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STUDENT'S PALI SERIES

PĀLI FIRST LESSONS

Henry

Rev. H. H. Tilbe, Ph. D.

Professor of Pāli.

IN

RANGOON BAPTIST COLLEGE

Author of

Pāli Grammar
Pāli Buddhism

RANGOON:

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K. B. Roach, Supt.,

1902.
RESPECTFULLY DEDICATED

to

PROFESSOR V. FAUSBOLL,

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

H. H. Tilbe.
PREFACE.

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

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

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

In determining derivations, I have consulted many works; but have relied on four—Childer's Dictionary of the Pāli Language; Fausböll's Sutta-Nipāta, Part II, Glossary; Monier William's Sanskrit-English Dictionary; and Whitney's Sanskrit Roots and Verb Forms.
I am under especial obligations to Mr. Chas. Duroiselle of Rangoon for reading all of the final proofs. His critical scholarship in Pāli and his painstaking care in proof-reading have removed a number of errors that I had let through after a most careful reading of four different proofs. On the earlier forms I also had the valuable help of my friend, Mrs. E. B. Roach, in reading the proof of the English parts: I greatly regret that her departure for America while the manuscript was still in the printers’ hands deprived me of that help on the later forms.

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

H. H. TILBE.

BAPTIST COLLEGE,

RANGOON, BURMA,

31st March, 1902.
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ABBREVIATIONS.

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

PRELIMINARIES.

Spelling and Pronunciation:—

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

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

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

\( \bar{m} \), the proper character for nigahita, displaces the italic \( m \) which had to be used as a makeshift in the grammar.

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

\( r \) and \( \breve{r} \) to represent the cerebral vowels variously transliterated in Pāli, and \( l_r \) and \( l_{\breve{r}} \) to represent the dental vowels.

\( \breve{c} \) to represent the palatal sibilant and \( \breve{s} \) to represent the lingual sibilant both of which, as well as the dental, are represented by the one character, \( s \), in Pāli.

Sections 1-89 of the grammar must be thoroughly learned before the Inflections or any work with a text can be attempted. Especially thorough must be the mastery of the
Classifications of the letters of the alphabet, as found in 52-63; of Assimilation, found in 77 (1)-(18); and of Sandhi, as found in 79-84. Great care should be exercised in acquiring the correct pronunciation of those letters of the alphabet, which differ from their ordinary force in English.

Grammar References:

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

All references, unless otherwise indicated, are to the Author’s “Pāli Grammar” in the “Student’s Pāli Series.”

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

Page 3 Section 31: Change n to ŭ.
   " 3 " 37: Change n to ŭ.
   " 8 " 74: Add When ch comes between two short vowels, it adds s which assimilates giving cch.
   " 8 " 77(5): Add c+s often gives kkh.
   " 9 " 77(7): Add y with a nasal assimilates and generally carries the doubled nasal into the palatal class.
   " 9 " 77(14): Change to r or s in conjunction &c.
   " 11 " 84(2): in both places after the word “mute” insert “ or nasal.”
   " 14 " 107: Before the final paragraph beginning—“When any &c.”—put Note, so that it may be referred to as “107, Note.”
   " 15 " 110: At the end, Add—Note: Verbs of the third class regularly form the Pass. by adding iya to the Present Stem.
   " 16 " 113: on the vowel (b), Change to a or ā coming &c.
   " 20 " 128, Sing. Fem. Loc.: change to ammāyaṁ.
   " 22 " 130, Sing. Fem. Loc.: change to bālāyaṁ.
   " 22 " 131, change first—a to—o.
   " 23 " 132, Mas. Pl. Nom.: change—i to—i.
   " 25 " 136, Sing. Acc. add senāninaṁ.
   " 26 " 137, Sing. Loc.: change jātiya to jātiyā.
Sec. 154, change the sect. number to 145

153, Fem. Sing. Dat.: change gauniyā to garuniyā.

159, Pl. Voc.: change to attāno.

160, Pl. Abl.: change brahmśhi to brahmśhī.

160, Sing. Loc.: change brahmśmim to brahmśmīm.

161, Sing. Acc.: chang rājanaṃ to rājānaṃ.

161, Pl. Nom.: change to rājāno.

166, Pl. Gen.: change pitunnaṃ to pitunnaṃ.

166, Pl. Abl.: change piūbhī to piūbhi.

166, Pl. Loc.: change putūso to putūsu.

167, change matū to mātā.

172, Neut. Sing. Nom.: change manantaṃ to mahantaṃ.

172, Mas. Pl. Acc.: change the two given forms to mahante.

172, At the end: add Note: Like māhā are declined all Act. Pr. and Act. Fut. Participles, except that the first form Mas. Sing. Nom. ends in -āṃ instead of -ā.

178: change -tamā to -tama

180: Change sādīṭṭha to sādhiṭṭha.

181: drop one cipher from figures representing koṭi.

186: Mas. and Neut., Gen. and Dat.: change catunnaṃ to catunnaṃ

189, Sing Gen. and Dat.: change mayaṃ to mayham.

189, N. B.: Substitute Enclitic forms (me in Sing. and no in Pl.) are often used in the oblique cases.

190, N. B.: Substitute Enclitic forms (te in Sing. and vo in Pl.) are often used in the oblique cases.

191, Fem. Sing. Gen. and Dat.: change taya to tāya.

191, Fem. Sing. Loc.: change tasaṃ to assaṃ; and tāyam to tāyam.

191, Fem. Nom. Pl.: change tayo to täyo,
Sec. 192, Fem. Sing Loc.: change imāsam to imāsam.

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

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

P. khaññaṁ khaññamāno
      ———anto ———āno
C. khāñntenō khāñnemāno
      ———ayām ———ayamāno
      ———ayanto ———ayāno

" 90 " 229(1) after—ā: insert often.
" 90-91 " 229(3) Subnumber the rules for special forms
      (a), (b), (c), &c. and change as follows:

      (a) Roots in-g, add -na and become -gga.
      (b) Roots in-c, add { -ta and become -tta.
           -na and become -kka.
      (d) Roots in-j, add { -ta and become -tta.
           -na and become -gga.
      (e) Roots in-d, add { -na and become -nna.
           -ta and become -tta.

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

" 98 " 256(6): change opposite to appositive.

Plan of Lessons:—

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

LESSON I.

Grammar: Formation:—

Sections 90—116.

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

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

These ten jātakas comprise the Daṭhavaggo, of the Duṇṇipāto, of the Jātakāni: and are jātakas 151-160 of Prof. Fausbøll's later great edition of Buddhaghoso's Jātakattha-vāṇṇanā.

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

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

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

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

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

Vocabulary:—

daṭhohard, firm, strong, excessive; p.p.p.; [√dah (dh高血压)].
vaggo=class, troop, multitude, company, party, collection; n. m. 1st; [√vajj (vṛj)].
dukāṁ=pair, couple, two; n. n. 1st; [fr. the numeral, dve].
nipāto=deposit, collection; n. m. 1st; [ni- + √pat].
jaṭakaṁ=birth, birth-tale, especially a tale concerning the Buddha in a former existence; n. n. 1st; [√jān].
Buddhaghoṣa=Buddhaghosa, a famous monk who dwelt in Ceylon at the end of the fourth and beginning of the fifth centuries of the Christian era.
attho=desire, need, cause, occasion, purpose, aim, object, thing, property, wealth, meaning, sense; n.m.1st; [√var (ṛ)].
vaṁśanā=description, narration, explanation, comment, commentary; n. f. 1st; [√var (ṛ)].
Gotamo=Gotama or Gautama, the founder of Buddhism and one of the most famous religious teachers of the world; n. n. 1st.
Buddho=the Buddha, wise-one, one who has by his own efforts or intuition attained perfect enlightenment; n. m. 1st; [√budh].
Nibbānaṁ=Nibbāna or Nirvāṇa, the Buddhist sumnum bonum, a freedom from all that, in the Buddhist sense, would cause rebirth; n. n. 1st; [ ni- (nis-)+√vā].
khuddako=small; adj; [√khud (kṣud)].
nikāyo=multitude, assemblage, collection, group, class, association, congregation, house, dwelling; n. m. 1st; [ni + √ci].
suttaṁ=thread, thread of discourse, teaching, portion of Scripture; n. m. 1st; [√siv].
piṭakāṁ=basket, receptacle, treasury, collection of Scriptures, one of the three main divisions of the Buddhist Scriptures, which are Vinaya-piṭakāṁ, Sutta-piṭakāṁ and Abhidhamma-piṭakāṁ; n. m. 1st; [√piṭ].
tayo=three; num.

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

Grammar: Vowel Declension:—

Sections 117—131.

Text: Rājovāda-jātakaṁ.

Atite Bārāṇasiyaṁ Brahmadatte rajjam kārente Bodhisat
to tassa aggamahesiyā, kucchismim patisandhiṁ gahetvā laddhagabbhaparihāro sotthinā mātukucchimhā nikkhami.

Vocabulary:—

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

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

o-ava=down, off; prefix.

atito=passed, gone-by, gone-away, dead; p. p. p.; [ati- + √i]
ati=over, above, beyond, away, in excess; prefix.

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

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

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

kāretī=cause to do, cause to make, do, makē; v. der; [caus.
of √kar (kṛ)].

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

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

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

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

īsī=lady, wife of a noble, princess, queen; n. f. 2nd; [√īs].
kucchi=womb, belly, interior, hole, cavity; n. m. or f. 2nd;
[√kus (kuṣ)].
paṭisandhī—reunion, union, conception, rebirth; n. m. or f. 2nd; [pati- (prati) + sam. + \( \sqrt{\text{dhā}} \)].
paṭī-, pati- (prati)—backward, reversed, in return, again, re-, prefix.
sam.—together with, along with, accompanying; prefix.
gāheti, gaheti—cause to take or grasp or receive, take, grasp, receive; v. der; [caus. of \( \sqrt{\text{gah}} \) (grah or grabh)].
laddho—received, obtained, got; p. p. p.; [\( \sqrt{\text{labh}} \)].
gabbho—womb, belly, foetus, interior, sitting-room; n. m. 1st;
[\( \sqrt{\text{gah}} \) (grah, grabh)].
parihāro—attention, care, rite, ceremony, honor, pomp, state;
 n. m. 1st; [pari- + \( \sqrt{\text{har}} \) (hṛ)].
pari.—around, about; prefix.
sotthī—well-being, health, blessing, safety, happiness; n. f.
or n. 2nd; [su- + \( \sqrt{\text{as}} \)].
su.—good, easy, auspicious, well; prefix.
mātā—mother; n. f cons.; [\( \sqrt{\text{mā}} \)].
nikkhamati—come or go out, set forth, depart, leave; v. 1st;
[ni- (nis) + \( \sqrt{\text{kam}} \) (kram)].
ni- (nis)=out, away, not; prefix.
Kosalā=Kosalā, it is the name of a people and their country,
modern Oude, and of their capital city; n. m. 1st. pl.

Notes:—

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

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


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

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

kārente [kāreti]=causing to do, making; act. pr. part.,
sing. loc., see Brahmadatte above.
rajjam kāreth (he) causes (the people) to do the rule, rules, reigns. It is the common way of asserting regality.
tassa [sō] = that (one)-of, him-of, his; mas. sing. gen., 256 (1).
aggamahesiyā [aggo + mahā + īṣī] = chief-queen-of, queen-consort’s; Kam. Comp., 107 (3), of which the final member, “mahesi,” is itself a Kam Comp; fem. sing. gen., 256 (1).
patisandhiṃ [patisandhi] = conception; sing. acc., 268.
gahetvā [gaheti] = having received; ger., 337. The gerund is the most common construction in Pāli, avoiding the use of conjunctions and finite verb forms, 244.
laddhagabbhāparihāro [laddho + gabbho + parihāro] = received foetus-rite i.e. having had performed the rite or ceremony for the preservation of the foetus; Kam. Comp., 107 (3), used as Bah., 107 Note; the final member is itself a Tap. Comp., 107 (2).
nikkhami [nikkhamati] = came out; act. aor. sing. 3rd, with Boddhisatto, 308.
mātukucchismā nikkhami = mother’s-womb-from came out, was born.

**Literal Translation:**

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

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

**Free Translation:**

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

Grammar: General Tenses:—
Sections 199–208; 216–219; 220 (6), (7), (9), (10); 221 (6), (7), (9), (10).

Text: Rājovāda—(Continued).

Namaṁ-Namaṁ kāmsu. So anupubba vaya-patto sōṣavassakāle Takkasilām gantvā sabbāsippesu nippattīṁ patvā pitu accayena rajje patiṭṭhāya dhammema samena rajjam kāresi.

Vocabulary:—
nāmaṁ—name, mark, sign, great name, honor, renown; n. n. 1st; [?].
gahaṇāṁ—taking, receiving, grasping, seizure, acquisition; n. n. 1st; [√gah (grah, grabh)].
divaso—day; n. m. 1st; [√div].
pana—now, then, but, indeed; adv.
kumāro—child, infant, youth, prince, young noble; n. m. 1st; [ku-+√mar (mṛ)].
ku—desiring, finding easy; prefix.
itii—thus, so; adv.
eva, yeva, neva—e'en, indeed, also; adv.
karoti—make, do, act, cause to be; v. 6th; [√kar (kṛ)].
anupubbo—regular, successive, in order; adj.; [anu-+
√pūr (pr)].
anu—after, following, under, less, again, according to; prefix.
vayo—youth, prime, manhood, age, puberty, old-age; n. m. 1st; [vi-+
√i].
vi—apart, asunder, away, from, not; prefix.
patto—got, obtained, attained, reached; p. p. p.;[pa-+
√āp].
pa—(pra)=forward, forth, towards; prefix.
sōṣasa=sixteen; num.
vasso = "Rains," rainy season, season, year; n. m. 1st; \(vass\) (vṛṣ).
kālo = time, season, right-time, meal-time; n. m. 1st; \(kālo\).
Takkasila = Takkasila; it is the name of a famous university
town in ancient Punjab; n. f. 1st.
gacchati = go, proceed; v. 1st; \(gac\).
sabbo = all, whole, entire, every; adj.; [?].
sippam = art, science, skill, knowledge, proficiency; n. n. 1st; [?]
nipphatti = perfection, accomplishment; n. f. 2nd; \(nipphatti\).
pāpuṇāti, pāpuṇoti = get, obtain, attain to, reach; v. 4th; [pa-]
(pra) + \(āp\).
pitā = father, preserver; n. m. cons.; \(pā\).
accayo = passing, passing away, d. ath; n. m. 1st; \(ati\) + \(i\).
patitthātī = stand back, stand firm, be established, establish
oneself; v. 1st; [pati-(prati) + \(thā\) (sthā)].
dhammo, dhammam = that which is established, practice,
custom, law, duty, religion, piety, virtue, justice, characteristic,
condition, nature, phenomenon, thing, object,
idea; n. m. or n. 1st; \(dhā\) (dhyā).
samo = equal, level, equitable, just, same, similar; adj.; [?].

Notes:

pan' = pana, 79.
assa [so] = him-of; mas. sing. gen., 256 (1).
tv-eva = ti eva; 81 (9). Ti or iti is very much used to mark
a quotation, 342.
nāmaṃ akāmsu = name they-caused-to-become, they named.
akāmsu [karoti] = they made or caused to become; aor. pl.
3rd; subject not expressed, 254 Note 1.
anupubbena [anupubbo] = in due season, as time went on,
duly; sing. inst., used adverbially, 285.
vayappatto [vayo+patto] = age-attained, having attained age
or puberty; reversed Kam. Comp., 107 (3).
solassavassakāle [solaso + vasso+kālo] = sixteen-year-time-at,
when sixteen years old; Tap. Comp. of which the prior
member is Dig. Comp., 107 (2) and (4).
Takkasilam = Takkasilā-unto; 271.
gantvā [gacchati] = having-gone; ger., 337.
pitu [pitā] = father-of; sing. gen., 256 (1).
patiṭṭhāya [patiṭṭhāti] = having-become-established, having established himself; ger., 337.
dhammena samena = righteousness-with equity-with, righteously and equitably; used adverbially, 285.

**Literal Translation:**

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

**Free Translation:**

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

**Exercises:**

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

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

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

(Correct Pāli)—Kumāro pitu accayena Takkasilāya nikkami.

1. When he is sixteen years old, the Prince will go to Takkasilā. 271, 326.
2. The Prince has departed from Takkasilā 286, 325.
3. They will attain perfection in sciences. 254, Note 1.
4. Prince Brahmadatta ruled (his) father’s kingdom in Benares.
5. When he had attained age, the Prince should have established himself in (his) father’s kingdom. 337, 330.
LESSON IV.

Grammar: Verbals:—
Sections 206; 220 (12) (14); 221 (12) (14).

Text: Rājovāda (continued).

Vocabulary:—
chando = wish, desire, intention, whim; n. m. 1st; [√chand].
ādi = beginning, starting-point; n. m. or n. 2nd; [ā- + √dā, di, dad].
ā = to, towards, unto; reverses the meaning of a few verbs of giving, taking, leading, going, &c; prefix.
vaso = wish, desire, intention, power, authority; n. m 1st; [√vas (vaç)].
ā, an = not, un-; prefix.
vinicchayo = investigation, trial, decision, decree; n. m. 1st; [vi- + ni-(nis) + √ci].
anusāsatī = teach, instruct, command, pronounce (judgement &c.); v. 1st; [anu- + √sās].
evaṁ = so, thus, as follows (with verbs of speaking); adv.
amacco = friend, companion, attendant, minister; n. m. 1st; [fr. adv. amā].
amā = present with, near; adv.
apī = also, even, indeed, too, though, merely; adv.
vohāro = custom, practice, business, lawsuit, law; n. m. 1st.; [vi- + ava- + √har (hr)].
vinicchinnāti = investigate, try, judge; v. 5th; [vi- + ni-(nis) + √ci].
kūto = false, fraudulent, lying; adj; [?].
aṭṭo＝cause, case, business, lawsuit; n. m. 1st; [√ar (r)].
kārako＝doing, causing, making; adj; [√kar. (kṛ)].
-ko,-iko: a suffix added to the stems of nouns. Sometimes it changes a substantive to an adjective, sometimes it makes a diminutive, sometimes it seems to have no appreciable force.
ñaṁa＝namely, by name, to wit, indeed; adv; [fr. nāmaṁ].
na＝not; adv.
hoti＝be, become, be present; v. 1st; [√hū].
bhāvo＝existence, being, fact, condition; n. m. 1st; [√bhū].
atthāya＝on-account-of, for, for-the-sake-of; prep; [√ar (i)].
aṅganaṁ＝court, court-yard; n. n. 1st; [√aṅg].
uparavo＝out-cry, uproar, noise, bustle, confusion; n. n. 1st; [upa- + √ru]
upa＝near, with, on, at, towards; prefix.
paccihijjati＝be cut off, cease; v. der. [pa- + pass. of √chid].

Notes:—
chandādivasena [chando + ādi + vaso] = whim-beginning-authority-with, i. e., according to his own whim and power.
anusāsi: 254 Note 1.
tasmiṁ [so]: mas sing. loc.
tasmiṁ............................kārente: 294.
kārente [kārento, pr. act. part. of kāreti].
amaccāpi [amacco+api]: this is not a compound in the technical sense; the running together of adjacent words is very common, nouns frequently assuming the stem form in such combinations: 80.
dhammen'＝dhammena: 79.
vinicchayamānesu: this form must be, as Prof. Fausböll suggests, for vinicciṇamānesu, refl. pr. part., 311, of vinicchicināti: it is loc. abs with vohāresu, 294.
kūṭaṭṭakārakā [kūṭo+attō+kārako]=fraudulent-suit-making
(ones), false 'accusers.
nāhesum [na+ahesum]=not were:adv.+aor. pl. 3rd of hoti.
tesam [so]=them (false 'accusers)-of; mas. pl gen., 256 (2).
abhāva[a+bhāvo]=non-existence-from, absence-from, i. e., because there were none of them; 289.
atthāya: really dat. of atttho; 242.
LESSON V.

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

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

Grammar: Special Tenses:—
Sections 208; 209 (2); 220 (1)—(4); 221 (1)—(4).

Text Rājovāda—(continued).

Amaccā divisam pi vinicchayaṭṭhāne nisīditvā kañci vinicchayatthāya āgacchantām adisvā pakkamanti. Vinicchayaṭṭhānaṁ chaḍdetaṁbabhāvaṁ pāpuṇi Bodhisatto cintesi: "mayi dhammena rajjaṁ kārente vinicchayatthāya āgacchantā nāma n' atthi, uparavo pacchijji, vinicchayaṭṭhānaṁ chaḍdetaṁbabhāvaṁ pattāṁ, idāni mayā attano aguṇam pariyesitum vaṭṭati, 'ayaṁ nāma me aguo' ti ūvatvā taṁ pahāya guṇesu yeva vattissāmīti."
Vocabulary:—

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

Notes:—

divisaṁ = during the day; 272.
kañci [koci]; mas. sing. acc.
ägacchantaṁ [ägacchanto, act. pr. part. of ägacchati] = coming; agrees with kañci; 203, 299.
chaḍḍetabbabhāvāṁ [chaḍḍetabbo+bhāvo] = to- (or must-) be-abandoned-condition; Kam. Comp., 107 (3): the prior member is part. of nec., 206 (3).
mayı [ahāṁ]: loc. abs., 294, with kārente.
ägacchantaḥ [ägacchanto, fr ägacchati] = coming (ones); act. pr. part., mas pl. nom.
atthi = are (lit is): the 3rd sing. is frequently used instead of the more proper pl.
pattāṁ [pāpuṇāti] = attained, reached; the verb is understood; 230.
mayā [ahāṁ] = me-by; sing. ins.; 275.
attano [attā] = self-of, own; n. m. cons., sing. gen., 256 (1).
This form is very common and is generally best translated “own”: great care is needed to guard against considering it an adj. as its form and meaning combined tempt one to do.
pariyesitaṁ vaṭṭati = it is proper to seek; 254 Note 2: for-see 82.
me [ahāṁ] = me-to, used instead of the sing. dat.; 189 N. B.
ñatvā [jānatī] = having discovered; ger. 337.
tam [so] = that; mas. sing. acc.
pahāya [pajahāti] = having abandoned, ger.; here made from pres. stem; 206, 220 (13).
gunesu = in virtues, virtuously; 297.
vattissāmi: 342 N. B.

**Literal Translation:**

Ministers day-during also judgement-seat-in having-sat anyone judgement-seat-for coming not-having seen go-away. Judgement-seat about-to-be-abandoned condition attained (was). Bodhisatta thought: “I righteously reignings judgement-seat for coming (ones) indeed not are (lit is), bustle has ceased, judgement-seat about-to-be-abandoned-condition attained (is), now me-by own fault to seek it is proper, ‘this indeed me-to a fault’ having discovered that having-abandoned virtually even I will live.”

**Exercises:**

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

LESSON VI.

Grammar: Vowel Declension. 2nd Declension:—
Sections 132-145.

Text: Rājovāda-(continued).

Tato paṭṭhāya “atthi nu kho me koci aguṇavādīti” parīgan-
hanto antovalaṇjakānaṁ antare kaṇci aguṇavādīṁ adīsvā
attano guṇakatham eva sutvā “ete mayhaṁ bhayenāpi
aguṇaṁ avatvā guṇaṁ eva vadeyyun” tī bahivalaṇjanake
parīganhanto tatṟāpi adīsvā antonagaram parīgāṇhi, bahina-
gare catūsu dvāresu dvāragāmake parīgāṇhi.

Vocabulary:—

tato=that-from, thence, there; adv. [fr. pro. stem. ta-, 236].
paṭṭhāya=having-stood-forth, beginning, from; used as prep.;
[really ger. of pa-(pra)+√ṭhā [sthā].
tato paṭṭhāya=there-from, there-after, after-that, from-that on.
nu=now, I pray; adv.
kho=indeed; adv.
vādī=speaking, saying, recounting; adj. cons., see 140;
[√vad].
parīganṭhāti=grasp about, explore, seek diligently, search,
question, seize; v. 2nd; [pari-+√gah (grah, grabh)].
anto, antara=within, inside; adv. and prep.
valaṇjakao=resorting, frequenting, using; adj.; [ava-+√laṇj].
antaram=interior, inside, midst, interval; n. m. 1st; [fr. anto, antara].
LESSON VI.

kathā=speech, discourse, saying; n. f. 1st; [√kath].
sunot, sunāti=hear, listen, learn; v. 4th; [√su (cru)].
eso, esa=so, sa=that, that one, he; dem. pro.
bhayām=fear, fright, danger; n. n. 1st; [√bhi].
vatti= speak, say, tell, v. 1st; [√vac].
vadati=speak, say, tell; v. 1st; [√vad].
bahi=without, outside; adv.
tatra, tattha=there, thither, in that case; adv., [fr. pro. base, ta-, 237 (1)].
nagaram=city, town, fortified town, fortress; n. n. 1st; [?].
caturo, cattāro=four; num.
dvārām=entrance, door, gate, beginning; n. n. 1st; [√dvar (dvr)].
gāmakō=village, small village, hamlet; n. m. 1st; [?].

Notes:—
agunavādi [a-+guno+vādi]=fault-speaking (one), one who
will recount (my) faults; Tap. Comp., vādi being used as
noun=speaking (one), speaker.
parigānḥanto [parigāṇḥāti]: act. pr. part.
antare=midst-in, among; 297, 260, 343, 243.
gunakathām=merit-recounting, praise.
ete [eso]: mas. pl. nom.
mayham [aham]=me-of; sing. gen., 256 (3).
vadeyyunti: 84 (2).
antonagaram, bahinagare: 107 (5).

Literal Translation:—

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

Exercises:—

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

LESSON VII.

Grammar: Consonantal Declension. Adjectives:— 
Sections 172—175.

Text: Rājovāda—(continued).


Vocabulary:—
jano=living being, creature, person, man; n. m. 1st; [√jan].
padam=step, stride, foot-print, foot, footing, station, rank, office, abode, portion, part of a stanza, line of poetry; n. n. 1st; [√pad].
paticchāpeti = cause to obtain or find, entrust-to, hand-over; v. der. [pāṭi + caus. of √iṣ (iṣ)].
ratho = war-car, pleasure-cart, chariot; n. m. 1st; [?].
āruhati = grow up, ascend, climb, get up, embark, mount; v. 1st; [ā- + √ruh].
sārathi = charioteer, coachman; n. m. 2nd; [fr. sa + ratho].
sa- = with, together with, accompanying, having; prefix.
aṇātako = not known, unrecognized, disguised; adj.; [a- + √nā (jñā)].
veso = dress, apparel, equipment; n. m. 1st; [√vis].
yāva = as far as, how far, up to, until, as long as; adv.; [fr. pro. base, ya-]
paccanto = bordering, skirting, adjacent, on the frontier; adj.; [pati-(prati-) + anto].
anto = end, limit, border, edge, frontier; n. m. 1st; [?].
bhūmi = earth, ground, land, state, place, floor, story; n. f. 2nd; [√bhū].
simā = boundary, limit, frontier, bank, shore, coast; n. f. 1st; [√si].
maggo = road, path, way, custom, religion; n. m. 1st; [√mājj (mrj)].
abhimukho = opposite, facing, towards, in the direction of; adj.; [abhi- + mukham].
abhi- = to, towards, intense, excessive; prefix.
nivattati = turn, turn away, turn back, turn about, return; v. 1st; [ni- + √vatt (vṛt)].
Malliko = Mallika, name of a king.
gavesako = seeking, searching; adj.; [go = cow + √iṣ (iṣ)].
padeso = spot, place, region, district; n. m. 1st; [pa- (pra) + √dis (dṛṣ)].
ubho = both; adj., 184 N. B.; [√ubh].
ecko = one; num.
ninno = low-lying, depressed, deep; adj.; [?].
sakataṁ = cart, waggon, a measure of capacity; n. n. 1st; [√sak (cak)].
ukkamanaṁ = going up, going on, passing, getting out of the way; n. n. 1st; [ud- + √kam (kram)].
un = up, ud- = up, above, away; prefix.
na = not; adv.
atha=now, then, really, and, but; adv.
tvam=thou, you; 2nd pers. pro.
ukkamāpeti=cause to go up, cause to get out of the way, remove from the way; v. der.; [ud-+caus. of √kam (kram)].
āha=said, say; v. (only in perf.); [√āh].
ambho=hello! oh! I say! interj.
sāmi=lord, master, ruler, husband; n. m. 2nd; [√sā (so, svā)].
nisinno=set down, seated, settled, cleared, put, laid down, sitting, lying, p. p. p.; [ni-+√sid, sad].

Notes:—

janapadaṇi=place or dwelling of the people, country districts.
āruhya [āruhati]: ger.; 77 (11).
aṇnātakavesena=unknown-apparel-with, in disguise.
parigaṇhamāno=questioning; refl. pr. part.; 310.
paccantabhūmiṁ:border-land, frontier; 271.
paccantasimato: 286; the fem. occasionally takes the abl. ending,-ato.
hutvā; ger. fr. hoti.
agamāsi:aor. of gacchati.
te [so]=they; mas. pl. nom.
ekasmim [eko]: mas. sing. loc.
ahesum [hoti]: act. aor. pl. 3rd.
atthi: 314.
Mallikaraṇṇo [Malliko+rājā], Bārāṇasiraṇṇo: [Bārāṇasi+rājā] mas. sing. gen.; 256 (1).
sārathim: 271.
tava [tvam]=you-of, your; sing. gen.
sārathi: sing. voc.; 298.
imasmiṁ [ayaṁ]: mas. sing. loc; 302, 299.
nisinno: 230.

Literal Translation:—

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

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

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

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

Exercises:—

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

Lesson VIII.

Grammar: Past Passive Participle:—

Sections 229—230.

Text: Rājovāda—(continued).

Itaro pi "ambho sārathi, imasmīṁ rathe Kosalarajjasāmiko Mallikamahārajā nisinno, tava rathāṁ ukkamāpetvā amhā-kam raṇño rathassa okāsāṁ dehīti" āha. Bārānasiraṅno
sārathi “ayam pi kira rājā yeva, kin nu kho kātabban” ti
cintento “atth’esa upāyo: vayaṁ pucchitvā
daharatarassā
rathāṁ ukkamāpetvā mahallakassa okāsaṁ
dāpessāmiti” san-
niṭṭhānaṁ
katvā
taṁ sārathim Kosalaraṁ
no vayaṁ pucchitvā
parigaṁhanto ubhinnam pi samān navayabhāvaṁ
natvā rajja-
parimāṇaṁ
balaṁ
dhanan yaśaṁ jātigottakulapadesaṁ ti
sabbāṁ pucchitvā “ubho pi tiyojanasaṭikassa rajjassa
dhamna
samānabaladhanayasa jātigottakulapadesaṁ” ti
natvā “silavanta-
tarassa
okāsaṁ
dassāmiti” cintetvā so sārathi “tumhākaṁ
rāṇo silācāro kidiso” ti pucchi. So “ayaṁ ca ayaṁ ca am-
hākaṁ rāṇo silīcāro” ti attano rāṇo
agunāṁ eva
guṇato
pakāsento paṭhamaṁ
gāthama āha.

Vocabulary:—
itaro=other, different, remaining; adj. pro.; [fr. pro. base i-].
okāso, avakāso=place, room, way, opportunity; n. m 1st;

[ō-, ava+√kaś].
deti, dadāti=give; v. 1st; [√dā].
kira=indeed, truly, they say; adv.
ko=who, which, what; interrog. pro.
upāyo=approach, way of approach, means of success, resource,

strategem, plan, trick, artifice; n. m. 1st; [upa+√i].
pucchatī=ask, inquire, question; v. 1st; [√pucch (prach)].
daharo=young, small, finc, tender; adj; [√dah].
·taro=er, more, less; suffix.
mahallako=old, aged, spacious, broad, large; [?] 
dāpetī=cause to give; v. der.; [caus. of √dā] 
sanniṭṭhānaṁ=conclusion, decision, resolve, consummation;

n. n. 1st; [sam+ni+√tha (sthā)].
sam=along with, together, union; prefix.
samāno=equal, similar, same; adj.; [sa+√ma].
parimāṇaṁ=measure, extent, duration; n n. 1st; [pari+√ma].
balaṁ=power, strength, force, military force, army; n. n.
1st; [√bal].
dhanāṁ=booty, crops, possession, property, wealth; n. n.
1st; [√dhan].
yaso=honor, fame, renown, reputation; n. m. 1st; [√as (aç)].
jāti=birth, lineage, family, position, rank; n. f. 2nd; [√jan].
gottaṁ = cowshed, house, family, lineage, n. n. 1st; [go= cow + √īa (trā, trai)]
kulaṁ = collection, herd, troop, caravan, family; n. n. 1st; [√kul].
yojanaṁ = yoke, yoking, yojana—a measure of distance equaling 4 to 9 miles, the distance traveled at one yoking of the cart; n. n. 1st; [√yu].
sataṁ = hundred; num.
silavā = virtuous, possessing virtue, keeping the precepts; adj. cons.; [silam + -vā].
silam = precept, keeping precepts, virtue, piety, religion; n. n. 1st; [?].
-vā = possessing, using, having, showing; suffix.
ācaro = walk, conduct, character, life; n. m. 1st; [ā + √car].
kidiso = like what, of what sort; adj. pro.; [pro. base ka-, kī- + -diso].
disopo = like, sort, kind; suffix.
cā = and. also, even; cā = both; .......and; conj.
pakāseti = cause to shine, cause to appear, shew, teach, declare;
v. der.; [pa-(pra)+caus. of √kās (kāç)].
pātthamo = first, foremost, chief, best; num.
gūthā = stanza, poetry; n. f. 1st; [√gā (gā, gai)].

Notes:

amhākaṁ [ahām]: pl. gen.
raṅno [rāja]: sing. gen.
dehi [dehi]. act. impera. sing. 2nd.
ayam: 84 (2).
kin: 84 (2).
cintento: act. pr. part., mas. sing. nom.
atth': 81.
daharatarassa = younger (one)-of; comp. of daharo, 177; gen. 256 (1).
parigānhtanto: act. pr. part., sing. nom.
ubhinnam [ubho]: pl. gen.
samānavayabhāvaṁ [samāno+vayo+bhāvo]: Tap. Comp., of which the prior member is Kam. Comp.
rajjaparimānām: Tap. Comp.
jātigotakulapadesan: Dvan. Comp.: 84 (2).
tiyojanasatikassa [ti-+yojanaṁ+sataṁ+-iko]: Dig. Comp changed to an adj. by -iko; modifies rajjassa.
samānabadalhanayasajātigottakulapadesa [samāno+balo+dhanam+yaso+jāti+gottam+kulam+padeso]: Kam. Comp. of which the first term is the adj. samāno and the final term is a Dvan. Comp. made up of all the other words. It is used as a Bah. Comp. modifying "sāmino" understood.
silavantarassā: 173, 177, 179.
tumhākaṁ [tvāṁ]: pl. gen.
ayaṁ: 84 (2).
guṇato=merit-from, from the stand-point of merit, as merit.
pakāsento: act. pr. part.
gātham: 84 (1).

Literal Translation:—

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

Exercises:—

1.—He said: "The great king Mallika (is) sitting in the other (itarasmiṁ) chariot."
2.—He said: "I say, charioteer, get your king's chariot out of the way."
3 "Both are lords of equal kingdoms," he thought.
4. "Who is the more virtuous?" he asked.
5. That charioteer set forth (his) own king's vice as virtue.
6. "Of what sort is his (tassa) character for virtue?" he asked.
7. Both were (ahesum) of equal age.
8. Write out the p. p. p. of every root given in the vocabularies up to this point.

LESSON IX.

Grammar: Versification:
Sections 345-354, 359, 361-363.

Text: Rājovāda-(concluded)

"Dalhaṁ dalhassa khipati
Malliko muduṁnā mudum,
sādhum pi sādhunā jeti
asādhum pi asādhunā.
Etādiso ayaṁ rājā,
maggā uyyāhi sārathiti."

Atha tam Bārānasirānno sārathi "āmbo, kim pana tayā
attano raṁno guṇā kathitā" ti vatvā "āmnā" ti vutte "yadi
ete guṇā, aguṇā pana kīdisā" ti vatvā "ete tāva aguṇā hontu,
tumhākaṁ pana raṁno kīdisā guṇā" ti vutte "tena hi
suṁāhīti" dutiyaṁ gātham āha:

"Akkodhena jine kodhaṁ,
asādhum sādhunā jine,
jine kadariyāṁ dānenā
saccena likāvādinaṁ.
Etādiso ayaṁ rājā,
maggā uyyāhi sārathiti."

Evaṁ vutte Mallikarājā ca sārathi ca ubho pi rathā otaritvā
asse mocetvā ratam apanetvā Bārānasirānno maggam
adaṁsu. Bārānasirājā Mallikaraṁno nāma "idaṁ c' idaṁ ca
kātur vaṭṭatiti" ovādam datvā Bārānasirāṁ gantvā dānādini
puṁṣāṁ katvā jīvitaṁyevāsāṁ saggapaṁ. pūresi. Malli-
karājāpi tassa ovādaṁ gahetva janapadāṁ parigahetvā
attano aguṇavādīṁ adisvā va sakanagarāṁ gantvā dānādini
puṇṇāni katvā jivitapariyosāne saggapadāṁ eva pūresi.

**Vocabulary:**

dalhamī=harshness, bluntness, severity; really the neut. of
dalho used as a noun.
khipati=throw, overthrow, cast down, reject, revile; v. 1st;
[✓khip (kṣip)].
mudu=soft, mild, kind, gentle, weak; adj. 3rd; ✓mud (mṛd)].
mudu, mudumī=softness, mildness, &c.; the neut. of the
adj. used as noun.
sādhu=well, good, perfect, excellent, true, fortunate, blest;
adj; [✓sādh].
sādhu, sādhumī=goodness, perfection, &c; neut. of the adj.
used as noun.
jeti, jayati, jīnati=conquer, overcome, overthrow, surpass, win
succeed, v. 1st or 5th; [✓jī ].
tādiso, etādiso=that-like, that sort, that kind, such; adj.
pro. ; [fr. pro. base ta-].
uyyāti=go up, go away, get out; v. 1st; [ud-+ ✓yā ].
katheti= speak, say, tell, narrate, announce, recite, preach,
converse; v. 7th; [✓kath].
āma=yes, so, true, indeed; adv.
vutto=said, spoken, told; p. p. p; [✓vac].
yadi=if; conj.
tāva=so far, at once, now, indeed, really; adv.
hi=for; conj.
dutiyo=second; num ; [fr. dve].
koddho=anger, wrath; n. m. 1st; [✓kudh (krudh)]
kadariyo=miserly, stingy, avaricious; adj.; [ka-+ ✓ar (r)]
ka-=bad, unfavorable, difficult; prefix.
dānamī=giving, liberality, charity, gift; n. m. 1st; [✓dā].
saccamī=being, reality, truth, veracity; n. m. 1st; [✓as].
alihamī=falsehood, lying, deception, pretence, disagreeable-
ness; n. m. 1st; [?].
ottarati=go down, get down, descend, dismount, disembark;
v. 1st; [o-+ ✓tar (tr)].
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asō = horse; n. m. 1st; [ʔ].
moctē = cause to be loosed, release, set free; v. der.; [caus. of √muc]
apanētī = remove, put away, take away, v. 1st; [apa-+√nī].
apa- = away, off, out; prefix.
punāmā = purity, piety, righteousness, good work, meritorious deed; n. m. 1st; [√pū].
jivatām = life; n. m. 1st; [√jiv].
parīsānām = end, termination; n 1st; [pari+-y+-o-+√sā (sā, sī)].

saggo = heaven, one of the twenty-six abodes of happiness, especially the Tāvatimśa Heaven; n. m. 1st; [√su, sū].
Pūreti = cause to be full, fill, complete, perfect, fulfill; v. der.; [caus. of √pūr (pr)].
Parīgāheti = cause to question, gather information; v. der; [pari+-caus. of √gah (grah, grabh)].
Sako = own, belonging to oneself; adj.; [so (sva)+-ko].
So = own; adj.; [ʔ].

Notes:

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

(1) - | - - - - | - - - - | -
     - | - - - - | - - - - | -
     - | - - - - | - - - - | -
     - | - - - - | - - - - | -
     - | - - - - | - - - - | -
     - | - - - - | - - - - | -

(2) - | - - - - | - - - - | -
     - | - - - - | - - - - | -
     - | - - - - | - - - - | -
     - | - - - - | - - - - | -
     - | - - - - | - - - - | -
     - | - - - - | - - - - | -
     - | - - - - | - - - - | -
N.B.—The quotation sign, iti, does not properly belong to the stanza and is generally omitted in scanning.

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

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

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

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

mudunā: n. sing. inst.
sādhunā: n. sing. inst.
asādhunā [a + sādhu]; n. sing. inst.
tayā [tvām]: sing. inst.
kathitā: honti is understood, 230.

vutte: 294 N. B. This p. p. p. shows a common change in the combination of the two letters a and v: the combination first becomes o, then drops a and becomes u, then prefixes v and becomes vu. Here √vac thus becomes vuc which on taking the p. p. p. suffix becomes vutto.
hontu = let be, i.e., grant that ...............are.
tena hi = that-by for, therefore.

akkodhena [a + kodho]: 83.

jine: 220 N. B., 318.

adamśu: [√dā]: act. aor. pl. 3rd.
Mallikaraṇṇo: sing. dat., 262 (1).

idān: 84 (2)
kātum: inf. of karoti which is quite irregular in many forms and should be carefully learned from Childer’s Pāli Dictionary.

jivitapariyosāne; for -y- see 82.
saggapadaṅ = heavenly region or place, or (his) place in heaven. The student must guard against giving a Christian meaning to the term heaven.
pariggahetvā: 83.

*Literal Translation:—*

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

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

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

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

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

*Exercises:—*

1. The king of Benares conquered with praise those telling his faults.
2. If equal mildness and harshness, equal goodness and badness, equal truth and false-speaking are (his) virtues, of what sort are (his) vices?
3. These are the virtues of our king: move your chariot out of the way, O charioteer, and give way to the more virtuous.
4. "Granted that these are more virtuous, must (228) we indeed give way?," asked the charioteer.
5. "Loose the horses from the chariot; remove the chariot from the road; give way, O charioteer, to the King of Benares," said Mallika-king.

LESSON X.

Grammar: Personal Pronouns:—
Sections 189–190.

Text: Sigâla-Jâtakaṁ.


Vocabulary:—
sigālo=jackal; n. m. 1st; [?]
himavanto=having cold and snow, cold, frosty; adj. cons.; 
[✓hi].
sihō=lion; n. m. 1st; [✓sih].
yoni=womb, source, class, species; n. f. 2nd; [✓yu].
nibbattati=turn out, spring up, be born, be produced; v. 1st;
[ni-(nis)+✓vatt, 77 (14)].
kaniṭṭho=youngest, smallest, very young, quite small; adj.; 
[✓kan].
-īṭho=-est, most, least; suffix.
cha, chal=six; num.
bhātā = brother, n. m. cons.; [vāh (bhṛ)].
bhaginī = sister, one provided for, one shared with; n. f. 2nd;
[vāh].
kaṇcanaṁ = gold; n. n. 1st; [vākaṇc].
guhā = cave, pit, cavern, heart; n. f. 1st; [vāguh].
avasati = dwell, live, stay, spend time, sojourn; v. 1st; [vāvas].
avidūre = near, not far away from; used as prep.; [a- + vi- +
dūro, vā?].
rajataṁ = silver; n. n. 1st; [vāraj, raṅj].
pabbato = heap, height, mountain, crag; n. m. 1st; [vāpūr
(pṛ)].
phaliko, phalikā = crystal, quartz; n. m. or f. 1st; [vāphaṭ
(sphaṭ)].
aparo = posterior, latter, following, subsequent; adj. pro.;
[fr. apa-].
bhāgo = share, portion, division, region, quarter, time; n. m.
1st; [vābhaj].
potako = young of animal, cub, son; n. m. 1st; [vāpu].
ṭhapeti = cause to stand, place, put, cause to remain, leave,
except, omit; v. der.; [caus. of vāṭā (sthā)].
gocaro = cow-roaming, pasture, food, prey; n. m. 1st; [go+
vācar].
maṁsaṁ = flesh, meat, food; n. n. 1st; [?].
āharati = bring, fetch, carry, narrate, tell; [ā- + vāhar (hr)].
paṭibaddho = bound back, bound down, thoroughly bound,
bound; p. p p; [paṭi (prati)- + vābandh].
cittaṁ = thought, mind, heart; n. n. 1st; vācitt].
dharamanāṁ = carrying, bearing, living, life; n. n. 1st;
[vādhār (dhr)].
labhati = get, obtain, receive, take, attain to, reach; v. 1st;
[vālabh].

Notes:—
The Sigāla-jatāka was told by the Buddha in connection
with a young man of low caste who fell in love with a grand
lady in the royal palace, whither he had gone with his father
who was court barber.
hima vanta pa de se = in the Himavanta (modern Himalaya)-region.
tassa [sō]: mas. sing. dat., 263.
ki ni tthā = youngest, very young, younger; the superlative
is sometimes used where a comparative would seem to be
better and is very common in the sense of very.
bhātarō [bhātā]: mas. pl. nom.
ahosi [hoti] = was; aor. sing. 3rd, 308 N. B.
sabbe [sabbe] = all; mas. pl. nom.
tassā: fem. sing. gen. with guhāya.
avidūre: really Abha. Comp., loc. sing., used adverbially.
tathā = taththa; 81.
aparabhāge = later-time-at, afterwards; 297.
mātāpitara [mātā + pitā] = parents; Dvan. Comp., mas. pl.
nom.
kālaṃ akaṃsū = time made, i. e., died.
sihapotakaṃ [siho + potakā, fem. of potako] = young lioness.
divā = having seen: the ger. ending has lost the initial t.
tassā: fem. sing. dat.
pāṭibaddhascitto = throughly-bound-hearted-ed, i. e., very much
in love, enamored; Kam. Comp. used Bah. The p. p. p,
baddho, is formed by adding the suffix directly, contrary to
rule, 229 (2); 76.
mātāpitunnam = mother-father-of, parents-of; Dvan. Comp.,
pl. gen.
laththa [labhati]: aor. sing. 3rd; an irregular but quite com-
mon form.

**Literal Translation:**

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

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

LESSON XI.

Grammar: Participles:—

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

Text: *Sigāla*—(continued).

So sattannam pi tesam gocarāya pakkantakāle Phalikagu-hāya otaritvā Kañcanaguhādvāraṁ gantvā sīhapotikāya purato lokāmisapatiśamyuttaṁ evarūpaṁ rahassakathāṁ kathesi: “sīhapotike, aham pi catuppado tvam pi catuppadā, tvam me pajāpati hohi, ahan te pati bhavissāmi, te mayam samaggā sammodamāṇā vasissāma, tvam ito paṭṭhāya maṁ kilesavasena saṁgāṁhāhīti.” Sā tassa vacanaṁ sutvā cintesi: “ayaṁ sigālo catuppadānaṁ antare hino patikuṭṭho caṇḍalas-adiso, mayam uttamāraṇājakulasammatā, esa kho mayā ca saddhiṁ asabbhaṁ ananucchavikaṁ katheti, aham evarūpaṁ kathāṁ sutvā jivitena kiṁ karissāmi, nāsāvatāṁ sannirum-hitvā marissāmi.”

Vocabulary:—

sattam = seven; num.
pakkanto = gone-forth, gone-out, set-forth; p. p. p.; [pa-(pra) +√kam (kram)].
purato = before, in the presence of, earlier; adv.
luko=sky, space, universe, world, earth, the present existence;  n. m. 1st; [✓lok].
āmiso, āmisaṁ=flesh, enjoyment, sensuality, lust; n. m. or n. 1st; [?].
yutto=yoked, joined, connected possessing; p. p. p. [✓yuj.]
rahasso=concealed, hidden, secret, mysterious; adj.; [✓rah]
pājā=progeny, children, family, posterity; n. f. 1st; [pa-(pra)
  +✓jān, jā].
pāti=(female)ruler, mistress, wife; n. f. 2nd; [fem. of pāti]
pāti=ruler, lord, master, husband; n. m. 2nd; [✓pat].
bhavati=be, become; v. 1st; [✓bhū].
samaggo=harmonious, reconciled, friendly; adj.; [really Abha.
  Comp. used Bah., sa+-maggo].
sammodati=be harmonious, be friendly, agree; v. 1st; [sam-
  +✓mud].
ito=from here, hence, from now; adv.
ito paṭṭhāya=hence, hereafter.
kilesa=distress, sin, depravity, lust, sensuality, love; n. m.
  1st; [✓kīs (klīs)].
saṅgānāṭi=receive, accept, conciliate, favor, protect; v. 2nd;
  [sam. +✓gah (grah, grabh)].
vacanāṁ=word, speaking, message, speech, n. m. 1st; [✓vac]
hino=abandoned, cast-out, wretched, vile, low, contemptible;
  p. p. p.; [✓hā].
pātikūṭṭho=wretched, poor, miserable, vile; p. p. p.; [pati-
  +✓kus (kruč)].
caṇḍālo=a Caṇḍāla, one belonging to the Caṇḍāla caste—
  the lowest caste; n. m. 1st; [✓caṇḍ].
sadiso=that-like, like that, such, similar to, like; adj. pro.
  [so+-diso].
uttamo=highest, best, chief, eminent, supreme; adj.; [ud+-
  -tamo].
-tamo=est, most, least; suffix.
sammato=considered, regarded, decided, agreed, approved;
saddhāṁ=with, together with; prep.
sabbho=refined, polite; adj.; [?]
anucchaviko=handsome, appropriate, suitable, proper; adj.;
  [anu.+chavi+-ko].
chavi = skin, complexion, beauty; n. f. 2nd; [?].
nāsā = nose, snout, probosis, nostril; n. f. 1st; [?].
vāto = wind, air, breath; n. m. 1st; [√vā]
sannirumhati = restrain, impede, shut off, block; v. 2nd; [for
sannirundhati = sam+ ni+√rudh].
marati = die; v. 1st; [√mar (mr)].

Notes:—
sattanāṁ [satta] = gen. with tesaṁ.
tesaṁ [so]: mas. pl. gen.
sīhāpotikāya: with purato; 260, 243.
lokāmisapaṭisamyuttaṁ [loko + āmiso+paṭi+sam+yutto] =
this-existence-lust-joined, tempting, alluring.
pajāpati = (fem) family-ruler, wife, chief wife.
te [so]: the forms of so are very frequently used with other
pronouns to emphasize them. They are best translated
kilesavasena = love-with: the inst. vasena is much used adverbi-
ally governing a gen.; or as the last part of a compound
with the force of "according to, on account of, as, for,
with, &c."
sāmgaṅhāḥiti: the texts frequently give īn before k or g; the
dictionaries and vocabularies regularly given ī.
antare; used adverbially with prepositional force; 291, 243.
uttamo: a few comparatives and superlatives are thus formed
from prepositions by means of the regular suffixes.
hīno: 229 (1).
mayaṁ: the pers. pro. pl. for sing. is very common.

Literal Translation:—
He seven also them-of gone-forth-time-at Crystal-Cave-from
having-descended Golden-Cave-entrance-to having gone young
lioness before tempting such secret-speech spoke: "Young
lioness, I indeed quadruped thou also quadruped, thou me-to
wife be I thee-to husband will-be, indeed we harmonious
agreeing shall-dwell, thou hence-forth me love-with receive."
She him-of speech having heard thought: "This jackal quad-
rupeds among out-caste vile Cāṇḍālalike, we highest-royal-
tribe-considered, he now me-with also together improper unsuitable (thing) speaks, I such speech having-heard life-with what shall-do? breath having-repressed I will die."

Exercises:—

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

LESSON XII.

Grammar: Demonstrative Pronouns:—
Sections 191—193.

Text: Sigālā-(continued).

Ath’ assā etad ahosi: "mayham evam eva maraṇaṁ ayuttaṁ, bhātikā tāva me āgacchanti, tesam kathetvā maris-samaṁi." Sigālo pi tassā santikā paṭivacanaṁ alabhitvā "na idāni esa mayi sambajjhati" domanassappatto Phalikaguh-ham pavisitvā nipajjī. Ath’ eko sīhapatoko mahisavāraṇādisu aṇṇataram vadhitvā maṁsāṁ khūditvā bhaginiyā bhāgam āharitvā "amma, maṁsāṁ khādassū" ti āha. "Bhātika, nāham maṁsāṁ khūdisami, marissāmi." "Kīṁkāraṇa" ti. Sā taṁ pavattiṁ ācikkhi "idāni kaham so sigālo" ti ca vutte Phalikaguhāyaṁ nipannasigālaṁ "ākase nipanno" ti maṇḍamānā "bhātika, kim na passasi, eso Rajatapabbate ākase nipanno" ti.
LESSON XII.

Vocabulary:

marañam = death, dying; n. n. 1st; $\sqrt{\text{mar}}$ (mr).
ayutto = not joined, not proper or suitable; p. p. p.; [a-+$\sqrt{\text{yuj}}$].
bhātiko = brother, little brother, dear brother; n. m. 1st; $\sqrt{\text{bhar}}$ (bhṛ).
santikam = vicinity, nearness, presence; n. n. 1st; [sa-+anto +-iko].
patīvacanam = back-speech, reply, answer; n. n. 1st; [paṭi-(prati)++$\sqrt{\text{vac}}$].
sambajjhati = be bound, be attached, be enamored, be in love with; v. der.; [sam+-pass. of $\sqrt{\text{bandh}}$].
domanassam = bad-mind, disappointment, grief, sorrow, dejection; n. n. 1st; [dus-+$\sqrt{\text{man}}$].
dus, du = bad, evil, difficult; prefix.
pavisati = enter, thoroughly enter; v. 1st; [pa-(pra)++$\sqrt{\text{vis}}$].
nipajjati = lie down, sleep; v. 3rd; [ni-+$\sqrt{\text{pad}}$].
mahiso = buffalo; n. m. 1st; [?].
vāraṇo = elephant; n. m. 1st; [+$\sqrt{\text{var}}$ (vr)].
aṇṇataro = one, some one, a certain one, some, other; adj. pro.; [aṇṇo-+taro].
vadhati = strike, kill, slay; v. 1st; [$\sqrt{\text{vadh}}$].
khaḍati = gnaw, chew, eat, rust, corrode; v. 1st; [$\sqrt{\text{khaḍ}}$].
ammā = mother; n. f. 1st; [?].
kāraṇam = doing, business, cause, reason, motive, essential; n. n. 1st; [$\sqrt{\text{kar}}$ (Kr)].
pavatti = on-going, business, incident, matter; n. f. 2nd; [pa-(pra)++$\sqrt{\text{vatt}}$ (vṛ)].
ācikkhati = announce, tell over and over, relate; v. der.; [ā+-freq. of $\sqrt{\text{khaḍ}}$ (khyā)].
nipannno = laid down, lying down, sleeping; p. p. p.; [ni-+$\sqrt{\text{pad}}$].
ākāso = sky, air, space, the heavens; n. m. 1st; [ā-+$\sqrt{\text{kāś}}$ (kāc)].
maññati = think, suppose, imagine, consider, understand; v. 3rd; [$\sqrt{\text{man}}$].
passati = see, perceive, look at, behold; v. 3rd; $\sqrt{}$.
Notes:—
āgacchanti: 315.
amma=mother, dear, lady, madam; voc.; much used as a
term of familiar or endearing address.
saṁgaṇhāḥīti, page 39, Notes.
vutte: 294 N. B.

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

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

Grammar: Classes of Verbs:—
Sections 208—215; 222—223.

Text: Sigāla—(continued).

Sihaapotako tassa Phalikaguhāyām nipannabhāvām ajānan-
to “ākāse nipanno” ti saññī hutvā “māressāmi nan” ti siha-
vegena pakkhanditvā Phalikaguhām hadayen’ eva pahari. So
hadayena phalitena tatth’ eva jīvitakkhayaṃ patvā pabbata-
pāde pati. Athāparo āgānchi. Sā tassa pi tath’ eva kathesi.
So pi tath’ eva katvā jīvitakkhayaṃ patvā pabbatapāde pati.
Evām chasu pi bhātikesu matesu sabbapacchā Bodhisatto
āgānchi. Sā tassa pi tam kāraṇaṃ ārocetvā “idāni so kuhin”
ti vutte “eso Rajatapabbatamatthake ākāse nipanno” ti āha,”
Bodhisatto cintesi: “sigālānaṃ ākāse patiṭṭhā nāma n’atthi,
Phalikaguhāya nipannako bhavissati” so pabbatapādam
otaritvā cha bhātike mate disvā “ime attano bālatāya pari-
gāñhanapaṭṭhāna abhāvena Phalikaguhābhāvām ajānitvā had-
ayena paharitvā matā bhavissanti, asamikkhitaatituritaṃ
karaṇānaṃ kammaṃ nāma evarūpaṃ hotiti” natvā paṭha-
maṃ gātham āha.

Vocabulary:—
saññī=thinking, perceiving, conscious; adj. cons.; [sam-+
√nā (jñā)].
māreti=cause to die, kill, strike, beat; v. der.; [caus. of √mar
(mṛ)].
vego=agitation, shock, impulse, energy, impetuosity, attack;
n. m. 1st; [√vij].
pakkhandati=leap-forth, leap up; v. 1st; [pa- (pra)+√khand
(skand)].
hadayām=mind heart, breast, chest; n. n. 1st; [?].
paharatī=strike, assail, attack, hurt, injure; v. 1st; [pa- (pra)
+√har (ḥṛ)].
phalito=split, burst, broken, blossomed, fruited; p. p. p.;
[√phal].
khayo = destruction, diminution, wasting, decay; n. m. 1st;
   [√kha, khi (kṣi)].
pādo = foot, foot-hill, base; n. m. 1st; [√pad].
patati = fall, fly; v. 1st; [√pat].
gañchi: aor. of gacchati.
tathā = so, thus, also, indeed; adv.; [fr. pro. base ta-].
mato = dead; p. p. p.; [√mar (mṛ)].
pacchā = afterwards, subsequently, last; adv.
āroceti = cause to appear, tell announce, declare; v. der.;
   [ā-+ caus. of √ruci].
kuhīm = where? whither? adv.
matthako, matthakaṁ = top, summit, head, just above the
   head or top; n. m. or n. 1st; [ʔ]
patīṭṭhā = standing, ability to stand, resting place, abode
   n. f. 1st; [pa-(pra)+√ṭhā (sthā)].
nipannako = lying, sleeping; adj.; [nipanno+-ko].
bālata = foolishness, folly, simplicity, childishness; n. f. 1st;
   [bālo+-tā].
tā = -ness, -hood: it makes abstract nouns; suffix.
parigāhanaṁ = grasping, comprehension, mastery, exploration;
   n. n. 1st; [pari-+√gah (grah, grabh)].
paññā = perception, understanding, wisdom, knowledge; n. f.
   1st; [pa-(pra)+√ñā (jñā)].
samekkhito = thoroughly inspected, well examined; p. p. p.
   [sam-+√ikkh (iks)].
turito = hurried, flurried, eager, zealous; p. p. p.; [√tar (tvar)]
kammam = deed, act. business, religion technically deed-
   efficacy, essential character, Karma; n. n. cons.; [√kar
   (kṛ)].

Notes:—
nan: 191 N. B., 84 (2).
āgañchi: irregular aor 3rd sing.
chasu [cha]: loc. with bhātikesu.
sigālānaṁ: 263.
bhavissatīti: 342 N. B., 328.
kammam: see “Pāli Buddhism,” page 25.

In studying the “classes of verbs,” it must be remembered
that the differences belong only to the Present Stem and so
to the tenses and participles made on that stem. The General Tenses are formed in the same way for all roots without reference to "class." However, the Pres. Stem often displaces the root in the formation of the Aor. Stem and the Fut. Stem, so that the distinction may show in the tenses and participle made on those two stems. Generally and properly the distinction is confined to the Present System.

Literal Translation:—

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

Exercises:—

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

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

Text: Sigāla-(concluded).

"Asamekkhitakammantaṁ
turitābhinipātiṇaṁ
sāni kammāni tappenti
unhaṁ v' ajjhohitaṁ mukhe" ti.

Iti so siho imaṁ gāthaṁ vatvā "mama bhātikā anupāya-
kūsala 'sigalaṁ māressāmā' ti ativegena pakkhanditvā
sayam mataḥ, aham pana evam akatvā sigalassa Phalikaguhā-
yam nipannass' eva hadayaṁ phālessāmīti" so sigalassa
ārohanaorohanamaggena sallakketvā tadabhimukho huttvā
tikkhattum sihanādaṁ nadi. Paṭhaviyā saddhiṁ ākāsaṁ
ekaninnādaṁ ahosi. Sigalassa Phalikaguhāya nipannakass'
eva bhītatasitassa hadayaṁ phali. So tatth' eva jīvitakkhaya-
yam pāpuni.

Evaṁ siho sigalaṁ jīvitakkhayaṁ pāpetvā bhātare ekas-
mīnaṁ te na paṭicchādetvā tesam matabhāvam bhaginiyā
dīrghāhantvā tam samassāsetvā yāvajīvaṁ Kaṇcanaguhāya
vasittvā yathakammaṁ gato.

Vocabulary:—
kammanto=work, business, occupation, especially farming;
n. m. 1st; [√kar (kr)].
nipatit=falling, flying down, flying about, rushing here and
there; adj. cons.; [ni+√pat].
tappeti=cause to be burnt, cause to be distressed or torment-
ed, burn, torment; v. der.; [caus. of √tap].
unho=hot, pungent, passionate, hissing, steaming; adj;
[√us (us)].
va, iva; even, indeed, as; adv.
ajjhohito=eaten, swallowed, taken into the mouth, bolted;
p. p. p.; [adhī+-o+-√har (hr)].
kusalō = skillful, clever, prosperous lucky, good, meritorious; adj., [ʔ].
sayām = self, oneself, spontaneously; Indeclinable.
phāleti = cause to burst or split, cause to blossom or fruit
split, burst; v. der.; [caus. of √ phal].
ārohanām = going up, ascent, stair, ladder, embarking, mounting;
n. n. 1st; [ā-+√ruḥ].
orohanaṁ = going down, descent, disembarking, dismounting;
 n. n. 1st; [o-+√ruḥ].
sallakkheti = observe carefully, mark, notice, study, decide, intend.
 v. der.; [sam-+caus. of √lakṣ (lakṣ)].
tikkhuttām = thrice, three times, three fold; adv.; [ti-(stem
 of tayo)+-khuttām (-kṛtvas)].
 -khattum (-kṛtvas) = times, fold; suffix.
nādo = roar, sound, voice, cry; n. m. 1st; [√nad].
nadati = roar, cry, make sound, give voice; v. 1st; [√nad].
pāthavī, pāthavi, puthuvi = wide (place), breadth, earth; n. f.
2nd; [√paṭḥ, path (prath)].
ekaninnādo = of one universal roar, filled with noise; adj.;
[really Comp.=ekō+ni-(nis)+nādo].
bhīto = frightened, alarmed; p. p. p.; [√bhi].
tasito = terrified, trembling; p. p. p.; [√tas (tas, tāms)].
phalati = split, burst, blossom, fruit; v. 1st; [√phal].
pāpeta = cause to reach or attain to, cause to obtain or get;
v. der.; [pa-(pra)+caus. of √āp].
pāṭicchādeta = cover, conceal, hide, bury, clothe; v. der.;
[paṭi-(prati)+caus. of √chad].
sammasāseti = refresh, enliven, encourage, comfort, console;
v. der.; [sam-+ā+caus. of √sas (svas)].
jīvo, jīvanā = life, living, livelihood, living being, creature;
n. m. or n. 1st; [√jiiv].
gato = gone; p. p. p.; [√gam].

Notes:
Metre: 363 (6).
turitābhīnipātinaṁ: 80, 66 (3)
ajjhohitāṁ: 81 (8), 77 (7).
anupāyakusalā = not-resource-(in)-skillful, lacking in resources,
not clever.
ativegena = over-zeal-with, too zealously.
nipannass': agrees with sigālassa and the words included must be construed in connection.
gato: 229 (3) (j), 230.
pāpuṇī: 216 N. B.

Literal Translation:—
"Not-well-reflected-business-(ed)-hurried-a-bout-flying-(one) own deeds burn hot-(thing) as bolted mouth-in."
Thus the(14) lion this stanza having-uttered "My brothers not-resourse-skilful 'j jackal we-will-kill' (thinking) too-eagerly having-sprung-forth (them)-selves dead (are). I but thus not having-done jackal-of Crystal-Cave-in lying even heart shall-cause-to split "(thinking) he jackal-of ascending-descending-road having-marked that-towards having become thrice lion-roar roared. Earth-with-together sky one-universal-roar became. Jackal-of Crystal Cave-in lying frightened-terrified heart split He there even life destruction attained. Thus lion jackal life-destruction having-caused to attain brothers one place in having caused-to-bury them-of dead-fact sister-to having-announced her having-comforted as-long-as life. Golden-Cave-in having-dwell according-to-Karma gone (was).

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

Grammar: atthi and hoti:—
Sections 224—226.

Text: Sūkara-Jatakapā.

Atīte Bārānasīyaṁ Brahmadatte rajjaṁ kārente Bodhisatto siho hutvā Himavantapadese pabbataghāya vāsam kappesi. Tassāvidūre ekaṁ saram nissāya bahusūkaraṁ nivāsantaṁ kappesum. Tam eva saram nissāya tāpasāpi pannasālūsā vāsaṁ kappesum. Ath' ekadivasaṁ siho mahisavāraṇādīsu aṇṇata-raṁ vadhītva yāvadattham maṁsaṁ khādītvā, tam saram otarītvā pāṇīyaṁ pivītva uttari. Tasmiṁ khaṁ eko thullasūkaro taṁ saram nissāya gocaraṁ gāñhāti. Siho tam disvā "aṇṇam ekadivasaṁ imaṁ khādīssāmi, maṁ kho pana disvā puna nāgačceyyā" ti tassa anāgamanabhayena sarato uttarītvā ekena passena gantuṁ ārabhi. Sūkaro olotketvā "esa maṁ disvā mama bhayena upagantuṁ asakkonto bhayena palāyati, ajja mayā iminā sīhena saddhiṁ payojetuṁ vaṭṭatītī" sisaṁ ukkhipitvā taṁ yuddhatthāya avhayanto paṭhamam gātham āha:

"Catuppado aham, samma, tvam pi, samma, catuppado; ehi, siha, nivattasu, kin nu bhīto palāyasīti."

Siho tassa kathāṁ sutvā "samma sūkara, ajja amhākaṁ tayā saddhiṁ saṅgāmo n'atthi, ito pana sattāme divase imasmiṁ yeva ṣhāne saṅgāmo hotū" 'ti vatvā pakkāmi.

Vocabulary:—
sūkaro=hog, boar; lit "sū"-maker, i. e., one making the noise "sū"; ["sū"+√kar (kṛ)].
Sāriputto=Sāriputta: name of one of the Buddha's most notable disciples.
vāso=dwelling, residence; n. m. 1st; [√vas].

7
kappeti=cause to be fit or suitable, fix, arrange, settle; v. der.; [caus. of √kapp (kalp)].
saro, sarām = lake, tank, large sheet of water; n. m. or n. 1st; [√sar (sr)].
nissāya=having leaned on, depending on, near, beside; ger. with prep. force, 388; [ni-+√si (cri, cī)].
bahu=much, great, abounding, frequent; in pl. many; adj. 3rd; [√bahi (baṁh)].
nivāsa=residence, dwelling, abode; n. m. 1st, [ni-+√vas].
tāpaso=ascetic, hermit; n. m. 1st; [√tap].
pāṇamī=feather, pinion, leaf, written leaf, epistle, letter, message; n. n 1st; [?].
sālā=hall, house, room, shed, hut; n. f. 1st; [?]
pāṇiyām=drink, beverage, water; n. n 1st; [√pā].
pivati, pibatī=drink, imbibe, swallow, enjoy; v. 1st; [√pā].
uttarati=go up, ascend, cross over, escape; v. 1st. [ud-+√tar (tr)].
khāno=glance, time of a glance, moment, instant, time; n. m. 1st; [√ikkh (iks)].
thurlo=stationary, immovable, large, fat, strong, clumsy, coarse; adj.; [√thā (sthā)]
puna, puno, } } { again, new, further, back, punar, punad } } next; adv.
āgamanām=coming, approach, arrival; n. n. 1st; [ā-+√gam].
passo, passām=rib, side, flank, hip; n. m. or n. 1st; [?].
ārabhati=begin, undertake, attempt, make effort; v. 1st; [ā-+√rabh].
oloketi, avaloketi=look, look down, look at, behold, observe; notice, consider; v. 1st; [o-, ava-+√lok].
upagacchati=come up, approach, undergo, begin; v. 1st; [upa.+√gam, gacch].
sakkati, sakkoti, sakkuṇāti=be able, be competent, can; v. 4th; [√sak (cak)].
palāyati=run away, flee, retreat; v. 1st; [palā-(for parā-)+√i].
parā=away, aside, back; prefix.
ajja=now, today; adv.
payojeti = cause to join, attack, fight, engage, instigate, hire, practice; v. der.; [pa-(pra)+caus. of √yuj].
sisam = head, front; n. n. 1st; [?].
ukkhipati = throw up, raise, eject; v. 1st; [ud+√khip [kṣip]].
yuddham = fight, battle, war, conflict, joining, union; n. n. 1st; [√yudh].
avhayati, avheti = call, call to, summon, challenge, v. 1st; [a+√hve].
samma = Sir, friend, good Sir, dear Sir, dear: a term of familiar or endearing address; Indeclinable.
eti = come, go, proceed; v. 1st; [√i].
saṅgamo = meeting, assembly, war, battle, conflict; n. m. 1st; [sam+√gam].
sattamo = seventh; adj.; [fr. satta].

Notes:—

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

ekadivasaṁ: 273.
yāvadattham [yāva+-d+-attho] = as-much-as-desire, according to need; 82, 107 (5), 107 N. B.
pivitvā: fr. pivati, pibati, for papāti, a first class and fourth division verb.

ekena passena = one-side-with, on one side, towards one side; 285.
avhayanto: pr. act. part.; for a- see 66 (1), remembering that h is here a consonant not, as usual, the sign of aspiration.

saṅgāmo: for saṅgāmo; see page 39, Notes.
The Metre: 363 (6).

Literal Translation:—

Formerly Benares-in Brahmadatta reigning the Boddhisatta a lion having become Himavanta-region-in mountain-cave in dwelling fixed. That (cave)-not-far-from one lake near many hogs (their) dwelling fixed. That even lake near ascetics-also leaf-huts-in (their) dwelling fixed. Then one-day the lion buffalo-elephant-&c-among something having-killed as much-as-(he) wanted flesh having-eaten that lake-to having-de-
scended water having-drunk went-up. That moment—at a fat hog that lake near feed takes. The lion him having-seen "Another one-day him I-shall-eat, me indeed but having-seen again not-may-come" (thinking) him-of not-coming-fear-with lake-from having ascended on-one-side to-go began. The hog him having-noticed "that one me having-seen fear-with to approach not-being-able fear-with flees, today me-by this lion-with together to-fight it-is-proper" (thinking) head having-tossed-up that one fight-for challenging first stanza uttered.

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

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

Exercises:—

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

Grammar: Vowel Declension. 3rd Declension:—
Sections 146—155.

Text: Sūkara-(concluded).

Sūkara “sīhena sādhim saṁgāmessāmīti” tuṭṭhapahaṭṭho
taṁ pavattim nātakānaṁ ārocasi. Te tassa kathaṁ sutvā
bhītatasitā “idāni tvam sabbe pi amhe nāsessasi, attano balaṁ
ajāņitvā sīhena sādhim saṁgāmaṁ kātukāmo si, siho āgaṁ-
tvā sabbe pi amhe jīvitakkhayaṁ pāpessati, sāhasikakammanṁ
mā kariti” āhamśu. So bhītatasito “idāni kiṁ karomīti”
pucchi. Sūkarā “etesaṁ tāpasānaṁ ukkārabhūmiṁ gantvā
pūtigūthe sattadivasāni sarīraṁ vatṭevā sarīraṁ sukkhāpetvā
sattame divase sarīraṁ ussāvabindūhi temetvā sīhassa āgana-
nato purimataram āgantvā vātayogaṁ ātva uparivūte tiṭṭha,
sucijātiko siho tava sarīragandham ghaṁyitvā tuyham jayaṁ
datvā gamissatīti” āhamśu. So tathaṁ katvā sattame divase
tattha atṭhāsi. Siho tassa sarīragandham ghaṁyitvā gūthav-
makkhitabhāvaṁ ātva “samma sūkara, sundaro te leso cin-
tito, sace tvam gūthamakkhitvā nābhavissa idh’ eva taṁ jivi-
takkhayaṁ apāpessam, idāni pana te sarīram n’eva mukhena
dasitum na pādena paharitum sakka, jayan te dammiṁ” vatvā
dutiyam gātham āha:

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

Siho nivattitvā gocaram gahetvā sare pāniyam pivitvā
pabbataguham eva gato. Sūkaro pi “siho me jito” ti nātaka-
nam ārocasi. Te bhītatasitā “puna ekadivasam āgacchanto
siho sabbe va amhe jīvitakkhayaṁ pāpessatīti” palāyitvā
āṇattha agamaṁśu.
Vocabulary:

tuṭṭho = glad, pleased, delighted, satisfied; p. p. p.; [√tus (tuś)].
phāṭṭho = bristled, excited, pleased, delighted; p. p. p.; [pa-
(pra)+√has (haṣ)].
ṇārakā = relation, relative, kinsman; n. m. 1st; [√ñā (jñā)].
nāsēti = cause to be lost, destroy, overwhelm; v. der.; (caus.
of √nas (nac)].
kāmo = wish, desire, sensual desire, lust, passion, love; n. m.
1st: [√kam].
sāhasiko = rash, violent, cruel, ferocious; adj.; [√sah].
mā = not, prohibitive negative; adv.
ukkāro = dung, feces, excrement; n. m. 1st; [?].
pūti = stinking, foul putrid; adj.; [√pū (pūy)].
gūtho, gūthām = dung, excrement; n. m. 1st; [√gu, gū].
sarīrām = body; n. n. 1st; [?].
vatteti = cause to turn, roll; v. der.; [caus. of √vatt (vrṭ)].
sukkhāpeti = cause to be come dry, dry; v. der.; [caus. of
√sus (cusc)].
ussāvo = dew, frost, hoar-frost; n. m. 1st; [ava-+√si (cyā ci)].
bindu = drop, spot, detached particle; n. m. 3rd; [√bhid].
temeti = make wet, moisten, soak; v. der.; [caus. of √tim].
purimo = foremost, first, fore, front; adj.; [fr. purā + -imo
purā = formerly, previously, in a former existence; adv.;
[√pur].
-imo = -est, most, least; suffix.
yogo = union, junction, series, order, aphorism; n. m. 1st;
[√yuj].
upari = above, upwards, over, beyond, on; adv.
suci = bright, clean, pure, white; adj. 2nd; [√suc (cuc)].
jātiko = natured, of nature, according to birth, natural, having
the nature of; adj.; [√jan, jā].
gandho = smell, odor, fragrance, scent, perfume; n. m. 1st; [?].
ghāyati = smell, get smell, catch scent of; v. 1st: [√ghā
(ghrā)].
jayo = conquest, victory, success; n. m. 1st; [√ji].
makkhito = smeared, stained, anointed; p. p. p.; [√makkh
(mṛks)].
LESSON XVI.

sundaro=beautiful, lovely, good; adj.; [?].
leso=trick, stratagem; n. m. 1st; [?]
cintito=thought, thought out, planned; p. p. p.; [√cint].
sace=if; conj.
idha=here at this place; adv; [fr. pro. base i+-dha].
-dha=place; suffix.
dasati=seize with teeth, bite, sting; v. 1st; [√das (daṃs)].
sakkā=able, competent, possible; Indeclinable; [√sak].
lomam=hair of body, bristle, fur, feather; n. m. 1st; [fr. √ruh].
duggandho=bad smelling, stinking, foul, filthy; adj.; [really Comp. of dus+-gandho].
yujjhati=fight, make war; v. 3rd; [√yudh].
jito=conquered, defeated, overcome; p. p. p.; [√ji].
añnattha=elsewhere, another place; adv. [añño+-ttha]

Notes:—
sabbe: with amhe.
kātukāmo=to-make-desirous: Comp with the stem of inf., a neut. noun, as first term; this is a common construction.
si: for asi pr. sing. 2nd of atthi; 81 (5).
mā kari: 323.
āhaṃsu=they said: it is act. aor. pl. 3rd of āharati.
karomi: 315 N. B.
ukkārabhūmim=dung-hill, latrine.
sattadivasāni: 272.
āgamanato: 288.
purimataram: 177, 273.
vātayogam=wind-direction.
uparivāte=above-wind-in, i. e., on the side from which the wind comes.
tīṭha: 220 (3) Note.
ekadivasam; 273.
añnattha; 237 (1).

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

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

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

Exercises:—

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

Grammar: Derivative Verbs:—
Sections 109-115; 227-228; 231-232.

Text: Uraga-Jatakaṁ.


Vocabulary:—
urago=serpent, snake, creeping thing, a Nāga; n. m. 1st; [uraṁ  + -go].
uraṁ=belly, breast, chest; n. n. 1st; [√var (vr)].
   -go=going, goer; suffix.
ussavo=merry-making, festival, holiday; n. m. 1st; [ud+√su, sū].
ghosito=proclaimed, announced; p. p. p.; [√ghus].
samajjā, samajjam=crowd, assembly; n. f. or n. 1st; [sam+√aj].
manusso=man, human-being, person; n. m. 1st; [√man].
deva=god, angel, Deva, lord, king, husband, sky, cloud, the heavens, air; n. m. 1st; [√div].
nāgo=serpent, snake, dragon, a Nāga demon; in pl. the name of a people; n. m. 1st; [ʔ].
supaṇṇo = Supaṇṇa, Garula; it is the name of a fabulous bird-like monster; n. m. 1st; [?].
dassanaṁ = seeing, sight, view, scene; n. n. 1st; [√dis (drṣ)].
sannipatati = assemble, come together, meet; v. 1st; [sam- + ni+-√pat].
ekato = together, apart, alone; adv.; [fr. eko].
aṁso, aṁsam = shoulder, shoulder-blade; n. m. or n. 1st; [?].
hattho = elephant’s trunk, hand, cubit; n. m. 1st; [?].
ṭhapito = placed, put, caused to stand or remain, left, omitted;
  p. p. p.; [fr. caus. of √ṭhā (sthā)].
sañjānāti = throughly perceive, comprehend, perceive, think,
suppose, name, call; v. 1st; [sam-√nā (jnā)].
tajjito = terrified, frightened, scolded, reviled; p. p. p.; [√tajj (tarj)].
nadī = roaring (one), river, torrent; n. f. 2nd; [√nad].
pīṭṭham = back, surface, top, hinder-part; n. n. 1st or f. 2nd; [?].
anubhandhāti = follow, pursue, chase, wait upon; v. 1st;
  [anu-√bandh].
samayo = coming together, meeting, convention, agreement,
season, time; n. m. 1st; [sam-√i].
tirām = bank, shore, coast; n. n. 1st; [√tar (tr)].
divā = by day, during the day; adv.; [fr. divo].
darātho = oppression, suffering, pain; n. m. 1st; [√dar (dr)].
patippasaṃbhanaṁ = subsidence, assuaging, calming; n. n.
  1st; [pati (prati)+pa-(pra)+√sambh (srambh)].
uḍakaṁ = water; n. n. 1st; [√ud, und].
saṭṭikā = upper robe, outer garment, cloak; n. f. 1st; [?].
nivāseti = cause to wear, put on, clothe (oneself) with; v. der.;
  [ni-+caus. of √vas].
vakkalo, vakkalam = bark, bark garment, the rough garment
  of an ascetic; n. m. or n. 1st; [?].
nahāyati = bathe; v. 1st; [√nah, nhā (snā)].

Notes:

The Uraga fable was told by the Buddha in connection with a
couple of soldiers of the Kosala king. These men were constantly
quarreling and could be influenced to harmony by no one
—friends, relatives, or even the king. At last the Buddha preached the law to them and on accepting its truths they became harmonious. Then the Buddha explained that it had been just so with them in a previous existence when he had harmonized them as set forth in this tale. devanagasuppanādayo: notice that ādi is mas. at the end of this Comp.; what gen does it usually have at the end of Comps.?

ekato: 236.

nadīpiṭṭhena = river-surface-with, i.e., on, along, or over, the surface of the river; what is the gen.? tire = bank-near; 292 N. B.

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

udakasāṭikām = bathing-garment.

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

LESSON XVIII.

Grammar: Consonantal Declension:—

Sections 158—163.

Text: Uraga-(concluded).

Nāgo "imaṁ pabbajitaṁ nissāya jivitaṁ labhissāmi" ti pakatīvaṇṇam vijahītvā manikkhandhavaṇṇam māpetvā vakkalantaram pāvisi. Supaṇno anubandhamāno tam tattha disvā vakkale garubhāvena agahetvā Bodhisattāṁ āmantetvā "bhante, aham chāto, tumhākāṁ vakkalam gaṇhatha, imaṁ nāgam khaḍissāmi" ti imaṁ attaṁ pakāsetuṁ paṭhamaṁ gāthaṁ āha:

"Idh’ uragānaṁ pavaro paviṭṭho
selassa vaṇṇena pamokkham icchaṁ,
brahmaṁ ca vaṇṇaṁ apacāyamāno
bubhukkhito no visahāmi bhottun" ti
Bodhisatto udake ṭhito yeva supaṇṇarājassa thutim katvā dutiyaṁ gātham āha:

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

Iti Bodhisatto udake ṭhito va anumodanaṁ katvā uttaritvā vakkalaṁ nivāsetvā te ubho pi gahetvā assamapadaṁ gantvā mettābhāvanāya vaṇṇaṁ kathetvā dve pi jane samagge akāsi. Te tato paṭṭhāya samaggā sammodamānā śukham vasiṁsu.

_Vocabulary:_

pabbajito—“monked,” become a monk or ascetic, gone into exile for the purpose of asceticism; used as a noun=monk, ascetic; p. p. p.; [pa-(pra)+√vaj (vraj)].
pakati=origin, original form, nature; n. f. 2nd; [pa-(pra)+√kar (kr)].
vaṇṇo=appearance, form, figure, color, sort, kind, tribè, beauty, praise, quality, property; n. m. 1st; [√var [vr]].
vijahati=leave, forsake, abandon, relinquish, give up; v. 1st; [vi-+√hā].
maṇi=jewel, gem, water-pot; n. m. or f. 2nd; [?]
khandho=(tree) trunk, mass, protuberance, shoulder, element; n. m. 1st; [√khandh (skandh)].
māpeti=create, cause to be made, cause to appear, supernaturally assume or give form; v.der.; [caus. of √mā]
paviṭṭho=entered; p. p. p.; [pa-(pra)+√vis (viç)].
selo=rock, hill, mountain, gem; n. m. 1st; [?].
garu=reverence, veneration, honor; n. m. 3rd; [?].
āmanteti=address, call, speak to, deliberate with, discuss with; v. der.; [ā-+ denom. fr. manto, √man].
bhadanto=reverend one, venerable man, Buddhist monk;
n. m. cons.; [√bhand].
chāto=hungry; adj.; [√chā (psā)].
pavaro=excellent, chief, best; adj.; [pa-(pra)+√var (vr)].
pamokkho=release, freedom, escape; n. m. 1st; [pa-(pra)+√muc].
icchati—wish, desire, long for, seek after, try to obtain, approve; v. 1st; [✓is (iṣ)].
brahmo—excellent, best, sacred; adj; [✓brah (brḥ)].
apacāyati—observe, reverence, honor, respect; v. 1st; [apa- ✓cī].
bubhukkhito—a-hungered, desiring to eat; p. p. p.; [fr. desid., n. 112, of ✓bhuj].
no—not; adv.
visahati—bear away, venture, dare; v. 1st; [vi-+ ✓sah].
ṭhito—placed, put, standing, remaining; p. p. p.; [✓ṭhā (sthā)].
thuti—praise, thanks, commendation; n. f. 2nd; [✓thu (stu)].
Brahmā—Brahma: the name of a powerful god, an angel, a Brahim, the Buddha; n. m. cons.; [✓brah (brḥ)].
gutto—guarded, protected, kept, preserved; p. p. p.; [✓gup].
ciro—long, lasting, continued; adj.; [?].
dibbo—glorious, divine, heavenly, celestial; adj.; [✓div].
pātubhavati—be manifest, appear, arise, come into existence; v. 1st; [pātu-+ ✓bhū].
pātu-(prādur) = before the door, manifestly, openly; prefix; [pa-(pra)+ dvaram].
bhakkham = food, prey, pasture; n. n. 1st; [✓bhakkh (bhaks)].
vitarati—go through, continue perform, give up, reject; v. 1st; [vi-+ ✓tar (tṛ)].
anumodana, anumodanam = praise, thanks-giving, approval, rejoicing; n. f. or n. 1st; [anu-+ ✓mud].
assamo, assamām = hermitage, order of hermits; n. m. or n. 1st; [ā-+ ✓sam (sram)].
mettā = friendship, friendliness, good-will; n.f. 1st [✓mid, med].
bhāvanā = realization, development, attainment; n. f. 1st; [✓bhū].
dve = two; num.
sukham = happiness, pleasure, contentment, welfare; n. n. 1st; [su-+ ✓khan].

Notes:—
bhante [bhadanto]: a contracted voc. used in respectful address.
maṇīkkhandhavaṇṇam = jewel-mass-form, massive jewel, magic gem.

cháto; 77, (5) N. B.

so: here used to emphasize the 2nd pers. pro. in the verb;

see page 39 Notes.

assamapadaṁ = hermitage.

sukhaṁ : 273.

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

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LESSON XIX.

Grammar: Pronominals:—

Sections 197—198.

Text: Gagga-Jātakaṁ.

Atīte Bārāṇasīyāṁ Brahmadatte rajjaṁ kärente Bodhisatto Kāsirāṭṭhe ekasmīṁ brāhmaṇakule nibbatti. Tassa pitā vohāraṁ katvā jivikam kappeti. So solasavassapadesiṁ Bodhisattāṁ maṇikabhanḍaṁ ukkhipāpetvā gāmanigamādisu caranto Bārāṇasiṁ patvā dovārikassa ghare bhattachā pacāpetvā bhuṇjityā nivāsanaṭṭhānam alabhanto “avelāya āgata āgantukā kattha vasanti” ti pucchi. Atha naṁ manussā
LESSON XIX.


Vocabulary:

Gacchā = a Gaccha, sage, wise one, a descendent of the ancient sage Gaccha (Garga).
Kāsā = Kāsā, the Kāsās: name of a people and their country of which Bārāṇasi was the capital.
Ratthām = kingdom, realm, country; n. m. 1st; [√rāj].
Brāhmaṇo = a Brahmin, an arhat; n. m. 1st; [√brah (brh)].
Jivikā = life, living, livelihood, means of support; n. f. 1st; [√jiv].
Padesiko = region, district, neighborhood; n. m. 1st [√pad].
Maniko, manikām = water-pot; n. m. or n. 1st; [?].
Bhaṇḍām = stock, wares, utensil, implement, material; n. n. 1st; [√bhaṇḍ].
Ukkhipāpeti = cause to throw up, cause to take up or put up; v. der.; [ud-+ caus. of √khip (ksip)].
Nigamo = town, market-town; n. m. 1st; [ni-√gamā].
Carati = wander, go about, practice; v. 1st; [√car].
Dovariko = door-keeper, gate-keeper, porter; [√dvar].
Gharo, gharām = house, dwelling; n. m. or n. 1st; [√gah (grah, grabh)].
Bhattam = share, portion, food, meal; n. n. 1st; [√bhaj].
Pacāpeti = cause to cook; cause to suffer, torment; v. der.; [caus. of √pac.].
Bhunjati = eat, partake of, enjoy; v. 2nd; [√bhuj].
nivāsanaṃ = dwelling, abiding, stopping, putting up, staying temporarily; n. n. 1st; [ni-+√vas].
velā = time, season, opportunity; n. f. 1st; [√vel.]
āgaṅtuko = coming, arriving, coming as visitor or stranger; adj.; used as noun = stranger, visitor sojourner; [ā-+√gam].
kaththa = where? whither? in what place? adv. [pro. base ka-+
+ttha].
amanusso = not human, demon, goblin; n. m. 1st; [really Abha. Comp., a-+√man].
pariggahito = seized, helddback, possessed, occupied; p. p. p.; [pari-+
√gah (grah, grabh)].
tāto = dear, respected; adj.; used as noun = father, sir; the voc.
is much used as a term of familiar or endearing address;
[√tan].
yakkho = yakkha, a superhuman being, demon, fairy; n. m.
1st; [√yakkh (yaks)]
dameti = cause to be controlled, tame, subject, subdued, over come, convince; v. der.; [caus. of √dam].
pāteti = cause to fall, lay, put; v. der.; [caus. of √pāt].
phalako, phalakām = slab, board, bench, shield; a. m. or n.
1st; [√phal].
sambāhati = press, rub, give massage, shampoo; [sam-+
√bāh, vāh (vāh)].
adhipattho = domiciled, dwelling, living; p. p. p.; [adhi-+
√vas].
adhī = above, over, on; prefix.
dvādasa = twelve; num.
Vessavāno = Vessavāna, one of the names of a celebrated yakkha.
upāṭṭhadhati, upāṭṭhāti = stand before, wait on, serve, attend;
 v. 1st.; upa-+√thā (sthā)].
yo = who, which, what; rel. pro.
khipati = sneeze; v. 1st. [√khip (kṣip, kṣip, kṣu)
jivati = live, maintain oneself, get on, make a living; v. 1st;
[√jiv].
patījivati = live again, live also; v. 1st; [patī-(prati)+√jiv]
bhāṇī = speaking, saying; adj., cons., [√bhan].
avaseso = left over, remaining, other; adj.; [ava-+√sis (cis)].
LESSON XX.

vaṁso=bamboo, joint of bamboo, succession, lineage, race; n. m. 1st; [?].
thūnā=post, pillar, column, rafter, beam; n. f. 1st; [√thū (stū)].
khipāpeti=cause to sneeze; v. der.; [caus. of √khip (kṣip, kṣip, kṣu)].
anubhāvo, ānubhāvo=supernatural power, authority, dignity, power; n. m. 1st; [anu-+√bhū].
sukhmā=thin, small, fine, subtle, exquisite; adj.; [su-+√kāhā (ksā)].
cunḍo=powder, dust, lime, cement; n. m. 1st; [√cū (carv.)].
vissajjeti=cause to be loosed, emit, send forth; v. der.; [vi-+caus. of √sāj (sīj)].

Notes:—

One day the Buddha sneezed and his followers made a great ado, crying out: "Long life to you, &c." Then he bade them discontinue the foolish practice; and told this story about the same custom in former times.
solasaśavasappadesakām=sixteen-year-regioned, i.e., being about sixteen years old; Bah. Comp., agreeing with Bodhisattaṃ.
gāmanigamādisu=village-(and)-town-&c.-in, i.e., from village to village and from town to town.
avelāya=not-time-with, out of time, unduly, unseasonably.
pitaram [pitā]: sing., acc.
khipite, vutte=it being (i.e. when it was) sneezed, said; when some one sneezes, says; 294 N. B.
pitthavaṁsathūnāya=on the bamboo ridgepole (or) on top of a bamboo pillar.

LESSON XX.

Grammar: Consonantal Declension:—
Sections 165—167.
Text: Gagga-(concluded).

Cuṇṇo āgantvā tassa nāsāpuṭesu pāvīṣi. So phalake nipan-
nako va khipi. Bodhisatto na ‘jīvā’ ti āha. Yakkho taṁ
khāditum thūṇaya otarati. Bodhisatto taṁ otarantāṁ disvā
“iminā me pitā khipāpito bhavissati, ayaṁ so khipite ‘jīvā'
ti avadantaṁ khādakayakkho bhavissati” ti pitaraṁ ārabbha
pāṭhamaṁ gatham āha:

"Jiva vassasataṁ, Gagga,
apārāni ca visatiṁ,
mā maṁ pisācā khādantu,
jiva tvāṁ sarado satan" ti.

Yakkho Bodhisattassa vacanam sutvā “imaṁ tava maṇa-
vaṁ ‘jīvā’ ti vuttattā khāditum na sakkā, pitaraṁ paś
assa khādissāmi” ti pitu santikaṁ agamasi. So taṁ āgacchan-
tāṁ disvā cintesi: “ayaṁ so ‘paṭijīvā’ ti abhaṇantaṁ
khādanayakkho bhavissati, paṭijīvaṁ karissāmi” ti so puttaṁ
ārabbha dutiyam gatham āha:

“Tvam pi vassasataṁ jiva
aparāni ca visatiṁ,
visam pisācā khādantu,
jiva tvāṁ sarado satan”ti.

Yakkho tassa vacanam sutvā “ubho p’ ime na sakkā khādi-
tun” ti pāṭinivatti. Atha naṁ Bodhisatto pucchi: “bho
yakkha, kasmā tvāṁ imaṁ sālaṁ paviṭṭhamanusse khādasi”ti.
“Dvādaśa vassāni Vessavaṇaṁ uṇaṭṭhahitvā laddhattā” ti.
“Kiṁ pana sabbe va khāditum labhasi” ti. “Jivapaṭijīva-
bhāṇino thapetvā avasese khādāmi” ti. “Yakkha, tvain pubbe
pi akusalaṁ katvā kakkalo pharuso paravihiṁsako hutvā nib-
batto, idāni pi tādisaṁ kammaṁ katvā tamotamaparāyano
bhavissasi, tasmā ito paṭṭhāya pāṇātipatādihi viramassū” ti
taṁ yakkham dametvā nirayabhayena tajjvetvā paṇcasu silesu
paṭiṭṭhāpetvā yakkham pesanakāraṁ viya akāsi. Puna-
divase saṅcaranta manussa yakkhaṁ disvā Bodhisattena c’assa
damitabhāvaṁ ūtvā raṇño ārocesuṁ: “deva, eko maṇaṁ
vaṁ yakkham dametvā pesanakāraṁ viya katvā ūtito” ti.
Rājā Bodhisattam pakkosūpetvā senāpaṭiṭṭhāne ṭhapesi, pitu
c’ assa mahantaṁ yasaṁ adāsi. So yakkhaṁ balipaṭiṭgha-
kaṁ katvā Bodhisattassa ovāde ṭhatvā dānādīni puṇnāni
katvā saggapadaṁ pūresi.
Vocabulary:

puṭo = crease, cavity, cup, hole, nostril; n. m. 1st; [√puṭ].
khādako = eating, devouring; adj; [√khād].
ārabhava = having begun, beginning with, in reference to,
concerning; ger. used as prep.; [ā- + √rabh].
viṣati = twenty; num.
pisāco = goblin, ogre, sprite, fiend; n. m. 1st; [√pis (piṣ)].
sarado = autumn, the hot weeks at the close of the "Rains,"
a year; n. m. 1st; [?].
māṇavo = young Brahmin, youth, child; n. m. 1st; [?].
vuttatam = saying, speech, the condition of having spoken;
n. n. 1st; [vutto+ -ttaṁ].
-ttaṁ (-tra) = -ness, -hood, -condition; much used in making
bhaṇati = speak, say, tell, recite, preach; v. 1st; [√bhaṇ].
khādanaṁ = eating, food, solid food; n. n. 1st; [√khād].
putto = son, child; n. m. 1st; [?].
viṣaṁ = poison, venom; n. n. 1st; [√vis (vis)].
patiṇivattati = turn back, turn away, return; v. 1st; [paṭi-
(prati)+ni-(+√vatt (vṛt)].
bhavaṁ = Lord, Sir, venerable one; the voc. "bho" is much
used in address; n. m. cons.; [√bha].
abl. of ko].
laddhataṁ = getting, receiving, the condition of having got,
acquisition, permission; n. n. 1st; [laddho+ -ttaṁ (-tra)].
pubbo = former, fore, first, foremost, Eastern, ancient; adj.;
[√pūr (pr)].
kakkañio = hard, harsh, rough; adj.; [?].
pharuso = knotted, rough, harsh, coarse, vulgar; adj. [?].
paro = distant, further, opposite, other, different, adverse; adj.
pro.; [?].
vihinisaṇko = injuring, hurting, showing cruelty; adj.; [vi- +
√hims].
nibbatto = arisen, born, produced, reborn; p. p. p.; [ni-(nis)+
√vatt (vṛt)].
tamo, tamaṁ = darkness, gloom, punishment, hell; n. m. or
n. 1st; [√tam].
parāyanam = end, limit, destiny; n. n. 1st; [parā+√vā]

pāṇo = breath, vitality, life, living-being, creature, man; n. m.
1st. [pa-(pra)+√an].

atipāto = neglect, transgression, ill-usage, injury, destruction;
n. m. 1st; [ati+√pat].

viramati = not delight in, refrain from, desist, be restrained
in, give up; v. 1st; [vi+√ram].

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

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

pañca = five; num.

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

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

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

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

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

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

senā = army, host; n. f. 1st; [?].

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

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

**Notes:**

bhavissati: 328.

jiva: 220 (3) Note.

sarado: an old form for pl. acc.

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

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

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

Grammar: Indeclinables:—
Sections 234—247.

Text: Altnacitta-Jatakaṃ.


Vocabulary:—
alino=not attached, single, undivided; p. p. p.; [a-+√li],
vaḍḍhaki=carpenter, artizan, mason; n. m. 2nd; [√vaḍḍh (vṛdh)].
nāvā=ship, boat; n. f. 1st; [?].
soto, sotaṁ=stream, river, flood, torrent; n. m. or n. 1st;
[√sū (sru)].
arāṇañṇaṁ=forest, wood, waste, desert; n. n. 1st; [a-+√ar(r)].
geho, geham = house; n. m. or n. 1st. [√gah (grah, grabh)].
sambhāro = material, preparation, element, constituent part;
 n. m. 1st; [sam-+√bhar (bhr)].
dāru = wood, piece of wood, timber, building material; n. n.
3rd; [√dar (dr)].
koṭṭeti = strike, beat, crush, break, cut, hew; v. der.; [caus. of
√kuṭṭ].
bhūmikā = story, stage, landing; n. f. 1st; [bhūmi+fem. of-
ko].
bhedo = division, sort, kind; n. m. 1st; √bhīd].
sajjeti = prepare, equip, deck; v. der.; [caus. of √sajj (sāj)].
thambho = clump of grass, thicket, post, pillar, rigidity,
stupor; n. m. 1st; √thambh (stambh)].
saṇṇā = perception, meaning, gesture, name, sign, note, mark;
 n. f. 1st; [sam-+√nā (jnā)].
neti, nayati = lead, lead away, take; v. 1st; [√nī].
āropeti = cause to grow or ascend, cause to mount or embark,
put on, load, transfer, raise; v. der.; [ā-+ cause of √ruh].
yādiso = what sort, whatever kind; adj. pro.; [pro. base ya-+
-diso].
ākaṇkati = wish, desire, long for, want; v. der.; [ā-+intens.
of √kam].
kahāpano, kahāpanām = kahāpana: name of a coin; n. m. or
 n. 1st; [ʔ].
āvāro = restraint, prevention, prohibition, fence, stockade;
 n. m. 1st; [ā-+√var (vr)].
bandhati = bind, fasten, fix, get, contract; v. 1st; [√bandh].
hatthi, hatthi = elephant; n. m. 2nd; [ʔ].
khadiro = Khadira: name of a tree, Cutch; n. m. 1st; √khad].
khānuko = sliver, thorn, stub; n. m. 1st; [√khan].
akkamati = go over, tread on, walk on, trample, crush with
the foot; v. 1st; [ā-+√kam (kram)].
vijjhati = pierce, perforate, wound, shoot, hit; v. 3rd; [√vidh
(vidh, vyadh)].
balavā = having power, strong, powerful, mighty, great; adj.
cons.; [balaṁ+ -vā].
vedānā = perception, sensation, feeling; pain, suffering; n. f.
1st; āvid].
uddhumāyatī = be blown up, be swollen; v. der.; [ud-+
ādhmā].
pubbo = pus, matter; n. m. 1st; [āpūy]
matto = mad, furious, intoxicated, insane, heedless, careless;
p. p. p.; [āmad]
koṭṭanaṃ = cutting, splitting, breaking, hewing; n. n. 1st;
[ākuṭṭ].
saddo = sound, noise, voice, cry; n. m. 1st; [?].

Notes:

One time a disciple of the Buddha was becoming faint-
hearted: and the Master told him the following tale, showing
how in a former existence he, the disciple, had been very
persevering and successful as a royal elephant.

thambhato paṭṭhāya = post-from beginning, from the posts
throughout.

ye yādisāni................. tesām tādisāni = whoever whatever-
sort......................... .them-for that-sort, i. e., just the sort
each wanted.

tesāṃ : is modified by kappentānam and koṭṭentānam; gen.
with avidūre, 260.
tihi [tayo]: pl. ins. with pādehi.

LESSON XXII.

Grammar: Consonantal Declension:—

Sections 168—171.

Text: Alinacitta-(continued).

Vaddhaki tām uddhumātapādām disvā upasamkamitvā
pāde khānukām disvā tikhinavāsiyā khānukassa samantato
odhīm katvā rajjuyā bandhitvā ākaḍḍhantā khānukaṁ nihar-
ītvā pubbāṁ mocetvā uṇhodakenā dhovitvā tadanurūpehi
bhesajjhe nacirass' eva vanam phasukam karimisu. Hatthi arogo hutva cintesi: "maya ime vaddhaki nissaya jivitam laddham, idani tesam maya upakaram katum vatati" ti so tato patthaya vaddhakihai saddhiham rukkhe niharati tacchen-tanam parivarttaveti deti, vasiadini upasamharati, sondaya vethetvam kalasutta ko'iyam ga'ihatii. Vaddhaki pi 'ssa boja-navelaya ekeka'm pi'n'adam denta pa'eca pi'n'dasatani denti. Tassa pana hatthissa putto sabbaseto hatthajaniyapotako atti. Ten' assa etad ahosi: "aham etarahi mahallako, idani maya imesam kammakaranatthaya puttam datva gantum vatati" ti so vaddhakina'm anacikkhitva va aran'am pavisitvav puttam anetva "ayam hatthipotako mama putto, tumhehi mayham jivita'm dinnam, aham vo vejjavetanatthaya imam dami, ayam tumhaka'm ito patthaya kammani karissati" ti vatva "ito patthaya ya'm pana maya kattabba'm kamma't tva'm karohi "ti puttam ovaditva vaddhakina'm datva sayam aran'am pavis. Tato patthaya hatthipotako vaddhakina'm vacanakaro ovadakkhamo hutva sabbakkacani karoti. Te pi tam pancahi pi'n'dasatehi posenti. So kamma'm katva nadim otaritva agacchati. Vaddhakidarakapi tam sondadisu gahetvadudekapi thele pi tena saddhiham kilanti.

Vocabulary:

uddhumato = blown up, swollen, p. p. p.; [ud-+√dhma],
upasa'nikamati = approach, go up to; v. 1st; [upa-+ sam- +√kam (kram)].
tikhino = sharp, keen; acrid, pungent, acute, clever; adj.; [√tij].
vasi = thunder-bolt, adze, ax, hatchet; n. f. 2nd; [√vas].
samanto = together with limits, all, whole, entire; adj.; [sam-+ anto].
odhi = limit, district, division, mark, furrow, crease; n. m. 2nd; [o-+√dhā].
raju = rope, string, cord; n. f. 3rd; [?].
a'kaddhati = draw towards, drag along, draw; v. 1st; [ā+√kaddh (kṛdh)].
niharati = draw out, remove, release, take away, dismiss;
v. 1st; [ni-(nis)+√har (hṛ)].
dhovati = wash, rinse, cleanse, bathe; v. 1st; [√dhov (dhāv)].
tadanurūpo=suitable there, proper, fit; adj.; [really Comp., tad+anu+rūpaṁ].
bhesajjāṁ=medicine, drug; n. n. 1st; [(a)bhi.+√saj].
nacirassa=not long, shortly, soon; used as adv.; [really gen.
sing. of na+cīro].
vaṇo, vaṇāṁ=wound, bruise, sore, boil, tumor; n. m. or n.
1st;[?]
phāsukō=pleasant, agreeable, comfortable, easy; adj.;[?]
ārogo=not sick, healthy, well, free from disease;[a+√ruj].
vetanaṁ=wage, hire, salary, fee; n. n. 1st;[?].
ōvadati=instruct, admonish, warn; v. 1st;[o+√vad].
vacanakaro=word-doing, obedient, submissive; adj.; [vaca-
naṁ+karo].
-karo=doing, -making; suffix; √kar (kṛ).
ovādakkhamo=teachable, attentive to instruction, obedient;
adj;[really comp., ovādo+khamo]
khamo=patient, forgiving, favorable, attentive; adj., [√kham
(kṣam)].
kiccaṁ=business, duty, what ought to be done; n. n. 1st;
[really neut. of part. of nec. used as noun, √kar (kṛ)].
poseti=cause to thrive, nourish, support, feed, care for; v.
der.;[caus. of √pus (pus)].
kīlāti=play, sport; v. 1st; √kīl (kṛid)].
dārako=child, son, offspring, boy; n. m. 1st; [√dar (dṛ)].
thalām=stop, land, land above water, high ground; n. m. 1st;
[√thā (sthā)].

Notes:

samantatō=from all sides, all around; 291.
jīvītam laddham (atthi): 230.
kālasuttakotiyanām=black-rope-end-at.
etad ahoṣi=it occurred as follows,(he) thought as follows.
dammī=I give; one form of pres. sing. 1st pers. fr. √dā.
LESSON XXIII.

Grammar: Numerals:—

Sections 181—188.

Text: Alinacitta-(continued.)

Vocabulary:

puriso = male, man, human person, individual; n. m. 1st; [?].
uccāro = dung, excrement, foeces; n. m. 1st; [ud-+√car].
passāvo = a flowing-forth, stream, urine; n. m. 1st; [pa (pra)
+√su (sru)].
addho = addho = half, part, partial; adj.; [?]
sukkho = dry, dried, seasoned, rainless; adj.; [√us (us)].
landam = dung, excrement; n. n. 1st; [?].
tithām = standing, landing, bathing-place, ford; n. n. 1st;
[√thā (sthā)].
gumbo = bush. thicket, jungle, quantity, multitude, troops;
n. m. 1st [?].
laggati = be attached, adhere, cling, stick fast, hang on; v.
der.; [pass. of √lag.].
gopako = guard, keeper, watcher, tender; n. m. 1st; [√gup].
nahāpeti = cause to bathe, bathe; v. der.; [caus. of √nahā
(snā)].
ussahati = bear up, be able, endure, endeavor; v. 1st; [ud+
√sah].
nāguṭṭham = tail, cauldle extremity; n. n. 1st; [?].
ācarīyo = master, teacher, trainer; n. m. 1st; [ā-+√car].
paripantho = obstacle, hindrance, danger, misfortune; n. m.
1st; [pari-+√path].
sodhāpeti = cause to be clean, cleanse, purify, clear up, investi-
gate; v. der.; [caus. of √sodh.]
cāti = earthen vessel, bowl, jar, water-pot; n. f. 2nd; [probably
a foreign word].
āharūpeti = cause to bring; v. der.; [ā-+caus. of √har (hr)].
maddati = rub, crush, trample, destroy; v. 1st; [√madd
mrd, mrad].
siṅcāpeti = cause to sprinkle; v. der.; [caus. of √sic].
sāṅghāto = junction, union, raft; n. m. 1st; [sam-+√ghat].
uddho = up, upwards, high, erect; prefix.
gāmi = going, proceeding; adj. cons.; [√gām].
vasanām = dwelling, residence; n. n. 1st; [√vas].
bheri = drum, tom-tom; n. f. 2nd; [√bhi].
paccuggamanaṁ = salutation, welcome, hospitality; n. n. 1st;
   [pati-(prati)+ ud-+√gam].
kārapi = cause to do or make; v. der.; [caus. of√kar (kr)].
pasavanikāṁ = sustenance, food, support; n. n. 1st; [fr. a caus.
of√pus (puṣ)].
sahassaṁ = thousand; num.
ettako = so much, so great; adj.; [?].
dussaṁ = cloth, change of clothing; n. n. 1st; [?].
yugaṁ = pair, couple, union, generation; n. n. 1st; [√yuj].
bhāriyā = wife; n. f. 1st; [√bhar (bhṛ)].
sātako, sātakām = outer-garment, upper-cloth, cloak, mantle;
   n. m. or n. 1st; [?].
kīlito = played, sported, playing; p. p p ; [√kīl (krīḍ)].
itthi, itthi = woman, wife; n. f. 2nd; [for stri contracted from
   sutri, √su].

Notes:—
upari nadiyā = the upper part of the river, the head waters of
   the river.
paripanthena bhavitaṁ, 84 (2) = with obstruction it must
   be, there must be some obstruction.
udakassa; 258 (3).
nāvāsaṁghātehi = with rafts of boats.
paccuggamanaṁ kātvā = having saluted, having hospitably
   received.
attha = you are; the pl. is common in addressing superiors.
kiṁ = 240.
bhāne = I say! a verb used as interj:
satasahassasatasahassāṁ = one hundred thousand each, in piles
   of one hundred thousand: 107 (1) N. B.
ettakānapi agantvā = so-much with-even not-having-gone, i. e.
   he would not go even for so much.
dussayugesu ............ nivāsanasātakesu dinnesu = when pairs
   of cloths...... and upper and lower cloths had been given;
   294.
dārakaparihāre kate; 294.
LESSON XXIV

Grammar: Comparison:—

Sections 176—180.

Text: Alinacitta—(continued).


Vocabulary:—

ādāṭi = take, take away, seize; v. 1st; [ā-+ √dā].
alāṁ = flag, decoration, ornament.
alamkārāpeti = cause to adorn or decorate; v. der.; [alam- caus. of √kar (kṛ)]
padakkhiṇo—respectful salutation, triumphal procession. n. n. 1st; [√dakkh (daks)].
paveseti=cause to enter; v. der.; [pa-(pra)+caus. of √vis (viṣ)].
alankaroti=adorn, decorate, beautify; v. 6th; [alam+√kar (kṛ)].
abhiseko=sprinkling; ordination, installation, inauguration; n. m. 1st; [abhi-+√sic]
opavayho=for carrying, intended for riding on, to be ridden; adj.; [o+-pa-(pra)+√vah].
sahāyo=one accompanying, companion, friend; n. m. 1st; [saha+√i].
saha=with together with, accompanying; prep. and prefix.
upaddho=half, partial; adj.; [upa-+addho]
sakalo=together with parts, all, whole; adj.; [sa-+?].
Jambudīpo=The Jambu-Island: it is one of the four islands said to be grouped about Mt. Meru of Buddhist cosmogeny—the one on the South. In a more restricted and practical sense it meant the whole of then-known India.
paripāko=maturity, perfection, ripeness; n. m. 1st; [pari-+√pac]
jñāpeti=cause to know, inform, point out, show; v. der.; [caus. of √ñā (jñā)].
tuccho=empty, vacant, void; adj; [?].
sāmanto=neighboring, bordering; adj.; [sam-+anto].
parivāreti=cause to be covered or surrounded, surround, cover, guard; v. der.; [pari-+caus. of var (vṛ)].
pidahati=cover, guard, close, shut; v. 1st; [pi-+√dhā].
pi-, api-=near, close; prefix.
sāsanāṁ=order, command, advice, message; n. m. 1st; √sās (cās).
pahiṁati=send; v. 5th; [pa-(pra)+√hi].
paripunño=completely filled, full, completed, perfected; p. p. p.; [pari-+√pur (pur)].
vijāyatī=bring forth, give birth to, bear; v. 1st; [vi-+√jan, ja].
āṅgam=limb, member, attribute, cause; n. n. 1st; [√āṅc].
vijjā=perception, knowledge, wisdom; n. f. 1st; [√vid].
LESSON XXV.

pāṭhako = reader, reciter, student; n. m. 1st; [√path].
āgametī = cause to come, wait for, await; v. der.; [ā-+caus of √gam].
jāto = born, produced, arisen, become; p. p. p.; [√jā, jan].
nāyakattām = leadership; n. n. 1st; [√ni+ -ko+ -ttam ].
thoko = small, little, short, slight; adj.; [?].
osakkati = be unable, refuse, retreat, withdraw, go back; v. 4th; [o-+ śak (čak)].

Notes:—
alāmkārūpetvā, alāmkaritvā: the object has become inseparably compounded with the verb governing it; see page 39, Notes, for the m before k.
padakkhiṇām: This consisted in a circuit about the person or thing to be honored so that the right side was always turned towards the one honored: in the triumphal procession the honored one proceeded so as to be met by the people with the right side turned towards him.
rañño: 263.
hatthagato = hand-gone, i. e., come under the hand or into the power of.
kale gacchante: as time went on, in due course.
anantarasaṁmanto = not-between-neighboring, next-neighboring, being the nearest neighbor.
ninnāyakattā = from absence of leadership, because there was no leader.
thokathokām: 107 (1) N. B.

LESSON XXV.

Grammar: Diphthongal Declension:—
Sections 156—157.

Text: Alinacitta-(concluded).

Amaccā deviyā tam atthaṁ ārocetvā "mayaṁ evaṁ osakkamāne bāle parajjhanabhāvassā bhāyāma, amhākāṁ pana rañño kūlakatabhāvam puttassa jātabbhāvam Kosalarañño

**Vocabulary:**

devi=goddess, queen, princess, lady; n. f. 2nd; [fem. of devo].
parajjhanam=defeat; n. n. 1st; [?].
yujihanam=joining, union, battle, war; n. n. 1st; [v yudh].
sahāyako=companion, friend, associate; n. m. 1st; [sahāyo+ko].
maṅgalo=fortunate, auspicious, blessed, royal; adj.; [v maṅg].
dukulam=fine cloth, inner-bark fibre, silk; n. n. 1st; [v du].
cumbatam=coil, coil of cloth used as chatty stand.
nipajjiṁpeti=cause to lie, lay, put; v. der.; [ni+-caus. of [v pad].
pāsādo=palace, mansion, tower, terrace; n. m. 1st; [pa-(pra) +v sad, sid].
gaño = count, reckoning, total, crowd, herd, company; n. m. 1st; \(\sqrt{\text{gañ}}\).
parivuto = surrounded, attended, accompanied; p. p. p. \(\text{pari} + \sqrt{\text{var}} (\text{vṛ})\).
mūlaṁ = root, base, foundation, origin, cause, reason, mass, amount. price; n. n. 1st; [?].
phālanām = splitting, cleaving, breaking; n. n. 1st; \(\sqrt{\text{phal}}\).
parāmasati = stroke, rub, touch, fondle; v. 1st; \(\text{parā} + \sqrt{\text{mas}} (\text{mrṛ})\).
kumbho = elephant's frontal lobe, head, waterpot, vessel; n. m. 1st; \(\sqrt{\text{kumbh}}\).
rodati, rudati = cry, wail, weep, lament; v. 1st; \(\sqrt{\text{rud}}\).
paridevati, = wail, lament, grieve, cry; v. 1st; \(\sqrt{\text{dev}}\).
vammaṁ = armor, mail; n. n 1st; \(\sqrt{\text{var}} (\text{vṛ})\).
paṭimunḍati = put on, bind, fasten; v. 2nd; \(\text{paṭi}-(\text{prati}) + \sqrt{\text{muc}}\).
avāpurati = unlock, unfasten; open; v. 1st; \(\text{ava} + \sqrt{\text{ā}} + \sqrt{\text{pur}} (\text{pṛ})\).
koṇco = koṇca = a fabulous demon, a crane; n. m. 1st; [?].
santāseti = terrify, frighten, make afraid; v. der.; \(\text{sam} + \text{caus. of } \sqrt{\text{tas}}\).
palāpeti = cause to flee; v. der.; \(\text{parā} + \text{caus. of } \sqrt{\text{i}}\).
koṭṭako, koṭṭhako = room, store-room, rampart, battlement; n. m. 1st; \(\sqrt{\text{kus}} (\text{kuṣ})\).
bhindati = break-up, divide, destroy; v. 2nd; \(\sqrt{\text{bhid}}\).
cūḷa = the single lock left on a shaven head, top-not, crest, diadem, crown; n. f. 1st; [?].
uṭṭhito = arisen, raised up, standing; p. p. p.; \(\text{ud} + \sqrt{\text{ṭhā}} (\text{sthā})\).
apamatto = not-needless, vigilant, careful, zealous, active; p. p. p.; \(\text{a} + \text{pa}-(\text{prā}) + \sqrt{\text{mad}}\).
uyyojeti = cause to start, dismiss, send away, take leave of; v. der.; \(\text{ud} + \text{caus. of } \sqrt{\text{yuj}}\).
paṭisattu = enemy, foe, rival; n. m. 3rd; \(\text{paṭi}-(\text{prati}) + \sqrt{\text{sad}} (\text{cād})\).
sattavassiko = of seven years, seven years old; adj.; \[\text{Dig. Comp. } + -\text{iko}\].
Notes:

parajjhanabhāvassa: verbs expressing fear often take the gen.
nārocimha=not-we-told; na-+aor. pl. 1st pers.
tvaṁ ūeva: the sandhi has effected the initial ū; but left the
final niggahīta intact; 84 (3).
vaśsa [vā+assa]=or him-to.

FINIS.
VOCABULARY.

a, an = not, un.; prefix.
aṁso, aṁsaṁ = shoulder, shoulder-blade; n. m. or n. 1st; [ʔ].
akkamati = go over, tread on, walk on, trample, crush with the foot; v. 1st; [ā-+√kam (kram)].
aggamahesi = chief-queen, queen-consort; Comp.; [aggo+ mahā + īsi].
aggo = first, foremost, topmost, chief, best; adj.; [√aṅg].
aṅgaṁ = limb, member, attribute, cause; n. n. 1st; [√aṅc].
aṅgaṇaṁ = court, court-yard; n. n. 1st; [√aṅg].
accayo = passing, passing away, death; n. m. 1st; [ati-+√i].
a;jja = now, to-day; adv.
a;jjhohito = eaten, swallowed, taken into the mouth, bolted; p. p. p.; [adhi-+o-+√har (hr)].
aṅnataro = one, some one, a certain one, some, other; adj. pro.; [aṅño+ -taro].
aṅnattha = elsewhere, another place; adv. [aṅño+ -ttha].
aṅnātako = not known, unrecognized, disguised; adj; [a-+√nā (jnā)].
atṭo = cause, case, business, lawsuit; n. m. 1st; √ar (r)].
atī = over, above, beyond, away, in excess; prefix.
atiturito = too hurried, too eager; [ati-+turito].
atipāto = neglect, transgression, ill-usage, injury, destruction; n. m. 1st; [ati-+√pat].
ativego = too zealous, too eager; [ati-+vego].
atīte [atito] = past-in, long ago, formerly: used adverbially.
atīto = passed, gone by, gone-away, dead; p. p. p.; [ati+√i].
attā = self, soul, breath, life, mind, person, real personality,
individuality; n. m. cons; √an].
atthāya = on-account-of, for, for-the-sake-of; prep; √ar (r)].
atthi = be, become; ‘v. 1st; √ās].
attho = desire, need, cause, occasion, purpose, aim, object,
thing, property, wealth, meaning, sense; n. m. 1st; [√ar (r)].
atha = now, then, really, and, but; adv.
addho, addhīho = half, part, partial; adj.; [?].
adhi- = above, over, on; prefix.
adhivattho = domiciled, dwelling, living; p. p. p.; [adhi+
√vas].
anu- = after, following, under, less, again, according-to; prefix.
anucchaviko = handsome, appropriate, suitable, proper; adj.;
[anu+chavi+-ko].
anupubbo = regular, successive, in order; adj.; [anu+√pur
(pr)].
anubandhati = follow, pursue, chase, wait upon; v. 1st; [anu+
√bandh].
anubhāvo, ānubhāvo = supernatural power, authority, dignity,
power; n. m. 1st; [anu+√bhū].
anumodanām: see anumodanā.
anumodanā, anumodanām = praise, thanks-giving, approval,
rejoicing; n. f. or n. 1st; [anu+√mud].
anusāsatī = teach, instruct, command, pronounce (judgement
&c.); v. 1st; [anu+√sās].
antara: see anto, antara.
antaraṁ = interior, inside, midst, interval; n. m. 1st; [fr. anto,
antara].
anto = end, limit, border, edge, frontier; n. m. 1st; [?].
VOCABULARY.

anto, antara=within, inside; adv. and prep.
apa-=away, off, out; prefix.
apacāyati=observe, reverence, honor, respect; v. 1st; [apa-√ci].
apaneti=remove, put away, take away, v. 1st; [apa-√ni].
aparo=posterior, latter, following, subsequent; adj. pro.; [fr. apa-].
api, pi=also, even, indeed, too, though, merely; adv.
api-: see pi-
apamatto=not-heedless, vigilant, careful, zealous, active;
p. p. p.; [a-+pa-(pra)+√mad].
abhi-=to towards, intense, excessive; prefix.
abhimukho=opposite, facing, towards, in the direction of;
adj; [abhi-+mukham].
abhiseko=sprinkling, ordination, installation, inauguration;
n. m. 1st; [abhi-√sic].
amacco=friend, companion, attendant, minister; n. m. 1st;
fr. adv amā].
amanusso=not human, demon, gooblin; n. m. 1st; [really 
Abha Comp., a-+√man].
amā=present with, near, adv.
ambho=hello! oh! I say! interj.
ammā=mother; n. f. 1st; [?].
ayām=this, this one; dem. pro.
ayutto=not joined, not proper or suitable; p. p. p.; [a-+
√yuj].
araññam=forest, wood, waste, desert; n. n. 1st; [a-+√ar(t)].
alām=flag, decoration, ornament.
alaṅkārāpeti=cause to adorn or decorate; v. der.; [alām+
caus. of √kar (kr)].
alaṅkaroti=adorn, decorate, beautify; v. 6th; [alām+√kar
alikaṁ = falsehood, lying, deception, pretence, disagreeableness; n. n. 1st; [?].
alino = not attached, single, undivided; p. p. p.; [a-+√li].
avo-: see o-
avakāso: see okāso.
avaseso = left over, remaining, other; adj.; [ava-+√sis (cis)].
avāpurati = unlock, unfasten; open; v. 1st; [ava-+ā-+√pūr (pr)]
avidūre = near, not far away from; used as prep.; [a-+vi-+duro, √?].
avhayati, avheti = call, call to, summon, challenge, v. 1st; [ā-+√hve].
assamaṁ: see assamo.
assamo, assamañ = hermitage, order of hermits; n. m. or n. 1st; [ā-+√sam (sram)].
asso = horse; n. m. 1st; [?].
ahaṁ = I: 1st. pers. pro.
ā = to, towards, unto; reverses the meaning of a few verbs of giving, taking, leading, going, &c; prefix.
ākañkati = wish, desire, long for, want; v. der.; [ā-+intens. of √kam].
ākaddhati = draw towards, draw along, draw; v. 1st; [ā-+√kaddh (krdh)].
ākāso = sky, air, space, the heavens; n. m. 1st; [ā-+√kās (kāc)].
āgacchati = come, proceed towards: v. 1st; [ā-+√gam, gacch].
āgantuko = coming, arriving, coming as visitor or stranger; adj.; used as noun = stranger, visitor, sojourner; [ā-+√gam].
āgamananāṁ = coming, approach, arrival; n. n. 1st; [ā+[√gam].
āgameti = cause to come, wait for, await; v. der.; [ā-+caus. of √gam].
ācarīyo = master, teacher, trainer; n. m. 1st; [ā-+√car].
ācāro = walk, conduct, character, life; n. m. 1st; [ā-+√car].
ācikkhati = announce, tell over and over, relate; v. der.; [ā-+freq. of √khā (khyā)].
ājanño
ājāniyo { } of good race or breed, thorough-bred, blooded,
ājāněyyo { } noble; adj.; [ā-+√jā, jan].
ādadāti = take, take away, seize; v. 1st; [ā-+√dā, di, dad].
ādi = beginning, starting-point; n. m. or n. 2nd; [ā- + √dā, di, dad].
ānubhāvo: see anubhāva.
āma = yes, so, true, indeed; adv.
āmanteti = address, call, speak to, deliberate with, discuss with; v. der.; [ā-+denom. fr. manto, √man].
āmisanī: see āmiso.
āniso, āmisam = flesh, enjoyment, sensuality, lust; n. m. or n. 1st; [?].
ārabbha = having begun, beginning with, in reference to, concerning; ger. used as prep.; [ā-+√rabh].
ārabhati = begin, undertake, attempt, make effort; v. 1st;
[ā-+√rabh].
āruhati = grow up, ascend, climb, get up, embark, mount;
v. 1st; [ā-+√ruh].
ārogo = not sick, healthy, well, free from disease; [ā-+√ruj].
āroceti = cause to appear, tell announce, declare; v. der.;
[ā-+caus. of √ruc].
āropeti = cause to grow or ascend, cause to mount or embark,
put on, load, transfer, raise; v. der.; [ā-+caus. of √ruh].
ārohanaṃ = going up, ascent, stair, ladder, embarking, mount,
ing; n. n. 1st; [ā-+√ruh].
āvāro = restraint, prevention, prohibition, fence, stockade;
n. m. 1st; [ā-+√var (vr)].
āha=said, say; v. (only in perf.); [√āh].
āharati=bring, fetch, carry, narrate, tell; [ā-+√har (hr)].
āharāpeti=cause to bring; v. der.; [ā-+caus. of √har (hr)].
-iko: see-ko.
icchati=wish, desire, long for, seek after, try to obtain, approve; v. 1st; [√is (is)].
iṭṭho=est, most, least; suffix.
itaro=other, different, remaining; adj. pro.; [fr. pro. base i-].
iti, ti=thus, so; adv.
ito=from here, hence, from now; adv.
ito paṭṭhāya= hence, hereafter.
itthi, itthī=woman, wife; n f. 2nd; [for stri contracted from sutri, √su].
idāni=now, this time; adv.; [fr. pro. base, 237 (2)].
idha=here at this place; adv; [fr. pro. base i-+dha].
-imo=est, most, least; suffix.
iva: see va.
īsī=lady, wife of a noble, princess, queen; n. f. 2nd; [√is].
u-, ud-=up, above, away; prefix.
ukkamanam=going up, going on, passing, getting out of the way; n. n. 1st; [ud-+√kam (kram)].
ukkamāpeti=cause to go up, cause to get out of the way, remove from the way; v. der.; [ud-+caus. of √kam (kram)].
ukkāro=dung, foeces, excrement; n. m. 1st; [?].
ukkhipati=throw up, raise, eject; v. 1st; [ud-+√khip(kśip)].
ukkhipāpeti=cause to throw up, cause to take up or put up; v. der.; [ud-+caus. of √khip (kśip)].
uccāro=dung, excrement, foeces; n. m. 1st; [ud-+√car].
uṭṭhito=arisen, raised up, standing; p. p. p.; [ud-+√ṭhā (sthā)].
### VOCABULARY

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Reference</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>unho</td>
<td>hot, pungent, passionate, hissing, steaming; adj.</td>
<td>✓ us (us)]</td>
<td></td>
</tr>
<tr>
<td>uttamo</td>
<td>highest, best, chief, eminent, supreme; adj.</td>
<td>[ud-+ -tamo]</td>
<td></td>
</tr>
<tr>
<td>uttarati</td>
<td>go up, ascend, cross over, escape; v. 1st.</td>
<td>[ud-+ ✓tar (tr)]</td>
<td></td>
</tr>
<tr>
<td>ud-</td>
<td>see u-</td>
<td></td>
<td></td>
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<tr>
<td>udakamm</td>
<td>water; n. n. 1st; [✓ud, und]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>uddhumāto</td>
<td>blown up, swollen; p. p. p.; [ud-+ ✓dhmā]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>uddhumāyati</td>
<td>be blown up, be swollen; v. der.; [ud-+ pass. of ✓dhmā]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>uddho</td>
<td>up, upwards, high, erect; prefix.</td>
<td></td>
<td></td>
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<tr>
<td>aapa</td>
<td>near, with, on, at, towards; prefix.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>upagacchati</td>
<td>come up, approach, undergo, begin; v. 1st;</td>
<td>[upa-+ ✓gam, gacch]</td>
<td></td>
</tr>
<tr>
<td>upatthahati, upatthāti</td>
<td>stand before, wait on, serve, attend; v. 1st; upa-+ ✓thā (sthā)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>upatthāti</td>
<td>see upatthahati.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>upad̄ho</td>
<td>half, partial; adj.; [upa-+ aḍ̄ho]</td>
<td></td>
<td></td>
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<tr>
<td>uparavo</td>
<td>out-cry, uproar, noise, bustle, confusion; n. n. 1st; [upa-+ ✓ru]</td>
<td></td>
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<tr>
<td>upari</td>
<td>above, upwards, over, beyond, on; adv.</td>
<td></td>
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</tr>
<tr>
<td>upasaṅkamati</td>
<td>approach, go up to; v. 1st; [upa-+ sam-+ ✓kam (kram)]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>upāyo</td>
<td>approach, way of approach, means of success, resource, stratagem, plan, trick, artifice; n. m. 1st; [upa-+ ✓i]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ubho</td>
<td>both; adj.; 184 N. B.; ✓ubh]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>uyyāti</td>
<td>go up, go away, get out; v. 1st; [ud-+ ✓yā]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>uyyojeti</td>
<td>cause to start, dismiss, send away, take leave off, v. der.; [ud-+ caus. of ✓yuj]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
urām=belly, breast, chest; n. n. 1st; [√var (vr)]
urago=serpent, snake, creeping thing, a Nāga; n. m. 1st; [urām+go].
ussavo=merry-making, festival, holiday; n. m. 1st; [ud+√su, så].
ussahati=bear up, be able, endure, endeavor; v. 1st; [ud+√sah].
ussāvo=dew, frost, hoar-frost; n. m. 1st; [ava+√sī (cỹā cỹ)].
ekato = together, apart, alone; adv.; [fr. eko].
ekaninnādo=of one universal roar, filled with noise; adj.; [really Comp., eko+ni- (nis)+nādo].
eko=one; num.
etādiso: see tādiso.
eti=come, go, proceed; v. 1st; [√i].
ettako=so much, so great; adj.; [?].
eva, yeva, neva=even, indeed, also; adv.
evām=so, thus, as follows (with verbs of speaking); adv.
esa: see eso.
eso, esa=so, sa=that, that one, he; dem. pro.
o-, ava-=down, off; prefix.
okāso, avakāso=place, room, way, opportunity; n. m. 1st; [o-, ava+√kas].
otarati=go down, get down, descend, dismount, disembark; v. 1st; [o+√tar (tṛ)].
odi=limit, district, division, mark, furrow, crease; n. m. 2nd; [o+√dhā].
opavayho=for carrying, intended for riding on, to be ridden; adj.; [o+pa-(pra)+√vah].
orohanaṁ=going down, descent, disembarking, dismounting; n. n. 1st; [o+√ruh].
VOCABULARY.

oloketi, avaloketi = look, look down, look at, behold, observe; notice, consider; v. 1st; [o-, ava-+√lok].

ovādakkhamo = teachable, attentive to instruction, obedient; adj.; [really Comp., ovādo+khamo].

ovadati = instruct, admonish, warn; v. 1st; [o +√vad].

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

osakkati = be unable, refuse, retreat, withdraw, go back; v. 4th; [o-+√sak (çak)].

ka- = bad, unfavorable, difficult; prefix.

kakkhalo = hard, harsh, rough; adj.; [?].

kañcanam = gold; n. n. 1st; [√kañc].


kathā = speech, discourse, saying; n. f. 1st; [√kath].

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

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

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

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

kammaṁ = deed, act, business, religion, technically deed-efficacy, essential character, Karma; n. n. cons.; √kar (kṛ)].

kammanto = work, business, occupation, especially farming; n. m. 1st; [√kar (kṛ)].

-karo = doing, making, suffix; [√kar (kṛ)].

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

kahāpanām: see kahāpano.
kahāpano, kahāpanām = kahāpana: name of a coin; n. m. or n. 1st; [?].
kāmo = wish, desire, sensual desire, lust, passion, love; n. m. 1st: [√kam].
kārako = doing, causing, making; adj; [√kar. (kr)].
kāraṇām = doing, business, cause, reason, motive, essential; n. n. 1st; [√kar (kṛ)].
kārāpeti = cause to do or make; v. der.; [caus. of √kar (kṛ)].
kāreti = cause to do, cause to make, do, make; v. der; [caus. of √kar (kṛ)].
kālo = time, season, right-time, meal-time; n. m. 1st; [√kal].
Kāsi = Kāsi, the Kāsīs: name of a people and their country of which Bārāṇasi was the capital.
kiccam = business, duty, what ought to be done; n. n. 1st; [really neut. of part. nec. used as noun √kar (kṛ)].
kīra = indeed, truly, they say; adv.
kileso = distress, sin, depravity, lust, sensuality, love; n. m. 1st; [√kīs (kīc)].
kīlito = played, sported, playing; p. p. p.; [√kīl (kriḍ)]
kīlāti = play, sport; v. 1st; [√kīl (kriḍ)].
kīdiso = like what, of what sort; adj.; [fr. pro. base ka-, kī-+ -diso].
ku = desiring, finding easy; prefix.
kucchi = womb, belly, interior, hole, cavity; n. m. or f. 2nd; [√kus (kus)].
khuddako = small; adj.; [√khud (kṣud)].
kumāro = child, infant, youth, prince, young noble; n. m. 1st; [ku+√mar (mr)].
VOCABULARY.

kumbho=elephant’s frontal lobe, head, waterpot, vessel; n. m. 1st; [√kumbh].
kulaṁ=collection, herd, troop, caravan, family; n. n. 1st; [√kul].
kusalo=skillful, clever, prosperous, lucky, good, meritorious; adj.; [?].
kuhim=where? whither? adv.
kūto=false, fraudulent, lying; adj; [?].
ko=who, which, what; interrog. pro.

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

koci=any, any one, who-(or what-)ever; indef. pro.; [ko+ -ci]
koṅco=koṅca—a fabulous demon, crane; n. m. 1st; [?].
koṭṭako, koṭṭhako=room, store-room, rampart, battlement; n. m. 1st; [√kus (kus)].
koṭṭanam=cutting, splitting, breaking, hewing; n. n. 1st; [√kuṭṭ].
koṭṭeti=strike, beat, crush, break, cut, hew; v. der.; [caus. of √kuṭṭ].
koddho=anger, wrath; n. m. 1st; [√kudh (krudh)].
Kosalā=Kosalā, it is the name of a people and their country, modern Oude, and of their capital city; n. m. 1st. pl.
khanā=glance, time of glance, moment, instant, time; n m. 1st; [√ikkh (ikṣ)].

-khattum (-kṛtvas)=times, fold; suffix.
khadiro=Khadira: name of a tree, Cutch; n. m. 1st; [√khad].
khandho=(tree) trunk, mass, protuberance, shoulder, element; n. m. 1st; [√khandh (skandh)].
khamo=patient, forgiving, favorable, attentive; adj., [√kham (ksam)].
khayo = destruction, diminution, wasting, decay; n. m. 1st; [kha, khi (ksi)].
khādako = eating, devouring; adj; [khād].
khaḍanam = eating, food, solid food; n. n. 1st; [khād].
khaḍati = gnaw, chew, eat, rust, corrode; v. 1st; [khād].
khanuko = sliver, thorn, stub; n. m. 1st; [khan].
kipati = throw, overthrow, cast down, reject, revile; v. 1st; [kip (kip)].
khipati = sneeze; v. 1st. [kip (kip, kṣip, kṣu)].
khipāpeti = cause to sneeze; v. der.; [caus. of khip (kip, kṣip, kṣu)].
ku = indeed; adv.
Gaggo = a Gagga, sage, wise one, a descendent of the ancient sage Gagga (Garga).
gacchati = go, proceed; v. 1st. [gam, gacch].
gānchi = aor. of gacchati.
gāno = count, reckoning, total, crowd, herd, company; n. m. 1st; [gaṅ].
gato = gone; p. p. p.; [gam].
gandro = smell, odor, fragrance, scent, perfume; n. m. 1st; [?].
gabh = womb, belly, foetus, interior, sitting-room; n. m. 1st; [gah (grah, grabh)].
garu = reverence, veneration, honor; n. m. 3rd; [?].
gavesako = seeking, searching; adj.; [go = cow + is (is)].
gahanam = taking, receiving, grasping, seizure, acquisition; n. n. 1st; [gah (grah, grabh)].
gaheti; see gāheti.
gāṭhā = stanza, poetry; n. f. 1st; [gā (gā, gai)].
gāmako = village, small village, hamlet; n. m. 1st; [?].
gāmi=going, proceeding; adj. cons.; [✓gam].
gāheti, gaheti=cause to take or grasp or receive, take, grasp, receive; v. der; [caus. of ✓gah (grah or grabh)].
guno=string, bow-string, quality, good quality, virtue, merit; n. m. 1st; [?].
gutto=guarded, protected, kept, preserved; p. p. p.; [✓gup].
gumbo=bush, thicket, jungle, quantity, multitude, troops; n. m. 1st [?].
guhā=cave, pit, cavern, heart; n. f. 1st; [✓guh].
gūtham: see gūtho.
gūtho, gūtham=dung, excrement; n. m. 1st; [✓gu, gū].
geham : see geho.
geho, geham=house; n. m. or n. 1st [✓gah (grah, grabh)].
go=going, goer, suffix.
gocaro=cow-roaming, pasture, food, prey; n. m. 1st; [go+ ✓car].

Gotamo=Gotamo or Gautama, the founder of Buddhism and one of the most famous religious teachers of the world; n. n. 1st.
gottām=cowshed, house, family, lineage, n. n. 1st; [go= cow+ ✓tā (trā, trai)].
gopako=guard, keeper, watcher, tender; n. m. 1st; [✓gup].
gharam : see gharo.
gharo, gharam=house, dwelling; n. m. or n. 1st; [✓gah (grah, grabh)].
ghāyati=smell, get smell, catch scent of; v. 1st: [✓ghā (ghrā)].
ghoso=proclaimed, announced; p. p. p.; [✓ghus].
ca=and, also, even: ca......... ca=both ............ and: conj.
candalo=a Candala, one belonging to the Candala caste—the lowest caste; n. m. 1st; [✓cand].
caturō, cattāro=four; num.
cattāro: see caturō.
carati=wander, go about, practice; v. 1st; [√car].
cāṭi=earthen vessel, bowl, jar, water-pot; n. f. 2nd; [probably a foreign word].
-ci,-cid=even, indeed, at all, soever; suffix. It changes an interrog. pro. or adv. to indef.
cittām=thought, mind, heart; n. n. 1st; [√cit].
cintito=thought, thought out, planned; p. p. p.; [√cint].
cinteti=think, consider, mind, regard, devise, be anxious or disturbed in mind; v. der; [caus. of √cint].
ciro=long, lasting, continued; adj.; [?].
cunṇo=powder, dust, lime, cement; n. m. 1st: [√cur (carv.)].
cumbaṭām=coil, coil of cloth used as chatty stand.
cūḷā=the single lock left on a shaven head, top-not, crest, diadem, crown; n. f. 1st; [?].
cha, chal=six; num.
chaḍḍeti=abandon, throw away, reject, throw up, vomit; v. der.; [caus. of √chaḍḍ (chṛḍ)].
chando=wish, desire, intention, whim; n. m. 1st; [√chand].
chal: see cha.
chavi=skin, complexion, beauty; n. f. 2nd; [?].
jano=living being, creature, person, man; n. m. 1st: √jan].
Jambudīpo=The Jambu-Island: it is one of the four islands said to be grouped about Mt. Meru of Buddhist cosmogeny—the one on the South. In a more restricted and practical sense it meant the whole of then-known India.
jayati: see jeti.
jayo=conquest, victory, success; n. m. 1st; [√jī].
VOCABULARY.

jätakām = birth, birth-tale, especially a tale concerning the Buddha in a former existence; n. n. 1st; [√jan, jā].

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

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

jāto = bōrn, produced, arisen, become; p. p. p.; [√jā, jan].

jānāti = perceive, come to know, discover, discern, understand, know; v. 1st; [√jñā (jñā)].

jānāpeti = cause to know, inform, point out, show; v. der.; [caus. of √jñā (jñā)].

jito = conquered, defeated, overcome; p. p. p.; [√jī ].

jīnāti see jeti.

jīvām; see jīvo.

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

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

jīvitaṁ = life; n. n. 1st; [√jīv].

jīvo, jīvām = life, living, livelihood, living being, creature; n. m. or n. 1st; [√jīv].

jeti, jāyati, jīnāti = conquer, overcome, overthrow, surpass, win, succeed, v. 1st or 5th; [√jī ].

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

ṭhapeti = cause to stand, place, put, cause to remain, leave, except, omit; v. der.; [caus. of √ṭhā (sthā)]

ṭhānaṁ = place, position, post, stand; n. n. 1st; [√ṭhā (sthā)].

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

ṭhitō = placed, put, standing, remaining; p. p. p.; [√ṭhā (sthā)].
qasati = seize with teeth, bite, sting; v. 1st; [√qas (qams)].

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

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

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

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

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

tattha: see tatra.

tatra, tattha = there, thither, in that case; adv.; [fr. pro. base, ta-, 237 (i)].

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

tadanurūpo = suitable thereto, proper, fit; adj.; [really Comp., tād+anu+-rūpaṁ].

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

tamām: see tamo.

tamo, tamām = darkness, gloom, punishment, hell; n. m. or n 1st; [√tam].

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

tayo = three; num.

taro = -er, more, less; suffix.

tasito = terrified, trembling; p. p. p.; [√tas (tas, tams)].

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

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

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

tāpaso = ascetic, hermit; n. m. 1st; [√tap].
tāva=so far, at once, now, indeed, really; adv.
ti: see iti.
tikkhatum=thrice, three times, three fold; adv.; [ti-(stem of tay+)-khattum (-kṛtvās)].
tikhiṇo=sharp; keen; acid, pungent, acute, clever; adj.; [√tij].
tīṭhām=standing, landing, bathing-place, ford; n. n. 1st; [√ṭā (sthā)].
tīraṁ=bank, shore, coast; n. n. 1st; [tar (tṛ)].
tuccho=empty, vacant, void; adj.; [?].
tuṭṭho=glad, pleased, delighted, satisfied; p. p. p.:[√tus(tus)].
turito=hurried, flurried, eager, zealous, p. p. p.; [√tar(tvār)].
temeti=make wet, moisten, soak; v. der.; [caus. of √tim].
-ttaṁ (-tra)=ness, hood, condition; much used in making neut. abstract nouns from p. p. p.; suffix.
tvaṁ=thou, you; 2nd pers. pro.
thambho=clump of grass, thicket, post, pillar, rigidity, stupor; n. m. 1st; [√thambh (stambh)].
thalam=dry land, land above water, high ground; n. m. 1st; [√thā (sthā)].
thuti=praise, thanks, commendation; n. f. 2nd; [√tū (stu)].
thullo=stationary, immovable, large, fat, strong, clumsy, coarse; adj.; [√thā (sthā)].
thūnā=post, pillar, column, rafter, beam; n. f. 1st; [√tū (sthū)].
thonko=small, little, short, slight; adj., [?].
dalhaṁ=harshness, bluntness, severity; really the neut. of dalho used as a noun.
dalho=hard, firm, strong, excessive; p.p.p.; [√dah (dṛh)].
dadāti: see deti.
damito—tamed, conquered, overcome; p. p. p.; [fr. caus. of \( \sqrt{\text{dam}} \)]
dameti—cause to be controlled, tame, subject, subdue, overcome, convince; v. der.; [caus. of \( \sqrt{\text{dam}} \)]
daratho—oppression, suffering, pain; n. m. 1st; [\( \sqrt{\text{dar}} \) (dṛ)].
dassanaṁ—seeing, sight, view, scene; n. n. 1st; [\( \sqrt{\text{dis}} \) (dṛ)].
daharo—young, small, fine, tender; adj; [\( \sqrt{\text{dah}} \)].
dānaṁ—giving, liberality, charity, gift; n. m. 1st; \( \sqrt{\text{dā}} \).
dāpeti—cause to give; v. der.; [caus. of \( \sqrt{\text{dā}} \)].
dārako—child, son, offspring, boy; n. m. 1st; [\( \sqrt{\text{dar}} \) (dṛ)].
dāru—wood, piece of wood, timber, building material; n. n. 3rd; [\( \sqrt{\text{dar}} \) (dṛ)].
dibbo—glorious, divine, heavenly, celestial; adj.; [\( \sqrt{\text{div}} \)].
divaso—day; n. m. 1st; [\( \sqrt{\text{div}} \)].
divā—by day, during the day; adv.; [fr. divo].
-diso, -riso—like, sort, kind; suffix.
disvā—having seen; ger. (no act. pr.); [\( \sqrt{\text{dis}} \) (dṛ)].
dukāṁ—pair, couple, two; n. n. 1st; [fr. the numeral, dve].
dukūlām—fine cloth, inner-bark fibre, silk; n. n. 1st; [\( \sqrt{\text{du}} \)].
duggandho—bad-smelling, stinking, foul, filthy; adj.; [really Comp. of dus + gandho].
dutiyo—second; adj.; [fr. dve].
dus-, du.—bad, evil, difficult; prefix.
dussaṁ—cloth, change of clothing; n. n. 1st; [?].
deti, dadāti—give; v. 1st; [\( \sqrt{\text{dā}} \)].
devī—goddess, queen, princess, lady; n. f. 2nd; [fem. of devo].
devō—god, angel, Deva, lord, king, husband, sky, cloud, the heavens, air; a. m. 1st; [\( \sqrt{\text{div}} \)].
VOCABULARY.

domanassāmaṁ = bad-mind, disappointment, grief, sorrow, dejection; n. n. 1st; [dus-+√man].
dovārikō = door-keeper, gate-keeper, porter; n.m. 1st; [√dvar].
dvādasa = twelve; num.
dvāram = entrance, door, gate, beginning; n. n. 1st; [√dvar (dvr)].
dve = two; num.
-dha = place; suffix.
dhanaṁ = booty, crops, possession, property, wealth; n. n. 1st; [√dhan].
dhammo, dharmam = that which is established, practice, custom, law, duty, religion, piety, virtue, justice, characteristic, condition, nature, phenomenon, thing, object, idea; n. m. or n. 1st; [√dhar (dhr)].
dharamanam = carrying, bearing, living, life; n. n. 1st; √dhar (dhr).
dhovati = wash, rinse, cleanse, bathe; v. 1st; [√dhov (dhāv)].
na = not; adv.
nagaram = city, town, fortified town, fortress; n. n. 1st; [?].
nāguṭṭham = tail, cauldre extremity; n. n. 1st; [?].
nacirassa = not long, shortly, soon; used as adv.; [really gen. sing. of na-+ ciro].
nadati = roar, cry, make sound, give voice; v. 1st; [√nad]
nadī = roaring (one), river, torrent; n. f. 2nd; [√nad].
nayati: see neti.
nahāpeti = cause to bathe, bathe; v. der.; [caus. of √nā (snā)].
nahāyati = bathe; v. 1st; [√nah, nā (snā)].
nāgo = serpent, snake, dragon, a Nāga demon; in pl. the name of a people; n. m. 1st; [?].
nādo = roar, sound, voice, cry; n. m. 1st; [✓nad].
nāma = namely, by name, to wit, indeed; adv; [fr. nāmām].
nāmām = name, mark, sign, great name, honor, renown; n. n. 1st; [?].
nāyakattām = leadership; n. n. 1st; [✓ni+-ko+-ttaṃ].
nāvā = ship, boat; n. f 1st; [?].
nāsā = nose, snout, probosis, nostril; n. f. 1st; [?].
nāseti = cause to be lost, destroy, overwhelm; v. der.; (caus. of ✓nas (naç)].
ni-(nis) = out, away, not; prefix.

nikāyo = multitude, assemblage, collection, group, class, association, congregation, house, dwelling; n. m. 1st; [ni-+ ✓cī].
nikkhamati = come or go out, set forth, depart, leave; v. 1st; [ni-(nis)+✓kam (kram)].
nigamo = town, market-town; n. m. 1st; [ni-+✓gam].
ninno = low-lying, depressed, deep; adj.; [?].
nipajjati = lie down, sleep; v. 3rd; [ni-+✓pad].
nipajjāpeti = cause to lie, lay, put; v. der.; [ni-+ caus. of ✓pad].
nipannako = lying, sleeping; adj.; [nipanno+-ko].
nipanno = laid down, lying down, sleeping; p. p. p.; [ni-+✓pad].
nipāto = deposit, collection; n. m. 1st; [ni-+✓pat].
nipāti = falling, flying down, flying about, rushing here and there; adj. cons.; [ni-+✓pat].
nipphatti = perfection, accomplishment; n. f. 2nd; [ni-(nis)+✓dhā].
nibbattati = turn out, spring up, be born, be produced; v. 1st; [ni-(nis)+✓vatt].
nibbatto=arisen, born, produced, reborn; p. p. p.; [ni- (nis) + \(\sqrt{\text{vatt}}\) (ʊṛt)].

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

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

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

nivāsana\(\tilde{\text{m}}\)=dwelling, abiding, stopping, putting up, staying temporarily; n. n. 1st; [ni- + \(\sqrt{\text{vas}}\)].

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

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

nisinno=set down, seated, settled, cleared, put, laid down, sitting, lying; p. p. p.; [ni- + \(\sqrt{\text{sīd}, \text{sad}}\)].

nissāya=having leaned on, depending on, near, beside; ger. with prep. force, 388; [ni- + \(\sqrt{\text{sī (cī}, \text{cī)}\)].

nisidati=settle down, sit down, sit, settle, become clear, become clear in mind, have faith; v. 1st; [ni- + \(\sqrt{\text{sīd}, \text{sad}}\)].

niharati=draw out, remove, release, take away, dismiss; v. 1st; [ni- (nis) + \(\sqrt{\text{har}}\) (hṛ)].

nu=now, I pray; adv.

neti, nayati=lead, lead away, take; v. 1st; [\(\sqrt{\text{ni}}\)].

no=not; adv.

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

pakati=origin, original form, nature; n. f. 2nd; [pa-(pra) + \(\sqrt{\text{kar}}\) (kr)].

pakāseti=cause to shine, cause to appear, shew, teach, declare; v. der.; [pa-(pra) + caus. of \(\sqrt{\text{kās}}\) (kāç)].
pakkanto = gone-forth, gone-out, set-forth; p. p. p.; [pa-(pra) + √kam (kram)].
pakkamati = go forth, depart, go out, go away; v. ist; [pa-(pra)+√kam (kram)].
pakkosāpeti = cause to call, summon; v. der.; [pa-(pra)+caus. of √kus (kru)].
pakkhandati = leap-forth, leap up; v. 1st; [pa-(pra)+√khaud (skand)].
pacāpeti = cause to cook, cause to suffer, torment; v. der.; [caus. of √pac].
paccanto = bordering, skirting, adjacent, on the frontier; adj.; [pati-(prati)+anto].
pacccuggamanam = salutation, welcome, hospitality; n. n. 1st; [pati-(prati)+ud.+√gam].
pacchā = afterwards, subsequently, last; adv.
pacchijjati = be cut off, cease; v. der. [pa-(pra)+pass. of √chid]
pajahāti = abandon, entirely give up, leave utterly; v. 1st; [pa-(pra)+√hā].
pajā = progeny, children, family, posterity; n. f. 1st; [pa-(pra) +√jan, jā].
pānca = five; num.
paññā = perception, understanding, wisdom, knowledge; n. f. 1st; [pa-(pra)+√ñā (jñā)].
pati-, pati-(prati) = re-, backward, reversed, in return, again; prefix.
patīggāhako = receiving, taking, collecting, welcoming, assenting; adj; [pati-(prati)+√gah (grah, grabh)].
patīcchādeti = cover, conceal, hide, bury, clothe; v. der.; [pati-(prati)+caus. of √chad].
patīcchāpeti = cause to obtain or find, entrust-to, hand-over; v. der. [pati-+caus. of √is (iṣ)].
paṭijīvati = live again, live also; v. 1st; [paṭi-(prati)+√jīv].
paṭinivatti = turn back, turn away, return; v. 1st; [paṭi-(prati + ni+√vatt (vṛt)].
paṭippassambhanām = subsidence, assuaging, calming; n. n. 1st; [paṭi (prati)+pa-(pra)+√sambh (srambh)].
paṭibaddho = bound back, bound down, thoroughly bound, bound; p. p. p.; [paṭi-(prati)+√bandh].
paṭimuṇcati = put on, bind, fasten; v. 2nd; [paṭi-(prati)+√muc].
paṭivacanaṁ = back-speech, reply, answer; n. n. 1st; [paṭi-(prati)+√vac].
paṭisattu = enemy, foe, rival; n. m. 3rd; [paṭi-(prati)+√sad (çad)].
paṭisandhi = reunion, conception, rebirth; n. m. or f. 2nd; [paṭi-(prati)+sam+√dhā].
paṭṭhāya = having-stood.forth, beginning, from; used as prep.; [really ger. of pa-(pra)+√ṭhā (sthā)].
paṭhamo = first, foremost, chief, best; adj.
paṭhavī, pathavī, puthuvī = wide (place), breadth, earth; n. f. 2nd; [√paṭh, path (prath)].
paññam = feather, pinion, leaf, written leaf, epistle, letter, message; n. n. 1st; [?].
patati = fall, fly; v 1st; [√pat].
pati = ruler, lord, master, husband; n. m. 2nd; [√pat].
patikuṭṭho = wretched, poor, miserable, vile; p. p. p.; [pati-(prati)+√kus (kruç)].
patijṭhā = standing, ability to stand, resting place, abode; n. f. 1st; [pati-(prati)+√ṭhā (sthā)].
patijṭhāti = stand back, stand firm, be established, establish oneself; v. 1st; [pati-(prati)+√ṭhā (sthā)].
patijṭhāpeti = cause to stand firm, establish, cause to practice or observe; v. der.; [pati-(prati)+caus. of √ṭhā (sthā)].
patī=(female) ruler, mistress, wife; n. f. 2nd; [fem. of pati].
patto=got, obtained, attained, reached; p. p. p.; [pa-+√āp].
pathavi: see pathavi.
padām=step, stride, foot-print, foot, footing, station, rank, office, abode, portion, part of a stanza, line of poetry; n. n. 1st; [√pad].
padakkhino=respectful salutation, triumphal procession; n. n. 1st; [√dakkh (daks)].
padesiko=region, district, neighborhood; n. m. 1st; [√pad].
padeso=spot, place, region, district; n. m. 1st; [pa-(pra)+√dis (dṛç)].
pana=now, then, but, indeed; adv.
pabbajito=“monked,” become a monk or ascetic, gone into exile for the purpose of asceticism; used as a noun=monk, ascetic; p. p. p.; [pa-(pra)+√vaj (vraj)].
pabbato=heap, height, mountain, crag; n. m. 1st; [√pūr(pr)].
pamokkho=release, freedom, escape; n. m. 1st; [pa-(pra)+√muc].
payojeti=cause to join, attack, fight, engage, instigate, hire, practice; v. der.; [pa-(pra)+caus. of √yuj].
parajjhanaṁ=defeat; n. n. 1st; [?]
parā-=away, aside, back; prefix.
parāmasati=stroke, rub, touch, fondle; v. 1st.; [parā-+√mas (mṛç)].
parāyanaṁ=end, limit, destiny; n. n. 1st; [parā-+√yā].
pāri-=around, about; prefix.
pariṇaḥāti=grasp about, explore, seek diligently, search, question, seize; v. 2nd; [pari-+√gah (grah, garbh)].
pariṇaḥhanaṁ=grasping, comprehension, mastery, exploration; n. n. 1st; [pari-+√gah. (grah, garbh)].
pariggahito = seized, held back, possessed, occupied; p. p. p.; [pari- + √gah (grah, grabh)].
pariggāheti = cause to question, gather information; v. der.; [pari- + caus. of √gah (grah, grabh)].
paridevati = wail, lament; grieve, cry; v. 1st; [√dev].
paripantho = obstacle, hinderance, danger, misfortune; n. m. 1st; [pari- + √path].
paripāko = maturity, perfection, ripeness; n. m. 1st; [pari- + √pac].
paripunño = completely filled, full, completed, perfected; p. p. p.; [pari- + √pūr (pr)].
parimānām = measure, extent, duration; n. n. 1st; [pari- + √mā].
pariyesati = search about, seek out, find; v. 1st; [pari- + y+ √is (is)].
pariyosānām = end, termination; n. n. 1st; [pari- + y- + o- + √sā (sā, sī)].
parivāreti = cause to be covered or surrounded, surround, cover, guard; v. der.; [pari- + caus. of var (vr)].
parivuto = surrounded, attended, accompanied; p. p. p.; [pari- + √var (vr)].
parihāro = attention, care, rite, ceremony, honor, pomp, state; n. m. 1st; [pari- + √har- (hṛ)].
paro = distant, further, opposite, other, different, adverse; adj. pro.; [?].
palāpeti = cause to flee; v. der.; [parā- + caus. of √i].
palāyati = run away, flee, retreat; v. 1st; [palā- (for parā) + √i].
pavatti = on-going, business, incident, matter; n. f. 2nd; [pa-(pra) + √vatt (vr)].
pavarō = excellent, chief, best; adj.; [pa-(pra) + √var (vr)].
pávīṭṭho = entered; p. p. p.; pa-(pra) + √vis (vič)

pavisati = enter, thoroughly enter; v. 1st; [pa-(pra) + √vis (vič)].

paveseti = cause to enter; v. der.; [pa-(pra) + caus. of √vis (vič)].

pasavanikām = sustenance, food, support; n. n. 1st; [fr. a caus. of √pus (pus)].

passam: see passo.

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

passāvo = flowing-forth, stream, urine; n. m. 1st; [pa-(pra) + √su (sru)].

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

pahattho = bristled, excited, pleased, delighted; p. p. p.; [pa-(pra) + √has (hrs)].

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

pahināti = send; v. 5th; [pa-(pra) + √hi].

pāṭhako = reader, reciter, student; n. m. 1st; [√pāth].

pāṇo = breath, vitality, life, living-being, creature, man; n. m. 1st.; [pa-(pra) + √an].

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

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

pātubhavati = be manifest, appear, arise, come into existence; v. 1st; [pātu- + √bhū].

pādo = foot, foot-hill, base; n. m. 1st; [√pad].

pāniyam = drink, beverage, water; n. n. 1st; [√pā].

pāpeti = cause to reach or attain to; cause to obtain or get; v. der.; [pa-(pra) + caus. of √āp].

pāpuṇāti, pāpuṇoto = get, obtain, attain to, reach; v. 4th; [pa-(pra) + √āp].
VOCABULARY

pāsādo=palace, mansion, tower, terrace; n. m. 1st; [pa-(pra) + sad, sid].

pi: see api.

pi-, api-=near, close; prefix.

piṭakām=basket, receptacle, treasury, collection of Scriptures, one of the three main divisions of the Buddhist Scriptures, which are Vinaya-piṭakām, Sutta-piṭakām and Abhidhamma-piṭakām; n. m. 1st; [v piṭ].

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

piṇḍo=lump, ball, mass, lump of food, food, alms, sustenance, livelihood; n. m. 1st; [?].

piṭā=father, preserver; n. m. cons.; [v pā].

pidahati=cover, guard, close, shut; v. 1st; [pi-+ dhā].

pibati: see pivati.

pivati, pibati=drink, imbibe, swallow, enjoy; v. 1st; [v pā].

pisāco=goblin, ogre, sprite, fiend; n. m. 1st; [v pis (pis)].

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

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

puto=crease, cavity, cup, hole, nostril; n. m. 1st; [v put].

putto=son, child; n. m. 1st; [?].

puthavi: see paṭhavi.

puna, puno, puna, punad=again, new, further, back, next; adv.

pubbo=former, fore, first, foremost, Eastern, ancient; adj.; [v pūr (pr)].

pubbo=pus, matter; n. m. 1st; [v pūy].

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

purā=formerly, previously, in a former existence; adv.; [v pur].
purimo = foremost, first, fore, front; adj.; [fr. purā + -imo].
puriso = male, man, human, person, individual; n. m. 1st; [?].
pūti = stinking, foul, putrid; adj.; [√pū (pūy)].
pūreši = cause to be full, fill, complete, perfect, fulfil; v. der.; [caus. of √pū (pū)].
pesanaṁ = message, errand, dispatch; n. n. 1st; [pa-(pra) +√is (is)].
potako = young of animal, cub, son; n. m. 1st; [√pu].
poseti = cause to thrive, nourish, support, feed, care for; v. der.; [caus. of √pus (puṣ)].
pharuso = knotted, rough, harsh, coarse, vulgar; adj.; [?].
phalakaṁ: see phalako.
phalako, phalakaṁ = slab, board, bench, shield; n. m. or n. 1st; [√phal].
phalati = split, burst, blossom, fruit; v. 1st; [√phal].
phalikā: see phaliko.
phaliko, phalikā = crystal, quartz; n. m. or f. 1st; [√phaṭ (sphaṭ)].
phalito = split, burst, broken, blossomed, fruited; p. p. p.; [√phal].
phāleti = cause to burst or split, cause to blossom or fruit, split, burst; v. der.; [caus. of √phal].
phālanam = splitting, cleaving, breaking; n. n. 1st.; [√phal].
phāsuko = pleasant, agreeable, comfortable, easy; adj.; [?].
bandhati = bind, fasten, fix, get, contract; v. 1st; [√bandh].
balam = power, strength, force, military force, army; n. n. 1st; [√bal].
balavā = having power, strong, powerful, mighty, great; adj. cons.; [balam + -vā].
bali = tax, revenue, custom, tribute, religious offering, oblation; n. m. 2nd; [?].
bahi=without, outside; adv.
bahu=much, great, abounding, frequent; in pl. many; adj. 3rd; [√bah (baṁh)].
Bārāṇasī=Baraṇasī, modern Benares; n. f. 2nd.
bālatā=foolishness, folly, simplicity, childishness; n. f. 1st; [bālo- + tā].
bindu=drop, spot, detached particle; n. m. 3rd; [√bhid].
Buddhaghoṣo=Buddhaghoṣa, a famous Buddhist monk who dwelt in Ceylon at the end of the fourth and beginning of the fifth centuries of the Christian era.
Buddho=the Buddha, wise-one, one who has by his own efforts or intuition attained perfect enlightenment; n. m. 1st; [√budh]
bubhukkhito=a-hungered, desiring to eat; p. p. p.; [fr. desid. of √bhuj].
Bodhisatto=the Bodhisatta, one destined to become a Buddha, a title of a being who has determined to become a Buddha, applied in all his existences after his determination until his attainment; Tap. Comp.; mas. 1st; [Bodhi, √budh + satto, √as].
Brahmadatto=Brahmadatta, given-by-Brahmā; Tap. Comp. mas. 1st; [Brahmā, √brah (brḥ)+ datto, √dā].
Brahmā=Brahmā: the name of a powerful god, an angel, a Brahmin, the Buddha; n. m. cons.; [√brah (brḥ)].
brahmo=excellent, best, sacred; adj;[√brah (brḥ)].
brahmano=a Brahmin, an arhat; n. m. 1st; [√brah (brḥ)].
bhakkham=food, prey, pasture; n. n. 1st; [√bhakkh (bhakṣ)].
bhaginī=sister, one provided for, one shared with; n. f. 2nd; [√bhaj].
bhānati=speak, say, tell, recite, preach; v 1st; [√bhaṁ].
bhaṇḍam=stock, wares. utensil, implement, material; n. n. 1st; [√bhaṇḍ].
bhattachār = share, portion, food, meal; n. n. 1st; [√bhāj].
bhadanto = reverend one, venerable man, Buddhist monk; 
n. m. cons.; [√bhand].
bhayām = fear, fright, danger; n. n. 1st; [√bhī].
bhariyā = wife; n. f. 1st; [√bhar (bhṛ)].
bhavām = Lord, Sir, venerable one; the voc. "bho" is much 
used in address; n. m. cons.; [√bhā].
bhavati = be, become; v. 1st; [√bhū].
bhāgo = share, portion, division, region, quarter, time; n. m. 
1st; [√bhāj].
bhātā = brother; n. m. cons.; [√bhar (bhṛ)].
bhātiko = brother, little brother, dear brother; n. m. 1st; 
[√bhar (bhṛ)].
bhāṇī = speaking, saying; adj., cons.; [√bhaṇ].
bhāvanā = realization, development, attainment; n. f. 1st; 
[√bhū].
bhāvo = existence, being, fact, condition; n. m. 1st; [√bhū].
bhindati = break-up, divide, destroy; v. 2nd; [√bhid].
bhīto = frightened, alarmed; p. p. p.; [√bhī].
bhuñjati = eat, partake of, enjoy; v. 2nd; [√bhuj].
bhūmi = earth, ground, land, state, place, floor, story; n. f. 
2nd; [√bhū].
bhūmikā = story, stage, landing; n. f. 1st; [bhūmi + fem. of 
ko].
bhedo = division, sort, kind; n. m. 1st; [√bhid].
bheri = drum, tom-tom; n. f. 2nd; [√bhī].
bhesajjam = medicine, drug; n. n. 1st; [(a)bhi-+√saj].
bho: see bhavaṁ.
bhojanam = food; n. n. 1st; [√bhuj].
VOCABULARY.

mañisām = flesh, meat, food; n. n. 1st; [?].
makkhitō = smeared, stained, anointed; p. p. p; [√makkh (mrks)]
maggō = road, path, way, custom, religion; n. m. 1st; [√māj (mj)].
maṅgalo = fortunate, auspicious, blessed, royal; adj.; [√maṅg].
maṅñati = think, suppose, imagine, consider, understand; v. 3rd; [√man].
maṇi = jewel, gem, water-pot; n. m. or f. 2nd; [?].
maṇikaṁ: see maṇiko.
maṇiko, maṇikaṁ = water-pot; n. m. or n. 1st; [?].
mato = dead; p. p. p.; [√mar (mr)].
matto = mad, furious, intoxicated, insane, heedless, careless; p. p. p.; [√mad]
mattakamaṁ: see matthako.
matthako, matthakam = top, summit, head, just above the head or top; n. m. or n. 1st; [?].
maddati = rub, crush, trample, destroy; v. 1st; [√madd (mrd, mrad)].
manusso = man, human-being, person; n. m. 1st; [√man].
maraṇaṁ = death, dying; n. n. 1st; [√mar (mr)].
marati = die; v. 1st; [√mar (mr)].
Malliko = Mallika, name of a king.
mahallako = old, aged, spacious, broad, large; [?].
mahā = great, large, illustrious, noble, renowned; adj. cons.; [√mah].
mahiso = buffalo; n. m. 1st; [?].
mā = not, prohibitive negative; adv.
māṅavo = young Brahmin, youth, child; n. m. 1st; [?].
mātā = mother; m. f. cons.; [√mā].
māpeti = create, cause to be made, cause to appear, supernaturally assume or give form; v. der.; [caus. of √mā].
māreti = cause to die, kill, strike, beat; v. der.; [caus. of √mar (mr)].
mukham = mouth, face, front, entrance, commencement;
n. n. 1st; [?].
mudu = soft, mild, kind, gentle, weak; adj. 3rd; √mud (mr)].
mudu, mudum = softness, mildness, &c.; the neut. of the
adj. used as noun.
mūlam = root, base, foundation, origin, cause, reason, mass,
amount, price; n. n. 1st; [?].
mettā = friendship, friendliness, good-will; n.f. 1st; [√mid, med].
moceti = cause to be loosed, release, set free; v. der.; [caus.
of √muc].
yakkho = yakkha, a superhuman being, demon, fairy; n. m.
1st; [√yakkha (yaks)].
yadi = if; conj.
yaso = honor, fame, renown, reputation; n. m. 1st; [√as (aç)].
yādiso = what sort, whatever kind; adj. pro.; îpro. base ya +
diso].
yāva = as far as, how far, up to, until, as long as; adv.; [fr. pro.
base, ya ].
yugam = pair, couple, union, generation; n. n. 1st; [√yuj].
yujjhati = fight, make war; v. 3rd; [√yudh].
yujjhanaṃ = joining, union, battle, war; n. n. 1st; [√yudha].
yutto = yoked, joined, connected, possessing; p. p. p. [√yuj].
yuddham = fight, battle, war, conflict, joining, union; n. n.
1st; [√yudha].
yo = who, which, what; rel. pro.
yogot = union, junction, series, order, aphorism; n. m. 1st;
[√yuj].
VOCABULARY.

yojanāṁ = yoke, yoking, yojana—a measure of distance equaling 4 to 9 miles, the distance traveled at one yoking of the cart; n. n. 1st; [√yuj].

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

rajatāṁ = silver; n. n. 1st; [√raj, rāñj].

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

rajju = rope, string, cord; n. f. 3rd; [?].

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

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

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

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

-riso : see -diso.

ruk kho = tree; n. m. 1st; [?].

rodati, rudati = cry, wail, weep, lament; v. 1st; [√rud].

laggati = be attached, adhere, cling, stick fast, hang on; v. der.; [pass. of √lag].

laddhāṁ = dung, excrement; n. n. 1st; [?].

laddhattāṁ = getting, receiving, the condition of having got, acquisition, permission; n. n. 1st; [laddho+ -ttaṁ (-tra)].

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

labhati = get, obtain, receive, take, attain to, reach; v. 1st; [√labh].

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

loko = sky, space, universe, world, earth, the present existence; n. m. 1st; [√lok].

lomaṁ = hair of body, bristle, fur, feather; n. m. 1st; [fr. √ruh].

va, iva; even, indeed, as; adv.
vaṁso = bamboo, joint of bamboo, succession, lineage, race; n. m. 1st; [?].

vakkalaṁ: see vakkalo.

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

vaggo = class, troop, multitude, company, party, collection; n. m. 1st; [√vajj (vṛj)].

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

vacanakaro = word-doing, obedient, submissive; adj.; [vacanaṁ + karo].

vaṭṭati: see vattati.

vadḍhaki = carpenter, artisan, mason; n. m. 2nd; [√vadḍh (vṛdh)].

vaṇāṁ: see vaṇo.

vaṇo, vaṇāṁ = wound, bruise, sore, boil, tumor; n. m. or n. 1st; [?].

vaṇṇanā = description, narration, explanation, comment, commentary; n. f. 1st; [√var (vṛ)].

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

vattati | (two words from the same original root with vaṭṭati) | (clearly differentiated meanings in the Pali; v. 1st; [√vatt or √vaṭṭ, both fr. (vṛt)].

vattati = turn, proceed, go, go on, live, remain, be.

vaṭṭatī = behoove, ought, be right, be proper.

vatti = speak, say, tell, v. 1st; [√vac].

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

vadati = speak, say, tell; v. 1st; [√vad].

vadhati = strike, kill, slay; v. 1st; [√vadh].

-vanto: see-vā.
VOCABULARY

vammanm = armor, mail; n. n. 1st; $\sqrt{\var (v)}$.

vayo = youth, prime, manhood, age, puberty, old-age; n. m. 1st; [vi- + \sqrt{i}].

valanjako = resorting, frequenting, using; adj.; [ava- + \sqrt{lanj}].

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

vasanam = dwelling, residence; n. n. 1st; [\sqrt{vas}].

vasena: see kilesavasena, page 39, Notes.

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

vasso = “Rains,” rainy season, season; n. m. 1st; [\sqrt{vass (vì)}].

-và, -vanto = possessing, using, having, showing; suffix.

vàto = wind, air, breath; n. m. 1st; [\sqrt{và}].

vàdi = speaking, saying, recounting; adj. cons.; [\sqrt{vàd}].

vàraño = elephant; n. m. 1st; [\sqrt{var (vì)}].

vàsi = thunder-bolt, adze, ax, hatchet; n. f. 2nd; [\sqrt{vàs}].

vàso = dwelling, residence; n. m. 1st; [\sqrt{vas}].

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

vijahati = leave, forsake, abandon, relinquish, give up; v. 1st; [vi- + \sqrt{hà}].

vijayati = bring forth, give birth to, bear; v. 1st; [vi- + \sqrt{jan, jà}].

vijà = perception, knowledge, wisdom; n. f. 1st.; [\sqrt{vid}].

vijhati = pierce, perforate, wound, shoot, hit; v. 3rd; [\sqrt{vidh (vidh, vyadh)}].

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

vinicchinati = investigate, try, judge; v. 5th; [vi- + ni-(nis) + \sqrt{ci}].
vinicchayo = investigation, trial, decision, decree; n. m. 1st; [vi- + ni-(nis)+√ci].

viramati = not delight in, refrain from, desist, be restrained in, give up; v. 1st; [vi-+√ram].

visām = poison, venom; n. n. 1st; [√vis (vis)].

visahati = bear away, venture, dare; v. 1st; [vi-+√sah].

vissajjetti = cause to be loosed, emit, send forth; v. der.; [vi-+ caus. of √sajj (srj)].

vihiṃsako = injuring, hurting, showing cruelty; adj.; [vi-+√hiṃs].

visati = twenty; num.

vuttaṭṭham = saying, speech, the condition of having spoken; n. n. 1st; [vutto+-ttam].

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

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

vejjo = physician, doctor of medicine; n. n. 1st; [√vid].

vetanaṃ = wage, hire, salary, fee; n. n. 1st; [?].

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

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

veso = dress, apparel, equipment; n. m. 1st; [√vis].

Vessavaṇo = Vessavana, one of the names of a celebrated yakkhā.

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

sa: see so.

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

sakataṃ = cart, waggon, a measure of capacity; n. n. 1st; [√sak (cak)].
sakalo = together with parts, all, whole; adj.; [sa-+?].
sako = own, belonging to oneself; adj.; [so (sva)+-ko].
sakkati, sakkoti, sakkunāti = be able, be competent, can; v. 4th; [√sak (çak)].
sakkā = able, competent, possible; Indeclinable; [√sak (çak)].
saggo = heaven, one of the twenty-six abodes of happiness, especially the Tavatimsa Heaven; n. m. 1st; [√su, sū].
saṅgaṅhāti = receive, accept, conciliate, favor, protect; v. 2nd; [sam+-√gah (grah, grabh)].
saṅgāmo = meeting, assembly, war, battle, conflict; n. m. 1st; sam+-√gam.]
saṅghāto = junction, union, raft; n. m. 1st; [sam+-√ghat].
sace = if; conj.
saccaṁ = being, reality, truth, veracity; n. m. 1st; [√as].
sajjeti = prepare, equip, deck; v. der; [caus. of √sajj (saṅj)].
saṅcarati = come together, meet, assemble; v. 1st; [sam+-√car].
saṅjanāti = thoroughly perceive, comprehend, perceive, think, suppose, name, call; v. 1st; [sam+-√ñā (jñā)].
saṅnā = perception, meaning, gesture, name, sign, note, mark; n. f. 1st; [sam+-√ñā (jñā)].
saṅnī = thinking, perceiving, conscious; adj. cons.; [sam+-√ñā (jñā)].
satam = hundred; num.
satta = seven; num.
sattamo = seventh; adj.; [fr. satta].
sattavassiko = of seven years, seven years old; adj.; [Dig. Comp. +-iko].
sadiso = that-like, like that, such, similar to, like; adj. pro.; [so+-diso].
saddo= sound, noise, voice, cry; n. m. 1st; [?].
saddhim = with, together with; prep.
santāseti= terrify, frighten, make afraid; v. der.; [sam-+ caus. of √tas].
santikaṁ = vicinity, nearness, presence; n. n. 1st; [sa-+anto +-iko]
sanitatthānam = conclusion, decision, resolve, consummation; n. n. 1st; [sam-+ni-+√thā (sthā)].
sannipatati= assemble, come together, meet; v. 1st; [sam-+ni-+√pat].
sannirumhathi= restrain, impede, shut off, block; v. 2nd; [for sannirundhathi=sam-+ni-+√rūdh].
sabbo= all, whole, entire, every; adj: [?].
sabbho= refined, polite; adj.; [?].
sam-= together with, along with, union, accompanying; prefix.
samaggo= harmonious, reconciled, friendly; adj.;[really Abha. Comp. used Bah., sa-+ maggo].
samajjam: see samajjā.
samajjā, samajjam= crowd, assembly; n. f. or n. 1st; [sam-+√aj].
samattho= fit, able, adequate, competent; adj.; [sam-+√ar (r)].
samanto= together with limits, all, whole, entire; adj.;[sam-+anto].
samayo= coming together, meeting, convention, agreement, season, time; n. m. 1st; [sam-+√i].
samāno= equal, similar, same; adj.; [sa-+√mā].
samekkhito= thoroughly inspected, well examined; p. p. p.; [sam-+√ikkh (iks)].
samo= equal, level, equitable, just, same, similar; adj.; [?].
sambajjhathi= be bound, be attached, be enamored, be in love with; v. der.; [sam-+pass. of √bandh].
sambhāro—material, preparation, element, constituent part; n. m. 1st; [sam-+√bhar (bhr)].

sambāhati=press, rub, give massage, shampoo; v. 1st; [sam-+√bāh, vāh (vāh)].

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

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

sammassāseti=refresh, enliven, encourage, comfort, console; v. der.; [sam-+ā-+caus. of √sas (svas)].

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

saya m= self, oneself, spontaneously; Indeclinable.

saram: see saro.

sarado=autumn, the hot weeks at the close of the “Rains,” a year; n. m. 1st; [?]

sarīrām=body; n. n. 1st; [?].

saro, saram=lake, tank, large sheet of water; n. m. or n. 1st; [√sar (sr)].

sallakkheti=observe carefully, mark, notice, study, decide, intend; v. der.; [sam-+caus. of √lakkh (lakṣ)].

saha=with, together with, accompanying; prep. and prefix.

sahassām=thousand; num.

sahāyako=companion, friend, associate; n. m. 1st; [sahāyo+-ko].

sahāyo=one accompanying, companion, friend; n. m. 1st; [saha+√i].

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

sātaka m: see sātako.

sātako, sātakam=outer garment, upper-cloth, cloak, mantle; n. m. or n. 1st; [?].
sādhu = well, good, perfect, excellent, true, fortunate, blest; adj; [√sādh].
sādhu, sadhum = goodness, perfection, &c; neut. of the adj. used as noun.
sāmanto = neighboring, bordering; adj; [sam-+anto].
sāmi = lord, master, ruler, husband; n. m. 2nd; [√sā (so, sva)].
sārathi = charioteer, coachman; n. m. 2nd; [fr. sa-+ ratho].
Sāriputta = Sariputta: name of one of the Buddha’s most notable disciples.
sālā = hall, house, room, shed, hut; n. f. 1st; [?].
sāsanaṃ = order, command, advice, message; n. m. 1st; [√sās (cās)].
sāhasiko = rash, violent, cruel, ferocious; adj.; [√sāh].
sigālo = jackal; n. m. 1st; [?].
siṅcāpeti = cause to sprinkle; v. der.; [caus. of √siṅc].
sippaṃ = art, science, skill, knowledge, proficiency; n. n 1st; [?]
simā = boundary, limit, frontier, bank, shore, coast; n. f. 1st; [√si].
silām = precept, keeping precepts, virtue, piety, religion; n. n. 1st; [?].
silavā = virtuous, possessing virtue. keeping the precepts; adj. cons.; [silām+ -vā].
sisam = head, front; n. n. 1st; [?].
siho = lion; n. m 1st; [√sih].
su- = good, easy, auspicious, well; prefix.
sukhaṃ = happiness, pleasure, contentment, welfare; n. n. 1st; [su-+√khan].
sukkhāpeti = cause to be come dry, dry; v. der.; [caus of √sus (cūṣ)].
sukkho = dry, dried, seasoned, rainless; adj.; [√sus (cūṣ)].
sukhumo=thin, small, fine, subtle, exquisite; adj.; [su+-\sqrt[khā]{khā} (khyā)].
suci=bright, clean, pure, white; adj. 2nd; [\sqrt[suc]{cuc}].
suṇāti: see suṇoti.
suṇoti, suṇāti=hear, listen, learn; v. 4th; [\sqrt[su]{cru}].
suttaṁ=thread, thread of discourse, teaching, portion of Scripture; n. m. 1st; [\sqrt[siv]{siv}].
sundaro=beautiful, lovely, good; adj.; [?].
supāṇṇa=Supāṇṇa, Garuṇa; it is the name of a fabulous bird-like monster; n. m. 1st; [?].
sūkaro=hog, boar; lit. "sū"-maker, i. e., one making the noise "sū;" n. m. 1st; ["sū" +\sqrt[kar]{kar} (kr.)].
seto=bright, white, pale; adj.; [\sqrt[sit]{cvit}].
senā=army, host; n. f. 1st; [?]
selo=rock, hill, mountain, gem; n. m. 1st; [?].
so, sa=that one, he; dem pro
so (sva)=own; adj.; [?]
solasa=sixteen; num.
sonḍo, sonḍā=trunk (of elephant); n. m. or f 1st; [\sqrt[sonḍ]{sonḍ} (cuṇḍ)].
sotāṁ: see soto.
soto, sotāṁ=stream, river, flood, torrent; n. m. or n. 1st; [\sqrt[su]{sru}].
sotthi=well-being, health, blessing, safety, happiness; n. f. or n. 2nd; [su+-\sqrt[as]{as}]
sodhāpeti=cause to be clean, cleanse, purify, clear up, investigate; v. der.; [caus. of \sqrt[sudh]{sudh}].
hatthi, hatthi=elephant; n. m. 2nd; [?].
hathho=elephant's trunk, hand, cubit; n. m. 1st; [?].
hadayām=mind, heart, breast, chest; n. n. 1st; [?]
hi = for; conj.

himavanto = having cold and snow, cold, frosty; adj. cons; [√hi+vanto].

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

hoti = be, become, be present; v. 1st; [√hū].