



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

STUDENT'S PALI SERIES

---

# PĀLI FIRST LESSONS

BY  
*Henry A.*  
REV. H. H. TILBE, PH. D.

*Professor of Pāli.*

IN

RANGOON BAPTIST COLLEGE

*Author of*

Pāli Grammar  
Pāli Buddhism



RANGOON:

AMERICAN BAPTIST MISSION PRESS,

E. B. ROACH, SUPT.,

1902.

RESPECTFULLY DEDICATED

TO

PROFESSOR V. FAUSBOLL,

*Whose scholarly texts must make up a part of the out-fit of every  
student of Pāli.*

H. H. TILBE.

## PREFACE.

---

This little book had its origin in a determination to make the beginning of the study of Pāli easier than I myself found it, when, several years ago, with two grammars that set forth all principles in comparison with Sanskrit (of which I then knew absolutely nothing), Childer's Dictionary that gave all derivations in Sanskrit, and a text without notes, I literally *grubbed* out for myself the simple rudiments of the language. The developement of the book into its present form has grown out of five years' teaching of classes of beginners, in which actual experience has at every point vindicated or corrected mere theory.

I am greatly indebted to Professor Fausböll for his kind permission to use the text of his "Ten Jātakas," which has relieved me of the necessity of editing a new text from Burmese manuscripts, besides giving a much better text than could have been so produced. The twenty-five "Lessons" cover the first six of the "Ten Jātakas." It was my plan to advise the use, in connection with the "Lessons", of the original "Ten Jātakas" which contains good English translations and I had prepared the Vocabulary to cover the whole work. Since beginning printing, however, I have learned from Prof. Fausböll that the "Ten Jātakas" is not now procurable because out of print; and I have therefore given in the Vocabulary only those words occurring in the six of the Jātakas herein reproduced. I must add that I have made a few arbitrary changes in spelling for which Prof. Fausböll is in no wise responsible.

The definitions have been drawn almost entirely from Childer's Dictionary of the Pāli Language—as yet the only thing available in English.

In determining derivations, I have consulted many works; but have relied on four—Childer's Dictionary of the Pāli Language; Fausböll's Sutta-Nipāta, Part II, Glossary; Monier William's Sanskrit-English Dictionary; and Whitney's Sanskrit Roots and Verb Forms.

I am under especial obligations to Mr. Chas. Duroiselle of Rangoon for reading all of the final proofs. His critical scholarship in Pāli and his painstaking care in proof-reading have removed a number of errors that I had let through after a most careful reading of four different proofs. On the earlier forms I also had the valuable help of my friend, Mrs. E. B. Roach, in reading the proof of the English parts: I greatly regret that her departure for America while the manuscript was still in the printers' hands deprived me of that help on the later forms.

The "Lessons" are intended especially for my own classes in the Rangoon Baptist College; but I have also had in mind that growing class of individuals who wish to take up the study of Pāli without a teacher. I have aimed to make it easily practicable for Pāli to be learned by any one who can read and understand simple English; and with this aim I now send forth my little book.

H. H. TILBE.

BAPTIST COLLEGE,

RANGOON, BURMA,

*31st March, 1902.*

# CONTENTS.

---

Preliminaries.....			Page	1
Lesson.	I.	{ <i>Grammar: Formation.</i> <i>Text: Introduction.</i> }	"	5
"	II.	{ <i>Grammar: Vowel Declension,</i> <i>1st Dcl.</i> <i>Text: Rājovāda-Jātakaṃ.</i> }	"	9
"	III.	{ <i>Grammar: General Tenses.</i> <i>Text: Rājovāda-(continued).</i> }	"	12
"	IV.	{ <i>Grammar: Verbals.</i> <i>Text: Rājovāda-(continued).</i> }	"	15
"	V.	{ <i>Grammar: Special Tenses.</i> <i>Text: Rājovāda-(continued).</i> }	"	17
"	VI.	{ <i>Grammar: Vowel Declension,</i> <i>2nd Dcl.</i> <i>Text: Rājovāda-(continued).</i> }	"	20
"	VII.	{ <i>Grammar: Consonantal De-</i> <i>clension, Adjs.</i> <i>Text: Rājovāda-(continued).</i> }	"	22
"	VIII.	{ <i>Grammar: Past Passive</i> <i>Participle.</i> <i>Text: Rājovāda-(continued).</i> }	"	25
"	IX.	{ <i>Grammar: Versification.</i> <i>Text: Rājovāda-(concluded).</i> }	"	29
"	X.	{ <i>Grammar: Personal Pronouns.</i> <i>Text: Sigāla-Jātakaṃ.</i> }	"	34
"	XI.	{ <i>Grammar: Participles.</i> <i>Text: Sigāla-(continued).</i> }	"	37
"	XII.	{ <i>Grammar: Demonstrative</i> <i>Pronouns.</i> <i>Text: Sigāla-(continued).</i> }	"	40

"	XIII.	{ Grammar: Classes of Verbs. Text: Sigāla- (continued). }	Page. 43
"	XIV.	{ Grammar: Rel., Interrog., and Indef. Pronouns. Text: Sigāla-concluded. }	" 46
"	XV.	{ Grammar: atthi and hoti. Text: Sūkara-Jātakaṃ. }	" 49
"	XVI.	{ Grammar: Vowel Declension, 3rd Decl. Text: Sūkara-(concluded). }	" 53
"	XVII.	{ Grammar: Derivative Verbs. Text: Uruga-Jātakaṃ. }	" 57
"	XVIII.	{ Grammar: Consonantal Declen- sion. Text: Uruga-(concluded). }	" 59
"	XIX.	{ Grammar: Pronominals. Text: Gagga-Jātakaṃ. }	" 62
"	XX.	{ Grammar: Consonantal Declen- sion. Text: Gagga-(concluded). }	" 65
"	XXI.	{ Grammar: Indeclinables. Text: Alinacitta-Jātakaṃ. }	" 69
"	XXII.	{ Grammar: Consonantal Declen- sion. Text: Alinacitta-(continued). }	" 71
"	XXIII.	{ Grammar: Numerals. Text: Alinacitta-(continued). }	" 74
"	XXIV.	{ Grammar: Comparison. Text: Alinacitta—(continued). }	" 77
"	XXV.	{ Grammar: Diphthongal Declen- sion. Text: Alinacitta-(concluded). }	" 79
Vocabulary.....			" 83

## ABBREVIATIONS.

---

abl.=ablative.	intens.=intensive.
Abya.=Abyayibhāva.	Kam.=Kammadhāraya.
acc.=accusative.	lit.=literally.
adj.=adjective.	loc.=locative.
adv.=adverb.	m. <i>or</i> mas.=masculine.
aor.=aorist.	n. <i>or</i> neut.=neuter.
Bah.=Bahubbīhi.	nom.=nominative.
caus.=causative.	opt.=optative.
comp.=comparative.	part.=participle.
Comp.=compound.	part. nec.=participle of ne-
conj.=conjunction.	cessity.
cons=consonantal.	pass.=passive.
dat.=dative.	pers.=person <i>or</i> personal.
denom.=denominative.	perf.=perfect.
der.=derivative.	pl.=plural.
des=desiderative.	p.p.p.=past passive participle.
Dig.=Digu.	pr.: <i>see</i> pres.
Dvan.=Dvanda.	prep.=preposition.
f. <i>or</i> fem.=feminine.	pres. <i>or</i> pr.=present.
fr.=from.	pro.=pronoun <i>or</i> pronominal.
fut.=future.	sing.=singular.
gen.=gender <i>or</i> genitive.	superl.=superlative.
ger.=gerund.	Tap.=Tappurisa.
i. e.=that is.	v.=verb.
imperf.=imperfect.	voc.=vocative.
impera.=imperative.	1st, 2nd, &c. <i>indicate</i> person,
inf. infinitive.	vowel declension, class of
ins.=instrumentive.	verb, &c.



# PĀLI FIRST LESSONS.

## PRELIMINARIES.

### *Spelling and Pronunciation:—*

In each of the countries where Buddhism flourishes, Pāli, the classical language of that religion, is written in the alphabetical characters prevailing in the country—Devanāgarī, in India; Singalese, in Ceylon; Burmese, in Burma; Cambodian, in Siam.

Any one after a few hours' careful comparison of the equivalents in the several alphabets used would readily transliterate from one set of characters to another and would soon be able to read the texts in any of the different sets of characters.

Modern European scholars, for the sake of uniformity among themselves, as well as convenience in printing, have generally adopted the Roman characters with certain necessary diacritical marks. The order and the pronunciation of these characters, as used to print Pāli, are given in the Author's "Pāli Grammar," Sections 15-51. The following new and additional characters will be used in this work:—

ñ, the proper character for nigahita, displaces the italic *m* which had to be used as a makeshift in the grammar.

In the Sanscrit equivalents (see grammar 94, Note and N. B.), the following new forms are introduced—

ṛ and ṝ to represent the cerebral vowels variously transliterated in Pāli, and lṛ and lṝ to represent the dental vowels.

ç to represent the palatal sibilant and ś to represent the lingual sibilant both of which, as well as the dental, are represented by the one character, s, in Pāli.

Sections 1-89 of the grammar must be thoroughly learned before the Inflections or any work with a text can be attempted. Especially thorough must be the mastery of the

*Classifications* of the letters of the alphabet, as found in 52-63; of *Assimilation*, found in 77 (1)-(18); and of *Sandhi*, as found in 79-84. Great care should be exercised in acquiring the correct pronunciation of those letters of the alphabet, which differ from their ordinary force in English.

*Grammar References :—*

References must *always* be looked up until absolute familiarity makes it unnecessary.

All references, unless otherwise indicated, are to the Author's "Pāli Grammar" in the "Student's Pāli Series."

For the sake of easier reference in certain parts and for the correction of slight errors in other parts, the grammar must be gone through and marked as follows:—

Page	3	Section	31: <i>Change</i> n to ñ.
"	3	"	37: <i>Change</i> n to ñ.
"	8	"	74: <i>Add</i> When ch comes between two short vowels, it adds s which assimilates giving cch.
"	8	"	77(5): <i>Add</i> c + s often gives kkh.
"	9	"	77(7): <i>Add</i> y with a nasal assimilates and generally carries the doubled nasal into the <i>palatal</i> class.
"	9	"	77(14): <i>Change</i> to r or s in conjunction &c.
"	11	"	84(2): in both places after the word "mute" insert "or nasal."
"	14	"	107: Before the final paragraph beginning—"When any &c."— <i>put</i> Note, so that it may be referred to as "107, Note."
"	15	"	110: At the end, <i>Add</i> —Note: Verbs of the third class regularly form the Pass. by adding -īya to the Present Stem.
"	16	"	113: on <i>the vowel</i> (b), <i>Change</i> to a or ā coming &c.
"	19	"	126: Sing. Fem. Loc., <i>Change</i> to—āyaṃ.
"	20	"	128, Sing. Fem. Loc. : <i>change</i> to ammayāṃ.
"	22	"	130, Sing. Fem. Loc. : <i>change</i> to bālāyaṃ.
"	22	"	131, <i>change</i> first - a to - o.
"	23	"	132, Mas. Pl. Nom. : <i>change</i> - i to - ī.
"	25	"	136, Sing. Acc. <i>add</i> senāninaṃ.
"	26	"	137, Sing. Loc. : <i>change</i> jātiya to jātiyā.

Page 32	Sec. 154, <i>change</i> the sect. number to 145
" 37	" 153, Fem. Sing. Dat. : <i>change</i> gauniyā to garuniyā.
" 41	" 159, Pl. Voc. : <i>change</i> to attāno.
" 41	" 160, Pl. Abl. : <i>change</i> brahmbhi to brahmebhi.
" 42	" 160, Sing. Loc. : <i>change</i> brahmasmim to brahmasmim.
" 42	" 161, Sing. Acc. : <i>chang</i> rājanaṁ to rājānaṁ.
" 42	" 161, Pl. Nom. : <i>change</i> to rājāno.
" 45	" 166, Pl. Gen. : <i>change</i> pittunnaṁ to pitunnaṁ.
" 45	" 166, Pl. Abl. : <i>change</i> piūbhi to pitūbhi.
" 45	" 166, Pl. Loc. : <i>change</i> putūso to putūsu.
" 45	" 167, <i>change</i> matū to mātā.
" 49	" 172. Neut. Sing. Nom. : <i>change</i> manantaṁ to mahantaṁ.
" 50	" 172, Mas. Pl. Acc. : <i>change</i> the two given forms to mahante.
" 51	" 172, At the end: <i>add</i> Note: Like māhā are declined all Act. Pr. and Act. Fut. Participles, except that the first form Mas. Sing. Nom. ends in -aṁ instead of -ā.
" 53	" 178: <i>change</i> -tamā to -tama.
" 54	" 180: <i>Change</i> sādhittha to sādhittha.
" 56	" 181: <i>drop</i> one cipher from figures representing koṭi.
" 58	" 186: Mas. and Neut., Gen. and Dat.: <i>change</i> catunnaṁ to catunnaṁ
" 59	" 189, Sing. Gen. and Dat.: <i>change</i> mayaṁ to mayhaṁ.
" 60	" 189, N. B.: <i>Substitute</i> Enclitic forms ( <i>me</i> in Sing. and <i>no</i> in Pl.) are often used in the oblique cases.
" 60	" 190, N. B.: <i>Substitute</i> Enclitic forms ( <i>te</i> in Sing. and <i>vo</i> in Pl.) are often used in the oblique cases.
" 61	" 191, Fem. Sing. Gen. and Dat.: <i>change</i> taya to tāya.
" 61	" 191, Fem. Sing. Loc. : <i>change</i> tassaṁ to assaṁ; and tāyam to tāyaṁ.
" 61	" 191, Fem. Nom. Pl.: <i>change</i> tayo to tāyo,

Page 62	Sec. 192, Fem. Sing Loc.: <i>change</i> imāsam to imāsam.
" 65	" 194, Fem. Pl. Acc.: <i>Add</i> yāyo.
" 65	" 195, Fem. Sing. Acc.: <i>change</i> kām to kām.
" 68	" 198, Mas. and Neut. Sing., Gen. and Dat.: <i>Add</i> sabbissa.
" 68	" 198, Fem. Sing., Gen. and Dat.: <i>Add</i> sabbissā, sabbissāya.
" 68	" 198, Fem. Sing. Loc.: <i>Add</i> sabbissam.
" 71	" 211, at end: <i>Add</i> N. B. For Passive, see 110, Note.
" 72	" 212: <i>strike out</i> the last two words and <i>substitute</i> consonant-endings and to -ṇuv or -uṇuv before vowel-endings.
" 72	" 213, <i>change</i> always to generally.
" 72	" 214, <i>strike out</i> the last two words and <i>substitute</i> consonant-endings and to -uv before vowel-endings.
" 72	" 216, N. B. <i>Substitute</i> In the formation of the Aor. Stem, the root is often replaced by the Pres. Stem, the stem-vowel being dropped.
" 72	" 218, N. B. <i>Substitute</i> In the formation of the Fut. Stem, the root is often replaced by the Pres. Stem, the stem-vowel being dropped.
" 73-79	" 220-221, <i>Subnumber</i> each Tense, Participle, &c. <i>from</i> (1) Present to (14) Participle of Necessity.
" 74	" 220 (5), before the note following the endings: <i>insert</i> the word "Note:" so as to read —Note: The <i>Act. Part.</i> follows &c.
" 74	" 220 (8), after the title, Perfect Participle, <i>insert</i> [see 207 (3) N.B.]
" 75	" 220 (8), before the note following the endings: <i>insert</i> the word "Note."
" 75	" 220 (9), Reflect. Sing. 1st: <i>change</i> -e to -am.
" 75	" 220 (10), Before the note following the endings: <i>insert</i> the word "Note."
" 77	" 221 (4), <i>Change</i> khanneyyum to khanneyyuh.
" 85	" 224, <i>change</i> Second to Third.

Page 89 Sec. 228, Present Participle: Substitute as follows:—

P. khaññaṃ	khaññaṃāno
———anto	———āno
C. khānento	khānemāno
———ayaṃ	———ayamāno
———ayanto	———ayāno

„ 90 „ 229(1) after—ā: *insert* often.

„ 90-91 „ 229(3) *Subnumber* the rules for special forms (a), (b), (c), &c. and change as follows:—

(a) Roots in-g, add -na and become -gga.

(b) Roots in-c, add { -ta and become -tta.  
-na and become -kka.

(d) Roots in-j, add { -ta and become -tta.  
-na and become -gga.

(e) Roots in-d, add { -na and become -nna.  
-ta and become -tta.

„ 91 „ 229(3), in the first N. B. after the first “others,” *insert* “especially the second of two given forms.”

„ 98 „ 256(6): *change* opposite to appositive.

*Plan of Lessons:—*

Each “Lesson” takes up a single subject, or entire division of a subject, in grammar, together with a portion of text. There is no consideration of the number of recitations required. The “Lessons” must be taken up in order and everything in one fully mastered before the next is begun. All work once done must be constantly gone over in review along with new work in advance.

## LESSON I.

*Grammar: Formation:—*

Sections 90—116.

N. B. For the present the student need not carefully learn sections 102, 104, 112, 114, 115.

*Text: Introduction.*

Our text is that of the "Ten Jātakas," published by Prof. Fausböll, in 1872.

These ten jātakas comprise the Dalhavaggo, of the Dukaniṭṭhapaṭṭha, of the Jātakāni: and are jātakas 151-160 of Prof. Fausböll's later great edition of Buddhaghosa's Jātakatthavannanā.

The Jātakāni, in English usually called "The Jātakas," are five hundred and fifty tales supposed to have been told by Gotamo Buddhō, during his life on earth after he attained Buddhahood. Each tale was intended to illustrate some teaching or to enforce some decision given by the Buddha, the tale itself being an account of something the Buddha is supposed to have remembered as having happened in connection with himself in some former existence.

It must be remembered in this connection that, according to Buddhist teaching, every living being passes through countless existences which never cease unless and until Nibbānaṃ is attained. Of course the Buddha must be supposed to have remembered and used, as he pleased, any of the events of his former existences.

These Jātaka-tales form one of the fifteen miscellaneous works comprised in the Khuddaka-Nikāya of the Sutta-Piṭakaṃ which is the second division of the Tripiṭakaṃ or sacred canon of the Buddhists.

In *fact*, they are a collection—probably the oldest in extant literature—of fairy tales, fables, and folklore, from which, notwithstanding there is much that is very foolish or worse, it is possible to select many beautiful stories and some very excellent moral teaching. They have ever been highly prized in Buddhist countries, where they form the basis of all popular literature and the inspiration for all art—whether of brush, chisel, or engraving tools.

The "Ten Jātakas," though not the prettiest nor the best of the whole collection, are a very fair sample of the better class of tales and furnish a very suitable text for the beginner in Pāli.

*Vocabulary:—*

dalho=hard, firm, strong, excessive; p.p.p.; [√dah (dṛh)].

vaggo=class, troop, multitude, company, party, collection;  
n. m. 1st; [ $\sqrt{\text{vaj}}$  ( $\text{vrj}$ )].

dukaṃ=pair, couple, two; n. n. 1st; [fr. the numeral, dve].

nipāto=deposit, collection; n. m. 1st; [ni- +  $\sqrt{\text{pat}}$ ].

jātakam=birth, birth-tale, *especially* a tale concerning the  
Buddha in a former existence; n. n. 1st; [ $\sqrt{\text{jan}}$ ].

Buddhaghoso=Buddhaghosa, a famous monk who dwelt in  
Ceylon at the end of the fourth and beginning of the fifth  
centuries of the Christian era.

attho=desire, need, cause, occasion, purpose, aim, object,  
thing, property, wealth, meaning, sense; n.m.1st; [ $\sqrt{\text{ar}}$  ( $\text{r}$ )].

vaṇṇanā=description, narration, explanation, comment, com-  
mentary; n. f. 1st; [ $\sqrt{\text{var}}$  ( $\text{vr}$ )].

Gotamo=Gotamo or Gautamau, the founder of Buddhism and  
one of the most famous religious teachers of the world;  
n. n. 1st.

Buddho=the Buddha, wise-one, one who has by his own  
efforts or intuition attained perfect enlightenment ; n. m.  
1st; [ $\sqrt{\text{budh}}$ ].

Nibbānam=Nibbāna or Nirvāna, the Buddhist *summum  
bonum*, a freedom from all that, in the Buddhist sense, would  
cause rebirth; n. n. 1st; [ni- (nis-) +  $\sqrt{\text{vā}}$ ].

khuddako=small; adj; [ $\sqrt{\text{khud}}$  ( $\text{kṣud}$ )].

nikāyo=multitude, assemblage, collection, group, class, asso-  
ciation, congregation, house, dwelling; n. m. 1st; [ni +  
 $\sqrt{\text{ci}}$ ].

suttaṃ=thread, thread of discourse, teaching, portion of  
Scripture; n. m. 1st; [ $\sqrt{\text{siv}}$ ].

piṭakam=basket, receptacle, treasury, collection of Scrip-  
tures, one of the three main divisions of the Buddhist  
Scriptures, which are Vinaya-piṭakam, Sutta-piṭakam and  
Abhidhamma-piṭakam; n. m. 1st; [ $\sqrt{\text{piṭ}}$ ].

tayo=three; num.

### Notes:—

Daḷha-vaggo=Daḷha-collection. It is probably named from  
the words “Daḷham daḷhassa &c” with which the first  
stanza begins and which, quoted in the introductory

- narrative, are the first words in the collection. The word is a Tap. Comp., 107 (2).
- Duka-nipāto=Second-division, second volume. It is a Dig. Comp., 107 (4); for *duka* is used as if num.
- Jātakatthavaṇṇanā=Jātaka-commentary or the Jātakas and commentary. This is a great work by Buddhaghosa containing a general introduction, followed by all the 550 Jātakas arranged in various divisions and sub-divisions. Each Jātaka has preceding it an individual introduction giving the circumstances under which it was first told by the Buddha; scattered through the text of the Jātaka itself are comments, explanatory and hortatory; and at the end, there is an application. In our text all except the tale itself is omitted. The word in its first sense is a Tap. Comp., 107 (2); in its second sense it is a Dvan. Comp., (107) (1). The second part of the compound, *atthavaṇṇanā*, is itself a Tap. Comp., 107 (2).
- Gotama Buddhō=Gotamo (or Gautamau) the Buddha. The former is his name while the latter is one of his many titles. The student ought to be familiar with the main facts of Gotamo's life and the principal tenets of the Buddha's doctrine. See "Pāli Buddhism," Caps. II and III.
- Nibbānaṃ: it is impossible to discuss here the significance of this most important and much misunderstood word. See "Pāli Buddhism," pp. 41, 111, 120, 125, 149; Oldenberg's "Buddha &c," p. 267 ff.
- Khuddaka-Nikāyo=shorter collection. This is the name of a collection of fifteen comparatively short miscellaneous works. The word is a Kam. Comp., 107 (3).
- Sutta-piṭakam=the Sutta-piṭaka or the Treasury of Discourses. It is the second of the three great divisions of the Buddhist canon and is largely made up of the Buddha's discourses. The word is a Tap. Comp., 107 (2).
- Ti-piṭakam=the Ti-piṭaka or Three-Treasuries. This is the name of the entire Buddhist Canon. The word is a Dig. Comp., 107 (4). Ti- is the stem of *tayo*, as it generally appears in composition.



## LESSON II.

*Grammar: Vowel Declension:—*

Sections 117—131.

*Text: Rājovāda-jātakaṃ.*

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente Bodhisatto tassa aggamaheṣiṇā, kucchismiṃ patisaṇḍhiṃ gaheṭvā laddhagabbhapaṇihāro sotthinā mātukucchimhā nikkhami.

*Vocabulary:—*

rājā=king, ruler, lord; n. m. cons.; [√rāj].

ovādo=instruction, admonition, advice; n. m. 1st; [o- + √vad].

o-,ava-=down, off; prefix.

atīto=passed, gone-by, gone-away, dead; p. p. p.; [ati- + √i].

ati=over, above, beyond, away, in excess; prefix.

Bārāṇasī=Bārāṇasī, modern Benares; n. f. 2nd.

Brahmadatto=Brahmadatta, given-by-Brahmā; Tap. Comp. mas. 1st; [Brahmā, √brah (brh)+datto, √dā].

rajjaṃ=rule, law, sway, authority, kingdom; n. n. 1st; [√rāj].

kāreti=cause to do, cause to make, do, make; v. der; [caus. of √kar (kr)].

Bodhisatto=the Bodhisatta, one destined to become a Buddha, a title of a being who has determined to become a Buddha, applied in all his existences after his determination until his attainment; Tap. Comp., mas. 1st; [Bodhi, √buddh +satto, √as].

so, sa=that, that one, he; dem. pro, 304.

aggo=first, foremost, topmost, chief best; adj.; [√aṅg].

mahā=great, large, illustrious, noble, renowned; adj. cons.; [√mah].

īsī=lady, wife of a noble, princess, queen; n. f. 2nd; [√is].

kucchi=womb, belly, interior, hole, cavity; n. m. or f. 2nd; [√kus (kuṣ)].

paṭisandhi=reunion, union, conception, rebirth; n. m. or f. 2nd;  
[pati-(prati) + sam. + √dhā].

paṭi-, pati-(prati)=backward, reversed, in return, again, re-,  
prefix.

sam=together with, along with, accompanying; prefix.

gāheti, gaheti=cause to take or grasp or receive, take, grasp,  
receive; v. der; [caus. of √gah (grah or grabh)].

laddho=received, obtained, got; p. p. p.; [√labh].

gabbho=womb, belly, foetus, interior, sitting-room; n. m. 1st;  
[√gah (grah, grabh)].

parihāro=attention, care, rite, ceremony, honor, pomp, state;  
n. m. 1st; [pari- + √har (hr)].

pari=around, about; prefix.

sotthi=well-being, health, blessing, safety, happiness; n. f.  
or n. 2nd; [su- + √as].

su=good, easy, auspicious, well; prefix.

mātā=mother; n. f. cons.; [√mā].

nikkhamati=come or go out, set forth, depart, leave; v. 1st;  
[ni-(nis) + √kam (kram)].

ni-(nis)=out, away, not; prefix.

Kosalā=Kosalā, it is the name of a people and their country,  
modern Oude, and of their capital city; n. m. 1st. pl.

### Notes:—

kājovāda-jātakam [rājā + ovādo + jātakam]=Tale concerning  
kingly instruction. This was told to the king of Kosalā to  
illustrate how in former times kings not so fortunate as to  
have the advice of the Buddha yet reigned wisely and well.  
The title is a Tap. Comp., 107 (2), of which the prior mem-  
ber is itself a Tap. Comp.

atīte [atīto]=past (time)-in, formerly, long ago, once upon  
a time; p. p. p. with noun understood; sing. loc., 297.

Bārāṇasiyam [Bārāṇasi]=Benares-in; sing. loc., 292.

Brahmadatte [Brahmadatto]=Brahmadatta; sing. loc. with  
kārete, 294. This construction is very common.

rajjam=rule or kingdom; sing. acc., object of kārente, 268.

kārente [kāreti]=causing to do, making; act. pr. part.,  
sing. loc., see Brahmadatte above.

rajjam kāreti=(he) causes (the people) to do the rule, rules, reigns. It is the common way of asserting regality.

tassa [so]=that (one)-of, him-of, his; mas. sing. gen., 256 (1).

aggamahesiyā [aggo+mahā+īsī] = chief-queen-of, queen-consort's; Kam. Comp., 107 (3), of which the final member, "mahesī," is itself a Kam Comp; fem. sing. gen., 256 (1).

kucchismim [kucchi]=womb-in; sing. loc., 292.

paṭisandhim [paṭisandhi]=conception; sing. acc., 268.

gahetvā [gaheti]=having received; ger., 337. The gerund is the most common construction in Pāli, avoiding the use of conjunctions and finite verb forms, 244.

laddhagabbhaparihāro [laddho + gabbho + parihāro]= received-foetus-rite i. e. having had performed the rite or ceremony for the preservation of the foetus; Kam. Comp., 107 (3), used as Bah., 107 Note; the final member is itself a Tap. Comp., 107 (2).

sothhinā [sothhi]=safety-with, safely; sing. inst., used adverbially, 285.

mātukucchismā [mātā+kucchi]=mother's-womb-from; Tap. Comp., 107 (2), sing. abl., 286.

nikkhami [nikkhamati] = came out; act. aor. sing. 3rd, with Boddhisatto, 308.

mātukucchismā nikkhami=mother's-womb-from came out, was born.

### *Literal Translation:—*

N. B. The text ought always to be first translated absolutely literally so as to show the force of the actual forms in the Pāli idiom: afterwards this should be turned into correct and smooth English, carefully avoiding Pāli idioms.

Past-in Benares-at Brahmadata rule causing-to-do Boddhisatta that-one-of queen-consort's womb-in conception having-taken received-foetus-ceremony safely mother's-womb-from came out.

### *Free Translation:—*

Long ago at Benares, when Brahmadata was king, the Boddhisatta was conceived by his queen-consort. The rites for his protection were duly performed and afterwards he was safely born.

## LESSON III.

### *Grammar: General Tenses:—*

Sections 199-208; 216-219; 220 (6), (7), (9), (10); 221 (6), (7), (9), (10).

### *Text: Rājovāda—(Continued).*

Nāmagahaṇadivase pan'assa Brahmāḍattakumāro tv-eva nāmaṃ akaṃsu. So anupubbena vayappatto soḷasavassakāle Takkaṣilaṃ gantvā sabbasippesu nipphattiṃ patvā pitu accayena rajje patiṭṭhāya dhammena samena rajjam kāresi.

### *Vocabulary:—*

nāmaṃ=name, mark, sign, great name, honor, renown; n. n. 1st; [?].

gahaṇaṃ=taking, receiving, grasping, seizure, acquisition; n. n. 1st; [√gah (grah, grabh)].

divaso=day; n. m. 1st; [√div].

pana=now, then, but, indeed; adv.

kumāro=child, infant, youth, prince, young noble; n. m. 1st; [ku-+ √mar (mṛ)].

ku=desiring, finding easy; prefix.

iti, ti=thus, so; adv.

eva, yeva, neva=even, indeed, also; adv.

karoti=make, do, act, cause to be; v. 6th; [√kar (kṛ)].

anupubbo=regular, successive, in order; adj.; [anu-+ √pūr (pṛ)].

anu=after, following, under, less, again, according to; prefix.

vayo=youth, prime, manhood, age, puberty, old-age; n. m. 1st; [vi-+ √ī].

vi=apart, asunder, away, from, not; prefix.

patto=got, obtained, attained, reached; p. p. p.; [pa-+ √āp].

pa- (pra)=forward, forth, towards; prefix.

soḷasa=sixteen; num.

vasso="Rains," rainy season, season, year; n. m. 1st; [ $\sqrt{\text{vass}}$  (vṛṣ)].

kālo=time, season, right-time, meal-time; n. m. 1st; [ $\sqrt{\text{kal.}}$ ].

Takkasilā=Takkasilā; it is the name of a famous university town in ancient Punjab; n. f. 1st.

gacchati=go, proceed; v. 1st. [ $\sqrt{\text{gam, gacch}}$ ].

sabbo=all, whole, entire, every; adj.; [? ].

sippaṃ=art, science, skill, knowledge, proficiency; n. n. 1st; [?]

nipphatti=perfection, accomplishment; n. f. 2nd; [ni-(nis) +  $\sqrt{\text{dhā}}$ ].

pāpuṇāti, pāpuṇoti=get, obtain, attain to, reach; v. 4th; [pa-(pra) +  $\sqrt{\text{āp.}}$ ]

pitā=father, preserver; n. m. cons.; [ $\sqrt{\text{pā}}$ ]

accayo=passing, passing away, death; n. m. 1st; [ati- +  $\sqrt{\text{i}}$ ].

paṭiṭṭhāti=stand back, stand firm, be established, establish oneself; v. 1st; [paṭi-(prati) +  $\sqrt{\text{thā}}$  (sthā)].

dhammo, dhammaṃ=that which is established, practice, custom, law, duty, religion, piety, virtue, justice, characteristic, condition, nature, phenomenon, thing, object, idea; n. m. or n. 1st; [ $\sqrt{\text{dhar}}$  (dhṛ)]

samo=equal, level, equitable, just, same, similar; adj.; [?].

### Notes:—

pan'=pana, 79.

assa [so]=him-of; mas. sing. gen., 256 (1).

tv-eva=ti eva; 81 (9). Ti or iti is very much used to mark a quotation, 342.

nāmaṃ akaṃsu=name they-caused-to-become, they named.

akaṃsu [karoti]=they made or caused to become; aor. pl. 3rd; subject not expressed, 254 Note 1.

anupubbena [anupubbo]=in due season, as time went on, duly; sing. inst., used adverbially, 285.

vayappatto [vayo+patto]=age-attained, having attained age or puberty; reversed Kam. Comp., 107 (3).

soḷasavassakāle [soḷaso + vasso+kālo]=sixteen-year-time-at, when sixteen years old; Tap. Comp. of which the prior member is Dig. Comp., 107 (2) and (4).

Takkasilāṃ=Takkasilā-unto; 271.

gantvā [gacchati]=having-gone; ger., 337.

pitu [pitā]=father-of; sing. gen., 256 (1).

patitṭhāya [patitṭhāti]=having-become-established, having established himself; ger., 337.

dhammena samena = righteousness-with equity-with, righteously and equitably; used adverbially, 285.

*Literal Translation:—*

Name-receiving-day-on but him-of “Brahmadatta-prince” even name they-made. He as-time-went-on age-attained sixteen-year-time-at Takkaṣilā-unto having-gone all-sciences-in perfection having-attained father-of death-at kingdom-in having-established-himself righteously and equitably reigned.

*Free Translation:—*

On his naming day they gave him the name, “Prince Brahmadatta.” Time went on and he attained age; and when sixteen years old, went to Takkaṣilā, where he perfected himself in all sciences. When his father died, he established himself in the kingdom and ruled with righteousness and equity.

*Exercises:—*

N. B. The exercises should first be rewritten with English words in Pāli order (250) and Pāli idiom, showing all inflections, so as to be like a *Lit. Transl.* of Pāli: then turned into correct Pāli.

*Example—*(Correct English)—When his father died, the Prince departed from Takkaṣilā.

(Eng.—Pāli)—Prince father-of death-on Takkaṣilā—from departed.

(Correct Pāli)—Kumāro pitu accayena Takkaṣilāya nikkami.

1. When he is sixteen years old, the Prince will go to Takkaṣilā. 271, 326.

2. The Prince has departed from Takkaṣilā 286, 325.

3. They will attain perfection in sciences. 254, Note 1.

4. Prince Brahmadatta ruled (his) father's kingdom in Benares.

5. When he had attained age, the Prince should have established himself in (his) father's kingdom. 337, 330.

## LESSON IV.

*Grammar: Verbals:—*

Sections 206; 220 ( 12 ) ( 14 ); 221 ( 12 ) ( 14 ).

*Text: Rājovāda-(continued).*

Chandādivasena agantvā vinicchayaṃ anusāsi. Tasmiṃ evaṃ dhammena rajjaṃ kārente amaccāpi dhammen' eva vohāraṃ vinicchiniṃsu. Vohāresu dhammena vinicchaya-mānesu kūtattakārakā nāma nāhesuṃ. Tesāṃ abhāvā aṭṭatthāya rājagaṇe uparavo pacchijji.

*Vocabulary:—*

chando=wish, desire, intention, whim; n. m. 1st; [√chand].

ādi=beginning, starting-point; n. m. or n. 2nd; [ā- + √dā, di, dad].

ā-=to, towards, unto; reverses the meaning of a few verbs of *giving, taking, leading, going, &c*; prefix.

vaso=wish, desire, intention, power, authority; n. m 1st; [√vas (vaç)].

a, an=not, un-; prefix.

vinicchayo=investigation, trial, decision, decree; n. m. 1st; [vi- + ni-(nis) + √ci].

anusāsati=teach, instruct, command, pronounce (judgement &c.); v. 1st; [anu- + √sās].

evaṃ=so, thus, as follows (with verbs of speaking); adv.

amacco=friend, companion, attendant, minister; n. m. 1st; [fr. adv. amā].

amā=present with, near; adv.

api, pi=also, even, indeed, too, though, merely; adv.

vohāro=custom, practice, business, lawsuit, law; n. m. 1st; [vi- + ava- + √har (hṛ)].

vinicchīṇāti=investigate, try, judge; v. 5th; [vi- + ni-(nis) + √ci].

kūṭo=false, fraudulent, lying; adj; [?].

attho=cause, case, business, lawsuit; n. m. 1st; [ $\sqrt{\text{ar}}$  (r)].

kārako=doing, causing, making; adj; [ $\sqrt{\text{kar}}$  (kr)].

-ko, -iko: a suffix added to the stems of nouns. Sometimes it changes a substantive to an adjective, sometimes it makes a diminutive, sometimes it seems to have no appreciable force.

nāma=namely, by name, to wit, indeed; adv; [fr. nāmaṃ].

na=not; adv.

hoti=be, become, be present; v. 1st; [ $\sqrt{\text{hū}}$ ].

bhāvo=existence, being, fact, condition; n. m. 1st; [ $\sqrt{\text{bhū}}$ ].

atthāya=on-account-of, for, for-the-sake-of; prep; [ $\sqrt{\text{ar}}$  (ī)].

aṅganam=court, court-yard; n. n. 1st; [ $\sqrt{\text{aṅ}}$ ].

uparavo=out-cry, uproar, noise, bustle, confusion; n. n. 1st; [upa- +  $\sqrt{\text{ru}}$ ]

upa=near, with, on, at, towards; prefix.

pacchijjati=be cut off, cease; v. der. [pa- + pass. of  $\sqrt{\text{chid}}$ ].

### Notes:—

chandādivasena [chando + ādi + vaso] = whim-beginning-authority-with, i. e., according to his own whim and power.

anusāsi: 254 Note 1.

tasmim [so]: mas sing. loc.

tasmim.....kārente: 294.

kārente [kārento, pr. act. part. of kāreti].

amaccāpi [amacco + api]: this is not a compound in the technical sense; the running together of adjacent words is very common, nouns frequently assuming the stem form in such combinations: 80.

dhammen'=dhammena: 79.

vinicchayamānesu: this form must be, as Prof. Fausböll suggests, for vinicciṇamānesu, refl. pr. part., 311, of vinicchināti: it is loc. abs with vohāresu, 294.

kūṭattakārakā [kūṭo + attho + kārako]=fraudulent-suit-making. (ones), false accusers.

nāhesum [na + ahesum]=not were:adv. + aor. pl. 3rd of hoti.

tesam [so]=them (false accusers)-of; mas. pl. gen., 256 (2).

abhāvā[a- + bhāvo]=non-existence-from, absence-from, i. e., because there were none of them; 289.

atthāya: really dat. of attho; 242.



*Literal Translation:—*

Whim-and so forth-authority-by not-having-gone judgement he pronounced. He thus righteously ruling ministers also righteously even law-business judged. Law-cases righteously being judged false-accusers indeed not-were. Them-of absence-from law-business-on-account-of royal-court-yard-in confusion was cut-off.

*Exercises:—*

1. Buddhaghosa attained perfection in the Sutta-Piṭakam and made a great commentary on the Jātakas.
2. On account of the Prince's death, the ministers established themselves in the kingdom.
3. Formerly the king ruled in Benares and decided all cases righteously.
4. His ministers, too, investigated even small cases with equity.
5. Because of their righteousness and equity false accusers made no confusion in the royal court.

## LESSON V.

*Grammar: Special Tenses:—*

Sections 208; 209 (2); 220 (1)—(4); 221 (1)—(4).

*Text Rājovāda—(continued).*

Amaccā divasam pi vinicchayaṭṭhāne nisīditvā kañci vinicchayaṭṭhāya āgacchantaṃ adisvā pakkamanti. Vinicchayaṭṭhānaṃ chaḍḍetabbabhāvaṃ pāpuṇi Bodhisatto cintesi: „mayi dhammena rajjaṃ kārente vinicchayaṭṭhāya āgacchantā nāma n' atthi, uparavo pacchiṇṇi, vinicchayaṭṭhānaṃ chaḍḍetabbabhāvaṃ pattaṃ, idāni mayā attano aguṇaṃ pariyesitum vaṭṭati, 'ayaṃ nāma me aguṇo' ti ñatvā taṃ pahāya guṇesu yeva vattissāmīti.”

*Vocabulary:—*

- ṭhānaṃ = place, position, post, stand; n. n. 1st; [ $\sqrt{\text{ṭhā}}$  (sthā)].  
 nisidati = settle down, sit down, sit, settle, become clear, be-  
 come clear in mind, have faith; v. 1st; [ $\text{ni-} + \sqrt{\text{sīd}}$ , sād].  
 koci = any, any one, who-(or what-) ever; indef. pro.; [ $\text{ko-} + \text{-ci}$ ].  
 -ci, -cid) = even, indeed, at all, soever; prefix. It changes an  
 interrog. pro. or adv. to indef.  
 āgacchati = come, proceed towards; v. 1st; [ $\text{ā-} + \sqrt{\text{gam}}$ , gacch].  
 disvā = having seen; ger. (no act. pr.); [ $\sqrt{\text{dis}}$  (dṛç)].  
 pakkamati = go forth, depart, go out, go away; v. 1st; [ $\text{pa-}$   
 (pra) +  $\sqrt{\text{kam}}$  (kram)].  
 chaḍḍeti = abandon, throw away, reject, throw up, vomit; v.  
 der.; [caus. of  $\sqrt{\text{chaḍḍ}}$  (chṛd)].  
 cinteti = think, consider, mind, regard, devise, be anxious  
 or disturbed in mind; v. der.; [caus. of  $\sqrt{\text{cint}}$ ].  
 ahaṃ = I: 1st. pers. pro.  
 atthi = be, become; v. 1st; [ $\sqrt{\text{as}}$ ].  
 idāni = now, this time; adv.; [fr. pro. base, 237 (2)].  
 attā = self, soul, breath, life, mind, person, real personality,  
 individuality; n. m. cons.; [ $\sqrt{\text{an}}$ ].  
 guṇo = string, bow-string, quality, good quality, virtue, merit;  
 n. m. 1st; [?].  
 pariyesati = search about, seek out, find; v. 1st; [ $\text{pari-} + \text{y} +$   
 $\sqrt{\text{is}}$  (iṣ)].  
 vattati } { two words from the same original root with  
 vaṭṭati } { clearly differentiated meanings in the Pali;  
 v. 1st; [ $\sqrt{\text{vatt}}$  or  $\sqrt{\text{vaṭṭ}}$  both fr. (vṛ)].  
 vattati = turn, proceed, go, go on, live, remain, be.  
 vaṭṭati = behoove, ought, be right, be proper.  
 ayaṃ = this, this one; dem. pro.  
 jānāti = perceive, come to know, discover, discern, under-  
 stand, know; v. 1st; [ $\sqrt{\text{nā}}$  (jñā)].  
 pajahāti = abandon, entirely give up, leave utterly; v. 1st;  
 [ $\text{pa-}$  (pra) +  $\sqrt{\text{hā}}$ ].

*Notes:—*

- divisaṃ = during the day; 272.  
 kañci [koci]; mas. sing. acc.

āgacchantaṃ [āgacchanto, act. pr. part. of āgacchati] = coming; agrees with kañci; 203, 299.

chaddetabbabhāvaṃ [chaddetabbo+bhāvo] = to- (or must-) be-abandoned-condition; Kam. Comp., 107 (3): the prior member is part. of nec., 206 (3).

mayi [aham]: loc. abs., 294, with kārente.

āgacchantā [āgacchanto, fr āgacchati]=coming (ones); act. pr. part., mas pl. nom.

atthi=are (*lit* is): the 3rd sing. is frequently used instead of the more proper pl.

pattaṃ [pāpuṇāti]=attained, reached; the verb is understood; 230.

mayā [aham]=me-by; sing. ins.; 275.

attano [attā]=self-of, own; n. m. cons., sing. gen., 256 (1).

This form is very common and is generally best translated "own": great care is needed to guard against considering it an adj. as its form and meaning combined tempt one to do. pariyesitum vaṭṭati=it is proper to seek; 254 Note 2: for-y-see 82.

me [aham]=me-to, used instead of the sing. dat.; 189 N. B.

ñatvā [jānāti]=having discovered; ger. 337.

tam [so]=that; mas. sing. acc.

pahāya [pajahāti]=having abandoned, ger.; here made from pres. stem; 206, 220 (13).

guṇesu=in virtues, virtuously; 297.

vattissāmīti: 342 N. B.

### *Literal Translation:—*

Ministers day-during also judgement-seat-in having-sat any-one judgement-for coming not-having seen go-away. Judgement-seat about-to-be-abandoned condition attained (was). Boddhisatta thought: "I righteously reigning judgement-for coming (ones) indeed not are (*lit* is), bustle has ceased, judgement-seat about-to be-abandoned-condition attained (is), now me-by own fault to-see it is proper, 'this indeed me-to a fault' having discovered that having-abandoned virtuously even I will live."

### *Exercises:—*

1. Let the king rule righteously and (his) ministers also decide lawsuits equitably.

2. During sixteen years the judgement seats were abandoned.
3. The Prince thought: "I will seek out my own faults."
4. Because I decide cases righteously, no false accusers are coming for a decision.
5. The ministers sit in the judgement-seat all day and decide lawsuits equitably.

## LESSON • VI.

*Grammar: Vowel Declension. 2nd Declension:—*

Sections 132-145.

*Text: Rājovāda-(continued).*

Tato paṭṭhāya "atthi nu kho me koci aguṇavāḍi" parigaṇhanto antovalañjakānaṃ antare kañci aguṇavāḍiṃ adisvā attano guṇakatham eva sutvā "ete mayhaṃ bhayenāpi aguṇaṃ avatvā guṇaṃ eva vadeyyun" ti bahivalañjanake parigaṇhanto tatrāpi adisvā antonagaraṃ parigaṇhi, bahinagare catūsu dvāresu dvāragāmake parigaṇhi.

*Vocabulary:—*

tato=that-from, thence, there; adv. [fr. pro. stem. ta-, 236].

paṭṭhāya=having-stood-forth, beginning, from; used as prep.; [really ger. of pa-(pra)+√thā [sthā].

tato paṭṭhāya=there-from, there-after, after-that, from-that on.

nu=now, I pray; adv.

kho=indeed; adv.

vāḍi=speaking, saying, recounting; adj. cons., see 140; [√vad].

parigaṇhāti=grasp about, explore, seek diligently, search, question, seize; v. 2nd; [pari-+√gāh (grah, grabh)].

anto, antara=within, inside; adv. and prep.

valañjako=resorting, frequenting, using; adj.; [ava-+√lañj].

antaraṃ=interior, inside, midst, interval; n. m. 1st; [fr. anto, antara].

kathā=speech, discourse, saying; n. f. 1st; [ $\sqrt{\text{kath}}$ ].  
 suṇoti, suṇāti=hear, listen, learn; v. 4th; [ $\sqrt{\text{su}}$  (çru)].  
 eso, esa=so, sa=that, that one, he; dem. pro.  
 bhayaṁ=fear, fright, danger; n. n. 1st; [ $\sqrt{\text{bhī}}$ ].  
 vatti=speak, say, tell, v. 1st; [ $\sqrt{\text{vac}}$ ].  
 vadati=speak, say, tell; v. 1st; [ $\sqrt{\text{vad}}$ ].  
 bahi=without, outside; adv.  
 tatra, tattha=there, thither, in that case; adv., [fr. pro. base, ta-, 237 (1)].  
 nagaraṁ=city, town, fortified town, fortress; n. n. 1st; [?].  
 caturo, cattāro=four; num.  
 dvāraṁ=entrance, door, gate, beginning; n. n. 1st; [ $\sqrt{\text{dvar}}$  (dvr)].  
 gāmakko=village, small village, hamlet; n. m. 1st; [?].

*Notes:—*

aguṇavādi [a- + guṇo + vādī]=fault-speaking (one), one who will recount (my) faults; Tap. Comp., vādī being used as noun=speaking (one), speaker.  
 parigaṇhanto [parigaṇhāti]: act. pr. part.  
 antare=midst-in, among; 297, 260, 343, 243.  
 guṇakathaṁ=merit-recounting, praise.  
 ete [eso]: mas. pl. nom.  
 mayhaṁ [ahaṁ]=me-of; sing. gen., 256 (3).  
 vadeyyunti: 84 (2).  
 antonagaraṁ, bahinagare: 107 (5).

*Literal Translation:—*

Thereafter "Is now indeed me-of any one fault-telling?" questioning within-(palace)-resorting-(ones)-among anyone fault-telling not having-found own praise even having-heard "Those me-of fear-with-also fault not-having-told merit even may-tell" (thus thinking) outside-(of palace) resorting (ones) questioning there also not-having-found inner-city questioned, outside-city-at four-gates-at gate-villages he questioned.

*Exercises:—*

1. They may tell my faults in the outer city.
2. I shall find no one blaming me in the inner city.

3. Let no one find fault but rather (even) speak praise of the Prince.
4. When the Boddhisatta found no one among those resorting within (the palace) ready to tell his faults, he thought: "They may speak my praise on account of fear."
5. Questioning the villages at the four gates, there also the king heard (his) own praise.

## LESSON VII.

*Grammar: Consonantal Declension. Adjectives:—*

Sections 172—175.

*Text: Rājovāda—(continued).*

Tatrāpi kañci aguṇavādiṃ adisvā attano guṇakatham eva sutvā "janapadaṃ parigaṇhissāmīti" amacce rajjaṃ paṭicchāpetvā rathaṃ āruyha sārathim eva gahetvā aññatakavesena nagarā nikkhamitvā janapadaṃ parigaṇhamāno yāva paccantabhūmiṃ gantvā kañci aguṇavādiṃ adisvā attano guṇakatham eva sutvā paccantasīmato mahāmaggena nagarābhimukho yeva nivatti. Tasmim̐ pana kāle Malliko nāma Kosalarājāpi dhammena rajjaṃ kārento aguṇagavesako hutvā antovalañjakādīsu aguṇavādiṃ adisvā attano guṇakatham eva sutvā janapadaṃ parigaṇhanto taṃ padesaṃ agamāsi. Te ubho pi ekasmiṃ ninne sakaṭamagge abhimukhā ahesuṃ. Rathassa ukkamanatṭhānaṃ n' atthi. Atha Mallikarañño sārathi Bārāṇasirañño sārathiṃ "tava rathaṃ ukkamāpehīti," āha. So pi "ambho sārathi, tava rathaṃ ukkamāpehi, imasmiṃ rathe Bārāṇasirajjasāmiko Brahmadattamahārājā nisinno" ti āha.

*Vocabulary:—*

jano=living being, creature, person, man; n. m. 1st; [√jan].  
 padaṃ=step, stride, foot-print, foot, footing, station, rank,  
 office, abode, portion, part of a stanza, line of poetry;  
 n. n. 1st; [√pad].

paṭicchāpeti=cause to obtain or find, entrust-to, hand-over;

v. der. [paṭi-+caus. of  $\sqrt{\text{is}}$  (iṣ)].

ratho=war- car, pleasure-cart, chariot; n. m. 1st; [?].

āruhati=grow up, ascend, climb, get up, embark, mount;

v. 1st; [ā-+ $\sqrt{\text{ruh}}$ ].

sārathi=charioteer, coachman; n. m. 2nd; [fr. sa-+ratho].

sa=with, together with, accompanying, having; prefix.

aññātaṅko=not known, unrecognized, disguised; adj.; [a-+ $\sqrt{\text{nā}}$  (jñā)].

veso=dress, apparel, equipment; n. m. 1st; [ $\sqrt{\text{vis}}$ ].

yāva=as far as, how far, up to, until, as long as; adv.; [fr. pro. base, ya-]

paccanto=bordering, skirting, adjacent, on the frontier; adj.; [pati-(prati)-+anto].

anto=end, limit, border, edge, frontier; n. m. 1st; [?].

bhūmi=earth, ground, land, state, place, floor, story; n. f. 2nd; [ $\sqrt{\text{bhū}}$ ].

simā=boundary, limit, frontier, bank, shore, coast; n. f. 1st; [ $\sqrt{\text{si}}$ ].

maggo=road, path, way, custom, religion; n. m. 1st; [ $\sqrt{\text{majj}}$  (mṛj)].

abhimukho=opposite, facing, towards, in the direction of; adj; [abhi-+mukhaṁ].

abhi=to, towards, intense, excessive; prefix.

nivattati=turn, turn away, turn back, turn about, return; v. 1st; [ni-+ $\sqrt{\text{vatt}}$  (vṛt)].

Malliko=Mallika, name of a king.

gavesako=seeking, searching; adj.; [go=cow+ $\sqrt{\text{is}}$  (iṣ)].

padeso=spot, place, region, district; n. m. 1st; [pa-(pra)-+ $\sqrt{\text{dis}}$  (dṛṣ)].

ubho=both; adj., 184 N. B.; [ $\sqrt{\text{ubh}}$ ].

eko=one; num.

ninno=low-lying, depressed, deep; adj.; [?].

sakaṭaṁ=cart, waggon, a measure of capacity; n. n. 1st; [ $\sqrt{\text{sak}}$  (ṣak)].

ukkamanaṁ=going up, going on, passing, getting out of the way; n. n. 1st; [ud-+ $\sqrt{\text{kam}}$  (kram)].

u-, ud-=up, above, away; prefix.

na=not; adv.

atha=now, then, really, and, but; adv.

tvaṃ=thou, you; 2nd pers. pro.

ukkamāpeti=cause to go up, cause to get out of the way, remove from the way; v. der.; [ud.+caus. of √kām (kram)].

āha=said, say; v. (only in perf.); [√āh].

ambho=hello ! oh ! I say ! interj.

sāmī=lord, master, ruler, husband; n. m. 2nd; [√sā (so, svā)].

nisinno=set down, seated, settled, cleared, put, laid down, sitting, lying, p. p. ; [ni.+√sīd, sad].

*Notes:—*

janapadaṃ=place or dwelling of the people, country districts.  
āruhya [āruhati]: ger.; 77 (11).

aññatakavesena=unknown-apparel-with, in disguise.

parigaṇhamāno=questioning; refl. pr. part.; 310.

paccantabhūmiṃ=border-land, frontier; 271.

paccantasīmato: 286; the fem. occasionally takes the abl. ending,-ato.

hutvā; ger. fr. hoti.

agamāsi: aor. of gacchati.

te [so]=they; mas. pl. nom.

ekasmim [eko]: mas. sing. loc.

ahesuṃ [hoti]: act. aor. pl. 3rd.

atthi: 314.

Mallikarāṇṇo [Malliko+rājā], Bārāṇasirāṇṇo: [Bārāṇasi+rājā] mas. sing. gen.; 256 (1).

sārathim: 271.

tava [tvaṃ]=you-of, your; sing. gen.

sārathi: sing. voc.; 298.

imasmim [ayaṃ]: mas. sing. loc.; 302, 299.

nisinno: 230.

*Literal Translation:—*

There-also anyone fault-telling not having-found own praise even having-heard "country-districts I will question" (thinking) ministers-to kingdom having-handed-over chariot having-mounted charioteer having taken disguise-with city-from having-departed country-districts questioning as-far-as



border-land having-gone anyone fault-telling not-having-found own praise even having-heard frontier-from highway-by city-towards even turned-back.

That but time-at Mallika namely Kosala-king-also righteously ruling fault-seeking-(one) having-become within-(palace)-resorting-and so forth-(ones)-among fault-telling (one) not having-found own praise having-heard country-districts questioning that region-to went.

They both even low-lying cart-road-in met (face-to-face were). Chariot-for passing-place not was (is). Then Mallika-king-of charioteer Benares-king-of charioteer-to "Your chariot get out-of the-way" said. He also "I say charioteer, your chariot get-out-of-the-way, this chariot-in Benares-kingdom-lord Brahmadata-great-king seated (is)" said.

*Exercises:—*

1. The great king Brahmadata, lord of the kingdom of Benares, mounted a chariot and went out of the city
2. He questioned the border villages and there also found (those) speaking (his) own praise.
3. King Mallika also, lord of the kingdom of Kosala, became a seeker after (his) own faults.
4. They both met in the high-way on the frontier.
5. As he found no passing place for his chariot, Mallika's charioteer told Brahmadata's charioteer to get his chariot out of the way. 342.

## LESSON VIII.

*Grammar: Past Passive Participle:—*

Sections 229—230.

*Text: Rājovāda—(continued).*

Itaro pi " ambho sārathi, imasmim rathe Kosalarajjasāmiko Mallikamahārājā nisinno, tava ratham ukkamāpetvā amhā-kam rañño rathassa okāsani dehīti " āha. Bārāṇasirañño

sārathi "ayam pi kira rājā yeva, kin nu kho kātabban" ti cintento "atth'esa upāyo: vayaṃ pucchitvā daharatarassa rathaṃ ukkaṇāpetvā mahallakassa okāsaṃ dāpessāmīti" sannitthānaṃ katvā taṃ sārathiṃ Kosalarañño vayaṃ pucchitvā parigaṇhanto ubhinnaṃ pi samānavayabhāvaṃ ṇatvā rajja-parimāṇaṃ balaṃ dhaṇaṃ yasaṃ jātigottakulapadesaṃ ti sabbaṃ pucchitvā "ubho pi tiyojanasatikassa rajjassa sāmīno, samānabaladhanayasajātigottakulapadesā" ti ṇatvā "silavantarassa okāsaṃ dassāmīti" cintetvā so sārathi "tumhākaṃ rañño silācāro kīdiso" ti pucchi. So "ayaṃ ca ayaṃ ca amhākaṃ rañño silācāro" ti attano rañño aṇaṃ eva gūṇato pakāseto paṭhamāṃ gāthā āha.

*Vocabulary:—*

itaro=other, different, remaining; adj. pro.; [fr. pro. base i-].  
okāso, avakāso=place, room, way, opportunity; n. m. 1st;  
[o-, ava-+√kas].

deti, dadāti=give; v. 1st; [√dā].

kira=indeed, truly, they say; adv.

ko=who, which, what; interrog. pro.

upāyo=approach, way of approach, means of success, resource, strategem, plan, trick, artifice; n. m. 1st; [upa-+√i].

pucchati=ask, inquire, question; v. 1st; [√pucch (prach)].

daharo=young, small, fine, tender; adj; [√dah].

taro=-er, more, less; suffix.

mahallako=old, aged, spacious, broad, large; [ʔ]

dāpeti=cause to give; v. der.; [caus. of √dā]

sannitthānaṃ=conclusion, decision, resolve, consummation;  
n. n. 1st; [sam-+ni-+√thā (sthā)].

sam=along with, together, union; prefix.

samāno=equal, similar, same; adj.; [sa-+√mā].

parimāṇaṃ=measure, extent, duration; n. n. 1st; [pari-+√mā].

balaṃ=power, strength, force, military force, army; n. n. 1st; [√bal].

dhaṇaṃ=booty, crops, possession, property, wealth; n. n. 1st; [√dhan].

yaso=honor, fame, renown, reputation; n. m. 1st; [√as (aṣ)].

jāti=birth, lineage, family, position, rank; n. f. 2nd; [√jan].

- gottam = cowshed, house, family, lineage, n. n. 1st; [go = cow +  $\sqrt{tā}$  (trā, trai)]  
 kulam = collection, herd, troop, caravan, family; n. n. 1st; [ $\sqrt{kul}$ ].  
 yojanam = yoke, yoking, yojana--a measure of distance equaling 4 to 9 miles, the distance traveled at one *yoking* of the cart; n. n. 1st; [ $\sqrt{yuj}$ ].  
 satam = hundred; num.  
 silavā = virtuous, possessing virtue, keeping the precepts; adj. cons.; [silam + -vā].  
 silam = precept, keeping precepts, virtue, piety, religion; n. n. 1st; [?].  
 -vā = possessing, using, having, showing; suffix.  
 ācāro = walk, conduct, character, life; n. m. 1st; [ā +  $\sqrt{car}$ ].  
 kīdiso = like what, of what sort; adj. pro.; [pro. base ka-, kī- + -diso].  
 -diso, -riso = like, sort, kind; suffix.  
 ca = and, also, even: ca.....ca = both.....and; conj.  
 paḥāseti = cause to shine, cause to appear, shew, teach, declare; v. der.; [pa-(pra) + caus. of  $\sqrt{kās}$  (kāṣ)].  
 paṭhamo = first, foremost, chief, best; num.  
 gāthā = stanza, poetry; n. f. 1st; [ $\sqrt{gā}$  (gā, gai)].

*Notes:—*

- amhākaṁ [aham]: pl. gen.  
 rañño [rājā]: sing. gen.  
 dehi [deti]. act. impera. sing. 2nd.  
 ayam: 84 (2).  
 kin: 84 (2).  
 cintento: act. pr. part., mas. sing. nom.  
 atth': 81.  
 daharatarassa = younger (one)-of; comp. of daharo, 177; gen. 256 (1).  
 parigaṇhanto: act. pr. part., sing. nom.  
 ubhinnaṁ [ubho]: pl. gen.  
 samānavayabhāvaṁ [samāno + vayo + bhāvo]: Tap. Comp., of which the prior member is Kam. Comp.  
 rajjaparimāṇam: Tap. Comp.  
 jātigotakulapadesan: Dvan. Comp.: 84 (2).

tiyojanasatikassa [ti+yojanañ + satañ + -iko]: Dig. Comp changed to an adj. by -iko; modifies rajjassa.  
 samānabaladhanayasajātigottakulapadesā [ samāno + balo + dhanam + yaso + jāti + gottam + kulañ + padeso]: Kam. Comp. of which the first term is the adj. samāno and the final term is a Dvan. Comp. made up of all the other words.  
 It is used as a Bah. Comp. modifying "sāmīno" understood.  
 silavantatarassa: 173, 177, 179.  
 tumhākam [tvam]: pl. gen.  
 ayañ: 84 (2).  
 guṇato = merit-from, from the stand-point of merit, as merit.  
 pakāsento: act. pr. part.  
 gātham: 84 (1).

*Literal Translation:—*

The other even "I say charioteer, this chariot-in Kosala-kingdom-lord Mallika-great-king seated (is), your chariot having-removed our king-of chariot-for way give" said. Benares-king-of charioteer "This also indeed king even what now indeed to-be-done?" thinking "There is a strategem: age having-asked younger-of chariot having-caused-to-remove elder-for way I-shall-cause-to-give" determination having-made that charioteer Kosala-king-of age having-asked asking both-of also same-age-fact having-discovered kingdom-extent army property renown birth-lineage-family-position all having-asked both also three-yojana-hundreds kingdom-of lords same-army-property-renown-birth-lineage-family-position (lords) having-learned "More-virtuous-(one)-to way I-shall-give" having-thought that charioteer "your king-of merit-character what-sort?" asked. He "This both this and our king-of merit-character" (saying) own king-of fault even merit-(stand-point)-from setting-forth first stanza uttered.

*Exercises:—*

- 1.—He said: "The great king Mallika (is) sitting in the other (itarasmim) chariot."
- 2.—He said: "I say, charioteer, get your king's chariot out of the way."
- 3 "Both are lords of equal kingdoms," he thought.

4. "Who is the more virtuous?" he asked.
5. That charioteer set forth (his) own king's vice as virtue.
6. "Of what sort is his (tassa) character for virtue?" he asked.
7. Both were (ahesuṃ) of equal age.
8. Write out the p. p. p. of every root given in the vocabularies up to this point.

## LESSON IX.

*Grammar: Versification:—*

Sections 345-354, 359, 361-363.

*Text: Rājovāda-(concluded)*

"Dalhaṃ dalhassa khipati  
Malliko mudunā muduṃ,  
sādhum pi sādhunā jeti  
asādhum pi asādhunā.  
Etādiso ayaṃ rājā,  
maggā uyyāhi sārathīti."

Atha taṃ Bārāṇasirañño sārathī "āmbho, kiṃ pana tayā attano rañño guṇā kathitā" ti vatvā "āmā" ti vutte "yadi ete guṇā, aguṇā pana kīdisā" ti vatvā "ete tva aguṇā hontu, tumhākaṃ pana rañño kīdisā guṇā" ti vutte "tena hi suṇāhīti" dutiyaṃ gātham āha:

"Akkodhena jine kodhaṃ,  
asādhum sādhunā jine,  
jine kadariyaṃ dānena  
saccena alikavādinam.  
Etādiso ayaṃ rājā,  
maggā uyyāhi sārathīti."

Evaṃ vutte Mallikarājā ca sārathī ca ubho pi rathā otaritvā asse mocetvā rathaṃ apanetvā Bārāṇasirañño maggaṃ adamsu. Bārāṇasirājā Mallikarañño nāma "idaṃ c' idaṃ ca kātum vaṭṭatīti" ovādaṃ datvā Bārāṇasiṃ gantvā dānādīni puñṇāni katvā jīvitapariyosāne saggapadaṃ pūresi. Malli-

karājāpi tassa ovādaṃ gahetva janapadaṃ pariggahetvā  
attano aguṇavādiṃ adisvā va sakanagaraṃ gantvā dānādini  
puññāni katvā jīvitapariyosāne saggapadam eva pūresi.

*Vocabulary:—*

daḥhaṃ=harshness, bluntness, severity; really the neut. of  
daḥho used as a noun.

kipati=throw, overthrow, cast down, reject, revile; v. 1st;  
[√kip (kṣip)].

mudu=soft, mild, kind, gentle, weak; adj. 3rd; [√mud (mṛd)].  
mudu, muduṃ=softness, mildness, &c.; the neut. of the  
adj. used as noun.

sādhū=well, good, perfect, excellent, true, fortunate, blest;  
adj; [√sādh].

sādhū, sādhūṃ=goodness, perfection, &c; neut. of the adj.  
used as noun.

jetī, jayati, jīṇāti=conquer, overcome, overthrow, surpass, win  
succeed, v. 1st or 5th; [√jī].

tādiso, etādiso=that-like, that sort, that kind, such; adj.  
pro.; [fr. pro. base ta-].

uyyāti=go up, go away, get out; v. 1st; [ud-+√yā].

kiṃ=how? what? is it true? adv.; 240.

katheti=speak, say, tell, narrate, announce, recite, preach,  
converse; v. 7th; [√kath].

āma=yes, so, true, indeed; adv.

vutto=said, spoken, told; p. p. p; [√vac].

yadi=if; conj.

tāva=so far, at once, now, indeed, really; adv.

hi=for; conj.

dutiyo=second; num; [fr. dve].

koddho=anger, wrath; n. m. 1st; [√kudh (krudh)].

kadariyo=miserly, stingy, avaricious; adj.; [ka-+√ar (r)]

ka-=bad, unfavorable, difficult; prefix.

dānaṃ=giving, liberality, charity, gift; n. m. 1st; [√dā].

saccaṃ=being, reality, truth, veracity; n. m. 1st; [√as].

alikaṃ=falsehood, lying, deception, pretence, disagreeable-  
ness; n. n. 1st; [?].

otarati=go down, get down, descend, dismount, disembark;  
v. 1st; [o-+√tar (ṭr)].

moceti=cause to be loosed, release, set free; v. der.; [caus.  
 of  $\sqrt{\text{muc}}$ ]

apa-=away, off, out; prefix.

puññaṃ=purity, piety, righteousness, good work, meritorious deed; n. n. 1st; [✓pū].

jīvataṁ = life; n. n. 1st; [√jīv].

pariyosānam=end, termination; n n. 1st; [pari+-y-+o-+  
√sā (sā, sī)].

saggo=heaven, one of the twenty-six abodes of happiness, especially the Tāvātimsa Heaven; n. m. 1st; [√su, sū].

pūreti=cause to be full, fill, complete, perfect, fulfill; v. der.;  
[caus. of √pūr (pr)].

pariggāheti=cause to question, gather information; v. der ;  
[pari-+caus. of √gah (grah, grabh)].

sako=own, belonging to oneself; adj.; [so (sva)+-ko].

so=own; adj.; 17.

**Notes:—**

The metre of the two stanzas is "Vipulā of Piṅgala" with six pādas, 363 (6), 362.

The scanning is as follows:—

(I) — | — — — | ) ) ) | )  
— | ) — ) | ) — ) | —  
— | — ) — | ) — — | )  
) — — — ) | ) — ) | —  
— | — — — | ) — — | —  
— | — — — | ) — ) | )

(2)

—		— — ∪		∪ — —		—
∪		— — —		∪ — —		—
∪		— ∪ ∪		∪ — —		— ∪
—		— ∪ ∪		— ∪ —		— ∪
—		— ∪ —		∪ — —		—
—		— — —		∪ — —		∪

*N.B.*—The quotation sign, *iti*, does not properly belong to the stanza and is generally omitted in scanning.

There are several irregularities but such are quite common; provided the essentials of the Vatta Metre are not violated, minor irregularities do not matter.

The third line of the second stanza has an extra syllable; this is quite common and care need be taken only to so dispose of it that the second foot, which is the more important, may be correct.

In the first foot of the fourth line in the second stanza, it is necessary to consider two shorts equivalent to one long, 346 N. B.

Before attempting to scan a Pāli Gāthā, always ascertain whether lines consist of eight syllables each and whether the even lines can be so divided as to give *Ja* or *Ya* in the second foot: these conditions will almost certainly indicate some form of Vatta Metre, 361.

*mudunā*: n. sing. inst.

*sādhunā*: n. sing. inst.

*asādhunā* [*a-+sādhū*]; n. sing. inst.

*tayā* [*tvañ*]: sing. inst.

*kathitā*: *honti* is understood, 230.

*vutte*: 294 N. B. This p. p. p. shows a common change in the combination of the two letters *a* and *v*: the combination first becomes *o*, then drops *a* and becomes *u*, then prefixes *v* and becomes *vu*. Here  $\sqrt{vac}$  thus becomes *vuc* which on taking the p. p. p. suffix becomes *vutto*.

*hontu*=let be, i.e., grant that.....are.

*tena hi*=that-by for, therefore.

*akkodhena* [*a-+kodho*]: 83.

*jine*: 220 N. B., 318.

*adaṃsu*: [ $\sqrt{dā}$ ]: act. aor. pl. 3rd.

*Mallikarañño*: sing. dat., 262 (1).

*idañ*: 84 (2)

*kātuṃ*: inf. of *karoti* which is quite irregular in many forms and should be carefully learned from Childer's Pāli Dictionary.

*jīvitapariyosāne*; for *-y-* see 82.

*saggapadaṃ*=heavenly region or place, or (his) place in heaven. The student must guard against giving a *Christian* meaning to the term heaven.



pariggahetvā: 83.

*Literal Translation:—*

"Harshness the harsh-(one)-to he throws Mallika gentleness-with the gentle (one) the good (one) even goodness-with conquers, the wicked (one) even wickedness-with, such this king, road-from get-out charioteer.

Then him-to Benares-king-of charioteer "I say, is-it-true but thee-by own king-of virtues recounted (are)?" having-said, "yes" (it)-being-said, "If these virtues, vices but what-sort?" having-said "These indeed vices let-be, your but king-of what-sort virtues?" (it)-being-said "Therefore listen" (saying) second stanza uttered.

"Calmness (*lit.* not-anger)-with he conquers (*lit.* may-conquer) the angry (one), the wicked (one) goodness-with he conquers, he conquers the avaricious (one) charity-with truth-with the false-speaker. Such this king, road-from get-out charioteer."

Thus (it)-being-said Mallika-king both (his) charioteer and both even chariot-from having-dismounted horses having-loosed chariot having-removed Benares-king-to road gave. Benares-king Mallika-king-to indeed "This both this and to-do is proper" advice having-given Benares-to having-gone charity-&c. meritorious deeds having-done life-end-at heavenly-place filled

Mallika-king-also his instruction having received country-districts having caused-to-question own fault-telling (one) not having-found even own-city-to having-gone charity-&c. meritorious-deeds having-done life-end-at heavenly-place even filled.

*Exercises:—*

1. The king of Benares conquered with praise those telling his faults.
2. If equal mildness and harshness, equal goodness and badness, equal truth and false-speaking are (his) virtues, of what sort are (his) vices?
3. These are the virtues of our king: move your chariot out of the way, O charioteer, and give way to the more virtuous.

4. "Granted that these are more virtuous, must (228) we indeed give way?," asked the charioteer.
5. "Loose the horses from the chariot; remove the chariot from the road; give way, O charioteer, to the King of Benares," said Mallika-king.

## LESSON X.

*Grammar: Personal Pronouns:—*

Sections 189–190.

*Text: Sigāla-Jātakaṃ.*

Atite Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto Himavantapadesa sihayoniyāṃ nibbatti. Tassa kaniṭṭhā cha bhātaro ekā ca bhaginī ahoṣi. Sabbe pi Kañcanaguhāyaṃ vasanti. Tassā pana guhāya avidūre Rajatapabbate ekā Phalikaguhā atthi. Tatth' eko sigālo vasati. Aparabhāge sihānaṃ mātāpitaro kālaṃ akāmsu. Te bhaginiṃ sihapotikaṃ Kañcanaguhāyaṃ ṭhapetvā gocarāya nikkhamitvā māmaṃ āharitvā tassā denti. So sigālo taṃ sihapotikaṃ disvā paṭibaddhacitto ahoṣi. Tassā pana mātāpitunnaṃ dharaṇānakāle okāsaṃ na lattha.

*Vocabulary:—*

sigālo=jackal; n. m. 1st; [ʔ]

himavanto=having cold and snow, cold, frosty; adj. cons.; [√hī].

sīho=lion; n. m. 1st; [√sih].

yoni=womb, source, class, species; n. f. 2nd; [√yu].

nibbattati=turn out, spring up, be born, be produced; v. 1st; [ni-(nis)+√vatt, 77 (14)].

kaniṭṭho=youngest, smallest, very young, quite small; adj.; [√kan.]

-iṭṭho=-est, most, least; suffix.

cha, chal=six; num.

bhātā=brother, n. m. cons.; [ $\sqrt{\text{bhar}}$  (bhṛ)].

bhaginī=sister, one provided for, one shared with; n. f. 2nd;  
[ $\sqrt{\text{bhaj}}$ ].

kañcanaṃ=gold; n. n. 1st; [ $\sqrt{\text{kañc}}$ ].

guhā=cave, pit, cavern, heart; n. f. 1st; [ $\sqrt{\text{guh}}$ ].

vasati= dwell, live, stay, spend time, sojourn; v. 1st; [ $\sqrt{\text{vas}}$ ].

avidūre= near, not far away from; used as prep.; [a-+vi-+  
dūro,  $\sqrt{?}$ ].

rajataṃ=silver; n. n. 1st; [ $\sqrt{\text{raj}}$ , rañj].

pabbato=heap, height, mountain, crag; n. m. 1st; [ $\sqrt{\text{pūr}}$   
(pṛ)].

phaliko, phalikā=crystal, quartz; n. m. or f. 1st; [ $\sqrt{\text{phaṭ}}$   
(sphaṭ)].

aparo=posterior, latter, following, subsequent; adj. pro.;  
[fr. apa-].

bhāgo=share, portion, division, region, quarter, time; n. m.  
1st; [ $\sqrt{\text{bhaj}}$ ].

potako=young of animal, cub, son; n. m. 1st; [ $\sqrt{\text{pu}}$ ].

ṭhapeti=cause to stand, place, put, cause to remain, leave,  
except, omit; v. der.; [caus. of  $\sqrt{\text{ṭhā}}$  (sthā)].

gocaro=cow-roaming, pasture, food, prey; n. m. 1st; [go+  
 $\sqrt{\text{car}}$ ].

maṃsaṃ=flesh, meat, food; n. n. 1st; [?].

āharati=bring, fetch, carry, narrate, tell; [ā-+ $\sqrt{\text{har}}$  (hṛ)].

paṭibaddho=bound back, bound down, thoroughly bound,  
bound; p. p. p.; [paṭi (prati)-+ $\sqrt{\text{bandh}}$ ].

cittaṃ=thought, mind, heart; n. n. 1st; [ $\sqrt{\text{cit}}$ ].

dharamanaṃ=carrying, bearing, living, life; n. n. 1st;  
[ $\sqrt{\text{dhar}}$  (dhṛ)].

labhati=get, obtain, receive, take, attain to, reach; v. 1st;  
[ $\sqrt{\text{labh}}$ ].

### Notes:—

The Sigāla-jātaka was told by the Buddha in connection with a young man of low caste who fell in love with a grand lady in the royal palace, whither he had gone with his father who was court barber.

himavantapadese = in the Himavanta(modern Himālaya)-region.

tassa [so]: mas. sing. dat., 263.

kaniṭṭhā=youngest, very young, younger; the superlative is sometimes used where a comparative would seem to be better and is very common in the sense of *very*.

bhātaro [bhātā]: mas. pl. nom.

ahosi [hoti]=was; aor. sing. 3rd, 308 N. B.

sabbe [sabbo]=all; mas. pl. nom.

tassā: fem. sing. gen. with guhāya.

avidūre: really Abha. Comp., loc. sing., used adverbially.

tatth'=tattha; 81.

aparabhāge=later-time-at, afterwards; 297.

mātāpitāro [mātā + pitā]=parents; Dvan. Comp., mas. pl. nom.

kālaṃ akāṃsu=time made, i. e., died.

sīhapotakaṃ [sīho+potakā, fem. of potako]=young lioness.

disvā=having seen: the ger. ending has lost the initial t.

tassā: fem. sing. dat.

paṭibaddhacitto=thoroughly-bound-hearted-ed, i. e., very much in love, enamored; Kam. Comp. used Bah. The p. p. p, baddho, is formed by adding the suffix directly, contrary to rule, 229 (2); 76.

mātāpitunnaṃ=mother-father-of, parents-of; Dvan. Comp., pl. gen.

lattha[labhati]: aor. sing. 3rd; an irregular but quite common form.

### *Literal Translation:—*

Formerly Benares-in Brahmadata rule causing-to-do the Bodhisatta Himavanta-region-in lion-species-in was-born. Him-to younger (*lit.* youngest) six brothers one and sister are. All even Golden-Cave-in dwell. That but cave-of not-distance-in (i.e. near that cave) Silver-Mountain-on one Crystal-Cave is. There one jackal dwells. Afterwards lions-of parents died. They sister young-lioness Golden-Cave-in having left prey-for having-gone-out flesh having-brought her-to give. That jackal that young-lioness having-seen enamored became. Her-of but parents-of life-time-in opportunity not he-got.

*Exercises:—*

1. A young lioness lived in Golden Cave near Silver Mountain.
2. After her parents died her brothers brought flesh for her food.
3. Her eldest brother was the Bodhisatta.
4. While her parents were living a jackal saw her and fell in love.
5. When her brother had gone out from the cave for food, the jackal got a chance.
6. Form *Pres. Stem* of all roots given to this point.

## LESSON XI.

*Grammar: Participles:—*

Sections 203; 220 (5), (8), (11); 221 (5), (8), (11).

*Text: Sigāla—(continued).*

So sattannam pi tesaṃ gocarāya pakkantakāle Phalikagu-hāya otaritvā Kañcanaguhādvāraṃ gantvā sihapotikāya purato lokāmisapaṭisamyuttaṃ evarūpaṃ rahassakathaṃ kathesi: "sihapotike, aham pi catuppado tvam pi catuppadā, tvaṃ me pajāpati hohi, ahan te pati bhavissāmi, te mayaṃ samaggā sammodamānā vasissāma, tvaṃ ito paṭṭhāya maṃ kilesavasena saṃgāṇhāhīti." Sā tassa vacanaṃ sutvā cintesi: "ayaṃ sigālo catuppadānaṃ antare hīno patikuṭṭho caṇḍālasadiso, mayaṃ uttamarājakulasammatā, esa kho mayā ca saddhiṃ asabbhaṃ ananucchavikaṃ katheti, ahaṃ evarūpaṃ kathaṃ sutvā jivitena kiṃ karissāmi, nāsāvātaṃ sannirumhitvā marissāmīti."

*Vocabulary:—*

satta=seven; num.

pakkanto=gone-forth, gone-out, set-forth; p. p. p.; [pa-(pra) +√kam (kram)].

purato=before, in the presence of, earlier; adv.

loko=sky, space, universe, world, earth, the present existence;

n. m. 1st; [√lok].

āmiso, āmisam=flesh, enjoyment, sensuality, lust; n. m. or n. 1st; [?].

yutto=yoked, joined, connected possessing; p. p. p. [√yuj].

rahasso=concealed, hidden, secret, mysterious; adj.; [√rah]

pajā=progeny, children, family, posterity; n. f. 1st; [pa-(pra) +√jan, jā].

patī=(female) ruler, mistress, wife; n. f. 2nd; [fem. of pati]

pati=ruler, lord, master, husband; n. m. 2nd; [√pat].

bhavati=be, become; v. 1st; [√bhū].

samaggo=harmonious, reconciled, friendly; adj; [really Abha. Comp. used Bah., sa-+maggo].

sammodati=be harmonious, be friendly, agree; v. 1st; [sam- +√mud].

ito=from here, hence, from now; adv.

ito paṭṭhāya=hence, hereafter.

kilesa=distress, sin, depravity, lust, sensuality, love; n. m. 1st; [√klis (kliç)].

saṅgaṇhāti=receive, accept, conciliate, favor, protect; v. 2nd; [sam- +√gah (grah, grabh)].

vacanam=word, speaking, message, speech, n. m. 1st; [√vac]

hino=abandoned, cast-out, wretched, vile, low, contemptible; p. p. p.; [√hā].

patikuttḥo=wretched, poor, miserable, vile; p. p. p.; [pati- +√kus (kruç)].

caṇḍālo=a Caṇḍāla, one belonging to the Caṇḍāla caste—the lowest caste; n. m. 1st; [√caṇḍ].

sadiso=that-like, like that, such, similar to, like; adj. pro. [so+ -diso].

uttamo=highest, best, chief, eminent, supreme; adj.; [ud- + -tamo].

-tamo=est, most, least; suffix.

sammato=considered, regarded, decided, agreed, approved; p. p. p.; [sam- +√man].

saddhim=with, together with; prep.

sabbho=refined, polite; adj.; [?]

anucchaviko=handsome, appropriate, suitable, proper; adj.; [anu- + chavi + -ko].

chavi=skin, complexion, beauty; n. f. 2nd; [?].

nāsā=nose, snout, probosis, nostril; n. f. 1st; [?].

vāto=wind, air, breath; n. m. 1st; [✓vā]

sannirumhati=restrain, impede, shut off, block; v. 2nd; [for  
sannirundhati=sam-+ni-+✓rudh].

marati=die; v. 1st; [✓mar (mṛ)].

### Notes:—

sattannaṃ [satta]=gen. with tesaṃ.

tesaṃ [so]: mas pl. gen.

sīhapotikāya: with purato; 260, 243.

lokāmisapaṭisamyuttaṃ [loko + āmiso + paṭi + sam + yutto]=  
this-existence-lust-joined, tempting, alluring.

pajāpati=(fem) family-ruler, wife, chief wife.

te [so]: the forms of so are very frequently used with other  
pronouns to emphasize them. they are best translated  
"self," "own," "indeed," &c.

kilesavasena=love-with: the inst. vasena is much used adverbially  
governing a gen.; or as the last part of a compound  
with the force of "according to, on account of, as, for,  
with, &c."

saṃgaṇhāhīti: the texts frequently give ṃ before k or g; the  
dictionaries and vocabularies regularly given ñ.

antare; used adverbially with prepositional force; 291, 243.

uttamo: a few comparatives and superlatives are thus formed  
from prepositions by means of the regular suffixes.

hīno: 229 (1).

mayāṃ: the pers. pro. pl. for sing. is very common.

### Literal Translation:—

He seven also them-of gone-forth-time-at Crystal-Cave-from  
having-descended Golden-Cave-entrance-to having gone young  
lioness before tempting such secret-speech spoke: "Young  
lioness, I indeed quadruped thou also quadruped, thou me-to  
wife be I thee-to husband will-be, indeed we harmonious  
agreeing shall-dwell, thou hence-forth me love-with receive."  
She him-of speech having heard thought: "This jackal quad-  
rupeds among out-caste vile Caṇḍālike, we highest-royal-

tribe-considered, he now me-with also together improper unsuitable (thing) speaks, I such speech having-heard life-with what shall-do ? breath having-repressed I will die."

*Exercises:—*

1. A jackal living in the Himālaya region was in love with a young lioness.
2. After her parents died he got a chance and spoke with her (tassaṃ saddhiṃ) secretly.
3. "Oh, young lioness," he said, "we are both quadrupeds; let us live according to love."
4. She thus thought: this jackal, the Caṇḍāla of quadrupeds, has fallen in love with me.
5. The lioness, considered of the highest royal tribe among quadrupeds, having-heard his speech determined (determination made) to die.

## LESSON XII.

*Grammar: Demonstrative Pronouns:—*

Sections 191—193.

*Text: Sigāla-(continued).*

Ath' assā etad ahosi: "mayhaṃ evaṃ eva maraṇaṃ ayuttaṃ, bhātikā tāva me āgacchanti, tesaṃ kathetvā marissāmi." Sigālo pi tassā santikā paṭivacanaṃ alabhitvā "na idāni esā mayi sambajjhatīti" domanassappatto Phalikaguhaṃ pavisitvā nipajji. Ath' eko sihapotako mahisavāraṇādisu aññataraṃ vadhitvā maṃsaṃ khādītva bhaginiyā bhāgaṃ āharitvā "amma, maṃsaṃ khādassū" 'ti āha. "Bhātika, nāhaṃ maṃsaṃ khādissāmi, marissāmi." "Kiṃ kāraṇā" ti. Sā taṃ pavattim ācikkhi "idāni kahaṃ so sigālo" ti ca vutte Phalikaguḥāyaṃ nipannasigālaṃ "ākāse nipanno" ti maññaṃ mānā "bhātika, kiṃ na passasi, eso Rajatapabbate ākāse nipanno" ti.



*Vocabulary:—*

marañam=death, dying; n. n. 1st; [ $\sqrt{\text{mar}}$  (mṛ)].

ayutto=not joined, not proper or suitable; p. p. p.; [a-+ $\sqrt{\text{yuj}}$ ].

bhātiko=brother, little brother, dear brother; n. m. 1st; [ $\sqrt{\text{bhar}}$  (bhṛ)].

santikaṁ=vicinity, nearness, presence; n. n. 1st; [sa-+anto+iko].

paṭivacanam=back-speech, reply, answer; n. n. 1st; [paṭi-(prati)+ $\sqrt{\text{vac}}$ ].

sambajjhati=be bound, be attached, be enamored, be in love with; v. der.; [sam-+pass. of  $\sqrt{\text{bandh}}$ ].

domanassaṁ=bad-mind, disappointment, grief, sorrow, dejection; n. n. 1st; [dus-+ $\sqrt{\text{man}}$ ].

dus-, du-=bad, evil, difficult; prefix.

pavisati=enter, thoroughly enter; v. 1st; [pa-(pra)+ $\sqrt{\text{vis}}$ ].

nipajjati=lie down, sleep; v. 3rd; [ni-+ $\sqrt{\text{pad}}$ ].

mahiso=buffalo; n. m. 1st; [?].

vāraṇo=elephant; n. m. 1st; [ $\sqrt{\text{var}}$  (vṛ)].

aññataro=one, some one, a certain one, some, other; adj. pro.; [añño+-taro].

vadhati=strike, kill, slay; v. 1st; [ $\sqrt{\text{vadh}}$ ].

khādati=grow, chew, eat, rust, corrode; v. 1st; [ $\sqrt{\text{khād}}$ ].

ammā=mother; n. f. 1st; [?].

kūraṇam=doing, business, cause, reason, motive, essential; n. n. 1st; [ $\sqrt{\text{kar}}$  (kṛ)].

pavatti=on-going, business, incident, matter; n. f. 2nd; [pa-(pra)+ $\sqrt{\text{vatt}}$  (vṛ)].

ācikkhati=announce, tell over and over, relate; v. der.; [ā-+freq. of  $\sqrt{\text{khā}}$  (khyā)].

kaham=where? in what place? whither? adv.

nipanno=laid down, lying down, sleeping; p. p. p.; [ni-+ $\sqrt{\text{pad}}$ ].

ākāso=sky, air, space, the heavens; n. m. 1st; [ā-+ $\sqrt{\text{kās}}$  (kāç)].

maññati=think, suppose, imagine, consider, understand; v. 3rd; [ $\sqrt{\text{man}}$ ].

passati=see, perceive, look at, behold; v. 3rd; 

*Notes:—*

āgacchanti : 315.

amma=mother, dear, lady, madam; voc.; much used as a term of familiar or endearing address.

kiṃkāraṇā=what-reason-from? where-fore? why? 291: see saṃgaṇhāhīti, page 39, *Notes*.

vutte: 294 N. B.

*Literal Translation:—*

Then her-to this (thought) was: "me-to thus even dying improper, brothers now me-of (will) come, them-to having-told I-will die." Jackal indeed her-of presence-from reply not-having-got "Not now she me-with is-enamored" (thinking) grief-attained Crystal-Cave having-entered lay-down. Then one young-lion buffalo-elephant-&c.-among something having-killed flesh having-eaten sister-for portion-having-brought "Dear, flesh eat" said "Brother, not-I flesh will-eat, I-will-die" (she said). "Why?" She that matter related. "Now where that jackal?" also (it) being said Crystal-Cave-in lying-down-jackal (seeing) "Air-in lying (he is) thinking "Brother, what-pray? not you-see?" he Silver-Mountain-on air-in lying (is) "

*Exercises:—*

1. It is not proper for me to die while my brothers are gone out.
2. The vile jackal discovered that the young lioness was not in love with him.
3. One young lion brought (his) sister a portion of the flesh of a buffalo, elephant, or something.
4. When she said that she would not eat (but) that she would hold her breath and die, her brother asked why?
5. They saw the jackal lying in a crystal cave and thought that he was lying in the air.

## LESSON XIII.

*Grammar: Classes of Verbs:—*

Sections 208—215; 222—223.

*Text: Sigāla—(continued).*

Sīhapotako tassa Phalikaguḥāyaṃ nipannabhāvaṃ ajānanto “ākāse nipanno” ti saññi hutvā “māressāmi nan” ti sihavigena pakkhanditvā Phalikaguhaṃ hadayen’ eva pahari. So hadayena phalitena tatth’ eva jīvitakkhayaṃ patvā pabbatapāde pati. Athāparo āgañchi. Sā tassa pi tath’ eva kathesi. So pi tath’ eva katvā jīvitakkhayaṃ patvā pabbatapāde pati. Evaṃ chasu pi bhātikesu matesu sabbapacchā Bodhisatto āgañchi. Sā tassa pi taṃ kāraṇaṃ ārocetvā “idāni so kuhin” ti vutte “eso Rajatapabbatamatthake ākāse nipanno” ti āha, Bodhisatto cintesi: “sigālānaṃ ākāse patiṭṭhā nāma n’atthi, Phalikaguḥāya nipannako bhavissatīti” so pabbatapādaṃ otaritvā cha bhātike mate disvā “ime attano bālatāya parigaṇhanapaññāya abhāvena Phalikaguḥābhāvaṃ ajānitvā hadayena paharitvā matā bhavissanti, asamekkhitaatitūritaṃ karontānaṃ kammaṃ nāma evarūpaṃ hotīti” natvā paṭhamāṃ gāthāṃ āha.

*Vocabulary:—*

saññi=thinking, perceiving, conscious; adj. cons.; [sam.+√ñā (jñā)].

māreti=cause to die, kill, strike, beat; v. der.; [caus. of √mar (mr)].

vego=agitation, shock, impulse, energy, impetuosity, attack; n. m. 1st; [√vij].

pakkhandati=leap-forth, leap up; v. 1st; [pa- (pra)+√khand (skand)].

hadayaṃ=mind heart, breast, chest; n. n. 1st; [?].

paharati=strike, assail, attack, hurt, injure; v. 1st; [pa- (pra)+√har (hr)].

phalito=split, burst, broken, blossomed, fruited; p. p. p.; [√phal].

khayo=destruction, diminution, wasting, decay; n. m. 1st;  
[ $\sqrt{\text{kha}}$ , khi (kṣi)].

pādo=foot, foot-hill, base; n. m. 1st; [ $\sqrt{\text{pad}}$ ].

patati=fall, fly; v. 1st; [ $\sqrt{\text{pat}}$ ].

gañchi: aor. of gacchati.

tathā=so, thus, also, indeed; adv.; [fr. pro. base ta-].

mato=dead; p. p. p; [ $\sqrt{\text{mar}}$  (mṛ)].

pacchā=afterwards, subsequently, last; adv.

āroceti=cause to appear, tell announce, declare; v. der.;  
[ā-+caus. of  $\sqrt{\text{ruc}}$ ].

kuhiṃ=where? whither? adv.

matthako, matthakaṃ=top, summit, head, just above the  
head or top; n. m. or n. 1st; [ʔ]

patitthā=standing, ability to stand, resting place, abode  
n. f. 1st; [pa-(pra)+ $\sqrt{\text{thā}}$  (sthā)].

nipannako=lying, sleeping; adj.; [nipanno+-ko].

bālātā=foolishness, folly, simplicity, childishness; n. f. 1st;  
[bālo+-tā].

-tā=-ness,-hood: it makes abstract nouns; suffix.

parigaṇhanaṃ=grasping, comprehension, mastery, exploration;  
n. n. 1st; [pari-+ $\sqrt{\text{gāh}}$  (grah, grabh)].

paññā=perception, understanding, wisdom, knowledge; n. f.  
1st; [pa-(pra)+ $\sqrt{\text{nā}}$  (jñā)].

samekkhito=thoroughly inspected, well examined; p. p. p.  
[sam-+ $\sqrt{\text{ikkh}}$  (ikṣ)].

turito=hurried, flurried, eager, zealous; p. p. p.; [ $\sqrt{\text{tar}}$  (tvar)]

kammaṃ=deed, act. business, religion *technically* deed-  
efficacy, essential character, Karma; n. n. cons.; [ $\sqrt{\text{kā}}$   
(kṛ)].

#### Notes:—

nan: 191 N. B., 84 (2).

gañchi: irregular aor 3rd sing.

chasu [cha]: loc. with bhātikesu.

sigālānaṃ: 263.

bhavissatīti: 342 N. B., 328.

kammaṃ: see "Pāli Buddhism," page 25.

In studying the "classes of verbs," it must be remembered  
that the *differences* belong only to the *Present Stem* and so

to the tenses and participles made on that stem. The *General Tenses* are formed in the same way for all roots without reference to "class." However, the *Pres. Stem* often displaces the root in the formation of the *Aor. Stem* and the *Fut. Stem*, so that the distinction may show in the tenses and participle made on those two stems. Generally and properly the distinction is confined to the Present System.

*Literal Translation:—*

Young-lion his Crystal-Cave-in lying-fact not-perceiving "Air-in lying (is)" thinking-(one) having-become I-shall-kill him" (thinking) lion-energy-with having-sprung-forth Crystal-Cave breast-with even struck. He heart-with broken there even life-destruction having-attained mountain-foot-at fell. Then-another came. She him-to also thus even told. He also thus even having-done life-destruction having-attained mountain-foot-at fell. Thus six also brothers (being)-dead all-(of)-last the Bodhisatta came. She him-to also that matter having-announced "Now he where?" (it)-being-said "He Silver-Mountain-summit-above air-in lying (is)" she-said. The Bodhisatta thought: jackals-to air-in power-to-remain indeed not-is Crystal-Cave-in lying-(one) he-must-be" he mountain-foot-to-having descended six brothers dead having-seen "these own folly-by comprehensive-perception-of absence-by Crystal-Cave-fact not-having perceived breast-with having struck dead must-be not-well-considered-too-hurried doing-(ones)-of act indeed such is." having-perceived first stanza uttered.

*Exercises:—*

1. The young lion over zealous (too-hurried) did a foolish, improper thing.
2. He struck his breast against the jackal's Crystal Cave and died.
3. The Bodhisatta perceived that his brothers had died on account of their own foolishness.
4. He perceived that another had come, had done the same thing, and had fallen at the foot of the mountain.
5. That jackal, not having the power to remain in the air above the mountain, must be dwelling in a crystal cave.

## LESSON XIV.

*Grammar: Rel. Interrog. and Indef. Pronouns:—*  
Sections 194—196.

*Text : Sigāla-(concluded).*

“ Asamekkhitakammantaṃ  
turitābhiniṇṇāpātinaṃ  
sāni kammāni tappenti  
uṇhaṃ v' ajjhohitaṃ mukhe ” ti.

Iti so sīho imaṃ gāthaṃ vatvā “ mama bhātikā anupāya-kūsala ‘ sigālaṃ māressāmā ’ ti ativegena pakkhandivā sayāṃ matā, ahaṃ pana evaṃ akatvā sigālassa Phalikaguḥāyaṃ nipannass’ eva hadayaṃ phālessāmīti ” so sigālassa ārohanaorohanamaggaṃ sallakketvā tadabhimukho hutvā tikkhattuṃ sīhanādaṃ nadi. Paṭhaviyā saddhiṃ ākāsaṃ ekaninnādaṃ ahosi. Sigālassa Phalikaguḥāya nipannakass’ eva bhītatasiṭassa hadayaṃ phali. So tatth’ eva jīvitakkha-yaṃ pāpuni.

Evaṃ sīho sigālaṃ jīvitakkhayaṃ pāpetvā bhātare ekas-miṃ ṭhāne paṭicchādetvā tesāṃ matabhāvaṃ bhaginiyā ācikkhitvā taṃ samassāsetvā yāvajjivaṃ Kaṇṇanaguhāya vasitvā yathākammaṃ gato.

*Vocabulary:—*

kammanto=work, business, occupation, *especially* farming;

n. m. 1st; [√kar (kṛ)].

nipāti=falling, flying down, flying about, rushing here and there; adj. cons.; [ni-+√pat].

tappeti=cause to be burnt, cause to be distressed or tormented, burn, torment; v. der.; [caus. of √tap].

uṇho=hot, pungent, passionate, hissing, steaming; adj.; [√us (uṣ)].

va, iva; even, indeed, as; adv.

ajjhohito=eaten, swallowed, taken into the mouth, bolted;

p. p. p.; [adhi-+o-+√har (hṛ)].

kusalo=skillful, clever, prosperous lucky, good, meritorious; adj., [?].

sayam= self, oneself, spontaneously; Indeclinable.

phāleti=cause to burst or split, cause to blossom or fruit split, burst; v. der.; [caus. of  $\sqrt{\text{phal}}$ ].

ārohanam=going up, ascent, stair, ladder, embarking, mounting; n. n. 1st; [ $\bar{a}$ -+ $\sqrt{\text{ruh}}$ ].

orohanam=going down, descent, disembarking, dismounting; n. n. 1st; [ $\bar{o}$ -+ $\sqrt{\text{ruh}}$ ].

sallakkheti=observe carefully, mark, notice, study, decide, intend. v. der.; [sam-+caus. of  $\sqrt{\text{lakkh}}$  (lakṣ)].

tikkhattum=thrice, three times, three fold; adv.; [ti-(stem of tayo)+-khattum (-kṛtvas)].

-khattum (-kṛtvas)=times, fold; suffix.

nādo=roar, sound, voice, cry; n. m. 1st; [ $\sqrt{\text{nad}}$ ].

nadati=roar, cry, make sound, give voice; v. 1st; [ $\sqrt{\text{nad}}$ ].

paṭhavī, pathavī, puthuvī=wide (place), breadth, earth; n. f. 2nd; [ $\sqrt{\text{paṭh}}$ , path (prath)].

ekaninnādo=of one universal roar, filled with noise; adj.; [really Comp.=eko'+ni-(nis)+nādo].

bhīto=frightened, alarmed; p. p. p.; [ $\sqrt{\text{bhī}}$ ].

tasito=terrified, trembling; p. p. p.; [ $\sqrt{\text{tas}}$  (tas, taṁs)].

phalati=split, burst, blossom, fruit; v. 1st; [ $\sqrt{\text{phal}}$ ].

pāpeti=cause to reach or attain to, cause to obtain or get; v. der.; [pa-(pra)+caus. of  $\sqrt{\text{āp}}$ ].

paṭicchādeti=cover, conceal, hide, bury, clothe; v. der.; [paṭi-(prati)+caus. of  $\sqrt{\text{chad}}$ ].

samassāseti=refresh, enliven, encourage, comfort, console; v. der.; [sam-+ā-+caus. of  $\sqrt{\text{sas}}$  (svas)].

jīvo, jīvam=life, living, livelihood, living being, creature; n. m. or n. 1st; [ $\sqrt{\text{jiv}}$ ].

gato=gone; p. p. p.; [ $\sqrt{\text{gam}}$ ].

*Notes:—*

Metre: 363 (6).

turitābhinipātinaṁ: 80, 66 (3)

ajjhohitaṁ: 81 (8), 77 (7).

anupāyakusalā=not-resource-(in)-skillful, lacking in resources, not clever.

ativedgena=over-zeal-with, too zealously.

nipānass': agrees with sigālassa and the words included must be construed in connection.

gato: 229 (3) (j), 230.

pāpuṇi: 216 N. B.

*Literal Translation:—*

"Not-well-reflected-business-(ed)-hurried-a-bout-flying-(one) own deeds burn hot-(thing) as bolted mouth-in."

Thus the(14) lion this stanza having-uttered "My brothers not-resource-skillful 'jackal we-will-kill' (thinking) too-eagerly having-sprung-forth (them)-selves dead (are). I but thus not having-done jackal-of Crystal-Cave-in lying even heart shall-cause-to split" (thinking) he jackal-of ascending-descending-road having-marked that-towards having become thrice lion-roar roared. Earth-with-together sky one-universal-roar became. Jackal-of Crystal Cave-in lying frightened-terrified heart split He there even life destruction attained. Thus lion jackal life-destruction having-caused to attain brothers one place in having caused-to-bury them-of dead-fact sister-to having-announced her having-comforted as-long-as life. Golden-Cave-in having-dwelt according-to-Karma gone (was).

*Exercises:—*

1. The six lions were rushing about hurriedly, not having reflected on the business.
2. Last of all came a lion more skillful in resources.
3. He turned towards the Crystal Cave and roared until (tāva) the jackal was terribly frightened (terrified-frightened).
4. The Bodhisatta descended to the foot of the mountain and, having found his six brothers dead, buried them there.
5. Comforting his sister, he announced that he would dwell with her in Golden Cave as long as he lived.



## LESSON XV.

*Grammar: atthi and hoti:—*

Sections 224—226.

*Text: Sūkara-Jatakaṃ.*

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente Bodhisatto siho hutvā Himavantaṭṭapadesa pabbataguhāya vāsaṃ kappesi. Tassāvidūre ekaṃ saraṃ nissāya bahusūkarā nivāsaṃ kappesum. Tam eva saraṃ nissāya tāpasāpi paṇṇasālāsu vāsaṃ kappesum. Ath' ekadivasaṃ siho mahisa-vāraṇādisu aññata-raṃ vadhitvā yāvadatthaṃ maṃsaṃ khāditvā, taṃ saraṃ otarivā pāṇiyaṃ pivivā uttari. Tasmīṃ khāṇe eko thullasūkarō taṃ saraṃ nissāya gocaraṃ gaṇhāti. Siho tam disvā “aññaṃ ekadivasaṃ imaṃ khādissāmi, maṃ kho pana disvā puna nāgaccheyyā” ti tassa anāgamanabhayena sarato uttaritvā ekena passena gantum ārabhi. Sūkarō oloketvā “esa maṃ disvā mama bhayena upagantum asakkonto bhayena palāyati, ajja mayā iminā sihena saddhiṃ payojetum vaṭṭatiti” siṃsaṃ ukkhipitvā taṃ yuddhatthāya avhayanto paṭhamāṃ gāthāṃ āha :

“Catuppado ahaṃ, samma,  
tvam pi, samma, catuppado;  
ehi, siha, nivattassu,  
kin nu bhīto palāyasīti.”

Siho tassa kathaṃ sutvā “sammā sūkara, ajja amhākaṃ tayā saddhiṃ saṃgāmo n'atthi, ito pana sattame divase imasmiṃ yeva tṭhāne saṃgāmo hotū” ti vatvā pakkāmi.

*Vocabulary:—*

sūkarō=hog, boar; *lit* “sū”-maker, i. e., one making the noise “sū;” [“sū”+√kar (kṛ)].

Sāriputto=Sāriputta: name of one of the Buddha's most notable disciples.

vāso=dwelling, residence; n. m. 1st; [√vas].

kappeti=cause to be fit or suitable, fix, arrange, settle; v. der.;  
[caus. of  $\sqrt{kapp}$  (kalp)].

saro, saraṃ=lake, tank, large sheet of water; n. m. or n. 1st;  
[ $\sqrt{sar}$  (sṛ)].

nissāya=having leaned on, depending on, near, beside; ger.  
with prep. force, 388; [ni-+ $\sqrt{si}$  (çri, çṛ).]

bahu=much, great, abounding, frequent; in *pl.* many; adj.  
3rd; [ $\sqrt{bah}$  (baṃh)].

nivāso=residence, dwelling, abode; n. m. 1st, [ni-+ $\sqrt{vas}$ ].

tāpaso=ascetic, hermit; n. m. 1st; [ $\sqrt{tap}$ ].

paṇṇaṇi=feather, pinion, leaf, written leaf, epistle, letter,  
message; n. n. 1st; [?].

sālā=hall, house, room, shed, hut; n. f. 1st; [?]

pāṇīyaṃ=drink, beverage, water; n. n. 1st; [ $\sqrt{pā}$ ].

pivati, pibatī=drink, imbibe, swallow, enjoy; v. 1st; [ $\sqrt{pā}$ ].

uttarati=go up, ascend, cross over, escape; v. 1st. [ud-+ $\sqrt{tar}$   
(tṛ)].

khaṇo=glance, time of a glance, moment, instant, time;  
n. m. 1st; [ $\sqrt{ikkh}$  (ikṣ)].

thullo=stationary, immovable, large, fat, strong, clumsy,  
coarse; adj.; [ $\sqrt{thā}$  (sthā)]

puna, puno, } { again, new, further, back,  
punar, punad } { next; adv.

āgamaṇaṃ=coming, approach, arrival; n. n. 1st; [ā-+ [ $\sqrt{gam}$ ].

passo, passaṃ=rib, side, flank, hip; n. m. or n. 1st; [?].

ārabhati=begin, undertake, attempt, make effort; v. 1st;  
[ā-+ $\sqrt{rabh}$ ].

oloketi, avaloketi=look, look down, look at, behold, observe;  
notice, consider; v. 1st; [o-, ava-+ $\sqrt{lok}$ ].

upagacchati=come up, approach, undergo, begin; v. 1st;  
[upa-+ $\sqrt{gam}$ , gacch].

sakkati, sakkoti, sakkuṇāti=be able, be competent, can; v. 4th;  
[ $\sqrt{sak}$  (çak)].

palāyati=run away, flee, retreat; v. 1st; [palā-(for parā-)+  
 $\sqrt{i}$ ].

parā=away, aside, back; prefix.

ajja=now, today; adv.

payojeti=cause to join, attack, fight, engage, instigate, hire, practice; v. der.; [pa-(pra)+caus. of √yuj].

sīsaṃ=head, front; n. n. 1st; [ʔ].

ukkhipati=throw up, raise, eject; v. 1st; [ud-+√khip [kṣip)].

yuddhaṃ=fight, battle, war, conflict, joining, union; n. n. 1st; [√yudh].

avhayati, avheti=call, call to, summon, challenge, v. 1st; [ā-+√hve].

samma=Sir, friend, good Sir, dear Sir, dear: a term of familiar or endearing address; Indeclinable.

eti=come, go, proceed; v. 1st; [√i].

saṅgāmo=meeting, assembly, war, battle, conflict; n. m. 1st; [sam-+√gam].

sattamo=seventh; adj.; [fr. satta].

### Notes:—

This tale was told by the Bodhisatta in connection with an ambitious old mendicant who attempted to confuse with questions Sāriputto, one of the Buddha's chief disciples.

ekadivasam: 273.

yāvadatthaṃ [yāva-+d-+attho]=as-much-as-desire, according to need; 82, 107 (5), 107 N. B.

pivitvā: fr. pivati, pibati, for papāti, a first class and fourth division verb.

ekena passena=one-side-with, on one side, towards one side; 285.

avhayanto: pr. act. part.; for a- see 66 (1), remembering that h is here a consonant not, as usual, the sign of aspiration.

saṅgāmo: for saṅgāmo; see page 39, Notes.

The Metre: 363 (6).

### Literal Translation:—

Formerly Benares-in Brahmadata reigning the Bodhisatta a lion having become Himavanta-region-in mountain-cave in dwelling fixed. That (cave)-not-far-from one lake near many hogs (their) dwelling fixed. That even lake near ascetics-also leaf-huts-in (their) dwelling fixed. Then one-day the lion buffalo-elephant-&c-among something having-killed as much-as-(he) wanted flesh having-eaten that lake-to having-de-

scended water having-drunk went-up. That moment-at a fat hog that lake near feed takes. The lion him having-seen "Another one-day him I-shall-eat, me indeed but having-seen again not-may-come" (thinking) him-of not-coming-fear-with lake-from having ascended on-one-side to-go began. The hog him having-noticed "that one me having-seen fear-with to approach not-being-able fear-with flees, today me-by this lion-with together to-fight it-is-proper" (thinking) head having-tossed-up that one fight-for challenging first stanza uttered.

"Quadruped I, friend,  
You also, friend, quadruped;  
Come, lion, turn-back,  
Why indeed frightened you-flee?"

The lion his speech having-heard "Friend hog, to day us-to you-with together battle not is, hence seventh day-on this even place-in battle let-be" having said went-forth.

*Exercises:—*

1. A big hog challenged a lion for fight in a place near a mountain lake.
2. The lion had eaten all the flesh he wanted and said—"I will have no fight with you today."
3. The hog thinking that the lion was unable to approach because afraid of him said—"Come return, friend lion, we are both quadrupeds."
4. Then the lion said—"Let us fix our battle on the seventh day at a place near-the ascetics' leaf huts."
5. The lion determined that if the big hog came he would kill him and eat him.

## LESSON XVI.

*Grammar: Vowel Declension. 3rd Declension:—*

Sections 146—155.

*Text: Sūkara-(concluded).*

Sūkaro “sīhena saddhiṃ saṃgāmessāmi” tuṭṭhapahaṭṭho taṃ pavattiṃ nātakānaṃ ārocesi. Te tassa kathaṃ sutvā bhītatasitā “idāni tvaṃ sabbe pi amhe nāsessasi, attano balaṃ ajānitvā sīhena saddhiṃ saṃgāmaṃ kātukāmo si, sīho āgantvā sabbe pi amhe jivitakkhayaṃ pāpessati, sāhasikakammaṃ mā karīti” āhaṃsu. So bhītatasito “idāni kiṃ karomīti” pucchi. Sūkara “etesāṃ tāpasānaṃ ukkārabhūmiṃ gantvā pūtigūthe sattadivasāni sarīraṃ vaṭṭevā sarīraṃ sukkhāpetvā sattame divase sarīraṃ ussāvabindūhi temetvā sīhassa āgamanato purimataṃ āgantvā vātayogaṃ natvā uparivāte tiṭṭha, suciyātiko sīho tava sarīragandhaṃ ghāyitvā tuyhaṃ jayaṃ datvā gamissatīti” āhaṃsu. So tathā katvā sattame divase tattha aṭṭhāsi. Sīho tassa sarīragandhaṃ ghāyitvā gūthamakkhitabhāvaṃ natvā “samma sūkara, sundaro te leso cintito, sace tvaṃ gūthamakkhito nābhavissa idh’eva taṃ jivitakkhayaṃ apāpessaṃ, idāni pana te sarīraṃ n’eva mukhena dāsituṃ na pādena paharituṃ sakkā, jayan te dammīti” vatvā dutiyaṃ gātham āha :

“Asuci pūtilomo si,  
duggandho vāsi, sūkara;  
sace yujjhitukāmo si  
jayaṃ, samma, dadāmi te” ti.

Sīho nivattitvā gocaraṃ gahetvā sare pāṇiyaṃ pivitvā pabbataguham eva gato. Sūkaro pi “sīho me jito” ti nātakānaṃ ārocesi. Te bhītatasitā “puna ekadivasaṃ āgacchanto sīho sabbe va amhe jivitakkhayaṃ pāpessatīti” palāyitvā aññattha agamaṃsu.

*Vocabulary:—*

tutṭho=glad, pleased, delighted, satisfied; p. p. p.; [√tus (tuṣ)].  
 pahaṭṭho=bristled, excited, pleased, delighted; p. p. p.; [pa-  
 (pra)+√has (haṣ)].

nātakō=relation, relative, kinsman; n. m. 1st; [√nā (jñā)].

nāseti=cause to be lost, destroy, overwhelm; v. der.; (caus.  
 of √nas (naṣ)].

kāmo=wish, desire, sensual desire, lust, passion, love; n. m.  
 1st; [√kām].

sāhasiko=rash, violent, cruel, ferocious; adj.; [√sah].

mā=not, prohibitive negative; adv.

ukkāro=dung, foeces, excrement; n. m. 1st; [?].

pūti=stinking, foul putrid; adj.; [√pū (pūy)].

gūtho, gūthaṃ=dung, excrement; n. m. 1st; [√gū, gū].

sarīraṃ=body; n. n. 1st; [?].

vatteti=cause to turn, roll; v. der.; [caus. of √vatt (vṛt)].

sukkhāpeti=cause to be come dry, dry; v. der.; [caus. of  
 √sus (ṣuṣ)].

ussāvo=dew, frost, hoar-frost; n. m. 1st; [ava-+√sī (ṣyā ṣī)].

bindu=drop, spot, detached particle; n. m. 3rd; [√bhid].

temeti=make wet, moisten, soak; v. der.; [caus. of √tim].

purimo=foremost, first, fore, front; adj.; [fr. purā+imo]

purā=formerly, previously, in a former existence; adv.;  
 [√pur].

-imo=-est, most, least; suffix.

yogo=union, junction, series, order, aphorism; n. m. 1st;  
 [√yuj].

upari=above, upwards, over, beyond, on; adv.

suci=bright, clean, pure, white; adj. 2nd; [√sue (ṣuc)].

jātika=natured, of nature, according to birth, natural, having  
 the nature of; adj.; [√jan, jā].

gandho=smell, odor, fragrance, scent, perfume; n. m. 1st; [?].

ghāyati=smell, get smell, catch scent of; v. 1st; [√ghā  
 (ghrā)].

jayo=conquest, victory, success; n. m. 1st; [√ji].

makkhito=smeared, stained, anointed; p. p. p; [√makkh  
 (mṛkṣ)].

sundaro=beautiful, lovely, good; adj.; [?].

leso=trick, stratagem; n. m. 1st; [?]

cintito=thought, thought out, planned; p. p. p.; [✓cint].

sace=if; conj.

idha=here at this place; adv; [fr. pro. base i-+-dha].

-dha=place; suffix.

ḍasati=seize with teeth, bite, sting; v. 1st; [✓ḍas (daṁs)].

sakkā=able, competent, possible; Indeclinable; [✓sak].

lomam=hair of body, bristle, fur, feather; n. m. 1st; [fr.

✓ruh].

duggandho=bad smelling, stinking, foul, filthy; adj.; [really  
Comp. of dus-+gandho].

yujjhati=fight, make war: v. 3rd; [✓yudh].

jito=conquered, defeated, overcome; p. p. p.; [✓ji].

aññattha=elsewhere, another place; adv. [añño+-ttha]

*Notes:—*

sabbe: with amhe.

kātukāmo=to-make-desirous: Comp with the stem of inf., a  
neut. noun, as first term; this is a common construction.

si: for asi pr. sing. 2nd of atthi; 81 (5).

mā kari: 323.

āhamṣu=they said: it is act. aor. pl. 3rd of āharati.

karomi: 315 N. B.

ukkārabhūmiṁ=dung-hill, latrine.

sattadivasāni: 272.

āgamanato: 288.

purimataram: 177, 273.

vātayogam=wind-direction.

uparivāte=above-wind-in, i. e., on the side from which the  
wind comes.

tiṭṭha: 220 (3) Note.

nābhavissa [na+abhavissa].....apāpissam: 330.

ekadivasam; 273.

aññattha; 237 (1).

*Literal Translation:—*

The hog "Lion-with together I shall fight" (thinking)  
greatly delighted that fact relatives-to announced. They  
his speech having-heard greatly-terrified "now you all even

us will destroy, own power not having-known lion-with together fight to-make-desirous you-are, lion having-come all even us life-destruction will-cause-to attain, (this) rash-deed not do" they-said. He greatly-terrified "now what I (shall)-do?" asked. The hogs "These ascetics-of latrine-to having-gone stinking-dung-in seven-days having-rolled body having-dried seventh day-on body dew-drops-with having-moistened lion-of coming-than before having-come wind-direction having-learned above-wind-in stand, the cleanly-natured lion your body-smell having-smelled you-to victory having-given will-go" said. He thus having-done seventh day-on there stood. The lion his body-smell having-smelled dung-smeared-condition having-recognized "Friend hog, lovely you-by stratagem planned, if you dung-smeared not-were here even you life-destruction I would cause to attain, now but your body not-even mouth-with-to-bite not foot-with-to-strike (it is) possible, victory you-to I give" having-said second stanza uttered:

"Foul stinking-haired you-are,  
 Ill-smelling even-you-are, hog;  
 If to-fight-desirous you-are,  
 Victory, friend, I-give to you."

The lion having-turned-away prey having-taken lake-in water having-drunk Mountain-Cave-to even gone (was) The hog also "Lion me-by defeated" relatives-to announced. They very-much-frightened "again one-day-on coming lion all even us life-destruction will-cause-to-attain" (thinking) having-fled elsewhere went.

*Exercises:—*

1. That delighted hog's relatives told him that if he did such a rash deed he would destroy them all.
2. "Go," they said, "before the lion comes and stand on the side from which the wind comes."
3. Lions are cleanly-natured and can not bite with the mouth or strike with the foot a dung-smeared body.
4. "If you were not ill-smelling and stinking-haired, O hog," said the lion, "I would fight with you now."
5. Thus the hog conquered the lion by means of a clever trick; but his relatives greatly frightened fled to another place.



## LESSON XVII.

*Grammar: Derivative Verbs:—*

Sections 109-115; 227-228; 231-232.

*Text: Uruga-Jatakam.*

Atīte Bārānasiyaṃ Brahmadatte rajjaṃ kārente Bārānasiyaṃ ussave ghosite mahāsamajjaṃ ahosi. Bahū manussā ca devanāgasupaṇṇādayo ca samajjadassanattthaṃ sannipatiṃsu. Tatr' ekasmiṃ thāne eko nāgo ca supaṇṇo ca samajjaṃ passamānā ekato attthaṃsu. Nāgo supaṇṇassa supaṇṇabhāvaṃ ajānanto aṃse hatthaṃ thapesi. Supaṇṇo "kena me aṃse hattho thapito" ti nivattitvā olokento nāgaṃ sañjāni. Nāgo pi olokento supaṇṇaṃ sañjānitvā maraṇabhayaatajjito nagarā nikkhamitvā nadīpitthena palāyi. Supaṇṇo pi "taṃ gahessāmi" ti anubandhi. Tasmīṃ samaye Bodhisatto tāpaso hutvā tassā nadiyā tīre paṇṇasālāya vasamāno divādarathaṃ paṭippassambhanattthaṃ udakasāṭhikaṃ nivāsetvā vakkalaṃ bahi thapetvā nadiṃ otaritvā nahāyati.

*Vocabulary:—*

urago=serpent, snake, creeping thing, a *Nāga*; n. m. 1st; [uraṃ + -go].

uraṃ=belly, breast, chest; n. n. 1st; [√var (vr)].

-go=going, goer; suffix.

ussavo=merry-making, festival, holiday; n. m. 1st; [ud- + √su, sū].

ghosito=proclaimed, announced; p. p. p.; [√ghus].

samajjā, samajjaṃ=crowd, assembly; n. f. or n. 1st; [sam- + √aj].

manusso=man, human-being, person; n. m. 1st; [√mān].

devo=god, angel, *Deva*, lord, king, husband, sky, cloud, the heavens, air; n. m. 1st; [√div].

nāgo=serpent, snake, dragon, a *Nāga* demon; in pl. the name of a people; n. m. 1st; [?].

supaṇṇo=Supaṇṇa, Garuḷa; it is the name of a fabulous bird-like monster; n. m. 1st; [?].

dassanaṃ=seeing, sight, view, scene; n. n. 1st; [√dis (dṛṣ)].

sannipatati=assemble, come together, meet; v. 1st; [sam-+ni-+√pat].

ekato=together, apart, alone; adv.; [fr eko].

aṃso, aṃsaṃ=shoulder, shoulder-blade; n. m. or n. 1st; [?].

hattho=elephant's trunk, hand, cubit; n. m. 1st; [?].

ṭhapito=placed, put, caused to stand or remain, left, omitted; p. p. p.; [fr. caus. of √ṭhā (sthā)].

sañjānāti=thoroughly perceive, comprehend, perceive, think, suppose, name, call; v. 1st; [sam-+√ñā (jñā)].

tajjito=terrified, frightened, scolded, reviled; p. p. p.; [√tajj (tarj)].

nadī=roaring (one), river, torrent; n. f. 2nd; [√nad].

piṭṭhaṃ, piṭṭhī=back, surface, top, hinder-part; n. n. 1st or f. 2nd; [?].

anubandhati=follow, pursue, chase, wait upon; v. 1st; [anu-+√bandh].

samayo=coming together, meeting, convention, agreement, season, time; n. m. 1st; [sam-+√i].

tīraṃ=bank, shore, coast; n. n. 1st; [√tar (tṛ)].

divā=by day, during the day; adv.; [fr. divo].

daratho=oppression, suffering, pain; n. m. 1st; [√dar (dṛ)].

paṭippassambhanaṃ=subsidence, assuaging, calming; n. n. 1st; [paṭi (prati)+pa-(pra)+√sambh (srambh)].

udakaṃ=water; n. n. 1st; [√ud, und].

sātikā=upper robe, outer garment, cloak; n. f. 1st; [?].

nivāseti=cause to wear, put on, clothe (oneself) with; v. der.; [ni-+caus. of √vas].

vakkalo, vakkalaṃ=bark, bark garment, the rough garment of an ascetic; n. m. or n. 1st; [?].

nahāyati=bathe; v. 1st; [√nah, nhā (snā)].

### Notes:—

The Uragafable was told by the Buddha in connection with a couple of soldiers of the Kosala king. These men were constantly quarreling and could be influenced to harmony by no one

—friends, relatives, or even the king. At last the Buddha, preached the law to them and on accepting its truths they became harmonious. Then the Buddha explained that it had been just so with them in a previous existence when he had harmonized them as set forth in this tale.

devanāgasuppaṇṇādayo: notice that ādi is mas. at the end of this Comp.; what gen does it usually have at the end of Comps.?

ekato : 236.

nadipitṭhena=river-surface-with, i. e., on, along, or over, the surface of the river; what is the gen.?

tīre=bank-near; 292 N. B.

paṭippassambhanatthaṃ; for -pp- and -ss- see 83.

udakasātikaṃ = bathing-garment.

nahāyati; notice that roots originally beginning with conjunct consonants frequently become dissyllabic in the *Pres. Stem*. Pick out others we have already had.

## LESSON XVIII.

*Grammar: Consonantal Declension:—*

Sections 158—163.

*Text: Uraga-(concluded).*

Nāgo "imaṃ pabbajitaṃ nissāya jīvitaṃ labhissāmi"ti pakativannaṃ vijahitvā maṇikkhandhavaṇṇaṃ māpetvā vakkalantaraṃ pāvisi. Supaṇṇo anubandhamāno taṃ tattha disvā vakkale garubhāvena agahetvā Bodhisattaṃ āmantetvā "bhante, ahaṃ chāto, tumhākaṃ vakkalaṃ gaṇhatha, imaṃ nāgaṃ khādissāmi"ti imaṃ atthaṃ pakāsetuṃ paṭhamam gātham āha:

"Idh' ūragānaṃ pavaro pavitṭho  
selassa vaṇṇena pamokkham icchaṃ,  
brahmaṇ ca vaṇṇaṃ apacāyamāno  
bubhukkhitō no visahāmi bhottun" ti

Bodhisatto udake t̥hito yeva supaṇṇarājassa thutim katvā dutiyaṃ gātham āha:

“ So Brahma-gutto ciram eva jīva,  
dibbā ca te pātubhavantu bhakkhā,  
so brahmavaṇṇaṃ apacāyamāno  
bubhukkhito no vitarāsi bhottun ti.

Iti Bodhisatto udake t̥hito va anumodanaṃ katvā uttaritvā vakkalaṃ nivāsetvā te ubho pi gahetvā assamapadaṃ gantvā mettābhāvanāya vaṇṇaṃ kathetvā dve pi jane samagge akāsi. Te tato paṭṭhāya samaggā sammodamānā sukhaṃ vasimsu.

*Vocabulary:—*

pabbajito=“monked,” become a monk or ascetic, gone into exile for the purpose of asceticism; used as a noun=monk, ascetic; p. p. p.; [pa-(pra)+√vaj (vraj)].

pakati=origin, original form, nature; n. f. 2nd; [pa-(pra)+√kar (kṛ)].

vaṇṇo=appearance, form, figure, color, sort, kind, tribe, beauty, praise, quality, property; n. m. 1st; [√var (vṛ)].

vijahati=leave, forsake, abandon, relinquish, give up; v. 1st; [vi-+√hā].

maṇi=jewel, gem, water-pot; n. m. or f. 2nd; [?]

khandho=(tree) trunk, mass, protuberance, shoulder, element; n. m. 1st; √khandh (skandh)].

māpeti=create, cause to be made, cause to appear, super-naturally assume or give form; v.der.; [caus. of √mā]

paviṭṭho=entered; p. p. p.; [pa-(pra)+√vis (viṣ)].

selo=rock, hill, mountain, gem; n. m. 1st; [?]

garu=reverence, veneration, honor; n. m. 3rd; [?]

āmanteti=address, call, speak to, deliberate with, discuss with; v. der.; [ā-+denom. fr. manto, √man].

bhadanto=reverend one, venerable man, Buddhist monk; n. m. cons.; [√bhand].

chāto=hungry; adj.; [√chā (psā)].

pavaro=excellent, chief, best; adj.; [pa-(pra)+√var (vṛ)].

pamokkho=release, freedom, escape; n. m. 1st; [pa-(pra)+√muc].

icchatī=wish, desire, long for, seek after, try to obtain, approve; v. 1st; [ $\sqrt{\text{is}}$  (iṣ)].

brahmo=excellent, best, sacred; adj; [ $\sqrt{\text{brah}}$  (bṛh)].

apacāyati=observe, reverence, honor, respect; v. 1st; [apa-+ $\sqrt{\text{ci}}$ ].

bubhukkhito=a-hungered, desiring to eat; p. p. p.; [fr. desid., 112, of  $\sqrt{\text{bhuj}}$ ].

no=not; adv.

visahati=bear away, venture, dare; v. 1st; [vi-+ $\sqrt{\text{sah}}$ ].

ṭhito=placed, put, standing, remaining; p. p. p.; [ $\sqrt{\text{ṭhā}}$  (sthā)].

thuti=praise, thanks, commendation; n. f. 2nd; [ $\sqrt{\text{thu}}$  (stu)].

Brahmā=Brahmā: the name of a powerful god, an angel, a

Brahmin, the Buddha; n. m. cons.; [ $\sqrt{\text{brah}}$  (bṛh)].

gutto=guarded, protected, kept, preserved; p. p. p.; [ $\sqrt{\text{gup}}$ ].

ciro=long, lasting, continued; adj.; [?].

dibbo=glorious, divine, heavenly, celestial; adj.; [ $\sqrt{\text{div}}$ ].

pātubhavati=be manifest, appear, arise, come into existence; v. 1st; [pātu-+ $\sqrt{\text{bhū}}$ ].

pātu-(prādur)=before the door, manifestly, openly; prefix; [pa-(pra)+dvaram].

bhakkham=food, prey, pasture; n. n. 1st; [ $\sqrt{\text{bhakkh}}$  (bhaks)].

vitāṭi=go through, continue perform, give up, reject; v. 1st; [vi-+ $\sqrt{\text{tar}}$  (tṛ)].

anumodanā, anumodanaṃ=praise, thanks-giving, approval, rejoicing; n. f. or n. 1st; [anu-+ $\sqrt{\text{mud}}$ ].

assamo, assamaṃ=hermitage, order of hermits; n. m. or n. 1st; [ā-+ $\sqrt{\text{sam}}$  (sram)].

mettā=friendship, friendliness, good-will; n. f. 1st [ $\sqrt{\text{mid}}$ , med].

bhāvanā=realization, developement, attainment; n. f. 1st; [ $\sqrt{\text{bhū}}$ ].

dve=two; num.

sukham=happiness, pleasure, contentment, welfare; n. n. 1st; [su-+ $\sqrt{\text{khan}}$ ].

*Notes:—*

bhante [bhadanto]: a contracted voc. used in respectful address.

maṇikkhandhavaṇṇam=jewel-mass-form, massive jewel, magic gem.

chāto; 77, (5) N. B.

so: here used to emphasize the 2nd pers. pro. in the verb;  
see page 39 *Notes*.

assamapadam=hermitage.

sukham : 273.

The Metre: 360, VI, 18; a few syllables are irregular as frequently happens. The third foot is the important foot in this metre. The scanning is as follows:—

— — —		— — —		— — —		— —
— — —		— — —		— — —		— —
— — —		— — —		— — —		— —
— — —		— — —		— — —		— —
— — —		— — —		— — —		— —
— — —		— — —		— — —		— —
— — —		— — —		— — —		— —
— — —		— — —		— — —		— —

## LESSON XIX.

*Grammar: Pronominals:—*

Sections 197—198.

*Text: Gagga-Jātakaṃ.*

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente Bodhisatto  
Kāsiraṭṭhe ekasmim brāhmaṇakule nibbatti. Tassa pitā  
vohāraṃ katvā jivikaṃ kappeti. So soḷasavassapadesikaṃ  
Bodhisattaṃ maṇikabhaṇḍaṃ ukkhipāpetvā gāmanigamādisu  
caranto Bārāṇasiṃ patvā dovārikassa ghare bhattaṃ pacāpe-  
tvā bhuñjitvā nivāsanaṭṭhānaṃ alabhanto “avelāya āgatā  
āgantukā kattha vasanti”ti pucchi. Atha naṃ manussā

"bahinagare ekā sālā atthi, sā pana amanussapariggahitā, sace icchatha tattha vasathā"ti āhaṃsu. Bodhisatto "etha, tāta, gacchāma, mā yakkhassa bhāyittha, ahan taṃ dametvā tumhākaṃ pādesu pātesāmi"ti pitaraṃ gahetvā tattha gato. Ath' assa pitā phalake nipajji, sayam pitu pāde sambāhamāno nisidi. Tattha adhivattho yakkho pana dvādasa vassāni Vessavaṇaṃ upatṭhahitvā taṃ sālāṃ labhanto "imaṃ sālāṃ pavitṭhamanussesu yo khipite 'jīvā' ti vadati yo ca 'jīvā' ti vutte 'paṭijīvā' ti vadati te jīvaṇṇi vābhaṇṇi ti vāpetaṃ avasese khādeyyāsi"ti labhi. So piṭṭhavaṃsathūṇāya vasati. So "Bodhisattapitaraṃ khipāpessāmi"ti attano ānubhāvena sukhumaṇṇaṃ vissajjesi.

*Vocabulary:—*

Gaggo=a Gagga, sage, wise one, a descendent of the ancient sage Gagga (Garga).

Kāsī=Kāsi, the Kāsis: name of a people and their country of which Bārāṇasī was the capital.

ratthaṃ=kingdom, realm, country; n. m. 1st; [√rāj].

brāhmaṇo=a Brahmin, an arhat; n. m. 1st; [√brah (brh)].

jīvikā=life, living, livelihood, means of support; n. f. 1st; [√jīv].

padesiko=region, district, neighborhood; n. m. 1st [√pad].

maṇiko, maṇikaṃ=water-pot; n. m. or n. 1st; [?].

bhaṇḍaṃ=stock, wares, utensil, implement, material; n. n. 1st; [√bhaṇḍ].

ukkipāpeti=cause to throw up, cause to take up or put up; v. der.; [ud.+caus. of √khip (kṣip)].

nigamo=town, market-town; n. m. 1st; [ni.+√gam].

carati=wander, go about, practice; v. 1st; [√car].

dovariko=door-keeper, gate-keeper, porter; [√dvar].

gharo, gharaṃ=house, dwelling; n. m. or n. 1st; [√gah (grah, grabh)].

bhattaṃ=share, portion, food, meal; n. n. 1st; [√bhaj].

pacāpeti=cause to cook; cause to suffer, torment; v. der.; [caus. of √pac].

bhuñjati=eat, partake of, enjoy; v. 2nd; [√bhuj].

nivāsanaṃ = dwelling, abiding, stopping, putting up, staying temporarily; n. n. 1st; [ni-+√vas].

velā = time, season, opportunity; n. f. 1st; [√vel].

āgaṇṭuko = coming, arriving, coming as visitor or stranger; adj.; used as noun = stranger, visitor sojourner; [ā-+√gam].  
kattha = where? whither? in what place? adv. [pro. base ka-+ttha].

amanusso = not human, demon, goblin; n. m. 1st; [really Abha. Comp., a-+√man].

pariggahito = seized, heldback, possessed, occupied; p. p. p.; [pari-+√gah (grah, grabh)].

tāto = dear, respected; adj.; used as noun = father, sir; the voc. is much used as a term of familiar or endearing address; [√tan].

yakkho = yakkha, a superhuman being, demon, fairy; n. m. 1st; [√yakkh (yaks)].

dameti = cause to be controlled, tame, subject, subdue, over come, convince; v. der; [caus. of √dam].

pātetī = cause to fall, lay, put; v. der.; [caus. of √pat].

phalako, phalakaṃ = slab, board, bench, shield; m. or n. 1st; [√phal].

sambāhati = press, rub, give massage, shampoo; [sam-+√bāh, vāh (vāh)].

adhivattho = domiciled, dwelling, living; p. p. p.; [adhi-+√vas].

adhi = above, over, on; prefix.

dvādasā = twelve; num.

Vessavaṇo = Vessavaṇa, one of the names of a celebrated yakkha.

upaṭṭhahati, upaṭṭhāti = stand before, wait on, serve, attend; v. 1st.; upa-+√thā (sthā)].

yo = who, which, what; rel. pro.

khīpati = sneeze; v. 1st. [√khip (kṣip, kṣīp, kṣu)]

jīvati = live, maintain oneself, get on, make a living; v. 1st; [√jiv].

paṭijīvati = live again, live also; v. 1st; [paṭi-(prati)+√jiv]

bhāṇī = speaking, saying; adj., cons., [√bhaṇ].

avaseso = left over, remaining, other; adj.; [ava-+√sis (çis)].



vaṁṣo=bamboo, joint of bamboo, succession, lineage, race; n. m. 1st; [?].

thūṇā=post, pillar, column, rafter, beam; n. f. 1st; [√thū (sthū)].

kipāpeti=cause to sneeze; v. der.; [caus. of √khip (kṣip, kṣīp, kṣu)].

anubhāvo, ānubhāvo=supernatural power, authority, dignity, power; n. m. 1st; [anu.+√bhū].

sukhumo=thin, small, fine, subtile, exquisite; adj.; [su.+√khā (kṣā)].

cuṇṇo=powder, dust, lime, cement; n. m. 1st; [√cur (carv.)].

vissajjeti=cause to be loosed, emit, send forth: v. der.; [vi.+caus. of √sajj (sij)].

*Notes:—*

One day the Buddha sneezed and his followers made a great ado, crying out: "Long life to you, &c." Then he bade them discontinue the foolish practice; and told this story about the same custom in former times.

soḷasavassapadesakaṁ=sixteen-year-regioned, i.e., being about sixteen years old; Bah. Comp., agreeing with Bodhisattaṁ.

gāmanigamādisu=village-(and)-town-&c.-in, i.e., from village to village and from town to town.

avelāya=not-time-with, out of time, unduly, unseasonably.

pitaraṁ [pitā]: sing., acc.

kipite, vutte=it being (i.e. when it was) sneezed, said; when some one sneezes, says; 294 N. B.

piṭṭhavaṁsathūṇāya=on the bamboo ridgpole (or) on top of a bamboo pillar.

## LESSON XX.

*Grammar: Consonantal Declension:—*

Sections 165—167.

*Text: Gāga-(concluded).*

Cuṇṇo āgantvā tassa nāsāpuṭesu pāvisi. So phalake nipan-  
nako va khiṇi. Bodhisatto na 'jīvā' ti āha. Yakkho taṃ  
khādituṃ thūṇāya otarati. Bodhisatto taṃ otarantaṃ disvā  
"iminā me pitā khiṇāpito bhavissati, ayaṃ so khiṇite 'jīvā'  
ti avadantaṃ khāḍakayakkho bhavissati" ti pitaraṃ ārabha  
paṭhamāṃ gāthāṃ āha:

"Jīva vassasataṃ, Gāga,  
aparāṇi ca vīsatiṃ,  
mā maṃ pisācā khādantu,  
jīva tvaṃ sarado satan" ti.

Yakkho Bodhisattassa vacanaṃ sutvā "imaṃ tāva māṇa-  
vaṃ 'jīvā' ti vuttattā khādituṃ na sakkā, pitaraṃ paṇ-  
assa khādissāmi" ti pitu santikaṃ agamasi. So taṃ āgacchan-  
taṃ disvā cintesi: "ayaṃ so 'paṭijīvā' ti abhaṇantānaṃ  
khādanayakkho bhavissati, paṭijīvaṃ karissāmi" ti so puttaṃ  
ārabha dutiyaṃ gāthāṃ āha:

"Tvam pi vassasataṃ jīva  
aparāṇi ca vīsatiṃ,  
visaṃ pisācā khādantu,  
jīva tvaṃ sarado satan" ti.

Yakkho tassa vacanaṃ sutvā "ubho p' ime na sakkā khādi-  
tun" ti paṭinivatti. Atha naṃ Bodhisatto pucchi: "bho  
yakkha, kasmā tvaṃ imaṃ sālāṃ pavitṭhamanusse khādasī" ti.  
"Dvādasa vassāni Vessavaṇaṃ uppatṭhahitvā laddhattā" ti.  
"Kiṃ pana sabbe va khādituṃ labhasī" ti. "Jīva paṭijīva-  
bhāṇino ṭhapetvā avasese khādāmi" ti. "Yakkha, tvaṃ pubbe  
pi akusalaṃ katvā kakkāḷo pharuso paravihiṃsako hutvā nib-  
batto, idāni pi tādisaṃ kammaṃ katvā tamotamaparāyano  
bhavissasi, tasmā ito paṭṭhāya paṇātipātādīhi viramassū" ti  
taṃ yakkhaṃ dametvā nirayabhayena tajjetvā pañcasu sīlesu  
paṭiṭṭhāpetvā yakkhaṃ pesanakārakaṃ viya akāsi. Puna-  
divase sañcarantā manussā yakkhaṃ disvā Bodhisattena c'assa  
damitabhāvaṃ natvā raṇṇo ārocesuṃ: "deva, eko māṇavo  
taṃ yakkhaṃ dametvā pesanakārakaṃ viya katvā ṭhito" ti.  
Rājā Bodhisattaṃ pakkosāpetvā senāpaṭiṭṭhāne ṭhapesi, pitu  
c'assa mahantaṃ yasaṃ adāsi. So yakkhaṃ balipaṭiggāha-  
kaṃ katvā Bodhisattassa ovāde ṭhatvā dānādini puñṇāni  
katvā saggapadaṃ pūresi.

*Vocabulary:—*

- puṭo=crease, cavity, cup, hole, nostril; n. m. 1st; [ $\sqrt{\text{puṭ}}$ ].  
 khāḍako=eating, devouring; adj; [ $\sqrt{\text{khād}}$ ].  
 ārabba=having begun, beginning with, in reference to, concerning; ger. used as prep.; [ $\bar{a}$ -+ $\sqrt{\text{rabh}}$ ].  
 vīsati=twenty; num.  
 piśāco=goblin, ogre, sprite, fiend; n. m. 1st; [ $\sqrt{\text{piś}}$  (piṣ)].  
 sarado=autumn, the hot weeks at the close of the "Rains," a year; n. m. 1st; [?].  
 māṇavo=young Brahmin, youth, child; n. m. 1st; [?].  
 vuttattaṃ=saying, speech, the condition of having spoken; n. n. 1st; [vutto+ -ttaṃ].  
 -ttaṃ (-tra)=-ness, -hood, -condition; much used in making neut. abstract nouns from p. p. p.; suffix.  
 bhaṇati=speak, say, tell, recite, preach; v. 1st; [ $\sqrt{\text{bhaṇ}}$ ].  
 khādanāṃ=eating, food, solid food; n. n. 1st; [ $\sqrt{\text{khād}}$ ].  
 putto=son, child; n. m. 1st; [?].  
 viṣaṃ=poison, venom; n. n. 1st; [ $\sqrt{\text{viś}}$  (viṣ)].  
 paṭinivattati=turn back, turn away, return; v. 1st; [paṭi-(prati)+ni-(+ $\sqrt{\text{vatt}}$  (vr̥t))].  
 bhavaṃ=Lord, Sir, venerable one; the voc. "bho" is much used in address; n. m. cons.; [ $\sqrt{\text{bhā}}$ ].  
 kasmā=what-from? why? wherefore? when? adv. [really abl. of ko].  
 laddhattaṃ=getting, receiving, the condition of having got, acquisition, permission; n. n. 1st; [laddho+ -ttaṃ (-tra)].  
 pubbo=former, fore, first, foremost, Eastern, ancient; adj.; [ $\sqrt{\text{pūr}}$  (pr)].  
 kakkhaḷo=hard, harsh, rough; adj.; [?].  
 pharuso=knotted, rough, harsh, coarse, vulgar; adj. [?].  
 paro=distant, further, opposite, other, different, adverse; adj. pro.; [?].  
 vihiṇisako=injuring, hurting, showing cruelty; adj.; [vi-+ $\sqrt{\text{hiṃs}}$ ].  
 nibbatto=arisen, born, produced, reborn; p. p. p.; [nī-(nis)+ $\sqrt{\text{vatt}}$  (vr̥t)].  
 tamo, tamaṃ=darkness, gloom, punishment, hell; n. m. or n. 1st; [ $\sqrt{\text{tam}}$ ].

parāyanam = end, limit, destiny; n. n. 1st; [parā+√yā].

pāṇo = breath, vitality, life, living-being, creature, man; n. m.

1st. [pa-(pra)+√an].

atipāto = neglect, transgression, ill-usage, injury, destruction;

n. m. 1st; [ati+√pat].

viramati = not delight in, refrain from, desist, be restrained

in, give up; v. 1st; [vi+√ram].

nirayo = hell, torment, suffering, punishment; n. m. 1st; [ni-(nis)+√i].

tajjeti = threaten, revile, scold, frighten; v. der.; [caus. of √tāj (tarj)].

pañca = five; num.

patiṭṭhāpeti = cause to stand firm, establish, cause to practice or observe; v. der.; [pati-(prati)+caus. of √ṭhā (sthā)].

pesanam = message, errand, dispatch; n. n. 1st; [pa-(pra) + √is (iṣ)].

kārako = doing; making, performing; adj.; [√kar (kr)].

sañcarati = come together, meet, assemble; v. 1st; [sam+√car].

damito = tamed, conquered, overcome; p. p. p.; [fr. caus. of √dam].

pakkosāpeti = cause to call, summon; v. der.; [pa-(pra)+caus. of √kus (krus)].

senā = army, host; n. f. 1st; [?].

bali = tax, revenue, custom, tribute, religious offering, oblation; n. m. 2nd; [?].

paṭiggāhako = receiving, taking, collecting, welcoming, assenting; adj.; [praṭi-(pati)+√gah (grah, grabh)].

### Notes:—

bhavissati: 328.

jīva: 220 (3) Note.

sarado: an old form for pl. acc.

"jīvā" ti vuttatā = "live" -having-said-from, i. e., from his having said, "Live" or because he has said, "Live."

paṭijīvam = the "live-also"; the quotation is made a neut. noun and used as object to karessāmi.

laddhattā = having-received-from, because I have permission.

tamotamaparāyano = hell-hell-destined, destined to hell after hell; 107 (1) N. B.  
 pāṇātipātādihi = from murder and other evil deeds.  
 senāpatiṭṭhāne = army-lord-place-in, in the position of commander in chief to the army.  
 The Metre: 363 (6).

## LESSON XXI.

*Grammar: Indeclinables:—*

Sections 234—247.

*Text: Alinacitta-Jatakam.*

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rājjaṃ kārente Bārāṇasito avidūre vaḍḍhakigāmo ahosi. Tattha pañcasatā vaḍḍhakī vasanti. Te nāvāya upari sotaṃ gantvā araṇṇe gehasambhāradārūni koṭṭetvā tatth' eva ekabhūmikadvibhūmikādibhede gehe sajjetvā thambhato paṭṭhāya sabbadārūsū saññaṃ katvā nadītiraṃ netvā nāvāṃ āropetvā anusotena nagaraṃ āgantvā ye yādisāni gehāni ākaṃkhanti tesaṃ tādisāni katvā kahāpaṇe gahetvā puna tatth' eva gantvā gehasambhāre āharanti. Evaṃ tesaṃ jīvikaṃ kappentānaṃ ekasmiṃ kāle khandhāvāraṃ bandhitvā dārūni koṭṭentānaṃ avidūre eko hatthi khadirakhānukaṃ akkami. Tassa so khānuko pādaṃ vijjhi. Balavavedanā vattanti. Pado uddhumāyitvā pubbaṃ gaṇhi. So vedanāmatto tesaṃ dārukotṭanasaddaṃ sutvā "ime vaḍḍhakī nissāya mayhaṃ sotthi bhavissati" ti mañña-māno tihi pādehi tesaṃ santikaṃ gantvā avidūre nipajji.

*Vocabulary:—*

alino = not attached, single, undivided; p. p. p.; [a-+√li],  
 vaḍḍhaki = carpenter, artizan, mason; n. m. 2nd; [√vaḍḍh (vṛdh)].  
 nāvā = ship, boat; n. f. 1st; [ʔ].  
 soto, sotaṃ = stream river, flood, torrent; n. m. or n. 1st;  
 [√sū (sru)].  
 araṇṇaṃ = forest, wood, waste, desert; n. n. 1st; [a-+√ar(ṛ)].

geho, gehaṃ=house; n. m. or n. 1st. [√gah (grah, grabh)].  
sambhāro=material, preparation, element, constituent part;

n. m. 1st; [sam-+√bhar (bhṛ)].

dāru=wood, piece of wood, timber, building material; n. n.  
3rd; [√dar (dṛ)].

kotteti=strike, beat, crush, break, cut, hew; v. der.; [caus. of  
√kutt]

bhūmikā=story, stage, landing; n. f. 1st; [bhūmi+fem. of  
-ko].

bhedo=division, sort, kind; n. m. 1st; √bhid].

sajjeti=prepare, equip, deck; v. der.; [caus. of √sajj (sāñj)].

thambho=clump of grass, thicket, post, pillar, rigidity,  
stupor; n. m. 1st; √thambh (stambh)].

saññā=perception, meaning, gesture, name, sign, note, mark;  
n. f. 1st; [sam-+√ñā (jñā)].

neti, nayati=lead, lead away, take; v. 1st; [√nī].

āropeti=cause to grow or ascend, cause to mount or embark,  
put on, load, transfer, raise; v. der.; [ā-+cause of √rūh].

yādiso=what sort, whatever kind; adj. pro.; [pro. base ya-+  
-diso].

ākaṅkati=wish, desire, long for, want; v. der.; [ā-+intens.  
of √kam].

kaḥāpaṇo, kaḥāpaṇaṃ=kaḥāpaṇa: name of a coin; n. m. or  
n. 1st; [?].

āvāro=restraint, prevention, prohibition, fence, stockade;  
n. m. 1st; [ā-+√var (vṛ)].

bandhati=bind, fasten, fix, get, contract; v. 1st; [√bandh].

hatthi, hatthī=elephant; n. m. 2nd; [?].

khadiro=Khadira: name of a tree, Cutch; n. m. 1st; √khaḍ].

khānuko=sliver, thorn, stub; n. m. 1st; [√khan].

akkamati=go over, tread on, walk on, trample, crush with  
the foot; v. 1st; [ā-+√kam (kram)].

vijjhati=pierce, perforate, wound, shoot, hit; v. 3rd; [√vidh  
(vidh, vyadh)].

balavā=having power, strong, powerful, mighty, great; adj.  
cons.; [balaṃ + -vā].

vedanā=perception, sensation, feeling; pain, suffering; n. f. 1st; [√vid].

uddhumāyati=be blown up. be swollen; v. der.; [ud-+√dhmā].

pubbo=pus, matter; n. m. 1st; [√pūy]

matto=mad, furious, intoxicated, insane, heedless, careless; p. p. p.; [√mad]

koṭṭanaṃ=cutting, splitting, breaking, hewing; n. n. 1st; [√kuṭṭ].

saddo=sound, noise, voice, cry; n. m. 1st; [?].

*Notes:—*

One time a disciple of the Buddha was becoming faint-hearted: and the Master told him the following tale, showing how in a former existence he, the disciple, had been very persevering and successful as a royal elephant.

thambhato paṭṭhāya=post-from beginning, from the posts throughout.

ye yādisāni.....tesaṃ tādisāni=whoever whatever-sort..... ..them-for that-sort, i. e., just the sort each wanted.

tesaṃ: is modified by kappentānaṃ and koṭṭentānaṃ; gen. with avidūre, 260.

tīhi [tayo]: pl. ins. with pādehi.

## LESSON XXII.

*Grammar: Consonantal Declension:—*

Sections 168—171.

*Text: Alinacitta-(continued).*

Vaddhakī taṃ uddhumātapādaṃ disvā upasaṃkamitvā pāde khānukaṃ disvā tikhiṇavāsiyā khānukassa samantato odhiṃ katvā rajjuyā bandhitvā ākaḍḍhantā khānukaṃ nīharitvā pubbaṃ mocetvā uṇhodakena dhovitvā tadanurūpehi

bhesajjehi nacirass' eva vaṇaṃ phāsukaṃ karimsu. Hatthi ārogo hutvā cintesi: "mayā ime vaddhakā nissāya jīvitaṃ laddhaṃ, idāni tesaṃ mayā upakāraṃ kātuṃ vaṭṭati" ti so tato paṭṭhāya vaddhakihi saddhiṃ rukkhe nīharati tacchentaṃ parivattetvā deti, vāsīādini upasaṃharati, soṇḍāya veṭhetvā kālasuttakoṭiyaṃ gaṇhāti. Vaddhakā pi 'ssa bhojanavelāya ekekaṃ piṇḍaṃ dentā pañca piṇḍasatāni denti. Tassa pana hatthissa putto sabbaseto hatthājāniyapotako atthi. Ten' assa etad ahosi: "ahaṃ etarahi mahallako, idāni mayā imesaṃ kammakaraṇatthāya puttaṃ datvā gantuṃ vaṭṭati" ti so vaddhakānaṃ anācikkhitvā va araṇṇaṃ pavisitvā puttaṃ ānetvā "ayaṃ hatthipotako mama putto, tumhehi mayhaṃ jīvitaṃ dinnāṃ, ahaṃ vo vejjavetanatthāya imaṃ dammi, ayaṃ tumhākaṃ ito paṭṭhāya kammaṇi karissatī" ti vatvā "ito paṭṭhāya yaṃ pana mayā kattabbaṃ kammaṃ tvaṃ karohi" ti puttaṃ ovaditvā vaddhakānaṃ datvā sayaṃ araṇṇaṃ pāvisi. Tato paṭṭhāya hatthipotako vaddhakānaṃ vacanakaro ovāḍakkhamo hutvā sabbakiccāni karoti. Te pi taṃ pañcāhi piṇḍasatehi posenti. So kammaṃ katvā naḍiṃ otaritvā āgacchati. Vaddhakidāraḥkāpi taṃ soṇḍādisu gahetvā uduke pi thale pi tena saddhiṃ kilānti.

*Vocabulary:—*

uddhumāto=blown up, swollen, p. p. p.; [ud-+√dhmā],  
upasaṅkamati=approach, go up to; v. 1st; [upa-+ sam-+  
√kam (kram)].

tikhīṇo=sharp, keen; acrid, pungent, acute, clever; adj.;  
[√tij].

vāsī=thunder-bolt, adze, ax, hatchet; n. f. 2nd; [√vās].

samanto=together with limits, all, whole, entire; adj.; [sam-+  
anto].

odhi=limit, district, division, mark, furrow, crease; n. m.  
2nd; [o-+√dhā].

raju=rope, string, cord; n. f. 3rd; [?].

ākaddhati=draw towards, drag along, draw; v. 1st; [ā-+  
√kaddh (kṛdh)].

nīharati=draw out, remove, release, take away, dismiss;  
v. 1st; [ni-(nis)+√har (hṛ)].

dhovati=wash, rinse, cleanse, bathe; v. 1st; [√dhov (dhāv)].



tadanurūpo=suitable thereto, proper, fit; adj.; [really Comp., tad+anu-+rūpaṁ].

bhesajjaṁ=medicine, drug; n. n. 1st; [(a)bhi-+√saj].

nacirassa=not long, shortly, soon; used as adv.; [really gen. sing. of na-+cira].

vaṇo, vaṇaṁ=wound, bruise, sore, boil, tumor; n. m. or n. 1st; [?]

phāsuko=pleasant, agreeable, comfortable, easy; adj.; [?]

ārogo=not sick, healthy, well, free from disease; [a-+√ruj].

vetanaṁ=wage, hire, salary, fee; n. n. 1st; [?].

ovadati=instruct, admonish, warn; v. 1st; [o-+√vad].

vacanakaro=word-doing, obedient, submissive; adj.; [vacanaṁ+ -karo].

-karo=doing, -making; suffix; √kar (kṛ)].

ovādakkhamo=teachable, attentive to instruction, obedient; adj; [really comp., ovādo+khamo]

khamo=patient, forgiving, favorable, attentive; adj., [√kham (kṣam)].

kiccaṁ=business, duty, what ought to be done; n. n. 1st; [really neut. of part. of nec. used as noun, √kar (kṛ)].

poseti=cause to thrive, nourish, support, feed, care for; v. der.; [caus. of √pus (pu)].

kīḷati=play, sport; v. 1st; √kīḷ (krīḷ)].

dāraako=child, son, offspring, boy; n. m. 1st; [√dar (dṛ)].

thalaṁ=dry land, land above water, high ground; n. m. 1st; [√thā (sthā)].

### Notes:—

samantato=from all sides, all around; 291.

jivitaṁ laddhaṁ (atthi): 230.

kālasuttakoṭṭiyaṁ=black-rope-end-at.

etad ahoṣi=it occurred as follows, (he) thought as follows.

dammi=I give; one form of pres. sing. 1st pers. fr. √dā.

## LESSON XXIII.

*Grammar: Numerals:—*

Sections 181—188.

*Text: Alinacitta-(continued.)*

Ājānīyā pana hatthino pi assāpi purisāpi udake uccāraṃ vā passāvaṃ vā na karonti. Tasmā so pi udake uccārapassāvaṃ akatvā bahi naditīre eva karoti. Ath' ekasmiṃ divase upari nadiyā devo vassi. Addhasukkhāṃ hatthilaṇḍaṃ udakena nadiṃ otaritvā gacchantaṃ Bārāṇasinagaratitthe ekasmiṃ gumbhe laggitvā aṭṭhāsi. Atha raṇṇo hatthigopakā "hatthiṃ nahāpessāmā" ti pañca hatthisatāni nayiṃsu. Ājānīyalaṇḍassa gandhaṃ ghāyitvā eko pi hatthi nadiṃ otarituṃ na ussahi, sabbe naṅgutṭhaṃ ukkhipitvā palāyituṃ ārabhiṃsu. Hatthigopakā hatthācariyānaṃ arocesuṃ. Te "udake paripantha bhavitabban" ti udakaṃ sodhāpetvā tasmīṃ gumbhe ājānīyalaṇḍaṃ disvā "idam ettha kāraṇaṃ" ti nātvā cātiṃ āharāpetvā udakassa pūretva taṃ tattha mad-ditvā hatthīnaṃ sarīre siṅcāpesuṃ. Tasmīṃ kāle te nadiṃ otaritvā nahāyiṃsu. Hatthācariyā raṇṇo taṃ pavattiṃ āro-cetvā "taṃ hatthājānīyaṃ pariyesitvā ānetuṃ vaṭṭati, devā" ti āhaṃsu. Rājā nāvāsāṃghātehi nadiṃ pakkhanditvā uddha-gāmihi saṃghātehi vaḍḍhakīnaṃ vasanaṭṭhānaṃ sampāpuṇi. Hatthipotako nadiyaṃ kilāto bherisaddaṃ sutvā vaḍḍhakī-naṃ santike aṭṭhāsi. Vaḍḍhakī raṇṇo paccuggamanaṃ katvā "deva, sace dārūhi attho kiṃkāraṇā āgat' attha, kiṃ pesetvā āharāpetuṃ na vaṭṭati" ti āhaṃsu. "Nāhaṃ, bhaṇe, dārū-naṃ atthāya āgato, imassa pana hatthissa atthāya āgato 'mhī" ti. "Gahāpetvā gacchatha devā" ti. Hatthipotako gantuṃ na icchi. "Kiṃ kārāpesi, bhaṇe, hatthī" ti. "Vaḍḍhakīnaṃ posāvanikaṃ āharāpeti, devā" ti. "Sādhu, bhaṇe" ti rājā hatthissa catunnaṃ pādānaṃ soḍḍāya naṅgutṭhassa santike sataṣaḥsasatasahassaṃ kahūpaṇe ṭhapāpesi. Hatthi ettakenāpi agantvā sabbavaḍḍhakīnaṃ dussayugesu vaḍḍha-kībhariyānaṃ nivāsanaśātakesu dinnesu saddhiṃkilīṭadarakā naṃ ca dārakaparihāre kate nivattitvā vaḍḍhakī ca itthiyo ca dārake ca oloketvā raṇṇā saddhiṃ agamāsi.

*Vocabulary:—*

- puriso= male, man, human person, individual; n. m. 1st; [?].  
 uccāro= dung, excrement, foeces; n. m. 1st; [ud-+√car].  
 passāvo=a flowing-forth, stream, urine; n. m. 1st; [pa (pra)  
 +√su (sru)].  
 addho, addho=half, part, partial; adj.; [?]  
 sukkho=dry, dried, seasoned, rainless; adj.; [√us (uṣ)].  
 laṇḍaṁ=dung, excrement; n. n. 1st; [?].  
 titthaṁ=standing, landing, bathing-place, ford; n. n. 1st;  
 [√thā (sthā)].  
 gumbho=bush, thicket, jungle, quantity, multitude, troops;  
 n. m. 1st [?].  
 laggaṭi=be attached, adhere, cling, stick fast, hang on; v.  
 der.; [pass. of √lag].  
 gopako=guard, keeper, watcher, tender; n. m. 1st; [√gup].  
 nahāpeti=cause to bathe, bathe; v. der.; [caus. of √nhā  
 (snā)].  
 ussaḥaṭi=bear up, be able, endure, endeavor; v. 1st; [ud-+  
 √saḥ].  
 naṅgutṭhaṁ=tail, caudle extremity; n. n. 1st; [?].  
 ācariyo=master, teacher, trainer; n. m. 1st; [ā-+√car].  
 paripantho=obstacle, hinderance, danger, misfortune; n. m.  
 1st; [pari-+√path].  
 sodhāpeti=cause to be clean, cleanse, purify, clear up, investi-  
 gate; v. der.; [caus. of √sudh].  
 cāṭi=earthen vessel, bowl, jar, water-pot; n. f. 2nd; [probably  
 a foreign word].  
 āharāpeti=cause to bring; v. der.; [ā-+caus. of √har (hṛ)].  
 maddati=rub, crush, trample, destroy; v. 1st; [√madd  
 mṛd, mrad].  
 siṇcāpeti=cause to sprinkle; v. der.; [caus. of √sic].  
 saṅghāto=junction, union, raft; n. m. 1st; [sam-+√ghaṭ].  
 uddho=up, upwards, high, erect; prefix.  
 gāmī=going, proceeding; adj. cons.; [√gam].  
 vasaṇaṁ=dwelling, residence; n. n. 1st; [√vas].  
 bheri=drum, tom-tom; n. f. 2nd; [√bhī].

paccuggamanaṃ=salutation, welcome, hospitality; n. n. 1st;  
[pati-(prati)+ud-+√gam].

kārāpeti=cause to do or make; v. der.; [caus. of √kar (kṛ)].

pasavanikaṃ=sustenance, food, support; n. n. 1st; [fr. a caus.  
of √pus (puṣ)].

sahassaṃ=thousand; num.

ettako=so much, so great; adj.; [?].

dussaṃ=cloth, change of clothing; n. n. 1st; [?].

yugaṃ=pair, couple, union, generation; n. n. 1st; [√yuj].

bhariyā=wife; n. f. 1st; [√bhar (bhṛ)].

sāṭako, sāṭakaṃ=outer-garment, upper-cloth, cloak, mantle;  
n m. or n. 1st; [?].

kīlito=played, sported, playing; p. p. p ; [√kīl (krīḍ)].

itthi, itthī=woman, wife; n. f. 2nd; [for stri contracted from  
sutri, √su].

### Notes:—

upari nadiyā=the upper part of the river, the head waters of  
the river.

paripanthena bhavitabban, 84 (2)=with obstruction it must  
be, there must be some obstruction.

udakassa; 258 (3).

nāvāsaṃghāṭehi=with rafts of boats.

paccuggamanaṃ katvā=having saluted, having hospitably  
received.

attha=you are; the pl. is common in addressing superiors.

kim: 240.

bhaṇe=I say! a verb used as interj:

satasaḥsasatasahassaṃ=one hundred thousand each, in piles  
of one hundred thousand: 107 (1) N. B.

ettakenāpi agantvā=so-much-with-even not-having-gone, i. e.  
he would not go even for so much.

dussayugesu.....nivāsanasāṭakesu dinnesu=when pairs  
of cloths.....and upper and lower cloths had been given;  
294.

dāraḥkapihāre kate; 294.

## LESSON XXIV

*Grammar: Comparison:—*

Sections 176—180.

*Text: Alinacitta—(continued).*

Rājā taṃ ādāya nagaraṃ gantvā nagaraṃ ca hatthisālaṃ ca alaṃkārapetvā hatthiṃ nagaraṃ padakkhiṇaṃ karetvā hatthisālaṃ pavesetvā sabbālaṃkārehi alaṃkaritvā abhisekaṃ datvā opavayhaṃ katvā attano sahāyatthāne tthapetvā upad-dharajjaṃ hatthissa datvā attano samānaparihāraṃ akāsi. Hatthissa āgatakālaṭo paṭṭhāya raṇṇo sakala-Jambudīpe rāj-jaṃ hatthagatam eva ahosi. Evaṃ kāle gacchante Bodhisatto tassa raṇṇo aggamaheṣiṃ kucchimhi paṭisandhiṃ gaṇhi. Tassa gabbhāparipākakāle rājā kālaṃ akāsi. Hatthi paṇa sace raṇṇo kālakatabhāvaṃ jāneyya tatth' ev' assa hadayaṃ phāleyya, tasmā hatthiṃ raṇṇo kālakatabhāvaṃ ajānāpetvā va upaṭṭhahimsu. Raṇṇo paṇa kālakatabhāvaṃ sutvā "tuc-chaṃ kira rājjan" ti anantarasāmaṇto Kosalarājā mahatiyā senāya āgantvā nagaraṃ parivāri. Te nagaradvārāni pida-hitvā kosalarāṇṇo sāsanaṃ pāhiṇiṃsu: "ambhakaṃ raṇṇo aggamaheṣi paripuṇṇagabbhā 'ito kira sattame divase puttāṃ vijāyissatī' ti aṅgavijjāpāṭhakā āhaṃsu, sace sā puttāṃ vijāyis-sati mayaṃ sattame divase yuddhaṃ dassāma na rājjaṃ, ettakaṃ kālaṃ āgamethā" ti. Rājā "sādhū" ti sampaṭicchī. Devī sattame divase puttāṃ vijāyī. Tassa nāmagahaṇadivase "mahājanass' alinaṃ cittaṃ paggaṇhanto jāto" ti "Alinacitta-kumāro" t' ev' assa nāmaṃ akaṃsu. Jātadivasato yeva paṇ' assa paṭṭhāya nāgarā Kosalarāṇṇā saddhiṃ yujjhiṃsu. Nin-nāyakattā saṃgāmaṃ mahantaṃ pi balaṃ yujjhamānaṃ thokathokaṃ osakkati.

*Vocabulary:—*

ādādāti=take, take away, seize; v. 1st; [ā.+√dā].

alaṃ=flag, decoration, ornament.

alaṃkārapeti=cause to adorn or decorate; v. der.; [alaṃ+caus. of √kar (kṛ)]

padakkhiṇo=respectful salutation, triumphal procession. n. n. 1st; [✓dakkh (daks)].

paveseti=cause to enter; v. der.; [pa-(pra)+caus. of ✓vis (viṣ)].

alaṅkaroti=adorn, decorate, beautify; v. 6th; [alaṁ+✓kar (kṛ)].

abhiseko=sprinkling; ordination, installation, inauguration; n. m. 1st; [abhi-+✓sic]

opavayho=for carrying, intended for riding on, to be ridden; adj.; [o-+pa-(pra)+✓vah].

sahāyo=one accompanying, companion, friend; n. m. 1st; [saha+✓i].

sāha=with together with, accompanying; prep. and prefix.

upaḍḍho=half, partial; adj.; [upa-+addho]

sakalo=together with parts, all, whole; adj.; [sa-+?].

Jambudīpo=The Jambu-Island: it is one of the four islands said to be grouped about Mt. Meru of Buddhist cosmogeny—the one on the South. In a more restricted and practical sense it meant the whole of then-known India.

paripāko=maturity, perfection, ripeness; n. m. 1st; [pari-+✓pac].

jānāpeti=cause to know, inform, point out, show; v. der.; [caus. of ✓ñā (jñā)].

tuccho=empty, vacant, void; adj.; [?].

sāmanto=neighboring, bordering; adj.; [sam-+anto].

parivāreti=cause to be covered or surrounded, surround, cover, guard; v. der.; [pari-+caus. of var (vṛ)].

pidahati=cover, guard, close, shut; v. 1st; [pi-+✓dhā].

pi-, api-=near, close; prefix.

sāsanaṁ=order, command, advice, message; n. m. 1st; ✓sās (ṣās)].

pahiṇāti=send; v. 5th; [pa-(pra)+✓hi].

paripuṇṇo=completely filled, full, completed, perfected; p. p.; [pari-+✓pūr (pṛ)].

vijāyati=bring forth, give birth to, bear; v. 1st; [vi-+✓jan, jā].

aṅgaṁ=limb, member, attribute, cause; n. n. 1st; [✓aṅc].

vijjā=perception, knowledge, wisdom; n. f. 1st; [✓vid].

pāṭhako=reader, reciter, student; n. m. 1st; [ $\sqrt{\text{pāṭh}}$ ].

āgameti=cause to come, wait for, await; v. der.; [ $\bar{a}$ -+caus of  $\sqrt{\text{gam}}$ ].

jāto=born, produced, arisen, become; p. p. p.; [ $\sqrt{\text{jā, jan}}$ ].

nāyakattaṃ=leadership; n. n. 1st; [ $\sqrt{\text{nī}}$ + -ko+ -ttaṃ].

thoko=small, little, short, slight; adj.; [?].

osakkati=be unable, refuse, retreat, withdraw, go back; v. 4th; [o-+ $\sqrt{\text{sak}}$  (çak)].

*Notes:—*

alaṃkārapetvā, alaṃkaritvā: the object has become inseparably compounded with the verb governing it; see page 39, *Notes*, for the ṃ before k.

padakkhiṇaṃ: This consisted in a circuit about the person or thing to be honored so that the right side was always turned towards the one honored: in the triumphal procession the honored one proceeded so as to be met by the people with the right side turned towards him.

rañño: 263.

hatthagato=hand-gone, i. e., come under the hand or into the power of.

kale gacchante: as time went on, in due course.

anantarasāmato=not-between-neighboring, next-neighboring, being the nearest neighbor.

ninnāyakattā=from absence of leadership, because there was no leader.

thokathokaṃ : 107 (1) N. B.

## LESSON XXV.

*Grammar: Diphthongal Declension:—*

Sections 156—157.

*Text: Alinacitta-(concluded).*

Amaccā deviyā tam atthaṃ ārocetvā "mayaṃ evaṃ osakkamāne bale parajjhanabhāvassa bhāyāma, amhākāṃ pana rañño kūlakatabhāvaṃ puttassa jūtabhāvaṃ Kosalarañño

āgantvā yujjhanabhāvaṃ ca rañño sahāyako maṅgalaḥatthi na jānāti, jānāpema nan " ti pucchimsu. Sā " sādhu " ti sampatichchitvā puttam alaṃkaritvā dukūlacumbaṭe nipajjāpetvā pāsādā oruyha amaccagaṇaparivutā hatthisālaṃ gantvā Bodhisattam hatthissa pādamūle nipajjāpetvā " sāmi, sahāyo te kālakato, mayam tuyham hadayaphālanabhayena nārocimha, ayan te sahāyassa putto, Kosalarājā āgantvā nagaram parivāretvā tava puttena saddhim yujjhati, balaṃ osakkati, tava puttam tvaṃ nēva mārehi rajjam vāssa gaṇhitvā dehī " ti āha. Tasmiṃ kāle hatthi Bodhisattam soṇḍāya parāmasitvā ukkhipitvā kumbhe ṭhapetvā roditvā paridevitvā Bodhisattam otāretvā deviyā hatthe nipajjāpetvā " Kosalarājānam gahessāmi " ti hatthisālato nikkhami. Ath' assa amaccā vammaṃ paṭimuñcitvā alaṃkaritvā nagaradvāram avāpuritvā tam parivāretvā nikkhamimsu. Hatthi nagarā nikkhamitvā koṇcanādam katvā mahājānam santāsetvā palāpetvā balakottakam bhinditvā Kosalarājānam cūlāya gahetvā ānetvā Bodhisattassa pādamūle nipajjāpetvā mārāpatthāy' assa utthite vāretvā " ito paṭṭhāya appamatto hohi, ' kumāro daharo ' ti saññaṃ mā karī " ti ovaditvā uyyojesi. Tato paṭṭhāya sakala Jambudīpe rajjam Bodhisattassa hatthagatani eva jātam. Añño paṭisattu nāma utthahitum samattho nāhosi. Bodhisatto sattavassikakāle abhisekam patvā Alinacittarājā nāma hutvā dhammena rajjam kāretvā jīvitapariyosāne saggapadam pūresi.

### *Vocabulary:—*

devī=goddess, queen, princess, lady; n. f. 2nd; [fem. of devo].  
parajjhanaṃ=defeat; n. n. 1st; [?].

yujjhanam=joining, union, battle, war; n. n. 1st; [✓yudh].

sahāyako=companion, friend, associate; n. m. 1st; [sahāyo+ko].

maṅgalo=fortunate, auspicious, blessed, royal; adj.; [✓maṅg].

dukūlam=fine cloth, inner-bark fibre, silk; n. n. 1st; [✓du].

cumbaṭam=coil, coil of cloth used as chatty stand.

nipajjāpeti=cause to lie, lay, put; v. der.; [ni+caus. of [✓pad].

pāsādo=palace, mansion, tower, terrace; n. m. 1st; [pa-(pra)+✓sad, sid].



gaṇo=count, reckoning, total, crowd, herd, company; n. m.  
1st;  $\sqrt{\text{gaṇ}}$ .

parivuto=surrounded, attended, accompanied; p. p. p. [pari-  
+ $\sqrt{\text{var}}$  (vr)].

mūlaṁ=root, base, foundation, origin, cause, reason, mass,  
amount. price; n. n. 1st; [?].

phālaṇaṁ=splitting, cleaving, breaking; n. n. 1st. [ $\sqrt{\text{phal}}$ ].

parāmasati=stroke, rub, touch, fondle; v. 1st. [parā-+ $\sqrt{\text{mas}}$   
(mṛç)].

kumbho=elephant's frontal lobe, head, waterpot, vessel; n. m.  
1st; [ $\sqrt{\text{kumbh}}$ ].

rodati, rudati=cry, wail, weep, lament; v. 1st; [ $\sqrt{\text{rud}}$ ].

paridevati,=wail, lament, grieve, cry; v. 1st; [ $\sqrt{\text{dev}}$ ].

vammaṁ=armor, mail; n. n. 1st; [ $\sqrt{\text{var}}$  (vr)].

paṭimuñcati=put on, bind, fasten; v. 2nd; [paṭi-(prati)+  
 $\sqrt{\text{muc}}$ ].

avāpurati=unlock, unfasten; open; v. 1st; [ava-+ā-+ $\sqrt{\text{pūr}}$   
(pr)].

koṇco=koṇca—a fabulous demon, a crane; n. m. 1st; [?].

santāseti=terrify, frighten, make afraid; v. der.; [sam-+  
caus. of  $\sqrt{\text{tas}}$ ].

palāpeti=cause to flee; v. der.; [parā-+caus. of  $\sqrt{\text{i}}$ ].

koṭṭako, koṭṭhako=room, store-room, rampart, battlement;  
n. m. 1st; [ $\sqrt{\text{kus}}$  (kuṣ)].

bhindati=break-up, divide, destroy; v. 2nd; [ $\sqrt{\text{bhid}}$ ].

cūlā=the single lock left on a shaven head, top-not, crest,  
diadem, crown; n. f. 1st; [?].

uṭṭhito=arisen, raised up, standing; p. p. p.; [ud-+ $\sqrt{\text{thā}}$   
(sthā)].

appamatto=not-heedless, vigilant, careful, zealous, active;  
p. p. p.; [a-+pa-(pra)+ $\sqrt{\text{mad}}$ ].

uyyojeti=cause to start, dismiss, send away, take leave of;  
v. der.; [ud-+caus. of  $\sqrt{\text{yuj}}$ ].

paṭisattu=enemy, foe, rival; n. m. 3rd; [paṭi-(prati)+ $\sqrt{\text{sad}}$   
(çad)].

sattavassiko=of seven years, seven years old; adj.; [Dig.  
Comp. +iko].

*Notes:—*

parajjhanabhāvassa: verbs expressing fear often take the gen.

nārocimha=not-we-told; na-+aor. pl. 1st pers.

tvaṃ ñeva: the sandhi has effected the initial y; but left the final niggahīta intact; 84 (3).

vāssa [vā+assa]=or him-to.

FINIS.



# VOCABULARY.

---

a, an=not, un-; prefix.

aṁso, aṁsaṁ=shoulder, shoulder-blade; n. m. or n. 1st; [ʔ].

akkamati=go over, tread on, walk on, trample, crush with the foot; v. 1st; [ā-+√kām (kram)].

aggamahesī=chief-queen, queen-consort; Comp.; [aggo+mahā+īsī].

aggo=first, foremost, topmost, chief, best; adj.; [√āṅg].

aṅgaṁ=limb, member, attribute, cause; n. n. 1st; [√aṅc].

aṅgaṇaṁ=court, court-yard; n. n. 1st; [√āṅg].

accayo=passing, passing away, death; n. m. 1st; [ati-+√i].

ajja=now, to-day; adv.

ajjhohito=eaten, swallowed, taken into the mouth, bolted; p. p. p.; [adhi-+o-+√har (hṛ)].

aññataro=one, some one, a certain one, some, other; adj. pro.; [añño+-taro].

aññattha=elsewhere, another place; adv. [añño+-ttha].

aññātako=not known, unrecognized, disguised; adj; [a-+√ñā (jñā)].

aṭṭo=cause, case, business, lawsuit; n. m. 1st; √ar (ṛ)].

ati=over, above, beyond, away, in excess; prefix.

atiturito=too hurried, too eager; [ati-+turito].

atipāto=neglect, transgression, ill-usage, injury, destruction; n. m. 1st; [ati-+√pat].

ativego=too zealous, too eager; [ati-+vego].

atīte [atīto]=past-in, long ago, formerly: used adverbially.

atīto=passed, gone-by, gone-away, dead; p. p. p.; [ati-+√i].

attā=self, soul, breath, life, mind, person, real personality, individuality; n. m. cons; √an].

atthāya=on-account-of, for, for-the-sake-of; prep; √ar (r)].

atthi=be, become; v. 1st; √as].

attho=desire, need, cause, occasion, purpose, aim, object, thing, property, wealth, meaning, sense; n. m. 1st; [√ar (r)].

atha=now, then, really, and, but; adv.

addho, addho=half, part, partial; adj.; [?].

adhi-=above, over, on; prefix.

adhivatto=domiciled, dwelling, living; p. p. p.; [adhi-+√vas].

anu-=after, following, under, less, again, according-to; prefix.

anucchaviko=handsome, appropriate, suitable, proper; adj.; [anu-+chavi+-ko].

anupubbo=regular, successive, in order; adj.; [anu-+√pūr (p)].

anubandhati=follow, pursue, chase, wait upon; v. 1st; [anu-+√bandh].

anubhāvo, ānubhāvo=supernatural power, authority, dignity, power; n. m. 1st; [anu-+√bhū].

anumodanaṃ: *see* anumodanā.

anumodanā, anumodanaṃ=praise, thanks-giving, approval, rejoicing; n. f. or n. 1st; [anu-+√mud].

anusāsati=teach, instruct, command, pronounce (judgement &c.); v. 1st; [anu-+√sās].

antara: *see* anto, antara.

antaraṃ=interior, inside, midst, interval; n. m. 1st; [fr. anto, antara].

anto=end, limit, border, edge, frontier; n. m. 1st; [?].

anto, antara=within, inside; adv. and prep.

apa=away, off, out; prefix.

apacāyati=observe, reverence, honor, respect; v. 1st; [apa-+  
√ci].

apaneti=remove, put away, take away, v. 1st; [apa-+√ni].

aparo=posterior, latter, following, subsequent; adj. pro.;  
[fr. apa-].

api, pi=also, even, indeed, too, though, merely; adv.

api-: see pi-

appamatto=not-heedless, vigilant, careful, zealous, active;  
p. p. p.; [a-+pa-(pra)+√mad].

abhi=to towards, intense, excessive; prefix.

abhimukho=opposite, facing, towards, in the direction of;  
adj; [abhi-+mukhaṁ].

abhiseko=sprinkling, ordination, installation, inauguration;  
n. m. 1st; [abhi-+√sic].

amacco=friend, companion, attendant, minister; n. m. 1st;  
fr. adv amā].

amanusso=not human, demon, goblin; n. m. 1st; [really  
Abha. Comp., a-+√man].

amā=present with, near, adv.

ambho=hello ! oh ! I say ! interj.

ammā=mother; n. f. 1st; [?].

ayaṁ=this, this one; dem. pro.

ayutto=not joined, not proper or suitable; p. p. p.; [a-+  
√yuj].

araññaṁ=forest, wood, waste, desert; n. n. 1st; [a-+√ar (ṛ)].

alaṁ=flag, decoration, ornament.

alaṅkārapeti=cause to adorn or decorate; v. der.; [alaṁ+  
caus. of √kar (kṛ)].

alaṅkaroti=adorn, decorate, beautify; v. 6th; [alaṁ+√kar

alikaṃ = falsehood, lying, deception, pretence, disagreeableness; n. n. 1st; [?].

alīno = not attached, single, undivided; p. p. p.; [a-+√lī].

ava-: see o-

avakāso: see okāso.

avaseso = left over, remaining, other; adj.; [ava-+√sis (çis)].

avāpurati = unlock, unfasten; open; v. 1st; [ava-+ā-+√pūr (pr)]

avidūre = near, not far away from; used as prep.; [a-+vi-+dūro, √?].

avhayati, avheti = call, call to, summon, challenge, v. 1st; [ā-+√hve].

assamaṃ: see assamo.

assamo, assamaṃ = hermitage, order of hermits; n. m. or n. 1st; [ā-+√sam (sram)].

asso = horse; n. m. 1st; [?].

ahaṃ = I: 1st. pers. pro.

ā = to, towards, unto; reverses the meaning of a few verbs of *giving, taking, leading, going, &c*; prefix.

ākaṅkati = wish, desire, long for, want; v. der.; [ā-+intens. of √kam].

ākaddhati = draw towards, draw along, draw; v. 1st; [ā-+√kaḍḍh (kṛḍh)].

ākāso = sky, air, space, the heavens; n. m. 1st; [ā-+√kāś (kāç)].

āgacchati = come, proceed towards: v. 1st; [ā-+√gam, gacch].

āgantuko = coming, arriving, coming as visitor or stranger; adj.; used as noun = stranger, visitor, sojourner; [ā-+√gam].

āgamaṃ = coming, approach, arrival; n. n. 1st; [ā-+√gam].

āgameti = cause to come, wait for, await; v. der.; [ā-+caus. of √gam].

ācariyo=master, teacher, trainer; n. m. 1st; [ā-+√car].

ācāro=walk, conduct, character, life; n. m. 1st; [ā-+√car].

ācikkhati=announce, tell over and over, relate; v. der.;  
[ā-+freq. of √khā (khyā)].

ājāñño } { of good race or breed, thorough-bred, blooded,  
ājāniyo } { noble; adj.; [ā-+√jā, jan].  
ājāneyyo }

ādadāti=take, take away, seize; v. 1st; [ā-+√dā, di, dad].

ādi=beginning, starting-point; n. m. or n. 2nd; [ā-+  
√dā, di, dad].

ānubhāvo: see anubhāva.

āma=yes, so, true, indeed; adv.

āmanteti=address, call, speak to, deliberate with, discuss  
with; v. der.; [ā-+denom. fr. manto, √man].

āmisaṃ: see āmiso.

āmiso, āmisaṃ=flesh, enjoyment, sensuality, lust; n. m. or n.  
1st; [?].

ārabha=having begun, beginning with, in reference to,  
concerning; ger. used as prep.; [ā-+√rabh].

ārabhati=begin, undertake, attempt, make effort; v. 1st;  
[ā-+√rabh].

āruhati=grow up, ascend, climb, get up, embark, mount;  
v. 1st; [ā-+√ruh].

ārogo=not sick, healthy, well, free from disease; [ā-+√ruj].

āroceti=cause to appear, tell announce, declare; v. der.;  
[ā-+caus. of √ruc].

āropeti=cause to grow or ascend, cause to mount or embark,  
put on, load, transfer, raise; v. der.; [ā-+caus. of √ruh].

ārohanam=going up, ascent, stair, ladder, embarking, mount,  
ing; n. n. 1st; [ā-+√ruh].

āvāro=restraint, prevention, prohibition, fence, stockade;  
n. m. 1st; [ā-+√var (vr)].

āha=said, say; v. (only in perf.); [ $\sqrt{\text{āh}}$ ].

āharati=bring, fetch, carry, narrate, tell; [ $\bar{\text{ā}} + \sqrt{\text{har}}$  (hr)].

āharāpeti=cause to bring; v. der.; [ $\bar{\text{ā}} + \text{caus. of } \sqrt{\text{har}}$  (hr)].

-iko: *see*-ko.

icchati=wish, desire, long for, seek after, try to obtain, approve; v. 1st; [ $\sqrt{\text{is}}$  (is)].

-it̐tho=-est, most, least; suffix.

itaro=other, different, remaining; adj. pro.; [fr. pro. base i-].

iti, ti=thus, so; adv.

ito=from here, hence, from now; adv.

ito paṭṭhāya=hence, hereafter.

itthi, itthī woman, wife; n. f. 2nd; [for stri contracted from sutri,  $\sqrt{\text{sū}}$ ].

idāni=now, this time; adv.; [fr. pro. base, 237 (2)].

idha=here at this place; adv.; [fr. pro. base i- + dha].

-imo=-est, most, least; suffix.

iva: *see* va.

isī=lady, wife of a noble, princess, queen; n. f. 2nd; [ $\sqrt{\text{is}}$ ].

u-, ud-=up, above, away; prefix.

ukkamanāṃ=going up, going on, passing, getting out of the way; n. n. 1st; [ $\text{ud-} + \sqrt{\text{kam}}$  (kram)].

ukkamāpeti=cause to go up, cause to get out of the way, remove from the way; v. der.; [ $\text{ud-} + \text{caus. of } \sqrt{\text{kam}}$  (kram)].

ukkāro=dung, foeces, excrement; n. m. 1st; [?].

ukkipati=throw up, raise, eject; v. 1st; [ $\text{ud-} + \sqrt{\text{kip}}$  (kṣip)].

ukkipāpeti=cause to throw up, cause to take up or put up; v. der.; [ $\text{ud-} + \text{caus. of } \sqrt{\text{kip}}$  (kṣip)].

uccāro=dung, excrement, foeces; n. m. 1st; [ $\text{ud-} + \sqrt{\text{car}}$ ].

ut̐thito=arisen, raised up, standing; p. p. p.; [ $\text{ud-} + \sqrt{\text{thā}}$  (sthā)].



uḥho=hot, pungent, passionate, hissing, steaming; adj.;  
 √us (uṣ)].

uttamo=highest, best, chief, eminent, supreme; adj.; [ud-+  
 -tamo].

uttarati=go up, ascend, cross over, escape; v. 1st. [ud-+√tar  
 (tṛ)]

ud-: see u-.

udakaṁ=water; n. n. 1st; [√ud, und].

uddhumāto=blown up, swollen; p. p. p.; [ud-+√dhmā].

uddhumāyati=be blown up, be swollen; v. der.; [ud-+  
 pass. of √dhmā].

uddho=up, upwards, high, erect; prefix.

upa=near, with, on, at, towards; prefix.

upagacchati=come up, approach, undergo, begin; v. 1st;  
 [upa-+√gam, gacch].

upaṭṭhahati, upaṭṭhāti=stand before, wait on, serve, attend;  
 v. 1st; upa-+√thā (sthā)].

upaṭṭhāti: see upaṭṭhahati.

upaḍḍho=half, partial; adj.; [upa-+aḍḍho].

uparavo=out-cry, uproar, noise, bustle, confusion; n. n. 1st;  
 upa-+√ru].

upari=above, upwards, over, beyond, on; adv.

upasaṅkamati=approach, go up to; v. 1st; [upa-+sam-+  
 √kam (kram)].

upāyo=approach, way of approach, means of success, resource,  
 stratagem, plan, trick, artifice; n. m. 1st; [upa-+√i].

ubho=both; adj.; 184 N. B.; √ubh].

uyyāti=go up, go away, get out; v. 1st; [ud-+√yā].

uyyojeti=cause to start, dismiss, send away, take leave off,  
 v. der.; [ud-+caus. of √yuj].

uraṁ=belly, breast, chest; n. n. 1st; [√var (vr̥)]

urago=serpent, snake, creeping thing, a *Nāga*; n. m. 1st; [uraṁ+go].

ussavo=merry-making, festival, holiday; n. m. 1st; [ud+√su, sū].

ussahati=bear up, be able, endure, endeavor; v. 1st; [ud+√sah].

ussāvo=dew, frost, hoar-frost; n. m. 1st; [ava+√sī (ṣyā ṣī)].

ekato=together, apart, alone; adv.; [fr. eko].

ekaninnādo=of one universal roar, filled with noise; adj.; [really Comp., eko+ni- (nis)+nādo].

eko=one; num.

etādiso: see tādiso.

eti=come, go, proceed; v. 1st; [√i].

ettako=so much, so great; adj.; [?].

eva, yeva, neva=even, indeed, also; adv.

evaṁ=so, thus, as follows (with verbs of speaking); adv.

esa: see eso.

eso, esa=so, sa=that, that one, he; dem. pro.

o-,ava=down, off; prefix.

okāso, avakāso=place, room, way, opportunity; n. m. 1st; [o-,ava+√kas].

otarati=go down, get down, descend, dismount, disembark; v. 1st; [o+√tar (tr̥)].

odhi=limit, district, division, mark, furrow, crease; n. m. 2nd; [o+√dhā].

opavayho=for carrying, intended for riding on, to be ridden; adj.; [o+pa-(pra)+√vah].

orohanaṁ=going down, descent, disemharking, dismounting; n. n. 1st; [o+√ruh].

oloketi, avaloketi=look, look down, look at, behold, observe; notice, consider; v. 1st; [o-, ava-+√lok].

ovādakkhamo=teachable, attentive to instruction, obedient; adj.; [really Comp., ovādo+khamo].

ovadati=instruct, admonish, warn; v. 1st; [o +√vad].

ovādo=instruction, admonition, advice; n. m. 1st; [o-+√vad].

osakkati=be unable, refuse, retreat, withdraw, go back; v. 4th; [o-+√sak (çak)].

ka=bad, unfavorable, difficult; prefix.

kakkhalo=hard, harsh, rough; adj.; [?].

kañcanaṃ=gold; n. n. 1st; [√kañc].

kattha=where? whither? in what place? adv. [pro. base ka-+ttha].

kathā=speech, discourse, saying; n. f. 1st; [√kath].

katheti=speak, say, tell, narrate, announce, recite, preach, converse; v. 7th; [√kath].

kadariyo=miserly, stingy, avaricious; adj.; [ka-+√ar (ṛ)].

kanittho=youngest, smallest, very young, quite small; adj.; [√kan].

kappeti=cause to be fit or suitable, fix, arrange, settle; v. der.; [caus. of √kapp (kalp)].

kammaṃ=deed, act, business, religion, *technically* deed-efficacy, essential character, Karma; n. n. cons.; [√kar (kṛ)].

kammanto=work, business, occupation, *especially* farming; n. m. 1st; [√kar (kṛ)].

-karo=doing, making, suffix; [√kar (kṛ)].

karoti=make, do, act, cause to be; v. 6th; [√kar (kṛ)].

kasmā=what-from? why? wherefore? when? adv. [really abl. of ko].

kahaṁ=where ? in what place ? whither ? adv.

kahāpaṇaṁ: see kahāpaṇo.

kahāpaṇo, kahāpaṇaṁ=kahāpaṇa: name of a coin; n. m. or n. 1st; [?].

kāmo=wish, desire, sensual desire, lust, passion, love; n. m. 1st: [√kām].

kāraṇaṁ=doing, causing, making; adj; [√kar. (kṛ)].

kāraṇaṁ=doing, business, cause, reason, motive, essential; n. n. 1st; [√kar (kṛ)].

kārāpeti=cause to do or make; v. der.; [caus. of √kar (kṛ)].

kāreti=cause to do, cause to make, do, make; v. der.; [caus. of √kar (kṛ)].

kālo=time, season, right-time, meal-time; n. m. 1st; [√kal].

Kāsī=Kāsī, the Kāsīs: name of a people and their country of which Bārāṇasi was the capital.

kiṁ=how ? what ? is it true ? adv.; 240.

kiccaṁ=business, duty, what ought to be done; n. n. 1st; [really neut. of part. nec. used as noun √kar (kṛ)].

kira=indeed, truly, they say; adv.

kilesa=distress, sin, depravity, lust, sensuality, love; n. m. 1st; [√klis (kliç)].

kīlito=played, sported, playing; p. p. p.; [√kīl (kṛīḍ)]

kīlati=play, sport; v. 1st; √kīl (kṛīḍ)].

kīdiso=like what, of what sort; adj.; [fr. pro. base ka-, kī-+diso].

ku=desiring, finding easy; prefix.

kucchi=womb, belly, interior, hole, cavity; n. m. or f. 2nd; √kus (kuç)].

khuddako=small; adj.; [√khud (kṣud)].

kumāro=child, infant, youth, prince, young noble; n. m. 1st; [ku-+√mar (mṛ)]

kumbho=elephant's frontal lobe, head, waterpot, vessel; n. m. 1st; [✓kumbh].

kulaṁ=collection, herd, troop, caravan, family; n. n. 1st; [✓kul].

kusalo=skillful, clever, prosperous, lucky, good, meritorious; adj.; [?].

kuhiṁ=where? whither? adv.

kūṭo=false, fraudulent, lying; adj; [?].

ko=who, which, what; interrog. pro.

-ko,-iko: a suffix added to the stems of nouns. Sometimes it changes a substantive to an adjective, sometimes it makes a diminutive, sometimes it seems to have no appreciable force.

koci=any, any one, who-(or what-)ever; indef. pro.; [ko+-ci]

koṇco=koṇca—a fabulous demon, crane; n. m. 1st; [?].

koṭṭako, koṭṭhako=room, store-room, rampart, battlement; n. m. 1st; [✓kus (kuṣ)].

koṭṭanaṁ=cutting, splitting, breaking, hewing; n. n. 1st; [✓kuṭṭ].

koṭṭeti=strike, beat, crush, break, cut, hew; v. der.; [caus. of ✓kuṭṭ].

koddho=anger, wrath; n. m. 1st; [✓kudh (krudh)].

Kosalā=Kosalā, it is the name of a people and their country, modern Oude, and of their capital city; n. m. 1st. pl.

khaṇo=glance, time of glance, moment, instant, time; n. m. 1st; [✓ikkh (ikṣ)].

-khattum(-kṛtvas)=times, fold; suffix.

khadiro=Khadira: name of a tree, Cutch; n. m. 1st; ✓khad].

khandho=(tree)trunk, mass, protuberance, shoulder, element; n. m. 1st; ✓khandh (skandh)].

khamo=patient, forgiving, favorable, attentive; adj., [✓kham (ksam)].

khayo=destruction, diminution, wasting, decay; n. m. 1st;  
[√kha, khi (kṣi)].

khādako=eating, devouring; adj; [√khād].

khādanam=eating, food, solid food; n. n. 1st; [√khād].

khādati=grow, chew, eat, rust, corrode; v. 1st; [√khād].

khānuko=sliver, thorn, stub; n. m. 1st; [√khan].

kipati=throw, overthrow, cast down, reject, revile; v. 1st;  
[√kip (kṣip)].

kipati=sneeze; v. 1st. [√kip (kṣip, kṣip, kṣu)].

kipāpeti=cause to sneeze; v. der.; [caus. of √kip (kṣip, kṣip, kṣu)].

kho=indeed; adv.

Gaggo=a Gagga, sage, wise one, a descendent of the ancient sage Gagga (Garga).

gacchati=go, proceed; v. 1st. [√gam, gacch].

gañchi : aor. of gacchati.

gaṇo=count, reckoning, total, crowd, herd, company; n. m.  
1st; √gaṇ.

gato=gone; p. p. p.; [√gam].

gandho=smell, odor, fragrance, scent, perfume; n. m. 1st; [?].

gabbho=womb, belly, foetus, interior, sitting-room; n. m. 1st;  
[√gah (grah, grabh)].

garu=reverence, veneration, honor; n. m. 3rd; [?].

gavesako=seeking, searching; adj.; [go=cow+√is (iṣ)].

gahaṇaṁ=taking, receiving, grasping, seizure, acquisition;  
n. n. 1st; [√gah (grah, grabh)].

gaheti; see gāheti.

gāthā=stanza, poetry; n. f. 1st; [√gā (gā, gai)].

gāmako=village, small village, hamlet; n. m. 1st; [?].

*gāmī*=going, proceeding; adj. cons.; [ $\sqrt{\text{gam}}$ ].

*gāheti, gaheti*=cause to take or grasp or receive, take, grasp, receive; v. der; [caus. of  $\sqrt{\text{gah}}$  (*grah* or *grabh*)].

*guṇo*=string, bow-string, quality, good quality, virtue, merit; n. m. 1st; [?].

*gutto*=guarded, protected, kept, preserved; p. p. p.; [ $\sqrt{\text{gup}}$ ].

*gumbo*=bush, thicket, jungle, quantity, multitude, troops; n. m. 1st [?].

*guhā*=cave, pit, cavern, heart; n. f. 1st; [ $\sqrt{\text{guh}}$ ].

*gūtham*: *see* *gūtho*.

*gūtho, gūtham*=dung, excrement; n. m. 1st; [ $\sqrt{\text{gu, gū}}$ ].

*geham*: *see* *geho*.

*geho, geham*=house; n. m. or n. 1st [ $\sqrt{\text{gah}}$  (*grah, grabh*)].

*-go*=going, goer, suffix.

*gocarō*=cow-roaming, pasture, food, prey; n. m. 1st; [*go*+ $\sqrt{\text{car}}$ ].

*Gotamo*=Gotamo or Gautamau, the founder of Buddhism and one of the most famous religious teachers of the world; n. n. 1st.

*gottam*=cowshed, house, family, lineage, n. n. 1st; [*go*=cow+ $\sqrt{\text{tā}}$  (*trā, trai*)].

*gopako*=guard, keeper, watcher, tender; n. m. 1st; [ $\sqrt{\text{gup}}$ ].

*gharam*: *see* *gharo*.

*gharo, gharam*=house, dwelling; n. m. or n. 1st; [ $\sqrt{\text{gah}}$  (*grah, grabh*)].

*ghāyati*=smell, get smell, catch scent of; v. 1st: [ $\sqrt{\text{ghā}}$  (*ghrā*)].

*ghosito*=proclaimed, announced; p. p. p.; [ $\sqrt{\text{ghus}}$ ].

*ca*=and, also, even: *ca*..... *ca*=both.....and: conj.

*caṇḍālo*=a Caṇḍāla, one belonging to the Caṇḍāla caste—the lowest caste; n. m. 1st; [ $\sqrt{\text{caṇḍ}}$ ].

caturō, cattāro=four; num.

cattāro: *see* caturō.

carati=wander, go about, practice; v. 1st; [ $\sqrt{\text{car}}$ ].

cāṭi=earthen vessel, bowl, jar, water-pot; n. f. 2nd; [probably a foreign word].

-ci, -cid=even, indeed, at all, soever; suffix. It changes an interrog. pro. or adv. to indef.

cittaṃ=thought, mind, heart; n. n. 1st; [ $\sqrt{\text{cit}}$ ].

cintito=thought, thought out, planned; p. p. p.; [ $\sqrt{\text{cint}}$ ].

cinteti=think, consider, mind, regard, devise, be anxious or disturbed in mind; v. der; [caus. of  $\sqrt{\text{cint}}$ ].

ciro=long, lasting, continued; adj.; [?].

cunṇo=powder, dust, lime, cement; n. m. 1st: [ $\sqrt{\text{cūr}}$  (carv.)].

cumbaṭaṃ=coil, coil of cloth used as chatty stand.

cūḷā=the single lock left on a shaven head, top-not, crest, diadem, crown; n. f. 1st; [?].

cha, chal=six; num.

chaḍḍeti=abandon, throw away, reject, throw up, vomit; v. der.; [caus. of  $\sqrt{\text{chaḍḍ}}$  (chṛd)].

chando=wish, desire, intention, whim; n. m. 1st; [ $\sqrt{\text{chand}}$ ].

chal: *see* cha.

chavi=skin, complexion, beauty; n. f. 2nd; [?].

jano=living being, creature, person, man; n. m. 1st:  $\sqrt{\text{jan}}$ .

Jambudīpo=The Jambu-Island: it is one of the four islands said to be grouped about Mt. Meru of Buddhist cosmogeny—the one on the South. In a more restricted and practical sense it meant the whole of then-known India.

jayati: *see* jeti.

jayo=conquest, victory, success; n. m. 1st; [ $\sqrt{\text{jī}}$ ].



jātakam=birth, birth-tale, *especially* a tale concerning the Buddha in a former existence; n. n. 1st; [√jan, jā].

jāti=birth, lineage, family, position, rank; n. f. 2nd; [√jan, jā].

jātiko=natured, of nature, according to birth, natural, having the nature of; adj.; [√jan, jā].

jāto=born, produced, arisen, become; p. p. p.; [√jā, jan].

jānāti=perceive, come to know, discover, discern, understand, know; v. 1st; [√ñā (jñā)].

jānāpeti=cause to know, inform, point out, show; v. der.; [caus. of √ñā (jñā)].

jito=conquered, defeated, overcome; p. p. p.; [√ji].

jināti *see* jeti.

jīvaṃ: *see* jīvo.

jīvati=live, maintain oneself, get on, make a living; v. 1st; [√jīv].

jīvikā=life, living, livelihood, means of support; n. f. 1st; [jīv]

jīvitam=life; n. n. 1st; [√jīv].

jīvo, jīvaṃ=life, living, livelihood, living being, creature; n. m. or n. 1st; [√jīv].

jeti, jayati, jināti=conquer, overcome, overthrow, surpass, win, succeed, v. 1st or 5th; [√ji].

ñātakō=relation, relative, kinsman; n. m. 1st; [√ñā (jñā)].

ṭhapeti=cause to stand, place, put, cause to remain, leave, except, omit; v. der.; [caus. of √ṭhā (sthā)]

ṭhānam=place, position, post, stand; n. n. 1st; [√ṭhā (sthā)].

ṭhapito=placed, put, caused to stand or remain, left, omitted; p. p. p.; [fr. caus. of √ṭhā (sthā)].

ṭhito=placed, put, standing, remaining; p. p. p.; [√ṭhā (sthā)].

ḍasati=seize with teeth, bite, sting; v. 1st; [ $\sqrt{\text{ḍas}}$  (ḍaṁs)].

Takkasilā=Takkasilā; it is the name of a famous university town in ancient Punjab: n. f. 1st.

tajjito=terrified, frightened, scolded, reviled; p. p. p.; [ $\sqrt{\text{tajj}}$  (tarj)].

tajjeti=threaten, revile, scold, frighten; v. der.; [caus. of  $\sqrt{\text{tajj}}$  (tarj)].

tato=that-from, thence, there; adv. [fr. pro. stem. ta-, 236].

tato paṭṭhāya=there-from, there-after, after-that, from-that on.  
tattha: see tatra.

tatra, tattha=there, thither, in that case; adv.; [fr. pro. base, ta-, 237 (1)].

tathā=so, thus, also, indeed; adv.; [fr. pro. base ta-].

tadanurūpo=suitable thereto, proper, fit; adj.; [really Comp., tad+anu.+rūpaṁ].

tappeti=cause to be burnt, cause to be distressed or tormented, burn, torment; v. der.; [caus. of  $\sqrt{\text{tap}}$ ].

tamaṁ: see tamo.

tamo, tamaṁ=darkness, gloom, punishment, hell; n. m. or n. 1st; [ $\sqrt{\text{tam}}$ ].

-tamo=-est, most, least; suffix.

tayo=three; num.

taro=-er, more, less; suffix.

tasito=terrified, trembling; p. p. p.; [ $\sqrt{\text{tas}}$  (tas, taṁs)].

-tā=-ness,-hood: it makes abstract nouns; suffix.

tāto=dear, respected; adj.; used as noun=father, sir; the voc. is much used as a term of familiar or endearing address; [ $\sqrt{\text{tan}}$ ].

tādiso, etādiso=that-like, that sort, that kind, such; adj. pro.; [fr. pro. base ta-]

tāpaso=ascetic, hermit; n. m. 1st; [ $\sqrt{\text{tap}}$ ].

tāva=so far, at once, now, indeed, really; adv.

ti: *see* iti.

tikkhattuṃ=thrice, three times, three fold; adv.; [ti-(stem of tayo)+-khattuṃ (-kṛtvas)].

tikhīṇo=sharp, keen; acrid, pungent, acute, clever; adj.; [√tij].

titthaṃ=standing, landing, bathing-place, ford; n. n. 1st; [√thā (sthā)].

tīraṃ=bank, shore, coast; n. n. 1st; [tar (tṛ)].

tuccho=empty, vacant, void; adj.; [?].

tuṭṭho=glad, pleased, delighted, satisfied; p. p. p.; [√tus(tus)].

turito=hurried, flurried, eager, zealous, p. p. p.; [√tar(tvar)].

temeti=make wet, moisten, soak; v. der.; [caus. of √tim].

-ttaṃ (-tra)=-ness,-hood,-condition; much used in making neut. abstract nouns from p. p. p.; suffix.

tvaṃ=thou, you; 2nd pers. pro.

thambho=clump of grass, thicket, post, pillar, rigidity, stupor; n. m. 1st; [√thambh (stambh)].

thalaṃ=dry land, land above water, high ground; n. m. 1st; [√thā (sthā)].

thuti=praise, thanks, commendation; n. f. 2nd; [√thu (stu)].

thullo=stationary, immovable, large, fat, strong, clumsy, coarse; adj.; [√thā (sthā)].

thūṇā=post, pillar, column, rafter, beam; n. f. 1st; [√thū (sthū)].

thoko=small, little, short, slight; adj., [?].

daḥhaṃ=harshness, bluntness, severity; really the neut. of daḥho used as a noun.

daḥho=hard, firm, strong, excessive; p.p.p.; [√dah (dṛh)].

dadāti: *see* deti.

damito=tamed, conquered, overcome; p. p. p.; [fr. caus. of  $\sqrt{\text{dam}}$ ]

dameti=cause to be controlled, tame, subject, subdue, overcome, convince; v. der.; [caus. of  $\sqrt{\text{dam}}$ ]

daratho=oppression, suffering, pain; n. m. 1st; [ $\sqrt{\text{dar}}$  (dṛ)].

dassanaṃ=seeing, sight, view, scene; n. n. 1st; [ $\sqrt{\text{dis}}$  (dṛṣ)].

daharo=young, small, fine, tender; adj.; [ $\sqrt{\text{dah}}$ ].

dānaṃ=giving, liberality, charity, gift; n. m. 1st;  $\sqrt{\text{dā}}$ .

dāpeti=cause to give; v. der.; [caus. of  $\sqrt{\text{dā}}$ ].

dārako=child, son, offspring, boy; n. m. 1st; [ $\sqrt{\text{dar}}$  (dṛ)].

dāru=wood, piece of wood, timber, building material; n. n. 3rd; [ $\sqrt{\text{dar}}$  (dṛ)].

diḃbo=glorious, divine, heavenly, celestial; adj.; [ $\sqrt{\text{div}}$ ].

divaso=day; n. m. 1st; [ $\sqrt{\text{div}}$ ].

divā=by day, during the day; adv.; [fr. divo].

-diso,-riso=like, sort, kind; suffix.

disvā=having seen; ger. (no act. pr.); [ $\sqrt{\text{dis}}$  (dṛṣ)].

dukaṃ=pair, couple, two; n. n. 1st; [fr. the numeral, dve].

dukūlaṃ=fine cloth, inner-bark fibre, silk; n. n. 1st; [ $\sqrt{\text{du}}$ ].

duggandho=bad-smelling, stinking, foul, filthy; adj.; [really Comp. of dus-+gandho].

dutiyo=second; adj.; [fr. dve].

dus-, du-=bad, evil, difficult; prefix.

dussaṃ=cloth, change of clothing; n. n. 1st; [?].

deti, dadāti=give; v. 1st; [ $\sqrt{\text{dā}}$ ].

devī=goddess, queen, princess, lady; n. f. 2nd; [fem. of devo].

devo=god, angel, *Deva*, lord, king, husband, sky, cloud, the heavens, air; a. m. 1st; [ $\sqrt{\text{div}}$ ].

domanassaṃ=bad-mind, disappointment, grief, sorrow, dejection; n. n. 1st; [dus-+√man].

dovāriko=door-keeper, gate-keeper, porter; n.m. 1st; [√dvar].

dvādasa=twelve; num.

dvāraṃ=entrance, door, gate, beginning; n. n. 1st; [√dvar (dvṛ)].

dve=two; num.

-dha=place; suffix.

dhanaṃ=booty, crops, possession, property, wealth; n. n. 1st; [√dhan].

dharmo, dhammaṃ=that which is established, practice, custom, law, duty, religion, piety, virtue, justice, characteristic, condition, nature, phenomenon, thing, object, idea; n. m. or n. 1st; [√dhar (dhṛ)]

dharamanaṃ=carrying, bearing, living, life; n. n. 1st; [√dhar (dhṛ)].

dhovati=wash, rinse, cleanse, bathe; v. 1st; [√dhov (dhāv)]  
na=not; adv.

nagaraṃ=city, town, fortified town, fortress; n. n. 1st; [?].

naṅguṭṭhaṃ=tail, caudle extremity; n. n. 1st; [?].

nacirassa=not long, shortly, soon; used as adv.; [really gen. sing. of na-+cira].

nadati=roar, cry, make sound, give voice; v. 1st; [√nad]

nadī=roaring (one), river, torrent; n. f. 2nd; [√nad].

nayati: see neti.

nahāpeti=cause to bathe, bathe; v. der.; [caus. of √nhā (snā)].

nahāyati=bathe; v. 1st; [√nah, nhā (snā)].

nāgo=serpent, snake, dragon, a *Nāga* demon; in pl. the name of a people; n. m. 1st; [?].

nādo=roar, sound, voice, cry; n. m. 1st; [ $\sqrt{\text{nād}}$ ].

nāma=namely, by name, to wit, indeed; adv; [fr. nāmaṃ].

nāmaṃ=name, mark, sign, great name, honor, renown; n. n. 1st; [?].

nāyakattaṃ=leadership; n. n. 1st; [ $\sqrt{\text{nī}}$ + -ko+ -ttaṃ].

nāvā=ship, boat; n. f. 1st; [?].

nāsā=nose, snout, probosis, nostril; n. f. 1st; [?].

nāseti=cause to be lost, destroy, overwhelm; v. der.; (caus. of  $\sqrt{\text{nās}}$  (naç)).

ni-(nis)=out, away, not; prefix.

nikāyo=multitude, assemblage, collection, group, class, association, congregation, house, dwelling; n. m. 1st; [ni-+  $\sqrt{\text{ci}}$ ].

nikkhamati=come or go out, set forth, depart, leave; v. 1st; [ni-(nis)+ $\sqrt{\text{kam}}$  (kram)].

nigamo=town, market-town; n. m. 1st; [ni-+ $\sqrt{\text{gam}}$ ].

ninno=low-lying, depressed, deep; adj.; [?].

nipajjati=lie down, sleep; v. 3rd; [ni-+ $\sqrt{\text{pad}}$ ].

nipajjāpeti=cause to lie, lay, put; v. der.; [ni-+caus. of  $\sqrt{\text{pad}}$ ].

nipannako=lying, sleeping; adj.; [nipanno+ -ko].

nipanno=laid down, lying down, sleeping; p. p. p.; [ni-+  $\sqrt{\text{pad}}$ ].

nipāto=deposit, collection; n. m. 1st; [ni-+ $\sqrt{\text{pat}}$ ].

nipāti=falling, flying down, flying about, rushing here and there; adj. cons.; [ni-+ $\sqrt{\text{pat}}$ ].

nipphatti=perfection, accomplishment; n. f. 2nd; [ni-(nis)+  $\sqrt{\text{dhā}}$ ].

nibbattati=turn out, spring up, be born, be produced; v. 1st; [ni-(nis)+ $\sqrt{\text{vatt}}$ ].

nibbatto=arisen, born, produced, reborn; p. p. p.; [ni-(nis)+ $\sqrt{\text{vatt}}$  (vṛt)].

Nibbānaṃ=Nibbāna or Nirvāna, the Buddhist *summum bonum*, a freedom from all that, in the Buddhist sense, would cause rebirth; n. n. 1st; [ni-(nis)+ $\sqrt{\text{vā}}$ ].

nirayo=hell, torment, suffering, punishment; n. m. 1st; [ni-(nis)+ $\sqrt{\text{i}}$ ].

nivattati=turn, turn away, turn back, turn about, return, v. 1st; [ni-+ $\sqrt{\text{vatt}}$  (vṛt)].

nivāsanaṃ=dwelling, abiding, stopping, putting up, staying temporarily; n. n. 1st; [ni-+ $\sqrt{\text{vas}}$ ].

nivāseti=cause to wear, put on, clothe (oneself) with; v. der.; [ni-+caus. of  $\sqrt{\text{vas}}$ ].

nivāso=residence, dwelling, abode; n. m. 1st; [ni-+ $\sqrt{\text{vas}}$ .]

nisinno=set down, seated, settled, cleared, put, laid down, sitting, lying; p. p. p.; [ni-+ $\sqrt{\text{sīd}}$ , sad].

nissāya=having leaned on, depending on, near, beside; ger. with prep. force, 388; [ni-+ $\sqrt{\text{sī}}$  (ṣri, ṣṛ).]

nisīdati=settle down, sit down, sit, settle, become clear, become clear in mind, have faith; v. 1st; [ni-+ $\sqrt{\text{sīd}}$ , sad].

nīharati=draw out, remove, release, take away, dismiss; v. 1st; [ni-(nis)+ $\sqrt{\text{har}}$  (hṛ)].

nu=now, I pray; adv.

neti, nayati=lead, lead away, take; v. 1st; [ $\sqrt{\text{nī}}$ ].

no=not; adv.

pa-(pra)=forward, forth, towards; prefix.

pakati=origin, original form, nature; n. f. 2nd; [pa-(pra)+ $\sqrt{\text{kār}}$  (kṛ)].

pakāseti=cause to shine, cause to appear, shew, teach, declare; v. der.; [pa-(pra)+caus. of  $\sqrt{\text{kās}}$  (kāṣ)].

**pakkanto**=gone-forth, gone-out, set-forth; p. p. p.; [pa-(pra) +  $\sqrt{\text{kam}}$  (kram)].

**pakkamati**=go forth, depart, go out, go away; v. 1st; [pa-(pra) +  $\sqrt{\text{kam}}$  (kram)].

**pakkosāpeti**=cause to call, summon; v. der.; [pa-(pra) + caus. of  $\sqrt{\text{kus}}$  (krus)].

**pakkhandati**=leap-forth, leap up; v. 1st; [pa-(pra) +  $\sqrt{\text{khaud}}$  (skand)].

**pacāpeti**=cause to cook, cause to suffer, torment; v. der.; [caus. of  $\sqrt{\text{pac}}$ ].

**paccanto**=bordering, skirting, adjacent, on the frontier; adj.; [pati-(prati) + anto].

**paccuggamanaṃ**=salutation, welcome, hospitality; n. n. 1st; [pati-(prati) + ud. +  $\sqrt{\text{gam}}$ ].

**pacchā**=afterwards, subsequently, last; adv.

**pacchijjati**=be cut off, cease; v. der. [pa-(pra) + pass. of  $\sqrt{\text{chid}}$ ]

**pajahāti**=abandon, entirely give up, leave utterly; v. 1st; [pa-(pra) +  $\sqrt{\text{hā}}$ ].

**pajā**=progeny, children, family, posterity; n. f. 1st; [pa-(pra) +  $\sqrt{\text{jan}}$ , jā].

**pañca**=five; num.

**paññā**=perception, understanding, wisdom, knowledge; n. f. 1st; [pa-(pra) +  $\sqrt{\text{ñā}}$  (jñā)].

**paṭi-**, **pati-(prati)**=re-, backward, reversed, in return, again; prefix.

**paṭiggāhako**=receiving, taking, collecting, welcoming, assenting; adj.; [paṭi-(prati) +  $\sqrt{\text{gah}}$  (grah, grabh)].

**paṭicchādeti**=cover, conceal, hide, bury, clothe; v. der.; [paṭi-(prati) + caus. of  $\sqrt{\text{chad}}$ ].

**paṭicchāpeti**=cause to obtain or find, entrust-to, hand-over; v. der. [paṭi- + caus. of  $\sqrt{\text{is}}$  (iṣ)].



- paṭijīvati=live again, live also; v. 1st; [paṭi-(prati)+√jīv].  
 paṭinivattati=turn back, turn away, return; v. 1st; [paṭi-(prati + ni-+√vatt (vṛt))].  
 paṭippassambhanaṃ=subsidence, assuaging, calming; n. n. 1st; [paṭi (prati)+pa-(pra)+√sambh (srambh)].  
 paṭibaddho=bound back, bound down, thoroughly bound, bound; p. p. p.; [paṭi-(prati)+√bandh].  
 paṭimuṇcati=put on, bind, fasten; v. 2nd; [paṭi-(prati)+√muc].  
 paṭivacanaṃ=back-speech, reply, answer; n. n. 1st; [paṭi-(prati)+√vac].  
 paṭisattu=enemy, foe, rival; n. m. 3rd; [paṭi-(prati)+√sad (çad)].  
 paṭisandhi=reunion, conception, rebirth; n. m. or f. 2nd; [paṭi-(prati)+sam-+√dhā].  
 paṭṭhāya=having-stood-forth, beginning, from; used as prep.; [really ger. of pa-(pra)+√ṭhā (sthā)].  
 paṭhamo=first, foremost, chief, best; adj.  
 paṭhavī, pathavī, puthuvī=wide (place), breadth, earth; n. f. 2nd; [√paṭh, path (praṭh)].  
 paṇṇaṃ=feather, pinion, leaf, written leaf, epistle, letter, message; n. n. 1st; [?].  
 patati=fall, fly; v. 1st; [√pat].  
 pati=ruler, lord, master, husband; n. m. 2nd; [√pat].  
 patikuṭṭho=wretched, poor, miserable, vile; p. p. p.; [pati-(prati)+√kus (kruç)].  
 patiṭṭhā=standing, ability to stand, resting place, abode; n. f. 1st; [pati-(prati)+√ṭhā (sthā)].  
 patiṭṭhāti=stand back, stand firm, be established, establish oneself; v. 1st; [pati-(prati)+√ṭhā (sthā)].  
 patiṭṭhāpeti=cause to stand firm, establish, cause to practice or observe; v. der.; [pati-(prati)+caus. of √ṭhā (sthā)].

patī=(female) ruler, mistress, wife; n. f. 2nd; [fem. of pati].

patto=got, obtained, attained, reached; p. p. p.; [pa-+√āp].

pathavī: see pathavi.

padam=step, stride, foot-print, foot, footing, station, rank, office, abode, portion, part of a stanza, line of poetry; n. n. 1st; [√pad].

padakkhiṇo=respectful salutation, triumphal procession; n. n. 1st; [√dakkh (daks)].

padesiko=region, district, neighborhood; n. m. 1st; [√pad].

padeso=spot, place, region, district; n. m. 1st; [pa-(pra)+√dis (dṛṣ)].

pana=now, then, but, indeed; adv.

pabbajito="monked," become a monk or ascetic, gone into exile for the purpose of asceticism; used as a noun=monk, ascetic; p. p. p.; [pa-(pra)+√vaj (vraj)].

pabbato=heap, height, mountain, crag; n. m. 1st; [√pūr(pr)].

pamokkho=release, freedom, escape; n. m. 1st; [pa-(pra)+√muc].

payojeti=cause to join, attack, fight, engage, instigate, hire, practice; v. der.; [pa-(pra)+caus. of √yuj].

parajjhanaṃ=defeat; n. n. 1st; [?].

parā=away, aside, back; prefix.

parāmasati=stroke, rub, touch, fondle; v. 1st.; [parā-+√mas (mṛṣ)].

parāyanaṃ=end, limit, destiny; n. n. 1st; [parā-+√yā].

pari=around, about; prefix.

parigaṇhāti=grasp about, explore, seek diligently, search, question, seize; v. 2nd; [pari-+√gah (grah, grabh)].

parigaṇhanaṃ=grasping, comprehension, mastery, exploration; n. n. 1st; [pari-+√gah. (grah, grabh)].

pariggahīto=seized, heldback, possessed, occupied; p. p. p.; [pari-+√gāh (grah, grabh)].

pariggāheti=cause to question, gather information; v. der.; [pari-+caus. of √gāh (grah, grabh)].

paridevati,=wail, lament; grieve, cry; v. 1st; [√dev].

paripantho=obstacle, hinderance, danger, misfortune; n. m. 1st; [pari-+√path].

paripāko=maturity, perfection, ripeness; n. m. 1st; [pari-+√pac].

paripuṇṇo=completely filled, full, completed, perfected; p. p. p.; [pari-+√pūr (pṛ)].

parimāṇam=measure, extent, duration; n. n. 1st; [pari-+√mā].

pariyesati=search about, seek out, find; v. 1st; [pari-+y+√is (is)].

pariyosānam=end, termination; n. n. 1st; [pari-+-y-+o-+√sā (sā, sī)].

parivāreti=cause to be covered or surrounded, surround, cover, guard; v. der.; [pari-+caus. of var (vṛ)].

parivuto=surrounded, attended, accompanied; p. p. p.; [pari-+√var (vṛ)].

parihāro=attention, care, rite, ceremony, honor, pomp, state; n. m. 1st; [pari-+√har (hṛ)].

paro=distant, further, opposite, other, different, adverse; adj. pro.; [?].

palāpeti=cause to flee; v. der.; [parā-+caus. of √i].

palāyati=run away, flee, retreat; v. 1st; [palā-(for parā)+√i].

pavatti=on-going, business, incident, matter; n. f. 2nd; [pa-(pra)+√vatt (vṛt)].

pavaro=excellent, chief, best; adj.; [pa-(pra)+√var (vṛ)].

pāvittho=entered; p. p. p.; pa-(pra)+√vis (viç)

pavisati=enter, thoroughly enter; v. 1st; [pa-(pra)+√vis (viç)].

paveseti=cause to enter; v. der.; [pa-(pra)+caus. of √vis (viç)].

pasavanikaṃ=sustenance, food, support; n. n. 1st; [fr. a caus. of √pus (puṣ)].

passam : see passo.

passati=see, perceive, look at, behold; v. 3rd; √pas].

passāvo=flowing-forth, stream, urine; n. m. 1st; [pa-(pra)+√su (sru)].

passo, passaṃ=rib, side, flank, hip; n. m. or n. 1st; [?].

pahaṭṭho=bristled, excited, pleased, delighted; p. p. p.; [pa-(pra)+√has (hṛṣ)].

paharati=strike, assail, attack, hurt, injure; v. 1st; [pa-(pra)+√har (hṛ)].

pahiṇāti=send; v. 5th; [pa-(pra)+√hi].

pāṭhako=reader, reciter, student; n. m. 1st; [√pāth].

pāṇo=breath, vitality, life, living-being, creature, man; n. m. 1st.; [pa-(pra)+√an].

pātetī=cause to fall, lay, put; v. der.; [caus. of √pat].

pātu-(prādur)=before the door, manifestly, openly; prefix; [pa-(pra)+dvaraṃ].

pātubhavati=be manifest, appear, arise, come into existence; v. 1st; [pātu.+√bhū].

pādo=foot, foot-hill, base; n. m. 1st; [√pad].

pāniyaṃ=drink, beverage, water; n. n. 1st; [√pā].

pāpeti=cause to reach or attain to; cause to obtain or get; v. der.; [pa-(pra)+caus. of √āp].

pāpuṇāti, pāpuṇoti=get, obtain, attain to, reach; v. 4th; [pa-(pra)+√āp].

pāsādo=palace, mansion, tower, terrace; n. m. 1st; [pa-(pra) +√sad, sīd].

pi : see api.

pi-, api-=near, close; prefix.

piṭakaṃ=basket, receptacle, treasury, collection of Scriptures, one of the three main divisions of the Buddhist Scriptures, which are Vinaya-piṭakaṃ, Sutta-piṭakaṃ and Abhidhamma-piṭakaṃ; n. m. 1st; [√piṭ].

piṭṭhaṃ, piṭṭhī=back, surface, top, hinder-part; n. m. 1st or f. 2nd; [?].

piṇḍo=lump, ball, mass, lump of food, food, alms, sustenance, livelihood; n. m. 1st; [?].

pitā=father, preserver; n. m. cons.; [√pā].

pidahati=cover, guard, close, shut; v. 1st; [pi-+√dhā].

pibati: see pivati.

pivati, pibati=drink, imbibe, swallow, enjoy; v. 1st; [√pā].

pisāco=goblin, ogre, sprite, fiend; n. m. 1st; [√pis (piṣ)].

pucchati=ask, inquire, question; v. 1st; [√pucch (prach)].

puññaṃ=purity, piety, righteousness, good work, meritorious deed; n. n. 1st; [√pū].

puṭo=crease, cavity, cup, hole, nostril; n. m. 1st; [√puṭ].

putto=son, child; n. m. 1st; [?].

puthavī: see paṭhavī.

puna, puno,	} {	again, new, further, back,
punar, punad		next; adv.

pubbo=former, fore, first, foremost, Eastern, ancient; adj.; [√pūr (pr)].

pubbo=pus, matter; n. m. 1st; [√pūy].

purato=before, in the presence of, earlier; adv.

purā=formerly, previously, in a former existence; adv.; [√pur].

purimo=foremost, first, fore, front; adj.; [fr. purā + -imo].

puriso=male, man, human, person, individual; n. m. 1st; [?].

pūti=stinking, foul, putrid; adj.; [ $\sqrt{\text{pū}}$  (pūy)].

pūreti=cause to be full, fill, complete, perfect, fulfil; v. der.; [caus. of  $\sqrt{\text{pūr}}$  (pṛ)].

pesanaṃ=message, errand, dispatch; n. n. 1st; [pa-(pra) +  $\sqrt{\text{is}}$  (iṣ)].

potako=young of animal, cub, son; n. m. 1st; [ $\sqrt{\text{pu}}$ ].

poseti=cause to thrive, nourish, support, feed, care for; v. der.; [caus. of  $\sqrt{\text{pus}}$  (puṣ)].

pharuso=knotted, rough, harsh, coarse, vulgar; adj.; [?].

phalakaṃ: *see* phalako.

phalako, phalakaṃ=slab, board, bench, shield; n. m. or n. 1st; [ $\sqrt{\text{phal}}$ ].

phalati=split, burst, blossom, fruit; v. 1st; [ $\sqrt{\text{phal}}$ ].

phalikā: *see* phaliko.

phaliko, phalikā=crystal, quartz; n. m. or f. 1st; [ $\sqrt{\text{phaṭ}}$  (sphaṭ)].

phalito=split, burst, broken, blossomed, fruited; p. p. p.; [ $\sqrt{\text{phal}}$ ].

phāleti=cause to burst or split, cause to blossom or fruit, split, burst; v. der.; [caus. of  $\sqrt{\text{phal}}$ ].

phālaṇaṃ=splitting, cleaving, breaking; n. n. 1st.; [ $\sqrt{\text{phal}}$ ].

phāsuko=pleasant, agreeable, comfortable, easy; adj.; [?].

bandhati=bind, fasten, fix, get, contract; v. 1st; [ $\sqrt{\text{bandh}}$ ].

balaṃ=power, strength, force, military force, army; n. n. 1st; [ $\sqrt{\text{bal}}$ ].

balavā=having power, strong, powerful, mighty, great; adj. cons.; [balaṃ + -vā].

bali=tax, revenue, custom. tribute, religious offering, oblation; n. m. 2nd; [?].

bahi=without, outside; adv.

bahu=much, great, abounding, frequent; in *pl.* many; adj. 3rd; [✓bāh (baṁh)].

Bārāṇasī=Baraṇasī, modern Benares; n. f. 2nd.

bālatā=foolishness, folly, simplicity, childishness; n. f. 1st; [bālo+ -tā].

bindu=drop, spot, detached particle; n. m. 3rd; [✓bhid].

Buddhaghoso=Buddhaghosa, a famous Buddhist monk who dwelt in Ceylon at the end of the fourth and beginning of the fifth centuries of the Christian era.

Buddho=the Buddha, wise-one, one who has by his own efforts or intuition attained perfect enlightenment; n. m. 1st; [✓budh].

bubhukkhito=a-hungered, desiring to eat; p. p. p.; [fr. desid. of ✓bhuj].

Bodhisatto=the Bodhisatta, one destined to become a Buddha, a title of a being who has determined to become a Buddha, applied in all his existences after his determination until his attainment; Tap. Comp.; mas. 1st; [Bodhi, ✓budh + satto, ✓as].

Brahmadatto=Brahmadatta, given-by-Brahmā; Tap. Comp. mas. 1st; [Brahmā, ✓brah (bṛh) + datto, ✓dā].

Brahmā=Brahmā: the name of a powerful god, an angel, a Brahmin, the Buddha; n. m. cons.; [✓brah (bṛh)].

brahmo=excellent, best, sacred; adj; [✓brah (bṛh)].

brahmaṇo=a Brahmin, an arhat; n. m. 1st; [✓brah (bṛh)].

bhakkhaṁ=food, prey, pasture; n. n. 1st; [✓bhakkh (bhakṣ)].

bhaginī=sister, one provided for, one shared with; n. f. 2nd; [✓bhaj].

bhaṇati=speak, say, tell, recite, preach; v 1st; [✓bhaṇ].

bhaṇḍaṁ stock, wares. utensil, implement, material; n. n. 1st; [✓bhaṇḍ].

bhattaṃ=share, portion, food, meal; n. n. 1st; [√bhaj].

bhadanto=reverend one, venerable man, Buddhist monk;  
n. m. cons.; [√bhand].

bhayaṃ=fear, fright, danger; n. n. 1st; [√bhī].

bhāriyā=wife; n. f. 1st; [√bhar (bhṛ)].

bhavaṃ=Lord, Sir, venerable one; the voc. " bho " is much  
used in address; n. m. cons.; [√bhā].

bhavati=be, become; v. 1st; [√bhū].

bhāgo=share, portion, division, region, quarter, time; n. m.  
1st; [√bhaj].

bhātā=brother; n. m. cons.; [√bhar (bhṛ)].

bhātiko=brother, little brother, dear brother; n. m. 1st;  
[√bhar (bhṛ)].

bhāṇī=speaking, saying; adj., cons.; [√bhaṇ].

bhāvanā=realization, development, attainment; n. f. 1st;  
[√bhū].

bhāvo=existence, being, fact, condition; n. m. 1st; [√bhū].

bhindati=break-up, divide, destroy; v. 2nd; [√bhid].

bhīto=frightened, alarmed; p. p. p.; [√bhī].

bhūñjati=eat, partake of, enjoy; v. 2nd; [√bhuj].

bhūmi=earth, ground, land, state, place, floor, story; n. f.  
2nd; [√bhū].

bhūmikā=story, stage, landing; n. f. 1st; [bhūmi + fem. of  
-ko].

bhedo=division, sort, kind; n. m. 1st; [√bhid].

bheri=drum, tom-tom; n. f. 2nd; [√bhī].

bhesajjaṃ=medicine, drug; n. n. 1st; [(a) bhi- + √saj].

bho: see bhavaṃ.

bhojanaṃ=food; n. n. 1st; [√bhuj].



maṇisaṁ=flesh, meat, food; n. n. 1st; [?].

makkhito=smeared, stained, anointed; p. p. p; [√makkh (mṛks)].

maggo=road, path, way, custom, religion; n. m. 1st; [√majj (mṛj)].

maṅgalo=fortunate, auspicious, blessed, royal; adj.; [√maṅg].

maññati=think, suppose, imagine, consider, understand; v. 3rd; [√man].

maṇi=jewel, gem, water-pot; n. m. or f. 2nd; [?].

maṇikaṁ: see maṇiko.

maṇiko, maṇikaṁ=water-pot; n. m. or n. 1st; [?].

mato=dead; p. p. p.; [√mar (mṛ)].

matto=mad, furious, intoxicated, insane, heedless, careless; p. p. p.; [√mad].

matthakaṁ: see matthako.

matthako, matthakaṁ=top, summit, head, just above the head or top; n. m. or n. 1st; [?].

maddati=rub, crush, trample, destroy; v. 1st; [√madd (mṛd, mrad)].

manusso=man, human-being, person; n. m. 1st; [√man].

maraṇaṁ=death, dying; n. n. 1st; [√mar (mṛ)].

marati=die; v. 1st; [√mar (mṛ)].

Malliko=Mallika, name of a king.

mahallako=old, aged, spacious, broad, large; [?].

mahā=great, large, illustrious, noble, renowned; adj. cons.; [√mah].

mahiso=buffalo; n. m. 1st; [?].

mā=not, prohibitive negative; adv.

māṇavo=young Brahmin, youth, child; n. m. 1st; [?].

mātā=mother; m. f. cons.; [√mā].

māpeti=create, cause to be made, cause to appear, super-naturally assume or give form; v. der.; [caus. of  $\sqrt{mā}$ ].

māreti=cause to die, kill, strike, beat; v. der.; [caus. of  $\sqrt{mar}$  (mṛ)].

mukhaṃ=mouth, face, front, entrance, commencement; n. n. 1st; [?].

muḍa=soft, mild, kind, gentle, weak; adj. 3rd;  $\sqrt{muḍ}$  (mṛd)].

muḍu, muḍuṃ=softness, mildness, &c.; the neut. of the adj. used as noun.

mūlaṃ=root, base, foundation, origin, cause, reason, mass, amount, price; n. n. 1st; [?].

mettā=friendship, friendliness, good-will; n. f. 1st; [ $\sqrt{mid}$ , med.].

moceti=cause to be loosed, release, set free; v. der.; [caus. of  $\sqrt{muc}$ ].

yakkho=yakkha, a superhuman being, demon, fairy; n. m. 1st; [ $\sqrt{yakkh}$  (yakṣ)].

yadi=if; conj.

yaso=honor, fame, renown, reputation; n. m. 1st; [ $\sqrt{as}$  (aṣ)].

yādiso=what sort, whatever kind; adj. pro.; [pro. base ya-+ -diso].

yāva=as far as, how far, up to, until, as long as; adv.; [fr. pro. base, ya ].

yugaṃ=pair, couple, union, generation; n. n. 1st; [ $\sqrt{yuj}$ ].

yujjhati=fight, make war: v. 3rd; [ $\sqrt{yudh}$ ].

yujjhanam=joining, union, battle, war; n. n. 1st; [ $\sqrt{yudh}$ ].

yutto=yoked, joined, connected, possessing; p. p. p. [ $\sqrt{yuj}$ ].

yuddham=fight, battle, war, conflict, joining, union; n. n. 1st; [ $\sqrt{yudh}$ ].

yo=who, which, what; rel. pro.

yogo=union, junction, series, order, aphorism; n. m. 1st; [ $\sqrt{yuj}$ ]

yojanaṁ=yoke, yoking, yojana—a measure of distance equaling 4 to 9 miles, the distance traveled at one *yoking* of the cart; n. n. 1st; [√yuj].

yonī=womb, source, class, species; n. f. 2nd; [√yu].

rajataṁ=silver; n. n. 1st; [√raj, rañj].

rajjaṁ=rule, law, sway, authority, kingdom; n. n. 1st; [√rāj].

rajju=rope, string, cord; n. f. 3rd; [?].

ratthaṁ=kingdom, realm, country; n. m. 1st; [√rāj].

ratho=war-car, pleasure-cart, chariot; n. m. 1st; [?].

rahasso=concealed, hidden, secret, mysterious; adj.; [√rah].

rājā=king, ruler, lord; n. m. cons.; [√rāj].

-riso : *see* -diso.

rukkho=tree; n. m. 1st; [?].

rodati, rudati=cry, wail, weep, lament; v. 1st; [√rud].

laggati=be attached, adhere, cling, stick fast, hang on; v. der.; [pass. of √lag].

laṇḍaṁ=dung, excrement; n. n. 1st; [?].

laddhattaṁ=getting, receiving, the condition of having got, acquisition, permission; n. n. 1st; [laddho+ -ttaṁ (-tra)].

laddho=received, obtained, got; p. p. p.; [√labh].

labhati=get, obtain, receive, take, attain to, reach; v. 1st; [√labh].

leso=trick, stratagem; n. m. 1st; [?].

loko=sky, space, universe, world, earth, the present existence; n. m. 1st; [√lok].

lomaṁ=hair of body, bristle, fur, feather; n. m. 1st; [fr. √ruh].

va, iva; even, indeed, as; adv.

vaṃso=bamboo, joint of bamboo, succession, lineage, race;  
n. m. 1st; [ʔ].

vakkalaṃ: *see* vakkalo.

vakkalo, vakkalaṃ=bark, bark garment, the rough garment  
of an ascetic; n. m. or n. 1st: [ʔ].

vaggo=class, troop, multitude, company, party, collection;  
n. m. 1st; [√vajj (vrj)].

vacanaṃ=word, speaking, message, speech, n. m. 1st; [√vac].

vacanakaro=word-doing, obedient, submissive; adj.; [vacanaṃ + karo].

vaṭṭati: *see* vattati.

vaddhaki=carpenter, artisan, mason; n. m. 2nd; [√vaddh (vr̥dh)].

vaṇaṃ: *see* vaṇo.

vaṇo, vaṇaṃ=wound, bruise, sore, boil, tumor; n. m. or n.  
1st; [ʔ].

vaṇṇanā=description, narration, explanation, comment, com-  
mentary; n. f. 1st; [√var (vr̥)].

vaṇṇo=appearance, form, figure, color, sort, kind, tribe,  
beauty, praise, quality, property; n. m. 1st; [√var (vr̥)].

vattati } { two words from the same original root with  
vaṭṭati } { clearly differentiated meanings in the Pali;  
v. 1st; [√vatt or √vatt̥, both fr. (vr̥t)].

vattati=turn, proceed, go, go on, live, remain, be.

vaṭṭati=behoove, ought, be right, be proper.

vatti=speak, say, tell, v. 1st; [√vac].

vatteti=cause to turn, roll; v. der.; [caus. of √vatt (vr̥t)].

vadati=speak, say, tell; v. 1st; [√vad].

vadhati=strike, kill, slay; v. 1st; [√vadh].

-vanto: *see*-vā.

vamman̄=armor, mail; n. n. 1st; [ $\sqrt{\text{var}}$  (vṛ)].

vayo=youth, prime, manhood, age, puberty, old-age; n. m. 1st; [ $\text{vi-} + \sqrt{\text{i}}$ ].

valaṅjako=resorting, frequenting, using; adj.; [ $\text{ava-} + \sqrt{\text{laṅj}}$ ].

vasati= dwell, live, stay, spend time, sojourn; v. 1st. [ $\sqrt{\text{vas}}$ ].

vasanaṁ=dwelling, residence; n. n. 1st; [ $\sqrt{\text{vas}}$ ].

vasena: see kilesavasena, page 39, *Notes*.

vaso=wish, desire, intention, power, authority; n. m. 1st; [ $\sqrt{\text{vas}}$  (vaç)].

vasso="Rains," rainy season, season; n. m. 1st; [ $\sqrt{\text{vass}}$  (vṛṣ)].

-vā, -vanto=possessing, using, having, showing; suffix.

vāto=wind, air, breath; n. m. 1st; [ $\sqrt{\text{vā}}$ ].

vādī=speaking, saying, recounting; adj. cons., [ $\sqrt{\text{vād}}$ ].

vāraṇo=elephant; n. m. 1st; [ $\sqrt{\text{var}}$  (vṛ)].

vāsi=thunder-bolt, adze, ax, hatchet; n. f. 2nd; [ $\sqrt{\text{vās}}$ ].

vāso=dwelling, residence; n. m. 1st; [ $\sqrt{\text{vas}}$ ].

vi-=apart, asunder, away, from, not; prefix.

vijahati=leave, forsake, abandon, relinquish, give up; v. 1st; [ $\text{vi-} + \sqrt{\text{hā}}$ ].

vijāyati=bring forth, give birth to, bear; v. 1st; [ $\text{vi-} + \sqrt{\text{jān, jā}}$ ].

vijjā=perception, knowledge, wisdom; n. f. 1st.; [ $\sqrt{\text{vid}}$ ].

vijjhati=pierce, perforate, wound, shoot, hit; v. 3rd; [ $\sqrt{\text{vidh}}$  (vidh, vyadh)].

vitarati=go through, continue, perform, give up, reject; v. 1st; [ $\text{vi-} + \sqrt{\text{tar}}$  (tṛ)].

vinicchinati=investigate, try, judge; v. 5th; [ $\text{vi-} + \text{ni-}(\text{nis}) + \sqrt{\text{ci}}$ ].

vinicchayo=investigation, trial, decision, decree; n. m. 1st;  
[vi- + ni-(nis) + √ci].

viramati=not delight in, refrain from, desist, be restrained  
in, give up; v. 1st; [vi- + √ram].

visaṃ=poison, venom; n. n. 1st; [√vis (vis)].

visahati=bear away, venture, dare; v. 1st; [vi- + √sah].

vissajjeti=cause to be loosed, emit, send forth; v. der.; [vi- +  
caus. of √sajj (sṛj)].

vihimsako=injuring, hurting, showing cruelty; adj.; [vi- +  
√hiṃs].

vīsati=twenty; num.

vuttattaṃ=saying, speech, the condition of having spoken;  
n. n. 1st; [vutto + -ttaṃ].

vutto=said, spoken, told; p.p.p.; [√vac].

vego=agitation, shock, impulse, energy, impetuosity, attack;  
n. m. 1st; [√vij].

vejjo=physician, doctor of medicine; n. n. 1st; [√vid].

vetanaṃ=wage, hire, salary, fee; n. n. 1st; [?].

vedanā=perception, sensation, feeling; pain, suffering; n. f.  
1st; √vid].

velā=time, season, opportunity; n. f. 1st; [√vel].

veso=dress, apparel, equipment; n. m. 1st; [√vis].

Vessavaṇo=Vessavaṇa, one of the names of a celebrated  
yakkha.

vohāro=custom, practice, business, lawsuit, law; n. m. 1st;  
[vi- + o- + √har (hṛ)].

sa: see so.

sa=with, together with, accompanying, having; prefix.

sakaṭaṃ=cart, waggon, a measure of capacity; n. n. 1st;  
[√sak (çak)].

- sakalo=together with parts, all, whole; adj.; [sa-+?].
- sako=own, belonging to oneself; adj.; [so (sva)+-ko].
- sakkati, sakkoti, sakkuṇāti=be able, be competent, can; v. 4th; [√sak (çak)].
- sakkā=able, competent, possible; Indeclinable; [√sak (çak)].
- saggo=heaven, one of the twenty-six abodes of happiness, *especially* the Tāvātimsa Heaven; n. m. 1st; [√su, sū].
- saṅgaṇhāti=receive, accept, conciliate, favor, protect; v. 2nd; [sam-+√gah (grah, grabh)].
- saṅgāmo=meeting, assembly, war, battle, conflict; n. m. 1st; sam-+√gam.].
- saṅghāto=junction, union, raft; n. m. 1st; [sam-+√ghaṭ].
- sace=if; conj.
- saccam=being, reality, truth, veracity; n. m. 1st; [√as].
- sajjeti=prepare, equip, deck; v. der; [caus. of √sajj (sañj)].
- sañcarati=come together, meet, assemble; v. 1st; [sam-+√car].
- sañjānāti=thoroughly perceive, comprehend, perceive, think, suppose, name, call; v. 1st; [sam-+√ñā (jñā)].
- saññā=perception, meaning, gesture, name, sign, note, mark; n. f. 1st; [sam-+√ñā (jñā)].
- saññī=thinking, perceiving, conscious; adj. cons.; [sam-+√ñā (jñā)].
- sataṃ=hundred; num.
- satta=seven; num.
- sattamo=seventh; adj.; [fr. satta].
- sattavassiko=of seven years, seven years old; adj.; [Dig. Comp. +.iko].
- sadiso=that-like, like that, such, similar to, like; adj. pro.; [so+diso].

saddo=sound, noise, voice, cry; n. m. 1st; [?].

saddhiṃ=with, together with; prep.

santāseti=terrify, frighten, make afraid; v. der.; [sam-+ caus. of √tas].

santikaṃ=vicinity, nearness, presence; n. n. 1st; [sa-+anto + -iko]

sanniṭṭhānaṃ=conclusion, decision, resolve, consummation; n. n. 1st; [sam-+ni-+√ṭhā (sthā)].

sannipatati=assemble, come together, meet; v. 1st; [sam-+ni-+√pat].

sannirumhati=restrain, impede, shut off, block; v. 2nd; [for sannirundhati=sam-+ni-+√rudh].

sabbo=all, whole, entire, every; adj: [?].

sabbho=refined, polite; adj.; [?].

sam-=together with, along with, union, accompanying; prefix.

samaggo=harmonious, reconciled, friendly; adj.; [really Abha. Comp. used Bah., sa-+ maggo].

samajjaṃ: see samajjā.

samajjā, samajjaṃ=crowd, assembly; n. f. or n. 1st; [sam-+√aj].

samattho=fit, able, adequate, competent; adj.; [sam-+√ar (ṛ)].

samanto=together with limits, all, whole, entire; adj.; [sam-+anto].

samayo=coming together, meeting, convention, agreement, season, time; n. m. 1st; [sam-+√i].

samāno=equal, similar, same; adj.; [sa-+√mā].

samekkhito=thoroughly inspected, well examined; p. p. p.; [sam-+√ikkh (ikṣ)].

samo=equal, level, equitable, just, same, similar; adj.; [?].

sambajjhati=be bound, be attached, be enamored, be in love with; v. der.; [sam-+pass. of √bandh].



sambhāro=material, preparation, element, constituent part ;  
n m. 1st; [sam-+√bhar (bhr)].

sambāhati=press, rub, give massage, shampoo; v. 1st; [sam-+  
√bāh, vāh (vāh)].

samma=Sir, friend, good Sir, dear Sir, dear: a term of  
familiar or endearing address; Indeclinable.

sammato=considered, regarded, decided, agreed, approved;  
p. p. p.; [sam-+√man].

sammassāseti=refresh, enliven, encourage, comfort, console;  
v. der.; [sam-+ā-+caus. of √sās (svas)].

sammodati=be harmonious, be friendly, agree; v. 1st; [sam-  
+√mud].

sayam= self, oneself, spontaneously; Indeclinable.

saram : see saro.

sarado=autumn, the hot weeks at the close of the "Rains,"  
a year; n. m. 1st; [?]

sariram=body; n. n. 1st; [?].

saro, saram=lake, tank, large sheet of water; n. m. or n. 1st;  
[√sar (sr)].

sallakkheti=observe carefully, mark, notice, study, decide, in-  
tend; v. der.; [sam-+caus. of √lakṣh (lakṣ)].

saha=with, together with, accompanying; prep. and prefix.

sahassam=thousand; num.

sahāyako=companion, friend, associate; n. m. 1st; [sahāyo+  
-ko].

sahāyo=one accompanying, companion, friend; n. m. 1st;  
[saha+√i].

sāṭikā=upper robe, outer garment, cloak; n. f. 1st; [?].

sāṭakam : see sāṭako.

sāṭako, sāṭakam=outer-garment, upper-cloth, cloak, mantle;  
n. m. or n. 1st; [?].

sādhu=well, good, perfect, excellent, true, fortunate, blest;  
adj; [√sādh].

sādhu. sadhuṃ=goodness, perfection, &c; neut. of the adj.  
used as noun.

sāmanto=neighboring, bordering; adj; [sam-+anto].

sāmī=lord, master, ruler, husband; n. m. 2nd; [√sā (so, sva)].

sārathi=charioteer, coachman; n. m. 2nd; [fr. sa-+ratho].

Sāriputto=Śariputta: name of one of the Buddha's most  
notable disciples.

sālā=hall, house, room, shed, hut; n. f. 1st; [?].

sāsanaṃ=order, command, advice, message; n. m. 1st; √sās  
(çās)].

sāhasiko=rash, violent, cruel, ferocious; adj.; [√sah].

sigālo=jackal; n. m. 1st; [?].

siñcāpeti=cause to sprinkle; v. der.; [caus. of √sic].

sippaṃ=art, science, skill, knowledge, proficiency; n. n. 1st; [?]

simā=boundary, limit, frontier, bank, shore, coast; n. f. 1st;  
[√si].

sīlaṃ=precept, keeping precepts, virtue, piety, religion;  
n. n. 1st; [?].

sīlavā=virtuous, possessing virtue, keeping the precepts;  
adj. cons.; [sīlaṃ + -vā].

sīsaṃ=head, front; n. n. 1st; [?].

sīho=lion; n. m. 1st; [√sih].

su=good, easy, auspicious, well; prefix.

sukhaṃ=happiness, pleasure, contentment, welfare; n. n.  
1st; [su-+√khan].

sukkhāpeti=cause to be come dry, dry; v. der.; [caus. of  
√sus (çuṣ)].

sukkho=dry, dried, seasoned, rainless; adj.; [√sus (çuṣ)].

sukhumo=thin, small, fine, subtle, exquisite; adj.; [su-+  
√khā (khyā)].

suci=bright, clean, pure, white; adj. 2nd; [√suc (çuc)].

suṇāti: *see* suṇoti.

suṇoti, suṇāti=hear, listen, learn; v. 4th; [√su (çru)].

suttam=thread, thread of discourse, teaching, portion of  
Scripture; n. m. 1st; [√siv].

sundaro=beautiful, lovely, good; adj.; [?].

supaṇṇo=Supaṇṇa, Garuḷa; it is the name of a fabulous bird-  
like monster; n. m. 1st; [?].

sūkaro=hog, boar; *lit* "sū"-maker, i. e., one making the  
noise "sū;" n. m. 1st; ["sū" + √kar (kṛ.)]

seto=bright, white, pale; adj.; [√sīt (çvit)]

senā=army, host; n. f. 1st; [?]

selo=rock, hill, mountain, gem; n. m. 1st; [?].

so, sa=that one, he; dem pro

so (sva)=own; adj.; [?]

soḷasa=sixteen; num.

sonḍo, sonḍā=trunk (of elephant); n. m. or f 1st; [√suṇḍ  
(çuṇḍ)].

sotaṁ : *see* soto.

soto, sotaṁ=stream, river, flood, torrent; n. m. or n. 1st;  
[√su (sru)].

sotthi=well-being, health, blessing, safety, happiness; n. f.  
or n. 2nd; [su-+√as]

sodhāpeti=cause to be clean, cleanse, purify, clear up, investi-  
gate; v. der.; [caus. of √sūdh].

hatthi, hatthī=elephant; n. m. 2nd; [?].

hattho=elephant's trunk, hand, cubit; n. m. 1st; [?].

hadayaṁ=mind, heart, breast, chest; n. n. 1st; [?]

hi=for; conj.

himavanto=having cold and snow, cold, frosty; adj. cons;  
[ $\sqrt{\text{hī}}$ + -vanto].

hīno=abandoned, cast-out, wretched, vile, low, contemptible;  
p. p. p ; [ $\sqrt{\text{hā}}$ ].

hoti=be, become, be present; v. 1st; [ $\sqrt{\text{hū}}$ ].

