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IN TRANSLITERATION

NINE JATAKAS

Pali Text with Vocabulary

BY

LEVI H. ELWELL

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ADDITIONS AND CORRECTIONS.

FOR THE TEXT.

Page 8, line 17, *read* gaṇhi; line 21, pāṇiyaghaṭaṇ.

“ 9, “ 2, “ aḍḍhacitake.

“ 18, “ 18, “ kaṇṇamuṇḍadahato.

FOR THE VOCABULARY.

a-kāla: *for* a kāle *read* akāle.

aggi, *m.* fire. [agni.]

aṅgaṇa: *read* aṅgaṇa.

accanta-nikatippaṇṇa, *a.* thoroughly deceitful. [†]

acc-antam, *adv.* exceedingly, very. [aty-antam.]

aññatara: *add* one, a certain, a.

aññātaka-vesa, *m.* unknown dress, disguise: -ena, *adv.*

with unknown dress, in disguise, disguised. [†]

aṭṭhika, *n.* bone; kernel; seed. [asthika.]

addha, *a.* half: *same as* aḍḍha *which see.*

addha-māsa, *m.* half a month. [ardha-māsa.]

antare, *prep.* between, among.

api, *vbl prefix*, unto, upon, near, close by.

appabhakkha-kantāra, *n.*

abbhantara, *n.* interior, inside: -e, *adv. and prep.* within,

inside of; in the space of. [abhy-antara.]

amanussa-pariggahita: *read* -pariggahita.

ambho, *excl.* oh. [†]

ariya, *a.* honorable, noble. [ārya.]

aruṇa, *m.* dawn.

a-vadant, *a.*

a-vidūra: *add n.* vicinity: -e, *adv.* near, close by.

a-sādhu: *add n.* evil, wrong, baseness, sin.

ādika, *at end of adj. cpds like ādi which see.*

√āp + sam-pa, attain, arrive at, reach.

vikkh, look, see, *in folg cpd.* [vīkṣ.]

+sam, (samekkh,) look round or about.

udaka-pariyanta: *add* [†]

ubha, *pron.*

uyyāna-pālaka, *m.* garden-keeper, gardener. [udyāna-]

ekadviyojana-matta, *a. as n.* a distance of one or two yojanas. [†]

eka-maccha, *m.* one fish, a single fiṣh. [†]

eva: read *emphasizing the word before it.*

kaṇṭaka: *add* fish-bone.

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

kantāra, *m. n.*

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

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

kalāpa: *add* bundle of arrows, quiver.

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

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

√kās + pa: *caus.* pakāse.

kicca: *v. instr.* need, want.

√kilam: *caus.* kilame, cause to be exhausted.

kumuda-naḷa, *m.* stalk of white water-lily. [†]

kumbha: *add* frontal globe on the upper part of the forehead of an elephant.

kumbha-kāra, *m.* potter.

kosala-rājan: [*]

√khip: *add* overturn, overthrow, overpower.

+nis: *read* +ni.

gantū-kāma: [*]

gandhōdaka: [*]

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

ca: *add* but.

catu-vīsati, *f.*

cara, *a.* moving: *as subst.* animal.

cāra, *at end of cpds*, moving, walking.

√cikḥ, tell, *in folg cpd.* [√khyā.]

+ā, tell unto, announce, report.

citaka, *a.* gathered, picked. [*]

cunṇa, *n. m.*

cora-kantāra, *n.*

√chad+sam, cover over, conceal, hide.

[√chand *should not be spaced.*]

√ñā+ā: *add* know, recognize.

√ñā+pa, *pass.* paññāya: *add* be seen, appear.

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

√ṭhubh+nis: *read* +ni.

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

tv-, *form of tu which see.*

√thun, groan, *in folg cpd.* [√stan.]

+anu, groan after or behind (anyone).

daḥha: *add n.* might, strength, force.

√dā: *caus.* dāpe, cause to give or bestow.

dīpa, *m.* lamp, lantern, light.

√dhar+ud: *delete this article.*

dhītar, *f.* daughter. [duhitṛ.]

naḷa, *n.* reed, hollow stalk. [nala, naḍa.]

√nandh+api, (piḷandh,) bind or tie on; put on, wear.

nikati-pañña, *same as* nikati-ppañña.

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

nir-udaka, *a.* waterless, arid, dry, parched.

nirudaka-kantāra, *n.* arid desert. [†]

√**pac**: *caus.* **pacāpe**, cause to cook.

pañca-sata, *n.* (rarely *m.* in *pl.*)

paṭipāṭi: *abl.* **paṭipāṭiyā.**

paṭivatta, *n.* duty in return. [†]

√**pad**+**ni**: *caus.* **nipajjāpe.**

padesika, *at end of adj. cpd.*, of about (the age). [†]

parato, *adv. and prep.*

pi, *vbl prefix same as api which see.*

√**pucch**: *read* [√**prach.**]

pupphārāma: *read* [√**puṣpārāma.**]

pubbe, *adv.* formerly, in a previous existence. [†]

pharasuka, *m.* hatchet, axe. [√**paraṣuka.**]

bala-dhana-yasa-jātigottakulapadesa, *cop. cpd.*, power, wealth, renown, and place of birth, tribe and family. [†]

bala-nāyaka: *add* leader of a caravan.

√**bhid** or **bhind**: *caus.* **bhindāpe**, cause to break.

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

madhura-phala, *a.* having sweet fruit. [||]

√**mante**+**ā**, *address.*

[√**mṛṣ**: (*after* **mallika-rājan**) *place after* **mūsika.**]

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

√**yu**j+**pa**, *in caus.* **payoje**, engage in, perform, carry on.

√**rādh**+**ā**, *attain, win, get*: prosper, succeed, thrive.

√**labh**: *add* have leave, be permitted, *w. infin.*

√**lok**+**ava** or **o**, (*oloke*), *look upon, observe, notice*: *w. uddham*, look up.

vaṇṇa: *w.* √**kathe**, praise one's good qualities.

vatta-kata: *add* [†]

√**var**+**pa**: *read* cover with, put on; dress in, wear.

vāḷa-kantāra, *n.*

√**vid**, know, understand, perceive, recognize.

+**sam**, recognize, be conscious of.

vissajjana, *n.*

samantā, *adv.* wholly, completely. [**samantād.**]

sādhū: *n.* goodness, virtue.

√**sis**+**ava**, be left, remain.

Note—A few trifling and obvious misprints have not been recorded as being unworthy of special notice.

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,
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From The Jātaka.

1. Jambukhādakajātaka.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bo-
dhisatto aññatarasmim jambusaṇḍe rukkhadevatā hutvā
nibbatti. tatr' eko kāko jambusākhāya nisinno jambu-
pakkāni bhādati. ath' eko sigālo āgantvā uddhaṃ olo-
kento kākāṃ disvā yaṇ nūnā 'haṃ imassa abhūtaṃ guṇaṃ
kathetvā jambūni khādeyyaṃ ti tassa vaṇṇaṃ kathento
imaṃ gāthaṃ āha:

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

Atha nam kâko patipāsamsanto dutiyam gātham āha:

kulaputto va jānāti kulaputte pasamsitum,
vyagghacchāpasarivanna¹ bhuñja, samma² dadāmi te

ti.

Evañ ca pana vatvā jambusākhāṃ cāletvā phalāni
pātesi. ath' asmiṃ jamburukkhe nibbattadevatā, te ubho
pi abhūtaguṇakathāṃ kathetvā jambūni khādante disvā

tatiyaṃ gātham āha :

‘cirassam vata passāmi musāvā^llī samāgate

vantādam kuṇapādaṇ ca aññamaññaṃ pasamsake

ti.

Imaṇ ca pana gātham vatvā sā devatā bheravarūpā-
rammaṇaṃ dassetvā te tato palāpesi ‘ti.

2. Sīhacammajātaka.

Atīte bhārānasiyaṃ brahmadatte rajjaṃ kārente bo-
dhisatto kassakakule nibbattitvā vaya^{pp}atto kasikamme-
na jīvikam kappesi. tasmim kāle/eko vāṇijo gadrabha-
bhārakena ^{vāra}vohāram karonto vicarati. so gata^{gata}gata^{gata}thāne
gadrabhassa piṭṭhito bhaṇḍikam otāretvā gadrabham sī-
hacammena pārupitvā sāliya^{va}khette vissajjeti. khetta-
rakkhakā tam disvā ‘siho’ ti saññāya/upasamkamtum na
sakkonti. ath’ ekadivasam so vāṇijo ekasmin gāmadvāre
nivāsam gahetvā/pātarāsam pacāpento/ tato gadrabham
sīhacammaṃ pārupitvā yava^{va}khettam vissajjesi. khetta-
rakkhakā siho ti saññāya tam upagantum asakkontā ge-
ham gantvā ārocesum. sakalagāma^{va}vāsino āvudhāni ga-
hetvā/samkhe dhamentā pheriyo vādentā/khettasamīpam

gantvā/unnadimsu. gadrabho maraṇabhayaabhīto gadra-
bharavam ravi. ath' assa gadrabhabhāvaṃ ñatvā/bodhi-
satto paṭhamam gātham āha :

n' etaṃ sīhassa naditaṃ/na vyagghassa/na dīpino,
pāruto sīhacammena/jammo nadati gadrabho ti.

Gāmaṃvāsino pi tassa gadrabhabhāvaṃ ñatvā/aṭṭhīni
bhañjantā pothetvā/sīhacammaṃ ādāya/agamaṃsu. atha
so vāṇijo āgantvā/tam vyasaṇappattam gadrabham disvā
dutiyaṃ gātham āha :

ciram pi kho tam khādeyya gadrabho haritaṃ ya-
vam

pāruto sīhacammena, ravamāno ca dūsayī 'ti.

Tasmiṃ evaṃ vadante yeva/gadrabho tatth' eva mari.
vāṇijo pi tam pahāya pakkāmi.

3. Jambukajātaka.

Atīte bārāṇasiyaṃ brahmadatte rajjam kārente/bo-
dhisatto sīhayoniyam nibbattitvā/himavantaguhāya va-
santo/ekadivasam mahisaṃ vadhitvā/khāditvā/pāṇiyam
pivitvā/āgacchati. || eko sigālo tam disvā/palāyitum asak-
konto/udarena nipajji||kim jambukā"ti vutte"upaṭṭhahis-

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

brahā pavaddhakāyo so dīghadāṭho hi jambuka,

na tvaṃ tamhi kule jāto yattha gaṇhanti kuñjaraṃ
 ti.

Sigālo sīhena vārīto yeva guhato nikkhamitvā tik-
 khattum hukku hukkū 'ti sigālikaṃ nādaṃ naditvā gan-
 tvā pabbatapādaṃ olokento ekaṃ kālāvāraṇaṃ pabbata-
 pāde gacchantāṃ disvā ullamghitrā tassa kumbhe patitā-
 mi^o 'ti parivattitvā pādamūle pati. vāraṇo purimapādaṃ
 ukkhipitvā tassa matthake patiṭṭhapesi, sīsaṃ bhijjitvā
 cunṇaṃ jātāṃ. so tatth' eva anutthunanto sayi. vāraṇo
 kuñcanādaṃ karonto pakkāmi. bodhisatto gantvā pab-

batamatthake t̥hito taṁ vināsappattaṁ disvā attano mā-
naṁ nissāya naṭṭho sigālo ti tisso gāthā abhāsi:

asiho sihamānena yo attānaṁ vikubbati
kūṭṭhum va gajam āsajja seti bhūmyā anutthūnaṁ.
yasassino uttamaṁ puggalassa
sañjātaṁ khandhassa mahabbalassa
asamekkhiya thāmaṁ balapattim
sa seti nāgena hato va jambuko.
yo c' idha kammaṁ kurute pamāya
thāmaṁ balaṁ attani saṁviditvā
japena mantena subhāsitena
parikkhavā so vipulaṁ jinātī 'ti.

Evam bodhisatto imāhi gāthāhi imasmim loke kattab-
bayuttakaṁ kammaṁ kathesi 'ti.

4. Gaggajātaka.

Atīte bārāṇasiyaṁ brahmadatte rajjaṁ kārente bo-
dhisatto kāsiraṭṭhe ekasmim brāhmaṇakule nibbatti. tas-
sa pitā vohāraṁ katvā jīvikaṁ kappeti. so soḷasavassa-
padesikaṁ bodhisattaṁ maṇikabhaṇḍaṁ ukkhipāpetvā
gāmanigamādisu caranto bārāṇasiṁ patvā dovārikassa
ghare bhattaṁ pacāpetvā bhuñjitvā nivāsanaṭṭhānaṁ

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

jīva vassasatam gagga aparāni ca vīsatiṃ,

mā maṃ pisācā khādantu, jīva tvam sarado satan
 ti.

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

tvam pi vassasatam jīva aparāni ca vīsatiṃ,

visam pisācā khādantu, jīva tvam sarado satan ti.

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

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

5. Cullakasetṭhiḥjātaka.

Atīte kāsiraṭṭhe bārāṇasiyam brahmadatte rajjam kārente bodhisatto seṭṭhikule nibbattitvā vayappatto seṭṭhiṭṭhānam labhitvā cullakasetṭhi nāma ahosi. so paṇḍito vyatto sabbanimittāni jānāti. so ekadivasam rājūpaṭṭhānam gacchanto antaravīthiyam matamūsikam disvā tamkhaṇe nakkhattam samānetvā idam āha: sakkā cak-khumatā kulaputtena imam unduram gahetvā dārābharaṇam vā kātum kammante ca payojetun ti. aññataro dug-gatakulaputto tam seṭṭhissa vacanam sutvā nā 'yam ajā-nitvā kathessatī 'ti mūsikam gahetvā ekasmiṃ āpaṇe bi-lālass' atthāya datvā kākaṇikam labhi. tāya kākaṇikā-ya phāṇitam gahetvā ekena kuṭena pāṇiyam gaṇhi. so araññato āgacchante mālakāre disvā thokam thokam phāṇitakhaṇam datvā ulumkena pāṇiyam adāsi. te tas-sa ekekaṃ pupphamuṭṭhim adamsu. so tena pupphamū-lena punadivase pi phāṇitaṃ ca pāṇiyaghataṃ ca gahe-

tvā pupphārāmam eva gato. tassa taṃ divasaṃ mālakārā adbhocitake pupphagacche datvā agamamsu. so na cirass' eva iminā upāyena attha kahāpaṇe labhi. puna ekasmiṃ vātavutthidivase rājuyyāne bahū sukkhadaṇḍakā ca sākā ca palāsaṇ ca vātena patitaṃ hoti. uyyānāpālo chaddetuṃ upāyaṃ na passati. so tattha gantvā sa-ce imāni dārupaṇṇāni mayhaṃ dassasi ahan te imāni sab-bāni nīharissāmi 'ti uyyānapālam āha. so gaṇha ayyā 'ti sampañicchi. cullantevāsiko dārakānaṃ kelimaṇḍalam gantvā phāṇitaṃ datvā muhuttana sabbāni dārupaṇṇāni nīharāpetvā uyyānadvāre rāsiṃ kāresi. tadā rājakumbhakāro rājakulānaṃ bhājanānaṃ pacanatthāya dārūni pariyesamāno uyyānadvāre tāni disvā tassa hatthato vikiṇitvā gaṇhi. taṃ divasaṃ cullantevāsiko dāruvikkayaena soḷasa kahāpaṇe cāṭiādīni ca pañca bhājanāni labhi. so catuvīsatiyā kahāpaṇesu jātesu atthi ayaṃ upāyo mayhan ti nagaradvārato avidūratthāne ekaṃ pāṇiyacāṭiṃ ṭhapetvā pañcasate tiṇahārake pāṇiyena upatthahi. te āhaṃsu: tvaṃ samma amhākaṃ bahūpakāro, kin te karomā 'ti. so mayhaṃ kicce uppanne karissathā 'ti vātvā ito c' ito ca vicaranto thalapathakammikena ca jalapathakammikena ca saddhiṃ mittasanthavaṃ akāsi. tassa thalapathakammiko sve imaṃ nagaraṃ assavāṇija-

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

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

6. Rājovādajātaka.

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

kārente amaccā 'pi dhammen' eva vohāraṃ vinicchinimsu. vohāresu dhammena vinicchayamānesu kūtattakārakā nāma nā 'hesuṃ. tesam abhāvā attatthāya rājaṅgaṇe uparavo pacchijji. amaccā divasam pi vinicchayaṭṭhāne nisīditvā kañci vinicchayaṭṭhāya āgacchantam adisvā pakkamanti. vinicchayaṭṭhānam chaddetabbabhāvaṃ pāpuṇi. bodhisatto cintesi: mayi dhammena rajjaṃ kārente vinicchayaṭṭhāya āgacchantā nāma n' atthi, uparavo pacchijji, vinicchayaṭṭhānam chaddetabbabhāvaṃ pattam, idāni mayā attano aḡṇaṃ pariyesitum vaṭṭati, ayaṃ nāma me aḡṇo ti ñatvā taṃ pahāya ḡṇesu yeva vattissāmī 'ti. tato paṭṭhāya atthi nu kho me koci aḡṇavādī 'ti parigaṇhanto antovalaṇṇakānaṃ antare kañci aḡṇavādiṃ adisvā attano ḡṇakatham eva sutvā ete mayhaṃ bhayenā 'pi aḡṇaṃ avatvā ḡṇaṃ eva vadeyyun ti bahivalaṇṇanake parigaṇhanto tatrā 'pi adisvā antonagaram parigaṇhi, bahinagare catusu dvāresu dvāragāmake parigaṇhi. tatrā 'pi kañci aḡṇavādiṃ adisvā attano ḡṇakatham eva sutvā janapadaṃ parigaṇhissāmī 'ti amacce rajjaṃ paṭicchāpetvā rathaṃ āruyha sārathim eva gahetvā aññātakavesena nagarā nikkhamitvā janapadaṃ parigaṇhamāno yāva paccantabhūmiṃ gantvā kañci aḡṇavādiṃ adisvā attano ḡṇakatham eva sutvā

paccantasīmato mahāmaggena nagarābhimukho yeva ni-
 vatti, tasmiṃ pana kāle malliko nāma kosalarājā 'pi dham-
 mena rajjam kārento agunagavesako hutvā antovalañja-
 kādisu agunavādim adisvā attano gunakatham eva sutvā
 janapadam parigaṇhanto tam padesaṃ agamāsi. te ubho
 pi ekasmiṃ ninne sakatamagge abhimukhā ahesuṃ. ra-
 thassa ukkamanatṭhānam n' atthi. atha mallikarañño
 sārathi bārāṇasirañño sārathim tava ratham ukkamāpehi
 'ti āha. so pi ambho sārathi, tava ratham ukkamāpehi,
 imasmiṃ rathe bārāṇasirajjasāmiko brahmadattamahā-
 rājā nisinno ti āha. itaro pi ambho sārathi, imasmiṃ
 rathe kosalarajjasāmiko mallikamahārājā nisinno, tava
 ratham ukkamāpetvā amhākaṃ rañño rathassa okāsaṃ
 dehī 'ti āha. bārāṇasirañño sārathi ayam pi kira rājā
 yeva, kin nu kho kātābhan ti cintento atth' esa upāyo:
 'vayaṃ pucchitvā daharatarassa ratham ukkamāpetvā
 mahallakassa okāsaṃ dāpessāmī 'ti sannitṭhānam katvā,
 tam sārathim kosalarañño vayaṃ pucchitvā, parigaṇhanto,
 ubhinnam pi samānavayabhāvaṃ ñatvā, rajjaparimāṇam
 balaṃ dhanam yasaṃ jātigottakulapadesaṃ ti sabbam
 pucchitvā, ubho pi tiyojanasatikassa rajjassa sāmīno, samā-
 nabaladhanayasajātigottakulapadesā ti ñatvā, sīlavanta-
 tarassa okāsaṃ dassāmī 'ti cintetvā, so sārathi tumhākaṃ

rañño silācāro kīdiso ti pucchi. so ayañ ca ayañ ca am-
hākaṃ rañño silācāro ti attano rañño agunaṃ eva gūṇato
pakāsento paṭhamam gātham āha :

dalham dalhassa khipati malliko mudunā mudum,
sādhum pi sādhunā jeti asādhum pi asādhunā.

etādiso ayaṃ rājā, maggā uyyāhi sārathī 'ti.

Atha taṃ bārāṇasirañño sārathī ambho, kiṃ pana
tayā attano rañño gūṇā kathitā ti vatvā āmā 'ti vutte
yadi ete gūṇā agunā pana kīdisā ti vatvā ete tāva agunā
hontu, tumhākaṃ pana rañño kīdisā gūṇā ti vutte tena hi
suṇāhi 'ti dutiyam gātham āha :

akkodhena jine kodham, asādhum sādhunā jine,
jine kadariyam dānena saccena alikavādinam.

etādiso ayaṃ rājā, maggā uyyāhi sārathī 'ti.

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

7. Dadhivāhanajātaka.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente kāsiraṭṭhe cattāro bhātaro brāhmaṇā isipabbajjaṃ pabbajitvā himavantapadese paṭipāṭiyā paṇṇasālā katvā vāsaṃ kappesum. tesam jeṭṭhabhātā kālaṃ katvā sakkattam pāpunī. so taṃ kāraṇaṃ nātvā antarantaraṃ sattaṭṭha divasaccayena tesam upaṭṭhānaṃ gacchanto ekadivasam jeṭṭhakatāpasam vanditvā ekamantaṃ nisīditvā bhante kena te attho ti pucchi. paṇḍurogatāpasas agginā me attho ti āha. so tassa vāsipharasukaṃ adāsī. vāsipharasukonāma daṇḍe pavesana vasena vāsi pi hoti pharasu pi. tāpasas ko me imaṃ ādāya dārūni āharissatī 'ti āha. atha naṃ sakko evaṃ āha: yadā te bhante dārūhi attho imaṃ pharasum hatthena pahaṃsitvā dārūni me āharitvā agginṃ kareyyāsī 'ti vadeyyāsī, dārūni āharitvā agginṃ katvā dassatī 'ti. tassa vāsipharasukaṃ datvā dutiyam pi upasamkamitvā bhante kena te attho ti pucchi. tassa paṇṇasālāya hatthimaggo hoti. so hatthīhi upadduto hatthīnaṃ me vasena dukkhaṃ uppajjati, te palāpehī 'ti āha. sakko tassa ekaṃ bheriṃ upanāmetvā bhante imasmiṃ tale paḥaṭe tumhākaṃ paccāmittā palāyissanti, imasmiṃ paḥaṭe 'mettacittā hutvā caturaṅginiyā senāya parivāressanti 'ti

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

rukkhe nisīditvā cintesi: ayam sūkaro imassa maṇikkhandhassa ānubhāvena ākāśacāriko hutvā idha vasati, maññe, mayā pana paṭhamam eva imam māretvā mam-sam khāditvā pacchā gantum vaṭṭatī 'ti. so ekam daṇḍakam bhañjitvā tassa sīse pātesi. sūkaro pabujjhitvā maṇim apassanto ito c' ito ca kampamāno vidhāvati. rukkhe nisinnapuriso hasi. sūkaro olokento tam disvā rukkham sīsena paharivā tatth' eva mato. so puriso otarivā aggam katvā tassa mamsam pacitvā khāditvā ākāse uppatitvā himavantamatthakena gacchanto assa-mapadam disvā jeṭṭhatāpasassa assame otarivā dvīhatīham vasitvā tāpasassa vattapaṭivattam akāsi vāsiphara-sukassa ānubhāvaṃ ca passi. so imam mayā gahetum vaṭṭatī 'ti maṇikkhandhassa ānubhāvam tāpasassa das-setvā bhante imam me gahetvā vāsipharasukam dethā 'ti āha. tāpaso ākāśena caritukāmo tam gahetvā vāsiphara-sukam adāsi. so tam gahetvā thokam gantvā vāsiphara-sukam pahaṃsitvā vāsipharasuka tāpasassa sīsam chin-ditvā maṇikkhandham me āharā 'ti āha. so gantvā tāpasassa sīsam chinditvā maṇikkhandham āhari. so vāsi-pharasukam paṭicchannaṭṭhāne ṭhapetvā majjhimatāpa-sassa santikam gantvā katipāham vasitvā bheriyā ānu-bhāvam disvā maṇikkhandham datvā bherim gaṇhitvā

purimanayen' eva tassa pi sīsam chindāpetvā kaniṭṭham upasāṃkamitvā dadhighaṭassā 'nubhāvaṃ disvā maṇikkhandham datvā dadhighaṭaṃ gahetvā purimanayen' eva tassa sīsam chindāpetvā maṇikkhandhañ ca vāsipharasukañ ca bheriñ ca dadhighaṭaṃ ca gahetvā ākāse uppatitvā bārāṇasiyā avidūre ṭhatvā bārāṇasirañño yuddham vā me detu rajjam vā ti ekassa purisassa hatthe paṇṇaṃ pāhesi. rājā sāsanaṃ sutvā va coraṃ gaṇhissāmā 'ti nikkhami. so ekaṃ bheritalaṃ pahari, caturaṅginī senā parivāresi. rañño avattharaṇabhāvaṃ ñatvā dadhighaṭaṃ vissajjesi, mahānadiṃ pavatti, mahājano dadhimhi osīditvā nikkhamitum nā 'sakkhi. vāsipharasukaṃ pahaṃsitvā rañño sīsaṃ āharā 'ti āha, vāsipharasuko gantvā sīsaṃ āharitvā pādamūle nikkhipi, eko pi āvudhaṃ ukkhipitum nā 'sakkhi. so mahantena balena parivuto nagaraṃ pavisitvā abhisekaṃ kāretvā dadhivāhano nāma rājā hutvā dhammena rajjam kāresi. || tass' ekadivasaṃ mahānadiyaṃ jāla-
Karaṇḍake kilantassa kannamuṇḍadahato devatāparibhogam ekaṃ ambapakkam āgantvā jāle laggi. jālaṃ ukkhipantā taṃ disvā rañño adaṃsu. taṃ mahantaṃ ghaṭappamāṇaṃ parimaṇḍalaṃ suvaṇṇavaṇṇaṃ ahosi. rājā kissa phalaṃ nāma' etan ti vanacārake pucchitvā ambaphalan ti sutvā paribhuñjitvā tassa aṭṭhim attano uyyāne

ropāpetvā khīrodakena siñcāpesi. rukkho nibbattitvā tatiye samvacchare phalaṃ adāsi. ambassa sakkāro mahā ahosi: khīrodakena siñcanti, gandhapañcaṅgulikaṃ denti, mālādāmāni parikkhipanti, gandhatelena dīpaṃ jālenti, parikkhepo pan' assa paṭṭasāṇiyā ahosi. phalāni madhurāni suvaṇṇavaṇṇāni ahesuṃ. dadhivāhanarājā aññesaṃ rājūnaṃ ambaphalaṃ pesento atṭhito rukkhānibbattanabhayaena amkuranibbattanatṭhānaṃ maṇḍukaṇṭakena vijjhितvā pesesi. tesāṃ ambaṃ khāditvā atṭhiropitaṃ na sampajjati. te kin nu kho ettha kāraṇaṃ ti pucchantā taṃ kāraṇaṃ jānimsu. ath' eko rājā uyyānapālaṃ pakkositvā dadhivāhanassa ambaphalānaṃ rasaṃ nāsetvā tittakabhāvaṃ kātum sakkhissasi 'ti pucchitvā āma devā 'ti vutte tena hi gacchā 'ti sahaṣsaṃ datvā pesesi. so bārāṇasiṃ gantvā eko uyyānapālo āgato ti rañño ārocāpetvā tena pakkosāpito pavisitvā rājānaṃ vanditvā tvaṃ uyyānapālo ti puṭṭho āma devā 'ti vatvā attano ānubhāvaṃ vaṇnesi. rājā gaccha, amhākaṃ uyyānapālassa santike hohi 'ti āha. te tato paṭṭhāya dve janā uyyānaṃ paṭijagganti. adhunāgato uyyānapālo akālapupphāni pupphāpento akālaphalāni gaṇhāpento uyyānaṃ ramaṇiyaṃ akāsi. rājā tassa pasīditvā porāṇaka uyyānapālaṃ nīharitvā tass' eva uyyānaṃ adāsi. so

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

vaṇṇagandharasūpeto ambā 'yaṃ ahuvā pure,

tam eva pūjaṃ labhamāno ken' ambo kaṭukapphalo
 ti.

Ath' assa kāraṇaṃ ācikkhanto bodhisatto dutiyaṃ
 gāthaṃ āha:

pucimandaparivāro ambo te dadhivāhana,

mūlaṃ mūlena saṃsaṭṭhaṃ, sākā sākā nisevare,

asataṃ sannivāsena ten' ambo kaṭukapphalo ti.

Rājā tassa vacanaṃ sutvā sabbe pi pucimande ca

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

8. Apañnakajātaka.

Atīte kāsiraṭṭhe bārāṇasinagare brahmadatto nāma
rājā ahosi. tadā bodhisatto satthavāhakule paṭisandhim
gahetvā anupubbena vayappatto pañcahi sakaṭasatehi
vaṇijjāṃ karonto vicarati. so kadāci pubbantato apa-
rantam gacchati kadāci aparantato pubbantam. bārāṇa-
siyaṃ yeva añño pi satthavāhaputto atthi bālo avyatto
anupāyakusalo. tadā bodhisatto bārāṇasito mahaggham
bhaṇḍam gahetvā pañca sakaṭasatāni pūretvā gamana-
sajjāni katvā t̥hapesi. so pi bālasatthavāhaputto tath'
eva pañca sakaṭasatāni pūretvā gamanasajjāni katvā
t̥hapesi. bodhisatto cintesi: sace ayaṃ bālasatthavāha-
putto mayā saddhim yeva gamissati sakaṭasahassee ca
ekato magge gacchante maggo pi na-ppahessati, manus-
sānaṃ dārūdakādīni pi balivaddānaṃ tiṇāni pi dullabhāni

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

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

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

āgacchati, etasmim kim bhaṇḍan ti. udakam etthā 'ti. parato tāva udakam ānente^{hi} vo manāpam katam, ito paṭṭhāya pana udakena kiccam n' atthi, purato bahum udakam, cāṭiyo bhinditvā udakam chaddetvā sukhena gacchathā 'ti āha, evañ ca pana vatvā tumhe gacchatha, amhākam papañco hoti 'ti thokam gantvā tesam adassanam patvā attano yakkhanagaram eva agamāsi. so pi kho bālasatthavāho attano bālatāya yakkhassa vacanam gahetvā cāṭiyo bhindāpetvā pasatamattam pi udakam anavasesetvā sabbam chaddetvā sakaṭāni pājāpesi. purato appamattakam pi udakam nā 'hosi. manussā pāṇīyam alabhantā kilamimsu. te yāva suriyass' atthagamanā gantvā sakaṭāni mocetvā parivattakena ṭhapetvā goṇe cakkesu bandhimsu. n' eva goṇānam udakam ahosi na manussānam yāgubhattam vā. dubbalamanussā tattha tattha nipajjitvā sayimsu. rattibhāgasamanantare yakkhā yakkhanagarato āgantvā sabbe pi goṇe ca manusse ca jīvita^{kk}hayam pāpetvā mamsam khāditvā atṭhīni avasesetvā agamamsu. evam ekam bālasatthavāha^{putt}am nissāya sabbe te vināsam pāpuṇimsu, hattha^{atṭhi}kādīni disāvidisāvippakiṇṇāni ahesum, pañca sakaṭasatāni yathāpūritān' eva atṭham^{su}. bodhisatto pi kho bālasatthavāhaputtassa nikkhantadivasato māsaddhamāsam

vītināmetvā pañcahi sakaṭasatehi nagarā nikkhamma
 anupubbena kantāramukhaṃ pāpuṇi. so tattha udaka-
 cāṭiyo pūretvā bahum udakaṃ ādāya khandhāvāre bheriṃ
 carāpetvā manusse sannipādetvā evaṃ āha: maṃ anā-
 pucchitvā pasatamattam pi udakaṃ mā valañjayittha,
 kantāre visarukkhā nāma honti, pattam vā pupphaṃ vā
 phalaṃ vā tumhehi pure akhāditapubbaṃ maṃ anāpuc-
 chitvā mā khāditthā 'ti evaṃ manussānaṃ ovādaṃ datvā
 pañcahi sakaṭasatehi kantāraṃ paṭipajji. tasmim kantā-
 ramajjhaṃ sampatte so yakkho purimanayen' eva bodhi-
 sattassa paṭipathe attānaṃ dassesi. bodhisatto taṃ disvā
 va aññāsi: imasmim kantāre udakaṃ n' atthi, nirūdaka-
 kantāro nāma' esa, ayaṃ ca nibbhayo rattanetto, chāyā 'pi
 'ssa na paññāyati, nissamsayaṃ iminā purato gato bāla-
 satthavāhaputto sabbam udakaṃ chaddāpetvā kilametvā
 sapariso khādito bhavissati, mayhaṃ pana paṇḍitabhā-
 vaṃ upāyakosallaṃ na jānāti, maññe ti. tato nam āha:
 gacchatha tumhe, mayaṃ vāṇijā nāma, aññaṃ udakaṃ
 adisvā gahitaudakaṃ na chaddema, diṭṭhaṭṭhāne pana
 chaddetvā sakaṭāni sallahukāni katvā gamissāmā 'ti.
 yakkho thokaṃ gantvā adassanaṃ upagamma attano
 yakkhanagaram eva gato. yakkhe pana gate manussā
 bodhisattam āhamsu: ayya, ete manussā esā nīlavanarāji

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

kusalo, addhā so etehi udakaṁ chaḁḁāpetvā kilametvā khādito bhavissati, pañca sakaṁasatāni yathāpūritān' eva ṭhitāni bhavissanti, ajja mayam tāni passissāma, pasata-mattam pi udakaṁ achāḁḁetvā sīghasīgham pājethā 'ti pājāpesi. so gacchanto yathāpūritān' eva pañca sakaṁasatāni goṇamanussānaṁ ca hatthaṭṭhikādīni disāsu vippa-kinṇāni disvā sakaṁāni mocāpetvā sakaṁaparivattakena khandhāvāram bandhāpetvā kālass' eva manusse ca goṇe ca sāyamāsabhattam bhojāpetvā manussānam majjhe goṇe nipajjāpetvā sayam balanāyake gahetvā khaggahattho tiyāmarattim ārakkham gahetvā ṭhitako va aruṇam uṭṭhāpesi. punadivase pāto va sabbakiccāni niṭṭhāpetvā goṇe bhojetvā dubbalasakaṁāni chaḁḁetvā thirāni gāhāpetvā appaggham bhaṇḁam chaḁḁāpetvā mahaggham āropetvā yathādhippetaṁ ṭhānam gantvā dviguṇatiguṇena mūlena bhaṇḁam vikkiṇitvā sabbam 'parisam ādāya puna attano nagaram eva agamāsi.

9. Bakajātaḁa.

Nā 'ccanta nikatippaṇṇo ti. idaṁ satthā jetavane viharanto cīvaravaḁḁhakam bhikkhum ārabba kathesi. eko kira jetavanavāsiko bhikkhu yaṁ kiṁci cīvare kat-tabbam chedanaghaṭṭanavicāraṇasibbanādikaṁ kammaṁ

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

gāma-vāsikā dullabhapaccayā, im' āhaṃ tuyhaṃ datvā attanā kiṃ pārūpissāmi 'ti. bhante, mama santike aha-tasāṭakā atthi, te gahetvā tumhākaṃ cīvaram karoṭhā 'ti. āvuso, mayā ettha haṭṭhakammaṃ dassitaṃ, tayi pana evaṃ vadante kiṃ sakkā kātum, gaṇhāhi naṃ ti tassa pilotikacīvaram datvā aha-tasāṭake ādāya taṃ vañ-cetvā pakkāmi. jetavanavāsiko pi taṃ cīvaram pārūpi-tvā katipāhaccayena uṇhodakena dhovanto jīṇṇapiloti-kaṃ disvā lajjito. gāma-vāsicīvara-vadḍhakena kira jeta-vanavāsiko vañcito ti tassa vañcitabhāvo saṃghama-jjhe pākaṭo jāto. ath' ekadivasam bhikkhū dhammasabhāyaṃ taṃ kathaṃ kathentā nisīdimsu. satthā āgantvā kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā ti pucchi. te taṃ atthaṃ ārocesum. satthā na bhikkhave jetavana-vāsicīvara-vadḍhako idān' eva aññe vañceti, pubbe pi vañceti yeva, na gāma-vāsikenā 'pi idān' eva esa jetavana-vāsicīvara-vadḍhako vañcito, pubbe pi vañcito yevā 'ti vatvā atītaṃ āhari:

Atīte ekasmiṃ araṇṇāyatane bodhisatto aññataram padumasaram nissāya ṭhite rukkhe rukkhadevatā hutvā nibbatti. tadā aññatarasmim nā 'timahante sare nidā-ghasamaye udakaṃ mandaṃ ahosi, bahū c' ettha macchā honti. ath' eko bako te macche disvā eken' upāyena ime macche vañcetvā khādissāmi 'ti gantvā udakapariyante cintento nisīdi. atha taṃ macchā disvā kiṃ ayya cintento

nisinno sī 'ti pucchimṣu. tumhākam cintento nisinno
'mhī 'ti. amhākam kim cintesi ayyā 'ti. imasmim sare
udakam parittam gocaro ca mando nidāgho ca mahanto,
idān' ime macchā kim nāma karissantī 'ti tumhākam
cintento nisinno 'mhī 'ti. atha kim karoma ayyā 'ti.
tumhe sace mayham vacanam kareyyātha aham vo eke-
kam mukhatuṇḍakena gahetvā etam pañcavaṇṇapaduma-
sañchannam mahāsaram netvā² vissajjeyyan ti. ayya,
paṭhamakappikato paṭṭhāya macchānam cintanakabako
nāma n' atthi, tvaṃ amhesu ekekam khāditukāmo sī 'ti.
nā 'ham tumhe mayham saddahante khādissāmi, sace
pana sarassa atthibhāvaṃ mayham na saddahatha ekam
maccham mayā saddhim saram passitum pesethā 'ti.
macchā tassa saddahitvā ayaṃ jale pi thale pi samattho
ti ekam kāṇamahāmaccham adamsu. imam gahetvā
gacchathā 'ti. so tam gahetvā netvā sare vissajjetvā
sabbam saram dassetvā puna ānetvā tesam macchānam
santike vissajjesi. so tesam macchānam sarassa sam-
pattim vaṇṇesi. te tassa katham sutvā gantukāmā hu-
tvā sādhu ayya amhe gaṇhitvā gacchāhī 'ti āhamsu.
bako paṭhaman tam kāṇamahāmaccham eva gahetvā
saratīram netvā saram dassetvā saratīre jāte varaṇa-
rukkhe niliyitvā tam viṭapantare pakkhipitvā tuṇḍena

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

kakkāṭako āha: mātula, ayaṃ saro etto, tvaṃ pana ito nesi 'ti. bako piyamātulako atibhaginiputto si me tvan ti vatvā tvaṃ esa maṃ ukkhipitvā vicaranto mayhaṃ dāso ti saññaṃ karosi, maññe, pass' etaṃ varaṇarukkha-mūle kaṇṭakarāsim, yathā me te sabbamacchā khādītā tam pi tath'eva khādissāmī 'ti āha. kakkāṭako ete macchā attano bālatāya tayā khādītā, ahaṃ pana te maṃ khādītum na dassāmi, tañ ñeva pana vināsaṃ pāpessāmi, tvaṃ hi bālatāya mayā vañcitabhāvaṃ na jānāsi, marantā ubho pi marissāma, esa te sīsaṃ chinditvā bhūmiyaṃ khipissāmī 'ti vatvā saṇḍāsena viya aḷehi tassa gīvaṃ nippīlesi. so vattakatena mukhena akkhīhi assunā paggharantena maraṇabhayaatajjito sāmi, ahan taṃ na khādissāmi, jīvitaṃ me dehī 'ti āha. yadi evaṃ otaritvā sarasmiṃ maṃ vissajjehī 'ti. so nivattitvā saram eva otaritvā kakkāṭakaṃ sarapariyante paṃkapiṭṭhe ṭhapesi. kakkāṭako kattarikāya kumudanaḷaṃ kappento viya tassa gīvaṃ kappetvā udakaṃ pāvisi. taṃ acchariyaṃ disvā varaṇarukkhe adhivatthā devatā sādhu-kāraṃ dadamānā vanam unnādayamānā madhurassarena imaṃ gātham āha:

nā 'ccanta nikatippaṇño nikatyā sukham edhati,

ārādhe nikatippaṇño bako kakkāṭakā-m-ivā 'ti.

Tattha nā 'ccantanikatippaṇño nikatyā su-

kham edhatī 'ti, nikati vuccatī vañcanā, nikatipaṇṇo vañcanapaṇṇo puggalo, tāya nikatyā nikatiyā vañcanāya na accantaṃ sukhā edhati niccakāle sukhasmiṃ ñeva paṭiṭṭhātum na sakkoti, ekamsena pana vināsaṃ pāpuṇāti yevā 'ti attho, ārādhētī 'ti paṭilabhati, nikatipaṇṇo ti kerāṭikabhāvaṃ sikkhitapaṇṇo pāpapuggalo attanā katassa pāpassa phalaṃ paṭilabhati vindatī 'ti attho, katham? bako'kakkaṭakā-m-iva yathā bako kakkaṭakā gīvacchedanaṃ pāpuṇi evaṃ pāpapuggalo attanā katapāpato diṭṭhadhamme vā samparāyaṃ vā bhayaṃ ārādhētī paṭilabhatī 'ti, imaṃ atthaṃ pakāseto mahāsatto vanaṃ unnādeto dhammaṃ desesi.

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

VOCABULARY.

a, *neg. prefix, see an.*

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

aṁsa, *m.* portion, part. [**aṁṣa**: **vaṣ**, get.]

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

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

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

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

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

akkhi, *n.* eye. [**akṣi**.]

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

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

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

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

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

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

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

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

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

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

[*anyo-‘nya*: in S. the first part is nom., in P. acc.]

a-ññāta, *a.* unknown. [*a-jñāta*.]

aññātaka, *a.* unknown. (1222c.) [||]

aññātaka-vesa, *a.* in unknown dress, disguised. [†]

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

aṭṭatthāya, *as adv.* for or on account of litigation. (See under *attha*, and 1302c 4.)

aṭṭha, *num.* eight. [*aṣṭa*.]

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

aḷa, (*m.?*) claw.

aḍḍha, *a.* half. [*ardha*.]

aḍḍh-citaka, *a.* half picked, (from which) half (of the flowers had been) gathered. [†]

ati, *as vbl prefix*, across, beyond, past; *in cpds*, excessive.

atipāta, *m.* harm, injury, destruction. [*√pat+ati*.]

ati-bhaginiputta, *m.* favorite or darling nephew. [†]

ati-manāpa, *a.* very attractive, pleasant or agreeable. [†]

ati-mahant, *a.* exceedingly large, very great.

ati-viya, *adv.* exceedingly, very. [*atīva*.]

atīta, *a.* gone, past: *n.* past; tale, story. *atīte*, *as adv.* formerly, once on a time. [*vi+ati*.]

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

attha, *m.* aim, purpose; purport, meaning, sense; thing, substance, object; *w. instr.* want, need: *atthāya*, *w. gen. and at end of cpds*, for the purpose of; on account of, because of. [*artha*: *√ṛ*, go for (any thing).]

attha, *n.* home: *attham*, *as adv.* homeward. [*asta*.]

attha-gamana, *n.* going home; (of the sun,) setting, set. [*astam-gamana*.]

attha-dhamma, *cop. cpd*, the temporal and religious. [†]

atthadhammānusāsaka, *m.* teacher of things temporal and religious. (*anusāsaka*.) [†]

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

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

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

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

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

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

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

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

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

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

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

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

amu, *pron. stem*, see *adum*.

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

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

amba-phala, *n.* mango fruit. [†]

amba-yūsa, *m. n.* mango juice. [†]

amba-rukka, *m.* mango tree. [†]

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

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

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

aruṇa, *a.* red, ruddy.

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

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

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

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

alla, *a.* moist, wet. [ādra.]

alla-kesa, *a.* having wet hair. [†]

alla-vattha, *a.* wearing wet clothes. [ārdra-vastra.]

alla-sīsa, *a.* having the head wet. [†]

ava, *prep. and vbl prefix*, away; off; down.

a-vatvā, *grd.* without speaking. [†]

avattharaṇa, *n.* spreading out, arranging, drawing up (as of an army for battle.) [avastaraṇa: √str + ava.]

avattharaṇa-bhāva, *m.* marshaling, drawing up. [†]

a-vadant, not speaking, not saying.

ava-siṭṭha, *ppl.* left behind, remaining. [ava-ṣiṣṭa.]

avasesa, *a.* rest, remaining. [avaṣeṣa, *n.* remainder.]

a-vikkīta, *a.* unsold. [a-vikrīta.]

a-vidūra, *a.* not far off, near.

avidūra-tṭhāna, *n.* a place not far off, vicinity. [†]

a-velā, *f.* improper time: avelāya, *as adv.* unseasonably.

a-vyatta, *a.* unclear; unwise, dull. [a-vyakta: √añj.]

√as, be, exist. (99.)

[√as, throw, cast, hurl.]

a-sakkont, *a.* not having power, unable. [a-ṣaknuvant.]

a-sant, *a.* not existing; untrue; bad, wicked.

a-samekkhiya, *grd.* without reflecting or considering. [†]

a-sāta, *a.* not sharp; unpleasant, disagreeable. [†]

asāta-amadhura, *cop. cpd.* disagreeable and bitter. [†]

asātaamadhura-samsagga, *m.* contact or union with (any thing) disagreeable and bitter. [†]

a-sādhū, *a.* not good, bad, evil.

a-sīha, *m.* animal other than a lion. [†]

asu, *pron. stem*, see adum.

asuka, *a.* such and such, so and so. [Cp. amuka.]

asuka-tṭhāna, *n.* such and such a place. [†]

assa, *m.* horse. [aṣva.]

assama, *m. n.* hermitage. [āṣrama.]

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

assa-vāṇija, *m.* horse-dealer. [†]

assa-vāṇijaka, *m.* horse-dealer. [†]

assa-sata, *n.* a hundred horses. [†]

assu, *n.* tear. [aṣru.]

vaḥ, say, call.

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

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

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

a ha m, *pron.* I. (86 (1).)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ā pa, *a.* at end of cpds, reaching, attaining.

āpaṇa, *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. [vvr+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. [āṣa.]

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 hither.

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

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

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

+paṭi, go against; withstand; recognize.

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

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

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

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

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

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

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

idam, *pron.* this, this here.

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

idāni, *adv.* now. [*idānim.*]

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

iva, *pcl.* as, like.

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

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

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

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

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

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

isi, *m.* saint; sage. [*ṛṣi.*]

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

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

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

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

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

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

uṇha, *a.* warm, hot. [*uṣṇa.*]

uṇhodaḥka, *n.* warm water. [*uṣṇodaḥka.*]

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

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

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

udaka, *n.* water.

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

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

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

udara, *n.* belly, stomach.

udāhu, *indecl.* or. [utāho.]

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

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

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

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

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

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

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

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

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

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

uparava, *m.* sound, noise.

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

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

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

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

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

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

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

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

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

ubha, *a.* both.

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

uyyāna-dvāra, *n.* garden gate. [†]

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

uluṇka, *m.* ladle. [udaṇka.]

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

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

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

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

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

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

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

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

eka-maccha, *m.* a certain fish. [†]

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

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

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

eta, *stem of the following.*

etad, *pron.* this, this here.

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

etā-disa, *a.* such. [etā-dṛṣa.]

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

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

ettha, *adv.* herein, here.

vedh, *thrive, prosper.*

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

evam, *adv.* so, thus.

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

o, *vbl* prefix, contraction of *ava*.

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

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

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

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

ka, stem of *kad*, *kadā*, etc.

kakkaṭaka, *m.* crab. [*karkaṭaka*.]

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

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

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

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

kaṭuka, *a.* the same.

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

√kadḍh, tug, draw, pull. [*√kṛṣ*.]

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

kaṇṭaka, *m.* thorn, prickle.

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

kaṇṇa, *m.* ear. [*kaṇṇa*.]

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

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

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

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

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

kata-pāpa, *n.* committed sin. [†]

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

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

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

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

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

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

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

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

+sam, pass on unto; enter.

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

√k a m p, shake, tremble.

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

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

kamman, *n.* same as kamma.

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

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

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

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

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

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

+upa, do a kindness to, benefit.

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

+vi, alter, change, transform.

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

kalala, *n.* mud.

kalāpa, *m.* bundle, bunch.

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

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

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

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

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

kaham, *adv.* where? whither?

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

kāka, *m.* crow.

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

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

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

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

kāya, *m.* body.

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

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

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

kāla, *a.* dark, brown, black.

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

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

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

√kāś, be visible; shine. [√kāç.]

+ava or o, be visible; lie open.

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

kāśi, *m.* (*in pl.*) name of a country and the people inhabiting it, Kasi, the Kasis. (Benares its capital.) [kāçi.]

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

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

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

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

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

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

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

√kir, strew, scatter. [√kr̥.]

+pa, scatter forth.

+vi-ppa, scatter or strew about.

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

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

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

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

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

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

√kī, buy, purchase. [√krī.]

+vi, sell.

√kīl, play, sport. [√krīḍ.]

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

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

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

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

kuñjara, *m.* elephant.

kuṭa, *m. n.* water-pot, water-jar.

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

kuṇapa, *n. m.* dead body, corpse.

kuṇapāda, *m.* corpse-eater. [kuṇapa-ada. *]

kutthu, *m.* jackal. [kroṣṭu.]

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

kumuda, *n.* white water-lily.

kumuda-naḷa, *m.* lotus-stalk. [†]

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

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

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

√kus, cry out, call, shout. [√kruç.]

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

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

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

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

kūṭa, *a.* false, fraudulent, lying.

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

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

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

keḷi-maṇḍala, *n.* play-ground. [†]

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

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

kesa, *m.* hair. [keṣa.]

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

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

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

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

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

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

√kṣi, destroy, consume; lose.]

khagga, *m.* sword. [khaḍga.]

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

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

khaṇa, *m.* instant, moment. [kṣaṇa.]

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

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

khandha, *m.* shoulder; part, element; body; aggregate.

[skandha.]

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

[skandhāvāra: -a-ā-.]

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

√**khād**, chew, gnaw, bite, eat.

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

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

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

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

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

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

khāditu, *see* 972 and 1161.

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

√**kip**, throw, cast, hurl. [kṣip.]

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

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

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

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

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

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

khīra, *n.* milk. [kṣīra.]

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

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

khetta, *n.* estate; field. [kṣetra.]

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

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

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

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

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

gaccha, *m.* tree, shrub.

gaja, *m.* elephant.

gata, *ppl.* gone; entered. [√gam.]

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

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

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

gata-magga, *m.* traveled road. [†]

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

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

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

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

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, ar-
ranged in the form of a hand, and hung round some ob-
ject of worship. [†]

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

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

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

√gam, go, move, travel; enter.

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

+sam-ā, assemble; meet.

+upa, go unto, approach; undergo.

+nis, go out or forth, proceed.

gamana, *n.* going, proceeding.

gamana-sajja, *a.* ready to go. [†]

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

√gar, be awake, watch. [√gr: 1020.]

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

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

gavesaka, *a.* seeking, searching. [Properly 'kine-seeking', and then generalized. Cp. gaves: viṣ and go.]

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

+paṭi, receive, accept; gather, collect.

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

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

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

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

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

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

√gā, sing.

gāthā, *f.* song; stanza, verse.

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

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

gāma-dvāra, *n.* village gate. [†]

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

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

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

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

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

gīva-cchedana, *n.* throat-cutting. [†]

gīvā, *f.* neck, throat. [grīvā.]

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

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

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

geha, *n.* house, home.

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

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

goṇa, *m.* ox, bull.

goṇa-manussa, *m.* oxen and men. [†]

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

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

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

ghaṭa, *m.* pitcher, bowl, jar.

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

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

ghaṭṭana, *n.* piecing or tacking together.

√ghar, drip, trickle.

+pa, flow, stream, pour.

ghara, *m. n.* house, home. [gṛha.]

ca, *conj.* and, also.

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

cakkhu, *n.* eye; insight. [cakṣus.]

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

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

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

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

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

- ena and -e, *as adv.* within four months. [†]
- catur, *num.* four.
- catur-aṅgin, *a.* having four divisions; (of an army) complete, i. e. having elephants, cavalry, chariots, and infantry.
- catu-vīsati, *num.* twenty-four. [catur-viṅcati.]
- camma, *n.* skin, hide. [carman.]
- √car, walk, move; act, work; live: *caus.* carāpe, drive; cause to be beaten (as a drum).
+vi, go about, wander, travel.
+sam, go together, meet, assemble.
- caritu, *see* 972 and 1161.
- caritu-kāma, *a.* eager or desirous to move. [*]
- √cal, move, stir: *caus.* cāle, stir, move, shake, toss.
- cāṭi-ādi, *a.* consisting of pitchers, etc. [†]
- cāṭi, *f.* pitcher, jar, chatty.
- cāra, *a.* walking, moving.
- cārika, *a.* going, moving, walking, flying.
- cārin, *a.* the same.
- ci, *pcl.* after interrogatives making them indefinite. [cid.]
- √ci, gather, collect, pile up; arrange, construct.
+nis, lay out in order, place in order; discriminate.
+vi-nis, discern between, distinguish, discriminate; investigate, examine, test, try; resolve, decide, determine.
(See RVD. under √2ci.)
- √cit, notice, observe.
- citta, *n.* notice; thought; mind.
- √cint, think, reflect, meditate.
- cintana, *n.* reflection, meditation; solicitude, anxiety.
- cintanaka, *a.* thoughtful; anxious, solicitous. [*]
- cintanaka-baka, *m.* a crane anxious (for any one). [†]
- cira, *a.* long, lasting: -am, *adv.* long, for a long time:

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

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

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

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

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

cunṇa, *n.* dust, powder. [cūrṇa.]

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

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

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

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

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

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

cora, *m.* thief, robber. [cāura.]

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

√chadd, pour out; spew; reject, throw away; abandon:

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

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

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

√chad, cover.

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

[√chand, seem; please; desire.]

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

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

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

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

chāyā, *f.* shade; shadow; image.

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

+pa, cut off; stop, put an end to : *pass.* *pacchijja*.

chedana, *n.* cutting, severing.

chedana-ghaṭṭana-vicāraṇa-sibbana, *cop. cpd.* cutting and piecing and fitting and stitching. [†]

chedanaghaṭṭanavicāranasibbanādika, *adj.* consisting of cutting, piecing, fitting, stitching, etc. (-na-ād-) [†]

ṽjan 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*: *ṽjalp*, speak.]

jambu, *n.* jambu fruit.

jambuka, *m.* jackal.

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

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

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

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

jambu-rukkha, *m.* jambu tree. [†]

jambu-saṇḍa, *m.* jambu grove. [†]

jambu-sākhā, *f.* jambu branch. [†]

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

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

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

+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 *√jan*.

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

jāti, *f.* birth; lineage, descent.

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

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

jāla, *n.* net.

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

√ji, conquer; win.

jīṇa, *ppl.* decayed, worn out, old. [jīṇa.]

jīṇa-tṭhāna, *n.* worn place. [†]

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

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

√jīv, live, be alive.

+paṭi, revive; live besides or also.

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

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

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

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

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

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

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

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

jeṭṭhaka, *a.* the same. [†]

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

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

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

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

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

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

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

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

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

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

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

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

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

+**sam**, think, believe, suppose.

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

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

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

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

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

√thā, stand; remain; be: *caus.* **thape**, set, place, fix, establish; stop: **thapāpe**, cause to set or fix, etc. [√sthā.]

+**adhi**, stand on; abide in; inhabit.

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

+**upa**, wait on, attend, serve.

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

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

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

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

against or upon : patitṭhāpe, confirm, establish.
 ṭhāna, *n.* place, spot; distance, interval. [sthāna.]
 ṭhitaka, *a.* standing, abiding, remaining. [†]
 ṭhubh, spew, spit. [ṭhiv.]
 +nis, spit out, throw up.

ṭdas, seize with the teeth, bite. [ṭdaṇṇ.]
 +sam, bite together; compress, squeeze.

ta, *stem of* tato, tattha, tatra, tad, tadā.
 takka-silā, *f.* name of a city in the Punjab. [takṣa-ṣilā :
 takṣan, *m.* carpenter : ṣilā, *f.* rock, stone.]
 tañ-khaṇe, *adv.* at that moment, instantly. [tat-kṣaṇe.]
 ṭajj, threaten : *caus.* tajje, threaten; terrify. [ṭarj.]
 tatiya, *a.* third. [tṛtiya.]
 tato, *adv.* thence, from there. [tatas.]
 tattha, *adv.* same as tatra.
 tatra, *adv.* there, therein; thereupon.
 tathā, *adv.* thus, in this manner.
 tad, *pron.* he, she, it; that.
 tadā, *adv.* then, at that time.
 ṭap, be warm, be hot or burning; do penance.
 tapas, *n.* warmth, heat; penance, asceticism, devotion.
 [ṭam, 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. [†]
 ṭar, cross, pass over or through. [ṭr.]
 +ava or o, pass down, descend, alight : *caus.* otāre, take

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

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

tela, *n.* sesame oil. [tāila.]

[vtrā, protect; save.]

tvam, *pron.* thou, you.

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

vthar, scatter, strew. [vstr.]

+ava, scatter; spread out, extend.

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

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

thalapatha-kammika, *a.* working by way of the land: *m.*

a merchant or trader by land. [†]

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

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

thāmabalūpapatti, *f.* possession of strength and power.

(-bala-upa-) [†]

thāmas, *n.*, see **thāman**.

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

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

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

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

thoka, *a.* small, slight, insignificant: -**m**, *adv.* a little; a

little way; a little while. [stoka.]

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

daṇḍa, *m.* stick, staff, rod.

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

dadhi, *n.* sour milk; curds.

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

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

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

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

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

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

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

dasa, *num.* ten. [daṣa.]

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

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

+**ni**, burn down, consume.

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

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

√**dā**, give, grant, bestow, present.

+**ā**, take, grasp, hold.

√**dā**, sleep, slumber. [√drā.]

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

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

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

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

dāni, *adv.* same as idāni.

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

dāraka, *m.* son; boy, lad, youth.

dārā, *f.* wife.

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

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

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

dāru-vikkaya, *m.* sale of wood. [†]

dārūdaka, *cop. cpl.* wood and water. [*]

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

dāsa, *m.* slave, servant.

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

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

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

this state of existence, this life. [†]

divasa, *m.* a day.

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

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

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

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

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

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

dīgha, *a.* long. [dīrgha.]

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

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

dīpaka, *m.* island. [†]

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

√du, run, hasten. [vdru.]

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

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

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

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

dutiya, *a.* second. [dvitīya.]

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

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

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

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

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

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

√duś, spoil, ruin, corrupt: *caus. dūse*, the same. [vduṣ.]

dūra, *a.* far, remote, distant.

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

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

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

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

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

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

dvādasa, *num.* twelve. [*dvādaṣa*.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

√dhā, put, set, lay, place.

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

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

+sam, combine, join; conceive.

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

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

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

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

√dhāv, run; hasten, move quickly.

+vi, run hither and thither.

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

dhura-vāta, *m.* head-wind. [∗]

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

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

na, *adv.* not.

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

nagara, *n.* town, city.

nagara-dvāra, *n.* city gate.

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

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

√nad, sound, shout, roar, bellow.

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

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

nadī, *f.* flood, torrent, river.

√nandh, bind, fasten, join. [√nah.]

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

+vi, bind together; intertwine, interlace.

√nam, bend, bow, be inclined.

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

+vi-ati, (vīti,) *the same*.

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

+pari, bend down, stoop; become ripe.

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

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

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

√nahā, bathe, make ablutions. [√snā.]

nāga, *m.* serpent, snake; elephant.

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

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

nāma, *adv.* by name; surely, indeed.

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

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

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

nāvā, *f.* ship, boat.

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

nāvika, *m.* navigator, sailor.

nāsā, *f.* nose.

nāsā-puta, *m.* nose-thrill, nostril.

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

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

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

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

- nikkhaṇṭha-divasa**, *m.* day when any one departs. [†]
niḡama, *m.* town, market town.
nicca, *a.* constant, lasting: -*m*, *adv.* always. [nitya.]
nicca-kālam, *adv.* all the time, constantly. [nitya-kālam.]
nidāgha, *m.* heat, warmth; the hot season, summer.
nidāgha-samaya, *m.* summer season. [*]
niddā, *f.* sleep, slumber. [nidrā.]
ninna, *a.* low-lying, deep, depressed. [nimna.]
nipanna, *ppl.* lying down, reclining.
nipannaka, *a.* the same. [*]
nippatti, *f.* accomplishment; perfection. [niṣṭatti.]
nibaddha, *ppl.* bound together: -*m*, *adv.* continually, always, constantly.
nibbatta, *ppl.* emerged, issued; arisen, born. [nirvṛtta.]
nibbatta-devatā, *f.* a divinity born (anywhere). [†]
nibbattana, *n.* rise, birth, growth. [nirvartana.]
nibbhaya, *a.* fearless, undaunted; bold. [nir-bhaya.]
nimitta, *n.* mark, sign, token.
nimba, *m.* a nimba tree, Azadirachta Indica. It bears a very bitter fruit.
nimba-kasaṭa, *a.* offensive as a nimba. [†]
nimba-paṇṇa, *n.* nimba leaves. [†]
nimbapaṇṇa-sadisa, *a.* like nimba leaves. [†]
nimbapaṇṇasadisa-rasa, *a.* possessing a flavor like nimba leaves. [†]
niraya, *m.* hell.
niraya-bhaya, *n.* fear of hell. [*]
nir-ūdaka, *a.* waterless, arid, parched. [nir-udaka.]
nirūdaka-kantāra, *m.* arid desert. [†]
nir-ūpakāra, *a.* useless. [†]
nivāsa, *m.* stop, sojourn; abode, dwelling, residence.
nivāsana, *n.* stop, sojourn; abode, dwelling.

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

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

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

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

pacana, *n.* cooking.

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

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

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

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

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

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

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

pacchā, *adv.* from behind, behind, back. [paṇṇā, paṇṇā.]

pañca, *num.* five.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

paṭisanthāra, *m.* friendliness, kindness, friendship. [†]

paṭisandhi, *m.* reunion; reunion with a body, conception, re-birth. [*pratisaṁdhi*.]

paṭṭa, *m.* tablet, slab; cloth, woven cloth, fine silk.

paṭṭana, *n.* town; town near the sea, sea-port.

paṭṭana-gāma, *m.* sea-port village. [†]

paṭṭa-sāṇī, *f.* screen or covering of fine silk. [†]

paṭṭhāya, *grd.* starting from, from, since, after. [*√sthā*.]

paṭhama, *a.* first, foremost: *-m*, *adv.* first, at first, in the first place. [*prathama*.]

paṭhama-kappika, (*m.?*) the first age of the world. [†]

[*√paṇ*, bargain, buy; bet, stake.]

+*ā*, trade, traffic, *in āpaṇa*.

paṇḍita, *a.* learned, wise.

paṇḍita-bhāva, *m.* learning, wisdom.

paṇḍu, *a.* pale, whitish, yellowish. [*pāṇḍu*.]

paṇḍu-roga, *m.* the yellow disease, jaundice. [*pāṇḍu*-.]

paṇḍuroga-tāpasa, *m.* an ascetic troubled or afflicted with jaundice. [†]

paṇḍuroga-dhātuka, *a.* troubled with jaundice. [†]

paṇṇa, *n.* leaf; letter, epistle. [*parṇa*.]

paṇṇa-sālā, *f.* a hut made of leaves. [*parṇa-çālā*.]

√pat, fly; descend, alight; fall, fall down: *caus.* *pāte*, make to fall, throw down; let fall, drop.

+*ati*, *in atipāta*.

+*ud*, fly up, mount upward, rise, ascend.

+*ni*, fly down, alight; fall down, descend.

+*sam-ni*, assemble, come together; *caus.* *sannipāte* and *sannipātāpe*, summon together, assemble.

pati, same as *paṭi*: see *this*.

patta, *n.* wing; leaf. [*pattra*.]

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

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

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

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

+**ud**, step forth, arise, be born, come into existence : *caus.* **uppāde**, bring into existence, produce, make.

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

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

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

+**paṭi**, set foot on, go into, enter.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

pamāṇa, *n.* measure, scale, standard. [pramāṇa.]

para, *a.* distant, remote; most eminent (in any respect);

later, subsequent; other, different, adverse, hostile.

parato, *adv.* behind, thus far; further, beyond. [paratas.]

para-vihimsaka, *a.* hurtful or harmful to others. [*]

para-santaka, *a.* belonging to another. [†]

parā, *adv.* to a distance, far off, away.

parāyana, *n.* final end or aim, destiny. [parāyaṇa.]

pari, *prep. and vbl prefix*, around, about.

parikkhavant, *a.* circumspect. [S. has parīkṣā but not the adjective, while P. lacks the noun.]

parikkhepa, *m.* a 'throw-around', covering, inclosure, circumference, boundary. [parikṣepa.]

paritta, *ppl.* circumscribed, limited; small, little. [parīṭṭa: vḍā+pari, cut around, circumscribe.]

pariṇata, *ppl.* ripened, mature, old.

pariṇata-thaddha, *cop. cpd.* old and rank. [†]

pariṇatathaddha-tiṇa, *n.* old and rank grass. [†]

paribhoga, *m.* enjoyment, use; eating, food.

parimaṇḍala, *a.* circular, round, spherical, globular.

parimāṇa, *n.* measure, size, extent, duration.

pariyanta, *m.* boundary, border, limit. [paryanta.]

pariyosāna, *n.* termination, conclusion. [paryavasāna.]

parivattaka, *m.* circle. [parivartaka.]

parivāra, *m.* covering; retinue, attendants, suite.

parivāra-manussa, *m.* attendant, follower. [†]

parisā, *f.* assembly, congregation, company. [pariṣad.]

parihāra, *m.* attention, care, honor; ceremony, rite.

√palāy, flee, run off, escape: *caus.* palāpe, drive off, put to flight. (1087c.)

palāsa, *n. m.* leaf, foliage. [palāṣa.]

palibodha, *m.* obstacle, hindrance. [paribādha.]

- pavaddha, *ppl.* grown, developed; large. [pravṛddha.]
- pavaddha-kāya, *a.* having a huge body. [†]
- 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. [praveṣana.]
- pavesana-vasena, *adv.* according to its insertion. [†]
- √pas, see, look, look at, spy; discern, learn, know. [√paç.]
- pasamsaka, *a.* praising, lauding, flattering. [†]
- pasamsā, *f.* praise, laudation, flattery. [praṣaṁsā.]
- paṣata, *m.* the outstretched hollow hand; (as a measure) a handful. [prasṛta.]
- pasata-matta, *a.* as much as a handful. [†]
- √pā, drink, quaff; drink in, enjoy, feast on.
- √pā, guard, protect, defend, keep.
- pākata, *a.* clear, open, evident, manifest, public, renowned, well known. [prakata.]
- pāṭihāra, *m.* door; doorkeeper, porter. [pratihāra.]
- pāṇa, *m.* breath; vital breath, vitality, life; living thing, creature. [prāṇa.]
- pāṇātipāta, *m.* destroying life, taking the life of a living creature. [prāṇātipāta.]
- pāṇātipātādi, *a. as n.* destroying life, etc. [†]
- pātar-āsa, *m.* morning meal, breakfast. [prātar-āṣa.]
- pāto, *adv.* at dawn, early; to-morrow morning. [prātar.]
- pāda, *m.* foot; quarter; ray of light.
- pāda-mūla, *n.* sole of the foot; foot.
- pādamūlika, *a.* belonging to the foot, foot. [†]
- pādamūlika-purisa, *m.* footman. [†]
- pānīya, *a.* drinkable: *n.* drink, beverage; water.
- pānīya-ghaṭa, *m.* water-jar, pitcher. [*]
- pānīya-cāṭī, *f.* water-pot, water-jar. [†]

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

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

pāla, *m.* guard, protector, keeper.

pālaka, *m.* the same.

pi, *adv.* same as api.

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

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

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

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

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

piṭṭhodaka, *n.* mealy water. [†]

pitar, *m.* father. [pitṛ.]

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

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

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

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

[√piṣ, crush, grind, bruise.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

puna-divasa, *m.* the next day. [†]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

purima-pāda, *m.* a fore foot. [†]

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

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

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

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

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

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

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

pūra, *a.* full.

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

rand. [preṣaṇa.]

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

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

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

porāṇaka, *a.* the same. [pāurāṇika.]

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

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

pharasu, *m.* hatchet, axe. [paraṣu.]

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

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

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

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

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

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

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

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

phāsuka, *a.* the same.

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

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

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

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

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

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

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

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

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

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

- bahi-nagara**, *n.* outer portion of a city. [†]
bahi-valañjana, *n.* a resort outside. [†]
bahivalañjanaka, *a.* resorting or living without. [†]
bahu, *a.* much, many, abundant.
bahūpakāra, *a.* of great service, very useful. [*]
bārāṇasi-nāgara, *n.* the city of Benares. [†]
bārāṇasi-rajja, *n.* the kingdom of Benares. [†]
bārāṇasirajja-sāmika, *m.* sovereign of the preceding. [†]
bārāṇasi-rājan, *m.* king of Benares. [†]
bārāṇasī, *f.* Benares. [vārāṇasī.]
bāla, *a.* young, immature; childish, foolish, stupid.
bālatā, *f.* childhood; childishness, folly, stupidity.
bāla-satthavāha, *m.* foolish merchant. [†]
bāla-satthavāhaputta, *m.* foolish son of a merchant. [†]
vbāh, press, rub. [vvāh.]
 +sam, press with the hand, rub, stroke.
bāhirato, *adv.* from outside; without. [bāhyatas.]
biḷāla, *m.* cat. [biḍāla.]
bindu, *m.* drop; spot.
bindu-ssara, *a.* having a liquid or melodious voice. [†]
vbujjh or **budh**, be awake; notice, perceive, understand.
 +pa, become conscious (from sleep), awake.
bodhi, *m. f.* that perfect knowledge by the attainment of which a man becomes Buddha, the enlightened intelligence of a Buddha.
bodhi-satta, *m.* one who has perfect knowledge as his essence, one who is on the way to the attainment of perfect knowledge when he has only one birth or certain births to undergo before obtaining the state of a supreme Buddha, a future Buddha. [bodhi-sattva.]
bodhisatta-pitar, *m.* the Bodhisat's father. [†]
vbrah, be thick or great or strong. [vbrh.]

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

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

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

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

brahman, *m.* the god Brahma.

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

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

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

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

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

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

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

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

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

√**bhañj**, break, crush in pieces.

√**bhaṇ**, speak, say, tell, recite.

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

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

bhatta, [*ppl.* shared; enjoyed; eaten:] *n.* food, especially boiled rice. [√**bhakta**.]

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

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

√**bhar**, bear; support, maintain. [√**bhr**.]

bharaṇa, *n.* bearing, supporting, maintenance.

bhāga, *m.* part, portion, share; lot, destiny; place, region, quarter; time.

bhājana, *n.* receptacle, vessel, dish, bowl, jar.

bhāṇin, *a.* uttering, speaking, saying. [*]

bhātar, *m.* brother. [bhrātr.]

bhātika, *m.* brother. [bhrātṛka: ‡]

bhāra, *m.* burden, load.

bhāva, *m.* being, nature, state, condition: *esp. common*
at end of *cpds*, existence as --, state of being --.

√**bhās**, shine, be radiant. + *ava* or *o*, the same.

√**bhās**, utter, speak, say. [√**bhāṣ**.]

bhikkhu, *m.* beggar, mendicant, priest. [bhikṣu.]

√**bhid** or **bhind**, break, cleave, split, bruise, crush.

bhisa, *n.* root of the lotus plant. [bisa.]

bhisa-muḷāla, *n.* roots of lotus and other water plants. [†]

√**bhī**, fear, be afraid.

√**bhuj**, enjoy, partake of *esp.* food, eat: *caus.* **bhoje** and
bhojāpe, cause to eat, feed, entertain.

+ *pari*, enjoy, use, possess, eat, wear.

√**bhū**, become, exist, be: *see also* √**bhū**.

+ *anu*, attain, experience, perceive.

bhūmi, *f.* earth, ground, land; place, state, degree.

bherava, *a.* fearful, terrible, awful. [bhāirava.]

bherava-rūpārammaṇa, *n.* a terrible body-manifestation,
awful appearance in bodily form. ' [†]

bheri, *f.* kettle-drum, tomtom.

bheri-tala, *n.* head of a drum. [*]

bho, *m. excl.* of address, friend, sir.

maṁsa, *n.* flesh, meat. [māṁsa.]

√**makkh**, *in caus.* **makkhe**, rub, smear, anoint, stain, soil,
defile. [√**mrks**.]

magga, *m.* trace, track; road, path. [mārga.]

maccha, *m.* fish. [matsya.]

macchaka, *m.* fish. [matsyaka.]

majjha, *a.* middle, central: *m. n.* middle, center, interior, inside. [madhya.]

majjhima, *a.* middle, central; moderate. [madhyama.]

maṇi, *m.* gem, jewel; water-jar.

maṇika, *m.* water-jar, water-pot.

maṇika-bhaṇḍa, *n.* stock of water-jars. [†]

maṇi-kkhandha, *m.* magic jewel. [maṇi-skandha, *pr. n.*]

maṇḍala, *n.* disk, circle, ring: *in cpds*, place, ground.

maṇḍu, (*n.?*) *perhaps* a certain shrub or tree. [?]

maṇḍu-kaṇṭaka, *m.* mandu thorn.

mata, *ppl.* having died, dead. [mr̥ta.]

mata-mūsika, *m.* dead mouse. [†]

matta, *often at end of adj. cpds*, having -- as its measure, not more than --, just --: *as n.* -- merely, -- only, nothing but --. [mātrā, mātra.]

mattaka, *the same.* [mātraka.]

mattā, *f.* measure, size, quantity. [mātrā.]

matthaka, *m. n.* head; top, summit. [mastaka.]

madhu, *a.* sweet: *n.* honey, wine, *etc.*

madhura, *a.* sweet; agreeable.

madhura-tiṇa, *n.* sweet grass. [†]

madhura-phala, *n.* sweet fruit. [||]

madhura-rasa, *m.* sweet sap or juice. [†]

madhurarasa-saṃsagga, *m.* union with sweet juices. [†]

madhura-ssara, *m.* sweet sound or voice or tone. [†]

√man, think, believe, suppose, imagine.

mana, *n.* same as manas.

manas, *n.* mind; intellect, thought; feeling, desire.

manāpa, *a.* 'mind-reaching', pleasing, beautiful.

manu-ñña, *a.* agreeable to the mind, attractive, pleasant,

charming. [mano-jña.]

manussa, *m.* human being, man. [manuṣya.]

manussāvāsa, *m.* a man's abode or dwelling. [†]

mano-rama, *a.* gladdening the mind, beautiful.

manta, *m.* thought, plan, design, counsel. [mantra.]

√mante, speak, talk, converse; deliberate. [√mantraya.]

manda, *a.* slow, dull; slight, weak, small, little.

√mar, die: *caus.* māre, kill, murder, destroy. [√mr]

maraṇa, *n.* dying, death.

maraṇa-bhaya, *n.* fear of death. [*]

marañabhaya-tajjita, *a.* terrified with fear of death. [†]

marañabhaya-bhīta, *a.* frightened with the fear of death. [*]

mayam, *pron.*, see aham and 86 (1).

mallika, *m.* man's name, Mallika. [||]

mallika-mahārājan, *m.* great king Mallika. [*]

mallika-rājan, *m.* king Mallika. [*]

[√mr̥ṣ, touch, stroke, handle. +ā, the same.]

mahaggha, *a.* of great worth, valuable. [mahārg̃ha.]

mahant, *a.* same as the following.

mahanta, *a.* great, large, strong, mighty. [mahant.]

mahanta-mahanta, *cop. cpd.*, see folg word and 1260. [†]

mahantamahanta-cāṭi, *f.* very large water-jars. [†]

mahabbala, *a.* very strong or powerful. [mahā-bala.]

mahallaka, *a.* old, aged.

mahā, *a.* often in cpds, 1249b: also *nom.* of mahant.

mahā-kāya, *a.* of great body, large-bodied.

mahā-jana, *m.* throng of men, multitude, host.

mahā-nadī, *f.* stream, river, flood.

mahā-nāvā, *f.* large vessel, ship. [*]

mahā-magga, *m.* highway. [mahā-mārga.]

mahā-rājan, *m.* great king.

- mahā-vāṇija**, *m.* great merchant or trader. [†]
mahā-satta, *a.* having a great or noble nature: *as m.* the Noble One, a designation of the Bodhisat. [-sattva.]
mahā-sara, *m.* great lake. [†]
mahā-seṭṭhi, *m.* high treasurer. [†]
mahisa, *m.* buffalo. [mahīṣa.]
mahesī, *f.* great lady, *esp.* queen. [mahīṣī.]
mahogha, *m.* great flood. [mahāugha, *a.*]
mā, *adv.* used in prohibitions, not.
√mā, measure, gauge, survey; form, fashion, construct, build: *caus.* māpe, make, create.
+pa, measure, gauge, test.
+pari, measure round, limit, circumscribe.
māṇava, *m.* youth, lad, boy.
mātar, *f.* mother. [mātr.]
mātā, *f.* form of mātar in cpds.
mātā-pitar, *m.* (used in pl.) father and mother, parents. [mātā-pitr.]
mātu-kucchi, *m. f.* mother's womb. [†]
mātula, *m.* mother's brother, uncle.
mātulaka, *m.* uncle, *expressing affection.*
māna, *m.* pride, arrogance, vanity; honor, respect.
māla-kāra, *m.* garland-maker. [mālā-kāra.]
mālā, *f.* wreath, garland, bouquet.
mālā-dāman, *n.* garlands of flowers.
mālin, *a.* wearing garlands: *esp. in cpds*, crowned with --.
māsa, *m.* month.
māsaddhamāsa, *m.* a month and a half. [†]
mitta, *m.* friend, companion. [mitra.]
mitta-santhava, *m.* friendly acquaintance. [†]
mukha, *n.* mouth; face; front.
mukha-tuṇḍaka, *n.* beak, bill. [*]

√muc, loose, release, set free, let go: *caus.* moce and mocāpe, loose, detach, separate.

muṭṭhi, *m. f.* fist; handful. [muṭṭi.]

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

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

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

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

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

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

mūla, *n.* root; base, foundation; source, origin; price, money; capital, principal.

mūla-khādānīya, *cop. cpd.* roots and fruits. [*]

mūlakhādānīyādi, *a. as n.* roots, fruits, etc. [*]

mūlakhādānīyādi-virahita, *a.* destitute of roots and fruits etc. [*]

mūsika, *m.* rat, mouse. [mūsika.]

megha, *m.* cloud.

megha-sadda, *m.* 'cloud-noise', thunder. [†]

megha-sīsa, *n.* cloud-top, cloud. [†]

metta-citta, *a.* kindly disposed, friendly. [māitra-citta.]

mettā, *f.* friendliness, friendship. [māitra.]

mora, *m.* peacock. [mayūra.]

mora-cchāpa, *m.* young peacock. [†]

ya, *stem of* yattha, yathā, yad, yadā, yadi.

yakkha, *m.* goblin, demon. [yakṣa.]

yakkha-nagara, *n.* city of goblins or demons. [†]

yattha, *adv.* in which place, where. [yatra.]

yathā, *adv.* as, like, so that.

yathā-kammam, *adv.* according to (his) deeds *or* actions.

[yathā-karma.]

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

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

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

vyad, join, unite. [vyat.]

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

yad, *pron.* who, which, what, that: yaṃ kiñci, whatsoever, any thing whatever.

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

yadā, *adv.* at what time, when.

yadi, *adv.* in case that, if, provided.

yava, *m.* barley.

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

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

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

vyā, go; go to, attain.

+ud, go up *or* out *or* away.

+pa, go forward, proceed, advance.

yāgu, *f.* rice gruel. [yavāgū.]

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

yāna, *n.* going, proceeding; conveyance, carriage.

yānaka, *n.* conveyance, vehicle, carriage, cart.

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

yāva, *adv.* while, as long as, until, in order that: *as prep.* *w. acc. or abl.* as far as, until. [yāvat.]

yāvatā, *adv.* as far as, inasmuch as, because.

yāvatāyukam, *adv.* as long as life should last: *w. thatvā*, having lived out one's span of life. [†]

yutta, *ppl.* joined, united; fit, suitable, proper. [yukta.]

- yuttaka, *a.* suitable, proper, worthy, right. [yuktaka.]
 √yuj, yoke, unite; be zealous in or devoted to: *caus.* yoj-
 je, yoke, harness, make ready, prepare.
 yuddha, *ppl.* fought: *n.* war, battle, contest.
 √yudh, fight, do battle, make war.
 +ā, flight against, *in* āvuddha.
 yūsa, *m. n.* juice. [yūṣa.]
 yeva, *adv.* same as eva.
 yojana, *n.* junction, union; a certain distance, between
 seven and eight miles.
 yojana-matta, *a. as n.* the distance of a yojana. [†]
 yojana-sata, *a.* a hundred yojanas. [†]
 yojana-satika, *a.* containing a hundred yojanas. [†]
 yoni, *f.* womb, source, origin; class of beings.

- √rakkh, protect, guard, preserve, keep, save. [√rakṣ.]
 +ā, the same.
 rakkhaka, *m.* protector, guard, keeper. [rakṣaka.]
 √raj or rañj, color, dye, redden.
 raja, *m. n.* dust, dirt. [raja, *m.*, rajas, *n.*]
 rajana, *n.* coloring, dyeing.
 rajana-pariyosāna, *n.* completion of dyeing. [†]
 rajja, *n.* kingship, sovereignty, kingdom. [rājya.]
 rajja-parimāṇa, *n.* extent of kingdom. [†]
 rajja-sāmika, *m.* lord of a kingdom, monarch. [†]
 raṭṭha, *n.* kingdom, realm, country, land. [rāṣṭra.]
 ratta, *ppl.* colored, dyed, red. [rakta.]
 ratta-netta, *a.* red-eyed. [†]
 ratti, *f.* night. [rātri.]
 ratti-bhāga, *m.* night-time. [†]
 rattibhāga-samanantare, *adv.* when night had ended. [†]

ratha, *m.* wagon, chariot, car.

√**rabh**, grasp, lay hold of.

+**ā**, lay hold of, undertake, begin : *see also ārabha.*

√**ram**, rest, take pleasure in, be devoted to.

+**vi**, cease, desist, abstain, refrain.

rama, *a.* at end of *cpds*, pleasing, delighting.

ramaṇīya, *grdv.* enjoyable, pleasant.

rava, *m.* shout, cry, noise, sound.

rasa, *m.* sap, juice ; flavor, taste, sweetness.

√**rah**, leave, abandon, desert.

+**vi**, abandon, desert, separate from, part with.

rāja-kumbhakāra, *m.* king's potter. [*]

rāja-kula, *n.* king's family, royal household.

rājāṅgaṇa, *n.* royal court, palace yard. [rājāṅgaṇa.]

rājan, *m.* king, sovereign, ruler, prince.

rāji, *f.* streak, stripe, line, row, rank.

rājuyyāna, *n.* king's garden. [†]

rājūpaṭṭhāna, *n.* attendance on a king. [†]

rājovāda, *m.* king's instruction. [†]

rājovāda-jātaka, *n.* story of a king's instruction. [†]

√**rādh**, prosper, succeed, thrive, be fortunate.

+**ā**, *the same.*

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

√**ru**, cry, shout, roar, howl, yell, bray.

+**upa**, cry aloud unto, *in uparava.*

rukha, *m.* tree. [vṛkṣa.]

rukha-devatā, *f.* 'tree-deity', divinity living in a tree, dryad. [vṛkṣa-devatā.]

rukha-nibbattana, *n.* growth of a tree. [†]

rukhanibbattana-bhaya, *n.* fear that a tree would grow or spring up. [†]

rukha-mūla, *n.* foot of a tree. [vṛkṣa-mūla.]

rukkhābhimukha, *a.* facing *or* towards a tree. [†]

√**ruc**, appear good, please, meet with approval.

+**ā**, *in caus.* **āroce**, make clear, tell, report, announce :

ārocāpe, cause to be announced.

ruci, *f.* desire, pleasure, preference.

√**ruj**, break ; injure, pain.

√**ruh**, rise, mount up ; spring up, grow : *caus.* **rope**, raise ; set, plant, sow : **ropāpe**, cause to be planted *or* sown.

+**ā**, mount, ascend, climb : *caus.* **ārope**, cause to rise, raise, lift up, place upon.

rūpa, *n.* form, figure, shape ; body ; beauty.

roga, *m.* infirmity, disease, sickness.

√**lag**, become fastened, adhere, stick.

√**lañgh**, jump *or* spring on *or* over.

+**ud**, leap *or* spring out upon.

√**lajj**, be ashamed.

√**lañj**, *perhaps root of the following cpd.* [||]

+**ava**, (**va**,) dwell, lodge ; resort to, use, consume.

latā, *f.* creeper, creeping plant.

laddha, *ppl.* received, taken, acquired. [**labdha**.]

laddha-gabbhaparihāra, *a.* having received the rite pertaining to conception. [†]

laddhatta, *n.* attainment, permission. [†]

√**labh**, catch, seize ; get, receive.

+**paṭi**, get back, recover ; obtain, receive.

labha, *m.* getting, *in dullabha*.

√**lamb**, hang down, be suspended.

+**ā**, rest upon, be supported by *or* dependent on.

lahu, *a.* swift, quick ; light ; trifling, petty. [**laghu**.]

lahuka, *a.* light. [†]

√lī, adhere, stick; sit or alight upon.

+ni, alight upon.

√lok, look at, behold, observe.

+ava or o, in caus. oloke, look upon, observe, notice.

loka, m. world, people, mankind.

lobha, m. desire, cupidity, greed.

loma, n. hair of the body. [loman: loma at end of cpds.]

va, pcl. form of iva: adv. form of eva: see these.

vaṁsa, m. bamboo; race, lineage. [vaṇṇa.]

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

√vac, say, speak, tell, reply.

vacana, n. speaking, talking; word, speech, utterance.

√vaj, march, walk, proceed, go. [√vraj.]

+pa, (pabbaj,) go forth, wander esp. as an ascetic.

√vajj, in caus. vajje, shun, avoid; exclude, except. [√vrj.]

+ā, in caus. āvajje, overturn, upset.

√vañc, in caus. vañce, mislead, elude, deceive, cheat.

vañcana-pañña, a. skilled in deception. [†]

vañcanā, f. fraud, deception, delusion.

vañcita, ppl. deceived, deluded.

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

vañcetu, see 972 and 1161. [†]

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

√vaṭṭ, be proper or suitable or worthy or right. [√vṛt.]

√vadḍh, grow, thrive: caus. vadḍhe, make to grow, nourish, rear, bring up; make, form, fashion. [√vṛdh.]

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

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

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

vaṇṇa, m. appearance, color; sort, kind. [varṇa.]

- vaṇṇa-gandha-rasa, *cop. cpd.* color, smell and taste. [†]
 vaṇṇagandharasūpeta, *a.* having the preceding. [†]
 vaṇṇa-sampatti, *f.* beauty of color. [†]
 √vaṇṇe, depict, describe, portray. [√vaṇṇaya.]
 vata, *interj.* alas, indeed, verily. [bata.]
 √vatt, move; engage in, be busied with. [√vṛt.]
 +ni, turn back, return; stop, halt.
 +paṭi-ni, turn back again.
 +nis, (nibbatt,) be produced, spring up, arise, grow.
 +pa, proceed, start, begin, arise, exist: *caus.* pavatte, cause to arise, produce, originate, make.
 +pari, turn round, revolve, roll over.
 vatta, *ppl.* rounded, round, circular: *n.* conduct, behavior; duty, task, service, function. [√vṛtta.]
 vatta-kata, *a.* made round, contorted, twisted.
 vatta-paṭivatta, *n.* duty and duty in return; divers tasks, different kinds of duties. [†]
 vattha, *n.* raiment, clothing; cloth. [vastra.]
 vatthu, *n.* thing, object, substance; circumstance, occasion, condition; plot, subject; article. [vastu.]
 √vad, speak, say, tell, announce: *caus.* vāde, cause to speak, play, beat, etc.
 +o, admonish, advise, warn, exhort.
 +pa, speak forth, utter, express, declare.
 √vadh, strike, smite, slay, kill.
 vana, *n.* wood, forest.
 vana-cāraka, *m.* forester. [*]
 vana-rāji, *f.* forest-tract, stretch of forest.
 vanta, *ppl.* rejected, put away: *n.* refuse. [vāmta.]
 vantāda, *m.* refuse-eater. [vāmtāda.]
 √vand, salute, respect, revere, venerate.
 √vam, vomit; discharge, eject.

vaya, *n.* youth, early life; age, time of life. [vayas.]

vaya-ppatta, *a.* come of age, grown up. [†]

√var, cover, inclose, surround; keep in, check: *caus.* **vāre**, restrain, deter, hinder, stop. [√vr.]

+**pa**, (**pārup**, *ppl.* **pāruta**,) cover one's self with, put on, dress in, wear.

+**pari**, (*ppl.* **parivuta**,) surround, accompany, attend: *caus.* **parivāre**, *the same*.

varaṇa, *m.* a tree, *Crataeva Roxburghii*, found in every part of India; it is used in medicine and supposed to possess magical virtues.

varaṇa-rukkha, *m.* varana tree. [†]

varaṇarukkha-mūla, *n.* foot of a varana tree. [†]

varaṇarukkabhīmukha, *a.* facing or towards the varana tree. [†]

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

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

valaṇjanaka, *a.* dwelling, lodging, living. [†]

vallī, *f.* climbing plant, creeper.

√vas, dwell, abide, live.

+**adhi**, dwell on or in.

+**ni**, dwell, live, lodge.

+**sam-ni**, live with, *in sannivāsa*.

vasa, *m. n.* will, command, authority, control, power, influence: *-ena*, *as adv. w. gen. or at end of cpds*, by means of, because of, according to, for the sake of. [vaṇa.]

vasana, *n.* dwelling, lodging.

vasana-tṭhāna, *n.* dwelling-place. [†]

√vass, rain. [√vr̥ṣ.]

vassa, *m. n.* rain; rainy season, the four months from the middle of June to the middle of October; season, year. [var̥ṣa.]

vassa-sata, *n.* a hundred years, century. [†]

√vāh, carry, convey, transport.

vā, *conj.* or.

√vā, blow; breathe forth, emit, exhale.

vāla, *m.* snake; beast of prey. [vyāla.]

vāla-kantāra, *m.* wilderness containing or abounding in
beasts of prey. [†]

vāṇija, *m.* merchant, trader.

vāṇijaka, *m.* merchant, trader.

vāta, *m.* wind, breeze, air.

vāta-vuṭṭhi, *cop. cpd.* wind and rain. [†]

vātavuṭṭhi-divasa, *m.* windy and rainy day. [†]

vādin, *a.* speaking, saying, asserting.

vāraṇa, *m.* elephant.

vāsa, *m.* dwelling, living; abode, habitation.

vāsi, *f.* razor. [||]

vāsika, *a.* living, dwelling, abiding. [†]

vāsin, *a.* the same.

vāsi-pharasuka, *m.* razor-adze. [†]

vi, *vbl prefix*, apart, asunder: *in cpds*, not; very.

vikkaya, *m.* sale. [vikraya.]

vighāsa, *m.* remains of food, scraps, orts. [†]

vicāraṇa, *n.* same as the following.

vicāraṇā, *f.* fitting on, sizing.

vijju, *f.* lightning. [vidyut.]

vijjul-latā, *f.* streak of lightning. [vidyul-latā.]

vijjullatobhāsa, *m.* flash of lightning. [†]

viṭapa, *m.* branch, fork of a tree.

viṭapantare, *adv.* in the fork of a tree. [†]

√vid, find, get, obtain; possess, own, enjoy.

vidisā, *f.* intermediate point (of the compass). [vidiṣā.]

vidūra, *a.* far off, distant, remote.

√vidh or vijjh, pierce, perforate; hit, strike.

vidha, at end of *adj. cpds.*, -fold; sort, kind.

vināsa, *m.* loss, disappearance, destruction, perdition, ruin. [vināṣa.]

vināsa-ppatta, *a.* come to death, destroyed, killed. [†]

vinicchaya, *m.* investigation, trial, ascertainment; resolution, determination, decision, judgment. [vinicṣaya.]

vinicchaya-tṭhāna, *n.* judgment-place, law-court. [†]

vinicchayatthāya, *adv.* for judgment. [†]

vipula, *a.* large, great, broad, extensive.

vippaṭisāra, *m.* remorse, regret, repentance. [viprati-.]

vippaṭisārin, *a.* regretful, repentant. [vipratisārin.]

viya, *pcl.* same as iva.

viloma, *a.* reversed, opposed, wrong: *n.* wrong.

√vis, settle down; go in, enter. [√viṣ.]

+pa, go into, enter.

visa, *n.* poison, venom. [viṣa.]

visama, *a.* uneven, unequal; unjust, wicked. [viṣama.]

visama-tṭhāna, *n.* uneven or rough place. [†]

visa-rukka, *m.* poisonous tree. [viṣa-vṛkṣa.]

vissajjana, *a.* letting go, dismissal. [visarjana.]

vihimsaka, *a.* injurious, harmful.

vīthi, *f.* row, line; road, street; market, bazar.

vīsati, *f.* twenty. [viṇṇati.]

vuṭṭhi, *f.* rain, shower. [vṛṣṭi.]

vuṭṭhi-vāta, *m.* wind attended with rain. [vṛṣṭi-vāta.]

vutta, *ppl.* said, spoken, uttered. [ukta.]

vuttatta, *n.* word spoken, utterance. [†]

velā, *f.* limit, boundary; occasion, time.

vesa, *m.* dress, raiment, apparel. [veṣa.]

vessavaṇa, *m.* a name of Kuvera, god of wealth. [vāi-gravaṇa.]

- voropana, *n.* removal, separation, deprivation, *w. abl.* [†]
 voropana-sadisa, *a.* like deprivation, *w. abl.* [†]
 vohāra, *m.* conduct, behavior; occupation, pursuit, business, trade; lawsuit, litigation. [vyavahāra.]
 vyaggha, *m.* tiger. [vyāghra.]
 vyaggha-cchāpa, *m.* young tiger. [†]
 vyagghacchāpa-sarivanna, *a.* having the body and color of a young tiger. [†]
 vyatta, *ppl.* clear, manifest; learned, wise. [vyakta.]
 vyasana, *n.* misfortune, adversity, calamity, ruin.
 vyasana-ppatta, *a.* fallen into trouble, come to grief. [†]

sa, *prefix with meanings* possessing, together with.

sa, *pron. stem*, see ta and tad.

sa, *a.* own, his own. [sva.]

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

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

saṁvacchara, *m. n.* year. [saṁvatsara.]

ṽsaṁs, *proclaim, announce.* [ṽṣaṁs.]

+ni, *in derivatives.*

+ā-ni, *in ānisam̐sa.*

+pa, *extol, laud, praise.*

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

saṁsagga, *m.* mixture; contact, connection. [saṁsarga.]

saṁsaya, *m.* doubt. [saṁṣaya.]

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

saka, *a.* own, his own. [svaka.]

sakaṭa, *n.* cart, wagon. [ṣakaṭa.]

sakaṭa-parivattaka, *m.* circular arrangement of carts. [†]

sakaṭa-magga, *m.* wagon-road. [†]

- sakaṭa-sata**, *n.* a hundred carts. [†]
sakaṭa-sahassa, *n.* a thousand carts. [†]
saka-nagara, *n.* own city. [†]
sakala, *a.* all, whole, entire.
sakala-kuṭumba, *n.* all the family estate. [*]
sakala-gāmavāsin, *a. as m.* all the villagers. [†]
sakala-nagara, *n.* all the city, the whole town. [*]
sakka, *a.* able, possible: *esp. common* **sakkā**, *indecl. w. infin.* it is possible to --, (he) can be --. [çakya.]
sakka, *m.* the Mighty One, a name of Indra. [çakra.]
sakkatta, *n.* position of Sakka. [†]
sakkāra, *m.* good treatment, hospitality. [satkāra.]
sakkharā, *f.* potsherd; pebble, gravel; granulated or candied sugar, brown sugar. [çarkarā.]
sakkharodaka, *n.* sugared water. [†]
sagga, *m.* heaven, paradise. [svarga.]
sagga-pada, *n.* heavenly home. [†]
saṅkha, *m. n.* chank or conch shell; horn or trumpet of conch shell. [çāṅkha.]
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. [satyaṃ-kāra.]
ṣajj, let loose, let go, emit, discharge. [ṣrj.]
+vi, loose, let go, dismiss; cast, throw, hurl, shoot:
caus. **vissajje**, *the same*: **vissajjāpe**, cause to release.
+sam, join together, unite, mix.
sajja, *a.* equipped, prepared, ready.

- sañjāta, *ppl.* born, arisen, produced. [sañjāta.]
- sañjāta-kkhandha, *a.* with inborn elements of being. [†]
- saññā, *f.* consciousness, sense, understanding, perception, thought, belief, supposition. [saññā.]
- saṭṭhi, *f.* sixty. [saṭṭhi.]
- saṭṭhi-yojana, *n.* sixty yojanas. [†]
- saṭṭhiyojanaka, *a.* containing sixty yojanas. [†]
- saṇikam, *adv.* softly; slowly; quickly. [ṣanakāis.]
- saṇḍa, *m.* multitude, collection; wood, grove. [saṇḍa.]
- saṇḍāsa, *m.* a smith's tongs or nippers. [saṇḍaṇṇa.]
- sata, *n.* hundred. [ṣata.]
- sata-matta, *a.* as many as a hundred. [†]
- sata-sahassa, *n.* a hundred thousand. [ṣata-sahasra.]
- satika, *a.* having or consisting of a hundred. [ṣatika.]
- satta, *n.* being, existence, essence. [sattva.]
- satta, *num.* seven. [sapta.]
- sattaṭṭha, *cop. cpd.* seven and eight, seven or eight. [†]
- sattaṭṭha-divasa, *m. n.* seven or eight days. [†]
- sattaṭṭhadiवासaccaya, *m.* lapse of the preceding. [†]
- sattha, *m.* company of traders, caravan. [sārtha.]
- satthar, *m.* teacher, master, instructor. [ṣāstr.]
- sattha-vāha, *m.* caravan-leader, merchant. [sārtha-.]
- satthavāha-kula, *n.* merchant's family. [†]
- satthavāha-putta, *m.* merchant's son. [†]
- √sād, sit; sink, subside; despond, despair.
- +ā, *in caus. grd.* āsajja, having obtained; then like prep.
- w. acc. by reason of, in consequence of.
- +o, settle down, sink.
- +ni, sit down, take one's seat, alight, settle upon.
- +sam-ni, sit down together, sit in conclave.
- +pa, be clear or serene or pure; be gracious or pleased or favorably disposed.

+pari, sit round, in parisā.

sa-disa, *a.* resembling, similar, like. [sa-dr̥ṣa.]

sadda, *m.* sound, noise, cry; word. [ṣabda.]

√saddah, have faith, believe, trust. [ṣrad+√dhā.]

saddhim, *adv. w. instr.* with, together with. [sārdham.]

sant, *pr. ple.* being; true; good; wise: sat+√kar, (sakkar,) do good to, treat well, receive kindly.

santaka, *a.* belonging to, owned by. [†]

santika, *a.* adjoining, near: *n.* vicinity: -ām, *w. gen.* into the presence of, before: -e, in the presence of. [†]

santhava, *m.* intimacy, friendship. [samstava.]

sannit̥ṭhāna, *n.* consummation, conclusion, resolve. [†]

sannivāsa, *m.* living together, association, union. [*]

sa-parisa, *a.* together with his company. [†]

sabba, *a.* all, every, entire: see 91 §3. [sarva.]

sabba-kicca, *n.* every duty. [†]

sabbattha, *adv.* everywhere. [sarvatra.]

sabba-nimitta, *n.* every sign or omen. [†]

sabba-parivāra, *m.* all the attendants. [†]

sabbaparivāra-sampanna, *a.* possessing or together with all its attendants. [†]

sabba-maccha, *m.* every fish. [†]

sabba-macchaka, *m.* every fish. [†]

sabba-manussa, *m.* every man. [†]

sabba-sippa, *n.* every art. [†]

sabba-seta, *a.* all white, pure white. [†]

sabbaseta-taruṇabalivadda, *m.* pure white bullock. [†]

sabbasetataruṇabalivadda-yutta, *a.* drawn by pure white young bulls. [†]

sabhā, *f.* assembly, company; hall, court.

sam, *vbl prefix*, with, together.

sama, *a.* even, level, plain; impartial, just, upright.

- samattha**, *a.* fit, able, suitable, competent. [samartha.]
samanantare, *adv.* immediately after. [*]
samanta, *a.* complete, entire, whole, all.
samaya, *m.* season, time.
samāna, *a.* like, same, similar, common.
samāna-baladhanayasajātigottakulapadesa, *a.* having the same power, wealth, renown, and place of birth, tribe and family. [†]
samāna-vaya, *a.* having the same age. [†]
samānavaya-bhāva, *m.* equality in age. [†]
samīpa, *a.* near; recent: *n.* nearness, proximity: -am, *w. gen. or at end of cpds*, into the presence of, before.
samudda, *m.* sea, ocean. [samudra.]
samudda-majjha, *m. n.* mid-sea, mid-ocean. [†]
samodhāna, *n.* conjunction, combination. [samavadhāna.]
√samodhāne, make the connection: *denom. of preced.* [†]
sampatti, *f.* success, prosperity, excellence, beauty.
samparāya, *m.* futurity, future state or life.
samma, *m.* (only in voc.) good sir, sir. [sāumya.]
sayam, *pron.* own self, self. [svayam.]
√sar, move swiftly, glide, flow. [√sr.]
 +pa, *in caus.* pasāre, stretch out, extend.
 +paṭi, *in derivatives.*
 +vi-ppaṭi, repent, *in 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-vaṇṇa, *cop. cpd*, form and color. [†]
sallahuka, *a.* light. [†]

sahassa, *n.* a thousand. [sahasra.]

sahāyaka, *m.* companion, ally, friend.

sākhā, *f.* branch. [cākhā.]

sātaka, *m. n.* cloth. [cātaka.]

sānī, *f.* screen, curtain, tent. [cānī.]

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.

√sās, rule, govern, command. [√cās.]

+anu, teach, instruct, direct.

sāsana, *n.* order, command; message. [cāsana.]

sikkhita, *ppl.* taught, trained, skilled. [ciksita.]

sikkhita-pañña, *a.* trained and clever. [†]

sigāla, *m.* jackal. [crgāla.]

sigālika, *a.* of a jackal, a jackal's. [Cp. crgālikā, *f.*]

√sic or siñc, sprinkle: *caus.* siñcāpe, cause to sprinkle.

+abhi, sprinkle upon; consecrate, invest.

sippa, *n.* art, mechanical or liberal art. [cīlpa.]

√sibb, sew, stitch. [√sīv.]

sibbana, *n.* sewing, stitching. [sīvana.]

√sis, *in caus.* sese, leave remaining, omit. [√cis.]

+ava, *in caus.* avasese, leave behind, spare.

√sī, lie, lie still, recline. [√cī.]

+sam, be undecided, *in saṃsaya*.

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

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

sīmā, *f.* boundary, border, limit.

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

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

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

sīsa, *n.* head. [cīrṣan.]

sīha, *m.* lion. [sīnha.]

sīha-camma, *n.* lion's skin. [†]

sīhacamma-jātaka, *n.* story of the lion's skin. [†]

sīha-māna, *m.* lion's pride. [†]

sīha-yoni, *f.* the lion class. [†]

sīha-vighāsa, *m.* remains of a lion's food. [†]

sīhādi, *a. as n.* lions etc. [†]

su, *prefix with meanings* well, good, very.

√su, hear, listen to. [√cru.]

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

sukkha, *a.* dry, dried up. [cūṣka.]

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-gaḥaṇa, *n.* firm or strong hold or grip. [†]

su-gahita, *a.* firmly or securely held. [su-grhīta.]

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

suvāṇṇa-vaṇṇa, *a.* of golden color. [suvarṇa-varṇa.]

sūkara, *m.* hog, boar.

sūpa, *m.* soup, salad, curry.

sūpeyya, *a.* fit for curry or salad. (1216.) [†]

sūpeyya-paṇṇa, *n.* leaves good for curry or salad. [†]

seṭṭhi, *m.* cashier, treasurer. [ṣreṭṭhin.]

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

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

seta, *a.* white. [ṣveta.]

senā, *f.* line of battle, host, army.

senā-pati, *m.* general of an army.

senāpati-ṭṭhāna, *n.* office of general. [†]

√sev, serve, reverence; practice; use, enjoy.

+ni, serve, wait upon; be united with, embrace.

soḷasa, *num.* sixteen. [ṣoḍaṣa.]

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

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

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

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

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

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

√hams, strike, smite. [Cp. vhan.]

+pa, the same.

hattha, *m.* hand. [hasta.]

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

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

hatthagata-bhāva, *m.* fact of coming into one's power. [†]

hatthaṭṭhika, *cop. cpd.* hands and bones. [†]

hatthaṭṭhikādi, *a. as n.* hands, bones etc. [†]

hatthin, *m.* elephant. [hastin.]

hatthi-magga, *m.* path of elephants. [†]

√**han**, strike, smite, slay, kill, destroy.

+**sam**, strike together; unite, combine, *in saṅgha*.

handā, *interj.* come; alas. [hanta.]

√**har**, carry, convey, bring; take away, rob, deprive of:

caus. **harāpe**, cause to take away or remove. [√hr.]

+**ava** or **o**, take down or away, steal.

+**adhi-o**, (**ajjho**), swallow.

+**vi-o**, (**vo**), proceed, act; practice with, use; express.

+**ā**, fetch, bring; tell, narrate.

+**ud**, lift up, raise; carry off, remove: *caus.* **uddharāpe**, cause or order to remove.

+**nis**, (**nī**), draw or take out, take away, remove, dismiss: *caus.* **nīharāpe**, cause to remove.

+**pa**, strike, beat.

+**paṭi**, carry back; strike back.

+**pari**, move round, get rid of, avoid, escape.

+**vi**, stop, sojourn, lodge, dwell.

harita, *a.* green.

√**has**, laugh.

√**hā**, leave, quit, forsake, desert.

+**pa**, abandon, renounce.

+**pari**, fail, be deficient, fall short.

hāraka, *m.* one who brings or carries.

hi, *pcl.* surely, verily; for, because.

√hi, set in motion, drive, impel, *in the folg cpd.*

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

√hims, hurt, harm, injure, slay, kill.

+vi, *the same.*

himavant, *a.* frosty, cold, snowy: *m.* Himalaya.

himavanta, *m.* *same as preceding.* [†]

himavanta-guhā, *f.* cave of Himalaya. [†]

himavanta-padesa, *m.* region of Himalaya. [†]

himavanta-matthaka, *m. n.* summit of Himalaya. [†]

hukku, *word imitative of the cry of a jackal.* [†]

√hū, become, exist, be: *same as* √bhū *which see.*

+pa, have power, be able *or* competent *or* sufficient.

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

SUPPLEMENT.

ajjhohara	har	ārope	ruh
aññāsi	ñā	āvajje	vajj
atikkama	kam	āsajja	sad
atīta		āhara	har
adhiṭṭhita		ukkamāpe	kam
adhivattha		ukkipa	kip
anutthunā	thun	ukkipāpe	kip
anusāsa	sās	utthāpe	thā
apane	nī	utthita	thā
avasitṭha		uddharāpe	har
avasese	sis	unnāda	nad
āgaccha	gam	unnāde	nad
āgata	gam	upagantum	gam
āgantvā	gam	upagamma	gam
āgamāsi	gam	upatṭhaha	thā
ācikkha	cikkh	upadduta	du
āṇāpe	ñā	upanāme	nam
ādāya	dā	upasaṅkama	kam
āne	nī	uppajja	pad
āmante	mante	uppata	pat
ārabbha		uppanna	pad
ārādhe	rādh	uppāde	pad
āruyha	ruh	uyyā	yā
ārocāpe	ruc	ullaṅgha	laṅgh
āroce	ruc	e	i

okkama	kam	pakāse	kās
okkamāpe	kam	pakkama	kam
okkame	kam	pakkosāpe	kus
otara	tar	pakkositvā	kus
otāre	tar	pakkhipa	kip
onaddha	nandh	pakkhipāpe	kip
oloke	lok	pagghara	ghar
osīda	sad	pacchijja	chid
kakkāre	kar	paññāya	ñā
nikkadḍha	kadḍh	paṭicchāpe	is
nikkhanta	kam	paṭijagga	gar
nikkhamma	kam	paṭijaggāpe	gar
nikkhipa	kip	paṭijīva	jiv
niṭṭhā	ṭhā	paṭinivatta	vatt
niṭṭhāpe	ṭhā	paṭipajja	pad
niddāya	dā	paṭipasamsa	sams
nipajja	pad	paṭilabha	labh
nipajjāpe	pad	paṭṭhāya	
nipanna	pad	patitṭhāpe	ṭhā
nippīle	pīl	patitṭhāpe	ṭhā
nibbatta	vatt	patitṭhāya	ṭhā
nibbatta		patta	āp
niyyāde	yad	patvā	āp
niḷiya	lī	pabujja	bujjh
nivatta	vatt	pabbaja	vaj
nisinna	sad	pamāya	mā
nisīda	sad	payā	yā
niseva	sev	payoje	yuj
nissāya		parikkhipa	kip
nīhara	har	parikkhipāpe	kip
nīharāpe	har	parigaṇhā	gah
nutṭhubha	ṭhubh	pariggahetvā	gah

paribhuñja	bhuj	vikubba	kar
pariyesa	is	vikkiṇā	kī
parivatta	vatt	vicara	car
parivāre	var	vidhāva	dhāv
parivuta	var	vinaddha	nandh
parihara	har	vinicchaya	ci
parihīna	hā	vinicchina	ci
pavatta	vatt	vippakiṇṇa	kir
pavada	vad	virama	ram
paviṭṭha		vissajjāpe	sajj
pavisa	vis	vissajje	sajj
pasamsa	sams	vissatṭha	sajj
pasanna	sad	vihara	har
pasīda	sad	vītināme	nam
pahamsa	hams	samviditvā	vid
pahaṭa	han	samsatṭha	sajj
pahara	har	sañcara	car
pahāya	hā	saddaha	saddah
pājāpe	aj	sannipatāpe	pat
pāje	aj	sannipāte	pat
pāpuṇā	āp	sannisinna	sad
pāpe	āp	samāgata	gam
pāruta	var	samāne	nī
pārupa	var	sampajja	pad
pāhesi	hi	sampatīccha	is
piḷandha	nandh	sampatta	āp
pese	is	sambāha	bāh
-ppahessati	hū	sambhatta	bhaj
valaṇja	lañj		

EXPLANATIONS AND ABBREVIATIONS.

TRANSLITERATION AND ALPHABETIC ORDER.

For the text, the system of transliteration adopted by Professor FAUSBOELL in his edition has been followed,—except that -m is uniformly printed before eva, pi, and all forms of the root ah. The vocabulary follows the system used by Professor WHITNEY in his Sanskrit works, but with these modifications: —1. ñ is discarded, ṁ being its substitute; —2. ḷ is always the mute; —3. a nasal arising from m in derivation or composition is made to accord with the next letter, e. g. saṅgha, saṅjāta, saṇḍāsa, sannivāsa, for S. saṁgha, saṁjāta, saṁdaṇḍa, saṁnivāsa. The alphabetic order of the vocabulary is this: a, ā, i, ī, u, ū, e, o, ṁ, k, kh, g, gh, ṇ, c, ch, j, jh, ã, ṭ, ṭh, ḷ, ḍ, ḷh, ḍh, ṇ, t, th, d, dh, n, p, ph, b, bh, m, y, r, l, v, s, h.

DEFINITIONS AND REFERENCES.

In general, the definitions are made as compact as possible; and thus it not infrequently happens that the best word for a certain passage is not specified, yet it was felt that the learner would have no difficulty in supplying such from the meanings given. In particular, it should be noted that adjectives and participles in -ant are even usually with themes in -anta; also that adverbs in -to made from nouns are not defined separately, as they are commonly mere substitutes for ablatives and formable as such from any substantive. In some instances, the distinction in meaning between simple and causative verbs might have

been more sharply drawn. The occasional references are to MUELLER'S Simplified Pali Grammar (by page) up to 128, and to WHITNEY'S Sanskrit Grammar beyond 128. RVD refers to the Supplement of the latter.

A distinction is made between the Additions and Corrections of the Vocabulary by setting in the Corrections in the printing.

SUPPLEMENT.

The Supplement contains all the compound verb-stems and also a number of verb-forms. Words with no root appended are treated separately. From the present stems a third person singular may be made by adding -ti.

ABBREVIATIONS AND SIGNS.

The signs used are wholly arbitrary; they are the following.

Spacing indicates identity of form for Sanskrit.

* and † indicate that the Sanskrit words are not given by BOEHTLINGK or WILLIAMS. The former authority has been used as far as his lexicon has appeared.

‡ is appended to words whose Sanskrit equivalents are quoted only within a compound.

|| is added when the Sanskrit word is not authenticated.

() contain Pali matter, and [] contain Sanskrit matter; but, to save space, there are partial exceptions.

∪ is used between uncombined vowels.

- is used to avoid repeating part of a word or compound, or to separate the component members.

√ designates roots or apparent roots.

+ commonly designates prepositional prefixes of roots, but is sometimes used before a root itself.

A LIST OF ABBREVIATIONS.

a. adjective.	inter. interrogative.
abl. ablative.	interj. interjection.
acc. accusative.	l. line.
adj. adjective.	loc. locative.
adv. adverb, adverbially.	m. masculine.
aor. aorist.	n. neuter.
caus. causative.	n. <i>see</i> pr. n.
comp. comparative.	neg. negative.
conj. conjunction.	nom. nominative.
cop. copulative.	num. numeral.
cp. compare.	P. Pali.
cpd compound.	pass. passive.
cpds compounds.	pcl. particle.
dat. dative.	pl. plural.
denom. denominative.	ple participle.
desid. desiderative.	poss. possessive.
doub. doubled.	ppl. passive participle.
esp. especially.	pr. present.
etc. and so forth.	pr. n. proper name.
excl. exclamation.	preced. preceding.
f. feminine.	prep. preposition.
folg following.	pron. pronoun <i>or</i> pronom-
gen. genitive.	inally.
grd. gerund.	S. Sanskrit.
grdv. gerundive.	sg. singular.
i. e. that is.	subst. substantive.
imv. imperative.	vbl verbal.
indecl. indeclinable.	voc. vocative.
infn. infinitive.	w. with.
instr. instrumental.	

APPENDIX.

ON THE LOTUS.

In the Pali and Sanskrit literatures, such constant mention is made of the lotus that some account of it will be of interest to the student. The following description is part of an article which appeared in *St. James's Gazette*, and was reprinted in *Littell's Living Age* (July 31).

Lotuses grow in the tropical regions of Asia, Africa, Australia, and elsewhere; their chief home being India, where they grow abundantly, extending as far to the north-west as Cashmere, where they are seen to perfection. They not only bear the loveliest of flowers; they also serve for very useful purposes to both men and animals. Somewhat resembling tulips, but much larger, you can see them in full bloom after the rains in nearly all the lakes and ponds; on the waters of which the smiling pink or white flowers stand upright over the large, graceful green leaves. Though common, I have seldom seen them grow in large towns, or in dirty ponds and tanks; and when they once take root in any clean piece of water, they grow luxuriantly without care or protection.

The lotus is a large flower, from four to ten inches in diameter, with vinous smell; its petals are elliptic, concave, and veined. The fruiting torus is from two to four inches in diameter; the ripe carpels vary from the size of a pea to that of a small cherry. In some parts the natives live on lotus seeds. The long, fine filaments contained within the cells of the flower are drawn out, and the

thread spun from the filament is used as wicks for the lamps in temples and pagodas. The lotus leaves are very large and round, from two to three feet in diameter, membranous, cupped, and covered with a fine bloom or white powder easily rubbed off. Sometimes whole lakes are entirely covered over with them, so that you can hardly see the water underneath. These leaves serve as plates for very poor people, and elephants have a great liking for them as food. In the remote, solitary parts of the country you can sometimes see several elephants, half hidden under the water, lustily devouring lotus leaves and stems. The stalks are from three to six feet high, full of spiral vessels, smooth or with small scattered prickles. In hot weather the stalks are commonly eaten by the poorer classes, and boiled in their curries. The root of the lotus is from two to three feet long, and pierced longitudinally with several holes. When boiled it is of a yellowish color and sweetish taste, not unlike turnip. It is believed to be good and highly nutritious, and forms a favorite dish with the inhabitants of Cashmere.

The principal varieties of the lotus are the white, the red, and the blue. The first has large white flowers with sepals; the root being large, tuberous, and eatable. The red species grows in tanks in peninsular India and in Bengal. Its flowers appear at the close of the rains, and are of an intense red or dark-crimson color, whence its Sanskrit name "blood lotus." The blue lotus, with its small flowers, grows in ponds and tanks in the same parts. Its varieties grow in Bengal, and are common in Ajmere and the Pashkur Lake. The large, bluish flowers are used medicinally, being considered cooling and astringent. There is another well-known variety of the lotus. It is called the pigmy, being a very diminutive water-lily. Its flower is no larger than a half-crown; it grows in the Khassya Hills, in the north of India, in China, and in Siberia.

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