IN TRANSLITERATION

NINE JATAKAS

Pali Text with Vocabulary

BY

LEVI H. ELWELL

BOSTON
GINN AND COMPANY
1886
Entered according to Act of Congress, in the year 1886, by
L. H. ELWELL,

AMHERST, MASS.: PRINTED BY THE EDITOR.
ADDITIONS AND CORRECTIONS.

For the Text.

Page 8, line 17, read ganhi; line 21, pāṇīyaghaṭaṇī.
" 9, " 2, " addhacitake.
" 18, " 18, " kaṇṇamunḍadahato.

For the Vocabulary.

a-kāla: for ake read akāle.
aggi, m. fire. [agni.]
aṅgaṇa: read aṅgaṇa.
accaṇta-nikatippaṇṇa, a. thoroughly deceitful. [†]
acc-antam, adv. exceedingly, very. [aty-antam.]
aṇṇatara: add one, a certain, a.
aṇṇataka-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.
apī, abl prefix, unto, upon, near, close by.
apabbāhikkha-kantāra, n.
abhāntara, n. interior, inside: -e, adv. and prep. within,
inside of; in the space of. [abhy-antara.]
amanussa-pariggahita: read -pariggahīta.
ambo, excl. oh. [†]
ariya, a. honorable, noble. [ārya.]
aruṇa, m. dawn.
a-vadant, a.
a-vidūra: add n. vicinity: -e, adv. near, close by.
a-sādhhu: add n. evil, wrong, baseness, sin.
ādika, at end of adj. cpds like ādi which see.
vāp +sam-pa, attain, arrive at, reach.
vikkha, look, see, in folg cpd. [vīksa]
   +sam, (samekkha,) 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 yo-
   janas. [†
eka-maccha, m. one fish, a single fish. [†
evā: 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.
kasaṭa, a. disgusting, offensive. [kaṣṭa.]
kāla: add kālassa, adv. in good season, betimes.
vkās+pa: caus. pakāse.
kieca: v. instr. need, want.
vkilam: 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: [*]
vkhip: add overturn, overthrow, overpower.
+nis: read +ni.
gantu-kāma: [*]
gandhodaka: [*]

vgar+paṭi, watch over, tend, care for: caus. paṭijaggāpe, cause or order to tend.
ca: add but.
catu-visati, f.
cara, a. moving: as subst. animal.
cāra, at end of cpds, moving, walking.
vcikkh, tell, in folly cpd. [vkhya.]
+ā, tell unto, announce, report.
citakā, a. gathered, picked. [*]
cūṇa, n. m.
cora-kantāra, n.

vchad+sam, cover over, conceal, hide.
[vchand should not be spaced.]
vñā+ā: add know, recognize.
vñā+pa, pass. paññāya: add be seen, appear.
vṭhā, caus. ṭhāpe: add put down, leave; leave out, except.
vṭhubh+nis: read +ni.

taruṇa-balivadda, m. young bull. [†]
tv-, form of tu which see.
vṭhun, groan, in folly cpd. [vstan.]
+anu, groan after or behind (anyone).
dalha: add n. might, strength, force.
vḍā: caus. dāpe, cause to give or bestow.
dīpa, m. lamp, lantern, light.
vḍhar+ud: delete this article.
dhītar, f. daughter. [duhitr.]
nala, n. reed, hollow stalk. [nala, nada.]
vṇandh+api, (piḷandh,) bind or tie on; put on, wear.
nikati-pañña, same as nikati-ppañña.
ADDITIONS AND CORRECTIONS. 111

nicca-kāle, adv. at all times, always. [Cp. nitya-kālam.]

nir-udaka, a. waterless, arid, dry, parched.
nirudaka-kantāra, n. arid desert. [†]

v pac: caus. pacāpe, cause to cook.

pañca-sata, n. (rarely m. in pl.)

paṭipāṭi: abl. paṭipāṭiyā.

paṭivatta, n. duty in return. [†]

v 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.

vpucch: read [vpach.]

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.

vbhid or bhind: caus. bhindāpe, cause to break.

mājjhima-tāpasa, m. middle or second ascetic. [†]

madhura-phala, a. having sweet fruit. [†]

vmante+ā, address.

[vmrṣ: (after mallaika-rājan) place after mūsika.]

vyuj: (after yuttaka) place before yutta.

vyuj +pa, in caus. payoje, engage in, perform, carry on.

vrādh +ā, attain, win, get: prosper, succeed, thrive.

vla bh: add have leave, be permitted, w. infin.

vlok +ava or o, (oloke,) look upon, observe, notice: w.

uddham, look up.

vanṇa: w. vkathe, praise one's good qualities.

vatika-kata: add [†]

vvar +pa: 'read cover with, put on; dress in, wear.
vāḷa-kantāra, n.
vivid, know, understand, perceive, recognize.
+sam, recognize, be conscious of.

vissajjana, n.

samantā, adv. wholly, completely. [samantād.]
sādhu: n. goodness, virtue.

vīsī+sāva, 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.

Amherst, Massachusetts,
September, 1886.
**CONTENTS.**

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>NAME</th>
<th>WHOLE NUMBER</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Jambukhādacajātaka</td>
<td>(294)</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Sīhacammajātaka</td>
<td>(189)</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Jambukajātaka</td>
<td>(335)</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Gaggajātaka</td>
<td>(155)</td>
<td>5</td>
</tr>
<tr>
<td>5</td>
<td>Cullakaseṭṭhijātaka</td>
<td>(4)</td>
<td>8</td>
</tr>
<tr>
<td>6</td>
<td>Rājovādajātaka</td>
<td>(151)</td>
<td>11</td>
</tr>
<tr>
<td>7</td>
<td>Dadhivāhanajātaka</td>
<td>(186)</td>
<td>15</td>
</tr>
<tr>
<td>8</td>
<td>Apanṇakajātaka</td>
<td>(1)</td>
<td>21</td>
</tr>
<tr>
<td>9</td>
<td>Bakajātaka</td>
<td>(38)</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td><strong>Vocabulary</strong></td>
<td></td>
<td>37</td>
</tr>
<tr>
<td></td>
<td><strong>Additions and corrections</strong></td>
<td></td>
<td>108</td>
</tr>
<tr>
<td></td>
<td><strong>Supplement</strong></td>
<td></td>
<td>113</td>
</tr>
<tr>
<td></td>
<td><strong>Explanations and abbreviations</strong></td>
<td></td>
<td>116</td>
</tr>
<tr>
<td></td>
<td><strong>Appendix</strong></td>
<td></td>
<td>119</td>
</tr>
</tbody>
</table>
From The Jātaka.

1. Jambukhādakajātaka.

Atīte bārāṇasiyam brahmadatte rajjam kārente bodhisatto aṇñatarasmim jambusāṇḍe rukkhadevata huttvā nibbatti. tatr' eko kāko jambusākhāya nisinno jambupakkāni kūdāti. ath' eko sigālo āgantvā uddham olokento kākāṃ disvā yan nūnā 'ham imassa abhūtagunām kathetvā jambūni khādeyyan ti tassa vaṇṇam kathento imam gātham āha:

ko 'yam bindussaro vaggu, pavadantānam uttamo,
accuto jambusākhāya moracchāpo va kūjati 'ti.

Atha nam kāko paṭipasaṁsanto dutiyam gātham āha:
kulaputto va jānāti kulaputte pasamsitum,
vyagghacchāpasarivāṇṇa bhūṇja samma dadāmi te ti.

Evaṁ ca pana vatvā jambusākhām cāletvā phalāni pātesi. ath' asimim jamburukkhe nibbattadevata 'te ubho pi abhūtagunā katham kathetvā jambūni khādante disvā
tatiyam gātham āha:

cirassam vata' passāmi musāva'li samāgatē
vantādam kunapādañ ca aññamaññam pasamāsake
ti.

Imañ ca pana gātham vatvā sā devatā bheravaṛūpa-
rammanam dassetvā te tato palāpesi 'ti.

2. Śīhacammajātaka.

Atīte ḍārānasīyam brahmadatte rajjam kärente bo-
dhisatto kassakakule nibbattitvā vayappatto kasīkamme-
na jīvikam kappesi. tasmīm kāle/eko vānijo gadrabha-
bhārañena vohāram karonto vicarati. so gata'gata'ṭhāne
gadrabhassā piṭṭhito bhandīkam otāretvā gadrabham śī-
hacammena pārupitvā sāliyavakhette vissajjeti. khettar-
rakkhakā tam disvā/siho ti saññāya/upasamkamitum na
sakkonti. ath' ekadivasam so vānijo ekasīmi gāmadvāre
nivāsam gahetvā/pātarāsam pacāpento/tato gadrabham
śīhacammam pārupitvā yavakhettam vissajjesi. khettar-
rakkhakā siho ti saññāya tam upagamitum asakkontā ge-
hām gantvā ārocesum. sakala'gama'vāsino āvudhāni ga-
hetvā/samkhe dhamentā pherīyo vādentā khettasamīpaṃ
Jambukajātaka.

gantvā| unnadimśu. gadrabho maraṇabhayaḥbhīto gadrabhāravam ravi. ath' assa gadrabhābhāvam ṇatvā/bodhisatto paṭhamam gātham āha:

n' etam sīhassa naditam|na vyagghassena dīpino,
pāruto sīhacammena| jammo nadati gadrabho ti.

Gāmavāsino pi tassa gadrabhābhāvam ṇatvā/aṭṭhīni
bhaṇjantā pothetvā/sīhacammam ālāya/agaṃamsu. atha
so vāṇijo āgantvā/tam vyasanappattam gadrabham disvā
dutiyaṃ gātham āha:

ciram pi kho tam khādeyya gadrabho haritam ya-

vam

pāruto sīhacammena, ravamāno ca dūsayi 'ti.

Tasmim evam vadante yeva/gadrabho tatth' eva mari.
vāṇijo pi tam pahāya pakkāmi.


Atīte bārāṇasiyam brahmadatte rajjam kārente/bodhisatto sīhayoniyam nibbattitvā/himavantaguhāya va-
santo/ekadivasam mahisam vadhītvā/khāditvā/pāniyam
pivitvā/āgacchati. || eko sigālo tam disvā/palāyitum asak-
konto/udarena nipajji/kim jambukā 'ti vutte' upatṭhahis-
sāmi tām'bhaṃte ti āha. sīho tena hi ehi 'ti tām attano
vasaṇāṭṭhānam netvā/divase divase māṃsam āharitvā/po-
seti. tassa sīha vighāsena thūlasarīram pattass' ekadiva-
sām māno uppajji. so sīham upasamkamitvā āha: aham,
sāmi nicca kālam tūṃhākam palibodho, tūṃhe nicca
māṃsam āharitvā mām posetha, ajja tūṃhe idh' eva ho-
tha, aham ekam vāraṇam vadhitvā/māṃsam khāditvā/
tūṃhākam āharissāmi 'ti. sīho mā te jambuka etam ruc-
ci, na tvam vāraṇam vadhitvā māṃsam khādakayoniyam
nibbatto, aham te vāraṇam vadhitvā va dassāmi, vāraṇo
nāma mahākāyo, mā vilomām gaṇhi, mama vacanam ka-
rohi 'ti vatvā paṭhamam gātham āha:

brahā pavaddhakāyo so dīghadāṭho hi jambuka,
na tvam tamhi kule jāto yattha gaṇhanti kuṇjara

ti.

Sigālo sīhena vārito yeva guhato nikkhāmi tvā tik-
khattum hukku hukku 'ti sigālikam nādam naditvā gan-
tvā pabbatapādam oloken to ekam kālavāraṇam pabbata-
pāde gaccantām disvā uḷāmghitvā tassa kumbhe patitā-
mī 'ti parivattitvā pādamūle pati. vāraṇo purimapādam
ukkhīpitvā tassa matthake patiṭṭhapesi, sīsam bhījītvā
cūṇaṃ jātam. so tatth' eva anuṭṭhunanto sayi. vāraṇo
kuṇcānādam karonto pakkāmi. bodhisatto gantvā pab-
batamatthake thito tam vināsappattam disvā attano mānam nissāya nāṭṭho sigālo ti tisso gāthā abhāsi:

asiho sihamānena yo attānam vikubbati
kuṭṭthin va gajam āsajja seti bhumaṁ anutthūnām.
yassānino uttamāpuggalassa
saṅjātākkhandhassa mahābbalassā
asamekkhīya thāmaṁbalipapattim
sa seti nāgena hato va jambuko.
yo c' īdha kammaṁ kurute pamāya
thāmaṁbalam attani samviditvā
japena mantena subhāsitena
parikkhavā so vipulām jināti 'ti.

Evaṁ bodhisatto imāhī gāthāhi imasmim loke kattab-
bayuttakām kammaṁ kathesi 'ti.

4. Gaggajātaka.

Atīte bārāṇasiyām brahmādattte rajjam kārente bo-
dhisatto kāsiraṭṭhe ekasmim brāhmaṇakule nibbatti. tass-
ssa pitā vohāram katvā jīvikam kappeti. so sūlasavassapadesīkam bodhisatttam maṇikabhaṇḍam ukkhipāpetvā
gāmanigamādisu caranto bārāṇasim patvā dovārikassa
ghare bhettam pacāpetvā bhuñjītvā nivāsaṇaṭṭhānām
alabhanto avelāya āgatā āgantukā kattha vasanti 'ti pucchi. atha nam manussā bahinagare eka sālā atthi, sā pana amanussapariggahitā, sace icchatha tattha vasathā 'ti āhamsu. bodhisatto etha tāta, gacchāma, mā yak-khassa bhāyittha, ahan tam dametvā tumhākaṃ pādesu pātessāmi 'ti pitaram gahetvā tattha gato. ath' assa pitā phalake nipajji, sayam pitu pāde sambāhamāno nisidi. tattha adhivattho yakkho pana dvādasa vassāni vessava-ṇaṃ upaṭṭhahitvā tam sālam labhanto imaṃ sālam paviṭ-ṭhanuḥsasesu yo khipite jīvā 'ti vadati yo ca jīvā 'ti vut-ute paṭijīvā 'ti vadati te jīvapāṭijīvabhānino ṭhapetvā ava-sese khādeyyāsi 'ti labhi. so piṭṭhavamsathaḥūnāya vasati. so bodhisattapitaram khipāpessāmi 'ti attano ānubhāvena sukhumacunnaṃ vissajjesi. cunno āgantvā tassa nāsā-puṭesu pāvisi. so phalake nipannako va khipi. bodhi-satto na jīvā 'ti āha. yakkho tam khādūm thūnāya otarati. bodhisatto tam otarantam disvā iminā me pitā khipāpito bhavissati, ayam so khipite jīvā 'ti avadantam khādakayakkho bhavissati 'ti pitaram ārabhha paṭha-mām āgatham āha:

jīva vassasatam gagga aparāṇi ca visatim,
mā maṃ pisācā khādantu, jīva tvam sarado satan ti.
Gaggajātaka.

Yakkho bodhisattassa vacanaṁ sutvā imaṁ tāva māṇavam jīvā 'ti vuttattā khāditum na sakkā, pitaram pan' assa khādissāmi 'ti pitu santikam agamāsi. so tam āgačchantam disvā cintesi: ayam so paṭijīvā 'ti abhaṇantānam khādanayakkho bhavissati, paṭijīvam karissāmi 'ti so puttam ārabbha dutiyam gātham āha:

tvam pi vassasatam jīva aparāni ca vīsatim,
visam pisācā khādantu, jīva tvam sarado satan ti.

Yakkho tassa vacanaṁ sutvā ubho p ime na sakkā khāditun ti paṭinivatti. atha nam bodhisatto pucchi: bho yakkha, kasmā tvam imaṁ sālam paviṭṭhamanusse khādasī 'ti. dvādasā vassāni vessaṭhānām upaṭṭhahitvā lad-dhattā ti. kim pana sabbe va khāditum labhasi 'ti. jīva-paṭijīvabhāṅino ṭhapetvā avasese khādāmi 'ti. yakkha, tvam pubbe pi akusalam katvā kakkhaṭo pharuso paravi-himsako hutvā nibbatto, idāni pi tādisam kammaṁ katvā tamotamaparāyano bhavissasi, tasma ito paṭṭhāya pāṇā-tipātaḍīhi viramassū 'ti tam yakkham dametvā niraya- bhayena tajjetvā paṇcasu sīlesu patiṭṭhāpetvā yakkham pesanakārakam viya akāsi. punadivase saṅcarantā manussā yakkham disvā bodhisattena c' assa damitaṭhāvam ūnatvā rañño ārocesum: deva, eko māṇavo tam yakkham dametvā pesanakārakam viya katvā ṭhito ti. rāja bodhi-
sattam pakkosāpetvā senāpatiṭṭhāne ṭhapesi pitu c’ assa mahantam yasaṁ adāsi. so yakkham balipaṭṭiggāhakam katvā bodhisattassā ovāde ṭhatvā dānādini puññāni katvā saggapadām pūresi.

5. Cullakaseṭṭhijātaka.

Atite kāsiraṭṭhe bāraṇasiyam 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 cakkhumatā kulaputtena imam unduram gahetvā dārābharaṇam vā kātum kommante ca payojetun ti. aṇṇataro duggatakulaputto tam seṭṭhissā vacanam sutvā nā ‘yaṁ ajāṇitvā kathessati ‘ti músikam gahetvā ekasmim āpane bilālass’ atthāya datvā kākaṇikam labhi. tāya kākaṇikāya phāṇitam gahetvā ekena kuṭena pāṇiyam gaṇhi. so araṇṇato āgacchante mālakāre disvā thokam thokam phāṇitakhanḍam datvā ulūmkena pāṇiyam adāsi. te tassā ekekam pupphamuṭṭhim adamsu. so tena pupphamuḷena punadivase pi phāṇitaṁ ca pāṇiyaghataṁ ca gahe-
tvā pupphārāmam eva gato. tassa taṁ divasam mālakā-
rā aḍḍhocitake pupphagacche datvā agamaṁsu. so na
cirass' eva iminā upāyena aṭṭha kahāpane labhi. puna
ekasimīm vātavuṭṭhidivase rājuyyāne bahū sukkhadanda-
kā ca sākhā ca palāsaṁ ca vātena patitaṁ hoti. uyyāna-
pālo chaḍdetum upāyam na passati. so tattha gantvā sa-
ce imāni dārupaṇṇāni mayham dassasi ahan te imāni sab-
bāni nīharissāmi 'ti uyyānapālam āha. so gaṅha ayyā 'ti
sampaṭicchi. cullantevāsiko dārakānam kelimanḍalam
gantvā phāṇitam datvā muhuttena sabbāni dārupaṇṇāni
nīharāpetvā uyyānadvāre rāsim kāresi. tadā rājakum-
bhakāro rājakulānam bhājanānam pacanatthāya dārūni
pariyesamāno uyyānadvāre tāni disvā tassa hatthato vik-
kiṇītvā gaṅhi. taṁ divasam cullantevāsiko dāruvikk-
yena solaṁa kahāpane cāṭiādīni ca paṅca bhājanāni labhi.
so catuvisatiyā kahāpanesu jātesu atthi ayām upāyo
mayhan ti nagaradvārato avidūraṭṭhāne ekam pāṇiya-
cāṭim ṭhapetvā paṅcasate tiṇahārake pāṇiyena upaṭṭhahi.
te āhamsu: tvāṁ samma amhākam bahūpakāro, kin te
karomā 'ti. so mayham kicce uppanne karissathā 'ti va-
tvā ito c' ito ca vicaranto thalapathakammikena ca ja-
lapathakammikena ca saddhim mittasanthavām akāsi.
tassa thalapathakammiko sve imām nagaram assavāṇija-
ko pañca assasatāni gahetvā āgamissati 'ti ācikkhi. so
tassa vacanam sutvā tiṇahārake āha: ajja mayham eke-
kaṁ tiṇakalāpaṁ detha, mayā ca tiñe avikkīte attano
tiṇam mā vikkiṇathā 'ti. te sādhū 'ti sampatīcchitvā
pañca tiṇakalāpasatāṇi āharitvā tassa ghare pātayimṣu.
assavāṇijjo sakalanagare assānam tiṇam alabhitvā tassa
sahassam datvā tam tiṇam gaṇhi. tato katipāhaccayena
tassa jalapathakammikasahāyako ārocesi: paṭṭanam ma-
hānāvā āgata ti. so athi ayaṁ upāyo ti aṭṭhahi kahā-
panehi sabbaparivārasampannam tāvakālikam ratham
gahetvā mahantena yasena nāvāpaṭṭanam gantvā ekam
aṅgulimuddikam nāvāya saccakāram datvā avidūraṭṭhāne
sāṇīṁ parikkhipāpetvā nisinno purisē āṇāpesi: bāhirato
vāṇijesu āgatesu tatiyena pāṭihārena āroceṭhā 'ti. nāvā
āgata ti sutvā bārāṇasito satamattā vāṇijā bhaṇḍam gaṅ-
hāmā 'ti āgamimṣu. bhaṇḍam tumhe na labhissatha,
asukaṭṭhāne nāma mahāvāṇijena saccakāro dinno ti. te
tam sutvā tassa santikam āgata. pādamūlikapurisā pu-
rimasaṅgāvasena tatiyena pāṭihārena tesam āgatabhāvaṁ
ārocesum. te satamattā 'pi vāṇijā | ekekam sahassam
datvā tena saddhim nāvāya pattikā huvā|puna ekekam
sahassam datvā pattim vissajjāpetvā bhaṇḍam attano
santakam akamsu. cullantevāsiko dve satasahassāni
Rājovādajātaka.

6. Rājovādajātaka.

Atite bārāṇasiyam brahmadatte rajjam kärente bodhisatto tassa aggamaheisyā kucchismim paṭisandhiṁ gahetvā laddhagabhaparīhāro sotthinā mātukucchimhā nikkhami. nāmagahaṇadivase pan' assa brahmadatta-kumāro tv-eva nāmaṁ akāmsu. so anupubbena vayappatto sōlahavassakāle takkasilam gantvā sabbasippesu nipphattim patvā pitu accayena rajje patiṭṭhāya dhammena samena rajjam käresi. chandāṭvasena agantvā vinicchayam anusāsi. tasmim evam dhammena rajjam
kärente amaccā 'pi dhammen' eva vohāram vinicchinimisu. 
vohāresu dhammena vinicchayamānesu kūṭaṭṭakārakā 
nāma nā 'hesum. tesam abhāvā aṭṭatthāya rājaṅgane 
uparavo pacchijji. amaccā divasam pi vinicchayaṭṭhāne 
nisiditvā kañci vinicchayatthāya āgacchantām adisvā 
pakkamanti. vinicchayaṭṭhānam chaḍḍetabbabhāvam 
pāpunī. bodhisatto cintesi: mayi dhammena rajjam kā-
rente vinicchayatthāya āgacchantā nāma n' atthi, upa-
ravo pacchijji, vinicchayaṭṭhānam chaḍḍetabbabhāvam 
pattaṁ, idāni mayā attano aguṇām pariyesitum vaṭṭati,
ayā nāma me aguṇo ti ṇatvā tam pahāya guṇesu yeva 
vattissāmi 'ti. tato paṭṭhāya atthi nu kho me koci agu-
ṇavādī 'ti parigañhanto antovalaṅjakānam antare kañci 
aguṇavādīm adisvā attano guṇakatham eva sutvā ete 
mayham bhayenā 'pi aguṇām avatvā guṇam eva vadey-
yun ti bāhivalaṅjanake parigañhanto tatrā 'pi adisvā an-
tonagaram parigānhi, bahinagare catusu dvāresu dvāra-
gāmake parigānhi. tatrā 'pi kañci aguṇavādīm adisvā 
attano guṇakatham eva sutvā janapadām parīgāṅhissāmī 
'ti amacce rajjam paticchāpetvā ratham āruyha sārathim 
eva gahetvā aṅṅātakavesena nagarā nikkhamitvā jana-
padaṁ parīgāṅhamāno yāva paccantabhūmim gantvā 
kañci aguṇavādīm adisvā attano guṇakatham eva sutvā
paccantasimato mahamaggena nagarabhimukho yeva nivatti; tasmiṃ pana kāle malliko nāma kosalarājā 'pi dhammena rajjām kārento aguṇagavesako hutvā antovalaṁja-kādisu aguṇavādīṃ adisvā attano guṇakatham eva sutvā janapadam parigaṇhanto tam padesam agamāsi. te ubho pi ekasmiṃ ninne sakatamagge abhimukhā ahesum. rathassa ukkamanaṭṭhānam n' atthi. atha mallikaraṁño sārathi bāraṇasirāṇño sārathim tava ratham ukkamāpehi 'ti āha. so pi ambho sārathi, tava ratham ukkamāpehi, imasmiṃ rathe bāraṇasirajjasāmiko brahmadattamahārajā nisinno ti āha. itaro pi ambho sārathi, imasmiṃ rathe kosalarajjasāmiko mallikamahārajā nisinno, tava ratham ukkamāpetvā amhākam rāṇño rathassa okāsam dehi 'ti āha. bāraṇasirāṇño sārathi ayam pi kira rājā yeva, kin nu kho kātabban ti cintento att' esa upāyo: vayam pucchitvā daharataraṣsa ratham ukkamāpetvā mahallakassa okāsam dāpessāmi 'ti sanniṭṭhānam katvā, tam sārathim kosalarāṇño vayam pucchitvā parigaṇhanto, ubhinnam pi samānavayabhāvaṃ ēṇṭvā rajjaparimāṇam balam dhanam yasam jāṭigottakulapadesan ti sabbam pucchitvā ubho pi tiyojanasatikassa rajjassa sāmino, samānaladhanayasajāṭigottakulapadesā ti ēṇṭvā sīlavanta-tarassa okāsam dassāmi 'ti cintetvā so sārathi tumhākam
rañño sīlācāro kīdiso ti pucchi. so ayañ ca ayañ ca am-
hākaṁ rañño sīlācāro ti attano rañño aguṇam eva guṇato
pakāsento paṭhamam gātham āha:

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

Atha tam bārāṇasirañño sārathī ambho, kim pana
taya attano rañño guṇā kathitā ti vatvā āmā ‘ti vutte
yadi ete guṇā aguṇā pana kīdisā ti vatvā ete tāva aguṇā
hontu, tumhākaṁ pana rañño kīdisā guṇā ti vutte tena hi
suṇāhi ‘ti dutiyam gātham āha:

akkodhena jine kodham, asādhunā sādhunā jine,
jine kadariyam dānena saccena likavādinaṁ.
etādiso ayaṁ rājā, maggā uyyāhi sārathī ‘ti.

Evaṁ vutte mallikarājā ca sārathī ca ubho pi rathā
otaritvā asse mocetvā rathām apanetvā bārāṇasīrañño
maggam adamsu. bārāṇasīrajā mallikarañño nāma idaṁ
c’ idaṁ ca kātum vaṭṭatī ‘ti ovādam datvā bārāṇasim
gantvā dānādīni puṇṇāni katvā jīvitaparyosāne sagga-
padam pūresi. mallikarājā ‘pi tassa ovādam gahetvā
janapadam pariggahetvā attano aguṇavādīm adisvā va
sakanagaram gantvā dānādīni puṇṇāni katvā jīvitapari-
yosāne saggapadam eva pūresi."
7. Dadhivāhanajātaka.

Atīte bārāṇasīyam brahmadatте rajjam kārente kāsi-
raṭṭhe cattāro bhātaro brāhmaṇaś isipabbajjam pabbajitvā
himavantapadese paṭipāṭiyā paṇnasālā katvā vāsam kapp-
pesum. tesam jeṭṭhabhātā kālam katvā sakkattam pā-
puṇi. so tam kāraṇam ṇatvā antarantarā sattaṭṭhadiva-
saccayena tesam upaṭṭhānam gacchanto ekadivasaṃ jeṭ-
thakatāpasaṃ vanditvā ekamantam nisīditvā bhante ke-
na te attho ti pucchi. paṇḍurogatāpaso agginā me attho
ti āha. so tassa vāsipharasukam adāsi. vāsipharasuko
nāma daṇḍe pavesanāvasena vāsi pi hoti pharaṇu pi.
tāpaso ko me imam ādāya dārūni āharissati 'ti āha. atha
nam sakko evam āha: yadā te bhante dārūhi attho imam
pharaṇuḥ hatthena pahamsitvā dārūni me āharitvā aggilim
kareyyāsi 'ti vadeyyāsi, dārūni āharitvā aggilim katvā
dassati 'ti. tassa vāsipharasukam datvā dutiyam pi upa-
samkatāpam bhante kena te attho ti pucchi. tassa paṇṇa-
sālāya hatthimago hoti. ṇo hatthihi upadduto hatthinām
me vasena dukkhām upajjati, te palāpehi 'ti āha. sakko
tassa ekam bherim upanāmetvā bhante imasmim tale pa-
haṭe tumhākam paccāmittā palāyassanti, imasmim pahaṭe
'mettacittā hutvā caturaṅginiyā senāya parivāressanti 'ti
vatvā tam bherim datvā kaniṭṭhassa santikam gantvā 
bhante kena te attho ti pucchi. so pi paṇḍurogadhātuko 
va, tasmā dadhinā me attho ti āha. sakko tassa ekam 
dadhigathaṃ datvā sace tumhe icchamānā imam āvajjes-
sathā mahānādī hutvā mahogham pavattetvā tumhākam 
rajjam gahetvā dātum samattho pi bhavissati āti vatvā 
pakkāmī. tato paṭṭhāya vāsipharasuko jetṭhabhātikassa 
aggim karoti, itarena bheritale pahaṭe hatthī palāyanti, 
kaniṭṭho dadhīṃ paribhuṇjati. tasmīṃ kāle eko sūkaro 
ekasmiṃ purāṇagāmaṭṭhāne caranto ānubhāvasampannam 
ekaṃ maṇikkhandham addasa. so taṃ maṇikkhandham 
mukhena āsītvā tassā ānubhāvena ākāse uppatitvā sa-
muddamajjhē ekāṃ dipakam gantvā etthā dānī mayā va-
situm vaṭṭatī āti otaritvā phāsukaṭṭhāne udumbararu-
khassa hēṭṭhā vāsam kappesi. so ekadivasam tasmīm 
rūkkhamūle maṇikkhandham purato ṭhapetvā niddam 
okkami. ath’eko kāsiraṭṭhavāsimanusso nirūpakāro esa 
ambākan ti māṭāpitūhi geḥā nikkaṇḍhito ekāṃ paṭṭana-
gāmaṃ gantvā nāvikānam kammakaro hutvā nāvām 
āruhya samuddamajjhē bhinnāya nāvāya phalake nipan-
no taṃ dipam patvā phalāphalāni pariyesanto taṃ sūka-
ram niddāyantam disvā saṇikam gantvā maṇikkhandham 
gañhitvā tassa ānubhāvena ākāse uppatitvā udumbara-
rukkhe nisīditvā cintesi: ayām sūkaro imassa maṃikkhandhassa ānubhāvena ākāsacāriko hutvā idha vasati, maṃñe, mayā pana paṭhamam eva imam māretvā maṃsam khāditvā pacchā gantum vaṭṭatī 'ti. so ekam daṇḍakāṃ bhaṅjitvā tassa sīse pātesi. sūkaro pabujhītva maṃim apassanto ito c’ ito ca kampamāno vidhāvati. rukkhe nisinnapuriso hasi. sūkaro olokento tam dispā rukkham sīsena paharitvā tatth' eva mato. so puriso otaritvā aggīm katvā tassa maṃsāṃ pacitvā khāditvā ākāse uppatitvā himavantamatthakena gacchanto assa-mapadām dispā jetṭhatāpasassa assamne otaritvā dvīhatiham vāsitvā tāpasassa vattapaṭivattam akāsi vāsipharasukassa ānubhāvaṃ ca passi. so imam mayā gahetum vaṭṭatī 'ti maṃikkhandhassa ānubhāvaṃ tāpasassa das-setvā bhante imam me gahetvā vāsipharasukam dethā 'ti āha. tāpaso ākāsena caritukāmo tam gahetvā vāsipharasukam adāsi. so tam gahetvā thokam gantvā vāsipharasukam pahasitvā vāsipharasuka tāpasassa sīsam chinditvā maṃikkhandham me āharā 'ti āha. so gantvā tāpasassa sīsam chinditvā maṃikkhandham āhari. so vāsi-pharasukam paṭicchannatṭhāne ṭhapetvā majjhimatāpa-sassa santikaṃ gantvā katipāham vāsitvā bheriyā ānu-bhāvaṃ dispā maṃikkhandham datvā bherim gaṃhitvā
purimanayen' eva tassa pi sīsam chindāpetvā kaniṭṭham upasamkamitvā dadhighaṭassā 'nubhāvam disvā maṇik-khandham datvā dadhighaṭam gahetvā purimanayen' eva tassa sīsam chindāpetvā maṇikkhandhaṇī ca vāsipharasu-kaṇī ca bheriṇī ca dadhighaṭaṇī ca gahetvā ākāse uppatitvā bārāṇasiyā avidūre thavā bārāṇasiraṇño yuddham vā me detu rajjaṁ vā ti ekassa purisassa hatthe paṇṇaṁ pāhesi. rājā sāsanaṁ sutvā va coram gaṇhissāmā 'ti nikkhami. so ekām bheritalam pahari, caturaṅgini senā parivāresi. raṇno avattharanabhaṇvam īnā vā dadhighaṭaṁ vissajjesi, mahānadi pavatti, mahājano dadhimhi osiditvā nikkha- mitum nā 'sakkhi. vāsipharasukam pahaṁsitvā raṇno sīsam āharā 'ti āha, vāsipharasu ko gantvā sīsam āharitvā pādamūle nikkhipi, eko pi āvudham ukkhipitum nā 'sak-khi. so mahantena balena parivuto nagaram pavisitvā abhisekam kāretvā dadhivāhano nāma rājā hutvā dham-menā rajjam kāreissū tass' ekadivasam mahānadiyam jāla-karaṇḍake kīlantassa kannamunḍhadaḥato devata-paribho-gam ekām ambapakkam āgantvā jāle laggī. jālaṁ uk-khipantā tam disvā raṇno adamsu. tām mahantam ga-ṭappamāṇam parimaṇḍalāṁ suvanaṇṇavaṇṇam ahosi. rājā kissa phalam nām' etan ti vanacārake pucchitvā ambaphalan ti sutvā paribhūñjitvā tassa aṭṭhiṁ attano uyyāne
ropāpetvā khīrodakena siṅcāpesi. rukkho nibbadtitvā tatiye samvacchare phalam adāsi. ambassa sakkāro ma-hā ahosi: khīrodakena siṅcanti, gandhapañcaṅgulikam denti, mālādāmāni parikkhipanti, gandhatelena dīpam jālenti, parikkhepo pan’ assa paṭṭasāṇiyā ahosi. phalāni madhurāni suvaṇṇavaṇṇāni ahesum. dadhivāhanarājā aññesam rājūnam ambaphalam pesento aṭṭhito rukkhanibbattanabhayena amkuranibbattanaṭṭhānam maṇḍu-kaṇṭakena vijjhītvā pesesi. tesam ambāṁ khāditvā aṭṭhi ropitam na sampajjati. te kin nu kho ettha kāraṇan ti pucchantā tam kāraṇam jāniṁsu. ath’ eko rājā uyyānapālam pakkosītvā dadhivāhanassa ambaphalānam rasam nāsetvā tittakabhāvam kātuṁ sakkhisasā ‘ti pucchitvā āma devā ‘ti vutte tena hi gacchā ‘ti sahassam datvā pesesi. so bārāṇasim gantvā eko uyyānapālo āgato ti rañño ārocāpetvā tena pakkosāpito pavisitvā rājānam vanditvā tvam uyyānapālo ti puṭṭho āma devā ‘ti vatvā attano ānubhāvam vaṇṇesi. rājā gaccha, amhākam uyyānapālassa santike hohi ‘ti āha. te tato paṭṭhāya dve janā uyyānam paṭijagganti. adhunāgato uyyānapālo akālapupphāni pupphāpento akālapalāni ganhāpento uyyānam ramaṇiyam akāsi. rājā tassa pasidittvā porānakauyyānapālam nīharitvā tass’ eva uyyānam adāsi. so
Dadhivāhanajātaka.

uyyānassa attano hatthagatabhāvam ūtvā ambarukkham parivāretvā nimbe ca paggavavalliyo ca ropesi. anupub-bena nibbā vaḍḍhimsu. mūlehi mūlāni sākhāhi ca sākhā samātaṭṭhā onaddhā vinaddhā ahesum. tena asātaama-dhurasamsaggena tā va madhuraphalo ambo tittako jāto nimbapançasadisaraso. ambapralahānam tittakabhāvam ūtvā uyyānapālo palāyi. dadhivāhano uyyānam gantvā ambaphalam khādanto mukhe paviṭṭham ambayūsam nibbākasatām viya ajjhoharitum asakkonto kakkāretvā nīṭṭhubhi. tadā bodhisatto tassa atthadhammānusāsako ahosi. rājā bodhisattam āmantetvā paṇḍita, imassa ruk-khassa porāṇakaparihārato parihinam n' atthi, evam sante pi 'ssa phalam tittakam jātām, kin nu kāraṇan ti puc-chanto paṭhamam gātham āha:

vaṇṇagandharasūpeto ambā 'yam ahuvā pure,
    tam eva pūjam labhamāno ken' ambo kaṭukapphalo ti.

Ath' assa kāraṇam ācikkhanto bodhisatto dutiyam gātham āha:

pucimandaparivāro ambo te dadhivāhana,
    mūlaṃ mūlena samātaṭṭham, sākhā sākhā nisevare,
    asataṃ sannivāsena ten' ambo kaṭukapphalo ti.

Rājā tassa vacanam sutvā sabbe pi pucimande ca
paggave ca chindāpetvā mūlāni uddharāpetvā samantā
amadhurām paṃsum harāpetvā madhurām paṃsum pak-
khipāpetvā khīrodakasakkharadakagandhodakehi ambam
paṭijaggāpesi. so madhurarasasamsaggena puna madhu-
ro va ahosi. rājā pakatiuyyānapālakass' eva uyyānam
niyyādetvā yāvatāyukam thatvā yathākammapi gato.

8. Apanṇakajātaka.

Atīte kāsiraṭṭhe bārāṇasinaṅgare brahmadatto nāma
rājā ahosi. tadā bodhisatto satthavāhakule paṭisandhim
gahetvā anupubbena vayappatto paṃcahi sakaṭasatehi
vaṇijjam karonto vicarati. so kadāci pubbantato apa-
rantam gacchati kadāci aparantato pubbantam. bārāṇa-
siyam yeva aṅño pi satthavāhaputto atthi bālo avyatto
anupāyakusalo. tadā bodhisatto bārāṇasito mahaggham
bhaṇḍam gahetvā paṃca sakaṭasatāni pūretvā gamana-
sajjāni katvā ṭhapesi. so pi bālasatthavāhaputto tath'
eva paṃca sakaṭasatāni pūretvā gamanasajjāni katvā
ṭhapesi. bodhisatto cintesi: sace ayam bālasatthavāha-
putto mayā Saddhim yeva gamissati sakaṭasahasse ca
ekato magge gacchante maggo pi na-ppahessati, manus-
sānam dārūdakādīni pi balivaddānam tiṇāni pi dullabhāni
bhavissanti, etena vā mayā vā purato gantum vaṭṭati 'ti so tam pakkosāpetvā etam attham ārocetvā dvīhi amhehi ekato gantum na sakkā ti, kim tvām purato gamissasi udāhu pacchato ti āha. so cintesi: mayi purato gacchante bahū ānisamsā, maggena abhinnen' eva gamissāmi, goṇā anāmaṭṭhatiṇaṁ khādissanti, manussānaṁ anāmaṭṭham sūpeyyapaṇṇam bhavissati, pasannam udakaṁ, yathāru- cim aggham ṭhapetvā bhanḍam vikkiṇissāmi 'ti so aham samma purato gamissāmi 'ti. bodhisatto pi pacchato gamane bahū ānisamse addasa, evam hi assa ahosi: purato gacchantā magge visamaṭṭhānaṁ samam karissanti, aham tehi gatamaggena gamissāmi, purato gatehi bali-vaddehi pariṇatathaddhatīne khādite mama goṇā puna uṭṭhitāni madhuratiṇāni khādissanti, gahitapaṇṇaṭṭhānato uṭṭhitām manussānaṁ sūpeyyapaṇṇam madhurām bhavissati, anudake ṭhāne khaṇītvā ete udakaṁ uppādes- santi, parehi katesu āvāṭesu mayam udakaṁ pivissāma, agghaṭṭhapanaṁ nāma manussānaṁ jīvitā voropanasadisam, aham pacchato gantvā etehi ṭhapitaghgen' eva bhanḍam vikkiṇissāmi 'ti.' atha so ettake ānisamse disvā samma tvām purato gacchā 'ti āha. sādhu samma 'ti bālasatthavāho sakaṭāni yojetvā nikkhanto anupub- bena manussāvāsaṁ atikkamitvā kantāramukham pāpuṇī.
Apanṇakajātaka.

kantāram nāma corakantāram vālakantāram nirudakakantāram amanussakantāram appabhakkhakantāran ti pañcavidham, tattha corehi adhiṭṭhito maggo corakantāram nāma, sīhādīhi adhiṭṭhitamaggo vālakantāram nāma, yattha nahāyitum vā pātum vā udakam n' atthi idām nirudakakantāram nāma, amanussādhiṭṭhitam amanussakantāram nāma, mūlakhādaniyādivirahitam appabhakkakhakantāram nāma, imasmiṃ pañcavidhe kantāre tam kantāram nirudakakantāraṃ c' eva amanussakantārañ ca. tasmā so satthavāhaputto sakaṭesu mahantamahantacāṭiyo ṭhapetvā udakassa pūrāpetvā saṭṭhiyojanikam kantāram paṭipajji. ath' assa kantāramajjhām gatakāle kantāre adhivatthayakkho imehi gahitaudakam chaḍḍāpetvā dubbale katvā sabbe va ne khādissāmi 'ti sabbasetataruṇa-balivaddayuttam manoramam yānakaṃ māpetvā dhanu-kalāpaphalakāvudhahatthehi dasahi dvādasahi amanussahehi parivuto uppalakumudāni piḷandhitvā allasiso allavatto issarapuriso viya tasmīm yānake nisīditvā kaddamamakkhitehi cakkehi paṭipatham agamāsi. parivāramanussā 'pi 'ssa purato ca pacchato ca gacchantā allakesā allavattha uppalakumudamāla piḷandhitvā padumapun-ḍarīkakalāpe gahetvā bhisamulālāni khādantā udakabin-duhi c' eva kalalena ca paggharantena agamāmsu.
satthavāhā ca nāma yadā dhuravātō vāyati tadā yānake nisīditvā upaṭṭhākaparivutā rajam pariharantā purato gacchanti, yadā pacchato vāyati tadā ten' eva nayena pacchato gacchanti, tadā pana dhuravātō ahosi, tasmā so satthavāhapatto purato agamāsi. yakkho tam āgacchantaṃ divvā attano yānakam maggā okkametvā kahām gacchathā 'ti tena saddhim paṭisanthāram akāsi. satthavāho pi attano yānakam maggā okkamāpetvā sakaṭānām gamanokāsam datvā ekamantam ṭhito tam yakkham avoca: bho, amhe tāva bārāṇasito āgacchāma, tumhe pana uppalakumudāni piṇandhitvā padumapuṇḍarikahatthā bhisamulālāni khādantā kaddamamakkhitā udaka-bindūhi pagghharantehi āgacchathā, kin nu kho tumhehi āgatamagge devo vassati uppalādisañchnāni sarāni attī 'ti pucchi. yakkho tassa kathām sutvā samma, kim nām' etam kathesi, esa nilavanarāji paññāyati, tato paṭṭhāya sakalam araṇām ekodakam, nibaddham vassati, kandarā pūrā, tasmām tasmām ṭhāne padumādisañchnāni sarāni 'ti vatvā paṭipāṭiyā gacchantesu sakaṭesu imāni sakaṭāni ādāya kahām gacchathā 'ti pucchi. asukām janapadām nāmā 'ti. imasmiṁ ca imasmiṁ ca sakaṭe kim nāma bhaṇḍan ti. asukaṁ ca asukaṁ cā 'ti. pacchato āgacchantaṃ sakaṭām ativiya garukām hutvā
āgacchati, etasmim kim bhaṇḍan ti. udakam etthā 'ti. parato tāva udakam ānentehi vo manāpam katam, ito paṭṭhāya pana udakena kiccam n' atthi, purato bahuṃ udakam, cāṭiyo bhinditvā udakam chaḍḍetvā sukhena gacchathā 'ti āha, evaṃ ca pana vatvā tumhe gacchatha, amhākaṃ papaṅco hotī 'ti thokam gantvā tesam adassanaṃ patvā attano yakkhanagaram eva agamāsi. so pi kho bālasatthavāho attano bālatāya yakkhassa vacanam gahetvā cāṭiyo bhindāpetvā pasatamattam pi udakam anavasesetvā sabbam chaḍḍetvā sakaṭāni pājāpesi. purato appamattakam pi udakam nā 'hosi. manussā pāṇī-yaṃ alabhantā kilamimṣu. te yāva suriyass' atthagamanā gantvā sakaṭāni mocetvā parivattakena ṭhapetvā gone cakkosu bandhimṣu. n' eva goṇānam udakam ahosi na manussānam yāgubhattam vā. dubbalamanussā tattha tattha nipajjitvā sayimṣu. rattibhāgasamanantare yakkhā yakkhanagarato āgantvā sabbe pi gone ca manussa ca jīvitakkhayam pāpetvā mamsam khāditvā aṭṭhī-ni avasesetvā agamamsu. evam ekam bālasatthavāha-puttam nissāya sabbe te vināsām pāpuṇimśu, hatthaṭṭhi-kādini disāvidisāvippakīṃṇāni ahesum, paṇca sakaṭasatāni yathāpūritāṃ eva aṭṭhamṣu. bodhisatto pi kho bālasatthavāhaputtassa nikkhantadivasato māsaddhamāsam
vītināmetvā pañcahi sakaṭasatehi nagarā nikkhamma anupubbena kantāramukham pāpuṇi. so tattha udaka-
cāṭiyo pūretvā bahum udakam ādāya khandhāvāre bheriṇī carāpetvā manusse sannipātētvā evam āha: mam anā-
pucchitvā pasatamattam pi udakam mā valaṅjayittha, kantāre visarukkhā nāma honti, pattam vā puppham vā phalam vā tumhehi pure akhāditapubbam mam anāpuc-
chitvā mā khāditthā ‘ti evam manussānam ovādam datvā pañcahi sakaṭasatehi kantāram paṭipajji. tasmim kantā-
ramajjham sampatte so yakkho purimanayen’ eva bodhi-
sattassa paṭipathe attānam dassesi. bodhisatto tam disvā va aṇāsi: imasmim kantāre udakam n’ atthi, nirūdaka-
kantāro nām’ esa, ayaṅ ca nibbhayo rattanetto, chāyā ‘pi ṭssa na paññāyati, nissamsayam iminā purato gato bala-
satthavāhaputto sabbam udakam chaḍḍāpetvā kilametvā sapariso khādito bhavissati, mayham pana paṇḍitabhā-
vam upāyakosallam na jānāti, maṁñe ti. tato nam āha: gacchatha tumhe, mayam vāṇijā nāma, aṇām udakam adisvā gahitaudakam na chaḍḍema, diṭṭhaṭṭhāne pana chaḍḍetvā sakaṭāni sallahukāni katvā gamissāma ‘ti. yakkhe thokam gantvā adassanan upagamma attano yakkhanagaram eva gato. yakkhe pana gate manussā bodhisattam āhamsu: ayya, ete manussā esā nilavanarāji
paññāyati, tato paṭṭhāya devo nibaddham vassati 'ti vatvā uppalakumudamālamālino padumapuṇḍarīkakalāpe ādāya bhisamulālam khādantā allavatthā allasīsā udakabindūhi paggharantehi āgata, udakām chaḍdāpetvā lahukehi sakaṭēhi khippaṃ gacchāmā 'ti. bodhisatto tesām vacanām suttā sakaṭāni ṭhapāpetvā sabbamanusse sannipatāpetvā tumhehi imasmīm kantāre saro vā pokkharaṇi vā atthi 'ti kassaci sutapubban ti pucchi. na ayya sutapubban ti, nirūdakakantāro nāma eso ti. idāni ekacce manussā etāya nilavanarājiyā parato devo vassati 'ti vadanti, vuṭṭhivāto nāma kittakaṃ thānaṃ vāyatī 'ti. yojanamattam ayyā 'ti. kacci pana vo ekassā 'pi sarīre vuṭṭhivāto paharatī 'ti. n' atthi ayyā 'ti. meghasīsam nāma kittake thāne paññāyati 'ti. yojanamatte ayyā 'ti. atthi pana vo keni ekam pi meghasīsam diṭṭhan ti. n' atthi ayyā 'ti. vijjullatā nāma kittake thāne paññāyatī 'ti. catupaṇcayojane ayyā 'ti. atthi pana vo keni vijjullatobhāso diṭṭho ti. n' atthi ayyā 'ti. meghasaddo nāma kittake thāne sūyatī 'ti. ekādviyojanamatte ayyā 'ti. atthi pana vo keni meghasaddo suto ti. n' atthi ayyā 'ti. na ete manussā, yakkhā ete, amhe udakām chaḍdāpetvā dubbale katvā khādissāma 'ti āgata bhavissanti, purato gato bālasatthavāhaputto na upāya-
kusalо, addhā so etehi udakām chaṭṭāpetvā kilametvā khādito bhavissati, pañca sakaṭasatāni yathāpūritān' eva thitāni bhavissanti, ajja mayam tāni passissāma, pasatamattam pi udakām achaṭṭetvā sīghasīgham pājethā 'ti pājāpesi. so gacchanto yathāpūritān' eva pañca sakaṭasatāni goṇamanussānañ ca hatthaṭṭhikādīni disāsu vippa-kinnāni disvā sakaṭāni mocāpetvā sakaṭaparivattakena khandhāvāram bandhāpetvā kālass' eva manusse ca goṇe ca sāyamāsabhattam bhojāpetvā manussānam majjhe goṇe nipaṭṭāpetvā sayam balanāyake gahetvā khaggahattho tiyāmarattim ārakkham gahetvā thitako va aruṇam uṭṭhāpesi. punadivase pāto va sabbakiccāni niṭṭhāpetvā goṇe bhojetvā dubbalasakaṭāni chaṭṭetvā thirāni gāhāpetvā appaggham bhaṇḍam chaṭṭāpetvā mahaggham āropetvā yathādhippetam thāṇam gantvā dviguṇatiguṇe-na mūlena bhaṇḍam vikkhiṇitvā sabbam parissam ādāya puna attano nagaram eva agamāsi.


Nā 'ccanta nikatippañño ti. idam satthā jetavane viharanto cīvaravaḍḍhakam bhikkhum ārabbha kathesi. eko kira jetavanavāsiko bhikkhu yam kiñci cīvare kat-tabbam chedanaghaṭṭanavicāraṇasibbanādikam kammam
tattha sukusalo. so tāya kusalatāya civaram vaḍḍhetti, tasmā civaravāḍḍhako t' eva paññāyittha. kim pan' esa karoti 'ti jiṇṇapilotikāsu hatthakammam ādassetvā suphassitam manāpaṃ civaram katvā rajanapariyosāne piṭṭhodakena raṇjitvā samkhena ghaṃsitvā ujjalam manuñṇaṃ katvā nikkhipati. civarakkammam kātum ajānantā bhikkhū ahate sāṇake gahetvā tassa santikam āgantvā mayaṃ civaram kātum na jānāma, civaram no katvā dethā 'ti vadanti. so civaram āvuso kayiramānam cirena niṭṭhāti, mayā katacīvaram eva atthi, ime sāṇake thapetvā gaṇhitvā gacchathā 'ti niḥaritvā dasseti. te tassa vaṇṇasampattīṃ yeva disvā antaram ajānantā thinnan ti saññāya ahatasāṇake civaravāḍḍhakassa datvā gaṇhitvā gacchanti. tan tehi thokam kilitṭhakāle uṇho- dakena dhoviyamānam attano pakatīṃ dassesi, tattha tattha jiṇṇatṭhānam paññāyati. te vipassisārino honti evam āgatāgate pilotikāhi vaṇcento so bhikkhu sabbattha pākaṭo jāto. yathā c' esa jetavane tathā aṅnanatarasmiṃ gāmake pi eko civaravāḍḍhako lokam vaṇceti. tassa sambhattā bhikkhū bhante jetavane kira eko civaravaḍḍhako evam lokam vaṇceti 'ti ārocayimsu. ath' assa etad ahosi: hand' ahan tam nagaravāsikam vaṇcemi 'ti pilotikacīvaram atimanāpaṃ katvā surattam raṇjitvā tam pārupitvā jetavanaṃ agamāsi. ātaro tam disvā va lobham uppādetvā bhante imaṃ civaram tumhehi katan ti pucchi. āma āvuso ti. bhante imaṃ civaram mayham detha, tumhe aṅgam labhissathā 'ti. āvuso, mayam
gāmavāsikā dullabhapaccayā, im’ āham tuyham datvā attanā kim pārupissāmi ‘ti. bhante, mama santike ahataśātakā atthi, te gahetvā tumhākam civaram karothā ‘ti. āvuso, mayā ettha hatthakammam dassitam, tayi pana evam vadante kim sakkā kātum, ganhāhi nan ti tassa pilotikacīvaram datvā ahatasātake ādāya tam vañcetvā pakkāmi. jetavanavāsiko pi tam civaram pārupitvā katipāhaccayena unhodakena dhovanto jīṇapilotikam disvā lajjito. gāmavāsīcīvaravaḍḍhakena kira jetavanavāsiko vañcito ti tassa vañcitabhāvo samghamajjhe pākaṭo jāto. ath’ ekadivasam bhikkhum dhammasabhāyam tam kathām kathentā nisiddīmu. satthā āgantuva kāya nu ‘ttha bhikkhave etarahi kathāya sannīsinnā ti pucchi. te tam attham ārocesum. satthā na bhikkhave jetavanavāsīcīvaravaḍḍhako idān’ eva aññe vañceti, pubbe pi vañceti yeva, na gāmavāsīkenā ‘pi idān’ eva esa jetavanavāsīcīvaravaḍḍhako vañcito, pubbe pi vañcito yevā ‘ti vatvā atītam āhari:

Atīte ekasmīm araṇāyatanena bodhisatto aññataram padumasaram nissāya thite rukkhe rukkhadevata huttvā nibbatti. tadā aññatarasmīm 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 nisidi. atha tam macchā disvā kim ayya cintento
nisinno si 'ti pucchima. tumhākām cintento nisinno 'mhi 'ti. amhākām kim cintesi ayyā 'ti. imasmim sare udakām parittām gocaro ca mando nidāgho ca mahanto, idān' ime macchā kim nāma karissantī 'ti tumhākām cintento nisinno 'mhi 'ti. atha kim karoma ayyā 'ti. tumhe sace mayham vacanām kareyyātha aham vo eke-kām mukhatuṇḍakena gahetvā etām pāncavaṇṇapadumasaṁchannām mahāsaram netvā vissajjeyyan ti. ayya, paṭhamakappikato paṭṭhāya macchānām cintanakabako nāma n' atthi, tvām amhesu eke-kām khādītukāmo si 'ti. nā 'ham tumhe mayham saddahante khādissāmi, sace pana sarassa atthibhāvam mayham na saddahatha ekām macchām mayā saddhim saram passitum pesethā 'ti. macchā tassa saddahitvā ayaṁ jale pi thale pi samatthothi ekām kāṇamahāmacchām adamsu. imam gahetvā gacchathā 'ti. so tam gahetvā netvā sare vissajjetvā sabbam saram dassetvā puna ānetvā tesām macchānām santike vissajjesi. so tesām macchānām sarassa sampattim vaṇṇesi. te tassa kathām sutvā gantukāmā hutvā sādhu ayya amhe gaṅhitvā gacchāhi 'ti āhamasu. bako paṭhaman tam kāṇamahāmacchām eva gahetvā saratīram netvā saram dassetvā saratīre jāte varaṇa-rukkhe niliyitvā tam viṭapantare pakkhipitvā tuṇḍena
vijjhanto jīvitakkhayām pāpetvā maṁsāṁ khāditvā kaṇ-ṭake rukkhamūle pāpetvā puna gantvā vissāṭho me so maccho, añño āgacchatu 'ti eten' upāyena ekekāṁ gahetvā sabbamacchake khāditvā puna āgato ekamaccham pi nā 'ddasa. eko pan' ettha kakkaṭako avasiṭṭho, bako tam pi khāditukāmo hutvā bho kakkaṭaka, mayā sabbe te macchā netvā padumasaṁchanne mahāsare vissajjitā, ehi tvam pi nessāmi 'ti. mām gahetvā gacchanto kathāṁ gaṅhissasi 'ti. dasītvā gaṅhissāmi 'ti. tvam evam gahetvā gacchanto maṁ pātessasi, nā 'han tayā saddhim gamissāmi 'ti. mā bhāyi, ahaṁ taṁ sugahitaṁ gahetvā gamissāmi 'ti. kakkaṭako cintesi: imassa macche netvā sare vissajjanam nāma n' atthi, sace pana maṁ sare vissajjessati icc-etaṁ kusalam, noce vissajjessati gīvam assa chinditvā jīvitam harissāmi 'ti. atha nam evam āha: samma baka, na kho tvam sugahitaṁ gahetum sakkhissasi, amhākāṁ pana gahaṇaṁ sugahaṇaṁ, sac' āhāṁ alena tava gīvam gahetum labhissāmi tava gīvam sugahitaṁ katvā tayā saddhim gamissāmi 'ti. so taṁ vaṁcetukāmo esa maṁ ti ajānanto sādhū 'ti sampaṭicchī. kakkaṭako attano aḷehi kammārasaṇḍāsena viya tassa gīvaṁ sugahitaṁ katvā idāni gacchā 'ti āha. so taṁ netvā saram dassetvā varaṇaruṇkhābhimukho pāyāsi.
Bakajātaka.

kakkaṭako āha: mātula, ayam saro etto, tvam pana ito nesi 'ti. bako piyamātulako atibhaginiputto si me tvan ti vatvā tvam esa mam ukkhipitvā vicaranto mayham dāso ti saññam karosi, maññe, pass' etam varaṇarukkhamūle kaṇṭakarasimī, yathā me te sabbamaccha khāditā tam pi tath' eva khādisammī 'ti āha. kakkaṭako ete macchā attano bālatāya taya khāditā, aham pana te mam khādītum na dassāmi, taññeva pana vināsām pāpessāmi, tvam hi bālatāya mayā vañcitabhāvam na jānāsi, marantā ubho pi marissāma, esa te sīsam chinditvā bhūmiyam khipissāmi 'ti vatvā sanḍāsena viya aḷehi tassa giyaṁ nippīlesi. so vattakatena mukhena akkhīhi assunā paggharantena marañabhayatajjito sāmi, ahan tam na khādisāmi, jīvitaṁ me dehi 'ti āha. yadi evam otaritvā sarasmiṁ mam vissajjehi 'ti. so nivattitvā saram eva otaritvā kakkaṭakam sarapariyante paṃkapiṭṭhe ṭhapesi. kakkaṭako kattarikāya kumudanaḷam kappento viya tassa giyaṁ kappetvā udakaṁ pāvisi. tam acchariyam disvā varaṇarukkhe adhivatthā devatā sādhukāram damadānā vanaṁ unnādayamanā madhurassarena imam gatham āha:

nā 'ccanta nikatippaṇño nikatyā sukham edhati,
ārādhe nikatippaṇño bako kakkaṭakā-m-ivā 'ti.
Tattha nā 'ccanta nikatippaṇño nikatyā su-
kham edhati 'ti, nikati vuccati vañcanā, nikatipañño vañcanapañño puggalo, tāya nikatyā nikatiyā vañcanāya na accantām sukham edhati niccakāle sukhasmiṃ ēva patiṭṭhātum na sakkoti, ekāmsena pana vināsaṃ pāpuṇāti yevā 'ti attho, ārādheti 'ti paṭilabhati, nikatipañño ti kerāṭikabhāvam sikkhitapañño pāpapuggalo attanā katassa pāpassa phalam paṭilabhati vindatī 'ti attho, kathām? bako'ka kkaṭakā-m-iva yathā bako kaṭṭakā givacchedanam pāpuṇi evam pāpapuggalo attanā katapāpato diṭṭhadhamme vā samparāyam vā bhayam ārādheti paṭilabhati 'ti, imaṃ attham pakāsento mahāsatto vanam unnādento dhammaṃ desesi.

Satṭhā na bhikkhave idān' eva gāmavāsicīvaravaṇḍhaken' esa vaṅcito, atīte pi vaṅcito yevā 'ti imaṃ dhammaṃdesanam āharitvā anusandhiṃ ghaṭetvā jātakāṃ samodhānesi: tadā so jetavanavāsicīvaravaṇḍhako āhosi, kakkaṭako gāmavāsicīvaravaṇḍhako, rukkhadevata pana aham evā 'ti. Bakajātakaṃ.
VOCABULARY.

a, neg. prefix, see an.
a, pron. root, see idam and 88 (b).
amśa, m. portion, part. [aṅga: vaṅga, get.]
akāla, 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. [*]
akusala, a. without skill or ability; bad, evil, sinful: as n. vice, sin, evil. [a-kuṣala.]
ak-kodha, m. freedom from anger, meekness, mildness. [a-krodha.]
akkhi, n. eye. [akṣi.]
ak-khādita, a. uneaten, unconsumed, undevooured. [*]
akhādita-pubba, a. not eaten before. (1291.) [†]
gantvā, grd. not having gone or come. [†]
aguna, m. non-virtue, fault, vice, sin.
aguna-gavesaka, a. searching for faults, sin-seeking. [†]
aguna-vādin, a. mentioning faults, telling of sins. [*]
aggā, a. at the head, in front, first, foremost; n. head, front. [agra, n. front.]
aggā-mahesī, f. a king’s chief wife, queen-consort, queen. [agra-mahīṣī.]
aggha, m. n. worth, value, price. [argha, m. : varh, de-
serve.]
aggha-ṭṭhapana, n. settling values, fixing prices. [†]
*aṅkura, m. shoot, sprout, blade. [vāṅce, bend.]
aṅkura-nibhattana, n. growth or unfolding of a shoot. [†]
aṅkuranibhattana-ṭṭhāna, n. place where a shoot grows
or develops. [†]
[vāṅg, move, stir.]
aṅga, n. limb, member; division, part. [vāṅg.]
aṅgana, n. walking-place; court, yard. [vāṅg.]
aṅgin, a. having limbs or members. [aṅga.]
aṅguli, f. finger. [vāṅg, 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.]
acc-ccuta, a. unmoved, immovable. [a-ccuta: vcyu.]
acchariya, a. wonderful, marvelous: n. wonder, prodigy.
[āścarya.]
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-jānānt, a. not knowing, in ignorance of. [*]
a-jānītvā, grd. without knowing. [†]
ajja, adv. to-day. [adya.]

vāṅj, smear, anoint; adorn.
+vi, anoint; adorn: vyatta, ppl. adorned, fair; clear.
aṅṇa, pron. a. another, other, different. [anya.]
aṅṇatara, a. one of two. (91 §8.) [anyatara.]
aṅṇam-aṅṇa, 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.]
aññätaka, a. unknown. (1222c.) [Ⅰ]
aññätaka-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 1302c.4.)
attha, num. eight. [aṣṭa.]
atthi, n. bone; kernel; seed. [asthi.]
aḷa, (m.?) claw.
addha, a. half. [ardha.]
addha-citaka, a. half picked, (from which) half (of the flowers had been) gathered. [†]
ati, as vbl prefix, across, beyond, past; in cpds, excessive.
atipāta, m. harm, injury, destruction. [vpat+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. [vī+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: व्र, 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. [vād, eat.]
adāsana, n. non-seeing; disappearance. [a-darçana.]
adisvā, grd. without seeing. [†]
adum, pron. that, that there, yonder. [adas.]
adīdhā, adv. in truth, surely, certainly. (root a, 1104.)
adhi, prep. and vbl prefix, above, over, on.
adhi-tthinā, ppl. settled, occupied, infested. [adhi-štīta.]
adhištīta-magga, m. road infested (by lions, etc.) [†]
adhippēta, ppl. meant, intended, planned. [vī. †]
adhi-vattha, ppl. dwelling in, inhabiting. [adhy-uṣita.]
adhivattha-yakkha, m. demon inhabiting (a place). [†]
adhuṇā, adv. now, just now.
adhuṇāgata, a. just come: m. new-comer. [ā-gata. *
and, before consonants a, neg. prefix, in-, un-
van, breathe, blow. +pa, breathe.
an-avasesetvā, grd. without leaving behind. [včis. †]
an-āpucchetvā, grd. without asking leave. [vprach. †]
an-āmattha, a. untouched, uninjured. [an-āmrśta.]
anāmattha-tīna, n. untouched or fresh grass. [†]
anu, prep. and vbl prefix, along after, after, toward.
anudaka, a. waterless, arid, parched.
an-upāyakusala, a. not quick-witted, stupid. [†]
anu-puṭta, a. after the preceding, one after another, in succession: -ena, adv. successively, regularly; gradually. [anu-pūrva.]
anusandhi, m. junction, connection. [vīdhā. ||]
anusāsaka, m. teacher, guide, counselor. [†]
antā, 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-vithi, 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.
apaṇṇaka, a. unquestioned; certain, sure. (20, l.11.) [†]
apaṇṇaka-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.]
apassant, a. not seeing. [a-paṅyant.]
api, adv. also, even.
appa, a. small, little. [alpa.]
apaggha, a. of small worth, of slight value. [†]
apa-bhakkha, a. having little food. [†]
apabhakkha-kantāra, m. wilderness containing but little
to eat, or having insufficient food. [†]
appa-mattaka, a. of small extent, little. (1307.) [†]
a-bhaṅnant, a. not speaking, not saying. [*]
a-bhāva, m. non-existence; absence, lack.
abhi, vbl prefix, to, unto, against.
a-bhinna, a. uncut, unbroken.
abhi-mukha, a. having the face towards, facing, turned towards. (1305.)
abhiseka, m. sprinkling; consecration or inauguration by sprinkling, esp. of a king. [abhiseka.]
a-bhūta, a. non-existent, unreal; false, unfounded.
abhūta-guṇa, m. unreal excellence, false virtue. [*]
abhūtaguṇa-kathā, f. tale of unreal excellence. [*]
amaccā, m. house-companion, relative; king's minister or councilor. [amātya, 1245b: amā, at home, 1112a.]
amadhura, a. not sweet; sour, bitter, pungent. [*]
amanussa, m. a being not human; demon. [a-manuṣya.]
amanussa-kantāra, m. wilderness haunted by demons or goblins. [†]
amanussa-parigghahita, a. occupied or haunted by demons.
(vgah+pari.) [†]
amanussādhīṭṭhita, a. inhabited by demons or goblins.
(adhiṭṭhita.) [†]
amu, pron. stem, see adum.
amba, m. the mango tree, Mangifera Indica. [āmra.]
amba-pakka, n. ripe mango fruit. [†]
amba-phala, n. mango fruit. [‡]
amba-yūsa, m. n. mango juice. [†]
amba-rukkha, m. mango tree. [†]
ayya, m. lord, master; a Buddhist priest. [ārya, noble.]
araṇṇa, n. wilderness, forest. [aranya.]
araṇṇāyatanā, n. forest-site, wooded place, wilderness.
(āyatana.) [†]
aruṇa, a. red, ruddy.
alabhānt, a. not taking, not receiving. [*]
alabhītvā, grd. without taking or receiving. [†]
alika, a. disagreeable, unpleasant; untrue, false: as n.
falsehood, untruth. [alika.]
alika-vādin, a. speaking falsehood, lying. [alika-vādin.]
alla, a. moist, wet. [ārdra.]
alla-kesa, a. having wet hair. [†]
alla-vattha, a. wearing wet clothes. [ārdra-vastra.]
alla-sīsa, a. having the head wet. [†]
avā, prep. and vbl prefix, away; off; down.
avā-vatvā, grd. without speaking. [†]
avattharaṇa, n. spreading out, arranging, drawing up (as of an army for battle.) [avastaraṇa: vṣṭṝ+ava.]
avattharaṇa-bhāva, m. marshaling, drawing up. [†]
avadant, not speaking, not saying.
avasittha, ppl. left behind, remaining. [ava-çıṣṭa.]
avasesa, a. rest, remaining. [avaçeṣa, n. remainder.]
avikkita, a. unsold. [a-vikṛita.]
avidūra, a. not far off, near.
avidūra-ṭṭhāna, n. a place not far off, vicinity. [†]
avelā, f. improper time: avelāya, as adv. unseasonably.
avyatta, a. unclear; unwise, dull. [a-vyakta: vañj.]
vas, be, exist. (99.)
[vas, throw, cast, hurl.]
asakkont, a. not having power, unable. [a-çaknuvant.]
asant, a. not existing; untrue; bad, wicked.
asamkekhiya, grd. without reflecting or considering. [†]
asāta, a. not sharp; unpleasant, disagreeable. [†]
asāta-amadhura, cop. cpd, disagreeable and bitter. [†]
asātaamadhura-samsagga, m. contact or union with (any thing) disagreeable and bitter. [†]
asādhu, a. not good, bad, evil.
asīha, m. animal other than a lion. [†]
asu, pron. stem, see adum.
asuka, a. such and such, so and so. [Cp. amuka.]
asuka-ṭṭhāna, n. such and such a place. [†]
assa, m. horse. [açva.]
avasa, m. n. hermitage. [ācrama.]
assama-pada, n. hermitage-site. [āgrama-pada.]
assa-vānīja, m. horse-dealer. [†]
assa-vānijaka, m. horse-dealer. [†]
assa-sata, n. a hundred horses. [†]
assu, n. tear. [açru.]
vah, say, call.
aha, n. day. [ahan.]
a-hata, a. not beaten; unwashed, (of a garment) new.
ahata-sāṭaka, m. n. unwashed or new cloth. [†]
aham, 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. [vγam+ā.]
āgata-bhāva, m. fact of coming, arrival. [*]
āgata-magga, m. road one came by. [†]
āgata-gata, a. continually coming: m. all comers, by-
standers, spectators. [āgata doubled, 1260. *]
āgantuka, a. approaching: m. new-comer, stranger.
ācāra, m. procedure; conduct, behavior. [vcaɾ+ā.]
ādi, m. inception, beginning: at end of adj. cpds, --- and so forth. (1302c 1.) [vḍā+ā.]
ānisāmsa, m. advantage, profit, blessing. [†]
ānubhāva, m. might, authority, power. [anubhāva.]
ānubhāva-sampanna, a. possessed of supernatural power, magical. [†]
vāp, 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.
āpāṇa, m. market, bazar. [vpaṇ+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.]
ārakkha, m. guard, protection. [ārakṣa.]
ā-rabbha, grd. w. acc. beginning from, from; relating to, concerning, about. [ā-rabhya, w. abl.]
ārammaṇa, n. that on which a thing rests, basis, ground, cause; object of sense. [ālambana.]
ārāma, m. enjoyment, pleasure; park, garden. [vram.]
āvāṭa, m. hole in the ground, pit. [avaṭa.]
āvāra, m. shelter, defense, protection. [vṛ+ā.]
āvāsa, m. residence, dwelling. [vvas+ā.]
āvudha, n. weapon. [āyudha.]
āvuso, excl. of address, friend, brother, sir. [Perhaps an old voc. of āyuṣyavant: cp. S. bho from bhavant.]
āsa, m. eating, feeding; food. [āça.]

i, pron. root, see idam.
vi, go, go toward; come; enter; attain.
+ati, go across or over; go by, elapse; go beyond, die.
+ā, come near or unto or lither.
+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.*  [itasc.]

*idam, pron. this, this here.*

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

*idani, adv. now.*  [idanim.]

*idha, adv. here, in this world.*  [inha.]

*iva, pcl. as, like.*

*vis, wish, desire.*  (pr. icchati, aor. icchi: cp. vāp.)  [vis.]

+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 wis.]

+pa, send on or forward, despatch.

*isi, m. saint; sage.*  [ṛsi.]

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

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

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

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

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

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

*uṇha, a. warm, hot.*  [uṣṇa.]

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

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

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

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

*udaka, n. water.*
udaka-cāṭī, f. water-jar, water-pot.  [†]
udaka-pariyanta, m. water’s edge.
udaka-bindu, m. water-drop.  [‖]
udara, n. belly, stomach.
udāhu, indecl. or.  [utāho.]
udumbara, m. a tree, Ficus Glomerata.
udumbara-rakkha, 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,
upāṭṭhāka, m. servitor, attendant.  [upasthāyaka.]
upāṭṭhāka-parivuta, a. surrounded by attendants.  [†]
upāṭṭhāna, 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.  [†]
uppalakumudamāla, 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.  [†]
ubbha, a. both.
uyyāna, n. egress; pleasure garden, park.  [udyāna.]
uyyāna-dvāra, n. garden gate.  [†]
uyyāna-pāla, m. garden keeper, gardener. [†]
uluñka, m. ladle. [udañka.]

e, pron. root in eka, eta, eva, evam.
eka, num. one; sole, single; a certain.
ekamsa, m. one part: -ena, as adv. surely. [ekānça.]
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. [*]
eka-vido-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-drça.]
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. evam-rūpa.]
katipāhaccaya]

o, vbl prefix, contraction of ava.
okāsa, m. place, room, space; opportunity, occasion, leisure. [avakāsa.]
oghā, 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.
kakkhaḷa, a. hard; harsh, cruel. [kakkhaṭa: ||]
kaeci, inter. pcl. usually untransliterated: see kad. [kaecid.]
kaṭu, a. sharp, biting, pungent, acrid.
kaṭuka, a. the same.
kaṭuka-pphala, a. having bitter fruit. [||]
vkaḍḍh, tug, draw, pull. [vkṛṣ.]
+nis, pull out, extricate; thrust out, expel.
kaṇṭaka, m. thorn, prickle.
kaṇṭaka-rāsi, m. heap or pile of thorns. [†]
kaṇṇa, m. ear. [karna.]
kaṇṇa-munḍa, m. name of a mythical lake, Kannamunda. [†]
kaṇṇamunḍa-daha, m. lake Kannamunda. [†]
kata, ppl. done, made: n. deed, action, work. [kṛta.]
kata-civaṇa, n. a finished robe. [†]
kata-ññū, a. grateful, thankful. [kṛta-jñā.]
kata-pāpa, n. committed sin. [†]
kati, a. how many? (519.)
katipāya, a. a few, some, several.
katipāha, n. some days, several days. (-paya-aḥa.) [†]
katipāhaccaya, m. lapse of several days. (accaya.) [†]
kattabba, grdp. 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?  [kutra.]
katham, adv. how? in what way?
kathā, f. tale, narrative, description.
khatita, ppl. told, described.
kathita-upāya, m. the means indicated (by any one).  [†
vkathe, tell, narrate, describe.  [vkatheya.]
kaḍ, pron., see kim: in cψds, bad, mean, contemptible.
kaḍ-ariya, a. avaricious, miserly.  [kaḍ-aryā.]
kaḍā, adv. when? at what time?
kaḍāci, adv. sometime; once on a time.  [kaḍācit.]
kaḍḍama, m. mud.  [kaḍḍama.]
kaḍḍama-makkhita, a. mud-stained.  [†]
kaṇiṣṭha, a. least; smallest; youngest.  (Properly superlative, 86 §3.)  [kaṇiṣṭha.]
kaṇṭāra, m. forest, wilderness.  [kaṇṭāra.]
kaṇṭāra-majjha, m. n. middle of the wilderness.  [†
kaṇṭāra-mukha, n. entrance to the wilderness.  [†
kaṇḍara, m. hole, hollow.
vaḳapp, 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).  [vaḳḷp.]
kappa, m. rule, ordinance; mode, manner; cycle, period; time (in general).  [kaḷpa.]
kappika, a. belonging to a cycle: (m.?) age, cycle.  [†
vaḳam, step; proceed, advance.  [vaḳram.]
+ati, step beyond, go by or past.
+ava or o, step down, descend, alight; enter, go into: caus. okkame and okkammaṇē, set aside, remove.
+ud, step up or out: caus. ukkamāpe, drive out or aside.
+nis, (nikkhām,) 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.
\(\sqrt{ka}mp\), shake, tremble.
kamma, n. deed, act, work; religious act or ceremony; moral merit. [karma.]
kamma-kāra, m. workman, servant, laborer. [karma-]
kamman, n. same as kamma.
kammanta, m. business, occupation. [karmānta.]
kammāra, m. smith, metal-worker. [karmāra.]
kammāra-sanḍāsa, m. a smith’s tongs. [†]
kammika, a. and m. at end of cpds, working. [∥]
kayiramāna, pr. pple of \(\sqrt{kara}\): see 49 (6).
\(\sqrt{kara}\), do, make, perform: caus. kāre, cause to be made or done; administer, manage: kak-kāre, express disgust or displeasure. [\(\sqrt{kr}\).]
+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. [krṣi-karma.]
kasi, f. ploughing, tillage. [krṣi.]
kasmā, adv. why? wherefore? [kasmāt.]
kassaka, m. farmer, husbandman. [karṣaka.]
kassaka-kula, n. farmer’s family. [†]
kaham, adv. where? whither?
kahāpana, m. n. a certain coin. [karṣāpana.]
kāka, m. crow.
kākanikā, f. a certain coin. [kākiṇikā.]
kāṇa, a. one-eyed, blind of one eye.
kāṇa-mahāmaccha, m. a big one-eyed fish. [†]
kāma, m. wish, desire, longing: at the end of poss. cpds, wishing, desirous of.
kāya, m. body.
kāra, a. making: m. maker; deed, action.
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.
kālavaṇa, m. dark or black elephant. [†]
kālika, a. relating to time: at end of cpds, of ---- time.
vkās, be visible; shine. [vkač.]
  +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.) [kāci.]
kāsi-raṭṭha, n. kingdom of Kasi. [†]
kāsiraṭṭha-vāsin, a. living in the kingdom of Kasi. [†]
kāsiraṭṭha-vāsi-manussa, m. man living in the kingdom of Kasi. [†]
kicca, grdv. to be done: n. duty, work, service. [krtya.]
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.
vkir, strew, scatter. [vkṛ.]
  +pa, scatter forth.
  +vi-ppa, scatter or strew about.
kira, adv. indeed; they say, 'tis said. [kila.]
Vkus+pa]

Vkilam, be tired or weary or exhausted: caus. kilame, the same. [Vklam.]
Kiliţtha, ppl. annoyed, distressed, troubled; soiled, dirty, unclean. [Klišta.]
Kiliţtha-kāla, m. the time (when anything is) soiled or unclean: -e, as adv. when soiled. [†]
Vkilis, be tormented or molested; be afflicted, feel pain; (of clothing) be soiled or dirty. [Vkliš.]
Kissa, adv. why? wherefore? (Gen. of kim: 90 (4), 1115.)
Vkī, buy, purchase. [Vkri.]
+vi, sell.
Vkil, play, sport. [Vkriš.]
Kīdispa, a. of what sort? what a? [Kīrsha.]
Kucchi, m. f. belly; womb. [Kuksi, m. -i, f.]
Kuńca, (m?) roar, trumpeting (of an elephant). *(Doubtless onomatopoetic.)
Kuńca-nāda, m. roaring, trumpeting. [†]
Kuńjara, m. elephant.
Kuţa, m. n. water-pot, water-jar.
Kuţumba, n. household, family; family estate.
Kuńapa, n. m. dead body, corpse.
Kuńapāda, m. corpse-eater. [Kuńapa-ada. *]
Kutthu, m. jackal. [Kroṭu.]
Kumāra, m. boy, lad, youth; king’s son, prince.
Kumuda, n. white water-lily.
Kumuda-naśa, 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.]
Vkus, cry out, call, shout. [Vkruș.]
+pa, call for, summon: caus. pakkosāpe, cause to be summoned, direct to come.
kusala, a. skillful, clever, able; good, virtuous. [kuṣala.]
kusalatā, f. skill, cleverness, ability. [kuṣalatā.]
闼kūj, make any inarticulate sound, sing, chirp, warble.
kūṭa, a. false, fraudulent, lying.
kūṭaṭṭa, m. false suit, fraudulent case or charge. [††]
kūṭaṭṭa-kāraka, m. one who brings a false suit or charge against another. [†]
kelī, f. play, sport, amusement. [keli.]
kelī-maṇḍala, n. play-ground. [†]
kerāṭika, m. deception, hypocrisy. [kāirātaka.]
kerāṭika-bhāva, m. hypocritical nature. [†]
kesa, m. hair. [keṣa.]
kodha, m. anger, wrath. [krodha.]
kosalā, m. (in pl.) name of a country and the people inhabiting it, Kosala, the Kosalas. (Oude its capital.)
kosalā-rajja, n. kingdom of Kosala. [†]
kosalarajja-sāmika, m. ruler of the kingdom of K. [†]
kosalā-rajjan, m. king of Kosala. [†]
kosalā, n. skill, cleverness, ability. [kauṣalya.]
[vkṣi, destroy, consume; lose.]

khagga, m. sword. [khaḍga.]
khagga-hattha, a. with sword in hand. [khaḍga-hasta.]
vkhan, dig, dig out, excavate. [vkhana.]
khana, m. instant, moment. [kṣaṇa.]
khanda, a. broken, fragmentary: m. n. piece, part.
khattum, adv. at end of cpds, times. [kṛtvas.]
khandha, m. shoulder; part, element; body; aggregate.
[ksandha.]
khandhāvāra, m. stockade, fortified encampment; army.
[ksandhāvāra: -a-ā.-]
khaya, m. destruction; loss; death. [kṣaya.]

vkhād, 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, grd. to be eaten, eatable: n. dry or solid food.

khāditu, see 972 and 1161.

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

vkhīp, throw, cast, hurl. [vksip.]

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

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

+pa, throw forward or into, put, place: caus. pakkhi-pāpe, cause to be placed about.

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

vkhīp, sneeze: caus. khipāpe, make sneeze. [vksu.]

khīppa, a. quick, speedy: -am, adv. quickly; at once, immediately. [ksipra.]

khīra, n. milk. [kṣira.]

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

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

khettā, n. estate; field. [kṣetra.]

khettā-rakkhaka, m. field-watcher. [†]

khettā-sāmīpa, n. vicinity of a field. [†]

kho, pel. 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.  [vgaṃ.]
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.  [†]
gadrabhā, m. ass.  [gardabha.]
gadrabhā-bhāraka, m. an ass’s load or burden.  [†]
gadrabhā-bhāva, m. ass-nature, asininity.  [†]
gadrabhā-rava, m. an ass’s bray.  [†]
gantu, see 972 and 1161.
gantu-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.)  [†]
gabhha, m. womb; embryo; child.  [garbha.]
gabhha-pariṅhāra, m. conception-rite.  [†]
vgaṃ, 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.  [†]
vrāgar, be awake, watch.  [vṛāgr: 1020.]
garu, a. heavy, weighty; important.  [guru.]
garuka, a. the same.  [garuka.]
vrāgah, grasp, seize, take, hold; receive, accept; grasp mentally, perceive, learn, know: caus. gāhe, gāhāpe, and gānhāpe, cause to grasp, etc.  [vrāgh.]
+paṭi, receive, accept; gather, collect.
+pari, include, surround; occupy, possess; investigate, seek out, search, inquire into, scrutinize.
gahana, n. grasping, seizing; grip, hold.  [grahana.]
gahita, ppl. taken, seized, held.  [grahita.]
gahita-udaka, n. water taken (by anyone).  [†]
gahita-pañña, n. leaves taken (by anyone).  [†]
gahitapañña-ṭṭhāna, n. place where leaves are taken or picked or gathered.  [†]
vrā, 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.  [†]
gāmavāsi-cīvaravāḍḍhaka, m. a robe-maker who lives in a village.  [†]
gāma-vāsin, a. and m. like gāmavāsika.  [grāma-vāsin.]
gīva-chedana, 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.]

vghaṁś, rub; bruise, grind, crush. [vghṛṣ.]
vghaṭ, work, strive, labor; join, fasten, unite: caus. ghate, the same.
ghaṭa, m. pitcher, bowl, jar.
ghaṭa-ppamāṇa, a. large as a bowl. [†]
vghaṭṭ, touch, rub; join, piece, tack together.
ghaṭṭana, n. piecing or tacking together.
vghar, drip, trickle.
+pa, flow, stream, pour.
ghara, m. n. house, home. [ṛha.]

cā, conj. and, also.
cakka, n. wheel. [cakra.]
cakkhu, n. eye; insight. [cakṣus.]
cakkhumant, a. having eyes or sight, seeing; having insight or wisdom, prudent, wise. [cakṣusmanta.]
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. cāturmāṣya.]
catumāsabhantara, n. interval or space of four months:
-ena and -e, as adv. within four months. [†]
catur, num. four.
catur-añgin, a. having four divisions; (of an army) complete, i.e. having elephants, cavalry, chariots, and infantry.
catu-vīsati, num. twenty-four. [catur-viṅcati.]
camma, n. skin, hide. [carman.]
√car, walk, move; act, work; live: caus. carāpe, drive; cause to be beaten (as a drum).
+vi, go about, wander, travel.
+sam, go together, meet, assemble.
caritu, see 972 and 1161.
caritu-kāma, a. eager or desirous to move. [*]
√cal, move, stir: caus. cāle, stir, move, shake, toss.
cāti-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 √2ei.)
√cit, notice, observe.
cittā, 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 cirass-er 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-vāḍḍhaka, m. robe-worker, robe-maker. [†]
cūṇṇa, 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. [†]

vchadd, pour out; spew; reject, throw away; abandon:
caus. chaddhe, the same: caus. chaddāpe, cause to pour out or reject. [vchrd.]
chaddetabba, gradv. to be deserted. [chardayitavyya.]
chaddetabba-bhāva, m. necessary desertion. [†]
vchad, cover.
+pati, cover up, hide, conceal, secrete.
[vchand, 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.
vchid 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-ghaṭana-vicārana-sibbana, cop. cpd, cutting and piecing and fitting and stitching. [†]
chedanaghaṭanavicāranasibbanādika, 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-sanda, 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-sahāyaka, m. a friend who is a sea-
trader.  [†]
jāta, ppl., see vjān.
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-karanādaka, m. nets and wicker baskets.  [*]
vjī, conquer; win.
jīnna, ppl. decayed, worn out, old.  [jirṇa.]
jīnna-ṭṭhāna, n. worn place.  [†]
jīnna-pilotikā, f. old or worn out cloth.  [†]
vjīr, waste away, decay; become old or worn.  [vjṛ.]
vjiv, 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-bhānin, 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, de-
cease, death.  [jīvita-kṣaya.]
jīvita-pariyosāna, n. termination of life.  [†]
jeṭṭha, a. strongest; best; first; oldest. (Properly super-
lative, 86 §9.)  [jyeṣṭha.]
jeṭṭhaka, a. the same.  [†]
jeṭṭhaka-tāpasa, m. the oldest ascetic.  [†]
jeṭṭha-tāpasa, m. the oldest ascetic.  [†]
jeṭṭha-bhātar, m. the oldest brother.  [†]
jeṭṭha-bhātika, m. the oldest brother.  [†]
jeta, m. same as jetar: see jetavana.
jetar, m. conqueror; man's name, Jetar. [jetṛ.]
jetavanā, n. Jetar's grove or Jetavana, name of the
monastery at Savatthi presented to Buddha.
jetavanā-vāsika, m. dweller at Jetavana. [†]
jetavanavāsi-cīvaravaddhaka, m. robe-maker dwelling at
Jetavana. [†]
jetavanavāsin, a. and m. dwelling at Jetavana. [*]

vñā, know, understand, learn, notice. (Pass. añāya, caus.
ñāpe or ṇāpe.) [vjñā.]
+ā, (añā, ) notice, perceive: caus. añāpe, command.
+pa, know well: pass. pañāya, be well known.
+sam, think, believe, suppose.
ñū, vbl in cpds, knowing, recognizing. [jñā.]
ñeva, adv. same as yeva, used after -m: see yeva.

ṭhapanā, n. placing, fixing, establishing. [sthāpana.]
ṭhapita, ppl. placed, fixed, settled. [sthāpita.]
ṭhapitaggha, m. n. fixed price, established value. [†]
vsthā, stand; remain; be: caus. ṭhāpe, set, place, fix, es-
establish; stop: ṭhapāpe, cause to set or fix, etc. [vsthā.]
+adhi, stand on; abide in; inhabit.
+ud, stand up; spring or grow up; caus. utṭhāpe, wait
for anything to appear.
+upa, wait on, attend, serve.
+ni, (?nis, ) be completed: caus. niṭṭhāpe, end, finish.
+sam-ni, (?nis, ) be completed or ended or finished.
+pa, proceed, start, begin: see also paṭṭhāya.
+pati, stand firm, be established: caus. patīṭṭhāpe, place
against or upon: patiṭṭhāpe, confirm, establish.  
ṭhāna, n. place, spot; distance, interval.  [sthāna.]
ṭhitaka, a. standing, abiding, remaining.  [†]
vṭhubh, spew, spit.  [vṭhīv.]
+nis, spit out, throw up.

vḍas, seize with the teeth, bite.  [vdaṇḍ.]
+sam, bite together; compress, squeeze.

ta, stem of tato, tattha, tatra, tad, tāda.
takka-silā, f. name of a city in the Punjab.  [takṣa-ṭilā:
takṣan, m. carpenter: ṭilā, f. rock, stone.]
taṇ-khaṇe, adv. at that moment, instantly.  [tat-kaṇe.]
vṭajj, threaten: caus. tajje, threaten; terrify.  [vṭarj.]
tatiya, a. third.  [ṭṛtiya.]
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.
vṭap, be warm, be hot or burning; do penance.
tapas, n. warmth, heat; penance, asceticism, devotion.  [vṭam, 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.  [†]
vṭar, cross, pass over or through.  [vṭr.]
+ava or o, pass down, descend, alight: caus. otāre, take
tūṇḍaka] 65

down; cause to descend or alight or dismount.
taruṇa, a. young; new, fresh, tender.
tala, n. surface, level; base.
tasmā, adv. from that, therefrom; therefore. [tasmāt.]
tāta, m. excl. of address, father, brother, friend, sir.
tādisa, a. such. [tādr̥ga: 518.]
tāpasa, m. ascetic, hermit.
tāva, adv. now, at once, immediately. [tāvat.]
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-kṛtvas.]
ti-guṇa, a. three-fold, three times as much. [tri-guṇa.]
tīṇa, n. grass, herbage. [tṛṇa.]
tīṇa-kalāpa, m. bunch of grass. [†]
tīṇakalāpa-sata, n. a hundred bunches of grass. [†]
tīṇa-hāraka, m. grass-carrier. [†]
tittaka, a. bitter. [tīktaka: tikta: vti̯j, 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. [†]
tīla, 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.
tūṇḍa, n. bill, beak, snout; mouth.
tūṇḍaka, n. the same. [*]
tena, adv. by that, thereby; therefore, accordingly.
tela, n. sesame oil. [tāila.]
[Vṛtrā, protect; save.]
tvaṃ, 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.]
thūṇa, f. pillar, post, column. [sthūṇa.]
thūla, a. stout, bulky, big; fat, corpulent. [sthūla.]
thūla-sarīra, n. large or fat body. [sthūla-çarīra.]

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

dalha, ppl. strong; firm, steadfast. [dṛdha.]
daṇḍa, m. stick, staff, rod.
daṇḍaka, m. twig, stick, rod, staff.
daḍhi, n. sour milk; curds.
daḍhi-ghaṭa, m. milk-bowl, curd-bowl. [*]
daḍhi-vāhana, m. man’s name, Dadhivahana.
dadhivāhana-jātaka, n. story of D. [*]
dadhivāhana-rājan, m. king Dadhivaḥana. [*]
vādam, be subdued or tame: caus. dame, tame, control.
damita, ppl. tamed, subdued, controlled.
damita-bhāva, m. tamed nature, submissiveness. [*]
dasa, num. ten. [daça.]
dassana, n. seeing, sight; appearance. [darçana.]
vādah, burn, consume by fire; torment, torture.
+ni, burn down, consume.
daha, m. pool, lake. [draha: ||]
dahara, a. young: comp. -tara.
vādā, give, grant, bestow, present.
+ā, take, grasp, hold.
vādā, sleep, slumber. [vdrā.]
+ni, lie down to sleep, go to sleep; sleep.
dāṭhā, f. tooth, tusk, fang. [dāṭhā ||, or daṇṭrā. 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-bharana, 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. [drṣṭa.]
diṭṭha-ṭṭhāna, n. place (where any thing is) seen. [†]
diṭṭha-dhamma, m. seen condition, present state of things,
this state of existence, this life. [†]  
divasa, m. a day.  
Vdis, point; direct; show: caus. dese, the same; instruct,  
teach, preach, expound, confess. [vdiç.]  
Vdis, see, behold: caus. dasse, show, point out. [vdrç.]  
disa, m. and at end of cpds, look, appearance. [drçα.]  
disā, f. direction, quarter, point of the compass. [diçā.]  
disā-vidisā, cop. cpd, the four quarters and the intermedi-  
ate points. [†]  
disāvidisā-vippakinnā, a. scattered in all directions. [†]  
digha, a. long. [dīrgha.]  
digha-dāṭha, a. having long tusks. [†]  
dīpa, m. n. island; continent. [dvīpa.]  
dipaka, m. island. [†]  
dipin, m. panther, leopard. [dvīpin.]  
Vdu, run, hasten. [vdru.]  
+upā, run unto or against; molest, annoy; assault.  
dukkha, n. misery, misfortune, pain, sorrow. [duŋkha.]  
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. [dvitiya.]  
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 necessaries of life with  
difficulty. [†]  
dus, prefix with meanings bad, evil, hard.  
vduś, spoil, ruin, corrupt: caus dūse, the same. [vduṣ.]  
dūra, a. far, remote, distant.
[वर्ध, make firm; be firm or strong.]
deva, m. a god, deity; king.
devaṭā, f. godhead, divinity; god, deity.
devaṭā-paribhoga, a. being food of the gods, eaten by the gods; celestial. [*]
desanā, f. direction, instruction; discourse. [deṣanā.]
dovārika, m. door-keeper, porter. [dāuvārika.]
dvādasā, num. twelve. [dvādaśa.]
dvāra, n. door, gate; opening, entrance.
dvāra-gāmaka, m. gate-village, a village near a gate of a city. [†]
dvī, num. two. [dvā: dvi in derivatives.]
dvī-guṇa, a. two-fold, doubled; double.
dvīguṇa-tiguna, a. double and triple; two or three times as much. [†]
dvīha, n. two days: -m, as adv. for two days. [dvī-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,āvudha.-.†)
dhanukalāpaphalakāvudha-hattha, a. with bow and quiver and shield and weapon in (his) hands. [†]

vīdhām, blow, breathe out: caus. dhame, blow.
dhamma, m. n. custom, usage; law, duty; virtue, piety; the truth of Buddha; the Buddhist scriptures. [dharma, m.; dharmā, n.]
dhamma-desanā, f. discourse on duty. [dharma-deṣanā.]
dhamma-sabhā, f. hall of the law. [||]
śdhar, remain; live: caus. dhāre, bear, carry, wear; hold, keep, own; hold down, check, suppress. [śdhṛ.]
+ud, draw out or up; lift up, raise: caus. uddharāpe, cause or order to pull up.
śdhā, 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.
+pañ=a-sam, be conceived; be born again.
śhātu, m. f. elementary substance, element, material; bodily humor; bodily constituent; property, quality.
śhātuka, at end of adj. cpds like śhātu; affected by.
śdhāv, run; hasten, move quickly.
+vi, run hither and thither.
śhura, m. n. yoke; burden; office; head, front.
śhura-vāta, m. head-wind. [*]
śdhov, clean, wash, cleanse, purify. [śdhāv.]

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. [†]
ṇad, sound, shout, roar, bellow.
+ud, lift up one’s voice, shout: caus. unnāde, make re-sound (as a wood).
ṇadita, ppl. roared: n. roaring, sound, noise.
nikkhanta]

nadī, f. flood, torrent, river.

vṇandh, bind, fasten, join. [vṇah.]
  +ava or o, blind on; cover, encase in.
  +vi, bind together; intertwine, interlace.

vṇam, 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.

vṇas, be lost, disappear, perish: caus. nāse, destroy, kill;
  ruin. [vṇaṅ.]
  +vi, get lost, disappear, vanish, perish.

vṇahā, bathe, make ablutions. [vśnā.]

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-puṭa, 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. [nīskrānta.]
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. [*]
nipphatti, f. accomplishment; perfection. [nipattī.]
nibaddha, ppl. bound together: -m, adv. continually, always, constantly.
nibbatta, ppl. emerged, issued; arisen, born. [nirvṛtta.]
nibbatta-devatā, f. a divinity born (anywhere). [†]
nibbattana, n. rise, birth, growth. [nirvartana.]
nib-bhaya, a. fearless, undaunted; bold. [nir-bhaya.]
nimitta, n. mark, sign, token.
nimba, m. a nimba tree, Azadirachta Indica. It bears a very bitter fruit.
nimba-kasata, a. offensive as a nimba. [†]
nimba-pañna, n. nimba leaves. [†]
nimbapanña-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.
panka]

nivasana-thana, 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-samsaya, a. undoubted, unerring, sure: -m, adv. without doubt, certainly. [niḥ-saṃcaya.]
nissaya, grd. leaning on; depending upon; near; because of, on account of. [†]

vni, lead, guide, conduct, convey.
+apa, remove; depose.
+ā, bring, bring home; fetch, procure.
+sam-ā, bring together, put together; compare.
nila, a. dark-colored, dark-blue.
nila-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, vbl 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-valli, f, paggava creeper: see preceding. [†]
panka, n. mud, mire.
pañka-piṭṭha, n. top or surface of the mud. [†]

vāca, cook; ripen: caus. pacāpe, the same.

pacana, n. cooking.

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

paccanta, a. bordering, adjoining: m. border, frontier;
fore ign 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. [pratyamit.]

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

pacchā, adv. from behind, behind, back. [paçcā, paçcat.]

pañca, num. five.

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

pañca-vanṇa, a. of five sorts or kinds. [pañca-vanṇa.]

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-sata.]

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. [prati.]

paṭiggāhaka, m. receiver. [pratigrāhaka.]

paṭijiva, 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. patipāṭiyā, as adv. in
succession, one after another. [Cp. paripāṭī.]
paṭisanthāra, m. friendliness, kindness, friendship. [†]
paṭisandhi, m. reunion; reunion with a body, conception, re-birth. [pratisamādhi.]
paṭṭa, m. tablet, slab; cloth, woven cloth, fine silk.
paṭṭana, n. town; town near the sea, sea-port.
paṭṭana-gāma, m. sea-port village. [†]
paṭṭa-sāṇī, f. screen or covering of fine silk. [†]
paṭṭhāya, grd. starting from, from, since, after. [vsthā.]
paṭhama, a. first, foremost: -m, adv. first, at first, in the first place. [prathama.]
paṭhama-kappika, (m.? the first age of the world. [†] [vpanṛ, bargain, buy; bet, stake.]
+ā, trade, traffic, in āpana.
paṇḍita, a. learned, wise.
paṇḍita-bhāva, m. learning, wisdom.
paṇḍu, a. pale, whitish, yellowish. [pāṇḍu.]
paṇḍu-rog, 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. [pāṇṇa.]
paṇṇa-sālā, f. a hut made of leaves. [pāṇṇa-çālā.]
vpāṭ, fly; descend, alight; fall, fall down: caus. pāṭe, make to fall, throw down; let fall, drop.
+ati, in atipāṭa.
+ud, fly up, mount upward, rise, ascend.
+ni, fly down, alight; fall down, descend.
+sam-ni, assemble, come together; caus. sannipāṭe and sannipāṭāpe, summon together, assemble.
pāṭi, 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.

vpad, 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.
+pañī, set foot on, go into, enter.
+sama, result favorably, succeed, prosper, thrive: ppl. samapanna, possessed of, endowed with.

pada, n. foot; footprint; 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-sarasa.]
padumādi, a. as n. lotus and other flowers. [††]
padumādi-sañchanna, a. covered with the preceding. [†]
padesa, m. place, spot, region, district. [pradeça.]
pana, adv. back; again; further, moreover; but. [punar.]
papāṇca, m. diffuseness; delay. [prapaṇca.]
pabba, 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-vihiṁsaka, 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 parikṣā but not
the adjective, while P. lacks the noun.]
parikkhepa, m. a ‘throw-around’, covering, inclosure, cir-
cumference, boundary.  [parikṣepa.]
paritta, ppl. circumscribed, limited; small, little.  [pa-
ritta: vḍā+pari, cut around, circumscribe.]
parināta, ppl. ripened, mature, old.
parināta-thaddha, cop. cpd, old and rank.  [†]
parinatathaddha-ṭiṇa, n. old and rank grass.  [†]
paribhoga, m. enjoyment, use; eating, food.
parimaganda, a. circular, round, spherical, globular.
parimagāṇa, n. measure, size, extent, duration.
paryant, m. boundary, border, limit.  [paryanta.]
paryosāna, n. termination, conclusion.  [paryavasāna.]
pavattaka, m. circle.  [parivartaka.]
pavāra, m. covering; retinue, attendants, suite.
pavāra-manussa, m. attendant, follower.  [†]
paśa, f. assembly, congregation, company.  [pāsad.]
pahāra, m. attention, care, honor; ceremony, rite.
[palāy, flee, run off, escape: caus. palāpe, drive off, put
to flight.  (1087c.)
palāsa, n. m. leaf, foliage.  [palāca.]
palibodha, m. obstacle, hindrance.  [paribādha.]
pavaddha, ppl. grown, developed; large. [pravṛddha.]
pavaddha-kāya, a. having a huge body. [†]
paviṭṭha, ppl. entered, gone or come into. [praviṣṭa.]
paviṭṭha-manussa, m. a man who has entered or gone into (any place). [†]
pavesana, n. entering; entrance. [pravecana.]
pavesana-vasena, adv. according to its insertion. [†]
vpas, see, look, look at, spy; discern, learn, know. [vpaç.]
pasaṁsaka, a. praising, lauding, flattering. [†]
pasaṁsā, f. praise, laudation, flattery. [praçāñśā.]
pasata, m. the outstretched hollow hand; (as a measure) a handful. [prasāta.]
pasata-matta, a. as much as a handful. [†]
vpā, drink, quaff; drink in, enjoy, feast on.
vpā, guard, protect, defend, keep.
pākatā, a. clear, open, evident, manifest, public, renowned, well known. [prakaṭa.]
pātiḥāra, m. door; doorkeeper, porter. [pratiḥāra.]
pāña, m. breath; vital breath, vitality, life; living thing, creature. [prāña.]
pāṇātipāta, m. destroying life, taking the life of a living creature. [prāṇātipāta.]
pāṇātipātādi, a. as n. destroying life, etc. [†]
pātar-āsa, m. morning meal, breakfast. [prātar-āça.]
pāto, adv. at dawn; early; to-morrow morning. [prātar.]
pāda, m. foot; quarter; ray of light.
pāda-mūla, n. sole of the foot; foot.
pādānulika, a. belonging to the foot, foot-. [†]
pādānulika-purisa, m. footman. [†]
pāniya, a. drinkable: n. drink, beverage; water.
pāniya-ghaṭa, m. water-jar, pitcher. [*]
pāniya-cāṭi, 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.  [prṣṭha.]
piṭṭha, ppl. crushed, bruised: n. flour, meal.  [piṣṭa.]
piṭṭha-vaṁsa, m. crushed bamboo.  [†]
piṭṭhavaṁsa-ṭhūnā, 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-māṭulaka, m. dear little uncle.  [†]
pilotika-cīvara, n. garment of old cloth.  [†]
pilotikā, f. old or worn-out cloth, rags.  [Cp. plota.]
 [vpiṣ, crush, grind, bruise.]
pisāca, m. one of a class of demons, goblin.  [piśāca.]
vpūḷ, press; oppress, harass, vex, pain.  [vpīḍ.]
+nis, in caus. nipple, press or squeeze hard or violently.
puggala, m. individual; creature, being, man.  [pudgala.]
pucimanda, m. the nimba tree, Azadirachta Indica: see also nimba.  [picu-manda: picu, m. cotton.]
pucimanda-parivāra, a. surrounded by nimbas.  [†]
vpuech, ask, ask about, inquire after.  [prach.]
+ā, bid farewell, take leave of; ask leave.
puṇṇa, 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.]
vpūṭh, in caus. pothe, strike, knock, beat.
puna, *adv.* back; again, anew, afresh; besides, further, again, moreover. [punar.]
puna-divasa, *m.* the next day. [†]

**v**pupph, blossom, bloom: *caus.* pupphāpe, cause to bloom or flower. [vpuspya.]
puppha, *n.* bloom, blossom, flower. [puspa.]
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. [puspārāmā.]
pubba, *a.* fore, first, foremost; earlier, former, preceding; ancient, old; east, eastern. [pūrva.]
pubbanta, *m.* beginning; the east. [pūrvānta.]
purato, *adv.* before, in front, ahead. [puratas.]
purāṇa, *a.* of olden time, primitive, ancient, former.
purāṇa-gāma, *m.* an ancient village. [†]
purāṇagāma-ṭṭhāna, *n.* site of an ancient village. [†]
purima, *a.* first, fore, front; eastern.
purima-naya, *m.* the former manner: -ena, *as adv.* in the previous manner, as before. [†]
purima-pāda, *m.* a fore foot. [†]
purima-saññā, *f.* the former sign or understanding. [†]
purimasaññā-vasena, *as adv.* according to the former token or understanding or agreement. [†]
purisa, *m.* man; male; servant, attendant. [purusa.]
pure, *adv.* before, formerly; before, in front. [puras.]
vpus, *and caus.* pose, nourish, foster, support, feed. [vpus.]
pūjā, *f.* honor, reverence; attention, care; offering.
vpur, 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. [preśaṇa.]
pesana-kāraka, m. a slave employed to do errands. [†]
pokkharāṇī, f. lotus-pond. [puśkariṇī.]
porāṇa, a. of olden time, early, ancient. [paurāṇa.]
porāṇaka, a. the same. [paurāṇika.]
porāṇaka-uyyānapāla, m. the former gardener. [†]
porāṇaka-parihāra, m. former care, usual attention. [†]

pharasu, m. hatchet, axe. [paraçu.]
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. [spṛṣṭa.]
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. [*]
vablyānde, 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-patiggāhaka, m. receiver of tribute, tax-collector. [†]
balivadda, m. ox, bull. [balivardha.]
bahi, adv. out, outside, without. [bahis.]
bahi-nagara, n. outer portion of a city. [†]
bahi-vaḷaṅjana, n. a resort outside. [†]
bahivalaṅjanaka, a. resorting or living without. [†]
bahu, a. much, many, abundant.
bahūpakāra, a. of great service, very useful. [*]
bārāṇasi-nagara, n. the city of Benares. [†]
bārāṇasi-rajja, n. the kingdom of Benares. [†]
bārāṇasirajja-sāmika, m. sovereign of the preceding. [†]
bārāṇasi-rājan, m. king of Benares. [†]
bārāṇasī, f. Benares. [vārāṇasi.]
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. [†]
VVāh, press, rub. [VVāh.]
+sam, press with the hand, rub, stroke.
bāhirato, adv. from outside; without. [bāhyatas.]
bilāla, 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. [Vbrah.]
bhāga]

bṛahant, a. large, great, mighty.
bṛahma-datta, [a. given through devotion; given by Brahma:] m. man's name, Brahmadatta.
bṛahmadatta-kumāra, m. prince Brahmadatta. [*]
bṛahmadatta-mahārājan, m. great king B. [*]
bṛahman, m. the god Brahma.
bṛāhmaṇa, m. a Brahman; a Buddhist saint.
bṛāhmaṇa-kula, n. a Brahman's family.

vdbhakkha, in caus. bhakkhe, eat, consume, devour. [vdbhakkhe]
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. [†]
vdbhaj, share; choose, prefer; serve, honor, revere, be attached to, love.
   +sam, in ppl. sambhatta, attached, faithful, friendly.
vdbhāñj, break, crush in pieces.
vdbhāṇ, speak, say, tell, recite.
bhanda, n. vessel, dish; goods, wares. [bhānda.]
bhāndikā, f. vessel; wares; bundle, pack. [bhāndikā.]
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.
vdbhār, bear; support, maintain. [vdbhār.]
bharaṇa, n. bearing, supporting, maintenance.
bhāga, m. part, portion, share; lot, destiny; place, region, quarter; time.
bhājana, n. receptacle, vessel, dish, bowl, jar.
bhānin, a. uttering, speaking, saying. [*]
bhātar, m. brother. [bhrātr.]
bhātika, m. brother. [bhrāṛka:  ❧]
bhāraka, m. burden, load.
bhāva, m. being, nature, state, condition: esp. common
   at end of cpds, existence as --, state of being --.

vbhās, shine, be radiant.  ❧ava or o, the same.

vbhās, utter, speak, say. [vbhāṣ.]
bhikkhu, m. beggar, mendicant, priest. [bhikṣu.]
vbhid or bhind, break, cleave, split, bruise, crush.
bhisa, n. root of the lotus plant. [bisa.]
bhisa-mulāla, n. roots of lotus and other water plants. [†]
vbhī, fear, be afraid.
vbhuj, enjoy, partake of esp. food, eat: caus. bhoje and
   bhojāpe, cause to eat, feed, entertain.
   +pari, enjoy, use, possess, eat, wear.
vbhū, become, exist, be: see also vhū.
   +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.]
vamakkh, in caus. makkhe, rub, smear, anoint, stain, soil,
   defile. [vrmṛks.]
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.]
mañi, m. gem, jewel; water-jar.
mañika, m. water-jar, water-pot.
mañika-bhaṇḍa, n. stock of water-jars. [†]
mañi-kkhandha, m. magic jewel. [mañi-skandha, pr. n.]
mañḍala, n. disk, circle, ring: in cpds, place, ground.
mañḍu, (n.?) perhaps a certain shrub or tree. [?] 
mañḍu-kaṇṭaka, m. mandu thorn.
 mata, ppl. having died, dead. [mṛta.]
 mata-mūsika, m. dead mouse. [†]
 matṭa, often at end of adj. cpds, having -- as its measure, not more than --, just --: as n. -- merely, -- only, nothing but --. [mātṛa, mātra.]
 matṭaka, the same. [mātraka.]
 matṭā, f. measure, size, quantity. [māṭrā.]
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. [†]
 madhuraraśa-saṁsagga, m. union with sweet juices. [†]
 madhura-ssara, m. sweet sound or voice or tone. [†]

vman, 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-rāma, a. gladdening the mind, beautiful.
manta, m. thought, plan, design, counsel. [mantra.]
vmaṇte, speak, talk, converse; deliberate. [vmantraya.]
māṇa, a. slow, dull; slight, weak, small, little.
vmar, die: caus. māre, kill, murder, destroy. [vr̥]
maraṇa, n. dying, death.
maraṇa-bhaya, n. fear of death. [*]
maraṇabhaya-tajjita, a. terrified with fear of death. [†]
maraṇabhaya-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. [*]
[vr̥, 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-nādi, 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-sattva, a. having a great or noble nature: as m. the
Noble One, a designation of the Bodhisat. [-sattva.]
mahā-sara, m. great lake. [†]
mahā-seṭṭhi, m. high treasurer. [†]
mahisa, m. buffalo. [mahīṣa.]
mahesi, f. great lady, esp. queen. [mahīṣī.]
mahogha, m. great flood. [mahāugha, a.]
mā, adv. used in prohibitions, not.
va, 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. [*]
\textit{vmuc}, loose, release, set free, let go: \textit{caus. moce and mocāpe}, loose, detach, separate.

\textit{muṭṭhi}, \textit{m. f.} fist; handful. \textit{[muṣṭi.]}

\textit{mulāla}, \textit{n.} (the edible fibrous) root of (some kinds of) lotus. \textit{[mrṇāla.]}

\textit{mudu}, \textit{a.} soft, mild, gentle: \textit{m. n.} mildness. \textit{[mrdu.]}

\textit{muddikā}, \textit{f.} seal-ring; seal. \textit{[mudrikā.]}

\textit{musā}, \textit{adv.} deceitfully, falsely, wrongly. \textit{[mrṣā.]}

\textit{musā-vādin}, \textit{a.} speaking untruth, lying. \textit{[mrṣā-vādin.]}

\textit{muhutta}, \textit{m.} moment, while: \textit{-ena, adv.} in a moment, after a while. \textit{[muhūrta.]}

\textit{mūla}, \textit{n.} root; base, foundation; source, origin; price, money; capital, principal.

\textit{mūla-khādaniya}, \textit{cop. cpd}, roots and fruits. \textit{[*]}

\textit{mūlakhādaniyādi}, \textit{a. as n.} roots, fruits, etc. \textit{[*]}

\textit{mūlakhādaniyādi-virahita}, \textit{a.} destitute of roots and fruits etc. \textit{[*]}

\textit{mūsika}, \textit{m.} rat, mouse. \textit{[mūṣika.]}

\textit{megha}, \textit{m.} cloud.

\textit{megha-sadda}, \textit{m.} ‘cloud-noise’, thunder. \textit{[†]}

\textit{megha-sisa}, \textit{n.} cloud-top, cloud. \textit{[†]}

\textit{metta-citta}, \textit{a.} kindly disposed, friendly. \textit{[māitra-citta.]}

\textit{mettā}, \textit{f.} friendliness, friendship. \textit{[māitra.]}

\textit{mora}, \textit{m.} peacock. \textit{[mayūra.]}

\textit{mora-echāpa}, \textit{m.} young peacock. \textit{[†]}

\textit{ya}, \textit{stem of yattha, yathā, yad, yadā, yadi.}

\textit{yakkha}, \textit{m.} goblin, demon. \textit{[yakṣa.]}

\textit{yakkha-nagara}, \textit{n.} city of goblins \textit{or} demons. \textit{[†]}

\textit{yattha}, \textit{adv.} in which place, where. \textit{[yatra.]}

\textit{yathā}, \textit{adv.} as, like, so that.
yathā-kammam, adv. according to (his) deeds or actions. [yathā-karma.]

yathādhippeta, a. as intended or planned, appointed. [†]

yathā-pūrīta, a. as (when first) filled or loaded. [*]

yathā-rūcim, adv. according to one's pleasure or liking, at will. [yathā-rūci.]

vyaḍ, join, unite. [vyaṭ.]

+nis, in caus. niyyāde, deliver, give back, restore.

yaḍ, pron. who, which, what, that: yaṁ kiṁci, whatsoever, any thing whatever.

yaḍ, adv. that; since; when; if: yan nūna, if now, perhaps, doubtless.

yaḍā, adv. at what time, when.

yaḍi, adv. in case that, if, provided.

yağa, m. barley.

yağa-khetta, n. barley-field. [yava-kṣetra.]

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

yasassīn, a. famous, renowned. [yačasvin.]

vyaś, go; go to, attain.

+vud, go up or out or away.

+pa, go forward, proceed, advance.

yağu, f. rice gruel. [yavāgū.]

yağu-bhatta, n. food consisting of rice gruel. [†]

yaṇa, n. going, proceeding; conveyance, carriage.

yaṇaka, n. conveyance, vehicle, carriage, cart.

yaṁa, m. course, passage; watch (of three hours).

yaṇa, adv. while, as long as, until, in order that: as prep.

w. acc. or abl. as far as, until. [yaṇat.]

yaṇatā, adv. as far as, inasmuch as, because.

yaṇatāyukam, 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.]*

Vyuj, yoke, unite; be zealous in or devoted to: *caus.* yo-je, yoke, harness, make ready, prepare.

Yuddha, *ppl.* fought: *n.* war, battle, contest.

Vyudh, fight, do battle, make war.

+ā, fight against, *in* āvuddha.

Yūsa, *m.* *n.* juice.  *[yūṣa.]*

Yevas, *adv.* same as eva.

Yojana, *n.* junction, union; a certain distance, between seven and eight miles.

Yojana-mattā, *a.* *as* *n.* the distance of a yojana.  [†]

Yojana-satā, *a.* a hundred yojanas.  [†]

Yojana-satikā, *a.* containing a hundred yojanas.  [†]

Yoni, *f.* womb, source, origin; class of beings.

Vrakkh, protect, guard, preserve, keep, save.  *[Vraks.]*

+ā, *the same.*

Rakṣaka, *m.* protector, guard, keeper.  *[raksaka.]*

Vraj or rañj, color, dye, redden.

Raja, *m.* *n.* dust, dirt.  *[raja, m., rajas, n.]*

Rajana, *n.* coloring, dyeing.

Rajana-parīyasana, *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.  [†]
rathā, m. wagon, chariot, car.
vrabh, grasp, lay hold of.
+ā, lay hold of, undertake, begin: see also ārabbha.
vrām, rest, take pleasure in, be devoted to.
+vi, cease, desist, abstain, refrain.
rama, a. at end of cpds, pleasing, delighting.
ramaniya, grdv. enjoyable, pleasant.
rava, m. shout, cry, noise, sound.
rasa, m. sap, juice; flavor, taste, sweetness.
vrah, leave, abandon, desert.
+vi, abandon, desert, separate from, part with.
rāja-kumbhakāra, m. king's potter. [*]
rāja-kula, n. king's family, royal household.
rājaṅgaṇa, n. royal court, palace yard. [rājaṅgaṇa.]
rājan, m. king, sovereign, ruler, prince.
rāji, f. streak, stripe, line, row, rank.
rājuvyāna, n. king's garden. [†]
rājūpaṭṭhāna, n. attendance on a king. [†]
rājovāda, m. king's instruction. [†]
rājovāda-jātaka, n. story of a king's instruction. [†]
vrādh, prosper, succeed, thrive, be fortunate.
+ā, the same.
raśī, m. heap, multitude, mass, quantity. [raśi.]
vrū, cry, shout, roar, howl, yell, bray.
+upa, cry aloud unto, in uparava.
rukkha, m. tree. [vrkṣa.]
rukkha-devatā, f. 'tree-deity', divinity living in a tree, dryad. [vrkṣa-devatā.]
rukkha-nibbattana, n. growth of a tree. [†]
rukkhanibbattana-bhaya, n. fear that a tree would grow or spring up. [†]
rukkha-mūla, n. foot of a tree. [vrkṣa-mūla.]
rukkhābhimukha, a. facing or towards a tree. [†]

vruc, appear good, please, meet with approval.
+ā, in caus. āroce, make clear, tell, report, announce:
ārocāpe, cause to be announced.
rci, f. desire, pleasure, preference.
vrui, break; injure, pain.
vruih, 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.

vlag, become fastened, adhere, stick.
vlāṅgh, jump or spring on or over.
+ud, leap or spring out upon.
vlajj, be ashamed.
vlanj, 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-gabhaparīhāra, a. having received the rite pert-
taining to conception. [†]
laddhata, n. attainment, permission. [†]
vlabh, catch, seize; get, receive.
+paṭi, get back, recover; obtain, receive.
labha, m. getting, in dullabha.
vlamb, hang down, be suspended.
+ā, rest upon, be supported by or dependent on.
lahu, a. swift, quick; light; trilling, petty. [laghu.]
lahuka, a. light. [†]
vaṁsa, m. bamboo; race, lineage. [vaṅga.]

vaṅgu, a. beautiful, handsome, sweet, pleasant. [valgu.]

vaṅc, in caus. vaṅce, mislead, elude, deceive, cheat.

vaṅcanapañña, a. skilled in deception. [†]

vaṅcanā, f. fraud, deception, delusion.

vaṅcita, ppl. deceived, deluded.

vaṅcita-bhāva, m. fact of being deceived. [*]

vaṅcetu, see 972 and 1161. [†]

vaṅcetu-kāma, a. desirous or eager to deceive. [†]

vaṭṭ, be proper or suitable or worthy or right. [vvṛt.]

vaṭṭṭh, grow, thrive: caus. vaṭṭhe, make to grow, nourish, rear, bring up; make, form, fashion. [vvṛdh.]

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

vaṭṭṭha, m. maker, at end of cpds. [vardhaka: RVD.]

vaṇijja, f. trade, traffic. [vaṇijyā.]

vaṇṇa, m. appearance, color; sort, kind. [varṇa.]
vanna-gandha-rasa, cop. cpd, color, smell and taste. [†]
vanna-gandharasūpeta, a. having the preceding. [†]
vanna-sampatti, f. beauty of color. [†]
vvanne, depict, describe, portray. [vvarṇaya.]
vata, interj. alas, indeed, verily. [bata.]
vvat, move; engage in, be busied with. [vṛt.]
+ni, turn back, return; stop, halt.
+paṭi-ni, turn back again.
+nis, (nibbatt,) be produced, spring up, arise, grow.
+pa, proceed, start, begin, arise, exist: caus. pavatte, cause to arise, produce, originate, make.
+pari, turn round, revolve, roll over.
vatta, ppl. rounded, round, circular: n. conduct, behavior; duty, task, service, function. [vṛtta.]
vatta-kata, a. made round, contorted, twisted.
vatta-patīvatta, 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.]
vvad, speak, say, tell, announce: caus. vāde, cause to speak, play, beat, etc.
+o, admonish, advise, warn, exhort.
+pa, speak forth, utter, express, declare.
vvadh, 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. [vāṁta.]
vantāda, m. refuse-eater. [vāṁtāda.]
vvand, salute, respect, revere, venerate.
vvam, vomit; discharge, eject.
vaya, n. youth, early life; age, time of life. [vayas.]
vaya-ppatta, a. come of age, grown up. [†]

vār, cover, inclose, surround; keep in, check: caus. vāre, restrain, deter, hinder, stop. [vṛ.]
+pa, (pārup, ppl. pāruta,) cover one’s self with, put on, dress in, wear.
+parī, (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. [†]
varaṇarukkhābhimukha, a. facing or towards the varana tree. [†]

valañjaka, a. dwelling, lodging. [†]
valañjana, n. dwelling or lodging (anywhere); use. [†]
valañjanaka, a. dwelling, lodging, living. [†]

valī, f. climbing plant, creeper.

vās, dwell, abide, live.
+adhī, dwell on or in.
+ni, dwell, live, lodge.
+ṣam-ni, live with, in sannivāsa.

vāsa, 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. [vāga.]

vasana, n. dwelling, lodging.

vasana-ṭṭhāna, n. dwelling-place. [†]

vāss, rain. [vṛṣ.]

vassa, m. n. rain; rainy season, the four months from the middle of June to the middle of October; season, year. [varṣa.]
vassa-sata, n. a hundred years, century. [†]
vāh, carry, convey, transport.
vā, conj. or.
vā, blow; breathe forth, emit, exhale.
vāla, m. snake; beast of prey. [vyāla.]
vāla-kantāra, m. wilderness containing or abounding in beasts of prey. [†]
vānija, m. merchant, trader.
vānijaka, m. merchant, trader.
vāta, m. wind, breeze, air.
vāta-vuṭṭhi, cop. cpd, wind and rain. [†]
vātavuṭṭhi-divasa, m. windy and rainy day. [†]
vadin, 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. [†]
vitapa, m. branch, fork of a tree.
vitatapantare, adv. in the fork of a tree. [†]
vīvid, find, get, obtain; possess, own, enjoy.
vidisā, f. intermediate point (of the compass). [vidiçā.]
vidūra, a. far off, distant, remote.
vīdh or vijjh, pierce, perforate; hit, strike.
vidha, at end of adj. cpds, -fold; sort, kind.
vināsa, m. loss, disappearance, destruction, perdition, ruin. [vināça.]
vināsa-ppatta, a. come to death, destroyed, killed. [†]
vinicchaya, m. investigation, trial, ascertainment; resolution, determination, decision, judgment. [viniçcaya.]
vinicchaya-ṭṭhāna, n. judgment-place, law-court. [†]
vinicchayatthāya, adv. for judgment. [†]
vipula, a. large, great, broad, extensive.
vippatisāra, m. remorse, regret, repentance. [viprati-.]
vippatisārin, a. regretful, repentant. [vipratisārin.]
viya, pкл. same as iva.
viloma, a. reversed, opposed, wrong: n. wrong.
vīvis, settle down; go in, enter. [vīvig.]
+pa, go into, enter.
visa, n. poison, venom. [visa.]
visama, a. uneven, unequal; unjust, wicked. [visama.]
visama-ṭṭhāna, n. uneven or rough place. [†]
visa-rukkha, m. poisonous tree. [visa-vṛksa.]
vissajjana, a. letting go, dismissal. [visarjana.]
vihimsaka, a. injurious, harmful.
vīthi, f. row, line; road, street; market, bazar.
vīsati, f. twenty. [viṅcati.]
vuṭṭhi, f. rain, shower. [vṛṣṭi.]
vuṭṭhi-vāta, m. wind attended with rain. [vṛṣṭi-vāta.]
vutta, ppl. said, spoken, uttered. [ukta.]
vuttatta, n. word spoken, utterance. [†]
vēlā, f. limit, boundary; occasion, time.
vesa, m. dress, raiment, apparel. [vesa.]
vessavaṇa, m. a name of Kuvera, god of wealth. [vāi-çravaṇa.]
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.]
vyaagga, m. tiger. [vyāghra.]
vyaaggha-cchāpa, m. young tiger. [†] ·
vyaagghacchāpa-sarīvanna, a. having the body and color of a young tiger. [†]
vyaatta, ppl. clear, manifest; learned, wise. [vyakta.]
vya asa na, n. misfortunes, 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.]
vsā, lean or rest upon; betake one's self to. [vçri.]
+nī, rest upon, depend on: see also nissāya.
samvaccchara, m. n. year. [samvatsara.]
vsamsis, proclaim, announce. [vcaṁs.]
+nī, in derivatives.
+ā-ni, in ānisaṁsa.
+pa, extol, laud, praise.
+paṭi-pa, extol or laud or praise in turn.
samsagga, m. mixture; contact, connection. [samsarga.]
samsaya, m. doubt. [samçaya.]
vsak, be strong or able or competent: desid. sikkh, learn, train one's self in, acquire. [vçak.]
saka, a. own, his own. [svaka.]
sakaṭa, n. cart, wagon. [çakaṭa.]
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. [†]
saka-la, a. all, whole, entire.
saka-la-kuṭumba, n. all the family estate. [*]
saka-la-gāmavāsin, a. as m. all the villagers. [†]
saka-la-nagara, n. all the city, the whole town. [*]
sakka, a. able, possible: esp. common sakka, indecl. w.
infin. it is possible to --, (he) can be --. [cakya.]
sakka, m. the Mighty One, a name of Indra. [cakra.]
sakkatā, n. position of Sakka. [†]
sakkāra, m. good treatment, hospitality. [satkāra.]
sakkharā, f. potsherd; pebble, gravel; granulated or candied sugar, brown sugar. [carkarā.]
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. [cqṅkha.]
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.]
sajj, let loose, let go, emit, discharge. [vērj.]
+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. [saṁjāta.]
sañjāta-kkhandha, a. with inborn elements of being. [†]
saññā, f. consciousness, sense, understanding, perception, thought, belief, supposition. [saṁjñā.]
saṭṭhi, f. sixty. [saṣṭi.]
saṭṭhi-yojana, n. sixty yojanas. [†]
saṭṭhiyoyjanaka, a. containing sixty yojanas. [†]
saṇikam, adv. softly; slowly; quickly. [caṇakāis.]
saṇḍa, m. multitude, collection; wood, grove. [saṇḍa.]
saṇḍāsa, m. a smith’s tongs or nippers. [saṁḍāṇça.]
sata, n. hundred. [çata.]
sata-matta, a. as many as a hundred. [†]
sata-sahasra, n. a hundred thousand. [çata-sahasra.]
satika, a. having or consisting of a hundred. [çatika.]
satta, n. being, existence, essence. [sattva.]
satta, num. seven. [saptā.]
sattāṭṭha, cop. cpd, seven and eight, seven or eight. [†]
sattāṭṭha-divasā, m. n. seven or eight days. [†]
sattāṭṭhadivasaccaya, m. lapse of the preceding. [†]
satthā, m. company of traders, caravan. [sāṛtha.]
satthar, m. teacher, master, instructor. [çāstr.]
satthā-vāha, m. caravan-leader, merchant. [sāṛtha.-]
satthavāha-kula, n. merchant’s family. [†]
satthavāha-putta, m. merchant’s son. [†]
vasaḍ, sit; sink, subside; despond, despair.
  +ā, in caus. grd. āsajja, having obtained; then like prep.
v. 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-dṛṣṭa.]
sadda, m. sound, noise, cry; word. [cābda.]
v Saddah, have faith, believe, trust. [cād + vdhā.]
saddhim, adv. w. instr. with, together with. [sārdham.]
sant, pr. ple, being; true; good; wise: sat + vkar, (sakkar,) do good to, treat well, receive kindly.
santaka, a. belonging to, owned by. [†]
santika, a. adjoining, near: n. vicinity: -ām, w. gen. into the presence of, before: -e, in the presence of. [†]
santhava, m. intimacy, friendship. [saṁstava.]
sanniṭṭhāna, n. consummation, conclusion, resolve. [†]
saṇnīvāsa, m. living together, association, union. [*]
sa-parisa, a. together with his company. [†]
sabella, a. all, every, entire: see 91 §3. [sarva.]
sabella-kicca, n. every duty. [†]
sabbattha, adv. everywhere. [sarvatra.]
sabella-nimitta, n. every sign or omen. [†]
sabella-parivāra, m. all the attendants. [†]
sabbaparivāra-sampanna, a. possessing or together with all its attendants. [†]
sabella-maccha, m. every fish. [†]
sabella-macchaka, m. every fish. [†]
sabella-manussa, m. every man. [†]
sabella-sippa, n. every art. [†]
sabella-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.]
samanantarë, adv. immediately after.  [+]  
samanta, a. complete, entire, whole, all.
samaya, m. season, time.
samaña, a. like, same, similar, common.
samaña-baladhanayasajātigottakulapadesa, a. having the same power, wealth, renown, and place of birth, tribe and family.  [+]
samaña-vaya, a. having the same age.  [+]
samānavaya-bhāva, m. equality in age.  [+]  
samīpa, a. near; recent: n. nearness, proximity: -am, w. gen. or at end of cpds, into the presence of, before.
samudda, m. sea, ocean.  [samudra.]
samudda-majjhà, 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.  [vsr.]  
+pa, in caus. pasāre, stretch out, extend.  
+pati, in derivatives.
+vi-ppati, 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.  [çarad.]
sara-pariyanta, m. edge of a lake.  [+]  
sarīra, n. body: in form sarī in folg cpd.  [çarīra.]
sarī-vannà, cop. cpd, form and color.  [+]  
sallahuka, a. light.  [+]
sahassa, n. a thousand. [sahasra.]
sahāyaka, m. companion, ally, friend.
sākhā, f. branch. [cākhā.]
sāṭaka, m. n. cloth. [cāṭaka.]
sāñī, f. screen, curtain, tent. [cāñī.]
sāta, a. joyous, pleasant: n. pleasure. [cāta.]
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. [cālā.]
sāli, m. rice, paddy. [cāli.]
sāli-yava, cop. cpd, rice and barley. [†]
sāliyava-khetta, n. rice and barley fields.
Vsās, rule, govern, command. [včās.]
+anu, teach, instruct, direct.
sāsana, n. order, command; message. [cāsana.]
sikkhita, ppl. taught, trained, skilled. [cikṣita.]
sikkhita-paṇṭa, a. trained and clever. [†]
sigāla, m. jackal. [cṛgāla.]
sigālika, a. of a jackal, a jackal’s. [Cp. cṛgālikā, f.]
Vs ec or siṇc, sprinkle: caus. siṇcāpe, cause to sprinkle.
+abhi, sprinkle upon; consecrate, invest.
sippa, n. art, mechanical or liberal art. [cīlpa.]
Vsibb, sew, stitch. [Vsīv.]
sibbana, n. sewing, stitching. [sīvana.]
Vs is, in caus. sese, leave remaining, omit. [Včīs.]
+ava, in caus. avasese, leave behind, spare.
śāi, lie, lie still, recline. [vṛī.]
+sam, be undecided, in saṃsaya.
śigha, a. quick, swift: śigham, adv. quickly. [čīghra.]
śigha-śigham, adv. very quickly. (1260.) [†]
sīmā, f. boundary, border, limit.
sīla, n. nature, habits, character; good character, virtue.
pity. [cīla.]
sīlavant, a. moral, virtuous, pious: comp. sīlavantatara,
from stem sīlavanta. [cīlavant.]
sīlacāra, m. moral or virtuous conduct. [†]
sīsa, n. head. [cīrsan.]
sīha, m. lion. [sinha.]
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. [†]
sū, prefix with meanings well, good, very.
v śū, hear, listen to. [vṛū.]
su-kusala, a. very expert or clever. [†]
sukkha, a. dry, dried up. [cūška.]
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-gahana, n. firm or strong hold or grip. [†]
su-gahita, a. firmly or securely held. [su-grāhita.]
suta, ppl. heard. [cṛuta.]
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-vānṇa, a. of beautiful color: n. gold. [su-varṇa.]
suvaṇṇa-vānṇa, a. of golden color. [suvaraṇṇa-varṇa.]
sūkara, m. hog, boar.
sūpa, m. soup, salad, curry.
sūpeyyya, a. fit for curry or salad. (1216.) [†]
sūpeyyya-paṇṇa, n. leaves good for curry or salad. [†]
seṭṭhi, m. cashier, treasurer. [greṣṭhin.]
seṭṭhi-kula, n. treasurer’s family. [†]
seṭṭhi-ṭṭhāna, n. office of treasurer. [†]
seta, a. white. [qveta.]
seṇā, f. line of battle, host, army.
seṇā-pati, m. general of an army.
seṇāpati-ṭṭhāna, n. office of general. [†]
vyṣev, serve, reverence; practice; use, enjoy.
+ni, serve, wait upon; be united with, embrace.
solasa, num. sixteen. [ṣoḍaça.]
solasa-vassa, m. n. sixteen years. [ṣoḍaça-varṣa, a.]
solasavassa-kāla, m. period or age of sixteen years. [†]
solasavassa-padesika, a. having attained the age of sixteen years, having reached maturity. [†]
sotthi, f. n. welfare, blessing: instr. sotthinā, as adv. in safety, safely. [svasti.]
[ṣtabh, prop, support, uphold: ppl. stabdha, rigid.]
sve, adv. on the next day, to-morrow. [qvas.]

vhamš, strike, smite. [Cp. vhan.]
+pa, the same.
hattha, m. hand. [hasta.]
hattha-kamma, n. handiwork; dexterity. [†]
hattha-gata, a. come into one's hands or power. [hasta-]
hatthagata-bhāva, m. fact of coming into one's power. [†]
hatthaṭṭhika, cop. cpd, hands and bones. [†]
hatthaṭṭhikādi, a. as n. hands, bones etc. [†]
hatthin, m. elephant. [hastin.]
hatthi-magga, m. path of elephants. [†]

vhaṁ, strike, smite, slay, kill, destroy.
+sam, strike together; unite, combine, in saṅghā.

handa, interj. come; alas. [hanta.]

vhar, carry, convey, bring; take away, rob, deprive of:
caus. harāpe, cause to take away or remove. [vhr.]
+ava or o, take down or away, steal.
+adhi-o, (ajjhō,) 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, dis-
miss: caus. niharāpe, cause to remove.
+pa, strike, beat.
+pāṭi, carry back; strike back.
+pari, move round, get rid of, avoid, escape.
+vi, stop, sojourn, lodge, dwell.

harita, a. green.

vhas, laugh.

vhaṁ, leave, quit, forsake, desert.
+pa, abandon, renounce.
+pari, fail, be deficient, fall short.
haraka, m. one who brings or carries.
hi, pcl. surely, verily; for, because.
व्री, set in motion, drive, impel, in the folg cpd.
+पा, send forward or ahead, despatch.
व्रीम्स, hurt, harm, injure, slay, kill.
+वी, the same.
हिमावंत, a. frosty, cold, snowy: m. Himalaya.
हिमावंता, m. same as preceding. [†]
हिमावंता-गुहा, f. cave of Himalaya. [†]
हिमावंता-पदेसा, m. region of Himalaya. [†]
हिमावंता-मस्तंक, m. n. summit of Himalaya. [†]
हुक्कु, word imitative of the cry of a jackal. [†]
व्रु, become, exist, be: same as व्र्हु which see.
+पा, have power, be able or competent or sufficient.
हेत्याः, adv. w. gen. under, below, beneath. [adhastāt.]
<p>| ajjhohara | har | ārope | ruh |
| aṇṇāsi   | ſā | āvajje | vajj |
| atikkama | kam | āsajja | sad |
| atīta    | āhara | ukkamāpe | har |
| adhiṭṭhita | ukkhipā | khip |
| adhivattha | thun | ukkhipāpe | khip |
| anutthunā | sās | utṭhāpe | ĥā |
| anusāsa | nī | utṭṭhita | ĥā |
| apana | uddharāpe | har |
| avasīṭṭha | sis | unnāda | nad |
| avasese | gam | unnāde | nad |
| āgaccha | gam | upagantum | gam |
| āgata | gam | upagamma | gam |
| āgantvā | gam | upaṭṭhaha | ĥā |
| āgamāsi | cikkh | upadduta | du |
| ācikkha | ſā | upanāme | nam |
| ānāpe | dā | upasaṅkama | kam |
| ādāya | nī | uppajja | pad |
| āne | mante | uppata | pat |
| āmante | | uppanna | pad |
| ārabbha | rādh | uppāde | pad |
| ārādhe | ruh | uyyā | yā |
| āruyha | ruc | uḷḷañgha | laṅgh |
| ārocāpe | ruc | e | i |
| okkama | kam | pakāse | kās |
| okkamāpe | kam | pakkama | kam |
| okkame | kam | pakkosāpe | kus |
| otara | tar | pakkositvā | kus |
| otāre | tar | pakkipa | khip |
| onaddha | nandh | pakkipāpe | khip |
| oloke | lok | pagghara | ghar |
| osīda | sad | pacchijja | chid |
| kakkāre | kar | paññāya | nā |
| nikkaḍḍha | kaḍḍh | paṭicchāpe | is |
| nikkhanta | kam | paṭijagga | gar |
| nikkhamma | kam | paṭijaggāpe | gar |
| nikkipa | khip | paṭijīva | jīv |
| niṭṭhā | ṭhā | paṭinivatta | vatt |
| niṭṭhāpe | ṭhā | paṭipajja | pad |
| niddāya | dā | paṭipasaṁsa | sams |
| nipajja | pad | paṭilabha | labh |
| nipajjāpe | pad | paṭṭhāya | ṭhā |
| nipanna | pad | paṭitṭhape | ṭhā |
| nippile | pīḷ | paṭitṭhāpe | ṭhā |
| nibbatta | vatt | paṭitṭhāya | ṭhā |
| nibbatta | | paṭtha | āp |
| niyyāde | yad | patvā | āp |
| nilīya | li | pabujjha | bujjh |
| nivatta | vatt | pabbaja | vaj |
| nisinnna | sad | pamāya | mā |
| nisīda | sad | payā | yā |
| niseva | sev | payoje | yuj |
| nissāya | | parikkhipa | khip |
| nīhara | har | parikkhipāpe | khip |
| nīharāpe | har | parigaṇhā | gah |
| nuṭṭhubha | ṭhubh | pariggahetvā | gah |</p>
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Bengali</th>
<th>Hindi</th>
<th>Tamil</th>
</tr>
</thead>
<tbody>
<tr>
<td>paribhunja</td>
<td>bhuj vikubba</td>
<td>kar</td>
<td></td>
</tr>
<tr>
<td>pariyesa</td>
<td>is vikkiñā</td>
<td>kī</td>
<td>car</td>
</tr>
<tr>
<td>parivatta</td>
<td>vatt vicara</td>
<td>dhāv</td>
<td>nandh</td>
</tr>
<tr>
<td>parivāre</td>
<td>var vidhāva</td>
<td></td>
<td></td>
</tr>
<tr>
<td>parivuta</td>
<td>var vinaddha</td>
<td></td>
<td></td>
</tr>
<tr>
<td>parihara</td>
<td>har vinicchaya</td>
<td>ci</td>
<td></td>
</tr>
<tr>
<td>parihina</td>
<td>hā vinicchina</td>
<td>ci</td>
<td></td>
</tr>
<tr>
<td>pavatta</td>
<td>vatt vippakīṇṇa</td>
<td>kir</td>
<td></td>
</tr>
<tr>
<td>pavada</td>
<td>vad virama</td>
<td>ram</td>
<td></td>
</tr>
<tr>
<td>paviṭṭha</td>
<td>vūs vissajjāpe</td>
<td>sajj</td>
<td></td>
</tr>
<tr>
<td>pavisa</td>
<td>vis vissajje</td>
<td>sajj</td>
<td></td>
</tr>
<tr>
<td>pasamsa</td>
<td>saṁs vissaṭṭha</td>
<td>sajj</td>
<td></td>
</tr>
<tr>
<td>pasanna</td>
<td>sad vihara</td>
<td>har</td>
<td></td>
</tr>
<tr>
<td>pasīda</td>
<td>sad vītināme</td>
<td>nam</td>
<td></td>
</tr>
<tr>
<td>pahamsa</td>
<td>hams samviditvā</td>
<td>vid</td>
<td></td>
</tr>
<tr>
<td>pahaṭa</td>
<td>han saṁsaṭṭha</td>
<td>sajj</td>
<td></td>
</tr>
<tr>
<td>pahara</td>
<td>har saṅcara</td>
<td>car</td>
<td>saddah</td>
</tr>
<tr>
<td>pahāya</td>
<td>hā saddaha</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pājāpe</td>
<td>aj sannipatāpe</td>
<td>pat</td>
<td></td>
</tr>
<tr>
<td>pāje</td>
<td>aj sannipāte</td>
<td>pat</td>
<td></td>
</tr>
<tr>
<td>pāpuṇā</td>
<td>āp sannisinna</td>
<td>sad</td>
<td></td>
</tr>
<tr>
<td>pāpe</td>
<td>āp samāgata</td>
<td>gam</td>
<td></td>
</tr>
<tr>
<td>pāruta</td>
<td>var samāne</td>
<td>ni</td>
<td></td>
</tr>
<tr>
<td>pārupa</td>
<td>var sampajja</td>
<td>pad</td>
<td></td>
</tr>
<tr>
<td>pāhesi</td>
<td>hi sampāṭiccha</td>
<td>is</td>
<td></td>
</tr>
<tr>
<td>piḷandha</td>
<td>nandh sampatta</td>
<td>āp</td>
<td></td>
</tr>
<tr>
<td>pese</td>
<td>is sambāha</td>
<td>bāḥ</td>
<td></td>
</tr>
<tr>
<td>-ppahessati</td>
<td>hū sambhatta</td>
<td>bhaj</td>
<td></td>
</tr>
<tr>
<td>valaṇja</td>
<td>laņj</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
EXPLANATIONS AND ABBREVIATIONS.

TRANSLITERATION AND ALPHABETIC ORDER.

For the text, the system of transliteration adopted by Professor Fausböll 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. ň is discarded, ŭ being its substitute; —2. ũl is always the mute; —3. a nasal arising from m in derivation or composition is made to accord with the next letter, e.g. saṁgha, saṁjāta, saṁdāsa, saṁnivāsa, for S. saṁgha, saṁjāta, saṁdañca, saṁnivāsa. The alphabetic order of the vocabulary is this: a, ā, i, ī, u, ŭ, e, o, ŭm, k, kh, g, gh, ŏ, c, ch, j, jh, ŏ, t, ṭh, l, ṭh, dh, ŏ, 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 Boehltingk 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.
abl. ablative.
acc. accusative.
adj. adjective.
adv. adverb, adverbially.
aor. aorist.
caus. causative.
comp. comparative.
conj. conjunction.
cop. copulative.
cp. compare.
cpd compound.
cpds compounds.
dat. dative.
denom. denominative.
desid. desiderative.
doub. doubled.
esp. especially.
etc. and so forth.
excl. exclamation.
f. feminine.
folg following.
gen. genitive.
grd. gerund.
grdv. gerundive.
i. e. that is.
inv. imperative.
indecl. indeclinable.
infin. infinitive.
instr. instrumental.
inter. interrogative.
interj. interjection.
l. line.
loc. locative.
m. masculine.
n. neuter.
n. see pr. n.
eg. negative.
nom. nominative.
num. numeral.
P. Pall.
pass. passive.
pcl. particle.
pl. plural.
ple participle.
poss. possessive.
ppl. passive participle.
pr. present.
pr. n. proper name.
preced. preceding.
prep. preposition.
pron. pronoun or pronom-
inally.
S. Sanskrit.
sg. singular.
subst. substantive.
vbl verbal.
voc. vocative.
w. with.
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.