How, **कथं ?**
However, **यथा कथञ्चि**
How much, **कित्तकं, कीव**
If, **सचे, यदि**
In, **अन्तो**
Indeed, **खलु**
Instantly, **सज्जु**
Is not, **ननु ?**
Just, **एव**
Just as, **यथ, रिव**
Like, **विव, इव**
Likewise, **तथेव**
More and more, **भीयो**
Mostly, **येभुय्येन**
Namely, **सेय्यथीदं**
Never, **न कदाचि**
No, **न, नो**
No where, **न, क्कचि**
Do not, **मा**
Often, **अभिण्हं**
Once, **सकिं**
Oneself, **सयं, सामं**
Or, **उदाहु, अथवा**
Outside, **बहि**
Otherwise, **अञ्ञथा**
Perhaps, **अप्पेव**
Properly, **सम्मदेव**
Rather, **किञ्च**
Rightly, **सम्मा**
Secretly, **रहो**
Seldom, **कदाचि, करहचि**
Shortly, **अचिरं**
Silently, **तुण्हि**
Slowly, **सनिकं**
So, **तथा**
So far, **तावता**
So long, **तावता**
So long as, **याव किवं**
Soon, **खिप्पं, सीघं, आसु, तुवतं**
Strictly, **दळ्हं**
Surely, **अवस्सं, एकन्तेन**
Then, **तदा**
Thence, **ततो**
There, **तत्थ, तत्र, तहिं**
Therefore, **तस्मा, तन**
Through, **अन्तरेन**
Tightly, **गाळ्हं**
Together, **एकञ्झं**
Together-with, **सह येव**
Until, **याव, ताव**
Upon, **उपरि**
Very much, **अतिविय, अतीव**
Well-nigh, **मनं**
What, **किं**
What if, **यन् नून**
When, **कदा ?**
Whence, **कुतो**
Whenever, **यदा**
Where, **कुहिं, कुत्र ?**
Wherever, **यत्थ कत्थचि**
Wherefore, **यस्मा**
Whether, **कच्चि**
Why, **कस्मा ?**
With, **सह, सद्धिं**
Without, **विना, ठापेत्वा**
Wrongly, **मिच्छा**
Yes, **आम, एवं**

Sentences showing use of various Particles :–

Hail to the Buddha ! Fie upon the Evil Spirit ! **नमो बुद्धाय, धिरत्थु मार।**

A quarrel arises among the crows about the bones; **अट्ठीनि निस्साय काकानं कलहो उप्पज्जति।**

Enough of honey and curds to me; I have requirement of fire wood; **अलं मे मधुना दधिना च; दारूना मे अत्थो।**

There lives a hare under a cluster of palms; **तत्थेको ऽ ससो तालगच्छस्स हेट्ठा वसति।**

The monkeys go daily beyond the Ganges ; **वानरा पच्चहं गंगाय पारं गच्छन्ति।**

The bearers of load return with fuel; **भारहारका दारूहि सद्धिं पच्चागच्छन्ति।**

What is the use of water to me ? **किं मय्हं वारिना।**

The Brahmin throws ghee over the fire; **ब्राह्मणो अच्चिस्स उपरि सप्पिं पक्खिपति।**

It is not proper for a man a tell an untruth ; **असच्चं नरस्स न वट्टति।**

It is not possible for a hare to give sesamums to a Brahmin ; **ससेन ब्राह्मणाय तिलानि दातुं न सक्का।**

The Buddha tells this story about a monk : **इदं वत्थुं बुद्धो एक भिक्खुमारब्भ कथेति।**

Hares do not eat anything without grass ; **तिणं विना ससा न खादन्ति।**

What is the use of bow without arrows ? **सरेहि विना किं धनुना ?**

We bring fuel and grass from the forest below : **अम्हे दारूं च तिणंच अरञ्ञा आहराम।**

Birds fall down on the ground with speed; **सकुणा वेगेन भमियं निपतन्ति।**

Good man live together in mutual satisfaction; **सप्पुरिया तुट्ठिया अञ्ञमञ्ञ** (mutual) **संवसन्ति।**

The Elephantess of Udena runs in the sand, like lightening; **उदेनस्स करेणु वण्णुयं विज्जु विय धावति।**

A man who possesses the four virtues of lord of the monkeys, viz. truth, justice, courage and charity, overcomes all difficulties; **यस्सेते चतुरो धम्मा वानरिन्द यथा तव। सच्चं धम्मो धिति चागो दिट्ठं सो अतिवत्तति॥**

A crocodile used to live inthe Ganges ; **सुंसुमारो गङ्गाय विहरति।**

The physician wraps your nose with cloth ; **वेज्जो तव नासिकं वत्थेन पलिबेठेतिं**

A serpent takes out its head from the hallow ; **नागो सीसं सुसिरस्मा नीहरति.**

You remember the strength of the monkeys ; **तुम्हे वानरिन्दस्स सत्तिं अनुस्सरथ।**

The splendour of the Doctrine shines forth in four quarters; **धम्मस्स रूचि चतूसु दिसासु पकासति।**

The cow jumps up from the ground ; **धेनु भूमिया उप्पतति।**

The elephantess ascends from the deep pit; **करेणु निन्नाय कासुया उत्तरति।**

The student should inform his teacher everything that he has done, seen or heard personally; **यं यं अत्तना कतं वा दिट्ठं वा सुतु वा सब्बं तं आचरियस्स आरोचेतब्ब।**

The elder monk Mahatissa, went to the court yard of the temple in the evening, saw the moon-light, turned his face towards the temple, became full of joy, jumped up in the air and stood firmly at the great temple : **महातिस्सत्थेरो सायं चेतिय चेतियट्ठणं गन्त्वा चंदालोकं दिस्वा चेतियाभिमुखो हुत्वा पीतिं** (joy) **उप्पादेत्वा आकासे उप्पतित्वा महाचेतिये पतिट्ठासि।**

I am not allowed to go to the monastery at my liking or to hear the Doctrine or to offer gifts; **अहं अत्तनो रुचिया विहारं वा गन्तुं धम्मं वा सोतुं दानं वा दातुं न लभामि।**

Do not allow this child to go anywhere ; **दारकस्स कत्थचि गत्तुं मा देथ।**

The pupil must get up early, must put off his shoes, must give the tooth-pick to the preceptor, and must arrange his seat; **अन्तेवासिना कालस्ससेव उट्ठाय, उपाहना ओमुञ्चित्वा, आचरियस्स दन्तकट्ठं दातब्बं, आसनञ्च पञ्ञापेतब्ब।**

If the place becomes dirty, it should be swept; **सचे सो देसो उक्लापो होति सम्मज्जितब्बो।**

The Son of the banker covered the street, constructed a pandal, and began drinking wine surrounded by a large company ; **सेट्ठिनो पुत्तो वीथिं आवरित्वा, मण्डपं कारापेत्वा महाजनेन परिवुतो सुरं पातुं आरद्धो।**

The messenger saw that the sage had gone to the Pandva mountain after taking his alms round and after going out the city; and he informed this to the king ; **स मुनि पिण्डाय चरित्वा नगरा निक्खम्म, पण्डव उपगता ऽ ति दिस्वान दूतो आगन्वा. राजिनो पटिवेदयि।**

If a man does not get friends that are better than him and that are worthy of friendship, then he should live alone, like a king who lives alone after abandoning the kingdom which is conquered (by others); **सेट्ठे समे सेवितब्बे सहाय अलद्धा, राजा ऽ व विजितं रट्ठं पहाय एको चरे।**

One should not take resort to sinful friends, should not utter false words, should not drink wine, and should not cause destruction of life ; **पापका मित्ता न भजितब्बा, मिच्छा वाचा न वचनीया, मज्जं न पेय्यं, पाणातिपातो च न कातब्बो।**

I shall not be allowed to renunciate by my parents ; **मातापितरो मय्हं पब्बजितुं न दस्सन्ति।**

Whatever is thought by the mind should be spoken out by the tongue; **यं किञ्ची मनसा चिन्तितं सिया, तं वाचाय वत्तब्ब।**

If the western dusty wind blow, the western windows should be closed; **सचे पच्छिमा सरजा वाता वायेय्युं, पच्छिमा वातपाना थाकेतब्ब.**

If the store house is dirty it should be swept ; **सचे कोट्ठको उक्लापो होति, सम्मजितब्बो।**

Charities should be given commandments should be observed, and fast should be kept; **दानानि देय्यानि (दातब्बानि), सीलानि रक्खितब्बानि, उपोसथो च करणीय।**

The crane, catching the fish, carrying it to the great lake, tearing it down and taking its life, ate it; **वको मच्छं गण्हित्वा, तं महातळाकं नेत्वा (हरित्वा), तं फालेत्वा, जीवितक्खयं पापेत्वा अखादि।**

Some boys went to a garden to steal fruit, but the gardener came and beat them; **केचि बाला फलानि चोरेतुं उय्यानं गता, उय्यानपालो पन आगम्म ते पहरि।**

The boys said "O Sir, do not beat us, not a single fruit has been stolen by us." **वाला अवोचुं, "अय्य मा नो पहरि, एकमपि फलं अम्हेहि न खादितं" ति.**

It is not proper to insult a good man and not possible to insult a wicked man ; **सुजनं अपमञ्ञितुं न वट्ठति, दुट्ठं अपमञ्ञितुं च न सक्का.**

They having approached the king prayed him to release the deer; **ते राजानं उप्पेच (उपसंकमित्वा, उपसंकम्म,** or **उपेत्वा), मिगं मोचयितुं तं पत्थेसु.**

So long as the peacock had not been seen by the residents, the crow was fed by them ; **रट्ठवांसीहि अदिट्ठे मोरे, काको तेहि पुट्ठो (पोसितो).**

The grass is eaten and the water is drunk by the cow ; **धेनुना तनं खादित च उदकंच पिवितंच।**

The cows have been milked and sent to the pasture ; **धेनुयो दुब्भा, गोचरं च पहिता.**

The sick monks should attend upon one another ; **गिलानेहि भिक्खूहि अञ्ञमञ्ञं उपट्ठातब्बं.**

Our money has been wrested, our country conquered and parents have been killed by you ; **त्वया अम्हाकं चमू च अच्छिन्ना, रट्ठं च जितं, मातापितरो च मे मारिता.**

Section 4

1. Cardinals – Number – संख्या

1 = एकं.
2 = द्वे.
3 = तयो, ति.
4 = चतु (चत्तारो).
5 = पञ्च.
6 = छ.
7 = सत्त.
8 = अट्ठ.
9 = नव.
10 = दस.
11 = एकादस.
12 = द्वादस, बारस.
13 = तेळस, तेरस.
14 = चुद्दस, चतुद्दस.
15 = पण्णरस, पञ्चदस.
16 = सोळस.
17 = सत्तरस, सत्तदस.
18 = अट्ठारस, अट्ठादस.
19 = एकूनवीसती. (f)
20 = वीसती.
21 = एकवीसती.
22 = द्वावीसती, बावीसती.
23 = तेवीसती.
24 = चतुवीसती.
25 = पञ्चवीसती.
26 = छब्बीसती.
27 = सत्तावीसती.
28 = अट्ठावीसती.
29 = एकूनतिंसती.
30 = तिंसती.
31 = एकातिंसती. (f)
32 = द्वात्तिंसती.
33 = तेत्तिंसती.
34 = चतुत्तिंसती.
35 = पञ्चतिंसती.
36 = छत्तिंसती.
37 = सत्ततिंसती.
38 = अट्ठतिंसती.
39 = एकूनचत्ताचाळीसती.
40 = चत्ताळीसति.
41 = एकचत्ताळीसति.
42 = द्विचत्ताळीसति.
43 = तेचत्ताळीसति.
44 = चतुचत्ताळीसति.
45 = पञ्चचत्ताळीसति.
46 = छत्ताळीसति.
47 = सत्तचत्ताळिसति.
48 = अट्ठचत्ताळिसति.
49 = एकूनपण्णासा.
50 = पण्णासा, पञ्चासति.
51 = एकपण्णासा.
52 = द्वेपण्णासा.
53 = तेपण्णासा.
54 = चतुपण्णासा.
55 = पञ्चपण्णासा.
56 = छपण्णासा.
57 = सत्तापण्णासा.
58 = अट्ठपण्णासा.
59 = एकूणसट्ठि.
60 = सट्ठि.
61 = एकसट्ठि.
62 = द्वासट्ठि, द्विसट्ठि.
63 = तेसट्ठि, तिसट्ठि.
69 = एकूनसत्तति.
70 = सत्तति.
71 = एकसत्तात.

72 = **द्वासत्तति, द्विसत्तति.**
73 = **तेसत्तति, तिसत्तति.**
79 = **एकूनासीति.**
80 = **असीति.**
81 = **एकासीति.**
82 = **द्वेअसीति, द्वियासीति.**
84 = **चतुरासीति.**
89 = **एकूननुवति.**
90 = **नवुति.**
92 = **द्वानवुति, द्विनवुति.**
93 = **तेनवुति, तिनवुति.**
96 = **छन्नवुति.**
99 = **एकूनसतं.**
100 = **सतं.**
200 = **द्विसतं.**
300 = **तिसतं.**
400 = **चतुसतं.**
500 = **पञ्चसतं.**
600 = **छसतं.**
900 = **नवसतं.**
1,000 = **सहस्सं.**
2,000 = **द्विसहस्सं.**
10,000 = **दससहस्सं.**
100,000 = **सतसहस्सं, लक्खं.**
10,00,000 = **दसलक्खं.**
100,00,000 = **सतलक्खं, कोटि** (f).
10,00,00,000 = **दसकोटि** (f).
100,00,00,000 = **सतकोटि.**
101 = **एकधिकसतं.**
108 = **अट्ठुत्तरसतं.**
110 = **दसत्तरसतं.**
150 = **दियड्ढसतं.**
250 = **अड्ढतेय्यसतं, तियड्ढसतं.**
1,500 = **पञ्चसताधिकसहस्सं, दियड्ढसहस्सं.**
/4 = **पादो.** ¾ = **अड्ढुड्ढो.**
1½ = **अड्ढ.**

2. Ordinals, – कमसंख्या

First, **पठम** (adj)
Second, **दुतिय** (adj)
Third, **ततिय** (adj)
Fourth, **चतुत्थ** (adj)
Fifth, **पञ्चम** (adj)
Sixth, **छट्ठ** (adj)
Seventh, **सत्तम** (adj)
Eighth, **अट्ठम** (adj)
Ninth, **नवम** (adj)
Tenth, **दसम** (adj)
Eleventh, **एकादसम** (adj)
Twelfth, **द्वादसम** (adj)
Thirteenth, **तेरसम** (adj)
Fourteenth, **चुद्दसम** (adj)
Fifteenth, **पञ्चदसम** (adj)
Sixteenth, **सोळसम** (adj)
Seventeenth, **सत्तरसम** (adj)
Eighteenth, **अट्ठारसम** (adj)
Nineteenth, **एकूनवीसतिम** (adj)
Twentieth, **वीसतिम** (adj)
Thirtieth, **तिंसतिम** (adj)
Fourtieth, **चत्ताळीसतिम** (adj)
Fiftieth, **पञ्चासतिम** (adj)
Sixtieth, **सट्ठितम** (adj)
Seventieth, **सत्ततिम** (adj)
Eightieth, **असीतिम** (adj)
Ninetieth, **नवतिम** (adj)
Hundredth, **सतम** (adj)
Hundredth, **सतम** (adj)

The numerals, allmost all of them take all the genders, with the following difference :–

(i) **एक, ति, चतु** take all genders but are declined differently in each gender

(ii) **द्वि, पञ्च, छ, सत्त, अट्ठ, नव, दस** are declined alike in all genders but only in the plural.

(iii) **एकूनवीसति** to **नवनवुति** are declined in the singular number and feminine gender only, whatever be the gender of the substantive qualified. The cardinals are treated as ordinary adjectives.

(iv) **सत** and **सहस्स** may either be used in the neutre gender, or plural in the singular number agreeing only in case with the qualified substantives or as ordinary adjectives agreeing in all respects. For multiples of **सत** and **सहस्स,** Prefix the word indicating the multiplicator and treat the compound as an adjective e.g. **अट्ठसता माणवका।**

(v) Multiplicative adverbs are formed by adding **क्खतुं** to the numerals in the sense of so many times e.g. **द्विक्खतुं** = twice : The word for 'once' is **सकदा** or **सकिं.**

(vi) Suffix **धा** may be used after numerals in the sense of ways, times, fold etc. **एकधा** - once, **द्विधा** - of two kinds : **तिधा** - in three ways.

(vii) **सो** is a distributive adverbial suffix e.g. **एकसो** = one by one; **सतसो** = by hundreds ; **बहुसो** in numbers.

(viii) **मत्त** is added to numerals in the sense of 'only' turning them into adjectives e.g. **चतुमत्ता खत्तिया** - only four warriors.

(ix) any number plus one-half is expressed by prefixing **अड्ढ** to the consecutive higher number.

(x) To give the distributive sense a numeral is repeated e.g. **एकेक** = each one.

Section 5

Syntax

(1) Position of words in a sentence : A sentence may contain any number of words, but a verb must necessarily be there i.e. a sentence must have two portions viz.

(i) the subject **कत्ता**

(ii) the predicate **क्रिया**

पुरिसो सयति is a complete sentence, **पुरिसो** being the subject and **सयति** the predicate. **सयति** being an intransitive verb does not take object, but transitive verbs must necessarily have an object (**कर्म**); therefore a sentence formed with transitive verb consists of three portions, e.g. :

पुरिसो (कत्ता), रूक्खं (कर्म), छिन्दति (क्रिया)

(2) In the above sentence, the subject comes first, object second and the predicate last (In an English sentence the object must come after the predicate). But there are no definite rules about the order of the words in a Pali sentence.

(3) Addressing words are very often placed first, in a sentence e.g.

(i) **भन्ते, इमस्मिं सासने कति धुरानि?**

(ii) So also with **आसुसो**

(iii) So also with **भोति**

(4) Interrogation is expressed by using interrogative adverbs.

(a) Pronouns or particles at the beginning of a sentence :– When there is an interrogative word in a sentence, the addressing word, if there be any, takes the second or last place.

(i) **किं कथेसि, भातिका ?**

(ii) **अप आवुसो, अम्हाकं सत्तारं जानासि ?**

(iii) **किं पन, भन्ते, इदानि पि दिन्ने लभिस्सन्ती ?**

(iv) **कुहिं यासि, उपासक ?**

(v) **कहं गतों सि, आवुसो ?**

(vi) **को तत्थ वसति ?**

(vii) **कस्मा, सो सप्पो एतं न डसि**

(b) Interrogation is also expressed by placing the verb first, in a sentence, followed very often by the particle **नु**. :– **पस्सथ नु तुम्हे, भिक्खवे, अमुं महन्तं अग्गिक्खन्धं ?**

(5) Words of assent are also placed at the beginning of a sentence. Addressing words in such sentences are placed next to the assenting words, e.g. :– **आम, सम्म, इदानाहं विहारं गन्त्वा थेरं दिस्वा आगतोम्हि**

(6) Extension of predicate, be it a single word, a phrase, or a clause is placed before the verb.

(7) The conditional particles **सचे, यदि** and the interjections are placed at the beginning of a sentence.

(8) Copulative **च** and disjunctive **वा** and the conditional **चे** are never placed at the beginning of a sentence.

(9) The following indeclinables are used correlatively :-

(i) **यथा; तथा** (as : so)

(ii) **याव; ताव** (as longas : until)

(iii) **यदा; तदा** (when : then)

(iv) **यत्थ; तत्थ** (where : there)

(10) Words qualifying the subject or object, generally come before the subject or object respectively.

Adverbs come before the verbs, but the adverbs of time always come first in a sentence.

(11) An adjective must agree with the noun it qualifies in gender, number and case.

(12) A relative pronoun must agree with its antecedent in gender, number and person.

(13) *Concord*.

(i) The Predicate must agree with the subject in number and person.

(ii) When there are several subjects of different persons and one verb in a sentence, the verb is put in the first person plural; and should there be no subject of the first person, the verb is put in the first person plural.

(iii) One subject may have more than one finite verb.

(iv) When there are more than one subject connected with, **च** in a sentence, the verb must be in plural.

(v) When an action of many is the same, but if some of them are introduced by one of the particles **सह, सद्धिन्** or **समं** or with the instrumental case, the verb follows the subject which is in the nominative.

(vi) When the subject is a collective noun the verb takes the singular form.

Section 6

General conversation - about animals, birds and insects.

1. Dogs watch over their masters' houses at night. **सुनखा रत्तियं अत्तनो सामिकानं गेहानि रक्खन्त।**
2. People catch elephants and bring them from forests, tame them and get their work done by them. **मनुस्सा अरञ्ञतो हत्थी बन्धिवा, आनेत्वा, दमत्वा अत्तानं किच्चानि कारापेन्ति।**
3. Horses, harnessed to the carriages, run with them through the streets. **रथेसु योजिता अस्सा ते आकड्ढन्ता विथियासु धावन्ति।**
4. The donkey is able to bear a heavy burden. **गद्दभो बहुं भारं वहितुं सक्कोति।**
5. Camels, loaded with many goods, are able to go through the desert where there is no water. **उट्ठा बहूनि भण्डानि आदाय निरूदककन्तारे गन्तुं समत्था होन्ति।**
6. Having climbed the tree, the monkey destoyed the nests of the bird. **वानरो रूक्खं ओरूहित्वा पक्खीनं कुलावके विनासेसि.**
7. The cat chased the squirrel to the foot of the tree. **विळालो कलन्दकं गण्हितुं रुखमूलं धावि।**
8. Hunters hunt deer and bring their flesh to be sold in the town. **ब्याधा मिगे विज्झित्वा मंसं विक्किणितुं नगरं आहरन्ति।**
9. While eating grass the hare saw a man and ran away frightened. **तिणं खादन्तो ससो एकं मनुस्सं दिस्वा भीतो पलायि।**
10. The cow likes to allow her calf to suck, and does not wish to be milked by others. **गावी सकं वच्चं पायेतुं इच्छति, न पन ऽ अञ्ञेहि खीरस्स दुहनं।**
11. People take the honey by force which is made with much difficulty by the bees, with the pollen gathered from flowers. **मधिकरेहि पुप्फरेणवो आहरित्वा किच्छेन कतं मधुं मनुस्सा बलक्कारेन गण्हन्ति।**

12. The parrot pierced the mango with its beak and sucked its juice. **सुवो मुखतुण्डेन अम्बफलं विज्झित्वा तस्सा रसं पिवि।**

13. White ants bring a small quantity of earth at a time and gradually build a big ant-hill. **उपचिका थोक-थोकं मत्तिकं आनेत्वा अनुक्कमेन महन्तं वम्मिकं करोन्ति।**

14. Mosquitoes worry people by bitting them and sucking their blood. **मकसा मनुस्से डसित्वा लोहितं पिवन्ता ते पीळेन्ति।**

15. In order to catch insects the spider spreads the web made by itself. **उण्णनाभि खुद्दजन्तवो गहेतुं अत्तना कतं जालं पत्थरति।**

16. Ants prepare their homes by digging the earth. **पिपीलिका भूमिं खणित्वा तासं वसनट्ठानं पतियादेन्ति।**

17. Attracted by the glare grasshoppers fly into the fire and die there. **सलभा अग्गिं दिस्वा तस्स वण्णेन मोहिता तत्थ पतित्वा मरन्ति।**

18. The pigeons sat on the roof of the house and cooed. **पारावता गेहस्स छदने निसीदित्वा रविंसु।**

19. Many crows flew up and perched on the branches. **बहु काका आकासं पक्खन्दित्वा रुक्खसाखासु निलीयिंसु (निसीदिंसु)।**

20. Hawks kill small birds and eat them. **सेना खुद्दक-पक्खिनो मारेत्वा खादन्ति**

21. There are ten swans and twenty cranes in that lake. **तस्मिं तळाके दस हंसा विसति बका च सन्ति।**

22. Buffaloes like to wallow in dirty water. **महिसा सपङ्के जले निमुज्जितुं इच्छन्ति।**

23. Snakes devour rats, but they (the snakes) are killed by the mungooses. **सप्पा उन्दरे गिलन्ति तथा पि ते नकुलेहि मारीयन्ति।**

24. The venom of the scorpion is in its tail, but serpents have their venom at the root of their fangs. **विच्छिकानं विसं नङ्गुट्ठे होति, सप्पानंम पन विसं दाठामूले।**

25. Musk is obtained in certain kind of deer which live in the Himalayan region. **कत्थूरिका हिमवन्ते वसन्तिया एकाय मिगजातिया लब्भति।**

About Trees, Fruits, Flowers, etc.

1. There are many hundred thousands of coconut trees in Ceylon. **लङ्कायं अनेक सतसहस्ससङ्खा नाळिकेररूक्खा संविज्जन्ति।**
2. Some people plait coconut leaves and thatch their houses with them. **एकच्चे तेसं पत्तानि वायेत्वा तेहि गेहानि छादेन्ति।**
3. They draw the sap from the flowers and make intoxicants out of it. **तेसं पुप्फेहि रसं गहेत्वा मज्जानि सम्पादेन्ति।**
4. They condense the sap by heating it with fire and make treacle and jaggery with it. **पुप्फरसं अग्गिना तापेत्वा घनं कत्वा फाणितं गुळज च सम्पादेन्ति।**
5. They obtain milk and oil from the kernel of the nuts. **फलेहि खीरं तेलञ्च च लभन्ति।**
6. The water in the young coconut is sweet and cool. **तरुणनळिकेरानं जलं मधुरञ्चचे ऽ एव सीतलञ्च च।**
7. The boys brought down unripe mangoes by throwing sticks at them. **दारका दण्डानि खिपित्वा (दण्डेहि पहारित्वा) आमानी अम्बानी पातेसुं।**
8. Jack-fruit, bread-fruit and bananas are found in tropical countries. **पनसानि लबुजानि कदलिफलानि च उण्हाधिकरट्ठेसु सम्भवन्ति।**
9. Grapes and apples grow in countries where there is a mild climate. **मुद्दिका महाबदरा च समसीतुण्हेसु देसेसु जायन्ति।**
10. Nut-meg and mace are found in the same fruit. **जातिफल-जातिकोसा एकस्मिं ये फले सम्भवन्ति।**
11. Of all kinds of sandalwood the red is the most valuable. **चन्दनेसु रत्तचन्दनं महग्घतम।**
12. Cardamoms are a kind of small seed which have a pungent taste. **एळा ति एका कटुकरसा खुद्दक बीजजाति।**

13. The jujubes of Ceylon are smaller than those of India. **लङ्काय बदरानि जम्बुदीपे बदरेहि खुद्दकतरानि होन्ति।**

14. The father brought grapes and oranges, and divided them amongst his sons and daughters. **पिता मुद्दिकानि जम्बीरानि च आहरित्वा अत्तनो पुत्त-धीतरानं भाजेत्वा अदासि।**

15. Dates are imported to Ceylon from foreign countries. **महाखज्जरीफलानि विदेसेहि लङ्कं आहरीयन्ति।**

16. The boys bought some ripe marmelos and gave them to their sisters. **दारका पक्कानि बेलुवानि किणित्वा तेसं भागिनीनं अदंसु।**

17. Prince Siddharth was born under a sal tree; he became Buddha at the foot of a bo-tree. **सिद्धत्थकुमारो सालरूक्खमूले जातो, अस्सत्थरूक्खमूले बुद्धो भवि।**

18. Bring cucumbers and snake-gourds from the market and prepare curries. **आपणतो कक्कारीफलानि पटोलानि च आहरित्वा व्यञ्जनानि सम्पादेहि।**

19. Champak flowers have an agreeable smell, but the flowers of pentapets phoenicea are without any smell. **चम्पकपुप्फानि मनुञ्ञगन्धानि होन्ति; जयसुमनपुप्फानि निग्गन्धानि।**

20. The timber of the iron-wood tree is very hard, its flowers are exceedingly sweet scented. **नागरूक्खस्स दारू अतिथद्धं, पुप्फानि अतिसयेन सुगन्धानि।**

21. The varana tree looks like a dead tree when its leaves have fallen. **वरणरूक्खो पत्तानं गलितकाले सुक्खरूक्खो विय पञ्ञायति।**

22. Betel and arecanuts, constantly used for chewing by the Indians, are unknown in European countries. **जम्बुदीपिकेहि मुखवासत्थाय निच्चसेवितानि तम्बूलानि पुगानी च युरोपीयरट्ठेसु अञ्ञतानि।**

About a dwelling house

1. Open the door and the windows of room. मम गब्भे द्वारे वातयनानि विवराहि ।
2. She asked him to prepare mutton for breakfast. पातरासत्थाय एळकमंसं पचाही 'ति' सा तं वादि.
3. The servants covered the table with a cloth and set plates and spoons on it. सेबको भोजनफलकं अत्थरित्वा तत्थ कंसे चे कटच्छु च थापेसि।
4. Do you like yam. त्वं कन्दे भुञ्जितुं इच्छामि ?
5. No, like curd. न, अहं दधि भुञ्जितुं इच्छामि.
6. The children shouted 'we like to drink milk'. 'मयं खीरं पिवितुं इच्छाभा' इति दारका उन्नदिंसु.
7. One person said the taste of mutton-curry was not palatable. मंसव्यञ्जनस्स रसो न सुन्दरो ति एको वदि ।
8. Bring me some salt and fresh butter quickly. थोकं लवणं नोनीतं च सीघं आहराहि ।
9. Standing on the threshold of the kitchen, the mistress of the house called the cook. घरणी रसवतिया उम्मारे ठत्वा सूदं आमन्तेसि।
10. Every morning the servant women sweep the comopunds and remove the dirt. दासियो सब्बदा पातो गेहङ्गनानि सम्मज्जित्वा कचवरं अपनेन्ति।
11. The girl put rice into a pot, placed it upon the fire and kindled the fire. दारिका पातियं तण्डुले पक्खिपित्वा उद्धनं आरोपेत्वा अग्गिं जालेसि।
12. The maiden will scrape the coconut with a scraper and extract the juice by squeezing it. तरुणी सण्हकरणीया नालिकेरमिञ्ञं सण्हं कत्वा मद्दित्वा रसं गण्हिस्सति ।
13. The master told the attendant to spread a bed-sheet on the bed and put some pillows on it. मञ्चे अत्थरणं अत्थरित्वा बिम्बोहनानि थापेही ति सामिको उपट्ठाकं आह ।
14. Having done so, he spread a mat before the bed and put a carpet upon the mat. सो तथा कत्वा मञ्चस्स पुरतो किलञ्जं पत्थरित्वा तस्स ऽ ऊपरि एकं कोजवं पि अत्थरि.
15. The house holder said that the furniture in the house should be taken out and cleaned. गेहे दारुभण्डानि बहि नीहरित्वा सोधेतब्बानी ति गहपति अवदि ।
16. He bought bricks, tiles and timber in order to build a new house. सो नवं गेहं कारेतुं गिञ्जका च चदनिट्ठका च दारुसारानि च किणी।

17. Masons raised the walls, and carpenfers did the wood work, so that the building was soon completed. इट्ठवड्ढकिनो भित्तियी चिनन्ता दारुवड्ढकिनो दारूकम्मं करोन्ता सीघं एव ऐहं निट्ठापेसुं।

18. The daughter locked the door, and taking the key with her, went to the well for a bath. धिता द्वारं पिदहित्वा कुञ्चिकं आदाय नहानत्थाय कूपं अगमासि।

About a City

1. Cities generally have ramparts, moats, gates and watch-towers. नगरानि पन बहुसो पाकार-परिखा-गोपुर ट्टालेहि युत्तानि होन्ति।

2. In them are many streets and lanes, gardens and houses of many description. तेसु बहू खुद्दक महन्ता वीथियो, उय्यानानि नानाविघघरानि च सन्ति।

3. The streets of a city are crowded with horses, carriages, carts and pedestrains. नगरवीथियो अस्सेहि रथेहि सकटेहि पथिकेहि च आकिण्णा होन्ति।

4. When the horse races are held rich and poor assemble in large numbers at the race course. अस्सधावने वत्तमाने बहवो धनवन्ता निद्धना च अस्समण्डले समोसरन्ति।

5. In the evenings drunkards get together at taverns and drink intoxicants. सुरासोण्डा सायण्हेसु पानमन्दिरेसु सन्निपतित्वा मज्जं पिवन्ति।

6. The municipal authorities get water from distant places to fill the reservoirs and distribute water among citizens through pipes. नगरपालिका दूरट्ठानतो उदकं अनेत्वा जलासये पूरेत्वा नाळमग्गेहि नागरिकानं उदकं भाजेन्ति।

7. In cities there are prisons surrounded with massive walls. नगरेसु महन्तेहि पाकारेहि परिक्खित्ता बन्धनागारा सन्ति।

8. To-night they will drive in a carriage to the theatre and watch the performance. ते अज्ज रत्तिया अस्सरथेन नच्चसालं गन्त्वा नच्चं ओलोकेस्सन्ति.

9. Those who come from foreign countries visit the museum. परदेसेहि आगच्छन्ता एकन्तेन कुतूहलसालं पस्सितुं गच्छन्ति।

10. Travelling by tram-car the compositor arrived at the printing press. वण्णयोजको विज्जुरथेन गन्त्वा मुद्दणकनालयं सम्मापुणि।

11. In the evening the sons and daughters of the rich, accompanied by their friends, walk in the parks. धवनन्तानं पुत्त धीतरो सायण्हेसु अत्तनो अत्तनो सहायेहि सद्धिं उय्यानेसु अहिण्डन्ति।
12. More than twenty thousand people come by train to anuradhapure on *Poson* full-moon days. जेट्ठपुण्णमियं वीसतिसहस्साधिका मनुस्सा धूमरथेहि अनुराधपुरं आगच्छन्ति।
13. The kings palace and the palatila buildings of the ministerse are situated in the heart of the city. रञ्ञो च ऽ एव राजामच्चानञ् च पासादा नगरस्स मज्झभागे पतिट्ठिता।
14. Sentinels shut the city gates at night and take their stand on the watch tower. रत्तियं नगरद्वारानि थकेत्वा आरक्खका अट्टालेसु तिट्ठन्ति।
15. When people die in the city their relations carry the corpses to a cemetery and either cremate or bury them. अन्तोनगरे मनुस्सेसु मतेसु तेसं ञातका मतसरिरानि सुसानं नेत्वा झापेन्ति पि, (भूमियं) निखणन्ति पि।
16. Scavengers and potters live in the suburbs outside the city. नगरसोध का कुम्भकारादयो च नगरतो बहि उपनगरेसु वसन्ति।
17. During the night the streets of the cities are illuminated with electric lights or some other kind of lights. रत्तियं नगरवीथियो विज्जुप्पदीपादीहि आलोकिता, होन्ति।
18. Our mayor will go round the city at about four o'clock this evening. अम्हाकं नगरगुत्तिको अज्ज चतुघटिकायं नगरं पदक्खिणं करिस्सति।
19. On Monday the king accompanied by a large retinue and harem will visit the pleasure garden outside the city. राजा महता परिबारेन ओरोधेन च सह चन्दवारे नगरतो उय्यानं गमिस्सति।
20. It is rumoured that a prisoner had murdered the jailor by striking him with a cudgel. एको वज्झप्पत्तो कारापालकं मुग्गरेन पहरित्वा मारेसी ति सूयते।

Government affairs

1. The kings orders should not be voilated. राजुनं आणा न अतिक्कमितब्बा।
2. Those who break the law receive various punishments. ये राजानं अतिक्कमन्ति ते नानाकारेहि दण्डनं लभन्ति।
3. In olden days, soldiers, wearing defensive armour and carrying shields and other weapons, fought with swords, javelins, bows and so forth. पुब्बे पन योधा सन्नाहसन्नद्धा फलकावुधहत्था असि-सत्ति-धनुआदीहि युज्झिंसु।

4. Now they mostly fight with fire-arms. इदानि ते बहुसो अग्गिप्पहरणेहि युज्झन्ति।
5. The armies of the kings of old consisted of four divisions, namely, war elephants, cavalry, war-chariots, and infantry. पोराणराजूनं युद्धसेना हत्थि-अस्स-रथपत्तिवसेन चतुरङ्गिनी अहोसि।
6. At present, artillery has taken the place of war elephants. इमस्मिं काले हत्थिसेनाये ठाने नाळियन्तसेना तिट्ठति।
7. Having built fortresses at many places in Ceylon, King Dutthagamini fought against the Tamils. दुट्ठगामिनी महाराजा लङ्कायं नानाठानेसु खन्धावारे बन्धित्वा दमिळेहि युज्झि।
8. A rebel named Tiya, having collected an army with the wealth plundered from the shrines, made havoc in Ceylon. तीयो नाम दामरिको चेतियानि भिन्दित्वा धनं गहेत्वा सेनं संहरित्वा लङ्कायं महन्तं विलोपं अकासि।
9. Two thousand two hundred years ago an emperor called Dharmasoka ruled India. इतो द्विसताधिकानं द्विन्नं वस्ससहस्सानं उपरि धम्मसोको नाम राजाधिराज जम्बुदीपं पालेसि।
10. The ministers sit in the council-chamber to discuss the affairs of Government. अमच्चा मन्तिसभाय सन्निपतित्वा रज्जकिच्चानि मन्तयन्ति।
11. The general led his army to the battle-field. चमुपति अत्तनो सेनाय युद्धाभूमिं अगमासि।
12. The allied army retreated to their own quarters when the hostile army advanced. यदा सत्तुसेना अब्भुय्यासि तदा मित्तसेना सकं खन्धावारं पच्चुय्यासि।
13. King Prasenjit defeated the army of Ajatasatru the king of Magadha, and captured him alive. राजा पसेनदि मगधरञ्ञो अजातसत्तुनो सेनं पराजेत्वा तं जीवगाहं गण्हि।
14. A battle-ship carrying a large number of mariners from China reached Colombo harbour while sailing west wards. एका युद्धनावा चीपरट्ठो बहु नाविकयोधे गहेत्वा पच्छिमदिसं गच्छन्ति कोळम्बतित्थं पापुणि।
15. The envoys who started from Japan on the second day after the new moon of the month of *Citra*, reached Siam on the 14th of the same fortnight. जपान-दसेतो चित्तमासस्स सुक्कपक्खे दुतियायं निक्खन्ता राजदूता तस्मिं येव पक्खे चतुद्दसियं स्यामरट्ठं सम्पापुणींसु।
16. Once an insane woman attempted to nurder the premier of Italy.

एकदा एका उम्मत्तिका इटालिरट्ठे महामच्चं उस्सहि।

17. The constables chased after a culprit for about a league in order to catch him. **राजभटा एकं सहसिकं गहेतुं कोसपत्तं अनुबन्धिंसु।**

18. Village headmen often take bribes; they oppress the weak and help the rowdies. **गामभोजका बहुसो लञ्छं गण्हन्ता दुब्बले पीळेन्ति, चण्डानं अनुबलं देन्ति।**

19. The judge reprehended the mudaliyar who brought a false charge against a villager. **विनिच्छयामच्चो एकस्मिं गामिके कूटट्ठकारकं जनपदभोजकं तज्जेसि।**

20. When a governor visits a certain place, the inhabitants there put up pandals etc., to receive him. **मण्डलिस्सरे यं किञ्चि पदेसं गच्छन्ते तप्पदेसवासिनो तोरणादयो उस्सापेत्वा तं सम्पटिच्छन्ति।**

21. Before the great war the spies of the German Emperor were in all parts of the world. **महासङ्गामतो पुब्बे जर्मन-अधिरञ्ञो चरपुरिसा सब्बरट्ठेसु वसिंसु.**

22. The son of the king's religious adviser married the daughter of the Secretary of State. **पुरोहितस्स पुत्तो महालेखकस्स धीतरा विवाहं करि.**

23. During the great war, while sailing from sea to sea a man-of-war, named Emden sank a great number of trading vessels. **महाहवे वत्तमाने एम्डन-नामा एका युद्धनावा समुद्देसु चरन्ति बहू वाणिजनावायो ओसीदापेसि.**

24. The crown-prince took steamer at Colombo and arrived in London after twenty days voyage. **युवराजा कोळम्बतित्थे नावं अभिरूहित्वा वीसतिदिनेहि समुद्दं तरित्वा लंडन नगरं सम्पापुणि.**

25. On Wednesday the king with his ministers will go to see an array of tropps. **राजा अमच्चेहि परिवुतो बुधवारस्स सायण्हे सेनाव्यूहं पस्सितुं गमिस्सति.**

26. Some Chinese air-men flying in aeroplanes destroyed many Japanese war-planes by dropping bombs on them. **एकच्चे चीनभटा व्योमयानेहि गन्त्वा गुळप्पहरिणनि पतेत्वा जपानरट्ठिकानं ब्योमयानानि विनासेसुं।**

27. Modern warriors are able to destroy many lives by spreading poisonous gases. **वत्तमानिका योधा विसधूमानि विस्सज्जेत्वा बहूनि जिवितानि विनासेतुं सक्कोन्ति।**

28. The victorious army takes possession of the ammunition horses etc. of the defeated army. **जयग्गाहिका सेना पराजिताय सेनाय युद्धोपकरणानि अस्सोदयो च अत्तनो सन्तके करोन्ति।**

About Buddhist Monasteries

1. In former days there were thousands of monasteries in India, such as Jetavana and Veluvana, each containing several hundreds of monks. पुरा जम्बूदीपें अनेक भिक्खुसताकिण्णा जेतवन वेळुवनादयो विहारसहस्सानि अहेसूं।

2. At present all the olden monasteries in mid-India are in ruins, and even the eight of a Buddhist monk is rare. इदानि पन मज्झिमदेसे सब्बे पोराणकविहारा नट्ठा, भिक्खूनं दस्सनं पि दुल्लभं जातं।

3. There are many thousands of monasteries and a great number of monks in Burma and Siam which lie to the east of India, in Ceylon to the south of it, and in China and Japan to the north east of it. जम्बुदीपस्स पुरत्थिमतो मरम्मस्यामरट्ठेसु च, दक्खिणतो लङ्कादीपे च, पुरत्थिमुत्तरतो चीन-जपान ट्ठेसु च इदानि अनेकसहस्सा विहारा बहू भिक्खवो च सन्ति।

4. In olden days there were no Pagodas and image houses within the monasteries; even now in Siam and Burma they are mostly separated from the monasteries. पुरा सङ्घारामेसु चेटिय-पटिमाघ्रा नाहेसुं; इदानि पि स्याम-मरम्मरट्ठेसु सङ्घारामा बहुसो तेहि विसुं येव होन्ति।

5. In Ceylon each monastery possesses a pagoda, an image-house, a bo-tree and a preaching hall. सीहळीदीपे पन ऽ इदानि एकेस्मिं सङ्घारामे एकं चेतियं, पाटिमाघरं, एक्रको बोधिरूक्खो, एकेका धम्मसाला च विज्जति।

6. The residence of the monks is called a vihara. भिक्खुनं वासागारो विहारो नाम।

7. Image-house is where there are images of the Buddha and the chief disciples, and paintings depicting the life of the Buddha. बुद्ध-महासावक-पटिमादयो पतिट्ठापेत्वा कतं बुद्धचरित-पटिसंयुत्त-चित्तकम्मयुत्तं पटिमाघरं ति वुच्चति।

8. A pagoda or dagoba is a counical structure, made of stone, brick, etc. enshrining some relies of the Buddha. सरीरधातुआदयो निदहित्वा भूपाकारेन सिला-इट्ठकादीहि कतं चेतियं नाम।

9. The monks prepare a dye, pour it in a wooden vessel and then dye their robes, in it. **भिक्खू रजनं पचित्वा रजनदोनियं आसिञ्चित्वा तत्था चीवरानि पक्खिपित्वा रजन्ति।**

10. The (the monks) having donned their robes and taken their bowls, go round the villages collecting alms and come to refectories to partake of it. **ते चीवरानि पारूपित्वा पत्ते गहेत्वा गामेसु पिण्डाय चरित्वा आसनसालायो आगन्त्वा भुञ्जन्ति।**

11. To-morrow is a full moon-day, therefore we shall go early to the temple to take the eight precepts. **सुवे पुण्णमी, तस्मा मयं पातोऽव आरामं गन्त्वा अट्ठङ्गसीलं समादियिस्साम।**

12. When people assemble in the preaching hall, a preacher will sit on the pulpit and with a fan in his hand will deliver a sermon. **मनुस्सेसु धम्मसालाय सन्निपतितेसु एका धम्माकथिको धम्मासने निसीदित्वा विजनिं गहेत्वा धम्मं देसेस्सति।**

13. The people having listened to the dhamma, will offer flowers, lights and incense to the Buddha. **मनुस्सा धम्मं सुत्वा पुप्फ-दीप-धूपादीहि वुद्धं पूजेस्सन्ति।**

14. Books written on ola leaves may last more than a thousand years provided they are well preserved. **तालपण्णेसु लिखितगन्था यदि सुगोपिता भवेय्युं वस्ससहस्साधिकं पि कालं अविनट्ठा पवत्तेयुं।**

15. The Budhist scriptures written on olas are found in many Buddhist monasteries in Ceylon. **लङ्कायं बहुसु विहारेसु तालपण्णलिखिता सोगत-धम्मपोत्थका संविज्जन्ति।**

16. But now there are few persons who write on talipot-leaves as there is an abundant supply of printed books. **यथा इदानि मुद्दित पोत्थकानं सुलभताय तालपण्णलिखने युत्त मन्दा।**

17. Monks and novices get up early, sweep the yards around the pagoda and the other shrines, remove the withered flowers from the altars and wash them; thus they daily perform their duties. **भिक्खु-सामणेरा पातो ऽ व ऽ वुट्ठहित्वा चेतियङ्गणादीनि सम्माज्जित्वा पुप्फासनेसु मिलातमाला अपनेत्वा तानि धोवित्वा पतिदिनं वत्तं करोन्ति।**

18. After that having worshipped the Buddha, they partake of some food; then some novices learn text by heart, somelearn the religious texts and grammar from their teachers. **ततो पच्छा बुद्धवन्दनं**

कत्वा यं किञ्चि आहार भञ्जित्वा एकच्चे सामणेरा गन्थे वाचुगते करोन्ति, एकच्चे आचरियानं सन्तिका धम्म-सत्थुग्गहणं करोन्ति।

19. Before sunset they again do such of minor duties as the sweeping of yards; then they attend on and do obeisance to their elders; and during the first part of the night they recite what they have learnt. सायण्हे पि सम्मज्जनादीनि निट्ठापेत्वा थेरूपट्ठानं कत्वा रत्तिया पठमयामे वाचुग्गतगन्थे सज्झायन्ति।

Section 7
General Information

Days and months, दिवसा मासा च

Sunday, रविवारो
Monday, चन्दवारो
Tuesday, कुचवारो
Wednesday, बुधवारो
Thursday, गुरूवारो
Friday, सुक्कवारो
Saturday, सनिवारो

January, फुस्सो
February, माघो
March, फग्गुणो
April, चित्तमासो
May, वेसाक्खो
June, जेट्ठमासो
July, आसाळ्हो
August, सावणो
September, पोट्ठपादो
October, अस्सयुजो
November, कत्तिको
December, मागसिरो

Measures and Weights, मानतुलनानि.

7 Grains	=	One Inch, अंङ्गुलं
9 Inches	=	One Span, विदत्थि, (f)
2 Spans	=	One Cubit, रतनं, हत्थो
4 Cubits	=	One fathom, व्यामो, धनु (nt)
500 Fathoms	=	One League, कोसो, गावुतं
4 Leagues	=	One Yojana, योजनं

Measuring of Corn

4 Pasatas	=	1 पत्थ (m)
4 Patthas	=	1 नाळि (f)
4 Nalis	=	1 दोण (m)
4 Donas	=	1 मानिका
4 Manikas	=	1 खरी (f)
10 Kharis	=	1 कुम्भ (m)
2 Kumbhas	=	1 वाह (m)

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