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A MANUAL OF PĀLI

(*Being a graduated course of Pāli
for beginners*)

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Second Edition (Revised)

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INTRODUCTION



(Modified from the First Edition.)

The Pāli language was derived from ancient Sanskrit; its former name was मागधी, the dialect of the Magadha country, now called Bihar. Māgadhi received its new name Pāli from the Sanskrit word पाठि (a line), which has the secondary meaning, *the text*, as distinguished from the commentary. The commentaries refer to the original Māgadhi Tripiṭaka as पाठि; gradually the connotation of the word was enlarged and it came to be applied to every composition in Māgadhi and consequently to the language itself.

2. The language was the Vernacular of ancient Magadha, in which the great Buddha preached his Doctrine to the people, and As'oka inscribed his immortal messages to generations. A study of Pāli is of great use to the student of philology and ancient history; yet the want of a text book on Pāli grammar presents a great difficulty to the beginner; because all the books on this subjects are in foreign characters. The aim of the present little volume is to help the young learner who has acquired an elementary knowledge of Sanskrit.

3. In the treatment of the verbs, I am following the Sanskrit system with its ten conjugations, and not the Pāli one with seven. The latter system which puts the roots of the Sanskrit, 2nd, 3rd and 6th conjugations under 1st, cannot explain the irregularities in the conjugation of the verbs of the suppressed classes. I have not treated the *attanopada*, which is rarely represented in literature except in Poetry and in the passive voice, where too its presence is an exception rather than a rule. Similarly

I am dispensing with the three Preterite tenses, whose use is seldom found to be made by the authors. In declension also, I am trying to avoid that multiplicity of forms in which the Pāli grammarians indulge excessively. The aim of the Pāli grammarians to explain irregularities without reference to the Sanskrit rules is quite futile and deserves to be discouraged. After all one has to remember that Pāli has been a Vernacular and has never been rigorous in the application of grammatical rules to restrain its natural flow.

4. Students wishing to appear for the Matriculation or Entrance Examination are recommended to study the elements of Sanskrit grammar before going in for Pāli. Those who are advanced will find a study of Pāli very delightful as it may form the joining link between Sanskrit and their mother tongue.

500 Sadāshiv, }
Poona; 30-12-15 }

C. V. J.

The Second Edition

I am thankful to the proprietors of the Oriental Book Agency for offering to issue the second edition of my Manual. This edition has been entirely rewritten. I shall be grateful to my readers who will inform me of any discrepancies that may have crept into its pages.

Thanks are also due to Mr. S. R. Sardesai, B.A., LL.B., proprietor of the Samarth Bharat Press, for executing the printing of this Book, which requires many unusual types, in a satisfactory manner.

Dardia Bazar, }
Baroda; }
1st July, 1931. }

C. V. J.

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MANUAL OF PĀLI

LESSON I (पठमो पाठो)

The Alphabet

§1. As an elementary knowledge of Sanskrit grammar is essential for the proper study of Pāli, it is taken for granted that the student of this book has gone through the declension of Sanskrit substantives, and conjugation of Sanskrit roots in the ordinary tenses and moods.

§2. The Pāli alphabet is the same as the Sanskrit, with slight modifications, as will be seen from the following table :—

Vowels (सरा)

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ए e, ओ o.

Consonants (व्यंजना)

क ka, ख kha, ग ga, घ gha, ङ ṅa (कवर्गो).

च ca, छ cha, ज ja, झ jha, ञ ṅa (चवर्गो).

ट ta, ठ tha, ड da, ढ dha, ण ṇa (टवर्गो).

त ta, थ tha, द da, ध dha, न na, (तवर्गो).

प pa, फ pha, ब ba, भ bha, म ma (पवर्गो).

य ya, र ra, ल la, व va, स sa, ह ha, ळ ḷa.

Ṇiggahīta (Anuswāra) — (a dot on the top of the headline).

§3. Mark the absence of ऋ, ॠ, ॡ, ऐ, औ, श and ष which are used in Sanskrit but not in Pāli. The Visarga (:) is also wanting. On the other hand ळ is an addition to the Pāli alphabet over the Sanskrit system. An inherent अ is present in all the consonants. If it is to be deleted another stroke ̣ is put at the foot, thus : क̣ k, च̣ c, इ̣ ṅ &c.

Ending vowels are represented by the same symbols which are used in Sanskrit, e. g. क ka, का kā, कि ki, की kī, कु ku, कू kū, के ke, को ko, कं kam. रु ru, रू rū.

§4. Out of the vowels, अ, इ and उ are short (रस्स); आ, ई, and ऊ are long (दीघ); while ए and ओ are diphthongs (संयुत). The consonants इ, अ, ण, न and म् are the nasals.

§5. Conjunct (संयुत) consonants in Pāli, generally consist of two members and very seldom of three. The following is a general list :—

कक, क kka	ट् ट्ठा	प्प ppa
कख kkhā	ट्ठ्ठ्ठा	प्फ ppha
कय kya	दुद्दा	ब्ब bba
कि kri	दुद्दहा	ब्भ bbha
क, क्व kva	ण्ण ण्णा	ब्ब्य bya
ख्य khya	ण्ट् ण्टा	ब्र bra
ख्व khva	ण्ट्ठ् ण्ट्ठ्ठा	म्प mpa
ग्ग gga	ण्ट्ठ् ण्ट्ठ्ठा	म्फ mpha
ग्घ gggha	ण्ट्ठ् ण्ट्ठ्ठा	म्भ mba
ग्र gra	त्त tta	म्भ mbha
ङ्क, ङ्क ṅka	त्थ ttha	म्म mma
ङ्ख, ङ्ख ṅkha	त्व tva	म्ह mha
ङ्ग, ङ्ग ṅga	त्र tra	य्य yya
ङ्घ, ङ्घ ṅgha	द् द्दा	य्ह yha
च्च, च cca	द्द ddha	ल्ल, ल्हा lla
च्छ ccha	द्र dra	न्य lya
ज्ज, ज्ज jja	द्व dva	न्ह lha
ज्झ jjha	ध्व dhva	व्ह vha
न्ण ṅṅṅa	न्त nta	स्स ssa
व्ह ṅha	न्थ nthā	स्म sma
च्च, च्च ṅca	न्द् nda	स्व sva
च्छ ṅcha	न्ध ndha	ह्म hma
ज्ज, ज्ज ṅja	न्न nna	ह्व hva
ज्झ ṅjha	न्ह nha	ह्ह lha

The student should know the Roman characters given above as modified for Pāli texts. In Europe and at the

Calcutta University, Roman characters are used to print Pali matter in. Sinhalese, Burmese and Siamese characters, which are based on the Nāgari, are used in Ceylon, Burma and Siam respectively for the printing of the Pāli texts. Advanced students are advised to study one of these characters.

LESSON II (दुतियो पाठो)

Rules of change

The Pāli language is derived from an old form of the Sanskrit language. When words from the older tongue were corrupted and found currency into the new one, they underwent certain phonetic changes. These rules are given in this lesson for reference. The student should not try to deduce Pāli words from his Sanskrit vocabulary with the help of the rules, as their application is not absolute in all cases, but he can trace the origin of Pāli words with their help. Advanced students may refer to the Wilson Philological lectures by Dr. Bhandarkar for the scientific theory underlying these working rules.

§6. Vowel changes

(1) "दीर्घस्य षड्स्वः संयोगानुस्वारयोः" । A long vowel is made short when followed by a conjunct consonant or an anuswāra, e. g., मार्ग—मग्ग *m.* a way ; ईश्वर—इस्सर *m.* the Lord ; कूर्म—कुम्म *m.* a turtle ; शालाम्—साठे *f.* to the school ; नदीम्—नदि *f.* to the river ; अभिभूम्—अभिधु *m.* to the conqueror.

Exception : A vowel followed by ळ्ह is not made short, e. g., गूढ—गूळ्ह *adj.* secret ; मूढ—मूळ्ह *adj.* foolish ; रूढ—रूळ्ह *pp.* grown.

(2) ऋ in Sanskrit words is changed to अ, इ, or उ in Pāli.

घृत—घत्त *n.* ghee ; कृत—कत्त *pp.* done ; गृह—गह *n.* house ; मृत—मत्त *pp.* dead.

ऋषि-इसि *m.* a sage ; ऋद्धि-इद्धि *f.* prosperity ; धृति-धिति *f.* courage ; मृग-मिग *m.* a beast, a deer.

ऋतु-उतु *m.* a season ; ऋजु-उजु *adj.* straight ; ऋपभ-उसभ *m.* an ox ; वृपभ-वुसभ *m.* an ox.

(3) ऐ is changed to ए and औ to ओ. शैल-सेल *m.* a summit ; तैल-तेल *m.* oil ; वैर-वेर *m.* enmity ; कौशाम्बी-कोसम्बी *f.* name of a town ; गौतम-गोतम *m.* name of a man.

(4) The vowels in the words पुरुष a man, इषु an arrow, पुस्तक a book &c. undergo arbitrary changes and the words are changed into पुरिस *m.* उमु *m.* पोत्थक *n.* &c.

(5) The visarga (:) is changed to उ after अ and is dropped after other vowels ; *e. g.*,

बुद्धः - Here the visarga being preceded by अ is changed to उ, which being combined with the preceding अ becomes औ and we get बुद्धो, the Buddha.

बुद्धाः, मतिः, श्वश्रूः become बुद्धा *m.* मति *f.* talent, सस्सू *f.* mother-in-law, the visarga being dropped.

§7. Consonantal changes

(6) इ and द् are respectively changed to ल् and ळ्ह् ; *e. g.*, दाडिम-दाळिम *n.* a pomegranate ; गुडः-गुळो *m.* a ball ; पीडयति-पीळयति tortures ; चादम्-चाळ्हं *adv.* exceedingly.

(7) श् and ष् are changed to स्. आकाश-आकास *m.* space ; सशः-ससो *m.* a hare ; शेष-सेस *adj.* remaining ; परुष-परुस *adj.* cruel.

§8. Changes regarding conjunct consonants

(8) The first member of a conjunct consonant in a Sanskrit word is dropped in its Pāli form and the remaining member is doubled, *e. g.*, भुक्त-भुत्त eaten ; पर्ण-पण्ण a leaf.

(9) If the first member of a conjunct consonant so doubled, is the second letter of a class (वर्ग), it is changed to the first letter of the same class ; and if it is the fourth, it is changed to the third:—

e. g., अर्थ meaning-अर्थ, according to rule 8. अर्थ-अर्थ, *m.* as थू is the 2nd letter of the तवग्ग ; दुग्ध-दुग्ध-दुग्ध *n.* milk ; लुब्ध- लुब्ध-लुब्ध *pp.* greedy.

(10) The remaining member of a conjunct consonant is *not* doubled at the beginning of a word, *e. g.*, खलित a mistake-खलित *pp.* (and not कखलित); ज्ञानम्-ज्ञानं *n.* knowledge (*not* क्ज्ञानं).

Nor is it doubled after a niggahīta, *e. g.*, संत्रासः fear-संतासो, (and not संतासो).

This doubling is optional in a compound, *e. g.*, पञ्चाय सहितो सपञ्चो or सपपञ्चो wise ; नरस्स खलितं नरखलितं or नरकखलितं a man's mistake.

(11) यू is doubled after ए ; *e. g.*, गेयम् *n.* a song-गेय्यं ; पेयम् *n.*, a drink-पेय्यं.

(12) “ म् न् यू वानां अन्त्यानां लोपः. द्वित्वं शेषादेशयोः । ”

When म्, न्, यू or व् stands as the last member of a conjunct consonant, it is dropped, and the remaining member is doubled. (Rule (8) is superseded by this and the subsequent (14) rule) युग्म a pair-युग्ग *n.* ; स्मृति-सति *f.* recollection²(स is not doubled. See rule (10). But मरणसति or मरणस्सति recollection of death); नग्न-नग्ग *adj.* naked; सौम्य-सौम्य *adj.* mild ; अध्वा-अध्वा-अद्वा *m.* a road; ध्वंस-ध्वंस *m.* destruction.

(a) *Exception*:-न ह्युक्तानाम् । This change does not take place when म्, न्, यू, or व् are combined with ह्, *e. g.* सह्य-सह्य *adj.* bearable ; वह्नि-वह्नि *m.* fire ; सुह्यति-सुह्यति faints.

Mark the inverted position of ह् which does not stand as the first member of a conjunct consonant except in the word ब्राह्मण *m.* a Brāhman, and ब्रह्म *m.* God Brahmā.

(13) म् is not dropped in the conjunct consonants ल्म and न्म; and न् in म्न् *e. g.* उन्माद्-उम्माद् *m.* madness; कल्माष-कम्मास *adj.* spotted; जल्मः-जम्मो *m.* a rogue; निम्न-निन्न *adj.* deep; स्म is

either retained or changed to म्ह. *e. g.*, तस्मिन् or तस्मि in it ; उष्मा-उस्मा *m.* heat ; अस्मा-अस्मा *m.* a stone ; भस्म *n.* ashes.

(14) " सर्वत्र रस्य लोपः " । *र* whether the initial or final member of a conjunct consonant is dropped and the remaining member is doubled ; *e. g.*, मार्ग-मग्ग *m.* the way ; वर्ण-वण्ण *m.* colour ; चक्र-चक्क *n.* a wheel ; दरिद्र-दळिद् *adj.* poor.

(15) *र्य* is changed to *रिय* and the preceding vowel, if long, is made short ; *e. g.* आचार्य-आचरिय *m.* a teacher ; वीर्य-विरिय *m.* effort ; भार्या-भरिया *f.* a wife ; सूर्य-सुरिय *m.* the sun ; आर्य-अरिय, अय्य *m.* a nobleborn person.

(16) *र्ह* is changed to *रह* ; *e. g.*, अर्हति-अरहति deserves ; गर्हति-गरहति censures ; अन्तर्हित-अन्तरहित *pp.* concealed.

(17) *इ* is inserted between the two members of a conjunct consonant whose final member is *ळ* ; *e. g.*, क्लेशः-क्लिंमो *m.* torture, sin ; ग्लान-गिलान *pp.* ill ; म्लान-मिलान *pp.* faded.

(18) Similarly *इ* is inserted between the two members of the conjunct consonants in the words ज्या the string of a bow ; क्षी shame ; स्यात् may be ; चैत्य a temple ; वज्र a diamond ; ह्यस् yesterday ; श्री prosperity &c., which are respectively changed to जिया, *verb.* हिरी, *f.* मिया, *verb.* चैतिय, *n.* वजिर, *n.* हिय्यो, *inb.* मिरि *f.* &c.

Rules 15 to 18 cover cases of Epenthesis (insertion of a letter in the middle of a word).

(19) *व* in combination with another consonant is changed to *व्व*. सर्व-सर्व्व-सर्व्व *adj.* all ; पर्वतः-पर्व्वतो *m.* a mountain ; काव्यम्-कव्वं *n.* a poem.

(20) *त्थ*, *त्थ*, *ध्थ* and *स्त* are respectively changed to *त्त*, *त्त*, *त्त* and *त्थ* at the beginning and to *त्त्थ*, *त्त्थ*, *त्त्थ* and *त्थ* in the middle of words ; *e. g.* त्याग-चाग *m.* charity ; नृत्य-नत्त *n.* dance ; मद्य-मत्त *n.* wine ; युति-त्तति *f.* splendour ; ध्यान-ज्ञान *n.* meditation ; प्रथमध्यानम्-पठमत्तज्ञानं the first stage of meditation ; स्तामन्-थमा *n.* strength ; वस्तु-वत्थु *n.* a thing.

(21) स् and ष are changed to इ or ई according to their position in a word ; e.g., स्थान-गान *n.* a place ; गृहस्थ-गहङ्ग *m.* a gentleman ; काष्ठ-कह *n.* wood.

(22) थ्, श्, त्स् and प्स् are changed to च्छ ; e. g., तथ्य-तच्छ *n.* truth ; आश्चर्य-अच्छरिय *n.* wonder ; वत्स-वच्छो *m.* a calf, a young one ; अप्सरा-अच्छरा *f.* a nymph.

(23) ष्क्, स्क् and क्ष् are changed to ख् or क्ख according to their position in a word ; e. g., शुष्क-सुक्ख *adj.* dry ; स्कन्ध-खन्धो the shoulder, a part ; क्षान्ति-खन्ति *f.* forgiveness ; भिक्षु-भिक्खु *m.* a monk.

(a) क्ष sometimes changes to छ् or च्छ ; e.g., क्षुब्ध-छुद्ध *pp.* agitated ; इक्षु-उच्छु *n.* sugarcane ; क्षमा-छमा *f.* the earth, (खमा *f.* forgiveness) ; क्षण-छण *m.* a festival, (खण *m.* a moment) .

(24) स्प् and प्प् are changed to फ् or फ्फ ; e. g. स्पन्दनम्-फन्दनं throbbing ; पुष्प-पुष्फ *n.* a flower ; नाप्प-वप्प *n.* tears.

(25) न्य्, ण्य् and ज्ञ् are changed to ण् or ण्ण ; e.g. न्यायेन-आयेन *m.* with justice ; कन्या-कण्णा *f.* a girl ; अरण्ये-अरण्णे *n.* in a forest ; ज्ञान-आण *n.* knowledge ; प्रजया-पण्णाय *f.* with wisdom.

Conjunct consonants mentioned in Rules (20) to (25) 'preceded' by the niggahīta (ण्) undergo those changes which they would do at the beginnings of words, e. g., कांक्षाकंखा *f.* desire ; वंध्या-वंष्णा *f.* a childless lady &c.

(26) ण्ण is changed to ण्ह ; उण्ण-उण्ह *adj.* hot ; कृण्ण-कण्ह *adj.* black.

§9. Ending consonants

(27) A consonant (represented with a nether stroke as क्, ग् &c.) is dropped at the end of a word ; e. g., सम्यक्-सम्मा *ind.* rightly ; भगवान्-भगवा *m.* the Blessed One ; स्यात्-सिया should be.

(a) But the ending म्, and the ending त् or द् of a pronoun are substituted by a niggahīta ; e. g., बुद्धम्-बुद्धं to a Buddha ; कन्याम्-कण्णं *f.* to a daughter ; एतत्-(द्)-एतं *n.* this, that ; यत्-(द्)-यं *m.* which &c.

(28) The ending visarga or स् or र् preceded by अ is changed to ओ together with the preceding vowel; and is dropped when preceded by other vowels; e. g., सर्वतः-सञ्चतो *ind.* in all respects; बुद्धाः-बुद्धा *m.* Buddhas; रुचिः-रुचि *f.* the beauty; भिक्षुः-भिक्षु *m.* a monk.

(29) The ending इ of a pronoun or in an upasarga and the ending र् often reappear when followed by vowels; e. g., एतं + अहोसि = एतदहोसि this happened; ताव as long + एत्थ here = तावदेत्थ; पातो in the morning + एव only = पातरेव, पातोऽव.

(30) य, व, म्, न्, and इ are often inserted (a) either as revivals from Sanskrit forms or (b) by analogy to such insertions. सकि once + एव only = सकिदेव; पुन again + एव = पुनरेव, पुनदेव; याव upto + अत्थं requirement = यावदत्थं.

LESSON III (ततियो पाठो)

§10. Declension of substantives in Pāli is based upon the same in Sanskrit with a few changes. There is no dual number and except in the case of substantives ending in अ, the dative case is the same as the genitive. The instrumental plural and ablative plural; the nominative, accusative, and vocative plural forms are identical.

§11. The following are the cases (विभक्तियो) with their names in Pāli in brackets ().

The nominative (पठमा) denotes the subject and the accusative (दुत्तिया), the object of a sentence. The instrumental (तत्तिया) denotes the person or thing with or by whom something is performed; and the dative (चतुत्थी), the person to whom or for whom something is given or done. The ablative (पंचमी) shows the starting point. The genitive (छट्ठी) stands for the possessive in English and the locative (सत्तमी) shows the place (in, on, upon, at &c.). The vocative (आलपनं) is used to address persons.

§12. **Masculine nouns ending in अ***Terminations*

<i>Case</i>	<i>Singular</i>	<i>Plural</i>
Nom.	ओ	आ
Acc.	म्	ए
Instru.	एन	एहि, एभि
Dat.	आय, स्स	नं
Abl.	आ, स्मा, म्हा	एहि, एभि
Gen.	स्स	नं
Loc.	ए, सिंम, म्हि	एसु
Voc.	—, आ	आ

Note:—Before terminations beginning with vowels, the ending अ of the noun is dropped. The ending म् is changed to a niggahīta in the accusative. Before नं the preceding अ is changed to आ. Thus we may take the noun बुद्ध (the Enlightened One) and decline it:—

बुद्ध.

<i>Case</i>	<i>Singular</i>	<i>Plural</i>
Nom.	बुद्धो	बुद्धा
Acc.	बुद्धं	बुद्धे
Instru.	बुद्धेन	बुद्धेहि, बुद्धेभि
Dat.	बुद्धाय, बुद्धस्स	बुद्धानं
Abl.	बुद्धा, बुद्धस्मा, बुद्धम्हा	बुद्धेहि, बुद्धेभि
Gen.	बुद्धस्स	बुद्धानं
Loc.	बुद्धे, बुद्धसिंम, बुद्धम्हि	बुद्धेसु
Voc.	बुद्ध, बुद्धा	बुद्धा

Note:—The forms बुद्धो, बुद्धा, बुद्धं, बुद्धेन, बुद्धाय, बुद्धस्स, बुद्धानं, बुद्धा, बुद्धे, बुद्धेसु and बुद्ध are from the corresponding Sanskrit बुद्धः, बुद्धाः, बुद्धम्, बुद्धेन, बुद्धाय, बुद्धस्य, बुद्धानाम्, बुद्धात्, बुद्धे, बुद्धेषु and बुद्ध. The forms बुद्धे (acc. plu.), बुद्धस्मा, बुद्धम्हा, बुद्धसिंम, बुद्धम्हि are borrowed from pronominal declension. बुद्धेहि seems to be from बुद्धैः, बुद्धेभि (from Vedic बुद्धेभिः) is used in poetry. बुद्धासे is a rare form of the nom. plural.

§13. The Padas

In Pāli there are both the padas परस्मै and आत्मने as in Sanskrit, but any root may take terminations of either. As a rule, the परस्मै (परस्सपद्) is commonly used, the other (अत्तनोपद्) being confined to the passive voice and poetry. The student should always conjugate verbs in the परस्सपद् unless specifically asked to give the अत्तनोपद् forms.

§14. The present tense

The terminations of the present tense are the same as those in Sanskrit, except 1st person plural ; *i. e.*,

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
1st	मि	म
2nd	सि	थ
3rd	ति	अन्ति

Before मि and म, the preceding अ is lengthened. अ in अन्ति is dropped after other vowels.

§15. The First Conjugation

The Pāli grammarians represent roots with an ending vowel, as गम, वस &c. and not as गम्, वस् &c. as in Sanskrit. But the ending अ of a root is dropped when the conjugational sign is added.

अ is the sign of the first conjugation before which the penultimate short and the ending vowel take their गुण,

अ has no गुण. The गुण of इ, ई is ए and of उ, ऊ is ओ thus :

नी to carry is a root + अ conjugational sign = ने + अ.

or भु to be + अ = भो + अ.

ए and ओ followed by other vowels are changed to अय् and अव्. Thus :

ने + अ = नय् + अ = नय the base of the root.

भो + अ = भव् + अ = भव

Conjugate गम (गच्छ) to go.

Person	Singular	Plural
1st	(अहं) गच्छामि (I) go.	(मयं) गच्छाम (we) go.
2nd	(त्वं) गच्छसि (thou) gcest.	(तुम्हे) गच्छथ (you) go.
3rd	(सो, सा, तं) गच्छति (He, she, it) goes.	(ते, ता, तानि) गच्छन्ति (they) go.

Decline like बुद्ध m.

किंकर a servant.

आवाट a pit.

वानर a monkey.

रुक्म [रुक्ष] a tree.

पुत्र [पुत्र] a son.

खग [खड्ग] a sword.

पञ्चामित्र [प्रत्यमित्र] an enemy.

ग्राम [ग्राम] a village.

भूप a king.

अश्म [अश्व] a horse.

नर a man.

सीह [सिंह] a lion.

मिग [मृग] a deer.

धम्म [धर्म] the truth, the religion, the doctrine.

मञ्चक a bedstead, a cot.

भार a burden.

पर्वत [पर्वत] a mountain

आचरिय [आचार्य] a teacher.

पद्द [प्रश्न] a question.

सुंमुमार [शिग्रमार] a crocodile.

Some roots of the 1st conjugation

खण to dig.

हर with वि (विहरति) to live.

वद with ओ (ओवदति) to advise

जि to conquer.

कम with नि [निकम्] (निक्रवमति) to start.

धाव to run.

वस to live.

खाद to eat.

सर with अतु [अतुम्] (अतुमगति) to follow.

सि [शी] (सयति, सेति)* to lie down.

नी (नयति, नेति)[†] to carry.

पत to fall.

पुच्छ [पृच्छ] to ask.

याच to beg.

गम (गच्छति)[‡] to go.

Indeclinables (अव्ययानि)

न not.

सन्तिकं into the presence, near.

*अय् and अच् in roots, prefixes and bases are optionally changed to ए and ओ respectively.

† The base of गम is गच्छ.

Exercises for translation

A. १ किं करो आवाटं खणति । २ वानरा रक्खेसु विहरन्ति । ३ अहं पुत्ते ओवदाभि । ४ सो खगेन पच्चामितं जयति । ५ सा गामा निक्खमति । ६ भूपानं अस्सा धावन्ति । ७ नरा गामे वसन्ति । ८ सीहा भिगे खादन्ति । ९ त्वं धम्मं न अनुसरसि । १० तुम्हे मञ्चके सयथ ॥

B. 1. (The) servant carries (a) burden. 2. He falls from (a) tree. 3. (The) king's son has a horse*. 4. (The) Buddha advises men. 5. (A) lion lives not in a village. 6. (There) are mountains in (the) forest. 7. She asks (the) teacher (a) question.† 8. I beg (a) horse of (the) king.† 9. (The) crocodile goes into (the) presence of (the) monkey. 10. (The) tree falls from (the) mountain in (the) forest.

LESSON IV (चतुर्थो पाठो)

§16. Neuter nouns ending in अ

Terminations :

Nom.	म्	आ, आनि.
Acc.	म्	ए, आनि.
Voc.	—	आ, आनि.

Decline फल a fruit.

Nom.	फलं	फला, फलानि
Acc.	फल	फले, फलानि
Voc.	फल	फला, फलानि

Note that the forms फलं, फल and फलानि are identical with the corresponding Sanskrit forms, while फला (n. and v. plu) and फले are based on the declension of masc. nouns ending in अ. The rest of the forms are like those of masc. nouns.

* A horse is of the king's son. .

† पुच्छ and याच govern two accusatives—the direct object and the indirect.

§17. The Second Conjugation

The roots of the second conjugation are not regular.* They are अस to be, हृ [भू] to be, ब्रू to speak and इ to go. The forms of the present tense of the roots are given below :—

अस

1st.	अस्मि, अस्मिह	अस्म, अम्ह
2nd	असि	अत्थ
3rd	अत्थि	सन्ति

अम्ह is sometimes changed to अम्हा. अत्थि [अस्ति] is sometimes used in the plural in sentences showing possession, e. g., कसिकम्मत्थाय तस्स गोणाऽपि नात्थि । He has not even oxen for farming ; सम्म मे दन्ता अत्थि । Friend, I have teeth.

हु

1st	होमि	होम
2nd	होसि	होथ
3rd	होति	होन्ति

ब्रू

1st	ब्रवीमि, ब्रूमि	ब्रवीम, ब्रूम
2nd	ब्रवीसि, ब्रूसि	ब्रवीथ, ब्रूथ
3rd	ब्रवीति, ब्रूति	ब्रुवन्ति

इ

1st	एमि	एम &c.
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§18. The Fourth Conjugation

The sign of the 4th conjugation is य, before which the ending अ of the root is dropped.

Rules 12, 20, 22 and 25 of the first lesson are to be applied while making up the base. त्य, थ्य, थ्य, ध्य, न्य and व्य are changed to च्च, च्छ, ज्ज, ज्झ, ष्श and ष्च by those rules,

* As this book is meant for students who have some knowledge of Sanskrit, it follows the Sanskrit system with ten conjugations and not the Pali one with seven.

while in the case of other conjunct consonants with य as the latter member, the य is dropped and the preceding consonant is doubled. Observe Rule 9 if necessary. ह्य is changed to ह्.

Conjugate the following roots of the 4th conjugation and compare the forms with the corresponding Sanskrit.

इध [ऋध्यति] (इज्जति) to flourish.

क्रुध [क्रुध्यति] (कुज्जति) to get angry.

नस [नश्यति] (नस्सति) to perish.

पद् with नि [निपद्यते] (निपज्जति) to lie down; with उत् (उत्पज्जति) to be born, produced; with सं (संपज्जति) to succeed.

फुस [स्पृशति] (फुस्सति) to touch.

बुध [बुध्यति] (बुज्जति) to understand, know.

युध [युध्यते] (युज्जति) to fight.

लुभ [लुभ्यति] (लुब्भति) to covet.

सुस [शुष्यति] (सुस्सति) to dry, wither.

हा [हायति] to decrease, diminish.

WORDS

मोर [मयूर] *m.* a peacock.

उप्यान [उद्यान] *n.* a garden.

मनुस्स [मण्य] *m.* a man, a person.

घर [गृह] *n.* a house.

सुख *n.* happiness.

नर *m.* man.

रज्ज [राज्य] *n.* a kingdom.

निदाघ *m.* summer.

तळाक [तडाग] *m.* a lake.

जल *n.* water.

मच्छ [मत्स्य] *m.* a fish.

च *ind.* and.

मण्डुरिस [सत्पुरुष] *m.* a good man, saint.

चिन्त *n.* the mind.

क्रोध [क्रोध] *m.* anger.

नाम *ind.* at all.

विहार *m.* a monastery.

पण्ण [पर्ण] *n.* a leaf.

खल *m.* a villain.

पाप *n.* a sin, demerit.

लोक *m.* the world, people.

पुब्ब [पुण्य] *n.* a merit.

अधिक *adj.* more.

राग *m.* passion, lust.

अव्ययम् *ind.* with one another, mutually.
 वनमहिंस [°ष] *m.* a wild buffalo.
 पोथक [पुस्तक] *n.* a book.
 बाल *m.* a fool, a child.
 रम *1st c.* to take delight.
 इव *ind.* like, as if.
 मज्ज [मद्य] *n.* wine.
 बुद्ध [वृद्ध] *m.* an old man.
 बल *n.* power, faculty.
 पुष्प [पुष्प] *n.* a flower.
 दिज [द्विज] *m.* a bird, a Brāhman.
 ली with नि *4th c.* to hide oneself.

लुह [लुब्ध] *m.* a hunter.
 सर [शर] *m.* an arrow.
 विरिय [वीर्य] *n.* exertion, effort.
 पंडित *m.* a wise man.
 मद *4th c.* to be intoxicated, to err.
 सिव *4th c.* to sew.
 चीवर *m.* a robe.
 सूत [सूत्र] *n.* thread.
 पमाद् [प्र°] *m.* a mistake
 दूरे *ind.* far.
 दिव *4th c.* to play, gamble.
 अकस्र [अक्ष] *m.* a die.

Exercises

A. १ मोरो भूपस्त उग्र्याने नच्चति । २ मनुस्ता घरे सुखेन निपज्जति ।
 ३ बुद्धो नरानं न कुज्जति । ४ तुम्हे पञ्चामित्तस्स रज्जं लुब्धय । ५ निदाघे
 तल्लोकं जलं सुम्मति, मच्छा च नस्सन्ति । ६ सण्णुरित्तस्स चित्ते कोथो नाम न
 उप्पज्जति । ७ त्रिहारे रक्खस्सिं पण्णानि न सन्ति । ८ खलो पापेहि न संपज्जति ।
 ९ लोके पुज्जेहि पापानि अधिकानि । १० बुद्धस्स चित्तं रागो न फुस्सति ।
 ११ पञ्चामित्ता अव्ययम् वुज्जन्ति वनमहिंसा इव । १२ पण्डिता पोथके* र्मान्ति
 बाला इव मज्जे । १३ बुद्धस्स बलानि हायन्ति । १४ पुष्पम्हा फलानि उप्पज्जन्ति ।
 १५ दिजा पण्णसु निलीयन्ति ॥

B. 1. The hunter shoots the bird with an arrow. 2. When religion decreases, then Buddha is born. 3. The exertion of the wise succeeds. 4. You are intoxicated with

* The name of the object of anger or ill-will is put in the dative, while that of the object of joy, love, or any good feeling is put in the locative case.

† Than merits.

‡ Articles (the, a, an) are to be left out while translating from English into Pāli.

wine. 5. We sew (our) robes with thread. 6. They understand the Buddha's doctrine. 7. He touches the flowers with (his) hands through (by) mistake. 8. The garden is far from the house. 9. Men covet wealth and play with dice with one another. 10. She gets angry with (her) sons.

LESSON V (पञ्चमो पाठो)

§19. Feminine nouns ending in आ

Terminations

Nom.	—	—,यो
Acc.	म्	—,यो
Instr. Ab.	य	हि. भि
Dat. Gen.	य	नं
Loc.	य, यं	सु
Voc.	ए	—,यो

कन्या [कन्या] a daughter, a girl.

Nom.	कन्या .	कन्या कन्यायो
Acc.	कन्याम्	” ”
Inst.	कन्याय	कन्याहि, कन्याभि
Dat.	”	कन्यानं
Abl.	”	कन्याहि, कन्याभि
Gen.	”	कन्यानं
Loc.	कन्याय, कन्यायं	कन्यासु
Voc.	कन्ये	कन्या, कन्यायो

The forms कन्याम्, कन्यायम् and कन्ये of the singular are derived from कन्याम्, कन्यायाम् and कन्ये; while कन्या, (plural), कन्याहि-भि, कन्यानं and कन्यासु come from कन्याः, कन्याभिः, कन्यानाम् and कन्यासु in Sanskrit. यो of the nom. plural is borrowed from यो of nouns ending in इ or ई.

§20. The Sixth Conjugation

The sign of the 6th conjugation is अ like that of the 1st ; but there is no guṇa in the 6th. The following are the principal roots of this conjugation :—

किर with आ (आकिरति) to scatter.

खिप [खिप्] (खिपति) to throw ; with उत् to lift up ; with नि to place ; with सं to close, shorten. (उक्खिपति, निक्खिपति, संखिपति).

तुद (तुदति) to torture.

दिम [दिश्] with उप (उपदिमति) to advise.

रुह (रुहति) with आ to mount ; with ओ to dismount.

विस with प [प्रविश्] (पविसति) to enter.

§21. The Seventh Conjugation

In conjugating the roots of the 7th class, the base is made up by putting an anuswāra between the two syllables of the root and by affixing अ to it as in the preceding class.

General Rule :—An anuswāra followed by any of the consonants from क to म, is optionally changed to the nasal of the class, by a consonant of which the anuswāra is followed.

The following list gives the more important roots of the 7th conjugation :

चुब (चुम्बति) to kiss.

छिद् (छिन्दति) to cut.

भिद् (भिन्दति) to break.

भुज (भुञ्जति) to eat, enjoy.

मुच (मुञ्चति) to release.

युज (युञ्जति) to join.

रुध (रुन्धति) to hinder.

लिप (लिम्पति) to smear.

विद् (विन्दति) to get, acquire.

सिच (सिञ्चति) to sprinkle ;

with अभि to crown.

हिस (हिंसति) to hurt,

torture.

§22. Use of Adjectives

(a) Adjectives agree with the qualified nouns in gender, number and case ; and are generally put before the nouns. मधुरो सद्दो a sweet voice ; मधुरेण सद्देण, मधुरेसु सद्देसु &c.

(b) Adjectives ending in अ in the masc. form their feminine by the addition of आ to the final vowel. They are then declined like कव्वा *e. g.*, बाला foolish, तरुणा, young, दीघा long &c. from बाल, तरुण, दीघ &c., Sometimes ई is also added to the masc. forms to make the feminine base, as तरुणी, सुन्दरी &c.

(c) Adjectives may be prefixed to the qualified nouns, making कर्मधारय compounds, *e. g.*, मधुरसद्दो (= मधुरो सद्दो), फरसकव्वा (= फरसा कव्वा) a harsh girl, सच्चवचनेण (= सच्चेण वचनेण) by true speech &c.

WORDS सद्दो

असस्साला [अश्वशाला] *f.* a stable.
 देवता *f.* a goddess, deity.
 मङ्गल *adj.* auspicious.
 पजा [प्रजा] *f.* the people, the subjects.
 राजपुत्र [व्र] *m.* a king's son, prince.
 अजा *f.* a shegoat, sheep.
 तुं, इतुं *ind.* (*termination of the infinitive*) to.
 गीघा [घ्रीघा] *f.* the neck.
 गङ्गा, यमुना *f.* names of rivers.
 जल *n.* water.
 माला *f.* a garland.

सुभ [शुभ] *1st c* to look beautiful.
 थेर [स्थविर] *m.* an elderly monk.
 तण्हा [तृष्णा] *f.* thirst, greed.
 मूल *n.* root, source.
 चेतिय [चैत्य] *n.* a temple, shrine.
 अङ्गन *n.* a yard.
 गोमय *m.* cowdung.
 पुट्ट [पुष्ट] *adj.* fat.
 वारण *m.* an elephant.
 सोण्डा [शुण्डा] *f.* the trunk.
 समण [श्रमण] *m.* an ascetic.
 मयं [वयम्] *pron.* we.
 महाराज *m.* a great king.

धम्मराज *m.* The Lord of the
Doctrines, Buddha.
सावक [श्रा°] *m.* a pupil,
disciple.
तव *pron.* thy, thine.
एव *ind.* only, same.
अनुकम्पा *f.* compassion.
जम्बुद्वीप [द्वीप] *m.* India.
इध, इह *ind.* here
आगत *adj.* come, arrived.

भरिया [भार्या] *f.* wife.
कट्ट [काष्ठ] *n.* a stick
पुण्यकम्म [पुण्यकर्म] *n.* merito-
rious action.
पूजा *f.* worship.
मांस [मांस] *n.* flesh.
सुख [शुष्क] *adj.* dry.
साखा [शाखा] *f.* a branch
सेना *f.* army
त्रिपुल *adj.* much.

1. १ अस्मा अस्मसालं पत्रिसन्ति । २ देवतायो मङ्गलस्त्वं आरुहन्ति ।
३ पजा राजपुत्रं रज्जे अभिमिच्छति । ४ अजा पण्णानि भुञ्जितुं गीवं उक्खिषन्ति ।
५ ते गङ्गाय जलेन पुष्कानि सिञ्चन्ति । ६ नरा विरियेन पुञ्चं विन्दन्ति । ७ यमुना
पुष्कानं मालाहि सोभति । ८ धेरो तण्हाय मूलं लिन्दति । ९ कञ्जा चेतियस्स
अङ्गुनं गोमयेन लिम्पति । १० पुट्टो वारणो सोण्डाय यमुनाय जलं आकिरति ।

११ समणा मयं महाराज, धम्मराजस्स सावका ।
तवेव अनुकम्पाय जंबुद्वीपा इयागता ॥

B. 1. Bhadda's wife breaks a stick. 2. The king re-
leases the monkey with compassion. 3. He joins sweet
words with meritorious actions. 4. She goes to the temple
with garlands of flowers for worship. 5. O Goddess, why
do you hurt the people? 6 Men torture she-goats for
flesh (*Use Dat.*). 7. I cut dry branches of the trees.
8. You throw arrows at the enemy's army. 9. Thou
cuttest the neck of the peacock. 10. We acquire much
merit by the worship of Buddha.

‡ तव + एव. अ + ए = ए; अ + इ = ए.

* इध + आगता. Mark that अ or आ combined with either अ or
आ = आ. A vowel (short or long) combined with the same vowel
(short or long) = the same vowel (long).

LESSON VI (छठो पाठो)

§23. Masculine nouns ending in इ and उ.

Terminations.

Nom. Voc.	—	—, ओ
Acc.	म्	—, ओ
Instr.	ना	हि, भि
Dat. Gen.	स्स, नो	नं
Abl.	ना, स्मा, म्हा	हि, भि
Loc.	स्मिं, म्हि	सु

Note—The ending vowel is lengthened before all the plural terminations except the Locative where the lengthening is optional. The ending vowel takes its guṇa before ओ, (e. g. भिक्खु + ओ = भिक्खो + ओ = भिक्खव् + ओ भिक्खवो; अग्गि + ओ = अग्गे + ओ = अग्गय् + ओ = अग्गयो). The ending इ optionally takes its guṇa in the Vocative Singular.

अग्गि [अग्नि] Fire

	<i>Sng.</i>	<i>Plu.</i>
Nom.	अग्गि	अग्गी, अग्गयो
Acc.	अग्गिं	" "
Instr.	अग्गिना	अग्गीहि-भि
Dat.	अग्गिस्स - नो	अग्गीनं
Abl.	अग्गिना-स्मा-म्हा	अग्गीहि-भि
Gen.	अग्गिस्स - नो	अग्गीनं
Loc.	अग्गिस्मिं - म्हि	अग्गिसु, अग्गीसु
Voc.	अग्गि, अग्गे	अग्गी, अग्गयो

The forms अग्गि, अग्गिं, अग्गिना and अग्गे of the singular come from अग्निः, अग्निम्, अग्निना and अग्ने.

All the plural forms are taken from Sanskrit with slight changes.

	भिक्षु [भिक्षु] a monk.	
N. V.	भिक्षु	भिक्षु, भिक्षवो
Acc.	भिक्षुं	" "
Inst	भिक्षुना	भिक्षूहि-भि
D. G.	भिक्षुस्त-नो	भिक्षूनं
Abl.	भिक्षुना-स्मा-म्हा	भिक्षूहि-भि
Loc.	भिक्षुस्मि-स्मिह	भिक्षुसु, भिक्षुसु

The forms भिक्षु, भिक्षुं, भिक्षुना, भिक्षु, भिक्षवो, भिक्षूहि-भि, भिक्षूनं, भिक्षु (क्तु) सु are from भिक्षुः, भिक्षुम्, भिक्षुणा, भिक्षू, भिक्षवः भिक्षुभिः, भिक्षुणाम् and भिक्षुषु. The termination स्त is borrowed from nouns ending in अ; स्मा, म्हा, स्मि and स्मिह are taken from pronominal declension.

§24. The Tenth Conjugation

The sign of the 10th conjugation is अय, optionally changed to ए, before which the penultimate short and the ending vowel (the last except अ) take their vuddhi.

The vuddhi of अ is आ, of इ, ई is ए [ऐ] and of उ, ऊ is ओ [औ]. ए and ओ obtained from vuddhi are changed to आय् and आव् when followed by dissimilar vowels, (because these ए and ओ are mere substitutes for Sanskrit ऐ and औ).

The vuddhi does not take place when the penultimate short vowel is followed by a conjunct consonant and in the case of the roots कथ् to tell, गण् to count, and रच् to arrange.

Conjugate कथ

1st per	कथयामि, कथेमि	कथयाम, कथेम.
2nd „	कथयसि, कथेसि	कथयथ, कथेथ.
3rd „	कथयति, कथेति	कथयन्ति, कथेन्ति.

§25. The Numeral द्वि (two)

The numeral द्वि is declined only in the plural and alike in all genders. It may be used as an adjective. N. Ac., द्वे; In. Ab. द्वीहि द्वीभि; D. G. द्विभं; Loc. द्वीसु, द्वेसु.

The forms दुवे, दुवेहि-भि; दुविभं; and दुवेसु are found in poetry.

WORDS सदा

पट्ट *adj.*, skilful.
मणि *m.* a jewel.
निधि *m.* a store.
अज्ज [अङ्ग] *10th c.* to earn.
कवि *m.* a poet.
भिक्षु [भिक्षु] *m.* a monk, a priest.
गुण *m.* a virtue, a merit.
वण्ण [वर्ण] *10th c.* to describe, praise.
बलि *m.* an oblation, offering.
छट्ठ [छट्ठ] *10th c.* to leave.
मरपति *m.* (नरानं पति) a king.
मन्त [मन्त्र] *10th c.* with आ to address, call.
हंसपोतिका *f.* (हंसस्म पोतिका) a gosling.
पिय [प्रिय] *adj.* beloved, dear.
पति *m.* a lord, husband.
वर [वृ] *10th c.* to choose, with नि to prohibit.
सेनापति *m.* (सेनाय पति) a general.
सेना *f.* an army.
असि *m.* a sword.
गण *10th c.* to count.
उच्छ [इच्छ] *m.* a sugarcane.
रस *m.* taste, juice.
विद् *10th c.* to know, experience, acknowledge.
घत [घृत] *n.* ghee.
सत्तु [शत्रु] *m.* an enemy.

युज with उ (उय्योजेति) *10th c.* to dismiss.
पाल *10th c.* to protect.
कपि *m.* a monkey.
चुर *10th c.* to steal.
ओ *locative particle* Oh, hallo !
इमि [ऋषि] *m.* a sage.
कस्मा *ind.* why ?
कथा *f.* a story.
वत्थ [वस्त्र] *n.* a garment.
कप्प [कल्प] *10th c.* to equip, to make.
आचारिय [आचार्य] *m.* a teacher.
अन्तेवासिक *m.* a pupil, an apprentice.
इदानि, दानि [इदानाम्] *ind.* now
भज *10th c.* to divide, to cut.
समं *ind.* equally.
रामि [राशि] *m.* a heap.
धन *n.* wealth.
पण्डित *adj.* wise, *m.* a wise man.
विरिय [वीर्य] *n.* exertion, effort.
द्दह *1st c.* to burn.
पारिम *adj.* yonder.
तार *n.* bank.
सत्तु *m.* a bridge.
बंधु *m.* a brother.
अयं *m. f. pron.* this.
सेट्ट [श्रेष्ठ] *adj.* best.

पत्थ [प्राथ्] 10th c. to aspire for.
 निब्ब्राण [निर्वाण] n. salvation,
 emancipation.
 सुंसुमार [शिगु०] m. a croco-
 dile.

च ind. and.
 कलाय m. a gram.
 सा f. pron. she.
 गन्थ [ग्रन्थ्] 10th c. to
 wreathe.

A. १ पटवो पुरि ता मणीनं मिथिं अज्जेन्ति । २ कवि भिक्खूनं गुणे वण्णेति ।
 ३ ब्राह्मणो चलयो तळाके छड्ढयति । ४ नरपति भिक्खू आमन्तेति । ५ हंसपोतिका
 पियं पतिं वारेति । ६ सेनापति सेनाय असी गणेति । ७ तुम्हे उच्चरूनं रसं वेदयथ ।
 ८ अग्गिस्मिं वतं छड्ढयामि । ९ अहं मम सत्तुं उय्योजेमि । १० नरपति पजा
 थम्मन पाटयति । ११ कपयो उय्यानम्हा फलानि चोरेन्ति । १२ भो इसयो । तुम्हे
 कस्मा बुद्धस्स गुणे न वण्णथ । १३ त्वं द्वित्रं कपीनं कथं न कथेसि । १४ अम्हे
 अस्मं कप्पेम । १५ आचरियो अन्तेवासिके पापम्हा निवारयति ॥

B. 1. I count my jewels now. 2. You equip the king's horse. 3. Bodhisatta divides equally the heap of wealth. 4. Wise men do not praise wealth. 5. Sages protect the Duty (थम्म) with exertion. 6. O Fire ! why do you burn my friend's house ? 7. He goes to the yonder bank by the bridge. 8. My brother cuts the enemy with the sword. 9. This is the best of the swords (use Gen. or Loc.). 10. The monkeys throw the grams (away). 11. She wreathes a garland of flowers. 12. A monk aspires for nibbāṇa. 13. Two monks are coming (= come) from the bridge. 14. Monkeys lie down on branches of trees. 15. He tells the story of the monkey and † the crocodile.

LESSON VII (सत्तमो पाठो)

§ 26 Neuter nouns ending in इ and उ.

Terminations

Sing.		Plu.
Nom.	V.—	—, नि
Acc.	म्	—, नि.

† Put च after the last word; or after each of the connected words.

The rest like masculine. The ending vowel is lengthened in the Plural, the lengthening being optional in the Locative.

अट्टि [अस्थि] a bone.

Nom.	अट्टि	}	अट्टी, अट्टीनि
Acc.	अट्टि		
Voc.	अट्टि		

The rest like अग्नि (§23).

आयु [आयुस्] age, life.

Nom. V.	आयु	आयू, आयूनि
Acc.	आयुं	आयू, आयूनि

The rest like भिक्खु (§23).

§27. Prepositions and Indeclinables.

All the prepositions except उपेत्वा, धिरत्थु, नमो, विना and a few others, whose position is optional, are placed *after* the nouns. Prepositions govern their objects in different cases as indicated below :—

(a) The accusative. याव (यावद् before vowels optionally) until ; आरब्ध, उद्दिस्स, निस्साय, सन्धाय, पटिच्च with reference to, about ; धि, धिरत्थु lie upon !

(b) The instrumental. अलं enough of ; किं what is the use of ? (interrogatively) ; वट्ठति it is proper for ; सक्का, it is possible for ; सहिं, सह with. The adjectives सम and सदिस (like) also govern this case.

(c) नमो (hail to, a bow to) governs the dative.

(d) पट्टाय (from) governs the ablative ; याव is used with the ablative optionally ; विना (without) governs the accusative, the instrumental or the ablative.

(e) The genitive. अधो under ; अन्तरे, अन्तो in, among ; उदं, उपरि on, upon, above ; ओरं on this side ; पारं beyond ; हेट्टा below, under ; वट्ठति.

§28. इम is added to adverbs to form adjectives from them, e.g., हेटिम nether, ओरिम hither, पारिम yonder, &c. from हेदा, ओरं, पारं &c..

§29. The First Personal Pronoun

अम्ह [अस्मद्] I

Similar in all genders.

Nom.	अहं	मयं, अम्हे, नो
Acc.	मं, ममं	अम्हाकं, अम्हे, नो
Inst	मया, मे	अम्हेहि-भि, नो
D. G.	मम, मय्हं, अम्ह, ममं, मे	अम्हाकं, अम्माकं, नो
Abl.	मया, मे	अम्हेहि-भि, नो
Loc.	मयि	अम्हेलु

N. B. The forms मे and नो are not used at the beginning of a sentence, as मम पुनो आगच्छति or पुनो मे आगच्छति.

§30. The Numeral ति [त्रि] three. Plural only.

ति	Nom. Acc.	Inst. Ab.	D. G.	Loc.
Masculine	तयो.	तीहि, तीभि.	तिण्णं. तिण्णन्नं	तासु.
Neuter	तीणि			
Feminine	तिस्सो.			

WORDS सदा

मार *m.* the Evil Spirit.

काक *m.* a crow.

कलह *m.* a quarrel, dispute.

मधु *n.* honey.

दधि *n.* curds.

शर *n.* fuel, firewood.

अत्थ [अर्थ] *n.* use, requirement (with instrumental of the object required).

तत्थ *ind.* there.

एक *pron.* one.

सस [शश] *m.* a hare.

तालगच्छ *m.* a cluster of palms.

पचचहं [प्रत्यहम्] *incl.* daily.

बक *m.* a crane.

चक्षु [चक्षु] *n.* an eye.

अस्मु [अश्रु] *n.* a tear.

वर with प (पग्यरति) *1st c.* to trickle.

भारहारक *m.* a bearer of load.

गम with पति and आ (पच्चा-
गच्छति) to return.

वारि *n.* water.

अच्छि [आंचे] *f. n.* a flame.

सपि [सर्पि] *n.* ghee.

खिप with प (पक्खिपति)
6th c. to throw.

असच्च [अमत्य] *n.* an un-
truth.

तिल *m n* a sesamum.

दातुं (infinitive of दा to give)
to give.

वत्थु [वस्तु] *n.* a story.

धनु *n.* a bow.

परिव्वाजक [परित्रा°] *m.* an
ascetic.

सत्थि [सत्थि] *f. n.* the thigh

अरु *n.* a wound.

जात *adj.* produced, grown,
born.

एत *pron.* this, that.

अम्ब [आम्र] *m.* a mango.

जम्बु *n.* a roseapple (fruit).

पनस *m.* a jackfruit.

य *relative pron.* which.

समुद् [°द्र] *m.* the sea.

वरं *ind.* better.

उदुंबर *m.* the fig tree.

सप्प [सर्प] *m.* नाग *m.* a ser-
pent.

सीस [शीर्ष] *n.* the head.

तिण [तृण] *n.* grass.

मधुर *adj.* sweet.

अम्बिल [अम्ल] *adj.* sour.

लवण *adj.* salt.

हरित *adj.* green.

कट्टु *adj.* bitter.

कीळा [कीडा] *f.* frivolity.

सङ्ख [शङ्ख] *m.* a conchshell.

मस्सु [श्मश्रु] *n.* the beard.

रज *n.* dust.

A. १ नमो बुद्धाय, धिरत्थु मारं । २ अट्ठीनि निस्साय काकानं कलहो उपप-
जति । ३ अलं मे मधुना दधिना च । दासुना मे अत्थो । ४ तत्थेकोऽससो एकस्स
तालगच्छस्स हेट्ठा वमति । ५ वानरा पचचहं गङ्गाय पारं गच्छन्ति । ६ बकस्स
चक्षुनि अस्सुना पग्यरन्ति । ७ भारहारका दारुहि सद्धिं पच्चागच्छन्ति ।
८ किं मच्चं वारिना । ९ ब्राह्मणो अच्चिस्स उपरि सपिं पक्खिपति । १० असच्चं
नरस्स न वट्ठति । ११ ससेन ब्राह्मणाय तिलानि दातुं न सकका । १२ इदं वत्थुं
बुद्धो एकं भिक्खुमारम्भ * कथेति । १३ मम तीणि धनूनि होन्ति । १४ परिव्वाज-
कस्स सत्थिस्मिं अरु जातं ।

‡ तत्थ + एका ; an instance of पूर्वलोप (dropping of the first
vowel). * भिक्खुं + आरम्भ.

१५ अलं एतेहि अम्बेहि जम्बूहि पनसेहि च ।
यानि पारं समुद्रस्स, वरं मय्हं उदुम्बरो ॥

B. 1. He tells me a story. 2. The ram breaks the thigh of the ascetic. 3. (There) is a serpent in the fuel. 4. The fruit falls on the hare's head. 5. Hares do not eat (any thing) except grass. 6. What is the use of a bow without arrows ? 7. Honey is sweet and curds are sour. 8. The water of the sea is salt. 9. Green jambu fruits are bitter. 10. We bring fuel and grass from the forest below. 11. Fools throw away their life in frivolity. 12. They sprinkle the king with water from three conch-shells. 13. (There) are two or † three ascetics in the monastery. 14. A fool's beard grows but not his intellect. 15. He throws dust into my eye.

LESSON VIII (अट्टमो पाठो)

§ 31 Feminine Nouns ending in इ and उ.

Terminations.

	<i>Sing.</i>	<i>Plu.</i>
Nom. Voc.	—	—, यो
Acc.	म्	—, यो
Inst. Abl.	या	हि, भि
D. G.	या	नं
Loc.	या, यं	सु

Rule:—The ending vowel is lengthened before all the plural terminations except सु—where the lengthening is optional—and यो.

भूमि the Earth, ground.

N. V.	भूमि	भूमी, भूमियो
Acc.	भूमि	" "
Inst. Abl.	भूमिया	भूमीहि, भूमीभि

† Use वा like च (द्वे तयो वा or द्वे वा तयो वा).

D. G.	भूमिया	भूमिनं
Loc.	भूमिया, भूमियं धेनु A cow.	भूमिसु, भूमीसु
N. V.	धेनु	धेनु, धेनुयो
Acc.	धेनुं	" "
I. Ab.	धेनुया	धेनूहि-भि
D. G.	"	धेनूनं
Loc.	धेनुया, धेनुयं	धेनुसु, धेनुसु

§32. उपसर्गा or prefixes are put before verbs and substantives to modify their sense. They are from Sanskrit and the form of the Pāli verb or substantive with the उपसर्ग prefixed is determined by the corresponding Sanskrit form. The following is a list of the more common upasaggas :—

अति (*trans*) beyond. अतिव्रतति he transgresses.

अधि over, above, upon. अधिगच्छति he goes over (acquires, grasps).

अनु after. अनुसरति he follows; अनुस्सरति [अनुस्म'] he remembers.

अप away (*dis-*) अपनी to remove ; अपमन्त्रति he insults अपचायति he worships.

अभि towards. अभिसुखं with one's face towards.

अव, ओ (*de*) down. ओतरति he descends.

आ until, upto. आगच्छामि I come ; आहरामि I bring.

उ * [उत्] changed to उद् before vowels, up. उत्पत्ति he jumps up ; उत्तरति he ascends.

उप near, nearly. उपसंक्रमसि you approach ; उपराजा viceroy.

नि down. निसीदति he sits down ; निपतति falls down,

निर्द् away, not. निर्गच्छति he goes away ; निम्माक्खिक्क[निर्माक्खिक्क] fly-less.

* Consonants preceded by उत् and निर् undergo changes described in §8.

नी out. नीहरति he takes out.

प [*pro.* प्र] changed to प्प after vowels; forth. chief. प्पयति; he starts; प्पञ्जलति [प्रञ्ज °] shines forth, blazes; प्पवाशे a theory, hypothesis.

पटि, पति [*re* प्रति]. This is changed to प्पटि, प्पति after vowels and to प्त्त् before dissimilar vowels; in return. प्त्त्वागच्छति comes back; पटिपुच्छति asks in return: पटिक्खेपो [प्रतिक्षेपः] refusal.

परा opposite. पराजयति defeats; परक्कमति [पराक्रमते] strives endeavours.

परि surrounding. Often changed to पळि or पळि. पळि-वेत्तेति wraps round; परियावति runs about.

वि (*dis-*) apart, विवादो a quarrel, विवसन्ति live separately. वि may denote distinctness as in विहरति lives.

सं (*con-*), together; सवादो a conversation; संवसन्ति live together.

§33. The prefixes are often combined e. g., वि + आ + करोति (व्याकरोति, व्याकरोति) he explains; अधि + आ + वसति (अज्झावसति) he lives; सं + उन् + आ + चरति (समुदाचरति) addresses or practises. In combining the prefixes, apply rules under §8.

§34. The Second Personal Pronoun

तुम्ह [तुष्मद्] *m. f. n.* Thou, you.

	<i>Sing.</i>	<i>Plu.</i>
Nom.	त्वं, तुवं	तुम्हे, वो
Acc.	त्वं, तुवं, तं, तवं	तुम्हे, वो
I. Abl.	तया, त्वया, ते	तुम्हेहि-भि, वो
D. G.	तव, तुम्हं. तुम्हं, ते	तुम्हाकं, वो
Loc.	त्वयि, तयि	तुम्हेसु

N. B. The forms ते and वो are not used at the beginning of sentences. धेनु वो अत्थि (and *not* वो धेनु अत्थि).

§35. The Numeral चतु [चतुर्], four, is declined in the plural only.

चतु	Nom. Acc.	Inst. Abl.	Dat. Gen.	Loc.
Masculine	चत्तारो	चतूहि, चतूभि, चतुड्भि	चतुन्नं	चतूसु
Feminine	चतस्सो		चतुस्सन्नं	
Neuter	चत्तारि		चतुन्नं	

WORDS सहा.

रज्जु *f.* a rope.
 बन्ध [बन्धति] *1st c.* to bind,
 to tie.
 यागु [यवागु] *f.* gruel.
 सक्खरा [शक्करा] *f.* sugar.
 वेग *m.* speed.
 तुट्ठि [तुट्ठि] *f.* joy, satisfac-
 tion.
 छवि *f.* the skin, complexion.
 कन्ति [कान्ति] *f.* brightness.
 हा with [परि] *4th c.* to de-
 crease.
 खत्तिय [क्षत्रिय] *m.* a Kshatriya.
 चित्त *n.* the mind.
 पीति [प्रीति] *f.* love, joy.
 सुवण्ण [षण्ण] *n.* gold.
 सच्च्वा *pron. fem.* all.
 धातु *f.* a metal.
 सेट्ठ [श्रेष्ठ] *adj.* best.
 जाति *f.* birth.
 नापि (न + अपि) *ind.* neither.
 वसल [वृषल] *m.* an outcast.
 उभो [उभौ] *pron.* both.
 पकति [प्रकृति] *f.* nature.
 चुत्त [च्युत्त] *adj.* degraded.

दिस *1st c.* (पस्सति, इक्खति,
 दिक्खति) to see.
 काम *m.* a sensual pleasure.
 रति *f.* delight.
 भास [भाष] *1st c.* to speak,
 talk.
 उडेन [उड्डयन] *name of a king.*
 करेणु *f.* an elephantess.
 वण्णु [वर्णु] *f.* sand.
 विज्जु [विद्युत्] *f.* lightning.
 त्रिय [इव] *ind.* like.
 भिक्खुणी [भिक्षुणी] *f.* a nun.
 अरियसच्च [आर्यसत्य] *n.* a
 noble truth.
 कास *f.* a pit.
 पियङ्गु [पिं] *f.* a kind of
 creeper.
 यस [यशस्] *n.* fame.
 लाभ *m.* acquisition (यसत्ताभं=
 यसस्स लाभं).
 या *f. pron.* which.
 तुन्नि [वृत्ति] *f.* maintenance.
 विनिपात्त *m.* degradation.
 अधम्मचरण *n.* not acting
 piously.

यस्सेते (यस्स whose + एते these).

वानरिन्द्र [रेन्द्र] *m.* a lord of monkeys.

यथा *ind.* as.

यिति [युति] *f.* courage.

दिद्वं *n.* a difficulty.

सो *pro.* he.

धर *10th c.* to hold, catch.

दण्डक *m.* a stick.

कोटि *f.* the end.

गति *f.* motion, gait.

मन्द *adj.* (*f.* मन्दा) slow.

सुद्धि [शुद्धि] *f.* purification.

सन्ति [शान्ति] *f.* peace.

रति [रात्रि] *f.* night.

वेज्ज [वैय] *m.* a physician.

नत्थु *f.* the nose.

सुसिर *n.* a hollow.

धूलि *f.* dust.

केळि [केळि] *f.* amusement, sport.

सत्ति [शक्ति] *f.* strength.

रुचि *f.* splendour.

दिसा [दिशा] *f.* a quarter.

आसाळ्ह [आपाढ] *m.* name of a month.

निन्न [निम्न] *adj.* deep.

हनु *f.* the jaw.

दृढ [दृढ] *adj.* strong.

A. १ त्वं रज्जुया धेनुं बन्धसि । २ तुम्हे यागुयं सकखरं खिपथ । ३ नकुणा वेगेन भूमियं निपतन्ति । ४ सण्णुरिसा तुद्धिया अब्बमळ्ळं संवसन्ति । ५ छविया कन्ति परिहायति । ६ खतियकळ्ळाय चित्ते गोतमस्सिं पीति जाना । ७ सुवण्णं सञ्चावु थात्तु मेद्धं । ८ न जातिया ब्राह्मणो होति नापि वसलो । ९ उभो पक्कतिया जुता, उभो धम्मं न पस्सन्ति । १० कामेसु रति न पसंसनीया, धम्मे रतिया गुणं भासन्ति । ११ उदेनस्स करेण वण्णुयं विज्जु विय थावति । १२ तुद्धो भिक्खुणीं भिक्खुनं च चत्तारि अरियसञ्चानि देसेति । १३ अरळ्ळे कामूसु पियंगुयो जाता ।

१४ धिरत्थु तं यसलाभं धनलाभं च ब्राह्मण ।

या बुत्ति विनिपात्तेन अधम्मचरणेन वा ॥

१५ यस्सेते चतुरो धम्मा वानरिन्द्र यथा तव ।

सच्चं धम्मो धिति चागो दिद्वं सो अतिवत्ति ॥

B. 1. The crows hold the stick by the end. 2. The gait of the cow is slow. 3. A crocodile used to live† in the Ganges. 4. By the purification of the mind sages get peace. 5. The elephantess goes upto (याव) Sāvattthi in four nights. 6. The physician wraps your nose with cloth. 7. A serpent takes out (its) head from the hollow. 8. The

† The habitual past tense is expressed by using forms of the present tense.

girls throw dust at one another for amusement. 9. You remember the strength of the lord of monkeys. 10. The splendour of the Doctrine shines forth in the four quarters. 11. Men eat the fruit of the piyangu in Āsāḥa. 12. You strive for the acquisition of wealth. 13. The cow jumps up from the ground. 14. The elephantess ascends from the deep pit. 15. The jaws of a crocodile are strong.

LESSON IX (नवमो पाठो.)

§36. Feminine Nouns ending in ई and ऊ,

The terminations for the inflexion of feminine nouns ending in ई and ऊ are the same as in § 30. The ending vowel is shortened before terminations beginning with थ् and in the vocative singular.

दासी a maidservant.

	<i>Sing.</i>	<i>Plu.</i>
Nom.	दासी	दासी, दासियो
Acc.	दासिं	दासी, दासियो
Inst. Abl.	दासिया	दासीहि, दासीभि
D. G.	दासिया	दासीनं
Loc.	दासिया, दासियं	दासीसु
Voc.	दासि	दासी, दासियो

जम्बू the roseapple tree.

	<i>Sing.</i>	<i>Plu.</i>
Nom.	जम्बू	जम्बू, जम्बुयो
Acc.	जम्बु	जम्बु, जम्बुयो
Inst. Abl.	जम्बुया	जम्बुहि-भि
D. G.	जम्बुया	जम्बूनं
Loc.	जम्बुया-यं	जम्बूसु.
Voc.	जम्बु	जम्बू, जम्बुयो

Decline like जम्बू: — अम्बू *f.* an army ; पादू *f.* a shoe ; भू *f.* the Earth ; वधू *f.* a young lady, a bride ; सम्भू *f.* [अशू] a mother-in-law ; &c.

§37. The Imperative Mood

This mood is used to express command, prayer, advice or wish. The following terminations are used after the conjugational base of a verb :—

	<i>Sing.</i>	<i>Plu.</i>
1st per.	मि	म
2nd per.	—, हि	थ
3rd per.	तु	अन्तु

The preceding अ is lengthened before मि, म, and हि. The termination हि is necessary after ए and is necessarily dropped after अय of the 10th c. and of the causal forms of verbs.

क्रुध (4th c.) to be angry.

1st per.	क्रुञ्जामि	क्रुञ्जाम
2nd per.	क्रुञ्ज, क्रुञ्जाहि	क्रुञ्जथ
3rd per.	क्रुञ्जतु	क्रुञ्जन्तु

चुर (10th c.) to steal.

1st per.	चोरेमि, चोरयामि	चोरेम, चोरयाम
2nd per.	चोरेहि, चोरय	चोरेथ, चोरयथ
3rd per.	चोरेतु, चोरयतु	चोरेन्तु, चोरयन्तु

(i) The हि of the Imperative is necessary after monosyllabic bases, *e. g.* एहि, याहि, हाहि &c. from इ to go, या to go, हु to be &c.

§38. Imperative forms of the verbs of the second conjugation are given below. The forms of the first person are the same as those of the present tense (§17).

अस to be.

2nd per.	आहि	अत्थ
3rd per.	अत्थ	सन्तु

हु to be.

	<i>Sing.</i>	<i>Plu.</i>
2nd per.	होहि	होथ
3rd per.	होतु	होन्तु

ब्रू to speak.

2nd per.	ब्रवीहि, ब्रूहि	ब्रवीथ, ब्रूथ
3rd per.	ब्रवीतु, ब्रूतु	ब्रूवन्तु

इ to go, like ह्र to be.

§39. The Attanopada

Attanopadi forms are sometimes used in the Present tense and Imperative mood. They are indicated here for recognition only. The following are the Attanopadi terminations of the Present tense:—

1st per.	ए	म्हे, म्हमे
2nd per.	मे	व्हे
3rd per.	ते	अन्ते

The corresponding terminations of the Imperative are:—

1st per.	ए	म्हे, म्हमे
2nd per.	म्सु	व्हो
3rd per.	तं	अन्तं

These forms are rare and archaic.

§40. The Third Personal Pronoun (m)

	त [तद्] m. he.	
Nom.	सो	ते, ने
Acc.	तं, नं	ते, ने
Inst.	तेन, नेन	तेहि-भि, नेहि-भि
D. G.	तस्स, नस्स	तेस, तेसानं, नेसं, तेसानं
Ab.	तस्मा-म्हा, नस्मा-म्हा	तेहि-भि, नेहि-भि
Loc.	तस्मि-म्हि, नस्मि-म्हि	तेसु-नेसु

§41. Declension of the numeral पञ्च (five).

It is declined only in the plural in all genders alike. as :—

Nom. Ac.	पञ्च,
J. Ab.	पञ्चद्भि, पञ्चभि.
D. G.	पञ्चन्नं.
Loc.	पञ्चसु.

WORDS मदा

मा (*prohibitive participle*)
 Don't.
 भी (भायति 10th c.) to fear,
 to be afraid.
 चिन्त 10th c. to think, to be
 anxious.
 इतोनिदान *adj.* arising from
 this cause.
 भय *n.* fear.
 गन्तुं (*inf.* of गम) to go.
 इच्छ 1st c. to wish.
 रथ *m.* a chariot.
 युज (*causal* योजेति, योजयति)
 to yoke.
 पापक *adj.* sinful.
 धम्म [धर्म] *m.* quality, nature.
 तात *ind.* O father ! O boy !
 (a term of address for
 males).
 अपि (often contracted to
 इपि, or पि) also, too.
 समण (श्र^३) *m.* an ascetic, a
 sādhu.
 कस 1st c. to plough.
 वप 1st c. to sow.

न्या (often preceded by इ)
termination of the period.
 कसित्वा having ploughed.
 साधु *ind.* well, yes.
 मदा *ind.* always.
 अपमदा (अ not + मदा *ne-*
gligence) *m.* wariness.
 सुपद्मा [स्तुपा] *f.* a daughter-
 in-law.
 नदी *f.* river.
 हर 1st c. with प to strike.
 देवी *f.* a queen.
 अत्तमन *adj.* satisfied.
 राहुल, आनन्द *names of gem.*
 जनक *m.* a father.
 दायज्ज [दायाय] *n.* inheri-
 tance.
 पानि, पाती *f.* a bowl, vessel.
 दञ्ची [दूर्वा] *f.* a spoon, ladle.
 पाणातिपात [प्रा^०] *m.* destruc-
 tion of life.
 रम 1st c. with वि to
 abstain.
 खिप्यं [क्षिप्रम्] *ind.* quickly,
 at once.

अद्विन्न *n.* theft.

वज्ज 10th c. with परि to avoid.

मज्जप [मयप] *m.* a drunkard.

सुमा [मृपा] *ind.* lie, false

सक [स्वक] *adj.* one's own.

रक्ख [रु] 1st c. to observe.

सील [शील] *n.* a commandment.

किंनु *ind.* why ?

भय *n.* भीति *f.* fear.

पला 4th c. to run away.

सच्चे [संवे] *pron. m. plu.* all.

सन्न [सन्व] *m.* a being.

सुखिन *adj.* happy.

सुहित *adj.* contented

दुज्जन [दुर्जन] *m.* bad people.

रे !. भो ! *locative particles*

O ! Oh ! Hallo !

वार्प *f.* a well.

काकी *f.* a female crow.

हंसी *f.* a goose.

सेत [श्वेत] *adj.* white.

वण्ण [वर्ण] *m.* colour.

तप्प 1st and 10th c. with सं to entertain.

ब्राह्मणी *f.* a Brahman woman.

भोज्जाय *n.* अन्न *n.* food.

पा 1st c. (पिबति, पिबति) to drink.

यदि. सच्चे *int.* if.

वज्ज [वज्ज 1st c.] with प (पञ्च-जति) to renunciate

संघ *m.* the Assembly.

यावदन्धे *ind.* to one's heart's content.

सायं *ind.* in the evening.

अपराय *m.* a fault.

A १. तुम्हे मा भायथ, मा चिन्तयथ, नत्थि वो इत्तानिदानं भयं । २ उय्यान-भूमिं गन्तुं इच्छामि । रथं याजेहि । ३ मामं पापका धम्मा कुमन्तु । ४ तात, मय्हंएपि वत्थुं कथेहि । ५ त्वंएपि, समण, कसस्सु च वपस्सु च, कमित्वा च वपित्वा च भुञ्जस्सु । ६ माधु मे गातमा धम्मं दंसु । ७ भूषा मदा पत्ता अपरमादेन पालेन्तु । ८ त्वच्च तव वच्च सुखेन वसथ । ९ सम्भू सुण्हं नादेया तीरे रज्जुया पहरति । १० देवि, अत्तमना होहि, पुत्ता ते जातो । ११ सो ते, राहुल, जनको । गच्छस्सु, दायजं यात्राहि । १२ मा सेनापति चमुया कारणं विना कुञ्जतु । १३ तस्म उय्याने पच्च जम्बुयो सन्ति । १४ एहि, कुमार्णि, पादुयो लङ्गेहि, पातियं च यासु अत्थि, तं दच्चिया नीहर ॥

१५ पाणातिपाता विरमस्सु खिप्यं । लोके अदिशं परिवज्जयस्सु ।

अमज्जपो मा च मुमा भणाहि । सक्केन शरेण च होहि त्थो ॥

The sign 5 (अवग्रह) represents a dropped vowel. In Roman and Sinhalese editions 5 is substituted by an apostrophe. Its use is quite optional.

B. 1. Observe the five commandments daily, O queen. 2. Come, O lion, why do you run away through fear ? 3. Let all the beings be happy and contented. 4. Let us go to the yonder mountain and eat jambu fruit. 5. Do not associate (live together) with the bad people. 6. O maid-servants ! go to the well and bring water. 7. The female crow does not become a goose by white colour. 8. Entertain the Brahman women and the nuns with food. 9. O householders ! do not drink wine. 10. If you wish, renunciate and join the Assembly. 11. Go to the park, play to your heart's content and return in the evening. 12. O children, do not touch fire. 13. Ānanda ! preach the the Doctrine to the (*Paṭi*) five nuns. 14. May not the mothers-in-law get angry with and beat the young ladies without (their) fault. 15. O lord of the monkeys ! come with me to the yonder bank of the river and live there on the jambu tree.

LESSON X (दसमो पाठो)

§42 **Masculine Nouns ending in ई.** Masculine nouns ending in इञ् in Sanskrit are regarded as those in ई in Pāli. Some grammarians take the base as ending in इ. The nouns are declined partly like अग्नि and partly like the corresponding Sanskrit nouns.

Terminations

	<i>Sing.</i>	<i>Plu.</i>
Nom. Voc.	—	—, नो
Acc.	म्, नं	—, नो
Inst. Ab.	ना	हि, भि
D. G.	स्म, नो	नं
Loc.	नि, स्मि, स्मिह्	सु.

The ending ई is shortened before all the singular terminations except the Nom. and before नो of the plural. The lengthening is optional before सु.

दण्डी [दण्डिन्] an ascetic.

	<i>Sing.</i>	<i>Plu.</i>
Nom.	दण्डी	दण्डी, दण्डिनो
Acc.	दण्डिं, दण्डिन	” ”
Inst.	दण्डिना	दण्डीणि, दण्डीभि
Dat.	दण्डिस्स, दण्डिनो	दण्डीं
Ab.	दण्डिना, दण्डिस्सा-न्हा	दण्डीहि-भि
Gen.	दण्डिस्स, दण्डिनो	दण्डीनं
Loc.	दण्डिनि, दण्डिस्मि-स्मि	दण्डिसु, दण्डीस
Voc.	दण्डी	दण्डी, दण्डिनो

§ 43 **Neuter Nouns ending in ई** These correspond to similar nouns ending in इन् in Sanskrit. They are declined like masculine nouns from the Instrumental to the Locative cases. The terminations of the other cases are given below :—

Nom. Voc.	—	—, नि.
Accus.	म्, न	—, नि.

सुखी (*neuter*) happy.

Nom.	सुखि	सुखी, सुखीनि
Acc.	सुखिं, सुखिनं	” ”
Voc.	सुखि	” ”

N. B. :—Mark that the ending vowel is shortened in the Nom. Singular.

§ 44. The feminine forms of masc. nouns ending in ई. [इन्] are formed by changing the ending vowel to इनी, *e. g.* the feminine forms of इत्थी (an elephant), दण्डी, सुखी &c. are इत्थिनी, दण्डीनी, सुखिनी &c. All these are declined like दासी.

§45 The suffix इत् is a possessive one.

From धम्म we get धम्मी religious.

„ आण „ „ आणी learned.

„ चक्रन्तु „ „ चक्रन्ती possessed of eyes.

„ पक्ख (a wing) we get पक्खी a bird.

„ माला we get माली a gardener.

„ जटा (matted hair) we get जटी a recluse.

„ दुक्ख (sorrow) we get दुक्खी sorry.

Similarly from पाप, साम (one's own) &c. we get पापी (sinful), सामी (lord, master) &c.

§46. Two nouns compounded together form “ compounds ”. When they are related to each other by an oblique case, the compound is called a तप्पुरिस. Again if the last member of a तप्पुरिस compound is a verbal derivative which cannot be used separately, the compound is called an उपपद तप्पुरिस. The suffix इत् is often used after verbs to form the last members of such compounds, *p. g.* :-

पापं करोति इति पापकारी one who commits a sin.

सत्तुं शान्तेति इति सत्तुशान्ती one who kills his enemies.

दीयं जीवति इति दीयजीवी one who lives long.

धम्मं वदति इति धम्मवादी one who preaches the Doctrine.

सीयं यायति इति सीययायी one who goes fast.

भूमियं सयति इति भूमिसायी one who sleeps on the ground. &c.

Feminines पापकारिणी, सत्तुशान्तिनी &c.

§47. The Future Tense

Terminations

	<i>Sing.</i>	<i>Plu.</i>
1st per.	इस्सामि, इस्सं	इस्साम
2nd per.	इस्ससि	इस्सथ
3rd per.	इस्सति	इस्सन्ति

N. B. :—इस्सं belongs to Attanopada.

भर (1st c.) to nourish.

	<i>Sing.</i>	<i>Plu.</i>
1st per.	भरिस्सामि, भरिस्सं	भरिस्साम
2nd per.	भरिस्ससि	भरिस्सथ
3rd per.	भरिस्सति	भरिस्सन्ति

After ए of the 10th c. and after ए and आपे of the causal the इ at the beginning of these terminations is dropped, e. g., कथे + इस्सति = कथेस्सति.

§48 Future Tense of the verbs of the Second Conjugation.

अस *to be* has no forms of the Future

इ to be.

1st per.	(इस्सामि, इस्सं (इहिमि इहिमि	(इस्साम, इहिम (इहिम
2nd per.	(इस्सामि, इहिमि (इहिमि	(इस्सथ, इहिय (इहिय
3rd per.	(इस्सति, इहिति (इहिति	(इस्सन्ति, इहन्ति, इहन्ति

वृ to speak वृविस्सामि, वृविस्सं &c.

इ to go इस्सामि, इस्सं; इस्साम &c.

§49. The Third Personal Pronoun

त (तद्)

Nom.	सा	ता, तायो, ना, नायो
Acc.	त, तं	" " " "
I. A.	ताय, नाय	ताहि-भि, नाहि-भि
D. G.	(ताय, नाय (तस्सा, तिस्सा (तन्माय, तिस्साय	{ तामं, तासानं नामं, नामानं
Yoc.	(तायं, नायं, तस्सं, नस्सं (तिस्सं	(तासु, नासु

§50. Numerals from छ to दस

The numerals छ, सत्त, अट्ठ, नव and दस are declined alike in all genders only in the plural like पञ्च (§40).

६ छ (six) coming from षट्ठ is often changed to छळ् before vowels. ७ सत्त seven. ८ अट्ठ eight. ९ नव nine. १० दस ten.

WORDS मदा

अम्बफल [आम्र] *n.* a mango fruit.

मर *1st c.* to die

राज [राज्य] *n.* a kingdom.

आतक [जा] *m.* a relative, kinsman.

वञ्च *10th c.* to deceive, cheat.

खाद् *1st c.* to eat.

देवो वस्मति (*ph. us.*) it rains.

सम्मा *ind.* well.

कुतो *ind.* whence ?

पानीय *n.* water.

अह्वा *ind.* certainly.

अव्भन्तर [अव्य] *n.* inside.

लोकुतर [लोका] *adj.* super-human.

कुमार *m.* a boy, a prince.

सासन [शा] *n.* the religion.

अतिविय *ind.* very much.

वुड्ढि [वृद्धि] *f.* growth, prosperity

बहुभाषी [गिव] *m. n.* talkative (person).

एवरूप *adj.* of this kind.

भू with अनु to experience, suffer.

चर *1st c.* with वि to wander.

गोण *m.* a lulloek, an ox.

दुर्था [र्त्नी] *f.* a woman, lady, wife

चक्रवर्ती [चक्रवर्तिन्] *m.* a sovereign.

घृष *10th c.* to proclaim.

चन्द्र [चन्द्र] *m.* the moon.

काम *1st c.* with ए to shine.

अत्य [अर्थ] *m.* desired object.

चर with वि *10th c.* to take care of

गल *1st c.* to drop away.

पूज *10th c.* to worship.

सग [स्वर्ग] *m.* heaven

पुच्छ *1st c.* to ask.

पच्छ [प्रश्न] *m.* a question

पुण्यकारी , पुण्यकारिन्] one who performs merit.

कोकिल *m.* a cuckoo.

जनपद् *m.* the country, villages

A. १ सचाटं (सचे + अहं) अव्वफलं न लभिस्सामि, मग्गिस्सामि ।
 २ अहं रज्जे भुज्जिस्सामि, आतके च भग्गिस्सामि । ३ सुंमुमारो मं वञ्चस्समि,
 खादिस्समि च । ४ देवो यदि सम्मा न वस्मिस्समि, कुतो पानीयं लभिस्सामि । ५
 अह्वा, तस्स अव्भन्तरे लोकुतरधम्मो भविस्सति । ६ सचे अयं कुमारो पच्छजिस्समि,

‡ The future tense is also used to express a doubt or probability as in the modern Indian languages (miscalled vernaculars).

सासनस्त आतिविय बुद्धि भविस्सति । ७ बद्धभाणिनो एरुंरूपं दुक्खं अनुभवि-
स्सन्ति । ८ हत्थिनो हत्थिनीहि सह वनं विचरन्ति । ९ किङ्करो सामिनं अप्पमादेन
सेवन्तु । १० तस्सा सामिनो छ गोणा सीवयायिनो होन्ति । ११ पापिनो पुरिसस्त
इत्थी दुक्खिणी हाति । १२ सनुयातिनो पुरिसा धम्मवादीनं धम्मदेसनाय गच्छन्तु ।
१३ माली सामिनिया पुप्फानि फलानि च आहरिस्सति । १४ मा भायथ, तस्सा पुतो
दीघजीवी हेस्सन्ति, लोके च राजा भविस्सति चक्कवत्ती । १५ छहि दिवसेहि तस्मिं
नगरे छणं दोसेम्मन्ति ।

B. 1. The moon will shine at night (*acc.*). 2. The sun will shine by day (*acc.*). 3. If you try, you will get your desired object. 4. My father will take care of your son. 5. The tree will fall down and its leaves will drop away. 6. The lake will dry (up) and the fishes will die. 7. He will worship the Buddha and will go to heaven. 8. Come (इ), O ascetic ! we shall ask him the question. 9. Those who perform merits become happy and those who commit sins become miserable. 10. The crows and the peacocks are birds. 11. They will see merits in her. 12. The talkative lady will suffer grief like the cuckoo. 13. The king will enter his enemy's forces (army) with (his) elephants. 14. Lord, we shall go to the country by the chariot. 15. The ascetic will not plough and will not sow.

LESSON XI (एकादसमो पाठो)

§51. Masculine Nouns ending in ऊ

Terminations

	<i>Sing.</i>	<i>Plu.</i>
Nom. Voc.	—	—, नो
Acc.	म्	--, नो

The rest like भिक्षु (§23).

The ending vowel is shortened before all the singular terminations except in the Nominative and before नो.

सर्वज्ञ (सर्वज्ञ) *m.* the all-wise one.

	<i>Sing.</i>	<i>Plu.</i>
Nom.	सर्वज्ञः	सर्वज्ञसू, सर्वज्ञसुनो
Acc.	सर्वज्ञम्	" "
Voc	सर्वज्ञ	" "
Loc. Plural	सर्वज्ञसु only.	

The rest like भिक्षु.

§52. Neuter Nouns ending in ऊ

Terminations are the same as those of nouns ending in ई (§42). The ending vowel is shortened in the singular.

	मत्तम् [मात्रज्ञ] <i>n.</i> moderate	
Nom Voc.	मत्तम्	मत्तम्, मत्तम्नि
Acc.	मत्तम्	मत्तम्, मत्तम्नि

The rest like masculine.

☞ Nouns ending in ऊ are generally उपपदतत्पुत्रिम compounds or verbal nouns, *e. g.*

मगं जानाति इति मगम् one who knows the way.

धम्मं जानाति इति धम्मम् one who knows the doctrine, duty.

कालं जानाति इति कालम् one who knows the time.

पारं गच्छति इति पारम् an expert.

वेदति इति विद् a learned man.

§53. Nouns ending in भू

The declension of masculine nouns ending in भू is slightly different in the Nom., Acc. and Voc. plural.

सयं भवति इति सयंभू [स्वयंभू] 'self-existent.

Nom.	सयंभू	सयंभू, सयंभुवो
Acc.	सयंभुं	" "
Voc.	सयंभु	" "

Similarly decline : (सह भवति इति) सहभू born together ; (विभवति इति) विभू one who pervades ; (अभिभवति इति) अभिभू conqueror, &c.

§54. The Passive Voice

The sign of the passive voice is **य**, irrespective of the conjugation, which is added directly to the root. The final **अ** of a root is dropped and the remaining ending consonant and the **य** of the passive undergo changes mentioned in §18 *e. g.*,

पच to cook + **य** = **पच्य** = **पच** (base). Pres. 3rd per. sing. **पचति** [**पच्यते**] is cooked. Similarly **हन्वते** [**हन्वते**] is killed; **खनति** [**खन्यते**] is dug.; **नीयति** is carried &c. from **हन**, **खन**, **वी** &c.

The Attanopada terminations (§38) are frequently used in the passive, though their use is optional.

(1) In the following cases **इ** or **ई** is inserted between the root and **य**:—

(a) Roots of the tenth conjugation whose penultimate short vowel, if any, takes its vuddhi; **कन्थियन्ते** is praised, **विस्सज्जी** (**ज्जि**) **यति** (**ते**) is left; **चेरि** (**री**) **यति** (**ते**) &c.

(b) Roots with a penultimate long vowel, **ए** or **ओ**; *e. g.* **याचीयति** is begged; **खादीयति** is eaten; **संविद्यति** &c.

(c) Roots ending in conjunct consonants or in **र**, **ह** or **ळ** *e. g.*, **रक्खीयति** is protected; **वीळीयते** is played, **कर्गयन्ते** are done; **सद्दीयते** (also **सद्दते**) is borne &c.

(2) Roots ending in **आ** often change their **आ** to **ई** in the passive, *e. g.*, **पीयते** is drunk, **दीयन्ते** are given, but **दायते** is smelt; from **पा**, **दा** and **या** respectively.

§55. The Third Personal Pronoun

त [**तद्**] *n.* it

	<i>Sing.</i>	<i>Plu.</i>
Nom.	तं, नं	ते, ने, तानि, नानि
Acc.	तं, नं	ते, ने, तानि, नानि

The rest like masculine (§39).

The third personal pronoun can also be used as a demonstrative adjective, *e. g.*, **सो** **पुरिसो**, **ताय** **इत्थिया**, **तस्मिं** **दारके** &c.

Decline एत [एतद्] (this, that) like त in all genders. एसो and मो are optionally changed to एम and स before consonants, एम भस्मो, म मुनि &c. (for recognition only.)

§56. The Numerals (11 to 18).

The following numerals are declined in the plural alike in all genders like those from पञ्च to दश :—

- ११ एकादश (एकाशम rarely) eleven.
 १२ द्वादश. वारस (द्वाशम rarely) twelve.
 १३ तेरस, तेळस (तेदस rarely) thirteen.
 १४ चतुदश, चुदस, चौदश fourteen.
 १५ पञ्चदश, पण्णरस fifteen.
 १६ सोळस sixteen.
 १७ सतरस-दस seventeen.
 १८ अठ्ठरस-दस eighteen.

WORDS मद्दा

देवदत्त *m.* name of a person.
 इच्छ् *1st c.* with परि to examine.
 नाव (ना) *f.* a ship, a boat.
 यदा...तदा *conj.* when...then.
 वर *1st c.* with वि. to open.
 धा. *1st c.* with पि (पिदहति) to shut, close.
 चोर *m.* a thief.
 बहु *adj.* many.
 रत्न [रत्न] *n.* a jewel, a precious thing.
 पूर *10th c.* to fill.
 किं नु खो *incl. phrase* what ho !
 वण (वण) *n.* a wound.
 आलेप *m.* an ointment.

लिप *7th c.* with आ to besmear. anoint.
 तेल (तैल) *n.* oil.
 मक्ख *1st c.* to besmear.
 सुन्वुम (सूक्ष्म) *adj.* thin, subtle.
 चोळपट्ट (चोळ) *m.* a piece of cloth, a rag.
 यट्टि (यष्टि) *f.* a stick.
 मुता (मुक्ता) *f.* a pearl.
 अन्न (अन्य) *pron.* other, another.
 इस with प *10th c.* to send.
 धन्न [धान्य] *n.* corn.
 कस्सक [कर्षक] *m.* a farmer.
 उग्गमन [उद्गमन] *n.* rising.

दिस to see (*pass. base* दिस्स).

मुक्ति [मुक्ति] *f.*, निब्बान [निर्वाण]
n. deliverance.

कत [कृत] *n. sing.* obligations.

कर with पति (*pass.* पति-
करीयति) to repay.

अकतब्भू [अकृतज्ञ] *adj.* un-
grateful.

मिग [मृग] *m.* a deer.

भत [भक्त] *n.* cooked rice, a
meal.

परक्कम [पराक्रम] *m.* exer-
tion.

दान *n.* a gift.

द्विट्ठि [दरिद्र] *m.* कपण [कृपण]
m. a poor man.

A. १. देवदत्तस्स आचारो तेहि परिक्खीयते । २. तुच्छं येव नावा लब्धमि, न ब्राह्मणस्स । ३. यदा संसुमारो मुखं विवरति तदा तस्स अक्खीनि पिथीयन्ति† ४. चोरोहि भूपस्स धनं चोरियिस्सति । ५. नावा बहुहि रतनेहि पूरियते । ६. ति तु खो महाराज, सो वणो आलेपेन च आलिपीयति तेलेन च मक्खीयति सुखुमेन च चोळपेट्टेन पल्लिवेठीयति । ७. ता च यद्वियो ता च मुत्ता अब्भं च चहुं रतनं तेन सब्बब्बुस्स पेसीयते । ८. धम्मस्स रासयो कस्सकेहि मग्गेन हरीयन्ति । ९. त्वं विद्दहि सम्मा कत्थीयसि । १०. धम्मब्बुहि पापं कदाऽपि न करीयतु ॥

B. 1. The rising of the sun and of the moon is seen by us. 2. Deliverance is wished (for) by the learned. 3. Enemies are not released by the conquerors. 4. Obligations are not repaid by the ungrateful men. 5. The deer is killed by the hunter with his sword. 6. Fruits are eaten by the monkeys in the garden. 7. Rice is cooked by the women under the tree. 8. Virtue is protected by the wise with exertion. 9. The Doctrine is preached by the All-wise one to the five ascetics (*use da'*). 10. Be moderate in your meals. 11. May gifts be given to the poor by the king. 12. The kingdom will be enjoyed and (my) relatives will be supported by me. 13. I shall be deceived by the hunter. 14. The thigh of the ascetic is broken by the ram. 15. The bird is shot by the hunter with two arrows.

C. Rewrite the sentences in A above changing their voice.

† The root धा is changed to धी in the passive.

LESSON XII (द्वादसमो पाठो)

The Pronouns

§57. The third personal pronoun त is somewhat irregular in declension. See §39, §49 and §55.

The other pronouns are declined like nouns (*m. n.*) ending in अ or आ, (*f.*) with some differences. In the declension of masc. pronouns the Nom. and Acc. plural termination is ए, those for the Dat. and Gen. plural are एसं, एसानं ; while in the singular the following terminations are absent :—आय of Dative, आ of the Ablative and ए of the Locative.

In the neuter gender, the terminations for the Nom. and Acc. plural are ए or आनि. The rest like masculine.

The feminine base is formed by adding आ to the masculine base and the pronouns are declined like कञ्चा with the following differences : terminations of the Dat. and Gen. plural are सं and सानं ; and in the Locative plural there is an additional termination स्सं.

There are no vocative forms of the pronouns. Most of the pronouns can also be used as adjectives.

सञ्च [सर्व] *masc.* all.

	<i>Sing.</i>	<i>Plu.</i>
Nom.	सञ्चो	सञ्चे
Acc.	सञ्चं	सञ्चे
Inst.	सञ्चेन	सञ्चेहि, सञ्चेभि
D. G.	सञ्चस्स	सञ्चेसं, सञ्चेसानं
Abl.	सञ्चस्मा, सञ्चम्हा	सञ्चेहि, सञ्चेभि
Loc.	सञ्चस्मिं, सञ्चम्हि	सञ्चेसु
<i>Neuter</i>		
N. Acc.	सञ्चं	सञ्चे, सञ्चानि
<i>Feminine</i>		
Nom.	सञ्चा	सञ्चा, सञ्चायो
Acc.	सञ्चं	सञ्चा, सञ्चायो

	<i>Sing.</i>	<i>Plu.</i>
I. A.	सव्वाय	सव्वादि, सव्वाभि
D. G.	सव्वाय; सव्वस्सा	सव्वामं, सव्वासानं
Loc.	सव्वाय, सव्वायं, सव्वंस्मं	सव्वासु

॥६६ Observe that the forms सव्वंस्मं, सव्वस्सा and सव्वामं are from Sanskrit सर्वेषाम्, सर्वस्याः and सर्वीणाम् respectively.

§58. Decline the following pronouns like सव्व :—

अञ्च [अन्य], पर other, another. अञ्चतर a certain.

इतर other.

उभय (plural only) both.

एक (in the singular एक means 'one' or 'a, an'; In the plural it means 'some').

एकञ्च some, certain.

क (interrogative) who ? which ?

कनम, कतर which (out of a number) ?

पुत्र [पूर्व] former, ancient.

य (relative) who, which.

Some of these pronouns have got irregular forms in addition to the regular ones. They are noted below :—

अञ्च *tem.*

D. G. *Sing.* अञ्चय, अञ्चस्सा, अञ्चिस्सा.

Loc. *Sing.* अञ्चाय, अञ्चायं, अञ्चस्मं, अञ्चिस्मं.

Similarly इतर *f.* has got इतरिस्सा and इतरिस्मं; क (किं) *f.* has किस्सा and किस्मं.

क *masc. n.*

D. G. *Sing.* कस्म, किस्म.

Loc. *Sing.* कस्मिं, कस्मिह, किस्मिं, किस्मिह.

क *n.* which ?

Nom. *Sing.* किं, कं

The pronouns त, एत and य have तद्, एतद् and यद् as optional forms in the neuter singular when followed by vowels; e. g., तदपि = तं + अपि. (For recognition only).

§58. The pronouns इद् (this) and अमु (this, that) are irregular.

इद् [इदम्] *This. Masculine*

	<i>Sing.</i>	<i>Plu.</i>
Nom.	अयं	इमे
Acc.	इमं	इमे
Inst.	अनेन, इमिना	एहि-भि, इमेहि-भि
Abl.	अस्मा-म्हा; इमस्मा-म्हा	” ”
D. G.	अस्स, इमस्स	एस्सं, एस्सानं, इमेस्सं- सानं
Loc.	अस्मिं, अस्मिह्, इमस्मिं-म्हि	एसु, इमेसु

Neuter

N. Acc.	इदं	इमानि
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Feminine

Nom.	अयं	इमा, इमायो
Acc.	इमं	इमा, इमायो
I. Ab.	इमाय	इमाहि, इमाभि
D. G.	इमाय, इमिस्सा, अस्सा	इमास्सं, इमास्सानं
Voc.	(इमाय इमार्यं (इमिस्सं, अस्सं	इमासु

§59. अमु [अदस्] *Masculine.*

Nom.	अमु, अमु	अमु
Acc.	अमुं	अमू
Inst.	अमुना	अमुहि, अमूभि
Dat. G.	अमुस्स, अदुस्स	अमूस्सं, अमूस्सानं
Abl.	अमुस्सा, अमुम्हा	अमूहि, अमूभि
Loc.	अमुस्मिं, अमुम्हि	अमूसु

Neuter

N. Acc.	अदं, अमुं	अमूनि
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The rest like masculine.

Feminine

Nom.	अमु	अमू, अमूयो
Acc.	अमुं	अमू, अमूयो

	<i>Sing.</i>	<i>Plu.</i>
I. Ab.	अमुया	अमूहि, अमूभि
D. G.	अमुया, अमुस्ता	अमूसं, अमूसानं
Loc.	अमुया, अमुयं, अमुस्सं	अमूसु

☞ Decline अमुक, असुक (such and such) like सञ्च.

§60. उभ both

This pronoun is declined only in the plural, alike in all genders.

N. Ac.	उभो, उभे	D. G.	उभिन्नं
I. Ab.	उभोहि, उभोभि	Loc.	उभोसु, उभेसु

उभय (both) is declined like सञ्च.

61. (a) The indeclinable suffix चि [चित्], which is optionally changed to चिद् before vowels, is added to interrogative pronouns and indeclinables to give them the sense of indefiniteness, *e. g.*, कोचि पुरिसो a certain man, काय-चिदित्थिया by a certain woman; अपि may further be added to चिद् *e. g.*, केनचिदपि कारणेन for a certain reason.

(b) The relative pronoun is generally used as the correlative of a third personal pronoun. The clause beginning with the relative pronoun is put first, except when emphasis requires it after, *e. g.*, यस्मिं देसे अहं वसामि, तस्मिं बहू मिमा विनस्सन्ति ; or

न सो नरो यो न करोति पुञ्चं ।

न सा सभा यत्थ न सन्ति बुद्धा ॥

In this couplet the clauses beginning with the third personal pronouns are put first for emphasis.

(c) The following adjectives derived from pronouns may be noted.

मदीय, मामक (*f.* मदीया, मामकी) mine ; तदीय, तावक thine ; अम्हदीय ours ; तदीय his, her, its, own.

मादिस, तादिस, अम्हादिस, तुम्हादिस, ईदिस, कीदिस, एतादिस &c. mean like me, like thee, like us, like you, like this, like

what ? like that &c. respectively. तादिस [त्वादृक्] means like thee or [तादृक्] like him, like her or like it.

(d) The following adjectives are declined pronominally : अञ्जतम one of several ; पर distant, other ; दक्षिण right, अधर lower, inferior ; उत्तर upper, superior ; अपर subsequent, other.

WORDS सदा

आनुभाव *m.* prowess.

राजशुरिस [रूप] *m.* a royal servant.

पाद *m.* a foot.

रुच *10th c.* to like, to choose.

दन्त *m.* a tooth.

लप *1st with वि + प* to mutter.

कातुं [कर्तुम्] *infinitive* of कर to do.

निघोष, विन्दुमार, चन्द्रशुत *m.*
nouns of men.

नाम *particle* really, verily.

सामणेर [श्रा] *m.* a novice (new monk).

पण्ण [पर्ण] *n.* a letter, a leaf.

कुलपुत्र [त्र] *m.* a gentleman.

पतिव्रा [प्रतिव्रा] *f.* firmness.

आनिसंस [आनिशंस] *m.* an advantage.

अक्रुह [अक्रुह] *adj.* अ not + क्रुह angry.

उलूक *m.* an owl.

मुख *n.* the face.

ताव [तावद्] *ind.* then, the while.

अल्पक [अल्पक] *adj.* अल्प few, little + क *a meaningless suffix.*

पारगामी [गामिन्] *m. n.* one who goes beyond.

अथ *ind.* while.

धाव *1st c.* with अनु to run along.

माता *noun, sup of* मातृ the mother.

पान *n.* a drink.

यापेति *verb.* is supported, is fed.

मातृकुच्छिद्यत *adj.* in his mother's womb.

भू *1st c.* with सं to be produced.

आरम्भ *m.* a deed, an action, karma.

पचय [ग्रन्थय] *m.* the cause.

निरोध *m.* cessation.

सम्भव *m.* production, rise.

ठा *1st c.* (तिष्ठति) to stand.

सीद् *1st with नि* to sit.

रथ *m.* a chariot.

पाणी [प्राणिन्] *m.* an animal.

अन्तेवासिक *m.* a pupil.

मूल *n.* a root.

माहिम *m.* [माहिप] a buffalo.

स्वे, सुवे [श्वस] *ind.* tomorrow.

दूत *m.* a messenger.

पुष्पित [पुष्पित] *adj.* in blos-

som.

निशाय *m.* गिम्हान [घीम] *m.*

summer.

सद्दा [श्रद्धा] *f.* faith.

कुटि *f.* a cottage.

A. १ पुञ्चसें बुद्धानं आनुभावं अग्हे वण्णेस्साम । २ एसो ब्राह्मणो ते बलयो अमुस्सिं तळाके लइडम्मति । ३ राजपुरिसो चोरस्स एकं हत्थं उभो ऽ पि च पादे छिन्दन्ति । ४ को ते आचारियो, कस्स वा धम्मं रोचेमि । ५ एकच्चा दन्ते खादन्ति एकच्चा त्रिपलपन्ति । ६ ये न सक्का तं न वट्ठति कातुं । ७ को पनायं (पन + अयं) निगोयो नाम । एमो विन्दुमारम्म पुत्तो । ८ अयं सामणो इमस्स गेहस्स सामिको भविस्सति । ९ एकदिवसमेव सच्चेदि नगरेदि पण्णानि आगच्छन्ति । १० यं त्रिना कुलपुनानं सामने पतिट्ठा नत्थि, तस्स सीटस्स आनिमंसे को वदिस्सति । ११ अक्कहम्म उट्ठकम्म सुयं ईदिमं, कुहम्म ताव कीदिमं भविस्सति । १२ गङ्गाय पग्गमिं तीरे इमे खक्खा वट्ठन्ति ।

१३ अप्पका ते मनुस्सेसु ये जना पारगामिनो ।

अथायं इतरा पजा तीरमेवानुधावति ॥

१४ यं च ऽस्स भुज्जते माता अन्नं पानञ्च भोजनं ।

तेन सो तव्य यापेति मातुकुच्छिगतो नरो ॥

१५ यं किञ्चि दुक्खं सम्भाति सच्चं आरम्भपच्चया ।

आरम्भानं निरोयेन नत्थि दुक्खस्स सम्भवो ॥

B. 1. Who is your father ? My father is Chanda-gutta. 2. Some (men) stand on the ground, some ride a horse and some sit in a chariot. 3. You will not get anything (किञ्चि) from me, go to another. 4. In this forest all the animals perish. 5. Those elders have (got) other pupils. 6. A certain physician brings the root of a certain tree. 7. The lion kills (हन्ति) one of the buffaloes or elephants. 8. I shall live in that cottage. 9. This is the chariot in which I shall sit tomorrow. 10. Speak what you want and ask for (याच) anything. 12. From what city has the messenger come ? 13. The way of wealth is one (अञ्च) and the way of deliverance is another (अञ्च). 14. All the trees and all the creepers

are in blossom in the summer. 14. See this fruit of faith and character. 15. This house is mine, that palace is yours and the cottage is hers.

LESSON XIII (तेरसमो पाठो)

§62. Masc. Noun Ending in ओ.

The only masculine noun ending in ओ is गो [गौ :], a bull, which also means 'cattle' in the plural. The fem. form is गावी (a cow) declined like दासी. गो is declined as follows :—

	<i>Sing.</i>	<i>Plu.</i>
Nom. V.	गो	गवो, गावो
Acc.	गवं, गावं, गावुं	गवो, गावो
Inst.	गवेन, गावेन	गोहि, गोभि
D. G.	गवस्म, गावस्म	गवं, गोनं, गुवं
Ab.	(गवा, गवस्मा-म्हा (गावा, गावस्मा-म्हा) गोहि, गोभि
Loc.	(गवे, गवस्मि-म्हि (गावे, गावस्मि-म्हि	

The Past Tense

§63. The past Tense--First Set of Terminations.

1st per.	ई	इम्ह
2nd per.	इ	इत्थ
3rd per.	इ	ईसु, उं

The terminations given above are applied to bases ending in the vowel अ ; they are not added to bases ending in आ or ए.

The sign अ is optionally prefixed to the root.

पच to cook

1st per.	पचिं, अपचिं	पचिम्ह, अपचिम्ह
2nd per.	पचि, अपचि	पचित्थ, अपचित्थ
3rd per.	पचि, अपचि	(पचुं, अपचुं (पचिसु, अपचिसु

(a) In the case of a root preceded by an upasagga, the अ is inserted between the upasagga and the root : *v. g.*

विम with प to enter. प + अ + विम = पाविम is the base. पाविमिं (or पविमिं) &c.

गम (गच्छ) with अति to overcome. अति + अ + गच्छ = अत्यगच्छ = अत्तगच्छ (Lesson 1, rule 20) the base. अत्तगच्छिं (or अतिगच्छिं) &c.

(b) The termination इ is sometimes lengthened and इम्ह is sometimes changed to इम्हा (for recognition).

§64. Past tense of roots of the second conjugation

ह to be

	<i>Sing.</i>	<i>Plu.</i>
1st per.	अहंमि	अहंमिम्ह
2nd per.	अहंसि	अहंसित्थ
3rd per.	(अहंमि, अहंवा अहं)	(अहंसुं अहंसुं)

अ is necessary in the case of ह to be.

अम to be

1st per.	आमि	आमिम्ह
2nd per.	आसि	आसित्थ
3rd per.	आमि	आमिसु, आसुं

वृ to speak.

1st per.	अ-व्रविं	अ-व्रविम्ह
2nd per.	अ-व्रवि	अ-व्रवित्थ
3rd per.	अ-व्रवि, आह	अ-व्रविसु, आहंसु, आह

इ ' to go ' is not conjugated in the past tense.

WORDS सहा.

लक्षणपटिग्गाहक [लक्षणप्रति-

ग्राहक] *m.* a foreteller.

असोकगाम [अशोक] *m.* the garden of King Asoka.

वस्म [वर्ष] *n.* an year

उपोसथ *m.* the fast

छिद्र *passive* with उप to cease

पणीत[प्र] *adj.* excellent, good.

विभ 6th c. with परि to serve food.

महासेश [महाश्रेष्ठिन] *m.* the master merchant.

तथागत *m.* the Blessed One, Buddha.

उद्दन *n.* an oven.

धूम *m.* smoke

उ 1st c. with उ (उद्दहति) to rise, to stand.

पत्थना [प्रार्थना] *f.* a prayer, aspiration.

इय 4th c. with सं to succeed. वच्छ [वत्स *m.* a calf.

असुचि [अशुचि] *n.* an impurity.

अमश्रित *adj.* not besmeared.

पौराणक [पुराण + क] *adj.* ancient.

गन्धर्व [र्व] *m.* a heavenly singer.

सहस्र [स्र] *n.* a thousand.

सत्तया *incl.* in seven groups.

कुरंग [कुरंग] *m.* a deer.

सतपत्त [शतपत्र] *m.* a woodpecker.

दुमग [दुमाथ] *n.* the top of a tree.

लम्ब 1st c. with आ to lean upon.

कर *m.* a hand.

पलङ्क [पर्यङ्क] *m.* a throne. राज-royal.

रुह 6th c. with सं + आ to mount.

सेतच्छत्र [श्वतच्छत्र] *n.* the white umbrella

भाता *nom. sing. m.* brother.

परम *adj.* great.

ओमथ [औं] *m. n.* a herb, a plant.

नगरवासी [वासिन्] *m.* a citizen.

अच्छर्य [आश्चर्य] *n.* a wonder.

वन्द 1st c.; नम 1st c. to salute,

रामभ *m.* गद्रभ [र्द्र] *m.* an ass.

अन्तोपरं *ind.* in the interior of the house.

आदाम [आदर्श] *m.* a glass.

किलन्त [क्लान्त] *adj.* tired.

पिठ *n.* a chair.

दुतिय [द्वितीय] *adj.* next.

सुपिन [स्वप्न] *m.* a dream.

उपसम्पदा *f.* ordination.

बाला *f.* a little girl.

आचार *m.* behaviour.

सखी *f.* a maiden.

इस 6th c. with परि (परियेसति) to go searching.

दिस 1st c. (पस्सति, द्क्खति, दिक्खति) to discover, to see, to find.

सम्पन्न *adj.* endowed (with).

वण्ण [वर्ण] *m.* beauty, colour.

A. १ इमं अद्भुतं ब्राह्मणा लक्खणपटिग्गाहका अहेसुं । २ असोकारामे सत्त-वस्सानि उपांसथो उपच्छिञ्जि । ३ भूपो बुद्धं पणीतेन खाशनीयेन परिविसि । ४ महासेशीपि पत्तं पञ्चदि कमारेदि सद्धिं तथागतस्स सान्तके पेसथि । ५ उद्दनते

अप्पमत्तकोऽपि धूमो न उट्ठहि । ६ तस्सा सा पत्थना समिज्झि । ७ वच्छा गावीनं सन्तिके नागच्छिसु । ८ दक्खिणापथो गुत्तं आयतनं आसि । ९ बोधिसत्तो केनचिद-सुचिना अमक्खितो सुद्धो मातुक्कच्छितो † निक्खमि । १० तुम्हे गुत्तं तिणं च उदकं च पक्खिपित्थ । ११ गावो मलुस्सानं भित्ताऽति पोरणका इसयो आहु । १२ अनच्चुं तत्थ गन्थच्चा लसहस्सानि सत्तथा । १३ कुरंगो वनं पाविसि, सत्तपत्तो च दमग्गम्हा दूरे पुत्ते अपानयि ।

१४ आलम्बित्वा करं तस्स सो पल्लङ्कं समारुहि ।

नी सीदि राजपल्लङ्के सेतच्छतस्स हेट्ठतो ॥

१५ यथा माता पिता भाता अब्भे वाऽपि च व्यातका ।

गावो नो परमा भित्ता यासु जायन्ति ओसथा ॥

B. 1. All the citizens went to the Kapilavatthu city. 2. The king saw the wonder and saluted his son. 3. They beat the ass with sticks and went (away). 4. One day they were playing (=played) in the interior of the house. 5. The glass fell on the ground and broke. (भिद् *passive*). 6. She was tired and sat (down) on a chair. 7. On the next day the queen awoke and told the dream (*acc.*) to the king (*dat.*). 8. Rāhula asked the Buddhā (*acc.*) for ordination (*acc.*). 9. This little young girl was going (=went) to the well this (=today) morning. 10. Pleased with her behaviour, the Buddha preached the doctrine to her (together) with her maidens. 11. The eight Brahmans went searching through all the cities but saw no girl endowed with beauty. 12. A quarrel arose among the crows on account of the bones. 13. You threw ghee upon the flame. 14. The two eyes of the crane began to trickle (=trickled) with tears. 15. We entertained the monks at the monastery with food and water.

* मत्त [मात्र] or मत्तक [मात्रक] is added to words showing quantity or number in the sense of 'only', 'as much as', or 'as little as'.

† तो [तः] is an indeclinable suffix having the sense of 'from' or 'than'.

LESSON XIV (चतुदसमो पाठो)

§65. Masculine Nouns ending in न् in Sanskrit.

The following words end in न् in Sanskrit and their declension in Pāli follows the same in the parent tongue :—
 राज [राजन्] a king; ब्रह्म [ब्रह्मन्] God Brahmā : अद्भ [अध्वन्] a road; अत्त [आत्मन्] self, soul; युव [युवन्] a youth; पुम [पुमन्] a man; and सा [श्वन्] a dog. We shall give the forms of the first three words in this lesson and the rest in the next:—

राज a king

	<i>Sing.</i>	<i>Plu.</i>
Nom.	राज	राजा, राजानो
Acc.	राजं, राजानं	राजानो
Ins.	रज्ज्वा, राजिना	राजूहि, राजुभि
D. G.	रज्ज्वा, राजिनो	राजानं, राजूनं, रज्ज्वं
Ab.	रज्ज्वा, राजिना	राज्ज्वाहि, राजुभि
Loc.	रज्ज्वे, राजिनि	राज्ज्मु
Voc.	राज	राजा, राजानो

N. B. When राज forms the last member of a compound, it is declined like बुद्ध. *e. g.* महाराज a great king ; मगध-राज king of Magadha &c. are to be declined like बुद्ध.

ब्रह्म God Brahmā

Nom.	ब्रह्मा	ब्रह्मा, ब्रह्मानो
Ac.	ब्रह्मानं, ब्रह्मं	ब्रह्मानो
I. A.	ब्रह्मना	ब्रह्मोहि, ब्रह्मोभि
D. G.	ब्रह्मनो, ब्रह्मस्स	ब्रह्मानं, ब्रह्मून
Loc.	ब्रह्मणि	ब्रह्मोस
Voc.	ब्रह्म, ब्रह्मे	ब्रह्मा, ब्रह्मानो

Similarly महाब्रह्मा the great Brahmā

अद् a road, time

	<i>Sing.</i>	<i>Plu.</i>
Nom.	अद्वा	अद्वा, अद्वानो
Acc.	अद्दानं	अद्दाने
I. A.	अद्दना, अद्दुना	अद्दानेहि-भि
D. G.	अद्दुना	अद्दानं
Loc.	अद्दनि, अद्दाने	अद्दानेसु
Voc.	अद्द	अद्दा, अद्दानो

Like अद् decline अस्म [अश्मन्] a stone, मुद्द [मूर्धन्] the head and आत्तुम [आत्मन्] self (an archaic form).

The Past Tense (*continued*).

§66. Second Set of Termination : --

1st per.	मि	मिम्ह
2nd per.	भि	मित्थ
3rd per.	मि	सुं

These terminations are added to verbs when their bases end in आ or ए. But when the base ends in आ, the 3rd person plural termination is अंसु instead of सुं, *e. g.* अद्दंसु (अ necessary) from द्वा to stand ; अद्दंसु (अ necessary) from दा to give &c.

(a) दिम to preach *10th c.*

3rd p.	{ दिमयि, अद्दमयि, दिममि, अद्दममि	{ दिमयिंसु, अद्दमयिंसु दिमयुं, अद्दमयुं दिमंसु, अद्दमंसु
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(b) The roots हर and गम are optionally changed to हा and गमा and then they take these terminations with अ necessary : thus past 3rd person of हर would be हारे, अहारि, अहामि ; हारिंसु, अहारिंसु, अहंसु. Of गम ; गच्छि, अगच्छि, अगमासि ; गच्छिंसु, अगच्छिंसु, अगमंसु.

§67. [(a)] Grammarians give the following as the terminations of the past tense : --

	Parassapada		Attanopada	
	<i>Sing.</i>	<i>Plu.</i>	<i>Sing.</i>	<i>Plu.</i>
1st per.	अ, अं	अम्हा	इं	म्हसे
2nd per.	आ	त्य	सं	व्हं
3rd per.	अ	उ	इत्थ	इत्थुं

Out of these terminations, very few are ever used, but they are given here *for recognition only*.]

(b) The root वच् (to speak) is conjugated in the past tense only (अ necessary),

	<i>Sing.</i>	<i>Plu.</i>
1st per.	अवचं	अवचम्ह
2nd per.	अवच	अवचत्थ
3rd per.	अवच, अवोच	अवचुं, अवोचुं

(c) दिस (base पस्व) ' to see ', in addition to its regular forms, has these with अ necessary :—

1st per.	अदमं	अदमम्ह
2nd per.	अदम-सा	अदमत्थ
3rd per.	अदम-सा	अदमासुं

(d) Besides there are found many stray forms in the past tense, which are taken from the different varieties of the past tense (imperfect, aorist, perfect) in Sanskrit. They can be easily recognised by those who know a little Sanskrit, e. g. वेइ अलत्थं (from लभ) विपुलं (*Jātaka* 265) " I received a great pleasure ; " उदपादि from पइ with उ.

§68. The past tense is used in an imperative sense when the prohibitive particle मा is put before the past tense form of a verb. As मा भायि don't fear ; मा गमि don't go. The sign अ is not used in this case. मा can be used before an imperative form also.

WORDS सदा.

सङ्क *1st c.* with आ to suspect.
 नाग *m.* a serpent.
 रुच with आ *10th c.* to inform.
 दुस्मन [दुर्मनस] *adj.* dejected.
 विस्मर *m.* a moan, a groan.
 करित्वा (*gerund of कर*) on making.
 खो [खटु] *ind.* verily.
 अज्ज्ञासय [अध्याशय] *m.* intention, opinion.
 बाविरु *m.* name of a country (Babylon).
 लाभ *m.* gain, profit.
 सक्कार [सत्कार] *m.* respect.
 कहापणसत [कार्थपणशत] *n.* a hundred kahāpaṇa coins.
 दण्ड *10th c.* to fine (*with instr.*), to punish.
 सुन्दर *adj.* सांभन *adj.* fine, beautiful, nice.
 पाम (पाग) *m.* a snare.
 बन्ध *1st c.* (*passive base बज्ज*) to bind, to catch.
 र्व *1st c.* with वि to cry.
 मक्ख (मक्ष) *1st c.* besmear, anoint.
 पकार (प्रकार) *m.* a way, a manner.
 ठ [स्या] *1st c.* with उप (*bases उपट्ठा, उपट्ठ, उपतिट्ठ*) to attend upon, serve.
 कोण्डुञ्ज [कोण्डिन्य] *m.* पञ्चत *m.* सारिपुत्त *m.* names of men.

रतिदिवपरिच्छेद [रातिन्दि] *m.* the distinction between night and day.
 आ with प *pass.* to be known.
 बुद्दालोक *m.* the light of the Buddha.
 महादान *n.* a general charity.
 वत्त with प (*causal base एवत्ते*) to start, continue.
 इत्तर [इत्वर] *adj.* hasty.
 दुस्मन [दर्शन] *n.* insight, judgment.
 विस्मामं आपद् (आ + पद् *4th c.*) to put faith.
 चतुष्पद् ['पद्] *m.* a beast, a quadruped.
 मरणं गत *adj.* who has sought refuge in.
 उपासकन ['त्त्व] *n.* lay-devoteeship.
 सकयपुत्त [साकयपुत्र] *m.* an epithet of the Buddha.
 हत्थिमण्ड *m.* an elephant-driver.
 रच्छा [रथ्या] *f.* अह *m.* a street-purता [पुरतस] *ind.* in front.
 था with अन्तर *4th c.* to vanish.
 ठान [स्थान] *n.* spot.
 जेतवनविहार *m.* the Jetavana monastery.
 तापस *m.* a hermit.
 पणसाला [पणशाला] *f.* a cottage.
 जग *1st c.* with पटि to nourish.

दुह [दुग्ध] *n.*, खीर [क्षीर] *n.*
milk.

कण्टक *m.* a thorn.

गम *1st c.* with पति + आ
(पञ्चागच्छति) to return.

फाल *10th c.* to tear.

आरिष्ण [आरिणी] *adj.* full.

A. १ मा अब्धं किञ्चि आसङ्कित्य महाराज । २ नागा भिक्खून् एतमत्थं आरोचमि, भिक्खवां च रब्धो ओरांचेपुं । ३ सो नागा दुक्खी दुम्मतां विस्सरं करित्वा पक्कामि* । ४ बुद्धो तस्मिं खां समये महाव्रज्जो अज्झामयं वेदमि । ५ यदा मारां वात्रेणं अगाच्छि तदा काकस्स लामो च मकारो च अहायथ† । ६ राजा चोरं कदापणमतेन दण्डमि । ७ अहं हिय्यां सुन्दरतलके सोभनानि उय्यानानि च अहमं । ८ मत्थे देवा मनुस्सा च ब्रह्मानं अवांचे, त्वे खां ब्रह्मे, मत्थेसं देवानं मत्थेज्जति । ९ सकुणां तस्मिं खणं पामे वज्जि विरयि च । १० अन्तेवासी आचारियं पार्यायं अहामि, तस्म पादं तेलन मक्खि, अब्धेन च पकारेन तं उपट्टामि । ११ कौण्डिन्यबुद्धस्स काले रतिं दिवपरिच्छेदां न पव्वायित्थं । मत्ता निच्चं बुद्धालोकनेव विचरिंमिं । १२ पव्वतां नाम राजा भिक्खुसङ्घं निमन्तेमि, महाशानं पव्वतेमि, बुद्धस्स च सन्तिके पव्वजि । १३ अस्मां उपाति, नदिया च पारिमतीरे अहामि ।

१४ मा त्राम्हेणा इतरदस्सनेन ।

विस्सासमापज्जि चतुपदस्स ॥

१५ अहं बुद्धञ्च धम्मञ्च सङ्घञ्च ऽ सरणे गतां ।

उपासकतं वेदमिं सकयपुत्तस्स सामने ॥

B. 1. Great king, do not be anxious (चिन्त), I shall protect your children. 2. The elephant-drivers saw the Tathāgata on the street. 3. The elephant stood in front of the Blessed One and saluted him. 4. Then all the monks praised (वण्ण) the merits of the Blessed One, the Doctrine and the Assembly. 5. The deity said these words (वचन *sing.*) and vanished on the same spot. 6. On that day, Sāriputta was dwelling (हर with वि) in the Jetavana monastery with many monks. 7. Near the same (एव) lake hermits made their residence (वासं कप्प) in cottages. 8. They nourished the crow with flesh, fruit and milk. 9. The boys stole mangoes and when the gardener saw them, they threw the fruit

* पक्कामि (= पक्कमि) an irregular form. † अहायथ = अहायि.

‡ May be written in this way also—अहं बुद्धं च धम्मं च संधं च.

(away) into a pit. 10. I shall tear your head if you will not speak. 11. The road to the king's garden is full of (*use instr.*) stones and thorns. 12. Did you (किं तुम्हे &c.) count your cows when they returned from the forest? 13. The gosling chose a husband to her liking. 14. The stone fell on the head of the beast and it died on the spot. 15. The kings divided the enemies' wealth among themselves (अव्यमब्धं).

LESSON XV (पणरसमो पाठो)

§69. Masculine Nouns ending in न in Sanskrit
Continued from §65.

Let us now take up the nouns अत्त, युव, पुम and मः.

(a) अत्त self, soul.

	<i>Sing.</i>	<i>Plu.</i>
Nom.	अत्ता	अत्तानो, अत्ता
Acc.	अत्तानं, अत्तं	अत्तानो, अत्ते
Inst.	अत्तना, अत्तेन	अत्तनेहि, अत्तनेभि
Dat.	अत्तनो	अत्तानं
Ab.	अत्तना	अत्तनेहि, अत्तनेभि
Gen.	अत्तनो	अत्तानं
Loc.	अत्तनि	अत्तनेसु
Voc.	अत्त	अत्तानो, अत्ता

☞ अत्त as a noun means the soul ; but it is more frequently used as a reflexive pronoun. In the latter capacity it is used in the singular number only, irrespective of the gender and number of the noun it refers to, as ता इत्थियो अत्तानं हिंसन्ति 'the women hurt themselves.' Most of the forms of अत्त are taken directly from the Sanskrit declension of आत्मन्.

(b) युव a youth.

	<i>Sing.</i>	<i>Plu.</i>
Nom.	युवा	युवानो, युवाना
Voc.	युव, युवान	" "
Acc.	युवं, युवानं	युवे, युवानं
Inst.	युवाना, युवेन, युवानेन	{ युवन्दि-भि,
Ab.	{ युवा, युवस्मा-स्हा, { युवाना, युवानस्मा-स्हा	{ युवानिदि-भि
D. G.	युवस्म, युवानस्म	युवानं, युवानानं
Loc.	{ युवे, युवस्मि-न्दि, { युवान, युवानस्मि-न्दि	{ युवासु, युवेसु, { युवानसु

(c) पुम a man.

Nom.	पुमा	पुमानो, पुमा
Voc.	पुम	" "
Acc.	पुमानं, पुमं	" पुमं.
Inst.	पुमाना, पुमसा, पुमेन	{ पुमान्दि, पुमानेभि,
Ab.	{ पुमाना, पुमुना, पुमा, { पुमस्मा-स्हा	{ पुमिदि, पुमभि
D. G.	पुमुनां, पुमस्म	पुमानं.
Loc.	{ पुमानं, पुमं, पुमस्मि, { पुमन्दि	{ पुमानेसु, पुमासु, { पुमसु.

() सा a dog.

Nom.	सा	सा
Voc.	म	सा
Acc.	सं	साने
Inst.	सेन	साहि, साभि
Ab.	सा, सस्मा, सस्हा	" "
Dat.	सस्म, साय	सानं
Gen.	सस्म	सानं
Loc.	से, सस्मि, सन्दि	सासु

Observe that the declension of the nouns given in these two lessons partially follows some base ending in अ declined like बुद्ध, while the irregular forms are taken from

Sanskrit with modifications *e.g.* the forms रक्ष्वा, अद्धानो, अतनो, युवानो are from Sanskrit रक्षा, अध्वानः, आत्मना and युवानः respectively. युव has two bases, युव and युवान. Students should mark the other bases for themselves.

The Potential Mood

§70. The potential (optative) mood expresses probability, command, wish, prayer, hope, advice and capability. It is used in dependent clauses also in which the above senses are implied. It is used in conditional or hypothetical sentences in which one statement depends upon another as its reason or condition. Verbs containing auxiliary parts as, *may, might, can, could, should and would* represent Pāli verbs in this mood.

Terminations

	<i>Sing.</i>	<i>Plu.</i>
1st per.	एथ्याभि, एथ्यं	एथ्याम
2nd per.	एथ्यामि	एथ्याथ
3rd per.	एथ्य, ए, एथ	एथ्युं

N. B. The terminations एथ्यं and एथ properly belong to the Attanopada.

(a) The ending अ and ण of the bases of roots are dropped before these terminations, *e. g.* भू (to be) has भव as the base. भव + एथ्यामि = भव + एथ्यामि = भवेथ्यामि.

कथ has two bases, कथे and कथय. कथे + एथ्यं = कथु + एथ्यं = कथेथ्यं. कथय + एथ्युं = कथय + एथ्युं = कथयेथ्युं. कथे + ए (3rd S.) = कथ + ए = कथे.

छिद् 7th c. to cut.

1st per.	छिन्देथ्यामि, छिन्देथ्यं	छिन्देथ्याम
2nd per.	छिन्देथ्यामि	छिन्देथ्याथ
3rd per.	छिन्देथ्य, छिन्दे, छिन्देथ	छिन्देथ्युं

(b) The following Attanopada terminations of the potential (optative) are given for *recognition only* :—1st

Person (S) एष्यं, (P) एष्यन्हे ; 2nd (S) एथो, (P) एष्यन्हो. 3rd (S) एथ, (P) एरं] .

§71. The following are the forms of the roots of the second conjugation for the potential (optative) mood :—

हृ to be.

	<i>Sing.</i>	<i>Plu.</i>
1st per.	हृवेय्यामि, हृवेय्यं	हृवेय्याम
2nd per.	हृवेय्यामि	हृवेय्याथ
3rd per.	हृवेय्य, हृवे, हृवेथ	हृवेय्युं

अस to be.

1st per.	अस्मं	अस्माम
2nd per.	अस्म, मिया	अस्मथ
3rd per.	अस्म, मिया	अस्मु, मियुं

वृ is conjugate like हृ as वृवेय्यामि &c. इ 'to go' is not conjugated in the potential, conditional and the past.

WORDS मद्ग.

दीवावु, उपादि *names of men.*
 चे, सचे, यदि *ind. if.*
 म्नाकवात [सु well + आख्यात]
 well preached.
 धम्मविनय *m.* the Doctrine
 and Discipline.
 क्षम [क्षम] *adj.* capable, pa-
 tient.
 सौरत [सुरत] *adj.* sympathe-
 tic, contented.
 उपाय *m.* a remedy, means.
 अच्यय [अत्यय] *m.* death,
 lapse. अच्येन after the
 death or lapse.
 नस *4th c.* with वि to be ruin-
 ed.

किलन्त [क्लान्त] *adj.* tired,
 exhausted.
 खुद् [क्षुद्] *n.* a mean act.
 वद् *1st c.* with उप to blame.
 नासा *f.* the nose.
 रूहना *f.* growth, growing.
 आनीत *adj.* brought.
 डस [दंश] *1st c.* to bite.
 दया *f.* pity, compassion.
 वमल [वृषल] *m.* a chāṇḍāla,
 an outcast.
 तच्छक [तक्षक] *m.* a carpenter.
 नम *caus.* (नमयति) to bend
i. e. to train.
 कारापित *adj.* constructed.
 कत [कृत] *adj.* done, com-
 mitted.

किलिस [किंश्] *1st c.* with सं to be soiled.

भज *1st c.* to resort to.

शुरिसाधम [पुरुषा°] *m.* meanest of mankind.

कल्याण *adj.* benevolent, beneficial.

पुरिसुत्तम [पुरुषो°] *m.* best of mankind.

वाचा *f.* speech, words.

तप (*causal* तापयति) to vex.

हिस *7th c.* with वि to hurt.

वे [वै] *meaningless particle.*

सुभासित [पित] *adj.* well-spoken, well-advised.

कच्चि [कच्चिद्] *ind.* I hope.

मन *4th c.* with अप to insult.

मूल *n.* a root.

दहर *adj.* young.

बुद्ध [वृद्ध] *adj.* old.

धा *1st c.* with स (सद्दहति) to believe in (*with gen. of object*).

मद् *4th c.* with प to err.

लोक *m.* the world.

पाण [प्राण] *m.* a creature.

निरय *m.* hell.

सिक्ख [शिक्ष] *1st c.* to learn.

नङ्गुट्ट [लाङ्गुट्ट] *n.* the tail.

वंक [वक्] *adj.* crooked.

A. १ मयं चे दीघावुं पस्सेय्याम तस्म हत्थे छिन्देय्याम । २ तुम्हे स्वाक्खाते धम्मविनये पच्चजिता खमा च भवेय्याथ मोरता च । ३ केन नु खो उपायंन उपालि अम्हाकं अच्चयेन सुखं च जीवेय्य न च किलमेय्य । ४ इमिना उपायंन इमे दारका न विनस्सेय्युं । ५ मचे सो युवा अब्भेहि युवान्हि मद्दि अद्दुना गच्छंय्य, किलन्तां न हुवेय्य । ६ अता हि अतनां नत्थि, कुतो पुता कुता धनं । ७ न च सुदं ममाचरे किञ्चि येन विव्वं परे उपवदंय्युं । ८ वज्जु (= वदंय्युं an irregular form) वा ते न वा वज्जु, नत्थि नामाय रूहना । ९ कस्मायं मा हांति । सो तेन पुमुना आनीतो । न कञ्चि इमेय्य । १० यस्म पुमुना दया नत्थि तं वसलां ऽति बुवेय्याथ । ११ तच्छका दारं नमयन्ति. पण्डिता पन अतानं नमयन्ति । किलन्ता नरा उदकं पिंवेय्युं ऽति मेट्ठिना तज्जाकां कारापितो ।

१३ अतनां व कते पापं ।

अतना मं किलिस्सति ॥

१४ न भजे पापके मित्ते. न भजे पुरिसाधमे ।

भजेथ मित्ते कल्याणं, भजेथ पुरिसुत्तमे ॥

१५ तमेव वाचं भामेय्य यायत्तानं न तापये ।

परे च न विदिंसेय्य, मा वे वाचा सुभासिता ॥

B. 1. (One) should speak only what (यं . तं) is beneficial. 2. I hope (कच्चि) you do not insult your master. 3. If you would live here, you would not get fruit and roots.

4. If a young monkey were to deceive an old one, the old one would not believe the young fellow (*use Gen.*). 5. If you are a king's son, you may also become a king. 6. Youths may err in this world. 7. If you would hurt creatures you will be born in hell. 8. Let young men abstain from killing and drinking. 9. We will not abstain from the truth. 10. If they will speak a well-advised speech, learned men would praise them. 11. I shall bring my son (*Dat.*) a book, so that (इति) he may learn. 12. You may personally (*Inst. sing.* of अत्त) go to the Jetavana monastery and invite the Blessed One. 13. The tails of dogs are always (एव) crooked. 14. Pity for the dog (*use Loc.*) rose (जाता) in the mind of the man at the same moment. 15. " Let no sinful qualities touch you and me ! " said he.

LESSON XVI (मोक्षसमो पाठो)

§72. Masculine Nouns ending in ऋ in Sanskrit

Many of the nouns ending in ऋ in Sanskrit or णु in Pāli are formed from verbs and they denote the doers of the actions indicated by the roots, e.g. सत्थु [शास्त्र], 'a teacher', is formed from the root मास [शास] 'to teach.' Such nouns are taken directly from Sanskrit with modifications by rules of change (lesson II).

They are declined partly like भिक्षु and partly like the corresponding Sanskrit nouns.

सत्थु [शास्त्र] the Teacher.

	<i>Sing.</i>	<i>Plu.</i>
Nom.	सत्था	सत्थारा, सत्था
Acc.	सत्थारं	सत्थारो, सत्था
Inst.	सत्थारा, सत्थुना	(सत्थारिहि, सत्थारिभि)
Abl.	सत्थारा, सत्थुना	(सत्थहि, सत्थुभि)
Dat. Gen.	(सत्थु, सत्थुम्स (सत्थुना	(सत्थारानं, सत्थानं, (सत्थुनं
Loc.	सत्थरि	सत्थारेसु, सत्थु-त्थुस

The forms सत्या, सत्य, सत्यरि &c. are from शास्ता, शास्तुः, शास्तरि &c.

Similarly decline कतु (कर) a doer, भतु (भर) a master, a husband, नेतु (नी) a leader, मोतु (मु) a hearer, आतु (आ) one who knows, जेतु (जि) a conqueror, दातु (दा) a donor &c. [कर्तृ, भर्तृ नेतृ, श्रोतृ, ज्ञातृ, जेतृ, दातृ]. The word नतु [नप्तृ] 'a grandson,' is declined like सत्य.

§73. The words पितु *m.* (a father) and भातु *m.* (a brother) [पितृ, भातृ] are somewhat declined like सत्य.

	<i>Sing.</i>	<i>Plu.</i>
Nom. Voc.	पिता	पितरं
Acc.	पितरं	पितरो
Inst.	पितरा, पितुना	{ पितरेहि-भि पितृहि-भि
Abl.	पितरा	{ पितरानं, पितानं { पितूनं, पितुत्रं
Dat. Gen.	{ पितु, पितुम्म { पितुना	{ पितरंस्सु, पितुस्सु, पितुस्सु
Loc.	पितरि	

मातापितरं (parents) is declined like पितु, only in the plural number.

§74. Feminine Nouns ending in तृ in Sanskrit

There are only two fem. nouns in Pāli whose Sanskrit originals end in तृ. They are मातु (a mother) and धीतु or दुहितु (a daughter) [मातृ, दुहितृ]. They are declined partly like धेनु and partly like the Sanskrit nouns.

	<i>Sing.</i>	<i>Plu.</i>
Nom Voc.	माता	माता, मातरं
Acc.	मातरं	मातरं
Inst. Abl.	मातुया, मातरा	{ मातरेहि-भि { मातृहि-भि
Dat. Gen.	मातु, मातुया	{ मातरानं, मातानं { मातूनं
Loc.	{ मातरि, मातुया { मातुर्यं	{ मातरंस्सु, मातुस्सु { मातुस्सु

The Conditional Mood

§75. The Conditional mood is used in those hypothetical sentences in which the nonperformance of action is implied. The action would have taken place, if the condition would have been fulfilled, which however was not done. The mood must be used in both the principal and subordinate clauses.

The following are the terminations of this mood --

	<i>Sing.</i>	<i>Plu.</i>
1st per.	इस्मं	इस्मम्ह
2nd per.	इस्म	इस्मथ
3rd per.	इस्स	इस्संसु

अ is optionally prefixed to the root as in the past tense (see §63). The ending अ of the base of a root is dropped before these terminations, *e. g.* पच + इस्मं = पचिस्मं or अपचिस्मं ; but the initial इ of the terminations is dropped after ए of the 10th conj. and ष or आपे of the causal, *e. g.* चोरे + इस्म = चोरेस्म or अचोरेस्म.

Conjugate कर to fill *1st c.*

	<i>Sing.</i>	<i>Plu.</i>
1st per.	करिस्मं, अकरिस्मं	करिस्मम्ह, अकरिस्मम्ह
2nd per.	(करिस्म	करिस्मथ, अकरिस्मथ
3rd per	(अकरिस्म	करिस्संसु, अकरिस्संसु

§76. The conditional forms of roots of the second conjugation are given below:—अस (to be) and इ (to go) have no conditional forms.

The prefix अ is necessary in the case of हु to be.

	हु to be.	
	<i>Sing.</i>	<i>Plu.</i>
1st per.	अहुविस्मं	अहुविस्मम्ह
2nd per.	अहुविस्से, अहुविस्समे	अहुविस्सथ
3rd per.	अहुविस्स	अहुविस्संसु

वृ to speak.

Prefix अ is optional.

	<i>Sim.</i>	<i>Plu.</i>
1st per.	अ-व्रविस्मं	अ-व्रविस्मम्ह
2nd per.	अ-व्रविस्म	अ-व्रविस्मथ
3rd per.	अ-व्रविस्मंसु

WORDS सदा

जातिमस्पत्र *adj* endowed with high birth.
 पालक *m.* a protector, guardian
 पेच्च [प्रत्य] *part* in the next world.
 पठमवय [प्रथमवयस] *n.* the prime of life.
 सोतापन्न *n.* a person in the first stage of sanctification
 भगिनी *f.* a sister.
 अव्वान्तु [जानु] *m.* one who understands.
 अहिकुल *n.* a family of snakes.
 मेत्त *adj.* friendly.
 दट्ट [दष्ट] *adj.* bitten.
 नहापित (नापित) *m.* a barber.
 संसग्ग ('ग्ग) *m.* association, contact.
 समुदमज्झ [उत्रमध्य] *m.* the middle of the sea.
 दुग्गत [दुर्गत] *adj.* poor.
 सिंग [शुङ्ग] *n.* a horn.
 पाणी (प्राणिन) *m.* an animal, a creature.
 मतन [मृतत्व] *n.* the state of being dead, i. e. death.

दुद्धभ [दुर्लभ] *adj.* difficult to obtain.
 ब्रह्मदत्त, राम, कौकालिक, मुद्दाश्न, अजातसनु *names of men.*
 खेमा *name of a woman.*
 पभाव [प्र] *m.* power, strength
 मोचित्तव्व [मोचित्तव्य] *n.* a sad thing.
 कालकत *adj.* dead.
 सुत्वा (*gerund*) having heard.
 सद्द *1st c.* with प to bear.
 भिक्खक [भिक्षक] *m.* a beggar.
 गारव [गा'] *m.* respect.
 सुभ [शुभ] *1st c.* to look handsome.
 वध *1st c.* to kill.
 मित्तेह [स्नेह] *m.* love.
 मग्ग [मार्ग] *m.* the path.
 छेत्तु [छेत्तु] *m.* a hewer.
 मंगान्तु [मान्वात्तु] *m.* name of a king.
 देवलोक *m.* the divine world.
 काय *m.* the body.

A. १ भां, सचे त्वं जातिसम्पन्नो अभविस्स, रज्जं त्वं लभिस्स। २ सत्थारं विना पितरा समो पालको को अब्भो अत्थि। ३ आगच्छ। सत्थु सन्निकं गमिस्साम धम्मस्स च सोतारो भविस्साम। ४ पुब्भानं कत्तारो पेच्च सुखं अनुभवन्ति। ५ यदि सो पठमवये पव्वजेय्य, सोतापन्नो भवेय्य। ६ अयं बालको मा मातरा वा पितरा वा भातरा वा भगिनिया वा छड्डीयतु। ७ देसेतु सत्था धम्मं, भविस्सन्ति धम्मस्स अब्भत्तारोऽपि अवोच ब्रह्मा। ८ सचे सो भिक्खु इमानि अहिकूलानि मेत्तेन चित्तेन फरिस्स, सो अहिना दट्ठो न मरिस्स। ९ यदि तस्स नहापितस्स इमिना उपामकेन सद्धिं संसग्गो न भविस्स, समुद्धमज्जे येव* नस्मिस्स। १० सचे तव पिता न मरिस्स, त्वं दुग्गता न भविस्स। ११ यदि मे पादा मम सिंगेहि सदिसा अहुविस्संसु न कोऽपि पाणी मया समो सुन्दरा अहुविस्स। १२ सचे ब्रह्मदत्तो तस्मिं काले गामं न गच्छिस्स, मच्चं घरं अग्गिना नस्सिस्स। १३ मातापितुन्नं पन मे मतत्ता भाता एव दुद्धो. भातरं मे रक्खथ, महाराज। १४ खेमाय भता तस्सा भाता च महायका होन्ति ॥

१५ केन राम पभावेन त्थोचित्थं न सोचसि।

पितरं कालकत्तं सुत्था न तं पस्य्हते दुक्खं ॥

B. 1. He does not bear the pain of the death of his brother and parents. 2. The teacher preaches the way (मग्ग) of deliverance (निच्चान) to the hearers. 3. If the beggar had not got food from the donor, he would have perished today. 4. If our parents had been living (=would have lived), my brother would not have abandoned me. 5. O youths! Nourish your old parents with food and clothes. 6. Devadatta and Kokālika have no respect for the Teacher (use Loc.). 7. If there be a speaker, there will also be hearers of the Doctrine. 8. Rāhula, son of the Teacher, was the grandson of King S'uddhodana (Say Suddhodana-king). 9. If my horns had been beautiful, I should have looked handsome. 10. If Ajātasattu had not killed his father, he would have been a *Sotāpanna*. 11. Love for the daughter (Loc.) dwells in the mind of the mother. 12. May the leaders of men not err in their path! 13. The jambu trees in the garden are (being) cut (down)

* ए and ये, ओ and वा, इ and यि, उ and तु are interchangeable, (for recognition only).

by the hewers. 14. Mandhātu ascended to the divine world with his body. 15. It is not proper (use वदति, §27) for the hearers to insult (अपमण्डितुं) the speaker.

LESSON XVII (सत्तरसमो पाठो)

§77. **Masculine Nouns ending in वन्त and मन्त**

वन्त and मन्त [वत्, मत्] are possessive suffixes added to nouns to form adjectives and nouns. वन्त is added after अ or आ and the other after other vowels. Thus from कुल, फल, यम, धन, सील and पञ्चा we get respectively:—

कुलवन्त born in a good family

धनवन्त wealthy

फलवन्त fruitful

सीलवन्त virtuous

यमवन्त successful

पञ्चावन्त intelligent, clever.

From सति, जृति, चक्षु and हेतु we get :—

सतिमन्त possessed of recollection, alert


जृतिमन्त full of splendour

चक्षुमन्त having eyes *i. e.* insight

हेतुमन्त having a cause, causal.

These nouns (or adjectives used as nouns) are declined like बुद्ध with some additional forms taken with modifications directly from Sanskrit. Let us decline भगवन्त (the Blessed One) in full.


	भगवन्त [भगवत्]	
	<i>Sing.</i>	<i>Plu.</i>
Nom.	भगवन्तो, भगवा	भगवन्ता, भगवन्तो
Acc.	भगवन्तं, भगवं	भगवन्तं
Inst.	भगवन्तेन, भगवता	भगवन्तेहि-भि
Dat. Gen.	भगवन्तस्म, भगवतो	भगवन्तानं, भगवतं
Abl.	{ भगवन्ता, भगवन्तस्मा-म्हा भगवता	भगवन्तेहि-भि
Loc.	{ भगवन्ते, भगवन्तस्मिं भगवन्तस्मिह, भगवति	भगवन्तेसु
Voc.	{ भगवन्त, भगवन्ता, भगवा, भगवं	भगवन्ता, भगवन्तो

 The irregular forms भगवा, भगवता, भगवतो, and भगवति of the singular, and भगवन्ता and भगवतं of the plural are from Sanskrit भगवान्, भगवता, भगवतः, भगवति, भगवन्तः and भगवताम् respectively.

Similarly decline महन्त | महत् | great, अग्रहन्त a person in the last stage of sanctification, an arahat: हिमवन्त the Hīmālaya mountain &c.

§78. **Neuter Nouns ending in वन्त and मन्त.** Neuter nouns or adjectives ending in वन्त or मन्त are declined like the corresponding masculine substantives from the Instrumental to the Locative. The other forms are as those given below :—

गुणवन्त n. virtuous.		
	<i>Sing.</i>	<i>Plu.</i>
Nom.	गुणवन्तं, गुणवं	(गुणवन्ता, गुणवन्तानि (गुणवन्ति
Acc.	“ “	गुणवन्ते, वन्तानि, वन्ति
Voc.	गुणवन्त, गुणवं	(गुणवन्ता, गुणवन्तानि (गुणवन्ति

 The form गुणवं is from Sanskrit गुणवत्. गुणवन्ति is itself a Sanskrit form.

§79. The feminine forms of substantives ending in वन्त and मन्त are formed by changing वन्त to वती or वन्ती and मन्त to मती or मन्ती. The feminine forms of कुलवन्त, सतिमन्त, भगवन्त are कुलवती (वन्ती), सतिमती (मन्ती), and भगवती (वन्ती) respectively. महन्त has महती or महन्ती as the feminine. These substantives are declined like दासी (§ 35).

§80. Irregularities in the First Conjugation

(a) गम (to go) is necessarily changed to गच्छ in the Present, Imperative and Potential and optionally in other places. In the Past tense गम has a large number of forms,

Take गम as the base and add the first set with अ optional.

Similarly take गच्छ as the base and add the first set with अ optional.

Take गमा as the base and add the second set with अ *necessarily*. 3rd pl. अगमंसु.

[In addition the following irregular forms occur, which should be recognised.

	<i>Sing.</i>	<i>Plu.</i>
1st per.	अगं, अगमा	अगुम्ह
2nd per.	अगा, अगमा	अगुन्थ
3rd per.	अगा, अगमा	अगुं]

(b) अ (to stand). As this root comes from स्था, it is changed to दा when preceded by a vowel. It has two bases दा and तिद्. The latter is used in all tenses and moods, while दा is used in the Present, Imperative and Potential when it is preceded by an upasagga. The base उह (or दह after vowels as उपदहति, but संदहति) is used only when the root is preceded by an upasagga.

In the past tense take तिद् as the base and add the first set ; and take दा as the base and add the second set with अ necessary. 3rd per. *sing.* अ-तिद्, अदासि ; *plural* अ-तिदंसु, अ-तिदु, अदंसु. If the root is preceded by an upasagga there will be an additional base उह (दह) with first set and अ optional. 3rd per. *sing.* अदा is also seen. In the future the forms दस्मामि, दस्मं ; दस्माम ; दस्मामि &c. are found in addition to the regular ones.

(c) The root धा is changed to दह when preceded by an upasagga, e. g. पि + धा (to shut) = पिदह as the base. It is changed to धी in the passive, e. g. पिथीयते (is shut).

(d) The root हन (to kill) has हन्ति as its form of the 3rd per. *sing.* present tense.

(e) The roots मर (to die) and जिर (to grow old, decay) are sometimes changed to मिय्य or मीय [म्रिय्] and जिय्य or जीय [जीर्य्]. (For recognition only.)

WORDS सदा.

द्वांस [द्वाप] *m.* a fault.
 पापिमन्त *m. f. n.* sinful.
 येन ..तेन towards.
 कम with उप + सं to approach.
 उपसङ्गमिन्वा *gerund* having
 approached.
 गाथा *f.* stanza.
 भास *1st c.* with अधि to ad-
 dress.
 वह *1st c* to bear, carry.
 चागवन्त [त्यागवत्] *m. f. n.*
 charitable.
 सिरी [श्री] *f.* wealth, For-
 tune.
 विपुल *adj.* abundant, plenti-
 ful.
 वर्णवन्त [वर्णवत्] *m. f. n.*
 beautiful, handsome.
 बाबैर *m.* name of a country,
 Babylon.
 सक्कार [मत्कार] *m.* respect,
 honour,
 नाम *ind.* really, verily;
 named, called, at all.
 सावन्धि *f.* राजगह *n.* कोसम्बी *f.*
 names of cities.
 अनाथपिण्डिक *m.* name of a
 man.
 सेही [श्रेणि] *m.* a banker,
 a merchant.
 भरिया [भार्या] *f.* wife.
 हिमवन्त *m.* the Himalayas.
 महाराज *m.* one of the four
 guardian gods.

अभिवादेत्वा *gerund* having
 greeted.
 चतुर्दिशा at the four sides.
 संय्यथाऽपि, संय्यथा [तद्यथा] *ind.*
 as it were.
 अग्निक्खन्ध [अग्निस्कन्ध] *m.* a
 column of fire.
 भिक्खुसंघपुरक्खतां (भिक्खूनं सङ्घेन
 पुरक्खतो) *adj.* surrounded
 by the assembly of monks
 नद *1st c.* to roar.
 अपारुत [अप्रावृत] thrown
 open.
 अमत [अमृत] *n.* the im-
 mortal state, nibbāna.
 द्वार *n.* a door.
 सोत [श्रोतस] *n.* the ear.
 सुच *7th c.* with प to give
 vent to.
 सहा [श्रद्धा] *f.* faith.
 दुव्वण्ण [दुर्वर्ण] *adj.* ugly.
 अन्ध *adj.* blind.
 सुचिमन्त [शुचिमत्] *adj.* pure.
 सँठ *adj.* better.
 ठा with उप to serve.
 पच्चय [प्रत्यय] *m.* a requisite.
 मल्ल *m.* name of a clan.
 धा *1st c.* with नि to bury.
 थूप [स्तूप] *m.* a dagoba.
 कच्छप *m.* a tortoise.
 आकास *m.* the air,
 भय *n.* danger.
 खणे खणे every moment.
 तद्दन्तरं, पच्छा च *ind.* and then.

A. १ इहारा पक्खी पब्बावन्तो ज्जतिमन्तो च सन्ति । यो धम्मो भगवता
 देसीयते तं चक्खुमन्ता अनुसरन्तु । ३ सीलवन्तियो पुब्बवन्तियो गुणवन्तियो च
 इत्थियो पापकं वचनं न ब्रुवन्ति । ४ सीलवन्तेसु भिक्खुसु दोसा न दिस्सन्ति ।
 ५ अथ खो मारो पापिमा येन भगवा तेनुपसङ्गमि, उपसङ्गमित्वा भगवन्तं गाथाय
 अज्जभासि । ६ बलवन्तोऽव गावो इमं भारं वहेय्युं । ७ चागवति पुरिसे सिरी
 विपुला भवति । ८ यथा वण्णवा मोरो वाविरुमागमा तथा काकस्स मक्कारो
 अहायित्थ । ९ कम्मं नाम एत्तं फलवं होति यथा बोधिमत्तस्स । १० मात्रात्थियं
 अनाथपिण्डिको नाम सेट्ठी अहोमि कुलवा, धनवा, यसवा च । ११ भगिया पनऽस्स
 होति वण्णवती कुलवती सीलवती च । १२ हिमवति महतो ऋक्खम्म मूढे ते
 सब्बे अरहन्तो निम्भीदिसुं । १३ चत्तारो महाराजा भगवन्तं अभिवादेव्या चत्तुदिसा
 अट्टंसु, सेय्यथाऽपि महन्ता अग्गिक्खन्था ।

१४ भगवा च तस्मिं समये । भिक्खुसङ्घपुरक्खतो ।

भिक्खुत्तं धम्मं देवेति । मोहोऽव नदति वने ॥

१५ अपारुता तेसं अमतस्स द्वाग । ये मोतवन्तो पमुच्चन्तु मट्ठं ॥

B. 1. The Blessed One surrounded with a great multi-
 tude of the monks entered Rājagaha. 2. The wise (men)
 follow the advice of the virtuous. 3. I saw a strong youth
 on the bank of the Aciravati river. 4. You insulted the
 beautiful woman without cause. 5. Some (एकच्छे) men are
 handsome, some are ugly, some are wealthy and others
 (एकच्छे) are poor. 6. Beautiful birds were singing (= sang)
 on that fruitful tree. 7. The man who has eyes should
 be the leader of the blind men. 8. O sinful Māra ! Do
 not deceive me, (who am a) man of good character.
 9. The king of Kosambi started with a great army with his
 face towards Benares. 10. A pure mind is better than a
 strong body or a heap of gold. 11. He constantly served
 the Assembly with the four requisites. 12. The Mallas
 will bury the tooth of the Lord (भगवन्त) in the dagoba.
 13. The tortoise, I hope, would shut its mouth (when it
 would be) in the air. 14. " There is (त्थ) danger in this
 place," informed the maidservants to the king's daughter.
 15. The life of a being decays every moment and then
 he dies.

LESSON XVIII (अद्वारसमो पाठो)

§81. Present Participles in अन्त

The present participles of verbs are generally formed by adding अन्त to the conjugational base of the verbs; *e. g.*

वद् 1st c. वद् + अन्त = वदन्त speaking.

गा 1th c. गाय + अन्त = गायन्त singing.

चुग् 10th c. चोरे + अन्त or चोरय + अन्त = चोरेन्त or चोरयन्त. stealing.

The present participles in अन्त are declined like भगवन्त (§77) except in the Nom., Acc. and Voc. cases. Let us take गच्छन्त :—

गच्छन्त *masc. going.*

	<i>Sing.</i>	<i>Plu.</i>
Nom.	गच्छन्तो, गच्छं	गच्छन्ता, गच्छन्तो
Acc.	गच्छन्तं	गच्छन्ते
Voc.	गच्छन्त, गच्छं	गच्छन्ता, गच्छन्तो
Rest like भगवन्त.		

गच्छन्त *neuter*

	<i>Sing.</i>	<i>Plu.</i>
Nom	गच्छं, गच्छन्तं	{ गच्छन्ता, गच्छन्तानि, गच्छन्ति
Acc.	गच्छन्तं	गच्छन्ते, ँन्तानि, ँन्ति
Voc.	गच्छं, गच्छन्त	गच्छन्ता, ँन्तानि, ँन्ति

The feminine terminations for forming present participles are अती or अन्ती, *e. g.* वदती or वदन्ती (speaking), गायती or गायन्ती singing ; चोरेती, चोरेन्ती, चोरयती, चोरयन्ती stealing. Decline these words like दासी (§ 35).

§82. Present Participles in मान

The termination अन्त comes from अत्, the Sanskrit termination of the Parasmaipada, while मान, the Ātmanepadi termination is also used in Pāli. A root may take either termination in Pāli, though अन्त is more usual.

मान is *not* used after bases not ending in अ, e. g. it cannot be used after चोरे of the 10th c. or हरापे of the causal.

वद् 1st c.—वद्मान speaking.

वद् + य of the passive + मान = वद् + य + मान = वज्जमान being spoken (passive present participle).

गा to sing—passive base गीय + मान = गीयमान being sung.

चुर-चोरयमान stealing (not चोरेमान). Passive चोरियमान being stolen.

Decline present participles in मान like बुद्ध in the masc. फल in the neuter and कञ्जा in the feminine. मान becomes माना in the fem.

§83. The present participles of अस (to be) are सन्त and समान.

सन्त (being) has the additional sense of ' good ', or ' a good person. ' In this sense in addition to सन्तेहि-भि, it has the form सञ्चिभ (सञ्चिभ् before vowels, Sk. सञ्चिः). Feminine सती or सन्ती like दासी. Decline समाना like कञ्जा.

हृ (to be), pres. participle होन्त only. Nom. *Sing.* ह्यन्तो (*m*), होन्तं (*n*); होती, होन्ती (*f*).

The pres. part. of भृ (to be) is भवन्त or भोन्त. In addition to its usual sense, it is used as a pronoun showing respect, translatable by ' your reverence, ' ' your lord (lady) ship ' &c. Decline भवन्त in these senses.

भवन्त sir, your reverence.

	<i>Sing.</i>	<i>Plu.</i>
Nom.	भवं, भवन्तो	भवन्ता, भवन्तो, भोन्तो
Acc.	भवन्तं, भोतं	भवन्तं, भोन्ते
Voc.	भोन्त, भन्ते	भवन्ता, 'न्तो, भोन्तो, भन्ते

The rest like भगवन्त.

The feminine भोती (your ladyship, madam) is declined regularly like दासी.

अरहन्त, pres. part. of अरह, is used in the sense of an arahat (one in the last stage of sanctification). Nom. *Sing.* अरहा, अरहं, अरहन्तो. The rest like भगवन्त.

§84. Absolute Constructions

When there are two actions performed simultaneously by two agents, the verb showing one of the actions is turned into a participle, when the subject of the participle is put into the genitive or locative case, and the participle is made to agree with it in gender, number and case ; *e. g.* ब्रह्मदत्ते रज्जं कारन्ते or ब्रह्मदत्तस्य रज्जं कारन्तस्स while Brahmadata was ruling.

(a) When contempt, disregard or contrast is to be shown, the Gen. Absolute is used, as रुदन्तस्स बालकस्स पिता पञ्चजि the father renunciated in spite of the child's weeping ; पस्सतो आचरियस्स though the teacher was looking.

(b) Sometimes the word agreeing with the participle is an indeclinable, *e. g.* एवं मन्ते, एवं सति this being the case, under these circumstances ; एवं वुत्ते this being said.

§85. The Third Conjugation

There are only three roots of the third conjugation, दा to give, हा to abandon, and हृ to sacrifice.

The Present

दा—The base is दे or ददा. In addition in the 1st person the forms दस्मि and दस्म are seen in the *sing.* and *plural* respectively. 1st P.-*S.* ददामि, दंमि दस्मि. 3rd p. *Pl.* ददन्ति. देन्ति.

हा—जहा is the base जहामि, ... जहन्ति.

हृ—जुहो is the base जुहोमि, ... जुहोन्ति.

The Imperative

The bases are the same as in the present. The 2nd p. *sing.* of दा is ददाहि. दद or देहि; of हा is जहाहि or जह; of हृ is जुहोहि or जुह.

The Future

दा—Take दद् as the base and add the terminations. ददि-स्सामि &c. Add the following : 1st per. दस्सामि, दस्सं; दस्साम. 2nd per. दस्ससि; दस्सय ; 3rd per. दस्सति, दस्सन्ति. दा and हु—bases जह and ज्ह.

The Potential

दा-दद् is the base. दज्जा (3rd p. *sing.*) and दज्जु (3rd p. *plu.*) are irregular forms from Sanskrit. दा and हु—Bases जह and ज्ह.

The Conditional

दा-दद् is the base with अ optional. Add the following forms अदस्मं. अदस्सम्ह &c. (अ necessary). दा and हु—Bases जह and ज्ह. अ optional.

The Past Tense

दा—Take दद् as the base with अ optional and treat like a root of the 1st c. Add अदासिं, अदामिह्म ; अदासि, अदासित्थ ; अदामि, अदा ; अदंसु.

दा—Take जह with अ optional ; and add 1st set.

हु—Take ज्ह with अ optional and add 1st set.

WORDS सद्

वध *m.* sentence of death, murder.

नी *with ओ* to lead.

अनल्पक [अनल्प] *adj.* not a little.

एळक [एडक] *m.* a ram.

असनि [अशनि] *m. f.* thunder-bolt.

अन्तराय *m.* an obstacle.

कम *1st c.* with अति (अतिक्रमति) to pass away.

सु *1st c.* with प to produce, to create.

अपुञ्ज [ञ्ण्य] *n.* demerit.

सम्मासंबुद्ध [सम्यक्^०] *m.* the Highly Enlightened one.

भिक्षा [भिक्षा] *f.* alms.

काम *m.* a sensual pleasure.

लप *1st c.* with. वि + प (विप्लपति) to prate, to rave.

पुर *n.* a city.

नमस्स *1st c. to bow.*

सुधम्मता *f. goodness, righteousness.*

आस *1st c. with सं to associate.*

कुञ्चेथ *pot. 3rd sing. of कर to do.*

सन्धव [संस्तव] *m. friendship.*

सन्नियाम *m. society.*

यो पन *rather than.*

अङ्ग *n. limb.*

हेतु *mot. for the purpose of.*

मिगाल [गृ] *m. a jackal.*

ययासुखं *mot. at will.*

वाणिज *m. a merchant.*

फाल *m. ploughshare.*

मूसिक [मूषक] *m. a mouse.*

पटिब्भा [प्रतिज्ञा] *f. promise.*

वुभक्खित [शित] *adj. hungry.*

पिपामित *adj. thirsty.*

वट *m. a pot.*

जल [ज्वल] *1st c. with प (पज्जलति) to blaze.*

इद्धि [क्कद्धि] *f. glory.*

पोराणक [पौ] *adj. ancient.*

अत्थं मम [अत्तं मम] *to set*

केळिपण्डल [केळि] *n. play-ground.*

A. १ अहं मां खां ते पञ्चजिता ते चोरे वधाय आनीयमाने । २ भगवति ते पञ्चजिते अनपक्के दुक्खं अहंभि । ३ एल्लहे तिणं खादन्ते तस्स उपगि असनि पति । ४ एवं सन्ते अन्तरायो मे भवेय्य । ५ गात्रेषु अह्ना चरन्तेसु रति अतिक्कमि । ६ आत्ततो बुद्धस्स लोको पाप आचगति । ७ परमत्तंणि देवानं मनुस्सा अपुल्लं पमवान्त । ८ नमो तस्स भगवतो अहंतां सम्मामम्बुद्धस्स । ९ भिक्खं मे शेहि भाति । १० सचे सो कामं जहेय्य अरहाऽपि ह्वेय्य । ११ मग्गं गच्छे थरो वद्दयो इत्थियो अदस, एकच्चा गायन्तियो एकच्चा नच्चान्तियो एकच्चा च विप्पलपन्तियो । १२ सच्च मम हरयं मम सन्तिके अहुविसस, अहं तुहं तं अदस्सं ।

१३ सो अहं विचरिस्सामि गामं । गामं पुरा पुरं ।

नमस्समानो सम्बुद्धं धम्मस्स च सुधम्मत्तं ॥

१४ सन्निभं च समासेथ सन्निभं कुञ्चेथ सन्धवं ।

सत्तं हि सन्नियामेव सात्थिं गच्छति नहापितो ॥

१५ थनं चजे यो पन अङ्गहेतु । अङ्गं चजे जीवितं रक्खमानो ।

अङ्गं थनं जीवितं चापि सच्चं । चजे नरो धम्ममनुस्सरन्तो ॥

B. 1. A jackal roaming (विचर) at will fell into a well.
2. I saw many men carrying burdens on their heads (use *Instr. Sing.*) 3. When the king was saying these words, Queen Mallikā gave the clothes to the beggar (*Pat.*) 4. If the merchant gives (*Loc. absolute*) the ploughshares,

the mice will not eat the child. 5. I may even abandon my kingdom but not the promise. 6. Let us give corn to the hungry and water to the thirsty. 7. While the Blessed One was living, the honour of the Assembly increased. 8. The women are going (=go) to the Ganges and bringing (=bring) water in (their) pots (*Ins'r.*). 9. Who is it blazing with glory that salutes my feet ? 10. Under these circumstances, I shall not give you a single kahāpaṇa. 11. If rain (*देव*) did not fall (*वस्त use Loc. absolute*), the ancient kings used to sacrifice (*Pres. tense*). 12. While he was taking (*भुज 7th c.*) his meal (*भनं*), they fetched (*आहर*) him water. 13. Candagutta went to the monastery when the cows were being milked. 14. I shall not tell a lie although the thunderbolt were falling on my head. 15. The sun set while even (*येव*) they were sporting (*क्रीळ*) in the playground.

LESSON XIX (एकूनधीसतिमो पाठो)

The Causal

§86. The causal base of a root is formed by adding अय or आपय to it, the signs being optionally changed to ए or अय; *e. g.* गमे-मयति, गच्छापे-पयति causes (someone else) to go.

(a) Roots ending in आ and those of the 10th conjugation take only आपय (or आपे), *e. g.* दापय-दापे from दा, लड्दापय-पे from लड् are the causal bases.

(b) Roots ending in इ and उ (both short or long) take अय (or ए) with vuddhi of the ending vowel, *e. g.* सु to hear, सावय-वे is the base.

(c) Roots of the 1st, 4th and 7th conjugations which do not end in आ, इ, ई, उ or ऊ, take all the terminations with changes of the penultimate vowel similar to those in the 10th conjugation.

(d) Some roots change their meaning in the causal form :—

<i>Root</i>	<i>Meaning</i>	<i>Causal base</i>	<i>Meaning</i>
प + कुस	to call	पक्कोसापे-पय	to send for
कर	to do	कारय-रे-	to construct,
		रापय-पे	build
आ + गम	to come	आगमय-मे	to wait for
ठा	to stand	ठपय-पे	to keep
प + आ	to know	पञ्जापय-पे	to arrange (seats)
दिम	to see	दस्मय-स्मे	to show
भृ	to be	भावय-वे	to cultivate
मर	to die	मारय-रे	to kill
या	to go	यापय-पे	to be supported
हन	to kill	यातय-ते	to assassinate
वद	to speak	वादय-रे	to play upon

§87. If a causal verb has two objects, the personal object is put either in the Acc. or the Instr. and the impersonal object only in the Acc., *e. g.* आचरियो अन्तवासिकं (or अन्तवासिकेन) धम्मं (only Acc.) मावयति the teacher causes the pupil to hear the Doctrine ; मामी दामं (दामेन) गामं गमयति ॥

§88. The causal passive base is formed in the same way but with the addition of इय (or आपिय instead of अय or आपय. (इय and आपिय are also written as ईय or आपीय); *e. g.* पात्री (चि) यति, पात्रापी (पि) यति is caused to be cooked ; दापीयति is made to be given ; भोजीयाम am fed ; दारियम art caused to be carried &c.

§89. Denominative Verbs

Verbs are often formed by adding causal signs to substantives, *e. g.*

<i>Subst.</i>	<i>Meaning</i>	<i>Verb</i>	<i>Meaning</i>
पर्वत	a mountain	पर्वताय	act like a mountain
धन	riches	धनय	wish for riches
पुत्र	a son	पुत्रिय	treat as a son
तण्हा	craving	तण्हाय	to crave
मेत्त	love	मेत्ताय	to love
दळ्ह	strong	दळ्हय	to strengthen

§90. The Fifth Conjugation

There are very few roots in this conjugation. The sign of this class is ना (णा) or नां (णो), but the bases are taken directly from Sanskrit with modifications.

आप with प to get, obtain. In the Pres. and Imper., the bases are पप्पो and पापुणा ; as पप्पोमि, पापुणामि ... पप्पोन्ति, पापुणन्ति. Imp. 2nd per. *Sing.* पप्पोहि, पापुणाहि, पापुण.

In the Potential, Future, Past and Conditional the base is पापुण only ; as पापुणस्सामि &c.

सक् [शक्] ' to be able '. In the Pres. and Imper., the bases are सक्को and सक्कुणा. Elsewhere they are सक्क and सक्कुण ; as Fut. 3rd per. *Sing.* सक्कित्थस्सति, सक्कुणित्थस्सति.

दि ' to go ' and वृ ' to res rain ' have the bases दिणा, and वृणा in the Pres. and Imper. and दिण and वृण elsewhere respectively.

सु [श्रु] ' to hear ' is changed to स्सु after vowels. In the Pres. and Imper. the bases are सुणा and सुणो Imper. 2nd per. *Sing.* सुणाहि, सुणोहि, सुण Pot. and Conditional, सुण is the base. In the Conditional, if अ is prefixed the base becomes अस्सुण ; 3rd per. *Sing.* सुणित्थ or अस्सुणित्थ.

In the Past, take सुण as the base, अ optional and add 1st set ; and take अस्सुणा as the base and add 2nd set. 3rd per. *Sing.* सुणि, अस्सुणि, अस्सोमि.

In the Future, take सुण and सो as the bases. After सो omit the initial इ of the terminations ; e. g. सुणित्थामि, सुणित्थं, सोत्थामि, सोत्थे &c

§91. Neuter Nouns ending in स in Sanskrit.

These are declined like फल with the addition of a few forms from Sanskrit.

मन [मनस], the mind.

Nom. &	Acc.	Sing.	मनां [मनः]
Inst.	Ab.	..	मनसा
Dat. Gen.		..	मनसां [मनसः]
Loc.		..	मनसि

The forms given above are in addition to the regular forms and they are only in the Singular. Decline the following nouns like मन—

मनं, सिरं, उरं, तेजं । रजं, ओजं, वयं, पयं ॥
 यसं, तपं, वचं, चेतं । एवमादि मनो गणा ॥
 जलासये सरां हांती । अयो लोहे (आ) युनां खये ॥

सिर the head ; उर the breast ; तेज lustre ; रज dust, pollution ; ओज valour ; वय age ; पय milk, water ; यस glory, pomp ; तप penance ; वच speech, words ; चेत mind ; सर a lake (not an arrow) ; अय iron, death. Add पद् the foot.

WORDS मद्

लोक *m.* the world, a world.
 अपरिमाण *adj.* infinite.
 मेल *n.* मेलः *f.* universal
 friendship.
 वीणा *f.* a lute.
 भेरि *f.* भेरी *f.* a drum.
 मण्डप *m.* a pandal.
 दास *m.* a servant, a slave.
 हर with अं to remove.
 काशय [काशय] *adj.* yellow.
 छद् *10th c.* with आ (आच्छादयति)
 to cover.
 उद्पान *n.* a well.
 सीघ्रं [शीघ्रम्] *ind.* soon, quickly.
 ककटक [कर्क] *m.* a crab.
 जीवितकलयं प्रापय to destroy
 the life of.
 मगध *m. pl.* name of a country.
 अजातसत्तु, विभिसार, कोण्डकश्च
 names of men.
 सूक्त [सूत्र] *n.* a chapter,

दशविक्रय *n.* name of a Pāli
 book.
 दृगवास *m.* house-hold life.
 धीम *m.* a man
 विम *1st c.* with सं (सम्प्रवृत्ति)
 • to understand.
 अर्थ [अर्थ] *m.* advantage,
 profit.
 रस्य [रस्य] *adj.* pleasant.
 बहुमुत्त [उत्त] *adj.* learned
 (men).
 संवर *m.* restraint.
 साधु *ind.* good, well.
 सर्वत्र [सर्वत्र] *ind.* every-
 where.
 भू *etc.* with अभि to overcome
 शं *3rd c.* to pay.
 बलि *m.* tribute.
 आवाह *m.* the marriage (of
 a son).
 भद्रा, पिङ्गला names of women.

गन्ध *m.* a perfume, an un-
guent.

चोर *m.* धन [स्तेन] *m.* a thief.

रक्षस [राक्षस] *m.* यक्ष [क्ष] *m.*
a demon.

वस *causal* with नि to wear,
to cause to wear

लिप *7th c.* with आ *caus.* आदि.

स्पापय, आलेपय) to besmear.

उम्मार *m.* a threshold.

दुष्मंथ [दुर्मंथ] *adj.* dull a dull
fellow.

वारुणि *f.* wine.

सदृ [श्रेष्ठ] *adv.* greatest.

विचार *m.* a thought.

रुचि *f.* love.

1. १ सत्त्वदो कस्मि अपारिमाणं भेत्तं भावये । २ अहं वीण वादन्तं पुरिसं
मम सन्निकं पक्खामापोमि । ३ एककच्छे भेरिं वादन्ति, एककच्छे आसनानि पक्खा-
पेन्ति, एककच्छे मण्डपं कारोन्ति । ४ राजा भिक्षुत्तं दानं ददामि सेट्ठिना । ५ माता
पुत्तं आगमन्तीं यायुं भत्तं च पाच्छास्समि । ६ मामिना दामां भारं हागपीयते । ७
एवं सामणं पट्वावेध्याथ—पटमं केषं आहागपेय्याथ, कामावानि वत्थानि आच्छा-
शपेय्याथ भिक्षुत्तं च पाइ वन्दशपेय्याथ । ८ न कोऽपि पिपाभित्ता उद्वपानं खणापि
बुभुस्सित्तो वा खत्तं कमापेत्ति । ९ एते तयो पुरिसा मरुत्तिं पिरिं सीये पाप्पुणिसु ।
१० कक्ककक्का आइ, सचे त्वं सरमि भं न जइस्समि, अहं तं जीवितकलयं पाप-
स्सामीएत्ति । ११ मगधानं राजा अजातसकु अत्तनां पित्तं विस्सिमारं घातेमि ।
१२ मा भन्ते इतो मच्चि, एके पत्तं सच्चं मं सावय दीवनि कायस्सहा । १३ किं नु
खां सक्खिस्समि त्वं वरावासं लल्लन्ते ।

१४ तस्मा दि पाण्डिता पापो । संपरसं अत्थमततो ।

विहारं कारये रस्से । वासयेऽत्थ* चट्ठस्सुत्ते ॥

१५ कायेन संवरो साधु वचसा साधु संवरो ।

मत्तसा संवरो साधु, साधु सत्त्वत्थ संवरो ॥

B. 1. Overcome your enemies and make them (*Acc.*
or Inst.) pay you (*Dat.*) tribute. 2. He caused a large
pandal to be erected (*कर caus.*) for the marriage of his son.
3. Bhaddā made her son eat rice and gruel. 4. All the
men should cultivate friendship for all beings in this and
the other (*पर*) world. 5. The parents made their daughter
worship the gods with flowers and perfumes. 6. The
king said, "Send for the thief and make him tell his sins."
7. The demons made the king wear a garment and caused

† पापस्सामि + इति. * वासये + एत्थ (there).

him to be besmeared with unguents. 8. Pingalā, the maidservant, waiting for the man, fell asleep on her threshold. 9. Bad men make the good commit (कर) sins. 10. Salute the teacher with (your bent) head and make him hear your lesson. 11. A dull fellow makes (one) to lose (हा) the profit as कौण्डिन्य (did the) win. 12. The Buddha is the greatest man in the world by his valour, luster, glory and penance. 13. A thought came (उद्पादि) in his mind, while she was playing upon the lute. 14 Don't kill me, I'll show you the lake. 15. The elder created (उ + पद *caus.*) in the Merchant's mind a love for the Doctrine (*Loc.*).

LESSON XX (त्रीसतिमो पाठो)

§92. The Eighth Conjugation

The sign of the 8th conj. is ओ, which is dropped before the terminations of the Potential, Future and Conditional. The roots of this conj. are तन to expand and कर to do.

तन --Pres. 3rd *s.* तनाति. Imp. 2nd *s.* तनाहि, तन. Pot. 2nd *s.* तनेष्यामि. Fut. 3rd *s.* तनिष्यति. Cond. 3rd *pl.* अ (optional) तनिष्यंसु. Past 3rd *s.* तनि, अतनि.

कर - Pres. and Imper. करो is the base. Imp. 2nd *s.* करोहि, कर.

In the Future, Potential and Conditional, take कर as the base. करिष्यामि, करेय्यं &c.

The Past - कर, अकर and अका are the bases with some irregular forms.

	<i>Sing.</i>	<i>Plu.</i>
1st per.	अ-करिं, अकासिं	अ-करिम्ह, अकासिम्ह
2nd per.	अ-करि, अकासि, अका	अ-करित्थ, अकासित्थ
3rd per.	(अ-करि. अकासि, अका	(अ-करिसु, अ-करं, अकंसु.

[Recognise the following forms of कर. The base of the root is sometimes taken as कुञ्च, from Sanskrit कुर्वे, and sometimes as काह and कथिर; *e. g.* कुञ्चति, काहति, कथिरति. The substitute कथिरा and कथिराथ for करेय्य and करेय्याथ are often met in poetry.]

§93. The Ninth Conjugation

The sign ना is affixed to the following roots, whose bases are given in brackets.

अस (अस्ना) to eat	चि (चिना) to collect
जि (जिना) to conquer	आ (जाना) to know
धु (धुना) to shake	पु (पुना) to purify
मि (मिना) to measure	लु (लुना) to cut

णा is added to गह (गण्हा) to take, catch, hold ; की (किणा ; and after vowels किणा) to buy ; की with वि (विक्रिणा) to sell.

The ending आ in ना or णा is dropped before terminations beginning with vowels, *e. g.* अस्नन्ति, जानन्तु, गण्हिस्सामि, अगण्हिं, किणि or अकिणि &c.

The root आ has the following additional forms like श-
Future अस्सामि, अस्सं ; अस्साम &c. Past अब्बामिं ; अब्बामिम्ह ; कब्बामिं &c.

The Numerals

§94. The numerals are as follows :—

<i>Cardinals</i>	<i>Ordinals</i>
१ एक one	पठम first
२ द्वि two &c.	द्वितीय second &c
३ ति	तृतीय
४ चतु (चतुर्)	चतुर्थ
५ पञ्च	पञ्चम
६ छ (छळ्)	छट्, छट्ठम
७ सत्त	सत्तम
८ अट्ठ	अट्ठम
९ नव	नवम
१० दस •	दसम

- ११ एकादस
 १२ द्वादस, बारस
 १३ तेरस, तेळस
 १४ चतुदस, चुदस, चोदस
 १५ पञ्चदस, पण्णरस
 १६ सोळस
 १७ सत्तदस, सत्तरस
 १८ अट्ठाइ (र) म
 १९ एकुनवीसति, °वीसा
 २० वीसति, वीसा
 २१ एकवीसति एकवीसा
 २२ द्वा-बावीसति-वीसा
 २३ तेवीसति-वीसा
 २४ चतुवीसति-वीसा
 २५ पञ्चवीसती-वीसा
 २६ छव्वीसती [पड्विंशति]-व्वीसा
 २७ सत्तवीसति-वीसा
 २८ अट्ठवीसति वीसा
 २९ एकुनविंसति-तिंसा
 ३० तिंसति तिंसा
 ३१ द्व-व्विंशति-तिंसा
 ४० चत्ताळीसति, चत्ताळीसा
 ५० पञ्चासति, पञ्चासा
 ६० सट्ठि
 ७० सत्तति
 ८० असीति
 ८२ द्वासीति
 ९० नव्वति
 ९९ नव्वनव्वति

Add म to the cardinals for masc. and neut. ordinals; add ई for fem. forms as एकादसमो, एकादसी, एकादसमं (eleventh).

The ordinals of these numerals are formed by adding म (*m. n.*) and मी (*f.*) to the forms ending in इ; as वीसतिम (*m. n.*), वीसतिमी (*f.*) 'twentieth' &c. Decline the ordinals like वुद्ध *m.*, फल *n.* and दासी *f.*

§95. The declension of the numerals from एक to अट्ठारस is already given (§§25, 30, 34, 40, 49, 55). The numerals from एकुनवीसति to नव्वनव्वति are declined in the singular number and feminine gender only, whatever be the gender of the substantive qualified. The case only must agree, as चत्त-

चत्वारिंशति ब्राह्मणा ; तैत्तिसायं इत्थीसु ; नवनवुत्तिया फलेहि &c. The ordinals are however treated as ordinary adjectives.

§96. सत (hundred) and सहस्र (thousand) may either be used in the neuter gender, either in the singular or plural number agreeing only in *case* with the qualified substantive or as ordinary adjectives agreeing in all respects, *e. g.*, सते, मतानि or सता इत्थिया; सतेन कदापणंहि or सतेदि कदापणंहि.

For multiples of सत and सहस्र, prefix the word indicating the multiplicator and treat the compound as an adjective, as अष्टमता माणवका (boys, pupils), सतसहस्रानि मतानि &c सत / , सहस्र // and कोटि f. (a crore), may also be used as the last members of लङ्घनेत्पुंसि compounds as इत्थिमते, कदापणमतेन, अष्ट माणवकमतानि. सत मतसहस्रानि &c. कोटि f. (a crore) should be used like त्रिसति.

§97 The numerals may also be prefixed to the qualified substantives forming Dvigu compounds; as पंच अंगानि = पंचांगानि the five limbs; दस सीलानि = दससीलानि the ten commandments &c.

A noun in the Dvigu compound is sometimes treated as neuter singular. This species is called समाहारद्विगु; as पंचत्रं अंगानं समाहारो = पंचं // , दसत्रं सीलानं समाहारो = दससीलं. Similarly तिल्लोके, तिसतेन, चतुसचं, पंचमत्रं, नवमत्रं &c.

§98. (a) Multiplicative adverbs are formed by adding क्वत्तुं [कृत्यः] to the numerals in the sense of so many times, *e. g.* द्विक्वत्तुं twice; सतक्वत्तुं hundred times &c. क्वत्तुं is not added to एक. The word for 'once' is सकदा or सर्किं. Mark सर्किं + एव = सकदिदेव only once. .

(b) Suffix वा may be used after numerals in the sense of ways, times, fold &c. एकवा once; द्विया in two, of two kinds; तिया in three ways, of three kinds, in three parts or pieces &c.

(c) सो [शः] is a distributive adverbial suffix : एकसो one by one ; सतसो by hundreds; चहुसो in numbers.

§99. (a) गुण *m. n.* (गुणा *f.*) is an adjectival suffix used after numerals. Like other adjectives it can be used adverbially by the addition of स; *e. g.* दसगुण tenfold; तिगुण, चतुर्गुण &c.

(b) A person's age is expressed by using 'a Bahubbīhi compound, *e. g.* चत्वारि वस्मानि युष्म सं = चतुर्वस्विका *m.* four years old, चतुर्वस्विका *f.*; सप्तमाभिका *m.* seven months old; सतवस्विका *f.* hundred years old.

(c) मत् [मात्र] is added in the sense of 'only,' 'as many as' to numerals, turning them into adjectives, *e. g.* चतुर्मत् खतिया only four khattiyas; दसमत्ताम् तारकाम् in as many as ten stars, &c.

(d) Any number plus onehalf is expressed by prefixing अर्द्ध to the consecutive higher number :—

अर्द्धतेस्रस is twelve and a half; अर्द्धद्वादस is 11½; अर्द्धसप्त is 9½.

But द्वियर्द्ध, अर्द्धतिय and अर्द्धद्वय respectively stand for 1½, 2½ and 3½. Compare the corresponding Indian terms.

(e) A numeral is repeated to give it the distributive sense, as एकैक (each one), मासस्मिं तिस्रस्मिं (30 each) दिवसा होन्ति; पञ्चपञ्च कांशाम् कृत्वा dividing into five parts each, &c.

☞ Compare Dr. Bhandarkar's second book of Sanskrit, lesson 17, for the etymology of the numerals, which has been avoided here for want of space.

WORDS सदा

अनभिषिक्त [अन् + अभिषिक्त] *adj.*
un-crowned.

रज्जं कारय to rule the kingdom.

रज्जाभिषेक [राज्याभिषेक] *m.*
coronation.

अनातत *n.* name of a lake.

दह [द्रह] *m.* a lake.

काज *m.* a carrying pole,
'pingo'.

अग्न [अय] *f.* chief.

भुज *7th c.* with परि to enjoy,
to use.

ठव्या *gerund.* having lived.

कुसिनारा *f.* विदिशा *f.* names of towns.

वेसाखपुण्णमा [वैशाखपौर्णिमा] the full-moon day of the month Vaishākha.

निव्वुत्त [निव्वुत्त] *p. p.* entered Nirvāṇa.

पामोक्ख *adj.* eminent, principal.

गम with सं + आ to assemble.

त्रिपिटक *n.* name of the Pāli canon.

जातक *n.* a birth-story of Buddha.

सकुण [शकुन] *m.* a bird.

ली *4th c.* with नि to perch, to lie.

अन्त *m.* is added to some nouns without affecting the *r* sense like क ; सत्तमेव सुत्तन्तो.

संगुत्तमद्दुद्द *m.*, दीवानिहाय *m.*, सुत्त-निपात्त *m.* names of books.

वेरभय *m. pl.* enmity and fear.

सम *caus.* to pacify to calm.

ओरसपुत्तभाव [औरसपुत्र] *m.* the position of a true son.

अनत्थपदसंहित *adj.* full of meaningless words.

गाथापद *n.* a word from a stanza.

संय्यो [श्रेयः] *ind.* better.

सम *4th c.* with उप to be pacified, calmed.

पुनप्पुनं [पुनः पुनः] *ind.* again and again.

अह [अदन] *n.* a day.

भव *m.* existence (in different worlds).

वग्ग [वर्ग] *m.* a volume, a part.

जीविता ओ वा)गेपय to slay, to deprive of life.

पद *n.* the letter.

अत्थ [अर्थ] *m.* the meaning.

निकख [निष्क] *m.* a gold coin.

आपणिक *m.* a shopkeeper.

गाहक [घा] *m.* a customer.

काम *m.* a passion.

शुद्धं [दृढम्] *ind.* firmly.

अळ *m.* a claw.

A. १ सत्तमं दिवसे भगवा अइहतेळमहि भिक्खुसतेहि सह राजगहं पात्रिसि ।
 २ अमांकां चत्तारि वस्मानि अनभिमिनोऽव रज्जं कारेमि, चतुत्रं वस्मानं अरुचयेन पव्वं च वस्सं रजाभिसंके पावणि । ३ तदा तथागतम्म निव्वाणतां द्विं वस्ससतानं उपरि अट्टारम्मं वस्सं अहोमि । ४ असांक्ख अत्थाय अनात्तदहतो अइहि कांजहि सोळम पानीयपटे दिवसे दिवसे देवता आहरन्ति । ५ घटे अग्गमहेसिया अशामि चत्तारो च अतना परिभुञ्जि । ६ भगवा चतुरामीतिं वस्मानि उत्वा कुसि-
 नारायं वेसाखपुण्णमायं निव्वुत्तो । ७ तस्मिं समये सत्त सत्तमहस्मानि पामोक्ख-
 भिक्खवां तत्थ समागमिंमु । ८ त्रिपिटकस्मिं पच्च जातकसतानि चतुत्ताळीसा च

जातकानि सन्ति । ९ एकोऽस्मिं खखे पञ्चासति पञ्चासति सकुणाऽति विसतिया खखेसु सकुणसहस्रं निलीयि ।

- १० सत्त सुत्तसहस्रानि सत्त सुत्तसत्तानि च ।
द्वामद्वि चैव सुत्तन्ता एसा संयुत्तसङ्गहो ॥
- ११ वेरभयानि समयते कराति नायस्स आरम्भपुत्तभावं ।
अग्गे च अनेकमते आनिमंसे द्दशति व्याणमिदं ॥
- १२ सइस्समपि चे गाया अनत्थपदसांहिता ।
एकं गाथापदं भय्यो यं सुत्वा उपसम्माति ॥
- १३ पुब्बं चे पुरिसो कयिरा, कयिरायतं पुनपुनं ॥

१४ *Name and dissolve the compounds* :—सत्ताइं, द्विरत्तं, तिभवा, चतुद्धिवा, पच्चिन्द्रियानि, चतुस्सत्तानि, सकटसत्तेहि and दसवत्तानि

B. 1. The doctor asked (आइ) me, “ Take this medicine for forty-two days! ”. 2. I learned thirteen suttas of the Dīghanikāya, three vaggas of the Suttanipāta and sixtyfive Jātakas under (सन्तिके) my teacher. 3. There are three vaggas in the Dīghanikāya which contain (= in which are) thirtyfour suttas. 4. The rich merchant had got eightyfour crores of wealth and ten thousand cows. 5. Asoka returned to Pātaliputra and slew his ninety-nine brothers saving alive (उपेत्वा) only one. 6. Preach me the Doctrine, I shall know the letter and the meaning. 7. The merchant sells seventyone horses for seventy thousand nikkhas. 8. The shopkeeper measures the oil and ghee and sells them to the customers. 9. (One) should know the four Truths, should perform (कर) merits and conquer one's passions. 10. I shall catch (गह) you firmly by my claws and slay you.

Express in Pāl in all the possible ways :—For sixteen kahāpaṇas (*Instr.*); Fourteen years old (*m. n. f.*); Six hundred men; Nineteen and a half; After fortyfive years ; Eightyfour cities ; With ninetyfive ships ; The twelfth day ; Seventeen times ; In twenty pieces.

† Duration of time is denoted by the accusative case.

LESSON XXI (एकवीसतिमो पाठो)

The Participles

§100. The participles are either verbal adjectives agreeing with the qualified nouns in gender, number and case, or indeclinables. Out of the former class we have already gone through the present participles (XVIII).

[The future participle, which is not common, is formed by inserting इस्स between the base and the termination अन्त or मान of the pres. part. *e. g.* पच + इस्स + अन्त = पचिस्सन्त who will be cooking; गच्छ + इस्स + अन्ती *f.* गच्छिस्सन्ती who will be going; भविस्सन्त future &c.]

§101. The declinable past passive participle is more commonly called as the past participle. It is formed by adding त or इत to the root, but the Pāli past participles are all taken from the Sanskrit forms directly with modifications. The student must learn them from his reading of literature but a few are given here.

(a) The roots of the 10th conj., causals, and a few polysyllabic roots form their p. p. s by suffixing इत, *e. g.* चुर-चोरित, stolen, हर (*caus.*)-हारापित caused to be carried, गरह-गरहित, तप (*caus.*)-तापित, याचित, कीळित &c.

(b) Past p.s of roots ending in आ are irregular; as गा to sing-गीत, ठा-ठित, दा-दित्त, पा-पीत, या-यात, वा to blow-वात, हा-हीन. Those of roots ending in इ or उ (short or long) are formed by adding त directly, as भू-भूत, इ-इत, सु-सुत, चि-चित. Exception खी-खीण, wasted away.

(c) In the case of some roots ending in स, छ and ज, the final consonants of the roots and the त together become ट्, *e. g.* दिस-दिट्, दुस-दुट्, हंस-हट्, पुच्छ-पुट्, यज-यिट्.

(d) Some roots ending in म, न and र, drop their final letters before त, *e. g.* गम-गत, रम-रत, मन-मत, हन-हत, कर-कत, मर-

मत. Exceptions:—सम-सन्त, कम-कन्त, किलम-किलन्त, जन-जात, चर-चिष्ण, जर-जिष्ण.

(e) Roots ending in **द्** and **प्** respectively form their p. p. by changing the **द्** to **न्न** and **प्** to **त्त**, e. g. छद्-छन्न, भिद्-भिन्न, छिद्-छिन्न, गुप्-गुत्त, सुप्-सुत्त.

The past participles are used as adjectives and are declined like बुद्ध *m.*, फल *n.* and कञ्चा *f.* e. g. चोरितो हारो a stolen necklace; जिष्णं पण्णं a withered leaf; आता पटिपद्द the known path

§102. The potential passive participles are declined in the same way as the above. They are formed by adding त्त्व, इत्त्व, अनीय or य to the roots.

(a) Roots of the 1st, 4th, 6th, 7th and 9th conjugations, हा (3rd c.) and हु (3rd c.) generally take इत्त्व after their bases:—पचित्त्व fit to be cooked, विज्जित्त्व fit to be or about to be pierced, खिपित्त्व, छिन्दित्त्व, गण्डित्त्व. (*Temp.* त्त्वा).

त्त्व is directly added after दा and after ए of the 10th c. and ए or आपे of the causal, e. g. दात्त्व, कथेत्त्व. But after अय and आपय, add इत्त्व as कथयित्त्व. So पचित्त्व, पाचयि-त्त्रापयित्त्व fit to be got cooked.

These forms also must be picked up while reading.

(b) अनीय (/. अनीया) is a strong termination added directly to the roots, before which the penultimate short and the final vowel take their guṇa e. g. गम-गमनीय (*f.* गमनीया) fit to be gone to ; छेदनीय, भवनीय, भोजनीय an eatable &c.

(c) Sometimes य and rarely तेय्य are added to roots to form the pot. pass. participles. The य is added directly, as आ-भेय्य which is to be known, पा-पेय्य, वद्-वज्ज, लभ-लब्भ, भिद् भिज्ज, खाद्-खज्ज, आ-आतेय्य &c.

§103. The Infinitive of Purpose is indeclinable. It is formed by adding हुँ to the root, before which the root

undergoes the same changes as before तच्च; as पचितुं to cook (for the purpose of cooking), विज्झितुं to pierce, खिपितुं, कथयितुं, हारापे-पयितुं &c.

[तत्रे and ताये are Vedic terminations of the infinitive, सोतत्रे, सोताये, दातत्रे &c. They should be recognised].

§104. The Gerund (also called the Indeclinable Past Participle) is formed by adding त्वा to the root, before which the root undergoes the same changes as before तच्च; e. g. पक्वित्वा having cooked, विज्झित्वा after piercing, खिपित्वा, कथयित्वा, हारापे-पयित्वा &c.

(a) य optionally takes the place of त्वा, generally in cases where an upasagga is prefixed to the root, as उपदुहित्वा or उपदुहाय having attended, अनुभवित्वा or अनुभूय; उपेत्वा or उपेत्त [उपेत्य] having approached (from उप + इ), अभिसुत्तय्य &c.

[(b) त्वान and तून are obsolete terminations of the gerunds, especially used in poetry; सुत्त्वान, सोत्तून from सु.]

§105. Table of Participles.

Corp.	Root	Past. p.	Pot. p. p.	Inf.	Gerund
1	गम	गत	{ गन्तव्य, अमनीय, गम्भ	{ गन्तुं गन्तव्य गन्ताय	{ गन्त्वा गन्त्वान
2	अस	Nil	Nil	Nil	Nil
2	हु	Nil	हातव्य	होतुं	{ हुत्वा हुत्वान
3	दा	दित्त	{ दातव्य दय्य	{ दातुं दातवे	{ दत्त्वा दत्त्वान
5	प + आप	पत्त	{ पत्तव्य पापुणितव्य	{ पत्तुं पापुणितुं	{ पत्त्वा-न पापुणित्वा-न
5	दि	दित्त	दिणितव्य	दिणितुं	दिणित्वा-न
5	सु	सुत्त	{ सुणि-सोतव्य सवणीय	{ सोतुं, सुणितुं, सोतत्रे, सोताय	{ सुत्त्वा-न सुणित्वा न
5	सक	Nil	{ सककुणितव्य, सकक	सककुणितुं	सककुणित्वा-न

8	कर	कत	{ कातञ्च, कतञ्च, { करणीय	{ कातुं, { करितुं	कत्वा, कत्वान, करित्वा-न
8	तन	तत	तनितञ्च	तनितुं	तनित्वा-न
9	गह	गहित	{ गण्हि-गहेतञ्च. { गह्	{ गण्हितुं, { गहेतुं	{ गण्हित्वा-न, { गहेत्वा-न
9	चि	चित	चिनितञ्च	चिनितुं	चिनित्वा-न
9	जि	जित	{ जिनितञ्च, { जेतञ्च, जेय्य	{ जेतुं, जेतवे, { जेताये	{ जिनित्वा-न, { जेत्वा-न

वृ (5th c.) and other roots (9th c.) like चि.

WORDS सहा

उसुकार [इयु°] *m.* a maker of
arr. ws.

विद्ध *p. p.* of विध to pierce,
shoot.

दिदृ [दृष्ट] *p. p.* of दिस to see.

महातिस्स *m.* name of a man.

चेतियङ्गण *n.* (चेतिय a temple,
अङ्गण a courtyard) the
courtyard of a temple,

चन्द्रालोक [चन्द्रा] *m.* moon-
light.

चेतियाभिमुख *adj.* turned to-
wards the temple.

ग with पति to stand firmly.

रुचि *f.* liking.

लभ *1st c.* to be allowed.

दा *3rd c.* to allow.

अन्तेवासी [°सिद्] *m.* a pupil.

कालस्तेव *ind.* early.

उपाहना [उपानद्] *f.* a shoe,
a sandle.

मुच with ओ to put off.

दन्तकट्ट *n.* toothpick.

देस [देश] *m.* a place.

उक्लाप *adj.* dirty.

मज *1st c.* with सं to sweep.

पाति *f.* a bowl.

पटिसोतं [प्रतिसोतस्] *ind.*
against the current.

वीथि *f.* a road, a street.

वर *1st c.* with आ to cover.

महाजन *m.* a large company.

वु *5th c.* w. परि to surround.

आरद्द [आरब्ध] *p. p.* of रभ
with आ to begin.

सत्थवाह [सार्थे°] *m.* a caravan.

तिण्ण *p. p.* of तीर to cross,
to swim.

भण्ड [भाण्ड] *n.* wares, goods.

किच्छ [कृच्छ] *n.* a difficulty.

पण्डव *m.* name of a hill.

विद्ं *caus.* with पटि to inform.

सम *adj.* equal.

लद्दा *ger.* of लभ to get.

विजित *p. p.* conquered.

पहाय *ger.* of हा with प to
abandon.

पच्छिम [पश्चिम] *adj.* western.

सरज *adj.* dusty.

वात *m.* the wind.

वा *4th c.* to blow.

थक *10th c.,* था with प to close.

वातपान *m.* a window.

कोटुक [कोष्ठ] *m.* a store-house.

उपोसथ [उपवसथ] *m.* a fast.

बक *m.* a crane.

अय्य *m. voc. s.* O Sir !

मन *4th c.* with अप to insult.

मुच *caus. (मोचय)* to release.

रट्वासी [राष्ट्रावासिन्] *m.* a resident. (of a nation).

पुढ *p. p.* of पुस to feed.

असित, खादित *p. p.* eaten.

दुह [दुग्ध] *p. p.* milked.

पहित *p. p.*, sent.

गिलान [ग्लान] *adj.* sick.

अच्छिन्न *p. p.* (आ + छिद्) wrested.

A. १ उमुकारेन कतेन सरेन मया विद्धो मिगो तावदेव जीवितक्खयं पत्तो
 २ यं यं अत्तना कत्तं वा दिट्ठं वा सुत्तं वा सच्चं तं आचरियस्स आरोचेतब्बं ।
 ३ महात्तिस्सत्थेरो सायं चेतियङ्गणं गन्त्वा चंदाळोकं दिस्वा चेतियाभिमुखो हुत्वा
 पीतिं उप्पादेत्वा आकासे उपपत्तिवा महाचेतिये पतिट्ठासि । ४ अहं अत्तनो रुचिया
 विहारं वा गन्तुं धम्मं वा सोतुं दानं वा दातुं न लभामि । ५ इमस्स दारकस्स
 कत्थिचि गन्तुं मा दथ । ६ अन्तेवासिना कालस्सेव उट्ठाय उपाहना ओमुच्चित्वा
 आचरियस्स दन्तकट्ठं दातब्बं, आसनञ्च पञ्जापेतब्बं । ७ सचे सो देसो उक्खापो
 होति सम्मज्जितब्बो । ८ सचाहं अज्ज बुद्धो भवितुं सक्खिस्सामि अयं पाति पटि-
 सोत्तं गच्छतु । ९ सेट्ठिनो पुत्तो वीथिं आवरित्वा मण्डपं कारापेत्वा महाजनेन
 परिवुत्तो सुरं पातुं आरद्धो । १० सत्थवाहेहि अनेके मग्गा चिण्णा, बहुयो नदियो
 तिण्णा, नानादेसा दिट्ठा, अनेकानि भण्डानि कीतानि, अनेकानि च किच्छानि अनु-
 भूतानि । ११ स मुनि पिण्डाय चरित्वा नगरा निक्खम्म पण्डवं उपगतोऽति दिस्वा-
 नं दूतो आगन्त्वा राजिनो पटिवेदयि । १२ सेट्ठे समे सेवितब्बे सहाये अलढा,
 राजाऽव विजितं रट्ठं पहाय एको चरे । १३ रत्था अच्छरियं दिस्वा पुत्तो वन्दितो ।
 १४ आदासो भूमियं पतितो भिन्नो च । १५ पापका मित्ता न भजितब्बा, मिच्छा
 वाचा न वचनीया, मज्जं न पेय्यं, पाणातिपातो च न कातब्बो ॥

B. (Use participles for the words in italics.) 1. I shall not be allowed to renunciate by my parents. 2. Whatever (यं किञ्चि) is thought by the mind should be spoken out by the tongue (वाचा). 3. If the western dusty winds blow, the western windows should be closed. 4. If the store-house be dirty, it should be swept. 5. Charities should be

given, commandments should be observed (रक्ख pot. p. p.) and fast should be kept (कर pot. p. p.). 6. The crane, catching the fish, carrying it to the great lake, tearing it down and taking its life, ate it. 7. Some boys went to a garden to steal fruit, but the gardener came and beat them. 8. The boys said, " O sir, do not beat us, not a single fruit has been stolen by us." 9. It is not proper to insult a good man and not possible to insult a wicked man. 10. They having approached the king prayed him to release the deer. 11. So long as the peacock had not been seen (Loc. abs.) by the residents, the crow was fed by them. 12. The grass is eaten and the water is drunk by the cows. 13. The cows have been milked and sent to the pasture. 14. The sick monks should attend upon one another. 15. Our army has been wrested, our country conquered and my parents have been killed by you.

LESSON XXII (बावीसतिमो पाठो)

§106. Irregularities in Declension

(a) A few masculine nouns have irregular forms, which are noted below:—

ए is a Vedic termination of the Nom. Sing. for nouns ending in अ, which occurs in old literature, as in वनस्पगुम्बे यथा फुस्सितगो; or नात्थि अत्तकारे, नात्थि परकारे, नात्थि पुरिसकारे.

The Nom. Plu., Acc. Plu. and Voc. Plu. of गरु (a parent, an elderly person) is गरू, गरवो and गरूनो; and of जन्तु (a creature) is जन्तू, जन्तवो, जन्तुयो and जन्तुनो. Otherwise the nouns are declined like भिक्षु.

The noun भिक्षु has the irregular form भिक्षवे in the Voc. Plural.

The Voc. Sing. of कर्तु (a doer) is कर्ता or कर्ते; and that of खत्तु (a charioteer, a doorkeeper,) is खत्ता or खत्ते. These nouns are declined like सत्थु except in this case.

(b) The feminine nouns रत्ति and जाति have some irregular forms in addition to the regular ones :—

Nom., Acc., Voc. Plural रत्ती, रत्तियो, रत्त्यो, रत्त्त्वा.

Inst. Dat. Abl. Gen. Sing. रत्तिया, रत्त्या, रत्त्त्वा.

Loc. Sing. रत्तिया, रत्त्या, रत्त्त्वा, रत्तियं, रत्त्यं, रत्त्त्वं and रत्तो.

The irregular forms are from Sanskrit. रत्तो is from the familiar रात्रौ. Decline रत्ति like भूमि. Similarly नदी, which is declined like दासी, has the following :—

Nom. Ac. Voc. Plural नदी, नदियो, नज्जो, [नद्यः].

Inst. Dat. Abl. Gen. Sing. नदिया, नज्जा [नद्याः].

Loc. Sing. नदिया, नज्जा, नदियं, नज्जं [नद्याम्].

Similarly जाति (birth, caste) has जत्त्वा in addition to जातियो, जत्त्वा in addition to जातिया and जत्त्वं to जातियं. Decline जाति otherwise like भूमि.

(c) The neuter noun कम्म (karma, deeds) has a few irregular forms in the singular number, which are noted below :—

Inst. कम्मेन, कम्मना, कम्मुना [कर्मणा].

Dat. Gen. कम्मस्स, कम्मुनो [कर्मणः].

Abl. कम्मस्सा, कम्मम्हा, कम्मुना.

Loc. कम्मे, कम्मस्सिं, कम्मम्हि, कम्मनि [कर्मणि].

§107. Some Obsolete Verbal Forms.

से (Vedic) is often added to 1st person plural forms of verbs, e. g. द्वे मे गोणा महाराज येहि खेनं कामामसे; अकरम्हसे ते किच्चं यं बलं अहुवम्हसे.

अरे is often substituted for अन्ति or अन्ते, e. g. नहि एते एत्तका एव बुद्धधम्मा भविस्सरे; सोतानं संवरं भूमि, पब्बायेते पिथीयरे.

एसु is often substituted for एय्याम (Pot. 1st Plu.) e. g. कथं जानेसु तं मयं ? वसेसु तव सन्तिके.

☞ These forms are confined to poetry and are rare in prose.

The Sandhi

§108. The Pāli language is not very rigorous in the observance of the Sandhi. The final vowel of a word in a sentence is as often combined with the initial vowel of the following word in the sentence as not. When a vowel is followed by another, (a) the two combine with each other, (b) sometimes the first is dropped, or (c) sometimes the latter is dropped.

(a) In combination, if a vowel is followed by the same vowel, the same vowel lengthened is substituted for both together ; न + अहोसि = नाहोसि, च + अपि = चापि, न + अत्थि = नत्थि (§6) ; अथ + अस्स = अथस्स ; च + आदाय = चादाय.

(b) Dropping of the first vowel is called पुञ्जलोप ; e. g. अथ + एको = अथेको ; तत्थ + एव = तत्थेव, एकेन + उपायेन = एकेनु० ; अपि + एते = अपेते.

(c) Dropping of the second vowel is called परलोप ; e. g. इदानि + अस्स = इदानिस्स ; को + असि = कोस्सि ; यो + इय = योस्स. The sign ऽ (अवगह) representing the dropped vowel is optional. In Roman and Sinhalese characters a comma ' is put for an avaggaha.

Initial अ preceded by ए or ओ of the preceding word is often dropped.

(d) इ in इति is dropped and the preceding vowel if short is made long ; गच्छामास्ति ; नत्थीस्ति ; साधूस्ति. अ in अपि is dropped after a niggahita, as अहंस्सि or अहस्सि. Recognise the following irregular Sandhis :—

सचे + अयं = सचायं, सचाहं ; सो + अहं = स्वाहं ; ख्वाहं ; ख्वायं ; मे + अहं = म्याहं ; त्याहं ; के + अस्स = कयस्स &c.

§109. If इ, ई, उ, ऊ, ए and ओ are followed by dissimilar vowels, the former are changed respectively to यू, यू, वू, वू,

अच् and अच्. But if the ए and ओ are substituted for Sanskrit ऐ, औ, they become आच् and आच्. If अ or आ are followed by इ, ई, उ, ऊ, ए, or ओ, the resultant is ए, ए, ओ, ओ, ए or ओ respectively. This rule holds good in case when terminations or suffixes are added to substantives or verbs, when prefixes are prefixed to them, or when two or more substantives are compounded together. This rule has been dealt with already.

§110. इ and यि, उ and वु, ए and ये, ओ and वां are often interchanged; न इमस्स or न यिमस्स; मा एवं or मा येवं; उद्गाति or वुद्गाति; ओरोपेति or वोरपेति.

§111. A niggahita followed by a consonant is optionally changed to the nasal of the class by which it is followed; when a niggahita is followed by य् or ह्, it is optionally changed to ञ्. Niggahita + य् = ञ् *e. g.* तं + येव = तं येव or तञ्चेव; तस्मि + येव = तस्मिं येव or तस्मिञ्चेव; संयुत or सञ्जुत; अंकेन or अञ्जेन; अयं च or अयञ्च; संड or सण्ड; गंय or गन्थ; चंपक or चम्पक.

Suffixes

§112. Suffix अ is added to roots to form nouns. This root causes vuddhi of the vowel of the root : पच-पाक (cooking); भज-भाग (division); युज-योग (joining). The nouns thus formed are all masculine.

अक (*fem.* इका) is added to roots to denote the doer of the action like नृ (§72) : from roots कर, दा, सेव &c. we get कारक, दायक, सेवक (*fem.* कारिका, दायिका, सेविका) &c.

अन (*neuter*) forms derivative nouns and adjectives; पच-पचन cooking, ग्र-ग्रन a place, घुस-घोसन sounding, कुध-कोधन angry. अन is often replaced by अना (*f.*) as in सेवना, कारणा agony, torture, &c.

आवी [आविन्] (*fem.* आविनी) forms active participles from past pass. participles; भुत्त-भुत्तावी (*f.* भुत्ताविनी) who has eaten, गतावी &c. It shows possession like वन्त (§77) as मेधावी intelligent.

पापधम्म evilminded.

पद् with उप to arrive at.

चर *causal* with वि to take care of.

स [स्व] *adj.* one's own.

दीघावु, गोतम *names of men.*

कोसलराजा *m.* king of the Kosala country.

सुप्पबुद्धं *ind.* wide awake.

बुध with प to be awakened, to be alert.

गोतमसावक [°आ°] *m.* a pupil of Gotama.

दिवा *ind.* by day.

बुद्धगत *adj.* fixed upon the Buddha.

उपसम्पदा *f.* acquisition.

परियोदपन *n.* purification.

अतीव दुग्गत *adj.* reduced to abject poverty.

कालं कर to die.

सम्पत्ति *f.* property.

खीण, नट्ट [नष्ट] *p. p.* lost.

अव्यका *f.* a grandmother.

जीव *1st c.* to be left (alive).

जीविकं कप्प to gain one's living.

भति [भृति] *f.* hire.

पत्त *n.* पाति *f.* a vessel, a pot.

गहपति *m.* the head of the house.

मलग्गहीत *adj.* covered with dirt.

दीघरत्तं *ind.* for a long time.

निकिखत्त *p. p.* lain.

उपेक्खित *p. p.* neglected.

निरूपकार *adj.* useless.

भाजन *n.* a pan.

नामगहणादिवस *m.* naming day.

अपरभागे later on.

अनुपुञ्चेन gradually.

वयप्पत्त [वयःप्राप्त] *adj.* who has come of age.

महाराज *m.* His Majesty.

A. १ ये सन्ति गरुणो गरुडानिका वा आचरिया, तेषु विहारे आगच्छन्तेसु सब्बेहि, भिक्खवे, तुम्हेहि उट्ठितब्बं । २ " रथं योजेहि भो खत्तं, रच्चमेव नज्जा पारं गमिस्सामा " एति राजा आहं । ३ यथा रत्तो महोयो सुत्तं गामं आदाय गच्छति तथा व्यासत्तमनसे जन्तुयो मच्चु आदाय गच्छति । ४ मिगराज, नमो त्यत्थु, अपि किञ्चि मंसं लभामसे ? । ५ बहवो असञ्चता पापधम्मा पापेहि कम्मेहि निरयं उपपज्जरे ।

६ न जच्चा वसलो होति, न जच्चा होति ब्राह्मणो

कम्मुना वसलो होति, कम्मुना होति ब्राह्मणो ॥

७ बालो अत्तनो कम्मन्ते न विचारेति, पण्डितो पन से कम्मनि रतो होति ।

८ कोऽसि त्वं । दीघावुस्स ख्वाहं कोसलरब्बो पुत्तो, तब्बेव मारेतुं अत्रागतो ।

९ सुप्पबुद्धं पशुज्जान्ति सदा गोतमसावका ।

येसं दिवा च रत्तो च निच्चं बुद्धगता सति ॥

१० सञ्चपापस्साकरणं । कुसलत्सुपसम्पदा ॥
सचित्तपरियोदपनं । एतं बुद्धानं सासनं ॥

Dissolve the following sandhis :—(;पूर्वलोप)-पञ्चिन्द्रियं, तीणिमानि, नो हेतं, मातुपट्टानं, समेतायस्मा, अभिभायतनं, धनं ममात्थि, सञ्चेव, असन्तेत्थ; (परलोप) यस्सऽदानि, सञ्चाऽति, छायाऽव, इतिऽपि, अस्समणीऽसि, अकतञ्चूऽसि, आकासेऽव, चत्तारोऽमे, कथाऽव का, पातोऽव; (सन्धि) बुद्धानु-स्सति, यानीय, मधूदकं, जिनेरितनयो, चन्शोदये, नोपेति, यथोदकं, व्याकासि, अन्वड्ढुमासं, उदकोमि.

B. 1. Now (अथ) in that city (there) was a wealthy family reduced to abject poverty. 2. All the sons and brothers in the family had died, and all its property had been lost. 3. Only one girl and her grandmother were left; and those two gained their living by serving others for hire. 4. There was indeed in the house the vessel of gold out of which the head of the house used to eat* in the days of its prosperity. 5. But it was covered with dirt and had long lain neglected and unused among the pots and pans. 6. And they did not even know that it was of gold. 7. Once upon a time Bodhisatta was born in the womb of the chief queen of Brahma-datta. 8. (They) made Padumakumāra as his name on the naming day. 9. Later on six brothers were born to him. 10. Gradually they came of age and became companions of His Majesty.

LESSON XXIII (तेवीसतिमो पाठो)

Compounds समासा

§112. Two or more words are often joined together and form a grammatical unit. The case endings or inflec-

*Habitual Past tense is expressed by using mere present tense.

tions of the words except the last one are dropped, and the last word is regarded as the principal member (पद) of the compound (समास).

§113. *The Dvandva.* Two or more nouns joined by 'and' (च) may be put together without the intermediate conjunction; the compound thus formed is called the द्वन्द्व or द्वन्द्व which is always plural and takes the gender of the final member, as—

दासी च दासा च इति = दासीदासा (*n. plu.*).

नरा च नारियो च इति = नरनारियो (*f. plu.*).

अम्बा च लबुजानि च इति = अम्बलबुजानि (*n. plu.*). mangoes and labuja fruit.

A समाहार द्वन्द्व involves a complex idea and is always neuter singular as—

दासी च दासा च तेषु समाहारो इति = दासीदासं (*n. sing.*).

नरा च नारियो च तेषु समाहारो इति = नरनारि (*n. sing.*).

Similarly अम्बलबुजं, मुखनामिकं, जरामरणं &c.

§ 114. Two substantives (nouns or adjectives) in apposition to each other may form कर्मधारय compound. It has two varieties :—

(1) An adjective and its qualified noun, as उत्तमं अङ्गं इति = उत्तमङ्गं (*n. sing.*) the head.

महन्तो पुरिसो इति = महापुरिसो (*m. sing.*).

महन्तियो नदियो इति = महानदियो (*f. plu.*).

नीलं उष्पलं इति = नीलुष्पलं (*n. sing.*) a blue lotus.

(2) Two nouns or two adjectives in apposition, as—

बुद्धोसो एव आचरियो इति = बुद्धोसाचरियो.

महाकस्सपो एव थेरो इति = महाकस्सपत्थेरो.

गङ्गा एव नदी इति = गङ्गा नदी.

सीतं च तं उष्णं च इति = सीतुष्णं (two adjectives connected by च-not nouns) hot and cold.

अंधो च सो बधिरो च इति अन्धबधिरो.

Similarly मञ्जुराजा, मगधरट्टं, पञ्चाबलं, कताकृतं &c. मुखं चन्दो विय इति मुखचन्दो face (in the form of) the moon.

Similarly पञ्चासुरियो, सुगतसही, कामोयो &c.

द्विगु is a variety of कम्मधारय for which see § 97.

§ 115. If two substantives are related to each other by some oblique (except the Nom. and Voc.) case, one in the oblique case is put first shorn of its case-ending and the other is suffixed to it to form a तत्पु-रिस [तत्पु-रुष] compound ; the gender and number of the whole compound are determined by the last member.

द्वितीयातपु-रिस occurs when the preceding member accusatively depends on the last :

अरब्धं गतो इति = अरब्धगतो.

Similarly सुखप्पत्तो, धम्मनिस्सिता, रज्जाविद्धितो &c.

ततियातपु-रिस-

मातरा सदिसो इति = मातुसदिसो

Similary बुद्धभासितं, विष्णुगरहितो, जञ्चन्ध्या &c.

चतुत्थतिपु-रिस—

निवापाय तिणं इति = निवापतिणं grass for fodder.

Similary सङ्गभत्तं, सङ्गदेय्यं, राजारह &c.

पञ्चमीतपु-रिस —

मज्जपाना विरति इति = मज्जपानविरति.

Similarly नगरनिग्गतो, रुक्खपतितो. चोरभयं &c.

छद्दीतपु-रिस—

रब्धो पुरिसो इति = राजपुरिसो a royal servant.

Similarly राजकब्धा, धब्धरासि. नदीतीरं, नरुत्तमो &c.

सत्तमीतपु-रिस.

अरब्धे वासो इति = अरब्धवासो.

Similarly अक्खनिपुणो, धम्मरत्तो, घरावासो &c.

कम्मधारय is practically पठमातपु-रिस. In rare cases the principal member of a तत्पु-रिस is placed first, as इंसानं राजा इति—राजइंसो the swan.

§116. अलुप्ततप्पुरिस is a variety of the tappurisa compound in which the first member retains its case-ending; *e. g.*

पभं करोति इति = पभंकरो the sun,
अन्ते वसति इति = अन्तेवासी a pupil.
Similarly पुञ्जंगमो, उरसिलोमो, कुतोजो, परस्मपदं &c.

§117. उपपदतप्पुरिस is a variety of the tappurisa in which the last member is a verbal derivative which cannot be used independently except in the compound, *e. g.*

कुम्भं करोति इति = कुम्भकारो (कारो cannot be used independently; कुम्भकारको is कुम्भस्स कारको, छट्ठित.).

ब्रह्मं चरति इति = ब्रह्मचारी a celibate.
धम्मं जानाति इति = धम्मञ्जू (see § 51)
उरेण गच्छति इति = उरगो a serpent.
धनं ददाति इति = धनदो God Kuvera,
अतस्मा जाता इति = अतजा a daughter.
नावायं तिष्ठति इति = नावट्टं stored in the boat.

Similarly सयंभू, लोकहितदो, कुलपगो, अद्दण, अण्हजो, पङ्कजं, मारजि, पादपो, गोपो, आकामदो, कामदो &c.

§118. When two or more substantives are compounded together to denote or describe *something else*, the compound is called बहुव्रीहि. It is generally adjectival in its nature and consequently it agrees in gender, number and case with the qualified noun. An adjective and a noun are compounded to describe another noun :—

छिन्नां हत्थो यस्स सो = छिन्नहत्थो whose hand is cut (पुरिसो a man &c.).

लोहितेन मक्खितं (तप्पुरिम) मुखं यस्स सो = लोहितमक्खितमुखो (सीहो).

Two nouns in apposition describe a third object.

पञ्चा एव बलं यस्स सो = पञ्चाबलो (भिक्षु).

सीलं एव धनं यस्ता सा = सीलधना (इत्थी).

Two nouns connected by an oblique case denoting a third object :

दण्डो हत्थे यस्य सो = दण्डहत्थो (मनुस्सो).

उत्पलं हत्थे यस्ता सा = उत्पलहत्था (इत्थी).

(a) If the last member of a masculine or neuter बहु-
व्बीहि compound ends in इ, ई, उ, or ऊ, the letter क is often
added to it, e.g. बहुयो नदियो यस्मिं सो = बहुनदिको (दैसो), Similarly
बहुकलुको (आवासो), वामनकयातुको (of a stunted nature इत्थी),
नानाहत्थिकं (वनं) &c.

§119. When a term connecting the different mem-
bers of a कम्मधारय or तत्पुलिस compound is dropped, it is
called a मज्झिमपदलोपी compound e. g.

गन्धन मिस्सितं तेलं इति = गन्धतेलं oil mixed with scents.

पिट्ठिया उग्गतां पासाणो = पिट्ठिपासाणो a rock rising above
the level.

§120. When the first member of a compound is an
indeclinable and the second a noun, and the whole com-
pound an adverb, it is called an अव्ययीभाव compound. It
is in some oblique case according to the meaning, in the
singular number and is not declinable. Its solution is
arbitrary, as,

रथस्स पच्छा = अनुरथं after a chariot.

जीवं अनतिककम्म or याव जीवो ताव = यावजीवं as long as life
(lasts),

यथा कम्मं तथा or कम्मं अनतिककम्म = यथाकम्मं according to
deeds.

अहे अहे = पच्चहं every day.

Similarly अनुवातं, पटिवातं, पटिदिनं, पतिवस्सं, उपगङ्गं (गंगाय समीपं), अन्तोपासादं, अनुवस्सं (वस्से वस्से), तिरोपब्बतं: (पब्बतस्स तिरो), पटिसोतं &c.

§121. Sometimes the first members of compounds are prefixes, which have to be expanded in their solutions, as, अ (before consonants) not, अन् (before vowels) not, कु bad, दुर् bad, difficult, सु or सत् good, वि separate, निर् without, स with, &c.

कुच्छित्तो पुत्तो इति कुपुत्तो (क. धा. a bad son), कुच्छित्तो पुत्तो यस्स सो = कुपुत्तो (ब. ब्बी. who has a bad son, f. कुपुत्ता).

दुग्गतो or दुट्ठो जनो इति = दुज्जनो (क. धा. bad people), दुट्ठो जनो यस्मिं सो = दुज्जनो (ब. ब्बी. where the people are bad)

सोभनो जंनो = सुजनो सज्जनो वा.

विगतो departed रागो passion यस्स सो विरागो (मुनि).

न मनुस्सो इति = अमनुस्सो A not-man (demon),

न मनुस्सो एत्थ इति अमनुस्सो uninhabited.

निग्गतं lost धनं यस्सा सा निद्धना f. poor.

पजापतिया सह वत्तति इति = सपजापतिको with his wife (सह-बहुव्रीहि).

निग्गतो or नास्थि आहारो यस्म सो निराहारो or अनाहारो who has received no food.

§122. (a) If the first member of a compound ends in a long vowel, it is made short; this shortening is optional in the case of आ, e. g.

नदी + मज्झो = नदिमज्झो ; सव्वब्भू + पुरिसो = सव्वब्भुपुरिसो
पब्बा + धनो = पब्बाधनो or पब्बधनो. Similarly गरह-जातकं, परिसमज्झे, दासिदासा, जम्बुफळानि &c.

(b) Two or more compounds are often compounded to form a complex compound. In such cases, take each component compound as a separate member and dissolve it, as-

मरणभयतज्जितो (मिंगो). मरणा भयं = मरणभयं, तेन ताज्जितोऽति.

दारुदकतेलतण्डुलादीनि. दारु च उदकं च तेलं च तण्डुला च दारुदकतेल-
तण्डुला. ते आदयो (chief) यसं तानि इति.

A. Name and dissolve the following compounds :—

पुतधीतरो	वत्थसेलमधुफाणितादीनि (वत्थूनि)
ब्राह्मणगहपतिका	अदिट्टपुञ्जमरणा (इत्थी)
मरुकन्तारं	नरेसभो
अङ्गाररासि	महापञ्चो
सामिपादा	पुत्तसिनेहं (हृदयं)
नीलरंसि	अन्तोवीथियं
अनाविलं	कण्हसप्पदट्ठा (दासी)
सुखदुक्खानि	मुनिसीहो
सुखदुक्खं	गुणधनं
गङ्गातीरवासी	कदन्नं (कुच्छित्तं)
मकञ्जको (ब्राह्मणो)	अनीतिलद्धं (धने)
नित्तण्हो (बुद्धो)	वच्चेतुकामो (व. व्बी.)
लद्धाभयो-या-यं	मगधरट्ठं
सुचिपरिवारो (सेट्ठी)	अयोगङ्गं
अपरिभुत्तपल्लको	उपरिपञ्चतं
एवरूपो-पा-पं	बाहिगामा
किंसीलो (पुरिसो)	पच्छाभत्तं
सगारवा (इत्थि)	वह्हुकुमारिकं (कुलं)
पट्टभक्खो (पुरिसो)	रथकारो
विरुद्धमूलसन्तानो (रुक्खो)	ठित्तो (नरो)
दारुहत्थी (म. प. लो.)	विष्णुपसत्थो (धम्मो)
अतिवह्लोत्कपोलं (मुखं)	इट्टानदि
पञ्चइत्थिसतानि	अमतन्दो
अग्गमहेसिट्ठानं	जुत्तिन्धरो
लहूपसम्पदो (समणो)	रणञ्जहो

मरासिजं

B. Express in Pāli using compounds :—

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. The river Ganges. 2. Hand and foot. 3. The deed done by Rama. 4. Eight directions. 5. The king's happiness. 6. Honey and wood. 7. All the elephants. 8. The king seated in a chariot. 9. A long beard. 10. According to the Law (doctrine). 11. The lion killed in the wood. 12. Fear of death. 13. Thieves brought by the minister. 14. A father's word. 15. Happiness and suffering. 16. The jackal which was firmly held. 17. A man whose hand has been cut by a thief. 18. Horses and elephants. | <ol style="list-style-type: none"> 19. Gods, Gandhabbas, demons, men and others. 20. The three jewels. 21. (One) who has much wealth. 22. (Oil) into which much wine is put. 23. Of whom the chief (आदि) was Kassapa. 24. At the root of the varaṇa tree. 25. Birth, old age and death. 26. Fit to be given to the Buddha. 27. Desirous of speaking. 28. The assembly of the nuns. 29. Surrounded by the flock of birds. 30. Walking in the forest. 31. Endowed with character and conduct. 32. Mounted on a gold chariot. |
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PALI-ENGLISH GLOSSARY

N. B. Substantives ending in अ form their feminine by changing अ to आ ; those in वन्त (मन्त) by changing वन्त (मन्त) to वती or वन्ती (मती or मन्ती). For abbreviations consult any English Dictionary.

अ (= अन् before vowels)
a negative prefix. अकतब्भू
 [°कृतस] *m. f. n.* ungrate-
 ful, अक्कुद्ध [°कृ°] *m. f. n.*
 not angry. अदिन्न [अदत्त]
n. what is no given, *i. e.*
 theft. अयम्मचरण *n.* not
 acting piously. अनत्थंपद-
 संहित *m. f. n.* full of
 meaningless words
 अनप्पक [°ल्पक] *m. f. n.* not
 a little. अनभिसित्त [°पित्त]
m. f. n. not crowned.
 अपरिमाण *m. f. n.* infinite.
 अपारुत [°प्रावृ°] *m. f. n.*
 thrown open. अपुब्ब [°ण्य]
n. demerit. अप्पमाद [अप्र°]
m. wariness. अमक्खित *m.*
f. n. not besmeared. अमत
 [अमृत] *n.* the immortal
 statc, Nibbāna. असत्त
 [°स्य] *n.* an untruth.
 असुचि [°शु] *n.* an impurity.
 अक्खं [°क्ष] *m.* a die.
 अक्खि, अक्खि [°क्षि] *n.* an eye.

अग्ग [°ग्र] *n.* the end; *m. f. n.*
 chief.
 अग्नि [°ग्नि] *m.* fire.
 अग्गिक्खन्ध [°स्कन्ध] *m.* a
 column of fire.
 अङ्ग *n.* a limb.
 अङ्गन *n.* a courtyard.
 अत्तय [°स्य°] *m.* death, lapse.
 अत्तयेन after the death or
 lapse.
 अत्थि [°त्थि] *f. n.* a flame
 अच्छरा [अप्सरस्] *f.* a nymph-
 अच्छरिय [आश्चर्य] *n.* wonder.
 अजा *f.* a shegoat, sheep.
 अजातसत्तु [°शत्रु] *m.* name of
 a king.
 अज्ज [अय] *ind.* to day.
 अज्ज [अर्ज] *10th c.* to earn.
 अज्जव [आर्जव] *n.* straight-
 forwardness.
 अज्झासय [अध्यासय] *m.* inten-
 tion, opinion.
 अत्थ [अन्य] *m. f. n.* another,
 other.

अब्जमन्त्रं *ind.* with one another.

अब्जतर *m. f. n.* a certain.

अब्जातु [ज्ञातु] *m.* one who knows.

अट्ठ [अष्ट] *m. f. n.* eight. Hence अट्ठाद-रस (१८) अट्ठीसति (२८) &c.

अट्ठि [अस्थि] *n.* a bone.

अर्द्ध *m. f. n.* half, prefix less by half, अर्द्धतिय 2½; अर्द्धद्वु- 3½.

अति prefix (changed to अच्च् before vowels) beyond, excessively.

अतिरेक *m. f. n.* superfluous.

अतिविय *ind.* very much.

अत्त [आत्मन्] *m.* self, soul.

अत्तमन *m. f. n.* satisfied.

अत्थ [अर्थ] *m.* use, requirement, profit, gain, advantage, meaning, sense, aim, reason, wealth, thing, matter.

अत्थं गम [अस्तं गम्] to set (as the sun).

अथ *ind.* now, while.

अह [अध्वन्] *m.* a road.

अह्वा *ind.* certainly.

अधम *m. f. n.* mean, low

अधि prefix over, above, upon.

अधिक *m. f. n.* more.

अधो *ind.* below, under.

अन *n.* suffix to form nouns from roots.

अनाथपिण्डिक *m.* name of a man.

अनीय *m. f. n.* suffix of *pt. pass. participle.*

अनु (= अन् before vowels except उ) *pref.* after, according to. अनुपुञ्जेन gradually. अनुरूपेन according to.

अन्त *m.* is added to some nouns without affecting their sense; सुत्तमेव सुत्तन्तो.

अन्त *m.* end.

अन्तरहित [अन्तर्हि] *m. f. n.* concealed.

अन्तराय *m.* an obstacle.

अन्तरे, अन्तो *ind.* in, among, within, अन्तोपरं in the interior of the house.

अन्तेवासिक *m.* a pupil, an apprentice.

अन्ध *m. f. n.* blind.

अन्न *n.* food.

अप *pref.* away.

अपराध *m.* a fault.

अपि (often contracted to पि or ऽपि) *ind.* also, too, even.

अल्प [अल्प] *m. f. n.* little, small.

अभ्यन्तर [अभ्य°] *m.* inside.

अभि *pref.* towards; अभिमुखं
with one's face towards.
अभिभू *m.* a conqueror.
अभिवादेत्वा *ger.* having
saluted.
अभिसित्त [िपित्त] *m. f. n.*
crowned.
अमु *m. f. n.* this.
अम्ब [आम्र] *m.* a mango.
अम्बिल [अम्ल] *m. f. n.* sour.
अम्ह [अस्मद्] *m. f. n.* the first
personal pron.
अय *n.* iron, death.
अयं *m. f.* this.
अय्य [आर्य] *m.* a respectable
man.
अरुण [िण्य] *n.* a forest.
अरह [अर्ह] *1st c.* to deserve,
अरहन्त *m.* a person in the
fourth stage of sanctifi-
cation, an Arhat.
अरिय [आर्य] *m.* a noble
person; *m. f. n.* noble .
अरियसच्च *n.* a Noble truth.
अरु *n.* a wound.
अए *ind.* enough, enough of.
अव, ओ *pref.* down (opposed
to उद्).
अस *2nd c.* to be, *9th c.* to
eat.
असनि [अशनि] *m.* thunder-
bolt.
असि *m.* a sword.
असीति [अशीति] *f.* eighty.

असोकाराम *m.* the garden of
King Asoka.
अस्मा [अश्मन्] *m.* a stone.
अस्स [अश्व] *m.* a horse.
अस्ससाला *f.* a stable.
अस्सु [अश्रु] *n.* a tear.
अह [अहन्] *n.* a day.
अहि *m.* a serpent.
अहिकुल *n.* a family of snakes.
अळ *m.* a claw.
आ (changed to अ before
conjunct consonants) *ind.*
near to, towards, until
आकिण्ण [आकीर्ण] *m. f. n.* full.
आगत *m. f. n.* come, arrived.
आचारिय [आचार्य] *m.* a
teacher.
आचार *m.* behaviour.
आदास [आदर्श] *m.* a mirror,
a glass.
आनन्द *m.* name of a man.
अनिसंस [शंस] *m.* an advan-
tage.
आनीत *m. f. n.* brought.
आनुभाव *m.* prowess.
आप *5th c. w. प* to reach, get,
w. सं + प to reach, obtain.
आपणिक *m.* a shopkeeper.
आभत *m. f. n.* brought.
आयु [आयुस्] *n.* age, life.
आरुभ [िभ्य] *ind.* with re-
ference to.
आरम्भ *m.* a deed, an action,
karma.

आलपन *n.* the vocative case.

आलेप *m.* an ointment.

आलोक *m.* light.

आवाट *m.* pit.

आवाह *m.* the marriage (of a son).

आस *1st c. w. सं* to associate.

आसाळ्ह [आपाद्] *m.* name of a month.

इक्ख *1st c. w. अप* to neglect
w. परि to examine.

इच्छ *1st c.* to wish for; *w. सं + पटि* to consent.

इतर *m. f. n.* the other.

इति (usually shortened to ऽति and to इच्छ before vowels except इ) thus, in this manner.

इतोनिदान *m. f. n.* arising from this cause.

इत्तर *m. f. n.* hasty.

इत्थि-त्थी [स्त्री] *f.* a woman, lady, wife.

इदानी [इदानीम्] *md.* now.

इद्दं *m. f. n.* this.

इद्धि [ऋद्धि] *f.* glory, prosperity, supernatural power.

इध *ind.* here.

इध *4th c.* to flourish; *w. सं* to flourish.

इव *ind.* like, as if.

इस *1st c.* to search; *w. परि* to go searching; *10th c.* with प to send.

इसि [ऋषि] *m.* a sage.

इस्सर [ईश्वर] *m.* the lord.

इह *ind.* here.

उ (= उद् bef. vowels) *pre.* up; उप्पतति jumps up.

उक्खाप *m. f. n.* dirty.

उगमन [उद्] *n.* the rising.

उच्छु [इक्षु] *n.* sugarcane.

उच्चु [ऊ°] *m. f. n.* straight.

उण्ह [° ण] *m. f. n.* hot.

उतु [ऊ°] *m.* a season.

उदपान *n.* a well.

उदुम्बर *m.* the fig tree.

उदेन [उदयन] *m.* name of a king.

उदिस्स [इय] *ind.* with reference to.

उहं [उर्ध्वम्] *ind.* upwards.

उहन *n.* an oven.

उप *pre.* near, nearly; उपसंकमिस्वा *gerund.* having approached; उपराज *m.* a viceroy.

उपरि *ind.* above.

उपसग्ग [° र्ग] *m.* a prefix.

उपसम्पद्दा *f.* ordination.

उपाय *m.* remedy, means.

उपासक *m.* a lay devotee.

उपासकत्त *n.* lay devoteeship;

उपासिका *f.* a female lay devotee.

उपाहना *f.* a sandal, a shoe.
 उपोसथ *m.* a fast, fasting day.
 उभो [उभौ] *m. f. n.* both.
 उम्माद् [उन्माद्] *m.* madness.
 उम्मार *m.* a threshold.
 उय्यान [उया^०] *n.* a garden.
 उर *n.* breast.
 उसभ [ऋष^०] *m.* an ox.
 उसु [इषु] *m.* an arrow; उसु-
 कार *m.* an arrow-maker.

एक *m. f. n.* one, single, certain, some; hence एकाद्दस (२१).
 एकत्तिंसा (३१) &c; एकून less by one, as in एकूनवांसा (१९) &c. एकैक *m. f. n.* one by one.

एकच्च *m. f. n.* some.
 एत *m. f. n.* this. that.
 एत्तक *m. f. n.* so much, so many.
 एत्थ *ind.* here.
 एव *ind.* only, same, just.
 एवँ *ind.* thus; एवरूप *m. f. n.* of this kind.
 एळक [एडक] *m.* a ram.

ओ *perf.* (contraction of अव *q. v.*)
 ओकास [अवकाश] *m.* space, time.
 ओज *n.* valour.
 ओरँ *ind.* on this side; ओरिम *m. f. n.* hither.

ओरसपुत्तभाव [ओरमपुत्र^०] *m.* the position of true son.
 ओसथ [औषथ] *n.* a medicine, a herb.

क *suffix* (added often to nouns without affecting their meaning).
 क *m. f. n.* who ? which ?
 ककटक [कर्क^०] *m.* a crab.
 कङ्खा [काङ्क्षा] *f.* desire.
 कच्चि [कच्चिद्] *ind.* I hope.
 कच्छप *m.* a tortoise.
 कब्बा [न्या] *f.* a daughter, girl.
 कटु *mfn.* bitter.
 कट्ट [काष्ठ] *n.* a stick, wood.
 कण्टक *m.* thorn.
 कण्ह [कृष्ण] *m. f. n.* black.
 कत [कृत] *m. f. n.* done, committed ; *n.* obligations.
 कतमं, कतर *m. f. n.* which (out of a number) ?
 कत्तु [कर्तृ] *m.* a doer.
 कथ *10th c.* to tell.
 कथा *f.* a story.
 कन्ति [का^०] *f.* brightness, beauty.
 कपि *m.* a monkey.
 कप्प [कल्प] *m.* an age, a cycle of time.
 कप्प *10th c.* to make.
 कव्व [काव्य] *n.* a poem.

कम *1st. c. w.* अति (अतिक्र^०)
to pass away ; w. उप + सं
to approach ; w. नि
(निक्रम) to start ; w. परा
(परक^०) to strive, to ex-
ert oneself.

कम्म [कर्म] *n.* deeds, action,
business.

कम्मास [कलमास] *m. f. n.* spot-
ted.

कर *8th c.* to do ; *caus.* कारे-
रय to construct, build ;
w. वि. + आ (व्याकर) to ex-
plain. *Ger.* कत्वा, करित्वा.

करेणु *f.* an elephantess.

कलह *m.* a quarrel, dispute.

कलाय *m.* a gram.

कल्याण *m. f. n.* benevolent,
beneficial.

कवि *m.* a poet.

कस *1st c.* to plough. *Ger.*
कसित्वा.

कस्मा *ind.* why ?

कस्सक [षि^०] *m.* a farmer.

कहापणसत [कार्षापणसत] *n.* a
hundred kahāpaṇa coins.

काक *m.* काकी *f.* a crow.

काज *m.* a carrying pole,
'pingo.'

कातुं *inf.* of कर to do.

काम *m.* a sensual pleasure,
a passion.

काय *m.* the body.

कारण *n.* a reason, fact,
punishment.

काल *m.* time ; कालं कर to die ;
कालकत *m. f. n.* dead ; काल-
स्सेव *ind.* early.

कास *1st c.* with प to shine.

कासाव [काषाय] *m. f. n.* yellow.

कासु *f.* a pit.

किङ्कर *m.* a servant.

किर *6th c. w.* आ to scatter.

किलञ्ज *m.* a mat.

किलन्त [कलन्त] *m. f. n.* tired,
exhausted.

किलिस [किलिश्] *1st c.* with
सं to be soiled.

किलेश [क्लेश] *m.* torture,
sin.

किं *ind.* what is the use of ?
किं नु why ? किं नु खो what
ho ?

की *9th c.* to buy ; w. वि
(विक्रि) to sell.

कीळ *1st c.* to play.

कीळा [क्रीडा] *f.* frivolity.

कु *pref.* (used only in com-
pounds) bad.

कुच्छि [क्षि] *f. n.* belly,
womb.

कुटि *f.* a cottage.

कुतो *ind.* whence ?

कुप *4th c.* to get angry.

कुप *4th c.* to get angry.

कुञ्च (optional base of कर)
to do.

कुमार *m.* a boy, a prince.

कुम्म [कूर्म] *m.* a turtle.

कुल्ल [०रुल्ल] *m.* a deer.
 कुल *n.* a family ; कुलपुत्र *m.* a gentleman ; कुलवन्त *m.f.n.* born in a good family.
 कुसिनारा *f.* name of a town.
 कुस [कुश] *1st c.* w. प to call ; *caus.* (पक्कोसापय) to send for.
 कोळि [कोलि] *f.* an amusement, sport ; कोळिमण्डल *n.* a playground.
 कोकालिक *m.* name of a monk.
 कोकिल *m.* a cuckoo.
 कोटि *f.* the end ; a crore.
 कोट्टक [०ट्ट] *m.* a storehouse.
 कोध [को] *m.* anger.
 कोसम्बी [कोशा] *f.* name of a town.
 षखत्तुं *suffix* added to numerals to imply frequency (so many " times ").

खग [०ङ्ग] *m.* a sword.
 खण *1st c.* to dig.
 खण [क्ष] *m.* a moment ; खणे खणे every moment.
 खत्तिय [क्षत्रि] *m.* a kshatriya.
 खन्ति [क्षान्ति] *f.* forgiveness.
 खन्ध [स्कन्ध] *m.* the shoulder, a part.
 खम *1st c.* to pardon ; [क्षम] *m. f. n.* capable, patient.

खमा [क्ष] *f.* forgiveness.
 खल *m.* a villain.
 खलित [खल] *n.* a mistake.
 खाद *1st c.* to eat.
 खिप [क्षिप्] *6th c.* to throw ; w. उत् to lift up ; w. नि to place ; w. प. to throw ; w. सं to close, to shorten.
 खिपं [क्षिप्रम्] *ind.* quickly, at once.
 खीण [क्षी] *m.f.n.* exhausted.
 खीर [क्षीर] *n.* milk.
 खुद [क्षुद्र] *n.* a mean act.
 खेमा [क्षे] *f.* name of a nun.
 खो [खलु] *ind.* verily.

ग *m. f. n. suffix* (added to nouns to form other nouns in the sense of 'going', e.g. उरग, नित्रगा &c.)

गङ्गा *f.* the river Ganges.
 गण *10th c.* to count.
 गति *f.* motion, gait.
 गन्ध *10th c.* to wreath.
 गन्ध *m.* a perfume, an unguent.
 गन्धब्ब [र्व] *m.* a heavenly singer.
 गम (गच्छ) *1st c.* to go ; w अधि to go over, acquire, grasp ; w. आ to come, *causal* (आगमय) to wait for ; w. पति + आ to return ; w. निर् to go away ; w. सं + आ to assemble ; *inf.* गन्तुं.

गरह *1st c.* to censure.
 गह *9th c.* to take, catch hold.
 गह [गु°] *n.* a house; गहदु [°स्थ]. गहपति *w.* a gentleman, a householder.
 गा *4th c.* to sing.
 गाथा *f.* stanza; गाथापद *n.* a word from a stanza.
 गाम [घा°] *m.* a village.
 गाख [गा°] *m.* respect.
 गावी *f.* a cow.
 गाहक [घा°] a customer.
 गिलान [ग्ला°] *m. f. n.* ill, sick.
 गीवा [घी°] *f.* the neck.
 गुण *m.* a virtue, a merit; *m. f. n.* suffix dignifying 'times' as पञ्चगुणो five-fold; गुणवन्त *m. n.* virtuous.
 गुळ [°ड] *m.* a ball.
 गुळह [°ड] *n.* a secret.
 गेथ्य [गेय] *n.* a song.
 गो *m.* गौण *m.* a bull, an ox.
 गोत्तम [गौ°] *m.* name of a man.
 गोमय *m.* cowdung.
 घट *m.* a pot.
 घत्त [घृत्त] *n.* ghec.
 घर *1st c.* *w.* प to trickle.
 घर [गृह] *n.* a house; घरावास *m.* household life.

च *ind.* and.
 चक्क [°क] *n.* a wheel.
 चक्कवत्ती *m.* [°कवर्तिन्] a sovereign. *n.*
 चक्खी *m. n.* possessed of eyes.
 चक्खु [चक्षु] *n.* the eye.
 चतु [चतुर् so bef. vowels] *m. f. n.* four; चतुत्थ *m. f. n.* fourth; चतुत्थी *f.* the fourth, the Dative case; चतुइस (१४), चतुवीसति (२४) &c. चतुप्पद [°प्प] *m.* a beast, a quadruped; चतुइसा *f.* the four sides.
 चत्ताळीसति-ळीसा *f.* fortyfour.
 चन्द [°न्द्र] *m.* the moon; चन्दालोक *m.* moonlight.
 चर *1st c.* to walk; *w.* वि to wonder; *w.* सं+उद्+आ to address, to practise; *w.* वि *10th c.* to take care of.
 चाग [त्या°] *m.* charity; चागवन्त *m. f. n.* charitable.
 चि [चिद् so bef. vowels] *indefinite suffix* added to interrogative pronouns,
 चि *5th c.* to collect; *10th c.* with अप to worship.
 चित्त *n.* the mind.
 चिन्त *10th c.* to think, to be anxious.

चिरं *ind.* for a long time.
 चीवर *m.* a robe.
 क्षुत [च्यु°] *m. f. n.* degraded.
 चुरस *m. f. n.* fourteen.
 चुब *7th c.* to kiss.
 चुर *10th c.* to steal.
 चे *ind.* if.
 चेत *n.* the mind.
 चेतिय [चैत्य] *n.* a temple;
 चेतियङ्गण *n.* the courtyard
 of a t. चेतियाभिमुख *m. f. n.*
 turned towards the t.
 चोदस same as चुरस, *q. v.*
 चोर *m.* a thief.
 चोळपट्ट [चोळ°] *m.* a piece
 of cloth, a rag.

छ [षट्] (changed to छळ
 before vowels) six; छट्ट,
 छट्टम *m. f. n.* sixth; छट्ठी *f.*
 sixth, the Genitive case;
 छब्बीसति (२६), छसीति, छळ-
 सीति (८६) &c.

छट्ट [छट्] *10th c.* to leave.
 छण [क्ष°] *m.* a festival.
 छत्त [°त्र] *n.* an umbrella.
 छद् *10th c. w.* आ to cover.
 छमा [क्ष°] *f.* the earth.
 छवि *f.* the skin complexion.
 छिद् *7th c.* to cut; w. उप
pass. to cease.
 छुद्द [छुब्ध] *m. f. n.* agitated
 छेत्तु [°त्तु] *m.* a hewer.

ज *m. f. n. suffix,* born of.
 जग्ग *1st c. w.* पटि to nourish.
 जनक *m.* a father.
 जनपद् *m.* the country, vil-
 lages
 जम्बु *n.* a roseapple; जम्बुद्वीप
 [°द्वीप] *m.* India.
 जम्बू *f.* the roseapple tree.
 जम्म [जाल्म] *m.* a rogue.
 जल *n.* water.
 जल [ज्वल्] *1st c. w.* प to
 blaze.
 जात *m. f. n.* born, grown,
 produced.
 जातक *n.* a birthstory of
 Buddha.
 जाति *f.* birth; जातिसंपन्न
m. f. n. endowed with
 high birth.
 जि *1st and 9th c.* to conquer;
1st c. w. परा to defeat.
 जिया [ज्या] *f.* the string of
 a bow.
 जिर [जीयति] to grow old,
 decay.
 जिह्वा *f.* the tongue.
 जीव *1st c.* to live.
 जीविकं कम्प to earn one's
 livelihood.
 जीवितकखयं पापय, जीविता ओ-
 (वो) रोपय to destroy the
 life of, to deprive of
 life.

जुति [जुं] *f.* splendour.

Hence ज्जुतिमन्त *m. n.*
full of splendour.

जेतु [जं] *m. n.* a conqueror.

ज्ञान [ध्यान] *n.* meditation,
trance.

जा (ज्ञा) *5th c.* to know;
w. प to know, *caus.*
(पञ्चापय) to arrange as
seats.

जाण [ज्ञान] *n.* knowledge;
जाणी *m. n.* possessed of
knowledge.

जातक, जाति [जां] *m.* a re-
lative, kinsman.

जाहु [ज्ञाहु] *m. n.* one who
knows.

जाय [म्यां] *m.* justice.

जा [स्था] (तिट्) to stand; w.
उ to get up; w. उप to
serve; w. पति to stand
firmly; *causal* उपय to
keep; *gerund* ठत्वा hav-
ing lived.

जान [स्थां] *n.* a place.

जस [संश] *1st c.* to bite.

त [तद्] *m. f. n.* the 3rd
personal pron.; the ter-
mination of the past

participle. तदूपिक *m. f. n.*
fit for that, like that.

तच्छ [थ्य] *n.* the truth.

तच्छक [थ्क्ष] *m.* a carpenter.

तण्हा [तृष्णा] *f.* thirst, greed,
craving; तण्हाय *denom.* to
crave.

ततिय [तृतीय] *m. f. n.* third;
ततिया *f.* the instrumental
case.

तस्थ [थं] *ind.* there.

तथा *ind.* in that manner.

तथागत *m.* the Buddha.

तदा *ind.* then.

तम *8th c.* to expand.

तप *n.* penance.

तप *causal* तापय to vex.

तप्प *1st c. & 10th c. w. सं* to
entertain.

तप्प *m. f. n.* (termination of
the Pot. pass. participle).

तर *1st c.* with उ to ascend.

तरुण *m. f. n.* young.

तवे same as तुं *q. v.*

तळाक [तढाग] *m.* a lake.

ता *f.* (termination to form
abstract nouns from ad-
jectives).

तात *voc. s.* (a term of ad-
dress for males).

तापस *m.* a hermit.

ताये same as तुं *q. v.*

ताळगच्छ *m.* a cluster of
palms.

ताव [तावद्] *ind.* so long, the while; तावदेव at once.

ति [त्रि] *m. f. n.* three; Hence तेरस (१३), तेवीसा (२३) &c.

तिण [तृ°] *n.* grass.

तिण्ण *m. f. n.* crossed, swum.

तिल *m. n.* a sesamum.

तिससि, तिसा *f.* [त्रिंशत्] thirty.

तीर *n.* a bank.

तुट्ठि [छि] *f.* joy, satisfaction.

तुद *6th c.* to torture.

तुम्ह [युष्मद्] *m. f. n.* the 2nd personal pronoun.

तुं *ind.* (termination of the infinitive of purpose), to.

तून same as त्वा *q. v.*

तेज *n.* lustre.

तेरस, तेळस *s. v.* ति.

तेल [तै°] *n.* oil.

त्रिपिटक *n.* name of the Pali canon.

त्वा, त्वान *ind.* (termination of the gerund).

थक *10th c.* to close.

थाम [स्तामन्] *n.* strength.

थूप [स्तूप°] *m.* dagoba.

थेन [स्ते°] *m.* a thief.

थेर [स्थविर] *m.* an elder (-ly monk).

द्द *m. f. n.* suffix meaning ' one who gives, ' as in धमद्, वारिद् &c.

दुद्ध [°दु] *m. f. n.* bitten.

दण्ड *10th c.* to fine; to punish.

दण्डक *m.* a stick.

दण्डी [ण्डिन्] *m.* an ascetic.

दद्द *m. f. n.* same as द *q. v.*

दधि *n.* curds.

दन्त *m.* a tooth; दन्तकद्द *n.* a toothpick.

दब्बी [बी°] a spoon, a ladle.

दया *f.* pity, compassion.

दस ten; दसम *m. n.* -मी *f.* tenth.

दस्सन [दर्शन] *n.* insight, judgment.

दद्द *1st. c.* to burn.

दद्द [द्रद्द] *m.* a lake.

दद्दर *m. f. n.* young.

दळिद्द [रिद्द] *m. f. n.* poor.

दळ्ळद्द [दुद्द] *m. f. n.* strong; firm; दळ्ळय *denom.* to strengthen; दळ्ळइ *ind.* firmly.

दा *3rd c.* to give, to pay, to allow; with आ to take.

Gerund आदाय; *inf.* दादुं;

दादु *m.* a donor; दान *n.* a gi t.

दानि [द्दानीस] *ind.* now.

दायज्ज [°याय] *n.* inheritance.

दारक *m. n.* दारिका *f.* a child.

दारु *n.* fuel, firewood.
 दास *m.* a servant, a slave.
 दासी *f.* a maidservant.
 दाळिम [°डि] *n.* a pomegranate.
 दिज [द्वि] *m.* a bird, a Brāhmaṇa.
 दिट्ठ *n.* a difficulty.
 दिट्ठ [दृष्ट] *m. f. n.* seen.
 दिव *4th c.* to play, gamble.
 दिवस *m.* a day.
 दिवा *ind.* by day.
 दिस (पस्स, दण्ण, दिक्ख) *1st c.* to see, to discover, to find ;
 w. उप to advise ; w. सं to understand ; *causal* दस्सय to show.
 दिसा [°शा] *f.* a quarter, a direction.
 दीघ [°र्घ] *m. f. n.* long ; दीघजीवी [°विन्] *m. n.* one who lives long ; दीघनिकाय *m.* name of a book.
 दीघरत्तं *ind.* for a long time ; दीघावु *m.* name of a prince.
 दु [दुर् so bef. vowels] *pref.* bad, badly, difficult ; दुग्गत *m. f. n.* poor ; दुज्जन *m.* bad people ; दुब्बण्ण *m. f. n.* ugly ; दुम्मन *m. f. n.* dejected ; दुम्मेध *m. f. n.* dull ; दुल्लभ *m. f. n.* difficult to obtain.

दुक्ख [दुःख] *n.* pain ; दुक्खी *m. f. n.* sorry, sad.
 दुतिय [द्वितीय] *m. f. n.* second, next ; दुतिया *f.* second, the Accusative case.
 दुद्ध [ग्घ] *n.* milk ; *m. f. n.* milked.
 दुग्ग [दुमाय] *n.* the top of a tree.
 दुहितृ [°तृ] *f.* a daughter.
 दूत *m.* a messenger.
 दूर *ind.* far away.
 देव *m.* a god ; देवलोक *m.* the divine world ; देवो वस्सति *it* rains.
 देवदत्त *m.* name of a monk.
 देवता *f.* a goddess, a deity.
 देवी *f.* a queen.
 देस [°श] *m.* a place.
 दोस [°प] *m.* a fault.
 द्वि *m. f. n.* two, hence द्वादस, बारस (१२) ; द्वावीसति, बावीसति (२२) ; द्वावत्तिंसति (३२) &c.
 द्वार *n.* a door.
 धम्म [धान्य] *n.* corn.
 धन *n.* riches, wealth ; धनवन्त *m. f. n.* wealthy ; धनय *denom.* to wish for riches.
 धनु *n.* a bow.

धम्म [°र्भ] *m.* quality, nature, the truth, the religion, the law, the doctrine, justice, righteousness, virtue.

धम्मराज *m.* the Buddha; धम्मवादी *m. n.* who preaches the Doctrine; धम्मविनय *m.* the Doctrine and the Discipline; धम्मी *m. n.* religious.

धर *10th c.* to hold, catch.

धा *ind. suffix* added to numerals showing parts.

धा (दह) *1st c.* with नि to bury; with स (सह) to believe in; with पि to close. *4th c.* with अन्तर to vanish.

धातु *f.* a metal.

धाव *1st c.* to run; with अद्भु to run along; with परि to run about.

धि, धिरत्थु [धिक्. धिगस्तु] *ind.* fie upon !

धिति [धृ] *f.* courage.

धीतु same as दुहितु *q. v.*

धु *9th c.* to shake.

धूम *m.* smoke.

धूलि *f.* dust.

धेनु *f.* a cow.

धंस [ध्वंस] *m.* destruction.

न *ind.* not; नापि neither.

नगरवासी *m. n.* a citizen.

नच्च [नृत्य] *n.* a dance.

नत्त *4th c.* to dance.

नत्तु [ंत्तु] *m.* a grandson.

नत्थु *f.* the nose.

नद् *1st c.* to roar.

नदी *f.* a river,

नम *1st c.* to bow; *caus.* नमय to bend.

नमस्स *1st c.* to bow.

नमो [नमस्] *ind.* hail to ! a bow to !

नर *m.* a man; नरपति *m.* a king.

नव *m. f. n.* nine; नवम *m. n.*

नवमी *f.* ninth.

नवृत्ति *f.* ninety.

नस *4th c.* to perish ; w. वि to be ruined.

नहापित्त [ना°] *m.* a barber.

नाग *m.* a serpent, an elephant.

नाम *n.* a name ; नामगहणदिवस *m.* the naming day ; *ind.* really, named, called, at all.

नावा [ना°] *f.* a ship, a boat.

नासा *f.* the nose.

नि *ind. pref.* down.

निक्ख [ंक्क] *m.* a gold coin.

निघोध *m.* name of a man.

निशाघ *m.* summer.

निधि *m.* a store.

निम्भ [ंम्म] *m. f. m.* deep.

निर् *ind. pref.* away, not, without; निम्मक्खिके *m.n. f.* flyless; निरुपकार *m. n. f.* useless.

निब्बाण [निर्वाण] *n.* emancipation.

निब्बत [निर्वृत्त] *m. f. n.* who has entered Nirvāṇa.

निरय *m.* hell.

निरोध *m.* cessation.

निस्ताय *ind.* near, depending upon, owing to.

नी *ind. pref.* out.

नी (नय, ने) *1st c.* to carry; w. ओ to lead; नेतु *m. n.* a leader.

तु *an interrogative particle.*

नो *variant of न q. v.*

प, प्प [प्र] *pref.* onwards, forth, chief.

पकति [प्रकृ°] *f.* nature.

पक्ख [°क्ष] *m.* the wing.

पक्खी [°क्षिन्] *m.* a bird.

पति, प्पति, प-प्पटि [प्रति] *pref.* in return.

पच *1st. c.* to cook.

पच्चय [प्रत्य°] *m.* a requisite; a cause.

पच्चहं [प्रत्यहम्] *ind.* daily.

पच्चामित्त [प्रत्यमित्र] *m.* an enemy.

पच्छा [पश्चात्] *ind.* after.

पच्छिम [°श्चि°] *m. f. n.* western.

पजा [प्र°] *f.* the people, the subjects.

पञ्च *m. f. n.* five; पञ्चम *m. n.* fifth—मी *f.* fifth, the abl. case; पञ्चवीसति (२५) &c.

पब्बा [प्रज्ञा] *f.* wisdom; पब्बावन्त *m. n.* intelligent, clever.

पब्बह [प्रभ] *m.* a question.

पटिक्खेप [प्रतिक्षेप] *m.* refusal.

पटिच्च *ind.* with reference to.

पटिब्बा [प्रतिज्ञा] *f.* a promise.

पटु *m. f. n.* skilful.

पटिसोतं [प्रतिस्रोतस्] *ind.* against the current.

पट्ठाय *ind.* from,

पठम [प्रथम] *m. n.* first—मा *f.* first, the Nom. case; पठमज्ज्ञान *n.* the first stage of meditation; पठमवय *n.* the prime of life.

पणीत [प्र°] *m. f. n.* excellent good.

पण्हव *m.* name of a hill.

पण्डित *m. f. n.* wise; *m.* a wise man.

पण्ण [°ण] a leaf; a letter; पण्णसाला a cottage.

पण्णरस [पञ्चदस] *m. f. n.* fifteen.

पत *1st c.* to fall; w. उत् to jump up; w. नि to fall down.

पति *m.* a lord, husband.

पत्तिद्वा [प्रतिष्ठा] *f.* firmness.

पत्त [पात्र] *n.* a vessel, a pot.

पथ् 10th *c.* to aspire for; पथनो *f.* prayer, aspiration.

पद् *n.* the foot, the letter (as opposed to the meaning).

पद् 4th *c.* w. आ to arrive at; w. उत् to be born, produced; w. उप to arrive at; w. नि to lie down; w. सं to succeed.

पन *ind.* but, and.

पनस *m.* a jackfruit.

पद्भत [र्व] *m.* a mountain; name of a person; denom.

पद्भताय to act like a mount.

प्रभाव [प्र] *m. n.* power, strength.

प्रमाद [प्र] *m.* a mistake.

पय *n.* milk, water.

पर *m. f. n.* other, distant.

परकम [शक्र] *m.* exertion.

परम *m. f. n.* great.

परा *pref.* opposite.

परि, पलि, पळि *pref.* surrounding.

परिव्वाजक [त्रा] *m.* an ascetic.

परियोद्दपन *n.* purification.

पला 4th *c.* to run away.

पल्लङ्ग [र्व] a throne, a cot.

पवाद [प्र] *m.* a theory, hypothesis.

पा (पिब, पिव) 1st *c.* to drink,

पान *n.* पेय्य *n.* a drink;

पानीय *n.* water.

पाण [प्र] *m.* a creature,

life; पाणात्तिपात *m.* destruction of life; पाणी [प्राणिन]

m. a creature, an animal.

पाति, पाती [पात्री] *f.* a bowl, a vessel.

पातो [प्रातर] *ind.* in the morning.

पाद् *m.* a foot.

पाप *n.* a sin, demerit; *m. f. n.*

evil; पापक *m. n.* sinful;

पापकारी [रित्] *m. n.*

one who commits a sin;

पापधम्म *m. f. n.* evilminded;

पापिमन्त, पापी [पापिन]

m. n. sinful.

पामोक्ख [प्रमुक्ख] *m. f. n.* eminent, principal.

पारं *ind.* beyond; पारगायी

[मिन] *m. n.* one who

goes beyond; पारिम *m. f. n.*

yonder.

पाल 10th *c.* to protect पालक

m. a protector, guardian.

पास [श] *m.* a snare.

पिङ्गला *f.* name of a nun.
 पितु [°तृ] *m.* a father.
 पिपासित *m. f. n.* thirsty.
 पिय [प्रि°] *m. f. n.* beloved,
 dear.
 पियङ्गु [प्रि°] *f.* a kind of
 creeper.
 पीठ *n.* a chair.
 पीति [प्री°] *f.* love, joy.
 पीळ [पीइ] *10th c.* to torture.
 पु 9th *c.* to purify.
 पुच्छ [पृच्छ] *1st c.* to ask; *w.*
 पदि to ask in return.
 पुञ्ज [°ण्य] *n.* merit; पुञ्ज-
 कम्म *n.* meritorious ac-
 tion; पुञ्जकारी *m. n.* one
 who performs merit.
 पुट्ट [°ष्ठ] *m. f. n.* fat, fed.
 पुत्र [°त्र] *m.* a son; *denom.*
 पुत्रिय to treat as a son.
 पुन [पुनर्] *ind.* again; पुनप्युनं
 again and again.
 पुष्प [°ष्प] *n.* a flower; पुष्पित
m. f. n. in blossom.
 पुब्ब [पूर्व] *m. f. n.* former,
 ancient.
 पुर *n.* a city.
 पुरतो [°तस्] *ind.* in front.
 पुरिस [पुरुष] *m.* a man; पुरि-
 साधम *m.* the meanest of
 men; पुरिसुत्तम *m.* the best
 of men.
 पूज *10th c.* to worship.
 पूजा *f.* worship.

पूर *10th c.* to fill.
 पेच्च [प्रेत्य] *ind.* in the next
 world,
 पोत्थक [पुस्त°] *n.* book.
 पोरणक [पौ] *m. n.* ancient,
 old.
 पोस [पुंस] *m.* a man.

फन्दन *n.* throbbing.
 फर *1st c.* to fill.
 फरस [परुष] *m. f. n.* harsh,
 cruel.
 फल *n.* a fruit; फलवन्त *m. f. n.*
 fruitful.
 फाल *m.* a ploughshare.
 फाल *10th c.* to tear.
 फुस [स्फुत्ता] *4th c.* to touch.

बक *m.* a crane.
 बन्ध *1st c.* to bind.
 बन्धु *m.* a brother, a relative
 बल *n.* power, faculty.
 बलि *m.* an oblation, offer-
 ing; tribute.
 बहु *m. f. n.* much, many;
 बहुभाषी *m. n.* talkative;
 बहुस्सुत *m. f. n.* learned.
 बा substitute for द्वा two, as
 in बारस (१२), बावीसति (२२),
 बत्तिसा (३२).
 बाल *m. f. n.* a fool; a child;
 बालक *m. n.* a child; बालं
f. a little girl.

बावेरु *m.* Babylon.
 बाळ्ढं [°ढम्] *ind.* exceed-
 ingly.
 विन्दुसार, विम्बिसार *m.* names
 of kings.
 बुद्ध *m.* the Enlightened One.
 बुद्धगत *m. f. n.* fixed on B.
 बुद्धालोक *m.* light of the B.
 बुध (बुद्ध) *4th c.* to under-
 stand, to know ; with प
 to be awakened, to be
 alert.
 बुभुक्षित [°क्षि°] *m. f. n.*
 hungry.
 व्यासक्तमनस [व्यासक्तमनस्] *m.*
f. n. with a distracted
 mind.
 ब्रह्म *m.* God Brahmā ; ब्रह्मदत्त
m. name of a king.
 ब्राह्मण *m.* a Brāhmaṇa ; ब्राह्मणी
f. a Brāhmaṇa lady.
 ब्रू *2nd c.* to speak.
 भगवन्त [°वत्] *m.* the Bles-
 sed One.
 भगिनी *f.* a sister.
 भज *1st c.* to resort to ; *10th*
c. to divide, to cut.
 भण्ड [भा°] *n.* wares, goods.
 भति [भृ°] *f.* hire.
 भक्त [°क्त] *n.* cooked rice, a
 meal.
 भर्तु [°र्तु°] *m.* a master, hus-
 band.
 भरा [°द्रा] *f.* name of a nun.
 भय *n.* danger, fear.

भर *1st c.* to nourish.
 भरिया [भार्या] *f.* a wife.
 भव *m.* existence (in differ-
 ent worlds).
 भवन्त *m.* your (his) rever-
 ence.
 भस्म *n.* ashes.
 भाजन *n.* a pan.
 भातु [भातृ] *m.* a brother.
 भार *m.* a burden ; भारहारक *m.*
 a bearer of load.
 भास [°ष] *1st c.* to speak, to
 talk ; *w.* अधि to address.
 भिक्षक [°क्ष°] *m.* a beggar.
 भिक्षा [°क्षा] *f.* alms.
 भिक्षु [°क्षु] *m.* a monk, a
 priest ; भिक्षुसङ्घपुरखत्त *m.*
f. n. surrounded by the
 assembly of monks ;
 भिक्षुणी *f.* a nun.
 भिद् *7th c.* to break.
 भी *10th c.* to fear, to be
 afraid ; भीति *f.* fear.
 भुज *7th c.* to eat, to enjoy ;
w. परि to enjoy, to use ;
 भुत्त *m. f. n.* eaten.
 भू *1st c.* to be, *w.* अहु to ex-
 perience, *w.* अभि to over-
 come, *w.* सं to be produc-
 ed ; to be caused.
 भूप *m.* a king.
 भूमि *f.* the earth, ground ;
 भूमिसायी *m. n.* who sleeps
 on the ground.

भावय to cultivate.

भेरि-री *f.* a drum.

भो *ind.* Oh ! hallo !

भोजनीय *n.* which is to be eaten; food.

मकल *1st c.* to besmear, to anoint.

मग [मार्ग] *m.* the way.

मङ्गल *m. f. n.* auspicious.

मच्चु [मृत्यु] *m.* death.

मच्छ [रस्य] *m.* a fish.

मज्ज [य] *n.* wine; मज्जप *m.* a drunkard.

मज्ज *1st c.* w. सं to sweep.

मञ्चक *m.* a bedstead, a cot.

मणि *m.* a jewel.

मण्डप *m.* a pandal.

मत [मृ°] *m. f. n.* dead; मतत *n.* the state of being dead, death.

मति *f.* talent.

मत्त [मात्र] *m. f. n. suffix* only, as much (many) as; मत्तल्लम् *m. f. n.* moderate.

मद् *4th c.* to be intoxicated, to err; with प to err.

मधु *n.* honey; मधुर *m. f. n.* sweet.

मन *4th c.* with अप to insult.

मन *n.* the mind.

मनुस्स ['प्य] *m.* a man.

मन्त *10th c.* with आ to address, to call.

मन्त *m. n.* मती-न्ती *f.* a possessive suffix.

मन्द *m. f. n.* slow.

मन्धातु [मान्धातु] *m.* name of a king.

मयं [वयम्] *m. f. n. plu.* we.

मर (मर, मीय) *1st c.* to die; *caus.* मारय to kill; मरण-स्सति *f.* recollection of death.

मलग्गहीत *m. f. n.* covered with dirt.

मञ्ज *m.* name of a clan.

मस्तु [श्मश्रु] *n.* the beard.

महन्त [महत्] (= महा in compounds) great; महाजन a g. company; महातिस्स *m.* name of a monk; महादान *n.* a g. charity. महाराज *m.* a g. king, your (his) Majesty. महामेढ्डी *m.* a master merchant; महोय *m.* a g. flood.

महिस ['प] *m.* a buffalo.

मा *ind.* Don't.

माणवक *m.* a pupil, a boy.

मातु ['तृ] *f.* a mother; मातु-कुच्छिगत *m. f. n.* in the womb of his m, माता-पितरो *m. pl.* parents.

मार *m.* the Evil spirit.

माला *f.* a garland; माली *m.* a gardener.

मि 9th c. to measure.

मिग [मृग] *m. f. n.* a deer; a beast; मिगराज *m.* the lord of the beasts.

मिलान [म्लान] *m. f. n.* faded.
मुख *n.* the face.

मुच 7th c. to release; w. ओ to put off ; w. प to give vent to ; *caus.* मोचय to release.

मुत्ता [°त्ता] *f.* a pearl.

मुत्ति [°क्ति] *f.* deliverance.

मुह (मुह) 4th c. to faint.

मूल *n.* root, source.

मूसिक [°ष] *m.* a mouse.

मूढ [°ढ] *m. f. n.* foolish.

मेत *n.* मेत्ता *f.* universal friendship ; मेत्त *m. f. n.* friendly ; *denom.* मेत्ताय to love.

मोर [मयूर] *m.* a peacock.

मंस [मांस] *n.* flesh.

य *n. suffix* to form abstract nouns.

य *m. f. n.* who, which ; येन ... तेन towards... ; यो (या, यं) पन rather than.

यक्ख [°क्ष] a demon, a goblin.

यट्ठि [°ट्ठि] *f.* a stick.

यथा *ind.* as ; यथासुखं *ind.* at will.

यदा *ind.* when.

यदि *ind.* if.

यमुना *f.* River Jumna.

यस [यशस] *n.* fame, glory ; यसलाभ *m.* glory and gain ; यसवन्त *m. n.* successful.

या 1st c. to go ; *caus.* यापय to be supported ; w. प to start.

यागु [यवागु] *f.* gruel.

याच 1st c. to beg.

याव [यावद्] (so optionally bef. vowels) upto, until ; यावदर्थं to one's heart's content.

यि (often stands for इ).

युग्म [°गम] *n.* a pair.

युज 7th c. to join ; *caus.* योजय to yoke ; 10th c. w. उ, उय्योजय to dismiss.

युध 4th c. to fight.

युव [युवन] *m.* a youth, young man.

रक्ख 1st c. to observe, to protect.

रक्खस [राक्षस] *m.* a demon.

रच 10th c. to arrange.

रच्छा [°श्या] *f.* a street.

रज *n.* dust, pollution.

रज्ज [राज्य] *n.* a kingdom ;

रज्जाभिसेक *m.* coronation ;

रज्जं कारय to rule the k.

रज्जु *f.* a rope.

- रुद्रवासी [राष्ट्रवासिन्] *m. n.* resident of country.
 रतन [°त्न] *n.* a jewel, a precious thing.
 रति *f.* delight.
 रति [रात्रि] *f.* night; रतिन्दि-
 परिच्छेद *m.* distinction between night and day.
 रथ *m.* a chariot.
 रम *1st c.* to take delight; with वि to abstain; रम्म *m. f. n.* pleasant.
 रव *1st c.* वि to cry.
 रस *m.* taste, juice.
 रस्स [ऱ्हस्व] *m. f. n.* short.
 राग *m.* passion, lust.
 राज *m.* king; राजगह *n.* name of a city; राजपुत्र a king's son, prince; राजपुरिस *m.* a royal servant.
 राम *m.* name of a prince.
 रासभ *m.* an ass.
 रासि *m.* a heap.
 राहुल *m.* name of a prince.
 रूख [वृक्ष] *m.* a tree.
 रुच *4th c.* to be liked; *10th c.* to like, to choose; *w.* आ to inform.
 रुचि *f.* beauty, liking, love, splendour.
 रुध *7th c.* to hinder.
 रुह *6th c.* *w.* आ to mount; *w.* ओ to dismount; *w.* सं + आ to mount, to ride;

- रुहना *f.* growth, growing;
 रुद्ध *m. f. n.* grown.
 रे *ind.* O! Oh!
 लक्षणपटिग्गाहक [लक्षणप्रतिपा°]
m. a foreteller.
 लप *1st c.* *w.* वि + प्प to mutter, to prate, to rave.
 लभ *1st c.* to get; to be allowed; *gerund* लद्धा having got.
 लम्ब *1st c.* *w.* आ to lean upon.
 लवण *m. f. n.* salt.
 लाभ *m.* acquisition, gain, profit.
 लिप *7th c.* to smear; with *causal* आलिम्पापय, आलिपय to besmear.
 ली *4th c.* *w.* नि to hide oneself, to lie, to perch.
 लु *9th c.* to cut.
 लुइ [लुब्ध] *m.* a hunter.
 लुभ *4th c.* to covet; लुह *m. f. n.* greedy.
 लोक *m.* people, a world, the world.
 लोकुत्तर *m. f. n.* superhuman.
 व *contraction of एव q v.*
 वग्ग [°र्ग] *m.* volume, a part.
 वड्ड [°क्क] *m. f. n.* crooked.

वचं 1st c. to speak ; *n.*
speech, words.
वच्छ [°त्स] *m.* a calf, a
young one.
वज [वज्ज] 1st c. w. प (पञ्चज)
to renunciate.
वजिर [वज्ज] diamond.
वज्ज 10th c. w. परि to avoid.
वञ्च 10th c. to deceive, to
cheat.
वञ्ज्या [वन्ध्या] *f.* a childless
lady.
वद्दति *ind.* it is proper (for).
वण [व°] *m.* a wound.
वण्ण 10th c. to describe, to
praise; *m.* colour, beauty:
वण्णवन्त *m. n.* beautiful,
handsome.
वण्णु [°णु] *f.* sand.
वत् 1st c. w. अति to trans-
gress; *caus. w. प, (पवत्तय)*
start, to continue.
वत्तु [°त्तु] a speaker.
वत्थ [°त्थ] *n.* a garment.
वत्थु [°त्थु] *n.* a story, thing.
वद् 1st c. to speak; w. उप
to blame; w. ओ to ad-
vise; *caus. वादय* to play
upon.
वध 1st c. to kill; *m.* sentence
of death, murder.
वनप्पगुम्भ [°प्रगुम्भ] a wild
thicket.
वनमहिस्स [°ष] *m.* a wild
buffalo.

वन्त *m. n.* वती-न्ती *f.* same as
मन्त *q. r.*
वन्दि [°द्धि] *m.* fire.
वप 1st c. to sow.
वप्प [वप्प] *n.* a tear, tears.
वय *n.* age; वयप्पत्त *m. f. n.*
who has come of age,
वर 1st c. w. आ to cover;
w. वि to open; 10th c. to
choose, w. वि to prohibi-
bit.
वरं *ind.* better.
वस 1st c. to dwell; w.
अधि+आ to dwell in ;
w. वि to live separate-
ly; w. सं to live toge-
ther; *caus. w. नि...*
निवासय to wear, to cause
to wear.
वसल [वुष°] *m.* an outcast,
cāṇḍāla.
वस्स 1st c. *s. v.* देव ; *n.* [वर्ष]
a year.
वह 1st c. to bear, to carry.
वा 4th c. to blow ; वात *m.*
the wind ; वातपान *m.*
a window.
वाचा *f.* speech, words.
वाणिज *m.* a merchant.
वानर *m.* a monkey; वानरिन्द
m. a lord of the monkeys.
वापी *f.* a well.
वारण *m.* an elephant,
वारि *n.* water.
वास्सणि *f.* wine.

वि *prefix* apart, distinct.
 विचार *m.* a thought.
 विजित *m. f. n.* conquered.
 विज्जु [°युत्] *f.* lightning.
 विद् 4th c. to exist; 7th c. to acquire, get; 10th c. to acknowledge, to experience, to know; w. पटि to inform. विद्म *m.* a learned man.
 विदिसा *f.* name of a town.
 विद्ध *m. f. n.* pierced, shot.
 विना *ind.* without.
 विनिपात *m.* degradation.
 विपुल *m. f. n.* abundant, much, plentiful.
 विभक्ति [°क्ति] *f.* the grammatical case.
 विय (= इव) *ind.* as, like.
 विरिय [वीर्य] *n.* effort, exertion.
 विवाद *m.* a quarrel.
 विस 6th c. w. प to enter; w. परि to serve (as food).
 विस्सर [°स्व] *m.* groan, moan.
 विस्सत्तं आपद् to put faith(in)
 विहार *m.* a monastery.
 वीणा *f. m.* lute.
 वीथि *f.* a road, a way.
 वीसति, वीसा [विंशति] *f.* twenty.
 वु 5th c. to restrain; w. परि to surround.
 वुद्धि [वृद्धि] *f.* growth, prosperity.

वुत्ति [वृ°] *f.* maintenance
 वुद्ध [वृ°] *m. f. n.* old.
 वुसभ [वृष°] *m.* an ox.
 वे [वै] *a meaningless particle.*
 वेठ 10th c. w. पलि (लि) to wrap round.
 वेज्ज [वैय] *m.* a physician.
 वेर [वै°] *n.* enmity; वेरभय *pl.* enmity and fear.
 वेसाखपुण्णमा [वैशाख पौर्णि°] *f.* the fullmoon day of the month Vaisākha.
 वो (often substituted for ओ व्यञ्जन *n.* a consonant.

स *pref.* with; सरज dusty.
 स, सक [स्व, स्वक] *m. f. n.* one's own.
 सक 5th c. to be able.
 सक्का [शक्यम्] *ind.* it is possible.
 सकि [°कुद्] (सकिद् bef vowels) once.
 सकुण [शकुन] *m.* a bird.
 सक्कार [°त्का°] *m.* respect honour.
 सक्खरा [शर्क°] *f.* sugar.
 सकयपुत्त [शाक्यपुत्र] *m.* descendant of the Sākya*s i. e.* Buddha.
 सखी *f.* a maiden.
 सग्ग [स्वर्ग] *m.* heaven.

सङ्क 1st c. w. आ to suspect.
 सङ्ख [°श] *m.* a conchshell.
 सङ्घ *m.* the Assembly.
 सच्चे *ind.* if.
 सट्ठि [षठ्ठि] *f.* sixty.
 सत [श°] *n.* a hundred,
m. f. n. hundred.
 सतपत्त [श° त्र] *m.* a wood-
 pecker.
 सति [स्मृ°] *f.* recollection;
 सतिमन्त *m. n.* possessed of
 r., alert.
 सत्त [°त्त्व] *m.* a being.
 सत्त [°प्त] *m. f. n.* seven;
hence सत्तद-रस (१७) &c.,
 सत्तथा in s. groups ; सत्तम
m. n. seventh ; सत्तमी *f.*
 seventh, the locative
 case.
 सत्तत्ति [°प्त°] *f.* seventy.
 सत्ति [शक्ति] *f.* strength.
 सत्तु [शत्रु] *m.* an enemy ;
 सत्तुघाती *m. n.* one who
 kills one's enemies.
 सत्थवाह [मारथ°] *m.* leader of
 a caravan.
 सत्थि [°क्खि] *f. n.* the thigh.
 सत्थु [शास्त्र] *m.* the teacher.
 सदा *ind.* always.
 सदिस [°दृश] *m. f. n.* like,
 resembling.
 सद [शब्द] *m.* a word.
 सद्दा [श्र°] *f.* faith.
 सद्धि [सार्थम्] *ind.* with.

सन्त *m. n.* सती-न्ती *f.* being ;
 a good person.
 सन्तान *n.* the shoots.
 सन्तास [°न्त्रा°] *m.* fear.
 सन्ति [शा°] *f.* peace.
 सन्तिक *ind.* into the pre-
 sence, near.
 सन्थव [संस्त°] *m.* friendship.
 सन्थाय *ind.* with reference
 to ; about.
 सन्निवास *m.* society.
 सण्ण [°र्ष] *m.* a serpent.
 सप्पि [°र्षि] *n.* ghee.
 सण्डुरिस [°त्तुरुष] *m.* a good
 man, a saint.
 सत्तव [°र्व] *m. f. n.* all ; सत्तवत्तु
m. the All-wise one ; सत्तवतो
ind. from all sides ; सत्तवत्थ
ind. everywhere.
 सम 4th c. w. उप to be
 calmed, pacified ; *caus.*
 समय to calm, pacify.
 सम *m. f. n.* equal ; समं *ind.*
 equally.
 समण [श्र°] *m.* an ascetic.
 ससुद्ध [°द्ध] *m.* the sea ; ससुद्ध-
 मज्झ *m.* the middle of the
 sea.
 सम्पत्ति *f.* property.
 सम्पन्न *m. f. n.* endowed
 with.
 सम्भव *m.* production, rise.
 सम्मा [°म्यक्] *ind.* rightly, well ;
 सम्मासम्भुद्ध *m.* the highly
 Enlightened one.

सयम्भू [स्व°] *m. f. n.* self-existent.

सह [°ह] *m. f. n.* bearable.

सर [श°] *m.* an arrow; [स्व°] *m.* a vowel; [सरस्] *n.* a lake.

सर 1st c. w. अनु [अनुस्] to follow: [अहस्मृ] to remember.

सरणं गत [श°] *m. f. n.* who has sought refuge.

सस [शश] *m.* a hare.

सस्मृ [श्मृ] *f.* a mother-in-law.

सह *ind.* with.

सह 1st c. w. प to hear.

सहस्स [°स] *n.* a thousand. *m. f. n.* thousand.

सा *f.* she; *m.* [शन्] a dog.

साखा [शा°] *f.* a branch.

साधु *ind.* good, well, yes.

सामणेर [श्रा°] *m.* a novice (new monk).

साम *m. f. n.* one's own; सामी [स्वामिन्] *m. n.* lord, master.

सायं *ind.* in the evening.

साला [शा°] *f.* a school.

सावक [श्रा°] *m.* a pupil, a disciple.

सावधि [आवस्ति] *f.* name of a city.

सासन [शा°] *n.* the Religion.

सि (सय, से) 1st c. to lie down.

सिक्ख 1st c. to learn.

सिगाल [शृ°] *m.* a jackal.

सिद्ध [शृ°] *n.* a horn.

सिच 7th c. to sprinkle; w. अभि to crown.

सिनेह [स्ने°] *m.* love.

सिर [शिरस्] *n.* the head.

सिरी [श्री] *f.* wealth, fortune.

सिव 4th c. to sew.

सीघं [शीघ्रम्] *ind.* soon, quickly; सीघयायी *m. n.* one who goes fast.

सीद् 1st c. w. नि to sit down.

सील [शी°] character, a commandment, virtue;

सीलवन्त *m. n.* virtuous.

सीस [शीर्ष] *n.* the head.

सीह [सि°] *m.* lion.

सु 1st c. w. प to create, to produce.

शु [शु] 5th c. to hear; सुत्वा *ger.* having heard; सातु *m.* a hearer.

सु prefix good; सुधम्मता *f.* goodness, righteousness;

सुप्पबुद्धं *ind.* wide awake,

सुभासित *m. f. n.* well-spoken; well advised,

सुक्ख [शुष्क] *m. f. n.* dry.

सुख *n.* happiness; सुखित *m. f. n.* सुखी *m. n.* happy.

सुसुम्भ [सूक्ष्म] *m. f. n.* thin, subtle.

सुचि [शु°], सुचिमन्त [सुचिमत्]
m. n. pure.

सुण्हा [स्तुपा] *f.* a daughter-
 in-law.

सुत्त [सुप्त] *m. f. n.* asleep,
 sleeping.

सुत्त [सूत्र] *n.* a thread;
 a chapter.

सुत्तनिपात *m.* name of a book.

सुद्धि [शु°] *f.* purification.

सुद्धोदन [शु°] *name of a King.*

सुन्दर *m. f. n.* beautiful,
 fine, nice.

सुपिन [स्वप्न] *m.* a dream.

सुभ *1st c.* to look beautiful.

सुरिय [सूर्य] *m.* the sun.

सुवण्ण [ष°] *n.* gold.

सुवे [अस्] *ind.* tomorrow.

सुस *4th c.* to dry, to wither.

सुसिर *n.* a hollow.

सुहित *m. f. n.* contented.

सेट्ठ [श्रेष्ठ] *m. f. n.* better,
 best, greatest.

सेट्ठी [श्रेष्ठिन] *m.* a banker, a
 merchant.

सेत [श्व°] *m. f. n.* white;

सेतच्छत्त *n.* a white um-
 brella.

सेतु *m.* a bridge.

सेना *f.* an army; सेनापति *m.*
 a general.

सेय्यथा, सेय्यथाऽपि [तथथा, अपि]
ind. as it were.

सेय्यो [श्रेयः] *ind.* better.

सेल [शै°] *m.* a summit.

सेस [शेष] *m. f. n.* remain-
 ing.

सेो *m.* he; *ind. suffix* in so
 many pieces, as सतसो.

सेचित्तञ्च [शो° व्य] *n.* a sad
 thing.

सेण्डा [शु°] *f.* the (ele-
 phant's) trunk.

सेत [श्रोतस्] *n.* the ear.

सेतु *s. v.* सु to hear.

सेतापन्न *m. f.* (a person) in
 the first stage of sancti-
 fication.

सेभन *m. f. n.* beautiful, fine.

सेम्म [साम्य] *m. f. n.* calm.

सेरत [सु°] *m. f. n.* content-
 ed, satisfied.

सेळस [षोडश] *m. f. n.* six-
 teen.

सं *pref.* together; संयुत्त *m. f.*

n. conjunct; संयुत्तसङ्गह *m.*
name of a book; संवर *m.*

restraint; संवाद *m.* con-
 versation; संसग्ग *m.* asso-
 ciation, contact.

संसुमार [शिशु°] *m.* a croco-
 dile.

स्वाक्खात [सु + आख्यात] *m.*
f. n. well preached.

स्वे *same as* सुवे *q. v.*

हरथ [हस्त] *m.* the hand.

हंथी [°स्तिन्] *m.* an elephant;

हत्थिमेण्ड *m.* an elephant-driver.

हन् *1st c.* to kill; to strike;
causal घातय to assassinate.

हनु *f.* the jaw.

हर *1st c.* to carry; *w.* आ to bring; *w.* ओ to remove; *w.* नी to take out; *w.* प to strike; *w.* वि to live.

हरित *m. f. n.* green.

हा *3rd c.* to abandon; *4th c.* to diminish, to decrease; *w.* वि to decrease; *w.* प *gerund* पहाय having abandoned.

हि *9th c.* to send; *w.* प to send; पहित *m. f. n.* sent.

हित *n.* welfare.

हिमवन्त [°वत्] *m.* the Himālayas.

हिय्यो [अस्] *ind.* yesterday.

हिरी [ही] *f.* shame.

हिस *7th c.* to hurt, to torture; *w.* वि to hurt.

हु *2nd c.* [भू] to be; *3rd c.* to sacrifice.

हेट्टा [अधस्तात्] *ind.* below, under; हेट्टिम *m. f. n.* nether.

हेतु *m.* the purpose; *ind.* for the purpose of; हेतुमन्त *m. n.* having a cause, causal.

हंस *m.* a swan; हंसपोतिका *f.* a gosling.

हंसी *f.* a goose.

ENGLISH-PALI GLOSSARY

A, An एक *m. f. n.*
 Abandon, to चज (1).
 Abstain, to वि + रम (1).
 According to अनु, यथा *ind.*
 Account on-of निस्साय *ind.*
 Acquire, to लभ (1).
 Acquisition लाभ *m.*
 Advice ओवाद *m.*
 Advise, to ओ + वद (1).
 After अनन्तरं (time), पच्छा
 (space), *ind.*
 Age, one who has come of
 वयस्पत्त *m. f. n.*
 Air, the आकास *m.*
 All सब्ब *m. f. n.*
 Allowed, to be लभ (1).
 All-wise one, the सब्बञ्जु *m.*
 Also अपि *ind.*
 Always सदा *ind.*
 Among मज्झे *ind.*
 Amusement केलि *f.*
 An *s. v. a.*
 Ancient पोरानक *m. f. n.*
 And च; And then तदन्तरं,
 पच्छा च, *ind.*
 Angry, to get कुप (4),
 कुप (4).
 Animal जन्तु *m.*, पाण *m.*, पाणी
m.
 Another अरुण, अरुणतर, इतर,
 पर *m. f. n.*

Anxious, to be चिन्त (10).
 Any क *m. f. n.* + वि (चिद्).
 Anything किञ्चि, किञ्चिदपि.
 Approach, to उप + सं + कम्
 (1).
 Arise, to उत् + ग (उद्ग, उद्गह
 उत्तिद् 1).
 Army सेना, चमू, *f.*
 Arrow उमु, सर, *m.*
 Ascend, to उत् + तर (उत्तर 1).
 Ascetic परिब्राजक *m.*
 Ask, to (as a question)
 पुच्छ, (1); (to beg) याच
 (1); (to tell) ब्रू (2).
 Aspire for, to पत्थ (10).
 Ass गद्दम, रासम, *m.*
 Assembly (of monks or
 nuns) सङ्घ *m.*
 Associate, to सं + आस
 (समास 1).
 At (*Loc. Case*);—one an-
 other अरुणमरुणं *ind.*;—will
 यथासुखं *ind.*
 Attend upon, to उप + ग
 (उपद्ग, उपद्गह, उपत्तिद् 1).
 Awake, to प + बुध (4).
 Bad कु, दुर्, *prefix.*
 Bad men,-people दुग्गम *m.*
 Bank (river's) तीर *n.*

Be, to अस, ह्. (2).
 Bear, to प + सह (1).
 Beard, मस्सु *n.*
 Beast चतुष्पद, पसु, *m.*
 Beat, to प + हर (1).
 Beauty वण्ण *m.*
 Beautiful सुन्दर, सोभन, *m.f.n.*
 Become, to भू (1).
 Beg, to याच (1).
 Beggar भिक्खक *m.*
 Begin, to आ + रभ (1).
 Behaviour आचार *m.*
 Being, a सत्त *m.*; *pres. p.*
 सन्त *m. f. n.*
 Believe in - to सद् + धा
 (सद्द 1).
 Below हेद्द *ind.*
 Beneficial कल्याण, हित *m.f.n.*
 Besmear, to आ + लिप (7);
caus. आलिम्पापय, आलेपय.
 Best सेट्ठ *m. f. n.*
 Better वरं *ind.*; सेट्ठ *m. f. n.*
 Bird पक्खी, सकुण, *m.*
 Birth जाति *f.*
 Bitter कट्ठ *m. f. n.*
 Blaze, to प + जल (पज्जल 1.).
 Blessed one, the भगवन्त *m.*
 Blind अन्ध *m. f. n.*
 Blossom, in पुष्पिकत्त *m. f. n.*
 Blow, to वा (4).
 Body काय *m.*
 Book पोत्थक *n.*
 Bone अट्ठि *n.*

Born, to be उत् + पद् (उत्पज्ज
 4.); निर + वत्त (निव्वत्त 1.).
 Bow बह *n.*
 Brahman ब्राह्मण *m.*; -woman
 ब्राह्मणी *f.*
 Branch साखा *f.*
 Break, to भज, भिद्, (7).
 Bridge सेतु *m.*
 Bring, to आ + हर (1)
 Brother बन्धु, भातु, *m.*
 Brought *pp.* आनति *m. f. n.*
 Buffalo महिस *m.*
 Burden भार *m.*
 Burn, to दह (1); झा (4).
 Bury, to नि + धा (निदह 1).
 But तु, पन, *ind.*
 Buy, to कि (किणा 9.).

Care, to take-of वि + चर-
caus. विचारय.
 Carry, to नी, वह, हर, (1).
 Catch, to गह (गग्हा 9.), धर
 (10).
 Cause कारण *n.* हेतु *m.*
 Certain, a क *m. f. n.* + चि
 (चिद्) *ind.*
 Chair पीठ *n.*
 Character सील *n.*
 Character, man of सीलवन्त *m.*
 Chriot रथ *m.*
 Charity दान *n.*
 Chief अग, आदि, *m. f. n.*
 Child बालक, दारक *n.*

Choose, to वर (10)
 Citizen नागर, नगरवासी, *m.*
 City नगर, *n.*
 Claw अळ *m.*
 Close, to थक (10); *pot. pass.*
 p. थाकित्ठ *m. f. n.*
 Cloth चोळ *n.*
 Clothes वत्थ *n. pl.*
 Colour वण्ण *m.*
 Come, to आ + गम (आगच्छ 1),
 इ (ए 2); *pp.* आगत *m. f. n.*
 Commandment सील *n.*
 Commit, to कर (करो, कुञ्च 1).
 Companion सहाय, सहायक, *m.*
 Compassion अलुकरुपा *f.*
 Conchshell सङ्ख *m.*
 Conduct आचार *m.*
 Conquer जि (जय, जे, 1, जिना
 9);—or जेतु *m.*
 Constantly सततं *ind.*
 Contain, to—स्मि अस (2).
 Content, to one's heart's
 यावदर्थं. *ind.*
 Contented सुहित *m. f. n.*
 Cook, to पच (1).
 Corn धन्न *n.*
 Cottage कुटि, पण्णसाला, *f.*
 Count, to गण (10).
 Country रट्ट *n.*; the—जनपद
 m.
 Covered with dirt मलगहीत
 m. f. n.
 Covet, to लुभ (4).
 Cow गावी, धेनु. *f.*

Crane चक *m.*
 Create, to उत्त + पद *caus.*
 उत्पादय.
 Creeper लता *f.*
 Crocodile मुंसुमार *m.*
 Crooked वङ्क *m. f. n.*
 Crore कोटि *f.*
 Crow काक *m.* Female-काकी
 f.
 Cuckoo कोकिल *m.*
 Cultivate, to भू *caus.* भावय.
 Curds दधि *n.*
 Customer गाहक *m.*
 Cut, to (छिद् (7); *pp.* छिन्न
 m. f. n.
 Dagoba थूप *m.*
 Daily पचहं, पटिदिनं, *ind.*
 Danger भय *n.*, भीति *f.*
 Daughter कञ्चा, दुहितु, धीतु, *f.*
 Day अह *n.*, दिवस *m.*
 Death मच्चु, *m.*, मरण *n.*
 Decay, to खी (1), हा (4).
 Deceive, to वञ्च (10).
 Decrease, to हा। (4).
 Deed किञ्च *n.*
 Deep निन्न *m. f. n.*
 Deer मिग *m.*
 Deity देवता *f.*
 Deliverance निब्बान (ण) *n.*,
 मुत्ति *f.*
 Demon यकख *m.* रक्खस *m.*
 Desirous of (use काम in
 compounds).

Die (*noun*) अकख *n.*
 Die, to कालं कर (8), मर (1).
 Direction दिसा *f.*
 Divide, to भन (भाजय 10).
 Divine World, the देवलोक
m.
 Do, to कर (8); Do not,
 Don't मा, *ind.*
 Doctrine, the धम्म *m.*
 Dog कुक्कुर, सा, *m.*
 Done कत *m. f. n.*
 Donor दातु *m.*
 Dream सुपिन *m.*
 Drink, to पा (पिब-व 1);
 Drinking (wine) मज्ज-
 पान *n.*
 Dropaway, to गल (1).
 Dry (*adj.*) सुक्ख *m. f. n.*
 Dry up, to सुस (4).
 Dull, a dull fellow दुग्ग्मभ
m. f. n.
 Dust रज, *n.* Dusty सरज
m. f. n.
 Duty, the कम्म *n.*, धम्म *m.*
 Dwell, to वि + हर (1); वस
 (1); वासं कप्पय (10).

Eat, to अस (9), खाइ (1);-en
 आसित्त, खादित्त *m. f. n.*
 Eight अट्ठ *m. f. n.*
 Eightyfour चतुरासीति *f. sing.*
 Elder थेर *m.*

Elephant वारण, इत्थी, *m.*—
 driver इत्थिमेष्ठ *m.*—*ess*
 करेषु *f.*
 End कोटि *f.*
 Endowed सम्पन्न *m. f. n.*
 Enemy सत्तु *m.*
 Enjoy, to भुज (7).
 Enter, to प + विस (6).
 Entertain, to सं + तप्प (10).
 Equally समं *ind.*
 Equip, to कप्प (10).
 Err, to प + मद् (4).
 Erect. cause to be created,
 to कर *caus.* कारय, कारापय.
 Even अपि, ऽपि.
 Evening, in the सायं *ind.*
 Except विना *ind.*
 Exertion परक्कम *m.*, विरिय *n.*
 Eye, the अक्खि, चक्खु *n.*
 one who has eyes चक्खु-
 मन्त *m. f. n.*

Face, with one's-towards
 अभिमुखं *ind.*
 Faith सद्दा *f.*
 Fall, to पत (1), वि + पत (1);-
 asleep निई ओक्कम (1).
 Family कुटुम्ब *n.*
 Far दूरे *ind.*
 Fast उपोसथ *m.*
 Father जनक, पितु, *m.*
 Fault अपराध, दोस *m.*
 Fear (*noun*) भय *n.*, भीति *f.*

Fed (*p. p.*) षुढ *m. f. n.*
 Fellow पाणी *m.*
 Fetch, to आ + हर (1)
 Fire अग्नि, वन्धि, *m.*
 Firmly दळ्हं *ind.*
 Fish मच्छ *m.*
 Fit to be given देय्य *m. f. n.*
 Five पञ्च *m. f. n.*
 Flame अग्नि *f. n.*
 Flesh मंस *n.*
 Flock सङ्घ *m.*
 Flower पुष्प *n.*
 Food अन्न, भोजनीय, *n.*
 Fool बाल *m.*
 Foot पाद् *m.*, पद् *n.*
 Forces चमू *f.*, सेना *f.*
 Forest अरळ्य, वन, *n.*
 Four चतु (चतुर्) *m. f. n.*—
 teen चतुद्दस.
 Fortyfive पञ्चचत्ताळीसति-सा
f. s.-two चतुचत्ताळीसति-सा
f. sing.
 Friend मित्त, साहय, *m.*—ship
 भेत *n.* भेता, भेती *f.*
 Frivolity कीळा *f.*
 From तो *suffiv*; (*use Abl-*
case).
 Front, in पुरतो *ind.*
 Fruit फल *n.*-ful फलवन्त *m.n.*
 Fuel दाह *n.*
 Full आकिण्ण, पुण्ण, *m. f. n.*
 Gain one's living, to जीविकं
 कप्प (10)

Gait गति *f.*
 Ganges (river) गङ्गा *f.*
 Garden उय्यान *n.*
 Gardener उय्यानपाल *m.*
 Garland माला *f.*
 Garment वत्थ *n.*
 Get, to लभ (1).
 Ghee घत, सप्पि *n.*
 Gift दान *n.*
 Girl, a little बाला *f.*
 Give, to दा (3).
 Glass आदास *m.*
 Glory इद्धि *f.*
 Go, to इ (2); गम (गच्छ 1).
 God देव *m.*—*dess* देवता *f.*
 Gold सुवण्ण, हिरळ्य, *n.*
 Gold coin निकळ *m.*
 Good, the सुजन *m.*; सन्त *m.*
 Goose हंसी *f.*
 Gosling हंसपोतिका *f.*
 Gradually अनुपुब्बेन *ind.*
 Gram कलाय *m.*
 Grandmother अय्यका *f.*
 Grandson मत्तु *m.*
 Grass तिण *n.*
 Great महन्त *m. f. n.*—king
 महाराज *m.*—*est* सेट्ठ *m. f. n.*
 Green हरित *m. f. n.*
 Grief दुक्ख *n.*
 Ground भूमि *f.*
 Grow, to वड्ढ (1).
 Gruel याण *f.*

Hand. the हृत्थ.
 Happy सुखित *m. f. n.* सुखी
m. n.-ness सुख *n.*
 Hare सस *m.*
 Have, to (*use to be...of*)
 He स, सो *m.*
 Head सिर, सीस, *n.* —of the
 house गहपति *m.*
 Heap रासि *m.*
 Hear, to *causal* सावय, सुणा-
 पय.
 Hearer सोतु *m. n.*
 Heaven सग्ग *m.*
 Held गहित *m. f. n.*
 Hell निरय *m.*
 Here अत्थ, इह, इय, एत्थ, *ind.*
 Hermit तापस *m.*
 Hewer छेतु *m. n.*
 Hire भति *f.*
 His Majesty महाराज *m.*
 Hold, to धर (10).
 Hollow सुसिर *m. n. f.*
 Honey मधु *n.*
 Honour यस *n.*
 Horn सिंग *n.*
 Horse अस्स *m.*
 House गह, घर, *n.-holder*
 गहट्ट *m.*
 Hundred सत्त *m. f. n.*; a—सत्त
n.
 Hungry बुभुक्षित *m. f. n.*
 Hunter छुइ *m.*
 Hurt, to पीळ (10), हिंस (7).
 Husband भत्तु, सामी, *m.*

I अहं *m. f. n.*; I hope कश्चि
ind.
 If चे, यदि सचे, *ind.*
 In (*use. loc. case.*); अन्तो,
 अन्तरे.
 Increase, to वड्ढ (1).
 Indeed किर *ind.*
 Inform, to आ + रुच (10).
 Insult, to अप + मन (4).
 Intellect पब्बा *f.*
 Interior of the house, in
 the अन्तोघरं *ind.*
 Intoxicated, to be मद् (4),
 प + मद् (4),
 Invite, to आ + मन्त (10).

Jackal सिगाल *m.*
 Jambu tree जम्बु *f.*
 Jaw इत्तु *f.*
 Jewel रत्तन *n.*
 Join, to युज (7)
 Jump up, to उत्त + पत्त
 (उत्पत्त ।).
 Kill, to जीविता वीरोपय (10);
 मर *causal* (मारय); हन; वध.
 Killed *pp.* मारित, हत्त, *m. f. n.*
 Killing (*noun*) पाणात्तिपात्त
m.
 King राज, भूप. *m.-dom* रज्ज,
 रट्ट, *n.*
 Know, to या (जामा); -er
 अज्जातु *m.*

Lady इत्थि-त्थी *f.* A young-
वधू *f.*
Lain निक्खित्त *m. f. n.*
Lake तळाक *m.*
Later on अपरभागे *ind.*
Law धम्म *m.*
Leader नेतु *m. n.*
Leaf पण्ण *n.*
Learn, to सिक्ख (1).
Learned man विदू *m.*
Left alive, to be जीव (1).
Lesson पाठ *m.*
Letter अक्खर, पद, *n.* (2)
पण्ण *n.*
Lie down, to नि + छी (4);
नि + पद (4),
Life आयु *n.*
Like इव, विय, *ind.*
Liking, to one's अत्तनो रुचिया.
Lion सीहं *m.*
Live. to जीव (1), वस (1).
Living, to be जीव (1).
Living, to gain one's जीविकं
कप्प (10).
Long दीघ *m. n. f.* (time)
दीघरत्तं *ind.*
Look handsome, to सुभ (1).
Lord सामी *m.* -of the mon-
keys वानरिन्द *m.*
Lose, to हा *causal* (हापय).
Lost खीण, नद्ध, *m. f. n.*
Love पीति. *f.* रुचि *f.*, सिनेह *m.*
Lustre तेज *n.*
Lute वीणा *f.*

Maiden सखी *f.*
Maid-servant दासी *f.*
Man नर, पुरिस, मइस्स, *m.*
Mango अम्ब *m.* tree ; *n.*
fruit.
Many बहु *m. f. n.*
Marriage of a son आवाह *m.*
Master सामी *m.*
Meal भत्त *n.*
Meaning, the अत्थ *m.*
Measure, to मि (9).
Medicine ओत्थ *n.*
Merchant वाणिज, सेट्ठी, *m.*
Merit पुब्ब *n.*; merits गुणा
m. pl.; one who performs
व्युत्तकारी *m. n.*; a meritorious
action पुब्बकम्म *n.*
Messenger दूत *m.*
Milk (noun) खीर, दुह *n.*
(verb) तो, दुह (passive
दुय्ह); milked *p. p.* दुह
m. f. n.
Mind, the चित्त, चेत, मन, *n.*
Minister अमच्च *m.*
Miserable दुक्खी *m. n.*
Mistake पमाद *m.*
Moderate मत्तब्भू *m. f. n.*
Moment खण *m.* Every-खणे,
खणे *ind.*
Monastery विहार *m.*
Monk भिक्खु *m.*
Monkey कपि, वानर, *m.*
Moon चन्द *m.*

Morning, in the पातो (प्रातर)
ind.

Mother मातु *f.* - in-law सस्सु
f.

Mountain पञ्चत *m.*

Mounted *p. p.* आरूढ *m.f.n.*

Mouth, the मुख *n.*

Mouse मूसिक *m.*

Much पहत, विपुल. *m. f. n.*

Multitude सङ्घ *m.*

Naming day नामगहणदिवस *m.*

Near निस्साय, सन्तिके, *ind.*

Neck, the गीवा *f.*

Neglected उपेक्खित *f.*

Next दुतिय *m. f. n.*

Night रत्ति *f.*

Nineteen and a half अद्दवी-
सति *f. sing.*

Ninetyfive पञ्चनवुत्ति *f. s.*

Ninety-nine नवनवुत्ति *f. s.*
एकूनसत्त *m. n. f.*

Nose, the नत्थु, नासा, *f.*

Not न.

Nourish, to पटि + जग्ग (1),
उत्त (4).

Now अथ, दानि, इशानि, *ind.*

Nun भिक्खुणी *f.*

O ! Oh ! भो *ind.*

Object, the desired अत्थ *m.*

Obligations कत्त *n. sing.*

Observe, to रक्ख (1).

Oil तेल *n.*

Old बुद्ध *m. f. n.*; -age जरा *f.*

Once एकदा, सकदा;—upon
a time अतीते किर.

One (*definite*) एक; (*indefi*).
अब्भतर, *m. f. n.* -another
अब्भमब्भं *ind.*

Only एव, येव, *ind.*

Or वा *ind.*

Ordination उपसम्पदा *f.*

Other अब्भ, पर, *m. f. n.* And
others (use आदि in com-
pounds).

Overcome, to अभि + भू (1).

Pain दुक्ख *n.*

Palace पासाद *m.*

Pan भाजन *n.*

Pandal मण्डप *m.*

Parents मातापितरो *m. pl.*

Park उय्यान *n.*

Passion काम *m.*

Pasture गोचर *m.*

Path, the पथ, मग्ग *m.*

Pay, to दा (3); *causal* दापय

Peace सन्ति *f.*

Peacock मोर *m.*

Penance तप *n.*

People जन, लोक, *m.*

Perform, to = to do, *q. v.*

Perfume गन्ध *m.*

Perish, to नत्त (4)

Personally अत्तना *ind.*

Physician वेज्ज *m.*

Pieces, in... ..या *suffix*

Pit कासु *f.*
 Pity दया *f.*
 Place ठान *n.*
 Play, to क्रीळ (1); (gamble)
 दिव (4); upon वद *caus.*
 (वादय).
 Playground केळिमण्डल *n.*
 Pleased सन्तुष्ट *m. f. n.*
 Plough, to कस (1).
 Ploughshare फाल *m.*
 Poor, poor man कपण, दळिद,
 दुग्गत, *m. f. n.*
 Possible सक्का *ind.*
 Pot घट *m.*, पत *n.*
 Praise, to वणण, (10), प + संस
 (1).
 Pray, to पत्थ (10).
 Preach, to दिस (देखय 10).
 Presence, into the सन्तिकं,
 सन्तिके, *ind.*
 Profit लाभ *m.*
 Promise पटिब्बा *f.*
 Proper, it is वट्टति *ind.*
 Property सम्पत्ति *f.*
 Prosperity, days of सम्पन्न-
 काल *m.*
 Protect, to पाळ (10),
 रक्ख (1).
 Pupil अन्तेवासिक, अन्तेवासी *m.*
 Pure सुचि *m. f. n.*
 Purification सुद्धि *f.*
 Put *pp.* पक्खित *m. f. n.*

Quarrel कलह *m.*
 Quarter दिसा *f.*
 Queen महेसी *f.*; देवी *f.* (in
 addressing).
 Question पव्ह *m.*
 Rain देव *m.* (वस्स 1); उट्टि *f.*
 Ram एळक *m.*
 Reduced to abject poverty
 अतीव दुग्गत *m. f. n.*
 Relative आतक, *m.*
 Release, to मुच (मुञ्च 7 ;
caus. मांचय; *pass.* मुच्च).
 Religion धम्म *m.*
 Remember, to अनु + सर
 (अनुस्सर 1).
 Renunciate, to प + वज
 (पव्वज); *inj.m.* पव्वजित्तुं
 Repay, to पटि + कर (8).
 Requisite (a monk's)
 पञ्चय *m.*
 Residence, to make one's
 वासं कप्पय (10).
 Resident of a nation रट्टवासी
m.
 Respect गारव *m.*
 Return to, पति + आ + गम
 (पच्चागच्छ 1)
 Rice, cooked भत्त *n.*
 Rich धनवन्त *m. n.*
 Ride, to आ + रुह, आ + रूह (6)
 Rise, to उत् + गम (उग्गच्छ 1)
 जन (जाय 4); उत् + पद
 (उप्पज 4).

- Rising उगमन *n.*
 River नदी *f.*
 Road अद्द *m.*
 Roam, to वि + चर (1).
 Robe चीवर *m.*
 Root मूल *n.*
 Run away, to पला (4)
- Sacrifice, to यज्ज (1), हु (3).
 Sage शसि. *m.*
 Salt लवण *m. f. n.*
 Salute, to नम, नमस्स, वन्द, (1)
 Same, the त (तद्) *m. f. n.*
 + एव *ind.*
 Saving alive उपेत्वा *ind.*
 Sav, to वच्च, भण, (1).
 Sea, the समुद्द *m.*
 Searching, to ग० परि + इम
 (परियेम 1)
 Seated निमित्त *m. f. n.*
 See, to दिस्स (पम्म 1); *pass.*
 दिम्म, *pp.* दिद्द.
 Sell, to वि + की (विक्रिणा 9)
 Send for, to प + कुम *causal*
 (पक्कोमापय),
 Sent *pp.* पहित *m. f. n.*
 Serpent नाग, सण्ण *m.*
 Servant किङ्कर, दास *m.*
 Serve, to उप + ट्ठा (उपट्ठा, -ट्ठह,
 -तिट्ठ), सेव, (1).
 Set, to अत्थं गम (°च्छ 1).
 Seventeen times सत्तरसकलत्तुं
ind.
- Seventy सत्तति;—one एकसत्तति
f. s.
 Sew, to सिव (सिव्व 4).
 She सा *f.*—goat अजा *f.*
 Shine, shine forth, to प +
 कास, भास (1)
 Ship नावा *f.*
 Shoot, to विध (विज्झ 4).
 Shopkeeper आपणिक *m.*
 Show, to दिस्स *caus.* दस्सय.
 Shut, to पि + धा (पिद्दह)
 Sick गिलान *m. f. n.*
 Sin, who commits पापकारी
m. n.
 Sinful quality पापधम्म *m.*
 Sing, to गा (4)
 Single एक *m. f. n.*, + अपि
ind.
 Sir ! अय्य *voc. s.*
 Sit, to नि + सीद् (1)
 Six छ *m. n. f.*—teen सोळस
m. f. n.—ty-five पञ्चसट्ठि *f.*
sing.
 Slay, to जीविता वोरोपय (*caus.*)
 Slay, to = to kill, *q. v.*
 Slow मन्द *m. f. n.*
 So long as याव...ताव *ind.*
 So that इति, सति *ind.*
 Some क *m. f. n.* + चि (चिद्)
ind.; अत्थ, एकच्च *m. f. n.*
 Son पुत्त *m.*
 Sour अम्विल *m. f. n.*
 Sow, to वप (1).

Speak, to कथ (10), वद (1),
 वृ (2);—out वच (1), Pot.
 p. p. वक्तव्य *m. f. n.*—er वतु
m.
 Speech वच *n.* वाचा *f.*
 Splendour रुचि *f.*
 Sport, to कीळ (1).
 Spot ठान *n.*
 Sprinkle, to सिच (7).
 Stand, to टा (तिठ्ठ).
 Start, to प+या (1).
 Steal, to चुर (10).
 Stick कट्ट *n.*, दण्डक *m.*
 Stone अस्मा, पासाण, *m.*
 Storehouse कोट्टक *n.*
 Story वत्थु *f. m.*
 Street रच्छा *f.*
 Strength बल *n.*, मत्ति *f.*
 Strive, to वायम, (1) परा + कम्
 (परक्कम्).
 Strong दळ्ढ, बलवन्त, *m. f. n.*
 Succeed, to सं + पद (4).
 Suffer, to अतु + भू (1);—ing
 दुक्ख *n.*
 Summer, the गिम्हाण, निदाघ,
m.
 Sun, the सुरिय *m.*
 Support, to भर (1).
 Surrounded *pp.* परिबुत्त *m. f. n.*
 Sweep, to सं + मज्ज (1).
 Sweet मधुर *m. f. n.*
 Sword असि, खग्ग *m.*

Tail नड्गुद्ध *n.*
 Take, to गह (गण्हा 9);—out
 नी + हर (1)
 Talkative बहुभाणिनी *f.*
 Teacher आचरिय, सत्थु, *m.*
 Tear (*noun*) अस्सु *n.*
 Tear, to फाल (10); tearing
 down फालेत्वा *gerund.*
 Tell, to कथ (10).
 Temple चेतिय *n.*
 Ten दस *m. f. n.*
 That (*relative*) य *m. f. n.*
 demonstrative) त, अमु.
m. f. n.
 The (is not represented
 in Pāli).
 Then तदा *ind.*
 There तत्थ, तत्र, *ind.*
 They ते *m.* ता *f.*, तानि *n.*
 Thief चोर, थेन, *m.*
 Thigh सत्थि *f. n.*
 Think, to चिन्त (10), *pp.*
 चिन्तित *m. f. n.*
 Thirsty पिपासित *m. f. n.*
 Thirteen तेरस, तेळस, *m. f. n.*
 Thirtyfour चतुत्तिसत्ति-सा *f.*
sing.
 This अमु, इदं, *m. f. n.*
 Thorn कण्ठक *m.*
 Thou त्वं, तुवं *m. f. n.*
 Thought (*noun*) विचार *m.*
 Thousand (*adj.*) सहस्स
m. f. n.; (*noun*) सहस्स *n.*
 Thread सुत्त *n.*

Three ति *m. f. n.*
 Threshold उम्मार *m.*
 Throw, to खिप (6); —away
 प + खिप (पखिखप 6)
 Thunderbolt असनि *m.*
 Tired *pp.* किलन्त *m. f. n.*
 To-day अज्ज *ind.*
 To-morrow सुवे, स्वे. *ind.*
 Tongue, the जिह्वा *f.*
 Tooth दन्त *m.*
 Tortoise कच्छप, कुम्म, *m.*
 Torture, to हिंस (हिंस 7)
 Touch, to फुस (4)
 Tree रक्ख *m.*
 Tribute बडि *m.*
 Trickle, to प + घर (पघर 1)
 Truth, the सच्च *n.*; धम्म *m.*
 Try, to यत (1).
 Twelfth द्वादसम, बारसम *m. n.*
 Two द्वे *m. f. n.*

 Ugly दुब्बण्ण *m. f. n.*
 Under हेद्द *ind.*; (*figuratively*
 सन्तिके *ind.*;) these circum-
 stances एवं सन्ते.
 Understand, to बुध (4).
 Un—अ (अत्) *prefix*;
 Ungrateful अकतळ्ळू *m. f. n.*;
 Unused निरुपकार *m. f. n.*
 Unguent गन्ध *n.*
 Upto याव.

Valour विरिय *n.*
 Vanish, to अन्तर + धा (4)
 Vessel पाति *f.*
 Village गाम *m.*
 Virtue सील *n.*, धम्म, गुण. *m.*
 Virtuous सीलवन्त गुणवन्त.
m. n.
 Wait for, to आ + गम *caus.*
 आगमय.
 Walking—चारी (*m. n.* at the
 end of a compound).
 Want, to इच्छ (1).
 Water उदक, जल, *n.*
 Way पथ, मग्ग *m.*
 Wealth धन *n.*
 Wealthy धनवन्त *m. n.*
 Wear, to नि + वस *causal*
 निवासय.
 Well (noun) वापी *f.*
 Well-advised सुभासित *m. f. n.*
 Western पच्छिम *m. f. n.*
 What (relative) य...त *m.*
f. n.; (*interrog.*) क *m. f.*
n.; —ever ये किञ्चि *n.*; —
 is the use of ? किं *ind.*
 When (*rel.*) यदा *ind. (int.)*
 कदा *ind.*
 Which (*rel.*) य *m. f. n.*
 (*int.*) क *m. f. n.*
 White सेत *m. f. n.*
 Who *s. v.* which.
 Why ? किं, कस्मा, *ind.*
 Wicked दुट्ठ *m. f. n.*
 Wife भरिया *f.*

Wine वारुणि *f.*
 Wise, (a w. man) पण्डित
m. f. n. (m.)
 Wind, the वात *m.*
 Window वातपान *m.*
 Wish, to इच्छ (1);—for पत्थ
 (10).
 With (*use Instrumental case*)
 (together) सहिं, सह, *ind.*
 With one another अक्य-
 मक्यं *ind.*
 Without विना *ind.*
 Woman इत्थि, इत्थी *f.*
 Womb कुच्छि *f. n.*
 Wonder अच्छरिय *n.*
 Wood दार, अरक्य, *n.*
 Word वचन *n.*: सह *m.*

Words वचन *n. sing.*; वाचा *f. sing.*
 World लोक *m.*
 Worship, to पूज (10); *causal*
 पूजापय.
 Worship पूजां *f.*
 Wrap, to पढि (ळि) + वेठ (10).
 Wreathe, to (गन्ध).
 Wrested अच्छिन्न *m. f. n.*

Year वस्स, संवच्छर, *n.*
 Yonder पारिम *m. f. n.*
 You तुम्हे, वो, *m. f. n.*
 Young दहर *m. f. n.*
 Youth (young man) युव *m.*

E R R A T A

<i>Page</i>	<i>Line</i>	<i>Incorrect</i>	<i>Correct</i>
1	5 f. b	another	, a nether
2	15	ṅha	ṅdha
3	6 f. b.	रुळ्ह	रुळ्ह
15	1	अळ्ममळ्म	अळ्ममळ्मं
49	18	इमासु	इमासु
55	6	षरम	परम
55	25	6:h c.	1st c.
65	9	दुवेयुं	दुवेयुं
87	8	Luster	Lustre
89	13	तेवीसति	तेवीसति
91	21	कोदृसे	कोदृसे
92	17	(वो)	(वो)
93	4 f. b.	fourtyfive	fortyfive

