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FIVE JĀTAKAS,

CONTAINING

A FAIRY TALE, A COMICAL STORY, AND THREE FABLES.

IN THE ORIGINAL PĀLI TEXT,

ACCOMPANIED

WITH

A TRANSLATION

AND

NOTES.

BY

V. FAUSBÖLL.

COPENHAGEN.

C. A. REITZEL.

LEIPSIC.
ALPHONS DÜRR.

LONDON.
WILLIAMS & NORGATE.

MDCCCLXI.

TO
MY DEAR FRIEND
IN THE FAR EAST,
ARTHUR BURNEL, ESQ.,
OF THE CIVIL SERVICE, MADRAS,
THESE LEAVES
ARE AFFECTIONATELY INSCRIBED.

PREFACE.

We know from the Rev. Spence Hardy's *Manual of Buddhism* (see p. 100) that not a few of the tales which pass under the name of *Æsop's Fables* are to be found in the buddhistical book *Jātaka*, forming a part of the amusing stories, to which the Singhalese „will listen the night through without any apparent weariness“.

The Original of this work is the voluminous Pāli Book yet in manuscript, called *Jātakassa Atthavaṇṇanā* or *Jātakatthakathā*, of which the Royal Library of Copenhagen possesses a complete copy, written in Singhalese characters on 806 large palm leaves.

Having transcribed the greater part of that MS. in Copenhagen, I left for London, expecting to find another complete copy of the same book there; but having met with fragments only, and therefore foreseeing that a long time will elapse before I shall, if ever, have it all ready for publication, I intend, from time to time, to publish some of the more interesting parts of it, in as perfect a form as my present resources will admit. Three years ago I sent to Professor A. Weber in Berlin a transcript of one of the *Æsopian Fables* found in the *Jātaka* (see *Ind. Studien* vol. IV, 387), and I now produce a few more of the same kind.

Besides these Fables, which may justly be named Europe's Elementary Lessons, because we all of us have heard them orally related and find them in our Reading-books, we furthermore, in the Játaka, meet with some of the **Comical stories** that are well known all over Europe under different names, for instance Stories about the wise men of Gotham in England, Molbohistorier in Denmark, Geschichte der Schildbürger in Germany, etc. And still further we find even there **Fairy tales** of nearly the same style as those in Grimm and others. I likewise produce specimens of each of the two last species.

Being eager to promote a more general knowledge of the Páli language than at present exists, I have made my translation of the first tales as strictly literal as possible, only in one case it has not been practicable, as otherwise the language would have been too uncouth, I mean where we in one sentence have sometimes from 3 to 15 gerundives accumulated. For the better understanding of the text I have here and there inserted some few words which I have put between brackets.

As regards the work Játaka generally I refer inquirers to p. 98—101 of the Rev. Sp. Hardy's Manual.

Copenhagen, July 15th, 1861.

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II, 4, 6. THE DADHIVÁHANA-JÁTAKA.

Vaṇṇagandharasopeto ti. Idam Satthá Veluvane viharanto vipakkhasevim árabha katesi. Vatthum hetthá-kathitasadisam eva. Satthá pana: 'bhikkhave asádhusanniváso náma pápo anattakaro, tattha manussabhútánam táva pápasannivásassa anattakaraṇáya kim vattabham, pubbe pana

VARIOUS READINGS. To constitute the Text I have only had two MSS. The one which I have signed C, is the Copenhagen MS. in the Singhalese character, described in Westergaard's Codd. Orient. p. 36; this is, on the whole, a neat and correctly written MS. The other signed B, is a MS. in the Burmese character, in the East-India House Library, containing from Nipáta 2-4 incl.; this is, like most of the Páli MSS. in Burmese writing, a very bad one, and as for the text contained therein, it appears to be a later, revised or rather would-be emended edition, as one may directly see on looking over the readings and attending to the real discrepancies. As far as I am aware, all the Burmese copies of the Sacred Páli Writings represent such a revised edition. I have by no means noted all the readings of the MSS., many being very trifling and mere mistakes, mostly arising from the ignorance of the copyist, but when

asátena^a amadhurena nimbarukkhenā saddhim^b sannivásam ágamma madhuraraso^c dibbarasapaṭibhāgo^d acetano ambarukho pi amadhuro tittako^e játo^f ti vatvá attāma āhari:

Atīte Bārāṇasīyam Brahmādatte rajjāma kārente Kāsiraṭṭhe^f cattāro bhātaro brāhmaṇā isipabbajjāma pabbajitvá Himavāntapadesa^g paṭipāṭiyā paṇṇasālā^h katvá vāsāma kappesum. Nesāmaⁱ jetṭhabhātā kālaṃ katvá Sakkattāma pāpuṇi. So tam kāraṇāma nātvā antaranā^k sattatṭhadivasaccayena tesāma upatṭhānaṃ gacchanta ekadivasāma jetṭhakatāpasāma vanditvá ekamantaṃ nisīditvá 'bhante kena te attho' ti pucchi. Paṇḍurogatāpasā 'agginā me attho' ti āha. So tassa vāsipharasukāma^l adāsi. (Vāsipharasuko^m nāma dāde pavesana-vasenaⁿ vāsi pi hoti pharasu pi.) Tāpasā 'ko me imaṃ adāya dārūni^o āharissatīti' āha. Atha naṃ Sakko evaṃ āha: 'yadā^p te bhante dārūhi^q attho imaṃ pharasum hatthena^r paḥamsitvá^s 'dārūni me āharitvá agginā kareyyāsi^t vadeyyāsi, dārūni^o āharitvá agginā katvá dassatīti'. Tassa vāsipharasukāma datvá dutiyāma^u pi upasāmaṃ kamitvá 'bhante kena te attho' ti pucchi. Tassa paṇṇasālāya hatthimaggo hoti. So hatthīhi

of any consequence, however little, in some respect or other, I have deemed it expedient to quote them, and I am rather afraid of being blamed for having mentioned too many than too few.

^a B aḥatena. ^b B omits saddhim. ^c B madhuraso. ^d B nimparasapaṭibhāgo. ^e B kitthako. ^f B kāsikarattṭhe. ^g B himavāntappadesa. ^h B pallasālaṃ. ⁱ B tesāma. ^k B antara antā. ^l B vāsiparasum. ^m B vāsiparasiko. ⁿ C pavesanāvasena, B omits vasena. ^o B dārūni. ^p B yadi. ^q B dārūhi. ^r B hatthena, C hatthe. ^s B paḥaritvá. ^t B kārāhiti. ^u B dutiyāma.

upadduto: 'hatthīnam me vasena dukkham uppajjati' te palā-pehīti' āha. Sakko tassa ekam bherim upanāmetvā: 'bhante imasmim tale paḥaṭe tumhākam paccāmittā palāyissanti, imasmim paḥaṭe mettacittā hutvā caturāṅginiyā senāya^x parivā-ressantīti'^y vatvā tam bherim datvā kaniṭṭhassa santikam gantvā 'bhante kena te attho' ti pucchi. So pi paṇḍuroga-dhātuko va, tasmā 'dadhina me attho' ti āha. Sakko tassa ekam dadhighaṭam datvā: 'sace tumhe icchamānā imam āvajjessatha'^z mahānadī hutvā mahogham pavattetvā tumhā-kam rajjam gahetvā dātum samattho pi bhavissatīti' vatvā pakkāmi. Tato paṭṭhāya vāsipharasuko^a jettḥabhātikassa aggin karoti, itarena^b bheritale paḥaṭe hatthī palāyanti^c, kaniṭṭho dadhim paribhuñjati. Tasmim kāle eko sūkaro ekasmim purā-ṇagāmaṭṭhāne caranto^d ānubhāvasampannam ekam maṇik-khandham^e addasa. So tam maṇikkhandham mukhena ḍasitvā^f tassānubhāvena ākāse uppatitvā samuddamajjhe ekam dīpakam gantvā 'ettha dāni mayā vasitum vattatīti'^g otaritvā phāsu-kaṭṭhāne^h udumbararukkḥassa heṭṭhā vāsam kappesi. So ekadivasam tasmim rukkhamaṭṭhe maṇikkhandham purato tha-petvā niddam okkami. Ath' eko Kāsiraṭṭha-vāsi-manussoⁱ 'nirūpakāro'^j esa amhākan' ti mātāpitūhi^k gehā nikkaddhito^l ekam paṭṭhanagāmam^m gantvā nāvikanam kammakaroⁿ hutvā

^v B hatthinam ayyena me dukkham uppajjiti. ^x B caturāṅgini senā. ^y B parivāriissantīti. ^z B āsiñceyyātha. ^a B vāsipharasum. ^b B itaro. ^c B hatthi palāyati. ^d B vicaranto. ^e B anubhāvasampannamanikkhandham. ^f B ḍam-sitvā. ^g B vattatīti. ^h B adds ekassa. ⁱ B kāsikaraṭṭha-, C kāsiraṭṭhe-. ^j so both MSS. ^k B mātāpitūhi. ^l B nikaddhito. ^m C paddhanagāmam. ⁿ B kammakāro.

návam áruyha^o samuddamajjhe bhinnáya náváya phalake nipanno^p tam dípaṃ patvá phaláphaláni pariyesanto tam sūkaraṃ niddáyantaṃ disvá sanikaṃ^q gantvá maṇikkhandhaṃ gaṇhitvá tassa ánubhávaena ákáse uppatitvá udumbararukkhe nisíditvá cintesi: ‘ayam sūkaro imassa maṇikkhandhassa ánubhávaena ákásacáriko^r hutvá idha vasati maññe, mayá pana^s paṭhamam eva imaṃ máretvá maṃsaṃ kháditvá pacchá gantum vaṭṭatíti’^t. So ekaṃ daṇḍakaṃ bhañjitvá tassa síse pátesi. Sūkaro pabujjitvá maṇim apassanto ito c’ ito ca kampamáno vidhávatī. Rukkhe nisinnapuriso^u haṣi. Sūkaro olokento tam disvá tam rukkhaṃ sísena paḥaritvá tatth’ eva mato. So puriso otaritvá aggim katvá tassa maṃsaṃ pacitvá kháditvá ákáse uppatitvá Himavantamatthakena gacchanto assamapadaṃ disvá jethatápasassa^v assame^x otaritvá dvíhatíhaṃ^y vasitvá tápasassa vattapaṭivattaṃ akási vásipharasukassa ánubhávaṃ ca passi. So ‘imaṃ mayá gaḥetum vaṭṭatíti’ maṇikkhandhassa ánubhávaṃ^z tápasassa dassetvá ‘bhante imaṃ me gaḥetvá vásipharasukam^a dethá’ ti áha. Tápaso ákásena caritukámo^b tam gaḥetvá vásipharasukaṃ adási. So tam gaḥetvá thokaṃ gantvá vásipharasukam paḥamsitvá^c ‘vásipharasuka^d tápasassa sísaṃ chinditvá^e maṇikkhandhaṃ me áhará’ ti áha. So gantvá tápasassa^f sísaṃ chinditvá maṇikkhandhaṃ áhari^g. So vásipharasukam^h paṭicchannaṭṭháne ṭhapetvá majjhimatápasassaⁱ

^o B abhiruyha. ^p B nippanno. ^q B sanikaṃ. ^r B sá-kassaváro. ^s B omits pana. ^t B vaddhatíti. ^u B nisinnno-.
^v B jethabhátikassa tápassa. ^x B asamaṃ. ^y B dibatíhaṃ.
^z B anubhávaṃ. ^a C vásipharasum. ^b B caritum-. ^c B vásipharasum pharahitvá. ^d B omits this word. ^e B síse bhinditvá. ^f B tápasa. ^g B áharitvá. ^h C vásipharasum. ⁱ B majjhimatápasa.

santikam gantvā katipāham vasitvā bheriyā ānubhāvam disvā maṇikkhandham datvā bherim gaṇhitvā^j purimanayen' eva tassa pi sīsam^k chindāpetvā kanittham upasamkamitvā dadhi-ghaṭassānubhāvam disvā maṇikkhandham datvā dadhighaṭam gaṇetvā purimanayen' eva tassa sīsam chindāpetvā^l maṇikkhandhañ ca vāsipharasukañ ca bheriñ ca dadhighaṭañ ca gaṇetvā ākāse uppatitvā Bārāṇasīyā avidūre thatvā Bārāṇasirañño^m 'yuddham vā meⁿ detu rajjam vā' ti ekassa purisassa hatthe paṇṇam pāhesi. Rājā sāsanaṃ sutvā va 'coraṃ gaṇhissāmā' ti nikkhami. So ekaṃ bheritalaṃ paḥari, caturaṅginī^o senā parivāresi. Rañño^p avattharaṇabhāvaṃ^q ñatvā dadhighaṭaṃ vissajjesi^r, mahānadī pavatti^s, mahājano dadhimhi osīditvā nikkhamitum^t nāsakkhi. Vāsipharasukaṃ paḥamsitvā^u 'rañño sīsam āharā' ti^v āha, vāsipharasuko gantvā sīsam āharitvā pādamaṭṭe nikkhipi, eko pi āvudham ukkhipitum nāsakkhi^x. So mahantena balena parivuto nagaraṃ pavisitvā^y abhisekaṃ kāretvā Dadhivāhanō nāma rājā hutvā dhammena rajjam kāresi. Tass' ekadivasaṃ mahānadiyaṃ jālakaṇḍake^{*} kīlantassa Kaṇṇamunda dahato devatāparibhogam ekaṃ ambapakkam āgantvā jāle laggi. Jālaṃ ukkhipantā taṃ disvā rañño adamsu. Taṃ mahantaṃ^a ghaṭappamaṇaṃ parimaṇḍalaṃ^b suvaṇṇavaṇṇaṃ aḥosi. Rājā 'kissa phalaṃ nām' etan' ti vanacārake pucchitvā 'ambaphalaṃ' ti sutvā paribhuñjitvā tassa atthim attano uyyāne ropāpetvā khīrodakena

^j B gaṇetvā. ^k B tissa sīsam. ^l B chinditvā. ^m C -rañño.

ⁿ B omits me. ^o B caturaṅgini. ^p C rañño. ^q B āvat-taraṇa-. ^r B visajjesi. ^s B pavattati. ^t B nisītum. ^u B

paḥaritvā. ^v B āharāhīti. ^x B na sakkhi. ^y B pavisitvā.

^{*} B jālakaṇḍake, C jālakaṇḍake. ^a B mahamantaṃ. ^b C parimaṇḍalaṃ.

siñcāpesi. Rukkho nibbattitvá tatiye samvacchare phalañ adāsi. Ambassa sakkáro^c mahá aḥosi: khírodakena siñcanti, gandha-pañcañgulikañ denti, máládámáni parikkhipanti, gandhatelena dípañ jálenti, parikkhepo pan' assa patṭasāñiyá^d aḥosi. Phaláni madhuráni suvañṇavañṇáni aḥesum. Dadhiváḥanarájá aññesañ^e rájunañ ambaphalañ pesento atṭhito^f rukkhaniḥbattanabhayena amkuranibbattanatṭhānañ^g maṇḍukaṇḍakena^h vijjhítvá pesesi. Tesañ ambañ kháditvá atṭhi ropitañ na sampajjatiⁱ. Te 'kin nu kho ettha káraṇa' ti pucchantá tañ káraṇañ jánimsu. Ath' eko rájá uyyānapálañ pakkositvá 'Dadhiváḥanassa ambaphalānañ rasañ násetvá tittakabhávañ kátum sakkhissasīti'^j pucchítvá 'āma devá' ti vutte 'tena hi gacchá' ti^k saḥassañ datvá pesesi. So Báraṇasiñ gantvá^l 'eko uyyānapálo ágato' ti rañño^m árocápetvá tena pakkosápito pavisitvá rájānañ vandítvá 'tvañ uyyānapálo' ti puṭṭho 'āma devá' ti vatvá attano ánubhávañ vañnesi. Rájá 'gaccha amhákañ uyyānapálassa santike hoḥīti'ⁿ áha. Te tato patṭháya dve janá uyyānañ patijagganti. Adhunágato uyyānapálo akálapuppháni pupphá-pento^o akálaphaláni gañhápento uyyānañ ramañiyañ^p akási. Rájá tassa pasídítvá porāṇaka uyyānapálañ níharítvá tass' eva uyyānañ adāsi. So uyyānassa attano haṭthagatabhávañ ñatvá ambarukkhañ pariváretvá nimbe ca paggaṇavalliyo^q ca ropesi. Anupubbena nimbá vaddhimsu. Múlehi múlāni sákhāhi ca sákhā^w samsatṭhá onaddhá vinaddhá aḥesum. Tena^r asātaamadhura-

^c B pakáro. ^d B paṭasāñiyá, C paddhasāñiya. ^e C aññesañ.

^f C atṭhino. ^g B rukkhaniḥpattina-. ^h B maṇḍukaṇḍakena.

ⁱ C sampajjatīti. ^j C sakkhissatīti, B sakkhissasati. ^k B

gacchahīti. ^l B gantvá. ^m C rañño. ⁿ both MSS. hoṭīti.

^o B puppapento. ^p B rammañiyañ, C ramañiyañ. ^q B

aggavalliyo. ^w C sákhāhi ca sakhāhi, B sákhehi sákhāni.

^r B adds, gandhaphalānañ rukkhānañ.

saṁsaggena táva madhuraphalo ambo tittako játo nimbapaṇṇa-
sadisaraso. Ambaphalānaṁ tittakabhāvaṁ ñatvá uyyānapālo
palāyi. Dadhivāḥano^a uyyānaṁ gantvá ambaphalaṁ^t khādanto
mukhe pavitṭhaṁ ambayúsaṁ nimbakasaṭaṁ^u viya^v ajjhoḥari-
tūṁ asakkonto kakkāretvá^x nuṭṭhubhi^y. Tadá Bodhisatto
tassa atthadhammānusāsako aḥosi. Rájá Bodhisattaṁ áman-
tetvá 'paṇḍita imassa rukkhassa porāṇakaparihārato^z parihīnaṁ
n'atthi, evaṁ sante pi 'ssa phalaṁ tittakaṁ játaṁ, kin^a nu
káraṇaṁ' ti pucchanto paṭhamāṁ gátham áha:

1. Vaṇṇagandharasopeto^b

amb' áyaṁ ahuvá pure,
tam eva pújaṁ labhamāno
ken' ambo kaṭukapphalo ti.

Ath' assa káraṇaṁ ácikkhanto Bodhisatto dutiyaṁ gátham áha:

2. Pucimandapariváro

ambo te Dadhivāḥana,
múlaṁ múlena saṁsaṭṭhaṁ,
sákhá sákhá nisevare^c,
asataṁ sannivásena
ten' ambo kaṭukapphalo^d ti.

(Tattha pucimandapariváro ti nimbarukkhampariváro^e.
Sákhá sákhá nisevare^f ti pucimandassa sákhá amba-
rukkhassa sákháyo nisevanti. Asataṁ sannivásena^g ti
amadhurehi pucimandehi^g saddhim sannivásena. Tená ti

^a B adds, paláyantaṁ uyyānasālaṁ (read -pālaṁ) sutvá. ^t B
ambaphale. ^u B nimbakarasam. ^v B adds aḥosi. ^x B tak-
khādetvá. ^y B nuṭṭhaka. ^z B porāṇaparihārato. ^a B kim.
^b C -rasúpeto. ^c B sákhá sákhāṁ nisevane. ^d B kaṭukam-
palo. ^e so both MSS. ^f B nivesane. ^g B pucimantehi, C
pucimandena.

tena káranena ayam ambo kaṭukaphalo asátaphalo^h tittaka-
phalo jāto ti.) Rájá tassa vacanam sūtvá sabbe pi pucimande
ca paggave caⁱ chindápetvā múlāni uddharápetvā samantā
amadhuram^j paṁsum harápetvā madhuram^k paṁsum pakkhi-
pápetvā khírodakasakkharodakagandhodayakehi ambaṁ patijag-
gápesi. So madhurarasasamsaggena^l puna madhuro va
ahosi. Rájá pakatiuyyānapálakass' eva uyyānam niyyádetvā
yávatáyukam thatvā yathákkammaṁ^m gato.

Satthá imaṁ dhammadesanam áharitvā jātakam samo-
dhānesi: 'Tadā aham eva paṇḍitaamacco ahosin' ti. Dadhi-
vāhanajātakam.

II, 7, 1. THE SOMADATTA-JĀTAKA.

Akási yoggan ti. Idam Satthá Jetavane viharanto
Láludáyitheram^a árabba kathesi. So hi dvinnam^b tiṇṇam
janānam antare ekavacanam^c pi sampádetvā kathetum na sak-
koti, sárajjabahulo 'aññam^d kathessámīti' aññam^e eva kathesi.
Tassa tam^f pavattim bhikkhú dhammasabhāyam kathentā nís-
dimsu. Satthá ágantvā 'káya nu 'ttha bhikkhave etarahi
kathāya sannisinná' ti pucchitvā 'imāya námá' ti vutte 'na
bhikkhave Láludáyī^g idán' eva sárajjabahulo pubbe pi sárajja-
bahulo yevá' ti vatvā atítam áhari:

^h B ahaṭaphalo. ⁱ B pucimandena ca aggivalliyo ceva.

^j B amadhúra. ^k B madhura. ^l B madhurasamsaggena.

^m B yathákkammaṁ.

^a C lálu-. ^b C dinnam. ^c B ekavacanam. ^d C aññam.

^e C aññam. ^f C nam. ^g so both MSS.

Atíte Bārāṇasiyam Brahmadatte rajjam kárente Bodhisatto Kásiraṭṭhe aññatarasmim^h bráhmaṇakule nibbattitvá vayappatto hutvá Takkasílāyam sippamⁱ uggaṇhitvá puna geham ágantvá mātápitunnam duggatabhávam ñatvá 'parihīnam kulam paṭiṭṭhapessāmīti' mātápitaro ápuccitvá Bārāṇasim gantvá rájánam upaṭṭhási. So rañño piyo aḥosi manápo. Ath' assa pitu^k dvīhi yeva gonehi kasim katvá jívikaṃ^l kappentassa eko goṇo mato. So Bodhisattam upasamkamitvá 'táta eko goṇo mato kasikammam na-ppavattati'^m rájánam ekaṃ goṇam yácāhīti' áha. 'Táta nacirass' eva me rájá dīṭṭho, idán' eva goneⁿ yácitum na yuttam, tumhe yácathá' ti. 'Táta tvaṃ mayham sárajjabahulatam^o na jánási, aham hi dvinnam tiṇṇam sammukhe^p katham sampádetum na sakkomi^q, sa ce aham rañño santikaṃ goṇam yácitum gamissāmi imam^r pi datvá ágamissāmīti'. 'Táta yaṃ hoti tam hotu, na sakká mayá rájánam yácitum, api ca^s kho panāham tumhe yoggaṃ káressāmīti'. 'Tena hi sádhu^t mam yoggaṃ kárehīti'^u. Bodhisatto pitaram ádāya bíraṇatthambhakam^w susānam gantvá^v tattha tattha tiṇakalāpe bandhitvá 'ayaṃ rájá ayaṃ uparájá ayaṃ senápatiti' námāni katvá paṭipátiyá pitu dassetvá 'táta tvaṃ rañño^j santikaṃ gantvá^v 'jayatu mahárájá' ti^x vatvá^y evam imam gátham vatvá goṇam yáceyyáthá^z ti gátham uggaṇhāpesi:

^h C añña-. ⁱ B takkasílāyam gamtvá sāppam. ^j C rañño.
^k B pituno. ^l B jívam. ^m B na pavattati. ⁿ B goṇam.
^o B sárajjabahulabhávam. ^p B mukhe. ^q B sakkomiti
^r B imam. ^s C omits ca. ^t B sádhuḥkam. ^u B karohīti.
^w B -ttambhakam, C -sthambhakam. ^v B gamtvá. ^x C omits ti.
^y B omits vatvá. ^z C yáceyyáthá.

Dve me goṇá mahárāja
 yehi khettaṃ kasámase;
 tesu eko mato deva,
 dutiyaṃ dehi khattiyá ti.

Bráhmaṇo ekena saṃvaccharena^a imaṃ gátham paṇaṃ
 katvá Bodhisattaṃ áha: 'táta Somadatta gáthá me paṇaṃ
 jātá^b, idáni taṃ ahaṃ yassa kassaci santike vattum sakkomi,
 rañño^c maṃ^d santikaṃ nehīti'. So 'sádhu tátá' ti tathá-
 rūpaṃ paṇṇákáraṃ^e gaḥápetvá^f pítaraṃ rañño^c santikaṃ
 nesi^g. Bráhmaṇo 'jayatu mahárájá' ti vatvá paṇṇákáraṃ^g
 adási. Rájá 'ayan^h te Somadatta bráhmaṇo kiṃ hotīti'
 áha. 'Pítá me mahárájá' ti. 'Ken' atthenāgato' ti. Tasmiṃ
 khaṇe bráhmaṇo goṇaṃⁱ yácanattháya gátham vadanto:

Dve me goṇá mahárāja
 yehi khettaṃ kasámase;
 tesu eko mato deva,
 dutiyaṃ gaṇha khattiyá ti

áha. Rájá bráhmaṇena virajjhítvá kathitabhávaṃ nātvá sitaṃ^j
 katvá 'Somadatta tumhákaṃ gehe bahú maññe^k goṇá' ti
 áha. 'Tumhehi dinná bhavissanti mahárájá' ti. Rájá Bodhi-
 sattassa tussitvá bráhmaṇassa solasa^l goṇe alaṃkárabhaṇḍake
 nivásanagámaṃ c'assa brahmadeyyaṃ^m datvá mahantena yasena
 bráhmaṇaṃ uyyojesi. Bráhmaṇo sabbasetasindhavayuttaṃ ra-
 thaṃ áruyaⁿ mahantena parivarena gámaṃ agamási. Bodhi-
 satto pítará saddhiṃ rathe nisīditvá gacchanto 'táta ahaṃ
 tumhe sakalasāṃvaccharaṃ yoggaṃ káresi, sanniṭṭhānakāle

^a C saṃvaccharena. ^b B omits jātá. ^c C rañño. ^d B omits maṃ. ^e B gáḥápetvá. ^f B neti. ^g C paṇṇákáraṃ. ^h C ayaṃ. ⁱ B goṇa. ^j B pítaraṃ. ^k C maññeti. ^l B solasa. ^m B brahmadeyyaṃ. ⁿ B abhiruya

pana tumhākaṃ goṇaṃ rañño^c adatthā[?] ti vatvā paṭhamam
gātham āha:

1. Akāsi yoggaṃ dhuvam[?] appamatto
saṃvaccharaṃ bīraṇatthambhakasmim,
vyākāsi saññaṃ^o parisam vigayha,
na niyyamo^p tāyati appapaññaṃ ti.

(Tattha akāsi yoggaṃ dhuvam[?] appamatto saṃvac-
charaṃ bīraṇatthambhakasmin ti^s tvaṃ niccam appa-
matto bīraṇatthambhake susāne yoggaṃ akāsi, vyākāsi^t
saññaṃ^x parisam vigayhā ti atha ca^u pana parisam
vigāhitvā taṃ saññaṃ^x viakāsi^y vikāraṃ akāsi^z parivattayīti^a
attho, na niyyamo^b tāyati appapaññaṃ ti appapaññaṃ^c
nāma puggalaṃ niyyamo^d yoggā^e cinnācaraṇam^f na tāyati
na rakkhatīti.) Ath' assa vacanaṃ sutvā brāhmaṇo dutiyaṃ
gātham āha:

2. Dvayaṃ yācanaḥ tāta
Somadatta nigacchati:
alābhaṃ dhanalābhaṃ ca^g,
evaṃdhammā hi yācanā ti.

(Tattha evaṃdhammā hi yācanā ti yācanā hi^h evaṃsabhāvā ti.)

Satthā 'na bhikkhave Lāḷudāyi idān' eva sārājjabahulo
pubbe pi sārājjabahulo[?] ti imaṃ dhammadesanaṃ āharitvā
jātakam samodhānesi: 'Tadā Somadattassa pitā Lāḷudāyi aḥosi,
Somadatto pana ahaṃ evā^{*} ti. Somadattajātakam.

^o C yākāsi saññaṃ, B byākāsi aññaṃ. ^p B niyyāmo, C nis-
samo. ^q B dhūvam. ^r B adds tāta. ^t B byākāsi. ^u B
omits ca. ^x C saññaṃ. ^y B piakāsi. ^z C apādesi. ^a B
parivattesīti. ^b B niyāmo, C nissamo. ^c B appamaññaṃ,
C appapaññaṃ. ^d B niyāmo, C nissāya. ^e B yogo. ^f C
cinnācaraṇam. ^g B dhanalābhaṃ vā. ^h B omits yācanā hi.

IV, 1, 8. THE JAVASAKUṆA-JĀTAKA.

Akaramhase te kiccan ti. Idam Satthā Jeta-vane^a viharanto Devadattassa akataññutam ārabbhakathesi-pe-. 'Na bhikkhave Devadatto idān' eva pubbe pi akataññū yevā' ti vatvā atītam āhari:

Atīte Bārāṇasiyam Brahmadaṭṭe rajjam kārente Bodhisatto Himavantapadese^b rukkhakoṭṭhakasakuṇo hutvā nibbatti. Ath' ekassa sīhassa maṃsam khādantassa atthi gale laggi, galo uddhumāyi, gocaram gaṇhitum na sak-koti, kharā vedanā vattanti. Atha naṃ so sakkuṇo gocara-pasuto disvā sākāya nilīno 'kin te samma dukkhan' ti taṃ^c pucchi. So taṃ attham ācikkhi. 'Ahaṇ te samma etaṃ atthim apaneyyam, bhayena te mukham pavisitum na visa-hāmi, khādeyyāsi pi man'^d ti. 'Mā bhāyi samma, nāhaṇ taṃ khādāmi, jīvitam me dehīti'. So sādhu ti taṃ passena^e nippajjāpetvā 'ko jānāti kim p'esa karissatīti'^f cintetvā yathā mukham pidahitum na sakkoti tathā tassa adharoṭṭhe ca uttaroṭṭhe ca daṇḍakam ṭhapetvā mukham pavisitvā atthikoṭim tuṇḍena pahari, atthi patitvā gatam. So atthim pātetvā sīhassa mukhato nikkhamanto daṇḍakam tuṇḍena paharitvā pātento^g nikkhamitvā sākāge nilīyi^h. Sīho nīrogoⁱ hutvā ekadivasam vanamahisam vadhitvā khādati. Sakkuṇo^j 'vīmaṃsissāmi naṃ' ti tassa uparibhāge sākāya nilīyitvā tena saddhim sallapanto paṭhamam gātham āha:

^a B veluvane. ^b B himavantappadese. ^c C dukkhatīti pucchi.

^d B bhayena pa (pana?) te - - - khādeyyāsi man. ^e B vāma-passena. ^f B ke jānāti ko passīti ki me bhavissatīti. ^g B adds ca. ^h B nilayi, C niliyi. ⁱ both B and C have nirogo.

1. Akaramhase^j te kiccaṃ
yam balaṃ ahuvaṃhase;
migarāja namo ty-atthu,
api kiñci labhāmase^k ti.

(Tattha akaramhase te kiccaṃ ti bho sīha mayam pi tava ekaṃ kiccaṃ akarimha^l, yam balaṃ ahuvaṃhase ti yam amhākaṃ balaṃ ahosi tena balena tato kiñci ahāpetvā^m akarimha yeva.)

Taṃ sutvā sīho dutiyaṃ gātham āha:

2. Mama lohitabhakkhassa
niccaṃ luddāniⁿ kubbato
dantantaragato santo,
taṃ bahum yam pi jīvasīti.

Taṃ sutvā sakunō itarā dve gāthā abhāsi:

3. Akataññum akattāraṃ
katassa appatikāraṃ^o
yasmim kataññutā n'atthi
niratthā tassa sevanā.
4. Yassa sammukhacinnena^p
mittadhammo na labbhati
anusuyyā^q anakkosāṃ
saṇikāṃ^r tamhā apakkame ti.

^j B akarimhase, C akaramhāsa, so also Dh. p. 147. ^k B labhemase. ^l B akirimha. ^m B balena kiñci ahāpetvā, C balena tato kiñci āhāpetvā. ⁿ B luddhāni. ^o B aparikāraṇaṃ. ^p C sammukhacinnena, B samukhacinnena. ^q B anussuyyā, C anasuyyā. ^r C saṇikāṃ.

(Tattha akataññun ti katagūṇaṃ ajānantaṃ, akattāraṃ ti sayāṃ kiñci akarantaṃ, sammukhacinnena^a ti sammukhe katena guṇena, anusuyyāṃ anakkosānaṃ ti taṃ puggalaṃ na usūyanto^t na akkosanto^u sanikaṃ tamhā pāpappuggalā^v apagaccheyyā ti.)

Evam vatvā so sakūṇo pakkāmi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakāṃ samodhānesi:
'Tadā sīho Devadatto ahosi sakūṇo pana aham evā' ti.
Javasakūṇajātakāṃ^x.

II, 4. 9. THE SĪHACAMMA-JĀTAKA.

N'etaṃ sīhassa naditaṃ ti. Idam pi Satthā Jetavāne viharanto Kokālikaṃ ārabha kathesi. So imasmiṃ kāle sarabhaññaṃ^a bhaṇitukāmo^b ahosi. Satthā taṃ pavatim^c sutvā atītaṃ āhari:

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente Bodhisatto kassakakule^d nibbattitvā vayappatto kasikammena jīvikaṃ^e kappesi. Tasmim kāle eko vāṇijo gadrabhabhārakena^f vohāraṃ karonto vicarati. So gatagataṭṭhāne gadrabhassa piṭṭhito bhaṇḍikaṃ otāretvā gadrabhaṃ sīhacammena pārupitvā^g

^a B sammukhacinnena, C sammukhacinnena. ^t B ussuyanto, C sūyanto. ^u C na asakkosanto, cfr. Dh. p. 102. ^v C omits pāpa. ^x B omits java and adds aṭṭhamāṃ.

^a C sarabhamññaṃ, B sarasaññaṃ. ^b C bhaṇitum-. ^c B omits this. ^d B kasika-. ^e B jīvitaṃ. ^f B gadrabhagāratena.

sáliyavakhettesu^h vissajjetiⁱ. Khettarakkhaká^j nam^k disvá sího ti saññáyaⁿ upasamkamitum na sakkonti. Ath' ekadivasam so vāñijo ekasmim gāmadvāre nivāsam gaḥetvá^l pátarāsam pacāpento tato gadrabham síhacammam párupitvá^o yavakhet-tam^m vissajjesi. Khettarakkhaká sího ti saññáyaⁿ tam upa-gantum^w asakkontá geham gantvá árocesum. Sakalagāma-vāsino ávudhāni gaḥetvá samkhe dhamentá^o bheriyo vádentá khettasamípaṃ gantvá unnadimsu. Gadrabho maraṇabhaya-bhíto gadrabharavam ravi. Ath' assa gadrabhabhávaṃ ñatvá Bodhisatto paṭhamam gátham áha:

1. N' etaṃ síhassa naditaṃ
na vyagghassa^p na dípino,
páru^tto síhacammena
jammo nadati gadrabho ti.

(Tattha jammo ti lámako.) Gāma-vāsino pi tassa gadrabha-bhávaṃ ñatvá atṭhíni^q bhañjantá pothetvá síhacammaṃ ádáya agamaṃsu. Atha so^r vāñijo ágantvá tam vyasanappattaṃ^s gadrabham disvá dutiyaṃ gátham áha:

2. Ciram pi kho nam^t khádeyya
gadrabho haritaṃ yavaṃ
páru^tto síhacammena,
ravamáno ca^u dúsayíti.

(Tattha nan^v ti nipátamattaṃ. Ayaṃ gadrabho attano gadra-bhabhávaṃ ajánápetvá síhacammena páru^tto^x ciraṃ^y pi kálam

^g B párumpetvá. ^h C -khette. ⁱ B vissajjesi. ^j C -rakkhanaká. B -rakkhiká. ^k B tam. ^l B katvá. ^m B yavakhette. ⁿ C samñāya. ^o B samkham pantá. ^w B upasamkamitum. ^p B byagghassa. ^q B tam aññhīni. ^r B atheso. ^s B ta byasana-. ^t B tam. ^u C va. ^v B san. ^x C párupto. ^y B ciraṃ.

hāritam yavam khādeyyā ti attho. Ravamāno ca^z dūsayīti attano pana gadrabharavam ravamāno c'esa^z attānam dūsayi, n'atth' ettha sīhacammassa doso ti.) Tasmim evam vadante yeva gadrabho tatth' eva^a mari. Vāñijo pi tam pahāya pakkami^e.

Satthā imam desanam^a āharitvā jātakam samodhānesi: 'Tadā gadrabho Kokāliko ahosi, paṇḍitakassako^b pana aham evā' ti. Sīhacammajātakam^c.

II, 7, 5. THE KACCHAPA-JĀTAKA.

Avadhī vata attānan ti. Idam Satthā Jetavane viharanto Kokālikam ārabha kathesi. Vatthum Mahā-takkārijātaka āvibhavissati^a. Tadā pana Satthā 'na bhikkhave Kokāliko idān' eva vācāya hato pubbe pi hato yevā' ti vatvā atītam āhari:

Atīte Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto amaccakule nibbattitvā vayappatto tassa atthadhammānusāsako ahosi. So pana rājā bahubhāñi^b ahosi, tasmim kathente aññesaṃ^c vacanassa okāso nāma n'atthi. Bodhisatto tassa tam bahubhāñitam^d hāretukāmo^e ekam upāyam upadhārento vicarati. Tasmim ca kāle Himavanta-padese^f ekasmim sare kacchapo vasati. Dve hamsapotakā

^z B ravamānevacesa. ^a B adds nippanno. ^e B pakkammi.

^a B dhammadesanam. ^b B -kasako. ^c B adds navamam.

^a B āvī-. ^b B -bhāñi. ^c C aññesaṃ. ^d C -bhāñitam.

^e B vāretukāmo. ^f B himavantacittakuṭapappatadele.

gocarāya carantā tena saddhīm viśśāsaṃ akāmsu. Te daḥa-
viśśāsikā hutvā ekadivasaṃ kacchapaṃ^g āhaṃsu: 'samma
kacchapa amhākaṃ Himavante^h Cittakūṭapabbatatale Kañ-
canaguḥāyaⁱ vasaṇaṭṭhānaṃ ramaṇīyo^j padeso, gacchasi am-
hākaṃ saddhin' ti. 'Ahaṃ kin ti katvā gamissāmīti'. 'Mayaṃ
taṃ^k gaḥetvā gamissāma sa ce tvaṃ mukhaṃ rakkhituṃ
sakkhissasi^l kassaci kiñci na kathessasīti'^m. 'Rakkhissāmi'ⁿ
gaḥetvā maṃ gacchathā' ti. Ne^o sādhu ti vatvā ekaṃ daṇ-
ḍakaṃ kacchapena ḍasāpetvā^p sayam^q tassa ubho koṭiyo
ḍasitvā^r ākāsaṃ pakkhandimsu. Taṃ tathā haṃsehi nīya-
mānaṃ gāmadāraḥā disvā 'dve haṃsā kacchapaṃ daṇḍakena
harantīti'^s āhaṃsu. Kacchapo 'yadi maṃ saḥāyakā nenti
tumhākaṃ ettha kiṃ duṭṭhacetaḥā' ti vattukāmo haṃsānaṃ
sīghavegatāya Bārāṇasīnagare^t rājanivesanassa uparibhāgaṃ
sampattakāle daṭṭhaṭṭhānato daṇḍakaṃ viśśajjetvā ākāsaṃgaṇe^u
patitvā dvebhāgo aḥosi. 'Kacchapo ākāsaṃgaṇe^v patitvā dvedhā
bhīno' ti ekakoḷāhalaṃ aḥosi. Rājā Bodhisattaṃ ādāya
amaccaparivuto^x taṃ^y ṭhānaṃ gantvā^z kacchapaṃ disvā Bo-
dhisattaṃ pucchi: 'paṇḍita kin ti katvā esa patito' ti. Bo-
dhisatto 'cīrapaṭīkaṃkho^o 'haṃ^a rājānaṃ ovaditukāmo^b
upāyaṃ upadhārento carāmi, iminā kacchapena haṃsehi sad-
dhīm viśśāso kato bhavissati tehi imaṃ Himavantaṃ neśsāmā
ti daṇḍakaṃ ḍasāpetvā^c ākāse^d pakkhantehi bhavitabbaṃ,

^g C kacchapa, B omits it. ^h B himavanta. ⁱ B -gūhāyaṃ.
^j C ramaṇīyo, B ramaṇīyo. ^k C te. ^l C rakkhissasi, B
sikkhissati. ^m B kathesi ki. ⁿ C rakkhissāmaśsāmi. ^o B te.
^p B ḍasāpetvā. ^q B passan. ^r B ḍasitvā. ^s B paḥa-
rantiti. ^t B bārāṇasī-. ^u C ākāsaṃgaṇe. ^v B ākāsatoto.
^x B amaccagaṇaparivuto. ^y B omits taṃ. ^z B gaṃtvā. ^o B
cīraṃ paṭīkaṃkhamāno. ^a B taṃ. ^b C oditu-, B ovāditu-.
^c B ḍasāpetvā. ^d B ākāsaṃ.

atha iminā kassaci vacanam sutvā arakkhitamukhatāya^e kiñci
vattukāmena dandako vissattho bhavissati, evam ākāsato pa-
titvā jīvitakkhayam patten'^f etena^g bhavitabban' ti cintetvā^h
'āma mahārāja atimukharā nāma apariyantavacanā evarūpaṃ
dukkhaṃ pāpuṇanti'ⁱ yevā' ti vatvā imā gāthā avoca:

1. Avadhī vata attānam
kacchapo vyāharam^j giram^k,
suggahītasmiṃ kaṭṭhasmiṃ^l
vácāya sakiyā vadhi^m.
2. Etamⁿ pi disvā naraviriyaseṭṭha
vācam pamuñce kusalam nātivelam,
passasi bahubhāṇena
kacchapam vyasanam^o gatan^p ti.

(Tattha avadhī vatā ti ghātesi^q vata^r, vyāharaṃ^s ti vyā-
haranto^t, suggahītasmiṃ^u kaṭṭhasmiṃ^v ti mukhena
sutthu^x dasitvā^y gahite dandake, vácāya sakiyā vadhīti
mukharatāya^z akāle vācam nicchārento dattahatthānam^a vis-
sajjetvā tāya sakāya vácāya^a attānam vadhi^a ghātesi^q, evam
esa jīvitakkhayam patto na aññathā^b; etam^e pi disvā ti
etam pi^d kāraṇam disvā, naraviriyaseṭṭhā ti naresu viri-

^e C -mukathāya. ^f B pápena. ^g B omits etena. ^h C cin-
tetvā. ⁱ C pápuṇinti. ^j B kacchapo yo pabyāharam. ^k B
omits giram. ^l B sugatitasmī kaṭṭhasmī. ^m C vadhiti. ⁿ B
etam. ^o B byasanam. ^p B gataṃ. ^q B ghātesi. ^r B tá.
^s C pavyāharaṃ, B sabyāharaṃ. ^t B sabyāharanto. ^u B
sugatitasmín, C suggahītasmiṃ. ^v B omits kaṭṭhasmiṃ. ^x B
sutthum. ^y B dāmsitvā. ^z B atimukharatāya. ^a B dattam
thānam. ^a B sakavácāya. ^a B vací. ^b C aññathā, B adds
ti. ^c B etam. ^d B etam, and omits pi.

yena seṭṭha uttamaviriya rájavara⁶, vácam pamuñce⁷ kusalam nāativelan ti saccádipaṭisaññuttam⁸ kusalam eva paṇdito puriso muñceyya niccháreyya, tam pi hitam^h kálayuttam na ativelam atikkantakāle apariyantavácam na bhaṇeyyaⁱ, passasīti nanu^j paccakkhato passasi, bahubhāṇena^k ti bahubhāṇena, kacchapam vyasanam gatan ti etam kacchapam jívita^lkkhayam pattan ti). Rájá mam sandháya^m bhásatīti nātvá ‘amhe sandháya kathesi paṇḍitá’ ti áha. Bodhisatto ‘mahárája tvam vá hohiⁿ añño^m vá yo koci pamāṇá-tikkantam bhásantoⁿ evarúpa^om vyasanam^o pápuṇátīti’ pákatam katvá kathesi. Rájá tato paṭṭháya viramitvá^p mandabhāṇí aḥosi.

Satthá imam desanam^q áharitvá játakam samodhānesi: ‘Tadá kacchapo Kokáliko aḥosi, dve haṁsapotaká dve mahátherá, rájá Ánando, amaccapaṇḍito pana aham evá’ ti.

Kacchapajátakam^r.

⁶ B rájapavara. ⁷ C pamuñca. ⁸ C -paṭisamñuttam, B -paṭisamyutta. ^h B sitam. ⁱ C bhaṇeyya. ^k In my transcript of B one line (from na ativelam to sandháya) is wanting. ^l C hoti, B hotu. ^m C añño. ⁿ B bhásento. ^o B byasanam. ^p B virametvá. ^q B dhammadesanam. ^r The subscription is wanting in B; in Dh. p. 419 the title is Bahubhāṇijátakam.

THE DADHIVÁHANA-BIRTH.

Endowed with color, smell and flavor“. This the Master related while living at Veḷuvana, concerning a traitor. The matter is like that told above. The Master furthermore (said): „O bhikkhus! association with the wicked is certainly bad and pernicious; but what avails is it to speak about the perniciousness to human beings of reprobate association? formerly, even the sweet-flavored senseless ambatree, whose flavor is equal to the divine flavor, having come

Notes. Veḷuvana = Sanscrit Venuvana, a monastery near Rājagaha; see Dhammapadam and Sp. Hardy's Manual. The transition of ṇ into ḷ we likewise meet with in muḷāla = S. mṛṇāla; on the other hand, in the Pāli word naṅgala 'a plough' we find a Sanscrit l-sound changed into an n-sound Vipakkhasevi = S. vipaxasevin, compare Williams' English-Sanskrit Dict. under 'traitor'. Árabbha = S. árabhya, is in Pāli used prepositionally = 'respecting, about'; compare the note on nissāya Dh. p. 332. Heṭṭhā means properly 'under, beneath', see Clough's Pāli Grammar p. 72 and Vocabulary p. 154, 19, but then, referring to a passage of a book, it has the sense of 'previously, above'. I am at a loss to trace the word back to Sanscrit. I suppose that the Jātaka alluded to is the 26th, which treats of the same subject.

into contact with the disagreeable, sour nimba-tree, became sour and bitter; having said so, he related a tale:

In (times) past, while Brahmádatta reigned in Bārānāsī, four bráhmaṇa-brothers in the kingdom of Kāśī, having devoted themselves to the life of isis and having built huts at regular distances in the region of Himavanta, took up their dwelling there.

Asáta. I have taken for an adjective, compounded of a privative and sáta 'pleasure'. I do not see that the readings of B ahata and ahaṭa can afford any meaning. Paṭibhága 'resembling, like', Páli Voc. p. 140, 9; the corresponding Sanscrit word pratibhága is not found in this sense in Wilson's Dictionary. Acetana, the meaning of the whole passage seems to be this: if a senseless thing can change its nature in such a degree as told in the story about the amba-tree, how much more will a similar change take place in a sensible being. Amba S. amra, the mango tree. Tittaka S. tiktaka. Atíta, what is past, an event, a story; atíte adverbially: once upon a time. The following story approaches very near to the series of occidental Fairy tales which we meet with under the titles 'Der Ranzen, das Hütlein und Hörnlein' in Grimm's Kindermärchen, 'Van Servetjen, Stok, Viool en Mantelken' in Wolf's Wodana, and 'Lykkens Flyvende Fane Eller en Historie om Tre fattige Skræddere, Som Ved en Piilegrims Reyse kom omsider til Værdighed og stoer Velstand, Hvis Udgang særdeelis lystig er at læse. Prentet i dette Aar'; a fly leaf from the beginning of the 18th century. To the same kind of tales belongs also an oriental story in Ssidi kur, see Bergmann's Nomad.

Their eldest brother having died obtained Sakkaship. When he knew this event then in succession after the lapse of seven or eight days going to assist them, one day having saluted the eldest ascetic and sat down apart, he asked: „Lord, what art thou in need of?“

The ascetic, who was suffering from the jaundice, said: „I am in need of fire“. He gave him a small hatchet.

Streif. I, p. 307. Paṭipāṭi Pāli Voc. p. 55, 21, = S. paṭipāṭi. Sakkatta S. ṣakratva. Kāraṇa Pāli Voc. p. 145, 2; Boehtl. & Roth's Wörterbuch has not got the word in the sense of 'event'. Antarantarā means, I suppose, 'at intervals'; I do not find it in B. & R.'s Wörterb. Bhante is, according to Burnouf, = S. bhadanta; but how the termination *e* is to be accounted for, I cannot see. Ekamanta = S. ekānta, *m* being inserted between the two meeting vowels of the compound; compare pupphamāsane Dh. p. 133 and the note on Dh. v. 34. Paṇḍuroga, Clough's Singh. Dict. pāṇḍuroga 'the jaundice'. Vāsipharasuka compounded of vāsī, Pāli Voc. p. 51, 24, and pharasuka (compare the note on Dh. v. 133), either of which means 'a hatchet'; the first part of the compound seems to have nothing to do with vāci 'fire', because the whole compound in other Jātakas is simply used as synonymous with kuṭhārī, without any allusion to its producing fire as in the present Jātaka. The passage vāsipharasuka--pharasu pi I have not tried to translate; I can only see in it a nonsensical interpolation. Paḥamsitvā, so C throughout. I have not ventured to reject this reading, although I am at a loss to explain the form of the word. The reading of B can only be considered as an arbitrary correction.

The ascetic said: „who shall take this and bring me fuel?“ Then Sakka thus said to him: „whenever, Lord, thou art in need of fuel, then striking this hatchet with (thy) hand, thou shalt say: bring me fuel and make a fire, (and) it will bring fuel and make a fire for thee“.

Having given him the hatchet, he went to the second (ascetic) and asked: „Lord, what art thou in need of“? — Near his hut there is an elephant-path. He being molested by the elephants said: „on account of the elephants annoyance arises to me, drive them away!“ Sakka, having handed him a drum, (said): „Lord, when this end is beaten your enemies will flee away, (and) when that (end) is beaten they will be friendly-minded (to you) and surround (you) with a four-fold army;“ (and) so having said and having given (him) the drum, —

He went to the presence of the youngest and asked: „Lord, what art thou in need of“? He was also afflicted with the jaundice, therefore he said: „I am in need of milk“. Sakka, having given him a milk-bowl, (said): „if you, wishing (for anything), overthrow this (bowl), then having become a great river and pouring out a torrent, it will be able to take a kingdom and give it to you“; so having said he went away.

Hatthimagga ‘a haunt of elephants’. Paccámitta, Páli Voc. p. 44, 14, compounded of paṭi and amitta (compare paṭisattu), the *a* being prolonged in the composition, compare Westergaard’s Sanskrit Formlære p. 106 § 408. Ávajes-satha future of vrj + á in the causative. Ánubháva is commonly written so in Páli, very seldom anubháva; compare ároga Monatsberichte der Königl. Acad. der Wiss. zu

Thenceforward the hatchet makes a fire for the eldest brother; when the (one) end of the drum is beaten by the second (brother), the elephants flee away; (and) the youngest enjoys (his) milk.

At this time a boar straying in a place where once a town had stood, saw a set of jewels endowed with supernatural power. He seized those jewels in (his) mouth and by virtue of them having risen into the air, went to an islet in the middle of the sea, and thinking: here it is expedient for me now to live, descended and took up (his) abode in a convenient spot under an udumbara-tree. One day having placed the jewels before (him), he fell asleep at the foot of the tree.

Meanwhile an inhabitant of the Kási-kingdom, expelled from home by his parents, who said: „this (fellow) is of no service to us“, went to a seaport and embarked in a ship as

Berlin 1859 p. 333. Professor Dr. Goldstücker has informed me that in Sanscrit there are many words beginning indifferently with *a* or *á*, as *axoḍa*, *akháta*, *agára*, *alavála*, *alábú*, *alinda*, etc. *Vaṭṭati* means unquestionably ‘it behoves’, but to which root it is to be referred I do not know. It is sometimes, although rarely, written *vaddhati* which, I suppose, originates in the compound consonants *ṭṭ* and *ddh* having been in the old character nearly alike. *Phásuka* is by Turnour (*Maháwanso* p. 85, a) translated ‘convenient’. Clough in his *Singh. Dict.* has a word *pásu* which he renders ‘facile, easy, convalescent’. I cannot trace the word in Sanscrit. *Nikkaddhita* must be referred to the root *kard*, see the notes on *Dhp.* v. 133 and v. 311. One would expect *nikkhaddhita*, but the last aspiration seems to have counter-

a servant to the sailors; when the ship was wrecked, and he had reached that island (by) lying on a plank, then, while seeking for different fruits, he observed the boar asleep, went softly up and took the jewels, and having by virtue of them risen into the air and sat down on the udumbara-tree he thought: this boar being an air-walker by virtue of the jewels lives here, I think it is expedient for me first to kill him and eat (his) flesh and then to go away. Having broken off a small stick (of the tree), he let it fall down on his head. The boar when aroused, not seeing the jewels, runs about hither and thither. The man seated on the tree laughed. The boar having observed him when looking round, striking (his) head against the tree, there met with (his) death.

The man having descended, made a fire, cooked his flesh and ate it, (afterwards) having ascended in the air, going along the summit of Himavanta he observed a collection of hermitages, and having descended into the hermitage of the eldest ascetic, living (there) two or three days he

acted the preceding. Paṭṭana is by Wilson given in the general sense of 'town', but it must particularly mean 'a town near the sea, a port'. In Mahā-Ummagga-Jātaka the words kākapaṭṭanakam yathā are by the Scholiast explained: macchānam gandhehi āgatehi kākehi samākiṇṇo samuddatīre chadditagāmakō viya; compare Mahāwanso p. 55, 7. Saṇikam = S. çanais; it is in the MSS. very rarely written with a dental *n*. Maṇim is here to be understood collectively = maṇikkhandham; likewise assamapadam. Dvīha, tīha, S. dvyaha, tryaha; compare thīna, avivādāta, vītināmeti, etc., and in Sanscrit dvīpa; with a short *i* we find majjhima, asabbhirūpa, anupubbikathā, dakkhisi, kujjhisi, kāhisi, etc.,

waited on him and (so) saw the power of the hatchet. Thinking, I must get possession of this, he showed the ascetic the power of the jewels and said: Lord, take these (jewels) of mine and give (me) the hatchet (for them).“ The ascetic, desirous of walking in the air, took them and gave the hatchet. When he got it, after going a little (distance), he striking the hatchet said: „hatchet, strike off the head of the ascetic and bring me the jewels“. The hatchet having gone and struck off the head of the ascetic, brought (back) the jewels.

(Afterwards) having put the hatchet in a secret place, he went to the middle ascetic's presence, and after living (there) a short time and seeing the power of the drum, giving the jewels he got possession of the drum, and having (afterwards), in the same way as before, caused also his head to be cut off, —

He went to the youngest (ascetic), where having seen the power of the milk-bowl he got possession of it by giving the jewels and (then), in the same way as before, caused his head to be cut off.

(Now) taking the Jewels, the Hatchet, the Drum and the Milk-bowl he ascended into the air, and staying not far from Bārāṇasī he sent by the hand of a man a letter to the king of Bārāṇasī to this effect: either do me battle or give up the kingdom. The king having heard (his) bid-

and in Sanscrit vidh for vyadh. Vattapaṭivatta different kinds of tasks; according to the Pāli Voc. p. 102, vatta means 'approved occupation', compare S. vartana. Katipāḥa is composed of katipaya and aḥa, compare sacāḥam etc. instead of sacē aḥam. Pāḥesi = S. prāḥaiśit.

ding, went out saying: „we will seize the robber“. He beat the one end of the drum (and immediately) a four-fold army surrounded (him). Having discovered that the king had unfolded (his troops) he poured out (his) milk-bowl. There arose a great river. The multitude sinking down in the milk could not escape. Striking the hatchet he said: bring (me) the king's head, (and) the hatchet went, brought the (king's) head and threw (it) down at (his) feet. (So quickly was it done that) not a single one was able to wield (his) weapon. Having entered the city surrounded by a great force, he caused himself to be crowned, and reigned (afterwards) with justice as the king called Dadhiváhana.

One day while casting nets and weels in the river for sport, a celestial amba-fruit coming from the Kaṇṇamunda-lake, stuck in the net. Those who cast the net, when they saw it, gave (it) to the king. It was a large golden ball, of the size of a bowl. The king asked the foresters: of what (tree) is this the fruit? Having learned that it was an amba-fruit, he enjoyed (it), planted (its) stone in his garden and caused it to be watered with milk-water. The tree having sprung up bore fruit in the third year. Great honor

Avattharaṇa S. avastaraṇa, I know not if I am right in taking this in the sense of 'deploying the army'. Asakkhi, aorist of sak S. çak; one would expect sakki, the aspiration however is, I think, an influence of the latent *y*. Dadhiváhana, see B. & R's Wörterb. Kaṇṇamunda is the name of a mythic lake, see Sp. Hardy's Manual p. 17. Daḥa implies, according to Clough's Singh. Dict., 'a lake or pond in which the lotus grows, a bud, a young sprout, a day'; the word seems not to be found in Sanscrit. Pakka =

was paid to the amba-tree. They sprinkle (it) with milk-water, they give (it) five fingers full of perfume, they surround (it) with garlands, they light a lamp with perfumed oil. Its covering, furthermore, was of silk and coarse cloth. (Its) fruits were sweet (and) golden.

King Dadhiváhana, sending the amba-fruit to other kings, from fear that a tree might grow up from the stone, sent (them) after having (first) pierced with a maṇḍu-thorn the place where the sprout should spring forth. (And therefore) when, after eating the amba, they planted the stone, it would not thrive. They asking: what is the reason of it, learned the cause. Then one of the kings called (his) gardener and asked (him): „wilt thou be able to destroy the sweetness of (king) Dadhiváhana's amba-fruits and make them bitter, and when he answered: yes Sire! he sent him away, after giving (him) a thousand (pieces of silver), saying: go then. He went to Bārāṇasí and caused it to be reported to the king: „a gardener has come“, and being summoned by him and having entered and saluted the king, he was asked: art thou a gardener, and having said: yes Sire!

phala, Páli Voc. p. 131, 39. Khírodaka water from the mythic sea khíroda = xíroda, see Amarasimha and Hemacandra. Sāṇí S. ṣāṇí; paṭṭasāṇiyá must, I think, be the instrumental case. Maṇḍukaṇṭaka, Turnour has in Maháwanso p. 122, 5 translated this 'the poisoned fang of a toad'. I do not see how this translation can be justified. As to the words gandhapañcaṅgulika, parikkhepa and paṭṭa, I am not sure that I have understood them rightly. Rájúnaṁ with an inserted u which is usually prolonged as if the base were ráju. Aṭṭhi is the nominative and aṭṭhim the accusative

he enlarged upon his ability. The king said: go and stay with our gardener. These two persons henceforth tend the garden. The newly arrived gardener, causing flowers to bloom, and fruits to be gathered, out of season, made the garden charming. The king being pleased with him, having discharged the old gardener, gave him (the charge of) the garden.

He finding the garden in his hands, sowed nimbas and paggavavallis round the amba-tree. Gradually the nimbas grew up. Their roots and branches were united and variously connected together. By this union with what was disagreeable and sour the sweet-fruited amba at last became bitter, with a taste like (that of) the nimba-leaf. Having discovered that the amba-fruits had become bitter the gardener ran away. Dadhiváhana having gone into the garden, (on) eating an amba-fruit but not being able to get

case, see Clough's Páli Gram. p. 49. Paṭijagganti S. pra-tijágranti, from the root jág ar, Clough's Páli Verbs p. 17, 17; Paggava is written phaggava in the Páli Voc. p. 81, 7; I cannot find any corresponding word in Sanscrit. Kasāṭa I suppose to be equal to S. kaṣṭa, an extension having taken place in the same way as in makasa, raḥada etc. = maxa, hrada. Kakkáretvá I have translated conjecturally, supposing it to be cognate with the Sanscrit words kṛka, kṛkátá, karkaṣa, kṛkara, krakara, karkarí, gargara, all of which appear to be onomatopoetic; but I see now by B. & R.'s Wörterb. that the Sanscrit form should be khátkr̥tya, which must be identical with kátkr̥tya. The whole phrase as given there, khátkr̥tya niraṣṭhívat, likewise explains the following word nuṭṭhubhi, which stands, as it seems, by harmony of

down the juice of the amba, which had entered (his) mouth, (because it was) like that of the disgusting nimba, hawked and spit.

At that time Bodhisatta was his admonitor. The king having invited Bodhisatta, (on) asking him: „O learned (man)! of the usual care bestowed upon this tree nothing has been omitted, still its fruit has become bitter, what is the cause (of this)?“ he recited the first stanza:

1. „This amba-tree was formerly
endowed with color, smell and flavor,
obtaining such a culture
why has this amba bitter fruit?“

Then telling (him) the cause of it Bodhisatta recited the second stanza:

2. „Thy amba, O Dadhiváhana,
is surrounded by nimbas,
the root (of the one) is united with the root (of the other),
the branches (of the one) embrace the branches (of the other):
by reason of (its) connection with the bad (nimbas),
therefore the amba has bitter fruit“.

The king having heard his words, caused all the nimbas and paggavavallis to be cut off and (their) roots to be era-

sound instead of *niṭṭhubhi* from *ṭhubh* (Páli Verbs p. 7, 26) = S. *ṣṭhív*. *Parihára* ‘protection’ Páli Voc. p. 129, 24. *Ambáyaṃ* = *ambo ayam*. *Pucimanda* = S. *picumanda*. *Nisevare*, see the the note on Dhp. v. 225. *Niyyádeti* = S. *niryátayati*. *Samodhánemi*, according to Rask’s ‘Collection of Páli words’ preserved in the Royal Library, signifies ‘I collect’. It is a derivative from *samavadhána*, see Weber’s *Makasajátakam*.

licated, the sour earth entirely to be carried away and sweet earth to be brought to (it), and the amba to be tended with milk-water, sugar-water and fragrant water. By the union with sweet juices it again became sweet.

The king having handed over the garden to the original gardener, (at last) having lived to a full age, he passed away (and was rewarded) according to his deeds.

The Master having given this moral instruction, summed up the Játaka thus: „At that time I was the wise counsellor“. The Dadhiváhana-Birth.

THE SOMADATTA-BIRTH.

„Thou didst (what was) right“. This the Master related, while living at Jetavana, concerning the priest Láludáyi. He, forsooth, was not able, among two or three persons, to succeed in uttering a single word. Being of a very timid mind, when thinking: I will say one thing, he said another. Talking about this disposition of his.

NOTES. Jetavana, see Burnouf's Introduction p. 22. Láludáyi = Udáyin the simpleton, from lála = S. láṭa, laṭa; compare the root laḍ or lal. Sárājja presupposes a Sanscrit word śaradya from śarada which, according to Wilson, means 'modest, diffident'. — The following story is substantially the same with that which we have in the commentary on Dh. v. 152, although differing from it in the words.

the monks sat down in the Hall of Dhamma. The Master having arrived, asked: what do you now sit here talking about? and when they answered: truly about this, he (said): not (only) now, o monks, Láludáyī is of a very timid mind, (but) also formerly (he was) of a very timid mind, (and) thus having said he related a tale:

In (times) past, while Brahmáḍatta reigned in Bārāṇasī, Bodhisatta, having been born in a bráhmaṇa-family in the kingdom of Kásī, (and) after reaching the age of maturity, having acquired (all sorts of) accomplishments in Takkasilá, returned to (his) home, and (here) learning his parents' poverty, in order to relieve (his) distressed family, having asked leave of (his) parents, he went to Bārāṇasī and served the king. He became dear (and) pleasing to the king.

Takkasilá = S. Taxaṇilá B. & R.'s Wörterb.; one would expect Takkhasilá in Páli according to the usual change of letters, but so it is never written. This city is very often mentioned in the Páli Legends as a place where all such as were to be well educated, went in order to place themselves at the feet of a far-famed Master (disápámokkhácariya) who would teach them the Three Vedas and all liberal arts (tayo vede sabbasippáni ca). Goṇa Páli Voc. p. 65, 49; not in Sanscrit. Thambhaka S. stambhaka 'stopping', Wilson. Yáceyyátha, mark the 2 pers. plur. of the potential, although the subject is tvam 'thou'. Kasámase imperativus medii, from kas S. kṛṣ. Khattiya S. xatriya. Paṇḍa, Páli Voc. p. 95, 18; S. praṇḍa, which Clough in his Singh. Dict. renders 'honest, upright; straight; accustomed, habituated, trained or used to'. Tathárúpa

Then (it happened that) while his father got (his) living by ploughing with two oxen, one of them died. He went to Bodhisatta and said: „(my) dear (son), one ox (of mine) is dead, the work of ploughing does not proceed, ask the king for an ox“. „(My) dear (father), not long ago the king (was) seen by me, now to ask for oxen (would) not (be) proper, do you ask“ „(My) dear (son), you know not my timidity, forsooth I in the presence of two or three am not able to succeed (in my) speech, if I go into the presence of the king to ask for an (other) ox, I shall return after having given (him) the one (remaining)“. „(My) dear (father), be it as it may, I cannot ask the king, but on the other hand, I will make you fit (for it)“. „Well then, make me fit“.

means 'such'; then, I suppose, 'such (as required), suitable'. Paṇṇākāra 'a present'; it is rarely written paṇṇakāra, Pāli Voc. p. 46, 24; Spiegel's Anecdota Pālica p. 74. The etymology thereof is unknown to me. Virajjhivā I suppose to be the gerundive of rādh + vi, taken in the sense of aparādh. Sita S. smita. Tumhehi dinnā bhavissanti, I am not sure of the meaning of these words. I think they must be understood, either: 'they are to be given by you', that is, 'you must give the present, it is not fit for me', or: 'they must have been given by you', that is, 'I do not know I have any, if I have, you must have presented me with them'. Bhaṇḍaka S. bhāṇḍaka. Nivāsana 'an inner or under garment', Clough's Singh. Dict. Sannitthāna, my translation of this word is conjectural. Saññā S. sañjñā; Pāli Voc. p. 13, 10 and 116, 96. Yoggā S. yogyā. Ciṇṇa, this is rather an interesting form, because it presupposes a weakening of the root car into cī.

Bodhisatta took (his) father, went to a cemetery choked with *bīraṇa*-grass, and having bound here and there (some) bundles of grass, gave them names, saying: this is the king, this the vice-king, (and) this the general, (whereupon) he showed them to (his) father successively, saying: „(my) dear (father), when thou hast gone to the presence of the king and said: (may) the great king be victorious, you shall ask for an ox by reciting this stanza,“ (and) so he taught him the (following) stanza:

„I (used to) have two oxen, O great king,
by means of which we plough the field;
of them one is dead, O Sire,
give (me) another, O khattiya!“

The *brāhmana* having for a year made this stanza familiar to himself, he said to Bodhisatta: „(My) dear Somadatta, the stanza is familiar to me, now I am able to recite it in the presence of any one, lead me to the presence of the king.“

He saying: well, (my) dear (father), and having caused (him) to take (with him) a suitable present, led (his) father to the presence of the king. The *brāhmana* having said: (may) the great king be victorious, offered the present. The king said: „Somadatta, what is this *brāhmana* to thee?“ „(He is) my father, O great king.“ „For what purpose has he come?“ At this moment the *brāhmana*, in order to ask for the ox, reciting the stanza said:

„I (used to) have two oxen, O great king,
by means of which we plough the field;
of them one is dead, O Sire,
take the other, O khattiya!“

The king understanding that the *brāhmana* had repeated (it) wrongly, smiled and said: „Somadatta, in your house I sup-

pose (there are) many oxen.“ „Great king, they must have been given by you (then).“ The king being pleased with Bodhisatta ('s answer) gave the bráhmaṇa sixteen oxen, (several) ornamental articles and a village for his clothing, as a bráhmaṇa-present, and sent him away with great honor. The bráhmaṇa having mounted a carriage drawn by entirely-white Sindhu-horses, went with a great retinue to the village.

Bodhisatta sitting down together with his father in the carriage (said) on the way: „(my) dear (father), for a whole year I made you apt, but at the moment of your being accomplished, you gave the ox to the king,“ (and) having said so he recited the first stanza:

„Steadily attentive, thou didst (what was) right,
for a year in (the cemetery) full of biraṇa-grass,
(but) alteredst the chief word, when thou enteredst the
 assemblage;

no training protects the (man) with little brains."

Whereupon the brāhmana, having heard his words, recited the second stanza:

„He who asks (for anything), dear Somadatta,
runs a double (risk):
(viz.) loss and the acquirement of wealth,
for such is the nature of asking.“

The Master having given this moral instruction, summed up the Játaka thus: „At that time Somadatta's father was Láludáyi, and Somadatta I. The Somadatta-Birth.

THE JAVASAKUNA-BIRTH.

„We have done thee a service“. This the Master related, while living at Jetavana, concerning Devadatta's

ingratitude, etc. „Not only now, O bhikkhus, (but) also in former existences Devadatta was ungrateful“, so having said he related a tale:

In (times) past, when Brahmadatta reigned in Bārānaśī, Bodhisatta was born in the region of Himavanta as a Rukkhakoṭṭhaka-bird. Now (it happened that) while a Lion was eating flesh, a bone stuck in (his) throat. The throat swelled, he is unable to take food, vehement are the pains (which afflict him). Then the bird, (as he was) looking out for food, perched upon a branch, seeing him, asked: „friend, what ails thee?“ He told the cause: „I might, friend, free thee of that bone, but by (reason of my) fear I dare not enter thy mouth, (for) thou mightst eat me“. „Don't be afraid, friend, I will not eat thee, (pray) save my life“. He, (having answered) „well then!“ (and) having caused him to

NOTES. Pe occurs often in the Pāli books as a sign of omission, and evidently means 'etc.' It must be an abbreviation of some word, but of what I do not know. In B pe has unjustly been left out, for, in accordance with the opening of most of the other Jātakas, we must supply nearly as follows: Ekadivasam hi bhikkhū dhammasabhāyaṃ katham samuṭṭhāpesum, Saṭṭhā āgantvā 'kāya nu 'ttha bhikkhave etarahi kathāya sannisinna' ti pucchitvā 'imāya nāma' ti vutte; then comes: na bhikkhave Devadatto, etc. — The following fable is found abbreviated in La Loubère's Description du Siam, Tome 2nd, p. 19; in the occidental versions we find it with the Greeks in Babrius (see Lewis' edition p. 96 λύκος καὶ ἐρφιδιός) and with the Romans in Phædrus (1, 8: Lupus et Gruis). Koṭṭhaka must be S. koyastika, see B. & R.'s Wörterb., 'a small white crane'; rukkhakoṭṭhaka is per-

lie down on (his) left side, (but) thinking: who knows what this (fellow) will do, (and therefore) having placed a small stick between his under- and upper-jaw, so that he could not close (his) mouth, entered (his) mouth and struck one end of the bone with (his) beak. The bone dropped and fell out. He, after having caused the bone to fall, going out of the lion's mouth, and causing also the small stick to fall by striking it with (his) beak, having gone out, sat down upon a branch. The lion, having got well, one day, having killed a forest-buffalo, eats (it). The bird, thinking: I will sound him, sat down on a branch above him and conversing with him pronounced the first stanza:

1. „We have done thee a service
(according to) what power we had:
King of animals! homage to thee!
Shall we get anything (from thee)?“

Having heard this, the lion pronounced the second stanza:

haps a species of it nestling in trees or near woods. Laggi aorist of the verb lag, conjugated according to the 4th class. So also in Prakrit, compare Cowell's *Prākṛta-Prakāṣa* p. 171. Uddhumáyī aorist of the verb dham S. dhmá, Páli Verbs p. 9, 12. Gocara can in Páli mean 'food'; compare the passage: Kákí 'putto me' ti saññáya mukhatuṇḍakena gocaraṁ áharitvá tam paṭijaggi, in Játaka 326, which I give below. Pasuta S. prasita, see the note on Dhp. v. 166. Samma I have translated conjecturally; it seems to be the same as S. ṣarman, which, according to Wilson's Sanscrit and Carey's Bengalee Dict., is 'an appellation or title given to brahmuns'. Vímamsissámi S. vimarṣisyámi, is commonly written with a long í, for what reason I do not know. Akaramhase

2. „As I feed on blood
(and) always hunt for prey,
it (is) much that thou still livest,
having got in between (my) teeth!“

Having heard this, the bird pronounced the two other stanzas:

3. „An ingrate, who does no (good),
(and) does not return what has been done (to him),
in whom there is no gratitude, —
to serve him is useless.
4. Whose friendship is not acquired
by a manifest (good) deed,
from him softly (one) should draw back
not envying (him and) not abusing (him)“.

Thus having spoken that bird flew away.

The Master having given this moral instruction, he summed up the Játaka thus: At that time the Lion was Devadatta and the Bird I. The Javasakuṇa-Birth.

and ahuvamhase aorists. Labhámase imperative in the sense of future, compare yamámase Dhp. v. 6. In a corrupted form we find this and the following verse in Dhp. p. 147. Ludda and luddaka are usually written thus in Páli, compare Clough's Páli Gram. p. 84 and 139, Páli Voc. p. 68, 16; 133, 61; 146, 29. Ludda must be identical with S. *lupta*, *loptra*, *lotra*, 'booty, plunder', see Wilson's Dict. Anussuyyam the present participle of a root *ussuyy* or *usúy*, probably S. *írsy*; compare Clough's Páli Gram. p. 135: *dujjaná gunavantá* (read: *gunavantánam*) *usúyanti*, 'the wicked detest (to) the virtuous'; likewise in *Çakuntalá* the reading *Anusúyá*.

II, 4, 9. THE SĪHACAMMA-BIRTH.

„That is not the roar of a lion“. This the Master related, while living at Jetavana, concerning Kokálika. The latter was, namely, at that time desirous of reciting the sara-bhañña. The Master having heard this incident, related a tale:

In times past, while Brahmádatta reigned in Bārānasī, Bodhisatta having been born in an agricultor's family, when grown up gained his livelihood by tilling the ground.

At this time a merchant wanders about trafficking by the help of an ass. In every place he comes to, having taken his merchandise from the back of the ass, he clothes him in a lion's skin and lets him loose into the rice and barley fields. The watchers of the field, on seeing him and believing him to be a lion, dare not approach.

NOTES. Kokálika an accomplice of Devadatta, Buddha's cousin and his adversary; compare Sp. Hardy's Manual p. 326 and 454. Sarabhañña, in elucidation of this word I subjoin the Daddara-játaka. Pavatti, Páli Voc. p. 13, 10 and 136, 76 'topic'. The following fable is substantially the same with those we find in Pañcatantra p. 224, Babrius (ed. Lewis) 2^d part p. 43; compare Pāṇṇasatāntra übersetzt von Th. Benfey, Theil I, p. 462. Kasi S. kṛṣi. Gadrabhabhārakena with as much as an ass could be loaded with? Voḥāra S. vyavahāra. Pārūp or pārúp, that is: pra + rup, occurs often in Páli, evidently in the sense of 'to clothe, to dress'; the participle of it is pāruto, by elision, I suppose, instead of pārúpito.

One day, then, this merchant having taken his stand at the entrance of a town, while causing his breakfast to be prepared, lets loose the ass into a barley field, having previously clothed him in the lion's skin. The watchers of the field believing him to be a lion and not daring to approach him, went home and told the matter. The inhabitants of the whole town, after seizing their weapons, while blowing the conchs and sounding the drums, drew near to the field, and shouted aloud. Terrified with the fear of death, the ass brayed like an ass. Knowing him then to be an ass, Boddhisatta pronounced the first stanza:

1. „That is not the roar of a lion,
nor a tiger, nor a panther;
clothed in a lion's skin
a wretched ass roars“.

The inhabitants of the town, also knowing him to be an ass, killed him by breaking his bones, and went away, carrying with them the lion's skin. The merchant then, having come and seen the unfortunate ass, pronounced the second stanza:

2. „For a long time, indeed, the ass did eat
that green barley,
clothed in a lion's skin;
but when roaring he committed himself.“

While he said this, the ass died there.

The Master having given this moral instruction, he summed up the Játaka thus: „At that time the ass was Kōkálīka, but the wise agricultor I.“ The Sīhacamma-Birth.

Jamma, see Dhp.

II, 7, 5. THE KACCHAPA-BIRTH.

„He killed himself, verily“. This the Master related, while living at Jetavana, in reference to Kokálika. The matter will appear in the Great Takkári-Játaka. At that time the Master, furthermore, said: „O bhikkhus, not only now has Kokálika been killed by his talk, but he was also formerly killed“, and having said this he related a tale:

In times past, while Brahmádatṭa reigned in Bārāṇasí, Bodhisatta having been born in the family of a minister, when grown up became the king's mentor. Now this king was very talkative; when he spoke there was no occasion for others to say anything. Bodhisatta who wishes to do away with this talkativeness of his, walks about reflecting on an expedient.

And at this time there lives a tortoise in a lake in the Himavanta-region. Two young hamsas seeking for food, made acquaintance with him. Having become intimate with the tortoise they said to him: „friend tortoise, our dwelling-place is in Himavanta, on the mountain Cittakúṭa, in the cave Kañcana, the region is charming, wilt thou go

NOTES. Mahátakkárijátaka must be the same with Mahátakkárijátaka (XIII, 8) which relates to Kokálika. — The following fable is found in Dhp. p. 418 and Pañcantaṇtra p. 76; cognate ones we meet with among the Greeks and Romans, see Babrius (ed. Lewis) I. p. 122, and Phædrus (ed. Orellius) p. 55 and 128; compare Benfey's Pantaśāntaṇtra I. p. 239. I give below the Kokálikajátaka, which is akin to this. Bahubhāṇin, compare Dhp. v. 227.

there with us“? „What am I to do, to go there“? „We will take thee and carry thee, if thou art able to hold thy tongue and not say anything to any one“. „I will hold my tongue, take me and carry me along with you“. Well! said they, let the tortoise take hold of a stick with his teeth, and having themselves each seized one end of it, they rose in the air. The children of the town on seeing him thus borne along by the hamsas, said: „two hamsas are carrying a tortoise by means of a stick“. The tortoise, being desirous to say: „if my companions carry me along with them, what is that to you, O wicked slaves!“ and thus letting go the stick from his mouth at the very time he, on account of the great rapidity of the hamsas, had arrived above the king's dwelling in the city of Bārāṇasī, fell down into the open court and was cut in twain. „A tortoise has fallen down into the open court and is cut in two“, was the general cry.

The king taking Bodhisatta with him went to the place surrounded by his ministers, and seeing the tortoise asked Bodhisatta: „O wise man! how has it come to pass that he

Amhākam saddhim, it is surprising to find saddhim governing a word in the genitive case, one would expect: amhehi saddhim. Dams S. damç, in Clough's Pāli Verbs p. 16, 9 it is written dams. Uparibhāga means properly 'the space above', but then it is turned into a preposition implying 'above'. Daṭṭha 'bitten', *d* has not been changed into *ḍ*, it being counteracted by the linguals at the end of the word. Dvebhāga must be an adjective, 'parted in two'. Ākāsaṅgaṇa I have translated conjecturally. It seems that it ought to have been ākasato patitvā as below. Paṭikamkha would

has fallen down here." Bodhisatta said to himself: „long wishing for an opportunity, and wanting to advise the king, I walk about reflecting on a means, (now I have found it), this tortoise must have become intimate with the hamsas; in order to carry him away to Himavanta they have let him take hold of a stick with his teeth, and have risen in the air; he then, having heard some one speak, not being able to hold his tongue, but desirous of saying something, must have let go the stick, and has thus fallen down from the air and met with his death;" thinking thus he said: „truly, O great king, too talkative and infinitely prating people will suffer such pain", and pronounced these stanzas:

1. „The tortoise, verily, killed himself,
while raising his voice;
when holding the stick fast
he killed himself by his speaking.

2. Having seen this, O thou strongest of men!
speak appropriate, not unseasonable language;
thou seest that the tortoise met with an accident
on account of his talkativeness."

The king knowing him to speak in reference to himself, said: „O wise man, thou speakest about us". Bodhisatta said: „O great king, be it thou or any one else, every one speaking immoderately will meet with such an accident; to

in Sanscrit be pratikāṃxa. Kaṭṭha S. kāsṭha. Sakī S. svakī. Kāthesi must here be the 1 person aorist, instead of kathesim.

make this evident I have spoken." The king henceforward desisting (from his bad habit) became a man of few words.

The Master having given this moral instruction, summed up the Játaka thus: „At that time the tortoise was Kokálíka, the two young hamsas the two great theras, the king Ánanda, but the wise minister I“. The Tortoise-Birth.

II, 3, 2. THE DADDARA-JĀTAKA.

Ko nu saddena mahatá ti. Idam Satthá Jetavane viharanto Kokálikam árabba katesi. Tasmim hi kále bahú^a bahussutá bhikkhú Manosilátale^b nadamáná^c taruṇasíhā^d viya Ákásagaṃgam^e otárentá^f viya ca saṃghamajjhe pada-bhāṇam^g bhaṇanti. Kokáliko tesu padabhāṇam^h bhaṇantesuⁱ attano tucchabhāvaṃ^j ajānitvā^k 'aḥam pi^l padabhāṇam^g bhaṇissāmiti^l bhikkhūnam antaram^m pavisitvā 'amhākam pada-bhāṇam^g na pápenti, sa ce amhākam pi pápeyyumⁿ mayam^o pi bhaṇeyyámá^p ti^q bhikkhusaṃghassa námaṃ agahetvā va tattha tattha kathento áhiṇḍati. Tassa sá kathá bhikkhusaṃghe pákaṭá jātá. Bhikkhú 'vimaṃsissāma^r táva nan' ti saññāya^s evaṃ áhaṃsu: 'avuso Kokálika^t ajja saṃghassa padabhāṇam^u bhaṇá^v ti. So attano balaṃ ajānitvā^x va sádhú ti sampati-

^a B omits bahú. ^b B adds nisinná. ^c B síhanádam nadantá. ^d B taruṇasího. ^e B ákásaṅgam. ^f B otaranto, C otárento. ^g C padabhāṇam, B sarabhāṇam. ^h B sarabhāṇam. ⁱ C bhaṇantesu. ^j C tucchakucchibhāvaṃ. ^k B ajānetvā and adds va. ^l B aḥi. ^m B anantaram. ⁿ B amhākam pápuṇeyya. ^o B mayam. ^p C bhaṇeyyámá. ^q B vá. ^r B vimaṃ-. ^s C saññāya, B paññāya. ^t C kokáliya. ^u B sarabhāṇam. ^v B bhaṇáhi. ^x C jānitvā, B ajānetvā.

chitvá 'ajja padabhāṇam^u bhaṇissāmīti' attano sappāyaṇi
yāgum pivi^y, khajjakam khādi, sappāyen' eva^z sūpena bhuñji.
Suriye^a atthaṅgate^a dhammasavanassa kāle ghosite bhikkhu-
saṅgho sannipati. So kaṇṭakarandavannaṃ^a kāsavaṃ nivā-
setvā kaṇṇikārapupphavannaṃ^a pārupitvā^b saṅghamajjhaṃ^c
pavisitvā there^d vanditvā alamkataratanamaṇḍape paññatta-
dhammasaṇaṃ^e abhirūhitvā vicitravijāniṃ^f gaḥetvā 'pada-
bhāṇam^g bhaṇissāmīti' nisīdi. Tāvad ev' assa sarīrā sedā
muccimsu^h, sārājjaṃ okkami. Pubbagāthāya paṭhamapadaṇi
udāharitvāⁱ anantaraṃ^j na passi. So kampamāno āsanā
oruyha lajjito saṅghamajjhā^k apakkamma attano parivenaṇi
agamāsi. Añño^l baḥussutabhikkhu^m padabhāṇamⁿ bhaṇi^o.
Tato paṭṭhāya bhikkhū tassa tucchabhāvaṃ jānimsu^p. Ath'
ekadivasaṃ bhikkhū dhammasabhāyaṃ^q kathaṃ samuṭṭhāpe-
sum^r: 'āvuso paṭhamam Kokālikassa tucchabhāvo dujjāno,
idāni pan' esa sayam naditvā^s pākato^t jāto^t ti. Satthā āgantvā
'kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā^t ti puc-
chitvā 'imāya nāmā^u ti vutte 'na bhikkhave idān' eva Kokā-
liko^u naditvā^v pākato^t jāto^t pubbe pi naditvā pākato^t aho-
sīti^t vatvā atītaṃ āhari:

Atīte Bārāṇasīyaṃ Brahmaḍatte rajjam kārente

^y C khīpi. ^z C sampāneva. ^a B sūriye. ^a B aṭṭhaṅgamite
^a B koṇḍikaraṇṇam. ^b B pārupipetvā. ^c B -majhe ^d B
theram. ^e C paññatta-, B paññattha-. ^f B cittabījāni. ^g C
padabhāṇam, B sarabhāṇam. ^h B muccisu. ⁱ B udāharetvā.
^j B antaram. ^k C -majjham. ^l C añño, B añṇe. ^m C
baḥussutabhikkhū, B bāḥussutā bhikkhu. ⁿ B sarabhāṇam.
^o B bhaṇisum. ^p B janisu. ^q B dhammasabhāyaṃ bhikkhu
^r B samuṭṭhapesum. ^s B disvā. ^t B pākato. ^u B Kokāliko
idāneva. ^v B nadisvā.

Bodhisatto Himavanta padese^x sñhayoniyam nibbattitvá^y bahunnam^z sñhānam rājā aḥosi. So anekasñhaparivāro^{aa} Rajataguḥāyaṃ vāsam kappesi. Tassa^a avidūre ekissā guḥāya eko siṅgālo^{aa} pi vasati. Ath' ekadivasam deve^b vassitvá vigate sabbe sñhā^c sñharājass' eva^d guḥādvāre sannipatitvá sñhanādam nadantā sñhakīlam kīlimsu. Tesam^e evam naditvá kīlanakāle so pi siṅgālo^a vassi^f. Sñhā tassa saddam sutvá 'ayam pi^g siṅgālo^a amhehi saddhim nadatīti' lajjitā tuṇhī ahesum. Tesam tuṇhībhūtakāle Bodhisattassa putto sñhapotako 'tāta ime sñhā naditvá naditvá^h sñhakīlam kīlantā etassa saddam sutvá lajjāya tuṇhī jātā, ko nām' eso attano saddena attānam jānāpetīti' pitaram pucchanto paṭhamam gātham āha:

1. Ko nu saddena mahatā
abhinādeti daddaram,
kimⁱ sñhā na-ppatinandanti^j,
ko nām' eso migādbhibhū^k ti.

(Tattha abhinādeti daddaran^l ti daddaram^m pabbatamⁿ ekanādam karoti, migādbhibhū^o ti^p pitaram ālapati, ayam h'ettha^q attho: migādbhibhū^r migajetthaka sñharāja pucchāmitam 'ko nām' eso' ti.) Ath' assa vacanam sutvá pitā dutiyam gātham āha:

^x B Himavantappadese. ^y C nibbattitvá. ^z B bahunam.
^{aa} C anekehi sñhehi sñhaparivāro. ^a B tassā. ^{aa} B siṅgālo.
^b C devo. ^c B omits sñhā. ^d B sñharājassa. ^e C tesu.
^f B so siṅgālo pi nadati. ^g B ayam and omits pi. ^h B omits the last naditvá, C has added this. ⁱ B tam. ^j B sñha nappatinandanti. ^k B migādbhibhu. ^l C daddaram. ^m C daddara. ⁿ B rajatapappatam. ^o B migādbhibhu. ^p B adds tam. ^q B ayam etta. ^r B migādbhibhu ti.

2. Adhamo migajátanam
 sigálo táta vassati,
 játim assa jigucchantá
 tuṇhí sīhā samacchare ti.

(Tattha samacchare ti, san ti upasaggamattam, acchantīti attho, tuṇhí acchanti, tuṇhí hutvá nisīdantīti vuttam hoti, potthakesu pana samacchare ti likhanti.)

Satthá 'na bhikkhave Kokáliko idán' eva attano nádena^t attánam pákatam^u karoti pubbe pi akási yevá' ti^v desanam áharitvá játakam samodhānesi: 'Tadá sigálo^x Kokáliko ahosi, síhapotako Ráḥulo, síharájá pana aham evá' ti. Daddara-játakam^y.

IV, 4, 1. THE KOKÁLIKA-JÁTAKA.

Yo ve kále asampatte ti. Idam Satthá Jeta-vane viharanto Kokálikam árabba kathesi. Vatthum Takkárijátake^a vittháritam^b.

Atíte pana^c Bārāṇasiyam Braḥmadatte rajjam ká-rente Bodhisatto tassa amaccaratana^d ahosi. Rájá Bahubhāni^e ahosi. Bodhisatto 'tassa tam bahubhānitam^f nise-
 dhessāmīti' ekam upamam upadhārento vicarati. Ath' ekadi-
 vasam rájá uyyānam gantvá^g maṅgalasilápatte nisīdi. Tass'

^s B su. ^t B omits attano nádena. ^u B pákatam. ^v B adds vatvá imam dhamma. ^x B siṅgálo. ^y B adds dutiyam.

^a C Takkárika-. ^b B virittáritam eva atitam áhari.

^c B omits pana. ^d B amacco ovádako. ^e both MSS. -bhāni.

^f both MSS. -bhānitam. ^g B gato.

upari ambarukkho atthi. Tatth'^h ekasmim kákakulávake kálakokilá'ⁱ attano aṇḍakam nikkhipitvá agamási. Kákí'^j tam kokilaṇḍakam^k paṭijaggi. Aparabhāge tato kokilapotako^l nikkhami. Kákí'^j 'putto me' ti saññāya^m mukhatuṇḍenaⁿ gocaram āharitvá tam paṭijaggi. So avirúlhapakkho^o akále yeve kokilaravam ravi. Kákí'^j 'ayam idán' eva táva^p aññam^q ravam ravati^r, vaddhento^s kim karissatīti^t tuṇḍena^u koṭṭetvá^v máretvá kulávaká pátesi. So rañño pádamúle pati. Rájá Bodhisattam pucchi: 'kim etaṁ saḥáya'^w ti. Bodhisatto 'aḥam rájánam vinetum^x ekam upamam pariyesámi, laddhá dáni p' esá'^y ti cintetvá: 'mahárāja atimukhará akále baḥubhánino^y evarúpaṁ labhanti, ayam mahárāja kokilapotako kákíya^z putt^ho^z avirúlhapakkho akále yeve^a viravi^a, atha nam kákí 'nāyam mama puttako' ti ṇatvá mukhatuṇḍena koṭṭetvá^a máretvá kulávaká^b pátesi, manussá vá hontu tiraccháná vá akále^c baḥubhánino^d evarúpaṁ dukkham anubhavantīti^e vatvá imá gáthá abhási:

1. Yo ve kále asampatte
 ativelam pabhásati^e
 evam so niḥato^f seti^g
 kokiláyêva^h atrajo.

^h B tatr'. ⁱ C kálakokilá. ^j B káki. ^k C kokilaṇḍakam, B kokilabhaṇḍam. ^l C kokila-. ^m C saññāya. ⁿ C -tuṇḍakena. ^o B avirulha-. ^p B omits táva. ^q C aññam. ^r B varam ravi. ^s B vasanto. ^t B taṇḍukena. ^u C koṭṭhetvá, B koṭetvá. ^v B piváretum. ^x B mesá. ^y C baḥubhánino. ^z B kiliyá putto. ^a B adds kokilaravam. ^a B ravi. ^a C koṭhetvá, B koṭetvá. ^b C omits kulávaká. ^c B adds ca. ^d both MSS. -bhánino. ^e B pi bhásati. ^f C niḥato. ^g B seni. ^h B kokiláviya.

2. Na hi sattham sunisitamⁱ
 visam haláhalam^w iva
 evam nikaṭṭhe^j páteti
 vácá dubbhásitá yathá.

3. Tasmá kále akále vá^k
 vácam rakkheyya paṇḍito,
 nâivelam pabhâseyya
 api attasamam pi ca^l.

Yo ca^m kále mitam bhâseⁿ
 matipubbo vicakkhaṇo^o
 sabbe amitte ádeti
 supaṇṇo^p uragam^q ivá ti.

(Tattha kále asampatte ti attano vacanakále appatte^r,
 ativelan ti velâtikkantam^s katvá atirekappamāṇam^t bhāsati,
haláhalam ivá ti haláhalam iva, nikaṭṭhe^u ti tasmim
 khaṇe appamattake kále, tasmá ti yasmá sunisitam sattham^v
haláhalavisato pi^x khippataram dubbhásitavacanam eva páteti
 tasmá, kále akále vá^y ti vattum^z yuttakále ca akále ca^a
 vácam rakkhetha^a ativelam na bhâseyya api attaná same ti
 nánákarane pi puggale ti attho^a, matipubbo ti matipure^b
 cárikam katvá kathanena matipubbo, vicakkhaṇo^c ti

ⁱ B sattam sunissitam. ^w both MSS. -halani. ^j B nikaledha.
^k B kále vá akále. ^l B attasamamhi vá. ^m B va. ⁿ B
 mitabhásase. ^o C vicakkhano. ^p both MSS. supanno ^q B
 uragam. ^r B asampatte. ^s B velam atikkantam. ^t C atire-
 kapamāṇam. ^u B nikadhe. ^v B sunissitasattá. ^x B ti.
^y B tasmá kále vá. ^z B vatthum. ^a B omits ca akále
 ca. ^a C rakkhateva, B adds ativelam rakkhetha. ^a C anto
^b B matipúre. ^c C vicakkhano.

ñāṇena vicāretvā atthavindanapuggalo^d vicakkhaṇo^e nāma,
uragam^e ivā^f ti uragam^f iva^f, idaṃ vuttaṃ hoti: yathā
supaṇṇo samuddaṃ khobhetvā mahābhogaṃ uragam^g ādeti
gaṇhāti^h ādiyitvā caⁱ naṃ^j simbalim āropetvā maṃsaṃ
khādāti evaṃ eva^k yo matipubbaṅgamo^l vicakkhaṇo^e vattum^m
yuttakāle mitaṃ bhāsati so sabbe amitteⁿ ādeti gaṇhāti^o attano
vase vattetīti.) Rājā Bodhisattassa dhammadesanaṃ sutvā
tato paṭṭhāya mitabhāṇi^p aḥosi yasaṃ c' assa^q vaddhetvā^r
mahantataraṃ adāsi.

Satthā imaṃ desanaṃ^s āharitvā jātakam samodhānesi:
‘Tadā kokilapotako Kokāliko aḥosi, paṇḍitāmacco^t pana ahaṃ
evā^u ti. Kokālikajātakam^u.

In conclusion I now give a Jātaka both in the Pāli
version of the southern Buddhism, and in the Sanscrit
version of the northern Buddhism.

IV, 2, 6. THE SASA-JĀTAKA.

Satta me rohitā macchā ti. Idaṃ Satthā Jeta-
vane viharanto sabbaparikkhāradānaṃ ārabha kathesi. Sā-

^d B attacintana-. ^e so both MSS. ^f B uragam idha. ^g B omits uragam. ^h C gaṇhāti, B kaṇhāti. ⁱ B va. ^j B na. ^k C evamevaṃ. ^l C atipubbagamo, B omits yo. ^m B vatthum. ⁿ B omits amitte. ^o C gaṇhāti. ^p C mitabhāṇi. ^q C yasaṃ cassa, B yasaṃcassa. ^r B vadhivā. ^s B dhammadesanaṃ. ^t B paṇḍitaamacco. ^u B adds paṭhamam.

vatthiyam kir'^a eko kuṭumbiko buddhapamukhassa bhikkhusaṃghassa^b sabbaparikkhāradānam sajjetvā^c gharadvāre maṇḍapam kāretvā buddhapamukham bhikkhusaṃgham niman-tetvā sajjitamaṇḍape paññattavarāsanesu^d nisīdāpetvā nānag-garasapaṇītaḍānam^e datvā puna svātanāya puna svātanāyā^f ti sattāham nimantetvā sattame divase buddhapamukhānam pañcannam bhikkhusatānam sabbaparikkhāre adāsi. Satthā bhattakiccāvasāne anumodanam karonto 'upāsaka tayā pīti-somanassam kātum vaṭṭati'^g, idam hi dānam nāma porāṇaka-paṇḍitānam vaṃso (2), porāṇakapaṇḍitā hi sampattayācakānam jīvitam pariccejitvā attano mamsam pi^h adamsu' ti vatvā tena yācito atītam āhari:

Atīte Bārāṇasiyam Brahmādatte rajjam kārente Bodhisatto sasayoniyam nibbattitvā^h araṇṇhe vasati. Tassaⁱ pana araṇṇassa ekato pabbatapādo^j ekato^k nadī^l ekato^m pac-cantagāmako aḥosi. Apare pi 'ssa tayo saḥāyā ahesum: makkaṭoⁿ sigālo^o uddo^p ti. Te cattāro pi^q paṇḍitā ekato vasantā attano attano^r gocaraṭṭhāne gocaram gaḥetvā sāyaṇ-ḥasamaye^s ekato sannipatanti. Sasapaṇḍito 'dānam dātabbam sīlam rakkhitabbam uposathakammam kātabbam' ti tiṇṇam janānam ovādasena dhammam deseti^t. Te tassa ovādam sampañcchitvā attano attano nivāsagumbam^u pavisitvā vasanti. Evam kāle gacchante^v ekadivasam Bodhisatto ākāsam oloketvā

^a B kira. ^b C omits bhikkhu. ^c B visajjetvā. ^d B paññā-varabuddhāsane. ^e B -paṇitabhojanam. ^f C svāyatanāya puna svāyatanāyā. ^g both MSS. vaṭṭatīti. ^h B mamsam, and omits pi. ⁱ B nippattitvā. ^j B tadā. ^k C eko. ^l B omits ekato nadī. ^m C eko. ⁿ B adds ca. ^o B siṅ-gālo ca. ^p B adds eā. ^q B omits pi. ^r B omits the one attano. ^s C sāyaṇḥa-. ^t B desesi. ^u B vāsagumbam.

candaṃ disvá 'sve^x uposathadivaso' ti ñatvá itare tayo áha: 'sve uposatho^y, tumhe tayo pi^z janá sīlaṃ samādiyivá^æ uposathiká^ø hotha, sīle patitthāya dinnadānaṃ^a mahapphalaṃ hoti, tasmā yācake sampatte tumhehi khāditabbāhārato^b datvá khādeyyāthā' ti. Te sādhu ti sampatiṇṇhitvá attano attano^c vasanathānesu vasitvá (vasimsu?) punadivase tesu uddo páto va 'gocaraṃ pariyessissāmīti' nikkhamitvá Gaṅgátíraṃ^d gato. Ath' eko bālisiko^e satta^f rohitamacche uddharitvá valliýá ávunitvá netvá^g Gaṅgátíre^h válikāyaⁱ paṭicchādetvá macche gaṇhanto^k Adhogaṅgaṃ^l bhassi^m. Uddo macchagandhaṃ ghāyivá válikaṃⁿ viyúhitvá macche disvá níharitvá^o 'atthi nu kho imesaṃ^p sāmiko'^q ti tikkhattuṃ ghoṣetvá sāmikaṃ apassanto valliyaṃ^r dasitvá netvá^s attano vasanagumbe thapetvá 'velāyaṃ eva khādisissāmīti' attano sīlaṃ ávajjanto nipajji. Sigālo pi^t nikkhamitvá gocaraṃ pariyesanto ekassa khettagopakassa kuṭiyaṃ dve maṃsasúlāni ekaṃ godhaṃ ekaṃ ca dadhivāraṃ^u disvá 'atthi nu kho etassa^v sāmiko'^q ti tikkhattuṃ ghoṣetvá sāmikaṃ adisvá dadhivāraṃ uggahāṇarajjukaṃ^x givāya

^v B omits evaṃ kále gacchante. ^x B omits sve. ^y B adds ti. ^z B pí tayo. ^æ B samādayi. ^ø B adds ca. ^a B dinnam dánam. ^b B omits mahapphalaṃ --- hārato. ^c C omits the one attano. ^d B gaṅgátíra, C gaṃgátíraṃ. ^e B gāmaṇasīyathe. ^f B omits satta. ^g B valliýá ávunitvá, and omits netvá. ^h C gaṃgá-. ⁱ B válikaṃ viyúhitvá. ^k B gaṇhattāya. ^l B atthogaṅgá, C adhogaṃgaṃ. ^m B gacchati. ⁿ B válikaṃ. ^o B níharitvá. ^p B etesaṃ. ^q B adds no vá. ^r B valliṇaṃ. ^s C omits netvá. ^t B siṅgālo, omits pi, and adds vasanathānato. ^u B maṃsasulá ca gomaṇo ca ekaṃ dadhivāraṃ ca. ^v B etesaṃ. ^x C uggāṇarajjukaṃ, B uggahākaraj-.

pavesetvá maṃsasūle^y ca godhañ^z ca mukhena dasitvá netvá attano sayanagumbe^a thapetvá 'velāyam eva khādissāmīti' attano sīlaṃ āvajjanto nipajji^w. Makkaṭṭo pi^o nikkhamitvá^a vanasaṇḍaṃ pavisitvá ambapiṇḍim āharitvá attano^b vasana-gumbe thapetvá 'velāyam eva khādissāmīti' attano sīlaṃ āvajjanto nipajji^w. Bodhisatto pana 'velāyam eva^c nikkhamitvá dabbatiṇāni khādissāmīti' attano vasanagumbe^d yeva nipanno^e attano sīlaṃ āvajjanto^f cintesi: 'mama santikaṃ āgatānaṃ yācakānaṃ tiṇāni dātum na sakkoti (sakkomi?)^g, tila-taṇḍulādayo mayhaṃ n'atthi, sa ce me santikaṃ yācako āgacchissati attano sarīramaṃsaṃ dassāmīti'. Tassa sīlatejēna Sakkassa Paṇḍukambalasilāsaṇaṃ uṇhākāraṃ dassesi. So āvajjamāno imaṃ kāraṇaṃ^h disvá 'sasarājaṃⁱ vīmaṃsissāmīti' paṭhamaṃ uddassa vasanaṭṭhānaṃ^j gantvá brāhmaṇavesena aṭṭhāsi. 'Brāhmaṇa kimatthaṃ ṭhito sīti' ca^k vutte 'paṇḍita sa ce kiñci āhāraṃ labheyyaṃ uposathiko hutvá samaṇa-dhammaṃ kareyyaṃ'^l ti. So 'sādhu dassāmi te āhāraṃ' ti tena saddhim sallapanto^m paṭhamaṃ gātham āha:

1. Satta me rohitā macchā
udakā thalam ubbhatā,
idaṃ brāhmaṇa me atthi,
etaṃⁿ bhutvá vane vasā ti.

(Tattha thalam ubbhatā ti udakato thale ṭhapitā thale

^y B dve maṃsasulā. ^z B gocakañ. ^a B omits sayana. ^w B omits nipajji. ^o B omits pi. ^c C omits nikkhamitvá. ^b C omits attano. ^d B adds vasanaṭṭhānato. ^e C omits vasana. ^f B nisinno. ^g C omits attano sīlaṃ āvajjanto. ^h B āgatā yācakā nina khādītum na sakkuṇeyya. ⁱ B idam kāraṇaṃ. ^j B sasajāni. ^k B uddassu vasatthānaṃ. ^l B omits ca. ^m B hutvá bhaveyyaṃ. ⁿ B sallapento. ^o C etam.

patitthitá kenāpi vā uddhatá^o, etaṃ bhutvā ti etaṃ mama^p
 santakam macchāhāram pacitvā bhujjivā^q samaṇadhammaṃ
 karonto ramaṇīye^r rukkhamaṇe nisinno imasmim vane vasā
 ti). Brāhmaṇo 'pāto va^s tāva hotu pacchā jānissāmīti' sigā-
 lassa^t santikam gato tenāpi 'kimattham t̥hito sīti' vutte^u tath'
 evāha. Sigālo^t 'sādhu^v dassāmīti' tena saddhim sallapanto^m
 dutiyam gātham āha:

2. Dussam me khettapālassa
 rattibhattam apābhataṃ
 mamsasulā ca dve godhā^x
 ekaṇ ca dadhivārakam,
 idaṃ brāhmaṇa me atthi,
 etaṃ bhutvā vane vasā ti.

(Tattha dussam me ti yo esa mamāvidūre khettapālo vasati
 dussa asammussā ti attho, apābhataṃ ti ābhataṃ ānītaṃ,
 mamsasulā ca dve godhā ti^y aṅgarapakkāni^s dve maṃ-
 sasulāni ekā ca godhā^u, dadhiphālakan ti dadhivārako^e,
 idaṃ ti idaṃ mama ettakam^a atthi, etaṃ sabbam pi tavābhi-
 rucikena^b pākena pacitvā paribhuñjitvā^c uposathiko hutvā
 ramaṇīye rukkhamaṇe nisīditvā samaṇadhammam karonto
 etasmim vanasaṇḍe vasā ti attho). Brāhmaṇo 'pāto va^d tāva
 hotu^e pacchā jānissāmīti' makkaṭassa santikam gato tenāpi

^o B t̥hapitā te vattena vā uddhatā. ^p B maṃ. ^q B adds
 yathāsukham. ^r C ramaṇīye, B ramaṇīye. ^s B pag eva.
^t both MSS. siṅgālassa. ^u C vutto. ^v C te sādhu. ^x both
 MSS. add ti. ^y in B is wanting ekaṇ ca dadhi - - - godhā ti.
^z B agāre pakkāni. ^{aa} B ekaṃ godhaṇ ca. ^a B has: kaṇca
 māvāraṇam, instead of dadhiphāl - - vārako. ^c C omits mama
 and has ettakanti. ^b B sabbam pi yathābhirucikena. ^e B
 omits pākena and paribhuñjitvā. ^d B pag eva. ^e C omits hotu.

'kimattham thito sīti' vutte[✓] tath' evāha. Makkato 'sādhū
dassāmīti'[°] tena saddhim sallapanto^h tatiyaṃ gātham āha:

3. Ambapakk' odakam sítam
sítacchāyam manoramam,
idam brāhmaṇa me atthi,
etaṃ bhutvá vane vasá ti.

(Tattha ambapakkan ti madhuramⁱ ambaphalam, udakam
sítan ti Gaṅgāya^k udakam sítalam, etaṃ bhutvá vane
vasá^l ti brāhmaṇa etaṃ ambaphalam^m paribhuñjitváⁿ sítalam
udakam pivitvá yathábhīrucite^o ramaṇīye rukkhamaúle nisinno
samaṇadhammaṃ karonto imasmim vanasaṇḍe vasá ti). Brāh-
maṇo 'páto va^p táva hotu pacchá jānissāmīti' sasapaṇḍitassa
santikaṃ gato tenāpi 'kimattham thito sīti' vutte[✓] tath' evāha.
Taṃ sutvá Bodhisatto somanassapatto 'brāhmaṇa suṭṭhu te
kataṃ āharatthāya^r nama santikaṃ āgacchantena, ajjāham
mayá^s na dinnapubbaṃ^t dānaṃ dassāmi, tvaṃ pana sīlavá
pānātipātaṃ na karissasi, gaccha^u táta^v dāruṇi^x saṃkaddhitvá^y
aṅgāre^z katvá mayham ārocesi (ārocehi?), aham attānaṃ
pariccajitvá aṅgāragabbhe[°] patissāmi, mama sarīre pakke
tvaṃ maṃsaṃ khāditvá samaṇadhammaṃ kareyyāsīti' tena
saddhim sallapanto[°] catutthaṃ gātham āha:

✓ C vutto. ° C dammīti. h B sallapento. i B madhura. k C
gaṅgāya. l C omits vane vasá. m B ambapakkam. n B
paribhutvá. o C yathārucite, B yathábhīrucike. p B pag eva.
q C vutto. r B te sutu kataṃ āharattoya. s B omits mayá.
t B adinnapubbaṃ. u B adds brahmaṇa. v B náná. x B
dāruṇi. y B saṃkaddhetvá. z C aṅgāre. ° B aṅgāragupe,
C aṅgāragabbhe. ° B sallapento.

4. Na sasassa tilá atthi
 na muggá nápi taṇḍulá,
 iminá agginá pakkam^a
 mamam^b bhutvá vane vasá ti.

(Tattha mamam bhutvá ti yan tvaṃ aham^c aggim karo-
 hñti^d vadāmi iminá agginá pakkam mamam bhuñjitvá imas-
 sim vane vasa, ekassa sasassa sarīraṃ náma ekassa purisassa
 yāpanamattam hotīti.) Sakko tassa katham^e sutvá attano
 ānubhāvena^f ekam āṅgārārasim^g māpetvá Bodhisattassa ārocesi.
 So dabbatīṇasayanato utthāya tattha gantvá^h 'sa ce me loman-
 taresu pāṇaká atthi te má marimsú' ti vatváⁱ tikkhattum
 sarīraṃ vidhūnitvá^j sakalasarīraṃ^k dānamukhe thapetvá^l
 lamghitvá padumapuñje^m rájahamsoⁿ viya pamuditacitto āṅgā-
 rarāsimhi^o pati. So pana aggi Bodhisattassa sarīre lomakúpa-
 mattam^p pi unham^q kátum nāsakkhi^r, himagabbham pavittho
 viya ahosi. Atha Sakkam āmantetvá 'brāhmaṇa tayá kato
 aggi atisítalo, mama sarīre lomakúpamattam^p pi unham^q kátum
 na sakkoti, kim nám' etan' ti áha. 'Sasapaṇḍita^r nāham brāh-
 maṇo Sakko aham^s asmi^t tava vímamśanattháya ágato^u' ti.
 'Sakka^v tvaṃ táva tiṭṭha^x sakalo pi ce lokasannivāso maṃ
 dānena^y vímamseyya n'eva me adátukámatam passeyyá' ti
 Bodhisatto sñhanādaṃ nadi. Atha naṃ Sakko áha^z :
 'sasapaṇḍita tava guṇo sakalakappam pákaṭo^z hotú' ti

^a B pattam. ^b B mam mam. ^c B yenáham. ^d B aggi
 árohiti. ^e B vacanam. ^f B anubhāvena. ^g B -rásim, C
 aṅgāra-. ^h B gantvá. ⁱ B omits vatvá. ^j B vadhūnitvá.
 C vidhunitvá. ^k C sakasarīraṃ. ^l C datvá. ^m B paduma-
 sare. ⁿ B rájahamsá. ^o C aṅgāra-. ^p B -mattam. ^q B na
 sakkhi. ^r C omits sasa. ^s B ham. ^t B adds pi. ^u B adds mhi.
^v B sakko. ^x B tiṭṭhatu. ^y B cárena. ^z C omits áha. ^z B pákato.

pabbataṃ pīḷetvā pabbatarasaṃ ādāya candamaṇḍale sasalakkhaṇaṃ ālikhitvā^a Bodhisattaṃ āmantetvā^a tasmim vana-
saṇḍe tasmim yeva vanagumbe taruṇadabbatīṇapīṭṭhe nipajjā-
petvā attano devatṭhānaṃ^b eva gato. Te pi cattāro paṇḍitā
samaggā sammodamānā sīlaṃ pūretvā^c uposathakammaṃ
katvā yathākammaṃ gatā^d.

Satthā imaṃ desanaṃ^e āharitvā saccaṇi pakāsetvā jāta-
kaṃ samodhānesi (saccapariyosāne sabbaparikkhāradānadāyako
gaḥapati sotāpattiphale patitṭhaḥi): Tada uddo Ānando ahoṣi,
siḡālo^f Moggallāno, makkato Sariputto, Sakko Anuruddho^g,
sasapaṇḍito pana^h aham evā ti. Sasajātakamⁱ.

THE ÇAÇA-JĀTAKA.

The following Jātaka is taken from a MS. in the Imperial Library at Paris, called Jātaka-mālā, of which there are two copies, the one in Sanscrit characters, and the other in the Sanscrit-Nepalese writing. My transcript is made after the last-mentioned, before I was aware that the former existed, and has afterwards been collated with this. But the Sanscrit-Nepalese characters being very clumsy and indistinct, I do not rely upon the correctness of my transcript. I therefore consulted Professor Westergaard, to whom I am

^a B likkhitvā. ^a B ānetvā. ^b B vasaṇaṭhānaṃ. ^c B adds dānaṃ datvā. ^d C gato, B kato. ^e B dhammadesanaṃ.
^f B siṅgālo pu. ^g C omits sakko anuruddho. ^h C omits pana. ⁱ B adds chaṭṭhamam.

indebted for the restoration of the text in many places where I myself could make nothing out of it. Both MSS. end abruptly. The Sanscrit-Nepalese copy contains the following Játakas: 1. Vyághrí-játaka, 2. Çivi-, 3. Kulmásapindí-, 4. Çreṣṭha-, 5. Sahya-, 6. Çaçā-, 7. Agastya-, 8. Maitrībala-, 9. Viçvantara-, 10. Yajña-, 11. Çakra-, 12. Bráhmaṇa-, 13. Unmádayantí-, 14. Supáraga-, 15. Matsya, 16. Vartakápotaka-, 17. Kacchapa-, 18. Kumbha-, 19. Putra-, 20. Visa-, 21. Çreṣṭhi-, 22. Buddhabodhi-, 23. Hamsa-, 24. Mahábodhi-, 25. Mahákapi-, 26. Çarabha-, 27. Ruru-, 28. Mahákapi-, 29. Xánti-, 30. Brahma-, 31. Hasti-, 32. Sutasoma-, 33. Ayogrha-, 34. Maḥiṣa-, 35. Çatapatra-játaka. The Sanscrit copy has the same Játakas except one, viz. the 17th or Kacchapa-játaka, which is left out intentionally, as the succeeding Játaka is called saptadaçamam, and not, as in the Sanscrit-Nepalese copy, aṣṭádaço 'dhyáyah. There is not in the beginning of the book any indication of time and author. It is much to be desired that some one would take upon himself the publication of this Manuscript.

Tiryaggatánám api satám mahátmaṇám çaktyanurúpá dānapravṛttír drṣṭvá kena náma manuṣyabhútena na dátavyam syát. Tad yathānuçrúyate: Kasmim̐cid aranyáyanapradeçe manojñavíruttr̥ṇatarugahananicite puṣpaphalavati vaidúrya-nīlaçucisalilaváhinyá saritá vibhúṣitaparyante mṛduçádvalástarāṇasukhasam̐sparçadarçanfyadharaṇitale tapasvijanavicarite Bodhisatvah çaço babhúva.

1. Sa satvayogád vapuṣaç ca sam̐padá
balaprakarṣád vipulena caūjasá
atarkitali xudram̐gair açam̐kitaç
cacára tasmim̐ mṛgarájalílayá.

2. Svacarmájinasamvítah
svatanúruhavalkalah
munivat tatra çucubhe
tuṣṭacittas tṛṇāṅkuraih.

3. Tasya maitryavadátena
manovákkáyakarmaná
áçujrmbhitadaurátmyáh
práyah çisyasukhá mṛgáh.

Tasya guṇátiçayasambhṛtena snehagauraveṇa viçeṣavattaram
avabaddhahṛdayás trayah saháyá babhúvur, udrah çrgálo
vánaraç ca. Te parasparasambandhanibaddhasnehá iva
bándhavá anyonyapraṇayasammánanávarúḍhasauhárdá iva ca
suhṛdáh sammodamánás tatra viharanti sma. Tiryaksvabhá-
vavimukháç ca práñiṣu dayánuvṛtṭyá laulyapraçamád vismṛta-
steyapravṛtṭyá dharmávirodhinyá ca yaçonuvṛtṭyá paṭuvijñána-
tvád vinayaniyamadhírayá ca çeṣṭayá devatánám api vismaya-
níyá babhúvuh.

4. Sukhánulome guṇabádhini krame
guṇánukúle ca sukhoparodhini
naro pi távad guṇapaxasamçrayád
virájate, kim vata tiryagákr̥tiḥ.

5. Abhút sa teṣám tu çaçákr̥tiḥ kṛtí
paránukampápratipadgūrur guruh
svabhávasampac ca guṇakramánugá,
yaço yad eṣám suralokam apy agát.

Atha kadácit sa mahátma sáyáhnasamaye dharmaçravaṇártham
abhigataih sabaḥumánam upásyamánas taiḥ saháyaiḥ paripúr-
ṇapráyamaṇḍalam ádityaviprakaśád vyavadáyamánaçobham
rúpyadarpaṇam iva vatsaruviraḥitam (?) ísatpárçvápavṛttabimbam

çuklapaxacaturdaçicandramasam uditam abhisamíxya saháyán
uváca:

6. Asáv ápurñaçobhena
maṇḍalena haṣann iva
nivedayati sádhúnám
candramáh poṣadhotsavam.

7. Tad vyaktam ca pañcadaçí
yato bhavadbhih poṣadhah
niyamam abhisampáda-
yadbhir nyáyôpalabdhah (?).

Tenâháraviçeṣeṇa kálopanatam atithijanam pratipújya práṇa-
sandháraṇam anuṣṭheyaṁ, paçyantu bhavantah:

8. Yat samprayogá virahávasánáh
samuechrayáh pátavirúpaniṣṭháh
vidyullatábhaṅguralolam áyus
tenaíva káryo drdham apramádah.

9. Dánena çilábharaneṇa tasmát
punyáni samvardhayitum yatadhvaṁ,
vivartamánasya hi janmadurge
lokasya punyaṇi pará pratiṣṭhá.

10. Táragaṇánám abhibhúya laxmín
vibhāti yat kántiguṇeṇa somah
Jyotíṁṣi cākramya sahasraraçmir
yad dípyate punyagunocchrayah sah.

11. Drptasvabháváh sacivá nrpáç ca
punyaprabhávát prthivíçvaránám
sadaçvavṛttyá hata sarvagarváh
prítá ivâjñádhuram udvahanti.

12. Punyair viḥṇán anuyáty alaxmír
visyandamánán api nítimárge
punyádhikaih sá hy avabhartsyamáná
paryety amarśád iva tadvipaxán.
13. Duhkhapratisthád ayaçonubaddhád
apunyamárgád uparamya tasmát
çrímatsu saukhyodayasádhaneṣu
punya-prasaṅgeṣu matim kurudhvam.

Te tathēty asyānuçāsānīm pratiçrhyābhivādyā pradaxiṇkṛtya
cañnam svān svān ālayān abhijagmuḥ. Aciragateṣu ca teṣu
sahāyeṣu sa mahātmā cintām āpede:

14. Atither abhyupetasya
sammānam yena tena vā
vidhātum çaktir asty eṣām;
atra çocyō 'ham eva tu.
15. Asmaddantāgravicchinnaḥ
paritiktās tṛṣṇāṅkurāḥ
çakyā nātithaye dātum,
sarvathā dhig açaktitām.
16. Ity asāmarthyadīnena
ko nv artho jīvitena me,
ānandah çokatām yáyād
yasyaivam atithir mama.

Tat kutrêdānīm idam atithiparicaryāvaiguṇyanihsāram çarīra-
kam utsrjyamānam kasyacid upakārāya syād iti vimṛṣan sa
mahātmā smṛtim pratibhe: Aye, svādhīnasulabham etan
niravadyam vidyate mamaiva khalu atithijanapratipūjanasa-
martharūpam çarīradhanam, tat kim aham viśidāmi.

17. Samadbigatam idaṁ mayātittheyaṁ,
 hṛdaya vimuñca yato viśādadainyaṁ
 samuṣṇanatam anena satkarisyāmy
 ahaṁ atithipraṇayaṁ cārāraṇa.

Iti viniścitya sa mahāsatvah paramam iva lābham adhigamya
 paramaprītimanās tatrāvatasthe.

18. Vitarkātiṣayas tasya
 hṛdayapra vijṛmbhitā
 āviṣṇakre prasādam ca
 prabhāvaṁ ca divaukasām.
19. Tatah praharsād iva sācalā mahī
 babhūva *) nibhṛtārṇavāmṇukā
 vitastarūh khe suradundubhisvanā
 diṅgaḥ prasādābharaṇāc cakāṅgīre.

20. Prasaktamandastanito paḥāsinaś
 taditpinaddhāc ca ghanāḥ samantataḥ
 parasparāṅgaṣavikīrṇareṇubhiḥ
 praçaktam (?) enaṁ kusumair avākīraṇa.

21. Samudvahaṇa dhīragatih samīraṇaḥ
 sugandhinānādrumapuṣpajāṁ rajah
 mudā pravṛddhair avibhaktabhaktibhiḥ
 tam arcayāmāsa kṛṣṇāmṇukair iva.

Tad upalabhya pramuditavismītanobhir devatābhiḥ saman-
 tataḥ parikīrtyamānaṁ tasya vitarkādbhutaṁ (add: çrutvā)
 Çakro devendraḥ samīpūryamāṇavismayakautūhalena manasā

*) Two syllables wanting.

tasya mahāsatvasya bhāvajijñāsayā dvitīye 'hani gaganatala-
madhyam abhilaṅghamāne paṭutarakiraṇaprabhāve savitari,
prasphullitamarīcijālavasanāsu bhāsvarātapavisarāvagunṭhitāsv
anālokanaxamāsu dixu, saṅxipyamānacchāyesv api vṛddhacī-
virāvonnāditeṣu vanāntareṣu vicchidyamānapaxisampāteṣu,
gharmaklamāpītotsāheṣv adhvageṣu, Çakro devānām adhipatir
brāhmaṇarūpī bhūtvā mārgapranāṣṭa iva xuttarsaṣramaviṣāda-
dīnakanṭhah sasvaram prarudan nātidūre teṣām vicukroṣa:

22. Ekam sārthāt paribhraṣṭam
bhramantaṁ gaḥane vane
xucchramaklāntadehaṁ mām
trātum arhanti sādḥavah.

23. Mārgāmārgajñānaniṣcetanam mām
diksammoḥāt kvāpi gacchantam ekam
kāntāre 'smiṁ gharmatarṣaklamārtaṁ
mā bhaih ṣabdaih ko 'tra nu mām hlādayet.

Atha te mahāsatvās tasya tena karuṇenākranditaṣabdena
samākampitaḥrdayāḥ sasambhramā drutatataragatayas taṁ deṣam
abhijagmuḥ. Mārgapranāṣṭādhvagadīnadarṣanam cānam abhi-
samīxya samabhigamyôpacārapurahsaranī samāṣvāsayaṁta
ūcuḥ:

24. Kāntāre vipranāṣṭo 'ham
ity alaṁ sambhramaṇa te
svasya ṣisyaganyēva
samīpe vartase hi nah.

25. Tad adya tāvad asmākaṁ
paricaryāparigrahād
vidhāyānugrahaṁ saumya
ṣvo gantāsi yathepsitaṁ.

Athôdras tasya tuṣṇībhāvād anumatam upanimantraṇam avetya
 harsasambhramatvaritagatib sapta rohitamatsyān samupanīyā-
 vocad enaṁ :

26. Mīnāribhir vismaraṇojjhītā vā
 trāsotplutā vā sthalam abhyupetāh
 khedaprasuptā iva sapta matsyā
 labdhā mayaitān nivasēha bhuktvā.

Atha ṣṛgālo 'py enaṁ yathopalabdham annajātam upasamhṛtya
 praṇāmapurahsaram sādaram ity uvāca :

27. Ekām ca godhām dadhibhājanam ca
 kenāpi santyaktam ihādhvagena
 tan me hitāvexitayōpayujya
 vane 'stu te 'smim guṇavān sa vāsah.

Ity uktvā paramaprītimanās tad asmai samupajahāra. Atha
 vānarah paripākaguṇād upajātamārdavāni manahṣilācūrṇa-
 rañjitānvātīpiñjalāny (-piñgalāny ?) atiraktabandhanamūlāni
 piñdīgatāny āmrāphalāny ādāya sāñjalipragrahaṇam enaṁ
 avocat :

28. Āmrāṇi pakvāny udakam manojñam
 chāyāç ca satsaṅgamasaukhyāçitāh
 ity asti me brahṁavidām varīṣṭha,
 bhuktvaitad atraīva tavāstu vāsah.

Atha ṣaṣaḥ samabhisṛtyaīnam upacārakriyānantaram sabahū-
 mānam udīxamānah svena ṣarīreṇōpanimantrayāmāsa :

29. Na santi mudgā na tilā na taṇḍulā
 vane vivṛddhasya ṣaṣasya kecana,
 ṣarīram etat tv analābhisamskṛtam
 mamōpayujyādya tapovane vasa.

30. Yad asti yasyêpsitasádhanam dhanam
 sa tan niyuñkte 'rthisamágamotsave;
 na câsti dehád adhikam ca me dhanam,
 pratíccha, sarvasvam idam yato mama.

Çakra uváca:

31. Anyasyâpi badham távat
 kuryád asmadvidhah katham,
 iti darçitasauhárde
 kathá kaíva bhavadvidhe.

Çaça uváca: Upapannarúpam idam ásannánukroçe bráhmaṇe,
 tad ihaíva távad bhaván ástám asmadanugrahápexayá yávat
 kutaçcid átmánugrahópáyam ásádayámîti. Atha Çakro devá-
 nám indras tasya bhávam avetya taptatapaníyavarṇasphurat-
 pratanujválam vikíryamánavisphuliṅgaprakaram nirdhúmān-
 gáraráçim abhinirmimíte. Atha çaçah samantato 'nuvilo-
 kayams tam agniskandham dadarça, drštvá ca prítimanáh Çá-
 kram uváca: Samadhigato 'yam mayátmánugrahópáyah, tad
 asmaccharíropayogát saphalám anugraháçám me kartum arhasi.
 Paçya mahábráhmaṇa:

32. Deyam ca ditsápravanam ca cittam
 bhavadvidhenâtithiná ca yogah
 námâstu me, tad dhi sukhena çakyam,
 tat syád amogham bhavadáçrayád me.

Ity anuníya sa mahátmá sammánanádarád atithipriyatayá
 cāinam abhivádya:

33. Tatah sa tam valnim abhijvalantam,
 nidhim dhanárthí sahasêva drštvá,
 pareṇa harsena samáruroha,
 toyam hasatpadmam ivafkahamsah.

Tam dr̥ṣṭvā paramavismayāvarjitamatir devānām adhipatib
 svayam eva vapur āsthāya divyakusumavarṣapurahsarībhir
 manahṣrutisukhābhir vāgbhir abhipūjya tam mahāsatvaṁ
 kamalapalāṣalaxmīsamṛddhābhyām bhāsuraṅgulivibhūṣaṇālaṁ-
 kṛtābhyām pāṇibhyām svayam eva cāinaṁ parigr̥hya tridaṣe-
 bhyah sandarṣayāmāsa: Paṇyantv atrabhavantas tridaṣālaya-
 nivāsino devāḥ samanumodantām cēdam ativismayanīyaṁ
 karmāvadānam asya mahāsatvasya.

34. Tyaktam tathānena yathā ṣarīraṁ
 nihsaṅgam adyātithivatsalena
 nirmālyam apy evam akampamānā
 nālaṁ parityaktum adhīrasatvāb.

35. Jātiḥ kvēyaṁ tadvirodhi kva cēdam
 tyāgaudāryaṁ cetasaḥ pātavaṁ ca,
 vispaṣṭo 'yaṁ puṇyamandādarāṇām
 pratyādeṣo devatānām nr̥ṇām ca.

36. Aho vata guṇābhyāsa
 vāsītāsya yathāmatih (?)
 aho sadvṛttavātsalyaṁ
 kriyaudāryeṇa darṣitaṁ.

Atha Çakras tatkarmātiṣayavikhyāpanārthaṁ lokahitāvēxī çaça-
 bimbalaṣaṇena Vaijayantasya prāsādavarasya Sudharmāyāç ca
 devasabhāyāḥ kūtāgārakarṇike candramaṇḍalaṁ cābhyalaṁ-
 cakāra.

37. Sampūrṇe 'dyāpi tad idaṁ
 çaçabimbaṁ niçākare
 chāyāmayam ivādarçe
 rājate 'bhivirājate.

38. Tatah prabhṛti lokena
 kumudákaraháśanah
 xañadátílakaç candrah
 çaçáñka iti kírtiyate.

Te py udraçrgálavánarás tataç cyutvá devaloke upapannáh
 kalyáñamitrañ samásádyá.

Tad evañ tiryaggatánám api mahásatvánám çaktyanurúpá
 dánapravṛttír dr̥ṣṭvá kena náma manuṣyabhútena na dátavyañ
 syát. Tad yathâpi tiryaggatá api guṇavátsalyát sampújyante
 sadbhir iti guṇeṣv ádarah kárya ity evañ apy unneyañ.
 Iti Çaçajátakañ ṣaṣṭhamañ.

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