

Answers for Exercises 16-20

Version 1.0

Exercise 16 – The Imperative

1. *Bhūpālā dhammena dīpaṃ pārentu.* Let the kings protect the island with the law.
2. *Mā manusso bhāyatu, sace so saccam jānāti, bhāsatu.* Don't let the man be afraid if he knows the truth, let him speak!
3. *Tumhe pāpaṃ karonte putte ovaḍaṭṭha.* You may admonish your sons who do bad deeds.
4. *Sugato dhammaṃ desetu, sāvakā ca upāsakā ca vihārasmiṃ nisīdanti.* May the Well-gone (the Buddha) preach the dhamma, the disciples and laymen sit at the monastery.
5. *Mā te pāpakammāni katvā manussalokamhā cavitvā narake (in purgatory) uppajjantu.* Don't let them be reborn in hell when passing away from the human world after having done evil deeds.
6. *Mā corā kassakānaṃ goṇe mārentu.* Don't let the thieves kill the farmer's oxen.
7. *Mā tvaṃ sunakhaṃ āmasāhi, so taṃ (you) ḍaṃseyya.* Don't touch the dog; it may bite you.
8. *Tumhe dīpe jāletvā vihārasmiṃ rūpāni oloketha.* You light the lamp, and then you may inspect the pictures in the monastery.
9. *Tumhe asappurise āmantetvā dhammena jīvitum anusāsatha.* Having summoned the bad men you may instruct [them] to live by the law.
10. *Putta, mā tvaṃ pāpamitte upasaṅkama.* Son! Don't approach bad friends.
11. *Sace tumhe saccam bhāsituṃ ussaheyyāṭṭha, tumhe sappurisā bhaveyyāṭṭha.* If you try to speak the truth you may become good men.
12. *Sace tvaṃ pāsāṇe khippeyyāsi, kākā ca sakuṇā ca ākāsaṃ uppateyyum.* If you throw rocks, crows and birds would fly up in the sky.
13. *Mā dāraka pānīyaṃ pivitvā pattam bhinda.* Boy! don't break the bowl after having drunk the water.
14. *Mā suvaṇṇaṃ coretvā gacchantā corā samuddaṃ tarantu.* Don't let the thieves (who are leaving after having stolen gold) cross the ocean.
15. *Upāsaka, mā putte akkosāhi, samaṇehi saddhiṃ mantetvā putte anusāsāhi.* Devotee! Don't scold the children; admonish them after having discussed with the monks.

Exercise 17 - The Past Tense

1. *Kassako khettaṃ kasitvā nahāyituṃ udakaṃ otari. The farmer—having plowed the field—got down into the water.*
2. *Uggaṇhantānaṃ dāraḱānaṃ dātuṃ ācariyā kusumāni āharimsu. The teachers brought flowers to give to the boys who are learning.*
3. *Upāsakā āsanehi uṭṭhahitvā dhammaṃ desetūṃ upasaṅkamantaṃ samaṇaṃ vandimsu. The devotees—getting up from the seats—saluted the monk who was approaching (them) to preach the dhamma.*
4. *Nagaresu kammāni katvā vetane labhituṃ ākaṅkhamānā narā gāmehi nikkhamimsu. The men—expecting to gain daily wages by working in the cities—left their villages.*
5. *Ācariyo āsanaṃ dussena chādetvā samaṇaṃ nisīdituṃ nimantesi. The teacher—having covered the seat with cloth—invited the monk to sit down (on it).*
6. *Kumāro dvāraṃ vivarivā rukkhamhā oruhante vānare passamāno atthāsi. The boy opened the door and stood still while seeing the monkeys that were climbing down from the trees.*
7. *Paṇḍito goṇe coretvā akusalaṃ karonte nare pakkosivā ovadi. A wise man summoned and admonished the men who did bad deed, stealing oxen.*
8. *Yācakassa puttā rukkhehi patantāni phalāni saṃharivā āpaṇasmiṃ vikkiniṃsu. The beggar's sons collected the fruits that fell down from trees, sold [them] at the market.*
9. *Kassako dhaññaṃ minivā vāñijassa vikkiṇituṃ pahini. The farmer measured the crop and sent [it] to the merchant to sell.*
10. *Dhammaṃ uggaṇhitvā samaṇo bhavituṃ ākaṅkhamāno amacco ācariyaṃ pariyesamāno Buddhaṃ upasaṅkami. The minister learned the dhamma, wanted to become a monk, searched for a teacher and went to/approached the Buddha.*
11. *Sace tumhe gāmaṃ pāpuṇeyyātha mitte olokeyyātha. If you reach the village you should look for friends.*
12. *~~Paṇḍitaṃ~~ Paṇḍitaṃ pañhe pucchivā saccaṃ jānituṃ mātulo ussahi. Asking a wise person questions my uncle tried to understand the truth.*
13. *Pāsāṇamhi thatvā ajaṃ khādantaṃ sīhaṃ disvā vānarā bhāyimsu. Seeing the lion standing on the rock eating a goat, the monkeys are frightened.*
14. *Rukkhamūle nisīditvā gitāni gāyantānaṃ kumārānaṃ kāyesu paṇṇāni ca pupphāni ca patimsu. The leaves and the flowers fell on the boys' bodies who are sitting at the root of the tree singing songs.*
15. *Tumhe dhanam saṃharamānā mā samuddaṃ tarivā dīpaṃ gacchatha. When you bring the*

wealth, don't go to the island crossing the ocean.

16. *Āpaṇasmim̐ bhaṇḍāni vikkiṇantassa vāṇijassa ratho atthi.* There is a chariot for/of the merchant who sells goods at the market.
17. *Ahaṃ puttassa dātuṃ dussaṃ sibbanto gītaṃ gāyim.* While sewing the clothe to give to my son, I sang a song.
18. *Sūkarā ca sunakhā ca khetto āvāṭe khaṇimsu.* Pigs and dogs dug holes in the field.
19. *Purisā rukkhamūle nisīditvā ~~tāpasena bhāsamānaṃ~~ tāpasassa bhāsamānassa sunimsu.* Men, sitting at the root of the tree, listened to the hermit speaking.

Note: The verb “*sunimsu*” (listened) always requires dative.

20. *Luddakena saddhim̐ vane āhiṇḍante putte āmantetvā kassakā akkosimsu.* The farmers summoned and scolded his sons who wandered in the woods with the hunter.
21. *Mā tvaṃ suvaṇṇapattaṃ vikkiṇitvā khagge kināhi.* Don't buy the swords by selling a golden bowl.
22. *So bhaṇḍāni ca khettaṃ ca goṇe ca puttānaṃ daṭvā gehaṃ pahāya ~~samaṇo bhavituṃ~~ samaṇa-bhāvaṃ cintesi.* He thought of being a monk by giving away to his sons goods, fields, cows, and abandoning the house.
Note: The verb “*cintesi*” (thought) takes either a direct object or direct speech (quote), but not “*-tuṃ*” participle.
23. *Dhammena jīvantā sappurisā mige na māresum.* Virtuous men who live by the dhamma did not kill deers.
24. *Ahaṃ sopānaṃ āruhim̐, te sopānamhā oruhimsu.* I went up the stairs; they went down from the stairs.
25. *Sahāyakā udakaṃ otaritvā nahāyantā padumāni ocinimsu.* Friends collected lotuses, while getting down into the water and bathing.

Exercise 18 - Declension of feminine nouns ending in -ā

1. *Sace sabhāyaṃ kaññāyo kattheyyuṃ aham pi kathessāmi.* – if girls speak in the assembly, I will speak too.
2. *Dārikāyo pupphāni ocinitvā sālāyaṃ nisīditvā mālāyo kariṃsu.* Female devotees gathered flowers, sat in the hall and made garlands.

3. *Vanitā rukkhasa sākḥāyo chinditvā ākaḍḍhi.* – a woman cut tree's branches and dragged (them).

Note: *ākḍḍhi* = 3rd p. sing aorist of *ākḍḍhati*

4. *Bhariyā mañjūsāsu vatthāni ca suvaṇṇaṃ ca ṭhapesi.* – the wife put garment and gold in caskets.

5. *Dārikā pāsādassa chāyāyam nisīditvā vālukāya kīḷimsu.* - **sitting** in the shadow of the palace, a girl played in the sand (with the sand).

Note: *kīḷimsu* = 3rd p. plu aorist of *kīḷati*

6. *Bhariyāya kathaṃ sutvā pasīditvā kassako sappuriso abhavi.* The farmer **heard** his wife's talk, **gained confidence** and became a virtuous person.

7. *Devatāyo puññāni karonte dhammena jīvante manusse rakkhantu.* – may deities protect the men living righteously and doing merits.

8. *Pabbatasmim guhāsu vasantā sīhā vālukāya kīḷante mige māresuṃ.* The lions living in the caves in the mountain killed the deers who are playing in the sand.

9. *Ammā dārikāya kujjhivā hatthena pahari.* The mother gets angry with her daughter, beat [her] with her hand.

Note: *kujjhivā* requires dative so “*dārikāya*” is dative.

10. *Vanitāyo saddhāya bhattaṃ pacitvā vihāraṃ netvā samaṇānaṃ pūjesuṃ adaṃsu.* The women **cooked** rice with faith, **brought** [it] to the monastery and offered it to the monks.

Note: “*pūjesuṃ*” (offered) takes a direct object but “*adaṃsu*” (offered) takes dative. So we should use *adaṃsu* instead of *pūjesuṃ*.

11. *Tumhe mā suraṃ pivatha, mā gilānā bhavituṃ ussahatha.* You don't drink liquor, don't try to become sick persons.

12. *Dhammena dhanaṃ saṃharamānā paññāya putte posentā narā manussaloke sukham vindanti.* – men who bring up sons/children by wisdom and obtain wealth righteously, experience happiness in the human world.

13. *Sace tumhe nāvāya gaṅgaṃ tareyyātha dīpasmim vasante tāpase disvā āgantūṃ sakkissatha.* If you cross Ganges river by boat and see the ascetics who live on the island you should be able to come in.

14. *Parisam parivāretvā Parisāya parivāritam pāsādamhā nikkhamantaṃ bhūpālaṃ disvā vanitāyo modanti.* – Women are happy when seeing the king leaving from the palace, surrounded by his retinue.

15. *Kaṇṇāyo sālāyaṃ sannipatitvā kumārehi saddhiṃ sallapiṃsu.* – gathering in the hall, girls talked together with boys.

16. *Khudāya pīlentaṃ gilānaṃ yācakaṃ disvā ammā bhattaṃ adadi / adāsi.* – **seeing** beggar sick and oppressing by hunger, a mother gave rice.

17. *Guhāyaṃ nilīyitvā suraṃ pivantā corā sīhaṃ passitvā bhāyiṃsu.* The thieves **who hide** themselves in the cave and **drink** wine, see the lion and become afraid.

18. *Varāhe māretvā jīvanto naro gilāno hutvā dukkhaṃ vindati.* – a man, killing pigs for a living, **he experiences** suffering (when) being sick.

19. *Vāñijassa āpaṇe mañjūsāyaṃ mūlaṃ (money) atthi.* – There is money in the safe in the shop of the merchant.

20. *Samaṇā manusse pāpā nivāretvā sappurise kātum vāyamanti.* – the monks **prevent** men from evil, try to make [them] virtuous men.

Exercise 19 - The Past Participle

1. *Ammāya mañjūsāyaṃ pakkhittaṃ suvaṇṇaṃ dārikā na gaṇhi.* – the girl did not take the gold, placed in mother's treasure chest.

Note:

a. *Gaṇhati* (*gah + ṇhā*), to take; to hold of; to seize. aor. *gaṇhi*. pp. *gahita*. abs. *gahetvā, gaṇhitvā*.

b. *Pakkhipati* (puts, places) → *pakkhitta* (pp) → *pakkhittaṃ* to agree with *suvaṇṇaṃ*

c. *Mañjūsā* (f. box) → *mañjūsāyaṃ* (loc.)

2. *Dhotāni vatthāni gahetvā bhariyā udakamhā uttari.* The wife, bringing washed clothes, got out from the water.

3. *Kassakehi uyyāne ropitesu rukkhesu phalāni bhaviṃsu.* There were fruits in the trees planted in the orchard by farmers.

4. *Buddhā devehi ca narehi ca pūjitā honti.* – the buddhas are venerated by devas and men.

5. *Udakena udakassa pūritam pattam gahetvā vanitā geham āgatā hoti.* Bringing the bowl filled up with water a woman comes back home.

Note: *pūrita* 1 pp. (+gen) filled (with); filled up (with); lit. filled [$\sqrt{pūr} + *e + ita$].

6. *Adhammena (unrighteously) dīpaṃ pālentena bhūpālena pīlitā manussā kuddhā honti.* **Harassed** by the king protecting unjustly the island, people are angry.

7. *Pakkaṃ phalaṃ tuṇḍena gahetvā uḍḍentaṃ suvaṃ aham apassim.* – I saw the parrot **flying, taking** ripe fruit in his beak.

8. *Udento suriyo brāhmaṇena namassito hoti.* The rising sun is venerated by the brahmin.

9. *Ammāya jālitaṃ dīpaṃ ādaya putto vihāraṃ pavittṭho hoti.* **Taking** the lighted lamp from his mother, the boy enters the monastery.

10. *Vanitāya dussena chādite āsane samaṇo nisīditvā sannipatitāya parisāya dhammaṃ desesi.* – **having sat** on the seat covered by cloth by a woman, the monk preached dhamma to the assembled audience.

11. *Kassakena khettaṃ ānūtā goṇā tiṇaṃ khādanta āhiṇḍiṃsu.* Brought to the field by the farmer, the oxen **roamed around eating** grass.

12. *Vāṇijā mañjūsāsu thapitāni dussāni na vikkiṇiṃsu.* The merchants **didn't sell** the clothes placed in the box.

13. *Sace tvaṃ saccaṃ jāneyyāsi mā puttaṃ akkosa/akkoseyyāsi.* – if you (would) **know** the truth, you would not scold the son!

Note: *akkosati* – scolds; *akkosahi* or *akkosa* (2nd person *pañcami*, imperative)

Akkosa [*Akkosa*] [$\bar{a} + kruś = kruñc$, see *kuñca* & *koñca*2; to sound, root *kr*, see note on *gala*] shouting at, abuse, insult, reproach, reviling.

14. *Nāvāya nikkhantā narā samuddaṃ taritvā dīpaṃ pāpunitvā bhariyāhi saddhiṃ kathentā modanti.* The men left by boat, crossed the ocean, reached the island, speak to/ **with** their wives and are happy.

15. *Magge thite vāṇijassa sakate ahaṃ kaññāya ānūtāni bhaṇḍāni thapesiṃ.* I placed the goods brought home by the girls in the merchant's wagon parking on the street.

16. *Dhammena laddhena dhanena putte posetvā jīvantā manussā devatāhi rakkhitā honti.* – people, **who live bringing up** [their] sons with righteously acquired wealth, are **protected** by devas.

laddhena (acquired): *labhati* → *laddha* (pp) → *laddhena* to agree with *dhanena*

Note: *Dhammena laddhena dhanena* is a single phrase, and should be translated as “with righteously acquired wealth” or “with wealth acquired by means of dhamma”. The connection should be made between words thus, *dhammena* (righteously) is connected to *laddhena* (acquired); and *laddhena* (acquired) to *dhanena* (wealth). So, this sentence should be translated as follows:

- “People—who live bringing up children with righteously acquired wealth—are protected by devas.”
- “People—living by bringing up children with righteously acquired wealth—are protected by devas.”
- “People are protected by devas (if or when) living bringing up children with righteously acquired wealth.”

17. *Sāvakehi ca upāsakehi ca parivārīto Buddho vihārassa chāyāya nisinno hoti.* The Buddha sits in the shade of the monastery, surrounded by monks and male devotees.

18. *Ammāya pāpehi nivāritā puttā sappurisā hutvā dhammaṃ suṇanti.* The sons forbidden from evils by [their] mother, being virtuous, listen to the dhamma.

19. *Kassake pīlentā corā paṇḍitena anusāsītā sappurisā bhavituṃ vāyamantā upāsakehi saddhiṃ uyyāne rukkhe ropenti.* – thieves who are oppressing farmers, **being admonished** by wise men, plant trees in the park together with devotees **trying to become** good persons.

20. *Vanitā puttāya paṭiyādītāmhā bhattāmhā khudāya pīlitassa yācakassa thokaṃ (little) datvā pānīyaṃ ca dadi / adāsi.* The woman gave a hunger-tormented beggar a bit from the rice prepared for her son, and also offered drinking water.

21. *Sabhāyaṃ nisīditvā dārikāya gāyitaṃ gītaṃ sutvā kaññāyo modimsu.* Having sat in the hall and listening to song sung by the girl, the young women were happy.

22. *Amaccena nimantitā purisā sālāyaṃ nisīdituṃ asakkontā uyyāne sannipatiṃsu.* – men, invited by the minister, **unable to sit** in the hall, **assembled** in the park.

23. *Kassakehi khettesu vutthehi bījehi thokaṃ (little) sakuṇā khādimsu.* – birds **ate** a little bit **of the seeds** sewed in the field by the farmer.

24. *Kumārehi rukkhamūle nilīyivā sayanto sappo diṭṭho hoti.* The snake that sleeps hiding itself at the foot of a tree is seen by the boys.

25. *Vāñijena dīpamhā āhaṭāni vatthāni kiñitum vanitāyo icchanti.* – women desire to buy garments brought by merchant from the island.

26. *Sace bhūpālo dhammena manusse rakkheyya te kammāni katvā dārake posentā sukham vindeyyum.* If the king governs people with good law they, having done works and bring up their sons, experience happiness.

27. *Puttena yācitā ammā mittānaṃ odanaṃ paṭiyādesi.* – the mother was asked by her son, prepared rice for (his) friends.

28. *Amaccena puttham pañhaṃ adhigantuṃ asakkonto corānaṃ dūto cintetuṃ ārabhi.* The messenger of thieves, unable to get the question asked by the minister, tried to think.

29. *Corehi guhāyaṃ nilīyitāni bhaṇḍāni passivā vānarā tāni ādāya rukkhe āruhiṃsu.* – having seen goods hidden in the cave by thieves and having taken them, monkeys climbed up the tree.

30. *Ahaṃ pariyesitam dhammaṃ adhigantvā modāmi.* – having understood the searched dhamma, I am happy.

Exercise 20 - Feminine Nouns ending in -i and -ī

1. *Bhūpālo rājiniyā saddhiṃ nāvāya nadim taranto udake carante macche olokento amaccehi saddhiṃ katheti.* The king speaks with the ministers when crossing the river by boat with his queen and looking at fish roaming in the water.

2. *Pāniyaṃ pivivā dārikāya bhūmiyaṃ [nikkhitto patto bhinno] hoti.* –The bowl that was dropped down on the ground by the girl after drinking the water has broken.

- *pāniya* ‘drinking water’ (neuter -a) → *pāniyaṃ* (acc.)
- *pivati* ‘drinks’ → *pivivā*
- *nikkhipati* ‘puts’ → *nikkhitta pp.* → *nikkhitto* to agree with *patto*
- *patta* ‘bowl’ OR *pāpuṇāti* ‘reaches’ → *patta* → *patto* ‘reached’
- *bhindati* ‘breaks’ → *bhinna* → *bhinno* to agree with *patto*

Question: what is the subject for *hoti*?

3. *Kassakānaṃ gāviyo ataviyaṃ āhiṇḍivā khettaṃ āgamimsu.* – having wandered in the forest, the farmers’ cows came (back to) the field.

- *āhiṇḍati* ‘wanders’ → *āhiṇḍitvā*
- *āgamimsu* is 3rd per plur aorist of *agacchati*

4. *Rattiyā samuddasmim patitā candassa rasmiyo oloketvā taruniyo modimsu.* - Young women were happy seeing the moon’s rays reflected on the ocean at night.

Questions: how do we connect *patitā*? What is the case for *Rattiyā* and why? What case is *rasmiyo*?

5. *Upāsakā [iddhiyā ākāse gacchantam tāpasam disvā] pasannā honti.* – having seen/ seeing the hermit going in the sky by means of psychic power, the devotees are pleased.

- *pasīdati* ‘is pleased with’ → *passana* pp. → *passanā* to agree with *upāsakā*

6. *Bhaginiyā saddhim pokkharaniyā tīre thatvā so padumāni ocinitum vāyami.* - Standing together with his sister on the bank of a lake he tries to find lotuses.

7. *Nāriyo vāpīsu nahāyitum vā vatthāni dhovitum vā na icchimsu.* – the women did not desire to wash garments nor to bathe in the ponds.

8. *Yuvatiyā puṭṭham pañham vyākātum asakkonto aham tāya (with her) saddhim sallapitum ārabhim.* - Unable to answer the questions asked by a young woman, I tried to chitchat with her.

9. *Asappurisassa puttana kataṃ pāpakammaṃ paṭicchādetum ammā na ussahi.* – mother not tried to conceal evil deeds done by the wicked man’s son.

- *ussahati* ‘tries’ → *ussahi* (*ussahi* is 3rd per sing. aorist of *ussahati*)
- *paṭiccādeti* ‘conceal’
- *karoti* ‘does’ → *kata* → *kataṃ* to agree with *pāpakammaṃ*

10. *Bhaginiyā [dussena veṭhetvā] [mañcasmim ṭhapitaṃ] bhaṇḍam [itthī mañjūsāyaṃ pakkhipi].* – the woman put in the box her sister’s goods that was wrapped with cloth and placed on the bed.

- *veṭheti* ‘wraps’ → *veṭhetvā*
- *Pakkhipati* ‘puts, places, deposits’ → *pakkhipi* pp.
- *ṭhabeti* ‘puts’ → *ṭhapita* → *ṭhapitaṃ* to agree with *bhaṇḍam*

Notes:

1. The woman put (*pakkhipi*, past tense, 3rd person singular) in the box the property that was wrapped with the sister’s cloth and placed on the bed.

2. The woman put her sister’s property—wrapped with cloth and placed on the bed—in the box.

3. The woman put in the box her sister's property that was wrapped with cloth and placed on the bed. [This is most preferable.]

But if it is translated as “*Having wrapped with her sister's cloth, the woman puts goods in the box placed on the bed,*” then, the connection of words is not correct for the reason below:

1. The phrase “*mañcasmim̐ ṭhapitaṃ* (placed on the bed)” must be connected to *bhaṇḍaṃ* (property), meaning, “the property placed on the bed”, because the two words (*ṭhapitaṃ* and *bhaṇḍaṃ*) match in the sense of accusative.

2. If it were to mean, “the box placed on the bed”, then this phrase would be “*mañcasmim̐ ṭhapitāyaṃ* (instead of *ṭhapitaṃ*)” in order to match with *mañjūsāyaṃ* (the box).

3. Moreover, according to the context, “*bhaginiyā* (sister's)” is preferably connected to *bhaṇḍaṃ* (property) meaning “sister's property” instead of “sister's cloth.”

11. *Mā tumhe magge sayantaṃ kukkuraṃ viheṭhetha*. Don't disturb the dog resting on the road.

Question: why *viheṭhetha* cannot be present tense?

12. *Sappuriso amacco dhanam̐ vissajjetvā yācakānaṃ vasituṃ sālāyo gāmesu karitvā bhūpālam̐ ārocesi*. The virtuous minister informs the king that he gave away the treasure and built a hall/ huts in the village for the beggars to live in.

Question: why *sālāyo* is in 1st case?

13. *Kumāro [suvaṃ hatthamhā muñcivā] taṃ uḍḍentaṃ passamāno rodanto rukkhamaṭṭhāsi*. – having released the parrot from the hand, (and) seeing it flying, the boy stood crying at the foot of the tree.

- *muñcati* ‘releases’ → *muñcivā*
- *aṭṭhāsi* is the aorist of *tiṭṭhati* ‘stands’ (with the **a** augment.)
- *passati* ‘sees’ → *passamana* (ppr) → *passamano* to agree with *kumāro*
- *uḍḍeti* ‘flies’ → *uḍḍenta* (ppr) → *uḍḍentaṃ* to agree with *taṃ*

14. [*Saddhāya dānaṃ dadamānā kusalam̐ karontā*] *sappurisā puna* (again) *manussaloke uppajjitum̐ patthenti*. – the virtuous men aspire to be born again in the human world, [doing good deeds giving offerings with faith].

- *karoti* ‘does’ → *karonta* (ppr) → *karontā* to agree with *sappurisā*

15. Kumāro [mañjūsaṃ *vivaritvā*] [sāṭakaṃ *nīharitvā*] ammāya *pesesi*. – Having opened the box and taken the garment out (of the box) the boy sent (it) to his mother.

- *peseti* ‘sends’ → *pesesi* (aorist) ‘sent’
- *nīhareti* ‘takes out’ → *nīharitvā*
- *vivarati* ‘opens’ → *vivaritvā*
- *ammā* (f. –ā)