

Answers for Exercise 6 – 10

Version 1.4

Exercise 6 - Genetive case

1. *Kassakassa putto vejjassa sahāyena saddhiṃ āgacchati.* – The farmer's son together with the doctor's friend comes.
2. *Brāhmaṇassa kuddālo hatthamhā patati.* – The brahmin's hoe falls from his hand.
3. *Migā āvāṭehi nikkhamanti.* – The deer get out from the pits.
4. *Vāñijānaṃ assā kassakassa gāmaṃ dhāvanti.* – The merchant's horses run to the farmer's village.
5. *Mātulassa mitto Tathāgatassa sāvake vandati.* – The uncle's friend salutes the Buddha's disciples.
6. *Amacco bhūpālassa khaggena sappam paharati.* - The minister hits the snake with the king's sword.
7. *Vāñijā gāme manussānaṃ piṭakehi macche āharanti.* – Merchants bring fish with baskets to the people in the village.
8. *Coro vejjassa sakaṭena mittena saha gāmamhā nikkhamati.* – The thief gets out from the village by doctor's cart together with friend.
9. *Upāsakassa puttā samaṇehi saha vihāraṃ gacchanti.* - Lay devotee's sons go to the monastery together with monks.
10. *Yācako amaccassa sāṭakaṃ icchati.* – The beggar desires the minister's garment.
11. *Mittānaṃ mātulā tāpasānaṃ odanaṃ dadanti.* – The friend's uncles give cooked rice to the hermits.
12. *Dhīvarassa kakacena coro kukkuraṃ paharati.* – The thief hits the dog with a fisherman's saw.

13. *Bhūpālassa putto amaccassa assaṃ āruhati.* – The king’s son mounts (climbs) the minister’s horse.

14. *Paṇḍitassa puttā Buddhassa sāvakena saha vihāraṃ pavisanti.* – Wise man’s sons enter the monastery with the Buddha’s disciple.

15. *Suriyo manusse rakkhati.* – the sun protects human beings.

16. *Vejjassa sunakho ācariyassa sopānamhā patati.* – The doctor’s dog falls from the teacher’s stairway.

17. *Rajakā rukkhehi oruhanti.* – The washermen descend from trees.

18. *Yācakassa dārakā rodanti.* – The beggar’s children cry.

19. *Luddakassa puttā corassa dārakehi saddhiṃ kīlanti.* – The hunter’s sons play with the thief’s children.

20. *Tāpaso Tathāgatassa sāvakānaṃ odanaṃ dadāti.* – The hermit gives rice to the Buddha’s disciple.

21. *Samaṇā ācariyassa hatthena sāṭake labhanti.* – The monks receive the teacher’s garments by hand.

22. *Coro vāṇijassa sahāyakasmā (sahāyakaṃ) assaṃ yācati.* – The thief asks the merchant’s friend for the horse.

23. *Upāsakā Tathāgatassa sāvakehi (sāvake) pañhe pucchanti.* – Lay devotees ask the Buddha’s disciples questions.

24. *Pāsānamhā migo patati, luddako hasati, sunakhā dhāvanti.* – A deer falls from rock, hunter laughs, dogs run.

25. *Vejjassa patto puttassa hatthamhā patati.* – Merchant’s bowl falls from the son’s hand.

26. *Kumāro mātulānaṃ puttānaṃ hatthena odanaṃ dadāti.* – The child gives rice to the uncles’ sons by hand.

27. *Sarā luddakassa hatthehi patanti, migā pabbataṃ dhāvanti.* – Arrows fall from the hunter’s hands, deer run to the mountain.

28. *Bhūpālassa putto amaccehi saddhiṃ pāsādamā oruhati.* – the king's son descends from the palace together with the ministers.

29. *Vejjassa soṇo kassakassa sūkaraṃ ḍasati.* – the doctor's dog bites the farmer's pig.

30. *Dhīvaro manussānaṃ macche āharati, lābhaṃ labhati.* – Fisherman brings fishes to the men, and gets profit.

Exercise 7 - Locative case

1. *Brāhmaṇo sahāyakena saddhiṃ rathamhi nisīdati.* – the brahmin sits in the chariot together with a friend.

2. *Asappurisā corehi saha gāmesu caranti.* – Wicked men move around in the village together with thieves.

3. *Vāṇijo kassakassa nivāse bhattaṃ pacati.* – The merchant cooks rice in the farmer's house.

4. *Bhūpālassa amaccā dīpesu manusse rakkhanti.* – The king's ministers protect the people on the island.

5. *Sugatassa sāvakā vihārasmiṃ vasanti.* – The Buddha's disciples live in the monastery.

6. *Makkaṭo rukkhamhā āvātasmiṃ patati.* – The monkey falls in the pit from the tree.

7. *Suriyassa āloko samuddamhi patati.* – The sun's light (sunlight) falls on the ocean.

8. *Kassakānaṃ goṇā gāme āhiṇḍanti.* – The farmer's bulls wander in the village.

9. *Vejjassa dārako mañcasmīṃ sayati.* – The doctor's child sleeps on the bed.

10. *Dhīvarā samuddamhā piṭakesu macche āharanti.* – The fishermen bring the fish from the ocean.

11. *Sīho pāsānasmiṃ tiṭṭhati, makkaṭā rukkhesu caranti.* – the lion stands on the rock, monkeys move around on the trees.

12. *Bhūpālassa dūto amaccena saddhiṃ samuddaṃ tarati.* – The king's messenger crosses the ocean together with the minister.

13. *Manussā loke jīvanti, devā sagge vasanti.* – People live in the world (on earth), deities live in heaven.

14. *Migā pabbatesu dhāvanti, sakuṇā ākāse uppatanti.* – Deer run in the mountain, birds fly in the sky.

15. *Amacco khaggaṃ bhūpālassa hatthamhā ādadāti.* – The minister takes the sword from the king's hand.

16. *Ācariyo mātulassa nivāse mañcamhi puttana saha nisīdati.* – the teacher sits on the bed together with the son in uncle's house.

17. *Tāpasā pabbatamhi viharanti.* – The hermits dwell in the mountain.

18. *Upāsakā samaṇehi saddhiṃ vihāre sannipatanti.* – Lay devotees assemble in the monastery together with monks.

19. *Kākā rukkhehi uppatanti.* – Crows fly from trees.

20. *Buddho dhammaṃ bhāsati, sappurisā Buddhamhi pasīdanti.* – the Buddha speaks dhamma, virtuous men are pleased in (with) the Buddha.

21. *Asappuriso khaggena nāvikassa dūtaṃ paharati.* – Wicked man hits the sailor's messenger with a sword.

22. *Puriso sarena sakuṇaṃ vijjhati, sakuṇo rukkhamhā āvāṭasmiṃ patati.* – Man shoots the bird with an arrow, the bird falls in the pit from the tree.

23. *Manussā suriyassa ālokena lokaṃ passanti.* – Human beings see the world with the sun's light.

24. *Kassakassa goṇā magge sayanti.* – the farmer's bulls sleep on the road.

25. *Goṇassa kāyasmīṃ kāko tiṭṭhati.* – the crow stands on the bull's body.

26. *Migā dīpasmiṃ pāsāṇesu nisīdanti.* – deer sit on the rocks in the island.

27. *Sakuṇo nāvikassa hatthamhā āvāṭasmiṃ patati.* – the bird falls in the pit from the sailor's hand.

28. *Sappuriso nāvikena saha samuddamhā uttarati.* – Virtuous man comes out from the ocean together with the sailor.

29. *Kuddālo luddakassa hatthamhā āvāṭasmim patati.* – the hoe falls in the pit from the hunter's hand.

30. *Suriyassa ālokena cando bhāsati (shines).* – the moon shines by means of the sun's light.

Exercise 8 - Vocative Case

1. *Upāsako pupphāni āharati.* – lay devotee brings flowers.
2. *Araññe migā vasanti, rukkhesu makkaṭā caranti.* – deers live in the forest, monkeys move around on trees.
3. *Goṇā tiṇaṃ khādanti.* – bulls eat grass.
4. *Manussā nayanehi passanti.* – Human beings see with eyes.
5. *Samaṇo vihārasmim āsane nisīdati.* – the monk sits on the seat in the monastery.
6. *Rukkhamhā paṇṇāni patanti.* – the leaves fall from the tree.
7. *Vāṇijā gāmamhā khīraṃ nagaraṃ haranti.* – the merchants carry milk from the village to the city.
8. *Bhūpālo kumārena saddhiṃ uyyāne carati.* – the king walks in the park together with the boy.
9. *Kassako khetamhi kuddālena āvāṭe khaṇati.* – the farmer digs the pits in the field with a hoe.
10. *Mātulo puttassa bhaṇḍāni dadāti.* – the uncle gives goods to the son. (Dative, not genitive, because “dadāti” requires dative.)
11. *Upāsakā samaṇānaṃ dānaṃ dadanti, sīlāni rakkhanti.* – Lay devotees give alms to monks, and observe precepts.
12. *Dārakā mittehi saddhiṃ udakasmim kīḷanti.* – children play in the water together with friends.
13. *Kassakā vāṇijehi vatthāni labhanti.* – farmers receive clothes from the merchants.

14. *Kumāro uyyānamhā mātulassa kusumāni āharati.* – the boy brings flowers from the park to the uncle.

15. *Brāhmaṇassa ajā goṇehi saha vane āhiṇḍanti, tiṇāni khādanti.* – the brahmin's goats wander in the forest with the bulls, and eat grasses.

16. *Sīho vanasmiṃ rukkhamūle nisīdati.* – the lion sits at the foot of the tree in the forest.

17. *Rajakā udakena āsanāni dhovanti.* – washermen wash the seats with water.

18. *Amacco dūtena saddhiṃ rathena araṇṇaṃ pavisati.* – the minister enters the forest by chariot together with the messenger.

19. *Yācakassa putto udakena paṇṇāni dhovati.* – the beggar's son washes the leaves with water.

20. *Vāṇijā bhaṇḍāni nagaramhā gāmaṃ āharanti.* – the merchants bring goods to the village from the city.

21. *Tathāgatassa sāvakā asappurisānaṃ putte anusāsanti.* – the Buddha's disciples instruct wicked men's sons.

22. *Upāsakā udakena pupphāni āsiṅcanti.* – lay devotees sprinkle flowers with water.

23. *Kumāro pattam bhindati, mātulo akkosati.* – the boy breaks the bowl, uncle scolds.

24. *Luddakassa putto miḡassa kāyaṃ hatthena phusati.* – the hunter's son touches the deer's body by hand.

25. *Goṇo khetto pāsāṇamhā uṭṭhahati.* – the bull gets up from the rock in the field.

26. *Rajakassa putto sāṭake mañcasmiṃ nikkhipati.* – the washerman's son puts garments on the bed.

27. *Sugatassa sāvako vihārassa dvāraṃ vivarati.* – the Buddha's disciple opens the monastery's door.

28. *Vejjassa dārakā gehe naccanti.* – the doctor's children dance in the house.

29. *Paṇḍito asappurisaṃ ovadati.* – the wise man advises the wicked man.

30. *Coro ācariyassa sakaṭaṃ pabbatasmiṃ pajahati.* – the thief abandons the teacher’s wagon in the mountain.

Exercise 9 – Absolutes or Gerunds

1. *Upāsako vihāraṃ gantvā samaṇānaṃ dānaṃ dadāti.* – having gone to the monastery, the lay devotee gives alms to the monks. Although “*tvā*” normally indicates preceding actions (*pubba-kāla-kriyā*) but when the actions are sequential it is equivalent to “and” in English. So, this sentence can be translated: “A lay devotee goes to the monastery *and* gives alms to the monks.”

2. *Sāvako āsanamhi nisīditvā pāde dhovati.* – Having sat down at the seat, the disciple washes his feet. [The disciple sits down on the seat and washes his feet.]

Note: Grammatically, “*āsanamhi*” can be connected either to “*nisīditvā*” or to “*dhovati*,” but better to the near one than to the far one. Moreover, the connection needs to be sensible not only grammatically but also logically.

3. *Dārakā pupphāni saṃharitvā mātulassa datvā hasanti.* – **having collected** flowers, having given to the uncle, the children laugh. Smoother translation: having collected and given flowers to the uncle, the children laugh.

4. *Yācakā uyyānamhā āgamma kassakasmā (kassakaṃ) odanaṃ yācanti.* – having come from the park, the beggars ask the farmer for rice. [Beggars come from the park and ask the farmer for rice.] **Note:** the verb “*yācati*” needs two objects, but not ablative.

5. *Luddako hatthena sare ādāya araṇṇaṃ pavisati.* – having taken the arrows by hand, the hunter enters the forest. [The hunter, taking the arrows by hand, enters the forest.]

6. *Kumārā kukkurena saddhiṃ kīlitvā samuddaṃ gantvā nahāyanti.* Having played together with the dog, the boys go the ocean to bathe. After playing with the dog, the boys go to the ocean to bathe.

7. *Vāṇijo pāsāṇasmim thatvā¹ kuddālena sappam paharati.* - having stood on the rock, the merchant hits the snake with a hoe. Standing on the rock, the merchant hits the snake with a hoe.

8. *Sappuriso yācakassa putte pakkositvā vatthāni dadāti.* Having called the beggar's sons, the virtuous man gives the garments [to them]. The virtuous man calls the beggar's son and gives the garments to him.

9. *Dārako āvātamhi patitvā² rodati.* – having fallen in the pit, the child cries. Falling into the pit the child cries.

10. *Bhūpālo pāsādamhā nikkhamitvā amaccena saddhim bhāsati.* Having left from the palace, the king speaks together with his minister. Leaving the palace the king and his minister talk.

11. *Sunakho udakam pivitvā³ gehamhā nikkhamma⁴ magge sayati.*- **having drunk** water, having left from the house, the dog sleeps on the road. [The dog drinks water and gets out from the house and sleeps on the road.]

12. *Samaṇā bhūpālassa uyyāne sannipatitvā dhammam bhāsanti.* Having assembled in the king's park, the monks preach the dhamma. The monks assemble in the king's park and preach the dhamma.

13. *Putto nahātvā bhattam bhutvā mañcam āruyha sayati.* – **having bathed**, having eaten rice, having climbed in bed, the son sleeps. [The son bathes and eats and then climbs the bed and sleep.]

14. *Vāṇijā dīpamhā nagaram āgama ācariyassa gehe vasanti.* **Having returned** to the city from the island, the merchants stay in the house. The merchants, coming back to the city from the island, stay in the house.

¹ *Thatvā*, abs. (from *tiṭṭhati*), having stood

² *Patati* (*pat* + *a*) - falls

³ *Pivati*, *pibati* (*pā* + *a*; *pā* is changed to *piba*), to drink. aor. *pivi*.

⁴ *Nikkhamati* (*ni* + *kam* + *a*), to go out; to go forth from; to leave the household life. aor. ~mi, pr.p. ~manta. abs. ~mitvā, *nikkhamma*

15. *Rajako vatthāni dhovivā puttam pakkosati.* – having washed the cloths, the washerman calls the son.

16. *Vānarā rukkhehi oruyha uyyāne āhiṇḍanti.* **Coming down** from the trees, the monkeys roam around in the park.

17. *Migā vanamhi āhindivā paṇṇāni khādanti.* – having wandered in the forest, the deers eat leaves. [Wandering around in the forest the deers eat leaves.]

18. *Kumāro nayanāni dhovivā suriyam passati.* The boy, **having washed** his eyes, sees the sun.

19. *Nāvikassa mittā nagarasmā bhaṇḍāni ādāya gāmaṃ āgacchanti.* – having taken goods, sailor’s friends come to the village from the city. [Bringing goods from the city, sailor’s friends come to the village.]

20. *Dārako khīram pivivā gehamhā nikkhamma hasati.* The boy **having drunk** milk, having left the house, he smiles. The boy drinks milk, and then leaves the house and smiles.

21. *Sappurisā dānāni datvā sīlāni rakkhivā saggam gacchanti.* – having given charity, having protected (kept) moralities, virtuous men go to heaven.

22. *Sūkaro udakamhā uttarivā āvātam oruyha sayati.* Having emerged from the water, having gone down to the pit, the pig sleeps. The pig gets out of the water, goes down to the pit and sleeps.

23. *Tāpaso Tathāgatassa sāvakaṃ disvā vandivā pañham pucchati.* – having seen and having worshiped the Tathāgata’s disciple, the hermit asks a question.

24. *Asappuriso yācakassa pattam bhindivā akkosivā geham gacchati.* Having broken the beggar’s bowl, **having scolded** [the beggar], the foolish man leaves the house. The foolish man breaks the beggar’s bowl, scolds him, and then leaves the house.

25. *Sakuṇā gāme rukkhehi uppativā araṇṇam otaranti.* – having flown from trees in villages, the birds descend to the forest.

26. *Paṇḍito āsanamhā uṭṭhahivā tāpasena saddhiṃ bhāsati.* A wise man, getting up from the seat, speaks with a hermit.

27. *Dārako gehā nikkhamma mātulaṃ pakkosivā gehaṃ pavisati.* – having left from the house, having called the uncle, the child enters the house. [A boy gets out of the house, and calls the uncle and gets back into the house.]

28. *Devā sappurisesu pasīditvā te rakkhanti.* Having gained confidence in the virtuous men deities protect them.

29. *Kumārassa sahāyakā pāsādaṃ āruyha āsanesu nisīdanti.* – having climbed the palace the boy's friends sit on the seats. [Boy's friends climb the palace and sit on the seats.]

30. *Goṇā khettaṃhi āhindivā tiṇaṃ khāditvā sayanti.* The bulls roam the field, eat the grass then rest.

Exercise 10 - The Infinitive

1. *Kumārā vanamhi mittehi saha kīlitvā bhattaṃ bhuñjituṃ gehaṃ dhāvanti.* Having played with friends in the forest, the boys run to the house to eat rice.

2. *Migā tiṇaṃ khāditvā udakaṃ pātuṃ pabbatamhā uyyānam āgacchanti.* – Deers **having eaten grass**, come to the park from the mountain, to drink water.

3. *Vāñjassa putto bhaṇḍāni āharituṃ rathena nagaraṃ gacchati.* Merchant's son goes to the city by chariot to fetch goods.

4. *Yācako mātulassa kuddālena āvāṭaṃ khaṇituṃ icchati.* – the beggar wishes **to dig** a pit with the uncle's hoe.

5. *Amaccā bhūpālaṃ passituṃ pāsādamhi sannipatanti.* Ministers assemble at the palace to see the king.

6. *Goṇā uyyāne āhindivā kassakassa khettaṃ āgacchanti.* – bulls, **having wandered** in the park, come to the farmer's field.

7. *Upāsakā samaṇānaṃ dānaṃ dātuṃ vihāraṃ pavisanti.* Lay devotees enter the monastery to give donation to the monks. (*tumattha*=dative of purpose).

8. *Rathena nagaraṃ gantuṃ puriso gehasmā nikkhamati.* – the man leaves (from) the house **to go** to the city by chariot. (*tumattha*=dative of purpose).

9. *Brāhmaṇo vejjena saddhiṃ nahāyituṃ udakaṃ otarati.* The brahmin goes into the water to bathe together with the doctor.

10. *Coro amaccassa gehaṃ pavisitūṃ uyyāne āhiṇḍati.* – the thief wanders in the park **to enter** the minister's house.

11. *Sīho pabbatamhi sayitvā utthāya migamaṃ hantuṃ oruhati.* The lion, having slept in the mountain, got up and comes down to kill the deer.

12. *Udakaṃ otarivā vatthāni dhovituṃ rajako puttaṃ pakkosati.* – having gone in (descending) the water, the washerman calls his son **to wash** the clothes.

13. *Tathāgataṃ passivā vandituṃ upāsako vihāraṃ pavisati.* To see and salute the Tathāgata a lay devotee enters the monastery.

14. *Khettaṃ kasituṃ kassako kuddālaṃ ādāya gehā nikkhamati.* – **to plough** the field the farmer takes a hoe and leaves (from) the house.

15. *Sarehi mige vijjhituṃ luddakā sunakhehi saha araññaṃ pavisanti.* **To shoot** the deer with arrows the hunters go to the forest together with their dogs.

16. *Narā gāmamhā nikkhamitvā nagare vasituṃ icchanti.* – leaving (from) the village, men desire **to live** in the city.

17. *Sakuṇe passituṃ amaccā kumārehi saha pabbataṃ āruhanti.* The ministers go up the mountain together with the boys to watch the birds.

18. *Pabbatasmā rukkhamaṃ ākaḍḍhituṃ vāñijena saha kassako gacchati.* – the farmer goes together with the merchant **to drag** a tree from the mountain.

19. *Phalāni khādituṃ makkaṭā rukkhesu caranti.* The monkeys roam about the trees to eat fruits.

20. *Paṇḍito sugatassa sāvakehi saddhiṃ bhāsituṃ icchati.* – wise man wishes **to speak** with the Well-gone's disciples.

21. *Samuddaṃ taritvā dīpaṃ gantvā vatthāni āharituṃ vāñijā icchanti.* Having crossed the ocean, having gone to the island, the merchants **want to** remove the clothes.

22. *Pupphāni samharitvā udakena āsiñcitum upāsako kumāre ovadati.* – having collected flowers, a lay devotee advises the boys **to sprinkle** (them) with water.

23. *Ajassa kāyaṃ hatthehi phusitum dārako icchati.* The boy wants **to touch** the body of the goat with his hands.

24. *Brāhmaṇassa gehe āsanesu nisīditum rajakassa puttā icchanti.* – the washerman's sons desire **to sit** on the seats in the brahmin's house.

25. *Udakaṃ yācivā (yācanto) dārako rodati.* Begging for water the boy cries.