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Tel: 2656-0187, 2656-8594 Fax: 011-2649-4946, 2685-5499 e-mail: asian_jj@vsnl.com / aes_publications@yahoo.co.in

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A PĀLI PRIMER

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MAUNG TIN, M.A.,

Professor of Pali, Rangoon College.

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PREFACE.

Within the compass of this little book, I have tried to give as much of Pali grammar with exercise as should be sufficient for beginners. My intention has been not to write a complete treatise on grammar in all its ramifications but to present its salient points in the simplest garb possible. I have thus thought it to my purpose to skip over many things which would only puzzle the beginner and which should find a place only in a complete grammatical treatise. For it is my belief that it is a sounder plan to restrict the beginner to the important features of grammar than to make him stray over a wider field with less profit.

I hope therefore that this little book will be of some use to beginners. If properly studied it should furnish a good step towards surmounting the intricacies of higher grammar. As a matter of fact, I have aimed at placing it mid-way between Gray's second Pali Course (a very good book whose only fault is its narrow limits) and Duroiselle's Pali Grammar which is too good for beginners. I have derived much profit from both these books.

M. T.

RANGOON 27th April 1914.

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ERRATA.

Fage.	lins.	for	read
12	25	pachā	pacchā
18	20	ațțhihi	ațțhihi
19	6	c ak k humiṁ	cakkhusmim
19	10	Ayu	Ãyu
2 3	22	mayaṁ	te
25	25	pancanti	pacantī
20	8	that	this
33	2	kim	\dot{kim}
33 4	(fr. bottom)	karaṇaṁ	kāraņam
34 2	(fr. bottom)	ummattka	ummattaka
37	4	√ha	√ hā
39	6	tīni	tīņi
4 I	22	gunițțha	guṇiṭṭha
43	9	pita āgacchāyya	-
44	las t l ine	khādanīyam	khādaniyam
48	${\it last\ line}$	si	āsi
	(fr. bottom)		hotū
51 9	(fr. bottom)	rāja	rājā
62	16	Aṭṭhasi	Aţţḥāsi
62	1 7	Atthāsi	Aṭṭhāsi
7 1 le	ast but one	Sakka	Sakko
73	I	hitaya	hitāya
73	7	main	mam

Inrtoductory Lessons.

The Pali alphabet consists of 41 letters—8 vowels and 33 consonants.

The eight vowels are:-

a	pronounced as	\boldsymbol{a}	in	ha r t.
ā	· ,,	a	,,	father
i	,,	i	,,	pin.
ĩ	17	ee	"	keen.
u	,,	u	,,	bull.
ū	,,	00	,	boon.
е	,,	ay	,,	bay.
o	,,	o		tone.

Of these three are short, viz. a, i, u and the rest are long.

The thirty-three consonants are: -

	ı T	HE 25 I FIV	ETTE EGRO		HE		
kind.	Hard.	Hard Aspirate.	Soft.	Soft As- pirate.	Nasal.	Oth	ners.
Group I. Gutturals or Throat letters.	k	kh	g	gh	'n		
Group II. Palatals or Front- palate letters.	c	ch	j	jb	ñ	У	В
Group III. Cerebrals or Back-palate letters.	ţ	ţh	ġ	фh	ņ	r	j
Group IV. Dentals or Tooth	t	t h	d	dh	n	1	
Group V. Labials or Lip	p	ph	b	bh	m	V	

and h and m.

Properly speaking, these consonants cannot be sounded without the help of a vowel So, in naming them, the vowel a is sounded after each, e.g., k is sounded as ka p as pa and so on. When any other vowel is attached to them, they take the sound of that vowel. Thus ku, ki, ud, in, etc.

N.B.—c is pronounced like ch in church, j as in jar, \tilde{n} like ny in banyan; \tilde{m} is called $niggah\tilde{n}ta$ and is sounded like ng in king with a slight suppression of the breath.

Lesson 1.

DECLENSION OF MASCULINE NOUNS IN A.

The way in which case-endings are added to the stem or the crude part of a noun is called declension, e.g. Putta, son, is declined as follows:

Singular.

Nom. Putto ... the son. Gen. Puttassa ... the son's, of the son. Dat Puttassa, Putt $\bar{a}ya$ to or for the son. Acc. Puttam ... the son. Ins. Puttena ... by or through the son. Abl. Puttā, Puttasmā, Puttamha, Puttato from the son. Loc. Putte, Puttasmim, Puttamhi in or on the son. Voc. Putta ... O son!

Plural.

Nom. Puttā ... the sons.

Gen. Dat. Puttānam ... the sons', of, to or for the sons.

Acc. Putte ... the sons.

Ins. Abl. Puttehi, Puttebhi by, through or from the sons.

Loc. Puttesu ... in or on the sons.

Voc. Puttā ... O sons!

The case-endings are shown by the italicised letters. The vowel α which denotes the stem is dropped in contact with those endings beginning with a vowel, e.g., Putta+o =putto. The true ending for the loc. sing. is i, which in contact with α becomes e, i.e putta+i= putte. Similarly in the ins. sing. putta+ina=puttena.

The student will understand these changes better when he learns sandhi. He might now be content to remember the case-endings as they stand. Note also that before hi, bhi and su the vowel a is changed to e.

Exercise: — Decline like Putta, the following nouns: — sīha, lion; miga deer; amacca, minister; sadda, sound; ludda, hunter; suriya, sun.

Lesson II.

Pali verbs are divided into seven classes according to the seven ways of attaching the conjugational signs to the root.

FIRST CONJUGATION (FIRST DIVISION).

The sign of the first conjugation is a, which is added to the root in four ways. The first consists in adding a directly to the root, which ends in a consonant. The root thus becomes the base, e.g.

 $\int pac + a = paca.$

To the base paca add the personal endings or tense terminations and the verb is obtained. Thus

PRESENT TENSE, ACTIVE VOICE.

Singular.

Plural

Persons.

1st Aham pacāmi, I cook. Mayam pacāma, we cook.
2nd Tvam pacasi, thou Tumhe pacatha, you cook.
cookest.

3rd So, sā, tam pacati, he, Te, ta, tāni pacanti, they she, it cooks.

Note that the vowel is lengthened before mi and ma.

Exercise.—Conjugate (like $\[\] \]$ pac) $\[\] \]$ rakkh, to guard; $\[\] \]$ vadh, to kill; $\[\] \]$ yāc, to request; $\[\] \]$ pucch, to question; $\[\] \]$ labh, to get; $\[\] \]$ mar, to die.

Translate into English:—1. Sihā maranti. 2. Luddā mige vadhanti. 3. Tvam amacce pucchasi.

Translate into Pali:-1. The lion kills the deer.
2. They ask the ministers. 3. We get a lion.

Lesson III.

FIRST CONJUGATION (SECOND DIVISION).

The root of this division of verbs ends in a long vowel, mostly \bar{a} and the tense terminations are added directly, e.g. \hat{J} yā, to go—yāmi, l go. etc., etc.

Exercise: (like $\sqrt{y\bar{a}}$) $\sqrt{y\bar{a}}$, to blow; $\sqrt{y\bar{u}}$, to say; $\sqrt{y\bar{u}}$, to tell (with prefix \bar{a}).

DECLENSION OF FEMININE NOUNS IN A.

kaññā – a girl.

Singular.

Plural.

Nom Kannā Gen, Dat. Kannāya. Kannā, Kannāyo Kannānam. Acc. Kannam. Kanna, Kannam. Ins. Abl. Kannaya. Kannahi, Kannabhi.

Loc. Kannaya, Kannayam: Kannasu.

Voc. Kanna, Kanne. Kanna, Kannayo.

Note that ya is common to gen. dat. inst. abl. and loc.

Vocabulary of feminine nouns in ā:—nāvā, boat; bāhā, arm; jālā, flame; vācā, speech; vedanā, pain; chāyā, shadow.

Feminine suffixes: ā is a characteristic fem. sign. Another is i, varied into ni, ini, āni., e.g. sihi, lioness; bhikkhuni, nun; migini, doe; mātulāni, aunt.

Translations: — I. Aham nāvāya yāmi. 2. Sihī vedanāya marati. 3. Luddā suriyassa chāyam labhanti. 4. Tumhe vācam brūtha,

1. The girl dies on the arm of the hunter. 2. They die in the shade of the boat. 3. The hunter goes through the flame. 4. She speaks the word.

Lesson IV.

FIRST CONJUGATION (Third division).

The root ends in i, i, u or \bar{u} which, together with the conjugational sign a, are changed into e or aya and o or ava. (i, $\bar{i}+a=e$; u, $\bar{u}+a=o$) eg.

Jni, to lead+a=ne or naya+ti=neti, nayati.
Jji, to conquer+a=je or jaya+ti=jeti, jayati.
Jbhū, to be+a=bho or bhavati+ti=bhoti, bhavati.
Jku, to sing+a=kava+ti=kavati.

DECLENSION OF NEUTER NOUNS IN A.

This is exactly the same as the declension of mas, nouns in a, except in the nom, sing, which ends in \dot{m} and the nom, and voc. pl., which end in ani, the characteristic

neuter plural sign., e.g. gharam, a house; gharāni, houses, O houses!

Vocabulary of neuter nouns:—rattha, country; sakata, cart; osadha, medicine; hadaya, heart; cetiya, shrine; jīvita, life; rūpa, form; vajira, diamond; vāta, wind; mūla, root, price.

Translations:—1. Mayam sakatena yāma. 2. Miginī vedanam labhati. 3. Mātulānī cetiyassa chāyāyam marati. 4. Luddassa bāhā kannam rakkhati.

1. The girl obtains the price of the diamond. 2. You ask the minister in the country. 3. We protect the kingdom of the girl from the sons. 4. The hunter conquers the kingdom.

Lesson V.

SANDHI.

The changes which occur when one word meets with another are regulated by the rules of sandhi, which may be divided into three kinds, viz., vowel sandhi, mixed sandhi and niggahīta sandhi.

- (a) Vowel sandhi occurs when a word ending in a vowel, meets a word beginning with a vowel.
- (b) Mixed sandhi occurs when a word ending in a vowel meets a word beginning with a consonant.
- (c) Niggahita sandhi occurs when a word ending in niggahita meets a word beginning either with a vowel or a consonant.

Examples (a) yassa+idani=yass' idani (a being elided).

- (b) vi + payutta = vippayutta (p being doubled).
- (c) labheyyam aham=labheyyaham (m being elided).

More examples will be given in the course of the lessons. Sandhi is more easily learnt by observing its changes met with in the literature than from the rules of grammar. The student should, however, observe the following changes:—

- (a) a, $\bar{a} + i$, $\bar{i} = e$, as ava+icca=avecca.
- (b) a, $\bar{a} + u$, $\bar{u} = 0$, as, na + upeti = nopeti.

The contrary change also holds good, i.e.

- (c) i, i+a, $\bar{a}=e$, as, $n\bar{i}+at\bar{i}=net\bar{i}$.
- (d) u, $\bar{u} + a$ $\bar{a} = 0$, as $bh\bar{u} + ati = bhoti$.

When two vowels of the same organ meet, the result is a long vowel; i.e.—

- (e) a, ā + a ā = ā, as na + ahosi = nâhosi.
- (f) i, i+i, i=i, as demi+iti=demîti.
- (g) u, ū+u, ū=ū, as madhu+udakam=Madhūdakam.

When vowels of different organs meet, one of them is elided.

- e.g. (h) atha + eko = ath'eko (final vowel being elided).
 - (i) Ko+asi=ko'si (initial vowel being elided).

In such instances the general rule is that a, a are elided before or after i, i or u, ū and i, i before or after u, ū. But the student must be prepared to meet with exceptional cases.

PERSONAL PRONOUNS.

Aham-I (First person).

Singular.

Plural.

Nom. aham Gen. Dat. me, mama, mayham Acc. mam Ins., Abl. me, mayā mayam, amhākam, amhe, amhehi, amhebhi. Loc. mayi

amhesu.

Note:—no may be used for all the cases of the plura, as, niyyāmako no hohi, be thou our captain (no=amhākam)

Tvam-thou (Second person).

Singular.

Plural.

Nom. tvam.
Gen., Dat. te tava, tuyham.
Acc. tam
Ins. Abl. te tayā
Loc. tayi.

tumhe.
tumhākam.
tumhe.
tumhehi, tumhebhi.
tumhesu.

Note:—vo may be used for all the cases of the plural, as, mātā vo pāpam karoti—your mother commits sin (vo = tumhākam); no and vo must not begin a sentence.

So-he (Third person, mas.)

Singular.

Plural.

Nom. so.
Gen., Dat. tassa.
Acc. tam.
Ins. tena
Abl. tasmā, tamhā.
Loc, tasmim, tamhi.

tesam.
te.
} tehi, tebhi.
tesu.

te.

Sā,-she (Third person, fem.)

Singular.

Plural.

Nom. sā. Gen., Dat, tāya, tassā, tissā. Acc. tam. Ins., Abl. tāya.

tā, tāyo. tāsam. tā, tāyo. tāhi, tābhi.

Loc. tāya, tāyam, tissāya, tissāyam tāsu.

Tam-it (Third person, neuter.)

Singula**r.**

Plural.

Nom. tam. Gen., Dat. tassa.

tāni. mtesa. Acc. tam. tāni.

lns. tena,
Abl. tasmā, tamhā.

Loc. tasmim, tamhi. tesu.

Vocabulary:—gacchati, gces; nisidati, sits; dhovati, washes; khanati, digs; nipajjati, lies down; ovadati, admonishes.

Note:—(a) Verbs of motion govern the accusative, as, So rattham gacchati—he goes to the country.

(b) Verbs of asking and telling govern two accusatives, as So dhammam mam pucchati—he asks me about the Law.

Translations—1. Mama siho tassā migam vadhati. 2. Sā tesam bāhāyo dhovati. 3. Mayam tassa Sakatassa chāyāyam nipajjāma. 4. Sā tesam kannam panham (question, mas.) pucchati. 5. Amaccā bhattam (n. food.) pacanti.

1. The girl sits on the minister's arm, 2. They dig for the root. 3. The son instructs the girl in the shade of the shrine. 4. We go to the ministers' country in a cart. (use the in t.) 5. They lie down on the ground (mah), f.)

Lesson VI.

FIRST CONJUGATION (FOURTH DIVISION).

Reduplication consists in the doubling of the first consonant of the root together with the following vowel, as, \sqrt{da} , to give, becomes dadā by reduplication.

In this conjugation, the base is obtained by reduplicating the root.

The rules of reduplication are—

(a) a guttural is reduplicated by a palatal, as √gam to go-jagam:

- (b) h is replaced by j, as, \sqrt{ha} , to abandon— $jah\bar{a}$;
- (c) an unaspirate is used in the reduplicative syllable, as, √khan—eakhan;
- (d) v is replaced by u, as, \sqrt{vas} , to live— $uv\bar{a}sa$;
- (e) a long vowel is shortened in the reduplicative syllable and generally—

a, ā becomes a, as, Jdā—dadā.

i, i, as, Achid, to cut—ciccheda.

u, ū ,, u (sometimes a), as, \(\int \text{bhu}—\text{babhuva.} \)
i is sometimes changed to e in the reduplicated syllable as also u to o, as \(\int \text{chid}—\text{ciccheda} \) and \(\int \text{budh, to know}—\text{bubodha.} \)

AORIST TENSE.

Singular.	Plural
pacim	pacimhā.
paci	pacittha.

2. paci pacitha.3. paci pacimsu.

DECLENSION OF MASCULINE NOUNS IN i, i. Kapi - monkey

Kapi - monkey.
Singular. Plural.

Nom. kapi ... kapi, kapayo Gen. Dat. kapino, kapissa ... kapinam.

Gen. Dat. kapino, kapissa ... kapinam. Acc. kapin ... kapi, kapayo.

Ins. kapinā ...

Abl. kapinā, kapismā, kapīhi.

Loc. kapimhi, kapismim... kapisu.

Voc. Kapi ... kapi, karayo.

Note kapayo in the pl.

I.

Sakkhi-witness.

Singular. Plural.

Nom. sakkhī ... sakkhī, sakkhino.

Gen Dat. sakkhino, sakkhissa sakkhinam.

sakkhim, sakkhinam sakkhi, sakkhino. Acc.

sakkhinā Ins.

sakkhinā, sakkhismā, sakkhihi. Abl.

sakkhimhā

Loc. sakkhişmim, sak-

sakkhīsu. khimhi

Voc. sakkhi, sakkhino. sakkhi

Note the acc, sing, and nom, and acc, pl. forms. Sakkhi is also found in the nom, sing.

Nouns (like kapi); -aggi, fire; asani, thunderbolt; gahapati, householder; isi, saint; muni, sage; nidhi, treasure: sārathi, charioteer; rāsi, heap; mani, gem.

Nouns (like sakkhi):-hatthi, elephant; veri, enemy; setthi, banker; manti, counsellor; kutth, leper; papakār, sinner.

Verbs of the First Conjugation: -carati /car, walks; damsati Adams, bites; dhavati Adhav, runs; disati Adis, sees; icchati Jis, wishes, khādati Jkhād, eats; khipati Jkhip, throws; ramati Jram, plays, delights in; sikkhati Jsikkh, learns, teaches,

Translations:—1. Gahapatayo osadham khādanti. 2. Mayam vajiram icchimhā. 3. Tāyo nidhinam rāsimhi nisidimsu. 4 Sārathi ratthena rattham (from country to country) carati. 5. Mayam kannaya jīvitam dadāma. Te mama bhattam khādimsu.

1. She threw the diamond on the shrine. 2. The enemies ran away in a cart (ins.) 3. I lay down in the boat. 4. They washed his body with water (udakam). 5. My aunt desired fire. 6. They saw the leper in the shade of the shrine.

Lesson VII.

SECOND CONJUGATION.

Niggahīta is inserted before the final consonant of the root, when the niggahīta is changed to the nasal of the group (one of the 5 groups) to which the final consonant belongs, e.g. \(\J\) rudh, to check—rundha; \(\J\) muc, to be free—muñca; \(\J\) chid, to cut—chinda; \(\J\) lip, to besmear—limpa; \(\J\) bhuj, to eat—bhoñja; \(\J\) pis, to grind—pimsa.

IMPERATIVE.

Singular.	Plural.
1. pacāmi	pacāma
2. pacāhi, paca	pacatha
3 pacatu	pacantu.

Note that the base itself is used for the second sing. Prepositions—Saha saddhim—"with", vinā—"without" are used with the instrumentive; adhi—" above" is used with the locative and pati—"against", "for the sake of" is used with the accusative, as, puttena saha (or saddhim) gacchati—he goes with the son. Vinā dosena bhāsati—he speaks without fault. Sakuņo adhi pabbate palāyati—the bird flies over the mountain. Nadim pati dhāvanti—they run against the river.

The following prepositions are construed with the genitive:—upari, above; hettha, under; purato, in front; pacha, pacchato, behind; antare, within; bahire, outside; orato, on this side; dure, durato, far; param, parato, beyond, on the other side; santike, samipe, near, in the presence of; avidure, not far away.

Translations:— I. Sā sakatassa upari nipajjati. 2. Mayam nāvāya hetthā vajiram khipimhā. 3. Kannāyo amaccassa purato nisidanti. 4. Mama pacchā cara 5. So ratthassa antare dhāvati. 6. Te samuddassa (m. ocean) pāram vasimsu. 7. Mama puttena saddhim gaccha. 1. Dig outside the kingdom. 2. Let them eat the medicine on this side of the mountain. 3. Sit far away from the girl. 4. They obtained treasure on this side of the ocean. 5. Sit thou near the banker's son. 6. Ask him a question. 7. Let the birds fly far from the house.

Lesson VIII.

THIRD CONJUGATION.

The base is formed by adding ya to the root. One of two changes takes place:

- (a) ya may be added directly to the root, which endsin a vowel, e.g., $\sqrt{g\bar{a}}$ to sing + ya=gāya; $\sqrt{j}h\bar{a}$, to think + ya=jhāya
- (b) ya may be assimilated to the final consonant of the root, according to the table of changes given below:—

```
Final s + ya = ssa, e.g. \sqrt{pas + ya} = passa (to see)
                        Jbudh + ya = bujiha (to know)
     dh+ya=jjha "
     m + ya=mma "
                        \sqrt{\text{gam} + \text{ya}} = \text{gamma} (to go)
 , ,
                        \langle rucca (to be pleased)
      c+ya=cca
                        Jmad + ya = majja (to be intoxi-
      d+ya=jja
 ,,
                                                    cated).
                        Jbhan+ya=bhañña (to say)
      n + ya = nna
                        Jman + ya = mañña (to think)
      n + ya = n \tilde{n}a
 ,,
                        \div + ya = dibba (to sport)
      v + ya = bba
 ,,
                        √sah + ya=sayha (to dare)
      h + ya = yha
```

FEMININE NOUNS IN i, i.

		Jāti—birth.	
Sing	gula r.	•	Plural.
Nom.	jāti.		jātī, jātiyo.
Gen. Dat.	jātiy ā .		jātīnam.
Acc.	jātim.		jātī, jātiyo.

Ins. Abl.	jātiyā.	jātīhi.
Loc.	jātiyā, jātiyam.	jätisu.
Voc.	jāti,	jūti, jātiyo.

Note that jātivā, jātiyam may drop the i, thus giving jatyā jatyam. (Generally a long vowel is not allowed before a double consonant. Hence the shortening of the vowel in jatyā, jatyam). According to a sandhi rule ti, ty, followed by a vowel becomes 'cc' Hence jatyā=jaccā; jatyam=jaccam. The student should note these changes.

Nadī-river.

sing	Turat.	
Nom.	nadi	nadi, nadiyo.
Gen. Dat.	nadiyā	nadinam.
Acc.	nacim <i>nadiyam.</i>	nadi, nadi yo.
Ins. Abl	nadiyā	nadihi.
Loc.	nadiyā, nadiyam.	nadisu.
Voc.	nadi.	nadi, na d iy o.

Note nadiyam in the acc. sing.

On the analogy of jacca, jaccam, we have najja, najjam [d+y=jj, see Lesson VIII (b)]

FUTURE.

88, the characteristic future sign is added between the root and the present suffixes, eg.

$Singular \cdot$	Plural.
1. pacissāmi.	pacissāma.
2. pacissasi.	pacissatha.
3. pacissati.	pacissanti.

Vocabulary of feminine nouns in i, i;—ratti, night; bheri, drum; bhūmi, ground; iddhi, magical power; vuṭṭhi, rain; vīthi, road; siri, glory; satti, javelin; rati, pleasure; pīti, joy; itthi, woman; devī, queen; pokkharanī, tank; paccarī, raft; pathavī, earth; valli, creeper; bhisī, mat; bhaginī, sister.

Translations—1. Sā mayham ruccati (this verb is construed with the gen.) 2. Setthino puttā vīthiyam dibbissanti 3. Te migam sihasmā muccissanti. 4. Tāyo amaccena saha gacchissanti. 5. le vinā sakatena carissanti. 6. Amhākam bhagini ratim labhissati. 7. Mayam suriyam rattiyam na passāma. 8. Te bherim bhūmiyam khipimsu.

1. The girl will see a gem on the arm of the sinner. 2. Run together with the elephant. 3. Sit on the raft with my son. 4. They will know (Joudh) through magical powers. 5. Besmear the hand of the leper with medicine. 6. The lion will kill the decr. 7. They will see the glory of the queen. 8. The girl will throw the mat near the tank.

Lesson IX,

FOURTH CONJUGATION.

The base is obtained by adding to the root no, nā or uno, unā, e.g., \sqrt{hi} , to go—hināti; \sqrt{su} , to listen—sunoti, sunāti; pāp (pa + \sqrt{ap}) to get, attain—pāpunāti; \sqrt{vu} , to restrain—vunāti.

MASCULINE u DECLENSION.

Ketu-banner.

	$oldsymbol{Singular}$	Plural.
Nom. Gen, Acc.	ketu. Dat. ketuno, ketussa. ketum	ketū, ket <i>avo.</i> ketūnam. ketū, ket <i>avo.</i>
Ins. Abl. Loc. Voc.	ketunā. ketunā, ketusmā, ketumhā.] ketumhi, ketusmim. ketu.	ketū'ıi. ketūsu. ketū, ketavo, ketave

Note the form ketavo.

Nouns. (like ketu):—bhikkhu, monk; bindu, drop; hetu, cause; maccu, death; velu, bamboo; pharasu, hatchet; katacchu, spoon; setu, bridge.

PREFIXES.

A (before a consonant) -not; as, agata, not gone; An (before a vowel) anācikkhita, not told.

Ati-exceedingly; as, atikarunā, excessive pity,

Adhi—over, excessively, unto perfection: as, adhikaroti does it perfectly.

Anu-after, in imutation; as, anudhāvati, runs after.

Anto-within, interior; as antonagaram, in the town.

Apa-off, away, in derision; apagacchati, goes off; apavadati, insults.

Abhi—to, excellently, towards; as, abhigacchati, goes up to; abhimukho, facing; abhijānāti, knows well.

Ava (or o) - way, down; as, avagacchati, goes down.

A-towards; as, āpabbatam, towards the mountain. It very often reverses the meaning of some roots, as, ādā:itakes (Jdā, to give); āgacchati, comes (Jgam, to go).

Ud (or u)-up; as, uggacchati, goes up.

Upa-below, towards; as, uparājā, viceroy.

Du-bad, difficult; as, dudaso, difficult to see; dujjana, bad man.

Ni (before a consonant) -out, towards, down, without; as, nisidati, sits down; nigacchati, goes out; nirupakāra, useless.

Nī-out; as, nīharati, draws out.

Pa—off. towards (expressing direction, origination); as, pakkhandati, jumps forward.

Pați (or pati)—against, opposite, in return; as, pațikaroti, repairs; paccāgacchati (pati+āgacchati), returns.

Parā—opposite, in subjection; as, parājayati, defeats.

Pāra—beyond; as pārasamudda, beyond the ocean.

Bahi - outside; as, bahigharam, outside the house.

Vi-away, different, excessively; as, vigacchati, separates; viravati, shouts excessively.

Sam-completely, well, with; as, samharati, collects; sanjānāti, knows well.

Su-good, well; as, $sur\bar{u}pa$, good form; $suj\bar{a}ta$, well-born.

Translations:—1. Kaññā osadham pāpunissati 2. Te no apavadinsu. 3. Amaccā ratthāni rakkhissanti 4. Bhikkhavo setumhi nipajjissanti. 5. Siho migam anudhāvati 6. Mayam pārasamuddam grechissāma. 7. Tumhākam puttā sakuņehi saha kiļanti (ikiļ, to play.) 8. Mayam tesam uyvāne kiļāma. 9. Kaññāya uyyāne udakam piva (ipā, to drink).

1. They knew well the cause of the sound 2. Sit down near the minister's son. 3. They will kill the monk with an axe. 4. We shall eat together with the banker on the son's cart. 5. They ran after the elephant. 6. Eat your meal. 7. The viceroy killed the bad man (dvjjana, m.) with a javelin. 8. They will return to thet own with the ministers 9. Lie down in the garden of the minister.

Lesson X.

FIFTH CONJUGATION.

The base is obtained by adding $n\bar{a}$ to the root; as, \sqrt{c} is, to heap—cinā; \sqrt{j} i, to conquer—jinā; \sqrt{a} s, to eat—asnā; \sqrt{y} y, to mix—yunā; \sqrt{j} ā, to know— \sqrt{a} nā.

OPTATIVE.

Singular.

1. paceyyāmi. 2. paceyyāsi.

3. paceyya, pace. *

Plural.

paceyyāma. paceyyātha. paceyyum.

FEMININE U DECLENSION.

Dhenu-"cow."

	Singular.	${\it Plural}.$	
Nom. Gen. Dat. Acc. Ins.	dhenu	dhenā; dhenuyo.	
	dhenuyā	dhen u nam.	
	dhenum	dhenū ; dhenuyo,	
	dhenuyā	dhenühi	
Abl. Loc. Voc.	dhenuyā; dhenuyani dhenu	dhenūsu. dhenū ; dhenuyo.	
	Nouns (like	dhenu).	
Dhā Rai	itu—" sacred relic." ju—" string," " rope."	Sassu—" mother-in-law." Yāgu—" rice gruel."	
110)	Usu—!' aı		
MEUTER I AND U DECLENSION.			
(a) Atthi-"bone."			
	Singular.	Plural.	
Nom.	ațțhi; ațțhim	aṭṭhīni.	
Gen. Dat.	atthino; atthissa	aţţhīnam.	
Acc.	atthim	aṭṭhīni.	
Ins.	atthinā atthinā; atthimhā; at atthimhi; atthismim	thisma } atthihi,	
Abl. Loc.	atthimhi; atthismim	atthisu.	
Voc.	atthi	atthini.	
	Vocabu	LARY.	
Akl Sar	khi—" eye." ppi—" butter;" " ghee."	Satthi—" thigh." Vāri—" water."	
(b) Cakkhu—"eye."			
	$oldsymbol{Singular}.$	${\bf \it Plural.}$	
Nom.	cakkhu; cakkhum	cakhkūni.	

Gen. cakkhuno; cukkhussa cakkhūnam. Dat. cakkhūni. cakkhum Acc. cakkhunā Ins. cakkhunā; cakkhumhā, cak- >cakkhūhi. Abl. khusmā, Loc. cakkhumhi; cakkhumim cakkhūni. Voc. cakkhu

VOCABULARY.

Assu—" tear." Dāru—" fire-wood; "" fire stick."

Note:—There are no neuter nouns in i, ū.

Mas, and fem. nouns in ü, are like the corresponding forms in u and need not be treated separately, e.g. vadhū, f a widow—gen. vadhuyā, etc.

CONNECTIVES AND CORRELATIVES.

 $\begin{bmatrix} Ca-and \\ v\bar{a}-or \end{bmatrix}$ used between words and phrases.

Sace, ce-if:-used in complex sentences.

Pana—but udāhu—or used in compound sentences.

hi—because, indeed, generally follows the main word in the sentence.

Note:—Ca, ce and pana are never used at the beginning of a sentence.

Ce and pana are generally placed immediately after the first word or the subject in the sentence.

Sace may be used to begin a sentence.

Examples:—Amacco ca putto ca—both minister and son. One ca may be omitted, as, amacco ca putto or amacco putto ca. Ca may be omitted altogether.

Amacco vā putto vā
amacco vā putto
amacco putto vā

—either minister or son

Sace so āgacchati aham nisīdissāmi if he comes I will So sace (or ce) āgacchati aham sit down nisīdissāmi

Pāpakārī hi socati-indeed an evil-doer grieves.

Aham paceyyāmi so pana mam rundhi, I would cook but he prevented me.

Yadā so āgacchati tadā bhunjissāmi—when he comes I will eat.

Yathā so nāgacchati (na + āgacchati) tathā karissāmi - I will act so that he may not come.

Yattha tumhe kaññam passatha, tattha nisidatha, where you see the girl, there sit down.

Yāva so Buddham passi tāva nipajji, as long as he could see the Buhdha, so long he lay down.

Translations:—1. When you see him, ask for his cart.
2. So long as the girl does not sit down, so long she will not see the queen.
3 My sister and her son went together with his queen.
4 They would not sit on the mat.
5. Throw the gem into the garden.
6, If he comes, we may go to the river.
7. When you see them in the garden, tell me so.
8 Eat so long as you can get food.
9. They would kill the elephant with the javelin, but I prevented them.
10. Go to the queen's garden with my son and sister.

Lesson XI.

SIXTH CONJUGATION.

The base is obtained by adding o to the root. The student should remember that o is the guna or strong form of u, ū and e of i, ī. The semi-vowel of u, u is av and of i, ī is ay, e.g. \(\lambda \text{kar}. \) to do—karo; \(\lambda \text{tan}. \) to stretch—tano; \(\lambda \text{van}, \text{ to beg—vano}. \)

IMPERFECT.

Singular.	Plural.	
1. apaca, apacain.	apacamhā,	
2. ap co.	apacattha,	
3. apaca	apacu.	

Note the augment a, which is also used in the agrist and the conditional (see further).

INTERJECTIONS.

Alam, enough!	Je, sir!
Vata, surely! indeed!	Sādhu, well done!
Handa, come! pray!	Bhane, I say!
Maññe, I suppose!	Ambho, look here!
Re are, man! you fellow!	,

Note: - alam is construed with the instrumentive e.g., alam ambehi — enough of mangoes.

VOCATIVES.

Amma—mother, madam.

Ayya-sir.

Ayyā, ayye,-madam.

Avuso - sir (used by monks of equal seniority to each other or by senior monks to junior monks.)

Ayasmā--sir (used by junior monks to senior monks).

Bhadda, bhadde-my dear girl, good wife.

Bho-sir, madam.

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Bhante (same as āyasmā in use.)
Deva—Lord, Your Majesty, Sire.
Devi—Lady, Your Majesty.
Tāta—beloved, dear, darling.
Samma—friend, dear fellow.

Translations:—1. Amacco verim jineyya. 2. Rattham vo gaccheyya. 3. Sace te sīham passeyyum tam anudhāveyyum. 4. Buddhassa santike osadham labheyyum. 5. Passa, dhāvati. 6. So mama rattham agā 7. Kānnāyo nāvāya āgu. 8. Putto cetiyam agamā. 9. Te sakatena agamu. 10. So bhikkhuno osadham adā.

1. The son went to the king by boat. 2. They saw a lion in the garden. 3. Sit down sir! 4. Friend, go with my son 5. My dear, let the minister protect your son. 6. Either he or his son will come to your house. 7 Neither my sister nor the queen sat down near him. 8. Both the evil-doer and the bad man will go to hell (niraya, m.) 9. Enough of your talk (Sallāpa, m.) 10. I say, you must come to my house to-morrow (sve, adv.)

Lesson XII.

SEVENTH CONJUGATION.

The base is formed by adding e or aya to the root. Generally the vowel of the root is strengthened, e.g., Jkath, to speak—kathe, kathaya; Jcur. to steal—core, coraya; Jgup, to guard—gope, gopaya; Jtir, to cross—tire, tiraya; Jpus, to nourish—pose, posaya; Jchadd, to reject—chadde, chaddaya.

CONDITIONAL.

Singular.

- 1. apacissam
- 2. apacisse, apacissa.
- 3. apacissā, apacissa.

Plural.

apacissamhā. apacissatha. apacissamsu.

ADJECTIVES,

These agree with the nouns they qualify in gender, number and case, as, balo putto, a foolish son; balena puttena, by a foolish son; bala kanna, a foolish girl; balaya kannaya, by a foolish girl; sundaram rattham, a beautiful country; sundarena ratthena, through a beautiful country.

It will thus be seen that most adjectives are declined like putta in the masculine, $ka\bar{n}\bar{n}$ in the feminine and gharam in the neuter.

Vocabulary:—Sacca, true; mahallaka, old; pāpa, evil; kusala, meritorious; sītala, cool; dīgha, long; paṇḍita, clever; sukha, happy; dukkha, painful.

Adjectives may be compounded with nouns. Thus, panditapuriso a, wise man; pāpakammam, a sinful deed; pharusavacanam, a harsh speech.

Adjectives ending in i, ī, u, ū (like bhuri, abundant; māni, proud; bahu, many; kataññū, grateful) are declined like the corresponding nouns in i, ī, u ū.

Translations:—I. Sace so rattham alabhissā kusalam bhāveyya. 2. Sace so pabbajjam (f, ordination) alabhissā arahā (Saint) abhavissā. 3. Sace mayam verim apassissamsu tam avadhissamsu. 4. Sace sā ratham (m, chartol) alabhissā amaccassa rattham agacchissā. 5. Aham mahalakassa purisassa gharasmim nipajjim. 6. Ie pāpakammāni karonti. Bālo puriso nirayam gacchissati. 8. Te kusalāni kammāni karonti. 9. Kannāyo sitalāyam chāyāyam nisidimsu. 10. Te digham addhānam (n, time) nipajjimsu.

1. Kill the foolish minister. 2. If we could get a cart, we could go with them 3. They saw an old man on the bridge 4. Do meritorious deeds. 5. One should not do bad deeds (use the optative) 6 Either you or she must see me. 7. If you would cook the rice, I would eat it. 8.

They played with the foolish girls. 9. I stole a mango from his garden. 10. We shall cross the ocean tomorrow.

Lesson XIII.

PARTICIPLES.

Participles are like adjectives and agree with the nouns they qualify in gender, number and case.

Present participle active is obtained by adding nta to the base, e.g., pacanta (mas.), pacanta (fem.), pacantam (neu.) The masculine and neuter also have a common form pacam. The masculine is declined like putta, the feminine like nadi and the neuter. like gharam.

The stem of the present participle is in at or ant. Hence we have pacant-a, pacant-i, pacant-an from the stem in ant. From the stem in at we have in the feminine pacat-i, which is declined in full like pacanti, the only difference being the absence of n before t. And in the masculine, and neuter we have some special forms which ought to be noted carefully.

	Singular.	Plural.
Nom.	pacam	
Gen. Dat	. pacat-o	pacat-am,
Ins. Abl.	pacat-ā	·
Loc.	pacat-i	

Hence the full declension of the present participle is as follows:—

		Singular.	
	Mas.	Fem.	Neu.
Nom.	pacani	pacatī	pacam.
	pacanto	paçanti	pacantain.

Gen. Dat.	pacato pacantassa	pacatiyā pacantiyā	pacato. pacantassa,
Acc.	pacantam	pacatiṁ pacantiṁ	pacantaṁ.
Ins.	pacatā pacantena	pacatiyā pacantiyā	pacatā. pacantena.
Abl	pacatā pacantasmā pacantamhā	pacatiyā pacantiyā	pacatā. pacantasmā. pacantamhā.
Loc.	pacati pacante	p ac atiyā pacant i yā	pacati. pacante.
	pacantasmin pacantamhi	pacatiyam pacantiyam	pacantasmim, pacantamhi.
Voc.	pacaṁ pacanta	pacatī pacantī	pacam. pacanta.
	P	lural.	
Nom.	pacantā	pacati pacatiyo pacanti pacantiyo	pacant ā ni.
Gen. Dat	, pacatam pacant ā nam	pacatinam pacantīnam	pacatain. pacantānam.
Acc.	pacante	p ac atiyo p a cati	
	pacantā	padcanti padcanti pacantiyo	pacantāni.
Ins. Abl.	pacantehi pacantebhi	pacatīhi pacatībhi pacantīhi pacantībhi	pacantehi. pacantebhi.
Loc.	pacantesu	pacatīsu pacantīsu	pacantesu,

Voc. pacantā

pacati pacatiyo pacanti pacantiyo pacantāni.

Rājā—king, is declined somewhat on the lines of these special forms, so also are pitā—father, and similar words mostly denoting relationship, viz., mātā—mother, bhātā,—brother, bhattā—husband, nattā—grandson, satthā—teacher.

Rājā-king.

Singular.

Plural.

Nom. rājā Gen. Dat. rañño

Acc. rājānam Ins. Abl. rannā

Lo₃. ranne (a+i) ran

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rājā, rājāno. ranna \dot{m} , rājūna \dot{m} .

rājā, rājāno. rājūhi. rājūsu. rājā, rājāno.

Note:—Compounds of rājā like mahārājā—emperor, devarājā—king of gods, uparājā—viceroy, etc., may also be declined in the ordinary way like putta, except the nom. e.g., nom. sing.—maharājā; gen.—mahārājassa, mahārañño; gen. pl.—mahārājānam, mahāraññam.

Pitā-father.

Singular.

Plural.

Nom. pitā Gen. Dat. pitussa, pituno

pitaro, pitunnam, pitūnam, pitarānam.

Acc. pitaram Ins. Abl. pitarā Loc. pitari Voc. pita

pitaro. pitūhi, pitarehi. pitūsu, pitaresu. pitaro.

Mātā—mother. (fem.)

Singular.

Plural.

Nom, mātā Gen. Dat. mātu, mātuyā mātaro. mātarānam, mātūnam, mātunnam.

Acc. mātaram Ins. Abl. mātarā Loc. mātari mātaro mātarehi, mātūhi. mātaresu, mātūsu.

Voc. māta mātaro.

Bhātā, brother; bhattā, husband; nattā, grandson; satthā, teacher, are declined like pitā except that the vowel a before ram, ra. ro is long being after a double consonant, as, bhattāram, bhattāro, bhattārā. Dhitā, daughter is declined like mātā. Note that the base of these words ends in u, as pitu, mātu, etc. and the nom. în \bar{u} .

Mātāpitaro-father and mother, parents.

(base-mātāpitu).

Nom. mātāpitaro.

Gen. Dat. mātāpitunam, mātāpitunnam.

Acc. mātāpitaro. Ins. Abl. mātāpitūhi. Loc. mātāpitūsu. Voc. mātāpitaro.

Translations:— 1. Aham satthāram rattham gacchantam passim 2. Sā bhattam pacantī mari. 3. Mahārājassa putto vithiyam (vithi road f.) gacchanto kannam vadhi. 4. So tehi saddhim kilanto puttam anudhāvi. 5. So mama ratthe, carantassa purisassa santike nipajji. 6. Mātāpitūnam ovādam (m, advice) suņeyya. 7. Pitarā saha gacchantam puttam pakkosi (J kus—call.) 8. Mama bhātā ca bhattā tesam nagaram sve āgacchissanti. 9. Mayam satthāram vandissāma (Jvand—to salute). 10. Tassa katham suņātha.

1. We saw a man running after the deer in the king s garden. 2. Going along the road they spoke to a man sitting down near a shrine. 3. Sit in the king's presence.

4. He did meritorious deeds. 5. The king's daughters and sons came to my country. 6. They ran after a lion killing an elephant. 7. The woman playing with her grandson died in my house. 8. You should listen to the king's advice. 9. Going along the road they killed a lion. 10. Certainly he saw him lying down in the shade of the tree (rukkha, m.)

Lesson XIV.

PERFECT.

The root is reduplicated according to the rules (see Lesson VI).

Singular.

Plural.

papaca
 papace

papacimha. papacittha.

papacu.

3. papaca

PRESENT PARTICIPLE REFLEXIVE.

The sign mana is added to the base, e $g_{...}$, pacamäna. It is declined like putta (m.) kaññā (f.) and gharain (neu.)

It has much the same meaning as the participle active A variant form of it is obtained by adding ana to the root, e.g., pacāno, pacānā, pacānam.

THE USE OF SO, SA, TAM AS ADJECTIVES.

So, sā, tam and their cases become demonstrative adjectives when they are placed before nouns.

Mas. { so puriso—that man. tehi purisehi—by these men, etc.

Fem. {sā kannā—that girl. tayam kannayam—in that girl.

Neu. { tain gharam—that house. } tesu gharesu—in those houses.

If e is put before them, they mean this, e.g. eso puriso—this man. esā kaññā—this girl. etam gharam—that house.

Translations:—1. So amacco odanam (rice) papaca.

2. Bhikkhūnam dānam dadattha. 3. Aham tam purisam nagarasmā āgacchamānam passim. 4. Esā kannā odanam pacānā mari. 5. Te bhikkhavo satthārā saddhim etasmim gharamhi nipajjimsu. 6 Esā dhitā mātarā saha kilamānā pati. 7. Esā nadi sundarā. 8. Eso puriso ranno mahantam ratham coreti. 9. Te mahisā (m, buffalo) tesu āvāṭesu (m, pit) patimsu. 10. Maharājā purohite (m, chaplain) tesam amaccānam pahinati (Jhi, sends).

on that raft. 3. If I see you playing with that uninister's son, I will kill you 4. If you do had deeds, I shall not come to your house. 5 They are not coming with my son. 5. Send those hove (ettrakā, m) to the king's palace (pasada; m) 7. The chaplain desires money (rupiya, n.) 8. Those women lay down in that pit. 9 My son and his daughter stayed in that house. 10. They slept (niddayati) on that bridge.

Lesson XV.

PERFECT PARTICIPLE PASSIVE.

This is formed by adding to or no to the root; to may be added in three ways:—

(a) joined directly to the root, which ends in a vowel, e.g., Jbhū—bhūta, Jnī—nīta, Jji—jita.

- (b) joined by means of the connecting vowel i to the root, which ends in a consonant, as \sqrt{pac} —pacita, \sqrt{kath} —kathita, \sqrt{likh} —likhita.
- (c) the t of ta being assimilated to the last consonant of the root, when certain changes take place, as follows:—

final j+ta=tta, as, Jbhuj+ta=bhutta.
final c+ta=tta, as, Jmuc+ta=mutta.
final p+ta=tta, as, Jtap+ta=tatta.
final t+ta=tta, as, Jpat+ta=patta.
final s+ta=ttha, as, Jkas+ta=kattha.
final m+ta=nta, as, Jgam+ta=ganta.
final dh+ta=ddha, as, Jbudh+ta=buddha.
final bh+ta=ddha, as, Jlabh+ta=laddha.
final h+ta=lha, as, Jruh+ta=rulha.

Note:—Final n and r are generally dropped before to e.g., $\int khan-khata$; $\int kar-kata$.

Sometimes final m is also dropped, as, Jgam—gata. These participles in the neuter from are often used as nouns, e.g., Jjiv—to live, j.vitam—life; Jhas—to smile, hasitam—a smile.

Note also that the p.p.p, is very often used as a finite verb, as, So nagaram gato, he has gone or went to town.

na is less common and generally added to roots in d, r_r when assimilation takes place, e.g. λ chid—chinna, λ chad—channa, ni λ sad—nisinna; λ tar—tinna, λ kir—kinna.

Note the change of the radical vowel and also that 'n' is dotted or becomes a cerebral owing to the influence of the preceding 'r.' Other examples of the influence of 'r' will be met with rather frequently and the student should recognize it. Also \(\lambda \) bhaj + na = bhagga, \(\lambda \) lag + na = lagga, \(\lambda \) vij + na = vigga.

Sometimes na may be added directly, e.g., $\sqrt{\frac{1}{n}} = \frac{1}{n}$ lina, $\sqrt{\frac{1}{n}} = \frac{1}{n}$ lina.

N. B.—An active sentence is often turned into passive by using the p.p.p. e.g. I have done merit is turned into

merit has been done by me=kusalm mayā katam. Thisis an important use of the p.p.p. and should be carefully noted.

Translations:—1. Dhammo bhikkhūhi suto. 2. Rattham puttena jitam 3. Sā kannā sakatena tesam gharam gatā.
4. Amhehi kusalam akatam. 5. Gharam agginā ādittham.
6. Sā bhandīka (bundle) tasmā pabbatasmā patitā. 7. Te 7 manussa etesam āsanānam (n, seat) hettho niddāyimsu.
8. Tasmini ratthe so uparājā sangāme (m, battle) parājito (defeated). 9. Amhākam pituno etāni sākatāni dadāhi.
10. Ete ketthāsā (divsion, tāyam bhandikāyam tam purisam mayā dinnā.

1. We have not done good deeds. 2. They went to town on the king's elephant. 3. We saw a man seated on a raft. 4. They have eaten our food. 5. A bird has been killed by the hunter. 6. Evil doers will go to hell. 7. They saw a man dead in the house. 8. The king has been defeated by the enemy (veri, n.) 9. Those girls sat in these seats. 10. A heap of jewels has been stolen by these men.

Lesson XVI.

RELATIVE AND INTERROGATIVE PRONOUNS.

Yo (relative)—who, which, what.

MASCULINE.

S in gular.		Plural.
Non.	yo	ye,
Gen. Da	at. yassa	yesam.
Acc.	yam	ye.
Ins.	yena	} yehi.
Abl.	yasmā, yamhā	3 ye
Loc.	yasmim, yamhi	yesu.

FRMININE.

Nom.	yā	yā, yāyo.
Gen. Dat.	yāya, yassā	yāsain.
	yam	yā, yāyo.
Ins. Abl.	yāya	yāhi.
Loc.	yāyam, yassam	yāsu.

NEUTER.

Nom.	yam	yāni.
Gen. Dat.	yassa	yesam.
Acc.	yam	yāni.
Ins,	yena	} vehi.
Abl.	yasmā, yamhā	<i>y</i> •••••
Loc.	yasmim, yamhi	yesu.

Indefinite pronouns declined like ya:-

ลที่ที่ล)	aññatara, a certain, some
itara bother, another	pubba, former
para)	sabba, all.

Note that the nom, pl. of these pronouns ends in e.

Ka (Interrogative)—who, which, what?

Decline ka in exactly the same way as ya, except that the neuter nom. sing. and acc. is kim not kam, eg., kim karissati? What will he do?

Note that the m of kim being niggahita is changed to nesal according to the rule of sandhi (Lesson VII) o m before a vowel, as, so kim akāsi? What did he Kin te katam? What has been done by thee?

Kim with the dative and instrumentive.

When kim is used with the dative of a person and the instrumentive of a thing, action, state or other creamstances, it means "where is the use of?" as,

Kin te puttena? Where is the use of a so thee? Kim me āgacchantena—there is no use in the coming?

This use of kim should be noted. When in such a sentence kim is replaced by attha, the sentence means—
There is need of semething to somebody, e.g.

Attho me kapina - I have need of a monkey.

Attho te rajjena - Thou hast need of sovereignty.

In the negative n'atthi (there is not) is used, as,

Attho me kapinā n'atthi-I have no need of a monkey.

Kim may be compounded with a following noun, as,

Kimpasaddhā—what faith?

Kinkāranā (abl)—what cause? Why?

Ya as correlative.

(a) Ya is used with so, sā, tam as a correlative, as,—
Yo puriso tena saddhim gacchi so mari—the man
with whom he went died.

Yasmim gharasmim so nipajjissati tasmim gh mim aham vasissāmi—In the house where he will lie down, I shall live.

Yā itthī tam purisam pakkosati sā ativiya bālā—the woman who calls that man is very foolish

(b) acc. yam, ins. yena, abl, yasmā are used adverb ially meaning since, because, as,—

Tumhe tam na vadheyyātha yam so pandito—You might not kill him because he was clever.

Yasmā so mam pahari tasmā na tena saha gacchāmi—because he struck me therefore I do not go with him.

Tam karanam sunohi yena kāranena so mari—Listen to the reason why he died.

Yena...tena is used with a verb of motion to denote destination, as,

Yena Bhagavā ten' up isankami—He approached the Buddha.

INDEFINITE PRONOUNS.

By adding ci (cid), api, cana, canam to ko, $k\overline{u}$, kim and their case-forms, we get indefinite pronouns, meaning whoever, whatever, anyone.

Ci is the one mostly used, eg., koci puriso—whatever man.

Koci (mas.)-whatever, anyone.

Singu	lar.	Plural.
Nom.	koci.	keci.
Gen. Dat.	kassaci.	kesañci.
Acc.	kańci, kińci.	keci.
lns. Abl.	kenaci kasmāci	} kehici.
Loc.	kasmiñci, kamhici kismiñci, kimhici Kāci (fem).	} kesuci.
Nom.	kāci.	kāci, kāyo ci .
Gen. Dat.	kāyaci, kassāci.	kāsanci.
Acc.	kanci.	kāci, kāyoci.
Ins. Abl.	ĸāyaci.	kāhici.
Loc.	kāyaci, kāyanci,	
	kassañci.	kāsuc i .

The neuter is like the masc, except in the nom, acc, sing, we have kinci and in the plural kānici.

Translations:—1. The girl is in need of medicine 2. Where is the use of your coming with my son? 3. The lion went to where the deer was sleeping 4. Why do you commit had deeds? 5. We have done a very bad deed. 6. Whoever comes to my house is a thief. 7. The girl whom you see with him is my sister. 8. The men who called me are his brothers. 9. Do you know the reason why he is mad (ummattka)? 10. In whatever place (padesa, m.) you see him, strike him on the head (matthaka, m.).

Lesson XVII.

GERUND.

Compound sentences joined by "and" are denoted by the gerund. eg.

Kannā tandulam p citvā bhunjitvā nipajji—the girl cooked rice, ate and lay down or The girl having cooked rice and eaten lay down.

One of the suffixes, is $tv\bar{a}$, which like the ta of the p.p.p., may be added in three ways:

- (a) directy added to the root in a vowel, as, \su-sutva.
- (b) by means of connecting vowel 'i', as, √pac—pacitvā
- (c) by assimilation, as, $\sqrt{\text{gam}}$ —gantvā; $\sqrt{\text{bhuj}}$ —bhutvā, $\sqrt{\text{kar}}$ —katvā (r being dropped.)

Sometimes the radical vowel is strengthened, as \sqrt{ni} -netvā.

 $Tv\overline{a}na$ and $t\overline{u}na$ are less common, being mostly used in poetry.

Ya is another gerundial suffix, chiefly used when the root takes a prefix, as, $\bar{a} / d\bar{a}$ — $\bar{a}d\bar{a}ya$ (directly); \bar{a} / gam — $\bar{a}gamma$ (assimilation).

It may be joined by means of 'i', as, I pac-paciya.

It may also be added to the base, as, Jbhuj-bhunjiya.

- N.B.—The tense of the gerund depends on the tense of the finite verb, as—
- (a) So tandulam pacitvā khāditvā gacchati—He goes having cooked rice and eaten it (present.)
 - (b) So tandulam pacitvā khāditvā gacchissati (future.)
 - (c) So tandulam pacitvā khāditvā gacchi (aorist).
- (d) So tandulam pacitvā khāditvā gaccheyya (optat-ive.)

(e) Tandulam pacitvā khāditvā gaccha (imperative) Having cocked rice and eaten it, go.

These examples will help the student in the right use of the gerund in translating into Pali. Thus all those actions denoted by verbs in English are to be put into gerunds except the last, which must be a finite verb, having the tense given in English. The sentence (e) above would also mean—Cook rice, eat and go; which, however, is exactly the same in sense as—Having cooked rice and eaten it go. The student should not be puzzl d by different expressions in English, if he observed the Pali form. But such a sentence as Come and see me being infinitive of purpose in sense would be better translated by the infinite; thus—Come to see me—main passitum agaccha.

There is another form of ya and that is tya which with a preceding vowel regularly becomes cca. (see p. 14 e.g. pa $\sqrt{1}$,

to go+tya=petya=pecca.

INFINITIVE.

Tum is the sign, which is added in three ways. It should be remarked that suffices beginning with t, as the $p \, p.p$, gerund and infinitive, are on the whole treated in the same way. Hence the three ways of joining the $p \, p.p$, to the root serve also for the gerund and the infinitive. Of course there are little variations. But the broad general principle should not be missed. Hence also the table of assimilation of ta (Lesson XV) applies, making allowances for special changes in each, also for the gerund, infinitive and practically for all suffixes which begin with t.

- (a) directly, as √dā—dātum.
- (b) by 'i', a, √pac—pacitum.
- (c) by assimilation, as, Alabh—laddhum.

The last consonant may be dropped, as Jkar-kātum.

This is an instance of the law of compensation, owing to which the vowel a is lengthened to compensate for the loss of r.

i, i. u, u, are lengthened into e, o, as,—

Jji—jetum or jayitum.

Jsu—sotum or savitum.

In postry tave may be used, as, I ha, hatave; the infinitive expresses purpose.

Translations:—1. Aham odanam pacitvā khāditum ārabhāmi. 2. Vānijo dhanam laddhum vicarati. 3. So paccariyam nipajjitvā mari. 4. Mama putto bhikkhum passitvā dhammam sunāti. 5. Kaññā ācariyam (m, teacher) pucchitvā āgacchati. 6. Luddo migam vadhitum atavim pavisati (Lvis enters). 7 Mahārājā verim jetum sangāme yujjhatī (Lyudh, to fight) 8. Te purisā bhattam khāditum nisīdimsu. 9. Te mama puttassa jīvitam rakkheyyum. 10. Satthāram pañham pucchitum gaccha.

1. The merchants go about to get a cart. 2. Sit down to see the minister eating rice. 3. Having sat down he cooked the food for somebody. 4. He came to town to see the king and queen. 5. Having seen them seated on the ground they went away. 6. They were playing when I saw them. 7. The king's elephant has arrived. 8. Come and see my pretty bird. 9. Those girls and these boys will play together in my garden. 10. I have no need of your food.

Lesson XVIII.

PASSIVE.

This is formed by adding ya to the root in three ways:—

(a) directly, as, Ini-niya, I bhū-bhūya.

Roots in ā change the vowel into î, as, Idā-dīya, Ipā--pīya-

(b) by means of i, the root ending in a consonant, and i being lengthened into \bar{i} , as $\sqrt{\sin -\sin y}$ has $-\sin y$

(c) by assimilation (see assimilation of ya, Lessson VIII.) Nlabh—labbha, Nhan—hañña.

Some passive verbs are formed on the special base, as, Jis-icch (base)—icchiya; Jgam—gacch (base)—gacchiya.

To the base thus formed are added the personal endings of the tense wanted, e.g.

Jji-jīya (pass. base)-jīyeyyāmi-I should be conquered.

NUMERALS.

Eka—' one' is declined like so in the masculine and like gharam in the neuter, and almost like sa in the feminine.

Ekā (fem.) One.

	Singular.	Plural.
Nom.	ekā	ekā, ekāyo
Gen. Da.	ekissā, ekāya	ekānam
Acc.	ekam	ekā, ekāyo
Ins. Abl.	ekissā, ekāya	ekāhi
Loc.	ekissā, ekissāyam }	ekāsn

Note the that plural forms mean some, e.g.

Eke purisā -- some men.

Other numerals are declined as follows:-

Base.	Nom. & Acc.	Gen. & Dat.	Ins. & Abl.	Loc.
dvi, di (two)	dve	dvinnam	dvīhi	dvisu.
ti (three) {	mas. tnyo fem. tisso neu. tini	tiņņam tissannam tiņņam	} tīhi	tīsu.
catu (four) {	mas, cattaro fem, cattasso neu, cattari	catuṇṇaṁ catassannaṁ catuṇṇaṁ	} catubi	catuŧu.
pañen (five)	райса	pañcannam	pancahi	pancasu.

Cha. six; satta, seven; attha, eight; nava, nine; dasa, ten; ekādasa, eleven; dvādasa, twelve; terasa, thirteen; catuddasa, fourteen; pañcadasa, fifteen; solasa, sixteen; sattadasa, seventeen; atthadasa, eighteen—are declined like panca.

Ekūnavīsati, 19 (eka $+\overline{u}$ na+vīsati); vīsati, 20 up to 99 are declined like the feminines in i, like $j\overline{a}ti$.

e.g. Asītiyam purisesu—among eighty men

Sata, hundred; sahassam, thousand are declined like gharam. They generally govern the genitive, as, purisānam sahassam—a thouand men.

ORDINALS.

mas.	fem.	new.
(declined like Putta)	(like fem. in ā, i)	(like gharam)
Pathamo (first) Dutiyo (second)	paṭhamā dutiyā	pathamam dutiyam.
Tatiyo (third) Catuttho (fourth)	tatiyā catutthī	tatiyam. catuttham

pañcamam. pañcam: Pancamo (fith) cat ham. catthi Chattho (siath) chatthain. Chatthamo catthami ∫ sattamam. Sattamo (seventh) sattam a**t**thamam. atthami Atthamo (eighth) mavamam. Navamo (ninth) navam! dasamain. Dasamo (tenth) dasamı etc. etc. etc.

Translations:—1. Te tayo puttā nagarasmā gacchanti 2. Eso rājā tīņi sakaţāni vikkiņati (to sell). 3. Dve purisā ca catasso itthiyo ekasmini ghare nipajjanti. 4. Tena amaccena kusalam kammam kariyati. 5. Cattāro purisā ca catasso kaññāyo ekissā rattiyam gacchanti. 6. Sabbe manussā sotthim (f prosperity) labhantu. 7 Aññataro devo (m. god) tassā kaññīya mungalam (n blessing) dadāti. 8 Itaro aṭaviyam antaradhāyati (Idhā, to disappear). Etā. tisso itthiyo mahantam yasam (m. fame) pāpuṇanti. 10. Eso senāpati (m general) mahantiyā senāya cattāri raṭ-ṭhāni parājito.

1. I saw four men killing two deer. 2. Run after those two men. 3. On a raft sat five men. 4. Five girls are killed by two men. 5. The deer is brought by two men. 6. All must alute the general. 7. The first man whom you see there came to me at night. 8. The second cart has been sold by my wife. 9. I was struck on my arm by two girls. 10. Sit down in the tenth seat.

Lesson XIX

CAUSATIVE VERBS.

These are formed by e, aya, $\bar{a}pe$ or $\bar{a}paya$ joined to the root. The vowel preceding these suffixes is lengthened, e.g., $\lambda pac - p\bar{a}ceti$, $p\bar{a}cayati$, $pac\bar{a}peti$ or $pac\bar{a}payati$. The true suffixes really are e or $\bar{a}pe$. But since e = aya we get also $\bar{a}pe = \bar{a}paya$.

Rocts which form bases in e take ape to become causative, as kathe (//kath)—kathapeti, kathapayati.

Roots in i, \bar{i} , u, \bar{u} form the causative from the base, as $\sqrt{su-s\bar{a}veti}$, $\sqrt{s\bar{i}-s\bar{a}veti}$.

Causative Verbs may govern two accusatives, as, Aham kannam bhattam pācessāmi—I shall cause the girl to cook the food.

Roots in ā also take āpe as, Jdā—dāpeti. Būt Jthā—thapeti.

COMPARISON OF ADJECTIVES.

This is fermed by adding to the positive tara for the comparative and tama for the superlative; as, pāpa—pāpatara—pāpatama.

Comparison is also expressed by adding to the positive iya, iyya for the comparative and ittha. issika for the superlative. The final consonant is generally dropped, as

pāpa—pāpiya, pāpiyya—pāpittha, pāpissika.

These adjectives are declined like putta, kanna and gharam.

Adjectives denoting possession and ending $v\bar{a}$, $m\bar{a}$, $v\bar{i}$ drop these suffixes before iya, iyya, ittha, issika, as,

guņavā — guņiya — gunittha satimā — satiyya — satittha medhāvi — medhiya— medhittha

ADJECTIVES OF POSSESSION.

In forming these, va is added to bases in a and ma to bases in, i u, e.g., dhanavā, cakkhumā. The stem of these suffixes ends in vat or vant, mat or mant. Hence their declension and formation of the feminine is the same as the present participle active (see Lesson XIII.) e.g.

dhanavā puriso—a rich man dhanavatī kaññā—a rich girl dhanavantassa (or dhanavato) purisassa (gen.)

dhanavatiyam kannayam (loc fem.)

vī which denotes possession like vā, mā is added to nouns, while avī is added to roots, as,

medhāvī—having wisdom ↓pass—passāvī, seeing

They are declined like nouns in i (mas. and fem.) and i (neu).

IRREGULAR COMPARISON OF ADJECTIVES.

Positive.	Comparative.	Superlative.
appa, few yuva, young	} kaṇiya	kaniţţha
vuddha, old pasattha, excellent garu, heavy bāļha, strong	jeyya seyya gariya sādhiya	jettha settha garittha sādhittha

Note:—The ablative is mostly used in comparison, as So mayā pāpataro—he is more wicked than I am.

The three kinds of the Aorist.

- (1) the radical arrist, formed by adding the arrist tense endings to the root, e.g., \sqrt{a} s, to be, singular, $\bar{a}sin$, $\bar{a}si$, plural $\bar{a}simha$, $\bar{a}sittha$, $\bar{a}simsu$. Note that there is present the augment a (Lesson XI) a + as + im = $\bar{a}sim$ etc.
- (2) the stem agrist, formed by adding the agrist endings to the base or stem, as, $\sqrt{p\bar{a}}$ —singular pivim, pivi, pivi—plural, pivimha, pivitha, pivimsu. (base piv.)
- (3) the sigmatic aorist, formed by inserting an sebetween the radical vowel or the vowel of the base and the aorist endings. These endings with s are usually added to roots ending in a vowel, the s serving to join the radical vowel to the aorist endings. e.g., $\int cur singular$ coresim, coresi, coresi, plural coresimha, coresitha, coresum or coresimsu.

Translations:—1. Te mam dukkhā mocessanti. 2. Sokannam tandulam pācesi. 3. Amacco tassa puttassa gāmam dāpesi. 4. Te tayo purisā amhe bhattam bhunjāpesum. 5. Cattāro puttā dve purise ekam sīham māressanti. 6. Sace te mama dve sahāyā (m. friend) nāgaccheyyum aham tehi saha gantum na sakkuņissāmi. 7. Cattāro corā ekissā guhāyam (f. cave) mahantam bhandam nidahimsu (Idhā, to hide.) 8. Pakkosāhi (Ikusto call) dasa purise. 9. Yadā mama pita āgacchāyya tadā mam pakkoseyya. 10. So cattāri sātakāni vikkiņi.

1. We shall be led to the town 2. I was seen running after the man. 3. Make him conquer the country. 4. Sit down and make him play with the deer. 5. Four men and five girls kill the lion. 6. If you call me, I will go with you. 7. He was a very strong man. 8. They were my best friends. 9. The girl was older than the boy 10. Twenty thieves stole all my treasure.

Lesson XX.

FUTURE PASSIVE PARTICIPLE.

This participle is formed by the signs tabba, aniya, ya.

(a) Tabba is added (1) directly to roots ending in a vowel, as,

√hā—hātabba; √dā—dātabba

The radical vowels i, i are changed to e, as,

√nī—nettabba, √ji—jetabba.

Roots in u, ū form the f.p.p. from the base, as,

- √bhū—bhavitabba, √cu—cavitabba. But √su—so-tabba.
- (2) Tabba may be joined to the root by means of 'i', as, √pac—pacitabba, √pucch—pucchitabba.

(3) Tabba may be assimilated to the final consonant of the root according to the assimilation of t (Lesson XV) as, Jgam—gantabba; Jlabh—laddhabba.

NOTE:—Here again we have the three general rules of attaching the suffix to the root (directly, by means of 'i' and by assimilation) in common with other suffixes as the p.p.p., the infinitive and the gerund (which see) because all these suffixes begin with 't'

Note in the last example that the en is dotted owing to the influence of the preceding r

- (c) ya may be added
- (1) directly to a root ending in a vowel, (s, $\lambda pa=peyya; \lambda deyya; \lambda neyya; \lambda ji—jeyya (Note the form <math>eyya$)
- (2) by means of 'i', as, $\sqrt{\ker-\ker}$ iya; $\sqrt{\sinh\pi-\sinh\pi}$ iya. (Note the long ā).
- (3) by assimilation according to the rules of ya assimilation [Lesson VIII (b)] as, $Jkh\bar{a}d-khajja$: Jbhuj-bhojja.

But $\sqrt{bhu} + ya = bhavya = bhavva = bhabba (vv = bb.)$

NOTE:—Here again the three general rules of passive formation are applicable to the fp.p. The f.p.p. is also called the participle of necessity or potential participle, as it denotes suitability or fitness and is translated by "ought to be," "fit to be."

F. P. P. in the neuter form may be used as nouns (like the P. P.) eg., bhojjam, khādanīyam—food, estables.

REFLEXIVE PRONOUNS.

Attā-self, own.

Singular		Plural
Nom.	Atıā	Attāno
Gen. Dat.	Attano	Altānam
Acc.	Attānam	Atlāno
Ins. Abl.	Attanā	Attanehi
Loc.	Attani	Attanesu

eg., So attano gharam gacchati—he goes to his own house.

NOTE:—The singular forms may be used idicmatically for the plural, especially the genitive singular, as,

Te attano gharāni gacchanti—they went to their own houses. Sayam and sāmam which are indeclinable are also reflexive pronouns, e.g., So sāmam karoti—he does it himself. Te sayam karonti—they do it themselves.

Translations:— 1. Dānam dātabbam silam rakkhitabbam 2. Te bhikkhavo kusalakammam karaniyā. 3. 1 umhe mama gharam āgantvā bhojaniyam bhunjitvā vasitabbā. 4. So puriso etam amaccam bhattam pāceyya. 5. Attā attano sāmiko (lord) bhavati. 6. Eso maggo (road) na gantabbo. 7. Tam bhattam na khādaniyam. 8. Etam khiram na pivitabbam. 0. Tam na me dātabbam. 10. So tandulo puna (again) pacitabbo.

1. They themselves ate the food. 2. The girl herself struck me on the head. 3. Those men and these women ought to give food to those three elephants. 4. We shall make those men kill that lion. 5. I obtained my medicine from that king's daughter. 6. Make him lie down on the raft of that man. 7. You ought to salute the king. 8. They should come to my presence and ask me a question. 9. They sat on their own seats. 10. You have no need of my elephant.

Lesson XXI.

CAUSAL PASSIVE.

This is formed by adding ya to the causal base: the final a of the causal base is dropped and replace 1 by, i.e. q.

Jpac—pāceti (causal)—pācīyati (causal passive) is caused to cook. Jbhuj—bhojeti—bhojīyati—is caused to eat.

FUTURE PARTICIPLE.

This is formed by adding the present participle signs anta. (active) and $m \bar{a} n a$ or $\bar{a} n a$ (reflexive) to the future base, e.g.

mas.	fem.	$n \epsilon \boldsymbol{u}$.
{ pacissam	pacissatī	pacissam
pacissanto	pacissantī	pacissantam
} pacissamāno	pacissamānā	pacissamānam
} pacissāno	pacissānā	pacissānam

These are the same as the corresponding present participles in use and in declension. They of course have the future meaning, viz., "while I shall be cooking."

NOTE:—Vattati is used with the instrumentive in the sense of right, proper, fit, e.g., mayā tam gharam gantum vattati—It is proper for me to go to that house. The genitive may sometimes be used.

Sakka: is used with the instrumentive in the sense of able, possible, e.g., māyā tam gharam gantum na sakkā—It is not possible tor me to go to that house.

The verb to be $\int h\bar{u}$ (homi, hosi, hoti, etc.) is used to express possession, the possessor being put in the genitive, as,

Tassa puttā honti—he has sons.

Mayā ekā dhītā loti-I have a daughter.

In practice the singular form hoti is usually used for the plural. Thus, Tassa puttā hoti.

Translations:—1. Te nagaram carissamānā tassa gharam gacchissanti. 2. So kammam karissantam tam purisam vadhissati. 3. Amaccā pabbatassa samīpe tiṭṭhantāni gharāni āgacchanti. 4. Sā attano gharam āgatā. 5. Pāpāni kammāni etehi purisehi katāni. 6. Tena dārakena panham pucchitum na sakkā. 7. Annesam nidhim coretum na v ṭṭati. 8 Tassā kɨnnāya bhattam laddhum sakkā. 9 Tumhehi tam rājānam passitum na vaṭṭati. 10. Etehi purisehi devim passitum na sakkā.

1. The country has been conquered by those two kings.
2. The elephant has been brought by me from his house.
3. He has been killed by the man running after me.
4. When the house is given (use the fut part.) to me by the girl, I shall live there.
5. If the raft is broken, call the owner.
6. It is proper for you to do good acts.
7. I am not able to give him food.
8. These men do not wish to hear the talk of these girls.
9. The ministers will not be able to reach the town.
10. The boy is not able to drink this water.

Lesson XXII.

GENITIVE AND LOCATIVE ABSOLUTE.

When a noun or pronoun in the gen, or loc, is used with a participle in the same case, the construction is called Genitive Absolute Construction or Locative Absolute Construction. The participle thus construed may be either present (act, and ref.) or passive perfect. The construction is translated by "while——" "when——", as, Tassa nagaram gacchantassa (or gacchamānassa) aham tam vadhim—as he was going to town I killed him.

or Tasmim nagaram gacchante ahain tain vadhim. With the p.p.p. the action shows completion, as Tasmim nagaram gate ahain tain vadhim—When he got to town I killed him.

NARRATION.

The sign ti short of iti is used after words of saying telling, thinking naming and such verbs to express direct narration or for the purpose of quotation. It is very often used with $\bar{a}ha$ (3rd perfect of λ ah), "he said" and $\bar{a}hamsu$ —"they said."

(a) The last vowel of a quotation must be long; if short must be lengthened, as, sattha "anagate Buddho bhavissati" ti vyākarosi. The teacher foretold "In future the Buddha will arise."

Note.—The reason of the lengthening of the last vowel is this. The 'i' of iti being dropped, the last vowel is lengthened by way of compensation.

(b) Niggahīta is changed to 'n' before ti, as, "Maranantam hi jivitan" ti āha.—He said "Life indeed ends in death."

PRESENT.

√as- to be.

Singular

Plural.

1. Asmi, amhi

Asma, amha.

2. Asi 3. Atthi

Attha. Santi

Note.—Santi is formed by metathesis or interchange of letters. Thus, $\sqrt{as + nti}$ (3rd pl.) would be asnti. Now, three consonants are not allowed to come together and asnti=santi by changing as into sa.

AORIST.

āsim āsimha. āsi āsittha. si āsum, āsimsu. Note.—It is this agrist that is used in the sigmatic agrist thus, agamāsi, etc.

OPTATIVE.

Assami Assa Assa, siyā Assāma. Assatha. Assu, siyum.

IMPERATIVE.

Asmi, amhi Ahi Atthu Asma, amha. Attha. Santu.

Pres. part.—Santa, samāna (mas) santi, sati, samānā (f).

Note.—Santa is used as an adjective meaning good, as, santo puriso—a good man. As a noun it means the good and is declined after the special declension of the present part active (Lesson XIII.)

Sato, gen. sing.; sati, loc. sing.; satam, gen. pl.; sabbhi ins. abl. pl., e g., Sabbhi kusalam katam—merit is done by the good.

The initial vowel of the different forms of Jas is affected by sandhi, as,

Ko 'si (=asi)—who art thou? M 'āsi=me āsi—It was mine.

N.B.—Atth: like hoti is used idiomatically for the singular and plural to express possession, as,

Puttā mayham atthi—I have sons.

Translations:—1. "Ko si tvan" ti pucchati. 2. "So puriso mama sāmiko hotu" ti yācati. 3. Mātāpitaro attano dhītaram "sujātā" ti nāmam akamsu (named). 4. Te amaccā "Tumhehi kusalam katan" ti āhamsu. 5. Kannā "kin te etena sukhenā" ti pucchimsu. 6. Te mam tasmā dukkhā ca maranā mocessanti. 7. So tam bhattam bhojesi. 8. Rājā tassa senāpatissa ekam nagaram dāpesi.

- 9. Te mam bhattam bhunjāpesum. 10. Aham purise hatthim māressāmi.
- I. When he has cooked the rice, I will eat it. 2. Tell him, "you are very foolish." 3. She said, "If I get him, I shall live." 4. Who calls me? 5. "It is impossible for me to do it," they said. 6. The man said, "we are wise." 7. She said, "if I do not get it, I shall die." 8. The parents told their sons and daughters "you are very clever." 9. He said, "I know the queen's friend" 10. The girls said, "that work has not been done by you but by us."

Lesson XXIII.

INDECLINABLE WORDS.

ADVERBS.

Ajja—to-day. 'Ativiya-very, exceedingly. Attha, atra-there Atha-then, moreover Antara—within. Aparabhäge -subsequently Tada-then. Api (pi)-even, though, perhaps Appeva (api + eva) - perhaps Ito-hence, from here Idāni—now Idha—here Ettha — here Eva (va)—as, like, even Evain - this Katham—how? Kadā—when? Kadāci—som**e**times Kaham, kattha—where?

Ciram, cirassa- for a long time. Tato-thence, from there. Tatra, tattha—there. Tathā—like that. Tahim—there. Tāva, tavatā—so long, till then. Divā—by day. Nanu—is it not? Nāma—namely, by name. Nūna—surely, why not? No-not l'ato-early. Puna – again Punappunam-again and again. Pubbe Pure formerly

Kim—why?
Bahi—outside
Kuto—whence? from where? Musā—falsely.
Kuhim— where?
Yato—whence.
Yeva—eva, va.
anywhere
Rattim—at night

Bahi—outside
??Musā—falsely.
Yato—whence.
Yeva—eva, va.
Rattim—at night.
Viya—like, as if
Sadā—always.
Samantā—around, on all sides.
Sammā—well, thoroughly.
Sāyam—in the evening.
Hi—indeed. for
Hiyyo—Yesterday.

The acc., gen., ins, abl. and loc. of some words are used as adverbs, e.g.,

- (a) So divasam uyyane vicari—He walked about in the garden for the whole day.
- (b) So nadim jalattham or jalatthaya gacchati—He goes to the river for water. Hence we have also tadattham—on that account, kimattham, why? for what purpose?
 - (c) So vegena dhāvati—he runs with speed.
- (d) Yodhā nagaram samantato parikkhipesum—the warriors completely surrounded the town.
 - (e) Atite eko rāja vasi—long ago there lived a king Prohibitive Participle.

Ma used with the aorist becomes prohibitive in sense, e.g., mā akāsi—do not do.—Mā bhāyi—do not fear.

Mā may also be construed with the imperative, as, magachantu—let them not go.

Note:—Some gerunds in ya are also used adverbially, e.g.,

(a) Ito patthaya mā tam akā si—Fron this time, do not do it, (with the ablative)

- (b) Tam nagaram nissaya eko rukkho hoti—Near (or depending on) that town is a tree (with the accusative).
- (c) Satthā ekam kannam arabbha (or sandhaya) tam vatthum bhāsati.—The teacher tells that story in connection with (or in relation to, concerning) a girl. • •

Translations:—1. Kuto agacchati? 2. Kuhim gacchasi? 3. Kada bhasissasi? 4. Kaham vasasi? 5. Aparabhage so puriso mari. 6. Cando (m. moon) rattim dippati (dip, to shine). 7. Suriyo diva dippati. 8. Katham tam coram ganhissama? 9. Evam me sutam. 10. Ajja mama gharam ma gami.

1. Why do you do bad deeds? 2. Where will you drink water? 3. Ask him, "where do you live?" 4. Do not go to his house tomorrow. 5. Today you must die. 6. You do not know anything concerning that man. 7. For what purpose has he run after the girl? 8. He ran after the girl for the purpose of asking her name. 9. He slept the whole day 10 Long ago, there lived a banker with his wife.

Lesson XXIV.

INTERROGATION.

Besides the interrogative adverbs and pronouns, there are particles used in asking a question, viz., api, nu.

- (a) Api as a sign of interrogation stands first in the sentence, as, Api dāraka amhākam mātaram jānāsi—do-you, boy, know our mother?
- (b) Nu is generally followed by an indeclinable khoras, Koci nu kho upaddavo hoti—is there any danger?

Nu by itself is less common, as Sahāyā nu te atthi — Haveyou friends?

(c) These two may be joined together for the sake of emphasis as,

Api nu kho upaddavo hoti—Is there really any danger? Interrogation is also expressed by placing the verb first in the sentence, as, Gacchasi nagaram—dost thou go to town?

Note: — When turning an affirmative sentence into an interrogative sentence nu generally comes second in the sentence, as,

Tvam nu yodho-art thou a warrior?

NOTES ON Ca AND Kama.

- (a) When nominatives of different persons are connected by ca the verb takes the plural person of the last of them, as, So ca aham gacchāma—He and I go.
- (b) Kāma is used as a suffix to the infinitive in the sense "desire." The niggahīta of the infinitive is invariably dropped, as, Sā mam passitukāmā—she desires to see me.

SUFFIXES.

Aham—day, as, ekāham, one day; dvīham, two days.

Adi-et cetera, as sunakhahatthimigādayo (pl), dogs, elephants, deer, et cetera.

Ika-belonging to, connected with, as navika, sailor.

Ka-agent, diminutive, as, kāraka, doer; luddaka, little hunter.

Kāra—making, as bhattakāra, food-maker, cook.

Khattum-number of times, as, tikkhattum, thrice.

Ga, gū (from Jgam)—going, as urago, going on the belly, i.e., snake; pāragū, gone across, i.e., accomplished.

Ja (\sqrt{ja}) arising from, as andaja, produced from an egg. Ji (\sqrt{ji}) —victorious, Maraji, conquering of Māra.

Tā--feminine abstract, as, bālatā, folly.

Ttam-state, as, matattam, state of having died.

Dā, dāni—time, as, tadā, then; idāni, now.

Di-like, as, tādi, like that, such.

Disa-like as, mādisa, like me, tādisa, like that.

Dhā-division, as, dvidhā, divided into two.

Nam—action, as, gacchanam, the act of going; dassanam, the seeing, showing, appearance.

Nā (f)—action, as desanā, the showing, instruction. Bhāva—state, as, corabhāva, state of being a thief.

Mattam - extent, measure, as, Yugamattam, distance of a yuga.

 $Manta, m\bar{a} \ V\bar{a}, vant\bar{a}$ possession. (See Lesson XIX.)

Maya-made of, as, lohamaya, made of iron.

Yam - neuter abstract, as, balyam, folly; pandiccam (pandita + yam), scholarship.

Sadisa - like, as suvannasadisa, like gold.

Note: — Suffixes like ja, ji, ga, gu, above, which are roots used as suffixes are called Kvi suffixes.

SANDHI (contd. from Lesson V.)

(a) e, o may be changed into their semivowels, y, v before a dis-similar vowel, as,

Te+atthu=tyatthu; me+aham=myāham (note \bar{a}) kho +assa=khyassa.

- (b) dhi followed by a dis-similar vowel becomes jjh, as, adhi+āvasati=ajjhāvasati.
- (c) Sometimes a consonant is inserted or revived from its original form between two vowels for the sake of euphony, as,

D.-tāva eva=tāvad eva.

 \mathbf{M}_{\cdot} —añña añña—aṅña \mathbf{m} añña,

V.-so uțthāti-so vuțthāti.

Y.—na idam=na yidam.

R.—puna eva=punar eva.

(d) A consonant coming after a single short vowel may be doubled, as, pa+kamo=pakkamo.

Note:—If the preceding vowel is long, the following consonant may be doubled provided the long vowel is shortened (because a long vowel is not generally allowed in front of a double consonant), as,

parā+kamo=parakkamo.

- (e) In doubling a consonant aspirate, its non-aspirate is used in reduplication, as, ni+khipati=nikkhipati.
 - (f) m followed by a vowel is changed to m as, evam āha = evamāha.

But note this change: -

tam eva = tameva = tam yeva (insertion of y) = tanneva.

Hence $\dot{m} + y = \ddot{n}\ddot{n}$.

- (g) in followed by h may become n, as, tam hi = tanhi
- (h) in of the gen pl., loc. sing, and the inf., may sometimes be dropped, as,

Buddhāna sāsanam = Buddhānam sāsanam Tasminagare = tasmim nagare Passitukāmo = passitum kāmo

Translations:—1. Te corā annamannam paharanti. 2. Ete purisā attanehi gantum na sakkā. 3. Acariyo (teacher) sisse (pupil m.) sippāni (art) sikkhāpessati. 4. Koci nu tam darakam rukkham dassetvā tassa phalāni corāpesi. 5. Aham tisso itthī saccam (n. truth) jānāpesim. 6, Sā tumbe maranā mocessati. 7. Amhākam pitā te manusse bhojetum mam gacchāpeti. 8. Ko tumbe imasmim gharamim vasāpeti. 9. So ca ahan tam sikkhāma. 10. Anno rājā etam rattham parājessati.

1. How did you do it? 2. Where did you see my father yesterday? 3. He died early in the morning. 4. On this side of the river you will see her lying down. 5. Sometimes he does evil deeds. 6. They always tell lies. 7. Are you coming with me. 8. He and I will sell this cart. 9. Bring me some food. 10 Is he not a fool?

Lesson XXV.

SAMASA (COMPOUND WORDS).

This may be divided into six kinds., viz.

(1) Dvanda or aggregative

- (2) Tappurisa or case-dependent
- (3) Kammadhāraya or descriptive

(4) Digu or numeral

- (5) Abyayibhāva or adverbial
- (6) Bahubbihi or relative

Note:—In forming compound words, the case-endings of all members except the last are dropped i.e., the base is used except in the last member. Generally bases in i and u are placed first.

(1) In Dvanda the members may be separated by ca, as,

Devamanussā (devā ca manussā ca), gods and men.

Candimasuriyā (candimā ca suriyo ca), the sun and the moon.

Note that these examples are in the plural from, each member being considered separately Such forms are called Itaritara. Some dvanda compounds may be put in the neuter singular form, being considered collectively Such forms are then called Samāhara, e.g.:

Hatthiassam (hatthino ca assā ca)—elephants and horses. larāmaranam, old age and death.

(2) In Tappurisa the first member determines the case of the last member. The first member may therfore be in any case except the nom, and voc., e.g.,

(a) Kumbhakaro=kumbham karo, a pot-maker (in

the acc. relation)

(b) Urago=urena go, going by the breast, snake (in the inst. relation.)

(c) Rājaputta=ranno putta, kings's son (in the gen. relation.)

(d) Buddhadeyyam = Buddhassa deyyam, gift for the Buddha (in the dat. relation.)

NOTE — The inf. with $k\bar{a}ma$ as suffix is considered to be a Tappurisa in the dat. relation, as, gantukāmo = gantum kāmo.

- (e) Corabhayam = corasmā bhayam, fear from a thief (in the abl. relation.)
- (f) Vanacaro=vane caro, a forester (in the loc-relation.)

NOTE.—Sometimes the first member may be put last, as rājahamso—hamsānam rājā, king of swans.

Sometimes the case-ending of the first member is not dropped. Hence the name alutta tappurisa, as,

Parassapadam -- word for word—Active Voice (parassa padam.)

Manasikāro — doing in the mind, ie., attention (manasi kāro.)

(3) In Kammadhāraya the first member is an adjective qualifying the last, as, mahāpuriso—a great man.

NOTE. -The qualifying member may come last, as, purisuttamo = uttamo puriso, the greatest man.

Words with the negative sign a or an are considered as kammadhāraya, as,

Anariyo-ignoble.

Nouns in apposition are also considered as kamma-dhāraya as,

Magadhabhāsā—the language of Magadha.

(4) In a igu the first member is a numeral. Like the Dvanda the Digu may be considered collectively (samā-hāra) as, tiratanam—the Three Jewels or individually (a samāhāra) as, catudi-ā—the four cardinal points.

(5) In Abyayibhāva the first member is an indeclinable,

as,

Yathāsukham—at pleasure.

(6) When any of the above five compounds is used as an adjective qualifying a noun or pronoun (expressed or understood), it becomes Bahubbihi, e.g.

Buddhabhāsito dhammo—the Law spoken by the Buddha. Here Buddhabhāsito is in itself a tappurisa in the inst. relation, but because it qualifies dhammo becomes Bahubbihi.

Pañcasatāni sakaṭāni—five hundred carts. Here also pañcasatāni is a Digu, hut qualifying sakaṭāni becomes Bahubbīhi.

Saphalo rukkho—a tree with fruits. This is Abyayibhāva used as Bahubbihi.

In explaining a long compound it is advisable to begin from the last member and explain backwards. Thus,

Nagaram vividhasamanabrāhmanasabhājanasanghaţitam.

- = nagaram vividhasamanabrāhmanasabhājanehi—sanghatitam (Tappurisa in the inst. relation).
- = nagaram vividhasamanabrāhmanānam—sabhājanehi sanghatitam (Tappurisa in the gen relation)
- = nagaram vividhasamanānam ca brāhmanānam sabhājanehi sanghatitam. (Dvandva)
- = nagaram vividhānam samaṇānan ca vividhānam brahmaṇānam sabhājanehi sanghaṭitam (kammadhāraya)

And as the whole compound qualifies nagaram it is Bahubbihi. The meaning is—the town which resounds with the welcoming shouts of various samarnas and Brāhmaṇas.

EXPLETIVES AND INTENSITIVES.

Atha - and, then, moreover, as Atheko luddo tam migam Vadhi - then one hunter killed that deer. Api (pi)—also. even, though, as evam sante pi—though being so.

Note: pi coming directly after a pres. or p.p. participle or a gerund means although, as, Tam purisam oloketvā pi na sanjānāmi— Though I look at that man I do not recognize him.

Eva, yeva—even, just only, as, Tasmim thane yeva mari— Even at that place he died.

Kho-indeed, as, Sā klo paņditā-she is indeed clever

Nāma—namely, as Mahājanako nāma rājā ahosi—therewas a king by name Mahājanaka.

Va—is short for either eva (which see) or of iva, like, as So corova dhāvati—he runs like a thief.

Note: Va coming directly after a ppp. or a gerund means as soon as, e.g.,

So nagaram pavisitvā va gahito—as soon as he entered the town, he was caught.

Tam vacanam sutvā va kujjhi—as soon as he heard that word, he became angry.

Hi—for, indeed, therefore, as, so hi pandito—for he is clever.

PERFECT PARTICIPLE ACTIVE.

This is formed by adding $v\bar{a}$ to the p.p.p., as, p.pp.—pacita; p.p.a—pacitavā.

These participles are declined like the pres. part., nom. pacitavā, fem-pacitavati, pacitavantī, neu-pacitavantam, pacitavam, The declension is thus in common with that of the possessives in $v\bar{u}$, $m\bar{a}$ and the adj $mah\bar{a}$ great). Mahā thus has two stems mahat and mahant like the two stems of the pres part.

Note: The va miy be changed to vi provided the preceding vowel is lengthened, as, pacitavā = pacitāvī. This form is declined like nouns in 1, i.e., sakkhi in the mas. (p. 10) nadi in the fem. (p. 14) and

Translation::—1. Candisuriyā sobhanti 2. sāsanam sevati. 3. So yathāsukham vasati. 4. Ācariyo main catusaccam sikkhāpeti. 5. Te pāragangam nassimsu (Inas-to perish). 6. Pacitabhattain detha. 7. Pitupesitadutavacanam sunitha 8 Luddapaharitamigo mari. Kilantadārakā niddāyanti. 10 Hatthachinno puriso nirupakāro.

Form into compounds:—1. The girl's father. 2. The boy's mother. 3. Happiness and suffering. 4. A bird and a 5. The boy who is eating food. 6. The man seated on the tree. 7. Fear of death, 8. Thieves caught by men. q. A mother's advice. 10. Hand and foot.

Lesson XXVI.

DENOMINATIVE VERBS.

These are so called because they are formed from nounstems by adding certain suffixes. They are generally translated by (a) " to act like, to wish to be like;" (b) " to desire," "to wish for;" (c) "to make use of, to change into "that which is expressed by the noun.

The suffixes mostly used are e, ayx, $\bar{a}yx$, iya, $\bar{i}ya$ and aps.

Noun-Stem.

pabbata, mountain

arañña, forest

gana, a following

Denominative verb.

pabbatāyati, to act like a mountain

araññiyati, to behave as in a forest.

ganayati, to wish for a following.

samodhana, connection

samodhaneti, to connect, ioin. sukhāpeti, to make happy.

sukha, happiness

Note: Denominatives may also be formed from adjectives and adverbs, as,

atta, hurt— attavati, to hurt. dalha, firm-dalhayati, to make firm.

DESIDERATIVE VERBS.

These verbs are formed by reduplicating the root and adding the suffix sa. They express desire or wish.

Desid base Root Jsu, to hear sussusa

Desid. verb sussusati, desires to hear, listens.

Jbhuj, to eat bubhukkha (j+s=kkh), bubhukkhati, to wish to eat, feel hungry.

INTENSIVE VERBS.

These express the intensification or frequent repetition of the action denoted by the root. The base is formed by reduplicating the root, e.g.

Jkam, to go-cankamati, to walk to and fro. Acal, to shake, move—cañcalati, to move up and down, to tremble, shake.

MISCELLANEOUS VERBS.

The following forms may be useful to the student:— (a) I kar, to make, do.

AORIST.

Singular.

Plural.

Akāsimhā

I. Akāsim 2. Akāsi 3. Akāsi

Akāsittha

Akāsum, akamsu.

These forms are more widely used than the ordinary karim, kari etc.

(b) √dā, to give AORIST.

r. Adāsim		Adāsimhā
2. Adāsi		Adāsittha
3. Adasi		Adāsum, adamsu.
•	Future.	·
ı. Dassāmi		Dassāma
2. Dassasi		Dassath a

The usual forms would be da liss īmi, etc.

Dassanti

3. Dassati

(c) Itha, to stand—base tittha.

AORIST.

	Atthāsim		Atthāsimhā
	Atthasi		Atthāsittha
.3.	Atthāsi		At tham su
		Future.	·
	Thassāmi		Thassāma
	Thassasi		Thassatha
3.	Thassati		Thassanti

The usual forms from the base would be titthissami etc.

(d) √nā—to know; base, jāna.

AORIST.

Singular.		Plural.
1. Jānim		Jānimhā
2. Jāni		Jānitth a
3. Jāni		Jānimsu
	or	•
1. Aññāsim		Aññāsimhā
2. Aññāsi		Aññāsittha
3. Aññāsi		Aññāsimsu

(e) J brt, to say.

AORIST.

Abravimhā 1. Abravim Abravittha 2. Abravi

Abravum, abravimsu 3. Abravi

(f) $\sqrt{\text{vac}}$, to speak.

AORIST.

1. Avacam Avacamhā 2. Avaca Avacattha Avacum, avocum. 3. Avaca, avoca

GER. - vatvā.

(g) \downarrow das, to see.

AORIST.

1. Addasam Addasamhā 2. Addasa Addasatthā 3. Addasa Addasum

GER-disvā.

(h) ✓ hū, to be—hase, ho.

AORIST.

1. Ahosim Ahosimhā. Ahosittha. 2, Ahosi 3. Ahosi Ahesum. FUTURE.

Hessāma. I. Hessāmi. 2. Hessasi. Hessatha. 3. Hessati. Hessanti.

GER. - hutvā:

INF.-hotum.

It will be noted that the sigmatic endings are usually added to the root.

DECLENSION OF NOUNS IN O OR as.

There are some nouns which end in o or as. Their declension is on the lines of $pit\bar{u}$, $r\bar{u}j\bar{a}$ though not exactly the same.

Mano-mind.

Singular.

Plural.

Nom.	Mano.	Manā.
	Manaso, Manassa.	Manānam.
Acc.	Mano, Manam	Mane.
Ins.	Manaśā, Manena.)
Abl.	Manasā, Man smā,	>Manehi, Manebhi,
	Manamhā, Manā.	j
Loc.	Manasi, Mane, Mana-	Manesu.
	smim, Manamhi.	
Voc.	Mano, Mana.	Manā.

Nouns (like mano)—vaco, discourse; vayo, age; ceto, thought; yaso, fame, uro, breast; ojo, strength; tejo, power; tapo, heat; tamo, darkness, ayo, iron; siro, the head.

DECLENSION OF THE DEMONSTRATIVE Ayam -- this (SUBSTANTIVE AND PRONOUN).

Masculine

	musculle.	
Singular.		Plural.
Nom.	Ayam.	Ime.
Gen. Dat.	Assa, imassa.	Imesānam, imesam, esānam, esam.
Acc.	Imam.	Ime.
Ins, Abl.	Anena, iminā. Asmā, imasmā, imam- hā.	Imehi, imebhi, ehi, ebhi.
Loc.	Asmim, imasmim, iman	1-
	hi.	Imesu, esu.
	Feminine.	·
Nom,	Ayam.	lmā, imāyo.

Gen. Dat. Assāya, assā, imassāya, imissā, imāya. Imāsānam, imāsam, Acc. Imam. Imā, imāyo. Ins. Abl. lmāya, assā, imissā. Imāhi, imābhi, Assam, imissam, assa, Loc. imissā, imāyam, imāya. Imāsu.

Neuter.

imesānam,

imebhi, ehi,

Idam, imam Imani. Gen. Dat. Imassa, assa. lmesam, esānam, esam.

Idam, imam, Acc. Imāni. Iminā, anena, Ins.) Imehi. Imasmā, amhā, asmā. Abl. ebhi.

Loc.

Imasmim, asmim, imam-Imesu, esu.

Translations: - 1. Acariyo attano sissehi saha samuddassa pāram gantvā tumhākam gāme (m. village) hessati. Aham tava sisso hessāmi. 3. Mayam sīham disvā cetiyassa pacchato atthāsimhā. 4. Purisā ca itthiyo ca pānīyam pivitum nagarassa avidure nadim yanti. 5. Rājā pāsādam upasankamitvā deviyā santike tam purisam addasa. Mama pitā attanā tam kammam katvā muhuttam (awhile) niddāvi. 7. Mā yena Bhagavā ten' upasankāhi. antare sihā ahesum. 9. Tvam te manusse gharassa hetthā passissasi. 10. Ayam mama putto hessati.

1. There are trees on the top of that mountain. hunter went behind the deer and killed it with a javelin. 3. All of you should go into the presence of the king and ask this question. 4. He spoke to me "You must not do this deed again." 5. There will be two sons and three daughters to them. 6. I stood within the house, but she 7. Are you not coming with me to see stood outside. 8. Are they thirsty or hungry? 9. Is the moon far away from the sun or close to it? 10. I cannot tell you that.

Lesson XXVII.

DERIVATION.

This consists in tracing a Pali word to its root. For instance, Abhisambujjhissati = abhi (pref.) + sam (pref.) Joudh—to know + ya (3rd cong) + issati (3rd sing. future) Thus the root Joudh is obtained.

Derivation is divided into Kita or primary, and Taddhita or secondary.

Kita derivation consists of suffixes and prefixes added directly to the root, as $\sqrt{khad} + ya = khajja$, eatable.

Taddhita derivation consists of suffixes added to the ase or stem, as, manussa, man + ttam = mānussattam—tate of being a man.

In taddhita derivation guņa of the vowel in the first syllable usually takes place, e.g., karuņā, mercy + ika = kāruņika, merciful.

It will thus be seen that almost all the inflections that have been given in the previous Lessons, such as the suffixes of the P.P.P., F.P.P. gerund, infinitive, the seven conjugations and other suffixes come under the kita derivation.

It is sufficient for the present purpose of this primer that the student should know these suffixes well. He will have no difficulty in recognizing as kita derivatives any other suffixes he may meet with in the course of his reading.

common.

Taddhita Derivatives: The following are the most

- 1. A—to form nouns and adjectives in the sense of
 - (a) patronymics:—as Vāsittho, son of Vasittha
 - (b) belonging to:—as, Magadho, belonging to Magadha.

- (c) proficient in:—as, nemittako, one who knows nimitta, omens.
- 2. Aka-belonging to:-manussaka, human,
- 3. Ana patronymics:—as, Kaccano, son of Kacca.
- 4. Ayana—patronymics:—as, Kaccayana, son of Kacca.
- Era—patronymics:—as, Vedhavero, son of Vidhava.
- 6. Eyya—(a) state or nature:—as, ālaseyyam, state of being idle (alasa)
- (b) patronymics:—as, māleyya, the gardener's son (mālī)
 - (c) a form of the F.P.P. (see p. 44).
 - 7. I—patronymics:—as, Doni, son of Duna.
 - 8. Ika—(a) patronymics:—as, Nadaputtiko, son of Nadaputta.
- (b) connected with, belonging to:—as, balisiko, connected with a hook (balisa), fisherman; Savatthiko, a resident of Savatthi; padika, going on foot,
 - (c) mixed with:—as, telikam, mixed with oil (tela)
- (d) proficient in:—as, venayiko, a student of Vinaya
- 9. Ima—direction in time or space:—as, pacchimas western (pacchā)
 - 10. Imā—possession (see p. 41).
- 11. In—adjectival. This is the stem of nouns, the nomsing. of which ends in i like sakkhi (p. 10)
 - 12. Issika-superlative (p. 41).
 - 13. Iya—abstract:—as, issariyam, lordship (issara)
 - 14. Iya, iya—F.P.P. (p. 44).

- 15. I-ordinal numbers: -as, ekādasī the eleventh.
- 16. Ka—(a) collection:—as, mānussakam, a group of men.
 - (b) diminutive: -as, luddako, a young hunter.
- (a) Sometimes this adds nothing to the sense —as, Kumāraka, prince.
- 17. La—abundant in, possessed of:—as, vācāla talkative; bahula, abundant.
 - 18. Ma-See ima. It also forms ordinals. (p. 39).
 - 19. Mā—possessive:—see (p. 41).
 - 20. Maya-made of: -as rajatamaya, made of silver.
- 21. Min=mī-possessive:—as, gomin, gomī, owner of cattle.
- 22 Ra (preceded by i, ā)—adjectival:—as, madhuras sweet (madhu); kammāra, worker (kamma).
 - 23. So-possessive.—as, Iomaso, hairy (Ioma)
- 24. Ta—possessive:—as, pabbata, mountain (pabba—joint) also P.P.P (see p. 29.]
 - 25. Tama-superlative (p. 41).
 - 26. Tara-comparative (p. 41).
- 27. Tā—(a) fem. abstract:—as, Saratā, essence (sāra) lahutā, lightness (lahu)
- (b) collection:—as, gāmatā, collection of villages (gāma)
 - 28. Tta-state .- as, buddhattam-Buddhahood.
 - 29. Tha-ordinals (p. 39).
- 30. Tham—pronominal adverbs of manner:—as, katham. how?
 - 31. Thā-manner: -as, tathā, like that.
 - 32. Vā—possessive—p. 41.

- 33. Vin = Vi-possessive:—as, tapas + vi = tapassi austere; yasas + vi = yasassi, famons
- 34. Ya—neuter abstract:—as, kosallam, skill (kusala); pandiccam (pandita + yam) scholarship.

TENSES OF THE REFLEXIVE VOICE.

The tense terminations so far given belong to the active voice. Theoretically the difference between the active and the reflexive is this:

When the result of the action expressed by the verb accrues to another other than the agent, it is active; when it accrues to the agent it is reflexive: e.g.

pacati—he cooks (for somebody else.)
pacate—he cooks (for himself.)

But in practice this difference is not observed and active and reflexive may be taken to mean the same thing. All reflexive endings are not equally important; some are very seldom met with. But some are regularly used and the student should note them well. They are the present, future, optative and the imperative. The full table is here given:—

√pac—to cook. (reflexive voice).

PRESENT.

Singular. Plural
Pace Pacamhe
Pacase Pacayhe
Pacate Pacare, pacante

IMPERFECT.

Apacim Apacamhase, apacamhase Apacase Apacavham Apacattha Apacatthum

IMPERATIVE.

Pace Pacamāse
Pacassu Pacavho
Pacatam Pacantam.

OPTATIVE.

Paceyyam Paceyyamhe Pacetho Paceyyavho Pacetha Paceram

AORIST.

Apacimhe
Apacise
Apacivham
Apaca, apacū
Apacum, apacimsu

PERFECT.

Papaci Papacimhe
Papacitho Papacitha
Papacite
Papacire

FUTURE.

Pacissam Pacissāmhe
Pacissase Pacissavhe
Pacissate Pacissante

CONDITIONAL.

Apacissam Apacissāmhase
Apacissase Apacissavhe
Apacissatha Apacissimsu

Translations:—1 Navā (new) bhikkhuniyo therānam (m. monk) bhikkhuninanca pāde vandante 2. Therā purā sīlavantiyo babhūvu. 3. Punnāvantassa dhītaro dhitimantiyo ca sīlavantiyo ca guņavantiyo ca pannāvantiyo ca

- ahesum. 4. Upāsikā (f. disciple) sabbāpi dhammacāriniyo ca silavantiyo ca siyum. 5. Tassā deviyā ekā medhāvinī guņavatī dhitā ahosi. 6. Guņavā puriso tesam gharam gantvā bhattam bhunjitvā paccāgacchate. 7. Cakkhumā (foresecing) Bhagavā sattānam (m. a being) kusalatthāya sukhatthāya dhammam desetvā yathāsukham vicari. 8. Atta-d-attham paratthena na parājeyya. 9. Sirimā cando rattiyam sobhati. 10. Bhānumā (brilliant) suriyo divā ālokam (m. light) deti.
- 1. A clever boy learns his own lessons. 2. A man who has many friends ought to possess much wealth. 3. Could you tell me when he went to Sāvatthi? 4. What good to thee, O fool, by doing bad actions? 5. Happy people (m. jana. sing.) do not die young (yuvā). 6. A strong man ought to do much work in the course of the day. 7. The wise teacher will instruct his diligent (viriyavā) pupils. 8. A talkative person will not be able to learn much. 9. The bird flew far away and dropped down (Jpat.) dead. 10. Lions roam about at night in search of (atthāya) deer.

Lesson XXVIII.

SYNTĀX (KARAKA).

The order of a Pali sentence is subject, object and predicate, as, So bhattam khādati—He eats food.

Attributes of the subject and the object come before them; adverbs come before the verb, as, Te purisā mahantam sirim khippena labhimsu—those men obtained great glory quickly.

But adverbs of time always begin the sentence, as Tadā so mari—At that time he died.

Nominative:—This is used as in English, also in apposition and as titles as, Sakka devindo—Sakka, king of gods; Mahājanakajātaka—story of Mahājanaka.

Genitive: Expresses (a) possession as, dārakassa kāyo—the boy's body.

- (b) Is used in a partitive sense, purisanam setthobest of men.
- (c) Words expressing various degrees of feeling such as hatred, love, envy, tear, honour, faith, etc., are construed with the genitive, as,

Sā mama manapā (or amanapā), she is dear (or hateful) to me.

Sā mama piheti, she envies me.

Sabbe maranassa bhāyanti, ail fear death.

Aham mahajanassa pujito, I am honoured of the people.

So Buddhassa pasanno, he has faith in the Buddha

(Loc, also may be used).

- (d) To express proficiency:—Abhidhammassa kusalo, clever in Abhidhamma.
 - (e) With words of longing, filling, as,

So mama sarati, be remembers me (sentimentally).

So pāpassa pūrati, he is full of evil

Dative:—Expresses (a) purpose, as, niddāya paccāgacchi, he came back to sleep.

(b) Is construed with words of praise, injury, approval, salutation, blessing, concealing, etc., as, Sotthi te hotu, may you prosper.

Tassa sampaticchāmi, I agree with him.

Dārakassa rocate sakuno, the bird pleases the boy.

(c) With alum, fit, atthu, purpose, hita benefit, sukha, happiness, as, Alam coro corassa, a thief is a match for a thief.

So bhattassa atthaya gacchati, he goes for food.

Bhagav i devamanussanam hitaya sukhaya dhammam deseti, the Blessed One teaches the Law for the happiness and benefit of gods and men.

(a) Destination of one's movements is sometimes put in the dative, as, so mam ranno neti, he leads me to the king.

Accusative:—expresses, (a) object, So main paharati, he strikes me

- (b) Verbs of motion govern the acc., as, So nagaram gacchati, be goes to town.
- (c) Verbs of choosing, naming, calling, asking, knowing, thinking & Co., govern two accusatives;—as, So mam panham pucchati, he asks me a question
- (d) The roots λ vas, to live; λ ! that, to stand; λ si, to lie; λ pad, to step; λ vis, to enter when preceded by certain prefixes govern the acc., as, Te gamam upavasanti, they live in the village; Te manaam abhinisidanti, they sit on the cot.
- (e) Certain indeclinables govern the acc., as, Tam thapetvā sabbe gacchare, excepting him they all went; so abhito nagaram vas ti, he lives near the town.
- (f) Duration of time:—divasam kammam karoti, he works the whole day.
 - (g) Distance:—yojanam gacchati, be goes a yojana.
 - (h) Adverbially: sigham dhāvati, he runs quickly.

Instrumentive:—expresses (a) agent or instrument, as sotena saddam sunāti, one hears sounds by the ear.

- (b) cause or reason, as, vyādhinā marati, he dies on account of sickness.
- (c) mode of conveyance, as sakatena gacchati, he goes by cart.

- (d) market price, as, kahapanena kināti, he buys it for a coin.
- (e) Route, as, dvārena gacchati, he goes out by the door.
- (f) Birth, origin, nature, as, pakatiyā pāpakāri, an evil-doer by nature.
- (g) Occupation of time, as, māsena sikkhati, he learns it in a month.
- (h) Companionship, as, tena saddhim mā gacchi, do not go with him.
- (i) Uselessness, futility a, kin te agacchantena, what good is there by your coming.
- (j) With alam, fit, attho, need, as, alam ambehi, enough of mangoes; sakatena me attho, I want a cart.
- (k) Parts of the body as means of conveyance, as sisena bhandam vahati, he carries the bundle on his head.

Ablative:—expresses (a) Separation and other ideas denoted by from, as, nagarasmā gacchanti, they go from the own.

- (b) Measure of length, breadth, or distance, as, yojanama āyāmato, a yojana in length.
- (c) Object from which something is to be avoided, as, ambehi kāke rakkhati, he keeps crows away from the mangoes.
- (d) Motive, as, gunato tam pasamsanti, they praise him for his virtues.
- (c) origin, as, corā bhayam jāyati, fear arises from a thief.
- (f) is construed with certain indeclinables, as, annatra Bhagavatā anno ācariyo me n' atthi, besides the Blessed one, I have no other teacher.

Locative expresses (a) time or place in which something is done, as, gharasmin niddayati, he sleeps in the house; sayanhasamaye, in the evening.

- (b) motive, as, Hatthi dantesu hannate, the elephant is killed for his tusks.
- (c) excellence by comparison, as, manussesu setthorbest among men.

Note that the gen. is also used as, manussānam settho.

- (d) is construed with words of saluting, delighting, striking, kissing etc., as, kusalasmim ramati, he delights in merit; Bhikkhavo Bhagavate abhivadenti, the monks salute the Bhagava.
- (e) with adhi, superior, and upa, inferior, as, Adhi devesu Buddho, the Buddha is superior to the gods. Upa khāriyam doņo, a doņa is less than a khārī.
- (f) expresses proximity, as, nadiyam kuti, a hut near the river.
- (g) Loc. is often used for other cases, e.g. tayi yuttam, fit for thee (for the gen.)

pattesu pindaya caranti, they go about for food with their bowls (for the inst.)

sanghe dinnam mahapphalam, gifts to the clergy are very fruitful (for the dat.)

ambesu kāke rakkhanti, they keep the crows from the mangoes (for the abl.)

(h) adverbially, as, atite, long ago.

Lesson XXIX.

SOME USEFUL PHRASES.

1. Attham gacchati—to come to a conclusion, to set (of the sun.)

- 2. Antaram karoti-to seize the opportunity.
- 3. Abhayam yācati—to ask for security of life.
- 4. Uram dadāti—to put forth effort.
- 5. Etad ahosi-to think thus.
- 6. Evam sante—it being so.
- 7. Kālam karoti-to die.
- 8. Janghāvihāram anucankamati—to take exercise.
- 9. Jivikam kappeti-to support oneself in life.
- 10. Jivitakkhayam pāpeti—to kill (lit to cause to get loss of life).
 - 11. Niddam okkamati—to sleep.
 - 12. Nimittam ganhāti—to fall in love with.
 - 13. Rajjam kāreti—to rule, govern.
 - 14. Vāsam kappeti—to dwell.
 - 15. Sace te agaru—if you please.
 - 16. Sangaram moceti-to fulfil one's promise.
 - 17. Saññam dadāti—to give a sign.
 - 18. Sisam karoti-to lay the head down on.
 - 19. Sihanādam nadati—to shout in exultation (lit to shout the lion's shout)
 - 20. Hatthagatam karoti-to take possession of (lit to make it come to one's hands)

EXPLANATION OF A SHORT TEXT.

Evam me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapindikassa ārāme. Atha kho annātarā devatā abhikkantāya rattiyā abhikkantavannā kevalakappam Jetavanam obhāsetvā yena Bhagavā ten'

upasankami, upasankamitvā Bhagavantam abhivādetvā ekamantam atthāsi. Ekamantam thitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi.

Evam-indeclinble, thus,

me – inst. of $aha\dot{m}$, first person pronoun, by me.

sutam-p.p.p. neuter of Jsu, to hear.

Ekam-numeral, one, agreeing with samayam.

samayam—adverbial acc. cf samaya, time.

Bhagavā—nom. from bhaga, power+vā (possessive).

Savatthiyam—loc. sing. of Savatthi (1) name of a town

viharati—historical present (used for the past, quite commonly met with) of vi+ \(\shape \) har, to live, 3rd sing.

Jetavane—loc. sing. of Jetavana = Jetassa vana (Tappurisa in the gen. relation) Jeta's park, in apposition with arame.

Anathāpiņdikassa—gen. sing. of Anāthapiņdika, name of a person, so called because he was the feeder (piņdika) of the needy (a-nātha).

ārāme - loc. sing of ārāma, monastery.

Atha—adverb, then

kho-expletive.

aññatarā—adj. a certain f agreeing with devatā, nom case.

devatā— nom fem. fairy.

abhikkantāya—loc. fem. of abhikkanta, p.p.p. of abhi+ Jkam, to pass + ta, agreeing with rattiya.

rattivā—loc. fem. of ratti night.

abhikkantavaṇṇā—Kammadhāraya compd. qualifying devatā becomes bahubbihi=abhikkanta (p.p.p. of abhi lkam. to be lovely+ta)+vaṇṇā, fem. nom used as adj qualifying devatā.

kevalakappam—adj. qualifying Jetavanam, acc. case. obhāsetvā—ger.=o (ava, pref.)+ /bhās, to shine +e (causal)+tvā.

yena—tena, correlative (inst.) denotes direction of place.

upasankami—aor. 3rd sing. of upa+sam+ \(\lambda \) kam, to go, step+i.

upasankamitva-ger. of the preceding.

Bhagavantam—acc. of Bhagava.

abhivādetvā—ger, abhi + √vad, to speak + e (caus.) + tvā ekamantam - Digu compd. = eka - m (euphonic) — antam (acc of anta, end, side).

atthāsi—sigmatic aor of Athā, to stand, 3rd sing. thitā—p.p p. fem. of Athā, agreeing with devatā.

sā-pron. used as demonstrative, that, sem. qualifying devatā.

gāthāya—inst. of gāthā, f. sing. Igā, to sing. ajjhabhāsi—aor. sing 3rd of adhi+abhāsi (a, augment+Ibhās+i).

Lesson XXX.

PROSODY.

Of all the metres in Pali one that is most commonly used in the Vatta measure. To understand it, the student should know first that—

- (a) the short vowels are a, i, u
- (b) the long vowels are ā, ī, ū, e, o
- (c) the vowel before in is long
- (d) the vowel before a double consonant is long
- (e) a short vowel is shown by and a long vowel by—
- (f) for the sake of the metre a short vowel may be lengthened or a long vowel shortened.

THE VATTA STANZA.

This consists of four lines or quarter verses, called padas. Each pada has generally eight syllables divided thus

Fr	.66•	1st seat.	2nd seat.	Free.
1st pada				<u>-</u>
2nd "	••• -		υ — υ	<u>.</u>
3rd ,,	0		- - - -	<u>-</u>
4th ,,			u — u	<u>.</u>

Thus the first and the eighth syllables are free i.e., either short or long. In the first seat in all the padas any foot may be used except (000) or (00—). In the second seat of the first and the third padas any foot may be used, but in the second seat of the second and the fourth padas only (0—0) must be used. See diagram, e.g.

Pa	tiţţhape	tvā te sat	thu
ni	sinnāsa	nabhūmi	_ уā.
in	danīla	mayam thu	parin
ka	ritvā so	o — o apūja	yi

If we have (--) in the second seat of both the first

and the third padas, the metre is distinguished as patthya-vatta.

6.g.	Ta	to patthā	ya so sat	thā
	٧i	nen to de	vamānu	 se
	po -	dhito Phus	samāsam	hi
	na.	Asme ban	ņaması	– yami

VOCABULARY.

PART I PALI-ENGLISH.

A

Aggi (m.)—" fire."

Ajja (adv.)—" to day."

Anna (pronl. adj.)—" other."

Atavī (f.)—" forest."

Atthi (n.)—" bone."

Attā (m.)—" self."

Antare (advl. loc.)—" within."

Amacca (m.)—"iminister,"
"officer of state."

Amba (m.)—" mango."

Ayam—"this," "he."

Arannam—"forest."

Avidūre (advl. loc.)—"net far."

Assa (m.)—"horse."

Aham—" I."

Ā

Agacchati—"comes," "arrives." // gam.

Acariya (m.)—"teacher."

Acikkhati—"tell-," "intimates." // khyā.

Anā (f.)—"order," "command."

Apana (m.)—"market," "shop."

Amanteti—"calls," "address-

Agata (p.p.p)—" come."

Aruhati—"mounts," "ascends." / ruh.

√mant.

es."

Aroceti-" tells,"" intimates."

Jruc.

Āvāṭa (m.)—"pit."

Asanam-"seat."

Āha—" said." √ah.

Aharati—" brings," " fetches." \[\sqrt{har}. \]

Aharapeti-" causes to bring." "causes to fetch." Jhar.

Ahara (m.)-" food."

ı

Icchati—" wishes." ↓is. Icchā (f.)—" wish." Itthī (f.)—" woman." Idāni (adv.)—" now."
Iddhi (f.)—" m i r a c u l o u s power."

U

Ugganhāti—"acquires." √gah Ucchu (m.)—"sugarcane." Udāhu (ronj.)—" or." Upāya (m.)—" means," "way." Uparājā (m.)—" viceroy."

E

Eks- 'oue."

Esa (= eso)-"he, "this."

0

Otar ti-"comes down," "descends." \tar.

Oloketi-"looks," "beholds." Jiok.

Ovadati—"admonishes," "in structs." / vad.
Ovāda (m.)—"admonition."

K

Kata (p. p.p.)—"done." √kar. Kathati-"tells, "relates." √kath.

Kappeti..." does." /kapp.
Kammam..." work," "decd."
Kātum (inf) "to do." /kar.

Kāranam—" matter," "circumstance," "occurrence."

Kināti-"buys." Jki.

Kīlati—"plays." /kīl.

Kīlā (f.)—"play." "sport."

Kumārī—"princess,"

Kusala—"good," "virtuous.'

Ko—"who," "what?"

Koci—"anyone," "whoever."

Koti (f.)—"end," "extremity.

Kutthi (m.)—"leppr."

Kh

Khanati-"digs." Jkhan. Khanti (f.)-" patience."

Khettam-"field."

0

@acchati—"goes." √gam. Qacchāpeti—" causes to go."

Gannā (f.) "the Ganges."

Gantum (inf of Jgam)-" to go."

Gantvā (ger. of √gam)-" having gone."

Bahapati (m.)—' householder."

Gaheti-"takes," "seizes." √gah.

Gāma (m)—" village."

Gilāna—" sick."

Quhā (f.)-"cave."

Gona (m)—"bullock," "cow."

Gopako (m.) — "keeper."

Gopāla—" cowherd."

Gh

Ghantā (f.)—" bell "

Ghora-" dreadful," "fearful,"

C

Ca (conj.)-" and."

Cāti (f,)—" pot," " vessel." Catasso (f.) Cattāri (*.)

Cattaro (m.) } -" four." Catu (base.)

Canda (m)-" moon."

Citakā (f.)—" funeral pile."

Cintayati
Cinteti

—"thinks."

—'thinks."

—'cint.

Ce (conj.)—"if."

Cetiyam—"shrine," "pagoda."

Cora (m)-"thief."

Corapeti—"causes to steal."

Coreti-" steals." \(\square \)

Ch

Chaddeti-" gets rid of," " discards." Jchadd.

Chinna (p. p. p.)--" cut," "severed." Jchid.

J

Janapadami—"district." Jānāti—"knows." "jā. Jānāpeti—"causes to know." Jālā (f)--",flame."
Jīvitam-" life."
Jeti-" conquers." Jji.

T

Tajjeti—"frightens." √tajj.
Tandula (m.)—"rice."

Tattha (adv.)—" there."

Tathā (adv.)-" so," "like that."

Tadā (adv.)—" then."

Tayo (m.)—"three."

Taruna—" fresh," " young."

Tāva (adv.)--" till." "then."

Ti (sign of narration)-"that,"

Tvam-" thou."

Titthati—"stands,";------"remains," "is, established-Jthā.

Tini (n.)—" three."

Tittaka—" bitter."

Tisso (f.)-" three."

Tumhe-"you."

D

Dasa-"ten."

Dasseti-"shows," "points out." Jdis.

Dāpeti—"causes to give."

Dāraka (m.)—" boy."

Dārikā (f.)—" girl."

Dāru (n.)—"firewood," "firestick."

Dāsī (f.)—"female slave,"
"bondwoman."

Dāsa (m.)—"male slave," bondman."

Disā (f.)—"cardinal point."

Disvā (ger.)—"having seen." \(\lambda \text{dis.} \)

Dīgha—" long."

Dukkha-" painful."

Dukkham-" pain," " suffer ing."

Dūta (m.)—" messenger,."

Devī (f.) -" queen."

Deseti—"instructs." \dis.

Dvi }-"two."

Dosa-"fault," "hatred."

Dh

Dhanam—" wealth."
Ohanu (n.)—" bow."

Dhammam—"law," "truth,"
"the Scriptures."

Dhītā (f.)—"daughter."

Dhenu (f.)--" cow."

Dhovati-"washes." &dhov

N

Nam (=tam)-"him," 'that."

Na (adv.)-" not."

Nagaram-"town."

Nadī (f.)—" river."

Nāmam—"name."

Năvă (f.)-" boat."

Navika (m.)—" boatman."

Nidahati—"conceals." "Jdhā.

Nipajjati — " lies down." √pad.

Nivesanam-"abode," "dwell-ing."

Nisīdati—"sits. √sad.

Nu (interrogative particle)—" is it?" "so?"

Neti — "leads," "takes," "brings." \nī.

P

Pakkamati—"goes off," "departs." \(\lambda kam. \)

Pakkosati—"calls," "summons." Jkus.

Pacati-"cooks." Jpac.

Pacāmitta (m)—" enemy."

Pacita (p. p. p.)—" cooked."

Paccarī (f.) 'raft."

Pacchato (adv. and prep.)—
"after," "behind."

Pacchi (f.)-" basket."

Panha (m.) -- " question."

Pandita (m.) — "Pandit,"

Pandita (adj.) — "wise,"

Patvā (ger.)—'having attained," 'having reached."

Jap.

Padesa (m.)-" place." " spot."

Pana (conj.) -" but."

Parajita (p. p. p.) — "con-quered."

Parājeti—"conquers. Jji. Pavisati—"enters. Jvis.

Pasu (m.)-" goat."

Passati-"sees" Jpas.

Paharita (p. p. p.)-"struck."

Paharati-"strikes. Jhar.

Pahinati--"sends." Jhi.

Pātarāsa (m.)—"breakfast." Pānīyam—" water."

Pāpa-"evil," "wicked."

Pāpunāti--"gets," "attains," "reaches " √ap.

Param (adv., prep., and noun)

Pāsāna (m.)—"rock."

Pātāda (m.)—" palace."

Pitā (m.)—" father."

Pitu (gen., dat., and base of pita)
—"father's," etc.

Pidahati—" closes," " shuts."

√ dhā.

Pivati-" drinks." , pa.

Pharusa-" harsh."

Pīti (f.)—"joy."

Pucchati-"asks." /pucch

Putta (m.)-" son."

Purato (adv. and prep.)-" in-

Purana-" old," "ancient."

Purisa (m.)-" man."

Purchita (m.)—"private chaplain," "a king's private adviser."

Pesita (p. p. p.)-"sent."

Pesati-"sends." Jis

Potthaka (m. or n.)—"took," treatise."

Ph

Phala m-" fruit"

B

Bandhati—"ties." /bandh.
Bahu—"many," "much."
Bārānasi (f.)—"Benares."
Bāla (adj.)—"foolish."
Bālatā (f.)—"folly."

Buddha (m.)—" Buddha."
Brāhmana (m.)—" Brāhmin."
Brāhmanī (f.)—" Brāhmin's.
wife."

Bh

Bhaginī (f.)—"sister."

Bhandam—"goods," "property."

Bhandikā (f.)—"tundle."

Bhatlam—"rice."

Bhattakāra (m.)—"cook."

Bhatlā (m.)—"husband."
Bhavati—"is." /bhū.
Bhātā (m.)—"brother."
Eālisika (m.)—"fisherman."
Eāhire (adv.)—"outside."

Ehikkhavo (pl. of bhikkhu)— "monks."

Bhikkhu (m.)—" monk." Bhikkunī (f)—" nun." Bhisi (f)—" mat."

Magga (m.)—"road"

Majjham—" middle,"

Mancaka (m.)—"ked," "cot."

Mani (m.)—"ruby," "gem."

Madhura—"sweet"

Manussa (m.)—"man."

Mamszm—"flesh."

Mayam—"we."

Maranam—"death."

Marati—"dies." /mar.

Mahanta—"large," big."

Mahā (indecl.)—"great."

Yathā (adv.)—"as."
Yathāsukham (advl. comp.)—
"according to one's wish,"
"at pleasure."
Yadā (adv.)—" when."

Yada (adv.)—" when." Yāva (adv.)—" until."

Rakkhati—" keeps," "guards." /rakkh.

Raj $[\mathbf{u}(f)$ —"rope," "string." Rattham—"kingdom."

Ratti (f.)—"night." [riage."
Ratha (m)—"chariot." "car.

Bhunjati—"eats." /thuj.
Bhunjāpeti—"causes to eat."
Bhūmi (f.)—"earth."
Bheri (f.)—"drum."
Bhojeti—"feeds." /khuj.

M

Mahārājā— "emperor," " overlord."

Mā (prohibitive partic'e) -- " not."

Mātāpitā—" parents."

Mātā-" mother."

Māreti—" kills." √ mar (caus)

Mukham-"mouth," "face," entrance."

Metta (f) — "friendship," "love."

Moceti—" sets free," "releases." √muc (caus.)

Y

Yāgu (m.) — "rice gruel,"
"porridge."
Yācati—"asks." √yāc
Yāti—"goes." √yā.
Yogi (m.)—"ascetic."

R

Rasa (m.)—" juice."
Rāļā (m.)—" king "
Rāma (m.)—" Rāma."
Rāsi (m.)—" heap."
Rukkha (m.)—" tree."

Labhati—' gets." √labh

Lāpu (n.)—" pumpkin."

L

Līļhā (f.)—" grace." Ludda (m.)—" hunter."

v

Vacanam—" speech," "word."
Vanceti—"deceives," "eludes."

√ vanc.

Vā (conj.)—" or."

Vādeti—" sounds." ✓ vad (caus)

Vāreti—"restrains," "checks."

Vāsa (m.) -" residence."

Vattati-" is right"

Vaddhaki (m.)—" carpenter."

Vatthu (n)--" story."

Vadati—"says," "tells."

Vadhati—"kills." J vadh.

Sakatam-"cart."

Sakkā-"ablo."

Sakuna (m.)---" bird."

Sakkunāti } — 'is able.''
Sakkoti } ~ / sak.

Saccam —" truth."

Sacca—" truthful."

Sace (conj)-" if."

Sanna (f.)—"sign," "intimation."

Vasati-"dwells." //vas.

Vasāpeti-"cruses to dwell."

Vassa—" year."

Vik'xināti---' sells." 从ki.

Vijahati—"forsakes," "aban. dons." /hā;

Viaā (p:ep.)—" without."

Viriyam -" energy."

Vejja (m)-" physician," "doc.

Vīthi (f)—" street," "road."

Vedanam-" pain."

Velu (m.)—" bamboo."

S

Satti (f.,—"spear," "javelin." Saddāhati—"believes."

√dhā.

Saddhim (prep)-" with."

Santikam (a lvl. acc)-" near."

Santike (adv. loc.)—" near." Sabba (pront. adj.)—" all."

Samaya (m.)—" time."

Samīne (advl. loc.)—" near.

Sara (m.)—" lake."

Sye (adv.) ~" to-morrow."

S

Sahāya (m.)—"friend." **\$ā** (f.)—" she." Sātakam—" garment." Sāya (m.)—" evening." Sāyanha (m.)—" evening." Sāyabhattam — 'dinner," "evening meal." Sārathi (m.)—' charioteer." Sālā (f-)—" hall," "room, "rest-house." Sāsanzm—" order," "command," " Buddha's religion." Sikkhati-"learns." /sikkh Sikkhāpeti —" causes to learn" Sigāla (m.)—" jackal." Siddhi (f.)—"success," "pros. perity."

Siri (f.)—" glory," " grandeur," " magnificence." Sissa (m.)—" pupil." Sītala—' cold " ' cool." Sīlam—" precept." **Siha** (m.)—" lion." Sukham-" happiness." Sunāti - " hears." " listens." J su. **Suriya** (m.)-" sun." Setthi) (m.)—" banker," Setthī "treasurer." Setu (m.)-" bridge." Senā (f.)—"army." So-"he." Solasa—" sixteen."

H

Hattha (m.)—" hand." Hatthī (m.)—" elephant." Hutvā (ger.)—" being." √hū. Hettha (adv. and prep.)—
"under."

Hoti-"is."

hū

PART II. ENGLISH -PALI.

-:0:---

A

Able—"sakkā."
Abstains—"viramati."
According—"yathā."
Acquires—"pāpunāti," "ug-ganhāti."

Acts—" karoti."
Admonishes—" ovadati."
Admonition—" ovādo."
Aged—" mahallaka."
All—" sabba."

Allows—" labhati."
And—" ca."

Another—" anna."

Anyone-"koci."

Approaches—" u p a s a n k a-mati."

Arrives—"āgacchati."
As—"yathā."
Asks—"pucchati."
Assembly—"parisā."
Assents—"patisuṇāti."
Attains—"pāpunāti."

R

Be-" √hū."

Beard—" massu."

Beats-"paharati."

Behind—"pacchato."

Believes-"saddahati."

Bell-"ghantā."

Bhagavā — "Bhagavā."

Bird**—" sakuno**."

Birth-" jāti."

Boat-"nava."

Book-"potthakam."

Both-"ubho."

Boy-"dārako.":

Brahmin-"Brāhmano."

Breakfast —" pātarāso."

Brings—"āharati."

Brother—" bhātā."

Briught—"āharita,", "ānī-

Buddha-"Buddha."i

Bullock-"gono."

C

Calls—"pakkosati."

Can—"sakkā" "sakkoti," "sakkunāti."

Cardinal Point-"disa."

Carpenter_"vaddhaki."

Cart-"sakatam."

Cause-"kāranam."

Chaplain (private) -- "puro-

Chariot-"ratho."

Charioteer-" sărathi."

Checks-" vāreti."

City—" nagaram."

Clever--" pandita."

Comes—" āgacohati."

Commits-"karoti."

Company-"parisā."

Compass (point of)—"disn."

Conceals—" nidahati."

Conversation—" kathā."

Coeks-" pacati."

Cow-"dhenu."

Cowherd—" gopālo."

Creeper-" valli."

D

F

Daughter—"dhītā."
Day—"divaso."
Death—"maranam."
Deceives—"vanceti."
Declares—"katheti." "āroceti."
Deed—"kammam."
Departs—"pakkamati."
Descends—"otarati."
Describes—"vanneti."
Destroys—"nāseti."

Dares—" ussahati."

Dies—"marati."
Digs—'khanati."
Direction—"disā."
Divides—'bhā[eti."
Doctor—"vejjo."
Does—"karoti."
Done (p. p. p.)—"kata."
Door—"dvāram."
Dreadful—"ghora."
Drinks—"pivati."
Drum—"bheri."
Dwelling—"nivesanam.'
Dwells—"vasati," "vihara—"[ti."

Eats—"khādati," "bhunjatl."
Eight—"aṭṭha."
Eighty—"asīṭi."
Elephant—"haṭṭhī"
Emissary—"dūto."
Emperor—"mahārājā."
Endcavours—"ussahaṭi."

Enmity—" veram."
Enters—" pavisati."
Evening—" sāyanho."
Evil—"pāpam."
Excavation—" āvāto."
Exertion—" viriyam."
Eye—" cakkhu."

Falls—"patati."
Far—"dūre," "dūrato."
Father—"pitā."
Fault—"doso."
Fear—"bhayam."
Feeds—"bhojeti."
Field—"khettam."

Firewood—"dăru."
First—"pathama."
Fisherman—"bālisiko."
Fivo—"panca."
Folly—"bálatā."
Foolish—"bāla."
Foot—"pādo."

Four-" catu."
Fourth-" catutha."

Friend—" sahāyo." Frightens—" ta[]eti." Front (m.)—" purato."

e

Garden—"uyyanām."
Garment—"sātakam."
Gets—"labhati," "ganhāti."
Gets rid—"chaddeti."
Gift—"dānam."
Girl—"dārlkā."
Gives—"dadāti;" "deti."
Glory—"siri," "sirī."

God—"devo."

Goes—"gacchati."

Gold—"suvannam."

Goods—"bhandam," "bhandani."

Grandson—"nattā."

Great—"mahā,""mahanta."

H

Hall—" sālā."
Hand—" hattho."
Happiness—" sukham."
Harp—" tantl."
He—" so."
He who—" yo."
Hears—" sunāti."
Here—" idha."
High—" ucca."

flire—"bhati."
Hole—"āvāta."
Honey—"madhu."
Honour—"sakkāro"
Horse—"asso."
Hot—"unha."
House—"gharam."
Hundred—"satam."
Hunter—"luddo."

I—" aham."
lf--" ce," "sace."

Impossible—"na sakkā;" "na sakkoti," "na sakkunāti."

Is—"hoti."
Is able—"sakkuṇāti;"
"sakkā," "sakkoti."

J

Javelin..." satti."

ĸ

Keeps—"rakkhati." Killed—"mārita." Kills—" **māreti."** King—" **rājā.**"

Law—" dhammo."
Learns—" sikkhati."
Life—" Jīvitam."
Lion—" sīho."

Lioness--" s īhī."

Listens—" sunāti."

Lives—" vasati," " viharati."

Lorg—" dīgha."

Looks—" oloketi."

Lute—" vīnā."

M

Magnificonce—"siri," "sirī."

Makes—"karoti," "kappeti."

Man'—"puriso," "manusso"

Many—"bahu."

Matter—"pavatti," "kāranam."

Means—"upāyo."

Medicine—"osadham."

Merchant—"vānijo."

Messenger—" dūto."

Middle—" majjham."

Minister—" amacco."

Monastery—" vihāro."

Monk—" bhikkhu," "samano."

Monkey—" kapi," vănaro."

Moon—" cando."

Mother—" mātā."

Mountain—" pabbato."

Name—"nāmam."
Names—"nāmam karoti."
New—"nava."
Near—"antike,""samīpe."
Nineteen..."ekūnavīsati."

Not-"na," "mā." Not far-"avidūre." Now-"idāni." Nun-"bhikkhunī."

Old—" purăṇa." One—"eka." Or—" vā." " udăhu." Other—" anna." Outside—" bāhire." P

Pain—"vedanā."

Painful—"dukkha."

Pagoda—"cetiyam."

Palace—"pāsādo."

Pandit—"pandito."

Parents—"mātapitā."

Park—"uyyānam."

Patience—"khanti."

People—"mahājano;" "purisā," "manussā."

Person—"puriso," "manussa."

Physician—"vejjo."

Queen-" devī."

Reaches—" pāpunāti."

Reason—" kāranam.'

Receives—" labhati."

Rejoices—" modati."

Relic—" dhātu,"

Religion—" dhammo."

Remembers—" sarati."

Removes—" apaneti."

Resident-pupil—" antivāsiko."

Restrains—" vāreti."

Retinue—" parisa."

Sailor—" rāviko." Sand—" vālukā." Pit—"āvāto."

Place—"thānam."

Plan—"upāyo."

Pleasure—"rati."

Point (of the compass)—"disā"

Precept—"sīlam."

Presence (ef)—"santike."

Property—"bhandam."

Pride—"mano."

Proud—"mana."

Pumpkin—"lāpu."

Pupil—"sisso," "sāvako,"

"antevāsiko."

Question —" panho."

Rice—"bhattam."
Rice-gruel—"yāgu."
Rids—"chaddeti."
Right (it is)—"vattati."
Rings—"vādeti."
River—"nadī."
Road—"vīthi."
Robber—"coro."
Rock—"pāsāno."
Room—"okāsa,""thānam,"
"sālā."

S

Says—"katheti," "vadati" Science—"sippam." Second-" dutiya." Seated (p.p.p.)—" nisinna." Sees-" passati," " cloketi." Sells-" vikkināti." Sends—" peseti." Seven-" satta." Share-kotthāsa." She-" sa." Shop-apano." Shows-" dasseti." Sick-" gilāna." Sister-"bhaginī" Sits-" nisīdati." Sky-"ākāso." Slave - " dāso. ' Slave-woman-" dāsī." So-"tathā," "evam." Soldier-" yodho." Son-"putto."

Sounds—" vādeti." Spade—" kuddālo." Speaks-"katheti." Spear-" satti." Stands-"thāti," titthāti." Star—" tārakā." Stavs - " vasati," " viharati. Steals-"coreti." Story-" vatthu." Street-" vīthi." String—" raj[u." Success-" siddhi." Suffering-"dukkham." (death)-" maranam Suffers pāpunāti." Sugar-cane-"ucchu." Sun**—" suriyo**." Supports-"poseti."

T

Takes—"gaheti," "ganhāti."
Tencher—"satthā," "ācariyo.'
Tenches—"sikkhati," "upadisatl."
Tenches—"assu."
Tells—"āroceti," "katheti."
There—"tattha."
Thief—"coro."
Thinks—"cinteti."
This—"eso."
Thorn—"kantako."

Thousand—" sahassam."

Thou—" tvam."

Three—" ti."

Throws—" khipati."

Throws up—" ukkhipati."

Thunderbolt—" asanī."

Thy—" tava," " tə," " tuyham."

Ties—" bandhati."

Till then—" tāva," " tāvatā."

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96 g To day-" alia." Townsman-- "nagara vāsī. Treasure-" dhanam." To-morrow-"svo." ł Top-" matthako." Truth--- " saccam." Ŧ Town_" nagaram " Two -" dvi." Œ F F Uncle—" mātulo." Understands—" parijānāti Ι Under-"hetthā," "(indcl.)." Until-" tāva." I Ι Ŀ Various-" vividha." Village—" gāmo." Viceroy-"uparājā." Virtue-"guno. Ŧ Victory-" vijayo." I Wanders-"pāriyāyati." Why-"kim." War-yuddham." Wieked-" Bāpa." 4 Washes-"dhovati." Wisdom-"pannä." Water—" pānīyam." Wise-"pandita." 1 We-"mayam." I Wish-"icchā." Wealth-"dhanam." 1 Wishes-" icchati." Weapon-"āvudham." 1 Within-"antare." Well (vory)-" sadbu."] Without-" vinā," " bāhire Went-" agamāsi." J What-"yo," "ko." Woman—" itthī.''] When-"yadā," "kadā." Word—" vācā." 1 Where—" yattha," " kattha." Work-" kammam." 1 Which World—" loko." _" yo," " ko." J Who Year-"samvaccharo." You-" tumbe." ١

Yes-"āma."

Yesterday-"hīyo," (in del.)

Young--"tarwna," " dahar ra."

