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In issuing this first part of my Pali Miscellany, it is my hope that I shall be able to continue from time to time to give contributions towards illustrating several details of Pali philology. It will essentially depend upon the more or less favour this specimen meets with from those competent to judge. The following parts will eventually contain the Bhabra texts, the remains preserved in the Nikāyas of what I call the heretical dialect, inquiries on divers points of Pali grammar, emendations to edited texts, etc.

Copenhagen, March 31, 1879.

V. Trenckner.
**Abbreviations.**

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<td>Dh.</td>
<td>Dhammapadāṁ.</td>
<td>SN.</td>
<td>Saṁyuttanikāyo.</td>
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<td>It.</td>
<td>Itivuttakaṁ.</td>
<td>Ss.</td>
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<td>MN.</td>
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<td>Ud.</td>
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CORRECTIONS AND ADDITIONS.

P. 5 l. 4 fr. b. ḍālha-m-aṭṭāla-
P. 23 l. 7 fr. b. rājā. — Ibid. l. 1 fr. b. dhammacāri.
P. 25 l. 11 paṭivinetun - ti.
P. 31 l. 19 broomstick.
P. 44 l. 6 Well.
P. 61 n. 14 l. 4 fr. b. AN. VI, v, 2. — Ibid. l. 1 fr. b. add, Pahaṁsitvā, Five Jāt. p. 2, if it meant ‘striking,’ might be referred to a possible aor. *pahaṁsi = pahāsi; but it signifies ‘rubbing, whetting, polishing,’ and belongs to GHARSH; comp. Jāt. I p. 278 ⁵, etc.
P. 63 n. 18 l. 9 Zeitschr.
P. 64 n. 20 l. 9 Buddhaghosa.
P. 75 l. 12 fr. b. add, A phenomenon allied to this is the occasional substitution of a for penultimate i and u: Koṇḍaṁna (S. Kaṇḍinya), sākhāya (sakhila), ko-laṁna (kulīna), kosajja (kusīta), ānaṁja (‘immovebleness,’ from *āniṁja), porohacca (or -hicca), bāhusacca (bahussuta; doubling induced by composition is dropped in case of Vṛddhi, except after catu).
P. 79 n. 3 l. 9 read, . . . elision (as anüdeva, catuha, annukāri, etc.).
A SPECIMEN OF MILINDAPAÑHO.


18 anuppilitaṁ B. 19 -koṭṭhakaṁ ACM.


Pubbayogo ti tesām pubbakammaṇaṃ. Aṭite kira Kassapassa bhagavato sāsane vattamāne Gaṅgāya samīpe ekasmīṃ āvase mahābhikkhusangho paṭivasati. Tattha vattasilasampannā bhikkhu pāto va uttāhya yaṭṭhisam-muṇjanīyo ādāya buddhagune āvajjentā anganaṃ samma-jītvā kaicavaram byūhaṃ karanti. Ath’eko bhikkhu ekam sāmaneraṃ: ehi sāmanera, imaṃ kaicavaram chaḍḍehiti āha; so asunanto viya gacchati. So dutiyam-pi tatiyam-pi āmantiyamāno asunanto viya gacchāt’ eva. Tato so bhikkhu:ubbaco ayam sāmanero ti kuddho sammuñ-

Tesa sāmaṇero Jambudīpe Sāgalanagare Milindo nāma rājā ahosi, pañḍito byatto medhāvi paṭībalo, ati-tānāgata-paccuppannānaṁ samantayogavidhānakiriyānaṁ karaṇakāle nissamkāri hoti; bahūni c' assa satthāni uggahitāni honti, seyyathidāṁ: sutti sammuti sankhyā yogā nīti visesikā ganikā gandhabba tikicchā cātubbedā purāṇā itihāsā jotisā māyā hetu mantaṇā yuddhā chandasa muddā,
vacanena ekuna visati; vadhi durasadoDuppasaho, pathutit-
thakaranam aggam-akkhayati; sakala-Jambudipa Milindena rañña samokoñhosi, yad-Idaan thämena jave
suriyena pañña, adhho mahaddhuno mahäbhogo, anantabalavaho.

Atha ekadivasam Milindo räjä anantabalavahanaṁ caturanginiṁ balaggasaṇëbyuham dassanakamyataya na-
gara nikhamitvā bahinagare senägananaṁ kāretvā so räjä bhasappavādako lokāyata-vitanḍa-janasallāpa-ppa-
vattakotūhala suriyam oloketvā amacce āmantesi: Bahu täva divasavaseso, kiṁ karissäma idän' eva nagaram
pavisitvā; atthi pañḍito samano vā brähmano vā
sanghi ganī gañäcariyo, api arahantam sanmäsambuddham
paṭijānamano, yo mayā saddhiṁ sallapitum sakko tin
khaṁ paṭivinetun- ti. Evam vutte pañcasatā Yonaka
räjānam Milindam etad-avocum: Atthi mahārāja cha
satthāro: Pūrano Kasapo, Makkhali Gosālo, Nigaṁho
Nātacchuto, Saṅjayo Belattipetto, Ajito Kesakambali,
Pakudho Kaccayano, te sanghino ganīno gañācariyakā nātā
yasassino tithakara, sādhusingamata bahujanassa, gaccha
tvam mahārāja, te pañhaṁ pucchassu kankhaṁ paṭivi-
nayassūti.

Atha kho Milindo räjā pañcahi Yonakasatehi pari-
vuto bhadravahanam rathavaram-āruhya yena Pūrano
Kassapo ten' upasankami, upasankamitvā Puraṇena Kas-
sapena saddhiṁ sammodi, sammodaniyam kathaṁ sārāni-
yam vitisāretvā ekamantam nisidi. Ekamantam ni-
sinno kho Milindo räjā Puraṇaṁ Kassapaṁ etad-avoca:
ko bhante Kassapa lokam päletiti. Paṭhavi mahārāja
lokam päletiti. — Yadi bhante Kassapa paṭhavi lokam
päleti atha kasmā Avicinirayaṁ gachchantā sattā paṭhavimī

4 suriyena Ac, sûrena Ab, surena DM. 7 caturangini B. 17 Pūraṇo
all throughout. 18 Nātha- A, Nāta- M. 18 Belatthiputto ACD. 19 Kad-
kudho BC.
atikkamitvā gacchanti. — Evaṁ vutte Pūraṇo Kassapo n'eva sakkhi ogilitum n'eva sakkhi uggilitum, pattak-
khandho thūṁibhūto pajjhāyanto nisidī.

Atha kho Milindo rājā Makkhali-Gosālaṁ etad-avoca:
Atthi bhante Gosāla kusalākusalāni kammāni, atthi su-
kaṭa-dukkatānam kammānām phalāṃ vipāko ti. Na-
tthi mahārāja kusalākusalāni kammāni, na-tthi sukaṭa-
dukkatānam kammānām phalāṃ vipāko, ye te mahārāja
idhaloke khattiyā te paralokām gantvā pi puna khattiya
va bhavissanti, ye te brāhmaṇā vessā suddā caṇḍālā
pukkuśa te paralokām gantvā pi puna brāhmaṇā vessā
suddā caṇḍālā pukkuśa va bhavissanti, kim kusalākusalehi
kammehiti. — Yadi bhante Gosāla idhaloke khattiyā
brāhmaṇā vessā suddā caṇḍālā pukkuśa paralokām gan-
tvā pi puna khattiya brāhmaṇā vessā suddā caṇḍālā
pukkuśa va bhavissanti, na-tthi kusalākusalehi kammehi
karaṇiyāṃ; tena hi bhante Gosāla ye te idhaloke hat-
thaccinna te paralokām gantvā pi puna hatthaccinnā
va bhavissanti, ye pādaccinna te pādaccinna va bhav-
issanti, ye kannañāsacchinna te kannañāsacchinna va bha-
vissantī. — Evaṁ vutte Gosālo thūṁhi ahosi.

Atha kho Milindassa rañño etad-ahosi: Tuccho vata
bho Jambudīpo, palāpo vata bho Jambudīpo, na-tthi
koci samāno vā brāhmaṇo vā yo mayā saddhiṁ sallap-
mitum sakkoti kankham paṭivinetun- ti. Atha kho Mi-
lindo rājā amacce āmantesi: Ramaṇiyā vata bho dosinā
ratti, kan-nu khv-aṭa samanaṁ vā brāhmaṇam vā upa-
sankameyyāma pañham pucchitum, ko mayā saddhiṁ
sallapitum sakkoti kankham paṭivinetun- ti. Evaṁ vutte
amaccā thūṁhibhūta rañño mukham olokayamāna atṭhamānu.

Tena kho pana samayena Sāgalanagaram dvādasa
vassāni suññām ahosi samana-brāhmaṇa-gahapati-pan-
ditehi; yattha samana-brāhmaṇa-gahapati-pañcittā paṭi-
vasantiti suññati tattha gantvā rājā te pañham pucchatī;
te sabbe pi pañhavissajjanena rājānaṁ ārādhetuṁ asakkontā yena vā tena vā pakkamanti, ye aññaṁ disam na pakkamanti te sabbe tunhībhūta acchanti. Bhikkhu pana yebhuyyena Himavantam eva gacchanti.


tena Milindena rañña saddhiṃ paṭibalo sallapitum kan-
khāṃ paṭivinetum, taṃ devaputtaṃ yācissāma manussa-
lokūpapattiṃ ti.

Atha kho Sakko devānam-indo bhikkhusangham purakkhatvā Ketumativimānaṃ pavisitvā Mahāsenam deva-
puttam ālingitvā etad-avoca: Yācati taṃ mārisa bhik-
khusangho manussalokūpapattiṃ ti. -- Na me bhante 
manussaloken’ athho kannmabahulena, tibbo manussaloko, 
idh’ evāham bhante devaloke uparūparuppattiko huvā 
parinibbāyissāmiti. Dutiyam-pi khe tatiyam-pi khe 
Skke devānam-inde yācante Mahāseno devaputto evam-
āha: Na me bhante manussaloken’ athho kannmabahu-
lena, tibbo manussaloko, idh’ evāham bhante devaloke 
uparūparuppattiko huvā parinibbāyissāmiti. Atha kho 
āyasmā Assagutto Mahāsenam devaputtam etad-avoca: 
Idha mayaṃ mārīsa sadevakaṃ lokaṃ anuvilokayamānā 
aññatra tayā Milindassa rañño vādam bhinditvā sāsanaṃ 
pagghahetum samaththam aṅgaṃ kaści na passāma, yācati 
taṃ mārīsa bhikkhusangho: sādhu sappurisa, manussaloke 
nibbattitvā Dasabalassa sāsanaṃ pagghahitvā dehit. 
Evam vutte Mahāseno devaputto: aham kira Milindassa 
rañño vādam bhinditvā sāsanaṃ pagghahetum samatto 
abhavissāmiti haṭṭhatuṭṭho udaggudaggo huvā: Sādhu 
bhante, manussaloke uppajjissāmiti paṭināma adāsi.

Atha khe te bhikkhū devaloke taṃ karaṇīyaṃ tire-
tvā devesu Tāvatimcesu antarahīta Himavante pabbate 
Rakkhitatale pāturahesuṃ. Atha khe āyasmā Assagutto 
bhikkhusangham etad-avoca: Atth’āvuso imasmiṃ bhik-
khusanghe koci bhikkhu sannipātaṃ anāgato ti. Evam 
vutte aṅñarato bhikkhu āyasmantaṃ Assaguttaṃ etad-
avoca: Aththi bhante, āyasmā Rohano ito sattame divase

11 Sakko devānamindo all. 10 kaści all. 30 pagghahitvā M.


28 akkosaṁceto paribhāsaṁceto B.


Sā pi kho brāhmaṇi dasamāsācayena puttam vijāyi, Nāgaseno ti ’ssa nāmaṁ ahosi. So anukkamena vaṭ-ghanto sattavassiko jāto. Atha kho Nāgasenassa dāra-kassa pitā Nāgasenaṁ dārakam etad’ avoca: Imaṃmi

2 āgamathāti DM. 3 āgam- CDM. 9 sampatte AD (perhaps to be read there . . . sampatte). 10 va om. D. 15 vacanapatiṣanṭhāramattam AD. 16 thokathokam B.

Tena kho pana samayena āyasmā Rohaṇo Vattaniye senāsane nisinno Nāgasenassā dārakassā cetasa cetopari- vitakkam -aṅgāya nivāsetvā pattacīvaram -ādāya Vattaniye senāsane antarāhito Kajangala-brāhmaṇagāmassa purato pāturahosi. Addasā kho Nāgaseno dārako attano dvāra- koṭṭhake ṭhito āyasmantām Rohaṇam dūrato va āga- chaṇtaṁ, disvāna attamano udaggo pamudito pītisomanas- sajāto: app- eva nāmāyaṁ pab bajito kadāci sāram jāney- yāti yen' āyasmā Rohaṇo ten' upasankami, upasankamitvā

Atha kho Nāgaseno dārako āyasmato Rohaṇassā battaṁ pattaṁ gayetvā gharām pavesetvā pāṇītena khādaniyena bhajaniyena sahatthā santappetvā sampavāretvā āyasmantām Rohaṇāṁ bhuttāvīṁ onītapatappāniṁ etād avoca: Dehi me dāni mārisa mantan- ti. — Yadā kho tvaṁ dāraka nip-palibodho hutvā matāpitāro anujānāpetvā mayā gahitaṁ pabbajitavesam gahissasi tadā dassāṁiti āha. Atha kho

3 nāma sīti C. 9 gandhapali- M. 14 soḷasasu M. 23 dātuṁ sakko all.
Titthatha bhante, na puna osāretha, ettkan evāham sajjhāyissāmīti āha.


Atha kho āyasma Roṇaṁ āyasmantaṁ Nāgasenaṁ

11 apphoṭesuṁ D, apphoṭesuṁ ABC. 15 pubbanha—all throughout except B.


\[\text{sammodhaṭṭhānam B, sammaṭṭhaṭṭhānam Ca, sammaṭṭhaṭṭhānam DM,}\n\text{sammaṭṭhaṭṭhānam ACb. 27 āyasmaṁjāna Nāgasenaṁ BC, āyasman-}\n\text{taṁ Nāgasenaṁ A.}\]


7 ēva B. 24 dūro ABCD. 25 Tiyohana-satāni should probably be the reading.


Tena kho pana samayena koṭisātā arahanto Himavante pabbate Rakkhitatale sannipatītvā āyasmato Nāgasonaṁ santike dūtaṁ pāhesuṁ: āgacchatu Nāgaseno, dassanakāma mayaṁ Nāgasonaṁ. Atha kho āyasmaṁ Nāgaseno dūtassa vacanaṁ sutvā Asokārāme antarāhito Himavante pabbate Rakkhitatale koṭisatānaṁ arahantānaṁ purato pātuhosī. Atha kho koṭisātā arahanto āyasmantām Nāgasenaṁ etad-avocum: Eso kho Nāgasena Milindo rājā bhikkhusangham vihetheti vādapaṭivādena pañhapucchaya; sādhu Nāgasena, gaccha tvām Milindaṁ

20 apphoṭesuṁ ABCD. 21 mandārapupphāni C

siyāṁ Isipatane migadāye dhammacakkāṁ pavattente atṭhārasamnaṁ brahmakoṭīnaṁ dhammābhīsamaṁ ahosi, devatānaṁ pana dhammābhīsamaṁ gaṇanapathaṁ viti-vatto; sabbe te gihibhūtā na pabbajitā. Puna ca paraṁ mahārāja Bhagavatā Mahāsāmayasuttante desiyamāne, Mahāmangalasuttante desiyamāne, Samacittapariyāyasuttante desiyamāne, Rāhulovādasuttante desiyamāne, Parābhavasuttante desiyamāne gaṇanapatham - atītānaṁ devatānaṁ dhammābhīsamaṁ ahosi; sabbe te gihibhūtā na pabbajitā ti. — Tena hi bhante Āyupāla niraṭhikā tumhākaṁ pabbajjā, pubbe katassa pāpakammassa nissandaṁ sāmaṇā Sakyaputtiyā pabbajanti dhutangāni ca parihaṁanti.

Ye khe te bhante Āyupāla bhikkhū ekāsanikā nūna te pubbe paresaṁ bhogahārakā corā, te paresaṁ bhoge acchindītvā tassa kammassa nissandena etarāhe ekāsanikā bhavanti, na labhanti kāleṇa kālaṁ paribhūṇjituṁ, na - tthi tesaṁ silaṁ, na - tthi tapo, na - tthi brahmacariyaṁ. Ye khe pana te bhante Āyupāla bhikkhū abbhokāsikā nūna te pubbe gāmaghātakā corā, te paresaṁ gehāni vināsetvā tassa kammassa nissandena etarāhe abbhokāsikā bhavanti, na labhanti senāsanāni paribhūṇjituṁ, na - tthi tesaṁ silaṁ, na - tthi tapo, na - tthi brahmacariyaṁ.

Ye khe pana te bhante Āyupāla bhikkhū nesajjikā nūna te pubbe panthadūsakā corā, te panthike jane gahetvā bandhītvā nissidēpetvā tassa kammassa nissandena etarāhe nesajjikā bhavanti, na labhanti seyyaṁ kappetuṁ, na - tthi tesaṁ silaṁ, na - tthi tapo, na - tthi brahmacariyaṁ - ti āha.

Evaṁ vutte āyasma Āyupālo tuṇhī ahosi, na kiṅci paṭibhāsi. Atha khe paṇcaṣata Yonakā rājānaṁ Milindaṁ etad avocum: Paṇḍito mahārāja therō, api ca khe avisārado na kiṅci paṭibbhaṇati. Atha khe Milindo rājā āyasmantam Āyupālaṁ tuṇhībhūtaṁ disvā appoṭhetvā

23 pana om. ABC. 32 appoṭhetvā C, appoṭhetvā AB.

Tena kho pana samayena āyasma Nāgaseno samanagaṇaparivuto sanghi ganī gaṇācariyo ṇāto yasaṣṣi sādhu-sammato bahūjanassa paṇḍito byatto medhāvī nipuno viṁśū vibhāvī vinīto visārado bahussuto tepītako vedagū pabhinnabuddhīm āgatāgamo pabhinnapatiśambhido navangasatthusāsana-pariyattidharo pāramippatto jinavacane dhammattha-desanā-pativedha-kusalo akkhaya-vicitra-paṭībhāno citrakathī kalyāṇavākkaraṇo durāsado duppasaho duruttaro durāvarāno dunnivārayo, sāgaro viya akkhobbho, girirājā viya niccalo, raṇañjaho tamonudo pabhankaro, mahākathī paraganīgana-mathano paratithiya-maddano, bhikkhūnāṁ bhikkhunīnāṁ upāsakānāṁ upāsikānāṁ rājūnāṁ rājamahāmattānāṁ sakkaruto garukato māṇito pūjito apacito, lābhī cīvara-piṇḍapāta-senasana-gilānappaccayabhesajja-parikkhārānāṁ lābhagga-yasaggapatto, buddhānaṁ viṁśūnaṁ sotāvadhānena samanagataṁ sandassento navangaṁ jinasāsanaratanam, upadanto dhammanaggam, dhārento dhammapajjotam, uṣāpento dhammayūpaṁ, yajanto dhammayāgaṁ, pagganhāpento dhammaddhajam, uṣāpento dhammaketum, uppaḷasento dhammasankham, āhananto dhammabherim, nadanto

6 nissaṁsayaṁ kho attih A. 21 raṇañjaho viya Bb. 22 paratithiya-pamppaddano AC. 28 uddisanto D, upadassento M. 29 dhammakhaṁgam AaBCD. 30 uppalāpento ACD, upadassento M.
sihanādam, gajjanto indagajjitaṁ, madhura-gira-gajjitena nānava-rajadhānīsa cārikaṁ caramāno anupubbenā Sāgalanagaram anupatto hoti. Tatra sudam āyasmā Nāgaseno asitīya bhikkhusahasasehi saddhiṁ Sankheyyapa-rivenē paṭivasati. Ten’ āhu:

Bahussuto citrakathi nipuṇo ca visārado sāmāyiko ca kusalo paṭibhāne ca kovido.
Te ca tepītakah bhikhū pāncanekāyikā pi ca catunekāyikā c’ eva Nāgasenām purakkharum.
Gambhirapānno medhāvī maggamaggassa kovido uttamatthaṁ anupatto Nāgaseno visārado
Tehi bhikhūhi parivuto nipunehi saccavādihi caranto gāmanigamaṁ Sāgalām upasankomi.
Sankheyyaparivenasmiṁ Nāgaseno tadda vasi, katheti so manussehi pabbate kesari yathā ti.


\[^2\] -vijjulatāparī A. \[^3\] sakalāṁ AC. \[^4\] -dhānīsu AR Č.

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10 maḥatā ca A.C. 12 -sahasena all. 22 maṇḍūko CM. 22 saddulā- C.
Devamantiya āyasmantam Nāgasenaṁ mayham ācikkhey-yāsi, anakkhātaṁ - nevāhaṁ Nāgasenaṁ jānissāmīti. — Sādhu mahārāja, tvam - ēva jānāhīti.


Carāṇena c' ēva sampannaṁ, sudantam uttame dame, disvā rājā Nāgasenaṁ idaiṁ vacanam - abravi:
Kathikā mayā bahū diṭṭhā, sākacchā oṣaṭā bahū, na tādisām bhayaṁ āsi ajja tāso yathā mama.
Nissamsayam parājayo mama ajja bhavissati, jayo ca Nāgasenassa, yathā cittām na saṇṭhitan - ti.

Bāhirakathā nīṭṭhitā.

---

14 eso kho mahārāja Nāgaseno BC. 22 abruvi AC. 26 jayo va AC.
TRANSLATION.

King Milinda, of the excellent city of Sāgala, went to Nāgasena, as the Ganges rushes to the ocean.

After approaching that eloquent torchbearer, that dispeller of darkness, the king propounded to him many sagacious questions, turning on a variety of points.

And the answers given to those questions were of profound sense, gratifying and pleasing to hear, wonderful and stupendous.

Diving deeply into the Abhidhamma and the Vinaya, equal to make out the intricacies of the Sutta-piṭaka, Nāgasena's discourse glittered with similes and syllogisms.

Apply your whole soul to it, and make your hearts rejoice, by hearing the clever discussions, which will solve any doubtful points.

As handed down by tradition. — There is in the country of the Yonakas a fortified city called Sāgala, surrounded with a number of dependent towns, situated in a delightful country, adorned with rivers and hills, abounding in gardens, groves, woods, lakes, and tanks, a paradise of rivers, mountains, and forests, inhabited by a pious population, who know of no oppression, because all enemies
have been put down. The city is defended by a multiplicity of strong towers and ramparts, with superb gates and archways. The royal castle is surrounded by deep trenches and white walls. Streets, squares, cross roads, and market places, are well laid out; the bazars are filled with well-displayed merchandise of innumerable sorts. Among the principal ornaments of the city are several hundreds of alms-halls; next come hundreds of thousands of glorious palaces, vying in height with the peaks of the Himalaya. The streets are crowded with elephants, horses, carriages, and foot passengers; men and women of the greatest beauty are to be met with. The city is extremely populous, being inhabited by vast numbers of kshatriyas, brahmans, vaïyas, and çûdras, resounding with the welcome offered to different sects of ascetics and brahmans, resorted to by the greatest masters of the various arts and sciences. There are shops of every kind of stuffs, such as those from Bârânaasi and Koṭumbara, and odours exhaling from the shops of well-displayed, beautiful, and manifold flowers and scents, perfume the whole town, which besides abounds in the most magnificent jewels. It is thronged with cloth merchants having shops gaily decked and facing the four quarters. Coined money, silver and gold vessels, and precious stones, abound there; it is the very home of dazzling treasures. There is plenty of wealth, grain, furnitures, utensils; stores and warehouses are well filled, nor is there any lack of multifarious provisions, of hard and soft food, of syrups, beverages, and sweetmeats. It is like Uttarakuru, it resembles Ālakamandā, the city of the Gods.

Here we must stop to relate the previous history of those two persons (Milinda and Nāgasena), which must be done by dividing the subject into six parts, viz., the Pūrṇabayoga (or merits acquired in former existences), the Mi-
linda questions, the discussion on definitions, the equivocal problems, the questions concerning inductions, and the discussion of similarities. The Milinda questions again are twofold: those turning on definitions, and those aiming at dispelling of doubt. The equivocal problems likewise are twofold: the great chapter, and the discussion on yogis.

The Pubbayoga are the former deeds of those two persons. Namely, in times past, when the religion of Kassapa Buddha was in force, there lived in a certain monastery near the Ganges a great community of priests. These priests, true to established rules and duties, every morning took up the long-handled brooms, and while meditating on the qualities of Buddha, cleaned the courtyard and made the sweepings into a heap. One day a priest ordered a disciple to throw out the sweepings; he, as if not hearing, went about his business, and on being called to a second and a third time, still went on his way, as if not hearing. So the priest getting angry at his disobedience, dealt him a blow with the broomstik. This time, not daring to refuse, he set about his task crying; and while so doing, offered up this his first prayer: — In regard of the meritorious act of throwing out the sweepings, may I, in each successive place where I shall be reborn, until I shall attain Nirvāṇa, be glorious and powerful like the mid-day sun. When he had finished his work, he went to the riverside to bathe. On seeing the mighty billows of the Ganges in commotion, he offered up his second prayer: — In each successive place where I shall be reborn, until I shall attain Nirvāṇa, may I possess ever-ready and never-forsaking power of answering questions, (carrying every thing before me) like this mighty surge. Now the priest, after putting by the broom in the broom closet, as he likewise walked to the riverside to bathe, happened to overhear the disciple's prayer. It is on my
instigation, he reflected, that this person forms such a wish; what may not I expect to attain to? And so he prayed:
— In each successive place where I shall be reborn, until I shall attain Nirvāṇa, may I possess imperishable readiness in answering questions, (carrying every thing before me) like this mighty surge of the Ganges; may I be able to make out and unravel any perplexing question asked by this young man. — These two persons passed one Buddhantara, going through the course of transmigrations among gods and men, and then they too, like Tissathera, son of Moggali, were seen by our Bhagavat and had their future fate foretold by him: — Five hundred years after my death, these two shall reappear, and the Law and Discipline taught so subtilely by me, they shall explain, unravelling and disentangling the difficulties by asking questions and by making similes.

Of the two, the disciple became the king of the city of Sāgala in Jambudvīpa, called Milinda, learned, eloquent, wise, clever in all things, a faithful observer of the various acts of worship and ceremony enjoined by his own sacred hymns concerning things past, present, and to come, conversant with many sciences, as holy tradition and secular law, the Sankhya, Yoga, Nyāya, and Vaiṣeshika systems, arithmetic, music, medicine, the four Vedas, the Purāṇas, the Itihāsas, astronomy, magic, logic (?), charming with spells, the different sorts of fighting, prosody, muddā, in a word the whole nineteen sciences; a disputer difficult to approach, difficult to master, superior to the mass of sect founders. And in all Jambudvīpa there was none like king Milinda for strength of body, swiftness, valour, (any more than) wisdom. (Besides he was) immensely rich, and his armies numberless.

One day king Milinda, being desirous to see his numberless army, consisting of the four hosts, pass in review
before him, went out of the city, and there ordered the army to be counted. Being fond of talking with people and engaging with them in philosophical disputes, the king after looking at the sun said to his ministers, —

The day is not yet far advanced, what is the use of returning to town at so early an hour? Is there not some learned ascetic or brahman, a teacher with many disciples, even though he profess the doctrine of the holy Buddha, who is able to converse with me and remove my doubts? — Then the five hundred Yonakas said to king Milinda, — There are the six masters: Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta, Saṅjaya Belatthaputta, Ajita Kesakambalin, Pakudha Kaccāṇa; they are the teachers of many disciples, famous, renowned sect founders, highly approved of by the people; go, great king, ask them your questions and remove your doubts.

Then king Milinda, surrounded by the five hundred Yonakas, mounted the royal car, drawn by excellent horses, and went to where Pūraṇa Kassapa dwelled, engaged in friendly and familiar conversation with him, and then sat down apart. And sitting apart king Milinda said to Pūraṇa Kassapa, — Who, venerable Kassapa, governs the world? — The earth, great king, governs the world. —

If, venerable K., the earth governs the world, then why do some men go to the Āvīci hell, thus passing beyond the earth? — Thus addressed Pūraṇa Kassapa could neither swallow the question nor bring it up, but sat down crestfallen, silent, and groaning.

Then king Milinda said to Makkhali Gosāla, — Are there, venerable Gosāla, good and evil acts, have well and ill done acts their fruit, their maturity? — Good and evil acts, great king, are not, well and ill done acts have no fruit, no maturity; those who in this world are kṣhatriyas,
will after going to the next world again be kshatriyas, and so will brahmans, vaičyas, çūdras, chaṇḍālas, pukkasas after going to the next world again be brahmans, etc.; what then is the use of good or evil acts? — If, venerable Gosāla, those who in this world are kshatriyas, brahmans, etc., after going to the next world will again be kshatriyas, etc., if good and evil acts are of no use, — then, venerable G., those who in this world had a hand cut off, will in the next world again have a hand cut off, those who had ears and nose cut off, will have ears and nose cut off. — Thus addressed Makkhali Gosāla remained silent.

Then king Milinda thought within himself, — Jambudvipa is certainly empty, Jambudvipa is certainly like chaff, there is no ascetic nor brahman who is able to converse with me and remove my doubts. And then he said to his counsellors, — The night is moonlight and beautiful; what ascetic or brahman can we seek to ask our questions, who is able to converse with me and remove my doubts? After these words the counsellors remained silent, and stood looking at the king’s face.

At that time the city of Sāgala had for twelve years been void of learned ascetics and brahmans, and even laymen; but wherever the king heard that such persons dwelled, there he went and put his questions to them. But all, being unable to satisfy the king with the answers given to his questions, went on their respective ways, or, if they did not depart for some other place, at all events remained silent. The priests of Buddha, however, commonly went to the Himālaya.

At that time there lived a thousand millions of Arhats at Rakkhitatala in the Himālaya. The venerable Assa-gutta, having heard king Milinda’s words by means of his divine power of hearing, ordered the priesthood to as-
semble on the top of the Yugandhara mountain, and asked them whether any priest was able to converse with king Milinda and remove his doubts. All the priests remained silent; and being asked a second time, again remained silent. Then the venerable Assagutta thus addressed the priesthood, — There is in the world of the thirty-three gods, east of the Vejayanta palace, a palace called Ketumati, there lives the god Mahāsena, he is able to converse with king Milinda and remove his doubts. — Then the thousand millions of Arhats vanished from mount Yugandhara and appeared in the world of the thirty-three gods.

Çakra, the lord of gods, from a distance saw those priests approaching, whereupon he went to meet the venerable Assagutta, and after saluting him placed himself apart. And standing apart Çakra, the lord of gods, said to the venerable Assagutta, — A great assemblage of priests, I see, has arrived; I am the servant of the priests, what do you want, what shall I do for you? — Then the venerable A. said to Çakra, the lord of gods, — Here, great king, is the king called Milinda in the city of Sagala in Jambudvipa, a disputer difficult to approach, difficult to master, superior to all the heads of the various sects; he is in the habit of visiting the priests and annoying them by asking questions of speculative import. — Then Çakra, the lord of gods, said to the venerable Assagutta, — That king Milinda, holy one, left this place to be reborn among men; but in the palace of Ketumati lives the god Mahāsena, he is able to dispute with that king Milinda and to remove his doubts; that god we will beseech to suffer himself to be reborn in the world of men. — So Çakra, the lord of gods, preceded by the priesthood, entered the Ketumati palace, and said to the god Mahāsena, after embracing him, — The priesthood beseeches thee, lord, to be reborn in

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the world of men. — I have no desire for the world of men so occupied with action, the world of men is passionate; even here, in the world of gods, being reborn ever in a higher and higher stage I shall attain final emancipation. — On Çakra continuing to beseech him a second and a third time, the god M. said again, — I have no desire, etc.

Then the venerable Assagutta said to the god M., — On passing in review the worlds of gods and men, we see none but thee, lord, who is able to succour our religion by refuting the heresy of king Milinda; the priesthood, lord, beseeches thee, saying, We pray thee, pious one, suffer thyself to be reborn in the human world, and in our behalf lend the religion of Dasabala thy aid. — Thus addressed the god M., overjoyed to hear that he should be able to succour religion by refuting the heretical doctrines of king Milinda, gave his promise. — Well, venerable ones. I shall be reborn in the world of men.

Having performed that task, the priests vanished from the world of the thirty-three gods, and again appeared at Rakkhitatala in the Himālaya. Then the venerable Assagutta said to the priesthood. — Is there in this congregation any priest who was not present at the assembly? — One of the priests replied, — The venerable Rohaṇa, holy one, seven days ago entered the Himālaya to give himself up to mortifying meditation; please to send a messenger to him. — At that very moment the venerable Rohaṇa arose from his meditation, and perceiving (by means of his superhuman faculties) that the priesthood were waiting for him, vanished from the Himālaya mountain and appeared at Rakkhitatala before the thousand millions of Arhats. Then the venerable Assagutta said to the venerable Rohaṇa, — How now, venerable Rohaṇa, the religion of Buddha is dissolving, and thou seest not what the priest-
hood have to do? — I was guilty of inadvertency. — Then, venerable R., atone for it. — What shall I do? — There is, venerable R., at the foot of the Himalaya range, a brahman village called Kajangala, there lives the brahman Sonuttara, he shall obtain a son, the infant Nāgasena; to that house thou shalt go for alms for seven years and ten months, and after the lapse of that time thou shalt deliver him from a worldly life and make him an ascetic, and when he is made an ascetic, the term of thy punishment shall be over. — The venerable Rohaṇa signified his assent.

Now the god Mahāsena died from the world of gods, and was reborn in the womb of the brahman Sonuttara's wife, and at the precise moment of regeneration, three wonderful and miraculous phenomena occurred: arms and weapons blazed, the tender crop ripened at once, and there was a shower of rain (out of season). And from the day of his new birth forward, the venerable Rohaṇa for seven years and ten months went to that house for alms, but never once he got so much as a spoonful of boiled rice, or a ladleful of sour gruel, or a greeting, or a holding out of the joined hands, or any sort of reverence; on the contrary, he received injuries and taunts. Nay, there was even no one who said so much as, Please to ask at the next house. But after the lapse of the seven years and ten months he one day happened to have these words addressed to him, Please to apply at the next house. On that very day the brahman, returning from his fields, saw the senior priest coming in an opposite direction, and said to him, — Have you been to our house, hermit? — Yes, brahman, we have. — Did you receive anything? — Yes, brahman, we did. — Displeased at this he went home, and asked whether they gave that hermit anything. We gave him nothing, said they. Next day the brahman sat
down at the door of his house, intending to reprove him for having told a lie. The senior priest arrived at the brahman's door, and the brahman no sooner saw him than he said thus: — You received nothing at our house yesterday, and yet you said you did; is lying worthy of you? — The senior priest said, — For seven years and ten months, brahman, we were never till yesterday told so much as, Please to apply at the next house; but from having been received with these kind words we said so. — The brahman thought, — After once receiving a kind word, these (priests) announce to all the world that they have received something; why should they not do as much after receiving eatables? — and highly pleased he ordered some spoon-food to be given him from the rice which had been prepared for himself, together with the necessary sauce, and said, — Such alms you will receive at all times. On seeing the subdued manners of the senior priest, who from the next day forward called regularly, he was still more pleased, and asked the priest always to make his repasts at his house. The priest assented in silence, and regularly day after day, after finishing his meal, and when about to depart, he pronounced a little of Buddha's words.

The brahman's wife after ten months brought forth a son, who received the name of Nāgasena, grew up, and in course of time attained the age of seven years. Then the father of young Nāgasena said to young Nāgasena, — Dost thou wish to learn the sciences traditional in this brahmanical house of ours? — Which are those, father? — The three Vedas are called sciences, the rest are called arts. — Well, then I will learn them. — Then the brahman Soṇuttara engaged a brahman to be the boy's teacher for a remuneration of one thousand pieces, and after accommodating him with a bed in the same room with the boy in the interior of the house, said to the teacher, —
Do thou, brahman, teach this boy the sacred hymns. And to the boy he said, — Dear boy, now learn the sacred hymns. The teacher repeated them, and after one repetition of them young Nāgasena had learned by heart the whole of the three Vedas, could repeat them, had understood them well, so as not to confound one with the other, and had committed them faithfully to memory; all at once he received the intuitive knowledge (necessary for comprehending them), and was verbally and grammatically versed in the three Vedas together with the Nighaṇṭu, Keṭūbha, and Akkhārappabheda, and the Itihāsas as a fifth part, and perfectly familiar with the Lokāyata system of philosophy, as well as the characteristics of men born to eminent greatness. Then young Nāgasena said to his father, — Is there anything more to be learned in this brahmanical family of ours, or only this much? — There is no more to be learned in this brahmanical family of ours, only this much. — Then young N., having applied himself zealously to his teacher's instruction, left the house, and by an impulse of his mind resulting from merit acquired in a previous life, sought solitude to give himself up to meditation, and as he reviewed the beginning, middle, and end of his acquirements, without seeing the least of substantiality either in the beginning or middle or end, he thought, — These Vedas are indeed empty and like chaff, devoid of essence and substantiality; — and felt regret and grief.

Now, at that time the venerable Rohaṇa, as he sat in his hermitage at Vattaniya, mentally perceiving the mental reflection of young N., put on his outer garment, took up his alms bowl and beggar's cloak, and vanishing from his hermitage at Vattaniya appeared outside the brahman village of Kajangala. Young N., who stood at the porch of his house, saw the venerable Rohaṇa approaching from a distance, and as he did so, was overjoyed in the hope that
in this ascetic he might at length have found one who knew what was essential. So he went up to the venerable Rohaṇa, and said to him, — Who art thou, lord, that thou art thus baldheaded, and wearest yellow robes? — I am an ascetic, boy. — Why, lord, hast thou become an ascetic? — An ascetic secedes to make the impurities of sin secede; therefore, boy, I have become an ascetic. — Why, lord, is not thy hair like that of others? — It was because I saw the sixteen impediments (to a holy life), that I cut off my hair and beard when I became an ascetic; which sixteen? The impediments of ornaments, of deck ing out, of using salves, of washing, of flower chaplets, of perfumes, of scents, of yellow myrobolan, of emblic myrobolan, of dyes, of ribbons, of combs, of barbers, of disentangling the clotted hair, of vermin; when the hair falls off, they feel grieved and are harassed, lament and cry, beating their chest, or even fall down in a swoon; — entangled by these sixteen impediments men will forget the most subtle sciences. — Why, lord, are also thy garments not like those of others? — (Worldly) clothes, boy, are inseparable from desire, belong to desire, are the marks of worldlings; whatever dangers arise from worldly clothes, he who puts on the yellow robe knows nothing of; therefore, neither are my garments like those of others. — Knowest thou, lord, the real science? — Yes, I know the real science, boy; and what is the best hymn in the world, that I know too. — Canst thou also give that to me? — I can, boy. — Then give it me. — This is no time, boy; we have entered the house for alms.

Then young Nāgasena, taking the alms bowl out of the venerable Rohaṇa's hand, led him into the house, and after satisfying him with excellent hard and soft food, attending him with his own hands, when he saw that the venerable R. had done eating, and had drawn his hand
out of his alms bowl, he said to him,—Now, lord, give me that hymn. — When thou shalt be without the impediments (to a holy life), boy, and after obtaining thy parents' consent thou shalt put on that monk's dress which I have put on, then I shall give it thee. — Then young N. went up to his parents and said, — This ascetic says he knows the hymn which is the best in the world, but will not give it to any one who will not retire from the world with him; I wish to retire from the world in his company, and learn that hymn. His parents gave their consent, for they wished him to learn the hymn, even at the cost of his retiring from the world, and they thought that after learning it he would come back again. Then the venerable R. took young N. with him and first went to his hermitage of Vattaniya, from thence to the hermitage of Vijambhavatthu, and after passing the night there, went to Rakkhitatala, and in the middle of the congregation of the ten millions of Arhats caused young N. to be ordained. Whereupon the venerable N. said to the venerable R., — I have put on thy dress, now give me the hymn. Then the venerable R. thought thus to himself: — In which shall I first instruct Nāgasena, in the Suttanta or the Abhidhamma? — and seeing that Nāgasena was intelligent, and could easily learn the Abhidhamma, he first instructed him in the Abhidhamma. And the venerable N., after having it repeated but once, knew by heart the whole Abhidhamma, viz. the Dhammasangāṇi, which is ornamented with triads and dyads, such as "good things, bad things, indifferent things"; the Vibhangapakaraṇa, which is ornamented with the eighteen explications, viz. the explications of the khandhas, etc.; the Dhātukathāpakaraṇa, distributed into fourteen parts, viz. comprehension, non-comprehension, etc.; the Puggalapaññatti, divided into six parts, viz. the declaration of khandhas, of āyatanas, etc.; the
Kathāvatthupakarana, which is set forth by enumerating 1000 suttas, 500 according to (Buddha's) own views, 500 turning on those of others; the Yamaka, divided into ten parts: the fundamental dyads, the khandha-dyads, etc.; the Paṭṭhānapakarana, divided into twenty-four parts: the hetupaccaya, the ārammaṇa-paccaya, etc. And then he said to the venerable Rohaṇa, — Now stop, holy one, do not repeat it over again, this will suffice for me to recite it.

Then the venerable N. went to the ten millions of Arhats and said to them, — I wish to recite the entire Abhidhamma, without abridgment, so as to comprehend the whole of it in these three classes: good things, bad things, indifferent things. — Well, Nāgasena, recite it. — Then the venerable N. in seven months recited the seven books of Abhidhamma in full. The earth thundered, the gods signified their approval, the Brahmans clapped their hands, there came a shower of celestial powder of sandal and erythrina flowers. And then the ten millions of Arhats at Rakkhitatala consecrated the venerable N. for a priest, he having then filled his twentieth year. And being ordained a priest, the venerable N., after the lapse of that night, the next forenoon put on his garments and took up his bowl and beggar's cloak; and as in company with his teacher he was entering the village for alms, he called up within himself the following reflection: — My teacher is truly empty-headed and foolish, that he should first instruct me in the Abhidhamma, leaving aside the rest of Buddha's word. But then the venerable R., mentally perceiving the mental reflection of the venerable N., said to him, — Thou makest an unworthy reflection, Nāgasena, this is not worthy of thee. Then the venerable N. thought to himself, — Wonderful indeed, miraculous, that my teacher should mentally know my mental reflection, he is truly wise; I must propitiate my teacher. And then he
said to the venerable R., — Pardon me, holy one, I shall not again make any such reflection.

Then the venerable R. said to the venerable N., — I do not pardon thee all at once; but there is a city called Sāgala, there reigns king Milinda, he annoys the priesthood by asking questions of heretical import; if thou wilt go there and canst master the king and make a convert of him, then I shall pardon thee. — Not only king Milinda, holy one, but if all the kings of whole Jambudvīpa were to assemble and propose questions to me, I should by my answers crush all; only pardon me. — I shall not pardon thee (till then). — Then, holy one, with whom am I to dwell for these three months (of the rainy season)? — At the hermitage of Vattaniya, Nāgasena, lives the venerable Assagutta; do thou go to him, and in my name salute his feet with thy head, and say to him, — My teacher, holy one, salutes your feet with his head, and asks whether you are free from disease and illness, whether you are in vigour and force, and dwell agreeably; he sent me to live with you for these three months. When he shall ask, What is thy teacher's name? — thou shalt say, The therā Rohana, holy one. When he shall say, What is my name? — thou shalt say, My teacher, holy one, knows your name. — Certainly holy one, said the venerable N., saluted the venerable R., went round him so as to present his right side to him, and took up his bowl and beggar's cloak. And wandering from place to place, he finally arrived at the Vattaniya hermitage where the venerable Assagutta dwelled, went up to him, and after greeting him placed himself apart. Standing apart the venerable N. said to the venerable A., — My teacher, holy one, salutes your feet with his head, and speaks thus: — he asks whether you are free from disease and illness, whether you are in vigour and force, and dwell agreeably; my teacher, holy
one, sent me to live with you for these three months. — Then the venerable A. said to the venerable N., — What is thy name? — My name, holy one, is Nāgasena. — What is thy teacher's name? — My teacher's name, holy one, is the therī R. — What is my name? — My teacher, holy one, knows your name. — Will, Nāgasena, put by thy bowl and cloak. — Well, holy one. — So saying he but by his bowl and cloak. The following day, after sweeping the hermit's cell, he placed water for rinsing the mouth and tooth-cleaners ready for use. The therī swept over again the place he had swept, threw away the water and fetched some other water, removed the tooth-cleaners and took some others, and did not speak a word to him. Thus having done for seven days, on the seventh day he again asked him those questions, was again answered in the same manner, and only then he allowed him to pass the rainy season with him.

At that time a certain distinguished female lay votary had for as long as thirty years administered to the wants of the venerable Assagutta. That female, after the lapse of the three months, went up to the venerable A. and said to him, — Is there any other priest with you, father? — There is with us, great devotee, a priest called Nāgasena. — Then, father Assagutta, consent to take your meal tomorrow (at my house), together with Nāgasena. — The venerable A. assented in silence. Then the venerable A., after the lapse of that night, the next forenoon put on his garments, took up his bowl and cloak, and together with the venerable N. as his follower went to the great female devotee's dwelling, and sat down on the seat prepared for him. Then that great female devotee satisfied the venerable A. and the venerable N. with excellent hard and soft food, attending them with her own hands. And the venerable A., when he had done eating and had drawn
his hand out of his bowl, said to the venerable N., — Do thou, N., express our thanks to the great female devotee. After so saying, he arose from his seat and departed. Then that great female devotee said to the venerable N., — I am old, father Nāgasena; thank me by means of a profound religious discourse. Then the venerable N. expressed his thanks to that great female devotee by means of a profound discourse on Abhidhamma, passing things mundane, turning on void. And at that very sitting the great female devotee received "the eye of the law," free from dust and impurity, (viz. the knowledge that) whatever is in the predicament of having an origin, all that is also in the predicament of having a cessation. And the venerable N. himself, after thanking the great female devotee, by meditating on the discourse he had himself pronounced and thus acquiring the superior intelligence (vipassanā), at that very sitting gained the degree of a sotāpanna.

Then the venerable Assagutta, as sitting in the circular hall he perceived that both had acquired the eye of the law, signified his approval: — Excellent, excellent, Nāgasena! by one arrow-shot two great bodies have been pierced! And many thousands of gods likewise signified their approval.

Then the venerable N. arose from his seat and went to the venerable Assagutta, greeted him and sat down apart. As he sat apart, the venerable A. said to the venerable N., — Go thou, Nāgasena, in the Asokagarden, in the city of Pāṭaliputta, lives the venerable Dhammarakkhitā; with him learn the word of Buddha. — How far, holy one, is the city of P. from this? — Three hundred yojanas, Nāgasena. — The distance is great, alms will be scarce as I go along; how shall I get there? — Go thou, Nāgasena, thou wilt find thy bowful of alms as thou goest along, boiled rice from which the black grains have
been culled, with various sorts of broth and sauce. —
Certainly, holy one, said the venerable N., greeted the
venerable A., went round him presenting his right side to
him, took up his bowl and cloak, and went on his bag-
gar's way to Pāṭaliputta.

At that time a merchant of Pāṭaliputta was on his
way back to Pāṭaliputta, with 500 waggons. Now the
merchant saw the venerable N. coming from a distance,
and as he saw him stopped his 500 waggons, saluted the
venerable N., and asked him, — Whither art thou going,
father? — To Pāṭaliputta, householder. — Well, father, we too
are going to P.; go along with us, it will be more pleasant.
— Then the Pāṭaliputta merchant, highly pleased with the
venerable N.'s manners, satisfied him with excellent hard
and soft food, waiting personally upon him, and when he saw
the venerable N. had done eating and had drawn his hand
out of his bowl, he took a low seat and sat down apart.
And sitting apart the Pāṭaliputta merchant said to the
venerable N., — What is thy name, father? — My name,
householder, is N. — Dost thou, father, know Buddha's
word? — I know, householder, the articles of the Abhi-
dhamma. — We are indeed lucky, father, this is indeed an
advantage, both I and thou are conversant with the Abhi-
dhamma; do thou pronounce the articles of the Abhi-
dhamma, father. — Then the venerable N. pronounced the
Abhidhamma to the Pāṭaliputta merchant, and by degrees
as he did so, the merchant received the eye of the law,
(viz. the knowledge that) whatever is in the predicament
of having an origin, all that is also in the predicament of
having a cessation. Then the Pāṭaliputta merchant sent
the 500 waggons in advance, and himself followed after.
In a cross road not far from Pāṭaliputta he stopped and
said to the venerable N., This father N., is the way to
the garden of Asoka; here I have an excellent blanket,
sixteen cubits in length and eight in breadth, take pity on me and accept this excellent blanket. The venerable N. took pity on him and accepted the excellent blanket, and then the Pataliputta merchant, pleased and glad, with joyful heart and full of content and happiness, saluted the venerable N., went round him so as to present his right side to him, and departed.

Then the venerable N. went to the venerable Dharmarakkhita in the garden of Asoka, and after saluting him and stating the cause of his arrival, from the mouth of the venerable Dh. he learned by heart the whole of the three baskets of Buddha's word in three months and after a single recital, so as to know them by heart according to the words, and in three months more he mastered the sense. Then the venerable Dh. said to the venerable N., — Even as the herdsman, Nāgasena, tends the cows, but another enjoys their produce, even so thou, though knowing by heart the three baskets of Buddha's word, art not a partaker of ārahamśa.' — Be it so, holy one, you have said enough, (said N.). In the course of that very day and night he attained Arhatship together with the pātisambhidās, and at the moment of his penetrating the truths, all the gods shouted, Excellent, excellent; the earth thundered, the Brahma's clapped their hands, and there was a shower of celestial sandal powder and erythrina flowers.

At that time the ten millions of Arhats at Rakkhita-tala in the Himalaya assembled and sent a messenger to the venerable N., — Let N. come, we wish to see N. On hearing the messenger's words the venerable N. vanished from the garden of Asoka, and appeared at Rakkhita-tala in the Himalaya, before the ten millions of Arhats, who said to him, — That king Milinda annoys the priesthood by one heretical doctrine after the other, and by asking questions; well, N., go thou and master king Milinda. — Not only
king Milinda, holy ones, but if the kings of whole Jambudvipa were to come and ask me questions, I should solve all those questions by my answers; do you, holy ones, go to the city of Sāgala without fear. — Then all the senior priests went to the city of Sāgala, lighting it with their yellow robes like lamps and making it respiare the odour of saints.

At that time the venerable Ayupāla dwelled at the Sankheyyaparivēṇa. Then king Milinda said to his counsellors, — It is a beautiful, moonlight night, what āramaṇa or brahman shall we go to now to have a conversation with him and to exchange questions and answers? who is able to converse with me and remove my doubts? Thus addressed the 500 Yonakas said to king Milinda, — Great king, there is the senior priest Āyupāla, well versed in the three Piṭakas and all the traditional lore; he now dwells at the Sankheyyaparivēṇa; go, great king, and ask the venerable Ayupāla your questions. — Well then, I say, announce my arrival to the bhadanta. Then the royal astrologer sent a messenger to the venerable Ayupāla: — King Milinda, holy one, wishes to see the venerable Ayupāla. — And the venerable A. said, — Well, let him come. — Then king Milinda ascended his royal car, and surrounded by his 500 Yonakas went up to the venerable A. at the Sankheyyaparivēṇa, with whom he engaged in friendly and amicable conservation, and then sat down apart. And sitting apart king M. said to the venerable A., — What, holy one, is the object of your ascetic life, and what is your highest aim? — The senior priest said, The object, great king, of our ascetic life, is to live according to the law, according to the subjugation of the senses. — Is there, holy one, any householder who lives according to the law, according to the subjugation of the senses? — Yes, great king, there are such householders. When, in
the park of Isipatana near Bārāṇāsi, our holy teacher turned the wheel of the law, 180 millions of brahmans were converted to the law, but the number of gods converted is beyond computation. All those were householders, not monks. And again, great king, when the Mahāsamaya-suttanta (DN. 20), the Mahāmangala-suttanta (Sn. 16), the Samacittapariyāya-suttanta (A.N. II, iv, 5), the Rāhulovāda-suttanta¹, the Parābhava-suttanta (Sn. 6) were delivered by our divine teacher, incalculable numbers of gods were converted, all of them laymen, not ascetics. — Then, holy A., your ascetic life is useless. It must be in consequence of sin committed in former existences that the gramaṇas of the Sakyaputta’s creed turn ascetics and observe the dhu-tangas. Those priests, holy A., who limit themselves to eating once a day, were in former existences, I suppose, thieves who stole food from others, and from having deprived others of food, in consequence of that act have now food only once a day, and are not allowed to eat repeatedly; it is on their part no virtue, no meritorious penance, no holiness of life. And, holy A., those priests who always live in the open air, in former existences, I suppose, were robbers who plundered whole villages, and for having destroyed the houses of others, in consequence of that act must now pass their lives in the open air, and are not allowed the use of huts; it is on their part no virtue, no meritorious penance, no holiness of life. And, holy A., those priests who always keep a sitting posture, in former existences, I suppose, were highwaymen who seized travellers, bound them, and left them sitting there, and in consequence of that act must now keep a sitting

¹ There are several suttas of this name; the one intended is that commonly called Cūla-Rāhulovādasuttam, MN.147 = Sn. XXXIV, 120.
posture and are not allowed to provide a couch; it is no virtue on their part, no meritorious penance, no holiness of life.

After these words the venerable A. remained silent and said not a word. Then the 500 Yonakas said to king M., — This senior priest is wise, it is from diffidence that he does not reply. — Then king M., on seeing the venerable A. silent, clapped his hands, shouted, and said to the Yonakas, — Jambudvīpa is indeed empty, Jambudvīpa is indeed like chaff, there is no āgramana nor brahman who is able to dispute with me and remove my doubts. Then king M., when on passing in review the whole assembly he saw the Yonakas fearless and undaunted, said, — Undoubtedly there is some other wise priest, I dare say, who is able to dispute with me, since these Yonakas are so very confident. — Then king M. said to the Yonakas, — Is there, I say, any other wise priest who is able to dispute with me and remove my doubts?

At that time the venerable Nāgasena, after wandering his beggar's way through villages, towns, and royal capitals, had in course of time arrived in the city of Sāgala, surrounded by a multitude of āgramanas, the master of numerous disciples, famous and renowned and highly esteemed by the whole people, learned, clever, wise, sagacious, a skilful expounder, of subdued manners, but full of courage, well versed in tradition, master of the three Piṭakas, erudite in Veda lore, but at the same time in possession of the highest (Buddhist) intelligence, conversant with traditional lore, at the same time skilful in explaining the most abstruse meaning, knowing by heart the ninefold doctrine of Buddha better than any one else, equally skilled in the terms and the sense of Buddha's speeches, in expounding and in penetrating them, possessed of various and never failing power of reply, of ever varying
discourse, of the finest eloquence, difficult to equal and (more) difficult to excel, difficult to answer, to refute, to defeat, imperturbable like the sea, immovable like the king of mountains, an overcomer of sin, a dispeller of darkness and diffuser of light, a powerful orator, a confounder of the audience of other teachers, a crusher of the adherents of other doctrines, honoured and revered by priests and priestesses, male and female lay votaries, kings and ministers, abundantly supplied with the requisites (of Buddhist priests), viz., beggar's cloak and bowl of alms and hut and what is needful in sickness, receiving the highest honour no less than emoluments; to the wise and and sapient who were willing to listen, he showed the ninefold jewel of Buddha's doctrine, taught them the way of the law, lighted them with the lamp of the law, put up for them the sacrificial post of the law, for their benefit offered up the sacrifice of the law, held on high the banner of the law, raised the flag of the law, winded the conch of the law, beat the drum of the law, sounded the lion's roar, sent forth the thunder of Indra, and by the thunder of his sweet voice and the copious shower of the nectar of the law, wrapped as it were in a net of flashes from his superior intelligence, and teeming with the water of mercy, he fully satisfied all the world. There, then, at the Sankheyya-parivena, did the venerable Nāgasena dwell, together with 80000 priests. Therefore it is said,

(He was) learned in tradition, wise and clever, a skilful judge of the various philosophical systems, and quick at finding a reply.

And those priests, familiar with the three Piṭakas, or with the five Nikāyas, or with four of them, regarded Nāgasena as their leader.

Nāgasena, the profoundly sapient sage, skilful in
distinguishing which was the way and which was not, the wise one, who had attained the highest aim,

After wandering through villages and towns, arrived in Sāgala, accompanied by those able priests, confessors of the truth.

Then Nāgasena lived at the Sankheyya-parivena, appearing among men like a lion in the mountains.

Then Devamantiya said to king Milinda, — Wait a little, great king, there is a senior priest called Nāgasena, learned, wise and sapient, of subdued manners, yet full of courage, familiar with traditional lore, of ever varying discourse, of happy power of replying, an adept in the four supernatural attainments, viz., knowledge of the words and the sense of the law, a faculty of explaining it and of refuting objections; he at present dwells at the Sankheyya-parivena, go thou, great king, and propound thy questions to the venerable N., he is able to converse with thee and to remove thy doubts. — No sooner did king M. hear the name of N., than he was seized with dread and stupor and horripilation. Then he said to Devamantiya, — Is the priest N. indeed able to converse with me? — He is able, great king, to converse even with the guardians of the world, Indra, Yama, Varuṇa, Kuvera, Prajāpati, Suyāma, Santushita, even with the progenitor of mankind, the great Brahma, how much more with a human being? — Then king M. said to D., — Well then, do thou, Devamantiya, send a messenger to the holy one. — Certainly, lord, said D., and sent this message to the venerable N., — King M., holy one, wishes to see the venerable (N.). — The venerable N. said, — Well then, let him come. — Then king M., surrounded by the 500 Yonakas, ascended the royal car, and together with a large body of warriors went to the venerable N. at the Sankheyya-parivena.

At that time the venerable N., with the 80000 priests,
was sitting in the circular hall. So king M. saw the assembly of the venerable N. from a distance, and as he saw it, said to D., — Whose is this large assembly, D.? — It is the assembly of the venerable N., great king. Then king M., from seeing the venerable N.'s assembly even at a distance, was seized with dread and stupor and horripilation. But, though afraid and terrified, confused and besides himself with fear and dread, — like an elephant surrounded by rhinoceroses, like a serpent surrounded by garudas, a jackal by boa-constrictors, a bear by buffaloes, like a frog pursued by a snake, a deer by a panther, like a snake attacked by a snake-catcher, a rat by a cat, a demon by a conjurer, like the moon caught in the mouth of Rāhu, like a snake in a basket, like a bird in a cage, like a fish in a net, like a man who has entered a forest infested by wild beasts, like a Yaksha who has sinned against Vaïravāna, like a god whose term of life is at an end, — king M. took heart on consideration that he must not allow those people to humiliate him, and said to D., — Do not thou, D., point out to me the venerable N., I shall know him without having him pointed out. — Certainly, great king, know him yourself. — Now at that time the venerable N. was younger than the 40000 priests who sat before him in that assembly of priests, and older than the 40000 priests who sat behind him. Then king M., on reviewing the whole of that priesthood, both in front and behind and in the middle, from a distance saw the venerable N. sitting in the middle of the priesthood, like a shaggy lion free from fear and terror and diffidence, and as soon as he saw him, knew by his mien that this was N. Then king M. said to D., — This then, D., is the venerable N. — Yes, great king, this is N.; well didst thou know him. — Whereupon the king rejoiced that he had known N. without having
him pointed out. And again, on seeing the venerable N.,
king M. was seized with dread and stupor and horri-
pilation. Therefore it is said,

The king on seeing Nāgasena, distinguished by
such holiness, with demeanour evincing the highest
self-chastening, spoke these word to him:

Many interlocutors I have met with, many conver-
sations I have engaged in, but never did I feel such
fear, never did my whole frame shake, as it does
to-day.

Troubled as my mind is, defeat will doubtlessly be
mine to-day, and victory Nāgasena's.

End of Introduction.
NOTES.

P. 51. The name of Milinda has been happily identified with the Greek Menandros. In Pali the liquids n and l are easily interchanged, more especially either by assimilation or dissimilation; as, muḷāḷa S. mnāḷa, nangala S. lāṅgala, nangula S. lāṅgula, nalāṭa S. lalāṭa, veḷu S. venu (proceeding from the oblique cases), pilandhati 'to ornament,' from pilandha \(^1\) S. pinaddha (comp. onandhati, pariyonandhati), vijjotalanta, pres. part. of a denominative from S. vidyotana. The latter part of the name is made to contain the Pali word inda; or else assimilation of vowels may have taken place, as in nilicchita, S. nirashta from AKSH (the Burmese write nilacchita), nisinna S. nishanna, pitthi S. prshtha,\(^2\) etc.

P. 511. Taṃyathā 'nusuyate is a phrase well known from Sanskrit, especially Buddhist Sanskrit, comp. Five Jāt. p. 59; in Pali I have only found it in this place.

P. 514. Rāmaṇeyyaka, S. rāmāṇiyaka, seems always to be used as a substantive; comp., Abhijānāsi no (i.e. nu) tvām rājaṇaṁ divāseyam upagato supinakaṁ paseitā, āraṁrāmaṇeyyakaṁ vansāraṇmaṇeyyakaṁ bhūmirāmaṇeyyakaṁ pokkharāṇirāmaṇeyyakaṁ (DN. 24); iccheyāsi no tvām

\(^1\) Pilandha is used in Mil. and in comments; I have not found it in any Pitaka text. But pilandha seems to be unused.

\(^2\) An interesting case showing the transition from the neuter pīṭhān to the fem. pīṭhī, occurs in each of the four Nikāyas: Pīṭhīm - me (so MN. and SN.; pīṭhī me DN. and AN.) agīṣyati (āgīṣyati SN.), tam - ahaṁ āyamissāmi, 'my back pains me a little, I wish to stretch it.' Comp. Jāt. I, p. 491 (at l. 3 read. pāṭbhāto tam bhikkhūnāṁ dhammai kathā). The assimilation has taken place, but the nasal is retained, and the word probably still remains neuter. The case is different from niddhi-nikhāto (S. -ir ni-) Jāt. 907 v. 4.
mārisa Moggallāna Vejayantassā pāsādassā rāmaṇeyyakaṁ
datthum (MN. 37). At Dh. v. 98 bhūmīrāmaṇeyyakaṁ
is a compound with in inserted for metrical reasons; the
parallel verse SN. XI, 15 has the same reading.

P. 5. 5 Caccara is S. catvara; v and r after a dental
being sometimes changed into y, and thus together with
the dental mostly forming a palatal, as gijja S. ārdhra,
ekacca 4 S. ekatara (after contraction into *ekatra).

P. 6. 1. Dānagga is no doubt a contraction of dānā-
gāra, by elision of the penultimate vowel; for in the sense
of house -aggā is used in several compounds, as bhātagga
(Dh. p. 104; Mhw. p. 88), sālākaggā, vassaggā (a shed, Jāt.
I p. 123), usosathaggā (also usosathāgāra). The like con-
traction occurs in ekacca, referred to in the preceding note.
Also in pītučchā, mātučchā, S. pīrshvasar, mātrshvasar:
sassar, which is otherwise unused in Pali, being contracted to
-ssar, will according to a well known Sanskrit rule form
-tsar, which in Pali makes -cchar, and for final -ar, as in
some other cases, -a is substituted. Jhū in composition
for jānu, offers a Sanskrit analogy.

P. 6. 7. Kodumbaraka, the reading of M., is also that
of the Vessantara-Jātaka, where the commentary explains
it ‘Kodumbararaṇṭhe uppannāni.’

P. 6. 14. Leyya is S. lehya; sāyaniya from sāyati ‘to
taste,’ S. svādate. A single consonant between vowels is

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3 Exactly as at v. 153 sandhāvissāṁ with a double for a
single s, to prevent the verse from ending in three isambi. This
reading is however scarcely original, but so old that it came to
be considered the correct form, and -isāṁ is used only at the
end of a hemistich. The examples are very numerous, and
when Kuhn, Beitr. z. Pali-Gr. p. 111, characterized the form as
“äusserst selten,” he forgot that his knowledge of Pitaka texts
was very limited.

4 At first view ekacca (also ekatiya, Th. v. 1012, if the reading
is right) has the appearance of containing the suffix tya, and like
Kuhn and Senart I formerly thought that such was the case.
But that obsolete termination was no longer available for the
formation of new words, and it never produced derivatives de-
clined like ekacca, pl. *ekaca. Compare also mahacca = mahat-
tara, in mahaccarājānubhāvena, DN. 2; MN. 84. 89; AN. V, v. 10;
and mātyā or mātyā, petyā, S. mātrā, pitrā, Jāt. 597 vv. 3. 5; 598 v. 99.
At Khuddakap. 9 v. 1 = Sn. 8 v. 1, I consider abhisamecca the
instrumental of -estar in the sense of a future, with irregular
shortening of the final, perhaps an old clerical error.
rather frequently elided, and to avoid the hiatus, which unlike the practice in Prakrit is never allowed to remain, either a semivowel is inserted or contraction takes place. Sāyati more immediately proceeds from the part. sāyita, like ta-y-idāṁ, khāyita from khādati, in which verb however the elision is confined to the participle. Sāyati is so frequently accompanied by ghāyati 'to smell,' that the rhyme may have contributed to the change.

P. 7 21. Moggaliputta-Tissatthero was the principal actor in the third sangiti 5 or redaction of the Buddhist canon, 218 years after Buddha. His history, as related in Mhw., has many points of coincidence with our text.

P. 7 21. Dissati. Of the three Sanskrit preterites, the perfect has left but very few vestiges, and the imperfect and aorist are commonly blended into one form partaking of the character of both. Thus the old system has been entirely overthrown, and has had to be replaced by a new one. The aorist is expressed by the new Pali aorist formed from the Sanskrit imperfect, the terminations being on the whole borrowed from the Sanskrit aorist; the perfect by means of the past participle, so that the construction of the sentence commonly becomes passive (as, evam-me sutaṁ, thus I have heard). The imperfect takes the form of the present tense; and on this analogy the future may be used in the sense of an imperfect of the future. Hoti (= was), accompanied by a past participle, forms a pluperfect. The scheme is however partly infringed, in so far as the p. p., especially in an active sense, is often used instead of an aorist; and so is, in the text above, the present, of which licence there are, I believe, few other examples. — This system of preterite tenses differs not much from that used in more recent Sanskrit; the use of the present for the imperfect in epic Sanskrit has been noticed by Rückert in Zeitschr. d. d. morg. Gesellsch. 1859 p. 110, but according to his statement is more limited than in Pali.

P. 7 25. Niggumba from gumba, S. gulma, by meta-

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5 Burnouf, and Childers on his authority, render sangīti by 'synod,' but I have met with the word in no context where the meaning 'redaction' is not either necessary or admissible. Nor does the verb sangāyati ever mean 'to convolve,' but invariably 'to make a collection or redaction of texts.'
thesis; gumbla being the intermediate stage. Comp. sim- 

bali, S. čalma.

P. 8 1. The nineteen sciences are intended to re- 
present the Yonaka cyclopædia, the difference of which 
from the Indian must have been well known to the author. 
Hence the number was fixed at nineteen, to mark them 
out as distinct from the ‘eighteen’ Indian sciences. But 
this was all he knew about the matter, and so his speci- 

fication of them turned out a mere farrago of Indian 
words, the exact meaning of which no one would probably have 
been more puzzled to explain than himself. He first thought 
of čruti and smṛti, of sāṅkhya, yoga, nyāya, vaiṣeṣhika. 
For smṛti and nyāya were substituted sammuti (S. sam- 
māti, perhaps in the sense of ‘what is universally agreed 
on’) and nītī; the regular equivalents, sati and nāya, being 
objectionable, because these are among the technical terms 
of Buddhism (nāyo = ariyo atṭhangiko maggo), and might 
have rendered Milinda suspect of Buddhist attainments 
previous to his conversion. The rest of the names are 
chosen rather at random, and mostly disguised as feminines 
ending in -ā, in order to look less like Indian.

P. 8 17. Pūraṇo is the correct name, though written in 
all our copies, and often elsewhere, Purāṇo. He was born, 
according to Buddhaghosa, after 99 other slaves, thus 
‘filling up’ the number of a hundred. In the following 
names, the forms Nāta- and Nāthaputto, Belaṭṭha- and 
Belaṭṭhiputto are written indifferently wherever they occur. 
The latter however is said by Buddhaghosa to mean Be- 
aṭṭhassa putto. But on the whole metronymics alternate 
with corresponding patronymics so frequently, that it is 
often difficult to fix the right reading.

P. 8 19. The forms Pakudho and Kakudho are used 
with nearly equal frequency. The transition from Ka- 
kudha, supposing this to be the original form, to Pa- 
kudha, belongs to a class of phonetical changes which 
offers one of the greatest difficulties in identifying Pali 
words with Sanskrit. The mutes sometimes merge from 
one organic class into another, but I refer more especially 
to the change of a non-labial into a labial, or of a guttu- 
rual into a dental, or vice versa.6 Sometimes the cause

6 Khānu, which Vararuci, I suppose rightly, refers to S. 
sthānu, belongs to the class of etymologizing corruptions, alluding
is evidently dissimilation, as in kipilliaka, -laka, S. pipilikā (in Spiegel's Kammav. incorrectly written kiminnaka); — gaddūhana, S. dadrughna; 7 — takkola, Abhidh. v. 304, corresponds to kakkola in the parallel verse of Amarakosa; in Mil. (p. 359) also name of a country, perhaps S. Karkota; — jalipikā or jalopikā for jalokikā (Mil. p. 407). The latter instance may and some others must be referred to labialism, induced by an accompanying u or o: khajopanaka, S. khadyota (Dh. p. 338); 6 — nirumbhati, sanirumbhati (to hush, to silence; also to be hushed, to stand immovable), probably from Rudh; 9 — sampūṭita
to khanati. Comp. su-nakha, su-pāna (the Burmese write suvāna), both from ćvan; atraja q. d. 'born in this house;' ratheśa(bha) (jane-
saba, janesuta) perhaps = ratēcubb; purindada = purandara; bala-
sata and paśāda for paśasata (commonly written phai-, like most words beginning with pai-), 'a rhinoceros,' properly an adjective, possibly from S. parasvant, which in the Pet. Dict. is rendered conjecturally and perhaps wrongly 'a wild ass.' In luddaka for luddhaka 'a hunter.' A confusion of luddha = lubdha and lubba = rudra has taken place. Khānu goes far to prove khanati to be the right reading; in Dhātumaṇjūsā, to be sure, it is written with the dental, but its authority is in this case scarcely conclusive, as some grammatical sutta or other will easily account for the lingual, with which it is written invariably in all good Singh. MSS. and partly also by the Birmans.

7 It is used to denote a very small measure or space of time: Yo antamasa gaddūhanamattam - pi mettaṁ cittam bhaveyya SN. XIX, 4; AN. IX, ii, 9. Naḥbhijānāṁ abādhin uppannapubbaṁ ant-
amasa gaddūhanamattam - pi MN. 194. Na kīcī api uṇnaṁ āpayyeyya antamasa gaddūhanamattam - pi Mil. p. 110. The traditional explana-
tion is very different and most absurd: Gaddūhanamattam-pīti gāvīṁ thane gahetvā ekakkhirabindūhanakālamattam - pi (Ps.). Gandhū-
hanamattam-pīti gandhavahanamattam. dviḥ' anguliḥ gandhipindāṁ gah-
hetvā upasinchahanamattam; apare gaddūhanamattam - ti pālin vatvā: gāvīyā
ekavārāṁ thanāṁ aṣṭjanamattam - ti athāṁ vadanti (M.). In the latter passage, for aṇjana- I read aṇiṇjana-, from aṇiṇjati 'to pull' — it is used in all the Nikāyas, and also in later writings — perhaps from PINJ, for which root that meaning seems admissible on account of S. piṇjana.

8 Also khajūpanaka, khajjūpa, khajjūpaka, more rarely khaj-
jota, -aka.

9 Fausböll and Childers consider -rumbati equally admissible. In Singhalese MSS. mḥ and mbḥ are difficult to distinguish, but as an aspirate after a consonant in no other case passes into h, and as the Dhātumaṇjūsā reads rumb, there can be no doubt that -rumbati is the only correct reading; and so it is spelled, I believe, by the Birmans, who are not in the habit of con-
 founding h and bh.
'shrunk, shrivelled' (seyyathā pi titakālābu āmakacchinno vātātapena sampuṭito hoti sammilāto MN. 12. 36. 85. 100), no doubt from KUT or KUC, since sankuṭita and sankucita also occur; kalopi (kalopi, also kha-) is possibly identical with karoṭī.10 The influence of a following labial consonant11 is evident in bā- for dvā- (bārāsa, bāvisati, batiṃsa), ubbhaṃ in certain cases for uddhaṃ (ubbhaṭṭhako hoti āsanapathikkhitto 'always standing erect, rejecting a seat' DN. 8. 25; MN. 12. 14. 40, etc.; ubbhamukha 'with one's mouth upwards' SN. XXVII, 10; ubbhaṃ yojanam - uggata Jāt. 530 v. 53; ubbham-uppatita-lomo DN. 30); Prakrit appa, Hindostane āp, from ātmān, is a well known instance. The opposite transition from the labial into some other class, is unfrequent; the principal example is the root SARP, which by dissimilation — for most of the prepositions contain a p — forms -sakkati; as, apasakkati 'to go away;' osakkati (S. apasarpati), paccosakkati 'to retreat' (only once I have found osappati); ussakkati, abhussakkati (or with assimilated vowels -ssukki) 'to ascend' (ādico nabhām abhussakkaññeno DN. MN. SN. AN., mostly written -sukk-); nissakkati 'to go out' (whence nissakkavacanaṃ, Buddhaghosa's appellation for the ablative12); parissakkati 'to plan for' (parisappanti Dh. v. 342. 343 in a different sense); pasakkiya — prasṛpya.13

P. 9.21. As it seems, the author's original plan was to invent knotty questions and answers to correspond for each of the six teachers. But very likely he found the

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10 Ālupa for śluka Jāt. 446 v. 1. It is possible on this analogy to identify sippi with çuki, the labializing u ("suppi") having afterwards been assimilated by the following vowel.

11 Similarly mm for nv in Dhammantari (in Mil. name of a physician), dhañhammo (dhanuggaho) 'having a strong bow,' from dhanvaṇ. So Buddhaghosa, no doubt correctly.

12 The names by which cases are denoted by Buddhaghosa and other scholiasts, are partly peculiar and never used either in Sanskrit or by Pali grammarians — what Childers at kārakaṃ says to the contrary I believe to be an error — except in so far as Vanaratana, the author of Payogasiddhi, winds up his Kārakakando with the following memorial stanza, which Alwis, Cat. I, p. 68, quotes from Suttaniddesa: Paccattam-upayogaṃ-ca karanaṃ sampadāniyan | nissakka-sānivacanaṃ bhunnaṃ-alapan' āsthamaṁ.

13 Also anusakkati, patissakkati, anusakkati; but after a, vi, saṃ, p is retained. Upasappati is used by Vanaratana in a grammatical example.
task too difficult, and abandoned his design. So there is
scarcely any reason to suppose a lacuna in our text.

P. 10. Acchati is in comments explained by nisi-
dati or vasati; by grammarians it is rightly referred to
AS, from which it proceeds through the aorist acchi, S.
ātāt. Hence the Bengalee verb substantive āchā.

Page 10. Devaputta may be considered the sing.
of deva, which in the sense of ‘god’ is rarely used in
the singular.

P. 10. The particle pātu, in pātubhavati, pātu-
karo, from S. praḍur, is an instance of a sonant being
exchanged for a surd. By Prakrit grammarians this sort
of change īśaśū to be peculiar to a particular dialect;
an invention, perhaps, purporting to account for this irregu-
lar euphoniism. In Pali the true reason is in most cases

14 Diechati ‘to give’ derives from adikshat; Vanarasana rightly
refers it to ‘disa atisajjana.’ It occurs at SN I. 32 v. 5 = 33 v. 2
= Jāt. 450 v. 7: Appasaṃ eke pāvecchati, bahunā eke na diechare
(= dadanti Jāt. Com.). In the same Jāt. v. 1: Apacanto (not cooking)
i diechati santo laddhāna bhojanaṃ, the scholiast paraphrases
it by dātum ichanti. But it is unnecessary to suppose it to be the
desiderative of DA, and it can scarcely be different from the
word employed at v. 7. The verb diechati, from ‘disa pekkhana,’
mentioned by grammarians, might derive from adriksha, but it is
possibly a mistake owing its origin to a confusion with the
former word. Pāvecchati ‘to give’ is traditionally explained by
paveseti (as if caus.) or deti, and looks like a derivative from
aviksha, but neither VIČ nor VISH make good sense; in meaning
it agrees with S. prayacchati, but the identification presents
some phonetical difficulty. Pāheña, above p. 12, from pāhe, is
not found elsewhere. Uggāṇchivāna Mil. p. 376 (in a verse
quoted from an unknown source) from uggāṇchi. Rudati from
arut, as ṛuhati (in verse) from aruhat. From DARČ a base
dakkhō seems to be in use, which may have sprung from
adakkhi, but more likely from the forms I shall mention directly.
Some of the examples are deceptive: dakkhisati is a future
with double termination (comp. sakhissati, modutavhvo, etc.),
dakkhaṇa, dakkhamo, -emu are optatives of the future, dakkhītāye
SN I. 37 v. 1 = DN. 20 v. 1 (Grimblot, Sept Suttas p. 280) is per-
haps an infinitive of the future (other examples of the infinitive
termination -tāye exist), likewise dakkhiṁ Vin I p. 179 (also
used occasionally in comments, as well as dakkhitābba). More
unmistakeable are aśīdakkhīnī nāvā DN. 11; AN VI. v. 12 (but in
the same suttas tiradassī sakunno, synonymous with disākko, which
was rightly explained by Minayeff, Mōl. As. VI p. 697), and dakk-
assimilation, \textsuperscript{15} the transformed sonant having been influenced by one or two neighbouring surds; or by \textit{l}, which in contradiction to \textit{l} — \textit{d} is in this respect a par with surds. Some of the principal instances are the following.\textsuperscript{16} Akilāsu from a-glāsnu; — pāceti Dh. v. 135, not from PAC but AJ, like pācana S. prājana; — pithiyati\textsuperscript{17} from DHA,

\textsuperscript{15} The term ‘assimilation’ may perhaps be excepted against, because it is commonly used in a somewhat different sense. But the process by which e. g. dharma, agni became dhama, agni, is in my opinion elision, not assimilation; we ought to remember that the pronunciation was dharma, agni.

\textsuperscript{16} I shall add some more: chakala S. chagala; sakaiu for agatu; paloka from paluṣṭi (RUJ); oṃapaka for oṃapaka in kulūpaka, etc.; Upaku, in Payogasiddhi. for Upagru Kacc. 348 (Senart p. 187); Payāka for -ga Jāt. 543 v. 111; vilāka for vilagra ib. 527 v. 10; thaketi from STHAG; lakanaka ‘an anchor’ (Mil. p. 377) from laketi = lageti; palikha rarely for paligha. Jāt. 545 v. 64; Ceti, S. Ceti; rarely kētā for kedāra, Jāt. 381 v. 2, patara for padara, ib. 444 v. 3; upa-thēyya (UHA) ‘a cushion,’ ib. 547 vv. 34. 237; lāpa, S. lāba; lāpu, alāpu for -bu; pājāpati ‘wife’ from prajāvati (perhaps also nelapati. putpatati for -vati); pēṭāpiya AN. VI, v. 2; X, viii, 5, from pūṭyā; tipa for tībha in a certain formula of frequent use especially in MN. Chakana is S. chagana, but as it derives from čakṛt, čakan, like yakana from yakṛt, yakam, the Pali form is the older of the two. Upakī is connected, through *upatiḍā, with S. upadikā, upādikā, but as it offers an easy and natural etymology from upa- CI, it is probably the original of those corrupt forms.

\textsuperscript{17} Pithiyati was known to Childers only from Dh. v. 173, but it is of frequent use. Weber’s obvious explanation did not meet with the reception to which it was entitled, for Childers and Kuhn repeated the old error; so difficult it is for truth to prevail. The fact is that pithiyati may be suspected of being a Singhalase blunder for pidiyati, for so the Burmese write invariably. Since I wrote the above remarks, an increased knowledge of Birman MSS. has proved to me that a certain proportion of the words in question are there written with the sonant we are justified in expecting. This statement applies to bhīkāra, (perhaps chakala,) Upaku, mutunsa, pithiyati, pāpurana, supāsa, and probably several others the Birman form of which is still unknown to me. The Singhalase form of these words is likely to be posterior to the introduction of Buddhism and Pali literature into Trans-gangetic India. It continues an open question whether the rest are genuine, or were likewise corrupted in Ceylon, in the idiom of which assimilation, I think, forms a leading feature. On the other hand it need not be said that the Burmese abound in errors of their own of this as well as other kinds; e. g. huyeṣya VIn. 1 p. 8 for huyeṣya, which is the reading of genuine Singh. MSS. (the Upaka legend is found twice in MN.). Comp. Alwis, Introd. to Kachch. p. 48.
for which explanation we are indebted to Weber, Zeitsschr. d. d. morg. Ges. 1860 p. 56; — chāpa from cāva; — palāpa ‘chaff’ (more commonly in an adjective sense, ‘chaff-like, void’) from palāva; — from LU lápayati, Mhw. p. 61 , if the reading is correct; — from PLU opilāpeti ‘to make to sink,’ etc.; — from VAR āpāpurati or avāpurati ‘to open,’ for *apāvarati 18 with labialized vowel, apāpurāna or avāpurāṇa ‘a key,’ and the well known pāpurāna (sometimes pārupana, which is properly the noun of action) S. prāvarāna, for which the Burmese write pāvuraṇa; the corresponding verb being, by metathesis originating perhaps in the p. p, pārūta S. prāvyata, pārupati 19 (which the Burmese

18 Childers, though otherwise adopting my explanation, considered avāpurati to contain ava, not apa; but he was mistaken. For, first, ava does not account for the change of the radical v to p. Next, apa is scarcely ever substituted for ava; but apāpurati and apāpurana are in use, and the p. p. apārūta, S. apāvīta, which Childers wrongly dissolved into a-pārūta, is constantly written with p. Finally, ava - VAR would mean ‘to cover over,’ and could only by a Prakritism signify ‘to open,’ comp. ava - CHAD. Weber rightly saw this, Zeitsschr. d. d. morg. Ges. 1876 p. 179.

19 Pāpurati instead of pārupati is mentioned by Childers, but I am afraid it is a mere lapse of memory; in Sn. at least no form of that verb occurs except pārūta, and I have met with it nowhere. Weber, l. c., was inclined to doubt the proposed etymology, and raised a twofold objection; first because VAR appears in its due form in pāvāra. pāvāra, next on account of the conjugation of the verb. I must here remark, in the first place, that nothing is more common than for a root or Sanskrit word to appear in a variety of Pali shapes; e. g. kusita and kosajja; pidhati, pittiyati, and pidhāna; iuda. rudda. ludda (Faussb. and Childers failed in explaining this word), and rūja (Mil. p. 275); tikicha, vicikicchā; byāpāra, byāvata (whence veyyāvaca; from PAR, as Bōthlingk suspected); pārūta, vivata, samvata; apāpurati, ovaraka (S. apavaraka; at Jāt. I. p. 391 read jātovara); niyyāteti, -deti; pājeti, pāceti (AJ); gilāna, akilasa (GLA); aţha, aţhāya (S. aţhaya); and a great many more. Secondly, the regular Pali conjugation of VAR is varati, see āvarati, vivarati, samvarati. Forms corresponding to S. viṇottī, viṇatī are rare (vanimhase Jāt. II p. 137; apāpunantī amatassā dvāram It. 84 v. 2, vannomī Jāt. 513 v. 14, if I conjecture rightly, the MSS. have apāpumanti and, against metre, vannomi) and partly questionable. Saśvinottī is known only from grammarians, and so is āvunottī, -ūti, if it means ‘to cover.’ But perhaps the same verb is intended which in our best MSS. is written āvunati, ‘to pierce, to impale, to string.’ If so, we cannot with Childers derive it from VAR. It is a new present formed — like *vinatī, vinati ‘to weave’(Jāt. II
corrupt into pārumpeti). In a few other cases a final surd has remained unchanged in comp. before a vowel, as Yamataggi from Yamad-agni. 20

P. 12 26. Ujunka is S. udanka. It means the ladle of the rice-boiler, usually made of a cocoanut shell, see Mhw. p. 164.

P. 12 27. Sāmica is to be derived from saṃyānīc, with the abstract termination -i or -i, formed no doubt from -ya, as in pāripiṣi from paripūra, pāriṣuddhi from parisuddha, kolaputti from kulaputta, pārami from parama. Sāmica consequently means 'completeness, perfection,' and seems to denote such minor offices as form a supplement to the strictly incumbent duties. As regards the relation of the laity to the priesthood, the term implies, I believe,

p. 302 8 and elsewhere) from vīta, vīta, ūta — from the p. p. sūtrita (the regular equivalent of S. ota), on the analogy of lūtra (or sūtra). The old present abhuta, S. āsaya, was almost superseded; I have only found it twice: coraṃ gacchāra rājāne gāme kibisakārakaṁ abheta nimbhisālamī Jāt. 311 v. 8; ekānāsālaṁ abhetha ib. 558 v. 37. 20

Mutūga, or mudūga, from mūd-anāg; by false analogy, it seems, -tagha from -dghāna. The latter part of bhinkāra for bhingārā, vākara (the Burmese write vākurā) for vāgūra, the rare ajakara for ajagīra Jāt. 427 v. 2, was mistaken for -kara, -kara. From the phrase anābbhāva gameti 'to annihilate,' it may be suspected that anābbhāvakata — so the Singhalese and Burmese agree in writing — is a similar error for -gata, if it is not due to the vicinity of talāvattukata, which always precedes it (anābbhāva from anu-abbbhāva, if Buddhagosa is right; but in my opinion from bhāva with the negative prefix doubled for emphasis' sake, like anamatagga; erroneous formations which would naturally intrude themselves from the apparent analogy of an-a-vajja being actually the reverse of vajja. anānāya, S. anānāya, coinciding in sense with anānāya, S. ajānāya). It is difficult to say why t takes the place of d in several derivatives of SAD: kusīta, Pokkharasāti or -sātī, the locatives saṁsāti Jāt. 429 v. 5 = 430 v. 5, and the frequent pari-sāti-ān (whence the synonymous sabhāti from sabbā, mentioned by grammarians); perhaps this irregularity may somehow be connected with the fact that saṭeti (also saṭeti, sādāti; pannasāṭa = pannasāṭa), S. caṭayati, is the actual causative of QAD. Pabbaja, which occurs occasionally for babbaja, is either a mere thoughtless confusion with pabbajati, or else an etymologizing corruption alluding to *parvaja, like supāna for suvāna, etc. (see above p. 59). For initials seem to be exempt from this sort of change except under peculiar circumstances. Tuvanuvau or tvāntvam, 'quarrel,' is undoubtedly S. dvandva, but it was made to look like the doubled pronoun tvāṃ, and Buddhaghosa accordingly mistook it to mean 'thee and thou ing.' The same remark holds good, I think,
such attentions as washing the priest’s feet, presenting him a fan, and the like.

P. 12 29. ‘Añcicchatha bhante’ is the phrase by which a mendicant priest is refused alms in a civil way, comp. Dh. p. 241. 242. A tīkā explains it thus: Añkkamitvā icchatha, idha bhikkhā na labbhati, ito aaññattha gantvā bhikkhāṁ pariyesathāti adhippāyo.

P. 14 13. The attainments of a learned brahman are in the suttas invariably described in these words. The Nighañḍu is of course the Nighañṭu. 21 Keṭubha seems to mean the Kalpa, it is thus explained by Buddhaghosa: ‘The science which assists the officiating priests (?) by laying down rules for the rites, or leaving them to their choice’ (keṭubhan - ti kiryākappavikappo, kāvīnaṁ upakārāya sat-athaṁ). The Añkkharappabhedha according to the same authority means Čikṣā and Niruktī (saha akkharappabhedena ‘sākñkarappabhedānaṁ;’ akkharappabheda ti sikkhā ca niruttī ca). In making the Itihāsas the fifth part of the doctrine, the Vedaṅgas seem to be reckoned as a whole; the scholiasts however think of Atharvaveda as the fourth part, though not mentioned. For the thirty-two mahāpurisalakhaṇṇas, specified in several suttas, see Burnouf’s Lotus. Anavāya is never used except in this phrase; 22 I

as regards the reverse substitution of a sonant for a surd; for which reason I do not agree with those who derive jhāyati from KṢHA. Dandha, ‘slow,’ which is commonly referred to S. tanda, I am inclined to identify with dṛḍha, because dṛḍhi (in kāya- dāḍdhibhula, a word much used by scholiasts, but not found in the Nīkāyas), S. dāṛḍhya, means ‘sloth, inertness;’ in the Sanskrit or rather Prakrit dandha the assimilation of the first and last consonants progressed one step farther.

21 Buddhaghosa says, Nighañḍüti nāmaṇighañḍu, rukkādināṁ vevacanappakāsakaṁ saṭṭhaṁ

22 When I wrote this, I was unacquainted with AN.; it occurs there, at V. xiv. 5, in a different phrase; tattha sikkhito hoti anavayo. Mp. renders it by satamatto paripūṇa.

23 Like upajhāti for -āṁ, -āyāṁ; etatāṁ for -aaṁ, -akaṁ (at Dh. v. 196 the construction of the latter hemistic has been mistaken; several prose parallels prove the meaning to be. ‘... cannot be counted by any one (so as to state), This is so much’). Traditionally anavaya is no doubt derived from VA (va- yati); the comments say, Anavayo ti imesu lokāyata-mahāpurisalak- khaṇṇesu avāno paripūkāri; avayo na hoti vuttaṁ hoti; avayo nāma yo tāṁ attatho ca ganthtatho ca sāntānetuṁ na sakkoti. — Lokāyataṁ is explained by vitaṇḍavādasatthaṁ.
take it to stand for an-avayava, with elision of v, 'in whom there is nothing fragmentary.'

P. 154. Pāpakānaṃ malānaṃ pabbājetum seems to be inadmissible; it is probably an error for pāpakāni malāni.

P. 156. Palibodha is perhaps an amalgamation of parirodha and paribādh, comp. sukhumāla (sukhuma, suku-māra).

P. 1529. Onitapattapāni is thus explained in Payogasiddhi: Onito pattato pāṇi yena, so onitapattapāni. Onīta consequently means apanīta.

P. 177. All the canonical writings, and in an eminent degree the Abhidhamma, abound in repetitions, which in the MSS. are often omitted, being marked by the abbreviation 'pe.' The not omitting these repetitions is what is meant by 'vitthārena osāressāmi.' The sign of abridgment pe, or as it is written in Burmese copies, pa, we are informed by Alwis, Introd. p. 93, means peyyāla, which is not however, as he asserts, an imperative 'insert, fill up the gap,' but a substantive, peyyālo or peyyālam, signifying a phrase to be repeated over and over again. I consider it a popular corruption of the synonymous pariyāya, passing through *payyāya, with -eyy- for -aay-, like seyya, S. āyyā.

P. 2113. The phrase 'bhuttāvāṃ onitapattapāṇiṃ . . . ekamantaṃ nisidi' is very frequent in the suttas, and no

24 Buddhaghosa says, Onitapattapāṇiṃ-ti pattato onitapāṇiṃ, apanītabhath-an-vuttaṃ hoti. He mentions another reading, which is not in our MSS.: onitapattapāṇiṃ, 'having washed his bowl and his hands,' from NLJ. The best Singh. MSS. write the word with n, not ni, as Childers has it, and for which there seems to be some Burmese authority. The MS. marked M, however, has it only in one place.

25 Also la and gha; the latter I am unable to account for, unless it be a contraction of la-pa — to which Burmese gha bears some likeness — instead of pa-la.

26 This form perhaps occurs in the Bhabra inscription; Burnouf reads payāya for Wilson's paliyāya, see Lotus p. 724.

27 And like teyya for -tayya, -tāya. S. -tavya. (Of the various changes which the suffix -tavya undergoes, apart from -tavba, only one example is found in printed texts, and it has escaped the notice of our Pali scholars: at Dh. v. 316 we must read with the scholiast, Alajjitya lajjant. lajjitya na lajjare, because lajjita cannot mean 'what one ought to be ashamed of;' in other texts -tayya, -teyya, -tāya are not unfrequent.)
absolute is ever added, like disvā in M, or viditvā farther down in all our MSS. Scholiasts supply nātvā or upagantvā. Some such verb, it is true, must be understood, unless we are to consider bhuttāvia onītapattapāniṇi as an accusative absolute, of which however scarcely another instance exists. 28

P. 2210. The canonical texts of Buddhism are principally divided into three piṭakas or baskets. We are at first view naturally inclined to think of three baskets of manuscripts. But such cannot be the Buddhist sense of the word, since the whole of the Buddhavacana, according to tradition, was in existence, together with its divisions and subdivisions, long before the texts were written down. 'A basket of oral tradition' is certainly a strange expression, but it may perhaps be accounted for in the following manner. Buddha occasionally impugns the authority of his antagonists on the ground of their doctrine being traditional, and tradition is uncertain because memory is often

28 This is no doubt an error; I have subsequently met with several cases much like the one above, from which I select the following as the least doubtful: Etad-attāni sambhūtaṁ brahmayānam anuttaram niyanti dhīrā lokāmbā aṇādatthum (only, exclusively) jayā jayaṁ (SN. XLIV, 4 v. 4). Yathā pi camari, vālāri kṣimipi (or -ci) patīlagatiṁ. upeti maranam tattha, na vikopeti vābadhiṁ (By. v. 208 = Jāt. I p. 20). Evam-pi maṁ tvaṁ khalitaṁ, sapaññā, pāriṇāmantassa puna-ppasida (Jāt. 474 v. 10). Tā. chandarāgam purisseu uggatam. hiriya niwardenti sacittam-attano (ib. 585 v. 92; the comment in these two cases supplies 'viditvā'). Santān yeva kho pana paraṁ lokāṁ: na-tthi paro loko ti 'ssa diṭṭhi hoti, ... ti sankappeti, ... ti vācaṁ bhāsatī, ... ti āha; .... santān yeva kho pana kiriyāṁ: na-tthi kiriyā ti 'ssa diṭṭhi hoti, .... ti āha (MN. 60). Evaṁmaṁi assa, atathāṁ saṁmaṁi (MN. 105; Ps. makes no remark on the subject). Yo bhikkhave evaṁ vadeyya: Yathā yathā 'yaṁ purīso kammaṁ karoti tathā tathā naṁ paṭissamvediyati, evaṁ santāṁ bhikkhave brahmacariyavāsō na hoti, okāso na paññāyati sammā dukkhassā antakiriyāya; yo ca kho bhikkhave evaṁ vadeyya: Yathā yathā vedaniyaṁ ayaṁ purīso kammaṁ karoti tathā tathā 'ssa vipākaṁ paṭissamvediyati, evaṁ santāṁ bhikkhave brahmacariyavāsō hoti, okāso paññāyati s. d. antakiriyāya (AN. III. x, 9; evaṁ santan-ten evaṁ sante. Mp.). In more recent Pali I do not consider this use of the accusative admissible. Hence in Mil. at p. 143 for ṣathagataṁ janapadaṁ I adopted the locative on the authority of M (probably a conjecture, but a good one, for -aṁ and -en are often confounded), and at p. 290, for dve tayo divase viṣvatte I now think that I ought to have substituted d. t. d. viṣvattevā, -tvā being not unfrequently omitted or added at random; nite dārake p. 275 is no doubt the loc. sing.
unfaithful: Puna ca paraṁ Sandaka idh' ekacco satthā anussaviko hoti anussavasaccvo, so anussavaṇa itihitihamaramparaṁyā pitakasampadāya dhamaṁ deseti; anussavikassa kho paṇa Sandaka satthuno anussavasaṅcassasa sussatam-pi hoti dussatam-pi hoti, tathā pi hoti aññathā pi hoti. 'And again, Sandaka, suppose a teacher to be a traditionist, one who knows only the truths he has heard from others; he preaches his doctrine from tradition, through a series of teachers who received it one from another, basket-wise; now such a teacher will remember some things well and some things badly, he may be right or he may be wrong' (MN. 76). Comp. also, Yām-idaṁ bho Gotama brāhmaṇānaṁ porāṇaṁ mantapadāṁ itihitihamaramparaṁyā pitakasampadāya (āgataṁ should be added, I suppose; ib. 95). Working people are represented as accoutred with kuddāla-pitakaṁ, 'hoe and basket.' It appears that baskets travelling from hand to hand were used instead of wheel-barrows, as fire-buckets are occasionally in our day. The term pitaka consequently refers to the fact of oral tradition, and so do undoubtedly several other names of the Buddhist canon or parts of it.

29 This might seem to bespeak great improvidence on Buddha's part, since after his death the scripture would apply no less to his own teaching; but then his dhama was 'chipasiko opanayiko paccattam veditabbo viññāḥ,' it was not a thing to be learned by rote. However, these sayings are not likely to have been invented after his death, and they are probably as genuine as any word of Buddha's.

30 In thus translating 'pitakasampadāya,' I thought more especially of the compound adjective evaṁsampada, syn. with idiss; but I should now prefer deriving sampada in this context from DA, because I have found in a similar passage the word sampadāna used as its substitute: Etha tumhe Kālāmaṁ ma anussavena, ma paramparaṁ, ma itikirayaṁ, ma pitakasampadāṇena, ma takkahetu, ma nayakhetu, ma akāraparivakkena, ma dīthinijjhānakkantiyā, ma bhabbarūpāya, ma: samano no garuti: yadā tumhe K. attanāva jāneyātha, etc. ('in the manner baskets are handed about,' AN. III, vii, 5; comp. vii, 6; IV, xx, 3). Traditionally pitaka in these texts is understood in the technical sense of 'section of a book:' Pitakasampadāyati vaggapannasakaya pitakabandhanasampattiya (Ps.); ma pitakasampadānenaṁ āmākam pitakatantiyājī saddhim samettī ma ganhittha (Mp.). It is far more probable that this sense originated in texts such as those I have quoted.

31 E. g., Seyyathā pi bhikkhave Gangānaṇḍi paccāsanninnā paccāsoppaṁ, paccinappabbaṁ, atha mahaṁ janakayo ñcaccayya, kuddālapitakaṁ adāya; mayāṁ imāṁ Gangānaṇḍim pacchāsinnāṁ karissam pacchāponent pacchāpabbhāran-ti, SN. XXXIV, 242, etc. Comp. Jāt. I p. 386.
Pāli\textsuperscript{32} in my opinion properly signifies the ‘row’ or ‘series’ of teachers by whom the text was handed down; or, in Mohammadan terms, it is first the ‘īnād,’ next the ‘ḥadīth’ resting on its authority.\textsuperscript{33} Tanti, used as a synonyme for pāli, originally means ‘string, chord.’ As a third synonyme I consider the much discussed ‘sutta;’ literally the ‘thread’ of tradition.\textsuperscript{34} In the like manner pavenī, ‘race, lineage, the traditional law for secular matters,’ lit. signifies ‘a long (pa-) braid.’ Vaṃsa, ‘pedigree, list of teachers,’ is often used for ‘traditional doctrine or custom,’ e. g. Five Jāt. p. 52; comp. Aliyava(m)ṣānī in the Bhabra inscription.\textsuperscript{35} P. 23\textsuperscript{17}. Bhadanta, though only known as an honorific appellation of a Buddhist, seems to have been originally invented as a nickname to signify one who addresses Buddha by the word bhadante, which is the emphatic form corresponding to bhante; just as bhovādin (Dh. v. 396 and the parallel verse of the Vāsetṭhasutta, MN. 98 v. 27 = Sn. 35 v. 27; Jāt. 543 v. 158) is used by way of retaliation by the Buddhists for those who style Buddha ‘bho Gotama.’\textsuperscript{36} (For a somewhat different explanation by Weber, see his note to the verse.) Bhante

\textsuperscript{32} The word pāli, which is wanting in the best Singh. MSS. available to me, is spelled thus almost constantly in those of second or third rate, and the Burmese agree with them, so far as my experience goes. Comp. paṭipāti and S. paṭi. With the spelling pāli it occurs in Ashoka’s inscriptions in the sense of ‘precept,’ which proves that the word is much older than it would appear from Buddhist literature; and also that it then bore a more general sense than the one to which it was afterwards limited. The name of the suttadharas, who formed a sort of tribunal (Alwis, Introd. p. 100; Lassen, Ind. Alt. II p. 81), shows that also sutta was not confined to religious or scientific tradition.

\textsuperscript{33} A few Buddhistic ānādās are still preserved in comments; they are at least sufficiently genuine to prove that such lists were once in existence.

\textsuperscript{34} He who receives a sutta from his teacher, for the time being holds, as it were, the ‘end of the thread,’ suttanta. Compare also such phrases as suttam bandhati, ‘to fasten a thread,’ suttam osāre, ‘to let down a thread,’ which are used for composing or reciting a sutta; suttanikkhepa, ‘throwing down a thread,’ for sutta-composition.

\textsuperscript{35} Comp., Atimadhuraṃ Buddhavacanaṃ mā nassatu, tattativādharessāmi. vaṃsaṃ ṣāpeṣsāmi, pavenīṃ pāleṣsāmi (Ps. 22). A tikā says, Pavenīti dhāmasanatāti, dhāmasasā avivededena pavattiti aththa.

and bho Gotama are in fact the two distinctive styles of address used in the suttas respectively by Buddhist and non-Buddhist interlocutors. Though bhante would seem to be a contraction of bhadante, the vocative of bhadanta, this is perhaps an error. I incline to consider bhante a contraction either of bhavant or bhagavant, and bhadanta to proceed from the elided form *bha-anta, with insertion of an inorganic d, like attadattha, sadattha, anva d'eva for anva(g)-eva, samma d'eva for samma(g)-eva.

P. 25 17. Pāramī was explained in a preceding note (p. 64). We may add that the word sometimes takes the pleonastic suffix -tā, before which the final is shortened, thus forming pāramitā. This form is used in Buddhist Sanskrit, and has been differently explained by Burnouf and Böhtlingk, see the Petersburg Dictionary.

P. 26 17. Katheti is probably a passive form, for kathiyati; a rare contraction certainly, of which no other undoubted instance is known to me except pāṭisāṇvedeti, used indifferently with -diyati. I take it, like the synonymous akkhāyati in the frequent phrase aggam-akkhāyati, in the sense of 'appearing, proving to be,' or simply 'being.'

P. 26 18. Deva asantiya is evidently one of the 500 Yonakas, as well as Aunantakāya mentioned farther down (Mil. p. 29). Both names, in spite of their Indian garb, are void of meaning ('counsellor of the gods,' 'having an infinite body'), and are no doubt corrupted from the Greek names Demetrius and Antiochus. It is not clear whether the same remark applies to the name of Mankura (Hermagoras?). At all events the author's list of Yonaka names was at an end here, for Sabbadinna is S. Çarvadatta.

P. 26 26. Chambhita from STĀBH, with transposition of the sibilant, like cheva (also theva) 'a drop' from STIP, and in inverse order tharu from tsaru.

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17 The suffix -tā is occasionally added to abstractions in -tī, as santuthitā; very often to those in -ya, as kāruṇātā, kamyaṭā, sahavyatā, pāṭikulyatā, páguṇātā, dovaccassatā, etc., or in -ana, especially in later writings, as anivattanatā, anosakkatā, (tānata Dhw. v.288, etc.) (transcribers frequently corrupt these forms, comp. Dhw. p. 383 l. 16 [read pattanataya], 18; Mil. p. 132, etc.) Also -na is superadded, as jārattana, purisattana, etc.
SUPPLEMENTARY NOTES.

The Specimen above, apart from the foot-notes, was written in 1868 and communicated to a few Pali scholars, the late lamented R. C. Childers among the rest, who in the preface to his Dictionary mentioned my performance in terms, I am afraid, too flattering. Various circumstances have retarded its publication, and I am aware that the matter it contains is partly a great deal better known now than it would have been at the time of its compilation. I cannot help thinking, however, that in its present shape it still offers some interest to Pali scholars, to whose judgment I further submit some additional notes, mostly intended to give a few supplements to our Pali grammars.

P. 12. Upagañchi is the reading of the four Singhalese MSS., and it is doubtlessly correct. At some unknown period, either on the continent of India or in Ceylon, the aorist -gacchi was all but displaced by -gañchi. I have for years made this form the subject of particular inquiry, and judging from nearly 300 examples I find that the Singhalese write -gañchi in about four cases out of five. Whenever several MSS. or parallel passages are available, the reading almost always proves to be -gañchi, with the exceptions I shall mention presently. Gacchi, gaccheyya, etc., of which there are thousands of examples, are never once written with a nasal, and, if the form were not right, no reason appears that could have induced transcribers to write -gañchi, whereas -gacchi being regular was likely enough to be substituted by copyists who had a smattering of scholarship. At Kacc. 517 (Senart p. 263) the reading āgacchuṁ cannot possibly be correct, since the sutta refers to mere anomalies. But the error is not surprising, if we consider, what seems to be a fact — Tournour's statement that the grammar was not extant in Ceylon in 1837, is not disproved by Alwis' finding a Singhalese copy in 1855 — that all the copies of Kaccāyana, if not Transgangetic, descend from one or more Burmese sources. For by the Burmese -gañchi is used so rarely that I once thought they ignored it altogether. And this
may be connected with the fact that Kaccāyana, whose precepts they seem to follow more closely than the Sing-
halese usually do, allows the formation of -gacchi at 476
(Senart p. 247). He is no doubt right, if we understand
him rightly: in the compound adhigacchati the aorist does
not take the nasal (excepting -gaṇḍuḥ and ājjhagaṇḍhi),
and in the plural, before -iṁsu, -iṭṭha, -iṁba, -gaṇḍhi is
very rarely used.  

The form in question has not been overlooked by native
grammarians. I pointed out just now that Kaccāyana or at
least his scholiast takes notice of it. And Moggallāna says
expressly, ‘Dāṁsassa ca ūcchān,’ which the saṅga and Pa-
yogasiddhi agree in understanding thus: ‘DAM̄Ç, and as
implied by ca also GAM, optionally form the aorist by
means of the suffix ūcchāṅ,’ or by substituting ūcch for the
final of the root.  

I have said enough, I hope, to show that Childers
did not do well in passing judgment upon the form. Nor is
it so difficult as he thinks to say how it arose. The ori-

ginal aorist -gacchi was mistaken to be on a par with
acchi, akkocchi, etc., and to derive directly from GAM
with the imaginary termination -chi, abstracted from these
and the like aorists. It was consequently by a would-be
correction changed to -gaṇḍhi, very much in the same
manner as gatvā was amended to, and supplanted by,

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1 It is rather surprising that Kaccāyana should have re-
stricted to ṣacchō an observation which applies with equal truth
to most other irregular bases of conjugation; unless indeed this
is intended for a polemical remark against previous grammati-
rians, who possibly excluded the aorist -gacchi; perhaps also the
future gacchisatī, which in fact is very rarely used in old prose
and, to my knowledge, never in old verse (Mil. p. 412?), certainly
not in Dh., Sū., Jāt., nor the Nikāyas.  
2 I have found but one example from the old language: upa-
gaṇḍhisu SN. XLI. 13; and only two more in other texts. In
the first and second persons of the plural, both -gaṇḍhi and -gacchi
seem to be all but unused; I have noticed only upagaṇḍhītthā
Mhw. p. 28. Gacchāṁsu, on the contrary, is frequent, but examples
from canonical writings are still wanting. It would seem that a
certain tendency prevailed to avoid nasals after two con-
secutive vowels: gacchāṁsu is to gaṇḍhi as -mhi to -sūmiṁ, or
-iṁsu (≡ -iṁsu = S. -san + su) to -iṁnu.  
3 The aorist adāṇḍhi, S. adāṅkṣhī, is found, I believe, at
Jāt. 444 v. 3 (written ‘adāṇṭh’ in the Cop. MS.); ib. 490 v. 5 (‘an-
dāṇḍhi’); Cp. v. 338 (‘stāṁśi’ in the London Phayre MS.).
gantvā; and as the latter is of undoubted antiquity, it is not easy to be seen, why -gañchī should not likewise belong to the stage of genuine, continental Pali.

That such is the origin of the form I am discussing, is strongly corroborated by the existence of a future of similar formation, gañchati or gañchītī, which is far from unfrequent, though grammarians, as far as I know, have left it unnoticed. Compare the following examples: Ehi tvāṁ rājakumāra. sāmañassa Gotamassa vādaṁ āropehi; evaṁ te kalyāṇo kittisaddo abbhuggañchītī:1 Abhayena rājakumāreṇa sāmañassa Gotamassa vādo āropito ti (MN. 58; the passage is repeated farther down in the same sutta). Bahūni ca duccaritāni carītvā gañchisi kho pa-pataṁ cirarattaṁ (Sn. 36 v. 9; the metre is Dohaka). Evaṁ ca maṁ viharantaṁ pāpimā upagañchisi,2 tathā maccu karissamī na me maggam pi dakkhisī (SN. VIII, 1 v. 5). Mātuc- ca3 me rodantyā jetṭhassa ca bhātuno akā-massā hatthe pi te gahessaṁ, na hi gañchisi no akāmānaṁ (Jāt. 525 v. 19). Mettaṁ cittaṁ bhāvetha appamānaṁ divā ca ratto ca, atha gañcitha devapuraṁ, āvāsaṁ puñna-kammānaṁ (ib. v. 51; written 'gañchiththa' against the metre, thoughtless scribes mistaking it for an aorist). Sā 'jja lohitasañcchanna gañchisi Yamasādhanaṁ (ib. 531 v. 47; the metre recommends gañchisi). Pūjitā nātisanghehi na gac-chiśi (sic) Yamakhayaṁ (ib. v. 49). Ekarattīṁ vasitvāna pāto gacchasi (read gañchasī or gañchisi) brāhmaṇa, nā-pupphehi sañchanne nānāgandhavibhūsite nānāmūlaphalā-kiṅne (viz. dārake) gacchissādāya (read gañchis'ādāya) brāhma-na (ib. 547 v. 453). I have noticed more than a score of instances, but the rest would require some discussion as to the right reading, for ignorant copyists too often trouble us with their gacchati instead of gañchati, and the evidence

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1 At SN. XLI, 9 this phrase recurs with the reading abhubb-gacchati, which no doubt should be abhubbgañchasi.
2 The parallel stanza Th. v. 1216 has upagacchasi in a Bur-meese MS.
3 The metre requires mātu ca, which is most uncommon in Piṭaka texts; for even in prose I have otherwise found mātuc- ca, pītuc- ca, bhātuc- ca in exclusive use. Comp. kaccic- ca Jāt. 547 v. 738; muni ca MN. 91 v. 2; perhaps maccuc- ca Dh. vv. 185. 150; saccic- ca paraidevic- ca, madic- ca pāmādic- ca AN. VIII, vii; 1; viii, 7 (in prose). Cases like these account for the false cca instead of ca in ādiyati- cca Sn. 41 v. 6; jatavo cca Jāt. 539 vv. 134. 137.
here given will suffice to prove that such a form is in use. It comes very opportunely to our assistance in explaining -gaññhi, for it is not like that aorist without analogies. From HAN sprung up in the same manner the futures paññihakñami (in the formula ‘iti purāñaññ ca vedanām paññihakñami navaññ ca vedanām na uppādessāmi’), haññchati Jāt. 457 v. 6, haññchema Jāt. II p. 418 (an optative of the future; the form was noticed by Moggallāna and Vanaratana), and, I believe, āhaññaṁ. All these were formed in seeming accordance with vakkhati, dakkhati or dakkhiṁi, lacchati, pacchati or pacchī (S. prāpsyati; AN. IX, i, 4), etc. Comp. Prakrit socchaṁ from ČRU.

P. 5. Thāññathāna. Compounds like bhavābhava, kiccākicca are by scholiasts considered to contain the prefix a, to which they arbitrarily ascribe the signification of vuddhi ‘increase,’ so that such words are generally said to mean ‘small and large things.’ This is positively disproved by thāññathāna, unless we write it with the Burmese thāñnaṭhāna. Fausböll, at Dasaratha-Jāt. p. 26, explained the case on the analogy of rajāpatha for rajapatha, etc. But as that elongation is limited to a few very old words, I am inclined to trace this sort of dvandva to a drawing together of phrases like gāma gānam, dumā du-māṁ. It is occasionally not very easy to tell whether the text means to give us a compound or two words. There are certain dvandvas consisting of the same word repeated with a preposition, as angapaccanga, buddhānubuddha, maññatimañca, etc.; but the compounds in question can scarcely contain the prep. ā. Nor can they be considered to be analogous to calācala, kecākeći, etc.

P. 5. Suttajālasamatthita i. q. samatthita-suttajāla; samatthita I take to mean ‘reconciled,’ comp. samarthana in Wilson.

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1 This is a conjecture of mine in a passage where the copies vary extremely. I refer to a stanza which enters into the Upaka legend, MN. 26 = 85 = Vin. I p. 8. My MSS. exhibit āhaññam, āhañña (Burm.), āgaññam, Alwis (Buddh. Nirv. p. 138) quotes āhaññam, Oldenberg gives āhaññel, āhañhi, āhañhi, āhañhi. From these elements I construed a new reading āhaññaṁ, and I think it is confirmed by Buddhaghosa, who explains the word in question by paharissaññi, and no doubt had that reading before him: ‘Agacchaṁ (sic) amatadundubhiṁ - ti dharmacakkupattiḥābhāya amatābheriṁ paharissaññi gacchāmi.’
P. 511. Tamyathā. The author, in availing himself of this Sanskritizing form, shows that he did not perceive the identity of S. tad yathā with the Pali or rather Māgadhī seyyathā. In Māgadhī the masc. in -e was, for a great part at least, substituted for the neuter; there is double evidence that more especially se superseded tad. First, the Bhabra inscription professes, 'E keci bahīte bhagavata budhena bhāsite save se subhāsite vā,' — 'yaṁ kīṅci . bhāsite sabbāṁ taṁ subhāsite yeva.' Secondly, in a Māgadhizing passage of MN. 105 it is said, 'Ānaṁ-jādhumuttassa purisapuggalassa ye (= yaṁ) lokāmisasaṅno-jane (= -naṁ) se vante (= taṁ vantaṁ),' etc. In Jaina Māgadhī se - tad is frequent as a particle, and se yathā occurs there too, see Weber's Bhagavati. Compare also yebhūyena from *yadbhūyas.

P. 74. Majjhantika apparently derives from *majjhanta like pubbanta, aparanta. q. d. 'the middle end.' No doubt a vulgar corruption of *majjhantika or rather S. madhyandina, mādhyandina.

P. 84. Sūriya from sūra occurs at SN. XLVII, 51; Jāt. I p. 282.

P. 826. Sāraṇīya is the spelling of the Singh. Nikāya MSS. with scarcely an exception. It is formed with double Vriddhi, like sāmāyika, pettāpiya (or pettāviya, from pitṛvya, see p. 62), poroseyya (MN. 54, explained by purisānuccavika), āvenika (not -n-, no doubt from a-vinā, lit. 'sine quo non'), and perhaps others.

P. 912. Pukkusa, S. pukkasa. Assimilation is one of the most common causes of vowel change in Pali. Instances of i assimilating a were given above p. 55. I acts upon u in vijigucchati, pariwijucchati (whence jìgucchati), khipita 'sneezing' (for *khupita, *khuвитa, KSIV₁), perhaps in siippi from cuki (p. 60). But on the whole i—i is a sequence of sounds not much in favour; on the contrary, i before or after i is not rarely assimilated by a neighbouring a: tadaminā, pathavī, pokkharanī, gharanī. dhajanī (or -inī), kāhasi kāhati, karahaci, timingala (or -gila), perhaps icchasaṁ, etc.; and so is occasionally a

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1 Not from KSHIV, which has a different sense, and forms chubbhāti, whence chuddha Dh. v. 41, etc. (comp. Mil. pp. 130. 187-8.).
2 Yehi jātehi nandissam (aor.) yesaṅ -ca bhavan -icchasam, SN. VII, 14 vv. 1. 8. The commentary on Dh. v. 324 quotes this.
single i: kotṭhākā (Five Jāt. p. 36), ū táka, upapajjare and similar forms from the Vedic termination -iare. The vowel a likewise influences u: pana, āyasmaṇ, kappara (S. kūpara), kahaṁ (S. kuha), tavaṁ for tuvaṁ, bāhā for bāhu, Sutanā (Jāt. 501) perhaps for -tanu, sakkhalī (S. čashkuli), accharā and accharikā of the same origin with S. acchurita (Dasaratha-Jāt. p. 22). Oftener, however, u assimilates a and i: ulunka, kurunga, kunkuttā (Burmesi kan-, S. kankushta), puthujjana (partly confounded with puthu), anutthunaṁ Dh. v. 156 and elsewhere, usūyā; ucchū, usu, susu, kukku, etc. The transformations of the vowel r are partly to be accounted for in the same manner, as gaha, gihin, anasa (iña), uju, utu. — Singalese transcribers are rather prone to this sort of euphonism, and errors like payurpāsati, vinubbhujati, uṇṭhura, katucchu, etc. are not uncommon; so some caution is necessary. It may be doubted that all the forms of this description are genuine, even if the MSS. do not vary. Nittāhubathi is about as frequent as nūṭṭh-, which renders the authority of the latter questionable. Abbhussukkati (p. 60) is not written so uniformly. Kapaniddhika, as the word is written almost constantly in Singh. MSS., is perhaps an error for -addhika. — Long vowels are not exempt from this sort of change: sēleti (Sn. 37 v. 4, etc.) from ČAĐ, onojeti from NIJJ, vedheti from *vyāṭhayati (comp. hyādhayisati SN. VIII, 1 v. 3 = Th. v. 1214; Th. v. 49), eketi perhaps for ēreti (comp. however the Pet. Dict.), khepeti probably from kshāpayati (KSHI). The modifying vowel is often a short one: māṣāraka, S. māṣuraka; a point to which I shall have occasion to revert farther down.

P. 926. Dosina or -nā, S. jyautsana, jyotsnā, was rightly explained by Weber, see Bhagavati. The same

stanza with the reading ichisāṁ, and an imitation of it has, Yena jātena nandissāṁ viśa ca bhavan -iĉiśisāṁ, Jāt. 432 v. 9. Ichasāṁ, if correct, may however have been formed by adding -saṁ to the A-terminations, like pumādassāṁ MN. 180; AN. III, iv, 6.

1 In anasūyaka the preceding a sometimes preserves the primitive sound, and at Five Jāt. p. 13 = Jāt. II p. 192 this is likely to be the right reading. Payogasiddhi quotes ‘kā asūyā avijñātām,’ but at SN. 1V, 26 v. 8 the reading is usūyā, and so it is quoted at Kacc. 277 (Senart p. 125).

2 At Dh. v. 134 read n’ eresi.
phrase is found in the introduction to DN. 2. of which our text is in part an imitation; and the word is also used at: MN. 32; Th. vv. 309; 1122; Jāt. 544 v. 19. Buddhaghosa's explanation is a striking instance of his occasional errors: 'Dosinā ti dosāpagatā, abba-mahika-dhūma-rajo-rāhūti imehi upakkilesehi virahīta ti attho.'

P. 11. I ought no doubt to have written uparūpapattiko; the Sinhalese are extremely apt to substitute uppañjati, upatti for upapajjati, upappati.

P. 11. Pagganhitvā dehi. The Burmese corrector did not know or was unwilling to acknowledge this phrase. But the use of dehi in connection with an absolute to signify 'doing something for the benefit of some one' is very common: Rukkhe ... tacchentānaṁ parivattetvā deti (turned the logs for them) Ten Jāt. p. 25. Dārūni āharitvā aggīṁ katvā dassati Five Jāt. p. 2 (in this place Fausböll rightly rendered it 'will make a fire for thee'); Dh. p. 186 (not 'made a fire and gave it them,' Childers at samayo); Jāt. I p. 296. Esa no bhājetvā dassati ib. I p. 265. Pettikaṁ me rajaṁ ganhitvā dehi Dh. p. 157; Ten Jāt. p. 29; Five Jāt. p. 3. Civaraṁ no katvā detha Jāt. I p. 220. Pallaṁkam attharitvā adāsi ib. I p. 129. Gitassa atthāṁ kathetvā detha Jāt. 415, etc., etc. I also think that ganhāti is similarly used, though less frequently, in the reverse meaning of 'doing something in one's own behalf.' Examples from old Pali are wanting, and as in Sinhalese the corresponding verbs 'denavā' and 'gannavā' are largely used in the same manner — see (Ferguson's) Sinhalese Made Easy, Colombo 1878, p. 61 — there can be little doubt that this phraseology sprung up in Ceylon.

P. 13. Tadūpiya is perhaps properly a Vinaya word; at least it is rare in the texts with which I am acquainted: Nālikodanaparamam bhuṇjāmi tadūpiyaṁ-ca süpeyyam SN. XXI, 96. Paṇcamattāni taṇḍulavāhasatāni paṇḍumūtikassa (or -ṭī) sālino tadūpiyaṁ-ca süpeyyam MN. 81. In Ps. it is explained 'tadanurūpa-telaphāṅitā-dīni;' comp. Minayef's Pātim. p. 81. In a ūkā I have found, 'Bhaṇḍāgārīko alankārabhāṇḍāṁ paṭissāmetvā pasādhanakāle tadūpiyaṁ alankārabhāṇḍāṁ rañño upanāmetvā taṁ alankaroṭī.' I think that this is a wrong use of the word, and that it has no such general signification. At Jāt. II p. 160 'na ca paññā tadūpiyaṁ' may perhaps be
intended for a jest, 'there is no corresponding seasoning of wit.' If it really means, as the scholiast renders it, nothing more than anucchavika, the passage would prove that the etymology and proper meaning of the word were forgotten at an early age; for in my opinion tadūpiya can be nothing but S. tadopya. The Pet. Dict. at ā-VAP refers us to that compound, but it is wanting in its place, and I am ignorant in what sort of phrases it is used in Sanskrit. It is true that analogy would seem to require in Pali not opiya, but āvupiya (comp. vutta S. ukta, upta; āvuta S. ota, etc.). But that participle was probably derived directly from the present opati, *opeti; for in this verb, in the sense of 'putting into,' āva- is contracted to o-: Rukkhamūlagahanaṁ pasakkiya (see p. 60) nibbānaṁ hadayasmiṁ opiya ḍhāya Gotama mā ca pamādo, kīn-te bilibilikā karissati SN. IX, 5 v. 1 = Th. v. 122. Na tesaṁ kotte the openti, na kumbhi (= kumbhyā, loc.), na kalopiya SN. XI, 20 v. 4 = Jāt. 529 v. 12 = Therig. v. 285. It is also used several times in the Jātaka commentary. The nearly synonymous osāpeti was formed in the same manner from ā-VIČ; it occurs in comments in phrases like 'pattaṁ dhovitvā vodakaṁ (dry, vi-odaka) katvā thavikāya osāpetvā;' comp. also Jāt. I p. 25.

If I am right in identifying tadūpiya with tadopya, it is not difficult to account for the ū substituted for o. It is due to the following i. The vowel i occasionally by assimilation changes e into ī, and by half-assimilation o into ū: pāṭihīra = -hera = -hārya, parihāri (Sn. 11 v. 13) for *-herati, -hariyati (hence saṁhīrati, the passive of saṁharati or sangharati), abhijīhana (Jāt. 546 v. 49, = viriyakarana) from JEH;¹ - abhirūhati, virūhati (whence the syn. rūhati; comp. ārohati,² orohati), visūka from vičoka (Childers Dict.), mittadūbhīn from -drohin, sītudaka, nirūdaka from -odaka (for in comp.

¹ VEN, VEN appears in the shape of apaviṇati MN. 48, Jāt. 533 v. 1, paviṇati Jāt. 409 v. 4. Compounds with anu and vi, which were probably in use, as they are in Sanskrit, account for the vowel change.
² In later writings ārūhi, -itvā are found occasionally; it is perhaps fortuitous that ārūhati, etc. are wanting. The form may be explained from the syn. abhirūhati, but it is of doubtful authority. Aruhati, which is not unfrequent in verse, was explained above from the aorist aruhat.
odaka is generally used for udaka).\(^1\) So likewise u affects a neighbouring e, changing it to i: anuhiramāna DN. 14, MN. 123 for *-hera-, -hariya-: dvīhi, dvīsu for \*duvehi, \*duvesu. It might be anticipated that u would assimilate o into ū, but such within my experience is scarcely ever the case;\(^2\) so true it is that the Rule of Three by no means universally applies to matter of language.\(^3\) And yet o—u and u—o formed a sequence of vowels which at one time must have grated particularly upon the Indian ear, for it is in many cases avoided. But the expedient resorted to is dissimilation; either u it changed to i, or e takes the place of o: bhiyyo (comp. yebhuyyena), mātito, pitito for -uto (in old Pali māti, piti are not otherwise used as bases), viito, viito for \*vuto, \*vūto (see p. 64); \(\text{—}\) ahesūnī (comp. ahosi), antepura for antopura, pure for \*puro, suve (sve) for \*svo, duve (dve), \*duvehi, \*duvesu (assimilated to -i-) for \*dvo- (comp. ubho, -ohi, -osu). hetuye Bv. v. 89 = Jāt. I p. 4 for \*hotuye (*hotuve, hotave; comp. gaṇetuye Bv. v. 371).\(^4\)

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\(^1\) The ū of khajjūpanaka, ārūga (MN. 66) may be due to the latent i of dy, gy.

\(^2\) Ukkāsā, S. uktoča, seems to form an exception, for ū is required by the metre at Jāt. 486 v. 2; but it is constantly written ukkasā.

\(^3\) I once had occasion to make this remark to Childers, who in order to prove zacchi to be correct, from certain analogies was tempted to assert that the Singh character in question should be read cēh, not ōch.—If we expect to find u o v dealt with on the analogy of i e y, or vice versa, we are often disappointed. Y is doubled after e (except in keyūra), not v after o (except yobbana, yobbāṇa). From dussīla derives dussīla, but pātikūla-ta from pātikūla seems to require short u. After a consonant va goes into u, v suffering elision; but ya, yā make i (with a few exceptions, as kujhīsa, abbhībāsa Jāt. 524 v. 21, pāṭiya S. prataya, whence pāṭiyāyati ‘to believe,’ Jāt. I p. 426\(^10\), etc.; comp. pāṭiyāmi, Weber’s Bhag. 1866 p. 272). Aya makes e, as ava does o, and this looks like symmetry; but if we are to go by analogy, the former must have passed through ai with i for ya, the latter through au, with the second vowel labialized and v elided.

\(^4\) Some of the nominatives in -e may be accounted for on this principle: Vanappagumbe yathā phussitagge Khuddkap. 6 v. 12 = Sn. 15 v. 12; itso ekavute kappe yaṁ Vipassī bhagavā loke udapādi DN. 14 (comp. in the same sutta, itso ekātīnso kappo); sukhē dukkhē (DN. 2; MN. 76; SN. XXIII, 8) for sukhē dukkho (i.e. sukham dukkhām), etc.
P. 14. Ettaka is of somewhat doubtful origin, but as tattaka, yattaka, kttaka are formed from tāvant, etc., in the same manner as S. iyattaka from iyant, ettaka is either this very word, or else contracted from *etā-vattaka. The latter is perhaps the more likely derivation, since *kiyattaka or *kivattaka forms kttaka, not kettaka; comp. also edisa = etādisa.

P. 14. Anuyogāṃ datvā. In my rendering of this phrase, 'having applied himself zealously,' I left to anuyoga the signification in which it is generally used in Pali. I am now convinced that I committed an error, and I regret to see it repeated by Childers. The phrase must have quite a different sense. It occurs at Mil. p. 348 in another but equally obscure context, and in the Jātaka comment it is often employed exactly as above. But I have not succeeded in finding out any very probable sense, and I prefer confessing that I do not know what it means.

P. 15. Uattāliñi, which is of frequent use in the suttas in the above phrase, is S. uras-tādaṁ, with -im for -aṁ like uttariṁ, saddhiṁ, kuhiṁ (for kuhaṁ, S. kuha). Absolutes in -aṁ are not much in use, and there is perhaps no second example of -im. Forms in -akaṁ, on the contrary, are frequent, as paripphosakaṁ (PRUSH), samparivattakaṁ, ālumpakārakaṁ, sannidhikārakaṁ, dant-tullehakaṁ, phenuddehakaṁ, udarāvadehakaṁ, etc.

P. 17. Pubbanha is so written not only in B, but also, together with sāyanha, throughout in SN., which in point of distinguishing the two nasals is by far the best MS. in the Copenhagen collection. Vanaratana 1

1 As native grammarians are so very sparing of remarks on the correct use of the two nasals, I shall here add another of his rules: 'Ta-tha-na-rānaṁ ta-tha-na-lā' — ta-tha-na-rānaṁ ta-tha-na-lā honti yathākkamāṁ: dukkataṁ dukkataṁ, evam sukataṁ sukataṁ, pahato uddhato visato; aṭṭhakathā; paññāhaṁ paññāto paññāto parināmo sāvatthu (meaning, I suppose, duṭṭhāya) onato; parippho palippaṅho (sic). evam palibodho pallaukaṁ taluno mahāsālo māluto sukhumalo. It is obvious that with 'parippho palippaṅho' begin the examples of 1 for r, and we must read parippho palippaṅho. The latter was received by Childers with some doubts, it seems (see his Dict.), but it is not unfrequent in the suttas: Sake muutta karisse palippaṅho DN. 14, etc.; palippaṅho or palippaṅho MN. 8 (palipa or -ā, 'mud,' Jāt. 378 v. 1;
remarks that h may be joined to any one of the five nasals, and gives these examples: avan' hoti, tañ' hi, tanhā, pubbanha, amhe. We may reasonably conclude that nh is also the correct spelling of cinha, junhā, majhanha, which are known only from MSS. of no authority. It is rather fortunate that pubbanha is so uncommonly well authenticated, for there is no perceptible law for the influence of a latent r upon n; it may or may not change it into ñ (compare tāña, pāña, tīñi, etc., with ghāna, agghanaka, savana, etc.). The very rare aparṇha most likely requires the lingual. The average of Singhalese as well as Burmese copies scarcely ever present nh, and the scribes evidently are prejudiced against it, probably from the frequency of words like tanhā, ganhāti, etc. I once made some observations on the subject to Childers, who at anha repeated the substance of them. But he must afterwards have changed his mind, for he writes majhanha in both ways, and at pubbanha he rejected the spelling for which there is incomparably the best authority.

P. 17. Phāsu is perhaps the Veda S. prācu.

P. 19. Comp. Jāt. III p. 25, where the reading ought no doubt to be asammaṭṭāṭṭhānaṁ or asammaṭṭhat-ṭhānaṁ.

P. 24. Na-tthi. Na never loses its vowel before a, but constantly, in case of sandhi, coalesces with it to a, even before a saiyoga. Napparūpa is no proof to the contrary,¹ for lacchasi napparūpaṁ, Ten Jāt. p. 115, is, I dare say, a mere erratum for lacchasi 'napparūpaṁ, as the scholiast explains it. Natthi, if written n' atthi, looks like an exception, which it scarcely is; it is rather additional proof how apt is the root AS to drop the initial. Hence I prefer writing na-tthi (and na-mhi). Also na

509 vV. 9. 19; Th. v. 92; Therig. v. 293; a derivative from LIP like the syn. paññapa Dh. v. 414 = Sn. 35 v. 45 = MN. 98 v. 45; AN. VIII, vi. 6 v. 8).

¹ Nattaka (not nattaka), 'a shred, a rag;' is said to be so called, because there is no (regular) end to them: 'Na-antakāṁi, antavirahitāṁ vatthakhandādini;' or, as we might guess just as well, because 'no end' of them are required to make up a garment. In Sanskrit nattaka, because the naked cover their nudity with them; or lattaka, from being of various dyes. All these seem to be so many attempts at finding an Aryan etymology for a word which may have been borrowed from some aboriginal language.
\textquote{tthi would do, if it were not that na si, ca si, etc. cannot very well be written na 'si, etc., as the vowel a in prose — in verse the case is different — always coalesces, if sandhi takes place, with a following light a. At Ten Jāt. p. 28\textsuperscript{7} = Jāt. II p. 21\textsuperscript{16} the context requires mahājanassa īnaṁ cittaṁ. There are however some exceptions, or what seems to be so. But in the cases that have come under my notice, the second word is almost always aham, and I consider it preferable to write 'haṁ; as, tāva 'haṁ, eva 'haṁ (Mil. p. 219). tattha 'haṁ, and especially nāma 'haṁ (and nāma 'yaṁ). But also nāmāhaṁ (and nāmā-yaṁ), etc. are found, and altogether the reading is not always, if ever, indubitable. Besides the Prakrit haṁ, there is other evidence that the initial of aham has a tendency to vanish. The elision of an initial a after o and e is rare in Pali prose, and only applies to the initial of aham, ayaṁ, and the present of AS; after e (with the exception of re 'yya Mil. p. 124) only to aham. and even this is most unfrequent.\textsuperscript{1}

P. 25\textsuperscript{15}. In my translation of vedagū, 'erudite in Veda lore,' I was no doubt mistaken, for though such is probably its original meaning, it is always used differently. It is one of those paradoxical or purposely ambiguous expressions in which Buddha appears to have delighted

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\textsuperscript{1} This is no doubt a point on which the particular dialect of Sanskrit from which Pali took rise more immediately, differed from the language of books. In the dialect in question final e and o must, generally speaking, have been treated uniformly before all vowels, not excepting a. And Pali follows the same sandhi law; only the hiatus very rarely remains, it being bridged over either by contraction or by the insertion of a euphonical consonant. Cases like sacbhāṁ, etc., which I think should be dealt with on this principle, are well known. But the other sort of examples have not, it seems, struck the attention of grammarians, native any more than occidental, though they are very numerous, as ya-d-antaquam = yo antaquā, hamsa-r-iva = haṁso iva, ta-d-āsu = te āsu, etc., and may be met with even in prose: ya-d-ariyo = ye ariyo, dantēhī danta-m-aṁśāya, etc., if these are not allusions to verse. At Dv. v. 412 and the parallel texts I propose to read, ubho sanga m-upaccagā = ubho sanga u., in accordance with ubh’ anta-m-abhiṅāya, Sn. 55 vv. 65. 67, which the comment justly explains ubho auṭe. For scholiasts are perfectly well acquainted with this sort of sandhi; I was going to say, too well, for they sometimes have recourse to it, where it is rather out of place.
(comp. Dh. vv. 97; 294-5, etc.). It is explained 'vedasankhātehi catuhi maggaṇāṇehi gato,' 'catumaggaṇāṇasankhātehi vedehi akusalānaṁ dhammānaṁ vedagū,' 'catuhi maggaṇāṇavedehi kilese vijjhitvā gatattā vedagū,' etc.

P. 25. Sāgaro viya akkho bhmo, i.e. like the depth of the sea. Comp., Majhe yathā samuddassa úmi no jāyatī, thito hoti, Sn. 52 v. 6. (= mahāsamuddassa uparimaheṭṭhimabhāgānaṁ vemaijhasankhāte majjhe, Pj.).

P. 25. Raṇaṇjaha is used at SN. II, 11 v. 2 and It. 104 v. 2. In Abhidh. raṇa is rendered by pāpa, and in a-raṇa, sa-raṇa commentators explain it by rāga, raja, kilesa. But it is rather tempting to conjecture rāṇaṇjaya, 'victorious in the battle (with Māra).'

P. 25. Uppalāsenta I consider an error for upalāsenta, I suppose from RAS. Comp. sankhāṁ upalāsivā (instead of -etvā) DN. 23. However, palāsa, 'conceit, pride,' from the same root, no doubt, is commonly spelled with ī; but examples from SN.. which would be the best authority, are wanting.

P. 26. Sudāṁ is a combination of su = sma with daṁ or idaṁ, and might also be written su daṁ or su 'daṁ.
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