

IN TRANSLITERATION

NINE JATAKAS

Pali Text with Vocabulary

BY

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ADDITIONS AND CORRECTIONS.

FOR THE TEXT.

- Page 8, line 17, *read* **gaṇhi**; line 21, **pāṇiyaghatañ**.
“ 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-sādhu: *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 fiṣh. [†]

eva: read *emphasizing the word before it.*

kaṇṭaka: *add* fish-bone.

kaṇṭaka-rāsi: *add* heap or pile of fish-bones.

kantāra, *m. n.*

kamma-kara, *m.* same as **kamma-kāra**. [karma-kara.]

karaṇḍaka, *m.* basket, box of bamboo wicker-work.

kalāpa: *add* bundle of arrows, quiver.

kaṣaṭa, *a.* disgusting, offensive. [kaṣṭa.]

kāla: *add* **kālassa**, *adv.* in good season, betimes.

√kās +pa: *caus.* **pakāse**.

kipca: *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: [*]

gandhōdaka: [*]

√gar+paṭi, watch over, tend, care for: *caus.* paṭijaggāpe,
cause or order to tend.

ca: add but.

catu-vīsati, *f.*

cāra, *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.

√ṭhā, *caus.* ṭhāpe: add put down, leave; leave out, except.

√ṭhubh+nis: read +ni.

taruṇa-balivadda, *m.* young bull. [†]

tv-, *form of tu which see.*

√ṭhun, 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. [nala, naḍa.]

√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.*]

√**yu****j**: (*after yuttaka*) *place before yutta.*

√**yu****j**+**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.

vaṇṇa: *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.**]

sādhu: *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.

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.

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CONTENTS.

NUMBER	NAME	WHOLE NUMBER	PAGE
1	Jambukhādakajātaka	(294)	1
2	Sīhacammajātaka	(189)	2
3	Jambukajātaka	(335)	3
4	Gaggajātaka	(155)	5
5	Cullakaseṭṭhijātaka	(4)	8
6	Rājovādajātaka	(151)	11
7	Dadhivāhanajātaka	(186)	15
8	Apaṇṇakajātaka	(1)	21
9	Bakajātaka	(38)	28
	VOCABULARY		37
	Additions and corrections		108
	Supplement		113
	Explanations and abbreviations		116
	Appendix		119

From The Jātaka.

1. Jambukhādakajātaka.

Atīte bārāṇasiyam brahmadatte rajjam kārente bo-
dhisatto aññatarasmim jambusande rukkhadevatā hutvā
nibbatti. tatr' eko kāko jambusākhāya nisinno jambu-
pakkāni bhādati. ath' eko sigālo āgantvā uddham olo-
kento kākam disvā yan nūnā 'ham imassa abhūtaguṇam
kathetvā jambūni khādeyyan ti tassa vaṇṇam kathento
imam gātham āha :

ko 'yam bindussaro vāggusm pavadantānam uttamo,
accuto jambusākhāya moraḥchāpo va kūjatī 'ti.

Atha nam kāko paṭipasaṁsanto dutiyam gātham āha :

kulaputto va jānāti kulaputte pasamsitum,
vyagghacchāpa sarivaṇṇa¹ bhuñja samma dadāmi te

ti.

Evañ ca pana vatvā jambusākhām cāletvā phalāni
pātesi. ath' asmim jamburukkhe nibbattadevatā te ubho
pi abhūtaguṇakatham kathetvā jambūni khādante disvā

tatīyaṃ gātham āha :

ḥirassam vata passāmi musāvā^{lī} samāgate

vantādam kuṇapādañ ca aññamaññaṃ pasamsake

ti.

Imañ ca pana gātham vatvā sā devatā bherava^{rūpā}-
rammaṇam dassetvā te tato palāpesi 'ti.

2. Sīhacammajāṭaka.

Atīte bhārānasiyam brahmadatte rajjam kārente bo-
dhisatto kassakakule nibbattitvā vayasappatto kasikkamme-
na jīvikam kappesi. tasmim kāle/eko vāṇijo gadrabha-
bhārakena ^{vāra} vohāram karonto vicarati. so gata^{gata}gata^{thāne}
gadrabhassa piṭṭhito bhaṇḍikam otāretvā gadrabham sī-
hacammena pārupitvā sāliyavakkhette vissajjeti. khetta-
rakkhakā tam disvā sīho ti saññāya/upasamkमितum na
sakkonti. ath' ekadivasam so vāṇijo ekasmin gamadvāre
nivāsam gahetvā/pātarāsam pacāpento/ tato gadrabham
sīhacammam pārupitvā yavakkhettam vissajjesi. khetta-
rakkhakā sīho ti saññāya tam upagantum asakkontā ge-
ham gantvā ārocesum. sakalagāma^{vāsino} āvudhāni ga-
hetvā samkhe dhamentā pheriyo vādentā khettasamīpam

gantvā/unnadimsu. gadrabho maraṇa**bhaya**bhīto gadra-
bha**ravam** ravi. ath' assa gadrabha**bhāvam** ñatvā/bodhi-
satto paṭhamam gātham āha :

n' etam sīhassa naditam/na vyagghassa/na dīpino,
pāruto sīha**cammena**/jammo nadati gadrabho ti.

Gāma**vāsino** pi tassa gadrabha**bhāvam** ñatvā/aṭṭhīni
bhañjantā/pothetvā/sīhacamma**m** ādāya/agama**msu**. atha
so vāñijo āgantvā/taṁ vya**san**appattam gadrabham disvā
dutiya**m** gātham āha :

ciram pi kho taṁ khādeyya gadrabho harita**m** ya-
vam

pāruto sīhacamma**na**, ravama**no** ca dūsayī 'ti.

Tasmim eva**m** vadante yeva/gadrabho tath' eva mari.
vāñijo pi taṁ pahāya pakkāmi.

3. Jambukajātaka.

Atīte bārānasiya**m** brahmadatte rajja**m** kārente/**bo**-
dhisatto sīhayoniyam nibbattivā/**hi**mavantaguhāya va-
santo/**eka**divasam mahisam vadhitvā/**khā**ditvā/**pā**ṇiyam
pivitvā/**ā**gacchati. || eko sigālo taṁ disvā/**pa**lāyitum asak-
konto/**u**darena nipajji||**ki**m jambukā "ti vutte"upaṭṭha**his**-

sāmi tam 'bhante ti' āha. sīho^u tena hi ehi 'ti tam attano
 vasanaṭṭhānam netvā/divase divase maṃsam āharitvā/po-
 seti. tassa sīhaviḡhāseṇa thūlasarīraṃ pattass' ekadiva-
 sam māno uppajji. so sīhaṃ upasaṃkamitvā āha: ahaṃ
 sāmi, niccakālaṃ tumhākaṃ palibodho, tumhe niccaṃ
 maṃsam āharitvā maṃ posetha, ajja tumhe idh' eva ho-
 tha, ahaṃ ekaṃ vāraṇaṃ vadhitvā/maṃsam khāditvā/
 tumhākaṃ āharissāmi 'ti. sīho mā te jambuka etaṃ ruc-
 ci, na tvaṃ vāraṇaṃ vadhitvā maṃsaṃ khādakayoniyaṃ
 nibbatto, ahaṃ te vāraṇaṃ vadhitvā va dassāmi, vāraṇo
 nāma mahākāyo, mā vilomaṃ gaṇhi, mama vacanaṃ ka-
 rohī 'ti vatvā paṭhamam gātham āha:

brahā pavaddhakāyo so dīghadāṭho hi jambuka,

na tvaṃ tamhi kule jāto yattha gaṇhanti kuṅjaraṃ

ti.

Sigālo sīhena vārito yeva guhato nikkhamitvā tik-
 khattum hukku hukkū 'ti sigālikaṃ nādam naditvā gan-
 tvā pabbatapādam olokento ekaṃ kālāvāraṇaṃ pabbata-
 pāde gacchantam disvā ullaṃghitvā tassa kumbhe patitā-
 mi 'ti parivattitvā pādamūle pati. vāraṇo purimapādam
 ukkhipitvā tassa matthake patiṭṭhapesi, sīsam bhijjitvā
 cunṇam jātam. so tatth' eva anutthunanto sayi. vāraṇo
 kuṅcanādam karonto pakkāmi. bodhisatto gantvā pab-

batamatthake t̄hito tam̄ vināsappattam̄ disvā attano mā-
nam̄ nissāya nat̄tho sigālo ti tisso gāthā abhāsi :

asiho sihamānena yo attānam̄ vikubbati

kūthum̄ va gajam̄ āsajja seti bhumyā anutthunam̄.

yasassino uttamaṇṇṇalassa

sañjātak̄khandhassa mahab̄balassa

asamekk̄hiya thāmaṇṇṇapattim̄

sa seti nāgena hato va jambuko.

yo c' idha kammaṇṇ kurute pamāya

thāmabalam̄ attani sam̄viditvā

japena mantena subhāsitena

parikkhavā so vipulam̄ jinātī 'ti.

Evam̄ bodhisatto imāhi gāthāhi imasmim̄ loke kattab-
bayuttakam̄ kammaṇṇ kathesi 'ti.

4. Gaggajātaka.

Atite bārāṇasiyam̄ brahmadatte rajjam̄ kārente bo-
dhisatto kāsiraṭṭhe ekasmim̄ brāhmaṇakule nibbatti. tas-
sa pitā vohāram̄ katvā jivikam̄ kappeti. so soḷasavassa-
padesikam̄ bodhisattam̄ maṇikabhaṇḍam̄ ukkhipāpetvā
gāmanigamādisu caranto bārāṇasim̄ patvā dovārikassa
ghare bhattam̄ pacāpetvā bhuñjitvā nivāsanat̄thānam̄

alabhanto avelāya āgatā āgantukā kattha vasantī 'ti
 pucchi. atha nam manussā bahinagare ekā sālā atthi, sā
 pana amanussapariggahitā, sace icchatha tattha vasathā
 'ti āhamsu. bodhisatto etha tāta, gacchāma, mā yak-
 khassa bhāyittha, ahan tam dametvā tumhākam pādesu
 pātesāmī 'ti pitaram gahetvā tattha gato. ath' assa pitā
 phalake nipajji, sayam pitu pāde sambāhamāno nisīdi.
 tattha adhivattho yakkho pana dvādasa vassāni vessava-
 nam upatthahitvā tam sālām labhanto imam sālām pavit-
 ṭhamanusse^{yo} khipite jīvā 'ti vadati yo ca jīvā 'ti vut-
 te paṭijīvā 'ti vadati te jīvapāṭijīvabhānino ṭhapetvā ava-
 sese khādeyyāsī 'ti labhi. so piṭṭhāvamsathūṇāya vasati.
 so bodhisattapitaram khipāpessāmī 'ti attano ānubhāvena
 sukhumacunnam vissajjesi. cunno āgantvā tassa nāsā-
 puṭesu pāvisi. so phalake nipannako va khipi. bodhi-
 satto na jīvā 'ti āha. yakkho tam khāditum thūṇāya
 otarati. bodhisatto tam otarantam disvā iminā me pitā
 khipāpito bhavissati, ayam so khipite jīvā 'ti avadantam
 khādakayakkho bhavissati 'ti pitaram ārabha paṭha-
 mam gātham āha:

jīva vassasatam gagga aparāni ca vīsatiṃ,

mā mam pisācā khādantu, jīva tvam 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 ārabha 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. dvādasa vassāni vessavaṇam upaṭṭhahitvā laddhattā ti. kim pana sabbe va khāditum labhasī 'ti. jīva-paṭijivabhāṇino ṭhapetvā avasese khādāmī 'ti. yakkha, tvam pubbe pi akusalam katvā kakkhaḷo pharuso paravihimsako hutvā nibbato, idāni pi tādisam kammam katvā tamotamaparāyano bhavissasi, tasmā ito paṭṭhāya pāṇātipātādīhi viramassū 'ti tam yakkham dametvā niraya-bhayena tajjetvā pañcasu sīlesu patiṭṭhāpetvā yakkham pesanakārakam viya akāsi. punadivase sañcarantā manussā yakkham disvā bodhisattena c' assa damitabhāvam ṇatvā 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 balipaṭṭiggāhakaṃ katvā bodhisattassa ovāde ṭhatvā dānādini puññāni katvā saggapadam pūresi.

5. Cullakaseṭṭhijātaka.

Atīte kāsiraṭṭhe bārāṇasiyam brahmadatte rajjam kārente bodhisatto seṭṭhikule nibbattitvā vayappatto seṭṭhiṭṭhānam labhitvā cullakaseṭṭhi nāma ahosi. so paṇḍito vyatto sabbanimittāni jānāti. so ekadivasam rājūpaṭṭhānam gacchanto antaravīthiyam matamūsikam disvā tamkhaṇe nakkhattam samānetvā idam āha: sakkā cak-khumatā kulaputtana 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 ekasmiṃ āpaṇe bi-lālass' atthāya datvā kākaṇikam labhi. tāya kākaṇikā-ya phāṇitam gahetvā ekena kuṭena pānīyam gaṇhi. so araññato āgacchante mālakāre disvā thokam thokam phāṇitakhaṇdam datvā ulumkena pānīyam adāsi. te tas-sa ekekaṃ pupphamuṭṭhim adamsu. so tena pupphamū-lena punadivase pi phāṇitaṃ ca pānīyaghataṃ ca gahe-

tvā pupphārāmam eva gato. tassa tam divasaṃ mālakārā adbhocitake pupphagacche datvā agamamsu. so na cirass' eva iminā upāyena attha kahāpaṇe labhi. puna ekasmiṃ vātavutthidivase rājuyyāne bahū sukkhadanda-kā ca sākā ca palāsaṃ ca vātena patitaṃ hoti. uyyānāpālo chaddetum upāyaṃ na passati. so tattha gantvā sa-ce imāni dārupaṇṇāni mayhaṃ dassasi ahan te imāni sab-bāni nīharissāmi 'ti uyyānapālam āha. so gaṇha ayyā 'ti sampaṭicchi. cullantevāsiko dārakānaṃ kelimaṇḍalam gantvā phāṇitaṃ datvā muhuttana sabbāni dārupaṇṇāni nīharāpetvā uyyānadvāre rāsīm kāresi. tadā rājakumbhakāro rājakulānaṃ bhājanānaṃ pacanatthāya dārūni pariyesamāno uyyānadvāre tāni disvā tassa hatthato vikiṇitvā gaṇhi. tam divasaṃ cullantevāsiko dāruvikkayena soḷasa kahāpaṇe cāṭiādīni ca pañca bhājanāni labhi. so catuvīsatiyā kahāpaṇesu jātesu atthi ayaṃ upāyo mayhan ti nagaradvārato avidūratthāne ekaṃ pāniyācāṭim ṭhapetvā pañcasate tiṇahārake pāniyena upatthahi. te āhamsu: tvaṃ samma amhākaṃ bahūpakāro, kin te karomā 'ti. so mayhaṃ kicce uppanne karissathā 'ti vātvā ito c' ito ca vicaranto thalapathakammikena ca jalapathakammikena ca saddhiṃ 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 vikkiṇathā 'ti. te sādhu 'ti sampaṭicchitvā 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 sānim parikkhipāpetvā nisinno purisē 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. pādāmūlikapurisā 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 akamsu. cullantevāsiko dve satahasāni

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

6. Rājovādajātaka.

Atīte bārāṇasiyam brahmadatte rajjam kārente bodhisatto tassa aggamahesiyā kucchismim paṭisandhim gahetvā laddhagabbhaparihāro sotthinā mātukucchimhā nikkhami. nāmagahaṇadivase pan' assa brahmadattakumāro tv-eva nāmaṃ akaṃsu. so anupubbena vayappatto soḷasavassakāle takkasilaṃ gantvā sabbasippesu nipphattim patvā pitu accayena rajje patiṭṭhāya dhammena samena rajjam kāresi. chandādivasena agantvā vinicchayaṃ anusāsi. tasmim evaṃ dhammena rajjam

kārente amaccā 'pi dhammen' eva vohāram vinicchiniṃsu. vohāresu dhammena vinicchayamānesu kūtattakārakā nāma nā 'hesum. tesam abhāvā aṭṭathāya rājaṅgaṇe uparavo pacchijji. amaccā divasam pi vinicchayaṭṭhāne nisīditvā kañci vinicchayaṭṭhāya āgacchantam adisvā pakkamanti. vinicchayaṭṭhānam chaddetabbabhāvam pāpuṇi. bodhisatto cintesi: mayi dhammena rajjam kārente vinicchayaṭṭhāya āgacchantā nāma n' atthi, uparavo pacchijji, vinicchayaṭṭhānam chaddetabbabhāvam pattam, idāni mayā attano aḅḅam pariyesitum vaṭṭati, ayaṃ nāma me aḅḅo ti ṇātvā taṃ pahāya gūṇesu yeva vattissāmī 'ti. tato paṭṭhāya atthi nu kho me koci aḅḅavādī 'ti parigaṇhanto antovalaṅjakānam antare kañci aḅḅavādīm adisvā attano gūṇakatham eva sutvā ete mayham bhayenā 'pi aḅḅam avatvā gūṇam eva vadeyyun ti bahivalaṅjanake parigaṇhanto tatrā 'pi adisvā antonagaram parigaṇhi, bahinagare catusu dvāresu dvāragāmake parigaṇhi. tatrā 'pi kañci aḅḅavādīm adisvā attano gūṇakatham eva sutvā janapadam parigaṇhissāmī 'ti amacce rajjam paṭicchāpetvā ratham āruyha sārathim eva gahetvā aññātakavesena nagarā nikkhamitvā janapadam parigaṇhamāno yāva paccantabhūmim gantvā kañci aḅḅavādīm adisvā attano gūṇakatham eva sutvā

paccantasīmato mahāmaggena nagarābhimukho yeva nivatti tasmiṃ pana kāle malliko nāma kosalarājā 'pi dhammena rajjam kārento aguṇagavesako hutvā antovalañjakādisu aguṇavādim adisvā attano guṇakatham eva sutvā janapadam parigaṇhanto tam padesaṃ agamāsi. te ubho pi ekasmiṃ ninne sakaṭamagge abhimukhā ahesuṃ. rathassa ukkamaṇaṭṭhānam n' atthi. atha mallikarañño sārathi bārāṇasirañño sārathim tava ratham ukkamāpehi 'ti āha. so pi ambho sārathi, tava ratham ukkamāpehi, imasmiṃ rathe bārāṇasirajjasāmiko brahmadattamahārājā nisinno ti āha. itaro pi ambho sārathi, imasmiṃ rathe kosalarajjasāmiko mallikamahārājā nisinno, tava ratham ukkamāpetvā amhākaṃ rañño rathassa okāsaṃ dehī 'ti āha. bārāṇasirañño sārathi ayam pi kira rājā yeva, kin nu kho kātābhan ti cintento atth' esa upāyo: 'vayam pucchitvā daharatarassa ratham ukkamāpetvā mahallakassa okāsaṃ dāpessāmi 'ti sannitṭhānam katvā, tam sārathim kosalarañño vayam pucchitvā, parigaṇhanto, ubhinnam pi samānavayabhāvam ñatvā, rajjaparimāṇam balam dhanam yasaṃ jātigottakulapadesaṃ ti sabbam pucchitvā, ubho pi tiyojanasatikassa rajjassa sāmīno, samānabaladhanayasajātigottakulapadesā ti ñatvā, silavantarassa okāsaṃ dassāmi 'ti cintetvā, so sārathi tumhākaṃ

rañño silācāro kīdiso ti pucchi. so ayañ ca ayañ ca am-
hākam rañño silācāro ti attano rañño aguṇam eva guṇato
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 bārānasirañño sārathī ambho, kim pana
tayā attano rañño guṇā kathitā ti vatvā āmā 'ti vutte
yadi ete guṇā aguṇā pana kīdisā ti vatvā ete tāva aguṇā
hontu, tumhākam pana rañño kīdisā guṇā 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 sārathī ca ubho pi rathā
otarivā asse mocetvā ratham apantvā bārānasirañño
maggam adamsu. bārānasirājā mallikarañño nāma idaṅ
c' idaṅ ca kātum vaṭṭatī 'ti ovādam datvā bārānasim
gantvā dānādīni puññāni katvā jīvitapariyosāne sagga-
padam pūresi. mallikarājā 'pi tassa ovādam gahetvā
janapadam pariggahetvā attano aguṇavādim adisvā va
sakanagaraṃ gantvā dānādīni puññāni katvā jīvitapari-
yosāne saggapadam eva pūresi.

7. Dadhivāhanajātaka.

Atīte bārāṇasiyam brahmadatte rajjam kārente kāsiraṭṭhe cattāro bhātaro brāhmaṇā isipabbajjam pabbajitvā himavantapadese paṭipāṭiyā paṇṇasālā katvā vāsam ṅappesum. tesam jeṭṭhabhātā kālam katvā sakkattam pāpunī. so tam kāraṇam nātvā antarantara sattaṭṭhadivasaccayena tesam upaṭṭhānam gacchanto ekadivasam jeṭṭhakatāpasam vanditvā ekamantam nisīditvā bhante kena te attho ti pucchi. paṇḍurogatāpasō agginā me attho ti āha. so tassa vāsipharasukam adāsī. vāsipharasukonāma daṇḍe pavesanavasena vāsi pi hoti pharasu pi. tāpasō ko me imam ādāya dārūni āharissatī 'ti āha. atha nam sakko evam āha: yadā te bhante dārūhi attho imam pharasum hatthena pahamsitvā dārūni me āharitvā agginī kareyyāsī 'ti vadeyyāsī, dārūni āharitvā agginī katvā dassatī 'ti. tassa vāsipharasukam datvā dutiyam pi upasamkamitvā bhante kena te attho ti pucchi. tassa paṇṇasālāya hatthimāggo hoti. so hatthīhi upadduto hatthīnam me vasena dukkham uppajjati, te palāpehī 'ti āha. sakko tassa ekam bherim upanāmetvā bhante imasmim tale pahate tumhākam paccāmittā palāyissanti, imasmim pahate mettacittā hutvā caturaṅginiyā senāya parivāressanti 'ti

vatvā tam bherim datvā kaniṭṭhassa santikaṃ gātvā bhante kena te attho ti pucchi. so pi paṇḍurogadhātuko va, tasmā dadhinā me attho ti āha. sakko tassa ekaṃ dadhighaṭaṃ datvā sace tumhe icchamānā imam āvajjes-satha mahānadī hutvā mahoghaṃ pavattetvā tumhākaṃ rajjaṃ gahe tvā dātum samattho pi bhavissatī 'ti vatvā pakkāmi. tato paṭṭhāya vāsipharasuko jeṭṭhabhātikassa aggim karoti, itarena bheritale pahaṭe haṭṭhī palāyanti, kaniṭṭho dadhim paribhuñjati. tasmim kāle eko sūkaro ekasmim purāṇagāmaṭṭhāne caranto ānubhāvasampannaṃ ekaṃ maṇikkhandhaṃ addasa. so tam maṇikkhandhaṃ mukhena ḍasitvā tassā 'nubhāvena ākāse uppatitvā samuddamajjhe ekaṃ dīpakaṃ gantvā ettha dāni mayā vasitum vaṭṭatī 'ti otaritvā phāsukaṭṭhāne udumbararuk-khassa heṭṭhā vāsaṃ kappesi. so ekadivasam tasmim rukkhamūle maṇikkhandhaṃ purato ṭhapetvā niddam okkami. ath' eko kāsiraṭṭhavāsimanusso nirūpakāro esa amhākan ti mātāpitūhi gehā nikkaddhito ekaṃ paṭṭana-gāmaṃ gantvā nāvikaṇaṃ kammakaro hutvā nāvam āruyha samuddamajjhe bhinnāya nāvāya phalake nipan-no tam dīpaṃ patvā phalāphalāni pariyesanto tam sūka-ram niddāyantaṃ disvā saṇikaṃ gantvā maṇikkhandhaṃ gaṇhitvā tassa ānubhāvena ākāse uppatitvā udumbara-

rukke nisīditvā cintesi: ayam sūkarō imassa maṇikkhandhassa ānubhāvena ākāsacāriko hutvā idha vasati, maññe, mayā pana paṭhamam eva imam māretvā mam-sam khāditvā pacchā gantum vaṭṭatī 'ti. so ekam daṇḍakam bhañjitvā tassa sīse pātesi. sūkarō pabujjhitvā maṇim apassanto ito c' ito ca kampamāno vidhāvati. rukke nisinnapuriso hasi. sūkarō olokento tam disvā rukkam sīsena paharivā tatth' eva mato. so puriso otarivā aggim katvā tassa mamsam pacitvā khāditvā ākāse uppativā himavantamatthakena gacchanto assa-mapadam disvā jeṭṭhatāpasassa assame otarivā dvīhatiham vasitvā tāpasassa vattapaṭivattam akāsi vāsipharasukassa ānubhāvañ ca passi. so imam mayā gahetum vaṭṭatī 'ti maṇikkhandhassa ānubhāvam tāpasassa dassetvā bhante imam me gahetvā vāsipharasukam dethā 'ti āha. tāpaso ākāseṇa 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

purimanayen' eva tassa pi sīsam chindāpetvā kaniṭṭham upasamkamitvā dadhighaṭassā 'nubhāvam disvā maṇikkhandham datvā dadhighaṭam gahetvā purimanayen' eva tassa sīsam chindāpetvā maṇikkhandhañ ca vāsipharasukañ ca bheriñ ca dadhighaṭañ ca gahetvā ākāse uppatitvā bārānasiyā avidūre ṭhatvā bārānasirañño yuddham vā me detu rajjam vā ti ekassa purisassa hatthe paṇṇam pāhesi. rājā sāsanaṃ sutvā va coraṃ gaṇhissāmā 'ti nikkhami. so ekam bheritalaṃ pahari, caturaṅginī senā parivāresi. rañño avattharaṇabhāvam ñatvā dadhighaṭam vissajjesi, mahānadī pavatti, mahājano dadhimhi osīditvā nikkhamitum nā 'sakkhi. vāsipharasukam pahamsitvā rañño sīsam āharā 'ti āha, vāsipharasuko gantvā sīsam āharitvā pādāmūle nikkhipi, eko pi āvudham ukkhipitum nā 'sakkhi. so mahantena balena parivuto nagaram pavisitvā abhisekam kāretvā dadhivāhano nāma rājā hutvā dhammena rajjam kāresi. || tass' ekadivasam mahānadiyam jāla-

Karaṇḍake kilantassa kannamuṇḍadahato devatāparibhogam ekam ambapakkam āgantvā jāle laggi. jālam ukkhipantā tam disvā rañño adamsu. tam mahantaṃ ghaṭappamāṇam parimaṇḍalam suvaṇṇavaṇṇam ahosi. rājā kissa phalaṃ nām' etan ti vanacārake pucchitvā ambaphalan ti sutvā paribhuñjitvā tassa aṭṭhim attano uyyāne

ropāpetvā khīrodakena siñcāpesi. rukkho nibbattitvā tatiye samvacchare phalam adāsi. ambassa sakkāro mahā ahoṣi: khīrodakena siñcanti, gandhapañcaṅgulikam denti, mālādāmāni parikkhipanti, gandhatelena dīpam jālenti, parikkhepo pan' assa paṭṭasāṇiyā ahoṣi. phalāni madhurāni suvaṇṇavaṇṇāni ahesum. dadhivāhanarājā aññesaṃ rājūnaṃ ambaphalam pesento aṭṭhito rukkhannibbattanabhayaena amkuranibbattanattānaṃ maṇḍukaṇṭakena vijjhivā pesesi. tesam ambam khāditvā aṭṭhi ropitaṃ na sampajjati. te kin nu kho ettha kāraṇaṃ ti pucchantā taṃ kāraṇaṃ jānimsu. ath' eko rājā uyyānapālam pakkosivā dadhivāhanassa ambaphalānaṃ rasaṃ nāsetvā tittakabhāvaṃ kātum sakkhissasi 'ti pucchivā āma devā 'ti vutte tena hi gacchā 'ti sahasaṃ 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 hohi 'ti āha. te tato paṭṭhāya dve janā uyyānaṃ paṭijagganti. adhunāgato uyyānapālo akālapupphāni pupphāpento akālaphalāni gaṇhāpento uyyānaṃ ramaṇiyam akāsi. rājā tassa pasīditvā porāṇaka uyyānapālam nīharitvā tass' eva uyyānaṃ adāsi. so

uyyānassa attano hatthagatabhāvaṃ ñatvā ambarukkhaṃ
 parivāretvā nimbe ca paggavavalliyo ca ropesi. anupub-
 bena nimbā vadḍhimsu. mūlehi mūlāni sākāhi ca sākā
 saṃsaṭṭhā onaddhā vinaddhā ahesuṃ. tena asātaama-
 dhurasāmsaggena tāva madhuraphalo ambo tittako jāto
 nimbapaṇṇasadisaraso. ambaphalānaṃ tittakabhāvaṃ
 ñatvā uyyānapālo palāyi. dadhivāhano uyyānaṃ gantvā
 ambaphalaṃ khādanto mukhe pavitṭhaṃ ambayūsaṃ
 nimbakaṣaṭṭhaṃ viya ajjhoharituṃ asakkonto kakkāretvā
 n'atṭhubhi. tadā bodhisatto tassa atthadhammānusāsako
 ahoṣi. rājā bodhisattaṃ āmantetvā paṇḍita, imassa ruk-
 khassa porāṇakaparihārato parihīnaṃ n'atthi, evaṃ sante
 pi 'ssa phalaṃ tittakaṃ jātāṃ, kin nu kāraṇaṃ ti puc-
 chanto paṭṭhamāṃ gāthā āha :

vaṇṇagandharasūpeto ambā 'yaṃ ahuvā pure,

tam eva pūjaṃ labhamāno ken' ambo kaṭukapphalo

ti.

Ath' assa kāraṇaṃ ācikkhanto bodhisatto dutiyaṃ
 gāthā āha :

pucimandaparivāro ambo te dadhivāhana,

mūlaṃ mūlena saṃsaṭṭhaṃ, sākā sākā nisevare,

asataṃ sannivāsena ten' ambo kaṭukapphalo ti.

Rājā tassa vacanaṃ sutvā sabbe pi pucimande ca

paggave ca chindāpetvā mūlāni uddharāpetvā samantā amadhuraṃ paṃsum harāpetvā madhuraṃ paṃsum pak-
khipāpetvā khīrodakasakkharodakagandhodakehi ambaṃ
paṭijaggāpesi. so madhurarasasamsaggena puna madhu-
ro va ahosi. rājā pakatiuyyānapālakass' eva uyyānaṃ
niyyādetvā yāvatāyukam ṭhatvā yathākammaṃ gato.

8. Apaṇṇakajātaka.

Atīte kāsiraṭṭhe bārāṇasinagare brahmadatto nāma
rājā ahosi. tadā bodhisatto satthavāhakule paṭisandhim
gahetvā anupubbena vayappatto pañcahi sakaṭasatehi
vaṇijjāṃ karonto vicarati. so kadāci pubbantato apa-
rantam gacchati kadāci aparantato pubbantam. bārāṇa-
siyaṃ yeva añño pi satthavāhaputto atthi bālo avyatto
anupāyakusalo. tadā bodhisatto bārāṇasito mahaggham
bhaṇḍam gahetvā pañca sakaṭasatāni pūretvā gamana-
sajjāni katvā ṭhapesi. so pi bālasatthavāhaputto tath'
eva pañca sakaṭasatāni pūretvā gamanasajjāni katvā
ṭhapesi. bodhisatto cintesi: sace ayam bālasatthavāha-
putto mayā saddhim yeva gamissati sakaṭasahassee ca
ekato magge gacchante maggo pi na-ppahessati, manus-
sānam dārūdakādīni pi balivaddānam 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 tvam purato gamissasi udāhu pacchato ti āha. so cintesi: mayi purato gacchante bahū ānisaṃsā, maggena abhinnen' eva gamissāmi, goṇā anāmaṭṭhatinaṃ khādissanti, manussānaṃ anāmaṭṭhaṃ sūpeyyapaññaṃ 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 pariṇatathaddhatiṇe khādite mama goṇā puna uṭṭhitāni madhuratiṇāni khādissanti, gahitapaññaṭṭhā-nato uṭṭhitaṃ manussānaṃ sūpeyyapaññaṃ madhuraṃ bhavissati, anudake ṭhāne khaṇitvā ete udakaṃ uppādes-santi, parehi katesu āvāṇesu mayaṃ udakaṃ pivissāma, agghaṭṭhapanāṃ nāma manussānaṃ jīvitā voropanasadi-saṃ, ahaṃ pacchato gantvā etehi ṭhapitagghen' eva bhaṇḍaṃ vikkiṇissāmī 'ti. atha so ettake ānisaṃse disvā samma tvam purato gacchā 'ti āha. sādhu sammā 'ti bālasatthavāho sakaṭāni yojetvā nikkhanto anupub-bena manussāvāsaṃ atikkamitvā kantāramukhaṃ pāpuṇi.

[kantāram nāma corakantāram vālakantāram nirudaka-
 kantāram amanussakantāram appabhakkhakantāran ti
 pañcavidham, tattha corehi adhiṭṭhito maggo corakantā-
 ram nāma, sihādīhi adhiṭṭhitamaggo vālakantāram nāma,
 yattha nahāyitum vā pātum vā udakam n' atthi idam
 nirudakakantāram nāma, amanussādhiṭṭhitam amanussa-
 kantāram nāma, mūlakhādanīyādivirahitam appabhak-
 khakantāram nāma, imasmim pañcavidhe kantāre tam
 kantāram nirudakakantārañ c' eva amanussakantārañ ca.
 tasmā so satthavāhaputto sakātesu mahantamahantacāṭiyo
 ṭhapetvā udakassa pūrāpetvā saṭṭhiyojanikam kantāram
 paṭipajji. ath' assa kantāramajjham gatakāle kantāre
 adhivatthayakkho imehi gahitaudakam chaḍḍāpetvā dub-
 bale katvā sabbe va ne khādissāmī 'ti sabbasetataruṇa-
 balivaddayuttam manoramam yānakam māpetvā dhanu-
 kalāpaphalakāvudhahatthehi dasahi dvādasahi amanus-
 sehi parivuto uppalakumudāni piḷandhitvā allasīso alla-
 vattho issarapuriso viya tasmim yānake nisīditvā kadda-
 mamakkhitehi cakkehi paṭipatham agamāsi. parivāra-
 manussā 'pi 'ssa purato ca pacchato ca gacchantā allakesā
 allavatthā uppalakumudamālā piḷandhitvā padumapuṇ-
 ḍarīkakalāpe gahetvā bhisamuḷālāni khādantā udakabin-
 dūhi c' eva kalalena ca paggharantena agamaṃsu.

satthavāhā ca nāma yadā dhuravāto vāyati tadā yānake nisīditvā upatṭhākaparivutā rajam pariharantā purato gacchanti, yadā pacchato vāyati tadā ten' eva nayena pacchato gacchanti, tadā pana dhuravāto ahosi, tasmā so satthavāhaputto purato agamāsi. yakkho taṃ āgacchantam disvā attano yānakam maggā okkametvā kham gacchathā 'ti tena saddhim paṭisanthāram akāsi. satthavāho pi attano yānakam maggā okkamāpetvā sakaṭānam gamanokāsam datvā ekamantaṃ ṭhito taṃ yakkham avoca: bho, amhe tāva bārānasito āgacchāma, tumhe pana uppalakumudāni piḷandhitvā padumapundarikahatthā bhisamuḷālāni khādantā kaddamamakkhita udakabindūhi paggharantehi āgacchatha, kin nu kho tumhehi āgatamagge devo vassati uppalādisañchannāni sarāni atthi 'ti pucchi. yakkho tassa katham sutvā samma, kim nām' etaṃ kathesi, esā nīlavanarāji paññāyati, tato paṭṭhāya sakalam araññam ekodakam, nibaddham vassati, kandarā pūrā, tasmim tasmim ṭhāne padumādisañchannāni sarāni 'ti vatvā paṭipāṭiyā gacchantesu sakaṭesu imāni sakaṭāni ādāya kham gacchathā 'ti pucchi. asukam janapadam nāmā 'ti. imasmiñ ca imasmiñ ca sakaṭe kim nāma bhaṇḍan ti. asukañ ca asukañ cā 'ti. pacchato āgacchantam sakaṭam ativiya garukam hutvā

āgacchati, etasmim kim bhaṇḍan ti. udakam etthā 'ti. parato tāva udakam ānentehi vo manāpam kataṃ, ito paṭṭhāya pana udakena kiccaṃ n' atthi, purato bahum udakam, cāṭiyo bhinditvā udakam chaddetvā sukhena gacchathā 'ti āha, evañ ca pana vatvā tumhe gacchatha, amhākam papañco hoti 'ti thokam gantvā tesam adassanam patvā attano yakkhanagaram eva agamāsi. so pi kho bālasatthavāho attano bālatāya yakkhassa vacanam gahetvā cāṭiyo bhindāpetvā pasatamattam pi udakam anavasesetvā sabbam chaddetvā sakaṭāni pājāpesi. purato appamattakam pi udakam nā 'hosi. manussā pāṇīyam alabhantā kilamimsu. te yāva suriyass' atthagamanā gantvā sakaṭāni mocetvā parivattakena ṭhapetvā goṇe cakkesu bandhimsu. n' eva goṇānam udakam ahosi na manussānam yāgubhattam vā. dubbalamanussā tattha tattha nipajjitvā sayimsu. rattibhāgasamanantare yakkhā yakkhanagarato āgantvā sabbe pi goṇe ca manusse ca jīvitakkhayam pāpetvā mamsam khāditvā aṭṭhīni avasesetvā agamamsu. evaṃ ekam bālasatthavāhaputtam nissāya sabbe te vināsam pāpuṇimsu, hatthaṭṭhikādīni disāvidisāvippakiṇṇāni ahesum, pañca sakaṭasatāni yathāpūritān' eva aṭṭhamsu. bodhisatto pi kho bālasatthavāhaputtassa nikkhantadivasato māsaddhamāsam

vītināmetvā pañcahi sakaṭasatehi nagarā nikkhamma anupubbena kantāramukhaṃ pāpuṇi. so tattha udakacāṭiyo pūretvā bahum udakaṃ ādāya khandhāvāre bheriṃ carāpetvā manusse sannipātetvā 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 paṭipajji. tasmim kantāramajjhaṃ sampatte so yakkho purimanayen' eva bodhisattassa paṭipathe attānaṃ dassesi. bodhisatto taṃ disvā va aññāsi: imasmim kantāre udakaṃ n' atthi, nirūdakakantāro nāma' esa, ayaṃ ca nibbhayo rattanetto, chāyā 'pi 'ssa na paññāyati, nissamsayaṃ iminā purato gato bālasatthavāhaputto sabbaṃ udakaṃ chaddāpetvā 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 chaddema, diṭṭhaṭṭhāne pana chaddetvā sakaṭāni sallahukāni katvā gamissāma 'ti. yakkho thokaṃ gantvā adassanaṃ upagamma attano yakkhanagaram eva gato. yakkhe pana gate manussā bodhisattam āhamsu: ayya, ete manussā esā nīlavanarāji

paññāyati, tato paṭṭhāya devo nibaddham vassatī 'ti
vatvā uppalakumudamālamāline padumapūṇḍarīkakalāpe
ādāya bhisamuḷālam khādantā allavatthā allasīsā udaka-
bindūhi paggharantehi āgatā, udakam chaddetvā lahu-
kehi sakatehi khippam gacchāmā 'ti. bodhisatto tesam
vacanam sutvā sakatāni ṭhapāpetvā sabbamanusse sanni-
pātāpetvā tumhehi imasmim kantāre saro vā pokkharāṇi
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. ekadvijojanamatte
ayyā 'ti. atthi pana vo kenaci meghasaddo suto ti.
n' atthi ayyā 'ti. na ete manussā, yakkhā ete, amhe uda-
kam chaddāpetvā dubbale katvā khādissāmā 'ti āgatā
bhavissanti, purato gato bālasatthavāhaputto na upāya-

kusalo, addhā so etehi udakam chaddāpetvā kilametvā khādito bhavissati, pañca sakaṭasatāni yathāpūritān' eva ṭhitāni bhavissanti, ajja mayam tāni passissāma, pasata-mattam pi udakam achaddetvā sīghasīgham pājethā 'ti pājāpesi. so gacchanto yathāpūritān' eva pañca sakaṭasatāni goṇamanussānañ ca hatthaṭṭhikādīni disāsu vippa-kiṇṇāni disvā sakaṭāni mocāpetvā sakaṭaparivattakena khandhāvāram bandhāpetvā kālass' eva manusse ca goṇe ca sāyamāsabhattam bhojāpetvā manussānam majjhe goṇe nipajjāpetvā sayam balanāyake gahetvā khaggahattho tiyāmarattim ārakkham gahetvā ṭhitako va aruṇam uṭṭhāpesi. punadivase pāto va sabbakiccāni niṭṭhāpetvā goṇe bhojetvā dubbalasakaṭāni chaddetvā thirāni gāhāpetvā appaggham bhaṇḍam chaddāpetvā mahaggham āropetvā yathādhippetam ṭhānam gantvā dvigūṇatiguṇe-na mūlena bhaṇḍam vikkiṇitvā sabbam 'parisam ādāya puna attano nagaram eva agamāsi.

9. Bakajātaka.

Nā 'ccanta nikatippaṇṇo ti. idaṃ satthā jetavane viharanto cīvaravaddhakaṃ bhikkhum ārabha kathesi. eko kira jetavanavāsiko bhikkhu yaṃ kiñci cīvare kat-tabbaṃ chedanaghaṭṭanavicāraṇasibbanādikaṃ kammaṃ

tattha sukusalo. so tāya kusalatāya cīvaram vaddheti, tasmā cīvaravaddhako t'eva paññāyittha. kim pan' esa karotī 'ti jīṇṇapilotikāsu hatthakammam dassetvā suphassitam manāpam cīvaram katvā rajanapariyosāne piṭṭhodakena rañjitvā samkhena ghamsitvā ujjalam manuññam 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 ahasasāṭake cīvaravaddhakassa datvā gaṇhitvā gacchanti. tan tehi thokam kiliṭṭhakāle uphodakena dhoviyamānam attano pakatim dassesi, tattha tattha jīṇṇaṭṭhānam paññāyati. te vippatīsārino honti. evam āgatāgate pilotikāhi vañcento so bhikkhu sabbattha pākaṭo jāto. yathā c' esa jetavane tathā aññatarasmim gāmake pi eko cīvaravaddhako lokam vañceti. tassa sambhattā bhikkhū bhante jetavane kira eko cīvaravaddhako evam lokam vañceti 'ti ārocayimsu. ath' assa etad ahosi: hand' 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

gāmvāsikā dullabhapaccayā, im' āham tuyham datvā attanā kim pārupissāmī 'ti. bhante, mama santike ahasāṭakā atthi, te gahetvā tumhākam cīvaram karoṭhā 'ti. āvuso, mayā ettha hatthakammam dassitam, tayi pana evam vadante kim sakkā kātum, gaṇhāhi nan ti tassa pilotikacīvaram datvā ahasāṭake ādāya tam vañcetvā pakkāmi. jetavanavāsiko pi tam cīvaram pārupitvā katipāhaccayena uṇhodakena dhovanto jīṇapilotikam disvā lajjito. gāmvāsicīvaravaddhakena kira jetavanavāsiko vañcito ti tassa vañcitabhāvo saṅghamajjhe pākaṭo jāto. ath' ekadivasam bhikkhū dhammasabhāyam tam katham kathentā nisīdimso. satthā āgantvā kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā ti pucchi. te tam attham ārocesum. satthā na bhikkhave jetavanavāsicīvaravaddhako idān' eva aññe vañceti, pubbe pi vañceti yeva, na gāmvāsikenā 'pi idān' eva esa jetavanavāsicīvaravaddhako vañcito, pubbe pi vañcito yevā 'ti vatvā atītam āhari:

Atīte ekasmim araṇṇāyatane bodhisatto aññataram padumasaram nissāya ṭhite rukkhe rukkhadavatā hutvā nibbatti. tadā aññatarasmim nā 'timahante sare nidāghasamaye udakam mandam ahosi, bahū c' ettha macchā honti. ath' eko bako te macche disvā eken' upāyena ime macche vañcetvā khādissāmī 'ti gantvā udakapariyante cintento nisīdi. atha tam macchā disvā kim ayya cintento

nisinno sī 'ti pucchimsu. tumhākaṃ cintento nisinno
 'mhī 'ti. amhākaṃ kiṃ cintesi ayyā 'ti. imasmim sare
 udakaṃ parittam gocarō ca mando nidāgho ca mahanto,
 idān' ime macchā kiṃ nāma karissantī 'ti tumhākaṃ
 cintento nisinno 'mhī 'ti. atha kiṃ karoma ayyā 'ti.
 tumhe sace mayham vacanaṃ kareyyātha aham vo eke-
 kaṃ mukhatuṇḍakena gahetvā etaṃ pañcavaṇṇapaduma-
 sañchannaṃ mahāsaraṃ netvā² vissajjeyyan ti. ayya,
 paṭhamakappikato paṭṭhāya macchānaṃ cintanakabako
 nāma n' atthi, tvaṃ amhesu ekekaṃ khāditukāmo sī 'ti.
 nā 'ham tumhe mayham saddahante khādissāmi, sace
 pana sarassa atthibhāvaṃ mayham na saddahatha ekaṃ
 macchaṃ mayā saddhim 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
 sabbaṃ saraṃ dassetvā puna ānetvā tesam macchānaṃ
 santike vissajjesi. so tesam 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 niliyitvā taṃ viṭapantare pakkhipitvā tuṇḍena

vijjhanto jīvitakkhayam pāpetvā mamsam 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 padumasañchane mahāsare vissajjitā,
 ehi tvam pi nessāmī 'ti. mām gahetvā gacchanto katham
 gaṇhissasī 'ti. dasitvā gaṇhissāmī 'ti. tvam evam ga-
 hetvā gacchanto mam pātesasī, 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 mam sare
 vissajjessati icc-etam kusalam, noce vissajjessati gīvam
 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 gīvam gahetum labhissāmī tava gīvam
 sugahitam katvā tayā saddhim gamissāmī 'ti. so tam
 vañcetukāmo esa man ti ajānanto sādhu 'ti sampatiṇṇi.
 kakkāṭako attano aḷehi kammārasaṇḍāsena viya tassa
 gīvam sugahitam katvā idāni gacchā 'ti āha. so tam
 netvā saram dassetvā varaṇarukkhābhimukho pāyāsī.

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' etaṃ varaṇarukkhamūle kaṇṭakarāsīm, yathā me te sabbamacchā khādītā tam pi tath'eva khādissāmī 'ti āha. kakkaṭako ete macchā attano bālatāya tayā khādītā, 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 saṇḍāseṇa viya aḷehi tassa gīvaṃ nippīlesi. so vattakatena mukhena akkhīhi assunā paggharantena maraṇabhayatajjito sāmi, ahan taṃ na khādissāmi, jīvitam me dehī 'ti āha. yadi evaṃ otaritvā sarasmim mam vissajjehī 'ti. so nivattitvā saram eva otaritvā kakkaṭakam sarapariyante paṃkapiṭṭhe ṭhapesi. kakkaṭako kattarikāya kumudanaḷam kappento viya tassa gīvaṃ kappetvā udakam pāvisi. 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 'ccantanikatippañño nikatyā su-

kham edhatī 'ti, nikati vuccatī vañcanā, nikatipaṇṇo vañcanapaṇṇo 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, nikatipaṇṇo ti kerāṭikabhāvaṃ sikkhitapaṇṇo 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 paṭilabhatī 'ti, imaṃ atthaṃ pakāsento mahāsatto vanaṃ unnādentō dhammaṃ desesi.

Satthā na bhikkhave idān' eva gāmaṃ vāsīcīvaravaddhaken' esa vañcīto, atīte pi vañcīto yevā 'ti imaṃ dhammaṃ desanaṃ āharitvā anusandhiṃ ghaṭetvā jātakam samodhānesi: tadā so jetavanavāsīcīvaravaddhako, ahosi, kakkaṭako gāmaṃ vāsīcīvaravaddhako, rukkhadevatā pana aham evā 'ti. Bakajātakaṃ.

VOCABULARY.

a, *neg. prefix, see an.*

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

aṃsa, *m.* portion, part. [aṅṅa: vaç, get.]

a-kāla, *m.* bad or inauspicious or wrong time; **akāle**,
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-kuçala.]

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

akkhi, *n.* eye. [akṣi.]

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

akhādita-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. [†]

aguṇa-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.*: varh, de-
serve.]

- aggha-ṭṭhapana, *n.* settling values, fixing prices. [†]
 aṅkura, *m.* shoot, sprout, blade. [vaṅc, bend.]
 aṅkura-nibbattana, *n.* growth or unfolding of a shoot. [†]
 aṅkuranibbattana-ṭṭhāna, *n.* place where a shoot grows
 or develops. [†]
 [vaṅg, move, stir.]
 aṅga, *n.* limb, member; division, part. [vaṅg.]
 aṅgana, *n.* walking-place; court, yard. [vaṅg.]
 aṅgin, *a.* having limbs or members. [aṅga.]
 aṅguli, *f.* finger. [vaṅg, 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: vi+ati.]
 a-ccuta, *a.* unmoved, immovable. [a-cyuta: vcyu.]
 acchariya, *a.* wonderful, marvelous: *n.* wonder, prodigy.
 [āccarya.]
 a-chaḍḍetvā, *grd.* not having thrown away. [†]
 vaj, 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.]
 vañj, 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. [†]

aṭṭa, *m.* case, suit, litigation. [*artha*.]

aṭṭatthāya, *as adv.* for or on account of litigation. (See under *attha*, and 1302c4.)

aṭṭha, *num.* eight. [*aṣṭa*.]

aṭṭhi, *n.* bone; kernel; seed. [*asthi*.]

ala, (*m.?*) claw.

aḍḍha, *a.* half. [*ardha*.]

aḍḍh-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. [*vi+ati*.]

attan, *m.* breath; spirit, soul; self. [*ātman*.]

attha, *m.* aim, purpose; purport, meaning, sense; thing, substance, object; *w. instr.* want, need: *atthāya*, *w. 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. [†]
 atha, *adv.* so, then, accordingly, thereupon. (502, 1101.)
 ada, *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.]
 adhitṭhita-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-āpucchivā, *grd.* without asking leave. [vprach. †]
 an-āmaṭṭha, *a.* untouched, uninjured. [an-āmṛṣṭa.]
 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; gradual-
 ly. [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-valaṅjaka, *a.* resorting within, going inside. [*†*]
antovalaṅjakādi, *a.* those living within, etc. (*ādi.*) [*†*]
apa, *prep. and vbl prefix*, away, off.
a-panṇaka, *a.* unquestioned; certain, sure. (20, l.11.) [*†*]
apanṇaka-jātaka, *n.* story of the wise man. [*†*]
apara, *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-paṣyant.*]
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.* [abhiṣeka.]

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. (vgah+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-rukka, *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-labhaṅt, *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. [ārḍra.]

- alla-kesa**, *a.* having wet hair. [†]
alla-vattha, *a.* wearing wet clothes. [ārdra-vastra.]
alla-sīsa, *a.* having the head wet. [†]
ava, *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-vadant, not speaking, not saying.
ava-siṭṭha, *ppl.* left behind, remaining. [ava-ṣiṭṭa.]
avasesa, *a.* rest, remaining. [avaṣeṣa, *n.* remainder.]
a-vikkīta, *a.* unsold. [a-vikrīta.]
a-vidūra, *a.* not far off, near.
avidūra-tṭhāna, *n.* a place not far off, vicinity. [†]
a-velā, *f.* improper time: **avelāya**, *as adv.* unseasonably.
a-vyatta, *a.* unclear; unwise, dull. [a-vyakta: √añj.]
vas, be, exist. (99.)
 [vas, throw, cast, hurl.]
a-sakkont, *a.* not having power, unable. [a-ṣaknuvant.]
a-sant, *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-samsagga, *m.* contact or union with (any thing) disagreeable and bitter. [†]
a-sādhu, *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-tṭhāna, *n.* such and such a place. [†]
assa, *m.* horse. [aṣva.]
assama, *m. n.* hermitage. [āṣrama.]

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

assa-vāñija, *m.* horse-dealer. [†]

assa-vāñijaka, *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.]

ānisamsa, *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. [vyat+ā, rest upon.]
 āyu, *n.* vitality, life. [āyus: vi, 1154.]
 ārakha, *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. [avāṭa.]
 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. [āṣa.]

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. icchati, aor. icchi*: cp. *vāp.*) [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. [iṣvara.]

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. [ujjala.]

uṇha, *a.* warm, hot. [uṣṇa.]

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

uttama, *a.* utmost, 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-kusala, *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. [†]
 uluṅka, *m.* ladle. [udaṅka.]

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

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

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

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-dṛṣa.]

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. [*avabhāsa.*]

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

ka, *stem of kad, kadā, etc.*

kakkaṭaka, *m.* crab. [*karkaṭaka.*]

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

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

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

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

kaṭuka, *a.* the same.

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

√*kaddh*, *tug, draw, pull.* [*√kṛṣ.*]

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

kaṇṭaka, *m.* thorn, prickle.

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

kaṇṇa, *m.* ear. [*karna.*]

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

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

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

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

kata-ññū, *a.* grateful, thankful. [*kṛta-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*). [√k|p.]
- 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.

kara, *a.* at end of cpds, making, doing, causing.

kalala, *n.* mud.

kalāpa, *m.* bundle, bunch.

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

kaśi, *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. [kārṣāpaṇa.]

kāka, *m.* crow.

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

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.

kāraka, *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.

√**kās**, be visible; shine. [√kāç.]

+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 inhabiting it, Kasi, the Kasis. (Benares its capital.) [kāçi.]

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

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

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

kiçca, *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? [kīdṛṣa.]

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. [√kruç.]

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

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

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

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

kūṭa, *a.* false, fraudulent, lying.

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

kūṭaṭṭa-kāra, *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. [keça.]

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. [kāṇçalya.]

[√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: -a-ā-.]

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.

√**kip**, throw, cast, hurl. [kṣip.]

+**ud**, throw up; raise, lift: *caus.* **ukkipāpe**, 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.

√**kip**, sneeze: *caus.* **kipāpe**, make sneeze. [kṣu.]

kippa, *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 - -. [*]

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

gatagata-ṭṭhāna, *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, arranged in the form of a hand, and hung round some object 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. gaves: 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-panṇa, *n.* leaves taken (by anyone). [†]
gahitapanṇa-ṭṭhāna, *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. cpd.* village and town. [†]
gāmanigamādi, *a. as n.* villages, towns, etc. [†]
gāma-vāsika, *a.* living in a village: *m.* villager. [†]
gāma-vāsi-cīvaravaḍḍhaka, *m.* a robe-maker who lives in a village. [†]
gāma-vāsin, *a. and m.* like gāma-vāsika. [grāma-vāsin.]
gīva-cchedana, *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. [√ghṛṣ.]

√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.

+pa, 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-aṅgin̄, *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. [†]
- cāṭi, *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 cirassa 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-vaddhaka, *m.* robe-worker, robe-maker. [†]

cunna, *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. chaddē, *the same*: *caus.* chaddāpe, cause to pour out or reject. [√chrd.]

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

chaddetabba-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. [cāva.]

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-) [†]

vjan or jā, be born, be produced, arise, become.

+sam, *the same.*

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

jana-pada, *m.* district; community.

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

jambu, *n.* jambu fruit.

jambuka, *m.* jackal.

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

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

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

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

jambu-rukkha, *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.]

vjal, burn bright, blaze, flame: *caus.* jāle, set on fire, kindle, light. [vjal.]

+ud, flame upward, flash, blaze.

jala, *n.* water.

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

jalapatha-kammika, *a.* working by way of the sea: *m.*

a merchant or trader by sea. [†]

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

trader. [†]

jāta, *ppl.*, see vjan.

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. [*]

vji, conquer; win.

jiṇṇa, *ppl.* decayed, worn out, old. [jirṇa.]

jiṇṇa-ṭṭhāna, *n.* worn place. [†]

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

vjīr, waste away, decay; become old or worn. [vjr.]

vjīv, 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.) [jyeṭṭha.]

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. [†]

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

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

jeta-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.* **añāpe**, 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.* **ṭhāpe**, set, place, fix, establish; stop: **ṭhāpāpe**, cause to set or fix, etc. [√sthā.]

+**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**.

+**pāti**, stand firm, be established: *caus.* **paṭiṭṭhāpe**, place

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

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

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

ṭhubh, spew, spit. [ṭṣṭhiv.]

+nis, spit out, throw up.

ṭdas, seize with the teeth, bite. [ṭdaṅc.]

+sam, bite together; compress, squeeze.

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

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

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

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

ṭtāj, threaten : *caus.* **tājje**, threaten; terrify. [ṭtarj.]

tatiya, *a.* third. [tṛtiya.]

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.

ṭtap, be warm, be hot or burning; do penance.

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

[ṭtam, 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. [†]

ṭtar, cross, pass over or through. [ṭtr.]

+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.
- tādīsa**, *a.* such. [tādīṣa: 518.]
- tāpasa**, *m.* ascetic, hermit.
- tāva**, *adv.* now, at once, immediately. [tāvāt.]
- tāva-kālika**, *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-kkṛtvās.]
- ti-guṇa**, *a.* three-fold, three times as much. [tri-guṇa.]
- tiṇa**, *n.* grass, herbage. [tṛṇa.]
- tiṇa-kalāpa**, *m.* bunch of grass. [†]
- tiṇakalāpa-sata**, *n.* a hundred bunches of grass. [†]
- tiṇa-hāraka**, *m.* grass-carrier. [†]
- tittaka**, *a.* bitter. [tiktaka: tikta: vtij, 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.
- tuṇḍa**, *n.* bill, beak, snout; mouth.
- tuṇḍaka**, *n.* the same. [*]

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

tela, *n.* sesame oil. [tāila.]

[vtrā, protect; save.]

tvam, *pron.* thou, you.

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

vthar, scatter, strew. [vstr.]

+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.]

daḷha, *ppl.* strong; firm, steadfast. [dṛḍha.]

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: *caus.* 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. [dṛā.]
 +ni, lie down to sleep, go to sleep; sleep.
 dāṭhā, *f.* tooth, tusk, fang. [dāḍhā ||, or daṅṣṭrā. 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. [†]
 dārūdaka, *cop. cpl.* wood and water. [*]
 dārūdakādi, *a. as n.* wood and water etc. [*]
 dāsa, *m.* slave, servant.
 diṭṭha, *ppl.* seen, observed. [dṛṣṭa.]
 diṭṭha-tṭhāna, *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. [vdiç.]

√dis, see, behold: *caus. dassa*, show, point out. [vdrç.]

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

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

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

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

dīgha, *a.* long. [dīrgha.]

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

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

dīpaka, *m.* island. [†]

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

√du, run, hasten. [vdru.]

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

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

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. [†]

dus, *prefix with meanings* bad, evil, hard.

√dus, spoil, ruin, corrupt: *caus. dūse*, the same. [vdus.]

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. [*deṣanā*.]

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

dvādasa, *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. cpd.* 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-deṣanā*.]

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.

na, *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-gahaṇa, *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.]
nibbhaya, *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-panṇa, *n.* nimba leaves. [†]
nimbapanṇa-sadisa, *a.* like nimba leaves. [†]
nimbapanṇasadisa-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-saṃçaya.]
 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, *obl 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.
 pacanathāya, *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. [paçcā, paçcāt.]
 pañca, *num.* five.
 pañcaṅgulika, *a.* containing five finger-breadths: *n.* per-
 haps a certain ornament: *see* gandhapañcaṅgulika. [†]
 pañca-varṇa, *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-çata.]
 pañña, *a.* intelligent, wise: *at end of cpds,* understanding,
 knowing; versed or experienced in. [prajña.]
 pañha, *m.* question, inquiry. [praçna.]
 paṭi, *prep. and vbl prefix,* towards, regarding, respecting;
 back, against, in return, also. [paṭi.]
 paṭiggāhaka, *m.* receiver. [pratigrāhaka.]
 paṭijīva, *m. n.* reviving; life in return; *also inv.* [†]
 paṭipatha, *m.* road fronting or leading towards or meet-
 ing (any one). [pratipatham, *adv.*]
 paṭipāṭi, *f.* succession, order: *abl.* paṭipāṭiyā, *as adv.* in

- succession, one after another. [Cp. *paripāṭi*.]
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-sānī, *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.

pa da, *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, *ā.* 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. [parīta: √dā+pari, cut around, circumscribe.]
- pariṇata, *ppl.* ripened, mature, old.
- pariṇata-thaddha, *cop. cpd.* old and rank. [†]
- pariṇatathaddha-tiṇa, *n.* old and rank grass. [†]
- paribhoga, *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. [†]
 pavitṭha, *ppl.* entered, gone or come into. [praviṣṭa.]
 pavitṭha-manussa, *m.* a man who has entered or gone into (any place). [†]
 pavesana, *n.* entering; entrance. [praveṣana.]
 pavesana-vasena, *adv.* according to its insertion. [†]
 vpaṣ, see, look, look at, spy; discern, learn, know. [vpaṣ.]
 pasamsaka, *a.* praising, lauding, flattering. [†]
 pasamsā, *f.* praise, laudation, flattery. [praṣamsā.]
 paṣata, *m.* the outstretched hollow hand; (as a measure) a handful. [prasṛta.]
 pasata-matta, *a.* as much as a handful. [†]
 vṣpā, drink, quaff; drink in, enjoy, feast on.
 vṣpā, guard, protect, defend, keep.
 pākata, *a.* clear, open, evident, manifest, public, renowned, well known. [prakata.]
 paṭihāra, *m.* door; doorkeeper, porter. [paṭihāra.]
 pāna, *m.* breath; vital breath, vitality, life; living thing, creature. [prāna.]
 pānātipāta, *m.* destroying life, taking the life of a living creature. [prānātipāta.]
 pānātipātādi, *a. as n.* 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.
pālaka, *m.* the same.
pi, *adv.* same as *api*.
piṭṭha, *n.* same as *piṭṭhī* which see. [pṛṣṭha.]
piṭṭha, *ppl.* crushed, bruised: *n.* flour, meal. [piṣṭa.]
piṭṭha-vamsa, *m.* crushed bamboo. [†]
piṭṭhavamsa-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. *plota*.]
 [√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 *al-*
so nimba. [picu-manda: picu, *m.* cotton.]
pucimanda-parivāra, *a.* surrounded by nimbas. [†]
√pucch, 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.]
√pūth, *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. [√puṣṣya.]

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

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. [puṣṣārāmā.]

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-tṭhāna, *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. [†]
 pokkharāṇī, *f.* lotus-pond. [puṣkarīṇī.]
 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-ṭṭhāna, *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-nāgara, *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. [†]
vbāh, press, rub. [vvāh.]
 +**sam**, press with the hand, rub, stroke.
bāhirato, *adv.* from outside; without. [bāhyatas.]
biḷāla, *m.* cat. [bidāla.]
bindu, *m.* drop; spot.
bindu-ssara, *a.* having a liquid *or* melodious voice. [†]
vbujjh *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. [†]
vbrah, 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.

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

brahmadatta-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, especially 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, region, quarter; time.

- bhājana**, *n.* receptacle, vessel, dish, bowl, jar.
bhāṇin, *a.* uttering, speaking, saying. [*]
bhātar, *m.* brother. [bhrātr.]
bhātika, *m.* brother. [bhrāṭṛka: †]
bhāra, *m.* burden, load.
bhāva, *m.* being, nature, state, condition: *esp. common*
at end of cpds, existence as --, state of being --.
√bhās, shine, be radiant. +ava or o, *the same.*
√bhās, utter, speak, say. [√bhāṣ.]
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.
√bhuj, 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. [√mrks.]
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-samsagga, *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-jña.]
- manussa, *m.* human being, man. [manuṣya.]
- manussāvāsa, *m.* a man's abode or dwelling. [†]
- mano-rama, *a.* gladdening the mind, beautiful.
- manta, *m.* thought, plan, design, counsel. [mantra.]
- √mante, speak, talk, converse; deliberate. [√mantraya.]
- manda, *a.* slow, dull; slight, weak, small, little.
- √mar, die: *caus. māre*, kill, murder, destroy. [√mr̥]
- maraṇa, *n.* dying, death.
- maraṇa-bhaya, *n.* fear of death. [*]
- marañabhaya-tajjita, *a.* terrified with fear of death. [†]
- marañabhaya-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. [mahārgha.]
- mahant, *a.* same as the following.
- mahanta, *a.* great, large, strong, mighty. [mahant.]
- mahanta-mahanta, *cop. cpd.*, see folg word and 1260. [†]
- mahantamahanta-cāṭi, *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-setṭhi, *m.* high treasurer. [†]
mahisa, *m.* buffalo. [mahīṣa.]
mahesī, *f.* great lady, *esp.* queen. [mahīṣī.]
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. [muṭṭi.]

muḷāla, *n.* (the edible fibrous) root of (some kinds of) lotus. [mrṇāla.]

mudu, *a.* soft, mild, gentle: *m. n.* mildness. [mr̥du.]

muddikā, *f.* seal-ring, seal. [mudrikā.]

musā, *adv.* deceitfully, falsely, wrongly. [mr̥ṣā.]

musā-vādin, *a.* speaking untruth, lying. [mr̥ṣā-vādin.]

muhutta, *m.* moment, while: -ena, *adv.* in a moment, after 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. [mūsika.]

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.**]

yasa, *m.* glory, fame, renown. [**yaças, n.**]

yasassin, *a.* famous, renowned. [**yaçasvin.**]

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 prep.* *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.* yoj-
 je, yoke, harness, make ready, prepare.
 yuddha, *ppl.* fought: *n.* war, battle, contest.
 √yudh, fight, do battle, make war.
 +ā, flight 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-parimāna, *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. [†]

√rād h, prosper, succeed, thrive, be fortunate.

+ā, *the same.*

rāsi, *m.* heap, multitude, mass, quantity. [rāci.]

√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-gabbhāparihāra, *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.]

√vadḍh, grow, thrive: caus. vadḍhe, make to grow, nour-

ish, rear, bring up; make, form, fashion. [√vṛdh.]

+pa, grow, increase, become strong or large.

vadḍhaka, 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. [√ṛtta.]
 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. [†]

valaṅjaka, *a.* dwelling, lodging. [†]

valaṅjana, *n.* dwelling or lodging (anywhere); use. [†]

valaṅjanaka, *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-ṭṭhāna, *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, *vbl 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. [viniṣcaya.]

vinicchaya-tṭhāna, *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-tṭhāna, *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. [viṅṇati.]

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-sarivanna, *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.]

ṽsa, *lean or rest upon; betake one's self to.* [ṽṣri.]

+ni, *rest upon, depend on: see also nissāya.*

samvacchara, *m. n.* year. [samvatsara.]

ṽsaṃs, *proclaim, announce.* [ṽṣaṃs.]

+ni, *in derivatives.*

+ā-ni, *in ānisam̐sa.*

+pa, *extol, laud, praise.*

+paṭi-pa, *extol or laud or praise in turn.*

samsagga, *m.* mixture; contact, connection. [samsarga.]

samsaya, *m.* doubt. [samṣaya.]

ṽsak, *be strong or able or competent: desid. sikkh, learn, train one's self in, acquire.* [ṽṣak.]

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-sahassa, *n.* a thousand carts. [†]
saka-nagara, *n.* own city. [†]
sakala, *a.* all, whole, entire.
sakala-kuṭumba, *n.* all the family estate. [*]
sakala-gāmavāsin, *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. [satyam-kāra.]
vsajj, let loose, let go, emit, discharge. [vsrj.]
 +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. [samjāta.]
 sañjāta-kkhandha, *a.* with inborn elements of being. [†]
 saññā, *f.* consciousness, sense, understanding, perception,
 thought, belief, supposition. [samjñā.]

saṭṭhi, *f.* sixty. [saṭṭi.]

saṭṭhi-yojana, *n.* sixty yojanas. [†]

saṭṭhiyojanaka, *a.* containing sixty yojanas. [†]

saṇikam, *adv.* softly; slowly; quickly. [ṣanakāis.]

saṇḍa, *m.* multitude, collection; wood, grove. [saṇḍa.]

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.]

sattaṭṭha, *cop. cpd.* seven and eight, seven or eight. [†]

sattaṭṭha-divasa, *m. n.* seven or eight days. [†]

sattaṭṭhadivasaccaya, *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: -*ām*, *w. gen.* in to the presence of, before: -*e*, in the presence of. [†]
- santhava*, *m.* intimacy, friendship. [samstava.]
- sanniṭṭhāna*, *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. [samartha.]
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, *v. 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 vippaṭisārin.*
sara, *m.* sound, noise; voice. [svara.]
sara, *m. n.* lake, pond. [saras.]
sara-tīra, *n.* shore of a lake. [†]
sarad, *f.* autumn; season, year. [ṣarad.]
sara-pariyanta, *m.* edge of a lake. [†]
sarīra, *n.* body: *in form sarī in folg cpd.* [ṣarīra.]
sarī-vaṇṇa, *cop. cpd.* form and color. [†]
sallahuka, *a.* light. [†]

- sahasa, *n.* a thousand. [sahasra.]
 sa hāyaka, *m.* companion, ally, friend.
 sākḥā, *f.* branch. [çākhā.]
 sātaka, *m. n.* cloth. [çātaka.]
 sānī, *f.* screen, curtain, tent. [çānī.]
 sāta, *a.* joyous, pleasant: *n.* pleasure. [çāta.]
 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. [çālā.]
 sāli, *m.* rice, paddy. [çāli.]
 sāli-yava, *cop. cpd.* rice and barley. [†]
 sāliyava-khetta, *n.* rice and barley fields.
 √sās, rule, govern, command. [√çās.]
 +anu, teach, instruct, direct.
 sāsana, *n.* order, command; message. [çāsana.]
 sikkhita, *ppl.* taught, trained, skilled. [çikṣita.]
 sikkhita-pañña, *a.* trained and clever. [†]
 sigāla, *m.* jackal. [çṛgāla.]
 sigālika, *a.* of a jackal, a jackal's. [Cp. çṛgālikā, *f.*]
 √sic or siñc, sprinkle: *caus.* siñcāpe, cause to sprinkle.
 +abhi, sprinkle upon; consecrate, invest.
 sippa, *n.* art, mechanical or liberal art. [çilpa.]
 √sibb, sew, stitch. [√sīv.]
 sibbana, *n.* sewing, stitching. [sīvana.]
 √sis, *in caus.* sese, leave remaining, omit. [√çiṣ.]
 +ava, *in caus.* avasese, leave behind, spare.

√sī, lie, lie still, recline. [√çī.]

+sam, be undecided, *in saṃsaya*.

sīgha, *a.* quick, swift: sīgham, *adv.* quickly. [çīghra.]

sīgha-sīgham, *adv.* very quickly. (1260.) [†]

sīmā, *f.* boundary, border, limit.

sīla, *n.* nature, habits, character; good character, virtue, piety. [çīla.]

sīlavant, *a.* moral, virtuous, pious: *comp.* sīlavantatara, *from stem sīlavanta.* [çīlavant.]

sīlācāra, *m.* moral or virtuous conduct. [†]

sīsa, *n.* head. [çīṣan.]

sīha, *m.* lion. [siṅha.]

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. [√çru.]

su-kusala, *a.* very expert or clever. [†]

sukkha, *a.* dry, dried up. [çuṣka.]

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. [çruta.]

suta-pubba, *a.* heard before. (1291.) [†]

su-phassita, *a.* soft to the touch, smooth, delicate. [†]

su-bhāsita, *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-varṇa, *a.* of beautiful color : *n.* gold. [su-varṇa.]

suvanṇa-varṇa, *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. [ḥreṣṭhin.]

seṭṭhi-kula, *n.* treasurer's family. [†]

seṭṭhi-ṭṭhāna, *n.* office of treasurer. [†]

seta, *a.* white. [ḥveta.]

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. [ṣoḍaḥa.]

soḷasa-vassa, *m. n.* sixteen years. [ṣoḍaḥa-varṣa, *a.*]

soḷasavassa-kāla, *m.* period or age of sixteen years. [†]

soḷasavassa-padesika, *a.* having attained the age of sixteen years, having reached maturity. [†]

soṭṭhi, *f. n.* welfare, blessing : *instr.* soṭṭhinā, *as adv.* in safety, safely. [svasti.]

[√stabh, prop, support, uphold : *ppl.* stabdha, rigid.]

sve, *adv.* on the next day, to-morrow. [ḥvas.]

√hams, strike, smite. [Cp. vhan.]

+pa, *the same.*

hattha, *m.* hand. [hastā.]

hattha-kamma, *n.* handiwork; dexterity. [†]

hattha-gata, *a.* come into one's hands *or* power. [hastā-.]

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 saṅghā*.

handā, *interj.* come; alas. [hantā.]

√**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.

hāraka, *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.

√himś, 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.

hetthā, *adv. w. gen.* under, below, beneath. [adhastāt.]

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	uṭṭhāpe	ṭhā
apane	nī	uṭṭhita	ṭhā
avasitṭha		uddharāpe	har
avasese	sis	unnāda	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	rādh	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
nikkaddha	kaḍḍh	paṭicchāpe	is
nikkhanta	kam	paṭijagga	gar
nikkhamma	kam	paṭijaggāpe	gar
nikkhipa	kip	paṭijīva	jiv
niṭṭhā	ṭhā	paṭinivatta	vatt
niṭṭhāpe	ṭhā	paṭipajja	pad
niddāya	dā	paṭipasamsa	sams
nipajja	pad	paṭilabha	labh
nipajjāpe	pad	paṭṭhāya	
nipanna	pad	patitṭhāpe	ṭhā
nippīle	pīl	patitṭhāpe	ṭhā
nibbatta	vatt	patitṭhāya	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	gah
nuṭṭhubha	ṭhubh	pariggahetvā	gah

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
pahaṃsa	hams	saṃviditvā	vid
pahaṭa	han	saṃsatṭha	sajj
pahara	har	sañcara	car
pahāya	hā	saddaha	saddah
pājāpe	aj	sannipatāpe	pat
pāje	aj	sannipāte	pat
pāpuṇā	āp	sannisinna	sad
pāpe	āp	samāgata	gam
pāruta	var	samāne	nī
pārupa	var	sampajja	pad
pāhesi	hi	sampaṭiccha	is
piḷandha	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, *m̄* 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*, *sañjāta*, *saṅdāsa*, *sannivāsa*, for S. *saṁgha*, *saṁjāta*, *saṁdaṅṅa*, *saṁnivāsa*. The alphabetic order of the vocabulary is this: *a*, *ā*, *i*, *ī*, *u*, *ū*, *e*, *o*, *m̄*, *k*, *kh*, *g*, *gh*, *ñ*, *c*, *ch*, *j*, *jh*, *ṅ*, *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.
imv. imperative.	vbl verbal.
indecl. indeclinable.	voc. vocative.
infn. 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 Pashkur 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.

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