ELEMENTARY PĀLI GRAMMAR

OR

SECOND PĀLI COURSE

BY

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PREFACE.

The "First Pāli Course" was intended to give pupils a taste for the study of Pāli and was limited to a few simple grammatical forms and principles. The "Second Pāli Course" is more ambitious in aim. The Grammar in it is so treated as to enable learners, without the necessity of entering too much into details, to read easy selections from Pāli literature. Accordingly the "First Pāli Delectus," consisting of interesting stories and narratives in prose and simple poetry, has been prepared to accompany it. To ensure thoroughness in study, the Course and Delectus may serve as a two years' curriculum for schools.

The "Third Pāli Course," with a Delectus, will be the next in the series of handbooks for the graduated study of Pāli.

J. G.
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CORRECTIONS.

Page 14, last line, supply 'whether' after 'self.'

19, line 10, read 'consents' for 'consented.'

23, 20, read 'pakkamissāmi' for 'pakkissāmi.'

26, 3, read 'tvā' for 'tum' and 'jitvā' for 'jitum.'

26, 11, read 'dūte' for 'dute.'

49, 25, read 'nānā' for 'nāna.'

67, 1, read 'pāpāni' for 'papāni.'

68, 26, read 'imayaṁ' for 'imayaṁ.'

68, 29, read 'imaṁ' for 'imam.'

74, 7, read 'paceti' for 'paceti.'

76, 13, read 'pacessoṭati' for 'patessoṭati.'

94, 7, read 'tayo' for 'tayā.'
SECOND PĀLI COURSE.

PART I.

SECTION I.

THE ALPHABET.

1. The Pāli alphabet consists of 41 letters. Of these 8 are vowels and 33 consonants.

(A) VOWELS.

These are:

\[
\begin{array}{ccc}
  \text{a} & \text{as} & \text{a} & \text{in art.} \\
  \ddot{\text{a}} & \text{"} & \text{a} & \text{in father.} \\
  \text{i} & \text{"} & \text{i} & \text{in tin.} \\
  \ddot{\text{i}} & \text{ee} & \text{in seen.} \\
  \text{u} & \text{"} & \text{u} & \text{in full.} \\
  \ddot{\text{u}} & \text{oo} & \text{in soon.} \\
  \text{e} & \text{"} & \text{ay} & \text{in may.} \\
  \text{o} & \text{"} & \text{o} & \text{in bone.} \\
\end{array}
\]

The vowel sounds as given above are permanent in character and do not vary when combined with consonants. Three of the vowels are short, viz. a, i, and u; the remaining five are long.
(B) CONSONANTS.

2. The 33 consonants are:

<table>
<thead>
<tr>
<th>KIND.</th>
<th>THE 25 FIVE-DIVISION LETTERS.</th>
<th>Others.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gutturals or Throat letters</td>
<td>k kh g gh n</td>
<td></td>
</tr>
<tr>
<td>Palatals or Front-palate letters</td>
<td>c ch j jh ŋ y s</td>
<td></td>
</tr>
<tr>
<td>Cerebrals or Back-palate letters</td>
<td>t th d ḍ dh n r l</td>
<td></td>
</tr>
<tr>
<td>Dentals or Tooth-letters</td>
<td>t th d dh n l</td>
<td></td>
</tr>
<tr>
<td>Labials or Lip-letters</td>
<td>p ph b bh m v</td>
<td></td>
</tr>
</tbody>
</table>

and also h and ŭ.

In naming the above letters put the vowel a after each; as kh, kha, ga, gha, ŋa, and so on. Remember that c is pronounced like cha in the word charcoal; ch will therefore be its aspirated form; j is like j in jar; ŋ like nea in near. The character ŭ represents a sound from the nose in continuation of the sound of the vowel preceding it. Its sound is like that of ng in bring with the g suppressed when just on the point of being uttered.
SECTION II.

MASC. A DECLENSION.

Declension of Buddha.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Buddho</td>
<td>Buddha</td>
</tr>
<tr>
<td>Gen.</td>
<td>Buddhassa</td>
<td>Buddha's, of Buddha</td>
</tr>
<tr>
<td>Dat.</td>
<td>Buddhassa</td>
<td>to or for Buddha</td>
</tr>
<tr>
<td></td>
<td>Buddhayya</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>Buddhahem</td>
<td>Buddha</td>
</tr>
<tr>
<td>Ins.</td>
<td>Buddhena</td>
<td>by or through Buddha</td>
</tr>
<tr>
<td>ABL.</td>
<td>Buddhā</td>
<td>from Buddha</td>
</tr>
<tr>
<td></td>
<td>Buddhasmā</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>Buddhē</td>
<td>in or on Buddha</td>
</tr>
<tr>
<td></td>
<td>Buddhasmīṁ</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>Buddha</td>
<td>O Buddha</td>
</tr>
</tbody>
</table>

*N.B.—Smā of the ablative may be replaced by to; as, Buddhato, “from Buddha.” To may be used as an ablative sign with nouns in general. Smā also = mha and smīṁ = mhi.*

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Buddhā</td>
<td>Buddhas</td>
</tr>
</tbody>
</table>
| Gen.   | Buddhānam[
| Dat.   | Buddhānam   | {Buddhas'; of, to, or for Buddhās.          |
| Acc.   | Buddhē      | Buddhas.                                    |
| Ins.   | Buddhēhi    | by, through, or from Buddhas.               |
| ABL.   | Buddhēhi    |                                               |
| Loc.   | Buddhēsu    | in or on Buddhas                            |
| Voc.   | Buddhā      | O Buddhas                                   |

*Note.—The case terminations are shown by means of italicized letters. To the base Buddha the termination o being added, the short final vowel a is thrown out. Hence Buddha + o = Buddho in the nominative case; Buddha + ena = Buddhena. In the ablative singular and in the nominative...*
and vocative plural the vowel of the base may be merely considered as lengthened. The vocative singular is the base form itself. Note that before the terminations ṇam, hi, and su in the plural, the vowel preceding is always a long vowel. Bhi instead of hi in the plural is sometimes met with, particularly in poetry; as buddhebhi. Proper nouns are pluralized when used as common; as Panthakā (pl. of Panthako)—"persons having the name Panthaka."

### Vocabulary I.

[Masc. Nouns like Buddha given in the Nom. Case.]

<table>
<thead>
<tr>
<th>Amacco—“minister,” “nobleman.”</th>
<th>Ovādo—“exhortation.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attho—“matter,” “need.”</td>
<td>Paccāmitto—“enemy.”</td>
</tr>
<tr>
<td>Āvāto—“pit.”</td>
<td>Padeso—“place.”</td>
</tr>
<tr>
<td>Bālisiko—“fisherman.”</td>
<td>Pañho—“question.”</td>
</tr>
<tr>
<td>Bīlāro—“cat.”</td>
<td>Paṇḍito—“a learned man,”</td>
</tr>
<tr>
<td></td>
<td>“Pandit,” “Moonshee.”</td>
</tr>
<tr>
<td>Bhattachāro—“cook.”</td>
<td>Paṇṇakāro—“gift,” “present.”</td>
</tr>
<tr>
<td>Brāhmaṇo—“Brāhmin.”</td>
<td></td>
</tr>
<tr>
<td>Cando—“moon.”</td>
<td>Pāsaṇo—“rock.”</td>
</tr>
<tr>
<td>Divaso—“day.”</td>
<td>Pātarāso—“breakfast.”</td>
</tr>
<tr>
<td>Doso—“hatred”; “fault.”</td>
<td>Purohito—“private chaplain.”</td>
</tr>
<tr>
<td>Dūto—“messenger,” “emissary.”</td>
<td></td>
</tr>
<tr>
<td>Gosō—“bullock.”</td>
<td>Raso—“juice.”</td>
</tr>
<tr>
<td>Gopako—“keeper.”</td>
<td>Ratho—“chariot.”</td>
</tr>
<tr>
<td>Gopalo—“cowherd.”</td>
<td>Rāmo—“a man’s name.”</td>
</tr>
<tr>
<td>Kuddalo—“spade.”</td>
<td>Samatto—“ability.”</td>
</tr>
<tr>
<td>Kotṭhāso—“share.”</td>
<td>Sando—“sound.”</td>
</tr>
<tr>
<td>Kodho—“anger.”</td>
<td>Samayo—“time.”</td>
</tr>
<tr>
<td>Luddo—“hunter.”</td>
<td>Samuggo—“casket,” “box.”</td>
</tr>
<tr>
<td>Maṅcako—“bed,” “cot.”</td>
<td>Saro—“lake.”</td>
</tr>
<tr>
<td>Mano—“mind.”</td>
<td>Sāyamāso—“dinner.”</td>
</tr>
<tr>
<td>Māno—“pride.” [“sailor.”</td>
<td>Sigālo—“jackal.”</td>
</tr>
<tr>
<td>Nāvikō—“boatman,”</td>
<td>Suriyo—“sun.” [cooked].</td>
</tr>
<tr>
<td></td>
<td>Tanḍulo—“rice (before being</td>
</tr>
</tbody>
</table>
**SECTION II.**

### Tuṇḍako—"beak."

### Vāso—"residence."

### Vejjo—"doctor."

### Upāyo—"plan," "means."

**Special Nouns.**

[Masculine Nouns with Ā in the Nom. Sing.]

4. *(a) Rājā—"king."*

This word has a special declension as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> rājā</td>
<td>rājā, rājāno</td>
</tr>
<tr>
<td><strong>Gen.</strong> rañño</td>
<td>raññam, rājūnam</td>
</tr>
<tr>
<td><strong>Dat.</strong> rañño</td>
<td></td>
</tr>
<tr>
<td><strong>Acc.</strong> rājānam</td>
<td>rājā, rājāno</td>
</tr>
<tr>
<td><strong>Ins.</strong> raññā</td>
<td>rājūhi</td>
</tr>
<tr>
<td><strong>Abl.</strong> raññā</td>
<td></td>
</tr>
<tr>
<td><strong>Loc.</strong> raññe</td>
<td>rājūsu</td>
</tr>
<tr>
<td><strong>Voc.</strong> rājā</td>
<td>rājā, rājāno</td>
</tr>
</tbody>
</table>

*(b) Compounds of Rājā.*

- **Mahārājā—"emperor."**
- **Devarājā—"king of the gods."**
- **Uparājā—"viceroy."**
- **Siharājā—"lion king";**
  "king of lions."

**N.B.—**These compounds as well as others similarly formed are declined like Rājā above or, excepting the nominative, like Buddha. Thus, nom. sing. mahārājā, gen. mahārājassa, ins. mahārājena; nom. pl. mahārājā, gen. mahārājanam, ins. mahārājehi, and so on.

**Masc. Bases in U with Ā in the Nominative.**

5. *(c) Pitā—"father."*

[Base pitu.]

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> pitā</td>
<td>pitāro</td>
</tr>
<tr>
<td><strong>Gen.</strong> {pitussa, pitu,}</td>
<td>pitunnam.</td>
</tr>
<tr>
<td><strong>Dat.</strong> {pituno}</td>
<td>pitarānam.</td>
</tr>
</tbody>
</table>
Acc. pitaram ... ... pitaro.
Ins. \{ pitūhi.
Abl. \{ pitarehi.
Loc. pitari ... ... \{ pitūsu.
Voc. pita ... ... pitaro.

N.B.—“Teacher” (applied to Buddha) and other words are similarly declined except that before ram and rā very often and before ro of the plural, but always after a double consonant, the vowel a is long; as, satthāram, satthārā, satthāro.

EXAMPLES FOR DECLENSION.

VOCABULARY II.

(1) Bhātā—“brother.”
(2) Bhattā—“husband.”
(3) Nattā—“grandson.”
(4) Satthā—“Teacher.”

SECTION III.
THE FEMININE Ā DECLENSION.

6. Dārikā—“girl.”

Singular.
Nom. dārikā ... ... girl.
Gen. \{ dārikāyā ... ... girl’s; of, to, or for a girl.
Dat. \{ dārikām ... ... girl.
Acc. dārikām ... ... girl.
Ins. \{ dārikāya ... ... by or from a girl.
Abl. \{ dārikāya ... ... by or from a girl.
Loc. dārikāyaṃ ... ... in or on a girl.
Voc. dārika, dārike ... O girl!

N.B.—The loc. is also dārikāya, but the form given above may be used in preference for the sake of distinction. A respectful form of the Voc. is dārike.
SECTION III.

Plural.

Nom. dārikā, dārikāyo ... girls.
Gen. ī dārikānam ... girls’; of, to, or for girls.
Dat. ī dārikānam ... girls.
Acc. dārikā, dārikāyo ... girls.
Ins. ī dārikāhi ... by or from girls.
Abl. ī dārikāsu ... in or on girls.
Loc. dārikāsu ... in or on girls.
Voc. dārikā, dārikāyo ... O girls!

VOCABULARY III.

[Feminines in Ā like dārikā.]

Ānā—"order."
Bāhā—"arm."
Bālatā—"folly."
Bhanḍīkā—"bundle."
Bhikkhā—"food got as alms."
Citakā—"a funeral pile."
Disā—"cardinal point."
Gīvā—"neck."
Gāthā—"stanza."
Ghaṇṭā—"bell."
Icchā—"wish."
Jālā—"flame."
Kīlā—"play," "sport."
Līlā—"grace."
Nāsā—"nose."

Nindā—"blame."
Parisā—"retinue," "company."
Pasamsā—"praise."
Sonḍā—"trunk (of an elephant)."
Sānṇā—"sign," "perception."
Takkasīlā—"the ancient town Taxila in the Punjab."
Tārakā—"star."
Vāṇijjā—"trade."
Vācā—"speech," "word."
Vejjasālā—"dispensary."
Vedanā—"pain."
Viṇā—"lute."

N.B.—Many feminines are formed from masculine bases by means of ā; as assā, "mare." If the masculine ends in kā, the feminine takes ikā; as, sahāyikā from sahāyako "friend."
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SPECIAL FEM. DECLENSION.

7. Mātā—"mother."

[Base mātu.]

Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mātā</td>
<td>mother.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mātu, mātuyā</td>
<td>mother's; of, to, or for a mother.</td>
</tr>
<tr>
<td>Dat.</td>
<td>mātaram</td>
<td>mother.</td>
</tr>
<tr>
<td>Ins.</td>
<td>mātarā</td>
<td>by or from a mother.</td>
</tr>
<tr>
<td>Abl.</td>
<td>mātari</td>
<td>in or on a mother.</td>
</tr>
<tr>
<td>Loc.</td>
<td>māta</td>
<td>O mother!</td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mātararo</td>
<td>mothers.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mātarānam</td>
<td>mothers'; of, to, or for mothers.</td>
</tr>
<tr>
<td>Dat.</td>
<td>mātaro</td>
<td>mothers.</td>
</tr>
<tr>
<td>Ins.</td>
<td>mātarehi</td>
<td>by or from mothers.</td>
</tr>
<tr>
<td>Abl.</td>
<td>mātaresu</td>
<td>in or on mothers.</td>
</tr>
<tr>
<td>Loc.</td>
<td>mātararo</td>
<td>O mothers!</td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Exercise.—Decline dhītā, "daughter" in the same way.

N.B.—The base of mātā is mātu and of dhītā dhītu. Hence such forms as mātūnām, mātūhi, mātūsu are met with in the plural number. If the u of ānam is shortened, the n following is doubled, and ānam becomes unānam.

DECLENSION OF MĀTĀPITARO.

8. Mātāpitaro—"father and mother, ""parents."

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mātāpitaro</td>
</tr>
<tr>
<td>Gen.</td>
<td>mātāpitaro</td>
</tr>
<tr>
<td>Dat.</td>
<td>mātapitūnām; mātapitunnām</td>
</tr>
</tbody>
</table>
N.B.—The base in composition with other words is mātāpitu; as mātāpituovādo, "the admonition of parents."

### SECTION IV.

9. **Neuter A Declension.**

**Ghara—"house."**

#### Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>gharām</td>
<td>house</td>
</tr>
<tr>
<td>Gen.</td>
<td>gharassa</td>
<td>of, to, or for a house.</td>
</tr>
<tr>
<td>Dat.</td>
<td>gharāssa</td>
<td>of, to, or for a house.</td>
</tr>
<tr>
<td>Acc.</td>
<td>gharām</td>
<td>house</td>
</tr>
<tr>
<td>Ins.</td>
<td>gharena</td>
<td>by a house.</td>
</tr>
<tr>
<td>Abl.</td>
<td>gharā</td>
<td>from a house.</td>
</tr>
<tr>
<td>Abl.</td>
<td>gharasmā</td>
<td>from a house.</td>
</tr>
<tr>
<td>Loc.</td>
<td>ghare</td>
<td>in or on a house.</td>
</tr>
<tr>
<td>Loc.</td>
<td>gharasmim</td>
<td>in or on a house.</td>
</tr>
<tr>
<td>Voc.</td>
<td>ghara</td>
<td>O house!</td>
</tr>
</tbody>
</table>

#### Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>gharāni</td>
<td>houses.</td>
</tr>
<tr>
<td>Gen.</td>
<td>gharānam</td>
<td>of, to, or for houses.</td>
</tr>
<tr>
<td>Dat.</td>
<td>gharānam</td>
<td>of, to, or for houses.</td>
</tr>
<tr>
<td>Acc.</td>
<td>gharāni</td>
<td>houses.</td>
</tr>
<tr>
<td>Ins.</td>
<td>gharehi</td>
<td>by or from houses.</td>
</tr>
<tr>
<td>Abl.</td>
<td>gharehi</td>
<td>by or from houses.</td>
</tr>
<tr>
<td>Loc.</td>
<td>gharesu</td>
<td>in or on houses.</td>
</tr>
<tr>
<td>Voc.</td>
<td>gharāni</td>
<td>O houses!</td>
</tr>
</tbody>
</table>
Vocabulary IV.

[Neuters of the A Declension in the Singular Nominative.]

Āsanāṁ—“seat.”
Āvudham—“weapon.”
Bhaṇḍam—“goods,” “property.”
Cetiyaṁ—“pagoda,” “shrine.”
Dhanāṁ—“wealth,” “treasure.”
Jālam—“net.”
Janapadām—“district.”
Jīvitaṁ—“life.”
Hadayāṁ—“heart.”
Kāraṇaṁ—“cause,” “matter,” “circumstance.”
Kāruṇāṁ—“pity.”
Majjhāṁ—“middle.”
Maranaṁ—“death.”
Mukhaṁ—“mouth,” “face,” “entrance.”

Nāmaṁ—“name.”
Nivesanāṁ—“abode.”
Osadham—“medicine.”
Pañjaram—“cage.”
Pasibbakaṁ—“bag.”
Piṭakaṁ—“the Buddhist Canon or Scriptures.”
Potthakaṁ—“book,” “a palm-leaf treatise.”
Ratthām—“kingdom,” “country.”
Sakataṁ—“cart,” “wagon.”
Sāsanaṁ—“message,” “mandate.”
Sāṭakam—“garment.”
Sāyabhattach—“dinner.”
Silam—“precept.”
Viriyam—“exertion.”

SECTION V.

The Personal Pronouns.

10. a) Aham—“I.”

Singular.

Nom. aham

Gen. me

Dat. mama

Acc. maṁ

Ins. me

Abl. mayā

Loc. mayi

... “I.”

... mine; to or for me.

... me.

... by or from me.

... in or on me.
Plural.

Nom.  māyaṁ ... ... we.
Gen.  } aṁhākaṁ ... ours; to or for us.
Dat.  } aṁhe  ... ... us.
Acc.  } aṁhehi ... ... by or from us.
Ins.  } aṁhesu ... ... in or on us.
Loc.  

Note.—All the cases of the plural may be replaced by the form no.

11. (b) Tvāṁ—"thou."

Singular.

Nom.  tvāṁ ... ... thou.
Gen.  } te     ... ... thin; to or for thee.
Dat.  } tava   ... ... thee.
Acc.  } tain   ... ... thee.
Ins.  } te     ... ... by or from thee.
Abl.  } tayā   ... ... in or on thee.
Loc.  } tayi   ... ... in or on thee.

Plural.

Nom.  tumhe ... ... you.
Gen.  } tumhākaṁ ... yours; of, to, or for you.
Dat.  } tumhe ... ... you.
Acc.  } tumhehi ... ... by or from you.
Ins.  } tumhesu ... ... in you.
Loc.  

Note.—All the forms of the plural may be replaced by vo.
12. (c) So—“he.”

**Singular.**

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<td>....</td>
<td>....</td>
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<tr>
<td>Gen.</td>
<td>tassa</td>
<td>....</td>
<td>....</td>
<td>....</td>
<td>....</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td>....</td>
<td>his;</td>
<td>to or</td>
<td>for him.</td>
<td></td>
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<tr>
<td>Acc.</td>
<td>tam</td>
<td>....</td>
<td>....</td>
<td>him.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ins.</td>
<td>tesa</td>
<td>....</td>
<td>....</td>
<td>....</td>
<td>by or from him.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>tesa</td>
<td>....</td>
<td>....</td>
<td>....</td>
<td>in or on him.</td>
<td></td>
<td></td>
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<tr>
<td>Loc.</td>
<td>tasmim</td>
<td>....</td>
<td>....</td>
<td>....</td>
<td>in or on him.</td>
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**Plural.**

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<td>....</td>
<td>....</td>
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<td>....</td>
<td>....</td>
<td>....</td>
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<tr>
<td>Dat.</td>
<td>tesa</td>
<td>....</td>
<td>theirs;</td>
<td>to or for them.</td>
<td></td>
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<tr>
<td>Acc.</td>
<td>te</td>
<td>....</td>
<td>....</td>
<td>them.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Ins.</td>
<td>tehi</td>
<td>....</td>
<td>....</td>
<td>by or from them.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>tehi</td>
<td>....</td>
<td>....</td>
<td>in or on them.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>tesu</td>
<td>....</td>
<td>....</td>
<td>in or on them.</td>
<td></td>
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</table>

13. (d) Sā—“she.”

**Singular.**

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<tbody>
<tr>
<td>Nom.</td>
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<td>....</td>
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<td>tāya</td>
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<td>....</td>
<td>....</td>
<td>....</td>
<td>....</td>
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<tr>
<td>Dat.</td>
<td>tassā</td>
<td>....</td>
<td>hers;</td>
<td>to or for her.</td>
<td></td>
<td></td>
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<tr>
<td>Acc.</td>
<td>tissā</td>
<td>....</td>
<td>....</td>
<td>her.</td>
<td></td>
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<tr>
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<td>tāya</td>
<td>....</td>
<td>....</td>
<td>....</td>
<td>by or from her.</td>
<td></td>
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<tr>
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<td>tāya</td>
<td>....</td>
<td>....</td>
<td>....</td>
<td>in or on her.</td>
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<tr>
<td>Loc.</td>
<td>tāya</td>
<td>....</td>
<td>....</td>
<td>....</td>
<td>in or on her.</td>
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</tbody>
</table>

**Plural.**

<table>
<thead>
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</tr>
</thead>
<tbody>
<tr>
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<td>....</td>
<td>....</td>
</tr>
<tr>
<td>Gen.</td>
<td>tāyo</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>Dat.</td>
<td>tāsā</td>
<td>....</td>
<td>theirs;</td>
</tr>
</tbody>
</table>
14. (e) Tam—"it."

<table>
<thead>
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<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
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<td>tāni</td>
</tr>
<tr>
<td>Gen.</td>
<td>tassa</td>
<td>tesam</td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>tam</td>
<td>tāni</td>
</tr>
<tr>
<td>Ins.</td>
<td>tena</td>
<td>tehi</td>
</tr>
<tr>
<td>Abl.</td>
<td>tasmim</td>
<td>tesu</td>
</tr>
</tbody>
</table>

So, sā and tam as Demonstratives.

15. By putting so, sā, and tam and their cases before nouns they become demonstratives; as,

(a) Masc.

{ so puriso—"that man."
  tassa purisassa—"of that man."
  tena purisena—"by that man."
  tesam purisānam—"of those men."

(b) Fem.

{ sā dārikā—"that girl."
  tassā dārikāya—"of that girl."
  tāyam dārikāyam—"in that girl."
  tā dārikāyo—"those girls."

(c) Neut.

{ tam gharam—"that house."
  tāni gharāni—"those houses."
  tesu gharesu—"in those houses."

etc. etc. etc.
Eso, esā, etam—"this."

16. By putting e before the cases of so, sā, tam, we get the demonstrative meaning this; as,

eso puriso—"this man."
esā dārikā—"this girl."
etam gharam—"this house."

etc. etc.

A SUBSTITUTE FOR REFLEXIVE PRONOUNS.

17. There being no true reflexive pronouns in Pāli such as "myself," "himself," etc., the noun attā is used to express the idea of self.

DECLENSION OF attā, "self"; "own."

[Base atta.]

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
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<tr>
<td>Attā</td>
<td>Attāno.</td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
</tr>
<tr>
<td>Attano</td>
<td>Attānām.</td>
</tr>
<tr>
<td>Dat.</td>
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<tr>
<td>Attanām</td>
<td>Attāno.</td>
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<tr>
<td>Acc.</td>
<td></td>
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<tr>
<td>Ins.</td>
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<tr>
<td>Attanā</td>
<td>Attanehi.</td>
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<tr>
<td>Abl.</td>
<td></td>
</tr>
<tr>
<td>Attani</td>
<td>Attanesu.</td>
</tr>
</tbody>
</table>

EXAMPLES.—(1) Attā attano sāmiko bhavati—"self is master of self;" "he himself is his own master." (2) So attano maṅcake attānām khipi—"he threw himself upon his own bed." (3) So attanā mari—"he died on account of himself (i.e. 'by his own hands')."

Note.—(1) The singular forms may be used idiomatically for those of the plural; as, Manussā attano dukkham attanā labhanti—"Men obtain their own suffering through themselves."

(2) The words sayam and sāmāṁ which have no case inflections are also used to express the idea of self whether
singular or plural; as, *so sayam akāsi*—"he did it himself"; *te sayam gačchissant*—"they go themselves." *Sāmaṃ* is similarly used.

**Exercise I.**

(a) Translate into English:


(b) Translate into Pāli:


**Exercise II.**

(a) Translate into English:


(b) Translate into Pāli:

SECOND PĀLI COURSE.

EXERCISE III.

(a) Translate into English:—

(b) Translate into Pāli:—
1. This house in Taxila. 2. This king’s weapons. 3. From the mother of this Brāhmin in that house. 4. This life of those sailors. 5. These books of the Brāhmīns. 6. These bullocks in those fields. 7. To the daughter of this emperor. 8. By these causes. 9. For this daughter in the middle of the assembly. 10. These garments of the fishermen. 11. By these precepts in the books. 12. These bells. 13. In that doctor.

SECTION VI.

The verb paca—"to cook."

Indicative Mood.

18.

Present Tense.

Singular.

1. Aham pacāmi ... I cook.
2. Tvam pacasi ... Thou cookest.
3. So, sā, taṁ pacāti ... He, she, it cooks.

Plural.

1. Mayam pacāma ... We cook.
2. Tumhe pacatha ... You cook.
3. Te, tā, tāni pacanti ... They cook.
N.B.—The present may be used as an historical present with a past meaning; as, tadbä so pacati—“at that time he cooks.” It may also be used as a present progressive; as, idāni sā pacati, “she is cooking now,” or even in a future sense as, Gaccha, “go”; āma gacchāmi, “yes I shall go.”

19. Aorist or Preterite.

Singular.

1. Aham pacim... ... I cooked or have cooked.
2. Tvaṁ paci... ... Thou cookedst or hast cooked.
3. So, sā, taṁ paci... ... He, she, it cooked or has cooked.

Plural.

1. Mayam pacimhā... ... We cooked or have cooked.
2. Tumhe pacittha... ... You cooked or have cooked.
3. Te, tā, tāni pacimsu... ... They cooked or have cooked.

N.B.—The aorist forms may be used with the prohibitive particle mā as Imperatives; as mā pacittha, “do not cook.”

20. Future.

Singular.

1. Aham pacissāmi... ... I shall cook.
2. Tvaṁ pacissasi... ... Thou wilt cook.
3. So, sā, taṁ pacissati... ... He will cook.

Plural.

1. Mayam pacissāma... ... We shall cook.
2. Tumhe pacissatha... ... You will cook.
3. Te, tā, tāni pacissanti... ... They will cook.


Singular.

1. Aham paceyyāmi... ... I would cook.
2. Tvaṁ paceyyaśi ... Thou wouldst cook.
3. So, sā, tāṁ paceyya ... He, she, it would cook.

N.B.—The shorter form of the first-person singular paceyyaṁ is often met with.

Plural.
1. Mayaṁ paceyyaṁa ... We would cook.
2. Tumhe paceyyaṁthu ... You would cook.
3. Te, tā, tāni paceyyum ... They would cook.

N.B.—The Optative, which designates wishing, is also found in practice to be translated by the auxiliaries could and should to express ability and fitness.

22.

The Imperative Mood.

Singular.
1. Ahaṁ pacāmi ... Let me cook.
2. Tvaṁ pacāhi ... Cook thou.
3. So, sā, tāṁ pacatu ... Let him, her, or it cook.

Plural.
1. Mayaṁ pacāma ... Let us cook.
2. Tumhe pacatha ... Cook you.
3. Te, tā, tāni pacantu ... Let them cook.

N.B.—The personal terminations are indicated in italics. The final vowel a of the base pacā is elided or thrown out before i of the aorist and future and e of the optative; as paca + im = pacim; paca + issāmi = pacissāmi; paca + eyyāmi = paceyyāmi. The vowel i as used in the aorist and future is called the connecting vowel. Instead of pacatha in the 2nd Singular Imperative the base paca may be used. Notice carefully where all the long vowels belonging to the personal terminations come in. Note also that with the Imperative Mood, the negative particle mā is used for na; as, mā pacatha, “do not cook.”
SECTION VII.

VOCABULARY V.

[Verbs like paca.]

Ācikkhati—"intimates,"
    "informs."
Āruhati—"mounts," "ascends," "embarks."
Bhuñjati—"eats" (used for soft food).
Dhovati—"washes."
Khāñati—"digs."
Marati—"dies."
Nidahati—"conceals."
Nipajjati—"lies down."
Nivattati—"turns back."
Ovadati—"admonishes."
Otarati—"descends,"
    "alights," "disembarks."
Pahinati—"sends."
Pakkamati—"departs."
Pakkosati—"sends for,"
    "summons."
Pidahati—"shuts."
Pucchati—"asks," "asks about."
Rakkhati—"keeps,"
    "guards."
Saddahati—"believes."
Sampāthicchati—"consented."
Ukkhipati—"throws up,"
    "lifts."
Uttarati—"goes up or over."
Upasaṅkamati—"approaches."
Vadhati—"kills."
Vijahati—"forsakes," "abandons."
Viramati—"abstains."
Yācati—"asks," "requests,"
    "entreats."

Rule.—Verbs of asking and telling such as pucchati and yācati may govern two accusatives; as, 'Mayam dhammain tam pucchāma—"we ask him about the Truth."

SECTION VII.

23.

CONNECTIVES.

VOCABULARY VI.

(a) Ca—"and" \{ used to connect words and
Vā—"or" \} phrases.
(b) Sace or ce—"if" ... used to form complex sentences.

(c) Pana—"but" used to form compound sentences.

Udāhu—"or"

The following are correlative:

(d) { yadā—"when."
{ tadā—"then."
{ yathā—"as."
{ tathā—"so."
{ yattha—"where."
{ tattha—"there."
{ pana—"as for."
{ pana—"but for."
{ yāva or yāvatā—"as far," "until."
{ tāva or tāvatā—"so far," "till then."

**Examples.**

24. (a) Māno ca doso ca—"pride and hatred."

N.B.—One ca may be optionally omitted thus:

Māno ca doso; or, Māno doso ca.

25. If final m is followed by ca, it is changed to n which becomes joined to ca; as,

Mānam ca dosān ca = Mānānca dosānca.

26. If only one ca is used, we get—

Mānam ca dosān = Mānānca dosān; or, Mānam
dosān ca = Mānam dosānca.

Note.—Sometimes ca may be omitted altogether.

27. The use of vā presents no difficulty; as,

Nindā vā pasāmsā vā  
Nindā vā pasāmsā  

vā coming after m occasions no change.
28. (b) Sace so (or so sace) pacissati aham bhuñjis-sāmi—"If he cooks, I shall eat."

If ce be used, it cannot be placed first in the sentence, but after so; as,

So ce pacissati aham bhuñjissāmi.

N.B.—ce coming after in changes to ū, as aham ce = ahañce.

The position of the dependent sentence with ce or sace is before the principal sentence.

29. (c) Aham pacissāmi so pana bhuñjissati—"I shall cook, but he will eat."

N.B.—Note that pana is not used as the first member of a sentence. Sace and ce may be construed with the Present tense and the Optative as well as with the Future to express supposition.

30. (d) (1) Yathā sā mari tathā te marimsu—"As she died, so they died." (2) Pitā pana tumhākaṁ jānāma mātaram pana na passimhā—"As for your father we know him, but for your mother we have not seen her."

31. Rule.—When nominatives of different persons are connected by ca the verb is put in the plural to agree in person with the last of them; as, so ca aham bhuñjāma, "He and I eat."

N.B.—Regarding the order of the pronouns in a sentence, it should be observed that in Pāli the third person ranks first, the second next, and the first last.

Exercise IV.

(a) Translate into English:—

1. Tassā mātā ca pitā ca mam ovamimśu. 2. So vā sā vā tam avatam khaṇissati. 3. Amaccā bhattakār aṅca bālisikāṅca na saddaheyyum. 4. So gharam bhanḍāni ca vijahatu. 5. Tvaṅca aham attano jivitam mā vijahāma. 6. Brāhmaṇo mama mātaram dhitaraṅca ovadissati. 7. Rājā attano jivitam vā raṭṭham vā vijahēyya. 8. Aham

(b) Translate into Pāli:—

1. The king and his minister departed from Taxila. 2. Either Rāma or Sīta will wash the garments. 3. Do not believe the boy or his sister. 4. They would ask me questions. 5. He and I would descend from the rock. 6. The minister of the king would not believe the emissaries of the viceroy. 7. Ministers, let the emissaries take (eat) breakfast. 8. Let us not depart now. 9. Let the boy or girl come. 10. Rāma, do thou ask the king this question. 11. That hunter asked the life of his son from the king. 12. We and our friends should keep these precepts.

Exercise V.

(a) Translate into English:—


(b) Translate into Pāli:—

1. If the king’s chaplain admonishes me, I shall ask
him this question. 2. If you kill the bullock, the cow-herd will tell the minister. 3. I shall eat breakfast, if you will cook. 4. If the fishermen depart from this village, do not forsake them, Rāma. 5. Are you my friend or enemy, tell me? 6. I shall go with my father today, if you send for me. 7. My parents dwell in Mithila, but I stay in Benares with my brother. 8. I would tell the reason, but you will not believe my word. 9. The Brāhmin admonishes his pupils, but they do not keep the precepts. 10. Believe me or depart. If you do not go, I shall die. 11. If this hunter should see me, he will kill me. 12. If the pupil asks, his teacher will tell him the matter.

Exercise VI.

(a) Translate into English:—


(b) Translate into Pāli:—

1. As my father died, so I shall die. 2. Until you see the doctor in his dispensary, till then do not drink the medicine. 3. When you ask the king, then I shall believe you. 4. Where the pit is there those thieves concealed the treasure and goods. 5. Until the messengers see the king’s ministers till then they will not depart. 6. Until these girls speak the truth until then I shall not believe them.
SECTION VIII.

32. (a) Verbs with Bases in ना or उना.

I. Suna—"to hear." √sū.

Present Tense.

<table>
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<tr>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>2. Sunāsi.</td>
<td>2. Sunātha.</td>
</tr>
</tbody>
</table>

N.B.—Notice the long vowels before the terminations mi, si, ti, etc. The Pāli pronouns aham, tvam, etc., may be supplied in this and the following tenses if desired as well as the English meanings.

33. Aorist.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>2. Suni.</td>
<td>2. Sunittha.</td>
</tr>
</tbody>
</table>

34. Future.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Sunissasi.</td>
<td>2. Sunissatha.</td>
</tr>
</tbody>
</table>

35. Optative.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Suneyyāsi.</td>
<td>2. Suneyyātha.</td>
</tr>
</tbody>
</table>
36. Imperative.

Singulat.

| 1. Suṇāmi. |
| 2. Suṇāhi. |
| 37. Gerund |
| 38. Infinitive |

Plural.

| 1. Suṇāma. |
| 2. Suṇātha. |
| Suṇitvā; sutvā. |
| Suṇitum; sotum. |

39. The Gerund.—The Gerund is a verbal continuative which helps to continue an action or actions without a finite verb. “He came and saw.”—This sentence is expressed in Pāli by translating “came” by the Gerund and omitting “and,” leaving only the finite verb saw. “He came, and saw and conquered.” Here the first two verbs “came” and “saw” would have to be rendered by the Gerund and the two conjunctions disregarded.

40. The gerundial sign is tvā which is preceded by the vowel i when the base of the verb ends in a. In poetry tvāna is a substitute for tvā. Ya as a gerundial sign is added to roots ending in ā when preceded by a prefix or augment; as, ādāya, “having taken” from ṣdā. It is sometimes added to roots in a by the connecting vowel i; as paciya.

Examples.

<table>
<thead>
<tr>
<th>Base.</th>
<th>3rd Pers. Sing. Present Tense.</th>
<th>Gerund</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paca (cook)</td>
<td>pacati—“cooks”</td>
<td>pacitvā</td>
</tr>
<tr>
<td>Piva (drink)</td>
<td>pivati—“drinks”</td>
<td>pivitvā</td>
</tr>
<tr>
<td>Vasa (dwell)</td>
<td>vasati—“dwell”</td>
<td>vasisvā</td>
</tr>
<tr>
<td>Puccha (ask)</td>
<td>pucchati—“asks”</td>
<td>pucchitvā</td>
</tr>
<tr>
<td>Passa (see)</td>
<td>passati—“sees”</td>
<td>passitvā</td>
</tr>
<tr>
<td>Bhuṇja (eat)</td>
<td>bhuṇjati—“eats”</td>
<td>bhuṇjitvā</td>
</tr>
</tbody>
</table>

and so on with the other verbs.
Note.—Tvā may be added directly to some roots; as √dā “to give” + tvā=datvā (a being kept short before the double consonant tv); √ji, “to conquer” + tum=jitum. A consonantal change might take place as √gam, “to go” + tvā=gantvā, or a consonant lost as √kar “to do” + tvā=katvā. A vowel may change; as, √nī, “to lead” + tvā=netvā.

Examples.

1. They cooked the rice and ate=Te taṇḍulām pacitvā bhuṇjimsu.

2. The king will see the messengers and ask questions=Rājā dute passitvā paṇhe pucchissati.

3. We cooked food, ate, drank water, and dwelt in the village=Mayāṁ bhattāṁ pacitvā bhuṇjītvā pāṇīyāṁ pivitvā gāme vasimhā.

41. The Infinitive.—This is used as in English. Its sign is tum and is formed according to the same method as the ājīrund. Thus we get—

pacitum—“to cook.”
pivitum—“to drink.”
vasitum—“to dwell.”
pucchitum—“to ask.”
passitum—“to see.”
bhuṇjitum—“to eat.”

Note.—The sign tum may be added directly to a root or to a modified form of it; as, dātum, “to give” (√dā); pātum, “to drink” (√pā); jetum from √ji, “to conquer”; sotum from √sū, “to hear.” Laddhum from √labh, “to get,” is an example of consonantal change, labh + tum passing into laddhum; so √gam + tum=gantum, “to go”; but √kar + tum=kātum, “to do,” where r is lost, but the vowel before it lengthened to compensate for the loss.
SECTION VIII.

EXAMPLES.

(1) I wish to dwell there = Aham tattha vasitum içchāmi.
(2) They went there to drink water = Te tattha pānīyaṁ pivitūm gacchimsu.

42. (a) The in of the Infinitive is suppressed before the adj. kāma, “desirous”; as, Aham taṁ passitukāmo—“I wish to see him” (the verb “to be” being understood after kāmo).

VOCABULARY VII.

[Verbs like suña.]

Kiṇa—“to buy.”

Pāpuṇa—“obtains,” “meets,”
    “reaches,” “undergoes.”

Sakkuṇa—“is able,” “is capable.”

Wikkiṇa—“to sell.”

N.B.—Gaṇha (=√gah + na), “to get,” “to acquire” may also be classed with these verbs. The gerund of pāpuṇāti is pāpuṇītvā or patvā. The verb ugaṇhāti formed from gaṇha signifies “acquires by study,” “learns.”

VOCABULARY VIII.

42. (b) [Verbs that take the Infinitive.]

Icchati—“wishes.”

Ārabhati—“begins.”

Labhati—“gets (is allowed.”)

Ussahati—“endeavours.”

Vaṭṭati—“is right.”

Rule.—The verb vaṭṭati is construed with the instrumental case as, “It is right for me to see him” = Mayā taṁ passitum vaṭṭati; lit. “by me, it is right to see him.” The dative may also be used.

N.B.—The indeclinable word sakka “able,” “possible” is also used with the instrumental case; as, Tena maṁ passitum na sakka—“He is not able to see me.”
EXERCISE VII.

(a) Translate into English:—

(b) Translate into Pāli:—
1. The merchants bought those carts in Benares and sold them here. 2. We bought the rice and cooked it in the field. 3. The resident pupils arrived in the monastery in the evening and heard the truths of religion. 4. She ate breakfast in her mother’s house, saw her father, and heard his admonition. 5. He bought a horse from Rāma’s father and sold it to the merchants. 6. He will send his son and grandson to Taxila to acquire the sciences.

EXERCISE VII.

(a) Translalate into English:—

(b) Translate into Pāli:—
1. Thē men do not wish to hear the conversation of those Brāhmins. 2. The emissaries will not be able to reach Taxila to-day. 3. You will be able to drink this water. 4. It is not right for you to hear that matter.
5. We are not able to live with our father. 6. The boys and girls endeavour to learn the precepts. 7. It is impossible for the women to cook to-day. 8. Are you able to buy these goods?

---

**SECTION IX.**

**Miscellaneous Verbs.**

43. *Kara—"to do."*  
√kar.

Present Tense.  
(with base in o.)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>

N.B.—We have also similarly in the present tense the bases *suno—"to hear," sakkunc—"to be able," pāpuṇo—"to get," and sakko—"to be able." The o base is used in the Imperative also.

44  
**Aorist.**

*First Form.*

|----------|--------------|--------------|--------------|

45.  
**Second Form.**

(to be used in preference.)

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Akāsi.</td>
<td>3. Akāsum; akāmsu.</td>
<td>3. Akāsum; akāmsu.</td>
<td></td>
</tr>
</tbody>
</table>
N.B.—The reason for this special form of the Aorist will be learnt hereafter (article 184). The endings that are italicized should be committed to memory as they appear in several aorist forms. The initial vowel A is used as an augment; it has no meaning. In the 3rd pers. pl. akāmsu is mostly used.

46. **Future.**

1. Karissāmi.
2. Karissasi.

1. Karissāma.
2. Karissatha.

47. **Optative.**

1. Kareyyāmi.
2. Kareyyāsi.

1. Kareyyāma.
2. Kareyyātha.

48. **Imperative.**

1. Karomi.
2. Karohi.

1. Karoma.
2. Karotha.

49. **Gerund ...**

... Karitvā and Katvā.

50. **Infinitive**

... Karitūṃ and Kātūṃ.

(b) Dada—“to give”  يوسف.

51. **Present Tense.**

1. Dadāmi.
2. Dadāsi.
3. Dadāti.

1. Dadāma.
2. Dadātha.
3. Dadanti.

N.B.—Dada is the reduplicated base of the root dā.

52. **Aorist.**

1. Adāsimā.
2. Adāsi.
3. Adāsi.

1. Adāsimiṃhā.
2. Adāsittha.
3. Adāsumiṃ; adamsu.
SECTION IX.

Future.

53.  

First Form.

1. Dadissāmi.  
2. Dadissasi.  
3. Dadissati.

1. Dadissāma.  
2. Dadissatha.  
3. Dadissanti.

54.  

Second Form.

1. Dassāmi.  
2. Dassasi.  
3. Dassati.

1. Dassāma.  
2. Dassatha.  
3. Dassanti.

N.B.—The second form is derived directly from the root without the connecting or intervening vowel i; \( \sqrt{dā + ssāmi} = dassāmi \), the vowel a becoming short before the double consonant ss.

55.  

Optative.

1. Dadeyyāmi.  
2. Dadeyyāsi.  
3. Dadeyya.

1. Dadeyyāma.  
2. Dadeyyātha.  
3. Dadeyyumā.

56.  

Imperative.

1. Dadāmi.  
2. Dadāhi.  
3. Dadātu.

1. Dadāma.  
2. Dadātha.  
3. Dadantu.

57.  

Gerund...  
... Datvā.

58.  

Infinitive  
... Dātumā.

59. The base ādada—"takes" is conjugated like dada, but is rarely used; but the following forms are in general use:

Gerund...  
... ādāya.

Infinitive  
... ādātumā.

60.  

(c) Tiṭṭha—"to stand," "to stay," "to remain."  
\( \sqrt{ṭhā} \).
61. Present Tense.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Titthāmi.</td>
<td>1. Titthāma.</td>
</tr>
<tr>
<td>2. Titthasi.</td>
<td>2. Titthatha.</td>
</tr>
<tr>
<td>3. Titthati.</td>
<td>3. Titthanti.</td>
</tr>
</tbody>
</table>

**N.B.**—Tittha is the reduplicated base of the root ṭhā.

62. Aorist.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Aṭṭhāsim.</td>
</tr>
<tr>
<td>2.</td>
<td>Aṭṭhāsi.</td>
</tr>
<tr>
<td>3.</td>
<td>Aṭṭhāsi.</td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Aṭṭhāsimhā.</td>
</tr>
<tr>
<td>2.</td>
<td>Aṭṭhāsittha.</td>
</tr>
<tr>
<td>3.</td>
<td>Aṭṭhaṁsu.</td>
</tr>
</tbody>
</table>

**N.B.**—The initial A in these forms in an augment and causes in the present case the reduplication of the root consonant ṭh by its corresponding non-aspirate ṭ.

63. Future.

<table>
<thead>
<tr>
<th>First Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Titthissāmi.</td>
</tr>
<tr>
<td>2. Titthissasi.</td>
</tr>
<tr>
<td>3. Titthissati.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Second Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ From the root ]</td>
</tr>
<tr>
<td>1. Ṭhassāmi.</td>
</tr>
<tr>
<td>2. Ṭhassasi.</td>
</tr>
<tr>
<td>3. Ṭhassati.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Optative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Tittheyyāmi.</td>
</tr>
<tr>
<td>2. Tittheyyāsi.</td>
</tr>
<tr>
<td>3. Tittheyya.</td>
</tr>
</tbody>
</table>

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Tittheyyāma.</td>
</tr>
<tr>
<td>2. Tittheyyātha.</td>
</tr>
<tr>
<td>3. Tittheyyum.</td>
</tr>
</tbody>
</table>
### Imperative.

| 1. Tiṭṭhāmi. | 1. Tiṭṭhāma. |
| 2. Tiṭṭhāhi. | 2. Tiṭṭhatha. |
| 3. Tiṭṭhātu. | 3. Tiṭṭhantu. |

### Gerund

67. Gerund ... Ṭhatvā.

68. Infinitive ... Ṭhātum.

### Jāna—“to know.”

√.nama ( = √jāna.)

### Present Tense.

**Singular.**


### Aorist.

**First Form.**


### Second Form.

| 3. Aṇāsi. | 3. Aṇāsīmsu. |

### Future.

73. Optative.

1. Jāneyyāmi.
2. Jāneyyāsi.

1. Jāneyyāma.
2. Jāneyyātha.

74. Imperative.

1. Jānāmi.
2. Jānāhi.

1. Jānāma.
2. Jānātha.

75. Gerund ... Jānitvā and ńatvā.
76. Infinitive ... Jānitum and ńatum.

77. (a) Gama—“to go.”

√gam.

The tenses of this verb can be formed like those of paca, but they are rarely used, their places being taken by the corresponding forms of gaccha “to go.” The special Aorist however is of importance and much used.

78. Aorist.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Agamāsi.</td>
<td>3. Agamāmsu ; agamiṁsu.</td>
</tr>
</tbody>
</table>

79. Gerund         ... Gantvā.
80. Infinitive      ... Gantum.

N.B.—The gerund āgantvā, “having come,” and the Infinitive āgantum “to come” will be often met with.

81. Defective Verbs.

(a) The Roots yā, vā, thā.

These and many similar roots take the terminations of the
present tense without change; only in the third person plural a is not written long before the double consonant nt. The Imperative is formed in the usual way. The root ūṭa shows some special forms (see p. 32); otherwise it is also defective for the most part.

Yā—"to go."

82.  Present Tense.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Yāmi.</td>
<td>1. Yāma.</td>
</tr>
<tr>
<td>2. Yāsi.</td>
<td>2. Yātha.</td>
</tr>
</tbody>
</table>

V O C A B U L A R Y IX.

Vāti—"blows." | ūṭāti—"stands."

83.  (b) The Root Brū, "to say."

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Brūsi.</td>
<td>2. Brūtha.</td>
</tr>
</tbody>
</table>

84.  Aorist.

<table>
<thead>
<tr>
<th>Singular</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Abraviṁ.</td>
<td>1. Abravimhā.</td>
</tr>
<tr>
<td>3. Abravi.</td>
<td>3. Abraviṁsu.</td>
</tr>
</tbody>
</table>

85.  (c) Vac and das.

The aorist forms of these verbs are usually met with.
(a) **Vac**—"to speak."

Aorist.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. { Avaca.</td>
<td>3. { Avacum.</td>
</tr>
<tr>
<td>{ Avoca.</td>
<td></td>
</tr>
</tbody>
</table>

Gerund            ... vatvā.

*Note.—The vowel a of vac may alter to u or o.*

(b) **Das**—"to see."

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Addasam.</td>
</tr>
<tr>
<td>2.</td>
<td>Addasa.</td>
</tr>
<tr>
<td>3.</td>
<td>Addasa.</td>
</tr>
</tbody>
</table>

Gerund  ... disvā.

86. (d) √Hā—"to abandon," "to forsake."

Present Tense.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>

*N.B.—The present base is formed by reduplicating hā by ja; hence jahā. In the other tenses the base jaha is used; as, jahimau, "they forsook"; jahissāmi. "I shall forsake."

Gerund            ... jahitvā and hitvā.

Infinitive         ... jahitum.
(a) Hoti—“is.”

\[\sqrt{\text{ha}}.\]

Present Tense.

| 1. Homi  | 1. Homa  |
| 2. Hosi  | 2. Hotha |
| 3. Hoti  | 3. Honti |

88. Aorist.

| 1. Ahosim  | 1. Ahosimhā |
| 2. Ahosi   | 2. Ahosiththa |
| 3. Ahosi   | 3. Ahesum  |

89. Future.

| 1. Hessāmi | 1. Hessāmā |
| 2. Hessasi | 2. Hessatha |
| 3. Hessati | 3. Hessanti |

90. Imperative.

| 1. Homi  | 1. Homa   |
| 2. Hohi  | 2. Hotha  |
| 3. Hotu  | 3. Hontu  |

Gerund ... Hutvā.

Infinitive ... Hotum.

N.B.—The pupil should revise this section frequently in view of its future usefulness and be required to repeat the tenses, giving the English renderings at the same time.

91. Rule.—The verb “to be” in Pāli may be used to express possession, the possessor being put in the dative; as—

(a) Mama puttā honti—“I have sons, lit. “to me are sons.”

(b) Tassa gehāṁ ahosi—“He had a house,” lit. “to him was a house.”
N.B.—In the first sentence, the singular hoti is idiomatically allowable, though puttā is plural.

SECTION X.

92. (a) Prepositional and Locative Forms.

[ governing the Genitive. ]

VOCABULARY X.

<table>
<thead>
<tr>
<th>Upari—“above.”</th>
<th>Dūre } —“far.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heṭṭhā—“under.”</td>
<td>Dūrato }</td>
</tr>
<tr>
<td>Purato—“in front.”</td>
<td>Pāram } —“beyond,” “on</td>
</tr>
<tr>
<td>Pacchā } —“behind.”</td>
<td>Parato } the other side.”</td>
</tr>
<tr>
<td>Pacchato }</td>
<td>Santike } —“near,” “from.”</td>
</tr>
<tr>
<td>Antare—“within,” “among.”</td>
<td>Samīpe } “in the presence of.”</td>
</tr>
<tr>
<td>Bāhire—“outside.”</td>
<td>Avidūre—“not far.”</td>
</tr>
<tr>
<td>Orato—“on this side.”</td>
<td></td>
</tr>
</tbody>
</table>

ILLUSTRATIONS.

1. So sigālo pāsāṇassa upari aṭṭhāsi—“That jackal stood above the rock.”

2. Dārakā ḍasanassa heṭṭhā bilāram passāmsu—“The boys saw the cat under the seat.”

3. Mayām tassa gharassa purato aṭṭhamṣu—“We stood in front of his house,” or, “We stood in front of that house.”

4. (a) Amaccānaṁ assā raṁño rathassa pacchato ahesum —“The horses of the ministers were behind the king’s chariot.”

(b) Te rukkhaṁ pacchā ṭhatvā coraṁnaṁ vacanaṁ sunimṣu—“They stood behind the tree and listened to words of the robbers.”

5. Tiṭṭhatu vane rukkhaṁ antare—“Let him remain among the trees in the wood.”
6. Rāmo uyyānassa bāhire attano mātaram passi—“Rāma saw his mother outside the garden.”
7. (a) Māmā pitā tassā me santike dhanaṁ adāsi—“My father gave the treasure to her in my presence.”
   (b) Tassa santike hohi—“Be thou near him.”
   (c) Brāhmaṇassa santike so dhammaṁ pāpuṇī—“He acquired the religious law from the Brāhmin.”
   (d) Tiṭṭhāhi attano mātpitarānam samīpe—“Remain thou near thy parents.”
8. Raṅṅo pāsādassass avidūre amaccānam nivesanāni honti—“The residences of the ministers are not far from the king’s palace.”
9. (a) Amhākam sahāyā tassā dūrato ṭhassantī—“Our friends will remain far from her.”
   (b) Mama nivesanassa dūre bālisikānam gāmo ahosi—“Far from my residence was a village of fishermen.”
10. Ete vānijā samuddassass pāram upasaṅkamiṁsu—“These merchants approached beyond the ocean.”

N.B.—Occasionally the ablative may be found used instead of the genitive; as, upari pabbatā—“Over the mountain.”

Note.—The words ending in e as antare, santike, etc., assume the acc. form with a verb of motion; as, sā tassa santikaṁ yāti—“She goes into his presence.”

Exercise IX.

(a) Translate into English:—...

1. Ācariyo attano sissehi saddhim gāmassa pāram gantvā Rāmassa ghare idāni hoti. 2. Mayam siḥassa samīpe luddam disvā cetiyassā pacchato atṭhāsimhā. 3. Purisā itthiyō ca pāṇīyam pivitum gāmassa avidūre tam saram yanti. 4. Vejjo pāsādham upasaṅkamitvā raṅṅo santike amaccam addasa. 5. Rāmo attanā tam kammam

(b) Translate into Pāli:

1. There are pagodas on the top of that mountain. 2. The hunter went behind the man and killed him. 3. We shall go into the presence of the king and give him this gift. 4. I stood within the room, but she (stood) outside the door. 5. Not far from the palace of the king is the minister’s dwelling. 6. He approached, stood far from her, but, when she called him, he went near her. 7. These Brāhmīns came into the presence of the chaplain and gave this gift. 8. Is the moon near the sun or far from it?

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SECTION XI.

MASC. I AND Ī DECLENSIONS.

93. (a) Muni—“a sage.”

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.  muni</td>
<td>muni; munayo.</td>
</tr>
<tr>
<td>Gen.  munino; munissa</td>
<td>munīnam.</td>
</tr>
<tr>
<td>Dat.  munīmīh</td>
<td>munī; munayo.</td>
</tr>
<tr>
<td>Acc.  muninā</td>
<td>munīhi.</td>
</tr>
<tr>
<td>Ins.  muninā; munismā;</td>
<td>munisū.</td>
</tr>
<tr>
<td>Abl.  munināh</td>
<td>munīsu.</td>
</tr>
<tr>
<td>Loc.  munimhi; munismimīh</td>
<td>munī; munayo.</td>
</tr>
<tr>
<td>Voc.  muni</td>
<td>muni; munayo.</td>
</tr>
</tbody>
</table>

N.B.—Note the form munayo and not muniyo in the plural.
**Vocabulary XI.**

| Aggi | “fire.” |
| Asani | “thunderbolt.”* |
| Ādi | “beginning”; “et cetera.” |
| Dīpi | “panther.” |
| Gaḥapati | “householder.” |
| Isi | “hermit,” “ascetic.” |
| Kapi | “monkey.” |
| Kucchi | “cavity.” |
| Mani | “gem”; “jewel.” |
| Muṭṭhi | “fist,” “hand.” |
| Nimi | “a man’s name.” |
| Nidhi | “treasury.” |
| Patti | “a foot-soldier.” |
| Rāsi | “heap.” |
| Sārathī | “charioteer.” |
| Vaṭṭhakī | “carpenter.” |

* also asani (f.)  
† also neuter.

---

**94.**

(b) Seṭṭhi—“treasurer,” “banker.”

| Nom. | seṭṭhi ... ... seṭṭhi; seṭṭhino. |
| Gen. | setṭhino; setṭhissa |
| Dat. | } setṭhinām. |
| Acc. | setṭhim; setṭhinām |
| Ins. | setṭhinā ... |
| Abl. | setṭthinā; setṭhismā; setṭhimhā. |
| Loc. | setṭhismim; setṭhī; setṭhīsu. |
| Voc. | seṭṭhi ... ... seṭṭhi; setṭhino. |

**N.B.—** Notice the second form of the acc. in the singular number and the form seṭṭhino in the plural. The short form seṭṭhi in the nom. is also met with.

---

**Vocabulary XII.**

| Hatthī* | “elephant.” |
| Kuṭṭhī | “leper.” |
| Mantī | “counsellor.” |
| Nagaravāsī | “citizen,” “townsman.” |
| Pāpakārī | “evil-doer,” “sinner.” |
| Verī | “enemy.” |
| Patti | “arrow.” |
| Sakkhi | “witness.” |

* also hatthi (like muni).
EXERCISE IX.

Decline the nouns of the examples given above with English renderings of the cases. The same should be done with regard to the words in the subsequent vocabularies.

SECTION XII.

FEMININE NOUNS IN I AND Ī.

95. (a) 1. Ratti—“night.”

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ratti</td>
</tr>
<tr>
<td>Gen.</td>
<td>rattiyā</td>
</tr>
<tr>
<td>Dat.</td>
<td>rattim</td>
</tr>
<tr>
<td>Acc.</td>
<td>rattiyā</td>
</tr>
<tr>
<td>Ins.</td>
<td>rattiyā</td>
</tr>
<tr>
<td>Abl.</td>
<td>rattiyā</td>
</tr>
<tr>
<td>Loc.</td>
<td>rattiyā; rattiyām</td>
</tr>
<tr>
<td>Voc.</td>
<td>ratti</td>
</tr>
</tbody>
</table>

96. (2) Jāti—“birth.”

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>jāti</td>
</tr>
<tr>
<td>Gen.</td>
<td>jātiyā</td>
</tr>
<tr>
<td>Dat.</td>
<td>jātiyā</td>
</tr>
<tr>
<td>Acc.</td>
<td>jātim</td>
</tr>
<tr>
<td>Ins.</td>
<td>jātiyā</td>
</tr>
<tr>
<td>Abl.</td>
<td>jātiyā</td>
</tr>
<tr>
<td>Loc.</td>
<td>jātiyā; jātiyām</td>
</tr>
<tr>
<td>Voc.</td>
<td>jāti</td>
</tr>
</tbody>
</table>
### Vocabulary XIII.

- Anguli—“finger.”
- Bhati—“hire,” “wage.”
- Bheri—“drum.”
- Bhūmi—“the ground.”
- Idāhi—“magical power.”
- Mutti—“freedom.”
- Khanti—“patience.”
- Koṭi—“end,” “extremity.”
- Pacchi—“basket.”
- Pavatti—“occurrence,” “affair.”

- Pāli—“a text”; “a text in Buddha’s Dhamma.”
- Piti—“joy.”
- Rati—“pleasure.”
- Ruci—“desire,” “choice.”
- Satti—“javelin.”
- Siddhi—“success,” “prosperity.”
- Siri—“glory.”
- Vithi—“road,” “street.”
- Vuṭṭhi—“rain.”

### 97.

**(b) 1. Nadi—“river.”**

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>nadi ...</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>nadiyā ...</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>nadin; nadiyam ...</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>nadiyā ...</td>
</tr>
<tr>
<td><strong>Ins.</strong></td>
<td>nadiyā; nadiyam ...</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td>nadi ...</td>
</tr>
</tbody>
</table>

*N.B.—Notice the second form in the acc. singular.*

### 98.

**2. Itthī—“woman.”**

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>itthī ...</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>itthiyā ...</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>itthim; itthiyam ...</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>itthiyā ...</td>
</tr>
</tbody>
</table>
Loc. itthiyā; itthiyam ... itthisu.
Voc. itthi ... ... itthi; itthyo.

N.B.—The short form itthi in the nominative singular is also found.

**Vocabulary XIV.**

| Aṭavī—“forest.” | Kumārī—“princess.” |
| Bārāṇasī—“Benares.” | Pīṇḍī—“cluster,” “mass.” |
| Bhaginī—“sister.” | Paccari—“raft.” |
| Bhikkhunī—“nun.” | Pathavī—“the earth.” |
| Bhisī—“mat.” | Pokkharanī—“tank.” |
| Brāhmaṇī—“a Brāhmīn woman,” “Brāhmaṇee.” | Sāvatthi—“the town Savatthi.” |
| Cāṭī—“earthen pot.” | Vallī—“creeper,” “a creeping plant.” |
| Dāsī—“female slave.” | Vāsī—“hatchet.” |
| Devī—“queen.” |

**Note.**—Many feminines are formed from masculine bases by means of ī; as, dāsī from dāsa, “slave”; kumārī from kumāro, “boy,” “prince.” Ni is also a feminine termination; as in bhikkhunī, hatthinī, etc.

---

**Section XIII.**

**Masculine u Declension.**

99. Bhikkhu—“monk.”

**Singular.**

| Nom. | bhikkhu ... ... bhikkhū; bhikkhavo. |
| Gen. | bhikkhuno, bhik- | bhikkhūnatam. |
| Dat. | khusa, | |
| Acc. | bhikkhum ... bhikkhū; bhikkhavo. |
| Ins. | bhikkhunā | |
| Abl. | bhikkhunā; bhik- | bhik- |
|      | khusmā; bhik- | khumhā. |

**Plural.**
SECTION XIV.

Loc. bhikkhumhi; bhik-khūsu. khusmiṁ.
Voc. bhikkhu ... bhikkhū; bhikkhavo; bhikkhave.

N.B.—Notice the form bhikkhavo, not bhikkhuvo in the plural; bhikkhave is a respectful form of the plural voc.

VOCABULARY XV.

Bhagu—"a man's name."
Bindu—"drop."
Hetu—"cause."
Katācchu—"spoon."
Ketu—"banner."

Maccu—"death."
Pharasu—"axe."
Setu—"bridge."
Ucchu—"sugarcane."
Veḻu—"bamboo."

SECTION XIV.

FEMININE U DECLENSION.

100.

Dhenu—"cow."

Singular. Plural.
Nom. dhenu ... ... dhenū; dhenuyo.
Gen. dhenuyā ... ... dhenūnānīṃ.
Dat. dhenumā ... ... dhenū; dhenuyō.
Acc. dhenuyā ... ... dhenūhi.
Ins. dhenuyā; dhenuyānīṃ dhenūsu.
Loc. dhenu ... ... dhenū; dhenuyo.

VOCABULARY XVI.

Dhātu—"sacred relic."
Rajju—"string," "rope."
Usu—"arrow."

Sassu—"mother-in-law."
Yāgu—"rice gruel."

Yāgu—"rice gruel."
SECTION XV.

NEUTER I AND U DECLENSION.

101. (a) Atthi—"bone."

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. atthi; atthim</td>
<td>atthiini.</td>
</tr>
<tr>
<td>Gen. atthino; atthissa</td>
<td>atthinaim.</td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
</tr>
<tr>
<td>Acc. atthim</td>
<td>atthiini.</td>
</tr>
<tr>
<td>Ins. atthinā</td>
<td>atthihi.</td>
</tr>
<tr>
<td>Abl. atthinā; atthimhā</td>
<td>atthismā.</td>
</tr>
<tr>
<td>Loc. atthimhi; atthismim</td>
<td>atthisu.</td>
</tr>
<tr>
<td>Voc. atthi</td>
<td>atthiini.</td>
</tr>
</tbody>
</table>

VOCABULARY XVII.

Akkhi—"eye." | Satthi—"thigh."
Sappi—"butter"; "ghee." | Vāri—"water."

102. (b) Cakkhu—"eye."

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. cakkhu; cakkhum</td>
<td>cakkhuni.</td>
</tr>
<tr>
<td>Gen. cakkhuno; cakkhusa</td>
<td>cakkhunam.</td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
</tr>
<tr>
<td>Acc. cakkhum</td>
<td>cakkhuni.</td>
</tr>
<tr>
<td>Ins. cakkhunā</td>
<td></td>
</tr>
<tr>
<td>Abl. cakkhunā; cakkhumhā</td>
<td>cakkhūhi.</td>
</tr>
<tr>
<td>Loc. cakkhumhi; cakkhusmim</td>
<td>cakkhusu.</td>
</tr>
<tr>
<td>Voc. cakkhu</td>
<td>cakkhuni.</td>
</tr>
</tbody>
</table>

VOCABULARY XVIII.

Assu—"tear." | Dāru—"fire-wood"; "fire-stick."
Āyu—"life."
Dhanu—"bow."  
Jānu—"knee."  
Lāpu—"pumpkin."  
Madhu—"honey."  
Massu—"beard."  
Pāmsu—"earth," "dust."  
Vatthu—"story."

**Exercise X.**

(a) Translate into English:—


(b) Translate into Pāli:—

1. We are able to acquire success by exertion. 2. This monkey will be the friend of the elephant. 3. If I see the king’s charioteer, I shall give him the javelin.
4. She did work and got hire. 5. The slave-women threw the sugar-canes on the ground in front of the pond. 6. It is not right for me to give the fire-wood to these carpenters. 7. When my sister heard the story tears fell from her eyes. 8. We would attain success if we abstained from pleasure. 9. He obtained the relics and gave them to the monks. 10. They will make a pagoda over them. 11. I would give the javelin to the foot-soldier, but he is not here now. 12. She will make a fire with the fire-sticks, cook the rice-gruel, and give us to drink. 13. Our boys bought pumpkins and gave them to the girls to cook. 14. In our hands are harps and lutes. 15. Thunderbolts fell from the sky on the streets of the town. 16. Are we able to remember birth and death? 17. The nuns heard the admonition of Bhagava, and as he admonished them so they did. 18. Remove the creepers and thorns from the trees in the queen’s garden. 19. There are shops on the road; let us go there to buy honey and butter. 20. People in this world can acquire success by wisdom, patience, and exertion.

SECTION XVI.

ADJECTIVES AND PARTICIPLES.

Adjectives for the most part are declined like nouns with similar terminations; thus sundara, "fine," "pleasant," is declined like Buddha in the masculine, like dārikā in the feminine, and like gharam in the neuter.

104. RULE.—Adjectives agree with the nouns they qualify in gender, number, and case; as—

\[
\begin{align*}
\{ & \text{Sundaro hatthi—"a fine elephant."} \\
(a) \text{ Masc. } & \{ \text{Sundarassa hatthino—"of a fine elephant."} \\
& \{ \text{Sundarō pāsādo—"a fine palace."} \\
\end{align*}
\]
SECTION XVI.

(b) **FEM.**

\[
\begin{align*}
\text{Sundarā dārikā—"a fine girl."} \\
\text{Sundarāya dārikāya—"of a fine girl."} \\
\text{Sundarā nadi—"a fine river."} \\
\text{Sundarāya nadiyaṁ—"in a fine river."} \\
\text{Sundaram gharam—"a fine house."} \\
\end{align*}
\]

(c) **NEUT.**

\[
\begin{align*}
\text{Sundaram vatthu—"a fine story."} \\
\text{Sundarāni dhanūni—"fine bows."} \\
\end{align*}
\]

**VOCABULARY XIX.**

[ Adjectives declined like Buddha, dārikā and gharam.]

<table>
<thead>
<tr>
<th>Bāla—“foolish.”</th>
<th>Taruṇa—“young.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paṇḍita—“clever.”</td>
<td>Mahallako—“old.”</td>
</tr>
<tr>
<td>Sacca—“true.”</td>
<td>Pāpa—“sinful.”</td>
</tr>
<tr>
<td>Arika—“false.”</td>
<td>Kusala—“virtuous.”</td>
</tr>
<tr>
<td>Ucca—“high.”</td>
<td>Purāṇa—“old,” “ancient.”</td>
</tr>
<tr>
<td>Nica—“low.”</td>
<td>Nava—“new.”</td>
</tr>
<tr>
<td>Pharusa—“harsh.”</td>
<td>Madhura—“sweet.”</td>
</tr>
<tr>
<td>Ghora—“dreadful.”</td>
<td>Tittaka—“bitter.”</td>
</tr>
<tr>
<td>Khuddaka—“small.”</td>
<td>Dīgha—“long.”</td>
</tr>
<tr>
<td>Niroga—“well.”</td>
<td>Rassa—“short.”</td>
</tr>
<tr>
<td>Gilāna—“sick.”</td>
<td>Uṇha—“hot.”</td>
</tr>
<tr>
<td>Dukkha—“painful.”</td>
<td>Sitala—“cool.”</td>
</tr>
</tbody>
</table>

104. **N.B.—** The adjective nānā, “various,” “separate,” is indeclinable, chiefly used as the first part of a compound as nānapupphehi—“with various flowers” or separately with the verb “to be,” as nānā hotha, “be you separate”; tesam jīvitā gamanam nānā hoti—“Their departure from life is various.”

**EXERCISE XII.**

(a) Translate into English:

1. So bālo puriso hoti sā pana paṇḍitā (hoti). 2. Raso tesam ambānaṁ tittako ahosi. 3. Lāpūni madhurāni honti. 4. Aham taruṇo sā pana taruṇā hoti. 5. Ratti

(b) Translate into Pāli:—
1. They will tie the cow with a long string. 2. The deeds of men and women are evil. 3. The girls saw a dreadful lion in front of the shop. 4. The townsmen gave old honey to the monks. 5. The life of the gods is long. 6. We listen to old stories. 7. My father will buy a new house in Benares. 8. I sat on the hot rock near the river. 9. I am sick to-day, but to-morrow I shall be well. 10. Life in this world is painful. 11. We dwell in high houses. 12. We see young women and old men on the streets.

105. N.B.—Though adjectives can be used separated from nouns, they can also be used in combination, the base form being employed, as—

Pharusavacananm—"harsh speech."
Paṇḍitapuriso—"a clever man."
Gilānaitthī—"a sick woman."
Kusalakammāni—"virtuous actions."
Digharattiyo—"long nights."

[For the exercises in this book the compounded forms are not required until the section on Compound Words is reached.]

106. Participles.

Participles being of the nature of adjectives are treated similarly.
107.  (a) Present Participles in māna.

[Declined like Buddha, dārikā, and gharam.]

The suffix māna is added to the base of verbs to form the present participle; as—

Pacamāna—"cooking."
Gacchamāna—"going."
Passamāna—"seeing."
Karamāna—"doing."

Such participles are declined like Buddha in the masculine, dārikā in the feminine, and gharam in the neuter.

Examples.

1. Sa bhattam pacamānā (nom. sing. fem.) cāṭīṁ bhindi—"She, cooking the rice (i.e. while cooking the rice), broke the pot."

2. Aham rājānāṁ vīthiyāṁ gacchamānāṁ (acc. sing. masc.) passissāmi—"I shall see the king going on the road."

3. Aham vīthiyām gacchamāno (nom. sing. masc.) deviṁ passi—"I, going on the road (i.e. while going on the road), saw the queen."

108.  (b) Present Participles in nta.

[Declined like Buddha, nadi, and gharam.]

Present participles are also formed by adding nta to verbal bases; as—

Pacanta—"cooking."
Gacchanta—"going."
Passanta—"seeing."
Karonta—"doing."

N.B.—Note in the case of the last word nta is added to karō the base of the present tense (see page 29); so also sakkonta, "being able."
The masculine declension of these participles is like Buddha, the feminine like nadi, the neuter like gharam.

Illustrations.

Masc. Pacanto (nom.), pacantassa (gen. and dat.), pacantām (acc.); etc.

Neut. Pacantām (nom.), pacantassa (gen. and dat.), pacantām (acc.); pacantāni (nom. pl.); etc.

109. Fem. Pacantī of which a shorter form is pacatī (without the n).

(1) Declension of Pacantī, "cooking."

Singular.                  Plural.

Nom.  pacantī ...      ... pacantī; pacantiyo.
Gen.   } pacantiyā       ... pacantinām.
Dat.   }
Acc.   pacantim         ... pacantī; pacantiyo.
Ins.   } pacantiyā       ... pacantihi.
Abl.   }
Loc.   { pacantiyā,     pacan-
tiyam.
Voc.   pacantī ...      ... pacantī, pacantiyo.

110. (2) Declension of pacatī, "cooking."

Singular.                  Plural.

Nom.  pacatī          ... pacatī; pacatiyo.
Gen.   } pacatiyā       ... pacatinām
Dat.   }
Acc.   pacatim         ... pacatī; pacatiyo.
Ins.   } pacatiyā       ... pacatihi.
Abl.   }
Loc.   pacatiyā; pacatiyam.  ... pacatisu.
Voc.   pacati          ... pacatī; pacatiyo.
111. Special forms of the Masc. and neuter participles.

Instead of pacanto (masc.) and pacantam (neut.) there is a short form pacam.

Special cases of pacam.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pacam</td>
<td>...</td>
</tr>
<tr>
<td>Gen.</td>
<td>pacato</td>
<td>...</td>
</tr>
<tr>
<td>Dat.</td>
<td>pacato</td>
<td>... pacatam</td>
</tr>
<tr>
<td>Ins.</td>
<td>pacata</td>
<td>...</td>
</tr>
<tr>
<td>Abl.</td>
<td>pacati</td>
<td>...</td>
</tr>
<tr>
<td>Loc.</td>
<td>pacati</td>
<td>...</td>
</tr>
</tbody>
</table>

N.B.—The word mahanta, "great," "much," and many others as guṇavanta, "virtuous"; jutimanta—"resplendent" ending in nta are declined like pacanta. (See further on.)

PARTICIPIAL ILLUSTRATIONS.

112. 1. Mayam tam purisam paccariyā gacchantam pas-simhā—"We saw that man going by a raft (or 'on a raft')."

2. Dārūni āhāram pacantinam tāsaṁ itthīnam dādāhi—"Give the fire-wood (or 'fire-sticks') to those women cooking the food."

3. So kammam karontam tam purisam jānāti—"He knows that man doing ('who is doing') the work."

4. Te pavattim na jānanta maṁ pucchi—"They, not knowing the affair, asked me."

5. Vāṇijā pabbatassa samipe tiṭṭhantāni gharāni ajja vikkiṇimṣu—"The merchants to-day sold the houses standing (or 'which are standing') near the mountain."

113. Adjectives in vā and mā.

Adjectives in vā or mā express possession. Vā is added to bases in a; mā to bases in i and u; as—

(1) guṇavā—"virtuous" from guṇa, "virtue."

(2) khantimā—"patient" from khanti, "patience."
(3) *hetumā*—"having a cause" from *hetu*, "cause."

These forms are masc. and used only in the nominative case. They may be replaced by the *nta* forms; as—

1. *gunavanto* ... c
2. *khantimanto* ... } declined like *pacanto*.
3. *hetumanto* ...

Their feminines are like *pacanti* (or *pacati*) and the neuters like *pacantam* (or *pacam*). See art. 110–112.

**VOCABULARY XX.**

[Adjectives in *vā*.]

| Balavā—"strong." | Mānavā—"proud." |
| Bālavā—"foolish." | Puṇṇavā—"meritorious." |
| Dhānavā—"rich." | Paṇṇavā—"wise." |
| Himavā—"cold." | Sutavā—"well informed," |
| Guṇavā—"virtuous." | "learned." |

**VOCABULARY XXI.**

[Adjectives in *mā*.]

| Jutimā—"brilliant." | Ketumā—"having a banner." |
| Khantimā—"patient." | Rucimā—"pleasing." |
| Hetumā—"having a cause." | Sucimā—"pure." |
| Cakkhumā—"having eyes." | |

114. *Bhagavā*—"worshipful."

This word *Bhagavā*, from the noun *bhaga*, "majesty," "power" is used as a designation for Gotama Buddha and the Buddhas in general as majestic, powerful beings deserving to be revered or worshipped. As such it can be rendered by "his Reverence."

Declension of *Bhagavā*.

**Singular.**

| Nom. | bhagavā | bhagavanto. |

**Plural.**

| Nom. | bhagavantā. |
The plural is used when more than one Buddha is referred to.

115. **The Passive Perfect Participle.**

The Passive Perfect Participle is treated as an adjective and is declined like **Buddha, dārika, and gharam.** The general rule for its formation is by the suffix ta added to the verbal base by the connecting vowel i; as—

- pacita—“cooked.”
- passita—“seen.”
- ovadita—“admonished.”
- ācikkhita—“informed.”

116. **Illustrations.**

1. So main pacitam yāguṁ adāsi—“He gave me the cooked gruel.”
2. Bhattaṁ tena pacitam hoti—“The food has been cooked by him.”
3. Mayāṁ ācikkhitam thānam jāṇāma—“We know the place pointed out.”
4. Dhammo mayā ācikkhito hoti—“The law has been pointed out by me.”
**N.B.—The verb “to be” is generally omitted when the passive perfect participle is used predicatively as in examples 2 and 4. This participle is useful in doing away with the use of the passive voice.**

### Vocabulary XXII.

(a) *p.p.p.* adjectives in *ta.*

<table>
<thead>
<tr>
<th>Kata—“done.”</th>
<th>Parājita—“conquered.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jāta—“become,” “produced.”</td>
<td>Bhita—“terrified.”</td>
</tr>
<tr>
<td>Nīta—“led,” “taken.”</td>
<td>Ānīta—“brought.”</td>
</tr>
<tr>
<td>Bhutta—“eaten”; “enjoyed.”</td>
<td>Hāta—“struck.”</td>
</tr>
<tr>
<td>Gata—“gone.”</td>
<td>Khāta—“dug.”</td>
</tr>
<tr>
<td>Āgata—“come.”</td>
<td>Mata—“dead.”</td>
</tr>
<tr>
<td>Uggata—“gone up,”</td>
<td>Gutta—“guarded.”</td>
</tr>
<tr>
<td>“arisen.”</td>
<td>Vutta—“spoken.”</td>
</tr>
</tbody>
</table>

(b) *p.p.p.* adjectives in *nn.*

<table>
<thead>
<tr>
<th>Bhinna—“broken.”</th>
<th>Chinna—“cut.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dinna—“given.”</td>
<td>Nisinna—“seated.”</td>
</tr>
</tbody>
</table>

*Note.—Roots in *d* often form the *p.p.p.* by means of *nn,* as *√bhid,* “to break”—*bhinna*; *√chid,* “to cut”—*chinna.*

### Illustrations.

1. "Raṭṭham raṇṇā parājitaṁ—"The kingdom has been conquered by the king."
2. So mayā parājito—"He has been overcome by me."
3. So gato—"He has gone."
4. Sā gatā—"She has gone."
5. Vaddhaki dārakena hato—"The carpenter was struck by the boy."
6. Sā bhitā hutvā attano gharam āgatā—"She being terrified has come to her house."
7. Pāpāni kammāni tehi katāni—"Evil deeds have been done by them."

8. Paṁsu tena khatā āvāṭā mayā āṇito—"The mud from the pit dug by him has been brought by me."

9. So idha āgatena purisena hato—"He has been struck by the man who came here (lit. 'from the come-here man')."

10. Yadā asso mama dinno tadā taṁ aham vikkiṁissāmi—"When the horse is given to me, I shall sell it."

11. Sace nāvā bhinnā vaṭṭhakim pakkosāhi—"If the boat is broken call the carpenter."

12. Aham āsane nisinno sā pana bhumiyaṁ nisīdi—"I was seated on the chair, but she sat on the ground."

**Exercise XIII.**

The English renderings in the foregoing illustrations in this section may be given for translation into Pāli with slight modifications as to person and number.

118. The Future Passive Participle.

This Participle is formed by the suffix tabba. To verbal bases in a it is added by means of the connecting vowel i, but it is also added directly to a root; as—

Pacitabba—"to be cooked"; "fit to be cooked."
Passitabba—"to be seen"; "fit to be seen."
Dātabba—"to be given"; "fit to be given."
Kattabba or kātabba—"to be done"; "fit to be done."

**N.B.—** The declension of such words is like that of Buddha, dārikā, and gharam.

119. Illustrations.

1. Kammāṁ me kattabbaṁ—"The work is to be done by me."

2. Taṁ rūpaṁ na passitabbaṁ—"That picture is not fit to be seen."
3.  Sā yāgu na pivitabbā; na me dāttabbā; puna pacitabbā—"That rice gruel is not fit to be drunk; it should not be given by me; it should be cooked again."

4. So maggo na gantabbo—"That road is not to be traversed (lit. 'gone on')."

VOCABULARY XXIII.

120. Adjectives in i, ī, and u.

(a) In ī.

Suci—"pure."  |  Hari—"green."

(b) In ī.

Soki—"sorrowful."  |  Dhammī—"righteous."

N.B.—The adjective tuñhī, "silent" is not inflected but must be treated as an indeclinable; as, so tuñhī ahosi, "he was silent."

121.  (c) In u.

Bahu—"many."  |  Vaggu—"pleasing."

Kataññu—"grateful."

122.  N.B.—The above adjectives are declined like nouns with similar terminations. The feminines may be formed with the suffix nī also; as—

Soki puriso—"a sorrowful man."
Sokini dārikā—"a sorrowful girl."
Bahū janā—"many people."
Bahunī nadiyo—"many rivers."

Here sokini and bahunī would be declined like nādi. Bahu is more frequently compounded; as—

Bahumanussā—"many men."
Bahuphalāni—"many fruits."
124. *Fem.* Adjectives in í may be formed from *masc.* ones; as, jammo (*masc.*) “base,” *fem.* jammí.

---

**SECTION XVII.**

125. **THE DATIVE AND THE LOCATIVE ABSOLUTE.**

When a noun or pronoun in the *dative* or *locative* case is construed with a participle in the same case to take the place of a dependent sentence, the construction is called the *dative absolute construction* or the *ablative absolute construction* as the case may be: as—

(a) The Dative Absolute of the Present Participle.

1. Tassa aggim karontassa aham dārūni āharissāmi—“While he is making the fire (lit. ‘to him doing the fire’), I shall bring fire-wood (or ‘fire-sticks’).

2. Purisassa evaṁ vadantassa mahanti vedanā uppaj-jiṁsu—“While the man was speaking thus great pains ensued (lit. ‘uprose’).”

3. Corāmāṁ dhanāṁ nidahantānāṁ suriyo uggato—“While the robbers were concealing the treasure, the sun arose.”

126. (b) The Locative Absolute of Present and Past Perfect Passive Participles.

1. Suriye uggacchante te kammaṁ karissanti—“When the sun rises (lit. ‘on the sun rising’) they will do the work.’

2. Tasmīṁ gate aham āgato—“When he had gone (lit. ‘on his having been gone’), I arrived.”

3. Bhatte pacite maṁ vadāhi—“When the rice is cooked tell me.”

4. Tesu passantesu aham bhuñjamāno nisīdim—“While they were looking, I sat eating.”

5. Tasmīṁ vutte so maṁ upasaṅkami—“That being spoken, he approached me.”
SECTION XVIII.

NUMERALS.

127. From 1–18.

(a) Cardinals.

VOCABULARY XXIV.

Eka—"one."

Masculine.

<table>
<thead>
<tr>
<th>(a)</th>
<th>Singular.</th>
<th>Plural.</th>
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<tbody>
<tr>
<td>Nom.</td>
<td>eko</td>
<td>...</td>
</tr>
<tr>
<td>Gen.</td>
<td>{ ekassa</td>
<td>...</td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>ekaṃ</td>
<td>...</td>
</tr>
<tr>
<td>Ins.</td>
<td>ekena</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>ekasmā</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>ekasmīm</td>
<td>...</td>
</tr>
</tbody>
</table>

N.B.—The plural eke signifies "some."

128. Feminine.

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
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<tbody>
<tr>
<td>Nom.</td>
<td>ekā</td>
<td>...</td>
</tr>
<tr>
<td>Gen.</td>
<td>{ ekissā; ekāya</td>
<td>...</td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>ekaṃ</td>
<td>...</td>
</tr>
<tr>
<td>Ins.</td>
<td>{ ekissā; ekāya</td>
<td>...</td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>ekissā; ekāya; ekissayām; ekāsū. ekāyām.</td>
<td></td>
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</tbody>
</table>

129. Neuter.

<table>
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<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ekaṃ</td>
<td>...</td>
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</tbody>
</table>

N.B.—The neuter declension is like gharamā.
Declension of **Dvi, Ti and Catu.**

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<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dvi, di</td>
<td>dve</td>
<td>dvinnam</td>
<td>dvīhi</td>
<td>dvīsu.</td>
</tr>
<tr>
<td>Masc. tayo</td>
<td>tiṇṇama</td>
<td>tihi</td>
<td>tisu.</td>
<td></td>
</tr>
<tr>
<td>Fem. tisso</td>
<td>tissannam</td>
<td>tihi</td>
<td>tisu.</td>
<td></td>
</tr>
<tr>
<td>Neut. tīni</td>
<td>tiṇṇama</td>
<td>tihi</td>
<td>tisu.</td>
<td></td>
</tr>
<tr>
<td>Masc. cattāro</td>
<td>catuṇṇama</td>
<td>catūhi</td>
<td>catūsu.</td>
<td></td>
</tr>
<tr>
<td>Fem. catasso</td>
<td>catassan- nam.</td>
<td>catūhi</td>
<td>catūsu.</td>
<td></td>
</tr>
<tr>
<td>Neut. cattāri</td>
<td>catuṇṇama</td>
<td>catūhi</td>
<td>catūsu.</td>
<td></td>
</tr>
</tbody>
</table>

Declension of Numerals from 5 to 18.

| Pañca... | pañca | pañcannam | pañcahi | pañcasu. |
| Cha... | cha | channam... | chahi | chasu. |
| Satta... | satta | sattannam | sattahi... | sattasu. |

The following are similarly declined:—

Aṭṭha—8; nava—9; dasa—10; ekādasa—11; dvādasa—12; terasa—13; catuddasa—14; pañcadasa—15; sopasa—16; sattadasa—17; aṭṭhadasa—18.

131. **Numerals from 19–99.**

These are declined as feminines like ratti.
Vocabulary XXV.

Ekūnavisati—"19."
Visati—"20."
Saṭṭhi—"60."
Asiti—"80."

Examples.

Visati purisā—"twenty men."
Visatiyam purisesu—"in twenty men."
Tisso visatiyo purisā—"sixty men" or "three (times) twenty men."

Vocabulary XXVI.

132. Sata—100 and Sahassa—"1,000."

These are declined as neuters like gharam. Used by themselves they may be construed with the genitive case; as—
Purisānāṁ satam—"one hundred men."
Itthiṁ dve satāṁ—"two hundred women."

Vocabulary XXVII.

(b) Ordinals.

Masculine. Feminine. Neuter.
(like Buddho). (like fem. in ā or ī). (like gharam).
Paṭhamo paṭhamā paṭhamāṁ—"first."
Dutiyo dutiyā dutiyāṁ—"second."
Tatiyo tatiyā tatiyāṁ—"third."
Catuttho catutthī catutthamāṁ—"fourth."
Paṇcamo paṇcamī paṇcamaṁ—"fifth."
Chattho chatthī {chatthām}—"sixth."
Chatthamo chatthamī {chatthamāṁ}
Sattamo sattamī sattamaṁ—"seventh."
Atthamo atthamī atthamaṁ—"eighth."
Navamo navamī navamaṁ—"ninth."
Dasamo dasamī dasamaṁ—"tenth."
134. N.B.—The ordinals from 5 upwards are usually formed by adding mo, mi, mam to the cardinals. Like adjectives the base form of the numerals will be found in combination with nouns.

EXERCISE XIV.

(a) Translate into English:—


(b) Translate into Pāli:—

1. I have three sons and four daughters. 2. Many great men live in these two towns. 3. Of the three houses my house is first. 4. The second man was very old. 5. The fourth woman is my friend’s sister. 6. You will see four birds on that tree near the house. 7. Of seven brothers, two are clever, but of these two one is wicked. 8. Either three or four girls will come. 9. Five hundred women live in those villages in nineteen houses. 10. Four thousand men departed from the town. 11. We have two sons; one is wise but one is foolish. 12. Eighty monks dwelt in the monastery.
SECTION XIX.

The Pronouns ya, ka, and ayāṁ.

(a) ya—"who," "which," "what."

135. [Relative.]

Masculine.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yo</td>
<td>ye</td>
</tr>
<tr>
<td>Gen.</td>
<td>yassa</td>
<td>yesaṁ</td>
</tr>
<tr>
<td>Dat.</td>
<td>{ yassa</td>
<td>yesaṁ</td>
</tr>
<tr>
<td>Acc.</td>
<td>yaṁ</td>
<td>ye</td>
</tr>
<tr>
<td>Ins.</td>
<td>yena</td>
<td>yehi</td>
</tr>
<tr>
<td>Abl.</td>
<td>yasmā</td>
<td>yehi</td>
</tr>
<tr>
<td>Loc.</td>
<td>yasmiṁ</td>
<td>yesu</td>
</tr>
</tbody>
</table>

136. Feminine.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yā</td>
<td>yā; yāyo</td>
</tr>
<tr>
<td>Gen.</td>
<td>{ yāya; yassa</td>
<td>yāsaṁ</td>
</tr>
<tr>
<td>Dat.</td>
<td>yāya; yassa</td>
<td>yāsaṁ</td>
</tr>
<tr>
<td>Acc.</td>
<td>yaṁ</td>
<td>yā; yāyo</td>
</tr>
<tr>
<td>Ins.</td>
<td>{ yāya</td>
<td>yāhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>yāya</td>
<td>yāhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>yāyaīn; yassaīn</td>
<td>yāsu</td>
</tr>
</tbody>
</table>

137. Neuter.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yaṁ</td>
<td>yāni</td>
</tr>
<tr>
<td>Gen.</td>
<td>yassa</td>
<td>yessaṁ</td>
</tr>
<tr>
<td>Dat.</td>
<td>yassa</td>
<td>yessaṁ</td>
</tr>
<tr>
<td>Acc.</td>
<td>yaṁ</td>
<td>yāni</td>
</tr>
<tr>
<td>Ins.</td>
<td>yena</td>
<td>yehi</td>
</tr>
<tr>
<td>Abl.</td>
<td>yasmā</td>
<td>yehi</td>
</tr>
<tr>
<td>Loc.</td>
<td>yasmiṁ</td>
<td>yesu</td>
</tr>
</tbody>
</table>
VOCABULARY XXVIII.

[Indefinite Pronouns declined like ya.]

Aûña
Itara
Para

Sabba—"all."
Pubba—"former."
Aûñatara—"a certain,"
"some."

Katama—"which?" "what?"

138. (b) Ka—"who?" "what?" "which?"

[Interrogative.]

N.B.—The declension of ka is like the declension of ya except that in the neuter, the nom. singular and accusative are usually kim not kaim; as—

1. Kim hoti—"What is this?"
2. Kim puññam kātabbam—"What merit is to be performed?"
3. Kim karissāmi—"What shall I do?"
4. Kim datvā ete kinissatha—"Giving what, will you buy these?"

N.B.—The m of kim may change to the nasal letter of a word following it or to m before a vowel; as—

1. Kim pana etam loke jīvitaṁ (hoti)—"But what is this life in the world?"
2. Kin nu idāni karoma—"What (shall) we do now?"
3. Kin te kataṁ—"What has been done by thee?"
4. So kim akāsi—"What did he do?"

139. (c) Kim with the Dative and Instrumental.

Kim when used with the Dative of a person and the Instrumental of an action, state, or other circumstance has the signification "of what use" or "what good"; as—

1. Kin te (= kim + te) idāni gacchantena—"What good is there to thee by going now?"
2. **Kim me (kim + me) jīvitena—** “What good is there to me by living?”

3. **Kim tumhākaṁ rajjena—** “What use is there to you by sovereignty?”

140. (d) **Kim** is used as a base to form compound expressions; as—

1. **Kimpuriso—** “What man?”

2. **Kiṅkāraṇā (abl.)—** “From what reason?” “By what cause?”

141. **The Use of ya as a Correlative.**

(a) **Ya** is used with so, sā, and tam as a correlative pronoun; as—

1. **Yo puriso maṁ passi so agamāsi—** “The man who (lit. ‘what man’) saw me has (lit. ‘he has’) gone.”

2. **Yeṇa maggena so āgato tena maggena aham gacchissāmi—** “The road by which (lit. ‘by what road’) he came, by that road shall I go”; or “I shall go by the road by which he came.”

3. **Yā itthī maṁ pakkosati sā ativiya paṇḍitā—** “The woman who calls me is very clever,” lit. “What woman calls me she is very clever.”

4. **Yesaṁ purisānaṁ te sahāyā bhavanti tesaṁ aham sahāyo bhavissāmi—** “I shall be the friend of those men whose friends they are,” or lit. “Of what men they are friends, of them I shall be friend.”

142. (b) The acc. yāṁ, the ins. yena, and the abl. yasmā are used adverbially meaning “since,” “whereby,” “seeing that,” “because”; as,—

1. **Tumhe tam na guṇavantāṁ jāneyya yāṁ so paṇḍito hoti—** “You should not know him as virtuous because he is clever.”
2. Yasmaa sa daharaa tasmaa papani karissati—“Since she is young therefore she commits evils.”

3. So kim akasi yena maraanam papuni—“What did he do whereby he suffered (lit. ‘attained’) death?”

143. (c) Yena in the meaning of ‘where’ is used as a correlative to tena, ‘there’; as,—

1. Yena te vasanti tena gacchama—“Let us go where they dwell,” lit. “where they dwell there let us go.”

2. Yena Bhagava tena upasaankami—“He approached where Bhagava was.”

144. (d) Declension of the Indefinite Pronoun in ci.

By suffixing ci to ko, ka, and kim, we get koci, kaici and kiici, “whoever,” “whatever,” “anyone,” “someone.”

Koci (Masculine.)

<table>
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<tr>
<th></th>
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<tbody>
<tr>
<td>Nom.</td>
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<td>...</td>
</tr>
<tr>
<td>Gen.</td>
<td>kassaci</td>
<td>...</td>
</tr>
<tr>
<td>Dat.</td>
<td>kaici</td>
<td>...</td>
</tr>
<tr>
<td>Acc.</td>
<td>kesi</td>
<td>...</td>
</tr>
<tr>
<td>Ins.</td>
<td>kenaci</td>
<td>...</td>
</tr>
<tr>
<td>ABL.</td>
<td>kasmaci</td>
<td>...</td>
</tr>
<tr>
<td>Loc.</td>
<td>kasmici</td>
<td>...</td>
</tr>
</tbody>
</table>

Note.—In followed by c turns to ū the nasal letter of the e class; as, kaṃ ci = kaici, kasmim ci = kasmici, and kesaṃ ci = kesaunci.

Exercise for Declension.

(1) Decline the feminine kaici.

(2) Decline the neuter kiici.

145. (e) Declension of ubho, “both.”

[Used in all the genders.]

<table>
<thead>
<tr>
<th></th>
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<th>“both.”</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ubho</td>
<td>...</td>
</tr>
</tbody>
</table>

“both.”
Gen. } ubhinnaṁ ... "of, to, or for both."
Dat. } ubho ... "both."
Acc. ubhohi ... "by or from both."
Ins. ubhosu ... "in or on both."

146. (f) Ayam—"this"; "he."

Masculine.

Singular.                  Plural.

Nom. ayam ... ... ime.
Gen. { assa ; imassa ... imesamā.
Dat. 
Acc. imam ... ... ime.
Ins. iminā ... } ... imehi.
Abl. imasmā ... 
Loc. imasmiṁ ... imesu.

147. Feminine.

Singular.                  Plural.

Nom. ayam ... ... imā ; imāyo.
Gen. } imissa ; imāya ... imāsain.
Dat. 
Acc. imam ... ... imā ; imāyo.
Ins. } imāya ... ... imāhi.
Abl. 
Loc. imissāya ; imissāyam ; imasu ;
imāya ; imayam.

148. Neuter.

Singular.                  Plural.

Nom. imam ; idam ... imāni.
Gen. } assa ; imassa ... imesamā.
SECTION XX.

149. The Narrative Sign Ti.

The particle *ti*, the reduced form of *iti*, is largely used to express direct and indirect narration or for the purpose of quotation. It is used with verbs of saying, telling, thinking, knowing, naming, and the like. There is one verb that is repeatedly met with to express quotations and that is āha, "said" or "says," which is used as a third person singular. Its plural is āhaṁsu. Originally these forms were used in the past tense only.

150. The rules applying to quotations are:

(a) The last syllable of a quotation must be long; if not naturally long, it is lengthened.

(b) If the last word ends in ōn, the ōn is changed to n before t of ti, n being the corresponding nasal of the t class of letters.

(c) The verb of narration is usually placed at the end of the quotation, but it may also be used before.

(d) The verb upon which the quotation depends is sometimes implied or understood.

151. Illustrations.

(1) Te "mayam paṇḍitā" ti vadimsu—They said, "we are wise."

(2) Sā "sace tam na labhissāmī marissāmī" ti āha—She said, "If I do not get it, I shall die."
Exercise XV.

Translate into Pāli:—

1. He asked, “What (is) your name?” (2) “My friend assented (saying) “very well” and departed. 3. “What use is life to me?” 4. They said, “We shall do this work to-day.” 5. We shall ask the man, “(are) you the king’s son?” 6. The physician said, “I am not able to come; I (am) sick.” 7. “Let (it) be,” she declared. 8. I shall name my daughter Sundarī. 9. The king said, “Do not allow the thieves to enter the city.” 10. He went there and asked, “Why do you commit evil deeds?” 11. They
said, "Yes." 12. Who calls me saying, "Friend, friend?" 13. "It is impossible for us to do so."

PART II.
SECTION XXI.

VERBAL BASES IN E.

152. (n) Ne—"to lead," to "bring."

[√nī].

Present Tense.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nemi.</td>
<td>1. nema.</td>
</tr>
<tr>
<td>2. nesi.</td>
<td>2. netha.</td>
</tr>
<tr>
<td>3. neti.</td>
<td>3. nenti.</td>
</tr>
</tbody>
</table>

153. Aorist.

| 1. anesim.   | 1. anesimhā. |
| 2. anesi.    | 2. anesittha.|
| 3. anesi.    | 3. anesum.   |

Note.—a is the aorist augment.

154. Future.

| 1. nessāmi.  | 1. nessāma.  |
| 2. nessasi.  | 2. nessatha. |
| 3. nessati.  | 3. nessanti. |

155. Optative.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. neyyāmi.</td>
<td>1. neyyāma.</td>
</tr>
<tr>
<td>2. neyyāsi.</td>
<td>2. neyyātha.</td>
</tr>
<tr>
<td>3. neyya.</td>
<td>3. neyyum.</td>
</tr>
</tbody>
</table>
156.  Imperative.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nemi.</td>
<td>1. nema.</td>
</tr>
<tr>
<td>2. nehi.</td>
<td>2. netha.</td>
</tr>
<tr>
<td>3. netu.</td>
<td>3. nentu.</td>
</tr>
</tbody>
</table>

158.  Infinitive.—netum.
159.  Present Participle.—nenta, nemāna.

**Vocabulary XXIX.**

[Verbs like neti.]

Parājeti—|"conquers." Seti—"lies."
Jeti—    "leads to."

Āneti—"brings."

Eti—"goes."

Deti—"gives."

*Note.*—The verb deti is chiefly used in the Present Tense and Imperative Mood.

162.  (b) Kathe—"to tell," "narrates."

Present Tense.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kathemi.</td>
<td>1. kathema.</td>
</tr>
<tr>
<td>2. kathesi.</td>
<td>2. kathetha.</td>
</tr>
<tr>
<td>3. katheti.</td>
<td>3. kathenti.</td>
</tr>
</tbody>
</table>

163.  Aorist.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kathesim</td>
<td>1. kathesimhā.</td>
</tr>
<tr>
<td>2. kathesi</td>
<td>2. kathesittha.</td>
</tr>
<tr>
<td>3. kathesi</td>
<td>3. kathesum.</td>
</tr>
</tbody>
</table>
164. **Future.**

\[
\begin{array}{ll}
\text{Singular.} & \text{Plural.} \\
1. \text{kathessāmi.} & 1. \text{kathessāma.} \\
2. \text{kathessasi.} & 2. \text{kathessatha.} \\
3. \text{kathessati.} & 3. \text{kathessanti.}
\end{array}
\]

165. **Optative.**

\[
\begin{array}{ll}
\text{Singular.} & \text{Plural.} \\
1. \text{katheyyāmi.} & 1. \text{katheyyāma.} \\
2. \text{katheyyāsi.} & 2. \text{katheyyātha.} \\
3. \text{katheyya.} & 3. \text{katheyyum.}
\end{array}
\]

166. **Imperative.**

\[
\begin{array}{ll}
\text{Singular.} & \text{Plural.} \\
1. \text{kathemi.} & 1. \text{kathema.} \\
2. \text{katheti.} & 2. \text{kathetha.} \\
3. \text{kathetu.} & 3. \text{kathentu.}
\end{array}
\]

167. Gerund ... ... kathetvā.
168. Infinitive ... ... kathetum.
169. Present Participle ... \{kathento (masc.) \]
170. Passive Perfect Participle ... \{kathento (masc.) \}
171. Passive Future Participle ... \{kathetabbo (masc.) \}
\{kathetabbā (fem.) \}

**Vocabulary XXX.**

(a)

Apaneti—“removes.”
Āmanteti—“addresses.”
Āroceti—“tells.”
Bhājeti—“divides.”
Cinteti—“thinks.”

Chaddeti—“gets rid of,”
“discards.”
Coreti—“steals.”
Daseti—“shows.”
Deseti—“expounds.”
Gaheti—"takes," "holds."
Kappeti—"makes," "does," "enters upon," "estab-
lishes."
Nāseti—"destroys."
Oloketi—"looks."
Paceti—"drives."
Peseti—"sends."

Poseti—"rears," "supports."
Tajjeti—"frightens."
Vaṇṇeti—"describes."
Vaṇčeti—"deceives."
Vādeti—"sounds," "beats," "rings" (used for musical
instruments and the like).
Vāreti—"checks."

E = Aya.

172. N.B.—All verbal bases in e can be replaced by aya; or
in other words aya is always a substitute for e; as—

neti or nayati—"leads," "brings."
jeti or jayati—"conquers," "subdues."
katheti or kathayati—"tells."
apaneti or apanayati—"removes."

173. The verbs in aya are conjugated like paca, "to cook";
as,—

Present Tense—nayāmi, nayasi, etc.
Aorist—nayīm, nayi, etc.
Future—nayissāmi, nayissasi, etc.
Optative—nayeyyāmi, nayeyyāsi, etc.
Imperative—nayāmi, nayāhi, etc.
Gerund—nayitvā.
Infinitive—nayitum.

**Exercise XVI.**

(a) Translate into English:—

1. So gilāno hutvā ajja vatthum na sakkā kathetum na kiñci kammaṁ kātuṁ. 2. Ime dve itthiyio mama hat-
the gahetvā mukham olokesum. 3. Ayaṁ puriso imassa raṉño hatthīṁ coretvā araṅñe chaḍdesi. 4. Te imā

**Exercise XVII.**

(b) Translate into Pāli:—

1. Can you tell me what the Paṇḍit thought? 2. The robbers will steal the goods of all these men and remove them in the evening. 3. Do not beat the drums. The sound is very great. 4. If I admonish him now, he will get rid of all enmities. 5. I looked at him, but he did not look at me. 6. Honour your aged parents and support them. 7. It is not right for me to deceive my friend and steal his wealth. 8. Who will describe the glory and magnificence of the king’s palace? 9. They will remove all the doors of this house and steal the property. 10. Divide the treasure and give me two shares. 11. If anyone should come, tell me. 12. He who is my friend will
now support my young son. 13. By what means did they remove the chains from both his hands? 14. Let me tell you, “He who steals my wealth will suffer death.” 15. Go, look at the palace of the king and describe its magnificence. 16. Divide these goods and give me one share. 17. Who rings the bell and beats the drums? If it is Rāma, check him. 18. They said, “We shall go and look at all the boats in the river.” 19. This man took the spear, went near the minister, showed it to him and frightened him saying, “I shall kill you.” 20. If you commit any evil deeds, I shall check you.

SECTION XXII.

174. Causative Verbs.

(Conjugated like the base kathe).

Causative Verbs are usually formed by e or pe; as—

Pācemi or pacāpemi, “I cause to cook.”
Māremi or marāpemi, “I cause to die,” i.e. “I kill.”

Note that the vowel preceding e or pe is long. In accordance with the principle of article 173, the above forms become

Pācayāmi or pacāpayāmi, “I cause to cook.”
Mārayāmi or marāpayāmi, “I cause to die.”

175. Rule.—Causative verbs may govern two accusatives. Aham bhattan dārakān pācessāmi (or pacāpessāmi) “I shall make the boy cook the rice.” “Instead of pācessāmi or pacāpessāmi, the forms pācayissāmi or pacāpayissāmi may also be used.

176. Verbs like kathemi being already characterized by e, take the pe augment to form the causative: as kathāpemi, or kathāpayāmi, “I cause to tell.”
177. Verbs with the monosyllabic bases in e as ne and je usually form the causative from the augmented bases naya and jaya; as,

Nayāpemi or nayāpayāmi—"I cause to lead."
Jayāpemi or jayāpayāmi—"I cause to conquer."

178. The root dā, "to give," gives the causative dāpemi, "I cause to give," pe being added directly to the root.

179. The root ṭhā, "to remain," has for its causative ṭhapemi, "I cause to remain," i.e. "I place," with the a short; but we have the compounded form patiṭṭhapemi—"I establish."

180. Variations in form will be hereafter fully explained. For the present two instances will suffice. The root bhuj, "to eat" and muc "to be free," for example furnish the non-causative bases bhūṇja and muṇca by the last consonants j and c being augmented by their corresponding nasal ū, so we get bhūṇjāmi, "I eat," and muṇcāmi, "I am free"; but for the causative bases, we have also bhoje and moce, the vowel u of the root being lengthened or strengthened into o. So we get—

bhojemi—"I cause to eat," i.e. "I feed."
mocemi—"I cause to be free," i.e. "I release."

181. The causative forms may, however, be also obtained from bhūṇja and muṇca; as, bhūṇjāpemi, muṇcāpemi.

**Exercise XVIII.**

(a) Translate into English:—

Koci nu imaṁ dārikāṁ rukkham dassetvā tassa phalāni corāpesi. 12. Ācarīyo imaṁ potthakāni sisse sikkhāpesati. Te attanehi uggañhitum na sakka.

(b) Translate into Pali:—

1. The king had the monks fed in the hall. 2. Who will make us learn these old books? 3. Our friends make us tell many stories. 4. We shall make him speak the truth. 5. By what plan did he make his friends deceive you and destroy your happiness? 6. It is not right for us to make the boy steal the goods of others. 7. Another man made me get rid of the goods. 8. If she makes you do these deeds, what will your teacher say? 9. I shall act as my teacher makes me act. 10. The thieves divided all the treasure, had a hole dug in the sand, and concealed it. 11. Do not make your friends tell this circumstance to all persons. 12. To which men did they have the gold given? can you point them out to me.

SECTION XXIII.

182. THE ROOT AS "TO BE."

Present Tense.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. asmi.</td>
<td>1. asna.</td>
</tr>
<tr>
<td>2. amhi.</td>
<td>2. amha.</td>
</tr>
<tr>
<td>3. asi.</td>
<td>3. attha.</td>
</tr>
<tr>
<td>3. atthi.</td>
<td>3. santi.</td>
</tr>
</tbody>
</table>

Aorist.

| 1. āsim.          | 1. āsimha.    |
| 2. āsi.           | 2. āsittha.   |
| 3. āsi.           | 3. āsimus.    |
Note.—It is this aorist that is used with other verbs, as in agamāsim (=a + √gam + āsim) “I went,” adāsim = (a + dā + āsim), “I gave.” In akāsim, r of the root is suppressed.

184. Optative.

1. assamā.
2. assa.
3. {assu.
   siyā.

185. Imperative.

1. asmi.
2. ahi.
3. atthu.

186. Present Participle—Santa and Sāmāna.

N.B.—The conjugation is defective and only the above forms are met with.

187. The initial vowels of the verb are very much affected by sandhi as will be seen in Section xxvii; as—

ko 'si = ko asi, “Who art thou?”
gato 'mbi = gato ambi, “I am gone,” “I have gone.”
m' āsi = me + āsi, “It was mine.”

188. The third person singular of the present tense atthi is often idiomatically used for the plural; as—

puttā me atthi—“I have sons,” lit. “Sons is to me.”
SECTION XXIV.

INDECLINABLE WORDS.

189.

(a) Adverbs.

VOCABULARY XXXI.

Ajja—“to-day.”
Aparabhāge—“subsequently.”
Antara—“inside,” “within.”
*Api (= pi)—“even,” “though,” “also,” “perhaps.”
Appeva—“perhaps.”
Ativiya—“very.”
*Attha—“then”; “moreover.”
Atra —“there.”
Attha
Bahi—“outside.”
Cirām—“long.”
Divā—“by day.”
Ettha—“here.”
*Eva (= va)—“as,” “like,” “even.”
Evam—“thus.”
Hetthā—“under.”
*Hi—“indeed,” “on that account.”
Hiyyo—“yesterday.”
Idāni—“now.”
*Iti (= ti)—“namely,” “so.”
Ito—“hence.”
Idha—“here.”

Kadā—“When?”
Kadāci—“sometimes.”
Kahām}—“where?”
Kattha
Kathām—“how?”
Kim—“why?”
*Kho—“indeed.”
Kuhiṃ—“where?”
*Mā—“not” (prohibitive).
Musā—“falsely.”
*Nāma—“namely.”
Nanu—“so?”
*No—“not.”
Nūna—“surely,” “most likely.”
Orato—“on this side.”
Pāram—“beyond.”
Pāto—“early in the morning.”
Pubbe}—“formerly.”
Pure
Puna—“again.”
Punappuṇaṁ—“repeatedly”; “again and again.”
Rattim—“at night.”
Sadā—“always.”
Samantā—“around.”
Sammā—"well," "thoroughly."
Sāyam—"in the evening."
Tadā—"then."
Tato—"thence."
Tatra —"there."
Tattha —"so," "like that."
Tathā—"so," "like, "even."
Tahim—"there."
Tāva } "so long"; "till
Tāvatā } then"; "now."
Upari—"above."
Viya—"like."
Yato—"whence."
Yeva = eva or va; "as,"
"like," "even."

190. Note.—It will be found that the gen., acc., ins., abl., and loc. singular of many words are used adverbially; as, cirassa, "for a long time," atthāya, "for the purpose of," "on account of"; rattim, "at night," sukhām, "happily"; vegena, "speedily"; tasma, "therefore"; atīte, "long ago." (loc. of atītā = (ā + ito, "gone.")

Exercise XIX.

Let the teacher give out sentences taken from the "First Pāli Course" for translation, introducing the adverbs not marked by asterisks.

191. (b) Prepositions.

Vocabulary XXXII.

Saha
Saddhim }—"with."
Vinā—"without."
Adhi—"above."

N.B.—saha, saddhim, and vinā usually govern the Instrumental case, while adhi takes the locative; as tassa mātarā saha, "with his mother"; adhi rukkhe, "above or over the tree." Adhi is generally placed before the word it governs; the three others either before or after. Many adverbs, if used to govern words, can be treated as prepositions and may be called prepositional adverbs, such for instance as those in Section x, page 38.
192. Gerundial Forms used Prepositionally.

There are some gerundial forms in ya which have come to be employed with the force of prepositions.

**Vocabulary XXXIII.**

Paṭṭhāya—“starting from,” [with abl.]
Nissāya—“depending upon,” [with acc.]
Ārabbha ( = ā + √rabh + ya)—“relating to,” “for.” [with acc.]

**Illustrations.**

1. Ādito paṭṭhāya, “from the beginning.”
2. Ito paṭṭhāya—“hence,” “from here.”
3. Tām nissāya—“through him.”
4. Maṁ ārabbha—“concerning me.”

**Vocabulary XXXIV.**

193. (c) Interjections.

Alaṁ—“enough!” “that will do!”
Vata—“ah!” “oh!” “surely!”
Handa—“come!” “well-a-day!”
Je—“sir!” “your honour!” (respectful).
Sādhu—“well!” “good!”
Bhaṁe—“I say!” “to be sure!” “sir.”
Maṁñe—“I suppose!” “me-thinks!”
Ambho—“look here!” “I say!”
Re (=are)—“I say man!”

**Bhaṁe** and **maṁñe** are **reflective** verbs in the **first person singular** which have come to be used as **interjections.**

194. (d) Special Vocatives as forms of address.
Vocabulary XXXV.

Amma—"mother," "madam," "woman," "girl."
Ayya—"sir."
Ayyā
Ayye—a—"madam."
Āvuso—"friend," "brother."
Āyasmā—"venerable sir."

Bhadda—"good wife;"
Bhadde—"my dear;"
"good woman."

Bho—"sir," "madam."
Bhante—"reverend sir," "your reverence," "lord."
Deva—"lord," "your majesty."
Devi—"lady," "your majesty."
Tāta—"dear," "beloved."
Samma—"good sir," "friend."

Section XXV.

195.

Prefixes.

The principal prefixes used in Pāli are the following:

A (before a consonant) —not; as, akato, "not done";
An (before a vowel) —anāgato (=an+āgato), "not come."

Abhi—excessively, intensely, in a superior way, over, towards; as, abhijānāti, "knows well"; abhibhavati, "overcomes"; abhimukho, "facing."

Adhi—over, towards, to; as, adhibhāsati—"speaks to," adhigacchati, "goes towards"; adhicittam—"high thought."
Anu—after; as, anudhāvati, "pursues"; anucaro, "attendant."

1 The forms ending in e indicate very respectful forms of the vocative.
2 Used by monks of equal standing to each other, or by a superior to an inferior monk.
3 Used by junior monks to seniors.
4 Used formerly in addressing Buddha; subsequently in addressing superior monks.
5 Used in addressing a king.
6 Used in addressing a queen.
Anto—within; as, antogharam, “interior of the house.”
Ati—beyond, exceeding; as, atikkamati, “goes beyond,” “transgresses”; atisundaro, “very beautiful.”
Apa—“away,” “off”; as, avaharati, “takes away”; Ava apagacchati, “goes away.”
Ā—“towards,” “to”; as, āgato, “come”; ādāti, “takes”; āpabbataṁ, “towards the mountain.”
U (before a consonant) {—over, up; as, uttarati, “crosses”
Ud (before a vowel) { ( = u + tarati); udeti, “goes up,” “rises.”
Upa—“below,” “towards,” “after”; as, uparāja, “viceroy”; upadhāvati, “runs after.”
Bahi—outside; as, bahinagaram, “outside the town.”
Du—bad, difficult; as, dujjivitaṁ, “hard life”; dujjano, “a bad man”; dukkaro—“difficult to do.”
Ni or nir (before a vowel)—out, away, towards (expressing cessation, freedom, separation, intensity, augmentation); as, nigacchati, “goes out”; nibbāyati, “ceases to exist”; ninnādo, “great noise”; nippañño—“unwise”; nirāsāko—“free from desire.”
Nī—out (expressing removal by extraction or expulsion); as, niharati, “draws out.”
O = ava; as, otarati, “descends,” “betakes to.”
Pa—off, towards (expressing origination, forward direction and intensity); as, pakkamati, “starts,” “sets out”; pamaṇcati, “emits”; pamajjati, “delays.”
Pāra—beyond; as, pāragaṅgaṁ, “beyond the Ganges.”
Pari—about, around, completely; as, parigāṅhāti, “surrounds,” “embraces”; parijānāti, “knows well.”
Paṭi (= pati)—against, opposite, in return; as, paṭikkhipati, “opposes”; paṭikkaroti, “repairs”; paṭipūcchati, “asks in return”; paṭisamo, “equal”; patirūpako, “resembling.”
Sam—with, completely, well; as, saṁharati, “collects”; sam-passati, “sees clearly”; saṅkhato (= sam + khato),
"put together"; sañjānāti (= saṁ + jānāti), "knows well," "discerns."

Su—well, good, easy: as, sujāto, "well-born"; sukaro, "easy to do."

Vi—away, different, out, excessively, intensely; as, vineti, "removes"; vidisā, "direction away"; viheṭṭeti—"annoys much," "harasses"; vimutti, "release"; viravati, "shouts."

SECTION XXVI.

196.

SUFFIXES.

The following are some useful suffixes:

Ahām "day"; as, ekāham, "one day"; sattāham, "one week"; dvīham, "two days."

Attām—state; as, gatattām, "the state or fact of having gone"; bālattām, "the state of being a child," "childhood."

Adi—"et cetera"; as, phalapupphādīni, "fruits, flowers, etc."; dārakadārikādayo, "boys, girls and others."

Bhāva—state; as, pacitabhāvo, "state of having been cooked"; sīhabhāvo, "state of being a lion."

Dā—time; as, tadā, "then"; ekadā—"once"; idāni, Dāni—"now."

Dhā—division; as, dvidhā, "in two."

Di—like; as, tādi, "like that," "such."

Disa—like; mādiso, "like me"; tumhādiso, "like you."

Eyya—deserving, fit for; as, pabbateyya, "fit for a mountain."

Ga—going; as, hatthago, "coming into the hand"; atigo, "going beyond"; pāragū, "gone across," Gū—"accomplished."

Ika—belonging to; as, kālika, "belonging to time," "seasonable"; dvāriko—"door-keeper"; nāviko—"sailor."

Ja—arising from, being born; as, andago, "produced from an egg."
Ji—conquering; as, Māraji, “conquering Māra.”
Ka—agent; as, dāyako, “benefactor.”
Kāra—making; as, bhattachāro, “cook” (lit. “foodmaker.”)
Khattum—multiplicative; as, tikkhattum, “thrice.”
Maya—made of; as, dārumaya, “made of wood.”
Mattām—“merely,” “to the amount of”; as, ekamattām, “merely one,” “to the amount of one.”
Mā—“possessing”; as, khantimā, possessing patience.”
Manta—“possessing”; as, khantimanto, “patient.”
Niya—fitness; as, pacanīyo, “fit to be cooked.”
Niya—worthy; as, ramaṇīyo, “worthy to delight.”
Nām—participial neuter nouns; as, dassanām, “showing”; “appearance.”
Nā—participial feminine abstract nouns; as, desanā, “instruction,” “showing”; sevanā, “service,” “following.”
Sadisa—like; as, suvaṇṇasadiso, “like gold.”
Tama—superlative (with loc.) as, manussesu pāpatamo, “most wicked among men.”
Tara—comparative (with abl.); mayā pāpataro, “more wicked than I.”
Tā—feminine abstract; as, bālatā, “folly.”
Yam—neuter abstract; as, bālyām (= bāla + yām), “folly”; paṇḍiccaṁ (= paṇḍita + yām)—“scholarship,” “learning.” [When ta is followed by ya, the two combine into cc].
Vā—possessing; as, guṇavā, “virtuous”; bhagavā—“possessed of majesty,” “worshipful.”
Vanta—possessing; as, guṇavanta, “possessing virtue,” bhagavanta, “majestic,” “worshipful.”
SECTION XXVII.

Sandhi.

or

Vowel and Consonantal Union.

The union of a vowel with a vowel, a vowel with a consonant, and m with a vowel or consonant is termed sandhi, a Pāli word signifying "union." Sandhi may therefore be distinguished as (1) Vowel, (2) as Mixed Sandhi.

I. Vowel Sandhi.

Vowel sandhi is the union of two vowels, one being at the end of one word and the other at the beginning of the next. The general rule is that one of the vowels has to be elided or the two together have to be differently represented. The following examples will show the nature of the changes that may take place:

1. na ahosi = nāhosi, "was not."
2. ca api = cāpi, "and though."
3. na atthi = n’ atthi, "is not."
4. atha assa = atha ’ssa, "then his."
5. ca ādāya = c’ ādāya, "and having taken."
6. atha eko = ath’ eko, "then one."
7. tathā eva = tath’ eva, "even so."
8. ekena upāyena, = eken’ upāyena, "by one plan."
9. idāni assa = idani ’ssa, "now his."
10. pi ete = p’ ete, "though they."
11. ko asi = ko ’si, "who art thou?"
12. yo idha = yo ’dha, "who here."
13. sace aham = sacāham, or sac’ āham, "if I."
14. so aham = svāham, "he I," "I myself."

Observations.

(a) The vowel a before a double consonant is written short as in ex. 3, but when a and a meet and no double consonant
comes after the latter, the combination becomes ā; as in ex. 1. Also a + ā = ā, ā + a = ā, and ā + ā = ā.

(b) The vowel e, coming after, and o, going before, are generally retained; as in exs. 6 and 11.

(c) When i is followed by a, a is elided; as in 9.

(d) When a is followed by u, a is elided; as in 8.

(e) In ex. 13 e + a = ā. The loss of e is made up by lengthening a.

(f) In ex. 14 we see the vowel o followed by a becoming v. The loss of the long vowel o causes the lengthening of a. Similarly, ti eva = tveva, “even thus”; kho assa = khvassa, “indeed to him.” The vowel a being before the double consonant ss is not lengthened, having naturally a heavy or lengthened sound. Notice also the following combinations:

- te atthu = tyatthu, “let be to thee.”
- me aham = myāham, “to me I.”
- te aham = tyāham, “to thee I.”

200.

Iti and adhi.

When iti is followed by e, ti of iti with e becomes cce and the combination icce; as—

iti etam = iccetam, “thus this.”

So, paṭi + āgami = paccāgamī, “came back.”

If adhi is followed by a, dhi of adhi with a becomes jjha and the combination ajjha; as—

adhi agamā = ajjhagamā, “he went towards.”

So, adhi āvasati = ajjhāvasati, “dwells in or on”; adhi ̄harati = ajjhôrati, “swallows,” “takes down.”

201.

D and Dh followed by ya.

When forming verbal bases by adding ya to a root, d + ya = jja and dh + ya = jjha; as, √ vid, “exists” + ya = vijja. The usual verbal terminations can then be added to these.
bases. \( \sqrt{\text{pad}}, \) "to happen" + \( \text{ya} = \text{pajja}; \) \( \sqrt{\text{sidh}}, \) "to prosper" + \( \text{ya} = \text{sijjha}; \) \( \sqrt{\text{budh}}, \) "to know" + \( \text{ya} = \text{bujjha}. \)

**Consonantal Insertions.**

202.  [D, M, V, Y, R.]

Sometimes a consonant is inserted between two vowels for the sake of euphony: as—

\((a)\)  \(\text{D.}\) \[\begin{align*}
\text{tāva eva} &= \text{tāva deva}, \text{"even then," "even now."} \\
\text{koci eva} &= \text{koci deva}, \text{"even any one."}
\end{align*}\]

\((b)\)  \(\text{M.}\) \[\begin{align*}
\text{idha āgato} &= \text{idha māgato}, \text{"arrived here."} \\
\text{esa āha} &= \text{esa māha}, \text{"he said."}
\end{align*}\]

\((c)\)  \(\text{V.}\) \[\begin{align*}
\text{so utṭhāti} &= \text{so vuṭṭhāti}, \text{"he rises."}
\end{align*}\]

\((d)\)  \(\text{Y.}\) \[\begin{align*}
\text{na eva} &= \text{na yeva}, \text{"even not."}
\end{align*}\]

\((e)\)  \(\text{R.}\) \[\begin{align*}
\text{puna eva} &= \text{punareva}, \text{"even again."}
\end{align*}\]

203. Other consonants viz. \(\text{N, T, L,}\) are also used as euphonic insertions.

204.  

**II. Mixed Sandhi.**

Mixed sandhi denotes the union of a vowel with a consonant or of \(\text{in}\) with a vowel or consonant.

\((a)\)  A vowel with a consonant.

\((a)\) In this case the consonant may be doubled; as—

\(\text{ni gato} = \text{niggato, "gone out."}\)

\((b)\) If the consonant be an aspirate, its non-aspirate form is used in reduplication; as—

\(\text{ni khipati} = \text{nikkhipati}, \text{"unfortunate."}\)

\(\text{du bhago} = \text{dubbhago, "unfortunate."}\)
(c) When \( v \) is reduplicated \( vv \) becomes \( bb \); as—

\begin{align*}
\text{du vaco} & = \text{dubbaco}, \text{ "obstinate."} \\
ni \text{ vānam} & = \text{nibbānam}, \text{ "going out,"} \text{ "extinction."}
\end{align*}

(b) \( ç \text{m} \) followed by a vowel.

(d) When \( \text{m} \) is followed by a word beginning with a vowel it turns into \( \text{m} \); as—

\begin{align*}
\text{evam āha} & = \text{evamāha}, \text{ "he said so."} \\
\text{aham eva} & = \text{ahameva}, \text{ "even I."}
\end{align*}

(c) \( \text{m} \) followed by \( \text{yeva} \).

205. When \( \text{m} \) is followed by \( \text{yeva} \), \( \text{m} \) with \( y \) become \( ñ \); as—

\begin{align*}
\text{tam eva} & = \text{taññeva}, \text{ "even him."} \\
\text{tasmiṃ yeva} & = \text{tasmiññeva}, \text{ "even in that."} \\
\text{sam yutto} & = \text{saññutto}, \text{ "joined together."}
\end{align*}

206. 

(d) \( \text{m} \) followed by \( \text{h} \).

When \( \text{m} \) is followed by \( \text{h} \), \( \text{m} \) with \( h \) may become \( ñh \); as—

\begin{align*}
\text{evam hi} & = \text{evañhi}, \text{ "thus indeed."}
\end{align*}

207. 

(e) \( \text{m} \) followed by a consonant.

When \( \text{m} \) is followed by a consonant in the \textit{five-division} letters it changes to the nasal letter corresponding to that consonant. If the consonant happens to be a nasal itself, it becomes doubled.

\begin{enumerate}
\item \( \text{ñ} \) \{ evam kho = evaṅkho, \text{ "thus indeed."} \\
\quad \text{sam gaho} = \text{saṅgaho}, \text{ "taking together."} \\
\}
\item \( \text{n} \) \{ sam thāpeti = saṅthāpeti, \text{ "places well."} \\
\quad \text{sam thānam} = \text{saṅthānam}, \text{ "good position."} \\
\}
\item \( ñ \) \{ aham ca = abañca, \text{ "and I."} \\
\quad \text{saccaṁ ca} = \text{saccañca}, \text{ "and truth."} \\
\quad \text{kiṁ nu} = \text{kinnu}, \text{ "why?"} \\
\quad \text{aham tam} = \text{ahantaṁ}, \text{ "I him."} \\
\}
\item \( \text{n} \) \{ kiṁ ti = kinti, \text{ "namely what."} \\
\quad \text{dukkhaṁ te} = \text{dukkhan te}, \text{ "thy suffering."} \\
\}
\end{enumerate}
5. (m) \{ tam pi = tampi, "that also."
| purisaṁ pi = purisampi, "the man also."
\}

208. (f) in dropped before a consonant.

Sometimes in of the gen. and dat. of the loc., and of the inf. mood, is dropped before a consonant; as,

Buddhānasāsanām = Buddhānam sāsanām, "the mandate of the Buddhas."

tasmisare = tasmīṁ sare, "in that lake."

dātukāmo = dātum kāmo, "desirous to give."

SECTION XXVIII.

209. The use of particles, etc., as expletives and intensitives.

(a) Atha—"and," "moreover;" as—

(1) Puriso kammaṁ akāsi; atha so mayā saddhim agamāsi—"The man did the work; he then went with me."

(2) Ath' eko naro—"then one man."

(b) Eva

| Yeva {—"even," "very," "quite," "just," "only"; as—

| (1) Aham eva ( = aham eva) agamāsi—"even I went."
| (2) Etth' eva ( = eththa eva) mari—"he died just here."
| (3) So gantvā 'va ( = gantvā eva) pati—"just on going he fell."
| (4) Imasmiṁ kāle yeva—"at this very time."
| (5) Na idān' eva—"not only now."

210. Note.—The form va without the elision of e may be met with in texts.
221. (c) Api (= pi)—"also," "though," "even," "perhaps"; as—
(1) Mātā pi tam dātuṁ na sakkoti—"even the mother is not able to give it."
(2) Pubbe pi—"formerly also."
(3) Jānanto pi na āroceti—"though knowing, he does not tell."
(4) Api tumhe maṁ jānātha—"perhaps you know me."
(5) Evaṁ sante pi—"even it being so," "although it is so."

212. (d) Hi—"for," "indeed," "then"; as—
(1) So hi bālo hotī—"for he is a fool," or "he indeed is a fool."
(2) Tena hi ovādaṁ suṇātha—"then on that account hear the exhortation."
(3) Ko hi nāma so—"who indeed is he?"

213. (e) Kho—"indeed"; as—
(1) Sā kho mama bhaginī hotī—"she indeed is my sister."
(2) Na kho tam pāpaṁ karohi—"do not indeed commit that evil."
(3) Evan kho (= evaṁ kho)—"indeed thus."

214. (f) Nāma—"namely," "by name," "such"; "it may be said"; as,
(1) Brahmadatto nāma rājā ahosi—"The king was by name Brahmadatta."
(2) Evaṁ nāma karohi—"do such and such," "do so," lit. "do namely thus."
(3) Ko nāma so—"who is he?"
(4) Appeva nāma so tumhākaṁ sahaṁyo—"Perhaps he is your friend," lit. "Perhaps it may said he is your friend," or "He your friend perhaps may be called."

Note.—All the above particles are sometimes so used that they cannot be translated, although the impression they convey as intensitives or expletives may be apparent.
SECTION XXIX.

Compound Words.

215. Compound words in Pāli may be put into four general classes—

I. Appositional.

II. Adjectival, subdivided into—

(a) Simple—

1. Qualitative or Attributive.
2. Participle.

(b) Case-dependent.

(c) Numeral.

(d) Mixed.

III. Collective.

IV. Adverbial.

Note.—In forming compound words, the inflections of all words except the last are dropped, i.e., the base or short vocative form is used except in the last word. Vowels may combine according to Sandhi rules; as, gāma + anta = gāmanta, “end of the village.”

216. I. Appositional:
1. Brahmadattarājā—“the king Brahmadatta.”
2. Rādhāsahāyo—“the friend named Rādha.”
3. Videharatṭham—“the kingdom Videha.”

217. II. Adjectival:

(a) Simple.

| Paṇḍitapuriso—“a clever man.” |
| Madhuraphalam—“sweet fruit.” |
| Gatahathī—“the elephant that has gone.” |
| Gacchantapuriso—“the man who is going.” |
(b) Case-dependent.

- **Manussagharam**—"house of or for a man."
- **Corabhayam**—"fear from a thief."
- **Rājaputto**—"son of the king."
- **Purisakato**—"done by the man."

1. **tilokaṁ**—"three worlds" (= tayā lokā).
2. **pañcasilam**—"five precepts" (=pañca silāni).

*(c) Numeral.*

*Note.*—The numeral compound, it will be noticed, takes the form of a neuter in ṁ.

1. **Dalḥagahitasigālo**—"the jackal which was firmly held" [= dalhām (adv.) + gahita (p.p.p.) + sigālo].

*(d) Mixed.*

2. **Corachinnahatthapuriso**—"a man whose hand has been cut by a thief," lit. "thief-cut-hand man."

1. **Hatthiassām**—"horse and elephant (=hatthī ca + asso ca).
2. **Devamanussā**—"gods and men" (=devā ca + manussā ca).
3. **Sāriputtamoggallānā** — Sāriputta and Moggallānā (=Sāriputto ca + Moggallāno ca).

218. III. Collective.

*Note.*—If nouns of different genders are joined, the masc. by preference is put last; as, dāsi ca dāso ca = dāsidāsam, "slavewoman and slave." The neuter form in ṁ is usually employed when the nouns joined are to be viewed as separate; the pl. masc. form in ā when the nouns are viewed in combination. The rule is not a fixed one.
219. IV. Adverbial.

1. Upanagaram—"near the town."
2. Yāvajīvam—"as long as life lasts."
3. Yathābalam—"according to one's strength."

Note.—Adverbial compounds generally take the form of the singular accusative in īn. The abl. form is optionally used at times; as yathārucim or yathāruciyā, "at will," "as one likes"; kimkāraṇā, "for what reason?"

Exercise XX.

(a) Resolve the following compound words, stating to what class each belongs:—


(b) Form into compounds:—

SOME USEFUL PHRASES.

220. (A) The following phrases recur very frequently:—
(a) Vāsām kappeti—"resides"; lit. "establishes dwelling."
(b) Rājjam kāreti—"rules"; lit. "causes the rule to be done." Rājjam kāresi, "ruled"; rājjam kārente, "while ruling."
(c) Kālām karoti—"dies"; lit. "does time." Kālām akāsi, "died"; kālām katvā or kālāṅkatvā, "having died."
(d) Etad ahosi—"thinks thus," lit. "this was" [ = eta, base of esa, "this" + d (euphonic) + ahosi]. Tassa etad ahosi, "he thought thus," lit. "this was to him."
(e) Evam sante—"it being so." [Sante loc. abs. of santo "being."

221. (B) COGNATE FORMS, that is forms in which the noun and verbs express a similar idea, are often found; as—
(a) Ravaṁ rāvati—"cries"; lit. "cries a cry."
(b) Vassitām vassati—"shouts"; lit. "shouts a shout."
(c) Kasim kasati—"ploughs"; lit. "ploughs ploughing."
(d) Guliṅkālam kīlāti—"plays at ball"; lit. "plays ball play."

NOTE ON THE PASSIVE VOICE.

222. The Passive base to which the usual personal terminations of the different moods and tenses may be added, is formed by the sign ya, either (a) preceded or (b) not preceded by the connecting vowel i; as,

(a) √pac "to cook" + i + ya + ti = paciyati, "is cooked."
    √kar, to do" + i + ya + ti = kariyati, "is done."
    √kath, "to speak" + i + ya + ti = kathiyati, "is spoken."

(b) √ṣu, "to hear" + ya + ti = sūyati, "is heard."
    √ni, "to lead" + ya + ti = nīyati, "is led."
    √ji, "to conquer" + ya + ti = jīyati, "is conquered."
pa + √ūā, “to know” + ya + ti = paṅñāyati, “is known.”

223. The ya may be assimilated to the previous consonant; as, √muc, “to free” + ya + ti = muccati, “is freed.” √han, “to strike” + ya + ti = haṅñati, “is struck.”


225. Some variations from the usual form may be met with as, √vah, “to carry” + ya + ti = vuyhati, “is carried.” √vac, “to say” + ya + ti = vuccati, “is said.”

N.B.—The Passive base in the above examples are the forms without ti; as, paciya, kariya, etc. They can be conjugated in the usual way.

EXPLANATION OF A SHORT TEXT.

A Sandy Journey.

(1) Atīte Kāṣiraṭṭhe Bārāṇasiyāṁ Brahmadatte rajj- ām kārente Bodhisatto Satthavāhakule nibbattitvā vaṭappatto pañciḥi sakaṭasatehi vaṇijjāṁ karonto vicarati.


Kāṣiraṭṭhe]. “In the Kāsi kingdom,” “in the kingdom of the Kāsi people,” loc. s. of the appositional compound Kāṣiraṭṭham = Kāsi + raṭṭham.

Bārāṇasiyāṁ]. “In Benares,” loc. of Bārāṇasi (f.), “Benares.” The town was so named after the small
rivers Vāraṇa and Asi, at the confluence of which, near the Ganges, it formerly stood.

Brahmadatte]. *Loc. absolute of Brahmadatto*, a king’s name used with the participle kārente.

Rajjaṁ]. “Rule,” *acc. s. gent.* governed by kārente. ✓raj + suffix yaṁ = rajjaṁ.

Kārente]. *Present part., loc. s. abs. of kāreti*, “does,” “causes to do.” Brahmadatte rajjaṁ kārente (*loc. abs. construction*)—“while Brahmadatta was ruling,” lit. “Brahmadatta doing rule” See art. 126.

Bodhisatto]. “The Bodhisat,” i.e. “one who is destined to be a Buddha,” *nom. to nibbattitvā* and vicarati. Bodhi (*f.*), “supernatural knowledge,” “the knowledge such as is possessed by a Buddha.” Satto, “being.”

Satthavāhakule]. “In the family of a caravan chief,” lit. “in the family of one conveying a caravan,” *loc. s. of the case-dependent compound satthavāhakulāṁ = sattha (*m.*), “caravan” + vāha (*m.*), “leader” + kulāṁ, “family,” “a good or noble family.”

Nabbattitvā]. *ger. of nibbattati*, “springs up,” “arises,” “is born,” having for its subject Bodhisatto and connected with vicarati.


Pañcaḥi]. “By means of five,” “with five,” *ins. or abl. of pañca*, qualifying sakaṭasatehi.
Sakaṭasatehi]. “By or with a hundred carts,” ins. or abl. of the numeral compound sakāṭasatām, “100 carts” = sakaṭa (n.), “cart” + satām, “100.”


Vicarati]. “Goes about,” pres. ind. 3rd p. s. agreeing with Bodhisatto.

TRANSLATION.—Long ago, while Brahmadatta was ruling in Benares in the Kāsi kingdom, the Bodhisat was born in the family of a caravan leader and, on having come to age, went about with 500 carts, carrying on trade.

(2) So ekādaḥ marukantāram paṭipajji. Tasmiṁ kantāre sukhumavālikā muṭṭhinā gahitā hathe na tiṭṭhathi. Sā suriy’ uggamanato paṭṭhāya angārarāsi viya uṇhā hoti. Na sakkā akkamitum.

So]. “He,” personal pronoun, 3rd p. s., having for its antecedent Bodhisatto, nom. to paṭipajji.

Ekadā]. “Once,” “at one time,” adv. = eka, “one” + dā, adverbial suffix of time.

Marukantāram]. “Sandy wilderness,” a compound attributive noun s. acc. governed by paṭipajji = maru (m.), “sandy desert” + kantāram, acc. of kantāro, “wilderness.”

Paṭipajji]. “Entered upon,” 3rd s. aor. of paṭipajjati = paṭi, prefix, “upon,” “towards” + √pad + ya (a suffix sometimes added to roots to form the transitive or intransitive verbal base) + ti.

Tasmiṁ]. “In that,” loc. s. masc. of so, qualifying kantāre.

Kantāre]. “In wilderness,” loc. s. of kantāro.

Sukhumavālikā]. “The fine sand,” fem. attributive compound, nom. to tiṭṭhathi = sukhuma, “fine” + vālikā, (f.) “sand.”
Muṣṭhinā]. "By the fist," "by the hand," inst. s. of muṣṭhi (m.), "hand," "fist."


Na]. "Not," adverb, modifying tiṭṭhati.

Tiṭṭhati]. "Remains." Tiṭṭha is the reduplicated or augmented base of the √ṭhā.

Suriy' uggamanato]. "From the rising of the sun" = suriya (m.), "sun" + uggamanato, abl. s. of uggamanam, participial noun, "rising" = u + gama + nam. After u, g is reduplicated; nam, suffix, forming participial nouns declined like gharam; to, as a sign of the abl., is very often used instead of smā.

Paṭṭhāya]. "Starting from," "beginning from," "from," ger. of paṭṭhāti, "starts," "goes off" = pa + √ṭhā, "to stand" + ti; pa (prefix), "off," "towards"; ṭh is reduplicated by its non-aspirate t after pa. See art. 193.

Aṅgāraśi]. "A heap of embers," masc. case-dependent compound, 3rd s. nom. dependent on viya = aṅgāra (m.), "embers" + rāsi (m.), "heap."

Viya]. "Like." Viya takes the nom. case with it.

Uṇhā]. "Hot," fem. adj. qualifying vālikā (understood).

Hoti]. "Is," 3rd pers. s. pres. of √hū, "to be."

Na]. "Not," adverb modifying sakka.

Sakkā]. "Able," "possible," an uninflected word governing the inf. A word such as manussehi is understood. "It was impossible for men to go over it." See art. 42 (b).

Atikkamitum]. "To step on," "to go over," inf. of atikka-mati, "steps on," &c. = ati + kamati (= gamati). The prefix ati expresses "over," "beyond." The form ka-mati is never used by itself; k is reduplicated after ati. There are three similar roots in Pāli for "to go," viz. kam, gam, and kham. The latter is found in nikkhama-mati, "departs."
Translation.—One time he entered a sandy wilderness. The sand in that wilderness, on being held in the hand, would not remain (lit. ‘does not remain’). From sunrise, it was (lit. ‘is’) hot like a heap of embers. It was impossible to go over it.

(3) Tasmā tam paṭipajjantā chāyāya nisinnā divasam khepetvā atthaṅgate suriye sāyamāsam bhuṅjītvā bhūmiyā sitalāya jātāya sakatāni yojetvā gacchanti:
Tasmā]. “Therefore,” adv. abl. of so.
Tam]. “It,” pron., neut., 3rd s. acc., having for its antecedent kantāram.
Chāyāya]. “In the shade,” loc. s. of chāyā (f.), “shade,” dependent on nisinnā.
Divasam]. “Day,” acc. s. of divaso (m.), “day,” governed by khepetvā.
Khepetvā]. “Having passed,” “passing,” ger. of khepeti, “passes,” “causes to spend,” having for its subject paṭipajjantā and connected with the finite verb gac-
chanti; √khip.
Suriye] “sun,” loc. abs., s., of suriyo (m.), “sun.” Atthaṅ-
gate suriye—“when the sun set.” See art. 126.
Sāyamāsam]. “Dinner,” “evening meal”=sāya, (m.) “even-
ing” + m (euphonic) + āso from āsā (f.), “desire”; lit. “the evening’s desire”; acc. s. governed by bhuṅjītvā
Bhuṇjitvā]. "Having eaten," "ger. of bhuṇjati connecting gacchanti with paṭipajjantā. Bhuṇjati is one of those verbs that forms its base (here bhuṇja) by first augmenting the last consonant of the root by its corresponding nasal letter before adding a; as √bhuj—base bhuṇj + a = bhuṇja.

Bhūmiyā]. "The ground," loc. s. abs. of bhūmi (f.), "the ground."


Jātāya]. "Become," loc. s. abs. fem. of jāto, p.p.p. of jāyati, "becomes," used with bhūmiyā. Bhūmiyā sitalāya, jātāya—"When the ground became cool." √jā, "to be born," "to beget," "to become."

Sakatāni]. "Carts," acc. pl. of sakatām (n.), "cart," governed by yojetvā.


Translation.—Therefore those entering it passed the day seated in the shade and, when the sun set, cooked their evening meal, and, on the ground becoming cool, yoked the carts and went on.

(4) Samuddagamanasadisam eva gamananā hoti. Thalaniyāmako nāma tārakasaṇnāya sattham tāreti.

Samuddagamanasadisam eva] = Samuddagamanasadisam eva, since m followed by a vowel becomes m [art.204(d)]

Samuddagamanasadisam]. "Like going on the ocean," "like an ocean journey" = samudda (m.), "ocean" + gamana (neut. part. noun), "going," "journey" + sadisam, neut. of sadisa, "like." The whole compound, which is a mixed one, being participial and case-dependent, is in the neuter nom. qualifying gamanām and used predicatively with hoti.
Eva]—“Even,” intensive adv. modifying samuddagamanasadiṣām.


Hoti]. “Is,” 3rd pers. s. pres. of √hū, “to be,” agreeing with its subject gamanām.


Nāma]. “Namely,” expletive used with thalaniyāmako.

Tārakasaññāya]. “By star sign,” “by indication of the stars” = tāraka base of tārakā (f.) “star” + saññāya, ins. s. of saññā (f.), “sign.” The compound is case-dependent = tārakāhi saññāya, “by indication by means of stars.”


Translation.—The journey was just like an ocean journey. A land pilot took (lit. ‘takes’) the caravan across (the wilderness) by his knowledge of the stars (lit. ‘by star intimation’).

PROSODY.

There are various kinds of measures in Pāli poetry. One that is extensively found is the Vatta measure. In order to understand how it is used, the following observations about short and long vowels should be noted.
SHORT AND LONG VOWELS.

(a) The short vowels are a, i, u.
(b) The long vowels are ā, ī, ū, e, o.
(c) A long vowel is twice the quantity or length of a short vowel.
(d) The vowel before m is long. Accordingly in the word gharam, the syllable ram is long.
(e) The vowel before a double consonant is long as in the word rukkhām. Here the syllable ruk must be considered long.
(f) A short vowel or syllable is denoted by the sign ∅; as mūnī.
(g) A long vowel or syllable is denoted by the sign —; as rukkhā, paṇḍ i taṁ.
(h) For the sake of the metre or measure a short vowel may be lengthened or a long vowel shortened.

THE VATTĀ STANZA.

The Vatta stanza consists usually of four lines or four-quarter-verses. Each line or quarter-verse has generally eight syllables. The syllables are divided into four parts, the two extreme ones are free, i.e. either short or long; the other six are divided into two seats or feet of three syllables each. Sometimes an extra half stanza is added as in example 3 below.

EXAMPLES.

(1) Sip|pasama|m|dha|na|ma|n|at|hi;
    sip|pa|m|co|ra|na|ga|na|n|ti;
    i|dha|lo|ke|si|ppa|m|mi|t|a|m
    pa|ral|o|ke|sukha|va|ha|m.
The Second Seats.

The distinguishing character of the Vatta measure is that either the foot \( \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \) or \( \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \) must be used in the second seat of the second and fourth quarter-verses as underlined in the above examples. Generally \( \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \) is found in both those seats. The other two seats are free, i.e. any trisyllabic foot may be used.

The First Seats.

In the first seat of all the quarter-verses, and foot except \( \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \) may be used, but this rule is not strictly observed as we find in the first seat of the first example given above. In order to make the metre perfect, we find the reading \( \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \) \( \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \) instead of \( \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \text{\textcircled{o}} \).
VOCABULARY.

PART I. Pali—English.

A

Aggi (m.)—“fire.”
Ajja (adv.)—“to-day.”
Añña (pronl. adj.)—“other.”
Atavi (f.)—“forest.”
Aṭṭhāsi (aor. of ṭhā)—“stood,” “remained.”
Aṭṭhasimhā (aor. of ṭhā)—“we stood,” “we remained.”
Aṭṭhi (n.)—“bone.”
Attano (gen.)—“of self,” “own.”
Attā (m.)—“self.”
Adamsu (aor. of ṭā)—“they gave.”

Addasa (aor.)—“saw.”
Adāsi (aor. of ṭā)—“gave.”
Addasum (aor. of ṭā)—“gave.”
Antare (adv. loc.)—“within.”
Amacca (m.)—“minister,” “officer of state.”
Amba (m.)—“mango.”
Ayaṃ—“this,” “he.”
Arāṇṇaṃ—“forest.”
Avidūre (adv. loc.)—“not far.”
Assa (m.)—“horse.”
Ahaṃ—“I.”

Ā

Āgata (p.p.p.)—“come.”
Āgacchati—“comes,” “arrives.”
Ācariya (m.)—“teacher.”
Ācikkhati—“tells,” “intimates.”
Anā (f.)—“order,” “command.”

Āpana (m.)—“market,” “shop.”
Āmanteti—“calls,” “addresses.”
Āruhati—“mounts,” “ascends.”
Āroceti—“tells,” “intimates.”
Āvāta (m.)—“pit.”
\[\text{Vocabulary.}\]

\[\begin{align*}
\text{Asana&m} & \text{—“seat.”} & \text{Aharapeti} & \text{—“causes to bring,”} \\
\text{Aha} & \text{—“said.”} & \text{Ahar&peti} & \text{—“causes to fetch.”} \\
\text{Aharati} & \text{—“brings,” “fetches.”} & \text{Ahara} & \text{(m.)—“food.”} \\
\text{Ichati} & \text{—“wishes.”} & \text{Id&dh} & \text{(f.)—“miraculous power.”} \\
\text{Ich&h} & \text{(f.)—“wish.”} & \text{Ime} & \text{(pl. of ayam)—“these,”} \\
\text{It&ti} & \text{(f.)—“woman.”} & \text{U} & \\
\text{Id&n} & \text{(adv.)—“now.”} & \text{Ug&nh&th} & \text{—“acquires.”} \\
\text{Ucchu} & \text{(m.)—“sugar-cane.”} & \text{Upasa&nk&amati} & \text{—“approaches.”} \\
\text{Ud&hh} & \text{(conj.)—“or.”} & \text{Upp&j&ati} & \text{—“arises,” “springs up.”} \\
\text{Up&ya} & \text{(m.)—“means,” “way.”} & \text{Ubho} & \text{(m., f., n.)—“both.”} \\
\text{Upar&j} & \text{(m.)—“viceroy.”} & \text{Usu} & \text{(m. or f.)—“arrow.”} \\
\text{Eka} & \text{—“one.”} & \text{Ete} & \text{(pl. of eso)—“these,” “they.”} \\
\text{Ek&ss} & \text{(fem. of eka)—“of one,” etc. [See Gr.]} & \text{Esa} & \text{(=eso)—“he,” “this.”} \\
\text{Otarati} & \text{—“comes down,” “descends.”} & \text{Ov&d&ati} & \text{—“admonishes,” “instructs.”} \\
\text{Olok&ti} & \text{—“looks,” “beholds.”} & \text{Ov&d&&a} & \text{(m.)—“admonition.”} \\
\text{Kata} & \text{(p.p.p.)—“done.” /kar.} & \text{Kapp&ti} & \text{—“does.”} \\
\text{Katheti} & \text{—“tells,” “relates.”} & \text{Kamma&m} & \text{—“work,” “deed.”}
\end{align*}\]
Kātum (inf.)—"to do." √kar.
Karaṇāṁ—"matter," "circumstance," "occurrence."
Kiṅāti—"buys."
Kiḷaṇi—"plays."
Kiḷā (f.)—"play," "sport."
Kumārī—"princess."

Kusala—"good," "virtuous."
Kenaci (gen. of koci)—"by anyone." [See koci in Gr.]
Ko—"who," "what?"
Koci—"anyone," "whoever."
Koṭi (f.)—"end," "extremity."
Kuṭṭhi (m.)—"leper."

Kh
Khettāṁ—"field."

G
Gaheti—"takes," "seizes."
Gāma (m.)—"village."
Gilāna—"sick."
Guhā (f.)—"cave."
Gona (m.)—"bullock," "cow."
Gopako (m.)—"keeper."
Gopāla—"cowherd."

Gh
Ghora—"dreadful," "fearful."

C
Ca (conj.)—"and."
Cāti (f.)—"pot," "vessel."
Catasso (f.)
Cattāri (n.)
Cattāro (m.)—"four."
Catu (base.)
Canda (m.)—"moon."
Citakā (f.)—"funeral pile."

Cintayati
Cinteti
Ce (conj.)—"if."
Cetiyāṁ—"shrine," "pagoda."
Cora (m.)—"thief."
Corāpeti—"causes to steal."
Coreti—"steals." √cur.
VOCABULARY.

Ch  
Chaddeti—"gets rid of," "discards."  
Chinna  (p.p.p.)—"cut,",  
"severed."  \(\sqrt{\text{chid}}\).

J  
Janapadam—"district."  
Janati—"knows."  
Janapeti—"causes to know."  
Jalā  (f.)—"flame."  
Jivitam—"life."  
Jeti—"conquers."  

T  
Tajkēti—"frightens."  
Tandula (m.)—"rice."  
Tattha (adv.)—"there."  
Tatha (adv.)—"so," "like that."  
Tadā (adv.)—"then."  
Tayo (m.)—"three."  
Tarunā—"fresh," "young."  
Tāva (adv.)—"till," "then."  
Ti (sign of narration)—"that," "namely."  
Tvām—"thou."  
Titthati—"stands," "remains," "is established."  
Tīni (m.)—"three."  
Tittaka—"bitter."  
Tisso (f.)—"three."  
Tumhe—"you."  
Te—"thine," "they," etc. [See tvām and so in Gr.]

D  
Dasā—"ten."  
Dassāmi (fut. of \(\sqrt{\text{dā}}\))—"I shall give."  
Dasseti—"shows," "points  
Dāpeti—"causes to give."  
Dāraka (m.)—"boy."  
Dārikā (f.)—"girl."  
Dāru (m.)—"fire-wood," "fire-stick."  
Dāsi  (f.)—"female slave," "bondwoman."  
Dāsa (m.)—"male slave," "bondman."  
Disā (f.)—"cardinal point."  
Disvā (ger.)—"having seen." \(\sqrt{\text{dis}}\).  
Dīgha—"long."  
Dukkha—"painful."
Dukkham—"pain," "suffering."
Dūta (m.)—"messenger."
Devi (f.)—"queen."
Deseti—"instructs."
Dvi —"two." [See Gr.]
Dve —"fault," "hatred."

Dhanam—"wealth."
Dhanu (n.)—"bow."
Dhammad—"law," "truth," "the Scriptures."
Dhita (f.)—"daughter."
Dhenu (f.)—"cow."
Dhovati—"washes."

Nam (= tam)—"him," "that," etc. [See so in Gr.]
Na (adv.)—"not."
Nagaram—"town."
Nādi (f.)—"river."
Nāma—"name."
Nāvā (f.)—"boat."
Nāvika (m.)—"boatman."
Nidahati—"conceals."
Nipajjati—"lies down."
Nivesanan—"abode," "dwelling."
Nisidati—"sits."
Nu (interrogative particle)—"is it?" "so?"
Neti—"leads," "takes," "brings."

Pakkamati—"goes off," "departs."
Pakkosati—"calls," "summons."
Pacati—"cooks."
Pacāmitta (m.)—"enemy."
Pacita (p.p.p.)—"cooked."
Paceti—"drives."
Paccari (f.)—"raft."
Pacchato (adv. and prep.)—"after," "behind."
Pacchi (f.)—"basket."
Pañha (m.)—"question."
Pañcita (m.)—"Pandit," "Sage." ["clever."
Pañcita (adj.)—"wise."
Patvā (ger.)—"having attained," "having reached."
Padesa (m.)—"place," "spot."
Pana (conj.)—"but."
Parājita (p.p.p.)—"conquered."
Parājeti—"conquers."
Pavisati—"enters."
Passati—"sees."
Pasu (m.)—"goat."
Paharita (p.p.p.)—"struck."
Paharati—"strikes."
Pahināti—"sends."
Pātarāsa (m.)—"breakfast."
Pāniyaṁ—"water."
Pāpa—"evil," "wicked."
Pāpuṇāti—"gets," "attains," "reaches."
Pāraṁ (adv., prep., and noun)—"beyond."
Pāsāṇa (m.)—"rock."
Pāsāda (m.)—"palace."
Pitā (m.)—"father."

Pitu (gen., dat., and base of pita)—"father's," etc.
Pidahati—"closes," "shuts."
Pivati—"drinks."
Piti (f.)—"joy."
Pucchati—"asks."
Putta (m.)—"son." [front."
Purato (adv. and prep.)—"in"
Purāṇa—"old," "ancient."
Purisa (m.)—"man."
Purolita (m.)—"private chaplain," "a king's private adviser."
Pesita (p.p.p.)—"sent."
Pesati—"sends."
Potthaka (m. or n.)—"book," "treatise."

Ph

Phalāṁ—"fruit."

B

Buddha (m.)—"Buddha."
Brahmaṇa (m.)—"Brahmin."
Brahmaṇī (f.)—Brahmin's wife."

Bh

Bhaginī (f.)—"sister." [ty.
Bhandām—"goods," "property."
Bhandikā (f.)—"bundle."
Bhattam—"rice."
Bhattakāra (m.)—"cook."

Bhattā (m.)—"husband."
Bhavati—"is."
Bhātā (m.)—"brother."
Bālisa (m.)—"fisherman."
Bāhire (adv.)—"outside."
| **Bhikkhavo** (pl. of bhikkhu)—“monks.” | **Bhuñjati**—“eats.” |
| **Bhikkhu** (m.)—“monk.” | **Bhuñjapeti**—“causes to eat.” |
| **Bhikkuni** (f.)—“nun.” | **Bhumi** (f.)—“earth.” |
| **Bhisi** (f.)—“mat.” | **Bheri** (f.)—“drum.” |
| **Bhojeti**—“feeds.” |

| **Magga** (m.)—“road.” | **Maharājā**—“emperor,” “overlord.” |
| **Majjhām**—“middle.” | [“not.” |
| **Mañcaka** (m.)—“bed,” “cot.” | **Mā (prohibitive particle)—** |
| **Mañi** (m.)—“ruby,” “gem.” | **Mātāpitā**—“parents.” |
| **Madhura**—“sweet.” | **Mātā**—“mother.” |
| **Manussa** (m.)—“man.” | **Māreti**—“kills.” |
| **Mamsa** (m.)—“flesh.” | **Mukha**—“mouth,” “face,” “entrance.” |
| **Mayaṁ**—“we.” | **Mettā** (f.)—“friendship,” “love.” |
| **Marāṇaṁ**—“death.” | **Moceti**—“sets free,” “releases.” |
| **Marati**—“dies.” | |
| **Mahanta**—“large,” “big.” | |
| **Mahā** (indecl.)—“great.” |

| **Yathā** (adv.)—“as.” | **Yāgu** (m.)—“rice gruel,” “porridge.” |
| **Yathāsukham** (adv. comp.)—“according to one’s wish,” “at pleasure.” | **Yācati**—“asks.” |
| **Yadā** (adv.)—“when.” | **Yāti**—“goes.” |
| **Yāva** (adv.)—“until.” | **Yogi** (m.)—“ascetic.” |

| **Rakkhati**—“keeps,” “guards.” | **Rasa** (m.)—“juice.” |
| **Rajju** (f.)—“rope,” “string.” | **Rajā** (m.)—“king.” |
| **Rattham**—“kingdom.” | **Rāma** (m.)—“Rāma.” |
| **Ratti** (f.)—“night.” | **Rāsi** (m.)—“heap.” |
| **Ratha** (m.)—“chariot,” “car.” | **Rukkha** (m.)—“tree.” |
Vocabulary.

L

Labhāti—“gets.”
Lāpu (n.)—“pumpkin.”

| Līlahā (f.)—“grace.”
| Luddā (m.)—“hunter.”

V

Vacanāṁ—“speech,” “word.”
Vañceti—“deceives,” “eludes.”
Vā (conj.)—“or.”
Vādeti—“sounds.”
Vāreti—“restrains,” “checks.”
Vāsa (m.)—“residence.”
Vatītati—“is right.”
Vaddhāki (m.)—“carpenter.”
Vatthu (n.)—“story.”
Vadati—“says,” “tells.”
Vadhāti—“kills.”
Vasati—“dwell.”

| Vasāpeti—“causes to dwell.”
| Vassa—“year.”
| Vikkīnāti—“sells.”
| Vijahāti—“forsakes,” “abandons.”
| Vinā (prep.)—“without.”
| Vīryāṁ—“energy.”
| Vejja (m.)—“physician,” “doctor.”
| Vīthī (f.)—“street,” “road.”
| Vedanāṁ—“pain.”
| Veḷu (m.)—“bamboo.”

S

Sakataṁ—“cart.”
Sakkā—“able.” [Vide Gr., p. 27].
Sakūṇa (m.)—“bird.”
Sakkunāti—“is able.”
Sakkoti

Saccam—“truth.”
Sacca—“truthful.”
Sacce (conj.)—“if.”
Saffa (f.)—“sign,” “intimation.”
Satti (f.)—“spear,” “javelin.”

Sadadhāti—“believes.”
Saddhim (prep.)—“with.”
Santikāṁ (advt. acc.)—“near.”
Santike (advt. loc.)—“near.”
Sabba (pronl. adj.)—“all.”
Samaya (m.)—“time.”
Samīpe (advt. loc.)—“near.”
Sayanha (m.)—“evening.”
Sara (m.)—“lake.”
Sve (adv.)—“to-morrow.”
Sahāya (m.)—“friend.”
Sā (f.)—“she.”
Sūtakām—"garment."
Sāya (m.)—"evening."
Sāyabhātam—"dinner,"
  "evening meal."
Sārathī (m.)—"charioteer."
Sālā (f.)—"hall," "room,"
  "rest-house."
Sāsanam—"order," "command," "Buddha's religion."
Sikkhati—"learns."
Sikkhāpeti—"causes to learn."
Sigāla (m.)—"jackal."
Siddhi (f.)—"success," "prosperity."

Siri (f.)—"glory," "grandeur,"
  "magnificence."
Sissa (m.)—"pupil."
Sītalā—"cold," "cool."
Silām—"precept."
Siha (m.)—"lion."
Sukham—"happiness."
Suṇāti—"hears," "listens."
Suriya (m.)—"sun."
Setṭhī (m.)—"banker,"
Setṭhī—"treasurer."
Setu (m.)—"bridge."
Senā (f.)—"army."
So—"he."
Sōlasa—"sixteen."

H
Hattha (m.)—"hand."
Hatthī (m.)—"elephant."
Hutvā (ger.)—"being."

Hēṭṭhā (adv. and. prep.)—
  "under."
Hoti—"is."

A
Adle—"sakkā."
Abstains—"viramati."
According—"yathā."
Acquires—"pāpuṇāti," "ug-
  ganhāti."
Acts—"karoti."
Admonishes—"ovadati."

Admonition—"ovādo."
Aged—"mahallaka."
All—"sabba."
Allows—"labhati."
And—"ca."
Another—"aṇṇa."
Anyone—"koci."
Approaches—“upa sānka-mati.”
Arrives—āgcacchati.”
As—“yathā.”

Be—“v/hū.”
Beard—“massu.”
Beats—“paharati.”
Behind—“pacchato.”
Believes—“saddhahati.”
Bell—“ghanṭā.”
Benares—“Bārāṇasi.”
Bhagavā—“Bhagavā.”
Bird—“sakuṇo.”
Birth—“jāti.”
Boat—“nāvā.”

Calls—“pakkosati.”
Can—“sakkā,” “sakkoti,” “sakkunāti.”
Cardinal Point—“disā.”
Carpenter—“vaddhaki.”
Carts—“sakataṁ.”
Cause—“kāraṇam.”
Chaplain (private)—“purohitō.”
Chariot—“ratho.”
Charioteer—“sāraṇhi.”
Checks—“vāreti.”

Asks—“pucchati.”
Assembly—“parisā.”
Assents—“paṭisuṇāti.”
Attains—“pāpuṇāti.”

Be—“√hū.”
Book—“potthakām.”
Both—“ubho.”
Boy—“dārako.”
Brähmin—“Brāhmaṇo.”
Breakfast—“pātarāso.”
Brings—“āharati.”
Brother—“bhātā.”
Brought—“āharita,” “ānīta.”
Buddha—“Buddha.”
Bullock—“goṇo.”

Calls—“pakkosati.”
Can—“sakkā,” “sakkoti,” “sakkunāti.”
Cardinal Point—“disā.”
Carpenter—“vaddhaki.”
Carts—“sakataṁ.”
Cause—“kāraṇam.”
Chaplain (private)—“purohitō.”
Chariot—“ratho.”
Charioteer—“sāraṇhi.”
Checks—“vāreti.”

Dares—“ussahati.”
Daughter—“dhītā.”

Day—“divaso.”
Death—“maraṇām.”
Deceives—"vañceti."
Declares—"katheti," "āroceti."
Deed—"kammam."
Departs—"pakkamati."
Descends—"otarati."
Describes—"vāññeti."
Destroys—"nāseti."
Did—"akāsi."
Dies—"marati."
Digs—"khaññati."

Direction—"disā."
Divides—"bhājeti."
Doctor—"vėjjo."
Does—"karoti."
Done (p.p.p.)—"kata."
Door—"dvāram."
Dreadful—"ghora."
Drinks—"pivati."
Drum—"bheri."
Dwelling—"nivesanaṃ."
Dwells—"vasati," "viharati."

Eats—"khādati," "bhuñjati."
Eight—"aṭṭha."
Eighty—"asiti."
Elephant—"hatthi."
Emissary—"dūto."
Emperor—"mahārājā."
Endeavours—"ussahati."

Enmity—"vaññam."
Enters—"pavisati."
Evening—"sayanho."
Evil—"pām."
Excavation—"āvāto."
Exertion—"viriyaṃ."
Eye—"cakkhu."

Falls—"patati."
Far—"dūre," "dūrato."
Father—"pita."
Fault—"doso."
Fear—"bhayaṃ."
Feeds—"bhojeto."
Field—"khettaṃ."
Fire-wood—"dāru."
First—"pathama."
Fisherman—"bālisiko."

Five—"pañca."
Folly—"bālatā."
Foolish—"bāla."
Foot—"pādo."
Foot-soldier—"patti."
Four—"catu."
Fourth—"catuttaha."
Friend—"sabāyo."
Frightens—"taijeto."
Front (m.)—"purato."
G
Ganges—"Gaṅgā."
Garden—"uyyānām."
Garment—"sāṭakam."
Gets—"labhati"; "gaṅhāti."
Gets rid—"chāḍhētī."
Gift—"dānam."
Girl—"dārikā."
Gives—"dadāti," "detī."

G
Glory—"siri," "sirī."
God—"devo."
Goes—"gacchati."
Gold—"suvannām."
Goods—"bhandām," "bhandāṇi."
Grandson—"nattā."
Great—"mahā," "mahanta."

H
Hall—"sālā."
Hand—"hattho."
Happiness—"sukham."
Harp—"tanti."*"" He—"so."
He who—"yo."
Hears—"suṣāti."
Here—"idha."
High—"ucca."

H
Hire—"bhati."
Hole—"āvāta."
Honey—"madhu."
Honour—"sakkāro."
Horse—"asso."
Hot—"uṇha."
House—"gharam."
Hundred—"sataṁ."
Hunter—"luddo."

I
I—"ahām."
If—"ce," "sace."
Impossible—"na sakkā"; "na sakkoti," "na sakkunāti."

I
Is—"hoti." Is able—"sakkunāti"; "sakkā," "sakkoti."

J
Javelin—"satti."

K
K
Keeps—"rakkhati."
Killed—"mārita."
Kills—"māreti."
King—"rājā."
Law—"dhammo."
Learns—"sikkhati."
Life—"jīvitam."
Lion—"siho."
Lioness—"sīhi."

Listens—"suṇāti."
Lives—"vasati," "viharati."
Long—"dīgha."
Looks—"oloketi."
Lute—"viṇā."

Magnificence—"siri," "sirī."
Makes—"karoti," "kappeti."
Man—"puriso," "manusso."
Many—"bahu."
Matter—"pavatti," "kāraṇām."
Means—"upāyo."
Medicine—"osadham."
Merchant—"vānijo."
Messenger—"dūto."

Middle—"majjam."
Minister—"amacco."
Mithila—"Mithilā."
Monastery—"vihāro."
Munk—"bhikkhu," "samaṇo."
Monkey—"kapi," "vānaro."
Moon—"cando."
Mother—"mātā."
Mountain—"pabbato."

Name—"nāmam."
Names—"nāmam karoti."
New—"nava."
Near—"santike," "samīpe."
Nineteen—"ekānavisati."

Not—"na," "mā."
Not far—"avidūre."
Now—"idāni."
Nun—"bhikkhuni."

Old—"purāṇa."
One—"eka."
Or—"vā," "udāhu."

Other—"aṇṇa."
Outside—"bāhire."
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Second—"dutiya."
Seated (p.p.p.)—"nisinna."
Sees—"passati, " oloketi."
Sells—"vikkināti."
Sends—"peseti."
Seven—"satta."
Share—"koṭṭhāsa."
She—"sā."
Shop—"āpano."
Shows—"dasseti."
Sick—"gilāna."
Sister—"bhagini."
Sits—"nisidati."
Sītā—"Sitā."
Sky—"ākās."
Slave—"dāso."
Slave-woman—"dāsi."
So—"tathā, " evam."
Son—"putto."

Sounds—"vādeti."
Spade—"kuddālo."
Speaks—"katheti."
Spear—"satti."
Stands—"ṭhāti, " tiṭṭhāti."
Star—"tārakā."
Stays—"vasati, " viharati."
Steals—"coreti."
Story—"vatthu."
Street—"vithi."
String—"rajju."
Success—"siddhi."
Suffering—"dukkham."
Suffers (death)—"maranām, " pāpuṇāti."
Sugar-cane—"ucchu."
Sun—"suriyo."
Sundari—"Sundari."
Supports—"poseti."

Takes—"gaheti, " gaṇhāti."
Taxila—"Takkasilā."
Teacher—"satthā, " acariyo."
Tear—"assu."
Tells—"āroceti, " katheti."
There—"taṭtha."
Thief—"coro."
Thinks—"cinteti."
This—"eso."
Thorn—"kaṇṭako."
Thousand—"sahassam."
Thou—"tvam."
Three—"ti."
Throws—"khipati."

Throws up—"ukkhipati."
Thunderbolt—"asani."
Thy—"tava, " te, " tu- yham."
Ties—"bandhati."
Till then—"tāva, " tāvata."
To-day—"ajja."
To-morrow—"sve."
Top—"matthako."
Town—"nagaram."
Townsman—"nagaravāsi."
Treasure—"dhanam."
Truth—"saccam."
Two—"dvi."

T
Vocabulary.

U

Until—"tāva."

V

Viceroy—"uparājā." | Village—"gāmo."

W

Washes—"dhovali." | Why—"kim."
Water—"pāniyam." | Wicked—"pāpa."
We—"mayam." | Wisdom—"pañña."
Wealth—"dhanam." | Wise—"pañdita."
Weapon—"āvudham." | Wish—"icchā."
Well (very)—"sādhu." | Within—"antare."
Went—"agamāsi." | Without—"vinā," "bāhira."
What—"yo," "ko." | Woman—"sīthi."
When—"yadā," "kada." | Word—"vācā."
Where—"yattha," "kattha." | Work—"kammam."
Which | World—"loko."
   |  "yo," "ko"
Who

Y

Yes—"āma."
You—"tumhe."

Young—"taranā," "dahara."
"A book that is shut is but a block"

GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book clean and moving.

S. E., 148, N. DELHI.