IN TRANSLITERATION

NINE JATAKAS

Pali Text with Vocabulary

BY

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ADDITIONS AND CORRECTIONS.

For the Text.

Page 8, line 17, read gāṇhi; line 21, pāṇīyaghaṭaṇī.

" 9, " 2, " addhacitake.

" 18, " 18, " kaṇṇamumḍadahato.

For the Vocabulary.

a-kāla: for aṅkāle read aṅkāle.
aggi, m. fire. [agni.]
aṅgana: read aṅgaṇa.
accanta-nikatippaṇīṇa, a. thoroughly deceitful. [†]
acc-antam, adv. exceedingly, very. [aty-antam.]
aṅnātara: add one, a certain, a.
aṅnātaka-vesa, m. unknown dress, disguise: -ena, adv.
with unknown dress, in disguise, disguised. [†]
aṭṭhika, n. bone; kernel; seed. [asthika.]
addha, a. half: same as addha which see.
addha-māsa, m. half a month. [ardha-māsa.]
antāre, prep. between, among.
apī, abl prefix, unto, upon, near, close by.
apabhbhackha-kantāra, n.
abbhantara, n. interior, inside: -e, adv. and prep. within,
inside of; in the space of. [abhy-antara.]
amanussa-parīgghahita: read -parīgghahita.
ambhho, excl. oh. [†]
ariya, a. honorable, noble. [ārya.]
aruṇa, m. dawn.
advant, a.
avidura: add n. vicinity: -e, adv. near, close by.
sadhhu: add n. evil, wrong, baseness, sin.
ādika, at end of adj. cpds like ādi which see.
āp +sam-pa, attain, arrive at, reach.
ākkh, look, see, in folg cpd. [ākkṣ]
 +sam, (samekkh,) look round or about.
udaka-pariyanta: add [†]
ubha, pron.
uyyāna-pālaka, m. garden-keeper, gardener. [udyāna-.]
ekadviyojana-matta, a. as n. a distance of one or two yo-
janas. [†]
eka-maccha, m. one fish, a single fish. [†]
eva: read emphasizing the word before it.
kaṇṭaka: add fish-bone.
kaṇṭaka-rāsi: add heap or pile of fish-bones.
kantāra, m. n.
kamma-kara, m. same as kamma-kāra. [karma-kara.]
karāṇḍaka, m. basket, box of bamboo wicker-work.
kalāpa: add bundle of arrows, quiver.
kasāta, a. disgusting, offensive. [kaṣṭa.]
kalā: add kālassa, adv. in good season, betimes.
ākas-pa: caus. pakāse.
kicca: w. instr. need, want.
ākilam: caus. kilame, cause to be exhausted.
kumuda-nāla, m. stalk of white water-lily. [†]
kumbha: add frontal globe on the upper part of the
forehead of an elephant.
kumbha-kāra, m. potter.
kosala-rājan: [*]
ākhip: add overturn, overthrow, overpower.
+nis: read +ni.
gantu-kāma: [*]  
gandhodaka: [*]  
śgar+paṭi, watch over, tend, care for: caus. paṭijaggāpe,  
cause or order to tend.  
ca: add but.  
catu-viṣati, f.  
cara, a. moving: as subst. animal.  
cāra, at end of cpds, moving, walking.  
vćikkh, tell, in folly cpd.  [vḵhyā.]  
+ā, tell unto, announce, report.  
citakka, a. gathered, picked. [*]  
cūṇṇa, n. m.  
cora-kantāra, n.  
vchad+sam, cover over, conceal, hide.  
[∨chand should not be spaced.]  
vṅā+ā: add know, recognize.  
vṅā+pa, pass. paṅṅāya: add be seen, appear.  
vṭhā, caus. ṭhade: add put down, leave; leave out, except.  
vṭhubh+nis: read +ni.  
taruṇa-balivadda, m. young bull. [†]  
tv-, form of tu which see.  
vṭhun, groan, in folly cpd.  [vstan.]  
+anu, groan after or behind (anyone).  
dalha: add n. might, strength, force.  
vḍā: caus. dāpe, cause to give or bestow.  
dīpa, m. lamp, lantern, light.  
vḍhar+ud: delete this article.  
dhitar, f. daughter. [duhitṛ.]  
nala, n. reed, hollow stalk. [nala, nada.]  
vṅandh+api, (piḷandh,) bind or tie on; put on, wear.  
nikati-pañña, same as nikati-ppañña.
nicca-kāle, adv. at all times, always. [Cp. nitya-kālam.]
nir-udaka, a. waterless, arid, dry, parched.
nirudaka-kantāra, n. arid desert. [†]
νpac: caus. pacāpe, cause to cook.
paṇca-sata, n. (rarely m. in pl.)
paṭipāṭi: abl. paṭipāṭiyā.
paṭivatta, n. duty in return. [†]
νpad +ni: caus. nipajjāpe.
padesika, at end of adj. cpd, of about (the age). [†]
parato, adv. and prep.
pi, vbl prefix same as api which see.
νpucch: read [νprach.]
pupphārāma: read [puṣpārāma.]
pubbe, adv. formerly, in a previous existence. [†]
pharasuka, m. hatchet, axe. [paraṣuka.]
bala-dhana-yasa-jātigottakulapadesa, cop. cpd, power,
wealth, renown, and place of birth, tribe and family. [†]
bala-nāyaka: add leader of a caravan.
νbhid or bhind: caus. bhindāpe, cause to break.
majjhima-tāpasa, m. middle or second ascetic. [†]
madhura-phala, a. having sweet fruit. []|]
νmante+ā, address.
[νmṛç: (after mallika-rājan) place after mūsika.]
νyu: (after yuttaka) place before yutta.
νyu+pā, in caus. payoje, engage in, perform, carry on.
νrādh+ā, attain, win, get: prosper, succeed, thrive.
νlabh: add have leave, be permitted, w. infin.
νlok+ava or o, (oloke,) look upon, observe, notice: w.
uddham, look up.
vānṇa: w. vkathe, praise one’s good qualities.
vatta-kata: add [†]
νvar+pā: read cover with, put on; dress in, wear.
vaḷa-kantāra, n.
vīvid, know, understand, perceive, recognize.
+sam, recognize, be conscious of.
vissajjana, n.
samantā, adv. wholly, completely. [samantād.]
sādhū: n. goodness, virtue.
śīṣa+ava, be left, remain.

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

This little book has been prepared for beginners of Pali. Accordingly, the text consists of easy stories; and the vocabulary defines every word contained therein. To facilitate the learner's progress, a supplement is added in which are given the compound verb-stems together with the roots under which their meanings will be found. All abbreviations and signs employed in the vocabulary are explained at the end of the volume.

It is a pleasant duty to acknowledge valuable assistance received in the preparation of my work from Rev. Dr. R. Morris, Prof. C. R. Lanman and Mr. H. C. Warren; and in the printing from Messrs. J. S. Cushing & Co. and Mr. E. W. Carpenter. For any errors that may be discovered, the editor, who alone is responsible, offers no excuse and asks no indulgence.

That this volume may aid some one in developing a taste for the study of the Pali language and literature is my hope and aim; if this result be realized, its preparation will not have been fruitless.

L. H. E.

Amherst, Massachusetts,
September, 1886.
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From The Jātaka.

1. Jambukhādakajātaka.

Atīte bārāṇasiyam brahmadatte rajjam kārente bodhisatto aññatarasmin jambuṣāṇḍe rukkhadevata hutyā nibbatti. tatr’ eko kāko jambuṣākhyāya nisinno jambupakkāni kḥādāti. ath’ eko sigālo āgantvā udhām olo-kentō kākam disvā yan nūnā ‘ham imassa abhūtaguṇam kathetvā jambūni khādeyyan ti tassa vaṭṭam kathento imam gātham āha:

ko ‘yam bindussaro vāggu, pavadantānam uttamo, accuto jambuṣākhyāya moracchāpo va kujati ‘ti. 

Atha nam kāko paṭipasaṁsanto dutiyaṁ gātham āha: 

kulaputto va jānāti kulaputte pasamsitum, vyaghacchāpasarivānna bhuṇja samma, daddāmi te 

Evaṁ ca pana vatvā jambuṣākham cāletvā phalāni pātesi. ath’ asmin jamburukkhe nibbattadevata te ubho pi abhūtaguṇakatham kathetvā jambūni khādante disvā
tatiyām gāthām āha:

cirassām vata'passāmi musāva'li samāgate
vantādām kuṇapādān ca aṅnamaṅnām pasamsake
ti.

Imaṅ ca pana gāthām vatvā sā devata bherava[rūpā-
rammaṇām dassetvā te tato palāpesi 'ti.

2. Sīhamasmajātaka.

Atīte bārāṇasiyām brahmaṇadatte rajjam kārente bo-
dhisatto kassakākule nibbattitvā vayaṇappatto kasi[kamme-
na jīvikām kappesi. tasmiṁ kāle/eko vānījo gadderha-
bhārakena voñharam karonto vicarati. so gata[gaṭṭhāne
gadderhassā piṭṭhito bhandikām otāretvā gadderham sī-
hacammena pārūpitvā sāliyavākhette vissajjeti. khetta-
rakkhakā tam disvā/siho ti saṅnāya/upasamkamitum na
sakkonti. ath' ekadivasam so vānījo ekasmiṁ gāmadvāre
nivāsam gahetvā/pātarāsam pacāpento/tato gadderham
sīhamasmam pārūpitvā yavakhettam vissajjesi. khetta-
rakkhakā siho ti saṅnāya tam upagantum asakkonta ge-
hām gantvā ārocesum. sakalagāma[vāsino āvudhāni ga-
hetvā/saṁkhe dhamentā bheriyō vādentā/khettasamipam
Jambukajātaka.


Atīte bārāṇasiyam brahmadatte rajjam kārente/bodhisatto sīhayoniyam nibbattitvā/himavantaguhāya vasantō/ekadivasam mahisam vadhitvā/khāditvā/pāniyam pivitvā/āgacchati.// eko sigālo tam disvā/palāyitum asakkonto/udarena nipajji/kīṁ jambukā' ti vutte' upaṭṭhahis-
sāmi tam'bhante ti' āha. siho' tena hi ehi 'ti tam attano vasanaṭṭhānām netvā/divase divase māṃsām āharitvā/po-
seti. 'tassa sihavighāsena thūlasarīram pattass' ekadiva-
sām mano uppajji. so siham upasamkamitvā āha: aham/
sāmi niccakālam tumhākam palibodho, tumhe niccam
māṃsām āharitvā mām posetha, ajja tumhe idh' eva ho-
tha, aham ekam vāraṇām vadhitvā/māṃsām khādītivā/
tumhākam āharissāmī 'ti. siho mā te jambuka etam ruc-
ci, na tvam vāraṇām vadhitvā māṃsām khādakayoniyaṁ
nibbatto, aham te vāraṇām vadhitvā va dassāmi, vāraṇo
nāma mahākāyo, mā vilomam gaṇhi, mama vacanam ka-
rohi 'ti vatvā paṭhamam gaṇtham āha:

brahā pavaddhakāyo so dīghadāṭho hi jambuka,
na tvam tamhi kule jāto yattha gaṇhanti kuṇjaran
ti.

Sigālo sīhena vārito yeva guhato nikkhamitvā tik-
khattum hukku hukkū 'ti sigālikām nādam naditvā gan-
tvā pabbatapādam olokeno ekam kālavāraṇām pabbata-
pāde gacchantam disvā ullamghītvā tassa kumbhe patitā-
mī 'ti parivattitvā pādamule pati. vāraṇo purimapādam
ukkhipitvā tassa matthake patiṭṭhapesi, sīsam bhijjitvā
cuṇṇām jātam. so tatth' eva anuṭṭhunanto sayi. vāraṇo
kuṇcanādam karonto pakkāmi. bodhisatto gantvā pab-
batamatthake ṭhito tam vināsappattam disvā attano mānām nissāya naṭṭho sigālo ti tisso gāthā abhāsi:

asiho sīhamānena yo attānam vikubbati
kuṭṭhum va gajam āsajja seti bhumyā anutthūnām.
yasassino uttamaḥpuggalassa
saṅjātakkhandhassa mahābbalassa
asamekkhiya thāmabaliṭṭapattiṃ
sa seti nāgena hato va jambuko.

yo c’ idha kammām kurute pamāya
thāmabalam attani samvidivā
japena mantena subhāsitena
parikkhavā so vipulām jināti ‘ti.

Evaṁ bodhisatto imāhi gāthāhi imasmiṃ loke kattab-
bayuttakām kammām kathesi ‘ti.

4. Gaggajātaka.

Atīte bārāṇasiyaṃ brahmadatte rajjam kārente bodhisatto kāsiraṭṭhe ekasmiṃ brāhmaṇakule nibbatti. tassa pitā vohāram katvā jīvikam kappeti. so solasavassapadesikam bodhisattam manikabhaṇḍām ukkhipāpetvā gāmanigamādisu caranto bārāṇasim patvā dovārikassa ghare bhattam pacāpetvā bhuṅjitvā nivāsanaṭṭhānam
alabhanto avelāya āgatā āgantukā kattha vasantī 'ti pucchi. atha naṁ manussā bahinagare ekā sālā atthi, sā pana amanussapariggahītā, sace icchatha tattha vasathā 'ti āhamśu. bodhisatto etha tāta, gacchāma, mā yak-khassa bhāyittha, ahan tam dametvā tumhākaṁ pādesu pātessāmi 'ti pitaram gahetvā tattha gato. ath' assa pita phalake nipajji, sayam pitu pāde sambāhamāno nisidi. tattha adhivattho yakkho pana dvādasa vassāni vessa- naṁ upāṭṭhahitvā tam sālam labhanto imaṁ sālam paviṭ- thamanussesu yo khipite jīvā 'ti vadati yo ca jīvā 'ti vut-te paṭijīvā 'ti vadati te jivapāṭijīvabhāṇino ṭhapetvā ava-sese khādeyyāsi 'ti labhi. so piṭṭhāyamsathūṇāya vasati. so bodhisattapitaram khipāpessaṁī 'ti attano ānubhāvena sukhumacunṇam vissajjesi. cuṇṇo āgantvā tassa nāsā-puṭesu pāvisi. so phalake nipannako va khipi. bodhi-satto na jīvā 'ti āha. yakkho tam khāditum thūṇāya otarati. bodhisatto tam otarantam disvā iminā me pitā khipāpito bhavissati, ayam so khipite jīvā 'ti avadantam khādakayakkho bhavissati 'ti pitaram ārabbha paṭha-mamāṁ gātham āha:

jīva vassasatam gagga aparāni ca visatim,

mā mamā pīsācā khādantu, jīva tvam sarado satan ti.
Gaggajñataka.

Yakkho bodhisattassa vacanam sutvā imam tāva māṇavam jīvā 'ti vuttattā khāditum na sakkā, pitaram pan' assa khādisāmi 'ti pitu santikam agamāsi. so tam āgac-chantam disvā cintesi: ayaṁ so paṭijīvā 'ti abhanantānam khādanayakkho bhavissati, paṭijīvam karissāmi 'ti so put-tam ārabba dutiyam gātham āha:

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

Yakkho tassa vacanam sutvā ubho p' ime na sakkā khāditun ti paṭinivatti. atha nam bodhisatto pucchi: bho yakkha, kasmā tvam imam sālam paviṭṭhamanusse khā-dasi 'ti. dvādasa vassāni vessaṇām upaṭṭhahitvā laddhattā ti. kim pana sabbe va khāditum labhasi 'ti. jīva-paṭijīvabhaṇino ṭhapetvā avasese khādāmi 'ti. yakkha, tvam pubbe pi akusalam katvā kakkhaḷo pharuso paravi-himsako hutvā nibbatto, idāni pi tādisam kammaṁ katvā tamotamaparāyano bhavissasi, tasmā ito paṭṭhāya pāṇā-tipātādihi viramassū 'ti tam yakkham dametvā niraya-bhayena tajjetvā pañcasu sīlesu patiṭṭhāpetvā yakkham pesanakārakam viya akāsi. punadivase sañcarantā ma-nussā yakkham disvā bodhisattena c' assa damitabhāvam ṅatvā raṅño ārocesum: deva, eko māṇavo tam yakkham dametvā pesanakārakam viya katvā ṭhito ti. rājā bodhi-
sattam pakkosāpetvā senāpatiṭṭhāne ṭhapesi pitu c' assa mahantam yasam adāsi. so yakkham balipaṭṭiggāhakam katvā bodhisattassa ovāde ṭhatvā dānādini puññāni katvā saggapadam pūresi.

5. Cullakaseṭṭhijātaka.

Atīte kāsiraṭṭhe bārāṇasiyam brahmadatte rajjam kārente bodhisatto seṭṭhikule nibbattitvā vayappatto seṭṭhiṭṭhānam labhitvā cullakaseṭṭhi nāma ahosi. so paṇḍito vyatto sabbanimittāni jānāti. so ekadivasam rājūpaṭṭhānam gacchanto antaravithiyam matamūsikam disvā tamkhane nakkhattam samānetvā idam āha: sakkā cakkhumatā kulaputtena imam unduram gahetvā dārābharaṇam vā kātum kammante ca payojetun ti. aṇṇataro duggatakulaputto tam seṭṭhissa vacanam sutvā nā 'yaṁ ajānitvā kathessati 'ti mūsikam gahetvā ekasmim āpane bilālass' atthāya datvā kākaṇikam labhi. tāya kākaṇikāya phāṇitaṁ gahetvā ekena kuṭena pāṇiyam gaṇhi. so araṇṇato āgacchante mālakāre disvā thokam thokam phāṇitakhaṇḍam datvā ulumkena pāṇiyam adāsi. te tassa ekekaṁ pupphamutṭhim adamsu. so tena pupphamūlena punadivase pi phāṇitaṁ ca pāṇiyaghataṁ ca gahe-
tvā pupphārāmam eva gato. tassa tam divasam mālakāra adbhcitake pupphagacche datvā agamamsu. so na cirass' eva iminā upāyena attha kahāpane labhi. puna ekasmim vātavūṭhidivase rājuyyāne bahū sukkhadanda-kā ca sākhā ca palāsañ ca vātena patitaṁ hoti. uyyānapālo chaḍdetum upāyam na passati. so tattha gantvā sa-ce imāni dārupaṇṇāni mayham dassasi ahan te imāni sabbāni nīharissāmi 'ti uyyānapālam āha. so gānha ayyā 'ti sampaticchi. cullantevāsiko dārakānam kelimaṇḍalam gantvā phāṇitaṁ datvā muhuttena sabbāni dārupaṇṇāni nīharāpetvā uyyānadvēre rāsim kāresi. tadā rājakumbhakāro rājakulānam bhājanānam pacaṅatthāya dārūni parīyesamāno uyyānadvēre tāni disvā tassa hatthato vik-kiṇītvā gānhi. tam divasam cullantevāsiko dāruvikka-yena sīlasa kahāpane cāṭiādīni ca pāṇca bhājanāni labhi. so catuvisatiyā kahāpanesu jātesu aththi ayām upāyo mayhan ti nagaradvārato avidūraṭṭhāne ekam pāṇiya-cāṭiṁ ṭhapetvā pāncasate tiṇahārake pāṇiyena upaṭṭhahi. te āhamśu: tvām samma amhākam bahūpakāro, kin te karomā 'ti. so mayham kicce uppanne karissathā 'ti va-tvā ito c' ito ca vicaranto thalapathakammikena ca jala-pathakammikena ca saddhim mittasathanvam akāsi. tassa thalapathakammiko sve imām nagaram assavānija-
ko pañca assasatāni gahetvā āgamissati 'ti ācikkhi. so tassa vacanam sutvā tiṇahārake āha: ajja mayham eke-kam tiṇakalāpam detha, mayā ca tiñe avikkīte attano tiṇam mā vikkiṇathā 'ti. te saūdhū 'ti sampaticchitvā pañca tiṇakalāpasatāni āharitvā tassa ghare pātayimsu. assavāṇijo sakalanagare assānām tiṇam alabhitvā tassa sahassām datvā tam tiṇam gaṇhi. tato katipāhaccayena tassa jalapathakammikasahāyako ārocesi: paṭṭanaṃ ma-hānāvā āgatā ti. so atthi ayam upāyo ti aṭṭhahi kāhā-panēhi sabbaparivārasampannam tāvakālikam ratham gahetvā mahantena yasena nāvāpaṭṭanaṃ gantvā ekam āṅgulimuddikam nāvāya saccakāram datvā avidūraṭṭhāne sāṇim parikkhipāpetvā nisinno purise āṇāpesi: bāhirato vāṇijesu āgatesu tatiyena pāṭihārena ārocethā 'ti. nāvā āgatā ti sutvā bārāṇasīto satamattā vāṇijā bhaṇḍam gaṅ-hāmā 'ti āgamimsu. bhaṇḍam tumhe na labhissatha, asukaṭṭhāne nāma mahāvāṇijena saccakāro dinno ti. te tam sutvā tassa santikam āgatā. pādamūlikapurisā purimasaṅāṃvasena tatiyena pāṭihārena tesam āgataabhāvam ārocesum. te satamattā 'pi vāṇijā / ekekaṃ sahassam datvā tena saddhim nāvāya pattikā hūtvā puna ekekaṃ sahassām datvā pattim vissajjāpetvā bhaṇḍam attano santakam akamisu. cullantevāsiko dve satasahassāni
Rājovādajātaka.

gañhitvā bārāṇasim āgantvā kataññunā bhavitum vaṭṭatī 'ti ekam satasahassam gāhāpetvā cullakaseṭṭhissa samīpaṁ gato. atha nam seṭṭhi kin te tāta katvā idam dhanam laddhan ti pucchi. so tumhe kathitaupāye tha-tvā catumāsabhantaren' eva laddhan ti mátamūsikam ādim katvā sabbam vatthum kathesi. cllumahāseṭṭhi tassa vacanaṁ sutvā na dāni evarūpaṁ dārakam para-santakaṁ kātuṁ vaṭṭatī 'ti vayappattam dhītaram datvā sakalakuṭumbassa sāmikam akāsi. so seṭṭhino accayena tasmim nagare seṭṭhiṭṭhānam labhi. bodhisatto pi yathā-kammam agamāsi.

6. Rājovādajātaka.

Atite bārāṇasiyam brahmadatte rajjam kārente bodhisatto tassa aggamahesiyā kucchismim paṭisandhim gahetvā laddhagabhaparihāro sothinā mātukucchimhā nikkhami. nāmagahaṇadivase pan' assa brahmadatta-kumāro tv-eva nāmaṁ akāmsu. so anupubbena vayappatto soḷasavassakāle takkasilam gantvā sabbasippesu nipphattiṁ patvā pitu accayena rajje paṭitṭhāya dharmena samena rajjam kāresi. chandāḍfvasena agantvā vinicchayam anusāsi. tasmim evaṁ dhammena rajjam
kārente amaccā ‘pi dhammen’ eva vohāram vinicchiniṁsu. vohāresu dhammaṁa vinicchayamānesu kūṭṭakārakā nāma nā ‘hesum. tesam abhāvā aṭṭatthāya rājaṅgane uparavo pacchijji. amaccā divasam pi vinicchayaṭṭhāne nisiditvā kañci vinicchayatthāya āgacchantā adisvā pakkamantī. vinicchayaṭṭhānam chaḍḍetabbabhāvam pāpuṇi. bodhisatto cintesi: mayi dhammaṁa rajjam kārente vinicchayatthāya āgacchantā nāma n’ atthi, uparavo pacchijji, vinicchayaṭṭhānam chaḍḍetabbabhāvam pattaṁ, idāni mayā attano aguṇāṁ pariyesitum vaṭṭati, ayaṁ nāma me aguṇo ti ānatvā tam pahāya guṇesu yeva vattissāmī ‘ti. tato paṭṭhāya atthi nu kho me koci aguṇavādī ‘ti parigaṇhanto antovaluṇjakānam antare kañci aguṇavādīṁ adisvā attano guṇakatham eva sutvā ete mayham bhayanā ‘pi aguṇāṁ avatvā guṇam eva vadeyyun ti bāhivalaṇjanake parigaṇhanto tatrā ‘pi adisvā antonagaram parigaṇhi, bahinagare catusu dvāresu dvāra-gāmakē parigaṇhi. tatrā ‘pi kañci aguṇavādīṁ adisvā attano guṇakatham eva sutvā janaṇapadaṁ parigaṇhissāmī ‘ti amacce rajjam pāṭicchāpetvā ratham āruyha sārathim eva gahetvā aṅgātakavesena nagara nikkhamitvā janaṇapadaṁ parigaṇhamāno yāva paccantabhūmim gantvā kañci aguṇavādīṁ adisvā attano guṇakatham eva sutvā
paccantasimato mahamaggena nagarabhimukho yeva nivatti, tasmim pana kale malliko nama kosalaraja 'pi dhammena rajjam karento agunagavesako hutva antovalaunjakadiso agunavadi adisvva attano gunakatham eva sutva janapadam pariganhanto tam padesam agamasi. te ubho pi ekasimim ninne sakatamagge abhimukha ahesum. rathassa ukkamanaathanaam n' atthi. atha mallikaraanño sarathi baranasiranaño sarathim tava ratham ukkamapehi 'ti aha. so pi ambho sarathi, tava ratham ukkamapehi, imasimim rathe baranasirajjasamiko brahadattamaharaajaja nisinno ti aha. itaro pi ambho sarathi, imasimim rathe kosalarajjasamiko mallikamaharaajaja nisinno, tava ratham ukkamapetvam amhakam raanno rathassa okasam dehi 'ti aha. baranasiranaño sarathi ayam pi kira rajaja yeva, kin nu kha katabban ti cintento att' esa upayo: vayam pucchitva daharatasssa ratham ukkamapetvam mahallakassa okasam dapeessami 'ti sannittthanam katva, tam sarathim kosalaranaño vayam pucchitva pariganhanto, ubhinnam pi samanavayabhavaam natva rajjapirimaam balam dhanam yasam jatigottakulapadesan ti sabbam pucchitva ubho pi tiyojanasatikassa rajjassa samino, samabadalhanayasajatigottakulapadesa ti natva silevanta- tarassa okasam dassami 'ti cintetva so sarathi tumhakam
raño sīlācāro kidiso ti pucchi. so ayāṁ ca ayaṁ ca am-
hākam raño sīlācāro ti attano raño aguṇam eva guṇato
pakāsento paṭhamam gātham āha:

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

Atha tam bārāṇasiraṁ sārathī ambho, kim pana
tayā attano raño guṇā kathitā ti vatvā āmā ‘ti vutte
yadi ete guṇā aguṇā pana kidisā ti vatvā ete tāva aguṇā
hontu, tumhākam pana raño kidisā guṇā ti vutte tena hi
suṇāhi ‘ti dutiyan gātham āha:

akkodhena jine kodham, asādhum sādhunā jine,
jine kadariyam dānena saccena alikavādinaṁ.
etādiso aYaṁ rājā, maggā uyyāhi sārathī ‘ti.

Evaṁ vutte mallikarājā ca sārathī ca ubho pi rathā
otaritvā asse mocetvā ratham apanetvā bārāṇasīraṁ
maggam adamsu. bārāṇasīrājā mallikaraṁ nāma idaṁ
c’ idaṁ ca kātum vaṭṭatī ‘ti ovādam datvā bārāṇasim
gantvā dānādīni puṇṇāni katvā jīvitapariyosāne sagga-
padam pūresi. mallikarājā ‘pi tassa ovādam gahetvā
janapadam parigghahetvā attano aguṇavādīm adisvā va
sakanagaram gantvā dānādīni puṇṇāni katvā jīvitapari-
yosāne saggapadam ēva pūresi.
7. Dadhivāhanajātaka.

Atīte bārāṇasiyam brahmadatte rajjam kārente kāsi-raṭṭhe cattāro bhātaro brāhmaṇaṁ isipabbajjam pabbajītvā himavantapadesa paṭipāṭiyā paṇṇasālā katvā vāsam kappesum. tesam jetṭhabhātā kālam katvā sakkattam pā-pūni. so tam kāraṇam ītvā antarantarā sattaṭṭhadivasa-caccayena tesam upaṭṭhānam gacchanto ekadivasam jetṭhamkṣṭāpasam vanditvā ekamantam nisīditvā bhante ke-na te attho ti pucchi. paṇḍurogatāpaso agginā me attho ti āha. so tassa vāsipharasukam adāsi. vāsipharasuko nāma daṇḍe pavesanavasena vāsi pi hoti pharasu pi. tāpaso ko me imam ādāya dārūni āharissati ‘ti āha. atha nam sakko evam āha: yadā te bhante dārūhi attho imam pharasum hatthena pahāmsitvā dārūni me āharitvā aggim kareyyāsi ‘ti vadeyyāsi, dārūni āharitvā aggim katvā dassati ‘ti. tassa vāsipharasukam datvā dutiyam pi upa-sāmamkamitvā bhante kena te attho ti pucchi. tassa paṇṇa-sālāya hatthimaggo hoti. sūhatthihi upadduto hatthinam me vasena dukkhām uppaññati, te palāpehi ‘ti āha. sakko tassa ekam bherim upanāmetvā bhante imasmiṁ tale pahaṭe tumhākam paccāmittā palāyissanti, imasmiṁ pahaṭe mettacittā hutvā caturaṅginiyā senāya parivāressanti ‘ti.
vatvā tam bherimaṁ datvā kaniṭṭhassa santikaṁ gantvā
bhante kena te attho ti pucchi. so pi panaṇḍurogadḥatuko
va, tasmā dadhinā me attho ti āha. sakko tassa ekaṁ
dadhīgasatām datvā sace tumhe icchamānaṁ imaṁ āvajjes-
satha mahānādi hutvā mahogham pavattetvā tumhākām
rajjam gahiṁvā dātum samattho pi bhavissati 'ti vatvā
pakkāmi. tato paṭṭhāya vāsipharasuko jetṭhabhātikassa
aggim karoti, itarena bheritale pahaṭe hatthi palāyanti,
kaniṭṭho dadhiṁ paribhuṇjati. tasmām kāle eko sūkaro
ekasmiṁ purāṇagāmaṭṭhāne caranto ānubhāvasampannam
ekam maṇikkhandham addasa. so tam maṇikkhandham
mukhena ḍasitvā tassā 'nubhāvena ākāse uppatitvā sa-
muddamajjhīke ekam dipakām gantvā ettha dāni mayā va-
situm vaṭṭaṭi 'ti otaritvā phāsukaṭṭhāne udumbararuk-
khassā heṭṭhā vāsām kappesi. so ekadivasam tasmām
rukkhamule maṇikkhandham purato ṭhetpavā niddam
okkami. ath' eko kāsaṭṭhavāsimanusso nirūpakāro esa
amhākan ti māṭāpitūhi gehā nikkaddhito ekam paṭṭana-
gāmam gantvā naṅkānam kammakaro hutvā naṅvām
āruhya samuddamajjhīe bhinnāya naṅvāya phalake nīpan-
no tam dipam patvā phalāphalāni pariyesanto tam sūka-
ram niddāyantam disvā saṅkām gantvā maṇikkhandham
gañhitvā tassa ānubhāvena ākāse uppatitvā udumbara-
Dadhivāhanajātaka.

rukkhe nisīditvā cintesi: ayām sūkaro imassa maṇik-khandhassa ānubhāvena ākāsacāriko hutvā idha vasati, maṇñe, mayā pana paṭhamam eva imām māretvā maṃ-sāṃ khāditvā pacchā gantum vaṭṭati ‘ti. so ekam dān-dakām bhaṅjitvā tassa sīse pātesi. sūkaro pabujjhītvā maṇim apassanto ito c’ ito ca kampamāno vidhāvati. rukkhe nisinnapuriso hasi. sūkaro olokento tam disvā rukkham sīsena paharitvā tatth’ eva mato. so puriso otaritvā aggim katvā tassa maṃsāṃ pacitvā khāditvā ākāse uppatitvā himavantamatthakena gacchanto asa-mapadam disvā jetṭhatāpasassa assume otaritvā dvīhati-ham vasitvā tāpasassa vattapaṭivattam akāsi vāsiphara-sukassa ānubhāvaṇ ca passi. so imām mayā gahetum vaṭṭati ‘ti maṇikkhandhassa ānubhāvaṃ tāpasassa das-setvā bhante imām me gahetvā vāsipharasukam dethā ‘ti āha. tāpaso ākāsena caritukāmo tam gahetvā vāsiphara-sukam adāsi. so tam gahetvā thokam gantvā vāsiphara-sukam pahamāsvī tāsippasukam sīsāṃ chinditvā maṇikkhandham me āharā ‘ti āha. so gantvā tā-pasassa sīsāṃ chinditvā maṇikkhandham āhari. so vāsi-pharasukam paṭicchamāṇatāṭhāne ṭhapetvā majjhimatāpa-sassa santikam gantvā katipāham vasitvā bheriyā ānu-bhāvaṃ disvā maṇikkhandham datvā bherim gaṇhitvā
purimanayen' eva tassa pi sīsam chindāpetvā kaniṭṭham upasamkamitvā dadhighaṭassā 'nubhāvam disvā maṇik-khandham datvā dadhighaṭam gahetvā purimanayen' eva tassa sīsam chindāpetvā maṇikkhandhaṇī ca vāsipharasukaṇi ca bheriṇi ca dadhighaṭaṇi ca gahetvā ākāse uppatitvā bārāṇasiyā avidūre ṭhatvā bārāṇasirāṇīyo yuddham vā me detu rajjām vā ti ekassa purisassa hatthe paṇṇam pāhesi. rājā sāsanaṁ sutvā va coram gaṇhissāmā ‘ti nikkhami. so ekam bheritalam pahari, caturaṅgini senā parivāresi. raṇño avattharaṇabhāvam ṭatvā dadhighaṭam vissajjesi, mahānādi pavatti, mahājano dadhimhi osiditvā nikkhamitum nā ‘sakkhi. vāsipharasukam pahamsitvā raṇño sīsam āharā ‘ti āha, vāsipharasuko gantvā sīsam āharitvā pādamūle nikkhipi, eko pi āvudham ukkhipitum nā ‘sak-khi. so mahantena balena parivuto nagaram pavisitvā abhisekam kāretvā dadhivāhano nāma rājā hutvā dhammena rajjam kāresi, tass' ekadivasam mahānadiyam jāla-karaṇḍake kilantassa kannamunḍadahato devatāparibhogam ekam ambapakkaṁ āgantvā jāle laggi. jālam uk-khipantā tam disvā raṇño adamsu. tam mahantam gha-ṭappamāṇaṁ parimāṇadāṁ suvaṇṇaṇaṇṇaṁ ahosi. rājā kissa phalam nāṁ' etan ti vanacārake pucchitvā ambaphalan ti sutvā paribhuṇjitvā tassa aṭṭhimi attano uyyāne
ropāpetvā khirodakena siṅcāpesi. rukkho nibbatitvā tatiye saṃvacchare phalam adāsi. ambassa sakkāro ma-hā ahosi: khirodakena siṅcanti, gandhapānaṅgulikam denti, mālādāmāni parikkhipanti, gandhatelena dīpam jālenti, parikkhepo pan’ assa paṭṭasāṇiyā ahosi. phalāni madhurāni suvaṇṇavaṇṇāni ahesum. dadhivāhanarājā aṁnesām rājūnam ambaphalam pesento atṭhito rukkha-nibbattanabhayena āmkuraniibbattanaṭṭhānam maṇḍu-kañṭakena vijjhitvā pesesi. tesām ambāṃ khāditvā atṭhi ropitam na sampajjati. te kin nu kho ettha kāraṇan ti pucchantā tam kāraṇam jāniṃsu. ath’ eko rājā uyyāna-pālam pakkositvā dadhivāhanassa ambaphalānam rasam nāsetvā tittakabhāvam kātuṃ sakkhissasi ‘ti pucchitvā āma devā ‘ti vutte tena hi gacchā ‘ti sahassam datvā pesesi. so bārāṇasim gantvā eko uyyānapālo āgato ti raṇṇo ārocāpetvā tena pakkosāpito pavisitvā rājānam vanditvā tvam uyyānapālo ti puṭṭho āma devā ‘ti vatvā attano ānubhāvam vaṇṇesi. rājā gaccha, amhākaṃ uyyānapālassa santike hohī ‘ti āha. te tato paṭṭhāya dve janā uyyānam paṭijagganti. adhunāgato uyyānapālo akālapupphāni pupphāpento akālapalāni gaṅhāpento uyyānam ramaṇiyam akāsi. rājā tassa pasiditvā porānaka uyyānapālam niharitvā tass’ eva uyyānam adāsi. so
Dadhivāhanajātaka.

uṣṭanaḥ hatthagatābhāvaṁ niṃbā ambarukkhaṁ parivāretvā nimbe ca paggavavallīyo ca ropesi. anupub-bena niṃbā vaḍḍhim-su. mūlehi mūliṇi sākhāhi ca sākhā samaṣṭṭhā onaddhā vinaddhā ahesuṁ. tena asātaama-dhurasamsaggena tāva madhuraphalo ambo tittako jāto niṃbapaṇṇasadiśasaro. ambaphalānam tittakabhāvaṁ niṃtā uyyānapālo palāyi. dadhivāhano uyyānam gantvā ambaphalam khādanto mukhe paviṭṭham ambayūsam niṃbakasaṭām viya ajjhoharitum asakkonto kakkāretvā naṭṭhubhi. tādā bodhisatto tassa atthadhammānusāsako ahosi. rājā bodhisattam āmantetvā paṇḍita, imassa ruk-khassa porāṇakaparihārato parihinam n'atthi, evam sante pi 'ssa phalam tittakam jātaṁ, kin nu kāraṇan ti puc-chanto paṭhamam gātham aha:

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

Ath' assa kāraṇam ācikkhanto bodhisatto dutiyam
gātham aha:

pucimandaparivāro ambo te dadhivāhana,

mūlam mūlena samaṣṭṭham, sākhā sākhā nisevare,
asatam sannivāsena ten’ ambo kaṭukapphalo ti.

Rājā tassa vacanam sutvā sabbe pi pucimande ca
paggave ca chindāpetvā mūlāni uddharāpetvā samantā amadhuraṁ paṁsum harāpetvā madhuraṁ paṁsum pak-khipāpetvā khīrodakasakkharodakagandhodakehi ambāṁ paṭijaggāpesi. so madhurarasaṁsaggena puna madhu-ro va ahosi. rājā pakatiuyyānapālakass’ eva uyyānam niyyādetvā yāvatāyukam ṭhatvā yathākammaṁ gato.

8. Apaṇṇakajātaka.

Atīte kāsiraṭṭhe bārāṇasinaṅagare brahmadatto nāma rājā ahosi. tadā bodhisatto satthavāhakule paṭisandhim gahetvā anupubbena vayappatto paṅcahi sakaṭasatehi vaṇijjam karonto vicarati. so kadāci pubbantato aparantaṁ gacchati kadāci aparantato pubbantam. bārāṇa-siyam yeva aṅno pi satthavāhaputto atti bālo avyatto anupāyakusalo. tadā bodhisatto bārāṇasito mahaggham bhaṇḍam gahetvā paṅca sakaṭasatāni pūretvā gamana-sajjāni katvā ṭhapesi. so pi bālasatthavāhaputto tath’ eva paṅca sakaṭasatāni pūretvā gamanasajjāni katvā ṭhapesi. bodhisatto cintesi: sace ayam bālasatthavāha-putto mayā saddhim yeva gamissati sakaṭasahasse ca ekato magge gacchante maggo pi na-ppaḥessati, manus-sānam dārūdakādīni pi balivaddānam tiṇāni pi dullabhāni
bhavissanti, etena vā mayā vā purato gantum vaṭṭatī 'ti so tam pakkosāpetvā etam atthām ārocetvā dvīhi amhehi ekato gantum na sakkā ti, kim tvam purato gamissasi udāhu pacchato ti āha. so cintesi: mayi purato gacchante bahū ānisamsā, maggena abhinnen' eva gamissāmi, goṇa anāmaṭṭhatinām khādissanti, manussānam anāmaṭṭham sūpeyyapaṇṇam bhavissati, pasannam udakam, yathārucim aggham ṭhapetvā bhanḍam vikkinissāmi 'ti so aham samma purato gamissāmi 'ti. bodhisatto pi pacchato gamane bahū ānisamse addasa, evam hi assa ahosi: purato gacchantā magge visamaṭṭhānam samam karissanti, aham tehi gatamaggenga gamissāmi, purato gatehi bali-vaddehi parinatathaddhatiṇe khādite mama goṇa puna uṭṭhitāni madhuratiṇāni khādissanti, gahitapaṇṇatṭhānato uṭṭhitām manussānam sūpeyyapaṇṇam madhuram bhavissati, anudake ṭhāne khaṇītvā ete udakam uppādes-santi, parehi katesu āvāṭesu mayam udakam pivissāma, agghaṭṭhapanam nāma manussānam jīvitā voropanasadi-sam, aham pacchato gantvā etehi ṭhapitaggheṇ' eva bhanḍam vikkinissāmi 'ti. atha so ettake ānisamse disvā samma tvam purato gacchā 'ti āha. sādhu samma 'ti bālasatthavāho sakaṭāni yojetvā nikkhanto anupub- bena manussāvāsaṁ atikkamitvā kantāramukham pāpuṇi.
Apanṇakajātaka.

kantāram nāma corakantāram vālakantāram nirudakakantāram anumussakantāram appabhakkhakantāran ti pañcavidham, tattha corehi adhiṭṭhito maggo corakantāram nāma, sīhādihi adhiṭṭhitamaggo vālakantāram nāma, yattha nahāyitum vā pātuṁ vā udakam n' atthi idam nirudakakantāram nāma, anumussādhiṭṭhitam anumussakantāram nāma, mūlakahādaniyādivirahitam appabhakkhakantāram nāma, imasmiṁ pañcavidhe kantāre tam kantāram nirudakakantāraṁ c' eva anumussakantāraṁ ca.

tasmā so satthavāhaputto sakaṭesu mahantamahantacātiyo ṭhapetvā udakassa pūrāpetvā saṭṭhiyojanikam kantāram paṭipajji. ath' assa kantāramajjham gatakāle kantāre adhivatthayakkho imehi gahitaudakam chaḍḍāpetvā dubbale katvā sabbe va ne khādissāmi 'ti sabbasetataruṇa-balivaddayuttam manoramam yānakam māpetvā dhanukalāpaphalakāvudhahatthehi dasahi dvādasahi amanussahehi parivuto uppalakumudāni piḷandhitvā allasiso allavatto issarapuriso viya tasmāṁ yānake nisīditvā kaddamamakhitehi cakkehi paṭipatham agamāsi. parivāramanussā 'pi 'ssa purato ca pacchato ca gacchantā allakesā allavatthā uppalakumudamālā piḷandhitvā padumapun-ḍarikakalāpe gahetvā bhisamulālāni khādantā udakabindūhi c' eva kalalena ca paggharantena agamamsu.
satthavāhā ca nāma yada dhuravāto vāyati tadā yānake nisīditvā upatthākakaparivutā rajam pariharantā purato gacchanti, yada paccchato vāyati tadā ten’ eva nayena paccchato gacchanti, tadā pana dhuravāto ahosi, tasmā so satthavāhapatto purato agamāsi. yakkho tam āgacchantaṃ disvā attano yānakaṃ maggā okkametvā kahāṃ gacchathā ‘ti tena sāddhim paṭisanthāram akāsī. satthavāho pi attano yānakaṃ maggā okkamāpetvā sakaṭānām gamanokāsām datvā ekamantaṃ thito tam yakkham avoca: bho, amhe tāva bārāṇasito āgacchāma, tumhe pana uppalakumudāṇi piṇandhitvā padumapuṇḍarīkakahatthā bhisamulālāni khādantā kaddamamakkhitā udakabindūhi pagghharantehi āgacchatha, kin nu kho tumhehi āgatamagge devo vassati uppalādisaṅchnanāni sarāṇi atthi ‘ti pucchi. yakkho tassa katham sutvā samma, kim nām’ etām kathesi, esā nīlavanarāji paṁṇāyati, tato paṭṭhāya sakalaṃ araṇṇam ekodakah, nibaddham vassati, kandarā pūrā, tasmām tasmām thāne padumādisaṅchannāni sarāṇi ‘ti vatvā paṭipāṭiyā gacchantesu sakaṭesu imāni sakaṭāṇi ādāya kahāṃ gacchathā ‘ti pucchi. asukam janapadam nāma ‘ti. imasmiṁ ca imasmiṁ ca sakaṭe kim nāma bhaṇḍan ti. asukaṁ ca asukaṁ ca ‘ti. pacchato āgacchantaṃ sakaṭām ativiya garukam hutvā
āgacchati, etasmiṁ kim bhaṇḍan ti. udakam etthā ‘ti. parato tāva udakam ānettahi vo manāpam katam, ito paṭṭhāya pana udakena kiccam n’ atthi, purato bahum udakam, cāṭiyo bhinditvā udakam chaḍḍetvā sukhena gacchathā ‘ti āha, evañ ca pana vatvā tumhe gacchatha, amhākaṁ papaṅco hotī ‘ti thokam gantvā tesam adassanam patvā attano yakkhanagram eva agamāsi. so pi kho bālasatthavāho attano bālatāya yakkhassa vacanam gahetvā cāṭiyo bhindāpetvā pasatamattam pi udakam anavasesetvā sabbam chaḍḍetvā sakaṭāni pājāpesi. purato appamattakam pi udakam nā ‘hosi. manussā pāṇi-yaṁ alabhantā kilamimṣu. te yāva suriyass’ atthagamanā gantvā sakaṭāni mocetvā parivattakena ṭhapetvā gōne cakkesu bandhimṣu. n’ eva goṇānam udakam ahosi na manussānam yāgubhattam vā. dubballamanussā tatha tatha nipajjitvā sayimṣu. rattibhāgasamanantare yakkhā yakkhanagarato āgantvā sabbe pi gōne ca ma- nusse ca jīvitakkhayam pāpetvā mamsam khāditvā aṭṭhīni avasesetvā agamāmsu. evam ekāṁ bālasatthavāha- puttam nissāya sabbe te vināsām pāpuṇimṣu, hatthaṭṭhi-kādīni disāvidisāvippakīṇṇāni ahesum, paṅca sakaṭasataṇi yathāpūrītan’ eva aṭṭhasu. bodhisatto pi kho bāla- satthavāhaputtassa nikkhantadivasato māsaddhamāsam

4
vītināmetvā pañcahi sakaṭasatehi nagarā nikkhamma anupubbena kantāramukham pāpuṇi. so tattha udaka-cāṭiya pūretvā bahum udakam ādāya khandhāvāre bheriṇi carāpetvā. manusse sannipātētvā evam āha: maṁ anā-pucchitvā pasatamattam pi udakam mā valaṅjayittha, kantāre visarukkhā nāma honti, pattam vā puppham vā phalam vā tumhehi pure akhāditapubbam maṁ anāpucchitvā mā khāditthā ‘ti evam manussānaṁ ovādam datvā pañcahi sakaṭasatehi kantāram paṭipajji. tasmāṁ kantā-ramajjhāṁ sampatte so yakkho purimanayen’ eva bodhi-sattassa paṭipatthe attānam dassesi. bodhisatto tam disvā va aṁśāśī: imasmīṁ kantāre udakam n’ atthi, nirūdaka-kantāro nām’ esa, ayaṁ ca nibbhayo rattanetto, chāyā ‘pi ‘ssa na paṁṇāyati, nissamsayam iminā purato gato bāla-satthavāhaputto sabbam udakam chaṭḍāpetvā kilometvā sapariso khādito bhavissati, mayham pana paṇḍitabhā-vaṁ upāyakosallam na jānāti, maṁñe ti. tato nam āha: gacchatha tumhe, mayam vāṇijā nāma, aṁṇāṁ udakam adisvā gahitaudakam na chaḍḍema, diṭṭhaṭṭhāne pana chaṭṭetvā sakaṭāṇi sallahukāṇi katvā gamissāma ‘ti. yakkho thokam gantvā adassanam upagamma attano yakkhanagaram eva gato. yakkhe pana gate manusṣa bodhisattam āhamsu: ayya, ete manusṣa esa nilavanarāji
Apanṇakajātaka.

paññāyatī, tato paṭṭhāya devo nibaddham vassati ‘ti
vatvā uppalakumudālamālīno padumapuṇḍarikakalāpe
ādāya bhisamulālam khādantā allavatthā allasīsā udaka-
bindūhi paggharantehi āgata, udakam chaḍḍetvā lahu-
kehi sakaṭehi khippar gacchāmā ‘ti. bodhisatto tesam
vacanam sutvā sakaṭāni ṭhapāpetvā sabbamanusse sanni-
pāṭāpetvā tumhehi imasmīm kantāre saro vā pokkharani
vā atthi ‘ti kassaci sutapubban ti pucchi. na ayya suta-
pubban ti, nirūdakakantāro nāma eso ti. idāni ekacce
manussā etāya nilavanarājīyā parato devo vassati ‘ti
vadanti, vuṭṭhivāto nāma kittaṃ tānām vāyatī ‘ti.
yojanamattam ayyā ‘ti. kacci pana vo ekassā ‘pi sarīre
vuṭṭhivāto paharatī ‘ti. n’ atthi ayyā ‘ti. meghasīsam
nāma kittaṃ tāne paññāyatī ‘ti. yojanamatte ayyā ‘ti.
atthi pana vo kenaci ekam pi meghasīsam diṭṭhan ti.
n’ atthi ayyā ‘ti. vijjullatā nāma kittaṃ tāne paññā-
yatī ‘ti. catupañcayojane ayyā ‘ti. atthi pana vo kenac-
vijjullatobhāso diṭṭho ti. n’ atthi ayyā ‘ti. megha-
saddo nāma kittaṃ tāne sūyatī ‘ti. ekādiyojanamattate
ayyā ‘ti. atthi pana vo kenaci meghasaddo suto ti.
n’ atthi ayyā ‘ti. na ete manussā, yakkha ete, amhe udak-
am chaḍḍāpetvā dubbale katvā khādissāmā ‘ti āgata
bhavissanti, purato gato bālasatthavāhaputto na upāya-
kusalo, addhā so etehi udakam chaḍḍāpetvā kilametvā khādito bhavissati, pañca sakaṭasatāni yathāpūritān’ eva thitāni bhavissanti, aḷḷa mayām tāni passissāma, pasatamam pi udakam achaḍḍetvā sīghasīgham pājethā ‘ti pājāpesi. so gacchanto yathāpūritān’ eva pañca sakaṭasatāni goṇamanussānañ ca hatthaṭṭhikādīni disāsu vippa-kīṇṇāni disvā sakaṭāni mocāpetvā sakaṭaparivattakena khandhāvāram bandhāpetvā kālass’ eva manusse ca goṇe ca sāyamāsabhattam bhojāpetvā manussānam majjhe goṇe nipajjāpetvā sayam balanāyake gaheṭvā khaggahattho tiyāmarattim ārakkham gaheṭvā thitake va arunām ut-thāpesi. punadivase pāto va sabbakiccāni niṭṭhāpetvā goṇe bhojetvā dubbalasaakaṭāni chaḍḍetvā thirāni gāhā-petvā appaggham bhaṇḍaṃ chaḍḍāpetvā mahaggham āropetvā yathādhippetam thānaṃ gantvā dviguṇatigunenena mūlana bhaṇḍaṃ vikkiṇitvā sabbam pariṣam ādāya puna attano nagaram eva agamāsi.


Nā ‘ccanta nikatippañño ti. idāṁ satthā jetavane viharanto cīvaravaḍḍhakam bhikkhum ārabbha kathesi. eko kira jetavanavāsiko bhikkhu yam kiñci cīvare kat-tabbaṃ chedanaghaṭṭanavicāraṇasibbanādikām kammaṃ
tattha sukusalo. so tāya kusalatāya cīvaram vaṭṭheti, tasma cīvaravaḍḍhakho t' eva paññāyitttha. kim pan' esa karoti 'ti jinnapilotikāsu hatthakammam dassetvā suphassitam manāpam cīvaram katvā rajanapariyosāne piṭṭhodakena raṅjītvā samkhena ghaṁśitvā ujjalam manuññam katvā nikkhipati. cīvarakammaṃ kātum ajānantā bhikkhu ahahe sātake gahetvā tassa santikam āgantvā mayam cīvaram kātum na jānāma, cīvaram no katvā dethā 'ti vadanti. so cīvaram āvuso kayiramānam cirena niṭṭhāti, mayā katacīvaram eva atthi, ime sātake ṭhapetvā gaṁhitvā gacchathā 'ti nīharitvā dasseti. te tassa vaṇṇasampattiṃ yeva disvā antaram ajānantā thiran ti saññāya ahatasātaka cīvaravaḍḍhakassato datvā gaṁhitvā gacchanti. tan tehi thokām kiliṭṭhakāle uṇho- dakena dhoviyaṁānam attano pakatim dassesi, tattha tattha jiṇṇaṭṭhānam paññāyati. te vippaṭisārino honti. evam āgatāgata pilotikāhi vaṇceto so bhikkhu sabbattha pākaṭo jāto. yathā c' esa jetavane tathā aṁnatarasmiṃ gāmake pi eko cīvaravaḍḍhako lokam vaṇceti. tassa sambhattā bhikkhu bhante jetavane kira eko cīvaravaḍḍhako evam lokam vaṇceti 'ti ārocayimsu. ath' assa etad ahosi: hand' ahan tam nagaravāsikam vaṇcemi 'ti pilotikacīvaram atimanāpam katvā surattām raṅjītvā tam pārupitvā jetavanam agamāsi. itaro tam disvā va lobham uppādetvā bhante imaṁ cīvaram tumhehi katan ti pucchi. āma āvuso ti. bhante imaṁ cīvaram mayham detha, tumhe aṁnām labhissathā 'ti. āvuso, mayam
gāmavāsikā dullabhapaccayā, im’ āham tuyham datvā attanā kim pārupissāmi ‘ti. bhante, mama santike aha-
tasāṭakā atthi, te gahetvā tumhākam cīvaram karoṭhā ‘ti. āvuso, mayā ettha hatthakammām dassitam, tayi
pana evaṁ vadante kim sakkā kātum, gaṅhāhi nan ti
tassa pilotikacīvaram datvā ahatasāṭake ādāya tam vaṅ-
cetvā pakkāmi. jetavanavāsiko pi tam cīvaram pārupi-
tvā katipāhaccayena unhodakena dhovanto jinṇapiloti-
kaṁ disvā lajjito. gāmavāsicīvaravaḍḍhakena kira jeta-
vananavāsiko vaṅcito ti tassa vaṅcitabhāvo samghamajjhe
pākaṭo jāto. ath’ ekadivasam bhikkhū dhammasabhāyaṁ
tam kathām kathentā nisidimṣu. satthā āgantvā kāya
nu ‘ttha bhikkhave etarahi kathāya sannisinnā ti pucchi.
te tam attham ārocesum. satthā na bhikkhave jetavana-
vāsicīvaravaḍḍhako idān’ eva aṁne vaṅceti, pubbe pi
vaṅceti yeva, na gāmavāsikenā ‘pi idān’ eva esa jetavana-
vāsicīvaravaḍḍhako vaṅcito, pubbe pi vaṅcito yeva ‘ti
vatvā atitām āhari:

Atīte ekasmim araṁnaẏatane bodhisatto aṁnataram
padusasaram nissāya thite rukkhe rukkhdevatā hutvā
nibbatti. tadda aṁnataramiṁ na ‘timahante sare nidā-
ghasamaye udakam mandam ahosi, bahū c’ ettha macchā
honti. ath’ eko bako te macche disvā eken’ upāyena ime
macche vaṅcetvā khādissāmi ‘ti gantvā udakapariyante
cintento nisidi. atha tam macchā disvā kim ayya cintento
nisinno sī 'ti pucchiṃsu. tumhākām cintento nisinno 'mhi 'ti. amhākām kim cintesi ayyā 'ti. imasmiṃ sare udakām parittam gocaro ca mando nidāgho ca mahanto, idān' ime macchā kim nāma karissanti 'ti tumhākām cintento nisinno 'mhi 'ti. atha kim karoma ayyā 'ti. tumhe sace mayham vacanaṃ kareyyātha aham vo ekekām mukhatuṇḍakena gahetvā etam pañcavaṇṇapadumasaṃchannam mahāsaram netvā vissajjeyyan ti. ayya, paṭhamakappikato paṭṭhāya macchānam cintanakabako nāma n' atti, tvām amhesu ekekām khāditukāmo sī 'ti. nā 'ham tumhe mayham saddahante khādissāmi, sace pana sarassa atthibhāvam mayham na saddahatha ekam macchām mayā saddhim saram passitum pesethā 'ti. macchā tassa saddahitvā ayam jale pi thale pi samattho ti ekam kāṇamahāmacchām adamsu. imām gahetvā gacchathā 'ti. so tam gahetvā netvā sare vissajjetvā sabbām saram dassetvā puna ānetvā tesām macchānam santike vissajjesi. so tesām macchānam sarassa sampattim vaṇṇesi. te tassa kathāṃ sutvā gantukāmā hutvā sādhu ayya amhe gaṇhitvā gacchāhi 'ti āhamsu. bako paṭhaman tam kāṇamahāmacchām eva gahetvā saratiram netvā saram dassetvā saratire jāte varaṇa-rukkhe niliyitvā tam viṭapantare pakkhipitvā tuṇḍena
kakkaṭako āha: mātula, ayām saro etto, tvām pana ito nesī 'ti. bako piyamātulako atibhaginiputto si me tvan ti vatvā tvām esa mam ukkhipitvā vicaranto mayham dāso ti saññām karosi, maññe, pass' etām varanarukkhama- mūle kaṃṭakarāsim, yathā me te sabbamacchā khāditā tam pi tath' eva khādissāmī 'ti āha. kakkaṭako ete macchā attano bālatāya tayā khāditā, aham pana te mam khādi- tum na dassāmi, taññēva pana vināsam pāpessāmi, tvām hi bālatāya mayā vañcitabhāvam na jānāsi, marantā ubho pi marissāma, esa te sīsam chinditvā bhūmiyam khipissa- mī 'ti vatvā sanḍāsena viya aḷehi tassa gīvam nippīlesi. so vattakatena mukhena akkhihi assunā paggharantena maranabhayaṭajjito sāmi, ahan tam na khādissāmi, jīvi- tam me dehī 'ti āha. yadi evam otaritvā sarasmim mam vissajjehi 'ti. so nivattitvā saram eva otaritvā kakkaṭa- kam sarapariyante paṃkapiṭṭhe ṭhapesi. kakkaṭako kattarikāya kumudanāḷam kappento viya tassa gīvam kappetvā udakam pāvisi. tam acchariyam disvā varanarukkhe adhivatthā devatā sādhukāram dadamāna vanam unnādayamanā madhurassarena imam gātham āha:

nā 'ccanta nikatippaṇṇo nikatyā sukham edhati,
ārādhhe nikatippaṇṇo bako kakkaṭakā-m-ivā 'ti.

Tattha nā 'ccanta nikatippaṇṇo nikatyā su-
kham edhatī 'ti, nikati vucaṭṭi vañcanā, nikatipañño vañcanapañño puggalo, tāya nikatyā nikatiyā vañcanāya na accamtāṁ sukham edhati niccakāle sukhasmiṁ āeva patiṭṭhātuṁ na sakkoti, ekamsena pana vināsaṁ pāpuṇāti yevā 'ti attho, ārādheti 'ti pāṭilabhāti, nikatipañño ti kerāṭikabhaṇāṁ sikkhitapañño pāpapuggalo attanā katassa pāppassa phalam pāṭilabhāti vindati 'ti attho, katham? bako kakkaṭakā-m-iva yathā bako kakkaṭakā givacchedanāṁ pāpuṇī evam pāpapuggalo attanā katapāpato diṭṭhadhamme vā samparāyaṁ vā bhayām ārādheti pāṭilabhāti 'ti, imam atthāṁ pakāsento mahā-satto vanam unnādentō dhammāṁ desesi.

Sattha na bhikkhave idāṁ eva gāmavāsicīvaravaḍ-dhaken' esa vañcito, atīte pi vañcito yevā 'ti imam dhammadesanāṁ āharitvā anusandhīṁ ghaṭetvā jātakaṁ samodhānesi: tadā so jetavanavaḍ-sīvaravaḍhako, ahosi, kakkaṭako gāmavāsicīvaravaḍhako, rukkhadevatā pana aham evā 'ti. Bakajātakaṁ.
VOCABULARY.

a, neg. prefix, see an.
a, pron. root, see idam and 88 (b).
amśa, m. portion, part. [āṇja: vāc, get.]
a-kaḷa, m. bad or inauspicious or wrong time; akāle, adv. at an irregular time, unseasonably, prematurely.
akāla-puppha, n. flower out of season or forced. [†]
akāla-phala, n. fruit out of season or forced. [*]
a-kusala, a. without skill or ability; bad, evil, sinful: as n. vice, sin, evil. [a-kuṣāla.]
a-kkodha, m. freedom from anger, meekness, mildness. [a-krodha.]
akkhi, n. eye. [aṇṣi.]
a-khādita, a. uneaten, unconsumed, undevoured. [*]
akhādita-pubba, a. not eaten before. (1291.) [†]
agantvā, grd. not having gone or come. [†]
agūṇa, m. non-virtue, fault, vice, sin.
agūna-gavesaka, a. searching for faults, sin-seeking. [†]
agūna-vādin, a. mentioning faults, telling of sins. [*]
agga, a. at the head, in front, first, foremost; n. head, front. [agra, n. front.]
agga-mahesī, f. a king’s chief wife, queen-consort, queen. [agra-mahiṣī.]
aggha, m. n. worth, value, price. [argha, m.: vārh, des-serve.]
aggha-ṭṭhapana, n. settling values, fixing prices. [†]
āṅkura, m. shoot, sprout, blade. [vāṅc, bend.]
āṅkura-nibbattana, n. growth or unfolding of a shoot. [†]
aṅkuraniibbattana-ṭṭhāna, n. place where a shoot grows
or develops. [†] [vāṅg, move, stir.]
aṅga, n. limb, member; division, part. [vāṅg.]
aṅgana, n. walking-place; court, yard. [vāṅg.]
aṅgin, a. having limbs or members. [aṅga.]
aṅguli, f. finger. [vāṅg, 1191.]
aṅgulika, a. at the end of adj. cpds, of (so many) finger-breadths: also as subst. finger-breadth. [aṅgulaka.]
aṅguli-muddikā, f. finger-seal, seal-ring. [‖]
acc-anta, a. beyond limit, exceeding, excessive: as adv.
exceedingly. [aty-anta, 1310.]
acc-aya, m. going beyond or past; (of time) passing by,
lapse; decease, death. [aty-aya: vi+ati.]
a-c-cutu, a. unmoved, immovable. [a-çcuta: vçyu.]
acchariya, a. wonderful, marvellous: n. wonder, prodigy.
[āçcarya.]
a-chaḍḍetvā, grd. not having thrown away. [†]
Vāj, drive.
+pa, drive on or forward: in caus. pāje, the same; also
caus. pājāpe, cause or order to drive ahead.
a-jañanta, a. not knowing, in ignorance of. [＊]
a-jānita, grd. without knowing. [†]
ajja, adv. to-day. [adya.]
Vāñj, smear, anoint; adorn.
þvi, anoint; adorn: vyatta, ppl. adorned, fair; clear.
añña, pron. a. another, other, different. [anya.]
aññatara, a. one of two. (91 §8.) [anyatara.]
aññam-añña, pron. a. one another: -am, as adv. mutually.
[anyo-nya: in S. the first part is nom., in P. acc.]
a-ññāta, a. unknown. [a-jñāta.]
aññātaka, a. unknown. (1222c.) [||]
aññātaka-vesa, a. in unknown dress, disguised. [†]
aṭṭa, m. case, suit, litigation. [artha.]
aṭṭatthāya, as adv. for or on account of litigation. (See under attha, and 1302c 4.)
aṭṭha, num. eight. [aṣṭa.]
aṭṭhi, n. bone; kernel; seed. [asthi.]
aḷa, (m.?7) claw.
aḍḍha, a. half. [ardha.]
aḍḍhacitaka, a. half picked, (from which) half (of the flowers had been) gathered. [†]
ati, as vbl prefix, across, beyond, past; in cdps, excessive. atipāta, m. harm, injury, destruction. [vpat+ati.]
ati-bhaginiputta, m. favorite or darling nephew. [†]
ati-manāpa, a. very attractive, pleasant or agreeable. [†]
ati-mahānt, a. exceedingly large, very great.
ati-viya, adv. exceedingly, very. [atīva.]
atīta, a. gone, past: n. past; tale, story. atīte, as adv. formerly, once on a time. [vi+ati.]
attan, m. breath; spirit, soul; self. [ātman.]
attha, m. aim, purpose; purport, meaning, sense; thing, substance, object; w. instr. want, need: atthāya, w. gen. and at end of cdps, for the purpose of; on account of, because of. [artha: ṭ, go for (any thing).]
attha, n. home: attham, as adv. homeward. [asta.]
attha-gamana, n. going home; (of the sun,) setting, set. [astam-gamana.]
attha-dhamma, cop. cdp, the temporal and religious. [†]
atthadhammānusāsaka, m. teacher of things temporal and religious. (anusāsaka.) [†]
atthi, f. being, existing. [asti.]
atthi-bhāva, m. state of being, existence, reality. [†]
athā, adv. so, then, accordingly, thereupon. (502, 1101.)
ada, a. eating, in cpds. [vād, eat.]
a-dassana, n. non-seeing; disappearance. [a-darçana.]
a-disvā, grd. without seeing. [†]
adum, pron. that, that there, yonder. [adas.]
addhā, adv. in truth, surely, certainly. (root a, 1104.)
adhi, prep. and vbl prefix, above, over, on.
adhi-tṭhita, ppl. settled, occupied, infested. [adhi-ṣṭhita.]
adhiṭṭhita-magga, m. road infested (by lions, etc.) [†]
adhippeta, ppl. meant, intended, planned. [i. †]
adhi-vattha, ppl. dwelling in, inhabiting. [adhy-uṣita.]
adhitavattha-yakkha, m. demon inhabiting (a place). [†]
adhunā, adv. now, just now.
adhunāgata, a. just come: m. new-comer. [ā-gata. *]
an, before consonants a, neg. prefix, in-, un-
van, breathe, blow. +pa, breathe.
an-avasesetvā, grd. without leaving behind. [včiś. †]
an-āpucchitvā, grd. without asking leave. [vprach. †]
an-āmaṭṭha, a. untouched, uninjured. [an-āmrśṭa.]
anāmaṭṭha-tīṇa, n. untouched or fresh grass. [†]
anu, prep. and vbl prefix, along after, after, toward.
an-udaṭṭa, a. waterless, arid, parched.
an-upāyakusala, a. not quick-witted, stupid. [†]
anu-pubba, a. after the preceding, one after another, in succession: -ena, adv. successively, regularly; gradually.
[anu-pūrva.]
anusandhi, m. junction, connection. [vḍhā. ||]
anusāsaka, m. teacher, guide, counselor. [†]
antā, m. vicinity; border, limit, end.
antara, n. interior, middle; interval; distance between
two things, difference: antare, adv. within, inside.
antara, adv. and prep. within, inside, in. [antar.]
antarantarā, adv. at intervals, at times. [antarā doub. †]
antara-vīthi, f. middle of the road. (1310.) [†]
antarā, adv. and prep. between; at intervals.
ante-vāsika, a. living in the vicinity, dwelling near; m.
    esp. of one staying near a teacher, pupil, student. [†]
ante-vāsin, a. and m. same as preceding.
anto, adv. and prep. within, inside, in. [antar.]
anto-nagara, n. interior of a city. [antar-nagara.]
anto-valañjaka, a. resorting within, going inside. [†]
antovalañjakādi, a. those living within, etc. (ādi.) [†]
apa, prep. and vbl prefix, away, off.
apa-paññaka, a. unquestioned; certain, sure. (20, l.11.) [†]
apa-paññaka-jātaka, n. story of the wise man. [†]
apara, pron. a. hinder, subsequent; western; further; future; other. (Lit. remoter: apa, 474.)
aparanta, m. the western border; west. [aparānta.]
apassant, a. not seeing. [a-paṣyant.]
api, adv. also, even.
appa, a. small, little. [alpa.]
apaggha, a. of small worth, of slight value. [†]
appa-bhakkha, a. having little food. [†]
appa-bhakkha-kantāra, m. wilderness containing but little
to eat, or having insufficient food. [†]
appa-mattaka, a. of small extent, little. (1307.) [†]
abhanant, a. not speaking, not saying. [*]
abhāva, m. non-existence; absence, lack.
abhī, vbl prefix, to, unto, against.
abhinna, a. uncut, unbroken.
abhī-mukha, a. having the face towards, facing, turned towards. (1305.)
abhisēka, m. sprinkling; consecration or inauguration by
sprinkling, esp. of a king. [abhisēka.]

abhūta, a. non-existant, unreal; false, unfounded.
abhūta-guṇa, m. unreal excellence, false virtue. [*]
abhūta-guṇa-kathā, f. tale of unreal excellence. [*]
amacca, m. house-companion, relative; king's minister or
councilor. [amātya, 1245b: amā, at home, 1112a.]
amadhura, a. not sweet; sour, bitter, pungent. [*]
amanussa, m. a being not human; demon. [a-manuṣya.]
amanussa-kantāra, m. wilderness haunted by demons or
oblins. [†]
amanussa-pariggahita, a. occupied or haunted by demons.
(vgah+pari.) [†]
amanussādhiṭṭhitā, a. inhabited by demons or goblins.
(adhiṭṭhitā.) [†]
amu, pron. stem, see adum.
amba, m. the mango tree, Mangifera Indica. [āmra.]
amba-pakka, n. ripe mango fruit. [†]
amba-phala, n. mango fruit. [‡]
amba-yūsa, m. n. mango juice. [†]
amba-rukkha, m. mango tree. [†]
ayya, m. lord, master; a Buddhist priest. [ārya, noble.]
araṇṇa, n. wilderness, forest. [aranya.]
araṇṇāyatana, n. forest-site, wooded place, wilderness.
(āyatana.) [†]
aruṇa, a. red, ruddy.
alabhant, a. not taking, not receiving. [*]
alabhītvā, grd. without taking or receiving. [†]
ālika, a. disagreeable, unpleasant; untrue, false: as n.
falsehood, untruth. [ālika.]
ālika-vādin, a. speaking falsehood, lying. [ālika-vādin.]
alla, a. moist, wet. [ārdra.]
alla-kesa, a. having wet hair.  [†]
alla-vattha, a. wearing wet clothes.  [ārdra-vastra.]
alla-sīsa, a. having the head wet.  [†]
avā, prep. and vbl prefix, away; off; down.
a-vatvā, grd. without speaking.  [†]
avattharaṇa, n. spreading out, arranging, drawing up (as of an army for battle.)  [avastaraṇa: vāstra+ava.]
avattharaṇa-bhāva, m. marshaling, drawing up.  [†]
a-vadānt, not speaking, not saying.
avā-sīṭha, ppl. left behind, remaining.  [ava-çiṣṭa.]
avasesa, a. rest, remaining.  [avaçeśa, n. remainder.]
a-vikkita, a. unsold.  [a-vikrita.]
a-vidūra, a. not far off, near.
avidūra-ṭṭhāna, n. a place not far off, vicinity.  [†]
a-velā, f. improper time: avelāya, as adv. unseasonably.
avyatta, a. unclear; unwise, dull.  [a-vyakta: vañj.]
vas, be, exist.  (99.)
[vas, throw, cast, hurl.]
a-sakkont, a. not having power, unable.  [a-çaṅkuvant.]
a-sant, a. not existing; untrue; bad, wicked.
a-samekkhiya, grd. without reflecting or considering.  [†]
a-sāta, a. not sharp; unpleasant, disagreeable.  [†]
asāta-amadhura, cop. cpd, disagreeable and bitter.  [†]
asātaamadhura-samsagga, m. contact or union with (any thing) disagreeable and bitter.  [†]
a-sādhu, a. not good, bad, evil.
a-sīha, m. animal other than a lion.  [†]
asu, pron. stem, see adum.
asuka, a. such and such, so and so.  [Cp. amuka.]
asuka-ṭṭhāna, n. such and such a place.  [†]
assa, m. horse.  [açva.]
assama, m. n. hermitage.  [ācrama.]
assama-pada, n. hermitage-site. [āgrama-pada.]
assa-vāṇīja, m. horse-dealer. [†]
assa-vāṇijaka, m. horse-dealer. [†]
assa-sata, n. a hundred horses. [†]
assu, n. tear. [ācru.]
va h, say, call.
aha, n. day. [ahan.]
a-hata, a. not beaten; unwashed, (of a garment) new.
ahata-sāṭaka, m. n. unwashed or new cloth. [†]
aham, pron. I. (86 (1).)

ā, prep. and vbl prefix, hither; to, unto, as far as.
ākāsa, m. n. free or open space; sky. [ākāca.]
ākāsa-cārika, a. moving in air: m. air-walker. [†]
ā-gata, ppl. arrived, come. [vga+mā.]
āgata-bhāva, m. fact of coming, arrival. [*]
āgata-magga, m. road one came by. [†]
āgatāgata, a. continually coming: m. all comers, by-
standers, spectators. [āgata doubled, 1260. *]
āgantu ka, a. approaching: m. new-comer, stranger.
ācāra, m. procedure; conduct, behavior. [vca+rā.]
ādi, m. inception, beginning: at end of adj. cpds, --- and
so forth. (1302c 1.) [vda+rā.]
ānisāmsa, m. advantage, profit, blessing. [†]
ānubhāva, m. might, authority, power. [anubhāva.]
ānubhāva-sampanna, a. possessed of supernatural power,
magical. [†]
va p, reach; win, get, obtain: desid. icchati, wish to get.
+pa, arrive at, reach; get, obtain: caus. pāpe, cause to
to obtain, provide with.
āpa, a. at end of cpds, reaching, attaining.
āpāṇa, m. market, bazar. [vpaṇ+ā.]
āma, interj. ah, indeed; yes. [ām.]
āyatana, n. support, seat; abode, haunt; position, site, place. [v yat+ā, rest upon.]
āyu, n. vitality, life. [āyus: vi, 1154.]
ārakkha, m. guard, protection. [ārakṣa.]
ā-rabbha, grd. n. acc. beginning from, from; relating to, concerning, about. [ā-rabhya, n. abl.]
ārammana, n. that on which a thing rests, basis, ground, cause; object of sense. [ālambana.]
ārāma, m. enjoyment, pleasure; park, garden. [vram.]
āvāta, m. hole in the ground, pit. [avaṭa.]
āvāra, m. shelter, defense, protection. [vṛ+ā.]
āvāsa, m. residence, dwelling. [vvas+ā.]
āvudha, n. weapon. [āyudha.]
āvuso, excl. of address, friend, brother, sir. [Perhaps an old voc. of āyuṣyavant: cp. S. bho from bhavant.]
āsa, m. eating, feeding; food. [āça.]

i, pron. root, see idam.
vi, go, go toward; come; enter; attain.
+ati, go across or over; go by, elapse; go beyond, die.
+ā, come near or unto or lither.
+upa, go unto, approach; attain, obtain.
+pa, go on or forward or ahead; depart, decease, die.
+adhi-ppa, go on unto; attain (with the mind), intend, purpose, plan; go after (mentally), wish for, desire.
+paṭi, go against; withstand; recognize.
+parā, go far off or away, depart; decease, die.
+sam-parā, go far off, depart; decease, die.
+sam, come together, meet, assemble; correspond to.
icc-, form of iti used before a vowel.

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

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

ito, adv. from this place, hence; from this time, ago; in

the future: ito c'ito ca, hither and thither. [itas.]

idam, pron. this, this here.

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

idāni, adv. now. [idānim.]

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

iva, pcl. as, like.

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

+paṭi, seek, search for; receive, take: caus. paṭicchāpe,

cause to receive, deliver to, consign.

+saṃ-paṭi, receive, accept; assent, agree.

+pari, search around, try to discover.

vis, set in motion, impel. [RVD. under ṃvis.]

+pa, send on or forward, despatch.

isi, m. saint; sage. [ṛṣi.]

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

issara, m. master, lord; prince. [īçvara.]

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

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

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

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

uṇha, a. warm, hot. [uṣṇa.]

uṇnodaka, n. warm water. [uṣṇodaka.]

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

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

uḍ, vbl prefix, up, forth, out.

uḍaka, n. water.
udaka-cāṭi, f. water-jar, water-pot. [†]
udaka-pariyanta, m. water’s edge.
udaka-bindu, m. water-drop. [†]
udara, n. belly, stomach.
udāhu, indecl. or. [utāho.]
udumbara, m. a tree, Ficus Glomerata.
udumbara-rukkha, m. the glomerous fig tree, the Ficus Glomerata. [†]
uddha, a. upright, erect: -am, as adv. up, upwards, aloft.
[ūrdhva.]
undura, m. rat. [†]
upa, vbl prefix, to, unto, toward; prep. in; below, less:
in cpds denotes nearness or subordination.
upakāra, m. benefit, help, service; helper, benefactor.
upatthāka, m. servitor, attendant. [upasthāyaka.]
upatthāka-parivuta, a. surrounded by attendants. [†]
upatthāna, n. service, attendance. [upasthāna.]
upapatti, f. endowment, possession; birth, rebirth.
uparava, m. sound, noise.
upāya, m. approach; means, device, expedient, plot.
upāya-kusala, a. skilled in expedient, quick-witted. [†]
upāya-kosalla, n. skill in expedient. [†]
uppala, n. lotus; blue lotus. [utpala.]
uppala-kumuda, n. blue lotus and white water-lily. [†]
uppalakumudamāla-mālin, a. wearing the following. [†]
uppalakumuda-mālā, f. wreath or garland of blue lotuses and white water-lilies. [†]
uppalādi, a. as n. blue lotuses, etc. [†]
uppalādi-sañchanna, a. covered with the preceding. [†]
ubha, a. both.
uyyāna, n. egress; pleasure garden, park. [udyāna.]
uyyāna-dvāra, n. garden gate. [†]
uṣṭāṇapāla, m. garden keeper, gardener. [†]
uluṇka, m. ladle. [udaṇka.]

e, pron. root in eka, eta, eva, evam.
eka, num. one; sole, single; a certain.
ekamsa, m. one part: -ena, as adv. surely. [ekāṇa.]
ekaca, a. one; a certain. (49 (4).)
ekato, adv. on one side, apart; together. [ekatas.]
eka-divasa, m. n. one day: -am, as adv. one day, on a
certain day. [*]
eka-dvi, cop. cpd, one and two; one or two. [*]
eka-dvi-yojana, n. one or two yojanas. [*]
eka-maccha, m. a certain fish. [†]
ekam-antam, adv. aside, apart. (Acc. of eka and anta.)
[ekāntam.]
kekaka, a. one by one: -am, as adv. separately, severally,
singly. [ekāka.]
kekodaka, a. having water only; abounding in water.
et, stem of the following.
etad, pron. this, this here.
etarahi, adv. now. [etarhi.]
etā-disa, a. such. [etā-dṛga.]
ettaka, a. so great, so much, so many.
etto, adv. hence; in this direction.
ettha, adv. herein, here.
vedh, thrive, prosper.
evā, adv. so, thus; just, exactly, emphasizing the word be-
fore it.
evam, adv. so, thus.
eva-rūpa, a. of such a sort, such. [Cp. evam-rūpa.]
katipāhaccaya]

o, vbl prefix, contraction of ava.
okāsa, m. place, room, space; opportunity, occasion, leisure. [avakāca.]
oghā, m. flood, inundation; abundance, multitude.
obhāsa, m. gleam, lustre, brilliancy. [avabhāsa.]
ovāda, m. instruction, admonition. [avavāda.]

ka, stem of kad, kadā, etc.
kakkaṭaka, m. crab. [karkaṭaka.]
kakkāre, see under kār and 36, 1. 16.
kakkhaḷa, a. hard; harsh, cruel. [kakkhaṭa: ||]
kacci, inter. ptc. usually untranslated: see kad. [kaecid.]
katu, a. sharp, biting, pungent, acrid.
katuka, a. the same.
katuka-pṭhala, a. having bitter fruit. [||]
vkaḍḍh, tug, draw, pull. [vkṛṣa.]
+nis, pull out, extricate; thrust out, expel.
kaṇṭaka, m. thorn, prickle.
kaṇṭaka-rāsi, m. heap or pile of thorns. [†]
kaṇṇa, m. ear. [karna.]
kaṇṇa-muṇḍa, m. name of a mythical lake, Kannamunda. [†]
kaṇṇamuṇḍa-daha, m. lake Kannamunda. [†]
kata, ppl. done, made: n. deed, action, work. [kṛta.]
kata-cīvara, n. a finished robe. [†]
kata-ṇīṇī, a. grateful, thankful. [kṛta-jñā.]
kata-pāpa, n. committed sin. [†]
kati, a. how many? (519.)
kati-paya, a. a few, some, several.
katipāha, n. some days, several days. (-paya-aha.) [†]
katipāhaccaya, m. lapse of several days. (accaya.) [†]
kattabba, grdv. to be done or made. [kartavya.]
kattabba-yuttaka, a. fit to be done, worth doing. [†]
kattarikā, f. any cutting instrument, shears, knife, razor, or the like. [kartarikā.]
kathā, adv. where? in what place? [kutra.]
kathām, adv. how? in what way?
kathā, f. tale, narrative, description.
kathita, ppl. told, described.
kathita-upāya, m. the means indicated (by any one). [†]
vkathe, tell, narrate, describe. [vkatheya.]
kād, pron., see kim: in cpds, bad, mean, contemptible.
kād-ariya, a. avaricious, miserly. [kād-arya.]
kādā, adv. when? at what time?
kādāci, adv. sometime; once on a time. [kādācit.]
kaddama, m. mud. [kardama.]
kaddama-makkhita, a. mud-stained. [†]
kaniṣṭha, a. least; smallest; youngest. (Properly superlative, 86 §3.) [kaniṣṭha.]
kantāra, m. forest, wilderness. [kāntāra.]
kantāra-majjha, m. n. middle of the wilderness. [†]
kantāra-mukha, n. entrance to the wilderness. [†]
kandara, m. hole, hollow.

vkapp, be in order; be fit or suitable: caus. kappe, put in order, arrange, fix; cut, cut asunder: (the translation must vary to suit the object). [vklp.]
kappa, m. rule, ordinance; mode, manner; cycle, period; time (in general). [kalpa.]
kappika, a. belonging to a cycle: (m.?) age, cycle. [‖]
kām, step; proceed, advance. [kram.]
+ati, step beyond, go by or past.
+a, or o, step down, descend, alight; enter, go into:
caus. okkame and okkamāpe, set aside, remove.
+ud, step up or out: caus. ukkamāpe, drive out or aside.
+nis, (nikkham,) go out or forth, issue.
+pa, go forward, proceed; depart, go away.
+sam, pass on unto; enter.
+upa-sam, draw near unto, go close to.

\$kamp, shake, tremble.

kamma, n. deed, act, work; religious act or ceremony; moral merit. [karman.]
kamma-kāra, m. workman, servant, laborer. [karma-]
kamman, n. same as kamma.
kammanta, m. business, occupation. [karmānta.]
kammāra, m. smith, metal-worker. [karmāra.]
kammāra-sanḍāsa, m. a smith’s tongs. [†]
kammika, a. and m. at end of cpds, working. [†]
kayiramāna, pr. ple of \$kar: see 49 (6).

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

+upa, do a kindness to, benefit.
+pa, prosecute, carry on; produce, originate, cause.
+vi, alter, change, transform.

kara, a. at end of cpds, making, doing, causing.
kalala, n. mud.
kalāpa, m. bundle, bunch.
kasi-kamma, n. agriculture, husbandry. [kṛsi-karan.
kasi, f. ploughing, tillage. [kṛsi.]
kasmā, adv. why? wherefore? [kasmāt.]
kassaka, m. farmer, husbandman. [karṣaka.]
kassaka-kula, n. farmer’s family. [†]
kaham, adv. where? whither?
kahāpaṇa, m. n. a certain coin. [kārṣāpaṇa.]
kāka, m. crow.
kākaṇikā, f. a certain coin. [kākiṇikā.]
kāṇa, a. one-eyed, blind of one eye.
kāṇa-mahāmaccha, m. a big one-eyed fish. [†]
kāma, m. wish, desire, longing: at the end of poss. cpds, wishing, desirous of.
kāya, m. body.
kāra, a. making: m. maker; deed, action.
kāraka, a. doing, effecting: m. doer, worker.
kārana, n. cause; reason; motive; object; occasion.
kāla, a. dark, brown, black.
kāla, m. the time, season; time; death.
kāla-vāraṇa, m. dark or black elephant. [†]
kālika, a. relating to time: at end of cpds, of ---- time.
vkās, be visible; shine. [vkāc.]
   +ava or o, be visible; lie open.
   +pa, be clear; shine forth: caus. pakkāse, make clear, manifest, illustrate, reveal.
kāsi, m. (in pl.) name of a country and the people inhabiting it, Kasi, the Kasis. (Benares its capital.) [kāci.]
kāsi-raṭṭha, n. kingdom of Kasi. [†]
kāsiraṭṭha-vāsin, a. living in the kingdom of Kasi. [†]
kāsiraṭṭhavāsi-manussa, m. man living in the kingdom of Kasi. [†]
kicca, grdv. to be done: n. duty, work, service. [kṛtya.]
kittaka, a. how much? how great? how many?
kim, pron. what? which? who?
kim, adv. why? wherefore? in direct questions also like num or utrum.
vkīra, strew, scatter. [vkṛ.]
   +pa, scatter forth.
   +vi-ppa, scatter or strew about.
kīra, adv. indeed; they say, ’tis said. [kila.]
vkus+pa]

vkilam, be tired or weary or exhausted: caus. kilame, the same. [vklam.]
kilišṭha, ppl. annoyed, distressed, troubled; soiled, dirty, unclean. [kliṣṭa.]
kilišṭha-kāla, m. the time (when anything is) soiled or unclean: -e, as adv. when soiled. [†]
vkiliś, be tormented or molested; be afflicted, feel pain; (of clothing) be soiled or dirty. [vklīṣ.]
kissa, adv. why? wherefore? (Gen. of kim: 90 (4), 1115.)
vki, buy, purchase. [vkrī.]
+vi, sell.
vkīl, play, sport. [vkrīd.]
kīdisa, a. of what sort? what a? [kīdrča.]
kucchi, m. f. belly; womb. [kukṣi, m. -ī, f.]
kuṛca, (m?) roar, trumpeting (of an elephant). *(Doubtless onomatopoetic.)
kuṛca-nāda, m. roaring, trumpeting. [†]
kuṇjara, m. elephant.
kuṭa, m. n. water-pot, water-jar.
kuṭumbā, n. household, family; family estate.
kuṇapa, n. m. dead body, corpse.
kuṇapāda, m. corpse-eater. [kuṇapā-ada. *]
kutthu, m. jackal. [kroṣṭu.]
kumāra, m. boy, lad, youth; king's son, prince.
kuṁuda, n. white water-lily.
kumuda-naḷa, m. lotus-stalk. [†]
kumbha, m. pitcher, jar, urn.
kula, n. flock, herd; family; good family, noble birth.
kula-putta, m. noble youth, fine gentleman. [kula-putra.]
vkus, cry out, call, shout. [vkrūṣ.]
+pa, call for, summon: caus. pakkosāpe, cause to be summoned, direct to come.
kusala, a. skillful, clever, able; good, virtuous. [kuçala.]
kusalatā, f. skill, cleverness, ability. [kuçalatā.]
vakūj, make any inarticulate sound, sing, chirp, warble.
kūṭa, a. false, fraudulent, lying.
kūṭattra, m. false suit, fraudulent case or charge. [∥†]
kūṭattra-kāraka, m. one who brings a false suit or charge against another. [†]
klei, f. play, sport, amusement. [keli.]
klei-maṇḍala, n. play-ground. [†]
kerāṭika, m. deception, hypocrisy. [kāirātaka.]
kerāṭika-bhāva, m. hypocritical nature. [†]
kesa, m. hair. [keça.]
kodha, m. anger, wrath. [krodha.]
kosala, m. (in pl.) name of a country and the people inhabiting it, Kosala, the Kosalas. (Oude its capital.)
kosala-rajja, n. kingdom of Kosala. [†]
kosalarajja-sāmiṇa, m. ruler of the kingdom of K. [†]
kosala-rājan, m. king of Kosala. [†]
kosalla, n. skill, cleverness, ability. [kauçalya.]
[vkṣi, destroy, consume; lose.]

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


vkhad, chew, gnaw, bite, eat.

khadaka, m. eater, consumer, devourer.

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

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

khadana, n. eating; food; flesh-food.

khadana-yakkha, m. flesh-eating demon. [†]

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

khaditu, see 972 and 1161.

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

vakhip, throw, cast, hurl. [vksip.]

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

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

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

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

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

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

khīra, n. milk. [kṣīra.]

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

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

khettā, n. estate; field. [kṣetra.]

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

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

kho, pel. now; indeed; to be sure. [khalu.]
gagga, m. name of a man, Gagga.
gagga-jātaka, n. story of Gagga. [†]
gaccha, m. tree, shrub.
gaja, m. elephant.
gata, ppl. gone; entered. [vam.]
gata-kāla, m. time when one enters: assa -- gatakāle, when he entered --. [†]
gatagata, a. entered and entered. [gata doub., 1260. *]
gatagata-tīthāna, n. every place that one enters. [†]
gata-magga, m. traveled road. [†]
gadrabha, m. ass. [gardabha.]
gadrabha-bhāraka, m. an ass's load or burden. [†]
gadrabha-bhāva, m. ass' nature, asinity. [†]
gadrabha-rava, m. an ass's bray. [†]
gantu, see 972 and 1161.
gantu-kāma, a. eager or desiring to go. [†]
gandha, m. smell; odor, perfume, fragrance.
gandha-tela, n. scented oil. (1280b.) [†]
gandha-paṁcaṅgulika, n. scented five-finger-breadth. It was probably composed, says Dr. Morris, of shoots or sprouts of five finger-lengths, artificially scented, arranged in the form of a hand, and hung round some object of worship. [†]
gandhodaka, n. scented water. (1280b.) [†]
gabbha, m. womb; embryo; child. [garbha.]
gabbha-parihāra, m. conception-rite. [†]
vam, go, move, travel; enter.
+ā, go toward, approach; come, arrive; return.
+sam-ā, assemble; meet.
+upa, go unto, approach; undergo.
+nis, go out or forth, proceed.
gamana, n. going, proceeding.
gamana-sajja, a. ready to go.  [†]
gamanokāsa, m. room to go along.  [†]
vgr, be awake, watch.  [vgr: 1020.]
garu, a. heavy, weighty; important.  [guru.]
garuka, a. the same.  [garuka.]
vgha, grasp, seize, take, hold; receive, accept; grasp mentally, perceive, learn, know: caus. gāhe, gāhāpe, and gānhāpe, cause to grasp, etc.  [vgra.]
+pati, receive, accept; gather, collect.
+pari, include, surround; occupy, possess; investigate, seek out, search, inquire into, scrutinize.
gahana, n. grasping, seizing; grip, hold.  [grahaṇa.]
gahita, ppl. taken, seized, held.  [grahīta.]
gahita-udaka, n. water taken (by anyone).  [†]
gahita-pañña, n. leaves taken (by anyone).  [†]
gahitapanña-tṭhāna, n. place where leaves are taken or picked or gathered.  [†]
vga, sing.
gāthā, f. song; stanza, verse.
gāma, m. village, hamlet; community.  [grāma.]
gāmaka, m. village, hamlet.  [grāmaka.]
gāma-dvāra, n. village gate.  [†]
gāma-nigama, cop. cpd, village and town.  [†]
gāmanigamādi, a. as n. villages, towns, etc.  [†]
gāma-vāsika, a. living in a village: m. villager.  [†]
gāmavāsi-cīvaravaḍḍhaka, m. a robe-maker who lives in a village.  [†]
gāma-vāsin, a. and m. like gāmavāsika.  [grāma-vāsin.]
gīva-cchedana, n. throat-cutting.  [†]
gīva, f. neck, throat.  [grīva.]
guna, m. string; quality, characteristic; merit, virtue.
guna-kathā, f. story of (one's) worth, eulogy. [*]
guhā, f. hiding-place; cave, cavern, den.
geha, n. house, home.
go, m. f. ox, bull, cow.
go-cara, m. pasture; food; resort; abode; sphere.
goṇa, m. ox, bull.
goṇa-manussa, m. oxen and men. [†]
gotta, n. family, clan. [gotra.]

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

cā, conj. and, also.
cakka, n. wheel. [cakra.]
cakkhu, n. eye; insight. [cakṣus.]
cakkhumant, a. having eyes or sight, seeing; having insight or wisdom, prudent, wise. [cakṣusmanṭ.]
catu-pañca, cop. cpd, four and five; four or five. [†]
catupañca-yojana, n. four or five yojanas. [†]
catu-māsa, n. period of four months. [Cp. cāturmāṣya.]
catumāsabhbhantara, n. interval or space of four months:
-ena and -e, as adv. within four months.  [†]
catur, num. four.
catur-aṅgin, a. having four divisions; (of an army) complete, i.e. having elephants, cavalry, chariots, and infantry.
catu-vīsiati, num. twenty-four.  [catur-viṅcati.]
camma, n. skin, hide.  [carman.]
∗car, walk, move; act, work; live: caus. carāpe, drive; cause to be beaten (as a drum).
  +vi, go about, wander, travel.
  +sam, go together, meet, assemble.
caritu, see 972 and 1161.
caritu-kāma, a. eager or desirous to move.  [*]
∗cal, move, stir: caus. cāle, stir, move, shake, toss.
cāti-ādi, a. consisting of pitchers, etc.  [†]
cāti, f. pitcher, jar, chatty.
cāra, a. walking, moving.
cārika, a. going, moving, walking, flying.
cārin, a. the same.
ci, pcl. after interrogatives making them indefinite.  [cid.]
∗ci, gather, collect, pile up; arrange, construct.
  +nis, lay out in order, place in order; discriminate.
  +vi-nis, discern between, distinguish, discriminate; investigate, examine, test, try; resolve, decide, determine.
(See RVD. under ∗2ci.)
∗cīt, notice, observe.
cittā, n. notice; thought; mind.
∗cīnt, think, reflect, meditate.
cintana, n. reflection, meditation; solicitude, anxiety.
cintanaka, a. thoughtful; anxious, solicitous.  [*]
cintanaka-baka, m. a crane anxious (for any one).  [†]
cira, a. long, lasting: -am, adv. long, for a long time:
-ena and -assa, adv. after a long time.
cirassam, adv. long, long since. (Probably acc. of ciras-
sa used as a stem-form: yet see 91 § 1.) [†]
civara, n. dress, robe, garment (esp. of a mendicant).
civara-kamma, n. robe-work, robe-making. [†]
civara-vaddhaka, m. robe-worker, robe-maker. [†]
cunna, n. dust, powder. [curna.]
culla, a. little, small; man's name. [kulla.]
cullaka, a. little, small; man's name. [kullaka.]
cullaka-seṭṭhi, m. Chullaka the treasurer. [†]
cullantevāsika, m. Chullaka's pupil. (culla-ante-) [†]
culla-mahāseṭṭhi, m. Chullaka the high treasurer. [†]
ce, adv. if; even. [ced.]
cora, m. thief, robber. [?cāra.]
cora-kantāra, m. wilderness infested by thieves. [†]

vchadd, pour out; spew; reject, throw away; abandon:
caus. chaddhe, the same: caus. chaddape, cause to pour
out or reject. [vchrd.]
chaddetabba, grdv. to be deserted. [chardayitavyya.]
chaddetabba-bhava, m. necessary desertion. [†]
vchad, cover.
+pati, cover up, hide, conceal, secrete.
[vchand, seem; please; desire.]
chanda, m. longing, desire, wish.
chandadi, a. as n. desire etc. (chandādi.) [*]
chandadi-vasena, as adv. through desire, etc. [†]
chāpa, m. young of any animal. [cāva.]
chāya, f. shade; shadow; image.
vchid or chind, cut, cut off, sever: caus. chindape, cause
or order to cut off.
+pa, cut off; stop, put an end to: pass. pacchijja.
chedana, n. cutting, severing.
chedana-ghaṭṭana-vicāranā-sibbana, cop. cpd, cutting and piecing and fitting and stitching. [†]
chedanaghaṭṭanavicāranasibbanādika, adj. consisting of cutting, piecing, fitting, stitching, etc. (-na-ād-.) [†]

vjaṇ or jā, be born, be produced, arise, become.
+sam, the same.
jaṇa, m. creature, being; man, person.
jaṇa-pada, m. district; community.
jaṇa, m. speech, language. [jalpa: vjalp, speak.]
jambu, n. jambu fruit.
jambuka, m. jackal.
jambuka-jātaka, n. story of the jackal. [*]
jambu-khādaka, m. eater of jambu fruit. [*]
jambukhādaka-jātaka, n. story of the jambu eaters.
jambu-pakka, n. ripe jambu fruit. [†]
jambu-rukkha, m. jambu tree. [†]
jambu-sanda, m. jambu grove. [†]
jambu-sākhā, f. jambu branch. [†]
jaṁbū, f. the rose-apple tree, Eugenia Jambolana.
jamma, a. low, mean, contemptible, despised. [jālma.]
vjal, burn bright, blaze, flame: caus. jāle, set on fire, kindle, light. [vjval.]
+ud, flame upward, flash, blaze.
jała, n. water.
jaḷa-patha, m. path or way of the sea.
jalapatha-kammika, a. working by way of the sea: m.
a merchant or trader by sea. [†]
jalapathakammika-sahāyaka, m. a friend who is a sea-
trader. [†]
jāta, ppl., see ṣjan.
jātaka, n. birth, nativity; a jātaka, i.e. a story of one of the former births of Buddha; a collection of 550 such stories, being one of the sacred books of Buddhism.
jāti, f. birth; lineage, descent.
jāti-gotta-kula, cop. cpd, birth and tribe and family. [†]
jātigottakula-padesa, m. land of the preceding. [†]
jāla, n. net.
jāla-karaṇḍaka, m. nets and wicker baskets. [*]
ṭar, conquer; win.
jīna, ppl. decayed, worn out, old. [jīrna.]
jīṇa-ṭṭhāna, n. worn place. [†]
jīṇa-pilotikā, f. old or worn out cloth. [†]
vjīr, waste away, decay; become old or worn. [vjr.]
vjīv, live, be alive.
+paṭi, revive; live besides or also.
jiṣa, inv. live thou: see the following.
jīva-paṭijīva, cop. cpd, live thou and live thou also. [†]
jīvapaṭijīva-bhāṇin, a. saying the preceding. [†]
jīvikā, f. living, manner of life, livelihood; life.
jīvita, ppl. living, alive: n. life.
jīvita-kkhaṇa, m. destruction or loss or end of life, decease, death. [jīvita-kṣaya.]
jīvita-pariyosāna, n. termination of life. [†]
jetṭha, a. strongest; best; first; oldest. (Properly superlative, 86 §8.) [jyeṣṭha.]
jetṭhaka, a. the same. [†]
jetṭhaka-tāpasa, m. the oldest ascetic. [†]
jetṭha-tāpasa, m. the oldest ascetic. [†]
jetṭha-bhātar, m. the oldest brother. [†]
jetṭha-bhātika, m. the oldest brother. [†]
vṭhā + patī]

jeta, m. same as jetar: see jetavana.
jetar, m. conqueror; man’s name, Jetar. [jetṛ.]
jetavanavaṇa, n. Jetar’s grove or Jetavana, name of the
monastery at Savatthi presented to Buddha.
jetavana-vāsika, m. dweller at Jetavana. [†]
jetavanavāsi-cīvaravaḍḍhaka, m. robe-maker dwelling at
Jetavana. [†]
jetavana-vāsin, a. and m. dwelling at Jetavana. [*]

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

ṭhapana, n. placing, fixing, establishing. [sthāpana.]
ṭhapita, ppl. placed, fixed, settled. [sthāpita.]
ṭhapitaggha, m. n. fixed price, established value. [†]
vṭhā, stand; remain; be: caus. ṭhāpe, set, place, fix, es-
establish; stop: ṭhāpe, cause to set or fix, etc. [vsthā.]
+adhi, stand on; abide in; inhabit.
+ud, stand up; spring or grow up; caus. utṭhāpe, wait
for anything to appear.
+upa, wait on, attend, serve.
+ni, (?)nīs,) be completed: caus. niṭṭhāpe, end, finish.
+sam-ni, (?)nīs,) be completed or ended or finished.
+pa, proceed, start, begin: see also paṭṭhāya.
+pati, stand firm, be established: caus. patiṭṭhāpe, place
against or upon: patiṭṭhāpe, confirm, establish.

ṭhāna, n. place, spot; distance, interval. [ṣṭhāna.]

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

vṭhubh, spew, spit. [vṣṭhīv.]

+nis, spit out, throw up.

vḍas, seize with the teeth, bite. [vḍaṅ.]

+sam, bite together; compress, squeeze.

ta, stem of tato, tattha, tatra, tad, tadā.
takka-silā, f. name of a city in the Punjab. [takṣa-cilā:

takṣa, m. carpenter; cilā, f. rock, stone.]
tañ-khaṇe, adv. at that moment, instantly. [tat-kṣane.]
vṭajj, threaten: caus. tajje, threaten; terrify. [vṭarj.]
tatiya, a. third. [tṛtīya.]
tato, adv. thence, from there. [tatas.]
tattha, adv. same as tatra.
tatra, adv. there, therein; thereupon.
tathā, adv. thus, in this manner.
tad, pron. he, she, it; that.
tadā, adv. then, at that time.
vṭap, be warm, be hot or burning; do penance.
tapas, n. warmth, heat; penance, asceticism, devotion.
[vtam, become dark; become faint or stupefied.]
tamas, n. darkness, gloom.
tamo-tamas, cop. cpd, darkness and darkness. [†]
tamotama-parāyana, a. having darkness and darkness as

one's destiny, doomed to everlasting darkness. [†]
vṭar, cross, pass over or through. [vṭr.]

+ava or o, pass down, descend, alight: caus. otāre, take
down; cause to descend or alight or dismount.
tarunā, a. young; new, fresh, tender.
tala, n. surface, level; base.
tasmā, adv. from that, therewith; therefore.  [tasmāt.]
tāta, m. excl. of address, father, brother, friend, sir.
tādisa, a. such.  [tādrṣa: 518.]
tāpasa, m. ascetic, hermit.
tāva, adv. now, at once, immediately.  [tāvat.]
tāva-kālika, a. of the present time; temporary; to be had for the time.  [†]
ti, form of iti which see.
ti, num. three.  [tri.]
ti-kkhatum, adv. three times, thrice.  [tri-kṛtvas.]
ti-guna, a. three-fold, three times as much.  [tri-guna.]
tīna, n. grass, herbage.  [tṛṇa.]
tīna-kalāpa, m. bunch of grass.  [†]
tīnakalāpa-sata, n. a hundred bunches of grass.  [†]
tīna-hāraka, m. grass-carrier.  [†]
tittaka, a. bitter.  [tiktaka: tikta: vṛj, be sharp.]
tittaka-bhāva, m. bitter nature, bitterness.  [†]
ti-yāma, a. containing three watches: -ā, f. night.  [tri-yāma and -ā.]
tiyāma-ratti, f. night containing three watches, the whole night.  [†]
ti-yojanasata, n. three hundred yojanas.  [†]
tiyojanasatika, a. containing 300 yojanas.  [†]
tīla, m. the sesame plant, Sesamum Indicum; its seed.
tīra, n. shore, bank.
tīha, n. three days: -m, adv. for three days.  [try-aha.]
tu, pcl. now, but, indeed.
tunḍa, n. bill, beak, snout; mouth.
tunḍaka, n. the same.  [*]
tena, adv. by that, thereby; therefore, accordingly.
tela, n. sesame oil. [tāila.]
[śtrā, protect; save.]
tvam, pron. thou, you.

thaddha, ppl. upheld; hard, solid, tough. [stabdha.]
śthar, scatter, strew. [śstr.]
+ava, scatter; spread out, extend.
thala, n. land, dry ground. [sthala.]
thalapatha, m. path of the land. [†]
thalapathaka-kammika, a. working by way of the land: m.
am merchant or trader by land. [†]
thāman, n. staying power, firmness, strength. [sthāman.]
thāma-bala, n. strength and power. [†]
thāmabalūpapatti, f. possession of strength and power.
(-bala-ūpa-.) [†]
thāmas, n., see thāman.
thira, a. steady, steadfast, firm, enduring. [sthira.]
thūṇā, f. pillar, post, column. [sthūṇā.]
thūla, a. stout, bulky, big; fat, corpulent. [sthūla.]
thūla-sarīra, n. large or fat body. [sthūla-ṣarīra.]
thora, a. small, slight, insignificant: -m, adv. a little; a little way; a little while. [stoka.]

dalha, ppl. strong; firm, steadfast. [dṛdha.]
danda, m. stick, staff, rod.
dandaka, m. twig, stick, rod, staff.
dadhi, n. sour milk; curds.
dadhi-ghata, m. milk-bowl, curd-bowl. [*]
dadhi-vāhana, m. man’s name, Dadhivahana.
dadhipāhana-jātaka, n. story of D. [*]
dadhivāhana-rājan, m. king Dadhivāhana. [*]
vedam, be subdued or tame; caus. dame, tame, control.
damita, ppl. tamed, subdued, controlled.
damita-bhāva, m. tamed nature, submissiveness. [*]
dasa, num. ten. [daça.]
dassana, n. seeing, sight; appearance. [darçana.]
vedah, burn, consume by fire; torment, torture.
+ni, burn down, consume.
daha, m. pool, lake. [draha: ||]
dahara, a. young; comp. -tara.
vedā, give, grant, bestow, present.
+ā, take, grasp, hold.
vedā, sleep, slumber. [vdrā.]
+ni, lie down to sleep, go to sleep; sleep.
dāthā, f. tooth, tusk, fang. [dadhā ||, or daṅstrā. 21 §2.]
dāna, n. giving, presenting; gift, present.
dānādi, a. consisting of gifts etc. [*]
dāni, adv. same as idāni.
dāma, n. bond, fetter; cord; wreath, garland. [dāman.]
dāraka, m. son; boy, lad, youth.
dārā, f. wife.
dārā-bharaṇa, n. supporting a wife. [*]
dāru, n. piece of wood, wood, stick, timber.
dāru-panṇa, n. sticks and leaves. [†]
dāru-vikkaya, m. sale of wood. [†]
dārūdaka, cop. cpl, wood and water. [*]
dārūdakādi, a. as n. wood and water etc. [*]
dāsa, m. slave, servant.
dīthā, ppl. seen, observed. [drṣṭa.]
dīthha-ṭhāna, n. place (where any thing is) seen. [†]
dīthha-dhamma, m. seen condition, present state of things,
this state of existence, this life.  [†]  
divasa, m. a day.
vdis, point; direct; show: caus. dese, the same; instruct, 
teach, preach, expound, confess.  [vdiṣ.]  
vdis, see, behold: caus. dasse, show, point out.  [vdrṣ.]  
disa, m. and at end of cpds, look, appearance.  [dṛṣa.]  
disā, f. direction, quarter, point of the compass.  [diṣā.]  
disā-vidisā, cop. cpd, the four quarters and the intermedi-
ate points.  [†]  
disāvidisā-vippakīna, a. scattered in all directions.  [†]  
digha, a. long.  [dīrgha.]  
digha-dāṭha, a. having long tusks.  [†]  
dīpa, m. n. island; continent.  [dvīpa.]  
dīpaka, m. island.  [†]  
dīpin, m. panther, leopard.  [dvīpin.]  
vdu, run, hasten.  [vḍru.]  
+upa, run unto or against; molest, annoy; assault.  
dukkha, n. misery, misfortune, pain, sorrow.  [duṭkha.]  
dug-gata, a. in bad condition, unfortunate, distressed, in 
trouble, wretched.  [dur-gata.]  
duggata-kulaputta, m. a young man of good family who 
is in bad circumstances.  [†]  
dutiya, a. second.  [dvitiya.]  
dub-bala, a. powerless, weak, feeble.  [dur-bala.]  
dubbala-manussa, m. weak or exhausted man.  [†]  
dubbala-sakata, n. weak or disabled cart.  [†]  
dul-labha, a. hard to get, rare, scarce.  [dur-labha.]  
dullabha-paccaya, a. getting the necessaries of life with 
difficulty.  [†]  
dus, prefix with meanings bad, evil, hard.  
v dus, spoil, ruin, corrupt: caus düse, the same.  [vduṣ.]  
dūra, a. far, remote, distant.
dhāmaṇa, n. property, money, wealth.
dhamu, n. bow. [dhanu, m.; dhanū, f.; dhanus, n.]
dhanukalāpaphalakāvudha, cop. copd, bow and quiver and shield and weapon. (dhanu-kalāpa-phalaka-āvudha. ↑)
dhanukalāpaphalakāvudha-haththa, a. with bow and quiver and shield and weapon in (his) hands. [↑] vdhām, blow, breathe out: caus. dhame, blow.
dhamma, m. n. custom, usage; law, duty; virtue, piety; the truth of Buddha; the Buddhist scriptures. [dharma, m.; dharmam, n.]
dhamma-desanā, f. discourse on duty. [dharma-deçanā.]
dhamma-sabhā, f. hall of the law. [||]
vādhār, remain; live: caus. dhāre, bear, carry, wear; hold, keep, own; hold down, check, suppress. [vādhr.]
+ud, draw out or up; lift up, raise: caus. uddhārāpe, cause or order to pull up.

vādhā, put, set, lay, place.
+aava or o, lay down, deposit; put into.
+sam-o, put together, connect, combine, join.
+sam, combine, join; conceive.
+anu-sam, combine one by one, unite.
+paṭi-sam, be conceived; be born again.

dhātu, m. f. elementary substance, element, material; bodily humor; bodily constituent; property, quality.
dhātuka, at end of adj. cpds like dhātu; affected by.
vādhāv, run; hasten, move quickly.
+vi, run hither and thither.

dhura, m. n. yoke; burden; office; head, front.
dhura-vāta, m. head-wind. [*]

vādhov, clean, wash, cleanse, purify. [vādhāv.]

na, pron. he, she, it; this, that.
na, adv. not.

nakkhatta, n. star; group of stars, constellation; aster-ism of the lunar zodiac. [nakṣatra.]
nagara, n. town, city.
nagara-dvāra, n. city gate.
nagara-vāsika, a. living in a city. [†]
nagarābhimukha, a. facing a city, towards a city. [†]

vānad, sound, shout, roar, bellow.
+ud, lift up one’s voice, shout: caus. unnāde, make re-sound (as a wood).

nādīta, ppl. roared: n. roaring, sound, noise.
nadī, f. flood, torrent, river.
vnandh, blind, fasten, join. [vnah.]
  +ava or o, blind on; cover, encase in.
  +vi, bind together; intertwine, interlace.
vnam, bend, bow, be inclined.
  +ati, bend one side: caus. atināme, spend (of time).
  +vi-ati, (viti,) the same.
  +upa, bend towards: caus. upanāme, present, offer.
  +pari, bend down, stoop; become ripe.
naya, m. leading, guiding; conduct; manner, mode.
vnas, be lost, disappear, perish: caus. nāse, destroy, kill;
  ruin. [vnaç.]
  +vi, get lost, disappear, vanish, perish.
vnahā, bathe, make ablutions. [vnā.]
nāga, m. serpent, snake; elephant.
nāda, m. sound, noise, roar, cry, shout.
nāma, n. name; personal name,—distinguished from gotta,
  'family name.' [nāman.]
nāma, adv. by name; surely, indeed.
nāma-gahanā, n. receiving a name. [nāma-grahaṇa.]
nāmagahanā-divasa, m. naming or 'christening' day. [†]
  [nāya, m. leader, guide.]
nayaka, m. leader, guide; chief, ruler, lord; general.
nāvā, f. ship, boat.
nāvā-paṭṭana, n. a ship-town, sea-port, port. [*]
nāvika, m. navigator, sailor.
nāsā, f. nose.
nāsā-puta, m. nose-thrill, nostril.
ni, prep. and vbl prefix, down; in, into.
nikati, f. baseness, villainy; fraud, deceit. [nikrīti.]
nikati-ppañña, a. versed in deception. [†]
nikkhanta, ppl. gone forth, departed. [niskrānta.]
nikkhanta-divasa, m. day when any one departs. [†]
nīgamā, m. town, market town.
nicca, a. constant, lasting: -m, adv. always. [nitya.]
nicca-kālam, adv. all the time, constantly. [nitya-kālam.]
nīdāgha, m. heat, warmth; the hot season, summer.
nīdāgha-samaya, m. summer season. [*]
nīddā, f. sleep, slumber. [nidrā.]
nīnna, a. low-lying, deep, depressed. [nimna.]
nīpānna, ppl. lying down, reclining.
nīpānaka, a. the same. [*]
nīpphatti, f. accomplishment; perfection. [nispatti.]
nībaddha, ppl. bound together: -m, adv. continually, always, constantly.
nībbatta, ppl. emerged, issued; arisen, born. [nirvītta.]
nībbatta-devatā, f. a divinity born (anywhere). [†]
nībbattana, n. rise, birth, growth. [nirvartana.]
nībhaya, a. fearless, undaunted; bold. [nir-bhaya.]
nīmitta, n. mark, sign, token.
nīmba, m. a nimba tree, Azadirachta Indica. It bears a very bitter fruit.
nīmba-kasati, a. offensive as a nimba. [†]
nīmba-panṇa, n. nimba leaves. [†]
nīmbapāṇṇa-sadisa, a. like nimba leaves. [†]
nīmbapāṇṇasadisa-ṛasa, a. possessing a flavor like nimba leaves. [†]
niraya, m. hell.
niraya-bhaya, n. fear of hell. [*]
nir-ūdaka, a. waterless, arid, parched. [nir-udaka.]
nirūdaka-kantāra, m. arid desert. [†]
nir-ūpakāra, a. useless. [†]
nivāsa, m. stop, sojourn; abode, dwelling, residence.
nivāsana, n. stop, sojourn; abode, dwelling.
pañka]

nivāsana-ṭṭhāna, n. stopping place, lodging place. [†]
nis, adv. out, forth: in cpds, without--; not.
nisinna, ppl. seated, sitting. [niṣāṇṇa.]
nisinna-purisa, m. a man seated (anywhere). [†]
nis-saṁsaya, a. undoubted, unerring, sure: -m, adv. without doubt, certainly. [niḥ-saṁçaya.]
nissāya, grd. leaning on; depending upon; near; because of, on account of. [†]

vni, lead, guide, conduct, convey.
+apa, remove; depose.
+ā, bring, bring home; fetch, procure.
+sam-ā, bring together, put together; compare.

nila, a. dark-colored, dark-blue.
nila-vaṇarāji, f. dark forest-tract. [*]

nu, adv. now, pray, perhaps.
nūna, adv. now. [nūnam.]
ne, pron., see na and 88.
netta, n. eye. [netra.]

no, pron., see aham and 87.

no, adv. not.

noce, adv. if not. [no ced.]

pa, vbi prefix, before, in front, forward. [pra.]

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

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

pacana, n. cooking.

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

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

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

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

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

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

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

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

pañca, num. five.

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

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

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

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

pañca-vidhā, a. of five kinds; five-fold.

pañca-sata, n. five hundred. [pañca-çata.]

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

pañha, m. question, inquiry. [praçna.]

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

paṭiggāhaka, m. receiver. [pratigrāhaka.]

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

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

paṭipāṭi, f. succession, order: abl. patipāṭiyā, as adv. in
succession, one after another. [Cp. paripātī.]

pāṭisānthāra, m. friendliness, kindness, friendship. [†]

pāṭisandhi, m. reunion; reunion with a body, conception, re-birth. [pratisāṁdhi.]

pāṭṭa, m. tablet, slab; cloth, woven cloth, fine silk.

pāṭṭana, n. town; town near the sea, sea-port.

pāṭṭana-gāma, m. sea-port village. [†]

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

pāṭṭhāya, grd. starting from, from, since, after. [vṛṣṭhā.]

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

pāṭhama-kappika, (m.? the first age of the world. [†]

[vṛpaṇ, bargain, buy; bet, stake.]

+ā, trade, traffic, in āpaṇa.

pāṇḍita, a. learned, wise.

pāṇḍita-bhāva, m. learning, wisdom.

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

pāṇḍu-rogā, m. the yellow disease, jaundice. [pāṇḍu- .]

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

pāṇḍuroga-dhātuka, a. troubled with jaundice. [†]

pāṇṇa, n. leaf; letter, epistle. [pāṇṇa.]

pāṇṇa-sālā, f. a hut made of leaves. [pāṇṇa-çālā.]

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

+ati, in atipātā.

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

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

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

pāti, same as pāṭi: see this.

pattā, n. wing; leaf. [pattra.]
patti, f. attainment, acquisition; part, share. [präpti.]
pattika, m. a part owner, shareholder, partner. [†]
patha, m. path, track, road, way, course.

vpad, go, step, tread, in the following.

+ud, step forth, arise, be born, come into existence: caus. uppäde, bring into existence, produce, make.
+upa, go towards, approach, enter: ppl. upapanna, possessed of, endowed with.
+ni, lie down: caus. nippajāpe, cause to lie down.
+nis, come to the end, be completed or perfected.
+paṭi, set foot on, go into, enter.
+sam, result favorably, succeed, prosper, thrive: ppl. sampanna, possessed of, endowed with.

pada, n. foot; footprint; position, place, site.

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

padumapaṇḍarīka, cop. cpd, lotus and white lotus. [†]
padumapaṇḍarīka-kalāpa, m. bunch of the preceding. [†]
padumapaṇḍarīka-hattha, à. with lotus and white lotus in (their) hands. [†]

paduma-saṅchanna, a. covered with lotus-flowers. [†]
paduma-sara, m. n. lotus-pond. [padma-saras.]
padamādi, a. as n. lotus and other flowers. [†]*
padumādi-saṅchanna, a. covered with the preceding. [†]
padesa, m. place, spot, region, district. [pradeça.]
pana, adv. back; again; further, moreover; but. [punar.]
papañca, m. diffuseness; delay. [prapañca.]
pabbajjā, f. ascetic life, asceticism. [pravrajyā.]
pabbata, m. mountain. [parvata.]
pabbata-pāda, m. foot or base of a mountain. [†]
pabbata-matthaka, m. n. mountain-top, mountain-hight, summit of a mountain. [parvata-mastaka.]


pamāṇa, n. measure, scale, standard. [pramāṇa.]
para, a. distant, remote; most eminent (in any respect);
    later, subsequent; other, different, adverse, hostile.
parato, adv. behind, thus far; further, beyond. [parataś.]
para-vihimsaka, a. hurtful or harmful to others. [∗]
para-santaka, a. belonging to another. [+]
parā, adv. to a distance, far off, away.
parāyana, n. final end or aim, destiny. [parāyaṇa.]
pari, prep. and vbl prefix, around, about.
parikkhavant, a. circumspect. [S. has pariksā but not
    the adjective, while P. lacks the noun.]
parikkhepa, m. a ‘throw-around’, covering, inclosure, cir-
    cumsference, boundary. [parikṣepa.]
paritta, ppl. circumscribed, limited; small, little. [pa-
    rītta: vādā+pari, cut around, circumscribe.]
parināta, ppl. ripened, mature, old.
parinātathaddha, cop. cpā, old and rank. [+]
parinatathdha-tiṇa, n. old and rank grass. [+]
paribhoga, m. enjoyment, use; eating, food.
parimaṇḍala, a. circular, round, spherical, globular.
parimāṇa, n. measure, size, extent, duration.
pariyanta, m. boundary, border, limit. [paryanta.]
pariyosāna, n. termination, conclusion. [paryavasāṇa.]
parivattaka, m. circle. [parivartaka.]
parivāra, m. covering; retinue, attendants, suite.
parivāra-manussa, m. attendant, follower. [+]
parisā, f. assembly, congregation, company. [pariśad.]
parihāra, m. attention, care, honor; ceremony, rite.
√palāy, flee, run off, escape: caus. palāpe, drive off, put
    to flight. (1087c.)
palāsa, n. m. leaf, foliage. [palāca.]
palibodha, m. obstacle, hindrance. [paribādha.]
pavaddha, ppl. grown, developed; large. [pravṛddha.]
pavaddha-kāya, a. having a huge body. [†]
paviṭṭha, ppl. entered, gone or come into. [praviṣṭa.]
paviṭṭha-manussa, m. a man who has entered or gone into (any place). [†]
pavesana, n. entering; entrance. [praveçana.]
pavesana-vasena, adv. according to its insertion. [†]
vpas, see, look, look at, spy; discern, learn, know. [vpaç.]
pasaṁsaka, a. praising, lauding, flattering. [†]
pasaṁsā, f. praise, laudation, flattery. [praçānsā.]
pasata, m. the outstretched hollow hand; (as a measure) a handful. [prasṛta.]
pasata-matta, a. as much as a handful. [†]
vpa, drink, quaff; drink in, enjoy, feast on.
vpa, guard, protect, defend, keep.
pākaṭa, a. clear, open, evident, manifest, public, renowned, well known. [prakaṭa.]
pāṭihāra, m. door; doorkeeper, porter. [pratihāra.]
pāṇa, m. breath; vital breath, vitality, life; living thing, creature. [prāṇa.]
pañūtipāta, m. destroying life, taking the life of a living creature. [prañūtipāta.]
pañūtipatādi, a. as n. destroying life, etc. [†]
pātar-āsa, m. morning meal, breakfast. [pratār-āca.]
pāto, adv. at dawn; early; to-morrow morning. [pratār.]
pāda, m. foot; quarter; ray of light.
pāda-mūla, n. sole of the foot; foot.
pādamulika, a. belonging to the foot, foot.- [†]
pādamulika-purisa, m. footman. [†]
pāniya, a. drinkable: n. drink, beverage; water.
pāniya-ghaṭa, m. water-jar, pitcher. [*]
pāniya-cāṭi, f. water-pot, water-jar. [†]
pāpa, a. bad, evil, base, wicked: n. evil, sin, demerit.
pāpa-puggala, m. sinful person, base fellow. [†]
pāla, m. guard, protector, keeper.
pālaka, m. the same.
pi, adv. same as api.
piṣṭha, n. same as piṣṭhi which see. [prṣṭha.]
piṣṭha, ppl. crushed, bruised: n. flour, meal. [piṣṭa.]
piṣṭha-vamśa, m. crushed bamboo. [†]
piṣṭhavaṁsa-ṭhūṇā, f. pile of crushed bamboo. [†]
piṣṭhī, f. back; surface, top: see piṣṭha.
piṣṭhodaka, n. mealy water. [†]
pitar, m. father. [pitṛ.]
piya, a. dear, beloved; pleasant, agreeable. [priya.]
piya-mātulaka, m. dear little uncle. [†]
pilotika-cīvara, n. garment of old cloth. [†]
pilotikā, f. old or worn-out cloth, rags. [Cp. plota.]
[vpiṣ, crush, grind, bruise.]
pisāca, m. one of a class of demons, goblin. [piṣāca.]
vpīl, press; oppress, harass, vex, pain. [vpiḍ.]

+nis, in caus. nipple, press or squeeze hard or violently.
puggala, m. individual; creature, being, man. [pudgala.]
pucimanda, m. the nimba tree, Azadirachta Indica: see al-so nimba. [picu-manda: picu, m. cotton.]
pucimanda-parivāra, a. surrounded by nimbas. [†]
vpucch, ask, ask about, inquire after. [prach.]

+ā, bid farewell, take leave of; ask leave.
puṣṭa, a. prosperous, happy; good, right: n. good works, pious acts, righteousness, merit. [puṇya.]
puṣṭa, m. n. hole, cavity; cup, vessel, basket.
pūndarīka, n. lotus-flower, esp. the white lotus.
putta, m. son; child. [putra.]

vpūth, in caus. pothe, strike, knock, beat.
puna, adv. back; again, anew, afresh; besides, further, again, moreover. [punar.]
puna-divasa, m. the next day. [†]
vupph, blossom, bloom: caus.pupphāpe, cause to bloom or flower. [vuspypa.]
puppha, n. bloom, blossom, flower. [puspa.]
puppha-gaccha, m. flowering plant or shrub. [†]
puppha-muṭṭhi, m. f. handful of flowers. [†]
puppha-mūla, n. flower-money, price of flowers. [†]
pupphārāma, m. flower garden. [puspārāmā.]
pubba, a. fore, first, foremost; earlier, former, preceding; ancient, old; east, eastern. [pūrva.]
pubbanta, m. beginning; the east. [pūrvānta.]
purato, adv. before, in front, ahead. [puratas.]
purāṇa, a. of olden time, primitive, ancient, former.
purāṇa-gāma, m. an ancient village. [†]
purāṇagāma-ṭṭhāna, n. site of an ancient village. [†]
purima, a. first, fore, front; eastern.
purima-naya, m. the former manner: -ena, as adv. in the previous manner, as before. [†]
purima-pāda, m. a fore foot. [†]
purima-saṇṇā, f. the former sign or understanding. [†]
purimasaṇṇā-vasena, as adv. according to the former token or understanding or agreement. [†]
purisa, m. man; male; servant, attendant. [purusa.]
pure, adv. before, formerly; before, in front. [puras.]
vpus, and caus. pose, nourish, foster, support, feed. [vpus.]
pūjā, f. honor, reverence; attention, care; offering.
vpur, be filled, become full: caus. pūre, fill; fulfill, complete: caus. pūrāpe, cause or order to fill.
pūra, a. full.
pesana, n. sending, despatching; message, despatch, er-
rand. [praśaṇa.]
pesana-kāraka, m. a slave employed to do errands. [†]
pokkharaṇī, f. lotus-pond. [puśkarini.]
porāṇa, a. of olden time, early, ancient. [pāurāṇa.]
porāṇaka, a. the same. [pāurāṇika.]
porāṇaka-uyyānapāla, m. the former gardener. [†]
porāṇaka-parihāra, m. former care, usual attention. [†]

pharasu, m. hatchet, axe. [paraçu.]
pharusa, a. rough; harsh, fierce; severe, cruel. [paruṣa.]
phala, n. fruit, grain, crop; result, consequence.
phalaka, n. slab, board, plank; shield.
phalāphala, n. wild fruit. (phala doubled.)
phassita, a. touched: n. touch, contact. [spṛṣṭa.]
phāṇita, n. the inspissated juice of the sugar-cane, raw sugar, molasses.
phāṇita-khaṇḍa, m. n. a bit of molasses. [*]
phāsu, a. pleasurable, enjoyable, agreeable. [spārha.]
phāsuka, a. the same.
phāsuka-ṭṭhāna, n. pleasant spot. [†]

baka, m. crane, heron, Ardea Nivea.
baka-jātaka, n. story of the crane. [*]
vbandh, bind, tie, fasten: caus. bandhāpe, cause to bind.
bala, n. force, strength, might; forces, troops, army.
bala-nāyaka, m. general of an army. [*]
bali, m. tax, tribute; offering, oblation.
bali-pāṭiggāhaka, m. receiver of tribute, tax-collector. [†]
balivadda, m. ox, bull. [balivarda.]
bahi, adv. out, outside, without. [bahis.]
bahi-nagara, n. outer portion of a city. [†]
bahi-valañjana, n. a resort outside. [†]
bahivalañjanaka, a. resorting or living without. [†]
bahu, a. much, many, abundant.
bhūpakāra, a. of great service, very useful. [*]
bārāṇasi-nagara, n. the city of Benares. [†]
bārāṇasi-rajja, n. the kingdom of Benares. [†]
bārāṇasirajja-sāmika, m. sovereign of the preceding. [†]
bārāṇasi-rājan, m. king of Benares. [†]
bārāṇasi, f. Benares. [vārāṇasi.]
bāla, a. young, immature; childish, foolish, stupid.
bālatā, f. childhood; childishness, folly, stupidity.
bāla-satthavāha, m. foolish merchant. [†]
bāla-satthavāhaputta, m. foolish son of a merchant. [†]
vābah, press, rub. [vāvāh.]
+sam, press with the hand, rub, stroke.
bāhirato, adv. from outside; without. [bāhyatas.]
bilāla, m. cat. [bidāla.]
bindu, m. drop; spot.
bindu-ssara, a. having a liquid or melodious voice. [†]
vbujjh or budh, be awake; notice, perceive, understand.
+pa, become conscious (from sleep), awake.
bodhi, m. f. that perfect knowledge by the attainment of which a man becomes Buddha, the enlightened intelligence of a Buddha.
bodhi-satta, m. one who has perfect knowledge as his essence, one who is on the way to the attainment of perfect knowledge when he has only one birth or certain births to undergo before obtaining the state of a supreme Buddha, a future Buddha. [bodhi-sattva.]
bodhisatta-pitar, m. the Bodhisat’s father. [†]
vābrah, be thick or great or strong. [vābrh.]
bhāga

brahant, a. large, great, mighty.
bhrama-datta, [a. given through devotion; given by
Brahma:] m. man’s name, Brahmadatta.
bhramadatta-kumāra, m. prince Brahmadatta. [*]
bhramadatta-mahārājan, m. great king B. [*]
brahman, m. the god Brahma.
brāhmaṇa, m. a Brahman; a Buddhist saint.
brāhmaṇa-kula, n. a Brahman’s family.

vdbhakkh, in caus. bhakkhe, eat, consume, devour. [vdbhakṣ.]
bhakkha, grdv. to be eaten: n. food. [bhakṣyā.]
bhaga, m. portion, lot, fortune.
bhagin, a. sharing, partaking; [fortunate, happy:] -ī, f.
‘happy woman’, a sister.
bhagini-putta, m. sister’s son, nephew. [†]
vdbhaj, share; choose, prefer; serve, honor, revere, be
attached to, love.
+sam, in ppl. sambhatta, attached, faithful, friendly.
vdbhānj, break, crush in pieces.
vdbhāṇ, speak, say, tell, recite.
bhānda, n. vessel, dish; goods, wares. [bhānda.]
bhāndikā, f. vessel; wares; bundle, pack. [bhāndikā.]
bhatta, [ppl. shared; enjoyed; eaten:] n. food, especially
boiled rice. [bhakta.]
bhante, m. contraction of voc. pl. of bhadanta used also
as nom. lord, master, sir: pl. form w. sg. meaning.
bhaya, n. fear, fright; peril, danger.
vdbhār, bear; support, maintain. [vdbhṛ.]
bharaṇa, n. bearing, supporting, maintenance.
bhāga, m. part, portion, share; lot, destiny; place, region, quarter; time.
bhājana, n. receptacle, vessel, dish, bowl, jar.
bhānin, a. uttering, speaking, saying. [*]
bhātar, m. brother. [bhrātṛ.]
bhātika, m. brother. [bhrātṛka: †]
bhāraka, m. burden, load.
bhāva, m. being, nature, state, condition: esp. common
at end of cpds, existence as --, state of being --.
abhās, shine, be radiant. : ava or o, the same.
abhās, utter, speak, say. [abhāṣ.]
bhikku, m. beggar, mendicant, priest. [bhikṣu.]
abhīd or bhīnd, break, cleave, split, bruise, crush.
bhisa, n. root of the lotus plant. [bīsa.]
bhisa-mulāla, n. roots of lotus and other water plants. [†]
abhī, fear, be afraid.
abhūj, enjoy, partake of esp. food, eat: caus. bhoje and
bhōjāpe, cause to eat, feed, entertain.
+parsi, enjoy, use, possess, eat, wear.
abhū, become, exist, be: see also vīhū.
+anu, attain, experience, perceive.
bhūmi, f. earth, ground, land; place, state, degree.
bherava, a. fearful, terrible, awful. [bhāirava.]
bherava-rūpārammaṇa, n. a terrible body-manifestation,
awful appearance in bodily form. ' [†]
bheri, f. kettle-drum, tom tom.
bheri-tala, n. head of a drum. [*]
bho, m. excl. of address, friend, sir.

mānsa, n. flesh, meat. [mānsa.]
āma kkh, in caus. makkhe, rub, smear, anoint, stain, soil,
defile. [āmrks.]
magga, m. trace, track; road, path. [mārga.]
maccha, m. fish. [matsya.]
macchaka, m. fish. [matsyaka.]
majjha, a. middle, central: m. n. middle, center, interior, inside. [madhya.]
majjhima, a. middle, central; moderate. [madhyama.]
maṇī, m. gem, jewel; water-jar.
maṇīka, m. water-jar, water-pot.
maṇīka-bhaṇḍa, n. stock of water-jars. [†]
maṇī-kkhandha, m. magic jewel. [maṇī-skandha, pr. n.]
maṇḍala, n. disk, circle, ring: in cpds, place, ground.
maṇḍu, (n.?!) perhaps a certain shrub or tree. [?] 
maṇḍu-kaṇṭaka, m. mandu thorn.
mata, ppl. having died, dead. [mṛta.]
mata-mūsika, m. dead mouse. [†]
mattā, f. measure, size, quantity. [mātrā.]
mattakaka, m. n. head; top, summit. [mātrakak.] 
madhū, a. sweet: n. honey, wine, etc.
madhura, a. sweet; agreeable.
madhura-tīṇa, n. sweet grass. [†]
madhura-phala, n. sweet fruit. [¶]
madhura-rasa, m. sweet sap or juice. [†]
madhurārasa-samsagga, m. union with sweet juices.[†] 
madhura-ssra, m. sweet sound or voice or tone. [†]
/man, think, believe, suppose, imagine.
mana, n. same as manas.
manas, n. mind; intellect, thought; feeling, desire.
manāpa, a. ‘mind-reaching’, pleasing, beautiful.
manu-ñāna, a. agreeable to the mind, attractive, pleasant,
charming. [mano-jña.]
manussa, m. human being, man. [manuṣya.]
manussāvāsa, m. a man's abode or dwelling. [†]
 mano-rama, a. gladdening the mind, beautiful.
manta, m. thought, plan, design, counsel. [mantra.]
vyante, speak, talk, converse; deliberate. [vmantraya.]
manda, a. slow, dull; slight, weak, small, little.
vyar, die: caus. māre, kill, murder, destroy. [vmar]
maraṇa, n. dying, death.
maraṇa-bhaya, n. fear of death. [*]
maraṇabhaya-tajjita, a. terrified with fear of death. [*]
maraṇabhaya-bhīta, a. frightened with the fear of death. [*]
mayam, pron., see aham and 86 (1).
mallika, m. man's name, Mallika. [||]
mallika-mahārājan, m. great king Mallika. [*]
mallika-rājan, m. king Mallika. [*]
[vmrṣ, touch, stroke, handle. +ā, the same.]
 mahaggha, a. of great worth, valuable. [mahārgha.]
 mahant, a. same as the following.
mahanta, a. great, large, strong, mighty. [mahant.]
mahanta-mahanta, cop. cpd, see folg word and 1260. [†]
mahantamahanta-cāṭī, f. very large water-jars. [†]
mahábbala, a. very strong or powerful. [mahā-bala.]
mahallaka, a. old, aged.
mahā, a. often in cpds, 1249b: also nom. of mahant.
mahā-kāya, a. of great body, large-bodied.
mahā-jana, m. throng of men, multitude, host.
mahā-nadi, f. stream, river, flood.
mahā-nāvā, f. large vessel, ship. [*]
mahā-magga, m. highway. [mahā-mārga.]
mahā-rājan, m. great king.
mahā-vānīja, m. great merchant or trader.  [†]
mahā-satta, a. having a great or noble nature: as m. the Noble One, a designation of the Bodhisat. [-sattva.]
mahā-sara, m. great lake.  [†]
mahā-seṭṭhi, m. high treasurer.  [†]
mahīsa, m. buffalo.  [mahīṣa.]
mahesi, f. great lady, esp. queen.  [mahiṣī.]
mahogha, m. great flood.  [mahāugha, a.]
mā, adv. used in prohibitions, not.
ˈmā, measure, gauge, survey; form, fashion, construct, build: caus. māpe, make, create.
+pā, measure, gauge, test.
+pāri, measure round, limit, circumscribe.
māṇava, m. youth, lad, boy.
mātar, f. mother.  [mātr.]
mātā, f. form of mātar in cpds.
mātā-pitar, m. (used in pl.) father and mother, parents.
  [mātā-pitṛ.]
mātu-kucchi, m. f. mother’s womb.  [†]
mātula, m. mother’s brother, uncle.
mātulaka, m. uncle, expressing affection.
māna, m. pride, arrogance, vanity; honor, respect.
māla-kāra, m. garland-maker.  [mālā-kāra.]
mālā, f. wreath, garland, bouquet.
mālā-dāman, n. garlands of flowers.
mālin, a. wearing garlands: esp. in cpds, crowned with--.
māsa, m. month.
māsaddhamāsa, m. a month and a half.  [†]
mitta, m. friend, companion.  [mitra.]
mitta-santhava, m. friendly acquaintance.  [†]
mukha, n. mouth; face; front.
mukha-tuṇḍaka, n. beak, bill.  [*]
\textit{v\mu c}, loose, release, set free, let go: \textit{caus. moce and moc\d{a}pe}, loose, detach, separate.
m\textit{u\d{t}hi, m. f. fist; handful. [mus\d{t}i.]
m\textit{ul\d{a}la, n.} (the edible fibrous) root of (some kinds of) lotus. [m\textit{\d{r}n\d{a}la.}
m\textit{udu, a.} soft, mild, gentle: \textit{m. n.} mildness. [m\textit{\d{r}du.}
m\textit{uddik\d{a}, f.} seal-ring, seal. [mudrik\d{a}.]
m\textit{s\d{a}, adv.} deceitfully, falsely, wrongly. [m\textit{s\d{a}.}
m\textit{s\d{a}-v\d{a}din, a.} speaking untruth, lying. [m\textit{s\d{a}-v\d{a}din.]
m\textit{uputta, m.} moment, while: -\textit{ena, adv.} in a moment, after a while. [muh\u{u}rta.]
m\textit{ula, n.} root; base, foundation; source, origin; price, money; capital, principal.
m\textit{ula-kh\d{a}daniya, cop. cpd, roots and fruits. [*]
m\textit{ulakh\d{a}daniy\d{a}di, a. as n.} roots, fruits, etc. [*]
m\textit{ulakh\d{a}daniy\d{a}di-virahita, a.} destitute of roots and fruits etc. [*]
m\textit{usika, m.} rat, mouse. [m\textit{\d{s}ika.}
m\textit{egha, m.} cloud.
m\textit{ega-sadda, m.} ‘cloud-noise’, thunder. [\d{t}]
m\textit{ega-sisa, n.} cloud-top, cloud. [\d{t}]
mett\d{a}-citta, a. kindly disposed, friendly. [ma\textit{itra-citta.]
mett\d{a}, f. friendliness, friendship. [ma\textit{itra.]
mora, m. peacock. [ma\textit{ura.]
mora-ech\d{a}pa, m. young peacock. [\d{t}]

\textit{ya, stem of yattha, yath\d{a}, yad, yad\d{a}, yadi.}
yakkha, m. goblin, demon. [yak\d{s}a.]
yakkha-nagara, n. city of goblins or demons. [\d{t}]
yattha, \textit{adv.} in which place, where. [yat\d{r}a.]
yath\d{a}, \textit{adv.} as, like, so that.
yathā-kammam, adv. according to (his) deeds or actions.
    [yathā-karma.]

yathādhippeta, a. as intended or planned, appointed. [*]
yathā-pūrita, a. as (when first) filled or loaded. [†]
yathā-rūcim, adv. according to one's pleasure or liking, at will. [yathā-rūci.]

vyād, join, unite. [vyat.]
+nis, in caus. niyyāde, deliver, give back, restore.
yād, pron. who, which, what, that: yam kīci, whatsoever, anything whatever.
yād, adv. that; since; when; if: yan nūna, if now, perhaps, doubtless.

yādā, adv. at what time, when.
yādi, adv. in case that, if, provided.
yāva, m. barley.
yāva-khetta, n. barley-field. [yava-kṣetra.]
yasa, m. glory, fame, renown. [yaças, n.]
yasassīn, a. famous, renowned. [yaçasvin.]

vyā, go; go to, attain.
+ud, go up or out or away.
+pa, go forward, proceed, advance.

yāgū, f. rice gruel. [yavāgū.]
yāgū-bhatta, n. food consisting of rice gruel. [*]
yāna, n. going, proceeding; conveyance, carriage.
yānaka, n. conveyance, vehicle, carriage, cart.
yāma, m. course, passage; watch (of three hours).
yāva, adv. while, as long as, until, in order that: as prep.
w. acc. or abl. as far as, until. [yāvat.]

yāvatā, adv. as far as, inasmuch as, because.
yāvatāyukam, adv. as long as life should last: w. thatvā, having lived out one's span of life. [*]
yutta, ppl. joined, united; fit, suitable, proper. [yukta.]
yuttaka, a. suitable, proper, worthy, right. [yuktaka.]
v̄yuj, yoke, unite; be zealous in or devoted to: caus. yoe-
je, yoke, harness, make ready, prepare.
yuddha, ppl. fought: n. war, battle, contest.
v̄yudh, fight, do battle, make war.
+ā, fight against, in āvuddha.
yūsa, m. n. juice. [yūṣa.]
yeva, adv. same as eva.
yojana, n. junction, union; a certain distance, between
seven and eight miles.
yojana-mattā, a. as n. the distance of a yojana. [†]
yojana-sata, a. a hundred yojanas. [†]
yojana-satika, a. containing a hundred yojanas. [†]
yoni, f. womb, source, origin; class of beings.

vṛakkh, protect, guard, preserve, keep, save. [vṛaks.]
+ā, the same.
raikkha, m. protector, guard, keeper. [raiksaka.]
vraj or rānj, color, dye, redden.
raja, m. n. dust, dirt. [raja, m., rajas, n.]
rajana, n. coloring, dyeing.
rajanaparīyosāna, n. completion of dyeing. [†]
rajjā, n. kingship, sovereignty, kingdom. [rājya.]
rajjaparimāṇa, n. extent of kingdom. [†]
rajjasāmika, m. lord of a kingdom, monarch. [†]
rattha, n. kingdom, realm, country, land. [raṣṭra.]
ratta, ppl. colored, dyed, red. [rakta.]
ratta-netta, a. red-eyed. [†]
ratti, f. night. [rātri.]
ratti-bhāga, m. night-time. [†]
rattibhāga-samanantare, adv. when night had ended. [†]
ratha, m. wagon, chariot, car.
vrabh, grasp, lay hold of.
  +ā, lay hold of, undertake, begin: see also ārabhha.
vrām, rest, take pleasure in, be devoted to.
  +vi, cease, desist, abstain, refrain.
rama, a. at end of cpds, pleasing, delighting.
ramāniya, grdv. enjoyable, pleasant.
rava, m. shout, cry, noise, sound.
rasa, m. sap, juice; flavor, taste, sweetness.
vrāh, leave, abandon, desert.
  +vi, abandon, desert, separate from, part with.
rāja-kumbhakāra, m. king’s potter. [*]
rāja-kula, n. king’s family, royal household.
rājaṅgaṇa, n. royal court, palace yard. [rājaṅgaṇa.]
rājan, m. king, sovereign, ruler, prince.
rāji, f. streak, stripe, line, row, rank.
rājuyyāna, n. king’s garden. [†]
rājūpaṭṭhāna, n. attendance on a king. [†]
rājovāda, m. king’s instruction. [†]
rājovāda-jātaka, n. story of a king’s instruction. [†]
vrādha, prosper, succeed, thrive, be fortunate.
  +ā, the same.
rāsi, m. heap, multitude, mass, quantity. [rāci.]
vrū, cry, shout, roar, howl, yell, bray.
  +upa, cry aloud unto, in uparava.
rukkha, m. tree. [vrkṣa.]
rukkha-devatā, f. ‘tree-deity’, divinity living in a tree,
dryad. [vrkṣa-devatā.]
rukkha-nibbattana, n. growth of a tree. [†]
rukkhanibbattana-bhaya, n. fear that a tree would grow
  or spring up. [†]
rukkha-mūla, n. foot of a tree. [vrkṣa-mūla.]
rukkhābhimukha, a. facing or towards a tree. [†]

vruc, appear good, please, meet with approval.

+ā, in caus. āroce, make clear, tell, report, announce:
ārocāpe, cause to be announced.

ru ci, f. desire, pleasure, preference.

vr uj, break; injure, pain.

vr u, rise, mount up; spring up, grow: caus. rope, raise;
set, plant, sow: ropāpe, cause to be planted or sown.

+ā, mount, ascend, climb: caus. ārope, cause to rise,
raise, lift up, place upon.

rūpa, n. form, figure, shape; body; beauty.
	noga, m. infirmity, disease, sickness.

vl ag, become fastened, adhere, stick.

vla ng h, jump or spring on or over.

+ud, leap or spring out upon.

vl ajj, be ashamed.

vla nj, perhaps root of the following cpd. [||]

+ava, (va,) dwell, lodge; resort to, use, consume.

latā, f. creeper, creeping plant.

laddha, ppl. received, taken, acquired. [labdha.]

laddha-gabhaparighāra, a. having received the rite pertaining to conception. [†]

laddhatta, n. attainment, permission. [†]

vlabh, catch, seize; get, receive.

+paṭi, get back, recover; obtain, receive.

labha, m. getting, in dullabhā.

vlamb, hang down, be suspended.

+ā, rest upon, be supported by or dependent on.

lahu, a. swift, quick; light; trilling, petty. [laghu.]

lahuka, a. light. [†]
vañña] 93

vlī, adhere, stick; sit or alight upon.
+ni, alight upon.
vlök, look at, behold, observe.
+a va or o, in caus. oloke, look upon, observe, notice.
loka, m. world, people, mankind.
lobha, m. desire, cupidity, greed.
loma, n. hair of the body. [loman: loma at end of cpds.]

va, pcl. form of iva: adv. form of eva: see these.
vaṁsa, m. bamboo; race, lineage. [vaṁga.]
vaggu, a. beautiful, handsome, sweet, pleasant. [valgu.]
vac, say, speak, tell, reply.
vacana, n. speaking, talking; word, speech, utterance.
vāj, march, walk, proceed, go. [vraj.]
+pa, (pabbaj,) go forth, wander esp. as an ascetic.
vājj, in caus. vajje, shun, avoid; exclude, except. [vṛj.]
ā, in caus. āvajje, overturn, upset.
vaṅc, in caus. vaṅce, mislead, elude, deceive, cheat.
vaṅcana-pañña, a. skilled in deception. [†]
vaṅcanā, f. fraud, deception, delusion.
vaṅcita, ppl. deceived, deluded.
vaṅcita-bhāva, m. fact of being deceived. [*]
vaṅcetu, see 972 and 1161. [†]
vaṅcetu-kāma, a. desirous or eager to deceive. [†]
vatt, be proper or suitable or worthy or right. [vṛt.]
vāḍdh, grow, thrive: caus. vāḍhe, make to grow, nourish, rear, bring up; make, form, fashion. [vṛdh.]
+pa, grow, increase, become strong or large.
vāḍdhaka, m. maker, at end of cpds. [vardhaka: RVD.]
vaṇijjā, f. trade, traffic. [vaṇijjā.]
vaṇṇa, m. appearance, color; sort, kind. [varṇa.]
vannagandharasa, cop. cpd, color, smell and taste. [†]
vannagandharasūpeta, a. having the preceding. [†]
vannasa-sampatti, f. beauty of color. [†]
vanne, depict, describe, portray. [\textbackslash varṇaya.]
vata, interj. alas, indeed, verily. [\textbackslash bata.]
vatt, move; engage in, be busied with. [\textbackslash vr̥t.]
+ni, turn back, return; stop, halt.
+paṭi-ni, turn back again.
+nis, (nibbatt,) be produced, spring up, arise, grow.
+pa, proceed, start, begin, arise, exist: caus. pavatte, cause to arise, produce, originate, make.
+pari, turn round, revolve, roll over.
vatta, ppl. rounded, round, circular: n. conduct, behavior; duty, task, service, function. [\textbackslash vr̥tta.]
vatta-kata, a. made round, contorted, twisted.
vatta-pañivatta, n. duty and duty in return; divers tasks, different kinds of duties. [†]
vattha, n. raiment, clothing; cloth. [\textbackslash vastra.]
vatthu, n. thing, object, substance; circumstance, occasion, condition; plot, subject; article. [\textbackslash vastu.]
v\textbackslash v\textbackslash ad, speak, say, tell, announce: caus. vāde, cause to speak, play, beat, etc.
+o, admonish, advise, warn, exhort.
+pa, speak forth, utter, express, declare.
v\textbackslash v\textbackslash adh, strike, smite, slay, kill.
vana, n. wood, forest.
vana-cāraka, m. forester. [‡]
vana-rāji, f. forest-tract, stretch of forest.
vanta, ppl. rejected, put away: n. refuse. [\textbackslash vaṁta.]
vantāda, m. refuse-eater. [\textbackslash vaṁtāda.]
v\textbackslash v\textbackslash and, salute, respect, revere, venerate.
v\textbackslash v\textbackslash am, vomit; discharge, eject.
vaya, n. youth, early life; age, time of life. [vayas.]
vaya-ppatta, a. come of age, grown up. [†]

वर, cover, inclose, surround; keep in, check: caus. vāre, restrain, deter, hinder, stop. [वर्]
+pa, (pārup, ppl. pāruta,) cover one's self with, put on, dress in, wear.
+pari, (ppl. parivuta,) surround, accompany, attend:
caus. parivāre, the same.

varana, m. a tree, Crataeva Roxburghii, found in every part of India; it is used in medicine and supposed to possess magical virtues.

varana-rukkha, m. varana tree. [†]
varanarukkha-mūla, n. foot of a varana tree. [†]
varanarukkhābhimukha, a. facing or towards the varana tree. [†]

valaṅjaka, a. dwelling, lodging. [†]
valaṅjana, n. dwelling or lodging (anywhere); use. [†]
valaṅjanaka, a. dwelling, lodging, living. [†]

vallī, f. climbing plant, creeper.

वास, dwell, abide, live.
+adhi, dwell on or in.
+ni, dwell, live, lodge.
+saṃ-ni, live with, in sannivāsa.

vāsa, m. n. will, command, authority, control, power, influence: -ena, as adv. w. gen. or at end of cpds, by means of, because of, according to, for the sake of. [वा.]

vasana, n. dwelling, lodging.

vasana-tṭhāna, n. dwelling-place. [†]

वास, rain. [वर्षा.

vassa, m. n. rain; rainy season, the four months from the middle of June to the middle of October; season, year. [varṣa.]
vassa-sata, n. a hundred years, century.  [†]

vāh, carry, convey, transport.

vā, conj. or.

vā, blow; breathe forth, emit, exhale.

vāla, m. snake; beast of prey.  [vyaīa.]

vāla-kantāra, m. wilderness containing or abounding in beasts of prey.  [†]

vānija, m. merchant, trader.

vānijaka, m. merchant, trader.

vāta, m. wind, breeze, air.

vāta-vuṭṭhi, cop. cpd, wind and rain.  [†]

vātavuṭṭhi-divasa, m. windy and rainy day.  [†]

vādin, a. speaking, saying, asserting.

vāraṇa, m. elephant.

vāsa, m. dwelling, living; abode, habitation.

vāsi, f. razor.  [∥]

vāsika, a. living, dwelling, abiding.  [‡]

vāsin, a. the same.

vāsi-pharasuka, m. razor-adze.  [†]

vi, vbl prefix, apart, asunder: in cpds, not; very.

vikkaya, m. sale.  [vikraya.]

vighāsa, m. remains of food, scraps, orts.  [†]

vicāraṇa, n. same as the following.

vicāraṇā, f. fitting on, sizing.

vijju, f. lightning.  [vidyut.]

vijjul-latā, f. streak of lightning.  [vidyul-latā.]

vijjullatobhāsa, m. flash of lightning.  [†]

viṭapa, m. branch, fork of a tree.

viṭapantare, adv. in the fork of a tree.  [†]

vīvid, find, get, obtain; possess, own, enjoy.

vidisā, f. intermediate point (of the compass).  [vidiçā.]

vidūra, a. far off, distant, remote.
VVidh or vijjh, pierce, perforate; hit, strike.
VVidha, at end of adj. cpds. -fold; sort, kind.
Vinaśa, m. loss, disappearance, destruction, perdition, ruin. [Vināca.]
Vinaśa-ppatta, a. come to death, destroyed, killed. [†]
Vinicchaya, m. investigation, trial, ascertainment; resolution, determination, decision, judgment. [Viniṣcaya.]
Vinicchaya-ṭṭhāna, n. judgment-place, law-court. [†]
Vinicchayatthāya, adv. for judgment. [†]
Vipula, a. large, great, broad, extensive.
Vippatisāra, m. remorse, regret, repentance. [Viprati-.] Vippratisārin, a. regretful, repentant. [Vipratisārin.]
Viya, pl. same as iva.
Viloma, a. reversed, opposed, wrong: n. wrong.
VVīs, settle down; go in, enter. [VVīg.]
+pa, go into, enter.
Visa, n. poison, venom. [Visa.]
Visama, a. uneven, unequal; unjust, wicked. [Visama.]
Visama-ṭṭhāna, n. uneven or rough place. [†]
Visa-rukkha, m. poisonous tree. [Visa-vṛksa.]
Vissajjana, a. letting go, dismissal. [Visarjana.]
Vihimsaka, a. injurious, harmful.
Vithi, f. row, line; road, street; market, bazar.
Visati, f. twenty. [Viṅgati.]
Vutthi, f. rain, shower. [Vṛṣṭi.]
Vutthi-vāta, m. wind attended with rain. [Vṛṣṭi-vāta.]
Vutta, ppl. said, spoken, uttered. [Ukta.]
Vuttatta, n. word spoken, utterance. [†]
Velā, f. limit, boundary; occasion, time.
Vesa, m. dress, raiment, apparel. [Vesa.]
Vessavana, m. a name of Kuvera, god of wealth. [Vai-gravana.]

vessavana]
voropana, n. removal, separation, deprivation, w. abl. [†]
voropana-sadisa, a. like deprivation, w. abl. [†]
vohāra, m. conduct, behavior; occupation, pursuit, business, trade; lawsuit, litigation. [vyavahāra.
vyaggha, m. tiger. [vyāghra.
vyaggha-cchāpa, m. young tiger. [†].
vyagghacchāpa-sarīvanna, a. having the body and color of a young tiger. [†]
vyaṭta, ppl. clear, manifest; learned, wise. [vyakta.
vyasaṇa, n. misfortune, adversity, calamity, ruin.
vyaśana-ppatta, a. fallen into trouble, come to grief. [†]

sa, prefix with meanings possessing, together with.
sa, pron. stem, see ta and tad.
sa, a. own, his own. [sva.
∀sa, lean or rest upon; betake one’s self to. [vṛṣi.
+ni, rest upon, depend on: see also nissāya.
saṃvaccchara, m. n. year. [saṃvatsara.
∀sams, proclaim, announce. [vcaṁs.
+ni, in derivatives.
+ā-ni, in ānisaṁsa.
+pa, extol, laud, praise.
+paṭi-pa, extol or laud or praise in turn.
saṁsagga, m. mixture; contact, connection. [saṁsarga.
saṁsaya, m. doubt. [saṁcaya.
∀sak, be strong or able or competent: desid. sikkh, learn, train one’s self in, acquire. [vcaṅk.
saka, a. own, his own. [svaka.
sakaṭa, n. cart, wagon. [çakaṭa.
sakaṭa-parivattaka, m. circular arrangement of carts. [†
sakaṭa-magga, m. wagon-road. [†]
sakaṭa-sata, n. a hundred carts. [†]
sakaṭa-sahassa, n. a thousand carts. [†]
saka-nagara, n. own city. [†]
sakala, a. all, whole, entire.
sakala-kuṭumba, n. all the family estate. [*]
sakala-gāmavāsin, a. as m. all the villagers. [†]
sakala-nagara, n. all the city, the whole town. [*]
sakka, a. able, possible: esp. common sakka, indecl. w. infin. it is possible to --, (he) can be --. [çakya.]
sakka, m. the Mighty One, a name of Indra. [çakra.]
sakkatīa, n. position of Sakka. [†]
sakkāra, m. good treatment, hospitality. [satkāra.]
sakkharā, f. potsherd; pebble, gravel; granulated or candied sugar, brown sugar. [çarkarā.]
sakkharodaka, n. sugared water. [†]
sagga, m. heaven, paradise. [svarga.]
sagga-pada, n. heavenly home. [†]
saṅkha, m. n. chank or conch shell; horn or trumpet of conch shell. [çañkha.]
saṅgha, m. company, throng; the assembly of Buddhist priests, priesthood, clergy; chapter of priests.
saṅgha-majjha, m. n. midst of the assembly. [†]
sacca, adv. if, provided that. [†]
sacca, a. real, true: n. truth. [satya.]
sacca-kāra, m. ratification; something given in advance as security for the performance of a contract, earnest-money, pledge. [satyaṁ-kāra.]
vṣajj, let loose, let go, emit, discharge. [vṣṛj.]
+vi, loose, let go, dismiss; cast, throw, hurl, shoot: caus. vissajje, the same: vissajjāpe, cause to release.
+sam, join together, unite, mix.
sajja, a. equipped, prepared, ready.
sañjāta, ppl. born, arisen, produced. [sañjāta.]
sañjāta-kkhandha, a. with inborn elements of being. [†]
saññā, f. consciousness, sense, understanding, perception, thought, belief, supposition. [saññā.]
saṭṭhi, f. sixty. [saṭṭi.]
saṭṭhi-yojana, n. sixty yojanas. [†]
saṭṭhiyojanaka, a. containing sixty yojanas. [†]
sanikam, adv. softly; slowly; quickly. [cānakāis.]
sanda, m. multitude, collection; wood, grove. [sanda.]
sandāsa, m. a smith’s tongs or nippers. [sāndaṇca.]
sata, n. hundred. [cāta.]
sata-matta, a. as many as a hundred. [†]
sata-sahasra, n. a hundred thousand. [cāta-sahasra.]
satika, a. having or consisting of a hundred. [cātika.]
satta, n. being, existence, essence. [sattva.]
sattva, num. seven. [saptā.]
sattattha, cop. cpd, seven and eight, seven or eight. [†]
sattattha-divasa, m. n. seven or eight days. [†]
sattathadivasaccaya, m. lapse of the preceding. [†]
sattha, m. company of traders, caravan. [sārtha.]
satthar, m. teacher, master, instructor. [cāstr.]
sattha-vāha, m. caravan-leader, merchant. [sārtha-.]
satthava-ha-kula, n. merchant’s family. [†]
satthavāha-putta, m. merchant’s son. [†]
vsad, sit; sink, subside; despond, despair.
+ā, in caus. grd. āsajja, having obtained; then like prep.
w. acc. by reason of, in consequence of.
+o, settle down, sink.
+ni, sit down, take one’s seat, alight, settle upon.
+sam-ni, sit down together, sit in conclave.
+pa, be clear or serene or pure; be gracious or pleased or favorably disposed.
+pari, sit round, in parisā.
sa-disa, a. resembling, similar, like. [sa-dṛṣa.]
sadda, m. sound, noise, cry; word. [çabda.]
vsaddah, have faith, believe, trust. [çrad+vdhā.]
saddhim, adv. w. instr. with, together with. [sārdham.]
sant, pr. ple, being; true; good; wise: sat+vkar, (sak-
kar,) do good to, treat well, receive kindly.
santaka, a. belonging to, owned by. [†]
santika, a. adjoining, near: n. vicinity: -ām, w. gen. in-
to the presence of, before: -e, in the presence of. [†]
sanṭhava, m. intimacy, friendship. [saṃstava.]
sannīṭṭhāna, n.consummation, conclusion, resolve. [†]
sannīvāsa, m. living together, association, union. [*]
sa-parīsa, a. together with his company. [†]
sabba, a. all, every, entire: see 91 §3. [sarva.]
sabba-kicca, n. every duty. [†]
sabba-ṭhāna, adv. everywhere. [sarvatra.]
sabba-nimitta, n. every sign or omen. [†]
sabba-parivāra, m. all the attendants. [†]
sabba-parivāra-sampanna, a. possessing or together with
all its attendants. [†]
sabba-maccha, m. every fish. [†]
sabba-macchaka, m. every fish. [†]
sabba-manussa, m. every man. [†]
sabba-sippa, n. every art. [†]
sabba-seta, a. all white, pure white. [†]
sabbaseta-taruṇabalivadda, m. pure white bullock. [†]
sabbasetarutaruṇabalivadda-yutta, a. drawn by pure white
young bulls. [†]
sabḥā, f. assembly, company; hall, court.
sam, vbl prefix, with, together.
sama, a. even, level, plain; impartial, just, upright.
samattha, a. fit, able, suitable, competent. [samartha.]
samanantaré, adv. immediately after. [∗]
samantha, a. complete, entire, whole, all.
samaya, m. season, time.
samāna, a. like, same, similar, common.
samāna-baladhanayasajātígottakulapadesa, a. having the same power, wealth, renown, and place of birth, tribe and family. [†]
samāna-vaya, a. having the same age. [†]
samānavaya-bhāva, m. equality in age. [†]
sampīpa, a. near; recent: n. nearness, proximity: -am, w. gen. or at end of cpds, into the presence of, before.
samudda, m. sea, ocean. [samudra.]
samudda-majjh, m. n. mid-sea, mid-ocean. [†]
samodhāna, n. conjunction, combination. [samavadhāna.]
vsamodhāne, make the connection: denom. of preced. [†]
sampatti, f. success, prosperity, excellence, beauty.
samparāya, m. futurity, future state or life.
samma, m. (only in voc.) good sir, sir. [sāumya.]
sayam, pron. own self, self. [svayam.]
vsar, move swiftly, glide, flow. [vṣr.]
+pa, in caus. pasāre, stretch out, extend.
+paṭi, in derivatives.
+vi-ppaṭi, repent, in vippatisārin.
sara, m. sound, noise; voice. [svara.]
sara, m. n. lake, pond. [saras.]
sara-tīra, n. shore of a lake. [†]
sarad, f. autumn; season, year. [carad.]
sara-pariyanta, m. edge of a lake. [†]
sarīra, n. body: in form sarī in folg cpd. [carīra.]
sarī-vānna, cop. cpd, form and color. [†]
sallahuka, a. light. [†]
sahassa, n. a thousand. [sahasra.]
sahāyaka, m. companion, ally, friend.
sākhā, f. branch. [śākhā.]
sāṭaka, m. n. cloth. [śāṭaka.]
sāṇī, f. screen, curtain, tent. [śāṇī.]
sāta, a. joyous, pleasant: n. pleasure. [śāta.]
sādhu, a. good, noble, excellent: adv. rightly, well.
sādhu-kāra, m. applause, approval, plaudit. [∗]
sāmika, m. master, lord. [śvāmika: †]
sāmin, m. master, lord. [śvāmin.]
sāya, m. evening: sāyam, adv. at evening.
sāyam-āsa, m. evening meal, supper. [†]
sāyamāsa-bhatta, n. food for the evening meal. [†]
sārathī, m. driver, charioteer.
sālā, f. house, room, hall. [śālā.]
sāli, m. rice, paddy. [śāli.]
sāli-yava, cop. cpd, rice and barley. [†]
sāliyava-khetta, n. rice and barley fields.
śās, rule, govern, command. [śās.]
  +anu, teach, instruct, direct.
sāsana, n. order, command; message. [śāsana.]
sikkhita, ppl. taught, trained, skilled. [śikṣita.]
sikkhita-pañña, a. trained and clever. [†]
sigāla, m. jackal. [śṛgāla.]
sigālikā, a. of a jackal, a jackal’s. [Cp. śṛgālikā, f.]
śic or siṅe, sprinkle: caus. siṅcāpe, cause to sprinkle.
  +abhī, sprinkle upon; consecrate, invest.
sippa, n. art, mechanical or liberal art. [śilpa.]
śibb, sew, stitch. [śīv.]
sibbana, n. sewing, stitching. [śīvāna.]
śis, in caus. sese, leave remaining, omit. [śīṣ.]
  +ava, in caus. avasese, leave behind, spare.
vais, lie, lie still, recline. [vṣi.]

+sam, be undecided, in samsaya.

sigha, a. quick, swift: sigham, adv. quickly. [cīghra.]
sigha-sigham, adv. very quickly. (1260.) [†]
simā, f. boundary, border, limit.
sīla, n. nature, habits, character; good character, virtue.
    piety. [cilā.]
sīlavant, a. moral, virtuous, pious: comp. sīlavantatara,
    from stem sīlavanta. [cilavant.]
sīlaçāra, m. moral or virtuous conduct. [†]
sīsa, n. head. [cīrṣan.]
sīha, m. lion. [sinha.]
sīha-camma, n. lion’s skin. [†]
sīhacamma-jātaka, n. story of the lion’s skin. [†]
sīha-māna, m. lion’s pride. [†]
sīha-yoni, f. the lion class. [†]
sīha-vighāsa, m. remains of a lion’s food. [†]
sīhādi, a. as n. lions etc. [†]
su, prefix with meanings well, good, very.
vsu, hear, listen to. [vṣru.]
su-kusala, a. very expert or clever. [†]
sukkha, a. dry, dried up. [cūśka.]
sukkha-danḍaka, m. dry sticks, dead twigs. [†]
sukha, a. pleasant, delightful: n. happiness, welfare;
    ease, comfort: -am, -ena, adv. happily, well; easily.
sukhumā, a. minute, small, fine. [sūkṣma.]
sukhumā-cunṇa, m. n. fine dust. [†]
su-gahana, n. firm or strong hold or grip. [†]
su-gahita, a. firmly or securely held. [su-grhīta.]
suta, ppl. heard. [ṛuta.]
suta-pubba, a. heard before. (1291.) [†]
su-phassita, a. soft to the touch, smooth, delicate. [†]
su-bhāsita, a. well spoken: n. good or kind words, pleasant speech. [su-bhāṣita.]
su-ratta, a. bright red. [su-rakta.]
sūriya, m. the sun. [sūrya.]
su-vāṇṇa, a. of beautiful color: n. gold. [su-vāna.]
suvaṇṇa-vāṇṇa, a. of golden color. [suvarṇa-vāraṇa.]
sūkara, m. hog, boar.
sūpa, m. soup, salad, curry.
sūpeyya, a. fit for curry or salad. (1216.) [†]
sūpeyya-paṇṇa, n. leaves good for curry or salad. [†]
seṭṭhi, m. cashier, treasurer. [greṣṭhin.]
seṭṭhi-kula, n. treasurer’s family. [†]
seṭṭhi-ṭṭhāna, n. office of treasurer. [†]
seta, a. white. [qveta.]
seṇā, f. line of battle, host, army.
seṇā-pati, m. general of an army.
seṇāpati-ṭṭhāna, n. office of general. [†]
śev, serve, reverence; practice; use, enjoy.
+ni, serve, wait upon; be united with, embrace.
solasa, num. sixteen. [śodaṇa.]
solasa-vassa, m. n. sixteen years. [śodaṇa-varṣa, a.]
solasavassa-kāla, m. period or age of sixteen years. [†]
solasavassa-padesika, a. having attained the age of sixteen years, having reached maturity. [†]
sotthi, f. n. welfare, blessing: instr. sotthinā, as adv. in safety, safely. [svasti.]
[stabh, prop, support, uphold: ppl. stabdha, rigid.]
sve, adv. on the next day, to-morrow. [qvas.]

vhamś, strike, smite. [Cp. vhan.]
+pa, the same.
hattha, m. hand. [hasta.]
hattha-kamma, n. handiwork; dexterity. [†]
hattha-gata, a. come into one's hands or power. [hasta-]
hatthagata-bhāva, m. fact of coming into one's power. [†]
hatthaṭṭhika, cop. cpd, hands and bones. [†]
hatthaṭṭhikādi, a. as n. hands, bones etc. [†]
hatthin, m. elephant. [hastin.]
hatthi-magga, m. path of elephants. [†]
\(\text{vhan}\), strike, smite, slay, kill, destroy.
+\text{sam}, strike together; unite, combine, in saṅgha.
handa, interj. come; alas. [hanta.]
\(\text{vhar}\), carry, convey, bring; take away, rob, deprive of:
caus. harāpe, cause to take away or remove. [vhar.]
+\text{ava o o}, take down or away, steal.
+\text{adhi-o}, (ajjho,) swallow.
+\text{vi-o}, (vo,) proceed, act; practice with, use; express.
+\text{ā}, fetch, bring; tell, narrate.
+\text{ud}, lift up, raise; carry off, remove: caus. uddharāpe,
cause or order to remove.
+\text{nis}, (nī,) draw or take out, take away, remove, dis-
miss: caus. niharāpe, cause to remove.
+\text{pa}, strike, beat.
+\text{paṭi}, carry back; strike back.
+\text{pari}, move round, get rid of, avoid, escape.
+\text{vi}, stop, sojourn, lodge, dwell.
harita, a. green.
\(\text{vhas}\), laugh.
\(\text{vha}\), leave, quit, forsake, desert.
+\text{pa}, abandon, renounce.
+\text{pari}, fail, be deficient, fall short.
hāraka, m. one who brings or carries.
hi, pcl. surely, verily; for, because.
vahi, set in motion, drive, impel, in the folk cpd.
+pa, send forward or ahead, despatch.

vahimā, hurt, harm, injure, slay, kill.
+vi, the same.

hima, a. frosty, cold, snowy: m. Himalaya.
himavanta, m. same as preceding. [†]
himavanta-guhā, f. cave of Himalaya. [†]
himavanta-padesa, m. region of Himalaya. [†]
himavanta-matthaka, m. n. summit of Himalaya. [†]

hukku, word imitative of the cry of a jackal. [†]

vahū, become, exist, be: same as vabhū which see.

+pa, have power, be able or competent or sufficient.

heṭṭhā, adv. w. gen. under, below, beneath. [adhistāt.]
<p>| aṣṭhivaṣḍaḥscaḥ | har | ārope | ruh |
| aṣṭiṣṭhitaṃ | nā | āvajje | vajj |
| aṭikkamā | kam | āsajja | sad |
| aṭitaṃ | āhara | har |
| adhiṣṭhitaṃ | ukkamāpe | kam |
| adhibhuvuttaṃ | ukkhipā | khip |
| anūṭṭhunā | thun | ukkhipāpe | khip |
| anusāsaṃ | sās | utṭhāpe | thā |
| apanena | ni | utṭhita | thā |
| avasiṣṭhaṃ | uddharāpe | har |
| avasese | sis | unnāda | nad |
| āgacchaṃ | gam | unnāde | nad |
| āgataṃ | gam | upagantum | gam |
| āgantvā | gam | upagamma | gam |
| āgamaśi | gam | upāṭṭhaha | thā |
| ācikkhaṃ | cikkh | upadduta | du |
| āṇāpe | nā | upanāme | nam |
| ādāya | dā | upasaṅkama | kam |
| āne | ni | uppajja | pad |
| āmante | mante | uppata | pat |
| ārabbha | | uppana | pad |
| ārādhya | rādh | uppāde | pad |
| āruhyah | ruh | uyyā | yā |
| ārocāpe | ruc | ullaṅgha | laṅgh |
| āroce | ruc | e | i |
| okkama          | kam | pakāse      | kāś |
| okkamāpe       | kam | pakkama     | kam |
| okkame         | kam | pakkosāpe   | kus |
| otara          | tar | pakkositvā  | kus |
| otāre          | tar | pakkhipa    | khip |
| onaddha        | nandh | pakkhipāpe | khip |
| olore          | lok | pagghara    | ghar |
| osīda          | sad | pacchijja   | chid |
| kakkāre        | kar | paññāya     | ēna |
| nikkaḍḍha      | kaddh | paticchāpe | is |
| nikkhanta      | kam | patiṣṭhagga | gar |
| nikkhamma      | kam | patiṣṭhagga | gar |
| nikkhipa       | khip | patiṣṭiva   | jīv |
| niṭṭhā          | thā | patiṇivatta | vatt |
| niṭṭhāpe       | thā | patiṣṭpajja | pad |
| niddāya        | dā | patiṣṭpasamśa | saṃs |
| nipajja        | pad | paṭilabha   | labḥ |
| nipajjāpe      | pad | paṭṭhāya    | ṭhā |
| nipanna        | pad | patiṭṭhape  | ṭhā |
| nippile        | pīḷ | patiṭṭhāpe  | ṭhā |
| nibbatta       | vatt | patiṭṭhāya | ṭhā |
| nibbatta       | vatt | pataṭṭhāya | ṭhā |
| niyyāde        | yad | patvā       | āp |
| nilīya         | lī | pabujjha    | bujjh |
| nivatta        | vatt | pabbaja    | vaj |
| nisinna        | sad | pamaśya    | mā |
| nisīda         | sad | payā       | yā |
| niseva         | sev | payoje     | yuj |
| nissāya        |      | parikkhipa | khip |
| nīhara         | har | parikkhipāpe | khip |
| nīharāpe       | har | pariganhā   | gah |
| nuṭṭhubha      | ṭhubh | pariggahetvā | gah |</p>
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EXPLANATIONS AND ABBREVIATIONS.

TRANSLITERATION AND ALPHABETIC ORDER.

For the text, the system of transliteration adopted by Professor Fausböell in his edition has been followed,—except that -m is uniformly printed before eva, pi, and all forms of the root ah. The vocabulary follows the system used by Professor Whitney in his Sanskrit works, but with these modifications: —1. ņ is discarded, m being its substitute; —2. l is always the mute; —3. a nasal arising from m in derivation or composition is made to accord with the next letter, e. g. saṅgha, sañjāta, sañḍāsa, sannivāsa, for S. saṅgha, sañjāta, saṃdaṅca, saṃnivāsa. The alphabetic order of the vocabulary is this: a, ā, i, ī, u, ū, e, o, m, k, kh, g, gh, ŋ, c, ch, j, jh, ṭ, ṭh, ḍ, ḍh, ṇ, t, th, d, dh, n, p, ph, b, bh, m, y, r, l, v, s, h.

DEFINITIONS AND REFERENCES.

In general, the definitions are made as compact as possible; and thus it not infrequently happens that the best word for a certain passage is not specified, yet it was felt that the learner would have no difficulty in supplying such from the meanings given. In particular, it should be noted that adjectives and participles in -ant are even usually with themes in -anta; also that adverbs in -to made from nouns are not defined separately, as they are commonly mere substitutes for ablatives and formable as such from any substantive. In some instances, the distinction in meaning between simple and causative verbs might have
been more sharply drawn. The occasional references are to Mueller's Simplified Pali Grammar (by page) up to 128, and to Whitney's Sanskrit Grammar beyond 128. RVD refers to the Supplement of the latter.

A distinction is made between the Additions and Corrections of the Vocabulary by setting in the Corrections in the printing.

Supplement.

The Supplement contains all the compound verb-stems and also a number of verb-forms. Words with no root appended are treated separately. From the present stems a third person singular may be made by adding -ti.

Abbreviations and Signs.

The signs used are wholly arbitrary; they are the following.

Spacing indicates identity of form for Sanskrit.

* and † indicate that the Sanskrit words are not given by Boehtlingk or Williams. The former authority has been used as far as his lexicon has appeared.

‡ is appended to words whose Sanskrit equivalents are quoted only within a compound.

∥ is added when the Sanskrit word is not authenticated.

( ) contain Pali matter, and [ ] contain Sanskrit matter; but, to save space, there are partial exceptions.

∓ is used between uncombined vowels.

- is used to avoid repeating part of a word or compound, or to separate the component members.

√ designates roots or apparent roots.

+ commonly designates prepositional prefixes of roots, but is sometimes used before a root itself.
A List of Abbreviations.

a. adjective.
abl. ablative.
acc. accusative.
adj. adjective.
adv. adverb, adverbially.
aor. aorist.
caus. causative.
comp. comparative.
conj. conjunction.
cop. copulative.
cp. compare.
cpd compound.
cpds compounds.
dat. dative.
denom. denominative.
desid. desiderative.
doub. doubled.
esp. especially.
etc. and so forth.
excl. exclamation.
f. feminine.
folg following.
gen. genitive.
grd. gerund.
grdv. gerundive.
i. e. that is.
imv. imperative.
indcl. indeclinable.
infin. infinitive.
instr. instrumental.
inter. interrogative.
interj. interjection.
l. line.
loc. locative.
m. masculine.
n. neuter.

n. see pr. n.
eg. negative.
nom. nominative.
num. numeral.
P. Pall.

pass. passive.
pcl. particle.
pl. plural.
ple participle.
poss. possessive.
ppl. passive participle.
pr. present.
pr. n. proper name.
preced. preceding.
prep. preposition.
pron. pronoun or pronom-inally.
S. Sanskrit.
sg. singular.
subst. substantive.
vbl verbal.
voc. vocative.
w. with.
APPENDIX.

ON THE LOTUS.

In the Pali and Sanskrit literatures, such constant mention is made of the lotus that some account of it will be of interest to the student. The following description is part of an article which appeared in *St. James’s Gazette*, and was reprinted in *Littell’s Living Age* (July 31).

Lotuses grow in the tropical regions of Asia, Africa, Australia, and elsewhere; their chief home being India, where they grow abundantly, extending as far to the north-west as Cashmere, where they are seen to perfection. They not only bear the loveliest of flowers; they also serve for very useful purposes to both men and animals. Somewhat resembling tulips, but much larger, you can see them in full bloom after the rains in nearly all the lakes and ponds; on the waters of which the smiling pink or white flowers stand upright over the large, graceful green leaves. Though common, I have seldom seen them grow in large towns, or in dirty ponds and tanks; and when they once take root in any clean piece of water, they grow luxuriantly without care or protection.

The lotus is a large flower, from four to ten inches in diameter, with vinous smell; its petals are elliptic, concave, and veined. The fruiting torus is from two to four inches in diameter; the ripe carpels vary from the size of a pea to that of a small cherry. In some parts the natives live on lotus seeds. The long, fine filaments contained within the cells of the flower are drawn out, and the
thread spun from the filament is used as wicks for the lamps in temples and pagodas. The lotus leaves are very large and round, from two to three feet in diameter, membranous, cupped, and covered with a fine bloom or white powder easily rubbed off. Sometimes whole lakes are entirely covered over with them, so that you can hardly see the water underneath. These leaves serve as plates for very poor people, and elephants have a great liking for them as food. In the remote, solitary parts of the country you can sometimes see several elephants, half hidden under the water, lustily devouring lotus leaves and stems. The stalks are from three to six feet high, full of spiral vessels, smooth or with small scattered prickles. In hot weather the stalks are commonly eaten by the poorer classes, and boiled in their curries. The root of the lotus is from two to three feet long, and pierced longitudinally with several holes. When boiled it is of a yellowish color and sweetish taste, not unlike turnip. It is believed to be good and highly nutritious, and forms a favorite dish with the inhabitants of Cashmere.

The principal varieties of the lotus are the white, the red, and the blue. The first has large white flowers with sepals; the root being large, tuberous, and eatable. The red species grows in tanks in peninsular India and in Bengal. Its flowers appear at the close of the rains, and are of an intense red or dark-crimson color, whence its Sanskrit name "blood lotus." The blue lotus, with its small flowers, grows in ponds and tanks in the same parts. Its varieties grow in Bengal, and are common in Ajmere and the Pashkur Lake. The large, bluish flowers are used medicinally, being considered cooling and astringent. There is another well-known variety of the lotus. It is called the pigmy, being a very diminutive water-lily. Its flower is no larger than a half-crown; it grows in the Khassya Hills, in the north of India, in China, and in Siberia.