

NINE JATAKAS

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Elwell.

IN TRANSLITERATION

NINE JATAKAS

Pali Text with Vocabulary

BY

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PREFACE.

THIS little book has been prepared for beginners of Pali. Accordingly, the text consists of easy stories; and the vocabulary defines every word contained therein. To facilitate the learner's progress, a supplement is added in which are given the compound verb-stems together with the roots under which their meanings will be found. All abbreviations and signs employed in the vocabulary are explained at the end of the volume.

It is a pleasant duty to acknowledge valuable assistance received in the preparation of my work from Rev. Dr. R. MORRIS, Prof. C. R. LANMAN and Mr. H. C. WARREN; and in the printing from Messrs. J. S. CUSHING & Co. and Mr. E. W. CARPENTER. For any errors that may be discovered, the editor, who alone is responsible, offers no excuse and asks no indulgence.

That this volume may aid some one in developing a taste for the study of the Pali language and literature is my hope and aim; if this result be realized, its preparation will not have been fruitless.

L. H. E.

AMHERST. MASSACHUSETTS.

September, 1886.

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From 'The Jātaka.

1. Jambukhādakajātaka.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto aññatarasmiṃ jambusaṇḍe rukkhadevatā hutvā nibbatti. tatr' eko kāko jambusākhāya nisinno jambupakkāni khādati. ath' eko sigālo āgantvā uddhaṃ olonto kākaṃ disvā yaṇ nūnā 'haṃ imassa abhūtaguṇaṃ kathetvā jāmbūni khādeyyaṇ ti tassa vaṇṇaṃ kathento imaṃ gāthaṃ āha :

ko 'yaṃ bindussaro vaggu pavadantānaṃ uttamo,
accuto jambusākhāya moracchāpo va kūjatī 'ti.

Atha naṃ kāko paṭipasaṃsanto dutiyaṃ gāthaṃ āha :

kulaputto va jānāti kulaputte pasaṃsitaṃ,
vyagghacchāpasarīvaṇṇa bhuñja samma dadāmi te
ti.

Evañ ca pana vatvā jambusākhaṃ cāletvā phalāni pātesi. ath' asmiṃ jamburukkhe nibbattadevatā te ubho pi abhūtaguṇakathaṃ kathetvā jāmbūni khādante disvā

tatiyaṃ gātham āha :

cirassaṃ vata passāmi musāvāṇī samāgate

vantādaṃ kuṇapādaṃ ca aññaṃaññaṃ pasamsake
ti.

Imaṃ ca pana gātham vatvā sā devatā bheravarūpā-
rammaṇaṃ dassetvā te tato palāpesī 'ti.

2. Sīhacammajātaka.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bo-
dhisatto kassakakule nibbattitvā vayappatto kasikamme-
na jīvikam kappesi. tasmim kāle eko vāṇijo gadrabha-
bhārakena vohāraṃ karonto vicarati. so gatagataṭṭhāne
gadrabhassa piṭṭhito bhaṇḍikaṃ otāretvā gadrabhaṃ sī-
hacammena pārupitvā sāliyavakhette vissajjeti. khetta-
rakkhakā taṃ disvā sīho ti saññāya upasaṃkamitum na
sakkonti. ath' ekadivasaṃ so vāṇijo ekasmim gāmadvāre
nivāsaṃ gahetvā pātarāsaṃ pacāpento tato gadrabhaṃ
sīhacammaṃ pārupitvā yavakhettaṃ vissajjesi. khetta-
rakkhakā sīho ti saññāya taṃ upagantum asakkontā ge-
haṃ gantvā ārocesum. sakalagāmaṃvāsino āvudhāni ga-
hetvā saṃkhe dhamentaṃ bheriyo vādentā khettaṃsamīpaṃ

gantvā unnadim̐su. gadrabho maraṇabhayaabhīto gadra-
bharavam̐ ravi. ath' assa gadrabhabhāvam̐ ñatvā bodhi-
satto paṭhamam̐ gātham āha :

n' etam̐ sīhassa naditam̐ na vyagghassa na dīpino,
pāruto sīhacammena jammo nadati gadrabho ti.

Gāmaṇāsino pi tassa gadrabhabhāvam̐ ñatvā aṭṭhīni
bhañjantā pothetvā sīhacammam̐ ādāya agamaṁsu. atha
so vāṇijo āgantvā tam̐ vyaṣaṇappattam̐ gadrabham̐ disvā
dutiyaṁ gātham āha :

ciram pi kho tam̐ khādeyya gadrabho haritam̐ ya-
vam̐

pāruto sīhacammena, ravamāno ca dūsayī 'ti.

Tasmim̐ evam̐ vadante yeva gadrabho tatth' eva mari.
vāṇijo pi tam̐ pahāya pakkāmi.

3. J a m b u k a j ā t a k a .

Atīte bārāṇasiyaṁ brahmadatte rajjam̐ kārente bo-
dhisatto sīhayoniyaṁ nibbattitvā himavantaguhāya va-
santo ekadivasaṁ mahisaṁ vadhitrivā khāditvā pāṇiyaṁ
pivitrivā āgacchati. eko sigālo tam̐ disvā palāyituṁ asak-
konto udarena nipajji kim jambukā 'ti vutte upaṭṭhahis-

sāmi tam bhante ti āha. sīho tena hi ehī 'ti tam attano vasanaṭṭhānam netvā divase divase maṃsam āharitvā poseti. tassa sīhavighāsenā thūlasarīram pattass' ekadivasaṃ māno uppajji. so sīham upasaṃkamitvā āha: aham sāmi niccakālam tumhākam palibodho, tumhe niccam maṃsam āharitvā maṃ posetha, ajja tumhe idh' eva hotha, aham ekam vāraṇam vadhitrivā maṃsam khāditvā tumhākam āharissāmi 'ti. sīho mā te jambuka etaṃ ruci, na tvaṃ vāraṇam vadhitrivā maṃsam khādayoniyam nibbatto, aham te vāraṇam vadhitrivā va dassāmi, vāraṇo nāma mahākāyo, mā vilomaṃ gaṇhi, mama vacanaṃ karohī 'ti vatvā paṭhamam gātham āha:

brahā pavaddhakāyo so dīghadāṭho hi jambuka,
na tvaṃ tamhi kule jāto yattha gaṇhanti kuñjaran
ti.

Sigālo sīhena vārito yeva guhato nikkhamitvā tikkhattum hukku hukkū 'ti sigālikam nādam naditrivā gantvā pabbatapādam olokento ekam kālavāraṇam pabbatapāde gacchantam disvā ullamghitrivā tassa kumbhe patitāmī 'ti parivattitrivā pādamūle pati. vāraṇo purimapādam ukkhipitrivā tassa matthake patiṭṭhapesi, sīsam bhijjitrivā cunṇam jātam. so tatth' eva anutthunanto sayi. vāraṇo kuñcanādam karonto pakkāmi. bodhisatto gantvā pab-

batamatthake t̥hito taṃ vināsappattaṃ disvā attano mā-
naṃ nissāya naṭṭho sigālo ti tisso gāthā abhāsi:

asīho sīhamānena yo attānaṃ vikubbati
kutthum va gajam āsajja seti bhumyā anutthunaṃ.
yasassino uttamapuggalassa
sañjātakkhandaḥsa mahabbalassa
asamekkhiya thāmaḥbalūpapattim
sa seti nāgena hato va jambuko.
yo c' īdha kammaṃ kurute pamāya
thāmaḥbalaṃ attani saṃviditvā
japena mantena subhāsitenā
parikkhavā so vipulaṃ jinātī 'ti.

Evam bodhisatto imāhi gāthāhi imasmim loke kattab-
bavuttakaṃ kammaṃ kathesī 'ti.

4. Gaggajātaka.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bo-
dhisatto kāsiraṭṭhe ekasmim brāhmaṇakule nibbatti. tas-
sa pitā vohāraṃ katvā jīvikaṃ kappeti. so soḷasavassa-
padesikaṃ bodhisattaṃ maṇikabhaṇḍaṃ ukkhipāpetvā
gāmanigamādisu caranto bārāṇasiṃ patvā dovārikassa
ghare bhattaṃ pacāpetvā bhuñjitvā nivāsanaṭṭhānaṃ

alabhanto avelāya āgatā āgantukā kattha vasantī ‘ti pucchi. atha nam manussā bahinagare ekā sālā atthi, sā pana amanussapariggahītā, sace icchatha tattha vasathā ‘ti āhaṃsu. bodhisatto etha tāta, gacchāma, mā yakkhassa bhāyittha, ahan tam dametvā tumhākaṃ pādesu pāteṣāmī ‘ti pitaraṃ gaheṭvā tattha gato. ath’ assa pitā phalake nipajji, sayam pitu pāde sambāhamāno nisīdi. tattha adhivattho yakkho pana dvādasa vassāni vessavaṇaṃ upaṭṭhahitvā tam sālaṃ labhanto imaṃ sālaṃ pavitṭhamanusseṣu yo khipite jīvā ‘ti vadati yo ca jīvā ‘ti vutte paṭijīvā ‘ti vadati te jīvapaṭijīvabhāṇino ṭhapetvā avasese khādeyyāsī ‘ti labhi. so piṭṭhavaṃsathūṇāya vasati. so bodhisattapitaraṃ khipāpeṣāmī ‘ti attano ānubhāvena sukhumacūṇṇaṃ vissajjesi. cūṇṇo āgantvā tassa nāsāpuṭeṣu pāvisi. so phalake nipannako va khipi. bodhisatto na jīvā ‘ti āha. yakkho tam khādituṃ thūṇāya oṭarati. bodhisatto tam oṭarantaṃ dīṣvā iminā me pitā khipāpito bhavissati, ayaṃ so khipite jīvā ‘ti avadantaṃ khādayakkho bhavissatī ‘ti pitaraṃ ārabbha paṭhamam gātham āha:

jīva vassasataṃ gagga aparāni ca vīsatiṃ,

mā maṃ pisācā khādantu, jīva tvaṃ sarado satan ti.

Yakkho bodhisattassa vacanam sutvā imam tāva mānavam jīvā 'ti vuttattā khāditum na sakkā, pitaram pan' assa khādissāmī 'ti pitu santikam agamāsi. so tam āgacchantam disvā cintesi: ayam so paṭijīvā 'ti abhaṇantānam khādanayakkho bhavissati, paṭijivam karissāmī 'ti so puttam ārabba dutiyam gātham āha:

tvam pi vassasatam jīva aparāni ca vīsatiṃ,

visam pisācā khādantu, jīva tvam sarado satan ti.

Yakkho tassa vacanam sutvā ubho p'ime na sakkā khāditun ti paṭinivatti. atha nam bodhisatto pucchi: bho yakkha, kasmā tvam imam sālam pavitṭhamanusse khādasī 'ti. dvādasā vassāni vessavaṇam upaṭṭhahitvā laddhattā ti. 'kim pana sabbe va khāditum labhasī 'ti. jīva-paṭijīvabhāṇino ṭhapetvā avasese khādāmī 'ti. yakkha, tvam pubbe pi akusalam katvā kakkhāḷo pharusō paravihimsako hutvā nibbatto, idāni pi tādissam kammam katvā tamotamaparāyanō bhavissasi, tasmā ito paṭṭhāya pāṇātipātādīhi viramassū 'ti tam yakkham dametvā nirayabhayena tajjetvā pañcasu sīlesu paṭiṭṭhāpetvā yakkham pesanakārakam viya akāsi. punadivase sañcarantā manussā yakkham disvā bodhisattena c' assa damitabhāvam ñatvā rañño ārocesum: deva, eko māṇavo tam yakkham dametvā pesanakārakam viya katvā ṭhito ti. rājā bodhi-

sattam pakkosāpetvā senāpatitṭhāne ṭhapesi pitu c' assa mahantam yasam adāsi. so yakkham balipaṭiggāhakam katvā bodhisattassa ovāde ṭhatvā dānādini puññāni katvā saggapadam pūresi.

5. Cullakaseṭṭhijātaka.

Atīte kāsiraṭṭhe bārāṇasiyam brahmadatte rajjam kārente bodhisatto seṭṭhikule nibbattitvā vayappatto seṭṭhitṭhānam labhitvā cullakaseṭṭhi nāma ahosi. so paṇḍito vyatto sabbanimittāni jānāti. so ekadivasaṃ rājūpaṭṭhānam gacchanto antaravīthiyam matamūsikam disvā tamkhaṇe nakkhattam samānetvā idam āha: sakkā cak-khumatā kulaputtena imam unduram gahetvā dārābharaṇam vā kātum kammante ca payojetun ti. aññataro dug-gatakulaputto tam seṭṭhissa vacanam sutvā nā 'yam ajā-nitvā kathessatī 'ti mūsikam gahetvā ekasmim āpaṇe bilālass' atthāya datvā kākaṇikam labhi. tāya kākaṇikāyā phāṇitam gahetvā ekena kuṭena pāṇiyam gaṇhi. so araññato āgacchante mālakāre disvā thokam thokam phāṇitakhaṇam datvā ulumkena pāṇiyam adāsi. te tassa ekekaṃ pupphamuṭṭhim adamsu. so tena pupphamūlena punadivase pi phāṇitaṇ ca pāṇiyaghataṇ ca gahe-

tvā pupphārāmam eva gato. tassa taṃ divasaṃ mālakā-
 rā adḍhacitake pupphagacche datvā agamaṃsu. so na
 cirass' eva iminā upāyena aṭṭha kahāpaṇe labhi. puna
 ekasmim vātavuṭṭhidivase rājuyyāne bahū sukkhadanda-
 kā ca sākā ca palāsaṇ ca vātena patitaṃ hoti. uyyāna-
 pālo chaḍḍetum upāyaṃ na passati. so tattha gantvā sa-
 ce imāni dārupaṇṇāni mayhaṃ dassasi ahan te imāni sab-
 bāni nīharissāmī 'ti uyyānapālam āha. so gaṇha ayyā 'ti
 sampaṭicchi. cullantevāsiko dārakānaṃ kelimaṇḍalam
 gantvā phāṇitaṃ datvā muhuttana sabbāni dārupaṇṇāni
 nīharāpetvā uyyānadvāre rāsim kāresi. tadā rājakum-
 bhakāro rājakulānaṃ bhājanānaṃ pacanatthāya dārūni
 pariyesamāno uyyānadvāre tāni disvā tassa hatthato vik-
 kiṇitvā gaṇhi. taṃ divasaṃ cullantevāsiko dāruvikka-
 yena soḷasa kahāpaṇe cāṭiādīni ca pañca bhājanāni labhi.
 so catuvīsatiyā kahāpaṇesu jātesu atthi ayaṃ upāyo
 mayhan ti nagaradvārato avidūraṭṭhāne ekaṃ pānīya-
 cāṭim ṭhapetvā pañcasate tiṇahārake pānīyena upaṭṭhahi.
 te āhaṃsu: tvaṃ samma amhākaṃ bahūpakāro, kin te
 karomā 'ti. so mayhaṃ kicce uppanne karissathā 'ti va-
 tvā ito c' ito ca vicaranto thalapathakammikena ca ja-
 lapathakammikena ca saddhim mittasanthavaṃ akāsi.
 tassa thalapathakammiko sve imaṃ nagaraṃ assavāṇija-

ko pañca assasatāni gahetvā āgamissatī 'ti ācikkhi. so tassa vacanam sutvā tiṇahārake āha: ajja mayham ekekam tiṇakalāpam detha, mayā ca tiṇe avikkīte attano tiṇam mā vikkīṇathā 'ti. te sādhu 'ti sampaticchitvā pañca tiṇakalāpasatāni āharitvā tassa ghare pātayimsu. assavāṇijo sakalanagare assānam tiṇam alabhitvā tassa sahasam datvā tam tiṇam gaṇhi. tato katipāhaccayena tassa jalapathakammikasaḥāyako ārocesi: paṭṭanam mahānāvā āgatā ti. so atthi ayam upāyo ti aṭṭhahi kahāpaṇehi sabbaparivārasampannam tāvakālikam ratham gahetvā mahantena yasena nāvāpaṭṭanam gantvā ekam aṅgulimuddikam nāvāya saccakāram datvā avidūraṭṭhāne sāṇim parikkhipāpetvā nisinno purise āṇāpesi: bāhirato vāṇijesu āgatesu tatiyena pāṭihārena ārocethā 'ti. nāvā āgatā ti sutvā bārāṇasito satamattā vāṇijā bhaṇḍam gaṇhāmā 'ti āgamimsu. bhaṇḍam tumhe na labhissatha, asukaṭṭhāne nāma mahāvāṇijena saccakāro dinno ti. te tam sutvā tassa santikam āgatā. pādamūlikapurisā purimasaññāvasena tatiyena pāṭihārena tesam āgatabhāvam ārocesum. te satamattā 'pi vāṇijā ekekam sahasam datvā tena saddhim nāvāya pattikā hutvā puna ekekam sahasam datvā pattim vissajjāpetvā bhaṇḍam attano santakam akaṃsu. cullantevāsiko dve satahasasāni

gaṇhitvā bārāṇasim āgantvā kataññunā bhavitum vaṭṭatī 'ti ekam satasahassam gāhāpetvā cullakaseṭṭhissa samīpam gato. atha nam seṭṭhi kin te tāta katvā idam dhanam laddhan ti pucchi. so tumhe kathitaupāye ṭhatvā catumāsabbhantaren' eva laddhan ti matamūsikam ādim katvā sabbam vatthum kathesi. cullamahāseṭṭhi tassa vacanam sutvā na dāni evarūpam dārakam parasantakam kātum vaṭṭatī 'ti vayappattam dhītaram datvā sakalakūṭumbassa sāmikam akāsi. so seṭṭhino accayena tasmim nagare seṭṭhiṭṭhānam labhi. bodhisatto pi yathā-kammam agamāsi.

6. Rājovādajātaka.

Atīte bārāṇasiyam brahmadatte rajjam kārente bodhisatto tassa aggamahesiyā kucchismim paṭisandhim gaḥetvā laddhagabbhaparihāro sotthinā mātukucchimhā nikkhami. nāmagahaṇadivase pan' assa brahmadattakumāro tv-eva nāmam akaṃsu. so anupubbena vayappatto soḷasavassakāle takkasilam gantvā sabbasippesu nipphattim patvā pitu accayena rajje paṭiṭṭhāya dhammena samena rajjam kāresi. chandādivasena agantvā vinicchayam anusāsi. tasmim evam dhammena rajjam

kārente amaccā 'pi dhammen' eva vohāram vinicchiniṃsu. vohāresu dhammena vinicchayamānesu kūṭaṭṭakārakā nāma nā 'hesuṃ. tesam abhāvā aṭṭatthāya rājaṅgaṇe uparavo pacchijji. amaccā divasam pi vinicchayaṭṭhāne nisīditvā kañci vinicchayatthāya āgacchantam adisvā pakkamanti. vinicchayaṭṭhānam chaḍḍetabbabhāvaṃ pāpuṇi. bodhisatto cintesi: mayi dhammena rajjam kārente vinicchayatthāya āgacchantā nāma n' atthi, uparavo pacchijji, vinicchayaṭṭhānam chaḍḍetabbabhāvaṃ pattam, idāni mayā attano aguṇam pariyesitum vaṭṭati, ayam nāma me aguṇo ti ñatvā tam pahāya guṇesu yeva vattissāmī 'ti. tato paṭṭhāya atthi nu kho me koci aguṇavādī 'ti parigaṇhanto antovalaṇṇjakānam antare kañci aguṇavādim adisvā attano guṇakatham eva sutvā ete mayham bhayenā 'pi aguṇam avatvā guṇam eva vadeyyun ti bahivalaṇṇjanake parigaṇhanto tatrā 'pi adisvā antonagaram parigaṇhi, bahinagare catusu dvāresu dvāragāmake parigaṇhi. tatrā 'pi kañci aguṇavādim adisvā attano guṇakatham eva sutvā janapadam parigaṇhissāmī 'ti amacce rajjam paṭicchāpetvā ratham āruyha sārathim eva gahetvā aññātakavesena nagarā nikkhamitvā janapadam parigaṇhamāno yāva paccantabhūmim gantvā kañci aguṇavādim adisvā attano guṇakatham eva sutvā

paccantasīmato mahāmaggena nagarābhimukho yeva ni-
 vatti. tasmim̐ pana kāle malliko nāma kosalarājā ‘pi dham-
 mena rajjam̐ kārento aguṇagavesako hutvā antovalañja-
 kādisu aguṇavādim̐ adisvā attano guṇakatham eva sutvā
 jaṇāpadam̐ parigaṇhanto tam̐ padesam̐ agamāsi. te ubho
 pi ekasmim̐ ninne sakaṭamagge abhimukhā ahesum̐. ra-
 thassa ukkamanatṭhānam̐ n’ atthi. atha mallikarañño
 sārathi bārāṇasirañño sārathim̐ tava ratham̐ ukkamāpehī
 ‘ti āha. so pi ambho sārathi, tava ratham̐ ukkamāpehi,
 imasmim̐ rathe bārāṇasirajjasāmiko brahmadattamahā-
 rājā nisinno ti āha. itaro pi ambho sārathi, imasmim̐
 rathe kosalarajjasāmiko mallikamahārājā nisinno, tava
 ratham̐ ukkamāpetvā amhākam̐ rañño rathassa okāsam̐
 dehī ‘ti āha. bārāṇasirañño sārathi ayam pi kira rājā
 yeva, kin nu kho kātabban ti cintento atth’ esa upāyo:
 vayam̐ pucchitvā daharatarassa ratham̐ ukkamāpetvā
 mahallakassa okāsam̐ dāpessāmī ‘ti sannitṭhānam̐ katvā
 tam̐ sārathim̐ kosalarañño vayam̐ pucchitvā parigaṇhanto
 ubhinnam pi samānavayabhāvam̐ ñatvā rajjaparimāṇam̐
 balam̐ dhanam̐ yasam̐ jātigottakulapadesan ti sabbam̐
 pucchitvā ubho pi tiyojanasatikassa rajjassa sāmīno, samā-
 nabaladhanayasajātigottakulapadesā ti ñatvā sīlavanta-
 tarassa okāsam̐ dassāmī ‘ti cintetvā so sārathi tumhākam̐

rañño sīlācāro kīdiso ti pucchi. so ayañ ca ayañ ca am-
hākam rañño sīlācāro ti attano rañño agunam eva gunato
pakāsento paṭhamam gātham āha:

dalham dalhassa khipati malliko mudunā mudum,
sādhum pi sādhunā jeti asādhum pi asādhunā.
etādiso ayam rājā, maggā uyyāhi sārathī ‘ti.

Atha tam bārāṇasirañño sārathi ambho, kim pana
tayā attano rañño gunā kathitā ti vatvā āmā ‘ti vutte
yadi ete gunā agunā pana kīdisā ti vatvā ete tāva agunā
hontu, tumhākam pana rañño kīdisā gunā ti vutte tena hi
suṇāhī ‘ti dutiyam gātham āha:

akkodhena jine kodham, asādhum sādhunā jine,
jine kadariyam dānena saccena alikavādinam.
etādiso ayam rājā, maggā uyyāhi sārathī ‘ti.

Evam vutte mallikarājā ca sārathi ca ubho pi rathā
otaritvā asse mocetvā ratham apanetvā bārāṇasirañño
maggam adamsu. bārāṇasirājā mallikarañño nāma idaṇ
c’ idaṇ ca kātum vaṭṭatī ‘ti ovādam datvā bārāṇasim
gantvā dānādīni puñṇāni katvā jīvitapariyosāne sagga-
padam pūresi. mallikarājā ‘pi tassa ovādam gahetvā
janapadam pariggahetvā attano agunavādim adisvā va
sakanagaram gantvā dānādīni puñṇāni katvā jīvitapari-
yosāne saggapadam eva pūresi.

7. Dadhivāhanajātaka.

Atīte bārāṇasiyam brahmadatte rajjam kārente kāsi-
 raṭṭhe cattāro bhātaro brāhmaṇā isipabbajjam pabbajitvā
 himavantapadese paṭipāṭiyā paṇṇasālā katvā vāsam kap-
 pesum. tesam jeṭṭhabhātā kālam katvā sakkattam pā-
 puṇi. so tam kāraṇam ñatvā antarantarā sattatṭhadi-
 saccayena tesam upaṭṭhānam gacchanto ekadivasam jeṭ-
 ṭhakatāpasam vanditvā ekamantam nisīditvā bhante ke-
 na te attho ti pucchi. paṇḍurogatāpaso agginā me attho
 ti āha. so tassa vāsipharasukam adāsi. vāsipharasuko
 nāma daṇḍe pavesanavasena vāsi pi hoti pharasu pi.
 tāpaso ko me imam ādāya dārūni āharissatī ‘ti āha. atha
 nam sakko evam āha: yadā te bhante dārūhi attho imam
 pharasum hatthena pahaṃsitvā dārūni me āharitvā aggim
 kareyyāsī ‘ti vadeyyāsī, dārūni āharitvā aggim katvā
 dassatī ‘ti. tassa vāsipharasukam datvā dutiyam pi upa-
 samkamitvā bhante kena te attho ti pucchi. tassa paṇṇa-
 sālāya hatthimaggo hoti. so hatthīhi upadduto hatthīnam
 me vasena dukkham uppajjati, te palāpehī ‘ti āha. sakko
 tassa ekam bherim upanāmetvā bhante imasmim tale pa-
 haṇe tumhākam paccāmittā palāyissanti, imasmim pahāṇe
 mettacittā hutvā caturaṅginiyā senāya pariyāressantī ‘ti

vatvā tam bherim datvā kaniṭṭhassa santikam gantvā bhante kena te attho ti pucchi. so pi paṇḍurogadhātuko va, tasmā dadhinā me attho ti āha. sakko tassa ekam dadhighaṭam datvā sace tumhe icchamānā imam āvajjes-satha mahānadī hutvā mahogham pavattetvā tumhākam rajjam gaḥetvā dātum samattho pi bhavissatī ‘ti vatvā pakkāmi. tato paṭṭhāya vāsipharasuko jeṭṭhabhātikassa aggam karoti, itarena bheritale paḥaṭe hatthī palāyanti, kaniṭṭho dadhim paribhuñjati. tasmim kāle eko sūkaro ekasmim purāṇagāmaṭṭhāne caranto ānubhāvasampannam ekam maṇikkhandham addasa. so tam maṇikkhandham mukhena ḍasitvā tassā ‘nubhāvena ākāse uppatitvā samuddamajjhe ekam dīpakam gantvā ettha dāni mayā vasitum vaṭṭatī ‘ti otaritvā phāsukaṭṭhāne udumbararukkhassa heṭṭhā vāsam kappesi. so ekadivasam tasmim rukkhamūle maṇikkhandham purato ṭhapetvā niddam okkami. ath’ eko kāsiraṭṭhavāsimanusso nirūpakāro esā amhākan ti mātāpitūhi gehā nikkadḍhito ekam paṭṭana-gāmam gantvā nāvikānam kammakaro hutvā nāvam āruyha samuddamajjhe bhinnāya nāvāya phalake nipanno tam dīpam patvā phalāphalāni pariyesanto tam sūkaram niddāyantam disvā saṇikam gantvā maṇikkhandham gaṇhitvā tassa ānubhāvena ākāse uppatitvā udumbara-

rukkhe nisīditvā cintesi: ayam sūkaro imassa maṇikkhandhassa ānubhāvena ākāsacāriko hutvā idha vasati maññe, mayā pana paṭhamam eva imam māretvā maṁsam khāditvā pacchā gantum vaṭṭatī ‘ti. so ekam daṇḍakam bhañjitvā tassa sīse pātesi. sūkaro pabujjhivā maṇim apassanto ito c’ ito ca kampamāno vidhāvati. rukkhe nisinnapuriso hasi. sūkaro olokento tam disvā rukkham sīsena paharivā tatth’ eva mato. so puriso otarivā aggim katvā tassa maṁsam pacitvā khāditvā ākāse uppativā himavantamatṭhakena gacchanto assa-
mapadam disvā jeṭṭhatāpasassa assame otarivā dvīhatīham vasitvā tāpasassa vattapaṭivattam akāsi vāsipharasukassa ānubhāvañ ca passi. so imam mayā gahetum vaṭṭatī ‘ti maṇikkhandhassa ānubhāvam tāpasassa das-
setvā bhante imam me gahetvā vāsipharasukam dethā ‘ti āha. tāpaso ākāsenā caritukāmo tam gahetvā vāsipharasukam adāsi. so tam gahetvā thokam gantvā vāsipharasukam pahamsitvā vāsipharasuka tāpasassa sīsam chinditvā maṇikkhandham me āharā ‘ti āha. so gantvā tāpasassa sīsam chinditvā maṇikkhandham āhari. so vāsipharasukam paṭicchannaṭṭhāne ṭhapetvā majjhimatāpasassa santikam gantvā katipāham vasitvā bheriyā ānubhāvam disvā maṇikkhandham datvā bherim gaṇhitvā

purimaṇayen' eva tassa pi sīsam chindāpetvā kaniṭṭham upasamkamitvā dadhighaṭassā 'nubhāvam disvā maṇikkhandham datvā dadhighaṭam gaḥetvā purimanayen' eva tassa sīsam chindāpetvā maṇikkhandhañ ca vāsipharasukañ ca bheriñ ca dadhighaṭañ ca gaḥetvā ākāse uppatitvā bārāṇasiyā avidūre ṭhatvā bārāṇasirañño yuddham vā me detu rajjam vā ti ekassa purisassa hatthe paṇṇam pāhesi. rājā sāsanaṃ sutvā va coraṃ gaṇhissāmā 'ti nikkhami. so ekaṃ bheritalaṃ pahari, caturaṅginī senā parivāresi. rañño avattharaṇabhāvam ñatvā dadhighaṭam vissajjesi, mahānadī pavatti, mahājano dadhimhi osīditvā nikkhamitum nā 'sakkhi. vāsipharasukaṃ pahaṃsitvā rañño sīsam āharā 'ti āha, vāsipharasuko gantvā sīsam āharitvā pādamūle nikkhipi, eko pi āvudham ukkhipitum nā 'sakkhi. so mahantena balena parivuto nagaraṃ pavisitvā abhisekaṃ kāretvā dadhivāhano nāma rājā hutvā dhammena rajjam kāresi. tass' ekadivasam mahānadiyaṃ jāla-karaṇḍake kīlantassa kannamuṇḍadahato devatāparibhogam ekaṃ ambapakkaṃ āgantvā jāle laggi. jālaṃ ukkhipantā taṃ disvā rañño adaṃsu. taṃ mahantaṃ ghaṭappamāṇaṃ parimaṇḍalaṃ suvaṇṇavaṇṇaṃ ahosi. rājā kissa phalaṃ nāma' etan ti vanacārake pucchitvā ambaphalan ti sutvā paribhuñjitvā tassa aṭṭhim attano uyyāne

ropāpetvā khīrodakena siñcāpesi. rukkho nibbattitvā tatiye samvacchare phalaṃ adāsi. ambassa sakkāro mahā ahosi: khīrodakena siñcanti, gandhapañcaṅgulikaṃ denti, mālādāmāni parikkhipanti, gandhatelena dīpaṃ jālenti, parikkhepo pan' assa paṭṭasāṇiyā ahosi. phalāni madhurāni suvaṇṇavaṇṇāni ahesuṃ. dadhivāhanarājā aññesaṃ rājūnaṃ ambaphalaṃ pesento aṭṭhito rukkha-nibbattanabhayaena amkuranibbattanaṭṭhānaṃ maṇḍukaṇṭakena vijjhितvā pesesi. tesam ambam khāditvā aṭṭhi ropitaṃ na sampajjati. te kin nu kho ettha kāraṇaṃ ti pucchantā taṃ kāraṇaṃ jānimsu. ath' eko rājā uyyānapālaṃ pakkosivā dadhivāhanassa ambaphalānaṃ rasaṃ nāsetvā tittakabhāvaṃ kātuṃ sakkhissasī 'ti pucchitvā āma devā 'ti vutte tena hi gacchā 'ti sahassaṃ datvā pesesi. so bārāṇasim gantvā eko uyyānapālo āgato ti rañño ārocāpetvā tena pakkosāpito pavisitvā rājānaṃ vanditvā tvaṃ uyyānapālo ti puṭṭho āma devā 'ti vatvā attano ānubhāvaṃ vaṇṇesi. rājā gaccha, amhākaṃ uyyānapālassa santike hohī 'ti āha. te tato paṭṭhāya dve janā uyyānaṃ paṭijagganti. adhunāgato uyyānapālo akālapupphāni pupphāpento akālaphalāni gaṇhāpento uyyānaṃ ramaṇīyaṃ akāsi. rājā tassa pasīditvā porāṇa-kaucyaṇapālaṃ nīharitvā tass' eva uyyānaṃ adāsi. so

uyyānassa attano hatthagatabhāvaṃ ñatvā ambarukkhaṃ
 parivāretvā nimbe ca paggavavalliyo ca ropesi. anupub-
 benā nimbā vadḍhimṃsu. mūlehi mūlāni sākhaṃhi ca sākha
 saṃsaṭṭhā onaddhā vinaddhā ahesuṃ. tena asātaama-
 dhurasamṣaggena tāva madhuraphalo ambo tittako jāto
 nimbapaṇṇasadisaraso. ambaphalānaṃ tittakabhāvaṃ
 ñatvā uyyānapālo palāyi. dadhivāhano uyyānaṃ gantvā
 ambaphalaṃ khādanto mukhe pavitṭhaṃ ambayūsaṃ
 nimbakasaṭaṃ viya ajjhoharituṃ asakkonto kakkāretvā
 nuṭṭhubhi. tadā bodhisatto tassa atthadhammānusāsako
 ahosi. rājā bodhisattaṃ āmantetvā paṇḍita, imassa ruk-
 khaṃsa porāṇakaparihārato parihīnaṃ n' atthi, evaṃ sante
 pi 'ssa phalaṃ tittakaṃ jātaṃ, kin nu kāraṇaṃ ti puc-
 chanto paṭhamam gāthaṃ āha:

vaṇṇagandharasūpeto ambā 'yaṃ ahuvā pure,
 tam eva pūjaṃ labhamāno ken' ambo kaṭukapphalo
 ti.

Ath' assa kāraṇaṃ ācikkhanto bodhisatto dutiyaṃ
 gāthaṃ āha:

pucimandaparivāro ambo te dadhivāhana,
 mūlaṃ mūlena saṃsaṭṭhaṃ, sākha sākha nisevare,
 asataṃ sannivāsenā ten' ambo kaṭukapphalo ti.

Rājā tassa vacanaṃ sutvā sabbe pi pucimande ca

paggave ca chindāpetvā mūlāni uddharāpetvā samantā
 amadhuram paṁsum harāpetvā madhuram paṁsum pak-
 khipāpetvā khīrodakasakkharodakagandhodakehi ambam
 paṭijaggāpesi. so madhurarasasaṁsaggena puna madhu-
 ro va ahosi. rājā pakatiuyyānapālakass' eva uyyānam
 niyyādetvā yāvatāyukam ṭhatvā yathākammaṁ gato.

8. Apañnakajātaka.

Atīte kāsiraṭṭhe bārāṇasinagare brahmadatto nāma
 rājā ahosi. tadā bodhisatto satthavāhakule paṭisandhim
 gahetvā anupubbena vayappatto pañcahi sakataṣatehi
 vaṇijjam karonto vicarati. so kadāci pubbantato apa-
 rantam gacchati kadāci aparantato pubbantam. bārāṇa-
 siyam yeva añño pi satthavāhaputto atthi bālo avyatto
 anupāyakusalo. tadā bodhisatto bārāṇasito mahaggham
 bhaṇḍam gahetvā pañca sakataṣatāni pūretvā gamana-
 sajjāni katvā ṭhapesi. so pi bālasatthavāhaputto tath'
 eva pañca sakataṣatāni pūretvā gamanasajjāni katvā
 ṭhapesi. bodhisatto cintesi: sace ayam bālasatthavāha-
 putto mayā saddhim yeva gamissati sakataṣahassee ca
 ekato magge gacchante maggo pi na-ppahessati, manus-
 sānam dārūdakādīni pi balivaddāham tiṇāni pi dullabhāni

bhavissanti, etena vā mayā vā purato gantum vaṭṭatī 'ti so taṃ pakkosāpetvā etaṃ atthaṃ ārocetvā dvīhi amhehi ekato gantum na sakkā ti, kiṃ tvaṃ purato gamissasi udāhu pacchato ti āha. so cintesi: mayi purato gacchante bahū ānisaṃsā, maggena abhinnen' eva gamissāmi, goṇā anāmaṭṭhatinaṃ khādissanti, manussānaṃ anāmaṭṭhaṃ sūpeyyapaṇṇaṃ bhavissati, pasannaṃ udakaṃ, yathāru-cim agghaṃ ṭhapetvā bhaṇḍaṃ vikkiṇissāmī 'ti so ahaṃ samma purato gamissāmī 'ti. bodhisatto pi pacchato gamane bahū ānisaṃse addasa, evaṃ hi assa ahosi: purato gacchantā magge visamaṭṭhānaṃ samaṃ karissanti, ahaṃ tehi gatamaggena gamissāmi, purato gatehi bali-vaddehi pariṇatathaddhatīṇe khādite mama goṇā puna utṭhitāni madhuratiṇāni khādissanti, gahitapaṇṇaṭṭhā-nato utṭhitaṃ manussānaṃ sūpeyyapaṇṇaṃ madhuraṃ bhavissati, anudake ṭhāne khaṇitvā ete udakaṃ uppādes-santi, parehi katesu āvāṇṇesu mayaṃ udakaṃ pivissāma, agghaṭṭhapaṇaṃ nāma manussānaṃ jīvitā voropanasadi-saṃ, ahaṃ pacchato gantvā etehi ṭhapitagghen' eva bhaṇḍaṃ vikkiṇissāmī 'ti. atha so ettake ānisaṃsā disvā samma tvaṃ purato gacchā 'ti āha. sādhu sammā 'ti bālasatthavāho sakaṭāni yojetvā nikkhanto anupub-bena manussāvāsaṃ atikkamitvā kantāramukhaṃ pāpuṇi.

kantāram nāma corakantāram vālakantāram nirudakakantāram amanussakantāram appabhakkhakantāran ti pañcavidham, tattha corehi adhiṭṭhito maggo corakantāram nāma, sīhādīhi adhiṭṭhitamaggo vālakantāram nāma, yattha nahāyitum vā pātum vā udakam n' atthi idam nirudakakantāram nāma, amanussādhiṭṭhitam amanussakantāram nāma, mūlakhādanīyādivirahitam appabhakkhakantāram nāma, imasmim pañcavidhe kantāre tam kantāram nirudakakantārañ c' eva amanussakantārañ ca. tasmā so satthavāhaputto sakāṭesu mahantamahantacāṭiyo ṭhapetvā udakassa pūrāpetvā saṭṭhiyojanikam kantāram paṭipajji. ath' assa kantāramajjham gatakāle kantāre adhivatthayakkho imehi gahitaudakam chaddāpetvā dubbale katvā sabbe va ne khādissāmī 'ti sabbasetataruṇabalivaddayuttam manoramam yānakam māpetvā dhanukalāpaphalakāvudhahatthehi dasahi dvādasahi amanussehi parivuto uppalakumudāni piḷandhitvā allasīso allavattho issarapuriso viya tasmim yānake nisīditvā kaddamamakkhitehi cakkehi paṭipatham agamāsi. parivāramanussā 'pi 'ssa purato ca pacchato ca gacchantā allakesā allavatthā uppalakumudamālā piḷandhitvā padumapuṇḍarīkakalāpe gahetvā bhisamuḷālāni khādantā udakabinḍūhi c' eva kalalena ca paggharantena agamaṃsu.

satthavāhā ca nāma yadā dhuravāto vāyati tadā yānake
 nisīdītvā upaṭṭhākaparivutā rajam pariharantā purato
 gacchanti, yadā pacchato vāyati tadā ten' eva nayena
 pacchato gacchanti, tadā pana dhuravāto ahosi, tasmā
 so satthavāhaputto purato agamāsi. yakkho tam āgac-
 chantam disvā attano yānakam maggā okkametvā kham
 gacchathā 'ti tena saddhim paṭisanthāram akāsi. sattha-
 vāho pi attano yānakam maggā okkamāpetvā sakatānam
 gamanokāsam datvā ekamantam tthito tam yakkham
 avoca: bho, amhe tāva bārāṇasito āgacchāma, tumhe
 pana uppalakumudāni piḷandhitvā padumapuṇḍarikahat-
 thā bhisamuḷālāni khādantā kaddamamakkhita udaka-
 bindūhi paggharantehi āgacchatha, kin nu kho tumhehi
 āgatamagge devo vassati uppalādisañchannāni sarāni
 atthi 'ti pucchi. yakkho tassa katham sutvā samma,
 kim nām' etam kathesi, esā nīlavanarāji paññāyati, tato
 paṭṭhāya sakalam araṇṇam ekodakam, nibaddham vassati,
 kandarā pūrā, tasmim tasmim tthāne padumādisañchan-
 nāni sarāni 'ti vatvā paṭipāṭiyā gacchantesu sakātesu
 imāni sakatāni ādāya kham gacchathā 'ti pucchi.
 asukam janapadam nāmā 'ti. imasmiñ ca imasmiñ ca
 sakāte kim nāma bhaṇḍan ti. asukañ ca asukañ cā 'ti.
 pacchato āgacchantam sakatam ativiya garukam hutvā

āgacchati, etasmim kim bhaṇḍan ti. udakam etthā 'ti. parato tāva udakam ānente hi vo manāpam katam, ito paṭṭhāya pana udakena kiccam n' atthi, purato bahum udakam, cāṭiyo bhinditvā udakam chaḍḍetvā sukhena gacchathā 'ti āha, evañ ca pana vatvā tumhe gacchatha, amhākam papañco hotī 'ti thokam gantvā tesam adassanam patvā attano yakkhanagaram eva agāmāsi. so pi kho bālasatthavāho attano bālatāya yakkhassa vacanam gahetvā cāṭiyo bhinda petvā pasatamattam pi udakam anavasesetvā sabbam chaḍḍetvā sakatāni pājāpesi. purato appamattakam pi udakam nā 'hosi. manussā pānīyam alabhantā kilamiṃsu. te yāva suriyass' atthaga-manā gantvā sakatāni mocetvā parivattakena ṭhapetvā gone cakkesu bandhiṃsu. n' eva goṇānam udakam ahosi na manussānam yāgubhattam vā. dubbalamanussā tattha tattha nipajjitvā sayiṃsu. rattibhāgasamanantare yakkhā yakkhanagarato āgantvā sabbe pi gone ca manusse ca jīvitakkhayam pāpetvā maṃsam khāditvā aṭṭhīni avasesetvā agamaṃsu. evam ekam bālasatthavāhaputtam nissāya sabbe te vināsam pāpuṇiṃsu, hatthaṭṭhikādīni disāvidisāvippakiṇṇāni ahesum, pañca sakatāsātāni yathāpūritān' eva aṭṭhaṃsu. bodhisatto pi kho bālasatthavāhaputtassa nikkhantadivasato māsaddhamāsam

vītināmetvā pañcahi sakaṭasatehi nagarā nikkhamma anupubbena kantāramukhaṃ pāpuṇi. so tattha udaka-cāṭiyo pūretvā bahuṃ udakaṃ ādāya khandhāvāre bheriṃ carāpetvā manusse sannipādetvā evam āha: maṃ anāpucchitvā pasatamattam pi udakaṃ mā valañjayittha, kantāre visarukkhā nāma honti, pattam vā pupphaṃ vā phalaṃ vā tumhehi pure akhāditapubbaṃ maṃ anāpucchitvā mā khāditthā 'ti evaṃ manussānaṃ ovādaṃ datvā pañcahi sakaṭasatehi kantāraṃ paṇipajji. tasmim kantāramajjhaṃ sampatte so yakkho purimanayen' eva bodhisattassa paṭipathe attānaṃ dassesi. bodhisatto taṃ disvā va aññāsi: imasmim kantāre udakaṃ n' atthi, nirūdakakantāro nāma' esa, ayaṇ ca nibbhayo rattanetto, chāyā 'pi 'ssa na paññāyati, nissamsayaṃ iminā purato gato bālasatthavāhaputto sabbam udakaṃ chaḍḍāpetvā kilametvā sapariso khādito bhavissati, mayhaṃ pana paṇḍitabhāvaṃ upāyakosallaṃ na jānāti, maññe ti. tato nam āha: gacchatha tumhe, mayaṃ vāṇijā nāma, aññaṃ udakaṃ adisvā gahitaudakaṃ na chaḍḍema, diṭṭhaṭṭhāne pana chaḍḍetvā sakaṭāni sallahukāni katvā gamissāmā 'ti. yakkho thokaṃ gantvā adassanaṃ upagamma attano yakkhanagaram eva gato. yakkhe pana gate manussā bodhisattam āhaṃsu: ayya, ete manussā esā nīlavanarāji

paññāyati, tato paṭṭhāya devo nibaddham vassatī ‘ti
 vatvā uppalakumudamālamālino padumapundarikakalāpe
 ādāya bhisamulālam khādantā allavatthā allasīsā udaka-
 bindūhi paggharantehi āgatā, udakam chaḍḍetvā lahu-
 kehi sakatehi khippam gacchāmā ‘ti. bodhisatto tesam
 vacanam sutvā sakatāni ṭhapāpetvā sabbamanusse sanni-
 pātāpetvā tumhehi imasmim kantāre saro vā pokkharanī
 vā atthī ‘ti kassaci sutapubban ti pucchi. na ayya suta-
 pubban ti, nirūdakakantāro nāma eso ti. idāni ekacce
 manussā etāya nīlavanarājiyā parato devo vassatī ‘ti
 vadanti, vuṭṭhivāto nāma kittakam ṭhānam vāyatī ‘ti.
 yojanamattam ayyā ‘ti. kacci pana vo ekassā ‘pi sarīre
 vuṭṭhivāto paharatī ‘ti. n’ atthi ayyā ‘ti. meghasīsam
 nāma kittake ṭhāne paññāyatī ‘ti. yojanamatte ayyā ‘ti.
 atthi pana vo kenaci ekam pi meghasīsam diṭṭhan ti.
 n’ atthi ayyā ‘ti. vijjullatā nāma kittake ṭhāne paññā-
 yatī ‘ti. catupañcayojane ayyā ‘ti. atthi pana vo kena-
 ci vijjullatobhāso diṭṭho ti. n’ atthi ayyā ‘ti. megha-
 saddo nāma kittake ṭhāne sūyatī ‘ti. ekadviyojanamatte
 ayyā ‘ti. atthi pana vo kenaci meghasaddo suto ti.
 n’ atthi ayyā ‘ti. na ete manussā, yakkhā ete, amhe uda-
 kam chaḍḍāpetvā dubbale katvā khādissāmā ‘ti āgatā
 bhavissanti, purato gato bālasatthavāhaputto na upāya-

kusalo, addhā so etehi udakam chaddāpetvā kilametvā khādito bhavissati, pañca sakatasatāni yathāpūritān' eva tthitāni bhavissanti, ajja mayam tāni passissāma, pasata-mattam pi udakam achaddetvā sīghasīgham pājethā 'ti pājāpesi. so gacchanto yathāpūritān' eva pañca sakatasatāni goṇamanussānañ ca hatthaṭṭhikādīni disāsu vippariṇṇāni disvā sakatāni mocāpetvā sakataparivattakena khandhāvāram bandhāpetvā kālass' eva manusse ca goṇe ca sāyamāsabhattam bhojāpetvā manussānam majjhe goṇe nipajjāpetvā sayam balanāyake gahetvā khaggahattho tiyāmarattim ārakkham gahetvā tthitako va aruṇam utthāpesi. punadivase pāto va sabbakiccāni niṭṭhāpetvā goṇe bhojetvā dubbalasakatāni chaddetvā thirāni gāhāpetvā appaggham bhaṇḍam chaddāpetvā mahaggham āropetvā yathādhippetam thānam gantvā dviguṇatiguṇena mūlena bhaṇḍam vikkiṇitvā sabbam parisam ādāya puna attano nagaram eva agamāsi.

9. Bakajāṭaka.

Nā 'ccanta nikatippaṇṇo ti. idam satthā jetavane viharanto cīvaravaḍḍhakam bhikkhum ārabba katesi. eko kira jetavanavāsiko bhikkhu yaṃ kiñci cīvare kattabham chedanaghaṭṭanavicāraṇasibbanādikam kammaṃ

tattha sukusalo. so tāya kusalatāya cīvaram vadḍheti, tasmā cīvaravadḍhako t'eva paññāyittha. kim pan' esa karotī 'ti jīṇṇapilotikāsu hatthakammam dassetvā suphassitam manāpam cīvaram katvā rajanapariyosāne piṭṭhodakena rañjitvā samkhena ghaṃsitvā ujjalam manūñnam katvā nikkhipati. cīvarakammam kātum ajānantā bhikkhū ahate sāṭake gahetvā tassa santikam āgantvā mayam cīvaram kātum na jānāma, cīvaram no katvā dethā 'ti vadanti. so cīvaram āvuso kayiramānam cirena niṭṭhāti, mayā katacīvaram eva atthi, ime sāṭake ṭhapetvā gaṇhitvā gacchathā 'ti nīharitvā dasseti. te tassa vaṇṇasampattim yeva disvā antaram ajānantā thirān ti saññāya ahatasāṭake cīvaravadḍhakassa datvā gaṇhitvā gacchanti. tan tehi thokam kiliṭṭhakāle uḥhodakena dhoviyamānam attano pakatim dasseti, tattha tattha jīṇṇaṭṭhānam paññāyati. te vippaṭisārino honti. evam āgatāgate pilotikāhi vañcento so bhikkhu sabbattha pākaṭo jāto. yathā c' esa jetavane tathā aññatarasmim gāmake pi eko cīvaravadḍhako lokam vañceti. tassa sambhattā bhikkhū bhante jetavane kira eko cīvaravadḍhako evam lokam vañcetī 'ti ārocayimsu. ath' assa etad ahosi: haṇḍ' ahan tam nagaravāsikam vañcemī 'ti pilotikacīvaram atimanāpam katvā surattam rañjitvā tam pārupitvā jetavanam agamāsi. itaro tam disvā va lobham uppādetvā bhante imam cīvaram tumhehi katan ti pucchi. āma āvuso ti. bhante imam cīvaram mayham detha, tumhe aññam labhissathā 'ti. āvuso, mayam

gāmavāsikā dullabhapaccayā, im' āham tuyham datvā attanā kim pārūpissāmī 'ti. bhante, mama santike ahasāṭakā atthi, te gahe tvā tumhākaṃ cīvaram karoṭhā 'ti. āvuso, mayā ettha hatthakammaṃ dassitaṃ, tayi pana evaṃ vadante kim sakkā kātum, gaṇhāhi nan ti tassa pilotikacīvaram datvā ahasāṭake ādāya taṃ vañcetaṃ pakkāmi. jetavanavāsiko pi taṃ cīvaram pārūpitvā katipāhaccayena uṇhodakena dhovanto jīṇṇapilotikaṃ disvā lajjito. gāmavāsicīvaravaddhakena kira jetavanavāsiko vañcito ti tassa vañcitabhāvo saṃghamajjhe pākaṭo jāto. ath' ekadivasaṃ bhikkhū dhammasabhāyaṃ taṃ kathaṃ kathentaṃ nisīdimsu. satthā āgantvā kāyaṃ nu 'ttha bhikkhave etarahi kathāya sannisinnaṃ ti pucchi. te taṃ atthaṃ ārocesuṃ. satthā na bhikkhave jetavanavāsicīvaravaddhako idān' eva aññe vañceti, pubbe pi vañceti yeva, na gāmavāsikenā 'pi idān' eva esa jetavanavāsicīvaravaddhako vañcito, pubbe pi vañcito yevā 'ti vatvā atītaṃ āhari:

Atīte ekasmiṃ araṇṇāyatane bodhisatto aññataram padumasaram nissāya tṭhite rukke rukkhadevatā hutvā nibbatti. tadā aññatarasmiṃ nā 'timahante sare nidāghasamaye udakaṃ mandaṃ ahosi, bahū c' ettha macchā honti. ath' eko bako te macche disvā eken' upāyena ime macche vañcetaṃ khādissāmī 'ti gantaṃ udakapariyante cintento nisīdi. atha taṃ macchā disvā kim ayya cintento

nisinno sī 'ti pucchimsu. tumhākaṃ cinto nisinno
 'mhī 'ti. amhākaṃ kiṃ cintesi ayyā 'ti. imasmim sare
 udakaṃ parittaṃ gocharo ca mando nidāgho ca mahanto,
 idān' ime macchā kiṃ nāma karissantī 'ti tumhākaṃ
 cinto nisinno 'mhī 'ti. atha kiṃ karoma ayyā 'ti.
 tumhe sace mayhaṃ vacanaṃ kareyyātha ahaṃ vo eke-
 kaṃ mukhatuṇḍakena gahetvā etaṃ pañcavaṇṇapaduma-
 sañchannaṃ mahāsaraṃ netvā vissajjeyyan ti. ayya,
 paṭhamakappikato paṭṭhāya macchānaṃ cintanakabako
 nāma n' atthi, tvaṃ amhesu ekekaṃ khāditukāmo sī 'ti.
 nā 'haṃ tumhe mayhaṃ saddahante khādissāmi, sace
 pana sarassa atthibhāvaṃ mayhaṃ na saddahatha ekaṃ
 macchaṃ mayā saddhiṃ saraṃ passitum pesethā 'ti.
 macchā tassa saddahitvā ayaṃ jale pi thale pi samattho
 ti ekaṃ kāṇamahāmacchaṃ adamsu. imaṃ gahetvā
 gacchathā 'ti. so taṃ gahetvā netvā sare vissajjetvā
 sabbhaṃ saraṃ dassetvā puna ānetvā tesāṃ macchānaṃ
 santike vissajjesi. so tesāṃ macchānaṃ sarassa sam-
 pattim vaṇṇesi. te tassa kathaṃ sutvā gantukāmā hu-
 tvā sādhu ayya amhe gaṇhitvā gacchāhī 'ti āhamsu.
 bako paṭhaman taṃ kāṇamahāmacchaṃ eva gahetvā
 saratīraṃ netvā saraṃ dassetvā saratīre jāte varaṇa-
 rukke nilīyitvā taṃ viṭapantare pakkipitvā tuṇḍena

vijjhanto jīvitakkhayam pāpetvā maṃsam khāditvā kaṇ-
 ṭake rukkhamūle pāpetvā puna gantvā vissaṭṭho me so
 maccho, añño āgacchatū 'ti eten' upāyena ekekaṃ gahe-
 tvā sabbamacchake khāditvā puna āgato ekamaccham
 pi nā 'ddasa. eko pan' ettha kakkāṭako avasiṭṭho. bako
 tam pi khāditukāmo hutvā bho kakkāṭaka, mayā sabbe
 te macchā netvā padumasañchanne mahāsare vissajjitā,
 ehi tvam pi nessāmī 'ti. maṃ gahetvā gacchanto katham
 gaṇhissasī 'ti. dasitvā gaṇhissāmī 'ti. tvam evam ga-
 hetvā gacchanto maṃ pāteessasi, nā 'han tayā saddhim
 gamissāmī 'ti. mā bhāyi, ahan tam sugahitam gahetvā
 gamissāmī 'ti. kakkāṭako cintesi: imassa macche netvā
 sare vissajjanam nāma n' atthi, sace pana maṃ sare
 vissajjessati icc-etam kusalam, noce vissajjessati gīvaṃ
 assa chinditvā jīvitam harissāmī 'ti. atha nam evam
 āha: samma baka, na kho tvam sugahitam gahetum
 sakkhissasi, amhākaṃ pana gahaṇam sugahaṇam, sac'
 āham aḷena tava gīvaṃ gahetum labhissāmi tava gīvaṃ
 sugahitam katvā tayā saddhim gamissāmī 'ti. so tam
 vañcetukāmo esa man ti ajānanto sādhu 'ti sampaṭicchi.
 kakkāṭako attano aḷehi kammārasaṇḍāsena viya tassa
 gīvaṃ sugahitam katvā idāni gacchā 'ti āha. so tam
 netvā saram dassetvā varaṇarukkhābhimukho pāyāsi.

kakkaṭako āha: mātula, ayam saro etto, tvam pana ito nesī 'ti. bako piyamātulako atibhaginiputto si me tvan ti vatvā tvam esa mam ukkhipitvā vicaranto mayham dāso ti saññaṃ karosi, maññe, pass' etam varaṇarukkhamūle kaṇṭakarāsim, yathā me te sabbamacchā khāditā tam pi tath'eva khādissāmī 'ti āha. kakkaṭako ete macchā attano bālatāya tayā khāditā, aham pana te mam khādītum na dassāmi, tañ ñeva pana vināsaṃ pāpessāmi, tvam hi bālatāya mayā vañcitabhāvaṃ na jānāsi, marantā ubho pi marissāma, esa te sīsaṃ chinditvā bhūmiyaṃ khipissāmī 'ti vatvā saṇḍāsenā viya aḷehi tassa gīvaṃ nippīlesi. so vattakatenā mukhena akkhīhi assunā paggharantena maraṇabhayaatajjito sāmi, ahan taṃ na khādissāmi, jīvitam me dehī 'ti āha. yadi evaṃ otaritvā sarasmiṃ mam vissajjehī 'ti. so nivattitvā saram eva otaritvā kakkaṭakam sarapariyante paṃkapiṭṭhe ṭhapesi. kakkaṭako kattarikāya kumudanaḷam kappento viya tassa gīvaṃ kappetvā udakam pāvīsi. taṃ acchariyaṃ disvā varaṇarukkhe adhivatthā devatā sādhu-kāraṃ dadamānā vanam unnādayamānā madhurassarena imaṃ gātham āha:

nā 'ccanta nikatippañño nikatyā sukham edhati,

ārādhe nikatippañño bako kakkaṭakā-m-ivā 'ti.

Tattha nā 'ccanta nikatippañño nikatyā su-

kham edhatī 'ti, nikati vuccati vañcanā, nikatipañño vañcanapañño puggalo, tāya nikatyā nikatiyā vañcanāya na accantaṃ sukham edhati niccakāle sukhasmiṃ ñeva paṭiṭṭhātum na sakkoti, ekamsena pana vināsaṃ pāpuṇāti yevā 'ti attho, ārādheti 'ti paṭilabhati, nikatipañño ti kerāṭikabhāvaṃ sikkhitapañño pāpapuggalo attanā katassa pāpassa phalaṃ paṭilabhati vindatī 'ti attho, katham? bako kakkaṭakā-m-iva yathā bako kakkaṭakā gīvacchedanaṃ pāpuṇi evaṃ pāpapuggalo attanā katapāpato diṭṭhadhamme vā samparāyaṃ vā bhayaṃ ārādheti paṭilabhati 'ti, imaṃ atthaṃ pakāsento mahāsatto vanaṃ unnādentō dhammaṃ desesi.

Satthā na bhikkhave idān' eva gāmaṃ vāsīcīvaravaḍḍhaken' esa vañcito, atīte pi vañcito yevā 'ti imaṃ dhammaṃ desanaṃ āharitvā anusandhiṃ ghaṭetvā jātaṃ samodhānesi: tadā so jetavanavāsīcīvaravaḍḍhako ahosi, kakkaṭako gāmaṃ vāsīcīvaravaḍḍhako, rukkhadevatā pana aham evā 'ti. Bakajāṭakam.

VOCABULARY.

a, *neg. prefix*, see **an**.

a, *pron. root*, see **idam** and 88 (b).

aṃsa, *m.* portion, part. [aṅga : √aṅ, get.]

a-kāla, *m.* bad or inauspicious or wrong time; **akāla**,
adv. at an irregular time, unseasonably, prematurely.

akāla-puppha, *n.* flower out of season or forced. [†]

akāla-phala, *n.* fruit out of season or forced. [*]

a-kusala, *a.* without skill or ability; bad, evil, sinful: *as*
n. vice, sin, evil. [a-kuṣala.]

a-kkodha, *m.* freedom from anger, meekness, mildness.
[a-krodha.]

akkhi, *n.* eye. [akṣi.]

a-khāḍita, *a.* uneaten, unconsumed, undevoured. [*]

akhāḍita-pubba, *a.* not eaten before. (1291.) [†]

a-gantvā, *grd.* not having gone or come. [†]

a-guṇa, *m.* non-virtue, fault, vice, sin.

aguṇa-gavesaka, *a.* searching for faults, sin-seeking. [†]

a-guṇa-vādin, *a.* mentioning faults, telling of sins. [*]

agga, *a.* at the head, in front, first, foremost; *n.* head,
front. [agra, *n.* front.]

agga-mahesī, *f.* a king's chief wife, queen-consort, queen.
[agra-mahiṣī.]

aggha, *m. n.* worth, value, price. [argha, *m.* : √arh, de-
serve.]

- aggha-ṭṭhapana, *n.* settling values, fixing prices. [†]
 aṅkura, *m.* shoot, sprout, blade. [√aṅc, bend.]
 aṅkura-nibbattana, *n.* growth or unfolding of a shoot. [†]
 aṅkuranibbattana-ṭṭhāna, *n.* place where a shoot grows
 or develops. [†]
 [√aṅg, move, stir.]
 aṅga, *n.* limb, member; division, part. [√aṅg.]
 aṅgana, *n.* walking-place; court, yard. [√aṅg.]
 aṅgin, *a.* having limbs or members. [aṅga.]
 aṅguli, *f.* finger. [√aṅg, 1191.]
 aṅgulika, *a.* at the end of *adj. cpds*, of (so many) finger-
 breadths: *also as subst.* finger-breadth. [aṅgulaka.]
 aṅguli-muddikā, *f.* finger-seal, seal-ring. [||]
 acc-anta, *a.* beyond limit, exceeding, excessive: *as adv.*
 exceedingly. [aty-anta, 1310.]
 acc-aya, *m.* going beyond or past; (of time) passing by,
 lapse; decease, death. [aty-aya: √i+ati.]
 a-ccuta, *a.* unmoved, immovable. [a-cyuta: √cyu.]
 acchariya, *a.* wonderful, marvelous: *n.* wonder, prodigy.
 [āṇḍarya.]
 a-chaḍḍetvā, *grd.* not having thrown away. [†]
 √aj, drive.
 +pa, drive on or forward: *in caus.* pāje, the same; *also*
caus. pājāpe, cause or order to drive ahead.
 a-jānant, *a.* not knowing, in ignorance of. [*]
 a-jānitvā, *grd.* without knowing. [†]
 ajja, *adv.* to-day. [adya.]
 √añj, smear, anoint; adorn.
 +vi, anoint; adorn: vyatta, *ppl.* adorned, fair; clear.
 añña, *pron. a.* another, other, different. [anya.]
 aññatara, *a.* one of two. (91 §3.) [anyatara.]
 aññam-añña, *pron. a.* one another: -am, *as adv.* mutually.

- [anyo-‘nya: in S. the first part is nom., in P. acc.]
a-ññāta, *a.* unknown. [a-jñāta.]
aññātaka, *a.* unknown. (1222c.) [||]
aññātaka-vesa, *a.* in unknown dress, disguised. [†]
atṭa, *m.* case, suit, litigation. [artha.]
atṭatthāya, *as adv.* for or on account of litigation. (See under attha, and 1302c4.)
atṭha, *num.* eight. [aṣṭa.]
atṭhi, *n.* bone; kernel; seed. [asthi.]
aḷa, (*m.?*) claw.
addha, *a.* half. [ardha.]
addha-citaka, *a.* half picked, (from which) half (of the flowers had been) gathered. [†]
ati, *as vbl prefix*, across, beyond, past; *in cpds*, excessive.
atipāta, *m.* harm, injury, destruction. [√pat+ati.]
ati-bhaginiputta, *m.* favorite or darling nephew. [†]
ati-manāpa, *a.* very attractive, pleasant or agreeable. [†]
ati-mahant, *a.* exceedingly large. very great.
ati-viya, *adv.* exceedingly, very. [atīva.]
atīta, *a.* gone, past: *n.* past; tale, story. atīte, *as adv.* formerly, once on a time. [√i+ati.]
attan, *m.* breath; spirit, soul; self. [ātman.]
āttha, *m.* aim, purpose; purport, meaning, sense; thing. substance, object; *v. instr.* want, need: atthāya, *v. gen. and at end of cpds*, for the purpose of; on account of, because of. [artha: √ṛ, go for (any thing).]
attha, *n.* home: attham, *as adv.* homeward. [asta.]
attha-gamana, *n.* going home; (of the sun,) setting, set. [astam-gamana.]
attha-dhamma, *cop. cpd*, the temporal and religious. [†]
atthadhammānusāsaka, *m.* teacher of things temporal and religious. (anusāsaka.) [†]

- atthi, *f.* being, existing. [asti.]
- atthi-bhāva, *m.* state of being, existence, reality. [†]
- a tha, *adv.* so, then, accordingly, thereupon. (502, 1101.)
- a da, *a.* eating, *in cpds.* [vad, eat.]
- a-dassana, *n.* non-seeing; disappearance. [a-darçana.]
- a-disvā, *grd.* without seeing. [†]
- adum, *pron.* that, that there, yonder. [adas.]
- addhā, *adv.* in truth, surely, certainly. (root a, 1104:)
- adhi, *prep. and vbl prefix,* above, over, on.
- adhi-tṭhita, *ppl.* settled, occupied, infested. [adhi-ṣṭhita.]
- adhiṭṭhita-magga, *m.* road infested (by lions, etc.) [†]
- adhippeta, *ppl.* meant, intended, planned. [vi. †]
- adhi-vattha, *ppl.* dwelling in, inhabiting. [adhy-uṣita.]
- adhivattha-yakkha, *m.* demon inhabiting (a place). [†]
- adhunā, *adv.* now, just now.
- adhunāgata, *a.* just come: *m.* new-comer. [ā-gata. *]
- an, *before consonants a,* neg. prefix. in-, un-.
- van, breathe, blow. +pa, breathe.
- an-avasesetvā, *grd.* without leaving behind. [vçiṣ. †]
- an-āpucchitvā, *grd.* without asking leave. [vprach. †]
- an-āmaṭṭha, *a.* untouched, uninjured. [an-āmrṣṭa.]
- anāmaṭṭha-tiṇa, *n.* untouched or fresh grass. [†]
- anu, *prep. and vbl prefix,* along after, after, toward.
- an-udaka, *a.* waterless, arid, parched.
- an-upāyakusala, *a.* not quick-witted, stupid. [†]
- anu-pubba, *a.* after the preceding, one after another, in succession: -ena, *adv.* successively, regularly; gradually. [anu-pūrva.]
- anusandhi, *m.* junction, connection. [vdhā. ||]
- anusāsaka, *m.* teacher, guide, counselor. [†]
- anta, *m.* vicinity; border, limit, end.
- antara, *n.* interior, middle; interval; distance between

- two things, difference : antare, *adv.* within, inside.
 antara, *adv. and prep.* within, inside, in. [antar.]
 antarantarā, *adv.* at intervals, at times. [antarā *doub.* †]
 antara-vīthi, *f.* middle of the road. (1310.) [†]
 antarā, *adv. and prep.* between; at intervals.
 ante-vāsika, *a.* living in the vicinity, dwelling near; *m.*
esp. of one staying near a teacher, pupil, student. [†]
 ante-vāsin, *a. and m.* same as preceding.
 anto, *adv. and prep.* within, inside, in. [antar.]
 anto-nagara, *n.* interior of a city. [antar-nagara.]
 anto-valañjaka, *a.* resorting within, going inside. [†]
 antovalañjakādi, *a.* those living within, etc. (ādi.) [†]
 apa, *prep. and vbl prefix*, away, off.
 a-paṇṇaka, *a.* unquestioned; certain, sure. (20, 1.11.) [†]
 apaṇṇaka-jātaka, *n.* story of the wise man. [†]
 apaṇṇaka, *pron. a.* hinder, subsequent; western; further;
 future; other. (Lit. remoter : apa, 474.)
 aparanta, *m.* the western border; west. [aparānta.]
 a-passant, *a.* not seeing. [a-paṇṇant.]
 api, *adv.* also, even.
 appa, *a.* small, little. [alpa.]
 appaggha, *a.* of small worth, of slight value. [†]
 appa-bhakkha, *a.* having little food. [†]
 appabhakkha-kantāra, *m.* wilderness containing but little
 to eat, *or* having insufficient food. [†]
 appa-mattaka, *a.* of small extent, little. (1307.) [†]
 a-bhaṇant, *a.* not speaking, not saying. [*]
 a-bhāva, *m.* non-existence; absence, lack.
 abhi, *vbl prefix*, to, unto, against.
 a-bhinna, *a.* uncut, unbroken.
 abhi-mukha, *a.* having the face towards, facing, turned
 towards. (1305.)

abhiseka, *m.* sprinkling; consecration *or* inauguration by sprinkling, *esp. of a king.* [abhiseka.]

a-bhūta, *a.* non-existent, unreal; false, unfounded.

abhūta-guṇa, *m.* unreal excellence, false virtue. [*]

abhūtaguṇa-kathā, *f.* tale of unreal excellence. [*]

amacca, *m.* house-companion, relative; king's minister *or* councilor. [amātya, 1245b: amā, at home, 1112a.]

a-madhura, *a.* not sweet; sour, bitter, pungent. [*]

a-manussa, *m.* a being not human; demon. [a-manuṣya.]

amanussa-kantāra, *m.* wilderness haunted by demons *or* goblins. [†]

amanussa-pariggahita, *a.* occupied *or* haunted by demons. (√gah+pari.) [†]

amanussādhiṭṭhita, *a.* inhabited by demons *or* goblins. (adhiṭṭhita.) [†]

amu, *pron. stem*, see adum.

amba, *m.* the mango tree, *Mangifera Indica.* [āmra.]

amba-pakka, *n.* ripe mango fruit. [†]

amba-phala, *n.* mango fruit. [†]

amba-yūsa, *m. n.* mango juice. [†]

amba-rukkha, *m.* mango tree. [†]

ayya, *m.* lord, master; a Buddhist priest. [ārya, noble.]

arañña, *n.* wilderness, forest. [araṇya.]

araññāyatana, *n.* forest-site, wooded place, wilderness. (āyatana.) [†]

aruṇa, *a.* red, ruddy.

a-labhaṇt, *a.* not taking, not receiving. [*]

a-labhitvā, *grd.* without taking *or* receiving. [†]

alika, *a.* disagreeable, unpleasant; untrue, false: *as n.* falsehood, untruth. [alīka.]

alika-vādin, *a.* speaking falsehood, lying. [alīka-vādin.]

alla, *a.* moist, wet. [ārdra.]

- alla-kesa, *a.* having wet hair. [†]
 alla-vattha, *a.* wearing wet clothes. [ārdra-vastra.]
 alla-sīsa, *a.* having the head wet. [†]
 a v a, *prep. and vbl prefix*, away; off; down.
 a-vatvā, *grd.* without speaking. [†]
 avattharaṇa, *n.* spreading out, arranging, drawing up (as
 of an army for battle.) [avastaraṇa: √str + ava.]
 avattharaṇa-bhāva, *m.* marshaling, drawing up. [†]
 a - v a d a n t, not speaking, not saying.
 ava-siṭṭha, *ppl.* left behind, remaining. [ava-ṣiṣṭa.]
 avasesa, *a.* rest, remaining. [avaṣeṣa, *n.* remainder.]
 a-vikkīta, *a.* unsold. [a-vikrīta.]
 a - v i d ū r a, *a.* not far off, near.
 avidūra-ṭṭhāna, *n.* a place not far off, vicinity. [†]
 a - v e l ā, *f.* improper time: avelāya, *as adv.* unseasonably.
 a-vyatta, *a.* unclear; unwise, dull. [a-vyakta: √añj.]
 √as, be, exist. (99.)
 [√as, throw, cast, hurl.]
 a-sakkont, *a.* not having power, unable. [a-ṣaknuvant.]
 a - s a n t, *a.* not existing; untrue; bad, wicked.
 a-samekkhiya, *grd.* without reflecting or considering. [†]
 a-sāta, *a.* not sharp; unpleasant, disagreeable. [†]
 asāta-amadhura, *cop. cpd.* disagreeable and bitter. [†]
 asātaamadhura-saṃsagga, *m.* contact or union with (any
 thing) disagreeable and bitter. [†]
 a - s ā d h u, *a.* not good, bad, evil.
 a-sīha, *m.* animal other than a lion. [†]
 asu, *pron. stem*, see adum.
 asuka, *a.* such and such, so and so. [Cp. amuka.]
 asuka-ṭṭhāna, *n.* such and such a place. [†]
 assa, *m.* horse. [aṣva.]
 assama, *m. n.* hermitage. [āṣrama.]

assama-pada, *n.* hermitage-site. [āçrama-pada.]

assa-vāṇija, *m.* horse-dealer. [†]

assa-vāṇijaka, *m.* horse-dealer. [†]

assa-sata, *n.* a hundred horses. [†]

assu, *n.* tear. [açu.]

√ah, say, call.

aha, *n.* day. [ahan.]

a-hata, *a.* not beaten; unwashed, (of a garment) new.

ahata-sāṭaka, *m. n.* unwashed or new cloth. [†]

a ham, *pron.* I. (86 (1).)

ā, *prep. and vbl prefix*, hither; to, unto, as far as.

ākāsa, *m. n.* free or open space; sky. [ākāça.]

ākāsa-cārika, *a.* moving in air: *m.* air-walker. [†]

ā-gata, *ppl.* arrived, come. [√gam+ā.]

āgata-bhāva, *m.* fact of coming, arrival. [*]

āgata-magga, *m.* road one came by. [†]

āgatāgata, *a.* continually coming: *m.* all comers, bystanders, spectators. [āgata doubled, 1260. *]

āgantuka, *a.* approaching: *m.* new-comer, stranger.

ācāra, *m.* procedure; conduct, behavior. [√car+ā.]

ādi, *m.* inception, beginning: *at end of adj. cpds*, --- and so forth. (1302c 1.) [√dā+ā.]

ānisaṃsa, *m.* advantage, profit, blessing. [†]

ānubhāva, *m.* might, authority, power. [anubhāva.]

ānubhāva-sampanna, *a.* possessed of supernatural power, magical. [†]

√āp, reach; win, get, obtain: *desid.* icchatī, wish to get.

+pa, arrive at, reach; get, obtain: *caus.* pāpe, cause to obtain, provide with.

āpa, *a.* at end of cpds, reaching, attaining.

- āpaṇa, *m.* market, bazar. [√paṇ+ā.]
 āma, *interj.* ah, indeed; yes. [ām.]
 āyatana, *n.* support, seat; abode, haunt; position, site, place. [√yat+ā, rest upon.]
 āyu, *n.* vitality, life. [āyus: √i, 1154.]
 ārakkha, *m.* guard, protection. [ārakṣa.]
 ā-rabbha, *grd. w. acc.* beginning from, from; relating to, concerning, about. [ā-rabhya, *w. abl.*]
 ārammaṇa, *n.* that on which a thing rests, basis, ground, cause; object of sense. [ālambana.]
 ārāma, *m.* enjoyment, pleasure; park, garden. [√ram.]
 āvāṭa, *m.* hole in the ground, pit. [avaṭa.]
 āvāra, *m.* shelter, defense, protection. [√vr+ā.]
 āvāsa, *m.* residence, dwelling. [√vas+ā.]
 āvudha, *n.* weapon. [āyudha.]
 āvuso, *excl. of address*, friend, brother, sir. [Perhaps an old voc. of āyuṣyavant: cp. S. bho from bhavant.]
 āsa, *m.* eating, feeding; food. [āça.]

i, *pron. root*, see idam.

√i, go, go toward; come; enter; attain.

+ati, go across *or* over; go by, elapse; go beyond, die.

+ā, come near *or* unto *or* hither.

+upa, go unto, approach; attain, obtain.

+pa, go on *or* forward *or* ahead; depart, decease, die.

+adhi-ppa, go on unto; attain (with the mind), intend, purpose, plan; go after (mentally), wish for, desire.

+paṭi, go against; withstand; recognize.

+parā, go far off *or* away, depart; decease, die.

+sam-parā, go far off, depart; decease, die.

+sam, come together, meet, assemble; correspond to.

icc-, form of *iti* used before a vowel.

itara, pron. *a.* other; the other; different.

iti, adv. so, thus, usual after direct quotations.

ito, adv. from this place, hence; from this time, ago; in the future: *ito c' ito ca*, hither and thither. [itas.]

idam, pron. this, this here.

idam, adv. at this place, here; at this time, now.

idāni, adv. now. [idānīm.]

idha, adv. here, in this world. [iha.]

iva, pcl. as, like.

vis, wish, desire. (*pr.* *icchatī*, *aor.* *icchi*: cp. *√āp.*) [Viṣ.]

+*paṭi*, seek, search for; receive, take: *caus.* *paṭicchāpe*, cause to receive, deliver to, consign.

+*sam-paṭi*, receive, accept; assent, agree.

+*pari*, search around, try to discover.

vis, set in motion, impel. [RVD. under *√Viṣ.*]

+*pa*, send on or forward, despatch.

isi, *m.* saint; sage. [ṛṣi.]

isi-pabbajjā, *f.* ascetic life of a saint. [†]

issara, *m.* master, lord; prince. [īḡvara.]

issara-purisa, *m.* man that is a lord or prince, [†]

ukkamana, *n.* stepping out or aside. [utkramaṇa.]

ukkamana-tṭhāna, *n.* place to step aside. [†]

ujjala, *a.* flashing, gleaming; bright, beautiful. [ujjvala.]

uṇha, *a.* warm, hot. [uṣṇa.]

uṇhodaka, *n.* warm water. [uṣṇodaka.]

uttama, *a.* upmost, highest; best; utmost, extreme.

uttama-puggala, *m.* exalted personage, eminent man. [†]

ud, *vbl prefix*, up, forth, out.

udaka, *n.* water.

udaka-cāṭī, *f.* water-jar, water-pot. [†]

udaka-pariyanta, *m.* water's edge.

udaka-bindu, *m.* water-drop. [||]

udara, *n.* belly, stomach.

udāhu, *indecl.* or. [utāho.]

udumbara, *m.* a tree, Ficus Glomerata.

udumbara-rukkha, *m.* the glomerous fig tree, the Ficus Glomerata. [†]

uddha, *a.* upright, erect: -am, *as adv.* up, upwards, aloft. [ūrdhva.]

undura, *m.* rat. [||]

upa, *vbl prefix*, to, unto, toward; *prep.* in; below, less: *in cpds denotes nearness or subordination.*

upakāra, *m.* benefit, help, service; helper, benefactor,

upaṭṭhāka, *m.* servitor, attendant. [upasthāyaka.]

upaṭṭhāka-parivuta, *a.* surrounded by attendants. [†]

upaṭṭhāna, *n.* service, attendance. [upasthāna.]

upapatti, *f.* endowment, possession; birth, rebirth.

uparava, *m.* sound, noise.

upāya, *m.* approach; means, device, expedient, plot.

upāya-ḥusala, *a.* skilled in expedient, quick-witted. [†]

upāya-kosalla, *n.* skill in expedient. [†]

uppala, *n.* lotus; blue lotus. [utpala.]

uppala-kumuda, *n.* blue lotus and white water-lily. [†]

uppalakumudamāla-mālin, *a.* wearing *the following*. [†]

uppalakumuda-mālā, *f.* wreath or garland of blue lotuses and white water-lilies. [†]

uppalādi, *a. as n.* blue lotuses, etc. [†]

uppalādi-sañchanna, *a.* covered with *the preceding*. [†]

ubha, *a.* both.

uyyāna, *n.* egress; pleasure garden, park. [udyāna.]

uyyāna-dvāra, *n.* garden gate. [†]

uyyāna-pāla, *m.* garden keeper, gardener. [†]

uluṇka, *m.* ladle. [udaṇka.]

e, *pron.* root in eka, eta, eva, evam.

eka, *num.* one; sole, single; a certain.

ekaṁsa, *m.* one part: -ena, *as adv.* surely. [ekāṇṇa.]

ekacca, *a.* one; a certain. (49 (4).)

ekato, *adv.* on one side, apart; together. [ekatas.]

eka-divasa, *m. n.* one day: -am, *as adv.* one day, on a certain day. [*]

eka-dvi, *cop. cpd.* one and two; one or two. [*]

ekadvi-yojana, *n.* one or two yojanas. [*]

eka-maccha, *m.* a certain fish. [†]

ekam-antam, *adv.* aside, apart. (*Acc. of eka and anta.*) [ekāntam.]

ekeka, *a.* one by one: -am, *as adv.* separately, severally, singly. [ekāika.]

ekodaka, *a.* having water only; abounding in water.

eta, *stem of the following.*

etad, *pron.* this, this here.

etarahi, *adv.* now. [etarhi.]

etā-disa, *a.* such. [etā-dr̥ṣa.]

ettaka, *a.* so great, so much, so many.

etto, *adv.* hence; in this direction.

ettha, *adv.* herein, here.

vedh, thrive, prosper.

eva, *adv.* so, thus; just, exactly, *emphasizing the word before it.*

evam, *adv.* so, thus.

eva-rūpa, *a.* of such a sort, such. [Cp. evaṁ-rūpa.]

o, *vbl prefix, contraction of ava.*

okāsa, *m.* place, room, space; opportunity, occasion, leisure. [avakāṣa.]

ogha, *m.* flood, inundation; abundance, multitude.

obhāsa, *m.* gleam, lustre, brilliancy. [avaḥphāsa.]

ovāda, *m.* instruction, admonition. [avavāda.]

ka, *stem of kad, kadā, etc.*

kakkataka, *m.* crab. [karkataka.]

kakkāre, *see under* √kar *and* 36, l. 16.

kakkhala, *a.* hard; harsh, cruel. [kakkhata: ||]

kacci, *inter. pcl. usually untranslated: see kad.* [kaccid.]

kaṭu, *a.* sharp, biting, pungent, acrid.

kaṭuka, *a.* the same.

kaṭuka-pphala, *a.* having bitter fruit. [||]

√kadḍh, tug, draw, pull. [√krṣ.]

+nis, pull out, extricate; thrust out, expel.

kaṇṭaka, *m.* thorn, prickly.

kaṇṭaka-rāsi, *m.* heap or pile of thorns. [†]

kaṇṇa, *m.* ear. [kaṇṇa.]

kaṇṇa-muṇḍa, *m.* name of a mythical lake, Kannamunda. [†]

kaṇṇamuṇḍa-daha, *m.* lake Kannamunda. [†]

kata, *ppl.* done, made: *n.* deed, action, work. [kr̥ta.]

kata-cīvara, *n.* a finished robe. [†]

kata-ññū, *a.* grateful, thankful. [kr̥ta-jñā.]

kata-pāpa, *n.* committed sin. [†]

kati, *a.* how many? (519.)

katipaya, *a.* a few, some, several.

katipāha, *n.* some days, several days. (-paya_aha.) [†]

katipāhaccaya, *m.* lapse of several days. (accaya.) [†]

- kattabba, *grdv.* to be done *or* made. [kartavya.]
- kattabba-yuttaka, *a.* fit to be done, worth doing. [†]
- kattarikā, *f.* any cutting instrument, shears, knife, razor, *or the like.* [kartarikā.]
- kattha, *adv.* where? in what place? [kuttra.]
- katham, *adv.* how? in what way?
- kathā, *f.* tale, narrative, description.
- kathita, *ppl.* told, described.
- kathita-upāya, *m.* the means indicated (by any one). [†]
- √kathe, tell, narrate, describe. [√kathaya.]
- kad, *pron.*, see kim : *in cpds*, bad, mean, contemptible.
- kad-ariya, *a.* avaricious, miserly. [kad-arya.]
- kadā, *adv.* when? at what time?
- kadāci, *adv.* sometime; once on a time. [kadācit.]
- kaddama, *m.* mud. [kardama.]
- kaddama-makkhita, *a.* mud-stained. [†]
- kaniṭṭha, *a.* least; smallest; youngest. (Properly superlative, 86 §3.) [kaniṣṭha.]
- kantāra, *m.* forest, wilderness. [kāntāra.]
- kantāra-majjha, *m. n.* middle of the wilderness. [†]
- kantāra-mukha, *n.* entrance to the wilderness. [†]
- kandara, *m.* hole, hollow.
- √kapp, be in order; be fit *or* suitable : *caus.* kappe, put in order, arrange, fix; cut, cut asunder : (*the translation must vary to suit the object*). [√kḷp.]
- kappa, *m.* rule, ordinance; mode, manner; cycle, period; time (in general). [kalpa.]
- kappika, *a.* belonging to a cycle : (*m.?*) age, cycle. [||]
- √kam, step; proceed, advance. [√kram.]
- +ati, step beyond, go by *or* past.
- +ava *or* o, step down, descend, alight; enter, go into : *caus.* okkame *and* okkamāpe, set aside, remove.

+ud, step up *or* out: *caus.* ukkamāpe, drive out *or* aside.

+nis, (nikkham,) go out *or* forth, issue.

+pa, go forward, proceed; depart, go away.

+sam, pass on unto; enter.

+upa-sam, draw near unto, go close to.

√k a m p, shake, tremble.

kamma, *n.* deed, act, work; religious act *or* ceremony;
moral merit. [karman.]

kamma-kāra, *m.* workman, servant, laborer. [karma-.]

kamman, *n.* same as kamma.

kammanta, *m.* business, occupation. [karmānta.]

kammāra, *m.* smith, metal-worker. [karmāra.]

kammāra-saṇḍāsa, *m.* a smith's tongs. [†]

kammika, *a. and m.* at end of cpds, working. [||]

kayiramāna, *pr. ple of* √kar: see 49 (6).

√kar, do, make, perform: *caus.* kāre, cause to be made *or*
done; administer, manage: kak-kāre, express disgust
or displeasure. [√kr.]

+upa, do a kindness to, benefit.

+pa, prosecute, carry on; produce, originate, cause.

+vi, alter, change, transform.

k a r a, *a.* at end of cpds, making, doing, causing.

kalala, *n.* mud.

k a l ā p a, *m.* bundle, bunch.

kasi-kamma, *n.* agriculture, husbandry. [kṛṣi-karman.]

kasī, *f.* ploughing, tillage. [kṛṣi.]

kasmā, *adv.* why? wherefore? [kasmāt.]

kassaka, *m.* farmer, husbandman. [karṣaka.]

kassaka-kula, *n.* farmer's family. [†]

kaḥam, *adv.* where? whither?

kaḥāpaṇa, *m. n.* a certain coin. [kāṛṣāpaṇa.]

k ā k a, *m.* crow.

kākaṇikā, *f.* a certain coin. [kākiṇikā.]

kāṇa, *a.* one-eyed, blind of one eye.

kāṇa-mahāmaccha, *m.* a big one-eyed fish. [†]

kāma, *m.* wish, desire, longing: *at the end of poss. cpds,*
wishing, desirous of.

kāya, *m.* body.

kāra, *a.* making: *m.* maker; deed, action.

kāraḥ, *a.* doing, effecting: *m.* doer, worker.

kāraṇa, *n.* cause; reason; motive; object; occasion.

kāla, *a.* dark, brown, black.

kāla, *m.* the time, season; time; death.

kāla-vāraṇa, *m.* dark or black elephant. [†]

kālika, *a.* relating to time: *at end of cpds,* of ---- time.

√kāś, be visible; shine. [√kāṣ.]

+ava or o, be visible; lie open.

+pa, be clear; shine forth: *caus.* pakkāse, make clear,
manifest, illustrate, reveal.

kāsi, *m.* (*in pl.*) name of a country and the people inhab-
iting it, Kasi, the Kasis. (Benares its capital.) [kāṣi.]

kāsi-ratṭha, *n.* kingdom of Kasi. [†]

kāsiraṭṭha-vāsin, *a.* living in the kingdom of Kasi. [†]

kāsiraṭṭhavāsi-manussa, *m.* man living in the kingdom
of Kasi. [†]

icca, *grdv.* to be done: *n.* duty, work, service. [kr̥tya.]

kittaka, *a.* how much? how great? how many?

kim, *pron.* what? which? who?

kim, *adv.* why? wherefore? *in direct questions, also like*
num or utrum.

√kir, strew, scatter. [√kr̥.]

+pa, scatter forth.

+vi-ppa, scatter or strew about.

kira, *adv.* indeed; they say, 'tis said. [kila.]

√kilam, be tired *or* weary *or* exhausted: *caus.* kilame, *the same.* [√klam.]

kiliṭṭha, *ppl.* annoyed, distressed, troubled; soiled, dirty, unclean. [kliṣṭa.]

kiliṭṭha-kāla, *m.* the time (when anything is) soiled *or* unclean: -e, *as adv.* when soiled. [†]

√kilis, be tormented *or* molested; be afflicted, feel pain; (of clothing) be soiled *or* dirty. [√kliṣ.]

kissa, *adv.* why? wherefore? (Gen. of kim: 90 (4), 1115.)

√kī, buy, purchase. [√krī.]

+vi, sell.

√kīl, play, sport. [√krīd.]

kīdisa, *a.* of what sort? what a? [kīdr̥ṣa.]

kucchi, *m. f.* belly; womb. [kukṣi, *m.* -ī, *f.*]

kuñca, (*m?*) roar, trumpeting (of an elephant). (Doubtless onomatopoeic.)

kuñca-nāda, *m.* roaring, trumpeting. [†]

kuñjara, *m.* elephant.

kuṭa, *m. n.* water-pot, water-jar.

kuṭumba, *n.* household, family; family estate.

kuṇapa, *n. m.* dead body, corpse.

kuṇapāda, *m.* corpse-eater. [kuṇapa_ada. *]

kutthu, *m.* jackal. [kroṣṭu.]

kumāra, *m.* boy, lad, youth; king's son, prince.

kumuda, *n.* white water-lily.

kumuda-naḷa, *m.* lotus-stalk. [†]

kumbha, *m.* pitcher, jar, urn.

kula, *n.* flock, herd; family; good family, noble birth.

kula-putta, *m.* noble youth, fine gentleman. [kula-putra.]

√kus, cry out, call, shout. [√kruṣ.]

+pa, call for, summon: *caus.* pakkosāpe, cause to be summoned, direct to come.

kusala, *a.* skillful, clever, able; good, virtuous. [kuṣala.]

kusalatā, *f.* skill, cleverness, ability. [kuṣalatā.]

√kūj, make any inarticulate sound, sing, chirp, warble.

kūṭa, *a.* false, fraudulent, lying.

kūṭaṭṭa, *m.* false suit, fraudulent case or charge. [||†]

kūṭaṭṭa-kāraka, *m.* one who brings a false suit or charge against another. [†]

keli, *f.* play, sport, amusement. [keli.]

keli-maṇḍala, *n.* play-ground. [†]

kerāṭika, *m.* deception, hypocrisy. [kāirātaka.]

kerāṭika-bhāva, *m.* hypocritical nature. [†]

kesa, *m.* hair. [keṣa.]

kodha, *m.* anger, wrath. [krodha.]

kosala, *m.* (*in pl.*) name of a country and the people inhabiting it, Kosala, the Kosalas. (Oude its capital.)

kosala-rajja, *n.* kingdom of Kosala. [†]

kosalarajja-sāmika, *m.* ruler of the kingdom of K. [†]

kosala-rājan, *m.* king of Kosala. [†]

kosalla, *n.* skill, cleverness, ability. [kāuṣalya.]

[√kṣi, destroy, consume; lose.]

khagga, *m.* sword. [khaḍga.]

khagga-hattha, *a.* with sword in hand. [khaḍga-hasta.]

√khaṇ, dig, dig out, excavate. [√khan.]

khaṇa, *m.* instant, moment. [kṣaṇa.]

khaṇḍa, *a.* broken, fragmentary: *m. n.* piece, part.

khattum, *adv.* at end of cpds, times. [kṛtvas.]

khandha, *m.* shoulder; part, element; body; aggregate. [skandha.]

khandhāvāra, *m.* stockade, fortified encampment; army.

[skandhāvāra: -aṁā-.]

khaya, *m.* destruction; loss; death. [kṣaya.]

√khād, chew, gnaw, bite, eat.

khādaka, *m.* eater, consumer, devourer.

khādaka-yakkha, *m.* flesh-eating demon *or* goblin. [†]

khādaka-yoni, *f.* class of flesh-eaters. [†]

khādana, *n.* eating; food; flesh-food.

khādana-yakkha, *m.* flesh-eating demon. [†]

khādaniya, *grdv.* to be eaten, eatable: *n.* dry *or* solid food.

khāditu, *see* 972 *and* 1161.

khāditu-kāma, *a.* eager *or* desiring to devour.

√khip, throw, cast, hurl. [√kṣip.]

+ud, throw up; raise, lift: *caus.* ukkhipāpe, cause to be raised *or* loaded.

+nis, throw out; cast down; deposit, lay aside.

+pa, throw forward *or* into, put, place: *caus.* pakkhipāpe, cause to be placed about.

+pari, throw round *or* about: *caus.* parikkhipāpe, cause to be thrown *or* hung around.

√khip, sneeze: *caus.* khipāpe, make sneeze. [√kṣu.]

khippa, *a.* quick, speedy: -am, *adv.* quickly; at once, immediately. [kṣipra.]

khīra, *n.* milk. [kṣīra.]

khīrodaka, *n.* milk-water. (1280b.) [†]

khīrodaka-sakkharodaka-gandhodaka, *n.* milk-water and sugar-water and perfume-water. (1247 I., 1248.) [†]

khetta, *n.* estate; field. [kṣetra.]

khetta-rakkhaka, *m.* field-watcher. [†]

khetta-samīpa, *n.* vicinity of a field. [†]

kho, *pcl.* now; indeed; to be sure. [khalu.]

gagga, *m.* name of a man, Gagga.

gagga-jātaka, *n.* story of Gagga. [†]

gaccha, *m.* tree, shrub.

gaja, *m.* elephant.

gata, *ppl.* gone; entered. [√gam.]

gata-kāla, *m.* time when one enters : *assa - - gatakāle*,
when he entered - -. [*]

gata gata, *a.* entered and entered. [*gata doub.*, 1260. *]

gatagata-tṭhāna, *n.* every place that one enters. [†]

gata-magga, *m.* traveled road. [†]

gadrabha, *m.* ass. [gardabha.]

gadrabha-bhāraka, *m.* an ass's load or burden. [†]

gadrabha-bhāva, *m.* ass-nature, asininity. [†]

gadrabha-rava, *m.* an ass's bray. [†]

gantū, see 972 and 1161.

gantū-kāma, *a.* eager or desiring to go. [†]

gandha, *m.* smell; odor, perfume, fragrance.

gandha-tela, *n.* scented oil. (1280b.) [†]

gandha-pañcaṅgulika, *n.* scented five-finger-breadth. It
was probably composed, says Dr. Morris, of shoots or
sprouts of five finger-lengths, artificially scented, ar-
ranged in the form of a hand, and hung round some ob-
ject of worship. [†]

gandhodaka, *n.* scented water. (1280b.) [†]

gabbha, *m.* womb; embryo; child. [garbha.]

gabbha-parihāra, *m.* conception-rite. [†]

√gam, go, move, travel; enter.

+ā, go toward, approach; come, arrive; return.

+sam-ā, assemble; meet.

+upa, go unto, approach; undergo.

+nis, go out or forth, proceed.

gamana, *n.* going, proceeding.

gamana-sajja, *a.* ready to go. [†]

gamanokāsa, *m.* room to go along. [†]

√gar, be awake, watch. [√gr: 1020.]

garu, *a.* heavy, weighty; important. [guru.]

garuka, *a.* the same. [guruka.]

gavesaka, *a.* seeking, searching. [Properly ‘kine-seeking’, and then generalized. Cp. gaveṣ: viṣ and go.]

√gah, grasp, seize, take, hold; receive, accept; grasp mentally, perceive, learn, know: *caus.* gāhe, gāhāpe, and gaṇhāpe, cause to grasp, etc. [√grah.]

+paṭi, receive, accept; gather, collect.

+pari, include, surround; occupy, possess; investigate, seek out, search, inquire into, scrutinize.

gahaṇa, *n.* grasping, seizing; grip, hold. [grahaṇa.]

gahita, *ppl.* taken, seized, held. [grahīta.]

gahita-udaka, *n.* water taken (by anyone). [†]

gahita-paṇṇa, *n.* leaves taken (by anyone). [†]

gahitapaṇṇa-tṭhāna, *n.* place where leaves are taken or picked or gathered. [†]

√gā, sing.

gāthā, *f.* song; stanza, verse.

gāma, *m.* village, hamlet; community. [grāma.]

gāmaka, *m.* village, hamlet. [grāmaka.]

gāma-dvāra, *n.* village gate. [†]

gāma-nigama, *cop. cpl.* village and town. [†]

gāmanigamādi, *a. as n.* villages, towns, etc. [†]

gāma-vāsika, *a.* living in a village: *m.* villager. [†]

gāma-vāsi-cīvaravaddhaka, *m.* a robe-maker who lives in a village. [†]

gāma-vāsin, *a. and m.* like gāma-vāsika. [grāma-vāsin.]

• gīva-ccchedana, *n.* throat-cutting. [†]

gīvā, *f.* neck, throat. [grīvā.]

guṇa, *m.* string; quality, characteristic; merit, virtue.

guṇa-kathā, *f.* story of (one's) worth, eulogy. [*]

guhā, *f.* hiding-place; cave, cavern, den.

geha, *n.* house, home.

go, *m. f.* ox, bull, cow.

go-cara, *m.* pasture; food; resort; abode; sphere.

goṇa, *m.* ox, bull.

goṇa-manussa, *m.* oxen and men. [†]

gotta, *n.* family, clan. [gotra.]

√ghams, rub; bruise, grind, crush. [√ghrṣ.]

√ghaṭ, work, strive, labor; join, fasten, unite: *caus.* gha-
ṭe, *the same.*

ghaṭa, *m.* pitcher, bowl, jar.

ghaṭa-ppamāṇa, *a.* large as a bowl. [†]

√ghaṭṭ, touch, rub; join, piece, tack together.

ghaṭṭana, *n.* piecing *or* tacking together.

√ghar, drip, trickle.

ṭpa, flow, stream, pour.

ghara, *m. n.* house, home. [gṛha.]

ca, *conj.* and, also.

cakka, *n.* wheel. [cakra.]

cakkhu, *n.* eye; insight. [cakṣus.]

cakkhumant, *a.* having eyes *or* sight, seeing; having in-
sight *or* wisdom, prudent, wise. [cakṣuṣmant.]

catu-pañca, *cop. cpd.* four and five; four or five. [†]

catupañca-yojana, *n.* four or five yojanas. [†]

catu-māsa, *n.* period of four months. [Cp. cāturmāsyā.]

catumāsabbhantara, *n.* interval *or* space of four months:

-ena *and* -e, *as adv.* within four months. [†]

catur, *num.* four.

catur-añgin, *a.* having four divisions; (of an army) complete, i. e. having elephants, cavalry, chariots, and infantry.

catu-vīsati, *num.* twenty-four. [catur-viṅcati.]

camma, *n.* skin, hide. [carman.]

√car, walk, move; act, work; live: *caus.* carāpe, drive; cause to be beaten (as a drum).

+vi, go about, wander, travel.

+sam, go together, meet, assemble.

caritu, *see* 972 *and* 1161.

caritu-kāma, *a.* eager or desirous to move. [*]

√cal, move, stir: *caus.* cāle, stir, move, shake, toss.

cāṭi-ādi, *a.* consisting of pitchers, etc. [†]

cāṭī, *f.* pitcher, jar, chatty.

cāra, *a.* walking, moving.

cārika, *a.* going, moving, walking, flying.

cārin, *a.* the same.

ci, *pcl.* after interrogatives making them indefinite. [cid.]

√ci, gather, collect, pile up; arrange, construct.

+nis, lay out in order, place in order; discriminate.

+vi-nis, discern between, distinguish, discriminate; investigate, examine, test, try; resolve, decide, determine.

(See RVD. under √2ci.)

√cit, notice, observe.

citta, *n.* notice; thought; mind.

√cint, think, reflect, meditate.

cintana, *n.* reflection, meditation; solicitude, anxiety.

cintanaka, *a.* thoughtful; anxious, solicitous. [*]

cintanaka-baka, *m.* a crane anxious (for any one). [†]

cira, *a.* long, lasting: -am, *adv.* long, for a long time:

-ena *and* -assa, *adv.* after a long time.

cirassam, *adv.* long, long since. (Probably acc. of *ciras-*
sa used as a stem-form: yet see 91 §1.) [†]

cīvara, *n.* dress, robe, garment (esp. of a mendicant).

cīvara-kamma, *n.* robe-work, robe-making. [†]

cīvara-vaḍḍhaka, *m.* robe-worker, robe-maker. [†]

cunṇa, *n.* dust, powder. [cūrṇa.]

culla, *a.* little, small; man's name. [kṣulla.]

cullaka, *a.* little, small; man's name. [kṣullaka.]

cullaka-seṭṭhi, *m.* Chullaka the treasurer. [†]

cullantevāsika, *m.* Chullaka's pupil. (culla ◡ ante-) [†]

culla-mahāseṭṭhi, *m.* Chullaka the high treasurer. [†]

ce, *adv.* if; even. [ced.]

cora, *m.* thief, robber. [?cāura.]

cora-kantāra, *m.* wilderness infested by thieves. [†]

√chadd, pour out; spew; reject, throw away; abandon:
caus. chadḍe, *the same*: *caus.* chaḍḍāpe, cause to pour
out *or* reject. [√chṛd.]

chadḍetabba, *grdv.* to be deserted. [chardayitavya.]

chadḍetabba-bhāva, *m.* necessary desertion. [†]

√chad, cover.

√paṭi, cover up, hide, conceal, secrete.

[√chand, seem; please; desire.]

chanda, *m.* longing, desire, wish.

chandādi, *a. as n.* desire etc. (chanda ◡ ādi.) [*]

chandādi-vasena, *as adv.* through desire, etc. [†]

chāpa, *m.* young of any animal. [çāva.]

chāyā, *f.* shade; shadow; image.

√chid *or* chind, cut, cut off, sever: *caus.* chindāpe, cause
or order to cut off.

+pa, cut off; stop, put an end to : *pass.* pacchijja.
chedana, *n.* cutting, severing.
chedana-ghaṭṭana-vicāraṇa-sibbana, *cop. cpd.* cutting and
piecing and fitting and stitching. [†]
chedanaghaṭṭanavicāranasibbanādika, *adj.* consisting of
cutting, piecing, fitting, stitching, etc. (-na—ād-.) [†]

√jan or jā, be born, be produced, arise, become.

+sam, *the same.*

jana, *m.* creature, being; man, person.

jana-paḍa, *m.* district; community.

japa, *m.* speech, language. [jalpa : √jalp, speak.]

jambu, *n.* jambu fruit.

jambuka, *m.* jackal.

jambuka-jātaka, *n.* story of the jackal. [*]

jambu-khāḍaka, *m.* eater of jambu fruit. [*]

jambukhāḍaka-jātaka, *n.* story of the jambu eaters.

jambu-pakka, *n.* ripe jambu fruit. [†] ———[*]

jambu-rukha, *m.* jambu tree. [†]

jambu-saṇḍa, *m.* jambu grove. [†]

jambu-sākhā, *f.* jambu branch. [†]

jambū, *f.* the rose-apple tree, Eugenia Jambolana.

jamma, *a.* low, mean, contemptible, despised. [jālma.]

√jal, burn bright, blaze, flame : *caus.* jāle, set on fire, kin-
dle, light. [√jval.]

√ud, flame upward, flash, blaze.

jala, *n.* water.

jala-paṭha, *m.* path or way of the sea.

jalapatha-kammika, *a.* working by way of the sea : *m.*
a merchant or trader by sea. [†]

jalapathakammika-sahāyaka, *m.* a friend who is a sea-

trader. [†]

jāta, *ppl.*, see √jan.

jātaka, *n.* birth, nativity; a jataka, i. e. a story of one of the former births of Buddha; a collection of 550 such stories, being one of the sacred books of Buddhism.

jāti, *f.* birth; lineage, descent.

jāti-gotta-kula, *cop. cpd.* birth and tribe and family. [†]

jātigottakula-padesa, *m.* land of *the preceding*. [†]

jāla, *n.* net.

jāla-karaṇḍaka, *m.* nets and wicker baskets. [*]

√ji, conquer; win.

jinṇa, *ppl.* decayed, worn out, old. [jīrṇa.]

jinṇa-tṭhāna, *n.* worn place. [†]

jinṇa-pilotikā, *f.* old or worn out cloth. [†]

√jīr, waste away, decay; become old or worn. [√jīr.]

√jīv, live, be alive.

+paṭi, revive; live besides or also.

jīva, *inv.* live thou: *see the following*.

jīva-paṭijīva, *cop. cpd.* live thou and live thou also. [†]

jīvapaṭijīva-bhāṇin, *a.* saying *the preceding*. [†]

jīvikā, *f.* living, manner of life, livelihood; life.

jīvita, *ppl.* living, alive: *n.* life.

jīvita-kkhaya, *m.* destruction or loss or end of life, decrease, death. [jīvita-kṣaya.]

jīvita-pariyosāna, *n.* termination of life. [†]

jeṭṭha, *a.* strongest; best; first; oldest. (Properly superlative, 86 §3.) [jyeṣṭha.]

jeṭṭhaka, *a.* *the same*. [†]

jeṭṭhaka-tāpasa, *m.* the oldest ascetic. [†]

jeṭṭha-tāpasa, *m.* the oldest ascetic. [†]

jeṭṭha-bhātar, *m.* the oldest brother. [†]

jeṭṭha-bhātika, *m.* the oldest brother. [†]

jēta, *m.* same as jetar: see jetavana.

jetar, *m.* conqueror; man's name, Jetar. [jetr.]

jēta-vana, *n.* Jetar's grove or Jetavana, name of the monastery at Savatthi presented to Buddha.

jetavana-vāsika, *m.* dweller at Jetavana. [†]

jetavanavāsi-cīvaravaddhaka, *m.* robe-maker dwelling at Jetavana. [†]

jetavana-vāsin, *a. and m.* dwelling at Jetavana. [*]

√ñā, know, understand, learn, notice. (*Pass.* ñāya, *caus.* ñāpe or ṇāpe.) [√jñā.]

+ā, (aññā,) notice, perceive: *caus.* āṇāpe, command.

+pa, know well: *pass.* paññāya, be well known.

+sam, think, believe, suppose.

ñū, *vbl in cpds*, knowing, recognizing. [jñā.]

ñeva, *adv.* same as yeva, used after -m: see yeva.

ṭhapana, *n.* placing, fixing, establishing. [sthāpana.]

ṭhapita, *ppl.* placed, fixed, settled. [sthāpita.]

ṭhapitaggha, *m. n.* fixed price, established value. [†]

√ṭhā, stand; remain; be: *caus.* ṭhape, set, place, fix, establish; stop: ṭhapāpe, cause to set or fix, etc. [vsthā.]

+adhi, stand on; abide in; inhabit.

+ud, stand up; spring or grow up; *caus.* uṭṭhāpe, wait for anything to appear.

+upa, wait on, attend, serve.

+ni, (?nis,) be completed: *caus.* niṭṭhāpe, end, finish.

+sam-ni, (?nis,) be completed or ended or finished.

+pa, proceed, start, begin: see also paṭṭhāya.

+pati, stand firm, be established: *caus.* patiṭṭhape, place

against *or* upon : patiṭṭhāpe, confirm, establish.

ṭhāna, *n.* place, spot; distance, interval. [sthāna.]

ṭhitaka, *a.* standing, abiding, remaining. [†]

√ṭhubh, spew, spit. [√ṣṭhīv.]

+nis, spit out, throw up.

√ḍas, seize with the teeth, bite. [√ḍaṅḡ.]

+sam, bite together; compress, squeeze.

ta, *stem of* tato, tattha, tatra, tad, tadā.

takka-silā, *f.* name of a city in the Punjab. [takṣa-ḡilā:

takṣan, *m.* carpenter : ḡilā, *f.* rock, stone.]

tañ-khaṇe, *adv.* at that moment, instantly. [tat-kṣaṇe.]

√tajj, threaten : *caus.* tajje, threaten; terrify. [√tarj.]

tatiya, *a.* third. [tṛtīya.]

tato, *adv.* thence, from there. [tatas.]

tattha, *adv.* same as tatra.

tatra, *adv.* there, therein; thereupon.

tathā, *adv.* thus, in this manner.

tad, *pron.* he, she, it; that.

tadā, *adv.* then, at that time.

√tap, be warm, be hot *or* burning; do penance.

tapas, *n.* warmth, heat; penance, asceticism, devotion.

[√tam, become dark; become faint *or* stupefied.]

tamas, *n.* darkness, gloom.

tamo-tamas, *cop. cpd.* darkness and darkness. [†]

tamotama-parāyana, *a.* having darkness and darkness as one's destiny, doomed to everlasting darkness. [†]

√tar, cross, pass over *or* through. [√tr.]

+ava *or* o, pass down, descend, alight : *caus.* otāre, take

- down; cause to descend *or* alight *or* dismount.
- taruṇa, *a.* young; new, fresh, tender.
- tala, *n.* surface, level; base.
- tasmā, *adv.* from that, therefrom; therefore. [tasmāt.]
- tāta, *m. excl. of address*, father, brother, friend, sir.
- tādisa, *a.* such. [tādr̥ṣa: 518.]
- tāpasa, *m.* ascetic, hermit.
- tāva, *adv.* now, at once, immediately. [tāvat.]
- tāva-kālīka, *a.* of the present time; temporary; to be had for the time. [†]
- ti, *form of iti which see.*
- ti, *num.* three. [tri.]
- ti-kkhattum, *adv.* three times, thrice. [tri-kṛtvas.]
- ti-guṇa, *a.* three-fold, three times as much. [tri-guṇa.]
- tiṇa, *n.* grass, herbage. [tr̥ṇa.]
- tiṇa-kalāpa, *m.* bunch of grass. [†]
- tiṇakalāpa-sata, *n.* a hundred bunches of grass. [†]
- tiṇa-hāraka, *m.* grass-carrier. [†]
- tittaka, *a.* bitter. [tikṭaka: tikṭa: vtiḥ, be sharp.]
- tittaka-bhāva, *m.* bitter nature, bitterness. [†]
- ti-yāma, *a.* containing three watches: -ā, *f.* night. [tri-yāma and -ā.]
- tiyāma-ratti, *f.* night containing three watches, the whole night. [†]
- ti-yojanasata, *n.* three hundred yojanas. [†]
- tiyojanasatika, *a.* containing 300 yojanas. [†]
- tila, *m.* the sesame plant. Sesamum Indicum; its seed.
- tīra, *n.* shore, bank.
- tīha, *n.* three days: -m, *adv.* for three days. [try-aha.]
- tu, *pcl.* now, but, indeed.
- tunḍa, *n.* bill, beak, snout: mouth.
- tunḍaka, *n.* the same. [*]

tena, *adv.* by that, thereby; therefore, accordingly.

tela, *n.* sesame oil. [tāila.]

[√trā, protect; save.]

tvam, *pron.* thou, you.

thaddha, *ppl.* upheld; hard, solid, tough. [stabdha.]

vthar, scatter, strew. [√str.]

+ava, scatter; spread out, extend.

thala, *n.* land, dry ground. [sthala.]

thala-patha, *m.* path of the land. [†]

thalapatha-kammika, *a.* working by way of the land: *m.*
a merchant or trader by land. [†]

thāman, *n.* staying power, firmness, strength. [sthāman.]

thāma-bala, *n.* strength and power. [†]

thāmabalūpapatti, *f.* possession of strength and power.
(-bala ∪ upa-) [†]

thāmas, *n.*, see thāman.

thira, *a.* steady, steadfast, firm, enduring. [sthira.]

thūṇā, *f.* pillar, post, column. [sthūṇā.]

thūla, *a.* stout, bulky, big; fat, corpulent. [sthūla.]

thūla-sarīra, *n.* large or fat body. [sthūla-ṣarīra.]

thoka, *a.* small, slight, insignificant: -m, *adv.* a little; a
little way; a little while. [stoka.]

daḥha, *ppl.* strong; firm, steadfast. [dr̥dha.]

daṇḍa, *m.* stick, staff, rod.

daṇḍaka, *m.* twig, stick, rod, staff.

dadhi, *n.* sour milk; curds.

dadhi-ghaṭa, *m.* milk-bowl, curd-bowl. [*]

dadhi-vāhana, *m.* man's name. Dadhivahana.

dadhivāhana-jātaka, *n.* story of D. [*]

dadhivāhana-rājan, *m.* king Dadhivahana. [*]

√dam, be subdued or tame: *cāus.* dame, tame, control.

damita, *ppl.* tamed, subdued, controlled.

damita-bhāva, *m.* tamed nature, submissiveness. [*]

dasa, *num.* ten. [daṣa.]

dassana, *n.* seeing, sight; appearance. [darṣana.]

√dah, burn, consume by fire; torment, torture.

+ni, burn down, consume.

daha, *m.* pool, lake. [draha: ||]

dahara, *a.* young: *comp.* -tara.

√dā, give, grant, bestow, present.

+ā, take, grasp, hold.

√dā, sleep, slumber. [√drā.]

+ni, lie down to sleep, go to sleep; sleep.

dāṭhā, *f.* tooth, tusk, fang. [dādhā ||, or daṇṣṭrā. 21 §2.]

dāna, *n.* giving, presenting; gift, present.

dānādi, *a.* consisting of gifts etc. [*]

dāni, *adv.* same as idāni.

dāma, *n.* bond, fetter; cord; wreath, garland. [dāman.]

dāraka, *m.* son; boy, lad, youth.

dārā, *f.* wife.

dārā-bharaṇa, *n.* supporting a wife. [*]

dāru, *n.* piece of wood, wood, stick, timber.

dāru-panṇa, *n.* sticks and leaves. [†]

dāru-vikkaya, *m.* sale of wood. [†]

dārūḍaka, *cop. cpd.* wood and water. [*]

dārūḍakādi, *a. as n.* wood and water etc. [*]

dāsa, *m.* slave, servant.

diṭṭha, *ppl.* seen, observed. [drṣṭa.]

• diṭṭha-ṭṭhāna, *n.* place (where any thing is) seen. [†]

diṭṭha-dhamma, *m.* seen condition, present state of things.

this state of existence, this life. [†]

divasa, *m.* a day.

√dis, point; direct; show: *caus. dese, the same*; instruct, teach, preach, expound, confess. [√diḡ.]

√dis, see, behold: *caus. dassē, show, point out.* [√dr̥ḡ.]

disa, *m.* and at end of *cpds*, look, appearance. [dr̥ḡa.]

disā, *f.* direction, quarter, point of the compass. [diḡā.]

disā-vidisā, *cop. cpd.*, the four quarters and the intermediate points. [†]

disāvidisā-vippakiṇṇa, *a.* scattered in all directions. [†]

dīgha, *a.* long. [dīr̥gha.]

dīgha-dāṭha, *a.* having long tusks. [†]

dīpa, *m. n.* island; continent. [dvīpa.]

dīpaka, *m.* island. [†]

dīpin, *m.* panther, leopard. [dvīpin.]

√du, run, hasten. [√dru.]

+upa, run unto or against; molest, annoy; assault.

dukkha, *n.* misery, misfortune, pain, sorrow. [duḡkha.]

dug-gata, *a.* in bad condition, unfortunate, distressed, in trouble, wretched. [dur-gata.]

duggata-kulaputta, *m.* a young man of good family who is in bad circumstances. [†]

dutiya, *a.* second. [dvitīya.]

dub-bala, *a.* powerless, weak, feeble. [dur-bala.]

dubbala-manussa, *m.* weak or exhausted man. [†]

dubbala-sakaṭa, *n.* weak or disabled cart. [†]

dul-labha, *a.* hard to get, rare, scarce. [dur-labha.]

dullabha-paccaya, *a.* getting the necessities of life with difficulty. [†]

duḡ, prefix with meanings bad, evil, hard.

√duḡ, spoil, ruin, corrupt: *caus. dūḡḡe, the same.* [√duḡḡ.]

dūra, *a.* far, remote, distant.

[√dṛh, make firm; be firm *or* strong.]

deva, *m.* a god, deity; king.

devatā, *f.* godhead, divinity; god, deity.

devatā-paribhoga, *a.* being food of the gods, eaten by the gods; celestial. [*]

desanā, *f.* direction, instruction; discourse. [deṇanā.]

dovārika, *m.* door-keeper, porter. [dāuvārika.]

dvādaśa, *num.* twelve. [dvādaśa.]

dvāra, *n.* door, gate; opening, entrance.

dvāra-gāmaka, *m.* gate-village. a village near a gate of a city. [†]

dvi, *num.* two. [dva: dvi in derivatives.]

dvi-guṇa, *a.* two-fold, doubled; double.

dviguṇa-tiguṇa, *a.* double and triple; two or three times as much. [†]

dvīha, *n.* two days: -m, *as adv.* for two days. [dvy-aha.]

dvīha-tīha, *n.* two and three days: -m, *as adv.* for two or three days. [†]

dhana, *n.* property, money, wealth.

dhanu, *n.* bow. [dhanu, *m.*; dhanū, *f.*; dhanus, *n.*]

dhanukalāpaphalakāvudha, *cop. cpl.* bow and quiver and shield and weapon. (dhanu-kalāpa-phalaka-āvu-. †)

dhanukalāpaphalakāvudha-hattha, *a.* with bow and quiver and shield and weapon in (his) hands. [†]

√dham, blow, breathe out: *caus.* dhame, blow.

dhamma, *m. n.* custom, usage; law, duty; virtue, piety; the truth of Buddha; the Buddhist scriptures. [dharma, *m.*; dharman, *n.*]

dhamma-desanā, *f.* discourse on duty. [dharma-deṇanā.]

dhamma-sabhā, *f.* hall of the law. [||]

√dhar, remain; live : *caus.* dhāre, bear, carry, wear; hold, keep, own; hold down, check, suppress. [√dhr.]

+ud, draw out *or* up; lift up, raise : *caus.* uddharāpe, cause *or* order to pull up.

√dhā, put, set, lay, place.

+ava *or* o, lay down, deposit; put into.

+sam-o, put together, connect, combine, join.

+sam, combine, join; conceive.

+anu-sam, combine one by one, unite.

+paṭi-sam, be conceived; be born again.

dhātu, *m. f.* elementary substance, element, material; bodily humor; bodily constituent; property, quality.

dhātuka, *at end of adj. cpds like dhātu*; affected by.

√dhāv, run; hasten, move quickly.

+vi, run hither and thither.

dhura, *m. n.* yoke; burden; office; head, front.

dhura-vāta, *m.* head-wind. [*]

√dhov, clean, wash, cleanse, purify. [√dhāv.]

na, *pron.* he, she, it; this, that.

nā, *adv.* not.

nakkhatta, *n.* star; group of stars, constellation; asterism of the lunar zodiac. [nakṣatra.]

nagara, *n.* town, city.

nagara-dvāra, *n.* city gate.

nagara-vāsika, *a.* living in a city. [†]

nagarābhimukha, *a.* facing a city, towards a city. [†]

√nad, sound, shout, roar, bellow.

+ud, lift up one's voice, shout : *caus.* unnāde, make re-sound (as a wood).

nadita, *ppl.* roared : *n.* roaring, sound, noise.

nadī, *f.* flood, torrent, river.

√nandh, bind, fasten, join. [√nah.]

+ava or o, bind on; cover, encase in.

+vi, bind together; intertwine, interlace.

√nam, bend, bow, be inclined.

+ati, bend one side: *caus.* atināme, spend (of time).

+vi-ati, (vīti,) *the same*.

+upa, bend towards: *caus.* upanāme, present, offer.

+pari, bend down, stoop; become ripe.

naya, *m.* leading, guiding; conduct; manner, mode.

√nas, be lost, disappear, perish: *caus.* nāse, destroy, kill; ruin. [√naç.]

+vi, get lost, disappear, vanish, perish.

√nahā, bathe, make ablutions. [√snā.]

nāga, *m.* serpent, snake; elephant.

nāda, *m.* sound, noise, roar, cry, shout.

nāma, *n.* name; personal name,—*distinguished from* gotta, 'family name.' [nāman.]

nāma, *adv.* by name; surely, indeed.

nāma-gaḥaṇa, *n.* receiving a name. [nāma-grahaṇa.]

nāmagahaṇa-divasa, *m.* naming or 'christening' day. [†]
[nāya, *m.* leader, guide.]

nāyaka, *m.* leader, guide; chief, ruler, lord; general.

nāvā, *f.* ship, boat.

nāvā-paṭṭana, *n.* a ship-town. sea-port, port. [*]

nāvika, *m.* navigator, sailor.

nāsā, *f.* nose.

nāsā-puta, *m.* nose-thrill, nostril.

ni, *prep. and vbl prefix*, down; in, into.

nikati, *f.* baseness, villainy; fraud, deceit. [nikṛti.]

nikati-ppañña, *a.* versed in deception. [†]

nikkhanta, *ppl.* gone forth, departed. [niṣkrānta.]

nikkhanta-divasa, *m.* day when any one departs. [†]

nigama, *m.* town, market town.

nicca, *a.* constant, lasting: -*m, adv.* always. [nitya.]

nicca-kālam, *adv.* all the time, constantly. [nitya-kālam.]

nidāgha, *m.* heat, warmth; the hot season, summer.

nidāgha-samaya, *m.* summer season. [*]

niddā, *f.* sleep, slumber. [nidrā.]

ninna, *a.* low-lying, deep, depressed. [nimna.]

nipanna, *ppl.* lying down, reclining.

nipannaka, *a.* the same. [*]

nippatti, *f.* accomplishment; perfection. [niṣpatti.]

nibaddha, *ppl.* bound together: -*m, adv.* continually, always, constantly.

nibbatta, *ppl.* emerged, issued; arisen, born. [nirvṛtta.]

nibbatta-devatā, *f.* a divinity born (anywhere). [†]

nibbattana, *n.* rise, birth, growth. [nirvartana.]

nib-bhaya, *a.* fearless, undaunted; bold. [nir-bhaya.]

nimitta, *n.* mark, sign, token.

nimba, *m.* a nimba tree, Azadirachta Indica. It bears a very bitter fruit.

nimba-kasaṭa, *a.* offensive as a nimba. [†]

nimba-paṇṇa, *n.* nimba leaves. [†]

nimbapaṇṇa-sadisa, *a.* like nimba leaves. [†]

nimbapaṇṇasadisa-rasa, *a.* possessing a flavor like nimba leaves. [†]

niraya, *m.* hell.

niraya-bhaya, *n.* fear of hell. [*]

nir-ūdaka, *a.* waterless, arid, parched. [nir-udaka.]

nirūdaka-kantāra, *m.* arid desert. [†]

nir-ūpakāra, *a.* useless. [†]

nivāsa, *m.* stop, sojourn; abode, dwelling, residence.

nivāsana, *n.* stop, sojourn; abode, dwelling.

- nivāsana-tṭhāna, *n.* stopping place, lodging place. [†]
 nis, *adv.* out, forth: *in cpds*, without - - ; not.
 nisinna, *ppl.* seated, sitting. [niṣaṇṇa.]
 nisinna-purisa, *m.* a man seated (anywhere). [†]
 nis-saṃsaya, *a.* undoubted, unerring, sure: -m, *adv.* without doubt, certainly. [niḥ-saṃṣaya.]
 nissāya, *grd.* leaning on; depending upon; near; because of, on account of. [†]
 √nī, lead, guide, conduct, convey.
 +apa, remove; depose.
 +ā, bring, bring home; fetch, procure.
 +sam-ā, bring together, put together; compare.
 nīla, *a.* dark-colored, dark-blue.
 nīla-vanarāji, *f.* dark forest-tract. [*]
 nu, *adv.* now, pray, perhaps.
 nūna, *adv.* now. [nūnam.]
 ne, *pron.*, see na and 88.
 netta, *n.* eye. [netra.]
 no, *pron.*, see aham and 87.
 no, *adv.* not.
 noce, *adv.* if not. [no ced.]

- pa, *abl prefix*, before, in front, forward. [pra.]
 paṃsu, *m.* dust, sand, earth, soil. [pāṃsu.]
 pakati, *f.* original or natural or real condition. [prakṛti.]
 pakati-uyyānapālaka, *m.* the original gardener. [†]
 pakka, *ppl.* cooked; ripe: *n.* ripe fruit. [pakta.]
 paggava, *a word of unknown meaning, perhaps (m.?)* name of a certain creeper: see also 36 l. 8.
 paggava-vallī, *f.* paggava creeper: see preceding. [†]
 pañka, *n.* mud, mire.

pañka-piṭṭha, *n.* top or surface of the mud. [†]

√pac, cook; ripen: *caus.* pacāpe, *the same.*

pacana, *n.* cooking.

pacanatthāya, *as adv.* for the purpose of cooking. [†]

paccanta, *a.* bordering, adjoining: *m.* border, frontier; foreign territory. [pratyanta.]

paccanta-bhūmi, *f.* border land, frontier. [†]

paccanta-sīmā, *f.* frontier limit or boundary. [†]

paccaya, *m.* belief, conviction, confidence, trust, faith; ground, motive; a requisite, a necessary. [pratyaya.]

paccāmitta, *m.* enemy, foe, adversary. [pratyamitra.]

pacchato, *adv.* from behind, after, later. [†]

pacchā, *adv.* from behind, behind, back. [paṇcā, paṇcāt.]

pañca, *num.* five.

pañcaṅgulika, *a.* containing five finger-breadths: *n.* perhaps a certain ornament: *see* gandhapañcaṅgulika. [†]

pañca-vaṇṇa, *a.* of five sorts or kinds. [pañca-varṇa.]

pañcavaṇṇa-paduma, *m. n.* five kinds of lotus. [†]

pañcavaṇṇapaduma-sañchanna, *a.* covered with five kinds of lotus. [†]

pañca-vidha, *a.* of five kinds; five-fold.

pañca-sata, *n.* five hundred. [pañca-ṣata.]

pañña, *a.* intelligent, wise: *at end of cpds,* understanding, knowing; versed or experienced in. [prajña.]

pañha, *m.* question, inquiry. [praṇa.]

paṭi, *prep. and cbl prefix,* towards, regarding, respecting; back, against, in return, also. [prati.]

paṭiggāhaka, *m.* receiver. [pratigrāhaka.]

paṭijīva, *m. n.* reviving; life in return; *also imc.* [†]

paṭipatha, *m.* road fronting or leading towards or meeting (any one). [pratipatham, *adv.*]

paṭipāṭi, *f.* succession, order: *abl.* paṭipāṭiyā, *as adv.* in

- succession, one after another. [Cp. paripāṭī.]
- paṭisanthāra, *m.* friendliness, kindness, friendship. [†]
- paṭisandhi, *m.* reunion; reunion with a body, conception, re-birth. [pratisaṃdhi.]
- paṭṭa, *m.* tablet, slab; cloth, woven cloth, fine silk.
- paṭṭana, *n.* town; town near the sea, sea-port.
- paṭṭana-gāma, *m.* sea-port village. [†]
- paṭṭa-sāṇī, *f.* screen or covering of fine silk. [†]
- paṭṭhāya, *grd.* starting from, from, since, after. [√sthā.]
- paṭhama, *a.* first, foremost: -*m*, *adv.* first, at first, in the first place. [prathama.]
- paṭhama-kappika, (*m.?*) the first age of the world. [†]
- [√paṇ, bargain, buy; bet, stake.]
- +ā, trade, traffic, *in* āpaṇa.
- paṇḍita, *a.* learned, wise.
- paṇḍita-bhāva, *m.* learning, wisdom.
- paṇḍu, *a.* pale, whitish, yellowish. [pāṇḍu.]
- paṇḍu-roga, *m.* the yellow disease, jaundice. [pāṇḍu-.]
- paṇḍuroga-tāpasa, *m.* an ascetic troubled or afflicted with jaundice. [†]
- paṇḍuroga-dhātuka, *a.* troubled with jaundice. [†]
- paṇṇa, *n.* leaf; letter, epistle. [parṇa.]
- paṇṇa-sālā, *f.* a hut made of leaves. [parṇa-çālā.]
- √pat, fly; descend, alight; fall, fall down: *caus.* pāte, make to fall, throw down; let fall, drop.
- +ati, *in* atipāta.
- +ud, fly up, mount upward, rise, ascend.
- +ni, fly down, alight; fall down, descend.
- +sam-ni, assemble, come together; *caus.* sannipāte and sannipātāpe, summon together, assemble.
- pati, *same as* paṭi: *see this.*
- patta, *n.* wing; leaf. [pattra.]

patti, *f.* attainment, acquisition; part, share. [prāpti.]

pattika, *m.* a part owner, shareholder, partner. [†]

patha, *m.* path, track, road, way, course.

√pad, go, step, tread, *in the following.*

+ud, step forth, arise, be born, come into existence:

caus. uppāde, bring into existence, produce, make.

+upa, go towards, approach, enter: *ppl.* upapanna, possessed of, endowed with.

+ni, lie down: *caus.* nippajjāpe, cause to lie down.

+nis, come to the end, be completed or perfected.

+paṭi, set foot on, go into, enter.

+sam, result favorably, succeed, prosper, thrive: *ppl.* sampanna, possessed of, endowed with.

pada, *n.* foot; footstep; position, place, site.

paduma, *m. n.* lotus, flower of *Nelumbium Speciosum*.
which closes at evening. [padma.]

paduma-puṇḍarīka, *cop. cpd.* lotus and white lotus. [†]

padumapuṇḍarīka-kalāpa, *m.* bunch of *the preceding*. [†]

padumapuṇḍarīka-hattha, *a.* with lotus and white lotus
in (their) hands. [†]

paduma-sañchanna, *a.* covered with lotus-flowers. [†]

paduma-sara, *m. n.* lotus-pond. [padma-saras.]

padumādi, *a. as n.* lotus and other flowers. [†]

padumādi-sañchanna, *a.* covered with *the preceding*. [†]

padesa, *m.* place, spot, region, district. [pradeṣa.]

pana, *adv.* back; again; further, moreover; but. [punar.]

papañca, *m.* diffuseness; delay. [prapañca.]

pabbajjā, *f.* ascetic life, asceticism. [pravrajyā.]

pabbata, *m.* mountain. [parvata.]

pabbata-pāda, *m.* foot or base of a mountain. [†]

pabbata-matthaka, *m. n.* mountain-top, mountain-height,
summit of a mountain. [parvata-mastaka.]

- pamāṇa, *n.* measure, scale, standard. [pramāṇa.]
- para, *a.* distant, remote; most eminent (in any respect); later, subsequent; other, different, adverse, hostile.
- parato, *adv.* behind, thus far; further, beyond. [paratas.]
- para-vihimsaka, *a.* hurtful or harmful to others. [*]
- para-santaka, *a.* belonging to another. [†]
- parā, *adv.* to a distance, far off, away.
- parāyana, *n.* final end or aim, destiny. [parāyaṇa.]
- pari, *prep. and vbl prefix,* around, about.
- parikkhavant, *a.* circumspect. [S. has parīkṣā but not the adjective, while P. lacks the noun.]
- parikkhepa, *m.* a 'throw-around', covering, inclosure, circumference, boundary. [parikṣepa.]
- paritta, *ppl.* circumscribed, limited; small, little. [parītta: √dā+pari, cut around, circumscribe.]
- pariṇata, *ppl.* ripened, mature, old.
- pariṇata-thaddha, *cop. cpd,* old and rank. [†]
- pariṇatathaddha-tiṇa, *n.* old and rank grass. [†]
- paribhogā, *m.* enjoyment, use; eating, food.
- parimaṇḍala, *a.* circular, round, spherical, globular.
- parimāṇa, *n.* measure, size, extent, duration.
- pariyanta, *m.* boundary, border, limit. [paryanta.]
- pariyosāna, *n.* termination, conclusion. [paryavasāna.]
- parivattaka, *m.* circle. [parivartaka.]
- parivāra, *m.* covering; retinue, attendants, suite.
- parivāra-manussa, *m.* attendant, follower. [†]
- parisā, *f.* assembly, congregation, company. [pariṣad.]
- parihāra, *m.* attention, care, honor; ceremony, rite.
- √palāy, flee, run off, escape: *caus.* palāpe, drive off, put to flight. (1087c.)
- palāsa, *n. m.* leaf, foliage. [palāṣa.]
- palibodha, *m.* obstacle, hindrance. [paribādha.]

pavaddha, *ppl.* grown, developed; large. [pravṛddha.]

pavaddha-kāya, *a.* having a huge body. [†]

paviṭṭha, *ppl.* entered, gone or come into. [praviṣṭa.]

paviṭṭha-manussa, *m.* a man who has entered or gone in-
to (any place). [†]

pavesana, *n.* entering; entrance. [praveṇana.]

pavesana-vasena, *adv.* according to its insertion. [†]

√pas, see, look, look at, spy; discern, learn, know. [vpaç.]

pasamsaka, *a.* praising, lauding, flattering. [†]

pasamsā, *f.* praise, laudation, flattery. [praçaṁsā.]

pasāta, *m.* the outstretched hollow hand; (as a measure)
a handful. [prasṛta.]

pasata-matta, *a.* as much as a handful. [†]

√pā, drink, quaff; drink in, enjoy, feast on.

√pā, guard, protect, defend, keep.

pākata, *a.* clear, open, evident, manifest, public, renown-
ed, well known. [prakata.]

pāṭihāra, *m.* door; doorkeeper, porter. [pratihāra.]

pāṇa, *m.* breath; vital breath, vitality, life; living thing,
creature. [prāṇa.]

pāṇātipāta, *m.* destroying life, taking the life of a living
creature. [prāṇātipāta.]

pāṇātipātādi, *a. as m.* destroying life, etc. [†]

pātar-āsa, *m.* morning meal, breakfast. [prātar-āṣa.]

pāto, *adv.* at dawn, early; to-morrow morning. [prātar.]

pāda, *m.* foot; quarter; ray of light.

pāda-mūla, *n.* sole of the foot; foot.

pādamūlika, *a.* belonging to the foot, foot-. [†]

pādamūlika-purisa, *m.* footman. [†]

pānīya, *a.* drinkable; *n.* drink, beverage; water.

pānīya-ghaṭa, *m.* water-jar, pitcher. [*]

pānīya-cāṭī, *f.* water-pot, water-jar. [†]

pāpa, *a.* bad, evil, base, wicked: *n.* evil, sin, demerit.

pāpa-puggala, *m.* sinful person, base fellow. [†]

pāla, *m.* guard, protector, keeper.

pāla-ka, *m.* the same.

pi, *adv.* same as api.

piṭṭha, *n.* same as piṭṭhī which see. [prṣṭha.]

piṭṭha, *ppl.* crushed, bruised: *n.* flour, meal. [piṣṭa.]

piṭṭha-vaṁsa, *m.* crushed bamboo. [†]

piṭṭhavaṁsa-ṭhūṇā, *f.* pile of crushed bamboo. [†]

piṭṭhī, *f.* back; surface, top: see piṭṭha.

piṭṭhodaka, *n.* mealy water. [†]

pitar, *m.* father. [pitṛ.]

piya, *a.* dear, beloved; pleasant, agreeable. [priya.]

piya-mātulaka, *m.* dear little uncle. [†]

pilotika-cīvara, *n.* garment of old cloth. [†]

pilotikā, *f.* old or worn-out cloth, rags. [Cp. plotā.]

[√piṣ, crush, grind, bruise.]

pisāca, *m.* one of a class of demons, goblin. [piṣāca.]

√pīl, press; oppress, harass, vex, pain. [√pīd.]

+nis, *in caus.* nippīle, press or squeeze hard or violently.

puggala, *m.* individual; creature, being, man. [pudgala.]

pucimanda, *m.* the nimba tree, Azadirachta Indica: see also nimba. [picu-manda: picu, *m.* cotton.]

pucimanda-parivāra, *a.* surrounded by nimbas. [†]

√puṇch, ask, ask about, inquire after. [prach.]

+ā, bid farewell, take leave of; ask leave.

puñña, *a.* prosperous, happy; good, right: *n.* good works, pious acts, righteousness, merit. [puṇya.]

puṭa, *m. n.* hole, cavity; cup, vessel, basket.

puṇḍarīka, *n.* lotus-flower, esp. the white lotus.

putta, *m.* son; child. [putra.]

√puth, *in caus.* pothe, strike, knock, beat.

puna, *adv.* back; again, anew, afresh; besides, further, again, moreover. [punar.]

puna-divasa, *m.* the next day. [†]

√pupph, blossom, bloom: *caus.* pupphāpe, cause to bloom or flower. [√puṣpya.]

puppha, *n.* bloom, blossom, flower. [puṣpa.]

puppha-gaccha, *m.* flowering plant or shrub. [†]

puppha-muṭṭhi, *m. f.* handful of flowers. [†]

puppha-mūla, *n.* flower-money, price of flowers. [†]

pupphārāma, *m.* flower garden. [puṣpārāmā.]

pubba, *a.* fore, first, foremost; earlier, former, preceding; ancient, old; east, eastern. [pūrva.]

pubbanta, *m.* beginning; the east. [pūrvānta.]

purato, *adv.* before, in front, ahead. [puratas.]

purāṇa, *a.* of olden time, primitive, ancient, former.

purāṇa-gāma, *m.* an ancient village. [†]

purāṇagāma-ṭṭhāna, *n.* site of an ancient village. [†]

purima, *a.* first, fore, front; eastern.

purima-naya, *m.* the former manner: -ena, *as adv.* in the previous manner, as before. [†]

purima-pāda, *m.* a fore foot. [†]

purima-saññā, *f.* the former sign or understanding. [†]

purimasaññā-vasena, *as adv.* according to the former token or understanding or agreement. [†]

purisa, *m.* man; male; servant, attendant. [puruṣa.]

pure, *adv.* before, formerly; before, in front. [puras.]

√pus, *and caus.* pose, nourish, foster, support, feed. [√puṣ.]

pūjā, *f.* honor, reverence; attention, care; offering.

√pūr, be filled, become full: *caus.* pūre, fill; fulfill, complete: *caus.* pūrāpe, cause or order to fill.

pūra, *a.* full.

pesana, *n.* sending, despatching; message, despatch, er-

rand. [preṣaṇa.]

pesana-kāraka, *m.* a slave employed to do errands. [†]

pokkharanī, *f.* lotus-pond. [puṣkarinī.]

porāṇa, *a.* of olden time, early, ancient. [pāurāṇa.]

porāṇaka, *a.* the same. [pāurāṇika.]

porāṇaka-uyyānapāla, *m.* the former gardener. [†]

porāṇaka-parihāra, *m.* former care, usual attention. [†]

pharasu, *m.* hatchet, axe. [paraṣu.]

pharusa, *a.* rough; harsh, fierce; severe, cruel. [paruṣa.]

phala, *n.* fruit, grain, crop; result, consequence.

phalaka, *n.* slab, board, plank; shield.

phalāphala, *n.* wild fruit. (phala *doubled.*)

phassita, *a.* touched: *n.* touch, contact. [sprṣṭa.]

phāṇita, *n.* the inspissated juice of the sugar-cane, raw sugar, molasses.

phāṇita-khaṇḍa, *m. n.* a bit of molasses. [*]

phāsu, *a.* pleasurable, enjoyable, agreeable. [spārha.]

phāsuka, *a.* the same.

phāsuka-tṭhāna, *n.* pleasant spot. [†]

baka, *m.* crane, heron, Ardea Nivea.

baka-jātaka, *n.* story of the crane. [*]

√bandh, bind, tie, fasten: *caus.* bandhāpe, cause to bind.

bala, *n.* force, strength, might; forces, troops, army.

bala-nāyaka, *m.* general of an army. [*]

bali, *m.* tax, tribute; offering, oblation.

bali-paṭiggāhaka, *m.* receiver of tribute, tax-collector. [†]

balivadda, *m.* ox, bull. [balivarda.]

bahi, *adv.* out, outside, without. [bahis.]

bahi-nagara, *n.* outer portion of a city. [†]

bahi-valañjana, *n.* a resort outside. [†]

bahivalañjanaka, *a.* resorting *or* living without. [†]

bahu, *a.* much, many, abundant.

bahūpakāra, *a.* of great service, very useful. [*]

bārāṇasi-nagara, *n.* the city of Benares. [†]

bārāṇasi-rajja, *n.* the kingdom of Benares. [†]

bārāṇasirajja-sāmika, *m.* sovereign of *the preceding*. [†]

bārāṇasi-rājan, *m.* king of Benares. [†]

bārāṇasī, *f.* Benares. [vārāṇasī.]

bāla, *a.* young, immature; childish, foolish, stupid.

bālatā, *f.* childhood; childishness, folly, stupidity.

bāla-satthavāha, *m.* foolish merchant. [†]

bāla-satthavāhaputta, *m.* foolish son of a merchant. [†]

√bāh, press, rub. [vvāh.]

+sam, press with the hand, rub, stroke.

bāhirato, *adv.* from outside; without. [bāhyatas.]

biḷāla, *m.* cat. [biḍāla.]

bindu, *m.* drop; spot.

bindu-ssara, *a.* having a liquid *or* melodious voice. [†]

√bujjh *or* budh, be awake; notice, perceive, understand.

+pa, become conscious (from sleep), awake.

bodhi, *m. f.* that perfect knowledge by the attainment of which a man becomes Buddha, the enlightened intelligence of a Buddha.

bodhi-satta, *m.* one who has perfect knowledge as his essence, one who is on the way to the attainment of perfect knowledge when he has only one birth or certain births to undergo before obtaining the state of a supreme Buddha, a future Buddha. [bodhi-sattva.]

bodhisatta-pitar, *m.* the Bodhisat's father. [†]

√brah, be thick *or* great *or* strong. [vbrh.]

brahant, *a.* large, great, mighty.

brahma-datta, [*a.* given through devotion; given by
Brahma:] *m.* man's name, Brahmadata.

brahmadata-kumāra, *m.* prince Brahmadata. [*]

brahmadata-mahārājan, *m.* great king B. [*]

brahman, *m.* the god Brahma.

brāhmaṇa, *m.* a Brahman; a Buddhist saint.

brāhmaṇa-kula, *n.* a Brahman's family.

√bhakkh, *in caus.* bhakkhe, eat, consume, devour. [√bhakṣ.]

bhakkha, *grdv.* to be eaten: *n.* food. [bhakṣya.]

bhaga, *m.* portion, lot, fortune.

bhagin, *a.* sharing, partaking; [fortunate, happy:] -ī, *f.*
'happy woman', a sister.

bhagini-putta, *m.* sister's son, nephew. [†]

√bhaj, share; choose, prefer; serve, honor, revere, be
attached to, love.

+sam, *in ppl.* sambhatta, attached, faithful, friendly.

√bhañj, break, crush in pieces.

√bhaṇ, speak, say, tell, recite.

bhaṇḍa, *n.* vessel, dish; goods, wares. [bhāṇḍa.]

bhaṇḍikā, *f.* vessel; wares; bundle, pack. [bhāṇḍikā.]

bhatta, [*ppl.* shared; enjoyed; eaten:] *n.* food, *especial-*
ly boiled rice. [bhakta.]

bhante, *m.* contraction of *voc. pl.* of bhadanta used also
as *nom.* lord, master, sir: *pl. form w. sg. meaning.*

bhaya, *n.* fear, fright; peril, danger.

√bhar, bear; support, maintain. [√bhr.]

bharaṇa, *n.* bearing, supporting, maintenance.

bhāga, *m.* part, portion, share; lot, destiny; place, re-
gion, quarter; time.

bhājana, *n.* receptacle, vessel, dish, bowl, jar.

bhāṇin, *a.* uttering, speaking, saying. [*]

bhātar, *m.* brother. [bhrātr.]

bhātika, *m.* brother. [bhrātrka: ‡]

bhāraḥ, *m.* burden, load.

bhāva, *m.* being, nature, state, condition: *esp. common*
at end of cpds, existence as --, state of being --.

√bhāś, shine, be radiant. +ava or o, the same.

√bhāś, utter, speak, say. [√bhāś.]

bhikkhu, *m.* beggar, mendicant, priest. [bhikṣu.]

√bhid or bhind, break, cleave, split, bruise, crush.

bhisa, *n.* root of the lotus plant. [bisa.]

bhisa-muḷāla, *n.* roots of lotus and other water plants. [†]

√bhī, fear, be afraid.

√bhuḥ, enjoy, partake of *esp.* food, eat: *caus.* bhoje and
bhojāpe, cause to eat, feed, entertain.

+pari, enjoy, use, possess, eat, wear.

√bhū, become, exist, be: *see also* √bhū.

+anu, attain, experience, perceive.

bhūmi, *f.* earth, ground, land; place, state, degree.

bherava, *a.* fearful, terrible, awful. [bhāirava.]

bherava-rūpārammaṇa, *n.* a terrible body-manifestation,
awful appearance in bodily form. [†]

bheri, *f.* kettle-drum, tomtom.

bheri-tala, *n.* head of a drum. [*]

bho, *m. excl. of address*, friend, sir.

maṁsa, *n.* flesh, meat. [māṁsa.]

√makkh, *in caus.* makkhe, rub, smear, anoint, stain, soil,
defile. [√mrkṣ.]

magga, *m.* trace, track; road, path. [mārga.]

maccha, *m.* fish. [matsya.]

macchaka, *m.* fish. [matsyaka.]

majjha, *a.* middle, central: *m. n.* middle, center, interior, inside. [madhya.]

majjhima, *a.* middle, central; moderate. [madhyama.]

maṇi, *m.* gem, jewel; water-jar.

maṇika, *m.* water-jar, water-pot.

maṇika-bhaṇḍa, *n.* stock of water-jars. [†]

maṇi-kkhandha, *m.* magic jewel. [maṇi-skandha, *pr. n.*]

maṇḍala, *n.* disk, circle, ring: *in cpds*, place, ground.

maṇḍu, (*n.?*) *perhaps* a certain shrub or tree. [?]

maṇḍu-kaṇṭaka, *m.* mandu thorn.

mata, *ppl.* having died, dead. [mr̥ta.]

mata-mūsika, *m.* dead mouse. [†]

matta, *often at end of adj. cpds*, having -- as its measure, not more than --, just --: *as n.* -- merely, -- only, nothing but --. [mātrā, mātra.]

mattaka, *the same.* [mātraka.]

mattā, *f.* measure, size, quantity. [mātrā.]

matthaka, *m. n.* head; top, summit. [mastaka.]

madhu, *a.* sweet: *n.* honey, wine, *etc.*

madhura, *a.* sweet; agreeable.

madhura-tiṇa, *n.* sweet grass. [†]

madhura-phala, *n.* sweet fruit. [||]

madhura-rasa, *m.* sweet sap or juice. [†]

madhurarasa-saṃsagga, *m.* union with sweet juices. [†]

madhura-ssara, *m.* sweet sound or voice or tone. [†]

√man, think, believe, suppose, imagine.

mana, *n.* same as manas.

manas, *n.* mind; intellect, thought; feeling, desire.

manāpa, *a.* 'mind-reaching', pleasing, beautiful.

manu-ñña, *a.* agreeable to the mind, attractive, pleasant,

- charming. [mano-jñā.]
- manussa, *m.* human being, man. [manuṣya.]
- manussāvāsa, *m.* a man's abode or dwelling. [†]
- maṇo-raṃa, *a.* gladdening the mind, beautiful.
- manta, *m.* thought, plan, design, counsel. [mantra.]
- √mante, speak, talk, converse; deliberate. [√mantraya.]
- maṇḍa, *a.* slow, dull; slight, weak, small, little.
- √mar, die: *caus.* māre, kill, murder, destroy. [√mr̥]
- maṇaṇa, *n.* dying, death.
- maṇaṇa-bhaya, *n.* fear of death. [*]
- maṇaṇabhaya-tajjita, *a.* terrified with fear of death. [†]
- maṇaṇabhaya-bhīta, *a.* frightened with the fear of death. [*]
- mayam, *pron.*, see aham and 86 (1).
- mallika, *m.* man's name, Mallika. [||]
- mallika-mahārājan, *m.* great king Mallika. [*]
- mallika-rājan, *m.* king Mallika. [*]
- [√mr̥ṣ, touch, stroke, handle. +ā, the same.]
- mahaggha, *a.* of great worth, valuable. [mahārggha.]
- mahan̐t, *a.* same as the following.
- mahanta, *a.* great, large, strong, mighty. [mahant.]
- mahanta-mahanta, *cop. cpd.* see folg word and 1260. [†]
- mahantamahanta-cāṭī, *f.* very large water-jars. [†]
- mahabbala, *a.* very strong or powerful. [mahā-bala.]
- mahallaka, *a.* old, aged.
- mahā, *a.* often in cpds, 1249b: also *nom.* of mahant.
- mahā-kāya, *a.* of great body, large-bodied.
- mahā-jana, *m.* throng of men, multitude, host.
- mahā-nadī, *f.* stream, river, flood.
- mahā-nāvā, *f.* large vessel, ship. [*]
- mahā-magga, *m.* highway. [mahā-mārga.]
- mahā-rājan, *m.* great king.

mahā-vāṇija, *m.* great merchant or trader. [†]

mahā-satta, *a.* having a great or noble nature: *as m.* the

Noble One, a designation of the Bodhisat. [-sattva.]

mahā-sara, *m.* great lake. [†]

mahā-seṭṭhi, *m.* high treasurer. [†]

mahisa, *m.* buffalo. [mahiṣa.]

mahesī, *f.* great lady, *esp.* queen. [mahiṣī.]

mahogha, *m.* great flood. [mahāugha, *a.*]

mā, *adv.* used in prohibitions, not.

√mā, measure, gauge, survey; form, fashion, construct,
build: *caus.* māpe, make, create.

+pa, measure, gauge, test.

+pari, measure round, limit, circumscribe.

māṇava, *m.* youth, lad, boy.

mātar, *f.* mother. [mātr.]

mātā, *f.* form of mātar in cpds.

mātā-pitar, *m.* (used in pl.) father and mother, parents.

[mātā-pitr.]

mātu-kucchi, *m. f.* mother's womb. [†]

mātula, *m.* mother's brother, uncle.

mātulaka, *m.* uncle, *expressing affection.*

māna, *m.* pride, arrogance, vanity; honor, respect.

māla-kāra, *m.* garland-maker. [mālā-kāra.]

mālā, *f.* wreath, garland, bouquet.

mālā-dāman, *n.* garlands of flowers.

mālin, *a.* wearing garlands: *esp. in cpds*, crowned with --.

māsa, *m.* month.

māsaddhamāsa, *m.* a month and a half. [†]

mitta, *m.* friend, companion. [mitra.]

mitta-santhava, *m.* friendly acquaintance. [†]

mukha, *n.* mouth; face; front.

mukha-tuṇḍaka, *n.* beak, bill. [*]

√muc, loose, release, set free, let go: *caus. moce and*
 mocāpe, loose, detach, separate.

muṭṭhi, *m. f.* fist; handful. [muṣṭi.]

muḷāla, *n.* (the edible fibrous) root of (some kinds of)
 lotus. [mrṇāla.]

mudu, *a.* soft, mild, gentle: *m. n.* mildness. [mrdu.]

muddikā, *f.* seal-ring, seal. [mudrikā.]

musā, *adv.* deceitfully, falsely, wrongly. [mrṣā.]

musā-vādin, *a.* speaking untruth, lying. [mrṣā-vādin.]

muhutta, *m.* moment, while: -ena, *adv.* in a moment, af-
 ter a while. [muhūrta.]

mūla, *n.* root; base, foundation; source, origin; price,
 money; capital, principal.

mūla-khādanīya, *cop. cpd.* roots and fruits. [*]

mūlakhādanīyādi, *a. as n.* roots, fruits, etc. [*]

mūlakhādanīyādi-virahita, *a.* destitute of roots
 and fruits etc. [*]

mūsika, *m.* rat, mouse. [mūṣika.]

megha, *m.* cloud.

megha-sadda, *m.* 'cloud-noise', thunder. [†]

megha-sīsa, *n.* cloud-top, cloud. [†]

metta-citta, *a.* kindly disposed, friendly. [māitra-citta.]

mettā, *f.* friendliness, friendship. [māitra.]

mora, *m.* peacock. [mayūra.]

mora-cchāpa, *m.* young peacock. [†]

ya, *stem of* yattha, yathā, yad, yadā, yadi.

yakkha, *m.* goblin, demon. [yakṣa.]

yakkha-nagara, *n.* city of goblins or demons. [†]

yattha, *adv.* in which place, where. [yatra.]

yathā, *adv.* as, like, so that.

yathā-kammam, *adv.* according to (his) deeds *or* actions.

[yathā-karma.]

yathādhippeta, *a.* as intended *or* planned, appointed. [†]

yathā-pūrita, *a.* as (when first) filled *or* loaded. [*]

yathā-rūcim, *adv.* according to one's pleasure *or* liking, at will. [yathā-rūci.]

vyad, join, unite. [vyat.]

+nis, *in caus.* niyyāde, deliver, give back, restore.

yad, *pron.* who, which, what, that: yam kiñci, whatsoever, any thing whatever.

yad, *adv.* that; since; when; if: yan nūna, if now, perhaps, doubtless.

yadā, *adv.* at what time, when.

yadi, *adv.* in case that, if, provided.

yava, *m.* barley.

yava-khetta, *n.* barley-field. [yava-kṣetra.]

yaśa, *m.* glory, fame, renown. [yaśas, *n.*]

yaśassin, *a.* famous, renowned. [yaśasvin.]

vyā, go; go to, attain.

+ud, go up *or* out *or* away.

+pa, go forward, proceed, advance.

yāgu, *f.* rice gruel. [yavāgū.]

yāgu-bhatta, *n.* food consisting of rice gruel. [†]

yāna, *n.* going, proceeding; conveyance, carriage.

yānaka, *n.* conveyance, vehicle, carriage, cart.

yāma, *m.* course, passage; watch (of three hours).

yāva, *adv.* while, as long as, until, in order that: *as prop.* *w. acc. or abl.* as far as, until. [yāvat.]

yāvatā, *adv.* as far as, inasmuch as, because.

yāvatāyukam, *adv.* as long as life should last: *w. thatvā*, having lived out one's span of life. [†]

yutta, *ppl.* joined, united; fit, suitable, proper. [yukta.]

yuttaka, *a.* suitable, proper, worthy, right. [yuktaka.]
 √yuj, yoke, unite; be zealous in or devoted to: *caus.* yo-
 je, yoke, harness, make ready, prepare.
 yuddha, *ppl.* fought: *n.* war, battle, contest.
 √yudh, fight, do battle, make war.
 +ā, fight against, *in* āvuddha.
 yūsa, *m. n.* juice. [yūṣa.]
 yeva, *adv.* same as eva.
 yojana, *n.* junction, union; a certain distance, between
 seven and eight miles.
 yojana-matta, *a. as n.* the distance of a yojana. [†]
 yojana-sata, *a.* a hundred yojanas. [†]
 yojana-satika, *a.* containing a hundred yojanas. [†]
 yoni, *f.* womb, source, origin; class of beings.

√rakkh, protect, guard, preserve, keep, save. [√rakṣ.]
 +ā, *the same.*
 rakkhaka, *m.* protector, guard, keeper. [rakṣaka.]
 √raj or rañj, color, dye, redden.
 raja, *m. n.* dust, dirt. [raja, *m.*, rajas, *n.*]
 rajana, *n.* coloring, dyeing.
 rajana-pariyosāna, *n.* completion of dyeing. [†]
 rajja, *n.* kingship, sovereignty, kingdom. [rājya.]
 rajja-parimāṇa, *n.* extent of kingdom. [†]
 rajja-sāmika, *m.* lord of a kingdom, monarch. [†]
 raṭṭha, *n.* kingdom, realm, country, land. [rāṣṭra.]
 ratta, *ppl.* colored, dyed, red. [rakta.]
 ratta-netta, *a.* red-eyed. [†]
 ratti, *f.* night. [rātri.]
 ratti-bhāga, *m.* night-time. [†]
 rattibhāga-samanantare, *adv.* when night had ended. [†]

ratha, *m.* wagon, chariot, car.

√**rabh**, grasp, lay hold of.

+ā, lay hold of, undertake, begin : *see also* ārabha.

√**ram**, rest, take pleasure in, be devoted to.

+vi, cease, desist, abstain, refrain.

rama, *a.* at end of cpds, pleasing, delighting.

ramaṇīya, *grdv.* enjoyable, pleasant.

rava, *m.* shout, cry, noise, sound.

rasa, *m.* sap, juice; flavor, taste, sweetness.

√**rah**, leave, abandon, desert.

+vi, abandon, desert, separate from, part with.

rāja-kumbhakāra, *m.* king's potter. [*]

rāja-kula, *n.* king's family, royal household.

rājāṅgaṇa, *n.* royal court, palace yard. [rājāṅgaṇa.]

rājan, *m.* king, sovereign, ruler, prince.

rāji, *f.* streak, stripe, line, row, rank.

rājuyyāna, *n.* king's garden. [†]

rājūpaṭṭhāna, *n.* attendance on a king. [†]

rājovāda, *m.* king's instruction. [†]

rājovāda-jātaka, *n.* story of a king's instruction. [†]

√**rādh**, prosper, succeed, thrive, be fortunate.

+ā, *the same.*

rāsi, *m.* heap, multitude, mass, quantity. [rāṣi.]

√**ru**, cry, shout, roar, howl, yell, bray.

+upa, cry aloud unto, *in* uparava.

rukha, *m.* tree. [vṛkṣa.]

rukha-devatā, *f.* 'tree-deity', divinity living in a tree, dryad. [vṛkṣa-devatā.]

rukha-nibbattana, *n.* growth of a tree. [†]

rukhanibbattana-bhaya, *n.* fear that a tree would grow or spring up. [†]

rukha-mūla, *n.* foot of a tree. [vṛkṣa-mūla.]

rukkhābhimukha, *a.* facing *or* towards a tree. [†]

√ruc, appear good, please, meet with approval.

+ā, *in caus.* āroce, make clear, tell, report, announce :

ārocāpe, cause to be announced.

ruci, *f.* desire, pleasure, preference.

√ruj, break ; injure, pain.

√ruh, rise, mount up ; spring up, grow : *caus.* rope, raise ;

set, plant, sow : ropāpe, cause to be planted *or* sown.

+ā, mount, ascend, climb : *caus.* ārope, cause to rise,

raise, lift up, place upon.

rūpa, *n.* form, figure, shape ; body ; beauty.

roga, *m.* infirmity, disease, sickness.

√lag, become fastened, adhere, stick.

√lañgh, jump *or* spring on *or* over.

+ud, leap *or* spring out upon.

√lajj, be ashamed.

√lañj, *perhaps root of the following cpd.* [||]

+ava, (va,) dwell, lodge ; resort to, use, consume.

latā, *f.* creeper, creeping plant.

laddha, *ppl.* received, taken, acquired. [labdha.]

laddha-gabbhaparihāra, *a.* having received the rite pertaining to conception. [†]

laddhatta, *n.* attainment, permission. [†]

√labh, catch, seize ; get, receive.

+paṭi, get back, recover ; obtain, receive.

labha, *m.* getting, *in* dullabha.

√lamb, hang down, be suspended.

+ā, rest upon, be supported by *or* dependent on.

lahu, *a.* swift, quick ; light : trifling, petty. [laghu.]

lahuka, *a.* light. [†]

√lī, adhere, stick; sit *or* alight upon.

+ni, alight upon.

√lok, look at, behold, observe.

+ava *or* o, *in caus.* oloke, look upon, observe, notice.

loka, *m.* world, people, mankind.

lobha, *m.* desire, cupidity, greed.

loma, *n.* hair of the body. [loman: loma at end of cpds.]

va, *pcl.* form of iva: *adv.* form of eva: *see these.*

vaṁsa, *m.* bamboo; race, lineage. [vaṅṣa.]

vaggu, *a.* beautiful, handsome, sweet, pleasant. [valgu.]

√vac, say, speak, tell, reply.

vacana, *n.* speaking, talking; word; speech, utterance.

√vaj, march, walk, proceed, go. [√vraj.]

+pa, (pabbaj,) go forth, wander *esp.* as an ascetic.

√vajj, *in caus.* vajje, shun, avoid; exclude, except. [√vrj.]

+ā, *in caus.* āvajje, overturn, upset.

√vañc, *in caus.* vañce, mislead, elude, deceive, cheat.

vañcana-pañña, *a.* skilled in deception. [†]

vañcanā, *f.* fraud, deception, delusion.

vañcita, *ppl.* deceived, deluded.

vañcita-bhāva, *m.* fact of being deceived. [*]

vañcetu, *see* 972 *and* 1161. [†]

vañcetu-kāma, *a.* desirous *or* eager to deceive. [†]

√vaṭṭ, be proper *or* suitable *or* worthy *or* right. [√vṛt.]

√vaddh, grow, thrive: *caus.* vaddhe, make to grow, nour-

ish, rear, bring up; make, form, fashion. [√vṛdh.]

+pa, grow, increase, become strong *or* large.

vaddhaka, *m.* maker, *at end of cpds.* [vardhaka: RVD.]

vaṇijjā, *f.* trade, traffic. [vaṇijyā.]

vaṇṇa, *m.* appearance, color; sort, kind. [varṇa.]

vaṇṇa-gandha-rasa, *cop. cpd.* color, smell and taste. [†]

vaṇṇagandharasūpeta, *a.* having the preceding. [†]

vaṇṇa-sampatti, *f.* beauty of color. [†]

√vaṇṇe, depict, describe, portray. [√varṇaya.]

vata, *interj.* alas, indeed, verily. [bata.]

√vatt, move; engage in, be busied with. [√vṛt.]

+ni, turn back, return; stop, halt.

+paṭi-ni, turn back again.

+nis, (nibbatt,) be produced, spring up, arise, grow.

+pa, proceed, start, begin, arise, exist: *caus.* pavatte, cause to arise, produce, originate, make.

+pari, turn round, revolve, roll over.

vatta, *ppl.* rounded, round, circular: *n.* conduct, behavior; duty, task, service, function. [vṛtta.]

vatta-kata, *a.* made round, contorted, twisted.

vatta-paṭivatta, *n.* duty and duty in return; divers tasks, different kinds of duties. [†]

vattha, *n.* raiment, clothing; cloth. [vastra.]

vatthu, *n.* thing, object, substance; circumstance, occasion, condition; plot, subject; article. [vastu.]

√vad, speak, say, tell, announce: *caus.* vāde, cause to speak, play, beat, etc.

+o, admonish, advise, warn, exhort.

+pa, speak forth, utter, express, declare.

√vadh, strike, smite, slay, kill.

vana, *n.* wood, forest.

vana-cāraka, *m.* forester. [*]

vana-rāji, *f.* forest-tract, stretch of forest.

vanta, *ppl.* rejected, put away: *n.* refuse. [vāmta.]

vantāda, *m.* refuse-eater. [vāmtāda.]

√vand, salute, respect, revere, venerate.

√vam, vomit; discharge, eject.

vaya, *n.* youth, early life; age, time of life. [vayas.]

vaya-ppatta, *a.* come of age, grown up. [†]

√var, cover, inclose, surround; keep in, check: *caus.* vāre, restrain, deter, hinder, stop. [√vr.]

+pa, (pārup, *ppl.* pāruta,) cover one's self with, put on, dress in, wear.

+pari, (*ppl.* parivuta,) surround, accompany, attend: *caus.* parivāre, *the same.*

varaṇa, *m.* a tree, Crataeva Roxburghii, found in every part of India; it is used in medicine and supposed to possess magical virtues.

varaṇa-rukkha, *m.* varana tree. [†]

varaṇarukkha-mūla, *n.* foot of a varana tree. [†]

varaṇarukkabhīmukha, *a.* facing or towards the varana tree. [†]

valañjaka, *a.* dwelling, lodging. [†]

valañjana, *n.* dwelling or lodging (anywhere); use. [†]

valañjanaka, *a.* dwelling, lodging, living. [†]

vallī, *f.* climbing plant, creeper.

√vas, dwell, abide, live.

+adhi, dwell on or in.

+ni, dwell, live, lodge.

+sam-ni, live with, *in sannivāsa.*

vasa, *m. n.* will, command, authority, control, power, influence: -ena, *as adv. w. gen. or at end of cpds,* by means of, because of, according to, for the sake of. [vaṇa.]

vasana, *n.* dwelling, lodging.

vasana-tṭhāna, *n.* dwelling-place. [†]

√vass, rain. [√vr̥ṣ.]

vassa, *m. n.* rain; rainy season, the four months from the middle of June to the middle of October; season, year. [var̥ṣa.]

vassa-sata, *n.* a hundred years, century. [†]

√vāh, carry, convey, transport.

vā, *conj.* or.

√vā, blow; breathe forth, emit, exhale.

vāḷa, *m.* snake; beast of prey. [vyāḷa.]

vāḷa-kantāra, *m.* wilderness containing *or* abounding in
beasts of prey. [†]

vāṇija, *m.* merchant, trader.

vāṇijaka, *m.* merchant, trader.

vāta, *m.* wind, breeze, air.

vāta-vuṭṭhi, *cop. cpd.* wind and rain. [†]

vātavuṭṭhi-divasa, *m.* windy and rainy day. [†]

vādin, *a.* speaking, saying, asserting.

vāraṇa, *m.* elephant.

vāsa, *m.* dwelling, living; abode, habitation.

vāsi, *f.* razor. [||]

vāsika, *a.* living, dwelling, abiding. [‡]

vāsin, *a.* the same.

vāsi-pharasuka, *m.* razor-adze. [†]

vi, *obl prefix*, apart, asunder: *in cpds.* not; very.

vikkaya, *m.* sale. [vikraya.]

vighāsa, *m.* remains of food, scraps, orts. [†]

vicāraṇa, *n.* same as the following. ~

vicāraṇā, *f.* fitting on, sizing.

vijju, *f.* lightning. [vidyut.]

vijjul-latā, *f.* streak of lightning. [vidyul-latā.]

vijjullatobhāsa, *m.* flash of lightning. [†]

viṭapa, *m.* branch, fork of a tree.

viṭapantare, *adv.* in the fork of a tree. [†]

√vid, find, get, obtain; possess, own, enjoy.

vidisā, *f.* intermediate point (of the compass). [vidiṣā.]

vidūra, *a.* far off, distant, remote.

√vidh or vijjh, pierce, perforate; hit, strike.

vidha, *at end of adj. cpds*, -fold; sort, kind.

vināsa, *m.* loss, disappearance, destruction, perdition, ruin. [vināṣa.]

vināsa-ppatta, *a.* come to death, destroyed, killed. [†]

vinicchaya, *m.* investigation, trial, ascertainment; resolution, determination, decision, judgment. [vinicṣaya.]

vinicchaya-ṭṭhāna, *n.* judgment-place, law-court. [†]

vinicchayatthāya, *adv.* for judgment. [†]

vipula, *a.* large, great, broad, extensive.

vippaṭisāra, *m.* remorse, regret, repentance. [viprati-.]

vippaṭisārin, *a.* regretful, repentant. [vipratisārin.]

viya, *pcl.* same as iva.

viloma, *a.* reversed, opposed, wrong: *n.* wrong.

√vis, settle down; go in, enter. [√viṣ.]

+pa, go into, enter.

visa, *n.* poison, venom. [viṣa.]

visama, *a.* uneven, unequal; unjust, wicked. [viṣama.]

visama-ṭṭhāna, *n.* uneven or rough place. [†]

visa-rukka, *m.* poisonous tree. [viṣa-vṛkṣa.]

vissajjana, *a.* letting go, dismissal. [visarjana.]

vihimsaka, *a.* injurious, harmful.

vīthi, *f.* row, line; road, street; market, bazar.

vīsati, *f.* twenty. [viṅcati.]

vuṭṭhi, *f.* rain, shower. [vṛṣṭi.]

vuṭṭhi-vāta, *m.* wind attended with rain. [vṛṣṭi-vāta.]

vutta, *ppl.* said, spoken, uttered. [ukta.]

vuttatta, *n.* word spoken, utterance. [†]

velā, *f.* limit, boundary; occasion, time.

vesa, *m.* dress, raiment, apparel. [veṣa.]

vessavaṇa, *m.* a name of Kuvera, god of wealth. [vāi-
ṣravaṇa.]

- voropana, *n.* removal, separation, deprivation, *w. abl.* [†]
 voropana-sadisa, *a.* like deprivation, *w. abl.* [†]
 vohāra, *m.* conduct, behavior; occupation, pursuit, business, trade; lawsuit, litigation. [vyavahāra.]
 vyaggha, *m.* tiger. [vyāghra.]
 vyaggha-cchāpa, *m.* young tiger. [†]
 vyagghacchāpa-sarīvaṇṇa, *a.* having the body and color of a young tiger. [†]
 vyatta, *ppl.* clear, manifest; learned, wise. [vyakta.]
 vyasana, *n.* misfortune, adversity, calamity, ruin.
 vyasana-ppatta, *a.* fallen into trouble, come to grief. [†]

sa, *prefix with meanings* possessing, together with.

sa, *pron. stem, see* ta and tad.

sa, *a.* own, his own. [sva.]

√sa, *lean or rest upon; betake one's self to.* [√ṣri.]

+ni, *rest upon, depend on: see also* nissāya.

saṁvacchara, *m. n.* year. [saṁvatsara.]

√saṁs, *proclaim, announce.* [√ṣaṁs.]

+ni, *in derivatives.*

+ā-ni, *in ānisam̐sa.*

+pa, *extol, laud, praise.*

+paṭi-pa, *extol or laud or praise in turn.*

saṁsagga, *m.* mixture; contact, connection. [saṁsarga.]

saṁsaya, *m.* doubt. [saṁṣaya.]

√sak, *be strong or able or competent: desid. sikkh, learn, train one's self in, acquire.* [√ṣak.]

saka, *a.* own, his own. [svaka.]

sakaṭa, *n.* cart, wagon. [ṣakaṭa.]

sakaṭa-parivattaka, *m.* circular arrangement of carts. [†]

sakaṭa-magga, *m.* wagon-road. [†]

- sakaṭa-sata, *n.* a hundred carts. [†]
 sakaṭa-saḥassa, *n.* a thousand carts. [†]
 saka-nagara, *n.* own city. [†]
 sakala, *a.* all, whole, entire.
 sakala-kuṭumba, *n.* all the family estate. [*]
 sakala-gāma-vāsin, *a. as m.* all the villagers. [†]
 sakala-nagara, *n.* all the city, the whole town. [*]
 sakka, *a.* able, possible: *esp. common* sakkā, *indecl. w.*
infin. it is possible to --, (he) can be --. [çakya.]
 sakka, *m.* the Mighty One, a name of Indra. [çakra.]
 sakkatta, *n.* position of Sakka. [†]
 sakkāra, *m.* good treatment, hospitality. [satkāra.]
 sakkharā, *f.* potsherd; pebble, gravel; granulated *or* candied sugar, brown sugar. [çarkarā.]
 sakkharodaka, *n.* sugared water. [†]
 sagga, *m.* heaven, paradise. [svarga.]
 sagga-pada, *n.* heavenly home. [†]
 saṅkha, *m. n.* chank *or* conch shell; horn *or* trumpet of conch shell. [çaṅkha.]
 saṅgha, *m.* company, throng; the assembly of Buddhist priests, priesthood, clergy; chapter of priests.
 saṅgha-majjha, *m. n.* midst of the assembly. [†]
 sace, *adv.* if, provided that. [†]
 sacca, *a.* real, true: *n.* truth. [satya.]
 sacca-kāra, *m.* ratification; something given in advance as security for the performance of a contract, earnest-money, pledge. [satyaṁ-kāra.]
 √sajj, let loose, let go, emit, discharge. [√srj.]
 +vi, loose, let go, dismiss; cast, throw, hurl, shoot: *caus.* vissajje, *the same*: vissajjāpe, cause to release.
 +sam, join together, unite, mix.
 sajja, *a.* equipped, prepared, ready.

- sañjāta, *ppl.* born, arisen, produced. [sañjāta.]
 sañjāta-kkhandha, *a.* with inborn elements of being. [†]
 saññā, *f.* consciousness, sense, understanding, perception, thought, belief, supposition. [saññā.]
 satṭhi, *f.* sixty. [ṣaṣṭi.]
 satṭhi-yojana, *n.* sixty yojanas. [†]
 satṭhiyojanaka, *a.* containing sixty yojanas. [†]
 saṇikam, *adv.* softly; slowly; quickly. [ṣanakāis.]
 saṇḍa, *m.* multitude, collection; wood, grove. [ṣaṇḍa.]
 saṇḍāsa, *m.* a smith's tongs or nippers. [saṇḍaṇṣa.]
 sata, *n.* hundred. [ṣata.]
 sata-matta, *a.* as many as a hundred. [†]
 sata-sahassa, *n.* a hundred thousand. [ṣata-sahasra.]
 satika, *a.* having or consisting of a hundred. [ṣatika.]
 satta, *n.* being, existence, essence. [sattva.]
 satta, *num.* seven. [sapta.]
 sattatṭha, *cop. cpl.* seven and eight, seven or eight. [†]
 sattatṭha-divasa, *m. n.* seven or eight days. [†]
 sattatṭhadiवासaccaya, *m.* lapse of the preceding. [†]
 sattha, *m.* company of traders, caravan. [sārtha.]
 satthar, *m.* teacher, master, instructor. [ṣāstr.]
 sattha-vāha, *m.* caravan-leader, merchant. [sārtha-.]
 satthavāha-kula, *n.* merchant's family. [†]
 satthavāha-putta, *m.* merchant's son. [†]
 √sad, sit; sink, subside; despond, despair.
 +ā, *in caus. grd.* āsajja, having obtained; then like prep.
w. acc. by reason of, in consequence of.
 +o, settle down, sink.
 +ni, sit down, take one's seat, alight, settle upon.
 +sam-ni, sit down together, sit in conclave.
 +pa, be clear or serene or pure; be gracious or pleased or favorably disposed.

+pari, sit round, *in* parisā.

sa-disa, *a.* resembling, similar, like. [sa-dr̥ṣa.]

sadda, *m.* sound, noise, cry; word. [ṣabda.]

√saddah, have faith, believe, trust. [ṣrad+√dhā.]

saddhim, *adv. w. instr.* with, together with. [sārdham.]

sant, *pr. ple.* being; true; good; wise: sat+√kar, (sakkar,) do good to, treat well; receive kindly.

santaka, *a.* belonging to, owned by. [†]

santika, *a.* adjoining, near: *n.* vicinity: -am, *w. gen.* into the presence of, before: -e, in the presence of. [†]

santhava, *m.* intimacy, friendship. [samstava.]

sannitthāna, *n.* consummation, conclusion, resolve. [†]

sannivāsa, *m.* living together, association, union. [*]

sa-parisa, *a.* together with his company. [†]

sabba, *a.* all, every, entire: see 91 §3. [sarva.]

sabba-kicca, *n.* every duty. [†]

sabbattha, *adv.* everywhere. [sarvatra.]

sabba-nimitta, *n.* every sign or omen. [†]

sabba-parivāra, *m.* all the attendants. [†]

sabbaparivāra-sampanna, *a.* possessing or together with all its attendants. [†]

sabba-maccha, *m.* every fish. [†]

sabba-macchaka, *m.* every fish. [†]

sabba-manussa, *m.* every man. [†]

sabba-sippa, *n.* every art. [†]

sabba-seta, *a.* all white, pure white. [†]

sabbaseta-taruṇabalivadda, *m.* pure white bullock. [†]

sabbasetataruṇabalivadda-yutta, *a.* drawn by pure white young bulls. [†]

sabhā, *f.* assembly, company; hall, court.

sam, *vbl prefix*, with, together.

sama, *a.* even, level, plain; impartial, just, upright.

- samattha, *a.* fit, able, suitable, competent. [samārtha.]
- samanantare, *adv.* immediately after. [*]
- samanta, *a.* complete, entire, whole, all.
- samaya, *m.* season, time.
- samāna, *a.* like, same, similar, common.
- samāna-baladhanayasajātigottakulapadesa, *a.* having the same power, wealth, renown, and place of birth, tribe and family. [†]
- samāna-vaya, *a.* having the same age. [†]
- samānavaya-bhāva, *m.* equality in age. [†]
- samīpa, *a.* near; recent: *n.* nearness, proximity: -am, *w. gen. or at end of cpds,* into the presence of, before.
- samudda, *m.* sea, ocean. [samudra.]
- samudda-majjha, *m. n.* mid-sea, mid-ocean. [†]
- samodhāna, *n.* conjunction, combination. [samavadhāna.]
- √samodhāne, make the connection: *denom. of preced.* [†]
- sampatti, *f.* success, prosperity, excellence, beauty.
- samparāya, *m.* futurity, future state or life.
- samma, *m.* (only in voc.) good sir, sir. [sāumya.]
- sayam, *pron.* own self, self. [svayam.]
- √sar, move swiftly, glide, flow. [√sr.]
- +pa, *in caus.* pasāre, stretch out, extend.
- +paṭi, *in derivatives.*
- +vi-ppaṭi, repent, *in vipphaṭisārin.*
- sara, *m.* sound, noise; voice. [svara.]
- sara, *m. n.* lake, pond. [saras.]
- sara-tīra, *n.* shore of a lake. [†]
- sarad, *f.* autumn; season, year. [ṇarad.]
- sara-pariyanta, *m.* edge of a lake. [†]
- sarīra, *n.* body: *in form sarī in folg cpd.* [ṇarīra.]
- sarī-vanna, *cop. cpd.* form and color. [†]
- sallahuka, *a.* light. [†]

- sahassa, *n.* a thousand. [sahasra.]
 sahāyaka, *m.* companion, ally, friend.
 sākhā, *f.* branch. [ṣākhā.]
 sāṭaka, *m. n.* cloth. [ṣāṭaka.]
 sāṇī, *f.* screen, curtain, tent. [ṣāṇī.]
 sāta, *a.* joyous, pleasant: *n.* pleasure. [ṣāta.]
 sādhu, *a.* good, noble, excellent: *adv.* rightly, well.
 sādhu-kāra, *m.* applause, approval, plaudit. [*]
 sāmika, *m.* master, lord. [svāmika: ‡]
 sāmin, *m.* master, lord. [svāmin.]
 sāya, *m.* evening: sāyam, *adv.* at evening.
 sāyam-āsa, *m.* evening meal, supper. [†]
 sāyamāsa-bhatta, *n.* food for the evening meal. [†]
 sārathi, *m.* driver, charioteer.
 sālā, *f.* house, room, hall. [ṣālā.]
 sāli, *m.* rice, paddy. [ṣāli.]
 sāli-yava, *cop. epd.* rice and barley. [†]
 sāliyava-khetta, *n.* rice and barley fields.
 √sās, rule, govern, command. [√ṣās.]
 +anu, teach, instruct, direct.
 sāsana, *n.* order, command; message. [ṣāsana.]
 sikkhita, *ppl.* taught, trained, skilled. [ṣikṣita.]
 'sikkhita-pañña, *a.* trained and clever. [†]
 sigāla, *m.* jackal. [ṣṛgāla.]
 sigālika, *a.* of a jackal, a jackal's. [Cp. ṣṛgālikā, *f.*]
 √sie or siñc, sprinkle: *caus.* siñcāpe, cause to sprinkle.
 +abhi, sprinkle upon; consecrate, invest.
 sippa, *n.* art, mechanical or liberal art. [ṣilpa.]
 √sibb, sew, stitch. [√sīv.]
 sibbana, *n.* sewing, stitching. [sīvana.]
 √sis, *in caus.* sese, leave remaining, omit. [√ṣis.]
 +ava, *in caus.* avasese, leave behind, spare.

√sī, lie, lie still, recline. [√ḡī.]

+sam, be undecided, *in* saṃsaya.

sīgha, *a.* quick, swift: sīgham, *adv.* quickly. [ḡīghra.]

sīgha-sīgham, *adv.* very quickly. (1260.) [†]

sīmā, *f.* boundary, border, limit.

sīla, *n.* nature, habits, character; good character, virtue, piety. [ḡīla.]

sīlavant, *a.* moral, virtuous, pious: *comp.* sīlavantatara, *from stem* sīlavanta. [ḡīlavant.]

sīlācāra, *m.* moral or virtuous conduct. [†]

sīsa, *n.* head. [ḡīrṣan.]

sīha, *m.* lion. [sīnha.]

sīha-camma, *n.* lion's skin. [†]

sīhacamma-jātaka, *n.* story of the lion's skin. [†]

sīha-māna, *m.* lion's pride. [†]

sīha-yoni, *f.* the lion class. [†]

sīha-vighāsa, *m.* remains of a lion's food. [†]

sīhādi, *a. as n.* lions etc. [†]

su, *prefix with meanings* well, good, very.

√su, hear, listen to. [√ḡru.]

su-kusala, *a.* very expert or clever. [†]

sukkha, *a.* dry, dried up. [ḡuṣka.]

sukkha-daṇḍaka, *m.* dry sticks, dead twigs. [†]

sukha, *a.* pleasant, delightful: *n.* happiness, welfare; ease, comfort: -am, -ena, *adv.* happily, well; easily.

sukhuma, *a.* minute, small, fine. [sūkṣma.]

sukhuma-cuṇṇa, *m. n.* fine dust. [†]

su-gahaṇa, *n.* firm or strong hold or grip. [†]

su-gahita, *a.* firmly or securely held. [su-grhīta.]

suta, *ppl.* heard. [ḡruta.]

suta-pubba, *a.* heard before. (1291.) [†]

su-phassita, *a.* soft to the touch, smooth, delicate. [†]

su-bhāṣita, *a.* well spoken : *n.* good *or* kind words, pleasant speech. [su-bhāṣita.]

su-ratta, *a.* bright red. [su-rakta.]

suriya, *m.* the sun. [sūrya.]

su-vaṇṇa, *a.* of beautiful color : *n.* gold. [su-varṇa.]

suvāṇṇa-vaṇṇa, *a.* of golden color. [suvarṇa-varṇa.]

sūkara, *m.* hog, boar.

sūpa, *m.* soup, salad, curry.

sūpeyya, *a.* fit for curry *or* salad. (1216.) [†]

sūpeyya-panṇa, *n.* leaves good for curry *or* salad. [†]

seṭṭhi, *m.* cashier, treasurer. [ṣreṣṭhin.]

seṭṭhi-kula, *n.* treasurer's family. [†]

seṭṭhi-ṭṭhāna, *n.* office of treasurer. [†]

seta, *a.* white. [ṣveta.]

senā, *f.* line of battle, host, army.

senā-pati, *m.* general of an army.

senāpati-ṭṭhāna, *n.* office of general. [†]

√sev, serve, reverence ; practice ; use, enjoy.

+ni, serve, wait upon ; be united with, embrace.

soḷasa, *num.* sixteen. [ṣoḍaṣa.]

soḷasa-vassa, *m. n.* sixteen years. [ṣoḍaṣa-varṣa, *a.*]

soḷasavassa-kāla, *m.* period *or* age of sixteen years. [†]

soḷasavassa-padesika, *a.* having attained the age of sixteen years, having reached maturity. [†]

sotthi, *f. n.* welfare, blessing : *instr.* sotthinā, *as adv.* in safety, safely. [svasti.]

[√stabh, prop, support, uphold : *ppl.* stabdha, rigid.]

sve, *adv.* on the next day, to-morrow. [ṣvas.]

√hamś, strike, smite. [Cp. vhan.]

+pa, *the same.*

hattha, *m.* hand. [hasta.]

hattha-kamma, *n.* handiwork; dexterity. [†]

hattha-gata, *a.* come into one's hands *or* power. [hasta-.]

hatthagata-bhāva, *m.* fact of coming into one's power. [†]

hatthaṭṭhika, *cop. cpd.* hands and bones. [†]

hatthaṭṭhikādi, *a. as n.* hands, bones etc. [†]

hatthin, *m.* elephant. [hastin.]

hatthi-magga, *m.* path of elephants. [†]

√han, strike, smite, slay, kill, destroy.

+sam, strike together; unite, combine, *in* saṅgha.

handā, *interj.* come; alas. [hanta.]

√har, carry, convey, bring; take away, rob, deprive of :

caus. harāpe, cause to take away *or* remove. [√hr.]

+ava *or* o, take down *or* away, steal.

+adhi-o, (ajjho,) swallow.

+vi-o, (vo,) proceed, act; practice with, use; express.

+ā, fetch, bring; tell, narrate.

+ud, lift up, raise; carry off, remove : *caus.* uddharāpe, cause *or* order to remove.

+nis, (nī,) draw *or* take out, take away, remove, dismiss : *caus.* nīharāpe, cause to remove.

+pa, strike, beat.

+paṭi, carry back; strike back.

+pari, move round, get rid of, avoid, escape.

+vi, stop, sojourn, lodge, dwell.

harita, *a.* green.

√has, laugh.

√hā, leave, quit, forsake, desert.

+pa, abandon, renounce.

+pari, fail, be deficient, fall short.

hāraṇa, *m.* one who brings *or* carries.

hi, *pcl.* surely, verily; for, because.

√hi, set in motion, drive, impel, *in the folg cpd.*

+pa, send forward *or* ahead, despatch.

√hims, hurt, harm, injure, slay, kill.

+vi, [•]*the same.*

himavant, *a.* frosty, cold, snowy: *m.* Himalaya.

himavanta, *m.* *same as preceding.* [†]

himavanta-guhā, *f.* cave of Himalaya. [†]

himavanta-padesa, *m.* region of Himalaya. [†]

himavanta-matthaka, *m. n.* summit of Himalaya. [†]

hukku, *word imitative of the cry of a jackal.* [†]

√hū, become, exist, be: *same as* √bhū *which see.*

+pa, have power, be able *or* competent *or* sufficient.

heṭṭhā, *adv. m. gen.* under, below, beneath. [adhastāt.]

ADDITIONS AND CORRECTIONS.

FOR THE TEXT.

Page 8, line 17, *read* gaṇhi; line 21, pāṇiyaghaṭaṇ.

“ 9, “ 2, “ addhacitake.

“ 18, “ 18, “ kaṇṇamuṇḍadahato.

FOR THE VOCABULARY.

a-kāla: *for* akāle *read* akāle.

aggi, *m.* fire. [agni.]

aṅgana: *read* aṅgaṇa.

accanta-nikatippaṇṇa, *a.* thoroughly deceitful. [†]

acc-antam, *adv.* exceedingly, very. [aty-antam.]

aññatara: *add* one, a certain, a.

aññātaka-vesa, *m.* unknown dress, disguise: -ena, *adv.*

with unknown dress, in disguise, disguised. [†]

aṭṭhika, *n.* bone; kernel; seed. [asthika.]

addha, *a.* half: *same as* addha *which see.*

addha-māsa, *m.* half a month. [ardha-māsa.]

antare, *prep.* between, among.

api, *vbl prefix*, unto, upon, near, close by.

appabhakkha-kantāra, *n.*

abbhantara, *n.* interior, inside: -e, *adv. and prep.* within.

inside of; in the space of. [abhy-antara.]

amanussa-pariggahita: *read* -pariggahita.

ambho, *excl.* oh. [†]

ariya, *a.* honorable, noble. [ārya.]

aruṇa, *m.* dawn.

a-vadant, *a.*

a-vidūra: *add n.* vicinity: -e, *adv.* near, close by.

a-sādhū: *add n.* evil, wrong, baseness, sin.

ādika, *at end of adj. cpds like ādi which see.*

√āp + sam-pa, attain, arrive at, reach.

vikkh, look, see, *in folg cpd.* [vīkṣ.]

+sam, (samekkh,) look round or about.

udaka-pariyanta: *add* [†]

ubha, *pron.*

uyyāna-pālaka, *m.* garden-keeper, gardener. [udyāna-.]

ekadviyojana-matta, *a. as n.* a distance of one or two yojanas. [†]

eka-maccha, *m.* one fish, a single fish. [†]

eva: read *emphasizing the word before it.*

kaṇṭaka: *add* fish-bone.

kaṇṭakā-rāsi: *add* heap or pile of fish-bones.

kantāra, *m. n.*

kamma-kara, *m.* same as kamma-kāra. [karma-kara.]

kaṇḍaka, *m.* basket, box of bamboo wicker-work.

kalāpa: *add* bundle of arrows, quiver.

kasāṭa, *a.* disgusting, offensive. [kaṣṭa.]

kāla: *add* kālassa, *adv.* in good season, betimes.

√kāś + pa: *caus.* pakāse.

kieca: *w. instr.* need, want.

√kilam: *caus.* kilame, cause to be exhausted.

kumuda-naḷa, *m.* stalk of white water-lily. [†]

kumbha: *add* frontal globe on the upper part of the forehead of an elephant.

kumbha-kāra, *m.* potter.

kosala-rājan: [*]

√khip: *add* overturn, overthrow, overpower.

+nis: *read* +ni.

gantū-kāma: [*]

gandhodaka: [*]

√gar+paṭi, watch over, tend, care for: *caus.* paṭijaggāpe,
cause or order to tend.

ca: *add* but.

catu-vīsati, *f.*

cara, *a.* moving: *as subst.* animal.

cāra, *at end of cpds*, moving, walking.

√cikkh, tell, *in folg cpd.* [√khyā.]

+ā, tell unto, announce, report.

citaka, *a.* gathered, picked. [*]

cunṇa, *n. m.*

cora-kantāra, *n.*

√chad +sam, cover over, conceal, hide.

[√chand *should not be spaced.*]

√ñā +ā: *add* know, recognize.

√ñā +pa, *pass.* paññāya: *add* be seen, appear.

√thā, *caus.* ṭhape: *add* put down, leave; leave out, except.

√thubh +nis: *read* +ni.

taruṇa-balivadda, *m.* young bull. [†]

tv-, *form of tu which see.*

√thun, groan, *in folg cpd.* [√stan.]

+anu, groan after or behind (anyone).

daḷha: *add n.* might, strength, force.

√dā: *caus.* dāpe, cause to give or bestow.

dīpa, *m.* lamp, lantern, light.

√dhar +ud: *delete this article.*

dhītar, *f.* daughter. [duhitṛ.]

naḷa, *n.* reed, hollow stalk. [naḷa, naḷa.]

√nandh +api, (piḷandh,) bind or tie on; put on, wear.

nikati-pañña, *same as* nikati-ppañña.

nicca-kāle, *adv.* at all times, always. [Cp. nitya-kālam.]

nir-udaka, *a.* waterless, arid, dry, parched.

nirudaka-kantāra, *n.* arid desert: [†]

√pac: *caus.* pacāpe, cause to cook.

pañca-sata, *n.* (rarely *m.* in *pl.*)

paṭipāṭi: *abl.* paṭipāṭiyā.

paṭivatta, *n.* duty in return. [†]

√pad+ni: *caus.* nipajjāpe.

padesika, *at end of adj. cpd.* of about (the age). [†]

parato, *adv. and prep.*

pi, *vbl prefix same as api which see.*

√pucch: *read* [√prach.]

pupphārāma: *read* [puṣpārāma.]

pubbe, *adv.* formerly, in a previous existence. [†]

pharasuka, *m.* hatchet, axe. [paraṣuka.]

bala-dhana-yasa-jātigottakulapadesa, *cop. cpd.* power, wealth, renown, and place of birth, tribe and family. [†]

bala-nāyaka: *add* leader of a caravan.

√bhid or bhind: *caus.* bhindāpe, cause to break.

majjhima-tāpasa, *m.* middle or second ascetic. [†]

madhura-phala, *a.* having sweet fruit. [||]

√mante+ā, *address.*

[√mṛṣ: (after mallika-rājan) *place after* mūsika.]

√yuj: (after yuttaka) *place before* yutta.

√yuj+pa, *in caus.* payoje, engage in, perform, carry on.

√rādh+ā, *attain, win, get: prosper, succeed, thrive.*

√labh: *add* have leave, be permitted, *w. infin.*

√lok+ava or o, (oloke,) *look upon, observe, notice: w.*

uddham, *look up.*

vanṇa: *w. √kathe*, praise one's good qualities.

vatta-kata: *add* [†]

√var+pa: *read* cover with, put on; dress in, wear.

vāḷa-kantāra, *n.*

√vid, know, understand, perceive, recognize.

+sam, recognize, be conscious of.

vissajjana, *n.*

samantā, *adv.* wholly, completely. [samantād.]

sādhū: *n.* goodness, virtue.

√sis+ava, be left, remain.

Note—A few trifling and obvious misprints have not been recorded as being unworthy of special notice.

SUPPLEMENT.

ajjhohara	har	ārope	ruh
aññāsi	ñā	āvajje	vajj
atikkama	kam	āsajja	sad
atīta		āhara	har
adhiṭṭhita		ukkamāpe	kam
adhivattha		ukkipa	kip
anutthunā	thun	ukkipāpe	kip
anusāsa	sās	utṭhāpe	ṭhā
apane	nī	utṭhita	ṭhā
avasitṭha		uddharāpe	har
avasese	sis	unnada	nad
āgaccha	gam	unnāde	nad
āgata	gam	upagantum	gam
āgantvā	gam	upagamma	gam
āgamāsi	gam	upatṭhaha	ṭhā
ācikkha	cikkh	upadduta	du
āṇāpe	ñā	upanāme	nam
ādāya	dā	upasaṅkama	kam
āne	nī	uppajja	pad
āmante	mante	uppata	pat
ārabbha		uppanna	pad
ārādhe	rādḥ	uppāde	pad
āruyha	ruh	uyyā	yā
ārocāpe	ruc	ullaṅgha	laṅgh
āroce	ruc	e	i

okkama	kam	pakāse	kās
okkamāpe	kam	pakkama	kam
okkame	kam	pakkosāpe	kus
otara	tar	pakkositvā	kus
otāre	tar	pakkhipa	kip
onaddha	nandh	pakkhipāpe	kip
oloke	lok	pagghara	ghar
osīda	sad	pacchijja	chid
kakkāre	kar	paññāya	ñā
nikkadḍha	kaḍḍh	paṭicchāpe	is
nikkhanta	kam	paṭijagga	gar
nikkhamma	kam	paṭijaggāpe	gar
nikkhipa	kip	paṭijīva	jīv
niṭṭhā	ṭhā	paṭinivatta	vatt
niṭṭhāpe	ṭhā	paṭipajja	pad
niddāya	dā	paṭipasaṃsa	sams
nipajja	pad	paṭilabha	labh
nipajjāpe	pad	paṭṭhāya	
nipanna	pad	paṭiṭṭhāpe	ṭhā
nippīle	pīl	paṭiṭṭhāpe	ṭhā
nibbatta	vatt	paṭiṭṭhāya	ṭhā
nibbatta		patta	āp
niyyāde	yad	patvā	āp
niḷiya	lī	pabujjha	bujjh
nivatta	vatt	pabbaja	vaj
nisinna	sad	pamāya	mā
nisīda	sad	payā	yā
niseva	sev	payoje	yuj
nissāya		parikkhipa	kip
nīhara	har	parikkhipāpe	kip
nīharāpe	har	parigaṇhā	gaḥ
nutṭhubha	ṭhubh	pariggahetvā	gaḥ

paribhuñja	bhuj	vikubba	kar
pariyesa	is	vikkiṇā	kī
parivatta	vatt	vicara	car
parivāre	var	vidhāva	dhāv
parivuta	var	vinaddha	nandh
parihara	har	vinicchaya	ci
parihīna	hā	vinicchina	ci
pavatta	vatt	vippakiṇṇa	kir
pavada	vad	virama	ram
paviṭṭha		vissajjāpe	sajj
pavisa	vis	vissajje	sajj
pasamsa	sams	vissatṭha	sajj
pasanna	sad	vihara	har
pasīda	sad	vītināme	nam
pahamsa	hams	samviditvā	vid
pahaṭa	han	samsatṭha	sajj
pahara	har	sañcara	car
pahāya	hā	saddaha	saddah
pājāpe	aj	sannipatāpe	pat
pāje	aj	sannipāte	pat
pāpuṇā	āp	sannisiṇṇa	sad
pāpe	āp	samāgata	gam
pāruta	var	samāne	nī
pārupa	var	sampajja	pad
pāhesi	hi	sampañiccha	is
pīlandha	nandh	sampatta	āp
pese	is	sambāha	bāh
-ppahessati	hū	sambhatta	bhaj
valañja	lañj		

EXPLANATIONS AND ABBREVIATIONS.

TRANSLITERATION AND ALPHABETIC ORDER.

For the text, the system of transliteration adopted by Professor FAUSBOELL in his edition has been followed,—except that -m is uniformly printed before eva, pi, and all forms of the root ah. The vocabulary follows the system used by Professor WHITNEY in his Sanskrit works, but with these modifications: —1. ñ is discarded, ṁ being its substitute; —2. ḷ is always the mute; —3. a nasal arising from m in derivation or composition is made to accord with the next letter, e. g. saṅgha, saṅjāta, saṇḍāsa, sannivāsa, for S. saṁgha, saṁjāta, saṁdaṅga, saṁnivāsa. The alphabetic order of the vocabulary is this: a, ā, i, ī, u, ū, e, o, ṁ, k, kh, g, gh, ṇ, c, ch, j, jh, ñ, ṭ, ṭh, ḷ, ḍ, ḷh, ḍh, ṇ, t, th, d, dh, n, p, ph, b, bh, m, y, r, l, v, s, h.

DEFINITIONS AND REFERENCES.

In general, the definitions are made as compact as possible; and thus it not infrequently happens that the best word for a certain passage is not specified, yet it was felt that the learner would have no difficulty in supplying such from the meanings given. In particular, it should be noted that adjectives and participles in -ant are even usually with themes in -anta; also that adverbs in -to made from nouns are not defined separately, as they are commonly mere substitutes for ablatives and formable as such from any substantive. In some instances, the distinction in meaning between simple and causative verbs might have

been more sharply drawn. The occasional references are to MUELLER'S Simplified Pali Grammar (by page) up to 128, and to WHITNEY'S Sanskrit Grammar beyond 128. RVD refers to the Supplement of the latter.

A distinction is made between the Additions and Corrections of the Vocabulary by setting in the Corrections in the printing.

SUPPLEMENT.

The Supplement contains all the compound verb-stems and also a number of verb-forms. Words with no root appended are treated separately. From the present stems a third person singular may be made by adding -ti.

ABBREVIATIONS AND SIGNS.

The signs used are wholly arbitrary; they are the following.

Spacing indicates identity of form for Sanskrit.

* and † indicate that the Sanskrit words are not given by BOEHTLINGK or WILLIAMS. The former authority has been used as far as his lexicon has appeared.

‡ is appended to words whose Sanskrit equivalents are quoted only within a compound.

|| is added when the Sanskrit word is not authenticated.

() contain Pali matter, and [] contain Sanskrit matter; but, to save space, there are partial exceptions.

— is used between uncombined vowels.

- is used to avoid repeating part of a word or compound, or to separate the component members.

• √ designates roots or apparent roots.

+ commonly designates prepositional prefixes of roots, but is sometimes used before a root itself.

A LIST OF ABBREVIATIONS.

a. adjective.	inter. interrogative.
abl. ablative.	interj. interjection.
acc. accusative.	l. line.
adj. adjective.	loc. locative.
adv. adverb, adverbially.	m. masculine.
aor. aorist.	n. neuter.
caus. causative.	n. <i>see</i> pr. n.
comp. comparative.	neg. negative.
conj. conjunction.	nom. nominative.
cop. copulative.	num. numeral.
cp. compare.	P. Pali.
cpd. compound.	pass. passive.
cpds. compounds.	pcl. particle.
dat. dative.	pl. plural.
denom. denominative.	ple. participle.
desid. desiderative.	poss. possessive.
doub. doubled.	ppl. passive participle.
esp. especially.	pr. present.
etc. and so forth.	pr. n. proper name.
excl. exclamation.	preced. preceding.
f. feminine.	prep. preposition.
folg. following.	pron. pronoun <i>or</i> pronom-
gen. genitive.	inally.
grd. gerund.	S. Sanskrit.
grdv. gerundive.	sg. singular.
i. e. that is.	subst. substantive.
inv. imperative.	vbl. verbal.
indecl. indeclinable.	voc. vocative.
infin. infinitive.	w. with.
instr. instrumental.	

APPENDIX.

ON THE LOTUS.

In the Pali and Sanskrit literatures, such constant mention is made of the lotus that some account of it will be of interest to the student. The following description is part of an article which appeared in *St. James's Gazette*, and was reprinted in *Littell's Living Age* (July 31).

Lotuses grow in the tropical regions of Asia, Africa, Australia, and elsewhere; their chief home being India, where they grow abundantly, extending as far to the north-west as Cashmere, where they are seen to perfection. They not only bear the loveliest of flowers; they also serve for very useful purposes to both men and animals. Somewhat resembling tulips, but much larger, you can see them in full bloom after the rains in nearly all the lakes and ponds; on the waters of which the smiling pink or white flowers stand upright over the large, graceful green leaves. Though common, I have seldom seen them grow in large towns, or in dirty ponds and tanks; and when they once take root in any clean piece of water, they grow luxuriantly without care or protection.

The lotus is a large flower, from four to ten inches in diameter, with vinous smell; its petals are elliptic, concave, and veined. The fruiting torus is from two to four inches in diameter; the ripe carpels vary from the size of a ~~pea~~ to that of a small cherry. In some parts the natives live on lotus seeds. The long, fine filaments contained within the cells of the flower are drawn out, and the

thread spun from the filament is used as wicks for the lamps in temples and pagodas. The lotus leaves are very large and round, from two to three feet in diameter, membranous, cupped, and covered with a fine bloom or white powder easily rubbed off. Sometimes whole lakes are entirely covered over with them, so that you can hardly see the water underneath. These leaves serve as plates for very poor people, and elephants have a great liking for them as food. In the remote, solitary parts of the country you can sometimes see several elephants, half hidden under the water, lustily devouring lotus leaves and stems. The stalks are from three to six feet high, full of spiral vessels, smooth or with small scattered prickles. In hot weather the stalks are commonly eaten by the poorer classes, and boiled in their curries. The root of the lotus is from two to three feet long, and pierced longitudinally with several holes. When boiled it is of a yellowish color and sweetish taste, not unlike turnip. It is believed to be good and highly nutritious, and forms a favorite dish with the inhabitants of Cashmere.

The principal varieties of the lotus are the white, the red, and the blue. The first has large white flowers with sepals; the root being large, tuberous, and eatable. The red species grows in tanks in peninsular India and in Bengal. Its flowers appear at the close of the rains, and are of an intense red or dark-crimson color, whence its Sanskrit name "blood lotus." The blue lotus, with its small flowers, grows in ponds and tanks in the same parts. Its varieties grow in Bengal, and are common in Ajmere and the Patshkur Lake. The large, bluish flowers are used medicinally, being considered cooling and astringent. There is another well-known variety of the lotus. It is called the pigmy, being a very diminutive water-lily. Its flower is no larger than a half-crown; it grows in the Khassya Hills, in the north of India, in China, and in Siberia.

