

# TEACH YOURSELF PALI IN ENGLISH

By  
Ven. Weragoda Sarada Maha Thero

Adapted from materials in  
“The New Pali Course”  
by the late Ven. Prof. A. P. Buddhadatta Maha Nayaka Thera,  
with a sense of respect and gratitude.

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## INTRODUCTION



### **Ven Weragoda Sarada Maha Thero**

**I**n today's context, those who yearn to acquire a skill in Pali, have no access to that language, through English. The present book and the audio CD is created to fill that hiatus. I experienced this general need when I started initiating Rev. Sunanda into Pali studies as an approach to the learning of deeper areas of Buddhist Thought. This work addresses everyone who is in that identical category.

Utilizing the facilities provided by this book and audio CD, those who know their English will be able to acquire a comprehensive grasp of Pali. While viewing the text the user will be able to hear how the Pali words are exactly pronounced. The exercises in the book are worked out at the end of the book, to enable the user to test his efficiency. We are extremely grateful to all those who contributed at a variety of levels to make this work possible.

We must respectfully acknowledge our debt, to the late Ven. Agga Maha Pandita, A.P. Buddhadatta Maha Thero, who, hailing from my neighbouring village, made a pioneering effort to teach Pali in English. The Ven. Maha Thero realized farsightedly, that teaching Pali in English will fill a universally felt need. The primary advantage of this creation is that anyone, with a grasp of English, will be able to study Pali, by one's own self, without the guidance of a teacher. It is my earnest hope that the world of English-educated persons will utilize this work to learn the Pali language, making use of their efficiency in English.

May all beings be happy!

**Ven Weragoda Sarada Maha Thero**

Chief Monk/Chief Administrator

The Singapore Buddhist Meditation Centre

## PRESIDENT'S MESSAGE



Pali is the original language used during Buddha life time and although it is not use in present-era. Many serious scholars and devout laymen make an effort to learn Pali as it is the key to the understanding of what the Supremely Enlightened Buddha taught and all the main Sutta of Buddhism.

This book and audio CD (e book) is brought out by The Singapore Buddhist Meditation Centre, under the wise guidance of Ven. Weragoda Sarada Nayaka Maha Thero, Chief Monk, to teach Pali in English to all those interested in such a study, world-wide. The Pali text is sonorously intoned by Ven. Weragoda Sarada Nayaka Maha Thero, assisting those who utilize this work to understand the exact pronunciation of Pali words. The English text is spoken by Ms. Margaret Rajarathnam.

As the President of SBMC, I would like to thank all those whose efforts resulted in the publication of this book. While extending our grateful thanks to Ven. Weragoda Sarada Nayaka Maha Thero, I consider it my duty to offer my special gratitude to all those who made this work of great merit, possible.

May all beings be happy and well.

With Metta,

A handwritten signature in black ink, appearing to read 'Koh Beng Tee' in a cursive style.

Koh Beng Tee  
President,  
The Singapore Buddhist Meditation Centre

31. 08. 2016

## ACKNOWLEDGEMENT

**“ Sabba Danaṃ Dhamma Dānaṃ Jināti ”**  
“ The Gift of Truth Excels all other Gifts ”

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Mr Ho Wee Lee & Mdm Chua Mok Eng***

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***In memory of the late Brother Lim Poh Cheng***

***In memory of the late Sis Ch'ng Siew Cheng***

***May the Great Blessings of the Triple Gem  
be with them Always.***

***Ven. Weragoda Sarada Nayaka Maha Thero***

***31.08.2016***





# THE ALPHABET

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

## VOWELS

a, ā, i, ī, u, ū, e, o

## CONSONANTS

k, kh, g, gh, ṅ

c, ch, j, jh, ñ

ṭ, ṭh, ḍ, ḍh, ṇ

t, th, d, dh, n

p, ph, b, bh, m

y, r, l, v, s, h, ḷ, ṃ

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

Although e and o are included in long vowels they are often sounded short before a double consonant, e.g. mettā, setṭhī, okkamati, yottam.<sup>1</sup>

---

<sup>1</sup> Vide Book II for further treatment of letters.

## 3.

## PRONUNCIATION

a	is pronounced like	a	in	what or
		u	in	hut
ā	„ „	a	in	father
i	„ „	i	in	mint
ī	„ „	ee	in	see
u	„ „	u	in	put
ū	„ „	oo	in	pool
e	„ „	a	in	cage
o	„ „	o	in	no
k	„ „	k	in	kind
kh	„ „	kh	in	blackheath
g	„ „	g	in	game
gh	„ „	gh	in	big house
ñ	„ „	ng	in	singer
c	„ „	ch	in	chance
ch	„ „	ch h	in	witch-hazel
jh	„ „	dge h	in	sledge-hammer

ñ	„	„	gn	in	signore
ţ	„	„	t	in	cat
ţh	„	„	th	in	ant-hill
đ	„	„	d	in	bad
đh	„	„	dh	in	red-hot
ņ	„	„	kn	in	know
t	„	„	th	in	thumb
th	„	„	th	in	pot-herb
d	„	„	th	in	then
dh	„	„	dh	in	adherent
ph	„	„	ph	in	uphill
bh	„	„	bh	in	abhorrence
y	„	„	y	in	yes
s	„	„	s	in	sight
ṁ	„	„	ng	in	sing

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



## PARTS OF SPEECH

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

1. Nāma = noun
2. Ākhyāta = verb
3. Upasagga = prefix
4. Nipāta = indeclinable particle.

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

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



## Gender, Number and Case

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

### GENDER:

- |                    |   |           |
|--------------------|---|-----------|
| (1) Pulliṅga       | = | Masculine |
| (2) Itthiliṅga     | = | Feminine  |
| (3) Napuṃsakaliṅga | = | Neuter    |

### NUMBER:

- |                |   |          |
|----------------|---|----------|
| (1) Ekavacana  | = | Singular |
| (2) Bahuvacana | = | Plural   |

6. Nouns which denote males are masculine; those which denote females are feminine; but nouns which denote inanimate things and qualities are not always neuter, e.g. Rukkha (tree), Canda (moon) are masculine. Nadī (river), Latā (vine), Paññā (wisdom) are feminine. Dhana (wealth), Citta (mind) are neuter.

Two words denoting the same thing may be, sometimes, in different genders; Pāsāṇa and Silā are both synonyms for a stone, but the former is masculine, and the latter is feminine. Likewise one word, without changing its form, may possess two or more genders e.g. Geha (house) is masculine and neuter, Kucchi (belly) is masculine and feminine.

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

7. There are eight cases, namely:

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

The Ablative in English is here divided into Tatiyā, Karaṇa and Pañcamī.

But, as Tatiyā and Karaṇa always have similar forms both of them are shown under “Instrumental”.

Where only the “Ablative” is given the reader must understand that all 3 forms of the Ablative are included.

## DECLENSION OF NOUNS

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

**Nara** is a masculine stem, ending in – a. It is to be declined as follows: –

	SINGULAR	PLURAL
Nom.	<b>Naro</b> = man	<b>Narā</b> = men
Acc.	<b>Naraṃ</b> = man	<b>Nare</b> = men
Ins.	<b>Narena</b> = by, with or through man	<b>Narebhi; narehi</b> = by with or through men
Dat.	<b>Narāya; narassa</b> = to or for man	<b>Narānaṃ</b> = to or for men
Abl.	<b>Narā; naramhā; narasmā</b> = from man	<b>Narebhi; narehi</b> = from men
Gen.	<b>Narassa</b> = of man	<b>Narānaṃ</b> = of men
Loc.	<b>Nare; naramhi; narasmim</b> = on or in man	<b>Naresu</b> = on or in men
Voc.	<b>Nara; narā</b> = O man	<b>Narā</b> = O men

Some of the stems similarly declined are: –

<b>Purisa</b>	= man
<b>Manussa</b>	= human being
<b>Hattha</b>	= hand
<b>Pāda</b>	= leg; foot
<b>Kāya</b>	= body
<b>Rukkha</b>	= tree
<b>Pāsāṇa</b>	= rock; stone
<b>Gāma</b>	= village
<b>Buddha</b>	= the Enlightened One
<b>Dhamma</b>	= doctrine

Saṅgha	= the community	Deva	= god; deity
Āloka	= light	Vānara	= monkey
Loka	= world	Vihāra	= monastery
Ākāsa	= sky	Dīpa	= island; lamp
Suriya	= sun	Mañca	= bed
Canda	= moon	Āhāra	= food
Magga	= path	Sīha	= lion
Putta	= son	Miga	= deer; beast
Kumāra	= boy	Assa	= horse
Vāṇija	= merchant	Goṇa	= ox
Cora	= thief	Sunakha	= dog
Mitta	= friend	Varāha	= pig
Dāsa	= slave	Sakuṇa	= bird
Bhūpāla	= king	Aja	= goat
Kassaka	= farmer	Kāka	= crow
Lekhaka	= clerk		

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

CASE	SINGULAR	PLURAL
Nom.	o	ā
Acc.	ṃ	e
Ins.	ena	ebhi; ehi
Dat.	āya; ssa	ānaṃ
Abl.	ā, mhā; smā	ebhi; ehi
Gen.	ssa	ānaṃ
Loc.	e; mhi; smiṃ	esu
Voc.	a; ā	ā

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

## Exercise 1

### TRANSLATE INTO ENGLISH

### TRANSLATE INTO PALI

- |                        |                        |
|------------------------|------------------------|
| 1. <b>Manussānaṃ.</b>  | 1. The dogs.           |
| 2. <b>Purise.</b>      | 2. Of the hand.        |
| 3. <b>Hatthaṃ.</b>     | 3. On the men.         |
| 4. <b>Pādamhi.</b>     | 4. From the tree.      |
| 5. <b>Kāyena.</b>      | 5. In the islands.     |
| 6. <b>Buddhesu.</b>    | 6. With the foot.      |
| 7. <b>Dhammaṃ.</b>     | 7. By the hands.       |
| 8. <b>Saṅghamhā.</b>   | 8. To the lion.        |
| 9. <b>Suriye.</b>      | 9. Of the oxen.        |
| 10. <b>Rukkhassa.</b>  | 10. From the birds.    |
| 11. <b>Ākāseṇa.</b>    | 11. By the king.       |
| 12. <b>Bhūpālebhi.</b> | 12. O deity.           |
| 13. <b>Devā.</b>       | 13. To the sun.        |
| 14. <b>Candaṃ.</b>     | 14. In the sky.        |
| 15. <b>Gāmasmā.</b>    | 15. Through the body.  |
| 16. <b>Goṇāya.</b>     | 16. On the bed.        |
| 17. <b>Sīhānaṃ.</b>    | 17. Of the moons.      |
| 18. <b>Asso.</b>       | 18. In the world.      |
| 19. <b>Sakuṇa.</b>     | 19. The monkey.        |
| 20. <b>Mañcasmin.</b>  | 20. Through the light. |



## Exercise 2

### TRANSLATE INTO ENGLISH

1. Purisassa goṇo.
2. Manussānaṃ hatthā.
3. Ākāsamhi sakuṇā.
4. Buddhassa dhammo.
- \*5. Mañcesu manussā.
6. Assānaṃ pādā.
7. Rukkhe sakuṇo.
8. Pāsānaṃhi goṇo.
9. Lokasmiṃ manussā.
10. Bhūpālassa dīpā.

### TRANSLATE INTO PALI

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

### REMARK

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

## CONJUGATION OF VERBS

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

### TENSE

- |                  |   |               |
|------------------|---|---------------|
| 1. Vattamānakāla | = | Present Tense |
| 2. Afītakāla     | = | Past Tense    |
| 3. Anāgatakāla   | = | Future Tense  |

### VOICE

- |                |   |               |
|----------------|---|---------------|
| 1. Kattukāraka | = | Active Voice  |
| 2. Kammakāraka | = | Passive Voice |

### PERSON

- |                   |   |                        |
|-------------------|---|------------------------|
| 1. Paṭhamapurisa  | = | 3 <sup>rd</sup> Person |
| 2. Majjhimapurisa | = | 2 <sup>nd</sup> Person |
| 3. Uttamapurisa   | = | 1 <sup>st</sup> Person |

The first person in English is 3<sup>rd</sup> in Pali.

Numbers are similar to those of nouns.

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

## Conjugation of the Root “**paca**”(to cook)

### 12. INDICATIVE, PRESENT ACTIVE VOICE

#### SINGULAR

#### PLURAL

3<sup>rd</sup> (So) **pacati** = he cooks

(Te) **pacanti** = they cook

2<sup>nd</sup> (Tvam) **pacasi** = thou cookest

(Tumhe) **pacatha** = you cook

1<sup>st</sup> (Ahaṃ) **pacāmi** = I cook

(Mayaṃ) **pacāma** = we cook

13. The base **bhava** (to be) from the root **bhū** is similarly conjugated.

3<sup>rd</sup> (So) **bhavati** = he is

(Te) **bhavanti** = they are

2<sup>nd</sup> (Tvam) **bhavasi** = thou art

(Tumhe) **bhavatha** = you are

1<sup>st</sup> (Ahaṃ) **bhavāmi** = I am

(Mayaṃ) **bhavāma** = we are

The following are conjugated similarly : –

**Gacchati** = goes

**Tiṭṭhati** = stands

**Nisīdati** = sits

**Sayati** = sleeps

**Carati** = walks

**Dhāvati** = runs

**Passati** = sees

**Bhuñjati** = eats

**Bhāsati** = says

**Harati** = carries

**Āharati** = brings

**Kiṛati** = plays

**Vasati** = lives

**Hanati** = kills

**Āruhati** = ascends

**Hasati** = laughs

**Yācati** = begs

### Exercise 3

#### TRANSLATE INTO ENGLISH

1. Narā suriyaṃ passanti.
2. Goṇā pāsāṇe tiṭṭhanti.
3. Manusso gāme carati.
4. Sakuṇo rukkhe nisīdati.
5. Buddho dhammaṃ bhāsati.
6. Ahaṃ dīpaṃ āharāmi.
7. Mayaṃ goṇe harāma.
8. Saṅgho gāmaṃ gacchati.
9. Tvaṃ sīhaṃ passasi.
10. Bhūpālā asse āruhanti.
11. Devā ākāseṇa gacchanti.
12. Assā dīpesu dhāvanti.
13. Tvaṃ pādehi carasi.
14. Tumhe hatthehi haratha.
15. Mayaṃ loke vasāma.
16. Sunakhā vānarehi kīlanti.
17. Puriso mañce sayati.
18. Varāhā ajehi vasanti.
19. Sīhā sakuṇe hananti.
20. Sunakhā gāme caranti.

## TRANSLATE INTO PALI

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



## Different Conjugations

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

The seven conjugations and their signs are:

1 <sup>st</sup>	conjugation	=	<b>Bhuvādigāṇa</b> :	a
2 <sup>nd</sup>	„	=	<b>Rudhādigāṇa</b> :	m-a
3 <sup>rd</sup>	„	=	<b>Divādigāṇa</b> :	ya
4 <sup>th</sup>	„	=	<b>Svādigāṇa</b> :	ṇo, ṇu, uṇā
5 <sup>th</sup>	„	=	<b>Kiyādigāṇa</b> :	ṇā
6 <sup>th</sup>	„	=	<b>Tanādigāṇa</b> :	o, yira
7 <sup>th</sup>	„	=	<b>Curādigāṇa</b> :	e, aya

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

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

**i** or **ī** strengthened becomes **e**

**u** or **ū** „ „ **o**

e.g.

**Nī** + **a** becomes **Ne** + **a**;

**Bhū** + **a** „ **Bho** + **a**

Then **e** followed by **a** is changed into **ay**

**a** „ **a** „ **av**

**Ne** + **a** becomes **naya:**

**bho** + **a** „ **bhava**

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

## The Seventh Conjugation

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

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

The bases of the seventh conjugation are of two kinds as it has two conjugational signs, e.g. from the root **pāla** two bases **pāle** and **pālaya** are formed.

Conjugation of **Pāla** (to protect or govern)

### BASE PĀLE

INDICATIVE, PRESENT. ACTIVE VOICE

	SINGULAR	PLURAL
3 <sup>rd</sup>	Pāleti	Pālenti
2 <sup>nd</sup>	Pālesi	Pāletha
1 <sup>st</sup>	Pālemi	Pālema

### BASE PĀLAYA

3 <sup>rd</sup>	Pālayati	Pālayanti
2 <sup>nd</sup>	Pālayasi	Pālayatha
1 <sup>st</sup>	Pālayāmi	Pālayāma

Some of the similarly conjugated are:

Jāleti	= kindles	Uḍḍeti	= flies
Māreti	= kills	Pīleti	= oppresses
Oloketi	= looks at	Udēti	= (the sun or moon) rises
Coreti	= steals	Pāteti	= fells down
Deseti	= preaches	Ṭhapeti	= keeps
Cinteti	= thinks		
Pūjeti	= offers; respects		

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

BASE **VIKKIṆA** = TO SELL

	SINGULAR	PLURAL
3 <sup>rd</sup>	Vikkiṇāti	Vikkiṇanti
2 <sup>nd</sup>	Vikkiṇāsi	Vikkiṇātha
1 <sup>st</sup>	Vikkiṇāmi	Vikkiṇāma

The following are similarly conjugated: –

Kiṇāti	= buys	Gaṇhāti	= takes
Jānāti	= knows	Uggaṇhāti	= learns
Suṇāti	= hears	Ocināti	= gathers (together); collects
Jināti	= wins		
Miṇāti	= measures		

## Exercise 4

### TRANSLATE INTO ENGLISH

1. Puttā dhammaṃ uggaṇhanti.
2. Sīho migamaṃ māreti.
3. Vāṇijassa putto goṇe vikkiṇāti.
4. Mayaṃ vāṇijamaṃ mañce kiṇāma.
5. Lekhako mittena magge gacchati.
6. Dāsā mittānaṃ sunakhe haranti.
7. Kassako goṇe kiṇāti.
8. Kākā ākāse uḍḍenti.
9. Vāṇijā Buddhassa dhammaṃ suṇanti.
10. Corā mayūre<sup>1</sup> corenti.
11. Ahaṃ Buddhaṃ pūjemi.
12. Tvaṃ dīpaṃ jālehi.
13. Dāso goṇaṃ pīleti.
14. Tumhe magge kassakaṃ oloketha.
15. Mayaṃ dhammaṃ jānāma.

---

<sup>1</sup>Mayūra = peacock.

## TRANSLATE INTO PALI

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

17.

Masculine Stems Ending in i  
DECLENSION OF **AGGI**' (FIRE)

	SINGULAR	PLURAL
Nom. / Voc.	<b>Aggi</b>	<b>Aggi; aggayo</b>
Acc.	<b>Aggiṃ</b>	<b>Aggī; aggayo</b>
Inst.	<b>Agginā</b>	<b>Aggībhi; aggīhi</b>
Dat / Gen.	<b>Aggino; aggissa</b>	<b>Aggīnaṃ</b>
Abl.	<b>Agginā; aggimhā; aggismā.</b>	<b>Aggībhi; aggīhi</b>
Loc.	<b>Aggimhi; aggismiṃ</b>	<b>Aggīsu</b>

The following are similarly declined : –

**Muni** = monk

**Atithi** = guest

**Kavi** = poet

**Vyādhi** = sickness

**Isi** = sage; hermit

**Udadhi** = ocean

**Ari** = enemy

**Vīhi** = paddy

**Bhūpati** = king

**Kapi** = monkey

**Pati** = husband; master

**Ahi** = serpent

**Gahapati** = householder

**Adhipati** = lord; leader

Dīpi = leopard

Asi = sword

Ravi = sun

Rāsi = heap

Giri = mountain

Pāṇi = hand

Maṇi = gem

Kucchi = belly

Yatṭhi = stick

Muṭṭhi = first, hammer

Nidhi = hidden treasure

Bodhi = Bo-tree

### MORE VERBS CONJUGATED LIKE “PACATI”

Khaṇati = digs

Āhiṇḍati = wanders

Chindati = cuts

Vandati = bows down

Likhati = writes

Paharati = beats

Labhati = gets

Ḍasaṭi = bites

Āgacchati = comes



**Exercise 5**  
**TRANSLATE INTO ENGLISH**

1. Muni dhammaṃ bhāsati.
2. Gahapatayo vīhiṃ miṇanti.
3. Ahi adhipatino hattaṃ ḍasati.
4. Isi pāṇinā maṇiṃ gaṇhāti.
5. Dīpayo girimhi vasanti.
6. Ari asinā patiṃ paharati.
7. Kavayo dīpamhi nidhiṃ khaṇanti.
8. Tvaṃ atithīnaṃ āhāraṃ desi.
9. Tumhe udadhimhi kīlatha.
10. Vyādhayo loke manusse pīlenti.
11. Kapi ahino kucchiṃ paharati.
12. Kavino muṭṭhimhi maṇayo bhavanti.
13. Ravi girimhā udeti.
14. Ahaṃ vīhīnaṃ rāsīṃ passāmi.
15. Mayaṃ gāme āhiṇḍāma.

## TRANSLATE INTO PALI

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

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<sup>1</sup> There is = bhavati. <sup>2</sup> There are = bhavanti.

## PAST TENSE

### 18. Conjugation of **Paca** (to cook) PAST INDEFINITE. ACTIVE

#### SINGULAR

3 <sup>rd</sup>	(So) <b>apacī; pacī; apaci; paci</b>	=	he cooked
2 <sup>nd</sup>	(Tvam) <b>apaco; paco</b>	=	thou didst cook
1 <sup>st</sup>	(Aham) <b>apaciṃ; paciṃ</b>	=	I cooked

#### PLURAL

3 <sup>rd</sup>	(Te) <b>apaciṃsu; paciṃsu; apacuṃ; pacuṃ</b>	=	they cooked
2 <sup>nd</sup>	(Tumhe) <b>apacittha; pacittha</b>	=	you cooked
1 <sup>st</sup>	(Mayam) <b>apacimha; pacimha; apacimhā pacimhā</b>	=	we cooked

The following are similarly conjugated : –

<b>Gacchi</b> = went	<b>Dhāvi</b> = ran
<b>Gaṇhi</b> = took	<b>Kiṇi</b> = bought
<b>Dadi</b> = gave	<b>Vikkiṇi</b> = sold
<b>Khādi</b> = ate	<b>Nisīdi</b> = sat
<b>Hari</b> = carried	<b>Sayi</b> = slept
<b>Kari</b> = did	<b>Āruhi</b> = ascended; climbed
<b>Āhari</b> = brought	<b>Acari</b> = walked; travelled

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

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

**Pāla** (to protect)

PAST INDEFINITE. ACTIVE

	SINGULAR	PLURAL
3 <sup>rd</sup>	Pālesi; pālayi	Pālesuṃ; pālayuṃ; pālayiṃsu
2 <sup>nd</sup>	Pālayo	Pālayittha
1 <sup>st</sup>	Pālesim̐; pālayim̐	Pālayimha; pālayimhā

The following are similarly conjugated : –

Māresi = killed

Nesi = carried

Jālesi = kindled

Ṭhapesi = kept

Desesi = preached

Cintesi = thought

Ānesi = brought

Pīlesi = oppressed

Coresi = stole

Kathesi = told

Pūjesi = offered; respected

Pātesi = dropped down or felled

## Exercise 6

### TRANSLATE INTO ENGLISH

1. Munayo mañcesu nisīdim̐su.
2. Ahaṃ dīpamhi acarim̐.
3. Corā gahapatino nidhim̐ coresuṃ.
4. Mayaṃ bhūpatino asim̐ olokayimha.
5. Tvaṃ atithino odanaṃ adado.
6. Adhipati vāñijamhā maṇayo kiṇi.
7. Pati kassakaṃ vīhim̐ yāci.
8. Isayo kavīnaṃ dhammaṃ desesuṃ.
9. Kapayo girimhā rukkhaṃ dhāvīmsu.
10. Vāñijā udadhimhi gacchīmsu.
11. Mayaṃ maggena gāmaṃ gacchimha.
12. Dīpi kapim̐ māresi.
13. Tumhe patino padīpe gaṇhittha.
14. Ahaṃ Buddhassa pāde pūjesim̐.
15. Kavayo kapīnaṃ odanaṃ dadīmsu.
16. Arayo asī ānesuṃ.
17. Ahi kapino pāñim̐ ḍasi.
18. Mayaṃ girimhā candaṃ passimha.
19. Tumbe munīnaṃ āhāraṃ adadittha.
20. Bhūpati nidhayaṃ pāḷesi.

## TRANSLATE INTO PALI

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

N. B. – The verbs implying motion govern the Accusative; therefore “to the mountain” in the 3<sup>rd</sup>, and “to the village” in the 13<sup>th</sup> must be translated with the Accusative as: *giriṃ, gāmaṃ*.

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

## Personal Pronouns

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

### THE FIRST PERSONAL “AMHA”

	SINGULAR	PLURAL
Nom.	<b>Ahaṃ</b> = I	<b>Mayaṃ;</b> <b>amhe</b> = we
Acc.	<b>Maṃ;</b> <b>mamaṃ</b> = me	<b>Amhe;</b> <b>amhākaṃ;</b> no = us
Ins.	<b>Mayā;</b> me	<b>Amhebhī;</b> <b>amhehī;</b> no
Dat. / Gen.	<b>Mama;</b> <b>mayhaṃ</b> me; <b>mamaṃ</b>	<b>Amhaṃ;</b> <b>amhākaṃ;</b> no
Abl.	<b>Mayā</b>	<b>Amhebhī; amhehī</b>
Loc.	<b>Mayī</b>	<b>Amhesu</b>

## THE SECOND PERSONAL “TUMHA”

	SINGULAR	PLURAL
Nom.	Tvam; tuvam = thou	Tumhe = you
Acc.	Tam; tavam; tuvam = thee	Tumhe; tumhākam; vo = you
Ins.	Tvayā; tayā; te	Tumhebhi; tumhehi; vo
Dat. / Gen.	Tava; tuyham; te	Tumham; tumhākam; vo
Abl.	Tvayā; tayā	Tumhebhi; tumhehi
Loc.	Tvayi; tayi	Tumhesu

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



## Exercise 7

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

### TRANSLATE INTO ENGLISH

1. Ahaṃ mayhaṃ puttassa assaṃ adadiṃ.
2. Tvaṃ amhākaṃ gāmā āgacchasi.
3. Mayaṃ tava hatthe passāma.
4. Mama puttā giriṃ āruhiṃsu.
5. Tumhākaṃ sunakhā magge sayiṃsu.
6. Amhaṃ mittā coraṃ asinā pahariṃsu.
7. Tumhaṃ dāsā arīnaṃ asse hariṃsu.
8. Coro mama puttassa maṇayo coresi.
9. Isayo mayhaṃ gehe na vasiṃsu.
10. Kavi tava puttānaṃ dhammaṃ desesi.
11. Amhesu kodho<sup>1</sup> natthi.
12. Tumhe vāṇijassa mayūre kiṇittha.
13. Mayaṃ bhūpatino mige vikkiṇimha.
14. Gahapatino putto maṃ pahari.
15. Adhipatino dāsā mama goṇe pahariṃsu.
16. Ahaṃ tumhākaṃ vīhī na gaṇhiṃ.
17. Dīpi gāmamhā na dhāvi.
18. Tumhe ahayo na māretha.
19. Mayaṃ atithīnaṃ odanaṃ pacimha.
20. Kapayo maṃ āhāraṃ yāciṃsu.

---

<sup>1</sup>Kodha = anger, *m*

## TRANSLATE INTO PALI

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

## FUTURE TENSE

21. Conjugation of “Paca” (to cook)

### FUTURE INDEFINITE. ACTIVE

	SINGULAR	PLURAL
3 <sup>rd</sup>	(So) pacissati = he will cook	(Te) pacissanti = They will cook
2 <sup>nd</sup>	(Tvam) pacissasi = thou wilt cook	(Tumhe) pacissatha = you will cook
1 <sup>st</sup>	(Aham) pacissāmi = I shall cook	(Mayam) pacissāma = we shall cook

The following are conjugated similarly: –

Gamissati = he will go

Dadissati = he will give

Bhuñjissati = he will eat

Karissati = he will do

Harissati = he will carry

Passissati = he will see

Vasissati = he will live

Bhāyissati = he will fear

All verbs given in the Present Tense may be changed into Future by inserting *issa* between the base and the termination, and dropping the last vowel of the base, e.g.

Bhuñja + ti = Bhuñj + issa + ti = Bhuñjissati.

22. Declension of Masculine Nouns Ending in ī

**PAKKHI (BIRD)**

	SINGULAR	PLURAL
Nom. / Voc.	Pakkhī	Pakkhī; pakkhino
Acc.	Pakkhinam; pakkhim	Pakkhī; pakkhino
Ins.	Pakkhinā	Pakkhībhi; pakkhīhi
Dat. / Gen.	Pakkhino; pakkhissa	Pakkhīnam
Abl.	Pakkhinā; pakkhimhā; pakkhismā	Pakkhībhi; pakkhīhi
Loc.	Pakkhini; pakkhimhi; pakkhismim	Pakkhīsu

Some of the similarly declined are: –

Hatthī	= elephant	Mantī	= minister
Sāmī	= lord	Karī	= elephant
Kuṭṭhī	= leper	Sikhī	= peacock
Dāthī	= tusker	Balī	= a powerful person
Bhogī	= serpent	Sasī	= moon
Pāpakārī	= evil-doer	Chattī	= possessor of an umbrella
Dīghajīvī	= possessor of a long life	Mālī	= one who has a garland
Seṭṭhī	= millionaire	Sārathī	= charioteer
Bhāgī	= sharer	Gaṇī	= one who has a following
Sukhī	= receiver of comfort; happy		

## Exercise 8

### TRANSLATE INTO ENGLISH

1. Mantī hatthinam āruhissati.
2. Mayam setthino geham gamissāma.
3. Tvam sāmīno puttassa kapim dadissasi.
4. Gaṇīno sukhīno bhavissanti.
5. Amhākaṃ sāmīno dīghajīvīno na bhavanti.
6. Pāpakārī yaṭṭhinā bhogim māresi.
7. Mama puttā setthino gāme vasissanti.
8. Kuṭṭhī sārathīno pādam yaṭṭhinā pahari.
9. Sikhī chattimhā bhāyissati.
10. Sārathī asse gāmamhā harissati.
11. Tumhe mālīhi sasinam olokessatha.
12. Balī dāṭhīno kāyam chindissati.
13. Amhākaṃ mantīno balīno abhaviṃsu.
14. Setthīno mālīno passissanti.
15. Mayam gehe odanam bhuñjissāma.

## TRANSLATE INTO PALI

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

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<sup>1</sup> "Will not become" = *na bhavissanti*.

<sup>2</sup> Dative must be used here.

23. Declension of Masculine Nouns Ending in u

GARU (teacher)

	SINGULAR	PLURAL
Nom. / Vac.	Garu	Garū; garavo
Acc.	Garum	Garū; garavo
Abl.	Garunā	Garūbhi; garūhi
Dat. / Gen.	Garuno; garussa	Garūnaṃ
Loc.	Garumhi; garusmiṃ	Garūsu

Some of the similarly declined are : –

Bhikkhu <sup>1</sup>	= monk	Uccu	= sugar-cane
Bandhu	= relation	Velu	= bamboo
Taru	= tree	Kaṭacchu	= spoon
Bāhu	= arm	Sattu	= enemy
Sindhu	= sea	Setu	= bridge
Pharasu	= axe	Ketu	= banner
Pasu	= beast	Susu	= young one
Ākhu	= rat		

Some nouns of the same ending are differently declined:

24. BHĀTU (brother)

	SINGULAR	PLURAL
Nom.	Bhātā	Bhātaro
Acc.	Bhātaram	Bhātare; bhātaro
Abl.	Bhātarā	Bhātarebhi; bhātarehi; bhātubhi; bhātuhi
Dat. / Gen.	Bhātu; bhātuno; bhātussa	Bhātarānaṃ; bhātānaṃ; bhātūnaṃ
Loc.	Bhātari	Bhātaresu; bhātusu
Voc.	Bhāta; bhātā	Bhātaro

<sup>1</sup> Bhikku has an additional form “Bhikkhave” in the Vocative plural.

Pitu (= father) is similarly declined.

25.

NATTU (Grandson)

Nom.	Nattā	Nattāro
Acc.	Nattāraṃ	Nattāre; nattāro
Abl.	Nattārā	Nattārebhi; nattārehi
Dat. / Gen.	Nattu; nattuno; nattussa	Nattārānaṃ; nattānaṃ
Loc.	Nattari	Nattāresu
Voc.	Natta; nattā	Nattāro

Some of the similarly declined are: –

Sattu = adviser; teacher

Vattu = sayer

Kattu = doer; maker

Jetu = victor

Bhattu = husband

Vinetu = instructor

Gantu = goer

Viññātu = knower

Sotu = hearer

Dātu = giver

Netu = leader

## REMARKS

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

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

The equivalent to “or” is **vā**.



**Exercise 9**  
**TRANSLATE INTO ENGLISH**

1. Bandhavo susūhi saddhiṃ amhākaṃ gehaṃ āgamissanti.
2. Sattu pharasunā tava taravo chindissati.
3. Garu mayhaṃ susūnaṃ ucchavo adadi.
4. Bhikkhavo nattārānaṃ dhammaṃ desessanti.
5. Tvaṃ bandhunā saha sindhuṃ gamissasi.
6. Assā ca goṇā ca gāme āhiṇḍissanti.
7. Tumhe pasavo vā pakkhī vā na māressatha.
8. Mayaṃ netārehi saha satthāraṃ pūjessāma.
9. Bhātā veḷunā pakkhiṃ māresi.
10. Amhākaṃ pitaro sattūnaṃ ketavo āharimṃsu.
11. Jetā dātāraṃ bāhunā pahari.
12. Satthā amhākaṃ netā bhavissati.
13. Mayaṃ pitarā saddhiṃ veḷavo āharissāma.
14. Ahino ākhavo bhuñjanti.
15. Mama sattavo setumhi nisīdimṃsu.
16. Amhaṃ bhātaro ca pitaro ca sindhuṃ gacchiṃsu.
17. Ahaṃ mama bhātārā saha sikhino vikkiṇissāmi.
18. Susavo kaṭacchunā odanaṃ āharimṃsu.
19. Gāmaṃ gantā tarūsu ketavo passissati.
20. Setuṃ kattā gāmamhā veḷavo āhari.

## TRANSLATE INTO PALI

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

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<sup>1</sup> Builders of the bridges = *setuṃ kattāro* or *setuno kattāro*.

## 27. ADJECTIVAL NOUNS ENDING IN U

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

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

(2) These are declined in all genders. In the feminine they change their final vowel, e.g. **guṇavatī**, **sīlavatī**; **guṇavantī**, **sīlavantī**.

## 28. Declension of **Guṇavantu** (virtuous)

### MASCULINE ENDING IN – U

	SINGULAR	PLURAL
Nom.	Guṇavā	Guṇavanto; guṇavantā
Acc.	Guṇavantam	Guṇavante
Ins.	Guṇavatā; guṇavantena	Guṇavantebhi; guṇavantehi
Dat. / Gen.	Guṇavato; guṇavantassa	Guṇavatan; guṇavantānam
Abl.	Guṇavatā; guṇavantamhā; guṇavantasmā	Guṇavantebhi; guṇavantehi
Loc.	Guṇavati, guṇavante; guṇavantamhi; guṇavantasmim	Guṇavantesu
Voc.	Guṇavam; guṇava; guṇava; guṇavā	Guṇavanto; guṇavantā

The following are declined similarly : –

Dhanavantu	= rich
Balavantu	= powerful
Bhānumantu	= sun
Bhagavantu	= the Exalted One; fortunate
Paññavantu	= wise
Yasavantu	= famous
Satimantu	= mindful
Buddhimantu	= intelligent
Puññavantu	= fortunate
Kulavantu	= of high caste
Phalavantu	= fruitful
Himavantu	= the Himalaya; possessor of ice
Cakkumantu	= possessor of eyes
Sīlavantu	= virtuous; observant of precepts
Bandhumantu	= with many relations

Those ending in – **mantu** should be declined as: **cakkhumā**, **cakkhumanto**, **cakkhumatā** and so on.

29.                   DECLENSION OF THE MASCULINE NOUNS  
                                  ENDING IN ū

**VIDŪ** (WISE MAN OR KNOWER)

	SINGULAR	PLURAL
Nom. / Voc.	Vidū	Vidū; viduno
Acc.	Viduṃ	Vidū; viduno
Ins.	Vidunā	Vidūbhi; vidūhi
Dat. / Gen.	Viduno; vidussa	Vidūnaṃ

The rest are similar to those of **garu**.

The following are declined similarly : –

**Pabhū**       = over-lord

**Sabbaññū**   = the Omniscient One

**Sabbaññū**   = the Omniscient One

**Vadaññū**   = charitable person

**Viññū**       = wise man

**Mattaññū**   = temperate; one who knows the measure

kadā = when?

Tadā = then

Sadā = ever; always

Idāni = now

Ajja = today

Suve = tomorrow

Hīyo = yesterday

Yadā = when; whenever

Ekadā = one day; once

Pacchā = afterwards

Purā = formerly; in former days

Sāyam = in the evening

Pāto = in the morning

Parasuve = day after tomorrow

Parahīyo = day before yesterday

Exercise 10  
TRANSLATE INTO ENGLISH

1. Bhagavā ajja sotārānaṃ dhammaṃ desessati.
2. Bhikkhavo bhagavantaṃ vandiṃsu.
3. Cakkhumanto sadā bhānumantaṃ passanti.
4. Tadā balavanto veḷūhi arī pahariṃsu.
5. Kadā tumhe dhanavantaṃ passissatha?
6. Suve mayaṃ sīlavante vandissāma.
7. Bhagavanto sabbañño bhavanti.
8. Viduno kulavato gehaṃ gacchiṃsu.
9. Himavati kapayo ca pakkhino ca isayo ca vasiṃsu.
10. Puññavato nattā buddhimā bhavi.
11. Kulavataṃ bhātaro dhanavanto na bhaviṃsu.
12. Ahaṃ Himavantamhi phalavante rukkhe passim.
13. Purā mayaṃ Himavantaṃ gacchimha.
14. Hīyo sāyaṃ bandhumanto yasavataṃ gāmaṃ gacchiṃsu.
15. Viñño pacchā pabhuno gehe vasissanti.

## TRANSLATE INTO PALI

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



## DECLENSION OF FEMININE NOUNS

There are no nouns ending in – a in feminine.

31. VANITĀ = woman

	SINGULAR	PLURAL
Nom.	Vanitā	Vanitā; vanitāyo
Acc.	Vanitaṃ	Vanitā; vanitāyo
Abl.	Vanitāya	Vanitābhi; vanitāhi
Dat. / Gen.	Vanitāya	Vanitānaṃ
Loc.	Vanitāyaṃ; vanitāya	Vanitāsu
Voc.	Vanite	Vanitā; vanitāyo

The following are declined similarly : –

Kaññā	= girl	Bhariyā	= wife
Gaṅgā	= river	Vasudhā	= earth
Nāvā	= ship	Vācā	= word
Ammā	= mother	Sabhā	= society
Disā	= direction	Dārikā	= girl
Senā	= army; multitude	Latā	= creeper
Sālā	= hall	Kathā	= speech

Paññā = wisdom

Valavā = mare

Laṅkā = Ceylon

Pipāsā = thirst

Khudā = hunger

Niddā = sleep

Pūjā = offering

Parisā = following; retinue

Gīvā = neck

Jivhā = tongue

Nāsā = nose

Jaṅghā = calf of the leg shank

Guhā = cave

Chāyā = shadow; shade

Tulā = scale; balance

Silā = stone

Vālukā = sand

Mañjūsā = box

Mālā = garland

Surā = liquor; intoxicant

Visikhā = street

Sākhā = branch

Sakkharā = gravel

Devatā = deity

Dolā = palanquin

Godhā = iguana

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

**PACA** = to cook

### IMPERATIVE

#### SINGULAR

#### PLURAL

3 <sup>rd</sup>	(So) <b>pacatu</b> = let him cook	(Te) <b>pacantu</b> = let them cook
2 <sup>nd</sup>	(Tvam) <b>paca; pacāhi</b> = cookest thou	(Tumhe) <b>pacatha</b> = you cook
1 <sup>st</sup>	(Aham) <b>pacāmi</b> = let me cook	(Mayam) <b>pacāma</b> = let us cook

The following are conjugated similarly : –

<b>Hotu</b>	= let it be
<b>Pivatu</b>	= let him drink
<b>Jayatu</b>	= let him conquer
<b>Rakkhatu</b>	= let him protect
<b>Ṭhapetu</b>	= let him keep
<b>Bhavatu</b>	= let it be
<b>Gacchatu</b>	= let him go
<b>Pakkhipatu</b>	= let him put in
<b>Bhāsatu</b>	= let him say

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

Verbs containing auxiliary parts *may, might, can, could, should* and *would* are included in this mood.

**PACA** = to cook

	SINGULAR	PLURAL
3 <sup>rd</sup>	(So) <b>paceyya</b> = if he (would) cook	(Te) <b>paceyyuṃ</b> = if they (would) cook
2 <sup>nd</sup>	(Tvam) <b>paceyyāsi</b> = if thou (wouldst) cook	(Tumhe) <b>paceyyātha</b> = if you (would) cook
1 <sup>st</sup>	(Ahaṃ) <b>paceyyāmi</b> = if I (would) cook	(Mayaṃ) <b>paceyyāma</b> = if we (would) cook

The following are conjugated similarly: –

**Bhuñjeyya** (if he eats)

**Nahāyeyya** (if he bathes)

**Katheyya** (if he says)

**Āhareyya** (if he brings)

**Ṭhapeyya** (if he keeps)

**Bhaveyya** (if it becomes; if he would be)

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

**Exercise 11**  
**TRANSLATE INTO ENGLISH**

1. Vanitāyo nāvāhi gaṅgāyaṃ gacchantu.
2. Tvaṃ sālāyaṃ kaññānaṃ odanaṃ pacāhi.
3. Sace tumhe nahāyissatha, ahaṃ pi nahāyissāmi.
4. Yadi so sabhāyaṃ katheyya, ahaṃ pi katheyyāmi.
5. Laṅkāya bhūpatino senāyo jayantu.
6. Devatā vasudhāyaṃ manusse rakkhantu.
7. Sace te vālukaṃ āhareyyuṃ ahaṃ (taṃ) kiṇissāmi.
8. Tumhe dārikāya hatthe mālaṃ ṭhapetha.
9. Sālāya chāyā vasudhāya patati.
10. Corā mañjūsāyo guhaṃ harimṣu.
11. Kaññāyo godhaṃ sakkharāhi paharimṣu.
12. Hatthī soṇḍāya taruno sākhaṃ chindi.
13. Sace mayāṃ guhāyaṃ sayeyyāma pasavo no haneyyuṃ.
14. Tumhe mittehi saha suraṃ mā pivatha.<sup>1</sup>
15. Mayāṃ parisāya saddhiṃ odanaṃ bhuñjissāma.
16. Bhānumato pabhā sindhumhi bhavatu.
17. Dārikā kaññāya nāsāyaṃ sakkharaṃ pakkhipi.
18. Tumhe parisāhi saddhiṃ mama kathaṃ sunātha.
19. Amhākaṃ ammā dolāya gāmaṃ agacchi.
20. Sace tvaṃ vaḷavaṃ kiṇeyyāsi, ahaṃ assaṃ kiṇissāmi.

<sup>1</sup>. Mā pivatha = do not drink. Particle mā should be used in such a place instead of na.

## TRANSLATE INTO PALI

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

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<sup>1</sup>. Adorn – *alaṅkarohi*.

34. **Declension of Feminine Stems ending in – i**

**BHŪMI** = earth, ground or floor

	SINGULAR	PLURAL
Nom. / Voc.	<b>Bhūmi</b>	<b>Bhūmī; bhūmiyo</b>
Acc.	<b>Bhūmiṃ</b>	<b>Bhūmī; bhūmiyo</b>
Abl.	<b>Bhūmiyā; bhūmyā</b>	<b>Bhūmībhi; bhūmīhi</b>
Dat. / Gen.	<b>Bhūmiyā</b>	<b>Bhūmīnaṃ</b>
Loc.	<b>Bhūmiyaṃ; bhūmiyā</b>	<b>Bhūmīsu</b>

The following are declined similarly: –

**Ratti** = night

**Aṅguli** = finger

**Aṭavi** = forest

**Patti** = infantry

**Doṇi** = boat

**Vuṭṭhi** = rain

**Asani** = thunder-bolt

**Yaṭṭhi** = (walking) stick

**Kitti** = fame

**Nāli** = corn-measure

**Yuvati** = maiden

**Dundubhi** = drum

**Sati** = memory

**Dhūli** = dust

**Mati** = wisdom

**Vuddhi** = increase; progress

**Khanti** = patience

35.

**Feminine Stems ending in - ī****KUMĀRĪ** = girl; damsel

	SINGULAR	PLURAL
Nom. / Voc.	<b>Kumārī</b>	<b>Kumārī; kumāriyo</b>
Acc.	<b>Kumārīm</b>	<b>Kumārī; kumāriyo</b>
Abl.	<b>Kumāriyā</b>	<b>Kumārībhi; kumārīhi</b>
Dat. / Gen.	<b>Kumāriyā</b>	<b>Kumārīnaṃ</b>
Loc.	<b>Kumāriyaṃ; kumāriyā</b>	<b>Kumārisu</b>

The following are declined similarly: –

<b>Nārī</b> = woman	<b>Sīhī</b> = lioness
<b>Taruṇī</b> = young woman	<b>Kukkuṭī</b> = hen
<b>Rājini</b> = queen	<b>Kākī</b> = she-crow
<b>Itthī</b> = woman	<b>Nadī</b> = river
<b>Sakhī</b> = woman-friend	<b>Vāpī</b> = tank
<b>Brāhmaṇī</b> = Brahman woman	<b>Pokkharāṇī</b> = pond
<b>Bhaginī</b> = sister	<b>Kadalī</b> = plantain
<b>Dāsī</b> = slave woman	<b>Gāvī</b> = cow
<b>Devī</b> = queen; goddess	<b>Mahī</b> = earth; the river of that name
<b>Sakuṇī</b> = bird (female)	
<b>Migī</b> = deer (female)	<b>Hatthinī</b> = she-elephant



## 36. Absolutives or so-called Indeclinable Past Participles

The words ending in **tvā**, **tvāna**, **tūna** and **ya**, like **katvā** (having done), **gantvāna** (having gone), and **ādāya** (having taken), are called Absolutives, which cannot be declined. All other participles, being verbal adjectives, are declined.

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

In the sentence:

**So gāmaṃ gantvā bhattaṃ bhuñji**

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

“**gantvā**” may be replaced by P.P. **gato**.

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

### EXAMPLES

**Pacitvā** = having cooked

**Bhuñjivā** = having eaten

**Pivitvā** = having drunk

**Sayitvā** = having slept

**Ṭhatvā** = having stood

**Pacitūna** = having cooked

**Ādāya** = having taken

Vidhāya = having commanded or done

Pahāya = having left

Nahātvā = having bathed

Kīlitvā = having played

Okkamma = having gone aside

### REMARK

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

B. “Ya” is mostly added to the roots compounded with prefixes,

e.g., ā + dā + ya = ādāya,

vi + dhā + ya = vidhāya.

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

(1) Assimilated:

ā + gam + ya = āgamma (having come).

ni + kham + ya = nikkamma (having come out).

(2) Interchanged:

ā + ruh + ya = āruyha (having ascended).

pa + gah + ya = paggayha (having raised up).

o + ruh + ya = oruyha (having descended).

## Exercise 12

### TRANSLATE INTO ENGLISH

1. Brāhmaṇī kumāriyā saddhiṃ nadiyaṃ nahātvā gehaṃ agami.
2. Nāriyo odanaṃ pacitvā bhuñjitvā kukkuṭiṇaṃ pi adamsu.
3. Kumāriyo sakhīhi saha vāpiṃ gantvā nahāyissanti.
4. Rājini dīpā nikkhamma nāvāya gamissati.
5. Vānarī itthiyo passitvā taruṃ āruya nisīdi.
6. Taruṇī hatthehi sākhaṃ ādāya ākaḍḍhi.<sup>1</sup>
7. Tumhe vāpiṃ taritvā<sup>2</sup> aṭaviṃ pavisatha.<sup>3</sup>
8. Dīpayo aṭavīsu ṭhatvā migī māretvā khādanti.
9. Yuvatīnaṃ pitaro aṭaviyā āgamma bhuñjitvā sayimsu.
10. Hatthinī pokkharāṇiṃ oruya nahātvā kadaliyo khādi.
11. Sīhī migiṃ māretvā susūnaṃ dadissati.
12. Gāviyo bhūmiyaṃ sayitvā utthahitvā<sup>4</sup> aṭaviṃ pavisimsu.
13. Mama mātulānī puttassa dundubhiṃ ānessati.
14. Sakuṇī mahiyaṃ āhiṇḍitvā āhāraṃ labhati.
15. Kākī taruno sākhasu nisīditvā ravitvā<sup>5</sup> ākāsaṃ udḍessanti.

---

<sup>1</sup>Pulled; dragged. <sup>2</sup>Having crossed. <sup>3</sup>(you) enter <sup>4</sup>Having risen. <sup>5</sup>Having crowded or having made a noise.

## TRANSLATE INTO PALI

1. Having killed a deer in the forest the lioness ate it.
2. Having gone to the village the brahman woman bought a hen yesterday.
3. The damsels went to the tank, and having bathed and played there, came home.
4. The she-monkey, having climbed the tree, sat on a branch.
5. The brothers of the girl, having played and bathed, ate rice.
6. Sisters of the boys, having bought garlands, adorned the neck of the queen.
7. Having crossed the river, the she-elephant ate plantain (trees) in the garden of a woman.
8. Having brought a boat, our sisters will cross the tank and enter the forest.
9. Having cooked rice for the father, the maiden went to the pond with her (female) friends.
10. Having come from the wood, the damsel's father fell on the ground.
11. The cows and oxen of the millionaire, having drunk from the tank, entered the forest.
12. Having bought a drum, the woman's sister gave (it) to her friend.
13. Having gone to the forest along the river, our brothers killed a lioness.
14. The queen, having come to the king's tank, bathed there<sup>1</sup> with her retinue and walked in the garden.
15. The she-crow, having sat on the branch slept there<sup>1</sup> after crowing.<sup>2</sup>

---

<sup>1</sup>. There = *tattha*. <sup>2</sup>.“*ravitvā*” may be used for “after crowing”.

37.

**Feminine Nouns ending in – u****DHENU** = cow (of any kind)

	SINGULAR	PLURAL
Nom. / Voc.	Dhenu	Dhenū; dhenuyo
Acc.	Dhenuṃ	Dhenū; dhenuyo
Abl.	Dhenuyā	Dhenūbhi; dhenūhi
Dat. / Gen.	Dhenuyā	Dhenūnaṃ
Loc.	Dhenuyaṃ; dhenuyā	Dhenūsu

Some of the similarly declined are: –

Yāgu = rice gruel	Sassu = mother-in-law
Kāsu = pit	Kacchu = itch
Vijju = lightning	Kaṇeru = she-elephant
Rajju = rope	Dhātu = element
Daddu = eczema	

38. **Mātu** is differently declined from the above.**MĀTU** = mother

	SINGULAR	PLURAL
Nom.	Mātā	Mātaro
Acc.	Mātaraṃ	Mātare; mātaro
Abl.	Mātarā; (mātuyā)	Mātarebhi; mātarehi; mātūbhi; mātūhi
Dat. / Gen.	Mātuyā	Mātarānaṃ; mātānaṃ; mātūnaṃ
Loc.	Mātari	Mātaresu; mātusu
Voc.	Māta; mātā; māte	Mātaro

**Dhītu** (daughter) and **duhitu** (daughter) are declined like **mātu**.

**39.****Adverbs of Place**

Tattha	= there
Ettha	= here
Idha	= here
Upari	= up; over
Tiriyam	= across
Kattha	= where?
Tatra	= there
Kuhim	= where?
Anto	= inside
Antarā	= between
Sabbattha	= everywhere
Ekattha	= in one place
Kuto	= from where?

**Exercise 13**  
**TRANSLATE INTO ENGLISH**

1. Dāsiyā mātā dhenum rajjuyā bandhitvā ānesi.
2. Mayhaṃ mātulānī yāguṃ pacitvā dhītarānaṃ dadissati.
3. Kaṇeruyo aṭaviyaṃ āhiṇḍitvā tattha kāsūsu patiṃsu.
4. Dhanavatiyā sassu idha āgamma bhikkhū vandissati.
5. Rājiniyā dhītaro ārāmaṃ gantvā sathhāraṃ mālāhi pūjesuṃ.
6. Kaññānaṃ pitaro dhītarānaṃ vuddhiṃ icchanti.
7. Kuto tvaṃ dhenuyo kiṇissasi?
8. Kattha tava bhaginiyo nahāyitvā pacitvā bhuñjīṃsu?
9. Te gehassa ca rukkhassa ca antarā kīlīṃsu.
10. Nāriyā duhitaro gehassa anto mañcesu sayissanti.
11. Dhītuyā jaṅghāyaṃ daddu atthi.
12. Yuvatī mālā pilandhitvā sassuyā gehaṃ gamissati.
13. Amhākaṃ mātārānaṃ gāviyo sabbattha caritvā bhuñjitvā sāyaṃ ekattha sannipatanti.<sup>1</sup>
14. Dhanavatiyā nattāro magge tiriyaṃ dhāvitvā aṭaviṃ pavisitvā nilīyīṃsu.<sup>2</sup>
15. Asani rukkhassa upari patitvā sākhā chinditvā taruṃ māresi.

---

<sup>1</sup>. Sannipatati = assembles; comes together. <sup>2</sup>. Nilīyati = hides oneself.

## TRANSLATE INTO PALI

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

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<sup>1</sup> Use Absolutes like *gantvā*. <sup>2</sup>Went back = *paṇinivatti* or *paccāgami*.

<sup>3</sup>Along the river = *nadīṃ anu* or *nadīpassena*. <sup>4</sup>Breaks into two = *dvidhā bhindati*.



## NEUTER GENDER

40. Declension of Nouns ending in – a  
**NAYANA** = eye

	SINGULAR	PLURAL
Nom.	Nayanam	Nayanā; nayanāni
Acc.	Nayanam	Nayane; nayanāni
Ins.	Nayanena	Nayanebhi; nayanehi
Dat.	Nayanāya; nayanassa	Nayanānam
Abl.	Nayanā; nayanamhā; nayanasmā	Nayanebhi; nayanehi
Gen.	Nayanassa	Nayanānam
Loc.	Nayane; nayanamhi; nayanasmim	Nayanesu
Voc.	Nayana; nayanā	Nayanāni

The following are declined similarly:

Dhana = wealth	Pulina = sand
Phala = fruit	Sopāṇa = stair
Dāna = charity; alms	Hadaya = heart
Sīla = precept; virtue	Arañña = forest
Puñña = merit; good action	Vattha = cloth
Pāpa = sin	Suvaṇṇa = gold
Rūpa = form; image	Sukha = comfort
Sota = ear	Dukkha = trouble; pain
Ghāna = nose	Mūla = root; money
Pīṭha = chair	Kula = family; caste
Vadana = face; mouth	Kūla = bank (of a river, etc.)
Locana = eye	Bala = power; strength
Maraṇa = death	Vana = forest
Cetiya = shrine	Puppha = flower
Paduma = lotus	Citta = mind
Paṇṇa = leaf	Chatta = umbrella
Susāna = cemetery	Aṇḍa = egg
Āyudha = weapon	Kāraṇa = reason
Amata = ambrosia	Ñāṇa = wisdom
Tiṇa = grass	Khīra = milk
Udaka = water	Nagara = city
Jala = water	

41.

## The Infinitive

The sign of the infinitive is – **tum**.

It is used as in English:

**Pacitum** = to cook

**Pivatum** = to drink

**Bhottum** or **Bhuñjitum** = to eat

**Laddhum** or **Labhitum** = to get

**Datum** = to give

**Patum** = to drink

**Gantum** = to go

**Katum** = to do

**Haritum** = to carry

**Āharitum** = to bring

**Tum** is simply added to the roots of one syllable to form the infinitive.

An extra **i** is added before **tum** in the case of the bases consisting of more than one syllable.

**Exercise 14**  
**TRANSLATE INTO ENGLISH**

1. Dhanavanto bhātarānaṃ dhaṇaṃ dātuṃ na icchanti.
2. Dānaṃ datvā sīlaṃ rakkhitvā sagge<sup>1</sup> nibbattituṃ<sup>2</sup> sakkonti.<sup>3</sup>
3. Kumārī alātaṃ ānetvā bhattaṃ pacituṃ aggiṃ jālessati.
4. Nāriyo nagarā nikkhamma udakaṃ pātuṃ vāpiyā kūlaṃ gacchimsu.
5. Nattāro araṇṇā phalāni āharitvā khādituṃ ārabhimsu.<sup>4</sup>
6. Sīlavā isi dhammaṃ desetūṃ pīthe nisīdi.
7. Coro āyudhena paharitvā mama pituno aṅguliṃ chindī<sup>5</sup>.
8. Yuvatiyo padumāni ocinituṃ<sup>5</sup> nadiṃ gantvā kūle nisīdiṃsu.
9. Maṃyaṃ chattaṇi ādāya susānaṃ gantvā pupphāni ocinissāma.
10. Kaṇṇā vatthaṃ ānetuṃ āpaṇaṃ gamissati.
11. Tumhe vanaṃ gantvā gāvinaṃ dātuṃ paṇṇāni āharatha.
12. Maṃyaṃ locanehi rūpāni passitvā sukhaṃ dukkhaṃ ca labhāma.
13. Tvaṃ sotena sunituṃ ghāṇeṇa ghāyituṃ<sup>6</sup> ca sakkosi.
14. Kukkuṭiyā aṇḍāni rukkhaṃ mūle santi.
15. Viduno amataṃ labhitvā maraṇaṃ na bhāyanti.
16. Manussā cittaṃ cintetvā<sup>7</sup> puṇṇāni karissanti.
17. Tumhe dhammaṃ sotuṃ āramaṃ gantvā puline nisīdatha.
18. Dhanavanto suvaṇṇaṃ datvā ṇāṇaṃ laddhuṃ na sakkonti.
19. Dārako chattaṃ gaṇhituṃ<sup>8</sup> sopāṇaṃ āruhi.
20. Mama bhaginī puṇṇaṃ labhituṃ sīlaṃ rakkhissati.

<sup>1</sup>Sagga = heaven. <sup>2</sup>To be born. <sup>3</sup>Are able <sup>4</sup>Began. <sup>5</sup>To gather; to collect. <sup>6</sup>To smell. <sup>7</sup>Having thought. <sup>8</sup>To take.

## TRANSLATE INTO PALI

1. The boys went to the foot of the tree to eat fruits.
2. The maiden climbed the tree to gather flowers.
3. I went into the house to bring an umbrella and a cloth.
4. The girl asked for a fire-brand to make a fire.
5. We are able to see objects ( = forms) with our eyes.
6. You smell with your nose and hear with your ears.
7. Having gone to hear the doctrine, they sat on the sand.
8. People are not able to purchase wisdom with (their) gold.
9. Having divided<sup>1</sup> his wealth the rich man gave (them) to his sons and daughters.
10. The maidens went out of the city (in order) to bathe in the river.
11. There were umbrellas in the hands of the women on the road.
12. Having struck her with a weapon, the enemy wounded<sup>2</sup> the hand of my mother-in-law.
13. Having gone to the garden they brought flowers and fruits for the boys.
14. He will go to the forest in order to bring leaves and grass for the cows.
15. The girls and boys brought lotuses from the pond (in order) to offer to the shrine.
16. Having bathed in the tank, our sisters and brothers came home to eat and sleep.
17. Having seen a leopard the boy ran across the garden and crossed<sup>3</sup> the river.
18. You get merit through charity and virtue.
19. Having grazed (eaten grass) in the cemetery, my aunt's cows went to the tank in order to drink water.
20. The maidens bought flowers in order to make<sup>3</sup> garlands for (their) sisters.

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<sup>1</sup>Bhājetvā. <sup>2</sup>Vaṇitaṃ akasi. <sup>3</sup>Tari. <sup>4</sup>Kātuṃ; paṭiyādetuṃ.

42.

**Neuter Nouns ending in – i****ATṬHI** = (bone; seed)

	SINGULAR	PLURAL
Nom. / Voc.	<b>Aṭṭhi</b>	<b>Aṭṭhī; aṭṭhīni</b>
Acc.	<b>Aṭṭhim</b>	<b>Aṭṭhī; aṭṭhīni</b>
Ins.	<b>Aṭṭhinā</b>	<b>Aṭṭhībhi; aṭṭhīhi</b>
Dat. / Gen.	<b>Aṭṭhino; aṭṭhissa</b>	<b>Aṭṭhīnaṃ</b>
Abl.	<b>Aṭṭhinā; aṭṭhimhā; aṭṭhismā</b>	<b>Aṭṭhībhi; aṭṭhīhi</b>
Loc.	<b>Aṭṭhini; aṭṭhimhi; aṭṭhismim</b>	<b>Aṭṭhisu; aṭṭhīsu</b>

The following are similarly declined:

**Vāri** = water**Akkhi** = eye**Sappi** = ghee**Dadhi** = curd**Acci** = flame**Satthi** = thigh

43.

## Neuter Nouns ending in – u

## CAKKHU (eye)

	SINGULAR	PLURAL
Nom. / Voc.	Cakkhu	Cakkhū; cakkhūni
Acc.	Cakkhum	Cakkhū; cakkhūni
Ins.	Cakkhunā	Cakkhūbhi; cakkhūhi

The rest are similar to those of *garu*.

The following are declined similarly: –

Āyu	= age
Dhanu	= bow (and arrow)
Madhu	= honey
Assu	= tear
Jānu; Jaṅṅu	= knee
Dāru	= firewood
Ambu	= water
Tipu	= lead
Vasu	= wealth
Vapu	= body
Vatthu	= ground; base
Jatu	= sealing wax

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

**Āma** = yes

**Evaṃ** = thus; yes

**Addhā** = certainly

**Vā; athavā** = or

**Puna** = again

**Tathā** = in that way

**Sakiṃ** = once

**Sanikaṃ** = slowly

**Sīghaṃ** = quickly; soon

**Purato** = in the front of; before

**Yāva; tāva** = till then; so long

**Nānā** = separately

**Vinā** = without

**Kathaṃ** = how?

**Kasmā** = why?





**Exercise 15**  
**TRANSLATE INTO ENGLISH**

1. Mayam gāviyā khīram, khīramhā dadhiṃ, dadhimhā sappiṅ ca labhāma.
2. Mātā dhītuyā akkhīsu assūni disvā (tassā)<sup>1</sup> vadanam vārinā dhovi.
3. Kasmā tvam ajja vāpiṃ gantvā puna nadiṃ gantum icchasi?
4. Katham tava bhātarō nadiyā padumāni ocinitvā āharissanti?
5. Addhā te dhanūni ādāya vanam pavisitvā migam māretvā ānessanti.
6. Amhākam pitarō tadā vanamhā madhum āharitvā dadhinā saha bhuñjimsu.
7. Mayam suve tumhehi<sup>2</sup> vinā araṅgam gantvā dārūni bhañjissāma<sup>3</sup>.
8. Kumārā sīgham dhāvitvā vāpiyam kīlitvā sanikam gehāni agamiṃsu.
9. Tumhe khīram pivitum icchatha, athavā dadhiṃ bhuñjitum?
10. Yāva mayham pitā nahāyissati tāva aham idha tiṭṭhāmi.
11. Yathā bhūpati āṅāpeti tathā tvam katum icchasi?
12. Āma, aham bhūpatino vacanam atikkamitum<sup>4</sup> nasakkomi.

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<sup>1</sup>Of her. <sup>2</sup>Ablative must be used with “vinā” <sup>3</sup>Bhañjati – breaks. <sup>4</sup>To surpass.

## TRANSLATE INTO PALI

1. Do you like to drink milk or to eat curd?
2. First<sup>1</sup> I will drink gruel and then eat curd with honey.
3. Go quickly to the market to bring some ghee.
4. Having bathed in the sea why do you like to go again there now?
5. Do you know how our fathers gathered honey from the forests?
6. I will stay on the river bank till you cross the river and come back.
7. My mother-in-law went to the city without her retinue and returned with a sister.
8. The millionaire fell on (his) knees<sup>2</sup> before the king and bowed down at his feet.
9. Is your horse able to run fast?
10. Yes, certainly it will run fast.
11. Having gone to the forest, with bows in hands, our brothers killed an elephant and cut its tusks.
12. Why does your father walk slowly on the sand?

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<sup>1</sup>Paṭhamam, adv.

<sup>2</sup>Jānuhi pativā (don't use the locative).

## CLASSIFICATION OF NOUNS

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

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

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

**Nīluppala** = blue water-lily

**Rājaputta** = king's son

**Hattha-pāda-sīsāni** = hands, feet and the head

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

**Paca** (to cook) + **ṇa** = **pāka** (cooking)

**Dā** (to give) + **aka** = **dāyaka** (giver)

**Nī** (to lead) + **tu** = **netu** (leader)

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

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

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

## PRONOUNS

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

### Declension of Relative Pronoun

YA = which; who

#### Masculine

	SINGULAR	PLURAL
Nom.	Yo	Ye
Acc.	Yaṃ	Ye
Ins.	Yena	Yebhi; yehi
Dat. / Gen.	Yassa	Yesaṃ; yesānaṃ
Abl.	Yamhā; yasmā	Yebhi; yehi
Loc.	Yamhi; yasmiṃ	Yesu

#### Feminine

Nom.	Yā	Yā; yāyo
Acc.	Yaṃ	Yā; yāyo
Abl.	Yāya	Yābhi; yāhi
Dat. / Gen.	Yassā; yāya	Yāsaṃ; yāsānāṃ
Loc.	Yassaṃ; yāyaṃ	Yāsu

#### Neuter

Nom.	Yaṃ	Ye; yāni
Acc.	Yaṃ	Ye; yāni

The rest is similar to that of masculine. Similarly declined are:

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

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

## Exercise 16

### TRANSLATE INTO ENGLISH

1. Sabbesaṃ nattāro paññavanto na bhavanti.
2. Sabbā itthiyo vāpiyaṃ nahātvā padumāni pilandhitvā āgacchimsu.
3. Añño vāñijo sabbam dhanam yācakānam datvā geham pahāya pabbaji.<sup>1</sup>
4. Mātā ubhayāsam pi dhītarānam vatthāni kiñitvā dadissati.
5. Ko nadiyā vāpiyā ca antarā dhenum harati?
6. Kassa putto dakkhiṇam disam gantvā vīhim āharissati?
7. Ye pāpāni karonti te niraye<sup>2</sup> nibbattitvā dukkham labhissanti.
8. Kāsam dhītaro vanamhā dārūni āharitvā odanam pacissanti?
9. Katarena maggena so puriso nagaram gantvā bhaṇḍāni<sup>3</sup> kiṇi?
10. Itarā dārikā vanitāya hatthā pupphāni gahetvā cetiyam pūjesi.
11. Paresam dhanam dhaññaṃ vā gaṇhitum mā cintetha.
12. Aparo aññissam vāpiyaṃ nahātvā pubbāya disāya nagaram pāvīsi.<sup>4</sup>

<sup>1</sup>Left the household life; became a monk. <sup>2</sup>Niraya = hell, m.

<sup>3</sup>Bhaṇḍa = goods, n. <sup>4</sup>Entered.

## TRANSLATE INTO PALI

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

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<sup>1</sup>Yo koci.



48. Declension of the Demonstrative Pronoun

TA (that)

Masculine

	SINGULAR	PLURAL
Nom.	So (he)	Te (they)
Acc.	Taṃ; naṃ (him)	Te; ne (them)
Ins.	Tena (by, with or through him)	Tebhi; tehi (by, with or through them)
Dat. / Gen.	Tassa (to him; his)	Tesaṃ; tesānan
Abl.	Tamhā; tasmā	Tebhi; tehi
Loc.	Tamhi; tasmim	Tesu

Feminine

Nom.	Sā (she)	Tā; tāyo (those women)
Acc.	Taṃ; naṃ (her)	Tā; tāyo (them)
Abl.	Tāya	Tābhi; tāhi
Dat. / Gen.	Tassā; tāyo	Tāsaṃ; tāśānaṃ
Loc.	Tassaṃ; tāyaṃ	Tāsu

Neuter

Nom.	Taṃ (it)	Te; tāni (those things)
Acc.	Taṃ (it)	Te; tāni (those things)

The rest is similar to that of the masculine.

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

IMA = (this)

Masculine

	SINGULAR	PLURAL
Nom.	Ayaṃ = this (man)	Ime = these (men)
Acc.	Imaṃ	Ime
Ins.	Anena; iminā	Ebhi; ehi; imebhi; imehi
Dat. / Gen.	Assa; imassa	Esam; esānaṃ; imesam; imesānaṃ
Abl.	Asmā; imamhā; imasmā	Ebhi; ehi; imebhi; imehi
Loc.	Asmiṃ; imamhi; imasmiṃ	Esu; imesu

Feminine

Nom.	Ayaṃ = this (woman)	Imā; imāyo = these (women)
Acc.	Imaṃ	Imā; imāyo
Abl.	Imāya	Imābhi; imāhi
Dat. / Gen.	Assā; assāya; imissā; imissāya; imāya	Āsam; āsānaṃ; imāsam; imāsānaṃ
Loc.	Assaṃ; imissaṃ; imāyaṃ	Imāsu

Neuter

Nom.	Idaṃ; imaṃ = this (thing)	Ime; imāni = these (things)
Acc.	Idaṃ; imaṃ	Ime; Imāni

The rest is similar to that of the masculine.

**Exercise 17**  
**TRANSLATE INTO ENGLISH**

1. Ayaṃ sīho tamhā vanamhā nikkhamma imasmimṃ magge thatvā ekaṃ itthim māresi.
2. So tāsam yuvatīnaṃ tāni vatthāni vikkiṇitvā tāsam santikā<sup>1</sup> mūlaṃ<sup>2</sup> labhissati.
3. Imissā dhītarō tamhā vanamhā imāni phalāni āharimṃsu, aññā nāriyo tāni khādituṃ gaṇhimṃsu.
4. Imā sabbā yuvatiyo taṃ ārāmaṃ gantvā dhammaṃ sutvā Buddhaṃ padumehi pūjessanti.
5. Ime manussā yāni puññāni vā pāpāni vā karonti tāni te anugacchanti.<sup>3</sup>
6. Tassā kaññāya mātā dakkhināya disāya imaṃ gāmaṃ āgantvā idha ciraṃ<sup>4</sup> vasissati.
7. Tassa nattā imassa bhātarā saddhiṃ Kolambanagaraṃ<sup>5</sup> gantvā tāni bhaṇḍāni vikkiṇissati.
8. Tā nāriyo etāsam sabbāsam kumārīnaṃ hatthesu padumāni ṭhapesuṃ,<sup>6</sup>tā tāni haritvā cetiyaṃ pūjesuṃ.
9. Tassā rājiniyā etā dāsiyo imehi rukkhehi pupphāni ocinitvā imā mālāyo kariṃsu.
10. Kesam so imaṃ dhanam datvā sukham labhissati?
11. Yo magge gacchati, tassa putto suram pivitvā ettha sayati.
12. Ke taṃ khettaṃ<sup>7</sup>gantvā tiṇaṃ āharitvā imāsam gāvīnaṃ datvā khīraṃ labhituṃ icchanti?

<sup>1</sup>Santika = near (but here: tāsam santikā = from them). <sup>2</sup>Mūla = money; cash *n.*

<sup>3</sup>Anugacchati = follows. <sup>4</sup>Ciraṃ = for a long time *m.* <sup>5</sup>Kolambanagara = Colombo.

<sup>6</sup>3<sup>rd</sup> person plural of the Past Tense. <sup>7</sup>Khetta = field, *n.*

## TRANSLATE INTO PALI

1. A certain man having gone to that cemetery gathered those flowers and brought them here.
2. This lioness having come out from that forest killed a cow in the place.<sup>1</sup>
3. The husband of that woman bought these clothes from that market and gave them to his grandsons.
4. Whose servants will go to Colombo to buy goods for you and me?
5. Tomorrow his brothers will go to that forest and collect honey and fruits.
6. Her sisters went to that field (in order) to bring grass for these cows.
7. I got these lotuses and flowers from a certain woman of that village.
8. Today all maidens of this city will go to that river and will bathe in it.
9. They brought those goods to a merchant in that market.
10. Having sold those cows to the merchants, they bought clothes, garlands and umbrellas with that money.
11. Who are those men that<sup>2</sup> killed a lion yesterday in this forest?
12. Which woman stole her garland and ran through this street?

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<sup>1</sup> Place = **thāna**, *n.* <sup>2</sup> Use the relative pronoun “**ya**”.

## The Verbal Adjectives or Participles

50. Participles are a kind of adjectives formed from the verbal bases.

Like verbs they are divided into Present, Past and Future; and each group is again divided into Active and Passive.

Being adjectives they are declined in all the genders.

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

Gaccha + nta = gacchanta = going

Gaccha + māna = gacchamāna = going

Paca + nta = Pacanta = cooking

Paca + māna = Pacamāna = cooking



51.

**Declension of the Present Participle****GACCHANTA** (= going)

Masculine

	<b>SINGULAR</b>	<b>PLURAL</b>
Nom.	Gacchaṃ; gacchanto	Gacchanto; gacchantā
Acc.	Gacchantam	Gacchante
Ins.	Gacchatā; gacchantena	Gacchantebhi; gacchantehi
Dat./Gen.	Gacchato; gacchantassa	Gacchatam; gacchantānam
Abl.	Gacchatā; gacchantamhā; gacchantasmā	Gacchantebhi; gacchantehi
Loc.	Gacchati; gacchante; gacchantamhi; gacchantasmim	Gacchantesu
Voc.	Gacchaṃ; gaccha; gacchā	Gacchanto; gacchantā

Feminine

Nom./voc.	Gacchantī	Gacchantī; gacchantiyo
Acc.	Gacchantim	Gacchantī; gacchantiyo
Abl.	Gacchantiyā	Gacchantībhi; gacchantīhi

And so on like kumārī.

Neuter

Nom.	Gacchaṃ	Gacchantā; gacchantāni
Acc.	Gacchantam	Gacchante; gacchantāni

The rest is similar to that of the masculine.

## Remark

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

The following are declined similarly: –

Pacanta	= cooking	Nisīdanta	= sitting
Karanta	= doing	Haranta	= carrying
Caranta	= walking	Kiṇanta	= buying
Dhāvanta	= running	Tiṭṭhanta	= standing
Nahāyanta	= bathing	Āharanta	= bringing
Hasanta	= laughing	Viharanta	= living; residing
Bhuñjanta	= eating	Vikkiṇanta	= selling
Sayanta	= sleeping	Dadanta	= giving
Passanta	= looking at; seeing	Rodanta	= crying

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

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

**Tiṭṭhaṃ goṇo tiṇaṃ khādati**

= The bull which is standing eats grass or

**Goṇo tiṭṭhanto tiṇaṃ khādati**

= The bull eats grass standing.

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

**Bhattaṃ bhuñjanto** = eating rice.



Exercise 18  
TRANSLATE INTO ENGLISH

1. Gāmaṃ gacchanto dāraako ekaṃ goṇaṃ disvā bhāyi.
2. Dārikā rodantī ammāya santikaṃ gantvā piṭhe nisīdati.
3. Vāñijā bhaṇḍāni vikkiṇantā nadiyaṃ nahāyante manusse passimsu.
4. Kāññāyo hasamānā nahāyantiyo gacchantiṃ vanitaṃ akkosimsu.
5. Puriso hasanto rukkhaṃ āruhitvā phalāni khādanto<sup>1</sup> sākḥāyaṃ nisīdi.
6. Bhagavā Sāvattiyaṃ<sup>2</sup> viharanto devānaṃ manussānaṃ ca dhammaṃ desesi.
7. Sā sayantiṃ itthiṃ utṭhāpetvā<sup>3</sup> hasamānā tamhā thānā apagacchi<sup>5</sup>.
8. Tumhe bhūmiyaṃ kīlamānaṃ imaṃ dāraakaṃ ukkhipitvā<sup>6</sup> mañce ṭhapetha.
9. Sīhaṃ disvā bhāyitvā dhāvamānā te migā asmim vane āvātesu patimsu.
10. Imasmim gāme vasantānaṃ purisānaṃ eko pharasuṃ ādāya vanaṃ gacchanto ekāya kāsuyaṃ pati.
11. Nisīdantiyā nāriyā putto rodamāno tassā santikaṃ gamissati.
12. Yācakā bhattaṃ pacantiṃ itthiṃ disvā taṃ āhāraṃ yācantā<sup>6</sup> tattha nisīdimsu.
13. Vanamhā dārūnī āharantī kaññā ekasmim pāsāṇe udakaṃ pivamānā<sup>7</sup> nisīdi.
14. Vāñijā bhaṇḍāni kiṇantā vikkiṇantā ca gāmesu nāgaresu ca āhiṇḍanti.
15. Dānaṃ dadanto so dhanavā sīlavante gavesati<sup>8</sup>

<sup>1</sup>Khāda = to eat hard food. "Bhuñja" is used in eating soft food. <sup>2</sup>In the city of Sāvatti. <sup>3</sup>Having awakened or raised. <sup>4</sup>Went away; moved aside. <sup>5</sup>Having raised up. <sup>6</sup>Begging. <sup>7</sup>Drinking. <sup>8</sup>Seeks.

## TRANSLATE INTO PALI

1. Going to the river the slave sat at the foot of a tree, eating (some) fruits.
2. The mother, having raised the crying girl, gave her (some) milk.
3. Walking on the river-bank we saw (some) people bathing in the river.
4. Seeing us there, a deer began to run and fell in a pit.
5. Coming out of the forest the lion saw a cow eating grass on that field.
6. Bringing firewood from this forest the maiden drank water from that tank.
7. A certain man living in this village saw a leopard running to that mountain.
8. Our fathers and brothers will wander through villages and towns, (while) selling and buying goods.
9. Standing on the mountain that day, I saw a lioness sleeping in a cave.
10. The boy came to me, laughing and running.
11. Carrying a drum for his aunt, the farmer sat on this rock, looking at these trees and fields.
12. The Buddha, living in Sāvatti for a long time, preached His doctrine to the people of that city.
13. While cooking (some) rice, his sister sat singing<sup>1</sup> on a chair.
14. Giving alms to the beggars the millionaire spent<sup>2</sup> all his wealth.
15. Playing on the road the boys saw a man running from there.

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<sup>1</sup>(Gitāṃ) gāyantī. <sup>2</sup>Vissajjesi

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

Gata = gone

Āgata = come

Kata = done; made

Vutta = told; said

Bhinna = broken

Otiṇṇa = descended

Āhaṭa = brought

Pahaṭa = beaten

Haṭa = carried

Mata = dead

Sutta; Sayita = slept

Ṭhita = stood

Nisinna = sat

Vuttha = lived

Daṭṭha = bitten

Pakka; Pacita = cooked

Laddha = received

Kīta = bought

Bhutta = eaten

Vandita = worshipped

Hata = killed

Chinna = cut

Kuddha = enraged

N.B. – These Participles are often used as complements of verbs, e.g.,

So kālakato (hoti) = he is dead.

Sometimes the verb is understood.

54. "To" in the Sense of Ablative of Separation

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

**Rukkhato** = from the tree or trees

**Gāmato** = from the village or villages

**Purisato** = from the man or men

**Tato** = from there; (therefore)

**Kuto** = from where?

**Sabbato** = from everywhere.

## Exercise 19

### TRANSLATE INTO ENGLISH

1. Hīyo araññaṃ gato so puriso ahinā datṭho mari.
2. Rukkhatō otiṇṇā pakkhī dārakena sakkharāhi hatā honti.
3. Purisena pharasunā chinno so rukkho tassa gehassa upari pati.
4. Gāmato nikkhantā<sup>1</sup> tā gāviyo khetto tiṇṇaṃ khāditvā vāpito jalāṃ pivissanti.
5. Vāṇijehi nagarato āhaṭāni bhaṇḍāni imesu gāmesu manussehi kītāni (honti).
6. Tāya kaññāya pakkāṃ odanaṃ aṭavito āgatā tassā bhātaro bhūñjitvā sayissanti.
7. Pitarā vuttaṃ anussarantī<sup>2</sup> sā yuvatī tāya laddhaṃ dhanāṃ gaṇhituṃ na icchi.
8. Ekena hatthinā chinnaṃ sākhaṃ aññā hatthiniyo gahetvā khādisu.
9. Kuto tumhehi imāni vatthāni tāni padumāni ca kītāni?
10. Kuddho so bhūpati tasmimṃ nagare vutthe sabbe manusse tato nīhari.<sup>3</sup>
11. Sappena datṭho vāṇijassa putto tassa dāsehi ekassa vejjassa<sup>4</sup> santikaṃ nīto<sup>5</sup> hoti.
12. Idha imasmimṃ piṭṭhe nisinnaṃ kumāriṃ gehato āgatā aññā dārikā pahari.
13. Tāya pahaṭā sā kaññā tassā mātuyā santikaṃ gatā rodantī aṭṭhāsī.
14. Magge gacchantā te purisā tāya dhenuyā bhinnaṃ ghaṭaṃ<sup>6</sup> passisu.
15. Bhūpati tehi manussehi katāni gehāni passivā tesāṃ mūlaṃ adāsī.

<sup>1</sup>That have come out. <sup>2</sup>Remembering. <sup>3</sup>Ejected. <sup>4</sup>Vejja = doctor; physician, m. <sup>5</sup>Carried. <sup>6</sup>Water-pot, m.

## TRANSLATE INTO PALI

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

<sup>1</sup>Has come = āgata. <sup>2</sup>Who was cooking rice = bhataṃ pacantiyā.

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

## Examples

	Adj.	Noun	Adj.	Noun
1.	<b>Ratto</b>	<b>goṇo</b>	<b>rassāni</b>	<b>tiṇāni khādati</b> ( = The red ox eats some short grasses).
2.	<b>Setā</b>	<b>kaññā</b>	<b>nīlaṃ</b>	<b>vatthaṃ paridahati</b> ( = The fair girl wears a blue cloth).

Here is a list of adjectives which are frequently used:

<b>Khuddaka</b> = small	<b>Seta</b> = white
<b>Mahanta</b> = big; large	<b>Nīla</b> = blue
<b>Dīgha</b> = long	<b>Ratta</b> = red
<b>Rassa</b> = short; dwarf	<b>Kāla</b> = black
<b>Ucca</b> = high; tall	<b>Pīta</b> = yellow
<b>Nīca</b> = low; vulgar	<b>Uttāna</b> = shallow
<b>Majjhima</b> = medium	<b>Gambhīra</b> = deep
<b>Appaka</b> = few; a little	<b>Khara</b> = rough; coarse
<b>Bahu; bahuka</b> = many; much	<b>Mudu</b> = soft
<b>Āma</b> = unripe	<b>Bāla</b> = foolish; young
<b>Pakka</b> = ripe	<b>Paṇḍita</b> = wise
<b>Dahara</b> = young	<b>Balavantu</b> = powerful
<b>Mahallaka</b> = elderly; old	<b>Dubbala</b> = feeble
<b>Vitthata</b> = wide; broad	<b>Surūpa; Dassanīya</b> = beautiful; handsome



56. The declension of adjectives will present no difficulties to the student who has mastered the declension of nouns.

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

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

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

The words ending in **ī**, like **mālī** (one who has a garland), take – **inī** instead of **ī** in forming feminine stems, e.g.,

Mas.: **Mālī**.

Fem.: **Mālinī**.

**Mālinī** and such others are declined like **kumārī**.



**Exercise 20**  
**TRANSLATE INTO ENGLISH**

1. Rattā gāviyo khetto āhiṇḍantiyo bahum̐ tiṇam̐ khādimsu.
2. Uccā kumārī nīlam̐ vattham̐ paridahitvā<sup>1</sup> mahantam̐ nagaram̐ gamissati.
3. Bahavo manussā dīghāhi rajjūhi setā dhenuyo bandhitvā gambhīram̐ nadim̐ hariṃsu.
4. Amhākam̐ bahūnam̐ bandhavānam̐ puttā dubbalā honti.<sup>2</sup>
5. Paṇḍitassa purisassa sā bālā bhaginī pakkāni phalāni ocinitvā appakānam̐ dārakānam̐ adāsī.
6. Tassā mahallikāya itthiyā daharo nattā uttāne jale `nahāyati.
7. Tasmim̐ ucce rukkhe t̐hito vānaro imasmim̐ nīce tarumhi nisinne pakkhino oloketi.
8. Mālinī nārī rassena maggena khuddakam̐ gāmam̐ gacchi.
9. Daharā kaññā mudunā hatthena rattāni padumāni gaṇhāti.
10. Balavanto appakam̐ pi dhanam̐ labhitvā dubbale manusse pīlenti.
11. Balavantā kālā goṇā uccesu girīsu āhiṇḍitvā bahūni tiṇāni khādanti.
12. Bahunnam̐<sup>3</sup> bālānam̐ puttā tassā nadiyā gambhīre jale patitvā marīmsu.
13. Mama bhātarānam̐ majjhimo nīce pīṭhe nisīditvā āmam̐ phalam̐ khādati.
14. Mayam̐ suve majjhīmam̐ vāpim̐ gantvā setāni padumāni nīlāni uppalāni<sup>3</sup> ca purise disvā mā hasatha.

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<sup>1</sup>Paridahati = wears. <sup>2</sup>Hoti = is. There are two forms: “bahūnam̐” and “bahunnam̐”. <sup>3</sup>Uppala = lily, m.

## TRANSLATE INTO PALI

1. A white cow drank much water from that big tank.
2. Wearing red clothes many girls are going to the big market in that large city.
3. The sons of that elderly woman are neither powerful nor rich.<sup>1</sup>
4. Our young ones always like to eat many unripe fruits.
5. That foolish woman went to that long river and fell in its deep water.
6. Water in this pond is not deep but shallow.
7. My old (elderly) aunt brought a long rope to bind that red cow.
8. The powerful man cut many tall and dwarf trees in that small garden.
9. Sitting on a low chair the young girl eats a ripe mango<sup>2</sup> got from her mother.
10. Much grass is brought by the slaves from that small field on the bank of that wide river.
11. White lotuses and blue lilies are bought by that feeble maiden from the elderly man.
12. The black oxen are sleeping on the rough ground near that high mountain.
13. The young boy's soft hand is burnt by the flame of that small lamp.
14. Many people will cross the great ocean and come to see this beautiful little island.
15. In this beautiful city there are big houses, wide streets, long paths, and many gardens.

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<sup>1</sup>.Neither nor = "va na": = *Balavanto vā dhanavanto vā na honti.* <sup>2</sup>Mango = *amba, m.n.*

## NUMERALS

### 57. Cardinals

- |                          |   |
|--------------------------|---|
| 1. Eka (= ekaṃ)          | 28. Aṭṭhavīsati                               |
| 2. Dvi (= dve)           | 29. Ekūnatim̐sati                             |
| 3. Ti (= tayo)           | 30. Tim̐sati; tim̐sā                          |
| 4. Catu (= cattāro)      | 31. Ekatiṃsati                                |
| 5. Pañca                 | 32. Dvattim̐sati; battim̐sati                 |
| 6. Cha                   | 33. Tettim̐sati                               |
| 7. Satta                 | 39. Ekūnacattāḷīsā                            |
| 8. Aṭṭha                 | 40. Cattāḷīsati; cattāḷīsā                    |
| 9. Nava                  | 49. Ekuṇpaññāsī                               |
| 10. Dasa                 | 50. Paññāsā; paṇṇāsā;<br>paññāsati; paṇṇāsati |
| 11. Ekādasa              | 59. Ekūnasatṭhi                               |
| 12. Dvādasa; bārasa      | 60. Satṭhi                                    |
| 13. Telasa; terasa       | 62. Dvesatṭhi; dvāsatṭhi;<br>dvisatṭhi        |
| 14. Cuddasa; catuddasa   | 69. Ekūnasattati                              |
| 15. Paṇṇarasa; pañcadasa | 70. Sattati                                   |
| 16. Soḷasa               | 79. Ekūnāsīti                                 |
| 17. Sattarasa; sattadasa | 80. Asīti                                     |
| 18. Aṭṭhārasa; aṭṭhādasa | 82. Dveasīti; dvāsīti;<br>dviyāsīti           |
| 19. Ekūnavīsati          | 83. Teasīti; tiyāsīti,                        |
| 20. Vīsati               | 84. Caturāsīti                                |
| 21. Ekavīsatidviyāsīti   | 89. Ekūnanavuti                               |
| 22. Dvāvīsati; bāvīsati  | 90. Navuti                                    |
| 23. Tevīsati             | 92. Dvenavuti; dvānavuti;<br>dvinavuti        |
| 24. Catuvīsati           |   |
| 25. Pañcavīsati          |   |
| 26. Chabbīsati           |   |
| 27. Sattavīsati          |   |

99	=	Ekūnasatam
100	=	Satam
1000	=	Sahassam
10000	=	Dasasahassam
100000	=	Satasahassam; lakkham
1000000	=	Dasalakkham
10000000	=	Koṭi
100000000	=	Dasakoṭi
1000000000	=	Satakoṭi

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

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

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

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

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

E. *Eka* (one) has only singular forms. The plural forms of it are used to express the meaning “some” e.g.,

*Eke manussā* = some people

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

G. Numerals are more often used as adjectives.

## DECLENSION OF NUMERALS

59. “Eka” is declined like the relative pronoun “ya” given above.

Declension of **Dvi** (= two)

PLURAL

(Common to all genders)

Nom. / Acc.	Dve;	duve	
Abl. / Ins.	Dvībhi;	dvīhi	
Dat. / Gen.	Dvinnaṃ;	duvinnaṃ	
Loc.	Dvīsu		

Declension of **Ti** (= three)

PLURAL

	Masculine	Feminine	Neuter
Nom. / Acc.	Tayo	Tisso	Tīni
Abl. / Ins.	Tībhi; tīhi	Tībhi; tīhi	Tībhi; tīhi
Dat. / Gen.	Tinnaṃ; tinnannaṃ	Tissannaṃ	Tinnaṃ; tinnannaṃ
Loc.	Tīsu	Tīsu	Tīsu

Declension of **Catu** (= four)

Nom. / Acc.	Cattāro; Caturo	Catasso	Cattāri
Abl. / Ins.	Catūbhi; Catūhi	Catūhi; - bhi	Catūhi; - bhi
Dat. / Gen.	Catunnaṃ	Catassannaṃ	Catunnaṃ
Loc.	Catusu	Catusu	Catusu

Declension of **Pañca** (= five)  
(Similar in all genders)  
PLURAL

Nom. / Acc.	<b>Pañca</b>
Abl. / Ins.	<b>Pañcabhi; pañcahi</b>
Dat. / Gen.	<b>Pañcannamaṃ</b>
Loc.	<b>Pañcasu</b>

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

Nom.	Acc.	Abl.	Dat. Gen.	Loc.
<b>Cha</b>	<b>Cha</b>	<b>Chahi</b>	<b>Channaṃ</b>	<b>Chasu</b>

60. **Vīsati** and other numerals ending in – i are declined like **bhūmi**. **Timsā** and others ending in – ā are declined like **vanitā**. **Vīsati** itself has another form ending in – ā, i.e., **vīsā**.

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

## Exercise 21

### TRANSLATE INTO ENGLISH

1. Cattāro purisā catūhi pharasūhi cattāri rukkhāni chinditvā āharissanti.
2. Tā tisso itthiyo imehi tīhi maggehi taṃ aṭavim gantvā tissannaṃ kaññānaṃ tīni phalāni adamsu.
3. Ekissaṃ sālāyaṃ satamaṃ purisā, paññāsā itthiyo ca nisīdissanti.
4. Mayaṃ ito navahi divasehi<sup>1</sup> pañcahi kumārehi saddhim Kolaṃbanagaraṃ gamissāma.
5. Pañca dāsā dasannaṃ assānaṃ bahumaṃ tiṇaṃ, appakaṃ udakañ ca āharimsu.
6. Vīsati purisā dasahi goṇehi cattāri khettāni kasanti.
7. Vāṇijo kahāpaṇānaṃ<sup>2</sup> dvīhi satehi<sup>3</sup> aṭṭha asse kiṇitvā te catunnaṃ dhanavantaṇaṃ vikkīṇi.
8. Tāsaṃ channaṃ itthīnaṃ cha bhātaro mahantaṃ pabbataṃ āruhitvā cha kapayo ānesuṃ.
9. Tāsaṃ mātā dasa ambe kiṇitvā catassannaṃ dhītarānaṃ dadissati.
10. Idāni Laṅkāyaṃ pañca-cattālīsa-satasahassaṃ manussā vasanti.
11. Pubbe Sāvattihinagare manussānaṃ satta koṭiyo<sup>4</sup> vasimsu.
12. Tumhe ito dvīhi vassehi Anurādhapuraṃ<sup>5</sup> gantvā tattha nava divase vasantā mahante cetiye passissatha.
13. Dāso ekena hatthena dve nālikere<sup>6</sup> itarena ekaṃ panasañ<sup>7</sup> ca harati.
14. Ahaṃ cattāri vassāni<sup>8</sup> nagare vasitvā tato pacchā tayo māse<sup>9</sup> gāme vasissāmi.

<sup>1</sup> After nine days. <sup>2</sup> "Kahāpana" is a square coin extensively used in former days, the purchasing power of which is said to have been about that of a florin (2s). <sup>3</sup> With two hundreds (of kahāpanas). <sup>4</sup> Seven crores of people. <sup>5</sup> The sacred city of the Buddhists in Ceylon. <sup>6</sup> Coconut, *m.n.* <sup>7</sup> Jak-fruit, *m.n.* <sup>8</sup> Vassa = year, *m.n.* <sup>9</sup> Māsa = month, *m.*



## TRANSLATE INTO PALI

1. Four women bought eight mangoes and gave them to the two daughters.
2. Tomorrow five men will go to the forest and cut ten trees with their five axes.
3. Three girls went separately<sup>1</sup> to three tanks and each<sup>2</sup> brought thirty flowers.
4. In this hall there are five hundred men and three hundred women.
5. There are five thousand people, one thousand cattle<sup>3</sup> and five hundred houses in this town.
6. The seven brothers of the five girls went to that forest and killed eight deer.
7. We lived in Colombo for eight years and nine months.
8. They will go to live there again three years and two months hence.
9. Having bought three clothes the father gave them to his three daughters.
10. Ten men with twenty oxen are ploughing these five fields.
11. Sixty elephants came out of the city and thirty of them entered the forest.
12. Of the twelve horses bought by me one is sold to another man.
13. The slave having brought 25 coconuts sold 20 of them to a woman.
14. Two merchants bought two horses for three hundred<sup>4</sup> pieces (of kahāpanas).
15. Five million people live in the island of Ceylon.

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<sup>1</sup>Visuṃ. <sup>2</sup>Ek'ekā. <sup>3</sup>Gāvo. <sup>4</sup>Use the instrumental.



Paṭhama	= first
Dutiya	= second
Tatiya	= third
Catuttha	= fourth
Pañcama	= fifth
Chaṭṭha	= sixth
Sattama	= seventh
Aṭṭhama	= eighth
Navama	= ninth
Dasama	= tenth
Ekādasama	= eleventh
Dvādasama	= twelfth
Terasama	= thirteenth
Cuddasama	= fourteenth
Vīsatima	= twentieth
Timsatima	= thirtieth
Cattālīsatima	= fortieth
Paṇṇāsatima	= fiftieth
Saṭṭhima	= sixtieth
Sattatima	= seventieth
Asītima	= eightieth
Navutima	= ninetieth
Satama	= hundredth

All these are treated as adjectives.

In the masculine they are declined like **nara**.

In the feminine their last vowel is changed into **ā** or **ī** and are declined like **vanitā** and **kumārī** respectively.

Their declension in the neuter is like that of **nayana**.

#### Remark

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

- (1) **Aṭṭhasu purisesu paṭhamo** or
- (2) **Aṭṭhanṇaṃ purisānaṃ paṭhamo**.

Exercise 22  
TRANSLATE INTO ENGLISH

1. Gacchantesu dasasu purisesu sattamo vāñijo hoti.
2. Tassa sattamā dhītā aṭṭhamāya ekaṃ vatthaṃ adāsi.
3. Catassannaṃ yuvatīnaṃ tatiyāya bhātā pañca asse ānesi.
4. Mayhaṃ pitā sattatime vasse pañcame māse kālam akāsi.<sup>1</sup>
5. Mayaṃ ito chaṭṭhe divase catūhi purisehi saddhiṃ dutiyaṃ nagaraṃ gamissāma.
6. Idāni aṭṭhamo Edwardnāmo bhūpati rajjaṃ karoti.<sup>2</sup>
7. Pubbe chaṭṭho Parakkamabāhu-bhūpati Jayavaddhanapure rajjaṃ kari.
8. Pāṭhasālāya<sup>3</sup> asītiyā sissesu pañcavīsatimo hīyo gambhīre udake pati.
9. Amhākaṃ pitaro ito pañcame vasse bahūhi manussehi Anurādhapuraṃ gamissanti.
10. Dvīsu pāṭhasālāsu paṭhamāya ti-sataṃ sissā<sup>4</sup> uggaṇhanti.
11. Dvinnaṃ dhanavantānaṃ dutiyo tiṃsatiyā yācakānaṃ dānaṃ adāsi.
12. Nahāyantīsu pañcasu nārīsu tatiyāya bhattā dhanavā hoti.
13. Bhattaṃ pacantīnaṃ tissannaṃ itthīnaṃ dutiyā nahāyitum gamissati.
14. Bhagavā paṭhamaṃ vassaṃ Bārāṇasiyaṃ Isipatanārāme vihari.
15. Tadā so pañcannaṃ bhikkhūnaṃ bahunnaṃ manussānañ ca dhammaṃ desesi.

<sup>1</sup>Kāḷaṃ karoti = dies. <sup>2</sup>Rajjaṃ karoti = reigns. <sup>3</sup>School, f. <sup>4</sup>Student, m.

## TRANSLATE INTO PALI

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

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<sup>1</sup> Ago = upari, ni. Use the genitive with this.

## ADVERBS

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

“Sukham sayati” = sleeps comfortably.

“Sādhukam karoti” = does (it) well.

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

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

Paṭhamam = at first; for the first time.

Dutiyam = for the second time.

Cardinals form their adverbs by adding suffixes – kkhattum and dhā.

Catukkhattum = four times

Catudhā = in four ways.

## A List of Adverbs

Visuṃ = severally;separately

Dukkhaṃ = with difficulty

Samam = evenly

Sanikaṃ = slowly

Sīghaṃ = quickly

Evaṃ = thus; so

Sahasā = suddenly

Dalham = tightly; strictly

Ekadhā = in one way

Dvikkhattuṃ = twice

Sakiṃ = once

Pañcadhā = in five ways

Kathaṃ = how?

Tathā = in that way

Sādhukaṃ = well

Abhiṇham = constantly

Ekamantaṃ = aside

**Exercise 23**  
**TRANSLATE INTO ENGLISH**

1. Imesaṃ dasannaṃ dhanavatānaṃ pañcama sukhaṃ jīvati.
2. Ayaṃ dīpi sanikaṃ āgantvā sahasā gāvīyā upari pati.
3. Aṭṭhannaṃ kaññānaṃ chaṭṭhā gāviṃ dalhaṃ bandhitvā vāpiṃ nesi.
4. Ime pañca dāraḱā abhinhaṃ magge dhāvantaḱā kīlanti.
5. Imesu navasu sissesu sattama sādhuḱaṃ uggaṇhāti.
6. Bhikkhū Bhagavato santikaṃ āgantvā taṃ vanditvā ekamantaṃ nisīdiṃsu.
7. So seṭṭhī (attano<sup>1</sup>) dhanaṃ pañcadhā vibhajitvā pañcannaṃ dhītarānaṃ adadi.
8. Tassa chaṭṭhāya dhītuyā putto dvikkhattuṃ imaṃ nagaraṃ āgacchi.
9. Paṭhamaṃ te assā rathaṃ samaṃ ākaḱḱhiṃsu, dutiyaṃ sīghaṃ dhāvīṃsu.
10. Mama aṭṭhannaṃ bhātarānaṃ catuttho dukkhaṃ jīvati.
11. Kathaṃ te cattāro vāñijā tattha vasanti?
12. So dhītaraṃ evaṃ vatvā sahasā tato aññaṃ ṭhānaṃ gacchi.

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<sup>1</sup> His own.

## TRANSLATE INTO PALI

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

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<sup>1</sup>Na rakkhati. <sup>2</sup>Sīlāni or sikkhāpadāni. <sup>3</sup>Desanam. <sup>4</sup>Ussahi. <sup>5</sup>Ekato.



## SYNTAX

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

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

- (1) “*Puriso sayati* (the man sleeps)”, is a complete sentence. Here “*puriso*” is the subject and “sleeps” is the predicate.
- (2) The above sentence has no object as intransitive verbs do not take an object. But transitive verbs always take an object; therefore a sentence formed with a transitive verb consists of three portions, viz.:– *kattā* (subject), *kammaṃ* (object), and *kriyā* (predicate), e.g.,

Subject	Object	Predicate
<i>Puriso</i>	<i>rukkhaṃ</i>	<i>chindati</i>

= the man cuts a tree.

## Order of Sentences

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

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

- (1) **Puriso rukkhaṃ chindati.**
- (2) **Rukkhaṃ puriso chindati.**
- (3) **Chindati puriso rukkhaṃ or**
- (4) **Puriso chindati rukkhaṃ.**

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

### Concord

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

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

**Balavā puriso sayantaṃ goṇaṃ bandhati.**

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

A. **Ye puññaṃ karonti te sagge nibbattanti.**

B. **Yo magge gacchati tassa pitā hīyo mari.**

## Exercise 24

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

1. Bhātā vāpiṃ gacchanto ekassa rukkhassa mūle nisīdi.
2. Tassa pitā pāto gehā nikkhamitvā vanaṃ gamissati.
3. Te pakkhino tesam rukkhānaṃ sākḥāsu nisīditvā ravanti.
4. Catasso kumāriyo pupphāni ocinituṃ ekaṃ rukkhaṃ āruhiṃsu.
5. Dasa hatthino imassa taruno aṭṭha sākḥā bhañjitvā khādiṃsu.
6. Sā yuvatī dve mālā pilandhitvā hasantī tiṭṭhati.
7. Suve mayam taṃ nagaram gantvā bahūni bhaṇḍāni kiṇissāma.
8. Magge dhāvanta pañca dārakā ekasmiṃ āvāṭe patiṃsu.
9. Paṇṇarasa vāñijā dasa asse āharitvā seṭṭhino vikkiṇiṃsu.
10. Dve kassakā cattāro kāle goṇe haritvā tassaṃ nadiyaṃ nahāpesuṃ.

Insert suitable subjects, objects and predicates where necessary.

1. ....rukkaṃ āruhitvā phalāni ocināti.
2. Magge gacchanto .....dhāvante.....passi.
3. Tuyhaṃ bhaginī dāraṃ ādāya hasantī.....
4. Dāso .....rajjuyā bandhitvā nahāpeti.
5. ....āpaṇaṃ vatthāni kiṇṭvā ānetha.
6. Mayaṃ nahātvā āgantvā bhataṃ.....
7. Ahaṃ suve tayā saddhiṃ gāmaṃ.....
8. Yuvatiyo.....ocinituṃ.....gamissanti.
9. Amhākaṃ.....tasmīṃ nagare bhaṇḍāni vikkiṇanti.
10. Cattāro.....padumāni ādāya vihāraṃ gamissanti.
11. ....suve āpaṇaṃ gantvā.....āharissāma.
12. Tvaṃ sakkharāhi godhaṃ mā.....
13. Vānarā.....āruhitvā.....bhañjanti.
14. Dārakā rodantā gantvā tesam pitūnaṃ.....
15. Tā itthiyo.....pacitvā bhuñjitvā.....

## How to Enlarge and Analyse a Sentence

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

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

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

Now let us enlarge the sentences:

- A. *Puriso rukkham chindati.*
- B. *Goṇo tīṇaṃ khādati.*

	Enlargement of the Subject	Subject	Enlargement of the Object	Object	Extension of the Predicate	Predicate
(1)	Balavā	puriso	mahantaṃ	rukkhaṃ	pharasunā	chindati
(2)	So seto, balavā	puriso	uccaṃ, muduṃ	rukkhaṃ	hatthehi pharasuṃ ādāya	chindati
(3)	Paññavā, dhanavā, balī	puriso	pupphehi phalehi ca yuttaṃ, taṃ	rukkhaṃ	tasmiṃ vane, idāni	chindati
(1)	Ratto	goṇo	bahuṃ	tiṇaṃ	idāni	khādati
(2)	Balavā seto	goṇo	khetto jātaṃ, bahuṃ	tiṇaṃ	tattha thatvā, sīghaṃ	khādati
(3)	Catuppado, <sup>1</sup> siṅgi <sup>2</sup> bālo, rukkhe baddho	goṇo	khuddakā khattambhā dāsena ānītaṃ	tiṇaṃ	visuṃ visuṃ katvā ādāya	khādati

<sup>1</sup>Quadruped or that which has four feet.

<sup>2</sup>That which has horns; or possessed of horns.

## Exercise 25

Enlarge the following sentences: –

1. Kumāri bhataṃ pacati.
2. Dārako magge kīlati.
3. Vānarā rukkhe nisīdanti.
4. Kassakā khettaṃ kasimsu.
5. Sīho vanamhi vasati.
6. Bhūpati nagare carati.
7. Pitā gehe sayati.
8. Dhītarō nadiyaṃ nahāyanti.
9. Bhātuno putto uggaṇhāti.
10. Vanitāyo padumāni āharanti.
11. Tumhe pakkhino mā māretha.
12. Tvaṃ cetiyaṃ vandāhi.
13. Ahaṃ sīlaṃ rakkhissāmi.
14. Bhikkhavo dhammaṃ desenti.
15. Mayaṃ Anurādhapuraṃ gamissāma.

Analyse the following sentences: –

1. Cattāro purisā balavante aṭṭha goṇe taṃ mahantaṃ khettaṃ harim̐su.
2. Imasmiṃ gāme aṭṭhasu gehesu pañcatim̐sati manussā dukkhaṃ vasanti.
3. Te dhanavantā mahantesu mañcesu sukhaṃ sayissanti.
4. Pañcannaṃ dāsānaṃ dasa puttā vīsatiyā balavantehi goṇehi khettaṃ kasanti.
5. Ekā itthī dvinnaṃ puttānaṃ rattāni vatthāni āharitvā adāsi.
6. Dhanavanto vāṇijā sakatehi bhaṇḍāni ādāya gāme gantvā tāni sīghaṃ vikkiṇissanti.
7. Bhūpatino paṭhamo putto bahūhi manussehi saddhiṃ suve uyyānaṃ gamissati.
8. Mayhaṃ mātulānī rattaṃ gāviṃ dīghāya rajjuyā dalhaṃ rukkhe bandhi.
9. Setṭhino balavanto aṭṭha puttā kakkhalaṃ coraṃ asīhi paharitvā tatth'eva<sup>1</sup> māresuṃ.
10. Gāmaṃ gacchantī vanitā aññissā bālaṃ dhītaraṃ disvā tassā tayo ambe adāsi.

---

<sup>1</sup>Tatth'eva = on the spot.



## PASSIVE VOICE

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

**Paca + ti = Paca + īya + ti = pacīyati** (is cooked).

**Kara + ti = Kara + īya + ti = karīyati** (is done).

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

**Pac + ya + ti = Paccati** (is cooked).

**Vuc + ya + ti = Vuccati** (is told).

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

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

**Vanitā odanaṃ pacati** turned into passive, becomes:–

**Vanitāya odano pacīyati** or **paccati**.

Here “**vanitāya**” is named **anuttakattā** (the agent, subject) and “**odano**” **uttakamma** (the object in the Nominative) in Pali.

69. Conjugation of **pahara** = to beat  
PRESENT TENSE PASSIVE

	SINGULAR	PLURAL
3 <sup>rd</sup>	(So) <b>paharīyati</b> = he is beaten	(Te) <b>paharīyanti</b> = they are beaten
2 <sup>nd</sup>	(Tvam) <b>paharīyasi</b> = thou art beaten	(Tumhe) <b>paharīyatha</b> = you are beaten
1 <sup>st</sup>	(Aham) <b>paharīyāmi</b> = I am beaten	(Mayam) <b>paharīyāma</b> = we are beaten

Conjugation of **paca** = to cook  
PASSIVE VOICE

SINGULAR

3 <sup>rd</sup>	(So odano) paccati	= that (rice) is cooked.
2 <sup>nd</sup>	(Tvam) odano paccasi	= thou (rice) art cooked.
1 <sup>st</sup>	(Aham odano) paccāmi	= I (rice) am cooked.

PLURAL

3 <sup>rd</sup>	(Te odanā) paccanti	= those (rice) are cooked.
2 <sup>nd</sup>	(Tumhe odanā) paccatha	= thou (rice) art cooked.
1 <sup>st</sup>	(Mayan odanā) paccāma	= we (rice) are cooked.

The following are conjugated like “Paharīyati”: –

Karīyati = is done or made	Desīyati = is preached
Gaṇhīyati = is taken	Mārīyati = is killed
Harīyati = is carried	Vandīyati = is wo shipped
Āharīyati = is brought	Kiṇīyati = is bought
Bandhīyati = is tied	Vikkiṇīyati = is sold
Bhunjīyati = is eaten	Rakkhīyati = is protected or drawn
Ākaḍḍhīyati = is dragged	Bhāsīyati = is told
Dīyati = is given	Dhovīyati = is washed
Kasīyati = is ploughed	

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

Past 3<sup>rd</sup> singular – Pahara + ī = pahara + īya + ī = paharīyī  
= he was beaten.

Future 3<sup>rd</sup> singular – Paca + issati = paca + īya + issati = pacīyissati  
= (it) will be cooked.

Exercise 26  
TRANSLATE INTO ENGLISH

1. Kaññāya odano pacīyati.
2. Te Goṇā dāsehi paharīyanti.
3. Tvaṃ balinā purisena ākaḍḍhīyasi.
4. Mayaṃ amhākaṃ arīhi mārīyāma.
5. Te migā tāya dāsiyā bandhīyanti.
6. Iminā vaḍḍhakinā<sup>1</sup> imasmim̃ gāme bahūni gehāni karīyanti.
7. Tumhe tasmim̃ gāme manussehi bandhīyatha.
8. Amhākaṃ bhaṇḍāni tesaṃ dāsehi gāmaṃ harīyanti.
9. Aṭṭhahi vāṇijehi cattāro assā nagaraṃ āharīyanti.
10. Mayaṃ amhākaṃ dhītarehi nattārehi ca vandīyāma.
11. Taṃ mahantaṃ khettaṃ pañcahi kassakehi kasīyati.
12. Vanitāya bahūni vatthāni tassaṃ pokkharañiyam  
dhovīyanti.
13. Setṭhinā bahunnaṃ yācakānaṃ dānaṃ dīyati.
14. Tasmim̃ ārāme vasantehi bhikkhūhi sīlāni rakkhīyanti.
15. Chahi bhikkhūhi pañcasatānaṃ manussānaṃ dhammo  
desīyati.
16. Paññāsāya manussehi tasmim̃ āpaṇe bahūni bhaṇḍāni  
kiṇīyanti.
17. Dasahi vanitāhi dvisataṃ ambānaṃ vikkiṇīyati.
18. Dāsiyā pakko odano gahapatiṇā bhuñjīyati.
19. Magge ṭhito dārako tassa mātuyā hatthehi gaṇhīyati.
20. Buddhena devānaṃ manussānañ ca dhammo  
bhāsīyati.

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<sup>1</sup>Vaḍḍhakī = carpenter, *m.*

## TRANSLATE INTO PALI

1. The cows are tied with long ropes by the slaves.
2. Two black horses are bought by the two rich men.
3. You are beaten by four men.
4. This house is built (made) by eight carpenters.
5. Nine cows are killed by two tigers in that forest.
6. Thou art dragged to the field by those powerful men.
7. Many goods are sold in this village by those two merchants.
8. You are tied fast by the people of the city.
9. The baby is carried to a physician by his mother.
10. The rice is well cooked by the second daughter of the merchant.
11. The doctrine is preached to the people of this village by the monks residing in that monastery.<sup>1</sup>
12. The rice cooked by the slave woman is eaten by her son and brothers.
13. Many red clothes are washed in the tank by those women.
14. Three hundred mangoes are sold by six tall women.
15. Much wealth is given to his relations by that rich man.
16. All grass in this field is eaten by eight oxen and four cows.
17. The Buddha is worshipped everywhere in this island.
18. Two fields are ploughed by 12 farmers and six oxen.
19. Those who went by that path are killed by a lion.
20. The son of the man who walks on the road is beaten by that powerful man.

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<sup>1</sup>Vihāra = monastery, *m*.

## PASSIVE PARTICIPLES

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

(1) Paca + māna = Paca + ī-ya + māna = Pacīyamāna  
(being cooked).

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

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

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

Paca + ita = pacita – cooked  
Hara + ita = harita – carried  
Nahā + ta = nahāta – bathed  
Nī + ta = nīta – carried  
Ñā + ta = ñāta – known  
Bhū + ta = bhūta – become; been  
Su + ta = suta – heard

Here one notices that **ita** is added to the roots ending in **a**, and **ta** is added to the roots ending in vowels other than **a**. But this rule is not without exceptions.

A list of some P. P. Ps. is given above. The words therein are formed in various ways; but the student should not bother at present about their formation.

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

Chida + inna = chinna – cut

Bhida + inna = bhinna – broken

Dā + inna = dinna – given

Tara + inna = tiṇṇa – crossed; gone ashore

Ni + sīda + inna = nisinna – sat

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

**Kātabba / Karaṇīya** = must be, fit to be, or should be done

**Haritabba / Haranīya** = must be, fit to be, or should be carried

**Pacitabba / Pacanīya** = must be, fit to be, or should be cooked

**Bhuñjitabba** = fit to be or should be eaten

**Dhovitabba** = fit to be or should be washed

**Bhavitabba** = fit to be or should become or happen

**Nisīditabba** = fit to be or should be sat

**Vattabba** = fit to be or should be told

**Vanditabba** = fit to be or should be worshipped

**Dātabba** = fit to be or should be given

**Chinditabba** = fit to be or should be cut

**Rakkhitabba** = fit to be or should be observed or protected

**Uggaṇhitabba** = fit to be or should be learnt.



**Exercise 27**  
**TRANSLATE INTO ENGLISH**

1. Kaññāya bhuññijyamānaṃ bhattaṃ sunakhassa dāttabbaṃ (hoti).
2. Purisena chindiyamāno rukkho gehassa upari patissati.
3. Purisehi khettāni kasitabbāni, vanitāhi tesam bhattaṃ pacitabbaṃ.
4. Puttehi dhītarehi ca pitaro mātaro ca vanditabbā honti.
5. Dāsena harīyamāno asso vāñijānaṃ vikkiṇitabbo hoti.
6. Corehi paharīyamānā purisā aññaṃ kattabbaṃ adisvā<sup>1</sup> aṭaviṃ dhāvimsu.
7. Sārathinā paharīyamāno asso rathaṃ ākaḍḍhanto sīghaṃ dhāvati.
8. Tumhehi dānāni dāttabbāni, sīlāni rakkhitabbāni, puññāni kātabbāni (honti).
9. Sissehi dhammo sotabbo<sup>2</sup> satthāni<sup>3</sup> uggaṇhitabbāni.
10. Mayā dīyamānaṃ<sup>4</sup> bhuññitabbaṃ bhuññituṃ bahū yācakā āgacchanti.
11. Vanitā dhovitabbāni vatthāni ādāya vitthataṃ nadiṃ gamissati.
12. Yuvatiyo vandaniyāni cetiyāni disvā ekāya kaññāya ociniyamānāni padumāni yāciṃsu.
13. Mama bhātā tasmim vane āhiṇḍanto chindanīye bahū rukkhe passi.
14. Mayā ovadiyamāno bālo vattabbaṃ apassanto khinno<sup>5</sup> nisīdi.

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<sup>1</sup>Not seeing. <sup>2</sup>Should be heard. <sup>3</sup>Sciences. <sup>4</sup>Given by. <sup>5</sup>Dejected.

## TRANSLATE INTO PALI

1. The fruit that is being eaten by the boy should not be given to another one.
2. The field should be ploughed by the farmers with their oxen.
3. Being beaten by an enemy and not knowing what should be done,<sup>1</sup> the man ran across the field.
4. Many beggars came to receive the alms given by the rich merchant.
5. Your parents<sup>2</sup> are to be worshipped and protected by you.
6. Being admonished<sup>3</sup> by the teacher the student began to learn what should be learnt.
7. The horses that are being carried by the merchants are to be sold tomorrow.
8. The horse being beaten by the slave ran quickly to the field.
9. Precepts should be observed and alms should be given by you.
10. Many clothes are to be washed by our friends.
11. Ten men cut many trees that should be cut in that garden.
12. The trees which are being cut by them will fall on other trees.
13. The merchants did not get any food that should be eaten by them.
14. What should happen will happen<sup>4</sup> to us and the others.
15. The rice is to be cooked and carried to the field by us.

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<sup>1</sup>Kim kātabbanṃ ti ajānanto. <sup>2</sup>Mātāpitaro, (is a compound noun). <sup>3</sup>Ovadito. <sup>4</sup>Will happen = bhavissati.



## Causal or Causative Verbs

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

(1) e,           (2) aya,       (3) āpe, or   (4) āpaya

before the verbal termination. The radical vowel of the root is lengthened or changed before these suffixes, when it is followed by one consonant, and remains unchanged if it is followed by a double consonant, e.g.,

Pac + e + ti = pāceti           = causes to cook

Pac + aya + ti = pācayati       = causes to cook

Pac + āpe + ti = pācāpeti       = causes to cook

Pac + āpaya + ti = pācāpayati = causes to cook

N.B. – There is a similarity between “pāceti”, “pācayati” and “coreti”, “corayati”; but the former are causal and the latter are simple verbs.

75. The group of verbs “coreti”, etc., called “Curādi Group”, always take “e” and “aya” in their simple forms and their causal bases are formed with “āpe” and “āpaya” eg.,

Simple:           Coreti, Corayati           = steals

Causal:           Corāpeti, Corāpayati       = causes to steal

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

Dārako sayati .  
(the baby sleeps).

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

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

Simple: Goṇo ṭiṇaṃ khādati.

Causal: Dāso goṇam ṭiṇam khādāpeti  
(the slave causes the ox to eat grass).

## 77. A List of Causatives

- Kārāpeti = causes to (or make one) do  
Gaṇhāpeti = causes to (or make one) take  
Nahāpeti = causes to (or make one) bathe  
Bhojāpeti = causes to (or make one) eat  
Nisidāpeti = causes to (or make one) sit  
Harāpeti = causes to (or make one) carry  
Āharāpeti = causes to (or make one) bring  
Gacchāpeti = causes to (or make one) go  
Chindāpeti = causes to (or make one) cut  
Mārāpeti = causes to (or make one) kill.

**Exercise 28**  
**TRANSLATE INTO ENGLISH**

1. Setṭhī vadḍhakim̐ gehaṃ kārāpeti.
2. Mātā dāraḥkaṃ pokkharāṇiyaṃ nahāpessati.
3. Amhākaṃ pitaro bhikkhū bhojāpesuṃ.
4. Vanitāyo dāsīm̐ bhattaṃ pācāpesuṃ.
5. Pāpakārino dāsehi<sup>1</sup> bahū mige mārāpenti.
6. Gahapatayo purisehi<sup>1</sup> dārūni gaṇhāpenti.
7. Garu sisse dhammaṃ uggaṇhāpesi.
8. Adhipati purisehi rukkhe chindāpessati.
9. Ahaṃ kaññāhi bhaṇḍāni āharāpessāmi.
10. Tumhe bhātarehi kapayo gāmaṃ harāpetha.
11. Mayaṃ dasahi goṇehi khettaṃ kasāpessāma.
12. Mātā puttaṃ pīṭhe nisīdāpetvā bhattaṃ pacituṃ taṇḍule<sup>2</sup> āharāpesi.

---

<sup>1</sup>Instrumental is also used with the casual forms. <sup>2</sup>Taṇḍula = rice (uncooked), *m.n.*

## TRANSLATE INTO PALI

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

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<sup>1</sup>Work = *kamma, n; kammanta, m.*

# VOCABULARY

## PALI – ENGLISH

### ABBREVIATIONS

<b>m.</b>	Masculine	<b>in.</b>	Infinitive
<b>f.</b>	Feminine	<b>pr.p.</b>	Present Participle
<b>n.</b>	Neuter	<b>p.p.</b>	Past Participle
<b>ind.</b>	Indeclinable	<b>pt.p.</b>	Potential Participle
<b>ad.</b>	Adverb	<b>abs.</b>	Absolutive
<b>v.</b>	Verb	<b>ger.</b>	Gerund
<b>adj.</b>	Adjective	<b>m.</b>	Of the three genders

## A

---

<b>Akkhi</b> <i>n</i> eye	<b>Aṭṭhāsīti</b> <i>f</i> eighty-eight
<b>Agacchi</b> <i>v</i> went	<b>Aṭṭhi</b> <i>n</i> bone; seed
<b>Aggi</b> <i>m</i> fire	<b>Aṇḍa</b> <i>n</i> egg
<b>Aṅguli</b> <i>f</i> finger	<b>Atikkamituṃ</b> <i>in</i> to surpass
<b>Acari</b> <i>v</i> walked; traveled	<b>Atithi</b> <i>m</i> guest
<b>Acci</b> <i>n</i> flame	<b>Atthi</b> <i>v</i> is; has
<b>Aja</b> <i>m</i> goat	<b>Atha</b> <i>ind</i> then; after that
<b>Ajja</b> <i>ind</i> to-day	<b>Atthaññū</b> <i>m</i> knower of the meaning
<b>Añña</b> <i>adj</i> another; other	<b>Adāsi</b> <i>v</i> gave
<b>Aññatara</b> <i>adj</i> certain	<b>Addhā</b> <i>ind</i> certainly
<b>Aṭavi</b> <i>f</i> forest	<b>Adhipati</b> <i>m</i> lord; leader
<b>Aṭṭha</b> 3, eight	<b>Anugacchati</b> <i>v</i> follows
<b>Aṭṭhama</b> <i>adj</i> eighth	<b>Anussarati</b> <i>v</i> remembers
<b>Aṭṭhavāsati</b> <i>f</i> twenty-eight	<b>Anussaranta</b> <i>pr.p</i>
<b>Aṭṭhasata</b> <i>n</i> 800	remembering
<b>Aṭṭhādasa</b> 3, eighteen	<b>Antarā</b> <i>ind</i> between
<b>Aṭṭhārasa</b> 3, eighteen	
<b>Aṭṭhāsi</b> <i>v</i> stood	

Anto *ind* in; inside  
 Apagacchati *v* goes away  
 Apaci *v* cooked  
 Aparā *adj* another;  
 western  
 Apassanta *pr.p* not seeing  
 Api *ind* and ; also  
 Appaka *adj* few; a little  
 Abhavi *v* was  
 Abhiṅgaṃ *ad* constantly;  
 often  
 Amata *n* ambrosia; the  
 supreme bliss  
 Amba *m* mango  
 Ambu *n* water  
 Ammā *f* mother  
 Amhe = we  
 Amhākaṃ = to us; our  
 Ayaṃ *m. f* this (man);  
 this (woman)  
 Arañña *n* forest  
 Ari *m* enemy  
 Alaṅkaroti *v* decorates; adorns  
 Asani *f* thunderbolt  
 Asi *m* sword  
 Asīti *f* eighty  
 Assa *m* horse  
 Assa = his; to him  
 Assā = of her; to her  
 Assu *n* tear  
 Ahi *m* serpent  
 Ahaṃ = I  
 Ākaḍḍhati *v* drags; pulls  
 Ākaḍḍhīyati *v* is dragged; is  
 pulled

Ākāsa *m* sky  
 Ākhu *m* rat  
 Āgacchati *v* comes  
 Āgacchi *v* came  
 Āgata *p.p* come  
 Āgantvā *abs* having come  
 Āgantum *in* to come  
 Āgamma *abs* having come  
 Ādāya *abs* having taken  
 Āneti *v* brings  
 Ānesi *v* brought  
 Ānetvā *abs* having brought  
 Āpaṇa *m* shop; market  
 Āma *adj* unripe  
 Āma *ind* yes  
 Āyu *n* age  
 Āyudha *n* weapon  
 Ārabhati *v* begins  
 Ārabhi *v* began  
 Ārāma *m* grove; monastery  
 Āruya *abs* having ascended  
 Āruhati *v* ascends  
 Āruhi *v* ascended  
 Āruhitvā *abs* having ascended  
 Āloka *m* light  
 Āvāṭa *m* pit  
 Āhaṭa *p.p* brought  
 Āharati *v* brings  
 Āharanta *pr.p* bringing  
 Āharāpeti *v* causes to bring  
 Āhari *v* brought  
 Āharitum *in* to bring  
 Āharīyati *v* is brought  
 Āhāra *m* food  
 Āhiṅḍati *v* wanders

# I

---

- Icchati *v* wishes  
Itara *adj* the other  
Ito *ind* hence  
Itthī *f* woman  
Idaṃ *n* this thing  
Idāni *ind* now  
Idha *ind* here  
Ima *adj* this  
Imā = these (women)  
Ime = these (men)  
Isi *m* sage  
Isipatanārāma *m* the grove of  
Isipatana (at Sarnath)

# U

---

- Ukkipitvā *abs* having raised  
up  
Uggaṇhāti *v* learns  
Uggaṇhitabba *pt.p* that should  
be learnt  
Ucca *adj* high ;tall  
Ucchu *m* sugar-cane  
Uṭṭhahati *v* rises up  
Uṭṭhahitvā *abs* having risen  
up  
Uṭṭhāpetvā *abs* having  
awakened  
Uḍḍeti *v* flies  
Uttara *adj* northern  
Uttāna *adj* shallow

- Udaka *n* water  
Udadhi *m* ocean  
Udeti *v* rises up  
Upari *ind* above  
Uppala *n* water-lily  
Ubhaya **3**, both  
Ussahati *v* tries

# E

---

- Eka *adj* one; certain  
Ekakkhattuṃ *ad* once  
Ekacattālīsati *f* forty-one  
Ekatimsati *f* thirty-one  
Ekato *ind* together  
Ekadā *ad* one day; once  
Ekadhā *ad* in one way  
Ekattha *ad* in one place  
Ekamantaṃ *ad* aside  
Ekavīsati *f* twenty-one  
Ekasaṭṭhi *f* sixty-one  
Ekādasa **3** eleven  
Ekādasama *adj* eleventh  
Ekāsīti *f* eighty-one  
Ekūnacattālīsati *f* 39  
Ekūnatimsati *f* 29  
Ekūnapaññāsati *f* 49  
Ekūnanavuti *f* 89  
Ekūnavīsati *f* 19  
Ekūnasatṭhi *f* 59  
Ekūnasattati *f* 69  
Ekūnasata *n* 99  
Ekūnāsīti *f* 79  
Eta **3**, that; this



Ettha *ad* here  
Evam *ind* thus; yes  
Esā *f* that woman. (*Stem. eta*)  
Eso *m* that man. (*Stem. eta*)

## O

---

Okkamma *abs* having moved  
aside  
Ocināti *v* gathers; collects  
Ocinitvā *abs* having gathered  
Ocinitum *in* to gather; to  
collect.  
Otarati *v* descends  
Otaritvā *abs* having de  
scended  
Odana *m.n.* (boiled) rice  
Otiṇṇa *p.p.* descended  
Oruyha *abs* having descended  
Oruhati *v* descends  
Oloketi *v* looks at  
Olokenta *pr.p.* looking at

## K

---

Kacchu *f* itch  
Kaññā *f* girl  
Kaṭacchu *m* spoon  
Kaṇeru *f* she elephant  
Kata *p.p.* made; done  
Katama 3, which of the many  
Katara 3, which of the two  
Kattu *m* doer; compiler

Kattha *ad* where  
Katvā *abs* having done  
Katham *ind* how  
Kathā *f* speech; talk  
Katheti *v* says  
Kathesi *v* said; told  
Kadalī *f* plantain  
Kadā *ad* when?  
Kapi *m* monkey  
Kamma *n* work  
Kammanta *m* work  
Kammakāra *m* worker  
Karaṇīya *pt.p.* that should be  
done  
Kari *v* did  
Karissati *v* will do  
Karī *m* elephant  
Karīyati *v* is done  
Karoti *v* does  
Karonta *pr.p.* doing  
Kavi *m* poet  
Kasati *v* ploughs  
Kasīyati *v* is ploughed  
Kassaka *m* farmer  
Kāka *m* crow  
Kākī *f* she-crow  
Kātabba *pt.p.* that should be  
done  
Kātum *in* to do  
Kāraṇa *n* reason  
Kārāpeti *v* causes to do  
Kāya *m* body  
Kāla *m* time  
Kālaṃ karoti *v* dies



Kāsu *f* pit  
 Kāla *adj* black  
 Kiṇanta *pr.p.* buying  
 Kiṇāti *v* buys  
 Kiṇi *v* bought  
 Kinitvā *abs* having bought  
 Kiṇīyati *v* is bought  
 Kitti *f* fame  
 Kiṃ 3, what?  
 Kīlati *v* plays  
 Kīlitvā *ni* having played  
 Kukkuṭī *f* hen  
 Kucchi *m.g.* belly  
 Kutthī *m* leper  
 Kuto *ind* from where?  
 Kuddha *p.p.* enraged; angry  
 Kumāra *m* boy  
 Kumārī *f* girl  
 Kula *n* family; caste  
 Kulavantu *adj* of the high  
 caste  
 Kuhiṃ *adv* where?  
 Kūla *n* (river) bank  
 Ketu *m* banner  
 Ko *m* who? (Nom.)  
 Kodha *m* anger  
 Kolambanagara *n* city of  
 Colombo  
 Khaṇati *v* digs  
 Khanti *f* patience  
 Khara *adj* rough; coarse  
 Khādati *v* eats  
 Khādanta *pr.p.* eating  
 Khādi *v* ate  
 Khādītva *abs* having eaten

Khīra *n* milk  
 Khuddaka *adj* small  
 Khudā *f* hunger  
 Khinna, *p.p.* dejected  
 Khetta *n* field

## G

---

Gacchati *v* goes  
 Gacchanta *pr.p.* going  
 Gacchāpeti *v* causes to go  
 Gacchi *v* went  
 Gacchissati *v* will go  
 Gaṅgā *f* river  
 Gaṇī *m* one who has a fol  
 lowing  
 Gaṇṭhi *m* knot  
 Ganhāti *v* takes  
 Gaṇhāpeti *v* causes to take  
 Gaṇhi *v* took  
 Gaṇhituṃ *in* to take  
 Gaṇhīyati *v* is taken  
 Gata *p.p.* gone  
 Gantu *m* goer  
 Gantuṃ *in* to go  
 Gantvā *abs* having gone  
 Gamissati *v* will go  
 Gambhīra *adj* deep  
 Garu *m* teacher  
 Gavesati *v* seeks  
 Gahapati *m* householder  
 Gahita *p.p.* taken  
 Gahetvā *abs* having taken  
 Gāma *m* village

Gāyati *v* sings  
Gāyanta *pr.p.* singing  
Gāvī *f* cow  
Giri *m* mountain  
Gīvā *f* neck  
Guṇavantu *adj* virtuous  
Guhā *f* cave  
Geha *m.n.* house  
Goṇa *m* ox  
Godhā *f* iguana  
Ghaṭa *m* water-pot  
Ghāṇa *n* nose  
Ghāyituṃ *in* to smell

## C

---

Ca *ind* and  
Cakkhu *n* eye  
Cakkhumantu *adj* possessor  
of eyes  
Canda *m* moon  
Cattālisati *f* forty  
Catu **3**, four  
Catuttiṃsati *f* thirty-four  
Catuttha *adj* fourth  
Catutthī *f* Dative  
Catuddasa **3** fourteen  
Catuppada *m* quadruped  
Caturāsīti *f* eighty-four  
Catuvīsati *f* twenty-four  
Carati *v* walks  
Caranta *pr.p.* walking  
Caritvā *abs* having walked  
Citta *n* mind

Cinteti *v* thinks  
Cintetvā *abs* having thought  
Cintesi *v* thought  
Ciraṃ *ad* (for a) long time  
Cuddasa **3**, fourteen  
Cuddasama *adj* fourteenth  
Cetiya *n* shrine; pagoda  
Cora *m* thief  
Coreti *v* steals  
Coresi *v* stole  
Cha **3**, six  
Chaṭṭha *adj* sixth  
Chaṭṭhī *f* Genitive  
Chattha *n* umbrella  
Chattiṃsati *f* thirty-six  
Chattī *m* one who has an  
umbrella  
Channavuti *f* ninety-six  
Chabbīsati *f* twenty-six  
Chāyā *f* shade; shadow  
Chāsīti *f* eighty-six  
Chindati *v* cuts  
Chindanta *pr.p.* cutting  
Chindāpeti *v* causes to cut  
Chinditabba **3**, that should be  
cut  
Chinna **3**, cut

## J

---

Jaṅghā *f* shank; calf of the  
leg  
Jaṅṅu *m* knee

Jatu *n* sealing wax  
Jayatu *v* let him conquer  
Jala *n* water  
Jānu *m* knee  
Jānāti *v* knows  
Jāleti *v* kindles  
Jālesi *v* kindled  
Jināti *v* wins  
Jivhā *f* tongue  
Jetu *m* victor

## Ñ

---

Ñāna *n* wisdom  
Ñāta *p.p.* known  
Ñātu *m* knower

## T

---

Ṭhatvā *abs* having stood  
Ṭhapita **3**, kept  
Ṭhapeti *v* keeps  
Ṭhapetu *v* let him keep  
Ṭhapesi *v* kept  
Ṭhāna *n* place  
Ṭhita *p.p.* stood

## D

---

Ḍasati *v* bites; stings  
Ḍasitvā *abs* having bitten or stung

## Ta

---

Ta **3**, that  
Taṇḍula *n* rice (uncooked)  
Tatiya *adj* third  
Tato *ind* thence; from there  
Tattha *ad* there  
Tatra *ad* there  
Tathā *ind* so; likewise; in that way  
Tadā *ad* then  
Tarati *v* crosses  
Taritvā *abs* having crossed  
Taru *m* tree  
Tarunī *f* young woman  
Tava = thine; your  
Tassa = his  
Tassā = of her; to her  
Tahiṃ *ad* there  
Tā *f* those women  
Tāni = those things  
Ti **3**, three  
Tiṭṭhati *v* stands  
Tiṭṭhanta *pr.p.* standing  
Tiṇa *n* grass  
Tiṇṇa *p.p.* crossed; gone ashore  
Tinavuti *f* ninety-three  
Tipu *n* lead  
Tiriyam *ad* across  
Tiṃsati *f* thirty  
Tiṃsatima *adj* thirtieth  
Tiṃsā *f* thirty

Tumhe = you  
 Tuyham = to you; your  
 Tulā *f* scale; balance  
 Te *m* they  
 Te-asīti *f* eighty-three  
 Tettiṃsati *f* thirty-three  
 Tenavuti *f* ninety-three  
 Tepaññāsā *f* fifty-three  
 Terasa **3**, thirteen  
 Terasama *adj* thirteenth  
 Tevīsati *f* twenty-three  
 Tesatṭhi *f* sixty-three  
 Tesattati *f* seventy-three  
 Telasa **3**, thirteen  
 Tvaṃ = thou

## D

---

Dakkhiṇa *adj* southern  
 Daṭṭha *p.p.* bitten  
 Datvā *abs* having given  
 Dadanta *pr.p.* giving  
 Dadamāna *pr.p.* giving  
 Dadāti *v* gives  
 Dadi *v* gave  
 Daddu *f* eczema  
 Dadhi *n* curd  
 Dantī *m* tusker; elephant  
 Dasa **3**, ten  
 Dasakoṭi *f* hundred million  
 Dasama *adj* tenth  
 Dasalakkha *n* million

Dasasata *n* thousand  
 Dasasahassa *n* ten thousand  
 Dassanīya *adj* handsome;  
 beautiful  
 Dalham *ad* tightly  
 Dāthī *m* tusker; serpent  
 Dātabba *pt.p.* that should be  
 given  
 Dātu *m* giver  
 Dātuṃ *in* to give  
 Dāna *n* alms; charity  
 Dāyaka *m* giver  
 Dāraka *m* young one; boy  
 Dārikā *f* girl  
 Dāru *n* firewood  
 Dāsa *m* slave  
 Dāsī *f* slave woman  
 Dinna *p.p.* given  
 Divasa *m* day  
 Divā *ind* day-time  
 Disā *f* direction  
 Disvā *abs* having seen  
 Dīgha *adj* long  
 Dīghajīvī *m* possessor of  
 long life  
 Dīpa *m* island; lamp  
 Dīpi *m* leopard  
 Dīyati *v* is given  
 Dīyamāna *pr.p.* being given  
 Dukkha *n* pain; misery;  
 trouble  
 Dukkham *ad* with difficulty;  
 miserably  
 Dutiya *adj* second

Dundubhi *f* drum  
 Dubbala *adj* feeble  
 Deti *v* gives  
 Deva *m* rain; deity  
 Devatā *f* deity  
 Devī *f* queen; goddess  
 Desanā *f* preaching  
 Desita *p.p.* preached  
 Deseti *v* preaches  
 Desesi *v* preached  
 Desīyati *v* is preached  
 Doṇi *f* canoe; boat  
 Dolā *f* palanquin  
 Dvattiṃsati *f* thirty-two  
 Dvādasa **3** twelve  
 Dvādasama *adj* twelfth  
 Dvānavuti *f* ninety-two  
 Dvāvīsati *f* twenty-two  
 Dvāsattḥi *f* sixty-two  
 Dvāsattati *f* seventy-two  
 Dvāsīti *f* eighty-two  
 Dvi **3**, two  
 Dvikkhattum *ad* twice  
 Dvicattālīsati *f* forty-two  
 Dvidhā *ind* in two ways; into two  
 Dvinavuti *f* ninety-two  
 Dvisattati *f* seventy-two  
 Dvisata *n* two hundred  
 Dveasīti *f* eighty-two  
 Dvepaṇṇāsā *f* fifty-two  
 Dvesattati *f* seventy-two  
 Dhana *n* wealth  
 Dhanavantu *adj* rich

Dhanu *n* bow (arrow)  
 Dhamma *m* doctrine  
 Dhātu *f* element; relic  
 Dhāvati *v* runs  
 Dhāvanta **3**, running  
 Dhāvi *v* ran  
 Dhāvitvā *abs* having run  
 Dhītu *f* daughter  
 Dhūli *f* dust  
 Dhenu *f* cow (of any kind)  
 Dhovati *v* washes  
 Dhovitabba *pt.p.* that should be washed  
 Dhovīyati *v* is washed

## N

---

Na *ind* not; no  
 Nagara *n* city  
 Nattu *m* grandson  
 Natthi *v* is not  
 Nadī *f* river  
 Nayana *n* eye  
 Nara *m* man  
 Nava **3**, nine  
 Navama *adj* ninth  
 Navasata *n* nine hundred  
 Navuti *f* ninety  
 Na santi = are not  
 Nahāta *p.p.* bathed  
 Nahātvā *abs* having bathed  
 Nahāpeti *v* causes to bathe

Nahāyati *v* bathes  
 Nahāyanta *pr.p.* bathing  
 Nāma *n* name  
 Nārī *f* woman  
 Nāvā *f* ship  
 Nāsā *f* nose  
 Nāli *f* corn measure; tube  
 Nālikera *m* coconut  
 Nikkhanta *p.p.* got out  
 Nikkhamati *v* goes out  
 Nikkhamma *abs* having  
 come out  
 Niddā *f* sleep  
 Nidhi *m* hidden treasure  
 Nibbattitum *in* to be born  
 Nibbattitvā *abs* having born  
 Niraya *m* hell  
 Nilīyati *v* hides  
 Nisinna *p.p.* sat  
 Nisīdati *v* sats  
 Nisīdanta *pr.p.* sitting  
 Nisīdāpeti *v* causes to sit  
 Nisīdī *v* sat  
 Nisīditabba *pt.p.* should be sat  
 Nisīditvā *abs* having sat  
 Nīca *adj* low; vulgar  
 Nīta *p.p.* led; carried  
 Nīla *adj* blue  
 Nīharati *v* ejects  
 Neti *v* leads; carries  
 Netu *m* leader  
 Nesi *v* led; carried

## P

Pakka *p.p.* cooked; ripe  
 Pakkhipati *v* puts in  
 Pakkhī *m* bird  
 Paggayha *abs* having raised  
 up  
 Pacati *v* cooks  
 Pacatu *v* let him cook  
 Pacanta *pr.p.* cooking  
 Pacamāna *pr.p.* cooking  
 Pacanīya *pr.p.* that should be  
 cooked  
 Paci *v* cooked  
 Pacita *p.p.* cooked  
 Pacitabba *pt.p.* that should be  
 cooked  
 Pacitum *in* to cook  
 Pacitvā *abs* having cooked  
 Pacchā *ind* afterwards  
 Pañca **3**, five  
 Pañcadasa **3**, fifteen  
 Pañcama *adj* fifth  
 Pañcatiṃsati *f* thirty-five  
 Pañcadhā *ind* in five ways  
 Pañcavīsati *f* twenty-five  
 Pañcasata *n* five hundred  
 Paññavantu *adj* wise  
 Paññā *f* wisdom  
 Paññāsati *f* fifty  
 Paññāsā *f* fifty  
 Paṭinivatti *v* went back  
 Paṭiyādetum *in* to make; to  
 prepare



Paṭhama *adj* first  
 Paṇṇa *n* leaf  
 Paṇṇarasa **3**, fifteen  
 Paṇṇāsati *f* fifty  
 Paṇḍita *m* wise man  
 Patati *v* falls  
 Pati *m* husband; master  
 Pati *v* fell down  
 Patti *f* infantry  
 Paduma *n* lotus  
 Panasa *m* jack-fruit  
 Pabbata *m* mountain  
 Pabbajati *v* becomes a monk;  
 renounces  
 Pabhū *m* overlord  
 Para *adj* other; latter  
 Parasuve *ind* day after  
 tomorrow  
 Parahīyo *ind* day before  
 yesterday  
 Paridahati *v* wears  
 Parisā *f* retinue; following  
 Pavisati *v* enters  
 Pavisitvā *abs* having entered  
 Pasu *m* beast  
 Passati *v* sees  
 Passanta *pr.p.* seeing; looking  
 at  
 Passitum *in* to see  
 Pahaṭa *p.p.* beaten  
 Paharati *v* beats  
 Paharitvā *abs* having beaten  
 Paharīyati *v* is beaten  
 Pahāya *abs* having left

Pāka *m* cooking; boiling  
 Pācayati *v* causes to cook  
 Pācāpayati *v* causes to cook  
 Pācāpeti *v* causes to cook  
 Pāceti *v* causes to cook  
 Pāṭhasālā *f* school  
 Pāṇi *m* hand  
 Pātetī *v* fells; makes to fall  
 Pātesī *v* felled  
 Pātum *in* to drink  
 Pāto *ind* in the morning  
 Pāda *m* foot; leg  
 Pāpa *n* sin  
 Pāpakārī *m* sinner; evil-doer  
 Pāleti *v* protects; governs  
 Pālesi *v* protected  
 Pāvīsi *v* entered  
 Pāsāṇa *m* stone; rock  
 Pitu *m* father  
 Pipāsā *f* thirst  
 Pivati *v* drinks  
 Pivatu *v* let him drink  
 Pivamāna *pr.p.* drinking  
 Pivitum *in* to drink  
 Pivitvā *abs* having drunk  
 Piṇḍhitvā *abs* having  
 donned  
 Pīṭha *n* chair  
 Pīta *p.p.* drunk  
 Pīta *adj* yellow  
 Pīḷita *p.p.* oppressed  
 Pīḷeti *v* oppresses  
 Pīḷesi *v* oppressed  
 Puñña *b* merit; fortune

**Puññavantu** *adj* fortunate;  
 meritorious  
**Putta** *m* son  
**Puna** *ind* again  
**Puppha** *n* flower  
**Pubba** *adj* former; eastern  
**Purato** *ind* in front  
**Purā** *ind* before; formerly  
**Purisa** *m* man  
**Pulina** *n* sand  
**Pūjā** *f* offering  
**Pūjeti** *v* offers; honours  
**Pūjesi** *v* respected; offered  
**Pūjetvā** *abs* having offered  
**Pokkharāṇī** *f* pond  
**Pharasu** *m* axe; hatchet  
**Phala** *n* fruit; nut  
**Phalavantu** *adj* fruitful

## B

---

**Battimsati** *f* thirty-two  
**Bandhati** *v* binds; ties  
**Bandhīyati** *v* is bound  
**Bandhu** *m* relation  
**Bandhumantu** *adj* one who  
 has relations  
**Bala** *n* power  
**Balavantu** *adj* powerful;  
 strong  
**Balī** *m* powerful  
**Bahu** *adj* many  
**Bahuka** *adj* many

**Bārānasī** *f* Benares (city)  
**Bāla** *adj* young; foolish  
**Bāhu** *m* arm  
**Buddha** *m* the Enlightened  
 One  
**Buddhi** *f* wisdom  
**Buddhimantu** *adj* wise  
**Bodhi** *m.f.* Bo-tree  
**Brāhmanī** *f* Brahman woman  
**Bhagavantu** *m* the Buddha;  
 the Exalted One; *adj* the  
 fortunate  
**Bhaginī** *f* sister  
**Bhañjati** *v* breaks  
**Bhaṇḍa** *n* goods  
**Bhattu** *m* husband; supporter  
**Bharyā** *f* wife  
**Bhavati** *v* is; becomes  
**Bhavatu** *v* let it be  
**Bhavitabba** *pt.p.* that should  
 happen  
**Bhāgī** *m* sharer  
**Bhājetvā** *abs* having divided  
**Bhātu** *m* brother  
**Bhānu** *m* sun  
**Bhānumantu** *m* sun  
**Bhāyati** *v* fears  
**Bhāyitvā** *abs* having feared  
**Bhāsati** *v* says  
**Bhāsīyati** *v* is told; is said  
**Bhikkhu** *m* Buddhist monk  
**Bhindati** *v* breaks  
**Bhinna** *p.p.* broken  
**Bhuñjati** *v* eats



## B

---

- Bhuñjanta** *pr.p.* eating  
**Bhuñjtabba** *pt.p.* that should be eaten  
**Bhuñjitum** *in* to eat  
**Bhuñjīyati** *v* is eaten  
**Bhutta** *p.p.* eaten  
**Bhūpati** *m* king  
**Bhūpāla** *m* king  
**Bhūmi** *f* earth; ground  
**Bhogī** *m* serpent  
**Bhojāpeti** *v* feeds  
**Bhottum** *in* to eat

## M

---

- Magga** *m* path  
**Majjhima** *adj* medium; central  
**Mañca** *m* bed  
**Mañjūsā** *f* box  
**Maṇi** *m* gem  
**Mata** *p.p.* dead  
**Mati** *f* wisdom  
**Mattaññū** *adj* temperate; one who knows the measure  
**Madhu** *n* honey  
**Manussa** *m* man; human being  
**Mayaṃ** = we  
**Mayhaṃ** = to me; my  
**Mayūra** *m* peacock  
**Maraṇa** *n* death  
**Marati** *v* dies

- Mahanta** *pr.p.* big; large; great  
**Mahallaka** *adj* elderly; old  
**Mahī** *f* earth; the river of that name  
**Mā** *ind* (do) not  
**Mātu** *f* mother  
**Mārāpeti** *v* causes to kill  
**Mārīta** *p.p.* killed  
**Mārīyati** *v* kills  
**Māreti** *v* kills  
**Māresi** *v* killed  
**Mālā** *f* garland  
**Mālī** *m* possessor of a garland  
**Māsa** *m* month  
**Miga** *m* deer; beast  
**Migī** *f* she-deer  
**Miṇāti** *v* measures  
**Mitta** *m* friend  
**Mutṭhi** *m* fist; hammer  
**Mudu** *adj* soft  
**Muni** *m* monk  
**Mūla** *n* root; money

## Y

- Ya 3**, which (relative)  
**Yatṭhi** *m.f.* stick; walking stick  
**Yattha** *ad* where; (relative)  
**Yadā** *ad* whenever  
**Yasavantu** *adj* famous  
**Yāgu** *f* rice; gruel  
**Yācaka** *m* beggar  
**Yācati** *v* begs  
**Yācanta** *pr.p.* begging

Yāci *v* begged  
Yāva *ind* as far as  
Yāva ... tāva *ind* until  
Yuvati *f* maiden  
Yojeti *v* harnesses; joins;  
composes

## R

---

Rakkhati *v* protects  
Rakkhatu *v* let him protect  
Rakkhitabba *pt.p.* that should  
be observed or protected  
Rakkhīyati *v* is protected  
Rajja *n* kingdom  
Rajju *f* rope  
Ratta *adj* red  
Ratti *f* night  
Ratha *m* chariot  
Ravi *m* sun  
Ravitvā *abs* having crowed  
Rassa *adj* short  
Rāsi *m* heap  
Rukkha *m* tree  
Rūpa *n* form; image  
Rodati *v* cries  
Rodanta *pr.p.* crying

## L

---

Lakkha *n* hundred thousand  
Laṅkā *f* (island of) Ceylon  
Latā *f* creeper  
Laddha *p.p.* got  
Laddhā *abs* having got

Laddhum *in* to get  
Labhati *v* gets; receives  
Labhitum *in* to get  
Likhati *v* writes  
Lekhaka *m* clerk  
Loka *m* world  
Locana *n* eye

## V

---

Vaṇita *p.p.* wounded  
Vaṇitamakāsi *v* wounded  
Vaḍḍhakī *m* carpenter  
Vattabba *pt.p.* that should be  
told  
Vattu *m* sayer  
Vattha *n* cloth  
Vatthu *n* base; site; ground  
Vadaññū *adj* charitable  
Vadati *v* says  
Vadana *n* face; mouth  
Vana *n* forest  
Vanitā *f* woman  
Vandati *v* bows down;  
worships  
Vandita *p.p.* worshipped  
Vanditabba *pt.p.* that should  
be worshipped  
Vandīyati *v* is worshipped  
Vapu *n* body  
Varāha *m* pig  
Vasati *v* dwells  
Vasanta *pr.p.* living

Vasu *n* wealth  
 Vasudhā *f* earth  
 Vassa *m.n.* year; rain  
 Vassati *v* rains  
 Valavā *f* mare  
 Vā *ind* or; either – or  
 Vācā *f* word  
 Vāṇija *m* merchant  
 Vānara *m* monkey  
 Vāpī *f* tank  
 Vāri *n* water  
 Vālukā *f* sand  
 Vikkiṇanta *pr.p.* selling  
 Vikkiṇāti *v* sells  
 Vikkiṇi *v* sold  
 Vikkiṇīyati *v* is sold  
 Vijju *f* lightning  
 Viññātu *m* knower  
 Viññu *m* wise man  
 Vitthata *p.p.* broad; wide  
 Vidū *m* wise man  
 Vidhāya *abs* having done or  
 commanded  
 Vinā *ind* except; without  
 Vinetu *m* instructor  
 Visikhā *f* street  
 Visuṃ *ind* severally;  
 separately  
 Viharanta *pr.p.* residing; living  
 Vihāra *m* monastery  
 Vīsati *f* twenty  
 Vīsatima *adj* twentieth  
 Vīhi *m* paddy  
 Vuṭṭhi *f* rain

Vutta *p.p.* said  
 Vuttha *p.p.* dwelt; lived  
 Vuddhi *f* increases; progress  
 Ve *ind* certainly  
 Vejja *m* doctor; physician  
 Veṇu *m* bamboo  
 Velu *m* bamboo  
 Vyādhi *m* sickness

## S

---

Sakim̐ *ad* once  
 Sakuṇa *m* bird  
 Sakuṇī *f* she-bird  
 Sakkoti *v* is able  
 Sakkharā *f* sugar; gravel  
 Sakhī *f* woman-friend  
 Sagga *m* heaven  
 Saṅgha *m* community  
 Sace *ind* if  
 Saṭṭhi *f* sixty  
 Sata *n* hundred  
 Satakoṭi *f* thousand million  
 Satama *adj* hundredth  
 Satalakkha *n* ten million  
 Satasahassa *n* hundred  
 thousand  
 Sati *f* memory  
 Satimantu *adj* mindful  
 Satta 3, seven  
 Sattadasa 3, seventeen  
 Sattati *f* seventy  
 Sattatiṃsati *f* thirty-seven  
 Sattama *adj* seventh

Sattamī *f* Locative  
 Sattarasa 3, seventeen  
 Sattavīsati *f* twenty-seven  
 Sattāsīti *f* eighty-seven  
 Sattu *m* enemy  
 Sattha *n* science; *m* caravan  
 Satthi *m.n.* thigh  
 Satthu *m* teacher; adviser  
 Sadā *ind* ever; always  
 Saddhim *ind* with  
 Sanikaṃ *ad* slowly  
 Santi *v* are  
 Santi *f* peace; relief  
 Santika *adj* near  
 Sannipatati *v* assembles  
 Sappi *n* ghee  
 Sabba *adj* all; every  
 Sabbattha *ad* everywhere  
 Sabbaññū *m* the Omniscient  
 One  
 Sabbadā *ad* ever; always  
 Sabhā *f* committee; society  
 Samaṃ *ad* equally; evenly  
 Sayati *v* sleeps  
 Sayanta *pr.p.* sleeping  
 Sayita *p.p.* slept  
 Sayi *v* slept  
 Sayitvā *abs* having slept  
 Sasī *m* moon  
 Sassu *f* mother-in-law  
 Saha *ind* with  
 Sahasā *ad* suddenly  
 Sahassa *n* thousand  
 Sā = she

Sākhā *f* branch  
 Sādhukaṃ *ad* well  
 Sāmī *m* master; lord  
 Sāyaṃ *ind* in the evening  
 Sārathī *m* charioteer  
 Sālā *f* hall  
 Sāvathī *f* city of that name  
 Sikkhāpada *n* precept  
 Sikhī *m* peacock  
 Sindhu *m* sea  
 Silā *f* stone  
 Sissa *m* student  
 Sīghaṃ *ad* quickly  
 Sīla *n* virtue; precept  
 Sīlavantu *adj* observant of  
 precepts; virtuous  
 Sīha *m* lion  
 Sīhī *f* lioness  
 Sukha *n* comfort  
 Sukhaṃ *ad* comfortably  
 Sukhī *m* receiver of comfort;  
 happy  
 Suṇāti *v* hears  
 Suta *p.p.* heard  
 Sutta *p.p.* slept  
 Sutvā *abs* having heard  
 Sunakha *m* dog  
 Surā *f* liquor; intoxicant  
 Suriya *m* sun  
 Surūpa *adj* handsome;  
 beautiful  
 Suvaṇṇa *n* gold  
 Suve *ind* tomorrow  
 Susāna *n* cemetery

Susu *m* young one

Seṭṭhī *m* millionaire

Seta *adj* white

Setu *m* bridge

Senā *f* army; multitude

So = he. (*Stem : ta*)

Sota *n* ear; stream

Sotabba *pt.p.* that should be  
heard

Sotu *m* hearer

Sopāṇa *n* stair

Solasa 3 sixteen

Hoti *v* is; becomes

Hotu *v* let it be

## H

---

Haṭa *p.p.* carried

Hata *p.p.* killed

Hattha *m* hand

Hatthinī *f* she-elephant

Hatthī *m* elephant

Hadaya *n* heart

Harati *v* carries

Haraṇīya *pt.p.* that should be  
carried

Haranta *pr.p.* carrying

Harāpeti *v* causes to carry

Hari *v* carried

Harita *p.p.* carried

Harituṃ *in* to carry

Harīyati *v* is carried

Hasati *v* laughs

Hasanta *pr.p.* laughing

Himavantu *m* the Himalayas

Hīyo *ind* yesterday

## ENGLISH – PALI

### A

---

Across **tiriyam**. ad  
Adorns **alaṅkaroti**. v.  
Adviser **satthu**. m.  
Afterwards **pacchā**. ad.  
Again **puna**. ind.  
Age **āyu**. n.  
All **sabba**. adj.  
Alms **dāna**. n.  
Always **sadā**; **sabbadā**. ad.  
And **ca**; **api**. ind.  
Anger **kodha**. m.  
Another **añña**; **apara**. adj.  
Arm **bāhu**. m.  
Army **senā**. f.  
Ascended **āruhi**. v.  
Ascends **āruhati**. v.  
Aside **ekamantaṃ**. ad.  
Assembles **sannipatati**. v.  
Ate **khādi**. v.  
Axe **pharasu**. m.

### B

---

Balance **tulā**. f.  
Bamboo **veṇu**; **velu**. m.  
Bank (of a river) **kūla**. n.  
Banner **ketu**. m.  
Base **vatthu**. n., **bhumi**. f.  
Bathed **nahāta**. p.p.

Bathing **nahāyanta**. pr.p.  
Beast **pasu**; **miga**. m.  
Beaten **pahaṭa**. p.p.  
Beats **paharati**. v.  
Beautiful **dassanīya**; **surūpa**.  
adj.  
Becomes **hoti**; **bhavati**. v.  
Becomes a monk **pabbajati**. v.  
Bed **mañca**. m. **sayana**. n.  
Been **bhūta**. p.p.  
Before **purā**; **purato**. ind.  
Begging **yācanta**. pr.p.  
Begs **yācati**. v.  
Begins **ārabhati**. v.  
Began **ārabhi**. v.  
Belly **kucchi**. m.f.  
Benares (city) **Bārānasī**. f.  
Between **antarā**. ind.  
Big **mahanta**. adj.  
Bird **sakuṇa**; **pakkhī**. m.  
Bitten **daṭṭha**. p.p.  
Black **kāla**. adj.  
Blue **nīla** adj.  
Boat **doni**. f.  
Body **vapu**. n., **kāya**. m.  
Boiled rice **odana**. m.n.,  
**bhatta**. n.  
Bone **aṭṭhi**. n.  
Bo-tree **bodhi**. m.f.  
Bow **dhanu**. n.



Box mañjūsā. f.  
 Boy dāraka; kumāra. m.  
 Brahman woman brāhmaṇī. f.  
 Branch sākḥā. f.  
 Breaks bhañjati. V.  
 Bridge setu. m.  
 Bringing āharanta. pr.p.  
 Broad vitthata. p.p.  
 Broken bhinna. p.p.  
 Brother bhātu. m.  
 Brought āhaṭa. p.p.  
 Brought āhari; ānesi. v.  
 Buddha Bhagavantu;  
 Buddha. m.  
 Buying kiṇanta. pr.p.  
 Buys kiṇāti. v.

## C

---

Carpenter vaddhakī. m.  
 Carried hari; nesi. v.  
 Carried haṭa; harita; nīta. p.p.  
 Carries harati; neti. v.  
 Carring haranta. pr.p.  
 Cash mūla. n.  
 Caste kula. n.  
 Cave guhā. f.  
 Causes to bathe nahāpeti. v.  
 Causes to bring āharāpeti. v.  
 Causes to carry harāpeti. v.  
 Causes to cook pācāpeti;  
 pāceti; pācayati. v.  
 Causes to cut chindāpeti. v.  
 Causes to do kārāpeti. v.

Causes to go gacchāpeti. v.  
 Causes to kill mārāpeti. v.  
 Causes to sit nisīdāpeti. v.  
 Causes to take gaṇhāpeti. v.  
 Cemetery susāna. n.  
 Certainly addhā; ve; ekantaṃ.  
 ind.  
 Ceylon Laṅkā. f.  
 Charitable vadaññū. adj.  
 Charioteer sārathī. m.  
 Charity dāna. n.  
 City nagara; pura. n.  
 Clerk lekhaka. m.  
 Climbed āruhi. v.  
 Climbs āruhati. v.  
 Coarse khara. adj.  
 Coconut nālikera. m.  
 Collects ocināti. v.  
 Colombo (city of)  
 Kolambanagara. n.  
 Come āgata. p.p.  
 Comes āgacchati.  
 Comfort sukha. n.  
 Comfortably sukama. ad.  
 Community saṅgha. m.  
 Constantly abhiṇhaṃ. ad.  
 Cook sūda. m.  
 Cooked pakka; pacita. p.p.  
 Cooked apaci; paci. v.  
 Cooking pacanta. pr.p.  
 Cooking pāka. (gerund). m.  
 Cooks pacati. v.  
 Corn dhañña. n.  
 Corn measure nāli. f.

Cow *gāvī*. f.  
Cow (of any kind) *dhenu*. f.  
Creeper *latā*. f.  
Cries *rodati*. v.  
Crossed *tiṇṇa*. p.p.  
Crow *kāka*. m.  
Crying *rodanta*. pr.p.  
Curd *dadhi*. n.  
Cut *chinna*. p.p.  
Cutter *chettu*. m.  
Cutting *chindanta*. pr.p.  
Cuts *chindati*. v.

## D

---

Daughter *dhītu*. g.  
Day *divasa*. m.  
Day after tomorrow *parasuve*.  
ind.  
Day before yesterday  
*parahīyo*. ind.  
Day time *divā*. ind.  
Dead *mata*. p.p.  
Death *maraṇa*. n.  
Decorates *alaṅkaroti*. v.  
Deep *gambhīra*. adj.  
Deer *miga*. m.  
Deity *deva*. m., *devatā*. f.  
Descended *otiṇṇa*. p.p.  
Descends *oruhati*; *otarati*. v.  
Did *kari*; *akari*. v.  
Dies *marati*; *kālaṃ karoti*. v.  
Digs *khaṇati*. v.

Direction *disā*. f.  
Doctor *vejja*. m.  
Doctrine *dhamma*. m.  
Doer *kattu*. m.  
Does *karoti*. v.  
Dog *sunakha*. m.  
Done *kata*. p.p.  
Doing *karonta*. pr.p.  
(Do) not *mā*. ind.  
Drags *ākaḍḍhati*. v.  
Drinking *pivamāna*. pr.p.  
Dropped *pātesi*. v.  
Drum *duṇḍubhi*. f.  
Dust *dhūli*. f.  
Dwarf *rassa*. adj.  
Dwells *vasati*. v.  
Dwelt *vuttha*. p.p.

## E

---

Ear *sota* n.  
Earth *vasudhā*; *bhūmi*; *mahī*. f.  
Eastern *pubba*. adj.  
Eaten *bhutta*; *khādita*. p.p.  
Eating *khādanta*;  
*bhuñjanta* .pr.p.  
Eat *khādati*; *bhuñjati*. v.  
Eczema *daddu*. f.  
Egg *aṇḍa*. n.  
Eight *aṭṭha*. 3.  
Eighteen *aṭṭhārasa*;  
*aṭṭhādasa*. 3  
Eighth *aṭṭhama*. adj.



Eighty **asīti**. f.  
 Eighty-eight **aṭṭhāsīti**. f.  
 Eighty-four **caturāsīti**. f.  
 Eighty-nine **ekūnanavuti**. f.  
 Eighty-one **ekāsīti**. f.  
 Eighty-six **chāsīti**. f.  
 Eighty-three **teasīti**. f.  
 Eighty-two **dvāsīti**; **dveasīti**. f.  
 Ejects **nīharati**. v.  
 Elderly **mahallaka**. adj.  
 Elephant **dantī**; **hatthī**; **karī**. m.  
 Eleven **ekādasa**. m.  
 Eleventh **ekādasama**. adj.  
 Enemy **ari**; **sattu**. m.  
 Enlightened One Buddha;  
**Bhagavantu**. m.  
 Enraged **kuddha**. p.p.  
 Enters **pavisati**. v.  
 Entered **pāvisi**. v.  
 Evening (in the) **sāyaṃ**. ind.  
 Ever **sadā**; **sabbadā**. ad.  
 Evenly **samaṃ**. ad.  
 Every **sabba**. adj.  
 Everywhere **sabbattha**. ind.  
 Evil-doer **pāpakārī**. m.  
 Exalted One **Bhagavantu**. m.  
 Eye **akkhi**; **nayana**; **locana**;  
**cakkhu**. n.

## **F**

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Face **vadana**; **mukha**. n.  
 Fame **kitti**. f.  
 Family **kula**. n.  
 Famous **yasavantu**. adj.  
 Farmer **kassaka**. m.  
 Father **pitu**. m.  
 Feeble **dubbala**. adj.  
 Feeds **bhojeti**; **bhojāpeti**. v.  
 Felled **pātesi**. v.  
 Fells **pātetī**. v.  
 Few **paritta**; **appaka**. adj.  
 Field **khetta**. n.  
 Fifth **pañcama**. adj.  
 Fifteen **pañnarasa**;  
**pañcadasa**. 3.  
 Fifty **paññāsā**; **paññāsā**;  
**paññāsati**. f.  
 Fifty-nine **ekūnasatṭhi**. f.  
 Fifty-one **ekapaññāsā**. f.  
 Finger **aṅguli**. f.  
 Fire **aggi**. m.  
 Firewood **dāru**. n.  
 First **paṭhama**. adj.  
 Five **pañca** m.  
 Flame **acci**. n.  
 Flies **udḍeti**. v.  
 Flower **puppha**. n.  
 Follows **anugacchati**. v.  
 Food **āhāra**. m., **bhojana**. n.  
 Foolish **bāla**. adj.  
 Foot **pāda**. m.  
 For a long time **ciraṃ**. ad.  
 Forest **vana**; **arañña**. n.,  
**aṭavi**. f.  
 Form **rūpa**. n.  
 Formerly **purā**. ind.  
 Fortunate **puññavantu**;  
**bhagavantu**. adj.

Forty *cattālīsati*; *cattārīsati*. f.  
 Forty-nine *ekūnapaññāsā*. f.  
 Forty-one *ekacattālīsati*. f.  
 Four *catu*. 3.  
 Fourteen *cuddasa*; *catuddasa*.  
 3.  
 Friend *mitta*. m.  
 From there *tato*. ind.  
 From where *kuto*. ind.  
 Fruit *phala*. n.  
 Fruitful *phalavantu*. adj.

## G

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Garland *mālā*. f.  
 Gathers *ocināti*. v.  
 Gave *dadi*; *adāsi*. v.  
 Gem *maṇi*. m.  
 Ghee *sappi*. n.  
 Girl *dārikā*; *kaññā*; *kumārī*;  
*kumārikā*. f.  
 Given *dinna*. p.p.  
 Giver *dātu*; *dāyaka*. m.  
 Gives *deti*; *dadāti*. f.  
 Giving *dadanta*. pr.p.  
 Goat *aja*. m.  
 God *deva*. m.  
 Goddess *devī*. f.  
 Goes *gacchati*. v.  
 Goes away *apagacchati*. v.  
 Goes out *nikkhamati*. v.  
 Going *gacchanta*;  
*gacchamāna*. pr.p.  
 Gold *suvaṇṇa*. n.

Gone *gata*. p.p.  
 Gone ashore *tiṇṇa*. p.p.  
 Got *laddha*. p.p.  
 Got out *nikkhanta*. p.p.  
 Grandson *nattu*. m.  
 Grass *tiṇa*. n.  
 Gravel *sakkharā*. f.  
 Ground *bhūmi*. f., *vatthu*. n.  
 Grove of Ispatana  
*Isipatanārāma*. m.  
 Gruel *yāgu*. f.

## H

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Hall *sālā*. f.  
 Hand *hattha*; *pāni*. m.  
 Handsome *dassanīya*; *surūpa*.  
 adj.  
 Happy *sukhī*. m.  
 Having awakened *uṭṭhāpetvā*.  
 abs.  
 Having born *nibbattitvā*. abs.  
 Having climbed *āruyha*. abs.  
 Having come *āgamma*. abs.  
 Having come out *nikkhamma*.  
 abs.  
 Having commanded *vidhāya*.  
 abs.  
 Having cooked *pacitvā*. abs.  
 Having crossed *taritvā*. abs.  
 Having crowed *ravitvā*. abs.  
 Having divided *bhājetvā*. abs.  
 Having done *katvā*; *vidhāya*.  
 abs.

Having donned **piḷandhitva**.  
 abs.  
 Having drunk **pivītvā**. abs.  
 Having eaten **bhuñjītvā**;  
**khādītvā**. abs.  
 Having got **laddhā**; **labhitvā**.  
 abs.  
 Having left **pahāya**. abs.  
 Having moved aside  
**apakkamma**. abs.  
 Having raised up **paggayha**;  
**ukkhīpitvā**. abs.  
 Having risen up **uṭṭhahītvā**.  
 abs.  
 Having slept **sayītvā**. abs.  
 Having stood **thatvā**. abs.  
 Having taken **ādāya**; **gaṇhitvā**  
 abs.  
 He **so**. (Stem **ta**).m.  
 Heap **rāsi**. m.  
 Heard **suta**. p.p.  
 Hearer **sotu**. m.  
 Hears **suṇāti**. v.  
 Heart **hadaya**. n.  
 Heaven **sagga**. m.  
 Hell **niraya**. m.  
 Hen **kukkuṭī**. f.  
 Here **idha**; **ettha**. ad.  
 Hermit **isi**; **tapassī**. m.  
 Hidden treasure **nidhi**. m.  
 Hides **niḷīyati**. v.  
 High **ucca**. adj.  
 Himalayas **Himavantu**. m.  
 Honey **madhu**. n.

Horse **assa**. m.  
 House **geha**. n.  
 Householder **gahapati**. m.  
 Human being **manussa**. m.  
 Hunger **khudā**. f.  
 Husband **pati**; **bhattu**. m.  
 How **kathaṃ**. ind.

## I

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I **aham**.  
 Iguana **godhā**. f.  
 Image **rūpa**. n.  
 Increase **vuddhi**. f.  
 Infantry **patti**. f.  
 Instructor **vinetū**; **satthu**. m.  
 In that way **tathā**. ind.  
 In front **purato**. ind.  
 In one place **ekattha**. ind.  
 Intelligent **buddhimantu**. adj.  
 In two ways **dvidhā**. ad.  
 Intoxicant **majja**. n., **surā**. f.  
 Is **hoti**; **bhavati**. v.  
 Is able **sakkoti**. v.  
 Is beaten **paharīyati**. v.  
 Is bought **kiṇīyati**. v.  
 Is brought **āharīyati**. v.  
 Is carried **harīyati**. v.  
 Is done **karīyati**. v.  
 Is drawn **ākāḍḍhīyati**. v.  
 Is eaten **bhuñjīyati**. v.  
 Is given **dīyati**. v.  
 Is killed **mārīyati**. v.  
 Island **dīpa**. m.

Is made *karīyati*. v.  
Is not *natthi*. v.  
Is ploughed *kasīyati*. v.  
Is preached *desīyati*. v.  
Is protected *rakkhīyati*. v.  
Is sold *vikkiṇīyati*. v.  
Is taken *gaṇhīyati*. v.  
Is tied *bandhīyati*. v.  
Is told *bhāsīyati*. v.  
Is worshipped *vandīyati*. v.  
Is washed *dhovīyati*. v.  
It *taṃ*. n.  
Itch *kacchu*. f.

## J

---

Jack (fruit) *panasa*. m.

## K

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Keeps *ṭhapeti*. v.  
Kept *ṭhapesi*. v.  
Killed *māresi*. v.  
Kills *hanati*; *māreti*. v.  
Kindled *jālesi*. v.  
Kindles *jāleti*. v.  
King *bhūpāla*; *bhūpati*. m.  
Knee *jāṇu*; *jaṇṇu*. m.  
Knot *gaṇṭhi*. m.  
Known *ñāta*. p.p.  
Knower *ñātu*. m.  
Knower of the meaning  
*atthaññū*. m.  
Knows *jānāti*. v.

## L

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Lamp *dīpa*; *padīpa*. m.  
Large *mahanta*. adj.  
Laughing *hasanta*. pr.p.  
Laughs *hasati*. v.  
Lead *tipu*. n.  
Leader *netu*; *adhipati*. m.  
Leads *neti*; *nayati*. v.  
Leaf *patta*; *paṇṇa*. n.  
Learns *ugganhāti*; *sikkhati*. v.  
Leg *pāda*. m.  
Leopard *dīpi*. m.  
Lepser *kuṭṭhī*. m.  
Let him conquer *jayatu*. v.  
Let him cook *pacatu*. v.  
Let him drink *pivatu*. v.  
Let him go *gacchatu*. v.  
Let him keep *ṭhabetu*. v.  
Let him protect *rakkhatu*. v.  
Let him say *bhāsatu*. v.  
Let him put in *pakkhipatu*. v.  
Let it be *bhavatu*; *hotu*. v.  
Light *āloka*. m.  
Lightning *vijju*. f.  
Lion *sīha*. m.  
Lioness *sīhī*. f.  
Liquor *surā*. f.  
Little *appaka*; *paritta*. adj.  
Lived *vuttha*. p.p.  
Living *vasanta*. pr.p.  
Long *dīgha*. adj.  
Looks at *oloketi*; *passati*. v.

Looking at **passanta**; **olokenta**.  
pr.p.  
Lord **adhipati**; **sāmī**. m.  
Lotus **paduma**. n.  
Low **nīca**. adj.

## M

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Maiden **yuvati**; **taruṇī**; **kumārī**.  
f.  
Man **nara**; **purisa**; **manussa**. m.  
Many **bahu**; **bahuka**. adj.  
Mare **valavā**. f.  
Market **āpaṇa**. m.  
Measures **miṇāti**. v.  
Medium **majjhima**. adj.  
Memory **sati**. f.  
Merchant **vāṇija**. m.  
Merit **puñña**. n.  
Meritorious **puññavantu**. adj.  
Milk **khīra**. n.  
Million **dasalakkha**. n.  
Millionaire **setṭhī**. m.  
Mind **citta**. n.  
Mindful **satimantu**. adj.  
Minister **mantī**. m.  
Monastery **vihāra**; **ārāma**. m.  
Money **mūla**. n.  
Monk **bhikkhu**; **muni**. m.  
Monkey **vānara**; **kapi**. m.  
Month **māsa**. m.  
Moon **canda**; **sasī**. m.  
Morning (in the) **pāto**. ind.  
Mother **ammā**; **mātu**. f.  
Mother-in-law **sassu**. f.

Mountain **giri**. m.  
Mouth **mukha**; **vadana**. n.  
Multitude **parisā**. f.

## N

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Near **santika**. adj.  
Neck **gīvā**. f.  
Night **ratti**. f.  
Nine **nava**. 3.  
Nineteen **ekūnavīsati**. f.  
Ninth **navama**. adj.  
Ninety **navuti**. f.  
Ninety-nine **ekūnasata**. n.  
Ninety-six **channavuti**. f.  
Nose **nāsā.n.**, **ghāṇa**. f.  
Not **na**. ind.  
Not seeing **apassanta**. pr.p.  
Now **idāni**. ind.

## O

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Observer of precepts **sīlavantu**.  
adj.  
Ocean **udadhi**; **jalanidhi**;  
**sindhu**. m.  
Of the high caste **kulavantu**.  
adj.  
Offered **pūjesi**. v.  
Offering **pūjā**. f.  
Offers **pūjeti**. v.  
Old **mahallaka**. adj.  
Omniscient **sabbaññū**. adj.



One **eka**. m.  
Once **sakim**; **ekakkhattam**. ad.  
One day **ekadā**. ad.  
One who has a following **gaṇī**.  
m.  
Oppressed **pīlesi**.v., **pīlita**. p.p.  
Oppresses **pīleti**. v.  
Or **vā**; **atha vā**. ind.  
Other **añña**; **apara**; **para**. adj.  
Over **upari**. ad.  
Over-lord **pabhū**. m.  
Ox **goṇa**. m.

## P

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Paddy **vīhi**. m.  
Palanquin **dolā**. f.  
Path **magga**. m.  
Patience **khanti**. f.  
Peacock **mayūra**; **sikhī**. m.  
Physician **vejja**. m.  
Pig **varāha**. m.  
Pit **āvāṭa**. m., **kāsu**. f.  
Place **thāna**. n.  
Plantain **kadalī**. f.  
Poet **kavi**. m.  
Pond **pokkharāṇī**. f.  
Possessor of eyes  
**cakkhumantu**. adj.  
Possessor of long life  
**dīghajīvī**. m.  
Possessor of garlands **mālī**. m.  
Possessor of an umbrella  
**chattī**. m.

Power **bala**. n.  
Powerful **balavantu**; **bali**. adj.  
Preached **desita**. p.p.  
Preached **desesi**. v.  
Preaches **deseti**. v.  
Preaching **desanā** f.  
Precept **sikkhāpada**. n.  
Progress **vuddhi**. f.  
Protects **pāleti**; **rakkhati**. v.  
Pulls **ākaddhati**. v.

## Q

---

Queen **devī**; **rājinī**. f.  
Quickly **sīgham**; **khippam**. ad.

## R

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Rain **vuṭṭhi**. f., **deva**. m.  
Rains **vassati**. v.  
Ran **dhāvi**. v.  
Rat **ākhu**. m.  
Reason **kāraṇa**. n.  
Received **laddha**. p.p.  
Reigns **rajjam karoti**. v.  
Relation **bandhu**. m.  
Remembering **anussaranta**.  
pr.p.  
Renounces **pabbajati**. v.  
Residing **vasanta**. pr.p.  
Respects **pūjeti**. v.  
Retinue **parisā**. f.  
Rice **taṇḍula**. n.

Rice (boiled) *odana*. m.n.,  
*bhatta*. n.  
Rice gruel *yāgu*. f.  
Rich *dhanavantu*. adj.  
Ripe *pakka*. p.p.  
Rises up *udeti*; *uḍḍeti*. v.  
River *gaṅgā*; *nadī*. f.  
Rock *sela*; *pāsāṇa*. m.  
Root *mūla*. n.  
Rope *rajju*. f.  
Rough *khara*. adj.  
Running *dhāvanta*. pr.p.  
Runs *dhāvati*. v.

## S

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Said *vutta*; *kathita*. p.p.  
Sand *pulina*. n., *vālukā*. f.  
Sat *nisinna*. p.p.  
Sat *nisīdi*. v.  
Sayer *vattu*. m.  
Says *vadati*; *bhāsati*; *katheti*. v.  
Scale *tulā*. f.  
School *pāṭhasālā*. f.  
Science *sattha*. n.  
Sea *sindhu*; *udadhi*. m.  
Sealing wax *jatu*. n.  
Seat *āsana*. n.  
Second *dutiya*. adj.  
Seeks *gavesati*. v.  
Seeing *passanta*. pr.p.  
Sees *passati*. v.  
Selling *vikkiṇanta*. pr.p.

Sells *vikkiṇātī*. v.  
Sends *peseti*. v.  
Separately *visuṃ*; *nānā*. ind.  
Serpent *ahi*; *dāthī*; *sappa*;  
*bhogī*. m.  
Seven *satta*. m.  
Seventeen *sattarasa*; *sattadasa*.  
m.  
Seventh *sattama*. adj.  
Seventy *sattati*. f.  
Seventy-nine *ekūṇāsīti*. f.  
Seventy-two *dvesattati*;  
*dvisattati*. f.  
Severally *visuṃ*. ind.  
Shade *chāyā*. f.  
Shadow *chāyā*. f.  
Shallow *uttāna*. adj.  
Shank *jaṅghā*. f.  
Sharer *bhāgī*. m.  
She *sā*. f.  
She-bird *sakuṇī*. f.  
She-crow *kākī*. f.  
She-deer *migī*. f.  
She-elephant *hatthinī*;  
*kaṇeru*. f.  
Ship *nāvā*. f.  
Shop *āpana*. m.  
Short *rassa*. adj.  
Shrine *cetiya*. n.  
Sickness *vyādhi*. m.  
Sin *pāpa*. n.  
Sinner *pāpakārī*. m.  
Sister *bhaginī*. f.  
Sitting *nisīdanta*. pr.p.

Sits **nisīdati**. v.  
 Six **cha**. 3.  
 Sixteen **soḷasa**. 3.  
 Sixteenth **soḷasama**. adj.  
 Sixth **chatṭha**. adj.  
 Sixty **saṭṭhi**. f.  
 Sixty-nine **ekūnasattati**. f.  
 Sixty-two **dvāsaṭṭhi**;  
**dvisaṭṭhi**. f.  
 Sky **ākāsa**. m.  
 Slave **dāsa**. m.  
 Slave woman **dāsī**. f.  
 Sleep **niddā**. f.  
 Sleeping **sayanta**. pr.p.  
 Sleeps **sayati**. v.  
 Slept **sutta**; **sayita**. p.p.  
 Slept **sayi**. v.  
 Slowly **sanikaṃ**. ad.  
 Small **khuddaka**. adj.  
 Society **sabhā**. f.  
 So evaṃ; **tathā**. ind.  
 So far **tāva**. ind.  
 Soft **mudu**. adj.  
 Sold **vikkiṇi**. v.  
 Some **eka**. (plur.) m.  
 Son **putta**. m.  
 Soon **sīghaṃ**; **khippaṃ**. ad.  
 Speech **kathā**. f.  
 Spoon **kaṭacchu**. m.  
 Stair **sopāṇa**. n.  
 Standing **tiṭṭhanta**. pr.p.  
 Stands **tiṭṭhati**. v.  
 Steals **coreti**. v.  
 Stick **yaṭṭhi**. m.f., **daṇḍa**. m.

Stole **coresi**. v.  
 Stone **silā**. f., **pāsāṇa**. m.  
 Stood **ṭhita**. p.p.  
 Stood **aṭṭhāsī**. v.  
 Street **visikhā**; **vīthi**. f.  
 Strength **bala**. n.  
 Strictly **dalhaṃ**. ad.  
 Strong **balavantu**. adj.  
 Student **sisṣa**. m.  
 Suddenly **sahasā**. ad.  
 Sugar **sakkharā**. f.  
 Sugar-cane **ucchu**. m.  
 Sun **suriya**; **ravi**; **bhānu**;  
**bhānumantu**. m.  
 Sword **asi**. m.

## T

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Takes **gaṇhāti**. v.  
 Tall **ucca**. adj.  
 Tank **vāpī**. f.  
 Teacher **garu**; **satthu**; **ācariya**.  
 m.  
 Tear **assu**. n.  
 Temperate **mattaññū** adj.  
 Ten **dasa**. 3.  
 Ten million **koṭi**. f.  
 Ten thousand **dasasahassa**. n.  
 Tenth **dasama**. adj.  
 That **ta**; **eta**. adj.  
 The other **itara**. adj.  
 Then **tadā**. ad.  
 Thence **tato**. ind.  
 There **tattha**; **tatra**; **tahim**. ad.



They **te**. m.  
 Thief **cora**. m.  
 Thigh **satthi**. m.n.  
 Thinks **cinteti**. v.  
 Thine **tava**; **tuyham**.  
 Third **tatiya**. adj.  
 Thirst **pipāsā**. f.  
 Thirteen **terasa**; **telasa**. m.  
 Thirteenth **terasama**. adj.  
 Thirty-nine **ekūnacattālisati**. f.  
 Thirty-three **tettiṃsati**. f.  
 Thirty-two **battiṃsati**;  
**dvattiṃsati**. f.  
 This **ima**; **eta**. adj.  
 This person **ayaṃ**. m.f.  
 This thing **idaṃ**. n.  
 Those things **tāni**. n.  
 Thou **tvam**.  
 Thought **cintesi**. v.  
 Thousand **sahassa**. n.  
 Thousand million **satakoṭi**. f.  
 Three **ti**. 3.  
 Three hundred **tisata**. n.  
 Thunderbolt **asani**. f.  
 Thus **evaṃ**. ind.  
 Tightly **dalham**. ad.  
 Till then **tāva**. ind.  
 To be born **nibbattitum**. in.  
 To bring **āharitum**. in.  
 To carry **haritum**. in.  
 To collect **ocinitum**. in.  
 To cook **pacitum**. in.  
 To-day **ajja**. ind.  
 To do **kātum**. in.

To drink **pivitum**; **pātum**. in.  
 To eat **bhottum**; **bhuñjitum**. in.  
 To gather **ocinitum**. in.  
 To get **laddhum**. **labhitum**. in.  
 Together **ekato**. ind.  
 To give **dātum**. in.  
 To go **gantum**. in.  
 Told **vutta**; **kathita**. p.p.  
 Told **kathesi**. v.  
 Tomorrow **suve**. ad.  
 Tongue **jivhā**. f.  
 Took **gaṇhi**.  
 To prepare **paṭiyādetum**. in.  
 To smell **ghāyitum**. in.  
 To surpass **atikkamitum**. in.  
 To take **gaṇhitum**. in.  
 Travelled **acari**. v.  
 Tree **rukkha**; **taru**. m.  
 Tries **ussahati**. v.  
 Trouble **dukkha**; **kasira**. n.  
 Tusker **dāthī**. m.  
 Twelve **dvādasa**. m.  
 Twelfth **dvādasama**. adj.  
 Twentieth **vīsati**. adj.  
 Twenty **vīsati**. f.  
 Twenty-eight **aṭṭhavīsati**. f.  
 Twenty-five **pañcavīsati**. f.  
 Twenty-four **catuvīsati**. f.  
 Twenty-nine **ekūnatīṃsati**. f.  
 Twenty-one **ekavīsati**. f.  
 Twenty-six **chabbīsati**. f.  
 Twenty-three **tevīsati**. f.  
 Twenty-two **bāvīsati**;  
**dvāvisati**. f.

Twice **dvikkhattuṃ**. ad.  
Two **dvi**. m.  
Two hundred **dvisati**. n.

## U

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Umbrella **chatta**. n.  
Unripe **āma**. adj.  
Up **upari**. ind.  
Us **amhe**.

## V

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Victor **jetu**. m.  
Village **gāma**. m.  
Virtue **sīla**. n.  
Virtuous **sīlavantu**; **guṇavantu**.  
adj.  
Vulgar **nīca**. adj.

## W

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Walked **acari**. v.  
Walking **caranta**. pr.p.  
Walking stick **yatṭhi**. f.  
Walks **carati**. v.  
Water **jala**; **udaka ambu**;  
**vāri**. n.  
Water-lily **uppala**. n.  
Water-pot **ghaṭa**. m.  
We **mayam**; **amhe**.  
Wealth **dhana**. n.

Weapon **āyudha**. n.  
Well **sādhukaṃ**. ad.  
Went **agacchi**; **gacchi**; **agami**;  
**gami**. v.  
Went back **paṭinivatti**. v.  
When **kadā**. ad.  
Whenever **yadā**. ad.  
Where **kattha**; **kuhiṃ**? ad.  
Wherever **yattha**. ad.  
Which **ya**. (relative). m.  
Which of the many **katama**. m.  
Which go **gamissati**;  
**gacchissati**. v.  
White **seta**. adj.  
Who **ko**? (Stem **ka**). m.  
Whose **kassa**?  
Why **kasmā**? ind.  
Wide **vitthata**. adj.  
Wife **bhariyā**. f.  
Wins **jināti**. v.  
Wisdom **nāna**. n., **mati**; **paññā**;  
**buddhi**. f.  
Wise **paññavantu**; **paṇḍita**. adj.  
Wise man **vidū**; **viññū**. m.  
With **saha**; **saddhiṃ**. ind.  
With difficulty **dukkhaṃ**. ad.  
With many relations  
**bandhumantu**. adj.  
Woman **itthī**; **nārī**; **vanitā**;  
**vadhū**. f.  
Woman friend **sakhī**. f.  
Word **vācā**. f.  
Work **kamma**; **kammanta**. n.  
World **loka**. m.

Worshipped **vandita**. p.p.  
Wounded **vaṇita**. p.p.  
Wounded **vaṇitam akāsi**. v.  
Writes **likhati**. v.  
Written **likhita**. p.p.

## Y

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Yellow **pīta**. p.p.  
Yes **āma**; **evam**. ind.  
Yesterday **hīyo**. ad.  
You **tumhe**.  
Young **taruṇa**; **bāla**; **dahara**. adj.  
Young one **susu**. m.  
Young woman **taruṇī**; **yuvati**. f.  
Your **tumhākaṃ**.

## Exercise 1

### TRANSLATE INTO ENGLISH

- |  |  |
|--|--|
| 1. Manussānaṃ.<br>To men / Of men.               | 13. Devā.<br>The deities / O Deities.        |
| 2. Purise.<br>Men/ on man.                       | 14. Candaṃ.<br>The moon.                     |
| 3. Hatthaṃ.<br>Hand.                             | 15. Gāmasmā.<br>From the village.            |
| 4. Pādampi.<br>On the foot.                      | 16. Goṇāya.<br>To the ox.                    |
| 5. Kāyena.<br>By body.                           | 17. Sīhānaṃ.<br>To the lions / Of the lions. |
| 6. Buddhesu.<br>In the Buddhas.                  | 18. Asso.<br>The horse.                      |
| 7. Dhammaṃ.<br>The Doctrine.                     | 19. Sakuṇa.<br>O Bird.                       |
| 8. Saṅghamhā.<br>From the Sangha                 | 20. Mañcasmin.<br>In the bed.                |
| 9. Suriye.<br>Suns / In the sun.                 |  |
| 10. Rukkhasa.<br>To the tree. / Of the tree.     |  |
| 11. Ākāseṇa.<br>By the sky.                      |  |
| 12. Bhūpālebhi.<br>By the kings/From the kings.. |  |

## TRANSLATE INTO PALI

1. The dogs.  
Sunakhā
2. Of the hand.  
Hatthassa
3. On the men.  
Manussesu
4. From the tree.  
Rukkā / Rukkhamhā / Rukkasmā
5. In the islands.  
Dīpesu
6. With the foot.  
Pādena
7. By the hands.  
Hatthehi / Hatthebhi
8. To the lion.  
Sīhāya / Sīhassa
9. Of the oxen.  
Goṇānaṃ
10. From the birds.  
Sakuṇehi / Sakuṇebhi
11. By the king.  
Bhūpālena
12. O deity.  
Deva
13. To the sun.  
Suriyāya / Suriyassa
14. In the sky.  
Ākāse / Ākāsamhi /  
Ākāsamim
15. Through the body.  
Kāyena
16. On the bed.  
Mañce / Mañcamhi / Mañcasmim
17. Of the moons.  
Candānaṃ
18. In the world.  
Loke / Lokamhi / Lokasmim
19. The monkey.  
Vānaro
20. Through the light.  
Ālokena

## Exercise 2

### TRANSLATE INTO ENGLISH

1. Purisassa goṇo.  
The ox of the man.
2. Manussānaṃ hatthā.  
The hands of the men.
3. Ākāsamhi sakuṇā.  
The birds in the sky
4. Buddhassa dhammo.  
The Doctrine of the Buddha.
5. Mañcesu manussā.  
The men in the beds.
6. Assānaṃ pādā.  
The feet of the horses.
7. Rukkhe sakuṇo.  
The bird in the tree. /The bird on the tree.
8. Pāsānaṃhi goṇo.  
The ox on the stone.
9. Lokasmiṃ manussā.  
Men in the world.
10. Bhūpālassa dīpā.  
The Islands of the King.
11. The body of the ox.  
Goṇassa kāyo

### TRANSLATE INTO PALI

1. The body of the ox.  
Goṇassa kāyo
2. The bird on the tree.  
Rukkhe sakuṇo
3. The island of the world.  
Lokamhi dīpo
4. With the feet of the man.  
Manussassa pādehi /  
pādesu
5. By the hand of the monkey.  
Vānarassa hatthena
6. Of the birds in the sky.  
Ākāsamhi sakuṇānaṃ
7. In the doctrine of the Buddha.  
Buddhassa Dhamme
8. The villages of the king.  
Bhūpālassa gāmā
9. The birds from the tree.  
Rukkhamhā sakuṇā
10. The horse on the path.  
Magge asso

Exercise 3  
TRANSLATE INTO ENGLISH

1. *Narā suriyaṃ passanti.*  
The men look at the sun.
2. *Gonā pāsāṇe tiṭṭhanti.*  
The oxen stand on the rock.
3. *Manusso gāme carati.*  
The man walks in the village.
4. *Sakuṇo rukkhe nisīdati.*  
The bird sits on the tree.
5. *Buddho dhammaṃ bhāsati.*  
The Buddha preaches the Dhamma.
6. *Ahaṃ dīpaṃ āharāmi.*  
I bring the lamp.
7. *Mayaṃ goṇe harāma.*  
We take away (carry) the oxen.
8. *Saṅgho gāmaṃ gacchati.*  
The Community (The Sangha) goes to the village.
9. *Tvaṃ sīhaṃ passasi.*  
You see the lion.
10. *Bhūpālā asse āruhanti.*  
The Kings ascend the horses.
11. *Devā ākāseṇa gacchanti.*  
The Deities go through the sky.

12. *Assā dīpesu dhāvanti.*  
The horses run in the Islands.
13. *Tvaṃ pādehi carasi.*  
You walk with the legs.
14. *Tumhe hatthehi haratha.*  
You carry with the hands.
15. *Mayaṃ loke vasāma.*  
We live in the world.
16. *Sunakhā vānarehi kilanti.*  
The dogs play with the monkeys.
17. *Puriso mañce sayati.*  
The man sleeps on the bed.
18. *Varāhā ajeḥi vasanti.*  
The pigs live with the goats.
19. *Sīhā sakuṇe hananti.*  
The lions kill the birds.
20. *Sunakhā gāme caranti.*  
The dogs walk in the village.

## TRANSLATE INTO PALI

1. The horse stands on the rock.  
*Asso pāsāṇe tiṭṭhati.*



2. The goats walk in the village.  
Ajā gāme caranti.
3. You see the sun.  
Tvam suriyam passasi.
4. The moon rises in the sky.  
Cando ākāse udeti.
5. The men sleep in beds.  
Manussā mañcesu sayanti.
6. The oxen run from the lion.  
Goṇā sīhamhā dhāvanti.
7. People live in the world.  
Manussā loke vasanti.
8. Thou bringest a lamp.  
Tvam dīpaṃ āharasi.
9. We live in an island.  
Mayaṃ dīpe vasāma .
10. Thou art a king.  
Tvam bhūpālo bhvasi.
11. You see the bird on the tree.  
Tvam rukkhe sakuṇam passasi.
12. The monkey plays with the pig.  
Vānaro sūkarena saddhiṃ kīlati.
13. The king kills a lion.  
Bhūpālo sīhaṃ hanati.

14. The deity walks in the sky.  
Devo ākāse carati.
15. Trees are in the island.  
Rukkhā dīpe bhavnti.
16. He carries the lamp.  
So dīpaṃ harati.
17. We see the body of the man.  
Mayaṃ narassa kāyaṃ passāma.
18. We eat with the hands.  
Mayaṃ hatthehi buñjāma.

#### Exercise 4

### TRANSLATE INTO ENGLISH

1. Puttā dhammaṃ uggaṇhanti.  
The sons learn the Doctrine.
2. Sīho miḡaṃ māreti.  
The lion kills the deer.
3. Vāñijassa putto goṇe vikkiṇāti.  
The son of the merchant sells the oxen.
4. Mayaṃ vāñijamhā mañce kiṇāma.  
We buy the beds from the merchant.
5. Lekhako mittena magge gacchati.  
The clerk goes on the road with the friend.
6. Dāsā mittānaṃ sunakhe haranti.  
The slaves (carry) take away the dogs to the friend.

7. **Kassako goṇe kiṇāti.**  
The farmer buys the oxen.
8. **Kākā ākāse uḍḍenti.**  
The crows fly in the sky.
9. **Vāṇijā Buddhassa dhammaṃ suṇanti.**  
The merchants listen to the Doctrine of the Buddha.
10. **Corā mayūre<sup>1</sup> corenti.**  
The robbers steal the peacocks.
11. **Ahaṃ Buddhaṃ pūjemi.**  
I honour the Buddha.
12. **Tvaṃ dīpaṃ jālehi.**  
You kindle the lamp.
13. **Dāso goṇaṃ pīleti.**  
The slave oppresses the ox.
14. **Tumhe magge kassakaṃ oloketha.**  
You look at the farmer on the road.
15. **Mayaṃ dhammaṃ jānāma.**  
We know the Doctrine.

### **TRANSLATE INTO PALI**

1. The robber steals an ox.  
**Coro goṇaṃ coreti.**
2. The clerk's son buys a horse.  
**Lekhakassa putto assaṃ kiṇāti.**

3. Merchants sell lamps.  
Vāṇijā padīpe vikkiṇanti.
4. He knows the friend's son.  
So mittassa puttam jānāti.
5. Boys learn in the village.  
Dārakā gāme uggaṇhanti.
6. Peacocks are on the road.  
Mayūrā magge bhavanti.
7. The slave lights a lamp.  
Dāso padīpaṃ jāleti.
8. Lions kill deer.  
Sīhā mige hananti.
9. The king governs the island.  
Bhūpālo dīpaṃ pāleti.
10. Birds fly in the sky.  
Sakuṇā ākāse uḍḍenti.
11. We see the sons of the merchant.  
Mayaṃ vāṇijassa putte passāma.
12. Look at the hands of the man.  
Manussassa hatthe olokehi.
13. You hear the doctrine of the Buddha.  
Tvam Bhuddhassa Dhammaṃ suṇāsi.
14. They respect (or make offerings to) the community.  
Te Saṅghaṃ pūjenti.
15. The monkey teases (or oppresses) the birds.  
Vānaro sakuṇe pīleti.

## Exercise 5

### TRANSLATE INTO ENGLISH

1. **Muni dhammaṃ bhāsati.**  
The monk (says) preaches the Dhamma.
2. **Gahapatayo vīhiṃ miṇanti.**  
The householders measure the paddy.
3. **Ahi adhipatino hattaṃ ḍasati.**  
The serpent bites the hand of the lord.
4. **Isi pāṇinā maṇiṃ gaṇhāti.**  
The Sage takes the gem with the hand.
5. **Dīpayo girimhi vasanti.**  
The leopards live in the mountain.
6. **Ari asinā patiṃ paḥarati.**  
The enemy beats the husband with the sword.
7. **Kavayo dīpamhi nidhiṃ khaṇanti.**  
The poets dig the hidden treasure in the Island.
8. **Tvaṃ atithīnaṃ āhāraṃ desi.**  
You give the food to the guests.
9. **Tumhe udadhimhi kiḷatha.**  
You play in the ocean.
10. **Vyādhayo loke manusse piḷenti.**  
The sicknesses oppress the men in the world.

11. **Kaṇi ahino kucchiṃ paharati.**  
The monkey hits the belly of the serpent.
12. **Kavino muṭṭhimhi maṇayo bhavanti.**  
There are gems in the fist of the poet.
13. **Ravi girimhā udeti.**  
The Sun rises from the mountain.
14. **Ahaṃ vīhīnaṃ rāsīṃ passāmi.**  
I see the heap of paddy.
15. **Mayaṃ gāme āhiṇḍāma.**  
We wander in the village.

### TRANSLATE INTO PALI

1. Leopards kill deer.  
**Dīpī mige mārenti.**
2. The sage comes from the mountain.  
**Muni girimhā āgacchati.**
3. There is a sword in the enemy's hand.  
**Arino hatthe asi bhavati.**
4. There are gems in the householder's fist.  
**Gahapatino muṭṭhimhi maṇayo bhavanti.**
5. We give food to the guest.  
**Mayaṃ atithiṃ āhāraṃ dema.**
6. The farmer's sons measure a heap of paddy.  
**Kassakassa puttā vīhīnaṃ rāsīṃ miṇanti.**
7. The serpent gets food from the poet.  
**Ahi kavimhā āhāraṃ labhati.**

8. The monks kindle a fire.  
Muni aggiṃ jāleti.
9. The householder gets a gem from the leader.  
Gahapati adhipatinā maṇiṃ labhati.
10. The monkeys on the tree strike the leopard.  
Rukkamhi kapayo dīpiṃ paharanti.
11. The leader strikes the enemy with a sword.  
Adhipati asinā ariṃ paharati.
12. The sages look at the sun.  
Munayo raviṃ olokenti.
13. We get paddy from the husband.  
Mayaṃ patimhā vīhiṃ labhāma.
14. The sickness oppresses the sons of the guest.  
Vyādhi atithino puttam pīleti.
15. I see the sun upon the sea.  
Ahaṃ udadhimhi suriyaṃ passāmi.

### Exercise 6

### TRANSLATE INTO ENGLISH

1. Munayo mañcesu nisīdiṃsu.  
The monks sat on the beds.
2. Ahaṃ dīpamhi acarim.  
I walked in the Island.
3. Corā gahapatino nidhiṃ coresuṃ.  
The robbers stole the hidden treasure of the householder.
4. Mayaṃ bhūpatino asim olokayimha.  
We saw the sword of the King.

5. Tvaṃ atithino odanaṃ adado.  
You gave the food to the guest.
6. Adhipati vāṇijamhā maṇayo kiṇi.  
The lord bought the gems from the merchants.
7. Pati kassakaṃ vīhīṃ yāci.  
The husband begged paddy from the farmer.
8. Isayo kavīnaṃ dhammaṃ desesum.  
The sages preached the Doctrine to the poets.
9. Kapayo girimhā rukkhaṃ dhāviṃsu.  
The monkeys ran to the tree from the mountain.
10. Vāṇijā udadhimhi gacchiṃsu.  
The merchants went on the ocean.
11. Mayaṃ maggena gāmaṃ gacchimha.  
We went to the village by the road.
12. Dīpi kapiṃ māresi.  
The leopard killed the monkey.
13. Tumhe patino padīpe gaṇhittha.  
You took the husband's lamp.
14. Ahaṃ Buddhassa pāde pūjesiṃ.  
I honour the feet of the Buddha.
15. Kavayo kapīnaṃ odanaṃ dadīṃsu.  
The poets gave the rice to the monkeys.
16. Arayo asī ānesum.  
The enemies brought the swords.
17. Ahi kapino pāṇiṃ ḍasi.  
The serpent bit the hand of the monkey.
18. Mayaṃ girimhā candaṃ passimha.  
We saw the moon from the mountain.



19. Tumble munīnaṃ āhāraṃ adadittha.  
You gave the food to the monks.
20. Bhūpati nidhaya pālesi.  
The King governed the hidden treasures.

## TRANSLATE INTO PALI

1. The slave struck the enemy with a sword.  
Dāso asinā ariṃ pahari.
2. We got food from the householder.  
Mayaṃ gahapatimhā āhāraṃ alabhimha.
3. He carried a monkey to the mountain.  
So kapiṃ giriṃ hari.
4. The merchants went to the village by the road.  
Vāṇijā maggena gāmaṃ agamiṃsu.
5. Birds flew to the sky from the tree.  
Sakuṇā rukkhahā ākāsaṃ uḍḍesu.
6. The thieves stole the gems of the king.  
Corā bhūpālassa maṇayo coresuṃ.
7. I gave food to the sages.  
Ahaṃ isīnaṃ āhāraṃ adadiṃ.
8. The sons of the poet heard the doctrine from the monk.  
Kavino puttā munimhā Dhammaṃ suṇiṃsu.
9. I saw the leopard on the road.  
Ahaṃ magge dīpiṃ apassiṃ.
10. The lion killed the deer on the rock.  
Sīho pāsāṇe migaṃ māresi.
11. They saw the mountain on the island.  
Te dīpamhi giriṃ passiṃsu.

12. The boy went to the sea.  
Kumāro udadhiṃ gacchi.
13. The dogs ran to the village.  
Sunakhā gāmaṃ dhāvimsu.
14. The merchant bought a horse from the leader.  
Vāṇijo adhipatimhā assaṃ kiṇi.
15. The guest brought a gem in (his) fist.  
Atithi muṭṭhimhi maṇiṃ ānesi.
16. The monkey caught the serpent by (its) belly.  
Kapi kucchinā ahiṃ gaṇhi.
17. The householder slept on a bed.  
Gahapati mañce sayi.
18. We dwelt in an island.  
Mayaṃ dīpe vasimha.
19. The boy struck the monkey with (his) hands.  
Kumāro hatthehi kapiṃ pahari.
20. I saw the king's sword.  
Ahaṃ bhūpatino asiṃ apassiṃ.

### Exercise 7

#### TRANSLATE INTO ENGLISH

1. Ahaṃ mayhaṃ puttassa assaṃ adadiṃ.  
I gave the horse to my son.
2. Tvaṃ amhākaṃ gāmā āgacchasi.  
You come from our village.
3. Mayaṃ tava hatthe passāma.  
We see your hands.

4. Mama puttā girim āruhiṃsu.  
My sons climbed the mountain.
5. Tumhākaṃ sunakhā magge sayiṃsu.  
Your dogs slept on the road.
6. Amhaṃ mittā coraṃ asinā pahariṃsu.  
Our friends hit the robber with the sword.
7. Tumhaṃ dāsā arīnaṃ asse hariṃsu.  
Your slaves carried the horses to the enemies.
8. Coro mama puttassa maṇayo coresi.  
The robber stole the gems of my son.
9. Isayo mayhaṃ gehe na vaṣiṃsu.  
The sages did not live in my house.
10. Kavi tava puttānaṃ dhammaṃ desesi.  
The poet preached the Doctrine to your sons.
11. Amhesu kodho natthi.  
There is no anger in us.
12. Tumhe vāṇijassa mayūre kiṇittha.  
You bought the peacocks of the merchants.
13. Mayaṃ bhūpatino mige vikkiṇimha.  
We sold the deer of the King.
14. Gahapatino putto maṃ pahari.  
The son of the householder hit me.
15. Adhipatino dāsā mama goṇe pahariṃsu.  
The slaves of the lord hit my oxen.
16. Ahaṃ tumhākaṃ vīhī na gaṇhiṃ.  
I did not take your paddy.

17. **Dīpī gāmamhā na dhāvi.**  
The leopards did not run from the village.
18. **Tumhe ahayo na māretha.**  
(You) Do not kill the serpents.
19. **Mayaṃ atithīnaṃ odanaṃ pacimha.**  
We cooked the rice for the guests.
20. **Kapayo maṃ āhāraṃ yācimsu.**  
The monkeys beg me (for) food.

### TRANSLATE INTO PALI

1. I sold my gems to a merchant.  
**Ahaṃ vāñijaya mama maṇiṃ vikkiṇiṃ.**
2. We gave our oxen to the slaves.  
**Mayaṃ amhākaṃ goṇe dāsānaṃ adadimha.**
3. You bought a sword from me.  
**Tvaṃ mayā asiṃ kiṇo.**
4. (You) don't beat monkeys with your hands.  
**Tavaṃ tumhehi hatthena kapiṃ na paharasi.**
5. The leader brought a lion from the mountain.  
**Adhipati girimhā sīhaṃ ānesi.**
6. The monk preached the doctrine to you.  
**Muni tuyhaṃ Dhammaṃ desesi.**
7. We gave food to the serpents.  
**Mayaṃ ahīnaṃ āhāraṃ adadimha.**
8. The slaves of the householder carried our paddy.  
**Gahapatino dāsā amhaṃ vīhiṃ harimṣu.**

9. You did not go to the sea.  
Tvam udadhiṃ na agamo.
10. There are no gems in my fist.  
Mayhaṃ muṭṭhimhi maṇyo natthi.
11. The poet's son struck the dog with a stick.  
Kavino putto yaṭṭhinā sunakhaṃ pahari.
12. Our sons learnt from the sage.  
Amhākaṃ puttā isimhā uggaṇhiṃsu.
13. Your monkey fell down from a tree.  
Tuyhaṃ kapi rukkhamhā paṭī.
14. My dog went with me to the house.  
Mayhaṃ sunakho mayā saddhiṃ gehaṃ agacchi.
15. A serpent bit my son's hand.  
Ahi mayhaṃ puttassa hatthaṃ ḍasi.
16. The leopard killed a bull on the road.  
Dīpi magge goṇaṃ māresi.
17. My friends looked at the lions.  
Mayhaṃ mittā sīhe olokayiṃsu.
18. We did not see the king's sword.  
Mayaṃ bhūpatino asiṃ na passimha.
19. I did not go to the deer.  
Ahaṃ migaṃ na gacchim.
20. Thou buyest a peacock from the poet.  
Tvam kavinā mayūraṃ kiṇāsi.

## Exercise 8

### TRANSLATE INTO ENGLISH

1. **Mantī hatthinam āruhissati.**  
The minister will climb the elephant.
2. **Mayam setthinō geham gamissāma.**  
We will go to the house of the millionaire.
3. **Tvam sāmīno puttassa kapiṃ dadissasi.**  
You will give the monkey to the son of the lord.
4. **Gaṇīno sukhīno bhavissanti.**  
Those who have the followers will be happy.
5. **Amhākaṃ sāmīno dīghajīvīno na bhavanti.**  
Our lords are not the possessors of long life.
6. **Pāpakārī yaṭṭhinā bhogīṃ māresi.**  
The evil doer killed the serpent with the stick.
7. **Mama puttā setthinō gāme vasissanti.**  
My sons will live in the village of the millionaire.
8. **Kuṭṭhī sārathīno pādam yaṭṭhinā pahari.**  
The leper hit the foot of the charioteer with the stick.
9. **Sikhī chattimhā bhāyissati.**  
Peacock will fear (will be afraid of) the possessor of an umbrella.
10. **Sārathī asse gāmamhā harissati.**  
The charioteer will carry the horses from the village.
11. **Tumhe mālihi sasiṇam olokessatha.**  
You will look at the moon with those who have the garlands.
12. **Balī dāṭhīno kāyaṃ chindissati.**  
The powerful man will cut the body of the tusker.

13. Amhākaṃ mantino balino abhaviṃsu.  
Our ministers were powerful men.
14. Setṭhino mālino passissanti.  
The millionaires will see those who have garlands.
15. Mayaṃ gehe odanaṃ bhuñjissāma.  
We eat the rice in the house.

### TRANSLATE INTO PALI

1. Our lord went to the minister.  
Amhākaṃ sāmī mantiṃ agamāsi.
2. The millionaire will be the possessor of a long life.  
Setṭhī dīghajīvī bahavissati.
3. Evil-doers will not become receivers of comfort.  
Pāpakārī sukhino na bhavissanti.
4. The tusker will strike the leper.  
Dāṭhī kuṭṭhiṃ paharissati.
5. The minister will get a peacock from the lord.  
Mantī sāmimhā sikhim labhissati.
6. The charioteer will buy horses for the minister.  
Sārathī mantino asse kiṇissati.
7. My peacocks will live on the mountain.  
Mayhaṃ sikhino girimhi vasissanti.
8. The serpents will bite the powerful.  
Ahayo baliṃ ḍasissati.
9. The lord's sons will see the lions of the millionaire.  
Sāmīno puttā setṭhino sīhe passissanti.
10. We will buy a deer from the guest.  
Mayaṃ atithimhā migaṃ kiṇissāmi.

11. The elephant killed a man with (its) feet.  
Hatthī pādehi naraṃ māresi.
12. You will not be a millionaire.  
Tvam seṭṭhī na bhavissasi.
13. The king's sons will eat with the ministers.  
Bhūpatino puttā mantīhi saddhim bhujjissanti.
14. The monkeys will not fall from the tree.  
Kapayo rukkhahā na patissanti.
15. I will not carry the elephant of the charioteer.  
Ahaṃ sārathino hatthiṃ na harissāmi.

### Exercise 9

### TRANSLATE INTO ENGLISH

1. Bandhavo susūhi saddhiṃ amhākaṃ gehaṃ āgamissanti.  
The relatives will come to our house with the young ones.
2. Sattu pharasunā tava taravo chindissati.  
The enemy will cut your trees with an axe.
3. Garu mayhaṃ susūnaṃ ucchavo adadi.  
The teacher gave sugar canes to my young ones.
4. Bhikkhavo nattārānaṃ dhammaṃ desessanti.  
The monks will preach the Doctrine to the grandsons.
5. Tvam bandhunā saha sindhuṃ gamissasi.  
You will go to the sea with the relative.
6. Assā ca goṇā ca gāme āhiṇḍissanti.  
The horses and oxen will wander in the village.
7. Tumhe pasavo vā pakkhī vā na māressatha.  
You do not kill the beasts or the birds.



8. **Mayaṃ netārehi saha sathhāraṃ pūjessāma.**  
We will respect the teacher with the leaders.
9. **Bhātā velunā pakkhiṃ māresi.**  
The brother killed the bird with the bamboo.
10. **Amhākaṃ pitaro sattūnaṃ ketavo āhariṃsu.**  
Our fathers brought the flags of the enemies.
11. **Jetā dātāraṃ bāhunā pahari.**  
The winner hit the giver with the hand.
12. **Sathhā amhākaṃ netā bhavissati.**  
The teacher will be our leader.
13. **Mayaṃ pitarā saddhiṃ velavo āharissāma.**  
We will bring the bamboos with the father.
14. **Ahino ākhavo bhuñjanti.**  
The serpents eat rats.
15. **Mama sattavo setumhi nisīdiṃsu.**  
My enemies sat on the bridge.
16. **Amhaṃ bhātaro ca pitaro ca sindhuṃ gacchiṃsu.**  
Our brothers and fathers went to the sea.
17. **Ahaṃ mama bhātārā saha sikhino vikkiṇissāmi.**  
I will sell peacocks with my brother.
18. **Susavo kaṭacchunā odanaṃ āhariṃsu.**  
The young ones brought rice with the spoon.
19. **Gāmaṃ gantā tarūsu ketavo passissati.**  
The goer to the village will see the flags on the trees.
20. **Setuṃ kattā gāmamhā velavo āhari.**  
The builder of the bridge brought the bamboos from the village.

## TRANSLATE INTO PALI

1. I shall cut bamboos with my axe.  
Ahaṃ mayhaṃ pharasunā velavo chindissāmi.
2. The teachers will look at the winner.  
Garavo jetāraṃ olokessanti.
3. They carried sugar-canes for the elephants.  
Te hatthīnaṃ ucchavo hariṃsu.
4. Hearers will come to the monks.  
Sotāro bhikkhū āgamissanti.
5. Leopards and lions do not live in villages.  
Dīpayo ca sīhā ca gāme na vasanti.
6. I went to see the adviser with my brother.  
Ahaṃ mayhaṃ bhātaraṃ saddhiṃ satthāraṃ dassanāya agacchīṃ.
7. Our fathers and brothers were merchants.  
Amhākaṃ pitaro ca bhātaro ca vāṇijā ahesuṃ (bhaviṃsu).
8. My brother's son killed a bird with a stick.  
Mayhaṃ bhātuno putto yaṭṭhinā sakuṇaṃ māresi.
9. Our relations will buy peacocks and birds.  
Amhākaṃ nātayo sikhino ca pakkhino ca kiṇissanti.
10. Monkeys and deer live on the mountain.  
Kapayo ca migo ca pabbate vasanti.
11. He struck my grandson's arm.  
So mayhaṃ nattuṇo bāhuṃ pahari.
12. Enemies will carry (away) our leader's banner.  
Sattavo amhākaṃ netuno ketuṃ harissanti.
13. Builders of the bridges<sup>1</sup> bought bamboos from the lord.  
Setuṃ kattāro sāmimhā velū kiṇiṃsu.

14. Rats will fear from the serpents.

Ākhavo ahīhi bhāyissanti.

15. I gave rice to my relation.

Ahaṃ mama bandhuno odanaṃ adadiṃ.

16. The giver brought (some) rice with a spoon.

Dātā kaṭacchunā odanaṃ āhari.

17. My father's beasts were on the rock.

Mayhaṃ pituno pasavo pāsāṇe abhaviṃsu.

18. Our brothers and grandsons will not buy elephants.

Amhākaṃ bhātaro ca nattāro ca karino na kiṇissanti.

19. The teacher's son will buy a horse or an ox.

Garuno putto assaṃ vā goṇaṃ vā kiṇissati.

20. My brother or his son will bring a monkey for the young ones.

Mayhaṃ bhātā vā tassa putto vā bālakānaṃ kapiṃ ānessati.

## Exercise 10

### TRANSLATE INTO ENGLISH

1. Bhagavā ajja sotārānaṃ dhammaṃ desessati.  
Today the Buddha will preach the Doctrine to the listeners.
2. Bhikkhavo bhagavantaṃ vandiṃsu.  
The monks worshipped the Buddha.
3. Cakkhumanto sadā bhānumantaṃ passanti.  
The possessors of eyes will see the sun always.
4. Tadā balavanto velūhi arī pahariṃsu.  
Then the powerful men hit the enemies with the bamboos.
5. Kadā tumhe dhanavantaṃ passissatha?  
When will you see the rich one?

6. *Suve mayam silavante vandissāma.*  
Tomorrow we will worship the virtuous.
7. *Bhagavanto sabbaññuno bhavanti.*  
The Exalted ones are omniscient.
8. *Viduno kulavato geham gacchimsu.*  
The wise men went to the house of the man of high caste (aristocrat).
9. *Himavati kapayo ca pakkhino ca isayo ca vasimsu.*  
Monkeys, the birds and the sages lived on the Himalayas.
10. *Puññavato nattā buddhimā bhavi*  
The grandson of the meritorious man was wise.
11. *Kulavataṃ bhātaro dhanavanto na bhavimsu.*  
The brothers of the high caste person were not rich.
12. *Ahaṃ Himavantamhi phalavante rukkhe passim.*  
I saw the fruitful trees in the Himalayas.
13. *Purā mayam Himavantaṃ gacchimha.*  
In the past we went to the Himalayas.
14. *Hīyo sāyaṃ bandhumanto yasavataṃ gāmaṃ gacchimsu.*  
Yesterday evening, the possessors of relatives went to the village of the famous man.
15. *Viññuno pacchā pabhuno gehe vasissanti.*  
Afterwards the wise men will live in the house of the over-lord.

### **TRANSLATE INTO PALI**

1. Sons of the wealthy are not always wise.  
*Dhanavato puttā sadā paññāvanto na bhavanti.*
2. One who has relations does not fear enemies.  
*Bandhavā sattūhi na bhāyati.*

3. The brothers of the virtuous will bow down to the Exalted One.  
Sīlavato bhātaro Buddhaṃ namassanti.
4. Your grandsons are not intelligent.  
Tuyhaṃ nattāro buddhimanto na bhavanti.
5. Tomorrow the wise men will preach to the men of high caste.  
Suve paññāvanto kulavantānaṃ desissanti.
6. Today the rich will go to a mountain in the Himalayas.  
Ajja dhanavā himavante giriṃ gamissati.
7. There are fruitful trees, lions and leopards in the garden of the rich man.  
Dhanavantassa uyyāne phalavanto rukkhā ca sīhā ca dīpayo ca bhavanti.
8. When will the famous men come to our village?  
Kadā yasavanto manussā amhākaṃ gāmaṃ āgamissanti?
9. The sons of the powerful will always be famous.  
Balavato puttā sadā yasavanto bhavisanti.
10. Once, the wise man's brother struck the virtuous man.  
Ekadā buddhimato bhātā sīlavaṃ pahari.
11. Formerly I lived in the house of the over-lord.  
Purā ahaṃ pabhuno gehe avasiṃ.
12. Yesterday there were elephants and horses in the garden.  
Hīyo hatthino ca assā ca uyyāne bhaviṃsu.
13. Now the man of high caste will buy a lion and a deer.  
Idāni kulavā sīhaṃ ca miḡaṃ ca kiṇissati.
14. Our fathers were mindful.  
Amhākaṃ pitaro satimanto abhaviṃsu.
15. Once we saw the sun from the rich man's garden.  
Ekadā mayaṃ dhanavato uyyānamhā suriyaṃ apassiṃha.

**Exercise 11**  
**TRANSLATE INTO ENGLISH**

1. Vanitāyo nāvāhi gaṅgāyaṃ gacchantu.  
Let the women go (sail) in the river in a ship.
2. Tvaṃ sālāyaṃ kaññānaṃ odanaṃ pacāhi.  
You cook the rice for the women in the hall.
3. Sace tumhe nahāyissatha, ahaṃ pi nahāyissāmi.  
If you will bathe, I also will bathe.
4. Yadi so sabhāyaṃ katheyya, ahaṃ pi katheyyāmi.  
If he would speak at the meeting, I also would speak.
5. Laṅkāya bhūpatino senāyo jayantu.  
May the armies of the King of Lanka win.
6. Devatā vasudhāyaṃ manusse rakkhantu.  
May the deities protect the men on earth.
7. Sace te vālukaṃ āhareyyuṃ ahaṃ (taṃ) kiṇissāmi.  
If they would bring the sand, I will buy it.
8. Tumhe dārikāya hatthe mālāṃ ṭhapetha.  
You may keep the garland on the hand of the girl.
9. Sālāya chāyā vasudhāya patati.  
The shadow of the hall falls on earth.
10. Corā mañjūsāyo guhaṃ hariṃsu.  
The robbers carried caskets to the cave.
11. Kaññāyo godhaṃ sakkharāhi pahariṃsu.  
The girls beat the iguana with gravels.
12. Hatthī soṇḍāya taruno sākhaṃ chindi.  
The elephant broke the branch of the tree with the trunk.

13. Sace mayam guhāyam sayeyyāma pasavo no haneyyum.  
If we would sleep in the cave, the beasts would kill us.
14. Tumhe mittehi saha suram mā pivatha.  
You do not drink liquor with the friends.
15. Mayam parisāya saddhim odanam bhujjissāma.  
We will eat rice with the retinue.
16. Bhānumato pabhā sindhumhi bhavatu.  
Let the light of the sun be over the sea.
17. Dārikā kaññāya nāsāyam sakkharam pakkhipi.  
The girl put gravel in the nose of the maiden.
18. Tumhe parisāhi saddhim mama katham sunātha.  
You listen to my speech with the retinue.
19. Amhākam ammā dolāya gāmaṃ agacchi.  
Our mother went to the village by the palanquin.
20. Sace tvam valavam kiṇeyyāsi, aham assam kiṇissāmi.  
If you would sell the mare, I will buy the horse.

## TRANSLATE INTO PALI

1. The robber carried the box to the cave.  
Coro mañjusaṃ guhaṃ hari.
2. Go to your village with your mothers.  
Tumhākaṃ Mātūhi saddhim Tumhākaṃ gāmaṃ gacchatha.
3. Let the women go along the river in a ship.  
Vanitāyo nāvāya gaṅgāyaṃ gacchantu.
4. If he buys a deer, I will sell my mare.  
So migam kiṇeyya aham mayham valavam vikkiṇissāmi.

5. We heard the speech of the girl at the meeting.  
Mayaṃ kumāriyā katham sabbhāyaṃ sunimha.
6. We utter words with our tongues.  
Mayaṃ jivhāhi vācāyo bhanāma.
7. Do not strike the iguana with pebbles.  
Godhaṃ sakkharehi mā pahara.
8. May my following be victorious in the island of Lanka.  
Mayhaṃ anugāmikā laṅkāyaṃ vijitāvī bhavantu.
9. May our offerings be to the wise.  
Amhākaṃ pūjāyo buddhimantānaṃ bhavantu.
10. Adorn the maiden's neck with a garland.  
Kumārikāya gīvaṃ mālāya alaṅkarohi.
11. The shadow of the creeper falls on the earth.  
Latāya chāyā bhūmiyaṃ patati.
12. The woman brought a scale from the hall.  
Vanitā sālāya tulaṃ ānesi.
13. Do not drink liquor with girls and boys.  
Kaññāhi ca bālakehi ca saddhiṃ suraṃ mā pivatha.
14. If you will cook rice I will give food to the woman.  
Sace tvaṃ odanaṃ paceyyāsi ahaṃ vanitāya āhāraṃ  
dadissāmi.
15. May the deities protect our sons and grandsons.  
Devatāyo amhakaṃ putte ca nattaro ca rakkhantu.
16. The girls brought sand from the street.  
Kaññāyo visikhāya vālukaṃ ānesuṃ.
17. My following cut the branches of the tree.  
Mayhaṃ anugāmikā rukkhassa sākḥāyo chindiṃsu.



18. Let the elephant bring a stone to the street.  
Dāthī visikhāya pāsānaṃ ānetu.
19. The beasts will kill him if he will sit in the cave.  
Sace so guhāyaṃ nisīdissati pasavo taṃ māressanti.
20. There are gems in the maiden's box.  
Kumārikāya mañjūsāyaṃ maṇayo bhavanti.

## Exercise 12

### TRANSLATE INTO ENGLISH

1. Brāhmaṇī kumāriyā saddhiṃ nadiyaṃ nahātvā gehaṃ agami.  
The Brahmana woman having bathed in the river with the damsel went home.
2. Nāriyo odanaṃ pacitvā bhuñjitvā kukkuṭīnam pi adaṃsu.  
The women having cooked rice and eaten, gave (it) to the hens too.
3. Kumāriyo sakhīhi saha vāpiṃ gantvā nahāyissanti.  
Damsels having gone to the tank with woman- friends will bathe.
4. Rājinī dīpā nikkhamma nāvāya gamissati.  
The queen having gone from of the island will go (sail) by a ship.
5. Vānarī itthiyo passitvā taruṃ āruyha nisīdi.  
The she-monkey having seen the women, climbed the tree and sat (on it).
6. Taruṇī hatthehi sākhaṃ ādāya ākaḍḍhi.  
The young woman having taken the Branch by the hands pulled (it).
7. Tumhe vāpiṃ taritvā aṭaviṃ pavisatha.  
You having crossed over the tank, enter the forest.

8. **Dīpayo aṭavīsu thatvā migī māretvā khādanti.**  
The leopards having being (stood) in the forests killed the female deer and eat (them).
9. **Yuvatīnaṃ pitaro aṭaviyā āgama bhujitvā sayiṃsu.**  
The fathers of the young women having come from the forest and having eaten slept.
10. **Hatthinī pokkharāṇiṃ oruyha nahātvā kadaliyo khādi.**  
The she-elephant having descended to the pond and having bathed ate bananas.
11. **Sīhī migiṃ māretvā susūnaṃ dadissati.**  
The lioness having killed a female deer will give to young ones.
12. **Gāviyo bhūmiyaṃ sayitvā uṭṭhahitvā aṭaviṃ pavisiṃsu.**  
The cows having slept on the ground and having risen, entered the forest.
13. **Mama mātulānī puttassa dundubhiṃ ānessati.**  
My aunt will bring a drum for the son.
14. **Sakuṇī mahiyaṃ āhiṇḍitvā āhāraṃ labhati.**  
The she- bird having wandered on the ground gets food.
15. **Kākī taruno sākāsu nisīditvā ravitvā ākāsaṃ uḍḍessanti.**  
She-crows having sat on the branches of the tree and having crowed will fly to the sky.

## TRANSLATE INTO PALI

1. Having killed a deer in the forest the lioness ate it.  
**Sīhī vane migāṃ hantvā taṃ khādi.**
2. Having gone to the village the brahman woman bought a hen yesterday.  
**Brāhmaṇi gāmaṃ gantvā hīyo kukkuṭiṃ kiṇi.**

3. The damsels went to the tank, and having bathed and played there, came home.  
Kaññāyo vāpiṃ gantvā tasmim̐ nahātvā, kīlitvā ca gehaṃ āgamimsu.
4. The she-monkey, having climbed the tree, sat on a branch.  
Makkaṭī rukkhaṃ āruhitvā sākhāyaṃ nisīdi.
5. The brothers of the girl, having played and bathed, ate rice.  
Kumārikāya bhātaro kīlitva ca nahātvā ca odanaṃ bhuñjimsu.
6. Sisters of the boys, having bought garlands, adorned the neck of the queen.  
Bālakānaṃ bhaginiyo mālāyo kiṇitvā deviyā gīvaṃ alaṅkarimsu.
7. Having crossed the river, the she-elephant ate plantain (trees) in the garden of a woman.  
Hatthinī gaṅgaṃ taritvā vanitāya uyyāne kadaliyo (taravo) khādi.
8. Having brought a boat, our sisters will cross the tank and enter the forest.  
Amhākaṃ bhaginiyo doṇiṃ ānetvā vāpiṃ taritvā vanaṃ pavisissanti.
9. Having cooked rice for the father, the maiden went to the pond with her (female) friends.  
Kumārikā pituno odanaṃ pacitvā sakhiyā saha pokkharāṇiṃ agamāsi.
10. Having come from the wood, the damsel's father fell on the ground.  
Aṭaviyā āgamma karññāya pitā bhūmiyaṃ pati.
11. The cows and oxen of the millionaire, having drunk from the tank, entered the forest.  
Seṭṭhino gāviyo ca goṇā ca vāpiyā pivitvā vanaṃ pavisimsu.
12. Having bought a drum, the woman's sister gave (it) to her friend.  
Vanitāya bhaginī dundubhiṃ kiṇitvā tassā mittassa adāsi.

13. Having gone to the forest along the river, our brothers killed a lioness.  
Anugaṅgaṃ vanaṃ gantvā amhākaṃ bhātaro sīhiṃ māresuṃ.
14. The queen, having come to the king's tank, bathed there with her retinue and walked in the garden.  
Devī bhūpatino vāpiṃ āgama tattha nahātvā parisāya saddiṃ uyyāne acari.
15. The she-crow, having sat on the branch slept there after crowing.  
Kāki sākhāyaṃ nisiditvā pacchā ravitvā tattha sayi.

### Exercise 13

#### TRANSLATE INTO ENGLISH

1. Dāsiyā mātā dhenuṃ rajjuyā bandhitvā ānesi.  
The mother of the female slave having tied the cow with the rope brought (it).
2. Mayhaṃ mātulānī yāguṃ pacitvā dhītarānaṃ dadissati.  
My aunt having cooked the rice gruel will give to daughters.
3. Kaṇeruyo aṭaviyaṃ āhiṇḍitvā tattha kāsūsu patiṃsu.  
She-elephants having wandered in the forest fell into the pits there.
4. Dhanavatiyā sassu idha āgama bhikkhū vandissati.  
The mother-in-law of the rich woman having come here will worship the monks.
5. Rājiniyā dhītaro ārāmaṃ gantvā sathāraṃ mālāhi pūjesuṃ.  
The daughters of the queen having gone to the monastery offered the teacher with garlands.
6. Kaññānaṃ pitaro dhītarānaṃ vuddhiṃ icchanti.  
The fathers of the girls wish the progress of the daughters.

7. **Kuto tvaṃ dhenuyo kiṇissasi?**  
Where will you buy the cows from?
8. **Kattha tava bhaginiyo nahāyitvā pacitvā bhuñjiṃsu?**  
Where did your sisters eat having bathed and cooked?
9. **Te gehassa ca rukkhassa ca antarā kīlīṃsu.**  
They played between the house and the tree.
10. **Nāriyā duhitaro gehassa anto mañcesu sayissanti.**  
The daughters of the woman will sleep on the beds inside the house.
11. **Dhītuyā jaṅghāyaṃ daddu atthi.**  
There is an eczema on the shank of the daughter.
12. **Yuvatī mālā pilandhitvā sassuyā gehaṃ gamissati.**  
The maiden having donned the garland will go to the house of the mother in-law.
13. **Ambhākaṃ mātarānaṃ gāviyo sabbattha caritvā bhuñjitvā sāyaṃ ekattha sannipatanti.**  
Our mothers' cows having wandered everywhere and having eaten, gather together in the evening.
14. **Dhanavatiyā nattāro magge tiriyaṃ dhāvitvā ataviṃ pavisitvā nilīyiṃsu.**  
The grandsons of the rich woman having run across the road entered the forest and hid (themselves).
15. **Asani rukkhassa upari patitvā sākhā chinditvā taruṃ māresi.**  
The thunderbolt having fallen on the tree, broke the branch and killed the tree.

## TRANSLATE INTO PALI

1. The girl's mother gave a garland to the damsel.  
**Kumārikāya mātā taruṇiyā mālāṃ adāsi.**

2. Having tied the cows with ropes the woman dragged (them) to the forest.  
Dhenuyo rajjūhi bandhitvā vanitā (tāyo) vanaṃ ākaḍḍhesi.
3. Having wandered everywhere in the island, the damsel's sister came home and ate (some) food.  
Dīpe sabbattha āhinditvā taruṇiyā bhaginī gehaṃ āgantvā (thokaṃ) āhāraṃ bhuñji.
4. Where does your mother's sister live?  
Kattha tuyhaṃ mātuyā bhaginī jīvati?
5. My sister's daughters live in one place.  
Mayhaṃ bhaginiyā dhītarō ekasmiṃ ṭhāne jīvanti.
6. When will they come to the river?  
Kadā te nadiṃ āgamissanti?
7. The queen's mother-in-law came here yesterday and went back to-day.  
Devīyā sassu hīyo idha āgantvā ajja paccāgami.
8. Having bathed in the tank, the daughters of the rich woman walked across the garden.  
Dhanavantiyā dhītarō vāpiyaṃ nahātvā uyyāne tiriyaṃ āhindimsu.
9. Our aunts will cook<sup>3</sup> rice-gruel and drink it with women friends.  
Amhākaṃ mātulāniyo yāguṃ pacitvā sakhīhi saddhiṃ taṃ pivissanti.
10. The cows of the mother-in-law walk between the rock and the trees.  
Sassuyā dhenuyo pāsāṇassa ca rukkhānaṃ ca antare vicaranti.
11. When will your mothers and daughters go to the garden and hear the words of the Buddha?  
Kadā tuyhaṃ mātaro ca dhītarō ca uyyānaṃ gantvā Buddhassa vacanaṃ suṇissaanti?
12. From where did you bring the elephant?  
Kuto tvaṃ hatthiṃ anesi?
13. Sons of the queen went along the river to a forest and there fell in a pit.  
Rājīniyā puttā anunadiṃ vanaṃ gantvā tattha āvāṭe patiṃsu.

14. There is itch on the hand of the sister.  
Bhaginiyā hatthe kacchu atthi.
15. The thunder-bolt fell on a rock and broke it into two.  
Asani pāsāṅssa upari pativā taṃ dvidhā bhijji.

### Exercise 14

## TRANSLATE INTO ENGLISH

1. Dhanavanto bhātarānaṃ dhanaṃ dātuṃ na icchanti.  
Rich people do not wish to give wealth to the brothers.
2. Dānaṃ datvā sīlaṃ rakkhitvā sagge nibbattituṃ sakkonti.  
Having given alms and having observed the virtues (people) are able to be born in heaven.
3. Kumārī alātaṃ ānetvā bhataṃ pacituṃ aggiṃ jālessati.  
The girl having brought the firebrand to cook rice will kindle the fire.
4. Nāriyo nagarā nikkhamma udakaṃ pātuṃ vāpiyā kūlaṃ gacchimsu.  
The women having gone out of the city went to the bank of the tank to drink water.
5. Nattāro araṇṇā phalāni āharitvā khādituṃ ārabhimsu.  
Grandsons having brought the fruits from the forest began to eat.
6. Sīlavā isi dhammaṃ desetūṃ pīthe nisīdi.  
The virtuous sage sat on the chair to preach the Dhamma.
7. Coro āyudhena paharitvā mama pituno aṅguḷiṃ chindi.  
Having attacked with the weapon the thief cut the finger of my father.
8. Yuvatiyo padumāni ocinituṃ nadiṃ gantvā kūle nisīdiṃsu.  
Young women having gone to the river to collect the lotuses sat on the bank.
9. Mayaṃ chātāni ādāya susānaṃ gantvā pupphāni ocinissāma.  
We taking the umbrellas and having gone to the cemetery will collect the flowers.



10. **Kaññā vatthaṃ ānetuṃ āpaṇaṃ gamissati.**  
The girl will go to the market to bring a cloth.
11. **Tumhe vanaṃ gantvā gāvinaṃ dātuṃ paṇṇāni āharatha.**  
Having gone to the forest, you bring the leaves to give the cows.
12. **Mayaṃ locanehi rūpāni passitvā sukhaṃ dukkhaṃ ca labhāma.**  
We having seen the forms with the eyes receive the comfort and the troubles.
13. **Tvaṃ sotena sunituṃ ghāṇeṇa ghāyituṃ ca sakkosi.**  
You are able to hear with the ear and to smell with the nose.
14. **Kukkuṭiyā aṇḍāni rukkhassa mūle santi.**  
There are eggs of the hen at the foot of the tree.
15. **Viduno amataṃ labhitvā maraṇaṃ na bhāyanti.**  
The wise having received ambrosia, do not fear death.
16. **Manussā cittena cintetvā puññāni karissanti.**  
People having thought with the mind will do merits.
17. **Tumhe dhammaṃ sotuṃ āramaṃ gantvā puline nisīdatha.**  
Having gone to the monastery to hear the Dhamma you sit on the sand.
18. **Dhanavanto suvaṇṇaṃ datvā nāṇaṃ laddhuṃ na sakkonti.**  
Rich men are not able to receive knowledge having given gold.
19. **Dārako chattaṃ gaṇhituṃ<sup>332</sup> sopāṇaṃ āruhi.**  
The boy climbed the stair to take the umbrella.
20. **Mama bhaginī puññaṃ labhituṃ sīlaṃ rakkhissati.**  
My sister will observe the virtues to receive merit.

## TRANSLATE INTO PALI

1. The boys went to the foot of the tree to eat fruits.  
**Bālakā phalāni khādituṃ rukkhassa mūlaṃ agamiṃsu.**



2. The maiden climbed the tree to gather flowers.  
Yuvatī pupphāni ocinitum rukkhaṃ āruhi.
3. I went into the house to bring an umbrella and a cloth.  
Ahaṃ chattaṃ ca vatthaṃ ca ānetum gehaṃ agamiṃ.
4. The girl asked for a firebrand to make a fire.  
Kumārikā aggim̐ jāletuṃ alātaṃ yāci.
5. We are able to see objects (= forms) with our eyes.  
Mayaṃ ambhākaṃ cakkhūhi rūpāni passituṃ sakkoma.
6. You smell with your nose and hear with your ears.  
Tvam̐ tava ghānena ghāysi, tuyhaṃ sotehi suṇāsi.
7. Having gone to hear the doctrine, they sat on the sand.  
Dhammaṃ sotuṃ gantvā te vālukāyaṃ nisīdiṃsu.
8. People are not able to purchase wisdom with (their) gold.  
Manussā (tesaṃ) suvaṇṇena ñānaṃ kiṇituṃ na sakkonti.
9. Having divided<sup>1</sup> his wealth the rich man gave (them) to his sons and daughters.  
Dhanavā tassa dhanam̐ bhājetvā tassa puttānaṃ dhīterānaṃ ca adadi.
10. The maidens went out of the city (in order) to bathe in the river.  
Yuvatiyo gaṅgāyaṃ nahāyituṃ nagaramhā bahi agamiṃsu.
11. There were umbrellas in the hands of the women on the road.  
Magge vanitānaṃ hatthesu chattaṇi ahesuṃ.
12. Having struck her with a weapon, the enemy wounded<sup>2</sup> the hand of my mother-in-law.  
Āyudhena taṃ paharitvā ari mayhaṃ sassuyā hatthaṃ vaṇitaṃ akāsi.
13. Having gone to the garden they brought flowers and fruits for the boys.  
Te uyyānaṃ gantvā bālakānaṃ pupphāni ca phalāni ca ānesuṃ.

14. He will go to the forest in order to bring leaves and grass for the cows.  
So dhenūnaṃ pañṇāni ca tiṇāni ca ānetuṃ vanaṃ gamissati.
15. The girls and boys brought lotuses from the pond (in order) to offer to the shrine.  
Bālikāyo ca bālakā ca cetiyaṃ pūjetuṃ pokkharaniyā padumāni ānesuṃ.
16. Having bathed in the tank, our sisters and brothers came home to eat and sleep.  
Amhākaṃ bhaginiyo ca bhātaro ca vāpiyaṃ nahātva bhuñjituṃ ca sayituṃ ca gehaṃ āgamiṃsu.
17. Having seen a leopard the boy ran across the garden and crossed<sup>3</sup> the river.  
Dārako dīpiṃ disvā uyyāne tiriyaṃ dhāvitvā nadiṃ tari.
18. You get merit through charity and virtue.  
Tvam dānena ca sīlena ca puññaṃ labhasi.
19. Having grazed (eaten grass) in the cemetery, my aunt's cows went to the tank in order to drink water.  
Susāne tiṇaṃ khādītvā mayhaṃ mātulāniyā dhenuyo udakaṃ pivituṃ vāpiṃ agamiṃsu.
20. The maidens bought flowers in order to make<sup>22</sup> garlands for (their) sisters.  
Yuvatiyo (tāsaṃ) bhaginīnaṃ mālāyo kātuṃ pupphāni kiṇiṃsu.

## Exercise 15

### TRANSLATE INTO ENGLISH

1. Mayaṃ gāvīyā khīraṃ, khīramhā dadhiṃ, dadhimhā sappiṇ ca labhāma.  
We receive milk from the cows, curd from milk and ghee from curd.

2. **Mātā dhītuṃ akhīsu assūni disvā (tassā) vadanaṃ vāriṇā dhovi.**  
Mother having seen the tears in the eyes of the daughter washed her face with water.
3. **Kasmā tvaṃ ajja vāpiṃ gantvā puna nadiṃ gantuṃ icchasi?**  
Why do you having gone to the tank today, again like to go to the river?
4. **Kathaṃ tava bhātaro nadiyā padumāni ocinitvā āharissanti?**  
How do your brothers will bring the lotuses, having collected (them) from the river?
5. **Addhā te dhanūni ādāya vanaṃ pavisitvā miḡaṃ māretvā ānessanti.**  
They will certainly, having taken the bows, entering the forest kill a deer and bring it.
6. **Ambhākaṃ pitaro tadā vanamhā madhuṃ āharitvā dadhiṇā saha bhuñjīmsu.**  
Our father having then brought honey from the forest ate it, with curd.
7. **Mayaṃ suve tumhehi vinā araññaṃ gantvā dārūni bhañjissāma.**  
Tomorrow having gone to the forest without you we will break the fire woods.
8. **Kumārā sīghaṃ dhāvītvā vāpiyaṃ kīlitvā sanikaṃ gehāni agamiṃsu.**  
The boys having run quickly played in the tank and slowly came home.
9. **Tumhe khīraṃ pivituṃ icchatha, athavā dadhiṃ bhuñjituṃ?**  
Do you like to drink milk or to eat curd?
10. **Yāva mayhaṃ pitā nahāyissati tāva ahaṃ idha tiṭṭhāmi.**  
Until my father will bathe, I stand here.
11. **Yathā bhūpati ānāpeti tathā tvaṃ kātuṃ icchasi?**  
Do you like to do as the King orders?

12. Āma, ahaṃ bhūpatino vacanaṃ atikkamituṃ nasakkomi.  
Yes, I am not able to surpass the word of the King.

### TRANSLATE INTO PALI

1. Do you like to drink milk or to eat curd?  
Kiṃ tvaṃ khīraṃ pivituṃ vā dadhiṃ bhuñjituṃ vā icchasi?
2. First I will drink gruel and then eat curd with honey.  
Ahaṃ paṭhamaṃ yāguṃ pivissāmi atha madhunā saha  
dadhiṃ bhuñjissāmi.
3. Go quickly to the market to bring some ghee.  
Sappiṃ ānetuṃ sīghaṃ āpaṇaṃ gaccha.
4. Having bathed in the sea why do you like to go again there now?  
Udadhimhi nahātvā kasmā tvaṃ idāmi tattha gantuṃ icchasi?
5. Do you know how our fathers gathered honey from the forests?  
Kiṃ tvaṃ jānāsi kathaṃ amhākaṃ pitaro aṭavimhā madhuṃ  
ociniṃsūti?
6. I will stay on the river bank till you cross the river and come back.  
Yāva tvaṃ nadiṃ taritvā paccāgāmissasi tāva ahaṃ nadiyā  
tīre nivattissāmi.
7. My mother-in-law went to the city without her retinue and  
returned with a sister.  
Mayhaṃ sassū parisāya vinā nagaraṃ gantvā bhaginiyā  
saddhiṃ paccāgami.
8. The millionaire fell on (his) knees before the king and bowed  
down at his feet.  
Seṭṭhī bhūpatino purato jānūhi patitvā tassa pāde namassi.
9. Is your horse able to run fast?  
Kim tuyhaṃ asso sīghaṃ dhāvituṃ sakkoti?
10. Yes, certainly it will run fast.  
Āma, addhā so sīghaṃ dhāvissati.

1. Having gone to the forest, with bows in hands, our brothers killed an elephant and cut its tusks.  
Amhākaṃ bhātaro hatthehi dhanuyo gahetvā vanaṃ gantvā dāṭhiṃ māretvā dāṭhāyo chindimsu.
12. Why does your father walk slowly on the sand?  
Kasmā tuyhaṃ pitā sanikaṃ vālukāyaṃ āhindaṭi?

## Exercise 16

### TRANSLATE INTO ENGLISH

1. Sabbesaṃ nattāro paññavanto na bhavanti.  
Grandsons of all are not wise.
2. Sabbā itthiyo vāpiyaṃ nahātvā padumāni pilandhitvā āgacchimsu.  
All women having bathed in the tank and donned lotuses and came.
3. Añño vāñijo sabbāṃ dhanāṃ yācakānaṃ datvā gehaṃ pahāya pabbaji.  
Another merchant having given all the wealth to the beggars left the household life and became a monk.
4. Mātā ubhayāsaṃ pi dhītarānaṃ vatthāni kiṇitvā dadissati.  
The mother having bought cloths will give them to both daughters.
5. Ko nadiyā vāpiyā ca antarā dhenuṃ harati?  
Who does carry the cow between the river and the tank?
6. Kassa putto dakkhiṇaṃ disaṃ gantvā vīhiṃ āharissati?  
Whose son will bring the paddy having gone to the southern direction?
7. Ye pāpāni karonti te niraye nibbattitvā dukkhaṃ labhissanti.  
Whosoever commits sins, will receive pain having born in hell.
8. Kāsaṃ dhītaro vanamhā dārūni āharitvā odanaṃ pacissanti?  
Whose daughters will cook rice having brought the firewoods from the forest?

9. **Katarena maggena so puriso nagaraṃ gantvā bhaṇḍāni kiṇi?**  
Along which path did that man having gone to the city buy the goods.
10. **Itarā dārikā vanitāya hatthā pupphāni gahetvā cetiyaṃ pūjesi.**  
Other /girl /having taken flowers from the hand of the woman offered (them to) the shrine.
11. **Paresaṃ dhanaṃ dhaññaṃ vā gaṇhituṃ mā cintetha.**  
Do not think to take either wealth or the grain of others.
12. **Aparo aññissaṃ vāpiyaṃ nahātvā pubbāya disāya nagaraṃ pāvīsi.**  
Another having bathed in another tank entered the city from the eastern direction.

### TRANSLATE INTO PALI

1. All entered the city (in order) to see gardens, houses and streets.  
**Sabbe uyyānāni gehāni visikhāyo ca passituṃ nagaraṃ pavisiṃsu.**
2. The daughters of all the women in the village walked along the path to the shrine.  
**Gāme sabbāsaṃ vanitānaṃ dhitaro cetiyassa magge gacchiṃsu.**
3. Another maiden took a lotus and gave (it) to the former.  
**Aññā kumārī padumaṃ gaṇhitvā purimāya (taṃ) adāsi.**
4. Which man will bring some milk for me?  
**Katamo puriso yaṃ kiñci khīraṃ mayhaṃ āharissati?**
5. Who stands on the bank of the river and looks in the southern directions?  
**Ko gaṅgāya tīre thatvā dakkhiṇaṃ disaṃ olokessati?**
6. Sons of all rich men do not always become wealthy.  
**Sabbesaṃ dhanavantānaṃ puttā sadā dhanavantā na bhavanti.**
7. Whose grandsons brought the cows here and gave (them) grass to eat?  
**Kassa nattāro idha gāviyo ānetvā (tāsaṃ) khādītuṃ tiṇāni adāṃsu?**



8. Tomorrow, all women in the city will come out from there and wander in the forest.  
Suve nagare sabbā vanitāyo tato nikkhamitvā araññe āhiṇḍissanti.
9. The other woman, having seen a leopard on the street, ran across the garden.  
Ītarā vanitā visikhāyaṃ dīpiṃ passitvā uyyānassa tiriyaṃ dhāvi.
10. Whosoever acquires merit through charity will be born in heaven.  
Yo koci dānena puññaṃ labhṭi (so) sagge nibbattissati.
11. A certain man brought lotuses from the pond, another man carried (them) to the market to sell.  
Aññitaro puriso pokkhaṇṇiyā padumāni āhari, aparo puriso tāni vikkiṇitum āpaṇaṃ hari.
12. My brother's son broke the branches of the other tree (in order) to gather flowers, leaves and fruits.  
Mama bhātuno putto pupphāni, paṇṇāni, phalāni ca ochinitum aparassa rukkhaṣṣa sākhaṃ bhanji.

## Exercise 17

### TRANSLATE INTO ENGLISH

1. Ayaṃ siho tamhā vanamhā nikkhamma imasmiṃ magge thatvā ekaṃ itthiṃ māresi.  
This lion having come out from that forest, stood in this path and killed a woman.
2. So tāsam yuvatīnaṃ tāni vatthāni vikkiṇitvā tāsam santikā mūlaṃ labhissati.  
He having sold those clothes to those young girls will receive money from them.
3. Imissā dhītaro tamhā vanamhā imāni phalāni āharimṣu, aññā nāriyo tāni khādītum gaṇhiṃsu.  
The daughters of this woman brought these fruits from that forest and some other women took them to eat.

4. **Imā sabbā yuvatiyo taṃ ārāmaṃ gantvā dhammaṃ sutvā  
Buddhaṃ padumehi pūjessanti.**  
All these young girls having gone to that monastery and having heard  
the Dhamma will offer the Buddha with the lotuses.
5. **Ime manussā yāni puññāni vā pāpāni vā karonti tāni te  
anugacchanti.**  
Whatever merits or sins (demerits) these men do those will follow  
them.
6. **Tassā kaññāya mātā dakkhināya disāya imaṃ gāmaṃ āgantvā idha  
ciraṃ vasissati.**  
The mother of that girl having come to this village from southern  
direction will live here for a long time.
7. **Tassa nattā imassa bhātarā saddhiṃ Kolambanagaraṃ gantvā  
tāni bhaṇḍāni vikkiṇissati.**  
The grandson of that man having gone to the city of Colombo  
with the brother of this man will sell those goods.
8. **Tā nāriyo etāsaṃ sabbāsaṃ kumārīnaṃ hatthesu padumāni  
ṭhapesuṃ, tā tāni haritvā cetiyaṃ pūjesuṃ.**  
Those women kept the lotuses in the hand of all these girls and they  
having carried them offered the shrine.
9. **Tassā rājiniyā etā dāsiyo imehi rukkhehi pupphāni ocinitvā imā  
mālāyo kariṃsu.**  
These female slaves of that queen having collected the flowers  
from these trees made these garlands.
10. **Kesaṃ so imaṃ dhanaṃ datvā sukhaṃ labhissati?**  
To whom having given this wealth he will receive comfort?
11. **Yo magge gacchati, tassa putto suraṃ pivitvā ettha sayati.**  
Whoever goes on this path, the son of that man having drunk  
liquor sleeps here.
12. **Ke taṃ khettaṃ gantvā tiṇaṃ āharitvā imāsaṃ gāvīnaṃ datvā  
khīraṃ labhituṃ icchanti?**  
Having gone to the field, having brought the grass and giving  
to these cows who like to receive milk?



## TRANSLATE INTO PALI

1. A certain man having gone to that cemetery gathered those flowers and brought them here.  
Eko manusso taṃ susānaṃ gantvā tāni pupphāni ocinitvā ettha ānesi.
2. This lioness having come out from that forest killed a cow in this place.  
Imā sīhī tamhā vanamhā āgantvā imasmiṃ thāne dhenuṃ māresi.
3. The husband of that woman bought these clothes from that market and gave them to his grandsons.  
Tassā vanitāya pati tamhā āpaṇaṃhā etāni vatthāni kiṇitvā tassa nattārānaṃ adāsi.
4. Whose servants will go to Colombo to buy goods for you and me?  
Kassa sevakā (kammakārā) tuyhaṃ ca mayhaṃ ca bhaṇḍāni kiṇituṃ Kolambanagaraṃ gamissanti?
5. Tomorrow his brothers will go to that forest and collect honey and fruits.  
Suve tassa bhātaro taṃ vanaṃ gantvā madhuṃ ca phalāni ca ocinissanti.
6. Her sisters went to that field (in order) to bring grass for these cows.  
Tassā bhaginiyo emāsaṃ dhenūnaṃ tiṇāni ānetuṃ taṃ khettaṃ agamaṃsu
7. I got these lotuses and flowers from a certain woman of that village.  
Ahaṃ imāni padumāni ca pupphāni ca tassa gāmassa ekissāya vanitāya alabhiṃ.
8. Today all maidens of this city will go to that river and will bathe in it.  
Ajja imasmiṃ nagare sabbā yuvatiyo taṃ nadiṃ gantvā tasmīṃ nahāyissanti.
9. They brought those goods to a merchant in that market.  
Te tasmīṃ āpaṇe ekassa vāṇijassa tāni bhaṇḍāni ānesuṃ

10. Having sold those cows to the merchants, they bought clothes, garlands and umbrellas with that money.  
Tā dhenuyo vāñijānaṃ vikkiṇitvā te tena mūlena vatthāni ca mālāyo ca chattāni ca kiṇiṃsu.
11. Who are those men that killed a lion yesterday in this forest?  
Ke te manussā hīyo imasmiṃ vanasmiṃ vanamhi sīhaṃ maresuṃ?
12. Which woman stole her garland and ran through this street?  
katarā vanitā tassā mālaṃ coretvā imāya visikhāya dhāvi?

## Exercise 18

### TRANSLATE INTO ENGLISH

1. Gāmaṃ gacchanto dārako ekaṃ goṇaṃ disvā bhāyi.  
The boy going to the village got afraid having seen a bull.
2. Dārikā rodantī ammāya santikaṃ gantvā piṭhe nisīdati.  
The girl who is crying having gone to (near) the mother sits on the chair.
3. Vāñijā bhaṇḍāni vikkiṇantā nadiyaṃ nahāyante manusse passiṃsu.  
The merchants selling the goods saw men bathing in the river.
4. Kāññāyo hasamānā nahāyantiyo gacchantiṃ vanitaṃ akkosīṃsu.  
Girls laughing and bathing insulted the passing (walking) woman.
5. Puriso hasanto rukkhaṃ āruhitvā phalāni khādanto sākḥāyaṃ nisīdi.  
Man who is laughing having climbed the tree and sat on the branch eating fruits.
6. Bhagavā Sāvattīyaṃ viharanto devānaṃ manussānaṃ ca dhammaṃ desesi.  
The Buddha living in the city of Sāvattī preached the Doctrine to men and deities.
7. Sā sayantiṃ itthiṃ utthāpetvā hasamānā tamhā thānā apagacchi.  
She having awakened the sleeping woman went away smiling from that place.

8. Tumhe bhūmiyaṃ kīlamānaṃ imaṃ dārakaṃ ukkhipitvā mañce ṭhapetha.  
Having risen up this child playing on the ground, you keep him on the bed.
9. Sīhaṃ disvā bhāyitvā dhāvamaṇā te migā asmiṃ vane āvāṭesu patiṃsu.  
Those running deer got frightened having seen the lion and fell into the pits in this forest.
10. Imasmiṃ gāme vasantānaṃ purisānaṃ eko pharasuṃ ādāya vanaṃ gacchanta ekāya kāsuyaṃ pati.  
One of the men living in this village having taken an axe and going to the forest fell into a pit.
11. Nisīdantiyā nāriyā putto rodamāno tassā santikaṃ gamissati.  
The son of the seated woman will go to her crying.
12. Yācakā bhattaṃ pacantiṃ itthiṃ disvā taṃ āhāraṃ yācantā tattha nisīdiṃsu.  
The beggars having seen the woman who is cooking sat there begging that food.
13. Vanamhā dārūnī āharantī kaññā ekasmiṃ pāsāṇe udakaṃ pivamānā nisīdi.  
The girls bringing firewood from the forest sat on a rock drinking water.
14. Vāñijā bhaṇḍāni kiṇantā vikkiṇantā ca gāmesu nāgaresu ca āhiṇḍanti.  
The merchants buying and selling goods wander in village and cities.
15. Dānaṃ dadanto so dhanavā sīlavante gavesati.  
That wealthy man giving alms seeks the virtuous.

## TRANSLATE INTO PALI

1. Going to the river the slave sat at the foot of a tree, eating (some) fruits.  
Nadiṃ gacchanta dāso rukkhassa mūle phalāni khādanto nisīdi.

2. The mother, having raised the crying girl, gave her (some) milk.  
Mātā rudantiṃ bālikaṃ ussāpetvā tassā khīraṃ adāsi.
3. Walking on the river-bank we saw (some) people bathing in the river.  
Nadiyā tīre carantā mayaṃ nadiyaṃ nahāyante manusse apassimha.
4. Seeing us there, a deer began to run and fell in a pit.  
Amhākaṃ passanto migo dhāvituṃ ārabhitvā āvaṇe nipati.
5. Coming out of the forest the lion saw a cow eating grass on that field.  
Vanamhā āgacchanto sīho tasmim̐ khette tiṇaṃ khādantaṃ dhenuṃ addasa.
6. Bringing firewood from this forest the maiden drank water from that tank.  
Imamhā vanamhā dāruṃ ānayantī yuvatī tassā pokkharāṇiyā udakaṃ pivi.
7. A certain man living in this village saw a leopard running to that mountain.  
Imasmim̐ gāme vasanto eko manusso taṃ pabbataṃ dhāvantaṃ dīpiṃ apassi.
8. Our fathers and brothers will wander through villages and towns, (while) selling and buying goods.  
Amhākaṃ pitaro ca bhātaro ca gāmehi nagarehi ca bhaṇḍāni vikkiṇantā ca kiṇantā ca āhindaṇti.
9. Standing on the mountain that day, I saw a lioness sleeping in a cave.  
Tasmim̐ divase pabbate tiṭṭhanto ahaṃ guhāyaṃ sayantiṃ sīhiṃ apassim̐.
10. The boy came to me, laughing and running.  
Bālako hasanto dhāvanto ca maṃ āgami.
11. Carrying a drum for his aunt, the farmer sat on this rock, looking at these trees and fields.  
Tassa mātulāṇiyā dundubhiṃ āharanto kassako te rukkhe tāni khattāni ca passanto imasmim̐ pāsāṇe nisidi.

- 12 . The Buddha, living in Sāvatti for a long time, preached His doctrine to the people of that city.  
Buddho ciram Sāvattiyam viharanto tasmim nagare manussanam dhammam desesi.
13. While cooking (some) rice, his sister sat singing on a chair.  
Odanam pacanti tassa bhagini gayanti pithe nisidi.
14. Giving alms to the beggars the millionaire spent all his wealth.  
Yacakanam danam dadanto setthi tassa sabbam dhanam vissajjesi.
15. Playing on the road the boys saw a man running from there.  
Balaka magge kilanta tasma dhavanta manussam apassimsu.

## Exercise 19

### TRANSLATE INTO ENGLISH

1. Hiyo arañnam gato so puriso ahina datttho mari.  
That man who has gone to the forest yesterday died having been beaten by a serpent.
2. Rukkhato otiṇṇa pakkhi darakena sakkharahi hatā honti.  
The birds that have descended from the tree were killed by a boy with gravels.
3. Purisena pharasunā chinno so rukkho tassa gehassa upari pati.  
That tree which has been cut with the axe by the person fell on that house.
4. Gāmato nikkhanta tā gaviyo khette tīnam khaditvā vāpito jalam pivissanti.  
Those cows that have come out from the village having eaten the grass in the field will drink water from the tank.
5. Vāṇijehi nagarato āhaṭāni bhaṇḍāni imesu gāmesu manussehi kītāni (honti).  
The goods, which have been brought by the merchants, are bought by the people in these villages.

6. Tāya kaññāya pakkam odanam aṭavito āgatā tassā bhātaro bhuñjitvā sayissanti.  
Brothers of that girl who came from the forest will sleep having eaten the rice cooked by her.
7. Pitarā vuttam anussarantī sā yuvatī tāya laddham dhanam ganhitum na icchi.  
That young girl remembering what is said by the father did not like to take the wealth received by her.
8. Ekena hatthinā chinnam sākham aññā hatthiniyo gahetvā khādimsu.  
Other she-elephants ate the branch broken by an elephant.
9. Kuto tumhehi imāni vatthānī tāni padumāni ca kītāni?  
From where these clothes and those lotuses were bought by you?
10. Kuddho so bhūpati tasmim nagare vutthe sabbe manusse tato nīhari.  
That enraged King ejected all the men who lived in that city.
11. Sappena daṭṭho vāñijassa putto tassa dāsehi ekassa vejjassa santikam nīto hoti.  
The son of the merchant who has been bitten by the serpent has been carried to a physician by his slaves.
12. Idha imasmim pīthe nisinnam kumāriṃ gehato āgatā aññā dārikā pahari.  
Another girl who came from the house hit the damsel who sat here on this chair.
13. Tāya pahaṭā sā kaññā tassā mātuyā santikam gatā rodantī aṭṭhāsi.  
That girl beaten by her went (near) to her mother and stood crying there.
14. Magge gacchantā te purisā tāya dhenuyā bhinnam ghaṭam passimsu.  
Those men going on the road saw a pot broken by that cow.
15. Bhūpati tehi manussehi katāni gehāni passitvā tesam mūlam adāsi.  
The King having seen the house made by those men gave them money.



## TRANSLATE INTO PALI

1. The peacock, having descended from the tree, has gone now to the rock.  
Sikhī rukkhatō oruyha idāni pāsāṇaṃ gato hoti.
2. Having been bitten by a serpent the boy was carried to a physician.  
Ahinā daṭṭo bālako vejjassa santikaṃ ānito ahoṣi.
3. This woman does not like to take the money received from her sister.  
Imā vanitā bhaginiyā laddhaṃ dhaṇaṃ gaṇhituṃ na icchati.
4. The man who has come from that village bought (some) goods from this market.  
Tasmā gāmaṃhā āgato manusso imamaṃhā āpaṇamaṃhā bhaṇḍāni kiṇi.
5. Remembering his mother's words the boy did not go to the dead man.  
Matuyā vacanaṃ anussaranto bālako kālakatassa purisassa santikaṃ na agamaṣi.
6. My aunt's cows will come out of the forest and will eat the grass mowed and brought by the slave woman.  
Mayhaṃ mātulāniyā gāvīyo vanato āgantvā dāsiyā chinditvā āhaṭāni tiṇāni khādissanti.
7. Having seen a man sleeping on the bed the householder told his boys not to go near him.  
Mañcake sayantaṃ manussaṃ disvā gahapati tassa santikaṃ mā gacchathā' ti tassa dāraḱānaṃ abhāsi.
8. A deer was seen by the maiden who was cooking rice for her mother.  
Mātuyā odanaṃ pacantiyā yuvatiyā migo diṭṭho ahoṣi.
9. The rice that was cooked by her is given to beggars and crows.  
Tāya pacito odano yācakaṇaṃ kākaṇaṃ ca dinno hoti.
10. The house made by them was broken by an elephant.  
Tehi kataṃ geḥaṃ ekena hatthinā bhinnaṃ ahoṣi.

11. The enraged king killed all men who came to the city.  
Kuddho narapati nagaraṃ āgate sabbe manusse māresi.
12. The branch broken by the elephant fell on the ground, and afterwards your cows ate its leaves.  
Hatthinā bhinnā sākhā bhūmiyaṃ pati pacchā tuyhaṃ gāviyo tassa paṇṇāni khādimsu.
13. The garland received from the queen by that girl is given to another girl.  
Deviyā kaññāya laddhā mālā aññaṃ kaññaṃ dinnā hoti.
14. The rice given to them was eaten by the slaves and the beggars.  
Tesaṃ dinnaṃ odanaṃ dāsehi yācakehi ca bhuttaṃ ahoṣi.
15. The horse bought by the millionaire is carried by a charioteer.  
Setṭhinā kīto asso sārathinā haṭo hoti.

## Exercise 20

### TRANSLATE INTO ENGLISH

1. Rattā gāviyo khetto āhīdantiyo bahuṃ tiṇaṃ khādimsu.  
Wandering on the field red cows ate much grass.
2. Uccā kumārī nīlaṃ vatthaṃ paridahitvā mahantaṃ nagaraṃ gamissati.  
Tall damsel having dressed the blue cloth will go to the big city.
3. Bahavo manussā dīghāhi rajjūhi setā dhenuyo bandhitvā gambhīraṃ nadiṃ hariṃsu.  
Many people having tied the white cows with long ropes brought them to the deep river.
4. Amhākaṃ bahūnaṃ bandhavānaṃ puttā dubbalā honti.  
The sons of our many relatives are weak.
5. Paṇḍitassa purisassa sā bālā bhaginī pakkāni phalāni ocinitvā appakānaṃ dāraakānaṃ adāsi.  
That foolish sister of the wise man having collected ripe fruits gave them to a few children.



6. Tassā mahallikāya itthiyā daharo nattā uttāne jale nahāyati.  
The young grandson of that old woman bathes in the shallow water.
7. Tasmim̐ ucce rukkhe ʒhito vānaro imasmim̐ nīce tarumhi nisinne  
pakkhino oloketi.  
The monkey that stood in that tall tree looks at the birds that sat on the  
low tree.
8. Mālinī nārī rassena maggena khuddakaṃ gāmaṃ gacchi.  
The woman who is the possessor of garland went to the small village  
by the short path.
9. Daharā kaññā mudunā hatthena rattāni padumāni gaṇhāti.  
The young girl takes red lotuses by soft hand.
10. Balavanto appakaṃ pi dhanaṃ labhitvā dubbale manusse pīlenti.  
The powerful men having received even a little wealth oppress  
the feeble.
11. Balavantā kālā goṇā uccesu girīsu āhiṇḍitvā bahūni tiṇāni khādanti.  
The strong black oxen having wandered on high mountains eat much  
grass.
12. Bahunnaṃ bālānaṃ puttā tassā nadiyā gambhīre jale patitvā mariṃsu.  
The sons of many foolish men died having fallen into the deep water  
of that river.
13. Mama bhātarānaṃ majjhimo nīce pīṭhe nisīditvā āmaṃ phalaṃ khādanti.  
The middle one of my brothers having sat on the low chair eats the  
unripe fruit.
14. Mayaṃ suve majjhimaṃ vāpiṃ gantvā setāni padumāni nīlāni  
uppalāni ca āharissāma.  
Tomorrow having gone to the medium tank we will bring white  
lotuses and blue lilies.
15. Tumhe mahallake dubbale ca purise disvā mā hasatha.  
You do not laugh having seen the elderly and feeble men.

## TRANSLATE INTO PALI

1. A white cow drank much water from that big tank.  
Setā dhenu tāya mahatīyā vāpiyā bahum udakam pivi.
2. Wearing red clothes many girls are going to the big market in that large city.  
Rattāni vatthāni acchādentīyo bahukāyo kaññāyo tasmim mahante nagare mahantam āpanam gacchantīyo honti.
3. The sons of that elderly woman are neither powerful nor rich.  
Tassā mahallikāya vanitāya puttā balavanto vā dhanavanto vā na honti.
4. Our young ones always like to eat many unripe fruits.  
Amhākam daharā bahūni apakkāni phalāni khādītum sadā icchanti.
5. That foolish woman went to that long river and fell in its deep water.  
Tā bālā vanitā tam dīgham nadiṃ gantvā tattha gambhire udate pati.
6. Water in this pond is not deep but shallow.  
Imsmim pokkharāṇiyam udakam gambhiram na bhavati tathā'pi uttānam hoti.
7. My old (elderly) aunt brought a long rope to bind that red cow.  
Mayham mahallikā matulāni rattim gāvim bandhitum dīgham rajjum āhari.
8. The powerful man cut many tall and dwarf trees in that small garden.  
Balavā puriso tasmim khuddake uyyāne bahavo ucce ca rasse ca taravo chindi.
9. Sitting on a low chair the young girl eats a ripe mango got from her mother.  
Nīce pīthe nisīdantī tarunī tassa mātuyā laddham pakkam ambam khādati.
10. Much grass is brought by the slaves from that small field on the bank of that wide river.  
Bahūni tiṇāni tassā vitthatāya nadiyā tīre tamhā khuddakamhā khettamhā dāsehi ānītāni honti.

11. White lotuses and blue lilies are bought by that feeble maiden from the elderly man.  
Setānī padumāni ca nīlāni uppalāni ca mahallakamhā purisamhā tāya dubbalāya yuvatiyā kītāni honti.
12. The black oxen are sleeping on the rough ground near that high mountain.  
Kālā goṇā tassa uccassa pabbatassa santike kharāyaṃ bhūmiyaṃ sayantā honti.
13. The young boy's soft hand is burnt by the flame of that small lamp.  
Tarunassa dārakassa muduko hattho tassa khuddakassa padīpassa accinā daḍḍho hoti.
14. Many people will cross the great ocean and come to see this beautiful little island.  
Bahavo manussā mahantaṃ sāgaraṃ taritvā imaṃ ramaṇīyaṃ khuddakaṃ dīpaṃ dassanāya āgamissanti.
15. In this beautiful city there are big houses, wide streets, long paths, and many gardens.  
Asmiṃ ramaṇīye nagare mahantāni gharāni vitthatāyo visikhāyo dighā panthā bahūni uyyānāni ca santi.

## Exercise 21 TRANSLATE INTO ENGLISH

1. Cattāro purisā catūhi pharasūhi cattāri rukkhāni chinditvā āharissanti.  
Four men will bring four trees having cut (them) with four axes.
2. Tā tisso itthiyo imehi tīhi maggehi taṃ aṭaviṃ gantvā tissannaṃ kaññānaṃ tīhi phalāni adamsu.  
Those three women having gone to that forest by these three roads gave three fruits to three girls.
3. Ekissaṃ sālāyaṃ sataṃ purisā, paññāsā itthiyo ca nisīdissanti.  
One hundred men and fifty women will sit in one hall.

4. **Mayaṃ ito navahi divasehi pañcahi kumārehi saddhiṃ Kolambanagaraṃ gamissāma.**  
We will go to city of Colombo with five boys after nine days from today.
5. **Pañca dāsā dasannaṃ assānaṃ bahuṃ tiṇaṃ, appakaṃ udakañ ca āharim̐su.**  
Five slaves brought much grass and little water to ten horses.
6. **Vīsati purisā dasahi goṇehi cattāri khettāni kasanti.**  
Twenty people plough four fields with ten oxen.
7. **Vāṇijo kahāpaṇānaṃ dvīhi satehi aṭṭha asse kiṇitvā te catunnam dhanavantānaṃ vikkiṇi.**  
The merchant having bought eight horses with two hundred florin sold (them) to four rich men.
8. **Tāsaṃ channaṃ itthīnaṃ cha bhātaro mahantaṃ pabbataṃ āruhitvā cha kapayo ānesuṃ.**  
Six brothers of those six women having climbed the big mountain brought six monkeys.
9. **Tāsaṃ mātā dasa ambe kiṇitvā catassannaṃ dhītarānaṃ dadissati.**  
Their mother having bought ten mangoes will give them to four daughters.
10. **Idāni Laṅkāyaṃ pañca-cattālīsa-satasahassaṃ manussā vasanti.**  
Now forty five hundred thousand people live in Lanka.
11. **Pubbe Sāvattinagare manussānaṃ satta koṭṭiyo vasiṃsu.**  
In the past, there lived seven crore of people in the city of Savatthi.
12. **Tumhe ito dvīhi vassehi Anurādhapuraṃ gantvā tattha nava divase vasantā mahante cetiye passissatha.**  
Having gone to Anuradhapura after two years living there for nine days you will look at the big shrines.
13. **Dāso ekena hatthena dve nālikere itarena ekaṃ panasañ ca harati.**  
The slave carries two coconuts by one hand and one jackfruit by the other.

14. **Ahaṃ cattāri vassāni nagare vasitvā tato pacchā tayo māse gāme vasissāmi.**  
I having lived four years in the city after that will live in the village for three months.
15. **Paññāsa sataṣaḥassaṃ manussā laṅkāḍipamhi vasanti.**  
Five million people live in the island of Ceylon.

## TRANSLATE INTO PALI

1. Four women bought eight mangoes and gave them to the two daughters.  
**Catasso vanitāyo aṭṭha ambāni āhritvā dvinnaṃ dhītarānaṃ tāni dadimṣu.**
2. Tomorrow five men will go to the forest and cut ten trees with their five axes.  
**Suve pañca manussā vanaṃ gantvā tesam pañcahi pharasūhi dasa taravo chindissanti.**
3. Three girls went separately to three tanks and each brought thirty flowers.  
**Tisso bālikāyo tisso vāpiyo viṣuṃ gantvā ekekaṃ tiṃsati pupphāni āhariṃsu.**
4. In this hall there are five hundred men and three hundred women.  
**Imāyaṃ sālāyaṃ pañca satam purisā ca tisatam itthiyo ca santi.**
5. There are five thousand people, one thousand cattle and five hundred houses in this town.  
**Imasmiṃ nagare pañca saḥassaṃ manussā ekasaḥassaṃ gāvo pañca saḥassāni gehani ca bhavanti.**
6. The seven brothers of the five girls went to that forest and killed eight deer.  
**Pañcannaṃ kaññānaṃ satta bhātaro taṃ vanaṃ gantvā aṭṭha mige māriṃsu.**
7. We lived in Colombo for eight years and nine months.  
**Mayaṃ Kolambe aṭṭha vassāni nava māse ca vaṣiṃha.**

8. They will go to live there again three years and two months hence.  
Te puna tīni vassāni duve mase ca tattha vasitum gamissanti.
9. Having bought three clothes the father gave them to his three daughters.  
Pitā tīni vatthāni kiṇitvā tassa tissannaṃ dhītarānaṃ adāsi.
10. Ten men with twenty oxen are ploughing these five fields.  
Dasa manussā vīsatihi goṇehi saddhiṃ imāni pañca khettāni kasantā honti.
11. Sixty elephants came out of the city and thirty of them entered the forest.  
Satthi hatthino nagarato āgantvā tesam tiṃsati vanaṃ pāvisiṃsu.
12. Of the twelve horses bought by me one is sold to another man.  
Mayā kītānaṃ dvādasannaṃ assānaṃ eko aññassa purisassa vikkiṇito hoti.
13. The slave having brought 25 coconuts sold 20 of them to a woman.  
Dāso pañca vīsati nālikere ānetvā tesam vīsati vanitāya vikkiṇi.
14. Two merchants bought two horses for three hundred<sup>1</sup> pieces (of kahāpanas).  
Dve vānijaṃ tisatehi kahāpaṇehi duve asse kiṇiṃsu.
15. Five million people live in the island of Ceylon.  
Paññāsa satasahassaṃ manussā laṅkā dipamhi vasanti.

## Exercise 22

### TRANSLATE INTO ENGLISH

1. Gacchantesu dasasu purisesu sattamo vāṇijo hoti.  
The seventh of the ten people who are walking (going) is a merchant.
2. Tassa sattamā dhītā aṭṭhamāya ekaṃ vatthaṃ adāsi.  
His seventh daughter gave (one) a cloth to the eighth.
3. Catassannaṃ yuvatīnaṃ tatiyāya bhātā pañca asse ānesi.  
The brother of the third of four young girls brought five horses.



4. **Mayhaṃ pitā sattatime vasse pañcame māse kālam akāsi.**  
Our father died in the fifth month in the seventieth year.
5. **Mayaṃ ito chaṭṭhe divase catūhi purisehi saddhiṃ dutiyaṃ nagaraṃ gamissāma.**  
We will go to the second city with four persons after the sixth day from today.
6. **Idāni aṭṭhāmo Edwardnāmo bhūpati rajjaṃ karoti.**  
Now King Edward VIII reigns.
7. **Pubbe chaṭṭho Parakkamabāhu-bhūpati Jayavaddhanapure rajjaṃ kari.**  
In the past King Parakkamabahu VI reigned in Jayavaddhanapura.
8. **Pāṭhasālāya asītiyā sissesu pañcavīsatiso hīyo gambhīre udaye pati.**  
The twenty-fifth of the eighty students of the school yesterday fell in to deep water.
9. **Amhākaṃ pitāro ito pañcame vasse bahūhi manussehi Anurādhapuraṃ gamissanti.**  
Our fathers hence five years will go to Anuradhapura with many people.
10. **Dvīsū pāṭhasālāsu paṭhamāya ti-sataṃ sissā uggaṇhanti.**  
Three hundred students learn in the first of the two schools.
11. **Dvinnāṃ dhanavantānaṃ dutiyo tiṃsatiyā yācakānaṃ dānaṃ adāsi.**  
The second of the two rich men gave alms to thirty beggars.
12. **Nahāyantīsu pañcasu nārīsu tatiyāya bhattā dhanavā hoti.**  
The husband of the third of five bathing women is rich.
13. **Bhattaṃ pacantīnaṃ tissannaṃ itthīnaṃ dutiyā nahāyituṃ gamissati.**  
The second of the thirty women who are cooking rice will go to bathe.
14. **Bhagavā paṭhamaṃ vassaṃ Bārāṇasiyaṃ Isipatanārāme vihari.**  
The Buddha lived first year at Isipatanarama in Benaras.
15. **Tadā so pañcannaṃ bhikkhūnaṃ bahunnaṃ manussānaṃ ca dhammaṃ desesi.**  
At that time, he preached the Dhamma to five monks and to many people.

## TRANSLATE INTO PALI

1. The fifth of the ten merchants will buy the gem.  
Dasasu vāñjesu pañcamo mañiṃ kiñissati.
2. On the third day the four rich men will give alms to a hundred beggars.  
Tatiye divase caturo dhanavantā yācaka satānaṃ dānaṃ dadissanti.
3. There are eight hundred students in the first of the three schools.  
Tīsu pāṭhasālāsu pathāme aṭṭha sata sissā bhavanti.
4. My fourth brother lives in the sixth house of the fifth street in Colombo.  
Mayhaṃ catuttho bhātā Kolambanagare pañcamiyā visikhāya chaṭṭe gehe nivasati.
5. We will go to the city in the third month of the second year.  
Mayaṃ dutiyassa vassassa tatiye māse nagaraṃ gamissāma.
6. His tenth son will come here on the 25<sup>th</sup> day of this month.  
Tassa dasamo putto imasmiṃ māse pañca vīsatiṃ divase idha āgamissati.
7. The sixth of the seven women wears a red cloth, and the fifth a blue one.  
Sattasu vanitāsu chaṭṭī rattaṃ vatthaṃ ca pañcami nīlaṃ vatthaṃ ca acchādentī.
8. King Edward VII died 26 years ago.  
Sattamo Edward bhūpati chavīsati vassānaṃ upari kālakato.
9. His son, King George V reigned for 25 years and 10 months.  
Tassa putto pañcamo George bhūpati pañcavīsati vassaṃ ca dasa māsaṃ ca rajjaṃ akāsi.
10. I will buy the second of these ten horses with one hundred florins.  
Ahaṃ imesaṃ dasa assānaṃ dutiyaṃ satehi kahāpañehi kiñissāmi.



11. Out of the eighty students in this school the 20<sup>th</sup> died yesterday.  
Imissāyaṃ pāṭhasālāyaṃ asītisu sissesu vīsatimo hīyo kālamakāsi.
12. His dead body was carried to the cemetery by 15 students.  
Tassa mata kalebaraṃ pañca dasehi sissehi susānaṃ ānītaṃ ahoṣi.
13. My sixth brother will come here with the fourth one.  
Mayhaṃ chaṭṭho bhātā catutthena saddhiṃ idha āgamissati.
14. His third brother's second daughter learns at this school.  
Tassa tatiyassa bhātuno dutiyā dhītā imasmim paṭhālayaṃ uggaṇhāti.
15. The first sister of the queen will visit Anuradhapura after three months.  
Rājiniyā paṭhamā bhaginiṃ tinnāṃ māsānaṃ accayena Anurādhapuraṃ passissati.

### Exercise 23

#### TRANSLATE INTO ENGLISH

1. Imesaṃ dasannaṃ dhanavatānaṃ pañcamaṃ sukhaṃ jīvati.  
The fifth of these ten rich men lives happily.
2. Ayaṃ dīpi sanikaṃ āgantvā sahasā gāvīyā upari pati.  
This leopard having come slowly fell upon the cow quickly.
3. Aṭṭhannaṃ kaññānaṃ chaṭṭhā gāvīṃ dalhaṃ bandhitvā vāpiṃ nesi.  
The sixth of eight girls having tied the cow tightly led it to the tank.
4. Ime pañca dārakā abhinhaṃ magge dhāvantaṃ kīlanti.  
These five boys play constantly running on the road.
5. Imesu navasu sissesu sattamaṃ sādhukaṃ uggaṇhāti.  
The seventh of these nine students learns well.
6. Bhikkhū Bhagavato santikaṃ āgantvā taṃ vanditvā ekamantaṃ nisīdiṃsu.  
The monks having come (near) to the Buddha worshiped Him and sat aside.

7. So setthī (attano) dhanam pañcadhā vibhajitvā pañcannaṃ dhītarānaṃ adadi.  
That millionaire having divided his wealth fivefold gave it to five daughters.
8. Tassa chaṭṭhāya dhītuyā putto dvikkhattuṃ imaṃ nagaraṃ āgacchi.  
The son of his sixth daughter twice came to this city.
9. Paṭhamaṃ te assā rathaṃ samaṃ ākaḍḍhiṃsu, dutiyaṃ sīghaṃ dhāvīṃsu.  
At first, these horses pulled the cart evenly and secondly ran fast.
10. Mama aṭṭhannaṃ bhātarānaṃ catuttho dukkhaṃ jīvati.  
The fourth of my eight brothers lives with difficulty.
11. Kathaṃ te cattāro vāṇijā tattha vasanti?  
How do these four merchants live there?
12. So dhītaraṃ evaṃ vatvā sahasā tato aññaṃ ṭhānaṃ gacchi.  
He having said this to the daughter went suddenly to another place from there.

### TRANSLATE INTO PALI

1. Those ten boys are constantly playing at this place.  
Ime dasa bālakā imasmiṃ ṭhāne abhiṇhaṃ kīlantā honti.
2. The fifth of these seven merchants lives happily (or comfortably).  
Tesu sattasu vāṇijesu pañcama sukhaṃ jīvati.
3. The king twice came out of the city and once bathed in this tank.  
Bhūpati dvikkhattuṃ nagarato bahi āgantvā sakiṃ imṃyaṃ vāpiyaṃ nahāyi.
4. The horses will run quickly drawing evenly the carriages after them.  
Assā sīghaṃ rathe samaṃ ākaḍḍhantā tesam pacchā dhāvissanti.
5. The fourth of the seven monks does not observe the precepts well.  
Sattasu bhikkhūsu catuttho sikkhāpadāni sādhukaṃ na samādiyati (rakkhati).

6. These twelve merchants went to the Buddha and sat aside to hear His preaching.  
Ete dvādasa vāṇijā Buddhaṃ upasaṅkamtivā tassa desanaṃ sotuṃ ekamantaṃ nisīdiṃsu.
7. Suddenly a thief came to me and tried to take my umbrella.  
Eko coro sahasā maṃ agantvā mayhaṃ chattaṃ ganhītuṃ ussahi.
8. Slowly they went together to the bank of the river and came back separately.  
Te sanikaṃ nadiyā tīraṃ ekato gantvā visuṃ paccāgamiṃsu.
9. The third of the five sons of my friend learns with difficulty.  
Mayhaṃ mittassa pañcasu puttesu tatiyo dukkhaṃ uggaṇhāti.
10. How did he enter the city and come out of it so quickly?  
Kathaṃ so nagaraṃ pavisitvā sīghaṃ tato nikkhāmi?
11. The second daughter of his sixth brother lives (with difficulty or) miserably.  
Tassa chaṭṭhassa bhātuno dutiyā dhītā kiccham jīvati.
12. Thus he spoke to his third sister and went aside.  
So tassa tatiyaṃ bhaginiṃ evaṃ vatvā ekamantaṃ agami.

### Exercise 24

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

	<u>Subjects</u>	<u>objects</u>	<u>predicates</u>
1.	Bhātā vāpiṃ gacchanto ekassa rukkhasa mūle nisīdi. Bhātā gacchanto		nisīdi
2.	Tassa pitā pāto gehā nikkhamitvā vanaṃ gamissati. pitā		gamissati.
3.	Te pakkhino tesam rukkhaṇaṃ sākhasu nisīditvā ravanti. Te pakkhino		ravanti.

4. Catasso kumāriyo pupphāni ocinituṃ ekaṃ rukkhaṃ āruhiṃsu.  
Catasso kumāriyo \_                      ekaṃ rukkhaṃ                      āruhiṃsu.
5. Dasa hatthino imassa taruno aṭṭha sākā bhāñjitvā khādiṃsu.  
Dasa hatthino                      aṭṭha sākā                      khādiṃsu
6. Sā yuvatī dve mālā pilandhitvā hasantī tiṭṭhati.  
sā yuvatī                                                                tiṭṭhati.
7. Suve mayam taṃ nagaram gantvā bahūni bhaṇḍāni kiṇissāma.  
mayam                      bahūni bhaṇḍāni                      kiṇissāma
8. Magge dhāvanta pañca dārakā ekasmiṃ āvāte patiṃsu.  
dhāvanta pañca dārakā \_                      patiṃsu
9. Paṇṇarasa vāñijā dasa asse āharitvā setṭhino vikkiṇiṃsu.  
Paṇṇarasa vāñijā \_                      dasa asse                      vikkiṇiṃsu.
10. Dve kassakā cattāro kāle goṇe haritvā tassaṃ nadiyaṃ nahāpesuṃ.  
Dve kassakā \_                      cattāro kāle goṇe                      nahāpesuṃ.

Insert suitable subjects, objects and predicates where necessary.

1. ....rukkaṃ āruhitvā phalāni ocināti.  
Pusiso
2. Magge gacchanto .....dhāvante.....passi.  
vāñijo                      mige
3. Tuyhaṃ bhaginī dāraṃ ādāya hasantī.....  
Agamāsi
4. Dāso .....rajjuyā bandhitvā nahāpeti.  
sunakhaṃ
5. ....āpaṇamhā vatthāni kinitvā ānetha.  
Thumhe

6. Mayam nahātvā āgantvā bhattam.....  
bhuūjāma
7. Aham suve tayā saddhim gāmaṃ.....  
gamissāmi.
8. Yuvatiyo.....ocinituṃ.....gamissanti.  
pupphāni vanaṃ
9. Amhākaṃ.....tasmim nagare bhaṇḍāni vikkiṇanti.  
bhātarō
10. Cattāro.....padumāni ādāya vihāraṃ gamissanti.  
yuvatiyo
11. ....suve āpanaṃ gantvā.....āharissāma.  
Mayaṃ bhaṇḍāni
12. Tvaṃ sakkharāhi godhaṃ mā.....  
paharasi.
13. Vānarā.....āruhivā.....bhañjanti.  
rukkhaṃ phalāni
14. Dārakā rodantā gantvā tesam pitūnaṃ.....  
ārocenti.
15. Tā itthiyo.....pacitvā bhuñjitvā.....  
odanaṃ sayanti.

### Exercise 25

**Enlarge the following sentences: –**

1. Kumāri bhattam pacati.  
Kumāri geham pavisitvā bhattam pacati.
2. Dārako magge kīlati.  
Daliddo dārako magge mittehi saddhim kīlati.

3. Vānarā rukkhe nisīdanti.  
Mahallakā vanarā vanasmiṃ rukkhe sukhaṃ nisīdanti.
4. Kassakā khettaṃ kaṣiṃsu.  
Balavanto kassakā mahantaṃ khettaṃ sādhukaṃ kaṣiṃsu.
5. Sīho vanamhi vasati.  
Dubbalo sīho ekako vanamhi vasati.
6. Bhūpati nagare carati.  
Tejavā bhupāti nagare rathena carati.
7. Pitā gehe sayati.  
Dukkhito pitā attano gehe mañcake sayati.
8. Dhītaro nadiyaṃ nahāyanti.  
Dhanavantānaṃ dhītaro dīghāya nadiyaṃ nahāyanti.
9. Bhātuno putto uggaṇhāti.  
Mayhaṃ bhātuno dutiyo putto pāṭhasālāyaṃhi uggaṇhāti.
10. Vanitāyo padumāni āharanti.  
Saddhāvantiyo vanitāyo setāni padumāni vihāraṃ āharanti.
11. Tumhe pakkhino mā māretha.  
Pāpakārino thumhe dubbale pakkhino mā māretha.
12. Tvaṃ cetiyaṃ vandāhi.  
Tvaṃ tumhākaṃ gāme cetiyaṃ sādhukaṃ vandahi.
13. Ahaṃ sīlaṃ rakkhissāmi.  
Gunavā ahaṃ pañca sīlaṃ rakkhissāmi.
14. Bhikkhavo dhammaṃ desenti.  
Sambuddhassa puttā bhikkhavo dhammaṃ gāravena desenti.
15. Mayaṃ Anurādhapuraṃ gamissāma.  
Upāsakā mayaṃ lankādīpe Anurādhapuraṃ dassanāya suve gamissāma.

## Exercise 25

Analyse the following sentences: –

1. Cattāro purisā balavante aṭṭha goṇe taṃ mahantaṃ khettaṃ harimṣu.
2. Imasmiṃ gāme aṭṭhasu gehesu pañcatimṣati manussā dukkhaṃ vasanti.
3. Te dhanavantā mahantesu mañcesu sukhaṃ sayissanti.
4. Pañcannaṃ dāsānaṃ dasa puttā vīsatiyā balavantehi goṇehi khettaṃ kasanti.
5. Ekā itthī dvinnaṃ puttānaṃ rattāni vatthāni āharitvā adāsi.
6. Dhanavanto vāṇijā sakatehi bhaṇḍāni ādāya gāme gantvā tāni sīghaṃ vikkiṇissanti.
7. Bhūpatino paṭhamo putto bahūhi manussehi saddhiṃ suve uyyānaṃ gamissati.
8. Mayhaṃ mātulānī rattaṃ gāviṃ dīghāya rajjuyā dalhaṃ rukkhe bandhi.
9. Setṭhino balavanto aṭṭha puttā kakkhalaṃ coraṃ asīhi paharitvā tatth'eva māresuṃ.
10. Gāmaṃ gacchantī vanitā aññissā bālaṃ dhītaraṃ disvā tassā tayo ambe adāsi.



	Enlargement of the Subject	Subject	Enlargement of the Object	Object	Extension of the Predicate	Predicate
1.	Catāro	purisā	balavante aṭṭha, taṃ mahantaṃ	goṇe khettaṃ		harissa.
2.	Imasmim gāme aṭṭhasu gehesu pañcatimsati	Manussā			dukkhaṃ	vasanti
3.	Te	dhanavantā			mahantesu mañcesu sukhaṃ	sayissanti.
4.	Pañcannaṃ dāsānaṃ dasa	puttā		khettaṃ	vīsatiyā balavantehi gonehi	kasanti.
5.	Ekā	ithi	dvinnaṃ puttānaṃ rattāni	vatthāni	āharitvā	adāsi
6.	Dhanavanto	vānija		bhaṇḍāni tāni	sakaṭehi ādāya gāme gantvā siḅhaṃ	vikkinissanti
7.	Bhūpatino paṭhamo	putto		uyyānaṃ	bahūhi manussehi saddhim suve	gamissati.
8.	Mayhaṃ	mātulānī	rattaṃ	gāvim	dīghāya rajjuyā, dalhaṃ rukkhe	bandhi
9.	Seṭṭhino balavanto aṭṭha	puttā	kakkhalaṃ	coraṃ	asīhi paharitvā tattha'eva	māresuṃ.
10.	Gāmaṃ gacchanti	vanitā	aññissā bālaṃ tassā, tayo	dhītaraṃ ambe	disvā	adāsi.



**Exercise 26**  
**TRANSLATE INTO ENGLISH**

1. *Kaññāya odano pacīyati.*  
The rice is cooked by the girl.
2. *Te Goṇā dāsehi paharīyanti.*  
Those oxen are beaten by the slaves.
3. *Tvaṃ balinā purisena ākaḍḍhīyasi.*  
You are pulled by the powerful (strong) man.
4. *Mayaṃ amhākaṃ arīhi mārīyāma.*  
We are killed by our enemies.
5. *Te migā tāya dāsiyā bandhīyanti.*  
Those deer are tied by that female slave.
6. *Iminā vaḍḍhakinā imasmiṃ gāme bahūni gehāni karīyanti.*  
Many houses are made by this carpenter in this village.
7. *Tumhe tasmiṃ gāme manussehi bandhīyatha.*  
You are tied by the people in this village.
8. *Amhākaṃ bhaṇḍāni tesam dāsehi gāmaṃ harīyanti.*  
Our goods are carried by their slaves.
9. *Aṭṭhahi vāṇijehi cattāro assā nagaraṃ āharīyanti.*  
The four horses are brought to the city by the eight merchants.
10. *Mayaṃ amhākaṃ dhītarehi nattārehi ca vandīyāma.*  
We are worshiped by our daughters and grandsons.
11. *Taṃ mahantaṃ khettaṃ pañcahi kassakehi kasīyati.*  
That big field is ploughed by five farmers.
12. *Vanitāya bahūni vatthāni tassaṃ pokkharāṇiyam dhovīyanti.*  
Many clothes are washed by the woman in that pond.

13. *Seṭṭhinā bahunnaṃ yācakānaṃ dānaṃ dīyati.*  
The charity is given by the millionaire to many beggars.
14. *Tasmiṃ ārāme vasantehi bhikkhūhi sīlāni rakkhīyanti.*  
The virtues are observed by the monks dwelling in that monastery.
15. *Chahi bhikkhūhi pañcasatānaṃ manussānaṃ dhammo desīyati.*  
The Doctrine is preached by the six monks to the five thousand people.
16. *Paññāsāya manussehi tasmiṃ āpaṇe bahūni bhaṇḍāni kinīyanti.*  
In that market many goods are bought by fifty men.
17. *Dasahi vanitāhi dvisataṃ ambānaṃ vikkiṇīyati.*  
Two hundred mangoes are sold by ten women.
18. *Dāsiyā pakko odano gahapatinā bhujjīyati.*  
The rice cooked by the female slave is eaten by the house holder.
19. *Magge ṭhito dārako tassa mātuyā hatthehi gaṇhīyati.*  
The boy stood on the road is taken by his mother in his hand.
20. *Buddhena devānaṃ manussānaṃ ca dhammo bhāsīyati.*  
The Doctrine is preached by the Buddha to the deities, and to men.

## TRANSLATE INTO PALI

- 1 The cows are tied with long ropes by the slaves.  
*Dhenuyo dāsahi dīghehi rajjūhi bandhīyanti.*
- 2 Two black horses are bought by the two rich men.  
*Dve kālakā assā dvīhi seṭṭhīhi āharīyanti.*
- 3 You are beaten by four men.  
*Tvaṃ catūhi purisehi paharīyasi.*
- 4 This house is built (made) by eight carpenters.  
*Imaṃ gehaṃ aṭṭhahi vaḍḍhakīhi karīyati.*

- 5 Nine cows are killed by two tigers in that forest.  
Nava dhenuyo tasmim̐ vane dvīhi dīpīhi mārīyanti.
- 6 Thou art dragged to the field by those powerful men.  
Tumhe iminā balavantena purisena khettaṃ ākaḍḍhīyatha.
- 7 Many goods are sold in this village by those two merchants.  
Bahūni bhaṇḍāni imasmim̐ game tehi dvīhi vāñijehi  
vikkiñīyanti.
- 8 You are tied fast by the people of the city.  
Tvaṃ nagare manussehi dalhaṃ bandhīyasi.
- 9 The baby is carried to a physician by his mother.  
Daharo tassa mātuyā vejjam̐ harīyati.
- 10 The rice is well cooked by the second daughter of the merchant.  
Odanaṃ vāñijassa dutīyāya dhītuyā sādhukaṃ pacīyati.
- 11 The doctrine is preached to the people of this village by the  
monks residing in that monastery.  
Dhammo tasmim̐ vihāre nivasantehi bhikkhūhi imasmim̐  
gāme manussānaṃ desīyati.
- 12 The rice cooked by the slave woman is eaten by her son and  
brothers.  
Dāsiyā pacitaṃ odanaṃ tassā puttana ca bhātūhi ca  
bhuñjīyati.
- 13 Many red clothes are washed in the tank by those women.  
Bahūni rattāni vatthāni tehi ittīhi vāpiyaṃ dhovīyanti.
- 14 Three hundred mangoes are sold by six tall women.  
Tīni satāni ambāni chaḥi uccāhi vanitāhi vikkiñīyanti.
- 15 Much wealth is given to his relations by that rich man.  
Bahuṃ dhanam̐ tena dhanavantena purisena tassa nātīnaṃ  
dadīyati.

- 16 All grass in this field is eaten by eight oxen and four cows.  
Imasmim̐ khette sabbāni tiṇāni aṭṭhahi goṇehi ca catūhi dhenūhi ca khādīyanti.
- 17 The Buddha is worshipped everywhere in this island.  
Buddho imasmim̐ dīpe sabbattha vandīyati.
- 18 Two fields are ploughed by āḍ farmers and six oxen.  
Dve khettāni dvādasahi kassakehi ca chahi gonehi ca kasīyanti.
- 19 Those who went by that path are killed by a lion.  
Ye keci gatā iminā panthena te sīhena māriyanti.
- 20 The son of the man who walks on the road is beaten by that powerful man.  
Magge gacchantassa manussassa putto tena balavantena puisena paharīyati.

## Exercise 27

### TRANSLATE INTO ENGLISH

1. **Kaññāya bhuñjīyamānaṃ bhattaṃ sunakhassa dātappaṃ (hoti).**  
The rice that is been eaten by the girl should be given to the dog.
2. **Purisena chindiyamāno rukkho gehassa upari patissati.**  
The tree which is been cut by the man will fall over the house.
3. **Purisehi khettāni kasitabbāni, vanitāhi tesam̐ bhattaṃ pacitappaṃ.**  
The fields should be ploughed by the men, the rice for them should be cooked by the women.
4. **Puttehi dhītarehi ca pitaro mātaro ca vanditabbā honti.**  
The fathers and the mothers should be respected by the sons and daughters.
5. **Dāsena harīyamāno asso vāñijānaṃ vikkiṇitabbo hoti.**  
The horse that is been taken by the slave should be sold to the merchants.

6. Corehi paharīyamānā purisā aññaṃ kattabbaṃ adisvā aṭaviṃ dhāvimsu.  
The men who are been beaten by the robbers not seeing anything that should be done ran to the forest.
7. Sārathinā paharīyamāno asso rathaṃ ākaḍḍhanto sīghaṃ dhāvati.  
The horse who is been beaten by the charioteer runs fast dragging the chariot.
8. Tumhehi dānāni dātabbāni, sīlāni rakkhitabbāni, puññāni kātabbāni (honti).  
Charities should be given, virtues should be observed and the merits should be done by you.
9. Sissehi dhammo sotabbo( sathāni( uggaṇhitabbāni.  
The Doctrine should be heard and the sciences should be learned by the students.
10. Mayā dīyamānaṃ( bhuñjitabbaṃ bhuñjituṃ bahū yācakā āgacchanti.  
Many beggars come to eat what should be eaten and what is given by me.
11. Vanitā dhovitabbāni vatthāni ādāya vitthataṃ nadiṃ gamissati.  
The women will go to the wide river having taken the clothes, which should be washed.
12. Yuvatiyo vandanīyāni cetiyāni disvā ekāya kaññāya ociniyamānāni padumāni yāciṃsu.  
The young girls having seen the shrines which should be respected requested the lotuses that are been collected by a girl.
13. Mama bhātā tasmim vane āhiṇḍanto chindanīye bahū rukkhe passi.  
My brother going in that forest looked at many trees that should be cut.
14. Mayā ovadiyamāno bālo vattabbaṃ apassanto khinno nisīdi.  
The fool who is been instructed by me sat dejected.

## TRANSLATE INTO PALI

1. The fruit that is being eaten by the boy should not be given to another one.  
Dārakena khādīyamānaṃ phalaṃ aññass na dātabbaṃ.
2. The field should be ploughed by the farmers with their oxen.  
Khettaṃ gonehi saddhiṃ kasskehi kasitabbaṃ.
3. Being beaten by an enemy and not knowing what should be done, the man ran across the field.  
Puriso arinā paharīyamāno kiṃ kātabbṃ iti ajānanto khattamhi dhāvati.
4. Many beggars came to receive the alms given by the rich merchant.  
Bahavo yācakā dhanavantena vāṇijena dinnam dānam labhitum āgami.
5. Your parents( are to be worshipped and protected by you.  
Tava mātāpitāro tvayā vanditabbā ca rakkhitabbā ca bhavanti.
6. Being admonished( by the teacher the student began to learn what should be learnt.  
Ācariyena ovadito sisso uggaṇhitabbaṃ uggaṇhitum ārabhi.
7. The horses that are being carried by the merchants are to be sold tomorrow.  
Vāṇijehi nīyamānā assā suve vikkiṇīyamānā bhavissanti.
8. The horse being beaten by the slave ran quickly to the field.  
Dāsena pahariyanto asso siḅhaṃ khettaṃ dhāvi.
9. Precepts should be observed and alms should be given by you.  
Tvayā sīlāni rakkhitabbāni dānāni dātabbāni.
10. Many clothes are to be washed by our friends.  
Amhākaṃ mittehi bahūni vatthāni dhovīyamānāni bhavanti.
11. Ten men cut many trees that should be cut in that garden.  
Dasa purisā tasmim uyyāne chinditabbe bahavo rukkhe chindimsu.

12. The trees which are being cut by them will fall on other trees.  
Tehi chindiyantā rukkhā aññānaṃ rukkhānaṃ matthake patissanti.
13. The merchants did not get any food that should be eaten by them.  
Vañijā tehi bhujjītabbaṃ kiñci āhāraṃ na labhimsu.
14. What should happen will happen to us and the others.  
Amhākaṃ ca aññānaṃ ca bhavitabbaṃ bhavissati.
15. The rice is to be cooked and carried to the field by us.  
Amhehi odanaṃ paciṃyamaṇaṃ ca hariṃyamaṇaṃ ca bhavati.

## Exercise 28

### TRANSLATE INTO ENGLISH

1. *Seṭṭhī vaḍḍhakiṃ gehaṃ kārapeti.*  
The millionaire causes the carpenter to make the house.
2. *Mātā dāraṃ pokkharāṇiyaṃ nahāpessati.*  
The mother will cause the child to be bathed in the pond.
3. *Amhākaṃ pitaro bhikkhū bhojāpesuṃ.*  
Our fathers got the monks to eat.
4. *Vanitāyo dāsīṃ bhattaṃ pācāpesuṃ.*  
The women caused the female slave to cook the rice.
5. *Pāpakārino dāsehi bahū miḡe mārāpenti.*  
The evil-doers get the slaves to kill many deer.
6. *Gahapatayo purisehi( dārūni gaṇhāpenti.*  
The householders get the men to take firewood.
7. *Garu sisse dhammaṃ uggaṇhāpesi.*  
The teacher made the students to learn the Doctrine.
8. *Adhipati purisehi rukke chindāpessati.*  
The lord will get the men to cut the trees.



9. **Ahaṃ kaññāhi bhaṇḍāni āharāpessāmi.**  
I will cause the maidens to carry the goods.
10. **Tumhe bhātarehi kapayo gāmaṃ harāpetha.**  
You make the brothers to bring the monkeys to the village.
11. **Mayaṃ dasahi goṇehi khettaṃ kasāpessāma.**  
We will get ten oxen to plough the field.
12. **Mātā puttaṃ piṭhe nisidāpetvā bhattaṃ pacitua taṇḍule āharāpesi.**  
The mother having caused the son to sit on the chair to bring the rice to cook.

### TRANSLATE INTO PALI

1. The sinner causes his brothers to kill birds.  
**Pāpakārī tassa bhātarehi sakune mārāpeti.**
2. The rich men make their sons give alms.  
**Dhanavantā purisā tesam puttehi dānāni dāpentī.**
3. The king makes the carpenters build five houses.  
**Bhūpati vaḍḍhakīhi pañca gharāni kārrāpeti.**
4. The charioteer makes the slave bring two horses near the chariot.  
**Rathī dāsena dve asse rathassa santikam hārāpeti.**
5. The women get their daughters to cook rice for the guests.  
**Vanitāyo tāsam dhītarehi atithino bhattaṃ pācāpentī.**
6. The carpenter gets the work done by the servants.  
**Vaḍḍhakī sevakehi kiccaṃ kārrāpeti.**
7. The leader gets his men to cut many trees in his garden.  
**Adhipati tassa purisehi tassa uyyāne bahavo rukkhe chindāpeti.**



8. They will get the field ploughed by 20 oxen.  
Te vīsati goṇehi khettaṃ kasāpessanti.
9. I will make my son eat some food.  
Ahaṃ mayhaṃ puttana kiñci bhattaṃ bhuñjāpemi.
10. We will cause our slaves to go to the town.  
Mayaṃ amhākaṃ dāsehi nagaraṃ gacchāpessāma.
11. They make the cows eat grass.  
Te dhenūhi tiṇaṃ khādāpenti.
12. Do not allow him to do that work.  
Taṃ kammaṃ kātuṃ tassa okāsaṃ na detha.



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