Pāli Language Teaching Method: A Case Study of Translation Method in Wat Rajadiwas Viharn

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Abstract

Pāli language is one of the old language in Asia, used in the religious scripts of Buddhism and Hinduism. In Thailand, Pāli language is considered as the language of Buddha himself because most of the religious scripts, books and texts are in Pāli language. There have been teaching Pāli language in Thailand since Ayutthaya period. Wat Rajadiwas Viharn had been teaching Pāli for more than 100 years. In this temple, Pāli language is teach by using grammar translation method which focus on memorizing text books. The result of this paper found that students can memorize the grammar, translated books and able to translate in average level. And teacher’s teaching method are focused on translation more than explaining grammar to students because most of students only aim to pass the national examination held once a year by Buddhist council of Thailand known as ‘Pāli Sanam Luang’.

Keywords: Pāli language / Buddhists / Teaching Method

Introduction

Pāli is a Prakrit language native to the Indian subcontinent. It is widely studied because it is the language of much of the earliest extant literature of Buddhism as collected in the Pāli Canon or Tipitaka and is the sacred language of some religious texts of Hinduism and all of Theravāda Buddhism, especially in Thailand because it is said to be the language which the Buddha used when he was alive and use Pāli language to spread his teaching. So
that, in Thailand it is a scared language and most of the follower i.e. monks and lay people who follow the Buddhism must learn. Mostly monks in Thailand study Pāli language in their own temples where there is a facility for school (Phra Pariyattidhamma) and translate stories also known as Jataka in Pāli language into Thai language.

The objective of this study is to study the method of translating Pāli language into Thai language.

Statement of the Problem

The teaching of Pāli language in Wat Rajadiwas Viharn starts from the first level of the Pāli language i.e. Pariyandhamma Tri with 2-3 hours of instruction per week. Pāli instruction continues through each grade where students have various ages, education level and study with the time allocation of 2-3 hours a day. All the Pāli textbooks for the school are produced by the Great Sangha Association. Each lesson includes 2 sections i.e. general grammar and translation, the teaching method is based on Grammar Translation Method (GTM).

Most of the monks are newcomer and never study Pāli language. Therefore, they do not have any information about Pāli language. So, most of the teacher use the Grammar Translation Method (GTM) to teach Pāli language.

Literature reviews

Definition of Traditional Grammar

Longman dictionary of language teaching and applied linguistics has given a similar definition: Traditional grammar is ‘a grammar which is usually based on earlier grammars of Latin or Greek and applied to some other language, often inappropriately’. And it has given an example to illustrate this: ‘Some grammarians stated that English had six CASES according to Latin had six ones, as well. These grammarians were often notional and prescriptive in their approach. Although there has been a trend towards using grammars which incorporate more modern approached to language description and language teaching, some schools still use traditional grammars’.
Grammar Translation Method

Yanhua (2014) said the direct influence language teaching received from traditional grammar theory is grammar translation method of language teaching. A typical lesson conducted under the guidance of this method bears the following characters:

1. The ultimate purpose of foreign language teaching is to read materials written in foreign language, such as reading foreign books. Purpose of foreign language learning is to translate that foreign language into one’s mother tongue. When students can do this, he or she has become successful in foreign language study.

2. Because oral language ability is not the goal of this kind of teaching make it harder to communicate with native speakers of the language he or she had learnt even though he or she had been studied it for more than ten years.

3. Teachers are the absolute authorities in the class. Students are just absorbers, busy with writing down every detail of the knowledge teachers give them. The class is always teacher-centered.

4. Langue form, i.e. grammar, is emphasized. Students are always encouraged to grasp this part. In order to make students understand this part clearly, teachers always use their native languages to conduct the lessons. They usually use example sentences to illustrate the grammar rules they have just taught, students are required to follow the example to make sentences by using the grammar.

5. The contents of texts are usually neglected. Instead the texts are often used as the material for teachers to explain those long and detailed grammatical problems.

6. Students are required to start to read classics at an early stage.

7. Students usually only do one kind of exercise. That is translation.

Pāli Grammar

สมเด็จพระมหาสมณเจ้ากรมพระยาวชิรญาณวโรรส (2015) Pāli grammar is divided into 4 parts:

1. Akkharavīthī is the section of the alphabet have 2 sub-parts i.e.

   1.1 Samkhābhidhāna show the alphabets both vowels and consonants.

   1.2 Sandhi (สนธิ) the euphonic changes that occur when one word is joined to another word.
2. Vāṭīvibhākha distribute part of speech into 6 parts i.e. Nāma (Noun), Abyyasap (Indeclinable) consist of prefix, particle and suffix, Ākhayāta mean verb, Kita usage of suffixes as symbol to identify tense, Samāsa (Compounds word) and Taddhita usage of suffix at the end of noun or indeclinable word to substitute meaning of each word and summarize but have full meaning.

3. Vākasambandha syntax.

Pāli grammar is divided into 9 categories:
1. Akkhravithi (The Alphabet) which also shows the place of sounds.
2. Sandhi (Euphony) means union is the part of the grammar which treats of the euphonic changes that occur when one word is joined to another example bhikkhuni+ovādo=bhikkunovādo (teaching of the monks) etc.

3. Nām (Noun) means same as in English grammar but it has assimilation i.e. the blending into one of two consonantal sounds which involves the change of one sound to another of the same series, but sometimes also to a sound of another series.

4. Samās (Compound) shorten noun words more than 2 into one word.
5. Taddhita usage of suffix for substitute of noun but have full meaning.
6. Ākayāta assimilation of verb with singular/plural prefix/suffix tense etc.
7. Krita (ক্রিত) usage of suffixes as symbol to identify tense and
8. Unādi usage is same as Krita but mostly is alone suffix (ปจจเกปจจัย)
9. Kāraka is a tool to show characteristic of part of speech.

In English grammar, it is divided into 4 sections i.e. 1) Orthography the art of writing words with the proper letters according to standard usage the rules of English orthography (Merriam-Webster online dictionary) which is similar to Akkhravithi in Pāli. 2) Etymology the history of a linguistic form (such as a word) shown by tracing its development since its earliest recorded occurrence in the language where it is found, by tracing its transmission from one language to another, by
analyzing it into its component parts, by identifying its cognates in other languages, or by tracing it and its cognates to a common ancestral form in an ancestral language (Merriam-Webster online dictionary) similar to noun in Pāli. 3) Prosody the rhythmic and intonational aspect of language (Merriam-Webster online dictionary) similar to Chanlaksana (ฉันทลักษณะ in Pāli. 4) Syntax the way in which linguistic elements (such as words) are put together to form constituents such as phrases or clauses (Merriam-Webster online dictionary) similar to Karaka (การ) in Pāli.

Principle of Translation from Pāli to Thai

The translation of Pāli language have 4 principles

1. Translate from principle of translation has 9 ways i.e. translate respectively from this order:

1) Aūlapana means vocative used in addressing persons.

2) Nibāt (Particle) at the beginning of sentences.

3) Kālasatītamī words with locative suffix which tells time usually at the beginning of sentence.

4) Prarthān nominative showing the subject of the sentence.

5) Part connected with subject

6) Secondary verbs that connected with subject of the sentence.

7) Part connected with the verb in the subject.

8) Main verb with Ta Anīya tabbha suffix.

9) Part connected with main verb which is a compound word and is noun or adverb.

2. Translate by grammar means translate word to word i.e. noun adverb pronoun numbers compound etc. which word belongs to part of speech and translated.

3. Translate by the relations of words (สัมพันธ์) is to translate word or part which is related to each other ex: Kalyāṇkam is related to kat, Kalyāṇkamī is related to kat, kat is related to mayhm i.e. Good work is done by me.
4. Translate by meaning is to translate with right meaning which makes sense i.e. meaning of words and choosing right meaning for same word which can translate different ex: word “nisīdi” has different translation in the following sentences:

   English: The monk seated on the seat.

b. Pāli: Sakuno rukkhe nisīdi.
   English: Bird nested at the tree.

c. Pāli: Hattiḥ ḍhettā rukkhe nisīdi.
   English: Elephant is resting under the tree.

From above sentences word “nisīdi” means seated, nested or resting.

Usage of Grammar Translation Method in Pāli Language

In Wat Rajadiwas Viharn, most of the teachers use this method because it was inherited from the old ages and monks are determined to perverse this method. Grammar Translation Method is popular in the field of teaching Pāli language because from old times monks used to memorize the chant, teaching and all other literatures, after that they teach their disciples what they learn and understand to them. In Thailand, teaching and learning Pāli language is mostly up to monks because Pāli is uses in every chanting book and sutras, mostly teaching of Buddha i.e. Tipitaka. Pāli language course is divided into 3 major class 1) Pariyantri includes 1-3 levels 2) Pariyantho includes 4-6 levels and 3) Pariyanyek includes 7-9 levels.

ปาลีศึกษาสมาคม. (2014), Text books for level 1-2 include translating Pāli into Thai by word to word and by meaning (แปลโดยพยัญชนะและอรรถ) using the book Dhmmapadatthktha series 1-4 and Pāli grammar for memorizing.

Text books for level 3 include translate Pāli into Thai by word to word and by meaning (แปลโดยพยัญชนะและอรรถ) using the book Dhmmmapadatthktha series 5-8 and Pāli grammar both memorizing and understanding. Sampand Thai (สัมพันธ์ไทย) also uses the book Dhmmmapadatthktha series 5-8. Burbhabhak (วิชาบุรพภาค) includes writing formal letters.
Text books for level 4 include translating Pāli into Thai using the Dhmmapadatthktha book 1st series and translating Thai into Pāli using Mangalatthatipani 1st series.

Text books for level 5 include translating Pāli into Thai using the Dhmmapadatthktha book 2-8 series and translate Thai into Pāli using Mangalatthatipani 2nd series.

Text books for level 6 include translating Pāli into Thai using the Dhmmapadatthktha book 5-8 series but in exam test will be converted sentence from Thai language and for translating Thai into Pāli using tatiya-cattutha-pañcama-samantapaśātikā.

Text books for level 7 include translating Thai into Pāli using the Mangaltthatipani book 1st series and for translating Pāli into Thai using pathama-dutiya-samantapaśātikā.

Text books for level 8 include translating Thai into Pāli using the pathama samantapaśātikā and for translating Pāli into Thai using Visuddhimagga book. There are also composing poem into Pāli language.


In Wat Rajadiwas, new students must study general grammar for one year after that they will start the translation. Grammar are mostly taught by memorizing the text books and teacher will explain the basic rules of grammar which is similar to English grammar. After they memorizes the grammar teacher will allow them to study the translation.

Methodology

Participants

This is qualitative research, the subjects of this study comprised 3 students who are studying Pariyandhamma Tri in Wat Rajadiwas Viharn. Their age ranged between 20-50 years. All the participants had been studying Pāli for 2 years.
Instruments

The instruments used in this study was a test which had been proved by 3 Pāli teachers, in order to translate Pāli both in word to word translation (แปลโดยพยัญชนะ) and meaning translation (แปลโดยอรรถ), with 5 simple questions: by selected the most mistakes in five different parts of speech 1) Igato [โปรดแค่แล้ว, stopped] (verb), 2) Satashassaghnake [อันมีค่า แสนหนึ่ง, Hundred thousand worth] (Numerals), 3) Imáhi [เหล่านี้, those] (Pronoun), 4) ka [กระท่ำแล้ว, done] Passivization, 5) Tasmiṁ [นั้น, that] (Preposition).

All of the questions were in Thai language. The questions are as below:

1. Devo paṭhmayame vassitvā majjhimayāme igato. (Book 1 page 18)
2. Rājā satashassaghnake deva kambale tassa dápesi. (Book 5 page 3)
3. Imáhi attano sámiko gahito. (Book 1 page 66)
4. Kalyāṇkamā katī. (Book 3 page 82)
5. Tasmiṁ khane mahámegho uṭṭhi. (Book 1 page 18)

Data Collection Procedure and Analysis

Prior to the initiation of the study, permission was received from students’ instructors. The students were assured that the test results would be treated with complete confidentiality. The students were informed about the purpose of the study to demonstrate that the study would be of value to the participants and learning in general. The researcher also provided the participants with the necessary information about what they were required to do in the study. One class session was dedicated for gathering the data. Students were required to complete the questionnaire above. Thirty minutes were given for the students to complete the test.

Results

Sentence 1. The word: Igato [โปรดแค่แล้ว, stopped]

Roman: Devo paṭhmayame vassitvā majjhimayāme igato.
Thai: เทโว ปฐมยาเม วสฺสิตฺวา มชฺฌิมยาเม อิคโตฯ
Word to word: อ.ฝน ตกแล้ว ในปฐมยาม หยุดแล้ว ในมัชฌิมยามฯ
Meaning in Thai: ฝนตกในปฐมยาม หยุดในมัชฌิมยามฯ
Meaning in English: Rain fall at first watch and stopped at last watch.
**Word by word:**

Devo = Rain/ฝน

paṭhvāyame = first watch/ในปฐมยาม

vassitvā = fall, drop/ตก

majhimaṭyāme = last watch/ในมัชฌิมยาม

igato = stopped/หยุดแล้ว

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**Translation Table:**

<table>
<thead>
<tr>
<th>Student No.</th>
<th>Translation</th>
<th>Sentences</th>
<th>Mistakes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Word to word¹</td>
<td>1.1 อ.ฝน ตกแล้ว ในปฐมยาม ไปปราศแล้ว ในมัชฌิมยาม</td>
<td>ไปปราศแล้ว</td>
</tr>
<tr>
<td></td>
<td>By meaning²</td>
<td>1.2 ฝนตกแล้ว ในปฐมยาม หยุดแล้ว ในมัชฌิมยาม</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>Word to word</td>
<td>2.1 อ.ฝน ตกแล้ว ในปฐมยาม ไปปราศแล้ว ในมัชฌิมยami</td>
<td>ไปปราศแล้ว</td>
</tr>
<tr>
<td></td>
<td>By meaning</td>
<td>2.2 ฝนตกแล้ว ในปฐมยาม ไปปราศแล้ว ในมัชฌิมยami</td>
<td>ไปปราศแล้ว</td>
</tr>
<tr>
<td>3</td>
<td>Word to word</td>
<td>3.1 อ.ฝน ตกแล้ว ในปฐมยami หยุดแล้ว ในมัชฌิมยami</td>
<td>หยุดแล้ว ในมัชฌิมยami</td>
</tr>
<tr>
<td></td>
<td>By meaning</td>
<td>3.2 ฝนตกแล้ว ในปฐมยami หยุดแล้ว ในมัชฌิมยami</td>
<td>หยุดแล้ว ในมัชฌิมยami</td>
</tr>
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</table>

¹Word to word = แปลโดยพยัญชนะ ²By meaning = แปลโดยอรรถ

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**Grouping Mistake**

Student 1 and 2 mistook same word i.e. igato.

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In this sentence, most mistake is only the meaning for example, Student 1 translated the word ‘igato’ = stopped (หยุดแล้ว) as went away (ไปปราศแล้ว) even though it has same meaning but when we look at it we usually say “rain stopped”, we don’t say that “rain went away” so that it is grammatically mistaken.

**Sentence 2.** The word: satashassaghnake [อันมีค่าแสนหนึ่ง, Hundred thousand worth]

**Roman:** Rājā satashassaghnake dave kambale tassa dápesi.

**Thai:** ราชา สตัสสะสังก็เน เทว กมฺพเล ตสฺส ทาเปสิฯ

**Word to word:** อ.พระราชา ทรงยังราชบุรุษ ให้แก่ผู้คน ๒ ผืน อันมีค่าแสนหนึ่ง แก่ บุคคลนั้น

**Meaning in Thai:** พระราชอรบิศให้พระราชทานผ้ากันฝน ๒ ผืน อันมีค่าแสนหนึ่งแก่เขาฯ

**Meaning in English:** The king gives two cloths worth of hundred thousand to him.

**Word by word:** Rājā = king/พระราชชา dve = two/สอง satashassaghnake = hundred thousand worth/อันมีค่าแสนหนึ่ง kambale = cloth/ผ้ากันฝน tassa = him/แก่เขา dápesi = gives/พระราชทาน
การประชุมวิชาการและนำเสนอผลงานวิจัยระดับชาติและนานาชาติ ครั้งที่ 9
"Local & Global Sustainability: Meeting the Challenges & Sharing the Solutions"

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<tr>
<td>1</td>
<td>Word to word</td>
<td>1.1 พระราชา ยังบุคคล ให้แล้ว ซึ่งผากัมพล สองแสน แก่บุคคลนั้นฯ</td>
<td>สองแสน</td>
</tr>
<tr>
<td></td>
<td>By meaning</td>
<td>1.2 พระราชายังบุคคลให้แล้วซึ่งผากัมพลสองแสนแก่บุคคลนั้น</td>
<td>สองแสน</td>
</tr>
<tr>
<td>2</td>
<td>Word to word</td>
<td>2.1 พระราชา ทรงยังราชบุรุษทั้งหลายให้พระราชทานผากัมพล สองแสนหนึ่งแก่หญิงนั้น</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>By meaning</td>
<td>2.2 พระราชาทรงราชบุรุษทั้งหลายให้พระราชทานผากัมพล 2ผืน มีค่าแสนหนึ่งแก่หญิงนั้น</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>Word to word</td>
<td>3.1 พระราชา พระราชทานแล้ว ซึ่งผากัมพล ทั้งผืน มีค่า ๑๐,๐๐๐ เป็นประมาณ แก่บุคคลนั้นฯ</td>
<td>หนึ่ง (10,000)</td>
</tr>
<tr>
<td></td>
<td>By meaning</td>
<td>3.2 พระราชาพระราชทานแล้วซึ่งผากัมพล 2ผืน มีค่า ๑๐,๐๐๐แก่บุคคลนั้น</td>
<td>หนึ่ง (10,000)</td>
</tr>
</tbody>
</table>

1 Word to word = แปลโดยพยัญชนะ  By meaning = แปลโดยอรรถ

In this sentence, both student 1 and 2 had same mistake i.e. the word `satashassaghnake` means price worth 100,000. Sample 1 translated as 200,000 worth which he thinks that the word dve (two) is related with the price. For Student 3, he mistook it for 10,000 instead of 100,000. Therefore, they translated the word `satashassaghnake` thinking as the price of the cloth but the value was wrong.

Sentence 3. The word: Imáhi [เหล่านั้น, those]

Roman: Imáhi attano sámiko gahito.
Thai: อิมาหิ อตฺตโน สามิโก คหิโตฯ
Word to word: อ.สามีของตน อันหญิงเหล่านั้น จับแล้วฯ
Meaning in Thai: สามีของตนอันหญิงเหล่านั้นรุมจับแล้วฯ
Meaning in English: Husbands had been caught by those wives.
Word by word: Imáhi = those/เหล่านั้น attano = own/ของตน sámiko = husbands/สามี gahito = caught/จับแล้วฯ
<table>
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<td>1</td>
<td>Word to word¹</td>
<td>1.1 อ.สามีของตน อันหญิงเหล่านั้น จับแล้ว</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>By meaning²</td>
<td>1.2 สามีของตนหญิงเหล่านั้นจับแล้ว</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>Word to word</td>
<td>2.1 กี่ อ.สามี ของตน นี้ จับแล้ว</td>
<td>กี่ นี้ (miss translation)</td>
</tr>
<tr>
<td></td>
<td>By meaning</td>
<td>2.2 กี่สามีของตนนี้จับแล้ว</td>
<td>กี่ นี้</td>
</tr>
<tr>
<td>3</td>
<td>Word to word</td>
<td>3.1 อ.หญิง ท. เหล่านั้น เลือเอาแล้ว ซึ่งสามี ของตน</td>
<td>(miss translation)</td>
</tr>
<tr>
<td></td>
<td>By meaning</td>
<td>3.2 หญิงทั้งหลายเหล่านั้นเลือเอาแล้วซึ่งสามีของตน</td>
<td>(miss translation)</td>
</tr>
</tbody>
</table>

¹Word to word = แปลโดยพยัญชนะ ²By meaning = แปลโดยอรรถ

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<th>Grouping Mistake</th>
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</thead>
<tbody>
<tr>
<td>Wrong translation</td>
<td>2, 3</td>
</tr>
<tr>
<td>Translate passive as active</td>
<td>3</td>
</tr>
</tbody>
</table>

In this sentence, Student 2’s mistake was he divided the word ‘imāhi’ (those) into 2 words i.e. ‘imā’ and ‘hi’, treated ‘hi’ as particle and ‘imā’ as those. For Student 3’s mistake was he used wrong word as subject i.e. itthī (women) and miss-translated ‘gahito’ as taken.

Sentence 4. The word: kāti [กระท่าแล้ว, done], Kalyāṇkamā [กรรมดี, good things]

Roman: Kalyāṇkamā kāti.
Thai: กลับจากกรรมดี กติฯ
Word to word: อ.กรรมดี อันกระท่าแล้ว
Meaning in Thai: กรรมดีอันกระท่าแล้ว
Meaning in English: Good things done by me.
Word by word: Kalyāṇkamā = good things/กรรมดี  kāti = done/กระท่าแล้ว
In this sentence, most students cannot recognize the sentence whether it is active or passive.

Sentence 5. The word: Tasmiṁ [นั้น/that]

Roman: 
Tasmiṁ khaṇe mahāmegho uṭṭhhi.

Thai: 
ตสฺมึ กขเณ มหาเมโฆ อุฏฐหิฯ

Word to word: 
ในขณะนั้น อ.เมฆใหญ่ ตั้งขึ้นแล้ว

Meaning in Thai: 
ในขณะนั้นเมฆใหญ่ตั้งขึ้นแล้ว

Meaning in English: 
At that time, big clouds form.

Word by word: 
Tasmiṁ = that/นั้น khaṇe = time/ในขณะ mahāmegho = big clouds/เมฆใหญ่ uṭṭhhi = form/ตั้งขึ้นแล้ว

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<tr>
<th>Student No.</th>
<th>Translation</th>
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<th>Mistakes</th>
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<td>1</td>
<td>Word to word¹ 1.1 ในขณะนั้น อ.เมฆใหญ่ ตั้งขึ้นแล้ว&lt;br&gt;By meaning² 1.2 เมฆใหญ่เกิดขึ้นแล้วในขณะนั้น</td>
<td>(miss translation)</td>
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<td>2</td>
<td>Word to word 2.1 ในขณะนั้น อ.เมฆใหญ่ ตั้งขึ้นแล้ว&lt;br&gt;By meaning 2.2 ในขณะนั้นเมฆใหญ่ตั้งขึ้นแล้ว</td>
<td>-</td>
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<tr>
<td>3</td>
<td>Word to word 3.1 ในขณะนั้น อ.เมฆใหญ่ ตั้งขึ้นแล้ว&lt;br&gt;By meaning 3.2 ในขณะนั้นเมฆใหญ่ตั้งขึ้นแล้ว</td>
<td>(miss translation)</td>
<td>-</td>
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¹ Word to word¹ = แปลโดยพยัญชนะ ² By meaning = แปลโดยอรรถ
For the last sentence, all of the students answer correctly without any mistakes.

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<th>Grouping All Mistakes from 5 sentences</th>
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<td>Wrong word translation</td>
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The translations of those sentences indicate that most of the students understand the translation method of Pāli language. But in sentence 3 and 4 which all students translated wrong because students cannot identify the sentence whether it is passive or active. The reasons are 1) students are just the beginner, 2) they started the study only for 2-3 months, 3) given time for do the tests was so sudden for them to identify any part of speech.

Conclusion

Ralph B. Long (1964) said good Traditionalist grammars do map out the territory which genuinely complete grammars would describe in tremendously greater detail. Pāli teaching method in Wat Rajadiwas does not have fix method as in university. It is entirely up to the teacher who teaches. Most teachers use the method which they had been taught from their teachers i.e. memorizing texts and translate as how they were translated before.

In Pāli translation, most of the students memorize the translated text beforehand when they go to the class and teacher makes them translate. Most of the students can translate the simple active sentences like in the sentence 1 but when it came to the passive they had problems in identifying the sentence as in sentence 4. So Pāli language is hardly developed from past, it sticks its rules from past and preserves it as it’ll never change.

Discussion

Translation method of the Pāli language must follow the order which have 9 ways: 1st vocative used in addressing persons, 2nd particle, 3rd locative suffix which tells time usually at the beginning of sentence, 4th subject of the sentence, 5th part connected with
the subject, 6th secondary verbs, 7th part connected with verb, 8th main verbs and 9th part connected with main verb i.e. compound word whether noun or adverb.

If in a sentence there is any particle or time base word it must translate first like in the sentence 5 Tasmiṁ khaṁe is Kālasattamī words with locative suffix which tell time usually at the beginning of sentence mahāmegho is the subject of the sentence and uṭṭhī is verb. From the data collected, all students in Wat Rajadiwas were aware of the principle of translation which must translate in order. But most of the errors were occur because students cannot decide the sentence whether it is an active or passive voice. And Pāli translation one word can translate many meaning it depends upon the prefix or suffix which the is made of, as mention in translation method by meaning above. So, one can translate the word in many meanings but must choose the best meaning which is grammatically correct and makes sense when translated. In English, written and spoken language have similar rules but in spoken language we can communicate with others without caring about grammar it goes in Pāli language also if compare ‘Word to word’ translation can be say as written language which must consider the grammar and ‘Meaning translation’ as spoken language but must consider and choose right meaning.

As for teaching method in Wat Rajadiwas, teachers must improve their teaching ways and make use of information era as tool for teaching. If they consider the Pali as only a language it will have lots of spaces for teaching development in the future to increase the numbers of the young Pāli language learners.

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