṅ + mṛj) : sweeps
- sammisseti (saṅ + denom. miśra) : mixes
- sayati (śī) : sleeps
- sallapati (saṅ + lap) : converses
- sādīyati (svad) : enjoys
- sibbati (sīv) : sews
- suṇāti (śru) : listens, hears
- hanati (han) : kills
- harati (hr) : carries, takes away
- hasati (has) : laughs
- hoti (bhū) : is, becomes

Pāli Vocabulary (other than Verbs)

Abbreviations:

m = masculine;

f = feminine;

n = neuter;

adj = adjective;

ind = indeclinable particle;

adv = adverb

pron = pronoun

- akusala, adj : demerit
- akkhi, n : eye
- aggi, m : fire
- aṅguli, f : finger
- acci, n : flame
- aja, m : goat
- ajja, ind : today
- aṭavi, f : forest
- aṭṭhi, n : bone
- atithi, m : guest
- atthaññū, m : benevolent person
- addhā, ind : indeed, certainly
- adhipati, m : chief

- anicca, adj : impermanent
- antarā, ind : between
- amacca, m : minister
- ambu, n : water
- ammā, f : mother
- arañña, n : forest
- ari, m : enemy
- asani, f : thunder
- asappurisa, m : wicked man
- asi, m : sword
- assa, m : horse
- assu, n : tear
- ahaṅ, pron : I
- ahi, m : serpent
- ākāsa, m : sky
- ākhu, m : mouse
- ācariya, m : teacher
- āpaṇa, n : shop
- āloka, m : light
- āvāṭa, m : pit
- āsana, n : seat
- itthi, f : woman
- iddhi, f : psychic power
- isi, m : sage
- ucchu, m : sugar cane
- udaka, n : water
- udadhi, m : ocean, sea
- upamā, f : simile
- upalitta, mfn : smeared
- upāsaka, m : lay devotee
- uyyāna, n : park
- uraga, m : reptile
- odana, m : rice
- ojavantu, adj : luscious
- ovaraka, m : bed room
- ovāda, n : advice
- kakaca, m : saw
- kaññā, f : girl
- kaṭacchu, m : spoon
- kaṇeru, f : cow / elephant
- kattu, m : doer
- kattha, adv : where
- kathā, f : speech
- kathaṅ, adv : how

- kadalī, f : banana, plantain
- kadā, adv : when
- kadāci karahaci, adv : sometimes
- kapi, m : monkey
- kamma, n : action, deed
- karī, m : elephant
- kavi, m : poet
- kasmā, adv : why
- kāka, m : crow
- kāya, m : body
- kāruṇika, adj : compassionate
- kāsu, f : pit
- kilañjā, f : mat
- kukkura, m : dog
- kucchi, mf : belly
- kuṭṭhī, m : leper
- kuto, adv : whence
- kutra, adv : where
- kumāra, m : boy
- kumārī, f : girl
- kulavantu, adj : man of good family
- kusala, adj : merit

- kusuma, n : flower
- kuhiṇ, adv : where
- ketu, m : flag
- khagga, m : sword
- khaṇḍa, n : piece
- khādaniya, n : food
- khippaṇ, adv : soon
- khīra, n : milk
- khudā, f : hunger
- khetta, n : field
- Gangā, f : Ganges river
- gantu, m : one who goes
- garu, m : teacher
- gahapati, m : householder
- gāma, m : village
- gāvī, f : cow
- giri, m : mountain
- gilāna, m : sick man
- gīta, n : song
- gīvā, f : neck
- guṇavantu, adj : virtuous
- guhā, f : cave
- geha, n : house, home
- goṇa, m : ox
- ghaṭa, n : pot
- ghara, n : house
- ca, ind : and
- cakkhu, n : eye
- caṇḍāla, m : outcast
- canda, m : moon
- citta, n : mind
- cīvara, n : robe
- cora, m : thief
- chāyā, f : shade, shadow
- jāṇu / jaṇṇu, n : knee
- jala, n : water
- jāta, mfn : born
- jivhā, f : tongue
- jetu, m : victor
- taṇḍula, n : raw rice
- tato, adv : therefore
- tattha, adv : there
- tatra, adv : there

- tathā, adv : thus
- Tathāgata, m : the Buddha
- tadā, adv : then
- taru, m : tree
- taruṇi, f : young woman
- tasmā, adv : therefore
- tāpasa, m : hermit
- tāva, adv : so far, until
- tiṇa, n : grass
- tīra, n : bank
- tuṇḍa, n : beak
- tela, n : oil
- tvaṇ, pron : you
- dakkha, adj : clever
- daddu, fn : eczema
- dadhi, n : curd
- dāṭhī, m : tusker
- dātu, m : giver
- dāna, n : alms
- dāraka, m : child
- dāru, n : firewood
- dāsa, m : servant
- dīghajīvī, m : one with long life
- dīpa, m : island / lamp
- dīpī, m : leopard
- dukkhaṇ, adv : suffering
- dubbala, adj : weak
- dussa, n : cloth
- duhitu, f : daughter
- dūta, m : messenger
- deva, m : deity
- devatā, f : deity
- devi, f : queen
- doṇi, f : boat
- dvāra, n : door
- dhañña, n : corn
- dhana, n : wealth
- dhanu, n : bow
- dhamma, m : doctrine
- dhātu, f : relics, elements
- dhītu, f : daughter
- dhīvara, m : fisherman
- dhenu, f : cow

- na, ind : not
- nagara, n : city, town
- nadī, f : river
- nayana, n : eye
- nara, m : man
- naraka, n : purgatory
- nava, adj : new
- nānā, ind : various
- nārī, f : woman
- nāḷi, f : a unit of measure
- nāvā, f : ship
- nāvika, m : sailor
- nidhi, m : treasure
- nivāsa, m : house
- netu, m : leader
- pakkhī, m : bird
- pañjara, mn : cage
- paññā, f : wisdom
- pañha, m : question
- paṇḍita, m : sage, wise man
- paṇṇa, n : leaf
- pati, m : husband
- patta, m : bowl
- patthanā, f : hope, expectation
- paduma, n : lotus
- pabbata, m : mountain
- pabhāte, n : early morning
- pabhū, m : eminent person
- pasu, m : animal
- parisā, f : retinue
- pavattu, m : reciter
- pahūta, adj : much
- pāṇi, m : palm, hand
- pāṇī, m : living being
- pāda, m : foot
- pāniya, n : drinking water
- pāpa, n : evil
- pāsāṇa, m : stone
- pāsāda, m : mansion
- pi, ind : too, also
- piṭaka, m : basket
- pitu, m : father
- pipāsā, f : thirst

- pipāsita, mfn : thirsty
- puñña, n : merit
- putta, m : son
- puttadāra, m : children and wife
- puna, ind : again
- puppha, n : flower
- pupphāsana, n : flower altar
- pubbaka, mfn : ancient
- purisa, m : man
- pokkharāṇī, f : pond
- potthaka, n : book
- pharasu, m : axe
- phala, n : fruit
- bandhu, m : relative
- balavantu, mfn : powerful
- balī, m : powerful one
- bahu, adj : many
- bīja, n : seed
- Buddha, m : the Buddha
- buddhi, f : intelligence
- brāhmaṇa, m : brahmin
- brāhmaṇī, f : brahmin woman
- bhaginī, f : sister
- Bhagavā, m : the Buddha
- bhaṇḍa, n : goods
- bhatta, mn : rice
- bhattu, m : husband
- bhariyā, f : wife
- bhātu, m : brother
- bhānumā, m : sun
- bhikkhu, m : monk
- bhūpati, m : king
- bhūpāla, m : king
- bhūmi, f : ground
- bhojana, n : food, meal
- bhojanīya, n : soft food
- makkāṭa, m : monkey
- magga, m : road
- maccha, m : fish
- mañca, m : bed
- mañjūsā, f : box
- maṇi, m : gem

- mattaññū, m : moderate, abstemious one
- madhu, n : honey
- madhukara, m : bee
- manussa, m : man
- manta, n : magic spell
- mantī, m : minister
- mā, ind : do not
- mātu, f : mother
- mātula, m : uncle
- māra, m : the evil one
- mālā, f : garland
- miga, m : deer
- mitta, mn : friend
- mukha, n : face, mouth
- muṭṭhi, m : fist
- muni, m : sage
- mūla, n : money
- modaka, n : sweetmeat
- yaṭṭhi, f : walking stick
- yato, adv : since
- yattha, adv : where
- yatra, adv : where
- yathā, adv : in which manner
- yadā, adv : when
- yadi, ind : if
- yasavantu, mfn : famous
- yasmā, adv : because
- yāgu, f : gruel
- yācaka, m : beggar
- yāva, adv : how far
- yuvati, f : young woman
- rajaka, m : washerman
- rajju, f : rope
- ratti, f : night
- ratha, m : vehicle, chariot
- ravi, m : sun
- rasa, n : taste
- rasmi, f : ray
- rājinī, f : queen
- rāsi, m : heap
- rukkha, m : tree
- rukkhamūla, n : foot of tree

- rūpa, n : form, object
- latā, f : creeper
- lābha, m : gain, profit
- luddaka, m : hunter
- loka, m : world
- locana, n : eye
- vaḍḍhakī, m : carpenter
- vaṇṇavantu, mfn : colourful
- vattu, m : speaker
- vattha, n : cloth
- vatthu, n : estate
- vadaññū, m : generous one
- vadhū, f : wife/daughter
- vana, n : forest
- vammika, mn : anthill
- varāha, m : pig
- vasu, n : wealth
- vā, ind : or
- vāṇija, m : merchant
- vāta, m : wind
- vānara, m : monkey
- vāpī, f : tank
- vāri, n : river
- vālukā, f : sand
- vijju, f : lightning
- viññātu, m : knowledgeable man
- viññū, m : wise man
- vidū, m : wise man
- vinetu, m : disciplinarian
- viya, ind : like, similar
- vihāra, m : monastery
- vīsati : twenty
- vīhi, m : paddy
- vega, adj : speed
- vetana, n : wage, pay
- veḷu, m : bamboo
- vyādhi, m : sickness
- sakaṭa, m : cart
- sakala, adj : entire
- sakuṇa, m : bird
- sakhī, f : female friend
- sagga, n : heaven
- sace, ind : if

- sacca, n : truth
- sattu, m : enemy
- satthi, n : thigh
- satthu, m : teacher
- sadda, m : sound
- saddhā, f : faith
- saddhiṇ, ind : with
- sappa, m : serpent
- sappi, n : ghee
- sappurisa, m : good man
- sabba, mfn : all
- sabaññū, m : all knowing one
- sabhā, f : assembly
- samaṇa, m : monk
- samudda, m : sea, ocean
- sammajjanī, f : broom
- sammā, ind : well, right
- sara, m : arrow
- sassu, f : mother
- saha, ind : with
- sahāya (ka), m : friend
- sākhā, f : branch
- sāṭaka, m : garment
- sāmī, m : husband
- sārathī, m : charioteer
- sālā, f : hall
- sāvaka, m : disciple
- sikhī, m : peacock
- sigāla, m : jackal
- sindhu, m : sea, ocean
- sippa, n : arts and science
- sissa, m : pupil
- sīghaṇ, adv : fast
- sīla, n : virtue
- sīsa, n : head
- sīha, m : lion
- suka, m : parrot
- sukhaṇ, adv : happily
- sukhī, m : happy person
- sugata, m : the Buddha
- sunakha, m : dog
- sura, m : deity
- surā, f : liquor

- suriya, m : sun
- suva, m : parrot
- suvaṇṇa, n : gold
- susu, m : young one
- sūkara, m : pig
- seṭṭhi, m : banker
- setu, n : bridge
- soṇa, m : dog
- sota, n : ear
- sotu, m : listener
- sopāna, m : stairway
- hattha, m : hand
- hatthī, m : elephant
- himavantu, mfn : Himalaya
- hirañña, n : gold