THE NEW PALI COURSE
PART II

BY
A. P. BUDDHADATTA THERA

Author of "Pālihhāshāvatarana", "Triḥhāshāramākara", etc.
and editor of "Buddhadatta's Manuals", etc.

AGGĀRAMA, AMBALANGODA

FOURTH EDITION

THE COLOMBO APOTHECARY'S CO., LTD.
PRINCE STREET, FORT, COLOMBO, CEYLON
1956
NEW PALI COURSE I AND II
HIGHER PALI COURSE

Approved by the Director of Education in terms of Section 19(A) of the Code of Regulations for Assisted Vernacular and Bilingual Schools and English Schools published in the Ceylon Government Gazette of February 29, 1952, for use as a textbook in teaching Pali up to the 31st of December, 1964.

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

Educational Publications Advisory Board,
Colombo 2, June 11, 1959.
To

THE MEMORY

of

RUBEN LANGE

OF LOCARNO, SWITZERLAND

who earnestly wished me to produce such a book as this.
EDITOR’S NOTE

Some friends of mine asked me to include here Denominative and Desiderative verbs, etc. when this is revised. I like to inform them that I have compiled a *Higher Pali Course* including these and many other knotty grammatical points in Pali. Dr. Wijesekara, M.A., Ph.D. has kindly revised it. But as its volume is bigger than this second portion its printing will be delayed till the end of the war, owing to the difficulty of obtaining permission to buy paper. I believe that Messrs. Colombo Apothecaries’ Co., Ltd. will likewise undertake the publication of it when the control of paper is over.

A.P.B.

1st March, 1945.
PREFACE

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

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

In the First Book, I gave roots with the customary (euphonic) vowel, following the tradition of Pali grammarians, like paca, etc. Dr. Wijesekara suggested to me that it would be more convenient to students if this added vowel were either removed (so that the root is given as pac and not paca, according to the method of
Sanskrit grammarians), or indicated as a separate element by some means or other. I have accepted the second alternative as being more in keeping with Pali usage, and shown the added vowel in an easily discernible way, i.e., in block letters, like *paca*.

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

A. P. BUDDHADATTA

23rd July, 1938.
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Apa. Apadāna. P.T.S.
B.B.S. Buddhist Birth Stories.
B.I. Buddhist India by T. W. Rhys Davids.
B.T. Buddhism in Translations by H. C. Warren.
Br. Buddhavaṃsa of the Khuddakanikāya.
D. Dīghanikāya. P.T.S.
Dh.A. Dhammapadaṭṭhakathā. P.T.S.
Dhp. Dhammapada (text). Numbers of the stanzas are given.
H.V. Hatthavanagalla-Vihāravaṃsa.
J. Jātakaṭṭhakathā, edited by Professor D. Anderson.
L.G.B. The Life of Gotama, the Buddha, by Brewster.
M. Majjhimanikāya. P.T.S.
Mbh. Mahāvaṃsa. P.T.S.
Ps.B. Psalms of the Brethren by Mrs. C. A. F. Rhys Davids, D.Litt., M.A.
S. Saṃyuttanikāya. P.T.S.
Samp. Samantapāsādikā, the Commentary on Vinaya. P.T.S.
S.N. Suttanipāta. P.T.S.
Thg. Theragāthā. P.T.S.
V. Vinaya. P.T.S.
Vism. Visuddhimagga. P.T.S.
THE NEW PALI COURSE

PART II

FURTHER TREATMENT OF LETTERS

1. The vowels are divided into short and long.
   (1) a, i, u are short.
   (2) ã, ى, ū, e, o are long.

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

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

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

   k kh g gh ŋ = Kavagga or Ka-group
   c ch j jh ŋ = Cavagga or Ca-group
   t th d dh n = Tavagga or Ta-group
   t th d dh n = Tavagga or Ta-group
   p ph b bh m = Pavagga or Pa-group

   These groups are named after the first letter of each vagga. The last five letters of the vaggas, viz., ŋ, ŋ, ŋ, n, m are called vagganta or nasals.
(2) The remaining seven consonants: y, r, l, v, s, h, ũ are called \textit{vaggas} as they are not grouped like the above.

The sonant ũ is named \textit{nigghita}. It always comes after a short vowel.

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

\textbf{A. According to the places of formation:}

(1) k kh g gh ū h and a ā are \textit{gutturals}
(2) c ch j jh ū y and i ī ,, \textit{palatales}
(3) ū th dh ū n r ū ,, \textit{linguals}
(4) t th d dh n l s ,, \textit{dentals}
(5) p ph b bh m and u ū ,, \textit{labials}
(6) e is \textit{guttural} and \textit{palatal}
(7) o is \textit{guttural} and \textit{labial}
(8) v is \textit{dental} and \textit{labial}
(9) ũ is merely a nasal breathing found only after short vowels, e.g., \textit{rathāṁ, maṇim, yaṁgam}.

\textbf{B. According to utterance.}

(1) The \textit{first} and the \textit{third} letters of each of the five \textit{vaggas} are called \textit{unaspirates}, because they are pronounced without a strong breathing or h-sound.

(2) The \textit{second} and the \textit{fourth} letters of the same are \textit{aspirates}, because they are pronounced with a strong breath or h-sound added to them.
SANDHI—EUPHONIC COMBINATION

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

Sandhi is divided into—

(1) Sarasandhi = combination of vowels.

(2) Vyañjanasandhi = combination of a vowel and a consonant.

(3) Niggahitadasandhi = combination of ķ and a vowel or a consonant.

(1) The first occurs when a word ending in a vowel is joined to a word beginning with a vowel, or when two adjacent vowels of the same word are joined together.

(2) The second occurs when a word ending in a vowel is joined to a word beginning with a consonant.

(3) The third occurs when a word or a syllable ending in ķ is joined to a word or a syllable beginning either with a vowel or a consonant.

Vowel-Sandhi

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

5. A vowel before another vowel is sometimes elided.

Examples

a before a : Vandiya + aggāṅ = vandiyuğunāṁ.
a , , ā : Tāṅ' eva + āsanāni = tāṅ' evāsanāni.
a , , u : Amanussa + upaddavo = amanussupaddavo.
6. When two contiguous vowels are dissimilar, the second is sometimes elided.

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

Examples

i after ā: Chāyā + iva = chāyā' va.
a , i: Iti + api = itipi.
a , u: Devatā nu + asi = devatā nu' si ?
a , ū: Akataññū + asi = akataññū' si.
a , e: Vande + ahāj = vande' hām.
a , o: So + ahāj = so' hām.
i , u: Cakkhu + indriyañ = cakkhundriyām.
e , ā: Kathā + eva kā = kathā' va kā ?
e , o: Pāto + eva = pāto' va.
ā , o: Moggallāno + āsi = Moggallāno' si.

7. The vowel a or ā combines with a following i or ī to e; with a following u or ū to o (i.e., a + i or ī > e; a + u or ū > o).
Bandhussa + iva = bandhuss' eva.
Jina + īritañ = jineritam.
Canda + udayo = candodayo.
Yathā + udate = yathodake.
Upa + ikkhati = upekkhati
Na + upeti = nopeti.
Udadhi + ūmi = udadhomi.

Exercise 1

Translate into English
And disjoin the sandhis

1. Tesañ dvinnañ nivesanesu bahunnañ bhikkhūnañ paññattān’ ev’ āsanāni honti.
2. “Puttā m’ atthi dhanam m’ atthi,
   Iti bālo vihaññati.” Dhp. 62.
3. Purā Vesalivāsinañ mahanto rogupaddavo ahosi.
4. Sabb’ eva mayañ dhamañ sutvā tañ sādhukañ manasi karissāma.
5. Sabbam p’ idan amhākañ dehanissitañ vinassati.
6. “No h’ etañ bhante” ti bhikkhū Bhagavato vadiṁsu.
7. Dāsen’ āhaññi dārūni gaheṭvā dāsī yāguñ paci.
8. Yadā’ hañ nagaram agamāsiñ tad’ eko puriso mama chattāñ gañhi.
9. Dārakā pupphān’ ociniñañ vanañ gantvā setāñi’ pi nilāni’ pi pupphān’ āhariṁsu.

12. Anāthapindiko’ pi visākhā’ pi mahāupāsikā nibaddhañ divasassa dve vāre Tathāgatass’ upaṭṭhānāñ gacchanti.

13. Ugganhitukāmā dārakā pāto’ v’ uṭṭhāya kiñci bhuṇjitvā satthasālañ gacchanti.


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**Words that are not given in the First Book**

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<th>Antogāma = inside the village; inner village. n.</th>
<th>Kiñci = something. in.</th>
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<td>Ahosi = was. r.</td>
<td>Kumbhaghosaka = name of a person. m.</td>
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<tr>
<td>Āvuso = brethren. in. voc.</td>
<td>Tathāgata = the Buddha. m.</td>
</tr>
<tr>
<td>Āsiṅcanta = pouring; sprinkling. pr.p.</td>
<td>Tela = oil. n.</td>
</tr>
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<td>Āsiṅcitvā = having poured or sprinkled. abs.</td>
<td>Thera = an elder; senior monk. m.</td>
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<tr>
<td>Āha = said; told. r.</td>
<td>Dchanissita = connected with the body. adj.</td>
</tr>
<tr>
<td>Iti = thus. in.</td>
<td>Dve vāre = twice. (acc. pl.).</td>
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<tr>
<td>Ugganhitukāma* = willing to learn. adj.</td>
<td>Nibaddham = always. ad.</td>
</tr>
<tr>
<td>U paṭṭhāna = attending; nursing. n.</td>
<td>Nivesana = house; dwelling. n.</td>
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*The infinitive in—tum loses its final nasal when compounded with kāma.

†Kālassa was originally a genitive of time.
Patta-civara = bowl and robe. n.
Pabodhiti = awakens. v.
Pabbajita = monk. m.
Bāla = foolish. adj. fool. m.
Bhante = Reverend Sir. voc.
Rogupaddava = calamity by disease. m.

Laukika = born in Ceylon. adj.
Vinassati = perishes. v.
Vihaññati = takes trouble. v.
Vuṭṭhaya = having risen up. abs.
Vesālavasi = dweller in the city of Vesali. m.
Sattasala = school. f.

Translate into Pali

FORMING SANDHIS WHERE IT IS SUITED

1. One of my friends gave me a book when I went to the village.

2. All beings disappear casting off their bodies at the end of their lives.

3. The girls brought blue and red flowers and gave them to their mother and father.

4. The ten fruits brought by the father are divided among the sons and the daughters by the mother.

5. There were many seats prepared for the monks in the monastery of Jetavana.

6. Formerly there was a great calamity by disease to the people in Ceylon.

7. “It is not so, brethren,” said the Elder Sāriputta to the bhikkhus.

8. The Great Elder said to the villagers: “To-morrow we shall go to Sāvatthi.”

9. The monk rises early and begins to sweep the platforms around the shrines.
10. The doctrine preached by the Buddha was originally written in books during the reign of Vaṭṭagāmaṇī Abhaya of Ceylon.

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

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

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

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

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

New words occurring in the above Exercise

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

The word that can be used anywhere in the sense of "prepared" is sajjita.
Rainy season = vassāna.  
Spent = atikkāmesi.  v. 
(Use only in connection with time).*
Receiving = labhanta. pr.p.  
Sweeps = sammajjati.  v.
Reign = rājakāla.  m.  
Treasurer = setṭhi; bhaṇ-
Villager = gāmavāsi.  m.
ḍāgārika.  m.

Vowel-Sandhi  (Continued)

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

Tatra + ayaṇ = tatr + ayaṇ = tatrāyaṇām.
Tadā + ahaṇ = tad + ahaṇ = tadāhaṃ.
Yāni + idha = yān + idha = yānīdha.
Kiki + iva = kik + iva = kikīva.
Bahu + upakāro = bah + upakāro = bahūpakāro.
Idāni + ahaṇ = idān + ahaṇ = idānāhaṃ.
Sace + ayaṇ = sac + ayaṇ = sacāyaṃ.
Tathā + upamaṇ = tath + upamaṇ = tathūpaṃaṃ.
Appassuto + ayaṇ = appassut + ayaṇ = appassutāyaṃ.

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

Deva + iti = deva + ti = devāti.
Vijju + iva = vijju + va = vijjūva.
Vi + atināmeti = vi + tināmeti = vitināmeti.
Sādhu + iti = sādhu + ti = sādhūti.
Kipsu + idha = kipsu + dha = kimsūdha.
Lokassa + iti = lokassa + ti = lokassāti.

* Vissajjesi must be used in connection with wealth.
10. *I*, *I*, or *e* before a dissimilar vowel is sometimes changed to *y*; then in some places the second vowel is lengthened.

\[ \text{Aggi + agāro = aggy + agāro = aggyāgāro.} \]
\[ \text{Sotthi + atthu = sotthyaatthu.} \]
\[ \text{Putto te + ahaṇ = putto ty + ahaṇ = putto tyāham.} \]
\[ \text{Me + ayaṇ = my + ayaṇ = myāyam.} \]
\[ \text{Dāsi + ahosiṇ = dāsy + ahosiṇ = dāsyāhosim.} \]
\[ \text{Sattami + atthe = sattamyatthe.} \]

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

\[ \text{So + ahaṇ = sv + ahaṇ = svāham.} \]
\[ \text{Anu + eti = anveti.} \]
\[ \text{Atha kho + assa = athakhvassa.} \]
\[ \text{Anu + addhamāsaṇ = anvaddhamāsam.} \]
\[ \text{Su + akkhāto = sv + akkhāto = svākkhāto.} \]
\[ \text{Na tu + eva = na tveva.} \]
\[ \text{Yāvatakō + assa = yāvatakavassa.} \]
\[ \text{Su + āgataṇ = svāgataṁ.} \]
\[ \text{Yo + ayaṇ = yv + ayaṇ = yvāyam.} \]

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

\[ \text{y: Na + idaṇ = nayidam.} \]
\[ \text{Vuddhi + eva = vuddhiyeva.} \]
\[ \text{v: Ti + aṅgulaṇ = tivaṅgulam.} \]
\[ \text{Pa + uccati = pavaucatti.} \]
\[ \text{m: Idha + ijjhati = idhamijjhati.} \]
\[ \text{Lahu + essati = lahumessati.} \]
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\[ d: \text{ Atta + attho = attadattho.} \]
\[ Tāva + eva = tavadeva. \]
\[ n: \text{ Ito + āyati = itonāyati.} \]
\[ t: \text{ Tasmā + iha = tasmātiha.} \]
\[ Ajja + agge = ajjatagge. \]
\[ r: \text{ Du + akkhāto = durakkhāto.} \]
\[ Pātu + ahosi = pāturahosi. \]
\[ Ni + uttaro = niruttaro. \]
\[ l: \text{ Cha + abhiinā = chaḷabhiinā.} \]
\[ Cha + apso = chaḷamso. \]
\[ h: \text{ Su + ujū ca = suhujū ca.} \]
\[ Putha + eva = puthageva. \]

Exercise 2

TRANSFORM INTO ENGLISH

AND SHOW HOW THE SANDHIS ARE FORMED

1. Sačāyaṇaḥ kumāro agraṇaḥ ajjhāvasati rājā bhavis-sati cakkavatti.

2. “Saṃma, idān’ āhaḥ vihāraṇaḥ gantvā theragaḥ tayā kata-paṇḍaḷaṇaḥ nisinnakaṇaḥ disvā āgato’ mhi.”
\( \text{Dh. A. i, 19.} \)

3. “Saṃhaṅ abbūlha-sallo’ smi,
Saṭṭhiḥuto’ mhi nibbuto.” \( \text{Dh. A. i, 30.} \)

4. “Ko’ si tvaṅ, Bhante’ ti? Therassa bhāgineyyo mhi ti.” \( \text{Dh. A. i, 14.} \)

5. “Yathā hi mule anupaddave daḷhe
Chinno’ pi rukkho punar eva rūhati,
Evam pi taṅhānusaye anūhate
Nibbattati dukkham idaṁ punappunaṁ.”
\( \text{Dhp. 338.} \)
6 (1) "Kīp sū' dha vittaŋ purisassa setṭhaŋ?
   Kin su sucinno sukham āvahāti?"

   (2) "Saddhi' dha vittaŋ purisassa setṭhaŋ.
   Dhammo sucinno sukham āvahāti." S.I. 42.


8. "Tayo' me bhikkhave gilāna saŋvijjamāna lokasmiŋ, . . . tayo' me gilānupama puggalā." A. i. 120.

9. Aṇḍañ rakkhanti kiki' va, vāladhiŋ rakkhanto camari' va, tumhe' pi sādhukaŋ attano sīlaŋ rakkhatha.

10. "Tato naŋ suŋkham anveti
    Chāyā' va anapāyini." Dh.p. 2.

11. "Yāvatak-v-assa kāyo, tāvatak-v-assa vyāmo." D. iii, 144.

12. "Naŋ y-idha naccañ vā giṭañ vā
    Tālaŋ vā susamāhitaŋ." Dh. A. iv, 67.

New Words

\begin{itemize}
\item \textit{Agāra} = house. \textit{m.}
\item \textit{Ajjhāvasati} = dwells. \textit{v.}
\item \textit{Anapāyini} = which does not leave. \textit{f.}
\item \textit{Asi} = (thou) art. \textit{v.}
\item \textit{Anupaddava} = free from danger; safe. \textit{adj.}
\item \textit{Anusaya} = predisposition. \textit{m.}
\item \textit{Anūhata} = not destroyed. \textit{p.p.}
\item \textit{Anveti} = follows. \textit{v.}
\item \textit{Abbūṭha} = drawn out; removed. \textit{p.p.}
\item \textit{Amhi} = (I) am. \textit{v.}
\item \textit{Asmi} = (I) am. \textit{v.}
\item \textit{Āvahāti} = brings. (Metrical for āvahati).
\item \textit{Kikī} = blue jay. \textit{f.}
\item \textit{Kim su} = an interrogative particle. \textit{in.}
\item \textit{Gilāna} = sick (person). \textit{adj.}
\item \textit{Gīlānūpama} = similar to a patient. \textit{adj.}
\item \textit{Gīta} = song; singing. \textit{n.}
\end{itemize}
THE NEW PALI COURSE II

Cukkavaṭṭī = universal monarch; (lit. one who sets the wheel rolling). m.
Camari = the yak. m.
Taṇhā = lust; thirst. f.
Tasmā = therefore. in.
Ṭaḷa = music. m.
Tāvataka = that much. adj.
Daḷha = tight; firm. adj.
Nacca = dance. n.
Nisinnaka = sitting. adj.
Paṇṇasālā = leaf hut. f.
Puggala = person. m.
Punappunam = again and again. ad.
Bhāgineyya = sister’s son. m.
Yāvataka = as much (as). adj.
Rakkhanti = protecting; watching. f.

Rāju = king. m.
Rūhati = grows. v.
Vuddhati = grows; increases. v.
Vāladhi = tail. m.
Vitta = wealth. n.
Vuddhi = increase. f.
Vyāma = fathom. m.
Saddhā = faith. f.
Samma = friend.*
Sānvijjamāna = existing. adj.
Sikkhitabba = that should be practised or observed. pt.p.
Susamākīta = well performed. p.p.
Setṭha = highest; noble. adj.

TRANSLATE INTO PALI
FORMING SANDHIS WHERE IT IS POSSIBLE

1. All beings that are assembled here be glad of this saying!

2. O monks, there are three causes to sin.

3. All the people in the world fall down by death as a tree falls down when cut at the root.

*This is seen only in the vocative form.
4. I, being such a person, will not carry out your word, but my mother’s.

5. If this prince leaves the household-life he will become an all-knowing one.

6. Now I went with my children to the monastery and returned after listening to a sermon.

7. Lad. you who wish to get a thing that cannot be obtained, are a fool.

8. Asked by the monk whether there is a forest-dwelling of the monks,* the devotee replied “yes, Reverend Sir.”

9. The minister accepted the words of the king, saying: “Yes, O Lord,” and departed from the palace.

10. The millionaire, Ānanda, assembled his relations once a fortnight and admonished his son in their presence.

11. A one-eyed man protects his only eye with the utmost care; in the same way you must safeguard your virtues.

12. The deity came to the place where the Buddha was, saluted Him, and asked Him a question.

New Words

Accepted = paṭigaṇṭhi. v.  Asked = puṭṭha; pucchita. p.p.
Admonishes = anusāsati. v.  Assembles = sanniṇḍetetī.
All-knowing = sabhaṇṇū. adj.  Assembled = samāgata;

*In Pali this interrogative clause should be rendered as a simple question ending with iti.
**THE NEW PALI COURSE II**

*But = tathā pi. in.*

*Cause = hetu. m. mūla. n.*

*Child = dāraka. m.*

*Departs = apagacchāti. v.*

*Devotee = upāsaka. m.*

*Falls down = patati. v.*

*Forest-dwelling = araṇṇa-vihāra. m.*

*Glad = sumana; tuṭṭha. adj.*

*Lad = māṇavaka. m.*

*Leaves the household-life = (anagāriyān) pabbajati.*

*Listening = savāṇa. (ger.) n.*

*Once a fortnight = anvad-dhamśaṇ. ad.*

*Onc-eyed = ekakkhika. adj.*

*Palace = rājahavāna. n.*

*People = jana; manussa. m.*

*Presence = abhimukha. n.*

*Prince = rājakumāra. m.*

*Question = paṇha. 3.*

*Replied = paccassosi; pacchattām adāsi. v.*

*Safeguards = rakkhati. v.*

*Salutes = abhivādeti. v.*

*Saying = bhāṣita. ger.*

*Saying = kathenta. pr.p.*

*That cannot be obtained = alabbhanyya. pl.p.*

*Ultmost care = adhikata-russāha.*

*Wishes = icchāti. v.*

Disjoin the Sandhis in the following words:—

- Pañc' indriyāni
- Sattuttamo
- Suriyodayo
- Dhammānussati
- Atrāhaṇ
g- Yān' imāni
- Tāvad' eva
- Cattāro' me

**Yvāhaṇ**

*There is no word in Pali exactly corresponding to "care."*
Join the following words in suitable ways:

- Tattha + ahaŋ
- Tassa + upari
- Ajja + eva
- Tadā + api
- Vasalo + iti
- Avijjā + ogho

Tathā + eva
Vutti + assa
Du + aṅgulaŋ
Atha kho + etaŋ
Tāni + ahaŋ
Na + udeti
Mūlho + asi

2. Consonant-Sandhi

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

Examples

- Rūpa + khando = rūpakkhandho
- Du + karaŋ = dukkaram
- Anu + gaho = anuggaho
- Pari + cajati = pariccajati
- Seta + Chattan = setacchattām
- Tatra + ṭhito = taraṭṭhito
- Paṭhama + jhānaŋ = paṭhamajjhānām
- Vi + nāṇaŋ = viṇṇāṇām
- Upa + davo = upaddavo
- Ni + dhano = niddhano
- Su + patiṭṭhito = suppatiṭṭhito
- Ni + phalaŋ = nipphalam
- Du + bhikkhaŋ = dubbhikkham
- Ni + malo = nimmalo
- Appa + suto = appassuto
14. A long vowel before a reduplicated consonant is often shortened.

Parā + kamo = parakkamo
Ā + khāto = akkhāto
Tanā + khayo = tanhakkhayo
Mahā + phalan = mahapphalam
Ā + sādo = assādo
The exceptions to this rule are:
Vedanā + khandho = vedanākkhandho
Yathā + kamañ = yathākkamam
Pañña + khandho = paññākkhandho

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

Lengthened
Khanti + paramañ = khantī paramaṁ
Jāyati + soko = jāyati soko
Maññati + bālo = maññati bālo
Nibbattati + dukkhañ = nibbattati dukkham

Shortened
Bhovādī + nāma so hoti = “bhovādī nāma so hoti.”
Yiṭṭhañ vā + hutāñ vā + loke = “yiṭṭham va hutam va loke.”
Buddhe yadi vā + sāvake = “Buddhe yadi va sāvake.”

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

Eso + dhammo = esa dhammo
So + muni = sa muni
So + sīlavā = sa sīlavā
Eso + patto = esa patto
Eso + idāni = esa ’dāni
EUPHONIC COMBINATION

Exercise 3

Translate into English

Pointing out the sandhis

1. Mannassā āyukkhayena kammakkhayena puññakkhayena ca maranti.

2. Sumedha-tāpaso paṭhamajjhānaṁ dutiyajjhānaṁ ca nibbattesi.

3. Nimmalassa silassa pālanaṁ mahapphalasā mahānisapsaṁ hoti.

4. "Pemato jāyatī soko;
Pemato jāyatī bhayaṇ;
Pemato vippamuttassa
Natthi soko; kuto bhayaṇ?" Dhp. 213.

5. Bhagavatā taṅhakkhayāya dhammo desito hoti.


7. "Yo ca tulaṇj va paggayha
Varam ādāya paṇḍito
Pāpāni parivajjiti,
Sa muni; tena so muni." Dhp. 269.

8. "Na hi verena verāni
Sammanti' dha kudācanaṁ;
Avererna ca sammanti.
Esa dhammo sanantano." Dhp. 5.


10. "Yamhi jhānaṁ ca paññā ca
Sa ve nibbāna-santike." Dhp. 372.
11. "Sabbo saṅkhārā aniccā' ti
Yadā paññāya passati,
Atha nibbindati dikkhe;
Esa maggo visuddhiyā." Dhp. 277.

New Words

Anicca = impermanent. adj.
Adera = benevolence; friendliness. m.
Upakkama = means; expedient. m.
Kammakkhaya = exhaustion of karma. m.
Kudācanāṁ = sometimes (Na kudācanāṁ = never). in.
Jāyati = arises. v.
Jhāna = trance; meditation. n.
Tāpasa = hermit. m.
Nibbateti = produces. v.
Nibbaṇa = the sumnum bonum of the Buddhists. n.
Nibbindati = becomes disgusted. (with locative).
Paññākāra = present. m.
Pariyodapanā = cleansing; purification. f.
Parivajjeti = avoids; removes, v.
Pālana = protection; observation. ger.

Puññakkhaya = exhaustion of merit. m.
Pema = love. m.n.
Pesetvā = having sent. abs.
Bhaya = fear. n.
Mahapphala = bringing great results. adj.
Mahānisamsa = greatly beneficial. adj.
Rajjābhiseka = coronation of a king; appointment to the kingship. m.
Vara = noble. adj.
Visuddhi = purity (from the passions). f.
Vera = enmity. n.
Sanantana = ancient. adj.
Sammati = calms itself; appeases. v.
Saṅkhāra = aggregation; component (thing); matter; phenomenon. m.
FORMING SANDHIS WHERE IT IS SUITED

1. Gods disappear from heaven by the exhaustion of merit and of age (life).

2. The hermits who dwell in forests strive to obtain the third and the fourth trances.

3. This ignorant person is not able to attain nirvāṇa.

4. The Buddha has preached that the aggregate of form is impermanent like a mass of foam.

5. Bimbisāra, the king of Magadha, provided white umbrellas for the Buddha and His disciples when they went towards Vesālī.

6. The persons who have observed the precepts without any breach will be born in heaven and will obtain immense happiness.

7. It is very difficult for* a wicked person to do benevolent actions.

8. Kings are not able to avoid famines in their own countries.

9. People give alms and do other meritorious deeds in order to obtain great results in future.

10. A dirty cloth must be cleansed by washing again and again.

11. Enmity is never removed by enmity; it may be removed by a benevolent action.

12. Love is the root of sorrow and fear; he who has removed love has removed sorrow and fear.

*In Pali use the instrumental, with the infinitive for “to do.”
New Words

*Action* = kamma. *n.*
*Aggregate* = khandan. *m.*
*Beneficent* = mettāsahagata. *adj.*
*Breach* = bhedan. *ger.*
*Country* = rāṭha. *n.*
*Disciple* = sāvaka. *m.*
*Foam* = pheṇa. *n.*
*Future* = anāgata. *m.*
*Happiness* = sukha. *n.*
*Ignorant* = appassuta. *adj.*
*Immense* = atimahanta. *adj.*
*Meritorious deed* = kusala; puṭṭakamma. *n.*

*Own* = saka. *adj.*
*Provides* = sampadeti. *v.*
*Strives* = usahati. *v.*
*To attain* = paṭiladdhuṇ. *inf.*
*To avoid* = nivāretuṇ. *inf.*
*To obtain* = laddhuṇ. *inf.*
*Very difficult* = atiduk-kara. *adj.*
*Wicked person* = asappurisa. *m.*

Join the following words:—

Bahu + suto Puggalā + dhammadasā
So + yāti Sammā + padhānaḥ
Du + karaṇ Paṇca + khandhā
Mahā + dhano Su + paṭividdho

Disjoin the following words:—

Paggharati Mahabbalo
Mahabbhayaḥ Viṇānakkhandho
Sappuriso Appatipuggalo
Assāso Paggaṇhāti

---

3. Nīggahita—Sandhi

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

Dīpanj + karo = Dīpankaro
Raṇaṇ + jaho = raṇaṇjaho
Sañ + ṭhāṇaṇ = saṃṭhānaṇ
Taṇ + dhanaṇ = taudhanaṇ
Taṇ + phalaṇ = tamphalaṇ
Sayaṇ + jāto = suyaṇjāto
Amataṇ + dado = amatandado
Evāṇ + me sutaṇ = evam me sutam

18. ɳ before 1 is sometimes transformed to 1.
Sañ + lāhuko = sallāhuko
Puṇ līṅgaṇ = pullīṅgam
Sañ + lāpo = sallāpo
Paṭīsaṇ + līno = paṭīsallīno

19. ɳ before e or h is sometimes changed to ŋ; ŋ before e is reduplicated.
Paccattaṇ + eva = paccattaṅ-ṅ-eva
Taṇ + hi tassa = taṅ hi tassa
Evāṇ + hi vo = evaṅ hi vo
Taṇ + khaṇaṇ + eva = taṅkhaṇaṅ-ṅ-eva

20. ɳ followed by y combines with y to form ŋṅ.
Sañ + yogo = saṅṅogo
Yaṇ + yad eva = yaṅṇad eva
Sañ + yojanaṇ = saṅṅojaṇaṃ
Ānantarikaṇ + yam āhu = ānantarikaṅṅum āhu

21. ɳ followed by a vowel sometimes becomes m or d.
Taṇ + ahaṇ = tam añam
Etaṇ + avoca = etad avoca
Kiṇ + etaṇ = kim etam
Taŋ + atthaŋ = tam attham; tad attham
Taŋ + anattā = tad anattā
Yaŋ + idaŋ = yad idam; yam idam

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

Tāsaŋ + ahaŋ = tūsāham
Evāŋ + ahaŋ = evāham
Vidūnaŋ + aggaŋ = vidūnaggam
Buddhānaŋ + sāsanaŋ = Buddhāna sāsanam
Adāsiŋ + ahaŋ = adāsāham
Ariyasaccānaŋ + dassanaŋ = ariyasaccāna dassanam

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

Abhinanduŋ + iti = abhinandun 'ti
Cakkaŋ + iva = cakkam 'va
Halaŋ + idāni = halan 'dāni
Tvāŋ + asi = tvām 'si
Idaŋ + api = idam pi
Uttaŋ + api = uttarim pi

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

Chakku + udāpādi = cakkhum udāpādi
Aŋu + thulāni = anum-thulāni
Manopubba + gamā = manopubbaṅgamā
Yāva c 'idha = yāvaṅc 'idha
Ava + siro = avamāsiro
EUPHONIC COMBINATION

Exercise 4

TRANSLATE INTO ENGLISH

POINTING OUT THE SANDHIS


3. "Karomi tuyhañ vacanañ; Tvaj 'si ācariyo mama.' Dhk. A. i, 32.


6. "Dāyako dānapati yaññad eva parisañ upasañkamati... visūrado 'va upasañkamati.' A. iii, 39.


8. "Tena hi, gahapati, taññ ev 'ettha paṭipucchissāmi.'


10. "Imāni cattāri ariyasaccāni 'ti, bhikkhave, ... yan tañ vuttañ, idam etañ paṭiceca vuttañ." A. i, 177.

New Words

*Aññāya* = having understood. *abs.*

*Attamana* = glad. *adj.*

*Aṁtha* = helpless. *adj.*

*Anussarati* = remembers. *v.*

*Anussaranta* = remembering. *pr.p.*

*Apakkanda* = gone away. *p.p.*

*Abhinandati* = rejoices. *v.*

*Ariyasaṅca* = noble truth. *n.*

*Añariya* = teacher. *m.*

*Kappa* = an aeon. *m.*

*Cāga* = charity. *m.*

*Cintayitvā* = having thought. *abs.*

*Dānapati* = liberal donor; philanthropist. *m.*

*Dāyaka* = donor. *m.*

*Dhamma-vinaya* = doctrine and discipline. *m.*

*Nātha* = lord. *m.* able. *adj.*

*Niraya* = hell. *m.*

*Neka-koṭisata* = counted by many crores. *adj.*

*Paṭicca* = on account of (with acc.) *in.* or *abs.*

*Paṭi-pucchati* = asks again. *v.*

*Pasidati* = becomes clear or glad. *v.*

*Bhadra* = good. *adj.*


*Visārada* = unconfused; bold. *adj.*

*Saka* = one’s own. *adj.*

*Sakya-puttiya* = belonging to the sons of Sākyas. *adj.*

*Saññamayati* = restrains; trains oneself. *v.*

*Samaṇa* = monk. *m.*

**Translate into Pali**

**Forming Sandhis Where It Is Possible**

1. A virtuous man comes to an assembly without any fear. This is one of the results he has obtained through his virtue.

2. Having thought thus I distributed alms among 200 beggars.

3. Then I asked him again the same thing; he answered in another way.
4. At the end of the discourse of the Ven. Sāriputta, the bhikkhus expressed their approval of his words.

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

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

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

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

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

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

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

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

New Words

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

*Approval* = anumati. *f.*

*Admonition* = anusāsana; sāsana. *n.*

*Assembly* = sabhā. *f.*

*Becomes gladdened* = pasidati. *v.*

*Born* = nibbatta. *p.p.*

*Charcoal* = aṅgāra. *m.*

*Cleanses* = parisodheti. *v.*

*Discourse* = desanā. *f.*

*Distributes* = bhājeti; vissajjeti. *v.*

*Expresses* = pakāseti. *v.*

*Expresses approval* = abhinandati. *v.*

*Further* = uttarim (pi). *ad.*

In another way = aṇṇathā. ad.
In that state = tattha. in.
Keeps in mind = manasi kāroti. v.
Other world = paraloka. m.
Result = ānisāṣa; vipāka. m.

Same thing = tad eva.
Sermon = sutta. n.
State = attabhāva. m.
Taken refuge = saranagata. p.p.
Thought = cintā. f.
Wicked = duṭṭha. adj.

Mixed Sandhi

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

I. ty becomes cc

Iti + evaṇ = ity + evaṇ = iccevanī
Ati + antaṇ = aty + antaṇ = accāntam
Jāti + andho = jāty + andho = juccandho
Iti + ādi = ity + ādi = iccādi
Pati + ayo = paty + ayo = paaccayo

II. dy becomes jj

Yadi + evaṇ = yady + evaṇ = yajjevanī
Nadi + ā = nady + ā = najjā

III. dhy becomes jjh

Adhi + agamā = adhy + agamā = ajjhagamā
Adhi + okāso = adhy + okāso = ajjhokāso
Bodhi + aṅgā = bodhy + aṅgā = bojjhaṅgā
IV. bhy becomes bhh

Abhi + uggacchati = abhy + uggacchati = abbhuggacchati
Abhi + okāso = abhy + okāso = abbhokāso
Abhi + ācikkhanāṇī = abhy + ācikkhanāṇī = abbhācikkhanāṇī

V. py becomes pp

Api + ekacce = apy + ekacce = appekacce
Api + ekadā = apy + ekadā = appekadā

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

26. Declension of Atta = Self

<table>
<thead>
<tr>
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<th>PLURAL</th>
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<tbody>
<tr>
<td>Nom.</td>
<td>Attā</td>
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<td>Acc.</td>
<td>Attānaṇī ; attāṇī</td>
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<td>Ins.</td>
<td>Attanā ; attena</td>
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<td>Dat.</td>
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<td>Abl.</td>
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<td>Voc.</td>
<td>Atta ; attā</td>
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27. Declension of Rāja = King

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<tbody>
<tr>
<td>Nom.</td>
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<td>Ins.</td>
<td>Raṇñā ; rājena</td>
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<tr>
<td>Dat.</td>
<td>} Raṇño ; rājino</td>
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<td>Gen.</td>
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</tbody>
</table>
THE NEW PALI COURSE II

Abl. Raññā; rājamhā; Rājūbhi; rājūhi; rājasma; rājebhi; rājehi
Loc. Raññic; rājini; Rājusu; rājesu rājamhi; rajasmiṅ
Voc. Rāja; rājā Rājāno

Exercise 5

Translate into English

1. Rājā nagare caranto dhammaṅj desentam ekaṅ tāpasaṁ passi.

2. Dhammaṅj suṅtaṁ bahu manussa rājini āgacchante tam eva olokesuṅ.

3. Rājusu attano attano raṭṭhesu carantesu bahu-sevakā setacchattādīnī gahetvā te anugacchanti.

4. Rājāno attanaj kumāre sake sake rajje patiṭṭhāpetum ichchantā tesaj nānāsippānī sikkhāpenti.

5. Duṭṭhagāmanī-rañño Sālikumāro nāma eko’ va putto ahoṣi. So attano piturantakaṅ rajjaṅ labhituṅ na icchi.

6. So rājā Elāraṅ Damilarājānaṅ māreṭvā Buddhaso saṅgaṅhanto mahantānī cetiyaṁ bahu vihare ca kāresi.


8. “Ath’ assa upaparikkhato etad ahoṣi: pacchantimesu kho janapadesu sāsanaṅ suppatiṭṭhitaṅ bha vissati ti’.” Samp. i, 63.


New Words

Accanta-namassanīya = most worshipful. adj.
Alattha = (he) got. v.
Asakkonta = unable. pr.p.
Ādi = beginning. m.; et cetera; and so on. n.
Ānubhāva = power. m.
Upaparikkhanta = examining; enquiring. pr.p.
Ekacca = some. adj.
Kampamāna = trembling. pr.p.
Kāna = blind (in one eye). adj.
Kuni = crooked-handed; having a paralysed arm. adj.
Janapada = country; territory. m.
Damiḷa-rāja = Tamil king. m.
Desenta = preaching. pr.p.
Namassamāna = worshipping. pr.p.
Nānasippa = various arts. n.
Paccantima = remote. adj.
Paccājāta = reborn. adj.
Paccupatṭhāpetum = to retain or regain. inf.
Pitusanta = belonging to father; paternal. adj.
Patiṭṭhāpeti = establishes. v.
Barhābdha = much ailing; sickly. adj.
Buddhasāsana = Buddhism. n.
Ratanattaya = three precious objects, the Buddha, Dhamma, and His Order. n.
Vipula = great; immense. adj.
Saṅgaṇhanta = entertaining; supporting. pr.p.
Suṇanta = hearing. pr.p.
Sikkhāpeti = teaches. v.
Setacchatta = white parasol. n.
Sevaka = attendant; servant. m.
Soka = sorrow. m.
Hatantarāya = having avoided the danger or removed the obstacles. adj.
TRANSLATE INTO PALI

1. The great pagoda, Ruvanveli, at Anurâdhapura was built by King Duţṭhagâmanî.

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

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

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

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

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

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

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

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

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

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

*After (their) death = accayena
*Assembles = sannipatati. v.
*Command = āṅā. f.
*Emperor = adhirāja. m.
*Few = appaka; katipaya.* adj.
*Inspecting = upaparikkhanta. pr.p.
*Knew that . . . = iti jāni or aṅnāsi.
*Only = eva. in.
*Pagoda = cetiya. n.
*Reigning = rajjaṅ anusentsa or kārenta. pr. p.
*Respect = gārava. m.
*Spent (time) = vītināmesi. v.
*Stood up = utṭhahi. v.
*Their respective = attano attano. poss. sing.
*Throne = sīhāsana. n.
*To place = thapetuṅ. inf.
*To see = passituṅ. inf.
*To show = dassetuṅ. inf.
*Town = nagara. n.
*Travelling = cārikaṅ caranta. pr.p.

28. Declension of Mano-Group

**Mana = mind

*Masculine

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Mano</td>
</tr>
<tr>
<td>Acc.</td>
<td>Mananāj</td>
</tr>
<tr>
<td>Ins.</td>
<td>Manasā ; manena</td>
</tr>
<tr>
<td>Dat.</td>
<td>Manaso ; manassa</td>
</tr>
<tr>
<td>Gen.</td>
<td>Manasā ; manā ; manamhā ; manasmā</td>
</tr>
<tr>
<td>Abl.</td>
<td>Manasi ; mane ; manamhi ; manasminj</td>
</tr>
<tr>
<td>Loc.</td>
<td>Mana ; manā</td>
</tr>
</tbody>
</table>

*Appaka is to be used in a collective meaning and the other in distributive.
Similarly declined are:

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

**Nabha** = sky

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

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

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

- **Tama** + **nuda** = **tamounda** (dispelling darkness).
- **Teja** + **dhātu** = **tejodhātu** (the element of heat).
- **Vaya** + **vuddha** = **vayovuddha** (come to old age).
- **Tapu** + **vana** = **tapovana** (ascetics’ forest).
- **Sira** + **ruha** = **siroruha** (hair; growing on the head).
- **Raha** + **gata** = **rahogata** (gone to seclusion or privacy).
- **Paya** + **nidhi** = **payonidhi** (ocean; deposit of water).
- **Raja** + **rāsi** = **rajarāsi** (a heap or cloud of dust).
- **Aya** + **patta** = **ayopatta** (iron bowl).
- **Sara** + **ruha** = **saroruha** (lotus; grown or risen in a lake).
39. Declension of a Masculine Noun
Ending in O

Go = CATTLE

<table>
<thead>
<tr>
<th>Nom.</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Voc.</td>
<td>Go</td>
<td>Gāvo</td>
</tr>
<tr>
<td>Acc.</td>
<td>Gāvanā; gavanā; gāvunā</td>
<td>Gāvo.</td>
</tr>
<tr>
<td>Ins.</td>
<td>Gāvena; gavena</td>
<td>Gobhi; gohi; gāvehi; gavehi</td>
</tr>
<tr>
<td>Dat.</td>
<td>Gāvassa; gavassa</td>
<td>Gobha; gunna; gona</td>
</tr>
<tr>
<td>Gen.</td>
<td>Gāvā; gavā; gāvam-hā; gavamhā; gāvasmā; gavasmā</td>
<td>Gobhi; gohi; gāvehi; gavehi</td>
</tr>
<tr>
<td>Abl.</td>
<td>Gāve; gave; gāvam-hi; gavamhi; gāvammiṅ; gavammiṅ</td>
<td>Gāvesu; gavesu; gosu</td>
</tr>
</tbody>
</table>

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

Exercise 6

Translate into English
And point out the nouns belonging to the Mano-group

1. Dvīhi vānijehi yācito Bhagavā attano sīsato muṭṭhimatte sīroruhe tesanā adāsi.
2. Te Bhagavantaṇāe sirasā namassitvā te sīroruhe attano nagaraṇā netvā saroruhādihi pūjesuṇ.
3. "Ekūnatiṇso vayasa
   Bodhisatto 'bhinnikkhami.
Pañcatiṣaṇa 'tha vayasa
Bimbisāram upāgami.’—Mhv. ii, 26, 27.

4. Gunṇaṇa ce taramāṇānaṇa
Ujuṇ gacchati puṅgavo,
Sabbā tā uju gacchanti.’—A. ii, 76.

5. Iddhimā tapodhano payonidhim pi sosetuṇ samattho hoti.

6. Mahānirayo pana ayopākārena parikkhitto, ayopidhānena pihito; tassa ayomaya bhūmi tejasā jalitā hoti.

7. Sākaṭikā gunmaṇaṭ tinanaṭ udakaṇaṭ ca datvā te sakasetu yojetvā sakaṭe pājenta Bārānasijaṇ gacchanti.

8. "Manasā ce padutṭhena
Bhāsati vā karoti vā
Tato naṇ dukkham anveti
Cakkaṇaṃ va vahato padaṇaṃ.’—Dhp. 1.

9. Manussa gavamhaṇa payaṇa, payasā dadhiṇa, dadhimhaṇa sappiṇa ca labhanti.

10. So mettāsahagatena cetasa ekaṇa diṣaṇ pharitvā viharati; tathā dutiyaṇa; tathā tatiyaṇa.

11. Bhagavati cetopasādana bahavo janā mahantaṇ dibbasampattiṇ labhiṇsu.


13. "Ayasa 'va malaṇ samuṭṭhitaṇ
Tat 'uṭṭhāya tam eva khādāti.’—Dhp. 240.


15. "Yasoladdhā kхо paṇ 'amhākaṇ bhogā.”—D. i, 118.
New Words

*Abhinikkhami* = left the household life. *v.*
*Iddhimantu* = possessed of supernatural power. *adj.*
*Ujā* = straight. *adj.*
*Uṭṭhāya* = having risen (from the seat). *abs.*
*Upāgami* = approached. *v.*
*Cetopasāda* = gratification. *m.*
*Tapodhana* = monk (lit. one rich in asceticism). *m.*
*Taramāna* = crossing a stream. *pr.p.*
*Damesi* = subdued. *v.*
*Dībbasampatti* = heavenly bliss. *f.*
*Dhammaṭadesanā* = religious discourse. *f.*
*Numassitrā* = having bowed down. *abs.*
*Netrā* = having carried *abs.*
*Paduṭṭha* = corrupt. *p.p.*
*Parikkhitta* = surrounded by. *p.p.*
*Pākara* = rampart. *m.*
*Pājenta* = driving. *pr.p.*
*Pumāgava* = the chief bull. *m.* (*stem.* puja + go).
*Pāvikrā* = having suff-used. *abs.*
*Bhoja* = property. *m.*
*Mala* = rust; dirt. *n.*
*Mahāniraya* = great hell. *m.*
*Mānasika* = born of the mind; mental. *adj.*
*Muttaṁmatu* = a handful; (amount that a fist can hold). *adj.*
*Yasoladdha* = got through tame. *adj.*
*Yācita* = asked; begged. *p.p.*
*Yāli* = goes. *v.*
*Yojetvā* = having yoked. *abs.*
*Vahanta* = bearer. *pr.p.*
*Vācasika* = done through speech; verbal. *adj.*
*Viharati* = dwells. *v.*
*Samattha* = able. *adj.*
*Samāgama* = assembly. *m.*
*Sūkaṭika* = carter. *m.*
*Sīsa* = head. *n.*
*Sosetuṁ* = to dry. *inf.*

---

*Vahanto in this exercise must be translated: of the ox who drags the cart. For declension of vahanta see §51, First Book.*
1. Flying through the air the birds go wherever they want.

2. The monk dwells in a cave suffusing the whole world with his benevolent mind.

3. The cattle, who help us in ploughing our fields and supply us with milk and ghee, should not be killed by us.

4. Two caravan leaders of Ukkala, having seen the Exalted One sitting in a forest, offered Him some food and received some hair-relics from Him.

5. They carried those relics to their own country, erected a shrine over them, and made daily offerings of lotuses and other flowers to the shrine.

6. The swan is able to drink the milk separating it from the water.

7. Many people in that country, having seen the shrine built by the merchants, came there to pay their homage.

8. There are many iron bridges made over the streams in Ceylon and other countries.

9. Millionaires keep their wealth in iron safes in order to protect it from the thieves.

10. The traveller, fatigued by the heat of the sun, came to a lake, bathed there, and went on with some lotuses in his hand.

11. Prince Siddhārtha became a monk at the age of 29, and became enlightened when he was 35 years old.

12. The monk having taken a bowl made of iron walks through the path which is full of dust and is heated by the sun.
13. To-day many well-to-do persons fly through the air wherever they like, as some persons, possessed of supernatural power, did in olden days.

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

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

New Words

Abstains = viramati; apagacchati.

Caravan leader = sattha-vāha. m.

Daily = patidinañ. ad., devasika. adj.

Drinks = pivati. v.


Erected = kāresi. v.


Flesh = mañsa. n.

Full of dust = rajokinña. adj.

Hair-relic = kesadhātu. f.

Heat of the sun = ātapa. m.


Helps = upatthambhetti. v.

In olden days = purā. in.

Iron safe = ayopeḷā. f.

Offered = adāsi. v.

Performs = karoti; sampādeti. v.

Ploughing = kasana. ger.

Received = labhi. v.

Separating = visuñ ka-

ronta. pr.p.

Should be killed = māre-

Supplies with = sampā-
deti. v.

Stream = sota. m.

Swan = hañsa. m.

To protect = rakkhituñ. inf.

To pay homage = gāravañ dassetuñ.

Traveller = pathika. m.

Through the air = nabh-
hasā.

Treats = sañgañhāti; sakkaroti. v.


Well-to-do = sukhita;
dhanavantu. adj.

Wherever = yatttha kat-
thaci. in.

Whole = sakala. adj.
COMPOUND NOUNS

SAMĀSA

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

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

There are six kinds of compounds:

(1) Kammadhāraya = Adjectival Compound (where an adjective and a substantive is combined).

(2) Dīgu = Numeral Determinative (numeral + substantive).

(3) Tappurisa = Dependent Determinative (substantive + substantive).

(4) Dvanda = Copulative or Aggregative (two or more nouns).

(5) Alvayābhāva = Adverbial Compound (where an indeclinable—adverb included—and a substantive is combined).

(6) Bahubbīhi = Relative or Attributive Compound (which bears a signification different from that of the component words).

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

1. KAMMADHĀRAYA

Adjectival Compound

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

Examples
Nīlāṇ + uppalaṇ = nīlappalam (blue water-lily).
Rattāṇ + vatthanā = rattavattham (red cloth).
Seto + hatthī = setahatthī (white elephant).
Nīco + puriso = nīcapuriso (a dwarf; a vulgar man).
Puṇṇā + nadi = puṇnanadi (overflowing river).
Dīgho + maggo = dīhamaggo (long path).

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

Buddhaghoso + ācariyo = Buddhaghosācariyo (the commentator or teacher Buddhaghosa).
Sāriputta + ther = Sāriputtathero (the elder Sāriputta).
Sumedho + paṇḍito = Sumedhapaṇḍito (wise Sumedha).
Bimbisāro + rājā = Bimbisārarājā (King Bimbisāra).

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

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

Ādicco viya Buddho = Buddhādicco (the sunlike Buddha).
Cando viya mukhaṇ = mukhacando (moonlike face).
Siho viya muni = munisīho (lionlike sage).

Nāgo viya Buddhho = Buddhunāyo (the elephantlike or noble Buddha).

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

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

Mahanto + muni = mahāmuni (great sage).
Mahāntī + paṭhavī = mahāpaṭhavī (great earth).
Mahantāṇī + bhayaṇī = mahābbhayaṇī (great fear).

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

Khattiyā + kumārī = Khattiyakumārī (princess of the warrior caste).
Brāhmaṇī + kaṇṇā = Brāhmaṇakaṇṇā (a Brahmin girl).
Nāgī + māṇavikā = Nāgamāṇavikā (maid of the Nāga tribe).
Dutiyā + panti = Dutiyapanti (second line or class).

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

Nandāpokkharaṇī (Nandā pond).
Nandādevī (Queen Nandā).

47. When the particle "na" (not) is combined to another word, it is replaced by "a" before a
consonant, and by “an” before a vowel. (This is not included, anyhow, in the fifth class of compounds though it has an indeclinable as its member).

Na + manusso = amanusso (non-human being).
Na + sāmaṇo = assamaṇo (not a monk).
Na + ariyo = anariyo (ignoble; low).
Na + iṭṭho = anihṭṭo (not agreeable).
Na + kusalaṇ = akusalam (sin; bad action).

2. DIGU-COMPOUNDS

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

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

There are two kinds of Dīγu:

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

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

1. Samāhāra-Dīγu

Dve + aṅguliyo = dvāṇgulaṇ (two inches).
Tayo + lokā = tilokaṇ (three words).
Catasso + disā = catuddisaṇ (the four quarters).
Pañca + sīlāni = pañcasīlaṇ (the five precepts).
Satta + ahāni = sattahāhaṇ (a week).
Sataṇ + yojanaṇi = satayojanaṇ (hundred leagues).
2. Asamāhāra-Dīgu

Tayo + bhavā = tibhavā (the three states of existence).
Pañce + indriyāni = pañcindriyāni (the five senses).

Exercise 7

Translate into English and define the compounds


2. Mahāpurise mahābodhim upasaṅkamanente mahāpaṭhavi mahāravaṁ rāvamānā kampi.


5. Sāriputtatthero samāpattisukhena Pipphaliguhaṁyaṁ sattāhaṁ vītināmesi.


8. Titthiyā rattacandanehi maṇḍapāṇ kārāpetvā taṁ niluppalahi chādettvā mahājanassa pāṭihāriyaṇ dassessāmā ti tattha aṭṭhaṁsu.

10. Devadattatthero Rājagahanagare Ajātasattu-ku-māraṇāḥ pasādetvā mahālābhaṇaḥ uppādesi.


New Words

Atlākhathā = commentary. f.
Aneka = many. adj.
Abhisambodhi = perfect knowledge. f.
Ālokaguhā = the cave of that name, (Aluvihāra). f.
Iddhibala = supernatural power. n.
Upasankamanta = approaching. pr.p.
Kampi = shook. v.
Chādāpetvā = having caused to be covered or thatched. abs.
Jambudīpa = India. m.
Tālaṇaṇa = palmyra leaf; ola. n.
Tipiṭakapañī = the text of the Buddhist Canon (of three portions). f.
Tittthiya = heretical teacher. m.
Devarāja = king of gods. m.
Nimmala = stainless.
Niharitvā = having ejected. abs.
Pakāsetum = to manifest. inf.
Pacchimayāma = last watch. m.
Padakkhinaṇā = going round (keeping to the right, as a mark of respect); circumambulation. f.
Parivattesi = translated.
Pasādetvā = having converted (lit. having made calm or clear). abs.
Pāṭihāriya = miracle. n.
Pīpphaliguḥā = a cave near Rājagaha. f.
Buddhavacana = the Buddha’s word. n.
Maṇḍapa = pavilion. m.
Mahājana = the public. m.
Mahāpurisa = the great being. m.
Mahābodhi = the great Bo-tree at Buddha Gayā. m.
Mahārāha = costly; precious or very valuable. adj.
Mahālāba = great gain. m.
Māgadhabhūsā = the language of Magadha. f.
Mātulajanapada = province of Mātale in Ceylon. m.
Mokkhamagga = path to deliverance. m.

Ratanamāli = name of the great pagoda at Anurādhapura. n.
Rattacandana = red sandal-wood. n.
Rāva = noise. m.
Ravamāna = making a noise. pr.p.
Rūpasiri = beauty. f.
Vesākhapunnaṇi = the full moon day of the month Vesākha (May). f.
Samāpattisukha = bliss of concentration. n.
Sattāha = a week, n.

TRANSLATE INTO PALI

MAKING COMPOUNDS WHERE IT IS POSSIBLE

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

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

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

4. The Buddha’s tooth relic was brought from Kalinga to Ceylon during the reign of King Meghavāṇābhaya.
ADJECTIVAL COMPOUNDS

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

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

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

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

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

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

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

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

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

Alike = avisesañ. ad.
Attained = labhi. v.
Buddhist community (of monks) = bhikkhu-saṅgha. m.
Casket = karaṇḍa. m.
Coffin = (mataka-) donī. f.
Enlightenment = buddhāttha. n.
Envoy = rājadūta. m.
Golden = suvaṇṇamaya. adj.
Immense = atimahanta. adj.
Impostor = patirūpaka. m.
Infant = thanapa. m.
Leaving = jahitvā. abs.
Mallas of Kusinārā = Kosinārakā Mallā. m. pl.
Master = satthu. m.
Multi-coloured = nānā-vanṇa. adj.
Sal-grove = sālavana. n.
Saint = arahanta. m.
Sinhalese = sihaḷa. adj.
Three sects = nikāyat-taya. n.
To repair = pāṭisāṅkha-rituṇ. inf.
To show = dassetuṇ. inf.
Tooth relic = dantadhātu. f.
Translates = parivatteti; anuvādeti. v.
Travels = saṅcarati. v.
Unites = ekābhāvam upa-neti. v.
Various = vividha. adj.
Wearing = paridahanta. pr.p.; paridahitvā. abs.
White lotus = puṇḍarīka. n.
White water-lily = kumudā. n.
Wreath = (mālā) dāma. m.

3. TAPPURISA-SAMĀSA

Dependent Determinative Compounds

49. If two nouns, related to each other by some oblique case, are joined together, it is called Tappurisa Compound.
(a) The first member, which may be in any case other than the Nominative (and the Vocative), qualifies or determines the last member.

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

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

1. *Dutiya-Tappurisa* (with the Accusative Case).
2. *Tatiya-Tappurisa* (with the Instrumental).
3. *Catutthi-Tappurisa* (with the Dative).
4. *Pañcamī-Tappurisa* (with the Ablative).
5. *Chaṭṭhi-Tappurisa* (with the Possessive).
6. *Sattamī-Tappurisa* (with the Locative).

**Examples**

1. *Dutiya-Tappurisa*

   Gāmaṇj + gato = gāmaṇagato (gone to the village).

   Sukhaṇj + patto = sukhappatto (having attained happiness).

   Rathaj + ārūlho = rathārūlho (having got into the car).

   Pamānaṇj + atikkanto = pamānapātikkanto (gone over the measure).

2. *Tatiya-Tappurisa*

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

   Sappena + daṭṭho = sappadaṭṭho (bitten by a serpent).
\[\text{Raññā} + \text{hato} = \text{rājuhato} \text{ (killed by the king).}\]
\[\text{Viññūhi} + \text{garahito} = \text{viññūgarahito} \text{ (despised by the wise).}\]

3. **Catutthī-Tappurisa**

\[\text{Pāsādāya} + \text{dabbaṇ} = \text{pāsādadabbaṇ} \text{ (material for the mansion).}\]
\[\text{Rañño} + \text{araḥaṇ} = \text{rājāraḥaṇ} \text{ (worthy of a king).}\]
\text{Buddhassa} + \text{deyyaṇ} = \text{Buddhadeyyaṇ} \text{ (that should be given to the Buddha).}\]
\[\text{Yāguyā} + \text{taṇḍulā} = \text{yāgutaṇḍulā} \text{ (rice for gruel).}\]

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

\[\text{Gantuṇ} + \text{kāmo} = \text{gantukāmo} \text{ (desirous to go).}\]
\[\text{Sotuṇ} + \text{kāmatā} = \text{sotukāmatā} \text{ (desire to hear).}\]
\[\text{Vatruṇ} + \text{kāmo} = \text{vatukamo} \text{ (desirous to say).}\]
\[\text{Dātuṇ} + \text{kāmatā} = \text{dātukāmatā} \text{ (desire to give).}\]

4. **Pañcamī-Tappurisa**

\[\text{Rukkhā} + \text{patito} = \text{rukkhapatito} \text{ (fallen from the tree).}\]
\[\text{Bandhanā} + \text{mutto} = \text{bandhanamutto} \text{ (released from the bond or confinement).}\]
\[\text{Rājamhā} + \text{bhīto} = \text{rājabhīto} \text{ (afraid of the king).}\]
\[\text{Duṭṭcaritato} + \text{vīrati} = \text{duṭṭcaritavirati} \text{ (abstinence from vice or bad conduct).}\]

5. **Chaṭṭī-Tappurisa**

\[\text{Jinassa} + \text{vacanaṇ} = \text{Jinavacanan} \text{ (word of the Buddha).}\]
\[\text{Rañño} + \text{putto} = \text{rājaputto} \text{ (king's son).}\]
Dhaññānañ + rāsi = dhaññarāsi (a heap of corn).

Pupphānañ + gandho = pupphagandho (smell of the flowers).

6. Sattamī-Tappurisa

Gāme + vāśi = gānavāśi (villager).

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

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

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

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

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

Ante + vāsiko = antevāsiko (a resident pupil).

Paṅke + ruhañ = paṅkeruhañ (grown in (out of) the mud, i.e., a lotus).

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

Parassapadam (word for another = Reflective Voice).

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

52. There is a variety of the Tappurisa in which the last member is a verbal derivative which cannot be used independently. It is named “Upapada-Tappurisa.”
Kumbhāṇ karoti ti = kumbhakāro (a potter).
Dhammāṇ carati ti = dhāmmucārī (observer of the dhamma).
Urena gacchati ti = urago (a serpent).
Attamhā jāto = attajo (son).
Pabbate tiṭṭatī ti = pabbataṭṭho (one who stands on a rock).

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

4. DVANDA-SAMĀSA

*Copulative or Aggregative Compounds*

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

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

There are two kinds of Dvanda-Compounds:—

(1) Asamāhāra and (2) Samāhāra.

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

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

1. Asamāhāra-Dvanda

Samaṇa ca brāhmaṇa ca = samaṇabrāhmaṇa (monks and brahmins).

Cando ca sūrya ca = canda-sūrya (the moon and the sun).

Deva ca manussa ca = deva-manussa (gods and men).

Mātā ca pītā ca = mātā-pītā (parents).

Surā ca asura ca narā ca nāga ca yakkha ca = sura-sura-nara-nāga-yakkha (gods, Asuras, human beings, Nāgas and Yakkhas).

2. Samāhāra-Dvanda

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

(a) Shorter words are placed before longer ones.

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

Examples

Gitaṇ ca vāditaṇ ca = gita-vāditaṇ (singing and music).

Cakkhu ca sotaṇ ca = cakkhu-sotaṇ (eye and ear).

Jarā ca maraṇaṇ ca = jarā-marāṇaṇ (decay and death).

Hatthino ca assā ca rathā ca pattikā ca = hatthi-assa-
ratha-pattikā (elephants, horses, chariots and infantry).

Hatthī ca gāvo ca assā ca vālavaṇ ca = hatthi-gavāss-
vālavaṇ (elephants, cattle, horses and mares).
Exercise 8

Translate into English and define the compounds


2. "Uttamaṁgaruhā mayhaṁ
Ime jātā vayoharā;
Pātubhūtā devadūtā;
Pabbajjāsamo mama."—J. Makkhādeva.

3. Paṇḍito uppaṁda-dhanaṁ ca āhaṭa-dhanaṁ ca sabbaṁ tassā mātāpitunnaṁ datvā te samassāsetvā tam ādaya nagaram eva agamāsi.

4. "Jarasakko amhe matte katvā mahāsamuddapiṭṭhe khipitvā amhākaṁ deva-nagaraṁ ganhi; mayaṁ tena saddhiṁ yuṭhjhitvā amhākaṁ devanagaram eva ganhisāma."—J. Kulāvaka.

5. "Tassa gamanamagge simbalivanaṁ tālavanaṁ viya chijjitvā samuddapiṭṭhe pati; supaṁca-potakā samuddapiṭṭhe parivattantā mahāravaṁ raviṁsu."—Ibid.


7. "Dvinnam pana nagaraṁ antare ubhaya-nagaravāsīnam pi Lumbīnivanaṁ nāma maṅgala-sālavanaṁ atthi."—Ibid.

AGGREGATIVE COMPOUNDS


10. “Ath’ ekādivasāñ bodhisatto uyyānabhūmīñ gantukāmo sārathiñ āmantetvā ‘rathañ yojejhi’ ti āha.”—Ibid.

New Words

Āgacchanta = coming. pr.p.
Āpānāmandala = drinking or banquetting-hall. n.
Āmantetvā = having called. abs.
Uttamaṅgaruha = hair (on the head). m.
Uppādita = raised; produced. p.p.
Uyyānabhūmi = park; garden. f.
Otaranta = getting down. pr.p.
Kāhāpama = a coin (value of which was about 2ś.). m.n.
Kāsikavattha = cloth made in Kāsi-territory. n.
Khipitvā = having thrown. abs.
Gandhodaka = scented water. n.
Gamanamagga = the path that is to be gone. n.
Cittalutāvana = name of a pleasance in Indra’s city. n.
Jara-sakka = old Sakka, the king of devas. m.
Jāta = born; come into existence. p.p.
Jotanta = glowing. pr.p.
Tumbūla = betel (leaf). n.
Tālavana = palmyra grove. n.
Devadhūta = heavenly messenger. m.
Dhammāsana = pulpit. n.
Dhammakathika = preacher. m.
Nagaravāsi = citizen. m.
Nikkhitta = kept; placed. p.p.
Paṭivedeti = informs. v.
Pbbajjāsamaya = time to become a monk. m.
**Payojayati** = performs. *v.*
**Parivattanta** = rolling; turning round. *pr.p.*
**Pasārctvā** = having stretched. *abs.*
**Pasibbaka** = purse. *m.*
**Pātubhūta** = manifested. *p.p.*
**Potaka** = young one. *m.*
**Maṅgula** = royal; lit. suspicious. *adj.*
**Maniratana** = a precious gem. *n.*
**Matta** = intoxicated. *p.p.*
**Mātukucchi** = mother's womb. *m.f.*
**Yujjhitvā** = having fought. *abs.*
**Ravi** = screamed. *v.*

**Vayohara** = snatching the life. *adj.*
**Sadisa** = similar. *adj.*
**Samassāsetvā** = having consoled. *abs.*
**Samudda-piṭṭha** = surface of the sea. *n.*
**Simbali** = silk cotton tree. *m.*
**Supanna** = a kind of fairy bird. *m.*
**Sāṭaka** = cloth. *m.n.*
**Sīrigabhā** = royal chamber. *m.*
**Sirisayana** = state couch. *n.*
**Supina** = dream. *n.*
**Susajjita** = well prepared. *p.p.*

**Translate into Pali**

**Forming compounds where it is suited**

1. The man who went to the village brought a heap of corn to the city and sold them to the citizens.

2. Lions, tigers, leopards, bears and deer will not live in a burnt forest.

3. There are coconut trees, palmyras, jak trees, mango and bread-fruit trees in the villages and towns in Ceylon.

4. The sun, moon and stars move in the sky giving light and delight to the people living in the world.
5. All, young and old, rich and poor, suffer great pain when they are bitten by serpents.

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

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

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

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

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

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

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

New Words

Bade = ānāpesi. r.  Bear = acccha. m.
Buffalo = mahisa. m.  Bread-fruit = labuja. m.
Delight = pīti. f.
Deposit = āsaya; ākara. m.
Frog = maṇḍūka. m.
Greatest = mahattama. adj.
In reverence = gāravena or sagāravaṇa. ad.
Knowledge = ānāna. n.
Lord = Bhante. voc.
Makes ready = yojetti; paṭiyādeti. v.
Mango = amba. m.
Moves = saṅcarati. v.
Pain = vedaṇā. f.
Pleasance = uyyāna. n.
Poor = dukkhita; deḷida. adj.
Reached = upāgami. v.
Saying = vadaṇta. pr.p.
Sheep = meṇḍa. m.
Star = tārakā. f.
Suffers = vindati. v.
Takes refuge = sarāṇaṇa gacchati. v.
Tiger = vyaggha. m.
Took up his residence = vihari. v.
Town = nagara. n.
Washing = dhovana. ger.
Well = kūpa. m.
Went forth to meet = paccuggamanaṇa kari. v.

Combine the following words:—

Rukkhaṇ + ārūlho
Buddhena + bhāsito
Rattanaḥ + vatthaṇ
Seto + gono
Rājato + bhayaṇ
Tisso + rattiyo
Cattāri + saccāni
Naccaṅ ca gitaṅ ca vāditaṅ ca

Define the following compounds:—

Gehagato
Mukha-nāsikaṇ
Pattacīvaraṇ
Khattiya-brāhmaṇā
Mahāmoho
Majjhimapuriso
Chalāyatananṇ
Alābho
Anasso
Purāṇavihāro
Guttilācariyo
Mahosadha-paṇḍito

Dasasilaṇ
58

ADVERBIAL COMPOUNDS

5. AVYAYĪBHĀVA-SAMĀSA

Adverbial Compounds

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

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

Nagarassa + upa = upanagaram (near the town).
Rathassa + anu = anuratham (behind the chariot).
Gharaj + anu = anugharam (house after house).
Anu + addhamāsaṣaṇ = anvaddhamāsam (once in a fortnight).
Maṇcassa + hetīḥa = hetīmaṇcam (under the bed).
Pāśādassa + upari = upariśādāram (upon the man- sion, i.e., on the terrace; upstairs).
Pākārassa + tiro = tiropākāram (across or through the rampart).
Gāmassa + anto = antogāram (inside the village).
Sotaṇ + paṭi = paṭisotam (against the current).
Kamo + yathā = yathākramam (according to the order).
Vuddhānaṇ (paṭipāṭi) + yathā = yathāvuddham (following seniority).
Bhattassa + pacchā = pacchābhattam (after the meal, i.e., afternoon).
Gaṅgāya + adho = adhogānjam (down the river).
Jīvo + yāva = yāvajīvam (as long as life lasts).
Balaṇ + yathā = yathābalaṁ (according to one’s strength, i.e., to the best of one’s ability).

Nagarato + bahi = bahinagaraṁ (outside the town).

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

Ā (yāva) + samuddaṇ = āsamuddaṁ (as far as the sea-coast).

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

6. BAHUBBĪHI (RELATIVE) COMPOUNDS

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

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

Examples

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

Lohitena + makkhitaṇ + sīsa (yassa, so) = lohitamakkhitasīso (a man) whose head is besmeared with blood.

Ārūlhā + vānijā (yaṭ, sā) = ārūlhavānijā (a ship) on which the merchants have embarked.
Jitāni + indriyāni (yena, so) = jitindriyo (a monk) who has subdued his senses.

Dinno + suṇko (yassa, so) = dinnasuṇko (an official) to whom the tax is given.

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

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

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

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

Bahavo + nadīyo (yasmiṇ, so) = bahunadiko (a country) where there are many rivers.

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

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

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

Mahāntī + pañña (yassa, so) = mahāpañño (a person) who has great wisdom.

Pahūtā + jivhā (yassa, so) = pahūtajivho (a man) whose tongue is broader (than that of others).
Acalā + saddhā (yassa, so) = acalusaddho (a man) with an unshakable faith.

Dīghā + jañghā (yassa, so) = dīghajañgho (a man) whose shanks are long.

Exercise 9.
TRANSLATE INTO ENGLISH AND DEFINE THE COMPOUNDS


2. Ārulha-vāñijā mahānāvā nirupaddavena mahā-samuddañ taritvā sattāhena Jambudīpañ sampāpuni.


4. "Silagandha-samo gandho
   Kuto nāma bhavissati,
   Yo samañ anuvāte ca
   Paṭivāte ca vāyati?"—Vism. i, 10.


6. Dussilā yāvajīvam akusalāni katvā param maraññā niraye uppajjītva atikatuka-dukkhāñ vindanti.

7. Sambuddha-parinibbāññato vassa-sataccayena Vesālīvāsino Vajjiputtakā bhikkhū sāsane abbuḍañ uppādesuñ.

8. "Tasmiññ samaye Satthā anupubben’ āgantvā Anāthapiṇḍikenā mahāsetṭhinā kārite Jetavana-mahā
vihāre viharati, mahājanañ saggamagge ca mokkhamagge ca patiṭṭhāpayamāno.”—Dh. A. i, 4.


New Words

Atikatuka = very severe. adj.
Anupubbena = in regular order; in due course. ad.
Antovassam = within the rainy season. ad.
Abhūda = contention; dissension. lit. tumour. m.
Ariyasaṅkāra = a disciple who has attained the path. m.
Ākinnā = full of; scattered with. p.p.
Kicca = work; business. n.
Gāhāpetvā = having caused to be taken. abs.
Chaḷabhiññāppatta = one who has attained the six supernatural powers. adj.
Tarusaṇa = grove of trees. m.
Dījagana-kūjita = resounding with (the singing of) birds. adj.

Dussīla = of bad character. adj.
Dhammasaṅgīti = rehearsal of the Dhamma. f.
Nirupaddava = free from danger. adj.
Patiṭṭhāpayamāna = establishing. pr.p.
Param = after. ad.
Parinibbāna = final passing away. n.
Pānakādi = syrups and such other things. n.
Mandita = adorned; beautiful. adj.
Vajjiputtaka = sons of Vajjis. m.
Vāyati = blows. v.
Vindati = suffers; gets. v.
Satta-manussa-koṭiyo = 70 millions of people.
   f. pl.
Sama = equal; even.
   adj.
Samīpa = proximity. n.,
   near; adjacent. adj.
Samaya = time; religion.
   m.
Sāparivāra = together
   with the following or
   retinue. ad.
Sīlagandha = fragrance
   of virtue. m.

Translate into Pali

Forming compounds where it is possible

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

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

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

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

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

6. But, before the ground could be cleared by him, the Buddha Dīpaṅkara with a train of a hundred thousand saints, endowed with the six supernormal powers, came down into the road all decked and made ready for Him.
7. Having received at the foot of a banyan tree a meal of rice-milk, and partaken of it by the banks of the Nerañjarā, he will attain, at the foot of a fig tree, the Supreme Knowledge.

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

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

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

New Words

Assigns = niyameti. r.

Blessed One = Bhagavantu. m.

As before = pubbe viya.

Clearing = sodhenta. pr.p.


Fig tree = assattha. m.

Having partaken (of it) = paribhuñjītvā. abs.

In company with = saha. in.


Meal of rice-milk = khirapāyasa. m.

On one side = ekamantaṇ. ad.

Piece = khaṇḍa; bhāga. m.


Supreme Knowledge = sabbaññutañña. n.

To endure = sahituṇ. inf.

Vessel = bhājana. n.
COMPLEX COMPOUNDS

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

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

1. Suranara-mahito (given above in exercise 9).
   (a) Surā ca narā ca=suranarā (Dvanda).
   (b) Suranarehi + mahito=suranaramahito (Tappurisa).

2. Bhikkhusahassa-parivuto (in the same sentence).
   (a) Bhikkhūnāj + sahassāj=bhikkhusahassam (Tappurisa).
   (b) Bhikkhusahassena + parivuto=bhikkhusahassa-parivuto (Tappurisa).

   (a) Gandhā ca mālā ca=gandhamālā (Dvanda).
   (b) Gandhamālā + ādi (yesañ, te)=gandhamālādayo (perfumes, garlands and such other things).—Bahubbīhi.
   (c) Gandhamālādayo hatthesu (yesañ, te)=gandhamālādiḥaththā (with perfumes, garlands, etc. in their hands).—Bahubbīhi.

   (a) Sabbe + alaṅkārā=sabbālaṅkārā (Kammadhāraya).
5. *Dvattiṣa-mahāpurisa-lakkhaṇa-patimaṇḍito*.
   (a) Mahanto + puriso = *mahāpuriso* (*Kammadhāraya*).
   (b) Mahāpurisānaṇa + lakkhaṇa = *mahāpurisa-lakkhaṇa* (*Tappurisa*).
   (c) Dvattiṣa ca te mahāpurisalakkhaṇā cā ti = *dvattiṣa-mahāpurisalakkhaṇā* (*Kammadhāraya*).
   (d) Dvattiṣa-mahāpurisa-lakkhaṇehi patimaṇḍito yo, so = *dvattiṣa ... patimaṇḍito*. (The person who is endowed with the 32 marks of a Great Being). — *Bahubhihi*.

**Change of Certain Words**

59. Some words take a different form when they are compounded.
   (a) Change of *mahanta* to *mahā* is stated above.
   (b) *Go* becomes *gava* and *gu*.
   (i) *Hatthi-gurūssa-valavam* (elephants, cattle, horses and mares).
   (ii) *Cittā gāvo yassa, so=citlagu* (a person) who has spotted cows and oxen.
   (c) *Bhūmi* becomes *bhumma* or *bhūma*.
      (i) *Pañca + bhūmiyo* (yassa, so) = *pañcabhummo* (a mansion) which has five storeys.
      (ii) *Cattāro + bhūmiyo* (yassa, so) = *catubhūmakko* (the mind) which has four stages. *Ka* is super-added as in *Bahunadiko*. 
(d) Āṅguli becomes āṅgula.

(i) Dve āṅguliyo = dvanāṅgulam (two inches).

(ii) Cattāro āṅguliyo pamāṇa (yassa, so) = caturaṅgulappamāṇo (whose length is) about four inches.

(e) Ratti becomes ratta.

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

(ii) Tayo + rattiyo = tirattam (three nights).

(iii) Dīghā rattiyā = dīgharattam (a long time. lit. long nights).

(f) Akkhī becomes akkha.

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

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

(g) Puma becomes punā.

(i) Pumā + kokilo = puṅkikilo (a male cuckoo).

(ii) Pumuno + liṅga (yassa, so) = pulliṅgama (the masculine gender).

(h) Saha and samāna become sa.

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

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

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

(iv) Samānaṁ + nāma (yassa, so) = sanāmo (of the same name).
Exercise 10

TRANSLATE INTO ENGLISH

AND DEFINE THE COMPOUNDS

1. Udenassa rañño tayo pāsāda ahesuñ; eko tibhūmako, eko catubhūmako, itaro pañcabhumako.


3. So rājā dvirattāṇ vā tirattāṇ vā ekasmiṇ pāsāde nāṭakīthiparivuto sampattim anubhavanto vasati, na pana dīgharattāṇ ekasmiṇ vasati.


New Words

Aṇṇatīthtīya = persons of other faiths. m.
Anubhavanta = enjoying. pr.p.
Abhirūhana = embarking; ascending; mounting. ger.
Abhisambujjhitvā = having attained perfect knowledge. abs.
Assabhāntaka = horse trappings. n.; a groom. m.
Assasālā = stable. f.
Ābharaṇa = ornament. n.
Upalimpetvā = having bedaubed. abs.
Ussāpetvā = having raised. abs.

Okirāpetvā = having strewn. abs.
Odhi = limit. m.
Khajjopanaka = fire-fly. m.
Janṇumattta = knee-deep. adj.
Jalanta = blazing; shining. pr.p.
Dussa = cloth. n.
Dhaja = a streamer; banner. m.
Nātakittī = dancing-girl. f.
Nānappakāra = of various kinds. adj.
Nānāvāṇṇa = of various colours. adj.
Paccekasambodhi = attainment of a personal Buddhahood. f.
Pañca-rāṇā = of five colours. adj.
Patākā = a flag. f.
Parivāraka = attendant. adj.
Parivāretrā = having surrounded. abs.
Pallaṅka = couch; sofa. m.
Pākaṭa = well-known; manifest. adj.
Punna-canda = full-moon. m.
Buddhasana = a seat for the Buddha. n.
Bhūmibhāga = a plot of ground. m.
Majjhā = the middle. m.
Mahogha = a mighty torrent. m.
Micchādīthika = heretic. m.; heretical. adj.
Yassagga = highest fame. m.
Yojana-natara = as far as a yojana (about 7 miles). n.
Rajata = silver. n.
Rumaniya = delightful. adj.
Lābha = gain. m.
Lābhagga = highest gain. m.
Vikati = sort; kind. f.
Vicitta = ornamented; diversified. adj.
Vitāna = canopy; awning. n.
Vilepana = toilet perfume. n.
Santhāgāra = council hall. m.
Sampatti = fortune; bliss. f.
Samantā = on all sides. ad.
Śādhu, deva = all right, my lord!
Śāsana = letter; message. n.
Sumanapatta = a wreath of jasmine. n.
Suryāyuggamana = sunrise. n.

Translate into Pali

Forming compounds where it is possible

1. Then the enraged Māra cast at the great man the sceptre-javelin of his. But it became a wreath of flowers, and remained as a canopy over him.
2. When it thus turned into a garland canopy, the entire company of Māra shouted: "Now he will rise from his seat and flee!" and they hurled at him huge masses of rock.

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

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

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

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

7. "They always bring out the tooth of Buddha in the middle of the third month. Ten days beforehand, the king magnificently caparisons a great elephant, and commissions a man . . . to clothe himself in royal apparel, and, riding on the elephant, to sound a drum."
—Fa-hian. Ch. 38.

8. "After ten days the tooth of Buddha will be brought forth and taken to the Abhayagiri Vihāra. Let all ecclesiastical and lay persons within the kingdom
... prepare and smooth the roads, adorn the streets and highways; let them scatter every kind of flower.” —Ibid.

9. “First of all he provided for them a great feast, after which he selected a pair of . . . oxen and ornamented their horns with gold, silver and precious things.—Ibid. Ch. 39.

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

New Words

Apartment = ovaraka. m.
Beautiful array = sobhamavattha. n.
Beforehand = puretaraŋ. ad.
Carpisons = kappet. v.
Casts = khipati. v.
Chamber = gabbha. m.
Commissions = niyojeti. v.
Company = parisā. f.
Cross-legged posture = pallanka. m.
Dances = naccati. v.
Delightfully = ramaniyā-kārena. adj.
Ecclesiastical = pabba-jita. adj.
Edge = mukhavaṭṭi. f.
Enjoys = abhiramati. v.
Entire = sakala; nira-vasesa. adj.
Every kind of = sabba-jātiṣa. adj.
Feast = sakkāra. m.
Flees = palāyati. v.
Gilded = suvannālitta.
Having brought forth = abhinīharitvā. abs.
Highway = mahāmagga. m.
Horn = siṅga. n.
Huge = mahanta; visāla. adj.
Hurls = khipati. v.
Layman = gihī. m.
Lovely = pāsādika. adj.
Magnificently = visiṭṭhā-kāraṇa. ad.
Mass of rock = pabbata-kūṭa. m.
Musical instrument = turiyabhaṇḍa. n.
Pair = yugala; yuga. n.
Plough = naṅgala. n.
Provides = sampādeti. v.
Ranging in order = paṭi-pātiyā ṭhatvā.
Remained = aṭṭhāsi. v.
Rock that encircles the world = cakkavāla-pabbata. m.
Royal apparel = rājā-bharana. n.
Royal resting stone = maṅgalasila. f.

Sceptre-javelin = cakkā-yudha. n.
Selects = uccināti. v.
Shouts = ugghoseti. v.
Sings = gāyati. v.
Smooths = samaṇ koroti. v.
Sounds (a drum, etc.) = vādeti. v.
Space = okāsa. m.
Sunset = suriyatthan-gama. m.
Supremely beautiful = abhiviṣṭhārūpa. adj.
Thereupon = atha. in.
To be robed = nivāsāpe-tuṇ; alañkāretuṇ. inf.
Turns (itself) = parivat-tati. v.
VERBS

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

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

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

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

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

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

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

(2) An intransitive verb is used without an object, e.g., from sī (to sleep) the verb sāyati (sleeps) is formed.
When one says "he sleeps", its meaning is complete; it does not require an object.

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

Simple Intransitive
Dārako sayati (the baby sleeps).

Causative from the same
Mātā dārakaṇṭ sayāpeti (the mother makes her baby sleep).

---

**MODES**

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

The eight modes are:

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

---

*This tense is more like the Pluperfect in Latin, to be translated by *had* with p.p.*
(2) *Ajjatanī* was formerly used to express the time recently passed; but now this is very extensively used to express the past in general.

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

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

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

<table>
<thead>
<tr>
<th>Root</th>
<th>Conj. Sign</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Bhū (to be)</td>
<td>+ a + ti</td>
<td><em>bhavati</em> (is; be-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>comes)</td>
</tr>
<tr>
<td>(2) Rudha (to obstruct)</td>
<td>+ y-a + ti</td>
<td><em>rundhati</em> (ob-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>structs). <em>y</em> takes its place after the first vowel of the root.</td>
</tr>
<tr>
<td>(3) Divu (to play)</td>
<td>+ y-a + ti</td>
<td><em>dibbati</em> (plays).</td>
</tr>
<tr>
<td>(4) (i) Su (to hear)</td>
<td>+ n-a + ti</td>
<td><em>sunāti</em> (hears).</td>
</tr>
<tr>
<td>(ii) Su (to hear)</td>
<td>+ n-o + ti</td>
<td><em>sunoti</em> (hears).</td>
</tr>
<tr>
<td>(5) Ki (to bargain)</td>
<td>+ n-a + ti</td>
<td><em>kināti</em> (buys).</td>
</tr>
<tr>
<td>(6) (i) Kara (to do)</td>
<td>+ o + ti</td>
<td><em>karoti</em> (does).</td>
</tr>
<tr>
<td>(ii) Kara (to do)</td>
<td>+ yira + ti</td>
<td><em>kayirati</em> (does).</td>
</tr>
<tr>
<td>(7) (i) Cura (to steal)</td>
<td>+ e + ti</td>
<td><em>coreti</em> (steals).</td>
</tr>
<tr>
<td>(ii) Cura (to steal)</td>
<td>+ aya + ti</td>
<td><em>corayati</em> (steals).</td>
</tr>
</tbody>
</table>

(See p. 11 of the First Book).

63. Of the two Voices the *Active* is used when the effect or consequence of the action expressed by the
verb passes on to a person or thing other than the subject.

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

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

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

__________

FIRST CONJUGATION

__________

Present Tense

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

<table>
<thead>
<tr>
<th>Person</th>
<th>Parassapada</th>
<th>Attanopada</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>ti</td>
<td>te</td>
</tr>
<tr>
<td></td>
<td>nti</td>
<td>nte</td>
</tr>
<tr>
<td>2nd</td>
<td>si</td>
<td>se</td>
</tr>
<tr>
<td></td>
<td>tha</td>
<td>vhe</td>
</tr>
<tr>
<td>1st</td>
<td>mi</td>
<td>e</td>
</tr>
<tr>
<td></td>
<td>ma</td>
<td>mhe</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>Pacati (he cooks)</td>
<td>Pacanti (they cook)</td>
</tr>
<tr>
<td>2nd</td>
<td>Paccasi (thou cookest)</td>
<td>Pacatha (you cook)</td>
</tr>
<tr>
<td>1st</td>
<td>Paccāmi (I cook)</td>
<td>Paccāma (we cook)</td>
</tr>
</tbody>
</table>

MIDDLE ATTANOPADA

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>Pacate (he cooks)</td>
<td>Pacante (they cook)</td>
</tr>
<tr>
<td>2nd</td>
<td>Paccase</td>
<td>Pacarhe</td>
</tr>
<tr>
<td>1st</td>
<td>Pace</td>
<td>Paccāme</td>
</tr>
</tbody>
</table>

Passive Voice
ATTANO-PADA (ENDINGS)

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>Paccate (it is cooked)</td>
<td>Paccante (they are cooked)</td>
</tr>
<tr>
<td>2nd</td>
<td>Paccase (thou art cooked)</td>
<td>Paccarhe (you are cooked)</td>
</tr>
<tr>
<td>1st</td>
<td>Pacce (I am cooked)</td>
<td>Paccāme (we are cooked)</td>
</tr>
</tbody>
</table>

PARASSAPADA (ENDINGS)

| 3rd    | Paccati (it is cooked) | Paccanti |
| 2nd    | Paccasi                 | Paccatha |
| 1st    | Paccāmi                 | Paccāma  |

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

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

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

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

A. The last vowel of the root is dropped here, as it is the case with most of the roots where the vowel is a later addition.
B. $Y$ is assimilated to the last consonant of the root. Its assimilation takes place in more than one way, which will be explained later on.

The Imperative
(BENEDICTIVE INCLUDED)

66. Pañcamī, the Fourth Mode.

The personal endings of this mode are:

<table>
<thead>
<tr>
<th>Person</th>
<th>Parassapada</th>
<th>Attanopada</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>tu</td>
<td>taŋ</td>
</tr>
<tr>
<td>2nd</td>
<td>hi</td>
<td>ssu</td>
</tr>
<tr>
<td>1st</td>
<td>mi</td>
<td>e</td>
</tr>
</tbody>
</table>

Active Voice

Parassapada

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>Gacchatu (let him go)</td>
<td>Gacchantu (let them go)</td>
</tr>
<tr>
<td>2nd</td>
<td>Gaccha; gacchāhi (go thou)</td>
<td>Gacchatha (go you)</td>
</tr>
<tr>
<td>1st</td>
<td>Gacchāmi (let me go)</td>
<td>Gacchāmi (let us go)</td>
</tr>
</tbody>
</table>

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

Attanopada

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>Gacchatamī (let him go)</td>
<td>Gacchantamī</td>
</tr>
<tr>
<td>2nd</td>
<td>Gacchassu</td>
<td>Gacchavho</td>
</tr>
<tr>
<td>1st</td>
<td>Gacche</td>
<td>Gacchāmase</td>
</tr>
</tbody>
</table>
FIRST CONJUGATION

The Optative (Potential)

67. Sattamī, the Fifth Mode.

The personal endings of this mode are:

<table>
<thead>
<tr>
<th>Person</th>
<th>Parassapada</th>
<th>Attanopada</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>eyya</td>
<td>eyyuŋ</td>
</tr>
<tr>
<td>2nd</td>
<td>eyyāsi</td>
<td>eyyātha</td>
</tr>
<tr>
<td>1st</td>
<td>eyyāmi</td>
<td>eyyāma</td>
</tr>
</tbody>
</table>

Active Voice

Parassapada

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>Gaccheyya (he would go)</td>
<td>Gaccheyyum (they would go)</td>
</tr>
<tr>
<td>2nd</td>
<td>Gaccheyyāsi (thou wouldst go)</td>
<td>Gaccheyyātha (you would go)</td>
</tr>
<tr>
<td>1st</td>
<td>Gaccheyyāmi (I should go)</td>
<td>Gaccheyyāma (we should go)</td>
</tr>
</tbody>
</table>

Attanopada

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>Gacchetha</td>
</tr>
<tr>
<td>2nd</td>
<td>Gacchetho</td>
</tr>
<tr>
<td>1st</td>
<td>Gaccheyyam</td>
</tr>
</tbody>
</table>

Exercise 11

Translate into English

1. “Tadā seṭṭhino bhariyā garugabbhā hoti; tasmā so sīghaṇ gehaṇ purisaṇ pesesi: gaccha, bhaṇe, jāṇahi taṇ vijāṭā vā no vā ti”.—Dh. A. i. 174.

3. "Tvāṇ imaṇ netvā cakkamagge nipajjāpehi, goṇā vā naṇ maddissanti, cakkā vā naṇ bhindissanti; pavattiṅ c 'assa nātvā va āgacceyyāsi."—Ibid. 176.

4. "Ambho purisa, yassa tvāṇ pāsādassa ārohanāya nisseniṇ karosi, jānasi taṇ pāsādaṇ puratthimāya vā disāya, dakkhiṇāya vā disāya, pacchimāya vā disāya, uttarāya vā disāyā ti?"—D. i. 194.

5. "Seyyathā pi, Mahārāja, puriso imaṇ ādāya kam-mante payojeyya, tassa te kammantā samijjhheyyuj; so tato nidānaṇ labhetha pāmojjjaṇ, adhigacceyya somanassaṇ."—D. i. 71.

6. "Seyyathā pi nāma suddhaṇ vatthan apagata-kālakaṇ sammad 'eva rajanaṇ paṭiggaṇheyya, evam eva Yassassa kulaputtassa tasmiṇ yeva āsane virajanaṇ vitamalaṇ dhammadakkhuṇ udapādi."—V. i. 16.

7. "So ce bhikkhuṇaṇ santike dūtan pahiṇeyya: 'ahaṇ hi gilāno, āgacchantu bhikkhuḥ; icchāmi bhikkhuṇaṇ āgatan' ti, gantabbaṇ bhikkhave sattāha-karaṇiyena."—V. i. 148.


9. "Śādhu, devo vāhanāgāresu ca dvāresu ca ānāpetu: yena vāhanena Jivako icchatī, tena vāhanena gacchatu; yena dvārena icchatī, tena dvārena gacchatū ... ti."—V. i. 277.

New Words

Adhigaccheyya = (he) would obtain or get. v.
Apagatakālaka = removed or cleansed of dark spots. adj.
Ambho = (a particle used in addressing equals).
Āgata = coming. ger.
Ādāya = having taken. abs.
Ārohaṇa = ascending. ger.
Iṣṇa = debt. n.
Udāpādi = arose. v.
Kammunata = business. m.
Garugabbhā = pregnant. f.
Gāmika = villager. n.
Cakkamagga = track of a wheel. m.
Nama = having known. abs.
Tato nidānam = on that account; through that. adv.
Dhamma-cakkhu = the eye of wisdom. n.
Nisṣeṇi = ladder. f.
Pakkositvā = having called near. abs.
Payojjeyya = would engage in, would carry on (business). v.
Pāmojja = joy. n.
Posavānika = fee for bringing (some body) up. n.
Maddissati = will trod. v.
Rajana = dye. n.
Labhetha = (he) would get. v.
Vāhana = vehicle. n.
Vāhanagāra = garage. m. n.
Viṣṇa = (a woman) who has given birth to a child. f.
Viraja = passionless; free from dust. adv.
Vitamala = stainless; clean. adj.
Sattāha-karaṇīya = business that should be settled within a week. adj.
Samijjheyya = would prosper or flourish. v.
Sammad eva = very well. adv.
Seyyathā pi nāma = just as if. in.
THE NEW PALI COURSE II

TRANSLATE INTO PALI

1. One should develop a loving heart towards all beings as a mother protects her own son.

2. Thou shouldst sit on the chair in the royal bedroom and address the sick king as if he were thine own brother.

3. Just as there would be no need of medicine for a healthy man, so would a Tathāgata need no teacher.

4. A wise man would not neglect a growing disease or a conquering enemy; similarly he should not neglect the recurring series of rebirths.

5. Should the mother leaving her young child repair to the monastery to hear the discourse of the Enlightened One, there would be nobody at home to look after it.

6. Just as a man standing on the top of a hill would view all people below, so would a monk having attained perfection gaze on the world.

7. If he were a little more sensible, there would be no necessity at all to accompany him.

8. If the six damsels were to bathe in the river early in the morning and carry flowers to the Queen, each one of them would surely get a gold coin from Her Majesty.

9. Were she a follower of Nātaputta, the naked ascetic, she would not in all probability bow down in homage to the Master.

10. Who would think of refusing water to a thirsty person even if he be of an inferior caste?
FIRST CONJUGATION

New Words

As if . . . were = viya
(cintetvā).
Conquering = jinanta.
pr.p. jayaggāhaka. adj.
Growing = vaddhanta.
pr.p.
Healthy = niroga. adj.
Her Majesty (use the
word given for ‘queen’).
Homage = gārava. m.
(In homage = gāravena).
In all probability = ekān-
sena. adj.
Inferior = nīca. adj.
Justas = yathā; viya. in.
Loving heart = metta-
citta. n.
Naked ascetic = nigan-
thā. m.
Necessity = atthā. m.
Need = payojana. n.
Nobody = na koci. in.

Perfection = sambodhi. f.
(lit. Perfect Enlighten-
ment).
Rebirth = punabbhava. m.
Recurring series = anup-
pabandha. m.
Repairs = (use here)
gacchati. v.
Refusing = paṭikkhi-
pana. ger.; paṭikkhi-
pituṇ. inf.
Sensible = satimantu;
samekkhakāri. adj.
Should develop = bhā-
veyya. v.
Similarly = tatha’eva. in.
Surely = ve: kāmaṇ. in.
To accompany = anu-
gantuṇ. inf.
Would neglect = pamaj-
jeyya. v.
Would view = passeyya.
v.

FIRST CONJUGATION
Past Tense

68. The Second Mode. Ajjatanī, Aorist.
The personal endings of this mode are:

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>ī</td>
<td>uṇ; ippu</td>
<td>ā</td>
<td>ī</td>
</tr>
<tr>
<td>2nd</td>
<td>o</td>
<td>ttha</td>
<td>ise</td>
<td>ivhan</td>
</tr>
<tr>
<td>1st</td>
<td>in</td>
<td>mhā</td>
<td>an</td>
<td>imhe</td>
</tr>
</tbody>
</table>

Both this and the 6th Mode, Hīyattanī, often take
an a before the root; this a is called the augment.
Active Voice

Parassapada

Root Gam(u) to go.

Person                      Singular

3rd  Agacchi; gacchi; agami; gami; agamāsi (he went).
2nd  Agaccho; gaccho; agamo; gamo (thou didst go).
1st  Agacchim; gacchim; agamim; gamim; agamāsim (I went).

Plural

3rd  Agacchuṃ; gacchuṃ; agamumuṃ; gamumuṃ; agac-
     chimisu; gacchimisu; agamimuṃ; gamimuṃ; agamamuṃ (they went).
2nd  Agacchittha; gacchittha; agamittha; gamittha
     (you went).
1st  Agacchimhā; gacchimhā; agamimhā; gamimhā
     (we went).

Attanopada

Singulat

3rd  Agacchā; gacchā; agamā; gamā (he went).
2nd  Agacchise; agamise (thou didst go).
1st  Agaccham; gaccham; agamaṃ; gamam (I went).

Plural

3rd  Agacchū; gacchū; agamū; gamū (they went).
2nd  Agacchīvham; gacchīvham; agamīvham; gam-
     iham (you went).
1st  Agacchimhe; gacchimhe; agamimhe; gamimhe
     (we went).
69. The 6th Mode. *Hiyattani*.

The personal endings of this mode are:

<table>
<thead>
<tr>
<th>Person</th>
<th>Parassapada</th>
<th>Attanopada</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>a</td>
<td>ā</td>
</tr>
<tr>
<td>2nd</td>
<td>o</td>
<td>ttha</td>
</tr>
<tr>
<td>1st</td>
<td>a; aṇ</td>
<td>mhā</td>
</tr>
</tbody>
</table>

This was originally used to express the definite past, and *Ajjatanī* was used to express the time recently passed; but now they have lost their individual significance, and *Ajjatanī* is extensively used to express the definite past.

**Parassapada**

*Singular*

3rd *Agacchā; agamā; agā* (he went).
2nd *Agaccha; agamo* (thou didst go).
1st *Agaccha; agama; agaccham; agamam* (I went).

*Plural*

3rd *Agacchā; agamā* (they went).
2nd *Agacchattha; agamattha* (you went).
1st *Agacchamhā; agamamhā* (we went).

**Attanopada**

*Singular*

3rd *Agacchattha; agamattha* (he went).
2nd *Agacchase; agamase* (thou didst go).
1st *Agacchim; agamim* (I went).

*Plural*

3rd *Agacchatthum; agamatthum* (they went).
2nd *Agacchivham; agamivham* (you went).
1st *Agacchamhase; agamamhase* (we went).
Past Indefinite

70. The Seventh Mode. Parokkhā.

The personal endings of this mode are:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>a</td>
<td>u</td>
<td>ttha</td>
<td>re</td>
</tr>
<tr>
<td>2nd</td>
<td>e</td>
<td>ttha</td>
<td>ttho</td>
<td>vho</td>
</tr>
<tr>
<td>1st</td>
<td>a</td>
<td>mha</td>
<td>i</td>
<td>mhe</td>
</tr>
</tbody>
</table>

This mode is very seldom used, and this is characterized by the reduplication of the root.

(1) The first consonant of a root is reduplicated together with the vowel that follows it.

(2) If the root begins with a vowel that vowel alone is reduplicated.

(3) A guttural is reduplicated by its corresponding palatal.

(4) An aspirate is reduplicated by its unaspirate, and an unaspirate by itself.

(5) H of a root is reduplicated by J.

(6) A long vowel is shortened in the reduplicated syllable.

Active Voice

Parassapada

Root Papac

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>Papaca (he has cooked)</td>
<td>Papacu (they have cooked)</td>
</tr>
<tr>
<td>2nd</td>
<td>Papace</td>
<td>Papacittha</td>
</tr>
<tr>
<td>1st</td>
<td>Papaca</td>
<td>Papacimha</td>
</tr>
</tbody>
</table>
FIRST CONJUGATION

ATTANOPADA

3rd \textit{Papacithha} & \textit{Papacire} \\
2nd \textit{Papacithho} & \textit{Papacivho} \\
1st \textit{Papaci} & \textit{Papacimhe} \\

Some bases conjugated in this division are:

\begin{tabular}{llll}
Root & Base & \textbf{3rd Person} & \textbf{Sing.} \\
\hline
Bhū (to be) & babhū & \textit{Babhūva} \\
Gamu (to go) & jagamu & \textit{Jagāma} \\
Suca (to mourn) & susuca & \textit{Susoca} \\
Hara (to carry) & jahara & \textit{Jahāra} \\
Brū (to say) & āha & \textit{Āha} \\
\end{tabular}

Note.—In the last example, āha is a defective verb generally substituted from brū.

Exercise 12

TRANSLATE INTO ENGLISH


2. “Atha kho Bhagavā Kapilavatthusmīṁ yathābhirantaḥ viharitvā yena Sāvatthī tena cārikaṁ pakkāmi; anupubbena cārikaṁ caramāno yena Sāvatthī, tado avasari.’”—V. i.

3. “Atthāya vata me Buddhho
Nadiṁ Neraṁjaraṁ agā.’”—Thg. 38.

5. “Bhisaṅ muḷālaṅ gāphitvā
   Agamṇ Buddhhasantikaṅ.”—Apā. 114.

6. “Bho pabbajita, amhākaṅ geham agamatthā ti ?
   Āma brāhmaṇa, agamamhā ti.”—Samp. i. 37.

7. “Tassāhaṅ santike gacchaṅ;
   So me satthā bhavissati.”—Cūpā Therī.

8. “Gaṅamhā vupakaṭṭho so
   Agamāsi vanantarāṅ.”—Apā. p. 396.


10. “Evāṅ vilapamānaṅ taṅ
    Ānandaṅ āha Gotami :
    Na yuttan socituṅ putta,
    Hāsakāle upaṭṭhite.”—Apā. 534.

11. “Citte mahākarunayā pahaṭtāvakāsā
    Dūraṅ jagāma viya tassa hi vatthutāṅhā.”—H.V.

12. “So Saṅkhapāla-bhujago visagvegavaṅ pi
    Silassa bhedana-bhayena akuppamāno
    Icchaṅ sadeha-bharavāhi-jane dayāya
    Gantuṅ sayan apadatāya susoca nūnaṅ.”—H.V.

New Words

Akuppamāna = not being angry. pr.p.
Atthāya = for (dat. from attha).
Apadatā = footlessness.
   f.
   Avasari = arrived. v.
   Upaṭṭhita = approached.

Cārikā = wandering; journey. f.
Dayā = kindness. f.
Nūnam = certainly. ad.
Pahaṭtāvakāsa = obstructed; being not given a place. adj.
Bharavāhi = bearer of a burden. 3.
Bhisā = sprout of a lotus plant. n.
Bhedana = breach. ger.
Mūlāla = the edible root of lotus kinds. n.
Yathābhīrantam = as long as one pleases (to stay). ad.
Vanantar = denser forest. n.
Vilapamāna = lamenting. pr.p.

Visavegavantu = possessing the destructive power of poison. adj.
Sadeha = own body. m.
Susoca = has grieved. v.
Socitum = to become sorrowful. inf.
Hāsakāla = time to be joyful. m.

TRANSLATE INTO PALI

1. Being disappointed in securing a husband besitting her, the king one day declared that he would give her away to one who would meet his eyes the following morning.

2. Once a blind man, who had no property but an earthen pot and a blanket, went to a temple and in sheer despair resolved to end his weary life by abstinence from food.

3. Hiuen Tsiang, the Chinese pilgrim, who visited Nālandā in the beginning of the seventh century, A.D., studied Buddhist Sanskrit literature under its professors and has left an excellent account of it.

4. The second but perhaps the most famous of all Buddhist universities of ancient India was that of Nālandā. Its library, the largest in India, was located in the nine-storeyed building called Ratnodadhi.

5. Without telling her husband, she assigned a lodging to the messenger, gave him provisions and ordered him to stay there till she sent him back.
6. The wife of Ghosaka, as she was wise and clever, had ordered the servants in her house to inform her first if some one were to come from the treasurer.

7. "Every night Princes Halla and Vihalla, mounted on the elephant Sechanaka, penetrated into the camp of besiegers, and killed many of their soldiers."—Ty. S. 180.

8. "His mother said: . . . When I was pregnant with you, I had a longing to eat your father's flesh. The king satisfied my longing. When you were born, I abandoned you in an enclosure of asoka-trees."—Ibid. 177.

9. "The royal families of these kingdoms were united by matrimonial alliances; and were also, not seldom in consequence of those very alliances, from time to time at war."—B. I. 3.

10. "He told his daughter that there was a dwarf who knew a charm, that she was to learn it of that dwarf; and then tell it to him, the king."—B. I. 5.

New Words

**Abandons** = jahāti; cajati.
**Abstinence from food** = anasana. *n.*
**Account** = vuttanta. *m.*
**Assigns** = niyāmeti. *v.*
**Be fitting** = patirūpa. *adj.*
**Besieger** = avarodhaka. *m.*
**Blanket** = kambala. *n.*
**Buddhist** = Sogata. *adj.*
**But** = (use here) vinā. *in.*
**But perhaps** = tathā pi. *in.*
**Camp** = khandhāvāra. *m.*
**Century** = satavassa. *n.*
**Charm** = manta. *m.*
**Declares** = pakāseti. *v.*
**Despair** = kheda. *m.*
**Disappointed** = khinna-citta. *adj.*
Dwarf = lakuṇṭaka. adj.
Earth = mattikāmaya. adj.
Enclosure (of trees) = gumbantara. n.
Excellent = pasattha; atisundara. adj.
Library = potthakālaya. m.
Literature = ganthāvali. f.
Lodging = nivesana. n.
Longing (of a pregnant woman) = dohaḷa. m.
Matrimonial alliance = āvāha-vivāha-sambandha. m.
Messenger = dūta; sāsanahāraka. m.
Most famous = pākata-tama. adj.
Not seldom = abhiṃhaṛ. ad.
Pilgrim = pariyaṭṭaka. m.
Professor = paṇḍitācariya.m.
Property = santaka. n.
Provision = paribbaya. m.
Resolves = adhiṭṭhāti. v.
Sanskrit = Sakkabhāsiya.adj.
Satisfies = santappetih. v.
Sheer = acantana. adj.
Soldier = yodha; bhaṭa. m.
Storeyed = bhūmaka. adj.
Temple = devāyatana. n.
To inform = nivedetuḥ. inf.
University = nikhilavij-jālaya.m.
War = yuddha.n.
Weary = dukkhta; kilanta.adj.

FIRST CONJUGATION

Future Tense

71. The Third Mode. Bhavissanti.
The personal endings of this mode are:

<table>
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<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>issati</td>
<td>issanti</td>
<td>issate</td>
<td>issante</td>
</tr>
<tr>
<td>2nd</td>
<td>issasi</td>
<td>issatha</td>
<td>issase</td>
<td>issavhe</td>
</tr>
<tr>
<td>1st</td>
<td>issāmi</td>
<td>issāma</td>
<td>issāŋ</td>
<td>issāmhe</td>
</tr>
</tbody>
</table>

Root Bhū (to be)
Active Voice

Parassapada

*Singular*  
3rd  *Bhavissati* (he will be)  
2nd  *Bhavissasi* (thou wilt be)  
1st  *Bhavissāmi* (I shall be)

*Plural*  
*Bhavissanti* (they will be)  
*Bhavissatha* (you will be)  
*Bhavissāma* (we shall be)

Attanopada

3rd  *Bhavissate*  
2nd  *Bhavissase*  
1st  *Bhavissam*  

*Plur.*  
*Bhavissante*  
*Bhavissarhe*  
*Bhavissamhe*

The Past Conditional

72. The personal endings of the 8th Mode, Kālātipatti, are:

<table>
<thead>
<tr>
<th>Person</th>
<th><em>Parassapada</em></th>
<th></th>
<th><em>Attanopada</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td><em>sā</em></td>
<td></td>
<td><em>ssatha</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>ssinśu</em></td>
</tr>
<tr>
<td>2nd</td>
<td><em>sse</em></td>
<td></td>
<td><em>ssase</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>ssavhe</em></td>
</tr>
<tr>
<td>1st</td>
<td><em>ssa</em></td>
<td></td>
<td><em>ssaṇ</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>ssāmhaṇe</em></td>
</tr>
</tbody>
</table>

This mode sometimes takes the augment *a*, before the root.

Active Voice

Parassapada

*Singular*  
3rd  *Apacissā*; *apacissa* (If he had cooked)  
2nd  *Apacisse*  
1st  *Apacissa*

*Plural*  
*Apacissamsu*  
*Apacissatha*  
*Apacissamha*
SECOND CONJUGATION

ATTANOPADA

3rd  Apacissatha    Apacissinsu
2nd  Apacissase     Apacissarhe
1st  Apacissam      Apacissamhase

SECOND CONJUGATION

Rudhādi-Group

73. There is no difference in the personal endings
of this or the other forthcoming conjugations from the
First Conjugation. The difference lies in the bases
formed through the different conjugational signs.

The conjugational sign of this Rudhādi-group is,
η-a. η is inserted after the first syllable of the root :
e.g., root chidā (to cut) + η - a = chinda + a ; when the
last vowel is dropped it becomes chinda.

One may conjugate these bases just like the verbs
in the First Conjugation :

Chindati (he cuts)
Chindanti (they cut)

and so on for every mode.

Some other bases of this conjugation are :
Rudhā (to obstruct) + η - a = rundha
Badhā (to bind or confine) + η - a + bandha
Muca (to release) + η - a = muṇca
Bhidā (to break) + η - a = bhinda
Vidā (to suffer) + η - a = vinda
Sića (to pour down or sprinkle) + η - a = siṇca
Yuja (to yoke or join) + η - a = yuñja
Exercise 13.

TRANSLATE INTO ENGLISH

1. “Ayam Aṅgulimālāsā mātā 'Aṅgulimālājñ ānes-sāmi' ti gacchati; sace samāgamissati Aṅgulimālo aṅgulīsahassanā pūressāmi ti mātaraṇ māressati. Sacāhaṇ na gamissāmi, mahājāṇiko abhavissa.”

2. “Sace hi ayaṇ paṭhama-vaye bhoge akhepetvā kammante payojayissā, imasmiṇ yeva nagare aggaseṭṭhī abhavissā; sace pana nikkhamitvā pabbajissa, arahattaṇ pāpunissā.”—Dh. A. iii. 131.

3. “Sacāyaṇ, bhikkhave, rājā pitaraṇ dhammikaṇ dhammarājanaṇaṇ jīvitā na voropessatha, imasmiṇ yeva āsane virajaṇ vītamalaṇ dhammacakkhu uppaṭissathā.”—D. i. 86.

4. “Seṭṭhī: ‘sace me dhītā jāyissati, tāya naṇ saddhiṇ nivāsetvā seṭṭhīṭṭhānassa sāmikaṇ karissāmi; sace me putto jāyissati, māressāmi nan’ ti cintetvā gehe kāresi.”—Dh. A. i. 175.

5. “Satta vassāni Bhagavantaṇ Anubandhiṇ padā padaṇ; Otāraṇ nādhigacchissaṇ Sambuddhassa satīmato.”—S.N. 446.


7. Araṇñe koṭṭhake bandhitvā mige rundhitvā māretvā maṇsaṇ vikkśitvā jivantā luddakā anāgate sukhaṇ na vindanti.

8. Goṇo bandhanā muñcitvā udakaṇ pātukāmo ghaṭasssa samīpaṇ gantvā taṇ pādena bhindi.
9. “Bhante, imaṇṭ udakaṇṭ dārakassa sīse āsiṅcāmi”
ti pucchitvā tena ‘siṅcathā’ ti vutte tathā kariṁsu.
Devatā tāvad eva taṇ muñcitvā lenadvāre aṭṭhāsi.
—Dh. A. iv. 171.

10. “Ayaṁ hi dīpobhāsaṇaḥ vā aggi-obhāsaṇaḥ vā adis-
vā maṇiāloken ‘eva bhuṅjati ca nipajjati ca nisīdati
ca; devo pana dīpāloke nisinno bhavissatī ti.”—Dh. A.
iv. 213.

New Words

Akhepetvā = having not wasted. abs.

Adhigacchissa = (he) would have attained. v.

Anubandhati = chases. v.

Anuyājati = gives oneself up; practises. v.

Abharissa = (he) would have been. v.

Arahatta = the highest stage of the Path. n.

Uppajjissa = (he) would have born. v.

Oṭāra = chance; fault. m.

Obhāsa = lustre; light. m.

Kotṭhaka = an enclosure; a closet. m.

Dhammarāja = king of righteousness. m.

Pabbajissa = if (he) had become a monk. v.

Payojayissā = if (he) had engaged in or employed. v.

Pūtukāma = wishing to drink. adj.

Pāpuṇissa = (he) would have attained. v.

Pūreti = fills. v.

Mahājānīka = thoroughly deprived of; undergone a great loss. adj.

Meraṇa = liquor (fermented). n.

Rundhitvā = having trapped. abs.

Lenadvāra = entrance of the cave. n.

Voropessatha = if (he) had taken away. v.

Sāmāgamissati = will encounter. v.

Surā = liquor (distilled). f.
TRANSLATE INTO PALI

1. I should have answered him if he had asked me.

2. He would have become a millionaire if he had not squandered his wealth.

3. If man had a skin thickly covered with hair as a sheep has, he could not have moved from one climate to another with comfort.

4. We would have entered the cave and examined its inner parts if we had torches with us.

5. George VI would not have become king had not his elder brother given up the throne.

6. They would have been slain by the robbers if they were seen by them.

7. Prince Siddhartha would have been a universal monarch if he had not left the household life.

8. He would not have become a monk if he had not seen an old man, a sick person, a corpse and a recluse on various occasions.

9. She thought: if only he could see her, then he would become convinced that she ought to be his queen.

10. Devadatta would have attained arahantship had he not acted against his teacher, the Buddha.

New Words

Acts against = virudhham ācarati. v.  Could have moved (he) = saṅkamissā. n.
Climate = utuguna. m.  Covered with = saṅchanna. p.p.
Corpse = matakalebha. n.  Gives up = pariccajati. v.
Hud squandered (if he) = Thickly = ghanañ. ad.
vinásayissá. v.

Inner part = abbhantara. n.
Throne = sihásana. n.

Occasion = avatthā f.
Torch = ukkā; dañḍa-
Ought to be = bhavitabba. dipikā. f.

Recluse = pabbajita.
Various = nänā. in.
samaña. m.
Would become convinced
Sheep = menḍa. m.
Would have been slain
Should have answered
(he) = māriyissā; mā- = abujjhisā. v.
rito abhavissā. v.
Would have entered (he) = pavisiissā. v.

THIRD CONJUGATION

———

Divādi-Group

74. The sign of this group is yu, which is assimilated
to the last consonant of the root.

Some rules and examples for assimilation of y are
given in § 25. They may be applied here too.

A. After a root ending in a long vowel, ya does not
change its form.

In other cases:

dh + ya becomes jjha
s + ya " ssa
v + ya " bba

Examples

Divu (to play) + ya + ti = divyati = dibbatī.
Yudha (to fight) + ya + ti = yudhyati = yujjhati.
Budha (to know) + ya + ti = budhyati = bujjhati.
Sivu (to sew) + ya + ti = sivyati = sibbatī.
Gā (to sing) + ya + ti = gāyati.
Jhā (to ponder) + ya + ti = jhāyati.
Dusā (to vex) + ya + ti = dusyati = dussati.
Ve (to weave) + ya + ti = rāyati. Ve becomes vā.

FOURTH CONJUGATION

Svādi-Group

75. The conjugational signs of this group are nā, unā and no.

Examples

Su (to hear) + nā + ti = suṇāti.
Su (to hear) + no + ti = suṇoti.
Pa + apa (to attain or come to) + unā + ti = pāpunāti.
Sambhu (to attain) + nā + ti = sambhunāti.
Ā + vu (to fix on to, to string) + nā + ti = āvunāti.
Sakka (to be able) + unā + ti = sakkunāti.

FIFTH CONJUGATION

Kiyādi-Group

76. The conjugational sign of this group is nā.
Ki (to bargain) + nā + ti = kiṇāti (buys).
Vi + ki + nā + ti = vikkiṇāti (sells).
Ji (to conquer) + nā + ti = jināti.
Nā (to know) becomes jā. Jā + nā + ti = jānāti.
Dhu (to shake + nā + ti = dhunāti (shakes or destroys).
Asa (to eat) + nā + ti = asnāti.
Mi (to measure) + nā + ti = miṅāti.
Gahā (to take) + nā + ti = gahṅāti = gahṅāti.
Here n is interchanged with h.

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SIXTH CONJUGATION
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Tanādi-Group

77. The conjugational sign of this group is o.
Tanu (to expand) + o + ti = tanoti.
Karā (to do) + o + ti = karoti.
Manā (to think) + o + ti = manoti.
Pa + apa (to attain or come) + o + ti = pappoti.

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SEVENTH CONJUGATION
---

Curādi-Group

78. The conjugational sign of this group is aya, usually contracted to e.

These signs strengthen the radical vowels i and u of the roots when they are not followed by a conjunct consonant.

Curā (to steal) + e + ti = coreti.
Curā + aya + ti = corayati.
Gupa (to guard) + e + ti = gopeti.
Gupa + aya + ti = gopayati.
Chaddā (to throw away) + e + ti = chaddeti.
Cinta (to think) + e + ti = cinteti.
Katha (to say) + e + ti = katheti.
Cunna (to powder) + e + ti = cuṇṇeti.
Exercise 14

TRANSLATE INTO ENGLISH

1. "Ko sujjhati, muccati, bajjhati ca?
Ken' attanā gacchati Brahmalokaŋ?"—S.N. 511.

2. "Muhuttam api ce viṇṇū
Paṇḍitaŋ payirupāsati,
Khippaŋ dhammaŋ vijānāti
Jivhā sūparasaŋ yathā."—Dhp. 65.

3. "Atha pāpāni kammāni
Karaŋ bālo na bujjhati."—Ibid. 136.

4. "Yo ca pubbe pamajjivā
Pacchā so nappamajjati,
So imaŋ lokaŋ pabhāseti
Abbhā mutto va candimā."—Ibid. 172.

5. "Na kahāpaṇa-vassena
Titti kāmesu vijjati."—Ibid. 186.

6. "Dhunāti pāpake dhamme
Dumapattaŋ va māluto."—Thg. 1006.

7. "Yo' dha puṇṇañ ca pāpañ ca
Tiṇā bhīyo na maññati.
Karaŋ purisakiccāni
So sukhā na vihāyati."—Ibid. 232.

8. "Yo pubbe karaṇiyāni
Pacchā so kātum icchati,
Sukhā so dhaŋsate ṭhānā,
Pacchā ca m-anutappati."—Ibid. 225, 871.

9. "Eko 'va Indo Asure jināti;
Eko 'va seno hanti dije pasayha."

—J. Tacchasūkara.
10. "Pūtimačchāṇ Kusaggena
Yo naro upanayhati,
Kusā pi pūtiṅ vāyanti ;
Evaṅ bālūpasevanā."—J. Sattigumba.

New Words

Anuttappati = repents. v.
Abhā = cloud. n.
Upanayhati = wraps. v.
Upasevanā = keeping company; pursuit. f.
Kāma = sensual pleasure. m.
Kusa = a kind of fragrant grass. m.
Titti = satisfaction. f.
Dīja = bird; a brahman. m. (lit. twice-born).
Duma = tree. m.
Dhánṣati = falls from; sinks down. v.
Dhunāti = shakes. v.
Pabhāseti = brightens. v.
Pamajjati = neglects. v.
Pasayha = by force; forcibly. abs.
Payirupāsati = attends on; keeps company with. v.

Pūti = putrid; foul. adj.
Bujjhati = becomes bound. v.
Bhīyo = more (than). in.
Maccha = fish. m.
Māṇiṭati = thinks. v.
Māluta = wind. m.
Muccati = is (set) free. v.
Muhutta = a minute. m.
Rasa = taste. m.
Vāyati = smells; (wind) blows. v.
Vijānati = knows; understands. v.
Vijjati = is; exists. v.
Vīhāyati = fails. v.
Suṣjhati = becomes purified. v.
Sūpa = curry. m.
Hanti = kills. v. (Both hanti and hanāti are found in the singular from the root hanā).
1. Let us fight the enemy and not play and sing during war-time.

2. The weaver's beautiful daughter weaves a golden cloth for her wedding.

3. As he was pondering he heard not a sound.

4. He attains greater happiness who shares his joys with others.

5. The merchant having hawked his wares for a whole day was not able to sell anything.

6. The cool breeze coming from the Himalaya mountain shakes the tree-tops and causes their leaves to flutter.

7. "Let us eat, dance and be merry, for tomorrow we die!" said the happy lad.

8. Having thought about this, he attempted to say something but the judge ordered him to keep silence.


10. Throwing away the refuse, the novice (-monk) came back to the monastery but the preceptor not knowing where he had been was vexed and irritated.

New Words

*Attempted* = ussahi. *v.*  
*Be merry* = tutṭho bha-va. *v.*  
*Causes to flutter* = kam-peti. *v.*  
*Dependent* = nissitaka.  

*Fights* = yujjhati. *v.*  
*Hawked* = (vānijjāya) āhinḍi. *v.*  
*Irritated* = anattamana. *adj.*  
*Judge* = vinicchayaṁmacca. *m.*
Law-book = nītigantha. m.
Novice (-monk) = sāmanera. m.
Preceptor = upajjhāya. m.
Pondering = vitakkenta; jhāyanta. pr.p.
Refuse = kacavara. m.
Shares = bhājeti. v.

To keep silence = tuṇhī bhavituṇḍ. inf.
War = yuddha. n.
Ware = bhanḍa. n.
Weaver = tantavāya. m.
Weaves = vāyatī; vināti. v.

VERBAL PREFIXES

79. The prefixes or prepositions are called upasaggas in Pali. They are sometimes prefixed to verbs and their derivatives.

Generally they modify the meaning of the root, or intensify it, and sometimes alter it; in some cases they add nothing to the original meaning of the root.

80. The prefixes are 20 in number, viz., ā, ati, adhi, anu, abhi, apa, api, ava, u, upa, du, ni, nī, pa, parā, pari, pati, vi, saṁ, su.

Examples

From the root kamū (to go) verb kamati (goes) is formed without adding any prefix to it.

The following are formed with the prefixes:

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Root</th>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abhi</td>
<td>Kamū</td>
<td>abhikkamati</td>
<td>(goes ahead; proceeds).</td>
</tr>
<tr>
<td>Paṭi</td>
<td>Kamū</td>
<td>paṭikkamati</td>
<td>(goes back; steps backwards or retreats).</td>
</tr>
</tbody>
</table>
Apa + kamu = apakkamati (goes aside; deviates).
Ati + kamu = utikkamati (goes beyond; surpasses).
Ā + kamu = akkamati (treads upon).
Pa + kamu = pakkamati (goes forth).
Nī + kamu = nikkkamati (goes out).
Upa + kamu = upakkamati (strives; plans).
Saṅ + kamu = saṅkamati (moves from one place to another).
Parā + kamu = parakkamati (strives; makes an effort).
Anu + kamu = anukkamati (follows).
(Noun from the same) : anukkame (order).

The above examples show how these prefixes alter the meaning of a root.

81. It is difficult to define all the different meanings of each prefix; therefore we give below a few words formed with each prefix together with their meanings.

Ā

(1) Ākaṇḍhati (drags near). v.
(2) Āsanna (near). adj.
(3) Ākirati (scatters over). v.
(4) Āpabbatā (as far as the mountain: ā + abl.).
(5) Āgacchati (comes). v.

Ati

(1) Atikkamati (goes beyond; leaves behind). v.
(2) Atirocati (shines very much). v.
(3) Ativuṭṭhi (excess of rain). f.
(4) Atichatta (special umbrella). n.
(5) Atībhāriya (very serious). adj.
Adhi
(1) Adhipati (lord; superior). m.
(2) Adhigacchati (attains; obtains).
(3) Adhīṭṭhāna (determination). ger.
(4) Adhivasati (lives in). v.

Anu
(1) Anugacchati (follows). v.
(2) Anugharaṇ (in order of the houses, i.e., from house to house). ad.
(3) Anuvassañ (year by year; annually). ad.
(4) Anuvitakketi (ponders over). v.
(5) Anukkama (order). m.

Abhi
(1) Abhimukha (facing; opposite). adj.
(2) Abhirūpa (handsome; very beautiful). adj.
(3) Abhidhamma (special doctrine). m.
(4) Abhivādeti (salutes; bows down). v.
(5) Abhirati (delight; satisfaction). f.

Apa
(1) Apagacchati (moves away). v.
(2) Aparādha (crime). m.
(3) Apaciti (reverence). f.
(4) Apacināti (makes less; diminishes). v.
(5) Apakāra (injury; mischief). m.

Api
Words formed with this prefix are very rare. This is often seen without a, and as a separate particle.
(1) Apidhāna or piddāna (lid). n.
(2) Apiṇḍandha (adorned). adj.
(3) Apiḷāpeti (talks idly; boasts). v.
Ava

(1) Avajānātī (dispises). v.
(2) Avaharati (takes away; steals). v.

Ava often becomes o

(5) Onamati (bends down). v.
(6) Omuñe cati (takes off (shoes, etc.); unfastens). v.
(7) Okkamati (descends). v.

U

(1) Ukkhipati (throws up; raises up). v.
(2) Ucchindati (cuts off). v.
(4) Ummagga (wrong path; a tunnel). m.
(5) Uttama (highest; greatest; lit. void of darkness or folly). adj.
(6) Udaya (increase; rise). m.
(7) Ussahati (strives; endeavours). v.
(8) Ussāraṇā (causing to move back). f.

Upa

(1) Upakkama (attack; plan; means). m.
(2) Upakāra (help). m.
(3) Upanisīdati (sits near). v.
(4) Upamāna (comparison). n.
(5) Upavāda (blaming; finding fault). m.
(6) Upanayhati (wraps in; twists round).
Verbal Prefixes

Du

(1) Duggandha (bad smell). m.
(2) Dukkara (difficult to do). adj.
(3) Dubbhikkha (scarcity of food; famine).
(4) Dukkha (misery; pain). n.

Ni (Skr. Nih)

(1) Nikkhamati (goes out). v.
(3) Niyyāti (goes out). v.
(4) Nīvarāṇa (hindrance to the progress of the mind). n.
(5) Niharati (ejects). v.

Ni

(1) Nicaya (heaping up; a heap). m.
(2) Nīgacchati (goes down to; undergoes; suffers). v.
(4) Nikhila (whole). adj.
(5) Nikūjati (chirps; warbles). v.

Pa

(1) Pabhavati (begins or springs from). v.
(2) Pakkhipati (puts or throws in). v.
(3) Padhāna (chief; foremost). adj.
(4) Pasanna (clear; joyful). adj.
(5) Panidahati (longs for; aspires to). v.
(6) Pajānāti (knows clearly). v.

Parā

(1) Parājети (vanquishes; overcomes). v.
(2) Parābhava (ruin; disgrace). m.
(3) Parāmasati (touches; deals with). v.
(4) Parakkama (exertion; strife). m.
Pari

(1) Paricarati (serves; attends). v.
(2) Paricchidati (marks out; makes a limit). v.
(3) Paridhāvana (running about). ger.
(4) Parijānati (knows perfectly). v.
(5) Parivisati (feeds; serves while eating).
(6) Paribhāsati (abuses; reviles).
(7) Pariharati (uses; bears).

Pati or Paṭi

(1) Paṭikkhipati (refuses; lit. throws back). v.
(2) Patirūpa (suitable, resembling; disguised as). adj.
(3) Paṭirāja (hostile king). m.
(4) Paṭibhāti (dawns on; comes to one’s mind). v.
(5) Paṭinissajati (gives up). v.
(6) Patiganṭāti (receives; takes in). v.
(7) Paṭivedha (attainment; insight). m.

Vi

(1) Vigacchati (departs; goes away). v.
(2) Vikirati (scatters about). v.
(3) Vijānana (recognition; knowledge). ger.
(4) Vividha (various). adj.
(5) Vighāṭana (unfastening; opening). ger.
(6) Vidhūma (smokeless). adj.

Sanj

(1) Saṃvasati (lives together). v.
(2) Sambodhi (complete knowledge). f.
(4) Saṃsaraṇa (moving or going about). ger.
(5) Sammukha (face to face with; present). adj.
(6) Sammuti (common consent; convention). f.
VERBAL PREFIXES

Su

(1) Sugandha (fragrance. m. fragrant. adj.).
(2) Subhikkha (plentiful with food). adj.
(3) Sukara (easily done). adj.
(4) Sudukkara (very difficult). adj.
(5) Sugati (happy state). f.
(6) Sucinna (well practised or gathered). p.p.

Exercise 15

TRANSLATE INTO ENGLISH

1. “Sace bhavaṃ Sonadaṇḍo samanāṇaṃ Gotamaṇṇaṃ
dassanāya upasaṅkamissati, bhoto Sonadaṇḍassassa yaso-
parihāyissati: samanāṇa Gotamassassa yaso abhivaḍ-
dhissati.”—D. i, 113.

2. “So gantvā taṃ bhattaṃ pañcahi paceka-buddha-
asatehi saddhiṃ sañvibhaji: . . . te pi olokentā eva
atṭhaṃsu.”—Dh. A. iii. 371.

3. “So tato cuto devaloke nibbattitvā deva-manus-
sesu sañcaraṃto imasmiṃ Buddhuppāde Bhaddiyanagare-
setṭhiṅkule nibbatti.”—Ibid. iii, 372.

4. “So . . . nikkhitta-dhaṇñe parikkhiṇe parijananą-
pakkosāpetvā āha: ‘gacchatha, tattā, pabbataṃ pavi-
sitvā jīvantā subhikkhakāle mama santikaṃ āgantu-
kāmā āgacchatha; anāgantukāmā tatth’ eva jīvathā-
ti.”—Ibid. iii, 366.

5. “Puna katācchun jūt puṃtva ādāyā āgacchantiṇi-
Uttarāya dāsiyo disvā: ‘apehi, dubbinite, na tvaṇ-
amhakaṃ ayyāya upari pakka-sappiṇ āśiṅcituṇ anuc-
chavika’ ti santajjentiyo . . . pothetvā bhūmiyaṇṇa-
pātesuṇ.”—Ibid. iii, 311.
6. “Seyyathā pi bhante nikkujjitaŋ vā ukkujjeyya, paṭicchannaŋ vā vivareyya, mūḷhassa vā maggaŋ ācikkheyya ... evam evaŋ Bhagavatā anekapariyāyena dhammo pakāsito.”—D. ii, 41, etc.


New Words

Aggala = cross-bar; Abhidhāvati = runs against.
latch. n. v.

Adhivāsanā = assent; Abhivaddhati = increases.
enurance. f. v.

Ataramañā = being Abbhuggantvā = having
unhurried. pr. p. jumped up. abs.

Anucchavika = fit; Asakkhi = was able.
suitable. adj. v.

Apeti = moves aside. v. Ākoṭeti = knocks upon. v.

Appoṭhenta = clapping Ågantukāma = willing to
hands. pr. p. come. adj.
Acikkheyya = should tell or inform. v.
Ālindu = terrace. m.
Ukkāsitā = having coughed or cleared the throat. abs.
Ukkujjeyya = should turn up. v.
Ussahanta = trying pr. p.
Kaṭacchu = spoon. m.
Gajjanta = roaring. pr. p.
Gaṇikā = courtezan. f.
Tāta = dear son or father. m.
Thāma = strength. m.
Pakkāmi = went. v.
Pakkosāpetrā = having caused to call. abs.
Parivattanta = rolling or turning round. pr. p.
Parihāyati = decreases; dwindles. v.
Pariyāya = method; manner; synonym. m.
Pothenta = dashing; hitting; striking. pr. p.
Buddhuppāda = time when a Buddha appears. m.
Bhuja = hand. m.
Mālha = gone astray; foolish. p.p.
Vāma = left. adj.
Viditvā = having known. abs.
Vissajjata = to release. inf.
Vega = speed. m.
Santajjenti = menacing. f.; pr.p.
Samvibhajati = shares. v.
Samtsaranta = moving about continuously; transmigrating. pr.p.

Translate into Pali

1. The young prince Duṭṭhagāmini having collected a huge army marched against the Tamil ruler Elāra.

2. On the fourth day of the first half of the month of Vesākha, you should go forth from home to homelessness.
3. The rivers in this province spring from the range of hills around Adam’s Peak.

4. Having deposited the relics of the royal sage in the vault of the dagoba, the king went there to do homage to them every year.

5. The lord of the yakkhas surpassed even Sakka in point of wealth.

6. The night being far spent, the deities who had assembled to hear the sage’s discourse saluted him and disappeared.

7. The queen pondered over this question for a long time and finally ordered her maids to bring the stranger to her presence.

8. The thieves have taken away all the gold coins that the old woman had deposited in the brass vessel under the floor of her bedroom.

9. She despises her husband because he did not send her even a single letter since he left the country.

10. The remaining portion of his inheritance he handed over to his beloved sister, and bidding good-bye to her, set forth from the city, bound for an unknown destination.

New Words

*Adam’s Peak* = Saman-takūṭa-pabbata. *m.*

*Bedroom* = sayanāgāra. *n.*

*Beloved* = piya. *adj.*

*Bidding good-bye* = viyo-gāsāṇaṇaḥ katvā.

*Bound for* = (must here be translated) gama-nāya or gantukāmo.

*Deposited* = nidahita. *p.p.*

*Despises* = avamāneti; nindati. *v.*
82. It was stated in § 65 that the passive base is formed by adding ya to the root. This ya is affixed to the root in various ways:

A. It is directly added after roots ending in a vowel. In that case the radical ā of the root is changed to ī; i and u are lengthened.

B. To the roots ending in a consonant (when the euphonic vowel is removed) it is added with the help of an ī (or i).
C. In many cases y of ya after a root ending in a consonant is assimilated to that consonant or changed together with it.

Examples

A.  
Dā (to give) + ya + ti = diyati (is given).
Pā (to drink) + ya + ti = piyati (is drunk).
Ci (to collect) + ya + ti = ciyati (is collected).
Su (to hear) + ya + ti = suyati (is heard).
Ni (to lead) + ya + ti = niyati (is lead or carried).
Bhū (to be) + ya + ti = bhiyati (is becoming).
Note.—Sometimes y is reduplicated and a long vowel before it is shortened.
Su + ya + ti = suyati (is heard).
Ni + ya + ti = niyyati (is led or carried).

B.  
Kara (to do) + i + ya + ti = karīyati (is done).
Hasa (to laugh) + i + ya + ti = hasiyati (is laughed at).
Sara (to remember) + i + ya + ti = sarīyati (is remembered).

Base bhuṇja (to eat) + i + ya + ti = bhuṇjiyati (is eaten).
Base iccha (to wish) + i + ya + ti = icchīyati (is wished).

C.  
Pacch (to cook) + ya + ti = paccati (is cooked).
Hana (to kill) + ya + ti = haṇṇati (is killed).
Khāda (to eat) + ya + ti = khajjati (is eaten).
Badha (to bind) + ya + ti = bajjhati (is bound or confined).
Labha (to get) + ya + ti = labbhati (is got).
83. Explanation of these assimilations or changes:

\[ c + y \text{ or } t + y \rightarrow \text{becomes } ce \]
\[ ch + y \text{ or } th + y \rightarrow \text{cch} \]
\[ j + y \text{ or } d + y \rightarrow \text{jj} \]
\[ jh + y \text{ or } dh + y \rightarrow \text{jjh} \]
\[ ñ + y \text{ or } n + y \rightarrow \text{ññ} \]
\[ v + y \rightarrow \text{bb} \]
\[ s + y \rightarrow \text{ss} \]

Note.—Not only the y of passive sign but also that of the conjugational sign of the third conjugation undergoes some of these changes. For examples see § 74.

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Exercise 16

Translate into English

1. “Paccati munino bhattach
Thoka-thokañ kule kule.”—Thg. 248.

2. “Samitattā hi pāpānañ
Samano ti pavuccati.”—Dhp. 265.

3. “So bajjhatañ pāsasatehi chabbhi,
Rammā vanā niyyatu rājadhāniñ,
Tuttehi so haññatu pācanehi,
Bhisāni te, brāhmañṇa, yo ahāsi.”—J. Bhisa.

4. “So... bhante, ajja ādiñ kañtvā agginā pi mama
santakañ mā ḍayhatu, udakenā pi mā vuyhatu ti
patthanajan akāsi.”—Dh. A. iv, 206.

5. “Addasā kho aññataro upāsako tañ bhikkhañ
Kiṭāgirismiñ piñḍāya carantañ, disvāna... tañ
bhikkhuñ abhivādetvā etad avoca: ‘api bhante piñḍo
labbhati’ ti.”—V. Cullavagga, p. 11.

7. “Ath’eko makkaṭo tattha tattha gocarañ pariyesamāno phalavantañ tañ rukkhāñ āruyny phalāni khādanto tasmīñ pāse pādena bajjhi.”—Rasavāhinī.

8. “Evañ kir’ assa ahosi: saddhā tāva dhammanā sotukāmā gamissanti yeva; assaddhā pi pana dhana-lobhena gantvā dhammanā sutvā dukkhā muccissanti ti.”—Dh. A. iv, 205.


10. “Dīghassa addhuno accayena tassa mahānirayassā puratthimañ dvārañ avāpuriyati: so tattha sīghena javena dhāvati; tassa sīghena javena dhāvato chavi pi ḍayhati, cammam pi ḍayhati, maṃsaṃ pi ḍayhati.”—M. iii, 184.

**New Words**

Addhā = long time m.
Avāpuriyati = is opened.
v.
Ahāsi = carried; took by force; stole.
v.
Kīṭāgiri = name of a village. m.
Gocara = food; object.
m. (lit. a pasture).
Chavi = upper skin. f.
Java = speed. m.
Ḍayhati = is burnt. v.
Tutta = a pike for guiding an elephant. n.
Thoka = a little. adj.
Niyyati = is led.
v.
Pariyesamāṇa = seeking.
pr.p.
Pavuccati = is said.
v.
Pācana = goad. n.
Pāsa = snare. m.
Bajjhi = was bound.
v.
Bajjhatam = let (him) be bound. v.
Bhiṣaṇi = was broken. v.
Makkaṇa = monkey. m.
Mucciṣaṇi = will be released. v.
Ramma = delightful. adj.
Rājadhanī = metropolis. f.
Labbhāṭi = is got. v.

Vissajjeyti = having left. abs.
Vuyhati = is floated; is carried away by water. v.
Santaka = property. n.
Samitatta = state of being calmed. n.
Haṁhati = is killed. v.

Translate into Pali

1. The fraudulent are esteemed by nobody; they are despised by everybody.

2. Have you been tormented by your enemies when you were walking alone in the desert?

3. It is heard that our neighbour is avoided by all his friends on account of his wicked actions.

4. The prince was accompanied by his tutor, ministers, and body-guards on all his journeys.

5. Fifty soldiers and 30 horses were wounded and killed in the battle field; their corpses were buried by some men who were bidden by the chief of the army.

6. The traveller is attacked and plundered by robbers as he is alone and has no weapons to fight with.

7. He was fed on exquisite rice which was served to him in a golden dish, and the ground of his stable was perfumed with the four odours.

8. Round the stable were hung crimson curtains, while overhead was a canopy studded with stars of gold.

9. This excellent novel is read with pleasure by many, and is always esteemed by them.

10. Your picture will be admired by many, but will not be bought by anybody.
New Words

Body-guard = aṅgarakkhaka. m.
Canopy = vitāna. m.n.
Chief of the army = senāpati. m.
Crimson = lohitavanaṇṇa. adj.
Curtain = sāni. f.
Desert = kantāra. m.
Excellent = atisundara. adj.
Fraudulent = saṭha. adj.
Is accompanied = pari-vāriyati. v.
Is admired = vimhayena olokiyati. v. patimāniyati.
Is avoided = cajīyati; vajjīyati. v.
Is attacked = pahariyati. v.
Is buried = nikhaṇiyati. v.
Is bought = kiṇiyati. v.
Is deposited = nidhiyati. v.
Is esteemed = agghiyyati. v.
Is fed = bhojīyati. v.
Is heard = sūyati. v.
Is hung = olambiyyati. v.
Is killed = māriyati. v.
Is perfumed = vāsiyati. v.
Is plundered = acchindiyati. v.
Is read = paṭhiyati. v.
Is served up = upaniyati. v.
Is tormented = hiṃsiyati. v.
Is wounded = vaṇiyati. v.
Journey = cārikā. f.
Novel = navakathā. f.; navappabandha. m.
Odour = gandha. m.
On account of = nissāya. in.
Overhead = upari. in.
Pleasure = pīti; tuṭṭhi. f.
Round = samantā. ad.
Tutor = sikkhāpaka. m.

CAUSAL SUFFIXES

The causal suffixes and the method of forming causal verbs are given in § 74 of the First Book.

84. Of the four causal suffixes only e and aya are annexed to the roots ending in u or ū; only āpe and
āpayā are annexed to the roots ending in ā, and to all the roots of the 8th conjugation.

Any one of the four may be annexed to the roots ending in a vowel other than the above, or in a consonant.

85. To the passive verbs these are annexed together with an i inserted between the suffix and the passive sign ya, e.g.

*Causal Active*: Harāpeti (causes to carry).
*Causal Passive*: Harāpīyati (is caused to carry).

86. The causal suffixes are annexed not only to verbs but also to the Participles, Absolutives, Infinitives and Primary Derivatives when they are expressing a causal meaning.

**Participles**

Paca (to cook) + ē + nta = pācenta (causing to cook).
Kara (to do) + ē + nta = kārenta (causing to do).

**Absolutives**

Harā (to carry) + āpe + tvā = harāpetvā (having caused to carry).
Bhujā (to eat) + āpe + tvā = bhojāpetvā (having fed or caused to eat).

**Infinitives**

Marā (to die) + āpe + tuṇ = mārāpetum (to kill).
Base gānha (to take) + āpe + tuṇ = gānḥāpetum (to cause to take).

**Primary Derivatives**

Dā (to give) + āpe + tu = dāpetu (one who causes to give).
Gaha (to take) + āpe + aka = gāhāpaka (one who causes to take).
87. A causal verb formed from a transitive root takes more than one object. When it has taken two objects, one of them is called the "direct," and the other "indirect."

Puriso kammakāram rukkham chindāpeti (the man causes the labourer to cut a tree).

Here rukkham is the direct object, being the thing wanted by the man. Kammakāram is the indirect object, as the man's requirement does not lie with him.

88. It should be noted that this indirect object often takes the instrumental case.

Gahapatāni dāsiyā odanam Pācāpeti (the mistress of the house causes the slave woman to cook rice).

Here dāsiyā is in the instrumental. This may be changed to dāsim without altering the sense.

89. The subject in a sentence formed with a simple verb may become the indirect object when the same sentence is reconstructed with a causal verb.

Sūdo odanam pacati (the cook boils the rice) is a sentence with a simple verb. When this verb is replaced with a causal one from the same root the subject becomes the object, and some one else becomes the subject.

Sūdajeṭho sūdam odanam pāceti (the head-cook causes the cook to boil rice).

Sūdo in the first sentence has become sūdam in the second.

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Exercise 17

TRANSLATE INTO ENGLISH

2. "Rājā te sabbe gāhāpetvā . . . āvāṭe khanāpetvā te tattha nisidāpetvā upari palālān vikirāpetvā agghi dāpesi."—Ibid. i, 223.


4. "Daharakālato paṭṭhāya hi taṭ mārāpetuḥ vāya-manto va setṭhi mārāpetuḥ nāsakkhi; kiñ akkharasamayaḥ sikkhāpessati?"—Ibid. i, 180.

5. "Gāmamajjhe vuttappakāraṇ gehaṇ kāretvā-gāmasatato paṇṇakāraṇ āharāpetvā janapadesetṭhino dhītaraṇ āharitvā maṅgalaḥ katvā setṭhissā sāsanaḥ pahiṇi."—Ibid. i, 182.


7. "Tena kho pana samayena āyasmato Sāriputtassa upatṭhāka-kule āyasmato Sāriputtassa santike dārakaṇ pāhesi; imaṇ dārakaṇ theru pabbājetu ti."—V. i, 83.


10. "Rājā pañcasate naggasamanakke gāhāpetvā . . . āvāṭesu nikhanāpetvā palālehi paṭicchādetvā agghi dāpesi."—Dh. A. iii. 67.
New Words

Akkharasamaya = science of reading and writing. m.

Ahata = new. adj.

Āharāpetvā = having caused to bring. abs.

Uyyojesi = sent away. v.

Okirāpetvā = having caused to strew. abs.

Dahara = young. adj.

Dāpesi = caused to give. v.

Nagga = naked. adj.

Nikhanāpetvā = having caused to dig. abs.

Paṭiṇāṇā = consent; promise. f.

Paṇṇākāra = present. m.

Pattana = aspiration. f.

Pabbājeti = causes to become a monk. v.

Parikkhepa = encircling. m.

Palāla = straw. n.

Pāyetvā = having caused to drink. abs.

Pāhesi = caused to send. v.

Bandhana = bond; binding. n.

Maṅgala = (marriage) ceremony. n.

Mocetvā = having untied or released. abs.

Vunappati = a tree which bears fruit without flowers. m.

Vāyamanta = trying. pr.p.

Vilimpāpetvā = having caused to be toiletted. abs.

Vikirāpetvā = having caused to scatter. abs.

Vuttappakāra = of the given description. adj.

Sādhāraṇa = common. adj.

Sikkhāpeti = teaches. v.

Sodhāpetvā = having caused to cleanse. abs.

Translate into Pali

1. The monarch of the realm caused a great stūpa to be erected at the spot where the Elder was killed.

2. He caused the great palace to be rebuilt at a cost of hundred thousand gold pieces.
3. You must make him do this or else he is sure to cause the enemy king to attack your realm.

4. "If you want the crown, release me from these bonds" said the clever brahmin to the young prince.

5. The princess caused the three soothsayers to be brought to her and made them severally explain to her why she could not marry her lover.

6. The brahmin Uddālaka Āruṇī taught his son Svetaketu all he knew.

7. The farmer caused a well to be dug right in the middle of his field by the peasants.

8. The mother caused the slave-woman to feed her baby.

9. The evil monk Devadatta made the foolish prince Ajātasattu kill his own father.

10. Having caused red flowers to be hung round his neck. the Prime Minister had him led from junction to junction and street to street.

New Words

*Causes to attack* = hanā-peti. *v.*

*Caused to feed* = pāyā-pesi. *v.*

*Caused to be rebuilt* = puna kārāpesi. *v.*

*Clever* = (upāya)-kusala. *adj.*

*Could not* = na sakkhi. *v.*

(with infinitive).

*Cost* = paribbaya. *m.*

*Crown* = makuṭa. *n.m.*

*Else* = no ce. *in.*

*Had (him) led* = nayā-pesi. *v.*

*Having caused to be hung* = olambāpetvā. *abs.*

(Is) *sure* = addhā; dhu-van. *ad.*

*Junction* = siṅghāṭaka. *n.*

*Lover* = vāritaka; piyā-yaka. *m.*

*Made (them) explain* = vitthārāpesi. *v.*
Must make (him) do = käretabbañ. pl.p.

Peasant = gāmika ; jānapadika. m.

Realm = rajja. n.

Severally = visuñ visuñ. in.

Soothsayer = nimitta-pāṭhaka. m.

Taught (he) = uggan-hāpesi. v.

To marry = āvāhetuñ or vivāhetuñ*. inf.

*To bring a woman in marriage is āvāha; to give away a woman is vivāha.
SYNTAX

Position of Words in a Sentence

90. Words qualifying the subject or the object generally come before the subject or object respectively.

Adverbs come before the verb; but the adverbs of time always come first in a sentence, e.g.,

Tadā tasmiṇī gāme cattāro purisā mahantaṇ rukkhaṇ sīghaṇ chindiṇsu.

Subject: purisā.
Word qualifying it: cattāro.
Object: rukkhaṇ.
Word qualifying it: mahantaṇ.
Verb: chindiṇsu.
Adverb: sīghaṇ.
Extension of Predicate: tadā; tasmiṇī gāme.

91. Addressing words (which are in the vocative) are very often placed first in a sentence.

(1) "Bhante, imasmiṇī sāsane kati dhurāṇī?" (Reverend Sir, how many offices or responsibilities are there in this religion?)—Dh. A. i, 7.

(2) "Āvuso, imaṅ temāsaṅ katihi iriyaṅpatthehi vītināmessatha?" (Brethren, in how many postures will you spend these three months?)—Ibid. i, 9.

(3) "Bhoti, sace vejjāṅ ānassāmi, bhattavetanaṅ dātabbāṅ bhavissati." (My dear, if I bring a physician, food and fees should be given to him).—Ibid. i, 25.

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92. A. Interrogation is expressed by using interrogative adverbs, pronouns, or particles at the beginning of a sentence.

When there is an interrogative word in a sentence, the addressing word, if there be any, takes the second, the last, or some other place in it.

(1) "Kīṇ kathesi, bhātika?" (What do you say, brother?) — Dh. A. i, 6.

(2) "Apo āvuso, amhākaṃ satthāraṇ jānāsi?" (Do you, reverend friend, know our Master?) — D. ii, 162.

(3) "Kim pana, bhante, idāni pi dimne labhissanti ti?" (What, Sir, will they get it if it is given now?) — Dh. A. I, 104.

(4) "Kuhiṇ yāsi, upāsaka?" (Where do you go, devotee?) — Ibid. i, 18.

(5) "Kahaṇ gato si, āvuso?" (Where did you go, friend (monk)?) — Ibid. ii, 257.

(6) "Ko tattha vasati?" (Who is dwelling there?), — Ibid, i, 14.

(7) "Kasmā so sappo etaṇ na ḍasi?" (Why did this serpent not bite him?) — Ibid. i, 258.

B. Interrogation is also expressed by placing the verb first in a sentence, followed by the particle nu very often.

"Passatha nu tumhe, bhikkhave, amuṇ mahantaṇ aggikkhandhaṇ . . . ?" (Do you, O monks, see that great mass of fire?) — A. iv, 128.

93. Words of assent also are placed at the beginning of a sentence. Addressing words in such sentences are placed next to the assenting words.
(1) “Āma sanma, idānāhaṇ āhāraṇ gantvā theraṇ . . . disvā āgato ’mhi.” (Yes, friend, just now I went to the monastery and came back having seen the thera).—Dh. A. i, 19.

(2) “Evam, āruṇo ’ti kho āyasmā Ānando tassa bhik- khuno paṭissatvā yena Bhagavā ten ’upasaṅkami.” (Replying to that monk (saying) “yes, Sir,” the venerable Ānanda went to the place where the Blessed One was).—D. ii, 144.

94. Extension of Predicate, be it a single word, a phrase, or a clause is placed before the verb.


Subject: parinibbāṇaṇ.
Predicate: bhavissati.
Extensions of the same:

(i) ajja.
(ii) rattiyā pacchime yāme.
(iii) Kusināryaṇ Mallānaṇ sālavane.
(iv) antareṇa yama-kasālānaṇ.

(2) Luddako migāṇ māretvā maṇsaṇ pacitvā khā- ditvā pāniyaṇ pivitvā avasesam ādāya gharāṇ agamāsi.

Extensions of the predicate here are:

(i) migāṇ māretvā.
(ii) maṇsāṇ pacitvā.
(iii) (maṇsāṇ) khādītvā.
(iv) pāniyaṇ pivitvā.
(v) avasesam ādāya.
95. The conditional particles “sace,” “yadi” and the interjections are placed at the beginning of a sentence.

96. Copulative ca, disjunctive vā and the conditional ce are never placed at the beginning of a sentence.

(1) “Sace āhaṇ gehaṇ gamissāmi: Sāmiko te kuhin? ti pucchissanti.” (If I go home, they will ask me: “Where is your husband?”)—Dh. A. ii, 222.

(2) “Yadi pana me parājayo bhaveyya, matam me jīvitā seyyo.” (It is better to die if I am to be vanquished).—Guttalavimāna.

(3) “Pāpaṇ ce puriso kayirā, Na taṇ kayirā punappunāṇ.”

(If a man does a bad action once, he should not do it again and again).—Dhp. 117.

(4) “Aḥo ! Imasmiṇ loke ayuttaṇ vattati.” (Alas! injustice prevails in this world!”)—J. Kukkura.

(5) Hā! Hato’ smi. (Ah! lost am I).

(6) “Ekasmiṇ pabbatapāde sīho ca vyaggho ca ekissā yeva guhāya vasanti.”—J. Māluta.

Note here that the two subjects, which are in the singular, are connected with ca, and the verb is in the plural.

97. The following indeclinables are used correlativey:—

(i) Yathā (as); tathā (so).
(ii) Yāva . . .; tāva (as long as; until).
(iii) Yadā (when); tadā (then).
(iv) Yathā (where); tattha (there).
(1) “Yathā me dhanacchedo na hoti tathā karissāmi.” (I shall so see to it (lit. do it) that there is no loss to my wealth).—Dh. A. i, 25.

(2) Yāvā’ haṇ āgamissami tāva idh ‘eva tiṭṭhāhi. (Wait here till I come).

(3) “Yadā te vivadissanti. Tadā ehinti me vasaṇ.”—J. Sammodamāna.

(They will (then) come under my power when they will begin to dispute among themselves).

(4) Yattha Bhagavā dhammadān deseti tattha mahā-jano sannipatati. (A great crowd assembles (there) where the Blessed One preaches the doctrine).

Note that the clause containing the relative is placed first.

CONCORD

98. When there are several subjects of different persons and one verb in a sentence, the verb is put in the First Person plural.

Should there be no subject of the First Person, the verb is put in the Second Person plural.

(1) So ca tvaṇ ca ahaṇ ca gāmāṃ gacchāma. (He, you and I go to the village).

(2) Te ca tumhe ca nadiyam nahāyathā. (They and you bathe in the river).

99. One subject may have more than one finite verb.

The subject tumhe here is understood. In analysing this, one must introduce the subject with each verb.

100. When there are more than one subject connected with “ca,” in a sentence, the verb must be in the plural. In this case the action of the various subjects must be similar.

"Rājā ca rājaputtā ca janapade niyuttaka-puriso ca bhaṇḍāgārīko ca anupubbena kālaṅkatvā saddhiṇ pariṣāya saṃge uppa[jjīsu."

(The king, the princes, the officer who was in charge of the remote district, and the treasurer died in their turn and were born in heaven with their own followers).—Khp. A. 203.

101. When an action of many is the same, but if some of them are introduced by one of the particles “saha,” “saddhiṇ,” or “saṃgaṇ” (denoting “with”), or with the instrumental case, the verb follows the subject which is in the nominative.

(1) Rājā saha pariṣāya uyyānam agami. (The king went to the park together with his following).

(2) “Ajjā’ hāṁ pañcahi bhikkhusatehi saddhiṁ vihāre yeva niśiddassāmi.” (Today, I shall stay in the monastery together with five hundred monks).—Dh. A. i, 369.

(3) Satthā Ānandaṭtherena pacchāsamaṇena pīṇḍāya cari. (The master went on his begging round followed by his attendant, Elder Ānanda).

In this third example there is no connecting particle but only the instrumental case.

Note—Saha is placed before the connected word, and saddhiṁ after the same; saṃgaṇ is found very seldom, it is seen placed before the connected word.
102. When the subject is a collective noun the verb takes the singular form.

(1) "Tesi gacchantesu sañjayassa parisā bhijji." (Sañjaya's following was broken when they—Sariputta and Moggallāna—were going away).—Dh. A. i, 95.

There were many persons, but as they were taken collectively the verb stands in the singular.

(2) "Rañño Udenassa orodho yen' āyasā Anando ten' upasaṅkami." (The harem of King Udena came to the place where the venerable Ānanda was).—V. Cullavagga. 290.

103. The following couples of indeclinables, in the same sentence, give the following meanings:

(i) Ca ... ca (both ... and).
(ii) Vā ... vā (whether ... or; either ... or).
(iii) Pi ... pi (both ... and).
(iv) Ca ... ca or vā ... vā in a negative sentence are equivalent to neither ... nor.

(1) "Tasmiṁ khaṇe Mahā-Moggallānatthero ca Ānandatthero ca cintesuṁ." (At that moment, both the Elders Mahā-Moggallāna and Ānanda thought).—Dh. A. II, 178.

(2) "Manasā ce paññṭhena bhāsati vā karoti vā." (If one speaks or acts with a corrupted mind).—Dhp. 1.

(3) "Hatthe pi chindanti ato pi pāde." (They cut both their hands and (also) their feet).—Revati- Vimāna.

(4) (a) Tayā vā mayā vā tuttha gantabbaṁ. (Either you or I must go there).

(b) Tehi vā amhehi vā tam na kālabbaṁ. (Neither by them nor by us should it be done).
Another way of conveying the same meaning is:

(c) N’eva tumhehi na amhehi tan bhunjitabbam.
(NEither by you, nor by us should it be eaten).

(d) Na ca so na ca añño paralokam gacchati. (Neither the same person, nor another (person) goes to the other world)

Exercise 18

Translate into English

1. "Na tassañ parisāyañ koci devo abhivādeti vā pacceṭṭheti vā."—D. ii, 226.


7. "Sace ayyā imañ temāsañ idha vasissanti, ahañ . . . uposathakammañ karissāmi."—Lh. A. i, 290.


104. Note—A. “Aḍḍateyyhehi paribbājakasatehi” in the fourth sentence above, is a peculiar use of words. It ought to be: aḍḍhateyya-satehi paribbājakahi (with 250 wandering ascetics); but sata here is compounded with paribbājaka. Sattamanussa-kotiyo is another compound of this kind.

B. The word aḍḍhateyya also deserves special notice.

\[\text{Aḍḍhateyya} = 2\frac{1}{2} \text{ (three minus a half).}\]

Two other numerals similar to this are:
\[\text{Dīyaṛḍha} = 1\frac{1}{2} \text{ (two minus a half).}\]
\[\text{Aḍḍhuṛḍha} = 3\frac{1}{2} \text{ (four minus a half).}\]

**New Words**

\[\text{Aggamahēsi} = \text{chief queen.}\quad \text{ Antarāya} = \text{danger.}\ m.\]
\[\text{Aggālava} = \text{name of a shrine.}\ n.\quad \text{Abhivādeti} = \text{bows down.}\ v.\]
\[\text{Añño koci} = \text{someone else.}\quad \text{Ayya} = \text{lord.}\ m.\]
\[\text{Atthāya} = \text{for. (dat. sin.).}\quad \text{Assama} = \text{hermitage.}\ m.\]
\[\text{Ācikkhati} = \text{says; informs.}\ v.\]
Uposathakamma = keeping of the Uposatha; observance of 8 precepts. n.
Nāti = relation. m.
Dassana = seeing; sight. n.
Paccuṭṭhetai = rises from the seat. v.
Paridevamāna = weeping. pr.p.
Pahoti = is able. v.
Pāṭaliputta = name of a city; Patna. n.
Bala = force; army. n.
Bhāse = let say. v.
Bho = my dear. in.

Majjapa = one who drinks intoxicating liquors. adj.
Mā = don't. in.
Mithubhedā = dissent among themselves. m.
Musā = lie; falsehood. in.
Yañña = sacrifice. m.
Vibhajitum = to divide. inf.
Sādhu, labheyyāma = it is well if we get.
Siyā = may be. v.
Suvibhatta = well divided. p.p.
Haññati = is killed. v.

Translate into Pali

1. "Konḍañña heard the news that the Great Being had retired from the world, and drawing near to the sons of those seven Brahmans, he spoke to them as follows."—B.T. 52.

2. "Whether the young prince become a Buddha or a king, we will each one give a son: so that if he become a Buddha, he shall be followed . . . by monks of the warrior caste."—Ibid. 53.

3. "Sir," replied the gods, "it is because a son has been born to king Suddhodana, who shall sit at the foot of the Bo-tree, and become a Buddha."—Ibid. 49.

4. "Now those nuns said to Mahā-Pajāpatī the Gotamī: Neither have you received the upasampadā
ordination, nor have we; for it has thus been laid down by the Blessed One: 'Nuns are to be ordained by monks.'”—L.G.B. 120.

5. “Be it so,” said the venerable Sōṇa, and praising the words spoken by the venerable Mahā-Kaccāna, ... he put his sleeping place in order ... and departed on his way to Sāvatthi.—Ibid. 128.

6. “But those ministers who had advised that neither should the prince be slain, nor Devadatta, nor monks, but that the king should be informed of it, ... them he advanced to high positions.”—Ibid. 150.

7. “And the Rājā of Magadhā, Seniya Bimbisāra, said to the prince Ajātasattu: Why did you want to kill me, prince?”—Ibid. 150.

8. “If you then want the kingdom, prince, let this kingdom be yours.” And he handed over the kingdom to Ajātasattu, the prince.—Ibid. 150.

9. “Yes, Reverend Sir,” said the venerable Ānanda to the Blessed One in assent, and spread the couch with its head to the north between twin sal-trees.—B.T. 95.

10. “Why has my son returned so quickly?” asked the king. “Sire, he has seen an old man,” was the reply; “and because he has seen an old man, he is about to retire from the world.”—Ibid. 57.

New Words

Advanced = vaṭṭhāpesi;  Assent = anumati. f.
    pāpesi. v.  As follows = evaṇ; vuc-
Advised = anusāsi. v.  camānākārena. ad.
Because*
Be ordained = upasampadetabba. pt.p.
Couch = mañcaka. m.
Departed = nikkhami. v.
Drawing near = upasañcamitvā. abs.
Followed by = anugata; parivuta. p.p.
Handed over = paṭīcchāpesi. v.
High position = uccatthaṇa. n.
Let be = hotu. v.
Nun = bhikkhuni. f.
Ordination (higher) = upasampadā. f.
Praising = thomenta. pr.p.

Puts in order = paṭisāmeti. v.
Reply = paṭivacana. n.
Returns = paṭinivattati; paccagacchi. v.
Should be informed = ārocetabba. pt.p.
Should be slain = māratabba. pt.p.
Sire = deva. m.
Sleeping place = senāsana; sayanaṭṭhāna. n.
Spreads = attharati; pattharati. v.
Twin = yamaka. adj.
Warrior = khattiya. m., adj.
Why = kasmā. in.

*There is no word in Pali exactly corresponding to because, it should be translated with kāraṇā or ttā (both in the ablative), joined to a past participle. For instance: “because he has seen” may be translated: diṭṭhattā, diṭṭhakāraṇena or diṭṭhakāraṇā.
TADHDITA OR THE SECONDARY DERIVATION

It was stated in the First Book (§ 45) that there are five classes of nouns, of which the first, second and the third classes have already been explained; the fifth, Taddhitanāma, has now to be explained.

105. "Taddhita" or a secondary derivative is formed from a substantive or a primary derivative by adding another suffix, (denoting some special meaning), to it.

A. These derivatives are adjectives in their nature, but in most cases are used as substantives.

B. The final vowel of a word is often elided before a Taddhita suffix.

C. The first vowel of the word, to which the suffix is added, is often strengthened when it is not followed by a double consonant. In this case a becomes ā; i, ĭ becomes e: u, ĕ become o.

D. To indicate that some suffix required strengthening, an indicator letter (anubandha) is affixed by the grammarians to it. This indicator letter is generally ṇ.

The main divisions of the Taddhitas are:

(i) Sāmañña-Taddhita (General).
(ii) Bhāva-Taddhita (Gerundial).
(iii) Avyaya-Taddhita (Indeclinable).
The first division is again divided into the following sub-divisions:—

(1) Apaccattha (suffixes denoting lineage).
(2) Anekattha (suffixes denoting various meanings).
(3) Atthyattha (suffixes denoting possession).
(4) Sañkhya (suffixes denoting numbers).

(i) Sāmanñā—(1) Appaccattha

106. Suffix "ṇa" is added to some nouns to denote a lineage. (Note that ṇ is indicative of strengthening).

*Examples*

Vasiṭṭhassa apacaṇ (puriso) = vāsiṭṭho.

(*Vasiṭṭha* is the name of a sage; a person born in his lineage is known as vāsiṭṭha).

*Formation*

Vasiṭṭha + ṇa (when the last vowel and ṇ are dropped) becomes Vasiṭṭh + a; after strengthening the first vowel and joining the last one to the stem it becomes Vāsiṭṭha.

Now, this being an adjective may qualify any male, female, or a group born in the clan of Vasiṭṭha. Therefore it may take the gender of the person or the group for which it stands.

If the person be a man it is in the masculine.

If the person be a woman it takes the feminine form, Vāsiṭṭhī.

If it be a family it is in the neuter.

Similarly formed are:

Bhāradvāja + ṇa = Bhāradvāja (of the Bhāradvāja’s lineage).
Gotama + ɳa = Gotama (of the Gotama clan).
Vasudeva + ɳa = Vāsudeva (of the Vāsudeva clan).
Baladeva + ɳa = Bāladeva (of the Bāladeva clan).
(There is no necessity of strengthening in Bhāradvāja and Gotama as the first vowels of them are already strong).

107. "Nyāyana" and "ṇāna" are suffixed to Vaccha, Kacca and some other names to denote the lineage.

Vaccha + ɳāyana = Vacchāyana (of the Vaccha's lineage).

Kacca + ɳāyana = Kaccāyana.
Kacca + ɳāna = Kaccāna (of the Kacca's lineage).
Moggalla + ɳāyana = Moggallāyana.
Moggalla + ɳāna = Moggallāna (of the clan of Moggalla).

In the first two instances the vowels are not strengthened because they are followed by double consonants.

108. "Nyeyya" is suffixed to Kattikā, Vinatā and some other feminine nouns to denote their offspring.

Kattikā + ɳeyya = Kattikeyya (the offspring of Kattikā).
Vinatā + ɳeyya = Venateyya (the offspring of Vinatā).
Bhagini + ɳeyya = bhāgiṇeyya (the offspring of the sister).
Rohini + ɳeyya = Rohiṇeyya (the offspring of Rohiṇi).

109. "Nava" is suffixed to Manu, Upāgu and such others to denote the offspring.
Manu + ṇava = Māṇava (Manu’s offspring).
Upagru + ṇava = Upaγava (Upagru’s offspring).
Paṇḍu + ṇava = Paṇḍava (of the lineage of Paṇḍu).

110. “ṇera” is suffixed to Vidhavā and some others to denote the offspring.

Vidhavā + ṇera = Vodhavera (the offspring of a widow).

Samaṇa + ṇera = Sāmaṇera (a novice of a monk).

(i) Sāmaṇḍa (ii) Anekattha

111. “ṇika” is suffixed to some nouns to denote the meanings: mixed with, engaged in, living by means of, going by means of, relating to, playing upon, connected with, dealing with, carrying upon, born in or belonging to a place, studying, possession, etc.

A. Mixed with:

Ghata + ṇika = ghātika (mixed with ghee).
Loṇa + ṇika loṇika (mixed with salt or salted).

B. Engaged in:

Nāvā + ṇika = nāvika (engaged in a ship).
Sakaṭa + ṇika = sākaṭika (engaged in a cart).

C. Living by means of:

Balisa + ṇika = bālisika (a fisherman; living by means of a hook).

Vetana + ṇika = vetanika (a labourer; one who lives upon wages).

D. Going by means of:

Pada + ṇika = pādika or podika (a pedestrian).
Ratha + ṇika = rathika (one who goes in a chariot).
E. Relating to:
Samudda + ṇīka = sūmuddika (marine; relating to the sea).
Raṭṭha + ṇīka = raṭṭhika (relating to the country).

F. Playing upon:
Vīṇā + ṇīka = vēṇika (a lutanist).
Vaṃsa + ṇīka = vaṃṣika (a flutist).

G. Connected with:
Dvāra + ṇīka = dovārika* (a gate-keeper).
Bhaṇḍāgāra + ṇīka = bhaṇḍāgārika (a treasurer; connected with a treasury).

H. Dealing with:
Taṇḍula + ṇīka = taṇḍulika (rice-merchant).
Tela + ṇīka = telika (dealer in oil).
Sūkara + ṇīka = sūkarika (dealer in swine).

I. Carrying upon:
Sisa + ṇīka = sīsīku (one who carries on the head).
Khandha + ṇīka = khandhika (one who carries on the shoulder).

J. Born in or belonging to a place
Magadha + ṇīka = Māgadhika (born in or belonging to Magadha, the kingdom).
Araṇī + ṇīka = āraṇīka (born in or living in a forest).
Loka + ṇīka = lokika (belonging to the world).
Apāya + ṇīka = āpāyika (born in the hell).

K. Studying:
Vinaya + ṇīka = venayika (one who studies vinaya, the disciplinary code).

*Dvāra becomes dovāra, through duvāra.
Suttanta + nīka = suttantika (one who studies the discourses of the Buddha).

Takka + nīka = lakkīka (a logician).

L. Possession:
Saṅgha + nīka = saṅghīka (belonging to the community of monks).

Sarīra + nīka = sārīrika (belonging to or stationary in the body).

M. Performed by:
Kāya + nīka = kāyīka (performed through the body; bodily).

Vācā + nīka = vācasīka (performed through speech; verbal).

Mana + nīka = mānasīka (mental).

(In the last two examples s is inserted between the stem and the suffix).

Exercise 19
TRANSLATE INTO ENGLISH
AND DEFINE THE DERIVATIVES


2. Sūkarikā, sākuṇikā, jālikā ca, saṅghikañ balak-kārena gahetvā khādantā ca ito cavītva āpāyikā bhavissanti.

3. Ekūnatiṁsa-vasso Bodhisatto attano ekam eva puttañ sabbha-sampattiñ ca pahāya gantvā kāsāva nivattho mattikāpattam ādaya aññehi dinnāhārena jīvikañ kappesi.


7. Suttantikā venayikā āraṇānikā ca bahavo bhik-khavo Laṅkāyaṁ mahādubbhikkha-bhayevattamāne samuddapāraṇaṁ gantvā attano jivitānu rakkhantaṁ dhammavinayaṁ ca rakkhīṣu.

8. Iddhimantānaṁ aggo Mahā-Moggallānaṁ Bhagavato parinibbāṇato puretaram eva parinibbāyī.


New Words

Agga = highest; foremost. adj.
Aparabhāge = afterwards. loc.
Assosi = heard. v.

Āyasmantu = venerable: (lit. having a long life).

Upanissāya = depending on; close by. abs.
Etad ahosi = this (thought); arose (in him).
Kanaka = gold. n.
Kāsāva = orange-coloured garment. n.
Kosināraka = born in Kusinārā. adj.
Khaḷu = indeed. in.
Cuvitvā = having passed away. abs.
Jālika = one who lives by fishing with a net. m.
Jīvikaṁ kappeti = gains a livelihood.
Nakuta = ten thousand. n.
Nivattha = clothed with; dressed. p.p.
Parinibbāti = finally passes away. v.
Parinibbāna = final passing away. n.
Pasādetva = having gladdened. abs.
Pūrçaratāṁ = beforehand. ad.
Balukkāra = force. m.
Bodhisatta = a being destined to attain Buddhahood. m.
Brahmacariyā = celibacy; (lit. noble practice). f.
Bho = Sir; friend*. in.
Yāma = a watch of the night. m.
Yojanika = having a league in height or length. adj.
Rakkhanta = protecting; watching. pr.p.
Vimāna = mansion. m.n.
Samañña = recluse; monk. m.
Samuddacpāra = abroad. n.
Seṇiya = possessing armies. adj.

TRANSLATE INTO PALI

USING THE SECONDARY DERIVATIVES WHEREEVER IT IS POSSIBLE

1. Now the disciples at Pātalīgāma heard of his arrival there, and they went on to the place where he was, and invited him to their council-hall.

*Bho is the vocative form of bhavanta; but here it seems to be in the nominative singular and giving the meaning ‘venerable.’ There is an indeclinable bho which is also used in the vocative sense.
2. On arriving there they strewed the council-hall with fresh sand, placed seats in it, set up a water-pot at the entrance, and fixed an oil lamp.

3. The Exalted One robed himself, took his bowl, went with the bhikkhus to the council-hall, washed his feet, entered the hall, and took his seat at the central pillar, with his face towards the east.

4. "Go now, Ānanda, and enter into Kusinārā, and inform the Mallas of Kusinārā, saying: 'This day, O Vāseṭṭhas, in the last watch of the night, the final passing away of the Tathāgata will take place.'"—L.G.B. 218.

5. "Now at that time the venerable Mahā-Kassapa was journeying along the high road from Pāvā to Kusinārā with a great company of the brethren. And the venerable Mahā-Kassapa left the high road, and sat down at the foot of a certain tree."—Ibid. 232.

6. "Mahā-Pajāpati the Gotamī cut off her hair, put on orange-coloured robes, and set out, with a number of women of the Śākyya clan, towards Vesāli; and in due course arrived at Vesāli, at Mahāvana, at the Kūṭāgāra Hall."—Ibid. 116.

7. "Just, Ānanda, as houses in which there are many women but few men, are easily violated by robbers...; just so, Ānanda, under whatever doctrine and discipline women are allowed to go out from the household life into the homeless state, that religion will not last long."—Ibid. 119.

8. Bimbisāra, the king of Magadha, took a golden pitcher filled with water, and pouring the water over
the Buddha’s hand, presented the pleasure garden, Veluvana, to the fraternity of monks with the Buddha at its head.

New Words

Arrival = āgamana. ger.
Central = majjhima. adj.
Certain = aṅñatara. adj.
Discipline = vinaya. m.
Fraternity = saṅgha. m.
Fresh = nava. adj.
High road = addhānāmagga. m.
Homeless state = anagāriya. n.
In due course = anupubena. ad.
Informs = nivedeti. v.
Invites = nimanteti. v.
Just as = yathā. in.
Just so = tathā. in.
Last = pacchima. adj.
Lasts = pavattati. v.
Left (the high road) = (maggā) okkami. v.
Long (time) = cirañ. in.
Pitcher = kunḍikā. f.
Pouring = ākiranta. pr.p.
Religion = sāsana. n.
Robber = cora. m.
Strews = okirati. v.
Violated = padhaṇsiya. adj.
With Buddha at its head = Buddhapamukha. adj.
With the face towards the east = puratthābhimukha. adj.

112. Suffix “ṇa” is added to some nouns to denote the meanings: dyed with, the flesh of, belonging to, knowing of, (a place) where someone lives or is born, where something exists or has arisen, possession, etc.

A. Dyed with:

Kasāva + ṇa = kāsāva (dyed with a reddish yellow dye, i.e., a Buddhist monk’s robe).
Halidda + r = hālidda (dyed with turmeric).  
Nila + r = nila (dyed with a blue dye or of blue colour).

B. The flesh of:
Sūkara + r = sokara (pork. the flesh of a pig).  
Mahisa + r = māhisa (buffalo’s flesh).  
Sakuṇa + r = sākuna (bird’s flesh).

C. Belonging to:
Sugata + r = sogata (belonging to the Buddha).  
Magadha + r = māgadha (belonging to Magadha).  
Purisa + r = porisa (belonging to a man: manual).

D. Knowing:
Vyākarana + r = veyyākaraṇa (grammarians).  
Vyā becomes veyyā (through viyākaraṇa).

E. Place where someone lives or is born:
Nagara + r = nāgara (a citizen; belonging to a city).  
Sara + r = sūrasa (born or arisen in a lake; a lotus or a water-bird).  
Mana + r = mānasac (arisen in the mind; a thought).  
Ura + r = orasa (self-begotten; belonging to one’s own breast).

(S is inserted in these three examples as they belong to the mano-group).

F. Possession:
Saddhā + r = saddha (believing; faithful).  
Paññā + r = pañña (wise; possessing wisdom).

113. “-ima” and “-iya” are suffixed to some nouns to denote possession, position, etc.
Pacchā + ima = pacchima (last; western).  
Anta + ima = antima (last; final).  
Majjhā + ima = majjhima (middling; central).
Heṭṭhā + ima = hetṭhimā (the lowest).
Loka + iya = lokiya (belonging to the world; worldly).
Putta + iya = puttiya 
Putta + ima = puttima (a person who has sons).
Jaṭā + iya = jatiya (an ascetic), wearing matted hair.
Bodhipakkha + iya = bodhipakkhiya (belonging to enlightenment).
Pañcavaṭṭa + iya = pañcavaggiya (belonging to the group of five).
Udara + iya = udariya (that which is in the stomach; undigested food).

114. "-tā" is suffixed to some nouns to denote multitude or collection. The derivatives formed with this are in the feminine.
Jana + tā = janatā (a multitude of persons: populace).
Gāma + tā = gāmatā (a group of villages).
Deva + tā = devatā (a deity). This, however, does not give a collective meaning.

115. The suffix "ṇa" too sometimes gives a collective meaning.
Dvi + ṇa = dve + a = dvaya (a pair).
Ti + ṇa = te + a = taya (a tried).
Here e becomes ay.

116. "-ālu" is suffixed to some nouns to denote tendency and abundance.
Dayā + ālu = dayālu (compassionate).
Abhijjhā + ālu = abhijjhalu (covetous).
Dhaja + ālu = dhajālu (full of streamers).
"-ka" is often added to the end of these words, which are always adjectives, and dayāluku, etc., are formed.
117. "-ka" is suffixed to some nouns to denote smallness, contempt, collection, etc. But sometimes it adds nothing whatever to the primary meaning of the word.

Putta (son), puttaka (a little son).
Ludda (hunter), luddaka (a despicable hunter).
Paṇḍita (wise-man), paṇḍitaka (a despicable wise-man, pedant).

Ghaṭa (water-pot), ghaṭaka (a small water-pot).
Pīṭha (a chair), pīṭhaka (a small chair).

Collection:
Catu + ka = catukka (a group of four), and many other words formed with numerals will come in the (4) Saṅkhyātaddhita.

Adding nothing to the primary meaning:
Kumāra = kumāraka (a boy).
Māṇava = māṇavaraka (a young man).
Mudu = muduka (soft).

This is sometimes added (a) to the derivatives formed with suffix na, denoting the place where someone lives or is born, and (b) to Bahuṣṭhi compounds, denoting possession, necessarily when the last member ends in a vowel other than a.

(a) Kusinārā + na = Kosināra = Kosināraka (born in or living in Kusinārā).

Rājagaha + na = Rājagaha = Rājagahaka (born in or living in Rājagaha).

(b) Bahu + nadi + ka = bahunadika (having many rivers).
118. "-maya" is suffixed to some nouns to form adjectives denoting made of, arisen from.

Suvaṇṇa (gold), suvaṇṇamaya (made of gold, golden).
Rajatamaya (made of silver).
Dārumaya (wooden).
Mattikāmaya (made of clay).
Manomaya (born of the mind).

Exercise 20

Translate into English

And define the secondary derivatives

1. "Yathā pana dāruḍīhi nipphannāni tāni tāni bhaṇḍāni dārumayādini nāma honti, tathā ete pi manato nipphannattā manomaya nāma."—Dh. A. i, 23.

2. "Māṇava, ahañ te suvaṇṇamayañ vā maṇimayañ vā rajatamayañ vā lohamayañ vā cakkayugañ dassāmi" ti brāhmaṇo vadi.

3. Māgadho Bimbisāro rājā attano pāśadassa uparima-tale ṭhito piṇḍāya carantañ Bodhisattam anugacchante nāgare disvā "Kim etan" ti pucchi.

4. Dayālu Bhagavā mahājanatañ anukampanto sabbādā ekattha avasitvā tattha tattha vicaranto sandiṭ-ṭhikañ dhammañ desesi.

5. "Pāṭaligāmikā pi kho upāsakā pāde pakkhaletvā āvasathāgārañ pavisitvā puratthimañ bhittiñ nissāya pacchimābhimukhā niśdiñsu, Bhagavantañ yeva purakkhatvā."—V. i, 227.


**New Words**

- Aroga = free from sickness, adj.
- Asakkhi = was able, v.
- Abādha = sickness, m.
- Ārasathāgāra = rest-house, n.
- Ojavanta = rich in sap, nourishing, adj.
- Kaṅcuka = a mantle, m.
- Kambala = (woollen) blanket, m.n.
- Komārabhacco = master of the medical treatment of infants; brought up by a prince, adj.
- Jena = a person; people, m.
- Tena kho pana samayena = at that time.
- Dāru = wood, timber, n.
- Disāpāmokkhā = famed far and wide, eminent in a district, adj.
- Nipp Hanna = made, conditioned, p.p.
- Nissāya = close to, on account of, concerning, abs.
- Niyyānīka = leading to (salvation), adj.
- Niyi = was carried, v.
Pakkhaletvā = having washed. abs.

Pacchimābhimukha = facing the west. adj.

Paṇīta = delicious. adj.

Paṇaka = a living being; an insect. m.

Pātaligāmika = living or born in Pātaligāma. adj.

Purakkkatvā = having in front; looking at. abs.

Purattthima = eastern. adj.

Phāletvā = having split; having torn. abs.

Bhadra = worthy. adj.

Maṅcaka = a small bed. m.

Yojāpetvā = having caused to harness. abs.

Sandittihika = belonging to this life; that should be understood by one self. adj.

Sattavassika = that which existed for seven years. adj.

Sambandhitvā = having connected or tied. abs.


Sisacchavi = the scalp. f.

**Translated Into Pali**

**Using the Secondary Derivatives Where It Is Possible**

1. The dealer in oil struck the door-keeper of the rice merchant with a weapon made of iron.

2. The Brahman lad, Maṭṭakunḍali, was born in a golden mansion in the Tāvatiṃsa heaven. on account of his devotion and love towards the Exalted One.

3. The miserly Brahman, father of Maṭṭakunḍali, promised him to give a pair of wheels made of brass, silver or gold.

4. At that time Devadatta was seated preaching the Dhamma. And when he saw from afar Sāriputta and Moggallāna coming towards him. he said to the monks: "See, monks, even the two chief disciples of the Samaṇa Gotama are coming to join me."
5. "These many distinguished young Magadha clansmen are now leading a holy life under the Samaṇa Gotama."—L.G.B. 98.

6. The Blessed One, robing himself in the forenoon, and taking his alms-bowl and robe, entered Kosambī for alms. And without informing his servitor or the bhikkhus he departed alone in the direction of Pārileyyaka.

7. "Now at that time the Blessed One was staying at Anupiya, a town belonging to Mallas. Then the most distinguished young men of the Sakyan clan had renounced the world in imitation of the Blessed One."—L.G.B. 142.

8. The mother of Anuruddha the Sakyan said to her son: "If, dear Anuruddha, Bhaddiya, the ruler of Sakyans, will renounce the world, you also may go forth into the houseless state."

9. "Then the Sakyas showed to Asita, the child, their prince, who was like the shining gold . . . and of peerless beauty."—L.G.B. 1.

10. "When in the palace for rainy season, surrounded during the four months by female musicians, I did not go down from the palace."—Ibid. 5.

New Words

*Alone = ekaka. adj.*
*Also = api; ca. in.*
*Brass = tamba. m.*
*Chief = agga. adj.*
*Clansman = kulaputta. m.*
*Dear = piya; pemanīya. adj.*
*Devotion = bhatti. f.; pasāda. m.*
*Distinguished = abhiṅ-ñāta. p.p.*
Even = api. in.
Female musician = nāṭikā. f.
Forenoon = pubbañha. m.
From afar = dūrato. in.
Imitation = anukaraṇa. n.
Leading a holy life = brahma-cariyaṇja caranta.
Love = mettā. f.; pasāda. m.
Miserly = luddha. adj.
Of peerless beauty = anopamavaṇṇa. adj.
Promised = paṭijāni. v.
Robing (himself) = nivāsetva. abs.
Scrritor = upaṭṭhāka. m.
Shining = tapamāna. pr.p.
Struck = pahari. v.
To join = saha bhavituṇ; samāgamituṇ. inf.
Towards the Exalted One, use the loc. of Bhagavantu.
Towards (him) = (tassa) santikaṇ. ad.
Was born = nibbatti. v.
Was staying = vihari. v.

(i) Sāmanṇa (3) Atthyattha

119. Suffixes -ava, -ala, -ila, -ika, -ī, -vi and -sśī are annexed to different nouns to denote possession or the meaning "endowed with."

-ava
Kesa + ava = kesava = (having much hair).

-alā.
Vācā + ala = vācāla (having many words, i.e., talkative; garrulous).

-ilā.
Jaṭā + ila = jaṭila (having matted hair; an ascetic).
Pheṇa + ila = phēnīla (frothy; the soap plant).
Tuṇḍa + ila = tuṇḍīla (having a beak; a pecker).
-ika.
Danda + ika = danda (having a staff in hand).
Malā + ika = mālīka (having a garland).
Chatta + ika = chattika (possessing an umbrella).
Gana + ika = ganika (having a large following).

-ī.
Malā + ī = mālī (having a garland).
Vamma + ī = vammi (having an armour; a warrior).
Bhoga + ī = bhogi (wealthy; a rich person; a serpent.
Kuṭṭha + ī = kuṭṭhi (leper).
Manta + ī = mantī (endowed with a political knowledge; a minister).
Danta + ī = dantī (having tusks; an elephant).

-vī.
Medhā + vī = medhavī (endowed with knowledge; wise).
Māyā + vī = māyāvī (having a knowledge of jugglery; juggler).

-ssī.
Tapā + ssī = tapassi (a hermit).
Yasa + ssī = yassāsti (famous).
Teja + ssī = tejasāsti (brilliant; powerful).

Note.—The feminine forms of the nouns annexed with -ī, -vī and -ssī are formed by adding another suffix, -inī to them.
Mālī + inī = mālinī (a woman who has a garland).
Mantī + inī = mantinī (a ministress).
Medhāvī + inī = medhavini (a wise woman).
Tapassī + inī = tapassinī (a nun).

120. To denote possession, "vantu" and "mantu" are suffixed to different nouns, (-vantu
is suffixed to the nouns ending in a, and the other to
those ending in i and u.)

Guṇa + vantu = guṇavantu (virtuous).
Dhana + vantu = dhanavantu (rich).
Buddhi + mantu = buddhimantu (wise).
Bhānu + mantu = bhānumantu (luminous; the sun).
Āyu + mantu becomes āyuśmantu through āyuśmantu,
but not āyuṃantu.

More words of this kind and their declension are
given on page 27 of the First Book.

The feminine of these is formed by adding an ī at the
end of the suffix and dropping u before it.
Guṇavantu + ī = guṇavantī (a virtuous woman).
Satimantu + ī = satimantī (a mindful woman).
Sometimes they drop not only u but also n of the
suffix.
Dhana + vantu + ī = dhanavatī (a rich woman).
Buddhi + mantu + ī = buddhimatī (a wise woman).

121. An additional -ī is annexed to form the
feminine of the derivatives formed with the suffixes
ṇava, ṇika, ṇeyya, ṇa, -vantu and -mantu.

ṇava: Māṇava + ī = māṇavi (a lass).
ṇika: Nāvika + ī = nāvikī (woman sailor).
ṇeyya: Bhāgineyya + ī = bhāgineyyī (sister’s daugh-
ter).
ṇa: Gotama + ī = Gotamī (a woman of the Gotama
clan).

122. “ -a ” is suffixed to some nouns to denote
possession.
Saddhā (faith) + a = saddha (faithful).
Paññā (wisdom) + a = pañña (wise).
Pāpa (sin) + a = pāpa (sinful).

123. “-tara” is suffixed to form the adjectives of the comparative degree, and “- tama” to form those of the superlative.

*Positive:* pāpa (sinful).
*Comparative:* pāpatara (more or very sinful).
*Superlative:* pāpatama (most sinful).
*Positive:* sundara (good).
*Comparative:* sundaratara (better).
*Superlative:* sundaratama (best).

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**Exercise 21**

**Translate into English and define the derivatives**

1. Ucchinda sineham attano
   Kumudaṇ ṣāradikaṇ va pañinā.”—Dhp. 285.

2. “N’eva kho asakkhi Vāsaṭṭho māṇavov Bhārad-vājaṇ māṇavaṇ saṅnāpetuṇ; na pana asakkhi Bhārad-vājo māṇavo pi Vāsaṭṭhaṇ māṇavaṇ saṅnāpetuṇ.”

   —D. i, 236.


6. "Bārāṇasiyāṇa Yaso nāma kulaputto setṭhiputto
sukhumālo hoti; tassa tayo pāsādā honti; eko heman-
tiko, eko gimhiko, eko vassiko."—V. i, 15.

7. "Idaṁ kho, mahārāja, sandiṭṭhikaṇṇaṁ sāmañña-
phalaṇṇaṁ purimehi sandiṭṭhikehi sāmaññaṇaphalehi abhik-
kantataraṇṇaṁ ca paṇītataranaṁ ca."—D. i, 85.

8. "Raṇño Mahā-Sudassanassa . . . upariṇāsāda-
vara-gatassato dibbaṇṇ ca cakkharatanaṇṇ pāturahosi, sahas-
saṇṇaṇṇ, sanemikaṇṇ, sanābhikaṇṇ, sabbākaraṇṇa-
paripūraṇṇaṁ."—D. ii, 172.

9. "Tasā ca sāminī tattha
Kuvenī nāma yakkhini
Nisīdi rukkhamūlamhi
Kantanti tāpasī viya."—Mhr. V/II, 11.

10. "Mahā-Kassapathero ca,
Anuruddho mahāgaṇṇi,
Upālīthero satimā,
Ānando ca bahussuto,
Aṇṇe bahu abhiṇṇatā
Sāvakā Satthu-vanṇitā
Sabbe paṇcasatā therā
Navaṇṇaţ Jinasāsanaţ
Uggahetvāna dhāresuṇģ
Buddhaseṭṭhassa santike."—Dīpav. IV, 12, 13.

**New Words**

*Abhiṇṇatā* = well-known.
*Abhikkantatara* = more brilliant.
*Ucchindati* = breaks up; destroys.

*Kaṇiṭṭhā* = youngest.
*Kantarī* = spinning. f.; pr.p.
*Kulaputta* = son of a respectable family. m.


Translate into Pali
using derivatives where it is possible

1. There were in the city of Kusāvati seven ramparts and seven gates all made of seven kinds of precious things.

2. There were eighty-four thousand ponds in the neighbourhood of the palace of King Mahā-Sudassana,
he also possessed 48,000 horses, and the same amount of elephants and chariots.

3. "Now his mother at Rājagaha, seeing other councillors' sons and their wives dressed in their best, enjoying themselves at a festival, thought of her son and wept."—P.B. 228.

4. "Now when our Master had attained omniscience and begun rolling the wheel of the Norm, and was staying at Rājagaha, King Bimbisāra sent for Sona."—Ibid. 275.

5. "He, having arrived with a great company of fellow townsmen, heard the Master teach the Norm, and, winning faith, obtained his parents' consent to enter the Order."—Ibid. 275.

6. "Then the young Brahman Vāsetṭha said to the young Brahman Bhāradvāja: That Samaṇa Gotama, Bhāradvāja, of the sons of the Sākyas... is now staying at Manasākaṭa, in the mango grove, on the bank of the river Aciravati."—D.B. i, 301.

7. "Then you say Vāsetṭha, that none of the Brahmans, or of their teachers, or of their pupils, even up to the seventh generation, has ever seen Brahmā face to face."—Ibid. i, 304.

8. "Just, Vāsetṭha, as when a string of blind men are clinging one to the other, neither can the foremost see, nor can the middle one see, nor can the hindermost see—just even so... is the talk of the Brahmans."—Ibid. i, 305.

9. "As they passed along he pointed out to him a field that had been burnt over, and on a charred stump
was seated a she-monkey with her nose and tail destroyed.”—B.T. 270.

10. “But the youngest of them all, a youth whose clan-name was Koṇḍaṭṭha... raised only one finger... saying: There is here naught to make him stay in the household life.”—Ibid. 52.

New Words

Began rolling = pavattesi or pavaṭṭesi. v.
Burnt over = daṇḍha; jhāpita. p.p.
Charred = jhāma. adj.
Clinging = allīna. adj.
Consent = anuṇṇā; anumati. f.
Enjoying = abhiramanta. pr. p.
Face to face = sakkhi. in.; paccakkhaṇ. ad.
Fellow townsman = sakanaṅgarika. m.
Festival = chaṇa; ussava. m.
Foremost = sabbapatha-ma. adj.
Generation = kulaparivaṭṭa. n.
Hindermost = sabbapacc-chima. adj.
Household life = gharavāsa. m.
Just as = seyyathā pi. in.
Just so = evam eva. in.
Naught = na kiṇci. in.
Neighbourhood = āsan-naṭṭhāna; sāmanta. n.
Norm = dhamma. m.
Omniscience = sabbāṇ-ṇutā. f.
Precious thing = ratana. n.
Raised = ukkhipi. v.
Same amount = tattaka. adj.
Sent for = pakkosāpēsi. v.
String (of blind) = (an-dha-) paramparā. f.
Stump = khānu. m.
Tail = naṅgūṭtha. n.; vāladhī. m.
To make stay = nivattetuṇ; vasāpetuṇ. inf.
Wept = parodi. v.
Winning = (use here) paṭilabhitvā. abs.
THE NEW PALI COURSE II

(1) Sāmañña (4) Saṅkhātaddhita

NUMERICAL DERIVATIVES

124. "-ma" is suffixed to the cardinal numerals to form ordinals.

Pañca + ma = pañcama (fifth).
Satta + ma = sattama (seventh).
Aṭṭha + ma = aṭṭhama (eighth).

Being adjectives, these are in the three genders. In the feminine they take in addition the feminine suffix ā or ī.

Pañcama + ā = pañcama the fifth (woman).
Pañcama + ī = pañcamī the fifth (division).
And so on in every case.

125. "-tiya" is suffixed to " dvi " and " ti " to form ordinals. " Dvi " becomes " du " and " ti " becomes " ta " before that suffix.

Dvi + tiya = du + tiya = dutiya (second).
Ti + tiya = ta + tiya = tatiya (third).

Dvi takes the forms du and di when it is followed by some other nouns or suffixes.

Dvi + vidha = dvividha (of two kinds).
Dvi + rattiyo = dirattāni (two nights).
Dvi + guna = diguna (twofold).

126. "-ttha" is suffixed to " catu " and " tṭha " to " cha " in order to form the ordinals.

Catu + ttha = catutttha (fourth).
Cha + tṭha = chaṭṭha (sixth).

127. "-ī" is suffixed to dasa, when it is preceded by some other numeral, to form ordinals
denoting a lunar day. In that compound the last vowel of the preceding numeral sometimes becomes ā.

Eka + dasa + ā = ekāḍasī (the 11th day).
Dvi + dasa + ā = dvāḍasī (the 12th day).
Pañca + dasa + ā = pañcāḍasī or pañcāparasī (the 15th day).
Catu + dasa + ā = cāṭuddasī (the 14th day).
(The first vowel is lengthened here).

128. "-ka" is suffixed to the numerals to form the collective nouns.

Dvi + ka = dvika (a pair).
Ti + ka = tika (a triad).
Catu + ka = catukka (consisting of four).
Sata + ka = sataka (a group of a hundred).
Dasa + ka = dasaka (a group of ten).

(ii) Bhāva (Gerundial)—Taddhita

129. -tā, -tta, -ttana, ṇya and ṇeyya are suffixed to some nouns to denote the state, nature or quality of being.

-tā:  Lahu (light) + tā = lahuḍā (lightness).
Sūra (hero) + tā = sūrata (heroism).
Seṭṭha (highest) + tā = seṭṭhatā (greatness).
Hīna (vulgar) + tā = hīnatā (vulgarity).

-tta:  Manussa + tta = manussattta (state of a man; humanity).
Yācaka + tta = yācakattta (state of a beggar).
Bahussuta + tta = bahussutattta (learned state).

-ttana:  Puthujjana + ttana = puthujjanattana
(state of an unconverted person).
Jāyā + ttana = jāyattana (state of a wife)
 nya: Aroga (health) + nya = ārogya (healthfulness).

 Dubbala (feeble) + nya = dubbalya (feebleness).

 Ṉ in nya is indicative of strengthening of the first vowel.

 130. Many consonants before nya change their forms together with ya of the suffix.

 t + nya = tya becomes cca.
 l + nya = lya ,, lla.
 d + nya = dya ,, jja.
 ṇ + nya = ṇya ,, ūña.
 j + nya = jya ,, jja.
 s + nya = sya ,, ssa.

 Panḍita + nya = panḍitya = panḍicca (scholarship; erudition).

 Adhipati + nya = ādhipatya = ādhipaccā (lordship; government).

 Bahusuta + nya = bāhusutya = bāhusacca (learnedness). U of sutā is changed into a.

 Kusala + nya = kosalya = kosalā (cleverness).

 Vipula + nya = vepulya = vepulla (increase; abundance).

 Suhada + nya = sohadya + sohajja (friendliness).

 Rāja + nya = rājya = rajja (kingship; kingdom).

 Nipuña + nya = nepuṇyā = nepuṇña (skill; experience).

 Gilāna + nya = gelanya = gelānña (sickness).

 Sumana + nya (adding an s to the stem) somanasya = somanassa (joy; joyful).
THE SECONDARY DERIVATIVES

Bhisaja (physician) + ṇya = bhesajya = bhesajja (medicine: work of a physician).

ṇeyya: Adhipati + ṇeyya = ādhipateyya (lordship; power).
Saṭha + ṇeyya = sātheyya (craft; fraud).
Patha + ṇeyya = pātheyya (provision for a journey).

131. ṇa is suffixed to a few nouns to denote the state.

Paṭu + ṇa = pāṭava (dexterity; expertness).
Garu + ṇa = gārava (heaviness; respect).

Remark

The derivatives formed with -tā are in the feminine; those formed with -tta, -ttana, ṇya and ṇeyya are in the neuter. Pāṭava and gārava are in the masculine. Paṭutā, garutā and paṭuttum, garuttam, which are in the feminine and the neuter respectively are also found.

(iii) Avyaya Taddhita

(INDECLINABLES AND ADVERBIALS)

132. "-kkhattuṇ ṇ" is suffixed to the numerals to form the multiplicative adverbs.
Eka + kkhattuṇ = ekakkhattum (once).
Dvikkhattum (twice).
Dasakkhattum (ten times).
Sahassakkhattum (thousand times).
Bahukkhattum (many times).

133. "-dhā" is suffixed to the numerals to form the adverbs of manner.
Paṇca + dhā = paṇcadhā (in five ways).
Dasadhā (in ten ways).
Satadhā (in hundred ways).
Bahudhā (in many ways).
Katidhā (in how many ways).

134. “-so” is suffixed to some nouns to form the distributive adverbs.
Pañcaso (five by five).
Thānaso (according to the place or cause).
Pada (word) + so = padaso (word by word).
Sabbaso (in every way).
Yoni (origin) + so = yoniso (according to origin or insight).
Bahuso (in many ways; almost).

135. “-thā” and -thaŋ are suffixed to some pronouns in order to form the adverbs of manner.
Ta + thā = tathā (so; like that; in that way).
Ya + thā = yathā (as; like).
Añña + thā = aññathā (in another way).
Udbhaya + thā = ubhayathā (in both ways).
Sabba + thā = sabbathā (in every way).
Kiŋ + thaŋ = kathan (how; in what way)
Ima + thaŋ = itthan (thus).
(Ima becomes i and th of the suffix is reduplicated).

136. “-tana” is suffixed to some indeclinables to form adjectives from them.
Ajja + tana = ajjatana (belonging to this day).
Sve + tana = svatana (belonging to to-morrow).
Hiyo + tana = hiyattana (belonging to yesterday).
Purā + tana = purātana (belonging to the olden days; old).
Sanāŋ + tana = sanantana (ancient).
137. " -tra," " -ttha," " -hiŋ" and " haŋ" are suffixed to some pronouns in order to form adverbs of place.

\[
\begin{align*}
\text{Sabba } + \text{ tra} & = \text{ sabbatra} \\
\text{Sabba } + \text{ ttha} & = \text{ sabbattha} \\
\text{Ta } + \text{ tra} & = \text{ tatra} \\
\text{Ta } + \text{ ttha} & = \text{ tattha}
\end{align*}
\]
(everywhere).

\[
\begin{align*}
\text{Ya } + \text{ ttha} & = \text{ yattiha} (\text{wherever}). \\
\text{Aṇña } + \text{ tra} & = \text{ aṇṇatra} (\text{in another place or without}). \\
\text{Ima } + \text{ ttha} & = \text{ ettha} (\text{here}). \text{ Ma is elided and i becomes e.} \\
\text{Ima } + \text{ tra} & = \text{ atræ} (\text{here}). \text{ Ma is elided and i becomes a.}
\end{align*}
\]

\[
\begin{align*}
\text{Kiŋ } + \text{ hiŋ} & = \text{ kuhim}. \text{ Kiŋ becomes ku.} \\
\text{Kiŋ } + \text{ haŋ} & = \text{ kaham}. \text{ Kiŋ becomes ka.} \\
\text{Ta } + \text{ hiŋ, haŋ} & = \text{ tahim, taham} (\text{there}).
\end{align*}
\]

138. " -dā," " -dāni" and " -dācanaŋ" are suffixed to some pronouns in order to form adverbs of time.

\[
\begin{align*}
\text{Ya } + \text{ dā} & = \text{ yadā} (\text{whenever}). \\
\text{Ta } + \text{ dā} & = \text{ tadā} (\text{then}). \\
\text{Sabba } + \text{ dā} & = \text{ sabbadā} (\text{ever}). \\
\text{Eka } + \text{ dā} & = \text{ ekadā} (\text{one day}; \text{once}). \\
\text{Kiŋ } + \text{ dā} & = \text{ kadā} (\text{when})? \\
\text{Ima } + \text{ dāni} & = \text{ idāni} (\text{now}). \\
\text{Kiŋ } + \text{ dācanaŋ} & = \text{ kudācanaṃ} (\text{sometimes}); (Na kudā-canaṃ = \text{never}).
\end{align*}
\]
139. "-ha" and "-dha" are suffixed to "-ima" to form two adverbs of place.
Ima + ha = iha (here).
Ima + dha = idha (here).
Ma of ima is elided before these.

Exercise 22
Translate into English and define the derivatives

1. Āyasmā Ānandatthero Bhagavato sāvakesu bāhusaccena pāṇīcīcena ca aggo ahosi.

2. Medhāvini māṇavi dullabhāṇ manussattāṇ labhitvā bahuṇ puṇiṇaṇ upacīṇāti.

3. Rogī vejjena dinna-bhesajjam upāsavītvā ārogyaṇ paṭīlabhitvā attano somanassaṇ pakāsesi.


5. Medhāvino sissā garūnaṇ mahantaṇ gāravaṇ dassetvā nānāsatthesu pāṭavaṇ labhanti.


8. "Sahassakkhattuṇ attanaṇ
Nimminivāṇa Panthako
Nisīd 'ambavane ramme
Yāva kālappavedanā."—Dh. A. i, 248.
9. “Mettāsahagatena cetasā ckañ disañ pharitvā viharati, tathā dutiyañ, tathā tatiyañ, tathā catutthañ.” — D. ii, 49, etc.


11. “Devatā tassa nepuññañ
Pakāsetuñ mahājane
Chādesuñ potthakañ, so pi
Dvattikkhattam pi tañ akā.” — Mhv. xxxvii, 238.


New Words

Akā = did, r.

Adinnādāna = theft; lit. taking what is not given. n.

Adhana = poor, adj.

Adhitthāti = resolves; determines. r.

Anuppadiyamāna = being given. pr.p.

Abhipīlīta = ailing; oppressed by. p.p.

Avidūra = near. adj.

(Asi-) dhārā = blade (of a sword). f.

Upacinnāti = collects; gathers. r.

Upasevitvā = having taken (the medicine). abs.

Khipanta = sneezing; (throwing). pr.p.

Carita = living; life; wandering. n.

Chādeti = conceals; covers. r.

Chijjati = is cut; is broken. r.

Thapetvā = except; having placed. abs.

Tato paṭṭhāya = thence; since then. in.

Dāliddiya = poverty. n.

Dullabha = rare; difficult to get. adj.

Nānāsattha = various sciences. n.

Nimminītvā = having created. abs.
Pakāseti = declares; makes known. v.
Paṭilabhītvā = having regained. abs.
Paṭihāta = being knocked against. p.p.
Panthaka = name of a monk; lit. wayfarer. m.
Pavedana = announcement. n.

Pipphaliguha = a cave named after a pipphali tree. f.
Pharitvā = having diffused. abs.
Mahājana = the public. m.
Yāva = until. in.
Ramma = charming. adj.
Sākacchā = interview; discussion. f.

Translate into Pali
Using derivatives where it is possible

1. "At that time the heretical sect of wandering ascetics met together on the fourteenth, fifteenth and eighth day of the half-month, and recited their doctrine."
   —B.T. 402.

2. "At that moment Visākhā, then some fifteen or sixteen years of age, came to that place on her way to bathe in the river, being decked in all her ornaments and attended by five hundred maidens."—Ibid. 455.

3. "Your attendant women came running to this hall, and did not get their garments and ornaments wet. But you did not run at all."—Ibid. 456.

4. "Then, O priests, I proceeded on my wanderings from place to place, and drew near to Benares, to the deer-park Isipatana, and to where the band of five priests was."—Ibid. 343.

5. "Now the world in perishing, perishes seven times in succession by fire, and the eighth time by water; and then again seven times by fire, and the eighth time by water."—Ibid. 329.
6. “Now after these beings have begun to eat the savoury earth, by degrees some become handsome and some ugly. Then the handsome despised the ugly.” —Ibid. 325.

7. “When thus a long time has elapsed, here and there the ponds of water dry up. Then, one by one the fishes and the turtles also die and are reborn in the Brahma world; likewise the inhabitants of the hells.”—Ibid. 321.

8. “Such a bird flies in an easterly direction, in a southerly direction, in a westerly direction, in a northerly direction, towards the zenith and to the intermediate quarters, and if it sees land anywhere about it flies thither.”—Ibid.

9. “Now the report that the elder had been murdered by highwaymen spread over all the continent of India, and king Ajātasattu dispatched spies to hunt for them.”—Ibid. 223.

10. “But they could not all agree; and three of them did not retire from the world. But the remaining four did so, and made the Brahman Koṇḍañña their chief. ‘And these five persons became known as the ‘Band of Five Elders.’” —Ibid. 53.

New Words

Agrees = samanuñño bhavati or anujānāti. v.
Anywhere about = yattha katthaci. in.
Attendant woman = sevīkā; parivāritthī. f.

By degrees = anukka-mena. ad.
Intermediate quarter = anudisā. f.
Inhabitant of hell = nera-yika. m.
Deer-park = migadāya. m.
Dispatched = vissajjesi; pesesi. v.
Dry up = sussati. v.
Garments and ornaments = vatthābharaṇa. n.
Gets wet = temeti. v.
Handsome = abhirūpa. adj.
Highwayman = panthāghātaka. m.
In succession = paṭipātiyā. ad.
Land = thala. n.
Likewise = tath'eva. in.
Meets together = sannipa-tati. v.
Moment = khaṇa. m.
One by one = ekeka. adj.
Perishing = vinassanta. pr.p.
Proceeds = sañcarati. v.
Recites = sajjhāyati. v.
Report = pavatti. f.
Savoury earth = paṭhavoja. f.
Sect = gaṇa; nikāya. m.
Sixteen years of age = solasavassika. adj.
Spy = carapurisa. m.
To hunt = pariyesituñ. inf.
Spreads = pattharati. v.
Turtle = kaecchapa. m.
Ugly = virūpa; dubban- na. adj.
Wandering ascetic = pa-rībājaka. m.
Zenith = uddhañ. in.
THE PRIMARY DERIVATIVES
OR KITAKAS

140. Primary derivatives are formed directly from the roots by the adding of certain suffixes. These suffixes are known by the name of Kita; hence these derivatives are called Kitakas.

A. Both Primary and Secondary derivatives are treated as nouns (i.e., as adjectives and substantives). Some indeclinables, too, are found in them.

B. The difference between the (1) Primary and the (2) Secondary derivatives is:

(1) The first is a noun or an indeclinable formed with a root + suffix. All participles—being formed with roots + suffixes—are included in this category.

(2) The second is a word formed with a Primary derivative + suffix. This is mostly adjectival in nature.

141. The final vowel of a root, if there are more than one, may be elided before a suffix.

The rules of sandhi, assimilation, and strengthening are regularly applied.

142. All Kitaka suffixes are divided into (1) Kiccas and (2) Kitas.

(1) The suffixes, by which the passive participles are formed, are called Kiccas. They are few in number.

(2) The suffixes, by which active participles and other nouns expressing an active meaning are formed, are called Kitas. They are numerous.
(1) Kicca Suffixes

We treat Kicca suffixes first because they are few in number.

-tabba, -anīya, ṇya, niya, -tayya and -icca are Kiccas.

143. "-tabba" or "-anīya" may be annexed to all the roots to form potential participles expressing a passive meaning.

Kara (to do) + tabba = kattabba or kūtabba.

(In one place r of the root is assimilated to the first consonant of the suffix; in the other r is elided and the first vowel is lengthened).

Kara + anīya = karanīya (that should be done).
Su (to hear) + tabba = sotabba.
Su + anīya = savanīya (that should be heard).

(In both places the vowel of the root is strengthened; and in the second instance the strengthened vowel becomes av).

For more examples of this kind see § 73 of the First Book.

144. "ṇya" and "ṇiya" are suffixed to some roots to form passive participles. (ṇ is the sign indicatory of strengthening).

A. When the last vowel of the root is elided before ṇya, and ya of the suffix is connected with the last consonant, both of them undergo a change. With roots ending in h (a), y of the suffix is interchanged with the last consonant of the root.

B. In some roots the final palatal (c, j), is gutturalized (into k, g, respectively).
The changes they undergo are:

dhya becomes jija
dıya ,, jja
mya ,, mma
jya ,, jja
ğıya ,, gga
cy a ,, kya

Examples

Vada (to say) + nya = vadya = vajja (what should be said; fault; musical instrument).

Gamu (to understand) + nya = gamya = gamma (what should be understood).

Khāda (to eat) + nya = khādyā = khajja (what should be eaten; hard food).

Yuja (to yoke or join) + nya = yojya = yogga (what should be yoked; a chariot; fitting).

Vaca (to say) + nya = vācyā = vākya (what should be spoken; a sentence).

Gaha (to take) + nya = gahya = gayha (what should be taken).

Garaha (to despise) + nya = gārayha (what should be despised).

C. Ėnya after the roots ending in ā, i and ī becomes Ėyya.

Dā (to give) + Ėyya = deyya (what should be given).

Pā (to drink) + Ėyya = peyya (what should be drunk).

Ji (to conquer) + Ėyya = jeyya (what should be conquered).

Ni (to lead) + Ėyya = neyya (what should be led).

Niya

Kara (to do) + niya = kāriya (what should be done; work).
Hara (to carry) + ṅiya = hāriya (what should be carried).

Mara (to kill) + ṅiya = māriya (what should be killed).

145. "-icca" and "-tayya" are suffixed only to form a limited number of words.

Kara + icca = kicca (that should be done; business).

Ar of the root is elided before the suffix.

Nā (to know) + tayya = ṇātayya (what should be known).

Pada (to go) + tayya = pattayya (what should be arrived or attained).

Exercise 23

Translate into English

And point out the primary derivatives


2. "Sace me gataṭṭhāne dhītu doso uppajjati, tum-hehi sodhetabbo."—Dh. A. i, 398.

3. "Patikule vasantiyā nāma anto aggi bahi na niharitabbo; bahi aggi anto na pavesetabbo; dadantass' eva dātabbañ; adadantassa na dātabbañ."—Ibid. i, 397.

   Attano panauddasañ."—Dhp. 252.

5. "Sace yāgu hoti, bhājanañ dhovitvā yāgu upanetabbā; yāguñ pitassa udakañ datvā bhājanañ paṭiggahetvā . . . dhovitvā paṭisāmetabbañ."—V. i, 46.
6. “Kālass’ eva utṭhāya upāhanā omuñcitvā . . . dantakaṭṭhañ dātabbañ, mukhodakañ dātabbañ, āsanañ paññāpetabban.”—Ibid. 46.


New Words

Ananucchavika = inappropriate. adj.

Anta = end. m.

Appameyya = immeasurable. pl.p.

Asaṅkheyya = innumerable. pt.p.; the highest number. n.

Ākaṅkhamāna = wishing. pr.p.

Upajjhāya = preceptor (to a monk). m.

Upāhana = sandals. m.

Omuñcitvā = having taken off or removed. abs.

Kandanta = crying aloud. pr.p.

Khandha = a great mass; trunk (of a tree). m.

Gantabba = should be gone. pt.p.

Gamana = going; walking. ger.

Catubbidha = fourfold. adj.

Daṭṭhayya = what should be seen. pt.p.

Dantakaṭṭha = toothbrush; a stick to cleanse teeth. n.

Duddasa = difficult to see. adj.

Dosa = fault; misdeed. m.

Nīharitabba = what should be taken out. pl.p.
Paññapetabba = what should be prepared. pt.p.

Paṭiggahetvā = having received or taken. abs.

Paṭisāmetabba = what should be set in order. pt.p.

Paṭikula = husband's family. n.

Pavesetabba = what should be entered or taken in. pt.p.


Mukhodaka = water to wash the face. n.

Leyya = (food) what should be licked. pt.p.

Vata = certainly. in.

Vijānanta = knowing. pr.p.

Sāhasika = hasty. adj.

Sudassa = easy to see. adj.

Sudhetabba = what should be cleared or inquired. pt.p.

**TRANSLATE INTO Pali**

1. The work that is to be done today should not be kept for tomorrow.

2. If I am to be killed my children will become orphans.

3. The king whose word should be obeyed is to be respected by all

4. This man can be seen in the town every day.

5. She should be brought to her mother.

6. The virtues of the Exalted One cannot be thought of, nor his wisdom be measured.

7. Again and again the prince tried to raise the bow that could not be moved by any one.

8. Where lives the boy who should not be sent to his father's house?

9. Innumerable fishes live in the river that can be crossed near the village.
10. Alms should be given to virtuous monks by the laymen and the laywomen.

New Words

Crossable = tarāṇīya. 


Layman = upāsaka. m.

Laywoman = upāsikā. f.

Measurable = meyya. 
adj.


Orphan = amātāpita. 
adj.


Should be kept = ṭhepettabba. pt. p.

Should be obeyed = anuvatttabba. pt. p.

Should be sent = pese-

Should be brought = āha-

Thinkable = cinteyya. 

To raise = ukkhipituṇ. 
inf.

(2) Kita Suffixes

Present Participles

146. "-nta" and "-māna" may be suffixed 
to all roots or bases in order to form Present 
Participles.

The following roots change their forms before some 
suffixes:

Gamū (to go) becomes gaccha

Isū (to wish) " iccha

Disā (to see) " passa, or dakkha

Pā (to drink) " pība or pīva

Thā (to stand up) " tiṭṭha

Dā (to give) " dada

Nā (to know) " jāna

Kara (to do) " kuru or kubba
Gaccha + nta = gacchanta (going).
Iccha + nta = icchantu (willing or wishing).
Passa + nta = passanta (looking; seeing).
Dissa + māna = dissamāna (appearing; seen).
Tiṭṭha + māna = tiṭṭhamāna (standing).
Dada + māna = tudumāna (giving).
Jāna + nta = jānanta (knowing).
Kuru + māna = kurumāna (doing).

(Before -nta kara does not change itself but takes the conjugalional sign 0).
Kara + o + anta = kuronta (doing).
Bhava + māna = bhavamāna (being).
Bhava is the base formed from bhū (to be).
For the declension of these and other present participles see §§ 50 and 51 of the First Book.

**Past Participles**

147. “ta,” “tavantu” and “tāvi” may be suffixed to all roots to form Past Participles.

In most cases the last consonant (together with the last vowel) is elided before these suffixes, and t of the suffix is sometimes reduplicated.

Bhuja (to eat) + ta = bhutta (eaten).
Bhuja + tāvi = bhuttāvi (having eaten).
Bhuja + tavantu = bhuttarantu (having eaten).

A. As -tavantu and -tāvi are seldom used, we shall here deal only with -ta.

Muca (to free) + ta = mutta (released; freed).
Tapā (to heat) + ta = tatta (heated).
Pada (to go) + ta = patta (arrived; attained).
Mada (to intoxicate) + ta = matta (intoxicated).
THE PRIMARY DERIVATIVES

Yuja (to join) + ta = yutta (endowed with; joined).
Supa (to sleep) + ta = sutta (slept).

B. Where "-ta" is not reduplicated but the end of the root is elided:
   Kara (to do) + ta = kata (done).
   Mara (to die) + ta = mata (dead).
   Mana (to think) + ta = mata (thought; idea; known).
   Hanu (to kill) + ta = hata (killed).
   Gamu (to go) + ta = gata (gone).
   Ramu (to sport) + ta = rata (amused; delighted).

C. Sometimes "-ta" undergoes a change together with the last consonant of the root.

   (1) s + ta becomes -ṭṭha
   Dasu (to bite) + ta = datṭha (bitten; stung).
   Kasu (to plough) + ta = katṭha (ploughed).
   Hasu (to laugh) + ta = hatṭha (delighted).
   Rusa (to be angry) + ta = rutṭha (provoked; angry).
   Ghusu (to make a noise) + ta = ghuṭṭha (proclaimed).
   Ā + kusa (to rebuke) + ta = akkutta (rebuked).

   (2) m + ta becomes -nta
   Khamu (to forbear) + ta = khanta (forgiven).
   Samu (to pacify) + ta = santa (calmed).
   Bhumu (to reel) + ta = bhanta (swerving).
   Damu (to subdue) + ta = danta (subdued).
   Pa + kamu (to go) + ta = pakkanta (gone).

   (3) dh + ta becomes ddha
   Budha (to know) + ta = buddha (known; the person who knows).
   Rudha (to obstruct) + ta = ruddha (obstructed).
(4) bh + ta becomes ddha
Labha (to get) + ta = laddha (obtained).
Lubha (to covet) + ta = hudda (covetous; greedy).

(5) j + ta becomes gga
Bhaja (to break) + ta = bhagga (broken).
Sañ + vijā (to be agitated) + ta = sānvigga (agitated).

(6) Other irregular changes are:
Duha (to milk) + ta = duddha (milked).
Ruha (to ascend) + ta = rūlha (ascended).
Majja (to polish) + ta = maṭṭha (polished).
Paca (to cook) + ta = pakka (cooked).
Vasa (to dwell) + ta = vutthā (dwelt).

D. Sometimes -ta changes the root before it, and it stands unchanged.
Jana (to produce) + ta = jāta (born).
Pā (to drink) + ta = pīta (drunk).
Thā (to stand) + ta = ṭhīta (stood).
Mā (to measure) + ta = mita (measured).

E. -ta after some monosyllabic roots neither changes itself nor the root.
Bhū (to be) + ta = bhūta (been; become).
Ni (to lead) + ta = nīta (led).
Bhī (to be afraid) + ta = bhīta (frightened).
Nā (to know) + ta = nāta (known).
Yā (to go) + ta = yāta (gone).
Jī (to conquer) + ta = jīta (conquered).
Ci (to collect) + ta = cita (collected).
Nhā (to bathe) + ta = nhāta (bathed).
(Both naha and nhā are found in Pali).
148. Much more common and easier way to join "-ta" to form a participle, is to insert an "i" between the root and the suffix.

This is mostly done after the roots ending with a.

Paca (to cook) + ta = pacita (cooked).
Gaha (to take) + ta = gahita (taken).
Khada (to eat) + ta = khadita (eaten).
Manda (to adorn) + ta = mandita (adorned).
Katha (to tell) + ta = kathita (told).
Likha (to write) + ta = likhita (written).

149. "-na" is suffixed to some roots to form past participles. In many places n of the suffix is reduplicated and the last consonant of the root is elided. Sometimes i or ñ is inserted between the root and the suffix.

n becomes n whenever the last consonant of the root is r.
Chida (to cut) + na = chinna (cut; broken).
Chada (to cover) + na = channa (covered).
Bhidha (to break) + na = bhinna (broken).
Ni + sadha (to sit) + i + na = nisinna (sat).
Tara (to cross) + i + na = tinna (gone ashore).
Pura (to fill) + na = punna (full).
Jara (to decay) + i + na = jinna (decayed).
Dha (to give) + i + na = dinna (given).
Khina (to exhaust) + na = kinha (exhausted).
Dina (to be miserable) + na = dina (miserable; mean).
Luna (to cut) + na = lina (cut; mowed).
Pahina (to eliminate) + i + na = pahina (eliminated).
Asa (to sit) + i + na = asina (sat).
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150. Many of these past participles have two different forms.

Root: paca: pacita; pakka (cooked).
   " hara: harita; hatu (carried).
   " vasa: vasita; ruttha (lived; dwelt).
   " nā: jārita; nātu (known).
   " laga (to adhere): lagita; lagga (adhered).
   " kasa: kasita; kasita (ploughed).
   " tapa: tāpita; tatta (heated).
   " pusa (to nurse): posita; puṭṭha (brought up).
   " chida: chindita; chinna (cut).
   " dusita (to corrupt): dusita; duṭṭha (corrupted).
   " pučcha (to question): pučchita; puṭṭha (asked; questioned).
   " rusa: rosita; ruṭṭha (enraged).
   " gupa (to protect): gopita; gutta (protected).

Exercise 24

TRANSLATE INTO ENGLISH

AND POINT OUT THE DERIVATIVES


2. "Evaṇ nisinne Bodhisatte sakala-dasasahassācakkavāle devatā sannipatitvā ... Bodhisattvaṇ nānappakārāhi thutih abhithunisū."—Ibid.

3. "Yathā pana aūne sattā māṭukucchito nikkhamantā paṭikkūlena asucinā makkhitā nikkhamanti, na evaṇ Bodhisatto."—Ibid.
4. "Aparam pana ekadivasaṇḍ uyyānaṇḍ gacchanto
tath’ eva devatāhi nimittaṇḍ sunivatthaṇḍ supārūtaṇḍ
pabbajitaṇḍ disvā: 'Ko nām eso, sammā? ti sāra-
thīṇ pucchi.'—Ibid.

5. "Ayaṇ Buddhattāya abhinīhāraṇaḥ katvā nipanno;
samijjhissati imassa patthanā ito kappa-satasahassādhī-
kānaṇḍ catunnaṇḍ asaṅkheyyānaṇḍ matthake.'—Ibid.

6. "Kim me ekena tiṇḍena
Purisena thāmaṭassīṇā?"—Buddhavamsa.

7. "Dassanaṇḍ me atikkante
Sa-saṅghe Lokanāyake
Haṭṭho haṭṭhena cittena
Āsanā vuṭṭhahiṇ tada.'—Ibid.

8. "Ubbiggā tasitā bhītā
Bhatta vyathita-mānasā
Mahājanā samāgamma
Dipaṃkaram upāgamuṇ.”—Ibid.

9. "Tattha deva-manussā gandha-mālādīhi pūjayaya-
māṇā: 'Mahāpurisa, idha tumhehi sadiso añño natthi;

10. "Ādittasmiṇī agārasmīṇī
Yaṇ nīharati bhājanaṇ,
Taṇ tassa hoti atthāya;
No ca yaṇ tattha ḍayhati.’”—S. i, 31.

New Words

Attīṭṭhāya = for the welfare. Dat. sing.  
Asuci = dung; dirt. m.; impure. adj.
Abhitthuni = praised. v.  
Abhinīhāra = aspiration.  
Uttaritara = higher; nobler. adj.
Upāgami = came; approached. v.
Okāsa = room; place. m.
Ḍayati = is burnt. v.
Thāmadassī = one who knows his strength. m.
Thutti = praise. f.
Dassana = sight. n.
Paṭikkūla = disgusting. adj.
Matthake = at the end. loc.
Lokanāyaka = universal lord, i.e., the Buddha. m.
Sadisa = equal. adj.
Samāgammana = having gathered together. abs.
Sa-saṅgha = together with the community. adj.
Samijjhati = becomes successful. v.
Sallakkhetvā = having considered. abs.

TRANSLATE INTO PALI USING PARTICIPLES

1. There were broken houses, fallen trees, dead bodies, and wounded persons in the villages that were near the battlefield.

2. The Blessed One, who came out of the monastery, entered the city through the decorated path, respected, honoured and praised by the people.

3. The young lord saw, as he was driving to the park, an aged man as bent as a roof gable, leaning on a staff, and tottering.

4. The mother of Yasa having gone up to his palace, and not seeing him, went to her husband and said: “Your son Yasa, householder, has disappeared.”
5. Then the householder thinking that sitting there he would see his son, sitting at the same place, became glad, and having saluted the Blessed One, sat down near Him.

6. "Then, as he went along, he saw the peasants ploughing, the fields in soiled garments, covered with dust blown by hot winds."—Ps.B. 47.

7. "All the while she was talking, the Brahmans were beholding the splendour of her teeth . . . and having applauded her speech, they took the gold wreath, and placed it on her head."—B.T. 457.

8. "The day before she was to depart, the treasurer sat in his room and had his daughter sit by him, and he admonished her, telling the rules of conduct she should adopt when she came to dwell in her husband's family."—Ibid. 462.

9. "Migāra the treasurer rode in a conveyance behind the others, and beholding a great crowd of people following, he asked, 'Pray, who are these?'"—Ibid. 463.

10. "So she entered the city standing in her chariot, and showing herself to the whole town."—Ibid. 464.

New Words

- *Aged* = mahallaka; vuddha. adj.
- *Announces* = āroceti. v.
- *Applauds* = abhittha-vati. v.
- *As he went along* = use the locative of "gacchanta."
- *Battlefield* = yuddha-bhūmi. f.
Behind = pacchato. in.
Beholding = passanta. pr.p.
Blown (by wind) = väyita.
Conveyance = yāna. n.
Driving = pājenta. pr.p.
Great crowd = mahāsammūha. m.
Leaning on a staff = dānta-parāyaṇa. adj.
Moves off = apagacchati. v.
Peasant = gāmika; jānapadika. m.
Praised = abhīththuta; pasāṅsita. p.p.

Pray (use an addressing word like bho here).
Roof-gable = gopānasi. f.
Rules of conduct = sikkha. f.; samācāra. m.
Splendour of teeth = danta-kalyāṇa. n.
Talking = kathenta. pr.p.
Telling = vadanta. pr.p.
Trotting = pavedhamāna. pr.p.

3. PRIMARY DERIVATIVES THAT ARE NOT PARTICIPLES

(These are active and do not denote any particular tense).

151. "Na" may be suffixed to transitive roots when there is an object before them.

Kumbhaṇḍ + kara + na = kumbhakāra (potter).
Rathaṇḍ + kara + na = rathakāra (chariot maker; carpenter).
Ganthaṇḍ + kara + na = ganthakāra (author of a book).
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Pattanā + gaha + na = pattagāha (bearer of a bowl).
Sukhanā + kamū + na = sukhakāma (seeking comfort).
Tantana + ve + na = tantavāya (weaver).
Kammaka + kara + na = kammakāra (worker; labourer).

A. Y is inserted between na and the roots ending with a long ā.
   Dānaṇ + dā + na = dānadāya (alms-giver).
   Dhaṇṇaṇ + mā + na = dhaṇṇamāya (measurer of corn).

B. Some gerundial nouns too are formed with this suffix.
   Paca + na = pāka (cooking).
   Gaha + na = gāha (taking).
   Caja + na = cāga (leaving; forsaking).
   Hara + na = hāra (carrying).

152. -a, -aka, -ana, -āvī, and -tu are suffixed to the roots when there is an object before them.

(1) Suffix -a

Dhammaṇ + dharā + a = dharmadharā (learned in the Norm).
Hitanaṇ + kara + a = hitakara (benefactor; advantageous).
Dīnaṇ + kara + a = dinakara (sun; maker of the day).
Dhanuṇ + gaha + a = dhanuggaha (archer).
Sabbanaṇ + dā + a = sabbada (donor of everything).
Majjaṇ + pā + a = majjapa (drunkard).
When there are nouns in cases other than that of the object before the roots:—
   Vane + cara + a = vanacara (a forester; wanderer in forests).
Thale + ṭhā + a = thalaṭṭha (situated or living on the land).

Jale + ṭhā + a = jalaṭṭha (situated in or on the water).
Sirasmiṭ + ruha + a = siroruṭha (hair. lit., grown on the head).

(2) -aka (sometimes requires strengthening).
Dā (to give) + aka = dāyaka (giver). y is inserted.
Nī (to lead) + aka = neaka = nāyaka (leader). e becomes āy.
Kara + aka = kāraka (doer).
Su + aka = soaka = sāvaka (hearer; disciple). o becomes āv.
Pu (to clean) + aka = pāvaka (fire).
Gaha + aka = gāhaka (taker; bearer).
Yāca + aka = yācaka (beggar).
Pala + aka = pālaka (protector).

(3) Some gerunds are formed with “-ana.”
Gaha + ana = gahana (taking; holding).
Nanda (to be glad) + ana = nandana (rejoicing).
Bhujā (to eat) + ana = bhūjana (food; feeding).
Su + ana = savana (hearing).
Paca + ana = pacana (cooking).
Bhū + ana = bhavana (becoming).

(4) -āvī
Bhayaṭ + disa (to see) + āvī = bhayadassāvī (one who sees danger). disa becomes dassa.

(5) -tu
A. Last consonant of the root before this is sometimes assimilated to t.
Kara + tu = kattu (doer; maker; author).
Hara + tu = ḫattu (carrier).
Bhara + tu = ḫattu (supporter; husband).
Gamū + tu = ḡantu (goer).
Vada + tu = ṡatū (sayer; speaker).
Māna (to think) + tu = mantu (perceiver).
Nā + tu = ṇātū (knower).
Dā + tu = ḍātu (giver).

B. Sometimes strengthening of the first vowel occurs.
Chida + tu = chettu (cutter).
Ji (to conquer) + tu = jetu (conqueror).
Nī + tu = netu (leader).
Su + tu = sotu (hearer).

C. Affixed to bases:—
Pāle + tu = pāletu (protector).
Pālaya + tu = pālayitu (protector). i is inserted here.
Kāre + tu = kāretu (one who causes to do).
Hāre + tu = hāretu (one who causes to carry).
Māre + tu = māretu (killer).

153. Nī is suffixed to some roots to form the derivatives denoting agent (substantive or adjective).
Chatanañ + gaha + nī = chattagāhi (bearer of an umbrella).
Annañ + dā + nī = annadāyī (giver of rice or food).
Pāpañ + kara + nī = pāpakārī (sinner).
Khīrañ + pā + nī = khīrapāyī (a mammal; one who drinks milk).
Satatañ + kara + nī = satatakārī (constant worker).
Sīghañ + yā (to go) + nī = sīghayāyī (going quickly).
Dhammañ + vada + nī = dhammavādī (preacher; righteous person).
154. "Ra" is suffixed to some roots which are preceded by nouns. R of the suffix disappears together with the last consonant of the root.

(1) Bhuja + gamu + ra = (bhujena gacchati ti) bhujago (one which moves with its coils; a serpent).

(2) Kuñja + ramu + ra = (kuñje ramati ti) kuñjaro (one which enjoys in the bush; an elephant).

(3) Kamma + jana + ra = (kammena jāto) kammajo (arisen through a previous action).

(4) Pañka + jana + ra = (pañke jāto) paṅkajo (arisen from the mud; a lotus).

(5) Thala + jana + ra = (thale jāto) thalajo (born or arisen on the land).

(6) Anda + jana + ra = (andato jāto) andaño (born from an egg; a bird or serpent).

Exercise 25

TRANSLATE INTO ENGLISH
AND POINT OUT THE PRIMARY DERIVATIVES

1. "Te jalaṭṭhe thalaṭṭhe ca
   Bhujage' sītkoṭiyo
   Saraṇesu ca silesu
   Patiṭṭhāpesi Nāyako."—Mahāvamsa. I. 62.

2. "Annado balado hoti;
   Vatthado hoti vanṇado;
   Yānado sukhado hoti;
   Dīpado hoti cakkhudo.
   So ca sabbadado hoti
   Yo dadāti upassayaṃ."—S. i, 32.
3. "Ārāmaropā vanaropā
   Ye jana setukārakā,
   Dhammaṭṭhā sīlasampannā
   Te jana saggagāmino.”—S. i, 33.

4. "Gopuraṭṭhā tu Damilā
   Khipiṇsu vividhāyudhe,
   Pakkaṇ ayogulaṇ c' eva
   Kaṭhitaṇ ca silesikan.”—Mahāvamsa XXV, 30.

5. "Vanacāri pure āsīj
   Satataṇ vanakammiko,
   Patthodanaṇ gahetvāna
   Kammantaṇ agamās' ahaṇ.”—Apa. 376.

6. "Atīṭe Bārāṇasiyaṇ Brahmadatte rajjaṇ kārente
   Bodhisatto Kāsyamake kumbhakāra-kule nibbattitvā
   kumbhakāra-kammaṇ katvā putta-dāraṇ posesi.”—
   178th Jātaka.

7. "So araṇṇato āgacehante mālākāre disvā thokaṇ
   thokaṇ phānita-khanḍaṇ datvā uḷuṇkena pāṇiyan
   adāsi.”—4th Jātaka.

8. "Uyyānapālo tassa madhu-makkhita-tiṇesu
   paluddhabhāvaṇa ṇatvā anukkamaṇa attānaṇ dassesi.”
   —14th Jātaka.

   manusse disvā kampamāno maraṇabhaya-bhīto antoni-
   vesanaṅgaṇe ādhāvati, paridhāvati.”—Same Jātaka.

10. Dinakare atthaṅgacchante nisākare ca udente
    raṭṭhassa pālako, Buddhassa sāvako, mahārājā yāca-
    kānaṇaḥ mahādānaṇ adāsi.
New Words

Aṭṭhagacchanta = disappearing; setting (down). pr.p.
Antoniresanañçana = inner court; surrounded compound. n.
Ayogula = iron ball. m.
Ādhāvatī = runs here and there. v.
Ārāma = garden. m.
Āsīṁ = (I) was. v.
U paśaya = house. m.
Uyānapāla = gardener. m.
Uḷūnka = ladle. m.
Kammanta = work. m.
Gopuraṭṭha = stood on the gate-tower. adj.
Thoka = a little; small. adj.
Dūra = wife. m.
Dhammaṭṭha = righteous. adj.
Nisākara = moon. m.

Pathodana = a handful of rice. m.
Paridhāvatī = runs around. v.
Pakuddha-bhāva = allurement. m.
Posesi = he supported. v.
Phañita-khunḍa = a crystal of candy; piece of jaggery. m.
Balada = giver of the strength. adj.
Yānada = giver of conveyance. adj.
Ropa = planter. m.
Vāynyada = giver of complexion. adj.
Vanakammika = worker in the forest. m.
Satataṁ = constantly; always. ad.
Suggārāṁ = one who goes to heaven. adj.
Saraṇa = refuge. n.
Silasampanna = virtuous; observing the precepts. adj.
Sileśikā = gum. f.

Translate into Pali using primary derivatives

1. Potters, garland-makers, carpenters, goldsmiths and other artisans lived in olden days not inside the cities but in suburbs outside them.
2. All beings, who live in land or in water, are not able to support their lives without food.

3. Those who give food, clothes and other things to the beggars, are praised by the other people living in those districts.

4. The Blessed One sat on a jewelled throne, given by the Nāga chiefs of Ceylon, when He visited the island.

5. On the next day, when the priests entered the village, they saw that the hall had not been swept, the mats had not been spread, and the drinking water had not been placed.

6. "But now, surrounded by her children and her children’s children, she walks singing round and round the building.”—B.T. 479.

7. "When Visākhā heard the word ‘saints’ she was greatly delighted . . . But when she came to the place where they were eating, and beheld them, she was angry with the treasurer.”—B.T. 465.

8. "Long ago, Ānanda, there was a king, by name Mahā-Sudassana, a king of kings . . . lord of the four quarters of the earth, conqueror, the protector of his people.”—L.G.B. 217.

9. "There they passed the day in paying honour, reverence, respect and homage to the remains of the Exalted One with dancing and hymns, and music, and with garlands and perfumes; and in making canopies.”—Ibid. 229.

10. "When he had thus spoken the venerable Ānanda said to the wanderer Subhadda: Enough, friend
Subhadda, trouble not the Tathāgata. The Exalted One is weary.”—Ibid. 220.

New Words

Artisan = sippī. m.
Building = geha; pāsāda. m.
District = padesa. m.
Enough = alaṇ in.
Goldsmith = suvana-kāra. m.
(Had been) swept = sam-majjita; sammatṭha. p.p.
(Had been) spread = athata. p.p.
(Had been) placed = tha-pita. p.p.
Hymn = gīta. n.
Jewelled throne = manipallāṅka. m.
Mat = kilaṅja. m.
Not able = asamattha. adj.

Paying honour = sakkaronta. pr.p.
Paying respect = mānenta. pr.p.
Remains (of the Exalted One) = (Tathāgata)-sarira. n.
Round and round = parisamantato. in.
Singing = gāyanta. pr.p.
Thing = upakarana; bhaṇḍa. n.
To support = bharituṇ. inf.
Troubles = viheṣeti. v.
Wanderer = saṅcāraka; paribbājaka. m.
Weary = kilanta. adj.

4. PRIMARY DERIVATIVES THAT ARE INDECLINABLE

155. “-tuṇ” and “-tave” are suffixed to the roots or the bases in order to form infinitives. (-tave is employed only in verse).

(1) They are joined with an additional i to the roots ending in a and u.

(2) They are directly added to the roots ending in ā.
(3) The last consonant of some roots is assimilated to t of the suffixes.

(4) Strengthening of the first vowel sometimes takes place before these.

(1) “ -tuṇ” with an additional i
Paça + i + tuṇ =pacitum (to cook).
Khāḍa + i + tuṇ = khāditum (to eat).
Harā + i + tuṇ = haritum (to carry).
Dhāvu + i + tuṇ = dhāvitum (to run).

(1) Added to the bases
Suṇa + i + tuṇ = sunitum (to hear).
Buṣaṇha + i + tuṇ = buṣhitum (to understand).
Jāna + i + tuṇ = jānitum (to know).
Chinda + i + tuṇ = chinditum (to cut).

(2) After the roots ending in ā
Dā + tuṇ = dātum (to give).
Pā + tuṇ = pātum (to drink).
Ṭhā + tuṇ = ṭhātum (to stand).
Ṇā + tuṇ = Ṉātum (to know).
Yā + tuṇ = yātum (to go).

Root kara becomes ka before these: then it is treated as a root ending in ā.
Kā + tuṇ = kātum (to do).
Kā + tava = kātave (to do).

(3) Where assimilation occurs and the radical vowel is strengthened:
Kara + tuṇ = kattum (to do).
Chida + tuṇ = chettum (to cut).
Bhuja + tuṇ = bhottum (to eat; to enjoy).
Pada + tuṇ = pattum (to arrive or attain).
Harā + tuṇ = hattum (to carry).
Vadā + tuṇ = vattum (to say).
Gamū + tuṇ = gantum (to go).
Labhā + tuṇ = laddhun (to get).
Budhā + tuṇ = boddhun (to perceive).

In the last two examples both bh + t and dh + t have become ddh.

(4) Where “t” is not doubled and strengthening of the vowel takes place:

Nī + tuṇ = netum (to lead or carry).
Ji + tuṇ = jetum (to conquer).
Su + tuṇ =坐下 (to hear).
Hū + tuṇ = houtum (to be or become).

156. To the causal bases, and the bases of the seventh conjugation, ending in a, these suffixes are joined with the help of an i. They are directly added to those bases ending in e.

Causal bases

Kāre + tuṇ = kāretum.
Kāraya + i + tuṇ = kārayituṭ (to cause to do).
Mārāpe + tuṇ = mārāpetum.
Mārāpaya + i + tuṇ = mārāpayituṭ (to cause to kill).
Gāhe + tuṇ = gāhetum.
Gāhāpaya + i + tuṇ = gāhāpayituṭ (to cause to take).

Bases of the Seventh Conjugation

Core + tuṇ = corētuṭ.
Coraya + i + tuṇ = corayituṭ (to steal).
Pāle + tuṇ = pāletum.
Palaya + i + tuṇ = pālayituṭ (to protect or govern).
Dese + tuṇ = desētuṭ.
Desaya + i + tuṇ = desayituṭ (to preach).
157. Indeclinable active past participles—or gerunds or absolutes, according to some modern grammarians—are formed with the suffixes -tvā, -tvāna, -tūna, -ya and -tya.

(1) These may be joined to the roots or bases by means of a connecting i.

(2) Sometimes the last consonant of the root is dropped before these.

(3) The final long vowel of a root is sometimes shortened or strengthened before these.

(4) T of the suffixes is dropped or changed together with the last consonant of the root in a few cases.

(1) **Joined to the roots by means of i:**
- Paka + i + tvā = pacitvā (having cooked).
- Kapa + i + tvāna = karitvāna (having done).
- Vanda + i + tūna = vanditūna (having bowed down).

(1) **Joined to the bases:**
- Bhuñja + i + tvā = bhuñjitvā = (having eaten).
- Sayā + i + tvāna = sayitvāna (having slept).
- Supa + i + tūna = supitūna (having heard).
- Jaha + i + tvā = jahitvā (having abandoned).

(2) **Where the last consonant is dropped:**
- Kapa + tvā = katvā (having done).
- Hana + tvā = hatvā (having killed).
- Bhuja + tvā = butvā (having eaten).
- Patā + tvā = patvā (having come or arrived).
- Caja + tvā = catvā (having abandoned).
- Chida + tvā = chetvā (having cut or broken).
- Bhida + tvā = bhetvā (having broken or opened).
(3) Final vowel shortened or strengthened:
Dā + tvā = ādēva (having given).
Nī + tvā = nēva (having carried).
Hū + tvā = hēva (having been).
Nā + tvā = nēva (having known).
Thā + tvā = thēva (having stood or stayed).

(4) T of the suffix is dropped or changed:
Disa + tvā = disvā (having seen).
Labha + tvā = laddhā (having got).

(5) Where nothing but the elision of the final vowel of the root has taken place:
Hāna + tvā = hantvā (having killed).
Māna + tvā = mantrā (having thought).
Nī + tvā = nētrā (having carried).
Yā + tvā = yātrā (having gone).
Pā + tvā = pātvā (having drunk).
In gamv + tvā = gantvā (having gone) m is changed to n.

158. -ya is assimilated, in many cases, to the last consonant of the root; it is directly added to the roots ending in a long vowel.

(1) Directly added:
Ā + dā + ya = ādāya (having taken).
Pā + hā + ya = pahāya (having abandoned).
Ā + nī + ya = ānīya (having brought).
Ā + ūnā + ya = auñāya (having known).

(2) Assimilated with the preceding consonant:
Ā + gamv + ya = āgamya = āgamma (having come).
Nī + sadā + ya = nisadya = nisajja (having sat).
Ā + kamū + ya = akkamyā = akkamma (having trodden).

U + padā + ya = uppadya = uppaṭṭa = (having been born or arisen).

Upa + labha + ya = upalabhya = upalabha (having got).

Pa + madā + ya = pamadya = paṇajja (having delayed; being negligent).

Ā + rabha + ya = ārabhya = ārabha (having begun; on account of; concerning).

Pa + visā + ya = pavisya = pavissa (having entered).

Vi + bhaja + ya = vibhajya = vibhajja (having divided).

(3) -y is interchanged with the last consonant if the latter is “h”:

Ā + ruha + ya = āruhya = āṛyha (having ascended).

Gaha + ya = gahyā = gahya (having taken).

Saŋ + muha + ya = saṃmuhya = saṃmuhya (having forgotten).

Pa + gaha + ya = paggahya = paggaṭṭa (having raised or held up).

(4) Sometimes -y is reduplicated:

Vi + nī + ya = vinnṛṣa (having removed).

Vi + ci + ya = viciyya (having considered).

159. -tya is always changed to cca together or without the last consonant of the root.

Upa + hana + tya = upahaccā (having vexed).

Ā + hana + tya = āhaccā (having knocked or struck).

Paṭi + i (to go or know) + tya = paṭicca (following upon; on account of).
Anu + vida + tya = anuriceca (having known or considered).
Ava + i + tya = arceca (having understood).
Upa + i + tya = npecca (having come near).
Ni + pada + tya = nipuceca (having bowed down).
Ni + hana + tya = nihuceca (having knocked down).
Sañ + kara + tya = sukhuceca (carefully; respectfully).
Vi + vica + tya = riviceca (having separated).

Exercise 26
Translate into English and point out the primary derivatives


2. Rājā sañvigga-hadayo hatthena sāñtakañ sañṭha-pento turita-turitañ nikkhamitvā vegena gantvā Bhagavato purato thavitvā āha: ... Kiñ ettakānañ bhikkūnañ na sakkā bhattañ laddhun ti saññañ karitthā? ti."
—Ibid.

3. "Andha-bāla-pitarañ nissāya evarūpañ Buddhañ upasañkamitvā ... dānañ vā dātuñ dhamañ vā sotuñ nālatthañ; aññañ kattabbāñ nutthi ti manam eva pasādesi."—Dh. A. i, 27.

4. "Bhikkhu tassa gharadvārena gacchantā tañ saddañ sutvā vihārañ gantvā Satthusantike nisinnā evam āhañsu."—Ibid. i, 127.

5. "Tato so tatiye vasse
Nāgindo Māñiakkhiko
Uпасañkamma Sambuddhañ
Saha sañghañ nimantayi."—Mahāvamsa—i, 71.


8. "Sac' āyaṇ putto tumhe paṭicca jāto, ākāse tiṭ-ṭhatu; no ce patitvā maratū ti."—J. Kaṭṭhahāri.

9. Vivice' eva kāmehi vivicca akusalehi dhammehi paṭhamajjhānaṇ upasampajja viharati.


**New Words**

Addasaṇ = I saw. v.
Andha-bāla = very foolish. adj.; (lit. blindly).
Apuccathā = (he) asked. v.
Abhinikkhamma = having come out. abs.
Upasampajja = having attained or been ordained. abs.
Upasāṅkamma = having approached. abs.
Ettaka = this much. adj.
Evarūpa = of this sort; such. adj.
Kāma = sensual pleasure. m.
Kittaka = how much. adj.
Kubbati = does. v.
Turita-turitam = quickly. ad.
Nāginda = Nāga chief. m.
Nālattham = (I) did not get. v.
Nimantayi = he invited. v.
Nimantiya = having invited. abs.
Bhavana = mansion. n.
Bhūsāpetvā = having caused to be decorated. abs.
Mantetvā = having consulted. abs.
Yundita = worshipped.  

Vegeva = speedily. ad.

Saṅgama = having gathered together. abs.

Santhapenta = adjusting.  


Saññāvā karoti = thinks.  

v.

Sāmaṇaka = things that are suitable for the use of monks. adj.

**Translate into Pali**

**Using primary derivatives where it is possible**

1. The farmers having ploughed the field and sowed paddy expected to have a good harvest.

2. All righteous people should make up their minds to do justice even to their enemies.

3. Having found no preceptor in that monastery, the monk approached the Master in order to obtain a topic for meditation.

4. How much money should one have to make a mansion of seven storeys.

5. Having fallen from the top of a tall tree, the lad broke his right arm, but there was none to take him to a physician.

6. I shall make a strong determination to win the hearts of my friends.

7. Calling him a fool and idiot the citizens drove him out of the capital.

8. If you cannot be good, you should at least try not to be bad.

9. Both, in this world and in the next, the sinner having suffered the results of his (evil) actions, courses through samsāra for a long time.
10. Leaving off doubt and increasing faith in the Exalted One practise virtues in order to attain Arahatship.

New Words

At least = antamaso. ad.
Calling (a fool) = (bāloti) vadamā. pr.p.
Capital (city) = rājadhāni. f.
Determination, strong = adhiṭṭhāna. n.
Doubt = kaūkhā: vicikiecha. f.
Expects = āgameti. v.
Good, bad = (use here) dhammika, adhammika. adj.
Harvest = dhamūnaphala. n.
Having sowed = vapitvā. abs.
Having suffered = anubhavītvā: vinditvā. abs.
Idiot = elamūga. m.
Increasing = vaddhenta. pr.p.

Justice = yutti. f.
Leaving off = (use here) vitaritvā. abs.
Practises = rakkhati: paṭipajjati. v.
Right (arm) = dakkhiṇa- (bāhu). m.
Righteous = dhammika. adj.
Should have = labhitabba. pl.p.
Should make up (the mind) = (cittā) panidahitabban or kātabban. pl.p.
Top = matthaka; agga. m.
Topic for meditation = kammaṭṭhāna. n.
To win the hearts = manañ gahetug.
VOCABULARY
Pali - English

ABBREVIATIONS

m. masculine  pr.p present participle
f. feminine   p.p. past participle
n. neuter   pt.p potential participle
3. of three genders abs. absolutive
in. indeclinable ger. gerund
adj. adjective  ad. adverb
v. verb  int. infinitive

Akaraṇa ger. not doing.
Akaṇa v. did.
Akkamati v. treads upon.
Akkamma abs. having trodden upon.
Akkūṭṭha p.p. rebuked.
Akkha adj. having eyes. (Only in compounds).
Akkharasamaya m. science of reading and writing.
Akkhāta p.p. told; preached.
Agāra n. house.
Agga m. top; end. adj. chief; foremost.
Aggala n. latch; cross-bar.
Agghiyyati v. is esteemed.

Aṅga n. limb; part.
Aṅgarakkha m. bodyguard.
Aṅgāra m. charcoal.
Accanta adj. most; exceeding; sheer.
Accayena ad. after the lapse of Accha m. bear.
Achhindiyati v. is plundered.
Ajjatana adj. belonging to the present time; modern.
Ajjhagamā v. he attained; understood.
Ajjhāvasati v. dwells.
Ajjhokāsa m. open air.
Aṇṇatara adj. certain.

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Aññatitthiya m. (persons) of other faiths.
Aññathā ad. in another way.
Aññāya abs. having known or understood.
Aṭṭhakathā f. commentary.
Aḍḍhateyya m. 2½; three minus a half.
Aḍḍhuḍḍha m. 3½; four minus a half.
Aṅḍaja m. bird; serpent.
Ataramāna pr.p. being unhurried.
Atikatūka adj. very severe.
Atikkanta p.p. far spent; gone over; elapsed.
Atikkamati v. surpasses; goes beyond.
Atikkāmeti v. spends (time).
Atichatta n. special umbrella.
Atimahanta adj. immense.
Atirocati v. outshines.
Ativisittiha p.p. exquisite.
Ativuṭṭhi f. excess of rain.
Atisundara adj. excellent.
Attaja m. son.
Attabhāva m. state of a being; personality.
Attamana adj. glad.
Attha m. welfare; profit; meaning; setting; necessity.
Atthaṅgama m. setting down.
Attharati v. spreads.
Atthāya dat. sing. (of attha) for (the purpose of).
Atra ad. here.
Atha in. thereupon.
Adinnādāna n. theft.
Addhamāsa m. a fortnight.
Addhā m. a long time; a long path. ad. certainly.
Addhāna n. highroad.
Adhāna adj. poor.
Adhikatarussāha m. utmost care.
Adhigacchissa v. (he) would have attained.
Adhigaccheyya v. (he) would attain or get.
Adhīṭṭhāti v. resolves; determines.
Adhīṭṭhāna ger. determination.
Adhipati m. master; superior.
Adhirāja m. emperor.
Adhivasati v. lives.
Adhvīṣanā f. assent; endurance.
Anagāriya n. homelessness.
Anattamana adj. displeased; irritated.
Ananuechavika adj. inappropriate.
Anapāyini f. which does not leave; not deserting.
Anariya adj. ignoble.
Anasana n. abstinence from food; fasting.
Anāgata m. future time. adj. future.
Anātha adj. destitute.
Anicca adj. impermanent.
Anukaraṇa ger. imitation.
Anukkama m. order.
Anukkamati r. follows.
Anukkamena ad. by degrees; in order.
Anugata p.p. followed by.
Anugantuṇī inf. to accompany.
Anuggaha m. help.
Anucchavika adj. suitable; fit.
Anuññāta p.p. allowed.
Anutappati r. repents.
Anmita p.p. not risen.
Anudisā f. intermediate quarter.
Anupaddava adj. free from danger.
Anupubbena ad. in regular order; by degrees; in due course.
Anuppatta p.p. arrived; attained.
Anuppadiyamāṇa pr.p. being given.
Anuppabandha m. recurring series.
Anubandhati r. chases.
Anubhavanta pr.p. suffering; enjoying.
Anumati f. assent; approval.
Anuyuñjati v. gives oneself up to; practises.
Anuvattitabba pt.p. should be obeyed.
Anuvassaṇ ad. year by year; annually.
Anuvādeti r. translates.

Anuvicca abs. having considered.
Anuvitakketi v. ponders.
Anusaya m. predisposition.
Anusāsati r. advises; admonishes.
Anusāsana ger. admonition.
Anussarati r. remembers.
Anussaranta pr.p. remembering.
Anūhata p.p. not destroyed.
Aneka adj. many.
Anta m. end.
Antaradhāyati r. disappears.
Antarahita p.p. disappeared.
Antarāya m. danger.
Antare loc. among.
Antima adj. final.
Antogāma n. inner village.
Antovassā n. (time within) the rainy season.
Anvaddhamāsāṇ ad. once a fortnight.
Anveti r. follows.
Apakāra m. injury; mischief.
Apakkanta p.p. gone away.
Apakkamati r. deviates.
Apagacchati r. moves off; departs.
Apaciti f. reverence.
Apacinātī r. diminishes; makes less.
Apadatā f. feetlessness.
Aparabhāge loc. afterwards.
Aparādha m. crime.
Apākaṭa adj. unknown.
Api in. even; also.
Apidhāna n. lid.
Apeti v. moves aside.
Appaka adj. few (in quantity).
Appaṭipuggala adj. unrivalled.
Appatīta p.p. vexed.
Appassuta adj. ignorant.
Appoṭhenta pr.p clapping hands.
Abbuda m. contention; (lit. tumour).
Abbūlha p.p. drawn out; removed.
Abhha n. cloud.
Abbhāṅjita p.p. appointed.
Abbhantara n. inner part.
Abbhācikkhāna n. slandering.
Abbhuggantvā obs. having jumped up.
Abbhuyyāti v. marches against.
Abbhokāsa m. open air.
Abhavi v. became; was.
Abhavissā r. (he) would have been.
Abhikkantatara adj. more brilliant.
Abhikkamati v. proceeds.
Abhijjhālu adj. covetous.
Abhiṅṅāta p.p. distinguished; well-known.
Abhiṅhāṇ ad. often; not seldom.
Abhitthavati v. applauds.
Abhitthunāti v. praises.
Abhidhamma m. special doctrine.
Abhidhāvati v. runs against.
Abhinandati v. finds pleasure in; rejoices; approves of.
Abhinikkhamati v. leaves (the household life); renounces.
Abhinīharati v. brings forth.
Abhinīhāra m. aspiration.
Abhipilīta p.p. oppressed; ailing.
Abhimukha adj. facing; opposite. n. presence.
Abhiramati v. enjoys.
Abhirati f. delight.
Abhiramanta pr.p. enjoying.
Abhirūpa adj. handsome.
Abhirūhana ger. ascending; mounting; embarking.
Abhivaṭṭhati v. increases.
Abhivādeti v. salutes; bows down.
Abhisambujjhati v. attains the perfect knowledge.
Abhisambodhi f. perfect knowledge.
Amāṭṭapitika adj. orphan.
Ambho in. (a particle used in addressing equals).
Aya m.n. iron.
Ayopelā f. iron-safe.
Ayya m. lord; noble person.
Ara n. spoke.
Araha adj. worthy.
Arahattā n. the highest stage of the Path; sainthood.
Arahantā m. saint.
Ariyā m. noble person; one who has attained the Path.
Ariyasacca n. Noble Truth.
Aroga adj. healthy.
Alattha v. (he) got.
Alabbhaneyya adj. unobtainable.
Alaṅ in. enough.
Allina adj. clinging.
Avajānāti r. despises.
Avattā f. occasion.
Avamāneti v. despises.
Avarodhaka m. besieger.
Avasarati r. comes to; arrives at; enters.
Avasīṭṭha p.p. remaining; left over.
Avasītta p.p. besprinkled.
Avaharati r. steals.
Avaṅsīra adj. head downward; headlong.
Avāpurīyati v. is opened.
Avidita p.p. unknown.
Avidūra adj. near.
Avisesaṅ adj. alike.
Avecca abs. having understood.
Avera m. friendliness. adj. benevolent.
Asakkonta pr.p. unable.
Asakkhi v. he was able.
Asaṅkhheyya adj. innumerable.
Asappurisa m. wicked person.
Asī r. (thou) art.
Asuci m. dirt; excreta. adj. impure.
Asuni r. eats.
Asattha m. fig tree.
Assabhaṅḍaka n. horse-trappings. m. a groom.
Assama m. hermitage.
Assasālā f. stable.
Assāda m. taste; enjoyment.
Assāsa m. consolation; breathing in.
Assosi r. he heard.
Ahata p.p. new; (lit. not spoiled or soiled).
Ahaṅsi r. carried; took by force.
Ahoṣi r. he was.
Ākaṅkhamāna pr.p. desiring; wishing.
Ākinnā p.p. full of; scattered with.
Ākirati r. scatters over.
Ākiranta pr.p. pouring.
Ākoṭeti r. knocks on or at.
Āgcachanta pr.p. coming.
Āgantuka m. stranger.
Āgantukāma adj. willing to come.
Āgamana ger. arrival.
Āgameti r. expects.
Ācariya m. teacher.
Ācikkhati v. says; informs.
Ānatta p.p. bidden.
Āṇā f. command.
Ānāpeti v. bids.
Ātapa m. heat of the sun.
Ādāya abs. having taken.
Ādi m. beginning. in. et cetera; (lit. beginning with).
Āditta p.p. ablaze.
Ādhāvati v. runs here and there.
Ādhīpacca n. lordship; domination.
Ānantarika adj. immediately following.
Āniya abs. having brought.
Ānubhāva m. power.
Āpānāmāndala n. drinking or banqueting hall.
Āpāyika adj. pertaining to hell.
Ābādha m. sickness.
Ābharaṇa n. ornament.
Āmanteti v. calls; addresses.
Āyatana n. sphere of sense.
Āyasamantu adj. venerable; (lit. having a long life).
Ārabbhā abs. having begun.
Ārāma m. garden.
Ārūlha p.p. ascended; embarked.
Ārogya n. health.
Ārocetabba pt.p. should be informed.
Ārocetī v. announces.
Ārohana ger. ascending.
Ālinda m. terrace.
Āvasathāgāra n. resthouse.
Āvahāti v. brings.
Āvaheti v. brings a woman in marriage.
Āvunāti v. fixes on to; strings.
Āvuso in. voc. brethren.
Āsanna adj. near.
Āsayā m. abode.
Āsiṅcati v. sprinkles; pours.
Āsiṅcanta pr.p. sprinkling; pouring.
Āsīna p.p. seated.
Āha v. said; told.
Āhacca abs. having struck.
Āharitabba pt.p. should be brought.
Āharāpeti v. causes to bring.
Icchati v. wishes.
Icchanta pr.p. wishing; desiring.
Iṭṭha adj. agreeable.
Iṇa n. debt.
Iti in. thus.
Itthaḥ in. thus.
Iddhibala n. supernatural power.
Iddhimantu adj. possessed of supernatural power.
Indriya n. sense.
Iha in. here.
Ukkā f. torch; meteor.
Ukkāsitvā abs. having coughed.
Ukkujjeti v. turns upward.
Ukkhipati v. raises; throws up.
Uggaṅhāpeti v. teaches.
Uggaṅhitukāma adj. willing to learn.
Ugghosetī v. shouts out.
Uccināti v. selects.
Ucchindati v. cuts off; breaks up; destroys.
Uju adj. straight; honest.
Uṭṭhahati v. rises; stands up.
Uṭṭhāya abs. having risen.
Utuguṇa m. climate.
Uttama adj. noble; highest; greatest.
Uttamaṅga m. head; (lit. the highest limb).
Uttaritara adj. higher; nobler.
Uttarīj ad. further.
Udāpādi v. it arose.
Udaya m. increase; rise.
Udariya n. undigested food (in the stomach).
Uddhapāda adj. feet upward.
Uddhāj ad. zenith.
Upakāra m. help.
Upakkama m. means; expedience.
Upakkamati v. strives.
Upakkiliṭṭha p.p. dirty.
Upagacchati v. reaches.
Upacīnāti v. collects; gathers.
Upajjhāya m. preceptor.
Upatthāka m. servitor.
Upatṭhāna n. attending; nursing.
Upatthitha p.p. approached; attended.
Upatthambheti v. supports; helps.

Upaddava m. danger; harm.
Upañagara n. suburb.
Upañayhati v. wraps in.
Upаниśiddati v. sits near.
Upañissāya abs. depending on.
Upañītī p.p. represented; presented to.
Upañiṭyati v. is brought near.
Upaparikkhanta pr.p. enquiring; inspecting.
Upamāna n. comparison.
Upārī in. over; overhead.
Upalabbha abs. having got.
Upalimpetī v. bedaub; smears.
Upavāda m. blaming.
Upasaṅkanta p.p. approached.
Upasaṅkamantā pr.p. approaching.
Upasaṅkamitvā abs. drawing near.
Upasampadā f. acquiring; accomplishment; higher ordination.
Upasevanā f. pursuit.
Upassaya m. abode; dwelling.
Upasevati v. associates; takes (medicine).
Upahacca abs. having vexed.
Upāgāmi v. approached; came.
Upāsaka m. layman; devotee.
Upāsikā f. female devotee; laywoman.
Upāhana m. sandals.
Upecca abs. having approached.
Uposathakamma n. observance of 8 precepts.
Uppajja abs. having been born.
Uppajjissa v. (he) would have been born.
Uppanna p.p. born; arisen.
Uppādita p.p. produced; raised.
Ubhayathā ad. in both ways.
Ummaggā m. tunnel; wrong path.
Uyyāna n. park; garden.
Uyyojeti v. sends away.
Ura m.n. breast.
Uraga m. serpent.
Ussava m. festival.
Ussahati v. endeavours: attempts; strives.
Ussahanta pr.p. trying.
Ussāpeti v. raises.
Ussāraṇā f. causing to move back.
Uḷuṅka m. ladle.
Ekaka adj. lonely; single.
Ekakkhatuṇ ād. once.
Ekakkhika adj. one-eyed.
Ekacca adj. some.
Ekadhā ad. in one way.
Ekamantaṇ ād. aside.
Ekaṇṣena ad. in all probability.
Ekibhāva m. unity.
Ekeka adj. one by one; each.
Ettaka adj. this much.
Eva in. only.
Evam eva in. just so.
Evarūpa adj. of this sort.
Evān in. thus; as follows.
Eḷamūga m. idiot.
Okūsa m. place; room; space.
Okirati v. strews; scatters.
Okirāpeti v. causes to scatter.
Okkamati v. goes down into; falls into (sleep, etc.).
Ogha m. torrent.
Oja m.n. splendour; sap.
Ojavantu adj. rich in sap; nourishing.
Otaranta pr.p. getting down.
Otāra m. chance; slip; fault.
Odhi m. limit.
Onamati v. bends down.
Onīta p.p. removed from.
Obhāsa m. lustre; light.
Omuṇcati v. takes off (shoes, etc.); unfastens.
Orasā adj. self-begotten.
Olambiyati v. is hung.
Ovaraka m. apartment.
Osāna adj. final; (osāne = finally).
Kaṅkhā f. doubt.
Kacavara m. refuse.
Kacchapa m. turtle.
Kaṅcuka m. mantle.
Kaṭacchu m. spoon.
Kaṭṭha p.p. ploughed.
Kaṭhita p.p. boiling hot.
Kaṇiṭṭha adj. younger; youngest.
Katipaya adj. few; several.
Kattabba _pt.p._ fit to be done.
Kattuṇ _inf._ to do.
Kathenta _pr.p._ talking; saying.
Kanaka _n._ gold.
Kantanta _pr.p._ spinning.
Kantāra _m._ desert.
Kandanta _pr.p._ crying aloud.
Kappa _m._ aeon.
Kappeti _v._ caparisons; cuts; with jīvikaṇṭ = gains a livelihood.
Kama _m._ order; method.
Kampati _v._ trembles; shivers.
Kampamāṇa _pr.p._ trembling.
Kampeti _v._ shakes; causes to flutter.
Kambala _m.n._ blanket.
Kamma _n._ action.
Kammakkhaya _m._ exhaustion of karma.
Kammaṭṭhāna _n._ topic for meditation.
Kammanta _m._ business; work.
Karāṇḍa _m._ casket.
Karahaci _in._ perhaps; sometimes.
Karīyati _v._ is done.
Karoti _v._ performs.
Kasana _ger._ ploughing.
Kasita _p.p._ ploughed.
Kasmā _in._ why.
Kahaṇ _ad._ where.
Kahāpana _m._ a gold coin (value of which was about Re. 1.50 or 2s).
Kāṇa _adj._ blind (in one eye).
Kātabba _pt.p._ fit to be done.
Kātave _inf._ to do.
Kāma _m._ sensual pleasure.
Kāmaṇṭ _ad._ surely; certainly.
Kāyiṣa _adj._ bodily.
Kāraka _m._ doer.
Kārīta _p.p._ caused to be built.
Kāriya _n._ business.
Kāresi _v._ caused to do or to be built.
Kālass _'eva_ = early.
Kāsāva _n._ orange-coloured garment, _adj._ dyed with reddish yellow.
Kāsika _adj._ make in Kāsi (territory).
Kīki _f._ blue jay.
Kicca _n._ work; business.
Kiṇci _in._ something.
Kiṇiyati _v._ is bought.
Kittaka _adj._ how much.
Kiṇ _su _in._ an interrogative particle.
Kilaṇja _m._ mat.
Kilanta _p.p._ weary; fatigued.
Kuṇjara _m._ elephant.
Kumḍlikā _f._ pitcher.
Kuṇḍi _adj._ crooked-handed.
Kudācanaṇ _in._ sometimes.
Kuppmāṇa _pr.p._ being angry or irritated.
Kumuda _n._ white water-lily.
Kumbhakāra _m._ potter.
Kurumāṇa _pr.p._ doing.
Kulaputta m. clansman; son of a respectable family.
Kulaparivāṭṭa n. generation.
Kusa m. a kind of fragrant grass.
Kusala adj. clever. n. merit.
Kujita p.p. resounding with.
Kūṭa n. peak; sledge hammer.
Kūpa m. well.
Kokila m. cuckoo.
Koṭṭhaka m. a closet; an enclosure.
Koći (indefinite pronoun) someone.
Kosalla n. cleverness.
Kriyā f. action; verb.
Khajja n. hard food; sweet-meat.
Khajjati r. is eaten.
Khajjopanaka m. fire-fly.
Khāna n. moment.
Khanda m. piece.
Khata p.p. dug; wounded.
Khattiyā m. warrior. adj. of the warrior caste.
Khanta p.p. forgiven.
Khandha m. great mass; trunk (of a tree, etc.).
Khandhāvāra m. camp.
Khalu in. indeed.
Khānu m. stump.
Khādita p.p. eaten.
Khinna p.p. disappointed.
Khipati v. hurls; casts away; throws.
Khipanta pr.p. sneezing.
Khīrapāyāsa m. milk-rice.
Kheda m. despair.
Khepetvā abs. having wasted.
Gajjanta pr.p. roaring.
Gaṇa m. crowd; sect.
Gaṇika adj. having a following.
Gaṇikā f. courtesan.
Gaṇhāti v. takes.
Gantabba pt.p. should be gone.
Ganthakāra m. author.
Ganthāvali f. literature.
Gandha m. odour.
Gandhodaka n. scented water.
Gabbha m. chamber; embryo.
Gamana ger. going; embryo.
Gayha pt.p. should be taken.
Garahita p.p. despised.
Garukātabba pt.p. should be respected.
Garukata p.p. (being) respected.
Garungabhā f. pregnant (woman).
Gahana ger. hold; a grasp.
Gāmavāsi m. villager.
Gāmika m. peasant; villager.
Gāyati v. sings.
Gāyanta pr.p. singing.
Gārava m. respect; heaviness; homage.
Gāha ger. hold; taking.
Gāhaka m. bearer; taker.
Gāhāpeti v. causes to take.
Gimhika adj. belonging to or suited for summer.
Gilāna adj. sick m. a patient.
Gilānūpama adj. similar to a patient.
Gihī m. layman.
Gīta n. song; singing; hymn.
Gelañña n. sickness.
Geha m.n. house; building.
Gocara m. food; object; (lit. a pasture).
Gotamī f. a woman of the Gotama clan.
Gopānasī f. roof-gable.
Gopura n. gate tower.
Gopeti v. guards; protects.
Ghāṭaka m. small water pot.
Ghanañā ad. thickly.
Gharavāsa m. household life.
Ghāṭika adj. mixed with ghee.
Ghuṭṭha p.p. proclaimed.
Ca in. and; also.
Cakkamagga m. path of a chariot (wheel).
Cakkaratana n. wheel-gem.
Cakkavattī m. universal monarch.
Cakkavāla m. rock that encircles the world.
Cakkāyudha n. disc; sceptre-javelin.
Cajati v. abandons; leaves.
Cajiyyati v. is avoided or left.
Catukka n. a group of four; crossing of roads.
Catubbidha adj. fourfold.
Candana n. sandalwood.
Camarī m. yak.
Cara m. spy.
Caranta pr.p. walking; traveling.
Carita n. life; living.
Calati v. moves; totters.
Cavati v. passes away; dies.
Cāga m. charity. ger. forsaking.
Cārikā f. journey; wandering.
Cālanīya p.p. could be moved.
Cita p.p. collected.
Citaka m. pyre.
Citta adj. spotted; variegated.
Cintayitvā abs. having thought.
Cintā f. thought.
Cinteyyya pt.p. should be thought; thinkable.
Cirañ ad. a long time.
Civara n. robe (of a monk).
Ciyati v. is collected.
Cunneti v. powders.
Ceta m.n. thought.
Cetiya n. pagoda; shrine.
Cetiyāgāna n. platform around a shrine.
Cetopasāda m. gratification (of heart).
Cora m. robber.
Chadjeti v. throws away.
Chāna m. festival.
Chanda m.n. metrics.
Channa p.p. covered.
Chavi f. upper skin.
Chalabhiñña f. six forms of higher knowledge.
Chalapṣa adj. hexagonal.
Chādeti v. conceals; covers; thatches with.
Chijjati v. is cut or broken.
Chettu m. cutter.
Chettuṇj inf. to cut.
Jatiya m. an ascetic with matted hair.
Jaṭila same as jaṭiya.
Janumatta adj. knee-deep.
Jana m. a person; people.
Janatā f. populace.
Janapada m. country; territory.
Jambudīpa m. India.
Jara f. decay; old age.
Jalanta pr.p. blazing; shining.
Java m. speed.
Jahāti v. abandons.
Jahāra v. he has left.
Jahitvā abs. having left; leaving.
Jāta p.p. born; come into existence.
Jāti f. birth; sort; kind.
Jānapadika m. peasant.
Jānanta pr.p. knowing.
Jāyati v. arises; comes into existence.
Jāyā f. wife.
Jinanta pr.p. conquering.
Jīnāti v. wins.
Jīva m. life.
Jīvikā f. livelihood.
Jīvita n. life.
Jeyya pt.p. should be conquered.
Jotanta pr.p. glowing.
Jhāna n. trance; meditation.
Jhāpita p.p. burnt.
Jhāma adj. charred.
Jhāyati v. ponders; burns.
Nātvā abs. having known.
Nāṇa n. knowledge.
Nātayya pt.p. should be known.
Nāti m. relation.
Nātu m. knower.
Thapetabbā pt.p. should be kept.
Thapeti v. places; keeps.
Thapetvā abs. having kept; excepting; barring.
Thātuṇj inf. to stand.
Thāna n. place; position.
Dāyhati v. is burnt.
Takkika m. logician.
Tanḍulika m. rice-merchant.
Tanḍhā f. lust; thirst.
Tato nidānaṇ ṣ ad. on that account.
Tatta p.p. heated.
Tattaka adj. that much; of the same amount.
Tathā in. just so.
Tathāgata m. the Buddha (lit. Thus-gone).
Tathā pi in. even so; but.
Tathā eva in. likewise; similarly.
Tad eva = same thing.
Tanoti v. extends; expands.
Tantavāya m. weaver.
Tapa m.n. religious austerity.
Tapamāna pr.p. shining.
Tapassī m. hermit.
Tapodhana m. monk (lit. rich in asceticism).
Tama m.n. darkness.
Tamba m. brass. adj. brown.
Tambūla n. betel (leaf).
Taya n. a triad.
Taraṇiya pt.p. crossable.
Taramāna pr.p. crossing.
Tasmā in. therefore.
Tāta m. son; father.
Tādisa adj. such.
Tāpasa m. hermit.
Tāpita p.p. heated.
Tārakā f. star.
Tārā f. star.
Tālapanṇa n. palm-leaf; ola.
Tāvataka adj. that much.
Tika n. a triad.
Titti f. satisfaction.
Tittithi m. heretical teacher. adj. heretical.
Tipiṭakapāḷi f. the Buddhist Canon (having three baskets or portions).
Tuṭṭha p.p. glad.
Tunhī in. silent.
Tutta n. a pike for guiding elephants.
Turitaṇ ad. quickly.
Turiya (-bhaṇḍa) n. musical instrument.
Teja m.n. heat.
Tejassī m. brilliant.
Temeti v. makes wet.
Tela n. oil.
Telika m. dealer in oil.
Thanapa m. infant.
Thala n. land.
Thalaja adj. born on the land.
Thāma m. strength.
Thuti f. praise.
Thūla adj. gross.
Thera m. elder (monk).
Thoka adj. a little; few.
Thometa pr.p. praising.
Dakkhiṇa adj. southern; right (side).
Daṭṭhaya pt.p. should be seen.
Daṇḍha p.p. burnt.
Daṇḍadīpikā f. torch.
Daṇḍika adj. having a stick.
Danta p.p. subdued.
Dantakaṭṭha n. tooth-brush; a stick to clean teeth with.
Damiḷa adj. Tamil.
Dameti v. subdues.
Dayā f. kindness.
Dayālu adj. compassionate.
Dassana ger. sight; seeing.
Dasseti v. shows.
Dassenta pr.p. showing.
Dahara adj. young.
Daḷha adj. tight; firm.
Daḷidda adj. poor.
Dānapati m. liberal donor.
Dāyaka m. donor; giver.
Dāyāda m. inheritance.
Dāra m. wife.
Dāraka m. child.
Dāliddiya n. poverty.
Dāru n. wood.
Dārumaya adj. wooden.
Diguṇa adj. twofold.
Dīja m. bird; a brahmin.
Dijagāṇa m. flock of birds.
Dīṭha p.p. seen
Dinakara m. sun.
Dibba adj. divine; heavenly; celestial.
Dibbatī v. plays.
Diyaḍḍha m. 1½; two minus a half.
Dissanta pr.p. appearing.
Dīgharatta n. a long time.
Dīna adj. (p.p.) mean; miserable.
Dukkara adj. difficult.
Dukkhita p.p. miserable.
Duggandha m. bad smell.
Duṭṭa p.p. corrupted; wicked.
Duddasa adj. difficult to see.
Dubbanṇa adj. ugly.
Dubbala adj. feeble.
Dubbalya n. feebleness.
Duma m. tree.
Durakkhāta p.p. badly preached.
Dullabha adj. rare.
Duvidha adj. of two kinds.
Dussa n. clothe.
Dussati v. vexes.
Dussila adj. of bad character.
Dūta m. envoy; messenger.
Dūrato in. from afar.
Deyya pt.p. (thing) that should be given.
Deva m. god; sire
Devadūta m. heavenly messenger.
Devasika adj. daily.
Devāyatana n. temple (dedicated to a deity).
Desanā f. discourse.
Desenta pr.p. preaching.
Deha m.n. body.
Dovārika m. gate-keeper.
Dosa m. fault; misdeed; anger.
Dohāla m. longing of a pregnant woman.
Dvaya n. a pair.
Dvika n. a pair.
Dvikkhattuṇ ad. twice.
Dhaja m. streamer; banner.
Dahajālu adj. full of streamers.
Dhaññaphala n. harvest.
Dhanuggaha m. archer.
Dhamma m. Norm.
Dhammakathika m. preacher of the Norm.
Dhammacakkhu n. eye of wisdom.
Dhammaṭṭha adj. righteous.
Dhammarāja m. king of righteousness.
Dhammāsana n. pulpit.
Dhammika adj. righteous.
Dhaṁsati v. falls from; sinks down.
Dhātu f. relic; element.
Dhārā f. blade (of a weapon); torrent.
Dhārenta pr.p. bearing.
Dhumāti v. shakes; destroys.
Dhuvaj adj. sure; surely.
Dhovana ger. washing.
Nagara n. town; city.
Nagaravāsī m. citizen.
Nagga adj. naked.
Naṅgala n. plough.
Naṅguṭṭha n. tail.
Nača n. dance.
Naccati v. dances.
Naṭṭha p.p. lost.
Nandana ger. rejoicing.
Nabha m.n. sky.
Namassaniya pt.p. should be worshipped.
Namassamāna pr.p. worshipping.
Nava adj. fresh.

Navakathā f. novel.
Nahuta n. ten thousand.
Nāgara m. citizen. adj. belonging to a city.
Nāṭakīṭṭhī f. dancing girl.
Nāgarika m. townsman. adj. belonging to a town.
Nāṭikā f. actress.
Nātha m. lord. adj. able.
Nānappakāra adj. various; of different kinds.
Nānā in. various.
Nānāvaṇṇa adj. of various colours; multi-coloured.
Nābhi f. nave: hub.
Nāyaka m. leader.
Nāvika m. sailor.
Nāviki f. woman sailor.
Nikāya m. sect; herd; flock.
Nikkujjita p.p. turned downward.
Nikkhamati v. departs; goes out.
Nikkhami v. he set forth; departed.
Nikkhitta p.p. placed; kept.
Nikhāṇiyati v. is buried.
Nikhāta p.p. dug out.
Nikhila adj. whole.
Nikhilavijjālaya m. university.
Nigacchati v. undergoes.
Niganṭha m. naked ascetic.
Niggata p.p. departed.
Nigrodha m. banyan tree.
Nicaya m. heaping up.
Nidahita p.p. deposited.
Nidhiyati v. is deposited.
Nindati v. despises.
Nipuna adj. skilful.
Nipphanna p.p. made; conditioned.
Nibaddhaṁ adj. always.
Nibbatta p.p. born; arisen.
Nibbattati v. is born; comes into existence.
Nibbatteti v. produces.
Nībbāna n. the sumnum bonum of the Buddhists.
Nibbindati v. becomes disgusted.
Nimanteti v. invites.
Nimittapāṭhaka m. sooth-sayer.
Nimmaḷa adj. stainless.
Nimmita p.p. created.
Nimmināti v. creates.
Niyāmita p.p. allotted.
Niyāmeti v. assigns.
Niyōjeti v. commissions.
Niyyatī v. is led.
Niyyāti v. goes out.
Niyyāṅika adj. leading to (salvation).
Niraya m. hell.
Niravasesa adj. entire.
Niruttara adj. unparalleled; making no reply.
Niroga adj. healthy.
Nivattha p.p. clad.
Nivāretuṇ īnfol to avoid; to stop.
Nivāsāpetuṇ īnfol to cause to be robed.
Nivāseti v. wears; puts on a dress.
Nivāsetvā abs. having clad or robed (oneself).
Nivedeti v. informs.
Nivesana n. house; lodging.
Nisajja abs. having sat.
Nisākara m. moon.
Nisinnaka adj. sitting.
Nissāya in. on account of; concerning; depending on.
Nissita p.p. connected with.
Nissitaka adj. dependent.
Nissenī f. ladder.
Nihacca abs. having knocked down.
Nīca adj. inferior.
Nitigantha m. law-book.
Niyati v. is carried.
Nīla adj. blue: dyed with blue.
Nivaraṇā n. hindrance (to the progress of mind).
Niharitabba pt.p. should be taken out or ejected.
Niharitvā abs. having ejected.
Nūnaṁ in. certainly.
N'eka adj. many.
Netvā abs. having carried.
Nepuṇṇa n. skill.
Nemi f. tyre.
Neyya pt.p. should be carried or understood.
Nerayika adj. born in or doomed to hell.
No ce *in.* else; if not.
Nhāta *p.p.* bathed.
Pakāseti *v.* declares; proclaims; expresses.
Pakāsetuj *inf.* to manifest; to declare.
Pakka *p.p.* boiled, heated; ripe.
Pakkanta *p.p.* gone.
Pakkāmi *v.* went away.
Pakkosāpeti *v.* sends for.
Pakkosītvā *abs.* having called near.
Pakhālet *v.* washes; rinses.
Pakkhipati *v.* puts in.
Paggharati *v.* oozes.
Pānkaja *n.* lotus.
Paccassosi *v.* replied.
Paccakkhaŋ *ad.* face to face: directly.
Paccantina *adj.* remote.
Paccāgacchati *v.* comes back.
Paccājāta *p.p.* born.
Paccuggamana *n.* going forth to meet.
Paccuṭṭheti *v.* rises from a seat.
Paccupaṭṭhaṇeti *v.* regains (memory).
Pacchato *in.* behind.
Pacchima *adj.* western; last.
Pajānāti *v.* knows clearly.
Paṇicadasī *f.* 15th day of the month.
Paṇā *adj.* wise.
Paṇāpetabba *pt.p.* should be prepared.
Paññatta *p.p.* prepared; laid down (rules, etc.)
Paññāvuddhi *f.* increase of wisdom.
Pañha 3. question.
Patākā *f.* flag.
Paṭikkamati *v.* retires; goes back.
Paṭikkūla *adj.* disgusting.
Paṭikkhipati *v.* refuses.
Paṭikkhipana *ger.* refusal.
Paṭiganṭhāti *v.* accepts.
Paṭieca *in.* on account of.
Paṭiechanna *p.p.* covered with; concealed.
Paṭiechhāpesi *v.* handed over.
Paṭijāni *v.* promised.
Paṭimāna *f.* consent; promise.
Paṭinissajjati *v.* gives up.
Paṭinivattati *v.* returns; comes back.
Paṭipajjati *v.* practises.
Paṭipucchati *v.* asks again.
Paṭiphāthi *v.* comes to one's mind.
Paṭiyatta *p.p.* prepared; made ready.
Paṭiyādeti *v.* prepares.
Paṭirāja *m.* hostile king.
Paṭiladdhujīn *inf.* to attain.
Paṭilabhāti *v.* regains, attains.
Paṭivacana *n.* reply.
Paṭivedetī *v.* informs.
Paṭivedha *m.* attainment; insight.
Paṭisāṅkharoti v. repairs.
Paṭisallīna p.p. gone into solitude.
Paṭisāmeti v. puts in order.
Paṭihata p.p. knocked against.
Paṭṭhāya in. beginning from; since.
Paṭhiyati v. is read.
Paṇidahati v. longs for; aspires to.
Paṇīta adj. delicious; excellent.
Paṇḍicea n. erudition.
Paṇḍitācariya m. professor.
Paṇnarasi f. 15th day of a lunar month.
Paṇnasālā f. leaf-hut.
Paṇṇakāra m. present.
Paṭati v. falls (down).
Paṭikula n. husband's family.
Paṭiganṇhāti v. receives.
Paṭṭhāpiyamānā pr.p. establishing.
Paṭṭhāpita p.p. located.
Paṭṭhāpeti v. establishes; locates.
Paṭita p.p. fallen.
Paṭidinaṅ ad. daily.
Paṭirūpa adj. befitting; suitable.
Paṭirūpaka m. impostor.
Patta p.p. arrived; attained.
Patta m. bowl.
Pattayya pt.p. should be arrived at or attained.
Pattuṅ inf. to arrive.
Patthaṭa p.p. extensive; spread.
Patthanā f. aspiration.
Pattharati v. spreads.
Patthitaṭṭhāna n. destination.
Pathika m. traveller.
Padakkhiṇā f. circum-ambulation.
Padaso in. word by word.
Padika m. pedestrian.
Paduṭṭha p.p. corrupt.
Padesa m. district; province.
Padhaṇṣiyā adj. able to be violated.
Padhāna adj. chief; foremost.
Panti f. line.
Panthaka m. wayfarer.
Panthaghātaka m. highwayman.
Pappoti v. attains; arrives.
Pabodheti v. awakens.
Pabbajati v. leaves the household life; becomes a monk.
Pabbajita m. recluse; monk; ecclesiastic.
Pabbajissa v. had (he) become a monk.
Pabbajjā f. renunciation; ordination of a monk.
Pabhavati v. begins or springs from.
Pabhāseti v. brightens.
Pamajja abs. being negligent.
Pamajjati v. neglects.
Pameyya pt.p. measurable.
Paya m.n. milk; water.
Payirupāsati v. attends on; keeps company with.
Payojana n. need; use.
Payojayati v. makes use of; employs; engages.
Payojayissā v. had (he) engaged or employed.
Parakkama m. effort.
Parakkamati v. strives; endeavours.
Parā ad. after.
Paraloka m. other world.
Parājeti v. vanquishes.
Parābhava m. disgrace; ruin.
Parāmasati v. touches; deals with.
Parikkhīna p.p. exhausted.
Parikkhepa m. encircling; surrounding.
Paricarati v. serves; attends on.
Paricāraka m. attendant.
Paricārikā f. maid.
Pariccajati v. abandons.
Paricchindati v. marks out.
Parijānāti v. knows perfectly.
Paridahanta pr.p. wearing; clothing.
Paridevamāna pr.p. weeping.
Paridhāvati v. runs around.
Paridhāvana ger. running around.
Parinibbāti v. finally passes away.
Parinibbāna n. final passing away.
Paripunna p.p. completely filled; full to the brim.
Paripūra adj. complete.
Paribbaya m. expense; cost; provision.
Paribbājaka m. wandering ascetic.
Paribhāsati v. abuses; reviles.
Paribhūnjitvā abs. having partaken of.
Pariyaṭaka m. pilgrim; wanderer.
Pariyāya m. method; manner; synonym.
Pariyesati v. searches.
Pariyesamāna pr.p. seeking.
Pariyodapanā f. purification; cleansing.
Pariyodapetabba pt.p. should be cleansed.
Parivajjeti v. avoids; removes.
Parivattati v. turns round; revolves.
Parivattanta pr.p. turning round.
Parivatteti v. rolls; translates.
Parivāriyati v. is accompanied.
Parivāreti v. surrounds.
Parivisati v. feeds; serves while eating.
Parivuta p.p. followed by; surrounded.
Parisamanatato in. all around.
Parisā f. company.
Parisodheti v. cleanses.
Pariharati v. uses; bears.
Parihāyati v. dwindles; decreases.
Parodati v. weeps.
Palâyati v. flees.
Palâla n. straw.
Paluddhabhâva m. alluredness.
Pallaṅka m. sofa; cross-legged sitting.
Pavaṭṭeti v. rolls.
Pavattati v. lasts.
Pavatti f. report; news; existence.
Paviṭṭha p.p. entered.
Pavisiyati v. is entered.
Pavissa abs. having entered.
Pavuccati v. is said.
Pavedana n. announcement.
Pavedhamāna pr.p. tottering; trembling.
Paveseti v. allows to enter or takes in.
Pasattha p.p. excellent; praised.
Pasanna p.p. clear; joyful.
Pasayha abs. forcibly.
Pasāda m. gratification; gladness; love.
Pasādeti v. gladdens; converts makes clear.
Pasādetvā abs. having converted or gladdened.
Pasāretvā abs. having stretched.
Pasibbaka m. purse.
Pasidati v. becomes clear or glad.
Passati v. sees; views.
Passanta pr.p. beholding.
Passituṇ inf. to see.
Paharati v. strikes; attacks.
Pahariyati v. is attacked.
Pahāya abs. having abandoned or left.
Pahīna p.p. eliminated.
Pahoti v. is able.
Pāka ger. cooking.
Pākaṭa adj. well-known; manifest; famous.
Pākāra m. rampart.
Pācana n. goad.
Pājenta pr.p. driving.
Pāṭava m. expertness.
Pāṭihāriya n. miracle.
Pāṇaka m. living being; insect.
Pāṇī m. being.
Pātukāma adj. wishing to drink.
Pātubhūta p.p. manifested.
Pāturahosi v. manifested (oneself).
Pāto 'iva in. early.
Pāpa adj. sinful.
Pātheyya n. provisions for a journey.
Pānaka n. syrup.
Pāpuṇāti v. attains; comes to.
Pāpuṇissa v. (he) would have attained or come to.
Pāmokkha m. leader; head.
Pāmojja n. joy.
Pāyeti v. causes to drink or suck.
Pālaka m. protector; watcher.
Pālana ger. protection; observation.
Pāletu m. protector.
Pāvaka m. fire.
Pāsa m. snare.
Pāsādika adj. lovely.
Pāheti v. causes to send.
Pīṭṭha n. back; surface.
Pīdhāna n. lid.
Pītusantaka adj. paternal.
Pīpāsita p.p. thirsty.
Piya adj. beloved; dear.
Pivati v. drinks.
Pihita p.p. shut.
Pīṭhaka n. small chair.
Pīta p.p. drunk.
Pīti f. pleasure; delight.
Puggala m. person.
Pūṅgava m. chief bull.
Pucchati v. asks.
Pucchita p.p. asked; questioned.
Puṅnakamma n. meritorious deed.
Puṭṭha p.p. brought up; nourished; questioned.
Puṇḍarika n. white lotus.
Punṇa p.p. full.
Punṇamī f. full moon day.
Puttaka m. little son.
Puttima adj. one who has sons.
Puthujjana m. uneducated person.
Punappunañ in. again and again.
Punabhava m. rebirth.
Pubbañha m. forenoon.
Pubbe loc. before.

Purakkhatvā abs. having in front.
Puratthima adj. eastern.
Purā in. in olden days.
Purātana adj. olden; ancient.
Purima adj. first; former.
Puretarañ adj. beforehand.
Pūti adj. putrid; foul.
Püreti v. fills.
Pema m. love.
Pemaniya adj. dear.
Peyya n. drink.
Pesetabba pt.p. should be sent.
Peseti v. dispatches; sends.
Pesetvā abs. having sent.
Potaka m. young one.
Potthaka m. book.
Potthakālaya m. library.
Pothenta pr.p. dashing; hitting; striking.
Posāvanika n. fee for bringing up.
Posita p.p. brought up; nourished.
Poseti v. brings up; nourishes.
Pharati v. suffuses; diffuses.
Phalika m. crystal.
Phānīta n. treacle.
Phānīta-khaṇḍa m. crystal of candy.
Phāleti v. splits; tears.
Phēṇa n. foam.
Phēṇīla adj. frothy.
Bajjhati v. is bound.
Baddha p.p. yoked; tied bound.
Bandhana n. bond.
Babhuva v. has been.
Bala n. strength; army; force.
Balakkāra m. force; violence.
Bavhabādha adj. much ailing; sickly.
Bahukkhattna adj. many times.
Bahudhā adj. in many ways.
Bahuso adj. almost.
Bahussuta adj. learned.
Bālisika m. fisherman; angler.
Bāhusacca n. learnedness; much learning.
Buddha p.p. enlightened; the Enlightened One.
Buddhatta n. enlightenment.
Buddhasāsana n. Buddhism.
Buddhuppāda m. time when a Buddha appears.
Bojhaṅga m. factor of enlightenment or knowledge.
Boddhuṇa inf. to perceive.
Bodhipakkhiya adj. belonging to enlightenment.
Bodhisatta m. a being destined to attain Buddhahood.
Brahmacariyā f. celibacy; continence.
Bhagavantu m. the Blessed One.
Bhagga p.p. broken.
Bhaṭa m. soldier.
Bhaṇḍa n. ware; goods.
Bhaṇḍāgārika m. treasurer.
Bhatti f. devotion.
Bhadra adj. good; worthy.
Bhante voc. Rev. Sir!
Bhaya n. fear.
Bharati v. supports.
Bharavāhi m. bearer of a burden.
Bhavana n. mansion. ger. becoming.
Bhavamāna pr.p. becoming.
Bhavitabba pt.p. ought to be.
Bhāgineyya m. sister’s son.
Bhājana n. vessel.
Bhājita p.p. divided.
Bhājeti v. shares; divides, distributes.
Bhātika m. brother.
Bhāveti v. develops.
Bhāsati v. says.
Bhāsita p.p. said; ger. saying.
Bhikkhuni f. nun.
Bhikkhusaṅgha m. community of monks.
Bhijjati v. is broken.
Bhisa n. sprout or root of lotus.
Bhiṭa p.p. afraid; frightened.
Bhiyo in. more.
Bhuja m. hand.
Bhujaga m. serpent.
Bhutta p.p. eaten; enjoyed.
Bhūta p.p. been; become.
Bhūmika adj. having storeys (in compounds).
Bhūmibhāga m. a plot of land.
BHUYATI v. is becoming.
BHUSAPETVA ABS. having caused to decorate.
BHUSITA P.P. decked.
BHEDANA GER. breach.
BHESAJJA N. medicine.
BHO IN. my dear!
BHOGA M. property.
BHOGI M. a wealthy person; serpent.
BHOOJANA N. food; feeding.
BHOOJIYATI V. is fed.
MAKUTA N. crown.
MAKKATA M. monkey.
MAKKHITA P.P. smeared with.
MAGGAPATIPANNA P.P. journeying.
MAINGALA ADJ. auspicious; (in compounds) royal; N. (marriage) ceremony.
MACCHA M. fish.
MAJJAPA ADJ. drunkard; one who uses strong drinks.
MAJIIHA M. the middle.
MAJIIHMA ADJ. central; middling.
MAIINCACA M. couch; small bed.
MAINNATI V. thinks.
MATTHA P.P. polished; smoothed; smooth.
MANDAPA M. pavilion.
MANDITA P.P. adorned.
MANDUKA M. frog.
MATA P.P. dead; known; N. idea; thought.
MATAKADONI F. coffin.
MATAKALEBARA N. corpse.
MATTU P.P. intoxicated.
MATTIKAA F. clay.
MATTIKAMAYA ADJ. made of clay; earthen.
MATTHAKA M. top; head.
(MATTHAKE LOC. over).
MADDATI V. tramples; crushes; subdues.
MANASIKAROTI V. keeps in mind.
MANUSSATTA N. humanity.
MANOTI V. thinks; perceives.
MANOMAYA ADJ. mental.
MANTA M. charm.
MANTU M. perceiver.
MANTETVA ABS. having consulted.
MALA N. dirt; rust; refuse.
MALINA ADJ. soiled; dirty.
MAHATTAMA ADJ. greatest.
MAHANTA ADJ. huge; large.
MAHAPPHALA ADJ. bringing great results.
MAHALAKA ADJ. aged; M. old person.
MAHAJANA M. the public.
MAHAKANAKA ADJ. undergone a great loss.
MAHANISANSA ADJ. greatly beneficial.
MAHAMAGGA M. highway; main road.
MAHARRAHA ADJ. costly; much valuable.
MAHITA P.P. honoured.
MAHISA M. buffalo.
Mahesī f. queen.
Maṃsa n. flesh.
Mā in. a particle used in prohibition; don’t.
Māgadhā adj. born in or belonging to Magadha.
Māgadhika adj. belonging to Magadha.
Māṇavaka m. lad.
Māṇavī f. lass.
Mānasā n. mind.
Mānasika adj. mental.
Mānīta p.p. honoured.
Mānenta pr.p. paying respect.
Mārita p.p. killed.
Māriyati v. is slain.
Māretabba pt.p. should be killed.
Māretu m. killer.
Mālādāmā m. wreath (of flowers).
Mālika adj. having a garland.
Māluta m. wind.
Māhisa n. flesh of buffalo.
Migadāya m. deer-park.
Micchādiṭṭhika m. heretic; adj. heretical.
Mināti v. measures.
Mita p.p. measured.
Mithubbhedā m. dissent among themselves.
Mukhavaṭṭī f. edge.
Muccati v. becomes free.
Muṭṭhimatta adj. a handful.
Mutta p.p. freed; released; n. urine.
Muduka adj. soft.
Musā in. lie; falsehood.
Muhutta m. a minute.
Muḷāla n. edible root of lotus kinds.
Mūla n. root; cause.
Mūlha p.p. gone astray; foolish.
Menḍa m. sheep.
Mettacitta n. loving heart.
Medhāvī m. wise man.
Meyya pt.p. measurable.
Meraya n. liquor, fermented.
Mokkha m. deliverance; release; emancipation.
Yaṇṇa m. sacrifice.
Yattha in. wherever.
Yattha katthaci in. anywhere.
Yathā in. just as.
Yathābhirantaṇaṣ ad. as long as one pleases.
Yamaka adj. twin.
Yasa m. fame; glory.
Yasagga m. highest fame.
Yasassī adj. famous.
Yācita p.p. begged; asked or requested by.
Yāta p.p. gone.
Yāti v. goes.
Yāna n. conveyance.
Yāma m. a watch of the night.
Yāva (tāva) in. until.
Yāvataka adj. as much as.
Yuga n. pair.
Yugala n. pair.
Yujjhati v. fights; fights a battle or war.
Yutta p.p. endowed with.
Yutti f. justice.
Yuddha n. war.
Yuddhabhūmi f. battle-field.
Yojita p.p. yoked; commissioned with.
Yogga n. vehicle.
Yojana n. a league (i.e., about 7 miles); harnessing.
Yojāpetvā abs. having caused to harness.
Yodha m. warrior; soldier.
Yoniso in. according to insight.
Rakkhati v. safeguards; protects.
Rakkhanta pr.p. watching; protecting.
Raja m.n. dust.
Rajata n. silver.
Rajatamaya adj. made of silver.
Rajana n. dye.
Rajja n. kingship; kingdom.
Rajokinna p.p. full of dust.
Rajja n. realm; reign.
Rajjakāla m. reign.
Rajjābhiseka m. coronation; appointment to the kingship.
Raṭṭha n. country.
Rata p.p. delighted; attached.
Ratana n. jewel; precious thing.
Ratanattaya n. the three precious objects (viz., the Buddha, His Doctrine and the community).
Rathakāra m. carpenter.
Ramanīya adj. delightful.
Ramanīyākārena ad. delightfully.
Ramma adj. delightful; charming.
Rava m. noise.
Ravati v. screams.
Ravamāna pr.p. making a noise.
Rasa m. taste.
Raha m.n. secret.
Raho ad. in secrecy.
Rāja m. king.
Rājakumāra m. prince.
Rājadūta m. envoy.
Rājadhāni f. metropolis; capital (city).
Rājabhavana n. palace.
Rāji f. range.
Rājisi m. royal sage.
Ruṭṭha p.p. provoked; angry.
Ruddha p.p. obstructed; besieged.
Rundhitvā abs. having obstructed or trapped.
Rūpasiri f. beauty.
Rūhati v. grows.
Rūlha p.p. ascended.
Rogī m. sick.
Rogupaddava m. calamity by disease.
Ropa m. planter.
Ropita p.p. planted.
Rosita p.p. enraged.
Lakunṭaka adj. dwarf.
Lagga p.p. adhered; attached.
Laṅkika adj. born in Ceylon.
Laddha p.p. obtained.
Laddhuṇ inf. to obtain.
Labuja n. bread-fruit.
Labhāti v. is got.
Labhāti v. attains; gets; receives.
Labhanta pr.p. receiving.
Lahūṭā f. lightness.
Labha m. gain.
Likhita p.p. written.
Luddaka m. hunter.
Luddha p.p. covetous; miserly.
Lūna p.p. cut; mowed.
Lenā n. cave; secure place.
Levyā n. (food) that should be licked.
Lokanāyaka m. lord of the universe; the Buddha.
Lokika adj. worldly.
Lokiya adj. worldly.
Lōnīka adj. salted; saltish.
Lohita n. blood.
Lohitavāṇa adj. crimson.
Vaca m.n. word; saying.
Vajjiyati v. is avoided.
Vadhdhāti v. grows; increases.
Vadhdhanta pr.p. growing; increasing.
Vadhdhāpesi v. caused to increase.
Vadhdhenta pr.p. bringing up; causing to grow; increasing.
Vanīyati v. is wounded.
Vanāṇa m. colour; complexion.
Vanśita p.p. praised; commented; commended.
Vajja n. fault.
Vattanta pr.p. existing; (vattante loc. during).
Vattetabba pt.p. should be adopted.
Vatthābharaṇa n. apparel.
Vata in. certainly.
Vattuṇ inf. to say.
Vadanta pr.p. telling; saying.
Vadhū f. woman; daughter-in-law.
Vanacara m. forester.
Vanantara n. dense forest.
Vanappati m. lord of the forest; a tree which bears fruit without flowers.
Vandita p.p. worshipped.
Vapati v. sows.
Vammī m. clad with armour.
Vaya m.n. age; expense.
Vayohara adj. snatching the life.
Vara adj. noble.
Vasala m. low-caste man.
Vassasata n. century.
Vassāna m. rainy season.
Vassika adj. belonging to or suited for the rainy season.
Vahanta pr.p. bearing.
Vākya n. sentence.
Vācasika adj. verbal.
Vācāla adj. talkative; garrulous.
Vādīta n. music.
Vādeti v. sounds (a musical instrument).
Vāma adj. left.
Vāyati v. blows; smells.
Vāyamanta pr.p. trying.
Vāyita p.p. blown (by wind); woven.
Vāra m. turn; (dve vāre = twice).
Vāritaka adj. betrothed. m. lover.
Vāladhi m. tail.
Vāsa m. residence. m.n. clothe.
Vāsīta p.p. scented.
Vāsi m. dweller.
Vāśiyati v. is perfumed.
Vāhana n. vehicle.
Vāhanāgāra m.n. garage.
Vikati f. sort; kind.
Vikirati v. scatters about.
Vikirāpeti v. causes to scatter.
Vigacchati v. departs.
Vighāṭana ger. unfastening.
Vicikiechā f. doubt.
Vicitta p.p. diversified; ornamented.
Viceyya abs. having considered.
Vijahitvā abs. casting off.
Vijātā f. (a woman) who has given birth to a child.
Vijānana n. knowledge; recognition.

Vijānātī v. knows; understands.
Vijānanta pr.p. knowing.
Vijjati v. is; exists.
Vitakkentā pr.p. pondering.
Vitāna m.n. canopy.
Vitta n. wealth.
Vitthārāpeti v. causes to explain.
Viditvā abs. having known.
Vidhūma adj. smokeless.
Vinaya m. discipline; disciplinary code.
Vinassati v. perishes; disappears.
Vinassanta pr.p. perishing.
Vināseti v. destroys; squanders.
Vinicchayāmacca m. judge.
Vineyya abs. having removed; or dispelled.
Vindati v. suffers; gets.
Vipatti f. misfortune.
Vipula adj. great; immense.
Vibhajati v. divides.
Vibhajja abs. having divided.
Vibhatta p.p. divided.
Vimāna m.n. mansion.
Viya in. as if; as it were.
Viraja adj. passionless; free from dust.
Virati f. abstinence.
Viramati v. abstains.
Virūpa adj. ugly.
Vilapamāna pr.p. lamenting.
Vilimpāpeti v. causes to be toiletted.
Vilepana n. toilet; unguent.
Vivāheti v. gives away a woman in marriage.
Vivicca abs. having separated or discriminated.
Vividha adj. various.
Visa n. poison.
Visārada adj. unconfused; bold.
Visāla adj. huge.
Visiṭṭha p.p. distinguished; diversified.
Visiṭṭākārena ad. magnificently.
Visuddhi f. purity.
Visuṇ karonta pr.p. separating.
Visuṇ visuṇ ad. severally.
Vissajjeti v. dispatches; distributes; spends; explains; releases.
Vissajjetuṇ inf. to release.
Vihāṇfati v. takes trouble.
Viharati v. dwells.
Vihāyati v. fails.
Viheseti v. troubles; harasses.
Vitamala adj. stainless; clean.
Vitināmeti v. spends (time).
Vuccamānākārena ad. as follows.
Vuṭṭhāya abs. having risen up.
Vutta p.p. spoken: said.
Vuttanta m. news; report; account.
Vuttappakāra adj. of the given description.
Vutti f. existence; life.
Vuddha p.p. aged; grown up.
Vuyhati v. is carried away by water; floated.
Ve in. surely.
Vega m. speed.
Venīka m. lutanist.
Vetanika m. labourer.
Vedanā f. pain; sensation.
Vepulla n. abundance.
Veyyākaranika m. grammarian.
Vera n. enmity.
Vesākha m. name of a month (= May).
Veṭuriya n. turquoise.
Vorepessathathā v. if (he) had taken away.
Vyaggha m. tiger.
Vyāma m. fathom.
Saka adj. own.
Sakala adj. entire; whole.
Sakkacca abs. carefully.
Sakkatabhāsā f. Sanskrit (language).
Sakkaroṭi v. treats well.
Sakkaronta pr.p. paying honour; entertaining.
Sakkāra m. feast; hospitality; entertainment.
Sakkunāti v. is able; can.
Sakkhi v. was able.
Sakkhi *in.* face to face with. Sakyaputtiya *adj.* belonging to the sons of Sakyas.
Saṅkamati *v.* moves from place to place.
Saṅkamissā *v.* (he) could have moved.
Saṅkīṇṇa *p.p.* mixed.
Saṅkhāra *m.* aggregation; component thing.
Saṅgaṅḥanta *pr.p.* serving; entertaining.
Saṅgaṅḥātī *v.* supports; entertains.
Saṅgamma *abs.* having assembled.
Saṅgāma *m.* war.
Saṅgiti *f.* rehearsal.
Saṅgha *m.* fraternity.
Saṅghika *adj.* belonging to the community.
Sacitta *n.* own mind.
Sajātika *adj.* of the same species.
Sajjhāyati *v.* recites.
Saṅcarati *v.* moves about; travels; proceeds.
Saṅcāraka *m.* wanderer.
Saṅchanna *p.p.* covered with.
Saṅnāmavatī *v.* restrains; trains oneself.
Sadāṅāpeti *v.* convinces.
Saṅnōga *m.* fetter; union; joining together.
Saṅnojana *n.* (mental) fetter.
Saṭha *adj.* fraudulent.
Saṅṭhapenta *pr.p.* adjusting.
Saṅṭhāna *n.* shape.
Saṇḍa *m.* a grove; a swarm.
Satataq *ad.* constantly; always.
Satavassa *n.* century.
Satimantu *adj.* sensible.
Satta *m.* living being.
Sattāha *n.* a week.
Satthavāha *m.* caravan leader.
Satthasadā *f.* school.
Sadisa *adj.* equal; similar.
Sadeha *adj.* own body.
Saddha *adj.* faithful.
Saddhā *f.* faith.
Sanantana *adj.* ancient.
Santa *p.p.* calmed.
Santaka *n.* property; belonging.
Santajjenta *pr.p.* menacing.
Santappeti *v.* satisfies.
Santikaṇ *ad.* towards.
Santhāgāra *m.* council hall.
Sandīṭṭhika *adj.* seen in this life; of this world.
Sannipatati *v.* assembles; meets together.
Sannipatita *p.p.* assembled.
Sabbaṅṉutaṅṇāna *n.* omniscience; supreme knowledge.
Sabbaṅṉūtā *f.* omniscience.
Sabbaṅṉu *adj.* all-knowing.
Sabbathā *ad.* in every way.
Sabbapacchima *adj.* hindermost.
Sabbapaṭhamā *adj.* foremost; original.
Sabbaso ad. in every way.
Sabhā f. assembly.
Sama adj. equal; even.
Samana m. recluse; monk.
Samattha adj. able.
Samunuṇṇa adj. agreeing.
Samantakūṭapabbata m. Adam’s Peak.
Samantā ad. around.
Samaya m. time; religion.
Samassācāti v. consoles.
Samāṇ karoti = makes smooth; equalize.
Samāgacchaṭi v. encounters.
Samāgata p.p. assembled.
Samāgama m. assembly.
Samāgama p.p. having gathered together.
Samāpatti f. concentration.
Samijjhati v. becomes successful.
Samijjheyya v. would prosper.
Samitatta n. state of being calmed.
Samipā n. proximity; adj. near.
Samudrāpāra n. abroad.
Samūha m. crowd.
Sampatta p.p. arrived
Sampatti f. fortune; bliss.
Sampanna p.p. endowed with; abundant.
Sampādeti v. provides, performs.
Sambandhati v. connects.
Sambodhi f. perfect enlightenment.
Sambhiṇṇati v. attains.
Samma voc. friend.
Sammajjati v. sweeps.
Sammad eva in. very well.
Sammāṭṭha p.p. swept.
Sammati v. appeases; calms itself.
Sammukha adj. present; face to face with.
Sammuti f. convention.
Sammuyha abs. having forgotten.
Sayaṇjāta p.p. born from oneself.
Sayanāgāra n. bed-room.
Sara m.n. lake.
Saraṇa. n. refuge.
Saraṇagata p.p. taken refuge.
Sariyati v. is remembered.
Salla n. dart.
Sallakkheti v. considers.
Sallahuka adj. light; frugal.
Sallāpa m. friendly talk.
Savaṇa ger. hearing listening.
Sahati v. endures.
Sanvatasati v. lives together.
Sanvijjamāna pr.p. existing.
Sanvibhajati v. shares with.
Sanvuta p.p. closed.
Sanśaraṇa n. moving about.
Sanśarantā pr.p. moving about; transmigrating
Sākacchā f. interview.
Sākāṭika m. carter.
Sākuṇa n. bird’s flesh.
Sāṭaka m.n. clothe.
Sāṭheyya n. craft; fraud.
Sāni f. curtain.
Sādhāraṇa adj. common.
Sādhu in. (it is) well.
Sāmañña n. life of a recluse.
Sāmaṇaka adj. suitable for a monk.
Sāmaṇera m. novice (monk).
Sāmika m. owner; master.
Sāmini f. mistress.
Sāmuddikā adj. marine.
Sāradika adj. autumnal.
Sārāsā n. lotus; m. a water-bird.
Sārīrika adj. bodily.
Sālavana n. Sal-grove.
Sāvaka m. disciple.
Sāsana n. letter; message; religion; admonition.
Sāsanahāraka m. messenger.
Sāhasika adj. hasty; violent.
Sikkhā f. precept; rule of conduct.
Sikkhāpeti v. teaches.
Sikkhitabba pt.p. should be practised or observed.
Singa n. horn.
Sīṅghāṭaka n. junction.
Sīneha m. love.
Sippī m. artisan.
Sibbati v. sews.
Simbali m. silk-cotton tree.
Siyā v. may be.
Sira m.n. head.
Sirigabhā m. state chamber.
Sirisayana n. state bed or couch.
Silesikā f. gum.
Sitibhūta p.p. cooled.
Silagandha m. fragrance of virtue.
Sīsa n. head.
Sisacchavi f. scalp.
Sihaḷa adj. Sinhalese.
Sihaśana n. throne.
Sukara adj. easily done.
Sukha n. comfort; happiness.
Sukhita p.p. well-to-do.
Sukhumāla adj. delicate.
Sugati f. happy state.
Sugandha m. fragrance. adj. fragrant.
Sucinnā p.p. well practised.
Sujjhati v. becomes purified.
Sutta n. sermon.
Sudassā adj. easy to see.
Sundara adj. good.
Sundaratama adj. best.
Sundaratara adj. better.
Supanaṇṇa m. a kind of fairy bird.
Supārūta p.p. well robed.
Supina n. dream.
Subhikkha adj. plentiful with food.
Sumana adj. glad.
Sumanapattā n. wreath of jasmine.
Sura m. god.
Suvaṇṇakāra m. goldsmith.
Suvaṇṇamaya adj. golden.
Susajjita p.p. well prepared.
Susikkhita p.p. skilful.
Susoca v. (he) has grieved.
Sussati v. dries up.
Sūkarika m. dealer in swine.
Sūpa m. curry.
Sūyati v. is heard.
Sūra adj. heroic; m. hero.
Sūratā f. heroism.
Seṭṭha adj. highest; noble.
Seṭṭhatā f. greatness.
Seṭṭhi m. millionaire; treasurer; banker.
Seniya adj. possessing armies.
Senāpati m. chief of the army; general.
Senāsana n. sleeping place; bedding.
Seyyathā pi in. just as.
Seyyathā pi nāma in. just as if.
Sekra n. pork.
Soğata adj. Buddhist.
Socituṇ inf. to grieve.
Sota m. ear; current.
Sodhāpeti v. causes to cleanse.
Soddetabba pt.p. should be cleared or elicited.
Sodhenta pr.p. clearing.
Sobhana adj. beautiful.

Somanassa n. joy. adj. joyful.
Sosetuṇ inf. to dry.
Sohajja n. friendship.
Svāgataṇ ger. welcome!
Svātana adj. (belonging to) tomorrow.
Haṇṇati v. is killed.
Haṭṭha p.p. delighted; glad; joyful.
Hattu m. carrier.
Hattuṇ inf. to carry.
Hanati v. kills.
Hanāpeti v. causes to attack or kill.
Harita p.p. carried; adj. green.
Hāṃsa m. swan.
Hāra m. string. ger. carrying.
Hāriya pt.p. should be carried.
Hāṣa m. laughter; joy.
Hitakara adj. advantageous.
Hīṇsiyati v. is tormented.
Hīnātā f. vulgarity; meanness.
Hiyattana adj. belonging to yesterday.
Hutvā abs. having been or become.
Heṭṭhima adj. lower; lowest.
Hetu m. cause.
Hemantika adj. belonging to or suited for winter.
Honta pr.p. being; becoming.
Abandons pariccajati; cajati; jahāti. v.
Abdicates pariccajati. v.
Able samatththa. adj.
Abroad samuldapāra v.
Abstains viramati. v.
Abstinence virati. f.
Abstinence from food anasana. n.
Abundance veppulla. n.
Abuses paribhāsati. v.
Accepts paṭigānaḥati. v.
Accomplishment pāripūri. f.
Account vuttanta (i.e., report). m.
Acquiring paṭilābha. m.
Action kamma n. kriyā. f.
Acts against viruddhamācarati.
Adam's Peak Samantakūṭa-pabbata. m.
Addresses āmanteti. v.
Adjusting saṅthapenta. pr.p.
Adorned alaṅkata; maṅḍita; bhūsita. p.p.
Admonishes anusāsati. v.
Admonition anusāsana; sūsana. n.
Advanced vaṭṭhāpesi; pāpesi. v. (caus.)
Advantageous hitakara. adj.
Advises anusāsati. v.
Aeon kappa. m.
After paraṇ̄ ad.
Afterwards pacchā. ad. aparabhāge. loc.
Again and again punappunāṇ. ad.
Age vaya. m.n.
Aged vuddha; mahallaka. adj.
Agitated ubbiga; saṃvīga. p.p.
Agreeable iṭṭha. adj.
Agrees samanuñño bhavati.
Aggregate khandha. m.
Aggregation saṅkhāra; khandha. m.
Alike avisesañ ad.
Alliance sambandha. m.
All-knowing sabbaññū. adj.
Alluredness paluṇḍabhbāva. m.
Almost bahuso. *ad.*

Alone ekaka. *adj.*

Also api; ca. *in.*

Always satatañ; nibaddhañ. *ad.*

Among antare. *loc.*

Ancient sanantana; purātana. *adj.*

And so on ādi. *m.*

Angry ruṭṭha; kuddha. *p.p.*

Announcement pavedana. *n.*

Announces āroceti. *v.*

Anointed abbañjita; abhisitta. *p.p.*

Anywhere yattha katthaci. *in.*

Apartment ovaraka. *m.*

Apparel vatthābharaṇa. *n.*

Appearing dissamāna; dissanta. *pr.p.*

Appeases sammati. *v.*

Appiauds abhitthavati *v.*

Appointment to the kingship rajjābhiseka. *m.*

Approached upaṭṭhita; upasaṅkanta. *p.p.*

Approached upāgami. *v.*

Approaching upasaṅkamanta. *pr.p.*

Approval anumati. *f.*

Arahantship arahatta. *n.*

Archer dhanuggaha. *m.*

Arisen uppanna; uggata. *p.p.*

Arises jāyati; uppajjati. *v.*

Arose udapādi. *v.*

Around semantā. *ad.*

Army senā. *f.* bala. *n.*

Arrival āgamana. *ger.*

Arrived anuppatta; patta; sampatta. *p.p.*

Arrives at avasarati. *v.*

Art sippa. *n.*

Art (thou) asi. *v.*

Artisan sippī.

As if viya. *in.*

Ascended ärūḷha; rūḷha. *p.p.*

Ascending āruhanta. *pr.p.*

Ascending ārohana; abhirūhana. *ger.*

As follows evaṇ; vuccamāna-kārena. *ad.*

Aside ekamantañ. *ad.*

As much as yāvataka. *adj.*

Asked puṭṭha; pucchita; yācita. *p.p.*

Asks pucchati. *v.*

Asks again paṭipucchati. *v.*

Aspiration abhinīhāra. *m.* patthanā. *f.*

Aspires to paṇidahati. *v.*

Assembled samāgata; sanni-patita. *p.p.*

Assembles sanni-patati. *v.*

Assembly sabhā *f.*

Assent anumati; adhivāsanā. *f.*

Assigns niyameti. *v.*

Associates upasevati. *v.*

Attached rata; lagga. *p.p.*

Attained patta; anuppatta; laddha. *p.p.*

Attained ajjhagamā. *v.*
Attainment paṭivedha. m.
Attains paṭilabhati; labhati; sambhunāti; pāpunāti; pappoti. v.
Attendant paricāraka. adj.
Attendant woman paricārikā. f.
Attending upaṭṭhāna. ger. upaṭṭhahanta. pr.p.
Attends paricarati; upaṭṭhāti. v.
Attempts ussadati. v.
Auspicious subha; maṅgala. adj.
Austerity tapa. m.n.
Author ganthakāra. m.
Autumnal sāradika. adj.
Avoids parivajjeti. v.
Awakens pabodhethi. v.
Awning vitāna. m.n.
Bad asundara. adj.
Bad character duccarita. n.
Bad smell duggandha. m.
Banner dhaja. m.
Banqueting hall āpānanaṃdala. n.
Banyan tree nigrodha. m.
Battle-field yuddha-bhūmi. f.
Bear accha. m.
Bearing vahanta. pr.p.
Bearer vahi; vāhaka; dhāraka; gāhaka. m.
Bearing dhārenta. pr.p.
Bears pariharati; dhāre!i. v.
Beautiful soḷhana; surūpa. adj.
Beauty rūpasirī; surūpatā.
Became abhavi. v.
Becomes bound baijhati. v.
Becomes a monk pabbajati. v.
Becomes clear pasidati. v.
Becomes disgusted nibbindati. v.
Becomes glad pasidati. v.
Becomes purified sujjhati. v.
Becomes released mucevatī. v.
Becomes wet temeti. v.
Becoming bhavana. ger.
Bedoubs upalimpeti. v.
Bedroom sayanāgāra. n.
Befitting patirūpa. adj.
Before pubbe. loc. purā. in.
Beforehand puretarāya. ad.
Beginning ādi. m.
Beins from pabhavati. v.
Begotten orasā. adj.
Behind pacchato. ad.
Beholding passanta. pr.p.
Being, living satta; pāṇī. m.
Being honta; bhavamāna. pr.p.
Being given diyamāna. pr.p.
Being negligent pamajja. abs.
Belonging santaka; āyatā. adj.
Belonging to a city nāgara; nāgarika. adj.
Beloved piya. adj.
Benevolence mettā. f.
Benevolent avera; mettāsahagata. adj.
Bends down onamati. v.
Besieged ruddha; avaruddha. p.p.
Besieger avarodhaka. m.
Be successful samijjhati v.
Best sundaratama. adj.
Betel (leaf) tambula. n.
Better sundaratara. adj.
Bidding good-bye viyogāsananā katvā.
Bids anāpeti. v.
Bird dija; sakunā; anḍaja. m
Bird’s flesh sākuna. n.
Blade (of a weapon) dhārā. f.
Blaming upavāda. m.
Blanket kambala. m.n.
Blazing jalanta. pr.p.
Blessed One Bhagavantu. m.
Blood lohita. n.
Blows vāyati. v.
Blue jay kiki. f.
Bodily kāyika. adj.
Body deha. m.n. sarīra. n.
Body-guard anāgarakkhaka. m.
Boiled pakka; pācita. p.p.
Bold visārada; nibbhaya. adj.
Bond bandhana. n.
Book potthaka. m.
Born uppana; nibbatta; jāta; paccājāta. p.p.
Born from oneself sayañjāta. adj.
Born in Ceylon Laṅkīka. adj.
Born in hell nerayika. adj.
Born on the land. thalaja. adj.
Bowl patta. m.
Bows down vandati; abhivadeti. v.
Brahmin dija (lit. twice-born); brāhmaṇa.
Brass tamba. m.
Breach bhedana. ger.
Breadfruit labuja. n.
Breast ura. m.n.
Brethren āvuso. in. voc.
Brightens pabhāseti. v.
Brilliant abhikkantā; tejasī. adj.
Brings āvahāti; āharati. v.
Brings forth abhiniharati. v.
Brings up poseti. v.
Brother bhātika. m.
Brought up posita; puṭṭha. p.p.
Buddha, the Tathāgata; Bud-
dha. m.
Buddhahood Buddhatta. n.
sambodhi. f.
Buddhism Buddhāsana. n.
Buddhist Sogata. adj.
Buddhist canon tipiṭakapāli. f.
Buffalo mahisa. m.
Buffalo's flesh māhisa. n.
Building geha. m.n.
Built, caused to be kārita. p.p.
Built kāresi. v.
Business kicca; kāriya. n.
kammanta. m.
But tathā pi. in.
By degrees anukkamena; anupubbenā. ad.
Calamity upaddava. m.
Calls āmanteti. v.
Calls near pakkosati. v.
Calms (itself) sammati. r.
Came upāgami. v.
Camp khandhāvāra. m.
Candy (phānita-) khaṇḍa. m.
Canopy vitāna. m.n.
Caparisons kappeti. v.
Caravan-leader satthavāha. m.
Carefully sakkaçañ. ad.
Carpenter rathakāra; vāḍhipakhi. m.
Carried haṭa; harita. p.p.
Carried by force ahāsi. v.
Carrier hattu; hāraka. m.
Carrying haraṇa; hāra. ger.
Carter sākaṭika. m.
Casket karaṇḍa. m.
Casting off vijahanta. pr.p.
vijahitvā. abs.
Casts away khipati. v.
Cause hetu. m. mūla. n.
Causes to attack hanāpeti. v.
Causes to drink pāyeti. v.
Causes to explain vitthārāpeti. v.
Causes to flutter kampeti. v.
Causes to harness yojāpeti. v.
Causes to scatter vikirāpeti. v.
Causes to send pāheti. v.
Causes to take ganhāpeti. v.
Cave lena. n. guhā f.
Celitacy brahmacariyā. f.
Celestial diṭba. adj.
Central majjhima. adj.
Century satavassa; vassasata. n.
Ceremony maṅgala. n. chaṇa. m.
Certain aṇṇatara. adj.
Certainly kāmañj; vata; nūnaj. ad.
Chamber gabbha. m.
Chance otāra; vāra. m.
Charcoal angāra. m.
Charity cāga. m.
Charm manta. m.n.
Charming ramma. adj.
Charred jhāma. adj.
Chases anubandhati. v.
Chief pūḍhāna; agga. adj.
Chief bull puṅgava. m.
Child dāraka. m.
Circumambulation padakkhiṇā. f.
Citizen nāgara; nāgarika. adj.
Clansman kulaputta. m.
Clapping hands appothenta. pr.p.
Clay mattikā. f.
Clean vitamala. adj.
Cleanses parishedeti. v.
Cleansing sodhanā; pariyodapanā. f.
Clearing sodhenta. pr.p.
Clever (upāya-)kusala. adj.
Cleverness kosalla. n.
Climate utuguna. n.
Closet koṭṭhaka. m.
Clothe dussa. n. sāṭaka. m.
vāsa. m.n.
Cloud abbha. n. megha. m.
Coffin matakada-doni. f.
Collected cita; upacita. p.p.
Collects upacināti. v.
Colour vaṇṇa. m.
 Comes to pāpunāti. v.
Coming ṣagacchanta. pr.p.
Coming ṣagamana; āgata. ger.
Community saṅgha. m.
Comparison upamāna. n. upamā. f.
Complexion (sarira-) vannya. m.
Command āṇā. f.
Commentary atṭhakathā. f.
Commissions niyojeti. v.
Common sādhāraṇa. adj.
Company parisā. f.
Compassionate dayālu. adj.
Component (part) saṅkhāra. m.
Conceals chādeti. v.
Concentration jhāna. n. samāpatti. f.
Concerning nissāya. in.
Connects sambandheti. v.
Conquering jinanta. pr.p.
Consent paṭiṇā; anuṇā; anumati. f.
Considers sallakkheti. v.
Consolation assāsa. m.
Consoles samassāseti. v.
Constantly satataṇ; nirantaranaṇ. ad.
Contention bheda; vivāda. m.
Convention sammuti. f.
Conveyance yāna. n.
Converts pasādeti. v.
Convinces saṅnāpeti. v.
Cooking pāka; pacana. ger.
Coronation rajjābhiseka. m.
kirijadhāraṇa. n.
Corpse matakalebara. n.
Corrupted paduṭṭha; dūsita. p.p.
Cost aggha; vaya. m.
Costly mahāraha. adj.
Couch pallaṅka. m.
Coughs ukkāsati. v.
Could asakkhi. v.
Could have moved (he) saṅka-missā. v.
Council hall santhaṅgāra. m.
Countless asaṅkheyya. adj.
Country rāṭṭha. n. janapada. m.
Courtezan gaṅikā. f.
Covered paṭicchanna; channa; chādīta. p.p.
Covers chādeti. v.
Covetous abhijjhālu; luddha. adj.
Craft sāṭheyya. n.
Creates nimmināti. v.
Crimson lohitavaṇṇa. adj.
Crime aparādhā. m.
Crooked-handed kuṇi. m.
Cross-bar aggala. n.
Crossing (a stream) taramāna. pr.p.
Cross legged state pallaṅka. m.
Crowd samuha. m.
Crown makuṭa; kirīṭa. n.
Crushes maddati. v.
Crying aloud kandanta. pr.p.
Crystal phaḷika. m. & adj.
Cuckoo kokila. m.
Current sota. m.
Curry sūpa. m. vyaṇjana. n.

Curtain sāṇī. f.
Cuts off ucchindatī. v.
Cutter chettu. m.
Dance nacca. n.
Dancing girl nāṭikā; nāṭa-kittī. f.
Dances nacciati. v.
Danger antaraṇa; upaddava. m.
Daily patidinaj. ad. devasika. adj.
Darkness tama. m.n. andha-kāra. m.
Dark spot kālaka. n.
Dashing ghaṭṭentā; pothena. pr.p.
Dealer in oil telika. m.
Dear piya; pemanīya. adj.
Debt ina. n.
Decay jarā. f. jiraṇa. n.
Declares pakāseti. v.
Decreases parihāyati. v.
Deer-park migadāya. m.
Delicate sukhumāla. adj.
Delicious paṇīta. adj.
Delight pīṭi; tuṭṭhi; abhirati. f.
Delighted haṭṭha; tuṭṭha: rata; p.p.
Delightful ramanīya; ramma. adj.
Delightfully ramanīyākārena. ad.
Deliverance mokkha. m.
Dense forest vanautara : vipina. n.
Departed nikkhami. v.
Departs apagacchati; vigacchati. v.
Dependent nissitaka. adj.
Depending on nissāya; upanissāya. abs.
Deposit āsaya; ākara. m.
Desert kantāra. m.
Despair kheda. m.
Despises nindati; avamāneti; avajānāti; garahati. v.
Destination patthitaṭṭhāna. n.
Destined for hell nerayika. adj.
Destitute anātha. adj.
Destroys vināseti; ucchindati. v.
Determination adhiṭṭhāna. n.
Determines adhiṭṭhāti. v.
Develops bhāveti. v.
Deviates apakkamati. v.
Devotee, male upāsaka. m.
female upāsikā. f.
Devotion bhatti. f.
Did akā; akāsi; akari; kari. v.
Dies marati; cavati. v.
Difficult dukkara. adj.
Difficult to see duddasa. adj.
Diffuses pharati. v.
Diminishes apacināti. v.
Dimly mandālokena. ad.
Dirt mala. n.
Disappears antaradhāyati; vinassati. v.
Disciple sāvaka. m.
Discipline vinaya. m.
Disciplinary code vinaya. m.
Discourse desanā. f.
Disgrace parābhava. m.
Disgusting paṭikkūla. adj.
Dispatches vissajjeti; peseti. v.
Dissension bheda; vivāda. m.
Dissent, internal mithubhed. m.
Distributes vissajjeti; bhājeti. v.
District padesa. m.
Diversified vicittā; visiṭṭha; vividha. adj.
Divided vibhatta; bhājita. p.p.
Divides vibhajati; bhājeti. v.
Divine dibba. adj.
Division vibhāga. m. añga. n.
Doer kāraka. m.
Doing kurumāna; karonta. pr.p. karaṇa. ger.
Donor dāyaka; dātu. m.
Don't mā. in.
Doubt kaṅkhā; vicikicchā. f.
Drags near ākaṭṭhati. v.
Drawing near upasaṅkamitvā. abs.
Dream supina. n.
Drink peyya; pānaka. n.
Drinker of liquor majjapa. m.
Drinking hall āpānamanḍala. n.
Drinks pivati. v.
Driving pājenta. pr.p.
Drys up sussati. v.
Due course anupubba. n.
Dung mala. n. asuci. m.
During vattante. loc.
Dust raja. m.n.
Dwarf lakunṭaka. adj.
Dweller vāsi m.
Dwelling place upassaya. m.
Dwells ajjhāvasati; viharati. v.
Dwindles parihāyati. v.
Dye rajana. n.
Dyed raṇjita. adj.
Early kālass ‘eva; pāto va. in.
Earthen mattikāmaya. adj.
Easily done sukara. adj.
Eastern puratthima. adj.
Easy to see sudassa. adj.
Eats asṇāti; bhuṇjati. v.
Ecclesiastic pabbajita. m.
Edge mukhavaṭṭi. f.

Effort parakkama. m.
Elaer, the therī. m.
Elephant kuṇjara. m.
Eliminated pahīna; p.p.
Else no ce. in.
Embarking (nāvā-) abhirūhana. ger.
Emperor, adhirāja. m.
Encounters samāgacchati. v.
Enjoying abhiramanta. pr.p.
Encircling parikkhepa. m.
Enclosure koṭṭhaka. m.
End anta. m.
Endeavours ussahati. v.
Endowed with patimāṇḍita:
Endurance adhivāsanā. f.
Endures sahāti. v.
Enjoying anubhavanta. pr.p.
Enjoyment assāda. m.
Enjoys abhiramati. v.
Enlightenment buddhatta. n.
Enmity vera. n.
Enough alan. in.
Enquiring upaparikkhanta. pr.p.
Entire sakala; niravasessa. adj.
Envoy rājadūta. 
Equal sadisa; sama; samāna. 
adj.
Erects kāreti; māpeti. v.
Erudition paṅdiceca. n.
Establishes patiṭṭhāpeti. v.
Establishing patiṭṭhāpayamāna. 
pr.p.
Et cetera ādi. in.
Even api. in.
Even sama. adj.
Excellent atisundara; paṇīta; 
visiṭṭha. adj.
Exceeding accanta. adj.
Except vinā. in. ṭhapetvā. abs.
Excess of rain ativuṭṭhi. f.
Exhausted parikkhīna; khīna. 
Exhaustion khaya. m.
Existence vutti: pavatti. f.
Existing sajvijjamāna. pr.p.
Exists vijjati; vattati. v.
Expands tanoti. v.
Expects āgameti. v.
Expedient upakkama. m.
Expertness pāṭaya. m. paṭutā. f.
Expresses pakāseti. v.
Eye of wisdom dhammacak-khu. n.
Face to face sakkhi, in. paccak-khaṇ. ad.
Facing abhimguka. adj.

Factor of knowledge bojjhaṅga. 

m.
Fails vihāyati. v. (use with ablative).
Faith saddhā. f.
Faithful saddha. adj.
Fathom vyāma. m.
Falls down patati. v.
Falls into (sleep, etc.) okkamati. 
v.
Falsehood micchā; musā. in.
Fame yasa. m.n. kiti. f.
Famous pākaṭa; yasassī. adj.
Father tāta; janaka; pitu. m.
Fault otāra; dosa. m. vajja. n.
Fear bhaya. n.
Feast sakkāra. m.
Fee for bringing up posāvanika. 
n.
Feeble dubbala. adj.
Feebleness dubbalya. n.
Feeding bhojana; parivesanā. 
ger.
Feetlessness apadatā. f.
Feet upward uddhapāda. adj.
Festival chana; ussava. m.
Fetter (mental) saññojana. n.
Few thoka; appaka; katipayā. 
adj.
Fig (tree) assattha. m.
Fights yujjhati. v.
Fills pūreti. v.
Final osāna; antima. adj.
Finally ante; osāne. loc.
Finally passes away parinibbāti. v.
Finds pleasure in abhinandati. v. (with accusative).
Fire pāvaka. m.
Fire-fly khajjopanaka. m.
Firm dalha. adj.
Fish maccha. m.
Fisherman bālisika. m.
Fit anuchavika. adj.
Flag paṭākā. f.
Flees palāyati. v.
Flesh maṇsa. n.
Flock of birds dijagana. m.
Foam phena. n.
Followed by anugata; parivuta.
Follows anveti; anukkamati. v.
Food bhojana; anna. n. gocara; āhāra. m.
Foolish muṣha; bāla. adj.
For athāya. dat. sing.
Force bala. n. balakkāra. m.
Forcibly pasayha. abs.
Foremost padhāna. adj.
Former purima. adj.
Foremost sabbapathama; agga. adj.
Forenoon pubbaṇha. m.
Forester vanacara. m.
Forsaking cāga. ger.
Fortnight addhamāsa. m.
Fortune sampatti. f.
Foul pūti. adj.
Fourfold catubbhidha. adj.
Fragrance sugandha. m.
Fragrant sugandha. adj.
Fraternity saṅgha. m.
Fraudulent saṭha. adj.
Free from dust viraja. adj.
Fresh nava. adj.
Friend mitta. m. samma (only in vocative).
Friendliness mettā. f.
Friendship sohajja. n.
Frog maṇḍūka. m.
From afar dūrato. ad.
Frothy phenīla. adj.
Frugal mitabbaya. adj.
Full moon day punṇamī. f.
Further uttarīṇ. ad.
Future anāgata. adj. (time) m.
Gain labha. m.
Garage vāhanāgāra. m.n.
Garden ārāma. m. uyyāna. n.
Garrulous vācāla. adj.
Gatekeeper dovārika. m.
Gate tower gopura. n.
Gathers upacināti. v.
Generation kulaparivaṭṭa. n.
Getting down otaranta. pr.p.
Giver dāyaka; dātu. m.
Gives up paṭinissajati. v.
Glad attamana; tuṭṭha; haṭṭha; sumana. adj.
Gladdens pasādeti. v.
Glory teja; yasa. m.n.
Glowing jotanta. pr.p. jalita.
Gced pājana. n.
God sura; deva. m.
Goes yāti. v.
Goes back paṭikkamati. v.
Goes beyond atikkamati. v.
Goes out niyyāti. v.
Going gamana. ger.
Gold kaṇaka; suvānna. n.
Golden suvānāmaya. adj.
Goldsmith suvānākāra. m.
Gone pakkanta; yāta. p.p.
Got (he) alattha. v.
Got up ārūlha; utṭhita. p.p.
Grammian veyyākaraṇika. m.
Grati fication cetopasāda. m.
Great vipula; mahanta. adj.
Greatness seṭṭhatā. f.
Greatest mahattama. adj.
Great mass khandha. m. rāsi. f.
Greatly beneficial mahānisaṇja.
adj.
Groom assagopaka; assabhanḍaka. m.

Gross thūla. adj.
Grove sanḍa. m.
Growing vaḍḍhanta. pr.p.
Grows iūhati; vaḍḍhati. v.
Guards gopeti; rakkhati. v.
Gum silesikā. f.
Hand bhuja; hattha. m.
Hands over paṭiçchāpeti. v.
Handful muṭṭhimatta. adj.
Handsome abhirūpa. adj.
Happiness sukha. n.
Happy state sugati. f.
Hard food khajja. n.
Harvest dhañṇaphala. n.
Has been babhūva. v.
Has grieved susoca. v.
Has left jahāra. v.
Hasty sāhasika. adj.
Having abandoned pahāya. abs.
Having approached upecca. abs.
Having assembled saṁagamma; saṅγamma. abs.
Having been hutvā. abs.
Having begun arabbha. abs.
Having been born uppajja. abs.
Having brought āniya āhariya.
abs.
Having called pakkositvā. abs.
Having carried netvā. abs.
Having considered anuvicca; viceyya. abs.
Having consulted mantetvā. abs.
Having covered chādetvā. abs.
Having divided vibhajja. abs.
Having ejected niharitvā. abs.
Having entered paviṣya. abs.
Having forgotten sammyuhya. abs.
Having got upalabbha. abs.
Having in front purakkhatvā. abs.
Having knocked down nihaecca. abs.
Having known ńatvā: viditvā; aṇñāya; jānitvā. abs.
Having removed vineyya. abs.
Having risen up utṭhāya. abs.
Having sat nisajja. abs.
Having sent pesetvā. abs.
Having separated vivicca. abs.
Having struck āhacca. abs.
Having taken ādāya. abs.
Having thatched chādetvā. abs.
Having trapped rundhitvā. abs.
Having trodden akkamma. abs.
Having understood avecca; aṇñāya. abs.
Having vexed upahacca. abs.
Having wasted khepetvā. abs.
Hawks (vānijjāya) āhiṃḍati. v.
Head sira. m.n. sīsa; uttamānga. n.
Head downward avaṇṣira. adj.
Health ārogya. n.
Healthy niroga; aroga. adj.
Heaping up nicaya. m.
Heard assosi; suṇi. v.

Hearing savāna. ger.
Heat teja. m.n. unha. n.
Heat of the sun ātapa. m.
Heavenly dibha. adj.
Heavenly messenger devadūta. m.
Heaviness gārava. m.
Hell niraya. m.
Hellish āpāyika. adj.
Help upakāra; anuggaha. m.
Helpless anātha. adj.
Helps upatthambhetti; anuganāhāti. v.
Here iha; atra. in.
Heretic micchādiṭṭhika; titthiya. m.
Heretical titthiya. adj.
Hermit tāpasa; tapassī. m.
Hermitage assama. m.
Hero vīra; süra. m.
Heroism sūratā; vīrātā. f.
Hexagonal chaḷāṃsa. adj.
Higher uttaritara; uccatara. adj.
Highest uttama; agga; seṭṭha. adj.
Highroad addhāna. n.
Highway mahāmagga. m.
Highwayman panthaghātaka. m.
Hindermost sabbapacechima. adj.
Hindrance nivarana. n. bādhā. f.
Hitting ghaṭṭenta. pr.p.
Hold gahaṇa ger.
Homage gārava. m.
Homelessness anagāriya. n.
Honest uju; akuṭila. adj.
Honoured māṇita; mahita;
Horn sīṅga. n.
Horse-trappings assabhanḍaka. n.
Hospitality sakkāra. m.
Hostile king paṭirāja. m.
House upassaya. m. agāra;
geha; nivesana. n.
Household life gharāvāsa. m.
Hunter luddaka. m.
How much kītaka. adj.
Hub nābbhi. f.
Huge mahanta; visāla. adj.
Humanity manussatā. n.
Hurls khipati. v.
Hymn gīta. n.
Idea mati. f. mata. n.
Idiot ēlambu. m.
Ignoble anariya. adj.
Ignorant appassuta. adj.
Imitation anukaraṇa. ger.
Immense atimahanta; vipula.
adj.
Immediately following ānan-
tarika. adj.
Impermanent anicca. adj.
Impostor patirūpaka. m.
Impure asuci. adj.
In all probability ekaṇṣena. ad.
In another way aṅñathā. ad.
Inappropriate ananucchavika.
adj.
In both ways ubhayathā. ad.
Increase vuddhi. f. udaya. m.
Injury apakāra. m.
Increasing vaḍḍhenta. pr.p.
Increases vaḍḍhati; abdivad-
ḍhati. v.
Indeed khalu. in.
India jambudīpa. m.
In every way sabbaso; sabba-
thā. ad.
Infant thanapa. m.
Inferior nica; adhamā. adj.
Informs nivedeti; paṭivedeti;
ācikkhati. v.
Inheritance dāyāda. m.
In many ways bahuso; bahu-
dhū. ad.
Inner part abbhantara. n.
Inner village antogāma. m.
In olden days pura. in.
Insight paṭivedha. m.
Inspecting upaparikkhanta.
pr.p.
Intermediate quarter anudisā. f.
Interview sākacchā f.
Invites nimanteti. v.
Iron aya. m.n.
Iron safe ayopeḷā. f.
Irritated anattamana. adj.
Is able pahoti. v.
Is accompanied parivāriyati. v.
Is attacked pahariyati. v.
Is avoided vajjiyati; caiyati. v.
Is becoming bhūyati. v.
Is born nibbattati. v.
Is bound bajjhati. v.
Is bought kiniyati. v.
Is broken bhijiyati. v.
Is buried nikhanjiyati. v.
Is burnt dayhati. v.
Is carried niyati. v.
Is collected ciyati. v.
Is cut chijjati. v.
Is deposited nidhiyati. v.
Is done kariyati. v.
Is eaten khajjati. v.
Is entered pavisiyati. v.
Is esteemed agghiyati. v.
Is fed bhojiyati. v.
Is floated vuyhati. v.
Is got labbhati. v.
Is heard sūyati; suyyati. v.
Is hung olambiyati. v.
Is killed haññati. v.
Is led niyyati. v.
Is opened avāpuriyati. v.
Is perfumed vāsiyati. v.
Is plundered acchindiyati. v.
Is read paṭhiyati. v.
Is remembereci sarīyati. v.
Is said vuccati; pavuccati. d.
Is served up upaṭṭhiyati. v.
Is slain māriyati. v.
Is tormented hiṃsiyati. v.
Is wounded vaniyati. v.
Jasmine sumanā. f.
Jewel ratana. n.
Jewel throne maṇipallaṅka. m.
Journey cārikā. f. gamana. n.
Journeying saṅcaranta. pr.p.
Joy pīti. f. pāmojja; soma-
nassa. n. hāsa. m.
sumanā. adj.
Judge vinicchayāmacca. m.
Jumps up abbhoggacchati. v.
Junction sīnghāṭaka n. magga-
samāgama. m.
Just as yathā—tathā; seyya-
thā pi. in.
Just as if seyyathā pi nāma. in.
Just so evam eva; tathā. in.
Justice yutti. f.
Keeping company with upa-
sevanā. f.
Keeps ṭapeti; nikkhipati. v.
Keeps company with payiru-
pasati. v.
Keeps in mind manasikaroṭi. v.
Keeps silence tuñhī bhavati.
Killer māretu. m.
Kills hanati; hanti; māreti. v.
Kind jāti; vikati. f.
Kind kāruṇīka; dayālu. adj.
Kindness dāyā; karuṇā. f.
King rāja. m.
Kingdom rajja; vijita. n.
Kingship rāja. n.
Knee-deep jaṃnumaṭṭa. adj.
Knocks on or at ākoṭeti. v.
Knower ṇātu. m.
Knowing jāṇanta; vijāṇanta. pr.p.
Knowledge ṇāṇa. n. paññā. f.
Knows jāṇāti; vijāṇāti. v.
Knows clearly pajāṇāti. v.
Knows perfectly pariṇāṇāti. v.
Labourer vetanika; kamma-kāra. m.
Lad māṇavaka. m.
Ladder nisseṇī. f.
Ladle uḷūuka. m.
Laid down paññātta; nipanna. p.p.
Lake sara. m.n.
Lamenting vilapamina. pr.p.
Last pacchima. adj.
Laughter hāsa. m. hasana. n.
Land thala. n.
Lass māṇavi. f.
Last pacchima; antima. adj.
Lasts pavattati. v.
Latch aggala. n.
Law-book nītigantha. m.
Layman gihī; upāsaka. m.
Laywoman upāsikā. f.
Leader nāyaka; pāmokkha. m.
Leaf-hut pañnasālā. f.
League yojana. n. (about 7 miles)
Learned bahussuta. adj.
Learnedness bāhusacca. n.
Leaves cajati. v.
Leaves the household life pabbajati; abhinikkhamati. v.
Leaving jahitvā. abs.
Left vāma. adj.
Letter sāsana; lekhana. n.
Liberal donor dānapati. m.
Library potthakālaya. m.
Lid piddhāna; apiddhāna. n.
Lie musā. in. asacca. n.
Life jīva. m. jīvita; carita.n.
Life of a recluse sāmaṇḍa. n.
Light lahu; sallahuka. adj.
Lightness lahutā. f.
Likewise tath 'eva. in.
Limb aṅga. n.
Limit odhi. m. sīmā. f.
Line panti. f.
Listening suṇanta. pr.p. sa-vana. ger.
Literature ganthāvali. f.
Little thoka; appaka. adj.
Liquor, fermented meraya. n.
Liquor, distilled surā. f.
Living jivana. ger.
Living jivanta. pr.p.
Living being pāṇaka; satta; pāṇi. m.
Livelihood jīvikā. f.
Lives in adhivasati. v.
Lives together sañvasati. v.
Lodging nivesana. n.
Logician takkika. m.
Long time addhā. m. dīgharattā; ciraṭ. c.d.
Longing of a pregnant woman dohaḷa. m.
Lord nāṭha; ayya. m.
Lordship ādhipacca. n.
Lotus paṅkaja; sārasa. n.
Love pema. n. sineha; pasāda. m.
Lovely pāsādika. c.dj.
Lover vāritaka (lit. betrothed); piyāyaka. m.
Low-caste man vasala. m.
Lowest heṭṭhima. adj.
Lust taṅhā. f.
Lustre obhāsa. m.
Lutanist venika. m.
Made of silver rajatamaya. adj.
Magnificently visiṭṭhākārena. c.d.
Maid paricārikā. f.
Makes less apacināti. v.
Makes ready paṭiyādeti. v.
Making a noise ravamāna. pr.p.
Mammal khūrapāyi. m.
Mango-fruit amba. n.
Manifested pāturahosi. v.
Manifests pakāseti; pātubhavati. v.
Mansion bhavana. n. vimāna. m.n.
Mantle kaṅcuka. m.
Many aneka. adj.
Many times bahukkhattuṇ. ad.
Marches against abbhuyāti. v.
Marine sāmuddika. adj.
Marks out paricchindati. v.
Marries āvāheti or vivāheti. v.
Mass of rock pabbatakūṭa. m.n.
Master (teacher) satthu. m.
Mat kilaṇja. m.
Matrimonial āvāha-vivāhika. nuj.
May, month of, Vesākha. m.
May be siyā; bhaveyya. v.
Mean dīna. adj. (p.p.).
Meaning attha. m.
Means upakkama; upāya. m.
Measures mināti. v.
Medical bhesajja. n.
Meditation jhāna. n.
Meets together sannipatatti. v.
Menacing santajjenta. pr.p.
Mental mānasika; manomaya. adj.
Meritorious deed puṇṇa; kusa-lakamma. n.
Message sāsana. n.
Messenger dūta; sāsanahāraka.
M.  
Method pariyāya; ākāra. m.  
Metrics chanda. m.n.  
Metropolis rājadhāni. f.  
Middle, the majjha. m.  
Middling majjhima. adj.  
Milk paya. m.n. duddha. n.  
Mind mānasa; citta. n.  
Minute muhutta. n.  
Miracle pāṭjhāriya. n.  
Mischief apakāra. m.  
Misedee dosa. m. vajja. n.  
Misfortune vipatti. f.  
Mistress sāmini. f.  
Mixed with ghee ghātika. adj.  
Modern ajjatana. adj.  
Moment khaṇa. m.  
Monk pabbajita; samaṇa; tan-podhana. m.  
Moon nisākara; candā. m.  
Monkey makkaṭa. m.  
More bhīyo. in.  
Most accanta. adj.  
Mounting abhirūhana. ger.  
Moves calati; saṅcarati; saṅ-kamati. v.  
Moving about saṅsaranā. ger.  
saṅsaraṇa. pr.p.  
Moves aside apeti. v.  
Moves off apagacchati. v.  
Much ailing bavhābādha. adj.  
Much valuable mahāraha. adj.  
Multi-coloured nānāvaṇa. adj.  
Music vādita. n.  
Musical instrument turiya; turiyabhāṇḍa. n.  
My deər bho. in.  
Naked nagga. adj.  
Naked ascetic niganṭha. m.  
Naught na kiṇci. in.  
Nave nābhi. f.  
Near avidura; āsanna; samīpa. adj.  
Necessity attha. m.  
Need payojana. n.  
Neglects pamajjati. v.  
Neighbourhood sāmanta; āsa- naṭṭhāna. n.  
Never na kudācanaj. adj.  
New nava; abhinava. adj.  
News vuttanta. m. pavatti. f.  
Noble setṭha; uttama; vara. adj.  
Noble person ariya. m.  
Noble truth ariyasacca. n.  
Novel navakathā. f.  
Nobler utteritara; setṭhatara. adj.  
Nobody na koci. in.  
Noise rava. m.  
Norm dhamma. m.
Not seldom abhiṅhāya. ad.
Nourishing ojavanta. adj.
Novice monk sāmaṇera. m.
Nun bhikkhuni. f.
Nursing upatthāna. ger. upat-
thaḥanta. pr.p.
Object goceça. m.
Observance pāḷana; rakkhana.
erg.
Obstructed ruddha; bādhita.
Occasion avatthā. f.
Odour gandha. m.
Of other faiths aṁnatitthiya.
adj.
Oil tela. n.
Ola tālapāṇa. n.
Old age jarā. f.
Olden purātana; sanantara.
adj.
Omniscience sabbaññatā. f.
On account of nissāya; paṭicca.
in. (abs.).
On that account tato nidaṅga.
ad.
Once ekakkhattuṅ; ekadā. ad.
Once a fortnight anvaddhamasaṅ. ad.
One by one ekeka. adj.
One and a half diyaḍḍha. m.
One-eyed ekakkhika; kāṇa. adj.
Only eva. in.
Oozes paggharati. v.
Open air abbhokāsa; ajjhoko-
kāsa. m.
Opposite abhimukha; virud-
dha. adj.
Orange-coloured kāsāva. adj.
Order kama; anukkama; m.
paṭipāṭi. f.
Ordination, higher upasampadā. f.
Originally sabbapathamaṇ. ad.
Ornament abharana; pilandha.
n.
Orphan amātāpita. adj.
Other world paraloka. m.
Ought to be bhavitabba. pt.p.
Overhead upari. in. matthake.
loc.
Own saka. adj.
Own mind sacitta. n.
Owner sāmika. m.
Pagoda cetiya. n.
Pain vedanā. f.
Pair yuga; yugala; dvaya; 
dvika. n.
Palace rājabhavana. n.
Palmyra leaf tālapāṇa. n.
Park ārāma. m.
Partakes (of food) paribhuṇ-
jati. v.
Passes away cavati. v.
Passionless viraja. adj.
VOCABULARY

Paternal pettika; pitusantaka. adj.
Pavilion maṇḍapa. m.
Paying honour sakkaronta; garukaronta. pr.p.
Paying respect mānentā; pūjenta. pr.p.
Peak kūṭa. n.
Peasant gāmika; jānapadika. m.
Pedestrian padika. m.
People jana. m. janatā. f.
Perceiver mantu. m.
Perfect knowledge abhisambodhi. f.
Perfection sambodhi. f. (lit. perfect enlightenment).
Performs sampādeti; payojayati; karoti. v.
Perhaps karahaci. in.
Perishes vinassati. v.
Perishing vinassanta. pr.p.
Person puggala. m.
Piece khaṇḍa. n.
Pike (for guiding elephant) tutta. n.
Pilgrim pariyaṭaka. m.
Pitcher kuṇḍikā. f.
Placed ṭhapita; nikkhitta. p.p.
Places ṭhapeti; nikkhipati. v.
Planter ropaka; ropa. m.
Platform vedikā. f. around a shrine cetiyaṅgana. n.
Plays dībbati; kīlāti. v.

Pleasance uyyāna. n.
Pleasure pīti; tuṭṭhi. f.
Plot of ground bhūmibhāga. m.
Plough naṅgala. n.
Ploughed kasita; kaṭṭha. p.
Ploughing kasana. ger.
Poison visa. n.
Pondering jhāyanta; vitakkenta. pr.p.
Ponders jhāyati. v.
Poor adhana; daḷidda. adj.
Populace janatā. f.
Pork sokara. n.
Position ṭhāna; ṭhānantara. n.
Possessed of supernatural power iddhimantu. adj.
Possessing armies seniya. adj.
Potter kumbhakāra.
Poverty daḷiddiya. n.
Pouring āśiṅcanta; ākiranta. pr.p.
Pours āśiṅcati. v.
Powders cunṇeti. v.
Power bala. n. ānubhāva. m.
Practises anuyuñjati; paṭipajjati. v.
Praise thuti. f.
Praised abhitthuta; vaṇṇita. p.p.
Praising thomenta. pr.p.
Praises abhitthavati; pasanṣati. v.
Preacher desaka; kathika. m.
Preaching desenta. pr.p.
Preceptor upajjhāya. m.
Precious anaggha; mahārāha.

adj.
Precious thing ratana. n.
Predisposition anusaya. m.
Pregnant garugabbhā. f.
Prepared pañiyatta; sajjita;
paññatta. p.p. (the last is
used in connection with beds
and seats).

Presence abhimukha. n.
Present vijjamāna; sammuka.

adj.
Present paññākāra. m.
Prince rājakumāra. m.
Proceeds abhikkamati. v.
Proclaims pakāseti. v.
Produces nibbatteti; uppādeti;
janeti. v.
Professor pañditācariya. m.
Profit attha; ānisaṃsa. m.
Promises paṭijānāti. v.
Property santaka. m.
Prosper samijjhati. v.
Protected gopita; gutta. p.p.
Protection pālana; rakkhana.
ger.
Protector pāletu; pālaka. m.
Protects gopeti; rakkhati. v.
Protecting rakkhanta. pr.p.
Provides sampādeti. v.
Province padesa; janapada. m.

Provision upakarana; for
journey pāṭheyya. n.
Proximity samīpa. n.
Public, the mahājana. m.
Pulpit dhammadana. n.
Purification pariyodapanā. f.
Purity visuddhi. f.
Purse pasibbaka. m.
Pursuit upasevanā. f.
Putrid pūti. adj.
Puts in pakkhipati. v.
Puts in order paṭisāmeti. v.
Queen mahesi; rājadevi. f.
Question pānha. 3.
Questioned pucchita; puṭṭha.
Rainy season vassāna. m.
Raised uppādita; utṭhāpita.
Raises uppādeti; nibbatteti. v.
Raises up ukkhipati; ussāpeti.
v.
Rampart pākāra. m.
Range rāji; panti. f.
Rare dullabha. adj.
Reaches upagacchati; upasaṅkamati. v.
Realm rajja. n.
Rebirth punabbhava. m.
Received labhi. v. laddha. p.p.
Receives paṭigapāthi; labhati.
v.
Recites sajjhāyati. v.
Receiving labhanta. pr.p.
Recluse samaṇa; pabbajita. m.
Recognition vijānana; saññāna. n.
Recurring series anuppabandha. m.
Refuge saraṇa. n.
Refuse kacavara. m. mala. n.
Refusal paṭikkhepa. m.
Refuses paṭikkhipati. v.
Regains paṭilabhati. v. (memory) paccupaṭṭhāpeti. v.
Regular order anukkama. m. ānupubbī. f.
Rehearsal saṅgīti. f.
Reign rajjakāla. m.
Reigning rajjaṅ kārenta. pr.p.
Rejoices abhinandati. v.
Rejoicing, abhinandana; mandaṇa. ger.
Relation niṭṭi. m.
Relic dhātu. f.
Religion samaya. m. sāsana. n.
Remembering anussaranta. pr.p.
Remembers anussarati. v.
Remote paccantima. adj.
Removes vajjeti; parivajjeti. v.
Removes (a hat, etc.) omuṇcati. v.
Repairs paṭisaṅkharioti. v.
Repents anutappati. v.
Replied paccassosi. v.
Replies paṭivacanaṅ deti. v.
Reply paṭivacana. n.
Report pavattī; vātā. f.
Residence vāsa. m. vāsaṭṭhāna. n.
Resolves adhiṭṭhāti. v.
Respect gārava. m.
Resthouse āvasathāgāra. m.
Restrains saññamayati. v.
Result anisaṅsa; vipāka. m. phala. n.
Retains (memory) paccupaṭṭhāpeti. v.
Returns paṭinivattati; paccāgacchati. v.
Reverence apaciti. f. gārava. m.
Reviles paribhāsati; akkosati. v.
Rice milk (khīra-) pāyāsa. m.
Rice-merchant taṇḍulika. m.
Right (side) dakkhīna. adj.
Righteous dhammaṭṭha; dhammika. adj.
Rinases pakkhaleti. v.
Rise udaya. m.
Roaring gajjanta. pr.p.
Robber cora. m.
Robe (of a monk) cīvara. n.
Robing (himself) nivāsetvā. abs.
Rolls pavaṭṭeti; parivatteti. c.t.
Rolling parivattenta. pr.p.
Roof-gable gopānasī. f.
Royal rājakiya. (in some compounds) maṅgala. adj.
Royal chamber sirigabbha. m.
Royal city rājadheī. f.
Royal sage rājisi. m.
Ruin parābhava. m.
Rules of conduct sikkhā. f. saṃcāra. m.
Running about paridhāvamāna. pr.p.
Runs against abhidhāvati. v.
Runs around paridhāvati. v.
Runs here and there ādhāvati. v.
Rust mala. n.
Sacrifice yañña. m.
Safeguard rakhati. v.
Sailor nāvika. m. woman nāviki. f.
Saint arahanta. m.
Sal-grove sālavana. n.
Salted lonika. adj.
Salutes abhivādeti. v.
Same thing tad 'eva.
Sandal upāhana. m.
Sandal-wood candana. n.
Sanskrit (language) Sakkata bhāsā. f.
Satisfaction titti. f.
Satisfies santappeti. v.
Saying bhāsita. ger. vaca. m.n.
Saying vadanta; kathenta. pr.p.
Says bhāsati; vadati. v.
Scalp sīsacchavi. f.
Scatters ākirati. v.
Scatters about vikirati. v.
Scented water gandhodaka. n.
Sceptre (-jāvalin) cakkāyudha. n.
Screams ravati. v.
School satthasālā. f.
Searches pariyesati; gavesati. v.
Secret raha. m.n.
Sect nikāya; gaṇa. m.
Seeking pariyesamāna. pr.p.
Selects uccināti. v.
Sends pahiṇāti. v.
Sends for pakkosāpeti. v.
Sends away uyyojeti. v.
Sense indriya. n.
Sentence vākya. n.
Sensible satimantu. adj.
Sensual pleasure kāma. m.
Separating viyojenta. pr.p.
Sermon sutta. n.
Serpent bhujaga: uraga. m.
Serves paricarati. r.
Serves while eating parivisati. r.
Servitor upaṭṭhāka. m.
Set forth nikkhami. r.
Setting down attha; atthagama. m.
Severe kaṭuka; tikhīna. adj.
Shakes dhunāti; kampeti; cāleti. v.
Shape saṃṭhāna. n.
Shares bhājeti; vibhajati. r.
Shares with sanvibhajati. r.
Sheep mendā. m.
Sheer accanta: tikhīna. adj.
Shines jalati; bhāsati; dippati; jotati. r.
Shines very much atirocati. r.
Shining jalanta; tapanta; jotanta; tapamāna. pr.p.
Should be adopted vattettabba. pt.p.
Should be brought āharitabba. pt.p.
Should be carried hāriya; hari-tabba. pt.p.
Should be given dātabba; deyya. pt.p.
Should be informed āroceṭabba. pt.p.
Should be kept ṭhapetabba. pt.p.
Should be killed māreṭabba. pt.p.
Should be obeyed anuvattitabba. pt.p.
Should be respected garukātabba. pt.p.
Should be sent pesetabba. pt.p.
Should be slain māreṭabba. pt.p.
Should be taken gayha. pt.p.
Should be thought cinteyya. pt.p.
Shouts ughhoseti. v.
Showing dassenta. pr.p.
Shows dasseti. v.
Sick gilāna: roga. adj.
Sickness ābadha; roga. m.
gelaṇa. n.
Sight dassana. n.
Silk cotton tree simbalī. m.
Silver rajata. n.
Similar sadisa; samāna; tulya. adj.
Similarly tath 'eva. in.
Since paṭṭhāya (with ablative) in.
Since then tato paṭṭhāya. in.
Sinful pāpa; pāpi. adj.
Singing gāyanta. pr.p.
Singing gīta; gāyana. ger.
Single ekaka. adj.
Sings gāyati. v.
Sinhalese Sihala. adj.
Sire deva! m.
Sister's son bhāgineyya. m.
Sitting nisinnaka. adj. nisindanta. pr.p.
Skill nepuṇa; kosalla. n.
Skilful nipuṇa; kusala; susikkhita. adj.
Sky nabha. m.n. ākāsa. m.
Slandering abbhācikkhana. n.
Sleeping place senāsana; sayanañţhāna. n.
Small bed mañcaka. m.
Small chair pīthaka. n.
Smeared with makkhita. p.p.
Smells ghāyati. v.
Smoke dhūma. m.
Smokeless vidhūma. adj.
Smooth maţtha. adj.
Smooths samanţ karoti.
Snare pāsa. m.
Snatching life vayohara. adj.
Sneezing khipanta. pr.p.
Sofa pallauka. m.
Soft muduka. adj.
Soiled malina. adj.
Soldier yodha; bhaţa. m.
Sometimes kudācananţ. ad.
Son tāta; putta. m.
Song gitā. n.
Sort vikati; jāti. f.
Sounds (a drum, etc.) vādeti. v.
Sous vapati. v.
Space okāsa. m.

Special umbrella atichatta. n.
Spell java; vega. m.
Spends vissajjeti; time vītināmeti. v.
Spinning kantanta. pr.p.
Splendour teja; m.n.
Splits phāleti. r.
Spoon kaţacchu. m.
Spoke ara. n.
Spoken vutta; kathita. p.p.
Spotted citta; kammāsa. adj.
Sphere (of sense) āyatana. n.
Spreads attharati; pattharati. v.
Springs from pabhavati. v.
Sprinkling āsiţcanta. pr.p.
Sprinkles āsiţcati. v.
Sprout of a lotus bhisa. n.
Spy cara; carapurisa. m.
Some ekacca. adj.
Something kiţci. in.
Sometimes kudācananţ. in.
Son atraja. m.
Soothsayer nimittapāţhaka. m.
Squanders vināseti. v.
Stable assasālā. f.
Stainless viatamala. adv.
Stands up uţţhahati. r.
Star tārā; tārakā. f.
State couch sirisayana. n.
State (of a being) atabhāva. m.
State of being calmed samitatta. n.
Stays paṭivasati: tiṣṭhati. v.
Steals avaharati. v.
Storeyed bhūmaka. adj. (found in compounds).
Straight uju. adj.
 Stranger āgantuka. m.
Straw palāla. n.
Streamer dhaja. m.
Strength bala. n. thāma. m.
Stretches pasāreti. v.
Strews okirati. v.
Strife parakkama. m.
Strikes paharati. v.
Striking paharanta; pothenta. pr.p.
String hāra. m.
Strings āvuṇāti. v.
Strives parakkamati; uṣsahati; upakkamati. v.
Stump khāṇu. m.
Subdues dameti. v.
Suburb upanagara. n.
Such tādisa; evariṇa. adj.
Suffers vindati; anubhavati. v.
Suffuses pharati. v.
Suitable patirūpa; anucchavika. adj.
Summum bonum of the Buddhists nibbāna. n.
Sun dinakara; pabhaṅkara. m.
Sunset suriyatthaṅgama. m.
Superior adhipati; adhipa. m.

**Supernatural knowledge** abhi-nūṇa. f.
**Supernatural power** iddhi. f.
iddhibala. n.
**Supplies with** sampādeti. v.
**Supporting** saṅganhaṇta. pr.p.
**Supports** saṅganhaṇṭi; bharati.
v.
**Supreme knowledge** saṅgaṇṭuṇāna. n.
**Sure** dhuva. adj.
**Surely** ve; kāmaṇ. in.
**Surface** tala; piṭṭha. n.
**Surpasses atikkaṭamati. v.**
**Surrounded by** parivuta; parik-khitta. p.p.
**Surrounds** parivāreti. v.
**Swan** haṇsa. m.
**Swarm** saṇḍa. m.
**Sweeps** sammaṭjati. v.
**Swept** sammaṭṭha; samma-jita. p.p.
**Synonym** pariyoṇa. m.m.
**Syrup** pāṇa; pāṇaka. n.
**Tail** naṅguṭṭha. n. vālabhi. m.
**Taker** gāhaka. m.
**Takes in** paveseti. v.
**Takes off** (a hat, etc.) omuṇ-catii. v.
**Takes refuge in** saṇaṇaḥ gacchati.
**Takes trouble** vihaṇḍati. v.
**Taking** gahaṇa. n. gaha. m.
**Talk, friendly** sallāpa. m.
**Talkative** vācāla. adj.
Talking kathenta. pr.p.
Tamil Damila. adj.
Taste rasa; assada. m.
Teacher acariya; satthu. m.
Teaches sikkhapeti; ugganhapeti. v.
Telling vadanta. pr.p.
 Tells acikkhati; vadati. v.
Temple devayatana. n.
Ten thousand nahuta. n.
Terrace alinda. m.
Territory janapada. m.
That much tavataka. adj.
Theft theyya; coriya: adimmadana. n.
Therefore tasma. in.
Thereupon atha. in.
Thickly ghanaq ad.
Thing upakarana; bhaanda. n.
Thinks manoti; cinteti; mañanaq. v.
Thirst pipasa; tanha. f.
This much ettaka. adj.
Thought cinta. f. ceta. m.n.
Three and a half adhuddha. m.
Throne sishasana. n.
 Throws khipati. v.
 Throws away chaddeti. v.
Thus iti; itthany. in.
Tiger vyaggha. m.
Tight dalha. adj.
Time samaya; kala. m.
To accompany anugantuq. inf.
To arrive pattuq. inf.
To attain patiladdhuq. inf.
To avoid nivaretnuq. inf.
To carry hattuq; harituq. inf.
To cut chettuq. inf.
To do katave; kattuq; katuq. inf.
To drink pataq. inf.
To dry sasetuq. inf.
To grieve sasituq. inf.
To inform arocetuq; nivedetuq. inf.
Told aha. v.
To obtain laddhuq. inf.
Took by force ahasi. v.
Tooth-brush dantakaṭṭha. m.
Top matthaka; agga. m.
To perceive boddhuq. inf.
Topic for meditation kammaṭṭhana. n.
Torch ukka: danḍadipika. f.
To release vissajjetuq; municiituq. inf.
Torrent ogha; sota. m., dhara. f.
To say vattuq. inf.
To see passituq; oloketuq. inf.
To show dasetuq. inf.
To stand ṭhauq. inf.
Tottering pavedhamana. pr.p.
Touches phusati; parāmasati. v.
Towards santikaq. ad.
Town nagara. n.
Term | Meaning
---|---
Tounsmen nāgarika. m. | Turquoise veluriya. n.
Tramples maddati. v. | Turtle kacchapa. m.
Trance jhāna. n. | Tutor sikkhāpaka. m.
Translates anuvādeti; parivatteti. v. | Twin yamaka. adj.
Transmigrating (saṃsāre) saṃsaraṇa. pr.p. | Two and a half adīhateyya. m.
Traveller pathika; panthaka. m. | Twofold diguṇa. adj.
Travelling vicaranta; cārikañ caranta. pr.p. | Tyre nemi. f.
Travels sañcarati. v. | Ugly virūpa; dubbaṇṇa. adj.
Tread phāṇita. n. | Unable asakkonta. pr.p.
Treads upon akkamati. v. | Unconfused visārada. adj.
Treasurer seṭṭhi; bhaṇḍāgārika. m. | Undergoes nigacchati; vindati. v.
Treats saṅgaṇhāti; sakkaroti. v. | Understands vijnānati. v.
Tree dumā. m. | Undigested food udariya. n.
Trembles kampati; vedhati. v. | Unguent vilepana. n.
Triad tika; taya. n. | Unfastens omuṇcati. v.
Troubles viheseti. v. | Unhurried ataramāna. pr.p.
Trunk khandha. m. | Union saññoga; saṅgama. m.
Truth sacca. n. | Unites saṅgameti; ekābhāvam upaneti. v.
Trying usshahanta; vāyamanta. pr.p. | Until yāva—tāva. in.
Tumour abbuda. m. | Universal lord lokanāyaka. m.
Tunnel ummagga. m. | Universal monarch cakkavatti. m.
Turned down nikkujjita. p.p. | University nikhilaviṣjālaya. m.
Turns round parivattati. v. i. | Unparalleled niruttara; appaṭipuggala. adj.
| Upper skin chavi. f.
| Uses pariharati. v.
Utmost care adhikatarussāha. m.
Vanquishes parājeti. v.
Various nānā. in. nānāvidha; vividha. adj.
Vault abhantara (-gabbha). m.
Vehicle vāhana; yogga. n.
Venerable āyasmantu. adj.
Verbal vācasika. adj.
Vessel bhājana. m.
Vexed appatīta; rūṭha. p.p.
Vexes dussati. v.
View passati. v.
Villager gāmika; gāmavāsi. m.
Vulgarity hīnatā. f.
Walking gamana; saṅcarana. ger.
Wanderer sancāraka; pariyataka. m.
Wandering cārikā. f.
Wandering ascetic paribbājaka. m.
War yuddha. n. saṅgāma. m.
Warbles nikūjati. v.
Ware bhaṇḍa. n.
Warrior khattiya. m. & adj.
Was ahoṣi; abhavi. v.
Was able asakkhi. v.
Washes pakkhaleti. v.
Washing dhovana. ger.
Watch of the night yāma. m.
Watcher pāluka. m.

Watching rakkhanta. pr.p.
Water-bird sārasa. m.
Wayfarer addhika; panthaka.
Wealthy bhogi. adj.
Wearing paridahanta; nivāsenta. pr.p.
Weaver tantavāya. m.
Weaves vināti; vāyati. v.
Week sattāha. n.
Weeping paridevamāna. pr.p.
Weeps parodati. v.
Welfare abhivuddhi. f. attha. m.
Well kūpa. m.
Well sammā; sādhu. in.
Well-to-do sukhitva; dhanavantu. adj.
Went pakkāmi. v.
Western pacchima. adj.
Wheel-gem cakkaratana. n.
Where kahaṭ; kuṭṭiḥ; kutra. ad.
Wherever yattha; yattha kathaci. ad.
White lotus puṇḍarika. n.
White water-lily ‘kumuda. n.
Whole nikhila; sakala. adj.
Wicked person asappurisa. m.
Wife dāra. m. jāyā. f.
Willing to come āgantukāma. adj.
Willing to learn ugganhitukāma. adj.
Wind māluta; vāyu; vāta. m.
Wine jināṭi. v.
Winter hemanta. m.
Wise pañña; pandita. adj.
Wiseman medhāvi. m.
Wishes icchati.
Wishing ākaṅkhamāna; icchant. pr.p.
Wishing to drink pātukāma. adj.
Woman vadhū; nārī. f.
Wood dāru; kaṭṭha. n.
Wooden kaṭṭhamaya. adj.
Word vaca. m.n. vācā. f.
Work kamma; kāriya. n.
kammanta. m.
Worldly lokīya; lokika. adj.
Worthy araha. adj.
Worshipful namassaniya. pl.p.
Worshipping namassamāna. pr.p.
Worthy bhadra. adj.
Would engage in payojeyya. v.
Would get (he) labhetha. v.
Would have attained (he) adhigacchissā; pāpunissā. v.
Would have been (he) abhavissā.
Would have been born (he) uppajjissā. v.
Would obtain (he) adhigacocheyya. v.
Wounded khata; vanita. p.p.
Wraps in upanayhati. v.
Wreath dāma. m.
Wrong path ummagga. m.
Yak camari. m.
Year by year anuvassañ ad.
Young dahara. adj.
Youngest kaniṭṭha. adj.
Young one potaka. m.
Zenith uddhan. ad.
"A book that is shut is but a block"

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