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The Vocabulary: Pali-English | English-Pali 词汇表
By Dr. G. P. Malalasekara
University College, Colombo
I consider it a great honour that I should have been asked to write this foreword. The eminence of Rev. A. P. Buddhadatta Thera as a scholar is far too well-known in Ceylon and elsewhere for his work to need any commendation from others. His books, particularly the Pālibhāshāvataraṇa, have for many years now been a great boon to students of Pali. The fact that they are written in Sinhalese has, however, restricted their use only to those acquainted with the language. Rev. Buddhadatta has by this present publication removed that disability. As a teacher of Pali, chiefly through the medium of English, I welcome this book with great cordiality for it would considerably lighten my labours. It fulfils a great need and I wish it success with all my heart. I would also congratulate the publishers on their enterprise in a new field.
G. P. Malalasekara.
University College, Colombo.
17th June, 1937.
Pali is the language in which the oldest Buddhist texts were composed. It originated in the ancient country of Magadha which was the kingdom which was the kingdom of Emperor Asoka and the centre of Buddhistic learning during many centuries. Pali is older than classical Sanskrit, and a knowledge of it is very useful to students of philology and ancient history. It is still the classical language of the Buddhists of Ceylon, Burma and Siam.

During the latter half of the last century some European scholars became interested in the study of Pali and wrote some articles and books to encourage the study of it. At the same time the publication of Pali Texts in Europe was begun through the efforts of Professors V. Fausboll, H. Oldenberg and T. W. Rhys Davids. Thanks to the indefatigable labours of the last mentioned scholar and the Pali Text Society, which he established some fifty years ago, the whole of the Pali Canon (of the Theravāda School) is now found in print.

Pali is now taught in many universities both in the East and the West. There is also a desire all over the civilized world at the present day to read the original Pali Texts in order to find out what the Buddha has preached to mankind 25 centuries ago and to see what historical and philosophical treasures are enshrined therein. Therefore, to facilitate the study of Pali, some modern scholars have compiled Pali courses, grammars and readers according to modern methods. Of these the Pali Grammar by Chas. Duroiselle, formerly Professor of Pali at Rangoon College, still stands unrivalled. Gray's Pali Course has done much service for a long time to students in India and Burma; and S. Sumangala's Pali Course has done the same to students in Ceylon.

Although such books were written in European languages hardly any appeared in Sinhalese. Here they studied Pali through books which were written many centuries ago. Therefore, about 1920, when some schools in Ceylon began to teach Pali, the great difficulty before them was the lack of suitable books. Then, requested and encouraged by Mr. P. de S. Kularatna, Principal, Ananda College, I compiled Pālibhāshāvataraṇa (I, Ī, Īī) in Sinhalese to teach Pali grammar and composition to beginners. It was a success; the demand for the first book necessitated the publisher to
bring out three editions of it within eleven years from 1923 to 1934. (ed. Now it is in the eleventh edition)

Many complimented the work. Recently there came a request from Burma for permission to translate the same into Burmese. Some suggested to me to write it in English as the books already mentioned did not satisfy them; but I dared not to do it as my knowledge of English was insufficient for such a task. But finally I was prevailed upon by Dr. G. C. Mendis to produce this volume.

This is not a literal translation of the Sinhalese edition, but a different compilation on the same lines. To understand the nature of the work it is enough to quote from the report, sent to me by the "Text Book Committee" of the Education Department of Ceylon, on the Sinhalese one:
"This is a book for teaching Pali to beginners through the medium for Sinhalese. The method adopted is the modern one of teaching the languages through composition. The lessons are well graded and practical. This supplies a long felt want... We should recommend it for use in schools as an introduction to the study of Pali".

My thanks are due, first of all, to Dr. G. C. Mendis, who very kindly assisted me in many ways to bring out this volume; secondly to Dr. G. P. Malalasekara, Lecturer in Oriental Languages, Ceylon University College, for his Foreword, and lastly to the Colombo Apothecaries' Co., Ltd., for the publication of this volume.

A. P. BUDDHADATTA
Aggārāma,
Ambalangoda,
15th June, 1937.
The New Pali Course-First Book

The Alphabet 字母表

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

Vowels 元音

a, ā, i, ī, u, ū, e, o

Consonants 辅音

第一行: k, kh, g, gh, ŋ
第二行: c, ch, j, jh, ŋ
第三行: ṭ, ṭh, ḍ, ḍh, ṇ
第四行: t, th, d, dh, n
第五行: p, ph, b, bh, m

第六行: y, r, l, v, s, h, ṭ, ṁ

2. Of the vowels a, i, u are short; the rest are long. Although e and o are included in long vowels they are often sounded short before a double consonant, e.g. mettā, setṭhī, okkamati, yottaṃ[1].


Pronunciation 读音

3. Pronunciation 读音

a is pronounced like a in what or u in hut
ā is pronounced like a in father
i is pronounced like i in mint
ī is pronounced like ee in see
u is pronounced like u in put
ī is pronounced like oo in pool
e is pronounced like a in cage
ō is pronounced like o in no
k is pronounced like k in kind
kh is pronounced like kh in blackheath
g is pronounced like g in game
gh is pronounced like gh in big house
ṅ is pronounced like ng in singer
c is pronounced like ch in chance
ch is pronounced like ch h in witch-hazel
jh is pronounced like dge h in sledge-hammer
ṅ is pronounced like gn in signore
ṭ is pronounced like t in cat
ṭh is pronounced like th in ant-hill
d is pronounced like d in bad
dḥ is pronounced like dh in red-hot
ṅ is pronounced like kn in know
t is pronounced like th in thumb
th is pronounced like th in pot-herb
d is pronounced like th in then
dḥ is pronounced like dh in adherent
ph is pronounced like ph in uphill
bh is pronounced like bh in abhorrence
y is pronounced like y in yes
s is pronounced like s in sight
ṃ is pronounced like ng in sing
j, n, p, b, m, r, l, v and h are pronounced just as they are pronounced in English.

Parts of Speech 词类部分

4. In English, there are 8 parts of speech. They are all found in Pali, but the Pali grammarians do not classify them in the same way. Their general classification is:
1. Nāma = noun
2. Ākhyāta = verb
3. Upasagga = prefix
4. Nipāta = indeclinable particle

Pronouns and adjectives are included in the first group. Adjectives are treated as nouns because they are declined like nouns. Conjunctions, prepositions, adverbs and all other indeclinables are included in the fourth group.

Gender, Number and Case 性、数和格

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

Gender
1. Pulliṅga = Masculine
2. Itthiliṅga = Feminine
3. Napuṇsakaliṅga = Neuter

Number
1. Ekavacana = Singular
2. Bahuvacana = Plural

6. Nouns which denote males are masculine; those which denote females are feminine; but nouns which denote inanimate things and qualities are not always neuter, e.g. rukkha (tree), canda (moon) are masculine. Nadī (river), latā (vine), paññā (wisdom) are feminine. Dhana (wealth), citta (mind) are neuter.

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

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

7. There are eight cases, namely:
1. Paṭhamā = Nominative
2. Dutiyā = Accusative
3. (a) Tatiyā = Ablative of agent, and  
   (b) Karaṇa = Ablative of instrument
4. Catuttī = Dative
5. Pañcamī = Ablative of separation
6. Chaṭṭhī = Possessive or Genitive
7. Sattamī = Locative
8. Ālapana = Vocative

The Ablative in English is here divided into Tatiyā, Karaṇa and Pañcamī. But, as Tatiyā and Karaṇa always have similar forms both of them are shown under "Instrumental". Where only the "Ablative" is given the reader must understand that all (3) forms of the Ablative are included.
8. Nouns in Pali are differently declined according to their gender and termination.

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

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<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>naro = man</td>
<td>narā = men</td>
</tr>
<tr>
<td>Accusative</td>
<td>naraṃ = man</td>
<td>nare = men</td>
</tr>
<tr>
<td>Instrumental</td>
<td>narena = by, with or through man</td>
<td>narebhi, narehi = by, with or through men</td>
</tr>
<tr>
<td>Dative</td>
<td>narāya, narassa = to or for man</td>
<td>narānaṃ = to or for men</td>
</tr>
<tr>
<td>Ablative</td>
<td>narā, naramhā, narasmā = from man</td>
<td>narebhi, narehi = from men</td>
</tr>
<tr>
<td>Genitive</td>
<td>narassa = of man</td>
<td>narānaṃ = of men</td>
</tr>
<tr>
<td>Locative</td>
<td>nare, naramhi, narasmimā = on or in man</td>
<td>naresu = on or in men</td>
</tr>
<tr>
<td>Vocative</td>
<td>nara, narā = O man</td>
<td>narā = O men</td>
</tr>
</tbody>
</table>

Some of the stems similarly declined are:

- purisa = man
- manussa = human being
- hattha = hand
- pāda = leg; foot
- kāya = body
- rukkha = tree
- pāsāṇa = rock; stone
- gāma = village
- Buddha = the Enlightened One
- dhamma = doctrine
- saṅgha = community
- āloka = light
- loka = world
- ākāsa = sky
suriya = sun
sri = sun
suri = sun
canda = moon
candv = moon
madgā = path
puttā = son
kumāra = boy
vāṇija = merchant
cora = thief
mitta = friend
dāsa = slave
bhūpāla = king
kassaka = farmer
lekhaka = clerk
deva = god; deity
vāṇara = monkey
vihāra = monastery
dīpa = island; lamp
mañca = bed
āhāra = food
sīha = lion
miga = deer; beast
assa = horse
goṇa = ox
sunakha = dog
varāha = pig
sakuṇa = bird
aja = goat
kāka = crow

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>o</td>
<td>ā</td>
</tr>
<tr>
<td>Accusative</td>
<td>ṇ</td>
<td>e</td>
</tr>
<tr>
<td>Instrumental</td>
<td>ena</td>
<td>ebhi; ehi</td>
</tr>
<tr>
<td>Dative</td>
<td>āya; ssa</td>
<td>ānaṃ</td>
</tr>
<tr>
<td>Ablative</td>
<td>ā; mhā; smā</td>
<td>ebhi; ehi</td>
</tr>
<tr>
<td>Genitive</td>
<td>ssa</td>
<td>ānaṃ</td>
</tr>
<tr>
<td>Locative</td>
<td>e; mhi; smiṃ</td>
<td>esu</td>
</tr>
<tr>
<td>Vocative</td>
<td>a; ā</td>
<td>ā</td>
</tr>
</tbody>
</table>

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

Exercise 1

Suggested Solutions

Translate into English

1. Manussānaṃ.
2. Purise.
3. Hatthami.
4. Pādamhi.
5. Kāyena.
7. Dhammaṃ.
8. Saṅghamhā.
10. Rukkhassa.
11. Ākāsena.
15. Gāmasmā.
17. Sīhānaṃ.
18. Asso.
19. Sakuna.
20. Mañcasmiṃ.

Translate into Pali

1. The dogs.
2. Of the hand.
3. On the men.
4. From the tree.
5. In the islands.
6. With the foot.
7. By the hands.
8. To the lion.
9. Of the oxen.
10. From the birds.
11. By the king.
12. O deity.
13. To the sun.
14. In the sky.
15. Through the body.
16. On the bed.
17. Of the moons.
18. In the world.
19. The monkey.
20. Through the light.

**Exercise 2**

**Suggested Solutions**

**Translate into English**

1. Purisassa goṇo.
2. Manussānaṃ hatthā.
3. Ākāsamhi sakuṇā.
4. Buddhassa dhammo.
5. Mañcesu manussā.
6. Assānaṃ pādā.
7. Rukkhe sakuṇo.
9. Lokasmiṃ manussā.

**Translate into Pali**

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

Remark.
In translating these into Pali, the articles should be left out. There are no parallel equivalents to them in Pali. But it should be noted that the pronominal adjective "ta" (that) may be used for the definite article, and "eka" (one) for the indefinite. Both of them take the gender, number, and case of the nouns they qualify. (See §§46 and 48).

Conjugation of Verbs 动词的变形

10. There are three tenses, two voices, two numbers, and three persons in the conjugation of Pali verbs.

Tense
1. Vattamānakāla = Present Tense
2. Atītakāla = Past Tense
3. Anāgatakāla = Future Tense

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

Person
1. Paṭhamapurisa = Third Person
2. Majjhimapurisa = Second Person
3. Uttaṇapurisa = First Person

The first person in English is third in Pali.

Numbers are similar to those of nouns.

11. There is no attempt to conjugate the Continuous, Perfect, and Perfect Continuous tenses in Pali; therefore only the indefinite forms are given here.
Conjugation of the Root *Paca* (to cook)

**Paca 的变形**

12. Indicative, Present Active Voice 现在时・主动语态

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>(So) pacati = he cooks</td>
<td>(Te) pacanti = they cook</td>
</tr>
<tr>
<td>Second</td>
<td>(Tvaṃ) pacasi = thou cookest</td>
<td>(Tumhe) pacatha = you cook</td>
</tr>
<tr>
<td>First</td>
<td>(Ahaṃ) pacāmi = I cook</td>
<td>(Mayaṃ) pacāma = we cook</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>(So) bhavati = he is</td>
<td>(Te) bhavanti = they are</td>
</tr>
<tr>
<td>Second</td>
<td>(Tvaṃ) bhavasi = thou art</td>
<td>(Tumhe) bhavatha = you are</td>
</tr>
<tr>
<td>First</td>
<td>(Ahaṃ) bhavāmi = I am</td>
<td>(Mayaṃ) bhavāma = we are</td>
</tr>
</tbody>
</table>

The following are conjugated similarly:

- gacchati = goes
- titṭhati = stands
- nīṣidati = sits
- sayati = sleeps
- carati = walks
- dhāvati = runs
- passati = sees
- bhuṇjati = eats
- bhāsati = says
- harati = carries
- āharati = brings
- kīḷati = plays
- vasati = lives
- hanati = kills
- āruhati = ascends
hasati = laughs
yācati = begs

Exercise 3

Suggested Solutions

Translate into English

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

Translate into Pali

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

**Different Conjugations 不同的变形**

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

**The seven conjugations and their signs are:**
1st Conjugation = Bhuvādigaṇa: a
2nd Conjugation = Rudhādigaṇa: ō-a
3rd Conjugation = Divādigaṇa: ya
4th Conjugation = Svādigaṇa: ŋo, ŋu, ŋā
5th Conjugation = Kiyādigaṇa: ŋā
6th Conjugation = Tanādigaṇa: o, yira
7th Conjugation = Curādigaṇa: e, aya

A great number of roots are included in the first and the seventh group. The roots paca and bhū, given above, belong to the first conjugation. The last vowel of "paca" is dropped before the conjugation sign a. The monosyllabic roots like bhū do not drop their vowel. It is guṇated or strengthened before the conjugalional sign:
i or ī strengthened becomes e
u or ū strengthened becomes o
e.g. Nī + a becomes Ne + a;
Bhū + a becomes Bho + a
Then e followed by a is changed into ay and o followed by a is changed into av
e.g. Ne + a becomes naya;
Bho + a becomes bhava
It is not necessary for a beginner to learn how these bases are formed. But
the bases will be given very often for the convenience of the students. The
base is the root with its conjugational sign combined.

The Seventh Conjugation 第七类动词的变形

15. The special feature of the first conjugation is that the last vowel of the
base is strengthened before the First Personal endings.
The same rule is applied for the bases ending with a of the 2nd, 3rd, 6th
and 7th conjugations, in addition to their special features.
The bases of the seventh conjugation are of two kinds as it has two
conjugational signs, e.g. from the root pāla two bases pāle and pālaya are
formed.
Conjugation of Pāla (to protect or govern)
Indicative, Present, Active Voice
Base: Pāle

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>pāleti</td>
<td>pālentи</td>
</tr>
<tr>
<td>Second</td>
<td>pālesi</td>
<td>pāletha</td>
</tr>
<tr>
<td>First</td>
<td>pālemи</td>
<td>pālema</td>
</tr>
</tbody>
</table>

Base: Palaya

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>pālayati</td>
<td>pālayanti</td>
</tr>
<tr>
<td>Second</td>
<td>pālayasi</td>
<td>pālayatha</td>
</tr>
<tr>
<td>First</td>
<td>pālayāmi</td>
<td>pālayāma</td>
</tr>
</tbody>
</table>

Some of the similarly conjugated are:
jāleti = kindles
māreti = kills
oloketi = looks at
coreti = steals
deseti = preaches
cinteti = thinks
pūjeti = offers, respects
uddeti = flies
pījeti = oppresses
udeti = (the sun or moon) rises
pāteti = fells down
ṭhapeti = keeps

16. The conjugational sign ņā of the fifth group is shortened in the Third Person plural.
Base: Vikkina = To sell

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>vikkiṇāti</td>
<td>vikkiṇanti</td>
</tr>
<tr>
<td>Second</td>
<td>vikkiṇāsi</td>
<td>vikkiṇātha</td>
</tr>
<tr>
<td>First</td>
<td>vikkiṇāmi</td>
<td>vikkiṇāma</td>
</tr>
</tbody>
</table>

The following are similarly conjugated:
- kiṇāti = buys
- jānāti = knows
- suṇāti = hears
- jināti = wins
- miṇāti = measures
- gaṇhāti = takes
- uggāṇhāti = learns
- ocināti = gathers (together), collects

Exercise 4

Suggested Solutions

Translate into English

1. Puttā dhammaṃ uggāṇhanti.
2. Sīho migaṃ māreti.
3. Vāṇijassa putto goṇe vikkiṇāti.
4. Mayaṃ vāṇijamhā maṇe kiṇāma.
5. Lekhako mittena magge gacchati.
6. Dāsā mittānaṃ sunakhe haranti.
8. Kākā ākāse uddenti.
10. Corā mayūre* corenti.
11. Aham Buddhāṁ pūjemi.
12. Tvaṁ dīpasā jālehi.
14. Tumhe magge kassakaṁ oloketha.
15. Mayaṁ dhammaṁ jānāma.

**Translate into Pali**

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

17. **Masculine stems ending in i 以 i 结尾的阳性名词**

**Declension of Aggi (Fire)**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative, Vocative</td>
<td>aggi</td>
<td>aggi, aggayo</td>
</tr>
<tr>
<td>Accusative</td>
<td>aggim</td>
<td>aggī, aggayo</td>
</tr>
<tr>
<td>Instrumental</td>
<td>agginā</td>
<td>aggībhī, aggīhi</td>
</tr>
<tr>
<td>Dative, Genitive</td>
<td>aggino, aggissa</td>
<td>aggīnaṁ</td>
</tr>
<tr>
<td>Ablative</td>
<td>agginā, aggimhā, aggismā</td>
<td>aggībhī; aggīhī</td>
</tr>
<tr>
<td>Locative</td>
<td>aggimhi, aggismiṃ</td>
<td>aggīsu</td>
</tr>
<tr>
<td>----------</td>
<td>------------------</td>
<td>--------</td>
</tr>
</tbody>
</table>

The following are similarly declined:

- muni = monk
- kavi = poet
- isi = sage; hermit
- ari = enemy
- bhūpati = king
- pati = husband; master
- gahapati = householder
- adhipati = lord; leader
- atithi = guest
- vyādhi = sickness
- udadhi = ocean
- vīhi = paddy
- kapi = monkey
- ahi = serpent
- dipi = leopard
- ravi = sun
- giri = mountain
- mani = gem
- yaṭṭhi = stick
- nidhi = hidden treasure
- asi = sword
- rāsi = heap
- pāṇi = hand
- kucchi = belly
- muṭṭhi = fist, hammer
- bodhi = Bo-tree

More verbs conjugated like pacati:

- khaṇati = digs
- chindati = cuts
- likhati = writes
- labhati = gets
- āgacchati = comes
- āhiṇḍati = wanders
- vandati = bows down
- paharati = beats
- ḍasati = bites
Exercise 5
Suggested Solutions

Translate into English

1. Muni dhammaṃ bhāsati.
2. Gahapatayo vihiṃ miṇanti.
3. Ahi adhipatinohattaṃ dhasati.
4. Isi pāṇinā maṇīṃ gāṇhāti.
5. Dīpayo girimhi vasanti.
6. Ari asinā patiṃ paharati.
8. Tvaṃ atithinām āhāram desi.
10. Vyādhayo loke manusse pīlenti.
11. Kapi ahino kucchīṃ paharati.
13. Ravi girimhā udeti.
15. Mayaṃ gāme āhīṇḍāma.

Translate into Pali

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

* There is = bhavati.
** There are = bhavanti.
[20090723 星期三*****]

Past Tense 过去时

18. Conjugation of Paca (to cook)
Past Indefinite, Active 一般过去时·主动语态

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>(So) apacī, pacī, apaci, paci = he cooked</td>
<td>(Te) apacimsu, pacimsu, apacum, pacum = they cooked</td>
</tr>
<tr>
<td>Second</td>
<td>(Tvaṃ) apaco, paco = thou didst cook</td>
<td>(Tumhe) apacittha, pacittha = you cooked</td>
</tr>
<tr>
<td>First</td>
<td>(Ahaṃ) apacim, pacim = I cooked</td>
<td>(Mayaṃ) apacimha, pacimha, apacimhā, pacimhā = we cooked</td>
</tr>
</tbody>
</table>

The following are similarly conjugated:
- gacchi = went
- gaṇhi = took
- dadi = gave
- khādi = ate
- hari = carried
- kari = did
- āhari = brought
- dhāvi = ran

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

19. The verbs of the seventh group are differently conjugated:
Past Indefinite, Active
Pāla (to protect)

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>pālesi, pālayi</td>
<td>pālesum, pālayum, pālayimsu</td>
</tr>
</tbody>
</table>
The following are similarly conjugated:

- māresi = killed
- jālesi = kindled
- desesi = preached
- ānesi = brought
- coresi = stole
- pūjesi = offered; respected
- nesi = carried
- thapesi = kept
- cintesi = thought
- pīlesi = oppressed
- kathesi = told
- pātesi = dropped down or felled

**Exercise 6**

*Suggested Solutions*

**Translate into English**

1. Munayo mañcesu nisīdīṃsu.
2. Ahaṃ dīpamhi acarīṃ.
3. Corā gahapatino nidhim coresūṃ.
5. Tvaṃ atithino odanaṃ adado.
6. Adhipati vānjamhā mañayo kiṇi.
7. Pati kassakaṃ vīhīṃ yāci.
8. Isayo kavīnaṃ dhammaṃ desesūṃ.
10. Vānjā udadhimhi gacchīṃsu.
11. Mayaṃ maggena gāmaṃ gacchimha.
12. Dīpi kapiṃ māresi.
13. Tumhe patino padīpe gaṇhittha.
15. Kavayo kapīnaṃ odanaṃ dadiṃsu.
17. Ahi kapino pāṇīṃ dasi.
18. Mayaṃ girimhā candaṃ passimha.
19. Tumhe munīnāṁ āhārām adadittha.

**Translate into Pali**

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

N.B. -- The verbs implying motion govern the Accusative; therefore "to the mountain" in the 3rd, and "to the village" in the 13th must be translated with the Accusative as: girim, gāmaṃ. But "to the sages" in the 7th must be in the Dative, because the person to whom some thing is given is put in the Dative.

The New Pali Course Book 1

**Personal Pronouns 人称代(名)词**
20. Two personal pronouns amha and tumha are declined here because of their frequent usage. There are of the common gender and have no vocative forms.

The First Personal "Amha"

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ahaṃ = I</td>
<td>mayaṃ, amhe = we</td>
</tr>
<tr>
<td>Acc.</td>
<td>maṃ, mamaṃ = me</td>
<td>amhe, amhākaṃ, no = us</td>
</tr>
<tr>
<td>Ins.</td>
<td>mayā, me</td>
<td>amhebhi, amhehi, no</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>mama, mayhaṃ, me, mamaṃ</td>
<td>amhaṃ, amhākaṃ, no</td>
</tr>
<tr>
<td>Abl.</td>
<td>mayā</td>
<td>amhebhi, amhehi</td>
</tr>
<tr>
<td>Loc.</td>
<td>mayi</td>
<td>amhesu</td>
</tr>
</tbody>
</table>

The Second Personal "Tumha"

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tvaṃ, tuvaṃ = thou</td>
<td>tumhe = you</td>
</tr>
<tr>
<td>Acc.</td>
<td>taṃ, tavaṃ, tuvaṃ = thee</td>
<td>tumhe, tumhākaṃ, vo = you</td>
</tr>
<tr>
<td>Ins.</td>
<td>tvayā, tayā, te</td>
<td>tumhebhi, tumhehi, vo</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>tava, tuyhaṃ, te</td>
<td>tumhaṃ, tumhākaṃ, vo</td>
</tr>
<tr>
<td>Abl.</td>
<td>tvayā, tayā</td>
<td>tumhebhi, tumhehi</td>
</tr>
<tr>
<td>Loc.</td>
<td>tvayi, tayi</td>
<td>tumhesu</td>
</tr>
</tbody>
</table>

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

Note. -- The word for "not" in Pali is na or no; the word for "is not" or "has not" is natthi.
Translate into English

1. Ahaṃ mayhaṃ puttassa assaṃ adadim.
2. Tvaṃ amhākaṃ gāmā āgacchasi.
3. Mayaṃ tava hatthe passāma.
4. Mama puttā girīṃ āruhiṃsu.
5. Tumhākaṃ sunakhā magge sayiṃsu.
6. Amhaṃ mittā coraṃ asinā pahariṃsu.
7. Tumhaṃ dāsā arīnaṃ asse hariṃsu.
8. Coro mama puttassa maṇayo coresi.
9. Isayō mayhaṃ gehe na vasiṃsu.
11. Amhesu kodho* natthi.
12. Tumhe vāṇijassa mayūre kiṇittha.
15. Adhipatino dāsā mama goṇe pahariṃsu.
16. Ahaṃ tumhākaṃ vīhī na gaṇhīṃ.
17. Dīpī gāmamhā na dhāvi.
18. Tumhe ahayo na māretha.
20. Kapayo maṃ āhāraṃ yāciṃsu.

Translate into Pali

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

* kodha = anger (m)

**Future Tense** 将来时

21. Conjugation of Paca (to cook)
Future indicative, Active.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>(so) pacissati = he will cook</td>
<td>(te) pacissanti = they will cook</td>
</tr>
<tr>
<td>Second</td>
<td>(tvam) pacissasi = thou wilt cook</td>
<td>(tumhe) pacissatha = you will cook</td>
</tr>
<tr>
<td>First</td>
<td>(ahaṃ) pacissāmi = I shall cook</td>
<td>(mayaṃ) pacissāma = we shall cook</td>
</tr>
</tbody>
</table>

The following are conjugated similarly:
- gamissati = he will go
- bhuñjissati = he will eat
harissati = he will carry  
vasissati = he will live  
dadissati = he will give  
karissati = he will do  
passissati = he will see  
bhāyissati = he will fear

All verbs given in the Present Tense may be changed into Future by inserting issa between the base and the termination, and dropping the last vowel of the base, e.g. bhuṇja + ti >> bhuṇj + issa + ti = bhuṇjissati.

22. Declension of masculine nouns ending in ī

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>pakkhī</td>
<td>pakkhī, pakhkino</td>
</tr>
<tr>
<td>Acc.</td>
<td>pakkhinaṃ, pakkhiṃ</td>
<td>pakkhī, pakhkino</td>
</tr>
<tr>
<td>Ins.</td>
<td>pakkhinā</td>
<td>pakkhībhi, pakkhīhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>pakkhino, pakkhissa</td>
<td>pakkhīnaṃ</td>
</tr>
<tr>
<td>Abl.</td>
<td>pakkhinā, pakkhimhā, pakkhismā</td>
<td>pakkhībhi, pakkhīhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>pakkhini, pakkhimhi, pakkhismiṃ</td>
<td>pakkhīsu</td>
</tr>
</tbody>
</table>

Some of the similarly declined are:-

- hatthī = elephant  
- sāmī = lord  
- kuṭṭhī = leper  
- dāṭhī = tusker  
- bhogī = serpent  
- pāpakārī = evil-doer  
- dīghajīvī = possessor of a long live  
- seṭṭhī = millionaire
bhāgī = sharer
sukhī = receiver of comfort, happy
mantī = minister
karī = elephant
sikhī = peacock
balī = a powerful person
sasī = moon
chattī = possessor of an umbrella
mālī = one who has a garland
sārathī = charioteer
gaṇī = one who has a following

Exercise 8

Suggested Solutions

Translate into English

1. Mantī hatthinaṃ āruhissati.
2. Mayaṃ setṭhino gehaṃ gamissāma.
3. Tvaṃ sāmino puttassa kapiṃ dadissasi.
4. Gaṇino sukhino bhavissanti.
5. Amhākaṃ sāmino dīghajīvino na bhavanti.
6. Pāpakāri yaṭṭhinā bhogiṃ māresi.
7. Mama puttā setṭhino gāme vasissanti.
8. Kuṭṭhī sārathino pādaṃ yaṭṭhinā pahari.
9. Sikhī chattimhā bhāyissati.
10. Sārathī asse gāmamhā harissati.
11. Tumhe mālihi sasinaṃ o lokessatha.
15. Mayaṃ gehe odanaṃ bhuṇjissāma.
Translate into Pali

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

* "will not become" = na bhavissanti.
** Dative must be used here.

23. Declension of masculine nouns ending in **u**

以U结尾的阳性名词的词尾变化（名词之 IV）

Garu (teacher)

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>garu</td>
<td>garū, garavo</td>
</tr>
<tr>
<td>Acc.</td>
<td>garuṃ</td>
<td>garū, garavo</td>
</tr>
<tr>
<td>Ins.</td>
<td>garunā</td>
<td>garūbhī, garūhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>garunā, garumhā, garusmā</td>
<td>garūbhī, garūhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>garuno, garussa</td>
<td>garūnaṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>garumhi, garusmiṃ</td>
<td>garūsu</td>
</tr>
</tbody>
</table>
Some of the similarly declined are:
- bhikkhu* = monk
- bandhu = relation
- taru = tree
- bāhu = arm
- sindhu = sea
- pharasu = axe
- pasu = beast
- ākhu = rat
- ucchu = sugar-cane
- veḷu = bamboo
- kaṭacchu = spoon
- sattu = enemy
- setu = bridge
- ketu = banner
- susu = young one

* Bhikkhu has an additional form 'bhikkhave' in the vocative plural.

Some nouns of the same ending are differently declined.

24. Bhātu (brother)

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>bhātā</td>
<td>bhātaro</td>
</tr>
<tr>
<td>Acc.</td>
<td>bhātaraṃ</td>
<td>bhātare, bhātaro</td>
</tr>
<tr>
<td>Ins., Abl.</td>
<td>bhātarā</td>
<td>bhātarebhi, bhātābhi, bhātūbhi, bhātūhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>bhātu, bhātussa</td>
<td>bhātuno, bhātarānaṃ, bhātānaṃ, bhātūnaṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>bhātari</td>
<td>bhātaresu, bhātusu</td>
</tr>
<tr>
<td>Voc.</td>
<td>bhāta, bhātā</td>
<td>bhātarō</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------</td>
<td>----------</td>
</tr>
</tbody>
</table>

Pitu (father) is similarly declined.

25. Nattu (grandson)

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>nattā</td>
<td>nattāro</td>
</tr>
<tr>
<td>Acc.</td>
<td>nattāraṃ</td>
<td>nattāre, nattāro</td>
</tr>
<tr>
<td>Ins., Abl.</td>
<td>nattārā</td>
<td>nattārebhi, nattārehi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>nattu, nattussa</td>
<td>nattuno, nattānaṃ, nattānaṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>nattari</td>
<td>nattāresu</td>
</tr>
<tr>
<td>Voc.</td>
<td>natta, nattā</td>
<td>nattāro</td>
</tr>
</tbody>
</table>

Some of the similarly declined are:
- satthu = adviser, teacher
- kattu = doer, maker
- bhattu = husband
- gantu = goer
- sotu = hearer
- netu = leader
- vattu = sayer
- jetu = victor
- vinetu = instructor
- viṇṇātu = knower
- dātu = giver

Remarks:

26. The prepositions saha (with) and saddhiṃ (with) govern the Instrumental case and are usually placed after the word governed by them. The Instrumental alone sometimes gives the meaning "with".

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

The equivalent to "or" is vā.
Exercise 9

Suggested Solutions

Translate into English

1. Bandhavo susūhi saddhīṃ amhākaṃ gehaṃ āga missanti.
2. Sattu pharasunā tava taravo chindissati.
4. Bhikkhavo nattarānaṃ dhammaṃ desessanti.
5. Tvāṃ bandhunā saha sindhum gamissasi.
6. Assā ca goṇa ca gāme āhiṇḍissanti.
7. Tumhe pasavo vā pakkhi vā na māressatha.
8. Mayaṃ netarehi saha satthāraṃ pūjessāma.
10. Amhākaṃ pitaro sattūnaṃ ketavo āhariṃsu.
12. Satthā amhākaṃ netā bhavissati.
15. Mama sattavo setumhi nisiddīṃsu.
16. Amhāṃ bhātaro ca pitaro ca sindhum gacchiṃsu.
17. Ahaṃ mama bhātarā saha sikhino vikkinissāmi.
18. Susavo kaṭacchunā odanāṃ āhariṃsu.
20. Setuṃ kattā gāmamhā veḷavo āhari.

Translate into Pali

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

* Builders of the bridges = setum kattāro or setuno kattāro.

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

1. They are often used as adjectives; but they become substantives when they stand alone in the place of the person or the thing they qualify.
2. There are declined in all genders. In the feminine, they change their final vowel, e.g. guṇavatī, sīlavatī; guṇavantī, sīlavantī.
28. Masculine ending in -u

Declension of **Guṇavantu** (virtuous)

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>guṇavā</td>
<td>guṇavanto, guṇavantā</td>
</tr>
<tr>
<td>Acc.</td>
<td>guṇavantaṃ</td>
<td>guṇavante</td>
</tr>
<tr>
<td>Ins.</td>
<td>guṇavatā, guṇavantena</td>
<td>guṇavantebhi, guṇavantehi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>guṇavato, guṇavantassa</td>
<td>guṇavatām, guṇavantānaṃ</td>
</tr>
<tr>
<td>Abl.</td>
<td>guṇavatā, guṇavantamhā, guṇavantasmā</td>
<td>guṇavantebhi, guṇavantehi</td>
</tr>
<tr>
<td>Loc.</td>
<td>guṇavati, guṇavante, guṇavantamhi, guṇavantasmiṃ</td>
<td>guṇavantesu</td>
</tr>
<tr>
<td>Voc.</td>
<td>guṇavaṃ, guṇava, guṇavā</td>
<td>guṇavanto, guṇavantā</td>
</tr>
</tbody>
</table>

The following are declined similarly:

- dhanavantu = rich  富有的
- balavantu = powerful  有权势的
- bhānumantu = sun
- bhagavantu = the Exalted One, fortunate
- paññavantu = wise
- yasavantu = famous
- satimantu = mindful
- buddhimantu = intelligent
- puññavantu = fortunate
- kulavantu = of high caste
phalavantu = fruitful
himavantu = the Himalaya, possessor of ice
cakkhumantu = possessor of eyes
sīlavantu = virtuous, observant of precepts
bandhumantu = with many relations

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

29. Declension of masculine nouns ending in ū

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>vidū</td>
<td>vidū, viduno</td>
</tr>
<tr>
<td>Acc.</td>
<td>vidūṃ</td>
<td>vidū, viduno</td>
</tr>
<tr>
<td>Ins.</td>
<td>vidunā</td>
<td>vidūbhi, vidūhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>viduno, vidussa</td>
<td>vidūnaṃ</td>
</tr>
</tbody>
</table>

The rest are similar to those of garu.
The following are declined similarly:-
pabhū = over-lord
sabbāññū = the omniscient one
atthaññū = knower of the meaning
vadaññū = charitable person
viññū = wise man
mattaññū = temperate, one who knows the measure

30. Adverbs of time
kadā = when?
tadā = then
sadā = ever, always
idāni = now
ajja = today
suve = tomorrow
Translate into English

1. Bhagavā ajja sotārānam dhammaṁ desessati.
2. Bhikkhavo bhagavantaṁ vandiṁsu.
3. Cakkhumanto sadā bhānumantaṁ passanti.
4. Tadā balavanto veḷūhi arī pahariṁsu.
5. Kadā tumhe dhanavantaṁ passissatha?
8. Viduno kulavato gehaṁ gacchimsu.
9. Himavati kapayo ca pakkhino ca isayo ca vasīṁsu.
11. Kulavatam bhātaro dhanavanto na bhaviṁsu.
12. Aham Himavantamhi phalavante rukkhe passiṁ.
13. Purā mayaṁ Himavantaṁ gacchimha.
14. Ḥīyo sāyaṁ bandhumanto yasavatam gāmaṁ gacchimsu.
15. Viññuno pacchā pabhuno gehe vasissanti

Translate into Pali

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

Declension of Feminine Nouns 阴性名词的词尾变化

31. There are no nouns ending in -a in feminine.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>vanitā</td>
<td>vanitā, vanitāyō</td>
</tr>
<tr>
<td>Acc.</td>
<td>vanitaṃ</td>
<td>vanitā, vanitāyō</td>
</tr>
<tr>
<td>Abl., Ins.</td>
<td>vanitāya</td>
<td>vanitābhi, vanitāhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>vanitāya</td>
<td>vanitānaṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>vanitāyaṃ, vanitāya</td>
<td>vanitāsu</td>
</tr>
<tr>
<td>Voc.</td>
<td>vanite</td>
<td>vanitā, vanitāyō</td>
</tr>
</tbody>
</table>

The following are declined similarly:-
- kaññā = girl
- gaṅgā = river
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nāvā</td>
<td>ship</td>
</tr>
<tr>
<td>ammā</td>
<td>mother</td>
</tr>
<tr>
<td>disā</td>
<td>direction</td>
</tr>
<tr>
<td>senā</td>
<td>army, multitude</td>
</tr>
<tr>
<td>sālā</td>
<td>hall</td>
</tr>
<tr>
<td>bharīyā</td>
<td>wife</td>
</tr>
<tr>
<td>vasudhā</td>
<td>earth</td>
</tr>
<tr>
<td>vācā</td>
<td>word</td>
</tr>
<tr>
<td>sabhā</td>
<td>society</td>
</tr>
<tr>
<td>dārikā</td>
<td>girl</td>
</tr>
<tr>
<td>latā</td>
<td>creeper</td>
</tr>
<tr>
<td>kathā</td>
<td>speech</td>
</tr>
<tr>
<td>paññā</td>
<td>wisdom</td>
</tr>
<tr>
<td>valavā</td>
<td>mare</td>
</tr>
<tr>
<td>laṅkā</td>
<td>Ceylon</td>
</tr>
<tr>
<td>pipāsā</td>
<td>thirst</td>
</tr>
<tr>
<td>khudā</td>
<td>hunger</td>
</tr>
<tr>
<td>niddā</td>
<td>sleep</td>
</tr>
<tr>
<td>pūjā</td>
<td>offering</td>
</tr>
<tr>
<td>parisā</td>
<td>following, retinue</td>
</tr>
<tr>
<td>gīvā</td>
<td>neck</td>
</tr>
<tr>
<td>jivhā</td>
<td>tongue</td>
</tr>
<tr>
<td>nāsā</td>
<td>nose</td>
</tr>
<tr>
<td>jaṅghā</td>
<td>calf of the leg shank</td>
</tr>
<tr>
<td>guhā</td>
<td>cave</td>
</tr>
<tr>
<td>chāyā</td>
<td>shadow, shade</td>
</tr>
<tr>
<td>tulā</td>
<td>scale, balance</td>
</tr>
<tr>
<td>silā</td>
<td>stone</td>
</tr>
<tr>
<td>vālukā</td>
<td>sand</td>
</tr>
<tr>
<td>mañjūsā</td>
<td>box</td>
</tr>
<tr>
<td>mālā</td>
<td>garland</td>
</tr>
<tr>
<td>surā</td>
<td>liquor, intoxicant</td>
</tr>
<tr>
<td>visikhā</td>
<td>street</td>
</tr>
<tr>
<td>sākhā</td>
<td>branch</td>
</tr>
<tr>
<td>sakkharā</td>
<td>gravel</td>
</tr>
<tr>
<td>devatā</td>
<td>deity</td>
</tr>
<tr>
<td>dolā</td>
<td>palanquin</td>
</tr>
<tr>
<td>godhā</td>
<td>iguana</td>
</tr>
</tbody>
</table>
The Imperative 祈使句

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

Paca (to cook)

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>(so) pacatu = let him cook</td>
<td>(te) pacantu = let them cook</td>
</tr>
<tr>
<td>2nd</td>
<td>(tvam) paca, pacāhi = cookest thou</td>
<td>(tumhe) pacatha = cook you</td>
</tr>
<tr>
<td>1st</td>
<td>(ahaṃ) pacāmi = let me cook</td>
<td>(mayaṃ) pacāma = let us cook</td>
</tr>
</tbody>
</table>

The following are conjugated similarly:
- hotu = let it be
- pivatu = let him drink
- jayatu = let him conquer
- rakkhatu = let him protect
- ṭhapetu = let him keep
- bhavatu = let it be
- gacchatu = let him go
- pakkhipatu = let him put in
- bhāsatu = let him say
[090801]

The Optative or Potential 条件(选择)句

33. The Potential Mood - called "Sattami" in Pali - expresses probability, command, wish, prayer, hope, advice and capability. It is used in conditional or hypothetical sentences in which one statement depends upon another.
Verbs containing auxiliary parts *may, might, can, could, should* and *would* are included in this mood.

**Paca (to cook)**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>(So) paceyyya = if he (would) cook</td>
<td>(Te) paceyyum = if they (would) cook</td>
</tr>
<tr>
<td>2nd</td>
<td>(Tvaṃ) paceyyāsi = if thou (wouldst) cook</td>
<td>(Tumhe) paceyyātha = if you (would) cook</td>
</tr>
<tr>
<td>1st</td>
<td>(Ahaṃ) paceyyāmi = if I (would) cook</td>
<td>(Mayaṃ) paceyyāma = if we (would) cook</td>
</tr>
</tbody>
</table>

The following are conjugated similarly:
- bhuñjeyya (if he eats)
- nahāyeyya (if he bathes)
- katheyya (if he says)
- āhareyya (if he brings)
- ṭhapeyya (if he keeps)
- bhaveyya (if he becomes; if he would be)

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

**Exercise 11**

**Suggested Solutions**

**Translate into English**

1. Vanitāyō nāvāhi gaṅgāyaṃ gacchantu.
2. Tvaṃ sālāyāṃ kaṇānāṃ odanaṃ pacāhi.
3. Sace tumhe nahāyissatha, ahaṃ pi nahāyissāmi.
4. Yadi so sabhāyāṃ katheyya, ahaṃ pi katheyyāmi.
5. Laṅkāya bhūpatino senāyo jayantu.
6. Devatā vasudhāyāṃ manusse rakkhantu.
7. Sace te vālukaṃ āhareyyuṃ ahaṃ (taṃ) kiṃissāmi.
8. Tumhe dārikāya hatthe mālaṃ ṭhapetha.
10. Corā maņjūsāyo guhaṃ hariṃsu.
11. Kaņņāyo godhaṃ sakkharāhi pahariṃsu.
12. Hatthī soṇḍāya taruno sākhaṃ chindi.
13. Sace mayaṃ guhāyaṃ sayeyyāma āsavo no haneyyum.
14. Tumhe mittehi saha suraṃ mā pivatha*.
15. Mayaṃ parisāya saddhiṃ odanaṃ bhuṇjissāma.
16. Bhānumato pabhā sindhumi bhavatu.
17. Dārikā kaņņāya nāsāyaṃ sakkharāṃ pakkhipi.
18. Tumhe parisāhi saddhiṃ mama kathāṃ suṇātha.
19. Amhākaṃ ammā dolāya gāmaṃ agacchi.
20. Sace tvam vaḷavaṃ kiṃeyyāsi, ahaṃ assam kiṃissāmi.

* Mā pivatha = do not drink. Particle mā should be used in such a place instead of na.

**Translate into Pali**

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

* Adorn -- alaṇkarohi.

34. Declension of feminine stems ending in -i

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>bhūmi</td>
<td>bhūmi, bhūmiyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>bhūmiṃ</td>
<td>bhūmi, bhūmiyo</td>
</tr>
<tr>
<td>Abl., Ins.</td>
<td>bhūmiyā, bhūmyā</td>
<td>bhūmībhi, bhūmīhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>bhūmiyā</td>
<td>bhūmīnaṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>bhūmiyāṃ, bhūmiyā</td>
<td>bhūmīsu</td>
</tr>
</tbody>
</table>

The following are declined similarly:
- ratti = night
- aṭavi = forest
- doṇi = boat
- asani = thunder-bolt
- kitti = fame
- yuvati = maiden
- sati = memory
- mati = wisdom
- khanti = patience
- aṅguli = finger
- patti = infantry
- vuṭṭhi = rain
- yaṭṭhi = (walking) stick
- nāli = corn-measure
35. Declension of feminine stems ending in -ī

**Kumārī** (girl, damsel)

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>kumārī</td>
<td>kumārī, kumāriyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>kumāriṃ</td>
<td>kumārī, kumāriyo</td>
</tr>
<tr>
<td>Abl., Ins.</td>
<td>kumāriyā</td>
<td>kumārībhi, kumārīhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>kumāriyā</td>
<td>kumārīnaṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>kumāriyaṃ, kumāriyā</td>
<td>kumārīsu</td>
</tr>
</tbody>
</table>

The following are declined similarly:
- nārī = woman
- taruṇī = young woman
- rājinī = queen
- itthī = woman
- sakhī = woman-friend
- brāhmaṇī = brahman woman
- bhagarī = sister
- dāśī = slave woman
- devī = queen, goddess
- sakuṇī = bird (female)
- migī = deer (female)
- sīhī = lioness
- kukkuṭī = hen
- kākī = she-crow
- nadī = river
- vāpī = tank
- pokkharāṇī = pond
- kadalī = plantain
- gāvī = cow
- mahī = earth, the river of that name
- hatthinī = she-elephant
Absolutes or so-called Indeclinable Past Participles

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

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

In the sentence:

So gāmaṃ gantvā bhattaṃ bhuñji

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

"gantvā" may be replaced by Past Participle gato.

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

Examples:

1. pacitvā = having cooked
2. bhuñjitvā = having eaten
3. pivitvā = having drunk
4. sayitvā = having slept
5. ṭhatvā = having stood
6. pacitūna = having cooked
7. ādāya = having taken 已经取
8. vidhāya = having commanded or done
9. pahāya = having left
10. nahātvā = having bathed
11. kīlitvā = having played
12. okkamma = having gone aside

Remark

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

B. "Ya" is mostly added to the roots compounded with prefixes, e.g. ā + dā + ya = ādāya, vi + dhā + ya = vidhāya.
In other cases it is sometimes assimilated with the last consonant of the base or sometimes interchanged with it, e.g.,

(1) Assimilated:
ā + gam + ya = āgamma (having come)
ni + kham + ya = nikkhamma (having come out)

(2) Interchanged:
ā + ruh + ya = āruyha (having ascended)
pa + gah + ya = paggayha (having raised up)
o + ruh + ya = oruyha (having descended)

Exercise 12

Suggested Solutions

Translate into English

1. Brāhmaṇi kumāriya saddhiṁ nadiyaṁ nahātva gehaṁ agami.
2. Nāriyo odanaṁ pacitvā bhuṅjītvā kukkuṭīnaṁ pi adaṁsu.
3. Kumāriyo sakhīhi saha vāpiṁ gantvā nahāyissanti.
4. Rājinī dīpā nikkhamma nāvāya gamissati.
5. Vānarī itthiyo passitvā taruṁ āruyha nīsīdi.
6. Taruṇi hatthehi sākhaṁ ādāya ākaḍḍhi*.
7. Tumhe vāpiṁ taritvā** aṭaviṁ pavisatha***.
8. Dīpayo aṭaviśu ṭhatvā migī māretvā khādanti.
11. Sīhi migī māretvā susūnaṁ dadissati.
15. Kākī taruno sākhāsu nīsīditvā ravitvā***** ākāsaṁ uḍḍessanti.

* Pulled; dragged.
** Having crossed.
*** (you) enter.
**** Having risen.
***** Having crowed or having made a noise.

Translate into Pali

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

* There = tattha.
** "Ravitvā" may be used for "after crowing".

****The New Pali Course Book 1

37. Feminine nouns ending in -u

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>dhenu</td>
<td>dhenū, dhenuyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>dhenuṃ</td>
<td>dhenū, dhenuyo</td>
</tr>
<tr>
<td>Abl., Ins.</td>
<td>dhenuyā</td>
<td>dhenūbhi, dhenūhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>dhenuyā</td>
<td>dhenūnaṃ</td>
</tr>
</tbody>
</table>
Some of the similarly declined are:
- yāgu = rice gruel
- kāsu = pit 坑洞
- vijju = lightning 闪电
- rajju = rope 绳子
- daddu = eczema 湿疹
- kacchu = itch 痒
- kaṇeru = she-elephant
- dhātu = element
- sassu = mother-in-law

38. Mātu is differently declined from the above.

Mātu (mother)

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mātā</td>
<td>mātaro</td>
</tr>
<tr>
<td>Acc.</td>
<td>mātaraṃ</td>
<td>mātare, mātaro</td>
</tr>
<tr>
<td>Abl., Ins.</td>
<td>mātarā, (mātuyā)</td>
<td>mātarebhi, māterehi, mātūbbhi, mātūhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>mātuyā</td>
<td>mātarānaṃ, mātānaṃ, mātūnaṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>mātari</td>
<td>mātaresu, mātusu</td>
</tr>
<tr>
<td>Voc.</td>
<td>māta, māte</td>
<td>mātā, māte, mātarō</td>
</tr>
</tbody>
</table>

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

39. Adverbs of Place 方位副词
- tattha = there
- ettha = here
- idha = here
Exercise 13

Suggested Solutions

Translate into English

1. Dāsiyā mātā dhenuṃ rajuyā bandhitvā ānesi.
2. Mayhaṃ mātulāṇī yāguṃ pacitvā dhītarānaṃ dadissati.
4. Dhanavatiyā sassu idha āgamma bhikkhū vandissati.
5. Rājiniyā dhītaro āramaṃ gantvā satthāraṃ mālāhi pūjesuṃ.
7. Kuto tvaṃ dhenuyo kiṇissasi?
8. Kattha tava bhaginiyo nahāyitvā pacitvā bhuṇjiṃsu?
9. Te gehassa ca rukkhassa ca antarā kīlimsu.
11. Dhītuyā jaṅghāyaṃ daddu atthi.
12. Yuvatī mālā pilandhitvā sassuyā gehaṃ gamissati.
13. Amhākaṃ mātarānaṃ gāviyo sabbattha caritvā bhuṇjitvā sāyāṃ ekattha sannipatanti*.
14. Dhanavatiyā nattāro magge tiriyaṃ dhāvitvā aṭaviṃ pavisitvā niliyimsu**.
15. Asani rukkhassa upari patitvā sākhā chinditvā tarum māresi.

* Sannipatati = assembles; comes together.
** Nilīyati = hides oneself.
Translate into Pali

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

* Use absolutives like gantvā.
** Went back = paṭinivatti or paccāyami.
*** Along the river = nadiṃ anu or nadi passena.
**** Breaks into two = dvidhā bhindati.

Neuter Gender 中性名词

40. Declension of neuter nouns ending in -a

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>nayanaṃ</td>
<td>nayanā, nayanāni</td>
</tr>
<tr>
<td>Acc.</td>
<td>nayanaṃ</td>
<td>nayanā, nayanāni</td>
</tr>
</tbody>
</table>
The following are declined similarly:

- dhana = wealth
- phala = fruit
- dāna = charity, alms
- sīla = precept, virtue
- puñña = merit, good action
- pāpa = sin
- rūpa = form, image
- sota = ear
- ghāna = nose
- pīṭha = chair
- vadana = face, mouth
- locana = eye
- maraṇa = death
- ceti = shrine
- paduma = lotus
- paṇṇa = leaf
- susāna = cemetery
- āyudha = weapon
- amata = ambrosia
- tīṇa = grass
- udaka = water
- jala = water
- pulina = sand
- sopāṇa = stair
- hadaya = heart
- araṇa = forest
- vattha = cloth
- suvaṇṇa = gold
sukha = comfort
dukkha = trouble, pain
mūla = root, money
kula = family, caste
kūla = bank (of a river, etc.)
bala = power, strength
vana = forest
puppha = flower
citta = mind
chatta = umbrella
aṇda = egg
kāraṇa = reason
ñāṇa = wisdom
khīra = milk
nagara = city

The Infinitive 不定式

41. The sign of the infinitive is -tuṃ. It is used as in English:
   pacituṃ = to cook
   pivituṃ = to drink
   bhottuṃ or bhuñjituṃ = to eat
   laddhuṃ or labhituṃ = to get
   dātuṃ = to give
   pātuṃ = to drink
   gantuṃ = to go
   kātuṃ = to do
   harituṃ = to carry
   āharituṃ = to bring

Tuṃ is simply added to the roots of one syllable to form the infinitive. An extra -i- is added before tuṃ in the case of the bases consisting of more than one syllable.

Exercise 14
Suggested Solutions

Translate into English

1. Dhanavanto bhātarāṇaṃ dhanāṃ dātuṃ na icchanti.
2. Dānaṃ datvā sīlāṃ rakkhitvā sagge* nibbattitum** sakkonti***.
5. Nattāro araṇṇā phalāni āharitvā khāditum ārabhīmu****.
6. Sīlavā isi dhammaṃ desetum pīṭhe nisīdi.
7. Coro āyudhena paharitvā mama pituno aṅguliṃ chindi.
8. Yuvatiyo padumāni ocinitum***** nādīṃ gantvā kūle nisīdimu.
11. Tumhe vanaṃ gantvā gāvīnaṃ dātum paṇṇāni āharatha.
12. Mayaṃ locanehi rūpāni passitvā sukhaṃ dukkhaṃ ca labhāma.
13. Tvaṃ rotāna suṇitum ghānena ghāyitum****** ca sakkosi.
15. Viduno amaṭa labhitvā maraṇaṃ na bhāyanti.
17. Tumhe dhammaṃ sotum ārāmaṃ gantvā puline nisidatha.
18. Dhanavanto suvaṇṇaṃ datvā nāṇaṃ laddhum na sakkonti.
19. Dārako chattāṃ gaṇhitum******* sopāṇaṃ āruhi.
20. Mama bhaginī puṇṇaṃ labhitum sīlāṃ rakkhissati.

* Sagga = heaven.
** To be born.
*** Are able.
**** Began.
***** To gather, to collect.
****** To smell.
******* Having thought.
******** To take.

Translate into Pali

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

* Bhājetvā.
** Vaṇitaṃ akasi.
*** Tari.
**** Kātuṃ; paṭiyādetum.

42. Neuter nouns ending in -i

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>aṭṭhi</td>
<td>aṭṭhī, aṭṭhīni</td>
</tr>
<tr>
<td>Acc.</td>
<td>aṭṭhināṃ</td>
<td>aṭṭhī, aṭṭhīni</td>
</tr>
<tr>
<td>Ins.</td>
<td>aṭṭhinā</td>
<td>aṭṭhībhi, aṭṭhīhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>aṭṭhino, aṭṭhissa</td>
<td>aṭṭhīnaṃ</td>
</tr>
<tr>
<td>Abl.</td>
<td>aṭṭhinā, aṭṭhimhā, aṭṭhismā</td>
<td>aṭṭhībhi, aṭṭhīhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>aṭṭhini, aṭṭhimhi, aṭṭhismim</td>
<td>aṭṭhīsu, aṭṭhīsu</td>
</tr>
</tbody>
</table>

The following are similarly declined:
1. vāri = water
2. akkhi = eye
3. sappi = ghee 酥油
4. dadhi = curd 凝乳
5. acci = flame 火焰
6. satthi = thigh 大腿

43. Neuter nouns ending in -u

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>cakkhu</td>
<td>cakkhū, cakkhūni</td>
</tr>
<tr>
<td>Acc.</td>
<td>cakkhuṃ</td>
<td>cakkhū, cakkhūni</td>
</tr>
<tr>
<td>Ins.</td>
<td>cakkhunā</td>
<td>cakkhūbhi, cakkhūhi</td>
</tr>
</tbody>
</table>

The rest are similar to those of garu.
The following are declined similarly:-
- āyu = age
- dhanu = bow
- madhu = honey
- assu = tear
- jānu, jāṇṇu = knee
- dāru = firewood
- ambu = water
- tipu = lead
- vasu = wealth
- vapu = body
- vatthu = ground, base
- jatu = sealing wax

44. Some more particles 小品词

Particles, named avyaya in Pali, consists of adverbs, conjunctions, prepositions, indeclinable past participles ending in tvā, tvāna, tūna and ya, and infinitives.
- āma = yes
- evam = thus, yes
- addhā = certainly
- vā, athavā = or
- puna = again
- tathā = in that way
- sakiṃ = once
Sanikaṃ = slowly
Sīghaṃ = quickly, soon
Purato = in the front of, before
Yāva, tāva = till then, so long
Nānā = separately
Vinā = without
Kathāṃ = how?
Kasmā = why?

Exercise 15
Suggested Solutions

Translate into English

1. Mayaṃ gāviyā khīraṃ, khīramhā dadhiṃ, dadhimhā sappiṅ ca labhāma.
2. Mātā dhītuyā akkhīsu assūṇi disvā (tassā)* vadanaṃ vārinā dhovi.
3. Kasmā tvaṃ ajja vāpiṃ gantvā puna nadiṃ gantuṃ icchasi?
4. Kathāṃ tava bhātarā nadiyā padumāni ocīntvā āharissanti?
5. Addhā te dhanūṇi ādāya vanam pavisitvā mīgā māretpā ānessanti.
6. Amhākaṃ pitaro tadā vanamhā madhum āharivā dadhinā saha bhūñjīṣu.
7. Mayaṃ suve tumhehi** vinā araṇñāṃ gantvā dārūni bhaṅjissāma***.
8. Kumārā sīghaṃ dhāvitvā vāpiyāṃ kīlitvā sanikaṃ gehāni agamiṃsu.
9. Tumhe khīraṃ pivitum icchathā, athavā dadhiṃ bhūñjitaṃ?
10. Yāva mayhaṃ pitā nahāyissati tāva aham idha tiṭṭhāmi.
11. Yathā bhūpati āṇāpeti tathā tvam kātuṃ icchasi?
12. Āma, aham bhūpatino vacanam atikkamitus**** na sakkomi.

* Of her.
** Ablative must be used with "vinā".
*** Bhaṅjati = breaks.
**** To surpass.

Translate into Pali

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

* Paṭhamaṃ, adv.
** Jānūhi patītvā (don't use the locative).
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Classification of Nouns 名词的分类

45. Nouns are divided into 5 classes, viz:-
1. Nāmanāma = substantives and proper nouns 专有名词
2. Sabbanāma = pronouns 代名词
3. Samāsanāma = compound nouns 合成词
4. Taddhitanāma = derivatives from nouns or substantives 派生词
5. Kitakanāma = verbal derivatives

[3] Compound nouns are formed by the combination of two or more words, e.g.,
- nīluppala = blue water-lily
- rājaputta = king's son
- hattha-pāda-sīsāni = hands, feet and the head

[4] Verbal derivatives, otherwise called Primary Derivatives, are formed from the verbal root itself by adding suffixes, e.g.,
- paca (to cook) + ņa = pāka (cooking)
- dā (to give) + aka = dāyaka (giver)
- nī (to lead) + tu = netu (leader)

[5] Taddhita nouns or Secondary Derivatives are formed from a substantive or primary derivative by adding another suffix to it, e.g.,
- nāvā (ship) + ika (in the meaning of engaged) = nāvika (sailor)

[1] The first group of this classification includes concrete, common, proper, and abstract nouns other than that of Primary and Secondary Derivatives.
46. Pronouns admit of all genders as they stand for every person or thing which are in different genders. They become adjectives when they qualify other nouns. They have no vocative forms.

Declension of relative pronoun ya (which, who)

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
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<td>ye</td>
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<tr>
<td>Acc.</td>
<td>yaṃ</td>
<td>ye</td>
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<tr>
<td>Ins.</td>
<td>yena</td>
<td>yebhi, yehi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>yassa</td>
<td>yesaṃ, yesānaṃ</td>
</tr>
<tr>
<td>Abl.</td>
<td>yamhā, yasmā</td>
<td>yebhi, yehi</td>
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<tr>
<td>Loc.</td>
<td>yamhi, yasmiṃ</td>
<td>yesu</td>
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Feminine

<table>
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<tr>
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<td>yā, yāyo</td>
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<tr>
<td>Acc.</td>
<td>yaṃ</td>
<td>yā, yāyo</td>
</tr>
<tr>
<td>Ins., Abl.</td>
<td>yāya</td>
<td>yābhi, yāhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>yassā, yāya</td>
<td>yāsaṃ, yāsānāṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>yassāṃ, yāyaṃ</td>
<td>yāsu</td>
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Neuter

<table>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>yaṃ</td>
<td>ye, yāni</td>
</tr>
<tr>
<td>Acc.</td>
<td>yaṃ</td>
<td>ye, yāni</td>
</tr>
</tbody>
</table>

The rest is similar to that of masculine.

Similarly declined are:
sabba = all
pubba = former, eastern
itara = the other
añanaatara = certain
añana = other, another
katara = which (one of the two)
katama = which (one of the many)
apara = other, western
ubhaya = both
para = other, the latter
ka (kiṃ) = who, which

Adjectives (Pronominal) 形容词（代名词性质的）

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

Exercise 16

Suggested Solutions

Translate into English

1. Sabbesaṃ nattāro paññavanto na bhavanti.
2. Sabbā itthiyō vāpiyam nahātvā padumāni piḷandhitvā āgačchīṃsu.
3. Añño vāṃjo sabbaṃ dhanaṃ yācakānaṃ datvā gehaṃ pahāya pabbaji*.
4. Mātā ubhayāsaṃ pi dhītarāṇaṃ vatthāni kiṇītvā dadissati.
5. Ko nadiyā vāpiyā ca antarā dhenuṃ harati?
6. Kassa putto dakkhiṇaṃ disaṃ gantvā vihīṃ āharissati?
7. Ye pāpāni karonti te niraye** nibbattitvā dukkhaṃ labhissanti.
8. Kāsaṃ dhītaro vanamhā dārūni āharītvā odanaṃ pacissanti?
9. Katarena maggena so puriso nagaraṃ gantvā bhaṇḍāni** kiṇī?
10. Itarā dārikā vanitāya hatṭhā pupphāni gahetvā cetiyaṃ pūjesi.
11. Paresaṃ dhanaṃ dhaṇṇaṃ vā gaṇhituṃ mā cintetha.
12. Aparo añissaṃ vāpiyāṃ nahātvā pubbāya disāya nagaram pāvisi***.
* Left the household life; became a monk.
** Bhaṇḍa = (n) goods.
*** Entered.

Translate into Pali

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

* Yo koci.

48. Declension of demonstrative pronoun ta (that)

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>so (he)</td>
<td>te (they)</td>
</tr>
<tr>
<td>Acc.</td>
<td>taṃ, naṃ (him)</td>
<td>te, ne (them)</td>
</tr>
<tr>
<td>Ins.</td>
<td>tena (by, with or through him)</td>
<td>tebhi, tehi (by, with or through them)</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>tassa (to him, his)</td>
<td>tesaṃ, tesānaṃ</td>
</tr>
<tr>
<td>Case</td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>-------</td>
<td>---------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Abl.</td>
<td>tamhā, tasmā</td>
<td>tebhi, tehi</td>
</tr>
<tr>
<td>Loc.</td>
<td>tamhi, tasmiṃ</td>
<td>tesu</td>
</tr>
</tbody>
</table>

### Feminine

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sā (she)</td>
<td>tā, tāyo (those women)</td>
</tr>
<tr>
<td>Acc.</td>
<td>tāṃ, nāṃ (her)</td>
<td>tā, tāyo (them)</td>
</tr>
<tr>
<td>Ins., Abl.</td>
<td>tāya</td>
<td>tābhi, tāhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>tassā, tāyo</td>
<td>tāsaṃ, tāsānaṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>tassaṃ, tāyaṃ</td>
<td>tāsu</td>
</tr>
</tbody>
</table>

### Neuter

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tāṃ (it)</td>
<td>te, tāni (those things)</td>
</tr>
<tr>
<td>Acc.</td>
<td>tāṃ (it)</td>
<td>te, tāni (those things)</td>
</tr>
</tbody>
</table>

The rest is similar to that of the masculine.

**Eta** (that or this) is declined like **ta**. One has only to prefix an "e" to the forms of **ta**, e.g. eso, ete, etāṃ, enāṃ, and so on.

49. Declension of demonstrative pronoun **ima** (this)

### Masculine

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ayaṃ = this (man)</td>
<td>ime = these (men)</td>
</tr>
<tr>
<td>Acc.</td>
<td>imaṃ</td>
<td>ime</td>
</tr>
<tr>
<td>Ins.</td>
<td>anena, iminā</td>
<td>ebhi, ehi, imebhi, imehi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>assa, imassa</td>
<td>esāṃ, esānāṃ, imesaṃ, imesānaṃ</td>
</tr>
<tr>
<td>Abl.</td>
<td>asmā, imamhā, imasmā</td>
<td>ebhi, ehi, imebhi, imehi</td>
</tr>
<tr>
<td>Loc.</td>
<td>asmīṃ, imasmiṃ</td>
<td>imamhi, imasmiṃ</td>
</tr>
</tbody>
</table>
Feminine

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ayaṃ = this (woman)</td>
<td>imā, imāyo = these (women)</td>
</tr>
<tr>
<td>Acc.</td>
<td>imaṃ</td>
<td>imā, imāyo</td>
</tr>
<tr>
<td>Ins., Abl.</td>
<td>imāya</td>
<td>imābhi, imāhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>assā, assāya, imissā, imissāya, imāya</td>
<td>imāsaṃ, imāsānaṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>assaṃ, imissaṃ, imāyaṃ</td>
<td>imāsu</td>
</tr>
</tbody>
</table>

Neuter

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>idaṃ, imaṃ = this (thing)</td>
<td>ime, imāni = these (things)</td>
</tr>
<tr>
<td>Acc.</td>
<td>idaṃ, imaṃ</td>
<td>ime, imāni</td>
</tr>
</tbody>
</table>

The rest is similar to that of the masculine.

**Exercise 17**

**Suggested Solutions**

**Translate into English**

1. Ayaṃ sīho tamhā vanamhā nikkhamma imasmiṃ magge ṭhatvā ekaṃ itthim māresi.
2. So tāsaṃ yuvaṭīnaṃ tāni vatthāni vikkiṅitvā tāsaṃ santikā* mūlaṃ labhissati.
3. Imissā dhītaro tamhā vanamhā imāni phalāni āhariṃsu, aṅnā nāriyo tāni khāditum gāṃhiṃsu.
4. Imā sabbā yuvaṭiyo taṃ ārāmaṃ gantvā dhammaṃ sutvā Buddhaṃ padumehi pūjessanti.
5. Ime manussā yāni puṇṇani vā pāpāni vā karonti tāni te anugacchanti***.
6. Tassā kaṁṇāya mātā dakkhiṅṇāya disāya imāṃ gāmaṃ āgantvā idha ciraṃ**** vasissati.
7. Tassa nattā imassa bhātārā saddhiṃ Koḷambanagaram**** gantvā tāni bhanḍāni vikkiṅissati.
8. Tā nāriyo etāṣaṃ sabbāsaṃ kumārīnaṃ hatthesu padumāni ṭhapesuṃ******, tā tāni haritvā cetiyāṃ pūjesuṃ.
10. Kesam so imaṃ dhanam datvā sukham labhissati?
11. Yo magge gacchati, tassa putto suraṃ pivtvā ettha sayati.
12. Ke tam khettanā***** gantvā tīnaṃ āharitvā imāsaṃ gāvinaṃ datvā khirāṃ labhitum icchanti?

* Santika = near (but here: tāsaṃ santikā = from them).
** Mūla (n) money, cash.
*** Anugacchati = follows.
**** Ciraṃ (m) for a long time.
***** Koḷambanagara = Colombo.
****** 3rd person plural of the Past Tense.
******* Khetta (n) field.

Translate into Pali

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

* Place = ṭhāna (n).
** Use the relative pronoun "ya".
The Verbal Adjectives or Particiles 动词性形容词或分词

50. Participles are a kind of adjectives formed from the verbal bases. Like verbs they are divided into Present, Past and Future; and each group is again divided into Active and Passive. Being adjectives they are declined in all the genders.

The Present Active Participles are formed by adding "nta" or "māna" to the verbal base, e.g., 现在时主动 (语态) 分词由动词词根再加上后缀 "nta" 或者 "māna" 构成

gaccha + nta = gacchanta = going

gaccha + māna = gacchamāna = going

paca + nta = pacanta = cooking

paca + māna = pacamāna = cooking

51. Declension of the Present Participle 现在分词的词尾变化

Gacchanta (going)

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>gacchaṃ, gacchanto</td>
<td>gacchanto, gacchantā</td>
</tr>
<tr>
<td>Acc.</td>
<td>gacchantaṃ</td>
<td>gacchante</td>
</tr>
<tr>
<td>Ins.</td>
<td>gacchatā, gacchantena</td>
<td>gacchantebhi, gacchantehi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>gacchato, gacchantassa</td>
<td>gacchatamaṃ, gacchatānamaṃ</td>
</tr>
<tr>
<td>Abl.</td>
<td>gacchatā, gacchantamhā, gacchantasmā</td>
<td>gacchantebhi, gacchantehi</td>
</tr>
<tr>
<td>Loc.</td>
<td>gacchati, gacchante, gacchantamhi, gacchantasmiṃ</td>
<td>gacchantesu</td>
</tr>
<tr>
<td>Voc.</td>
<td>gacchaṃ, gaccha, gacchā</td>
<td>gacchanto, gacchantā</td>
</tr>
</tbody>
</table>

Feminine

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>

6 0
and so on like kumārī. (见 N.35)

Neuter

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>gacchaṃ</td>
<td>gacchanta, gacchantāni</td>
</tr>
<tr>
<td>Acc.</td>
<td>gacchantamaḥ</td>
<td>gachante, gachantāni</td>
</tr>
</tbody>
</table>

The rest is similar to that of the masculine.

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

The following are declined similarly:

- pacanta = cooking
- karonta = doing
- caranta = walking
- dhāvanta = running
- nahāyanta = bathing
- hasanta = laughing
- bhutājanta = eating
- sayanta = sleeping
- passanta = looking at, seeing
- nisīdanta = sitting

52. A. All of these have another form ending in -māna, like gacchamāna. In that form, they are declined like nara(N.8) in the masculine, vanitā(N.31) in the feminine, and nayana(N.40) in the neuter.

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

Tiṭṭhanto goṇo tiṇam khādati = The bull which is standing eats grass, or Goṇo tiṭṭhāmaṃ tiṇam khādati = The bull eats the grass standing.

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

Bhattaṃ bhuñjanto = eating rice.
Translate into English

1. Gāmaṃ gacchanto dārako ekaṃ goṇaṃ disvā bhāyi.
2. Dārikā rodantī ammāya santikaṃ gantvā pīṭhe nisidati.
3. Vāṇijā bhaṇḍāni vikkinantā nadiyaṃ nahāyante manusse passimṣu.
5. Puriso hasanto rukkhāṃ āruhitvā phalāni khādanto* sākhāyaṃ nisīdi.
7. Sā sayantiṃ itthīṃ utṭṭhāpetvā*** hasamānaḥ tamhā ṭhānā apagacchi****.
8. Tumhe bhūmiyam kīlamānaṃ imaṃ dārakam ukkhipitvā***** maṇce ṭhāpetha.
9. Sīhaṃ disvā bhāyitvā dhāvamānaḥ te migā asmiṃ vane āvāṭeṣu patimṣu.
10. Imasmīṃ gāme vasantānaṃ purisānaṃ eko pharasuṃ ādāya vanam gacchanto ekāya kāsuyam pati.
11. Nisīdantīyā nāriyā putto rodamāno tassā santikam gamissati.
12. Yācakā bhattaṃ pacantiṃ itthīṃ disvā taṃ āhāraṃ yācanta****** tattha nisīṃṣu.
13. Vanamhā dārūnī āharantī kaṇṇā ekasmīṃ pāsāṇe udakaṃ pivamāṇā******* nisīdi.
14. Vāṇijā bhaṇḍāni kiṇantā vikkinantā ca gāmesu nagaresu ca āhiṃḍanti.
15. Dānaṃ dadanto so dhanavā sīlavante gavesati********.

* Khāda = to eat hard food. "Bhuṅja" is used in eating soft food.
** In the city of Sāvatthi.
*** Having awakened or raised.
**** Went away, moved aside.
***** Having raised up.
******* Begging.
******** Drinking.
********* Seeks.
Translate into Pali

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

* (Gītāṃ) gāyantī.
** Vissajjesi.

The New Pali Course Book 1

Past Participles 过去分词

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

- gata = gone
- āgata = come
- kata = done, made
- vutta = told, said
- bhinna = broken
- otiṇṇa = descended 下降
- āhaṭa = brought
pahaṭa = beaten
haṭa = carried
mata = dead
sutta, sayita = slept
ṭhita = stood
nisinna = sat
vuttha = lived
daṭṭha = bitten

N.B. -- These Participles are often used as complements of verbs, e.g., So Kālakato (hoti) = he is dead. Sometimes the verb is understood.

"To" in the Sense of Ablative of Separation

“to” 在离格中的判别

54. Suffix "to" is sometimes added to the nominal bases to denote the ablative of separation. There is no distinction between the singular and plural in that form. These are included in the indeclinables:
rukkhato = from the tree or trees
gāmato = from the village or villages
purisato = from the man or men
tato = from there, (therefore)
kuto = from where?
sabbato = from everywhere

Exercise 19

Suggested Solutions

Translate into English

1. Hiyo araṭṭaṃ gato so puriso ahinā daṭṭho mari.
2. Rukkhato otiṃṇṇī pakkhi dārakena sakkharāhi hatā honti.
3. Purisena pharasunā chinno so rukkho tassa gehassa upari pati.
4. Gāmato nikkhangā*tā gāyiyo khethe tiṇaṃ khāditvā vāpito jalam pivissanti.
5. Vāṇijehi nagarato āhaṭāni bhaṇḍāni imesu gāmesu manussehi kītāni
6. Tāya kaṭṭāya pakkaṃ odanaṃ atāvīto āgatā tassā bhātaro bhutjitvā sayissanti.
7. Pitārā vuttaṃ anussaranī** sā yuvatī tāya laddham dhanaṃ gaṇhitum na icchi.
8. Ekena hatthinā chinnam sākham aṭṭā hatthiniyo gaheetvā khādimṣu.
9. Kuto tumhehi imāni vatthāni tāni padumāni ca kītāni?
10. Kuddho so bhūpati tasmānagare vutthe sabbe manusse tato nīharī***.
11. Sappena daṭṭho vāṇijassa putta tassa dāsēhi ekassa vejjassa**** santikāṃ nīto***** hoti.
12. Idha imasmāṃ pīṭhe nisinnaṃ kumārim gehato āgata aṭṭā dārikā pahari.
13. Tāya pahaṭā sā kaṭṭā tassā mātuyā santikāṃ gata rodantī aṭṭhāsī.
14. Magge gacchantā te purīsā tāya dhenuyā bhinnāṃ ghaṭam****** passimṣu.
15. Bhūpati tehi manussehi katāni gehāni passitvā tesaṃ mūlam adāsī.

* That have come out.
** Remembering.
*** Ejected.
**** Vejja (m) doctor, physician.
***** Carried.
****** Ghaṭa (m) water-pot.

**Translate into Pali**

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

**Adjectives 形容词**

55. Pronominal (§47) and verbal adjectives (§50) are shown above. Ordinary adjectives are seta (=white), rassa (=short), mahanta (=big), and so on. As the adjectives qualify nouns, which are of different genders and numbers, they must agree with their substantives in gender, number and case.

Examples:

<table>
<thead>
<tr>
<th>Adj.</th>
<th>Noun</th>
<th>Adj.</th>
<th>Noun</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ratto</td>
<td>goṇo</td>
<td>rassāni</td>
<td>tiṇāni</td>
<td>khādati</td>
</tr>
<tr>
<td></td>
<td>(= The red ox eats some short grasses.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Setā</td>
<td>kaṇṇā</td>
<td>nīlaṃ</td>
<td>vatthaṃ</td>
<td>paridahati</td>
</tr>
<tr>
<td></td>
<td>(= The fair girl wears a blue cloth.)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Here is a list of adjectives which are frequently used:

- khuddaka = small
- mahanta = big, huge
- dīgha = long
- rassa = short, dwarf
- ucca = high, tall
- nīca = low, vulgar
- majjhima = medium
- appaka = few, a little
- bahu, bahuka = many, much
- āma = unripe
- pakka = ripe
- dahara = young
- mahallaka = elderly, old
- vitthata = wide, broad
- seta = white
- nīla = blue
- ratta = red
- kāḷa = black
pīta = yellow
uttāna = shallow
gambhīra = deep
khara = rough, coarse
mudu = soft
bāla = foolish, young
pāṇḍita = wise
balavantu = powerful
dubbala = feeble
surūpa, dassanīya = beautiful, handsome

56. The declension of adjectives will present no difficulties to the student who has mastered the declension of nouns.
The declension of verbal and pronominal adjectives and those of ending in -vantu and -mantu is given above. The others are declined like nouns (in various genders) according to their endings.
  For instance: dīgha, rassa and others ending in -a of the above list are declined in the masculine like nara, and in the neuter like nayana. In the feminine they lengthened their last vowel, and are declined like vanitā.
Those ending in -u, such as bahu and mudu are declined like garu, dhenu and cakkhu. Sometimes these, ending in -u, add kā to their feminine stem, and then they are declined like vanitā, e.g., mudu = mudukā, bahu = bahukā.
The words ending in ī, like mālī (one who has a garland), take -inī instead of ī in forming feminine stems, e.g.,
(Masculine) mālī ... (Feminine) mālinī
Mālinī and such others are declined like kumārī.

Exercise 20
Suggested Solutions

Translate into English

Rattā gāviyo khette āhiṃdantiyo bahuṃ tīṇaṃ khādīṃsu.
Uccā kumārī nīlaṃ vatthaṃ paridahitvā* mahantaṃ nagaraṃ gamissati.
Bahavo manussā dīghāhi rajjūhi setā dhenuyo bandhitvā gambhīraṃ nadiṃ harīṃsu.
Amhākaṃ bahūnaṃ bandhavānaṃ puttā dubbalā honti**.
Paṇḍitassa purissassa sā bālā bhaginī pakkāni phalāni ocinitvā appakānaṃ dārakānaṃ adāsi.
Tassā mahallikāya itthiyā daharo nattā uttāne jale nahāyatī.
Tasmiṃ ucce rukkhe ṭhito vānaro imasmiṃ nīce tarumhi nisinne pakkhino
A white cow drank much water from that big tank.
Wearing red clothes many girls are going to the big market in that large city.
The sons of that elderly woman are neither powerful nor rich*.
Our young ones always like to eat many unripe fruits.
That foolish woman went to that long river and fell in its deep water.
Water in this pond is not deep but shallow.
My old (elderly) aunt brought a long rope to bind that red cow.
The powerful man cut many tall and dwarf trees in that small garden.
Sitting on a low chair the young girl eats a ripe mango** she got from her mother.
Much grass is brought by the slaves from that small field on the bank of that wide river.
White lotuses and blue lilies are bought by that feeble maiden from the elderly man.
The black oxen are sleeping on the rough ground near that high mountain.
The young boy's soft hand is burnt by the flame of that small lamp.
Many people will cross the great ocean and come to see this beautiful little island.
In this beautiful city there are big houses, wide streets, long paths, and many gardens.
* Neither ... nor = "vā ... na": balavanto vā dhanavanto vā na honti.
** Mango (m,n) ambā.
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57. Cardinals 基数词

1. Eka (= ekaṃ) 27. Sattavīsati
2. Dvi (= dve) 28. Aṭṭhavīsati
3. Ti (= tayo) 29. Ekūnatiṃsati
4. Catu (= cattāro) 30. Tiṃsati; tiṃsā
5. Pañca 31. Ekātiṃsati
6. Cha 32. Dvattimsati; battiṃsati
7. Satta 33. Tettiṃsati
8. Aṭṭha 39. Ekūnacattālisā
9. Nava 40. Cattālisati; cattālisā
10. Dasa 49. Ekuṇapanānāsā
11. Ekādasa 50. Paṇṇāsā; paṇṇāsati; paṇṇāsati
12. Dvādasa; bārasa 59. Ekūnasatṭhi
13. Telasa; terasa 60. Saṭṭhi
14. Cuddasa; catuddasa 62. Dvesatṭhi; dvāsaṭṭhi; dvisaṭṭhi
15. Paṇharasa; paṇcadasa 69. Ekūnasattati
16. Solasa 70. Sattati
17. Sattarasa; sattadasa 79. Ekūnāsīti
18. Aṭṭhārasa; aṭṭhādasa 80. Asīti
19. Ekūnāvīsati 82. Dveasīti; dvāsīti; dviyāsīti
20. Vīsati 83. Teasīti; tiyāsīti
21. Ekavīsati 84. Caturāsīti
22. Dvāvīsati; bāvīsati 89. Ekūnanavuti
23. Tevīsati 90. Navuti
24. Catuvīsati 92. Dvenavuti; dvānavuti; dvinavuti
25. Paṇcavīsati 99 = Ekūnasatanum
26. Chabbīsati 100 = Sataṃ
99 = Ekūnasatanum 100 = Sataṃ
1000 = Sahassam 1000 = Sahassam
10,000 = Dassahassam 10,000 = Dassahassam
100,000 = Satasahassam; lakkham 100,000 = Satasahassam; lakkham
1,000,000 = Dasalakkham 1,000,000 = Dasalakkham
10,000,000 = Koṭi 10,000,000 = Koṭi
100,000,000 = Dasakoṭi 100,000,000 = Dasakoṭi
1,000,000,000 = Satakoṭi

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

A. The stems *eka, ti, catu* are of all genders and declined differently in each gender.
B. The stem *dvī* and those from *paṇca* to *aṭṭhārasa* do not show different inflections in different genders though they take all the genders.
C. From *vīsati* to *navuti* the numbers are feminine. So is *koṭi*.
D. Stems *sata, sahassa* and the compounds ending with them are neuter.
E. *Eka* (one) has only singular forms. The plural forms of it are used to express the meaning "some", e.g. *ekte manussā = some people*.
F. The stems from *dvī* to *aṭṭhārasa* have only the plural forms. From *vīsati* upwards to *navuti* and from *sata* upwards to *koṭi* are in singular. But they take the plural form when it is required to show separate quantities, e.g. *cattāri satāni = four (quantities) of hundred*.
G. Numerals are more often used as adjectives.

### Declension of Numerals 数字词的词尾变化

59. "Eka" is declined like the relative pronoun "ya" given above (§46).

#### Declension of Dvi (= two)

<table>
<thead>
<tr>
<th></th>
<th>Plural (common to all genders)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc.</td>
<td>dve, duve</td>
</tr>
<tr>
<td>Abl., Ins.</td>
<td>dvībhi, dvīhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>dvinnam, duvinnam</td>
</tr>
<tr>
<td>Loc.</td>
<td>dvīsu</td>
</tr>
</tbody>
</table>

#### Declension of Ti (= three)

<table>
<thead>
<tr>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masculine</td>
</tr>
<tr>
<td>Nom., Acc.</td>
<td>tayo</td>
</tr>
<tr>
<td>Abl., Ins.</td>
<td>tībhi, tīhi</td>
</tr>
</tbody>
</table>
### Declension of Catu (= four)

<table>
<thead>
<tr>
<th>Dat., Gen.</th>
<th>tinnanāṃ, tinnannanāṃ</th>
<th>tissannaṃ</th>
<th>tinnanāṃ, tinnannanāṃ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loc.</td>
<td>tīsu</td>
<td>tīsu</td>
<td>tīsu</td>
</tr>
</tbody>
</table>

#### Declension of Pañca (= five)

<table>
<thead>
<tr>
<th>Plural (similar in all genders)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
</tr>
<tr>
<td>-----------</td>
</tr>
<tr>
<td>Nom., Acc.</td>
</tr>
<tr>
<td>Abl., Ins.</td>
</tr>
<tr>
<td>Dat., Gen.</td>
</tr>
<tr>
<td>Loc.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>cha</td>
<td>cha</td>
<td>chahi</td>
<td>channaṃ</td>
<td>chasu</td>
</tr>
</tbody>
</table>

### Exercise 21

**Suggested Solutions**

**Translate into English**

Cattāro purisā catūhi pharasūhi cattāri rukkhāni chinditvā āharissanti.
Tā tisso itthiyā imehi tīhi maggehi taṃ aṭavīṁ gantvā tissannaṁ kaññānaṁ tīni phalāni adaṃsu.
Ekissāṃ sālāyāṃ sataṃ purisā, paññāsā itthiyā ca nisidissanti.
Mayām ito navahi divasehi* pañcahi kumārehi saddhiṃ Koḷambanagaram gamissāma.
Pañca dāsā dasanāṃ assānaṁ bahum tiṇāṃ, appakāṃ udakaṅca āhariṃsu.
Visati purisā dasahi goṅehi cattārī khettāni kasanti.
Vānijo kahāpaṇānaṁ** dvīhi satehi*** aṭṭha asse kiṅitvā te catunnaṁ
dhanavantānaṁ vikkīṇī.
Tāsaṃ channaṁ ittīṇaṁ cha bhātaro mahantaṁ pabbatāṁ āruhitvā cha
capayo ānesum.
Tāsaṃ mātā dasa ambe kiṅitvā catassannaṁ dhītarānaṁ dadissati.
Idāni Laṅkāyaṃ pañca-cattāḷisa-satasaḥassāṁ manussā vasanti.
Pubbe Sāvatthinagare manussānaṁ satta koṭiyo**** vasiṃsu.
Tumhe ito dvīhi vassehi Anurādhapuraṃ***** gantvā tattha nava
divase
cavasantā mahante cettiye passissatha.
Dāso ekena hatthena dve nālikere****** itarena ekaṁ paṇasaṁca******
harati.
Ahaṃ cattāri vassāni******** nagare vasītvā tato pacchā tayo
māse*********** gāme vasissāmi.

* After nine days.
** 'Kahāpaṇa' is a square coin extensively used in former days, the purchasing
power of which is said to have been about that of a florin (2 shillings).
*** With two hundreds (of kahāpaṇas).
**** Seven crores of people.
***** The sacred city of the Buddhists in Ceylon.
****** Nālikere (m/n) coconut.
******* Panasa (m/n) jackfruit.
******** Vassa (m/n) year.
********* Māsa (m) month.

Translate into Pali

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

* Visum.
** Ek'ekā.
*** Gāvo.
**** Use the Instrumental.

### Ordinal Numerals

<table>
<thead>
<tr>
<th>English</th>
<th>Sinhala</th>
</tr>
</thead>
<tbody>
<tr>
<td>first</td>
<td>Paṭhama</td>
</tr>
<tr>
<td>second</td>
<td>Dutiya</td>
</tr>
<tr>
<td>third</td>
<td>Tatiya</td>
</tr>
<tr>
<td>fourth</td>
<td>Catuttha</td>
</tr>
<tr>
<td>fifth</td>
<td>Paṅcama</td>
</tr>
<tr>
<td>sixth</td>
<td>Chaṭṭha</td>
</tr>
<tr>
<td>seventh</td>
<td>Sattama</td>
</tr>
<tr>
<td>eighth</td>
<td>Aṭṭhama</td>
</tr>
<tr>
<td>ninth</td>
<td>Navama</td>
</tr>
<tr>
<td>tenth</td>
<td>Dasama</td>
</tr>
<tr>
<td>Eleventh</td>
<td>Ekādasama</td>
</tr>
<tr>
<td>twelfth</td>
<td>Dvādasama</td>
</tr>
<tr>
<td>thirteenth</td>
<td>Terasama</td>
</tr>
<tr>
<td>fourteenth</td>
<td>Cuddasama</td>
</tr>
<tr>
<td>twenieth</td>
<td>Vīsatima</td>
</tr>
<tr>
<td>thirtieth</td>
<td>Cattāḷisatima</td>
</tr>
<tr>
<td>fortieth</td>
<td>Paṇṇāsatima</td>
</tr>
<tr>
<td>fiftieth</td>
<td>Saṭṭhima</td>
</tr>
<tr>
<td>sixtieth</td>
<td>Sattatima</td>
</tr>
<tr>
<td>seventieth</td>
<td>Asītima</td>
</tr>
<tr>
<td>ninetieth</td>
<td>Navutima</td>
</tr>
<tr>
<td>hundredth</td>
<td>Satama</td>
</tr>
</tbody>
</table>

All these are treated as adjectives.
In the masculine they are declined like nara.
In the feminine their last vowel is changed into ā or ī and are declined like vanitā and kumārī respectively. Their declension in the neuter is like that of nayana.
Remark. "The first among the eight men" and such other phrases should be translated with the locative or genitive forms, as:

1. Aṭṭhasu purisesu paṭhamo or
2. Aṭṭhananām purisānaṃ paṭhamo.

Exercise 22

Suggested Solutions

Translate into English

1. Gacchantesu dasasu purisesu sattamo vāñjo hoti.
2. Tassa sattamā dhītā aṭṭhamāya ekaṃ vatthaṃ adāsi.
3. Catassannaṃ yuvatīnaṃ tatiyāya bhātā paṇca asse ānesi.
4. Mayhaṃ pitā sattatime vasse pañcame māse kālaṃ akāsi*
5. Mayaṃ ito chaṭṭhe divase catūhi purisehi saddhiṃ dutiyaṃ nagaraṃ gamissāma.
6. Idāni aṭṭhamo Edwardnāmo bhūpati rajjaṃ karoti**.
7. Pubbe chaṭṭho Parakkamabāhu-bhūpati Jayavaddhanapure rajjaṃ kari.
8. Pāṭhasālāya*** asītiyā sissesu pañcavīsatimo hiyo gambhīre udake pati.
10. Dvīsu pāṭhasālāsu paṭhamāya tisatam sissā**** ugaṃhanti.
11. Dvinnaṃ dhanavantānaṃ dutiyo tīṃsatiyā yācakānaṃ dānaṃ adāsi.
15. Tadā so pañcannamaṃ bhikkhūnaṃ bahunnaṃ manussānānca dhammaṃ desesi.

* Kālaṃ karoti = dies.
** Rajjaṃ karoti = reigns.
*** Pāṭhasālā (f) school.
**** Sissa (m) student.

Translate into Pali

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

* Ago (nī) upari. Use the genitive with this.

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Adverbs 副词

62. The adverb proper in Pali is stated to be in the accusative singular of the neuter, e.g.,副词的专有形式作为中性名词宾语的单数形式出现
   "Sukhaṃ sayati" = sleeps comfortably. 睡得很舒服
   "Sādhukaṃ karoti" = does (it) well. 做得好
But many other indeclinables like tadā (then) may be taken under this heading.
Of the numerical adverbs ordinals take the form of the neuter singular, e.g.
   Paṭhamaṃ = at first; for the first time.
   Dutiyaṃ = for the second time.
Cardinals form their adverbs by adding suffixes -kkhattuṃ and dhā.
   Catukkkhattuṃ = four times.
   Catudhā = in four ways.

A List of Adverbs

   visuṃ = severally, separately
dukkhāṃ = with difficulty
samaṃ = evenly
sanikaṃ = slowly
sīghaṃ = quickly
evaṃ = thus, so
sahasā = suddenly
daḷhaṃ = tightly, strictly
ekadhā = in one way
dvikkkhattuṃ = twice
sakiṃ = once
Translate into English
1. Imesaṃ dasannaṃ dhanavantānaṃ pañcamo sukhaṃ jīvati.
2. Ayaṃ dīpi sanikaṃ āgantvā sahasā gāviyā upari pati.
3. Aṭṭhanāṃ kaññānaṃ chaṭṭhā gāviṃ daḷham bandhitvā vāpiṃ nesi.
4. Ime pañca dārakā abhinham magge dhāvantā kilanti.
5. Imesu navasu sissesu sattamo sādhukaṃ ugganhāti.
7. So setṭhī (attano*) dhanam pañcadha vibhajitvā pañcannam dhītarānam adadi.
8. Tassa chaṭṭhāya dhūtuyā putto dvikkhātum imam nagaram āgacchi.
10. Mama aṭṭhannāṃ bhātarānam catuttho dukkham jīvati.
11. Kathāṃ te cattāro vāṇijā tattha vasanti?
12. So dhītaram evam vatvā sahasā tato aṇṇam ṭhānam gacchi.

* His own.

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

Syntax 句法(结构)

63. A sentence may contain any number of words; but one cannot make a sentence without a verb. Even the shortest sentence must have two portions: the subject (kattā) and the predicate (kriyā). (One may say "Go" without any subject, but there the subject is understood.)

(1) "Puriso sayati." (The man sleeps), is a complete sentence. Here "puriso" is the subject and "sleeps" is the predicate.

(2) The above sentence has no object as intransitive verbs do not take an object. But transitive verbs always take an object; therefore a sentence formed with a transitive verb consists of three portions, viz.: kattā (subject), kammaṃ (object), and kriyā (predicate), e.g.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Object</th>
<th>Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Puriso</td>
<td>rukkhaṃ</td>
<td>chindati</td>
</tr>
</tbody>
</table>

= The man cuts the tree.

Order of Sentences 句子的次序

64. In the sentence, "Puriso rukkhaṃ chindati", the subject comes first, the object second, and the predicate last. (In an English sentence, the object must come after the predicate.)
This is the general way of forming sentences which a beginner must follow. But there are no definite rules about the order of the words in a Pali sentence. The above sentence may be written in four ways:

(1) Puriso rukkhaṃ chindati.
(2) Rukkhaṃ puriso chindai.
(3) Chindati puriso rukkhaṃ.
(4) Puriso chindati rukkhaṃ.

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

**Concord 一致性**

65. (1) The predicate must agree with the subject in number and person.
(2) An adjective (participle included), must agree with the noun it qualifies in gender, number and case, e.g. Balavā puriso sayantaṃ goṇaṃ bandhati.
(3) A relative pronoun must agree with its antecedent in gender, number and person, e.g.,
(A) Ye puṇṇaṃ karonti te sagge nibbattanti.
(B) Yo magge gacchati tassa pitā hiyo mari.

**Exercise 24**

**Suggested Solutions**

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

1. Bhātā vāpiṃ gacchanto ekassa rukkhassa mule nisidi.
2. Tassa pitā pāto gehā nikkhamitvā vanaṃ gamissati.
3. Te pakkhino tesaṃ rukkhānaṃ sākhāsu nissiditvā ravanti.
4. Catasso kumāriyo pupphāni ocinītum ekaṃ rukkhaṃ āruhimṣu.
5. Dasa hatthino imassa taruno aṭṭha sākhā bhaṃjitvā khādimṣu.
7. Suve mayaṃ tam nagaraṃ gantvā bahuṅi bhaṇḍāni kiṃissāma.
8. Magge dhāvantā paṇca dārakā ekasmiṃ āvāte patimṣu.
9. Paṇṭharasa vānijā dasa asse aharitvā setṭhino vikkhiṃṣu.
10. Dve kassakā cattāro kāle goṇe haritvā tassam nadiyaṃ nahāpesuṃ.
Insert suitable subjects, objects and predicates where necessary.

1. ............ rukkhaṃ āruhitvā phalāni ocīnāti.
2. Magge gacchanto ............ dhāvante ............ passi.
3. Tuyhaṃ bhaginī dārakāṃ ādāya hasantī ............
4. Dāso ............ rajjuyā bandhitvā nahāpeti.
5. ............ āpaṇamhā vatthāni kiṇītvā ānetha.
6. Mayaṃ nahātvā āgantvā bhattaṃ ............
7. Ahaṃ suve tayā saddhiṃ gāmaṃ ............
8. Yuvatiyo ............ ocinītuṃ ............ gamissanti.
9. Amhākaṃ ............ tasmiṃ nagare bhāṇḍāni vikkiṇanti.
10. Cattāro ............ padumāni ādāya vīhāraṃ gamissanti.
11. ............ suve āpaṇam gantvā ............ āharissāma.
12. Tvaṃ sakkharāhi godhaṃ mā ............
13. Vānarā ............ āruhitvā ............ bhaṅjanti.
14. Tā itthiyo ............ pacitvā bhuṅjitvā ............

**Enlarge and Analyse a Sentence** 如何扩展和分析一个句子

**How to Enlarge and Analyse a Sentence**

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

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

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

Now let us enlarge the sentences:

**(A) Puriso rukkhaṃ chindati.**

<table>
<thead>
<tr>
<th>Enlargement of subject</th>
<th>Subject</th>
<th>Enlargement of object</th>
<th>Object</th>
<th>Enlargement of predicate</th>
<th>Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balavā</td>
<td>puriso</td>
<td>mahantaṃ</td>
<td>rukkhaṃ</td>
<td>pharasunā</td>
<td>chindati</td>
</tr>
</tbody>
</table>
(B) Goṇo tiṇam khādati.

<table>
<thead>
<tr>
<th>Enlargement of subject</th>
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<th>Enlargement of object</th>
<th>Object</th>
<th>Enlargement of predicate</th>
<th>Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ratto</td>
<td>goṇo</td>
<td>bahum</td>
<td>tiṇam</td>
<td>idāni</td>
<td>khādati.</td>
</tr>
<tr>
<td>Balavā seto</td>
<td>goṇo</td>
<td>khette jātaṃ, bahum</td>
<td>tiṇam</td>
<td>tatta ṭhatvā, sīghaṃ</td>
<td>khādati.</td>
</tr>
<tr>
<td>Catuppado*, siṅgi**, bālo, rukkhe baddho,</td>
<td>goṇo</td>
<td>khuddakā khettamāh dāsena ānītaṃ</td>
<td>tiṇam</td>
<td>visum visum katvā ādāya</td>
<td>khādati.</td>
</tr>
</tbody>
</table>

* Quadruped or that which has four feet.
** That which has horns, or possessed of horns.

**Exercise 25**

**Suggested Solutions**

Enlarge the following sentences.

1. Kumāri bhattam pacati.
2. Dārako magge kīḷati.
3. Vānarā rukkhe nisīdanti.
5. Sīho vanamhi vasati.
7. Pitā gehe sayati.
8. Dhītaro nadiyaṃ nahāyanti.
11. Tumhe pakkhino mā māretha.
12. Tvaṃ cetiyaṃ vandāhi.
13. Aham sīlaṃ rakkhissāmi.
15. Mayaṃ Anurādhapuraṃ gamissāma.

Analyse the following sentences.

1. Cattāro purisā balavante āṭṭha gone tam mahantaṃ khettam hariṃsu.
2. Imasmiṃ gāme āṭṭhasu gehesu pañcatīmsati manussā dukkham vasanti.
3. Te dhanavantā mahantesu mañcesu sukham sayissānti.
4. Pañcannamaṃ dāsānāmaṃ dasa puttā visatiya balavantehi gonehi khettamaṃ kasanti.
5. Ekā iththī dvinnaṃ puttānam rattāni vatthāni āharitvā adāsi.
6. Dhanavanto vānjā sakaṭehi bhaṇḍāni ādaya gāme gantvā tāni sīghāṃ vikkhiṃissati.
7. Bhūpatino paṭthamo putto bahūhi manussehi saddhiṃ suve uyyānaṃ gamissati.
8. Mayhaṃ mātulānī rattāmaṃ gāvim dīghāya rajjuyā daham rukkhe bandhi.
9. Setṭhino balavanto āṭṭha puttā kakkhaḷam coram asīhi paharitvā tatth'eva* māresuṃ.
10. Gāmaṃ gacchanti vanitā añṇissā bālaṃ dhītaraṃ disvā tassā tayo ambe adāsi.
   * Tatth'eva = on the spot.

The New Pali Course Book 1

Passive Voice 被动语态

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

\[ \text{paca} + \text{ti} \to \text{paca} + \text{īya} + \text{ti} = \text{pacīyati} \] (is cooked)
\[ \text{kara} + \text{ti} \to \text{kara} + \text{īya} + \text{ti} = \text{kariyati} \] (is done)

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

\[ \text{pac} + \text{ya} + \text{ti} = \text{paccati} \] (is cooked)
\[ \text{vuc} + \text{ya} + \text{ti} = \text{vuccati} \] (is told)
68. In forming a sentence with a verb in the passive voice, the subject stands in the Ablative of Agent and the object in the Nominative. The verb takes the number and the person of the Nominative (object). This is the way Pali grammarians stated it. But in English, the subject always take the Nominative form; therefore the object becomes the subject when a sentence is turned from active to passive.

**Vanitā odanāṃ pacati.**

turned into passive, becomes:-

**Vanitāya odano paciyati (or pacati).**

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

69. Conjugation of Paca (to cook)

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>(so) paccati = it is cooked</td>
<td>(te) paccanti = they are cooked</td>
</tr>
<tr>
<td>2nd</td>
<td>(tvaṃ) paccasi = thou are cooked</td>
<td>(tumhe) paccatha = you are cooked</td>
</tr>
<tr>
<td>1st</td>
<td>(ahāṃ) paccāmi = I am cooked</td>
<td>(mayaṃ) paccāma = we are cooked</td>
</tr>
</tbody>
</table>

Conjugation of Pahara (to beat)

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>(so) paharīyati = he is beaten</td>
<td>(te) paharīyanti = they are beaten</td>
</tr>
<tr>
<td>2nd</td>
<td>(tvaṃ) paharīyasi = thou art beaten</td>
<td>(tumhe) paharīyatha = you are beaten</td>
</tr>
<tr>
<td>1st</td>
<td>(ahāṃ) paharīyāmi = I am beaten</td>
<td>(mayaṃ) paharīyāma = we are beaten</td>
</tr>
</tbody>
</table>

The following are conjugated like "paharīyati":-

| karīyati = is done or made | ākaḍḍhīyati = is dragged or drawn |
| gaṇhīyati = is taken | dīyati = is given |
| harīyati = is carried | kasīyati = is ploughed |
| āharīyati = is brought | desīyati = is preached |
| bandhīyati = is tied | mārīyati = is killed |
| bhutṭīyati = is eaten | |
Translate into English

1. Kaññāya odano paciyati.
2. Te Goṇā dāsehi pahaṁiyanti.
3. Tvaṁ balinā purisena ākaḍḍhāiyasi.
4. Mayaṁ amhākaṁ arīhi māriyāma.
5. Te migā tāya dāsiyā bandhīyanti.
6. Īmāna vaḍḍhakinā* imasmiṁ gāme bahūni gehāni karīyanti.
7. Tumhe tasmīṁ gāme manuśehe bandhīyatha.
8. Amhākaṁ bhanḍāni tesaṁ dāsehi gāmaṁ harīyanti.
9. Atṭhahi vāṇijehi cattāro assā nagaraṁ āharīyanti.
10. Mayaṁ amhākaṁ dhītarehi nattārehi ca vandiyāma.
11. Taṁ mahantaṁ khettaṁ paṇcahi kassakehi kasīyati.
12. Vanītāya bahūni vatthāni tassāṁ pokkharāṇiyama dhoviyanti.
13. Setṭhinā bahunnaṁ yācakānāṁ dānaṁ diyati.
14. Tasmīṁ ārame vasantehi bhikkhuḥi sīlāni rakkhīyanti.
15. Chahi bhikkhuḥi paṇcasatānaṁ manussānaṁ dhammo desīyati.
16. Paññasāya manuśehe tasmīṁ āpane bahūni bhanḍāni kiṇīyanti.
17. Dasahi vanitāhi dvisatāṁ ambānaṁ vikkīnīyati.
18. Dāsiyā pakko odano gahapatināṁ bhuṇjīyati.
20. Buddhena devānaṁ manuśānaṁca dhammo bhaśīyati.

* Vaḍḍhakī (m) carpenter.

Translate into Pali

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

* Vihāra (m) monastery.

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

Past 3rd singular:
- pahara + ī > pahara + ī-ya + ī = paharīyī = (he) was beaten

Future 3rd singular:
- paca + issati > paca + ī-ya + issati = pacīyissati = (it) will be cooked

71. The participles, like verbs, are divided into two classes, that of Active and Passive. The Active Present Participles are shown above (§50). The Passive Present Participle is formed by adding "ī + ya" to the root before the active termination, e.g.,

(1) paca + māna > paca + ī-ya + māna = pacīyamāna = being cooked
(2) pahara + nta > pahara + ī-ya + nta = paharīyanta = being beaten

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

72. The Declinable Active Past Participles are very few. The Passive Past Participles are formed in various ways; the most common way to form them is to add "ta" or "ita" to the root or the verbal base, e.g.,
Here one notices that "ita" is added to the roots ending in a, and ta is added to the roots ending in vowels other than a. But this rule is not without exceptions.

A list of some Passive Past Participles is given above (§53). The words therein are formed in various ways; but the student should not bother at present about their formation.

Another form of Passive Past Participles much common in use is formed by adding 'inna' to the root and by dropping the last syllable or the vowel of the root, e.g.,

- chida + inna = chinna (cut)
- bhida + inna = bhinna (broken)
- dā + inna = dinna (given)
- tara + inna = tiṇṇa (crossed, gone ashore)
- ni + sīda + inna = nisinna (sat)

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

- kātabba / karaṇīya (must be, fit to be, or should be done)
- haritabba / haranīya (must be, fit to be, or should be carried)
- pacitabba / pacaniya (must be, fit to be, or should be cooked)
- bhuṇjitabba (fit to be or should be eaten)
- dhovitabba (fit to be or should be washed)
- bhavitabba (fit to be or should become or happen)
- nisīditabba (fit to be or should be sat)
- vattabba (fit to be or should be told)
- vanditabba (fit to be or should be worshipped)
- dātabba (fit to be or should be given)
- chinditabba (fit to be or should be cut)
- rakkhitabba (fit to be or should be observed or protected)
- uggāṇhitabba (fit to be or should be learnt)
Translate into English

2. Purisena chindiyamāno rukkho gehassa upari patissati.
3. Purisehi khettāni kasitabbāni, vanitāhi tesaṁ bhattamāṁ pacitabbāṁ.
4. Puttehi dhītarehi ca pitaro mātaro ca vanditabbā honti.
5. Dāsena harīyamāno asso vāṇijānaṁ vikkiṇitabbo hoti.
7. Sārathinā pahāriyamāno asso rathamāṁ ākaḍḍhanto sīghamāṁ dhāvati.
8. Tumhehi dānāni dātabbāni, sīlanī rakkhitabbāni, puññāni kātabbāni (honti).
10. Mayā diyamānaṁ**** bhuñjitabbaṁ bhuñjitumāṁ bahū yācakā āgacchanti.
11. Vanitā dhovitabbāni vatthāni ādāya vitthatamāṁ nadimāṁ gamissati.
12. Yuvatiyo vandaniyāni cetiyāni disvā ekāya kaññāya ociniyamānāni padumāni yāciṁsu.
13. Mama bhātā tasmiṁ vane āhinḍanto chindaniye bahū rukkhe passi.
14. Mayā ovadiyamāno bālo vattabbaṁ apassonto khinno***** nisīdi.

* Not seeing.
** Should be heard.
*** Sciences.
**** Given by.
***** Dejected.

Translate into Pali

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

* Kim kātabban ti ajānanto.
** Mātāpitāro (is a compound noun).
*** Ovadito.
**** Bhavissati = will happen.

Causal or Causative Verbs 使役动词

74. Causative verbs are formed by adding to the root the suffixes, (1) e, (2) aya, (3) āpe, or (4) āpaya, before the verbal termination. The radical vowel of the root is lengthened or changed before these suffixes, when it is followed by one consonant, and remains unchanged if it is followed by a double consonant, e.g.,
   pac + e + ti = pāceti (causes to cook)
   pac + aya + ti = pācayati (causes to cook)
   pac + āpe + ti = pācāpeti (causes to cook)
   pac + āpaya + ti = pācāpayati (causes to cook)
N.B. -- There is a similarity between 'pāceti', 'pācayati' and 'coreti', 'corayati'; but the former are causal and the latter are simple verbs.
75. The group of verbs 'coreti', etc., called Curādi Group (see §15), always take 'e' and 'aya' in their simple forms and their causal bases are formed with 'āpe' and 'āpaya', e.g.,
   Simple: coreti, corayati = steals
   Causal: corāpeti, corāpayati = causes to steal
76. (A) Intransitive verbs become transitive when they take causal forms, e.g.,
   Dārako sayati. (The baby sleeps.)
   Mātā dārakaṃ sayāpeti. (The mother makes her baby sleep.)
Transitive verbs take one or two more objects in their causal forms, e.g.,

Simple: Goṇa tiṇāṃ khādati.
Causal: Dāso goṇaṃ tiṇāṃ khādāpeti. (The slave causes the ox to eat grass.)

77. A list of causatives

kārāpeti = causes to (or makes one) do
gañhāpeti = causes to (or makes one) take
nahāpeti = causes to (or makes one) bathe
bhojāpeti = causes to (or makes one) eat
nisīdāpeti = causes to (or makes one) sit
harāpeti = causes to (or makes one) carry
āharāpeti = causes to (or makes one) bring
gacchāpeti = causes to (or makes one) go
chindāpeti = causes to (or makes one) cut
mārāpeti = causes to (or makes one) kill

Exercise 28

Suggested Solutions

Translate into English

1. Setṭhi vaḍḍhakīṃ geham kārāpeti.
2. Mātā dārakaṃ pokkharaniyāṃ nahāpessati.
3. Amhākaṃ pitaro bhikkhū bhojāpesuṃ.
5. Pāpakārīno dāsehi* bahū mige mārāpeti.
7. Garu sisse dhammaṃ uggāṇhāpesi.
8. Adhipati purisehi rukkhe chindāpessati.
9. Āham kaṇṇāhi bhanḍāni āharāpessāmi.
10. Tumhe bhātarehi kapayo gāmaṃ harāpetha.
11. Mayaṃ dasahi goṇehi khettaṃ kasāpesāma.
12. Mātā puttam pīṭhe nisīdāpetvā bhattaṃ pacituṃ taṇḍule** āharāpesi.

* Instrumental is also used with the causal forms.
** taṇḍula (m, n) (uncooked) rice.

Translate into Pali

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

* work = kamma (n), kammanta (m).

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Vocabulary 词汇表

Pali - English 词汇表：巴-英

Abbreviations 缩略语表

m. Masculine 阳性
f. Feminine 阴性
n. Neuter 中性
ind. Indeclinable 没有词尾

变化
adv. Adverb 副词
v. Verb 动词
adj. Adjective 形容词
inf. Infinitive 不定式
pr.p. Present Participle 现在分词
p.p. Past Participle 过去分词
pot.p. Potential Participle 可能性分词
pron. Pronoun 代名词
ger. Gerund 动名词
3. Of the three genders 三种性词
akkhi (n) eye. 眼睛
agacchi (v) went. 去
aggi (m) fire. 火
aṅguli (f) finger. 手指
acari (v) walked, travelled. 旅行
acci (n) flame. 火焰
aja (m) goat. 山羊
ajja (ind) today. 今天
aṅña (adj) another, other.
aṅnatara (adj) certain.
atavi (f) forest.
atṭha (3) eight.
atṭhama (adj) eighth.
atṭhavīsati (f) twenty-eight.
atṭhasata (n) 800.
atṭhādasa (3) eighteen.
atṭhārasa (3) eighteen.
atṭhāsi (v) stood.
atṭhāsīti (f) eighty-eight.
atṭhi (n) bone, seed.
aṇḍa (n) egg.
atikkamitum (inf) to surpass.
atithi (m) guest.
atthi (v) is, has.
attha (ind) then, after that.
atthaṅṅū (m) knower of the meaning.
adāsi (v) gave.
adadhā (ind) certainly.
adhipati (m) lord, leader.
anugacchati (v) follows.
anussarati (v) remembers.
anussaranta (pr.p) remembering.
antarā (ind) between.
anto (ind) in, inside.
apagacchati (v) goes away.
apaci (v) cooked.
apara (adj) another, western.
apassanta (pr.p) not seeing.
api (ind) and, also.
appaka (adj) few, a little.
abhavi (v) was.
abhīṇhaṁ (adv) constantly, often.
amata (n) ambrosia, the supreme bliss.
amba (m) mango.
ambu (n) water.
ammā (f) mother.
amhe (pron) we.
amhākaṁ (pron) to us, our.
ayaṁ (m, f) this [man, woman].
araṅṅa (n) forest.
ari (m) enemy.
alaṅkaroti (v) decorates, adorns.
asani (f) thunderbolt.
asi (m) sword.
asīti (f) eighty.
assa (m) horse.
assa (pron) his, to him.
assā (pron) her, to her.
assu (n) tear.
ahi (m) serpent.
ahaṃ (pron) I.

[a]
ākaḍḍhati (v) drags, pulls.
ākaddhīyati (v) is dragged, is pulled.
ākāsa (m) sky.
ākhu (m) rat.
āgačhati (v) comes.
āgačchi (v) came.
āgata (p.p) come.
āgantvā (ger) having come.
āgantuṃ (inf) to come.
āgamma (ger) having come.
ādāya (ger) having taken.
āneti (v) brings.
ānesi (v) brought.
ānetvā (ger) having brought.
āpaṇa (m) shop, market.
āma (adj) unripe.
āma (ind) yes.
āyu (n) age.
āyudha (n) weapon.
ārabhati (v) begins.
ārabhi (v) began.
ārāma (m) grove, monastery.
āruyha (ger) having ascended.
āruhati (v) ascends.
āruhi (v) ascended.
āruhitvā (ger) having ascended.
āloka (m) light.
āvāṭa (m) pit.
āhaṭa (p.p) brought.
āharati (v) brings.
āharanta (pr.p) bringing.
āharāpeti (v) causes to bring.
āhari (v) brought.
āharitum (inf) to bring.
āharīyati (v) is brought.
āhāra (m) food.
āhiṃḍati (v) wanders.

[i]
icchati (v) wishes.
itara (adj) the other.
ito (ind) hence.
itthī (f) woman.
idaṃ (n) this [thing].
idāni (ind) now.
idha (ind) here.
imā (pron) these [women].
ime (pron) these [men].
isi (m) sage.
isipatanārāma (m) the grove of Isipatana (at Sarnath).

[\[\text{[e]}\\]
 eka (adj) one, certain.
 ekakkhātum (adv) once.
 ekacattālisati (f) forty-one.
 ekatimṣati (f) thirty-one.
 ekato (ind) together.
 ekadā (adv) one day, once.
 ekadhā (adv) in one way.
 ekattha (adv) in one place.
 ekamantam (adv) aside.
 ekavīsati (f) twenty-one.
 ekasattthi (f) sixty-one.
 ekādasa (3) eleven.
 ekādasama (adj) eleventh.
 ekāsīti (f) eighty-one.
 ekūnacattālisati (f) 39.
 ekūnatiṃsati (f) 29.
 ekūnapaṇṇāsati (f) 49.
 ekūnanavuti (f) 89.
 ekūnāsati (f) 19.
 ekūnasattthi (f) 59.
 ekūnasattati (f) 69.
 ekūnasata (n) 99.
 ekūnāsīti (f) 79.
 eta (3) that, this.
 etthā (adv) here.
 evarūṃ (ind) thus, yes.
 esā (f) that [woman]. (stem: eta)
eso (m) that [man]. (stem: eta)
okkamma (ger) having moved aside.
ocināti (v) gathers, collects.
ocinitvā (ger) having collected.
ocinituṃ (inf) to gather, to collect.
otarati (v) descends.
otaritvā (ger) having descended.
odana (m/n) [boiled] rice.
otiṅṇa (p.p) descended.
oruyha (ger) having descended.
oruhati (v) descends.
oloketi (v) looks at.
olokenta (pr.p) looking at.

kacchu (f) itch.
kaññā (f) girl.
kaṭacchu (m) spoon.
kañeru (f) she-elephant.
kata (p.p) made, done.
katama (3) which of the many.
katarā (3) which of the two.
kattu (m) doer, compiler.
kattha (adv) where.
katvā (ger) having done.
kathāṃ (ind) how.
kathā (f) speech, talk.
katheti (v) says.
kathesi (v) said, told.
kadalī (f) plantain.
kadā (adv) when?
kapi (m) monkey.
kamma (n) work.
kammanta (m) work.
kammakāra (m) worker.
karaṇīya (pot.p) that should be done.
kari (v) did.
karissati (v) will do.
karī (m) elephant.
karīyati (v) is done.
karoti (v) does.
karonta (pr.p) doing.
kavi (m) poet.
kasati (v) ploughs.
kasīyati (v) is ploughed.
kassaka (m) farmer.
kāka (m) crow.
kākī (f) she-crow.
kātabba (pot.p) that should be done.
kātuṃ (inf) to do.
kāraṇa (n) reason.
kārāpeti (v) causes to do.
kāya (m) body.
kāla (m) time.
kālaṃ karoti (v) dies.
kāsu (f) pit.
kāla (adj) black.
kiṇanta (pr.p) buying.
kiṇāti (v) buys.
kiṇi (v) bought.
kiṇitvā (ger) having bought.
kiṇīyati (v) is bought.
kitti (f) fame.
kiṃ (3) what?
kīlati (v) plays.
kīlitvā (ger) having played.
kukkuṭī (f) hen.
kucchi (m/f) belly.
kuṭṭhi (m) leper.
kuto (ind) from where?
kuddha (p.p) enraged,
angry.
kumāra (m) boy.
kamārī (f) girl.
kula (n) family, caste.
kulavantu (adj) of the high caste.
kuhīṃ (adv) where?
kūla (n) [river] bank.
ketu (m) banner.
ko (m) who? (Nom.)
kodha (m) anger.
koḷambanagara (n) city of Colombo.

[kh]

khaṇāti (v) digs.
khinti (f) patience.

[kh]

khara (adj) rough, coarse.
khādati (v) eats.
khādanta (pr.p) eating.
khādi (v) ate.
khāditvā (ger) having eaten.
khinna (p.p) dejected.
khīra (n) milk.
khuddaka (adj) small.
khudā (adj) small.
khettā (n) field.

[g]

gachati (v) goes.
gacchanta (pr.p) going.
gacchāpeti (v) causes to go.
gacchī (v) went.
gacchissati (v) will go.
gāṅgā (f) river.
gāṇī (m) one who has a following.
gañṭhi (m) knot.
gañṭhāti (v) takes.
gañṭhāpeti (v) causes to take.
gañṭhi (v) took.
gañṭhitum (inf) to take.
gañṭhiyati (inf) is taken.
gata (p.p) gone.
gantu (m) goer.
gantum (inf) to go.
gantvā (ger) having gone.
gamissati (v) will go.
gambhīra (adj) deep.
garu (m) teacher.
gavesati (v) seeks.
gahapati (m) householder.
gahita (p.p) taken.
gahetvā (ger) having taken.
gāma (m) village.
gāyati (v) sings.
gāyanta (pr.p) singing.
gāvī (f) cow.
gīrī (m) mountain.
gīvā (f) neck.
guṇavantu (adj) virtuous.
guhā (f) cave.
geha (m, n) house.
goṇa (m) ox.
godhā (f) iguana.
catu (3) four.
cattāḷi (f) forty.
catu (3) four.
cattāḷisati (f) forty.
cattāḷi (m) moon.
cattāḷisati (f) forty.
cattāḷisati (f) thirty-four.
catu (3) four.
cattāḷisati (f) thirty-four.
cattāḷisati (f) thirty-four.
cattāḷa (adj) fourth.
cattāḷi (m) one who has an umbrella.
channavuti (f) ninety-six.
chabbīṣati (f) twenty-six.
chāyā (f) shade, shadow.
chāsīti (f) eighty-six.
chindati (v) cuts.
chindanta (pr.p) cutting.
chindāpeti (v) causes to cut.
chinditabba (pot.p) that should be cut.
chinna (p.p) cut.

[ch]
jaṅghā (f) shank, calf of the leg.
jaṅṇu (m) knee.
jatu (n) sealing wax.
jayatu (v) let him conquer.
jala (n) water.
jāṇu (m) knee.
jānāti (v) knows.
jāleti (v) kindles.
jālesi (v) kindled.
jīnāti (v) wins.
jivhā (f) tongue.
jetu (m) victor.

[jn]
nāṇa (n) wisdom.
nāta (p.p) known.
nātu (m) knower.

[t]
ṭhatvā (ger) having stood.
ṭhapita (p.p) kept.

ṭhapeti (v) keeps.
ṭhapetu (v) let him keep.
ṭhapesi (v) kept.
ṭāna (n) place.
ṭhita (p.p) stood.

[ḍ]
ḍasati (v) bites, stings.
ḍasitvā (ger) having bitten or stung.

[t]
ta (3) that.
taṇḍula (n) rice [uncooked].
tatiya (adj) third.
tato (ind) thence, from there.
tattha (adv) there.
tatra (adv) there.
tathā (ind) so, likewise, in that way.
tadā (adv) then.
tarati (v) crosses.
taritvā (ger) having crossed.
taru (m) tree.
taruṇī (f) young woman.
tava = thine, your.
tassa = his.
tassā = of her, to her.
tahiṃ (adv) there.
tā (f) those women.
tāni = those things.
ti (3) three.
tiṭṭhati (v) stands.
tiṭṭhanta (pr.p) standing.
tiṇa (n) grass.
tiṇṇa (p.p) crossed, gone ashore.
tinavuti (f) ninety-three.
tipu (n) lead.
tiriyaṃ (adv) across.
tiṃsati (f) thirty.
tiṃsatima (adj) thirtieth.
tiṃsā (f) thirty.
tumhe = you.
tuyhaṃ = to you, your.
tulā (f) scale, balance.
te (m) they.
te-asīti (f) eighty-three.
tettiṃsati (f) thirty-three.
tenavuti (f) ninety-three.
tepaṇṇāsā (f) fifty-three.
terasa (3) thirteen.
terasama (adj) thirteenth.
tevisati (f) twenty-three.
tesaṭṭhi (f) sixty-three.
tesattati (f) seventy-three.
telasa (3) thirteen.
tvaṃ = thou.

dakkhinā (adj) southern.
daṭṭha (p.p) bitten.
datvā (ger) having given.

dadanta (pr.p) giving.
dadamāna (pr.p) giving.
dadāti (v) gives.
dadi (v) gave.
daddu (f) eczema.
dadhi (n) curd.
dantī (m) tusker, elephant.
dasa (3) ten.
dasakoṭi (f) hundred million.
dasama (adj) tenth.
dasalakkha (n) million.
dasasata (n) thousand.
dasasahassa (n) ten thousand.
dassanīya (adj) handsome, beautiful.
dalhaṃ (adv) tightly.
dāṭhī (m) tusker, serpent.
dātabba (pot.p) that should be given.
dātu (m) given.
dātuṃ (inf) to give.
dāna (n) alms, charity.
dāyaka (m) giver.
dāraka (m) young one, boy.
dārikā (f) girl.
dāru (n) firewood.
dāsa (m) slave.
dāsī (f) slave woman.
dinna (p.p) given.
divasa (m) day.
divā (ind) day-time.
disā (f) direction.
disvā (ger) having seen.
dīgha (adj) long.
dīghajīvī (m) possessor of long life.
dīpa (m) island, lamp.
dīpi (m) leopard.
dīyati (v) is given.
dīyamāna (pr.p) being given.
dukkha (n) pain, misery, trouble.

dukkhan (adv) with difficulty, miserably.
dutiyā (adj) second.
dundubhi (f) drum.
dubbala (adj) feeble.
deti (v) gives.
deva (m) rain, deity.
devatā (f) deity.
devī (f) queen, goddess.
desanā (f) preaching.
desita (p.p) preached.
deseti (v) preaches.
desesi (v) preached.
desīyati (v) is preached.
doṇi (f) canoe, boat.
dolā (f) palanquin.
dvattimīsati (f) thirty-two.
dvādasa (3) twelve.
dvādasama (adj) twelfth.
dvānavutī (f) ninety-two.
dvāvīsati (f) twenty-two.
dvāsaṭṭhi (f) sixty-two.
dvāsattati (f) seventy-two.
dvāsīti (f) eighty-two.
dvi (3) two.
dvikkhattun (adv) twice.
dvicattālisati (f) forty-two.
dvidhā (ind) in two ways, into two.
dvinavutī (f) ninety-two.
dvisattati (f) seventy-two.
dvisata (n) two hundred.
dveasīti (f) eighty-two.
dvepaṇṇasā (f) fifty-two.
dvesattati (f) seventy-two.

[dh]
dhana (n) wealth.
dhanavantu (adj) rich.
dhanu (n) bow.
dhamma (m) doctrine.
dhātu (f) element, relic.
dhāvati (v) runs.
dhāvanta (3) running.
dhāvi (v) ran.
dhāvitvā (ger) having run.
dhītu (f) daughter.
dhūli (f) dust.
dhenu (f) cow [of any kind].
dhovati (v) washes.
dhovitabba (pot.p) that should be washed.
dhovīyati (v) is washed.

[n]

na (ind) not, no.
nagara (n) city.
nattu (m) grandson.
natthi (v) is not.
nadī (f) river.
nayana (n) eye.
nara (m) man.
nava (3) nine.
navama (adj) ninth.
navasata (n) nine hundred.
navuti (f) ninety.
na santi = are not.
nahāta (p.p) bathed.
nahātvā (ger) having bathed.
nahāpeti (v) causes to bathe.
nahāyati (v) bathes.
nahāyanta (pr.p) bathing.
nāma (n) name.
nārī (f) woman.
nāvā (f) ship.
nāsā (f) nose.
nāli (f) corn measure, tube.
nālikera (m) coconut.
nikkhanta (p.p) got out.
nikkhamati (v) goes out.
nikkhamma (ger) having come out.
niddā (f) sleep.

niraya (m) hell.
nilīyati (v) hides.
nisinna (p.p) sat.
nisīdati (v) sats.
nisīdāpeti (v) causes to sit.
nisīdi (v) sat.
nisīditabba (pot.p) should be sat.
nisīditvā (ger) having sat.
nīca (adj) low, vulgar.
nīta (p.p) led, carried.
nīla (adj) blue.
nīharati (v) ejects.
eti (v) leads, carries.
etu (m) leader.
nesi (v) led, carried.

[p]
pakka (p.p) cooked, ripe.
pakkhipati (v) puts in.
pakkhī (m) bird.
paggayha (ger) having raised up.
pacati (v) cooks.
pacatu (v) let him cook.
pacanta (pr.p) cooking.
pacamāna (pr.p) cooking.
pacanīya (pot.p) that should be cooked.
paci (v) cooked.
 pacita (p.p) cooked.
 pacitabba (pot.p) that should be cooked.
pacitum (inf) to cook.
pacitvā (ger) having cooked.
pacchā (ind) afterwards.
pañca (3) five.
pañcadasa (3) fifteen.
pañcama (adj) fifth.
pañcatiṃsati (f) thirty-five.
pañcadhā (ind) in five ways.
pañcavisati (f) twenty-five.
pañcasata (n) five hundred.
pañnavantu (adj) wise.
pañnā (f) wisdom.
pañnāsati (f) fifty.
pañnāsā (f) fifty.
pāṭinivatti (v) went back.
pāṭiyādetuṃ (inf) to make, to prepare.
pāṭhama (adj) first.
pañña (n) leaf.
pañnarasa (3) fifteen.
pañnāsati (f) fifty.
pañḍita (m) wise man.
patati (v) falls.
pati (m) husband, master.
pati (v) fell down.
patti (f) infantry.
paduma (n) lotus.
panaśa (m) jack-fruit.
pabbata (m) mountain.
pabbajati (v) becomes a monk, renounces.
pabhū (m) overlord.
para (adj) other, latter.
parasuve (ind) day after tomorrow.
parahīyo (ind) day before yesterday.
paridahati (v) wears.
parisā (f) retinue, following.
pavisati (v) enters.
pavisitvā (ger) having entered.
pasu (m) beast.
passatī (v) sees.
passanta (pr.p) seeing, looking at.
passituṃ (inf) to see.
pahaṭa (p.p) beaten.
paharati (v) beats.
paharitvā (ger) having beaten.
pahariyati (v) is beaten.
pahāya (ger) having left.
pāka (m) cooking, boiling.
pācayati (v) causes to cook.
pācūpayati (v) causes to cook.
pācūpeti (v) causes to cook.
pāceti (v) causes to cook.
pāṭhasālā (f) school.
pāṇi (m) hand.
pāteti (v) fells, makes to fall.
pātesi (v) felled.
pātuṃ (inf) to drink.
pāto (ind) in the morning.
pāda (m) foot, leg.
pāpa (n) sin.
pāpakāri (m) sinner, evil-doer.
pāleti (v) protects, governs.
pālesi (v) protected.
pāvisi (v) entered.
pāsāṇa (m) stone, rock.
pitu (m) father.
pipāsā (f) thirst.
pivati (v) drinks.
pivatu (v) let him drink.
pivamāna (pr.p) drinking.
pivituṃ (inf) to drink.
pivitvā (ger) having drunk.
pilandhitvā (ger) having donned.
pītha (n) chair.
pīta (p.p) drunk.
pīta (adj) yellow.
pīlita (p.p) oppressed.
pīleti (v) oppressed.
punṇa (n) merit, fortune.
pāṇṇavantu (adj) fortunate, meritorious.
putta (m) son.
puna (ind) again.
puppha (n) flower.
pubba (adj) former, eastern.
purato (ind) in front.
purā (ind) before, formerly.
purisa (m) man.
pulina (n) sand.
pūjā (f) offering.
pūjeti (v) offers, honours.
pūjesi (v) respected, offered.
pūjetvā (ger) having offered.
pokkharanī (f) pond.

[ph]
pharasu (m) axe, hatchet.
phala (n) fruit, nut.
phalavantu (adj) fruitful.

[b]
battiṃsatī (f) thirty-two.
bandhati (v) binds, ties.
bandhīyati (v) is bound.
bandhu (m) relation.
bandhumantu (adj) one who has relations.
bala (n) power.
balavantu (adj) powerful, strong.
balī (m) powerful.
bahu (adj) many.
bahuka (adj) many.
bārāṇasī (f) Benares [city].
bāla (adj) young, foolish.
bāhu (m) arm.
buddha (m) the Enlightened One.
buddhi (f) wisdom.
buddhimantu (adj) wise.
bodhi (m/f) Bo-tree.
brāhmaṇī (f) brahmin woman.

[bh]
bhagavantu (m) the Buddha, the Exalted One. (adj) the fortunate.
bhaginī (f) sister.
bhaṅjati (v) breaks.
bhaṅḍa (n) goods.
bhattu (m) husband, supporter.
bhāriyā (f) wife.
bhavati (v) is, becomes.
bhavatu (v) let it be.
bhavitabba (pot.p) that should happen.
bhāgī (m) sharer.
bhājetvā (ger) having divided.
bhātu (m) brother.
bhānu (m) sun.
bhānumantu (m) sun.
bhāyati (v) fears.
bhāyitvā (ger) having feared.
bhāsati (v) says.

bhāsīyati (v) is told, is said.
bhikkhu (m) Buddhist monk.
bhindati (v) breaks.
bhinna (p.p) broken.
bhuṅjati (v) eats.
bhuṅjanta (pr.p) eating.
bhuṅjitabba (pot.p) that should be eaten.
bhuṅjitum (inf) to eat.
bhuṅjīyati (v) is eaten.
bhutta (p.p) eaten.
bhūpati (m) king.
bhūpāla (m) king.
bhūmi (f) earth, ground.
bhoğī (m) serpent.
bhojāpeti (v) feeds.
bhottum (inf) to eat.

[m]
magga (m) path.
majjhima (adj) medium, central.
mañca (m) bed.
mañjūsā (f) box.
maṇi (m) gem.
mata (p.p) dead.
mati (f) wisdom.
mattanū (adj) temperate, one who knows the measure.
madhu (n) honey.
manussa (m) man, human being.

mayaṇ = we.
mayhaṇ = to me, my.
mayūra (m) peacock.
maraṇa (n) death.
maraṭi (v) dies.
mahanta (pr.p) big, large, great.
mahallaka (adj) elderly, old.
mahi (f) earth, the river of that name.
mā (ind) [do] not.
mātu (f) mother.
mārāpeti (v) causes to kill.
mārita (p.p) killed.
mārīyati (v) is killed.
māreti (v) kills.
māresi (v) killed.
mālā (f) garland.
mālī (m) possessor of a garland.
māsa (m) month.
miga (m) deer, beast.
mīgī (f) she-deer.
mīṇāti (v) measures.
mitta (m) friend.
muṭṭhi (m) fist, hammer.
mudu (adj) soft.
muni (m) monk.
mūla (n) root, money.

[y]
yā (3) which (relative).
yāṭṭhi (m/f) stick, walking stick.
yattha (adv) where (relative).
yadā (adv) whenever.
yasavantu (adj) famous.
yāgu (f) rice, gruel.
yācaka (m) beggar.
yācati (v) begs.
yācanta (pr.p) begging.
yāci (v) begged.
yāva (ind) as far as.
yāva ... tāva (ind) until.
yuvati (f) maiden.
yojeti (v) harnesses, joins, composes.

[r]
rakkhati (v) protects.
rakkhatu (v) let him protect.
rakkhitabba (pot.p) that should be observed or protected.
rakkhiyati (v) is protected.
rajja (n) kingdom.
rajju (f) rope.
ratta (adj) red.
ratti (f) night.
ratha (m) chariot.
ravi (m) sun.
ravitvā (ger) having crowsed.
rassa (adj) short.
raśi (m) heap.
rukkha (m) tree.
rūpa (n) form, image.
rodati (v) cries.
rodanta (pr.p) crying.

lakkha (n) hundred thousand.
laṅkā (f) [island] of Ceylon.
latā (f) creeper.
laddha (p.p) got.
laddhā (ger) having got.
laddhuṁ (inf) to get.
labhati (v) gets, receives.
labhituṁ (inf) to get.
likhati (v) writes.
lekhaka (m) clerk.
loka (m) world.
locana (n) eye.

vaṇīta (p.p) wounded.
vaṇitamakāsi (v) wounded.
vaḍḍhakī (m) carpenter.
vattabba (pot.p) that should be told.
vattu (m) sayer.
vattha (n) cloth.
vatthu (n) base, site, ground.
vadaññū (adj) charitable.

[1]

vadati (v) says.
vadana (n) face, mouth.
vana (n) forest.
vanitā (f) woman.
vandati (v) bows down, worships.
vandita (p.p) worshipped.
vanditabba (pot.p) that should be worshipped.
vandīyati (v) is worshipped.
vapu (n) body.
varāha (m) pig.
vasati (v) dwells.
vasantā (pr.p) living.
vasu (n) wealth.
vasudhā (f) earth.
vassa (m/n) year, rain.
vassati (v) rains.
valavā (f) mare.
vā (ind) or, either - or.
vācā (f) word.
vāṇīja (m) merchant.
vānara (m) monkey.
vāpī (f) tank.
vāri (n) water.
vālukā (f) sand.
vikkīṇanta (pr.p) selling.
vikkīṇāti (v) sells.
vikkīṇi (v) sold.
vikkīṇiyati (v) is sold.
vijju (f) lightning.
vīṇṇātu (m) knower.
viññu (m) wise man.
vitthata (p.p) broad, wide.
vidū (m) wise man.
vidhāya (ger) having done or commanded.
vinā (ind) except, without.
vinetu (m) instructor.
visikhā (f) street.
visuṃ (ind) severally, separately.
viharanta (pr.p) residing, living.
vihāra (m) monastery.
vīsati (f) twenty.
vīsatima (adj) twentieth.
vīhi (m) paddy.
vuṭṭhi (f) rain.
vutta (p.p) said.
vuttha (p.p) dwelt, lived.
vuddhi (f) increase, progress.
ve (ind) certainly.
vejja (m) doctor, physician.
veñu (m) bamboo.
velu (m) bamboo.
vyaḍhi (m) sickness.

sakkharā (f) sugar, gravel.
sakhī (f) woman-friend.
sagga (m) heaven.
saṅgha (m) community.
sace (ind) if.
saṭṭhi (f) sixty.
sata (m) hundred.
satakoṭi (f) thousand million.
satama (adj) hundredth.
satalakkha (n) ten million.
satasahassa (n) hundred thousand.
sati (f) memory.
satimantu (adj) mindful.
satta (3) seven.
sattadasa (3) seventeen.
sattati (f) seventy.
sattatiṃsati (f) thirty-seven.
sattama (adj) seventh.
sattamī (f) Locative.
sattarasā (3) seventeen.
sattāvāsi (f) twenty-seven.
sattāsīti (f) eighty-seven.
sattu (m) enemy.
sattha (n) science. (m)
caravan.
satthi (m/n) thigh.
satthu (m) teacher, adviser.
sadā (ind) ever, always.
saddhiṃ (ind) with.
sanikaṃ (adv) slowly.
santi (v) are.
santi (f) peace, relief.
santika (adj) near.
sannipatati (v) assembles.
sappi (n) ghee.
sabba (adj) all, every.
sabbattha (adv) everywhere.
sabbaññū (m) the Omniscient One.
sabbadā (adv) ever, always.
sabhā (f) committee, society.
samaṁ (adv) equally, evenly.
sayati (v) sleeps.
sayanta (pr.p) sleeping.
sayita (p.p) slept.
sayi (v) slept.
sayitvā (ger) having slept.
sasī (m) moon.
sassu (f) mother-in-law.
saha (ind) with.
sahasā (adv) suddenly.
sahassā (n) thousand.
sā = she.
sākhā (f) branch.
sādhukaṁ (adv) well.
sāmī (m) master, lord.
sāyaṁ (ind) in the evening.
sārathī (m) charioteer.
sālā (f) hall.
sāvatthī (f) city of that name.
sikkhāpada (n) precept.
sikhī (m) peacock.
sindhu (m) sea.
silā (f) stone.
sissa (m) student.
sighaṁ (adv) quickly.
sīla (n) virtue, precept.
sīlavantu (adj) observant of precepts, virtuous.
sīha (m) lion.
sīhī (f) lioness.
sukha (n) comfort.
sukham (adv) comfortably.
sukhī (m) receiver of comfort, happy.
suṇāti (v) hears.
suta (p.p) heard.
sutta (p.p) slept.
sutvā (ger) having heard.
sunakha (m) dog.
surā (f) liquor, intoxicant.
suriya (m) sun.
surūpa (adj) handsome, beautiful.
suvaṇṇa (n) gold.
suve (ind) tomorrow.
susāna (n) cemetery.
susu (m) young one.
setṭṭhi (m) millionaire.
seta (adj) white.
setu (m) bridge.
senā (f) army, multitude.
so = he (stem: ta)
sota (n) ear, stream.
sotabba (pot.p) that should be heard.
sotu (m) hearer.
sopāṇa (n) stair.
sōḷasa (3) sixteen.

[h]
haṭa (p.p) carried.
hata (p.p) killed.
hattha (m) hand.
hatthinī (f) she-elephant.
hatthī (m) elephant.
hadayā (n) heart.
harati (v) carries.
haranīya (pot.p) that should be carried.
haranta (pr.p) carrying.
harāpeti (v) causes to carry.
hari (v) carried.
harita (p.p) carried.
haritumī (inf) to carry.
harīyati (v) is carried.
hasati (v) laughs.
hasanta (pr.p) laughing.
himavantu (m) the Himalayas.
hīyo (ind) yesterday.
hoti (v) is, becomes.

hotu (v) let it be.
The New Pali Course Book 1

English – Pali 词汇表：英-巴

Abbreviations 缩略语表

m. Masculine
f. Feminine
n. Neuter
indec. Indeclinable
adv. Adverb
v. Verb
adj. Adjective
inf. Infinitive
pr.p. Present Participle
p.p. Past Participle
pron. Pronoun
ger. Gerund
3. Of the three genders

[a]
across tiriyaṃ (adv)
adorns alañkaroti (v)
adviser satthu (m)
afterwards pacchā (adv)
again puna (indec)
age āyu (n)
all sabba (adj)
alms dāna (n)
always sadā, sabbadā (adv)
and ca, api (indec)
anger kodha (m)
another aṅña, apara (adj)
arm bāhu (m)
army senā (f)
ascended āruhi (v)
ascends āruhati (v)
aside ekamantā (adv)
assembles sannipatati (v)
ate khādi (v)
axe pharasu (m)

[b]

balance tulā (f)
bamboo veṇu, velu (m)
bank [of a river] kūla (n)
banner ketu (m)
base vatthu (n), bhūmi (f)
bathed nahāta (p.p)
bathing nahāyanta (pr.p)
beast pasu, miga (m)
beaten pahaṭa (p.p)
beats paharati (v)
beautiful dassanīya, surūpa (adj)
becomes hoti, bhavati (v)
becomes a monk pabbajati (v)

bed maṅca (m) sayana (n)
been bhūta (p.p)
before purā, purato (indec)
begging yācanta (pr.p)
begs yācati (v)

begins ārabhati (v)
began ārabhi (v)
belly kucchi (m/f)
Benares [city] bārānasī (f)
between antarā (indec)
big mahanta (adj)
bird sakuṇa, pakkhi (m)
bitten daṭṭha (p.p)
black kāla (adj)
blue nīla (adj)
boat doṇi (f)
body vapu (n), kāya (m)
boiled rice odana (m/n), bhatta (n)
bone aṭṭhi (n)
Bo-tree bodhi (m/f)
bow dhanu (n)
box maṅjūsā (f)
boy dāraka, kumāra (m)
brahman woman brāhmaṇī (f)
branch sākhā (f)
breaks bhaṅjati (v)
bridge setu (m)
bringing āharanta (pr.p)
broad vitthata (p.p)
broken bhinna (p.p)
brother bhātu (m)
brought āhaṭa (p.p)
brought āhari, ānesi (v)
Buddha bhagavantu, buddha (m)
buying kiṇanta (pr.p)
buys kiṇāti (v)

carpenter vaḍḍhakī (m)
carried hari, nesi (v)
carried haṭa, harita, nīta (p.p)
carries harati, neti (v)
carrying haranta (pr.p)
cash mūla (n)
caste kula (n)
cave guhā (f)
causes to bathe nahāpeti (v)
causes to bring āharāpeti (v)
causes to carry harāpeti (v)
causes to cook pācāpeti, pāceti, pācayati (v)
causes to cut chindāpeti (v)
causes to do kārāpeti (v)
causes to go gacchāpeti (v)
causes to kill mārāpeti (v)
causes to sit nisīdāpeti (v)
causes to take gaṅhāpeti (v)
cemetery susāna (n)
certainly addhā, ve,

ekantaṃ (indec)
Ceylon laṅkā (f)
charitable vadaṅṅū (adj)
charioteer sārathī (m)
charity dāna (n)
city nagara, pura (n)

clerk lekhaka (m)
climbed āruhi (v)
climbs āruhati (v)
coursey khara (adj)
coconut nālikera (m)
collects ocināti (v)
Colombo [city of]
kolambanagara (n)
come āgata (p.p)
comes āgacchati (v)
comfort sukha (n)
comfortably sukan (adv)
community saṅgha (m)
constantly abhinhaṃ (adv)
cook sūda (m)
cooked pakka, pacita (p.p)
cooked apaci, paci (v)
cooking pacanta (pr.p)
cooking pāka (gerund) (m)
cooks pacati (v)
corn dhaṅṅa (n)
corn measure nāli (f)
cow gāvī (f)
cow [of any kind] dhenu (f)
creeper latā (f)
cries rodati (v)
crossed tīṇa (p.p)
crow kāla (m)
crying rodanta (pr.p)
curd dadhi (n)
cut chinna (p.p)
cutter chettu (m)
ejects nīharati (v)
elderly mahallaka (adj)
elephant dantī, hatthī, karī
eleven ekādasa (3)
eleventh ekādasama (adj)
enemy ari, sattu (m)
Enlightened One buddha, bhagavantu (m)
enraged kuddha (p.p)
enters pavisati (v)
entered pāvisi (v)
[in the] evening sāyaṇa
ever sadā, sabbadā (adv)
evenly samaṇa (adv)
eyery sabba (adj)
eyerywhere sabbattha
evil-doer pāpakāri (m)
Exalted One bhagavantu
(m)
eye akkhi, nayana, locana, cakkhu (n)

face vadana, mukha (n)
fame kitti (f)
family kula (n)
famous yasavantu (adj)
farmer kassaka (m)
father pitu (m)
feeble dubbala (adj)

feeds bhojeti, bhojāpeti (v)
felled pātesi (v)
fells pāteti (v)
few paritta, appaka (adj)
field khetta (n)
fifth paṇcama (adj)
fifteen paṇṭarasa,
paṇcadasa (3)
fifty paṇṭhasā, paṇṇāsā,
paṇṇāsati (f)
fifty-nine ekūnasattti (f)
fifty-one ekapaṇṇāsā (f)
finger aṅguli (f)
fire aggi (m)
firewood dāru (m)
first paṭhama (adj)
five paṇca (3)
flame acci (n)
flies uḍḍeti (v)
flower puppha (n)
follows anugacchati (v)
food āhāra (m), bhojana (n)
foolish bāla (adj)
foot pāda (m)
for a long time ciraṇa (adv)
forest vana, araṇā (n) aṭavi
(form rūpa (n)
formerly purā (indec)
fortunate puṇṇavantu,
bhagavantu (adj)
forty cattāḷisati, cattārīsati  (f)
forty-nine ekūnapaṇīnāsā (f)
forty-one ekacattāḷisati (f)
four catu (3)
fourteen cuddasa, catuddasa (3)
friend mitta (m)
from there tato (indec)
from where kuto (indec)
fruit phala (n)
fruitful phalavantu (adj)
garland mālā (f)
gathers ocināti (v)
gave dadi, adāsi (v)
gem maṇi (m)
ghee sappi (n)
girl dārikā, kaṁṇā, kumārī, kumārikā (f)
given dinna (p.p)
giver dātu dāyaka. (m)
gives deti dadāti. f.
giving dadanta (pr.p)
goat aja (m)
god deva (m)
goddess devī (f)
goes gacchati (v)
goes away apagacchati (v)
goes out nikkhamati (v)
going gacchanta;
gacchamāna (pr.p)
gold suvaṇṇa (n.)
gone gata. (p.p)
gone ashore tinṇa. (p.p.)
got laddha ( p.p.)
got out nikkhanta (p.p)
grandson nattu (m)
grass tiṇa (n)
gravel sakkharā (f)
ground bhūmi (f) vatthu (n)
grove of ispatana isipatanā rāma (m)
gruel yāgu (f)
golden shiny saḷā (f)
hand hatthā; pāṇi (m)
handsome dassanīya; surūpa. (adj)
happy sukhī (m)
having awakened uṭṭhāpetvā (abs)
having born nibbattitvā (abs)
having climbbed āruyha (abs)
having come āgamma (abs)
having come out nikkhamma (abs)
having commanded vidhāya (abs)
having cooked pacitvā (abs)
having crossed taritvā (abs)
having crowed ravitvā (abs)
having divided bhājetvā (abs)
having done katvā; vidhāya (abs)
having donned pjīlandhitvā (abs)
having drunk pivitvā (abs)
having eaten bhūnjitvā; khādītvā. (abs)
Having got laddhā; labhitvā.(abs)
having left pahāya (abs)
having moved aside apakkamma (abs)
having raised up paggayha; ukkhipitvā (abs)
having risen up utṭhahitvā (abs)
having slept sayitvā (abs)
having stood ṭhatvā (abs)
having taken ādāya;
gāṅhitvā (abs)
he so (stem ta) (m)
heap rāsi (m)
heard suta (p.p)
hearer sotu (m)
hears suṇāti (v)
heart hadaya (n)
heaven sagga (m)
hell niraya (m)
hen kukkuṭi (f)
here idha; ettha (ad)
hermit isi; tapassī (m)
hidden treasure nidhi (m)
hides nilīyati (v)
high ucca (adj)
Himalayas himavantu (m)
Honey madhu (n)
Horse assa (m)
House geha (n)
Householder gahapati (m)
Human being manussa (m)
Hunger khudā (f)
Husband pati; bhattu (m)
How katham. (ind)

[i]

I ahaṃ.
Iguana godhā (f)
Image rūpa (n)
Increase vuddhi (f)
Infantry patti (f)
Instructor vinetū; satthu (m)
In that way tathā (ind)
In front purato (ind)
In one place ekattha (ind)
Intelligent buddhimantu (adj)
In two ways dvidhā (ad)
Intoxicant majja (n) surā (f)
Is hoti; bhavati (v)
Is able sakkoti (v)
Is beaten pahariyati (v)
Is bought kiṇīyati (v)
Is brought āharīyati (v)
Is carried harīyati (v)
Is done karīyati (v)
Is drawn ākaḍḍhīyati (v)
Is eaten bhuṇjiyati (v)
Is given dīyati (v)
Is killed mārīyati (v)
Is made karīyati (v)
Is not natthi (v)
Is ploughed kāśīyati (v)
Is preached desīyati (v)
Is protected rakkhiyati (v)
Is sold vikkiniyati (v)
Is taken ganhīyati (v)
Is tied bandhīyati (v)
Is told bhāsīyati (v)
Is worshipped vandiyyati (v)
Is washed dhovīyati (v)
It taṃ. (n)
Itch kacchu (f)

Known nāta (p.p)
Knower nātu (m)
Knower of the meaning atthaṅṉū (m)
Knows jānāti (v)

Lamp dīpa; padīpa (m)
Large mahanta (adj)
Laughing hasanta (pr.p)
Laughs hasati (v)
Lead tipu (n)
Leader netu; adhipati (m)
Leads neti; nayati (v)
Leaf patta; paṇṭa (n)
Learns ugganḥāti; sikkhati (v)
Leg pāda (m)
Leopard dīpi (m)
Leper kuṭṭhi (m)
Let him conquer jayatu (v)
Let him cook pacatu (v)
Let him drink pivatu (v)
Let him go gacchatu (v)
Let him keep ṭhapedu (v)
Let him protect rakkhatu (v)
Let him say bhāsatu (v)
Let him put in pakkhipatu (v)
Let it be bhavatu; hotu (v)
Light āloka (m)
Lightning vijju (f)
Lion sīha (m)
Lioness sīhi (f)

[1]

Jack (fruit) panasa (m)

[j]

K[1]eeps ṭhapeti (v)
Kept ṭhapesi (v)
Killed māresi (v)
Kills hanati; māreti (v)
Kindled jālesi (v)
Kindles jāleti (v)
King bhūpāla; bhūpati (m)
Knee jānu; jaṇṇu (m)
Knot ganṭhi (m)
Liquor *surā* (f)
Little *appaka; paritta* (adj)
Lived *vuttha* (p.p)
Living *vasanta* (pr.p)
Long *dīgha* (adj)
Looks at *oloketi; passati* (v)
Looking at *passanta; olokenta* (pr.p)
Lord *adhipati; sāmī* (m)
Lotus *paduma* (n)
Low *nīca* (adj)

**[m]**

Maiden *yuvati; taruṇī; kumārī* (f)
Man *nara; purisa; manussa* (m)
Many *bahu; bahuka* (adj)
Mare *valavā* (f)
Market *āpana* (m)
Measures *miṇāti* (v)
Medium *majjhima* (adj)
Memory *sati* (f)
Merchant *vāṇija* (m)
Merit *puṇṇa* (n)
Meritorious *puṇṇavantu* (adj)
Milk *khīra* (n)
Million *dasalakkha* (n)
Millionaire *seṭṭhi* (m)
Mind *citta* (n)
Mindful *satimantu* (adj)
Minister *mantī* (m)
Monastery *vihāra; ārāma* (m)
Money *mūla* (n)
Monk *bhikkhu; muni* (m)

**[n]**

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

**[o]**

Observer of precepts *sīlavantu* (adj)
Ocean *udadhi; jalanidhi; sindhu* (m)
Of the high caste *kulavantu* (adj)
Offered *pūjesi* (v)
Offering *pūjā* (f)
Offers pūjeti (v)
Old mahallaka (adj)
Omniscient sabaññū (adj)
One eda (m)
Once sākiṃ; ekakkhattuṃ (ad)
One day ekadā (ad)
One who has a following gañī (m)
Oppressed pīlesi (v) pīlita (p.p)
Oppresses pīleti (v)
Or vā; atha; vā (ind)
Other aañña; aparā; para (adj)
Over upari (ad)
Over-lord pabhū (m)
Ox goña (m)

Possessor of an umbrella chattī (m)
Power bala (n)
Powerful balavantu; bali (adj)
Preached desita (p.p)
Preached desesi (v)
Preaches deseti (v)
Preaching desanā (f)
Precept sikkhāpada (n)
Progress vuddhi (f)
Protects pāleti; rakkhati (v)
Pulls ākaḍḍhati (v)

Queen devī; rājini (f)
Quickly sīghaṃ; khippaṃ. (ad)

Paddy vīhi (m)
Palanquin dolā (f)
Path magga (m)
Patience khanti (f)
Peacock mayūra; sikhī (m)
Physician vejjā (m)
Pig varāha (m)
Pit āvāṭa (m) kāsu (f)
Place ṭhāna (n)
Plantain kadali (f)
Poet kavi (m)
Pond pokkharanī (f)
Possessor of eyes cakkhumantu (adj)
Possessor of long life dīghajīvī (m)
Possessor of garlands māli (m)

Rain vṛtti (f) deva (m)
Rains vassati (v)
Ran dhāvi (v)
Rat ākhu (m)
Reason kāraṇa (n)
Received laddha (p.p)
Reigns rajjaṃ karoti (v)
Relation bandhu (m)
Remembering anussaranta (pr.p)
Renounces pabbajati (v)
Residing vasanta (pr.p)
Respects pūjeti (v)
Retinue parisā (f)
Rice taṇḍula (n)
Rice (boiled) odana (m.n.)
Bhatta (n)
Rice gruel yāgu (f)
Rich dhanavantu (adj)
Ripe pakka (p.p)
Rises up udeti; uḍdeti (v)
River gangā; nadī (f)
Rock sela; pāsāṇa (m)
Root mūla (n)
Rope rajju (f)
Rough khara (adj)
Running dhāvanta (pr.p)
Runs dhāvati (v)

Sells vikkiṇāti. v.
Sends peseti. v.
Separately visum; nānā. ind.
Serpent ahi; dāṭhī; sappa; bhogī.

Seven satta. m.
Seventeen sattarasa; sattadasa.

Seventh sattama. adj.
Seventy sattati. f.
Seventy-nine ekūṇāsīti. f.
Seventy-two dvesattati; dvisattati. f.

Severally visum. ind.
Shade chāyā. f.
Shadow chāyā. f.
Shallow uttāna. adj.
Shank jaṅghā. f.
Sharer bhāgī. m.
She sā. f.
She-bird sakunī. f.
She-crow kākī. f.
She-deer migī. f.
She-elephant hatthinī; kaṇeru. f.
Ship nāvā. f.
Shop āpana. m.
Short rassa. adj.
Shrine cetiya. n.
Sickness vyādhi. m.
Sin pāpa. n.
Sinner pāpakārī. m.
Sister bhaginī. f.
Sitting nisīdanta. pr.p.
Sits nisīdati. v.
Six cha. 3.
Sixteen solasa. 3.
Sixteenth solasama. adj.
Sixth chaṭṭha. adj.
Sixty satṭhi. f.
Sixty-nine ekūnasattati. f.
Sixty-two dvāsatṭhi; dvīsaṭṭhi. f.
Sky ākāsa. m.
Slave dāsa. m.
Slave woman dāsī. f.
Sleep niddā. f.
Sleeping sayanta. pr.p.
Sleeps sayati. v.
Slept sutta; sayita. p.p.
Slept sayi. v.
Slowly sanikaṃ. ad.
Small khuddaka. adj.
Society sabhā. f.
So evaṃ; tathā. ind.
So far tāva. ind.
Soft mudu. adj.
Sold vikkiṇī. v.
Some eka. (plur.) m.
Son putta. m.
Soon sīghaṃ; khippaṃ. ad.
Speech kathā. f.
Spoon kaṭacchu. m.
Stair sopāṇa. n.
Standing tīṭhanta. pr.p.
Stands tīṭhati. v.
Steals coreti. v.
Stick yaṭṭhi. m.f., daṅda.m.
Stole coresi. v.
Stone silā. f., pāsāṇa. m.
Street visikhā; vihti. f.
Strength bala. n.
Strictly dalhaṃ. ad.
Strong balavantu. adj.
Student sissa. m.
Suddenly sahasā. ad.
Sugar sakkharā. f.
Sugar-cane ucchu. m.
Sun suriya; ravi; bhānu;
bhānumantu. m.
Sword asī. m.

[T]

Takes gāṅhāti. v.
Tall ucca. adj.
Tank vāpī. f.
Teacher garu; satthu; ācariya. m.
Tear assu. n.
Temperate mattaṅṇū adj.
Ten dasa. 3.
Ten million koṭī. f.
Ten thousand dasasahassa. n.
Tenth dasama. adj.
That ta; eta. adj.
The other itara. adj.
Then tadā. ad.
Thence tato. ind.
There tattha; tatra; tahiṃ. ad.
They te. m.
Thief cora. m.
Thigh satthi. m.n.
Thinks cinteti. v.
Thine tava; tuyhaṃ.
Third tatiya. adj.
Thirst pipāṣā. f.
Thirteen terasa; telasa.m
Thirteenth terasama. adj.
Thirty-nine ekūnacattālisati. f.
Thirty-three tettiṃsati. f.
Thirty-two battiṃsati; dvattiṃsati. f.
This ima; eta. adj.
This person ayam. m.f.
This thing idaṃ. n.
Those things tāni. n.
Thou tvam.
Thought cintesi. v.
Thousand sahassa. n.
Thousand million satakoti. f.
Three ti. 3.
Three hundred tisata. n.
Thunderbolt asani. f.
Thus evam. ind.
Tightly daḥhaṃ. ad.
Till then tāva. ind.
To be born nibbattitum. in.
To bring āharitum. in.
To carry haritum. in.
To collect ocinitum. in.
To cook pacitum. in.
To-day ajja. ind.
To do kātuṃ. in.
To drink pivitum; pātuṃ. in.
To eat bhottum; bhuṅjitum. in.
To gather ocinitum. in.
To get laddhum. labhitum. in.
Together ekato. ind.
To give dātuṃ. in.
To go gantum. in.
The vutta; kathita. p.p.
The kathesi. v.
Tomorrow suve. ad.
The tongue jivha. f.
The gaṇhi.
The prepare paṭiyādetum. in.
The smell ghāyitum. in.
The surpass atikksamatum. in.
The take gaṇhitum. in.
The acari. v.
The rukkha; taru. m.
The ussahati. v.
The dukkha; kasira. n.
The tusker dāṭhi. m.
The twelve dvādasa. adj.
The twelfth dvādasama. adj.
The twentieth visatima. adj.
The twenty vīsati. f.
The twenty-eight añ̄thavīsati. f.
The twenty-five pañcavīsati. f.
The twenty-four catuvīsati. f.
The twenty-nine ekūnacattālisati. f.
Twenty-one ekāvīsati. f.
Twenty-six chabbīsati. f.
Twenty-three tevīsati. f.
Twenty-two bāvīsati; dvāvīsati. f.

Twice dvākhhattuṇ. ad.
Two dvi.m.
Two hundred dvisati. n.

[U]
Umbrella chatta. n.
Unripe āma. adj.
Up upari. ind.
Us amhe.

[V]
Victor jetu. m.
Village gāma. m.
Virtue sīla. n.
Virtuous sīlavantu; guṇavant u. adj.
Vulgar nīca. adj.

[W]
Walked acari.v.
Walking caranta. pr.p.
Walking stick yāṭṭhi. f.
Walks carati. v.
Water jala; udaka ambu; vāri. n.
Water-lily uppala. n.
Water-pot ghaṭa. m.

We mayaṃ; amhe.
Wealth dhana. n.
Weapon āyudha. n.
Well sādhukam. ad.
Went agacchi; gacchi; agami; gami.v.
Went back paṭinivatti. v.
When kadā. ad.
Whenever yadā. ad.
Where kattha; kuhī? ad.
Wherever yattha. ad.
Which ya.(relative).m.
Which of the many katama. m.
Which go gamissati; gacchissati. v.

White seta. adj.
Who ko?(Stem ka). m.
Whose kassa?
Why kasmā? ind.
Wide vitthata. adj.
Wife bhāriyā. f.
Wins jināti. v.
Wisdom ūnā. n., mati; pañā; buddhi. f.

Wise pañāvantu; paṃḍita. adj.
Wise man vidū; viññū. m.
With saha; saddhim. ind.
With difficulty dukkham. ad.
With many relations bandhumantu. adj.
Woman īṭṭhi; nārī; vanitā; vadhu. f.
Woman friend sakhī. f.
Word vācā. f.
Work kamma; kammanta. n.
World loka. m.
Wounded vaṇitam akāsi. n.
Writes likhati. v.

Yes āma; evaṃ. ind.
Yesterday hīyo. ad.
You tumhe.
Young taruṇa; bāla; dahara. adj.
Young one susu. m.
Young woman taruṇī; yuvati. f.
Your tumhākam.