

Answers for Exercises 21-25

Version 1.3

Exercise 21 - The Present Participle (con't)

1. *Khette phalāni corentī dārikā kassakam disvā bhāyitvā dhāvituṃ ārabhi*. The girl stealing fruits in the field saw the farmer and was afraid and tried to run away.
2. *Buddhassa sāvakena desitaṃ dhammaṃ sutvā yuvati saccaṃ adhigantuṃ icchantī ammāya saddhiṃ mantesi*. Having heard the dhamma taught by the disciple of the Buddha, the young girl desiring to understand the truth, discussed [it] with her mother.
3. *Sayantam sunakham āmasantī kumārī gehadvāre nisinnā hoti*. The young girl who strokes the sleeping dog, is sitting at the entrance of the house.
4. *Rājini nārīhi puṭṭhe pañhe vyakarontī sabhāyaṃ nisinnā parisam āmantetvā kathaṃ kathesi*. The queen—who sat in the hall answering the questions asked by the ladies—addressed the audience and spoke a speech.
5. *Aṭaviṃ gantvā rukkham chinditvā sākhāyo ākaddhantiyo itthiyo sigāle disvā bhāyimsu*. The women went to the forest, cut the tree and saw the jackals while dragging the branches, became scared.
6. *Gehadvāre nisīditvā dussaṃ sibbantī bhaginī gītaṃ gāyati*. Sitting at the house entrance the sister sings a song while sewing her garment.
7. *Asappuriso pāpakammāni paṭicchādetvā upāsakehi saddhiṃ sallapanto vihārasmiṃ āsane nisinnā hoti*. A wicked man—having hidden his evil deeds—has sat in the chair at the monastery chitchatting with male devotees.
8. *Sātakena veṭhetvā nilīyitaṃ suvaṇṇaṃ passituṃ ākaṅkhamānā yuvati ovarakassa (room) dvāraṃ vivari*. The young girl, opened the room door wishing to see the gold that is wrapped in cloak and hidden.

Note: *veṭhetvā* is connected to *nilīyitaṃ*. Normally it connects to the main verb but here it connects to the nearest verb *nilīyitaṃ*.
9. *Sace tvaṃ mulaṃ vissajjetuṃ iccheyyāsi, mā vatthaṃ kiṇāhi*. If you want to donate money don't buy clothes.
10. *Sace tumhe bhūpālassa dūtaṃ pesetha amacce pi ārocetha*. If you send the messenger to the king you should inform the ministers too.
11. *Kassako chinnā sākhāyo khattamhā nīharitvā aṭaviyaṃ pakkhipi*. The farmer removed the cut branches from the field and threw [them] in the forest.
12. *Pokkharaniyā tīre (bank) thatvā kadaliphalaṃ khādantī kaññā bhaginiyā dinnaṃ padumaṃ gaṇhi*. Standing on the bank of the pond and eating banana a girl took the lotus given by her sister.

13. *Amhākaṃ (our) hatthapādesu vīsati (twenty) aṅguliyo santi.* There are twenty fingers on our hands and feet.
14. *Rattiyā gehā nikkhamituṃ bhāyantī kaññā dvāraṃ na vivari.* The girl did not open the door being afraid to leave the house at night.
15. *Sace tvaṃ yaṭṭhiyā kukkuraṃ pahareyyāsi so daseyya.* If you hit the dog with the stick, it would bite.
16. *Mayaṃ sappurisā bhavituṃ ākaṅkhamānā samaṇe upasaṅkamma dhammaṃ sutvā kusalaṃ kātuṃ ārabhimha.* Desiring to become virtuous men, we approached the monks, listened to the dhamma and tried to do wholesome deeds.
17. *Pāpakammehi anubandhitā asappurisā corā niraye (purgatory) uppajjitvā dukkhaṃ vindanti.* The wicked robbers being followed by [their] evil deeds are reborn in hell and experience pain.
18. *Mā puññaṃ parivajjetvā pāpaṃ karotha, sace kareyyātha manussalokamhā cavitvā dukkhaṃ vindissatha.* Don't avoid [making] merits, don't do evil [deeds], if you do [them] having departed from the human world you would experience suffering.
19. *Sace tumhe sagge uppajjitvā modituṃ patthetha puññāni karotha.* If you aspire to be happy being reborn in happy realm you should do meritorious deeds.
20. *Saccaṃ ñātuṃ ussahantā brāhmaṇā sahāyakehi saha mantayimsu.* Trying to understand the truth, the brahmins consulted with [their] friends.
21. *Nāriyā pañjare (cage) pakkhittā sukā kadaliphalaṃ khādantā nisinnā honti.* The parrots placed into the cage by the woman sat eating plantains.
22. *Goṇaṃ viheṭhetuṃ na icchanto vāñijo sakaṭamhā bhaṇḍāni nīharitvā bhūmiyaṃ nikkhipitvā kassakaṃ ārocesi.* Not wishing to harass the ox, the merchant removed the goods from the cart, placed (them) on the ground and informed the farmer.
23. *Aṭaviyaṃ viharantā migā ca goṇā ca varāhā ca sīhamhā bhāyanti.* The deers, oxen and pigs living in the the forest fear the lion.
24. *Samaṇā saddhāya upāsakehi dinnam bhūñjitvā saccaṃ adhigantuṃ vāyamantā silāni rakkhanti.* Having enjoyed (the offering) given by the lay devotees with faith, the monks observe precepts trying to realise the truth.
25. *Rattiyā nikkhantā doṇi nadiṃ taritvā pabhāte (in the morning) dīpaṃ pāpuṇi.* The boat departed at night crossed the river and reached the island at dawn.
26. *Gehassa chāyāya thatvā dārikāya bhūmiyaṃ nikkhittaṃ odanaṃ sunakho khādituṃ ārabhi.* Standing in the shadow of the house, the dog tried to eat the rice thrown on the ground by the girl.
27. *Bhariyāya nāliyaṃ mitaṃ dhaññaṃ ādāya kassako āpaṇaṃ gato hoti.* Taking the corn measured by (his) wife with the measuring vessel, the farmer has gone to the market.
28. *Uḍḍente kāke disvā vālukāya ca udakena ca kīlanī dārikā hasamānā dhāvi.* Having seen the crows flying, the girl playing with sand and water ran [around] laughing.

29. *Ratham pājetum uggan̄hanto puriso dakkho rathācariyo bhavitum vāyami.* Learning to drive the chariot, the man tried to be a skilled driver instructor.

30. *Vivaṭamhā dvāramhā nikkhantā kumārā pañjarehi muttā sakunā viya (like) uyyānaṃ dhāvimsu.* The boys left through the open door and ran to the park like birds released from cages.

Exercise 22 - The Future Passive Participle (-tabba / -anīya)

1. *Upāsakehi samaṇā vanditabbā honti.* Monks should be honoured by lay devotees.

2. *Mañjūsāyaṃ nikkhipitabbam suvaṇṇam mā mañcasmim thapehi.* Do not leave on the bed the gold which should be kept in the box.

3. *Sappurisā pūjanīye pūjenti, asappurisā tathā (likewise) na karonti.* Good men honor those who should be honored [but] wicked men do not do like [that].

4. *Bhūpālena rakkhitabbam dīpaṃ amaccā na sammā (well) pālenti.* The ministers not protect well the island which should be protected by the king.

5. *Manussehi dhammo ugganhitabbo, saccaṃ adhigantabbam hoti.* The dhamma should be learned by the people, the truth should be experienced.

6. *Kumārīhi āhaṭāni pupphāni udakena āsiñcitabbāni honti.* The flowers brought by the girls should be sprinkled with water.

7. *Corena gahitaṃ bhaginiyā dhanaṃ pariyesitabbam hoti.* (1) The wealth of the sister taken by the robber should be searched for. (2) The wealth taken by the robber is to be searched for by the sister.

8. *Uyyāne ropitā rukkhā na chinditabbā honti.* The trees planted in the park should not be cut.

9. *Dhotabbāni dussāni gahetvā yuvatiyo hasamānā pokkharaniṃ otarimsu.* Having taken the clothes to be washed, the young girls went down to the pond laughing.

10. *Samaṇehi ovaditabbā kumārā vihāram na gamimsu.* The boys to be instructed by the monks did not go to the monastery.

11. *Kassakena kasitabbam khettaṃ vikkinitum vāñijo ussahi.* The merchant tried to sell the field to be ploughed by the farmer.

12. *Āpaṇesu thapitāni vikkinitabbāni bhaṇḍāni kiṇitum te na icchimsu.* They did not want to buy the goods kept to be sold at the shops.

13. *Ammā khādanīyāni ca bhojanīyāni¹ ca paṭiyādetvā dārakānaṃ deti.* The mother prepares

¹ *khādanīyāni* is snacks and *bhojanīyāni* is main food that literally refers to five kinds of food: cooked rice, *sattu* (barley meal; flour), *kummāsa* (porridge; (comm) barley gruel), fish and meat.

snacks and cooked food, and gives (them) to (her) children.

14. *Manussehi dānāni dātabbāni, sīlāni rakkhitabbāni, puññāni kātabbāni.* offerings should be given, precepts should be observed and meritorious deeds should be performed by people.

15. *Gonānaṃ dātabbāni tiṇāni kassako khattamhā āhari.* The farmer brought from the field the grasses to be given to the oxen.

16. *Migā pānīyaṃ udakaṃ pariyesantā aṭaviyaṃ āhiṇḍimsu.* Deer searching for water, wandered in the forest.

Note: *pānīya* 1 nt. water; drinking water; lit. to be drunk [$\sqrt{pā} + anīya$]. Deer is both the singular and plural form.

17. *Dārikāya dātuṃ phalāni āpaṇāya vā (or) khattamhā vā āharitabbāni honti.* The fruits are to be brought from the shop or from the field to give to the girl.

18. *Kathetabbam vā akathetabbam* vā ajānanto asappuriso mā sabhāyaṃ nisīdatu.* Don't let the wicked man who does not know what should be spoken and what should not be spoken sit in the assembly.

19. *Tumhe bhūpālā amaccehi ca paṇḍitehi ca samaṇehi ca anusāsitabbā hotha.* You kings should be instructed by ministers, wise men and monks.

20. *Upāsakena puṭṭho pañho paṇḍitena vyākātabbo hoti.* The question asked by the lay person should be explained by a wise man.

21. *Bhūpālassa uyyāne vasantā migā ca sakunā ca luddakehi na hantabbā honti.* Deer and birds living in the king's park should not be killed by hunters.

22. *Kusalam ajānitvā pāpaṃ karontā kumārā na akkositabbā, te samaṇehi ca paṇḍitehi ca sappurisehi ca anusāsitabbā.* Boys who do evil deed without knowing what is wholesome should not be scolded; they should be advised by monks, wise men and virtuous men.

23. *Asappurisaṃ parivajjetabbā, mā tumhe tehi saddhiṃ (with them) gāme āhiṇḍatha.* Wicked men should be avoided, you do not wander in the village with them.

Note: *parivajjati* pr. (+acc) avoids; shuns; steers clear (of) [$\sqrt{pari} + \sqrt{vajj} + a + ti$].

24. *Surā na pātabbā, sace piveyyātha tumhe gilānā bhavissatha.* Liquor should not be drunk, if you drink [it] you will become sick.

25. *Dhammena jīvantā manussā devehi rakkhitabbā honti.* People living righteously should be protected by deities.

From dictionary: *bhojanīya* nt. cooked food; soft food; lit. to be eaten [$\sqrt{bhuj} + anīya$]. *khādanīya* 1 nt. edible food; raw food; non-staple food; e.g. vegetables; sweets; lit. to be chewed [$\sqrt{khād} + anīya$].

Exercise 23 - The Causative

1. *Ammā samaṇehi asappurise putte anusāsāpesi.* The mother got the monks to admonish (her) wicked sons.
2. *Tumhe manusse pīlente core āmantāpetvā ovadatha.* You get the thieves oppressing people summoned and advise (them).
3. *Vāṇijo kassakena rukkhe chindāpetvā / chedāpetvā sakaṭena nagaraṃ netvā vikkīṇi.* The merchant got the farmer to cut the trees, took [them] to town by cart and sold [them].
4. *Samaṇo upāsake sannipātāpetvā dhammaṃ desesi.* The monk got the lay devotees assembled and preached the dhamma.
5. *Mātulo kumārehi pupphāni ca phalāni ca ocināpesi.* The uncle got the boys to pick flowers and fruits.
6. *Dārikā sunakhaṃ pokkharāṇiṃ otarāpesi.* The girl made the dog get down into the pond.
7. *Amacco vāṇije ca kassake ca pakkosāpetvā pucchissati.* Having summoned the merchants and farmers, the minister will question them.
8. *Kaṇṇāhi āhaṭāni pupphāni vanitāyo āsiṅcāpesuṃ.* The women got the girls to sprinkle the purchased flowers.
9. *Bhariyāya kātabbaṃ kammaṃ ahaṃ karomi.* I do the work that should be done by [my] wife.
10. *Luddako mittena migāṃ vijjhivā mārāpesi.* The hunter shot the deer and made a friend killed [it].

Question: with causative verb is there any rule as to the kattā for *vijjhivā*?

11. *Brāhmaṇo ācāriyena kumārīṃ dhammaṃ uggāṇhāpesi.* -The brahmin got a teacher to teach the dhamma to (his) daughter.

Ācāriyo kumārīya dhammaṃ uggāṇhāpesi. The teacher makes the girl learn the dhamma.

12. *Ammā dārikāṃ khīraṃ pāyevā mañce sayāpesi.* The mother made the girl drink the milk and [made her] sleep on the bed.

13. *Vāṇijā assehi bhaṇḍāni gāhāpetvā vikkīṇituṃ nagaraṃ gamiṃsu.* The merchants made the horses carry the goods and went to the city to sell (them).

14. *Vanitā sahāyakena rukkhassa sākhāyo ākaḍḍhāpetvā gehaṃ nesi.* The woman got [her] friend to drag the branches of the tree, and took (them) home.

15. *Ammā puttana gehaṃ āgataṃ samaṇaṃ vandāpesi.* The mother got (her) son to pay homage to

the monk who came to the house.

16. *Upāsakā samaṇe āsanesu nisīdāpetvā bhojāpesuṃ*. The lay devotees got the monks to sit on the chairs and [got them] to eat.

17. *Bhaginī bhinnapattassa khaṇḍāni (pieces) āmasantī rodantī gehadvāre aṭṭhāsi*. Touching pieces of the broken bowl, the sister stood at the front door crying.

18. *Udakaṃ āharituṃ gacchantiyo nāriyo sallapantiyo rukkhamūlesu patitāni kusumāni oloketvā modimsu*. The women enjoyed looking at the flowers fallen at the root of the trees laughing while going to get the water.

19. *Luddako tuṇḍena phalaṃ ocinituṃ vāyamantaṃ suvaṃ sarena vijjhi*. With an arrow, the hunter shot the parrot trying to pick a fruit with (its) beak.

20. *Sappurisenā kārāpitesu vihāresu samaṇā vasanti*. The monks live in the monasteries which got built by good men.

Exercise 24 - Declension of Feminine Nouns ending in -u (NG-11, Yāgu)

4. Translate into English:

1. *Vadhū sassuyā dhenum rajjuyā bandhitvā khettaṃ nesi*. The daughter-in-law tied up the cow of her mother-in-law with the rope and led [it] to the field.

2. *Ammā yāguṃ pacitvā dārikānaṃ datvā mañce nisīdi*. The mother cooked rice porridge, gave it to the boy and sat on the bed.

3. *Yuvatiyā hatthesu ca aṅgulīsu ca daddu atthi*. There is eczema on the hands and fingers of the young girl.

4. *Mayaṃ aṭaviyaṃ carantiyo kaneruyo apassimha*. We saw she-elephants wandering in the forest.

5. *Itthī yuvatiyā bhattaṃ pacāpetvā dārikānaṃ thokaṃ thokaṃ vibhaji*. The woman—having made a young woman cook rice—divided it little by little to the girls.

6. *Tumhe vijjuyā ālokena guhāyam sayantaṃ sīhaṃ passittha*. We saw the lion sleeping in the cave because of the light of the lightning.

7. *Yuvatiyā hatthesu kumārehi dinnā mālāyo santi*. There are flowers in the hands of the young women that are offered by the boys.

8. *Vadhū khette kāsūsu patitāni phalāni saṃhari*. The daughter-in-laws collected the fruits fallen in the field trenches.

9. *Brāhmaṇo Buddhassa dhātuyo vibhajitvā bhūpālānaṃ adadi /adāsi*. The brahmin divided the relics of the Buddha and gave [it] to the king.

10. *Vadhū sassuyā pāde vandi*. The daughter-in-laws salute the feet of [their] mother-in-law.

11. *Yuvatiyā gehaṃ sammajjitabbaṃ hoti.* The house should be swept by the young woman.

12. *Devatāyo sakalaṃ (entire) vihāraṃ obhāsentiyo Buddhaṃ upasaṅkamimsu.* Deities illuminating the entire monastery, approached the Buddha.

Note: *obhāsenta (pr.p.)* → *obhāsenti (devatāyo)* → *obhāsentiyo.*

13. *Aṭavāsu vasantiyo kaneruyo sākḥāyo bhañjivā khādanti.* The female elephants living in the forest, breaks the branches and eat [them].

14. *Ahaṃ rukkhassa chāyāyaṃ nisinnānaṃ dhenūnaṃ ca goṇānaṃ ca tiṇāni adadiṃ/adāsiṃ.* I gave the grasses to the female cows and the male cows that sat under the tree's shadow.

15. *Itthī magge gacchantiṃ ammaṃ passivā rathamhā oruyha taṃ vandivā rathasmiṃ āropetvā gehaṃ nesi.* The woman saw her mother going on the road, got down from the chariot, paid respect to her, and got her into the chariot and took (her) home.

16. *Vadhū gehassa dvāram thaketvā nahāyituṃ nadim upasaṅkamitvā yuvatīhi saddhiṃ sallapanī nadiyā tīre aṭṭhāsi.* The daughter-in-laws closed the front door, approached the river to bathe then while chitchating with the young women sat at the river's bank.

17. *Bhūpālo manusse vihiṃsante core nāsetvā dipaṃ pālesi.* The king expelled the thieves who injured the people and protect the island.

18. *Ammā asappurise bhajamāne putte samaṇehi ovādāpesi.* The mother made the monks advice her sons who are associating with wicked people.

19. *Sappurisenā kiṇitvā āhaṭehi bhaṇḍehi chaddetabbaṃ natthi.* *Sappurisenā kiṇitvā āhaṭāni bhaṇḍāni chaddetabbāni natthi.* Purchased by a virtuous man, there are no delivered goods that should be abandoned.

20. *Mā tumhe gāme vasante kassake vihiṃsatha.* Don't harm the farmers who are living in the village.

Exercise 25 - Declension of masculine nouns ending in -i

1. *Munayo sīlaṃ rakkhantā girimhi guhāsu vasimsu.* The sages lived in the mountain cave while guarding [their] morality.

2. *Ācariyena saddhiṃ viharanto kavi isi hoti.* Living with the teacher the poet becomes a sage.

3. *Bhūpati asinā arim paharivā māresi.* The king struck and killed [his] enemy with the sword.

4. *Patī bhariyāya paṭiyāditaṃ odanaṃ bhuñjivā khettaṃ agami.* The husband ate cooked rice prepared by [his] wife and went to the field.

5. *Sappurisā gahapatayo bhariyāhi ca puttehi ca gehesu vasantā sukhaṃ vindanti.* Virtuous householders experience happiness living in [their] house with [their] wife and children (sons).

6. *Nidhiṃ pariyesanto adhipati saḥāyakehi saddhiṃ dīpaṃ agacchi.* Searching for treasure the master went to the island with [his] friends.
7. *Atithīnaṃ odanaṃ pacantī itthī aggīṃ jālesi.* The woman cooking food for the guests, lighted the fire.
8. *Vyādhinā pīḷito naro mañce sayati.* The man rests in bed troubled by illness.
9. *Gahapati vīhīnaṃ rāsīṃ minanto bhariyāya saddhiṃ kathesi.* The householder talked with [his] wife while measuring heap of rice.
10. *Dārikā girimhā udentaṃ ravim oloketī hasanti.* The girls laugh while looking at the sun rising from the mountain.
11. *Bhūpatino mutthimhi manayo bhavanti.* The kings become the gems because of the fists.
12. *Ari kavino soṇaṃ yaṭṭhiyā paharivā dhāvi.* The enemy beat the poet's dog with the stick and ran away.
13. *Kavi patinā dinnam manim pāninā gaṇhi.* The poet holds tight with his hand the gem given by the master.
14. *Nāriyo patīhi saddhiṃ udadhim gantvā nahāyituṃ ārabhiṃsu.* The women went to the ocean with their husbands started to bathe.
15. *Adhipati atithim khādanīyehi ca bhojanīyehi ca bhojāpesi.* The master makes his guest eat with cooked food and snacks.
16. *Bhūpatinā kattabbāni kammāni adhipatayo na karissanti.* The masters will not do works that should be done by the king.
17. *Munīhi pariyesitabbaṃ dhammaṃ aham pi uggaṇhituṃ icchāmi.* I wish to learn the dhamma that should be sought for by the wise.
18. *Ahaṃ dīpaṃ jāletvā udakena āsittāni padumāni Buddhassa pūjemi.* I light the lamp and offer to the Buddha the lotuses sprinkled with water.
19. *Tvaṃ girimhi vasante dīpayo oloketuṃ luddakena saha girim āruhasi.* You went up the moutain with the hunter to see the leopards living in the mountain.
20. *Devī parisāya saha sabhāyaṃ nisinnā hoti.* The female deities sit in the hall with the assembly.
21. *Gahapatayo pañhe pucchituṃ ākaṅkhamānā isim upasaṅkamīṃsu.* The householders wishing to ask question approached the sage.
22. *Gahapatīhi puṭṭho isi pañhe vyākari.* The sage answered the question asked by the householders.
23. *Nāriyā dhotāni vatthāni gaṇhante kapayo disvā kumārā pāsāṇehi te (them) paharīṃsu.* The boys saw the monkeys taking the clothes washed by the women, struck them with stones.
24. *Uyyāne āhiṇḍitvā tiṇaṃ khādantiyo gāviyo ca goṇā ca ajā ca aṭaviṃ pavisitvā dīpim disvā*

bhāyimsu. The cows, the bulls and the goats, eating grass while wandering in the forest, entered the forest, saw the leopard and they were afraid.

25. *Gahapatīhi munayo ca atithayo ca bhojetabbā honti*. The sages and the guests should be fed by the householders.

26. *Ammā mañjūsāya pakkhipitvā rakkhite maṇayo dārikāya ca vadhuyā ca adadi/adāsi*. in the box, the mother gave the gems having placed protected in the box to [her] daughter and daughter-in-law.

27. *Yadi tumhe bhūpatim upasankameyyātha mayaṃ rathaṃ paṭiyādessāma*. If you would go to the king we will prepare the chariot.

28. *Gahapati coraṃ gīvāya gahetvā pādena kucchim pahari*. The householder held the thief by the neck and kick [his] stomach with the foot.

29. *Sakuṇehi katāni kulāvakāni (nests) mā tumhe bhindatha*. Don't damage the nests built by the birds.

30. *Gītaṃ gāyantī yuvatī gāviṃ upasaṅkamma khīraṃ duhituṃ (to milk) ārabhi*. The girl singing a song, approached the cow and tried to milk it.

31. *Buddhassa dhātuyo vandituṃ mayaṃ vihāraṃ gamimha (long a?)*. We went to the monastery to worship the relics of the Buddha.

32. *Mayaṃ kañṇāyo dhammasālaṃ sammajjitvā kilañjāsu (on mats) nisīditvā dhammaṃ suṇimha*. We young girls swept the dhamma hall, sat on the mats and listened to the dhamma.

33. *Mayaṃ locanehi rūpāni passāma, sotehi (with ears) saddaṃ (sound) suṇāma, jivhāya rasaṃ sādiyāma (we taste)*. We see forms with eyes, hear sound with ears, taste flavor with the tongue.

34. *Te ataviyā āhiṇḍantiyo gāviyo rajjūhi bandhitvā khettaṃ ānesuṃ*. These cows wandering in the forest are tied with ropes and brought to the field.

35. *Bhariyā vyādhinā pīlitassa patino hatthaṃ āmasantī taṃ (him) samassāsesi (comforted)*. The wife comforted him while caressing the hand of her husband who is tormented by sickness.

36. *Gahapati atithinā saddhim sallapanto sālāya nisinno hoti*. The householder sat under the sal tree talking with his guest.

37. *Muni saccaṃ adhigantvā manussānaṃ dhammaṃ desetum pabbatamhā oruḃha gāme vihāre vasati*. The sage understood the truth, came down from the mountain to preach the dhamma to the people then stayed in the village monastery.

38. *Rajjuyā bandhitā gāvī tattha tattha (here and there) āhiṇḍatuṃ asakkontī rukkhāmūle tiṇaṃ khādati*. The cow tied by the rope, being not able to wander here and there, eats grass at the foot of the tree.

39. *Devī bhūpatinā saddhim rathena gacchantī anatarāmagge (on the way) kasante kassake passi*. The queen going by chariot with the king saw the farmer who is ploughing on the path.

40. *Mā* tuhme akusalaṃ *karotha*, sace *kareyyātha* sukhaṃ vindituṃ na *labhissatha*. Don't do bad deed, if you [would] do, you will not get to enjoy happiness.

Exercise 26 - Declension of masculine nouns ending in -ī

1. *Pakkhī gāyanto sākhāyaṃ nisīdati.*
2. *Gāviṃ rajjuyā muñcamānā ammā khette ʃhitā hoti.*
3. *Kaṅṅāyo sabhāyaṃ naccantiyo gāyiṃsu.*
4. *Seṭṭhī mahantaṃ (much) dhanaṃ vissajjetvā samaṇānaṃ vihāraṃ kārāpesi.*
5. *Hatthino ca kaṇeruyo ca aṭaviyaṃ āhiṇḍanti.*
6. *Pāpakārī pāpāni paṭicchādetvā sappuriso viya (like) sabhāyaṃ nisinno seṭṭhinā saddhiṃ kathesi.*
7. *Sappurisā dīghajīvino hontu, puttā sukhino bhavantu.*
8. *Vāṇijo nagaramhā bhaṇḍāni kiṇitvā piṭakesu pakkhipitvā rajjuyā bandhitvā āpaṇaṃ pesesi.*
9. *Sārathinā āhaṭe rathe vaḍḍhakī nisinno hoti.*
10. *Sabbe (all) pāṇino dīghajīvino na bhavanti / honti.*
11. *Ammā vaḍḍhakinā gehaṃ kārāpetvā dārikāhi saha tattha (there) vasi.*
12. *Mayaṃ maṇayo vatthena veṭhetvā maṅṅūsāyaṃ nikkhipitvā bhariyānaṃ pesayimha.*
13. *Muni pāpakāriṃ pakkosāpetvā dhammaṃ desetvā ovadi.*
14. *Balinā bhūpatino dinnaṃ kariṃ oloketuṃ tumhe sannipatittha.*
15. *Ahaṃ seṭṭhī kuṭṭhiṃ pakkosāpetvā bhojanaṃ (food) dāpesiṃ.*
16. *Sace girimhi sikhino vasanti, te (them) passituṃ ahaṃ giriṃ āruhituṃ ussahissāmi.*
17. *Bhūpati sappuriso abhavi / ahosi; mantino pāpakārino abhaviṃsu / ahesuṃ.*
18. *Balinā kārāpitesu pāsādesu seṭṭhino puttā na vasiṃsu.*
19. *Sabbe pāṇino sukhaṃ pariyesamānā jīvanti, kammāni karonti.*
20. *Sāmī maṇayo ca suvaṇṇaṃ ca kiṇitvā bhariyāya adadi / adāsi.*

21. *Asanisaddaṃ (sound of thunder) sutvā girimhi sikhino naccituṃ ārabhiṃsu.*
22. *Mā balino pāpakārī hontu / bhavantu.*
23. *Sappurisā kusalaṃ karontā, manussehi puññaṃ kārentā, sukhino bhavanti.*
24. *Kavi asinā ariṃ pahari; kaviṃ paharituṃ asakkonto ari kuddho ahosi.*
25. *Kapayo rukkhesu carantā pupphāni ca chindiṃsu.*

Exercise 27 - Declension of masculine nouns ending in -u

5. Translate into English:

1. *Bhikkhavo Tathāgatassa sāvakā honti.*
2. *Bandhavo ammaṃ passituṃ nagaramhā gāmaṃ āgamiṃsu.*
3. *Coro āraññe taravo chindituṃ pharasuṃ ādāya gacchi / agami.*
4. *Sīhā ca dīpayo ca aṭaviyaṃ vasante pasavo māretvā khādanti.*
5. *Sappurisā viññuno bhavanti.*
6. *Bhūpati mantīhi saddhiṃ sindhuṃ taritvā sattavo paharitvā jinituṃ ussahi.*
7. *Ammā kaṭacchunā dārikaṃ odanaṃ bhojāpesi.*
8. *Hatthino ca kaṇeruyo ca ucchavo ākaḍḍhitvā khādiṃsu.*
9. *Bhūpatissa mantino sattūnaṃ ketavo āhariṃsu.*
10. *Setumhi nisinno bandhu taruno sākhaṃ hatthena ākaḍḍhi.*
11. *Uyyāne ropitesu veḷūsu pakkhino nisīditvā gāyanti.*
12. *Sace pabhuno atthaññū honti manussā sukhino gāme viharituṃ sakkonti.*
13. *Sabbaññū Tathāgato dhammena manusse anusāsati.*
14. *Mattaññū sappurisā dīghajīvino ca sukhino ca bhavyeyyuṃ.*
15. *Viññūhi anusāsītā mayaṃ kumārā sappurisā bhavituṃ ussahimha.*
16. *Mayaṃ ravino ālokena ākāse uḍḍente pakkhino passituṃ sakkoma.*
17. *Tumhe pabhuno hutvā dhammena jīvituṃ vāyameyyātha.*
18. *Ahaṃ dhammaṃ desentaṃ bhikkhuṃ jānāmi.*

19. *Ahayo ākhavo khādanā aṭaviyā vammikesu (anthills) vasanti.*
20. *Vanitāya sassu bhaginiyā ucchavo ca padumāni ca adadi / adāsi.*

Exercise 28 - Declension of masculine nouns ending in -u / -ar

1. *Satthā bhikkhūnaṃ dhammaṃ desento rukkhassa chāyāya nisinno hoti.*
2. *Puññāni kattāro bhikkhūnaṃ ca tāpasānaṃ ca dānaṃ denti.*
3. *Sace satthā dhammaṃ deseyya viññātāro bhavissanti.*
4. *Bhūpati dīpasmim̐ jetā bhavatu.*
5. *Pitā dhītaraṃ ādāya vihāraṃ gantvā satthāraṃ vandāpesi.*
6. *Viññātāro loke manussānaṃ netāro hontu / bhavantu.*
7. *Bhātā pitarā saddhim̐ mātuyā pacitaṃ yāguṃ bhuñji.*
8. *Bhattā nattārehi saha kīlantam̐ kapim̐ disvā hasanto aṭṭhāsi (stood).*
9. *Setum̐ kattāro veḷavo bandhitvā nadiyā tīre ṭhapesum̐.*
10. *Sindhum̐ taritvā dīpaṃ gantāro sattūhi hatā honti.*
11. *Bharyā bhattu sātake rajakena dhovāpesi.*
12. *Netuno katham̐ sotāro uyyāne nisinnā suriyena pīlitā honti.*
13. *Dātārehi dinnāni vatthāni yācakehi na vikkiṇitabbāni honti.*
14. *Rodantassa nattussa kujjhivā vanitā tam̐ (him) hatthena pahari.*
15. *Vinetuno ovādam̐ (advice) sutvā bandhavo sappurisā abhaviṃsu / ahesum̐.*
16. *Gehesu ca aṭavīsu ca vasante ākhavo ahayo khādanti.*
17. *Nattā mātaraṃ yāguṃ yācanto bhūmiyaṃ pativā rodati.*
18. *Tumhe bhātārānaṃ ca bhaginīnaṃ ca mā kujjhatha.*
19. *Dīpaṃ gantārehi nāvāya sindhu taritabbo hoti.*
20. *Pubbakā (ancient) isayo mantānaṃ (magic spells) kattāro ca mantānaṃ pavattāro (reciters) ca abhaviṃsu / ahesum̐.*
21. *Mattaññū dātā nattārānaṃ thokaṃ thokaṃ modake (sweets) dadiṃsu / adamsu.*
22. *Atthaññū netāro manusse sappurise karontā vinetāro bhavanti.*

23. *Mātā dhītaraṃ ovadantī sīsaṃ (head) cumbitvā (kissed) bāhuṃ āmasitvā samassāsesi.*
24. *Vadaññū brāhmaṇo khudāya pīlente yācake disvā pahūtaṃ (much) bhojanaṃ (food) dāpesi.*
25. *Sārathinā āhaṭe veḷavo gahetvā vaḍḍhakī sālaṃ māpesi.*

Exercise 29 - Declension of Neuter nouns ending in -i

1. *Gehaṃ pavisantaṃ ahiṃ disvā kaññā bhāyitvā assūni pavattentī rodituṃ ārabhi.*
2. *Dīpinā hatāya gāviyā aṭṭhīni bhūmiyaṃ vipparikkhāni honti.*
3. *Nadiyā vārinā vatthāni dhovanto pitā nahāpetuṃ puttaṃ pakkosi.*
4. *Tvaṃ sappinā ca madhunā ca sammissetvā odanaṃ bhuñjissasi.*
5. *Mayaṃ khīramhā dadhiṃ labhāma.*
6. *Bhikkhu dīpassa acciṃ olokento aniccaaññaṃ (perception of impermanence) vaḍḍhento (developing) nisīdi.*
7. *Pāpakāri luddako dhanuṃ ca sare ca ādāya aṭaviṃ pavitṭho.*
8. *Sattu amaccassa satthiṃ asīnā paharivā aṭṭhiṃ chindi.*
9. *Ahaṃ sappinā pacitaṃ odanaṃ madhunā bhuñjituṃ na icchāmi.*
10. *Nattā hatthehi ca jaññūhi ca gacchantaṃ yācakaṃ disvā anukampamāno bhojanaṃ ca vatthaṃ ca dāpesi.*
11. *Dārūni saṃharantiyo itthiyo aṭaviyaṃ āhiṇḍantī gāyimsu.*
12. *Ambūmhi jātāni padumāni na ambunā upalittāni (smeared) honti.*
13. *Manussā nānākammāni (various work) katvā vasuṃ saṃharitvā puttadāre (children and wife) poseṭuṃ ussahanti.*
14. *Bhattā mātuyā akkhīsu assūni disvā bhariyāya kujjhi.*
15. *Pitā khattavattḥūni puttānaṃ ca nattārānaṃ ca vibhajitvā vihāraṃ gantvā pabbaji.*
16. *Pakkhīhi khāditānaṃ phalānaṃ aṭṭhīni rukkhamaḷe patitāni honti.*
17. *Ācariyo sissānaṃ (pupils) sippaṃ (art) vācento te anukampamāno dhammena jīvitūṃ anusāsī.*
18. *Bodhisatto samaṇo māraṃ (the evil one) parājetvā Buddhō bhavi / ahosi.*
19. *Buddhaṃ passitvā dhammaṃ sotuṃ patthentā narā dhammaṃ caritūṃ vāyamanti.*

20. *Sace sappurisānaṃ sabbā patthanā (fem. aspirations) samijjheyyaṃ manussā loke sukhaṃ vindeyyaṃ.*

21. *Vyādhinā pīlitā mātā assūni pavattentī dhītuyā gehaṃ āgantvā mañce sayitvā yāgum yāci.*

22. *Mātaraṃ anukampamānā dhītā khippaṃ (soon) yāgum paṭiyādetvā mātuyā mukhaṃ (face) dhovitvā yāgum pāyesi.*

23. *Pitarā puṭṭhaṃ pañhaṃ bhattā sammā (correctly) vibhajitvā upamāya (with a smile) atthaṃ vyākari / vyākāsi.*

24. *Luddako aṭaviyā bhūmiyaṃ dhaññaṃ vippakiritvā mige palobhetvā (tempting) māretuṃ ussahi.*

25. *Dhaññaṃ khādantā migā āgacchantaṃ luddakaṃ disvā vegena (speedily) dhāvimsu.*

Exercise 30 - Declension of Adjectives ending in *-vantu* and *-mantu*

1. *Balavantehi bhūpatīhi arayo parājitā honti.*

2. *Mayaṃ cakkhūhi bhānumantassa suriyassa rasmiyo oloketuṃ na sakkoma.*

3. *Bhikkhavo Bhagavatā desitaṃ dhammaṃ sutvā satimantā bhavituṃ vāyamiṃsu.*

4. *Sīlavantā upāsakā Bhagavantaṃ vanditvā dhammaṃ sutvā satimantā bhavituṃ vāyamiṃsu.*

5. *Paññavantehi icchitaṃ patthitaṃ samijjhissati.*

6. *Kulavato bhātā Bhagavatā saha mantento bhūmiyaṃ pattharitāya kilañjāyaṃ (mat) nisinno ahosi.*

7. *Phalavantesu tarūsū nisinā pakkhino phalāni khāditvā aṭṭhīni bhūmiyaṃ pātesuṃ.*

8. *Himavati bahū (many) pasavo ca pakkhī ca uragā (reptiles) ca vasanti.*

9. *Sīlavantā dhammaṃ sutvā cakkhumantā bhavituṃ ussahissanti.*

10. *Guṇavato bandhu sīlavatiṃ pañhaṃ pucchi.*

11. *Guṇavatī yuvati sīlaṃ rakkhantī mātaraṃ posesi.*

12. *Yasavatiyā bandhavo balavanto pabhuno abhaviṃsu.*

13. *Dhanavantassa sappurisassa bhariyā puññavatī ahosi.*

14. *Sīlavantesu vasantā asappurisā pi guṇavantā bhavēyyuṃ.*

15. *Silavatiyo mātaro putte guṇavante kātuṃ ussahanti.*
16. *Buddhimā puriso pāpaṃ karonte putte anusāsituṃ paññavantaṃ bhikkhuṃ pakkosi.*
17. *Kulavato nattā sīlavatā bhikkhunā dhammaṃ sutvā pasīditvā gehaṃ pahāya bhikkhūsu pabbaji.*
18. *Balavantā pabhuno guṇavanto bhavantu.*
19. *Dhanavantā balavantā kadāci karahaci (seldom) guṇavantā bhavanti.*
20. *Himavantasmā āgato paññavā isi sīlavatiyā mātuyā uyyāne atithi ahosi.*
21. *Dubbalaṃ (weak) sīlavatiṃ itthiṃ disvā anukampamānā dhanavatī taṃ (her) posesi.*
22. *Himavati phalavantā taravo na chinditabbā honti.*
23. *Dhammassa viññātāro yasavantā bhavituṃ na ussahanti.*
24. *Bandhumā balavā hoti, dhanavā bandhumā hoti.*
25. *Sīlavatī rājiniṃ guṇavatīhi itthīhi saddhiṃ sālāyaṃ nisīditvā yasavatiyā kaññāya kathaṃ suṇi.*
26. *Guṇavā puriso rukkhamhā ojavantāni phalāni ocinitvā vihāre vasantānaṃ silavantānaṃ bhikkhūnaṃ vibhaji.*
27. *Balavatiyā rājiniyā amaccā dhammena dīpe manusse pālesuṃ.*
28. *Yasavantīnaṃ nārīnaṃ dhītaro pi yasavantiyo bhavissanti.*
29. *Paññavantiyā yuvatiyā puṭṭho dhanavā pañhaṃ vyākātuṃ asakkonto sabhāyaṃ nisīdi.*
30. *Bhānumā suriyo manussānaṃ ālokaṃ deti.*