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ELEMENTARY PĀLI GRAMMAR.

OR

SECOND PĀLI COURSE

BY

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PREFACE.

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

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

J. G.

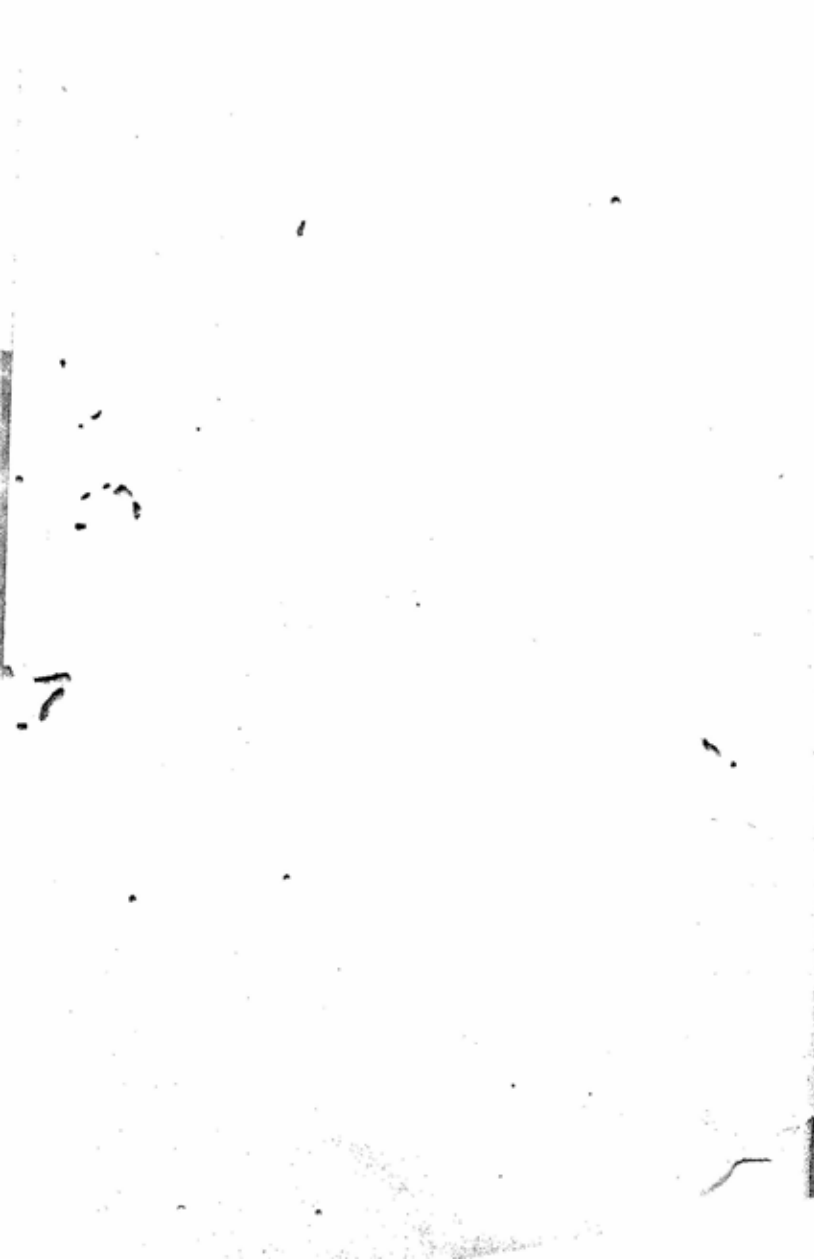


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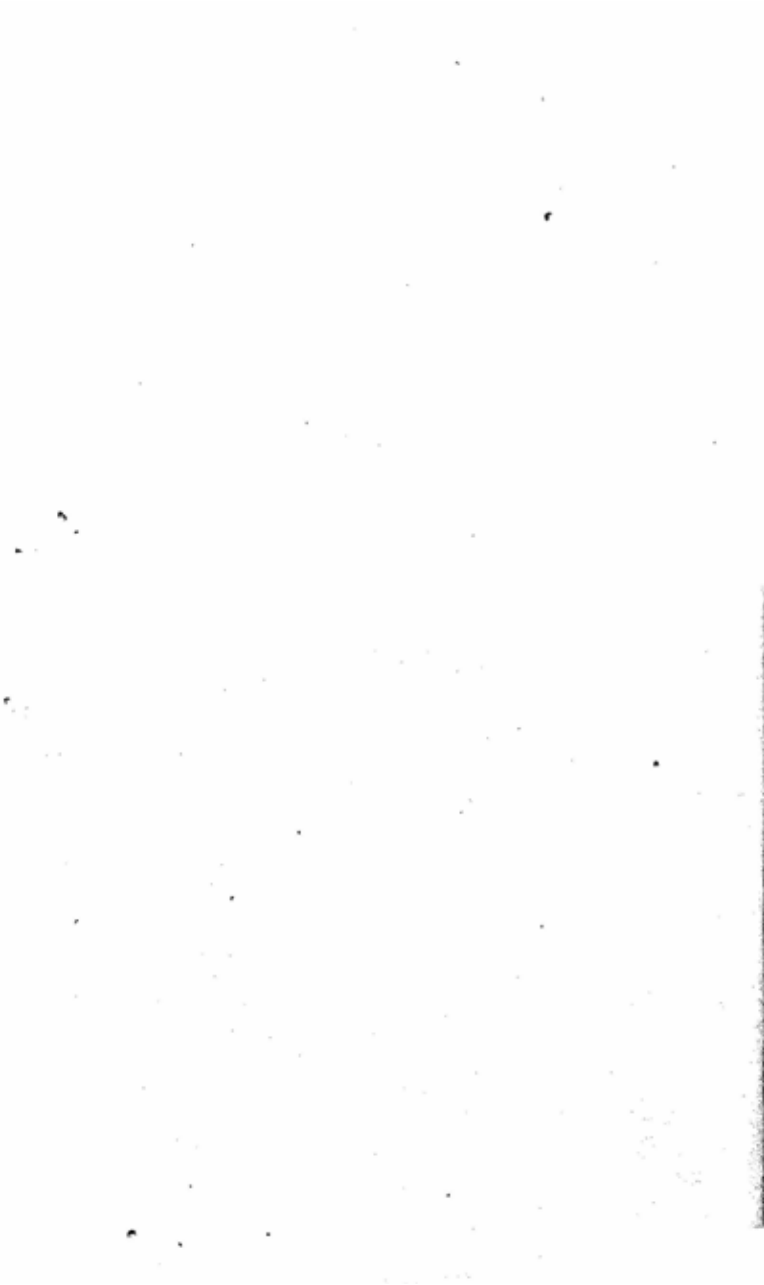
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CORRECTIONS.

- Page 14, last line, *supply* 'whether' after 'self.'
- „ 19, line 10, *read* 'consents' for 'consented.'
- „ 23, „ 20, *read* 'pakkamissāmi' for 'pakkissāmi.'
- „ 26, „ 3, *read* 'tvā' for 'tūm' and 'jitvā' for 'jituṁ.'
- „ 26, „ 11, *read* 'dūte' for 'dute.'
- „ 49, „ 25, *read* 'nānā' for 'nāna.'
- „ 67, „ 1, *read* 'pāpāni' for 'papāni.'
- „ 68, „ 26, *read* 'imāyam' for 'imayam.'
- „ 68, „ 29, *read* 'imam' for 'imam.'
- „ 74, „ 7, *read* 'pāceti' for 'paceti.'
- „ 75, „ 13, *read* 'pācessati' for 'pacessati.'
- „ 94, „ 7, *read* 'tayo' for 'tayā.'



SECOND PĀLI COURSE.

PART I.

SECTION I.

THE ALPHABET.

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

(A) VOWELS.

These are:—

a	as	a	in <i>art</i> .
ā	„	a	in <i>father</i> .
i	„	i	in <i>tin</i> .
ī	„	ee	in <i>seen</i> .
u	„	u	in <i>full</i> .
ū	„	oo	in <i>soon</i> .
e	„	ay	in <i>may</i> .
o	„	o	in <i>bone</i> .

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

(B) CONSONANTS.

2. The 33 consonants are:—

KIND.	THE 25 FIVE-DIVISION LETTERS.					Others.	
	Hard.	Hard and aspirated.	Soft.	Soft and aspirated.	Nasals.		
Gutturals or Throat letters	k	kh	g	gh	ṅ		
Palatals or Front-palate letters	c	ch	j	jh	ñ	y	s
Cerebrals or Back-palate letters	ṭ	ṭh	ḍ	ḍh	ṇ	r	ḷ
Dentals or Tooth-letters	t	th	d	dh	n	l	
Labials or Lip-letters	p	ph	b	bh	m	v	

and also **h** and **m̃**.

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

SECTION II.

MASC. A DECLENSION.

3.

Declension of **Buddha**.*Singular.*

NOM.	Buddho	...	Buddha.
GEN.	Buddhassa	...	Buddha's, of Buddha.
DAT.	{ Buddhassa Buddhāya	}	... to or for Buddha.
ACC.	Buddham	...	Buddha.
INS.	Buddhena	...	by or through Buddha.
ABL.	{ Buddhā Buddhasmā	}	... from Buddha.
LOC.	{ Buddhe Buddhasmim	}	... in or on Buddha.
VOC.	Buddha	...	O Buddha!

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

Plural.

NOM.	Buddhā	...	Buddhas.
GEN.	} Buddhānaṃ	...	{ Buddhas'; of, to, or for Buddhas.
DAT.			
ACC.	Buddhe	...	Buddhas.
INS.	} Buddhehi	...	{ by, through, or from Bud- dhas.
ABL.			
LOC.	Buddhesu	...	in or on Buddhas.
VOC.	Buddhā	...	O Buddhas!

Note.—The case terminations are shewn by means of italicized letters. To the base **Buddha** the termination *o* being added, the short final vowel *a* is thrown out. Hence **Buddha** + *o* = **Buddho** in the nominative case; **Buddha** + *ena* = **Buddhena**. In the ablative singular and in the nominative

and vocative plural the vowel of the base may be merely considered as lengthened. The vocative singular is the base form itself. *Note that before the terminations ṇam, hi, and su in the plural, the vowel preceding is always a long vowel.* *Bhi* instead of *hi* in the plural is sometimes met with, particularly in poetry; as *buddhebbhi*. Proper nouns are pluralized when used as common; as *Panthakā* (*pl.* of *Panthako*)—"persons having the name *Panthaka*."

VOCABULARY I.

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

<i>Amacco</i> —"minister," "nobleman."	<i>Ovādo</i> —"exhortation."
<i>Attho</i> —"matter," "need."	<i>Paccāmitto</i> —"enemy."
<i>Āvāto</i> —"pit."	<i>Padeso</i> —"place."
<i>Bālisiko</i> —"fisherman."	<i>Pañho</i> —"question."
<i>Biḷāro</i> —"cat."	<i>Paṇḍito</i> —"a learned man," "Pandit," "Moonshee."
<i>Bhattachāro</i> —"cook."	<i>Paṇṇakāro</i> —"gift," "present."
<i>Brāhmaṇo</i> —"Brāhmin."	<i>Pāsāṇo</i> —"rock."
<i>Cando</i> —"moon."	<i>Pātarāso</i> —"breakfast."
<i>Divaso</i> —"day."	<i>Purohito</i> —"private chaplain."
<i>Doso</i> —"hatred"; "fault."	<i>Raso</i> —"juice."
<i>Dūto</i> —"messenger," "emissary."	<i>Ratho</i> —"chariot."
<i>Goṇo</i> —"bullock."	<i>Rāmo</i> —"a man's name."
<i>Gopakō</i> —"keeper."	<i>Samattho</i> —"ability."
<i>Gopālo</i> —"cowherd."	<i>Saddo</i> —"sound."
<i>Kuddālo</i> —"spade."	<i>Samayo</i> —"time."
<i>Kotthāso</i> —"share."	<i>Samuggo</i> —"casket," "box."
<i>Kodho</i> —"anger."	<i>Saro</i> —"lake."
<i>Luddo</i> —"hunter."	<i>Sāyamāso</i> —"dinner."
<i>Mañcako</i> —"bed," "cot."	<i>Sigālo</i> —"jackal."
<i>Mano</i> —"mind."	<i>Suriyo</i> —"sun." [cooked].
<i>Māno</i> —"pride." ["sailor."]	<i>Taṇḍulo</i> —"rice (before being
<i>Nāvikō</i> —"boatman,"	

Tuṇḍako—"beak."
Vāso—"residence."

Vejjo—"doctor."
Upāyo—"plan," "means."

SPECIAL NOUNS.

[Masculine Nouns with \bar{A} in the Nom. Sing.]

4. (a) Rājā—"king."

This word has a special declension as follows:—

	<i>Singular.</i>		<i>Plural.</i>
NOM.	rājā	...	rājā, rājāno.
GEN.	} rañño	...	raññaṃ, rājūnaṃ.
DAT.			
ACC.	rājānaṃ	...	rājā, rājāno.
INS.	} raññā	...	rājūhi.
ABL.			
LOC.	raññe	...	rājūsu.
VOC.	rāja	...	rājā, rājāno.

(b) Compounds of Rājā.

Mahārājā—"emperor."
Devarājā—"king of the
gods."

Uparājā—"viceroy."
Siharājā—"lion king";
"king of lions."

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

MASC. BASES IN U WITH \bar{A} IN THE NOMINATIVE.

5. (c) Pitā—"father."

[Base pitu.]

	<i>Singular.</i>		<i>Plural.</i>
NOM.	pitā	...	pitaro.
GEN.	{ pitussa, pitu,	...	pitunnaṃ.
DAT.		{ pituno		...	pitaraṇaṃ.

ACC.	pitaram	...	...	pitaro.
INS.	} pitarā	...	...	{ pitūhi.
ABL.				{ pitarehi.
LOC.	pitari	...	...	{ pitūsu.
				{ pitaresu.
VOC.	pita	...	...	pitaro.

N.B.—"Teacher" (applied to Buddha) and other words are similarly declined except that before *ram* and *rā* very often and before *ro* of the plural, but always after a double consonant, the vowel *a* is long; as, *sathhāram*, *sathhārā*, *saththāro*.

EXAMPLES FOR DECLENSION.

VOCABULARY II.

- (1) *Bhātā*—"brother."
- (2) *Bhattā*—"husband."
- (3) *Nattā*—"grandson."
- (4) *Sathhā*—"Teacher."

SECTION III.

THE FEMININE *Ā* DECLENSION.

6. *Dārikā*—"girl."

Singular.

NOM.	dārikā	...	...	girl.
GEN.	} dārikāyā	...	...	girl's; of, to, or for a girl.
DAT.				
ACC.	dārikam	...	...	girl.
INS.	} dārikāya	...	...	by or from a girl.
ABL.				
LOC.	dārikāyam	...	...	in or on a girl.
VOC.	dārika, dārike	...	...	O girl!

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

Plural.

NOM.	dārikā, dārikāyo ...	girls.
GEN.	} dārikānam ...	girls' ; of, to, or for girls.
DAT.		
ACC.	dārikā, dārikāyo ...	girls.
INS.	} dārikāhi ...	by or from girls.
ABL.		
LOC.	dārikāsu ...	in or on girls.
VOC.	dārikā, dārikāyo ...	O girls !

VOCABULARY III.

[Feminines in **Ā** like **dārikā**.]

Āṇā —"order."	Nindā —"blame."
Bāhā —"arm."	Parisā —"retinue," "company."
Bālatā —"folly."	Pasamsā —"praise."
Bhaṇḍikā —"bundle."	Soṇḍā —"trunk (of an elephant)."
Bhikkhā —"food got as alms."	Saññā —"sign," "perception."
Citakā —"a funeral pile."	Takkasilā —"the ancient town Taxila in the Punjab."
Disā —"cardinal point."	Tārakā —"star."
Gīvā —"neck."	Vaṇijjā —"trade."
Gāthā —"stanza."	Vācā —"speech," "word."
Ghaṇṭā —"bell."	Vejjasālā —"dispensary."
Icchā —"wish."	Vedanā —"pain."
Jālā —"flame."	Viṇā —"lute."
Kilā —"play," "sport."	
Lilhā —"grace."	
Nāsā —"nose."	

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

SPECIAL FEM. DECLENSION.

7.

Mātā—"mother."[Base **mātu.**]*Singular.*

NOM.	mātā	... mother.
GEN.	} mātu, mātuyā	... { mother's ; of, to, or for a mother.
DAT.		
ACC.	mātarāṃ	... mother.
INS.	} mātarā	... by or from a mother.
ABL.		
LOC.	mātari	... in or on a mother.
VOC.	māta	... O mother!

Plural.

NOM.	mātarō	... mothers.
GEN.	} mātarānaṃ	... { mothers' ; of, to, or for mothers.
DAT.		
ACC.	mātarō	... mothers.
INS.	} mātarehi	... by or from mothers.
ABL.		
LOC.	mātaresu	... in or on mothers.
VOC.	mātarō	... O mothers!

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

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

DECLENSION OF MĀTĀPITARO.

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

NOM.	mātāpitaro.
GEN.	} mātapitūnaṃ ; mātāpitunnaṃ.
DAT.	

ACC.		mātāpitāro.
INS.	}	mātāpitūhi.
ABL.		
LOC.		mātāpitūsu.
VOC.		mātāpitāro.

N.B.—The base in composition with other words is **mātāpitu** ;
as **mātāpituovādo**, “the admonition of parents.”

SECTION IV.

9.

NEUTER A DECLENSION.

Ghara—“house.”

Singular.

NOM.	gharam	...	house.
GEN.	}	gharassa	... of, to, or for a house.
DAT.			
ACC.	gharam.	...	house.
INS.	gharena.	...	by a house.
ABL.	}	gharā gharasmā	} ... from a house.
LOC.			
VOC.	}	ghare gharasmim	} ... in or on a house.

Plural.

NOM.	gharāni	...	houses.
GEN.	}	gharānam	... of, to, or for houses.
DAT.			
ACC.	gharāni	...	houses.
INS.	}	gharehi	... by or from houses.
ABL.			
LOC.	gharesu	...	in or on houses.
VOC.	gharāni	...	O houses!

VOCABULARY IV.

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

Āsanam —"seat."	Nāmam —"name."
Āvudham —"weapon."	Nivesanam —"abode."
Bhaṇḍam —"goods," "property."	Osadham —"medicine."
Cetiyam —"pagoda," "shrine."	Pañjaram —"cage."
Dhanam —"wealth," "treasure."	Pasibbakam —"bag."
Jālam —"net."	Pitakam —"the Buddhist Canon or Scriptures."
Janapadam —"district."	Potthakam —"book," "a palm-leaf treatise."
Jīvitam —"life."	Raṭṭham —"kingdom," "country."
Hadayam —"heart."	Sakaṭam —"cart," "waggon."
Kāraṇam —"cause," "matter," "circumstance."	Sāsanam —"message," "mandate."
Kāruṇṇam —"pity."	Sātakam —"garment."
Majjham —"middle."	Sāyabhattam —"dinner."
Maranam —"death."	Silam —"precept."
Mukham —"mouth," "face," "entrance."	Viriyaṃ —"exertion."

SECTION V.

THE PERSONAL PRONOUNS.

10.

(a) **Aham**—"I."*Singular.*

NOM.	aham	... "I."
GEN.	{ me mama	} ... mine ; to or for me.
DAT.			{ mayham
ACC.	maṃ	... me.
INS.	{ me mayā	} ... by or from me.
ABL.		
LOC.	mayi	... in or on me.

Plural.

NOM.		māyam	...	...	we.
GEN.	}	amhākam	...	...	ours ; to or for us.
DAT.					
ACC.		amhe	...	...	us.
INS.	}	amhehi	...	...	by or from us.
ABL.					
LOC.		amhesu	...	...	in or on us.

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

11. (b) *Tvam*—"thou."*Singular.*

NOM.		tvam	...	...	thou.
GEN.	}	te	...	}	thin ; to or for thee.
DAT.		tava			
		tuyham	...		
ACC.		taṁ	...	...	thee.
INS.	}	te	...	}	by or from thee.
ABL.		tayā			
LOC.		tayi	...	...	in or on thee.

Plural.

NOM.		tumhe	...	...	you.
GEN.	}	tumhākam	...	...	yours ; of, to, or for you.
DAT.					
ACC.		tumhe	...	...	you.
INS.	}	tumhehi	...	...	by or from you.
ABL.					
LOC.		tumhesu	...	...	in you.

Note.—All the forms of the plural may be replaced by vo.

12.

(c) So—"he."

Singular.

NOM.	so	...	...	he.
GEN.	} tassa	...	...	his ; to or for him.
DAT.				
ACC.	taṃ	...	...	him.
INS.	} tena	...	...	by or from him.
ABL.				
LOC.	tasmim	...	...	in or on him.

Plural.

NOM.	te	...	...	they.
GEN.	} tesam	...	...	theirs ; to or for them.
DAT.				
ACC.	te	...	...	them.
INS.	} tehi	...	...	by or from them.
ABL.				
LOC.	tesu	...	...	in or on them.

13.

(d) Sā—"she."

Singular.

NOM.	sā	...	...	she.
GEN.	} tāya	...	...	hers ; to or for her.
DAT.					tassā
ACC.	taṃ	...	...	her.
INS.	} tāya	...	...	by or from her.
ABL.				
LOC.	} tāya tāyam tissāya tissāyam	...	...	in or on her.

Plural.

NOM.	} tā	...	...	they.
GEN.					tāyo
DAT.	} tāsam	...	...	theirs ; to or for them.
DAT.				

ACC.	{	tā	...	}	... them.
		tāyo	...		
INS.	}	tāhī	...		... by or from them.
ABL.					
LOC.		tāsu	...		... in or on them.

14. (e) Tam—"it."

	<i>Singular.</i>		<i>Plural.</i>
NOM.	taṁ	...	... tāni.
GEN.	}	tassa	...
DAT.		...	... tesāṁ.
ACC.	taṁ	...	... tāni.
INS.	}	tena	...
ABL.		...	... tehi.
LOC.	tasmiṁ	...	... tesu.

So, sā AND taṁ AS DEMONSTRATIVES.

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

(a) MASC.	{	so puriso—"that man."
		tassa purisassa—"of that man."
		tena purisena—"by that man."
		tesāṁ purisānaṁ—"of those men."

etc. etc.

(b) FEM.	{	sā dārikā—"that girl."
		tassā dārikāya—"of that girl."
		tāyaṁ dārikāyaṁ—"in that girl."
		tā dārikāyo—"those girls."

etc. etc.

(c) NEUT.	{	taṁ gharaṁ—"that house."
		tāni gharāni—"those houses."
		tesu gharesu—"in those houses."

etc. etc.

Eso, esā, etaṃ—"this."

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

eso puriso—"this man."

esā dārikā—"this girl."

etaṃ gharaṃ—"this house."

etc. etc.

A SUBSTITUTE FOR REFLEXIVE PRONOUNS.

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

DECLENSION OF **attā**, "self"; "own."

[Base **atta**.]

	<i>Singular.</i>		<i>Plural.</i>
NOM.	attā ...	...	attāno .
GEN.	} attano ...	...	attānaṃ .
DAT.			
ACC.	attānaṃ ...	...	attāno .
INS.	} attanā ...	...	attanehi .
ABL.			
LOC.	attani ...	...	attanesu .

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

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

(2) The words **sayāṃ** and **sāmāṃ** which have no case inflections are also used to express the idea of *self* whether

singular or plural ; as, **so sayam akāsi**—" he did it himself " ;
te sayam gacchissanti—" they go themselves." **Sāmañ** is
 similarly used. •

EXERCISE I.

(a) Translate into English :—

1. Tasmim samaye. 2. Tena nāvikenā. 3. Gopālassa tañ goṇaṃ. 4. So rañño ratho. 5. Tena Brāhmaṇena. 6. Tesu āvātesu. 7. Tassa tasmā purohitā. 8. Te rājāno. 9. Tesu rājūsu. 10. Tassa mahārājassa bhattachāro. 11. Tesañ amaccānaṃ. 12. Tasmim padese. 13. Tena upāyena. 14. Tasmā sarā.

(b) Translate into Pali :—

1. On that day. 2. Those shares. 3. That sailor (*acc.*). 4. From those ministers. 5. These bullocks (*acc.*). 6. By that spade. 7. That pride of the minister. 8. From that place. 9. Those excavations in those places. 10. That king (*acc.*). 11. That gift. 12. Without that fault.

EXERCISE II.

(a) Translate into English :—

1. Tassā sā bālatā. 2. Tāsu jālāsu. 3. Tāyañ disāyañ. 4. Tāsañ disānañ. 5. Sā bhaṇḍikā. 6. Sā āṇā. 7. Tāya saññāya. 8. Tassā parisāya. 9. Tā citakāyo. 10. Tañ bhaṇḍikañ. 11. Tāsu kiḷāsu. 12. Tissāya guhāyañ.

(b) Translate into Pali :—

1. That pain. 2. Those stars. 3. In those cardinal points. 4. My parents in that company. 5. That retinue in Taxila. 6. By that folly of the Brāhmin. 7. From that bundle in the box. 8. From the daughter of that king. 9. Of the resident pupils of the Brāhmin. 10. By that daughter of Rāma. 11. In that direction. 12. Of those stars.

EXERCISE III.

(a) Translate into English:—

1. Etasmā āsanā. 2. Etasmiñ ratthe so uparājā. 3. Etañ kāraṇaṃ. 4. Tumhākaṃ pituno etāni sakaṭāni. 5. Etassa janapadassa majjhe. 6. Etena nāmena. 7. Ete koṭṭhāsā tāyaṃ bhaṇḍikāyaṃ. 8. Etāsaṃ dārikānaṃ mātāpitarehi. 9. Etassā dārikāya mātari. 10. Tassa amaccassa esā liḥā. 11. Rañño esā bālatā. 12. Etissāyaṃ parisāya. 13. Etāni silāni.

(b) Translate into Pāli:—

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

SECTION VI.

THE VERB *paca*—"to cook."

Indicative Mood.

18. Present Tense.

Singular.

- | | | |
|-----------------------|-----|--------------------|
| 1. Ahaṃ pacāmi | ... | I cook. |
| 2. Tvaṃ pacasi ... | ... | Thou cookest. |
| 3. So, sā, taṃ pacati | ... | He, she, it cooks. |

Plural.

- | | | |
|-------------------------|-----|------------|
| 1. Mayaṃ pacāma | ... | We cook. |
| 2. Tumhe pacatha | ... | You cook. |
| 3. Te, tā, tāni pacanti | ... | They cook. |

N.B.—The present may be used as an historical present with a past meaning ; as, *tadā so paca ti*—“at that time he cooks.”

It may also be used as a present progressive ; as, *idāni sā pacati*, “she is cooking now,” or even in a future sense as, *Gaccha*, “go” ; *āma gacchāmi*, “yes I shall go.”

19. Aorist or Preterite.

Singular.

- | | |
|--------------------------------|---------------------------------------|
| 1. <i>Ahaṁ pacim</i> ... | ... I cooked or have cooked. |
| 2. <i>Tvaṁ paci</i> ... | ... Thou cookedst or hast cooked. |
| 3. <i>So, sā, taṁ paçi</i> ... | ... He, she, it cooked or has cooked. |

Plural.

- | | |
|------------------------------------|---------------------------------|
| 1. <i>Mayaṁ pacimhā</i> ... | ... We cooked or have cooked. |
| 2. <i>Tumhe pacittha</i> ... | ... You cooked or have cooked. |
| 3. <i>Te, tā, tāni pacimsu</i> ... | ... They cooked or have cooked. |

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

20. Future.

Singular.

- | | |
|-------------------------------------|---------------------|
| 1. <i>Ahaṁ pacissāmi</i> ... | ... I shall cook. |
| 2. <i>Tvaṁ pacissasi</i> ... | ... Thou wilt cook. |
| 3. <i>So, sā, taṁ pacissati</i> ... | ... He will cook. |

Plural.

- | | |
|--------------------------------------|---------------------|
| 1. <i>Mayaṁ pacissāma</i> ... | ... We shall cook. |
| 2. <i>Tumhe pacissatha</i> ... | ... You will cook. |
| 3. <i>Te, tā, tāni pacissanti</i> .. | ... They will cook. |

21. Optative Mood.

Singular.

- | | |
|------------------------------|-------------------|
| 1. <i>Ahaṁ paceyyāmi</i> ... | ... I would cook. |
|------------------------------|-------------------|

- | | | | |
|----|-----------------------------------|-----|-------------------------|
| 2. | Tvaṃ <i>paceyyāsi</i> | ... | Thou wouldst cook. |
| 3. | So, sā, taṃ <i>paceyya</i> | ... | He, she, it would cook. |

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

Plural.

- | | | | |
|----|-------------------------------------|-----|------------------|
| 1. | Mayaṃ <i>paceyyāma</i> | ... | We would cook. |
| 2. | Tumhe <i>paceyyātha</i> | ... | You would cook. |
| 3. | Te, tā, tāni <i>paceyyuṃ</i> | ... | They would cook. |

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

22. The Imperative Mood.

Singular.

- | | | | |
|----|----------------------------------|-----|---------------------------|
| 1. | Ahaṃ <i>pacāmi</i> | ... | Let me cook. |
| 2. | Tvaṃ <i>pacāhi</i> | ... | Cook thou. |
| 3. | So, sā, taṃ <i>pacatu</i> | ... | Let him, her, or it cook. |

Plural.

- | | | | |
|----|------------------------------------|-----|----------------|
| 1. | Mayaṃ <i>pacāma</i> | ... | Let us cook. |
| 2. | Tumhe <i>pacatha</i> | ... | Cook you. |
| 3. | Te, tā, tāni <i>pacantu</i> | ... | Let them cook. |

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

VOCABULARY V.

[Verbs like paca.]

in the 3rd Pers. Pres. Sing.

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

RULE.—Verbs of *asking* and *telling* such as **pucchati** and **yācati** may govern two accusatives; as, **Mayaṃ dhammaṃ taṃ pucchāma**—"we ask him about the Truth."

SECTION VII.

23.

CONNECTIVES.

VOCABULARY VI.

(a) Ca —"and"	} used to connect words and phrases.
Vā —"or"	

- (b) *Sace or ce*—"if" ... used to form complex sentences.
- (c) *Pana*—"but" } used to form compound sentences.
Udāhu—"or" }

The following are *correlatives* :—

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

EXAMPLES.

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

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

Māno ca doso ; *or*, *Māno doso ca*.

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

Mānam ca dosam ca = *Mānañca dosañca*.

26. If only one *ca* is used, we get—

Mānam ca dosam = *Mānañca dosam* ; *or*, *Mānam dosam ca* = *Mānam dosañca*.

Note.—Sometimes *ca* may be omitted altogether.

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

Nindā vā pasamsā vā
Nindā vā pasamsā } —"Either praise or blame."
Nindā pasamsā vā

Vā coming after *m* occasions no change.

28. (b) **Sace so (or so sace) pacissati ahañ bhuñjissāmi**—"If he cooks, I shall eat."

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

So ce pacissati ahañ bhuñjissāmi.

N.B.—**ce** coming after **m** changes to **ñ**, as **ahañ ce = ahañce**.

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

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

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

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

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

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

EXERCISE IV.

(a) Translate into English:—

1. Tassā mātā ca pitā ca mañ ovadiṃsu. 2. So vā sā vā tañ āvāṭaṃ khaṇissati. 3. Amaccā bhattakār añca bālisikañca na saddaheyyuṃ. 4. So gharañ bhaṇḍāni ca vijahatu. 5. Tvañca ahañ attano jīvitāñ mā vijahāma. 6. Brāhmaṇo mama mātarañ dhītarañca ovadissati. 7. Rājā attano jīvitāñ vā raṭṭhañ vā vijaheyya. 8. Ahañ

raññā dhanañca bhaṇḍañca na pidaheyyāmi. 9. Tvaṃ mā vadhāhi te goṇe. 10. Dūte rañño mā paḥiṇatha. 11. Te tassā āṇāya taṃ ghaṇṭaṃ cetiyāya paḥiṇiṃsu. 12. Tumhe ācikkhāmi—imāni sīlāni rakkhatha.

(b) Translate into Pāli:—

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

EXERCISE V.

(a) Translate into English:—

1. Sace so āvātaṃ khaṇeyya maṃ ācikkha. 2. Dūtā ce rājānaṃ passeyyuṃ ahaṃ te pakkoseyyāmi. 3. Dārako ce attano mātaraṃ ācikkhissati sā saddaheyya. 4. Sace te purisā pakkamissanti ahaṃ tumhe ācikkhissāmi. 5. Brāhmaṇo sissaṃ pāhiṇi so pana attano pitaraṃ na passi. 6. Bhattakāro taṇḍulaṃ paci ahaṃ pana pāsāṇe nipajjūṃ. 7. Mayaṃ nāvāya otarimhā amhākaṃ pana saḥāyā nāvaṃ āruhiṃsu. 8. Te maṃ pakkosiṃsu ahaṃ pana na gaccheyyāmi. 9. Ahaṃ attano pitarā saddhiṃ āgaccheyya so pana maṃ na saddahati. 10. So nu tumhākaṃ bhātā bhavati udāhu bhattā. 11. Attano jīvitaṃ rājānaṃ yācāhi udāhu mātāpitunnaṃ. 12. Sace mayaṃ yācāma attano icchaṃ labhissāma.

(b) Translate into Pāli:—

1. If the king's chaplain admonishes me, I shall ask

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

EXERCISE VI.

(a) Translate into English :—

1. Yāva ahaṃ dūte na pokkosissāmi tāva rañño pāsāde te vasantu. 2. Mama sahāyo yattha vasati tattha ahaṃ vaseyyāmi. 3. Yadā bālisiko pakkamissati tadā me mātaraṃ ācikkhāhi. 4. Yāva vejjo āgacchissati tāva ahaṃ na paṅkissāmi. 5. Yathā pitā amhe ācikkhi tathā mayāṃ attano sahāye ovadiṃsu. 6. Yadā vejjo pakkamissati tadā mayāṃ sālāṃ pavissāma.

(b) Translate into Pāli :—

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

SECTION VIII.

32. (a) VERBS WITH BASES IN ṇa OR uṇa.

I. Suṇa—"to hear." √sū.

Present Tense.

<i>Singular.</i>	<i>Plural.</i>
1. Suṇāmi.	1. Suṇāma.
2. Suṇāsi.	2. Suṇātha.
3. Suṇāti.	3. Suṇanti.

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

33. Aorist.

<i>Singular.</i>	<i>Plural.</i>
1. Suṇim.	1. Suṇimhā.
2. Suṇi.	2. Suṇittha.
3. Suṇi.	3. Suṇimsu.

34. Future.

<i>Singular.</i>	<i>Plural.</i>
1. Suṇissāmi.	1. Suṇissāma.
2. Suṇissasi.	2. Suṇissatha.
3. Suṇissati.	3. Suṇissanti.

35. Optative.

<i>Singular.</i>	<i>Plural.</i>
1. Suṇeyyāmi.	1. Suṇeyyāma.
2. Suṇeyyāsi.	2. Suṇeyyātha.
3. Suṇeyya.	3. Suṇeyyūṃ.

36.

Imperative.

<i>Singular.</i>			<i>Plural.</i>	
1.	Suṇāmi.		1.	Suṇāma.
2.	Suṇāhi.		2.	Suṇātha.
3.	Suṇātu.		3.	Suṇāntu.
37.	Gerund	...		Suṇitvā ; sutvā.
38.	Infinitive	...		Suṇitum̐ ; sotum̐.

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

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

E X A M P L E S .

Base.	3rd Pers. Sing. Present Tense.	Gerund.
Paca (cook) ...	pacati —"cooks" ...	pacitvā
Piva (drink) ...	pivati —"drinks" ...	pivitvā
Vasa (dwell) ...	vasati —"dwells" ...	vasitvā
Puccha (ask) ...	pucchati —"asks" ...	pucchitvā
Passa (see) ...	passati —"sees" ...	passitvā
Bhuñja (eat) ...	bhuñjati —"eats" ...	bhuñjitvā

and so on with the other verbs.

Note.—**Tvā** may be added directly to some roots; as $\sqrt{dā}$ “to give” + **tvā** = **datvā** (a being kept short before the double consonant **tv**); \sqrt{ji} , “to conquer” + **tuṃ** = **jituṃ**. A consonantal change might take place as \sqrt{gam} , “to go” + **tvā** = **gantvā**, or a consonant lost as \sqrt{kar} “to do” + **tvā** = **katvā**. A vowel may change; as, $\sqrt{nī}$, “to lead” + **tvā** = **netvā**.

EXAMPLES.

(1) They cooked the rice and ate = **Te taṇḍulam pacitvā bhuñjimsu**.

(2) The king will see the messengers and ask questions = **Rājā dute passitvā pañhe pucchissati**.

(3) We cooked food, ate, drank water, and dwelt in the village = **Mayam bhataṃ pacitvā bhuñjitvā pāniyam pivitvā gāme vasimhā**.

41. THE INFINITIVE.—This is used as in English. Its sign is **tuṃ** and is formed according to the same method as the *gerund*. Thus we get—

pacituṃ—“to cook.”
pivituṃ—“to drink.”
vasituṃ—“to dwell.”
pucchituṃ—“to ask.”
passituṃ—“to see.”
bhuñjituṃ—“to eat.”

Note.—The sign **tuṃ** may be added directly to a root or to a modified form of it; as, **dātuṃ**, “to give” ($\sqrt{dā}$); **pātuṃ**, “to drink” ($\sqrt{pā}$); **jetuṃ** from \sqrt{ji} , “to conquer”; **sotuṃ** from $\sqrt{sū}$, “to hear.” **Laddhuṃ** from \sqrt{labh} , “to get,” is an example of consonantal change, **labh** + **tuṃ** passing into **lad-dhuṃ**; so \sqrt{gam} + **tuṃ** = **gantūṃ**, “to go”; but \sqrt{kar} + **tuṃ** = **kātuṃ**, “to do,” where **r** is lost, but the vowel before it lengthened to compensate for the loss.

EXAMPLES.

(1) I wish to dwell there = **Ahañ tattha vasitum icchāmi.**

(2) They went there to drink water = **Te tattha pāṇiyam pivitum gacchimsu.**

42. (a) The **m̐** of the Infinitive is suppressed before the *adj.* **kāma**, "desirous"; as, **Ahañ tañ passitukāmo**—"I wish to see him" (the verb "to be" being understood after **kāmo**).

VOCABULARY VII.

[Verbs like **suṇa**.]

Kiṇa—"to buy."

Vikkiṇa—"to sell."

Pāpuṇa—"obtains," "meets,"
"reaches," "undergoes."

Sakkuṇa—"is able," "is capable."

N.B.—**Gaṇha** (= $\sqrt{\text{gah}} + \text{ṇa}$), "to get," "to acquire" may also be classed with these verbs. The gerund of **pāpuṇāti** is **pāpuṇitvā** or **patvā**. The verb **uggaṇhāti** formed from **gaṇha** signifies "acquires by study," "learns."

VOCABULARY VIII.

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

Ichhati—"wishes."

Labhati—"gets (is allowed.)"

Ārabhati—"begins."

Ussahati—"endeavours."

Vatṭati—"is right."

RULE.—The verb **vatṭati** is construed with the instrumental case as, "It is right for me to see him" = **Mayā tañ passitum vatṭati**; *lit.* "by me, it is right to see him." The dative may also be used.

N.B.—The indeclinable word **sakkā** "able," "possible" is also used with the instrumental case; as, **Tena mañ passitum na sakkā**—"He is not able to see me."

EXERCISE VII.

(a) Translate into English :—

1. Ahaṃ bhaṇḍāni kiṇitvā tāni āpaṇe vikkiṇissāmi. 2. So mañcake nipajjitvā maraṇaṃ pāpuṇi. 3. Mama mā-tāpitāro Brāhmaṇaṃ passitvā dhammaṃ suṇiṃsu. 4. Rājā vedanaṃ pāpuṇitvā tasmim̐ padese mari. 5. Purisā sāyabhattaṃ bhuñjitvā pānīyaṃ pivitvā hatthe dhovitvā rājānaṃ passiṃsu. 6. Sisso ācar iyaṃpucchitvā pak-kami.

(b) Translate into Pāli :—

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

EXERCISE VIII.

(a) Translate into English :—

1. Vejjo taṃ bhattaṃ bhuñjituṃ na labhati. 2. Tumhe nu sayañhe nagaraṃ pāpuṇituṃ sakkuṇātha. 3. Ahaṃ taṃ passituṃ na icchāmi. 4. Purisā pañhe puc-chituṃ ārabhiṃsu. 5. Dārakā potthakaṃ sve sikkhi-tuṃ ārabhissanti. 6. Tāni mayā kiṇituṃ vaṭṭati. 7. Na sakkā mayā bhuñjituṃ. 8. Sakkā nu tumhehi taṃ saddahituṃ.

(b) Translate into Pāli :—

1. The men do not wish to hear the conversation of those Brāhmins. 2. The emissaries will not be able to reach Taxila to-day. 3. You will be able to drink this water. 4. It is not right for you to hear that matter.

5. We are not able to live with our father. 6. The boys and girls endeavour to learn the precepts. 7. It is impossible for the women to cook to-day. 8. Are you able to buy these goods ?

SECTION IX.

MISCELLANEOUS VERBS.

43. (a) **Kara**—"to do."

✓**kar.**

Present Tense.

[with base in o.]

<i>Singular.</i>	<i>Plural.</i>
1. Karomi —"I do."	1. Karoma —"we do."
2. Karosi —"Thou doest."	2. Karotha —"you do."
3. Karoti —"he does."	3. Karonti —"they do."

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

44

Aorist.

First Form.

1. Karim	1. Karimhā.
2. Kari	2. Karittha.
3. Kari	3. Karimsu.

45.

Second Form.

(to be used in preference.)

1. Akāsim.	1. Akāsimhā.
2. Akāsi.	2. Akāsittha.
3. Akāsi.	3. Akāsim; akamsu.

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

46.	Future.	
1.	Karissāmi.	1. Karissāma.
2.	Karissasi.	2. Karissatha.
3.	Karissati.	3. Karissanti.

47.	Optative.	
1.	Kareyyāmi.	1. Kareyyāma.
2.	Kareyyāsi.	2. Kareyyātha.
3.	Kareyya.	3. Kareyyum.

48.	Imperative.	
1.	Karomi.	1. Karoma.
2.	Karohi.	2. Karoṭha.
3.	Karotu.	3. Karontu.

49. Gerund Karitvā and Katvā.

50. Infinitive Karitum and Kātum.

(b) Dada—"to give" √dā.

51.	Present Tense.	
1.	Dadāmi.	1. Dadāma.
2.	Dadāsi.	2. Dadātha.
3.	Dadāti.	3. Dadanti.

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

52.	Aorist.	
1.	Adāsīm.	1. Adāsīmhā.
2.	Adāsī.	2. Adāsittha.
3.	Adāsī.	3. Adāsūm; adāmsu.

Future.

53.

First Form.

1. Dadissāmi.	1. Dadissāma.
2. Dadissasi.	2. Dadissatha.
3. Dadissati.	3. Dadissanti.

54.

Second Form.

1. Dassāmi.	1. Dassāma.
2. Dassasi.	2. Dassatha.
3. Dassati.	3. Dassanti.

N.B.—The second form is derived directly from the root without the connecting or intervening vowel *i*; $\sqrt{d\dd{a}} + ss\dd{a}mi = d\dd{a}ss\dd{a}mi$, the vowel *a* becoming short before the double consonant *ss*.

55.

Optative.

1. Dadeyyāmi.	1. Dadeyyāma.
2. Dadeyyāsi.	2. Dadeyyātha.
3. Dadeyya.	3. Dadeyyum.

56.

Imperative.

1. Dadāmi.	1. Dadāma.
2. Dadāhi.	2. Dadātha.
3. Dadātu.	3. Dadantu.

57. Gerund... ... Datvā.

58. Infinitive ... Dātum.

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

Gerund...	... ādāya.
Infinitive	... ādātum.

60. (c) *Ṭiṭṭha*—"to stand," "to stay," "to remain." $\sqrt{\dd{t}h\dd{a}}$.

61. Present Tense.

<i>Singular.</i>		<i>Plural.</i>
1. Tiṭṭhāmi.		1. Tiṭṭhāma.
2. Tiṭṭhasi.		2. Tiṭṭhatha.
3. Tiṭṭhati.		3. Tiṭṭhanti.

N.B.—Tiṭṭha is the reduplicated base of the root ṭhā.

62. Aorist.

1. Aṭṭhāsim.		1. Aṭṭhāsimhā.
2. Aṭṭhāsi.		2. Aṭṭhāsitha.
3. Aṭṭhāsi.		3. Aṭṭhāmsu.

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

Future.

63. *First Form.*

1. Tiṭṭhissāmi.		1. Tiṭṭhissāma.
2. Tiṭṭhissasi.		2. Tiṭṭhissatha.
3. Tiṭṭhissati.		3. Tiṭṭhissanti.

64. *Second Form.*

[From the root.]

1. Ṭhassāmi.		1. Ṭhassāma.
2. Ṭhassasi.		2. Ṭhassatha.
3. Ṭhassati.		3. Ṭhassanti.

65. Optative.

1. Tiṭṭheyyāmi.		1. Tiṭṭheyyāma.
2. Tiṭṭheyyāsi.		2. Tiṭṭheyyātha.
3. Tiṭṭheyya.		3. Tiṭṭheyyuṃ.

66.

Imperative.

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

67.

Gerund ... **Ṭhatvā.**

68.

Infinitive ... **Ṭhātum.**

69.

(d) **Jāna**—"to know."**√ñā** (= **√jñā.**)

Present Tense.

*Singular.**Plural.*

1. Jānāmi.	1. Jānāma.
2. Jānāsi.	2. Jānātha.
3. Jānāti.	3. Jānanti.

70.

Aorist.

First Form.

1. Jānim.	1. Jānimhā.
2. Jāni.	2. Jānittha.
3. Jāni.	3. Jānimsu.

71.

Second Form.

1. Aññāsim.	1. Aññāsimhā.
2. Aññāsi.	2. Aññāsittha.
3. Aññāsi.	3. Aññāsimsu.

72.

Future.

1. Jānissāmi.	1. Jānissāma.
2. Jānissasi.	2. Jānissatha.
3. Jānissati.	3. Jānissanti.

73.		Optative.	
	1. Jāneyyāmi.		1. Jāneyyāma.
	2. Jāneyyāsi.		2. Jāñeyyātha.
	3. Jāneyya.		3. Jāneyyuma.

74.		Imperative.	
	1. Jānāmi.		1. Jānāma.
	2. Jānāhi.		2. Jānātha.
	3. Jānātu.		3. Jānantu.
75.	Gerund	...	Jānitvā and ñatvā.
76.	Infinitive	...	Jānitum and ñatum.

77.	(e)	Gama—"to go."
		√gam.

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

78.		Aorist.	
	<i>Singular.</i>		<i>Plural.</i>
	1. Agamāsim.		1. Agamāsimhā.
	2. Agamāsi.		2. Agamāsittha.
	3. Agamāsi.		3. Agamaṃsu ; aga- mimsu.
79.	Gerund	...	Gantvā.
80.	Infinitive	...	Gantum.

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

81.	Defective Verbs.
	(a) The Roots <i>yā</i> , <i>vā</i> , <i>ṭhā</i> .

These and many similar roots take the terminations of the

present tense without change; only in the third person plural **a** is not written long before the double consonant **nt**. The Imperative is formed in the usual way. The root **ṭhā** shows some special forms (see p. 32); otherwise it is also defective for the most part.

Yā—"to go."

82. Present Tense.

<i>Singular.</i>	<i>Plural.</i>
1. Yāmi.	1. Yāma.
2. Yāsi.	2. Yātha.
3. Yāti.	3. Yanti.

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

Vāti—"blows." | **Ṭhāti**—"stands."

83. (b) The Root **Brū**, "to say."

Present Tense.

<i>Singular.</i>	<i>Plural.</i>
1. Brūmi.	1. Brūma.
2. Brūsi.	2. Brūtha.
3. Brūti.	3. Bravanti.

84. Aorist.

1. Abraṃim.	1. Abraṃimhā.
2. Abraṃi.	2. Abraṃittha.
3. Abraṃi.	3. A b r a v u m, abra- vimsu.

85. (c) **Vac** and **das**.

The aorist forms of these verbs are usually met with.

(a) **Vac**—"to speak."

Aorist.

<i>Singular.</i>		<i>Plural.</i>
1. Avacaṃ.		1. Avacamhā.
2. Avaca.		2. Avacattha.
3. { Avaca. Avoca.		3. { Avacum. Avocum.

Gerund ... **vatvā.***Note.*—The vowel *a* of **vac** may alter to *u* or *o*.(b) **Das**—"to see."

1. Addasaṃ.		1. Addasamhā.
2. Addasa.		2. Addasattha.
3. Addasa.		3. Addasum.

Gerund ... **disvā.**86. (d) $\sqrt{\text{Hā}}$ —"to abandon," "to forsake."

Present Tense.

<i>Singular.</i>		<i>Plural.</i>
1. Jahāmi.		1. Jahāma.
2. Jahāsi.		2. Jahātha.
3. Jahāti.		3. Jahanti.

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

Gerund ... **jahitvā** and **hitvā.**Infinitive ... **jahitum.**

87. (a) Hoti—"is."

√hā.

Present Tense.

Singular.

1. Homi.
2. Hosi.
3. Hoti.

Plural.

1. Homa.
2. Hotha.
3. Honti.

88. Aorist.

1. Ahoṣim̄.
2. Ahoṣi.
3. Ahoṣi.

1. Ahoṣimhā.
2. Ahoṣittha.
3. Ahoṣum̄.

89. Future.

1. Hessāmi.
2. Hessasi.
3. Hessati.

1. Hessāmā.
2. Hessatha.
3. Hessanti.

90. Imperative.

1. Homi.
2. Hohi.
3. Hotu.

1. Homa.
2. Hotha.
3. Hontu.

Gerund ... Hutvā.

Infinitive ... Hotum̄.

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

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

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

(b) **Tassa gehaṃ ahoṣi**—"He had a house," lit. "to him was a house."

N.B.—In the first sentence, the singular *hoti* is idiomatically allowable, though *puttā* is plural.

SECTION X.

92. (a) PREPOSITIONAL AND LOCATIVE FORMS.

[governing the Genitive.]

VOCABULARY X.

Upari—“above.”	Dūre	} —“far.”
Heṭṭhā—“under.”	Dūrato	
Purato—“in front.”	Pāraṃ	} —“beyond,” “on the other side.”
Pacchā } —“behind.”	Parato	
Pacchato }	Santike	} —“near,” “from.”
Antare—“within,” “among.”	Samīpe	
Bāhire—“outside.”		} “in the pres- ence of.”
Orato—“on this side.”	Avidūre—“not far.”	

ILLUSTRATIONS.

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

2. Dārakā āsanassa heṭṭhā bilāraṃ passimsu—“The boys saw the cat under the seat.”

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

4. (a) Amaccānaṃ assā rañño rathassa pacchato ahesuṃ—“The horses of the ministers were behind the king’s chariot.”

(b) Te rukkhassa pacchā ṭhatvā corānaṃ vacanaṃ suṇimsu—“They stood behind the tree and listened to words of the robbers.”

5. Tiṭṭhatu vane rukkhānaṃ antare—“Let him remain among the trees in the wood.”

6. Rāmo uyyānassa bāhire attano mātaraṃ passi—
“Rāma saw his mother outside the garden.”

7. (a) Mamā pitā tassā me santike dhanaṃ adāsi—
“My father gave the treasure to her in my presence.”

(b) Tassa santike hohi—“Be thou near him.”

(c) Brāhmaṇassa santike so dhammaṃ pāpuṇi—“He acquired the religious law from the Brāhmin.”

(d) Tiṭṭhāhi attano mātāpitarānaṃ samīpe—“Remain thou near thy parents.”

8. Rañño pāsādassa avidūre amaccānaṃ nivesanāni honti—“The residences of the ministers are not far from the king’s palace.”

9. (a) Amhākaṃ sahāyā tassā dūrato ṭhassanti—“Our friends will remain far from her.”

(b) Mama nivesanassa dūre bālisikānaṃ gāmo ahosi—
“Far from my residence was a village of fishermen.”

10. Ete vāṇijā samuddassa pāraṃ upasaṅkamaṃsu—
“These merchants approached beyond the ocean.”

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

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

EXERCISE IX.

(a) Translate into English :—

1. Ācariyo attano sissehi saddhiṃ gāmassa pāraṃ gantvā Rāmassa ghare idāni hoti. 2. Mayaṃ sihassa samīpe luddaṃ disvā cetiyassa pacchato aṭṭhāsimhā. 3. Purisā itthiyo ca pāṇīyaṃ pivituṃ gāmassa avidūre taṃ saraṃ yanti. 4. Vejjo pāsādaṃ upasaṅkamtvā rañño santike amaccaṃ addasa. 5. Rāmo attanā taṃ kammaṃ

katva mātāpitunnaṃ santikaṃ upasaṅkamitvā āsane nisīdi. 6. Gāmassa antare sigālā ahesuṃ. 7. Tumhe te manussānaṃ gharānaṃ heṭṭhā passissatha. 8. Mā tāni gharāni upasaṅkamāhi.

(b) Translate into Pāli :—

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

SECTION XI.

MASC. I AND Ī DECLENSIONS.

93. (a) Muni—"a sage."

	<i>Singular.</i>		<i>Plural.</i>	
NOY.	muni ...	...	muni; munayo.
GEN.	} munino; munissa ...	...	munīnam.
DAT.				
ACC.	muniṃ ...	...	muni; munayo.
INS.	} muninā ...	} ...	} munihi.	
ABL.				} muninā; munismā;
LOC.	munimhi; munismim		munisu.	
VOC.	muni ...	...	muni; munayo.

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

VOCABULARY XI.

Aggi—"fire."	Maṇi—"gem"; "jewel."
Asani—"thunderbolt."*	Muṭṭhi—"fist," "hand."
Ādi†—"beginning"; "et cetera."	Nimi—"a man's name."
Dīpi—"panther."	Nidhi—"treasury."
Gahapati—"householder."	Patti—"a foot-soldier."
Isi—"hermit," "ascetic."	Rāsi—"heap."
Kapi—"monkey."	Sārathi—"charioteer."
Kucchi—"cavity."	Vaḍḍhaki—"carpenter."

* also asanī (*f.*)

† also neuter.

94. (b) Setṭhī—"treasurer," "banker."

NOM.	setṭhī	setṭhī; setṭhino.
GEN.	} setṭhino; setṭhissa	setṭhinam.
DAT.		
ACC.	setṭhim; setṭhinam	setṭhī; setṭhino.
INS.	setṭhinā ...	} setṭhīhi.
ABL.	setṭhinā; setṭhismā;	
	setṭhimhā.	
LOC.	setṭhismim; setṭhimhi.	setṭhisu.
VOC.	setṭhi	setṭhī; setṭhino.

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

VOCABULARY XII.

Hatthī*—"elephant."	Pāpakāri—"evil-doer," "sinner."
Kuṭṭhī—"leper."	Verī—"enemy."
Mantī—"counsellor."	Pattī—"arrow."
Nagaravāsi—"citizen," "townsman."	Sakkhī—"witness."

* also hatthi (like muni).

EXERCISE IX.

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

SECTION XII.

FEMININE NOUNS IN I AND Ī.

95. (a) 1. Ratti—"night."

	<i>Singular.</i>		<i>Plural.</i>
NOM.	ratti ...	...	ratti; rattiyo.
GEN.	} rattiyā ...	...	rattīnaṃ.
DAT.		...	rattī; rattiyo.
ACC.	rattīm ...	...	rattī; rattiyo.
INS.	} rattiyā ...	...	rattīhi.
ABL.		...	rattīsu.
LOC.	rattiyā; rattiyāṃ ...	...	rattī; rattiyo.
VOC.	ratti ...	...	rattī; rattiyo.

96. (2) Jāti—"birth."

	<i>Singular.</i>		<i>Plural.</i>
NOM.	jāti ...	...	jāti; jātiyo.
GEN.	} jātiyā ...	...	jātīnaṃ.
DAT.		...	jāti; jātiyo.
ACC.	jātim ...	...	jāti; jātiyo.
INS.	} jātiyā ...	...	jātihi.
ABL.		...	jātīsu.
LOC.	jātiyā; jātiyāṃ ...	...	jāti; jātiyo.
VOC.	jāti ...	...	jāti; jātiyo.

VOCABULARY XIII.

Aṅguli —"finger."	Pāli —"a text"; "a text in Buddha's Dhamma."
Bhati —"hire," "wage."	Pīti —"joy."
Bheri —"drum."	Rati —"pleasure."
Bhūmi —"the ground."	Ruci —"desire," "choice."
Iddhi —"magical power."	Satti —"javelin."
Mutti —"freedom."	Siddhi —"success," "prosperity."
Khanti —"patience."	Siri —"glory."
Koṭi —"end," "extremity."	Vithi —"road," "street."
Pacchi —"basket."	Vuṭṭhi —"rain."
Pavatti —"occurrence," "af-fair."	

97. (b) 1. **Nadī**—"river."

	<i>Singular.</i>		<i>Plural.</i>
NOM.	nadī ...	...	nadī; nadiyo.
GEN.	} nadiyā ...	...	nadīnaṃ.
DAT.			
ACC.	nadīm; nadiyaṃ ...	...	nadī; nadiyo.
INS.	} nadiyā ...	...	nadihi.
ABL.			
LOC.	nadiyā; nadiyaṃ ...	...	nadīsui.
VOC.	nadī ...	...	nadī; nadiyo.

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

98. 2. **Itthī**—"woman."

	<i>Singular.</i>		<i>Plural.</i>
NOM.	itthī ...	...	itthī; itthiyo.
GEN.	} itthiyā ...	...	itthināṃ.
DAT.			
ACC.	itthīm; itthiyaṃ ...	...	itthī; itthiyo.
INS.	} itthiyā ...	...	itthihi.
ABL.			

Loc.	itthiyā ; itthiyam	...	itthisu.
Voc.	itthi	...	... itthi ; itthiyo.

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

VOCABULARY XIV.

Aṭavi —"forest."	Kumārī —"princess."
Bārāṇasī —"Benares."	Piṇḍī —"cluster," "mass."
Bhagini —"sister."	Paccarī —"raft."
Bhikkhunī —"nun."	Pathavī —"the earth."
Bhisī —"mat."	Pokkharāṇī —"tank."
Brāhmaṇī —"a Brāhmin woman," "Brāhmanee."	Sāvatti —"the town Savatti."
Cāṭī —"earthen pot."	Vallī —"creeper," "a creeping plant."
Dāsī —"female slave."	Vāsī —"hatchet."
Devī —"queen."	

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

SECTION XIII.

MASCULINE U DECLENSION.

99. **Bhikkhu**—"monk."

	<i>Singular.</i>		<i>Plural.</i>
NOM.	bhikkhu ...	...	bhikkhū ; bhikkhavo.
GEN.	} bhikkhuno,	bhik-	} bhikkhūnaṃ.
DAT.				khussa.
ACC.	bhikkhum	...	bhikkhū ; bhikkhavo.
INS.	bhikkhunā	...	} bhikkhūhi.
ABL.	bhikkhunā ;	bhik-	
	khumhā ;	bhik-	
	khumhā.		

Loc.	bhikkhumbi; bhik -	bhikkhūsu.
	khusmim.	
Voc.	bhikkhu	... bhikkhū; bhikkhavo; bhikkhave.

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

VOCABULARY XV.

Bhagu—"a man's name."	Maccu—"death."
Bindu—"drop."	Pharasa—"axe."
Hetu—"cause."	Setu—"bridge."
Kaṭacchu—"spoon."	Ucchu—"sugarcane."
Ketu—"banner."	Veḷu—"bamboo."

SECTION XIV.

FEMININE U DECLENSION.

100.	Dhenu—"cow."	
	<i>Singular.</i>	<i>Plural.</i>
NOM.	dhenu ...	... dhenū; dhenuyo.
GEN.	} dhenuyā ...	... dhenūnam.
DAT.		
ACC.	dhenuṃ ...	... dhenū; dhenuyo.
INS.	} dhenuyā ...	... dhenūhi.
ABL.		
LOC.	dhenuyā; dhenuyaṃ	dhenūsu.
Voc.	dhenu ...	... dhenū; dhenuyo.

VOCABULARY XVI.

Dhātu—"sacred relic."	Sassu—"mother-in-law."
Rajju—"string," "rope."	Yāgu—"rice gruel."
Usu—"arrow."	

SECTION XV.

NEUTER I AND U DECLENSION.

101. (a) **Aṭṭhi**—"bone."

	<i>Singular.</i>	<i>Plural.</i>
NOM.	aṭṭhi; aṭṭhim	... aṭṭhīni.
GEN.	} aṭṭhino; aṭṭhissa	... aṭṭhināṃ.
DAT.		
ACC.	aṭṭhim ...	... aṭṭhīni.
INS.	aṭṭhinā }
ABL.	aṭṭhinā; aṭṭhimhā; } aṭṭhismā.	aṭṭhīhi.
LOC.	aṭṭhimhi; aṭṭhismim	aṭṭhisu.
VOC.	aṭṭhi ...	... aṭṭhīni.

VOCABULARY XVII.

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

102. (b) **Cakkhu**—"eye."

	<i>Singular.</i>	<i>Plural.</i>
NOM.	cakkhu; cakkhum	... cakkhūni.
GEN.	} cakkhuno; cakkhussa	cakkhūnaṃ.
DAT.		
ACC.	cakkhum...	... cakkhūni.
INS.	cakkhunā }
ABL.	cakkhunā; cakkhu- } mhā; cakkhusmā.	cakkhūhi.
LOC.	cakkhumhi; cakkhu- smim.	cakkhūsu.
VOC.	cakkhu ...	... cakkhūni.

VOCABULARY XVIII.

Assu —"tear."	|	Dāru —"fire-wood"; "fire- stick."
Āyu —"life."	|	

Dhanu—"bow."

Jānu—"knee."

Lāpu—"pumpkin."!

Madhu—"honey."

Massu—"beard."

Paṃsu—"earth," "dust."

Vatthu—"story."

EXERCISE X.

(a) Translate into English:—

1. Bālisikā paccarī katvā itthiyo nadiyā nagarassa samīpe āharīmsu. 2. Sace tvaṃ icchasi mayhaṃ bhaginī bhisim kiṇissati. 3. Deviyā bhaginiyo mama santike dāsīnaṃ āpaṃ adāsum. 4. Mayaṃ rājānaṃ ca devīṃ ca pāsādassa avidūre passimhā. Te amhe ṇa jānanti. 5. Bhikkhū ca bhikkhuniyo vīthiyaṃ honti. Hatthino purato mā tiṭṭhantu. 6. Kumārī raṇṇo hatthīnaṃ ucchum kiṇitvā tesam rukkhassa hetthā adāsi. 7. Vadḍhakī paccariyo kātuṃ veḷuyo kiṇīmsu. 8. Mayaṃ dhanūni ca usuyo kiṇitum na sakkoma. 9. Vadḍhaki veḷūhi setum akāsi. 10. Gopako dhenuyo rajjūhi bandhitvā gāmassa bāhire rukkhassa chāyāyaṃ aṭṭhāsi. 11. Tvaṃ vīthiyā koṭiyaṃ saraṃ passitvā tassa samīpe tiṭṭhāhi. 12. Tā dārūni āharitvā aggim katvā yāgum pacitvā maṃ adāmsu. 13. Setthī ca gahapati ca sārathinā saddhim gacchīmsu. 14. Ahaṃ maṇim aggismā niharitvā attano bhaginim dassāmi. 15. Passāhi yogim gehapatino ghare. 16. Sakkā pīti tasmim uppajjitum. 17. Buddho iddhiyā Bārānasim patvā gahapatim ovādam adāsi. 18. Luddo pasum sattiyaṃ maritvā pacchiyā maṃsam āhari. 19. Corā setthino aṭṭhīni aṭaviyaṃ nidahīmsu. 20. Na sakkā khantiyā ca viriyena vinā siddhi hotum.

(b) Translate into Pāli:—

1. We are able to acquire success by exertion. 2. This monkey will be the friend of the elephant. 3. If I see the king's charioteer, I shall give him the javelin.

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

SECTION XVI.

103. ADJECTIVES AND PARTICIPLES.

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

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

- | | | |
|-----------|---|---|
| (a) MASC. | { | Sundaro hatthī—"a fine elephant." |
| | | Sundarassa hatthino—"of a fine elephant." |
| | | Sundaro pāsādo—"a fine palace." |

- (b) FEM. { Sundarā dārikā—"a fine girl."
Sundarāya dārikāya—"of a fine girl."
Sundarā nadi—"a fine river."
Sundarāya nadiyam—"in a fine river"
- (c) NEUT. { Sundaram gharam—"a fine house."
Sundaram vatthu—"a fine story."
Sundarāni dhanūni—"fine bows."

VOCABULARY XIX.

[Adjectives declined like Buddha, dārikā and gharam.]

Bāla—"foolish."

Paṇḍita—"clever."

Sacca—"true."

Alika—"false."

Ucca—"high."

Nīca—"low."

Pharusa—"harsh."

Ghōra—"dreadful."

Khuddaka—"small."

Niroga—"well."

Gilāna—"sick."

Dukkha—"painful."

Sukha—"happy."

Taruṇa—"young."

Mahallako—"old."

Pāpa—"sinful."

Kusala—"virtuous."

Purāṇa—"old," "ancient."

Nava—"new."

Madhura—"sweet."

Tittaka—"bitter."

Dīgha—"long."

Rassa—"short."

Uṇha—"hot."

Sītala—"cool."

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

EXERCISE XII.

(a) Translate into English:—

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

dīghā hessati. 6. Te purāṇāni dhanūni kiṇiṃsu. 7. Mayam ghore hatthi passimhā. 8. Tā itthiyo sitalāyam bhūmiyam nisidanti. 9. Pharusāni vacanāni mā vadāhi. 10. Sā ajja gilānā. 11. Sā Brāhmaṇi kusalāni kammāni karoti. 12. Dukkham hoti phalaṃ pāpānaṃ kammānaṃ.

(b) Translate into Pāli:—

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

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

Pharusavacanāṃ—“harsh speech.”

Paṇḍitapuriso—“a clever man.”

Gilānaitthi—“a sick woman.”

Kusalakammāni—“virtuous actions.”

Digharattiyo—“long nights.”

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

Participles being of the nature of adjectives are treated similarly.

107. (a) Present Participles in *māna*.[Declined like **Buddha**, **dārikā**, and **gharaṁ**.]

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

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

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

E X A M P L E S .

1. **Sā bhattam pacamānā** (*nom. sing. fem.*) **cāṭim bhin-di**—"She, cooking the rice (i.e. while cooking the rice), broke the pot."

2. **Ahaṁ rājānam vithiyam gacchamānam** (*acc. sing. masc.*) **passissāmi**—"I shall see the king going on the road."

3. **Ahaṁ vithiyam gacchamāno** (*nom. sing. masc.*) **devim passi**—"I, going on the road (i.e. while going on the road), saw the queen."

108. (b) Present Participles in *nta*.[Declined like **Buddha**, **nadī**, and **gharaṁ**.]

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

Pacanta—"cooking."**Gacchanta**—"going."**Passanta**—"seeing."**Karanta**—"doing."

N.B.—Note in the case of the last word **nta** is added to **karo** the base of the present tense (see page 29); so also **sakkonta**, "being able."

The masculine declension of these participles is like **Buddha**, the feminine like **nadī**, the neuter like **gharam**.

ILLUSTRATIONS.

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

Neut. **Pacantaṃ** (*nom.*), **pacantassa** (*gen. and dat.*), **pacantaṃ** (*acc.*); **pacantāni** (*nom. pl.*); *etc.*

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

(1) Declension of **Pacantī**, "cooking."

	<i>Singular.</i>		<i>Plural.</i>
NOM.	pacantī ...	...	pacantī; pacantiyo.
GEN.	} pacantiyā	...	pacantaṃ.
DAT.			
ACC.	pacantiṃ	...	pacantī; pacantiyo.
INS.	} pacantiyā	...	pacantihi.
ABL.			
LOC.	{ pacantiyā, pacan-		pacantisū.
	{ tiyaṃ.		
VOC.	pacanti ...	...	pacantī, pacantiyo.

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

	<i>Singular.</i>		<i>Plural.</i>
NOM.	pacatī	...	pacatī; pacatiyo.
GEN.	} pacatiyā	...	pacatiṃ
DAT.			
ACC.	pacatiṃ	...	pacatī; pacatiyo.
INS.	} pacatiyā	...	pacatīhi.
ABL.			
LOC.	pacatiyā; pacatiyaṃ.		pacatisu.
VOC.	pacatī	...	pacatī; pacatiyo.

111. Special forms of the Masc. and neuter participles.

Instead of **pacanto** (*masc.*) and **pacantaṁ** (*neut.*) there is a short form **pacam̐**.

Special cases of **pacam̐**.

	<i>Singular.</i>		<i>Plural.</i>
NOM.	pacam̐	...	.....
GEN.	} pacato	...	... pacataṁ.
DAT.			
INS.	} pacatā	...	.....
ABL.			
LOC.	pacati	...	.....

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

PARTICIPIAL ILLUSTRATIONS.

112. 1. **Mayaṁ taṁ purisaṁ paccariyā gacchantāṁ pas-simhā**—“We saw that man going by a raft (*or* ‘on a raft’).”

2. **Dārūni āhāraṁ pacantiṇaṁ tāsāṁ itthiṇaṁ dadāhi**—“Give the fire-wood (*or* ‘fire-sticks’) to those women cooking the food.”

3. **So kammaṁ karontaṁ taṁ purisaṁ jānāti**—“He knows that man doing (‘who is doing’) the work.”

4. **Te pavattiṁ na jānantā maṁ pucchi**—“They, not knowing the affair, asked me.”

5. **Vāṇijā pabbatassa samīpe tiṭṭhantāni gharāni ajja vikkiṇiṁsu**—“The merchants to-day sold the houses standing (*or* ‘which are standing’) near the mountain.”

113. Adjectives in **vā** and **mā**.

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

(1) **guṇavā**—“virtuous” from **guṇa**, “virtue.”

(2) **khantimā**—“patient” from **khanti**, “patience.”

(3) *hetumā*—"having a cause" from *hetu*, "cause."

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

- | | |
|----------------------------|----------------------------------|
| (1) <i>gunavanto</i> ... | } declined like <i>pacanto</i> . |
| (2) <i>khantimanto</i> ... | |
| (3) <i>hetumanto</i> ... | |

Their feminines are like *pacantī* (or *pacatī*) and the neuters like *pacantaṃ* (or *pacam*). See art. 110-112.

VOCABULARY XX.

[Adjectives in *vā*.]

Balavā—"strong."
Bālavā—"foolish."
Dhanavā—"rich."
Himavā—"cold."
Guṇavā—"virtuous."

Mānavā—"proud."
Puññavā—"meritorious."
Paññavā—"wise."
Sutavā—"well informed,"
 "learned."

VOCABULARY XXI.

[Adjectives in *mā*.]

Jutimā—"brilliant."
Khantimā—"patient."
Hetumā—"having a cause."
Cakkhumā—"having eyes."

Ketumā—"having a banner."
Rucimā—"pleasing."
Sucimā—"pure."

114. *Bhagavā*—"worshipful."

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

Declension of *Bhagavā*.

Singular.

Plural.

NOM.	<i>bhagavā</i> ...	{ <i>bhagavanto</i> .
		{ <i>bhagavantā</i> .

GEN.	} bhagavato	...	{ bhagavantānam. bhagavatam.
DAT.		ACC.	
INS.	} bhagavatā	...	bhagavantehi.
ABL.		LOC.	
VOC.	{ bhāgava bhagavam	...	{ bhagavanto. bhagavantā.

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

115. THE PASSIVE PERFECT PARTICIPLE.

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

p.p.p. adjectives in *ita*.

pacita—"cooked."

passita—"seen."

ovadita—"admonished."

ācikkhita—"informed."

116. ILLUSTRATIONS.

1. **So mam pacitam yāguṃ adāsi**—"He gave me the cooked gruel."

2. **Bhattam tena pacitam hoti**—"The food has been cooked by him."

3. **Mayam ācikkhitam thānam jānāma**—"We know the place pointed out."

4. **Dhammo mayā ācikkhito hoti**—"The law has been pointed out by me."

N.B.—The verb “to be” is generally omitted when the passive perfect participle is used predicatively as in examples 2 and 4. This participle is useful in doing away with the use of the passive voice.

VOCABULARY XXII.

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

Kata—“done.”	Parājita—“conquered.”
Jāta—“become,” “produced.”	Bhīta—“terrified.”
Nīta—“led,” “taken.”	Ānīta—“brought.”
Bhutta—“eaten”; “enjoyed.”	Hata—“struck.”
Gata—“gone.”	Khata—“dug.”
Āgata—“come.”	Mata—“dead.”
Uggata—“gone up,”	Gutta—“guarded.”
“arisen.”	Vutta—“spoken.”

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

Bhinna—“broken.”	Chinna—“cut.”
Dinna—“given.”	Nisinna—“seated.”

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

117.

ILLUSTRATIONS.

1. *Raṭṭham rañṇā parājitam*—“The kingdom has been conquered by the king.”
2. *So mayā parājito*—“He has been overcome by me.”
3. *So gato*—“He has gone.”
4. *Sā gatā*—“she has gone.”
5. *Vaḍḍhaki dārakena hato*—“The carpenter was struck by the boy.”
6. *Sā bhītā hutvā attano gharam āgatā*—“She being terrified has come to her house.”

7. **Papāni kammāni tehi katāni**—"Evil deeds have been done by them."

8. **Paṃsu tena khatā āvātā mayā ānito**—"The mud from the pit dug by him has been brought by me."

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

10. **Yadā asso mama dinno tadā taṃ ahaṃ vikkiṇis-sāmi**—"When the horse is given to me, I shall sell it."

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

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

EXERCISE XIII.

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

118. The Future Passive Participle.

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

Pacitabba—"to be cooked"; "fit to be cooked."

Passitabba—"to be seen"; "fit to be seen."

Dātabba—"to be given"; "fit to be given."

Kattaba or **kātabba**—"to be done"; "fit to be done."

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

119. ILLUSTRATIONS.

1. **Kammaṃ me kattabbaṃ**—"The work is to be done by me."

2. **Taṃ rūpaṃ na passitabbaṃ**—"That picture is not fit to be seen."

3. **Sā yāgu na pivitabbā ; na me dātabbā ; puna pacitabbā**—"That rice gruel is not fit to be drunk ; it should not be given by me ; it should be cooked again."

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

VOCABULARY XXIII.

120. Adjectives in *i*, *ī*, and *u*.

(a) In *i*.

Suci—"pure." | **Hari**—"green."

121. (b) In *ī*.

Sokī—"sorrowful." | **Dhammī**—"righteous."

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

122. (c) In *u*.

Bahu—"many." | **Vaggu**—"pleasing."

Kataññu—"grateful."

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

Sokī puriso—"a sorrowful man."

Sokinī dārikā—"a sorrowful girl."

Bahū janā—"many people."

Bahunī nadiyo—"many rivers."

Here **sokinī** and **bahunī** would be declined like **nadī**. **Bahu** is more frequently compounded ; as—

Bahumanussā—"many men."

Bahuphalāni—"many fruits."

124. *Fem.* Adjectives in *ī* may be formed from *masc.* ones ; as, *jammo* (*masc.*) "base," *fem.* *jammī*.

SECTION XVII.

125. THE DATIVE AND THE LOCATIVE ABSOLUTE.

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

(a) The Dative Absolute of the Present Participle.

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

2. *Purisassa evam vadantassa mahanti vedanā uppajjimsu*—“While the man was speaking thus great pains ensued (lit. ‘uprose’).”

3. *Corānam dhanam nidahantānam suriyo uggato*—“While the robbers were concealing the treasure, the sun arose.”

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

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

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

3. *Bhate pacite maṃ vadāhi*—“When the rice is cooked tell me.”

4. *Tesu passantesu aham bhujjāmano nisidim*—“While they were looking, I sat eating.”

5. *Tasmim vutte so maṃ upasaṅkami*—“That being spoken, he approached me.”

SECTION XVIII.

NUMERALS.

127. From 1-18.

(a) Cardinals.

VOCABULARY XXIV.

Eka—"one."

Masculine.

(a)	<i>Singular.</i>		<i>Plural.</i>
NOM.	eko	...	.. eke.
GEN.	} ekassa	...	... ekesaṃ.
DAT.			
ACC.	ekaṃ	...	... eke.
INS.	ekena	}	... ekehi.
ABL.	ekasmā		
LOC.	ekasmiṃ	...	... ekesu.

N.B.—The plural eke signifies "some."

128.	<i>Singular.</i>	Feminine.	<i>Plural.</i>
NOM.	ekā	...	... ekā; ekāyo.
GEN.	} ekissā; ekāya	...	... ekānaṃ.
DAT.			
ACC.	ekaṃ	...	... ekā; ekāyo.
INS.	} ekissā; ekāya	...	... ekāhi.
ABL.			
LOC.	ekissā; ekāya; ekissa-		ekāsu.
	yaṃ; ekāyaṃ.		

129. Neuter.

	<i>Singular.</i>		<i>Plural.</i>
NOM.	ekaṃ	...	... ekāni.

N.B.—The neuter declension is like gharaṃ.

Declension of **Dvi**, **Ti** and **Catu**.

Base.	Nom. & Acc.	Gen. & Dat.	Ins. & Abl.	Loc.
Dvi , di	dve ...	dvinnam ...	dvīhi ...	dvīsu.
Ti	<i>Masc.</i> tayo ...	tiṇṇam ...	tīhi ...	tīsu.
	<i>Fem.</i> tisso ...	tissannam	tīhi ...	tīsu.
	<i>Neut.</i> tīni ...	tiṇṇam ...	tīhi ...	tīsu.
Catu	<i>Masc.</i> cattāro	catuṇṇam	catūhi ...	catūsu.
	<i>Fem.</i> catasso	catassan- nam.	catūhi ...	catūsu.
	<i>Neut.</i> cattāri	catuṇṇam	catūhi ...	catūsu.

Declension of Numerals from 5 to 18.

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

The following are similarly declined:—

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

NUMERALS FROM 19-99.

These are declined as feminines like **ratti**.

VOCABULARY XXV.

Ekūnavīsati—"19."

Visati—"20."

Saṭṭhi—"60."

Asīti—"80."

EXAMPLES.

Visati purisā—"twenty men."

Visatiyaṃ purisesu—"in twenty men."

Tisso visatiyo purisā—"sixty men" or "three (times) twenty men."

VOCABULARY XXVI.

132. Sata—100 and Sahassa—"1,000."

These are declined as neuters like gharaṃ. Used by themselves they may be construed with the genitive case; as—

Purisānaṃ sataṃ—"one hundred men."

Itthīnaṃ dve satāni—"two hundred women."

133. (b) Ordinals.

VOCABULARY XXVII.

<i>Masculine.</i>	<i>Feminine</i>	<i>Neuter.</i>
(like Buddho).	(like fem. in ā or ī).	(like gharaṃ).
Paṭhamo	paṭhamā	paṭhamam—"first."
Dūtiyo	dutiya	dutiyaṃ—"second."
Tatiyo	tatiya	tatiyaṃ—"third."
Catuttho	catutthī	catuttham—"fourth."
Pañcamo	pañcamī	pañcamam—"fifth."
Chatṭho	chatṭhī	chatṭham
Chatṭhamo	chatṭhamī	chatṭhamam }—"sixth."
Sattamo	sattamī	sattamam—"seventh."
Aṭṭhamo	aṭṭhamī	aṭṭhamam—"eighth."
Navamo	navamī	navamam—"ninth."
Dasamo	dasamī	dasamam—"tenth."

134. *N.B.*—The ordinals from 5 upwards are usually formed by adding **mo**, **mī**, **mañ** to the cardinals. Like adjectives the base form of the numerals will be found in combination with nouns.

EXERCISE XIV.

(a) Translate into English :—

1. Ete tayo purisā mahantañ sirim pāpuñisu. 2. So rājā mahantiyā senāya tīṇi nagarāni parājito. 3. Dve purisā tisso itthiyo ca ekasmim ghare vasanti. 4. Mama nivesanañ dvinnam mahantānañ rukkhānañ antare tiṭṭhati. 5. Te ekañ hatthim cattāro asse seṭṭhismā kiñim-su. 6. Eko puriso āgato. So vikkiñitum cattāri sāṭakāni āhari. 7. Dvīsu gāmesu bahū vaḍḍhakī vasanti. 8. Bhattakāro catasso mahantiyo cāṭiyo kiṇi. 9. Cattāro purisā tisso itthiyo ca ekissā rattiyañ marimsu. 10. Pakkosāhi dasa purise. 11. Tayo corā ekissā guhāyañ mahantāni bhaṇḍāni nidahiṃsu. 12. Sace te mama tayo saḥāyā agaccheyyumañ ahañ tehi saddhim gantum na sakkuñis-sāmi.

(b) Translate into Pāli :—

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

SECTION XIX.

THE PRONOUNS *ya*, *ka*, AND *ayaṃ*.(a) *ya*—"who," "which," "what."

135.

[Relative.]

Masculine.

	<i>Singular.</i>			<i>Plural.</i>
NOM.	<i>yo</i>	...	...	<i>ye</i> .
GEN.	} <i>yassa</i>	...	...	<i>yesaṃ</i> .
DAT.				
ACC.	<i>yaṃ</i>	...	...	<i>ye</i> .
INS.	} <i>yena</i>	} ...	...	<i>yehi</i> .
ABL.					yasmā
LOC.	<i>yasmiṃ</i>	...	...	<i>yesu</i> .

136.

Feminine.

	<i>Singular.</i>			<i>Plural.</i>
NOM.	<i>yā</i>	...	...	<i>yā</i> ; <i>yāyo</i> .
GEN.	} <i>yāya</i> ; <i>yassā</i>	}	...	<i>yāsaṃ</i> .
DAT.				
ACC.	<i>yaṃ</i>	...	...	<i>yā</i> ; <i>yāyo</i> .
INS.	} <i>yāya</i>	}	...	<i>yāhi</i> .
ABL.				
LOC.	<i>yāyaṃ</i> ; <i>yassaṃ</i>	...	...	<i>yāsu</i> .

137.

Neuter.

	<i>Singular.</i>			<i>Plural.</i>
NOM.	<i>yaṃ</i>	...	...	<i>yāni</i> .
GEN.	} <i>yassa</i>	}	...	<i>yessaṃ</i> .
DAT.				
ACC.	<i>yaṃ</i>	...	...	<i>yāni</i> .
INS.	} <i>yena</i>	}	...	<i>yehi</i> .
ABL.					yasmā
LOC.	<i>yasmiṃ</i>	...	...	<i>yesu</i> .

VOCABULARY XXVIII.

[Indefinite Pronouns declined like **ya**.]

Añña Itara Para	}	“other,” “another.”	|	Sabba —“all.” Pubba —“former.” Aññatara —“a certain,” “some.”
				Katama —“which?” “what?”

138. (b) **Ka**—“who?” “what?” “which?”

[Interrogative.]

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

NOM.	{	1. Kiṃ hoti —“What is this?”
		2. Kiṃ puññaṃ kātappaṃ —“What merit is to be performed?”
ACC.	{	3. Kiṃ karissāmi —“What shall I do?”
		4. Kiṃ datvā ete kiṃissatha —“Giving what, will you buy these?”

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

1. **Kiṃ pana etaṃ loke jivitaṃ (hoti)**—“But what is this life in the world?”
2. **Kiṃ nu idāni karoma**—“What (shall) we do now?”
3. **Kiṃ te kataṃ**—“What has been done by thee?”
4. **So kiṃ akāsi**—“What did he do?”

139. (c) **Kiṃ** with the Dative and Instrumental.

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

1. **Kiṃ te (= kiṃ + te) idāni gacchantena**—“What good is there to thee by going now?”

2. **Kim me (kiṃ + me) jīvitena**—"What good is there to me by living?"
3. **Kiṃ tumhākaṃ rajjena**—"What use is there to you by sovereignty?"

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

1. **Kimpuriso**—"What man?"
2. **Kiṅkāraṇā (abl.)**—"From what reason?" "By what cause?"

141. THE USE OF **ya** AS A CORRELATIVE.

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

1. **Yo puriso maṃ passi so agamāsi**—"The man who (lit. 'what man') saw me has (lit. 'he has') gone."

2. **Yeṇa maggena so āgato tena maggena ahaṃ gacchissāmi**—"The road by which (lit. 'by what road') he came, by that road shall I go"; or "I shall go by the road by which he came."

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

4. **Yesaṃ purisānaṃ te saḥāyā bhavanti tesaṃ ahaṃ saḥāyo bhavissāmi**—"I shall be the friend of those men whose friends they are," or lit. "Of what men they are friends, of them I shall be friend."

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

1. **Tumhe taṃ na gūṇavantaṃ jāneyya yaṃ so paṇḍito hoti**—"You should not know him as virtuous because he is clever."

2. **Yasmā sā daharā tasmā papāni karissati**—"Since she is young therefore she commits evils."

3. **So kiṃ akāsi yena maraṇaṃ pāpuṇi**—"What did he do whereby he suffered (lit. 'attained') death?"

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

1. **Yena te vasanti tena gacchāma**—"Let us go where they dwell," lit. "where they dwell there let us go."

2. **Yena Bhagavā tena upasaṅkami**—"He approached where **Bhagavā** was."

144. (d) **DECLENSION OF THE INDEFINITE PRONOUN IN ci.**

By suffixing **ci** to **ko**, **kā**, and **kiṃ**, we get **koci**, **kāci** and **kiñci**, "whoever," "whatever," "anyone," "someone."

Koci (Masculine.)

	<i>Singular.</i>		<i>Plural.</i>
NOM.	koci ...	...	keci.
GEN.	} kassaci ...	...	kesañci.
DAT.			
ACC.	kañci ...	...	keci.
INS.	kenaci	} ...	kehici.
ABL.	kasmāci		
LOC.	kasmiñci	...	kesuci.

Note.—**m** followed by **c** turns to **ñ** the nasal letter of the **c** class; as, **kam ci** = **kañci**, **kasmim ci** = **kasmiñci**, and **kesam ci** = **kesañci**.

EXERCISE FOR DECLENSION.

- (1) Decline the feminine **kāci**.
- (2) Decline the neuter **kiñci**.

145. (e) **DECLENSION OF ubho**, "both."

[used in all the genders.]

NOM. **ubho** "both."

GEN.	}	ubhinnaṃ	...	"of, to, or for both."
DAT.			...	
ACC.		ubho	...	"both."
INS.	}	ubhoḥi	...	"by or from both."
ABL.			...	
LOC.			ubhosu	...	"in or on both."

146. (f) **Ayaṃ**—"this"; "he."

Masculine.

	<i>Singular.</i>		<i>Plural.</i>	
NOM.	ayaṃ	...	ime.	
GEN.	}	assa ; imassa	...	imesaṃ.
DAT.				
ACC.	imaṃ	...	ime.	
INS.	iminā	...	} ... imehi.	
ABL.	imasmā	...		
LOC.	imasmiṃ	...	imesu.	

147. Feminine.

	<i>Singular.</i>		<i>Plural.</i>	
NOM.	ayaṃ	...	imā ; imāyo.	
GEN.	}	imissā ; imāya	...	imāsaṃ.
DAT.				
ACC.	imaṃ	...	imā ; imāyo.	
INS.	}	imāya	...	imāhi.
ABL.				
LOC.	imissāya ; imissāyaṃ ; imāsu ; imāya ; imayaṃ.			

148. Neuter.

	<i>Singular.</i>		<i>Plural.</i>	
NOM.	imam ; idaṃ	...	imāni.	
GEN.	}	assa ; imassa	...	imesaṃ.
DAT.				

ACC.	imam̐ ; idaṁ	...	imāni.
INS.	iminā	...	} ... imehi.
ABL.	imasmā	...	
LOC.	imasmiṁ	...	imesu.

SECTION XX.

149. THE NARRATIVE SIGN **Ti**.

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

150. The rules applying to quotations are:—

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

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

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

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

151. ILLUSTRATIONS.

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

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

(3) **Mātāpitaro attano dhitarāṃ** "so ativiya bālo" ti āhaṃsu—The parents' told their daughter, "He his very foolish."

(4) **Rāmo āha** "Ahaṃ rañño saḥāyaṃ jānāmi" ti—Rāma said, "I know the king's friend."

(5) **Te** "amhehi kammaṃ katan" ti (= katan + ti) —They said, "The work has been done by us."

(6) **Itthi** "kiṃ ambhākaṃ etaṃ dukkhan" ti pucchimsu—The women asked, "Why is this sorrow for us?"

(7) **Manussā** "hoti imasmiṃ loke jīvitaṇca maraṇan" ti jānanti—Men know "There is in this world birth as well as death."

(8) "Ko nāma tvaṃ" ti—"Who art thou?"

(9) **Mātāpitaro attano puttassa** "Brahmadatto" ti nāmaṃ akāmsu—The parents named their son Brahmadata, lit. The parents did the name "Brahmadatta" to their son.

(10) **Rādhō ti'ssa** (= ti + assa) nāmaṃ—His name is Rādha.

(11) **Te** "sādhū" ti sampatīcchimsu—They consented saying "very well," (lit. "good").

(12) "Ayaṃ me sāmiko hotū" ti āha—She said, "Let this (man) be my husband."

EXERCISE XV.

Translate into Pāli:—

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

- said, "Yes." 12. Who calls me saying, "Friend, friend?"
 13. "It is impossible for us to do so."

PART II.

SECTION XXI.

VERBAL BASES IN E.

152. (a) **Ne**—"to lead," to "bring."

[√nī].

Present Tense.

Singular.

Plural.

1. nemi.

1. nema.

2. nesi.

2. netha.

3. neti.

3. nenti.

153.

Aorist.

1. anesim.

1. anesimhā.

2. anesi.

2. anesittha.

3. anesi.

3. anesum.

Note.—a is the aorist augment.

154.

Future.

1. nessāmi.

1. nessāma.

2. nessasi.

2. nessatha.

3. nessati.

3. nessanti.

155.

Optative.

Singular.

Plural.

1. neyyāmi.

1. neyyāma.

2. neyyāsi.

2. neyyātha.

3. neyya.

3. neyyum.

156.

Imperative.

*Singular.**Plural.*

1. nemi.

1. nema.

2. nehi.

2. netha.

3. netu.

3. nentu.

157. Gerund.—netvā.

158. Infinitive.—netum.

159. Present Participle.—nenta, nemāna.

160. Passive Perfect Participle.—nīta.

161. Passive Future Participle.—netabba.

VOCABULARY XXIX.

[Verbs like neti.]

Parājeti—
Jeti—} “conquers.”

Seti—“lies.”

Āneti—“brings,” “leads
to.”

Eti—“goes.”

Deti—“gives.”

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

162. (b) **Kathe**—“to tell,” “narrates.”

Present Tense.

*Singular.**Plural.*

1. kathemi.

1. kathema.

2. kathesi.

2. kathetha.

3. katheti.

3. kathenti.

163.

Aorist.

*Singular.**Plural.*

1. kathesim.

1. kathesimbhā.

2. kathesi.

2. kathesittha.

3. kathesi.

3. kathesum.

164.

Future.

*Singular.**Plural.*

1. kathessāmi.
2. kathessasi.
3. kathessati.

1. kathessāma.
2. kathessatha.
3. kathessanti.

165.

Optative.

*Singular.**Plural.*

1. katheyyāmi.
2. katheyyāsi.
3. katheyya.

1. katheyyāma.
2. katheyyātha.
3. katheyyum.

166.

Imperative.

*Singular.**Plural.*

1. kathemi.
2. kathehi.
3. kathetu.

1. kathema.
2. kathetha.
3. kathentu.

167. Gerund ...

... kathetvā.

168. Infinitive ...

... kathetum.

169. Present Participle

 ... { kathento (masc.)
 kathentā (fem.)

170. Passive Perfect Participle

 ... { kathito (masc.)
 kathitā (fem.)

171. Passive Future Participle

 ... { kathetabbo (masc.)
 kathetabbā (fem.)

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

(a)

Apaneti—"removes."

Āmanteti—"addresses."

Āroceti—"tells."

Bhājeti—"divides."

Cinteti—"thinks."

Chaddeti—"gets rid of,"
"discards."

Coreti—"steals."

Daseti—"shows."

Deseti—"expounds."

Gaheti —"takes," "holds."	Poseti —"rears," "supports."
Kappeti —"makes," "does," "enters upon," "establishes."	Tajjjeti —"frightens."
Nāseti —"destroys."	Vaññeti —"describes."
Oloketi —"looks."	Vāññeti —"deceives."
Paceti —"drives."	Vādeti —"sounds," "beats," "rings" (used for musical instruments and the like).
Peseti —"sends."	Vāreti —"checks."

E = Aya.

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

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

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

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

EXERCISE XVI.

(a) Translate into English:—

1. So gilāno hutvā ajja vatthum na sakkā kathetum na kiñci kammañ kātum. 2. Ime dve itthiyo mama hatthe gahetvā mukhañ olokesum. 3. Ayañ puriso imassa rañño hatthim coretvā araññe chaddesi. 4. Te imā

bheriyo vādetvā imaṃ itthiṃ tajjessanti. 5. Ime corā tattha gantvā kenaci upāyena vāsaṃ kappesuṃ. 6. So ime kārāṇāni ārocetvā “kiṃ cintesī” ti pucchi. 7. Bhikkhu dārake āmantetvā dhammaṃ desesi. 8. Sāce imaṃ dāra-kaṃ tassa mātāpitaro mama santike peseyyūṃ ahaṃ taṃ poseyyāmi. 9. Tā “amhehi ime ubho purise vañcetuṃ sakkā” ti cintayimsu. 10. Olokehi, tumhe rañño hatthiṃ passissatha. 11. Rājā amacce amantesi “imaṃ kārāṇaṃ cintetvā saccaṃ kathehī” ti. 12. Mayā sad-dhiṃ pesehi; ahaṃ ime maggaṃ dassetvā pitu santikaṃ nessanti. 13. Añño rājā imaṃ raṭṭhaṃ parājessati. 14. So sabbe mettāya jeti. 15. Ayaṃ itthī “maṃ mā tajjehi” ti āha. 16. Gopālo sabbe goṇe khettaṃ pacesati. 17. Olokehi idaṃ kammaṃ iminā purisena kataṃ. 18. Amhesu olokentesu sabbāni kammāni imāya itthiyā imassā salāyaṃ katāni. 19. Tattha gantvā Paṇḍitam pucchitvā me pitaraṃ ārocehi. 20. So maṃ tajjeti; taṃ putta vārehi.

EXERCISE XVII.

(b) Translate into Pāli:—

1. Can you tell me what the Paṇḍit thought? 2. The robbers will steal the goods of all these men and remove them in the evening. 3. Do not beat the drums., The sound is very great. 4. If I admonish him now, he will get rid of all enmities. 5. I looked at him, but he did not look at me. 6. Honour your aged parents and support them. 7. It is not right for me to deceive my friend and steal his wealth. 8. Who will describe the glory and magnificence of the king's palace? 9. They will remove all the doors of this house and steal the property. 10. Divide the treasure and give me two shares. 11. If any-one should come, tell me. 12. He who is my friend will

now support my young son. 13. By what means did they remove the chains from both his hands? 14. Let me tell you, "He who steals my wealth will suffer death." 15. Go, look at the palace of the king and describe its magnificence. 16. Divide these goods and give me one share. 17. Who rings the bell and beats the drums? If it is Rāma, check him. 18. They said, "We shall go and look at all the boats in the river." 19. This man took the spear, went near the minister, showed it to him and frightened him saying, "I shall kill you." 20. If you commit any evil deeds, I shall check you.

SECTION XXII.

174.

CAUSATIVE VERBS.

(Conjugated like the base *kathe*).Causative Verbs are usually formed by *e* or *pe*; as—**Pācemi** or **pacāpemi**, "I cause to cook."**Māremi** or **marāpemi**, "I cause to die," i.e. "I kill."Note that the vowel preceding *e* or *pe* is long. In accordance with the principle of article 173, the above forms become**Pācayāmi** or **pacāpayāmi**, "I cause to cook."**Mārayāmi** or **marāpayāmi**, "I cause to die."

175. RULE.—Causative verbs may govern two accusatives. **Ahaṃ bhattam dārakaṃ pācessāmi** (or **pacāpessāmi**) "I shall make the boy cook the rice." "Instead of **pācessāmi** or **pacāpessāmi**, the forms **pācayissāmi** or **pacāpayissāmi** may also be used.

176. Verbs like *kathemi* being already characterized by *e*, take the *pe* augment to form the causative: as **kathāpemi**, or **kathāpayāmi**, "I cause to tell."

177. Verbs with the monosyllabic bases in *e* as *ne* and *je* usually form the causative from the augmented bases *naya* and *jaya*; as,—

Nayāpemi or **nayāpayāmi**—"I cause to lead."

Jayāpemi or **jayāpayāmi**—"I cause to conquer."

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

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

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

bhojemi—"I cause to eat," i.e. "I feed."

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

181. The causative forms may, however, be also obtained from *bhuñja* and *muñca*; as, *bhuñjāpemi*, *muñcāpemi*.

EXERCISE XVIII.

(a) Translate into English :—

1. *Ahaṃ tumhe dukkhā ca maraṇā mocessāmi.* 2. *So maṃ pātarāsaṃ bhojesi.* 3. *Rājā assa gāmaṃ dāpesi.* 4. *Te amhe āhāraṃ bhuñjapesuṃ.* 5. *Mayaṃ purise sihaṃ māressāma.* 6. *Mama pitā bhikkhavo bhojetuṃ maṃ gacchāpeti.* 7. *Dāsā pāṇiyaṃ āharāpentu.* 8. *Ajja maṃ imāni bhaṇḍāni dāpehi.* 9. *Ko tumhe imasmīṃ gāme vasāpesi.* 10. *So tisso itthī saccaṃ jānāpesi.* 11.

Koci nu imaṃ dārikaṃ rukkaṃ dassetvā tassa phalāni corāpesi. 12. Ācariyo imāni potthakāni sisse sikkhāpesati. Te attanehi uggaṇhituṃ na sakkā.

(b) Translate into Pali :—

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

SECTION XXIII.

182.

THE ROOT **As** "TO BE."

Present Tense.

<i>Singular.</i>		<i>Plural.</i>	
1.	{ asmi. amhi.	1.	{ as na. amha.
2.	asi.	2.	attha.
3.	atthi.	3.	santi.

183.

Aorist.

1.	āsīm.	1.	āsīma.
2.	āsī.	2.	āsīttha.
3.	āsī.	3.	{ āsūm. āsīmsu.

Note.—It is this aorist that is used with other verbs, as in *agamāsim* (= a + √gam + āsim) "I went," *adāsim* = (a + dā + āsim), "I gave." In *akāsim*, *r* of the root is suppressed.

184.

Optative.

1.	<i>assām.</i>	|	1.	<i>assāma.</i>
2.	<i>assa.</i>	|	2.	<i>assatha.</i>
3.	{ <i>assa.</i> <i>siyā.</i>	|	3.	{ <i>assu.</i> <i>siyūm.</i>

185.

Imperative.

1.	<i>asmi.</i>	|	1.	<i>asma.</i>
2.	<i>ahi.</i>	|	2.	<i>attha.</i>
3.	<i>atthu.</i>	|	3.	<i>santu.</i>

186. Present Participle—*Santa* and *Samāna*.

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

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

ko 'si = *ko asi*, "Who art thou?"

gato 'mhi = *gato amhi*, "I am gone," "I have gone."

m' āsi = *me + āsi*, "It was mine."

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

puttā me atthi—"I have sons," lit. "Sons is to me."

SECTION XXIV.

INDECLINABLE WORDS.

189.

(a) Adverbs.

VOCABULARY XXXI.

- Ajja**—"to-day."
Aparabhāge—"subsequently."
Antara—"inside," "within."
***Api** (= pi)—"even," "though," "also," "perhaps."
Appeva—"perhaps."
Ativiya—"very."
***Atha**—"then"; "moreover."
Atra }—"there."
Attha }
Bahi—"outside."
Ciraṃ—"long."
Divā—"by day."
Ettha—"here."
***Eva** (= va)—"as," "like," "even."
Evam—"thus."
Heṭṭhā—"under."
***Hi**—"indeed," "on that account."
Hiyyo—"yesterday."
Idāni—"now."
***Iti** (= ti)—"namely," "so."
Ito—"hence."
Idha—"here."
- Kadā**—"When?"
Kadāci—"sometimes."
Kahaṃ }—"where?"
Kattha }
Katham—"how?"
Kim—"why?"
***Kho**—"indeed."
Kuhiṃ—"where?"
***Mā**—"not" (*prohibitive*).
Musā—"falsely."
***Nāma**—"namely."
Nanu—"so?"
***No**—"not."
Nūna—"surely," "most likely."
Orato—"on this side."
Pāraṃ—"beyond."
Pāto—"early in the morning."
Pubbe }—"formerly."
Pure }
Puna—"again."
Punappunam—"repeatedly"; "again and again."
Rattim—"at night."
Sadā—"always."
Samantā—"around."

*Sammā—"well," "thoroughly."	Tahim—"there."
Sāyam—"in the evening."	Tāva } "so long"; "till"
Tadā—"then."	Tāvātā } "then"; "now."
Tato—"thence."	Upari—"above."
Tatra } —"there."	Viya—"like."
Tattha } —"there."	Yato—"whence."
Tathā—"so," "like that."	Yeva = eva or va; "as," "like," "even."

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

EXERCISE XIX.

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

191. (b) Prepositions.

VOCABULARY XXXII.

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

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

192. Gerundial Forms used Prepositionally.

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

VOCABULARY XXXIII.

<p>Paṭṭhāya—"starting from," "from," "since," [with <i>abl.</i>].</p>	<p>Nissāya—"depending upon," "on account of," "through," [with <i>acc.</i>].</p>
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Ārabbha (= ā + √rabh + ya)—"relating to," "for."
[with *acc.*].

ILLUSTRATIONS.

1. **Ādīto paṭṭhāya**, "from the beginning."
2. **Ito paṭṭhāya**—"hence," "from here."
3. **Tam nissāya**—"through him."
4. **Mam ārabbha**—"concerning me."

VOCABULARY XXXIV.

193. (c) Interjections.

<p>Alam—"enough!" "that will do!"</p> <p>Vata—"ah!" "oh!" "surely!"</p> <p>Haṇḍa—"come!" "well-a- day!"</p> <p>Je—"sir!" "your honour!" (respectful).</p> <p>Sādhu—"well!" "good!"</p>	<p>Bhaṇe—"I say!" "to be sure!" "sir."</p> <p>Maññe—"I suppose!" "me- thinks!"</p> <p>Ambho—"look here!" "I say!"</p> <p>Re (= are)—"I say man!" "you fellow" (used dis- respectfully).</p>
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Bhaṇe and **maññe** are *reflective* verbs in the *first person singular* which have come to be used as *interjections*.

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

VOCABULARY XXXV.

Amma —“mother,” “madam,” “woman,” “girl.”	Bho —“sir,” “madam.”
Ayya —“sir.”	Bhante ⁴ —“reverend sir,” “your reverence,” “lord.”
Ayyā } —“madam.”	Deva ⁵ —“lord,” “your ma- jesty.”
Ayye ¹ } —“madam.”	Devi ⁶ —“lady,” “your ma- jesty.”
Āvuso ² —“friend,” “brother.”	Tāta —“dear,” “beloved.”
Āyasmā ³ —“venerable sir.”	Samma —“good sir,” “friend.”
Bhadda { —“good wife,”	
Bhadde { “my dear,”	
{ “good woman.”	

SECTION XXV.

195.

PREFIXES.

The principal prefixes used in Pāli are the following :—

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

Abhi—*excessively, intensely, in a superior way, over, towards*; as, **abhiñānāti**, “knows well”; **abhibhavati**, “overcomes”; **abhimukho**, “facing.”

Adhi—*over, towards, to*; as, **adhibhāsati**—“speaks to,” **adhi-gacchati**, “goes towards”; **adhicittam**—“high thought.”

Anu—*after*; as, **anudhāvati**, “pursues”; **anucaro**, “attendant.”

¹ The forms ending in **o** indicate very respectful forms of the vocative.

² Used by monks of equal standing to each other, or by a superior to an inferior monk.

³ Used by junior monks to seniors.

⁴ Used formerly in addressing Buddha; subsequently in addressing superior monks.

⁵ Used in addressing a king.

⁶ Used in addressing a queen.

- Anto**—*within*; as, **antogharaṃ**, “interior of the house.”
- Ati**—*beyond, exceeding*; as, **atikkamati**, “goes beyond,” “transgresses”; **atisundaro**, “very beautiful.”
- Apa** } —“away,” “off”; as, **avaharati**, “takes away”;
Ava } **apagacchati**, “goes away.”
- Ā**—“towards,” “to”; as, **āgato**, “come”; **ādāti**, “takes”;
āpabbataṃ, “towards the mountain.”
- U** (before a consonant) { —*over, up*; as, **uttarati**, “crosses”
Ud (before a vowel) { (= **u + tarati**); **udeti**, “goes
up,” “rises.”
- Upa**—“below,” “towards,” “after”; as, **uparāja**, “viceroy”;
upadhāvati, “runs after.”
- Bahi**—*outside*; as, **bahinagaraṃ**, “outside the town.”
- Du**—*bad, difficult*, as, **dujjivitaṃ**, “hard life”; **dujjano**, “a
bad man”; **dukkaro**—“difficult to do.”
- Ni** or **nir** (before a vowel)—*out, away, towards* (expressing *cessa-
tion, freedom, separation, intensity, augmentation*); as,
nigacchati, “goes out”; **nibbāyati**, “ceases to exist”;
ninnādo, “great noise”; **nippaṇṇo**—“unwise”; **nirā-
sāko**—“free from desire.”
- Ni**—*out* (expressing *removal by extraction or expulsion*): as,
niharati, “draws out.”
- O** = **ava**; as, **otarati**, “descends,” “betakes to.”
- Pa**—*off, towards* (expressing *origination, forward direction and
intensity*); as, **pakkamati**, “starts,” “sets out”; **pamuñ-
cati**, “emits”; **pamajjati**, “delays.”
- Pāra**—*beyond*; as, **pāragaṅgaṃ**, “beyond the Ganges.”
- Pari**—*about, around, completely*; as, **parigaṇhāti**, “surrounds,”
“embraces”; **parijānāti**, “knows well.”
- Paṭi** (= **pati**)—*against, opposite, in return*; as, **paṭikkhipati**,
“opposes”; **paṭikaroti**, “repairs”; **paṭipucchati**, “asks
in return”; **paṭisamo**, “equal”; **patirūpako**, “resem-
bling.”
- Sam**—*with, completely, well*; as, **samharati**, “collects”; **sam-
passati**, “sees clearly”; **saṅkhato** (= **sam + khato**),

"put together"; **sañjānāti** (= *sañ* + *jānāti*), "knows well," "discerns."

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

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

SECTION XXVI.

196.

SUFFIXES.

The following are some useful suffixes:—

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

Attam—*state*; as **gatattam**, "the state or fact of having gone"; **bālattam**, "the state of being a child," "childhood."

Ādi—"et cetera"; as, **phalapupphādīni**, "fruits, flowers, etc."; **dāarakadārikādayo**, "boys, girls and others."

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

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

Dhā—*division*; as, **dvidhā**, "in two."

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

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

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

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

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

Ja—*arising from, being born*; as, **aṇḍajo**, "produced from an egg."

Ji—conquering ; as, **Māraji**, “ conquering Māra.”

Ka—agent ; as, **dāyako**, “ benefactor.”

Kāra—making ; as, **bhatakāro**, “ cook ” (lit. “ food-maker.”)

Khattum—multiplicative ; as, **tikkhattum**, “ thrice.”

Maya—made of ; as, **dārumaya**, “ made of wood.”

Mattam—“ merely,” “ to the amount of ” ; as, **ekamattam**, “ merely one,” “ to the amount of one.”

Mā—“ possessing ” ; as, **khantimā**, possessing patience.”

Manta—“ possessing ” ; as, **khantimanto**, “ patient.”

Niya—fitness ; as, **pacaniyo**, “ fit to be cooked.”

Niya—worthy ; as, **ramaṇiyo**, “ worthy to delight.”

Naṁ—participial neuter nouns ; as, **dassanaṁ**, “ showing ” ; “ appearance.”

Nā—participial feminine abstract nouns ; as, **desaṇā**, “ instruction,” “ showing ” ; **sevanā**, “ service,” “ following.”

Sadisa—like ; as, **suvanṇasadiso**, “ like gold.”

Tama—superlative (with *loc.*) as, **manussesu pāpatamo**, “ most wicked among men.”

Tara—comparative (with *abl.*) ; **mayā pāpataro**, “ more wicked than I.”

Tā—feminine abstract ; as, **bālatā**, “ folly.”

Yaṁ—neuter abstract ; as, **bālyam** (= **bāla** + **yaṁ**), “ folly ” ; **paṇḍiccam** (= **paṇḍita** + **yaṁ**)—“ scholarship,” “ learning.” [When **ta** is followed by **ya**, the two combine into **cc**].

Vā—possessing ; as, **guṇavā**, “ virtuous ” ; **bhagavā**—“ possessed of majesty,” “ worshipful.”

Vanta—possessing ; as, **guṇavanta**, “ possessing virtue,” **bhagavanta**, “ majestic,” “ worshipful.”

SECTION XXVII.

197.

Sandhi.

OR

VOWEL AND CONSONANTAL UNION.

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

198.

I. VOWEL SANDHI.

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

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

199.

OBSERVATIONS.

- (a) The vowel *a* before a double consonant is written short as in *ex.* 3, but when *a* and *a* meet and no double consonant

comes after the latter, the combination becomes \bar{a} ; as in *ex. 1*. Also $a + \bar{a} = \bar{a}$, $\bar{a} + a = \bar{a}$, and $\bar{a} + \bar{a} = \bar{a}$.

- (b) The vowel *e*, coming after, and *o*, going before, are generally retained; as in *exs. 6* and *11*.
- (c) When *i* is followed by *a*, *a* is elided; as in *9*.
- (d) When *a* is followed by *u*, *a* is elided; as in *8*.
- (e) In *ex. 13* $e + a = \bar{a}$. The loss of *e* is made up by lengthening *a*.
- (f) In *ex. 14* we see the vowel *o* followed by *a* becoming *v*. The loss of the long vowel *o* causes the lengthening of *a*. Similarly, *ti eva* = *tveva*, "even thus"; *kho assa* = *khvassa*, "indeed to him." The vowel *a* being before the double consonant *ss* is not lengthened, having naturally a heavy or lengthened sound. Notice also the following combinations:—

te atthu = *tyatthu*, "let be to thee."

me aham = *myāham*, "to me I."

te aham = *tyāham*, "to thee I."

200.

Iti and adhi.

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

iti etaṃ = *iccetam*, "thus this."

So, *paṭi + āgami* = *paccāgami*, "came back."

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

adhi agamā = *ajjhagamā*, "he went towards."

So, *adhi āvasati* = *ajjhāvasati*, "dwells in or on";

adhi oharati = *ajjhorati*, "swallows," "takes down."

201.

D and Dh followed by ya.

When forming verbal bases by adding *ya* to a root, *d + ya* = *jja* and *dh + ya* = *jjha*; as, $\sqrt{\text{vid}}$, "exists" + *ya* = *vijja*. The usual verbal terminations can then be added to these

bases. $\sqrt{\text{pad}}$, "to happen" + ya = pajja ; $\sqrt{\text{sidh}}$, "to prosper" + ya = sijjha ; $\sqrt{\text{budh}}$, "to know" + ya = bujjha .

CONSONANTAL INSERTIONS.

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

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

- (a) D. { $\text{tāva eva} = \text{tāva deva}$, "even then," "even now."
 { $\text{koci eva} = \text{koci deva}$, "even any one."
 { $\text{idha āgato} = \text{idha māgato}$, "arrived here."
 (b) M. { $\text{esa āha} = \text{esa māha}$, "he said."
 { $\text{añña añña} = \text{aññamañña}$, "other other," i.e.
 "each other."
 (c) V. $\text{so uṭṭhāti} = \text{so vuṭṭhāti}$, "he rises."
 (d) Y. { $\text{na eva} = \text{na yeva}$, "even not."
 { $\text{na idaṃ} = \text{na yidaṃ}$, "not this."
 (e) R. { $\text{puna eva} = \text{punareva}$, "even again."
 { $\text{dhi atthu} = \text{dhiratthu}$, "let shame be."

203. Other consonants viz. N, T, L, are also used as euphonic insertions.

204. II. MIXED SANDHI.

Mixed sandhi denotes the union of a vowel with a consonant or of m with a vowel or consonant.

(a) A vowel with a consonant.

- (a) In this case the consonant may be doubled; as—
 $\text{ni gato} = \text{niggato}$, "gone out."
 (b) If the consonant be an aspirate, its non-aspirate form is used in reduplication; as—
 $\text{ni khipati} = \text{nikkhipati}$.
 $\text{du bhago} = \text{dubbhago}$, "unfortunate."

(c) When *v* is reduplicated *vv* becomes *bb* ; as—

du vaco = *dubbaco*, “obstinate.”

ni vānaṃ = *nibbānaṃ*, “going out,” “extinction.”

(b) *ṣm̄* followed by a vowel.

(d) When *m̄* is followed by a word beginning with a vowel it turns into *m* ; as—

evaṃ āha = *evamāha*, “he said so.”

aḥaṃ eva = *ahameva*, “even I.”

(c) *m̄* followed by *yeva*.

205. When *m̄* is followed by *yeva*, *m̄* with *y* become *ññ* ; as—

taṃ eva = *taññeva*, “even him.”

tasmim̄ yeva = *tasmīññeva*, “even in that.”

saṃ yutto = *saññutto*, “joined together.”

206.

(d) *m̄* followed by *h*.

When *m̄* is followed by *h*, *m̄* with *h* may become *ñh* ; as—

evaṃ hi = *evañhi*, “thus indeed.”

207.

(e) *m̄* followed by a consonant.

When *m̄* is followed by a consonant in the *five-division* letters it changes to the nasal letter corresponding to that consonant. If the consonant happens to be a nasal itself, it becomes doubled.

EXAMPLES.

1. (ñ) { *evaṃ kho* = *evaṅkho*, “thus indeed.”
saṃ gaho = *saṅgaho*, “taking together.”
2. (ṇ) { *saṃ ṭhāpeti* = *saṅṭhāpeti*, “places well.”
saṃ ṭhānaṃ = *saṅṭhānaṃ*, “good position.”
3. (ñ) { *aḥaṃ ca* = *abañca*, “and I.”
saccaṃ ca = *saccañca*, “and truth.”
4. (n) { *kiṃ nu* = *kinnu*, “why?”
aḥaṃ taṃ = *ahantaṃ*, “I him.”
kiṃ ti = *kinti*, “namely what.”
dukkhaṃ te = *dukkhan te*, “thy suffering.”

5. (m) $\left\{ \begin{array}{l} \text{taṃ pi} = \text{tampi, "that also."} \\ \text{purisaṃ pi} = \text{purisampi, "the man also."} \end{array} \right.$

208. (f) *m̄* dropped before a consonant.

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

Buddhānasāsanam̄ = Buddhānam̄ sāsanam̄, "the mandate of the Buddhas."

tasmisare = tasmim̄ sare, "in that lake."

dātukāmo = dātum̄ kāmo, "desirous to give."

SECTION XXVIII.

209. THE USE OF PARTICLES, ETC. AS EXPLETIVES AND INTENSIVIVES.

(a) *Atha*—"and," "moreover;" as—

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

(2) Ath' eko naro—"then one man."

(b) *Eva* $\left\{ \begin{array}{l} \text{—"even," "very," "quite," "just," "only"; as—} \\ \text{Yeva} \end{array} \right.$

(1) Aham̄ eva (= aham̄ eva) agamāsi—"even I went."

(2) Etth' eva (= ettha eva) mari—"he died just here."

(3) So gantvā'va (= gantvā eva) pati—"just on going he fell."

(4) Imasmim̄ kāle yeva—"at this very time."

(5) Na idān' eva—"not only now."

210. *Note.*—The form *va* without the elision of *e* may be met with in texts.

221. (c) **Api** (= pi)—“also,” “though,” “even,” “perhaps”; as—
- (1) **Mātā pi taṃ dātuṃ na sakkoti**—“even the mother is not able to give it.”
 - (2) **Pubbe pi**—“formerly also.”
 - (3) **Jānanto pi na āroceti**—“though knowing, he does not tell.”
 - (4) **Api tumhe maṃ jānātha**—“perhaps you know me.”
 - (5) **Evaṃ sante pi**—“even it being so,” “although it is so.”
212. (d) **Hi**—“for,” “indeed,” “then”; as—
- (1) **So hi bālo hoti**—“for he is a fool,” or “he indeed is a fool.”
 - (2) **Tena hi ovādaṃ suṇātha**—“then on that account hear the exhortation.”
 - (3) **Ko hi nāma so**—“who indeed is he?”
213. (e) **Kho**—“indeed”; as—
- (1) **Sā kho mama bhaginī hoti**—“she indeed is my sister.”
 - (2) **Na kho taṃ pāpaṃ karohi**—“do not indeed commit that evil.”
 - (3) **Evaṃ kho** (= evaṃ kho)—“indeed thus.”
214. (f) **Nāma**—“namely,” “by name,” “such”; “it may be said”; as,
- (1) **Brahmadatto nāma rājā ahoṣi**—“The king was by name Brahmadatta.”
 - (2) **Evaṃ nāma karohi**—“do such and such,” “do so,” lit. “do namely thus.”
 - (3) **Ko nāma so**—“who is he?”
 - (4) **Appeva nāma so tumhākaṃ sahāyo**—“Perhaps he is your friend,” lit. “Perhaps it may said he is your friend,” or “He your friend perhaps may be called.”

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

SECTION XXIX.

COMPOUND WORDS.

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

- I. Appositional.
- II. Adjectival, subdivided into—
 - (a) Simple—
 - 1. Qualitative or Attributive.
 - 2. Participial.
 - (b) Case-dependent.
 - (c) Numeral.
 - (d) Mixed.
- III. Collective.
- IV. Adverbial.

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

216. I. Appositional:—

- 1. *Brahmadattarājā*—“the king Brahmadatta.”
- 2. *Rādhasahāyo*—“the friend named Rādha.”
- 3. *Videharatṭham*—“the kingdom Videha.”

217. II. Adjectival:—

(a) Simple.

- Paṇḍitapuriso*—“a clever man.”
- Madhuraphalaṃ*—“sweet fruit.”
- Gatahatthī*—“the elephant that has gone.”
- Gacchantapuriso*—“the man who is going.”

- (b) Case-dependent. { **Manussagharaṃ**—"house of or for a man."
Corabhayaṃ—"fear from a thief."
Rājaputto—"son of the king."
Purisakato—"done by the man."
- (c) Numeral. { 1. **tilokaṃ**—"three worlds" (= *tayā lokā*).
 2. **pañcaśīlāṃ**—"five precepts" (= *pañca sīlāni*).

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

- (d) **Mixed.** { 1. **Daḷhagahitasigālo**—"the jackal which was firmly held" [= *daḷham (adv.) + gahita (p.p.p.) + sigālo*].
 2. **Corachinnahatthapuriso**—"a man whose hand has been cut by a thief," lit. "thief-cut-hand man."
218. III. Collective. { 1. **Hatthiassaṃ**—"horse and elephant" (= *hatthī ca + asso ca*).
 2. **Devamanussā**—"gods and men" (= *devā ca + manussā ca*).
 3. **Sāriputtamoggallānā**—**Sāriputta** and **Moggallānā** (= *Sāriputto ca + Moggallāno ca*).

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

219. IV. Adverbial.

- | | |
|---|--|
| { | 1. Upanagaram—“near the town.” |
| | 2. Yāvajivam—“as long as life lasts.” |
| | 3. Yathābalaṁ—“according to one’s strength.” |

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

EXERCISE XX.

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

1. Candasuriyā. 2. Pacāmittadoso. 3. Dūtavacanam̄.
 4. Itthisaññāya. 5. Pitāputtā. 6. Mahāpuriso. 7. Buddhasāsanam̄.
 8. Catusaccam̄. 9. Luddapaharitasakupo. 10. Itthikatakammam̄.
 11. Yathāsukham̄. 12. Madhurambo. 13. Soḷasavassam̄.
 14. Pāraṅgam̄. 15. Rājapesitadūtassa. 16. Pacitabhattam̄.
 17. Catuddisā. 18. Bārāṇasinagaram̄. 19. Kīlantadārakā. 20. Vaḍḍhachinnarukkho.

(b) Form into compounds:—

1. The boy’s father. 2. The river Ganges. 3. Hand and foot. 4. Two lives. 5. According to deed. 6. The deed done by Rāma. 7. Eight points of the compass. 8. The friend who is eating. 9. The king’s happiness. 10. Honey and fire-wood. 11. All the elephants. 12. The king seated in a chariot. 13. A long beard. 14. According to the law. 15. A lion and a lioness. 16. The lion killed in the wood. 17. Fear of death. 18. King Death. 19. The thieves brought by the minister. 20. A father’s word. 21. Happiness and suffering.

SOME USEFUL PHRASES.

220. (A) The following phrases recur very frequently:—

- (a) **Vāsaṃ kappeti**—"resides"; lit. "establishes dwelling."
 (b) **Rajjaṃ kāreti**—"rules"; lit. "causes the rule to be done." **Rajjaṃ kāresi**, "ruled"; **rajjaṃ kārente**, "while ruling."
 (c) **Kālaṃ karoti**—"dies"; lit. "does time." **Kālaṃ akāsi**, "died"; **kālaṃ katvā** or **kālaṅkatvā**, "having died."
 (d) **Etad ahoṣi**—"thinks thus," lit. "this was" [= *eta*, base of *esa*, "this" + *d* (*euphonic*) + *ahoṣi*]. **Tassa etad ahoṣi**, "he thought thus," lit. "this was to him."
 (e) **Evam sante**—"it being so." [*Sante loc. abs.* of *santo* "being."

221. (B) COGNATE FORMS, that is forms in which the noun and verbs express a similar idea, are often found; as—

- (a) **Ravaṃ ravati**—"cries"; lit. "cries a cry."
 (b) **Vassitaṃ vassati**—"shouts"; lit. "shouts a shout."
 (c) **Kasim kasati**—"ploughs"; lit. "ploughs ploughing."
 (d) **Gulikīlaṃ kīlati**—"plays at ball"; lit. "plays ball play."

NOTE ON THE PASSIVE VOICE.

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

- (a) $\sqrt{\text{pac}}$ "to cook" + *i* + *ya* + *ti* = **paciyati**, "is cooked."
 $\sqrt{\text{kar}}$, "to do" + *i* + *ya* + *ti* = **kariyati**, "is done."
 $\sqrt{\text{kath}}$, "to speak" + *i* + *ya* + *ti* = **kathiyati**, "is spoken."
 (b) $\sqrt{\text{sū}}$, "to hear" + *ya* + *ti* = **sūyati**, "is heard."
 $\sqrt{\text{nī}}$, "to lead" + *ya* + *ti* = **nīyati**, "is led."
 $\sqrt{\text{jī}}$, "to conquer" + *ya* + *ti* = **jīyati**, "is conquered."

pa + $\sqrt{\text{ñā}}$, "to know" + ya + ti = paññāyati, "is known."

223. The ya may be assimilated to the previous consonant; as,
 $\sqrt{\text{muc}}$, "to free" + ya + ti = muccati, "is freed."
 $\sqrt{\text{han}}$, "to strike" + ya + ti = haññati, "is struck."
224. Roots in *d* and *dh* change according to the principle of art. 202 of Sandhi; as,
 $\sqrt{\text{bhid}}$, "to break" + ya + ti = bhijjati, "is broken."
 $\sqrt{\text{khād}}$, "to eat" + ya + ti = khajjati, "is eaten."
 $\sqrt{\text{budh}}$, "to know" + ya + ti = bujjhati, "is known."
 $\sqrt{\text{badh}}$, "to tie" + ya + ti = bajjhati, "is tied."
225. Some variations from the usual form may be met with as,
 $\sqrt{\text{vah}}$, "to carry" + ya + ti = vuyhati, "is carried."
 $\sqrt{\text{vac}}$, "to say" + ya + ti = vuccati, "is said."

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

EXPLANATION OF A SHORT TEXT.

A Sandy Journey.

(1) *Atite Kāsiratṭhe Bārāṇasiyāṃ Brahmadatte rajjāṃ kārente Bodhisatto Sattavāhakule nibbattitvā vaṇappatto pañcahi sakatasatehi vaṇijjāṃ karonto vicarati.*

Atite]. "Long ago," *adv. loc.* of *atito* = *ati*, prefix of excess + *ito*, *p.p.p.* of $\sqrt{\text{i}}$, "to go"; *i* of *ati* followed by *i* of *ito*, combine into *i*.

Kāsiratṭhe]. "In the Kāsi kingdom," "in the kingdom of the Kāsi people," *loc. s.* of the *appositional compound* *Kāsiratṭham* = *Kāsi* + *ratṭham*.

Bārāṇasiyāṃ]. "In Benares," *loc.* of *Bārāṇasī* (*f.*), "Benares." The town was so named after the small

rivers **Vāraṇa** and **Asī**, at the confluence of which, near the Ganges, it formerly stood.

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

Rajjam]. "Rule," *acc. s. neut.* governed by **kārente**. ✓**raj** + suffix **yaṃ** = **rajjam**.

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

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

Sathavāhakule]. "In the family of a caravan chief," lit. "in the family of one conveying a caravan," *loc. s. of the case-dependent compound sathavāhakulam* = **sattha** (*m.*), "caravan" + **vāha** (*m.*), "leader" + **kulam**, "family," "a good or noble family."

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

Vayappatto]. "Come of age," lit. "reached age" = **vaya** "age" + **patto**, *p.p.p. of pāpuṇāti*, "attains." **Patto** is made up of the prefix **pa** + ✓**āp**, "to get" + to sign of the *p.p.p.*; **p** of the root changes to **t** in virtue of **t** of **to**. The gerund **hutvā**, "being" may be taken as understood with **vayappatto**. **Vayappatto hutvā**, "having attained to age," lit. "being arrived at age." The compound is a *case-dependent* one as it is equal to **vayaṃ** (*acc.*) **patto**.

Pañcahi]. "By means of five," "with five," *ins. or abl. of pañca*, qualifying **sakatasatehi**.

Sakaṭasatehi]. "By or with a hundred carts," *ins.* or *abl.* of the numeral compound **sakaṭasataṃ**, "100 carts" = **sakaṭa** (n.), "cart" + **sataṃ**, "100."

Vaṇijjāṃ]. "Trade," "merchandize," *acc. s.* of **vaṇijjā** (f.), "trade," governed by **karonto**.

Karonto]. "Doing," "carrying on," *pres. part.* of **karoti**, "does," describing **Bodhisatto**.

Vicarati]. "Goes about," *pres. ind. 3rd p. s.* agreeing with **Bodhisatto**.

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

(2) **So ekadā marukantāraṃ paṭipajji**. **Tasmiṃ kantāre sukhumavālikā muṭṭhinā gahitā hatthe na tiṭṭhati**, **Sā suriy' uggamanato paṭṭhāya angāraraṣi viya uṇhā hoti**. **Na sakkā akkamitum**.

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

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

Marukantāraṃ]. "Sandy wilderness," a *compound attributive noun s. acc.* governed by **paṭipajji** = **maru** (m.), "sandy desert" + **kantāraṃ**, *acc.* of **kantāro**, "wilderness."

Paṭipajji]. "Entered upon," *3rd s. aor.* of **paṭipajjati** = **paṭi**, prefix, "upon," "towards" + $\sqrt{\text{pad}}$ + **ya** (a suffix sometimes added to roots to form the transitive or intransitive verbal base) + **ti**.

Tasmiṃ]. "In that," *loc. s. masc.* of **so**, qualifying **kantāre**.

Kantāre]. "In wilderness," *loc. s.* of **kantāro**.

Sukhumavālikā]. "The fine sand," *fem. attributive compound, nom.* to **tiṭṭhati** = **sukhuma**, "fine" + **vālikā**, (f.) "sand."

Muṭṭhinā]. "By the fist," "by the hand," *inst. s.* of **muṭṭhi** (*m.*), "hand," "fist."

Gahitā]. "Held," "caught," *fem. p.p.p.* qualifying **vālikā**.

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

Tiṭṭhati]. "Remains." **Tiṭṭha** is the reduplicated or augmented base of the $\sqrt{\text{ṭhā}}$.

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

Paṭṭhāya]. "Starting from," "beginning from," "from," *ger.* of **paṭṭhāti**, "starts," "goes off" = **pa** + $\sqrt{\text{ṭhā}}$, "to stand" + **ti**; **pa** (prefix), "off," "towards"; **ṭh** is reduplicated by its non-aspirate **ṭ** after **pa**. See *art.* 193.

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

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

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

Hoti]. "Is," *3rd pers. s. pres.* of $\sqrt{\text{hū}}$, "to be."

Na]. "Not," adverb modifying **sakkā**.

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

Atikkamituṃ]. "To step on," "to go over," *inf.* of **atikkamati**, "steps on," &c. = **ati** + **kamati** (= **gamati**). The prefix **ati** expresses "over," "beyond." The form **kamati** is never used by itself; **k** is reduplicated after **ati**. There are three similar roots in **Pāli** for "to go," viz. **kam**, **gam**, and **kham**. The latter is found in **nikkamati**, "departs."

TRANSLATION.—One time he entered a sandy wilderness. The sand in that wilderness, on being held in the hand, would not remain (lit. 'does not remain'). From sunrise, it was (lit. "is") hot like a heap of embers. It was impossible to go over it.

(3) **Tasmā taṁ paṭipajantā chāyāya nisinnā divasaṁ khepetvā atthaṅgate suriye sāyamāsaṁ bhuñjitvā bhūmiyā sītalāya jātāya sakaṭāni yojetvā gacchanti.**

Tasmā]. "Therefore," *advl. abl.* of *so*.

Taṁ]. "It," *pron., neut., 3rd s. acc.*, having for its antecedent **kantāraṁ**.

Paṭipajantā]. "Those entering it," "those going on it," *pres. part., 3rd pers., pl., masc.*, of **paṭipajati**. The participle itself is here used substantively instead of **paṭipajantā purisā**.

Chāyāya]. "In the shade," *loc. s.* of **chāyā (f.)**, "shade," dependent on **nisinnā**.

Nisinnā (hutvā). "Being seated," *p.p.p.*, of **nisidati**, "sits," *masc. pl., nom. case* referring to **paṭipajantā**. Verbs with roots in **d** often form the *p.p.p.* by means of **nn**.

Divasaṁ]. "Day," *acc. s.* of **divaso (m.)**, "day," governed by **khepetvā**.

Khepetvā]. "Having passed," "passing," *ger.* of **khepeti**, "passes," "causes to spend," having for its subject **paṭipajantā** and connected with the finite verb **gacchanti**; ✓*kip*.

Atthaṅgate]. "Having disappeared," "gone out of sight," "having set," a compound phrase = **atthaṁ**, *acc. s.* of **attha (n.)**, "disappearance" + **gate**, *loc. abs., s.*, of **gato** *p.p.p.* of ✓*gam*, "to go."

Suriye] "sun," *loc. abs., s.*, of **suriyo (m.)**, "sun." **Atthaṅgate suriye**—"when the sun set." See *art.* 126.

Sāyamāsaṁ]. "Dinner," "evening meal" = **sāya (m.)** "evening" + **m** (*euphonic*) + **āso** from **āsā (f.)**, "desire"; lit. "the evening's desire"; *acc. s.* governed by **bhuñjitvā**

Bhuñjītvā]. "Having eaten," *ger.* of **bhuñjati** connecting **gacchanti** with **paṭipajantā**. **Bhuñjati** is one of those verbs that forms its base (here **bhuñja**) by first augmenting the last consonant of the root by its corresponding nasal letter before adding *a*; as $\sqrt{\text{bhuj}}$ —base **bhuñj + a = bhuñja**.

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

Sitalāya]. "Cool," *fem. adj.*, qualifying **bhūmiyā**.

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

Sakaṭāni]. "Carts," *acc. pl. of sakaṭam (n.)*, "cart," governed by **yojetvā**.

Yojetvā]. "Having yoked," *ger. of yojeti*, "yokes." $\sqrt{\text{yuj}}$.

Gacchanti]. "Go," *3rd pers. pl., pres.*, of **gacchati**, "goes," agreeing with its *nom. paṭipajantā*. **Gacchanti** is the *historic present tense* for **gacchimsu**, "went," $\sqrt{\text{gach}}$ + *ya* = base, **gaccha**.

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

(4) **Samuddagamanasadisam eva gamanaṃ hoti. Thalanīyamako nāma tārakasaññāya sattham tāreti.**

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

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

Eva]—“Even,” *intensitive adv.* modifying **samuddagamanasādisaṃ**.

Gamaṇaṃ]. “Going,” “journey,” *neut. part. noun., nom.* to **hoti**.

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

Thalāniyāmakō]. “Land guide,” “land pilot,” a *case-dependent compound noun, 3rd pers. s., nom.* to **tāreti** = **thala** (*m.*), “ground,” “land” + **niyāmakō**, “guide.”

Nāma]. “Namely,” *expletive* used with **thalāniyāmakō**.

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

Satthaṃ]. “Caravan,” “a body of merchants travelling together,” *acc. s.* of **sattho**, “caravan,” governed by **tāreti**.

Tāreti]. “Causes to cross,” “takes across,” “transports,” *3rd s. historical pres. causative* of **tarati**, “crosses,” agreeing with its *nom.* **thalāniyāmakō**. Its second *acc.* is **kantāraṃ** (understood).

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

PROSODY.

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

SHORT AND LONG VOWELS.

(a) The short vowels are a, i, u.

(b) The long vowels are ā, ī, ū, e, o.

(c) A long vowel is twice the quantity or length of a short vowel.

(d) The vowel before ṁ is long. Accordingly in the word **gharam**, the syllable ram is long.

(e) The vowel before a double consonant is long as in the word rukkhāṁ. Here the syllable ruk must be considered long.

(f) A short vowel or syllable is denoted by the sign ∪ ; as mūnī.

(g) A long vowel or syllable is denoted by the sign — ;
 — — — ∪ —
 as rukkhā, paṇḍ i tam.

(h) For the sake of the metre or measure a short vowel may be lengthened or a long vowel shortened.

THE VATTA STANZA.

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

EXAMPLES.

- (1) Sip | pa sa ma ṁ | dha na ṁ na t | thi ;
 sip | pa ṁ co rā | na ga ṇ ha n | ti ;
 i | dha lo ke | sip pa ṁ mi t | ta ṁ
 pa | ra lo ke | su khā va | ha ṁ .

(2) A | se va nā | ca bā lā | nā m
 pa ṅ | dī t̄ ā nā ñ | ca se va | nā
 pū | jā ca pū | jā nī yā | nā m
 e | tā m mā ṅ ga | la mu tta | mā m.

(3) A | vi j j ā a ṅ | ḍ a ko sa | m hi
 sa t | te ta ṅ hā | ja la m bu | je
 ta | m hā ṭ h ā n ā | n i k k h ā m e | si
 de | sa n ā ñ ā | ṇ a te ja | s ā ;
 e | te na sa c | ca va ce | na
 ho | tu me ja | ya ma ṅ ga | la m.

THE SECOND SEATS.

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

THE FIRST SEATS.

In the first seat of all the quarter-verses, and foot except $\cup \cup \cup$ or $\cup \cup -$ may be used, but this rule is not strictly observed as we find in the first seat of the first example given above. In order to make the metre perfect, we find the reading

sip pa m sa ma m instead of sip pa sa ma m.

VOCABULARY.

PART I. PALI—ENGLISH.

A

- Aggi** (*m.*)—"fire."
Ajja (*adv.*)—"to-day."
Añña (*pronl. adj.*)—"other."
Aṭavi (*f.*)—"forest."
Aṭṭhāsi (*aor. of √ṭhā*)—"stood," "remained."
Aṭṭhāsimhā (*aor. of √ṭhā*)—"we stood," "we remained."
Aṭṭhi (*n.*)—"bone."
Attano (*gen.*)—"of self," "own."
Attā (*m.*)—"self."
Adāmsu (*aor. of √dā*)—"they gave."
Addasa (*aor.*)—"saw."
Adāsi } (*aor. of √dā*—
Adāsum } "gave."
Antare (*advl. loc.*)—"within."
Amacca (*m.*)—"minister," "officer of state."
Amba (*m.*)—"mango."
Ayam—"this," "he."
Araññaṃ—"forest."
avidūre (*advl. loc.*)—"not far."
Assa (*m.*)—"horse."
Ahaṃ—"I."

Ā

- Āgata** (*p.p.p.*)—"come."
Āgacchati—"comes," "arrives."
Ācariya (*m.*)—"teacher."
Ācikkhati—"tells," "intimates."
Āṇā (*f.*)—"order," "command."
Āpaṇa (*m.*)—"market," "shop."
Āmanteti—"calls," "addresses."
Āruhati—"mounts," "ascends."
Āroceti—"tells," "intimates."
Āvāṭa (*m.*)—"pit."

Āsanam—"seat."

Āha—"said."

Āharati—"brings," "fetches."

Āharāpeti—"causes to bring,"

"causes to fetch."

Āhara (*m.*)—"food."

I

Ichati—"wishes."

Ichā (*f.*)—"wish."

Itthī (*f.*)—"woman."

Idāni (*adv.*)—"now."

Iddhi (*f.*)—"miraculous power."

Ime (*pl.* of *ayam*)—"these."

U

Uggaṇhāti—"acquires."

Ucchu (*m.*)—"sugar-cane."

Udāhu (*conj.*)—"or."

Upāya (*m.*)—"means," "way."

Uparājā (*m.*)—"viceroy."

Upasaṅkamati—"approaches."

Uppajjati—"arises," "springs up."

Ubho (*m., f., n.*)—"both."

Usu (*m. or f.*)—"arrow."

E

Eka—"one."

Ekissā (*fem.* of *eka*)—"of one,"

etc. [See GR.]

Ete (*pl.* of *eso*)—"these," "they."

Esa (= *eso*)—"he," "this."

O

Otarati—"comes down," "descends."

Oloketi—"looks," "beholds."

Ovadati—"admonishes," "instructs."

Ovāda (*m.*)—"admonition."

K

Kata (*p.p.*)—"done." ✓*kar.*

Katheti—"tells," "relates."

Kappeti—"does."

Kammam—"work," "deed."

Kātuṃ (*inf.*) "to do." ✓*kar.*
Kāraṇaṃ—"matter," "circumstance," "occurrence."
Kiṇāti—"buys."
Kiḷati—"plays."
Kiḷā (*f.*)—"play," "sport."
Kumārī—"princess."

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

Kh

Khaṇati—"digs."
Khanti (*f.*) "patience."

Khettam—"field."

G

Gacchati—"goes."
Gacchāpeti—"causes to go."
Gaṅgā (*f.*) "the Ganges."
Gantuṃ (*inf. of gam*)—"to go." ["having gone."
Gantvā (*ger. of gam*)—"householder."
Gahapati (*m.*)—"householder."

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

Gh

Ghaṇṭā (*f.*)—"bell."

Ghora—"dreadful," "fearful."

C

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

Cintayati }
Cinteti } —"thinks."
Ce (*conj.*)—"if."
Cetiyaṃ—"shrine," "pagoda."
Cora (*m.*)—"thief."
Corāpeti—"causes to steal."
Coreti—"steals." ✓*cur.*

Ch

Chañḍeti—"gets rid of," "dis- cards."
 Chinna (*p. p. p.*)—"cut," "severed." ✓*chid.*

J

Janapadam—"district."
 Jānāti—"knows."
 Jānāpeti—"causes to know."
 Jālā (*f.*)—"flame."
 Jivitaṁ—"life."
 Jeti—"conquers."

T

Tajjeti—"frightens."
 Taṇḍula (*m.*)—"rice."
 Tattha (*adv.*)—"there."
 Tathā (*adv.*)—"so," "like that."
 Tadā (*adv.*)—"then."
 Tayo (*m.*)—"three."
 Taruṇa—"fresh," "young."
 Tāva (*adv.*)—"till," "then."
 Ti (*sign of narration*)—"that," "namely."
 Tvam—"thou."
 Tiṭṭhati—"stands," "remains," "is established."
 Tīṇi (*n.*)—"three."
 Tittaka—"bitter."
 Tisso (*f.*)—"three."
 Tumhe—"you."
 Te—"thine," "they," etc. [See *tvaṁ* and so in Gr.]

D

Dasa—"ten."
 Dassāmi (*fut. of* ✓*dā*)—"I shall give." [out."
 Dasseti—"shows." "points
 Dāpeti—"causes to give."
 Dāraka (*m.*)—"boy."
 Dārikā (*f.*)—"girl."
 Dāru (*n.*)—"fire-wood," "fire-stick."
 Dāsī (*f.*)—"female slave," "bondwoman."
 Dāsa (*m.*)—"male slave," "bondman."
 Disā (*f.*)—"cardinal point."
 Disvā (*ger.*)—"having seen." ✓*dis.*
 Dīgha—"long."
 Dukkha—"painful"

Dukkham—"pain," "suffering."
 [“emissary.”]
 Dūta (m.)—"messenger,"
 Devī (f.)—"queen."

Deseti—"instructs."
 Dvi }—"two." [See Gr.]
 Dve }
 Dosa—"fault," "hatred."

Dh

Dhanam—"wealth."
 Dhanu (n.)—"bow."
 Dhammam—"law," "truth,"
 "the Scriptures."

Dhītā (f.)—"daughter."
 Dhenu (f.)—"cow."
 Dhovati—"washes."

N

Nam (= tam)—"him," "that,"
 etc. [See so in Gr.]
 Na (adv.)—"not."
 Nagaram—"town."
 Nadī (f.)—"river."
 Nāmam—"name."
 Nāvā (f.)—"boat."
 Nāvika (m.)—"boatman."
 Nidahati—"conceals."

Nipajjati—"lies down."
 Nivesanam—"abode," "dwelling."
 Nisīdati—"sits."
 Nu (interrogative particle)—"is it?" "so?"
 Neti—"leads," "takes,"
 "brings."

P

Pakkamati—"goes off," "departs."
 Pakkosati—"calls," "summons."
 Pacati—"cooks."
 Pacāmitta (m.)—"enemy."
 Paçita (p.p.)—"cooked."
 Paçeti—"drives."
 Paçarī (f.)—"raft."
 Pacchato (adv. and prep.)—"after," "behind."

Pacchi (f.)—"basket."
 Pañha (m.)—"question."
 Paṇḍita (m.)—"Paṇḍit,"
 "Sage." [“clever.”]
 Paṇḍita (adj.)—"wise,"
 Patvā (ger.)—"having attained," "having reached."
 Padesa (m.)—"place," "spot."
 Pana (conj.)—"but."
 Parājita (p.p.)—"conquered."

Parājeti—"conquers."
 Pavisati—"enters."
 Passati—"sees."
 Pasu (*m.*)—"goat."
 Paharita (*p.p.*)—"struck."
 Paharati—"strikes."
 Pahiṇāti—"sends."
 Pātarāsa (*m.*)—"breakfast."
 Pāṇīyaṃ—"water."
 Pāpa—"evil," "wicked."
 Pāpuṇāti—"gets," "attains,"
 "reaches."
 Pāraṃ (*adv., prep., and noun*)
 —"beyond."
 Pāsāṇa (*m.*)—"rock."
 Pāsāda (*m.*)—"palace."
 Pitā (*m.*)—"father."

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

Ph

Pharusa—"harsh."

| Phalaṃ—"fruit."

B

Bandhati—"ties."
 Bahu—"many," "much."
 Bārāṇasi (*f.*)—"Benares."
 Bāla (*adj.*)—"foolish."
 Bālatā (*f.*)—"folly."

Buddha (*m.*)—"Buddha."
 Brāhmaṇa (*m.*)—"Brāhmin."
 Brāhmaṇī (*f.*)—"Brāhmin's
 wife."

Bh

Bhaginī (*f.*)—"sister." [ty."
 Bhaṇḍaṃ—"goods," "proper-
 Bhaṇḍikā (*f.*)—"bundle."
 Bhattaṃ—"rice."
 Bhattakāra (*m.*)—"cook."

Bhattā (*m.*)—"husband."
 Bhavati—"is."
 Bhātā (*m.*)—"brother."
 Bālisika (*m.*)—"fisherman."
 Bāhire (*adv.*)—"outside."

Bhikkhavo (*pl.* of bhikkhu)—
 “monks.”
 Bhikkhu (*m.*)—“monk.”
 Bhikkunī (*f.*)—“nun.”
 Bhiṣi (*f.*)—“mat.”

Bhuñjati—“eats.”
 Bhuñjapeti—“causes to eat.”
 Bhūmi (*f.*)—“earth.”
 Bheri (*f.*)—“drum.”
 Bhojati—“feeds.”

M

Magga (*m.*)—“road.”
 Majjham—“middle.”
 Mañcaka (*m.*)—“bed,” “cot.”
 Maṇi (*m.*)—“ruby,” “gem.”
 Madhura—“sweet.”
 Manussa (*m.*)—“man.”
 Mamsam—“flesh.”
 Mayam—“we.”
 Maraṇam—“death.”
 Marati—“dies.”
 Mahanta—“large,” “big.”
 Mahā (*indecl.*)—“great.”

Mahārājā—“emperor,” “over-
 lord.” [“not.”]
 Mā (*prohibitive particle*)—
 Mātāpitā—“parents.”
 Mātā—“mother.”
 Māreti—“kills.”
 Mukham—“mouth,” “face,”
 “entrance.”
 Mettā (*f.*)—“friendship,”
 “love.”
 Moceti—“sets free,” “re-
 leases.”

Y

Yathā (*adv.*)—“as.”
 Yathāsukham (*advl. comp.*)—
 “according to one’s wish,”
 “at pleasure.”
 Yadā (*adv.*)—“when.”
 Yāva (*adv.*)—“until.”

Yāgu (*m.*)—“rice gruel,”
 “porridge.”
 Yācati—“asks.”
 Yāti—“goes.”
 Yogi (*m.*)—“ascetic.”

R

Rakkhati—“keeps,” “guards.”
 Rajju (*f.*)—“rope,” “string.”
 Rattham—“kingdom.”
 Ratti (*f.*)—“night.” [riage.]
 Ratha (*m.*)—“chariot,” “car-

Rasa (*m.*)—“juice.”
 Rājā (*m.*)—“king.”
 Rāma (*m.*)—“Rāma.”
 Rāsi (*m.*)—“heap.”
 Rukkha (*m.*)—“tree.”

L

Labhati—"gets."
Lāpu (*n.*)—"pumpkin."

Līḥā (*f.*)—"grace."
Ludda (*m.*)—"hunter."

V

Vacanāṁ—"speech," "word."
Vañceti—"deceives," "eludes."
Vā (*conj.*)—"or."
Vādeti—"sounds."
Vāreti—"restrains," "checks."
Vāsa (*m.*)—"residence."
Vaṭṭati—"is right."
Vaḍḍhaki (*m.*)—"carpenter."
Vatthu (*n.*)—"story."
Vadati—"says," "tells."
Vadhati—"kills."
Vasati—"dwells."

Vasāpeti—"causes to dwell."
Vassa—"year."
Vikkiṇāti—"sells."
Vijahati—"forsakes," "abandons."
Vinā (*prep.*)—"without."
Viriyaṁ—"energy."
Vejja (*m.*)—"physician," "doctor."
Vithi (*f.*)—"street," "road."
Vedanāṁ—"pain."
Veḷu (*m.*)—"bamboo."

S

Sakaṭam—"cart."
Sakkā—"able." [Vide G. R.,
p. 27].
Sakuṇa (*m.*)—"bird."
Sakkuṇāti }—"is able."
Sakkoti }
Saccāṁ—"truth."
Sacca—"truthful."
Sace (*conj.*)—"if."
Saññā (*f.*)—"sign," "intima-
tion."
Satti (*f.*)—"spear," "javelin."

Sadadhāti—"believes."
Saddhiṁ (*prep.*)—"with."
Santikāṁ (*advl. acc.*)—"near."
Santike (*advl. loc.*)—"near."
Sabba (*pronl. adj.*)—"all."
Samaya (*m.*)—"time."
Samipe (*advl. loc.*)—"near."
Sayanha (*m.*)—"evening."
Sara (*m.*)—"lake."
Sve (*adv.*)—"to-morrow."
Sahāya (*m.*)—"friend."
Sā (*f.*)—"she."

S

Sāṭakam—“garment.”	Siri (<i>f.</i>)—“glory,” “grandeur,” “magnificence.”
Sāya (<i>m.</i>)—“evening.”	Sissa (<i>m.</i>)—“pupil.”
Sāyabhattam—“dinner,” “evening meal.”	Sitala—“cold,” “cool.”
Sārathi (<i>m.</i>)—“charioteer.”	Silam—“precept.”
Sālā (<i>f.</i>)—“hall,” “room,” “rest-house.”	Siha (<i>m.</i>)—“lion.”
Sāsanam—“order,” “com- mand,” “Buddha’s religion.”	Sukham—“happiness.”
Sikkhati—“learns.”	Suṇāti—“hears,” “listens.”
Sikkhāpeti—“causes to learn.”	Suriya (<i>m.</i>)—“sun.”
Sigāla (<i>m.</i>)—“jackal.”	Seṭṭhi } (<i>m.</i>)—“banker,”
Siddhi (<i>f.</i>)—“success,” “pros- perity.”	Seṭṭhī } “treasurer.”
	Setu (<i>m.</i>)—“bridge.”
	Senā (<i>f.</i>)—“army.”
	So—“he.”
	Soḷasa—“sixteen.”

H

Hattha (<i>m.</i>)—“hand.”	Hetthā (<i>adv.</i> and <i>prep.</i>)— “under.”
Hatthī (<i>m.</i>)—“elephant.”	Hoti—“is.”
Hutvā (<i>ger.</i>)—“being.”	

—:O:—

PART II. ENGLISH—PĀLI.

A

Able—“sakkā.”	Admonition—“ovādo.”
Abstains—“viramati.”	Aged—“mahallaka.”
According—“yathā.”	All—“sabba.”
Acquires—“pāpuṇāti,” “ug- gaṇhāti.”	Allows—“labhati.”
Acts—“karoti.”	And—“ca.”
Admonishes—“ovadati.”	Another—“añña.”
	Anyone—“koci.”

Approaches—"u p a s a ṅ k a -
mati."

Arrives—"āgacchati."

As—"yathā."

Asks—"pucchati."

Assembly—"parisā."

Assents—"paṭisunāti."

Attains—"pāpuṇāti."

B

Be—"√hū."

Beard—"massu."

Bents—"paharati."

Behind—"pacchato."

Believes—"saddahati."

Bell—"ghaṇṭā."

Benares—"Bārāṇasi."

Bhagavā—"Bhagavā."

Bird—"sakuṇo."

Birth—"jāti." *

Boat—"nāvā."

Book—"potthakaṃ."

Both—"ubho."

Boy—"dārako."

Brāhmin—"Brāhmaṇo."

Breakfast—"pātarāso."

Brings—"āharati."

Brother—"bhātā."

Brought—"āharita," "ānīta."

Buddha—"Buddha."

Bullock—"goṇo."

C

Calls—"pakkosati."

Can—"sakkā," "sakkoti,"

"sakuṇāti."

Cardinal Point—"disā."

Carpenter—"vaḍḍhaki."

Carts—"sakaṭaṃ."

Cause—"kāraṇaṃ."

Chaplain (private)—"puro-
hito."

Chariot—"ratho."

Chariotéer—"sārathi."

Checks—"vāreti."

City—"nagaraṃ."

Clever—"paṇḍita."

Comes—"āgacchati."

Commits—"karoti."

Company—"parisā."

Compass (point of)—"disā."

Conceals—"nidahati."

Conversation—"kathā."

Cooks—"pacati."

Cow—"dhenu."

Cowherd—"gopālo."

Creeper—"valli."

D .

Dares—"ussahati."

Daughter—"dhītā."

Day—"divaso."

Death—"maraṇaṃ."

Deceives—"vañceti."		Direction—"disā."
Declares—"katheti,"	"āro-	Divides—"bhājeti."
ceti."		Doctor—"vejjo."
Deed—"kammaṃ."		Does—"karoti."
Departs—"pakkamati."		Done (<i>p.p.p.</i>)—"kata."
Descends—"otarati."		Door—"dvāraṃ."
Describes—"vaṇṇeti."		Dreadful—"ghora."
Destroys—"nāseti."		Drinks—"pivati."
Did—"akāsi."		Drum—"bheri."
Dies—"marati."		Dwelling—"nivesanaṃ."
Digs—"khaṇati."		Dwells—"vasati," "viharati."

E

Eats—"khādati," "bhuñjati."	Enmity—"veṇaṃ."
Eight—"aṭṭha."	Euters—"pavisati."
Eighty—"asīti."	Evening—"sayanho."
Elephant—"hatthī."	Evil—"pāpaṃ."
Emissary—"dūto."	Excavation—"āvāṭo."
Emperor—"mahārājā."	Exertion—"viriyam."
Endeavours—"ussahati."	Eye—"cakkhu."

F

Falls—"patati."	Five—"pañca."
Far—"dūre," "dūrato."	Folly—"bālatā."
Father—"pitā."	Foolish—"bāla."
Fault—"doso."	Foot—"pādo."
Fear—"bhayaṃ."	Foot-soldier—"patti."
Feeds—"bhojeti."	Four—"catu."
Field—"khettaṃ."	Fourth—"catuttha."
Fire-wood—"dāru."	Friend—"sahāyo."
First—"paṭhama."	Frightens—"tajjeti."
Fisherman—"bālisiko."	Front (<i>m.</i>)—"purato."

G

Ganges—"Gaṅgā."	Glory—"siri" "sirī."
Garden—"uyyānaṃ."	God—"devo."
Garment—"sāṭakaṃ."	Goes—"gacchati."
Gets—"labhati"; "gaṇhāti."	Gold—"suvaṇṇaṃ."
Gets rid—"chaddeti."	Goods—"bhaṇḍaṃ," "bhaṇ-
Gift—"dānaṃ."	dāni."
Girl—"dārikā."	Grandson—"nattā."
Gives—"dadāti," "deti."	Great—"mahā," "mahanta."

H

Hall—"sālā."	Hire—"bhati."
Hand—"hattho."	Hole—"āvāṭa."
Happiness—"sukhaṃ."	Honey—"madhu."
Harp—"tanti."	Honour—"sakkāro."
He—"so."	Horse—"asso."
He who—"yo."	Hot—"uṇha."
Hears—"suṇāti."	House—"gharaṃ."
Here—"idha."	Hundred—"sataṃ."
High—"ucca."	Hunter—"luddo."

I

I—"ahaṃ."	Is—"hoti."
If—"ce," "sace."	Is able—"sakkunāti";
Impossible—"na sakkā"; "na	"sakkā," "sakkoti."
sakkoti," "na sakkunāti."	

J

Javelin—"satti."

K

Keeps—"rakkhati."	Kills—"māreti."
Killed—"mārīta."	King—"rājā."

L

Law—"dhammo."
 Learns—"sikkhati."
 Life—"jīvitam."
 Lion—"siho."
 Lioness—"sīhi."

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

M

Magnificence—"siri," "siri."
 Makes—"karoti," "kappeti."
 Man—"puriso," "manusso."
 Many—"bahu."
 Matter—"pavatti," "kāra-
 nam."
 Means—"upāyo."
 Medicine—"osadham."
 Merchant—"vāṇijo."
 Messenger—"dūto."

Middle—"majjham."
 Minister—"amacco."
 Mithila—"Mithilā."
 Monastery—"vihāro."
 Monk—"bhikkhu," "sa-
 maṇo."
 Monkey—"kapi," "vānaro."
 Moon—"cando."
 Mother—"mātā."
 Mountain—"pabbato."

N

Name—"nāman."
 Names—"nāman karoti."
 New—"nava."
 Near—"santike," "samīpe."
 Nineteen—"ekūnavisati."

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

O

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

Other—"añña."
 Outside—"bāhire."

P

Pain—"vedanā."
 Painful—"dukkha."
 Pagoda—"cetiyaṃ."
 Palace—"pāsādo."
 Pandit—"paṇḍito."
 Parents—"mātapitā."
 Patience—"khanti."
 People—"mahājano";
 "purisā," "manussā."
 Person—"puriso," "manusso."
 Physician—"vejjo."
 Pit—"āvāṭo."

Place—"ṭhānaṃ."
 Plan—"upāyo."
 Pleasure—"rati." ["disā."
 Point (of the compass)
 Precept—"sīlaṃ."
 Presence (of)—"santike."
 Property—"bhaṇḍaṃ."
 Pride—"māno."
 Proud—"mana."
 Pumpkin—"lāpu."
 Pupil—"sisso," "sāvako,"
 "antevāsiko."

Q.

Queen—"devī."

Question—"pañho."

R

Rāma—"Rāmo."
 Reaches—"pāpuṇāti."
 Reason—"kāraṇaṃ."
 Relic—"dhātu."
 Religion—"dhammo."
 Remembers—"sarati."
 Removes—"apaneti."
 Resident-pupil—"antevāsiko."
 Restrains—"vāreti."
 Retinue—"parisā."

Rice—"bhattaṃ."
 Rice-gruel—"yāgu."
 Rids—"chaddeti."
 Right (it is)—"vaṭṭati."
 Rings—"vādeti."
 River—"nadi."
 Road—"vithi."
 Robber—"coro."
 Rock—"pāsāṇo." ["sālā."
 Room—"okāsa," "ṭhānaṃ,"

S

Sailor—"nāviko."
 Sand—"vāluka."

Says—"katheti," "vadati."
 Science—"sippaṃ."

Second—"dutiya."
 Seated (*p.p.p.*)—"nisinna."
 Sees—"passati," "oloketi."
 Sells—"vikkiṇāti."
 Sends—"peseti."
 Seven—"satta."
 Share—"koṭṭhāsa."
 She—"sā."
 Shop—"āpaṇo."
 Shows—"dasseti."
 Sick—"gilāna."
 Sister—"bhaginī."
 Sits—"nisīdati."
 Sitā—"Sitā."
 Sky—"akāso."
 Slave—"dāso."
 Slave-woman—"dāsi."
 So—"tathā," "evaṃ."
 Son—"putto."

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

T

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

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

U

Until—"tāva."

V

Viceroy—"uparājā."

Village—"gāmo."

W

Washes—"dhovati."

Water—"pāniyam."

We—"mayam."

Wealth—"dhanam."

Weapon—"āvudham."

Well (very)—"śādhu."

Went—"agamāsi."

What—"yo," "ko."

When—"yadā," "kadā."

Where—"yattha," "kattha."

Which }—"yo," "ko"

Who }

Why—"kim."

Wicked—"pāpa."

Wisdom—"pañña."

Wise—"paṇḍita."

Wish—"icchā."

Within—"antare."

Without—"vinā," "bāhire."

Woman—"itthī."

Word—"vācā."

Work—"kammaṃ."

World—"loko."

Y

Yes—"āma."

You—"tumhe."

Young—"taruṇa," "dāhara."





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