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THE
NEW PALI COURSE
PART II

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BY
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AGGĀRĀMA, AMBALANGODA

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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 text book 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.

2521—A1

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.

TABLE OF CONTENTS

	PAGE
Further Treatment of Letters	1
Sandhi = Euphonic Combination	3
(1) Vowel-Sandhi	3
(2) Consonant-Sandhi	16
(3) Niggahīta-Sandhi	21
(4) Mixed Sandhi	27
Mano-Group	32
Masculine Noun ending in O	34
Compound Nouns	39
(1) Adjectival Compounds	40
(2) Digu-Compounds	42
(3) Dependent Determinative Compounds ..	47
(4) Copulative Compounds	51
(5) Adverbial Compounds	58
(6) Relative Compounds	59
(7) Complex Compounds	65
Verbs	74
Modes	75
First Conjugation	77
Present Tense	77
The Imperative	79
The Optative	80
Past Tense	84
Past Indefinite	87
Future Tense	92
The Past Conditional	93

PAGE

Second Conjugation 94
Third Conjugation 98
Fourth Conjugation 99
Fifth Conjugation 99
Sixth Conjugation 100
Seventh Conjugation 100
Verbal Prefixes 104
Passive Voice 114
Causal Suffixes 119
Position of Words in a Sentence (Syntax) .. 126
Concord 130
Taddhita or the Secondary Derivation 138
Numerical Derivatives 163
Gerundial Derivatives 164
Adverbial Derivatives 166
The Primary Derivatives or Kitakas 174
Kicca Suffixes 175
Present Participles 180
Past Participles 181
Primary Derivatives that are not Participles .. 189
Primary Derivatives that are Indeclinable .. 197
Pali-English Vocabulary 207
English-Pali Vocabulary 239

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A.	Aṅguttaranikāya. The Pali Text Society's Edition.
A.A.	Aṅguttaraṭṭhakathā. P.T.S. Edition.
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.
Bv.	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.
Mhv.	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.
Ty.S.	Treasury of Stories by C. H. Tawney, M.A., 1895, London.
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) **ā, ī, ū, e, o** are long.

Prosodically the short vowels before a double consonant or ŋ (= niggahīta) are counted long. It is to be observed that **e** and **o** are pronounced short before double or conjunct consonants (as in *khettaṁ, 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	ṅ	= *Kavagga* or *Ka-group*
c	ch	j	jh	ñ	= *Cavagga* or *Ca-group*
ṭ	ṭh	ḍ	ḍh	ṇ	= *Ṭavagga* or *Ṭa-group*
t	th	d	dh	n	= *Tavagga* or *Ta-group*
p	ph	b	bh	m	= *Pavagga* or *Pa-group*

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

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

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

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

A. **According to the places of formation:**

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

B. **According to utterance.**

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

(2) The *second* and the *fourth* letters of the same are *aspirates*, because they are pronounced with a strong breath or h-sound added to them.

SANDHI=EUPHONIC COMBINATION

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

Sandhi is divided into—

(1) *Sarasandhi* = combination of vowels.

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

(3) *Niggahītasandhi* = combination of ŋ 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 ŋ 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 + aggaŋ = *vandiyaggaṁ.*

a ,, ā : Tān' eva + āsanāni = *tān' evāsanāni.*

a ,, u : Amanussa + upaddavo = *amanussupaddavo.*

ā before i : Paññā + indriyaŋ = *paññindriyaṁ.*
i „ i : Tīni + imāni = *tīnimāni.*
i „ e : No hi + etaŋ = *no h' etaṁ.*
ī „ o : Bhikkunī + ovādo = *bhikkhunovādo.*
u „ u : Mātu + upaṭṭhānaŋ = *mātupaṭṭhānaṁ.*
u „ ā : Sametu + āyasmā = *sametāyasmā.*
e „ a : Dhanaŋ me + atthi = *dhanam matthi.*
e „ e : Sabbe + eva = *sabb' eva.*
o „ e ; Asanto + ettha = *asant' ettha.*
o „ a : Tayo + assu = *tayassu.*

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

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

Examples

i after ā : Chāyā + iva = *chāyā' va.*
a „ i : Iti + api = *itipi.*
a „ u : Devatā nu + asi = *devatā nu' si ?*
a „ ū : Akataññū + asi = *akataññū' si.*
a „ e : Vande + ahaŋ = *vande' haṁ.*
a „ o : So + ahaŋ = *so' haṁ.*
i „ u : Cakkhu + indriyaŋ = *cakkhundriyaṁ.*
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 + īritaṇ = *jineritaṁ.*
Canda + udayo = *candodayo.*
Yathā + udake = *yathodake.*
Upa + ikkhati = *upekkhati*
Na + upeti = *nopeti.*
Udadhi + ūmi = *udadhomi.*

Exercise 1

TRANSLATE INTO ENGLISH
AND DISJOIN THE SANDHIS

1. Tesaṇ dvinnaṇ nivesanesu bahunnaṇ bhikkhūnaṇ paññattān' ev' āsanāni honti.

2. "Puttā m' atthi dhanam m' atthi,
Iti bālo vihaññati." *Dhp.* 62.

3. Purā Vesalivāsīnaṇ mahanto rogupaddavo ahosi.

4. Sabb' eva mayaṇ dhammaṇ sutvā taṇ sādhukaṇ manasi karissāma.

5. Sabbam p' idan amhākaṇ dehanissitaṇ vinassati.

6. "No h' etaṇ bhante" ti bhikkhū Bhagavato vadiṇsu.

7. Dāsen' āhaṭāni dārūni gahetvā dāsī yāguṇ paci.

8. Yadā' haṇ nagaram agamāsiṇ tad' eko puriso mama chattaṇ gaṇhi.

9. Dārakā pupphān' ocinituṇ vanaṇ gantvā setāni' pi nīlāni' pi pupphān' āhariṇsu.

10. "Tena h' āvuso gaṇhatha me patta-cīvaran" ti thero āha.

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

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

13. Uggaṇhitukāmā dārakā pāto' v' uṭṭhāya kiñci bhuñjitvā satthasālaṃ gacchanti.

14. Kumbhaghosako kālass' eva vuṭṭhāya Rājagahanagare kammakāre pabodhesi.

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

Words that are not given in the First Book

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

Ahosi = was. *r.*

Āvuso = brethren. *in. voc.*

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

Āsiñcitvā = having poured or sprinkled. *abs.*

Āha = said; told. *r.*

Iti = thus. *in.*

*Uggaṇhitukāma** = willing to learn. *adj.*

Upaṭṭhāna = attending; nursing. *n.*

Kālass' eva = early. *in.* †

Kiñci = something. *in.*

Kumbhaghosaka = name of a person. *m.*

Tathāgata = the Buddha. *m.*

Tela = oil. *n.*

Thera = an elder; senior monk. *m.*

Dehanissita = connected with the body. *adj.*

Dve vāre = twice. (*acc. pl.*).

Nibaddhaṁ = always. *ad.*

Nivesana = house; dwelling. *n.*

---

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

†*Kālassa* was originally a genitive of time.

Paññatta = prepared. *p.p.*

Patta-cīvara = bowl and robe. *n.*

Pabodheti = awakens. *v.*

Pabbajita = monk. *m.*

Bāla = foolish. *adj.* fool. *m.*

Bhante = Reverend Sir. *voc.*

Rogupaddava = calamity by disease. *m.*

Laṅkika = born in Ceylon. *adj.*

Vinassati = perishes. *v.*

Vihaññati = takes trouble. *v.*

Vuṭṭhāya = having risen up. *abs.*

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

Satthasālā = school. *f.*

Translate into Pali

forming sandhis where it is suited

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

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

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

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

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

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

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

8. The Great Elder said to the villagers: "To-morrow we shall go to 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 Sāvatthi 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 abcve Exercise

Among = antare. *loc.*

Became = abhavi. *v.*

Being = honta. *pr.p.*
hutvā. *abs.*

Being = satta ; pāṇī. *m.*

Book = potthaka. *m.*

Built = kāresi. *v. causative.*

Casting off = vijahitvā. *abs.*

Disappears = antaradhāyati ; vinassati. *v.*

Divided = bhājita. *p.p.*

During = vattante. *loc.*

Early = pāto 'va. *in.*

Female devotee = upāsikā. *f.*

Hospitality = sakkāra. *m.*

Life = jīvita. *n.*

Misfortune = vipatti. *f.*

Originally = sabbapaṭhamaṇ. *ad.*

Platform around a shrine = cetiyaṅgaṇa. *n.*

Prepared = paññatta.* *p.p.*

---

*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. *m.*

Receiving = labhanta. *pr.p.*

Reign = rajjakāla. *m.*

Sick = rogī. *adj.*

Spent = atikkāmesi. *v.* (Use only in connection with time).*

Sweeps = sammajjati. *v.*

Treasurer = seṭṭhī; bhaṇḍāgārika. *m.*

Villager = gāmavāsī. *m.*

Vowel-Sandhi (*Continued*)

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

Tatra + ayaṇ = tatr + ayaṇ = *tatrāyaṁ.*
Tadā + ahaṇ = tad + ahaṇ = *tadāhaṁ.*
Yāni + idha = yān + idha = *yānīdha.*
Kikī + iva = kik + iva = *kikīva.*
Bahu + upakāro = bah + upakāro = *bahūpakāro.*
Idāni + ahaṇ = idān + ahaṇ = *idānāhaṁ.*
Sace + ayaṇ = sac + ayaṇ = *sacāyaṁ.*
Tathā + upamaṇ = tath + upamaṇ = *tathūpamaṁ.*
Appassuto + ayaṇ = appassut + ayaṇ = *appassutāyaṁ.*

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 = *vītināmeti.*
Sādhu + iti = sādhu + ti = *sādhūti.*
Kiṇsu + idha = kiṇsu + dha = *kiṁsūdha.*
Lokassa + iti = lokassa + ti = *lokassāti.*

---

* *Vissajjesi* must be used in connection with wealth.

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

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

Sotthi + atthu = *sotthyatthu.*

Putto te + ahaṃ = putto ty + ahaṃ = *putto tyāhaṁ.*

Me + ayaṃ = my + ayaṃ = *myāyaṁ.*

Dāsī + ahosiṃ = dāsy + ahosiṃ = *dāsyāhosiṁ.*

Sattamī + atthe = *sattamyatthe.*

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

So + ahaṃ = sv + ahaṃ = *svāhaṁ.*

Anu + eti = *anveti.*

Atha kho + assa = *athakhvassa.*

Anu + addhamāsaṃ = *anvaddhamāsaṁ.*

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

Na tu + eva = *na tveva.*

Yāvatako + assa = *yāvatakvassa.*

Su + āgataṃ = *svāgataṁ.*

Yo + ayaṃ = yv + ayaṃ = *yvāyaṁ.*

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

y: Na + idaṃ = *nayidaṁ.*
Vuddhi + eva = *vuddhiyeva.*

v: Ti + aṅgulaṃ = *tivaṅgulaṁ.*
Pa + uccati = *pavuccati.*

m: Idha + ijjhati = *idhamijjhati.*
Lahu + essati = *lahumessati.*

d : Atta + attho = *atladattho.*
Tāva + eva = *tāvadeva.*

n : Ito + āyati = *itonāyati.*

t : Tasmā + iha = *tasmātiha.*
Ajja + agge = *ajjatagge.*

r : Du + akkhāto = *durakkhāto.*
Pātu + ahosi = *pāturahosi.*
Ni + uttaro = *niruttaro.*

ḷ : Cha + abhiññā = *chaḷabhiññā.*
Cha + aṇso = *chaḷaṁso.*

h : Su + ujū ca = *suhujū ca.*
Putha + eva = *puthageva.*

Exercise 2

TRANSLATE INTO ENGLISH
AND SHOW HOW THE SANDHIS ARE FORMED

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

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

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

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

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

6 (1) "Kiṃ sū' dha vittaṃ purisassa seṭṭhaṃ ?
Kin su sucinṇo sukham āvahāti ?"

(2) "Saddhī' dha vittaṃ purisassa seṭṭhaṃ.
Dhammo sucinno sukham āvahāti." *S.I.* 42.

7. "Tasmā-t-iha, bhikkhave, evaṃ sikkhitabbaṃ: paññāvuddhiyā vaḍḍhissāmā' ti." *A.* i, 15.

8. "Tayo' me bhikkhave gilānā saṃvijjamānā lokasmiṃ, . . . tayo' me gilānūpamā puggalā." *A.* i. 120.

9. Aṇḍaṃ rakkhantī kikī' va, vāladhiṃ rakkhanto camarī' va, tumhe' pi sādhukaṃ attano sīlaṃ rakkhatha.

10. "Tato naṃ sukham anveti
Chāyā' va anapāyinī." *Dhp.* 2.

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

12. "Na-y-idha naccaṃ vā gītaṃ vā
Tāḷaṃ vā susamāhitaṃ." *Dh. A.* iv, 67.

New Words

Agāra = house. *n.*

Ajjhāvasati = dwells. *v.*

Anapāyinī = which does not leave. *f.*

Asi = (thou) art. *v.*

Anupaddava = free from danger; safe. *adj.*

Anusaya = predisposition. *m.*

Anūhata = not destroyed. *p.p.*

Anveti = follows. *v.*

Abbūḷha = drawn out; removed. *p.p.*

Amhi = (I) am. *v.*

Asmi = (I) am. *v.*

Āvahāti = brings. (Metrical for *āvahati*).

Kikī = blue jay. *f.*

Kiṁ su = an interrogative particle. *in.*

Gilāna = sick (person). *adj.*

Gilānūpama = similar to a patient. *adj.*

Gīta = song; singing. *n.*

Cakkavattī = universal monarch ; (lit. one who sets the wheel rolling). *m.*

Camarī = the yak. *m.*

Taṇhā = lust ; thirst. *f.*

Tasmā = therefore. *in.*

Tāḷa = music. *m.*

Tāvataka = that much. *adj.*

Daḷha = tight ; firm. *adj.*

Nacca = dance. *n.*

Nibbuta = tranquilled ; peaceful. *p.p.*

Nisinnaka = sitting. *adj.*

Paṇṇasālā = leaf hut. *f.*

Puggala = person. *m.*

Punappunaṁ = again and again. *ad.*

Bhāgineyya = sister's son. *m.*

Yāvataka = as much (as). *adj.*

Rakkhantī = protecting ; watching. *f.*

Rāja = king. *m.*

Rūhati = grows. *v.*

Vaḍḍhati = grows ; increases. *v.*

Vāladhi = tail. *m.*

Vitta = wealth. *n.*

Vuddhi = increase. *f.*

Vyāma = fathom. *m.*

Saddhā = faith. *f.*

Sammā = friend.*

Saṁvijjamāna = existing. *adj.*

Sikkhitabba = that should be practised or observed. *pt.p.*

Sītibhūta = cooled. *p.p.*

Suciṇṇa = practised well. *p.p.*

Susamāhita = well performed. *p.p.*

Seṭṭha = 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 = paṭiganhi. *v.*

Admonishes = anusāsati. *v.*

All-knowing = sabbaññū. *adj.*

Asks = pucchati. *v.*

Asked = puṭṭha; pucchita. *p.p.*

Assembles = sannipāteti. *v. causative.*

Assembled = samāgata; sannipatita. *p.p.*

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

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

Disjoin the Sandhis in the following words:—

Pañc' indriyāni	Tātāti
Sattuttamo	Saddhīdha
Suriyodayo	Migīva
Dhammānussati	Handāhaṇ
Atrāhaṇ	Tato' haṇ
Yān' imāni	Hatacakkhu' smi
Tāvad' eva	N' eva tāvāhaṇ
Cattāro' me	Sammad' akkhāto

Yvāhaṇ

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

Join the following words in suitable ways :—

Tattha + ahaṃ	Tathā + eva
Tassa + upari	Vutti + assa
Ajja + eva	Du + aṅgulaṃ
Tadā + api	Atha kho + etaṃ
Vasalo + iti	Tāni + ahaṃ
Avijjā + ogho	Na + udeti

Mūḷho + 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 + karaṃ = *dukkaraṁ*
Anu + gaho = *anuggaho*
Pari + cajati = *pariccajati*
Seta + chattaṃ = *setacchattaṁ*
Tatra + ṭhito = *taraṭṭhito*
Paṭhama + jhānaṃ = *paṭhamajjhānaṁ*
Vi + ñāṇaṃ = *viññāṇaṁ*
Upa + davo = *upaddavo*
Ni + dhano = *niddhano*
Su + patiṭṭhito = *suppatiṭṭhito*
Ni + phalaṃ = *nipphalaṁ*
Du + bhikkhaṃ = *dubbhikkhaṁ*
Ni + malo = *nimmalo*
Appa + suto = *appassuto*

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

Parā + kamo = *parakkamo*
Ā + khāto = *akkhāto*
Taṇhā + khayo = *taṇhakkhayo*
Mahā + phalaṃ = *mahapphalaṁ*
Ā + sādo = *assādo*
The exceptions to this rule are :
Vedanā + khandho = *vedanākkhandho*
Yathā + kamaṃ = *yathākkamaṁ*
Paññā + khandho = *paññākkhandho*

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

Lengthened

Khanti + paramaṃ = *khantī paramaṁ*
Jāyati + soko = *jāyatī soko*
Maññati + bālo = *maññatī bālo*
Nibbattati + dukkhaṃ = *nibbattatī dukkhaṁ*

Shortened

Bhovādī + nāma so hoti = "*bhovādi nāma so hoti.*"
Yiṭṭhaṃ vā + hutaṃ vā + loke = "*yiṭṭhaṁ va hutaṁ 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*

Exercise 3

TRANSLATE INTO ENGLISH

POINTING OUT THE SANDHIS

1. Manussā āyukkhayena kammakkhayena puññakkhayena ca maranti.

2. Sumedha-tāpaso paṭhamajjhānaṃ dutiyajjhānañ ca nibbattesi.

3. Nimmalassa sīlassa pālanaṃ mahapphalaṃ mahānisaṃsaṃ hoti.

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

5. Bhagavatā taṇhakkhayāya dhammo desito hoti.

6. "Upakkiliṭṭhassa, Visākhe, kāyassa upakkamena pariyodapanā hoti." *A.* i, 208.

7. "Yo ca tulaṃ' va paggayha
Varam ādāya paṇḍito
Pāpāni parivajjeti,
Sa munī ; tena so muni." *Dhp.* 269.

8. "Na hi verena verāni
Sammantī' dha kudācanaṃ ;
Averena ca sammanti.
Esa dhammo sanantano." *Dhp.* 5.

9. Adhirājā Dhammāsoko Devānampiyatissassa Laṅkissarassa bahū paṇṇākāre pesetvā puna pi rajjābhisekaṃ kāresi.

10. "Yamhi jhānañ ca paññā ca
Sa ve nibbāṇa-santike." *Dhp.* 372.

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

New Words

Anicca = impermanent. *adj.*

Avera = benevolence ; friendliness. *m.*

Upakkama = means ; expedient. *m.*

Upakkiliṭṭha = dirty. *p.p.*

Kammakkhaya = exhaustion of karma. *m.*

Kudācanaṁ = sometimes (*Na kudācanaṁ* = never). *in.*

Jāyati = arises. *v.*

Jhāna = trance ; meditation. *n.*

Tāpasa = hermit. *m.*

Nibbatteti = produces. *v.*

Nibbāṇa = the summum bonum of the Buddhists. *n.*

Nibbindati = becomes disgusted. (*with locative*).

Faṇṇākāra = 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.*

Mahānisaṁsa = greatly beneficial. *adj.*

Rajjābhiseka = coronation of a king ; appointment to the kingship. *m.*

Vara = noble. *adj.*

Vippamutta = released. *p.p.*

Visuddhi = purity (from the passions). *f.*

Vera = enmity. *n.*

Sanantana = ancient. *adj.*

Sammati = calms itself ; appeases. *v.*

Saṅkhāra = aggregation ; component (thing) ; matter ; phenomenon. *m.*

TRANSLATE INTO PALI

FORMING 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.

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

New Words

Action = kamma. *n.*
Aggregate = khanda. *m.*
Benevolent = mettāsahagata. *adj.*
Breach = bhedana. *ger.*
Country = raṭṭha. *n.*
Disciple = sāvaka. *m.*
Foam = pheṇa. *n.*
Future = anāgata. *m.*
Happiness = sukha. *n.*
Ignorant = appassuta. *adj.*
Immense = atimahanta. *adj.*
Meritorious deed = kusala; puññakamma. *n.*
Must be cleansed = pariyodapetabba. *pt.p.*
Own = saka. *adj.*
Provides = sampādeti. *v.*
Removed = apanīta. *p.p.*
Strives = ussahati. *v.*
To attain = paṭiladdhuṇ. *inf.*
To avoid = nivāretuṇ. *inf.*
To obtain = laddhuṇ. *inf.*
Very difficult = atidukkara. *adj.*
Wicked person = asappurisa. *m.*

Join the following words :—

Bahu + suto	Puggalā + dhammadasā
So + yāti	Sammā + padhānaṇ
Du + karaṇ	Pañca + khandhā
Mahā + dhano	Su + paṭividdho

Disjoin the following words :—

Paggharati	Mahabbalo
Mahabbhayaṇ	Viññāṇakkhandho
Sappuriso	Appaṭipuggalo
Assāso	Paggaṇhāti

3. Niggahīta—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.

Dīpaṇ + karo = *Dīpaṅkaro*

Raṇaṇ + jaho = *raṇañjaho*
San + ṭhānaṇ = *saṇṭhānaṁ*
Taṇ + dhanaṇ = *taṁdhanaṁ*
Taṇ + phalaṇ = *taṁphalaṁ*
Sayaṇ + jāto = *sayañjāto*
Amataṇ + dado = *amatandado*
Evaṇ + me sutaṇ = *evaṁ me sutaṁ*

18. ṇ before l is sometimes transformed to l.

Saṇ + lahuko = *sallahuko*
Puṇ liṅgaṇ = *pulliṅgaṁ*
Saṇ + lāpo = *sallāpo*
Paṭisaṇ + līno = *paṭisallīno*

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

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

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

Saṇ + yogo = *sañño̧go*
Yaṇ + yad eva = *yaññad eva*
Saṇ + yojanaṇ = *sañño̧janaṁ*
Ānantarikaṇ + yam āhu = *ānantarikaññam āhu*

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

Taṇ + ahaṇ = *taṁ ahaṁ*
Etaṇ + avoca = *etad avoca*
Kiṇ + etaṇ = *kiṁ etaṁ*

Taŋ + atthaŋ = *tam attham̀* ; *tad attham̀*
Taŋ + anattā = *tad anattā*
Yaŋ + idaŋ = *yad idam̀ ; yam idam̀*

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

Tāsaŋ + ahaŋ = *tāsāham̀*
Evaŋ + ahaŋ = *evāham̀*
Vidūnaŋ + aggaŋ = *vidūnaggam̀*
Buddhānaŋ + sāsanaŋ = *Buddhāna sāsanam̀*
Adāsiŋ + ahaŋ = *adāsāham̀*
Ariyasaccānaŋ + dassanaŋ = *ariyasaccāna dassanam̀*

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

Abhinanduŋ + iti = *abhinandun 'ti*
Cakkaŋ + iva = *cakkam̀ 'va*
Halaŋ + idāni = *halan 'dāni*
Tvaŋ + asi = *tvam̀ 'si*
Idaŋ + api = *idam pi*
Uttariŋ + api = *uttarim pi*

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

Chakku + udapādi = *cakkhum̀ udapādi*
Aṇu + thūlāni = *aṇum̀-thūlāni*
Manopubba + gamā = *manopubbaṅgamā*
Yāva c 'idha = *yāvañc 'idha*
Ava + siro = *avaṁsiro*

Exercise 4

TRANSLATE INTO ENGLISH

POINTING OUT THE SANDHIS

1. "Tassa attano ca tāsañ ca devatānaṃ sīlañ ca sutañ ca cāgañ ca paññañ ca anussarato cittaṃ pasīdati." *A.* i, 210.

2. "Tasmā saññamay 'attānaṃ
Assaṃ bhadraṃ va vāṇijo." *Dhp.* 380.

3. "Karomi tuyhaṃ vacanaṃ;
Tvaṃ 'si ācariyo mama." *Dh. A.* i, 32.

4. "Anussaretha Sambuddhaṃ,
Bhayaṃ tumhāka no siyā." *S.* i, 120.

5. "Evā 'haṃ cintayitvāna
Nekakoṭisataṃ dhanaṃ
Nāthānāthānaṃ datvāna
Himavantam upāgamiṃ." *Br.*

6. "Dāyako dānapati yaññad eva parisaṃ upasaṅkamati . . . visārado 'va upasaṅkamati." *A.* iii, 39.

7. "Aññāya ca panāhaṃ samanānaṃ Sakyaputtiyānaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apakkanto." *A.* i, 185.

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

9. "Taṃ hi tassa sakaṃ hoti,
Taṃ ca ādāya gacchati." *S.* i, 93.

10. "Imāni cattāri ariyasaccāni 'ti, bhikkhave, . . . yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ." *A.* i, 177.

11. "Taṇhaṅkaro, Medhaṅkaro, Saraṇaṅkaro, Dīpaṅkaro ti cattāro Buddhā ekasmiññ eva kappe uppajjiṃsu."

12. "Idam avoca Bhagavā; attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti." *In many suttas.*

New Words

Aññāya = having understood. *abs.*

Attamana = glad. *adj.*

Anātha = helpless. *adj.*

Anussarati = remembers. *v.*

Anussaranta = remembering. *pr.p.*

Apakkanta = gone away. *p.p.*

Abhinandati = rejoices. *v.*

Ariyasacca = noble truth. *n.*

Ācariya = teacher. *m.*

Kappa = an aeon. *m.*

Cāga = charity. *m.*

Cintayitvā = having thought. *abs.*

Dānapati = liberal donor; philanthrophist. *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.*

Paṭipucchati = asks again. *v.*

Pasīdati = becomes clear or glad. *v.*

Bhadra = good. *adj.*

Bhāsita = saying. *n.* said. *p.p.*

Visārada = unconfused; bold. *adj.*

Saka = one's own. *adj.*

Sakyaputtiya = 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 = pasīdati. *v.*
Born = nibbatta. *p.p.*
Charcoal = aṅgāra. *m.*
Cleanses = parisodheti. *v.*
Discourse = desanā. *f.*
Distributes = bhājeti ; vissajjeti. *v.*
Expresses = pakāseti. *v.*
Expresses approval = abhinandati. *v.*
Further = uttarim (pi). *ad.*
Glowing = jalita. *p.p.*

In another way = aññathā. *ad.*
In that state = tattha. *in.*
Keeps in mind = manasi karoti. *v.*
Other world = paraloka. *m.*
Obtained = laddha. *p.p.*
Result = ānisaṇsa; vipāka. *m.*
Same thing = tad eva.
Sermon = sutta. *n.*
State = attabhāva. *m.*
Taken refuge = saraṇagata. *p.p.*
Thought = cintā. *f.*
Wicked = duṭṭha. *adj.*
Yoked = yojita: baddha. *p.p.*

Mixed Sandhi

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

I. **ty** becomes **cc**

Iti + evaṇ = ity + evaṇ = *iccevaṁ*
Ati + antaṇ = aty + antaṇ = *accantaṁ*
Jāti + andho = jāty + andho = *jaccandho*
Iti + ādi = ity + ādi = *iccādi*
Pati + ayo = paty + ayo = *paccayo*

II. **dy** becomes **jj**

Yadi + evaṇ = yady + evaṇ = *yajjevaṁ*
Nadī + 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 bbh

Abhi + uggacchati = abhy + uggacchati = *abbhuggacchati*

Abhi + okāso = abhy + okāso = *abbhokāso*

Abhi + ācikkhanaŋ = abhy + ācikkhanaŋ = *abbhācikkhanaṁ*

V. py becomes pp

Api + ekacce = apy + ekacce = *appekacce*

Api + ekadā = apy + ekadā = *appekadā*

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

26. Declension of Atta = Self

	Singular	Plural
Nom.	Attā	Attāno
Acc.	Attānaŋ ; attaŋ	Attāno
Ins.	Attanā ; attena	Attanebhi ; attanehi
Dat. } *Gen.*	Attano	Attānaŋ
Abl.	Attanā	Attanebhi ; attanehi
Loc.	Attani	Attanesu
Voc.	Atta ; attā	Attāno

27. Declension of Rāja = King

	Singular	Plural
Nom.	Rājā	Rājāno
Acc.	Rājānaŋ ; rājaŋ	Rājāno
Ins.	Raññā ; rājena	Rājūbhi ; rājūhi ; rājebhi ; rājehi
Dat. } *Gen.*	Rañño ; rājino	Raññaŋ ; rājūnaŋ rājānaŋ

Abl.	Raññā ; rājamhā ; rājasmā	Rājūbhi ; rājūhi ; rājebhi ; rājehi
Loc.	Raññe ; rājini ; rājamhi ; rajasmiṃ	Rājusu ; rājesu
Voc.	Rāja ; rājā	Rājāno

Exercise 5

TRANSLATE INTO ENGLISH

1. Rājā nagare caranto dhammaṃ desentaṃ ekaṃ tāpasaṃ passi.

2. Dhammaṃ suṇantā bahū manussā rājini āgacchante tam eva olokesuṃ.

3. Rājūsu attano attano raṭṭhesu carantesu bahūsevakā setacchattādīni gahetvā te anugacchanti.

4. Rājāno attānaṃ kumāre sake sake rajje patiṭṭhāpetum icchantā tesaṃ nānāsippāni sikkhāpenti.

5. Duṭṭhagāmaṇī-raññho Sālikumāro nāma eko' va putto ahosi. So attano piturantakaṃ rajjaṃ labhituṃ na icchi.

6. So rājā Eḷāraṃ Damiḷarājānaṃ māretvā Buddhasāsanaṃ saṅgaṇhanto mahantāni cetiyāni bahū vihāre ca kāresi.

7. "Iccevam accanta-namassanīyaṃ
Namassamāno ratanattayaṃ yaṃ
Puññābhisandaṃ vipulaṃ alatthaṃ,
Tass' ānubhāvena hatantarāyo." *Samp.* i, 1.

8. "Ath' assa upaparikkhato etad ahosi: paccantimesu kho janapadesu sāsanaṃ suppatiṭṭhitaṃ bha vissatī ti". *Samp.* i, 63.

9. "Seṭṭhī kampamāno dhanasokena satiṃ paccupaṭṭhāpetum asakkonto tatth' eva pati." *J. Illisa.*

10. "Ekacco puggalo nīce kule paccājāto hoti . . . so ca hoti . . . bavhābādho kāṇo vā kuṇī vā." *A.* ii, 85.

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.*

Kāṇa = blind (in one eye). *adj.*

Kuṇi = crooked-handed; having a paralysed arm. *adj.*

Janapada = country; territory. *m.*

Damiḷa-rāja = Tamil king. *m.*

Desenta = preaching. *pr.p.*

Namassamāna = worshipping. *pr.p.*

Nānāsippa = various arts. *n.*

Paccantima = remote. *adj.*

Paccājāta = reborn. *adj.*

Paccupaṭṭhāpetuṁ = to retain or regain. *inf.*

Pitusantaka = belonging to father; paternal. *adj.*

Patiṭṭhāpeti = establishes. *v.*

Bavhābādha = 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.*

Suppatiṭṭhita = well established. *p.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 Anurādhapura was built by King Duṭṭhagāmanī.

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

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

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

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

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

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

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

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

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

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*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

Arrived = sampatta. *p.p.*

Assembles = sannipatati. *v.*

Built = kārita. *p.p. causative.*

Command = āṇā. *f.*

Emperor = adhirāja. *m.*

Few = appaka ; katipaya.* *adj.*

Inspecting = upaparikkhanta. *pr.p.*

Knew that . . . = iti jāni *or* aññāsi.

Only = eva. *in.*

Pagoda = cetiya. *n.*

Reigning = rajjaṃ anusāsenta *or* kārenta. *pr. p.*

Respect = gārava. *m.*

Spent (time) = vītināmesi. *v.*

Stood up = uṭṭhahi. *v.*

Their respective = attano attano. *poss. sing.*

Throne = sīhāsana. *n.*

To place = ṭhapetuṃ. *inf.*

To see = passituṃ. *inf.*

To show = dassetuṃ. *inf.*

Town = nagara. *n.*

Travelling = cārikaṃ caranta. *pr.p.*

28. Declension of Mano-Group

MANA = mind

Masculine

	SINGULAR	PLURAL
Nom.	Mano	Manā
Acc.	Manaṃ	Mane
Ins.	Manasā ; manena	Manebhi ; manehi
Dat. } *Gen.*	Manaso ; manassa	Manānaṃ
Abl.	Manasā ; manā ; manamhā ; manasmā	Manebhi ; manehi
Loc.	Manasi ; mane ; manamhi ; manasmiṃ	Manesu
Voc.	Mana ; manā	Manā

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

Similarly declined are :

Tama = darkness	*Vacu* = word ; saying
Teja = heat ; power	*Aya* = iron
Tapa = religious austerity	*Sara* = lake
Ceta = thought	*Raja* = dust
Yasa = fame ; glory	*Vāsa* = cloth
Paya = milk ; water	*Sira* = head
Vaya = age	*Ura* = breast
Thāma = strength	*Oja* = splendour
Raha = secret	*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 = *tamonuda* (dispelling darkness).

Teja + dhātu = *tejodhātu* (the element of heat).

Vaya + vuddha = *vayovuddha* (come to old age).

Tapa + 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 = *rajorāsi* (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

	SINGULAR	PLURAL
Nom. *Voc.*	Go	Gāvo
Acc.	Gāvaŋ ; gavaŋ ; gāvuŋ	Gāvo
Ins.	Gāvena ; gavena	Gobhi ; gohi ; gāvehi ; gavehi
Dat. *Gen.*	Gāvassa ; gavassa	Gavaŋ ; gunnaŋ ; gonaŋ
Abl.	Gāvā ; gavā ; gāvamhā ; gavamhā ; gāvasmā ; gavasmā	Gobhi ; gohi ; gāvehi ; gavehi
Loc.	Gāve ; gave ; gāvamhi ; gavamhi ; gāvasmiŋ ; gavasmiŋ	Gāvesu ; gavesu ; gosu

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

Exercise 6

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

1. Dvīhi vāṇijehi yācito Bhagavā attano sīsato muṭṭhimatte siroruhe tesaŋ adāsi.

2. Te Bhagavantaŋ sirasā namassitvā te siroruhe attano nagaraŋ netvā saroruhādīhi pūjesuŋ.

3. " Ekūnatiŋso vayasā
Bodhisatto 'bhinikkhami.

Pañcatiṇso 'tha vayasā
Bimbisāram upāgami."—*Mhv.* ii, 26, 27.

4. Gunnañ ce taramānānaṇ
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 ayomayā bhūmi tejasā jalitā hoti.

7. Sākaṭikā gunnaṇ tiṇaṇ udakañ ca datvā te sakaṭesu yojetvā sakaṭe pājentā Bārāṇasiṇ gacchanti.

8. "Manasā ce paduṭṭhena
Bhāsati vā karoti vā
Tato naṇ dukkham anveti
Cakkaṇ va vahato padaṇ."—*Dhp.* 1.

9. Manussā gavamhā payaṇ, payasā dadhiṇ, dadhimhā sappiñ ca labhanti.

10. So mettāsahagatena cetasā ekaṇ disaṇ pharitvā viharati; tathā dutiyaṇ; tathā tatiyaṇ.

11. Bhagavati cetopasādena bahavo janā mahantaṇ dibbasampattiṇ labhiṇsu.

12. Bhagavā nabhasā Laṅkādīpam āgamma yakkhasamāgamassa upari nabhasi nisīditvā dhammadesanāya te damesi.

13. "Ayasā 'va malaṇ samuṭṭhitaṇ
Tat 'uṭṭhāya tam eva khādati."—*Dhp.* 240.

14. Vacasā kataṇ kammaṇ vācasikaṇ, manasā kataṇ kammaṇ mānasikaṇ nāma hoti.

15. "Yasoladdhā kho pan 'amhākaṇ bhogā."—*D.* i, 118.

New Words

Abhinikkhami = left the household life. *v.*

Iddhimantu = possessed of supernatural power. *adj.*

Uju = straight. *adj.*

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.*

Dibbasampatti = heavenly bliss. *f.*

Dhammadesanā = religious discourse. *f.*

Namassitvā = having bowed down. *abs.*

Netvā = having carried *abs.*

Paduṭṭha = corrupt. *p.p.*

Parikkhitta = surrounded by. *p.p.*

Pākāra = rampart. *m.*

Pājenta = driving. *pr. p.*

Pidhāna = lid. *n.*

Pihita = shut. *p.p.*

Puṅgava = the chief bull. *m.* (*stem.* puṅ + go).

Pharitvā = having suffused. *abs.*

Bhoga = property. *m.*

Mala = rust ; dirt. *n.*

Mahāniraya = great hell. *m.*

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

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

Yasoladdha = got through fame. *adj.*

Yācita = asked ; begged. *p.p.*

Yāti = goes. *v.*

Yojetvā = having yoked. *abs.*

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

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

Viharati = dwells. *v.*

Samattha = able. *adj.*

Samāgama = assembly. *m.*

Sākaṭika = carter. *m.*

Sīsa = head. *n.*

Sosetuṁ = to dry. *inf.*

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

TRANSLATE INTO PALI

1. Flying through the air the birds go wherever they want.

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

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

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

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

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

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

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

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

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

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

12. The monk having taken a bowl made of iron walks through the path which is full of dust and is heated by the sun.

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

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

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

New Words

Abstains = viramati ; apagacchati.

Caravan leader = satthavāha. *m.*

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

Drinks = pivati. *v.*

Enlightened = buddha. *p.p.*

Erected = kāresi. *v.*

Fatigued = kilanta. *p.p.*

Flesh = maṃsa. *n.*

Full of dust = rajokiṇṇa. *adj.*

Hair-relic = kesadhātu. *f.*

Heat of the sun = ātapa. *m.*

Heated = tatta. *p.p.*

Helps = upatthambheti. *v.*

In olden days = purā. *in.*

Iron safe = ayopeḷā. *f.*

Offered = adāsi. *v.*

Performs = karoti ; sampādeti. *v.*

Ploughing = kasana. *ger.*

Received = labhi. *v.*

Separating = visuṃ karonta. *pr.p.*

Should be killed = māretabba. *pt.p.*

Supplies with = sampādeti. *v.*

Stream = sota. *m.*

Swan = haṃsa. *m.*

To protect = rakkhituṃ. *inf.*

To pay homage = gāravaṃ dassetuṃ.

Traveller = pathika. *m.*

Through the air = nabhasā.

Treats = saṅgaṇhāti ; sakkaroti. *v.*

Wanted = icchita. *p.p.*

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

Wherever = yattha katthaci. *in.*

Whole = sakala. *adj.*

COMPOUND NOUNS

SAMĀSA

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

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

There are six kinds of compounds:

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

(2) *Digu* = Numeral Determinative (numeral + substantive).

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

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

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

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

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

1. KAMMADHĀRAYA

Adjectival Compound

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

Examples

Nīlaṃ + uppalaṃ = *nīluppalaṁ* (blue water-lily).

Rattaṃ + vatthaṃ = *rattavatthaṁ* (red cloth).

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

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

Puṇṇā + nadī = *puṇṇanadī* (overflowing river).

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

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

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

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

Sumedho + paṇḍito = *Sumedhapaṇḍito* (wise Sumedha).

Bimbisāro + rājā = *Bimbisārarājā* (King Bimbisāra).

These four last examples may be called "Nouns in Appbsition," 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 mukhaṃ = *mukhacando* (moonlike face).

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

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

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

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

Mahanto + muni = *mahāmuni* (great sage).
Mahantī + paṭhavī = *mahāpaṭhavī* (great earth).
Mahantaṃ + bhayaṃ = *mahabbhayaṁ* (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 + kaññā = *Brāhmaṇakaññā* (a Brahmin girl).

Nāgī + māṇavikā = *Nāgamāṇavikā* (maiden 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 + samaṇo = *assamaṇo* (not a monk).
Na + ariyo = *anariyo* (ignoble ; low).
Na + iṭṭho = *aniṭṭho* (not agreeable).
Na + kusalaṇ = *akusalaṁ* (sin ; bad action).

2. DIGU-COMPOUNDS

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

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

There are two kinds of *Digu* :

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

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

1. Samāhāra-Digu

Dve + aṅguliyo = *dvaṇgulaṇ* (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 + yojanāni = *satayojanaṇ* (hundred leagues).

2. Asamāhāra-Digu

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

Exercise 7

TRANSLATE INTO ENGLISH
AND DEFINE THE COMPOUNDS

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

2. Mahāpurise mahābodhim upasaṅkamante mahāpaṭhavī mahāravaṇ rāvamānā kampi.

3. Dhammāsoka-mahārājā aneka-sahasse assamaṇe nīharitvā Buddhasāsanaṇ nimmalam akāsi.

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

5. Sāriputtatthero samāpattisukhena Pipphaliguhāyaṇ sattāhaṇ vītināmesi.

6. Buddhaghosācariyo Jambudīpato Sīhaḷadīpam āgantvā Anurādhapure Mahāvihāre vasanto tipiṭakapāḷiyā aṭṭhakathāyo Māgadhabhāsāya likhi.

7. Vaṭṭagāmaṇī-Abhaya-mahārañño kāle bahavo mahātherā Mātula-janapade Āloka-guhāyaṇ sannipatitvā Buddhavacanaṇ tālapaṇṇesu likhiṇsu.

8. Titthiyā rattacandanehi maṇḍapaṇ kārāpetvā taṇ nīluppalehi chādetvā mahājanassa pāṭihāriyaṇ dassessāmā ti tattha aṭṭhaṇsu.

9. Mahāmoggallānatthero attano iddhibalena Sakkassa devarañño Vejayantapāsādaṇ kampesi.

10. Devadattatthero Rājagahanagare Ajātasattu-kumāraṇ pasādetvā mahālābhaṇ uppādesi.

11. Siddhatthakumāro Uruvelājanapade Nerañjarānadītīre assattharukkhassa mūle nisiditvā Vesākhapuṇṇamiyā pacchimayāme abhisambodhiṇ pāpuṇi.

12. Kisā-Gotamī-nāmā khattiyakaññā nagaraṇ padakkhiṇaṇ karontassa mahāsattassa rūpasiriṇ disvā ekaṇ gāthaṃ āha.

New Words

Aṭṭhakathā = commentary. *f.*

Anudita = not risen. *p.p.*

Aneka = many. *adj.*

Abhisambodhi = perfect knowledge. *f.*

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

Iddhibala = supernatural power. *n.*

Upasaṅkamanta = approaching. *pr.p.*

Kampi = shook. *v.*

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

Jambudīpa = India. *m.*

Tālapaṇṇa = palmyra leaf; ola. *n.*

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

Titthiya = heretical teacher. *m.*

Devarāja = king of gods. *m.*

Nimmala = stainless.

Nīharitvā = having ejected. *abs.*

Pakāsetum = to manifest. *inf.*

Pacchimayāma = last watch. *m.*

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

Parivattesi = translated.

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

Pāṭihāriya = miracle. *n.*

Pipphaliguhā = a cave near Rājagaha. *f.*

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

Maṇḍapa = pavilion. *m.*

Mahājana = the public. *m.*

Mahāpurisa = the great being. *m.*

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

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

Mahālābha = great gain. *m.*

Māgadhabhāsā = the language of Magadha. *f.*

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

Mokkhamagga = path to deliverance. *m.*

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

Rattacandana = red sandal-wood. *n.*

Rava = noise. *m.*

Ravamāna = making a noise. *pr.p.*

Rūpasiri = beauty. *f.*

Vesākhapuṇṇamī = 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 Meghavaṇṇābhaya.

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

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

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

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

Attained = labhi. *v.*

Buddhist community (of monks) = bhikkhusaṅgha. *m.*

Casket = karaṇḍa. *m.*

Coffin = (mataka-) doṇi. *f.*

Enlightenment = buddhatta. *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 = nānāvaṇṇa. *adj.*

Sal-grove = sālavana. *n.*

Saint = arahanta. *m.*

Scented = sugandha. *adj.*; vāsita. *p.p.*

Sinhalese = sīhaḷa. *adj.*

Three sects = nikāyattaya. *n.*

To repair = paṭisaṅkharituṇ. *inf.*

To show = dassetuṇ. *inf.*

Tooth relic = dantadhātu. *f.*

Translates = parivatteti ; anuvādeti. *v.*

Travels = sañcarati. *v.*

Unites = ekībhāvam upaneti. *v.*

Various = vividha. *adj.*

Wearing = paridahanta. *pr.p.*; paridahitvā. *abs.*

White lotus = puṇḍarīka. *n.*

White water-lily = kumuda. *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) *Dutiyā-Tappurisa* (with the Accusative Case).
(2) *Tatiyā-Tappurisa* (with the Instrumental).
(3) *Catutthī-Tappurisa* (with the Dative).
(4) *Pañcamī-Tappurisa* (with the Ablative).
(5) *Chaṭṭhī-Tappurisa* (with the Possessive).
(6) *Sattamī-Tappurisa* (with the Locative).

Examples

1. Dutiyā-Tappurisa

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

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

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

Pamāṇaṃ + atikkanto = *pamāṇātikkanto* (gone over the measure).

2. Tatiyā-Tappurisa

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

Sappena + daṭṭho = *sappadaṭṭho* (bitten by a serpent).

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

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

3. Catutthī-Tappurisa

Pāsādāya + dabbaṃ = *pāsādadabbaṃ* (material for the mansion).

Rañño + arahaṃ = *rājāraluṃ* (worthy of a king).

Buddhassa + deyyaṃ = *Buddhadeyyaṁ* (that should be given to the Buddha).

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

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

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

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

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

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

4. Pañcamī-Tappurisa

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

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

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

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

5. Chaṭṭī-Tappurisa

Jinassa + vacanaṃ = *Jinavacanaṁ* (word of the Buddha).

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

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

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

6. Sattamī-Tappurisa

Gāme + vāsī = *gāmavāsī* (villager).

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

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

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

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

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

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

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

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

Parassapadaṁ (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."

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

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

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

Attamhā jāto = *attajo* (son).

Pabbate tiṭṭhatī ti = *pabbaṭaṭṭho* (one who stands on a rock).

Remark

-kāro, -go, -jo and **-ṭṭho** 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.

49657

1. Asamāhāra-Dvanda

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

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

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

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

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

2. Samāhāra-Dvanda

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

(*a*) Shorter words are placed before longer ones.

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

Examples

Gītañ ca vāditañ ca = *gītavāditaṃ* (singing and music).

Cakkhu ca sotañ ca = *cakkhusotaṃ* (eye and ear).

Jarā ca maraṇañ ca = *jarāmaraṇaṃ* (decay and death).

Hatthino ca assā ca rathā ca pattikā ca = *hatth'assaratha-pattikaṁ* (elephants, horses, chariots and infantry).

Hatthī ca gāvo ca assā ca vaḷavā ca = *hatthi-gavāssavaḷavaṃ* (elephants, cattle, horses and mares).

Exercise 8

TRANSLATE INTO ENGLISH
AND DEFINE THE COMPOUNDS

1. "Mahāsatto pana āgacchanto kahāpaṇasahassena saddhiṇ ekaṇ sāṭakaṇ tambūlapasibbake ṭhapetvā āgato."—*J. Mahosadha.*

2. "Uttamaṅgaruhā mayhaṇ
Ime jātā vayoharā;
Pātubhūtā devadūtā;
Pabbajjāsamayo mama."—*J. Makhādeva.*

3. Paṇḍito uppādita-dhanañ ca āhaṭa-dhanañ ca sabbaṇ tassā mātāpitunnaṇ datvā te samassāsetvā tam ādaya nagaram eva agamāsi.

4. "Jarasakko amhe matte katvā mahāsamuddapiṭṭhe khipitvā amhākaṇ deva-nagaraṇ gaṇhi; mayaṇ tena saddhiṇ yujjhitvā amhākaṇ devanagaram eva gaṇhissāma."—*J. Kulāvaka.*

5. "Tassa gamanamagge simbalīvanaṇ tālavanaṇ viya chijjitvā samuddapiṭṭhe pati; supaṇṇa-potakā samuddapiṭṭhe parivattantā mahāravaṇ raviṇsu."—*Ibid.*

6. "Mahāmāyā-devī . . . gandhodakena nahāyitvā cattāri satasahassāni vissajjetvā mahādānaṇ datvā . . . alaṅkata-paṭiyattaṇ sirigabbhaṇ pavisitvā sirisayane nipannā . . . imaṇ supinam addasa."—*J. Nidāna.*

7. "Dvinnam pana nagarānaṇ antare ubhaya-nagaravāsīnam pi Lumbinīvanaṇ nāma maṅgala-sālavanaṇ atthi."—*Ibid.*

8. "Sakalaṇ Lumbinīvanaṇ Cittalatāvana-sadisaṇ mahānubhāvassa rañño susajjita-āpānamaṇḍalaṇ viya ahosi."—*Ibid.*

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

10. "Ath' ekadivasaṇ bodhisatto uyyānabhūmiṇ gantukāmo sārathiṇ āmantetvā 'rathaṇ yojehī' ti āha."—*Ibid.*

New Words

Āgacchanta = coming. *pr.p.*

Āpānamaṇḍala = drinking or banqueting-hall. *n.*

Āmantetvā = having called. *abs.*

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

Uppādita = raised; produced. *p.p.*

Uyyānabhūmi = park; garden. *f.*

Otaranta = getting down. *pr.p.*

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

Kāsikavattha = cloth made in Kāsi-territory. *n.*

Khipitvā = having thrown. *abs.*

Gandhodaka = scented water. *n.*

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

Cittalatāvana = name of a 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.*

Tambūla = betel (leaf). *n.*

Tālavana = palmyra grove. *n.*

Devadūta = heavenly messenger. *m.*

Dhammāsana = pulpit. *n.*

Dhammakathika = preacher. *m.*

Nagaravāsī = citizen. *m.*

Nikkhitta = kept; placed. *p.p.*

Nipanna = lying down. *p.p.*

Paṭiyatta = prepared. *p.p.*

Paṭivedeti = informs. *v.*

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

Payojayati = performs. *v.*
Parivattanta = rolling; turning round. *pr.p.*
Pasāretvā = having stretched. *abs.*
Pasibbaka = purse. *m.*
Pātubhūta = manifested. *p.p.*
Potaka = young one. *m.*
Maṅgala = royal; *lit.* auspicious. *adj.*
Maṇiratana = 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.*
Simbalī = silk cotton tree. *m.*
Supaṇṇa = a kind of fairy bird. *m.*
Sāṭaka = cloth. *m.n.*
Sirigabbha = royal chamber. *m.*
Sirisayana=state couch. *n.*
Supina = dream. *n.*
Susajjita=well prepared. *p.p.*

Translate into Pali

forming compounds where it is suited

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

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

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

4. The sun, moon and stars move in the sky giving light and delight to the people living in the world.

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

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

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

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

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

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

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

12. At that time the Buddha, 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

Accompanied by = parivuta. *p.p.*

Bade = āṇāpesi. *v.*

Buffalo = mahisa. *m.*

Banyan-tree = nigrodha. *m.*

Bear = accha. *m.*

Bread-fruit = labuja. *m.*

Delight = pīti. *f.*
Deposit = āsaya ; ākara. *m.*
Extensive = patthaṭa. *p.p.*
Frog = maṇḍūka. *m.*
Greatest = mahattama. *adj.*
In reverence = gāravena or sagāravaṇ. *ad.*
Knowledge = ñāṇa. *n.*
Lord = Bhante. *voc.*
Makes ready = yojeti ; paṭiyādeti. *v.*
Mango = amba. *m.*
Moves = sañcarati. *v.*
Pain = vedanā. *f.*
Pleasance = uyyāna. *n.*
Poor = dukkhita ; deḷidda. *adj.*
Reached = upāgami. *v.*
Saying = vadanta. *pr.p.*
Sheep = meṇḍa. *m.*
Star = tārakā. *f.*
Suffers = vindati. *v.*
Takes refuge = saraṇaṇ gacchati. *v.*
Tiger = vyaggha. *m.*
Took up his residence = vihari. *v.*
Town = nagara. *n.*
Washing = dhovana. *ger.*
Well = kūpa. *m.*
Went forth to meet = paccuggamanaṇ kari. *v.*

Combine the following words :—

Rukkhaṇ + ārūḷho
Buddhena + bhāsito
Rattaṇ + vatthaṇ
Seto + goṇo
Rājato + bhayaṇ
Tisso + rattiyo
Cattāri + saccāni
Naccañ ca gītañ ca vāditañ ca

Define the following compounds :—

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

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 = *upanagaraṁ* (near the town).

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

Gharaṇ + anu = *anugharaṁ* (house after house).

Anu + addhamāsaṇ = *anvaddhamāsaṁ* (once in a fortnight).

Mañcassa + heṭṭhā = *heṭṭhāmañcaṁ* (under the bed).

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

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

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

Sotaṇ + paṭi = *paṭisotaṁ* (against the current).

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

Vuddhānaṇ (paṭipāṭi) + yathā = *yathāvuddhaṁ* (following seniority).

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

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

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

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

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

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

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

Vātassa + anu = *anuvātaṁ* (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 + makkhitaṃ + sīsaṃ (yassa, so) = *lohitamakkhitasīso* (a man) whose head is besmeared with blood.

Ārūḷhā + vāṇijā (yaṃ, sā) = *ārūḷhavāṇijā* (a ship) on which the merchants have embarked.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Exercise 9.

TRANSLATE INTO ENGLISH
AND DEFINE THE COMPOUNDS

1. Sura-nara-mahito Satthā bhikkhusahassa-parivuto ākiṇṇa-manussaṃ Rājagahanagaraṃ pāvisi.

2. Ārūḷha-vāṇijā mahānāvā nirupaddavena mahā-samuddaṃ taritvā sattāhena Jambudīpaṃ sampāpuṇi.

3. Saparivāro rājā anvaddhamāsam antopurā nikkhamitvā nānā-tarusaṇḍa-maṇḍitaṃ dijagaṇa-kūjitaṃ uyyānaṃ gacchati.

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

5. Bahavo Brāhmaṇā bahinagarato antonagaram pavisitvā yāvadattham bhuñjitvā saka-saka-gehāni agamiṃsu.

6. Dussīlā yāvajīvam akusalāni katvā param maraṇā niraye uppajjitvā atikaṭuka-dukkhaṃ vindanti.

7. Sambuddha-parinibbāṇato vassa-sataccayena Vesālivāsino Vajjiputtakā bhikkhū sāsane abbudaṃ uppādesuṃ.

8. "Tasmiṃ samaye Satthā anupubben' āgantvā Anāthapiṇḍikena mahāseṭṭhinā kārite Jetavana-mahā

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

9. Chaḷabhiññāppattā pañcasata-khīṇāsavā antovassaṃ Rājagahasamīpe vasantā dhamma-vinaya-saṅgītim akaṃsu.

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

New Words

Atikatuka = very severe. *adj.*

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

Antovassaṃ = within the rainy season. *ad.*

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

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

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

Kicca = work; business. *n.*

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

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

Tarusaṇḍa = grove of trees. *m.*

Dijagaṇa-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.*

Paraṁ = after. *ad.*

Parinibbāṇa = final passing away. *n.*

Parivuta = surrounded by. *p.p.*

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

Maṇḍita = adorned; beautiful. *adj.*

Mahita = honoured. *p.p.*

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.*

Saparivāra = 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. *v.*

Blessed One = Bhagavantu. *m.*

As before = pubbe viya.

Clearing = sodhenta. *pr.p.*

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

Fig tree = assattha. *m.*

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

In company with = saha. *in.*

Made ready = paṭiyatta. *p.p.*

Meal of rice-milk = khīrapāyāsa. *m.*

On one side = ekamantaṃ. *ad.*

Piece = khaṇḍa ; bhāga. *m.*

Represented = upanīta. *p.p.*

Supreme Knowledge = sabbaññutañāṇa. *n.*

To endure = sahituṃ. *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*) Bhikkhūnaṃ + sahassaṃ=*bhikkhusahassaṃ* (*Tappurisa*).

(*b*) Bhikkhusahassena + parivuto=*bhikkhusahassaparivuto* (*Tappurisa*).

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

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

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

(*c*) Gandhamālādayo hatthesu (yesaṃ, te)=*gandhamālādihatthā* (with perfumes, garlands, etc. in their hands).—*Bahubbīhi*.

4. *Sabbālaṅkāra-patimaṇḍitā*.

(*a*) Sabbe + alaṅkārā=*sabbālaṅkārā* (*Kammadhāraya*).

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

5. *Dvattiṁsa-mahāpurisa-lakkhaṇa-patimaṇḍito.*

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

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

(*c*) Dvattiṇsa ca te mahāpurisalakkhaṇā cā ti = *dvattiṁsamahāpurisalakkhaṇā* (*Kammadhāraya*).

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

Change of Certain Words

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

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

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

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

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

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

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

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

(*d*) *Aṅguli* becomes *aṅgula*.

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

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

(*e*) *Ratti* becomes *ratta*.

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

(ii) Tayo + rattiyo = *tirattaṁ* (three nights).

(iii) Dīghā rattiyo = *dīgharattaṁ* (a long time. *lit.* long nights).

(*f*) *Akkhi* becomes *akkha*.

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

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

(*g*) *Puma* becomes *puṁ*.

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

(ii) Pumuno + liṅgaṇ = *pulliṅgaṁ* (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) Samānaṇ + nāmaṇ (yassa, so) = *sanāmo* (of the same name).

Exercise 10

TRANSLATE INTO ENGLISH

AND DEFINE THE COMPOUNDS

1. Udenassa rañño tayo pāsādā ahesuṇ; eko tibhūmako, eko catubhūmako, itaro pañcabhummako.

2. Tesu saparivārā visālakkhā nānābharaṇa-bhūsitā tisso deviyo vasiṇsu. Tāsu ekā Sāmāvatī nāma Buddhasāvikā, ekā Māgandiyā nāma micchādiṭṭhikā.

3. So rājā dvirattaṇ vā tirattaṇ vā ekasmiṇ pāsāde nāṭakitthiparivuto sampattim anubhavanto vasati, na pana dīgharattaṇ ekasmiṇ vasati.

4. "Bhagavato kira bhikkhusaṅghassa ca pañcannaṇ mahānadīnaṇ mahoghasadise lābha-sakkāre uppanne hata-lābhasakkārā aññatitthiyā suriyuggamanakāle khajjopanaka-sadisā hutvā . . . mantayiṇsu."—*Dh. A.* iii. 474.

5. "Rājā yojanantare jaṇṇumattena odhinā pañcavaṇṇāni pupphāni okirāpetvā dhaja-patāka-kadalīādīni ussāpetvā . . . pūjaṇ karonto . . . gaṅgātīraṇ pāpetvā . . . Vesālikānaṇ sāsanaṇ pahiṇi."—*Dh. A.* iii. 439.

6. "Mahājano nagaramajjhe santhāgāraṇ sabbagandhehi upalimpetvā upari suvaṇṇatārakādi-vicittaṇ Buddhāsanaṇ paññāpetvā Satthāraṇ ārocesi."—*Ibid.* iii. 442.

7. "Te suvaṇṇa-rajata-maṇimayā nāvāyo māpetvā suvaṇṇarajata-maṇimaye pallaṅke paññāpetvā pañcavaṇṇa-paduma-sañchannaṇ udakaṇ karitvā . . . attano attano nāvābhirūhanatthāya Satthāraṇ yāciṇsu."—*Ibid.* iii. 443.

8. "Ath'assa paricāraka-purisā nānāvaṇṇāni dussāni nānappakārā ābharaṇavikatiyo mālāgandha-vilepanāni ca ādāya samantā parivāretvā aṭṭhaṃsu."—J. *Nidāna*.

9. "So: sādhu devā 'ti assabhaṇḍakaṃ gahetvā assasālaṃ gantvā gandha-telappadīpesu jalantesu sumanapaṭṭa-vitānassa heṭṭhā ramaṇīye bhūmibhāge ṭhitaṃ Kanthakaṃ assarājānaṃ . . . kappesi."—*Ibid*.

10. "So . . . na cirass 'eva paccekasambodhiṃ abhisambujjhitvā sakala-Bārāṇasīnagare puṇṇacando viya pākaṭo lābhagga-yasaggappatto ahosi."—*Dh. A.* iii. 447.

New Words

Aññatitthiya = persons of other faiths. *m.*

Anubhavanta = enjoying. *pr.p.*

Abhirūhana = embarking; ascending; mounting. *ger.*

Abhisambujjhitvā = having attained perfect knowledge. *abs.*

Assabhaṇḍaka = horse trappings. *n.*; a groom. *m.*

Assasālā = stable. *f.*

Ābharaṇa = ornament. *n.*

Uppanna = arisen; born. *p.p.*

Upalimpetvā = having bedaubed. *abs.*

Ussāpetvā = having raised. *abs.*

Okirāpetvā = having strewn. *abs.*

Odhi = limit. *m.*

Khajjopanaka = fire-fly. *m.*

Jaṇṇumatta = knee-deep. *adj.*

Jalanta = blazing; shining. *pr.p.*

Dussa = cloth. *n.*

Dhaja = a streamer; banner. *m.*

Nāṭakitthī = dancing-girl. *f.*

Nānappakāra = of various kinds. *adj.*

Nānāvaṇṇa = of various colours. *adj.*

Paccekasambodhi = attainment of a personal Buddhahood. *f.*

Pañcavaṇṇa = of five colours. *adj.*

Paṭākā = a flag. *f.*

Paricāraka = attendant. *adj.*

Parivāretvā = having surrounded. *abs.*

Pallaṅka = couch; sofa. *m.*

Pākaṭa = well-known; manifest. *adj.*

Puṇṇacanda = full-moon. *m.*

Buddhāsana = a seat for the Buddha. *n.*

Bhūmibhāga = a plot of ground. *m.*

Bhūsita = decked with. *p.p.*

Majjha = the middle. *m.*

Mahogha = a mighty torrent. *m.*

Micchādiṭṭhika = heretic. *m.*; heretical. *adj.*

Yasagga = highest fame. *m.*

Yojanantara = as far as a yojana (about 7 miles). *n.*

Rajata = silver. *n.*

Ramanīya = delightful. *adj.*

Lābha = gain. *m.*

Lābhagga = highest gain. *m.*

Vikati = sort; kind. *f.*

Vicitta = ornamented; diversified. *adj.*

Vitāna = canopy; awning. *n.*

Vilepana = toilet perfume. *n.*

Sañchanna = covered with. *p.p.*

Santhāgāra = council hall. *m.*

Sampatti = fortune; bliss. *f.*

Samantā = on all sides. *ad.*

Sādhu, deva = all right, my lord!

Sāsana = letter; message. *n.*

Sumanapaṭṭa = a wreath of jasmine. *n.*

Suriyuggamana = sunrise. *n.*

Translate into Pali

Forming compounds where it is possible

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

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

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

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

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

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

Allotted = niyāmita. *p.p.*
Apartment = ovaraka. *m.*
Beautiful array = sobhanavattha. *n.*
Beforehand = puretaraṇ. *ad.*
Caparisons = kappeti. *v.*
Casts = khipati. *v.*
Chamber = gabbha. *m.*
Clad = nivattha. *p.p.*
Commissions = niyojeti. *v.*
Company = parisā. *f.*
Cross-legged posture = pallaṅka. *m.*
Dances = naccati. *v.*
Delightfully = ramanīyākārena. *adj.*
Ecclesiastical = pabbajita. *adj.*
Edge = mukhavaṭṭi. *f.*
Enjoys = abhiramati. *v.*
Entire = sakala; niravasesa. *adj.*
Every kind of = sabbajātika. *adj.*
Feast = sakkāra. *m.*
Flees = palāyati. *v.*
Gilded = suvaṇṇālitta. *adj.*
Having brought forth = abhinīharitvā. *abs.*
Highway = mahāmagga. *m.*
Horn = siṅga. *n.*
Huge = mahanta; visāla. *adj.*
Hurls = khipati. *v.*
Layman = gihī. *m.*
Lost = naṭṭha. *p.p.*

Lovely = pāsādika. *adj.*
Magnificently = visiṭṭhākārena. *ad.*
Mass of rock = pabbatakūṭa. *m.*
Musical instrument = turiyabhaṇḍa. *n.*
Pair = yugala ; yuga. *n.*
Plough = naṅgala. *n.*
Provides = sampādeti. *v.*
Ranging in order = paṭipāṭiyā ṭhatvā.
Remained = aṭṭhāsi. *v.*
Rock that encircles the world = cakkavāḷapabbata. *m.*
Royal apparel = rājābharaṇa. *n.*
Royal resting stone = maṅgalasilā. *f.*
Sceptre-javelin = cakkāyudha. *n.*
Selects = uccināti. *v.*
Shouts = ugghoseti. *v.*
Sings = gāyati. *v.*
Skilful = susikkhita. *p.p.*
Smooths = samaṃ koroti. *v.*
Sounds (*a drum, etc.*) = vādeti. *v.*
Space = okāsa. *m.*
Sunset = suriyatthaṅgama. *m.*
Supremely beautiful = abhivisiṭṭharūpa. *adj.*
Thereupon = atha. *in.*
To be robed = nivāsāpetuṃ ; alaṅkāretuṃ. *inf.*
Turns (itself) = parivattati. *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.*, *Pac(a)* = to cook; *Gam(u)* = to go. This vowel however, does not really belong to the root.

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

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

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

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

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

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

Simple Intransitive

Dārako sayati (the baby sleeps).

Causative from the same

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

MODES

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

The eight modes are :

(1) *Vattamānā* = Present Indicative.

(2) *Ajjatanī* = Past Indicative or Aorist.

(3) *Bhavissantī* = Future Indicative.

(4) *Pañcamī* = Imperative and Benedictive.

(5) *Sattamī* = Optative or Potential.

(6) *Hīyattanī* = Imperfect 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.

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

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

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

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

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

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

(See p. 11 of the First Book).

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

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

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

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

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

FIRST CONJUGATION

Present Tense

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

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

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

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

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

Active Voice

PARASSAPADA

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

MIDDLE ATTANOPADA

3rd	*Pacate* (he cooks)	*Pacante* (they cook)
2nd	*Pacase*	*Pacavhe*
1st	*Pace*	*Pacāmhe*

Passive Voice

ATTANO-PADA (ENDINGS)

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

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 :

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

Active Voice

PARASSAPADA

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

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

ATTANOPADA

	Singular	*Plural*
3rd	*Gacchataṁ* (let him go)	*Gacchantaṁ*
2nd	*Gacchassu*	*Gacchavho*
1st	*Gacche*	*Gacchāmase*

The Optative (Potential)

67. *Sattamī*, the Fifth Mode.

The personal endings of this mode are :

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

Active Voice

Parassapada

Person	*Singular*	*Plural*
3rd	*Gaccheyya* (he would go)	*Gaccheyyuṁ* (they would go)
2nd	*Gaccheyyāsi* (thou wouldst go)	*Gaccheyyātha* (you would go)
1st	*Gaccheyyāmi* (I should go)	*Gaccheyyāma* (we should go)

Attanopada

3rd	*Gacchetha*	*Gaccheraṁ*
2nd	*Gacchetho*	*Gaccheyyavho*
1st	*Gaccheyyaṁ*	*Gaccheyyāmhe*

Exercise 11

Translate into English

1. " Tadā seṭṭhino bhariyā garugabbhā hoti ; tasmā so sīghaṇ gehaṇ purisaṇ pesesi : gaccha, bhaṇe, jānāhi taṇ vijātā vā no vā ti ".—*Dh. A.* i. 174.

2. "Vegena gehaṃ gantvā kāḷiṃ nāma dāsiṃ pakkositvā sahassaṃ datvā āha: gaccha, imasmiṃ nagare upadhāretvā ajja jāta-dārakaṃ gaṇhitvā ehī ti."—*Ibid.* 174.

3. "Tvaṃ imaṃ netvā cakkamagge nipajjāpehi, goṇā vā naṃ maddissanti, cakkā vā naṃ bhindissanti; pavattiṃ c 'assa ñatvā va āgaccheyyāsi."—*Ibid.* 176.

4. "Ambho purisa, yassa tvaṃ pāsādassa ārohaṇāya nisseṇiṃ karosi, jānāsi taṃ pāsādaṃ puratthimāya vā disāya, dakkhiṇāya vā disāya, pacchimāya vā disāya, uttarāya vā disāyā ti?"—*D.* i. 194.

5. "Seyyathā pi, Mahārāja, puriso iṇaṃ ādāya kammante payojeyya, tassa te kammantā samijjheyyuṃ; so tato nidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ."—*D.* i. 71.

6. "Seyyathā pi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammad 'eva rajanaṃ paṭiggaṇheyya, evam eva Yassassa kulaputtassa tasmiṃ yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi."—*V.* i. 16.

7. "So ce bhikkhūnaṃ santike dūtaṃ pahiṇeyya: 'ahaṃ hi gilāno, āgacchantu bhikkhū; icchāmi bhikkhūnaṃ āgatan' ti, gantabbaṃ bhikkhave sattāha-karaṇīyena."—*V.* i. 148.

8. "Imāni, bhante, asīti-gāmika-sahassāni idh 'ūpasaṅkantāni Bhagavantaṃ dassanāya; sādhu, mayaṃ, bhante, labheyyāma Bhagavantaṃ dassanāyā ti."—*V.* i. 180.

9. "Sādhu, devo vāhanāgāresu ca dvāresu ca āṇāpetu: yena vāhanena Jīvako icchati, tena vāhanena gacchatu; yena dvārena icchati, tena dvārena gacchatū . . . ti."—*V.* i. 277.

10. " Patigaṇhātu me devo posāvanikan " ti. " Alaṇ bhaṇe, Jīvaka, tuyh 'eva hotu ; amhākaññ eva antepure nivesanaṇ māpehī" ti.– *Ibid.* 272.

New Words

Adhigaccheyyu = (he) would obtain or get. *v.*

Apagatakāḷaka = removed or cleansed of dark spots. *adj.*

Ambho (a particle used in addressing equals).

Āgata = coming. *ger.*

Ādāya = having taken. *abs.*

Āroḥaṇa = ascending. *ger.*

Iṇa = debt. *n.*

Udapādi = arose. *v.*

Upasaṅkanta = approached. *p.p.*

Kammanta = business. *m.*

Garugabbhā = pregnant. *f.*

Gāmika = villager. *n.*

Cakkamagga = track of a wheel. *m.*

Ñatvā = having known. *abs.*

Tato nidānaṁ = on that account ; through that. *ad.*

Dhamma-cakkhu = the eye of wisdom. *n.*

Nisseṇī = ladder. *f.*

Pakkositvā = having called near. *abs.*

Payojeyya = would engage in, would carry on (business). *v.*

Pāmojja = joy. *n.*

Posāvānika = fee for bringing (some body) up. *n.*

Maddissati = will trod. *v.*

Rajana = dye. *n.*

Labhetha = (he) would get. *v.*

Vāhana = vehicle. *n.*

Vāhanāgāra = garage. *m. n.*

Vijatā = (a woman) who has given birth to a child. *f.*

Viraja = passionless ; free from dust. *adj.*

Vītamala = stainless; clean. *adj.*

Sattāha-karaṇīya = business that should be settled within a week. *adj.*

Samijjheyya = would prosper or flourish. *v.*

Sammad eva = very well. *ad.*

Seyyathā pi nāma = just as if. *in.*

TRANSLATE INTO PALI

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

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

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

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

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

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

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

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

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

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

New Words

As if . . . were = viya (cintetvā).
Conquering = jinanta. *pr.p.* jayaggāhaka. *adj.*
Growing = vaḍḍhanta. *pr.p.*
Healthy = niroga. *adj.*
Her Majesty (use the word given for 'queen').
Homage = gārava. *m.* (In homage = gāravena).
In all probability = ekaŋsena. *ad.*
Inferior = nīca. *adj.*
Just as = yathā ; viya. *in.*
Loving heart = mettacitta. *n.*
Naked ascetic = nigaṇṭha. *m.*
Necessity = attha. *m.*
Need = payojana. *n.*
Nobody = na koci. *in.*
Perfection = sambodhi. *f.* (*lit.* Perfect Enlightenment).
Rebirth = punabbhava. *m.*
Recurring series = anuppabandha. *m.*
Repairs = (use here) gacchati. *v.*
Refusing = paṭikkhipana. *ger.* ; paṭikkhipituŋ. *inf.*
Sensible = satimantu ; samekkhakārī. *adj.*
Should develop = bhāveyya. *v.*
Similarly = tatha'eva. *in.*
Surely = ve : kāmaŋ. *in.*
Thirsty = pipāsita. *p.p.*
To accompany = anugantuŋ. *inf.*
Would neglect = pamajjeyya. *v.*
Would view = passeyya. *v.*

FIRST CONJUGATION
Past Tense

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

	Parassapada		Attanopada	
Person	*Sing.*	*Plur.*	*Sing.*	*Plur.*
3rd	ī	uŋ ; iŋsu	ā	ū
2nd	o	ttha	ise	ivhaŋ
1st	iŋ	mhā	aŋ	imhe

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

Active Voice

PARASSAPADA

Root *Gam(u)* to go.

Person	*Singular*
3rd	*Agacchi; gacchi; agami; gami; agamāsi* (he went).
2nd	*Agaccho; gaccho; agamo; gamo* (thou didst go).
1st	*Agacchiṁ; gacchiṁ; agamiṁ; gamiṁ; agamāsiṁ* (I went).

Plural

3rd	*Agacchuṁ; gacchuṁ; agamuṁ; gamuṁ; agacchiṁsu; gacchiṁsu; agamiṁsu; gamiṁsu; agamaṁsu* (they went).
2nd	*Agacchittha; gacchittha; agamittha; gamittha* (you went).
1st	*Agacchimhā; gacchimhā; agamimhā; gamimhā* (we went).

ATTANOPADA

Singular

3rd	*Agacchā; gacchā; agamā; gamā* (he went).
2nd	*Agacchise; agamise* (thou didst go).
1st	*Agacchaṁ; gacchaṁ; agamaṁ; gamaṁ* (I went).

Plural

3rd	*Agacchū; gacchū; agamū; gamū* (they went).
2nd	*Agacchivhaṁ; gacchivhaṁ; agamivhaṁ; gamivhaṁ* (you went).
1st	*Agacchimhe; gacchimhe; agamimhe; gamimhe* (we went).

69. The 6th Mode. *Hīyattanī.*

The personal endings of this mode are:

	Parassapada		Attanopada	
Person	*Sing.*	*Plur.*	*Sing.*	*Plur.*
3rd	ā	ū	ttha	tthuŋ
2nd	o	ttha	se	vhaŋ
1st	a ; aŋ	mhā	iŋ	mhase

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 *Agaccho; agamo* (thou didst go).
1st *Agaccha; agama; agacchaṁ; agamaṁ* (I went).

Plural

3rd *Agacchū; agamū* (they went).
2nd *Agacchuttha; agamattha* (you went).
1st *Agacchamhā; agamamhā* (we went).

Attanopada

Singular

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

Plural

3rd *Agacchatthuṁ; agamatthuṁ* (they went).
2nd *Agacchivhaṁ; agamivhaṁ* (you went).
1st *Agacchamhase; agamamhase* (we went).

Past Indefinite

70. The Seventh Mode. *Parokkhā.*

The personal endings of this mode are :

	Parassapada		Attanopada	
Person	*Sing.*	*Plur.*	*Sing.*	*Plur.*
3rd	a	u	ttha	re
2nd	e	ttha	ttho	vho
1st	a	mha	i	mhe

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

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

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

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

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

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

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

Active Voice

Parassapada

Root *Paca*

Person	*Singular*	*Plural*
3rd	*Papaca* (he has cooked)	*Papacu* (they have cooked)
2nd	*Papace*	*Papacittha*
1st	*Papaca*	*Papacimha*

ATTANOPADA

3rd	*Papacittha*	*Papacire*
2nd	*Papacittho*	*Papacivho*
1st	*Papaci*	*Papacimhe*

Some bases conjugated in this division are :

Root	*Base*	*3rd Person Sing.*
Bhū (to be)>	babhū	*Babhūva*
Gamu (to go)>	jagamu	*Jagāma*
Suca (to mourn)>	susuca	*Susoca*
Hara (to carry)>	jahara	*Jahāra*
Brū (to say)>	āha	*Āha*

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

Exercise 12

TRANSLATE INTO ENGLISH

1. " Atha kho Bhagavā Bhoganagare yathābhirantaṇ viharitvā āyasmantaṇ Ānandaṇ āmantesi : āyām' Ānanda, yena Pāvā ten' upasaṅkamissāmā 'ti. ' Evam, Bhante 'ti kho āyasmā Ānando Bhagavato paccassosi." —*D.* ii. 81.

2. " Atha kho Bhagavā Kapilavatthusmiṇ yathābhirantaṇ viharitvā yena Sāvatthī tena cārikaṇ pakkāmi ; anupubbena cārikaṇ caramāno yena Sāvatthī, tad avasari."—*V.* i.

3. " Atthāya vata me Buddho
Nadiṇ Nerañjaraṇ agā."—*Thg.* 38.

4. " Aññen 'eva tāni caturāsīti-pabbajita-sahassāni agamaṇsu, aññena Vipassī bodhisatto."—*D.* ii. 30.

5. " Bhisaṇ muḷālaṇ gaṇhitvā
Agamṇ Buddhasantikaṇ."—*Apa.* 114.

6. " Bho pabbajita, amhākaṇ geham agamatthā ti ? Āma brāhmaṇa, agamamhā ti."—*Samp.* i. 37.

7. " Tassāhaṇ santike gacchaṇ ;
So me satthā bhavissati."—*Cāpā Therī.*

8. " Gaṇamhā vupakaṭṭho so
Agamāsi vanantaraṇ."—*Apa. p.* 396.

9. " Alatthuṇ kho bhikkhave tāni ctaurāsīti-pabbajita-sahassāni Vipassissa Bhagavato . . . santike pabbajjaṇ."—*D.* ii. 43.

10. " Evaṇ vilapamānaṇ taṇ
Ānandaṇ āha Gotamī :
Na yuttaṇ socituṇ putta,
Hāsakāle upaṭṭhite."—*Apa.* 534.

11. " Citte mahākaruṇayā pahaṭāvakāsā
Dūraṇ jagāma viya tassa hi vatthutaṇhā."—*H.V.*

12. " So Saṅkhapāla-bhujago visagvegavā pi
Sīlassa bhedana-bhayena akuppamāno
Icchaṇ sadeha-bharavāhi-jane dayāya
Gantuṇ sayaṇ apadatāya susoca nūnaṇ."—*H.V.*

New Words

Akuppamāna = not being angry. *pr.p.*

Atthāya = for (*dat. from* attha).

Apadatā = footlessness. *f.*

Avasari=arrived. *v.*

Upaṭṭhita = approached. *p.p.*

Cārikā = wandering ; journey. *f.*

Dayā=kindness. *f.*

Nūnam = certainly. *ad.*

Pahaṭāvakāsa = obstructed ; being not given a place. *adj.*

Bharavāhī = bearer of a burden. 3.

Bhisa = sprout of a lotus plant. *n.*

Bhedana = breach. *ger.*

Muḷāla = the edible root of lotus kinds. *n.*

Yathābhirantaṁ = as long as one pleases (to stay). *ad.*

Vanantara = denser forest. *n.*

Vilapamāna = lamenting. *pr.p.*

Visavegavantu = possessing the destructive power of poison. *adj.*

Vupakaṭṭha = secluded. *p.p.*

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 befitting her, the king one day declared that he would give her away to one who would meet his eyes the following morning.

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

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

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

5. Without telling her husband, she assigned a lodging to the messenger, gave him provisions and ordered him to stay there till she sent him back.

6. The wife of Ghosaka, as she was wise and clever, had ordered the servants in her house to inform her first if some one were to come from the treasurer.

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

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

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

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

New Words

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.*
Earthen = mattikāmaya. *adj.*
Enclosure (*of trees*) = gumbantara. *n.*
Excellent = pasattha; atisundara. *adj.*
Library = potthakālaya. *m.*
Literature = ganthāvali. *f.*
Located = patiṭṭhāpita. *p.p.*
Lodging = nivesana. *n.*
Longing (of a pregnant woman) = dohaḷa. *m.*
Matrimonial alliance = āvāha-vivāha-sambandha. *m.*
Messenger = dūta; sāsanahāraka. *m.*
Most famous = pākaṭatama. *adj.*
Not seldom = abhiṇhaṃ. *ad.*
Pilgrim = pariyaṭaka. *m.*
Professor = paṇḍitācariya. *m.*
Property = santaka. *n.*
Provision = paribbaya. *m.*
Resolves = adhiṭṭhāti. *v.*
Sanskrit = Sakkatabhāsīya. *adj.*
Satisfies = santappeti. *v.*
Sheer = accanta. *adj.*
Soldier = yodha; bhaṭa. *m.*
Storeyed = bhūmaka. *adj.*
Temple = devāyatana. *n.*
To inform = nivedetuṃ. *inf.*
University = nikhilavijjālaya. *m.*
War = yuddha. *n.*
Weary = dukkhita; kilanta. *adj.*

FIRST CONJUGATION

Future Tense

71. The Third Mode. *Bhavissanti.*

The personal endings of this mode are :

	Parassapada		Attanopada	
Person	*Sing.*	*Plur.*	*Sing.*	*Plur.*
3rd	issati	issanti	issate	issante
2nd	issasi	issatha	issase	issavhe
1st	issāmi	issāma	issaṃ	issāmhe

Root *Bhū* (to be)

Active Voice

PARASSAPADA

	Singular	*Plural*
3rd	*Bhavissati* (he will be)	*Bhavissanti* (they will be)
2nd	*Bhavissasi* (thou wilt be)	*Bhavissatha* (you will be)
1st	*Bhavissāmi* (I shall be)	*Bhavissāma* (we shall be)

ATTANOPADA

3rd	*Bhavissate*	*Bhavissante*
2nd	*Bhavissase*	*Bhavissavhe*
1st	*Bhavissaṁ*	*Bhavissāmhe*

The Past Conditional

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

	PARASSAPADA		ATTANOPADA	
Person	*Sing.*	*Plur.*	*Sing.*	*Plur.*
3rd	ssā, ssa	ssaŋsu	ssatha	ssiŋsu
2nd	sse	ssatha	ssase	ssavhe
1st	ssa	ssamhā	ssaŋ	ssāmhase

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

Active Voice

PARASSAPADA

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

ATTANOPADA

3rd	*Apacissatha*	*Apacissiṁsu*
2nd	*Apacissase*	*Apacissavhe*
1st	*Apacissaṁ*	*Apacissāmhase*

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, ŋ-a. ŋ is inserted after the first syllable of the root : *e.g.*, root chidA (to cut) + ŋ – a = chinda + a ; when the last vowel is dropped it becomes *chinda*.

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

Chindati (he cuts)
Chindanti (they cut)

and so on for every mode.

Some other bases of this conjugation are :
RudhA (to obstruct) + ŋ – a = *rundha*
BadhA (to bind or confine) + ŋ – a + *bandha*
MucA (to release) + ŋ – a = *muñca*
BhidA (to break) + ŋ – a = *bhinda*
VidA (to suffer) + ŋ – a = *vinda*
SicA (to pour down or sprinkle) + ŋ – a = *siñca*
YujA (to yoke or join) + ŋ – a = *yuñja*

Exercise 13.

TRANSLATE INTO ENGLISH

1. " Ayam Aṅgulimālassa mātā ' Aṅgulimālaṇ ānessāmī ' ti gacchati ; sace samāgamissati Aṅgulimālo aṅgulisahassaṇ pūressāmī ti mātaraṇ māressati. Sacāhaṇ na gamissāmi, mahājāniko abhavissa."

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

3. " Sacāyaṇ, bhikkhave, rājā pitaraṇ dhammikaṇ dhammarājānaṇ jīvitā na voropessatha, imasmiṇ yeva āsane virajaṇ vītamalaṇ dhammacakkhu uppajjissatha."—*D.* i. 86.

4. " Seṭṭhī : 'sace me dhītā jāyissati, tāya naṇ saddhiṇ nivāsetvā seṭṭhiṭṭhānassa 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.

6. " Surāmeraya-pānañ ca
Yo naro anuyuñjati,
Idh 'eva-m-eso lokasmiṇ
Mūlaṇ khaṇati attano."—*Dhp.* 247.

7. Araññe koṭṭhake bandhitvā mige rundhitvā māretvā maṇsaṇ vikkiṇitvā jīvantā luddakā anāgate sukhaṇ na vindanti.

8. Goṇo bandhanā muñcitvā udakaṇ pātukāmo ghaṭassa samīpaṇ gantvā taṇ pādena bhindi.

9. "Bhante, imaṇ udakaṇ dārakassa sīse āsiñcāmī" ti pucchitvā tena 'siñcathā' ti vutte tathā kariṇsu. Devatā tāvad eva taṇ muñcitvā leṇadvāre aṭṭhāsi. —*Dh. A.* iv. 171.

10. "Ayañ hi dīpobhāsaṇ vā aggi-obhāsaṇ vā adisvā maṇiāloken 'eva bhuñjati 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.*

Anuṇṇājati = gives oneself up; practises. *v.*

Abhavissa = (he) would have been. *v.*

Arahatta = the highest stage of the Path. *n.*

Uppajjissa = (he) would have born. *v.*

Otāra = chance; fault. *m.*

Obhāsa = lustre; light. *m.*

Koṭṭhaka = an enclosure; a closet. *m.*

Dhammarāja = king of righteousness. *m.*

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

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

Pātukāma = wishing to drink. *adj.*

Pāpuṇissa = (he) would have attained. *v.*

Pūreti = fills. *v.*

Mahājānika = thoroughly deprived of; undergone a great loss. *adj.*

Meraya = liquor (fermented). *n.*

Rundhitvā = having trapped. *abs.*

Leṇadvāra = entrance of the cave. *n.*

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

Sāmāṇamissati = 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 = viruddham ācarati. *v.*
Climate = utuguṇa. *m.*
Corpse = matakaḷebara. *n.*
Could have moved (he) = saṅkamissā. *n.*
Covered with = sañchanna. *p.p.*
Gives up = pariccajati. *v.*

Had squandered (if he) = vināsayissā. *v.*
Inner part = abbhantara. *n.*
Occasion = avatthā *f.*
Ought to be = bhavitabba. *pt.p.*
Recluse = pabbajita. samaṇa. *m.*
Sheep = meṇḍa. *m.*
Should have answered = paṭivacanaṇ adadissā. *v.*
Thickly = ghanaṇ. *ad.*
Throne = sīhāsana. *n.*
Torch = ukkā ; daṇḍa-dīpikā. *f.*
Various = nānā. *in.*
Would become convinced = abujjhissā. *v.*
Would have been slain (he) = mārīyissā ; mārito abhavissā. *v.*
Would have entered (he) = pavisissā. *v.*

THIRD CONJUGATION

Divādi-Group

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

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

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

In other cases :

dh + ya becomes *jjha*
s + ya ,, *ssa*
v + ya ,, *bba*

Examples

Divu	(to play)	+ ya + ti = divyati =	*dibbati.*
Yudha	(to fight)	+ ya + ti = yudhyati =	*yujjhati.*
Budha	(to know)	+ ya + ti = budhyati =	*bujjhati.*
Sivu	(to sew)	+ ya + ti = sivyati =	*sibbati.*

Gā (to sing) + ya + ti = *gāyati.*
Jhā (to ponder) + ya + ti = *jhāyati.*
Dusa (to vex) + ya + ti = dusyati = *dussati.*
Ve (to weave) + ya + ti = *vāyati.* *Ve* becomes *vā.*

FOURTH CONJUGATION

Svādi-Group

75. The conjugational signs of this group are **ṇā, uṇā** and **ṇo.**

Examples

Su (to hear) + ṇā + ti = *suṇāti.*
Su (to hear) + ṇo + ti = *suṇoti.*
Pa + apa (to attain or come to) + uṇā + ti = *pāpuṇāti.*
Sambhu (to attain) + ṇā + ti = *sambhuṇāti.*
Ā + vu (to fix on to, to string) + ṇā + ti = *āvuṇāti.*
Sakka (to be able) + uṇā + ti = *sakkuṇāti.*

FIFTH CONJUGATION

Kiyādi-Group

76. The conjugational sign of this group is **ṇā.**
Ki (to bargain) + ṇā + ti = *kiṇāti* (buys).
Vi + ki + ṇā + ti = *vikkiṇāti* (sells).
Ji (to conquer) + ṇā + ti = *jināti.*
Ñā (to know) becomes *jā.* Jā + ṇā + ti = *jānāti.*
Dhu (to shake + ṇā + ti = *dhuṇāti* (shakes or destroys).
Asa (to eat) + ṇā + ti = *asnāti.*

Mi (to measure) + ṇā + ti = *miṇāti*.
Gahᴀ (to take) + nā + ti = *gahṇāti* = *gaṇhāti*.
Here **ṇ** is interchanged with **ḥ**.

SIXTH CONJUGATION

Tanādi-Group

77. The conjugational sign of this group is **o**.
Tanᴜ (to expand) + o + ti = *tanoti*.
Karᴀ (to do) + o + ti = *karoti*.
Manᴀ (to think) + o + ti = *manoti*.
Pa + apᴀ (to attain or come) + o + ti = *pappoti*.

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.

Curᴀ (to steal) + e + ti = *coreti*.
Curᴀ + aya + ti = *corayati*.
Gupᴀ (to guard) + e + ti = *gopeti*.
Gupᴀ + aya + ti = *gopayati*.
Chaḍḍᴀ (to throw away) + e + ti = *chaḍḍeti*.
Cintᴀ (to think) + e + ti = *cinteti*.
Kathᴀ (to say) + e + ti = *katheti*.
Cuṇṇᴀ (to powder) + e + ti = *cuṇṇeti*.

Exercise 14

TRANSLATE INTO ENGLISH

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

2. "Muhuttam api ce viññū
Paṇḍitaṇ payirupāsati,
Khippaṇ dhammaṇ vijānāti
Jivhā sūparasaṇ yathā."—*Dhp.* 65.

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

4. "Yo ca pubbe pamajjitvā
Pacchā so nappamajjati,
So imaṇ lokaṇ pabhāseti
Abbhā mutto va candimā."—*Ibid.* 172.

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

6. "Dhunāti pāpake dhamme
Dumapattaṇ va māluto."—*Thg.* 1006.

7. "Yo' dha puññañ ca pāpañ ca
Tiṇā bhīyo na maññati.
Karaṇ purisakiccāni
So sukhā na vihāyati."—*Ibid.* 232.

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

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

—*J. Tacchasūkara.*

10. "Pūtimacchaṇ Kusaggena
Yo naro upanayhati,
Kusā pi pūtiṇ vāyanti :
Evaṇ bālūpasevanā."—*J. Sattigumba.*

New Words

Anutappati = repents. *v.*

Abbha = cloud. *n.*

Upanayhati = wraps. *v.*

Upasevanā = keeping company : pursuit. *f.*

Karaṁ (*nom. sing.* from *karonta*). *pr.p.*

Kāma = sensual pleasure. *m.*

Kusa = a kind of fragrant grass. *m.*

Titti = satisfaction. *f.*

Dija = bird : a brahman. *m.* (*lit.* twice-born).

Duma = tree. *m.*

Dhaṁsati = 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.*

Bajjhati = becomes bound. *v.*

Bhīyo = more (than). *in.*

Maccha = fish. *m.*

Maññati = thinks. *v.*

Māluta = wind. *m.*

Muccati = is (set) free. *v.*

Mutta = freed. *p.p.*

Muhutta = a minute. *m.*

Rasa = taste. *m.*

Vāyati = smells ; (wind) blows. *v.*

Vijānati = knows ; understands. *v.*

Vijjati = is ; exists. *v.*

Vihāyati = fails. *v.*

Sujjhati = becomes purified. *v.*

Sūpa = curry. *m.*

Hanti = kills. *v.* (Both *hanti* and *hanati* are found in the singular from the root *han*ᴀ).

TRANSLATE INTO PALI

1. Let us fight the enemy and not play and sing during war-time.

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

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

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

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

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

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

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

9. "Protect your dependents, do not steal their happiness" says an old law-book of the brahmins.

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

New Words

Attempted = ussahi. *v.*

Be merry = tuṭṭho bhava. *v.*

Causes to flutter = kampeti. *v.*

Dependent = nissitaka. 3.

Fights = yujjhati. *v.*

Hawked = (vāṇijjāya) āhiṇḍi. *v.*

Irritated = anattamana. *adj. v.*

Judge = vinicchayāmacca. *m.*

Law-book = nītigantha. *m.*

Novice (-monk) = sāmaṇera. *m.*

Preceptor = upajjhāya. *m.*

Pondering = vitakkenta ; jhāyanta. *pr.p.*

Refuse = kacavara. *m.*

Shares = bhājeti. *v.*

To keep silence = tuṇhī bhavituṇ. *inf.*

Vexed = ruṭṭha ; appatīta. *p.p.*

War = yuddha. *n.*

Ware = bhaṇḍa. *n.*

Weaver = tantavāya. *m.*

Weaves = vāyati; 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, saṇ, su.**

Examples

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

The following are formed with the prefixes :—

Prefix	*Root*	*Verb*	*Meaning*
Abhi	+ Kamu =	*abhikkamati*	(goes ahead ; proceeds).
Paṭi	+ Kamu =	*paṭikkamati*	(goes back ; steps backwards or retreats).

Apa + kamu = *apakkamati* (goes aside : deviates).
Ati + kamu = *atikkamati* (goes beyond ; surpasses).
Ā + kamu = *akkamati* (treads upon).
Pa + kamu = *pakkamati* (goes forth).
Nī + kamu = *nikkhamati* (goes out).
Upa + kamu = *upakkamati* (strives : plans).
Saṃ + kamu = *saṅkamati* (moves from one place to another).
Parā + kamu = *parakkamati* (strives ; makes an effort).
Anu + kamu = *anukkamati* (follows).

(Noun from the same) : *anukkama* (order).

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

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

Ā

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

Ati

(1) Atikkamati (goes beyond ; leaves behind). *v.*
(2) Atirocati (shines very much). *v.*
(3) Ativuṭṭhi (excess of rain). *f.*
(4) Atichatta (special umbrella). *n.*
(5) Atibhāriya (very serious). *adj.*

Adhi

(1) Adhipati (lord : superior). *m.*

(2) Adhigacchati (attains ; obtains).

(3) Adhiṭṭhāna (determination). *ger.*

(4) Adhivasati (lives in). *v.*

Anu

(1) Anugacchati (follows). *v.*

(2) Aṇugharaṇ (in order of the houses, *i.e.*, from house to house). *ad.*

(3) Anuvassaṇ (year by year ; annually). *ad.*

(4) Anuvitakketi (ponders over). *v.*

(5) Anukkama (order). *m.*

Abhi

(1) Abhimukha (facing ; opposite). *adj.*

(2) Abhirūpa (handsome ; very beautiful). *adj.*

(3) Abhidhamma (special doctrine). *m.*

(4) Abhivādeti (salutes ; bows down). *v.*

(5) Abhirati (delight ; satisfaction). *f.*

Apa

(1) Apagacchati (moves away). *v.*

(2) Aparādha (crime). *m.*

(3) Apaciti (reverence). *f.*

(4) Apacināti (makes less ; diminishes). *v.*

(5) Apakāra (injury ; mischief). *m.*

Api

Words formed with this prefix are very rare. This is often seen without **a**, and as a separate particle.

(1) Apidhāna or pidhāna (lid). *n.*

(2) Apiḷandha (adorned). *adj.*

(3) Apilāpeti (talks idly ; boasts). *v.*

Ava

(1) Avajānāti (dispises). *v.*
(2) Avaharati (takes away ; steals). *v.*
(3) Avasiṭṭha (remaining). *adj. p.p.*
(4) Avasitta (besprinkled with). *p.p.*

Ava often becomes o

(5) Onamati (bends down). *v.*
(6) Omuñcati (takes off (shoes, etc.) ; unfastens). *v.*
(7) Okkamati (descends). *v.*
(8) Onīta (removed from). *p.p.*

U

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

Upa

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

Du

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

Ni (*Skr.* Nih)

(1) Nikkhamati (goes out). *v.*
(2) Nimmita (created). *p.p.*
(3) Niyyāti (goes out). *v.*
(4) Nīvaraṇa (hindrance to the progress of the mind). *n.*
(5) Nīharati (ejects). *v.*

Ni

(1) Nicaya (heaping up ; a heap). *m.*
(2) Nigacchati (goes down to ; undergoes ; suffers). *v.*
(3) Nikhāta (dug out). *p.p.*
(4) Nikhila (whole). *adj.*
(5) Nikūjati (chirps ; warbles). *v.*

Pa

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

Parā

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

Pari

(1) Paricarati (serves ; attends). *v.*
(2) Pariccheindati (marks out ; makes a limit). *v.*
(3) Paridhāvana (running about). *ger.*
(4) Parijānāti (knows perfectly). *v.*
(5) Parivisati (feeds ; serves while eating).
(6) Paribhāsati (abuses ; reviles).
(7) Pariharati (uses ; bears).
(8) Parippuṇṇa (completely filled). *p.p.*

Pati or Paṭi

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

Vi

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

Saṇ

(1) Saṇvasati (lives together). *v.*
(2) Sambodhi (complete knowledge). *f.*
(3) Saṅkiṇṇa (mixed). *p.p.*
(4) Saṇsaraṇa (moving or going about). *ger.*
(5) Sammukha (face to face with ; present). *adj.*
(6) Sammuti (common consent ; convention). *f.*

Su

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

Exercise 15

TRANSLATE INTO ENGLISH

1. "Sace bhavaṇ Soṇadaṇḍo samaṇaṇ Gotamaṇ dassanāya upasaṅkamissati, bhoto Soṇadaṇḍassa yaso parihāyissati: samaṇassa Gotamassa yaso abhivaḍḍhissati."—*D.* i, 113.

2. "So gantvā taṇ bhattaṇ pañcahi pacceka-buddhasatehi saddhiṇ saṇvibhaji: . . . te pi olokentā eva aṭṭhaṇsu."—*Dh. A.* iii. 371.

3. "So tato cuto devaloke nibbattitvā deva-manussesu saṇsaranto imasmiṇ Buddhuppāde Bhaddiyanagare seṭṭhikule nibbatti."—*Ibid.* iii, 372.

4. "So . . . nikkhitta-dhañño parikkhīṇe parijanaṇ pakkosāpetvā āha: 'gacchatha, tātā, pabbataṇ pavisitvā jīvantā subhikkhakāle mama santikaṇ āgantukāmā āgacchatha; anāgantukāmā tatth' eva jīvathā ti."—*Ibid.* iii, 366.

5. "Puna kaṭacchuṇ pūretvā ādāya āgacchantiṇ Uttarāya dāsiyo disvā: 'apehi, dubbinīte, na tvaṇ amhākaṇ ayyāya upari pakka-sappiṇ āsiñcituṇ anucchavikā' ti santajjentiyo . . . pothetvā bhūmiyaṇ pātesuṇ."—*Ibid.* iii, 311.

6. "Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya . . . evam evaṃ Bhagavatā anekapariyāyena dhammo pakāsito."—*D.* ii, 41, etc.

7. "Atha kho Ambaṭṭho māṇavo yena so vihāro saṃvuta-dvāro tena appasaddo upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggalaṃ ākoṭesi. Vivari Bhagavā dvāraṃ."—*Ibid.* i, 89.

8. "Atha kho Ambapālī gaṇikā Bhagavato adhivāsanaṃ viditvā uṭṭhāy āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi."—*D.* ii, 95.

9. "Attano vāmapāde dvīhi aṅgulīhi tassa pāde gahetvā vihāraṅgaṇe pothento tato tato ākaḍḍhi. So parivattanto thāmasā vissajjetuṃ ussahanto pi vissajjetuṃ nāsakkhi."—*Rasavāhinī.*

10. "Atha yakkho gajjanto bhuje appoṭhento abhidhāvi. Yodho pi tattha ṭhito vegena ākāsam abbhuggantvā vāmapādaṅgulīhi tassa hanukaṭṭhiṃ pahari."—*Ibid.*

New Words

Aggala = cross-bar; latch. *n.*

Adhivāsanā = assent; endurance. *f.*

Ataramāna = being unhurried. *pr. p.*

Anucchavika = fit; suitable. *adj.*

Apeti = moves aside. *v.*

Appoṭhenta = clapping hands. *pr. p.*

Abhidhāvati = runs against. *v.*

Abhivaḍḍhati = increases. *v.*

Abbhuggantvā = having jumped up. *abs.*

Asakkhi = was able. *v.*

Ākoṭeti = knocks upon. *v.*

Āgantukāma = willing to come. *adj.*

Ācikkheyya = should tell or inform. *v.*

Ālinda = terrace. *m.*

Ukkāsitvā = 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.*

Dubbinīta = badly trained. *p.p.*

Nikkujjita = turned down. *p.p.*

Pakka = boiled. *p.p.*

Pakkāmi = went. *v.*

Pakkosāpetvā = having caused to call. *abs.*

Paticchanna = covered. *p.p.*

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

Parihāyati = decreases; dwindles. *v.*

Pariyāya = method; manner; synonym. *m.*

Parikkhīṇa = exhausted. *p.p.*

Pothenta = dashing; hitting; striking. *pr. p.*

Buddhuppāda = time when a Buddha appears. *m.*

Bhuja = hand. *m.*

Mūḷha = gone astray; foolish. *p.p.*

Vāma = left. *adj.*

Viditvā = having known. *abs.*

Vissajjetuṁ = to release. *inf.*

Vega = speed. *m.*

Santajjentī = menacing. *f.*; *pr.p.*

Saṁvuta = closed. *p.p.*

Saṁvibhajati = shares. *v.*

Saṁsaranta = moving about continuously; transmigrating. *pr.p.*

Translate into Pali

1. The young prince Duṭṭhagāmiṇī having collected a huge army marched against the Tamil ruler Eḷāra.

2. On the fourth day of the first half of the month of Vesākha, you should go forth from home to homelessness.

3. The rivers in this province spring from the range of hills around Adam's Peak.

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

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

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

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

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

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

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

New Words

Adam's Peak = Samantakūṭa-pabbata. *m.*

Bedroom = sayanāgāra. *n.*

Beloved = piya. *adj.*

Bidding good-bye = viyogāsaŋsanaŋ katvā.

Bound for = (must here be translated) gamanāya or gantukāmo.

Deposited = nidahita. *p.p.*

Despises = avamāneti; nindati. *v.*

Destination = patthitaṭṭhāna. *n.*

Disappeared = antaradhāyi. *v.*

Even = api. *in.*

Far spent = abhikkanta. *p.p.*

Finally = osāne ; ante. *loc.*

Handed over = paṭicchāpesi. *v.*

Having deposited = nidahitvā. *abs.*

Homelessness = anagāriya. *n.*

Inheritance = dāyāda. *m.*

In point of wealth = dhanena. *ins.*

Maid = paricārikā. *f.*

Marched against = abbhuyyāsi. *v.*

Ponders = jhāyati ; anuvitakketi. *v.*

Presence = abhimukha. *n.*

Province = padesa ; janapada. *m.*

Range of hills = pabbatarāji. *f.*

Remaining = avasiṭṭha. *p.p.*

Royal sage = rājisi. *m.*

Set forth = nikkhami. *v.*

Since = (-kālato) paṭṭhāya. *in.*

Single = ekaka. *adj.*

Stranger = āgantuka. *m.*

Surpassed = atikkami. *v.*

Unknown = avidita ; apākaṭa. *p.p.*

Vault = abbhantara (-gabbha). *m.*

PASSIVE VOICE

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

A. It is directly added after roots ending in a vowel. In that case the radical **ā** of the root is changed to **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 = *dīyati* (is given).

Pā (to drink) + ya + ti = *pīyati* (is drunk).

Ci (to collect) + ya + ti = *cīyati* (is collected).

Su (to hear) + ya + ti = *sūyati* (is heard).

Ni (to lead) + ya + ti = *nīyati* (is lead or carried).

Bhū (to be) + ya + ti = *bhūyati* (is becoming).

Note .—Sometimes y is reduplicated and a long vowel before it is shortened.

Su + ya + ti = *suyyati* (is heard).

Ni + ya + ti = *niyyati* (is led or carried).

B.

Karᴀ (to do) + ī + ya + ti = *karīyati* (is done).

Hasᴀ (to laugh) + ī + ya + ti = *hasīyati* (is laughed at).

Sarᴀ (to remember) + ī + ya + ti = *sarīyati* (is remembered).

Base bhuñja (to eat) + ī + ya + ti = *bhuñjīyati* (is eaten).

Base iccha (to wish) + ī + ya + ti = *icchīyati* (is wished).

C.

Pacᴀ (to cook) + ya + ti = *paccati* (is cooked).

Hanᴀ (to kill) + ya + ti = *haññati* (is killed).

Khādᴀ (to eat) + ya + ti = *khajjati* (is eaten).

Badhᴀ (to bind) + ya + ti = *bajjhati* (is bound or confined).

Labhᴀ (to get) + ya + ti = *labbhati* (is got).

83. Explanation of these assimilations or changes:

c + y *or* t + y	*becomes*	cc
ch + y *or* th + y	„	cch
j + y *or* d + y	„	jj
jh + y *or* dh + y	„	jjh
ñ + y *or* n + y	„	ññ
v + y	„	bb
s + y	„	ss

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

Exercise 16

TRANSLATE INTO ENGLISH

1. "Paccati munino bhattaṇ
Thoka-thokaṇ kule kule."—*Thg.* 248.

2. "Samitattā hi pāpānaṇ
Samaṇo ti pavuccati."—*Dhp.* 265.

3. "So bajjhataṇ pāsasatehi chabbhi,
Rammā vanā niyyatu rājadhāniṇ,
Tuttehi so haññatu pācanehi,
Bhisāni te, brāhmaṇa, yo ahāsi."—*J. Bhisa.*

4. "So . . . 'bhante, ajja ādiṇ katvā agginā pi mama santakaṇ mā ḍayhatu, udakenā pi mā vuyhatū' ti patthanaṇ akāsi."—*Dh. A.* iv, 206.

5. "Addasā kho aññataro upāsako taṇ bhikkhaṇ Kīṭāgirismiṇ piṇḍāya carantaṇ, disvāna . . . taṇ bhikkhuṇ abhivādetvā etad avoca: 'api bhante piṇḍo labbhatī' ti."—*V. Cullavagga*, p. 11.

6. Kacchapo haṇsehi nīyamāno daṭṭhaṭṭhānato daṇḍakaṇ vissajjetvā ākāsaṅgaṇe patitvā dvedhā bhijji.—(*See* p. 92, iv, *Dh. A.*).

7. " Ath 'eko makkaṭo tattha tattha gocaraṇ pariyesamāno phalavantaṇ taṇ rukkhaṇ āruyha phalāni khādanto tasmiṇ pāse pādena bajjhi."—*Rasavāhinī.*

8. " Evaṇ kir' assa ahosi: saddhā tāva dhammaṇ sotukāmā gamissanti yeva; assaddhā pi pana dhanalobhena gantvā dhammaṇ sutvā dukkhā muccissantī ti."—*Dh. A.* iv, 205.

9. " Ekamantaṇ nisinnaṇ kho Anāthapiṇḍikaṇ gahapatiṇ Bhagavā etad avoca: Api nu te, gahapati, kule dānaṇ dīyatī ti."—*A.* iv, 392.

10. " Dīghassa addhuno accayena tassa mahānirayassa puratthimaṇ dvāraṇ avāpurīyati: so tattha sīghena javena dhāvati: tassa sīghena javena dhāvato chavi pi ḍayhati, cammaṁ pi ḍayhati, maṇsam pi ḍayhati." —*M.* iii, 184.

New Words

Addhā = long time *m.*
Avāpurīyati = is opened. *v.*
Ahāsi = carried; took by force; stole. *v.*
Kīṭāgiri = name of a village. *m.*
Gocara = food; object. *m.* (*lit.* a pasture).
Chavi = upper skin. *f.*
Java = speed. *m.*
Ḍayhati = is burnt. *v.*
Tutta = a pike for guiding an elephant. *n.*
Thoka = a little. *adj.*
Niyyati = is led. *v.*
Pariyesamāna = seeking. *pr.p.*
Pavuccati = is said. *v.*
Pācana = goad. *n.*
Pāsa = snare. *m.*
Bajjhi = was bound. *v.*
Bajjhatam = let (him) be bound. *v.*

Bhijji = was broken. *v.*

Makkaṭa = monkey. *m.*

Muccissati = will be released. *v.*

Ramma = delightful. *adj.*

Rājadhāni = metropolis. *f.*

Labbhati = is got. *v.*

Vissajjetvā = having left. *abs.*

Vuyhati = is floated; is carried away by water. *v.*

Santaka = property. *n.*

Samitatta = state of being calmed. *n.*

Haññati = 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

Bidden = āṇatta. *p.p.*
Body-guard = aṅgarakkhaka. *m.*
Canopy = vitāna. *m.n.*
Chief of the army = senāpati. *m.*
Crimson = lohitavaṇṇa. *adj.*
Curtain = sāṇi. *f.*
Desert = kantāra. *m.*
Excellent = atisundara. *adj.*
Exquisite = ativisiṭṭha. *p.p.*
Fraudulent = saṭha. *adj.*
Is accompanied = parivārīyati. *v.*
Is admired = vimhayena olokīyati. *v.* patimānīyati.
Is avoided = cajīyati; vajjīyati. *v.*
Is attacked = paharīyati. *v.*
Is buried = nikhaṇīyati. *v.*
Is bought = kiṇīyati. *v.*
Is deposited = nidhīyati. *v.*
Is esteemed = agghīyati. *v.*
Is fed = bhojīyati. *v.*
Is heard = sūyati. *v.*
Is hung = olambīyati. *v.*
Is killed = mārīyati. *v.*
Is perfumed = vāsīyati. *v.*
Is plundered = acchindīyati. *v.*
Is read = paṭhīyati. *v.*
Is served up = upanīyati. *v.*
Is tormented = hiṃsīyati. *v.*
Is wounded = vaṇīyati. *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.*
Studded = khacita. *p.p.*
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

āpaya are annexed to the roots ending in **ā**, and to all the roots of the 8th conjugation.

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

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

Causal Active : *Harāpeti* (causes to carry).

Causal Passive : *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 exressing a causal meaning.

Participles

Paca (to cook) + e + nta = *pācenta* (causing to cook).

Kara (to do) + e + nta = *kārenta* (causing to do).

Absolutives

Hara (to carry) + āpe + tvā = *harāpetvā* (having caused to carry).

Bhuja (to eat) + āpe + tvā = *bhojāpetvā* (having fed or caused to eat).

Infinitives

Mara (to die) + āpe + tuŋ = *mārāpetuṁ* (to kill).

Base gaṇha (to take) + āpe + tuŋ = *gaṇhāpetuṁ* (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 kammakāraṁ rukkhaṁ chindāpeti (the man causes the labourer to cut a tree).

Here *rukkhaṁ* is the direct object, being the thing wanted by the man. *Kammakāraṁ* 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.

Gahapatānī dāsiyā odanaṁ Pācāpeti (the mistress of the house causes the slave woman to cook rice).

Here *dāsiyā* is in the instrumental. This may be changed to *dāsiṁ* 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 odanaṁ 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.

Sūdajeṭṭho sūdaṁ odanaṁ pāceti (the head-cook causes the cook to boil rice).

Sūdo in the first sentence has become *sūdaṁ* in the second.

Exercise 17

TRANSLATE INTO ENGLISH

1. "Rājā pasanno aparāni pi pañca-vattha-satāni āharāpetvā pādamūle ṭhapāpesi."—*Dh. A.* i, 219.

2. "Rājā te sabbe gāhāpetvā . . . āvāṭe khaṇāpetvā te tattha nisīdāpetvā upari palālaṃ vikirāpetvā aggiṃ dāpesi."—*Ibid.* i, 223.

3. "Pañcasata-tāpase Himavantato āgantvā nagare bhikkhāya carante disvā pasīditvā nisīdāpetvā bhojetvā paṭiññaṃ gahetvā cattāro māse attano santike vasāpetvā . . . uyyojesuṃ."—*Ibid.* i, 203.

4. "Daharakālato paṭṭhāya hi taṃ mārāpetuṃ vāyamanto va seṭṭhī mārāpetuṃ nāsakkhi; kiṃ akkharasamayaṃ sikkhāpessati?"—*Ibid.* i, 180.

5. "Gāmamajjhe vuttappakāraṃ gehaṃ kāretvā gāmasatato paṇṇākāraṃ āharāpetvā janapadaseṭṭhino dhītaraṃ āharitvā maṅgalaṃ katvā seṭṭhissa sāsanaṃ pahiṇi."—*Ibid.* i, 182.

6. "Tassa heṭṭhābhāgaṃ sodhāpetvā pākāra-parikkhepaṃ kārāpetvā vālikaṃ okirāpetvā dhaja-patākaṃ ussāpetvā vanappatiṃ alaṅkaritvā . . . patthanaṃ katvā pakkāmi."—*Ibid.* i, 1.

7. "Tena kho pana samayena āyasmato Sāriputtassa upaṭṭhāka-kulaṃ āyasmato Sāriputtassa santike dārakaṃ pāhesi: imaṃ dārakaṃ thero pabbājetū' ti."—*V.* i. 83.

8. "Sace vo dhanena attho, khippaṃ maṃ bandhanā mocetvā sīsaṃ nahāpetvā ahatavatthāni acchādetvā gandhehi vilimpāpetvā pupphāni pilandhāpetvā ṭhapethā ti."—*J. Vedabbha.*

9. "Sakko devarājā: 'kiṃ no sādhāraṇena rajjenā ti Asure dibbapānaṃ pāyetvā matte samāne pādesu gahetvā sinerupapāte khipāpesi."—*J. Kulāvaka.*

10. "Rājā pañcasate naggasamaṇake gāhāpetvā . . . āvāṭesu nikhaṇāpetvā palālehi paṭicchādetvā aggiṃ 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.*

Paṭiññā = consent ; promise. *f.*

Paṇṇākāra = present. *m.*

Patthanā = aspiration. *f.*

Pabbājeti = causes to become a monk. *v.*

Parikkhepa = encircling. *m.*

Palāla = straw. *n.*

Pāyetvā = having caused to drink. *abs.*

Pāhesi = caused to send. *v.*

Bandhana = bond ; binding. *n.*

Maṅgala = (marriage) ceremony. *n.*

Mocetvā = having untied or released. *abs.*

Vanappati = a tree which bears fruit without flowers. *m.*

Vāyamanta = trying. *pr.p.*

Vilimpāpetvā = having caused to be toiletted. *abs.*

Vikirāpetvā = having caused to scatter. *abs.*

Vuttappakāra = of the given description. *adj.*

Sādhāraṇa = common. *adj.*

Sikkhāpeti = teaches. *v.*

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 Āruṇi taught his son Svetaketu all he knew.

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

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

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

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

New Words

Causes to attack = hanāpeti. *v.*

Caused to feed = pāyāpesi. *v.*

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

Clever = (upāya)-kusala. *adj.*

Could not = na sakkhi. *v.* (with infinitive).

Cost = paribbaya. *m.*

Crown = makuṭa. *n.m.*

Else = no ce. *in.*

Had (him) led = nayāpesi. *v.*

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

(Is) sure = addhā ; dhuvaṃ. *ad.*

Junction = siṅghāṭaka. *n.*

Lover = vāritaka ; piyāyaka. *m.*

Made (them) explain = vitthārāpesi. *v.*

Must make (him) do = kāretabbaṇ. *pt.p.*

Peasant = gāmika : jānapadika. *m.*

Realm = rajja. *n.*

Severally = visuṇ visuṇ. *in.*

Soothsayer = nimittapāṭhaka. *m.*

Taught (he) = uggaṇhāpesi. *v.*

To marry = āvāhetuṇ *or* vivāhetuṇ*. *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 tasmiŋ gāme cattāro purisā mahantaŋ rukkhaŋ sīghaŋ chindiŋsu.

Subject: purisā.
Word qualifying it: cattāro.
Object: rukkhaŋ.
Word qualifying it: mahantaŋ.
Verb: chindiŋsu.
Adverb: sīghaŋ.
Extension of Predicate: tadā; tasmiŋ gāme.

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

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

(2) "*Āvuso*, imaŋ temāsaŋ katīhi iriyāpathehi vītināmessatha?" (Brethren, in how many postures will you spend these three months?)—*Ibid.* i, 9.

(3) "*Bhoti*, sace vejjaŋ ānessāmi, bhattavetanaŋ dātabbaŋ bhavissati." (My dear, if I bring a physician, food and fees should be given to him).—*Ibid.* i, 25.

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

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

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

(2) "Ap' āvuso, amhākaṇ satthāraṇ jānāsi ?" (Do you, reverend friend, know our Master ?)—*D.* ii, 162.

(3) "Kim pana, bhante, idāni pi dinne labhissantī 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 samma*, idānāhaṇ vihāraṇ 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) "*Evaṁ, āvuso* 'ti kho āyasmā Ānando tassa bhikkhuno paṭissutvā yena Bhagavā ten 'upasaṅkami." (Replying to that monk (saying) "yes, Sir," the venerable Ānanda went to the place where the Blessed One was).—*D.* ii, 144.

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

(1) "*Ajja* kho pan' Ānanda, *rattiyā pacchime yāme, Kusināyaṁ . . . Mallānaṁ sālavane, antarena yamakasālānaṁ*, Tathāgatassa parinibbāṇaṇ bhavissati." —*D.* ii, 134.

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

(i) ajja.
(ii) rattiyā pacchime yāme.
(iii) Kusināyaṇ Mallānaṇ sālavane.
(iv) antarena yamaka-sālānaṇ.

(2) Luddako migaṇ māretvā maṇsaṇ pacitvā khāditvā pānīyaṇ pivitvā avasesam ādāya gharaṇ agamāsi.

Extensions of the predicate here are :

(i) migaṇ māretvā.
(ii) maṇsaṇ pacitvā.
(iii) (maṇsaṇ) khāditvā.
(iv) pānīyaṇ pivitvā.
(v) avasesam ādāya.

95. The conditional particles "sace," "yadi" and the interjections are placed at the beginning of a sentence.

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

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

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

(3) "Pāpañ **ce** puriso kayirā,
Na taṇ kayirā punappunaṇ."

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

(4) "*Aho* ! 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 correlatively :—

(i) *Yathā* (as) ; *tathā* (so).

(ii) *Yāva* . . . ; *tāva* (as long as ; until).

(iii) *Yadā* (when) ; *tadā* (then).

(iv) *Yattha* (where) ; *tattha* (there).

(1) "*Yathā* me dhanacchedo na hoti *tathā* karissāmi." (I shall so see to it (*lit.* do it) that there is no loss to my wealth).—*Dh. A.* i, 25.

(2) *Yāvā'* 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 dhammaṇ deseti *tattha* mahājano sannipatati. (A great crowd assembles (there) where the Blessed One preaches the doctrine).

Note that the clause containing the relative is placed first.

CONCORD

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

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

(1) *So ca tvañ ca ahañ ca gāmaṁ gacchāma.* (He, you and I go to the village).

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

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

" Kiṇ bhaṇe, tiṭṭhatha ? Imaṇ kumāraṇ gaṇhatha, hanatha, palāpetha." (Why do, you fellows, stand still ? Take this prince, beat him, and drive him away).—*J. Nidāna.*

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

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

"Rājā ca rājaputtā ca janapade niyuttaka-puriso ca bhaṇḍāgāriko ca anupubbena kālaṅkatvā saddhiṁ parisāya sagge uppajjiṁsu."

(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," "saddhiṁ," or "samaṁ" (denoting "with"), **or with the instrumental case, the verb follows the subject which is in the nominative.**

(1) *Rājā saha parisāya uyyānaṁ agami.* (The king went to the park together with his following).

(2) *"Ajjā' haṁ pañcahi bhikkhusatehi saddhiṁ vihāre yeva nisīdissāmi."* (Today, I shall stay in the monastery together with five hundred monks).—*Dh. A.* i, 369.

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

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

Note—Saha is placed before the connected word, and *saddhiṁ* after the same; *samaṁ* is found very seldom, it is seen placed before the connected word.

102. When the subject is a collective noun the verb takes the singular form.

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

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

(2) "*Rañño Udenassa orodho yen' āyasmā Ānando ten' upasaṅkami.*" (The harem of King Udena came to the place where the venerable Ānanda was).—*V. Cullavagga.* 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-Mogallāna and Ānanda thought).—*Dh. A.* II, 178.

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

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

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

(*b*) *Tehi vā amhehi vā taṁ na kātabbaṁ.* (Neither by them nor by us should it be done).

Another way of conveying the same meaning is :

(*c*) *N'eva tumhehi na amhehi taṁ bhuñjitabbaṁ.* (Neither by you, nor by us should it be eaten).

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

Exercise 18

TRANSLATE INTO ENGLISH

1. " Na tassaṇ parisāyaṇ koci devo abhivādeti vā paccuṭṭheti vā."—*D.* ii, 226.

2. " Pāṭaliputtassa kho, Ānanda, tayo antarayā bhavissanti : aggito vā, udakato vā, mithubhedā vā." —*D.* ii, 88.

3. " Mahājano attano attano putta-dhītu-ñātīnaṇ atthāya paridevamāno mahāsaddam akāsi."—*Dh. A.* ii, 6.

4. " Te attano antevāsikehi aḍḍhateyyehi paribbājakasatehi saddhiṇ Veḷuvanaṇ agamaṇsu."—*Dh. A.* i, 95.

5. " Satthari Aggāḷave cetiye viharante bahū upāsikā ca bhikkhuniyo ca vihāraṇ dhammasavaṇāya gacchanti."—*J.* i, 160.

6. " Kosalarājā mahantena balena āgantvā Bārāṇasiṇ gahetvā taṇ rājānaṇ māretvā tass' eva aggamahesiṇ attano aggamahesiṇ akāsi."—*J. Asātarūpa.*

7. " Sace ayyā imaṇ temāsaṇ idha vasissanti, ahaṇ . . . uposathakammaṇ karissāmi."—*Lh. A.* i, 290.

8. " Yāv' assa aññ̃o koci pattaŋ na gaṇhāti, tāv' assa gantvā pattaŋ gaṇha."—*Dh. A.* iv, 128.

9. " Sādhu, mayaŋ, bhante, labheyyāma Bhagavantaŋ dassanāya."—*V. Mahāvagga*, 180.

10. " Musā na bhāse na ca majjapo siyā."—*A.* i, 214.

11. " Tasmiŋ kho pana, brāhmaṇa, yaññe n'eva gāvo haññiŋsu, na ajelakā haññiŋsu."—*D.* i, 141.

12. " Ko nu kho, bho, pahoti imaŋ mahāpaṭhaviŋ . . . sattadhā, samaŋ, suvibhattaŋ vibhajituŋ ?"—*D.* ii, 234.

104. *Note—A.* " *Aḍḍateyyehi paribbājakasatehi* " in the fourth sentence above, is a peculiar use of words. It ought to be : aḍḍhateyya-satehi paribbājakehi (with 250 wandering ascetics) ; but *sata* here is compounded with *paribbājaka*. *Sattamanussa-koṭiyo* is another compound of this kind.

B. The word *aḍḍhateyya* also deserves special notice.

Aḍḍhateyya = $2\frac{1}{2}$ (three minus a half).
Two other numerals similar to this are :
Diyaḍḍha = $1\frac{1}{2}$ (two minus a half).
Aḍḍhuḍḍha = $3\frac{1}{2}$ (four minus a half).

New Words

Aggamahesī = chief queen. *f.*
Aggāḷava = name of a shrine. *n.*
Añño koci = someone else.
Atthāya = for. (*dat. sin.*).
Antarāya = danger. *m.*
Abhivādeti = bows down. *v.*
Ayya = lord. *m.*
Assama = hermitage. *m.*
Ācikkhati = says ; informs. *v.*

Uposathakamma = keeping of the Uposatha; observance of 8 precepts. *n.*

Ñāti = relation. *m.*

Dassana = seeing; sight. *n.*

Paccuṭṭheti = 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.*

Mithubheda = dissent among themselves. *m.*

Musā = lie; falsehood. *in.*

Yañña = sacrifice. *m.*

Vibhajituṁ = 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. "Koṇḍañña heard the news that the Great Being had retired from the world, and drawing near to the sons of those seven Brahmans, he spoke to them as follows."—*B.T.* 52.

2. "Whether the young prince become a Buddha or a king, we will each one give a son: so that if he become a Buddha, he shall be followed . . . by monks of the warrior caste."—*Ibid.* 53.

3. "Sir," replied the gods, "it is because a son has been born to king 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 Soṇa, 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 Magadha, Seniya Bimbisāra, said to the prince Ajātasattu: Why did you want to kill me, prince?"—*Ibid.* 150.

8. "If you then want the kingdom, prince, let this kingdom be yours." And he handed over the kingdom to Ajātasattu, the prince.—*Ibid.* 150.

9. "Yes, Reverend Sir," said the venerable Ānanda to the Blessed One in assent, and spread the couch with its head to the north between twin sal-trees.—*B.T.* 95.

10. "Why has my son returned so quickly?" asked the king. "Sire, he has seen an old man," was the reply; "and because he has seen an old man, he is about to retire from the world."—*Ibid.* 57.

New Words

Advanced = vaḍḍhāpesi; pāpesi. *v.*
Advised = anusāsi. *v.*
Assent = anumati. *f.*
As follows = evaṇ; vuccamānākārena. *ad.*

*Because**

Be ordained = upasampādetabba. *pt.p.*

Couch = mañcaka. *m.*

Departed = nikkhami. *v.*

Drawing near = upasaṅkamitvā. *abs.*

Followed by = anugata; parivuta. *p.p.*

Handed over = paṭicchāpesi. *v.*

High position = uccaṭṭhāna. *n.*

Laid down = paññatta. *p.p.*

Let be = hotu. *v.*

Nun = bhikkhunī. *f.*

Ordination (higher) = upasampadā. *f.*

Praising = thomenta. *pr.p.*

Puts in order = paṭisāmeti. *v.*

Reply = paṭivacana. *n.*

Returns = paṭinivattati; paccāgacchati. *v.*

Seen = diṭṭha. *p.p.*

Should be informed = ārocetabba. *pt.p.*

Should be slain = māretabba. *pt.p.*

Sire = deva. *m.*

Sleeping place = senāsana; sayanaṭṭhāna. *n.*

Spoken = vutta. *p.p.*

Spreads = attharati; pattharati. *v.*

Twin = yamaka. *adj.*

Warrior = khattiya. *m., adj.*

Why = kasmā. *in.*

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*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*.

TADDHITA OR THE SECONDARY DERIVATION

It was stated in the First Book (§ 45) that there are five classes of nouns, of which the first, second and the third classes have already been explained; the fifth, *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, ī** become **e**: **u, ū** become **o**.

D. To indicate that some suffix required strengthening, an *indicatory letter* (anubandha) is affixed by the grammarians to it. This indicatory letter is generally **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) *Saṇkhyā* (suffixes denoting numbers).

(i) **Sāmañña**—(1) *Appaccattha*

106. Suffix " ṇa " is added to some nouns to denote a lineage. (Note that **ṇ** is indicative of strengthening).

Examples

Vasiṭṭhassa apaccaṇ (puriso) = *vāsiṭṭho.*

(*Vasiṭṭha* is the name of a sage ; a person born in his lineage is known as *vāsiṭṭha*).

Formation

Vasiṭṭha + *ṇa* (when the last vowel and **ṇ** are dropped) becomes *Vasiṭṭh* + *a;* after strengthening the first vowel and joining the last one to the stem it becomes *Vāsiṭṭha.*

Now, this being an adjective may qualify any male, female, or a group born in the clan of Vasiṭṭha. Therefore it may take the gender of the person or the group for which it stands.

If the person be a man it is in the masculine.

If the person be a woman it takes the feminine form, Vāsiṭṭhī.

If it be a family it is in the neuter.

Similarly formed are :

Bhāradvāja + ṇa = *Bhāradvāja* (of the Bhāradvāja's lineage).

Gotama + ṇa = *Gotama* (of the Gotama clan).

Vasudeva + ṇa = *Vāsudeva* (of the Vāsudeva clan).

Baladeva + ṇa = *Bāladeva* (of the Bāladeva clan).

(There is no neccssity of strengthening in *Bhāradvāja* and *Gotama* as the first vowels of them are already strong).

107. "Ṇāyana" and "ṇāna" are suffixed to Vaccha, Kacca and some other names to denote the lineage.

Vaccha + ṇāyana = *Vacchāyana* (of the Vaccha's lineage).

Kacca + ṇāyana = *Kaccāyana.*

Kacca + ṇāna = *Kaccāna* (of the Kacca's lineage).

Moggalla + ṇāyana = *Moggallāyana.*

Moggalla + ṇāna = *Moggallāna* (of the clan of Moggalla).

In the first two instances the vowels are not strengthened because they are followed by double consonants.

108. "Ṇeyya" is suffixed to Kattikā, Vinatā and some other feminine nouns to denote their offspring.

Kattikā + ṇeyya = *Kattikeyya* (the offspring of Kattikā).

Vinatā + ṇeyya = *Venateyya* (the offspring of Vinatā).

Bhaginī + ṇeyya = *bhāgiṇeyya* (the offspring of the sister).

Rohiṇī + ṇeyya = *Rohiṇeyya* (the offspring of Rohiṇī).

109. "Ṇava" is suffixed to Manu, Upagu and such others to denote the offspring.

Manu + ṇava = *Māṇava* (Manu's offspring).
Upagu + ṇava = *Opagava* (Upagu's offspring).
Paṇḍu + ṇava = *Paṇḍava* (of the lineage of Paṇḍu).

110. "Ṇera" is suffixed to Vidhavā and some others to denote the offspring.

Vidhavā + ṇera = *Vedhavera* (the offspring of a widow).

Samaṇa + ṇera = *Sāmaṇera* (a novice of a monk).

(i) **Sāmañña** (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 *padika* (a pedestrian).
Ratha + ṇika = *rathika* (one who goes in a chariot).

E. Relating to:

Samudda + ṇika = *sāmuddika* (marine; relating to the sea).

Raṭṭha + ṇika = *raṭṭhika* (relating to the country).

F. Playing upon:

Vīṇā + ṇika = *veṇika* (a lutanist).

Vaṇsa + ṇika = *vaṁsika* (a flutist).

G. Connected with:

Dvāra + ṇika = *dovārika** (a gate-keeper).

Bhaṇḍāgāra + ṇika = *bhaṇḍāgārika* (a treasurer; connected with a treasury).

H. Dealing with:

Taṇḍula + ṇika = *taṇḍulika* (rice-merchant).

Tela + ṇika = *telika* (dealer in oil).

Sūkara + ṇika = *sūkarika* (dealer in swine).

I. Carrying upon:

Sīsa + ṇika = *sīsika* (one who carries on the head).

Khandha + ṇika = *khandhika* (one who carries on the shoulder).

J. Born in or belonging to a place

Magadha + ṇika = *Māgadhika* (born in or belonging to Magadha, the kingdom).

Araññā + ṇika = *āraññika* (born in or living in a forest).

Loka + ṇika = *lokika* (belonging to the world).

Apāya + ṇika = *āpāyika* (born in the hell).

K. Studying:

Vinaya + ṇika = *venayika* (one who studies vinaya, the deciplinary code).

**Dvāra* becomes *dovāra*, through duvāra.

Suttanta + ṇika = *suttantika* (one who studies the discourses of the Buddha).

Takka + ṇika = *takkika* (a logician).

L. Possession:

Saṅgha + ṇika = *saṅghika* (belonging to the community of monks).

Sarīra + ṇika = *sārīrika* (belonging to or stationary in the body).

M. Performed by:

Kāya + ṇika = *kāyika* (performed through the body; bodily).

Vācā + ṇika = *vācasika* (performed through speech; verbal).

Mana + ṇika = *mānasika* (mental).

(In the last two examples **s** is inserted between the stem and the suffix).

Exercise 19

TRANSLATE INTO ENGLISH AND DEFINE THE DERIVATIVES

1. Ayaṃ māṇavo mayi manaṃ pasādetvā kālaṅkatvā Tāvatiṃsadevaloke tiṃsayojanike kanakavimāne nibbattissati."—*Dh. A.* i, 26.

2. Sūkarikā, sākuṇikā, jālikā ca, saṅghikaṃ balakkārena gahetvā khādantā ca ito cavitvā āpāyikā bhavissanti.

3. Ekūnatiṃsa-vasso Bodhisatto attano ekam eva puttaṃ sabba-sampattiñ ca pahāya gantvā kāsāva nivattho mattikāpattam ādaya aññehi dinnāhārena jīvikaṃ kappesi.

4. Bhaṇḍāgāriko rañño dhanaṇ labhitvā mahantaṇ pāsādaṇ kāretvā dvāre dovārikaṇ ṭhapetvā uparipāsādagato kāyikamānasikaṇ sukhaṇ vindati.

5. Mahā-kaccāyanatthere Kuraraghara-nagaraṇ upanissāya viharante Soṇo nāma seṭṭhiputto tassa santike pabbajitvā aparabhāge "Soṇo Kuṭikaṇṇo" ti pākaṭo ahosi.

6. Atha kho āyasmā Ānando Kosinārakānaṇ Mallānaṇ ārocesi: "Ajja kho, Vāsiṭṭhā, rattiyā pacchime yāme Tathāgatassa parinibbāṇaṇ bhavissatī" ti.

7. Suttantikā venayikā āraññikā ca bahavo bhikkhavo Laṅkāyaṇ mahādubbhikkha-bhaye vattamāne samuddapāraṇ gantvā attano jīvitaṇ rakkhantā dhammavinayañ ca rakkhiṇsu.

8. Iddhimantānaṇ aggo Mahā-Moggallānatthero Bhagavato parinibbāṇato puretaram eva parinibbāyi.

9. "Atha kho tesaṇ dvādasa-nahutānaṇ Māgadhikānaṇ brāhmaṇa-gahapatikānaṇ etadahosi: Uruvela-Kassapo Mahāsamaṇe brahmacariyaṇ caratī ti."—*V.* i, 36.

10. "Assosi kho rājā Māgadho seṇiyo Bimbisāro: Samaṇo khalu bho Gotamo Sakyaputto, Sakyakulā pabbajito Rājagahaṇ anuppatto' ti."—*V.* i, 35.

New Words

Agga = highest; foremost. *adj.*

Anuppatta = arrived; attained. *p.p.*

Aparabhāge = afterwards. *loc.*

Assosi = heard. *v.*

Āyasmantu = venerable: (*lit.* having a long life). *adj.*

Upanissāya = depending on; close by. *abs.*

Etad ahosi = this (thought); arose (in him).

Kanaka = gold. *n.*

Kāsāva = orange-coloured garment. *n.*

Kosināraka = born in Kusinārā. *adj.*

Khalu = indeed. *in.*

Cavitvā = having passed away. *abs.*

Jālika = one who lives by fishing with a net. *m.*

Jīvikaṁ kappeti = gains a livelihood.

Nahuta = ten thousand. *n.*

Nivattha = clothed with ; dressed. *p.p.*

Parinibbāti = finally passes away. *v.*

Parinibbāna = final passing away. *n.*

Pasādetva = having gladdened. *abs.*

Purataraṁ = beforehand. *ad.*

Balakkāra = force. *m.*

Bodhisatta = a being destined to attain Buddhahood. *m.*

Brahmacariyā = celibacy; (*lit.* noble practice). *f.*

Bho = Sir ; friend*. *in.*

Yāma = a watch of the night. *m.*

Yojanika = having a league in height or length. *adj.*

Rakkhanta = protecting; watching. *pr.p.*

Vimāna = mansion. *m.n.*

Samaṇa = recluse ; monk. *m.*

Samuddapāra = abroad. *n.*

Seṇiya = possessing armies. *adj.*

Translate into Pali

using the secondary derivatives wherever it is possible

1. Now the disciples at Pāṭaligāma heard of his arrival there, and they went on to the place where he was, and invited him to their council-hall.

**Bho* is the vocative form of *bhavanta;* but here it seems to be in the nominative singular and giving the meaning 'venerable.' There is an indeclinable *bho* which is also used in the vocative sense.

2. On arriving there they strewed the council-hall with fresh sand, placed seats in it, set up a water-pot at the entrance, and fixed an oil lamp.

3. The Exalted One robed himself, took his bowl, went with the bhikkhus to the council-hall, washed his feet, entered the hall, and took his seat at the central pillar, with his face towards the east.

4. " Go now, Ānanda, and enter into Kusinārā, and inform the Mallas of Kusinārā, saying: 'This day, O Vāseṭṭhas, in the last watch of the night, the final passing away of the Tathāgata will take place.' "—*L.G.B.* 218.

5. " Now at that time the venerable Mahā-Kassapa was journeying along the high road from Pāvā to Kusinārā with a great company of the brethren. And the venerable Mahā-Kassapa left the high road, and sat down at the foot of a certain tree."—*Ibid.* 232.

6. " Mahā-Pajāpatī the Gotamī cut off her hair, put on orange-coloured robes, and set out, with a number of women of the Sākya clan, towards Vesālī; and in due course arrived at Vesālī, at Mahāvana, at the Kūṭāgāra Hall."—*Ibid.* 116.

7. " Just, Ānanda, as houses in which there are many women but few men, are easily violated by robbers . . . ; just so, Ānanda, under whatever doctrine and discipline women are allowed to go out from the household life into the homeless state, that religion will not last long."—*Ibid.* 119.

8. Bimbisāra, the king of Magadha, took a golden pitcher filled with water, and pouring the water over

the Buddha's hand, presented the pleasure garden, Veḷuvana, to the fraternity of monks with the Buddha at its head.

New Words

Allowed = anuññāta. *p.p.*
Arrival = āgamana. *ger.*
Central = majjhima. *adj.*
Certain = aññatara. *adj.*
Discipline = vinaya. *m.*
Fraternity = saṅgha. *m.*
Fresh = nava. *adj.*
High road = addhāna-magga. *m.*
Homeless state = anagāriya. *n.*
In due course = anupubena. *ad.*
Informs = nivedeti. *v.*
Invites = nimanteti. *v.*
Journeying = maggapaṭipanna. *p.p.*
Just as = yathā. *in.*
Just so = tathā. *in.*
Last = pacchima. *adj.*
Lasts = pavattati. *v.*
Left (the high road) = (maggā) okkami. *v.*
Long (time) = ciraṃ. *in.*
Pitcher = kuṇḍikā. *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 + ṇa = *hālidda* (dyed with turmeric).

Nīla + ṇa = *nīla* (dyed with a blue dye or of blue colour).

B. The flesh of:

Sūkara + ṇa = *sokara* (pork. the flesh of a pig).

Mahisa + ṇa = *māhisa* (buffalo's flesh).

Sakuṇa + ṇa = *sākuna* (bird's flesh).

C. Belonging to:

Sugata + ṇa = *sogata* (belonging to the Buddha).

Magadha + ṇa = *māgadha* (belonging to Magadha).

Purisa + ṇa = *porisa* (belonging to a man : manual).

D. Knowing:

Vyākaraṇa + ṇa = *veyyākaraṇa* (grammarian).

Vyā becomes *veyyā* (through viyākaraṇa).

E. Place where someone lives or is born:

Nagara + ṇa = *nāgara* (a citizen ; belonging to a city).

Sara + ṇa = *sārasa* (born or arisen in a lake ; a lotus or a water-bird).

Mana + ṇa = *mānasa* (arisen in the mind ; a thought).

Ura + ṇa = *orasa* (self-begotten ; belonging to one's own breast).

(*S* is inserted in these three examples as they belong to the mano-group).

F. Possession :

Saddhā + ṇa = *saddha* (believing ; faithful).

Paññā + ṇa = *paññā* (wise ; possessing wisdom).

113. " -ima " and " -iya " are suffixed to some nouns to denote possession, position, etc.

Pacchā + ima = *pacchima* (last ; western).

Anta + ima = *antima* (last ; final).

Majjha + ima = *majjhima* (middling ; central).

Heṭṭhā + ima = *heṭṭhima* (the lowest).

Loka + iya = *lokiya* (belonging to the world; worldly).

Putta + iya = *puttiya*
Putta + ima = *puttima* } (a person who has sons).

Jaṭā + iya = *jaṭiya* (an ascetic), wearing matted hair.

Bodhipakkha + iya = *bodhipakkhiya* (belonging to enlightenment).

Pañcavagga + iya = *pañcavaggiya* (belonging to the group of five).

Udara + iya = *udariya* (that which is in the stomach; undigested food).

114. " -tā " is suffixed to some nouns to denote multitude or collection. The derivatives formed with this are in the feminine.

Jana + tā = *janatā* (a multitude of persons; populace).

Gāma + tā = *gāmatā* (a group of villages).

Deva + tā = *devatā* (a deity). This, however, does not give a collective meaning.

115. The suffix " ṇa " too sometimes gives a collective meaning.

Dvi + ṇa = dve + a = *dvaya* (a pair).

Ti + ṇa = te + a = *taya* (a tried).

Here e becomes ay.

116. " -ālu " is suffixed to some nouns to denote tendency and abundance.

Dayā + ālu = *dayālu* (compassionate).

Abhijjhā + ālu = *abhijjhālu* (covetous).

Dhaja + ālu = *dhajālu* (full of streamers).

" -ka " is often added to the end of these words, which are always adjectives, and *dayāluka*, 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 = *māṇavaka* (a young man).

Mudu = *muduka* (soft).

This is sometimes added (*a*) to the derivatives formed with suffix **ṇa**, denoting the place where someone lives or is born, and (*b*) to *Bahubbīhi* compounds, denoting possession, necessarily when the last member ends in a vowel other than **a.**

(*a*) Kusinārā + ṇa = *Kosināra* = *Kosināraka* (born in or living in Kusinārā).

Rājagaha + ṇa = *Rājagaha* = *Rājagahaka* (born in or living in Rājagaha).

(*b*) Bahu + nadī + ka = *bahunadika* (having many rivers).

118. " -maya " is suffixed to some nouns to form adjectives denoting made of, arisen from.

Suvaṇṇa (gold), *suvaṇṇamaya* (made of gold, golden).
Rajatamaya (made of silver).
Dārumaya (wooden).
Mattikāmaya (made of clay).
Manomaya (born of the mind).

Exercise 20

TRANSLATE INTO ENGLISH
AND DEFINE THE SECONDARY DERIVATIVES

1. " Yathā pana dāruādīhi nipphannāni tāni tāni bhaṇḍāni dārumayādīni nāma honti, tathā ete pi manato nipphannattā manomayā nāma."—*Dh. A.* i, 23.

2. " Māṇava, ahaṇ te suvaṇṇamayaṇ vā maṇimayaṇ vā rajatamayaṇ vā lohamayaṇ vā cakkayugaṇ dassāmi" ti brāhmaṇo vadi.

3. Māgadho Bimbisāro rājā attano pāsādassa uparimatale ṭhito piṇḍāya carantaṇ Bodhisattam anugacchante nāgare disvā " Kim etan " ti pucchi.

4. Dayālu Bhagavā mahājanataṇ anukampanto sabbadā ekattha avasitvā tattha tattha vicaranto sandiṭṭhikaṇ dhammaṇ desesi.

5. " Pāṭaligāmikā pi kho upāsakā pāde pakkhāletvā āvasathāgāraṇ pavisitvā puratthimaṇ bhittiṇ nissāya pacchimābhimukhā nisīdiṇsu, Bhagavantaṇ yeva purakkhatvā."—*V.* i, 227.

6. " Assosuṇ kho Vesālikā Licchavī : Bhagavā kira Koṭigāmaṇ anuppatto ti. Atha kho Vesālikā Licchavī bhadrāni bhadrāni yānāni yojāpetvā . . . Vesāliyā nīyiṇsu, Bhagavantaṇ dassanāya."—*Ibid.* 231.

7. "Tena kho pana samayena Rājagahikassa seṭṭhissa sattavassiko sīsābādho ahosi. Bahū mahantā mahantā disāpāmokkhā vejjā āgantvā nāsakkhiṃsu arogaṃ kātuṃ."—*Ibid.* 273.

8. "Atha kho Jīvako Komārabhacco seṭṭhiṃ gahapatiṃ mañcake nipajjāpetvā mañcakena sambandhitvā sīsacchaviṃ phāletvā . . . dve pāṇake niharitvā janassa dassesi."—*Ibid.* 274.

9. "Seṭṭhiputto: niyyānikaṃ vata Buddhasāsanan ti pasīditvā yojanikaṃ suvaṇṇacetiyaṃ kambalakañcukena parikkhipitvā tattha tattha rathacakkappamāṇehi suvaṇṇa-padumehi alaṅkari."—*A.A.*

10. "Tasmiṃ samaye catusattati-sahassajaṭilā paṇitapaṇītāni ojavantāni phalāphalāni gahetvā ācariyassa santikaṃ sampattā."—*Ibid.* i, 150.

New Words

Aroga = free from sickness. *adj.*

Asakkhi = was able. *v.*

Ābādha = sickness. *m.*

Āvasathāgāra = rest-house. *n.*

Ojavanta = rich in sap: nourishing. *adj.*

Kañcuka = a mantle. *m.*

Kambala = (woollen) blanket. *m.n.*

Komārabhacca = master of the medical treatment of infants; brought up by a prince. *adj.*

Jana = a person; people. *m.*

Tena kho pana samayena = at that time.

Dāru = wood; timber. *n.*

Disāpāmokkha = famed far and wide; eminent in a district. *adj.*

Nipphanna = made; conditioned. *p.p.*

Nissāya = close to; on account of; concerning. *abs.*

Niyyānika = leading to (salvation). *adj.*

Nīyi = was carried. *v.*

Pakkhāletvā = having washed. *abs.*

Pacchimābhimukha = facing the west. *adj.*

Paṇīta = delicious. *adj.*

Pāṇaka = a living being; an insect. *m.*

Pāṭaligāmika = living or born in Pāṭaligāma. *adj.*

Purakkatvā = having in front; looking at. *abs.*

Puratthima = eastern. *adj.*

Phāletvā = having split; having torn. *abs.*

Bhadra = worthy. *adj.*

Mañcaka = a small bed. *m.*

Yojāpetvā = having caused to harness. *abs.*

Sandiṭṭhika = belonging to this life: that should be understood by one self. *adj.*

Sattavassika = that which existed for seven years. *adj.*

Sambandhitvā = having connected or tied. *abs.*

Sampatta = arrived. *p.p.*

Sīsacchavi = the scalp. *f.*

Translate into Pali

using the secondary derivatives where it is possible

1. The dealer in oil struck the door-keeper of the rice merchant with a weapon made of iron.

2. The Brahman lad, Maṭṭakuṇḍalī, 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 Maṭṭakuṇḍalī, 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 = abhiññāta. *p.p.*

Even = api. *in.*
Female musician = nāṭikā. *f.*
Forenoon = pubbaṇha. *m.*
From afar = dūrato. *in.*
Imitation = anukaraṇa. *n.*
Leading a holy life = brahmacariyaṇ caranta.
Love = mettā. *f.*; pasāda. *m.*
Miserly = luddha. *adj.*
Of peerless beauty = anopamavaṇṇa. *adj.*
Promised = paṭijāni. *v.*
Robing (himself) = nivāsetvā. *abs.*
Servitor = 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) Sāmañña (3) Atthyattha

119. Suffixes **-ava, -ala, -ila, -ika, -ī, -vī** and **-ssī** are annexed to different nouns to denote possession or the meaning "endowed with."

-ava

Kesa + ava = *kesava* = (having much hair).

-ala.

Vācā + ala = *vācāla* (having many words, *i.e.*, talkative; garrulous).

-ila.

Jaṭā + ila = *jaṭila* (having matted hair; an ascetic).
Pheṇa + ila = *pheṇila* (frothy; the soap plant).
Tuṇḍa + ila = *tuṇḍila* (having a beak; a pecker).

-ika.

Daṇḍa + ika = *daṇḍika* (having a staff in hand).
Mālā + ika = *mālika* (having a garland).
Chatta + ika = *chattika* (possessing an umbrella).
Gaṇa + ika = *gaṇika* (having a large following).

-ī.

Mālā + ī = *mālī* (having a garland).
Vamma + ī = *vammī* (having an armour ; a warrior).
Bhoga + ī = *bhogī* (wealthy ; a rich person ; a serpent.
Kuṭṭha + ī = *kuṭṭhī* (leper).
Manta + ī = *mantī* (endowed with a political knowledge ; a minister).

Danta + ī = *dantī* (having tusks ; an elephant).

-vī.

Medhā + vī = *medhāvī* (endowed with knowledge ; wise).

Māyā + vī = *māyāvī* (having a knowledge of jugglery; juggler).

-ssī.

Tapa + ssī = *tapassī* (a hermit).
Yasa + ssī = *yasassī* (famous).
Teja + ssī = *tejassī* (brilliant ; powerful).

Note—The feminine forms of the nouns annexed with **-ī**, **-vī** and **-ssī** are formed by adding another suffix, **-inī** to them.

Mālī + inī = *mālinī* (a woman who has a garland).
Mantī + inī = *mantinī* (a ministress).
Medhāvī + inī = *medhāvinī* (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 *āyasmantu* through āyusmantu, but not *āyumantu*.

More words of this kind and their declension are given on page 27 of the First Book.

The feminine of these is formed by adding an **ī** at the end of the suffix and dropping **u** before it.

Guṇavantu + ī = *guṇavantī* (a virtuous woman).

Satimantu + ī = *satimantī* (a mindful woman).

Sometimes they drop not only **u** but also **n** of the suffix.

Dhana + vantu + ī = *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 = *māṇavī* (a lass).

Ṇika: Nāvika + ī = *nāvikī* (woman sailor).

Ṇeyya: Bhāgineyya + ī = *bhāgineyyī* (sister's daughter).

Ṇa: Gotama + ī = *Gotamī* (a woman of the Gotama clan).

122. " -a " is suffixed to some nouns to denote possession.

Saddhā (faith) + a = *saddha* (faithful).

Paññā (wisdom) + a = *paññā* (wise).
Pāpa (sin) + a = *pāpa* (sinful).

123. "-tara" is suffixed to form the adjectives of the comparative degree, and "- tama " to form those of the superlative.

Positive: pāpa (sinful).
Comparative: pāpatara (more or very sinful).
Superlative: pāpatama (most sinful).
Positive: sundara (good).
Comparative: sundaratara (better).
Superlative: sundaratama (best).

Exercise 21

TRANSLATE INTO ENGLISH

AND DEFINE THE DERIVATIVES

1. Ucchinda sineham attano
Kumudaṇ sāradikaṇ va pāṇinā."—*Dhp.* 285.

2. " N'eva kho asakkhi Vāseṭṭho māṇavo Bhāradvājaṇ māṇavaṇ saññāpetuṇ ; na pana asakkhi Bhāradvājo māṇavo pi Vāseṭṭhaṇ māṇavaṇ saññāpetuṇ." —*D.* i, 236.

3. " Kusāvatiyā, Ānanda, rājadhāniyā . . . ekaṇ dvāraṇ sovaṇṇamayaṇ, ekaṇ rūpiyamayaṇ, ekaṇ veḷuriyamayaṇ, ekaṇ phalikamayaṇ."—*D.* ii, 170.

4. " Mayhaṇ bhāgineyyo imassa rajjassa sāmiko' va ; dhītaraṇ etass 'eva detvā abhisekam assa karissāmī ti."—*J. Asilakkhaṇa.*

5. " Atīte Bārāṇasiyaṇ Brahmadatte rajjaṇ kārente bodhisatto bhātikasatassa kaṇiṭṭho ahosi."—*J. Pañcagaru.*

6. "Bārāṇasiyaṇ Yaso nāma kulaputto seṭṭhiputto sukhumālo hoti; tassa tayo pāsādā honti; eko hemantiko, eko gimhiko, eko vassiko."—*V.* i, 15.

7. "Idaṇ kho, mahārāja, sandiṭṭhikaṇ sāmaññaphalaṇ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañ ca paṇītatarañ ca."—*D.* i, 85.

8. "Raññō Mahā-Sudassanassa . . . uparipāsādavara-gatassa dibbaṇ cakkaratanaṇ pāturahosi, sahassāraṇ, sanemikaṇ, sanābhikaṇ, sabbākāra-paripūraṇ."—*D.* ii, 172.

9. "Tassā ca sāminī tattha
Kuveṇī nāma yakkhinī
Nisīdi rukkhamūlamhi
Kantantī tāpasī viya."—*Mhv. VII*, 11.

10. "Mahā-Kassapathero ca,
Anuruddho mahāgaṇī,
Upālitthero satimā,
Ānando ca bahussuto,
Aññe bahū abhiññātā
Sāvakā Satthu-vaṇṇitā
Sabbe pañcasatā therā
Navaṅgaṇ Jinasāsanaṇ
Uggahetvāna dhāresuṇ
Buddhaseṭṭhassa santike."—*Dīpav. IV*, 12, 13.

New Words

Abhiññāta = well-known. *p.p.*

Abhikkantatara = more brilliant. *adj.*

Ucchindati = breaks up; destroys. *v.*

Kaṇiṭṭha = youngest. *adj.*

Kantantī = spinning. *f.; pr.p.*

Kulaputta = son of a respectable family. *m.*

Gimhika = suited for the summer. *adj.*

Cakkaratana = the wheel-gem (of a universal monarch). *n.*

Tāpasī = female hermit. *f.*

Dibba = celestial. *adj.*

Navaṅga = that which has nine divisions. *adj.*

Paṇītatara = sweeter; higher. *adj.*

Pāturahosi = manifested. *v.*

Purima = former; first. *adj.*

Phalika = crystal. *m.*

Bahussuta = much learned. *adj.*

Bhātika = brother. *m.*

Mahāgaṇī = having a great following. *m.n.*

Rājadhānī = royal city. *f.*

Vaṇṇita = praised. *adj.*

Vassika = suited for the rainy season. *adj.*

Veḷuriya = turquoise. *n.*

Saññāpetuṁ = to convince. *inf.*

Sandiṭṭhika = seen in this life. *adj.*

Sanābhika = having a nave or hub. *adj.*

Sanemika = having a tyre. *adj.*

Sabbākāra-paripūra = complete in every way. *adj.*

Sahassāra = having one thousand spokes. *adj.*

Sāmika = owner; master. *m.*

Sāminī = mistress. *f.*

Śāradika = autumnal. *adj.*

Sāmaññaphala = fruit of the life of a recluse. *n.*

Sineha = love. *m.*

Sukhumāla = delicate. *adj.*

Hemantika = suited for the winter. *adj.*

Translate into Pali

USING DERIVATIVES WHERE IT IS POSSIBLE

1. There were in the city of Kusāvatī seven ramparts and seven gates all made of seven kinds of precious things.

2. There were eighty-four thousand ponds in the neighbourhood of the palace of King Mahā-Sudassana,

he also possessed 48,000 horses, and the same amount of elephants and chariots.

3. "Now his mother at Rājagaha, seeing other councillors' sons and their wives dressed in their best, enjoying themselves at a festival, thought of her son and wept."—*P.B.* 228.

4. "Now when our Master had attained omniscience and begun rolling the wheel of the Norm, and was staying at Rājagaha, King Bimbisāra sent for Soṇa."—*Ibid.* 275.

5. "He, having arrived with a great company of fellow townsmen, heard the Master teach the Norm, and, winning faith, obtained his parents' consent to enter the Order."—*Ibid.* 275.

6. "Then the young Brahman Vāseṭṭha said to the young Brahman Bhāradvāja: That Samaṇa Gotama, Bhāradvāja, of the sons of the Sākyas . . . is now staying at Manasākaṭa, in the mango grove, on the bank of the river Aciravatī."—*D.B.* i, 301.

7. "Then you say Vāseṭṭha, 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, Vāseṭṭha, as when a string of blind men are clinging one to the other, neither can the foremost see, nor can the middle one see, nor can the hindermost see—just even so . . . is the talk of the 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 Koṇḍañña . . . raised only one finger . . . saying : There is here naught to make him stay in the household life."—*Ibid.* 52.

New Words

Began rolling = pavattesi *or* pavaṭṭesi. *v.*

Burnt over = daḍḍha ; jhāpita. *p.p.*

Charred = jhāma. *adj.*

Clinging = allīna. *adj.*

Consent = anuññā ; anumati. *f.*

Destroyed = vināsita. *p.p.*

Enjoying = abhiramanta. *pr. p.*

Face to face = sakkhi. *in.;* paccakkhaṇ. *ad.*

Fellow townsman = sakanāgarika. *m.*

Festival = chaṇa; ussava. *m.*

Foremost = sabbapaṭhama. *adj.*

Generation = kulaparivaṭṭa. *n.*

Hindermost = sabbapacchima. *adj.*

Household life = gharāvāsa. *m.*

Just as =seyyathā pi. *in.*

Just so = evam eva. *in.*

Naught = na kiñci. *in.*

Neighbourhood = āsannaṭṭhāna; sāmanta. *n.*

Norm = dhamma. *m.*

Omniscience = sabbaññutā. *f.*

Precious thing = ratana. *n.*

Raised = ukkhipi. *v.*

Same amount = tattaka. *adj.*

Sent for = pakkosāpesi. *v.*

String (of blind) = (andha-) paramparā. *f.*

Stump = khāṇu. *m.*

Tail = naṅguṭṭha. *n.;* vāladhi. *m.*

To make stay = nivattetuṇ ; vasāpetuṇ. *inf.*

Wept = parodi. *v.*

Winning = (use here) paṭilabhitvā. *abs.*

(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 = *pañcamā* the fifth (woman).
Pañcama + ī = *pañcamī* the fifth (division).
And so on in every case.

125. " -tiya " is suffixed to " dvi " and " ti " to form ordinals. " Dvi " becomes " du " and " ti " becomes " ta " before that suffix.

Dvi + tiya = du + tiya = *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 = *duvidha* (of two kinds).
Dvi + rattiyo = *dirattaṁ* (two nights).
Dvi + guṇa = *diguṇa* (twofold).

126. "-ttha " is suffixed to " catu " and " ṭṭha " to " cha " in order to form the ordinals.

Catu + ttha = *catuttha* (fourth).
Cha + ṭṭha = *chaṭṭha* (sixth).

127. " -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 + ī = *ekādasī* (the 11th day).
Dvi + dasa + ī = *dvādasī* (the 12th day).
Pañca + dasa + ī = *pañcadasī* or *paṇṇarasī* (the 15th day).
Catu + dasa + ī = *cātuddasī* (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 = *lahutā* (lightness).
Sūra (hero) + tā = *sūratā* (heroism).
Seṭṭha (highest) + tā = *seṭṭhatā* (greatness).
Hīna (vulgar) + tā = *hīnatā* (vulgarity).

-tta : Manussa + tta = *manussatta* (state of a man; humanity).
Yācaka + tta = *yācakatta* (state of a beggar).
Bahussuta + tta = *bahussutatta* (learned state).

-ttana : Puthujjana + ttana = *puthujjanattana* (state of an unconverted person).
Jāyā + ttana = *jāyattana* (state of a wife)

ṇya : Aroga (health) + ṇya = *ārogya* (healthfulness).

Dubbala (feeble) + ṇya = *dubbalya* (feebleness).

Ṇ in **ṇya** is indicative of strengthening of the first vowel.

130. Many consonants before **ṇya** change their forms together with **ya** of the suffix.

t + ṇya = tya	*becomes*	cca.
l + ṇya = lya	,,	lla.
d + ṇya = dya	,,	jja.
ṇ + ṇya = ṇya	,,	ññ a.
j + ṇya = jya	,,	jja.
s + ṇya = sya	,,	ssa.

Paṇḍita + ṇya = paṇḍitya = *paṇḍicca* (scholarship; erudition).

Adhipati + ṇya = ādhipatya = *ādhipacca* (lordship; government).

Bahusuta + ṇya = bāhusutya = *bāhusacca* (learnedness). U of suta is changed into a.

Kusala + ṇya = kosalya = *kosalla* (cleverness).

Vipula + ṇya = vepulya = *vepulla* (increase; abundance).

Suhada + ṇya = sohadya + *sohajja* (friendliness).

Rāja + ṇya = rājya = *rajja* (kingship; kingdom).

Nipuṇa + ṇya = nepuṇya = *nepuñña* (skill; experience).

Gilāna + ṇya = gelanya = *gelañña* (sickness).

Sumana + ṇya (adding an **s** to the stem) somanasya = *somanassa* (joy; joyful).

Bhisaja (physician) + ṇya = bhesajya = *bhesajja* (medicine : work of a physician).

ṇeyya : Adhipati + ṇeyya = *ādhipateyya* (lordship ; power).

Saṭha + ṇeyya = *sāṭheyya* (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 *paṭuttaṁ, guruttaṁ*, which are in the feminine and the neuter respectively are also found.

(iii) Avyaya Taddhita

(Indeclinables and Adverbials)

132. " -kkhattuŋ " is suffixed to the numerals to form the multiplicative adverbs.

Eka + kkhattuŋ = *ekakkhattuṁ* (once).

Dvikkhattuṁ (twice).

Dasakkhattuṁ (ten times).

Sahassakkhattuṁ (thousand times).

Bahukkhattuṁ (many times).

133. " -dhā " is suffixed to the numerals to form the adverbs of manner.

Pañca + dhā = *pañcadhā* (in five ways).

Dasadhā (in ten ways).

Satadhā (in hundred ways).

Bahudhā (in many ways).

Katidhā (in how many ways).

134. " -so " is suffixed to some nouns to form the distributive adverbs.

Pañcaso (five by five).

Ṭhānaso (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).

Ubhaya + thā = *ubhayathā* (in both ways).

Sabba + thā = *sabbathā* (in every way).

Kiŋ + thaŋ = *kathaṁ* (how ; in what way)

Ima + thaŋ = *itthaṁ* (thus).

(**Ima** becomes **i** and **th** of the suffix is reduplicated).

136. " -tana " is suffixed to some indeclinables to form adjectives from them.

Ajja + tana = *ajjatana* (belonging to this day).

Sve + tana = *svātana* (belonging to to-morrow).

Hīyo + tana = *hīyattana* (belonging to yesterday).

Purā + tana = *purātana* (belonging to the olden days; old).

Sanaŋ + tana = *sanantana* (ancient).

(Sve becomes **svā** and **hīyo** becomes **hīya** before -tana.)

137. " -tra, " " -ttha, " " -hiŋ " and " haŋ " are suffixed to some pronouns in order to form adverbs of place.

Sabba + tra = *sabbatra*
Sabba + ttha = *sabbattha* } (everywhere).

Ta + tra = *tatra*
Ta + ttha = *tattha* } (there).

Ya + ttha = *yattha* (wherever).

Añña + tra = *aññatra* (in another place or without).

Ima + ttha = *ettha* (here). **Ma** is elided and **i** becomes **e**.

Ima + tra = *atra* (here). **Ma** is elided and **i** becomes **a**.

Kiŋ + hiŋ = *kuhiṁ*. **Kiŋ** becomes **ku**.

Kiŋ + haŋ = *kahaṁ*. **Kiŋ** becomes **ka**.

Ta + hiŋ, haŋ = *tahiṁ*, *tahaṁ* (there).

138. "-dā," "-dāni " and " -dācanaŋ " are suffixed to some pronouns in order to form adverbs of time.

Ya + dā = *yadā* (whenever).

Ta + dā = *tadā* (then).

Sabba + dā = *sabbadā* (ever).

Eka + dā = *ekadā* (one day ; once).

Kiŋ + dā = kadā (when)?

Ima + dāni = *idāni* (now).

Kiŋ + dācanaŋ = *kudācanaṁ* (sometimes); (*Na kudācanaṁ* = never).

139. "-ha" and "-dha" are suffixed to "-ima" to form two adverbs of place.

Ima + ha = *iha* (here).

Ima + dha = *idha* (here).

Ma of ima is elided before these.

Exercise 22

TRANSLATE INTO ENGLISH AND DEFINE THE DERIVATIVES

1. Āyasmā Ānandatthero Bhagavato sāvakesu bāhusaccena paṇḍiccena ca aggo ahosi.

2. Medhāvinī māṇavī dullabhaṇ manussattaṇ labhitvā bahuṇ puññaṇ upaciṇāti.

3. Rogī vejjena dinna-bhesajjam upasevitvā ārogyaṇ paṭilabhitvā attano somanassaṇ pakāsesi.

4. Ekadā Mahā-Kassapatthero gelaññenābhipīḷito Rājagahato avidūre Pipphaliguhāyaṇ vihari.

5. Medhāvino sissā garūnaṇ mahantaṇ gāravaṇ dassetvā nānāsatthesu pāṭavaṇ labhanti.

6. "Yathā tasmiṇ gehe ṭhapetvā māṇavakassa pallaṅkaṇ aññaṇ kiñci āsanaṇ na dissati, tathā adhiṭṭhāsi."—*Samp.* i, 38.

7. "Tato paṭṭhāya yattha yattha paṇḍita-samanabrāhmaṇā atthī ti vadanti, tattha tattha gantvā sākacchaṇ karonti."—*Dh. A.* i, 90.

8. "Sahassakkhattuṇ attānaṇ
Nimminitvāna Panthako
Nisīd 'ambavane ramme
Yāva kālappavedanā."—*Dh. A.* i, 248.

9. "Mettāsahagatena cetasā ekaṇ disaṇ pharitvā viharati, tathā dutiyaṇ, tathā tatiyaṇ, tathā catutthaṇ." —*D.* ii, 49, etc.

10. "Adhanānaṇ dhane ananuppadiyamāne dāḷiddiyaṇ vepullaṁ agamāsi; dāḷiddiye vepullaṇ gate adinnādānaṇ vepullaṁ agamāsi."—*D.* ii, 68.

11. "Devatā tassa nepuññaṇ
Pakāsetuṇ mahājane
Chādesuṇ potthakaṇ, so pi
Dvattikkhattum pi taṇ akā."—*Mhv.* xxxvii, 238.

12. "Tassa khipantassa nāsikā asidhārāya paṭihatā dvidhā chijji."—*J. Asilakkhaṇa.*

New Words

Akā = did. *v.*

Adinnādāna = theft; *lit.* taking what is not given. *n.*

Adhana = poor. *adj.*

Adhiṭṭhāti = resolves; determines. *v.*

Anuppadiyamāna = being given. *pr.p.*

Abhipīḷita = ailing; oppressed by. *p.p.*

Avidūra = near. *adj.*

(Asi-)dhārā = blade (of a sword). *f.*

Upacināti = collects; gathers. *v.*

Upasevitvā = having taken (the medicine). *abs.*

Khipanta = sneezing; (throwing). *pr.p.*

Carita = living; life; wandering. *n.*

Chādeti = conceals; covers. *v.*

Chijjati = is cut; is broken. *v.*

Ṭhapetvā = except; having placed. *abs.*

Tato paṭṭhāya = thence; since then. *in.*

Dāḷiddiya = poverty. *n.*

Dullabha = rare; difficult to get. *adj.*

Nānāsattha = various sciences. *n.*

Nimminitvā = having created. *abs.*

Pakāseti = declares; makes known. *v.*

Paṭilabhitvā = having regained. *abs.*

Paṭihata = being knocked against. *p.p.*

Panthaka = name of a monk; *lit.* wayfarer. *m.*

Pavedana = announcement. *n.*

Pipphaliguhā = a cave named after a pipphali tree. *f.*

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 = sevikā; parivāritthī. *f.*

Begun = āraddha. *p.p.*

By degrees = anukkamena. *ad.*

Intermediate quarter = anudisā. *f.*

Inhabitant of hell = nerayika. *m.*

Deer-park = migadāya. *m.*

Dispatched = vissajjesi ; pesesi. *v.*

Drys up = sussati. *v.*

Elapsed = atikkanta. *p.p.*

Garments and ornaments = vatthābharaṇa. *n.*

Gets wet = temeti. *v.*

Handsome = abhirūpa. *adj.*

Highwayman = panthaghātaka. *m.*

In succession = paṭipāṭiyā. *ad.*

Land = thala. *n.*

Likewise = tath'eva. *in.*

Meets together = sannipatati. *v.*

Moment = khaṇa. *m.*

One by one = ekeka. *adj.*

Perishing = vinassanta. *pr.p.*

Proceeds = sañcarati. *v.*

Recites = sajjhāyati. *v.*

Remaining = avasesa. *adj.*; avasiṭṭha. *p.p.*

Report = pavatti. *f.*

Savoury earth = paṭhavojā. *f.*

Sect = gaṇa ; nikāya. *m.*

Sixteen years of age = solasavassika. *adj.*

Spy = carapurisa. *m.*

To hunt = pariyesituṇ. *inf.*

Spreads = pattharati. *v.*

Turtle = kacchapa. *m.*

Ugly = virūpa ; dubbaṇṇa. *adj.*

Wandering ascetic = paribbājaka. *m.*

Zenith = uddhaṇ. *in.*

THE PRIMARY DERIVATIVES OR KITAKAS

140. Primary derivatives are formed directly from the roots by the adding of certain suffixes. These suffixes are known by the name of *Kita;* hence these derivatives are called *Kitakas.*

A. Both Primary and Secondary derivatives are treated as nouns (*i.e.*, as adjectives and substantives). Some indeclinables, too, are found in them.

B. The difference between the (1) *Primary* and the (2) *Secondary* derivatives is :

(1) The first is a noun or an indeclinable formed with a root + suffix. All participles—being formed with roots + suffixes—are included in this category.

(2) The second is a word formed with a Primary derivative + suffix. This is mostly adjectival in nature.

141. The final vowel of a root, if there are more than one, may be elided before a suffix.

The rules of *sandhi*, assimilation, and strengthening are regularly applied.

142. All *Kitaka* suffixes are divided into (1) *Kiccas* and (2) *Kitas.*

(1) The suffixes, by which the passive participles are formed, are called *Kiccas.* They are few in number.

(2) The suffixes, by which active participles and other nouns expressing an active meaning are formed, are called *Kitas.* They are numerous.

(1) Kicca Suffixes

We treat *Kicca* suffixes first because they are few in number.

-tabba, -anīya, ṇya, ṇiya, -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 *kātabba.*

(In one place **r** of the root is assimilated to the first consonant of the suffix ; in the other **r** is elided and the first vowel is lengthened).

Kara + anīya = *karaṇīya* (that should be done).

Su (to hear) + tabba = *sotabba.*

Su + anīya = *savaṇīya* (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	**jjha**
dya	,,	**jja**
mya	,,	**mma**
jya	,,	**jja**
ǵya	,,	**ǵǵa**
cya	,,	**kya**

Examples

Vada (to say) + ṇya = vadya = *vajja* (what should be said ; fault ; musical instrument).

Gamu (to understand) + ṇya = gamya = *gamma* (what should be understood).

Khāda (to eat) + ṇya = khādya = *khajja* (what should be eaten ; hard food).

Yuja (to yoke or join) + ṇya = yojya = *yogga* (what should be yoked ; a chariot ; fitting).

Vaca (to say) + ṇya = vācya = *vākya* (what should be spoken ; a sentence).

Gaha (to take) + ṇya = gahya = *gayha* (what should be taken).

Garaha (to despise) + ṇya = *gārayha* (what should be despised).

C. **Ṇya** after the roots ending in **ā, i** and **ī** becomes **eyya.**

Dā (to give) + eyya = *deyya* (what should be given).

Pā (to drink) + eyya = *peyya* (what should be drunk).

Ji (to conquer) + eyya = *jeyya* (what should be conquered).

Nī (to lead) + eyya = *neyya* (what should be led).

Niya

Kara (to do) + ṇiya = *kāriya* (what should be done ; work).

HARA (to carry) + ṇiya = *hāriya* (what should be carried).

MARA (to kill) + ṇiya = *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.

ÑĀ (to know) + tayya = *ñātayya* (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

1. Khajja-bhojja-leyya-peyya-vasena catubbidhā honti manussānaṇ āhārā.

2. " Sace me gataṭṭhāne dhītu doso uppajjati, tumhehi sodhetabbo."—*Dh. A.* i, 398.

3. " Patikule vasantiyā nāma anto aggi bahi na niharitabbo; bahi aggi anto na pavesetabbo; dadantass' eva dātabbaṇ; adadantassa na dātabbaṇ."—*Ibid.* i, 397.

4. " Sudassaṇ vajjaṇ aññesaṇ,
Attano pana duddasaṇ."—*Dhp.* 252.

5. " Sace yāgu hoti, bhājanaṇ dhovitvā yāgu upanetabbā; yāguṇ pītassa udakaṇ datvā bhājanaṇ paṭiggahetvā . . . dhovitvā paṭisāmetabbaṇ."—*V.* i, 46.

6. "Kālass' eva uṭṭhāya upāhanā omuñcitvā . . . dantakaṭṭhaṃ dātabbaṃ, mukhodakaṃ dātabbaṃ, āsanaṃ paññāpetabban."—*Ibid.* 46.

7. "Nāhaṃ taṃ gamanena lokassa antaṃ ñātayyaṃ daṭṭhayyaṃ pattayyan ti vadāmi."—*A.* ii, 48.

8. "Puññam ākaṅkhamānena
Deyyaṃ hoti vijānatā."—*S.* i, 18.

9. Mahāsamudde asaṅkheyyā macchakacchapā, appameyyo udakakkhandho ca atthi.

10. "Taṃ sutvā itaro: 'Bhāriyaṃ vata me sāhasikaṃ ananucchavikaṃ kammaṃ katan' ti bāhā paggayha kandanto . . . ahosi."—*Dh. A.* i, 17.

New Words

Ananucchavika = inappropriate. *adj.*

Anta = end. *m.*

Appameyya = immeasurable. *pt.p.*

Asaṅkheyya = innumerable. *pt.p.*; the highest number. *n.*

Ākaṅkhamāna = wishing. *pr.p.*

Upajjhāya = preceptor (to a monk). *m.*

Upāhana = sandals. *m.*

Omuñcitvā = having taken off or removed. *abs.*

Kandanta = crying aloud. *pr.p.*

Khandha = a great mass; trunk (of a tree). *m.*

Gantabba = should be gone. *pt.p.*

Gamana = going; walking. *ger.*

Catubbidha = fourfold. *adj.*

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. *pt.p.*

Paññapetabba = what should be prepared. *pt.p.*

Paṭiggahetvā = having received or taken. *abs.*

Paṭisāmetabba = what should be set in order. *pt.p.*

Patikula = husband's family. *n.*

Pavesetabba = what should be entered or taken in. *pt.p.*

Pīta = drunk. *p.p.*

Mukhodaka = water to wash the face. *n.*

Leyya = (food) what should be licked. *pt.p.*

Vata = certainly. *in.*

Vijānanta = knowing. *pr.p.*

Sāhasika = hasty. *adj.*

Sudassa = easy to see. *adj.*

Sodhetabba = what should be cleared or inquired. *pt.p.*

TRANSLATE INTO PALI

1. The work that is to be done today should not be kept for tomorrow.

2. If I am to be killed my children will become orphans.

3. The king whose word should be obeyed is to be respected by all

4. This man can be seen in the town every day.

5. She should be brought to her mother.

6. The virtues of the Exalted One cannot be thought of, nor his wisdom be measured.

7. Again and again the prince tried to raise the bow that could not be moved by any one.

8. Where lives the boy who should not be sent to his father's house ?

9. Innumerable fishes live in the river that can be crossed near the village.

10. Alms should be given to virtuous monks by the laymen and the laywomen.

New Words

Crossable = taraṇīya. *pt.p.*
Killed = mārita. *p.p.*
Layman = upāsaka. *m.*
Laywoman = upāsikā. *f.*
Measurable = meyya. *adj.*
Movable = cālanīya. *pt.p.*
Orphan = amātāpitika. *adj.*
Seen = diṭṭha *p.p.*
Should be kept = ṭhapetabba. *pt.p.*
Should be obeyed = anuvattitabba. *pt.p.*
Should be sent = pesetabba. *pt.p.*
Should be brought = āharitabba. *pt.p.*
Thinkable = cinteyya. *pt.p.*
To raise = ukkhipituṃ. *inf.*

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(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 :—

Gamu (to go)	becomes	*gaccha*
Isu (to wish)	,,	*iccha*
Disa (to see)	,,	*passa*, or *dakkha*
Pā (to drink)	,,	*piba* or *piva*
Thā (to stand up)	,,	*tiṭṭha*
Dā (to give)	,,	*dada*
Ñā (to know)	,,	*jāna*
Kara (to do)	,,	*kuru* or *kubba*

Gaccha + nta = *gacchanta* (going).
Iccha + nta = *icchanta* (willing or wishing).
Passa + nta = *passanta* (looking ; seeing).
Dissa + māna = *dissamāna* (appearing ; seen).
Tiṭṭha + māna = *tiṭṭhamāna* (standing).
Dada + māna = *dadamāna* (giving).
Jāna + nta = *jānanta* (knowing).
Kuru + māna = *kurumāna* (doing).

(Before **-nta** kara does not change itself but takes the conjugational sign **o**).
Kara + o + anta = *karonta* (doing).
Bhava + māna = *bhavamāna* (being).
Bhava is the base formed from *bhū* (to be).
For the declension of these and other present participles see §§ 50 and 51 of the First Book.

Past Participles

147. "ta," "tavantu" and "tāvī" 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 + tāvī = *bhuttāvī* (having eaten).
Bhuja + tavantu = *bhuttavantu* (having eaten).
A. As **-tavantu** and **-tāvī** are seldom used, we shall here deal only with **-ta.**

Muca (to free) + ta = *mutta* (released ; freed).
Tapa (to heat) + ta = *tatta* (heated).
Pada (to go) + ta = *patta* (arrived ; attained).
Mada (to intoxicate) + ta = *matta* (intoxicated).

Yujᴀ (to join) + ta = *yutta* (endowed with ; joined).
Supᴀ (to sleep) + ta = *sutta* (slept).

B. **Where " -ta " is not reduplicated but the end of the root is elided :**

Karᴀ (to do) + ta = *kata* (done).
Marᴀ (to die) + ta = *mata* (dead).
Manᴀ (to think) + ta = *mata* (thought ; idea ; known).
Hanᴀ (to kill) + ta = *hata* (killed).
Gamᴜ (to go) + ta = *gata* (gone).
Ramᴜ (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

Dasᴀ (to bite) + ta = *daṭṭha* (bitten ; stung).
Kasᴀ (to plough) + ta = *kaṭṭha* (ploughed).
Hasᴀ (to laugh) + ta = *haṭṭha* (delighted).
Rusᴀ (to be angry) + ta = *ruṭṭha* (provoked ; angry).
Ghusᴀ (to make a noise) + ta = *ghuṭṭha* (proclaimed).
Ā + kusᴀ (to rebuke) + ta = *akkuṭṭha* (rebuked).

(2) m + ta becomes -nta

Khamᴜ (to forbear) + ta = *khanta* (forgiven).
Samᴜ (to pacify) + ta = *santa* (calmed).
Bhamᴜ (to reel) + ta = *bhanta* (swerving).
Damᴜ (to subdue) + ta = *danta* (subdued).
Pa + kamᴜ (to go) + ta = *pakkanta* (gone).

(3) dh + ta becomes ddha

Budhᴀ (to know) + ta = *buddha* (known ; the person who knows).
Rudha (to obstruct) + ta = *ruddha* (obstructed).

(4) bh + ta becomes **ddha**

Labha (to get) + ta = *laddha* (obtained).
Lubha (to covet) + ta = *luddha* (covetous: greedy).

(5) j + ta becomes **gga**

Bhaja (to break) + ta = *bhagga* (broken).
Saṇ + vija (to be agitated) + ta = *saṁvigga* (agitated).

(6) Other irregular changes are :

Duha (to milk) + ta = *duddha* (milked).
Ruha (to ascend) + ta = *rūḷha* (ascended).
Majja (to polish) + ta = *maṭṭha* (polished).
Paca (to cook) + ta = *pakka* (cooked).
Vasa (to dwell) + ta = *vuttha* (dwelt).

D. Sometimes **-ta** changes the root before it, and it stands unchanged.

Jana (to produce) + ta = *jāta* (born).
Pā (to drink) + ta = *pīta* (drunk).
Ṭhā (to stand) + ta = *ṭhita* (stood).
Mā (to measure) + ta = *mita* (measured).

E. **-ta** after some monosyllabic roots neither changes itself nor the root.

Bhū (to be) + ta = *bhūta* (been ; become).
Nī (to lead) + ta = *nīta* (led).
Bhī (to be afraid) + ta = *bhīta* (frightened).
Ñā (to know) + ta = *ñāta* (known).
Yā (to go) + ta = *yāta* (gone).
Ji (to conquer) + ta = *jita* (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).

Khāda (to eat) + ta = *khādita* (eaten).

Maṇḍa (to adorn) + ta = *maṇḍita* (adorned).

Katha (to tell) + ta = *kathita* (told).

Likha (to write) + ta = *likhita* (written).

149. "-na" is suffixed to some roots to form past participles. In many places **n** of the suffix is reduplicated and the last consonant of the root is elided. Sometimes **i** or **ī** is inserted between the root and the suffix.

n becomes **ṇ** when the last consonant of the root is **r**.

Chida (to cut) + na = *chinna* (cut ; broken).

Chada (to cover) + na = *channa* (covered).

Bhida (to break) + na = *bhinna* (broken).

Ni + sada (to sit) + i + na = *nisinna* (sat).

Tara (to cross) + i + na = *tiṇṇa* (gone ashore).

Pūra (to fill) + na = *puṇṇa* (full).

Jara (to decay) + i + na = *jiṇṇa* (decayed).

Dā (to give) + i + na = *dinna* (given).

Khī (to exhaust) + na = *khīṇa* (exhausted).

Dī (to be miserable) + na = *dīna* (miserable ; mean).

Lū (to cut) + na = *lūna* (cut ; mowed).

Pa + hā (to eliminate) + ī + na = *pahīna* (eliminated).

Āsa (to sit) + ī + na = *āsīna* (sat).

150. Many of these past participles have two different forms.

Root: paca : *pacita; pakka* (cooked).
,, hara : *harita; haṭa* (carried).
,, vasa : *vasita; ruttha* (lived ; dwelt).
,, ñā : *jānita; ñāta* (known).
,, laga (to adhere) : *lagita; lagga* (adhered).
,, kasa : *kasita; kaṭṭha* (ploughed).
,, tapa : *tāpita; tatta* (heated).
,, pusa (to nurse) : *posita; puṭṭha* (brought up).
,, chida : *chindita; chinna* (cut).
,, dusa (to corrupt) : *dūsita; duṭṭha* (corrupted).
,, puccha (to question) : *pucchita; puṭṭha* (asked ; questioned).
,, rusa : *rosita; ruṭṭha* (enraged).
,, gupa (to protect) : *gopita; gutta* (protected).

Exercise 24

TRANSLATE INTO ENGLISH

AND POINT OUT THE DERIVATIVES

1. "Sumedhatāpaso iddhimā ti jānantā udakabhinnokāsaṇ sallakkhetvā : 'tvaṇ imaṇ ṭhānaṇ alaṅkarohī' ti vatvā adaṇsu."—*J. Nidāna.*

2. "Evaṇ nisinne Bodhisatte sakala-dasasahassacakkavāḷe devatā sannipatitvā . . . Bodhisattaṇ nānappakārāhi thutīhi abhitthuniṇsu."—*Ibid.*

3. "Yathā pana aññe sattā mātukucchito nikkhamantā paṭikkūlena asucinā makkhitā nikkhamanti, na evaṇ Bodhisatto."—*Ibid.*

4. "Aparam pana ekadivasaṃ uyyānaṃ gacchanto tath' eva devatāhi nimmitaṃ sunivatthaṃ supārutaṃ pabbajitaṃ disvā: 'Ko nām eso, sammā?' ti sārathiṃ pucchi."—*Ibid.*

5. "Ayaṃ Buddattāya abhinīhāraṃ katvā nipanno; samijjhissati imassa patthanā ito kappa-satasahassādhikānaṃ catunnaṃ asaṅkheyyānaṃ matthake."—*Ibid.*

6. "Kim me ekena tiṇṇena
Purisena thāmadassinā?"—*Buddhavaṁsa.*

7. "Dassanaṃ me atikkante
Sa-saṅghe Lokanāyake
Haṭṭho haṭṭhena cittena
Āsanā vuṭṭhahiṃ tadā."—*Ibid.*

8. "Ubbiggā tasitā bhītā
Bhantā vyathita-mānasā
Mahājanā samāgamma
Dīpaṅkaram upāgamuṃ."—*Ibid.*

9. "Tattha deva-manussā gandha-mālādīhi pūjayamānā: 'Mahāpurisa, idha tumhehi sadiso añño natthi; kut' ettha uttaritaro?' ti āhaṃsu."—*J. Nidānakathā.*

10. "Ādittasmiṃ agārasmiṃ
Yaṃ nīharati bhājanaṃ,
Taṃ tassa hoti atthāya;
No ca yaṃ tattha ḍayhati."—*S.* i, 31.

New Words

Atthāya = for the welfare. *Dat. sing.*

Abhitthuni = praised. *v.*

Abhinīhāra = aspiration. *m.*

Asuci = dung; dirt. *m.*; impure. *adj.*

Āditta = ablaze, *p.p.*

Uttaritara = higher; nobler. *adj.*

Upāgami = came; approached. *v.*

Ubbigga = agitated. *p.p.*

Okāsa = room; place. *m.*

Ḍayhati = is burnt. *v.*

Thāmadassī = one who knows his strength. *m.*

Thuti = praise. *f.*

Dassana = sight. *n.*

Nipanna = laid (himself) down. *p.p.*

Nimmita = created. *p.p.*

Paṭikkūla = disgusting. *adj.*

Matthake = at the end. *loc.*

Lokanāyaka = universal lord, *i.e.*, the Buddha. *m.*

Vyathita = wavering. *p.p.*

Sadisa = equal. *adj.*

Samāgamma = having gathered together. *abs.*

Sa-saṅgha = together with the community. *adj.*

Samijjhati = becomes successful. *v.*

Sallakkhetvā = having considered. *abs.*

Sunivattha = well dressed. *p.p.*

Supāruta = well robed. *p.p.*

Translate into Pali

using participles

1. There were broken houses, fallen trees, dead bodies, and wounded persons in the villages that were near the battlefield.

2. The Blessed One, who came out of the monastery, entered the city through the decorated path, respected, honoured and praised by the people.

3. The young lord saw, as he was driving to the park, an aged man as bent as a roof gable, leaning on a staff, and tottering.

4. The mother of Yasa having gone up to his palace, and not seeing him, went to her husband and said: "Your son Yasa, householder, has disappeared."

5. Then the householder thinking that sitting there he would see his son, sitting at the same place, became glad, and having saluted the Blessed One, sat down near Him.

6. "Then, as he went along, he saw the peasants ploughing, the fields in soiled garments, covered with dust blown by hot winds."—*Ps.B.* 47.

7. "All the while she was talking, the Brahmans were beholding the splendour of her teeth . . . and having applauded her speech, they took the gold wreath, and placed it on her head."—*B.T.* 457.

8. "The day before she was to depart, the treasurer sat in his room and had his daughter sit by him, and he admonished her, telling the rules of conduct she should adopt when she came to dowell 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.*

Anointed = abbhañjita. *p.p.*

Announces = āroceti. *v.*

Applauds = abhitthavati. *v.*

As he went along = use the locative of "gacchanta."

Battle field = yuddhabhūmi. *f.*

Bearing = dhārenta. *pr.p.*

Behind = pacchato. *in.*

Beholding = passanta. *pr.p.*

Blown (by wind) = vāyita.

Conveyance = yāna. *n.*

Disappeared = antarahita. *p.p.*

Driving = pājenta. *pr.p.*

Fallen = patita. *p.p.*

Great crowd = mahāsamūha. *m.*

Honoured = mānita. *p.p.*

Leaning on a staff = daṇḍa-parāyaṇa. *adj.*

Moves off = apagacchati. *v.*

Peasant = gāmika ; jānapadika. *m.*

Praised = abhitthuta ; pasaṇsita. *p.p.*

Pray (use an addressing word like *bho* here).

Respected = garukata. *p.p.*

Roof-gable = gopānasī. *f.*

Rules of conduct = sikkhā. *f.* ; samācāra. *m.*

Should be adopted = vattetabba. *pt.p.*

Soiled = malina ; paṇsumakkhita. *p.p.*

Splendour of teeth = danta-kalyāṇa. *n.*

Talking = kathenta. *pr.p.*

Telling = vadanta. *pr.p.*

Tottering = pavedhamāna. *pr.p.*

Would be fitting = yutta. *p.p.*

Wounded = paharita ; vaṇita : khata. *p.p.*

3. PRIMARY DERIVATIVES THAT ARE NOT PARTICIPLES

(These are active and do not denote any particular tense).

151. " Ṇa " may be suffixed to transitive roots when there is an object before them.

Kumbhaṇ + karᴀ + ṇa = *kumbhakāra* (potter).

Rathaṇ + karᴀ + ṇa = *rathakāra* (chariot maker ; carpenter).

Ganthaṇ + karᴀ + ṇa = *ganthakāra* (author of a book).

Pattaṇ + gahA + ṇa = *pattagāha* (bearer of a bowl).

Sukhaṇ + kamU + ṇa = *sukhakāma* (seeking comfort).

Tantaṇ + ve + ṇa = *tantavāya* (weaver).

Kammaṇ + karA + ṇa = *kammakāra* (worker; labourer).

A. **Y** is inserted between **ṇa** and the roots ending with a long **ā**.

Dānaṇ + dā + ṇa = *dānadāya* (alms-giver).

Dhaññaṇ + mā + ṇa = *dhaññamāya* (measurer of corn).

B. Some gerundial nouns too are formed with this suffix.

PacA + ṇa = *pāka* (cooking).

GahA + ṇa = *gāha* (taking).

CajA + ṇa = *cāga* (leaving; forsaking).

HarA + ṇa = *hāra* (carrying).

152. -a, -aka, -ana, -āvī, and -tu are suffixed to the roots when there is an object before them.

(1) Suffix -a

Dhammaṇ + dharA + a = *dhammadhara* (learned in the Norm).

Hitaṇ + karA + a = *hitakara* (benefactor; advantageous).

Dinaṇ + karA + a = *dinakara* (sun; maker of the day).

Dhanuṇ + gahA + a = *dhanuggaha* (archer).

Sabbaṇ + 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).

Sirasmiṃ + ruhA + a = *siroruha* (hair. *lit.*, grown on the head).

(2) -aka (sometimes requires strengthening).

Dā (to give) + aka = *dāyaka* (giver). **y** is inserted.

Nī (to lead) + aka = neaka = *nāyaka* (leader). **e** becomes **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).

PālA + aka = *pālaka* (protector).

(3) Some gerunds are formed with " -ana."

GahA + ana = *gahana* (taking; holding).

NandA (to be glad) + ana = *nandana* (rejoicing).

BhujA (to eat) + ana = *bhojana* (food; feeding).

Su + ana = *savaṇa* (hearing).

PacA + ana = *pacana* (cooking).

Bhū + ana = *bhavana* (becoming).

(4) -āvī

Bhayaṃ + 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 = *hattu* (carrier).
Bhara + tu = *bhattu* (supporter ; husband).
Gamu + tu = *gantu* (goer).
Vada + tu = *vattu* (sayer ; speaker).
Mana (to think) + tu = *mantu* (perceiver).
Ñā + tu = *ñātu* (knower).
Dā + tu = *dātu* (giver).

B. Sometimes strengthening of the first vowel occurs.

Chida + tu = *chettu* (cutter).
Ji (to conquer) + tu = *jetu* (conqueror).
Nī + tu = *netu* (leader).
Su + tu = *sotu* (hearer).

C. Affixed to bases :—

Pāle + tu = *pāletu* (protector).
Pālaya + tu = *pālayitu* (protector). i is inserted here.
Kāre + tu = *kāretu* (one who causes to do).
Hāre + tu = *hāretu* (one who causes to carry).
Māre + tu = *māretu* (killer).

153. Ṇī is suffixed to some roots to form the derivatives denoting agent (substantive or adjective).

Chattaṇ + gaha + ṇī = *chattagāhi* (bearer of an umbrella).
Annaṇ + dā + ṇī = *annadāyī* (giver of rice or food).
Pāpaṇ + kara + ṇī = *pāpakārī* (sinner).
Khīraṇ + pā + ṇī = *khīrapāyī* (a mammal ; one who drinks milk).
Satataṇ + kara + ṇī = *satatakārī* (constant worker).
Sīghaṇ + yā (to go) + ṇī = *sīghayāyī* (going quickly).
Dhammaṇ + vada + ṇī = *dhammavādī* (preacher ; righteous person).

154. "Ra" is suffixed to some roots which are preceded by nouns. R of the suffix disappears together with the last consonant of the root.

(1) Bhuja + gamu + ra = (bhujena gacchatī ti) *bhujago* (one which moves with its coils; a serpent).

(2) Kuñja + ramu + ra = (kuñje ramatī ti) *kuñjaro* (one which enjoys in the bush; an elephant).

(3) Kamma + jana + ra = (kammena jāto) *kammajo* (arisen through a previous action).

(4) Paṅka + jana + ra = (paṅke jāto) *paṅkajo* (arisen from the mud; a lotus).

(5) Thala + jana + ra = (thale jāto) *thalajo* (born or arisen on the land).

(6) Aṇḍa + jana + ra = (aṇḍato jāto) *aṇḍajo* (born from an egg; a bird or serpent).

Exercise 25

TRANSLATE INTO ENGLISH
AND POINT OUT THE PRIMARY DERIVATIVES

1. "Te jalaṭṭhe thalaṭṭhe ca
Bhujage' sītikoṭiyo
Saraṇesu ca sīlesu
Patiṭṭhāpesi Nāyako."—*Mahāvaṁsa. 1.* 62.

2. "Annado balado hoti;
Vatthado hoti vaṇṇado;
Yānado sukhado hoti;
Dīpado hoti cakkhudo.
So ca sabbadado hoti
Yo dadāti upassayaṇ."—*S.* i, 32.

3. " Ārāmaropā vanaropā
Ye janā setukārakā,
Dhammaṭṭhā sīlasampannā
Te janā saggagāmino."—*S.* i, 33.

4. " Gopuraṭṭhā tu Damiḷā
Khipiŋsu vividhāyudhe,
Pakkaŋ ayoguḷañ c' eva
Kaṭhitañ ca silesikaŋ."—*Mahāvaṁsa XXV*, 30.

5. " Vanacāri pure āsiŋ
Satataŋ vanakammiko,
Patthodanaŋ gahetvāna
Kammantaŋ agamās' ahaŋ."—*Apa.* 376.

6. " Atīte Bārāṇasiyaŋ Brahmadatte rajjaŋ kārente Bodhisatto Kāsigāmake kumbhakāra-kule nibbattitvā kumbhakāra-kammaŋ katvā putta-dāraŋ posesi."—178th *Jātaka*.

7. "So araññato āgacchante mālākāre disvā thokaŋ thokaŋ phāṇita-khaṇḍaŋ datvā uḷuṅkena pānīyaŋ adāsi."—4th *Jātaka*.

8. " Uyyānapālo tassa madhu-makkhita-tiṇesu paluddhabhāvaŋ ñatvā anukkamena attānaŋ dassesi."—14th *Jātaka*.

9. " Mige anto paviṭṭhe dvāraŋ pidahiŋsu. Migo manusse disvā kampamāno maraṇabhaya-bhīto antonivesanaṅgaṇe ādhāvati, paridhāvati."—*Same Jātaka*.

10. Dinakare atthaṅgacchante nisākare ca udente raṭṭhassa pālako, Buddhassa sāvako, mahārājā yācakānaŋ mahādānaŋ adāsi.

New Words

Aṭṭaṅgacchanta = disappearing ; setting (down). *pr. p.*

Antonivesanaṅgaṇa = inner court : surrounded compound. *n.*

Ayoguḷa = iron ball. *m.*

Ādhāvati = runs here and there. *v.*

Ārāma = garden. *m.*

Āsiṁ = (I) was. *v.*

Upassaya = house. *m.*

Uyyānapāla = gardener. *m.*

Uḷuṅka = ladle. *m.*

Kaṭhita = boiling hot. *p.p.*

Kammanta = work. *m.*

Gopuraṭṭha = stood on the gate-tower. *adj.*

Thoka = a little ; small. *adj.*

Dāra = wife. *m.*

Dhammaṭṭha = righteous. *adj.*

Nisākara = moon. *m.*

Pakka = boiled : heated. *p.p.*

Patthodana = a handful of rice. *m.*

Paridhāvati = runs around. *v.*

Paluddha-bhāva = allurement. *m.*

Paviṭṭha = entered. *p.p.*

Posesi = he supported. *v.*

Phāṇita-khaṇḍa = a crystal of candy ; piece of jaggery. *m.*

Baluda = giver of the strength. *adj.*

Yānada = giver of conveyance. *adj.*

Ropa = planter. *m.*

Vaṇṇada = giver of complexion. *adj.*

Vanakammika = worker in the forest. *m.*

Satataṁ = constantly ; always. *ad.*

Saggagāmī = one who goes to heaven. *adj.*

Saraṇa = refuge. *n.*

Sīlasampanna = virtuous : observing the precepts. *adj.*

Silesikā = gum. *f.*

Translate into Pali

USING PRIMARY DERIVATIVES

1. Potters, garland-makers, carpenters, goldsmiths and other artisans lived in olden days not inside the cities but in suburbs outside them.

2. All beings, who live in land or in water, are not able to support their lives without food.

3. Those who give food, clothes and other things to the beggars, are praised by the other people living in those districts.

4. The Blessed One sat on a jewelled throne, given by the Nāga chiefs of Ceylon, when He visited the island.

5. On the next day, when the priests entered the village, they saw that the hall had not been swept, the mats had not been spread, and the drinking water had not been placed.

6. "But now, surrounded by her children and her children's children, she walks singing round and round the building."—*B.T.* 479.

7. "When 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 = suvaṇṇakāra. *m.*
(*Had been*) *swept* = sammajjita ; sammaṭṭha. *p.p.*
(*Had been*) *spread* = atthata. *p.p.*
(*Had been*) *placed* = ṭhapita. *p.p.*
Hymn = gīta. *n.*
Jewelled throne = maṇipallaṅka. *m.*
Mat = kilañja. *m.*
Not able = asamattha. *adj.*
Paying honour = sakkaronta. *pr.p.*
Paying respect = mānenta. *pr.p.*
Remains (*of the Exalted One*) = (Tathāgata)-sarīra. *n.*
Round and round = parisamantato. *in.*
Singing = gāyanta. *pr.p.*
Thing = upakaraṇa ; bhaṇḍa. *n.*
To support = bharituṇ. *inf.*
Troubles = viheseti. *v.*
Wanderer = sañcāraka ; 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) " -tuŋ " with an additional i

Paca + i + tuŋ = *pacituṁ* (to cook).
Khāda + i + tuŋ = *khādituṁ* (to eat).
Hara + i + tuŋ = *harituṁ* (to carry).
Dhāvu + i + tuŋ = *dhāvituṁ* (to run).

(1) Added to the bases

Suṇa + i + tuŋ = *suṇituṁ* (to hear).
Bujjha + i + tuŋ = *bujjhituṁ* (to understand).
Jāna + i + tuŋ = *jānituṁ* (to know).
Chinda + i + tuŋ = *chindituṁ* (to cut).

(2) After the roots ending in ā

Dā + tuŋ = *dātuṁ* (to give).
Pā + tuŋ = *pātuṁ* (to drink).
Ṭhā + tuŋ = *ṭhātuṁ* (to stand).
Ñā + tuŋ = *ñātuṁ* (to know).
Yā + tuŋ = *yātuṁ* (to go).

Root **kara** becomes **kā** before these ; then it is treated as a root ending in **ā**.

Kā + tuŋ = *kātuṁ* (to do).
Kā + tava = *kātave* (to do).

(3) Where assimilation occurs and the radical vowel is strengthened :

Kara + tuŋ = *kattuṁ* (to do).
Chida + tuŋ = *chettuṁ* (to cut).
Bhuja + tuŋ = *bhottuṁ* (to eat ; to enjoy).
Pada + tuŋ = *pattuṁ* (to arrive or attain).

Hara + tuṃ = *harituṁ* (to carry).
Vada + tuṃ = *vaditum* (to say).
Gamu + tuṃ = *gantuṁ* (to go).
Labha + tuṃ = *labhituṁ* (to get).
Budha + tuṃ = *boddhuṁ* (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 + tuṃ = *netuṁ* (to lead or carry).
Ji + tuṃ = *jetuṁ* (to conquer).
Su + tuṃ = *sotuṁ* (to hear).
Hū + tuṃ = *hotuṁ* (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 + tuṃ = *kāretuṁ.*
Kāraya + i + tuṃ = *kārayituṁ* (to cause to do).
Mārāpe + tuṃ = *mārāpetuṁ.*
Mārāpaya + i + tuṃ = *mārāpayituṁ* (to cause to kill).
Gāhe + tuṃ = *gāhetuṁ.*
Gāhāpaya + i + tuṃ = *gāhāpayituṁ* (to cause to take).

Bases of the Seventh Conjugation

Core + tuṃ = *coretuṁ.*
Coraya + i + tuṃ = *corayituṁ* (to steal).
Pāle + tuṃ = *pāletuṁ.*
Palaya + i + tuṃ = *pālayituṁ* (to protect or govern).
Dese + tuṃ = *desetuṁ.*
Desaya + i + tuṃ = *desayituṁ* (to preach).

157. Indeclinable active past participles—or gerunds or absolutives, according to some modern grammarians—**are formed with the suffixes -tvā, -tvāna, -tūna, -ya** and **-tya.**

(1) These may be joined to the roots or bases by means of a connecting **i.**

(2) Sometimes the last consonant of the root is dropped before these.

(3) The final long vowel of a root is sometimes shortened or strengthened before these.

(4) T of the suffixes is dropped or changed together with the last consonant of the root in a few cases.

(1) Joined to the roots by means of i :

Paca + i +tvā = *pacitvā* (having cooked).
Kara + i + tvāna = *karitvāna* (having done).
Vanda + i + tūna = *vanditūna* (having bowed down).

(1) Joined to the bases :

Bhuñja + i + tvā = *bhuñjitvā* = (having eaten).
Saya + i + tvāna = *sayitvāna* (having slept).
Suṇa + i + tūna = *suṇitūna* (having heard).
Jaha + i + tvā = *jahitvā* (having abandoned).

(2) Where the last consonant is dropped :

Kara + tvā = *katvā* (having done).
Hana + tvā = *hatvā* (having killed).
Bhuja + tvā = *butvā* (having eaten).
Pada + tvā = *patvā* (having come or arrived).
Caja + tvā = *catvā* (having abandoned).
Chida + tvā = *chetvā* (having cut or broken).
Bhida + tvā = *bhetvā* (having broken or opened).

(3) Final vowel shortened or strengthened :

Dā + tvā = *datvā* (having given).

Nī + tvā = *netvā* (having carried).

Hū + tvā = *hutvā* (having been).

Ñā + tvā = *ñatvā* (having known).

Ṭhā + tvā = *ṭhatvā* (having stood or stayed).

(4) T of the suffix is dropped or changed :

Disa + tvā = *disvā* (having seen).

Labha + tvā = *laddhā* (having got).

(5) Where nothing but the elision of the final vowel of the root has taken place :

HanA + tvā = *hantvā* (having killed).

ManA + tvā = *mantvā* (having thought).

Nī + tvā = *nītvā* (having carried).

Yā + tvā = *yātvā* (having gone).

Pā + tvā = *pātvā* (having drunk).

In gamU + tvā = *gantvā* (having gone) **m** is changed to **n**.

158. -ya is assimilated, in many cases, to the last consonant of the root; it is directly added to the roots ending in a long vowel.

(1) Directly added :

Ā + dā + ya = *ādāya* (having taken).

Pa + hā + ya = *pahāya* (having abandoned).

Ā + nī + ya = *ānīya* (having brought).

Ā + ñā + ya = *aññāya* (having known).

(2) Assimilated with the preceding consonant:

Ā + gamU + ya = āgamya = *āgamma* (having come).

Ni + sadA + ya = nisadya = *nisajja* (having sat).

Ā + kamu + ya = akkamya = *akkamma* (having trodden).

U + padᴀ + ya = uppadya = *uppajja* = (having been born or arisen).

Upa + labhᴀ + ya = upalabbhya = *upalabbha* (having got).

Pa + madᴀ + ya = pamadya = *pamajja* (having delayed; being negligent).

Ā + rabhᴀ + ya = ārabhya = *ārabbha* (having begun; on account of; concerning).

Pa + visᴀ + ya = pavisya = *pavissa* (having entered).

Vi + bhajᴀ + ya = vibhajya = *vibhajja* (having divided).

(3) -y is interchanged with the last consonant if the latter is " h " :

Ā + ruhᴀ + ya = āruhya = *āruyha* (having ascended).

Gahᴀ + ya = gahya = *gayha* (having taken).

Saṃ + muhᴀ + ya = sammuhya = *sammuyha* (having forgotten).

Pa + gahᴀ + ya = paggahya = *paggayha* (having raised or held up).

(4) Sometimes -y is reduplicated :

Vi + nī + ya = *vineyya* (having removed).

Vi + ci + ya = *viceyya* (having considered).

159. -tya is always changed to **cca** together or without the last consonant of the root.

Upa + hanᴀ + tya = *upahacca* (having vexed).

Ā + hanᴀ + tya = *āhacca* (having knocked or struck).

Paṭi + i (to go or know) + tya = *paṭicca* (following upon; on account of).

Anu + vidᴀ + tya = *anuvicca* (having known or considered).

Ava + i + tya = *avecca* (having understood).
Upa + i + tya = *upecca* (having come near).
Ni + padᴀ + tya = *nipacca* (having bowed down).
Ni + hanᴀ + tya = *nihacca* (having knocked down).
Saṇ + karᴀ + tya = *sakkacca* (carefully: respectfully).
Vi + vicᴀ + tya = *vivicca* (having separated).

Exercise 26

TRANSLATE INTO ENGLISH
AND POINT OUT THE PRIMARY DERIVATIVES

1. "Raññā pana vandite Bhagavantaṇ avanditvā ṭhātuṇ samattho nāma eko pi Sākiyo nāhosi."—*J. Nidāna.*

2. Rājā saṇvigga-hadayo hatthena sāṭakaṇ saṇṭhapento turita-turitaṇ nikkhamitvā vegena gantvā Bhagavato purato ṭhatvā āha: . . . Kiṇ ettakānaṇ bhikkūnaṇ na sakkā bhattaṇ laddhun ti saññaṇ karitthā? ti." —*Ibid.*

3. "Andha-bāla-pitaraṇ nissāya evarūpaṇ Buddhaṇ upasaṅkamitvā . . . dānaṇ vā dātuṇ dhammaṇ vā sotuṇ nālatthaṇ; aññaṇ kattabbaṇ natthī ti manam eva pasādesi."—*Dh. A.* i, 27.

4. "Bhikkhū tassa gharadvārena gacchantā taṇ saddaṇ sutvā vihāraṇ gantvā Satthusantike nisinnā evam āhaṇsu."—*Ibid.* i, 127.

5. "Tato so tatiye vasse
Nāgindo Maṇiakkhiko
Upasaṅkamma Sambuddhaṇ
Saha saṅghaṇ nimantayi."—*Mahāvaṁsa*—i, 71.

6. "Bhūsāpetvāna nagaraṃ
Gantvā saṅghaṃ nimantiya,
Gharaṃ netvāna bhojetvā
Datvā sāmaṇakaṃ bahuṃ :
Satthārā desito dhammo
Kittako ? ti apucchatha."—*Ibid.* V. 76.

7. "Bhavanā abhinikkhamma
Addasaṃ Lokanāyakaṃ."—*Apa.*

8. "Sac' āyaṃ putto tumhe paṭicca jāto, ākāse tiṭṭhatu ; no ce patitvā maratū ti."—*J. Kaṭṭhahāri.*

9. Vivicc' eva kāmehi vivicca akusalehi dhammehi paṭhamajjhānaṃ upasampajja viharati.

10. "Sabbe saṅgamma mantetvā
Mālaṃ kubbanti Satthuno."—*Apa.* 56.

New Words

Addasaṃ = I saw. *v.*

Andha-bāla = very foolish. *adj.*; (*lit.* blindly).

Apucchatha = (he) asked. *v.*

Abhinikkhamma = having come out. *abs.*

Upasampajja = having attained or been ordained. *abs.*

Upasaṅkamma = having approached. *abs.*

Ettaka = this much. *adj.*

Evarūpa = of this sort ; such. *adj.*

Kāma = sensual pleasure. *m.*

Kittaka = how much. *adj.*

Kubbati = *does.* *v.*

Turita-turitaṃ = quickly. *ad.*

Nāginda = Nāga chief. *m.*

Nālatthaṃ = (I) did not get. *v.*

Nimantayī = he invited. *v.*

Nimantiya = having invited. *abs.*

Bhavana = mansion. *n.*

Bhūsāpetvā = having caused to be decorated. *abs.*

Mantetvā = having consulted. *abs.*

Vandita = worshipped. *p.p.*
Vegena = speedily. *ad.*
Saṅgamma = having gathered together. *abs.*
Saṇṭhapenta = adjusting. *pr.p.*
Saññaṁ 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 *saṁsāra* for a long time.

10. Leaving off doubt and increasing faith in the Exalted One practise virtues in order to attain Arahatship.

New Words

At least = antamaso. *ad.*

Calling (a fool) = (bālo ti) vadantā. *pr.p.*

Capital (city) = rājadhāni. *f.*

Determination, strong = adhiṭṭhāna. *n.*

Doubt = kaṅkhā : vicikicchā. *f.*

Expects = āgameti. *v.*

Good, bad = (use here) dhammika. adhammika. *adj.*

Harvest = dhaññaphala. *n.*

Having sowed = vapitvā. *abs.*

Having suffered = anubhavitvā : vinditvā. *abs.*

Idiot = eḷamūga. *m.*

Increasing = vaḍḍhenta. *pr.p.*

Justice = yutti. *f.*

Leaving off = (use here) vitaritvā. *abs.*

Practises = rakkhati : paṭipajjati. *v.*

Right (arm) = dakkhiṇa-(bāhu). *m.*

Righteous = dhammika. *adj.*

Should have = labhitabba. *pt.p.*

Should make up (the mind) = (cittaṇ) paṇidahitabbaṇ *or* kātabbaṇ. *pt.p.*

Top = matthaka ; agga. *m.*

Topic for meditation = kammaṭṭhāna. *n.*

To win the hearts = manaṇ gahetuṇ.

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.
Akā *v.* did.
Akkamati *v.* treads upon.
Akkamma *abs.* having trodden upon.
Akkuṭṭha *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.
Agghīyati *v.* is esteemed.
Aṅga *n.* limb; part.
Aṅgarakkhaka *m.* bodyguard.
Aṅgāra *m.* charcoal.
Accanta *adj.* most; exceeding; sheer.
Accayena *ad.* after the lapse of
Accha *m.* bear.
Acchindīyati *v.* is plundered.
Ajjatana *adj.* belonging to the present time; modern.
Ajjhagamā *v.* he attained; understood.
Ajjhāvasati *v.* dwells.
Ajjhokāsa *m.* open air.
Aññatara *adj.* certain.

Aññatitthiya *m.* (persons) of other faiths.
Aññathā *ad.* in another way.
Aññāya *abs.* having known or understood.
Aṭṭhakathā *f.* commentary.
Aḍḍhateyya *m.* $2\frac{1}{2}$; three minus a half.
Aḍḍhuḍḍha *m.* $3\frac{1}{2}$; four minus a half.
Aṇḍaja *m.* bird; serpent.
Ataraṃāna *pr.p.* being unhurried.
Atikaṭuka *adj.* very severe.
Atikkanta *p.p.* far spent; gone over; elapsed.
Atikkamati *v.* surpasses; goes beyond.
Atikkāmeti *v.* spends (time).
Atichatta *n.* special umbrella.
Atimahanta *adj.* immense.
Atirocati *v.* outshines.
Ativisiṭṭha *p.p.* exquisite.
Ativuṭṭhi *f.* excess of rain.
Atisundara *adj.* excellent.
Attaja *m.* son.
Attabhāva *m.* state of a being; personality.
Attamana *adj.* glad.
Attha *m.* welfare; profit; meaning; setting; necessity.
Atthaṅgama *m.* setting down.
Atthata *p.p.* spread.
Attharati *v.* spreads.
Atthāya *dat. sing.* (of attha) for (the purpose of).
Atra *ad.* here.
Atha *in.* thereupon.
Adinnādāna *n.* theft.
Addhamāsa *m.* a fortnight.
Addhā *m.* a long time; a long path. *ad.* certainly.
Addhāna *n.* highroad.
Adhana *adj.* poor.
Adhikatarussāha *m.* utmost care.
Adhigacchissa *v.* (he) would have attained.
Adhigaccheyya *v.* (he) would attain or get.
Adhiṭṭhāti *v.* resolves; determines.
Adhiṭṭhāna *ger.* determination.
Adhipati *m.* master; superior.
Adhirāja *m.* emperor.
Adhivasati *v.* lives.
Adhivāsanā *f.* assent; endurance.
Anagāriya *n.* homelessness.
Anattamana *adj.* displeased; irritated.
Ananucchavika *adj.* inappropriate.
Anapāyinī *f.* which does not leave; not deserting.
Anariya *adj.* ignoble.
Anasana *n.* abstinence from food; fasting.
Anāgata *m.* future time. *adj.* future.
Anātha *adj.* destitute.
Anicca *adj.* impermanent.

Anukaraṇa *ger.* imitation.
Anukkama *m.* order.
Anukkamati *v.* follows.
Anukkamena *ad.* by degrees; in order.
Anugata *p.p.* followed by.
Anugantuṇ *inf.* to accompany.
Anuggaha *m.* help.
Anucchavika *adj.* suitable; fit.
Anuññāta *p.p.* allowed.
Anutappati *v.* repents.
Anudita *p.p.* not risen.
Anudisā *f.* intermediate quarter.
Anupaddava *adj.* free from danger.
Anupubbena *ad.* in regular order; by degrees; in due course.
Anuppatta *p.p.* arrived; attained.
Anuppadiyamāna *pr.p.* being given.
Anuppabandha *m.* recurring series.
Anubandhati *v.* chases.
Anubhavanta *pr.p.* suffering; enjoying.
Anumati *f.* assent; approval.
Anuyuñjati *v.* gives oneself up to; practises.
Anuvattitabba *pt.p.* should be obeyed.
Anuvassaṇ *ad.* year by year; annually.
Anuvādeti *v.* translates.
Anuvicca *abs.* having considered.
Anuvitakketi *v.* ponders.
Anusaya *m.* predisposition.
Anusāsati *v.* advises; admonishes.
Anusāsana *ger.* admonition.
Anussarati *v.* remembers.
Anussaranta *pr.p.* remembering.
Anūhata *p.p.* not destroyed.
Aneka *adj.* many.
Anta *m.* end.
Antaradhāyati *v.* disappears.
Antarahita *p.p.* disappeared.
Antarāya *m.* danger.
Antare *loc.* among.
Antima *adj.* final.
Antogāma *n.* inner village.
Antovassa *n.* (time within) the rainy season.
Anvaddhamāsaṇ *ad.* once a fortnight.
Anveti *v.* follows.
Apakāra *m.* injury; mischief.
Apakkanta *p.p.* gone away.
Apakkamati *v.* deviates.
Apagacchati *v.* moves off; departs.
Apagata *p.p.* removed.
Apaciti *f.* reverence.
Apacināti *v.* diminishes; makes less.
Apadatā *f.* feetlessness.
Apanīta *p.p.* removed.

Aparabhāge *loc.* afterwards.
Aparādha *m.* crime.
Apākaṭa *adj.* unknown.
Api *in.* even; also.
Apidhāna *n.* lid.
Apeti *v.* moves aside.
Appaka *adj.* few (in quantity).
Appaṭipuggala *adj.* unrivalled.
Appatīta *p.p.* vexed.
Appassuta *adj.* ignorant.
Appoṭhenta *pr.p* clapping hands.
Abbuda *m.* contention; (*lit.* tumour).
Abbūḷha *p.p.* drawn out; removed.
Abbha *n.* cloud.
Abbhañjita *p.p.* annointed.
Abbhantara *n.* inner part.
Abbhācikkhana *n.* slandering.
Abbhuggantvā *abs.* having jumped up.
Abbhuyyāti *v.* marches against.
Abbhokāsa *m.* open air.
Abhavi *v.* became; was.
Abhavissā *v.* (he) would have been.
Abhikkantatara *adj.* more brilliant.
Abhikkamati *v.* proceeds.
Abhijjhālu *adj.* covetous.
Abhiññāta *p.p.* distinguished; well-known.
Abhiṇhaṃ *ad.* often; not seldom.
Abhitthavati *v.* applauds.
Abhitthuta *p.p.* praised.
Abhitthunāti *v.* praises.
Abhidhamma *m.* special doctrine.
Abhidhāvati *v.* runs against.
Abhinandati *v.* finds pleasure in; rejoices; approves of.
Abhinikkhamati *v.* leaves (the household life); renounces.
Abhinīharati *v.* brings forth.
Abhinīhāra *m.* aspiration.
Abhipīlita *p.p.* oppressed; ailing.
Abhimukha *adj.* facing; opposite. *n.* presence.
Abhiramati *v.* enjoys.
Abhirati *f.* delight.
Abhiramanta *pr.p.* enjoying.
Abhirūpa *adj.* handsome.
Abhirūhana *ger.* ascending; mounting; embarking.
Abhivaḍḍhati *v.* increases.
Abhivādeti *v.* salutes; bows down.
Abhisambujjhati *v.* attains the perfect knowledge.
Abhisambodhi *f.* perfect knowledge.
Amātāpitika *adj.* orphan.
Ambho *in.* (a particle used in addressing equals).
Aya *m.n.* iron.
Ayopeḷā *f.* iron-safe.
Ayya *m.* lord; noble person.
Ara *n.* spoke.
Araha *adj.* worthy.

Arahatta *n.* the highest stage of the Path: sainthood.
Arahanta *m.* saint.
Ariya *m.* noble person: one who has attained the Path.
Ariyasacca *n.* Noble Truth.
Aroga *adj.* healthy.
Alattha *v.* (he) got.
Alabbhaneyya *adj.* unobtainable.
Alaṇ *in.* enough.
Allīna *adj.* clinging.
Avajānāti *v.* despises.
Avatthā *f.* occasion.
Avamāneti *v.* despises.
Avarodhaka *m.* besieger.
Avasarati *v.* comes to: arrives at: enters.
Avasiṭṭha *p.p.* remaining; left over.
Avasitta *p.p.* besprinkled.
Avaharati *v.* steals.
Avaṇsira *adj.* head downward: headlong.
Avāpurīyati *v.* is opened.
Avidita *p.p.* unknown.
Avidūra *adj.* near.
Avisesaṇ *adj.* alike.
Avecca *abs.* having understood.
Avera *m.* friendliness. *adj.* benevolent.
Asakkonta *pr.p.* unable.
Asakkhi *v.* he was able.
Asaṅkheyya *adj.* innumerable.
Asappurisa *m.* wicked person.
Asi *v.* (thou) art.
Asuci *m.* dirt: excreta. *adj.* impure.
Asnāti *v.* eats.
Assattha *m.* fig tree.
Assabhaṇḍaka *n.* horse-trappings. *m.* a groom.
Assama *m.* hermitage.
Assasālā *f.* stable.
Assāda *m.* taste: enjoyment.
Assāsa *m.* consolation: breathing in.
Assosi *v.* he heard.
Ahata *p.p.* new: (*lit.* not spoiled or soiled).
Ahāsi *v.* carried: took by force.
Ahosi *v.* he was.
Ākaṅkhamāna *pr.p.* desiring; wishing.
Ākiṇṇa *p.p.* full of: scattered with.
Ākirati *v.* scatters over.
Ākiranta *pr.p.* pouring.
Ākoṭeti *v.* knocks on or at.
Āgacchanta *pr.p.* coming.
Āgata *p.p.* come. *ger.* coming.
Āgantuka *m.* stranger.
Āgantukāma *adj.* willing to come.
Āgamana *ger.* arrival.
Āgameti *v.* expects.
Ācariya *m.* teacher.
Ācikkhati *v.* says; informs.
Āṇatta *p.p.* bidden.
Āṇā *f.* command.

Āṇāpeti *v.* bids.
Ātapa *m.* heat of the sun.
Ādāya *abs.* having taken.
Ādi *m.* beginning. *in.* et cetera; (*lit.* beginning with).
Āditta *p.p.* ablaze.
Ādhāvati *v.* runs here and there.
Ādhipacca *n.* lordship; domination.
Ānantarika *adj.* immediately following.
Ānīya *abs.* having brought.
Ānubhāva *m.* power.
Āpānamaṇḍala *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.
Āyasmantu *adj.* venerable; (*lit.* having a long life).
Āraddha *p.p.* begun.
Ārabbha *abs.* having begun.
Ārāma *m.* garden.
Ārūḷha *p.p.* ascended; embarked.
Ārogya *n.* health.
Ārocetabba *pt.p.* should be informed.
Āroceti *v.* announces.
Ārohana *ger.* ascending.
Ālinda *m.* terrace.
Āvasathāgāra *n.* resthouse.
Āvahāti *v.* brings.
Āvāheti *v.* brings a woman in marriage.
Āvuṇāti *v.* fixes on to; strings.
Āvuso *in. voc.* brethren.
Āsanna *adj.* near.
Āsaya *m.* abode.
Āsiñcati *v.* sprinkles; pours.
Āsiñcanta *pr.p.* sprinkling; pouring.
Āsīna *p.p.* seated.
Āha *v.* said; told.
Āhacca *abs.* having struck.
Āharitabba *pt.p.* should be brought.
Āharāpeti *v.* causes to bring.
Icchati *v.* wishes.
Icchanta *pr.p.* wishing; desiring.
Icchita *p.p.* wanted.
Iṭṭha *adj.* agreeable.
Iṇa *n.* debt.
Iti *in.* thus.
Itthaṃ *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.
Uggaṇhāpeti *v.* teaches.
Uggaṇhitukāma *adj.* willing to learn.

Ugghoseti *v.* shouts out.
Uccināti *v.* selects.
Ucchindati *v.* cuts off; breaks up; destroys.
Uju *adj.* straight; honest.
Uṭṭhahati *v.* rises; stands up.
Uṭṭhāya *abs.* having risen.
Utuguṇa *m.* climate.
Uttama *adj.* noble; highest; greatest.
Uttamaṅga *m.* head; (*lit.* the highest limb).
Uttaritara *adj.* higher; nobler.
Uttariṇ *ad.* further.
Udapādi *v.* it arose.
Udaya *m.* increase; rise.
Udariya *n.* undigested food (in the stomach).
Uddhapāda *adj.* feet upward.
Uddhaṇ *ad.* zenith.
Upakāra *m.* help.
Upakkama *m.* means; expedience.
Upakkamati *v.* strives.
Upakkiliṭṭha *p.p.* dirty.
Upagacchati *v.* reaches.
Upacināti *v.* collects; gathers.
Upajjhāya *m.* preceptor.
Upaṭṭhāka *m.* servitor.
Upaṭṭhāna *n.* attending; nursing.
Upaṭṭhita *p.p.* approached; attended.
Upatthambheti *v.* supports; helps.
Upaddava *m.* danger; harm.
Upanagara *n.* suburb.
Upanayhati *v.* wraps in.
Upanisīdati *v.* sits near.
Upanissāya *abs.* depending on.
Upanīta *p.p.* represented; presented to.
Upanīyati *v.* is brought near.
Upaparikkhanta *pr.p.* enquiring; inspecting.
Upamāna *n.* comparison.
Upari *in.* over; overhead.
Upalabbha *abs.* having got.
Upalimpeti *v.* bedaubs; smears.
Upavāda *m.* blaming.
Upasaṅkanta *p.p.* approached.
Upasaṅkamanta *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.
Ubbigga *p.p.* agitated.
Ubhayathā *ad.* in both ways.
Ummagga *m.* tunnel; wrong path.
Uyyāna *n.* park; garden.
Uyyojeti *v.* sends away.
Ura *m.n.* breast.
Uraga *m.* serpent.
Ussava *m.* festival.
Ussahati *v.* endeavours; attempts; strives.
Ussahanta *pr.p.* trying.
Ussāpeti *v.* raises.
Ussāraṇā *f.* causing to move back.
Uḷuṅka *m.* ladle.
Ekaka *adj.* lonely; single.
Ekakkhattuṃ *ad.* once.
Ekakkhika *adj.* one-eyed.
Ekacca *adj.* some.
Ekadhā *ad.* in one way.
Ekamantaṃ *ad.* aside.
Ekaṃsena *ad.* in all probability.
Ekībhāva *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.
Evaṃ *in.* thus; as follows.
Eḷamūga *m.* idiot.
Okāsa *m.* place; room; space.
Okirati *v.* strews; scatters.
Okirāpeti *v.* causes to scatter.
Okkamati *v.* goes down into; falls into (sleep, etc.).
Ogha *m.* torrent.
Oja *m.n.* splendour; sap.
Ojavantu *adj.* rich in sap; nourishing.
Otaranta *pr.p.* getting down.
Otāra *m.* chance; slip; fault.
Odhi *m.* limit.
Onamati *v.* bends down.
Onīta *p.p.* removed from.
Obhāsa *m.* lustre; light.
Omuñcati *v.* takes off (shoes, etc.); unfastens.
Orasa *adj.* self-begotten.
Olambīyati *v.* is hung.
Ovaraka *m.* apartment.
Osāna *adj.* final; (osāne = finally).
Kaṅkhā *f.* doubt.
Kacavara *m.* refuse.
Kacchapa *m.* turtle.
Kañcuka *m.* mantle.
Kaṭacchu *m.* spoon.
Kaṭṭha *p.p.* ploughed.
Kaṭhita *p.p.* boiling hot.
Kaniṭṭha *adj.* younger; youngest.
Katipaya *adj.* few; several.

Kattabba *pt.p.* fit to be done.
Kattuṃ *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 jīvikaṃ = gains a livelihood.
Kama *m.* order; method.
Kampati *v.* trembles; shivers.
Kampamāna *pr.p.* trembling.
Kampeti *v.* shakes; causes to flutter.
Kambala *m.n.* blanket.
Kamma *n.* action.
Kammakkhaya *m.* exhaustion of karma.
Kammaṭṭhāna *n.* topic for meditation.
Kammanta *m.* business; work.
Karaṇḍa *m.* casket.
Karahaci *in.* perhaps; sometimes.
Karīyati *v.* is done.
Karoti *v.* performs.
Kasana *ger.* ploughing.
Kasita *p.p.* ploughed.
Kasmā *in.* why.
Kahaṃ *ad.* where.
Kahāpaṇa *m.* a gold coin (value of which was about Re. 1·50 or 2*s*).
Kāṇa *adj.* blind (in one eye).
Kātabba *pt.p.* fit to be done.
Kātave *inf.* to do.
Kāma *m.* sensual pleasure.
Kāmaṃ *ad.* surely; certainly.
Kāyika *adj.* bodily.
Kāraka *m.* doer.
Kārita *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).
Kikī *f.* blue jay.
Kicca *n.* work; business.
Kiñci *in.* something.
Kiṇīyati *v.* is bought.
Kittaka *adj.* how much.
Kiṃ su *in.* an interrogative particle.
Kilañja *m.* mat.
Kilanta *p.p.* weary; fatigued.
Kuñjara *m.* elephant.
Kuṇḍikā *f.* pitcher.
Kuṇī *adj.* crooked-handed.
Kudācanaṃ *in.* sometimes.
Kuppamāna *pr.p.* being angry or irritated.
Kumuda *n.* white water-lily.
Kumbhakāra *m.* potter.
Kurumāna *pr.p.* doing.

Kulaputta *m.* clansman ; son of a respectable family.
Kulaparivaṭṭa *n.* generation.
Kusa *m.* a kind of fragrant grass.
Kusala *adj.* clever. *n.* merit.
Kūjita *p.p.* resounding with.
Kūṭa *n.* peak ; sledge hammer.
Kūpa *m.* well.
Kokila *m.* cuckoo.
Koṭṭhaka *m.* a closet ; an enclosure.
Ko ci (*indefinite pronoun*) someone.
Kosalla *n.* cleverness.
Kriyā *f.* action ; verb.
Khacita *p.p.* studded with.
Khajja *n.* hard food ; sweetmeat.
Khajjati *v.* is eaten.
Khajjopanaka *m.* fire-fly.
Khaṇa *n.* moment.
Khaṇḍa *m.* piece.
Khata *p.p.* dug ; wounded.
Khattiya *m.* warrior. *adj.* of the warrior caste.
Khanta *p.p.* forgiven.
Khandha *m.* great mass ; trunk (of a tree, etc.).
Khandhāvāra *m.* camp.
Khalu *in.* indeed.
Khāṇu *m.* stump.
Khādita *p.p.* eaten.
Khinna *p.p.* disappointed.
Khipati *v.* hurls ; casts away ; throws.
Khipanta *pr.p.* sneezing.
Khīṇa *p.p.* exhausted.
Khīrapāyāsa *m.* milk-rice.
Kheda *m.* despair.
Khepetvā *abs.* having wasted.
Gajjanta *pr.p.* roaring.
Gaṇa *m.* crowd ; sect.
Gaṇika *adj.* having a following.
Gaṇikā *f.* courtezan.
Gaṇhāti *v.* takes.
Gantabba *pt.p.* should be gone.
Ganthakāra *m.* author.
Ganthāvali *f.* literature.
Gandha *m.* odour.
Gandhodaka *n.* scented water.
Gabbha *m.* chamber ; embryo.
Gamana *ger.* going ; walking.
Gayha *pt.p.* should be taken.
Garahita *p.p.* despised.
Garukātabba *pt.p.* should be respected.
Garukata *p.p.* (being) respected.
Garugabbhā *f.* pregnant (woman).
Gahana *ger.* hold ; a grasp.
Gāmavāsī *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.
Gutta *p.p.* protected.
Gelañña *n.* sickness.
Geha *m.n.* house; building.
Gocara *m.* food; object; (*lit.* a pasture).
Gotamī *f.* a woman of the Gotama clan.
Gopānasī *f.* roof-gable.
Gopita *p.p.* protected.
Gopura *n.* gate tower.
Gopeti *v.* guards; protects.
Ghaṭaka *m.* small water pot.
Ghanaŋ *ad.* thickly.
Gharāvāsa *m.* household life.
Ghātika *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.
Cakkavāḷa *m.* rock that encircles the world.
Cakkāyudha *n.* disc; sceptre-javelin.
Cajati *v.* abandons; leaves.
Cajīyati *v.* is avoided or left.
Catukka *n.* a group of four; crossing of roads.
Catubbidha *adj.* fourfold.
Candana *n.* sandalwood.
Camarī *m.* yak.
Cara *m.* spy.
Caranta *pr.p.* walking; travelling.
Carita *n.* life; living.
Calati *v.* moves; totters.
Cavati *v.* passes away; dies.
Cāga *m.* charity. *ger.* forsaking.
Cārikā *f.* journey; wandering.
Cālanīya *p.p.* could be moved.
Cita *p.p.* collected.
Citaka *m.* pyre.
Citta *adj.* spotted; variegated.
Cintayitvā *abs.* having thought.
Cintā *f.* thought.
Cinteyya *pt.p.* should be thought; thinkable.
Ciraŋ *ad.* a long time.
Cīvara *n.* robe (of a monk).
Cīyati *v.* is collected.
Cuṇṇeti *v.* powders.
Ceta *m.n.* thought.
Cetiya *n.* pagoda; shrine.
Cetiyaṅgaṇa *n.* platform around a shrine.
Cetopasāda *m.* gratification (of heart).
Cora *m.* robber.
Chaḍḍeti *v.* throws away.
Chaṇa *m.* festival.
Chanda *m.n.* metrics.

Channa *p.p.* covered.
Chavi *f.* upper skin.
Chaḷabhiññā *f.* six forms of higher knowledge.
Chaḷaṇsa *adj.* hexagonal.
Chādeti *v.* conceals; covers; thatches with.
Chijjati *v.* is cut or broken.
Chettu *m.* cutter.
Chettuṇ *inf.* to cut.
Jaṭiya *m.* an ascetic with matted hair.
Jaṭila *same as* jaṭiya.
Jaṇṇumatta *adj.* knee-deep.
Jana *m.* a person; people.
Janatā *f.* populace.
Janapada *m.* country; territory.
Jambudīpa *m.* India.
Jarā *f.* decay; old age.
Jalanta *pr.p.* blazing; shining.
Jalita *p.p.* glowing.
Java *m.* speed.
Jahāti *v.* abandons.
Jahāra *v.* he has left.
Jahitvā *abs.* having left; leaving.
Jāta *p.p.* born; come into existence.
Jāti *f.* birth; sort; kind.
Jānapadika *m.* peasant.
Jānanta *pr.p.* knowing.
Jāyati *v.* arises; comes into existence.
Jāyā *f.* wife.
Jiṇṇa *p.p.* decayed.
Jita *p.p.* conquered.
Jinanta *pr.p.* conquering.
Jināti *v.* wins.
Jīva *m.* life.
Jīvikā *f.* livelihood.
Jīvita *n.* life.
Jeyya *pt.p.* should be conquered.
Jotanta *pr.p.* glowing.
Jhāna *n.* trance; meditation.
Jhāpita *p.p.* burnt.
Jhāma *adj.* charred.
Jhāyati *v.* ponders; burns.
Ñatvā *abs.* having known.
Ñāṇa *n.* knowledge.
Ñātayya *pt.p.* should be known.
Ñāti *m.* relation.
Ñātu *m.* knower.
Ṭhapita *p.p.* placed.
Ṭhapetabba *pt.p.* should be kept.
Ṭhapeti *v.* places; keeps.
Ṭhapetvā *abs.* having kept; excepting; barring.
Ṭhātuṇ *inf.* to stand.
Ṭhāna *n.* place; position.
Ḍayhati *v.* is burnt.
Takkika *m.* logician.
Taṇḍulika *m.* rice-merchant.
Taṇhā *f.* lust; thirst.
Tato nidānaṇ *ad.* on that account.
Tatta *p.p.* heated.
Tattaka *adj.* that much; of the same amount.

Tathā *in.* just so.
Tathāgata *m.* the Buddha (*lit.* Thus-gone).
Tathā pi *in.* even so; but.
Tath 'eva *in.* likewise; similarly.
Tad eva = same thing.
Tanoti *v.* extends; expands.
Tantavāya *m.* weaver.
Tapa *m.n.* religious austerity.
Tapamāna *pr.p.* shining.
Tapassī *m.* hermit.
Tapodhana *m.* monk (*lit.* rich in asceticism).
Tama *m.n.* darkness.
Tamba *m.* brass. *adj.* brown.
Tambūla *n.* betel (leaf).
Taya *n.* a triad.
Taraṇīya *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.
Tālapaṇṇa *n.* palmyra leaf; ola.
Tāvataka *adj.* that much.
Tika *n.* a triad.
Titti *f.* satisfaction.
Titthiya *m.* heretical teacher. *adj.* heretical.
Tipiṭakapāḷi *f.* the Buddhist Canon (having three baskets or portions).
Tuṭṭha *p.p.* glad.
Tuṇhī *in.* silent.
Tutta *n.* a pike for guiding elephants.
Turitaṃ *ad.* quickly.
Turiya (-bhaṇḍa) *n.* musical instrument.
Teja *m.n.* heat.
Tejassī *m.* brilliant.
Temeti *v.* makes wet.
Tela *n.* oil.
Telika *m.* dealer in oil.
Thanapa *m.* infant.
Thala *n.* land.
Thalaja *adj.* born on the land.
Thāma *m.* strength.
Thuti *f.* praise.
Thūla *adj.* gross.
Thera *m.* elder (monk).
Thoka *adj.* a little; few.
Thomenta *pr.p.* praising.
Dakkhiṇa *adj.* southern; right (side).
Daṭṭhayya *pt.p.* should be seen.
Daḍḍha *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.
Dāḷiddiya *n.* poverty.
Dāru *n.* wood.
Dārumaya *adj.* wooden.
Diguṇa *adj.* twofold.
Dija *m.* bird; a brahmin.
Dijagaṇa *m.* flock of birds.
Diṭṭha *p.p.* seen
Dinakara *m.* sun.
Dibba *adj.* divine; heavenly; celestial.
Dibbati *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.
Duddha *n.* milk. *p.p.* milked.
Dubbaṇṇa *adj.* ugly.
Dubbala *adj.* feeble.
Dubbalya *n.* feebleness.
Dubbinīta *p.p.* ill-trained.
Duma *m.* tree.
Durakkhāta *p.p.* badly preached.
Dullabha *adj.* rare.
Duvidha *adj.* of two kinds.
Dussa *n.* clothe.
Dussati *v.* vexes.
Dussīla *adj.* of bad character.
Dūta *m.* envoy; messenger.
Dūrato *in.* from afar.
Dūsita *p.p.* corrupted.
Deyya *pt.p.* (thing) that should be given.
Deva *m.* god; sire
Devadūta *m.* heavenly messenger.
Devasika *adj.* daily.
Devāyatana *n.* temple (dedicated to a deity).
Desanā *f.* discourse.
Desenta *pr.p.* preaching.
Deha *m.n.* body.
Dovārika *m.* gate-keeper.
Dosa *m.* fault; misdeed; anger.
Dohaḷa *m.* longing of a pregnant woman.
Dvaya *n.* a pair.
Dvika *n.* a pair.
Dvikkhattuṃ *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.
Dhaŋsati *v.* falls from; sinks down.
Dhātu *f.* relic; element.
Dhārā *f.* blade (of a weapon); torrent.
Dhārenta *pr.p.* bearing.
Dhunāti *v.* shakes; destroys.
Dhuvaŋ *ad.* sure; surely.
Dhovana *ger.* washing.
Nagara *n.* town; city.
Nagaravāsī *m.* citizen.
Nagga *adj.* naked.
Naṅgala *n.* plough.
Naṅguṭṭha *n.* tail.
Nacca *n.* dance.
Naccati *v.* dances.
Naṭṭha *p.p.* lost.
Nandana *ger.* rejoicing.
Nabha *m.n.* sky.
Namassanīya *pt.p.* should be worshipped.
Namassamāna *pr.p.* worshipping.
Nava *adj.* fresh.
Navakathā *f.* novel.
Nahuta *n.* ten thousand.
Nāgara *m.* citizen. *adj.* belonging to a city.
Nāṭakitthī *f.* dancing girl.
Nāgarika *m.* townsman. *adj.* belonging to a town.
Nāṭikā *f.* actress.
Nātha *m.* lord. *adj.* able.
Nānappakāra *adj.* various; of different kinds.
Nānā *in.* various.
Nānāvaṇṇa *adj.* of various colours; multi-coloured.
Nābhi *f.* nave; hub.
Nāyaka *m.* leader.
Nāvika *m.* sailor.
Nāvikī *f.* woman sailor.
Nikāya *m.* sect; herd; flock.
Nikkujjita *p.p.* turned downward.
Nikkhamati *v.* departs; goes out.
Nikkhami *v.* he set forth; departed.
Nikkhitta *p.p.* placed; kept.
Nikhaṇīyati *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.

Nidhīyati *v.* is deposited.
Nindati *v.* despises.
Nipanna *p.p.* lying down.
Nipuna *adj.* skilful.
Nipphanna *p.p.* made; conditioned.
Nibaddhaŋ *adj.* always.
Nibbatta *p.p.* born; arisen.
Nibbattati *v.* is born; comes into existence.
Nibbatteti *v.* produces.
Nibbāṇa *n.* the *summum bonum* of the Buddhists.
Nibbindati *v.* becomes disgusted.
Nibbuta *p.p.* tranquilled; peaceful.
Nimanteti *v.* invites.
Nimittapāṭhaka *m.* sooth-sayer.
Nimmala *adj.* stainless.
Nimmita *p.p.* created.
Nimmināti *v.* creates.
Niyāmita *p.p.* allotted.
Niyāmeti *v.* assigns.
Niyojeti *v.* commissions.
Niyyati *v.* is led.
Niyyāti *v.* goes out.
Niyyānika *adj.* leading to (salvation).
Niraya *m.* hell.
Niravasesa *adj.* entire.
Niruttara *adj.* unparalleled; making no reply.
Niroga *adj.* healthy.
Nivattha *p.p.* clad.
Nivāretuŋ *inf.* to avoid; to stop.
Nivāsāpetuŋ *inf.* 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.
Nītigantha *m.* law-book.
Nīyati *v.* is carried.
Nīla *adj.* blue; dyed with blue.
Nīvaraṇa *n.* hindrance (to the progress of mind).
Nīharitabba *pt.p.* should be taken out or ejected.
Nīharitvā *abs.* having ejected.
Nūnaŋ *in.* certainly.
N'eka *adj.* many.
Netvā *abs.* having carried.
Nepuñña *n.* skill.
Nemi *f.* tyre.
Neyya *pt.p.* should be carried or understood.
Nerayika *adj.* born in or doomed to hell.

No ce *in.* else ; if not.
Nhāta *p.p.* bathed.
Pakāseti *v.* declares ; proclaims; expresses.
Pakāsetuŋ *inf.* to manifest ; to declare.
Pakka *p.p.* boiled, heated ; ripe.
Pakkanta *p.p.* gone.
Pakkāmi *v.* went away.
Pakkosāpeti *v.* sends for.
Pakkositvā *abs.* having called near.
Pakkhālet *v.* washes ; rinses.
Pakkhipati *v.* puts in.
Paggharati *v.* oozes.
Paṅkaja *n.* lotus.
Paccassosi *v.* replied.
Paccakkhaŋ *ad.* face to face : directly.
Paccantima *adj.* remote.
Paccāgacchati *v.* comes back.
Paccājāta *p.p.* born.
Paccuggamana *n.* going forth to meet.
Paccuṭṭheti *v.* rises from a seat.
Paccupaṭṭhāpeti *v.* regains (memory).
Pacchato *in.* behind.
Pacchima *adj.* western ; last.
Pajānāti *v.* knows clearly.
Pañcadasī *f.* 15th day of the month.
Paññā *adj.* wise.
Paññāpetabba *pt.p.* should be prepared.
Paññatta *p.p.* prepared ; laid down (rules, etc.)
Paññāvuddhi *f.* increase of wisdom.
Pañha 3. question.
Patākā *f.* flag.
Paṭikkamati *v.* retires ; goes back.
Paṭikkūla *adj.* disgusting.
Paṭikkhipati *v.* refuses.
Paṭikkhipana *ger.* refusal.
Paṭiganhāti *v.* accepts.
Paṭicca *in.* on account of.
Paṭicchanna *p.p.* covered with ; concealed.
Paṭicchāpesi *v.* handed over.
Paṭijāni *v.* promised.
Paṭiññā *f.* consent ; promise.
Paṭinissajjati *v.* gives up.
Paṭinivattati *v.* returns ; comes back.
Paṭipajjati *v.* practises.
Paṭipucchati *v.* asks again.
Paṭibhāti *v.* comes to one's mind.
Paṭiyatta *p.p.* prepared ; made ready.
Paṭiyādeti *v.* prepares.
Paṭirāja *m.* hostile king.
Paṭiladdhuŋ *inf.* to attain.
Paṭilabhati *v.* regains, attains.
Paṭivacana *n.* reply.
Paṭivedeti *v.* informs.
Paṭivedha *m.* attainment ; insight.

Paṭisaṅkharoti *v.* repairs.
Paṭisallīna *p.p.* gone into solitude.
Paṭisāmeti *v.* puts in order.
Paṭihata *p.p.* knocked against.
Paṭṭhāya *in.* beginning from; since.
Paṭhīyati *v.* is read.
Paṇidahati *v.* longs for; aspires to.
Paṇīta *adj.* delicious; excellent.
Paṇḍicca *n.* erudition.
Paṇḍitācariya *m.* professor.
Paṇṇarasī *f.* 15th day of a lunar month.
Paṇṇasālā *f.* leaf-hut.
Paṇṇākāra *m.* present.
Patati *v.* falls (down).
Patikula *n.* husband's family.
Patiganhāti *v.* receives.
Patiṭṭhāpayamāna *pr.p.* establishing.
Patiṭṭhāpita *p.p.* located.
Patiṭṭhāpeti *v.* establishes; locates.
Patita *p.p.* fallen.
Patidinaṃ *ad.* daily.
Patirūpa *adj.* befitting; suitable.
Patirūpaka *m.* impostor.
Patta *p.p.* arrived; attained.
Patta *m.* bowl.
Pattayya *pt.p.* should be arrived at or attained.
Pattuṃ *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.
Padhaṇsiya *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.
Paraŋ *ad.* after.
Paraloka *m.* other world.
Parājeti *v.* vanquishes.
Parābhava *m.* disgrace; ruin.
Parāmasati *v.* touches; deals with.
Parikkhitta *p.p.* surrounded.
Parikkhīṇa *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.
Pæridahanta *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.
Paripuṇṇa *p.p.* completely filled; full to the brim.
Paripūra *adj.* complete.
Paribbaya *m.* expense; cost; provision.
Paribbājaka *m.* wandering ascetic.
Paribhāsati *v.* abuses; reviles.
Paribhuñjitvā *abs.* having partaken of.
Pariyaṭaka *m.* pilgrim; wanderer.
Pariyāya *m.* method; manner; synonym.
Pariyesati *v.* searches.
Pariyesamāna *pr.p.* seeking.
Pariyodapanā *f.* purification; cleansing.
Pariyodapetabba *pt.p.* should be cleansed.
Parivajjeti *v.* avoids; removes.
Parivattati *v.* turns round; revolves.
Parivattanta *pr.p.* turning round.
Parivatteti *v.* rolls: translates.
Parivārīyati *v.* is accompanied.
Parivāreti *v.* surrounds.
Parivisati *v.* feeds; serves while eating.
Parivuta *p.p.* followed by; surrounded.
Parisamantato *in.* all around.
Parisā *f.* company.
Parisodheti *v.* cleanses.
Pariharati *v.* uses; bears.
Parihāyati *v.* dwindles; decreases.

Parodati *v.* weeps.
Palāyati *v.* flees.
Palāla *n.* straw.
Paluddhabhāva *m.* alluredness.
Pallaṅka *m.* sofa ; cross-legged sitting.
Pavaṭṭeti *v.* rolls.
Pavattati *v.* lasts.
Pavatti *f.* report ; news : existence.
Paviṭṭha *p.p.* entered.
Pavisīyati *v.* is entered.
Pavissa *abs.* having entered.
Pavuccati *v.* is said.
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.
Pasīdati *v.* becomes clear or glad.
Passati *v.* sees ; views.
Passanta *pr.p.* beholding.
Passituṃ *inf.* to see.
Paharati *v.* strikes ; attacks.
Paharīyati *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 'va *in.* early.
Pāpa *adj.* sinful.
Pātheyya *n.* provisions for a journey.
Pānaka *n.* syrup.
Pāpuṇāti *v.* attains ; comes to.
Pāpuṇissa *v.* (he) would have attained or come to.
Pāmokkha *m.* leader ; head.
Pāmojja *n.* joy.
Pāyeti *v.* causes to drink or suck.
Pālaka *m.* protector ; watcher.
Pālana *ger.* protection ; observation.
Pāletu *m.* protector.

Pāvaka *m.* fire.
Pāsa *m.* snare.
Pāsādika *adj.* lovely.
Pāheti *v.* causes to send.
Piṭṭha *n.* back; surface.
Pidhāna *n.* lid.
Pitusantaka *adj.* paternal.
Pipāsita *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.
Puṅgava *m.* chief bull.
Pucchati *v.* asks.
Pucchita *p.p.* asked; questioned.
Puññakamma *n.* meritorious deed.
Puṭṭha *p.p.* brought up; nourished; questioned.
Puṇḍarīka *n.* white lotus.
Puṇṇa *p.p.* full.
Puṇṇamī *f.* full moon day.
Puttaka *m.* little son.
Puttima *adj.* one who has sons.
Puthujjana *m.* uneducated person.
Punappunaṃ *in.* again and again.
Punabbhava *m.* rebirth.
Pubbaṇha *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.
Puretaraṃ *ad.* beforehand.
Pūti *adj.* putrid; foul.
Pūreti *v.* fills.
Pema *m.* love.
Pemanīya *adj.* dear.
Peyya *n.* drink.
Pesetabba *pt.p.* should be sent.
Peseti *v.* dispatches; sends.
Pesetvā *abs.* having sent.
Potaka *m.* young one.
Potthaka *m.* book.
Potthakālaya *m.* library.
Pothenta *pr.p.* dashing; hitting; striking.
Posāvanika *n.* fee for bringing up.
Posita *p.p.* brought up; nourished.
Poseti *v.* brings up; nourishes.
Pharati *v.* suffuses; diffuses.
Phalika *m.* crystal.
Phāṇita *n.* treacle.
Phāṇita-khaṇḍa *m.* crystal of candy.
Phāleti *v.* splits; tears.
Pheṇa *n.* foam.
Pheṇila *adj.* frothy.
Bajjhati *v.* is bound.

Baddha *p.p.* yoked; tied: bound.
Bandhana *n.* bond.
Babhūva *v.* has been.
Bala *n.* strength; army; force.
Balakkāra *m.* force; violence.
Bavhābādha *adj.* much ailing; sickly.
Bahukkhattuṇ *ad.* many times.
Bahudhā *ad.* in many ways.
Bahuso *ad.* almost.
Bahussuta *adj.* learned.
Bālisika *m.* fisherman; angler.
Bāhusacca *n.* learnedness; much learning.
Buddha *p.p.* enlightened; the Enlightened One.
Buddhatta *n.* enlightenment.
Buddhasāsana *n.* Buddhism.
Buddhuppāda *m.* time when a Buddha appears.
Bojjhaṅga *m.* factor of enlightenment or knowledge.
Boddhuṇ *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.
Bharavāhī *m.* bearer of a burden.
Bhavana *n.* mansion. *ger.* becoming.
Bhavamāna *pr.p.* becoming.
Bhavitabba *pt.p.* ought to be.
Bhāgiṇeyya *m.* sister's son.
Bhājana *n.* vessel.
Bhājita *p.p.* divided.
Bhājeti *v.* shares; divides, distributes.
Bhātika *m.* brother.
Bhāveti *v.* develops.
Bhāsati *v.* says.
Bhāsita *p.p.* said: *ger.* saying.
Bhikkhunī *f.* nun.
Bhikkhusaṅgha *m.* community of monks.
Bhijjati *v.* is broken.
Bhisa *n.* sprout or root of lotus.
Bhīta *p.p.* afraid; frightened.
Bhīyo *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.

Bhūyati *v.* is becoming.
Bhūsāpetvā *abs.* having caused to decorate.
Bhūsita *p.p.* decked.
Bhedana *ger.* breach.
Bhesajja *n.* medicine.
Bho *in.* my dear!
Bhoga *m.* property.
Bhogī *m.* a wealthy person; serpent.
Bhojana *n.* food; feeding.
Bhojīyati *v.* is fed.
Makuṭa *n.* crown.
Makkaṭa *m.* monkey.
Makkhita *p.p.* smeared with.
Maggapaṭipanna *p.p.* journeying.
Maṅgala *adj.* auspicious; (*in compounds*) royal; *n.* (marriage) ceremony.
Maccha *m.* fish.
Majjapa *adj.* drunkard; one who uses strong drinks.
Majjha *m.* the middle.
Majjhima *adj.* central; middling.
Mañcaka *m.* couch; small bed.
Maññati *v.* thinks.
Maṭṭha *p.p.* polished; smoothed; smooth.
Maṇḍapa *m.* pavilion.
Maṇḍita *p.p.* adorned.
Maṇḍūka *m.* frog.
Mata *p.p.* dead; known; *n.* idea; thought.
Matakadoṇi *f.* coffin.
Matakalebara *n.* corpse.
Matta *p.p.* intoxicated.
Mattikā *f.* clay.
Mattikāmaya *adj.* made of clay; earthen.
Matthaka *m.* top; head.
(Matthake *loc.* over).
Maddati *v.* tramples; crushes; subdues.
Manasikaroti *v.* keeps in mind.
Manussatta *n.* humanity.
Manoti *v.* thinks; perceives.
Manomaya *adj.* mental.
Manta *m.* charm.
Mantu *m.* perceiver.
Mantetvā *abs.* having consulted.
Mala *n.* dirt; rust; refuse.
Malina *adj.* soiled; dirty.
Mahattama *adj.* greatest.
Mahanta *adj.* huge; large.
Mahapphala *adj.* bringing great results.
Mahallaka *adj.* aged; *m.* old person.
Mahājana *m.* the public.
Mahājānika *adj.* undergone a great loss.
Mahānisaṇsa *adj.* greatly beneficial.
Mahāmagga *m.* highway; main road.
Mahāraha *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.
Māgadha *adj.* born in or belonging to Magadha.
Māgadhika *adj.* belonging to Magadha.
Māṇavaka *m.* lad.
Māṇavī *f.* lass.
Mānasa *n.* mind.
Mānasika *adj.* mental.
Mānita *p.p.* honoured.
Mānenta *pr.p.* paying respect.
Mārita *p.p.* killed.
Mārīyati *v.* is slain.
Māretabba *pt.p.* should be killed.
Māretu *m.* killer.
Mālādāma *m.* wreath (of flowers).
Mālika *adj.* having a garland.
Māluta *m.* wind.
Māhisa *n.* flesh of buffalo.
Migadāya *m.* deer-park.
Micchādiṭṭhika *m.* heretic; *adj.* heretical.
Mināti *v.* measures.
Mita *p.p.* measured.
Mithubheda *m.* dissent among themselves.
Mukhavaṭṭi *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.
Mūḷha *p.p.* gone astray; foolish.
Meṇḍa *m.* sheep.
Mettacitta *n.* loving heart.
Medhāvī *m.* wise man.
Meyya *pt.p.* measurable.
Meraya *n.* liquor, fermented.
Mokkha *m.* deliverance; release; emancipation.
Yañña *m.* sacrifice.
Yattha *in.* wherever.
Yattha katthaci *in.* anywhere.
Yathā *in.* just as.
Yathābhirantaṃ *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.
Rajokiṇṇa *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.
Rūḷha *p.p.* ascended.
Rogī *m.* sick.
Rogupaddava *m.* calamity by disease.
Ropa *m.* planter.
Ropita *p.p.* planted.
Rosita *p.p.* enraged.

Lakuṇṭaka *adj.* dwarf.
Lagga *p.p.* adhered; attached.
Laṅkika *adj.* born in Ceylon.
Laddha *p.p.* obtained.
Laddhuṃ *inf.* to obtain.
Labuja *n.* bread-fruit.
Labbhati *v.* is got.
Labhati *v.* attains; gets; receives.
Labhanta *pr.p.* receiving.
Lahutā *f.* lightness.
Lābha *m.* gain.
Likhita *p.p.* written.
Luddaka *m.* hunter.
Luddha *p.p.* covetous; miserly.
Lūna *p.p.* cut; mowed.
Leṇa *n.* cave; secure place.
Leyya *n.* (food) that should be licked.
Lokanāyaka *m.* lord of the universe; the Buddha.
Lokika *adj.* worldly.
Lokiya *adj.* worldly.
Loṇika *adj.* salted; saltish.
Lohita *n.* blood.
Lohitavaṇṇa *adj.* crimson.
Vaca *m.n.* word; saying.
Vajjīyati *v.* is avoided.
Vaḍḍhati *v.* grows; increases.
Vaḍḍhanta *pr.p.* growing; increasing.
Vaḍḍhāpesi *v.* caused to increase.
Vaḍḍhenta *pr.p.* bringing up; causing to grow; increasing.
Vaṇita *p.p.* wounded.
Vaṇīyati *v.* is wounded.
Vaṇṇa *m.* colour; complexion.
Vaṇṇita *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.
Vattuṃ *inf.* to say.
Vadanta *pr.p.* telling; saying.
Vadhū *f.* woman; daughter-in-law.
Vanacara *m.* forester.
Vanantara *n.* dense forest.
Vanappati *m.* lord of the forest; a tree which bears fruit without flowers.
Vandita *p.p.* worshipped.
Vapati *v.* sows.
Vammī *m.* clad with armour.
Vaya *m.n.* age; expense.
Vayohara *adj.* snatching the life.
Vara *adj.* noble.
Vasala *m.* low-caste man.
Vassasata *n.* century.
Vassāna *m.* rainy season.
Vassika *adj.* belonging to or suited for the rainy season.
Vahanta *pr.p.* bearing.
Vākya *n.* sentence.
Vācasika *adj.* verbal.

Vācāla *adj.* talkative; garrulous.
Vādita *n.* music.
Vādeti *v.* sounds (a musical instrument).
Vāma *adj.* left.
Vāyati *v.* blows: smells.
Vāyamanta *pr.p.* trying.
Vāyita *p.p.* blown (by wind); woven.
Vāra *m.* turn; (dve vāre = twice).
Vāritaka *adj.* betrothed. *m.* lover.
Vāladhi *m.* tail.
Vāsa *m.* residence. *m.n.* clothe.
Vāsita *p.p.* scented.
Vāsī *m.* ḍweller.
Vāsīyati *v.* is perfumed.
Vāhana *n.* vehicle.
Vāhanāgāra *m.n.* garage.
Vikati *f.* sort; kind.
Vikirati *v.* scatters about.
Vikirāpeti *v.* causes to scatter.
Vigacchati *v.* departs.
Vighāṭana *ger.* unfastening.
Vicikicchā *f.* doubt.
Vicitta *p.p.* diversified; ornamented.
Viceyya *abs.* having considered.
Vijahitvā *abs.* casting off.
Vijātā *f.* (a woman) who has given birth to a child.
Vijānana *n.* knowledge; recognition.
Vijānāti *v.* knows; understands.
Vijānanta *pr.p.* knowing.
Vijjati *v.* is; exists.
Vitakkenta *pr.p.* pondering.
Vitāna *m.n.* canopy.
Vitta *n.* wealth.
Vitthārāpeti *v.* causes to explain.
Viditvā *abs.* having known.
Vidhūma *adj.* smokeless.
Vinaya *m.* discipline; disciplinary code.
Vinassati *v.* perishes; disappears.
Vinassanta *pr.p.* perishing.
Vināsita *p.p.* destroyed.
Vināseti *v.* destroys; squanders.
Vinicchayāmacca *m.* judge.
Vineyya *abs.* having removed; or dispelled.
Vindati *v.* suffers; gets.
Vipatti *f.* misfortune.
Vipula *adj.* great; immense.
Vippamutta *p.p.* released.
Vibhajati *v.* divides.
Vibhajja *abs.* having divided.
Vibhatta *p.p.* divided.
Vimāna *m.n.* mansion.
Viya *in.* as if; as it were.
Viraja *adj.* passionless; free from dust.
Virati *f.* abstinence.
Viramati *v.* abstains.
Virūpa *adj.* ugly.

Vilapamāna *pr.p.* lamenting.
Vilimpāpeti *v.* causes to be toiletted.
Vilepana *n.* toilet; unguent.
Vivāheti *v.* gives away a woman in marriage.
Vivicca *abs.* having separated or discriminated.
Vividha *adj.* various.
Visa *n.* poison.
Visārada *adj.* unconfused; bold.
Visāla *adj.* huge.
Visiṭṭha *p.p.* distinguished: diversified.
Visiṭṭākārena *ad.* magnificently.
Visuddhi *f.* purity.
Visuṃ karonta *pr.p.* separating.
Visuṃ visuṃ *ad.* severally.
Vissajjeti *v.* dispatches: distributes; spends; explains: releases.
Vissajjetuṃ *inf.* to release.
Vihaññati *v.* takes trouble.
Viharati *v.* dwells.
Vihāyati *v.* fails.
Viheseti *v.* troubles; harasses.
Vītamala *adj.* stainless; clean.
Vītināmeti *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.
Vupakaṭṭha *p.p.* secluded.
Vuyhati *v.* is carried away by water; floated.
Ve *in.* surely.
Vega *m.* speed.
Veṇika *m.* lutanist.
Vetanika *m.* labourer.
Vedanā *f.* pain; sensation.
Vepulla *n.* abundance.
Veyyākaraṇika *m.* grammarian.
Vera *n.* enmity.
Vesākha *m.* name of a month (= May).
Veḷuriya *n.* turquoise.
Vorepessatha. *v.* if (he) had taken away.
Vyaggha *m.* tiger.
Vyathita *p.p.* wavering.
Vyāma *m.* fathom.
Saka *adj.* own.
Sakala *adj.* entire; whole.
Sakkacca *abs.* carefully.
Sakkatabhāsā *f.* Sanskrit (language).
Sakkaroti *v.* treats well.
Sakkaronta *pr.p.* paying honour; entertaining.
Sakkāra *m.* feast; hospitality; entertainment.
Sakkuṇāti *v.* is able; can.
Sakkhi *v.* was able.

Sakkhi *in.* face to face with.
Sakyaputtiya *adj.* belonging to the sons of Sākyas.
Saṅkamati *v.* moves from place to place.
Saṅkamissā *v.* (he) could have moved.
Saṅkiṇṇa *p.p.* mixed.
Saṅkhāra *m.* aggregation; component thing.
Saṅgaṇhanta *pr.p.* serving; entertaining.
Saṅgaṇhāti *v.* supports; entertains.
Saṅgamma *abs.* having assembled.
Saṅgāma *m.* war.
Saṅgīti *f.* rehearsal.
Saṅgha *m.* fraternity.
Saṅghika *adj.* belonging to the community.
Sacitta *n.* own mind.
Sajātika *adj.* of the same species.
Sajjhāyati *v.* recites.
Sañcarati *v.* moves about; travels; proceeds.
Sañcāraka *m.* wanderer.
Sañchanna *p.p.* covered with.
Saññamayati *v.* restrains; trains oneself.
Sadñāpeti *v.* convinces.
Saññoga *m.* fetter; union; joining together.
Saññojana *n.* (mental) fetter.
Saṭha *adj.* fraudulent.
Saṇṭhapenta *pr.p.* adjusting.
Saṇṭhāna *n.* shape.
Saṇḍa *m.* a grove; a swarm.
Satataṇ *ad.* constantly; always.
Satavassa *n.* century.
Satimantu *adj.* sensible.
Satta *m.* living being.
Sattāha *n.* a week.
Satthavāha *m.* caravan leader.
Satthasālā *f.* school.
Sadisa *adj.* equal; similar.
Sadeha *adj.* own body.
Saddha *adj.* faithful.
Saddhā *f.* faith.
Sanantana *adj.* ancient.
Santa *p.p.* calmed.
Santaka *n.* property; belonging.
Santajjenta *pr.p.* menacing.
Santappeti *v.* satisfies.
Santikaṇ *ad.* towards.
Santhāgāra *m.* council hall.
Sandiṭṭhika *adj.* seen in this life; of this world.
Sannipatati *v.* assembles; meets together.
Sannipatita *p.p.* assembled.
Sabbaññutañāṇa *n.* omniscience; supreme knowledge.
Sabbaññutā *f.* omniscience.
Sabbaññu *adj.* all-knowing.
Sabbathā *ad.* in every way.
Sabbapacchima *adj.* hindermost.
Sabbapaṭhama *adj.* foremost; original.

Sabbaso *ad.* in every way.
Sabhā *f.* assembly.
Sama *adj.* equal; even.
Samaṇa *m.* recluse; monk.
Samattha *adj.* able.
Samanuññā *adj.* agreeing.
Samantakūṭapabbata *m.* Adam's Peak.
Samantā *ad.* around.
Samaya *m.* time; religion.
Samassāseti *v.* consoles.
Samaṇ karoti = makes smooth; equalize.
Samāgacchaṭi *v.* encounters.
Samāgata *p.p.* assembled.
Samāgama *m.* assembly.
Samāgamma *abs.* having gathered together.
Samāpatti *f.* concentration.
Samijjhati *v.* becomes successful.
Samijjheyya *v.* would prosper.
Samitatta *n.* state of being calmed.
Samīpa *n.* proximity; *adj.* near.
Samuddapāra *n.* abroad.
Samūha *m.* crowd.
Sampatta *p.p.* arrived
Sampatti *f.* fortune; bliss.
Sampanna *p.p.* endowed with; abundant.
Sampādeti *v.* provides, performs.
Sambandhati *v.* connects.
Sambodhi *f.* perfect enlightenment.
Sambhunāti *v.* attains.
Samma *voc.* friend.
Sammajjati *v.* sweeps.
Sammad eva *in.* very well.
Sammaṭṭha *p.p.* swept.
Sammati *v.* appeases; calms itself.
Sammukha *adj.* present; face to face with.
Sammuti *f.* convention.
Sammuyha *abs.* having forgotten.
Sayañjāta *p.p.* born from oneself.
Sayanāgāra *n.* bed-room.
Sara *m.n.* lake.
Saraṇa. *n.* refuge.
Saraṇagata *p.p.* taken refuge.
Sarīyati *v.* is remembered.
Salla *n.* dart.
Sallakkheti *v.* considers.
Sallahuka *adj.* light; frugal.
Sallāpa *m.* friendly talk.
Savaṇa *ger.* hearing listening.
Sahati *v.* endures.
Saṇvasati *v.* lives together.
Saṇvigga *p.p.* agitated.
Saṇvijjamāna *pr.p.* existing.
Saṇvibhajati *v.* shares with.
Saṇvuta *p.p.* closed.
Saṇsaraṇa *n.* moving about.
Saṇsarantа *pr.p.* moving about; transmigrating
Sākacchā *f.* interview.
Sākaṭika *m.* carter.
Sākuṇa *n.* bird's flesh.

Sāṭaka *m.n.* clothe.
Sāṭheyya *n.* craft; fraud.
Sāṇi *f.* curtain.
Sādhāraṇa *adj.* common.
Sādhu *in.* (it is) well.
Sāmañña *n.* life of a recluse.
Sāmaṇaka *adj.* suitable for a monk.
Sāmaṇera *m.* novice (monk).
Sāmika *m.* owner; master.
Sāminī *f.* mistress.
Sāmuddika *adj.* marine.
Sāradika *adj.* autumnal.
Sārasa *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.
Siṅghāṭaka *n.* junction.
Sineha *m.* love.
Sippī *m.* artisan.
Sibbati *v.* sews.
Simbalī *m.* silk-cotton tree.
Siyā *v.* may be.
Sira *m.n.* head.
Sirigabbha *m.* state chamber.
Sirisayana *n.* state bed or couch.
Silesikā *f.* gum.
Sītibhūta *p.p.* cooled.
Sīlagandha *m.* fragrance of virtue.
Sīsa *n.* head.
Sīsacchavi *f.* scalp.
Sīhaḷa *adj.* Sinhalese.
Sīhāsana *n.* throne.
Sukara *adj.* easily done.
Sukha *n.* comfort; happiness.
Sukhita *p.p.* well-to-do.
Sukhumāla *adj.* delicate.
Sugati *f.* happy state.
Sugandha *m.* fragrance. *adj.* fragrant.
Suciṇṇa *p.p.* well practised.
Sujjhati *v.* becomes purified.
Sutta *n.* sermon.
Sudassa *adj.* easy to see.
Sundara *adj.* good.
Sundaratama *adj.* best.
Sundaratara *adj.* better.
Supaṇṇa *m.* a kind of fairy bird.
Supāruta *p.p.* well robed.
Supina *n.* dream.
Subhikkha *adj.* plentiful with food.
Sumana *adj.* glad.
Sumanapaṭṭa *n.* wreath of jasmine.
Sura *m.* god.
Suvaṇṇakāra *m.* goldsmith.

Suvaṇṇamaya *adj.* golden.
Suvaṇṇālitta *p.p.* gilded.
Susajjita *p.p.* well prepared.
Susikkhita *p.p.* skilful.
Susoca *v.* (he) has grieved.
Sussati *v.* drys 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.
Seṭṭhī *m.* millionaire; treasurer; banker.
Seṇiya *adj.* possessing armies.
Senāpati *m.* chief of the army; general.
Senāsana *n.* sleeping place; bedding.
Seyyathā pi *in.* just as.
Seyyathā pi nāma *in.* just as if.
Sokara *n.* pork.
Sogata *adj.* Buddhist.
Socituṃ *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.
Sosetuṃ *inf.* to dry.
Sohajja *n.* friendship.
Svāgataṃ *ger.* welcome!
Svātana *adj.* (belonging to) tomorrow.
Haññati *v.* is killed.
Haṭṭha *p.p.* delighted; glad; joyful.
Hattu *m.* carrier.
Hattuṃ *inf.* to carry.
Hanati *v.* kills.
Hanāpeti *v.* causes to attack or kill.
Harita *p.p.* carried; *adj.* green.
Haṃsa *m.* swan.
Hāra *m.* string. *ger.* carrying.
Hāriya *pt.p.* should be carried.
Hāsa *m.* laughter; joy.
Hitakara *adj.* advantageous.
Hiṃsīyati *v.* is tormented.
Hīnatā *f.* vulgarity; meanness.
Hīyattana *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.

ENGLISH—PALI

Abandons pariccajati ; cajati ; jahāti. *v.*
Abdicates pariccajati. *v.*
Ablaze āditta. *p.p.*
Able samattha. *adj.*
Abroad samuddapāra *n.*
Abstains viramati. *v.*
Abstinence virati. *f.*
Abstinence from food anasana. *n.*
Abundance vepulla. *n.*
Abundant sampanna. *p.p.*
Abuses paribhāsati. *v.*
Accepts paṭigaṇhāti. *v.*
Accompanied by parivuta. *p.p.*
Accomplishment pāripūri. *f.*
Account vuttanta (*i.e.*, report). *m.*
Acquiring paṭilābha. *m.*
Action kamma *n.* kriyā. *f.*
Acts against viruddhamācarati.
Adam's Peak Samantakūṭapabbata. *m.*
Addresses āmanteti. *v.*
Adhered lagga. *p.p.*
Adjusting saṇṭhapenta. *pr.p.*
Adorned alaṅkata ; maṇḍita ; bhūsita. *p.p.*
Admonishes anusāsati. *v.*
Admonition anusāsana ; sāsana. *n.*
Advanced vaḍḍhāpesi ; pāpesi. *v.* (*caus.*)
Advantageous hitakara. *adj.*
Advises anusāsati. *v.*
Aeon kappa. *m.*
Afraid bhīta. *p.p.*
After paraṃ *ad.*
Afterwards pacchā. *ad.* aparabhāge. *loc.*
Again and again punappunaṃ. *ad.*
Age vaya. *m.n.*
Aged vuddha ; mahallaka. *adj.*
Agitated ubbigga ; saṃvigga. *p.p.*
Agreeable iṭṭha. *adj.*
Agrees samanuññō bhavati.
Aggregate khandha. *m.*
Aggregation saṅkhāra ; khandha. *m.*
Alike avisesaṃ *ad.*
Alliance sambandha. *m.*
All-knowing sabbaññū. *adj.*
Allotted niyāmita. *p.p.*
Allowed anuññāta. *p.p.*
Alluredness paluddhabhāva. *m.*

Almost bahuso. *ad.*
Alone ekaka. *adj.*
Also api ; ca. *in.*
Always satataṇ ; nibaddhaṇ. *ad.*
Among antare. *loc.*
Ancient sanantana ; purātana. *adj.*
And so on ādi. *m.*
Angry ruṭṭha ; kuddha. *p.p.*
Announcement pavedana. *n.*
Announces āroceti. *v.*
Annointed abbhañjita ; abhisitta. *p.p.*
Anywhere yattha katthaci. *in.*
Apartment ovaraka. *m.*
Apparel vatthābharaṇa. *n.*
Appearing dissamāna ; dissanta. *pr.p.*
Appeases sammati. *v.*
Applauds 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 samantā. *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 ārūḷha ; rūḷha. *p.p.*
Ascending āruhanta. *pr.p.*
Ascending ārohana ; abhirūhana. *ger.*
As follows evaṇ ; vuccamānākārena. *ad.*
Aside ekamantaṇ. *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 ; sannipatita. *p.p.*
Assembles sannipatati. *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; pāpuṇāti; 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 pabodheti. *v.*
Awning vitāna. *m.n.*
Bad asundara. *adj.*
Bad character duccarita. *n.*
Bad smell duggandha. *m.*
Badly preached durakkhāta. *p.p.*
Badly trained dubbinīta. *p.p.*
Banner dhaja. *m.*
Banqueting hall āpānamaṇḍala. *n.*
Banyan tree nigrodha. *m.*
Bathed nahāta nhāta. *p.p.*
Battle-field yuddha-bhūmi. *f.*
Bear accha. *m.*
Bearing vahanta. *pr.p.*
Bearer vāhī; vāhaka; dhāraka; gāhaka. *m.*
Bearing dhārenta. *pr.p.*
Bears pariharati; dhāreti. *v.*
Beautiful sobhana; surūpa. *adj.*
Beauty rūpasiri; surūpatā.
Became abhavi. *v.*
Become bhūta. *p.p.*
Becomes bound bajjhati. *v.*
Becomes a monk pabbajati. *v.*
Becomes clear pasīdati. *v.*
Becomes disgusted nibbindati. *v.*
Becomes glad pasīdati. *v.*
Becomes purified sujjhati. *v.*
Becomes released muccati. *v.*
Becomes wet temeti. *v.*
Becoming bhavana. *ger.*
Bedaubs upalimpeti. *v.*
Bedroom sayanāgāra. *n.*
Been bhūta. *p.p.*
Befitting patirūpa. *adj.*
Before pubbe. *loc.* purā. *in.*
Beforehand puretaraṃ. *ad.*
Begged yācita. *p.p.*
Beginning ādi. *m.*
Beins from pabhavati. *v.*
Begotten orasa. *adj.*
Begun āraddha. *p.p.*
Behind pacchato. *ad.*
Beholding passanta. *pr.p.*
Being, living satta; pāṇī. *m.*
Being honta; bhavamāna. *pr.p.*
Being given dīyamāna. *pr.p.*
Being negligent pamajja. *abs.*
Being respected garukata. *p.p.*
Belonging santaka; āyatta. *adj.*

Belonging to a city nāgara; nāgarika. *adj.*
Beloved piya. *adj.*
Benevolence mettā. *f.*
Benevolent avera; mettāsahagata. *adj.*
Bends down onamati. *v.*
Besieged ruddha; avaruddha. *p.p.*
Besieger avarodhaka. *m.*
Be successful samijjhati *v.*
Besprinkled avasitta. *p.p.*
Best sundaratama. *adj.*
Betel (leaf) tambula. *n.*
Better sundaratara. *adj.*
Bidden āṇatta. *p.p.*
Bidding good-bye viyogāsaṇsanaṇ katvā.
Bids āṇāpeti. *v.*
Bird dija; sakuṇa: aṇḍaja. *m*
Bird's flesh sākuṇa. *n.*
Blade (of a weapon) dhārā. *f.*
Blaming upavāda. *m.*
Blanket kambala. *m.n.*
Blazing jalanta. *pr.p.*
Blessed One Bhagavantu. *m.*
Blood lohita. *n.*
Blown (by wind) vāyita. *p.p.*
Blows vāyati. *v.*
Blue jay kikī. *f.*
Bodily kāyika. *adj.*
Body deha. *m.n.* sarīra. *n.*
Body-guard aṅgarakkhaka. *m.*
Boiled pakka; pacita. *p.p.*
Bold visārada; nibbhaya. *adj.*
Bond bandhana. *n.*
Book potthaka. *m.*
Born uppanna; nibbatta; jāta; paccājāta. *p.p.*
Born from oneself sayañjāta. *adj.*
Born in Ceylon Laṅkika. *adj.*
Born in hell nerayika. *adj.*
Born on the land. thalaja. *adj.*
Bowl patta. *m.*
Bows down vandati; abhivādeti. *v.*
Brahmin dija (*lit.* twice-born); brāhmaṇa.
Brass tamba. *m.*
Breach bhedana. *ger.*
Breadfruit labuja. *n.*
Breast ura. *m.n.*
Brethren āvuso. *in. voc.*
Brightens pabhāseti. *v.*
Brilliant abhikkanta; tejassī. *adj.*
Brings āvahāti; āharati. *v.*
Brings forth abhinīharati. *v.*
Brings up poseti. *v.*
Broken bhagga. *p.p.*
Brother bhātika. *m.*
Brought up posita; puṭṭha. *p.p.*
Buddha, the Tathāgata; Buddha. *m.*
Buddhahood Buddhatta. *n.* sambodhi. *f.*
Buddhism Buddhasāsana. *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.*
Burnt daḍḍha ; jhāpita. *p.p.*
Business kicca ; kāriya. *n.* kammanta. *m.*
But tathā pi. *in.*
By degrees anukkamena ; anupubbena. *ad.*
Calamity upaddava. *m.*
Calls āmanteti. *v.*
Calls near pakkosati. *v.*
Calmed santa. *p.p.*
Calms (itself) sammati. *v.*
Came upāgami. *v.*
Camp khandhāvāra. *m.*
Candy (phāṇita-) khaṇḍa. *m.*
Canopy vitāna. *m.n.*
Caparisons kappeti. *v.*
Caravan-leader satthavāha. *m.*
Carefully sakkaccaṃ. *ad.*
Carpenter rathakāra; vaḍḍhakī. *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 gaṇhāpeti. *v.*
Cave leṇa. *n.* guhā *f.*
Celibacy brahmacariyā. *f.*
Celestial dibba. *adj.*
Central majjhima. *adj.*
Century satavassa ; vassasata. *n.*
Ceremony maṅgala. *n.* chaṇa. *m.*
Certain aññatara. *adj.*
Certainly kāmaṃ ; vata ; nūnaṃ. *ad.*
Chamber gabbha. *m.*
Chance otāra ; vāra. *m.*
Charcoal aṅgāra. *m.*
Charity cāga. *m.*
Charm manta. *m.n.*
Charming ramma. *adj.*
Charred jhāma. *adj.*
Chases anubandhati. *v.*
Chief padhāna ; agga. *adj.*
Chief bull puṅgava. *m.*
Child dāraka. *m.*
Circumambulation padakkhiṇā. *f.*
Citizen nāgara ; nāgarika. *adj.*
Clad nivattha. *p.p.*

Clansman kulaputta. *m.*
Clapping hands appoṭhenta. *pr.p.*
Clay mattikā. *f.*
Clean vītamala. *adj.*
Cleanses parisodheti. *v.*
Cleansing sodhanā; pariyodapanā. *f.*
Clear pasanna. *p.p.*
Clearing sodhenta. *pr.p.*
Clever (upāya-)kusala. *adj.*
Cleverness kosalla. *n.*
Climate utuguṇa. *n.*
Clinging allīna. *p.p.*
Closed saṇvuta. *p.p.*
Closet koṭṭhaka. *m.*
Clothe dussa. *n.* sāṭaka. *m.* vāsa. *m.n.*
Cloud abbha. *n.* megha. *m.*
Coffin mataka-doṇi. *f.*
Collected cita; upacita. *p.p.*
Collects upacināti. *v.*
Colour vaṇṇa. *m.*
Comes to pāpuṇāti. *v.*
Coming āgacchanta. *pr.p.*
Coming āgamana; āgata. *ger.*
Community saṅgha. *m.*
Comparison upamāna. *n.* upamā. *f.*
Complete paripūra. *adj.* paripuṇṇa. *p.p.*
Complexion (sarira-) vaṇṇa. *m.*
Command āṇā. *f.*
Commentary aṭṭhakathā. *f.*
Commissions niyojeti. *v.*
Common sādhāraṇa. *adj.*
Company parisā. *f.*
Compassionate dayālu. *adj.*
Completely filled paripuṇṇa. *p.p.*
Component (*part*) saṅkhāra. *m.*
Concealed paṭicchanna. *p.p.*
Conceals chādeti. *v.*
Concentration jhāna. *n.* samāpatti. *f.*
Concerning nissāya. *in.*
Conditioned nipphanna. *p.p.*
Connected with nissita. *p.p.*
Connects sambandheti. *v.*
Conquered jita; vijita. *p.p.*
Conquering jinanta. *pr.p.*
Consent paṭiññā; anuññā; anumati. *f.*
Considers sallakkheti. *v.*
Consolation assāsa. *m.*
Consoles samassāseti. *v.*
Constantly satataṇ; nirantaraṇ. *ad.*
Contention bheda; vivāda. *m.*
Convention sammuti. *f.*
Conveyance yāna. *n.*
Converts pasādeti. *v.*
Convinces saññāpeti. *v.*
Cooking pāka; pacana. *ger.*
Cooled sītibhūta. *p.p.*
Coronation rajjābhiseka. *m.* kirīṭadhāraṇa. *n.*
Corpse matakalebara. *n.*
Corrupted paduṭṭha; dūsita. *p.p.*
Cost aggha; vaya. *m.*
Costly mahāraha. *adj.*

Couch pallaṅka. *m.*
Coughs ukkāsati. *v.*
Could asakkhi. *v.*
Could have moved (he) saṅkamissā. *v.*
Council hall santhāgāra. *m.*
Countless asaṅkheyya. *adj.*
Country raṭṭha. *n.* janapada. *m.*
Courtezan gaṇikā. *f.*
Covered paṭicchanna; channa; chādita. *p.p.*
Covered with sañchanna. *p.p.*
Covers chādeti. *v.*
Covetous abhijjhālu; luddha. *adj.*
Craft sāṭheyya. *n.*
Created nimmita. *p.p.*
Creates nimmināti. *v.*
Crimson lohitavaṇṇa. *adj.*
Crime aparādha. *m.*
Crooked-handed kuṇī. *m.*
Crossable taraṇīya. *pt.p.*
Cross-bar aggala. *n.*
Crossing (a stream) taramāna. *pr.p.*
Cross legged state pallaṅka. *m.*
Crowd samūha. *m.*
Crown makuṭa; kirīṭa. *n.*
Crushes maddati. *v.*
Crying aloud kandanta. *pr.p.*
Crystal phaḷika. *m.* & *adj.*
Cuckoo kokila. *m.*
Current sota. *m.*
Curry sūpa. *m.* vyañjana. *n.*
Curtain sāṇi. *f.*
Cuts off ucchindati. *v.*
Cutter chettu. *m.*
Dance nacca. *n.*
Dancing girl nāṭikā; nāṭakitthī *f.*
Dances naccati. *v.*
Danger antarāya; upaddava. *m.*
Daily patidinaṃ. *ad.* devasika. *adj.*
Darkness tama. *m.n.* andhakāra. *m.*
Dark spot kāḷaka. *n.*
Dashed ghaṭṭita; pahaṭa. *p.p.*
Dashing ghaṭṭenta; pothenta. *pr.p.*
Dealer in oil telika. *m.*
Dear piya; pemanīya. *adj.*
Debt iṇa. *n.*
Decay jarā. *f.* jīraṇa. *n.*
Decayed jiṇṇa. *p.p.*
Decked bhūsita. *p.p.*
Declares pakāseti. *v.*
Decreases parihāyati. *v.*
Deer-park migadāya. *m.*
Delicate sukhumāla. *adj.*
Delicious paṇīta. *adj.*
Delight pīti; tuṭṭhi; abhirati. *f.*
Delighted haṭṭha; tuṭṭha; rata; *p.p.*
Delightful ramanīya; ramma. *adj.*
Delightfully ramanīyākārena. *ad.*

Deliverance mokkha. *m.*
Dense forest vanantara : vipina. *n.*
Departed nikkhami. *v.*
Departed niggata. *p.p.*
Departs apagacchati ; vigacchati. *v.*
Dependent nissitaka. *adj.*
Depending on nissāya ; upanissāya. *abs.*
Deposit āsaya : ākara. *m.*
Deposited nidahita. *p.p.*
Desert kantāra. *m.*
Despair kheda. *m.*
Despised garahita. *p.p.*
Despises nindati ; avamāneti ; avajānāti : garahati. *v.*
Destination patthitaṭṭhāna. *n.*
Destined for hell nerayika. *adj.*
Destitute anātha. *adj.*
Destroyed vināsita. *p.p.*
Destroys vināseti ; ucchindati. *v.*
Determination adhiṭṭhāna. *n.*
Determines adhiṭṭhāti. *v.*
Develops bhāveti. *v.*
Deviates apakkamati. *v.*
Devotee, male upāsaka. *m.* *female* upāsikā. *f.*
Devotion bhatti. *f.*
Did akā ; akāsi ; akari ; kari. *v.*
Dies marati ; cavati. *v.*
Difficult dukkara. *adj.*
Difficult to see duddasa. *adj.*
Diffuses pharati. *v.*
Diminishes apacināti. *v.*
Dimly mandālokena. *ad.*
Dirt mala. *n.*
Dirty upakkiliṭṭha. *p.p.*
Disappeared antarahita. *p.p.*
Disappears antaradhāyati ; vinassati. *v.*
Disappointed khinna. *p.p.*
Disciple sāvaka. *m.*
Discipline vinaya. *m.*
Disciplinary code vinaya. *m.*
Discourse desanā. *f.*
Disgrace parābhava. *m.*
Disgusting paṭikkūla. *adj.*
Dispatches vissajjeti ; peseti. *v.*
Dissension bheda ; vivāda. *m.*
Dissent, internal mithubheda. *m.*
Distinguished abhiññāta : visiṭṭha. *p.p.*
Distributes vissajjeti ; bhājeti. *v.*
District padesa. *m.*
Diversified vicitta ; visiṭṭha ; vividha. *adj.*
Divided vibhatta ; bhājita. *p.p.*
Divides vibhajati ; bhājeti. *v.*
Divine dibba. *adj.*
Division vibhāga. *m.* aṅga. *n.*
Doer kāraka. *m.*
Doing kurumāna ; karonta. *pr.p.* karaṇa. *ger.*
Donor dāyaka ; dātu. *m.*
Don't mā. *in.*
Doubt kaṅkhā ; vicikicchā. *f.*

Drags near ākaḍḍhati. *v.*
Drawing near upasaṅkamitvā. *abs.*
Drawn out abbūḷha. *p.p.*
Dream supina. *n.*
Drink peyya ; pānaka. *n.*
Drinker of liquor majjapa. *m.*
Drinking hall āpānamaṇḍaḷa. *n.*
Drinks pivati. *v.*
Driving pājenta. *pr.p.*
Drunk pīta. *p.p.*
Drys up sussati. *v.*
Due course anupubba. *n.*
Dug out nikhāta. *p.p.*
Dung mala. *n.* asuci. *m.*
During vattante. *loc.*
Dust raja. *m.n.*
Dwarf lakuṇṭaka. *adj.*
Dweller vāsī *m.*
Dwelling place upassaya. *m.*
Dwells ajjhāvasati ; viharati. *v.*
Dwindles parihāyati. *v.*
Dye rajana. *n.*
Dyed rañjita. *adj.*
Early kālass 'eva ; pāto va. *in.*
Earthen mattikāmaya. *adj.*
Easily done sukara. *adj.*
Eastern puratthima. *adj.*
Easy to see sudassa. *adj.*
Eaten bhutta ; khādita. *p.p.*
Eats asnāti ; bhuñjati. *v.*
Ecclesiastic pabbajita. *m.*
Edge mukhavaṭṭi. *f.*
Effort parakkama. *m.*
Elapsed atikkanta. *p.p.*
Elder, the thera. *m.*
Elephant kuñjara. *m.*
Eliminated pahīna ; *p.p.*
Else no ce. *in.*
Embarked ārūḷha. *p.p.*
Embarking (nāvā-) abhirūhana. *ger.*
Emperor adhirāja. *m.*
Employed niyutta. *p.p.*
Encounters samāgacchati. *v.*
Enjoying abhiramanta. *pr.p.*
Encircling parikkhepa. *m.*
Enclosure koṭṭhaka. *m.*
End anta. *m.*
Endeavours ussahati. *v.*
Endowed with patimaṇḍita ; yutta. *p.p.*
Endurance adhivāsanā. *f.*
Endures sahati. *v.*
Engaged niyutta. *p.p.*
Enjoying anubhavanta. *pr.p.*
Enjoyment assāda. *m.*
Enjoys abhiramati. *v.*
Enlightened buddha ; sambuddha. *p.p.*
Enlightenment buddhatta. *n.*
Enmity vera. *n.*
Enough alaṃ. *in.*
Enquiring upaparikkhanta. *pr.p.*
Enraged ruṭṭha ; rosita. *p.p.*
Entered paviṭṭha. *p.p.*
Entire sakala ; niravasesa. *adj.*

Envoy rājadūta. *m.*
Equal sadisa ; sama ; samāna. *adj.*
Erects kāreti ; māpeti. *v.*
Erudition paṇḍicca. *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 parikkhīṇa ; khīṇa. *p.p.*
Exhaustion khaya. *m.*
Existence vutti ; pavatti. *f.*
Existing saṃvijjamāna. *pr.p.*
Exists vijjati ; vattati. *v.*
Expands tanoti. *v.*
Expects āgameti. *v.*
Expedient upakkama. *m.*
Expertness pāṭava. *m.* paṭutā. *f.*
Expresses pakāseti. *v.*
Exquisite ativisiṭṭha. *p.p.*
Extensive patthaṭa. *p.p.*
Eye of wisdom dhammacakkhu. *n.*
Face to face sakkhi, *in.* paccakkhaṃ. *ad.*
Facing abhimuka. *adj.*
Factor of knowledge bojjhaṅga. *m.*
Fails vihāyati. *v.* (use with ablative).
Faith saddhā. *f.*
Faithful saddha. *adj.*
Far spent abhikkanta ; atikkanta. *p.p.*
Fathom vyāma. *m.*
Fatigued kilanta. *p.p.*
Fallen patita. *p.p.*
Falls down patati. *v.*
Falls into (*sleep, etc.*) okkamati. *v.*
Falsehood micchā; musā. *in.*
Fame yasa. *m.n.* kitti. *f.*
Famous 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 chaṇa ; ussava. *m.*
Fetter (*mental*) saññojana. *n.*
Few thoka ; appaka ; katipaya. *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 daḷha. *adj.*
Fish maccha. *m.*
Fisherman bālisika. *m.*
Fit anucchavika. *adj.*
Flag paṭākā. *f.*
Flees palāyati. *v.*
Flesh maṃsa. *n.*
Flock of birds dijagaṇa. *m.*
Foam pheṇa. *n.*
Followed by anugata ; parivuta. *p.p.*
Follows anveti ; anukkamati. *v.*
Food bhojana ; anna. *n.* gocara ; āhāra. *m.*
Foolish muḷha ; bāla. *adj.*
For atthāya. *dat. sing.*
Force bala. *n.* balakkāra. *m.*
Forcibly pasayha. *abs.*
Foremost padhāna. *adj.*
Forgiven khanta. *p.p.*
Former purima. *adj.*
Foremost sabbapaṭhama ; agga. *adj.*
Forenoon pubbaṇha. *m.*
Forester vanacara. *m.*
Forsaking cāga. *ger.*
Fortnight addhamāsa. *m.*
Fortune sampatti. *f.*
Foul pūti. *adj.*
Fourfold catubbidha. *adj.*
Fragrance sugandha. *m.*
Fragrant sugandha. *adj.*
Fraternity saṅgha. *m.*
Fraudulent saṭha. *adj.*
Free from dust viraja. *adj.*
Freed mutta. *p.p.*
Fresh nava. *adj.*
Friend mitta. *m.* samma (only in vocative).
Friendliness mettā. *f.*
Friendship sohajja. *n.*
Frightened bhīta. *p.p.*
Frog maṇḍūka. *m.*
From afar dūrato. *ad.*
Frothy pheṇila. *adj.*
Frugal mitabbaya. *adj.*
Full puṇṇa. *p.p.*
Full of ākiṇṇa. *p.p.*
Full moon day puṇṇamī. *f.*
Further uttariṃ. *ad.*
Future anāgata. *adj.* (*time*) *m.*
Gain lābha. *m.*
Garage vāhanāgāra. *m.n.*
Garden ārāma. *m.* uyyāna. *n.*
Garrulous vācāla. *adj.*
Gatekeeper dovārika. *m.*
Gate tower gopura. *n.*
Gathers upacināti. *v.*
Generation kulaparivaṭṭa. *n.*
Getting down otaranta. *pr.p.*

Gilded suvaṇṇālitta. *p.p.*
Giver dāyaka ; dātu. *m.*
Gives up paṭinissajati. *v.*
Glad attamana ; tuṭṭha ; haṭṭha ; sumana. *adj.*
Gladdens pasādeti. *v.*
Glory teja ; yasa. *m.n.*
Glowing jotanta. *pr.p.* jalita. *p.p.*
Goad pājana. *n.*
God sura ; deva. *m.*
Goes yāti. *v.*
Goes back paṭikkamati. *v.*
Goes beyond atikkamati. *v.*
Goes out niyyāti. *v.*
Going gamana. *ger.*
Gold kaṇaka ; suvaṇṇa. *n.*
Golden suvaṇṇamaya. *adj.*
Goldsmith suvaṇṇakāra. *m.*
Gone pakkanta ; yāta. *p.p.*
Gone astray mūḷha. *p.p.*
Gone away apakkanta. *p.p.*
Gone over atikkanta. *p.p.*
Got (*he*) alattha. *v.*
Got up āruḷha ; uṭṭhita. *p.p.*
Grammarian veyyākaraṇika. *m.*
Gratification cetopasāda. *m.*
Great vipula ; mahanta. *adj.*
Greatness seṭṭhatā. *f.*
Greatest mahattama. *adj.*
Great mass khandha. *m.* rāsi. *f.*
Greatly beneficial mahānisaṇsa. *adj.*
Groom assagopaka ; assabhaṇḍaka. *m.*
Gross thūla. *adj.*
Grove saṇḍa. *m.*
Growing vaḍḍhanta. *pr.p.*
Grown up vuddha. *p.p.*
Grows rūhati ; vaḍḍhati. *v.*
Guards gopeti ; rakkhati. *v.*
Gum silesikā. *f.*
Hand bhuja ; hattha. *m.*
Hands over paṭicchāpeti. *v.*
Handful muṭṭhimatta. *adj.*
Handsome abhirūpa. *adj.*
Happiness sukha. *n.*
Happy state sugati. *f.*
Hard food khajja. *n.*
Harvest dhaññaphala. *n.*
Has been babhūva. *v.*
Has grieved susoca. *v.*
Has left jahāra. *v.*
Hasty sāhasika. *adj.*
Having abandoned pahāya. *abs.*
Having approached upecca. *abs.*
Having assembled samāgamma ; saṅgamma. *abs.*
Having been hutvā. *abs.*
Having begun ārabbha. *abs.*
Having been born uppajja. *abs.*
Having brought ānīya 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 nīharitvā. *abs.*
Having entered pavissa ; pavisiya. *abs.*
Having forgotten sammuyha. *abs.*
Having got upalabbha. *abs.*
Having in front purakkhatvā. *abs.*
Having knocked down nihacca. *abs.*
Having known ñatvā ; viditvā; aññāya ; jānitvā. *abs.*
Having removed vineyya. *abs.*
Having risen up uṭṭhāya. *abs.*
Having sat nisajja. *abs.*
Having sent pesetvā. *abs.*
Having separated vivicca. *abs.*
Having struck āhacca. *abs.*
Having taken ādāya. *abs.*
Having thatched chādetvā. *abs.*
Having trapped rundhitvā. *abs.*
Having trodden akkamma. *abs.*
Having understood avecca ; aññāya. *abs.*
Having vexed upahacca. *abs.*
Having wasted khepetvā. *abs.*
Hawks (vāṇijjāya) āhiṇḍati. *v.*
Head sira. *m.n.* sīsa ; uttamaṅga. *n.*
Head downward avaṇsira. *adj.*
Health ārogya. *n.*
Healthy niroga ; aroga. *adj.*
Heaping up nicaya. *m.*
Heard assosi ; suṇi. *v.*
Heard suta. *p.p.*
Hearing savaṇa. *ger.*
Heat teja. *m.n.* uṇha. *n.*
Heat of the sun ātapa. *m.*
Heated tatta ; tāpita. *p.p.*
Heavenly dibba. *adj.*
Heavenly messenger devadūta. *m.*
Heaviness gārava. *m.*
Hell niraya. *m.*
Hellish āpāyika. *adj.*
Help upakāra ; anuggaha. *m.*
Helpless anātha. *adj.*
Helps upatthambheti ; anuggaṇhāti. *v.*
Here iha ; atra. *in.*
Heretic micchādiṭṭhika ; titthiya. *m.*
Heretical titthiya. *adj.*
Hermit tāpasa ; tapassī. *m.*
Hermitage assama. *m.*
Hero vīra ; sūra. *m.*
Heroism sūratā ; vīratā. *f.*
Hexagonal chaḷaṇsa. *adj.*
Higher uttaritara ; uccatara. *adj.*
Highest uttama ; agga ; seṭṭha. *adj.*
Highroad addhāna. *n.*
Highway mahāmagga. *m.*
Highwayman panthaghātaka. *m.*
Hindermost sabbapacchima. *adj.*
Hindrance nīvaraṇa. *n.* bādhā. *f.*

Hitting ghaṭṭenta. *pr.p.*
Hold gahaṇa *ger.*
Homage gārava. *m.*
Homelessness anagāriya. *n.*
Honest uju ; akuṭila. *adj.*
Honoured mānita ; mahita ; garukata. *p.p.*
Horn siṅga. *n.*
Horse-trappings assabhaṇḍaka. *n.*
Hospitality sakkāra. *m.*
Hostile king paṭirāja. *m.*
House upassaya. *m.* agāra ; geha ; nivesana. *n.*
Household life gharāvāsa. *m.*
Hunter luddaka. *m.*
How much kittaka. *adj.*
Hub nābhi. *f.*
Huge mahanta ; visāla. *adj.*
Humanity manussatta. *n.*
Hurls khipati. *v.*
Hymn gīta. *n.*
Idea mati. *f.* mata. *n.*
Idiot eḷamūga. *m.*
Ignoble anariya. *adj.*
Ignorant appassuta. *adj.*
Imitation anukaraṇa. *ger.*
Immense atimahanta ; vipula. *adj.*
Immeasurable appameyya. *pt.p.*
Immediately following ānantarika. *adj.*
Impermanent anicca. *adj.*
Impostor patirūpaka. *m.*
Impure asuci. *adj.*
In all probability ekaṇsena. *ad.*
In another way aññathā. *ad.*
Inappropriate ananucchavika. *adj.*
In both ways ubhayathā. *ad.*
Increase vuddhi. *f.* udaya. *m.*
Injury apakāra. *m.*
Increasing vaḍḍhenta. *pr.p.*
Increases vaḍḍhati ; abdivaḍḍhati. *v.*
Indeed khalu. *in.*
India jambudīpa. *m.*
In every way sabbaso ; sabbathā. *ad.*
Infant thanapa. *m.*
Inferior nīca ; adhama. *adj.*
Informs nivedeti ; paṭivedeti ; ācikkhati. *v.*
Inheritance dāyāda. *m.*
In many ways bahuso ; bahudhā. *ad.*
Inner part abbhantara. *n.*
Inner village antogāma. *m.*
Innumerable asaṅkheyya. *pt.p.*
In olden days purā. *in.*
Insight paṭivedha. *m.*
Inspecting upaparikkhanta. *pr.p.*
Intermediate quarter anudisā. *f.*
Interview sākacchā *f.*
Intoxicated matta. *p.p.*
Invites nimanteti. *v.*
Iron aya. *m.n.*
Iron safe ayopeḷā. *f.*
Irritated anattamana. *adj.*

Is able pahoti. *v.*
Is accompanied parivārīyati. *v.*
Is attacked paharīyati. *v.*
Is avoided vajjīyati; cajīyati. *v.*
Is becoming bhūyati. *v.*
Is born nibbattati. *v.*
Is bound bajjhati. *v.*
Is bought kiṇīyati. *v.*
Is broken bhijjati. *v.*
Is buried nikhaṇīyati. *v.*
Is burnt ḍayhati. *v.*
Is carried nīyati. *v.*
Is collected cīyati. *v.*
Is cut chijjati. *v.*
Is deposited nidhīyati. *v.*
Is done karīyati. *v.*
Is eaten khajjati. *v.*
Is entered pavisīyati. *v.*
Is esteemed agghīyati. *v.*
Is fed bhojīyati. *v.*
Is floated vuyhati. *v.*
Is got labbhati. *v.*
Is heard sūyati; suyyati. *v.*
Is hung olambīyati. *v.*
Is killed haññati. *v.*
Is led niyyati. *v.*
Is opened avāpurīyati. *v.*
Is perfumed vāsīyati. *v.*
Is plundered acchindīyati. *v.*
Is read paṭhīyati. *v.*
Is remembered sarīyati. *v.*
Is said vuccati; pavuccati. *d.*
Is served up upaṭṭhīyati. *v.*
Is slain mārīyati. *v.*
Is tormented hiṃsīyati. *v.*
Is wounded vaṇīyati. *v.*
Jasmine sumanā. *f.*
Jewel ratana. *n.*
Jewel throne maṇipallaṅka. *m.*
Journey cārikā. *f.* gamana. *n.*
Journeying sañcaranta. *pr.p.*
Joy pīti. *f.* pāmojja; somanassa. *n.* hāsa. *m.*
Joyful haṭṭha; tuṭṭha. *p.p.* sumana. *adj.*
Judge vinicchayāmacca. *m.*
Jumps up abbhuggacchati. *v.*
Junction siṅghāṭaka *n.* maggasamāgama. *m.*
Just as yathā—tathā; seyyathā pi. *in.*
Just as if seyyathā pi nāma. *in.*
Just so evam eva; tathā. *in.*
Justice yutti. *f.*
Keeping company with upasevanā. *f.*
Keeps ṭapeti; nikkhipati. *v.*
Keeps company with payirupāsati. *v.*
Keeps in mind manasikaroti. *v.*
Keeps silence tuṇhī bhavati.
Kept nikkhita; ṭhapita. *p.p.*
Killed mārita; hata. *p.p.*
Killer māretu. *m.*
Kills hanati; hanti; māreti. *v.*
Kind jāti; vikati. *f.*
Kind kāruṇika; dayālu. *adj.*
Kindness dāyā; karuṇā. *f.*

King rāja. *m.*
Kingdom rajja ; vijita. *n.*
Kingship rajja. *n.*
Knee-deep jaṇṇumatta. *adj.*
Knocked against paṭihata. *p.p.*
Knocks on or at ākoṭeti. *v.*
Knower ñātu. *m.*
Knowing jānanta ; vijānanta. *pr.p.*
Knowledge ñāṇa. *n.* paññā. *f.*
Knows jānāti ; vijānāti. *v.*
Knows clearly pajānāti. *v.*
Knows perfectly parijānāti. *v.*
Labourer vetanika ; kammakāra. *m.*
Lad māṇavaka. *m.*
Ladder nisseṇī. *f.*
Ladle uḷuṅka. *m.*
Laid down paññatta ; nipanna. *p.p.*
Lake sara. *m.n.*
Lamenting vilapamāna. *pr.p.*
Last pacchima. *adj.*
Laughter hāsa. *m.* hasana. *n.*
Land thala. *n.*
Lass māṇavī. *f.*
Last pacchima ; antima. *adj.*
Lasts pavattati. *v.*
Latch aggala. *n.*
Law-book nītigantha. *m.*
Layman gihī ; upāsaka. *m.*
Laywoman upāsikā. *f.*
Leader nāyaka ; pāmokkha. *m.*
Leaf-hut paṇṇasālā. *f.*
League yojana. *n.* (*about 7 miles*)
Learned bahussuta. *adj.*
Learnedness bāhusacca. *n.*
Leaves cajati. *v.*
Leaves the household life pabbajati ; abhinikkhamati. *v.*
Leaving jahitvā. *abs.*
Left vāma. *adj.*
Letter sāsana ; lekhana. *n.*
Liberal donor dānapati. *m.*
Library potthakālaya. *m.*
Lid pidhāna ; apidhāna. *n.*
Lie musā. *in.* asacca. *n.*
Life jīva. *m.* jīvita ; carita. *n.*
Life of a recluse sāmaññā. *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.* savaṇa. *ger.*
Literature ganthāvali. *f.*
Little thoka ; appaka. *adj.*
Liquor, fermented meraya. *n.*
Liquor, distilled surā. *f.*
Living jīvana. *ger.*
Living jīvanta. *pr.p.*
Living being pāṇaka ; satta ; pāṇī. *m.*
Livelihood jīvikā. *f.*
Lives in adhivasati. *v.*
Lives together saṃvasati. *v.*

Located patiṭṭhāpita. *p.p.*
Lodging nivesana. *n.*
Logician takkika. *m.*
Long time addhā. *m.* dīgharattaṃ ; ciraṃ. *ad.*
Longing of a pregnant woman dohaḷa. *m.*
Lord nātha ; ayya. *m.*
Lordship ādhipacca. *n.*
Lost naṭṭha. *p.p.*
Lotus paṅkaja ; sārasa. *n.*
Love pema. *n.* sineha ; pasāda. *m.*
Lovely pāsādika. *adj.*
Lover vāritaka (*lit.* betrothed) ; piyāyaka. *m.*
Low-caste man vasala. *m.*
Lowest heṭṭhima. *adj.*
Lust taṇhā. *f.*
Lustre obhāsa. *m.*
Lutanist veṇika. *m.*
Lying down nipanna. *p.p.*
Made of silver rajatamaya. *adj.*
Made ready paṭiyatta. *p.p.*
Magnificently visiṭṭhākārena. *ad.*
Maid paricārikā. *f.*
Makes less apacināti. *v.*
Makes ready paṭiyādeti. *v.*
Making a noise ravamāna. *pr.p.*
Mammal khīrapāyī. *m.*
Mango-fruit amba. *n.*
Manifest pātubhūta ; pākaṭa. *p.p.*
Manifested pāturahosi. *v.*
Manifests pakāseti ; pātubhavati. *v.*
Mansion bhavana. *n.* vimāna. *m.n.*
Mantle kañcuka. *m.*
Many aneka. *adj.*
Many times bahukkhattuṃ. *ad.*
Marches against abbhuyyāti. *v.*
Marine sāmuddika. *adj.*
Marks out paricchindati. *v.*
Marries āvāheti or vivāheti. *v.*
Mass of rock pabbatakūṭa. *m.n.*
Master (*teacher*) satthu. *m.*
Mat kilañja. *m.*
Matrimonial āvāha-vivāhika. *adj.*
May, month of, Vesākha. *m.*
May be siyā ; bhaveyya. *v.*
Mean dīna. *adj.* (*p.p.*).
Meaning attha. *m.*
Means upakkama ; upāya. *m.*
Measurable meyya. *pt.p.*
Measured mita. *p.p.*
Measureless appameyya. *pt.p.*
Measures mināti. *v.*
Medicine bhesajja. *n.*
Meditation jhāna. *n.*
Meets together sannipatati. *v.*
Menacing santajjenta. *pr.p.*
Mental mānasika ; manomaya. *adj.*
Meritorious deed puñña ; kusalakamma. *n.*
Merry tuṭṭha. *p.p.*
Message sāsana. *n.*

Messenger dūta ; 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.*
Milked duddha. *p.p.*
Mind mānasa ; citta. *n.*
Minute muhutta. *n.*
Miracle pāṭihāriya. *n.*
Mischief apakāra. *m.*
Misdeed dosa. *m.* vajja. *n.*
Miserable dīna ; dukkhita. *p.p.*
Miserly luddha. *p.p.*
Misfortune vipatti. *f.*
Mistress sāminī. *f.*
Mixed saṅkiṇṇa ; missita. *p.p.*
Mixed with ghee ghātika. *adj.*
Modern ajjatana. *adj.*
Moment khaṇa. *m.*
Monk pabbajita ; samaṇa ; tapodhana. *m.*
Moon nisākara ; canda. *m.*
Monkey makkaṭa. *m.*
More bhīyo. *in.*
Most accanta. *adj.*
Mounting abhirūhana. *ger.*
Movable cālanīya. *pt.p.*
Moves calati ; sañcarati ; saṅkamati. *v.*
Moving about saŋsaraṇa. *ger.* saŋsaranta. *pr.p.*
Moves aside apeti. *v.*
Moves off apagacchati. *v.*
Mowed lūna. *p.p.*
Much ailing bavhābādha. *adj.*
Much heated kaṭhita. *p.p.*
Much valuable mahāraha. *adj.*
Multi-coloured nānāvaṇṇa. *adj.*
Music vādita. *n.*
Musical instrument turiya ; turiyabhaṇḍa. *n.*
My dear bho. *in.*
Naked nagga. *adj.*
Naked ascetic niganṭha. *m.*
Naught na kiñci. *in.*
Navc nābhi. *f.*
Near avidura ; āsanna ; samīpa. *adj.*
Necessity attha. *m.*
Need payojana. *n.*
Neglects pamajjati. *v.*
Neighbourhood sāmanta ; āsannaṭṭhāna. *n.*
Never na kudācanaŋ. *ad.*
New nava ; abhinava. *adj.*
News vuttanta. *m.* pavatti. *f.*
Noble seṭṭha ; uttama ; vara. *adj.*
Noble person ariya. *m.*
Noble truth ariyasacca. *n.*
Novel navakathā. *f.*
Nobler uttaritara ; seṭṭhatara. *adj.*
Nobody na koci. *in.*
Noise rava. *m.*
Norm dhamma. *m.*

Not destroyed anūhata. *p.p.*
Not seldom abhiṇhaṃ. *ad.*
Nourished posita; puṭṭha. *p.p.*
Nourishing ojavanta. *adj.*
Novice monk sāmaṇera. *m.*
Nun bhikkhunī. *f.*
Nursing upaṭṭhāna. *ger.* upaṭṭhahanta. *pr.p.*
Object gocara. *m.*
Observance pālana; rakkhana. *ger.*
Obstructed ruddha; bādhita. *p.p.*
Obtained laddha. *p.p.*
Occasion avatthā. *f.*
Odour gandha. *m.*
Of other faiths aññatitthiya. *adj.*
Oil tela. *n.*
Ola tālapaṇṇa. *n.*
Old jiṇṇa. *p.p.*
Old age jarā. *f.*
Olden purātana; sanantana. *adj.*
Omniscience sabbaññutā. *f.*
On account of nissāya; paṭicca. *in.* (*abs.*).
On that account tato nidānaṃ. *ad.*
Once ekakkhattuṃ; ekadā. *ad.*
Once a fortnight anvaddhamāsaṃ. *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; ajjhokāsa. *m.*
Opposite abhimukha; viruddha. *adj.*
Oppressed by abhipīḷita. *p.p.*
Orange-coloured kāsāva. *adj.*
Order kama; anukkama; *m.* paṭipāṭi. *f.*
Ordination, higher upasampadā. *f.*
Originally sabbapaṭhamaṃ. *ad.*
Ornament ābharaṇa; pilandhana. *n.*
Orphan amātāpitika. *adj.*
Other world paraloka. *m.*
Ought to be bhavitabba. *pt.p.*
Overhead upari. *in.* matthake. *loc.*
Own saka. *adj.*
Own mind sacitta. *n.*
Owner sāmika. *m.*
Pagoda cetiya. *n.*
Pain vedanā. *f.*
Pair yuga; yugala; dvaya; dvika. *n.*
Palace rājabhavana. *n.*
Palmyra leaf tālapaṇṇa. *n.*
Park ārāma. *m.*
Partakes (*of food*) paribhuñjati. *v.*
Passes away cavati. *v.*
Passionless viraja. *adj.*

Paternal pettika ; pitusantaka. *adj.*
Pavilion maṇḍapa. *m.*
Paying honour sakkaronta ; garukaronta. *pr.p.*
Paying respect mānenta ; pūjenta. *pr.p.*
Peak kūṭa. *n.*
Peaceful nibbuta ; santa. *p.p.*
Peasant gāmika ; jānapadika. *m.*
Pedestrian padika. *m.*
People jana. *m.* janatā. *f.*
Perceiver mantu. *m.*
Perfect knowledge abhisambodhi. *f.*
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* cetiyaṅgaṇa. *n.*
Plays dibbati ; kīḷati. *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.*
Polished maṭṭha. *p.p.*
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 dāḷiddiya. *n.*
Pouring āsiñcanta ; ākiranta. *pr.p.*
Pours āsiñcati. *v.*
Powders cuṇṇeti. *v.*
Power bala. *n.* ānubhāva. *m.*
Practised, well suciṇṇa. *p.p.*
Practises anuyuñjati ; paṭipajjati. *v.*
Praise thuti. *f.*
Praised abhitthuta ; vaṇṇita. *p.p.*
Praising thomenta. *pr.p.*
Praises abhitthavati ; pasaṃsati. *v.*
Preacher desaka ; kathika. *m.*

Preaching desenta. *pr.p.*
Preceptor upajjhāya. *m.*
Precious anaggha; mahāraha. *adj.*
Precious thing ratana. *n.*
Predisposition anusaya. *m.*
Pregnant garugabbhā. *f.*
Prepared paṭiyatta; sajjita; paññatta. *p.p.* (the last is used in connection with beds and seats).
Presence abhimukha. *n.*
Present vijjamāna; sammuka. *adj.*
Present paṇṇākāra. *m.*
Prince rājakumāra. *m.*
Proceeds abhikkamati. *v.*
Proclaimed ghuṭṭha. *p.p.*
Proclaims pakāseti. *v.*
Produced uppādita. *p.p.*
Produces nibbatteti; uppādeti; janeti. *v.*
Professor paṇḍitācariya. *m.*
Profit attha; ānisaṃsa. *m.*
Promises paṭijānāti. *v.*
Property santaka. *m.*
Prospers 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 upakaraṇa; *for journey* pātheyya. *n.*
Provoked ruṭṭha. *p.p.*
Proximity samīpa. *n.*
Public, the mahājana. *m.*
Pulpit dhammāsana. *n.*
Purification pariyodapanā. *f.*
Purity visuddhi. *f.*
Purse pasibbaka. *m.*
Pursuit upasevanā. *f.*
Putrid pūti. *adj.*
Puts in pakkhipati. *v.*
Puts in order paṭisāmeti. *v.*
Queen mahesī; rājadevī. *f.*
Question pañha. 3.
Questioned pucchita; puṭṭha. *p.p.*
Rainy season vassāna. *m.*
Raised uppādita; uṭṭhāpita. *p.p.*
Raises uppādeti; nibbatteti. *v.*
Raises up ukkhipati; ussāpeti. *v.*
Rampart pākāra. *m.*
Range rāji; panti. *f.*
Rare dullabha. *adj.*
Reaches upagacchati; upasaṅkamati. *v.*
Realm rajja. *n.*
Rebirth punabbhava. *m.*
Rebuked akkuṭṭha. *p.p.*
Received labhi. *v.* laddha. *p.p.*
Receives paṭigaṇhāti; 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 rajjaṇ kārenta. *pr.p.*
Rejoices abhinandati. *v.*
Rejoicing abhinandana; nandana. *ger.*
Relation ñāti. *m.*
Released mutta: vippamutta. *p.p.*
Relic dhātu. *f.*
Religion samaya. *m.* sāsana. *n.*
Remaining avasesa. *adj.* avasiṭṭha. *p.p.*
Remembering anussaranta. *pr.p.*
Remembers anussarati. *v.*
Remote paccantima. *adj.*
Removed apanīta. *p.p.*
Removed of apagata; vigata. *p.p.*
Removed from onīta. *p.p.*
Removes vajjeti; parivajjeti. *v.*
Removes (*a hat, etc.*) omuñcati. *v.*
Repairs paṭisaṅkharoti. *v.*
Repents anutappati. *v.*
Replied paccassosi. *v.*
Replies paṭivacanaṇ deti. *v.*
Reply paṭivacana. *n.*
Report pavatti; vāttā. *f.*
Represented upanīta. *p.p.*
Requested yācita. *p.p.*
Residence vāsa. *m.* vāsaṭṭhāna. *n.*
Resolves adhiṭṭhāti. *v.*
Resounded kūjita. *p.p.*
Respect gārava. *m.*
Resthouse āvasathāgāra. *m.*
Restrains saññamayati. *v.*
Result ānisaṇsa; 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*) dakkhiṇa. *adj.*
Righteous dhammaṭṭha; dhammika. *adj.*
Rinses pakkhāleti. *v.*
Rise udaya. *m.*

Risen uḍita ; uppanna. *p.p.*
Roaring gajjanta. *pr.p.*
Robber cora. *m.*
Robe (*of a monk*) cīvara. *n.*
Robed nivāsāpita. *p.p.*
Robing (*himself*) nivāsetvā. *abs.*
Rolls pavaṭṭeti ; parivatteti. *c.t.*
Rolling parivattenta. *pr.p.*
Roof-gable gopānasī. *f.*
Royal rājakīya. (*in some compounds*) maṅgala. *adj.*
Royal chamber sirigabbha. *m.*
Royal city rājadhāni. *f.*
Royal sage rājisi. *m.*
Ruin parābhava. *m.*
Rules of conduct sikkhā. *f.* samācāra. *m.*
Running about paridhāvamāna. *pr.p.*
Runs against abhidhāvati. *v.*
Runs around paridhāvati. *v.*
Runs here and there ādhāvati. *v.*
Rust mala. *n.*
Sacrifice yañña. *m.*
Safeguards rakkhati. *v.*
Said āha. *v.* bhāsita ; vutta. *p.p.*
Sailor nāvika. *m.* *woman* nāvikī. *f.*
Saint arahanta. *m.*
Sal-grove sālavana. *n.*
Salted loṇika. *adj.*
Salutes abhivādeti. *v.*
Same thing tad 'eva.
Sandal upāhana. *m.*
Sandal-wood candana. *n.*
Sanskrit (*language*) Sakkata bhāsā. *f.*
Satisfaction titti. *f.*
Satisfies santappeti. *v.*
Saying bhāsita. *ger.* vaca. *m.n.*
Saying vadanta ; kathenta. *pr.p.*
Says bhāsati ; vadati. *v.*
Scalp sīsacchavi. *f.*
Scatters ākirati. *v.*
Scatters about vikirati. *v.*
Scented vāsita. *p.p.*
Scented water gandhodaka. *n.*
Sceptre (*-javelin*) cakkāyudha. *n.*
Screams ravati. *v.*
School satthasālā. *f.*
Searches pariyesati ; gavesati. *v.*
Seated āsīna ; nisinna. *p.p.*
Secluded vupakaṭṭha ; paṭisallīna. *p.p.*
Secret raha. *m.n.*
Sect nikāya ; gaṇa. *m.*
Seeing dassana. *ger.* passanta. *pr.p.*
Seeking pariyesamāna. *pr.p.*
Seen diṭṭha. *p.p.*
Selects uccināti. *v.*
Sends 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. *v.*
Serves while eating parivisati. *v.*
Servitor upaṭṭhāka. *m.*
Set forth nikkhami. *v.*
Setting down attha ; atthagama. *m.*
Severe kaṭuka ; tikhiṇa. *adj.*
Shakes dhunāti ; kampeti ; cāleti. *v.*
Shape saṇṭhāna. *n.*
Shares bhājeti ; vibhajati. *v.*
Shares with saṃvibhajati. *v.*
Sheep meṇḍa. *m.*
Sheer accanta : tikhiṇa. *adj.*
Shines jalati ; bhāsati : dippati ; jotati. *v.*
Shines very much atirocati. *v.*
Shining jalanta ; tapanta ; jotanta ; tapamāna. *pr.p.*
Should be adopted vattetabba. *pt.p.*
Should be brought āharitabba. *pt.p.*
Should be carried hāriya ; haritabba. *pt.p.*
Should be given dātabba ; deyya. *pt.p.*
Should be informed ārocetabba. *pt.p.*
Should be kept ṭhapetabba. *pt.p.*
Should be killed māretabba. *pt.p.*
Should be obeyed anuvattitabba. *pt.p.*
Should be respected garukātabba. *pt.p.*
Should be sent pesetabba. *pt.p.*
Should be slain māretabba. *pt.p.*
Should be taken gayha. *pt.p.*
Should be thought cinteyya. *pt.p.*
Shouts ugghoseti. *v.*
Showing dassenta. *pr.p.*
Shows dasseti. *v.*
Shut pihita. *p.p.*
Sick gilāna : rogī. *adj.*
Sickness ābādha ; roga. *m.* gelañña. *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 ; pāpī. *adj.*
Singing gāyanta. *pr.p.*
Singing gīta ; gāyana. *ger.*
Single ekaka. *adj.*

Sings gāyati. *v.*
Sinhalese Sīhaḷa. *adj.*
Sire deva ! *m.*
Sister's son bhāgiṇeyya. *m.*
Sitting nisinnaka. *adj.* nisīdanta. *pr.p.*
Skill nepuñña ; kosalla. *n.*
Skilful nipuṇa ; kusala ; susikkhita. *adj.*
Sky nabha. *m.n.* ākāsa. *m.*
Slandering abbhācikkhana. *n.*
Sleeping place senāsana ; sayanaṭṭhāna. *n.*
Small bed mañcaka. *m.*
Small chair pīṭhaka. *n.*
Smeared with makkhita. *p.p.*
Smells ghāyati. *v.*
Smoke dhūma. *m.*
Smokeless vidhūma. *adj.*
Smooth maṭṭha. *adj.*
Smooths samaṇ karoti.
Snare pāsa. *m.*
Snatching life vayohara. *adj.*
Sneezing khipanta. *pr.p.*
Sofa pallaṅka. *m.*
Soft muduka. *adj.*
Soiled malina. *adj.*
Soldier yodha ; bhaṭa. *m.*
Sometimes kudācanaṇ. *ad.*
Son tāta ; putta. *m.*
Song gīta. *n.*
Sort vikati ; jāti. *f.*
Sounds (*a drum, etc.*) vādeti. *v.*
Sows vapati. *v.*
Space okāsa. *m.*
Special umbrella aticchatta. *n.*
Speed java ; vega. *m.*
Spends vissajjeti ; *time* vītināmeti. *v.*
Spinning kantanta. *pr.p.*
Splendour teja ; *m.n.*
Splits phāleti. *v.*
Spoon kaṭacchu. *m.*
Spoke ara. *n.*
Spoken vutta ; kathita. *p.p.*
Spotted citta ; kammāsa. *adj.*
Sphere (*of sense*) āyatana. *n.*
Spread atthata. *p.p.*
Spreads aṭṭharati ; paṭṭharati. *v.*
Springs from pabhavati. *v.*
Sprinkling āsiñcanta. *pr.p.*
Sprinkles āsiñcati. *v.*
Sprout of a lotus bhisa. *n.*
Spy cara ; carapurisa. *m.*
Some ekacca. *adj.*
Something kiñci. *in.*
Sometimes kudācanaṇ. *in.*
Son atraja. *m.*
Soothsayer nimittapāṭhaka. *m.*
Squanders vināseti. *v.*
Stable assasālā. *f.*
Stainless vītamala. *adj.*
Stands up uṭṭhahati. *v.*
Star tārā ; tārakā. *f.*
State couch sirisayana. *n.*
State (*of a being*) attabhāva. *m.*
State of being calmed samitatta. *n.*

Stays paṭivasati : tiṭṭhati. *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 ; ussahati ; upakkamati. *v.*
Studded with khacita. *p.p.*
Stump khāṇu. *m.*
Subdued danta. *p.p.*
Subdues dameti. *v.*
Suburb upanagara. *n.*
Such tādisa ; evarūpa. *adj.*
Suffers vindati ; anubhavati. *v.*
Suffuses pharati. *v.*
Suitable patirūpa ; anucchavika. *adj.*
Summum bonum of the Buddhists nibbāṇa. *n.*
Sun dinakara ; pabhaṅkara. *m.*
Sunset suriyatthaṅgama. *m.*
Superior adhipati ; adhipa. *m.*
Supernatural knowledge abhiññā. *f.*
Supernatural power iddhi. *f.* iddhibala. *n.*
Supplies with sampādeti. *v.*
Supporting saṅgaṇhaṅta. *pr.p.*
Supports saṅgaṇhāti ; bharati. *v.*
Supreme knowledge sabbaññutaṇāṇa. *n.*
Sure dhuva. *adj.*
Surely ve ; kāmaṇ. *in.*
Surface tala ; piṭṭha. *n.*
Surpasses atikkamati. *v.*
Surrounded by parivuta ; parikkhitta. *p.p.*
Surrounds parivāreti. *v.*
Swan haṇsa. *m.*
Swarm saṇḍa. *m.*
Sweeps sammajjati. *v.*
Swept sammaṭṭha ; sammajjita. *p.p.*
Synonym pariyāya. *m. m.*
Syrup pāna ; pānaka. *n.*
Tail naṅguṭṭha. *n.* vāladhi. *m.*
Taker gāhaka. *m.*
Takes in paveseti. *v.*
Takes off (*a hat, etc.*) omuñcati. *v.*
Takes refuge in saraṇaṇ gacchati.
Takes trouble vihaññati. *v.*
Taking gahaṇa. *n.* gāha. *m.*
Talk, friendly sallāpa. *m.*
Talkative vācāla. *adj.*

Talking kathenta. *pr.p.*
Tamil Damiḷa. *adj.*
Taste rasa; assāda. *m.*
Teacher ācariya; satthu. *m.*
Teaches sikkhāpeti; uggaṇhāpeti. *v.*
Telling vadanta. *pr.p.*
Tells ācikkhati; vadati. *v.*
Temple devāyatana. *n.*
Ten thousand nahuta. *n.*
Terrace ālinda. *m.*
Territory janapada. *m.*
That much tāvataka. *adj.*
Theft theyya; coriya; adinnādāna. *n.*
Therefore tasmā. *in.*
Thereupon atha. *in.*
Thickly ghanaṃ *ad.*
Thing upakaraṇa; bhaṇḍa. *n.*
Thinkable cinteyya. *pt.p.*
Thinks manoti; cinteti; maññati. *v.*
Thirst pipāsā; taṇhā. *f.*
Thirsty pipāsita. *p.p.*
This much ettaka. *adj.*
Thought cintā. *f.* ceta. *m.n.*
Three and a half aḍḍhuḍḍha. *m.*
Throne sīhāsana. *n.*
Throws khipati. *v.*
Throws away chaḍḍeti. *v.*
Thus iti; itthaṃ. *in.*
Tiger vyaggha. *m.*
Tight daḷha. *adj.*
Time samaya; kāla. *m.*
To accompany anugantuṃ. *inf.*
To arrive pattuṃ. *inf.*
To attain paṭiladdhuṃ. *inf.*
To avoid nivāretuṃ. *inf.*
To carry hattuṃ; harituṃ. *inf.*
To cut chettuṃ. *inf.*
To do kātave; kattuṃ; kātuṃ. *inf.*
To drink pātuṃ. *inf.*
To dry sosetuṃ. *inf.*
To grieve socituṃ. *inf.*
To inform ārocetuṃ; nivedetuṃ. *inf.*
Told āha. *v.*
Told vutta; akkhāta. *p.p.*
To obtain laddhuṃ. *inf.*
Took by force ahāsi. *v.*
Tooth-brush dantakaṭṭha. *m.*
Top matthaka; agga. *m.*
To percieve boddhuṃ. *inf.*
Topic for meditation kammaṭṭhāna. *n.*
Torch ukkā; daṇḍadīpikā. *f.*
To release vissajjetuṃ; muñcituṃ. *inf.*
Torrent ogha; sota. *m.*, dhārā. *f.*
To say vattuṃ. *inf.*
To see passituṃ; oloketuṃ. *inf.*
To show dassetuṃ. *inf.*
To stand ṭhātuṃ. *inf.*
Tottering pavedhamāna. *pr.p.*
Touches phusati; parāmasati. *v.*
Towards santikaṃ. *ad.*
Town nagara. *n.*

Townsman nāgarika. *m.*
Tramples maddati. *v.*
Trance jhāna. *n.*
Tranquilled nibbuta; samāhita. *p.p.*
Translates anuvādeti; parivatteti. *v.*
Transmigrating (saṃsāre) saṃsaranta. *pr.p.*
Traveller pathika; panthaka. *m.*
Travelling vicaranta; cārikaṃ caranta. *pr.p.*
Travels sañcarati. *v.*
Treacle phāṇita. *n.*
Treads upon akkamati. *v.*
Treasurer seṭṭhī; bhaṇḍāgārika. *m.*
Treats saṅgaṇhāti; sakkaroti. *v.*
Tree duma. *m.*
Trembles kampati; vedhati. *v.*
Trembling kampamāna. *pr.p.*
Triad tika; taya. *n.*
Troubles viheseti. *v.*
Trunk khandha. *m.*
Truth sacca. *n.*
Trying ussahanta; vāyamanta. *pr.p.*
Tumour abbuda. *m.*
Tunnel ummagga. *m.*
Turned down nikkujjita. *p.p.*
Turning round parivattanta. *pr.p.*
Turns up ukkujjeti. *v. t.*
Turns round parivattati. *v. i.*
Turquoise veḷuriya. *n.*
Turtle kacchapa. *m.*
Tutor sikkhāpaka. *m.*
Twice dvikkhattuṃ. *ad.*
Twin yamaka. *adj.*
Two and a half aḍḍhateyya. *m.*
Twofold diguṇa. *adj.*
Tyre nemi. *f.*
Ugly virūpa; dubbaṇṇa. *adj.*
Unable asakkonta. *pr.p.*
Unconfused visārada. *adj.*
Undergoes nigacchati; vindati. *v.*
Understands vijānāti. *v.*
Undigested food udariya. *n.*
Unguent vilepana. *n.*
Unfastening vighāṭana. *ger.*
Unfastens omuñcati. *v.*
Unhurried ataramāna. *pr.p.*
Union saññoga; saṅgama. *m.*
Unites saṅgameti; ekībhāvam upaneti. *v.*
Until yāva—tāva. *in.*
Universal lord lokanāyaka. *m.*
Universal monarch cakkavattī. *m.*
University nikhilavijjālaya. *m.*
Unknown avidita. *p.p.* apākaṭa. *adj.*
Unobtainable alabbhaneyya. *pt.p.*
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 abbhantara (-gabbha). *m.*
Vehicle vāhana; yogga. *n.*
Venerable āyasmantu. *adj.*
Verbal vācasika. *adj.*
Vessel bhājana. *m.*
Vexed appatīta; ruṭṭha. *p.p.*
Vexes dussati. *v.*
Views passati. *v.*
Villager gāmika; gāmavāsi. *m.*
Violated padhaṇsita. *p.p.*
Vulgarity hīnatā. *f.*
Walking gamana; sañcaraṇa. *ger.*
Wanderer sancāraka; pariyaṭaka. *m.*
Wandering cārikā. *f.*
Wandering ascetic paribbājaka. *m.*
Wanted icchita. *p.p.*
War yuddha. *n.* saṅgāma. *m.*
Warbles nikūjati. *v.*
Ware bhaṇḍa. *n.*
Warrior khattiya. *m.* & *adj.*
Was ahosi; abhavi. *v.*
Was able asakkhi. *v.*
Washes pakkhāleti. *v.*
Washing dhovana. *ger.*
Watch of the night yāma. *m.*
Watcher pālaka. *m.*
Watching rakkhanta. *pr.p.*
Water-bird sārasa. *m.*
Wavering vyathita. *p.p.*
Wayfarer addhika; panthaka.
Wealthy bhogī. *adj.*
Wearing paridahanta; nivāsenta. *pr.p.*
Weary kilanta. *p.p.*
Weaver tantavāya. *m.*
Weaves vināti; vāyati. *v.*
Week sattāha. *n.*
Weeping paridevamāna. *pr.p.*
Weeps parodati. *v.*
Welcome svāgata. *adj.* & *p.p.*
Welfare abhivuddhi. *f.* attha. *m.*
Well kūpa. *m.*
Well sammā; sādhu. *in.*
Well known pākaṭa; abhiññāta. *p.p.*
Well-practised sucinṇa. *p.p.*
Well-to-do sukhita; dhanavantu. *adj.*
Went pakkāmi. *v.*
Western pacchima. *adj.*
Wheel-gem cakkaratana. *n.*
Where kahaṇ; kuhiṇ; kutra. *ad.*
Wherever yattha; yattha katthaci. *ad.*
White lotus puṇḍarīka. *n.*
White water-lily kumuda. *n.*
Whole nikhila; sakala. *adj.*
Wicked duṭṭha. *p.p.*
Wicked person asappurisa. *m.*

Wife dāra. *m.* jāyā. *f.*
Willing to come āgantukāma. *adj.*
Willing to learn uggaṇhitukāma. *adj.*
Wind māluta ; vāyu ; vāta. *m.*
Wine jināti. *v.*
Winter hemanta. *m.*
Wise paññā ; paṇḍita. *adj.*
Wiseman medhāvī. *m.*
Wishes icchati.
Wishing ākaṅkhamāna ; icchanta. *pr.p.*
Wishing to drink pātukāma. *adj.*
Woman vadhū ; nārī. *f.*
Wood dāru ; kaṭṭha. *n.*
Wooden kaṭṭhamaya. *adj.*
Word vaca. *m.n.* vācā. *f.*
Work kamma ; kāriya. *n.* kammanta. *m.*
Worldly lokiya ; lokika. *adj.*
Worthy araha. *adj.*
Worshipulf namassaniya. *pl.p.*
Worshipped vandita. *p.p.*
Worshipping namassamāna. *pr.p.*
Worthy bhadra. *adj.*
Would engage in payojeyya. *v.*
Would get (he) labhetha. *v.*
Would have attained (he) adhigacchissā ; pāpuṇissā. *v.*
Would have been (he) abhavissā.
Would have born (he) uppajjissā. *v.*
Would obtain (he) adhigacheyya. *v.*
Wounded khata ; vaṇita. *p.p.*
Wraps in upanayhati. *v.*
Wreath dāma. *m.*
Written likhita. *p.p.*
Wrong path ummagga. *m.*
Yak camarī. *m.*
Year by year anuvassaṇ *ad.*
Yoked yojita. *p.p.*
Young dahara. *adj.*
Youngest kaṇiṭṭha. *adj.*
Young one potaka. *m.*
Zenith uddhaṇ. *ad.*

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