

Exercise 26 - Declension of masculine nouns ending in -ī (NG-15, DANḌĪ)

1. *Pakkhī gāyanto sākhāyaṃ nisīdati*. The bird sits on the branch singing.
2. *Gāviṃ rajjuyā muñcamānā ammā khette ʃhitā hoti*. Mother is standing on the field releasing the cow from the rope.
3. *Kaññāyo sabhāyaṃ naccantiyo gāyimsu*. The girls sang while dancing in the hall.
4. *Setthī mahantaṃ (much) dhanam vissajjetvā samañānaṃ vihāraṃ kārāpesi*. The millionaire spent much wealth and got a monastery built for the monks.
5. *Hatthino ca kaṇeruyo ca aṭaviyaṃ āhiṇḍanti*. Male and female elephants roam in the forest.
6. *Pāpakārī pāpāni paṭicchādetvā sappuriso viya (like) sabhāyaṃ nisinno setthinā saddhiṃ kathesi*. The evil doer hid (his) wicked deeds (acting) like a virtuous man sitting in the hall and spoke with the rich man.
7. *Sappurisa dīghajīvino hontu, puttā sukhino bhavantu*. May virtuous people have long life, may (their) sons be happy.
8. *Vāñijo nagaramhā bhaṇḍāni kiṇitvā piṭakesu pakkhipitvā rajjuyā bandhitvā āpaṇaṃ pesesi*. The merchant bought the goods from the town, packed (them) in baskets, tied (them) with a rope and sent (them) to the market.
9. *Sārathinā āhaṭe rathe vaddhakī nisinno hoti*. The carpenter sits in the chariot brought by the charioteer.
10. *Sabbe (all) pānino dīghajīvino na bhavanti / honti*. All beings do not have long lives.
11. *Ammā vaddhakinā gehaṃ kārāpetvā dārikāhi saha tattha (there) vasi*. The mother got the carpenter to build a house and lived there with [her] daughters.
12. *Mayaṃ maṇayo vatthena veṭhetvā mañjūsāyaṃ nikkhipitvā bhariyānaṃ pesayimha*. Having wrapped the gems in cloth and placed [them] in a box, we sent [them] to [our] wives.
13. *Muni pāpakāriṃ pakkosāpetvā dhammaṃ desetvā ovadi*. Having summoned the evil-doer, the sage preached the doctrine and admonished [him].
14. *Balinā bhūpatino dinnam karim oloketuṃ tumhe sannipatittha*. You assembled to look at the elephant given to the king by the powerful one.
15. *Ahaṃ setthī kuṭṭhiṃ pakkosāpetvā bhojanaṃ (food) dāpesim*. I, the millionaire, called the leper and caused him to be given food.
16. *Sace girimhi sikhino vasanti, te (them) passituṃ ahaṃ giriṃ āruhituṃ ussahissāmi*. If the peacocks live in the mountain, I will try to climb the mountain to see them.

17. *Bhūpati sappuriso abhavi / ahosi; mantino pāpakārino abhaviṃsu / ahesuṃ*. The king was a righteous man [but] the ministers were evil-doers.

18. *Balinā kārāpitesu pāsādesu setṭhino puttā na vasīṃsu*. The sons of the millionaire did not live in the palaces that got built by the strong ones.

19. *Sabbe pānino sukhaṃ pariyesamānā jīvanti, kammāni karonti*. All beings seeking happiness live and make deeds.

20. *Sāmī maṇayo ca suvaṇṇaṃ ca kiṇitvā bhariyāya adadi / adāsi*. The husband bought gems and gold and gave to (his) wife.

21. *Asanisaddaṃ (sound of thunder) sutvā girimhi sikhino naccituṃ ārabhiṃsu*. Having heard the sound of thunder, peacocks in the mountain began to dance.

22. *Mā balino pāpakārī hontu / bhavantu*. May the strong ones not be evil doers.

23. *Sappurisā kusalaṃ karontā, manussehi puññaṃ kārentā, sukhino bhavanti*. Virtuous men doing wholesome deeds, get people to perform meritorious deeds and become happy.

24. *Kavi asinā ariṃ pahari; kaviṃ paharituṃ asakkonto ari kuddho ahosi*. The poet hit the enemy with a sword; unable to hit the poet, the enemy became angry.

25. *Kapayo rukkhesu carantā pupphāni eṃ chindiṃsu*. The monkeys moving on the trees destroyed the flowers.

Note: This sentence does not need “ca”.

Exercise 27 - Declension of masculine nouns ending in –u (NG-17, Bhikkhu)

5. Translate into English:

1. *Bhikkhavo Tathāgatassa sāvakā honti*. The monks are disciples of the Buddha.

2. *Bandhavo ammaṃ passituṃ nagaramhā gāmaṃ āgamīṃsu*. The relatives came from the city to the village to see (their) mother.

3. *Coro ārañṇe taravo chindituṃ pharasuṃ ādāya gacchi / agami*. The thief took the axe went in the forest to cut the trees.

4. *Sīhā ca dīpayo ca aṭaviyaṃ vasante pasavo māretvā khādanti*. Lions and leopards kill and eat the animals living in the forest.

5. *Sappurisā viññuno bhavanti*. Virtuous men are wise men.

6. *Bhūpati mantīhi saddhiṃ sindhuṃ taritvā sattavo paharitvā jinituṃ ussahi*. The king crossed the sea with the ministers, attacked the enemies and tried to win.

7. *Ammā katacchunā dārikaṃ odanaṃ bhajāpesi*. The mother fed rice to the girl with a spoon.

8. *Hatthino ca kaṇeruyo¹ ca ucchavo ākaḍḍhitvā khādiṃsu*. Male and female elephants pulled and ate the sugarcanes.

9. *Bhūpatissa mantino² sattūnaṃ ketavo āharīṃsu*. The king's ministers brought the enemies' flags.

10. *Setumhi nisinnō bandhu taruno sākhaṃ hatthena ākaḍḍhi*. The relative seated on the bridge dragged by hand the branch of the tree.

kaḍḍhati pr. (+acc) drags; pulls; tugs [*√kaḍḍh + a + ti*]

11. *Uyyāne ropitesu velūsu pakkhino nisīditvā gāyanti*. The birds sit on the bamboos planted in the park and sing.

12. *Sace pabhuno³ atthaññū honti manussā sukhino gāme viharitum sakkonti*. If rulers know what is good (lit. are benefit-knowers), people are able to live happily in the village.

Notes: NG-19, *sayambhū sayambhū, sayambhuvo*.

sukhino is 1st form plural (like *daṇḍino*), connected to *hutvā* understood. [“*sukhino hutvā*” is equal to “happily.”]

13. *Sabbaññū Tathāgato dhammena manusse anusāsati*. The all-knowing Buddha teaches the people according to the law.

14. *Mattaññū sappurisā dīghajīvino ca sukhino ca bhaveyyum*. Virtuous men who know their limits may be happy and live long.

15. *Viññūhi anusāsitā mayaṃ kumārā sappurisā bhavitum ussahimha*. Admonished by wise men, we boys tried to become virtuous persons.

Viññū NG-19, Sayambhū

16. *Mayaṃ ravino ālokena ākāse uḍḍente pakkhino passitum sakkoma*. With the light of the sun, We are able to see the birds flying in the sky.

17. *Tumhe pabhuno hutvā dhammena jīvitum vāyameyyātha*. Being a ruler you should try to live according to the law.

Pabhū masc. overlord, ruler (NG-19).

Note: *pabhuno* is connected to *hutvā* as *vikati-kattā*. [“*tvā*” is always active voice, never *bhāva* voice.]

18. *Ahaṃ dhammaṃ desentaṃ bhikkhum jānāmi*. I know the monk preaching the dhamma.

19. *Ahayo ākhavo khādantā aṭaviyā vammikesu (anthills) vasanti*. Snakes live in the anthills

¹ NG-11- *Yāgu*

² NG-15, *daṇḍī*

³ *pabhuno*, NG-19 - *Sayambhū Group*

(located) in the forest, eating mice.

20. *Vanitāya sassu bhaginiyā ucchavo ca padumāni ca adadi / adāsi*. The woman's mother-in-law gave sugarcanes and lotuses to (her) sister.

Exercise 28 - Declension of masculine nouns ending in -u / -ar (NG-9, *satthā*)

1. *Satthā bhikkhūnaṃ dhammaṃ desento rukkhassa chāyāya nisinno hoti*. The teacher preaching the dhamma to the monks is seated in the shade of the tree.

2. *Puññāni kattāro bhikkhūnaṃ ca tāpasānaṃ ca dānaṃ denti*. Merit-doers (those who do merits) give alms to the monks and ascetics.

Note: *Puññāni* is connected to *katta* as *kamma*. But because nouns with *tu* (*tar*) suffix take 6th form object, *puññānaṃ* is better than *puññāni*. There are three suffixes that mostly take 6th form object: **yu** (*na*), **ṇvu** (*ka*), **tu** (*tā*, *taro*).

3. *Sace satthā dhammaṃ deseyya viññātāro bhavissanti*. If the teacher would preach the dhamma, (there) will be those who understand (knowers).

4. *Bhūpati dīpasmim jetā bhavatu*. May the king be (the victor) victorious in the island.

jetar 2 masc. conqueror; victor; [^hji + a + tar]

5. *Pitā dhītaraṃ ādāya vihāraṃ gantvā satthāraṃ vandāpesi*. The father took his daughter, went to the monastery and made (her) worship the teacher.

6. *Viññātāro loke manussānaṃ netāro hontu / bhavantu*. May the wise ones be leaders of the people in the world.

7. *Bhātā pitarā saddhiṃ mātuyā pacitaṃ yāguṃ bhuñji*. Brother, with father, ate the rice porridge cooked by mother.

8. *Bhattā nattārehi saha kīlantaṃ kapiṃ disvā hasanto atthāsi* (*stood*). Seeing the monkey playing with [his] grandchildren, the husband stood laughing.

9. *Setuṃ kattāro veḷavo bandhitvā nadiyā tīre thapesum*. Bridge makers tied the bamboos and (made them stood) kept (them) on the river bank.

Note: *setuno* (NG-17) is better than *setuṃ* since -*tu* suffix takes 6th form *kamma* (object).

10. *Sindhuṃ taritvā dīpaṃ gantāro sattūhi hatā honti*. Having crossed the sea, those going to the island are killed by the enemies.

11. *Bhariyā bhattu sātake rajakena dhovāpesi*. The wife made the washerman washed the clothes of (her) husband.

Note: In sentences with causative verbs the agent carrying out the action is expressed by the

accusative **or** the instrumental case. Review the connections to be clear.

12. *Netuno katham sotāro uyyāne nisinnā suriyena pīlitā honti.* Those who listen the speech of the leader, seated in the park, are oppressed by the sun.

13. *Dātārehi dinnāni vatthāni yācakehi na vikkiṇitabbāni honti.* The clothes given by the donors should not be sold by the beggars.

14. *Rodantassa nattussa kujjhitvā vanitā tam (him) hatthena pahari.* Having got angry with the crying grandson, the woman hit him with (her) hand.

Note: *nattussa* is 4th form, dative to *kujjhitvā*? In Pali, one would say angry **to** the grandson in Pali and not angry **with** as in English. *Kudha* root (*kujjhitvā*) is in the list of verbs that require dative.

15. *Vinetuno ovādam (advice) sutvā bandhavo sappurisā abhaviṃsu / ahesum.* Having heard the advice of the instructor, the relatives became good men.

16. *Gehesu ca aṭavīsu ca vasante ākhavo ahayo khādanti.* The snakes eat the mice living in the houses and forests.

17. *Nattā mātaram yāguṃ yācanto bhūmiyaṃ pativā rodati.* Begging mother for gruel, the grandchild falls on the ground and cries.

Note: *yācanto* have 2 *kammās* and it's called a *dvi-kammaka-kriyā*.

18. *Tumhe bhātarānaṃ ca bhaginīnaṃ ca mā kujjhatta.* You, do not get angry with (your) brothers and sisters!

19. *Dīpaṃ gantārehi nāvāya sindhu taritabbo hoti.* Those who go to the island should cross the sea by ship.

Note: *taritabbo* is passive so *gantārehi* is its *kattā* (logical subject) and *sindhu* is its *kamma* (logical object).

20. *Pubbakā (ancient) isayo mantānaṃ (magic spells) kattāro ca mantānaṃ pavattāro (reciters) ca abhaviṃsu / ahesum.* Ancient sages were makers and reciters of magic spells.

21. *Mattaññū dātā nattārānaṃ thokaṃ thokaṃ modake (sweets) dadīṃsu / adaṃsu.* The moderate donors gave the sweets little by little to the grandchildren.

22. *Atthaññū netāro manusse sappurise karontā vinetāro bhavanti.* Leaders who know what is beneficial are trainers who make people virtuous men.

23. *Mātā dhītaraṃ ovadantī sīsaṃ (head) cumbitvā (kissed) bāhuṃ āmasitvā samassāsesi.* The mother advising the daughter kissed [her] head, stroked [her] arm and comforted [her].

24. *Vadaññū brāhmaṇo khudāya pīlente yācake disvā pahūtaṃ (much) bhojanaṃ (food) dāpesi.* The generous brahmin saw beggars oppressed with hunger and caused much food to be given.

25. *Sārathinā āhaṭe veḷavo gahetvā vadḍhakī sālaṃ māpesi.* Having taken the bamboos brought by

the charioteer, the carpenter got a hall built.

Exercise 29 - Declension of Neuter nouns ending in -i (NG-14 -Aṭṭhi) and -u

1. *Gehaṃ pavisantaṃ ahiṃ disvā kaññā bhāyitvā assūni pavattentī rodituṃ ārabhi*. On seeing the snake entering the house, the girl was frightened, shedding tears and, began to cry.
2. *Dīpinā hatāya gāviyā atthīni bhūmiyaṃ vippakiñṇāni honti*. The bones of the cow killed by the leopard are scattered on the ground.
3. *Nadiyā vārinā vatthāni dhovanto pitā nahāpetuṃ puttāṃ pakkosi*. Washing clothes with water of the river, the father called [his] son to get a bath.
4. *Tvaṃ sappinā ca madhunā ca sammissetvā odanaṃ bhuñjissasi*. You will eat the rice, having mixed (it) with ghee and honey.
5. *Mayaṃ khīramhā dadhiṃ labhāma*. We get curd from milk.
6. *Bhikkhu dīpassa acciṃ olovento aniccaaññaṃ (perception of impermanence) vaddhento (developing) nisīdi*. Observing the flame of the lamp, the monk sat developing the perception of impermanence.
7. *Pāpakāri luddako dhanuṃ ca sare ca ādāya aṭaviṃ pavitṭho*. The evil hunter took bow and arrows and entered the forest.
8. *Sattu amaccassa satthiṃ asīnā paharivā aṭṭhiṃ chindi*. The enemy hit the minister's thigh with a sword and broke [his] bone.
9. *Ahaṃ sappinā pacitaṃ odanaṃ madhunā bhuñjituṃ na icchāmi*. I do not like to eat the rice cooked with ghee with honey.
10. *Nattā hatthehi ca jaññūhi ca gacchantaṃ yācakaṃ disvā anukampamāno bhojanaṃ ca vatthaṃ ca dāpesi*. Seeing the beggar walking on (his) hands and knees, the grandson feeling compassionate and caused (others) to give food and clothe.
11. *Dārūni saṃharantiyo itthiyo aṭaviyaṃ āhiṇḍantī gāyimsu*. The women collecting firewood sang while wandering in the forest.
12. *Ambūmhi jātāni padumāni na ambunā upalittāni (smeared) honti*. Lotuses grown from the water are not smeared with water.
13. *Manussā nānākammāni (various work) katvā vasuṃ saṃharitvā puttadāre (children and wife) posetuṃ ussahanti*. The people do various work, earn money and try to support (their) children and wives.
14. *Bhattā mātuyā akkhīsu assūni disvā bhariyāya kujjhi*. Seeing tears in the mother's eyes, the husband got angry with (his) wife.
15. *Pitā khattavatthūni puttānaṃ ca nattārānaṃ ca vibhajitvā vihāraṃ gantvā pabbaji*. Having

divided fields and plots of land to (his) children and grandchildren, the father went to the monastery and ordained.

16. *Pakkhīhi khādītānaṃ phalānaṃ atthīni rukkhamūle patitāni honti.* The seeds of the fruits eaten by the birds have fallen at the root of the tree.

17. *Ācariyo sissānaṃ (pupils) sippaṃ (art) vācento te anukampamāno dhammena jīvitum anusāsi.* Feeling compassionate, the teacher teaching art to (his) pupils instructed them to live righteously.

18. *Bodhisatto samaṇo māraṃ (the evil one) parājetvā Buddhho bhavi / ahosi.* Having defeated the evil one, the Bodhisatta ascetic became the Buddha.

19. *Buddhaṃ passivā dhammaṃ sotum patthentā narā dhammaṃ caritum vāyamanti.* Seeing the Buddha and aspiring to hear the Dhamma, the people make effort to practise the Dhamma.

20. *Sace sappurisānaṃ sabbā patthanā (fem. aspirations) samijjheyum manussā loke sukhaṃ vindeyyum.* If all the aspirations of the virtuous men get fulfilled, the people in the world would experience joy.

21. *Vyādhinā pīlitā mātā assūni pavattenti dhītuyā gehaṃ āgantvā mañce sayivā yāgum yāci.* Oppressed by a disease, the mother shedding tears came to the daughter's house, and resting on the bed, asked for rice porridge.

22. *Mātaram anukampamānā dhītā khippaṃ (soon) yāgum paṭiyādetvā mātuyā mukhaṃ (face) dhovivā yāgum pāyesi.* Feeling compassionate to (her) mother, the daughter quickly prepared the rice porridge, washed (her) mother's face, and helped her drink the rice porridge.

23. *Pitarā puṭṭhaṃ pañhaṃ bhattā sammā (correctly) vibhajivā upamāya (with a simile) atthaṃ vyākari / vyākāsi.* Having analysed correctly the question asked by the father, the husband explained the meaning with a simile.

24. *Luddako aṭaviyā bhūmiyaṃ dhaññaṃ vipakiritvā mige palobhetvā (tempting) māretum ussahi.* The hunter tried to kill the deer, tempting (them) by scattering corn on the ground in the forest.

25. *Dhaññaṃ khādantā migā āgacchantaṃ luddakaṃ disvā vegena (speedily) dhāvimsu.* While eating the corn, the deer saw the hunter coming and ran (away) quickly.

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

1. *Balavantehi bhūpatīhi arayo parājita honti.* The enemies are defeated by the powerful kings.

2. *Mayaṃ cakkhūhi bhānumantassa suriyassa rasmiyo oloketum na sakkoma.* We are not able to see the rays of the luminous sun with (our) eyes.

3. *Bhikkhavo Bhagavatā desitaṃ dhammaṃ sutvā satimantā bhavitum vāyamimsu.* Having heard the dhamma preached by the Blessed One, the monks made effort to be mindful.

4. *Sīlavantā upāsakā Bhagavantam vanditvā dhammaṃ sutvā satimantā bhavitum vāyamimsu*. The virtuous lay devotees, paid respect to the Blessed One, heard the dhamma (then) tried to be mindful.

5. *Paññavantehi icchitaṃ patthitaṃ samijjhissati*. What is desired and wished for by the wise will realize.

Note: *icchitaṃ* and *patthitaṃ* are neuter singular because they refer to something in general. They are in passive voice, therefore they literally mean “what is desired,” and “what is wished for,” respectively.

6. *Kulavato bhātā Bhagavatā saha mantento bhūmiyaṃ pattharītāya kilañjāyaṃ (mat) nisinno ahosi*. The brother of a reputable family was seated on the mat spread on the ground, taking counsel with the Blessed One.

Note: *pattharītāya* same root family as *pattharati* 1 pr. (+acc) spread about; spreads around; circulates [pa + √thar + a + ti].

7. *Phalavantesu tarūsu nisinnā pakkhino phalāni khāditvā aṭṭhīni bhūmiyaṃ pātesum*. The birds sat on the trees full of fruits, ate fruits and dropped the seeds on the ground.

8. *Himavati bahū (many) pasavo ca pakkhī ca uragā (reptiles) ca vasanti*. Many animals, birds and reptiles live on the Himalayas.

9. *Sīlavantā dhammaṃ sutvā cakkhumantā bhavitum ussahissanti*. Virtuous people listen to the dhamma and try to become those who possess dhamma-eye.

10. *Gunavato bandhu sīlavatim pañhaṃ pucchi*. The relative of the virtuous one asked the virtuous lady a question.

11. *Gunavatī yuvati sīlaṃ rakkhantī mātaraṃ posesi*. The virtuous young woman observing the precepts looked after (her) mother.

12. *Yasavatiyā bandhavo balavanto pabhuno abhaviṃsu*. The relatives of the famous lady became a powerful rulers.

Question: *pabhuno* (NG-19) does not look right. May be *pabhuvo* is better.

13. *Dhanavantassa sappurisassa bhariyā puññavatī ahosi*. The wife of the rich virtuous man was a puñña-possessor.

Note: *Puñña* can be considered what deserves honor and esteem, but *puñña-possessor* is someone who has done a lot of meritorious deeds in her previous existences. In such context, we may not find its English counterpart because people in the West don't believe there were existences before this existence. Meritorious is defined as ‘deserving of honor or esteem’ but it has a different meaning than *puññavatī*.

14. *Sīlavantesu vasantā asappurisā pi gunavantā bhaveyyum*. Even wicked men living among the virtuous people would become good.

15. *Silavatiyo mātaro putte gunavante kātum ussahanti*. The virtuous mothers try to make their

sons virtuous.

16. *Buddhimā puriso pāpaṃ karonte putte anusāsituṃ paññavantam bhikkhuṃ pakkosi*. The intelligent man invited the wise monk to admonish (his) sons who do evil.

17. *Kulavato nattā sīlavatā bhikkhunā dhammaṃ sutvā pasīditvā gehaṃ pahāya bhikkhūsu pabbaji*. The grandson of a well known family, gained faith after listening to the dhamma from the virtuous monk, left the household and got ordained among the monks.

18. *Balavantā pabhuno gūṇavanto bhavantu*. May powerful rulers be righteous.

Note: *pabhū* (NG-19) masc. overlord, ruler; so *pabhuno* is NG-19, 1 Pl.

19. *Dhanavantā balavantā kadāci karahaci (seldom) gūṇavantā bhavanti*. Rich powerful people are sometimes virtuous.

Note: *kadāci* and *karahaci* have the same meaning and often go together to mean “at times,” “on some occasions,” or “sometimes,” but never mean “seldom.”

20. *Himavantsmā āgato paññavā isi sīlavatiyā mātuyā uyyāne atithi ahosi*. The wise sage who came from the Himalayas was the guest in the park of the virtuous mother.

21. *Dubbalaṃ (weak) sīlavatiṃ itthiṃ disvā anukampamānā dhanavati taṃ (her) posesi*. Having seen the weak virtuous woman a rich woman supported her.

22. *Himavati phalavantā taravo na chinditabbā honti*. The trees full of fruits in the Himalayas should not be cut.

23. *Dhammassa viññātāro yasavantā bhavituṃ na ussahanti*. The knowers of the dhamma don't try to become famous.

24. *Bandhumā balavā hoti, dhanavā bandhumā hoti*. One who gets relatives gets power; one who gets wealth gets relatives.

25. *Sīlavatī rājiniṃ gūṇavatīhi itthīhi saddhiṃ sālāyaṃ nisīditvā yasavatiyā kaññāya kathaṃ suṇi*. The virtuous queen sat in the hall with the virtuous women and listened to the speech of the famous girl.

26. *Gūṇavā puriso rukkhamhā ojavantāni phalāni ocinitvā vihāre vasantānaṃ silavantānaṃ bhikkhūnaṃ vibhaji*. The virtuous man picked nutritious fruits from the tree and distributed to the virtuous monks living in the monastery.

27. *Balavatiyā rājiniyā amaccā dhammena dīpe manusse pālesuṃ*. The ministers of the powerful queen took good care of the people on the island righteously.

Note: The ministers protected the people on the island lawfully from the powerful queen. The root “*pāla*” means “take care of sth. sb.,” not the same as “protect” in English. So it cannot be translated, “protected people from the queen.”

28. *Yasavantīnaṃ nārīnaṃ dhītaro pi yasavantiyo bhavissanti*. The daughters of the famous women will become famous too.

29. *Paññavantiyā yuvatiyā puṭṭho dhanavā pañhaṃ vyākātuṃ asakkonto sabhāyaṃ nisīdi*. The rich man sat in the hall, unable to explain the question asked by the wise girl.

Note: *asakkonto*? *Sakkhati* → *sakkhanta* → *sakkhanto*. Why *asakkonto*? The root “*saka*” belongs to the group of roots that take “*o*” modifying suffix (*vikaraṇa-paccaya*). So, “*asakkonto*” is correct.

30. *Bhānumā suriyo manussānaṃ ālokaṃ deti*. The bright sun gives light to people.