THE
NEW PALI COURSE
PART I

BY

Prof. A. P. BUDDHADATTA, Mahā Nāyaka Thera
Sri Kalyanavamsa Sect.,
Aggamahāpandita, Sāhitya Chakravarti, D. Lit.

Author of "Concise Pali-English Dictionary", "English-Pali Dictionary", etc.,
and editor of "Buddhaddatta's Manuals", etc.

AGGĀRĀMA, AMBALANDODA

SIXTH EDITION

THE COLOMBO APOTHECARIES' CO., LTD.
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1962
To
THE MEMORY
of
RUBEN LANGE
OF LOCARNO, SWITZERLAND
who earnestly wished me to produce such a book as this.
FOREWORD

BY
DR. G. P. MALALASEKARA
University College, Colombo

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

G. P. MALALASEKARA.

University College, Colombo.
17th June, 1937.
PREFACE

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

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

Pali is now taught in many universities both in the East and the West. There is also a desire all over the civilized world at the present day to read the original Pali Texts in order to find out what the Buddha has preached to mankind 25 centuries ago and to see what historical and philological treasures are enshrined therein. Therefore, to facilitate the study of Pali, some modern scholars have compiled Pali courses, grammars and readers
according to modern methods. Of these the Pali Grammar by Chas. Duroiselle, formerly Professor of Pali at Rangoon College, still stands unrivalled. Gray's Pali Course has done much service for a long time to students in India and Burma; and S. Sumangala's Pali Course has done the same to students in Ceylon.

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

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

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

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

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

A. P. BUDDHADATTA.

Aggārāma,
Ambalangoda,
15th June, 1937.
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THE NEW PALI COURSE

FIRST BOOK

THE ALPHABET

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

VOWELS

a, ã, i, ï, u, ū, e, o

CONSONANTS

k, kh, g, gh, ŋ

c, ch, j, jh, ŋ

t, th, d, dh, n

p, ph, b, bh, m

y, r, l, v, s, h, ŋ, ŋ.

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

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

¹ Wide Book II for further treatment of letters.
3. PRONUNCIATION

<table>
<thead>
<tr>
<th>Sound</th>
<th>Description</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>is pronounced like a in what or</td>
<td>u in hut</td>
</tr>
<tr>
<td>ā</td>
<td>..</td>
<td>a in father</td>
</tr>
<tr>
<td>i</td>
<td>..</td>
<td>i in mint</td>
</tr>
<tr>
<td>ī</td>
<td>..</td>
<td>ee in see</td>
</tr>
<tr>
<td>u</td>
<td>..</td>
<td>u in put</td>
</tr>
<tr>
<td>ū</td>
<td>..</td>
<td>oo in pool</td>
</tr>
<tr>
<td>e</td>
<td>..</td>
<td>a in cage</td>
</tr>
<tr>
<td>o</td>
<td>..</td>
<td>o in no</td>
</tr>
<tr>
<td>k</td>
<td>..</td>
<td>k in kind</td>
</tr>
<tr>
<td>kh</td>
<td>..</td>
<td>kh in blackheath</td>
</tr>
<tr>
<td>g</td>
<td>..</td>
<td>g in game</td>
</tr>
<tr>
<td>gh</td>
<td>..</td>
<td>gh in big house</td>
</tr>
<tr>
<td>ň</td>
<td>..</td>
<td>ng in singer</td>
</tr>
<tr>
<td>c</td>
<td>..</td>
<td>ch in chance</td>
</tr>
<tr>
<td>ch</td>
<td>..</td>
<td>ch h in witch-hazel</td>
</tr>
<tr>
<td>jh</td>
<td>..</td>
<td>dge h in sledge-hammer</td>
</tr>
<tr>
<td>ĕ</td>
<td>..</td>
<td>gn in signore</td>
</tr>
<tr>
<td>t</td>
<td>..</td>
<td>t in cat</td>
</tr>
<tr>
<td>th</td>
<td>..</td>
<td>th in ant-hill</td>
</tr>
<tr>
<td>d</td>
<td>..</td>
<td>d in bad</td>
</tr>
<tr>
<td>dh</td>
<td>..</td>
<td>dh in red-hot</td>
</tr>
<tr>
<td>n</td>
<td>..</td>
<td>kn in know</td>
</tr>
<tr>
<td>ň</td>
<td>..</td>
<td>th in thumb</td>
</tr>
<tr>
<td>t</td>
<td>..</td>
<td>th in pot-herb</td>
</tr>
<tr>
<td>th</td>
<td>..</td>
<td>th in then</td>
</tr>
<tr>
<td>dh</td>
<td>..</td>
<td>dh in adherent</td>
</tr>
<tr>
<td>ph</td>
<td>..</td>
<td>ph in uphill</td>
</tr>
<tr>
<td>bh</td>
<td>..</td>
<td>bh in abhorrence</td>
</tr>
<tr>
<td>y</td>
<td>..</td>
<td>y in yes</td>
</tr>
<tr>
<td>s</td>
<td>..</td>
<td>s in sight</td>
</tr>
<tr>
<td>η</td>
<td>..</td>
<td>ng in sing</td>
</tr>
</tbody>
</table>

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

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

1. Nāma  = noun
2. Ākhyāta  = verb
3. Upasagga  = prefix

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

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

Gender, Number and Case

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

**Gender:**
(1) Pattiṇga  = Masculine
(2) Itthiliṅga  = Feminine
(3) Napuṁsakaliṅga  = Neuter

**Number:**
(1) Ekavacana  = Singular
(2) Bahuvacana  = Plural

6. Nouns which denote males are masculine; those which denote females are feminine; but nouns which denote inanimate things and qualities are not always neuter, e.g. *Rukkha* (tree), *Canda* (moon) are masculine. *Nadi* (river), *Latā* (vine), *Paññā* (wisdom) are feminine. *Dhana* (wealth), *Citta* (mind) are neuter.
Two words denoting the same thing may be, sometimes, in different genders; Pāsāṇa and Silā are both synonyms for a stone, but the former is masculine, and the latter is feminine. Likewise one word, without changing its form, may possess two or more genders, e.g. gehu (house) is masculine and neuter, kucchī (belly) is masculine and feminine.

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

7. There are eight cases, namely:

1. Paṭhamā = Nominative
2. Dutiya = Accusative
3. (a) Tatiyā = Ablative of agent and
(b) Karanā = Ablative of instrument
4. Caṭutthī = Dative
5. Paṇcamī = Ablative of separation
6. Chaṭṭhī = Possessive or Genitive
7. Sattamī = Locative
8. Ālapana = Vocative

The Ablative in English is here divided into Tatiyā, Karanā and Paṇcamī. But, as Tatiyā and Karanā always have similar forms both of them are shown under “Instrumental”. Where only the “Ablative” is given the reader must understand that all (3) forms of the Ablative are included.
DECLENSION OF NOUNS

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

Nara is a masculine stem, ending in—a.

It is to be declined as follows:—

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> Naro = man</td>
<td>Narā = men</td>
</tr>
<tr>
<td><strong>Acc.</strong> Naranā = man</td>
<td>Nare = men</td>
</tr>
<tr>
<td><strong>Ins.</strong> Narenā = by, with or through man</td>
<td>Narebhi; narehi = by, with or through men</td>
</tr>
<tr>
<td><strong>Dat.</strong> Narāya; narassa = to or for man</td>
<td>Narānāya = to or for men</td>
</tr>
<tr>
<td><strong>Abl.</strong> Narā; naramhā; na-rasmā = from man</td>
<td>Narebhi; narehi = from men</td>
</tr>
<tr>
<td><strong>Gen.</strong> Narassa = of man</td>
<td>Narānāya = of men</td>
</tr>
<tr>
<td><strong>Loc.</strong> Nare; naramhi; na-rasmini = on or in man</td>
<td>Naresu = on or in men</td>
</tr>
<tr>
<td><strong>Voc.</strong> Nara; narā = 0 man</td>
<td>Narā = 0 men</td>
</tr>
</tbody>
</table>

Some of the stems similarly declined are:—

<table>
<thead>
<tr>
<th>Purisa = man</th>
<th>Buddha = the Enlightened One</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manussa = human being</td>
<td>Dhamma = doctrine</td>
</tr>
<tr>
<td>Hāttha = hand</td>
<td>Saṅgha = the community</td>
</tr>
<tr>
<td>Pāda = leg; foot</td>
<td>Āloka = light</td>
</tr>
<tr>
<td>Kāya = body</td>
<td>Loka = world</td>
</tr>
<tr>
<td>Rukkha = tree</td>
<td>Ākāsa = sky</td>
</tr>
<tr>
<td>Pāsāna = rock; stone</td>
<td>Suriya = sun</td>
</tr>
<tr>
<td>Gāma = village</td>
<td>Canda = moon</td>
</tr>
</tbody>
</table>
Magga = path
Putta = son
Kumāra = boy
Vānipa = merchant
Cora = thief
Mitta = friend
Dāsa = slave
Bhūpāla = king
Kassaka = farmer
Lekhaka = clerk
Deva = god; deity
Vānara = monkey
Vihāra = monastery
Dīpa = island; lamp
Mañca = bed
Āhara = food
Siha = lion
Miga = deer; beast
Assa = horse
Goṇa = ox
Sunakha = dog
Varāha = pig
Sakuṇa = bird
Aja = goat
Kāka = crow

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

<table>
<thead>
<tr>
<th>CASE</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>o</td>
<td>ā</td>
</tr>
<tr>
<td>Acc.</td>
<td>iy</td>
<td>e</td>
</tr>
<tr>
<td>Ins.</td>
<td>ena</td>
<td>ebhi ; chi</td>
</tr>
<tr>
<td>Dat.</td>
<td>āya ; ssa</td>
<td>ānāy</td>
</tr>
<tr>
<td>Abl.</td>
<td>ā ; mhā ; smā</td>
<td>ebhi ; ehi</td>
</tr>
<tr>
<td>Gen.</td>
<td>ssa</td>
<td>ānāy</td>
</tr>
<tr>
<td>Loc.</td>
<td>e ; mhi ; smiṇ</td>
<td>esu</td>
</tr>
<tr>
<td>Voc.</td>
<td>a ; ā</td>
<td>ā</td>
</tr>
</tbody>
</table>

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

---

**Exercise 1**

**Translate into English**

casmin.

**Translate into Pali**


---

**Exercise 2**

**Translate into English**


**Translate into Pali**

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

**Remark**

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

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

TENSE
1. Vattamānakāla = Present Tense
2. Atitakāla = Past Tense
3. Anāgatakāla = Future Tense

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

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

The first person in English is 3rd in Pali.

Numbers are similar to those of nouns.

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

---

Conjugation of the Root "paca" (to cook)

12. INDICATIVE, PRESENT

ACTIVE VOICE

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd (So) pacati = he cooks</td>
<td>(Te) pacanti = they cook</td>
</tr>
<tr>
<td>2nd (Tvāṇ) pacasi = thou cookeest</td>
<td>(Tumhe) pacatha = you cook</td>
</tr>
<tr>
<td>1st (Ahaṇ) pacāmi = I cook</td>
<td>(Mayaṇ) pacāma = we cook</td>
</tr>
</tbody>
</table>
13. The base bhava (to be) from the root bhū is similarly conjugated.

3rd (So) bhavati = he is (Te) bhavanti = they are
2nd (Tvāṇḍ) bhavasi = thou (Tumhe) bhavatha = you are
1st (Ahaṇḍ) bhavāmi = (Mayaṇḍ) bhavāma = we are
I am

The following are conjugated similarly:

- Gacchati = goes
- Tiṭṭhati = stands
- Nisīdati = sits
- Sayati = sleeps
- Carati = walks
- Dhāvati = runs
- Passati = sees
- Bhuṇjati = eats
- Bhāsati = says
- Harati = carries
- Āharati = brings
- Kīḷati = plays
- Ṣasati = lives
- Hānati = kills
- Āruhāti = ascends
- Ṣasati = laughs
- Yācati = begs

Exercise 3

Translate into English

1. Narā surīyaṇḍ passanti. 2. Goṇā pāsāṇe tiṭṭhanti.
17. Puriso maṇce sayati. 18. Varāhā ajehi vasanti.
Translate into Pali

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

Different Conjugations

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

The seven conjugations and their signs are:

1st Conjugation = Bhuvādīgaṇa : a
2nd , , = Rudhādīgaṇa : ū-a
3rd , , = Divādīgaṇa : yā
4th , , = Svādīgaṇa : ṇo, ṇu, ṇa
5th , , = Kiyādīgaṇa : ṇā
6th , , = Tanādīgaṇa : o, yira
7th , , = Curādīgaṇa : e, aya

A great number of roots are included in the first and the seventh group. The roots paca and bhū, given above,
belong to the first conjugation. The last vowel of "paca" is dropped before the conjugational sign a.

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

i or ī strengthened becomes e
u or ū ,, o

e.g. Ni + a becomes Ne + a:
Bhū + a ,, Bho + a

Then e followed by a is changed into ay
a ,, ā ,, av
:: Ne + a becomes naya:
Bho + a ,, bhava

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

The Seventh Conjugation

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

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

The bases of the seventh conjugation are of two kinds as it has two conjugational signs, e.g. from the root pāla two bases pāle and pālaya are formed.
Conjugation of Pāla (to protect or govern)

**Base Pāle**

**Indicative, Present. Active Voice**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Pāleti</td>
<td>Pālenti</td>
</tr>
<tr>
<td>2nd Pālesi</td>
<td>Pāletha</td>
</tr>
<tr>
<td>1st Pālemi</td>
<td>Pālema</td>
</tr>
</tbody>
</table>

**Base Pālaya**

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

Some of the similarly conjugated are:

\begin{align*}
\text{Jāleti} &= \text{kindles} \\
\text{Māreti} &= \text{kills} \\
\text{Oloketi} &= \text{looks at} \\
\text{Coreti} &= \text{steals} \\
\text{Deseti} &= \text{preaches} \\
\text{Çinteti} &= \text{thinks}
\end{align*}

\begin{align*}
\text{Pūjeti} &= \text{offers; respects} \\
\text{Uḍḍeti} &= \text{flies} \\
\text{Piḷeti} &= \text{oppresses} \\
\text{Udeti} &= (\text{the sun or moon}) \text{ rises} \\
\text{Pāteti} &= \text{fells down} \\
\text{Thapeti} &= \text{keeps}
\end{align*}

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

**Base Vikkiṅa = to sell**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Vikkiṅāti</td>
<td>Vikkiṅanti</td>
</tr>
<tr>
<td>2nd Vikkiṅāsi</td>
<td>Vikkiṅātha</td>
</tr>
<tr>
<td>1st Vikkiṅāmi</td>
<td>Vikkiṅāma</td>
</tr>
</tbody>
</table>

The following are similarly conjugated:

\begin{align*}
\text{Kiṅāti} &= \text{buys} \\
\text{Jāṅāti} &= \text{knows} \\
\text{Suṅāti} &= \text{hears} \\
\text{Jināti} &= \text{wins}
\end{align*}

\begin{align*}
\text{Miṅāti} &= \text{measures} \\
\text{Gaṅhāti} &= \text{takes} \\
\text{Ugaṅhāti} &= \text{learns} \\
\text{Ocินāti} &= \text{gathers (together); collects}
\end{align*}
Exercise 4

Translate into English


Translate into Pali

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

1. Mayūra = peacock.

17. Masculine Stems Ending in i

Declension of “Aggi” (Fire)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Aggi</td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>Agginñ</td>
</tr>
<tr>
<td>Inst.</td>
<td>Agginā</td>
</tr>
</tbody>
</table>
SINGULAR | PLURAL
---|---
\(Dal\) | \(Aggino; aggissa\) | \(Aggina\)\(n\)
\(Gen.\) | \(Aggin\(\acute{a}\); aggimh\(\acute{a}\); aggism\(\acute{a}\). Aggibhi; aggih\(h\) | 
\(Abl.\) | \(Aggimhi; aggisma\) | 
\(Loc.\) | \(Aggisa\) | 

The following are similarly declined:

\(Mu\(n\)i = monk\) | \(Kap\(i\) = monkey\)
\(Kari = poet\) | \(Ah\(i\) = serpent\)
\(Isi = sage; hermit\) | \(D\(i\)pi = leopard\)
\(Ari = enemy\) | \(R\(a\)vi = sun\)
\(Bh\(u\)p\(a\)ti = king\) | \(G\(i\)ri = mountain\)
\(Pati = husband; master\) | \(Ma\(n\)i = gem\)
\(Gahapati = householder\) | \(Ya\(\ddot{\imath}\)hi = stick\)
\(Adhipati = lord; leader\) | \(Nidhi = hidden treasure\)
\(At\(i\)thi = guest\) | \(Asi = sword\)
\(V\(y\ddot{u}\)dhi = sickness\) | \(R\(\ddot{a}\)si = heap\)
\(U\(d\ddot{a}\)dhi = ocean\) | \(P\(\ddot{u}\)\(\ddot{n}\)i = hand\)
\(Vi\(\ddot{h}\)i = paddy\) | \(Kuc\(c\)chi = belly\)
\(Bod\(d\)hi = Bo-tree\) | \(M\(u\)\(\ddot{u}\)r\(\ddot{h}\)i = fist, hammer\)

**More Verbs Conjugated Like “Pacati”:**

\(Kha\(n\)ati = digs\) | \(Agac\(c\)chat\(i\) = comes\)
\(Chindati = cuts\) | \(Ah\(i\)\(\ddot{n}\)\(d\)at\(i\) = wanders\)
\(Likhat\(i\) = writes\) | \(Vandati = bows down\)
\(Labhat\(i\) = gets\) | \(Paharat\(i\) = beats\)

\(\dot{D}asa\(t\)i = bites\)

**Exercise 5**

**Translate into English**

1. Muni dhamma\(n\) bh\(\ddot{a}\)sati. 2. Gahapatayo vihi\(\ddot{y}\) mi\(\ddot{n}\)anti. 3. Ahi adhipatino hatta\(n\) \(\dot{D}\)asa\(t\)i. 4. Isi

translate into Pali

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

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

18. Conjugation of Paca (to cook)

**Past Indefinite. Active**

**Singular**

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

**Plural**

3rd (Te) apacīṣu; pacīṣu; apa-
   cuṇ; pacuṇ = they cooked
2nd (Tumhe) apacīṭtha; pacīṭtha = you cooked
1st (Mayaṇ) apacimha; pacimha;
apacimhā pacimhā = we cooked

The following are similarly conjugated:—

Gacchi = went
Gaṇhi = took
Dadi = gave
Khādi = ate
Hari = carried
Kari = did
Āhari = brought

Dhāvi = ran
Kiṇi = bought
Vikkiṇi = sold
Nisīdi = sat
Sayi = slept
Āruhi = ascended; climbeď
Acari = walked; travelled

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

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

**Pāla (to protect)**

**Past Indefinite. Active**

**Singular**

3rd Pālesi; pālayi
2nd Pālayo
1st Pālesiṇ; pālayiṇ

**Plural**

Pālesiṇ; pālayuṇ; pālayiṇsu
Pālayiththa
Pālayimha; pālayimhā
The following are similarly conjugated:—

<table>
<thead>
<tr>
<th>Māresi</th>
<th>Nesi</th>
<th>Thapesi</th>
<th>Cintesi</th>
<th>Pīlesi</th>
<th>Kathesi</th>
<th>Pātesi</th>
</tr>
</thead>
<tbody>
<tr>
<td>killed</td>
<td>carried</td>
<td>kept</td>
<td>thought</td>
<td>oppressed</td>
<td>told</td>
<td>dropped down or felled respected</td>
</tr>
</tbody>
</table>

---

**Exercise 6**

**Translate into English**


**Translate into Pali**

1. The slave struck the enemy with a sword. 2. We got food from the householder. 3. He carried a monkey to the mountain. 4. The merchants went to the village by the road. 5. Birds flew to the sky from the tree. 6. The thieves stole the gems of the king. 7. I gave food to the sages. 8. The sons of the poet heard
the doctrine from the monk. 9. I saw the leopard on the road. 10. The lion killed the deer on the rock. 11. They saw the mountain on the island. 12. The boy went to the sea. 13. The dogs ran to the village. 14. The merchant bought a horse from the leader. 15. The guest brought a gem in (his) fist. 16. The monkey caught the serpent by (its) belly. 17. The householder slept on a bed. 18. We dwelt in an island. 19. The boy struck the monkey with (his) hands. 20. I saw the king’s sword.

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

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

---

**Personal Pronouns**

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

### The First Personal “Amha”

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td><strong>Mayanā; amhe = we</strong></td>
</tr>
<tr>
<td>Ahan = I</td>
<td></td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td><strong>Amhe; amhākaŋ; no = us</strong></td>
</tr>
<tr>
<td>Maŋ; mamaŋ = me</td>
<td></td>
</tr>
<tr>
<td><strong>Ins.</strong></td>
<td><strong>Amhebhī; amhehi; no</strong></td>
</tr>
<tr>
<td>Mayā; me</td>
<td></td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td><strong>Amhaŋ; amhākaŋ; no</strong></td>
</tr>
<tr>
<td>Mama; mayhaŋ me; mamaŋ</td>
<td></td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td><strong>Amhebhī; amhehi</strong></td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td><strong>Amhesu</strong></td>
</tr>
<tr>
<td>Mayā</td>
<td></td>
</tr>
<tr>
<td><strong>Loc.</strong></td>
<td>Mayi</td>
</tr>
</tbody>
</table>
THE NEW PALI COURSE

THE SECOND PERSONAL “TUMHA”

SINGULAR

Nom. Tvaŋ; tuvaŋ
= thou

Acc. Taŋ; Tavaŋ; tuvaŋ = thee

Ins. Tvaŋ; Tavaŋ; tuvaŋ = thee

Dat. Tava; tuyhaŋ; te

Gen. Tumaŋ; tumhaŋ; vo

Abl. Tvaŋ; tayaŋ; te

Loc. Tvaŋ; tayaŋ; te

Tumhe = you

Tumhe; tumhaŋ; vo = you

Tumhebhi; tumhehi; vo-

Tumhebhi; tumhehi

Tumhesu

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

Exercise 7

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

TRANSLATE INTO ENGLISH

1. Ahaŋ mayhaŋ puttassa assaŋ adadiŋ. 2. Tvaŋ
amhaŋ gamaŋ āgacchasi. 3. Mayaŋ tava hatthe pa-
sama. 4. Mama puttā girija aruhiŋsu. 5. Tumhaŋ
sunakhā magge sayiŋsu. 6. Amhaŋ mittā coraŋ asinā
pahariŋsu. 7. Tumhaŋ dasā arinaŋ asse hariŋsu. 8.
Coro mama puttassa maŋyo coresi. 9. Isayo mayhaŋ
gehe na vasiŋsu. 10. Kavi tava puttanaŋ dhammaŋ
desesi. 11. Amhesu kodho1 natthi. 12. Tumhe
vani-
jassa mayūre kinițtha. 13. Mayaŋ bhūpatino mige
Adhipatino dasa mama gone pahariŋsu. 16. Ahaŋ
tumhaŋaŋ vihi na ganhiŋ. 17. Dīpi gamaṃha na dhāvi.

1. Kodha = angar, m.

Translate into Pali

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

21. Conjugation of “Paca” (to cook)

Future Indefinite. Active

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd (So) pacissati = he</td>
<td>(Te) pacissanti = They will cook</td>
</tr>
<tr>
<td>2nd (Tvā) pacissasi = (Tumhe) pacissatha = thou wilt cook</td>
<td>you will cook</td>
</tr>
<tr>
<td>1st (Aha) pacissāmi = (Maya) pacissāma = we I shall cook</td>
<td>we shall cook</td>
</tr>
</tbody>
</table>

The following are conjugated similarly:—

Gamissati = he will go  Daḍissati = he will give
Bhuṇjissati = he will eat  Karissati = he will do
Harissati = he will carry  Pāssissati = he will see
Vasissati = he will live  Bhāyissati = he will fear

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

22. Declension of Masculine Nouns Ending in ī

Pakkhi (Bird)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Pakkhi</td>
<td>Pakkhi; pakkhino</td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
</tr>
<tr>
<td>Acc. Pakkhiṇā; pakkhiṇ</td>
<td>Pakkhi; pakkhino</td>
</tr>
<tr>
<td>Ins. Pakkhiṇā</td>
<td>Pakkhiṇhī; pakkhiṇhī</td>
</tr>
<tr>
<td>Dat. Pakkhiṇō; pakkhissa</td>
<td>Pakkhiṇā</td>
</tr>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>----------------------------</td>
</tr>
<tr>
<td>Abl. Pakkhinā; pakkhi-</td>
<td>Pakkhībhi; pakkhihī</td>
</tr>
<tr>
<td>mhā; pakkhisma</td>
<td></td>
</tr>
<tr>
<td>Loc. Pakkhini; pakkhim-</td>
<td>Pakkhīsu</td>
</tr>
<tr>
<td>hi; pakkhisminj</td>
<td></td>
</tr>
</tbody>
</table>

Some of the similarly declined are:

- *Hatthī* = elephant               - *Mantī* = minister
- *Sāmī* = lord                     - *Karī* = elephant
- *Kuṭṭhī* = leper                   - *Sikhī* = peacock
- *Dāṭhī* = tusker                   - *Bālī* = a powerful person
- *Bhoqi* = serpent                 - *Sāsī* = moon
- *Pāpakāri* = evil-doer            - *Chattī* = possessor of an
  *Dīghajīvī* = possessor of a       *Māli* = one who has a garland
  long life                          *Sārathī* = charioteer
- *Seṭṭhī* = millionaire             *Gaṇī* = one who has a
- *Bhūgī* = sharer                   *comfort: happy*
- *Sukhi* = receiver of

Exercise 8

**Translate into English**

Translate into Pali

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

---

23. Declension of Masculine Nouns Ending in u

Garu (teacher)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>Garu</td>
</tr>
<tr>
<td><strong>Voc.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>Garuŋ</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td>Garunā</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>Garuno; garussa</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Loc.</strong></td>
<td>Garumhi; garusmiŋ</td>
</tr>
</tbody>
</table>

Some of the similarly declined are:

- Bhikkhu³ = monk
- Bandhu = relation
- Taru = tree
- Bāhu = arm
- Sindhu = sea
- Pharasu = axe

¹ “Will not become” = na bhavissanti.
² Dative must be used here.
³ Bhikku has an additional form “Bhikkhave” in the Vocative plural.
*Pasu* = beast  
*Akhu* = rat  
*Vechu* = sugar-cane  
*Velu* = bamboo  

*Kaṭacchu* = spoon  
*Satru* = enemy  
*Setu* = bridge  
*Ketu* = banner

*Susu* = young one

Some nouns of the same ending are differently declined:

24. **Bhātu** (brother)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Bhātā</td>
<td>Bhātaro</td>
</tr>
<tr>
<td>Acc. Bhātaraṇ</td>
<td>Bhātare; bhātaro</td>
</tr>
<tr>
<td>Abl. Bhātarā</td>
<td>Bhātarebhi; bhātarehi; bhātūbhi; bhātūhi</td>
</tr>
<tr>
<td>Dat. Bhātu; bhātuno;</td>
<td>Bhātarānaṇ; bhātānaṇ; bhātūnaṇ</td>
</tr>
<tr>
<td>Gen. bhātussa</td>
<td></td>
</tr>
<tr>
<td>Loc. Bhātari</td>
<td>Bhātaresu; bhātusu</td>
</tr>
<tr>
<td>Voc. Bhāta; bhātā</td>
<td>Bhātaro</td>
</tr>
</tbody>
</table>

*Pitu* (= father) is similarly declined

25. **Nattu** (Grandson)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Nattā</td>
<td>Nattāro</td>
</tr>
<tr>
<td>Acc. Nattāraṇji</td>
<td>Nattāre; nattāro</td>
</tr>
<tr>
<td>Abl. Nattārā</td>
<td>Nattārebhi; nattārehi</td>
</tr>
<tr>
<td>Dat. Nattu; nattuno;</td>
<td>Nattārānaṇ; nattānaṇ</td>
</tr>
<tr>
<td>Gen. nattussa</td>
<td></td>
</tr>
<tr>
<td>Loc. Nattari</td>
<td>Nattāresu</td>
</tr>
<tr>
<td>Voc. Natta; nattā</td>
<td>Nattāro</td>
</tr>
</tbody>
</table>

Some of the similarly declined are:—

*Sattu* = adviser; teacher  
*Kattu* = doer; maker  
*Bhattu* = husband  
*Gantu* = goer  
*Sotu* = hearer

*Netu* = leader  
*Vattu* = sayer  
*Jetu* = victor  
*Vinētu* = instructor  
*Viṃnētu* = knower  

*Dātu* = giver
REMARKS

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

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

The equivalent to "or" is vā.

Exercise 9

TRANSLATE INTO ENGLISH

Translate into Pali

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

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

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

(2) These are declined in all genders. In the feminine they change their final vowel, e.g. guṇavati, silavati; guṇavanti, silavanti.

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

**Masculine Ending in -u**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Guṇavā</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>Guṇavantaṇa</td>
<td>Guṇavante</td>
</tr>
<tr>
<td>Ins.</td>
<td>Guṇavatā; guṇa-vantena</td>
<td>Guṇavantebhi; guṇavan-tehi</td>
</tr>
<tr>
<td>Dat.</td>
<td>Guṇavato; guṇa-vantassa</td>
<td>Guṇavatan; guṇavantā-naḥ</td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>Guṇavatā; guṇa-vantamhā; guṇavantasmā</td>
<td>Guṇavantebhi; guṇavan-tehi</td>
</tr>
<tr>
<td>Loc.</td>
<td>Guṇavati; guṇa-vante; guṇa-vantamhi; guṇavantasmīn</td>
<td>Guṇavantesu</td>
</tr>
<tr>
<td>Voc.</td>
<td>Guṇavaṇ; guṇava; guṇavā</td>
<td>Guṇavanto; guṇavantāva; guṇavā</td>
</tr>
</tbody>
</table>

The following are declined similarly:—

- *Dhanavantu* = rich
- *Kulavantu* = of high caste
- *Balavantu* = powerful
- *Phulavantu* = fruitful
- *Bhānunamantu* = sun
- *Himavantu* = the Himalaya; possessor of ice
- *Bhagavantu* = the Exalted One; fortunate
- *Cakkumantu* = possessor of eyes
- *Paññavantu* = wise
- *Yasavantu* = famous
- *Silavantu* = virtuous;
- *Satimantu* = mindful
- *Bandhumantu* = with
- *Buddhimantu* = intelligent
- *Pusaññavantu* = fortunate
- *Puṣaññavantu* = fortunate

Those ending in *-mantu* should be declined as: *Cakkhumā*, *cakkhumanto*, *cakkhumatā* and so on.
29. Declension of the Masculine nouns ending in ū

Vīdū (wise man or knower)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Vīdū</td>
<td>Vidū; viduno</td>
</tr>
<tr>
<td>Voc. Vīdū</td>
<td>Vidū; viduno</td>
</tr>
<tr>
<td>Acc. Vīduṇᾶ</td>
<td>Vidūbhi; bidūhi:</td>
</tr>
<tr>
<td>Ins. Vīduṇā</td>
<td></td>
</tr>
<tr>
<td>Dat. Vīduṇo; vidussa</td>
<td></td>
</tr>
<tr>
<td>Gen. Vīduṇā</td>
<td>Vidūnaṇᾶ</td>
</tr>
</tbody>
</table>

The rest are similar to those of γαρυ.

The following are declined similarly:—

Pabhū = over-lord
Sabbāṇṇū = the omniscient one
Atthaṇṇū = knower of the meaning
Vādaṇṇū = charitable person
Viṇṇū = wise man
Mattaṇṇū = temperate; one who knows the measure

30. Adverbs of Time

Kadā = when?  Ekadā = one day; once
Tadā = then  Pacchā = afterwards
Sadā = ever; always  Purū = formerly; in former days
Idāni = now  Sāyamā = in the evening
Ajjā = to-day  Purā = in the morning
Suve = to-morrow  Pālo = in the morning
Hiyo = yesterday  Parasuve = day after to-
Yadā = when; whenever  Parasuve = day after to-

Parahīyo = day before yesterday
Exercise 10

TRANSLATE INTO ENGLISH


TRANSLATE INTO PALI

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

There are no nouns ending in -a in feminine.

31. Vanitā = woman

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Vanitā</td>
<td>Vanitā; vanitāyo</td>
</tr>
<tr>
<td>Acc. Vanitañ</td>
<td>Vanitā; vanitāyo</td>
</tr>
<tr>
<td>Abl. Vanitāya</td>
<td>Vanitābhi; vanitāhi</td>
</tr>
<tr>
<td>Dat. Vanitāya</td>
<td></td>
</tr>
<tr>
<td>Gen. Vanitāya</td>
<td>Vanitānañ</td>
</tr>
<tr>
<td>Loc. Vanitāyan; vanitāya</td>
<td>Vanitāsu</td>
</tr>
<tr>
<td>Voc. Vanite</td>
<td>Vanitā; vanitāyo</td>
</tr>
</tbody>
</table>

The following are declined similarly:—

Kaññā = girl  Parisā = following;
Gañgā = river  retinue
Nāvā = ship  Gīvā = neck
Ammā = mother  Jīvā = tongue
Disā = direction  Nāsā = nose
Senā = army; multitude  Jāṅghā = calf of the leg
Sālā = hall  shank
Bhariyā = wife  Guhā = cave
Vasudhā = earth  Chāyā = shadow; shade
Vācā = word  Tulā = scale; balance
Sabhā = society  Silā = stone
Dārikā = girl  Vālukā = sand
Lutā = creeper  Mañjūsā = box
Kathā = speech  Mālā = garland
Paññā = wisdom  Surā = liquor; intoxicant
Vālavā = mare  Visikhā = street
Laṅkā = Ceylon  Sākkhā = branch
Pipāsā = thirst  Sakkharā = gravel
Khudā = hunger  Devatā = deity
Niddā = sleep  Dolā = palanquin
Pūjā = offering  Godhā = iguana
32. The Imperative

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

**Paca = to cook**

**SINGULAR**  
3rd (So) pacatu = let him cook  
2nd (Tvāj) paca; pacāhi = cookest thou  
1st (Ahañ) pacāmi = let me cook

**Plural**  
(Te) pacantu = let them cook  
(Tumhe) pacatha = cook you  
(Mayañ) pacāma = let us cook

The following are conjugated similarly:—

**Hotu = let it be**  
**Pivatu = let him drink**  
**Jayatu = let him conquer**  
**Rakkhatu = let him protect**

**Thapetu = let him keep**  
**Bhavatu = let it be**  
**Gacchatu = let him go**  
**Pakkhipatu = let him put in**

**Bhāsatu = let him say**

33. The Optative or Potential

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

Verbs containing auxiliary parts may, might, can, could, should and would are included in this mood.
The following are conjugated similarly:—

*Bhuñjeyya* (if he eats)  *Āhareyya* (if he brings)
*Nahāyeyya* (if he bathes)  *Thapeyya* (if he keeps)
*Katheyya* (if he says)  *Bhureyya* (if it becomes;
if he would be)

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

---

**Exercise 11**

TRANSLATE INTO ENGLISH


1. Mā pivatha = do not drink. Particle *mā* should be used in such a place instead of *na.*
bhūjissāma. 16. Bhānumato pabhā sindhumī bha-
vatu. 17. Dārikā kaṇñāya nāsāyaṇ sakkharanā pak-
khipi. 18. Tumhe parisāhi saddhīj mama kathaṃ
suṇātha. 19. Amhākaṇ ammā dolāya gāmanā agarāchi.
20. Sace thañj vaḷavaṇ kineyyāsi, ahaṇ assaṇ kinīs-
sāmi.

TRANSLATE INTO PALI

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

34. Declension of Feminine Stems
ending in -i

BHŪMI = earth, ground or floor

SINGULAR                                      PLURAL
Nom. } Bhūmi                                Bhūmi; bhūmiyo
Voc.  

1. Adorn — aḷaṅkaroti.

7211—C
### SINGULAR | PLURAL
---|---
Acc. Bhūmiṇ | Bhūmi; bhūmiyo
Abl. Bhūmiyā; bhūmyā | Bhūmībhi; bhūmīhi
Dat. Bhūmiyā | Bhūmīnaṇ
Gen. Bhūmiyā | Bhūmīsu
Loc. Bhūmiyaṇ; bhūmiyā | Bhūmīsu

The following are declined similarly:—

| SINGULAR | PLURAL |
---|---|
Řatti = night | Anquli = finger |
Aţari = forest | Patti = infantry |
Doṇi = boat | Vuṭṭhi = rain |
Asani = thunder-bolt | Yaṭṭhi = (walking) stick |
Kitti = fame | Nāli = corn-measure |
Yurati = maiden | Dundubhi = drum |
Satī = memory | Dhūli = dust |
Matī = wisdom | Vuddhi = increase; progress |
Khanti = patience | |

### 35. Feminine Stems ending in -ī

Kumārī = girl; damsel

### SINGULAR | PLURAL
---|---
Nom. Kumārī | Kumārī; kumāriyo
Voc. Kumāriṇ | Kumārī; kumāriyo
Acc. Kumāriṇ | Kumārī; kumāriyo
Abl. Kumāriyā | Kumāribhi; kumārihi
Dat. Kumāriyā | Kumārīnaṇ
Gen. Kumāriyā | Kumārisu
Loc. Kumāriyaṇ; kumāriyā | Kumārisu
The following are declined similarly:—

_Nārī_ = woman  
_Taruṇī_ = young woman  
_Rājini_ = queen  
_Ithī_ = woman  
_Sakhī_ = woman-friend  
_Brāhmaṇī_ = Brahman woman  
_Bhaginī_ = sister  
_Dāsī_ = slave woman  
_Devī_ = queen; goddess  
_Sakunī_ = bird (female)  

_Migī_ = deer (female)  
_Sīhī_ = lioness  
_Kukkuṭī_ = hen  
_Kākī_ = she crow  
_Nāḍī_ = river  
_Vāpī_ = tank  
_Pokkharāṇī_ = pond  
_Kadali_ = plantain  
_Gāvī_ = cow  
_Mahi_ = earth: the river of that name  
_Hatthinī_ = she-elephant

36. Absolutives or so-called Indeclinable Past Participles

The words ending in _tvā_, _tvāna_, _tūna_ and _ya_, like _katvā_ (having done), _gantvāna_ (having gone), and _ādāya_ (having taken), are called Absolutives, which cannot be declined. All other participles, being verbal adjectives, are declined.

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

In the sentence:

So gāman gantvā bhattān bhuṇji

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

“gantvā” may be replaced by P.P. _gato_.

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

Pacitvā = having cooked  Ādāya = having taken
Bhuñjitvā = having eaten  Vidhāya = having commanded or done
Pivitvā = having drunk  Sayitvā = having slept
Sayitvā = having slept  Pahāya = having left
Thatvā = having stood  Nahātvā = having bathed
Pacitūna = having cooked  Kiṣitvā = having played
Okkamma = having gone aside

Remark

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

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

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

1) Assimilated:
   ā + gam + ya = āgamma (having come).
   ni + kham + ya = nikkhamma (having come out).

2) Interchanged:
   ā + ruh + ya = āruyha (having ascended).
   pa + gah + ya = paggayha (having raised up).
   o + ruh + ya = oruyha (having descended).

Exercise 12

Translate into English

1. Brāhmaṇī kumāriyā saddhiṇi nadiyaṇ naḥātvā gehaṇ agami. 2. Nāriyo odanaṇ pacitvā bhuñjitvā

TRANSLATE INTO PALI

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

¹ Pulled; dragged. ² Having crossed. ³ (you) enter. ⁴ Having risen. ⁵ Having crowed or having made a noise.
from the wood, the damsel’s father fell on the ground. 11. The cows and oxen of the millionaire, having drunk from the tank, entered the forest. 12. Having bought a drum, the woman’s sister gave (it) to her friend. 13. Having gone to the forest along the river, our brothers killed a lioness. 14. The queen, having come to the king’s tank, bathed there\(^1\) with her retinue and walked in the garden. 15. The she-crow, having sat on the branch slept there\(^1\) after crowing.\(^2\)

---

37. Feminine Nouns ending in -u

**Dhenu** = cow (of any kind)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>Dhenu</td>
</tr>
<tr>
<td><strong>Voc.</strong></td>
<td>Dhenuṇḍ</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>Dhenuyā</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td>Dhenuyā</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>Dhenuyā</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Loc.</strong></td>
<td>Dhenuyanṭ; dhenuyā</td>
</tr>
</tbody>
</table>

Some of the similarly declined are:—

- **Yāgu** = rice gruel
- **Kāsu** = pit
- **Vījju** = lightning
- **Rajju** = rope
- **Daddu** = eczema
- **Kacchu** = itch
- **Kaṇeru** = she-elephant
- **Dhātu** = element

- **Sassu** = mother-in-law

---

1. There = *tattha*.
2. “Ravītvā” may be used for “after crowing”.
38. Mātu is differently declined from the above.

MĀTU = mother

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Mātā</td>
<td>Mātaro</td>
</tr>
<tr>
<td>Acc. Mātaraṇ</td>
<td>Mātare; mātaro</td>
</tr>
<tr>
<td>Abl. Mātarā; (mātuyā)</td>
<td>Mātarebhi; mātarehi; mātūbhi; mātūhi</td>
</tr>
<tr>
<td>Dat. Mātuyā</td>
<td>Mātarānaṇ; mātānaṇ; mātūnaṇ</td>
</tr>
<tr>
<td>Gen. Mātari</td>
<td>Mātaresu; mātusu</td>
</tr>
<tr>
<td>Voc. Māta; mātā; māte</td>
<td>Mātaro</td>
</tr>
</tbody>
</table>

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

39. Adverbs of Place

Tattha = there
Ettha = here
Idha = here
Upari = up; over
Tiriyan = across
Kattha = where?
Tatra = there

* Kuhīm = where?
  Anto = inside
  Antarā = between
  Sabbattha = everywhere
  Ekatttha = in one place
  Kuto = from where?
  Tato = from there

Exercise 13

Translate into English

1. Dāsiyā mātā dhenuṇ rajjuyā bandhitvā ānesi.  
2. Mayhaṇ mātulāni yāguṇ pacitvā dhītarāṇaṇ daradissati.  
3. Kaṇeruyo aṭaviyaṇ āhiṇḍitvā tattha kāsūsu patiṇsu.  
4. Dhanavatīya sassu idha āgamma bhikkhū vandissati.  
5. Rājiniyā dhītarō ārāmaṇ gantvā satthāraṇ mālāhi pūjesuṇ.  
7. Kuto tvāj dhenuyo kiṇissasi?
8. Kattha tava bhaginiyo nahāyitvā pacitvā bhuṇjiṣu?
9. Te gehassa ca rukkhassa ca antarā kilipṣu. 10. Nā-
riyā duhitaro gehassa anto maṅcesu sayissanti. 11. Dhītuyā jaṅghāyaṁ daddu atthi. 12. Yuvatī mālā
pilandhitvā sassuyā gehan gamissati. 13. Amhākañ
mātarānāñgā viyo sabbattha caritvā bhuṇjitvā sāyañ
ekattha sannipatanti.1 14. Dhanavatiyā nattāro magge
tiriyañ dhāvittā aṭavinā pavisītvā niliyiṣu.2 15. Asani
rukkhassa upari patitvā sākhā chinditvā tariñ māresi.

TRANSLATE INTO PALI

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

---
1. Sannipatati = assembles; comes together.
2. Niliyati = hides oneself.
3. Use Absolutives like gantva.
4. Went back = paṭinivatti or paccagami.
5. Along the river = nādiṁ anu or nādipassena.
6. Breaks into two = dvidhā bhindati.
NEUTER GENDER
40. Declension of Nouns ending in -a

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> Nayanañ</td>
<td>Nayanā; nayanāni</td>
</tr>
<tr>
<td><strong>Acc.</strong> Nayanañ</td>
<td>Nayane; nayanāni</td>
</tr>
<tr>
<td><strong>Ins.</strong> Nayanena</td>
<td>Nayanebhi; nayanehi</td>
</tr>
<tr>
<td><strong>Dat.</strong> Nayanāya; naya-</td>
<td>Nayanānañ</td>
</tr>
<tr>
<td>nassa</td>
<td></td>
</tr>
<tr>
<td><strong>Abl.</strong> Nayanā; nayanam-</td>
<td>Nayanebhi; nayanehi</td>
</tr>
<tr>
<td>hā; nyanasmā</td>
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</tr>
<tr>
<td><strong>Gen.</strong> Nayanassa</td>
<td>Nayanānañ</td>
</tr>
<tr>
<td><strong>Loc.</strong> Nayane; nayanam-</td>
<td>Nanyanesu</td>
</tr>
<tr>
<td>hi; nyanasmīṇ</td>
<td></td>
</tr>
<tr>
<td><strong>Voc.</strong> Nayana; nyanā</td>
<td>Nyanāṇī</td>
</tr>
</tbody>
</table>

The following are declined similarly:

- Dhana = wealth
- Phala = fruit
- Dāna = charity; alms
- Sila = precept; virtue
- Puṇñā = merit; good action
- Pāpa = sin
- Rūpa = form; image
- Sota = ear
- Ghāna = nose
- Piṭha = chair
- Vadana = face; mouth
- Locana = eye
- Maraṇa = death
- Cetiya = shrine

- Pudduma = lotus
- Puṇṇa = leaf
- Susāna = cemetery
- Āyudha = weapon
- Amata = ambrosia
- Tiṇa = grass
- Udaka = water
- Jala = water
- Pulina = sand
- Sopāṇa = stair
- Hadaya = heart
- Araṇṇa = forest
- Vattha = cloth
- Suvaṇṇa = gold
Sukha = comfort  
Dukkha = trouble; pain  
Mūla = root; money  
Kula = family; caste  
Kāla = bank (of a river, etc.)  
Bala = power; strength  
Vana = forest  

Puppha = flower  
Citta = mind  
Chattra = umbrella  
Andu = egg  
Karana = reason  
Nāna = wisdom  
Khīra = milk

Nagara = city

41. The Infinitive

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

Pacitum = to cook  
Pivitum = to drink  
Bhotum or Bhuñjituṁ = to eat  
Laddhum or Labkitum = to get

Dātum = to give  
Pātum = to drink  
Gantum = to go  
Kātum = to do  
Haritum = to carry  
Āharitum = to bring

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

Exercise 14

Translate into English

1. Dhanavanto bhātarānaññ dhanāñ dātūñ na ic-chanti.  
2. Dānañ datvā silañ rakkhitvā saγge nib-battitūğ sakkonti.  
3. Kumāri alātañ ānetvā bhattañ

1. Sagga = heaven.  
2. To be born.  
3. Are able.

TRANSLATE INTO Pali

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

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

---

42. Neuter Nouns ending in -i

**Aṭṭhi** (bone; seed)

| Nom. Voc. | Aṭṭhi | Aṭṭhī; aṭṭhīni |
| Acc. | Aṭṭhiṇ | Aṭṭhī; aṭṭhīni |
| Ins. | Aṭṭhinā | Aṭṭhībhī; aṭṭhīhi |
| Dat. Gen. | Aṭṭhino; aṭṭhissa | Aṭṭhīnaṇ |
| Abl. | Aṭṭhinā aṭṭhīmhā; aṭṭhīsmā | Aṭṭhībhī; aṭṭhīhi |
| Loc. | Aṭṭhīni; aṭṭhīmhi; aṭṭhīsmiṇ | Aṭṭhīsu aṭṭhīsu |

The following are similarly declined:

Vāri = water
Akkhi = eye
Sappi = ghee

Dadhi = curd
Acci = flame
Satthi = thigh

43. Neuter Nouns ending in -u

**Cakkhu** (eye)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Cakkhu</td>
<td>Cakkhū; cakkhūni</td>
</tr>
<tr>
<td>Voc.</td>
<td>Cakkhū; cakkhūni</td>
</tr>
<tr>
<td>Acc. Cakkhunā</td>
<td>Cakkhūbhi; cakkhūhi</td>
</tr>
<tr>
<td>Ins.</td>
<td></td>
</tr>
</tbody>
</table>

The rest are similar to those of *garu*.

The following are declined similarly:

Āyu = age
Dhanu = bow
Madhu = honey
Assu = tear
Jānu
Jannu = knee
Dāru = firewood

Ambu = water
Tipu = lead
Vasu = wealth
V'apu = body
Vatthu = ground; base
Jatu = sealing wax

44. Some More Particles

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

Āna = yes
Evaṁ = thus; yes
Addhā = certainly

Vā; athavā = or
Puna = again
Tathā = in that way
Sakin = once
Sanikain = slowly
Sighaun = quickly; soon
Purato = in the front of; before
Yava: tava = till then; so long
Nama = separately
Vinu = without
Katham = how?
Kasm = why?

Exercise 15

TRANSLATE INTO ENGLISH


TRANSLATE INTO PALI

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

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

---

1. Jānuhi pativā (don’t use the locative).
CLASSIFICATION OF NOUNS

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

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

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

Niluppala = blue water-lily
Rājaputta = king’s son
Hatthu-pāda-sīsāni = hands, feet and the head

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

Paca (to cook) + ā = pāka (cooking)
Dā (to give) + aka = dāyaka (giver)
Nī (to lead) + tu = netu (leader)

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

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

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

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

Declension of Relative Pronoun

Ya = which; who

Masculine

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Yo</td>
</tr>
<tr>
<td>Acc.</td>
<td>Yan</td>
</tr>
<tr>
<td>Ins.</td>
<td>Yena</td>
</tr>
<tr>
<td>Dat. Gen.</td>
<td>Yassa</td>
</tr>
<tr>
<td>Abl.</td>
<td>Yamhā; yasmā</td>
</tr>
<tr>
<td>Loc.</td>
<td>Yamhi; yasmin</td>
</tr>
</tbody>
</table>

Feminine

| Nom.     | Yā     | Yā; yāyo |
| Acc.     | Yan    | Yā; yāyo |
| Abl.     | Yāya   | Yābhi; yāhi |
| Dat. Gen. | Yassā; yāya | Yāsan; yāsanāŋ |
| Loc.     | Yassaŋ; yāyaŋ | Yāsu |

Neuter

| Nom.     | Yan    | Ye; yāni |
| Acc.     | Yan    | Ye; yāni |

The rest is similar to that of masculine.

Similarly declined are:

Sabba = all  Itara = the other
Pubba = former; eastern  Aññatara = certain
Añña = other; another  
Apara = other; western
Katara = which (of the two)  
Ubbaya = both
Katama = which (of the many)  
Para = other; the latter
Ka (kiñ) = who; which

47. Adjectives (Pronominal)

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

Exercise 16

Translate into English


1. Left the household life; 2. Niraya = hell, m. became a monk.
nagarāṇ gantvā bhaṇḍāṇi1 kini? 10. Itarā dārikā vanitāya hatthā pupphāni gaḥetvā cetiyaṇ pūjesi. 11. Paresaṇ dhanāṇ dhaṇṇaṇ vā gaṅhituṇ mā cintetha. 12. Aparo aṇiṣsaṇ vāpiyaṇ nahātvā pubbāya disāya nagaraṇ pāvisi.2 

TRANSLATE INTO PALI

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

48. Declension of the Demonstrative Pronoun

Ta (that)

Singulative

<table>
<thead>
<tr>
<th>Nom.</th>
<th>So (he)</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>Taŋ; naŋ (him)</td>
<td>Te; ne (them)</td>
</tr>
</tbody>
</table>

1. Bhaṇḍa = goods, n.
2. Entered.
3. Yo koci.
<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ins.</strong> Tena (by, with or through him)</td>
<td><strong>Plural</strong> Tebhi; tehi (by, with or through them)</td>
</tr>
<tr>
<td><strong>Dat. Gen.</strong> Tassa (to him; his)</td>
<td><strong>Feminine</strong> Tesaŋ; tesānaŋ</td>
</tr>
<tr>
<td><strong>Abl.</strong> Tamhā; tasmā</td>
<td><strong>Tebhi; tehi</strong></td>
</tr>
<tr>
<td><strong>Loc.</strong> Tamhi; tasmiŋ</td>
<td><strong>Tasu</strong></td>
</tr>
</tbody>
</table>

**Feminine**

| Nom. Sā (she)                       | Tā; tāyo (those women)             |
| Acc. Taŋ; naŋ (her)                | Tā; tāyo (them)                    |
| Abl. Tāya                         | Tābhi; tāhi                       |
| **Dat. Gen.** Tassā; tāyo          | **Tasāŋ; tāsānaŋ**                |
| **Loc.** Tassaŋ; tāyan             | **Tasu**                          |

**Neuter**

| Nom. Taŋ (it)                     | Te; tāni (those things)            |
| Acc. Taŋ (it)                    | Te; tāni (those things)            |

The rest is similar to that of the masculine.

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

49. Declension of Demonstrative Pronoun

\[ \text{IMA} = \text{(this)} \]

**Masculine**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> Ayaŋ = this (man)</td>
<td><strong>Ime = these (men)</strong></td>
</tr>
<tr>
<td><strong>Acc.</strong> Imaŋ</td>
<td><strong>Ime</strong></td>
</tr>
</tbody>
</table>
SINGULAR

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ins.</td>
<td>Anena; iminā</td>
<td>Ebhi; ehi; imebhi; imehi</td>
</tr>
<tr>
<td>Dat.</td>
<td>Assa; imassa</td>
<td>Esan; esānañ; imesan; imesānañ</td>
</tr>
<tr>
<td>Gen.</td>
<td>Asmā; imamhā;</td>
<td>Ebhi; ehi; imebhi; imehi</td>
</tr>
<tr>
<td>Abl.</td>
<td>imasmā</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>Asmiñ; imamhī;</td>
<td>Esu; imesu</td>
</tr>
<tr>
<td></td>
<td>imasmiñ</td>
<td></td>
</tr>
</tbody>
</table>

Feminine

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Ayañ = this (woman)</td>
<td>Imā; imāyo = these (women)</td>
</tr>
<tr>
<td>Acc.</td>
<td>Imañ</td>
<td>Imā; imāyo</td>
</tr>
<tr>
<td>Abl.</td>
<td>Imāya</td>
<td>Imābhi; imāhi</td>
</tr>
<tr>
<td>Dat.</td>
<td>Assā; assāya;</td>
<td>Āsan; āsānañ; imāsañ; imāsānañ</td>
</tr>
<tr>
<td>Gen.</td>
<td>imissā; imissāya;</td>
<td>imāya</td>
</tr>
<tr>
<td></td>
<td>imāya</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>Assāñ; imissañ;</td>
<td>Imāsu</td>
</tr>
<tr>
<td></td>
<td>imāyāñ</td>
<td></td>
</tr>
</tbody>
</table>

Neuter

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Idañ; imañ = this (thing)</td>
<td>Ime; imāni = these (things)</td>
</tr>
<tr>
<td>Acc.</td>
<td>Idañ; imañ</td>
<td>Ime; Imāni</td>
</tr>
</tbody>
</table>

The rest is similar to that of the masculine.

Exercise 17

Translate into English

1. Ayañ siho tamhā vanamhā nikkhamma imasmiñ magge ťhavā ekhañ itthiñ māresi. 2. So ťasañ yuvatimañ tāñi vatthāni vikkinītvā ťasañ santika¹ mūlañ² labhissati. 3. Imissā dhītāro tamhā vanamhā imāni

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

**Translate into Pali**

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

---

1. **Anugacchati** = follows. 2. Ciraṅ = for a long time. 3. Koḷambanagara = Colombo. 4. 3rd person plural of the Past Tense. 5. **Khetta** = field, n. 6. Place = ṭhāna, n.
of this city will go to that river and will bathe in it. 9. They brought those goods to a merchant in that market. 10. Having sold those cows to the merchants, they bought clothes, garlands and umbrellas with that money. 11. Who are those men that\(^1\) killed a lion yesterday in this forest? 12. Which woman stole her garland and ran through this street?

The Verbal Adjectives or Participles

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

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

Gaccha + nta = gacchantā = going
Gaccha + māna = gacchamāna = going
Paca + nta = pacanta = cooking
Paca + māna = pacamāna = cooking

51. Declension of the Present Participle

Gacchanta (= going)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine</strong></td>
<td><strong>Masculine</strong></td>
</tr>
<tr>
<td><strong>Nom.</strong> Gacchaŋ; gacchanto</td>
<td>Gacchanto; gacch-antā</td>
</tr>
<tr>
<td><strong>Acc.</strong> Gacchantaŋ</td>
<td>Gacchante</td>
</tr>
<tr>
<td><strong>Ins.</strong> Gacchatā; gacchan-tena</td>
<td>Gacchantebhi; gacchantehi</td>
</tr>
<tr>
<td>SINGULAR</td>
<td>PLURAL</td>
</tr>
<tr>
<td>------------------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td><strong>Dat.</strong> Gacchato; gacchan-</td>
<td>Gacchatañ; gac-</td>
</tr>
<tr>
<td>tassa</td>
<td>chantānañ</td>
</tr>
<tr>
<td><strong>Gen.</strong> Gacchatā; gacchan-</td>
<td>Gacchantebhi; gac-</td>
</tr>
<tr>
<td>tamhā; gacchan-</td>
<td>chantehi</td>
</tr>
<tr>
<td>tasmā</td>
<td></td>
</tr>
<tr>
<td><strong>Loc.</strong> Gacchati; gacchante;</td>
<td>Gacchantesu</td>
</tr>
<tr>
<td>gacchantamhi;</td>
<td></td>
</tr>
<tr>
<td>gacchantasmiñ</td>
<td></td>
</tr>
<tr>
<td><strong>Voc.</strong> Gacchañ; gaccha;</td>
<td>Gacchanto; gacchan-</td>
</tr>
<tr>
<td>gacchā</td>
<td>tā</td>
</tr>
</tbody>
</table>

**Feminine**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Gacchanti</th>
<th>Gacchanti; gacchantiyo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Voc.</td>
<td>Gacchantin</td>
<td>Gacchanti; gacchantiyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>Gacchantinā</td>
<td>Gacchantibhi; gach-</td>
</tr>
<tr>
<td>Abl.</td>
<td>Gacchantiyyā</td>
<td>antihī</td>
</tr>
</tbody>
</table>

and so on like kumāri.

**Neuter**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Gacchan</th>
<th>Gacchantā; gacchantāni</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>Gacchantañ</td>
<td>Gacchante; gacchantāni</td>
</tr>
</tbody>
</table>

The rest is similar to that of the masculine.

**Remark**

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

The following are declined similarly:—

- *Pañcanta* = cooking
- *Karañta* = doing
- *Caranta* = walking
- *Dhāvanta* = running
- *Naḷāyanta* = bathing
- *Hasanta* = laughing

- *Bhūñjanta* = eating
- *Sayanta* = sleeping
- *Passanta* = looking at; seeing
- *Nisīdanta* = sitting
- *Haranta* = carrying
- *Kiṇanta* = buying
Titthanta = standing  Vikkinanta = selling
Aharanta = bringing  Dadantu = giving
Viharanta = living; residing  Rodanta = crying

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

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

Tittham goṇo tiṇam khādati = The bull which is standing eats grass or
Goṇo titthanto tiṇam khādati = The bull eats grass standing.

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

Bhattam bhūjanto = eating rice.

Exercise 18

TRANSLATE INTO ENGLISH

1. Gāman gacchanto dārako ekaṇ goṇaṇ disvā bhāyi.
2. Dārikā rodanti ammāya santikaṇ gantvā piṭhe nisi-
dati. 3. Vānijā bhaṇḍāni vikkiṇatā nadiyaṇ nahā-
yante manusse passiṣṣu. 4. Kāṇṇāyo hasamānā
nahāyantiyo gacchantiṇ̄ vanitaṇ ākkosīṣu. 5. Puriso
hasanto rukkhaṇ āruhitvā phalaṇi khādantō¹ sākhā-
yaṇ nisidi. 6. Bhagavā Sāvatthiyaṇ² viharanto devānaṇ

1. Khāda = to eat hard food. 2. In the city of Sāvatthi.
"Bhūjja" is used in eating soft food.
TRANSLATE INTO PALI

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

1. Having awakened or raised. 2. Went away; moved aside. 3. Having raised up. 4. Begging. 5. Drinking. 6. Seeks.
-day, I saw a lioness sleeping in a cave. 10. The boy
-came to me, laughing and running. 11. Carrying a
-drum for his aunt, the farmer sat on this rock, looking
at these trees and fields. 12. The Buddha, living in
Sāvatthi for a long time, preached His doctrine to the
people of that city. 13. While cooking (some) rice, his
sister sat singing on a chair. 14. Giving alms to the
beggars the millionaire spent all his wealth. 15. Play-
ing on the road the boys saw a man running from there.

53. Part Participles

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

\[ \text{Gata} = \text{gone} \]
\[ \text{Agata} = \text{come} \]
\[ \text{Kata} = \text{done; made} \]
\[ \text{Vutta} = \text{told; said} \]
\[ \text{Bhinna} = \text{broken} \]
\[ \text{Otinnā} = \text{descended} \]
\[ \text{Āhaṭa} = \text{brought} \]
\[ \text{Pahaṭa} = \text{beaten} \]
\[ \text{Haṭa} = \text{carried} \]
\[ \text{Mata} = \text{dead} \]
\[ \text{Sutta} \}
\[ \text{Savānita} \} = \text{slept} \]

\[ \text{Thita} = \text{stood} \]
\[ \text{Nisīnna} = \text{sat} \]
\[ \text{Vutta} = \text{lived} \]
\[ \text{Dattiḥa} = \text{bitten} \]
\[ \text{Pakka; pacita} = \text{cooked} \]
\[ \text{Laddha} = \text{received} \]
\[ \text{Kītā} = \text{bought} \]
\[ \text{Bhatta} = \text{eaten} \]
\[ \text{Vandita} = \text{worshipped} \]
\[ \text{Hata} = \text{killed} \]
\[ \text{Chinna} = \text{cut} \]
\[ \text{Kuddha} = \text{enraged} \]

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

---

1. (Gūtaṃ) gāyantī.  
2. Vissajjesi.
54. “To” in the Sense of Ablative of Separation

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

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

Exercise 19

**Translate into English**

1. Hiyo araṇīṇaṃ gato so puriso ahinā datṭho mari.
   2. Rukkhato otiṃṇā pakkhi dārakena sakkharāhi hatā honti.
   3. Purisena pharasunā chinno so rukkho tassa gehassa upari pati.
   4. Gāmato nikkhantā¹ tā gāviyo khette tiṇaṃ khāditvā vāpito jalaṃ pivissanti.
   5. Vāṇijehi nagarato āhaṭṭāni bhaṇḍāni imesu gāmesu manussehi kitāni (honti).
   6. Tāya kaṇṇāya pakkaṃ odanaṃ aṭavito āgata tassā bhātaro bhūnjitvā sayissanti.
   7. Pitarā vuttaṃ anussaranṭi² sā yuvati tāya laddhaṃ dhanaṃ ganhituṃ na icchi.
   8. Ekena hatthinā chinnaṃ sākhaṃ aṇṇā hatthinīyo gahetvā khādiṇsu.
   9. Kuto tumhehi imāni vatthaṇī tāni padumāni ca kitāni? 10. Kuddho so bhūpati tasmiṃ nagare vutthe sabbe-

---

1. That have come out.
2. Remembering.

**TRANSLATE INTO Pali**

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

---

1. Ejected. 4. Water-pot, m.
2. Vejjja=doctor; physician, m. 5. Has come=āgata.
3. Carried. 6. Who was cooking rice=bhattaraṃ pacantiya. 
55. Adjectives

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

Examples

<table>
<thead>
<tr>
<th>Adj.</th>
<th>Noun</th>
<th>Adj.</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ratto</td>
<td>goño</td>
<td>rassāni</td>
</tr>
<tr>
<td></td>
<td>(= The red ox eats some short grasses).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Setā</td>
<td>kaññā</td>
<td>nilam</td>
</tr>
<tr>
<td></td>
<td>(= The fair girl wears a blue cloth).</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Here is a list of adjectives which are frequently used:

- Khuddaka = small
- Mahanta = big; large
- Dīgha = long
- Rassa = short; dwarf
- Ucca = high; tall
- Nica = low; vulgar
- Majjhima = medium
- Appaka = few; a little
- Bahu; bahuka = many; much
- Āma = unripe
- Pakka = ripe
- Dahara = young
- Mahallaka = elderly; old
- Vitthata = wide; broad
- Seta = white
- Nila = blue
- Ratta = red
- Kāla = black
- Pīta = yellow
- Uttāna = shallow
- Gambhīra = deep
- Khara = rough; course
- Mudu = soft
- Bālu = foolish; young
- Paṇḍita = wise
- Balavantu = powerful
- Dubbala = feeble
- Surūpa ; } beautiful;
- Dassaniya } handsome
56. The declension of adjectives will present no difficulties to the student who has mastered the declension of nouns.

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

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

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

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

Mas.: Māli. 
Fem.: Mālinī. 
Mālinī and such others are declined like kumārī.

---

Exercise 20

Translate into English

1. Rattā gāviyo khette āhindantiyo bahuṇ tiṇaṇ khādiṃsu. 2. Uccā kumārī nilaṇ vatthaṇ paridahitvā mahantaṇ nagaraṇ gamissati. 3. Bahavo manussā dīghāhi rajjūhi setā dhenuyo bandhitvā gambhīraṇ

---

1. Paridahati = wears.

TRANSLATE INTO PALI

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

---

¹ Hoti = is.
² There are two forms: “bahūnaṁ” and “bahunnaṁ”.
³ Uppala = lily, n.
⁴ Neither nor = “va na” = Balavanto va dhanavanto va na honti.
bind that red cow. 8. The powerful man cut many tall and dwarf trees in that small garden. 9. Sitting on a low chair the young girl eats a ripe mango she got from her mother. 10. Much grass is brought by the slaves from that small field on the bank of that wide river. 11. White lotuses and blue lilies are bought by that feeble maiden from the elderly man. 12. The black oxen are sleeping on the rough ground near that high mountain. 13. The young boy’s soft hand is burnt by the flame of that small lamp. 14. Many people will cross the great ocean and come to see this beautiful little island. 15. In this beautiful city there are big houses, wide streets, long paths, and many gardens.

1. Mango = ambā, m.n.
NUMERALS

57. Cardinals

1. Eka (= ekaŋ) 28. Āṭṭhavīsati
2. Dvi (= dve) 29. Ekūnatiṃṣati
3. Ti (= tayo) 30. Tiṃṣati; tiṃsā
4. Catu (= cattāro) 31. Ekatiṃṣati
5. Pañca 32. Dvattīṃṣati; bātīṃṣati
6. Cha 33. Tettiṃṣati
7. Satta 39. Ekūnacattāḷīsā
8. Āṭṭha 40. Cattāḷīsati; cattāḷīsā
9. Nava 49. Ekuṇapañṇāsā
10. Dasa 50. Pañṇāsā; pañṇāsā;
11. Ekādasa pañṇāsati; pañṇāsat
12. Dvādasa; bārasi 59. Ekūnasaṭṭhi
13. Teḷasa ; terasa 60. Saṭṭhi
14. Cūddasa; catuddasa 62. Dvesaṭṭhi; dvāsaṭṭhi ;
15. Paññarasa; pañcadasa dvisaṭṭhi
16. Solasa 69. Ekūnasattati
17. Sattarasa; sattadasa 70. Sattati
18. Āṭṭhārasa; āṭṭhādasa 79. Ekūnasīti
19. Ekūnavīsati 80. Asīti
20. Visati 82. Dveasīti; dvāsīti;
21. Ekavisati dviyāsīti
22. Dvāvisati; bāvisati 83. Teasīti; tiyāsīti,
23. Tevisati 84. Caturāsīti
24. Catuvīsati 89. Ekūnanavuti
25. Pañcavisati 90. Navuti
26. Chabbīsati 92. Dvenavuti; dvānavūti; dvinavuti
27. Sattavisati
99 = Ekūnasataṇ
100 = Sataṇ
1000 = Sahassaṇ
10000 = Dasasahassaṇ
100000 = Satasahassaṇ lakkhaṇ
1000000 = Dasalakkhaṇ
10000000 = Koṭi
100000000 = Dasakoṭi
1000000000 = Satakoṭi

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

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

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

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

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

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

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

G. Numerals are more often used as adjectives.
DECLENSION OF NUMERALS

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

Declension of Dvi ( = two)  

**Plural**  
(Common to all genders)

<table>
<thead>
<tr>
<th>Nom. Dve; duve</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abl. Dvīhi; dvīhi</td>
<td>Ins.</td>
</tr>
<tr>
<td>Dat. Dvinnaṇ; duvinnaṇ</td>
<td>Gen.</td>
</tr>
<tr>
<td>Loc. Dvīsu</td>
<td></td>
</tr>
</tbody>
</table>

Declension of Ti ( = three)  

**Plural**

<table>
<thead>
<tr>
<th>Nom. Tayo</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abl. Tibhi; tihi</td>
<td>Ins.</td>
</tr>
<tr>
<td>Dat. Tinnanṇ; tinnanṇaṇ</td>
<td>Gen.</td>
</tr>
<tr>
<td>Loc. Tīsu</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tisso</td>
<td>Tīni</td>
</tr>
<tr>
<td>Tibhi; tihi</td>
<td>Tibhi; tihi</td>
</tr>
<tr>
<td>Tissannaṇ</td>
<td>Tinnanṇ</td>
</tr>
<tr>
<td>Tīsu</td>
<td>Tīsu</td>
</tr>
</tbody>
</table>

Declension of Catu ( = four)

<table>
<thead>
<tr>
<th>Nom. Cattāro;</th>
<th>Acc. Catturo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abl. Catūbhī;</td>
<td>Ins. Catūhi</td>
</tr>
<tr>
<td>Dat. Catunnaṇ</td>
<td>Gen.</td>
</tr>
<tr>
<td>Loc. Catusu</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catasso</td>
<td>Cattāri</td>
</tr>
<tr>
<td>Catūhi; -bhi</td>
<td>Catūhi; -bhi</td>
</tr>
<tr>
<td>Catassannaṇ</td>
<td>Catunnaṇ</td>
</tr>
<tr>
<td>Catusu</td>
<td>Catusu</td>
</tr>
</tbody>
</table>
Declension of Pañca (= five)
(Similar in all genders)

PLURAL

Nom. } Pañca
Acc. }

Abl. Pañcabhi; pañcahi
Ins. }

Dat. Pañcanannah
Gen. }

Loc. Pañcasu

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

Cha Cha Chahi Channañ Chasu

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

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

Exercise 21

TRANSLATE INTO ENGLISH

1. Cattāro purisā catūhi pharasūhi cattāri rukkhāni chinditvā āharissanti. 2. Tā tisso itthiyō imehi tīhi maggehi taṁ aṭṭaviṁ gantvā tissanañ kaññanañ tīni phalāni adapaṁ. 3. Ekissañ sālāyañ sataṁ purisā, paññaṁ itthiyō ca nisidissanti. 4. Mayañ ito navabi divasehi pañcahi kumārehi saddhiṁ Koḷambanagarañ

---

1. After nine days.
gamissāna. 5. Pañca dāsā dasanān̄g assānān̄g bahuṇ̄
tīṇaṇ̄, appakaṇ̄ udakaṇ̄ ca āhariṇ̄ṣu. 6. Viṣati purisā
dasaḥi goṣehi cattāri khetṭāni kasanti. 7. Vānijo
dkāpaṇān̄g1 dvīhi satchi2 aṭṭha asse kiṇitvā te cutun-
naṇ̄ dhanaṇavaṇṭānaṇ̄ vikkiṇi. 8. Tāsan̄ channaṇ̄ itthi-
naṇ̄ cha bhūtaro mahantaṇ̄ pabbataṇ̄ āruhitvā cha
capayo ānesan̄. 9. Tāsan̄ mātā dasa ambe kiṇitvā
catassanān̄ dhūtarāṇaṇ̄ dādissati. 10. Idāni Laukā-
yān̄ pañca-cattāliṣa-satasahassan̄ manussā
dasanti. 11. Pubbe Sāvatthiṇagare manussān̄ satta koṭyio3
vasiṇ̄su. 12. Tumhe ito dvīhi vaschē Amurādhuparaṇ̄
gantvā tattha nava divase vasantā mahante cetiye
passissatha. 13. Dāso ekena hatthena dve nālikere5
itarena ekan̄ panasaṅ6 ca harati. 14. Ahaṇ̄ cattāri
vassāni7 nagare vasitvā tato pacehā tayo māse8
gāme
vasissāmi.

TRANSLATE INTO PALI

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

1. “Kahāpaṇa” is a square coin extensively used in former
days, the purchasing power of which is said to have
been about that of a florin (2s).
2. With two hundreds (of kahāpaṇas).
3. Seven crores of people.
4. The sacred city of the Buddhists in Ceylon.
5. Coconut, m.n.
6. Jak-fruit, m.n.
7. Vassa= year, m.n.
8. Mása= month, m.
10. Ek’ekā.
five thousand people, one thousand cattle¹ and five hundred houses in this town. 6. The seven brothers of the five girls went to that forest and killed eight deer. 7. We lived in Colombo for eight years and nine months. 8. They will go to live there again three years and two months hence. 9. Having bought three clothes the father gave them to his three daughters. 10. Ten men with twenty oxen are ploughing these five fields. 11. Sixty elephants came out of the city and thirty of them entered the forest. 12. Of the twelve horses bought by me one is sold to another man. 13. The slave having brought 25 coconuts sold 20 of them to a woman. 14. Two merchants bought two horses for three hundred² pieces (of kahāpanas). 15. Five million people live in the island of Ceylon.

61. Ordinal Numerals

Paṭhama = first
Dutiya = second
Tatiya = third
Catutthu = fourth
Paṅcama = fifth
Chaṭṭha = sixth
Sattama = seventh
Aṭṭhama = eighth
Navama = ninth
Dasama = tenth
Ekādāsama = eleventh

Dvādasama = twelfth
Terasama = thirteenth
Cuddasama = fourteenth
Visatima = twentieth
Timsatima = thirtieth
Cattālisatima = fortieth
Panṇāsatima = fiftieth
Saṭṭhima = sixtieth
Satatima = seventieth
Asitima = eightieth
Navutima = ninetieth

Satama = hundredth

All these are treated as adjectives.

¹ Gāvo.
² Use the instrumental.
In the masculine they are declined like *nara*. In the feminine their last vowel is changed into ā or ī and are declined like *vanitā* and *kumārī* respectively. Their declension in the neuter is like that of *nayana*.

Remark

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

1. Ṭṭhhasu purisesu paṭhamo or
2. Ṭṭhhanṇaṇ purisāṇaṇ paṭhamo.

Exercise 22

Translate into English

1. Gacchantesu dasasu purisesu sattamo vāṇijo hoti.
2. Tassa sattamā dhītā ṭṭhamāya ekan vatthān adāsi.
3. Catassanaṇ yuvatīṇaṇ tatiyāya bhūtā paṇca asse ānesi.
4. Mayhaṇ pitā sattatime vasse paṇcame mase kālam akāsi.1
5. Mayaṇ ito chaṭṭhe divase catūhi purisēhi saddhīṇ dutiyaṇ nagaraṇ gamissāma. 6. Idāni atṭhamo Edwardnāmo bhūpati rajjaṇ karoti.2
7. Pubbe chaṭṭho Parakkamabāhu-bhūpati Jayavadrhanapure rajjaṇ kari.
8. Pāṭhasālāya3 asitiyā sissesu paṇcavīsatimo hiyo gambhirë udake pati.
10. Dvīsu pāṭhasālāsu paṭhamāya tisataṇ sissā4 ugganḥanti.
11. Dvinnaṇ dhanavanṭānaṇ dutiya tiṣatīyā yācakānaṇ dānaṇ adāsi.
12. Nahāyantīsu paṇcasu nārisu tatiyāya bhattā dha-

---

1. Kālam karoti = dies.
2. Rajjaṇ karoti = reigns.
3. School, f.
4. Student, m.

**TRANSLATE INTO PALI**

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

---

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

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

“Sukhaṁ sayati” = sleeps comfortably.
“Sādhuṁ karoti” = does (it) well.

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

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

Paṭhamaṁ = at first; for the first time.
Dutiyaṁ = for the second time.

Cardinals form their adverbs by adding suffixes -kkhattum and dhā.
Catukkhattuṇ = four times.
Catudhā = in four ways.

A List of Adverbs

Vissum = severally; separately
Dukkhāṁ = with difficulty
Samāṁ = evenly
Sanikāṁ = slowly
Sīghaṁ = quickly
Evam = thus; so
Sahasā = suddenly
Dalhaṁ = tightly; strictly
Ekadha = in one way
Drīkkhattuṁ = twice
Sakīṁ = once
Paṁcadha = in five ways
Kathāṁ = how?
Tathā = in that way
Sādhuṁ = well
Abhināṁ = constantly
Ekamantaṁ = aside

Exercise 23

TRANSLATE INTO ENGLISH

1. Imesaṁ dasannam dhanavantānām paṁcamo sukhaṁ jivati. 2. Ayaṁ dipi sanikaṁ āgantvā sahasā gāviyā upari pati. 3. Aṭṭhannaṁ kaṁnānaṁ chaṭṭhā gāviṇ

**TRANSLATE INTO Pali**

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

---

1. His own.
2. Na rakkhati.
3. Sīlāni or sikkhāpadāni.
4. Desanañ.
5. Ussahi.
SYNTAX

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

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

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

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

Subject  Object  Predicate
Puriso    rukkhaṇḍ    chindati

= the man cuts a tree.

Order of Sentences

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

This is the general way of forming sentences which a beginner must follow. But there are no definite rules
about the order of the words in a Pali sentence. The above sentence may be written in four ways:

(1) Puriso rukkhaṇṭ chindati.
(2) Rukkhaṇṭ puriso chindati.
(3) Chindati puriso rukkhaṇṭ or
(4) Puriso chindati rukkhaṇṭ.

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

Concord

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

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

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

A. Ye puṇṇaṇṭ karonti te sagge nibbattanti.
B. Yo magge gacchati tassa pitā hiyo mari.

Exercise 24

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

1. Bhātā vāpiṇṭ gacchanto ekassa rukkhassa mūle nisīdi.

2. Tassa pitā pāto geha nikkhamitvā vanaṇe gamissati.
3. Te pakkhino tesañ rukkhānañ sākhāsa nisāditvā ravanti.

4. Catasso kumāriyo pupphāni ocinituñ ekañ rukkhañ āruhiṇsu.

5. Dasa hatthino imassa taruno āṭṭha sākhā bhañ-jitvā khādiṇsu.


7. Suve mayañ tañ nagarañ gantvā bahūni bhan-ḍāni kiṭṭissāma.

8. Magge dhāvantā pañca dārakā ekasmiñ āvāte patiṇsu.

9. Paṇḍarasā vāniñjā dasa asse āharitvā seṭṭhino vikkiṇipṣu.

10. Dve kassakā cattāro kāle goñe haritvā tassañ nadiyañ nahāpesuñ.

Insert suitable subjects, objects and predicates where necessary.

1. .......... rukkhañ āruhitvā phalāni ocināti.


3. Tuyhañ bhagini dārakañ ādāya hasanti........


5. .......... āpaṇamhā vatthāni kiṇitvā ānetha.

6. Mayañ nahātvā āgantvā bhattañ............

7. Ahañ suve tayā saddhiṣñ gāmañ............

10. Cattāro............. padumāni ādāya vilāraṇaḥ gamissanti.
11. ............. suve āpaṇaṇaḥ gantvā............. āharissāma.
12. Tvāṣaḥ sakharāhi godhaṇaḥ mā............
13. Vānarā............ āruhītvā............ bhaṇjanti.
14. Dārakā rodantā gantvā tesaṇaḥ pitānaṇaḥ............
15. Tā itthiyo............. pacitvā bhuṇjitvā............

How to Enlarge and Analyse a Sentence

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

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

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

Now let us enlarge the sentences:

A. Puriso rukkham chindati.
B. Goṇo tiṇam khādati.
<table>
<thead>
<tr>
<th>Enlargement of the Subject</th>
<th>Subject</th>
<th>Enlargement of the Object</th>
<th>Subject</th>
<th>Extension of the Predicate</th>
<th>Predicate</th>
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<tbody>
<tr>
<td>(1) Balavā</td>
<td>puriso</td>
<td>mahantaḥ</td>
<td>rukkhaṇ</td>
<td>pharasumā</td>
<td>chindati</td>
</tr>
<tr>
<td>(2) So seto, balavā</td>
<td>puriso</td>
<td>uccaṇ, mudunā</td>
<td>rukkhaṇ</td>
<td>hattthehi pharasaṇā ādāya</td>
<td>chindati</td>
</tr>
<tr>
<td>(3) Paññavā, dhanavā, bali</td>
<td>puriso</td>
<td>pupphēhi phalchē ca yuttaṇ, taṇ</td>
<td>rukkhaṇ</td>
<td>tasmīṇ vane, idāni</td>
<td>chindati</td>
</tr>
<tr>
<td>(1) Ratto</td>
<td>goṇo</td>
<td>bahuṇ</td>
<td>tiṇaṇ</td>
<td>idāni</td>
<td>khādāti</td>
</tr>
<tr>
<td>(2) Balavā seto</td>
<td>goṇo</td>
<td>khette jātaṇ, bahuṇ</td>
<td>tiṇaṇ</td>
<td>tatta ṭhatvā, sīghaṇ</td>
<td>khādāti</td>
</tr>
<tr>
<td>(3) Catuppado,¹ sinī², bālo, rukkhe baddho,</td>
<td>goṇo</td>
<td>khuddakā khettamhā dāsena āntiṇa</td>
<td>tiṇaṇ</td>
<td>visuṇ visuṇ katvā ādāya</td>
<td>khādāti</td>
</tr>
</tbody>
</table>

1. Quadruped or that which has four feet.  
2. That which has horns; or possessed of horns.
Exercise 25

Enlarge the following sentences:—

1. Kumāri bhattaṇaṃ pacati.
2. Dārako magge kilati.
3. Vānara rukkhe niśidanti.
5. Siho vanamhi vasati.
7. Pitā gehe sayati.
8. Dhītaro nadiyaṇaḥ nahāyanti.
11. Tumhe pakkhino mā māretha.
12. Tvāṇ cetiyaṇaḥ vandāhi.
15. Mayaṇ Anurādhapuraṇaṃ gamissāma.

Analyse the following sentences:—

1. Cattāro purisā balavante aṭṭha goṇe taṇ mahantaṇaḥ khettaṇaḥ hariṣsu.
2. Imasmin gāme aṭṭhasu gehesu pañcātiṣṣati manussā dukkhaṇ vasanti.
3. Te dhanavantā mahantesu maṇcesu sukhaṇ sayissanti.
4. Pañcannaṇaḥ dāsānaṇaḥ dasa puttā visatiyaḥ balavantehi goṇehi khettaṇaḥ kasanti.
5. Ekā itthī dvīnnaṃ puttānaṃ rattāni vatthāni āharitvā adāsi.

6. Dhanavanto vānijā sakaṭehi bhaṅḍāni ādāya gāme gantvā tāni sīghaṃ vikkiṇissanti.

7. Bhūpatino paṭhamo putto bahūhi manussehi saddhiṃ suve uyyānaṃ gamissati.

8. Mayhaṃ mātulāni rattāṇ gāvinā dighāya rajjuyā dalhaṃ rukkhe bandhi.


10. Gāmaṇ gacchanti vanitā aṅissā bālaṃ dhītaraṇ disvā tassā tayo ambe adāsi.

1. Tatthī eva = on the spot.
PASSIVE VOICE

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

\[ \text{Paca} + \text{ti} = \text{Paca} + \text{iya} + \text{ti} = \text{paciyati} \text{ (is cooked).} \]
\[ \text{Kara} + \text{ti} = \text{Kara} + \text{iya} + \text{ti} = \text{kariyati} \text{ (is done).} \]

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

\[ \text{Pac} + \text{ya} + \text{ti} = \text{Paccati} \text{ (is cooked).} \]
\[ \text{Vuc} + \text{ya} + \text{ti} = \text{Vuccati} \text{ (is told).} \]

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

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

\[ \text{Vanitā odanām paccati} \]

turned into passive, becomes:—

\[ \text{Vanitāya odano paciyati or paccati.} \]

Here "vanitāya" is named anuttakattā (the agent, subject) and "odano" uttakamma (the object in the Nominative) in Pali.
69. Conjugation of pahara = to beat

PRESENT TENSE

PASSIVE

**SINGULAR**

3rd (So) pahariyati = he is beaten

2nd (Tvāṇ) pahariyasi = thou art beaten

1st (Ahaṇ) pahariyāmi = I am beaten

**PLURAL**

(Te) pahariyanti = they are beaten

(Tumhe) pahariyatha = you are beaten

(Mayaṇ) pahariyāma = we are beaten

Conjugation of paca = to cook

PASSIVE VOICE

**SINGULAR**

3rd (So odano) paccati = that (rice) is cooked.

2nd (Tvāṇ) odano) paccasi = thou (rice) art cooked.

1st (Ahaṇ odano) paccāmi = I (rice) am cooked.

**PLURAL**

3rd (Te odanā) paccanti = those (rice) are cooked.

2nd (Tumhe odanā) paccatha = thou (rice) art cooked.

1st (Mayaṇ odanā) paccāma = we (rice) are cooked.

The following are conjugated like "Pahariyati":

Karīyati = is done or made
Gañhīyati = is taken
Harīyati = is carried
Āharīyati = is brought
Bandhīyati = is tied
Bhunjīyati = is eaten
Ākadhīyati = is dragged
or drawn
Dīyati = is given

Kasīyati = is ploughed
Desīyati = is preached
Māriyati = is killed
Vandīyati = is worshipped
Kiṇīyati = is bought
Vikkiṇīyati = is sold
Rakkhiyati = is protected
Bhāsiyati = is told
Dhoviyati = is washed
Exercise 26

TRANSLATE INTO ENGLISH


TRANSLATE INTO PALI

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

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

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

Past 3rd singular—

Pahara + i = pahara + iya + i = pahariyi = he was beaten.

Future 3rd singular—

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

1. Vihāra = monastery, m.
PASSIVE PARTICIPLES

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

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

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

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

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

Paca + ita = pacita—cooked
Hara + ita = harita—carried
Nahā + ta = nahāta—bathed
Ni + ta = nīta—carried
Nā + ta = nāta—known
Bhū + ta = bhūta—become; been
Su + ta = sutā—heard

Here one notices that ita is added to the roots ending in a, and ta is added to the roots ending in vowels other than a. But this rule is not without exceptions.
A list of some P.P.P.s. is given above (§53). The words therein are formed in various ways; but the student should not bother at present about their formation.

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

Chida + inna = chinna—cut
Bhidā + inna = bhinna—broken
Dā + inna = dinna—given
Tara + inna = tinna—crossed; gone ashore
Ni + sīda + inna = nisinna—sat

73. The Potential (or Future) Passive Participle

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

Kātabba = Kāraṇiya = } must be, fit to be, or should be done
Haritabba = Haranīya = } carried
Pacitabba = Pacanīya = } cooked

Bhuṇjītabba = fit to be or should be eaten
Dhovitabba = fit to be or should be washed
Bhavītabba = fit to be or should become or happen
Nissitabba = fit to be or should be sat
Vattabba = fit to be or should be told
Vanditabba = fit to be or should be worshipped
Dātabba = fit to be or should be given
Chinditabba = fit to be or should be cut
Rakkhitabba = fit to be or should be observed or protected
Uggaṇhitabba = fit to be or should be learnt.
Exercise 27

TRANSLATE INTO ENGLISH


TRANSLATE INTO PALI

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

---

1. Not seeing. 4. Given by.
2. Should be heard. 5. Dejected.
5. Your parents are to be worshipped and protected by you. 6. Being admonished by the teacher the student began to learn what should be learnt. 7. The horses that are being carried by the merchants are to be sold to-morrow. 8. The horse being beaten by the slave ran quickly to the field. 9. Precepts should be observed and alms should be given by you. 10. Many clothes are to be washed by our friends. 11. Ten men cut many trees that should be cut in that garden. 12. The trees which are being cut by them will fall on other trees. 13. The merchants did not get any food that should be eaten by them. 14. What should happen will happen to us and the others. 15. The rice is to be cooked and carried to the field by us.

Causal or Causative Verbs

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

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

\[
\begin{align*}
Pac + e + ti &= pāceti = causes to cook \\
Pac + aya + ti &= pācayati = causes to cook \\
Pac + āpe + ti + pācāpeti &= causes to cook \\
Pac + āpaya + ti &= pācāpayati = causes to cook
\end{align*}
\]

1. Mātāpitāra, (is a compound noun).
2. Ovadito.
3. Will happen = bhavissati.
N.B.—There is a similarity between “pañetti”, “pañayati” and “coreti”, “corayati”; but the former are causal and the latter are simple verbs.

75. The group of verbs “coreti”, etc., called “(u-)rādi Group” (see §15), always take “e” and “ayi” in their simple forms and their causal bases are formed with “āpe” and “āpayi” eg.:

Simple: Coreti, Corayati = steals
Causal: Corāpeti, Corāpayati = causes to steal

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

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

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

Simple: Goṇo tiṇam khāduti.
Causal: Dūso goṇam tiṇam khādāpeti (the slave causes the ox to eat grass).

77. A List of Causatives

Kārāpeti = causes to (or makes one) do
Ganāhāpeti = causes to (or makes one) take
Nahāpeti = causes to (or makes one) bathe
Bhojāpeti = causes to (or makes one) eat
Nisiddāpeti = causes to (or makes one) sit
Harāpeti = causes to (or makes one) carry
Āharāpeti = causes to (or makes one) bring
Gacchāpeti = causes to (or makes one) go
Chindāpeti = causes to (or makes one) cut
Mārāpeti = causes to (or makes one) kill.
Exercise 28

TRANSLATE INTO ENGLISH


TRANSLATE INTO PĀLI

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

1. Instrumental is also used with the casual forms.
2. Taṇḍula = rice (uncooked), m.n.
3. Work = kamma, n.; kammanta, m.
## VOCABULARY
### PALI-ENGLISH

**Abbreviations**

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<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<td>m.</td>
<td>Masculine</td>
</tr>
<tr>
<td>f.</td>
<td>Feminine</td>
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<tr>
<td>n.</td>
<td>Neuter</td>
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<tr>
<td>ind.</td>
<td>Indeclinable</td>
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<tr>
<td>ad.</td>
<td>Adverb</td>
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<tr>
<td>v.</td>
<td>Verb</td>
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<tr>
<td>adj.</td>
<td>Adjective</td>
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<td>in.</td>
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<td>pr. p.</td>
<td>Present Participle</td>
</tr>
<tr>
<td>p. p.</td>
<td>Past Participle</td>
</tr>
<tr>
<td>pt. p.</td>
<td>Potential Participle</td>
</tr>
<tr>
<td>abs.</td>
<td>Absolutive</td>
</tr>
<tr>
<td>ger.</td>
<td>Gerund</td>
</tr>
<tr>
<td>3.</td>
<td>Of the three genders</td>
</tr>
</tbody>
</table>

### Akkhi
- n eye

### Agachi
- v went

### Aggi
- m fire

### Aṅguli
- f finger

### Acari
- v walked; travelled

### Acci
- n flame

### Aja
- m goat

### Ajja
- ind today

### Añña
- adj another; other

### Aññatara
- adj certain

### Aṭavi
- f forest

### Aṭṭha
- 3, eight

### Aṭṭhama
- adj eighth

### Aṭṭhavisati
- f twenty-eight

### Aṭṭhasata
- n 800

### Aṭṭhādasa
- 3, eighteen

### Aṭṭhārasa
- 3, eighteen

### Aṭṭhāsi
- v stood

### Aṭṭhāsīti
- f eighty-eight

### Aṭṭhi
- n bone; seed

### Aṇḍa
- n egg

### Atikkamitujj
- in to surpass

### Atitthi
- m guest

### Atthi
- v is; has

### Atha
- ind then; after that

### Atthaññū
- m knower of the meaning

### Adāsi
- v gave

### Addhā
- ind certainly

### Adhipati
- m lord; leader

### Anugacchati
- v follows

### Anussarati
- v remembers

### Anussaranta
- pr. p remembering

### Antarā
- ind between
Auto *IND in* : inside
Apagacchati *v* goes away
Apaci *v* cooked
Apara *adj* another ; western
Apassanta *pr. p* not seeing
Api *IND and* ; also
Appaka *adj* few ; a little
Abhavi *v* was
Abhinhan *AD constantly* ; often
Amata *n* ambrosia ; the supreme bliss
Amba *m* mango
Ambu *n* water
Ammā *f* mother
Amhe=we
Amhākaṇ = to us ; our
Ayāṇ *m f* this (man) ; this (woman)
Āraṇṇa *n* forest
Āri *m* enemy
Ālaṅkaroti *v* decorates ; adorns
Asani *f* thunderbolt
Asi *m* sword
Asīti *f* eighty
Assa *m* horse
Assā = his ; to him
Assā = of her ; to her
Assu *n* tear
Ahi *m* serpent
Āhaṇ = I
Ākaḍḍhati *v* drags ; pulls
Ākaddhiyati *v* is dragged ; is pulled
Ākāsa *m* sky
Ākhu *m* rat
Āgacchati *v* comes
Āgacchi *v* came
Āgata *p.p* come
Āgantva *abs* having come
Āgantuṇ *IN to* to come
Āgamma *abs* having come
Ādāya *abs* having taken
Āneti *v* brings
Ānesi *v* brought
Ānetvā *abs* having brought
Āpaṇa *m* shop ; market
Āma *adj* unripe
Āma *IND yes*
Āyu *n* age
Āyudha *n* weapon
Ārabhati *v* begins
Ārabhi *v* began
Ārāma *m* grove ; monastery
Āruyha *abs* having ascended
Āruhati *v* ascends
Āruhi *v* ascended
Āruhitvā *abs* having ascended
Āloka *m* light
Āvāṭa *m* pit
Āhaṇta *p.p* brought
Āharati *v* brings
Āharanta *pr.p* bringing
Āharāpeti *v* causes to bring
Āhari *v* brought
Āharitum *IN to* to bring
Āhariyati *v* is brought
Āhāra *m* food
Āhiṇḍati *v* wanders
Ichati v wishes
Itara adj the other
Ito ind hence
Itthi f woman
Idañ n this thing
Idañi ind now
Idha ind here
Ima adj this
Imā = these (women)
Imē = these (men)
Isi m sage
Isipatanārāma m the grove of Isipatana (at Sarnath)
Ukkhipitvā abs having raised
up
Uggābhāti v learns
Uggāhitabba pt. p that should
be learnt
Ucca adj high; tall
Ucchu m sugar-cane
Uṭṭhahati v rises up
Uṭṭthahitvā abs having risen up
Uṭṭhāpetvā abs having awakened
Uḍḍleti v flies
Uttara adj northern
Uttāna adj shallow
Udaka n water
Udadhi m ocean
Udeti v rises up
Upari ind above
Uppala n water-lily
Ubbhaya 3, both
Ussahati v tries
Eka adj one; certain
Ekakkhattuṇḍ ad once
Ekacattāḷisati f forty-one
Ekatiṇsati f thirty-one
Ekato ind together
Ekadā ad one day; once
Ekadhā ad in one way
Ekattha ad in one place
Ekamantañ ad aside
Ekavīsati f twenty-one
Ekasatīṭhi f sixty-one
Ekādasa 3 eleven
Ekādasama adj eleventh
Ekāsīti f eighty-one
Ekūnacattāḷisati f 39
Ekūnatiṇsati f 29
Ekūnapaṇīṇasati f 49
Ekūnanavuti f 89
Ekūnavīsati f 19
Ekūnasatiṭhi f 59
Ekūnasattati f 60
Ekūnasata n 99
Ekūnāsīti f 79
Eta 3, that; this
Ettha ad here
Evān ind thus; yes
Esā f that woman. (Stem. eta)
Eso m that man. (Stem. eta)
Okkamma abs having moved
aside
Ocīnāti v gathers; collects
Ocīnītvā abs having gathered
Ocīnuṭṭuṇḍ in to gather; to col-
lect.
Otāratī v descends
Otarītvā abs having descended
Odana m.n. (boiled) rice
Otiṇṇa p.p. descended
Oruṇha abs having descended
Oraha ti v descends
Oloketi v looks at
Olokenta pr.p. looking at
Kacehu f itch
Kāṇṇa f girl
Kaṭacehu m spoon
Kaṇēru f she elephant
Kata p.p. made; done
Katama 3, which of the many
Katara 3, which of the two
Kattu m doer; compiler
Kattha ad where
Katvā abs having done
Kathan i nd how
Kathā f speech; talk
Katheti v says
Kathesi v said; told
Kadalī f plantain
Kadā ad when?
Kapi m monkey
Kamma n work
Kammanta m work
Kammakāra m worker
Karanīya pt.p. that should be done
Kari v did
Karissati v will do
Karī m elephant
Kariyati v is done
Karoti v does
Karonta pr.p. doing

Kavi m poet
Kasati v ploughs
Kasīyati v is ploughed
Kassaka m farmer
Kāka m crow
Kāki f she-crow
Kātabba pt.p. that should be done
Kātuḥ in to do
Kāraṇa n reason
Kārāpeti v causes to do
Kāya m body
Kāla m time
Kālañ karoti v dies
Kāsu f pit
Kāla adj black
Kīnanta pr.p. buying
Kīnati v buys
Kīni v bought
Kīnitvā abs having bought
Kīniyati v is bought
Kitti f fame
Kīn 3, what?
Kīlatti v plays
Kīlitvā ni having played
Kukkuṭi f hen
Kucchi m.f. belly
Kuṭṭhi m leper
Kuto ind from where?
Kuddha p.p. enraged; angry
Kumāra m boy
Kumārī f girl
Kula n family; caste
Kulavantu adj of the high caste
Kuhiṇ adv where?
Kūla n (river) bank
Ketu m banner
Ko m who? (Nom.)
Kodha m anger
Koḷambanagara n city of Colombo
Khāṇati v digs
Khantī f patience
Khara adj rough; coarse
Khādāti v eats
Khāḍanta pr.p. eating
Khādi v ate
Khāḍītvā abs having eaten
Khīra n milk
Khuddaka adj small
Khudā f hunger
Khinna, p. p. dejected
Khetta n field
Gacchati v goes
Gacchința pr.p. going
Gacchāpeti v causes to go
Gacchi v went
Gaccisati v will go
Gaṅgā f river
Gaṇi m one who has a following
Gaṇṭhi m knot
Gaṇhāti v takes
Gaṇhāpeti v causes to take
Gaṇhi v took
Gaṇhituṇḍ in to take
Gaṇhiyati v is taken
Gaṭa p.p. gone
Gaṇtu m goer
Gaṇtuṇḍ in to go
Gaṅtvā abs having gone
Gamissati v will go

Gambhīra adj deep
Garu m teacher
Gavesati v seeks
Gahapati m householder
Gahita p.p. taken
Gahetvā abs having taken
Gāma m village
Gāyati v sings
Gāyanta pr.p. singing
Gāvī f cow
Giri m mountain
Gīvā f neck
Guṇavantu adj virtuous
Guhā f cave
Geha m.n. house
Goṇa m ox
Goddā f ignana
Ghaṭa m water-pot
Ghāṇa n nose
Ghāyituṇḍ in to smell
Ca ind and
Cakku n eye
Cakkhumantu adj possessor of eyes
Canda m moon
Cattālisati f forty
Catu 3, four
Catuttisati f thirty-four
Catuttaṭha adj fourth
Catuttthi f Dative
Catuddasa 3 fourteen
Catuppada m quadruped
Caturāṣiti f eighty-four
Caturvīsati f twenty-four
Caratī v walks
Carantu pr.p. walking
Caritvā abs having walked
Citta n mind
Cinteti v thinks
Cintetvā abs having thought
Cintesī v thought
Ciraṇ ad (for a) long time
Cuddasa 3, fourteen
Cuddasama adj fourteenth
Cetiya n shrine; pagoda
Cora m thief
Coreti v steals
Coresi v stole
Cha 3, six
Chaṭṭha adj sixth
Chaṭṭhī f Genitive
Chattha n umbrella
Chattpasati f thirty-six
Chatī m one who has an umbrella
Channavatī f ninety-six
Chabhisatī f twenty-six
Chāyā f shade; shadow
Chāsīti f eighty-six
Chindati v cuts
Chhindanta pr.p. cutting
Chindāpeti v causes to cut
Chinditabba 3, that should be cut
Chimma 3, cut
Jaṅghā f shank; calf of the leg
Jaṅnū m knee
Jatu n sealing wax
Jayatu v let him conquer
Jala n water
Jāṇu m knee
Jānāti v knows
Jāleti v kindles
Jālesi v kindled
Jināti v wins
Jivhā f tongue
Jetu m victor
Nāṇa n wisdom
Nāta p.p. known
Nātu m knower
Thatvā abs having stood
Thapita 3, kept
Thapeti v keeps
Thapetu v let him keep
Thapesi v kept
Thāna n place
Thīta p.p. stood
Ḍasati v bites; stings
Ḍasitvā abs having bitten or stung
Ta 3, that
Tāṇḍula n rice (uncooked)
Tatiya adj third
Tato ind thence; from there
Tattha ad there
Tatra ad there
Tathā ind so; likewise; in that way
Tadā ad then
Tarati v crosses
Taritvā abs having crossed
Taru m tree
Tarunī f young woman
Tava=thine; your
Tassa = his
Tassā = of her; to her
Tahīn ad there
Tā f those women
Tāni = those things
Ti 3. three
Tiṭṭhati v stands
Tiṭṭhanta pr.p. standing
Tiṅa n grass
Tiṅa p.p. crossed; gone ashore
Tinavuti f ninety-three
Tipu n lead
Tirīyaḥ ad across
Tiṅsati f thirty
Tiṅsatima adj thirtieth
Tipsā f thirty
Tumhe = you
Tuyhaṇ = to you; your
Tulā f scale; balance
Te m they
Te-asīti f eighty-three
Tettiṅsati f thirty-three
Tenavuti f ninety-three
Tepaṇūṇāsā f fifty-three
Terasa 3, thirteenth
Terasama adj thirteenth
Tevisati f twenty-three
Tesāṭṭhi f sixty-three
Tesattati f seventy-three
Telasa 3, thirteen
Tvā ṣ thou
Dakkhiṇa adj southern
Daṭṭha p.p. bitten
Datvā abs having given
Dadanta pr.p. giving
Dadamāṇa pr.p. giving
Dadāti v gives
Dadi v gave
Daddulī f eezema
Dadhi n curd
Dantī m tusker; elephant
Dasā 3. ten
Dasakoṭi f hundred million
Dasama adj tenth
Dasalakkha n million
Dasasata n thousand
Dasasahassa n ten thousand
Dassanāya adj handsome; beautiful
Daṭhaṇ ad tightly
Dāṭhi m tusker; serpent
Dātabba pt.p. that should be given
Dātu m giver
Dātuṣ in to give
Dāna n alms; charity
Dāyaka m giver
Dāraka m young one; boy
Dārikā f girl
Dāru m firewood
Dāsa m slave
Dāṣī f slave woman
Dīna p.p. given
Divasa m day
Divā ind day-time
Disā f direction
Disvā abs having seen
Dīgha adj long
Dīghajīvī m possessor of long life
Dīpa m island; lamp
Dīpi m leopard
Dīyati v is given
Dīyamāna pr.p. being given
Dukkha n pain; misery; trouble
Dukkhāj ad with difficulty; miserably
Dutiya adj second
Dundubhi f drum
Dubbala adj feeble
Deti v gives
Deva m rain; deity
Devatā f deity
Devī f queen; goddess
Desanā f preaching
Desita p.p. preached
Deseti v preaches
Desesi v preached
Desīyati v is preached
Donī f canoe; boat
Dolā f palanquin
Dvattiṃsatī f thirty-two
Dvādasa 3 twelve
Dvādasama adj twelfth
Dvānavuti f ninety-two
Dvāvisatī f twenty-two
Dvāsatthī f sixty-two
Dvāsattatī f seventy-two
Dvāsiṭī f eighty-two
Dvi 3, two
Dvikkhattuṇj ad twice
Dvicattājisati f forty-two
Dvidhā ind in two ways; into two
Dvinavuti f ninety-two

Dvicattatī f seventy-two
Dvisata n two hundred
Dveasīti f eighty-two
Dvepannaṃsā f fifty-two
Dvesattatī f seventy-two
Dhana n wealth
Dhanavanta adj rich
Dhanu n bow
Dhamma m doctrine
Dhātu f element; relic
Dhāvati v runs
Dhāvanta 3, running
Dhāvi v ran
Dhāvīta v abs having run
Dhītu f daughter
Dhūli f dust
Dhenu f cow (of any kind)
Dhovatī v washes
Dhovitabba pt.p. that should be washed
Dhovīyati v is washed
Na ind not; no
Nagara n city
Nattu m grandson
Natthi v is not
Nadi f river
Nayana n eye
Nara m man
Nava 3, nine
Navama adj ninth
Navasata n nine hundred
Navuti f ninety
Na santi = are not
Nahāta p.p. bathed
Nahātvā abs having bathed
Nahāpeti v causes to bathe
Nahāyati v bathes
Nahāyanta pr.p. bathing
Nama n name
Nārī f woman
Nāvā f ship
Nāsā f nose
Nāli f corn measure; tube
Nālikera m coconut
Nikkhanta p.p. got out
Nikkhamati v goes out
Nikkhamma abs having come out
Niddā f sleep
Nīḍhi m hidden treasure
Nibbatitūṇ īṇ to be born
Nibbatitvā abs having born
Niraya m hell
Niliyati v hides
Nisimma p.p. sat
Nisīdati v sats
Nisīdanta pr.p. sitting
Nisīdāpeti v causes to sit
Nisidi v sat
Nisīditabba pt.p. should be sat
Nisīditvā abs having sat
Nica adj low; vulgar
Nīta p.p. led; carried
Nīla adj blue
Niharati v ejects
Neti v leads; carries
Netu m leader
Nesi v led; carried
Pakka p.p. cooked; ripe
Pakkhipati v puts in
Pakkhi m bird
Paggayha abs having raised up
Pacati v cooks
Pacatu v let him cook
Pacanta pr.p. cooking
Pacamāna pr.p. cooking
Pacaniya pt.p. that should be cooked
Paci v cooked
Pacita p.p. cooked
Pacitabba pt.p. that should be cooked
Pacituṇ īṇ to cook
Pacitvā abs having cooked
Pacchā ind afterwards
Paṅca 3, five
Paṅcadasa 3, fifteen
Paṅcama adj fifth
Paṅcatiṇsati f thirty-five
Paṅcadhā ind in five ways
Paṅcavīsati f twenty-five
Paṅcasata n five hundred
Paṅṇavantu adj wise
Paṅña f wisdom
Paṅṅāsati fifty
Paṅṅāsā f fifty
Paṭinivatti v went back
Paṭiyādetuṇ īṇ to make; to prepare
Paṭhama adj first
Paṅṇa n leaf
Paṅnarasa 3, fifteen
Paṅṅāsati f fifty
Paṇḍita m wise man
Paṭati v falls
Pati m husband; master
Pati v fell down
Patti f infantry
Paduma n lotus
Panasa m jack-fruit
Pabbata m mountain
Pabbajati v becomes a monk; renounces
Pabhū m overlord
Para adj other; latter
Parasuve ind day after to-morrow
Parahīyo ind day before yesterday
Paridahati v wears
Parisā f retinue; following
Pavisati v enters
Pavisitvā abs having entered
Pasu m beast
Passati v sees
Passanta pr.p. seeing; looking at
Passituṇ in to see
Pahaṭa p.p. beaten
Paharati v beats
Paharitvā abs having beaten
Pahariyati v is beaten
Pahāya abs having left
Pāka m cooking; boiling
Pācayati v causes to cook
Pācāpayati v causes to cook
Pācāpeti v causes to cook
Pāceti v causes to cook
Pāṭhasālā f school
Pāṇi m hand
Pāṭeti v fells; makes to fall
Pātesi v felled
Pātuṇ in to drink
Pāto ind in the morning
Pāda m foot; leg
Pāpa n sin
Pāpakāri m sinner; evil-doer
Pāleti v protects; governs
Pālesi v protected
Pāvisi v entered
Pāsāṇa m stone; rock
Pītu m father
Pipāsā f thirst
Pivati v drinks
Pivatu v let him drink
Pivamāna pr.p. drinking
Pivituṇ in to drink
Pivitvā abs having drunk
Pīlandhitvā abs having donned
Pīṭha n chair
Pīta p.p. drunk
Pīta adj yellow
Pīlīta p.p. oppressed
Pīleti v oppresses
Pīlesi v oppressed
Puṇṇa b merit; fortune
Puṇṇavantu adj fortunate; meritorious
Putta m son
Puna ind again
Puppha n flower
Pubba adj former; eastern
Purato ind in front
Purā ind before; formerly
Purisa m man
Pulina n sand
Pūjā f offering
Pūjeti v offers; honours
Pūjesi v respected; offered
Pūjetyā ābs having offered
Pokkharanī ḍ pond
Pharasu m axe; hatchet
Phala n fruit; nut
Phalavantu adj fruitful
Battīpsati f thirty-two
Bandhati v binds; ties
Bandhiyati v is bound
Bandhu m relation
Bandhumantu adj one who has
relations
Bala n power
Balavantu adj powerful; strong
Bāli m powerful
Bahu adj many
Bahuka adj many
Bārāṇasī f Benares (city)
Bāla adj young; foolish
Bāhu m arm
Buddha m the Enlightened One
Buddhi f wisdom
Buddhimantu adj wise
Bodhi m.f. Bo-tree
Brāhmaṇī f Brahman woman
Bhagavantu m the Buddha; the
Exalted One; adj the fortunate
Bhaginī f sister
Bhaṅjati v breaks
Bhaṅḍa n goods
Bhattu m husband; supporter
Bhārilyā f wife
Bhavati v is; becomes

Bhavatu v let it be
Bhavitabba pt.p. that should
happen
Bhāgi m sharer
Bhājetvā ābs having divided
Bhātu m brother
Bhāmu m sun
Bhānumantu m sun
Bhāyati v fears
Bhāyitvā ābs having feared
Bhāsati v says
Bhāsīyati v is told; is said
Bhikkhu m Buddhist monk
Bhindati v breaks
Bhīma p.p. broken
Bhūṇjati v eats
Bhūṇjanta pr.p. eating
Bhūṇjītabba pt.p. that should
be eaten
Bhūṇjitū ṭin to eat
Bhūṇjīyati v is eaten
Bhutta p.p. eaten
Bhūpāti m king
Bhūpāla m king
Bhūmi f earth; ground
Bhogo m serpent
Bhojāpeti v feeds
Bhoṭtuṇ ṭin to eat
Magga m path
Majjhima adj medium; central
Maṇḍa m bed
Maṇjūsā f box
Maṇi m gem
Mata p.p. dead
Mati f wisdom
Mattaññu adj temperate; one who knows the measure
Madhu n honey
Manussa m man; human being
Mayaṁ = we
Mayhaṁ = to me; my
Mayūra m peacock
Maranaṁ n death
Marati v dies
Mahanta pr.p. big; large; great
Mahallaka adj elderly; old
Mahī f earth; the river of that name
Mā ind (do) not
Mātu f mother
Mārāpeti v causes to kill
Mārita p.p. killed
Māriyati v is killed
Māreti v kills
Māresi v killed
Mālā f garland
Māli m possessor of a garland
Māsa m month
Miga m deer; beast
Migī f she-deer
Mīnāti v measures
Mitta m friend
Muṭṭhi m fist; hammer
Mudu adj soft
Muni m monk
Mūla n root; money
Ya 3, which (relative)
Yaṭṭihi m.f. stick; walking stick
Yattha ad where; (relative)
Yadā ad whenever
Yasavantu adj famous
Yāgu f rice; gruel.
Yāeaka m beggar
Yācati v begs
Yācanta pr.p. begging
Yāci v begged
Yāva ind as far as
Yāva . . . tāva ind until
Yuvati f maiden
Yojeti v harnesses; joins; composes
Rakkhati v protects
Rakkhatu v let him protect
Rakkhitabba pt.p. that should be observed or protected
Rakkhiyati v is protected
Rajja n kingdom
Rajju f rope
Ratta adj red
Ratti f night
Ratha m chariot
Ravi m sun
Ravitvā abs having crowed
Rassa adj short
Rāsi m heap
Rukkha m tree
Rūpa n form; image
Rodati v cries
Rodanta pr.p. crying
Lakkha n hundred thousand
Laṅkā f (island of) Ceylon
Latā f creeper
Laddha p.p. got
Laddhā abs having got
Laddhuṇ īn to get
Labhati \( v \) gets; receives
Labhüta\( j \) in to get
Likhaki \( v \) writes
Lekhaka \( m \) clerk
Loka \( m \) world
Locana \( n \) eye
Vanita \( p.p. \) wounded
Vanitamakāsi \( v \) wounded
Vatdhaki \( m \) carpenter
Vattabba \( p.t.p. \) that should be told
Vattu \( m \) sayer
Vattha \( n \) cloth
Vatthu \( n \) base; site; ground
Vadaññū adj charitable
Vadati \( v \) says
Vadana \( n \) face; mouth
Vana \( n \) forest
Vanitā \( f \) woman
Vandati \( v \) bows down; worships
Vandita \( p.p. \) worshipped
Vanditabba \( p.t.p. \) that should be worshipped
Vandiyati \( v \) is worshipped
Vapu \( n \) body
Varāha \( m \) pig
Vasati \( v \) dwells
Vasanta \( pr.p. \) living
Vasu \( n \) wealth
Vasudhā \( f \) earth
Vassa \( m.n. \) year; rain
Vassati \( v \) rains
Vājavā \( f \) mare
Vā \( ind \) or; either—or
Vācā \( f \) word

Vānija \( m \) merchant
Vānara \( m \) monkey
Vāpi \( f \) tank
Vāri \( n \) water
Vālukā \( f \) sand
Vikkiṇanta \( p.r.p. \) selling
Vikkiṇāti \( v \) sells
Vikkiṇī \( v \) sold
Vikkiṇiyati \( v \) is sold
Vijju \( f \) lightning
Viññātu \( m \) knower
Viññū \( m \) wise man
Vitthata \( p.p. \) broad; wide
Vidū \( m \) wise man
Vidhāya \( abs \) having done or commanded
Vinā \( ind \) except; without
Vinetu \( m \) instructor
Visikhā \( f \) street
Visuṇ \( ind \) severally; separately
Viharanta \( pr.p. \) residing; living
Vihāra \( m \) monastery
Visati \( f \) twenty
Visatimā adj twentieth
Vihi \( m \) paddy
Vuṭṭhi \( f \) rain
Vutta \( p.p. \) said
Vuttha \( p.p. \) dwelt; lived
Vuddhi \( f \) increase; progress
Ve \( ind \) certainly
Vejjā \( m \) doctor; physician
Veṇu \( m \) bamboo
Veju \( m \) bamboo
Vyādhi \( m \) sickness
Sakin ad once
Sakunā m bird
Sakunī f she-bird
Sakkoti v is able
Sakkharā f sugar; gravel
Sakhī f woman-friend
Sagga m heaven
Sāṅgha m community
Sace ind if
Saṭṭhi f sixty
Sata n hundred
Satakoṭi f thousand million
Satama adj hundredth
Satalakkha n ten million
Satasahassa n hundred thousand
Sati f memory
Satimantu adj mindful
Satta 3, seven
Sattadasa 3, seventeen
Sattati f seventy
Sattatiṣati f thirty-seven
Sattama adj seventh
Sattamī f Locative
Sattarasa 3, seventeen
Sattavisati f twenty-seven
Sattāṣiti f eighty-seven
Sattu m enemy
Sattha n science; m caravan
Satthi m.n. thigh
Satthu m teacher; adviser
Sadā ind ever; always
Saddhinī ind with
Sanikaṇṭ ad with
Santi v are
Santi f peace; relief
Santika adj near
Sannipatati v assembles
Sappi n ghee
Sabba adj all; every
Sabbattha ad everywhere
Sabbaṇṇī m the Omniscient One
Sabbadā adv ever; always
Sabhā f committee; society
Samaṇ ād equally; evenly
Sayati v sleeps
Sayanta pr.p. sleeping
Sayita p.p. slept
Sayi v slept
Sayitvā abs having slept
Saśī m moon
Sassu f mother-in-law
Saha ind with
Sahasā adv suddenly
Sahassa n thousand
Sā = she
Sākhā f branch
Sādhukaṇṭ ad well
Sāmi m master; lord
Sāyaṇ ind in the evening
Sārathī m charioteer
Sālā f hall
Sāvatthī f city of that name
Sikkhāpada n precept
Sikhī m peacock
Sindhu m sea
Silā f stone
Sissa m student
Sighaṇṭ ad quickly
Silā n virtue; precept
Silavantu adj observant of precepts; virtuous
Siha m lion
Sihī f lioness
Sukha n comfort
Sukhaq ad comfortably
Sukhī m receiver of comfort; happy
Suṇāti v hears
Sūta p.p. heard
Sutta p.p. slept
Sutvā abs having heard
Sunakha m dog
Surā f liquor; intoxicant
Suriya m sun
Surūpa adj handsome; beautiful
Suvaṇṇa n gold
Suve ind to-morrow
Susāna n cemetery
Susu m young one
Setṭhi m millionaire
Seta adj white
Setu m bridge
Senā f army; multitude
So = he. (Stem : ta)
Sota n ear; stream
Sotabha pt.p. that should be heard
Sotu m hearer
Sopāna n stair
Soḷasa 3 sixteen
Haṭa p.p. carried
Hata p.p. killed
Hattha m hand
Hatthinī she-elephant
Hatthī m elephant
Hadaya n heart
Harati v carries
Harāṇīya pt.p. that should be carried
Haranta pr.p. carrying
Harāpeti v causes to carry
Hari v carried
Harita p.p. carried
Harituṇ in to carry
Harīyati v is carried
Hasati v laughs
Hasanta pr.p. laughing
Himavantu m the Himalayas
Hiyo ind yesterday
Hoti v is; becomes
Hotu v let it be
ENGLISH—PALI

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

Beats paharati. v.
Beautiful dassaniya; surūpa. adj.
Becomes hoti; bhavati. v.
Becomes a monk pabbajati. v.
Bed maṅga. m. sayana. n.
Before purā; purato. ind.
Begging yācanta. pr.p.
Begs yācati. v.
Begins ārabhati. v.
Began ārabhi. v.
Belly kucohi. m.f.
Benares (city) Bārānasi. f.
Between antarā. ind.
Big mahanta. adj.
Bird sakuṇa; pakkhi. m.
Black kāla. adj.
Blue nila. adj.
Boat doni.f.
Body vapu. n., kāya. m.
Boiled rice odana. m.n.,
 bhatta. n.
Bone aṭṭhi. n.
Bo-tree bodhi. m.f.
Bow dhanu. n.
Box maṅjūsā. f.
Boy dāraka; kunāra. m.
Brahman woman brāhmaṇī. f.
Branch sākhā. f.
Breaks bhañjati. v.
Bridge setu. m.
Bringing āharanta. pr.p.
Brother bhātu. m.
Brought āhari; ānesi. v.
Buddha Bhagavantu; Buddha. m.
Buying kiñanta. pr.p.
Buys kiñāti. v.
Carpenter vaḍḍhakī. m.
Carried hari; nesi. v.
Carried haṭa; harita; nīta. p.p.
Carries harati; neti. v.
Carrying haranta. pr.p.
Cash mūla. n.
Caste kula. n.
Cave guhā. f.
Causes to bathe nahāpeti. v.
Causes to bring āharāpeti. v.
Causes to carry harāpeti. v.
Causes to cook pācāpeti; pāceti; pācañyati. v.
Causes to cut chindāpeti. v.
Causes to do kārāpeti. v.
Causes to go gacchāpeti. v.
Causes to kill mārāpeti. v.
Causes to sit nisidāpeti. v.
Causes to take gañhāpeti. v.
Cemetery susāna. n.

Certainly addhā; va; ekantā. ind.
Ceylon Lanka. f.
Charitable vadaṇṇū. adj.
Charioteer sārathi. m.
Charity dāna. n.
City nagara; pura. n.
Clerk lekhaka. m.
Climbed āruhī. v.
Climbs āruhati. v.
Coarse khara. adj.
Coconut nālikera. m.
Collects ocināti. v.
Colombo (city of) Koḷambanagara. n.
Comes āgacchati.
Comfort sukha. n.
Comfortably sukaṇ. ad.
Community saṅgha. m.
Constantly abhināhaṇ. ad.
Cook suḍā. m.
Cooked pakka; pacita. p.p.
Cooked apaci; paci. v.
Cooking pacanta. pr.p.
Cooking pāka. (gerund). m.
Cooks pacati. v.
Corn dhañña. n.
Corn measure nāli. f.
Cow gāvi. f.
Cow (of any kind) dhenu. f.
Creeper latā. f.
Cries rodati. v.
Crow kāla. m.
Crying rodanta. pr.p.
Curled dadhi. n.
Cutler chettu. m.
Cutting chindanta. pr.p.
Cuts chindati. v.
Daughter dhītu. y.
Day divasa. m.
Day after to-morrow parasuve.
   ind.
Day before yesterday parahīyo.
   ind.
Day time divā. ind.
Dead mata. p.p.
Death marañña. n.
Decorates alañkaroti. v.
Deep gambhīra. adj.
Deer migā. m.
Deity deva. m., devatā. f.
Descends oruhati; otarati. v.
Did kari; akari. v.
Dies maratī; kālañj karoṭi. v.
Digs khañatī. v.
Direction disā. f.
Doctor vejja. m.
Doctrine dhamma. m.
Doer kattu. m.
Does karoṭi. v.
Dog sunakha. m.
Doing karonta. pr.p.
(Do) not mā. ind.
Drags ākaddhatī. v.
Drinking pivamāna. pr.p.

Dropped pātcesi. v.
Drum dundubhi. f.
Dust dhūli. f.
Dwarf rassa. adj.
Dwells vasati. v.
Ear sota; ghāṇa. n.
Earth vasudhā; bhūmi; maḥī.
   f.
Eastern pubba. adj.
Eating khaḍanta; bhūjānta.
   pr.p.
East khāḍati; bhūjāti. v.
Eczema daddu. f.
Egg añḍa. n.
Eight aṭṭha. 3.
Eighteen aṭṭhārasa; aṭṭhādasa.
   3.
Eighth aṭṭhamala. adj.
Eighty asiti. f.
Eighty-eight aṭṭhāsiti. f.
Eighty-four caturāsiti. f.
Eighty-nine ekūnanavuti. f.
Eighty-one ekāsiti. f.
Eighty-six chāsiti. f.
Eighty-three tejasiti. f.
Eighty-two dvāsiti; dveaṭī. f.
Ejects niharati. v.
Elderly mahallaka. adj.
Elephant dantī; hatthī; karī.
   m.
Eleven ekādasā. 3.
Eleventh ekādasama. adj.
Enemy ari; sattu. m.
Enlightened One Buddha; Bhagavantu. m.
Enter pavisati. v.
Entered pāvisi. v.
Evening (in the) sāyaṇ. ind.
Ever sadā; sabbadā. ad.
Evenly samaṇ. ad.
Every sabba. adj.
Everywhere sabbattha. ind.
Evil-doer pāpakāri. m.
Exalted One Bhagavantu. m.
Eye akkhī; nayana; locana; cakkhu. n.
Face vadana; mukha. n.
Fame kitti. f.
Family kula. n.
Famous yasavantu. adj.
Farmer kassaka. m.
Father pitu. m.
Feeble dubbala. adj.
Feeds bhojeti; bhojāpeti. v.
Felled pātesi. v.
Fells pāteti. v.
Few paritta; appāka. adj.
Field khetta. n.
Fifth pañcama. adj.
Fifteen pañnarasa; pañcadasa. 3.
Fifty paññasā; paññasā; paññasati. f.
Fifty-nine ekūnasatthi. f.
Fifty-one ekapāññasā. f.
Finger aṅguli. f.
Fire aggi. m.
Firewood dāru. n.
Giver dātu; dāyaka. m.
Gives deti; dadāti.
Giving dadanta. pr.p.
Goat aja. m.
God deva. m.
Goddess devī. f.
Goes gacchati. v.
Goes away apagacchati. v.
Goes out nikkhamati. v.
Going gacchanta; gacchamāna. pr.p.
Gold suvanna. n.
Grandson nattu. m.
Grass tinna. n.
Gravel sakkharā. f.
Ground bhūmi. f., vatthu. n.
Grove of Isipatana Isipatanārāma. m.
Gruel yāgu. f.
Hall sālā. f.
Hand hattha; pāni. m.
Handsome dassanīya; surūpa. adj
Happy sukhi. m.
Having awakened uṭṭhāpetvā. abs.
Having born nibbattitvā. abs.
Having climbed āruyha. abs.
Having come āgamma. abs.
Having come out nikkkhamma. abs.
Having commanded vidhāya. abs.
Having cooked pacitvā. abs.
Having crossed taritvā. abs.
Having crowned raitvā. abs.
Having divided bhājetvā. abs.
Having done katvā; vidhāya. abs.
Having donned piḷandhitva. abs.
Having drunk pivitvā. abs.
Having eaten bhunjitvā; khādītvā. abs.
Having got laddhā; labhitvā. abs.
Having left pahāya. abs.
Having moved aside apakkamma. abs.
Having raised up paggayha; ukkhipitvā. abs.
Having risen up uṭṭhahitvā.
Having slept sayitvā.
Having stood ṭhatvā.
Having taken ādāya; gaṇhitvā. abs.
He so. (Stem ta). m.
Heap rāsi. m.
Hearer sotu. m.
Hears suṇāti. v.
Heart hadaya. n.
Heaven sagga. m.
Hell niraya. m.
Hen kukkuṭi. f.
Here idha; ettha. ad.
Hermit isi; tapassi. m.
Hidden treasure nidhi. m.
Hides niliyati. v.
High ucca. adj.
Himalayas Himivantu. m.
Honey madhu. n.
Horse assa. m.
House geha. n.
Householder gahapati. m.
Human being manussa. m.
Hunger khudā. f.
Husband pati; bhattu. m.
How kathaŋ. ind.
I ahaŋ.
Iguana godhā. f.
Image rūpa. n.
Increase vuddhi. f.
Infantry patti. f.
Instructor vineti; satthu. m.
In that way tathā. ind.
In front purato. ind.
In one place ekattha. ind.
Intelligent buddhimantu. adj.
In two ways dvidhā. ad.
Intoxicant majja. n., surā. f.
Is hoti; bhavati. v.
Is able sakkoti. v.
Is beaten pahariyati. v.
Is bought kiññiyati. v.
Is brought āhariyati. v.
Is carried hariyati. v.
Is done kariyati. v.
Is drawn ākāḍdhīyati. v.
Is eaten bhūṇīyati. v.
Is given diyati. v.
Is killed māriyati. v.
Island dīpa. m.
Is made kariyati. v.

Is not natthi. v.
Is ploughed Kasīyati. v.
Is preached desiyati. v.
Is protected rakkhīyati. v.
Is sold vikkinīyati. v.
Is taken ganhiyati. v.
Is tied bandhiyati. v.
Is told bhāsiyati. v.
Is worshipped vandiyyati. v.
Is washed dhoviyati. v.
It taŋ. n.
Itch kacchu. f.
Jack (fruit) panasa. m.
Keeps ṭhapeti. v.
Kept ṭhapesi. v.
Killed māresi. v.
Kills hanati; māreti. v.
Kindled jālesi. v.
Kindles jāleti. v.
King bhūpāla; bhūpati. m.
Knee jānu; jaṇnu. m.
Knot gaṇthi. m.
Knower ūtātu. m.
Knower of the meaning atthaṅñū. m.
Knows jānāti. v.
Lamp dīpa; padīpa. m.
Large mahanta. adj.
Laughing hasanta. pr.p.
Laughs hasati. v.
Lead tipu. n.
Leader netu; adhipati. m.
Leads neti; nayati. v.
Leaf patta; panna. n.
Learns uggāṇhāti; sikkhati. v.
Leg pāda. m.
Leopard dipi. m.
Leper kuṭṭhī. m.
Let him conquer jayatu. v.
Let him cook pacatru. v.
Let him drink pivatu. v.
Let him go gacchatu. v.
Let him keep ṭhapetu. v.
Let him protect rakkhatu. v.
Let him say bhāsatu. v.
Let him put in pakhipatu. v.
Let it be bhavatu; hotu. v.
Light āloka. m.
Lightning vijju. f.
Lion sīha. m.
Lioness sīhī. f.
Liquor surā. f.
Little appaka; paritta. adj.
Living vasanta. pr.p.
Long dīgha. adj.
Looks at oloketi; passati. v.
Looking at passanta; oloketan. pr.p.
Lord adhipati; sāmi. m.
Lotus paduma. n.
Low niça. adj.
Maiden yuvati; tarunī; ku-mārī. f.
Man nara; purisa; manussa. m.
Many bahu; bahuka. adj.
Maru valavā. f.
Market āpana. m.
Measures miṇāti. v.
Medium majjhima. adj.
Memory sati. f.
Merchant vānīja. m.
Merit puṇṇa. n.
Meritorious puṇṇavantu. adj.
Milk khīra. n.
Million dasalakkha. n.
Millionaire seṭṭhī. m.
Mind cittā. n.
Mindful satimantu. adj.
Minister manti. m.
Monastery vihāra; ārāma. m.
Money mūla. n.
Monk bhikkhu; muni. m.
Monkey vānara; kapi. m.
Month māsa. m.
Moon canda; sasi. m.
Morning (in the) pāto. ind.
Mother ammā; mātu. f.
Mother-in-law sassu. f.
Mountain giri. m.
Mouth mukha; vadana. n.
Multitude parisā. f.
Near santika. adj.
Neck gīvā. f.
Night ratti. f.
Nine nava. 3.
Nineteen ekūnavisati. f.
Ninth navama. adj.
Ninety navuti. f.
Ninety-nine ekūnasata. n.
Ninety-six channavuti. f.
Nose nāsā. n., ghāna. f.
Not na. ind.
Not seeing apasanta. pr.p.
Now idāni. ind.
Observer of precepts sīlavantu. adj.
Ocean udadhi; jalanidhi; sindhu. m.
Of the high caste kulavantu. adj.
Offered pūjesi. v.
Offering pūjā. f.
Offers pūjeti. v.
Old mahallaka. adj.
Omniscient sabbaññū. adj.
One eka. 3.
Once sakiñ; ekakkhattuñ. ad.
One day ekadā. ad.
One who has a following gañi. m.
Oppresses pīleti. v.
Or vā; atha vā. ind.
Other añña; apara: para. adj.
Over upari. ad.
Overlord pabhū. m.
Ox goña. m.
Paddy vihi. m.
Palanquin dolā. f.
Path magga. m.
Patience khanti. f.
Peacock mayūra; sikhī. m.
Physician vejjja. m.
Pig varāha. m.
Pit āvāta. m., kāsu. f.
Place thāna. n.
Plantain kadali. f.
Poet kavi. m.
Pond pokkharañī. f.
Possessor of eyes cakkhumantu. adj.
Possessor of long life dīghajivi. m.
Possessor of garlands māli. m.
Possessor of an umbrella chatti. m.
Power bala. n.
Powerful balavantu; balī. adj.
Preached desesi. v.
Preaches deseti. v.
Preaching desanā. f.
Precept sikkhāpada. n.
Progress vuddhi. f.
Protects pāleti; rakkhati. v.
Pulls ākađhathi. v.
Queen devi; rājini. f.
Quickly sīghañ; khippañ. ad.
Rain vuṭṭhi. f., deva. m.
Rains vassati. v.
Run dhāvi. v.
Rad ākhū. m.
Reason kārana. n.
Received laddha. p.p.
Reigns rajjañ karoti. v.
Relation bandhu. m.
Remembering anussaranta. pr.p.
Renounces pabbajati. v.
Residing vasanta. pr.p.
Respects pūjeti. v.
Retinue parisā. f.
Rice tanḍula. n.
Rice (boiled) odana. m.n., bhatta. n.
Rice gruel yāgu. f.
Rich dhanavantu. adj.
Rises up udeti; uḍḍeti. v.
River gaṅgā; nadi. f.
Rock sela; pāśāna. m.
Root mūla. n.
Rope rajju. f.
Rough khara. adj.
Running dhāvanta. pr.p.
Runs dhāvati. v.
Sand pulina. n., vālukā. f.
Sat nisidi. v.
Sayer vattu. m.
Says vadati; bhāsati; katheti. v.
Scale tulā. f.
School pāṭhasālā. f.
Science sattha. n.
Sea sindhu; udadhi. m.
Sealing wax jatu. n.
Seat āsana. n.
Second dutiya. adj.
Seeks gavesati. v.
Seeing passanta. pr.p.
Sees passati. v.
Selling vikkinanta. pr.p.
Sells vikkināti. v.
Sends peseti. v.
Separately visuṇ; nānā. ind.
Serpent ahi; dāṭhi; sappa; bhogi. m.
Seven satta. 3.
Seventeen sattarasa; sattadasa. 3.
Seventh sattama. adj.
Seventy sattati. f.
Seventy-nine ekūṇāsiti. f.
Seventy-two dvesattati; dvisattati. f.
 Severally visuṇ. ind.
Shade chāyā. f.
Shadow chāyā. f.
Shallow uttāna. adj.
Shank jaṅghā. f.
Sharer bhāgī. m.
She sā. f.
She-bird sakuṇī. f.
She-crow kākī. f.
She-deer migī. f.
She-elephant hatthinī; kaṇeru. f.
Ship nāvā. f.
Shop āpana. m.
Short rassa. adj.
Shrine cetiya. n.
Sickness vyādhi. m.
Sin pāpa. n.
Sinner pāpakāri. m.
Sister bhaginī. f.
Sitting nisidanta. pr.p.
Sits nisidati. v.
Six cha. 3.
Sixteen soḷasa. 3.
Sixteenth soḷasama. adj.
Sixth chaṭṭha. adj.
Sixty saṭṭhi. f.
Sixty-nine ekūnasattati. f.
Sixty-two dvāsaṭṭhi ; dvisaṭṭhi. f.
Sky ākāsa. m.
Slave dāsa. m.
Slave woman dāsi. f.
Sleep niddā. f.
Sleeping sayanta. pr.p.
Sleeps sayati. v.
Slept sutta ; sayita. p.p.
Slept sayi. v.
Slowly sanikaṇ. ad.
Small khuddaka. adj.
Society sabhā. f.
So evaṇ ; tathā. ind.
So far tāva. ind.
Soft mudu. adj.
Sold vikkiṇi. v.
Some eka. (plur.) 3.
Son putta. m.
Soon sīghaṇ ; khippaṇ. ad.
Speech kathā. f.
Spoon kāṭacchu. m.
Stair sopāṇa. n.
Standing tiṭṭhanta. pr.p.
Stands tiṭṭhati. v.
Steals coreti. v.
Stick yaṭṭhi. m.f., daṇḍa. m.
Stole coresi. v.
Stone silā. f., pāsāṇa. m.
Stood aṭṭhāsi. v.
Street visikhā ; vithi. f.
Strength bala. n.
Strictly daḷhaṇ. ad.
Strong balavantu. adj.
Student sissa. m.
Suddenly sahasā. ad.
Sugar sakkharā. f.
Sugar-cane ucchu. m.
Sun suriṣya ; ravi ; bhānu ; bhānumantu. m.
Sword asa. m.
Takes ganṭhāti. v.
Tall ucca. adj.
Tank vāpi. f.
Teacher garu ; satthu ; ācariya. m.
Tear assu. n.
Temperate mattaṇṇū. adj.
Ten dasa. 3.
Ten million koṭi. f.
Ten thousand dasasahassa. n.
Tenth dasama. adj.
That ta ; etc. adj.
The other itara. adj.
Then tadā. ad.
Thence tato. ind.
There tattha; tatra; tahīṇ. ad.
They te. m.
Thief cora. m.
Thigh satthi. m.n.
Thinks cinteti. v.
Thine tava ; tuyhaṇ.
Third tatiya. adj.
Thirst pipāsā. f.
Thirteen terasa ; telasa. 3
Thirteenth terasama. adj.
Thirty-nine ekūna-cattāliṣati. To-morrow suve. ad.
Thirty-three teṭṭiṣati. Tongue jivhā. f.
This ima; eta. adj. To prepare pāṭiyādetuṇ. in.
This person ayaṇ. m.f. To smell ghāyītuṇ. in.
This thing idaṇ. n. To surpass atikkamituṇ. in.
Those things tāṇi. n. To take ganhituṇ. in.
Thou tvan. Travelled acari. r.
Thought cintesi. v. Tree rukkha; taru. m.
Thousand sahassa. n. Tries ussahati. r.
Thousand million satakoti. f. Trouble dikkha; kasira. n.
Three ti. 3. Tusker dāthi. m.
Three hundred tisata. n. Twelfth dvādasa. 3.
Thunderbolt asani. f. Twelfth dvādasa-ma. adj.
Thus evaṇ. ind. Twentieth visatima. adj.
Tightly daḥhaṇ. ud. Twenty visati. f.
Till thou tava. ind. Twenty-eight aṭṭhavisati. f.
To be born nibbattituṇ. in. Twenty-five paṇcavisati. f.
To bring āharituṇ. in. Twenty-four catuvisati. f.
To carry harituṇ. in. Twenty-nine ekūna-tiṣati. f.
To collect ocinituṇ. in. Twenty-one ekaviṣati. f.
To cook pacituṇ. in. Twenty-six chabbisati. f.
To-day ajya. ind. Twenty-three teviṣati. f.
To do kātuṇ. in. Twenty-two bāvisati; dvāvisati. f.
To drink pivitūṇ; pātuṇ. in. Twice dvikkhattuṇ. ad.
To eat bhottuṇ; bhūṇjituṇ. in. Two dvī. 3.
To gather ocinituṇ. in. Two hundred dvīsata. n.
To get laddhuṇ. labhituṇ. in. Umbrella chattā. n.
Together ekato. ind. Unripe āma. adj.
To give dātuṇ. in. Up upari. ind.
To go gantuṇ. in. Us amhe.
Told vutta; kathita. p.p. Victor jetu. m.
Told kathesi. v. Village gāma. m.
Virtue. sila. n.
Virtuous. silavantu; guṇavantu. adj.
Vulgar. niça. adj.
Walked. acari. v.
Wide. vithata. adj.
Wife. bhariyā. f.
Wins. jināti. v.
Wisdom. uñña. n., mati; pañña; buddhi. f.

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