

The New Pali Course Book I

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The New Pali Course Book 1

By Prof. A. P. Buddhadatta, Maha Nayaka Thera

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Foreword 前言

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 Pālibhāshāvatarāṇa, 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.

Preface 序言

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 Pālibhāshāvatarāṇa (I, Ī, ĪI) 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 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, ṅ**

第二行: **c, ch, j, jh, ñ**

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, ḷ, ṃ**

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

Although **e** and **o** are included in long vowels they are often sounded short before a double consonant, e.g. *mettā, seṭṭhī, okkamati, yottaṃ*[1].

*[1] Wide Book Ī for further treatment of letters.

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*

ū is pronounced like oo in *pool*
e is pronounced like a in *cage*
o 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*
ñ is pronounced like gn in *signore*
ṭ is pronounced like t in *cat*
ṭh is pronounced like th in *ant-hill*
ḍ is pronounced like d in *bad*
ḍh is pronounced like dh in *red-hot*
ṇ 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*
dh 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*
m 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. Napuṃsakaliṅga = Neuter

Number

1. Ekavacana = Singular
2. Bahuvacana = Plural

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

Two words denoting the same thing may be, sometimes, in different genders; pāsāṇa and silā are both synonyms for a stone, but the former is masculine, and the latter is feminine. Likewise one word, without changing its form, may possess two or more genders; e.g. geḥa (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. Catutthī = Dative
5. Pañcamī = Ablative of separation
6. Chaṭṭhī = Possessive or Genitive
7. Sattamī = Locative
8. Ālapana = Vocative

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

Declension of Nouns 名词的词尾变化

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:-

Case	Singular	Plural
Nominative	naro = man	narā = men
Accusative	naraṃ = man	nare = men
Instrumental	narena = by, with or through man	narebhi, narehi = by, with or through men
Dative	narāya, narassa = to or for man	narānaṃ = to or for men
Ablative	narā, naramhā, narasmā = from man	narebhi, narehi = from men
Genitive	narassa = of man	narānaṃ = of men
Locative	nare, naramhi, narasmiṃ = on or in man	naresu = on or in men
Vocative	nara, narā = O man	narā = O men

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

canda = moon

magga = path

putta = son

kumāra = boy

vāṇija = merchant

cora = thief

mitta = friend

dāsa = slave

bhūpāla = king

kassaka = farmer

lekhaka = clerk

deva = god; deity

vānara = 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:

Case	Singular	Plural
Nominative	o	ā
Accusative	ṃ	e
Instrumental	ena	ebhi; ehi
Dative	āya; ssa	ānaṃ
Ablative	ā; mhā; smā	ebhi; ehi
Genitive	ssa	ānaṃ
Locative	e; mhi; smiṃ	esu
Vocative	a; ā	ā

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. Hatthaṃ.
4. Pādamhi.
5. Kāyena.
6. Buddhesu.
7. Dhammaṃ.
8. Saṅghamhā.
9. Suriye.
10. Rukkhassa.
11. Ākāsenā.
12. Bhūpālebhi.
13. Devā.
14. Candaṃ.
15. Gāmasmā.
16. Goṇāya.
17. Sīhānaṃ.
18. Asso.
19. Sakuna.
20. Mañcasmīṃ.

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.
8. Pāsāṇamhi goṇo.
9. Lokasmiṃ manussā.
10. Bhūpālassa dīpā.

Translate into Pali

1. The body of the ox.
2. The bird on the tree.
3. The island of the world.
4. With the feet of the man.
5. By the hand of the monkey.
6. Of the birds in the sky.
7. In the doctrine of the Buddha.

8. The villages of the king.
9. The birds from the tree.
10. The horse on the path.

Remark.

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

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

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

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

The following are conjugated similarly:-

gacchati = goes

tiṭṭhati = stands

niśīdati = sits

sayati = sleeps

carati = walks

dhāvati = runs

passati = sees

bhuñjati = eats

bhāsati = says

harati = carries

āharati = brings

kīlāti = 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 bhāsati.
6. Ahaṃ dīpaṃ āharāmi.
7. Mayaṃ goṇe harāma.
8. Saṅgho gāmaṃ gacchati.
9. Tvaṃ sīhaṃ passasi.
10. Bhūpālā asse āruhanti.
11. Devā ākāseṇa gacchanti.
12. Assā dīpesu dhāvanti.
13. Tvaṃ pādehi carasi.
14. Tumhe hatthehi haratha.
15. Mayaṃ loke vasāma.
16. Sunakhā vānarehi kiḷanti.
17. Puriso mañce sayati.
18. Varāhā ajehi vasanti.
19. Sīhā sakuṇe hananti.
20. Sunakhā gāme caranti.

Translate into Pali

1. The horse stands on the rock.
2. The goats walk in the village.
3. You see the sun.
4. The moon rises in the sky.
5. The men sleep in beds.
6. The oxen run from the lion.
7. People live in the world.
8. Thou bringest a lamp.
9. We live in an island.

10. Thou art a king.
11. You see the bird on the tree.
12. The monkey plays with the pig.
13. The king kills a lion.
14. The deity walks in the sky.
15. Trees are in the island.
16. He carries the lamp.
17. We see the body of the man.
18. We eat with the hands.

Different Conjugations 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 conjugational sign. Each dhātugaṇa has one or more different conjugational signs, which come between the root and the verbal termination.

The seven conjugations and their signs are:

- 1st Conjugation = Bhuvādigaṇa: a
- 2nd Conjugation = Rudhādigaṇa: ṛ-a
- 3rd Conjugation = Divādigaṇa: ya
- 4th Conjugation = Svādigaṇa: ṇo, ṇu, uṇā
- 5th Conjugation = Kiyādigaṇa: ṇā
- 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 conjugational 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

Person	Singular	Plural
Third	pāleti	pāleṅti
Second	pālesi	pāletha
First	pālemi	pālema

Base: Pālaya

Person	Singular	Plural
Third	pālayati	pālayanti
Second	pālayasi	pālayatha
First	pālayāmi	pālayāma

Some of the similarly conjugated are:

jāleti = kindles

māreti = kills

oloketi = looks at

coreti = steals

deseti = preaches

cinteti = thinks
 pūjeti = offers, respects
 uḍḍeti = flies
 pīleti = oppresses
 udeti = (the sun or moon) rises
 pātetī = falls down
 ṭhapeti = keeps

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

Base: Vikkina = To sell

Person	Singular	Plural
Third	vikkiṇāti	vikkiṇanti
Second	vikkiṇāsi	vikkiṇātha
First	vikkiṇāmi	vikkiṇāma

The following are similarly conjugated:-

kiṇāti = buys
 jānāti = knows
 suṇāti = hears
 jināti = wins
 miṇāti = measures
 gaṇhāti = takes
 uggaṇhāti = learns
 ocināti = gathers (together), collects

Exercise 4

Suggested Solutions

Translate into English

1. Puttā dhammaṃ uggaṇhanti.
2. Sīho migamā māreti.
3. Vāṇijassa putto goṇe vikkiṇāti.
4. Mayaṃ vāṇijamhā mañce kiṇāma.
5. Lekhako mittena magge gacchati.
6. Dāsā mittānaṃ sunakhe haranti.

7. Kassako goṇe kiṇāti.
8. Kākā ākāse uḍḍenti.
9. Vāṇijā Buddhassa dhammaṃ suṇanti.
10. Corā mayūre* corenti.
11. Ahaṃ Buddhaṃ pūjemi.
12. Tvaṃ dīpaṃ jālehi.
13. Dāso gonaṃ piḷeti.
14. Tumhe magge kassakaṃ oloketha.
15. Mayaṃ dhammaṃ 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)

Case	Singular	Plural
Nominative, Vocative	aggi	aggi, aggayo
Accusative	aggiṃ	aggī, aggayo
Instrumental	aggiṇā	aggībhi, aggīhi
Dative, Genitive	aggino, aggissa	aggīnaṃ
Ablative	aggiṇā, aggimhā, aggismā	aggībhi; aggīhi

Locative	aggimhi, aggismiṃ	aggīsu
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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

dīpi = leopard

ravi = sun

giri = mountain

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

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

Person	Singular	Plural
Third	(So) apacī, pacī, apaci, paci = he cooked	(Te) apaciṃsu, paciṃsu, apacuṃ, pacuṃ = they cooked
Second	(Tvam) apaco, paco = thou didst cook	(Tumhe) apacittha, pacittha = you cooked
First	(Aham) apaciṃ, paciṃ = I cooked	(Mayam) apacimha, pacimha, apacimhā, pacimhā = we cooked

The following are similarly conjugated:-

gacchi = went

gaṇhi = took

dadi = gave

khādi = ate

hari = carried

kari = did

āhari = brought

dhāvi = ran

kiṇi = bought

vikkiṇi = sold

nisīdi = sat

sayi = slept

āruhi = ascended; climbed

acari = walked; travelled

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

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

Past Indefinite, Active

Pāla (to protect)

Person	Singular	Plural
Third	pālesi, pālayi	pālesuṃ, pālayuṃ, pālayiṃsu

Second	pālayo	pālayittha
First	pālesim̃, pālayim̃	pālayimha, pālayimhā

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 nisīdim̃su.
2. Ahaṃ dīpamhi acariṃ.
3. Corā gahapatino nidhiṃ coresuṃ.
4. Mayaṃ bhūpatino asiṃ olokayimha.
5. Tvaṃ atithino odanaṃ adado.
6. Adhipati vāñijamhā maṇayo kiṇi.
7. Pati kassakaṃ vīhīṃ yāci.
8. Isayo kavīnaṃ dhammaṃ desesuṃ.
9. Kapayo girimhā rukkhaṃ dhāviṃsu.
10. Vāñijā udadhimhi gacchiṃsu.
11. Mayaṃ maggena gāmaṃ gacchimha.
12. Dīpi kapiṃ māresi.
13. Tumhe patino paḍiṃ gaṇhittha.
14. Ahaṃ Buddhassa pāde pūjesiṃ.
15. Kavayo kapīnaṃ odanaṃ dadim̃su.
16. Arayo asī ānesuṃ.
17. Ahi kapino pāñiṃ dasi.

18. Mayaṃ girimhā candaṃ passimha.
19. Tumhe munīnaṃ āhāraṃ adadittha.
20. Bhūpati nidhaya pālesi.

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: giriṃ, 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"

Case	Singular	Plural
Nom.	ahaṃ = I	mayamaṃ, amhe = we
Acc.	maṃ, mamaṃ = me	amhe, amhākaṃ, no = us
Ins.	mayā, me	amhebbhi, amhehi, no
Dat., Gen.	mama, mayamaṃ, me, mamaṃ	amhaṃ, amhākaṃ, no
Abl.	mayā	amhebbhi, amhehi
Loc.	mayi	amhesu

The Second Personal "Tumha"

Case	Singular	Plural
Nom.	tvaṃ, tuvaṃ = thou	tumhe = you
Acc.	taṃ, tavaṃ, tuvaṃ = thee	tumhe, tumhākaṃ, vo = you
Ins.	tvayā, tayā, te	tumhebbhi, tumhehi, vo
Dat., Gen.	tava, tuyamaṃ, te	tumhaṃ, tumhākaṃ, vo
Abl.	tvayā, tayā	tumhebbhi, tumhehi
Loc.	tvayi, tayi	tumhesu

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

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

Exercise 7

Suggested Solutions

Translate into English

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

Person	Singular	Plural
Third	(so) pacissati = he will cook	(te) pacissanti = they will cook
Second	(tvam) pacissasi = thou wilt cook	(tumhe) pacissatha = you will cook
First	(aham) pacissāmi = I shall cook	(mayaṃ) pacissāma = we shall cook

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. *bhuñja + ti* >> *bhuñj + issa + ti = bhuñjissati*.

22. Declension of masculine nouns ending in ī

以 ī 结尾的阳性名词的词尾变化 (名词之 III)

Pakkhī (Bird)

Case	Singular	Plural
Nom., Voc.	pakkhī	pakkhī, pakkhino
Acc.	pakkhinaṃ, pakkhiṃ	pakkhī, pakkhino
Ins.	pakkhinā	pakkhībhi, pakkhīhi
Dat., Gen.	pakkhino, pakkhissa	pakkhīnaṃ
Abl.	pakkhinā, pakkhimhā, pakkhismā	pakkhībhi, pakkhīhi
Loc.	pakkhini, pakkhimhi, pakkhismiṃ	pakkhīsu

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
 setṭhī = 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 seṭṭhino gehaṃ gamissāma.
3. Tvaṃ sāmīno puttassa kapiṃ dadissasi.
4. Gaṇīno sukhino bhavissanti.
5. Amhākaṃ sāmīno dīghajīvīno na bhavanti.
6. Pāpakārī yaṭṭhinā bhogiṃ māresi.
7. Mama puttā seṭṭhino gāme vasissanti.
8. Kuṭṭhī sārathino pādaṃ yaṭṭhinā pahari.
9. Sikhī chattimhā bhāyissati.
10. Sārathī asse gāmamhā harissati.
11. Tumhe mālīhi sasiṇaṃ olokessatha.
12. Balī dāṭhino kāyaṃ chindissati.
13. Amhākaṃ mantino balino abhaviṃsu.
14. Seṭṭhino mālīno passissanti.
15. Mayaṃ gehe odanaṃ bhuñjissāma.

Translate into Pali

1. Our lord went to the minister.
2. The millionaire will be the possessor of a long life.
3. Evil-doers will not become* 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)

Case	Singular	Plural
Nom., Voc.	garu	garū, garavo
Acc.	garuṃ	garū, garavo
Ins.	garunā	garūbhi, garūhi
Abl.	garunā, garumhā, garusmā	garūbhi, garūhi
Dat., Gen.	garuno, garussa	garūnaṃ
Loc.	garumhi, garusmiṃ	garūsu

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)

Case	Singular	Plural
Nom.	bhātā	bhātaro
Acc.	bhātaraṃ	bhātare, bhātaro
Ins., Abl.	bhātarā	bhātarebhi, bhātarehi, bhātūbhi, bhātūhi
Dat., Gen.	bhātu, bhātussa	bhātaraṇaṃ, bhātānaṃ, bhātūnaṃ
Loc.	bhātari	bhātaresu, bhātusu

Voc.	bhāta, bhātā	bhātaro
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Pitu (father) is similarly declined.

25. Nattu (grandson)

Case	Singular	Plural
Nom.	nattā	nattāro
Acc.	nattāraṃ	nattāre, nattāro
Ins., Abl.	nattārā	nattārebhi, nattārehi
Dat., Gen.	nattu, nattussa	nattārānaṃ, nattānaṃ
Loc.	nattari	nattāresu
Voc.	natta, nattā	nattāro

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

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

Translate into Pali

1. I shall cut bamboos with my axe.
2. The teachers will look at the winner.
3. They carried sugar-canes for the elephants.
4. Hearers will come to the monks.
5. Leopards and lions do not live in villages.
6. I went to see the adviser with my brother.

7. Our fathers and brothers were merchants.
 8. My brother's son killed a bird with a stick.
 9. Our relations will buy peacocks and birds.
 10. Monkeys and deer live on the mountain.
 11. He struck my 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 = *setuṃ 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. ***guṇavati, sīlavati; guṇavanti, sīlavanti***.

28. Masculine ending in -u

Declension of **Guṇavantu** (virtuous)

Case	Singular	Plural
Nom.	guṇavā	guṇavanto, guṇavantā
Acc.	guṇavantaṃ	guṇavante
Ins.	guṇavatā, guṇavantena	guṇavantebhi, guṇavantehi
Dat., Gen.	guṇavato, guṇavantassa	guṇavataṃ, guṇavantānaṃ
Abl.	guṇavatā, guṇavantasmā	guṇavantebhi, guṇavantehi
Loc.	guṇavati, guṇavante, guṇavantamhi, guṇavantasmim	guṇavantesu
Voc.	guṇavaṃ, guṇava, guṇavā	guṇavanto, guṇavantā

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

Vidū (wise man or knower)

Case	Singular	Plural
Nom., Voc.	vidū	vidū, viduno
Acc.	viduṃ	vidū, viduno
Ins.	vidunā	vidūbhi, vidūhi
Dat., Gen.	viduno, vidussa	vidūnaṃ

The rest are similar to those of garu.

The following are declined similarly:-

pabhū = over-lord

sabbaññū = the omniscient one

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

hīyo = yesterday
yadā = when, whenever
ekadā = one day, once
pacchā = afterwards
purā = formerly, in former days
sāyaṃ = in the evening
pāto = in the morning
parasuve = day after tomorrow
parahīyo = day before yesterday

Exercise 10&&&&

Suggested Solutions

Translate into English

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

Vanitā (woman)

Case	Singular	Plural
Nom.	vanitā	vanitā, vanitāyo
Acc.	vanitaṃ	vanitā, vanitāyo
Abl., Ins.	vanitāya	vanitābhi, vanitāhi
Dat., Gen.	vanitāya	vanitānaṃ
Loc.	vanitāyaṃ, vanitāya	vanitāsu
Voc.	vanite	vanitā, vanitāyo

The following are declined similarly:-

kaññā = girl

gaṅgā = river

nāvā = ship
ammā = mother
disā = direction
senā = army, multitude
sālā = hall
bhariyā = wife
vasudhā = earth
vācā = word
sabhā = society
dārikā = girl
latā = creeper
kathā = speech
paññā = wisdom
vaḷavā = mare
laṅkā = Ceylon
pipāsā = thirst
khudā = hunger
niddā = sleep
pūjā = offering
parisā = following, retinue
gīvā = neck
jivhā = tongue
nāsā = nose
jaṅghā = calf of the leg shank
guhā = cave
chāyā = shadow, shade
tulā = scale, balance
silā = stone
vālukā = sand
mañjūsā = box
mālā = garland
surā = liquor, intoxicant
visikhā = street
sākhā = branch
sakkharā = gravel
devatā = deity
dolā = palanquin
godhā = iguana

The Imperative 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)

Person	Singular	Plural
3rd	(so) pacatu = let him cook	(te) pacantu = let them cook
2nd	(tvam) paca, pacāhi = cookest thou	(tumhe) pacatha = cook you
1st	(aham) pacāmi = let me cook	(mayaṃ) pacāma = let us cook

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)

Case	Singular	Plural
3rd	(So) paceyya = if he (would) cook	(Te) paceyyuṃ = if they (would) cook
2nd	(Tvaṃ) paceyyāsi = if thou (wouldst) cook	(Tumhe) paceyyātha = if you (would) cook
1st	(Ahaṃ) paceyyāmi = if I (would) cook	(Mayaṃ) paceyyāma = if we (would) cook

The following are conjugated similarly:-

- bhuñjeyya (if he eats)
- nahāyeyya (if he bathes)
- katheyya (if he says)
- āhareyya (if he brings)
- ṭhapeyya (if he keeps)
- bhaveyya (if he becomes; if he would be)

Note. Equivalent 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. Vanitāyo nāvāhi gaṅgāyaṃ gacchantu.
2. Tvaṃ sālāyaṃ kañṇānaṃ odanaṃ pacāhi.
3. Sace tumhe nahāyissatha, ahaṃ pi nahāyissāmi.
4. Yadi so sabhāyaṃ katheyya, ahaṃ pi katheyyāmi.
5. Laṅkāya bhūpatino senāyo jayantu.
6. Devatā vasudhāyaṃ manusse rakkhantu.
7. Sace te vālukaṃ āhareyyuṃ ahaṃ (taṃ) kiṇissāmi.

8. Tumhe dārikāya hatthe mālāṃ ṭhapetha.
 9. Sālāya chāyā vasudhāya patati.
 10. Corā mañjūsāyo guhaṃ hariṃsu.
 11. Kaññāyo godhaṃ sakkharāhi pahariṃsu.
 12. Hatthī soṇḍāya taruno sākhaṃ chindi.
 13. Sace mayaṃ guhāyaṃ sayeyyāma pasavo no haneyyumaṃ.
 14. Tumhe mittehi saha suraṃ mā pivatha*.
 15. Mayaṃ parisāya saddhiṃ odanaṃ bhuñjissāma.
 16. Bhānumato pabhā sindhumi bhavatu.
 17. Dārikā kaññāya nāsāyaṃ sakkharaṃ pakkhipi.
 18. Tumhe parisāhi saddhiṃ mama kathaṃ suṇātha.
 19. Amhākaṃ ammā dolāya gāmaṃ agacchi.
 20. Sace tvaṃ vaḷavaṃ kiṇeyyāsi, ahaṃ assaṃ kiṇissāmi.
- * 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 -- alaṅkarohi.

34. Declension of feminine stems ending in -i

Bhūmi (earth, ground or floor)

Case	Singular	Plural
Nom., Voc.	bhūmi	bhūmi, bhūmiyo
Acc.	bhūmiṃ	bhūmi, bhūmiyo
Abl., Ins.	bhūmiyā, bhūmyā	bhūmībhi, bhūmīhi
Dat., Gen.	bhūmiyā	bhūmīnaṃ
Loc.	bhūmiyaṃ, bhūmiyā	bhūmīsu

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

dundubhi = drum
 dhūli = dust
 vuddhi = increase, progress

35. Declension of feminine stems ending in -ī

Kumārī (girl, damsel)

Case	Singular	Plural
Nom., Voc.	kumārī	kumārī, kumāriyo
Acc.	kumārīṃ	kumārī, kumāriyo
Abl., Ins.	kumāriyā	kumārībhi, kumārīthi
Dat., Gen.	kumāriyā	kumārīnaṃ
Loc.	kumāriyaṃ, kumāriyā	kumārīsu

The following are declined similarly:-

nārī = woman
 taruṇī = young woman
 rājini = queen
 itthī = woman
 sakhī = woman-friend
 brāhmaṇī = brahman woman
 bhaginī = sister
 dāsī = slave woman
 devī = queen, goddess
 sakuṇī = bird (female)
 migī = deer (female)
 sīhī = lioness
 kukkuṭī = hen
 kākī = she-crow
 nadī = river
 vāpī = tank
 pokkharaṇī = pond
 kadalī = plantain
 gāvī = cow
 mahī = earth, the river of that name
 hatthinī = she-elephant

Absolutives or so-called Indeclinable Past Participles

绝对式/无词尾变化的过去分词（过去分词的绝对式）

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

Some European Pali scholars have called them "**gerunds**"; but, as the 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 bhataṃ 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. bhuñjivā = 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. Brāhmaṇī kumāriyā saddhiṃ nadiyaṃ nahātvā gehaṃ agami.
2. Nāriyo odanaṃ pacitvā bhuñjivā kukkuṭinaṃ pi adamsu.
3. Kumāriyo sakhīhi saha vāpiṃ gantvā nahāyissanti.
4. Rājini dīpā nikkhamma nāvāya gamissati.
5. Vānarī itthiyo passitvā taruṃ āruyha nisīdi.
6. Taruṇī hatthehi sākhaṃ ādāya ākaḍḍhi*.
7. Tumhe vāpiṃ taritvā** aṭaviṃ pavisatha***.
8. Dīpayo aṭaviṃ thatvā migī māretvā khādanti.
9. Yuvatiṇaṃ pitaro aṭaviyā āgamma bhuñjivā sayimsu.
10. Hatthinī pokkharaṇiṃ oruyha nahātvā kadaliyo khādi.
11. Sīhī migiṃ māretvā susūnaṃ dadissati.
12. Gāviyo bhūmiyaṃ sayitvā utṭhahitvā**** aṭaviṃ pavisimsu.
13. Mama mātulānī puttassa dundubhiṃ ānessati.
14. Sakuṇī mahiyaṃ āhiṇḍitvā āhāraṃ labhati.
15. Kākī taruno sākhasū nisīditvā ravitvā***** ākāsaṃ 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".

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37. Feminine nouns ending in -u

Dhenu (cow [of any kind])

Case	Singular	Plural
Nom., Voc.	dhenu	dhenū, dhenuyo
Acc.	dhenuṃ	dhenū, dhenuyo
Abl., Ins.	dhenuyā	dhenūbhi, dhenūhi
Dat., Gen. 为/属	dhenuyā	dhenūnaṃ

Loc.	dhenuyaṃ, dhenuyā	dhenūsu
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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)

Case	Singular	Plural
Nom.	mātā	mātaro
Acc.	mātaraṃ	mātare, mātaro
Abl., Ins.	mātarā, (mātuyā)	mātarebhi, māterehi, mātūbbhi, mātūhi
Dat., Gen.	mātuyā	mātarānaṃ, mātānaṃ, mātūnaṃ
Loc.	mātari	mātaresu, mātusu
Voc.	māta, mātā, māte	mātaro

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

39. Adverbs of Place 方位副词

tattha = there

ettha = here

idha = here

upari = up, over
tiriyaṃ = across
kattha = where?
tatra = there
kuhiṃ = where?
anto = inside
antarā = between
sabbattha = everywhere
ekattha = in one place
kuto = from where?
tato = from there

Exercise 13

Suggested Solutions

Translate into English

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

** Went back = paṭṭinivatti or paccāyami.

*** Along the river = nadiṃ anu or nadī passena.

**** Breaks into two = dvidhā bhindati.

Neuter Gender 中性名词

40. Declension of neuter nouns ending in -a

Nayana (eye)

Case	Singular	Plural
Nom.	nayanaṃ	nayanā, nayanāni
Acc.	nayanaṃ	nayanā, nayanāni

Ins.	nayanena	nayanebhi, nayanehi
Dat.	nayanāya, nayanassa	nayanānaṃ
Abl.	nayanā, nayanamhā, nayanasmā	nayanebhi, nayanehi
Gen.	nayanassa	nayanānaṃ
Loc.	nayane, nayanamhi, nayanasmim	nayanesu
Voc.	nayana, nayanā	nayanāni

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

tiṇa = grass

udaka = water

jala = water

pulina = sand

sopāṇa = stair

hadaya = heart

arañña = 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
aṇḍa = 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 labhitsuṃ = 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 bhātarānaṃ dhanaṃ dātuṃ na icchanti.

2. Dānaṃ datvā sīlaṃ rakkhitvā sagge* nibbattituṃ** sakkonti***.
3. Kumārī alātaṃ ānetvā bhattaṃ pacituṃ aggimā jālessati.
4. Nāriyo nagarā nikkhamma udakaṃ pātuṃ vāpiyā kūlaṃ gacchiṃsu.
5. Nattāro arañña phalāni āharitvā khādituṃ ārabhiṃsu****.
6. Sīlavā isi dhammaṃ desetūṃ pīṭhe nisīdi.
7. Coro āyudhena paharitvā mama pituno aṅguliṃ chindi.
8. Yuvatiyo padumāni ocinituṃ***** nadiṃ gantvā kūle nisīdiṃsu.
9. Mayaṃ chātāni ādāya susānaṃ gantvā pupphāni ocinissāma.
10. Kañña vatthaṃ ānetuṃ āpaṇaṃ gamissati.
11. Tumhe vanaṃ gantvā gāvīnaṃ dātuṃ paṇṇāni āharatha.
12. Mayaṃ locanehi rūpāni passitvā sukhaṃ dukkhaṃ ca labhāma.
13. Tvaṃ sotena suṇituṃ ghāṇena ghāyituṃ***** ca sakkosi.
14. Kukkuṭiyā aṇḍāni rukkhasa mūle santi.
15. Viduno amataṃ labhitvā maraṇaṃ na bhāyanti.
16. Manussā cittaena cintetvā***** puññāni karissanti.
17. Tumhe dhammaṃ sotuṃ ārāmaṃ gantvā puline nisīdatha.
18. Dhanavanto suvaṇṇaṃ datvā ṇāṇaṃ laddhuṃ na sakkonti.
19. Dārako chattaṃ gaṇhituṃ***** sopāṇaṃ āruhi.
20. Mama bhaginī puññaṃ labhituṃ sīlaṃ 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; paṭiyādetuṃ.

42. Neuter nouns ending in -i

Aṭṭhi (bone, seed)

Case	Singular	Plural
Nom., Voc.	aṭṭhi	aṭṭhī, aṭṭhīni
Acc.	aṭṭhiṃ	aṭṭhī, aṭṭhīni
Ins.	aṭṭhinā	aṭṭhībhi, aṭṭhīhi
Dat., Gen.	aṭṭhino, aṭṭhiṣṣa	aṭṭhīnaṃ
Abl.	aṭṭhinā, aṭṭhimhā, aṭṭhisṃ	aṭṭhībhi, aṭṭhīhi
Loc.	aṭṭhīni, aṭṭhimhi, aṭṭhisṃ	aṭṭhisu, aṭṭhīsu

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

Cakkhu (eye)

Case	Singular	Plural
Nom., Voc.	cakkhu	cakkhū, cakkhūni
Acc.	cakkhuṃ	cakkhū, cakkhūni
Ins.	cakkhunā	cakkhūbhi, cakkhūhi

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

The following are declined similarly:-

āyu = age

dhanu = bow

madhu = honey

assu = tear

jānu, jaṇṇu = 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

evaṃ = thus, yes

addhā = certainly

vā, athavā = or

puna = again

tathā = in that way

sakiṃ = once

sanikaṃ = slowly
sīghaṃ = quickly, soon
purato = in the front of, before
yāva, tāva = till then, so long
nānā = separately
vinā = without
kathaṃ = how?
kasmā = why?

Exercise 15

Suggested Solutions

Translate into English

1. Mayaṃ gāvīyā khīraṃ, khīramhā dadhiṃ, dadhimhā sappiṇ ca labhāma.
2. Mātā dhītuyā akkhīsu assūni disvā (tassā)* vadaṇaṃ vārinā dhovi.
3. Kasmā tvaṃ ajja vāpiṃ gantvā puna nadiṃ gantuṃ icchasi?
4. Kathaṃ tava bhātaro nadiyā padumāni ocinitvā āharissanti?
5. Addhā te dhanūni ādāya vaṇaṃ pavisitvā migāṃ māretvā ānessanti.
6. Amhākaṃ pitaro tadā vaṇamhā madhuṃ āharitvā dadhinā saha bhuñjīṃsu.
7. Mayaṃ suve tumhehi** vinā araññaṃ gantvā dārūni bhañjissāma***.
8. Kumārā sīghaṃ dhāvitvā vāpiyaṃ kīlitvā sanikaṃ gehāni agamiṃsu.
9. Tumhe khīraṃ pivituṃ icchatha, athavā dadhiṃ bhuñjituṃ?
10. Yāva mayhaṃ pitā nahāyissati tāva ahaṃ idha tiṭṭhāmi.
11. Yathā bhūpati aṇṇepeti tathā tvaṃ kātuṃ icchasi?
12. Āma, ahaṃ bhūpatino vacaṇaṃ atikkamituṃ**** na sakkomi.

* Of her.

** Ablative must be used with "vinā".

*** Bhañjati = 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 tusks.
12. Why does your father walk slowly on the sand?

* Paṭhamam, adv.

** Jānūhi pativā (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) + ṇa = 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.

Pronouns 代名词

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) 关系代词 *ya* 的词尾变化
 Masculine

Case	Singular	Plural
Nom.	yo	ye
Acc.	yaṃ	ye
Ins.	yena	yebhi, yehi
Dat., Gen.	yassa	yesaṃ, yesānaṃ
Abl.	yamhā, yasmā	yebhi, yehi
Loc.	yamhi, yasmiṃ	yesu

Feminine

Case	Singular	Plural
Nom.	yā	yā, yāyo
Acc.	yaṃ	yā, yāyo
Ins., Abl.	yāya	yābhi, yāhi
Dat., Gen.	yassā, yāya	yāsaṃ, yāsānāṃ
Loc.	yassaṃ, yāyaṃ	yāsu

Neuter

Case	Singular	Plural
Nom	yaṃ	ye, yāni
Acc.	yaṃ	ye, yāni

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

sabba = all
pubba = former, eastern
itara = the other
aññatara = certain
añña = 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 itthiyo vāpiyaṃ nahātvā padumāni piḷandhitvā āgacchiṃsu.
3. Añño vāñijjo sabbam dhanam yācakānam datvā geham pahāya pabbaji*.
4. Mātā ubhayāsaṃ pi dhītaraṃ vatthāni kiṇitvā dadissati.
5. Ko nadiyā vāpiyā ca antarā dhenuṃ harati?
6. Kassa putto dakkhiṇam disam gantvā vīhiṃ āharissati?
7. Ye pāpāni karonti te niraye** nibbattitvā dukkham labhissanti.
8. Kāsaṃ dhītaro vanamhā dārūni āharitvā odanaṃ pacissanti?
9. Katarena maggena so puriso nagaram gantvā bhaṇḍāni** kiṇi?
10. Itarā dārikā vanitāya hatthā pupphāni gahetvā cetiyam pūjesi.
11. Paresam dhanam dhañnam vā gaṇhitum mā cintetha.

12. Aparo aññissaṃ vāpiyaṃ nahātvā pubbāya disāya nagaraṃ pāvīsi***.

* Left the household life; became a monk. 出家

** 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)

Masculine

Case	Singular	Plural
Nom.	so (he)	te (they)
Acc.	taṃ, naṃ (him)	te, ne (them)
Ins.	tena (by, with or through him)	tebhi, tehi (by, with or through them)
Dat., Gen.	tassa (to him, his)	tesaṃ, tesānaṃ

Abl.	tamhā, tasmā	tebhi, tehi
Loc.	tamhi, tasmim	tesu

Feminine

Case	Singular	Plural
Nom.	sā (she)	tā, tāyo (those women)
Acc.	taṃ, naṃ (her)	tā, tāyo (them)
Ins., Abl.	tāya	tābhi, tāhi
Dat., Gen.	tassā, tāyo	tāsaṃ, tāsānaṃ
Loc.	tassaṃ, tāyaṃ	tāsu

Neuter

Case	Singular	Plural
Nom.	taṃ (it)	te, tāni (those things)
Acc.	taṃ (it)	te, tāni (those things)

The rest is similar to that of the masculine.

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

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

Masculine

Case	Singular	Plural
Nom.	ayaṃ = this (man)	ime = these (men)
Acc.	imaṃ	ime
Ins.	anena, iminā	ebhi, ehi, imebhi, imehi
Dat., Gen.	assa, imassa	esaṃ, esānaṃ, imesaṃ, imesānaṃ
Abl.	asmā, imamhā, inasmā	ebhi, ehi, imebhi, imehi
Loc.	asmim, imamhi, imasmim	esu, imesu

Feminine

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

Neuter

Case	Singular	Plural
Nom.	idaṃ, imaṃ = this (thing)	ime, imāni = these (things)
Acc.	idaṃ, imaṃ	ime, imāni

The rest is similar to that of the masculine.

Exercise 17

Suggested Solutions

Translate into English

1. Ayaṃ sīho tamhā vanamhā nikkhamma imasmiṃ magge t̥hatvā ekaṃ itthiṃ māresi.
2. So tāsāṃ yuvatīnaṃ tāni vatthāni vikkiṇitvā tāsāṃ santikā* mūlaṃ labhissati.
3. Imissā dhītarō tamhā vanamhā imāni phalāni āhariṃsu, aññā nāriyo tāni khādituṃ gaṇhiṃsu.
4. Imā sabbā yuvatiyo taṃ ārāmaṃ gantvā dhammaṃ sutvā Buddhaṃ padumehi pūjessanti.
5. Ime manussā yāni puññāni vā pāpāni vā karonti tāni te anugacchanti***.
6. Tassā kaññāya mātā dakkhiṇāya disāya imaṃ gāmaṃ āgantvā idha ciraṃ**** vasissati.
7. Tassa nattā imassa bhātarā saddhiṃ Koḷambanagaraṃ***** gantvā tāni bhaṇḍāni vikkiṇissati.

8. Tā nāriyo etāsaṃ sabbāsaṃ kumārīnaṃ hatthesu padumāni
ṭhapesuṃ*****, tā tāni haritvā cetiyaṃ pūjesuṃ.
9. Tassā rājiniyā etā dāsiyo imehi rukkhehi pupphāni ocinitvā imā
mālāyo kariṃsu.
10. Kesam so imaṃ dhanam datvā sukham labhissati?
11. Yo magge gacchati, tassa putto suraṃ pivitvā ettha sayati.
12. Ke taṃ khettaṃ***** gantvā tiṇaṃ āharitvā imāsaṃ gāvīnaṃ
datvā khīraṃ labhituṃ icchanti?
* Santika = near (but here: tāsaṃ santikā = from them).
** Mūla (n) money, cash.
*** Anugacchati = follows.
**** Ciram (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 Participles 动词性形容词或分词

(过分的绝对式见 N36。)

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)

Masculine

Case	Singular	Plural
Nom.	gacchaṃ, gacchanto	gacchanto, gacchantā
Acc.	gacchantam	gacchante
Ins.	gacchatā, gacchantena	gacchantebhi, gacchantehi
Dat., Gen.	gacchato, gacchantassa	gacchataṃ, gacchatānaṃ
Abl.	gacchatā, gacchantamhā, gacchantasmā	gacchantebhi, gacchantehi
Loc.	gacchati, gacchante, gacchantamhi, gacchantasmiṃ	gacchantesu
Voc.	gacchaṃ, gaccha, gacchā	gacchanto, gacchantā

Feminine

Case	Singular	Plural
------	----------	--------

Nom., Voc.	gacchantī	gacchantī, gacchantiyo
Acc.	gacchantiṃ	gacchantī, gacchantiyo
Ins., Abl.	gacchantiyā	gacchantībhi, gacchantīhi

and so on like kumārī. (见 N.35)

Neuter

Case	Singular	Plural
Nom.	gacchaṃ	gacchantā, gacchantāni
Acc.	gacchantaṃ	gacchante, gacchantāni

The rest is similar to that of the masculine.

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

The following are declined similarly:-

pacanta = cooking

haranta = carrying

karanta = doing

kiṇanta = buying

caranta = walking

tiṭṭhanta = standing

dhāvanta = running

āharanta = bringing

nahāyanta = bathing

viharanta = living, residing

hasanta = laughing

vikkiṇanta = selling

bhuṭjanta = eating

dadanta = giving

sayanta = sleeping

rodanta = crying

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 tiṇaṃ khādati = The bull which is standing eats grass, or

Goṇo tiṭṭhaṃ tiṇaṃ 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.

Exercise 18

Suggested Solutions

Translate into English

1. Gāmaṃ gacchanto dārako ekaṃ goṇaṃ disvā bhāyi.
 2. Dārikā rodantī ammāya santikaṃ gantvā pīṭhe nisīdati.
 3. Vāñijā bhaṇḍāni vikkiṇantā nadiyaṃ nahāyante manusse passiṃsu.
 4. Kāññāyo hasamānā nahāyantiyo gacchantiṃ vanitaṃ akkosimṃsu.
 5. Puriso hasanto rukkhaṃ āruhitvā phalāni khādanto* sākāyaṃ nisīdi.
 6. Bhagavā Sāvattiyaṃ** viharanto devānaṃ manussānaṃ ca dhammaṃ desesi.
 7. Sā sayantiṃ itthiṃ utthāpetvā*** hasamānā tamhā ṭhānā apagacchi****.
 8. Tumhe bhūmiyaṃ kīlamānaṃ imaṃ dāraṃ ukkhipivā***** mañce ṭhapetha.
 9. Sīhaṃ disvā bhāyitvā dhāvamānā te migā asmiṃ vane āvāṭesu patiṃsu.
 10. Imasmiṃ gāme vasantānaṃ purisānaṃ eko pharasuṃ ādāya vanaṃ gacchanto ekāya kāsuyaṃ pati.
 11. Nisīdantiyā nāriyā putto rodamāno tassā santikaṃ gamissati.
 12. Yācakā bhattaṃ pacantiṃ itthiṃ disvā taṃ āhāraṃ yācantā***** tattha nisīdimṃsu.
 13. Vanamhā dārūnī āharantī kaññā ekasmiṃ pāsāṇe udakaṃ pivamānā***** nīsīdi.
 14. Vāñijā bhaṇḍāni kiṇantā vikkiṇantā ca gāmesu nāgaresu ca āhiṇḍanti.
 15. Dānaṃ dadanto so dhanavā sīlavante gavesati*****.
- * Khāda = to eat hard food. "Bhuñja" is used in eating soft food.
** In the city of Sāvattī.
*** 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 Sāvatti 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.

* (Gītaṃ) gāyantī.

** Vissajjesi.

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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

bhinna = broken

āgata = come

otiṇṇa = descended 下降

kata = done, made

āhaṭṭa = brought

vutta = told, said

pahaṭa = beaten

haṭa = carried

mata = dead

sutta, sayita = slept

ṭhita = stood

nisinna = sat

vuttha = lived

daṭṭha = bitten

pakka, pacita = cooked

laddha = received

kīta = bought

bhutta = eaten

vandita = worshipped

hata = killed

chinna = cut

kuddha = enraged

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

"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:

rukkhatō = 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. Hīyo araṭṭaṃ gato so puriso ahinā daṭṭho mari.
2. Rukkhatō otiṇṇā pakkhī dārakena sakkharāhi hatā honti.
3. Purisena pharasunā chinno so rukkho tassa gehassa upari pati.
4. Gāmato nikkhantā* tā gāviyo khetto tiṇṇaṃ khāditaṃ vāpito jalaṃ pivissanti.
5. Vāṇijehi nagarato āhaṭāni bhaṇḍāni imesu gāmesu manussehi kītāni

(honti).

6. Tāya kaṭṭāya pakkamaṃ odanaṃ aṭavito āgatā tassā bhātaro bhutjitvā sayissanti.
7. Pitārā vuttaṃ anussaranti** sā yuvatī tāya laddhaṃ dhanaṃ gaṇhituṃ na icchi.
8. Ekena hatthinā chinnaṃ sākhaṃ aṭṭā hatthiniyo gahetvā khādiṃsu.
9. Kuto tumhehi imāni vatthāni tāni padumāni ca kītāni?
10. Kuddho so bhūpati tasmīṃ nagare vutthe sabbe manusse tato nīhari***.
11. Sappena daṭṭho vāṇijassa putto tassa dāsehi ekassa vejjassa**** santikaṃ nīto***** hoti.
12. Idha imasmīṃ pīṭhe nisinnaṃ kumāriṃ gehato āgatā aṭṭā dārikā pahari.
13. Tāya pahaṭā sā kaṭṭā tassā mātuyā santikaṃ gatā rodanti aṭṭhāsi.
14. Magge gacchantā te purisā tāya dhenuyā bhinnaṃ ghaṭaṃ***** passiṃsu.
15. Bhūpati tehi manussehi katāni gehāni passivā tesāṃ mūlaṃ adāsi.

* 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 recieved 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:

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

Here is a list of adjectives which are frequently used:

- | | |
|---------------------------|--------------------------|
| khuddaka = small | āma = unripe |
| mahanta = big, huge | pakka = ripe |
| dīgha = long | dahara = young |
| rassa = short, dwarf | mahallaka = elderly, old |
| ucca = high, tall | vitthata = wide, broad |
| nīca = low, vulgar | seta = white |
| majjhima = medium | nīla = blue |
| appaka = few, a little | ratta = red |
| bahu, bahuka = many, much | kāḷa = black |

pīta = yellow

uttāna = shallow

gambhīra = deep

khara = rough, coarse

muḍu = soft

bāla = foolish, young

paṇḍita = 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 **muḍu** 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., **muḍu** = **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 gāvīyo khetto āhiṇḍantiyo bahum̐ tiṇam̐ khādiṃsu.

Uccā kumārī nīlam̐ vattham̐ paridahitvā* mahantam̐ nagaram̐ gamissati.

Bhavo manussā dīghāhi rajjūhi setā dhenuyo bandhitvā gambhīram̐ nadiṃ hariṃsu.

Amhākam̐ bahūnam̐ bandhavānam̐ puttā dubbalā honti**.

Paṇḍitassa purisassa sā bālā bhaginī pakkāni phalāni ocinitvā appakānam̐ dārakānam̐ adāsī.

Tassā mahallikāya itthiyā daharo nattā uttāne jale nahāyati.

Tasmim̐ ucce rukkhe t̐hito vānaro imasmim̐ nīce tarumhi nisinne pakkhino

oloketi.

Mālinī nārī rassena maggena khuddakaṃ gāmaṃ gacchi.

Daharā kaññā mudunā hatthena rattāni padumāni gaṇhāti.

Balavanto appakaṃ pi dhanam labhitvā dubbale manusse pīḷenti.

Balavantā kālā goṇā uccesu girīsu āhiṇḍitvā bahūni tiṇāni khādanti.

Bahunnaṃ*** bālānaṃ puttā tassā nadiyā gambhīre jale patitvā mariṃsu.

Mama bhātarānaṃ majjhimo nīce piṭṭhe nisīditvā āmaṃ phalaṃ khādanti.

Mayaṃ suve majjhimaṃ vāpiṃ gantvā setāni padumāni nīlāni uppālāni****
ca āharissāma.

Tumhe mahallake dubbale ca purise disvā mā hasatha.

* Paridahati (v) wears.

** Hoti (v) is.

*** There are two forms: "bahūnaṃ" and "bahunnaṃ".

**** Uppala (n) lily.

Translate into Pali

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) amba.

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Numerals 数量词

57. Cardinals 基数词

1. Eka (= ekaṃ)
2. Dvi (= dve)
3. Ti (= tayo)
4. Catu (= cattāro)
5. Pañca
6. Cha
7. Satta
8. Aṭṭha
9. Nava
10. Dasa
11. Ekādasa
12. Dvādasa; bārasa
13. Teḷasa; terasa
14. Cuddasa; catuddasa
15. Paṇṇarasa; pañcadasa
16. Soḷasa
17. Sattarasa; sattadasa
18. Aṭṭhārasa; aṭṭhādasa
19. Ekūnavīsati
20. Vīsati
21. Ekavīsati
22. Dvāvīsati; bāvīsati
23. Tevīsati
24. Catuvīsati
25. Pañcavīsati
26. Chabbīsati
- 99 = Ekūnasataṃ
- 100 = Sataṃ
- 1000 = Sahassaṃ
- 10,000 = Dassahassaṃ
- 100,000 = Satasahassaṃ; lakkhaṃ
- 1,000,000 = Dasalakkhaṃ
- 10,000,000 = Koṭi
- 100,000,000 = Dasakoṭi
27. Sattavīsati
28. Aṭṭhavīsati
29. Ekūnatiṃsati
30. Tiṃsati; tiṃsā
31. Ekātiṃsati
32. Dvattiṃsati; battiṃsati
33. Tettiṃsati
39. Ekūnacattāḷīsā
40. Cattāḷīsati; cattāḷīsā
49. Ekuṇapaññāsā
50. Paññāsā; paṇṇāsā; paññāsati; paṇṇāsati
59. Ekūnasatṭhi
60. Satṭhi
62. Dvesatṭhi; dvāsatṭhi; dvisatṭhi
69. Ekūnasattati
70. Sattati
79. Ekūnāsīti
80. Asīti
82. Dveasīti; dvāsīti; dviyāsīti
83. Teasīti; tiyāsīti
84. Caturāsīti
89. Ekūnavuti
90. Navuti
92. Dvenavuti; dvānavuti; dvinavuti

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 **dvi** and those from **pañca** 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. **eke manussā** = some people.
- F. The stems from **dvi** 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)

	Plural (common to all genders)
Nom., Acc.	dve, duve
Abl., Ins.	dvībhi, dvīhi
Dat., Gen.	dvinnaṃ, duvinnaṃ
Loc.	dvīsu

Declension of Ti (= three)

	Plural		
	Masculine	Feminine	Neuter
Nom., Acc.	tayo	tisso	tīni
Abl., Ins.	tībhi, tīhi	tībhi, tīhi	tībhi, tīhi

Dat., Gen.	tinnaṃ, tinnannaṃ	tissannaṃ	tinnaṃ, tinnannaṃ
Loc.	tīsu	tīsu	tīsu

Declension of Catu (= four)

	Plural		
	Masculine	Feminine	Neuter
Nom., Acc.	cattāro, caturo	catasso	cattāri
Abl., Ins.	catūbhi, catūhi	catūbhi, catūhi	catūbhi, catūhi
Dat., Gen.	catunnaṃ	catassannaṃ	catunnaṃ
Loc.	catusu	catusu	catusu

Declension of Pañca (= five)

	Plural (similar in all genders)
Nom., Acc.	pañca
Abl., Ins.	pañcabhi, pañcahi
Dat., Gen.	pañcannaṃ
Loc.	pañcasu

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

Nom.	Acc.	Abl.	Dat., Gen.	Loc.
cha	cha	chahi	channaṃ	chasu

60. Vīsati and other numerals ending in -i are declined like bhūmi (§34). Tiṃsā and others ending in -ā are declined like vanitā. Vīsati itself has another form ending in -ā, i.e., vīsā.

"Sata" (100) and "sahassa" (1000) are declined like nayana (§40).

Exercise 21

Suggested Solutions

Translate into English

Cattāro purisā catūhi pharasūhi cattāri rukkhāni chinditvā āharissanti.

Tā tisso itthiyo imehi tīhi maggehi taṃ aṭaviṃ gantvā tissannaṃ kaññānaṃ tīṇi phalāni adaṃsu.

Ekissaṃ sālāyaṃ sataṃ purisā, paññāsā itthiyo ca nisīdissanti.

Mayaṃ ito navahi divasehi* pañcahi kumārehi saddhiṃ Koḷambanagaraṃ gamissāma.

Pañca dāsā dasannaṃ assānaṃ bahuṃ tiṇaṃ, appakaṃ udakañca āhariṃsu.

Vīsati purisā dasahi goṇehi cattāri khetṭāni kasanti.

Vāṇijo kahāpaṇānaṃ** dvīhi satehi*** aṭṭha asse kiṇitvā te catunnaṃ dhanavantānaṃ vikkiṇi.

Tāsaṃ channaṃ itthīnaṃ cha bhātaro mahantaṃ pabbataṃ āruhitvā cha kapayo ānesuṃ.

Tāsaṃ mātā dasa ambe kiṇitvā catassannaṃ dhītārānaṃ dadissati.

Idāni Laṅkāyaṃ pañca-cattāḷisa-satasahassaṃ manussā vasanti.

Pubbe Sāvattihinagare manussānaṃ satta koṭiyo**** vasiṃsu.

Tumhe ito dvīhi vassehi Anurādhapuraṃ***** gantvā tattha nava divase vasantā mahante cetiye passissatha.

Dāso ekena hatthena dve nāḷikere***** itarena ekaṃ panasañca***** harati.

Ahaṃ cattāri vassāni***** nagare vasitvā 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.

***** Nāḷikere (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.

* Visuṃ.

** Ek'ekā.

*** Gāvo.

**** Use the Instrumental.

Ordinal Numerals 序数词

61. Ordinal Numerals

Paṭhama = first

Dutiya = second

Tatiya = third

Catuttha = fourth

Pañcama = fifth

Chaṭṭha = sixth

Sattama = seventh

Aṭṭhama = eighth

Navama = ninth

Dasama = tenth

Ekādasama = Eleventh

Dvādasama = twelfth

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.

Terasama = thirteenth

Cuddasama = fourteenth

Vīsatima = twenieth

Tiṃsatima = thirtieth

Cattāḷisatima = fortieth

Paṇṇāsatiṃsatima = fiftieth

Saṭṭhima = sixtieth

Sattatima = seventieth

Asītima = eightieth

Navutima = ninetieth

Satama = hundredth

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) Aṭṭhannaṃ purisānaṃ paṭhamo.

Exercise 22

Suggested Solutions

Translate into English

1. Gacchantesu dasasu purisesu sattamo vāñijō hoti.
2. Tassa sattamā dhītā aṭṭhamāya ekaṃ vatthaṃ adāsī.
3. Catassannaṃ yuvaṭṭīnaṃ tatiyāya bhātā pañca asse ānesi.
4. Mayhaṃ pitā sattatime vasse pañcame māse kālaṃ akāsi*.
5. Mayaṃ ito chaṭṭhe divase catūhi purisehi saddhiṃ dutiyaṃ nagaraṃ gamissāma.
6. Idāni aṭṭhāmo Edwardnāmo bhūpati rajjaṃ karoti**.
7. Pubbe chaṭṭho Parakkamabāhu-bhūpati Jayavaddhanapure rajjaṃ kari.
8. Pāṭhasālāya*** asītiyā sissesu pañcavīsatimo hīyo gambhīre udae pati.
9. Amhākaṃ pitāro ito pañcame vasse bahūhi manussehi Anurādhapuraṃ gamissanti.
10. Dvīsu pāṭhasālāsu paṭhamāya tisataṃ sissā**** uggaṇhanti.
11. Dvīnaṃ dhanavantānaṃ dutiyo tiṃsatiyā yācakānaṃ dānaṃ adāsī.
12. Nahāyantīsu pañcasu nārīsu tatiyāya bhātā dhanavā hoti.
13. Bhattaṃ pacantīnaṃ tissannaṃ itthīnaṃ dutiyā nahāyitūṃ gamissati.
14. Bhagavā paṭhamaṃ vassaṃ Bārāṇasiyaṃ Isipatanārāme vihari.
15. Tadā so pañcannaṃ bhikkhūnaṃ bahunnaṃ manussānañca 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 (ni) 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**.

Catukkhattuṃ = four times.

Catudhā = in four ways.

A List of Adverbs

visuṃ = severally,
separately

dukkhaṃ = with difficulty

samaṃ = evenly

sanikaṃ = slowly

sīghaṃ = quickly

evaṃ = thus, so

sahasā = suddenly

dalhaṃ = tightly, strictly

ekadhā = in one way

dvikkhattuṃ = twice

sakiṃ = once

pañcadhā = in five ways
kathaṃ = how?
tathā = in that way
sādhukaṃ = well

abhiñhaṃ = constantly
ekamantaṃ = aside

Exercise 23

Suggested Solutions

Translate into English

1. Imesaṃ dasannaṃ dhanavantānaṃ pañcamo sukhaṃ jīvati.
 2. Ayaṃ dīpi sanikaṃ āgantvā sahasā gāvīyā upari pati.
 3. Aṭṭhannaṃ kaññānaṃ chaṭṭhā gāvīṃ daḷhaṃ bandhitvā vāpiṃ nesi.
 4. Ime pañca dārakā abhinhaṃ magge dhāvanta kīlanti.
 5. Imesu navasu sissesu sattamo sādhukaṃ uggañhāti.
 6. Bhikkhū Bhagavato santikaṃ āgantvā taṃ vanditvā ekamantaṃ nisīdiṃsu.
 7. So seṭṭhī (attano*) dhanam pañcadhā vibhajitvā pañcannaṃ dhītārānaṃ adadi.
 8. Tassa chaṭṭhāya dhītuyā putto dvikkhattuṃ imaṃ nagaraṃ āgacchi.
 9. Paṭthamaṃ te assā rathaṃ samaṃ ākaḍḍhiṃsu, dutiyaṃ sīghaṃ dhāvīṃsu.
 10. Mama aṭṭhannaṃ bhātārānaṃ catuttho dukkhaṃ jīvati.
 11. Kathaṃ te cattāro vāñijā tattha vasanti?
 12. So dhītaraṃ evaṃ vatvā sahasā tato aññaṃ ṭhānaṃ 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.

Subject 主语	Object 宾语	Predicate 谓语
Puriso	rukkaṃ	chindati
= The man cuts the tree.		

Order of Sentences 句子的次序

64. In the sentence, "Puriso rukkaṃ 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 puññaṃ karonti te sagge nibbattanti.

(B) Yo magge gacchati tassa pitā hīyo mari.

Exercise 24

Suggested Solutions

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

1. Bhātā vāpiṃ gacchanto ekassa rukkhasa mūle nisīdi.
2. Tassa pitā pāto gehā nikkhamitvā vanaṃ gamissati.
3. Te pakkhino tesam rukkhaṇaṃ sākhaṣu nisīditvā ravanti.
4. Catasso kumāriyo pupphāni ocinituṃ ekaṃ rukkhaṃ āruhiṃsu.
5. Dasa hatthino imassa taruno aṭṭha sākha bhañjitvā khādiṃsu.
6. Sā yuvatī dve mālā piḷandhitvā hasantī tiṭṭhati.
7. Suve mayaṃ taṃ nagaraṃ gantvā bahūni bhaṇḍāni kiṇissāma.
8. Magge dhāvanta pañca dāraḷa ekasmiṃ āvaṭe patiṃsu.
9. Paṇṇarasa vāṇijā dasa asse āharitvā setṭhino vikkiṇiṃsu.
10. Dve kassakā cattāro kāḷe goṇe haritvā tassaṃ nadiyaṃ nahāpesuṃ.

Insert suitable subjects, objects and predicates where necessary.

1. rukkhaṃ āruhitvā phalāni ocināti.
2. Magge gacchanto dhāvante passi.
3. Tuyhaṃ bhaginī dāraḥkaṃ ādāya hasantī
4. Dāso rajjuyā bandhitvā nahāpeti.
5. āpaṇamhā vatthāni kiṇitvā ānetha.
6. Mayaṃ nahātvā āgantvā bhataṃ
7. Ahaṃ suve tayā saddhiṃ gāmaṃ
8. Yuvatiyo ocinituṃ gamissanti.
9. Amhākaṃ tasmīṃ nagare bhaṇḍāni vikkiṇanti.
10. Cattāro padumāni ādāya vihāraṃ gamissanti.
11. suve āpaṇaṃ gantvā āharissāma.
12. Tvaṃ sakkharāhi godhaṃ mā
13. Vānarā āruhitvā bhaṇḍanti.
14. Tā itthiyo pacitvā bhuṇḍitvā

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.**

Enlargement of subject	Subject	Enlargement of object	Object	Enlargement of predicate	Predicate
Balavā	puriso	mahantaṃ	rukkhaṃ	pharasunā	chindati.

So seto, balavā	puriso	uccaṃ, muduṃ	rukkhaṃ	hatthehi pharasaṃ ādāya	chindati.
Paññavā, dhanavā, balī	puriso	pupphehi phalehi ca yuttaṃ, taṃ	rukkhaṃ	tasmiṃ vane, idāni	chindati.

(B) Goṇo tiṇaṃ khādati.

Enlargement of subject	Subject	Enlargement of object	Object	Enlargement of predicate	Predicate
Ratto	goṇo	bahuṃ	tiṇaṃ	idāni	khādati.
Balavā seto	goṇo	khetto jātaṃ, bahuṃ	tiṇaṃ	tatta tthatvā, sīghaṃ	khādati.
Catuppado*, siṅgi**, bālo, rukkhe baddho,	goṇo	khuddakā khattamhā dāsena ānītaṃ	tiṇaṃ	visuṃ visuṃ katvā ādāya	khādati.

* 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 bhattaṃ pacati.
2. Dārako magge kīlati.
3. Vānarā rukkhe nisīdanti.
4. Kassakā khettaṃ kasim̐su.
5. Sīho vanamhi vasati.
6. Bhūpati nagare carati.
7. Pitā gehe sayati.
8. Dhītaro nadiyaṃ nahāyanti.
9. Bhātuno putto uggaṇhāti.
10. Vanitāyo padumāni āharanti.
11. Tumhe pakkhino mā māretha.
12. Tvaṃ cetiyaṃ vandāhi.

13. Ahaṃ sīlaṃ rakkhissāmi.
14. Bhikkhavo dhammaṃ desenti.
15. Mayaṃ Anurādhapuraṃ gamissāma.

Analyse the following sentences.

1. Cattāro purisā balavante aṭṭha goṇe taṃ mahantaṃ khettaṃ hariṃsu.
2. Imasmiṃ gāme aṭṭhasu geheṣu pañcatimsati manussā dukkhaṃ vasanti.
3. Te dhanavanta mahantesu mañcesu sukhaṃ sayissanti.
4. Pañcannaṃ dāsānaṃ dasa puttā vīsatiyā balavantehi goṇehi khettaṃ kasanti.
5. Ekā itthī dvinnaṃ puttānaṃ rattāni vatthāni āharitvā adāsi.
6. Dhanavanto vāṇijā sakaṭehi bhaṇḍāni ādāya gāme gantvā tāni sīghaṃ vikkiṇissanti.
7. Bhūpatino paṭhamo putto bahūhi manussehi saddhiṃ suve uyyānaṃ gamissati.
8. Mayhaṃ mātulānī rattaṃ gāviṃ dīghāya rajjuyā daḷhaṃ rukkhe bandhi.
9. Setṭhino balavanto aṭṭha puttā kakkhaḷaṃ coraṃ asīhi paharitvā tatth'eva* māresuṃ.
10. Gāmaṃ gacchantī vanitā aññissā 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.,

paca + ti > paca + īya + ti = pacīyati (is cooked)

kara + ti > kara + īya + ti = karīyati (is done)

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

pac + ya + ti = paccati (is cooked)

vuc + ya + ti = vuccati (is told)

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

This is the way Pali grammarians 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 odanaṃ pacati.

turned into passive, becomes:-

Vanitāya odano pacīyati (or paccati).

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

69. Conjugation of Paca (to cook)

Present Tense, Passive

Person	Singular	Plural
3rd	(so) paccati = it is cooked	(te) paccanti = they are cooked
2nd	(tvaṃ) paccasi = thou are cooked	(tumhe) paccatha = you are cooked
1st	(ahaṃ) paccāmi = I am cooked	(mayaṃ) paccāma = we are cooked

Conjugation of Pahara (to beat)

Person	Singular	Plural
3rd	(so) paharīyati = he is beaten	(te) paharīyanti = they are beaten
2nd	(tvaṃ) paharīyasi = thou art beaten	(tumhe) paharīyatha = you are beaten
1st	(ahaṃ) paharīyāmi = I am beaten	(mayaṃ) paharīyāma = we are beaten

The following are conjugated like "paharīyati":-

karīyati = is done or made

gaṇhīyati = is taken

harīyati = is carried

āharīyati = is brought

bandhīyati = is tied

bhujīyati = is eaten

ākaḍḍhīyati = is dragged or drawn

dīyati = is given

kasīyati = is ploughed

desīyati = is preached

mārīyati = is killed

vandīyati = is worshipped
kiṇīyati = is bought
vikkiṇīyati = is sold

rakkhīyati = is protected
bhāsīyati = is told
dhovīyati = is washed

Exercise 26

Suggested Solutions

Translate into English

1. Kaññāya odano paṇīyati.
2. Te Goṇā dāsehi paharīyanti.
3. Tvaṃ balinā purisena ākaḍḍhīyasi.
4. Mayaṃ amhākaṃ arīhi māriyāma.
5. Te migā tāya dāsiyā bandhīyanti.
6. Iminā vaḍḍhakina* imasmiṃ gāme bahūni gehāni karīyanti.
7. Tumhe tasmīṃ gāme manussehi bandhīyatha.
8. Amhākaṃ bhaṇḍāni tesam dāsehi gāmaṃ harīyanti.
9. Aṭṭhahi vāṇijehi cattāro assā nagaraṃ āharīyanti.
10. Mayaṃ amhākaṃ dhītarehi nattārehi ca vandīyāma.
11. Taṃ mahantaṃ khettaṃ pañcahi kassakehi kasīyati.
12. Vanitāya bahūni vatthāni tassaṃ pokkharāṇiyam dhovīyanti.
13. Setṭhinā bahunnaṃ yācakānaṃ dānaṃ diyati.
14. Tasmīṃ ārāme vasantehi bhikkhūhi sīlāni rakkhīyanti.
15. Chahi bhikkhūhi pañcasatānaṃ manussānaṃ dhammo desīyati.
16. Paññāsāya manussehi tasmīṃ āpaṇe bahūni bhaṇḍāni kiṇīyanti.
17. Dasahi vanitāhi dvisataṃ ambānaṃ vikkiṇīyati.
18. Dāsiyā pakko odano gahapatinā bhuñjīyati.
19. Magge ṭhito dārako tassa mātuyā hatthehi gaṇhīyati.
20. Buddhena devānaṃ manussānañca dhammo bhāsīyati.

* 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

Passive Participles 被动分词

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.,

paca + ita = pacita (cooked)
hara + ita = harita (carried)
nahā + ita = nahāta (bathed)
nī + ta = nīta (carried)
nā + ta = nāta (known)
bhū + ta = bhūta (become, been)
su + ta = suta (heard)

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

A list of some 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 = ति॒रु॒ता (crossed, gone ashore)
ni + sīda + inna = nisinna (sat)

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

kātabba / karaṇīya (must be, fit to be, or should be done)
haritabba / haranīya (must be, fit to be, or should be carried)
pacitabba / pacanīya (must be, fit to be, or should be cooked)
bhuñjītabba (fit to be or should be eaten)
dhovītabba (fit to be or should be washed)
bhavītabba (fit to be or should become or happen)
nisīditabba (fit to be or should be sat)
vātabba (fit to be or should be told)
vandītabba (fit to be or should be worshipped)
dātātabba (fit to be or should be given)
chindītabba (fit to be or should be cut)
rakkhītabba (fit to be or should be observed or protected)
uggaṇhitātabba (fit to be or should be learnt)

Exercise 27

Suggested Solutions

Translate into English

1. Kaññāya bhuñjīyamānaṃ bhattaṃ sunakhassa dātabbaṃ (hoti).
2. Purisena chindiyamāno rukkho gehassa upari patissati.
3. Purisehi khettāni kasitabbāni, vanitāhi tesam bhattaṃ pacitabbam.
4. Puttehi dhītarehi ca pitaro mātaro ca vanditabbā honti.
5. Dāsenā harīyamāno asso vāñjījanaṃ vikkiṇitabbo hoti.
6. Corehi pahaṛīyamānā purisā aññaṃ kattabbaṃ adisvā* aṭaviṃ dhāvīṃsu.
7. Sārathinā pahaṛīyamāno asso rathaṃ ākaḍḍhanto sīghaṃ dhāvati.
8. Tumhehi dānāni dātabbāni, sīlani rakkhītābbāni, puññāni kātābbāni (honti).
9. Sissehi dhammo sotabbo** sathāni*** uggaṇhitābbāni.
10. Mayā dīyamānaṃ**** bhuñjitabbaṃ bhuñjituṃ bahū yācakā āgacchanti.
11. Vanitā dhovītābbāni vatthāni ādāya vitthataṃ nadiṃ gamissati.
12. Yuvatiyo vandanīyāni cetiyāni disvā ekāya kaññāya ociniyamānāni padumāni yāciṃsu.
13. Mama bhātā tasmīṃ vane āhiṇḍanto chindaniye bahū rukkhe passi.
14. Mayā ovadiyamāno bālo vattabbaṃ apassanto 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. This 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.

** Mātāpitaro (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.)

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

Simple: Goṇo tiṇaṃ khādati.

Causal: Dāso goṇaṃ tiṇaṃ khādāpeti. (The slave causes the ox to eat grass.)

77. A list of causatives

kārāpeti = causes to (or makes one) do

gaṇhāpeti = 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. Setṭhī vadḍhakiṃ gehaṃ kārāpeti.
2. Mātā dāraṃ pokkharaṇiyaṃ nahāpessati.
3. Amhākaṃ pitaro bhikkhū bhojāpesuṃ.
4. Vanitāyo dāsīṃ bhattaṃ pācāpesuṃ.
5. Pāpakārino dāsehi* bahū mige mārāpentī.
6. Gahapatayo purisehi* dārūni gaṇhāpentī.
7. Garu sisse dhammaṃ uggaṇhāpesi.
8. Adhipati purisehi rukkhe chindāpessati.
9. Ahaṃ kaññāhi bhaṇḍāni āharāpessāmi.
10. Tumhe bhātarehi kapayo gāmaṃ harāpetha.
11. Mayaṃ dasahi goṇehi khettaṃ kasāpessāma.
12. Mātā puttaṃ piṭṭhe nisīdāpetvā bhattaṃ pacitūṃ 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

<p>m. Masculine 阳性</p> <p>f. Feminine 阴性</p> <p>n. Neuter 中性</p> <p>ind. Indeclinable 没有词尾</p> <p>变化</p> <p>adv. Adverb 副词</p> <p>v. Verb 动词</p> <p>adj. Adjective 形容词</p> <p>inf. Infinitive 不定式</p> <p>pr.p. Present Participle 现在分词</p> <p>p.p. Past Participle 过去分词</p>	<p>pot.p. Potential Participle 可能性分词</p> <p>pron. Pronoun 代名词</p> <p>ger. Gerund 动名词</p> <p>3. Of the three genders 三性词</p>
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[a]

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
añña (adj) another, other.
aññatara (adj) certain.
aṭavi (f) forest.
aṭṭha (3) eight.
aṭṭhama (adj) eighth.
aṭṭhavīsati (f) twenty-eight.
aṭṭhasata (n) 800.
aṭṭhādasa (3) eighteen.
aṭṭhārasa (3) eighteen.
aṭṭhāsi (v) stood.
aṭṭhāsīti (f) eighty-eight.
aṭṭhi (n) bone, seed.
aṇḍa (n) egg.
atikkamituṃ (inf) to
surpass.
atithi (m) guest.
atthi (v) is, has.
atha (ind) then, after that.

atthaññū (m) knower of the
meaning.

adāsi (v) gave.
addhā (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.
abhiñhamṃ (adv) constantly,
often.

amata (n) ambrosia, the
supreme bliss.
amba (m) mango.
ambu (n) water.
ammā (f) mother.
amhe (pron) we.
amhākaṃ (pron) to us, our.
ayaṃ (m, f) this [man,
woman].
arañña (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.

[ā]

ākāḍḍhati (v) drags, pulls.
ākaddhīyati (v) is dragged,
is pulled.
ākāsa (m) sky.
ākhu (m) rat.
āgacchati (v) comes.
āgacchi (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.
āharituṃ (inf) to bring.
āharīyati (v) is brought.
āhāra (m) food.
āhiṅḍati (v) wanders.

[i]

icchati (v) wishes.
itara (adj) the other.
ito (ind) hence.
itthī (f) woman.
idaṃ (n) this [thing].
idāni (ind) now.

idha (ind) here.
ima (adj) this.
imā (pron) these [women].
ime (pron) these [men].
isi (m) sage.
isipatanārāma (m) the grove
of Isipatana (at Sarnath).

[u]

ukkipitvā (ger) having
raised up.
uggaṇhāti (v) learns.
uggaṇhitabba (pot.p) that
should be learnt.
ucca (adj) high, tall.
ucchu (m) sugarcane.
uṭṭhahati (v) rises up.
uṭṭhahitvā (ger) having risen
up.
uṭṭhāpetvā (ger) having
awaken.
uḍḍeti (v) flies.
uttara (adj) northern.
uttāna (adj) shallow.
udaka (n) water.
udadhi (m) ocean.
udeti (v) rises up.
upari (ind) above.
uppala (n) water-lily.
ubhaya (3) both.
ussahati (v) tries.

[e]

eka (adj) one, certain.
ekakkhattuṃ (adv) once.
ekacattāḷīsati (f) forty-one.
ekatiṃsati (f) thirty-one.
ekato (ind) together.
ekadā (adv) one day, once.
ekadhā (adv) in one way.
ekattha (adv) in one place.
ekamantaṃ (adv) aside.
ekavīsati (f) twenty-one.
ekasaṭṭhi (f) sixty-one.
ekādasa (3) eleven.
ekādasama (adj) eleventh.
ekāsīti (f) eighty-one.
ekūnacattāḷīsati (f) 39.
ekūnatiṃsati (f) 29.
ekūnapaññāsati (f) 49.
ekūnanavuti (f) 89.
ekūnavīsati (f) 19.
ekūnasatṭhi (f) 59.
ekūnasattati (f) 69.
ekūnasata (n) 99.
ekūnāsīti (f) 79.
eta (3) that, this.
ettha (adv) here.
evaṃ (ind) thus, yes.
esā (f) that [woman]. (stem:
eta)
eso (m) that [man]. (stem:
eta)

[o]

okkamma (ger) having
moved aside.
ocināti (v) gathers, collects.
ocinitvā (ger) having
collected.
ocinituṃ (inf) to gather, to
collect.
otarati (v) descends.
otarivā (ger) having
descended.
odana (m/n) [boiled] rice.
otiṇṇa (p.p) descended.
oruyha (ger) having
descended.
oruhati (v) descends.
oloketi (v) looks at.
olokenta (pr.p) looking at.

[k]

kacchu (f) itch.
kaññā (f) girl.
kaṭacchu (m) spoon.
kaṇeru (f) she-elephant.
kata (p.p) made, done.
katama (3) which of the
many.
katara (3) which of the two.
kattu (m) doer, compiler.
kattha (adv) where.
katvā (ger) having done.
kathaṃ (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.
kārapeti (v) causes to do.
kāya (m) body.
kāla (m) time.
kālaṃ karoti (v) dies.
kāsu (f) pit.

kāḷa (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?
kīḷati (v) plays.
kīḷitvā (ger) having played.
kukkuṭi (f) hen.
kucchi (m/f) belly.
kuṭṭhī (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.

kuhiṃ (adv) where?
kūla (n) [river] bank.
ketu (m) banner.
ko (m) who? (Nom.)
kodha (m) anger.
koḷambanagara (n) city of

Colombo.

[kh]

khaṇati (v) digs.
khanti (f) patience.

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 (f) hunger.
khetta (n) field.

[g]

gacchati (v) goes.
gacchanta (pr.p) going.
gacchāpeti (v) causes to go.
gacchi (v) went.
gacchissati (v) will go.
gaṅgā (f) river.
gaṇī (m) one who has a

following.

gaṇṭhi (m) knot.
gaṇhāti (v) takes.
gaṇhāpeti (v) causes to take.
gaṇhi (v) took.
gaṇhituṃ (inf) to take.
gaṇhīyati (v) is taken.
gata (p.p) gone.
gantu (m) goer.
gantuṃ (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.
giri (m) mountain.
gīvā (f) neck.
gouṇavantu (adj) virtuous.
guhā (f) cave.
geha (m, n) house.
goṇa (m) ox.
godhā (f) iguana.

[gh]

ghaṭa (m) water-pot.
ghāṇa (n) nose.
ghāyituṃ (inf) to smell.

[c]

ca (ind) and.
cakkhu (n) eye.
cakkhumantu (adj)
possessor of eyes.
canda (m) moon.
cattālisati (f) forty.
catu (3) four.
catuttiṃsati (f) thirty-four.
catuttha (adj) fourth.

catutthī (f) Dative.
catuddasa (3) fourteen.
catuppada (m) quadruped.
caturāsīti (f) eighty-four.
catuvīsati (f) twenty-four.
carati (v) walks.
caranta (pr.p) walking.
caritvā (ger) having walked.
citta (n) mind.
cinteti (v) thinks.
cintetvā (ger) having
thought.
cintesi (v) thought.
ciraṃ (adv) [for a] long
time.
cuddasa (3) fourteen.
cuddasama (adj) fourteenth.
cetiya (n) shrine, pagoda.
cora (m) thief.
coreti (v) steals.
coresi (v) stole.

[ch]

cha (3) six.
chaṭṭha (adj) sixth.
chaṭṭhī (f) Genitive.
chattha (n) umbrella.
chattiṃsati (f) thirty-six.
chattī (m) one who has an
umbrella.
channavuti (f) ninety-six.
chabbīsati (f) twenty-six.

chāyā (f) shade, shadow.
chāsīti (f) eighty-six.
chindati (v) cuts.
chindanta (pr.p) cutting.
chindāpeti (v) causes to cut.
chinditabba (pot.p) that

should be cut.

chinna (p.p) cut.

[j]

leg.

jaṅghā (f) shank, calf of the

jaṅḡu (m) knee.

jatu (n) sealing wax.

jayatu (v) let him conquer.

jala (n) water.

jāṅḡu (m) knee.

jānāti (v) knows.

jāleti (v) kindles.

jālesi (v) kindled.

jināti (v) wins.

jivhā (f) tongue.

jetu (m) victor.

[ñ]

ñāṅa (n) wisdom.

ñāta (p.p) known.

ñātu (m) knower.

[ṭ]

ṭhatvā (ger) having stood.

ṭhapita (p.p) kept.

ṭhapeti (v) keeps.

ṭhapetu (v) let him keep.

ṭhapesi (v) kept.

ṭhāna (n) place.

ṭhita (p.p) stood.

[ḍ]

ḍasati (v) bites, stings.

ḍasitvā (ger) having bitten

or stung.

[t]

ta (3) that.

taṅḍula (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.

taruṅḡī (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.
 tiriyam (adv) across.
 tiṃsati (f) thirty.
 tiṃsatima (adj) thirtieth.
 tiṃsā (f) thirty.
 tumhe = you.
 tuyham = to you, your.
 tulā (f) scale, balance.
 te (m) they.
 te-asīti (f) eighty-three.
 tettiṃsati (f) thirty-three.
 tenavuti (f) ninety-three.
 tepaññāsā (f) fifty-three.
 terasa (3) thirteen.
 terasama (adj) thirteenth.
 tevīsati (f) twenty-three.
 tesatṭhi (f) sixty-three.
 tesattati (f) seventy-three.
 telasa (3) thirteen.
 tvam = thou.

[d]

dakkhiṇa (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.
 daḷham (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.
 dukkhaṃ (adv) with
 difficulty, miserably.
 dutiya (adj) second.
 dundubhi (f) drum.
 dubbala (adj) feeble.
 deti (v) gives.
 deva (m) rain, deity.
 devatā (f) deity.
 devī (f) queen, goddess.
 desanā (f) preaching.
 desita (p.p) preached.
 deseti (v) preaches.
 desesi (v) preached.
 desīyati (v) is preached.
 doṇi (f) canoe, boat.
 dolā (f) palanquin.
 dvattiṃsati (f) thirty-two.
 dvādasa (3) twelve.
 dvādasama (adj) twelfth.

dvānavuti (f) ninety-two.
 dvāvīsati (f) twenty-two.
 dvāsaṭṭhi (f) sixty-two.
 dvāsattati (f) seventy-two.
 dvāsīti (f) eighty-two.
 dvi (3) two.
 dvikkhattuṃ (adv) twice.
 dvicattālīsati (f) forty-two.
 dvidhā (ind) in two ways,
 into two.
 dvinavuti (f) ninety-two.
 dvisattati (f) seventy-two.
 dvisata (n) two hundred.
 dveasīti (f) eighty-two.
 dvepaṇṇāsā (f) fifty-two.
 dvesattati (f) seventy-two.

[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.
nāḷikera (m) coconut.
nikkhanta (p.p) got out.
nikkhamati (v) goes out.
nikkhamma (ger) having
come out.
niddā (f) sleep.

nidhi (m) hidden treasure.
nibbattituṃ (inf) to be born.
nibbattivā (ger) having

born.

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.
neti (v) leads, carries.
netu (m) leader.
nesi (v) led, carried.

[p]

pakka (p.p) cooked, ripe.
pakkhipati (v) puts in.
pakkhī (m) bird.
paggayha (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.

pacituṃ (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.

pañcavīsati (f) twenty-five.

pañcasata (n) five hundred.

paññavantu (adj) wise.

paññā (f) wisdom.

paññāsati (f) fifty.

paññāsā (f) fifty.

paṭṭinivatti (v) went back.

paṭṭiyādetuṃ (inf) to make,
to prepare.

paṭṭhama (adj) first.

paṇṇa (n) leaf.

paṇṇarasa (3) fifteen.

paṇṇāsati (f) fifty.

paṇḍita (m) wise man.

patati (v) falls.

pati (m) husband, master.

pati (v) fell down.

patti (f) infantry.

paduma (n) lotus.

panasa (m) jack-fruit.

pabbata (m) mountain.
pabbajati (v) becomes a
monk, renounces.

pabhū (m) overlord.
para (adj) other, latter.
parasuve (ind) day after
tomorrow.

parahīyo (ind) day before
yesterday.

paridahati (v) wears.
parisā (f) retinue, following.
pavisati (v) enters.
pavisitvā (ger) having
entered.

pasu (m) beast.
passati (v) sees.
passanta (pr.p) seeing,
looking at.

passituṃ (inf) to see.
pahaṭṭa (p.p) beaten.
paharati (v) beats.
paharitvā (ger) having
beaten.

paharīyati (v) is beaten.
pahāya (ger) having left.
pāka (m) cooking, boiling.
pācayati (v) causes to cook.
pācāpayati (v) causes to
cook.

pācāpeti (v) causes to cook.
pāceti (v) causes to cook.
pāṭhasālā (f) school.

pāṇi (m) hand.
pātetī (v) fells, makes to
fall.
pātesī (v) felled.
pātuṃ (inf) to drink.
pāto (ind) in the morning.
pāda (m) foot, leg.
pāpa (n) sin.
pāpakārī (m) sinner,
evil-doer.
pāleti (v) protects, governs.
pālesi (v) protected.
pāvisī (v) entered.
pāsāṇa (m) stone, rock.
pītu (m) father.
pipāsā (f) thirst.
pīvati (v) drinks.
pīvatu (v) let him drink.
pīvamāna (pr.p) drinking.
pīvituṃ (inf) to drink.
pīvitvā (ger) having drunk.
pīḷandhitvā (ger) having
donned.
pītha (n) chair.
pīta (p.p) drunk.
pīta (adj) yellow.
pīḷita (p.p) oppressed.
pīḷeti (v) oppressed.
puñña (n) merit, fortune.
paññavantu (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.
pūjesī (v) respected, offered.
pūjetvā (ger) having
offered.
pokkharanī (f) pond.

[ph]

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

[b]

battiṃsati (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.

bhañjati (v) breaks.

bhaṇḍa (n) goods.

bhattu (m) husband,

supporter.

bharyā (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.

bhuñjati (v) eats.

bhuñjanta (pr.p) eating.

bhuñjitabba (pot.p) that

should be eaten.

bhuñjituṃ (inf) to eat.

bhuñjīyati (v) is eaten.

bhutta (p.p) eaten.

bhūpati (m) king.

bhūpāla (m) king.

bhūmi (f) earth, ground.

bhogī (m) serpent.

bhojāpeti (v) feeds.

bhottuṃ (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.

mattaññū (adj) temperate,

one who knows the measure.

madhu (n) honey.

manussa (m) man, human
being.

mayam̐ = we.

mayham̐ = to me, my.

mayūra (m) peacock.

marañña (n) death.

marati (v) dies.

mahanta (pr.p) big, large,
great.

mahallaka (adj) elderly, old.

mahī (f) earth, the river of
that name.

mā (ind) [do] not.

mātu (f) mother.

mārāpeti (v) causes to kill.

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.

migī (f) she-deer.

miññāti (v) measures.

mitta (m) friend.

muṭṭhi (m) fist, hammer.

mudu (adj) soft.

muni (m) monk.

mūla (n) root, money.

[y]

ya (3) which (relative).
yaṭṭhi (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.

yojetei (v) harnesses, joins,
composes.

[r]

rakkhati (v) protects.

rakkhatu (v) let him protect.

rakkhitabba (pot.p) that
should be observed or protected.

rakkhīyati (v) is protected.

rajja (n) kingdom.

rajju (f) rope.

ratta (adj) red.

ratti (f) night.

ratha (m) chariot.

ravi (m) sun.

ravitvā (ger) having crowded.

rassa (adj) short.
rāsi (m) heap.
rukkha (m) tree.
rūpa (n) form, image.
rodati (v) cries.
rodanta (pr.p) crying.

[1]

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

[v]

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

vadati (v) says.
vadana (n) face, mouth.
vana (n) forest.
vanitā (f) woman.
vandati (v) bows down,
worships.
vandita (p.p) worshipped.
vanditabba (pot.p) that
should be worshipped.
vaṇḍiyati (v) is worshipped.
vapu (n) body.
varāha (m) pig.
vasati (v) dwells.
vasanta (pr.p) living.
vasu (n) wealth.
vasudhā (f) earth.
vassa (m/n) year, rain.
vassati (v) rains.
vaḷavā (f) mare.
vā (ind) or, either - or.
vācā (f) word.
vāṇija (m) merchant.
vānara (m) monkey.
vāpī (f) tank.
vāri (n) water.
vālukā (f) sand.
vikkiṇanta (pr.p) selling.
vikkiṇāti (v) sells.
vikkiṇi (v) sold.
vikkiṇiyati (v) is sold.
vijju (f) lightning.
viññātu (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.
vīnetu (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.
veṇu (m) bamboo.
veḷu (m) bamboo.
vyādhi (m) sickness.

[s]

sakiṃ (adv) once.
sakuṇa (m) bird.
sakuṇī (f) she-bird.
sakkoti (v) is able.

sakkharā (f) sugar, gravel.
sakhī (f) woman-friend.
sagga (m) heaven.

saṅgha (m) community.
sace (ind) if.

saṭṭhi (f) sixty.

sata (n) hundred.

satakoṭi (f) thousand

million.

satama (adj) hundredth.

satalakkha (n) ten million.

satasahassa (n) hundred

thousand.

sati (f) memory.

satimantu (adj) mindful.

satta (3) seven.

sattadasa (3) seventeen.

sattati (f) seventy.

sattatiṃsati (f) thirty-seven.

sattama (adj) seventh.

sattamī (f) Locative.

sattarasa (3) seventeen.

sattavīsati (f) twenty-seven.

sattāsīti (f) eighty-seven.

sattu (m) enemy.

sattha (n) science. (m)

caravan.

satthi (m/n) thigh.

satthu (m) teacher, adviser.

sadā (ind) ever, always.

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.

samaṃ (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.
sahassa (n) thousand.
sā = she.
sākhā (f) branch.
sādhukaṃ (adv) well.
sāmī (m) master, lord.
sāyaṃ (ind) in the evening.
sārathī (m) charioteer.
sālā (f) hall.

sāvattī (f) city of that
name.

sikkhāpada (n) precept.
sikhī (m) peacock.
sindhu (m) sea.
silā (f) stone.
sissa (m) student.
sighaṃ (adv) quickly.
sīla (n) virtue, precept.
sīlavantu (adj) observant of
precepts, virtuous.
sīha (m) lion.
sīhī (f) lioness.
sukha (n) comfort.
sukhaṃ (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.
setṭhī (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.
soḷasa (3) sixteen.

[h]

haṭṭa (p.p) carried.
hata (p.p) killed.
hattha (m) hand.
hatthinī (f) she-elephant.
hatthī (m) elephant.
hadaya (n) heart.
harati (v) carries.
haraṇīya (pot.p) that should

be carried.

haranta (pr.p) carrying.
harāpeti (v) causes to carry.
hari (v) carried.
harita (p.p) carried.
harituṃ (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 alaṅkaroti (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 añña, apara (adj)
arm bāhu (m)
army senā (f)
ascended āruhi (v)
ascends āruhati (v)
aside ekamantaṃ (adv)
assembles sannipatati (v)
ate khādi (v)
axe pharasu (m)

[b]

balance tulā (f)
bamboo veṇu, veḷu (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 mañca (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, pakkhī (m)
bitten daṭṭha (p.p)
black kāḷa (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 mañjūsā (f)
boy dāraka, kumāra (m)
brahman woman brāhmaṇī

(f)

branch sākhā (f)
breaks bhañjati (v)
bridge setu (m)
bringing āharanta (pr.p)
broad vitthata (p.p)
broken bhinna (p.p)
brother bhātu (m)
brought āhaṭa (p.p)
brought āhari, ānesi (v)
Buddha bhagavantu, buddha

(m)

buying kiṇanta (pr.p)

buys kiṇāti (v)

[c]

carpenter 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 gaṇhāpeti (v)

cemetery susāna (n)

certainly addhā, ve,

ekantaṃ (indec)

Ceylon laṅkā (f)

charitable vadaññū (adj)

charioteer sārathī (m)

charity dāna (n)

city nagara, pura (n)

clerk lekhaka (m)

climbed āruhi (v)

climbs āruhati (v)

coarse khara (adj)

coconut nāḷikera (m)

collects ocināti (v)

Colombo [city of]

koḷambanagara (n)

come āgata (p.p)

comes āgacchati (v)

comfort sukha (n)

comfortably sukaṃ (adv)

community saṅgha (m)

constantly abhiṅghaṃ (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 dhañña (n)

corn measure nāḷi (f)

cow gāvī (f)

cow [of any kind] dhenu (f)

creeper latā (f)

cries rodati (v)

crossed tiṅṅa (p.p)

crow kāla (m)

crying rodanta (pr.p)

curd dadhi (n)

cut chinna (p.p)

cutter chettu (m)

cutting chindanta (pr.p)
cuts chindati (v)

[d]

daughter dhītu (f)
day divasa (m)
day after tomorrow

parasuve (indec)

day before yesterday

parahīyo (indec)

day time divā (indec)
dead mata (p.p)
death maraṇa (n)
decorates alaṅkaroti (v)
deep gambhīra (adj)
deer miga (m)
deity deva (m) devatā (f)
descended otiṇṇa (p.p)
descends oruhati, otarati (v)
did kari, akari (v)
dies marati, kālaṃ karoti (v)
digs khaṇati (v)
direction disā (f)
doctor vejja (m)
doctrine dhamma (m)
doer kattu (m)
does karoti (v)
dog sunakha (m)
done kata (p.p)
doing karonta (pr.p)
[do] not mā (indec)
drags ākaḍḍhati (v)

drinking pivamāna (pr.p)
dropped pātesi (v)
drum dundubhi (f)
dust dhūli (f)
dwarf rassa (adj)
dwells vasati (v)
dwelt vuttha (p.p)

[e]

ear sota, ghāṇa (n)
earth vasudhā, bhūmi, mahī
(f)
eastern pubba (adj)
eat khādati, bhuñjati (v)
eaten bhutta, khādita (p.p)
eating khādanta, bhuñjanta
(pr.p)
eczema daddu (f)
egg aṇḍa (n)
eight aṭṭha (3)
eighteen aṭṭhārasa,
aṭṭhādasā (3)
eighth aṭṭhama (adj)
eighty asīti (f)
eighty-eight aṭṭhāsīti (f)
eighty-four caturāsīti (f)
eighty-nine ekūnanavuti (f)
eighty-one ekāsīti (f)
eighty-six chāsīti (f)
eighty-three teasīti (f)
eighty-two dvāsīti, dveaīti

ejects nīharati (v)
elderly mahallaka (adj)
elephant dantī, hatthī, karī

(m)

eleven ekādasā (3)
eleventh ekādasama (adj)
enemy ari, sattū (m)
Enlightened One buddha,
bhagavantu (m)

enraged kuddha (p.p)

enters pavisati (v)

entered pāvisi (v)

[in the] evening sāyaṃ

(indec)

ever sadā, sabbadā (adv)

evenly samaṃ (adv)

every sabba (adj)

everywhere sabbattha

(indec)

evil-doer pāpakārī (m)

Exalted One bhagavantu

(m)

eye akkhi, nayana, locana,
cakkhu (n)

[f]

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 pañcama (adj)

fifteen paññarasa,

pañcadasa (3)

fifty paññāsā, paññāsā,

paññāsati (f)

fifty-nine ekūnasatṭhi (f)

fifty-one ekapaññāsā (f)

finger aṅguli (f)

fire aggi (m)

firewood dāru (m)

first paṭhama (adj)

five pañca (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 ciraṃ (adv)

forest vana, arañña (n) aṭṭavi

(f)

form rūpa (n)

formerly purā (indec)

fortunate puññavantu,

bhagavantu (adj)

forty cattāḷīsati, cattārīsati
(f)
forty-nine ekūnapaññāsā (f)
forty-one ekacattāḷīsati (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)

[g]

garland mālā (f)
gathers ocināti (v)
gave dadi, adāsi (v)
gem maṇi (m)
ghee sappi (n)
girl dārikā, kaññā, kumārī,
kumārikā (f)
given dinna (p.p)
giver dātu dāyaka. (m)
gives deti dadāti. f.
giving dadanta (pr.p)
goat aja (m)
god deva (m)
goddess devī (f)
goes gacchati (v)
goes away apagacchati (v)
goes out nikkhamati (v)

going gacchanta;
gacchamāna (pr.p)
gold suvaṇṇa (n.)
gone gata. (p.p)
gone ashore tiṇṇa. (p.p.)
got laddha (p.p.)
got out nikkhanta (p.p)
grandson nattu (m)
grass tiṇa (n)
gravel sakkharā (f)
ground bhūmi (f) vatthu (n)
grove of ispatana isipatanā
rāma (m)
gruel yāgu (f)

[h]

hall sālā (f)
hand hattha; pāni (m)
handsome dassanīya; surūpa.
(adj)
happy sukhī (m)
having awakened utthāpetvā
(abs)
having born nibbattitvā (abs)
having climbed āruyha (abs)
having come āgamma (abs)
having come out nikkhamma
(abs)
having commanded vidhāya
(abs)

having cooked **pacitvā** (abs)
having crossed **taritvā** (abs)
having crowed **ravitvā** (abs)
having divided **bhājetvā** (abs)
having done **katvā; vidhāya** (abs)
having donned **piṇḍhitva** (abs)
having drunk **pivivvā** (abs)
having eaten **bhuñjītvā; khādītvā.**
(abs)
Having got **laddhā; labhitvā.**(abs)
having left **pahāya** (abs)
having moved aside **apakkamma**
(abs)
having raised up **paggayha;**
ukkhīpitvā (abs)
having risen up **uṭṭhahitvā**(abs)
having slept **sayītvā** (abs)
having stood **ṭhatvā**(abs)
having taken **ādāya;**
gaṇhitvā (abs)
he **so** (stem **ta**) (m)
heap **rāsi** (m)
heard **suta** (p.p)
hearer **sotu** (m)
hears **suṇāti** (v)
heart **hadaya** (n)
heaven **sagga** (m)
hell **niraya** (m)
hen **kukkuṭī** (f)
here **idha; ettha** (ad)
hermit **isi; tapassī** (m)
hidden treasure **nidhi** (m)

hides **niḷiyati** (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 **pahaṇiyati** (v)
Is bought **kiṇīyati** (v)
Is brought **āharīyati** (v)
Is carried **harīyati** (v)
Is done **karīyati** (v)

Is drawn **ākaḍḍhīyati** (v)
Is eaten **bhuñjīyati** (v)
Is given **dīyati** (v)
Is killed **mārīyati** (v)
Island **dīpa** (m)
Is made **karīyati** (v)
Is not **natthi** (v)
Is ploughed **kaṣīyati** (v)
Is preached **desīyati** (v)
Is protected **rakkhīyati** (v)
Is sold **vikkiñīyati** (v)
Is taken **gaṇhīyati** (v)
Is tied **bandhīyati** (v)
Is told **bhāsīyati** (v)
Is worshipped **vandīyati** (v)
Is washed **dhovīyati** (v)
It **taṃ.** (n)
Itch **kacchu** (f)

[j]

Jack (fruit) **panasa** (m)

[k]

Keeps **ṭhapeti** (v)
Kept **ṭhapesi** (v)
Killed **māresi** (v)
Kills **hanati**; **māreti** (v)
Kindled **jālesi** (v)
Kindles **jāleti** (v)
King **bhūpāla**; **bhūpati** (m)
Knee **jāṇu**; **jaṇṇu** (m)
Knot **gaṇṭhi** (m)

Known **ñāta** (p.p)
Knower **ñātu** (m)
Knower of the meaning
atthaññū (m)
Knows **jānāti** (v)

[l]

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

Liquor **surā** (f)
Little **appaka; paritta** (adj)
Lived **vuttha** (p.p)
Living **vasanta** (pr.p)
Long **dīgha** (adj)
Looks at **oloketi; passati** (v)
Looking at **passanta; olokenta** (pr.p)
Lord **adhipati; sāmī** (m)
Lotus **paduma** (n)
Low **nīca** (adj)

[m]

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

Monkey **vānara; kapi** (m)
Month **māsa** (m)
Moon **canda; sasī** (m)
Morning (in the)**pāto** (ind)
Mother **ammā; mātu** (f)
Mother-in-law **sassu** (f)
Mountain **giri** (m)
Mouth **mukha; vadana** (n)
Multitude **parisā** (f)

[n]

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

[o]

Observer of precepts **sīlavantu**
(adj)
Ocean **udadhi; jalanidhi; sindhu** (m)
Of the high caste **kulavantu** (adj)
Offered **pūjesi** (v)
Offering **pūjā** (f)

Offers **pūjeti** (v)
Old **mahallaka** (adj)
Omniscient **sabbaññū** (adj)
One **eda** (m)
Once **sakim;** **ekakkhattum** (ad)
One day **ekadā** (ad)
One who has a following **gaṇī** (m)
Oppressed **pīlesi** (v) **pīlita.**(p.p)
Oppresses **pīleti** (v)
Or **vā;** **atha;** **vā** (ind)
Other **añña;** **apara;** **para** (adj)
Over **upari** (ad)
Over-lord **pabhū** (m)
Ox **goṇa** (m)

[p]

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

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

[q]

Queen **devī;** **rājīnī** (f)
Quickly **sīgham;** **hippam.** (ad)

[r]

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

Rice (boiled) **odana** (m.n.)

Bhatta (n)

Rice gruel **yāgu** (f)

Rich **dhanavantu** (adj)

Ripe **pakka** (p.p)

Rises up **udeti**; **uḍḍeti** (v)

River **gaṅgā**; **nadī** (f)

Rock **sela**; **pāsāṇa** (m)

Root **mūla** (n)

Rope **rajju** (f)

Rough **khara** (adj)

Running **dhāvanta** (pr.p)

Runs **dhāvati** (v)

Sells **vikkiṇātī**. v.

Sends **peseti**. v.

Separately **visuṃ**; **nānā**. ind.

Serpent **ahi**; **dāṭhi**; sappa; **bhogī**.

m.

Seven **satta**. ṁ.

Seventeen **sattarasa**; **sattadasa**.

ṁ.

Seventh **sattama**. adj.

Seventy **sattati**. f.

Seventy-nine **ekūṇāsīti**. f.

Seventy-two **dvesattati**;

dvisattati. f.

Severally **visuṃ**. ind.

Shade **chāyā**. f.

Shadow **chāyā**. f.

Shallow **uttāna**. adj.

Shank **jaṅghā**. f.

Sharer **bhāgī**. m.

She **sā**. f.

She-bird **sakuṇī**. f.

She-crow **kākī**. f.

She-deer **migī**. f.

She-elephant **hatthinī**; **kaṇeru**. f.

Ship **nāvā**. f.

Shop **āpana**. m.

Short **rassa**. adj.

Shrine **cetiya**. n.

Sickness **vyādhi**. m.

Sin **pāpa**. n.

Sinner **pāpakārī**. m.

Sister **bhaginī**. f.

[S]

Said **vutta**; **kathita**. p.p.

Sand **pulina**. n., **vālukā**. f.

Sat **nisinna**. p.p.

Sat **nisīdi**. v.

Sayer **vattu**. m.

Says **vadati**; **bhāsati**; **katheti**. v.

Scale **tulā**. f.

School **pāṭhasālā**. f.

Science **sattha**. n.

Sea **sindhu**; **udadhi**. m.

Sealing wax **jatu**. n.

Seat **asana**. n.

Second **dutiya**. Adj

Seeks **gavesati**. v.

Seeing **passanta**. pr.p.

Sees **passati**. v.

Selling **vikkiṇanta**. pr.p.

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

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

[t]

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

Thence **tato**. ind.
 There **tattha**; **tatra**; **tahiṃ**. ad.
 They **te**. m.
 Thief **cora**. m.
 Thigh **satthi**. m.n.
 Thinks **cinteti**. v.
 Thine **tava**; **tuyhaṃ**.
 Third **tatiya**. adj.
 Thirst **pipāsā**. f.
 Thirteen **terasa**; **telasa**. m.
 Thirteenth **terasama**. adj.
 Thirty-nine **ekūnacattālisati**. f.
 Thirty-three **tettimsati**. f.
 Thirty-two
battimsati; **dvattimsati**. f.
 This **ima**; **eta**. adj.
 This person **ayaṃ**. m.f.
 This thing **idaṃ**. n.
 Those things **tāni**. n.
 Thou **tvam**.
 Thought **cintesi**. v.
 Thousand **sahassa**. n.
 Thousand million **satakoti**. f.
 Three **ti**. 3.
 Three hundred **tisata**. n.
 Thunderbolt **asani**. f.
 Thus **evaṃ**. ind.
 Tightly **dalhaṃ**. ad.
 Till then **tāva**. ind.
 To be born **nibbattitum**. in.
 To bring **āharitum**. in.
 To carry **haritum**. in.

To collect **ocinitum**. in.
 To cook **pacitum**. in.
 To-day **ajja**. ind.
 To do **kātum**. in.
 To drink **pivitum**; **pātum**. in.
 To eat **bhottum**; **bhuñjitum**. in.
 To gather **ocinitum**. in.
 To get **laddhum**. **labhitum**. in.
 Together **ekato**. ind.
 To give **dātum**. in.
 To go **gantum**. in.
 Told **vutta**; **kathita**. p.p.
 Told **kathesi**. v.
 Tomorrow **suve**. ad.
 Tongue **jivhā**. f.
 Took **gaṇhi**.
 To prepare **paṭiyādetum**. in.
 To smell **ghāyitum**. in.
 To surpass **atikkamitum**. in.
 To take **gaṇhitum**. in.
 Travelled **acari**. v.
 Tree **rukkha**; **taru**. m.
 Tries **ussahati**. v.
 Trouble **dukkha**; **kasira**. n.
 Tusker **dāṭhī**. m.
 Twelve **dvādasa**. adj.
 Twelfth **dvādasama**. adj.
 Twentieth **vīsati**. adj.
 Twenty **vīsati**. f.
 Twenty-eight **aṭṭhavīsati**. f.
 Twenty-five **pañcavīsati**. f.
 Twenty-four **catuvīsati**. f.
 Twenty-nine **ekūnatimsati**. f.

Twenty-one **ekavīsati**. f.
Twenty-six **chabbīsati**. f.
Twenty-three **tevīsati**. f.
Twenty-two **bāvīsati**; **dvāvīsati**.

f.

Twice **dvikkhattuṃ**. ad.
Two **dvi**.ṃ.
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 **yaṭṭhi**. f.
Walks **carati**. v.
Water **jala**; **udaka ambu**; **vāri**. n.
Water-lily **uppala**. n.
Water-pot **ghaṭa**. m.

We **mayama**; **amhe**.
Wealth **dhana**. n.
Weapon **āyudha**. n.
Well **sādhukama**.ad.
Went **agacchi**; **gacchi**; **agami**;

gami.v.

Went back **paṭṇivatti**. v.
When **kadā**. ad.
Whenever **yadā**. ad.
Where **kattha**; **kuhiṃ**? ad.
Wherever **yattha**. ad.
Which **ya**.(relative).ṃ.
Which of the many **katama**. ṃ.
Which go **gamissati**; **gacchissati**.

v.

White **seta**. adj.
Who **ko**?(Stem **ka**). ṃ.
Whose **kassa**?
Why **kasmā**? ind.
Wide **vitthata**. adj.
Wife **bhariyā**. f.
Wins **jināti**. v.
Wisdom **nāna**. n., **mati**; **paññā**;
buddhi. f.

Wise **paññavantu**; **paṇḍita**. adj.
Wise man **vidū**; **viññū**. m.
With **saha**; **saddhiṃ**. ind.
With difficulty **dukkhama**. ad.
With many relations
bandhumantu. adj.

Woman **itthī**; **nārī**; **vanitā**;
vadhū. f.

Woman friend **sakhī**. f.

Word **vācā**. f.
Work **kamma**; **kammanta**. n.
World **loka**. m.
Worshipped **vandita**. p.p.
Wounded **vaṇita**. p.p.
Wounded **vaṇitam akāsi**. n.
Writes **likhati**. v.
Written **likhata**. p.p.

[y]

Yellow **pīta**. p.p.
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**.