

PREFACE

After the publication of *The New Pali Course* the need for a higher Pali Course was keenly felt by students. To satisfy that need I compiled this volume some years ago but was not able to bring it out owing to the restrictions imposed by war-time controls.

This *Higher Pali Course* is to be considered as Part III of *The New Pali Course*, but I have changed the name as this portion is meant only for the advanced students and not for the beginners.

Professor Geiger's *Pali Literatur und Sprache* is a book well known to learned Orientalists. But as it was in German very few in the East could make use of it. Fortunately, it is now translated into English and published in Calcutta, under the title *Pali Literature and Language*, in 1943. I was very keen to read this book in order to understand its scope, but could not get a copy until 1946, as there were many difficulties in obtaining books from India during the War. I could have spared myself much labour in tracing the passages which contain obscure forms of words if only I had this book before I began my compilation. Professor Geiger has traced a large number of passages containing unusual forms, but his statements are very brief. He shows only the place where a certain word occurs but does not give the full passages or the sentences along with them. Therefore only persons who possess a large number of Pali Texts are able to have full advantage of that book. Here I have reproduced in full the

necessary passages from the texts, indicating at the same time the page numbers and the titles of the volumes from which they were taken. Moreover, his book is a philological treatise while mine deals more with grammar and composition. It would be of greater benefit if students study this book along with that of Dr. Geiger.

There are no exercises in this volume as in *The New Pali Course*. As here I have often to deal with unusual forms of words it is possible to cite only those passages as illustrate such forms. Chapter II of this book treats of the Denominative, Onomatopoeic, and Desiderative verbs. Chapter IV deals with analysis of sentences, which is a new feature in the field of Pali Grammar. As there is no mention of analysis in any of the old Pali Grammars I have had to follow the way of the English Grammars and to invent a new method of treating Pali sentences. It is impossible to gain a thorough knowledge of composing a long sentence without the help of analysis. It also helps to understand the real meaning of intricate passages.

Chapter V is on the syntax of nouns. It shows how a single Case is used in various meanings and also how some Cases come to express the meanings of some other Cases. Each Indeclinable is illustrated by one or more passages which contain them, and their meanings are defined, in alphabetical order, in Chapter VI. Some idioms and difficult passages are explained in Chapter VIII, and some Antithetic forms are given, for the first time in the history of Pali Composition, in the same chapter.

My cordial thanks are due to Dr. O. H. de A. Wijesekera, M.A., Ph.D. of the University of Ceylon.

for very kindly revising my work and suggesting several improvements.

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Aggārāma,

Ambalangoda.

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D. **Dīghanikāya.**
D.A. **The Commentary on Dīgha.**
D.B. **Dialogues of the Buddha.**
Dh.A. **Commentary on the Dhammapada.**
Dhp. **Dhammapada text.**
G.S. **The Gradual Sayings.**
J. **Jātakaṭṭhakathā.**
K.S. **The Kindred Sayings.**
M. **Majjhimanikāya.**
N.P.C. **The New Pali Course.**
P.P. **The Path of Purity.**
Ps.B. **The Psalms of the Brethren.**
Ps.S. **The Psalms of the Sisters.**
P.V. **The Petavatthu.**
S. **Saṅyuttanikāya.**
Samp. **Samantapāsādikā, (same as C.V.)**
SN. **The Suttanipāta.**
SN.A. **Commentary on the Suttanipāta.**
Theg. **Theragathā.**
Thig. **Therīgāthā.**
V.M. **Vinaya-Mahāvagga.**
V.II. **Vinaya-Cullavagga.**
Vism. **The Visuddhimagga.**
V.V. **The Vimānavatthu.**
Vbh. **The Vibhaṅga.**

THE NEW PALI COURSE

PART III

CHAPTER I

MORE DETAILS ABOUT DECLENSIONS AND CONJUGATIONS

The general rules of declension and conjugation are given in the *New Pali Course I* and *II*. There still remain some special declensions and conjugations to be explained.

Masculine nouns ending in *ā* are very rare ; only two nouns, *sā* and *mā*, are found.

1. Declension of *Sā* (= dog. Skt. *śvan*)*

	SINGULAR	PLURAL
Nom. } Voc. }	Sā	Sā, sāno
Acc.	Sānaṃ	Sāne
Ins. } Abl. }	Sānā	Sānebhi, sānehi
Dat. } Gen. }	Sāssa	Sānaṃ
Loc.	Sāne	Sānesu

The nom. sing. of *mā* (= the moon) occurs in the compound form : *candimā*, *puṇṇamā*, etc. Other forms of it are seldom met with.

*Other variants of Skt. *śvan* are Pali *suva* and *suvaṇa*, declined as a-stems.

2 MORE DETAILS ABOUT DECLENSIONS

2. Some masculine nouns, such as *pitu*, *rāja*, have their nom. sing. ending in *ā*. Their Sanskrit equivalents have *r* or *n* as their endings ; but the Pali Grammarians state them as ending in *u* or *a*.

This group consists of :

A. *Atta*, *rāja*, *brahma*, *puma*, *yuva*, *addha*, and *muddha* (with a final *n* in Sanskrit), and *sakha* (whose Sanskrit stem is *sakhi*).

B. *Satthu*, *pitu*, *nattu*, *bhātu*, *bhattu*, *kattu*, *netu*, *sotu*, *jetu*, and many others ending with the suffix *tu* (which have a final *r* in their Sanskrit equivalents).

3. Declension of *Puma* (= a male).

	SINGULAR	PLURAL
<i>Nom.</i>	<i>Pumā, pumo</i>	<i>Pumāno, pumā†</i>
<i>Acc.</i>	<i>Pumānaṅ, pumaṅ</i>	<i>Pumāne</i>
<i>Ins.</i>	<i>Pumānā, pumunā, pumena</i>	<i>Pumānebhi, —ehi</i>
<i>Dat.</i>	} <i>Pumuno, pumassa</i>	<i>Pumānaṅ</i>
<i>Gen.</i>		
<i>Abl.</i>	<i>Pumānā, pumunā</i>	<i>Pumānebhi, —ehi</i>
<i>Loc.</i>	<i>Pumāne, pume</i>	<i>Pumānesu, pumāsu</i>
<i>Voc.</i>	<i>Puma, pumaṅ</i>	<i>Pumāno</i>

4. Declension of *Brahma* (= the Creator).

<i>Nom.</i>	<i>Brahmā</i>	<i>Brahmā, brahmāno</i>
<i>Acc.</i>	<i>Brahmānaṅ, brahmaṅ</i>	<i>Brahmāno</i>
<i>Ins.</i>	} <i>Brahmunā</i>	<i>Brahmebhi, —ehi, brahmūbhi, brah- mūhi</i>
<i>Abl.</i>		
<i>Dat.</i>	} <i>Brahmuno, brahmassa</i>	<i>Brahmānaṅ, brah- mūnaṅ</i>
<i>Gen.</i>		

	SINGULAR	PLURAL
<i>Loc.</i>	Brahmani	Brahmesu
<i>Voc.</i>	Brahma, brahme	Brahmāno
—————		
5. Declension of <i>Yuva</i> (= a youth).		
<i>Nom.</i>	Yuvā	Yuvā, yuvāno
<i>Acc.</i>	Yuvānaṃ, yuvaṃ	Yuvāne, yuve
<i>Ins.</i>	Yuvānā, yuvānena, yuvena	Yuvānebhi, —ehi, yuvebhi, —ehi
<i>Dat.</i>	} Yuvānassa, yuvassa	Yuvānānaṃ, yuvānaṃ
<i>Gen.</i>		
<i>Abl.</i>	Yuvānā, yuvānamhā, yuvānasmā	Yuvānebhi, —ehi, yuvebhi, yuvehi
<i>Loc.</i>	Yuve, yuvamhi, yuva- smiṃ, yuvāne, yuvā- namhi, yuvānasmīṃ	Yuvānesu, yuvāsu, yuvesu
<i>Voc.</i>	Yuva, yuvāna	Yuvāno
—————		
6. Declension of <i>Sakha</i> (= friend).		
<i>Nom.</i>	Sakhā	Sakhā, sakhino, sakhāno, sakhāyo, sakhāro
<i>Acc.</i>	Sakhaṃ, sakhāraṃ, sakhānaṃ	Sakhino, sakhāno, sakhāyo
<i>Ins.</i>	Sakhinā	Sakhārehi, sakhehi, —bhi
<i>Dat.</i>	} Sakhino, sakhissa	Sakhīnaṃ, sakhānaṃ, sakhārānaṃ
<i>Gen.</i>		
<i>Abl.</i>	Sakhinā, sakhimhā, sakhismā, sakham- hā, sakhasmā, sak- hāramhā	Sakhārehi, sakhehi, — bhi
<i>Loc.</i>	Sakhe, sakhimhi, sakhismiṃ	Sakhesu, sakhāresu, sakhisu
<i>Voc.</i>	Sakha, sakhā, sakhi, sakhe	Sakhino, sakhāyo, sakhāro

	SINGULAR	PLURAL
7. Declension of <i>Addha</i> (= time or path).		
<i>Nom.</i>	Addhā	Addhā, addhāno
<i>Acc.</i>	Addhānaṅ	Addhāne
<i>Ins.</i>	} Addhunā, addhānena	Addhānebhi, —ehi
<i>Abl.</i>		
<i>Dat.</i>	} Addhuno	Addhānaṅ
<i>Gen.</i>		
<i>Loc.</i>	Addhani, addhāne	Addhānesu
<i>Voc.</i>	Addha	Addhā, addhāno

8. Declension of <i>Muddha</i> (= the top, the head).		
<i>Nom.</i>	Muddhā	Muddhā, muddhāno
<i>Acc.</i>	Muddhaṅ	Muddhe, muddhāne
<i>Ins.</i>	Muddhānā, muddha-	Muddhebhi, —ehi
	nā	
<i>Dat.</i>	} Muddhassa	Muddhānaṅ
<i>Gen.</i>		
<i>Abl.</i>	Muddhā, muddhānā	Muddhānebhi, —ehi
<i>Loc.</i>	Muddhani	Muddhānesu
<i>Voc.</i>	Muddha	Muddhā, muddhāno

9. Conjugation of *Kara* (= to do).
 (Conjugational sign of which is O).
Active forms only are given here.

PRESENT TENSE

Parassapada.

	SINGULAR	PLURAL
3rd	Karoti, kubbati	Karonti, kubbanti
2nd	Karosi, kubbasi	Karotha, kubbatha
1st	Karomi, kubbāmi	Karoma, kubbāma

Attanopada.

	SINGULAR	PLURAL
3rd	Kurute, kubbate	Kubbante
2nd	Kuruse, kubbase	Kuruvhe, kubbavhe
1st	Kare, kubbe	Kurumhe, kubbam- he

IMPERATIVE

Parassapada.

3rd	Karotu, kubbatu	Karontu, kubbantu
2nd	Karohi, kubbāhi	Karotha, kubbatha
1st	Karomi, kubbāmi	Karoma, kubbāma

Attanopada.

3rd	Kurutaṅ, kubbataṅ	Kubbantaṅ
2nd	Karassu, kurussu, kubbassu	Kuruvho, kubbavho
1st	Kare, kubbe	Karomase, kubbā- mase

POTENTIAL

Parassapada.

3rd	Kare, kareyya, kayirā, kubbe, kubbeyya	Kareyyuṅ, kubbey- yuṅ, kayiruṅ
2nd	Kareyyāsi, kubbeyyāsi	Kareyyātha, kubbey- yātha
1st	Kareyyāmi, kubbeyyā- mi	Kareyyāma, kubbey- yāma

Attanopada.

3rd	Kayirā, kubbetha	Kubberaṅ
2nd	Kubbetho	Kubbeyyavho
1st	Kare, kareyyaṅ, kub- beyyaṅ	Kareyyāmhe, kub- beyyāmhe

AORIST

Parassapada.

	SINGULAR	PLURAL
3rd	Akari, kari, akarī, karī, akāsi	Akariṅsu, kariṅsu, akāsuṅ, akaṅsu
2nd	Akaro, akari, kari	Akarittha, akāsittha
1st	Akariṅ, kariṅ	Akarimha, karimha, akarimhā, karim- hā

Attanopada.

3rd	Akarā, akarittha, karittha	Akarū
2nd	Akarise	Akarivhaṅ
1st	Akara	Akarimhe

IMPERFECT

Parassapada.

3rd	Akarā, akā	Akarū
2nd	Akaro	Akarattha, akattha, akarotha
1st	Akaraṅ, akaṅ	Akaramhā, akamhā

Attanopada.

3rd	Akattha	Akatthuṅ
2nd	Akuruse	Akaravhaṅ
1st	Akariṅ	Akaramhase

FUTURE TENSE

Parassapada.

3rd	Karissati, kāhati, kā- hiti	Karissanti, kāhanti, kāhinti
2nd	Karissasi, kāhasi, kā- hisi	Karissatha, kāhatha
1st	Karissaṅ, kassaṅ, kā- hāmi	Karissāma, kassā- ma, kāhāma

Attanopada.

	SINGULAR	PLURAL
3rd	Karissate, kähate	Karissante, kähante
2nd	Karissase, kähase	Karissavhe, kähavhe
1st	Karisse, kâhe	Karissâmhe, kâham- he

CONDITIONAL

Parassapada.

3rd	Akarissā, akarissa	Akarissaṅsu
2nd	Akarisse	Akarissatha
1st	Akarissaṅ	Akarissamhā

Attanopada.

3rd	Akarissatha	Akarissinṅsu
2nd	Akarissase	Akarissavhe
1st	Akarissaṅ	Akarissāmhase

Examples. Group 1

1. " Puññañ ce puriso kayirā
Kayirāth 'etaṅ punappunaṅ.
Tamhi chandaṅ *kayirātha*,
Sukho puññaṣsa uccayo ". *Dhp. v. 118.*
2. " Sā 'haṅ nūna ito gantvā
Yoniṅ laddhāna mānusiṅ
Vadaññū silasampannā
Kāhāmi kusalaṅ bahuṅ ". *V.V. 51.*
3. " Mā 'kāsi pāpakaṅ kammaṅ
Āvi vā yadi vā raho ". *Thig. v. 247.*
4. " *Kāhinti* khu taṅ kāmā
Chātā sunakhaṅ va caṅḍālā ". *Thig. v. 509.*
5. " Gahakāraka diṭṭho 'si,
Puna gehaṅ na *kāhasi* ". *Dhp. v. 154.*

6. "Yādisaṃ *kurute* mittaṃ, yādisaṃ c'upasevati,
Sa ve tādisako hoti; saha vāso hi tādiso".
J. iv, 436.
7. "Duddadaṃ dadamānānaṃ
Dukkaraṃ kamma kubbaṃ
Asanto *nānukubbanti* ;
Sataṃ dhammo durannayo". *S. i, 19.*
8. "Sabbhi-r-eva samāsetha,
Sabbhi *kubbetha* santhavaṃ". *S. i, 17.*
9. "Dhātū āvenikā natthi,
Sarīraṃ ekapiṇḍitaṃ ;
Imamhi Buddhathūpamhi
Kassāma kañcukaṃ mayaṃ". *Apa. 71.*
10. "Seyyathā pi bhikkhave *sā* gaddulabaddho
dalhe khīle vā thambhe vā upanibaddho tam eva khīlaṃ
vā thambhaṃ vā anuparidhāvati, anuparivattati".
S. iii, 150.
11. "Dīghassa *addhuno* accayena tassa mahānira-
yassa puratthimaṃ dvāraṃ avāpurīyati". *M. iii, 184.*
12. "Atha kho Bhagavā tassa *brahmuno* upari
vehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā".
S. i, 144.
13. "Atha kho āyasmā Mahā-Moggallāno taṃ
brahmānaṃ gāthāya ajjhabhāsi". *S. i, 145.*
14. "Addasā kho so *brahmā* te *brahmāno* dūrato
va āgacchante". *S. i, 147.*
15. "Sataṃ sahasānaṃ nirabbudānaṃ
Āyuṃ pajānāmi tav'āhaṃ, *brahme*". *S. i, 143.*
16. "Sele yathā *pabbatamuddhani-t-ṭhito*
Yathā pi passe janataṃ samantato". *D. ii,*
39 ; V.M. 5.

17. "Tvaṅ yuvā, balasampanno ; kiṅ tayā bhatiṅ katvā pi yathābalaṅ dānaṅ dātuṅ na vatṭati ti?"
Dh. A. ii, 129.

18. "Saṅyāseṇa kho, Mahārāja, sīlaṅ vedittabbā ; tañ ca kho diḅhena addhūnā, na ittarāṅ". S. i, 78.

19. "Sace na vyākariṣṣasi, . . . etth'eva te satta-dhā muddhā phalissati". D. i, 94.

20. "Yathā, balākayonimhi na vijjati pumā sadā, Meghesu gajjamānesu gabbhaṅ gaṅhanti tā sadā". Apa. 42.

21. "Tadahu pabbajito santo jātiyā sattavassiko, So pi maṅ anusāseyya, sampaṭicchāmi, mud-dhanā". Sāriputto thero.

22. "Tattha natthi hanā vā ghātētā vā sotā vā sāvetā vā viññātā vā viññāpetā vā". D. i, 56.

Glossary. Group 1

1. (a) *Kayirā* and *kayirūtha* are 3rd person singulars of the Potential, Parassapada and Attanopada respectively.

(b) Should a person perform good, he should do it again and again ; let him turn the desires of his heart thereto, for blissful is the accumulation of good.

2. (a) *Mānusiṃ yoniṃ laddhāna*, having obtained the human state, i.e. having being reborn as a human being.

(b) *Vadaññū*, understanding the supplications of others, i.e. liberal.

3. (a) *Mā 'kāsi* (*mā + akāsi = do not*) is Past Tense used in the sense of Present. This often occurs with the prohibitive particle *mā*.

(b) *Āvi vā yadi vā raho*, openly or secretly.

4. (a) *Kāhinti* = karissanti. *Khu* = kho.

(b) Forsooth these sense-desires will act with thee just as a group of hungry low-caste men will treat a dog. (They are used to eat dogs' flesh).

6. (a) *Mittam kurute*, makes a friend.

(b) *Upasevati*, associates.

7. Although the virtuous persons give away things difficult to be given, and do what is difficult to be done, the wicked do not follow them. The way of the righteous is difficult to be followed.

8. *Sabhi* is Inst. pl. of *Santa* (= the virtuous or good).

Translation :—

“ See that with good men only ye consort,
With good men do ye practise intercourse ”.

K.S. i, 26.

9. (a) *Āvenikā*, separate.

(b) *Ēkapiṇḍitam*, compounded in a single lump.

10. Just as, brethren, a dog tied up by a leash to a strong stake or pillar, keeps running round and revolving round and round that stake or pillar.

11. *Avāpuriyati*, is opened.

12. (a) *Vehāsam*, in the sky. Acc. used in the sense of Locative.

(b) *Tejodhātum samāpajjitvā*, having entered the contemplation of the element of heat. (It lightens the body and helps to emit rays).

13. *Gāthāya ajjhabhāsi*, addressed in a stanza.

15. "O Brahma, I know your age to be a hundred thousand Nirabbudas of years". (*Nirabbuda* is an enormous sum consisting of sixty-three cyphers).

16. "As on a crag, on crest of a mountain, standing,
A man might watch the people far below"
D.B. ii, 32.

17. *Yathābalam . . . vaṭṭati* ? Is it not proper to bestow alms according to your ability ?

18. (a) *Na ittaram*, not in a shorter time.

(b) *Translation* : "It is by life' in common with a person, sire, that we learn his moral character ; and then only after a long interval". *K.S.* i, 105.

19. *Sace na vyākariessasi*, if you do not answer.

20. (a) *Balākā* is a kind of crane.

(b) *Gabbhaṃ gaṇhanti*, become pregnant.

21. (a) *Tadahu*, on the same day. *Aha* is neuter. Its loc. sing. is *tadahe*. Here its last vowel is changed to *u*, or it is used as an indeclinable. *Skt.* tad + ahas > tadaho > tadahu.

(b) *Jātiyā sattavassiko*, seven years old (from birth).

(c) *Sampaṭicchāmi muddhanā*, I will accept (his advice) with my head (bowed down in respect).

22. There is neither slayer nor causer of slaying, hearer or speaker, knower or explainer.

9. Declension of *atta* and *rāja* is given in §26, 27, N.P.C. ii. When *rāja* forms the last part of a compound, such as *mahārāja*, it follows the common declension of the masculine nouns ending in *a* in addition to that

peculiar to itself :

Nom. Sing. Mahārājo or mahārājā.

Nom. Plu. Mahārājā or mahārājāno, etc. to be declined like *purisa* and *rāja*.

10. Declension of *santa* (= the virtuous).

	SINGULAR	PLURAL
<i>Nom.</i>	Saṅ, santo	Santo, santā
<i>Acc.</i>	Saṅ, santaṅ	Sante
<i>Ins.</i>	Satā, santena	Santehi, sabbhi
<i>Dat.</i>	} Sato, santassa	Sataṅ, santānaṅ, satā- naṅ
<i>Gen.</i>		
<i>Abl.</i>	Satā, santamhā, santasmā, santā	Santehi, sabbhi
<i>Loc.</i>	Sante, santamhi, santasmīṅ	Santesu
<i>Voc.</i>	Santa	Santo, santā

There is another adjective *santa* (= existing) which has not the forms *san* and *sabbhi*, but has *sati* in the loc. sing. and is declined like *gacchanta*.

11. The forms *san*, *sāni*, *sena*, *saṃhi*, etc. are not to be confounded with those of *santa*. They are from the adjective *sa* (= one's own), and the neuter noun *sa* (= one's possession).

12. Declension of *Bhavanta* (= gentleman).

	SINGULAR	PLURAL
<i>Nom.</i>	Bhavaṅ, bho	Bhavanto, bhonto, bhavantā
<i>Acc.</i>	Bhavantaṅ	Bhavante
<i>Ins.</i>	Bhavatā, bhotā, bhavantena	Bhavantehi, —tebhi

	SINGULAR	PLURAL
<i>Dat.</i>	} Bhavato, bhoto, bhavantassa	Bhavataṃ, bhavāntā- naṃ
<i>Gen.</i>		
<i>Abl.</i>	Bhavatā, bhotā	Bhavantehi, —tebhi
<i>Loc.</i>	Bhavati, bhavante, bhavantamhi,— tasmiṃ	Bhavantesu
<i>Voc.</i>	Bho, bhante	Bhonto, bhavanto

Feminine bases of this are *bhavantī* and *bhotī*, which are to be declined like *kumārī*.

Note—(a) There is an indeclinable *bho*, used in both numbers of vocative. *Bhante* also is sometimes reckoned as an indeclinable vocative.

(b) *Bhaddante* has the same meaning as that of *bhante*. Some say that it was originally a combination of *Bhaddaṃ* + *te* (= hail to thee), and afterwards taken as a single word for addressing respectable persons. But there is the word *bhadanta* (= reverend, venerable) from which *bhaddante* may be formed.

13. The three nouns *mātugāma*, *orodha*, and *dāra* are masculine in gender and feminine in sense.

Mātugāma, woman, womankind.

Orodha, a harem-lady or the whole harem (collectively).

Dāra, wife.

These are declined like *purisa*.

Note—Adjectives connected with *mātugāma* are sometimes found in feminine, e.g.

“Sallape asihatthena, pisācena pi sallape ;

Na t’eva eko ekāya mātugāmena sallape”. A. iii, 69.

14. Conjugation of *hū* (= to be).

This is the simplified phonetic equivalent of root *bhū*. It takes *ho* as its base in the Present and Imperative Moods and no peculiarity is found in conjugation thereof.

PREST. *hoti, honti, hosi, hotha, homi, homa.*

IMPER. *hotu, hontu, hohi, hotha, homi, homa.*

POTENTIAL

Parassapada.

SINGULAR

PLURAL

3rd	Huveyya, heyya	Huveyyuṅ, heyyuṅ
2nd	Huveyyāsi, heyyāsi	Huveyyātha, heyyātha
1st	Huveyyāmi, heyyāmi	Huveyyāma, heyyāma

Attanopada.

3rd	Huvetha, hetha	Huveraṅ, herāṅ
2nd	Huvetho, hetho	Huveyyavho, heyyavho
1st	Huveyyaṅ, heyyaṅ	Huveyyāmhe, heyyāmhe

AORIST

Parassapada.

3rd	Ahosi, ahu	Ahesuṅ, ahuṅ
2nd	Ahuvo, ahosi	Ahuvattha, ahosittha
1st	Ahosiṅ, ahuṅ, ahuvā - siṅ	Ahumhā, ahosimhā

Attanopada.

3rd	Ahuvā	Ahuvū
2nd	Ahuvase	Ahuvivhaṅ
1st	Ahuva, ahu	Ahuvimhe

IMPERFECT

Parassapada.

3rd	Ahuvā	Ahuvū
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	SINGULAR	PLURAL
2nd	Ahuvo	Ahuvattha
1st	Ahuvaṇ	Ahuvamhā
<i>Attanopada.</i>		
3rd	Ahuvattha	Ahuvatthuṇ
2nd	Ahuvase	Ahuvavhaṇ
1st	Ahuviṇ	Ahuvamhase

FUTURE

Parassapada.

3rd	Hessati, hehiti, he- hissati, hohissati	Hessanti, hehinti, he- hissanti, hohinti
2nd	Hessasi, hehisi, he- hissasi, hohissasi	Hessatha, hehitha, hehissatha, hohissa- tha
1st	Hessāmi, hehāmi, hehissāmi, hohis- sāmi	Hessāma, hehāma, hehissāma, hohis- sāma

Attanopada.

3rd	Hessate, hehissate, hohissate	Hessante, hehissante, hohissante
2nd	Hessase, hehissase, hohissase	Hessavhe, hehissavhe, hohissavhe
1st	Hessaṇ, hehissaṇ, hohissaṇ	Hessāmhe, hehissām- he, hohissāmhe

CONDITIONAL

Parassapada.

3rd	Ahuvissā	Ahuvissasū
2nd	Ahuvisse	Ahuvissatha
1st	Ahuvissaṇ	Ahuvissamhā

Attanopada.

3rd	Ahuvissatha	Ahuvissisṇu
2nd	Ahuvissase	Ahuvissavhe
1st	Ahuvissaṇ	Ahuvissāmhase

Examples. Group 2

1. " *Mātugāmesu* pana vigatacchandatāya tassā sālāya *mātugāmānaṃ* pattinā nādaṃsu ". *Dh. A. i*, 269.

2. " Saṅgharakkhita, *mātugāmassa* pahāraṃ dātunā sakkhi; ettha mahallakattherassa ko doṣo ti? " *Dh. A. i*, 303.

3. " Tasmā *satañ ca asatañ ca*
Nānā hoti ito gati :
Asanto nirayaṃ yanti ;
Santo saggaparāyaṇā ". *S. i*, 19.

4. " Tīhi kho, Anuruddha, dhammehi samannāgato *mātugāmo* kāyassa bhedā, parama maraṇā, apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjati ". *A. i*, 281.

5. " Tena kho pana samayena rājā Udeno uyyāne paricāreti saddhiṃ *orodhena* ; assosi kho rañño Udenassa *orodho* : amhākaṃ kira ācariyo ayyo Ānando uyyānassa avidūre aññatarasmiṃ rukkhamaññe nisinnoti ". *V. ii*, 290.

6. " *Sehi dāreḥ* 'asantuṭṭho vesiyāsu padissati ;
Dissati paradāresu ; taṃ parābhavato mukhaṃ ".
S.N. v. 108.

7. " Na kho pana mayaṃ passāma *bhoto* Gotamassa yugaṃ vā naṅgalaṃ vā phālaṃ vā pājanaṃ vā ; atha ca pana *bhavaṃ* Gotamo evam āha ". *S. i*, 172.

8. " Séyyathā pi, *bho* Gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya . . . evam eva *bhotā* Gotamena anekapariyāyena dhammo pakāsitto ". *D. i*, 110, etc.

9. " *Bhoti*, sace vejjāṃ ānessāmi, bhattavetaṇaṃ dātubbaṃ bhavissati ". *Dh. A. i*, 25.

10. "Ye *nāgarāje* sahasā haranti
Dibbā dijā pakkhi visuddha-cakkhū". *D. ii*,
258.
11. "Cattāro te *mahārājā* samantā caturo disā
Daddallamānā aṭṭhaṅsu vane Kāpilavatt-
have". *D. ii*, 258.
12. "Vuṭṭhamhi deve caturaṅgule tiṇe
Sampupphite meghanibhamhi kānane
Nagantare viṭapisamo sayissaṅ ;
Tam me mudū *hehiti* tūlasannibhaṅ". *Theg.*
v. 1137.
13. "Kadā ahaṅ dubbacanena vutto
Tato-nimittaṅ vimano na *hessam* ?" *Theg. v.*
1100.
14. "Disvā samudayaṅ vibhavañ ca sambhavaṅ
Dāyādako *hehisi* aggavādino". *Theg. v. 1142.*
15. "Pucchatha, bhikkhave, mā pacchā vippañisā-
rino *ahuvātha* . . . na mayaṅ sakkhimha Bhagavantaṅ
paṭipucchitun ti". *D. ii*, 155.
16. " *Ahuvā* me sagāmeyyo ;
Ahuvā me pure sakhā". *S. i*, 36.
17. "Ahaṅ, *bhadante*, *ahuvāsim* pubbe*
Smedhanāmassa jinassa sāvako". *V. V. p. 75.*
18. "Pabbajjā vā *hehiti*, maranaṅ vā, na c'eva
vāreyyaṅ". *Theg. v. 465.*
19. "Katapuñño'si tvaṅ, Ānanda, padhānam anu-
yujja, khippaṅ *hohisi* anāsavo". *D. ii*, 144.
20. "Upako ājivako *huvēyya* p'āvuso ti vatvā sīsaṅ
okampetvā ummaggaṅ gahe tvā pakkāmi". *V. M. 8.*

* P.T.S. edition has : So 'ham pi bhante ahuvāsi pubbe.

21. "Sāmikā yattha yatth'eva sāni , passeyyuṅ, tattha tatth'eva sāni hareyyuṅ". *M. i, 366.*

22. "Sehi kammehi dummedho Aggidaḍḍho 'va tappati". *Dhp. 136.*

Glossary. Group 2

1. (a) *Vigatacchandatāya*, because they had not liking (for women).

(b) *Patti*, a share of merit.

3. *Translation* : Therefore, going hence or rebirth of the righteous and the unrighteous is not the same : the wicked go to hell, and the righteous are destined to be born in heaven.

4. *Translation* : Possessed of three qualities, Anuruddha, a woman, on the dissolution of her body after death, is born in hell which is full of misery and woe, and which is a bad fall.

5. (a) *Tena samayena*, at that time. (Inst. used instead of locative).

(b) *Orodha*, harem ladies. (Here it is used as a collective noun).

(c) *Paricāreti*, causes to feast one's senses, or to be attended.

6. Not contented with one's own wives, if one is seen amongst courtesans and the wives of others, that is a cause of one's downfall.

7. (a) *Yuga*, a yoke. (b) *Pājana*, a goad.

8. Just as if a man were to set up that which has been thrown down, or were to reveal that which has

been hidden, just even so has the truth been made known to me, in many a figure, by the venerable Gotama.

10. *Dija*, twice born, i.e. a bird (once in the form of an egg and again as a young one). A brahmin also is called a "twice-born", his consecration being reckoned as a second birth.

11. "So stood those four great kings within the wood
Of Kapilavatthu, on the four climes
Shedding effulgent radiance round about".
D.B. ii, 288.

12. When the rain has fallen and the grass (has grown) four-inches high, when the cloud-like wood is in full-bloom, I will lie down (on that grass) like a fallen tree, between the mountains, and the grass will become as soft as cotton to me.

There is a different sense in the translation of this stanza by Mrs. Rhys Davids in her *Psalms of Brethren*, which I cannot accept. It is as follows:—

"And when the god rains on the four-inch grass,
And on the cloud-like crests of budding woods,
Within the mountain's heart I'll seated be
Immobile as a lopped-off bough, and soft
As cotton down my rocky couch shall seem". *Ps.*
B. p. 380.

13. (a) *Tato-nimittam*, on that account.
(b) *Vimana*, displeased.

14. Having seen the rise and fall of every thing that has come to existence, thou shalt be the heir of the Supreme Teacher.

15. *Mā pacchā vipparisārinō ahuvattha* do not be remorseful afterwards.

20 PECULIAR FORMS OF SOME NOUNS

16. *Sagāmyya*, of the same village.
17. *Ahuvāsini* = ahosij, I was.
18. There should either be my renunciation or death, but not the betrothal.
19. You have acquired much merit, Ānanda ; be earnest in effort ; and you shall soon be free from intoxications.
20. Upaka, the ascetic shook his head, saying : " Perhaps it may be, Sir ", and went away taking a different path.
21. *Sāni*, one's own things.
22. By his own deeds the fool is consumed as if being burnt with fire.

PECULIAR FORMS OF SOME NOUNS AND ADJECTIVES

15. *Arahanta* (= a holy person), *mahanta* (= great), and *brahanta* (= great, big) are declined like the *pr. p.* *gacchanta* ; but in the nom. sing. they have the additional form *arahā*, *mahā* and *brahā* respectively.

16. *Jantu* (= a creature) is declined like *garu* ; but its nom. and acc. plurals have two additional forms *jantuno*, *jantavo*.

17. *Ādi* is to be declined like *aggi*, but in loc. sing. it has the additional form *ādo*.

It is masculine when it stands for ' the beginning ' or ' source '. When it is in the sense of *et cetera* or " so on " it may be masculine or neuter according to its connection.

18. (a) *Brahmacārī* (= a celibate) is to be declined like *paḅhī*; its nom. pl. is *brahmacārīno*; but in some places *brahmacārayo* is to be found instead of the former.

(b) *Dīpi* (= leopard) is to be declined like *aggi*; but in some places nom. pl. of it is seen as *dīpīno* instead of *dīpayo*.

19. The nouns of the Mano-group are masculine and neuter; declension of which is given in §28, N.P.C.
ii. Some of the nouns of this group have an acc. singular ending in *o*, e.g. *ayo*, *ceto*, *vaco*, *sīro*.

20. Conjugation of *Asa* (= to be).

Active Forms only are given.

PRESENT TENSE

Parassapada.

	SINGULAR	PLURAL
3rd	Atthi (= it is)	Santi (= they are)
2nd	Asi (= thou art)	Attha (= you are)
1st	Amhi, asmi (=I am)	Amha, asma (=we are)

IMPERATIVE

3rd	Atthu (be it so)	Santu (be they so)
2nd	Āhi (be thou so)	Attha (be you so)
1st	Amhi, asmi (let me be so)	Amha, asma (let us be so)

POTENTIAL

3rd	Siyā, assa (it may be)	Siyuṅ, assu (they may be)
2nd	Assa	Assatha
1st	Assāmi	Assāma

PAST TENSE

3rd	Āsi (he was)	Āsiṅsu (they were)
2nd	Āsi (thou wert)	Āsittha (you were)
1st	Āsiṅ (I was)	Āsimha (we were)

Attanopada forms and the forms of the other moods are not found.

Examples. Group 3

1. "Ahaṅ hi arahā loka ; ahaṅ satthā anuttaro ;
Eko 'mhi sammāsambuddho, sītibhūto 'smi
nibbuto". *V. M. 8.*
2. "Tath'eva isayo hiṅsaṅ saṅgīyate brahmacārayo
Adhammacāri khattiyo so saggena virujjhati".
Mahābodhi Jātaka. V. 243.
3. "Pubbe dīpino eḷake khādanti, aham pana eḷake
dīpino anubandhitvā muru-murū ti khādante addasaṅ".
Mahāsuṃsāna. J. i, 334-345.
4. "So parasattānaṅ parapuggalānaṅ cetasā ceto
paricca pajānāti". *D. i, 79, etc.*
5. "Bālā kumudanāḷehi pabbataṅ abhimanthatha ;
Giriṅ nakhena khaṇatha ; ayo dantehi khā-
datha". *S. i, 127.*
6. "Pasanna-netto sumukho
Brahā uju patāpavā
Majjhe samaṇasaṅghassa
Ādicco va virocasi". *SN. v. 550.*
7. "Tatra ce tumhe bhikkhave assatha kupitā vā
anattamaṇā vā, tumhaṅ yev'assa tena antarāyo".
D. i, 3.

8. "Passiya varapuññalakkhaṇaṇ
Cakkhu *āsi* yathā purāṇakaṇ". *Thig. v. 399.*
9. "Mahābandhana-mutto 'mhi ;
Nihato tvam *asi* antaka". *S. i, 105, V.M. 21.*
10. "Brahmajacco pure *āsiṃ* ;
Udicco ubhato *aṅhu*". *Theg. v. 889.*
11. "Ahaṇ tava vasānugo *siyaṃ*
Yadi viharāmaṣe kānanantare". *Thig. v. 375.*
12. "*Siya* kho pana bhikkhave ekabhikkhussaṃ pi
kaṅkhā vā vimati vā . . . magge vā paṭipadāya vā".
D. ii, 155.
13. "Kalyāṇamitte bhajamāno
Api bālo paṇḍito *assa*". *Thig. v. 213.*
14. "Arunakā satta janā cakkavattī mahabbalā
Chattisatimhi *āsiṃsu* kappamhi manujādhi-
pā". *Apa. 116.*
15. "Yo eṭṭā parivajjeti sappass'eva padā *siro*,
So 'maṇ visattikaṇ loke sato samativattati".
Theg. v. 457.
16. "Seyyathā pi, mahārāja, puriso ābādhiko *assa*,
. . . so aparena samayena tamhā ābādhā mucceyya,
. . . *siya* c'assa kāye balamattā. Tassa evam *assa* :
Ahaṇ kho pubbe ābādhiko *ahosiṃ*, . . . na ca me *āsi*
kāye balamattā ; so 'mhi etarahi tamhā ābādhā mutto".
D. i, 72.
17. "Tesu *assa* sagāravo ; te c'*assu* sādhu pūjitā".
S. i, 178.
18. "Namo te Buddhavīr 'att^{hu},
Vippamutto 'si sabbadhi". *Theg. v. 47.*

19. "Sā . . . tumhehi diṭṭha-dhammassa bhāginī
assan ti patthanaj akāsi". *Vimānavatthu Com.*
20. "Kassapassa *vaco* sutvā Alāto etad abravi
 Yathā *bhadanto* bhaṇati mayham p'etaṇ va
 ruccati". *J. vi, 227.*
21. "So kho panāyaṇ akkhāto Vepullo pabbato
mahā". *S. ii, 185.*
22. "Evam eva manussesu daharo ce pi paññivā
 So hi tattha *mahā* hoti, n'eva bālo sariravā".
S. ii, 279.

Glossary. Group 3

1. (a) *Arahā*, one who has destroyed the cause of rebirth ; a saint.
 (b) *Anuttaro satthā*, the Supreme Teacher.
 (c) *Sītibhūto, nibbuto*, cooled and calmed (of all passions).
2. In the same way, an unrighteous warrior injuring the hermits who are self-controlled and celebrate, is debarred from heaven (*lit. goes against heaven*).
3. *Muru-murū ti*, making such a sound.
4. Penetrating with his own heart the hearts of other beings, of other men, he knows them.
5. "Ye fools, ye seek to cleave a mountain crest
 With lily-stalks, to dig into a cliff
 With finger-nails, to chew iron with teeth".
K.S. i, 159.
6. (a) *Pasanna-netto*, having bright eyes.
 (b) *Sumukho*, with a handsome face.
 (c) *Brahā, uju, patāpavā*, great, erect and majestic.

7. If you, O monks, on that account, should be angry and hurt, that would stand in the way of your own self-conquest.

8. Having seen the Awakened One who possessed the features of uttermost merits (her) eye was as before.

9. I am freed from a strong bondage, O Evil One, thou art beaten down.

10. (a) *Brahmajacca*, belonging to the brahman caste.

(b) *Udicca*, of high descent; *lit.* northern. Brahmans of the Northern India are deemed to be high-born.

(c) *Ubhato*, from both sides (that of the father and of the mother).

11. "I would live but to serve thee, an 'thou,
Would'st abide in the woodland". *Ps. S. 151.*

12. *Paṭipadā*, the line of conduct or means of reaching the goal.

13. *Api bālo paṇḍito assa*, even a fool may become a wise man.

14. *Chattimsati* is a change of gender. *Timsati* and *timsā* are feminine.

15. "But he who shuns it all, as with the foot
The serpent's head is shunned, he, vigilant
Doth circumvent this poisoner of the world".
Ps. B. 227.

16. Then just, O king, as if a man were a prey to disease . . . and after a time he were to recover from that illness, and his strength come back to him. Then it would occur to him: "Formerly I was ill, and there

26 PECULIARITIES OF SOME FEMININE NOUNS

was no strength left in me; now I am free from that illness”.

17. You must be respectful towards them and must honour them well.

18. *Sabbadhi vippamutto asi*, thou art wholly free (from the bonds of passions).

19. *Tumhehi . . . assam*, may I become a sharer of the blissful state attained by you.

20. *Etad abravi* = *etaṇ abravi*, told this.

22. “So among men a puny lad, if only be he wise,
Is truly great, not so the fool though large he
be in size”. *K.S.* ii, 189.

PECULIARITIES OF SOME FEMININE NOUNS

21. Declension of *Ratti* (= night).

	SINGULAR	PLURAL
<i>Nom.</i> } <i>Ratti</i>		<i>Ratti, rattiyo, ratyo</i>
<i>Voc.</i> }		
<i>Acc.</i> } <i>Rattiṇ</i>		<i>Ratti, rattiyo, ratyo</i>
<i>Ins.</i> }		
<i>Abl.</i> }	<i>Rattiyā, ratyā</i>	<i>Rattibhi, rattīhi</i>
<i>Dat.</i> }		
<i>Gen.</i> }	<i>Rattiyā, ratyā</i>	<i>Rattinaṇ</i>
<i>Loc.</i> }	<i>Rattiyā, ratyā, rat- tīyan, ratyaṇ, rat- taṇ, ratto</i>	<i>Rattisu</i>

22. Declension of *Nadī* (= river).

<i>Nom.</i> }	<i>Nadī</i>	<i>Nadī, nadiyo, najjo,</i>
<i>Voc.</i> }		<i>najjāyo</i>

	SINGULAR	PLURAL
<i>Acc.</i>	Nadiyaṇ, nadiṇ	Nadī, nadiyo, najjo, najjāyo
<i>Ins.</i>	} Najjā, nadiyā	Nadībhi, nadīhi
<i>Abl.</i>		
<i>Dat.</i>	} Najjā, nadiyā	Nadīnaṇ
<i>Gen.</i>		
<i>Loc.</i>	Najjaṇ, nadiyaṇ, nadiyā	Nadīsu

23. Declension of *Pokkharañī* (=pond).

<i>Nom.</i>	} Pokkharañī	Pokkharañī, pokkha- raṇiyo, pokkharañīo
<i>Voc.</i>		
<i>Acc.</i>	Pokkharañiṇ	Pokkharañī, —ṇiyo, pokkharañīo
<i>Ins.</i>	} Pokkharañiyā, pokkharañīā	Pokkharanībhi, —ṇīhi
<i>Abl.</i>		
<i>Dat.</i>	} Pokkharañiyā, pokkharañīā	Pokkharañinaṇ
<i>Gen.</i>		
<i>Loc.</i>	Pokkharañiyaṇ,— yā, pokkharañīaṇ, pokkharañīā	Pokkharañīsu

24. Feminine Nouns Ending in *ū*.
Jambū (rose-apple tree).

<i>Nom.</i>	} Jambū	Jambū, jambuyo
<i>Voc.</i>		
<i>Acc.</i>	Jambuṇ	Jambū, jambuyo
<i>Ins.</i>	} Jambuyā	Jambūbhi, jambūhi
<i>Abl.</i>		
<i>Dat.</i>	} Jambuyā	Jambūnaṇ
<i>Gen.</i>		

<i>Loc.</i>	Jambuyan, jambuyā, jambūsu		
	<i>Bhū</i> , the earth.	<i>Sarabhū</i> ,	the river
		Sarayū.	
	<i>Vadhū</i> , a woman.	<i>Sarabhū</i> ,	a house lizard.
	<i>Camū</i> , an army.	<i>Vāmūrū</i> ,	a women with
		beautiful thighs.	
	are declined like <i>Jambū</i> .		

25. Conjugation of *Vada* (= to say).*Active forms only are given.*

PRESENT

Parassapada.

	SINGULAR	PLURAL
3rd	Vadati, vadeti, vajjati	Vadanti, vadenti, vajjanti
2nd	Vadasi, vadesi, vajjasi	Vadatha, vadetha, vajjatha
1st	Vadāmi, vademi, vajjemi	Vadāma, vadema, vajjāma

IMPERATIVE

Parassapada.

3rd	Vadatu, vadetu, vajjatu	Vadantu, vadentu, vajjantu
2nd	Vada, vadāhi, vadehi, vajjāhi	Vadatha, vadetha, vajjatha
1st	Vadāmi, vademi, vajjāmi	Vadāma, vadema, vajjāma

POTENTIAL

Parassapada.

3rd	Vade, vadeyya, vajje, vajjeyya	Vadeyyuṅ, vajjeyyuṅ, vajjuṅ
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SINGULAR

PLURAL

2nd	Vadeyyāsi, vajjāsi	Vadeyyātha, vajjātha
1st	Vadeyyāmi, vajjāmi	Vadeyyāma, vajjāma

AORIST

Parassapada.

3rd	Avadi, vadi, ava- dittha, vadittha	Avaduṇ, vaduṇ, ava diṇsu, vadiṇsu
2nd	Avado, vado, avadi, vadi	Avadittha, vadittha
1st	Avadiṇ, vadiṇ	Avadimha, — mhā, va- dimha, — mhā

The causative forms of this root are to be formed with suffix *āpe* and not with *e*. If it is formed with *e* it gives a different meaning: *vādeti* means "to sound a musical instrument". But *vadāpeti* means "to cause to speak" or "to make say".

26. Conjugation of *Vaca* (to say).

Simple forms of this base in Present, Imperative and Optative Moods are not found, but causative forms such as *vāceti*, *vācenti* are found.

Active forms only are given.

IMPERFECT

Parassapada.

3rd	Avacā	Avacū
2nd	Avaco	Avacuttha
1st	Avacaṇ	Avacumhā

Attanopada.

3rd	Avacuttha	Avacatthuṇ
2nd	Avacase	Avacavhaṇ
1st	Avaciṇ	Avacāmhase

CONJUGATION OF VACA

AORIST

Parassapada.

	SINGULAR	PLURAL
3rd	Avaci, avacāsi	Avocūṅ, avaciṅsu
2nd	Avoco	Avocuttha
1st	Avociṅ	Avocumhā

Attanopada.

3rd	Avoca	Avocu
2nd	Avacase	Avocivhaṅ
1st	Avociṅ	Avocimhe

FUTURE

Here *vaca* is changed to *vakha* which was derived from Skt. future base *vakṣya*.

Parassapada.

3rd	Vakhati, vakhissati	Vakhanti,	vakhis-
		santi	
2nd	Vakhasi, vakhis-	Vakhatha,	vakhis-
	sasi	satha	
1st	Vakhāmi, vakhis-	Vakhāma,	vakhis-
	sāmi	sāma	

Attanopada.

3rd	Vakhate, vakhis-	Vakhante,	vakhis-
	sate	sante	
2nd	Vakhase, vakhis-	Vakhavhe,	vakhis-
	sase	savhe	
1st	Vakhāṅ, vakhissāṅ	Vakhāmhe,	vakhis-
		sāmhe	

Examples. Group 4

1. "So'haṅ ajja kathaṅ *vajjam* :
'Ahaṅ nicco'mhi, sassato' ". *Theg. v. 1200.*

2. "Ehi, sārathi, gacchāhi,
Rathaṃ niyātayāh'imaṃ ;
Ārogyaṃ brāhmaṇiṃ vajjā :
Pabbajito'dāni brāhmaṇo". *Thig. v. 323.*
3. (a) "Vandanaṃ dāni vajjāsi
Lokanāthaṃ anuttaraṃ". *Thig. v. 307.*
(b) "Vandanaṃ dāni te vajjaṃ
Lokanāthaṃ anuttaraṃ". *Ibid. v. 308.*
4. Na t'ahaṃ sakkomi vitthārena dhammaṃ desetuṃ ;
api ca te saṅkhittena atthaṃ vakkhāmi". *V.M. 40.*
5. (a) "Tumhe hiyo amhākaṃ gehe kiñci aladdhā
yeva labhimhā ti avocuttha". *Samp. i, 37.*
(b) "Ath'etaṃ paṭisanthāraṃ upādāya evam
avocumhā ti". *Ibid. i, 37.*
6. "Tena samayena Buddho Bhagavā Uruvelāyaṃ
viharati najjā Nerañjarāya tīre bodhirukkhamūle".
V.M. 1.
7. "Najjo yathā nara-gaṇa-saṅghasevitā
Puthū savantī upayanti sāgaraṃ". *A. ii, 55.*
8. "Ārāmacetyā vanacetyā,
Pokkharaṇṇo sunimmitā,
Manussa-rāmaṇeyyassa
Kalaṃ nāgghanti soḷasiṃ". *S. i, 233.*
9. "Ekapaṇṇo ayaṃ rukkho,
Na bhūmyā caturaṅgulo". *J. i, 508.*
10. "Tato ratyā vivasāne suriyuggamaṇaṃ pati
Indo Brahmā ca āgantvā maṃ namassinsu
pañjali". *Theg. v. 517.*
11. "Atha kho Kosinārakā Mallā āyasmantaṃ Anu-
ruddhaṃ etad avocum". *D. ii, 163.*

12. "Upajjhāyo maṅ *avacāsi* :
Ito gacchāmi Sīvaka". *Theg. v.* 14.
13. "Papañ ca udapānañ ca ye dadanti upassayaṅ
Tesaṅ divā ca *ratto* ca sadā puññaṅ pavad-
dhati". *S.* i, 33.
14. "*Najjāyo* supatitthāyo, soṇṇavāluka-santhatā
Acchā savanti ambūni, maccha-gumba-nise-
vitā". *J.* vi, 278.
15. "Evañ ca *vadehi* : 'Sādhū kira *bhavaṃ* Ānando
yena Subhassa māṇavassa Todeyyaputtassa nivesanaṅ,
ten'upasaṅkamatu". *D.* i, 204.
16. "Atha kho so māṇavako . . . Subhaṅ māṇavaṅ
Todeyyaputtaṅ etad *avoca* : *Avocumha* kho mayaṅ
bhoto vacaṇena taṅ *bhavantaṃ* Ānandaṅ". *Ibid.* i, 204.
17. "Yaṅ hi kayirā taṅ hi *vade* ;
Yaṅ na kayirā na taṅ *vade*". *Theg. v.* 226.
18. "Mā maṅ āyasmanto kiñci *avacuttha* kalyāṇaṅ
vā pāpakaṅ vā ; aham p'āyasmante na kiñci *avkkhāmi*
kalyāṇaṅ vā pāpakaṅ va". *Pārājika-Pāli.*
19. "Mā āyasmā attānaṅ avacaṇiyaṅ akāsi, . . .
āyasmā pi bhikkhū *vadetu* sahadhammena ; bhikkhū pi
āyasmantaṅ *vakkhanti* sahadhammena". *Ibid.*

Glossary. Group 4

1. How I am able to say now : " I am permanent ",
" I am eternal ? "

2. Come here, charioteer, go and hand over this
carriage (to my wife), and inform her that I am in good
health and have become a monk.

3. (a) Now, express my homage to the Supreme Lord of the world.

4. (a) *Tāhaṃ* = te + ahaṃ.

(b) *Attahaṃ vakkhāmi*, I will explain what is essential.

5. *Ītam paṭisanthāraṃ upādaya*, on account of this friendly treatment.

7. (a) *Naragaṇa-saṅgha-sevitā*, frequented by many groups of people. (b) *Puthu savantī*, flowing separately.

The translation of these lines in the *Gradual Sayings* (ii, 64), purports a different meaning. It is as follows:—

“ As rivers bearing multitudes of men
Flow broadly down to that ocean come ”.

They have translated *nara . . . sevītā* as “ bearing multitudes of men ”, but I translate this compound word as “ frequented by many groups of people ”.

8. Even a great number of pleasant parks, groves, and beautifully built ponds are not worth one sixteenth part of the beauty (or amiability) of a person.

In the *Kindred Sayings* these lines are translated as follows:—

“ The varied beauties of the park, the grove,
Or lakes of lotuses and lovely line

For man’s enjoyment are of little worth ”. *K.S.* i, 297.

Here they have taken *manussa-rāmaṇeyyassa* as “ for man’s enjoyment ”. This is not in accordance with the explanation of the word in its commentary. It is explained as “ manussaramaṇīya-bhāvassa ”. *C.S.* i, 351.

10. (a) *Ratīyā vivasāne*, at the end of the night.

(b) *Suriyu . . . pati*, at sunrise. Indeclinable *pati* governs the accusative.

(c) *Pañjali*, having raised the hands together in salutation.

13. (a) *Papā* is a place to provide water for the thirsty pedestrians.

(b) *Upassaya*, a dwelling place.

14. (a) *Supatittha*, having safe landing or bathing places.

(b) *Soñṇavāhuka-santhatā*, strewn with golden sand.

(c) *Ambūni savanti*, carry water.

17. Let him talk of what he should do, and let not of that which he should not do.

18. *Kiñci kalyāṇaṃ vā pāpakaṃ vā*, anything good or bad.

19. (a) *Mā avacāṇiyaṃ akāsi*, do not make yourself unexhortable.

(b) *Sahadhammena*, in accordance with the Law or reason.

27. Declension of the neuter noun *Kamma*
(= action ; good or bad).

	SINGULAR	PLURAL
<i>Nom.</i>	<i>Kammaṃ</i>	<i>Kammā, kammāni</i>
<i>Acc.</i>	<i>Kammaṃ</i>	<i>Kamme, kammāni</i>
<i>Ins.</i>	<i>Kammunā, kamma-</i> <i>nā, kammena</i>	<i>Kammebhi, kammehi</i>
<i>Dat.</i>	} <i>Kammuno, kamma-</i> <i>Gen.</i> } <i>massa, Kammānaṃ</i>	
<i>Abi.</i>		<i>Kammunā, kamma-</i> <i>mhā, kamma-smā</i>

	SINGULAR	PLURAL
<i>Loc.</i>	Kamme, kammani, kammamhi,— smiṃ	Kammesu
<i>Voc.</i>	Kamma	Kammā, kammāni
	<i>Camma, ghamma, vesma, bhasma and paṃsu have a loc. sing. ending in -ni as that of kamma.</i>	

28. Two nouns *ubhaya* (= both) and *ubha* (= both) are included in the Pronouns. But *ubha* has only plural forms and some of them are peculiar only to itself. The nom. plural *ubho* is derived from Skt. dual *ubhau*.

Declension of *Ubha* (= both). *Plural only.*

<i>Nom.</i>	} Ubho	<i>Dat.</i>	} Ubhinnaṃ
<i>Acc.</i>		<i>Gen.</i>	
<i>Ins.</i>	} Ubhobhi, ubhohi	<i>Loc.</i>	Ubhosu
<i>Abl.</i>			

Similar in all genders.

29. *Kati* (= how many) also have only plural forms and similarly declined in all genders.

<i>Nom.</i>	} Kati	<i>Dat.</i>	} Katīnaṃ
<i>Acc.</i>		<i>Gen.</i>	
<i>Ins.</i>	} Katībhi, katīhi	<i>Loc.</i>	Katīsu
<i>Abl.</i>			

Note—*Katipaya* (= some) is differently declined in different genders and numbers.

30. Conjugation of *Dā* (to give).
Active, Parasmaipada forms are given.

PRESENT

3rd **Dadāti, deti**

Dadanti, denti

SINGULAR	PLURAL
2nd Dadāsi, desi	Dadātha, detha
1st Dadāmi, demi, dammi	Dadāma, dema, damma

IMPERATIVE

3rd Dadātu, detu	Dadantu, dentu
2nd Dadāhi, dehi	Dadātha, detha
1st Dadāmi, demi, dammi	Dadāma, dema, damma

POTENTIAL

Parassapada.

3rd Dade, dadeyya, deyya,	Dadeyyuṅ, dajjeyyuṅ, dajjā, dajjeyya	deyyuṅ, dajjuṅ
2nd Dadeyyāsi, deyyāsi, dajjāsi, dajjeyyāsi	Dadeyyātha, dajjey- yātha, deyyātha, dajjātha	
1st Dadeyyāmi, dajjey- yāmi, dajjāmi	Dadeyyāma, dajjey- yāma, dajjāma	

Attanopada.

3rd Dadetha, dajjetha	Daderañ, dajjerañ
2nd Dadetho, dajjetho	Dadeyyavho, dajjavho
1st Dadeyyañ, dajjañ	Dadeyyāmhe, dajjā- mhe

IMPERFECT

Parassapada.

3rd Adadā, adā	Adadu, dadu
2nd Adado, ado	Adadattha, adattha
1st Adadaṅ, adaṅ	Adadamhā, adamhā

Attanopada.

3rd Adadattha, adattha	Adadatthuṅ, adatthuṅ
2nd Adadase	Adadavhaṅ
1st Adadiṅ	Adadamhase

AORIST

SINGULAR	PLURAL
3rd Adadi, dadi, adāsi	Adadiṅsu, dadiṅsu, adaduṅ, daduṅ, adaṅsu.
2nd Adado, dado, adāsi	Adadattha, adattha
1st Adadiṅ, dadiṅ, adāsiṅ	Adadimha, —hā ; da- dimha, —hā ; ad- amha, adāsimha

FUTURE

3rd Dadiseati, dassati	Dadissanti, dassanti
2nd Dadissasi, dassasi	Dadissatha, dassatha
1st Dadissāmi, dassāmi, dassaṅ	Dadissāma, dassāma

CONDITIONAL

3rd Adadissā, dadissā,	Adadissaṅsu, dadis- saṅsu
2nd Adadisse, dadisse	Adadissatha, dadis- satha
1st Adadissaṅ, dadissaṅ	Adadissamhā, dadis- samhā

Examples. Group 5

1. “ *Ubho* khajjā, *ubho* kuṇi, *ubho* visamacakkhulā,
Ubhinnam piḷakā jātā ; nāhaṅ passāmi Illisaṅ ”.
J. i, 353.
2. “ *Vāriṅ* yathā *ghammani* ghammatatto
Vacā’bhikaṅkhāmi, sutāṅ pavassa ”. *SN. v.*
353 ; *Theg. v.* 1273.
3. “ *Etāhaṅ*, bhante, *Veḷuvanaṅ* uyyānaṅ *Buddha-*
pamukhassa saṅghassa *dhammi* ”. *V.M.* 39.

4. "Dehi, je Ambapāli, amhākaṅ etaṅ bhattaṅ sata-sahassenā" ti. "Sace pi me ayyaputtā Vesāliṅ sāhāraṅ dajjeyyuraṃ, n'eva dajjā'haṅ taṅ bhattaṅ" ti. *V.M.* 232. *D.* ii, 96.

5. "Kati jāgarataṅ, suttā? Kati suttesu jāgarā? Katihi rajam ādeti? Katihi parisujjhati?" *S.* i, 3.

6. "Disvāna taṅ Devadevaṅ
Tiṇamuṭṭhiṅ adās'ahaṅ". *Apa.* 454.

7. "Ekanavute ito kappe yaṅ phalaṅ adadiṃ tadā,
Duggatiṅ nābhijānāmi; phaladānass'idaṅ phalaṅ". *Apa.* 449.

8. "Atha brāhmaṇo: 'yan nūnāhaṅ yaṅ me tīhi māsehi dātappaṅ siyā taṅ sabbhaṅ ekadivasen'eva dadeyyaṅ' ti cintetvā 'Adhivāsetu me bhavaṅ Gotamo' ti ādim āha". *Samp.* i, 199.

9. "So gehaṅ gantvā pucchi: 'Tassa pabbajitassa kiñci adattiḥā?' ti. 'Na kiñci adamhā' ti". *Ibid.* i, 37.

10. "Yattakaṅ tulitā esā tuyhaṅ dhītā Anopamā,
Tato aṭṭhagaṇaṅ dassaṃ hiraññaṅ ratanāni ca". *Thig.* 153.

11. "Dibbagandhaṅ, pavāyantaṅ
Yo me pupphagghiyaṅ adā". *Apa.* 102.

12. (a) "Kassako kammanā hoti;
Sippiko hoti kammanā". *S.N.* v. 651

(b) "Kammunā vasalo hoti;
Kammunā hoti brāhmaṇo". *S.N.* v. 136.

13. "Vejjo evam āha: 'Mā kir' ayye pure kiñci adāsi; yadā arogā ahosi tadā yaṅ iccheyyāsi taṅ dajjeyyāsi". *V.M.* 271.

14. " Parisussati khippam idaṃ kalebaraṃ
Pupphaṃ yathā *paṃsuni* ātape kataṃ". *J.*
ii, 436-8.
15. " Buddho ca me varaṃ *dajjā*,
So ca labbhettha me varo". *Theg. v.* 468.
16. " Yaṃ tvaṃ apāyesi bahū manusse
Pipāsīte *ghammani* samparete,
Taṃ te purāṇaṃ vata sīlavattaṃ
Suttappabuddho'va anussarāmi". *S.* i, 143.
17. " So pi tesaṃ gatabbhāvaṃ ñatvā vaccakuṭiyā
padaraṃ vivaritvā oruyha *ubho*hi hatthehi ālumpakāraṃ
gūthaṃ khādi". *DhA.* ii, 55.
18. " Appamatto *ubho* atthe
Adhigaṇhāti paṇḍito". *S.* i, 87.
19. " Tam addasa Mahābrahmā
Nisinnaṃ *samhi vesmani*". *J.V.* 60.
20. " Māno hi te, brāhmaṇa, khāribhāro,
Kodho dhūmo, *bhasmani* mosavajjaṃ". *S.* i,
169.

Glossary. Group 5

1. Both are lame, both are crooked handed and squint-eyed, both have warts or wens ; therefore I am not able to distinguish the right person, Illisa.
2. (a) *Sutaṃ pavassa*, preach the Norm.
(b) " As for the cool waters when by heat we suffer,
Thy word we wait for :—rain that we may hear". *Ps. B.* 410.
3. (a) *Etāhaṃ* = etaṃ + ahaṃ.
(b) *Buddha* . . . *saṅghassa*, to the community of monks headed by the Buddha.

4. (a) *Bhattam* here means not the food but the (invitation for) the meal.

(b) *Sace pi . . .* My lords, were you to offer Vesālī together with its sources of revenue, I would not give up that feast.

(c) *Dajjāham* = *dajjaṅ* + *ahaṅ*.

5. How many are sleeping among the wake? How many are awake among the sleeping? Through how many ways does one become unclean? And through how many is one purified?

6. (a) *Devadevaṃ*, God of gods, i.e. the Exalted One.

(b) *Adāsaham* = *adāsij* + *ahaṅ*.

8. *Yaṃ nūna ahaṃ*, what if I were to.

10. *Tulitā*, estimated or weighed.

“ . . . whatever she weighs,

Anopamā thy daughter, I will give

Eightfold that weight in gold and gems of price”. *Ps. S.* 86.

11. (a) *Dibbagandaṃ pavāyantam*, diffusing heavenly odours.

(b) *Pupphagghiya*, a post decorated with festoons or garlands.

13. (a) *Mā pure kiñci adāsi*, do not give anything beforehand.

(b) *Yadā arogā ahoṣi*, when you will be recovered from the illness. (Here the Aorist is used in the future sense).

14. *Parisussati*, withers.

15. “ Let but the Buddha grant one boon to me,
And if that boon were mine, ”

16. "When many men, thirsty and heat-tormented,
Thou in the past gavest to drink (and saved
them):
Lo! this was thy 'rites and good works afore-
time'.
As one from sleep newly awaked I remember".
K.S. i, 181.
17. (a) *Padaraṃ vivarivā*, having opened the board
(covering the pit).
(b) *Ālumpakāraṃ*, taking in lumps.
18. A wise and diligent person wins the, twofold
advantages: (that which is good in this life and good in
life to come).
19. *Samhi vesmani*, in his own mansion.
20. (a) *Khāribhāra*, a burden carried in a pingo
(= basket).
(b) *Bhasmani mosavajjam*, speaking of untruth
is compared with ashes.

PECULIARITIES OF SOME ADJECTIVES AND PRONOUNS

31. The three adjectives *ekacca*, *ekatiya* and *ekac-
ciya*,* all having the meaning "some", are to be
declined as follows:—

MASCULINE	
SINGULAR	PLURAL
<i>Nom. (a) Ekacco</i>	<i>Ekacce</i>
(b) <i>Ekacciyo</i>	<i>Ekacciyā</i>
(c) <i>Ekatiyo</i>	<i>Ekatiyā</i>

*All are phonetic variants of the same Skr. *ekatya*.

	SINGULAR	PLURAL
Acc.	(a) Ekaccaṅ	Ekacce
	(b) Ekacciyaṅ	Ekaccie
	(c) Ekatiyaṅ	Ekatiye
	and so on like <i>Nara</i> .	

FEMININE

Nom.	(a) Ekaccā	Ekaccā, ekaccāyo
	(b) Ekacciyā	Ekacciyā, ekacciyā- yo
	(c) Ekatiyā	Ekatiyā, ekatiyāyo
	and so on like <i>Vanitā</i> .	

NEUTER

Nom.	} (a) Ekaccaṅ	Ekaccāni
Acc.		Ekacciyāni
		Ekatiyāni
	and so on like <i>Nayana</i> .	

They have no Vocative forms.

32. Declension of *Amu* (= such and such).

MASCULINE

Nom.	Asu, asuko, amu, amuko	Amū, asukā, amukā
Acc.	Asukaṅ, amukaṅ, amuṅ	Amū, asuke, amuke
Ins.	Amunā, amukena, asukena	Amū bhi, amūhi, amukebhi, —ehi; asukebhi, —ehi
Dat.	} Amuno, amussa, asukassa, amu- kassa	Amūsaṅ, amūsānaṅ, asukānaṅ, amukā- naṅ
Gen.		

	SINGULAR	PLURAL
<i>Abl.</i>	Amunā, amumhā, amusmā, asu- kamhā, —smā, amukamhā, — smā	Amūbhi, amūhi, asu- kebhi, —ehi ; amu- kebhi, —ehi
<i>Loc.</i>	Amumhi, amusmiṇ, amukamhi, —as- miṇ, asukamhi, —smiṇ	Amūsu, asukesu, amukesu

FEMININE

<i>Nom.</i>	Asu, asukā, amu, amukā	Amū, amuyo, asu- kāyo, amukāyo
<i>Acc.</i>	Amuṇ, asukaṇ, amukaṇ	Amū, amuyo, asu- kāyo, amukāyo
<i>Ins.</i> } <i>Abl.</i> }	Amuyā, asukāya, amukāya	Amūbhi, amūhi, asu- kābhi, —āhi, amu- kābhi, —āhi
<i>Dat.</i> } <i>Gen.</i> }	Amussā, amuyā, asukāya, amukāya	Amūsaṇ, amūsānaṇ, asukānaṇ, amu- kānaṇ
<i>Loc.</i>	Amussaṇ, amuyaṇ, asukāya, —yaṇ, amukāya, —yaṇ	Amūsu, asukāsu, amukāsu

NEUTER

<i>Nom.</i> } <i>Acc.</i> }	Aduṇ, asukaṇ, amukaṇ,	Adūni, asukāni, amukāni
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The remainder is like that of Masculine.

33. Conjugation of *disa* (to see).

Disa is often changed to *passa* or *dakkha*.* The

* *Dakkha* is derived as a base from the Skt. future stem *drakṣya-*

original form of this is almost absent in the Active Voice.
Active, Parassapada forms only are given.

PRESENT

SINGULAR

PLURAL

3rd Passati, dakkhati	Passanti, dakkhanti
2nd Passasi, dakkhasi	Passatha, dakkhatha
1st Passāmi, dakkhāmi	Passāma, dakkhāma

So on to be carried like *paca*.

There is no difficulty in constructing Imperative and Optative forms.

IMPERFECT

3rd Addasā, addakkhā, apassā, adissā	Addakkhu, —khuṅ, addasuṅ, apassuṅ
2nd Addakkho, apasso	Addakkhittha, apassittha
1st Addakkhaṅ, apassaṅ	Addakkhamhā, apasamhā

AORIST

3rd Apassi, passi, adak- khi, dakkhi, addak- khi, addasāsi	Apassiṅsu, passiṅsu, adakkhiṅsu, dak- khiṅsu, addasaṅsu, addasuṅ
2nd Addakkho, apassi, passi	Apassittha, passittha, adakkhittha, dakk- hittha
1st Apassiṅ, passiṅ, ad- dakkhiṅ, dakkhiṅ, addasaṅ, addasāsiṅ	Apassimha, passimha, adakkhimha, dakk- himha

FUTURE

3rd Passissati, dakkhiti, dakkhissati	Passissanti, dakkhinti, dakkhissanti
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SINGULAR	PLURAL
2nd Passissasi, dakkhisi, dakkhissasi	Passissatha, dakkhis- satha
1st Passissāmi, dakkhi- ssāmi	Passissāma, dakkhi- ssāma

Examples. Group 6

1. "Divāvihārā nikkhamma Gijjhakūṭamhi pab-
bāte
Addasañ virajaṃ Buddhaṃ bhikkhusaṅgha-
purakkhataṃ". *Thig. v. 108.*
2. "Addasa brāhmaṇo Buddhaṃ
Vippamuttaṃ nirūpadhiṃ". *Thig. v. 320.*
3. "So addasāsi Sambuddhaṃ
Nadiṃ Nerajjaram pati". *Thig. v. 309.*
4. "Nadato parisāyaṃ te vādi-dappāpahārino
Ye te dakkhanti vadanāṃ dhaññā te narapuñ-
gava". *Apa. 533.*
5. "Na vissase ekatiyesu evaṃ
Agārisu pabbajitesu cā pi". *Theg. v. 1009.*
6. "Saccaṃ kir'evam āhaṃsu narā ekacciyā idha
Kaṭṭhaṃ uplāvitaṃ seyyo; na tv'ev'ekacciyo
naro". *J. i, 326.*
7. "Ahaṃ asuko, asukassa ñātako, suhado ti ādīni
vatvā sallapante pi tena saddhiṃ kathā na kātabbā".
Abhayatthera. Rasavāhīnī.
8. "Tena kho pana samayena Bhagavā parito parito
janapadesu paricārake abbatīte kālakate uppattisu
vyākaroti . . . asu amutra uppanno, asu amutra uppanno
ti". *D. ii, 200.*

9. "Gopālako sāyaṇhasamayāṇ sāmikānaṇ gāvo niyyādetvā iti paṭisañcikkhati: Ajja kho gāvo *amusmiñ* ca *amusmiñ* ca padese carisū ti". *A. i, 205.*
10. "Ambho purisa, na tvaṇ *addasa* manussesu tatiyaṇ devadūtaṇ pātubhūtan ti?" So evam āha: "Nāddasaṃ, bhante" ti. *A. i, 140.*
11. "Sataṇ eke sahasānaṇ amanussānam *addasum*; App'eke'nantam *addakkhum*, . . . disā sabbā phuṭā *ahu*". *D. ii, 256.*
12. "Adamsu te mam'okāsaṇ sodhetuṇ añjasaṇ tadā". *Bud. 13.*
"Vicinanto tadā *dakkhiṃ* dutiyaṇ sīlapāramiṇ".
Ibid. 13.
13. "Aniccaṇ aniccato 'ddakkhum,
Dukkham *addakkhu* dukkhato". *A. ii, 52.*
14. "Idha bhikkhave *ekaccassa* puggalassa appakaṇ sutaṇ hoti". *A. ii, 7.*
15. "Yo sukhaṇ dukkhato 'ddakki,
Dukkham *addakki* sallato". *S. iv. 207.*
16. "Ye pi hi keci bhikkhave anāgatam addhānaṇ taṇ aniccato *dakkhinti*, dukkhato *dakkhinti*, . . . te taṇhaṇ pajahissanti". *S. ii, 110.*
17. "Sace pi dasa pajjote dhārayissasi, Kassapa,
N'eva *dakkhiti* rūpāni, cakkhu hi'ssa na vijjati". *S. i, 199.*
18. "Itthi pi hi *ekacciyā* seyyo posā, janādhipa,
Medhāvini sīlavati sassudevā patibbatā".
S. i, 86.

Glossary. Group 6

1. *Divāvihārā*, from the seclusion at noon.
2. (a) *Vippanutta*, freed from the bonds (that bring about rebirth).

(b) *Nirūpadhi*, who has passed all conditions of rebirth.

3. *Nadīm . . . pati*, on the banks of the river Ner-añjarā. *Pati* governs the accusative.

4. (a) *Vādīdappāpahārī*, one who removes the pride of the antagonists.

(b) *Narapuñgava*, the noblest of men. *Puñgava* is a bull, in compounds it gives the meaning " noble ", or " highest ".

5. " Some souls there be on whom none should rely,
Be the housefolk, or e'en among recluses ".
Ps. B. 347.

6. *Uplāvita*, floating on or carried by a stream.

8. Now at that time the Exalted One was wont to make declarations as to the rebirths of such followers (of the doctrine) as had passed away in death, in the countries round about on every side, saying : Such a one has been reborn there, and such a one there.

9. *Iti paṭisañcikkhati*, contemplates thus.

11. Some saw a hundred thousand of the spiritual beings, and some others saw an infinite number of them ; all directions were crowded (with them).

13. They saw the impermanent as being such, and misery as being misery.

14. *Suta*, here is learning.

15. Who has seen the pleasure as an ill, and the pain as a piercing dart.

17. He will not see the objects, Kassapa, even if you were to light ten lamps, because he has no eyes to see.

18. (a) *Posā seyyo*, superior to a man. Here *seyyo* is an indeclinable.

(b) *Sassudevā*, (a woman) who considers her mother-in-law as a deity.

(c) *Patibbatā*, a devoted wife.

34. Declension of the Interrogative Pronoun

Kim (what? which?).

MASCULINE

	SINGULAR	PLURAL
<i>Nom.</i>	Ko	Ke
<i>Acc.</i>	Kaṇ	Ke
<i>Ins.</i>	Kena	Kebhi, kehi
<i>Dat.</i>	} Kassa, kissa, kissa-	Kesaṇ, kesānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Kamhā, kasmā	Kebhi, kehi
<i>Loc.</i>	Kamhi, kasmiṇ, kimhi, kismiṇ	Kesu

FEMININE

<i>Nom.</i>	Kā	Kā, kāyo
<i>Acc.</i>	Kaṇ	Kā, kāyo
<i>Ins.</i>	} Kāya	Kābhi, kāhi
<i>Abl.</i>		
<i>Dat.</i>	} Kassā, kissā, kāya	Kāsaṇ, kāsānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Kassā, kāya, kassaṇ, kissaṇ, kāyaṇ	Kāsu

NEUTER

<i>Nom.</i>	} Kaṇ, kiṇ	Ke, kāni
<i>Acc.</i>		

The rest are similar to those of the Masculine.

35. *Koci* (someone), *keci* (some persons), etc. are formed by adding the indefinite interrogative particle *ci* to *Kim* together with its case endings.

Cana, another particle of the same kind, is seen added only to the Nom. and Acc. forms of *Kim*. Both these are added sometimes to some other interrogative stems, e.g. *kadāci*, *kudācana*.

Declension of *Koci* (some one).

MASCULINE

	SINGULAR	PLURAL
<i>Nom.</i>	Koci	Keci, kecana
<i>Acc.</i>	Kaṇci, kiṇci, kiṇca- naṃ	Keci, kecana
<i>Ins.</i>	Kenaci	Kehici
<i>Dat.</i>	} Kassaci	Kesaṇci
<i>Gen.</i>		
<i>Abl.</i>	Not found	Kehici
<i>Loc.</i>	Kaṃhici, kaṃhiṇci, kiṃhiṇci, kiṃhiṇci	Kesuci

FEMININE

<i>Nom.</i>	Kāci	Kāci
<i>Acc.</i>	Kaṇci, kiṇci	Kāci
<i>Ins.</i>	} Kāyaci	Kāhici
<i>Abl.</i>		
<i>Dat.</i>	} Kāyaci, kaṣāci	Kāsaṇci
<i>Gen.</i>		
<i>Loc.</i>	Kāyaci, kāyaṇci kaṣaṇci	Kāsuṇci

NEUTER

<i>Nom.</i>	} Kiṇci	Kāṇci
<i>Acc.</i>		

and so on like those of the Masculine.

36. Conjugation of *Ñā* (to know).

Being of the 5th conjugation, Kiyādigana, this root takes the conjugational sign *nā*. The root is often changed to *jā*, sometimes to *jan*, and seldom to *nā*.

Active, Parassapada forms only are given.

PRESENT

SINGULAR	PLURAL
3rd Jānāti	Jānanti
2nd Jānāsi	Jānātha
1st Jānāmi	Jānāma

Imperative forms *jānātu*, etc. are not difficult to be formed.

POTENTIAL

The inflection *eyya* after *ñā* is sometimes changed to *iyā* or *ñā*.

3rd Jāniyā, jāññā, jāneyya	Jāneyyuj
2nd Jāneyyāsi	Jāneyyātha
1st Jāneyyāmi	Jāneyyāma

AORIST

Here the conjugational sign *nā* is sometimes dropped.

3rd Ajāni, jāni, aññāsi	Ajāniṅsu, jāniṅsu, aññāsuṅ
2nd Ajāno, jāno	Ajānittha, jānittha
1st Ajāniṅ, jāniṅ, aññāsiṅ	Ajānimha, jānimha

FUTURE

3rd Jānissati, ṅassati	Jānissanti, ṅassanti
2nd Jānissasi, ṅassasi	Jānissatha, ṅassatha
1st Jānissāmi, ṅassāmi	Jānissāma, ṅassāma

37. Conjugation of *Brū* (to say).

(Conjugational sign of which is *a*).

Active, Parassapada forms only are given.

PRESENT

	SINGULAR	PLURAL
3rd	Brūti, bravīti, bruvīti	Bruvanti
2nd	Brūsi	Brūtha
1st	Brūmi	Brūma

IMPERATIVE

3rd	Bruvatu	Bruvantu
2nd	Brūhi	Brūtha
1st	Brūmi	Brūma

POTENTIAL

3rd	Bruve, bruveyya	Bruveyyau
2nd	Bruveyyāsi	Bruveyyātha
1st	Bruveyyāmi	Bruveyyāma

INDEFINITE

For *brū* sometimes *āha* is substituted.

3rd	Āha	Āhu, āhaṃsu
2nd	Brave	Bravittha
1st	Bravaṇ	Bravimha

IMPERFECT

3rd	Abravā	Abravū
2nd	Abravo	Abravittha
1st	Abravaṇ	Abravamhā

AORIST

3rd	Abravi	Abravaṇ
2nd	Abravo	Abravittha
1st	Abraviṇ	Abravimhā

FUTURE

SINGULAR	PLURAL
3rd Bravissati	Bravissanti
2nd Bravissasi	Bravissatha
1st Bravissāmi	Bravissāma

CONDITIONAL

3rd Abravissā	Abravissāṅsu
2nd Abravisse	Abravissatha
1st Abravissāṅ	Abravissamhā

Examples. Group 7

1. "Atthi nu kho, bhante, *kiñci* rūpaṅ . . . *kāci* vedanā . . . *kāci* saññā . . . *keci* saṅkhārā . . . *kiñci* viññāṇaṅ niccaṅ dhuvaṅ sassataṅ !" *S.* iii, 147.
2. " *Kim* su chetvā sukhaṅ seti ?
Kim su chetvā na socati ?
Kissassa ekadhammassa
Vadhaṅ rocesi Gotama !" *S.* i, 41.
3. "Tassa mayhaṅ, bhikkhave, etad ahosi : *Kim* hi nu kho sati jarāmarāṇaṅ hoti ? *Kim* paccayā jarāmarāṇaṅ ? ti ". *S.* ii, 104.
4. "Evaṅ vilapamāṇaṅ taṅ Ānandaṅ *āha* Gotami :
'Na yuttaṅ socituaṅ putta, hāsakāle upaṭṭhite ".
Apa. 534.
5. "Allavatthā allasirā sabbe'va pañjalikatā
Buddhassa pāde nipatitvā idag vacanam
abravuh ". *Apa.* 46.
6. "Tava ratanavarassa dhammaṅ sutvā
Karissāmi ti ca *bruvittha* Chatto ". *V.V.* p. 52.

7. "Evañ ce taṃ jano jaññā, yathā jānāmi taṃ ahaṃ,
Ārakā parivajjeyya gūthaṭṭhānaṃ va pāvuse".
Theg. v. 1153.
8. "Yaṃ tvaṃ kāmaratiṃ brūsi,
Aratī dāni sā mama". *Thig. v. 58, 141, 234.*
9. "Vuṭṭhahitvā samādhimhā Satthā loke anuttaro
Mama kammaṃ pakittento idaṃ vacanam
abravi". *Apa. 69.*
10. "Kim etaṃ bhavaṃ Gotamo āha ? Puna bhavaṃ
Gotamo bravitū ti". *D. i, 95.*
11. "Pupphāsanaṃ paññāpetvā sādhu-cittaṃ mano-
ramaṃ
Narasārathinaṃ aggaṃ idaṃ vacanam abra-
viṃ". *Apa. 69.*
12. "Ye kho keci kāyena duccaritaṃ caranti, . . .
tesaṃ appiyo attā ; kiñcā pi te evaṃ vadeyyam : ' piyo
me attā'ti ; atha kho tesaṃ appiyo attā ; taṃ kiassa
hetu ? " *S. i, 72.*
13. "Atha kho Bhagavā imaṃ udānaṃ udānesi :
aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇ-
ḍañño'ti". *V.M. 12.*
14. "Yathā-katham pana tvaṃ bhikkhu mayā
saṅkhittena bhāsitaṃ vitthārena atthaṃ ājānāsi ti ?"
S. iii, 75.
15. "Atha Bhagavā kismiñcid eva pakaraṇe bhik-
khusaṅghaṃ paṇāmetvā pubbaṅhasamayaṃ nivāsetvā
patta-civaram ādāya Kapilavatthuṃ piṇḍāya pāvisi".
S. iii, 91.
16. "Eko va Bhagavā tasmīṃ samaye viharitukāmo
hoti, na Bhagavā tasmīṃ samaye kenaci anubandhitab-
bo". *S. iii, 95.*

17. Jeṭṭhaka-pesakārassa bhariyā kenacid eva karaniyena Bārānasiṅ gacchantī te paccaka-Buddhe disvā vanditvā : ' *Kiṃ* bhante, avelāya āgatattā ? ' ti pucchi ". *DhA.* i, 290.

18. " Yassa *kassaci*, *Ānanda*, cattāro iddhipādā bhāvitā bahulikatā, . . . so ākaṅkhamāno kappañ vā tiṭṭheyya, kappāvasesañ vā ". *D.* ii, 103.

19. " Paṇḍitā h'āvuso, manussā vīmaṅsakā : *kiṃ* paṇ'āyasmantānaṅ chandarāga-vinayakkhāyī sattā ti ". *S.* iii, 7.

20. " Ye *keci* pupphagandhā, vassikaṅ tesañ aggam akkhāyati ". *S.* iii, 153.

Glossary. Group 7

1. Pray, lord, is there any material form, any feeling, any perception, any activities that are stable, unchanging and eternal ?

2. (a) *Kissassa ekadhammassa*, of what a single thing.

(b) *Vadham*, destruction.

3. Then, brethren, this came to me :—What now being, does decay and death come to be ? What conditions decay and death ?

4. *Hāsakāle upaṭṭhite*, when occasion to be joyful has come.

5. (a) *Allavatthā allasirā*, with wet clothes and hair.

(b) *Pañjalikatā*, raising their clasped hands (in salutation).

6. *Tava ratanavarassa*, of thou who art likened to a precious gem.

7. " Did but folk know thee as thou art, as I
Do know thee, they would shun thee from afar
As they would shun a cesspool in the rains".
Ps. B. 384.
8. (a) *Kāmarati*, enjoyment of sensual pleasures.
(b) *Arati*, non-attachment.
9. (a) *Vuṭṭhahitvā samādhimhā*, having roused
himself from trance.
(b) *Pakittento*, praising or describing.
11. (a) *Sādhucittam*, well-decked.
(b) *Narasārathinaṃ aggam*, the highest of those
who train the people.
12. They who act wrongly in deed, for them the self
is not dear ; even though they were to say : ' Dear to
us is the self ', nevertheless the self is for them not dear.
13. *Udānam udānesi*, uttered a joyful utterance.
14. *Yathā katham*, in what way? How so then?
15. Then the Exalted One, having condemned the
Order of brethren for some offence, robed himself in the
forenoon, took bowl and robe and entered Kapilavat-
thu for alms.
17. *Kenacid eva karaṇīyena*, with some business.
18. *Ānanda*, whosoever has developed and practised
the four paths to *Iddhi*, he, should he desire it, could
remain for an aeon or for that portion of the aeon which
had yet to run.
19. Friends, the wise men of an inquiring mind will
ask : " In what does your reverences' master teach of
the restraining of desire and lust ?"

MORE DETAILS ABOUT NUMERALS

38. (a) The numerals from *doi* up to *aṭṭhārasa* are of all genders and have only the plural forms.

(b) From *ekūnavīsati* (= 19) up to *nava-navuti* (= 99) they are feminine and have only the singular form. So are *koṭi* (= ten million) and *akkhohinī*.

(c) *Vīsati*, *tiṃsati*, *cattāṭṭisati* and *paññāsati* or *paṇṇāsati* have other bases ending in *ā*, such as *vīsā*, *tiṃsā*, which are to be declined like *vanitā*.

(d) The same four numerals have a nom. sing. ending in ' *ṃ* ', such as *vīsam*, *tiṃsam*.

(e) When they form the first part of a compound they are reduced to the *a*-endings, e.g. "*tiṃsa-vassasahassāni*", "*ekatiṃse ito kappe*".

39. Declension of *Vīsati* (twenty).

Singular forms only.

	SINGULAR		PLURAL
Nom.	Vīsati	Ins. } Abl. }	Vīsatiyā
Acc.	Vīsatiṃ	Dat. } Gen. }	Vīsatiyā
			Loc. Vīsatiyaṃ, vīsatiyā.

The others up to *navuti*, and *koṭi* and *akkhohinī* are to be declined like *vīsati*.

When the first four of these end in *ā* or *ṃ* they are to be declined as follows :—

Nom.	Vīsaṃ, vīsā	Ins. } Abl. }	Vīsāya
Acc.	Vīsaṃ	Dat. } Gen. }	Vīsāya

Loc. Visāyaṃ, visāya.

40. *Sata, sahasa, lakkha* (= 1,000,00) and the compounds ending with them are neuter singulars ; but they take the plural forms when it is required to express separate quantities.

Declension of *Sata* (= one hundred).

	SINGULAR	PLURAL
<i>Nom.</i>	Sataṃ	Satā, satāni
<i>Acc.</i>	Sataṃ	Sate, satāni
<i>Ins.</i>	Satena	Satebhi, satehi
<i>Dat.</i>	} Satassa	Satānaṃ
<i>Gen.</i>		
<i>Abl.</i>	Satā, satamhā, satasmā	Satebhi, satehi
<i>Loc.</i>	Sate, satamhi, satasmīṃ	Satesu

Sahassa, lakkha and the higher numerals from *nahuta* up to *asaṅkheyya* are to be declined similarly except *akkhohinī* and *bindu*.

41. The higher numerals which were not given previously are :—

Pakoṭi	=	100,000,000,000,000
Koṭippakoṭi	=	1,000,000,000,000,000,000,000
Nahutaṃ*	=	29 cyphers
Ninnahutaṃ	=	36 "
Akkhohinī	=	43 "
Bindu	=	50 "
Abbudaṃ	=	57 "
Nirabbudaṃ	=	64 "
Ahahaṃ	=	71 "
Ababaṃ	=	78 "

* Ten thousand also is meant by this term.

Aṭṭaṇ	=	85	cyphers
Sogandhikaṇ	=	92	„
Uppalaṇ	=	99	„
Kumudaṇ	=	106	„
Puṇḍarikaṇ	=	113	„
Padumaṇ	=	120	„
Kathānaṇ	=	127	„
Mahākathānaṇ	=	134	„
Asaṅkheyyaṇ	=	141	„

Each preceding number is multiplied by ten million to give the succeeding number.

FUTURE FORMS IN THE PAST SENSE

(*Future Perfect in English*).

The 1st Person singular of the Future is often found in the Past sense. The Pali Grammar, Saddanīti, states it as a change of the Aorist inflection, and to be found in verse only. But we find it in prose too, e.g. So evam āha: *nāsakkhissm bhante, pamādessam bhante ti*". *A. i, 141.*

Examples. Group 8

1. "Kotīsatānaṇ, *navutīnam, asītiyā* ca kotīnaṇ
Ete āsuṇ tayo ṭhānā vimalānaṇ samāgame".
Bud. p. 47.
2. "Mahā-ekasāṭako *catusaṭṭhiyā* sāṭaka-yugesu dve
aggahesi; ayam pana *battimsāya* laddhakāle dve ag-
gahesi". *DhA. iii, 2.*
3. "Manussānaṇ vārentānaṇ vārentānaṇ yeva
saṭṭhisahassā balavagāvo *saṭṭhisahassā* ca dhenuyo
nikkhanā". *DhA. i, 396.*

4. "Rājā . . . ' etth'ev'assa *dvattimsāya* puttehi saddhiṃ sīsaṃ chinditvā āharathā'ti tena saddhiṃ aññe pi samatthe yodhe pesesi". *DhA.* i, 354.

5. "Rājā . . . *cattāro* hatthī, *cattāro* asse, *cattāri* kahāpaṇa-*sahasāni*, *catasso* itthiyo, *catasso* dāsiyo, *cattāro* gāmaṇare ti evaṃ yāvata *cattāri* *cattāri* katvā sabbacatuḅkaṃ nāma'assa dāpesi". *DhA.* iii, 3.

6. "Atthi, deva, ito *viśaṃ*-yojana-sata-matthake Sāvatti nāma nagaraṃ, tato āgacchāma" ti. *DhA.* ii, 118.

7. "Dvenavute ito kappe yaṃ bhisāṃ adadiṃ tadā, Duggatiṃ nābhijānāmi ; bhisadānassa'idaṃ phalaṃ". *Apā.* 287.

8. "Anekajāti-saṃsāraṃ *sandhāvissaṃ* anibbisāṃ, Gahakāraṃ gavesanto ; dukkhā jāti punap-punaṃ". *Dhp.* v. 153 and *Udāna.*

9. "Tuvañ ca, bhante, anukampakaṃ viduṃ Upecca vandiṃ, kusalañ ca *pucchisaṃ*". *V.V.* p. 45, ii, *Ucchudāyikā.*

10. "Kuḍḍamūlañ ca nissāya ālopaṃ taṃ *abhuñ-jisaṃ*". *Theg.* v. 1056.

11. "Ayoniso manasikārā maṇḍanaṃ *anuyujjisaṃ*". *Theg.* v. 157.

12. "Uposathaṃ *upavasissaṃ* sadā sīlesu saṃvutā". *V.V.* p. 12.

13. (a) "Tattha naṃ upasaṅkamma *vandissaṃ* puri-suttamaṃ".

(b) "*Anucaṅkamissaṃ* virajaṃ sabbasattānaṃ uttamaṃ". *Theg.* v. 480.

14. "Yesāṃ *paññāsaṃ* piyāni, *paññāsaṃ* tesāṃ dukkhāni ; yesāṃ *cattārisaṃ* piyāni, *cattārisaṃ* tesāṃ

dukkhāni; yesaṅ *tīmsam* piyāni, tiṅsaṅ tesāṅ dukkhāni; yesaṅ *vīsam* piyāni; vīsaṅ tesāṅ dukkhāni". *Udāna*, 92.

15. *Tesaṅghiya* nagara-sahasseeu, *navanavutiyā* donamukha-sahasseeu, *channavutiyā* paṭṭana-satasahasseeu, *chappaññāsāya* ratanākareṣū ti sakala-Jambudīpe . . . devatā sannipatitā". *D.A.* ii, 678.

16. "Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā . . . anekavihiṭaṅ pubbenivāsaṅ anussarati, seyyathidaṅ? Ekam pi jātiṅ *dve* pi jātiyo, *tisso* pi jātiyo, *catasso* pi jātiyo, . . . *dasa* pi jātiyo, *vīsam* pi jātiyo, *tīmsam* pi jātiyo". *D.* i, 13, etc.

17. "Pabbajitaṅ ca pana Mahā-Govindaṅ brāhmaṇaṅ . . . satta ca nahātaka-satāni, *cattārisā* ca bhariyā sādisiyo, anekāni ca khattiya-sahasani . . . anupabbajisu". *D.* ii, 248.

18. "Anuruddhatthero pana *vassasataṅ* c'eva *paññāsaṅ* ca vassāni, Bakkulatthero *vassasataṅ* c'eva *sattāhiṅ* ca vassāni (jīvi). *D.A.* ii, 413.

Glossary. Group 8

1. There were three congregations of holy persons; one of thousand millions, one of 900 millions, and the third of 800 millions.

3. *Manussānaṃ* . . . *yeva*, while people were preventing them.

5. *Sabbacatukkaṃ*, a set of four of every necessary thing.

6. *Ito vīsam* . . . *matthake*, at a distance of 120 yojanas from here.

8. Through many a birth in saṃsāra, I wandered seeking, but not finding, the architect who built this (bodily) house. Sorrowful is repeated birth.

Anekajāti-saṃsāraṃ, the transmigration which has countless rebirths.

9. *Kusalaṅ ca pucchisaṃ*, I inquired after (your) health.

10. Having sat at the foot of a wall I partook of that lump of food.

11. I was once engaged in outward show because of heedless thought.

12. I observed the fast of the eight observances, always restrained in the precepts.

13. (a) *Vandissaṃ purisuttamaṃ*, I bowed down to the highest of men.

(b) I followed the footsteps of the sinless and the highest of all beings.

14. *Yesaṃ paññāsaṃ piyāni*, to those who have fifty dear things.

15. (a) *Navanavutiyā doṇamukhasahasseeṣu*, in 99000 mouths of rivers.

(b) *Channavutiyā paṭṭana-satasahasseeṣu*, in 9600000 landing places. Paṭṭana is a market town on the sea-shore or on the bank of a navigable river where there are landing facilities.

16. *Pubbenivāsa*, former existence.

17. (a) *Pabbajitam anupabbajīṃsu*, became recluses following (the brahman) who has left the world.

(b) *Nahātaka* is a brahman who has finished his studies.

(c) *Sādisiyo*, equal in position.

62 WORDS GOVERNING THE INSTRUMENTAL

42. Substitutes for Reflexive Pronouns.

There are no true reflexive pronouns in Pali; instead of them personal pronouns are used together with the Instrumental singular of *atta* (i.e. *attanā*), which does not care about the case or number of its antecedent.

The other substitutes are the indeclinables *sayam*, and *sāmam*.

43. Indeclinable 'seyyo' and 'varan'.

Seyya and *vara* are adjectives meaning: 'excellent' or 'superior'. But there are two indeclinables *seyyo* and *varan*, meaning "better than" or "it is good". They are found only with an antecedent in the nominative, e.g. "*Sā yeva pūjanā seyyo*".

SOME WORDS THAT GOVERN THE INSTRUMENTAL OR THE AGENT

44. *Sakkā*, which is an indeclinable meaning: 'is able' or 'possible', is very often construed with the agent case, e.g. "*Amhehi imasmim̐ ṭhāne vasitum̐ na sakkā*" (we are not able to live here).

45. *Labbhā* (= to be gained; available or allowable), likewise an indeclinable, also is construed with the same case.

46. *Vaṭṭati* (= it behoves) is an intransitive verb. It is always found in the sentences of passive construction where an infinitive takes the place of the subject, e.g. "*Imehi kathita-katham̐ amhehi kātum̐ vaṭṭati*" (it behoves us to do what they have said).

47. The Potential or Passive Participles, ending in *-tabba* and *-anīya* are always to be construed with the agent case.

Examples. Group 9

1. "Na *sakkā* seṭṭhinā cirakālaṃ amhākaṃ bharaṇaṃ posanaṃ *kātuṃ*; dārikāya gamanakālaṃ jānātū ti". *DhA.* i, 393.

2. "Ekaṃ gāthāpadaṃ *seyyo*,
Yaṃ sutvā upasammati". *Dhp.* v. 101.

3. "Garahā va *seyyo* viññūhi,
Yaṅ ce bālappasaṅsanā". *Theg.* v. 668.

4. "*Varam* assatarā dantā, ājānīyā ca sindhavā,
Kuñjarā ca mahānāgā; attadanto tato *varam*".
Dhp. v. 322.

5. "*Kataññunā* me bhavituṃ *vattatī* ti ekaṃ sata-sahassaṃ gāhāpetvā cullaseṭṭhissa samīpaṃ gato".
J. i, 121.

6. "Taṃ kut'ettha *labbhā* yaṃ me paro anabhiratiṃ vinodetvā abhiratiṃ uppādeyya. Yaṃ nūnāhaṃ *attanā* va attano anabhiratiṃ vinodetvā abhiratiṃ uppādeyyaṃ". *S.* i, 184.

7. "Atha kho Bhagavā ... *sāmaṃ* senāsaṇaṃ saṅsāmetvā patta-cīvaram ādāya ... eko adutiyo cārikaṃ pakkāmi". *S.* iii, 94.

8. "Rājā satthu vacanaṃ sutvā: 'Aho, bhante, bhāriyaṃ kammaṃ! Ettake nāma bhoge vijjamāne n'eva *attanā* paribhuñji, na ... puññakammaṃ akāsi ti āha". *DhA.* v. 79.

9. "Taṅ kut'ettha, Ānanda, *labbhā* : yaṅ taṅ jātaṅ bhūtaṅ saṅkhatāṅ palokadhammaṅ, taṅ vata mā palujji ti". *D.* ii, 144.

10. "Attanā ca pāṇātipātī hoti, parañi ca pāṇātipāte samādapeti, pāṇātipāte ca samanuffiṇo hoti". *A.* i, 297,298.

11. "So ākaṅkhamāno *attanā* va attānaṅ vyākareyya : Khīṇa-nirayo'mhi, . . . niyato sambodhiparāyo'ti". *A.* iii, 211.

12. "Kathañ hi nāma *attanā* agaphantā mayham pi adāpetvā pakkamissanti". *Com. S.* i. 217.

13. "Amhākaṅ gehaṅ pavīṭṭhānaṅ ayyānaṅ vattaṅ ñatvā *nisīditum vaṭṭatī* ti". *DhA.* i, 437.

14. "Āvuso, *amhehi* pamādacāraṅ carituṅ na *vaṭṭati* . . . Buddhā ca nāma padānupadikaṅ vicarantena pi saṭhena ārādhetuṅ na *sakkā*". *DhA.* i, 290.

15. "Āpadāsu kho, mahārāja, thāmo *veditabbo* ; so ca kho dīghena *addhunā*, na ittarāṅ ; manasikarotā, na amanasikarotā ; paññāvatā, no duppaññena". *S.* i, 78.

16. "Kuddālapaṇḍito paṭhamaṅ *attanā* pabbajitvā pacchā pariyaṅ pabbājetvā assamaṇapadaṅ bhājetvā adāsi". *J.* i, 311-315.

Glossary. Group 9

2. Better is one line of a verse that brings peace when heard.

3. "Better the censure of th' intelligent.
Than are the commendations of a fool". *Ps. B.* 283.

4. Excellent are the trained mules, so are thorough-breds of Sindh, and noble elephants the tuskers; but better still who has trained himself.

5. *Kataññunā bhavitum vaṭṭati*, I must be grateful.

6. "How were it possible here and now that another should cause me to get rid of this disaffection and produce loyal love? What if I were now by myself to get rid of my disaffection and cause loyal to arise?" K.S. i, 234.

7. *Sāmañ* . . . *samsāmetvā*, having Himself set His bed-chamber in order.

8. (a) *Bhāriyam kamman*, a grave action.

(b) *N'eva attanā paribhuñji*, did not enjoy himself.

9. "How then, Ānanda, can this be possible—whereas anything whatever born, brought into being, and organized, contains within itself the inherent necessity of dissolution—that such a being should not be dissolved?" D.B. ii, 126.

10. "One is himself a taker of life, encourages another to do the same, and approves thereof". G.S. i, 275.

11. He may, should he desire, declare himself, saying: "Destroyed is hell for me, . . . sure and bound for enlightenment".

12. *Attanā agrañhantā* not taking for themselves.

13. *Vattan* here means a regulation.

14. Brethren, it behoves us not to live the life of heedlessness; . . . and the favour of the Buddhas cannot be won by a deceitful person, even though he walk in their very footsteps.

15. "It is in time of trouble, sire, that we learn to know a man's fortitude and then only after a long

interval, if we pay good heed and are not heedless, if we have insight and are not unintelligent".
K.S. i, 105.

48. Conjugation of Ṭhā (to stand)

This is often changed to *tiṭṭha* ; but this change does not occur in Past and Future forms.

Active, Parassapada forms only are given.

PRESENT

	SINGULAR	PLURAL
3rd	Ṭhāti, tiṭṭhati	Ṭhanti, tiṭṭhanti
2nd	Ṭhāsi, tiṭṭhasi	Ṭhātha, tiṭṭhatha
1st	Ṭhāmi, tiṭṭhāmi	Ṭhāma, tiṭṭhāma

AORIST

3rd	Aṭṭhāsi	Aṭṭhaṅsu
2nd	Aṭṭho, aṭṭhāsi	Aṭṭhattha
1st	Aṭṭhāsiṅ	Aṭṭhamha

FUTURE

3rd	Ṭhassati	Ṭhassanti
2nd	Ṭhassasi	Ṭhassatha
1st	Ṭhassāmi	Ṭhassāma

OPTATIVE

3rd	Ṭiṭṭhe, tiṭṭheyya	Ṭiṭṭheyyuṅ
2nd	Ṭiṭṭheyyāsi	Ṭiṭṭheyyātha
1st	Ṭiṭṭheyyāmi	Ṭiṭṭheyyāma

49. Conjugation of Su (to hear).

Being in the fourth conjugation its conjugational signs are *ṇā* and *ṇo*.

PRESENT

	SINGULAR	PLURAL
3rd	Suṇoti, suṇāti	Suṇonti, suṇanti
2nd	Suṇosi, suṇāsi, suṇasi	Suṇotha, suṇātha, suṇatha
1st	Suṇomi, suṇāmi	Suṇoma, suṇāma

OPTATIVE

3rd	Suṇe, suṇeyya	Suṇeyyaṇ
2nd	Suṇeyyāsi	Suṇeyyātha
1st	Suṇeyyāmi	Suṇeyyāma

AORIST

3rd	Asuṇi, suṇi, assosi	Asuṇiṇsu, suṇiṇsu, assosuṇ
2nd	Asuṇo, suṇo, assosi	Asuṇittha, suṇittha, assuttha
1st	Asuṇiṇ, suṇiṇ, assosiṇ	Asuṇimha, suṇimha, assumha

FUTURE

3rd	Suṇissati	Suṇissanti
2nd	Suṇissasi	Suṇissatha
1st	Suṇissāmi	Suṇissāma

50. *Gaha* (to take) is in the fifth conjugation; conjugational sign of which is *ṇā*.

Some state this to be in a separate group, called *Gahādi*, having *ṇhā* and *ppa* as its conjugational signs. When *ṇhā* is taken as the conjugational sign the final *h* of *gaha* is to be elided; historically *ṇā* is taken as the sign and *h* and *ṇ* interchange themselves: *gaha* + *ṇā* + *ti* = *gaṇhāti*.

Active, Parassapada forms only are given.

PRESENT

	SINGULAR	PLURAL
3rd	Gaṇhāti	Gaṇhanti
2nd	Gaṇhāsi	Gaṇhātha
1st	Gaṇhāmi	Gaṇhāma

AORIST

3rd	{ Sing.	Agāṇhi, gaṇhi, aggahi, aggahesi
	{ Plu.	Agāṇhiṃsu, gaṇhiṃsu, aggahun, aggahesun
2nd	{ Sing.	Agāṇho, gaṇho, aggahi, aggahesi
	{ Plu.	Agāṇhittha, gaṇhittha, aggahittha, aggahesittha
1st	{ Sing.	Agāṇhiṇ, gaṇhiṇ, aggahiṇ, aggahesiṇ
	{ Plu.	Agāṇhimha, gaṇhimha, aggahimha, aggahesimha

FUTURE

3rd	Gaṇhissati	Gaṇhissanti
2nd	Gaṇhissasi	Gaṇhissatha
1st	Gaṇhissāmi	Gaṇhissāma

51. Indeclinable *Mā* (do not).

This is a prohibitive particle and very often is used with an aorist verb. When an aorist verb is connected with *mā* it may stand for any of the Tenses, e.g. *Mayham vasaṇaṭṭhānam mā kassaci ācikkhi* (do not inform any one of my dwelling place).

52. The Enclitic Forms of *tumha* and *amha*.

The Personal Pronoun *tumha* has the singular form *te* and plural form *vo* in the Ins., Dat. and Gen. cases.

Likewise *amha* has *me* and *vo* in the same numbers and cases. The Accusative plural also has the forms *vo* and *no*. None of these is to be used at the beginning of a sentence. They always follow another word, e.g. "Dhammaṃ *vo*, bhikkhave, desessāmi".

Examples. Group 10

1. "Amma, *mā* evaṃ *vadetha*, ahaṃ yāvajīvaṃ tumhe paṭijaggissāmi". *Dh.A.* i, 45.
2. "Tuṃhī Uttarīke, hohi; tuṃhī hohi Punabbasu, Yāvāhaṃ Buddhasaṅgassa dhammaṃ sossāmi satthuno". *S.* i, 210.
3. "Hitvā satapalaṃ kaṇṣaṃ
Sovaṇṇaṃ satarājikaṃ
Aggaḥiṃ mattikāpattaṃ;
Idaṃ dutiyābhisecanaṃ". *Theg.* v. 97; 862.
4. "*Assosum* kho Pāveyyakā Mallā: Bhagavā kira Kusinārāyaṇaṃ parinibbuto ti". *D.* ii, 165.
5. "*Assuttha* no tumhe bhikkhave rattiyaṃ pa-cūsasamayaṃ sigālassa vassamānassa ti?" *S.* ii, 271.
6. "*Assosi* kho rājā Māgadho Senīyo Bimbisāro: Samaṇo khalu bho Gotamo ... Rājagahaṃ anuppatto ti". *V.M.* 35.
7. "Aṇaṃ āvuso; *mā* *sociṭṭha*, *mā* *paridevīṭṭha*; sumuttā mayaṃ tena mahāsamaṇena". *D.* ii, 162.
8. "*Suṇasi*, itthannāma, ayaṃ te saccakālo, bhūtakālo; yaṃ jātaṃ taṃ... atthī ti vattabbaṃ; asantaṃ natthī ti vattabbaṃ; *mā* kho *vitthāsi*, *mā* kho maṅku *ahosi*". *V.M.* 94.

9. "Yuvā'si tvaṅ pabbajito, *tiṭṭhāhi* mama sāsane ;
Bhūñja mānusake kāme, ahaṅ vittaṅ dadāmi
te". *Theg. v.* 461.
10. "Alaṅ, Ānanda ; *mā soci, mā paridevi* ; nanu
etaṅ, Ānanda, mayā paṭigacce'eva akkhātaṅ : sabbehe'eva
piyehi manāpehi nānābhāvo vinābhāvo ti ?" *D. ii,* 144.
11. "Susaññatānañ hi vaco nisamma
Gajuttamo sabbagūṇesu *aṭṭhā*". *J. i,* 185-8 ;
DhA. iv, 96.
12. "Kiṅ te aphāsukan ti ? Akkhīhi na passāmi ti.
Bhesajjaṅ te karomī ti. Karohi, sāmi ti. Kiṅ me
dassasi ti ?" *DhA. i,* 20.
13. "*Tiṭṭhatu* Soṇadaṇḍo brāhmaṇo, tumhe mayā
saddhiṅ mantayavho ; . . . *tiṭṭhatha* tumhe ; Soṇa-
daṇḍo brāhmaṇo mayā saddhiṅ mantetū ti". *D. i,* 122.
14. "Yāv'assa kāyo *ṭhassati* tāva naṅ *dakkhinti*
devamanussā ; kāyassa bhedā uddhaṅ jīvitapariyodānā
na naṅ dakkhinti devamanussā". *D. i,* 46.

Glossary. Group 10

2. Be silent Uttarikā, be silent Punabbasu, till I finish listening to the doctrine of the Omniscient and Supreme Teacher.

3. Having left the many-streaked golden dish of 100 palas I took an earthen bowl ; and this was my second consecration.

One *pala* consists of 12 *dharaṇas* ; one *dharaṇa* is about $\frac{1}{4}$ th of an ounce.

Satarājikam, lit. having a hundred streaks. Mrs. Rhys Davids has translated this verse in two places in *Ps. B.*

Page 91: "Renouncing costly vessels wrought in bronze,
In gold and lac, I grasped this earthen bowl.
The second time was I anointed then".

Page 317: "Renouncing costly vessels wrought
In gold and lac, this earthen bowl
I grasped, and thus the second time
Anointment's consecration won".

In both cases the Pali verse is same. Nowhere in these renderings she does mention a word for *satarājikam*. And I wonder for what Pali word she has given the word *lac* in both verses. There is no word for *lac* in the Pali verse. The commentary on Theragāthā explains *satarājikam* as follows: "Vibhatta-vicittatāya, anekarūpa-rājihi vicittatāya ca anekalekhāyuttaṃ". It was divided into portions and decorated with numerous lines or streaks. I suppose that she has mistaken *anekalekhā* as *anekalākhā*. And there is no rendering of *satapala* in her translation.

In one place she has given "wrought in bronze, in gold and lac", and in the other she has dropped the word 'bronze'. It is true that *kaṃsa* means 'bronze'; but the other meaning of *kaṃsa* is "a plate (used for eating)". Here it is definitely stated that this vessel was *sovannaṃ* = made of gold.

5. Did you, O monks, hear the cry of a howling jackal, at early morning?

Here *no* = *nu*, interrogative indeclinable.

6. *Senī* is a guild; *seniya* means a guild-master.

7. Enough, brethren! Weep not, neither lament!
We are well rid of that great recluse.

8. "Do you hear, my dear (of such and such a name), this is time to speak the truth and to reveal

one's true nature. You must admit what you are and deny what you are not. Do not speak untruth or become embarrassed.

9. *Tiṭṭhāhi mama sāsane*, take my advice.

10. "Enough, Ānanda! Weep not, neither lament! Have I not already told you that it is in the very nature of all things near and dear to us that we must divide and sever ourselves from them?"

11. *Susaññatānaṃ vaco nisamma*, having heard the words of the well-trained.

13. *Tiṭṭhatu . . . brāhmaṇo*, let brahman Soṇadaṇḍa be silent.

14. "So long as his body shall last, so long do gods and men behold him. On the dissolution of the body, beyond the end of this life, neither gods nor men shall see him". *D.B. 54.*

53. Various bases of the root I.

The root *I* (to go) has only the Present, Imperative, Potential and Future forms. When it is joined with various prefixes it gives different meanings according to the prefix joined. Some of its bases formed thus have all the moods.

ā + i + a + ti = *eti*, comes.

u + i + a + ti = *udeti*, rises up, comes into existence.

upa + i + a + ti = *upeti*, approaches.

apa + i + a + ti = *apeti*, goes away; disappears.

anu + i + a + ti = *anveti*, follows.

saṃ + i + a + ti = *sameti*, coincides or agrees with.

saṃ + upa + i + a + ti = *samupeti*, approaches or becomes endowed with.

abhi + saṃ + i + a + ti = *abhisameti*, understands or knows thoroughly.

Conjugation of base *E* (= to come).*Active, Parassapada forms only are given.*

PRESENT

	SINGULAR	PLURAL
3rd	Eti	Enti
2nd	Esi	Etha
1st	Emi	Emā

POTENTIAL

3rd	Eyya	Eyyuṅ
2nd	Eyyāsi	Eyyātha
1st	Eyyāmi	Eyyāma

FUTURE

3rd	Essati, ehiti	Essanti, ehinti
2nd	Essasi, ehisi	Essatha
1st	Essāmi	Essāma

54. *Paḍā* (to go) expresses different meanings according to the various prefixes joined to it. This, being in the 3rd conjugation, takes the conjugational sign *ya*.

u + *paḍā* + *ya* + *ti* = *uppajjati*, arises or comes into existence.

ā + *paḍā* + *ya* + *ti* = *āpajjati*, commits ; gets into ; meets with.

paṭi + *paḍā* + *ya* + *ti* = *paṭipajjati*, practises ; goes along ; follows a method.

saṅ + *ā* + *paḍā* + *ya* + *ti* = *samāpajjati*, enters upon ; comes into ; attains ; becomes.

saṅ + *paḍā* + *ya* + *ti* = *sampajjati*, succeeds ; becomes ; happens.

74 CONJUGATION OF U + PADA AND LABHA

upa + pada + ya + ti = *upapajjati*, takes birth ;
is reborn.

In the Imperfect the base *upapajja* is changed as *udapajja*. An additional base *udapād* is found in the Aorist.

IMPERFECT—ACTIVE

	SINGULAR	PLURAL
3rd	Udapajjā	Udapajjū
2nd	Udapajjo	Udapajjittha
1st	Udapajjaṅ	Udapajjamhā

AORIST—ACTIVE

3rd	Upapajji, udapādi	Upapajjīṅsu, udapā- duḅ
2nd	Upapajjo, udapādo	Upapajjittha, udapā- dittha
3rd	Upapajjiṅ, udapādiṅ	Upapajjimhā, udapā- dimhā

55. *LabhA* (to gain) has some peculiar forms in the Aorist and Future.

AORIST

Active, Parassapada.

3rd	Alabhi, labhi, alattha	Alabhiṅsu, labhiṅsu, alatthuḅ
2nd	Alabhi, labhi	Alabhittha, labhittha
1st	Alabhiṅ, labhiṅ, alatthaṅ	Alabhimha, —mhā, labhimha, —mhā

FUTURE

Active, Parassapada.

3rd	Labhissati, lacchati	Labhissanti, lacchanti
2nd	Labhissasi, lacchasi	Labhissatha, lacchatha
1st	Labhissāmi, lacchāmi	Labhissāma, lacchāma

56. (a) *Ssa* of the Future inflections after *vasa* (to dwell) is sometimes changed to *cha*, and the final *s* of the root to *c*.

Vacchati, *vacchanti*, etc. are to be constructed.

(b) *Āsa* (to sit or stay) is sometimes changed to *accha* in all the moods.

Āsati, *acchati*, etc. to be constructed.

Examples. Group 11

1. "Sammodamānā gacchanti jālam ādāya pakkhino ;
Yadā te vivadissanti, tadā *chinti* me vasaṅ ".
J. i, 208-210.
2. " 'Ehi Bhadde,' ti maṅ avaca,
Sā me ās'ūpasampadā ". *Thig. v.* 109.
3. " Tattha pāyāsam aggayha
Nerañjaram *upehiti* ". *Bud. p.* 10.
4. " Paṭiyatta-vara-maggena Bodhimūlaṅ hi *chiti* ".
Ibid. p. 10.
5. " Sace *enti* manussattaṅ, daḷidde jāyare kule ".
S. i, 34.
6. " *Alatthum* kho bhikkhave tāni caturāsīti-pabbajitasahassāni Vipassissa Bhagavato . . . santike pabbajjaṅ ". *D. ii*, 45.
7. " Brāhmaṇo . . . paṭipathe therajaṅ disvā : ' Bho pabbajita, amhākaṅ geham agamatthā ' ti āha. ' Āma, brāhmaṇa, agamamhā ' ti. ' Api kiñci *labhithā* ' ti ? ' Āma, brāhmaṇa, *labhimhā* ' ti ". *Samp. i*, 37.
8. " Rājā Sumanajaṅ upasaṅkamitvā pucchi : ' Kuto dāni, bhante, dhātuyo *lacchāmā* ? ' ti ". *Samp. i*, 83.

9. "Tvaṅ, mahārāja, vīthiyo soḍhāpetvā, . . . uposathaṅ samādiyivā . . . sāyaṇhasamaye Mahānāgavanuyyānābhimukho yāhi, addhā etasmiṅ ṭhāne dhātuyo lacchasi ti". *Ibid* i, 83.

10. "Alattham paramaṅ pītiṅ
Disvā dantaṅ jutindharaṅ". *Apa.* 78.

11. "Anāgatamhi addhāne
Lacchase taṅ manorathaṅ". *Apa.* 497.

12. "Paṭiṣu dhammaṅ pacaritva sabbā
Lacchāmase bhāsati yaṅ ayaṅ latā".
V.V. p. 27.

13. "Atha kho bhikkhave Vipassissa Bodhisattassa rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi". *D.* ii, 30.

14. "Ito so, mārisā, ekanavute kappe yaṅ Vipassī Bhagavā arahaṅ sammāsambuddho loka udapādi".
D. ii, 50.

15. "Accayena ahorattaṅ Padumuttara-nāmako
Sabbhaṅ tamaṅ vinodetvā loka uppajji
cakkhumā". *Apa.* 37.

16. "Succāru-rūpaṅ disvāna vitti me upapajjatha".
Ibid 52.

17. "Labheyyāma mayaṅ. bhante, Bhagavato santike pabbajjaṅ, labheyyāma upasampadan ti. 'Etha bhikkhavo'ti Bhagavā avoca. Sā va tesāṅ āyasman-tānaṅ upasampadā ahosi". *V.M.* 20.

18. "Gacch'āvuso, aham pi āgacchāmi" ti.
"Eyyāsi bhante purā'haṅ haññāmi" ti. *Pārājikapāli.*

19. "Na ca me hiṅsati kiñci,
Na cā'haṅ Isidāsiyā saha vaccham".
Thig. v. 416.

14. "Sirs, it was ninety-one aeons ago that Vipassi, the Exalted One, Arahant, Buddha Supreme, arose in the world"

15. *Accayena ahorattam*, after the elapse of (many) days and nights, i.e. after a long time.

16. "Having seen the extremely handsome person delight arose in me".

18. *Eyyāsi . . . haññāmi*, Venerable Sir, be good enough to come before I am killed.

19. Nothing troubles me, but I will not live with Isidāsī.

21. (a) *Ajātasattu*, Born-Enemy.

(b) *Vedehīputto*, son of the Princess of Videha (-country).

(c) *Lacchati otāram . . . ārammaṇam*, will get access, will get occasion.

22. (a) *Bahi . . . parivattam katvā*, having made a camp of carts outside the main gate of the monastery

(b) *Yadā paṭipāṭim labhissāma*, when we get a turn.

57. The root *hana* (to kill or hurt) has two other substitutes: *vadha* and *ghāta*. (Conjugal sign of which is *a*).

Active, Parassapada forms only are given.

PRESENT

3rd	{	<i>Sing.</i> Hanati, hanti, vadheti, ghātetī
		<i>Plu.</i> Hananti, hanti, vadhenti, ghātenti
2nd	{	<i>Sing.</i> Hanasi, vadhesī, ghātesī
		<i>Plu.</i> Hanatha, vadhetha, ghātetha
1st	{	<i>Sing.</i> Hanāmi, vadhemi, ghātemi
		<i>Plu.</i> Hanāma, vadhema, ghātema

POTENTIAL

3rd	{	<i>Sing.</i> Hane, haneyya, hanñe, vadheyya, ghāteyya
	{	<i>Plu.</i> Haneyyūṇ, vadheyūṇ, ghāteyyūṇ and so on.

AORIST

3rd	{	<i>Sing.</i> Ahani, hani, avadhi, vadhi, aghātayi, ghātayi
	{	<i>Plu.</i> Ahañṣu, hañṣu, avadhñṣu, vadhñṣu, ghātayñṣu
2nd	{	<i>Sing.</i> Ahano, hano, ahani, hani, avadho, aghātayo, ghātayo
	{	<i>Plu.</i> Ahanittha, hanittha, avadhittha, vadhittha, aghātayittha, ghātayittha
1st	{	<i>Sing.</i> Ahaniṇ, haniṇ, avadihiṇ, vadhiṇ, aghātayiṇ, ghātayiṇ
	{	<i>Plu.</i> Ahanimhā, hanimhā, avadhimhā, vadhimhā, aghātayimhā, ghātayimhā

58. *HarA* (to carry) has some peculiar forms in the Aorist.

AORIST

Active, Parassapada.

3rd	{	<i>Sing.</i> Ahari, hari, ahāsi
	{	<i>Plu.</i> Aharñṣu, harñṣu, ahañṣu
2nd	{	<i>Sing.</i> Aharo, haro, ahari, hari, ahāsi
	{	<i>Plu.</i> Aharittha, harittha, ahāsittha
1st	{	<i>Sing.</i> Ahariṇ, hariṇ, ahāsiṇ
	{	<i>Plu.</i> Aharimha, harimha, ahāsimha, aharimhā, harimhā

HarA has a different meaning when it is joined with the prefix *vi*. *Vi + hara* (= to dwell or live).

AORIST

Active, Parassapada.

	SINGULAR	PLURAL
3rd	Vihari, vihāsi	Vihariṅsu, vihaṅsu
2nd	Viharo, vihari	Viharittha, vihāsittha
1st	Vihariṅ, vihāsiṅ	Viharimha, vihāsimha

Potential 1st per. plural, has the peculiar form *Viharemu*.

FUTURE

Active, Parassapada.

3rd	Viharissati, vihassati	Viharissanti, vihas-santi
2nd	Viharissasi, vihassasi	Viharissatha, vihas-satha
1st	Viharissāmi, viharis-saṅ, vihassaṅ	Viharissāma, vihas-sāma

59. (a) *Hā* (to leave or remove), has *jahā* as its base. This is of the 1st conjugation.

Jahāti, jahanti, ajahi, jahi, jahissati, etc. are to be constructed.

(b) Another *hā* (+ *ya*) of the 3rd conjugation has the meanings : to lose, to diminish, to miss.

It is to be conjugated as :

Hāyati, hāyanti, ahāyi hāyi, hāyissati and so on.

60. *JarA* (to decay) has two bases *jīra* and *jīya*. *MarA* (to die) also has two bases : *Mara* and *mīya*.

Jīrati, jīyati, decays ; becomes old.

Marati, mīyati or *miyyati*, dies.

Ajīri, jīri, decayed, etc. are to be constructed.

(a) *Jīrāpeti*, (the causal form of *jīrati*), has the meaning : 'to digest'. *Jīrāpetum asakkonto*, being unable to digest (the food eaten).

(b) Very seldom, *jīrati* has the meaning "to increase or grow", e.g.

"Appassut'āyaṇ puriso balivaddo'va *jīrati*".

(= An uneducated person grows like a bull).

This meaning of *jīrati* is accepted by the commentarians; but this may be a misrepresentation for *jīvati*. If we replace *jīvati* for *jīrati* the metre and the meaning are not altered. With *jīvati* it means :

"An uneducated person lives like a bull".

Examples. Group 12

1. "Kāye viṣaṇ na kamati, satthāni na ca *hanti* maṇ;
Udake'haṇ na *miyyāmi*; āyāgassa idaṇ phalaṇ".
Ap. 89.
2. "Phalaṇ ve kadaliṇ *hanti*, phalaṇ veḷuṇ phalaṇ
naḷaṇ". *S.* i, 154; ii, 241.
3. "Sovaṇṇamayo pabhassaro
Uppanno rathapañjaro mama,
Tassa cakkayugaṇ na vindāmi,
Tena dukkhena *jaḥissam* jīvitanti". *Dh. A.*
i, 28.
4. "Akkocchi maṇ, *avadhi* maṇ,
Ajini maṇ, *ahāsi* me,
Ye taṇ upanayhanti,
Veran tesāṇ na sammati". *Dhp.* v. 4.
5. "Tass'āhaṇ vacanaṇ sutvā, *vihāsim* sāsane
rato". *Soṇa-Koḷivisa-theragāthāḥhā* kathā.

6. "Kadā nu'haṅ pabbata-kandarāsu
Ekākiyo addutiyo vihasam?" *Theg. v. 1091.*
7. "Yo imasmiṅ dhammavinaye
Appamatto vihasati,
Pahāya jātiṅsāraṅ
Dukkhaṅ'antaṅ karissati". *S. i, 157; Theg.
v. 257.*
8. "Aniccā hi calā saddhā, evaṅ diṭṭhā hi sā mayā;
Rajjanti ca virajjanti, tattha kiṅ jīyate muni?"
Theg. v. 247.
9. "Kālena yācaṅ yāceyya, evaṅ mittā na jīyare".
J. v. 233.
10. "Yā kāci najjo Gaṅgam abhissavanti
Sabbā va tā nāmagottaṅ jahanti". *J. vi. 359.*
11. "Badālatāya antarahitāya sannipatiṅsu, san-
nipatitvā anutthuniṅsu: 'Ahu vata no, ahāyi vata
no' ti". *D. iii, 88.*
12. "Kicchaṅ vat'āyaṅ loko āpanno, jāyati ca jīyati
ca mīyati ca. Atha ca pan'imassa dukkhassa nissaraṅaṅ
nappajānāti". *D. ii, 30.*
13. "Devā Tāvatiṅsā attamanā honti pamuditā
pīti-somanassajātā: 'Dibbā vata bho kāyā paripūranti,
hāyanti Asurā kāyā' ti". *D. ii, 208.*
14. "Pañca uppala-hatthāni
Āvelatthaṅ ahaṅsu me". *Apa. 97.*
15. "Dvepatham agamāsiṅ coramajjhe
Te maṅ tattha vadhiṅsu bhogaṅhetu". *V.V.
p. 53.*
16. "Te mayāṅ puna-r-eva laddha mānusattaṅ
Paṭipannā viharemu silavanto". *Ibid.*

17. "Evañ ce sattā jāneyyūm
Dukkhā'yaṇ jātisambhavo,
Na pāṇo pāpinaṇ haññe ;
Pāpaghāti hi socati". *DhA.* ii, 19.
18. "Sabbe tasanti daṇḍassa ;
Sabbesaṇ jīvitaṇ piyaṇ ;
Attānaṇ upamaṇ katvā
Na haneyya, na ghātaye". *Dhp.* v. 130.
19. "Sabbe p'ime gāmaṇāsino maṇ hantu vā bandhantu vā edise puññakkhette pāṇiyadānaṇ dassāmi evāti . . . vanditvā pāṇiyena nimantesi". *Tatiya-Nāvāvimāna-a-ṭhakathā.*
20. "Sabbe saddhammagaruno
Vihāseu viharanti ca,
Atha pi viharissanti ;
Esa Buddhāna dhammatā". *S.* i, 140 ; *A.* ii, 21.

Glossary. Group 12

1. (a) *Kāye* . . . *kamati*, poison does not spread in my body.
(b) *Sattāhāni* . . . *maṃ*, weapons do not hurt me.
(c) *Āyāgassa*, of the long alms-hall. (This meaning of *āyāga* is not given in the P.T.S.D. The com. on Apadāna clearly states that it was a hall).
3. (a) *Rathapañjaro*, a chariot-body.
(b) *Na vindāmi*, I do not get.
4. "He abused me, he beat me, he defeated me, he robbed me—the hatred of those who cherish such thoughts is not appeased".

6. (a) *Pabbata-kandarāsu*, in the grottos of the mountains.

(b) *Addutiyo* = *adutiyo*, without a companion.

7. "Whoso within this Norm and discipline
Shall ever strenuous and earnest live,
Rebirth's eternal end put far away,
All pain and suffering he shall end for aye".
K.S. i, 195.

8. "Transient and wavering is the layman's faith—
So have I marked. Folk love and then grow
cold.

Why for that should a holy brother die?"
Ps. B. 168.

Here "Why for that should a holy brother die?" for *tattha kiṃ jīyate muni* is not acceptable. My rendering is: What is there to be missed by a monk?

9. One should beg in the proper time, then the friends will not decrease (in numbers).

11. (a) *Badālatā* was a kind of creeper whose leaves and the stem were sweet.

(b) *Anutthuniṃsu*, they deplored or bewailed.

12. *Kicchaṃ āpanno*, got into difficulty.

13. (a) *Dibbā kāyā*, divine hosts.

(b) *Asuras* are the enemies of the gods, and were the former inhabitants of *Tāvatiṃsa* region. They are also called *Pubbadevas* (= the former deities).

14. They brought five bundles of water-lilies for my chaplet.

15. *Dvepathaṃ*, a road between the boundaries of two villages.

16. (a) *Puna mānussattaṃ laddhā*, being reborn again as human beings.

(b) *Paṭipannā viharemu*, (we) will live practising the virtues.

17. (a) *Jāṭisambhavo*, liability for rebirth.

(b) *Na pāṇo . . . ñe*, a living being should not kill another being.

18. (a) *Daṇḍassa*, to the punishment or rod.

(b) *Attānaṃ . . . katvā*, comparing others with oneself.

20. " All dwelt their dhamma honouring,
Do dwell, and shall dwell : 'tis their way".

G.S. ii, 21.

CHAPTER II

DENOMINATIVE VERBS

61. These are formed from the noun-stems by means of certain suffixes. The suffixes used to form the Denominative bases are *āya* and *īya*.

Formed with āya :

Pabbata + āya + ti = *pabbatāyati*, acts like a mountain, i.e. becomes steadfast.

Macchara + āya + ti = *maccharāyati*, becomes selfish or acts avariciously.

Dolā + āya + ti = *dolāyati*, acts like a palanquin, i.e. wavers or swings.

Mettā + āya + ti = *mettāyati*, diffuses love or becomes benevolent.

Karuṇā + āya + ti = *karuṇāyati*, becomes compassionate ; feels pity.

Dhūma + āya + ti = *dhūmāyati*, appears like smoke or emits smoke.

Timira + āya + ti = *timirāyati*, appears like darkness or darkens.

Ṣaṅ + dhūpa + āya + ti = *sandhūpāyati*, fumigates or emits smoke.

Dhūmāyitattam (clouding over or obscuration) and *Timirāyitattam* (gloom, darkness) are two nouns from these bases ; some others may be formed.

Formed with īya :

Putta + īya + ti = *puttīyati*, treats (some outsider) as one's own son.

Patta + iya + ti = *pattiyati*, likes to have a bowl.

Tañhā + iya + ti = *tañhiyati*, craves.

Aṭṭa + iya + ti = *aṭṭiyati*, becomes afflicted.

Hiri + iya + ti = *hiriṇiyati*, becomes bashful.

Dukkha + iya + ti = *dukkhiyati*, becomes miserable.

Sukha + iya + ti = *sukhiyati*, becomes happy. *Aṭṭiyanā*, *hiriṇā*, etc. are the nouns formed from these bases.

Harāyati and *harāyanā* seem to be variations of *hiriṇiyati* and *hiriṇā*. But *harāyati* means : ' becomes depressed '.

ONOMATOPOETIC VERBS

62. These are the verbs formed from the stems that are in imitation of natural sounds, such as *hum*.

The suffix used to form these is *āya*.

Taṭa - taṭa + āya + ti = *taṭataṭāyati*, makes the sound tat-tat.

Ciṭi + ciṭi + āya + ti = *ciṭiciṭāyati*, makes the sound chit-chit.

Cic + cit + āya + ti = *cicciṭāyati*, makes the sound chit-chit.

Gaḷa + gaḷa + āya + ti = *gaḷagaḷāyati*, makes the sound gala-gala ; used to express the sound of a heavy shower.

DESIDERATIVE VERBS

63. These express the desire to do, or wish to be, that which is denoted by the simple root.

The conjugational signs of these are *sa*, *cha*, and *kha*. The first syllable of the root is reduplicated before these signs.

In reduplication :

(a) An aspirate must be reduplicated by its unaspirate : *bhuja* becomes *bubhuja*.

(b) A guttural is reduplicated by its corresponding palatal : *ghasa* becomes *jaghasa*.

(c) Initial *h* is reduplicated by *j* : *hā* becomes *jahā*.

(d) A long vowel in a reduplicated syllable is shortened, as in the above *jahā*.

Suffix ' Sa '.

(1) *Su* (to hear) + *sa* becomes *susu* + *sa* when it is reduplicated.

Su + *su* + *sa* + *ti* becomes *sussūsati* when the second *s* is doubled and *u* is lengthened. *Sussūsati*, desires to hear.

(2) *Ji* (to conquer) before *sa* is changed to *jin* ; it becomes *jijin* when the first portion is doubled ; again it becomes *jigim* when *j* is changed to *g*. Its parallel form is *jigīsati*.

Jigij + *sa* + *ti* = *jigimīsati*, desires to gain or to pursue.

(3) *Pā* (to drink) is changed to *pivā* (through *pipā*).

Pivā + *sa* + *ti* = *pivāsati*, desires to drink.

(4) *ManA* (to think) before *sa* is changed to *vīman* (through *mīmaṅ*). *Vī* + *maṅ* + *sa* + *ti* = *vīmanīsati*, investigates.

Suffix ' Cha ' (= t + sa = ccha).

(1) *Kitā* (to cure) before *cha* becomes *cikic*.

Cikic + *cha* + *ti* = *cikicchati*, treats medically. This is very often seen as *tikicchati*, first *c* being changed to *t*.

(2) *Gupā* (to detest), before *cha*, becomes *jiguc*.

Jiguc + *cha* + *ti* = *jigucchati*, becomes disgusted with.

(3) *Ghasā* (to eat) becomes *jighac*.

Jighac + *cha* + *ti* = *jighacchati*, desires to eat, or becomes hungry.

Suffix ' Kha ' (= j + sa = kkha).

(1) *Bhujā* (to eat) before *kha* becomes *bubhuk*.

Bubhuk + *kha* + *ti* = *bubhukkhati*, desires to eat.

(2) *Tijā* (to endure) becomes *titik*.

Titik + *kha* + *ti* = *titikkhati*; endures or becomes patient.

Examples. Group 13

1. "Yo have balavā santo dubbalassa *titikkhati*,

Tam āhu paramaṃ khantiṃ ; niccaṃ khamatī
dubbalo". S. i, 222.

2. "Addasā kho, bhikkhave, Vepacitti Asurindo Sakkāṃ Devānam-indaṃ dūrato va āgacchantaṃ, disvāna Sakkāṃ Devānam-indaṃ etad avoca : ' *Tikiccha* maṃ Devānam-indā'ti ". S. i, 238.

3. "Seyyathā pi nāma phālo divasa-santatto udake pakkhitto *cicciṭṭāyati*, *cīcīcīṭṭāyati*, *sandhūpāyati*, *sampadhūpāyati*, evam eva so pāyāso udake pakkhitto *cicciṭṭāyati* . . ." S. i, 169 ; SN. 14.

4. "Ath'eko lola-makkaṭo rukkhā otarivā tassa piṭṭhiṃ abhiruhitvā . . . naṅguṭṭhe gahetvā *dolāyanto kīḷi*". *J. ii, 385.*
5. "Idh'ūragānaṃ pavaro pavitṭho
Selassa vaṇṇena pamokkham icchaṃ ;
Brahmaṇ ca vaṇṇaṃ apacāyamāno
Bubbukkhito no visahāmi bhottuṃ". *J. ii, 14.*
6. "Na taṃ yāce yassa piyaṃ *jigimse* ;
Desso hoti atiyācanāya". *J. ii, 285.*
7. "So Punnako kāmavegena giddho
Irandaṭṭhiṃ Nāgakaṇṇiṃ *jigimsaṃ*
Gantvāna taṃ bhūtapatiṃ yasassiṃ
Icc 'abravī Vessavaṇaṃ Kuveraṃ". *J. vi, 269.*
8. "Devo ca vassati, devo ca *gaḷa-galāyati*,
Ekako cāhaṃ bherave bile viharāmi". *Theg. v. 189.*
9. "Esa vātāhata-tālapannaṃ viya *taṭa-taṭāyati*,
imassa kathāya pariyaṇto yeva natthi ti nindanti".
DhA. iii, 328.
10. "Guṇavantānaṃ hi guṇaṃ Buddhā eva pākaṭaṃ
kātuṃ sakkonti ; avasesa jano guṇavantaṃ guṇaṃ
kathento *maccharāyati*". *DhA. ii, 45.*
11. "Ekam pi ce paṇam aduṭṭhacitto
Mettāyati kusali tena hoti". *A. iv, 151.*
12. "Seyyathā pi nāma ekaṃ puggalaṃ duggataṃ
durupetaṃ disvā *karuṇāyeyya*, evam eva sabbasatte
karuṇāya pharati". *Vism. 314. Vbh. 273.*
13. "Bālo putta-taṇhāya c'eva dhanataṇhāya ca
haṇṇati, vihaṇṇati, *dukkhīyati*". *DhA. ii, 28.*
14. "Imaṃ kho ahaṃ, Kevaṭṭa, iddhipāṭihāriye
ādinavaṃ sampassamāno iddhi-pāṭihāriyena *aṭṭiyāmi*,
harāyāmi, jigucchāmi". *D. i, 213.*

15. “ *Daddabhāyati*, bhaddante,
Yasmiṃ dese vasāmaḥaṅ ;
Aham p’etaṅ na jānāmi
Kim etaṅ *daddabhādyati* ti ”. *J.* iii, 77.
16. “ So gehā nikkhamitvā . . . ‘ akkhini me *dhū-
māyantī* ti vatvā nalāṭe hatthaṅ patiṭṭhapetvā uddhaṅ
oloketvā : ‘ Aho, dukkhaṅ ! Ayyo no Mahā-Kassa-
patthero cirassaṅ me kuṭṭidvāraṅ āgato ; atthi nu kho
kiñci gehe ? ’ ti āha ”. *Dh.A.* i, 425.
- 17 “ Tena kho pana samayena *dhūmāyitattaṃ
tīmīrāyitattaṃ* gacchat’eva purimaṅ disaṅ, gacchati
pacchimaṅ disaṅ ”. *S.* iii, 124.
18. “ So . . . tatth’eva vasanto tāva paṇḍitaṅ *vīmaṃ-
atū* ti amaccassa dūtaṅ paṭipesesi ; taṅ sutvā amacco
atth’eva vasanto paṇḍitaṅ *vīmaṃsi* ”. *J.* vi, 334.

Glossary. Group 13

1. Whosoever being powerful forgives the weaker one, this has been called the supreme forbearance. The weakling always forbears.
3. (a) *Seyyathā pi nāma*, just as.
(b) *Phālo . . . tatto*, a ploughshare heated for a whole day.
(c) *Sandhūpāyati, sampadhūpāyati*, sends forth smoke and steam.
4. (a) *Lola-makkaḷo*, a mischievous monkey.
(b) *Narī . . . dolāyanto*, holding its tail and swinging to and fro.
5. (a) *Uragānaṃ pavaro*, the Nāga-king.
(b) *Pamokkham iccham*, wishing his safety.
(c) *Selassa vaṇṇena*, having the colour of a sapphire.

(d) *Last two lines* : "Though I am hungry I dare not eat (the Nāga) because I respect the brahman's colours".

When the Nāga was chased by a Garuḍa the former hid under the cloak of a brahmin hermit. The Garuḍa dared not remove the cloak and catch it as he honoured the brahmin.

6. Do not beg of him (something) whose friendship you like to have. One becomes detestful by over-begging.

7. (a) *Jigīṃsam*, being desirous to gain.

(b) *Bhūtapati*, lord of demons.

9. *Vātā . . . viya*, like a palmyra leaf agitated by the wind.

12. If, pure in heart, he befriends even a single being, he becomes a possessor of merit.

12. *Durupeta*, badly endowed.

13. *Haññati, vihaññati, dukkhīyati*, becomes grieved, tormented and miserable.

14. *Kevaṭṭa*, it is because I perceive this danger in the practice of mystic wonders, that I loathe, abhor, and am ashamed thereof.

15. *Daddabhāyati*, makes the sound 'dad-dad'.

16. *Akkhīni me dhūmāyanti*, my eyes are emitting smoke, i.e. my eyesight is not clear.

17. (a) *Dhūmāyitattam*, a smoky cloud.

(b) *Ṭimīrāyitattam*, a mass of darkness.

CHAPTER III

PASSIVE FORMS

64. (a) Only Transitive verbs can have passive forms. Very often the Intransitive roots become Transitive by means of the prefixes joined to them, then they also may have the passive forms.

The ways of constructing the passive forms and the rules of assimilation are stated in §§82, 83. N.P.C. ii.

(b) The conjugational signs given for the various groups of the roots are useless here. *Ya* stands as the only passive conjugational sign for every group.

(c) Two groups of Personal endings named 'Parassapada' and 'Attanopada' are given above. The later group, which may be called 'Reflexive', was at first used only for the Passive Voice; but later on the distinction disappeared and both the groups were used in either Voice.*

65. The Passive forms of *PacA* (to cook).

PRESENT TENSE

Parassapada or (Active) endings.

	SINGULAR	PLURAL
3rd	Paccati	Paccanti
2nd	Paccasi	Paccatha
1st	Paccāmi	Paccāma

*See also the definitions given in §§ 67 68. N.P.C. i.

Attanopada or (*Reflexive*) *endings.*

SINGULAR

PLURAL

3rd Paccate	Paccante
2nd Paccase	Paccavhe
1st Pacce	Paccāmhe

IMPERATIVE

Parassapada.

3rd Paccatu	Paccantu
2nd Pacca, paccāhi	Paccatha
1st Paccāmi	Paccāma

Attanopada.

3rd Paccataṇ	Paccantaṇ
2nd Paccassu	Paccavho
1st Pacce	Paccāmase

POTENTIAL

Parassapada.

3rd Pacce, pacceyya	Pacceyyuṇ
2nd Pacceyyāsi	Pacceyyātha
1st Pacceyyāmi	Pacceyyāma

Attanopada.

3rd Paccetha	Pacceraṇ
2nd Paccetho	Pacceyyvho
1st Pacceyyaṇ	Pacceyyāmhe

IMPERFECT

Parassapada.

3rd Apaccā	Apaccū
2nd Apacco	Apaccattha
1st Apacca, apaccaṇ	Apaccamhā

Attanopada.

SINGULAR	PLURAL
3rd Apaccattha	Apaccatthuj
2nd Apaccase	Apaccavhaṇ
1st Apacciṇ	Apaccimhase

INDEFINITE

Parassapada.

3rd Papacca	Papaccu
2nd Papacce	Papaccattha
1st Papacca	Papaccamhā

Attanopada.

3rd Papaccattha	Papaccare
2nd Papaccattho	Papaccavho
1st Papacci	Papaccimhe

AORIST

Parassapada.

3rd Apacci, pacci	Apaccuj, paccuj, apacciṇsu, pacciṇsu
2nd Apacco, pacco, apacci, pacci	Apaccittha, paccittha
1st Apacciṇ, pacciṇ	Apaccimhā, paccimhā

Attanopada.

3rd Apaccittha, paccittha	Apaccū, paccū
2nd Apaccise, paccise	Apaccivhaṇ, paccivhaṇ
1st Apaccaṇ, paccaṇ, apacca, pacca	Apaccimhe, paccimhe

CONDITIONAL

Parassapada.

3rd Apaccissā	Apaccissaṇsu
2nd Apaccisse	Apaccissatha
1st Apaccissaṇ	Apaccissamhā

A-endings.

	SINGULAR	PLURAL
3rd	Apaccissatha	Apaccissinsu
2nd	Apaccissase	Apaccissavhe
1st	A paccissaj	Apaccissāmhase

Future forms *paccissati*, etc. are to be constructed only by inserting *issa* between the base and the Personal endings of the Present forms.

66. Some more Passive Bases.

Nā (to know) + *ya* = *nāya* (to be known).

Bhida (to break) + *ya* = *bhijja* (to be broken).

Disa (to see) + *ya* = *dissa* (to be seen or to appear).

Hana (to kill or hurt) + *ya* = *hañña* (to be killed ; to be injured ; to take trouble).

Chida (to cut) + *ya* = *chijja* (to be cut or broken).

Muca (to release) + *ya* = *mucca* (to be free).

Ḍaha (to burn) + *ya* = *ḍayha* (to be burnt).

Gahā (to take) + *ya* = *gayha* (to be taken).

(a) The final *h* of the root and *y* of the sign are always interchanged. (See the last two examples).

(b) The initial *va* of some roots is changed to *vu* before the Passive sign *ya*.

Vaca (to say) + *ya* + *ti* = *vuccati*, is told or called.

Vaha (to bear) + *ya* + *ti* = *vuyhati*, is borne or floated.

Vasa (to live) + *ya* + *ti* = *vussati*, is practised.

Vasa is an intransitive having the meaning 'to live'. Its Passive form has the meaning 'to practise something'.

(c) The roots ending in *ā* change their vowel to *ī* before *ya* :

Dhā (to bear) + *ya* + *ti* = *dhīyati*, is borne.

Hā (to decrease) + *ya* + *ti* = *hīyati*, is decreased.

Upa + *mā* (to measure) + *ya* + *ti* = *upamīyati*, is compared.

ī of the above is shortened when *y* of *ya* is doubled :

Upamiyyati (to be compared).

Dā (to give) + *ya* + *ti* = *diyyati* or *dīyati*.

(d) The final *i* and *u* of the roots are lengthened before *ya* when *y* is not doubled :

Ni (to lead) + *ya* + *ti* = *nīyati*, *niyyati*.

Ci (to collect) + *ya* + *ti* = *cīyati*, *ciyyati*.

Su (to hear) + *ya* + *ti* = *Sūyati*, *suyyati*.

(e) To the roots ending in *ū* the sign is added without any change :—

Lū (to reap) + *ya* + *ti* = *lūyati*, is reaped.

Bhū (to be) + *ya* + *ti* = *bhūyati*, is becoming.

(f) The most common way to form Passive bases is to insert an *ī* between the root and the sign *ya*.

Kara (to do) + *ī* + *ya* + *ti* = *karīyati*, is done.

Hasa (to laugh) + *ī* + *ya* + *ti* = *hasīyati*, is laughed at.

(1) In some cases *ya* is added to the active bases by means of *ī* :

Root Base

Chid_Δ > *chinda* + *ī* + *ya* + *ti* = *chindīyati*.

Muca > *muñca* + *ī* + *ya* + *ti* = *muñcīyati*.

Gaha > *gaṇha* + *ī* + *ya* + *ti* = *gaṇhīyati*.

Rudh_Δ > *rundha* + *ī* + *ya* + *ti* = *rundhīyati*.

(2) 'Ya' is added to the causative bases by means of 'i':

Root Base

KARA > *kārāpe* + i + ya + ti + *kārāpiyati* (to cause to be done).

PACA > *pācāpe* + i + ya + ti = *pācāpiyati* (to cause to be cooked).

HANA > *ghātāpe* + i + ya + ti = *ghātāpiyati* (to cause to be killed).

CHIDA > *chindāpe* + i + ya + ti = *chindāpiyati* (to cause to be cut).

Ni + sada > *nisīdāpe* + i + ya + ti = *nisīdāpiyati* (to cause to be seated).

(g) Some roots have more than one passive base :

GAMU : *gamīyati*, *gacchīyati*.

PACA : *pacīyati*, *paccati*.

HANA : *hanīyati*, *haññati*.

BANDHA : *bandhīyati*, *bajjhati*.

GAHA : *ganhīyati*, *gayhati*.

CHIDA : *chindīyati*, *chijjati*.

MUCA : *muñcīyati*, *muccati*.

KhāDA : *khādīyati*, *khajjati*, etc.

Examples. Group 14

1. "Tasmiṃ kho pana, brāhmaṇa, yaññe, n'eva gāvo haññiṃsu, na ajeḷakā haññiṃsu . . . na rukkhā chijjiṃsu yūpatthāya, na dabbā lūyiṃsu barihisatthāya".
D. i, 140.

2. "Tath'ev'ime catubbannā pabbajitvā tav'antike Jahanti purimaṃ nāmaṃ, 'Buddhaputtā'ti nāyare".
Apa. 27.

3. "Ye keci gaṇino loke 'satthāro' ti pavuccare Paramparāgataṃ dhammaṃ desenti parisāya te". *Ibid.* 28.
4. "Cittena nīyati loko, cittena parikkassati". *S. i, 39.*
5. "Ajelakā ca gāvo ca vividhā yattha haññare, Na taṃ sammaggatā yaññaṃ upayanti mahesino". *S. i, 76.*
6. "Ādittasmiṃ agārasmiṃ yaṃ nīharati bhājanaṃ, Taṃ tassa hoti atthāya; no ca yaṃ tattha dayhati". *S. i, 31.*
7. "Asso va jipṇo nibbhogo Khādanā apanīyati". *S. i, 176.*
8. "Tassa mayhaṃ, bhante, catusu dvāresu dānaṃ dīyitha . . . Atha kho maṃ itthāgāraṃ upasankamitvā etad avoca: 'Devassa kho dānaṃ dīyati, amhākaṃ dānaṃ na dīyati' ti". *S. i, 58.*
9. "Vihaññati kho ayaṃ Soṇadaṇḍo brāhmaṇo sakena cittena; yaṃ nūnāhaṃ Soṇadaṇḍaṃ brāhmaṇaṃ sake ācariyake tevijjake pañhaṃ puccheyyaṃ' ti". *D. i, 119.*
10. "Yathā kho, mārisā, nimittā dissanti, āloko sañjāyati, obhāso pātubhavati, Brahmā pātubhavissati". *D. ii, 209.*
11. "Cakkhūni te nassantu vā bhijjantu vā, Bud-dhasāsanam eva dhārehi, mā cakkhūni". *DhA. i, 11.*
12. "Ath'assa majjhimayāme atikkante apubbaṃ acarimaṃ akkhīni o'eva kilesā ca pabhijjimsu". *Ibid.*
13. "Na vijjatī so jagatippadeso Yattha-ṭṭhito mucceyya pāpakammā". *Dhp. v. 127.*

14. " Tam enaṅ jano disvā evaṅ vadeyya: Ambho, kim ev' idaṅ *harīyati* jañña-jaññaṅ viyā ti ? " *M. i*, 30.

15. " Na-y-idaṅ, bhikkhave, brahmacariyaṅ *vūssati* janakuhanatthaṅ ". *A. ii*, 26.

16. " Atha te . . . manussasaddo viya *suyyati*, jānissāma nan ti saddānusārena gantvā taṅ purisaṅ disvā 'yakkho bhavissati' ti bhītā sare sannayhiṅsu ". *J. iv*, 160.

17. " Ditṭhibandhana-baddhā te
Tañhāsotena *vuyhare* ;
Tañhasotena *vuyhantā*
Na te dukkhā *pamuccare* ". *Vism.* 603.

18. " Anekasākhañ ca sahassa-maṇḍalaṅ
Chattaṅ marū dhārayum antalikkhe ;
Suvanṇa-daṇḍā vītipatanti cāmarā
Na *dissare* cāmara-chatta-gāhakā ". *SN. v.*
688.

Glossary. Group 14

1. At that sacrifice, O Brahman, neither were any oxen slain ; neither rams nor goats were put to death. No trees were cut down to be used as sacrificial posts, no Kusa-grass was mown to strew around the posts.

Barihisa is another name for Kusa-grass.

2. *Catubbaṇṇā*, people of the four castes or colours. The four castes are : *Khattiyā* (= warriors), *Brāhmaṇā* (= brahmans or the priest class), *Vessā* (= tradesmen and husbandmen), and *Suddā* (= the servants of the above three classes).

3. *Paramparāgataṃ*, handed down by tradition.

4. The world is led by thought ; by thought it is dragged about.

5. " Where divers goats and sheep and kine are slain,
 Never to such a rite as that repair
 The noble seers who walk the perfect way ".
K.S. i, 103.

6. Whatever thing is brought out and secured from a house which is on fire, it becomes useful to the owner ; but not so the things that are burnt in it.

7. *Nibbhoga*, useless ; worn out.

9. This brāhman, Sonadaṇḍa, is afflicted in his heart. I had better question him on his own doctrine concerning the threefold Vedic lore.

10. " According, friends, to the signs now seen—the light that ariseth, the radiance that appeareth—Brahmā will be manifested ". *D.B. ii, 242.*

12. *Apubbam acarimam*, simultaneously, (not being earlier or later).

13. *Jagatippadeso*, any spot on the earth.

14. *Jañña-jaññaṃ viya*, like an agreeable thing.

15. O monks, this holy life is not lived to cheat or cajole people.

16. *Sare sannayhimsu*, arranged the (bows and) arrows (in order to shoot).

17. " They are bound fast by chains of their own views ;

The stream of craving carries them away.

And as the stream of craving carries them,

They do not get release from suffering ".
P.P. 727.

18. (a) *Anekasākhāṁ* . . . *chattāṁ*, a parasol with numerous ribs (or staves) and having thousand shades.

(b) *Suvarṇaṇḍā cāmarā*, chowries with golden handles.

(c) *Vitipatanti*, fly up and down.

CHAPTER IV

ANALYSIS OF SENTENCES

67. There are three kinds of sentences:—

1. *Simple*
2. *Complex* and
3. *Compound*.

1. Every sentence must contain two parts—the *subject* and the *predicate*. A *simple sentence* contains only one subject and one predicate:—

- (a) Puriso khettaṇ kasati.
- (b) “Na pupphagandho paṭivātam eti”.
- (c) “Ko na sammoham āpādi?”

2. A *complex sentence* consists of a principal sentence with one or more dependent (or subordinate) sentences:

“Sac’āhaṇ gehaṇ gamissāmi, mātāpitaro maṇ tajjessanti”.

Here the subordinate sentence is: “Sac’āhaṇ gehaṇ gamissāmi”. The other is the principal one.

3. A *compound sentence* consists of two or more simple or complex sentences joined together by means of a conjunction:—

(a) “Thero Mūlasiriṇ pakkosāpesi, *atha* mahājanakāyo saṇnipati”. Here are two simple sentences connected by *atha*; neither of these is subordinate to the other; but they have a connection in their sense.

(b) “Sac’assa gehadvāraṇ gamissāmi, imassa bhariyā maṇ daṭṭhuṇ na sakkhissati; yāv’assa bhattaṇ ādāya maggaṇ paṭipajjati tāva idh’eva bhavissāmi”.

Here two complex sentences are connected by *tasmā* (= therefore), which is understood.

N.B.—*Atha* and *tasmā* are not conjunctions like English “and”, but conjunctive adverbs.

68. It is stated above that a sentence consists of two parts—the *subject* and the *predicate*. The following simple sentence may be divided into those two parts though it contains so many words :—

“Pātubhūta-sattaratano rājā Kāliṅgo Cakkavattī ekadivasaṅ sabbālaṅkāra-patimaṇḍito mālā-vilepanadharo sabbasetaṅ Kelāsakūṭa-paṭibhāgaṅ gajaratanam āruyha mātāpitunnaṅ assama-padaṅ pāyāsi”.

Subject.

Rājā, Kāliṅgo Cakkavattī, pātubhūta-sattaratano, sabbālaṅkāra-patimaṇḍito, mālā-vilepanadharo.

Predicate.

Pāyāsi, sabbasetaṅ Kelāsakūṭa-paṭibhāgaṅ gajaratanam āruyha, mātāpitunnaṅ assamapadaṅ.

69. The *subject* must be a noun or some word or words used instead of a noun.

- (1) *A noun* : *Puriso* gāmaṅ gacchati.
- (2) *A pronoun* : *So* rukkhaṅ chindati.
- (3) *An adjective used as a noun* : *Dhanavā* gehaṅ kiṇāti.
- (4) *A gerund* : *Tattha gamaṇaṃ* sukhāvahaṅ bhaviṣṣati.
- (5) *An infinitive* : *Na* sakkā gantum.

(6) A phrase: (a) "Tīni phalāni pattena ariyasāvakena olokita-olokitattḥānam kampi".

(b) "Sunakkhāle pacceka-Buddhe sinehena pavattitabhūṅkaraṇa-mattam eva taṇ rakkhati".

69. While dividing a sentence into two parts the *object* was put under the *predicate*. The object stands as a completion to the predicate.

The object may be (1) a noun, (2) a pronoun, (3) an adjective used as a noun, (4) a gerund, (5) an infinitive, or (6) a phrase, as was stated in the case of a subject.

- (1) *Noun* : Puriso rukkham chindati.
- (2) *Pronoun* : Te maṃ pahariṇsu.
- (3) *Adjective* : Corā dhanavantam hanīṇsu.
- (4) *Gerund* : Thero tassa āgamanam paccāsiṇsati.
- (5) *Infinitive* : Na visahati bhottum.
- (6) *Phrase* : Ahaṇ Jetavane vasantam Bhagavantam passiṇ.

Enlargement.

70. Both the *subject* and the *object* may be enlarged by attributive adjuncts. The attributive may be :

- (1) An adjective,
- (2) A noun in apposition,
- (3) A noun or pronoun in the possessive case,

- (4) A phrase,
- (5) A compound noun, or
- (6) A clause connected by a relative pronoun.

Examples in order :—

- (1) *Balavā puriso mahantaṃ rukkhaṃ āruhati.*
- (2) *Rājā Ajātasattu Vedehiṃputto attano pitarāṃ Seniyāṃ Bimbisāraṃ jīvitā voropesi.*
- (3) *Gahapatiṃ putto tassa goṇe pahari.*
- (4) *Vihāraṃ gato rājā Pasendi Kosalo dhammaṃ desentaṃ Bhagavantaṃ passi.*
- (5) *Sabbālaṅkāra-patimaṇḍito Kālīṅgo Cakkavattī Kelāsakūṭa-paṭibhāgaṃ gajaratanam āruhya agamāsi.*

- (6) (a) Attributive to the subject:

“*Sukhaṃ supanti munayo
Ye itthiṃsu na bajjhare*”.

- (b) to the object :

“*Yo me āṇaṃ pakittesi pasanno sena
cetasā,
Tam ahaṃ kittayissāmi*”.

The Predicate and its Extension.

71. The Predicate is always a verb. It may be enlarged, extended, or modified by an adverb or any word or words equivalent to an adverb. Such extensions are called *Adverbial Adjuncts*.

The Adverbial Adjunct may be :—

- (1) An adverb : “*Sukhaṃ supanti munayo*”, or
- (2) An adverbial phrase : *Bhagavati Jetavane viharante bahū deva-manussā taṃ namassinṇu.*

72. There are many kinds of adverbs and adverbial phrases. They are classified according to their meanings :

Adverbs.

- (1) Of time : *yadā, tadā, idāni, ajja, pāto, divā,* etc.
- (2) Of place : *tattha, yahiṃ, kutra, tamhā, uddham, adho, heṭṭhā, dūrato,* etc.
- (3) Of degree or quantity : *thokam, bahukam, yāvatā, tāvatā, yāva, tāva, kittāvatā,* etc.
- (4) Of manner : *siḅham, sanikam, sahasā, sukham.*
- (5) Of certainty : *addhā, vata, kāmam, jātu, ve,* etc.
- (6) Of reason and consequence : *tasmā, tena, yato, yaṃ, tato, kasmā,* etc.

Adverbial Phrases also are classified like the adverbs :

- (1) *Tasmim jivante yeva tassa parisā vipulā ahoṣi.*
- (2) *Mahāraññā kārite vihāre bahavo therā vasanti.*
- (4) “*Dānaveyyāvaṭiko pi paṇṇe āropita-niyāmen 'eva tesañ tesañ gehāni bhikkhū paṇiṇi'.*”
- (4) “*Yathā me dhanacchedo na hoti, tathā karissāmi'.*”
- (6) “*Atha te devī pucchi: Kim kāraṇā āgatattāti?'*”

Examples. Group 15

Define the various clauses and phrases of the following :—

1. “*Ajātasattu-kumāro Devadattassa Gayāsise vihāraṇ karetvā . . . divase divase pañcathālipāka-satāni abhihari'.*” (*Mahilāmukha*) *J. i, 185-8.*

2. “*Na, bhikkhave, Tathāgato idān'eva lokassa atthaṇ carati, pubbe pi cari yeva'.*” *J. i, 259-261.*

3. " *Ajja kho pan 'Ānanda, rattiyā pacchime yāme, Kusinārāyaṇ Upavattane Mallānaṃ sālavana, antarena yamaka-sālānaṃ, Tathāgatassa parinibbānaṇ bhavissati*". *D. ii, 134.*

4. " *Satthari hi paṭhama-gamanena Kapilapuraṃ gantvā kaṇṭhā-bhātikaṃ Nandakumāraṃ pabbājetvā Kapilapurā nikkhama anupubbena Sāvattiṃ gantvā viharante āyasmā Nando . . . anabhirato . . . ahoṣi*". *J. ii, 92.*

5. " *Ekaṇ samayaṇ Bhagavā Sāvattiyaṃ viharatī Jetavane Anāthapiṇḍikassa ārāme, tatra kho Bhagavā bhikkhū āmantesi 'bhikkhavo' ti*". *S. i, 218, etc.*

6. " *Atha kho rājā Māgadho Ajātasattu Vedehi-putto . . . āroṇaniyaṇ nāgaṇ abhiruhitvā ukkāsū dhāriya-mānāsū Rājagahamhā niyyāsi*". *D. i, 49.*

7. " *Na h'evaṃ vandiyā Buddhā yathā vandasi, Gotamī*".

" *Kathaṃ carahi sabbaññū vanditabbā Tathāgatā ?*" *Apa. 535.*

8. " *Anupubbena medhāvī thoka-thokaṃ khaṇe khaṇe Kammāro rajatass'eva niddhame malam attano*". *Dhp. v. 239.*

9. " *Sabbaṇ Tissakumārassa vatthumhi vuttanayen 'eva veditabbaṇ*". *DhA. ii, 139.*

10. " *Sāvattiyaṇ kira eko upāsako dhammena samena agāraṇ ajjhāvasati*". *Ibid. ii, 157.*

11. " *Evāṇ sante pi ahaṇ pubbe kiñci akatattā kiñci na labhāmi ti na jānāsi*". *Ibid. ii, 127.*

12. " *Attano sāmike . . . disvā cittaṇ ekaggaṇ na haveyya, tena magga-phalāni pattuṇ na sakkuneyyaṇ ; tasmā acalasaddhāya patitthitakāle tāsaṇ te bhikkhū arahattaṇ patte dassesi*". *Ibid. ii, 125.*

13. "Appakā te manussesu ye janā pāragāmino ;
Athā'yaṅ itarā pajā tīram evānudhāvati".
Dhp. v. 85.
14. "Sā vejjeṅ'āgantvā 'Kīdisaṃ, bhadde', ti
puṭṭhā : 'Pubbe me akkhīni *thokaṃ* rujiṃsu, idāni
atirekataraṃ rujanti' ti āha". *DhA. i, 21.*
15. "Yena yena subhikkhāni, sivāni abhayāni ca,
Tena, puttaka, gacchassu ; mā sokāpahato
bhava". *Theg. v. 82.*
16. "Yatth'eko labhate babbu, dutiyo tattha jāyati".
J. i, 477-480. (Babbu).
17. "Yadā balākā suci-pañḍaracchadā
Kālassa meghassa bhayena tajjitā
Pālehitī ālayam ālayesinī,
Tadānadi Ajakaraṇī rameti maṅ". *Theg. v. 307.*
18. "Asantaṅ yo paṅaṇhāti, asantaṅ c'upasevati,
Tam eva ghāsaṅ kurute, vyaggho Sañjīvakaṅ
yathā". (*Sañjīva*). *J. i, 508-511.*
19. "Saccaṅ kira tvaṅ, Nanda, sambahulānaṅ bhik-
khūnaṅ evam ārocesi?" *DhA. i, 118.*
20. "Tathāgatassa tattha hatthināgena upaṭṭhi-
yamānassa vasanabhāvo sakala-jambudīpe pākaṭo
ahosi". *Ibid. i, 60.*

Glossary. Group 15

1. *Pañca . . . abhihari*, he brought 500 pots of rice.
(One *thālīpāka* contains food enough for ten persons).
2. *Lokassa atthaṃ carati*, acts for the welfare of the
public.

3. " And now this day, Ānanda, at the third watch of the night, in the Upavattana of Kusinārā, in the Sāla Grove of Mallians, between the twin Sāla trees, the utter passing away of the Tathāgata will take place". *D.B.* ii, 146.

4. At that time, when the Master went to Kapilavattu for the first time, ordained His younger brother, Prince Nanda, and then left Kapilavattu for Savatthi, and was dwelling there, the venerable Nanda became discontented.

6. (a) *Ārohanīyam nāgam*, an elephant suitable for riding.

(b) *Ukkāsu dhāriyamānāsu*, while torches were borne, i.e. by the light of the torches.

7. " The Buddhas, Gotamī, are not to be honoured in the way that you honour them". " How, then, My Lord, the Omniscient Ones should be adored ?"

8. Just as a smith removes the dross of silver by degrees, little by little, from time to time, in the same way a wise man should remove his own impurities.

9. *Vuttanayena*, as it was related.

10. *Dhammena samena*, righteously and peacefully.

11. *Pubbe* here means " previous births ".

12. (a) *Ēkagga*, one-pointed ; concentrated.

(b) *Acala-saddhā*, unshakable faith.

13. There are only few persons amongst men who go to the thither shore ; the rest of the mankind run about on the hither shore.

15. " To any place where alms are easily got, wherever it is safe and free from danger, go thou, my boy ; vex not thy life with care ".

16. Wherever a cat gets its prey a second one comes thither.

17. Whenever the crane with bright white wings flees, seeking a shelter and towards it, in fear of the black stormcloud, the river Ajakarāṇī gives joy to me.

18. Whosoever helps a wicked person and keeps company with him, that person will eat up or ruin him just as the tiger ate up its reviver.

19. "Is it true, Nanda, that you have informed many monks in this way?"

20. The news that the Buddha was dwelling there attended by the noble elephant was widespread in whole Jambudīpa.

DEFINITION OF CLAUSES

73. A clause is a part of a sentence containing a finite verb of its own. (A complex sentence must contain at least two clauses, one main, and the other subordinate).

The clauses are of three kinds :—

1. *Noun Clause*, which stands in the place of a noun and becomes the subject or the object.

2. *Adjectival Clause*, which takes the place of an adjective and enlarges the subject or the object.

3. *Adverbial Clause*, which takes the place of an adverb and becomes the extension of Predicate.

Examples.

1. *Noun Clause*.

(a) "Saccarū kira tvaṇ, Nanda, sambahulānaṇ bhikkhūnaṇ evaṃ ārocesi?" (= Is it true, Nanda, that you thus informed many monks?).

Here the predicate is : *saccam (hoti)*. The subject is : “*tvam sambahulānam bhikkūnam evam ārocesi*”. It is a noun clause because it stands in the place of the subject.

(b) “*Satthā tato pi Jivakambavanāṅ gantukāmo : Tattha maṃ nethā*’ ti āha”.

If we put the question “What did He say ?” the answer is : ‘*Tattha maṃ netha*’ (= carry me there). The whole clause stands as the object to *āha*.

2. Adjectival Clause.

“*Yaṃ nissitā jagatiruhaṃ vihaṅgamā, Svāyaṅ aggiṇ pamuñcati*”. *Sakuṇa-Jātaka*). (= This tree, which the birds frequent, (now) emits fire).

Here the subject is *Svāyaṃ* = so + *ayaṅ*.

The whole of the first line, (with its verb *honti* understood), stands as an attributive to the subject.

3. Adverbial Clause.

(a) “*Yadā te vivadiṣanti, tadā ehinti me vasaṅ*”. (= They will come under my influence *when they shall dispute with each other*).

(b) “*Kidiso nirayo āsi, yattha Dūsī apaccatha* ?” (= What-like was the hell *where Dūsī suffered* ?).

VARIOUS ADVERBIAL CLAUSES

74. Just as there are many groups of adverbs and adverbial phrases so there are various groups of *adverbial clauses* too :—

(a) Adverbial Clause of Time :

“*Purā agacchate etaṃ anāgataṃ mahabbhayaṃ*
Subbacā hotha sakhilā aññamaññaṅ sagāravā”
Theg. v. 978.

(Before this great danger will come to pass in future ; be ye of gentle and docile hearts, and be filled with a mutual regard).

(b) Of Place :

“ *Maññe sovaṇṇayo rāsi, soṇṇamālā ca, Nandako
Yattha dāso āmajāto ṭhito thullāni gajjati* ”. J. i, 226.

(I suppose that there is a heap of gold and some golden wreaths in the place standing where Nandaka, the born slave, speaks rough words).

(c) Of Manner :

“ *Yathā sārādikam bijam khetto vuttam virūhati,
Evaṇ rūhatu te nāsā* ”. J. ii, 322.

Just as a seed of the spring-time, sown in a field, would germinate (quickly), so may your nose (which was mutilated) grow.

(d) Of Reason :

“ *Yato ca so bahutaram bhojanam ajjhupāhari,
Tato tatth'eva saṇṣīdi, amattaññū hi so ahu* ”
J. ii, 293.

Because he had taken much food (or as he was overfed) he sank at the spot. He was intemperate—in food.

(e) Of Degree :

“ *Yāva so mattam aññāsi bhojanasmim vihaṅgamo
Tāva addhānam āpādi ; mātarañ ca sposayī* ”.
Ibid.

(When that bird knew the measure of the food or when it was temperate in food it could fly the long distance and support its mother).

(f) Of Consequence :

“ *Sace yujjhikāmo'si, jayaṇ samma dadāmi te* ”.
J. ii, 11.

NOTE.

(a) The Locative Absolute or a phrase or a clause including the same must be classified in the adverbial group of time.

(b) A word in the instrumental case or a phrase or clause in that sense are to be included in the group of manner.

(c) The phrases with an Absolute, such as *gantvā* should be included in the group of time, as they denote something done before the final action takes place.

75. It becomes clear by the examples given above : that—

- (i) a *noun clause* is introduced by *iti* (which is often understood).
- (ii) an *adjectival clause* is introduced by the Relative Pronoun *ya*.
- (iii) an *adverbial clause* is introduced by :
- | | |
|---|---|
| (a) <i>yathā</i> , (<i>tathā</i>) | (f) <i>yāva</i> , (<i>tāva</i>) |
| (b) <i>yadā</i> , (<i>tadā</i>) | (g) <i>yāvatā</i> , (<i>tāvatā</i>) |
| (c) <i>yattha</i> , (<i>tattha</i>) | (h) <i>ce</i> , <i>sace</i> , <i>yadi</i> |
| (d) <i>yena</i> , (<i>tena</i>) | (i) <i>iva</i> , <i>viya</i> |
| (e) <i>yato</i> , (<i>tato</i>) | (j) <i>yadā</i> , <i>atha</i> |
| (k) <i>seyyathā pi</i> (<i>evam eva</i>). | |

Examples. Group 16

Define the various clauses.

1. "Yo Vejayanta-pāsāḍaṅ
Pādaṅguṭṭhena kampayi,

Tādisaṃ bhikkhum āsajja,
Kaṃha, dukkhaṃ nigacchasi". *Theg. v.* 1194,

2. "Evam etam, Mahāvīra, yathā samana, bhāsasi ;
Ettha c'eke visidanti paṅkamh'iva jaraggavo".
Ibid. v. 1154.

3. "Seyyathā pi nāma suddhaṃ vatthaṃ apagatakā-
ḷakaṃ sammad-eva rajanaṃ paṭiggaṇheyya, evam eva
tesaṃ caturāsīti-pāpasahassānaṃ tasmiṃ yeva āsane
virajaṃ vitamalaṃ dhammacakkuṃ udapādi". *D. ii,*
43.

4. "Sare hatthehi bhañjitvā katvāna kuṭim acchi
saṃ ;
Tena me Sarabhaṅgo ti nāmaṃ sammutiyā
ahu". *Theg. v.* 487.

5. "Labheyya nu kho so coro coraghātesu :
'āgamentu tāva bhavanto coraghātā, amukasmiṃ me
gāme vā nigame vā mittāmaccā ñātisālohitā, yāvahaṃ
tesaṃ uddassetvā āgacchāmi' ti?" *D. ii,* 321.

6. "No ce labhetha nipakaṃ sahāyaṃ
Saddhiṃ-caraṃ sādhuviḥāri dhīraṃ,
Rājā'va raṭṭhaṃ vijitaṃ pahāya
Eko care mātāṅga'raññe va nāgo". *DhA. i,* 62.

7. "Evaṃ mahāsatto khuddaka-makkhikāya pivana-
mattam pi lohitaṃ anuppādetvā, sattarājāno palāpetvā,
kaṇiṭṭha-bhātaraṃ oloketvā, kāme pahāya, isipabbajjaṃ
pabbajitvā, abhiññā ca samāpattiyo ca nibbattetvā,
jīvitapariyosāne brahmalokūpago ahoṣi". *J. ii,* 90.

8. "Kosalarājā mahantena balena āgantvā Bārā-
nasiṃ gahetvā taṃ rājānaṃ māretvā tass'eva aggamaheṣiṃ
attano aggamaheṣiṃ akāsi". *J. i,* 407-410. (*Asātarūpa*).

9. " Eko kuṭumbiko ekassa therassa vihāraṃ katvā taṃ tattha viharantaṃ catūhi paccaeyhi upaṭṭhahi ". *DhA.* ii, 52.

10. " Caratha, bhikkhave, cārikaṃ bahujana-hitāya, bahujanasukhāya, lokānukampāya, atthāya hitāya sukhāya devamanussānaṃ ". *V.M.* 21.

11. " Na arahati bhavaṃ Kūṭadanto Samaṇaṃ Gotamaṃ dassanāya upasaṅkhamituṃ, Samaṇo tv'eva Gotamo arahati bhavantaṃ Kūṭadantaṃ dassanāya upasaṅkhamituṃ ". *D.* i, 129.

12. " Atha kho Pāyāsi Rājāñño Uttaraṃ māvaṃ āmantāpetvā etad avoca : Saccaṃ kira tvaṃ, tāta Uttara, evam anuddisasi : ' Iminā'haṃ dānena Pāyāsiṃ Rājāññaṃ imasmiṃ yeva loke samāgacchiṃ, mā parasmin ' ti ". *D.* ii, 355.

13. " Abhijānāsi no tvaṃ, rājāñña, divāseyyaṃ upagato supinaṃ passitā ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ ? " *D.* ii, 333.

14. " So vata, Cunda, attanā palipa-palipanno paraṃ palipa-palipannaṃ uddharissati ti n'etaṃ ṭhānaṃ vijjati ". *M.* i, 45.

15. " Tassa ce, bhikkhave, kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogā nābhiniṭṭhanti, so socati, kilamati, paridevati ". *M.* i, 86.

16. " Addhā kho, bhante, evaṃ sante tassa purisassa sappāṭihirakataṃ bhāsitaṃ sampajjati ". *D.* i, 198.

17. " Yagge, bhavaṃ jāneyya : Samaṇo Mahā-Kaccāno brāhmaṇānaṃ mante ekaṃsena apavadata paṭikkosati ti ". *S.* iv, 118.

Glossary. Group 16

1. "Having assailed such a monk, as caused Indra's palace to be shaken with his great-toe, O Black-hearted One, thou wilt get into trouble".

2. "It is just as you say, O great hero, O friar; here (in the mire of sensual pleasures) some sink, just as an aged ox is sunk in a swamp".

3. Just as a clean clothe from which all stain has been washed away, will readily take the dye, just even so did the 84000 beings obtain, even while sitting there, the pure and stainless Eye of the Truth.

4. *Sara*, here means a kind of reed.

5. Now would the culprit gain permission of this sort from his executioners: "Let my masters, the executioners, wait till I come back after having showed myself to my friends and acquaintances, my kinsmen and blood relations in such and such a village or town?"

6. "Should one not find a prudent companion to walk with, an upright man and steadfast,
Then like a king renouncing the kingdom he
has conquered, let one walk alone,
Like an elephant roaming at will in an
elephant forest". *B.L.* i, 181.

7. (a) *Abhiññā ca samāpattiyo ca*, the psychic powers and the higher stages of concentration.

(b) *Brahmalokūpago ahoṣi*, took rebirth in the Brahma-world.

9. *Catūhi . . . upatthahi*, supported him with the four requisities, viz. food, lodgings, raiment, and medicine.

10. "O monks, wander ye for the gain of the many, for the welfare of the many, out of compassion for the

world, for the good, for the gain, and for the welfare of gods and men ”.

11. “It is not fitting that venerable Kūṭadanta should call upon the recluse Gotama, but rather that the recluse Gotama should call upon you ”.

12. Then Prince Pāyāsi sent for the youngman Uttara and asked him as follows : “Is it true, dear Uttara, that you say thus : By this largesse, let me meet Prince Pāyāsi in this world only, and not in the next ?”

13. “Do you admit, Prince, that when you are taking your siesta, you see dreams of pleasant gardens and groves ?”

14. “It is an impossibility, Cunda, that a man being engulfed in a mire should drag out another person who is engulfed in the same mire ”.

15. If those riches, O monks, would not come to the clansman who is rousing himself, striving and exerting, he would feel grief and worry, and would lament.

16. “That being so, Rev. Sir, surely the talk of that man turns to be well grounded ”.

17. “May it please your reverence to know that the recluse, Kaccāna the Great, is attacking and abusing the sacred lore of the brahmins ”.

76. THE PARTS OF ANALYSIS

According to the explanations given above the parts of the analysis are :

1. The Subject,
2. The Enlargement of the Subject,
3. The Object,
4. The Enlargement of the Object,
5. The Predicate,
6. The Extension of the Predicate, and
7. The Completion of the Predicate (where there is an incomplete predicate).

Now let us analyse the following simple sentence :

“ Pātubhūta-sattaratano Rājā Kāliṅgo cakkavattī ekadivasañ sabbālaṅkāra-patimaṇḍito mālā-vilepana-dharo sabbasetañ Kelāsakūṭa-paṭibhāgañ gajaratanam āruya mātāpitunnañ assamapadañ pāyāsi ”. (See p. 120).

77. Analysis of a Complex Sentence.

“ Sā tesañ kathañ sutvā : ‘ Ime nillajjā mayā saddhiṃ abhiramitvā idāni mañ māretukāmā ; jānissām nesañ kattabbayuttakan ’ ti tehi māriyamānā : ‘ Ahañ yakkhinī hutvā yathā mañ ete mārenti evam ev’ete māretuñ samatthā bhaveyyan’ti patthanañ akāsi ’. *Dh.A.* ii, 35. (See p. 121).

78. Analysis of a Compound Sentence.

“ Bhavañ hi Ānando tassa Bhoto Gotamassa dīgharatañ upaṭṭhāko santikāvācaro samīpacāri, Bhavam etañ Ānando jāneyya : yesañ so Bhavañ Gotamo dhammānañ vannaṇvādī ahoṣi, yattha ca imañ janatañ samādapesi, nivesesi, paṭiṭṭhāpesi ”. *D. i.* 206. (See p. 122).

<i>Subject</i>	<i>Enl. of Subject</i>	<i>Object</i>	<i>Enl. of Obj.</i>	<i>Predicate</i>	<i>Extension of Predicate</i>
Rājā Kāliṅgo	(1) Cakravattī (2) pātubhūtasattar- atano (3) sabhāleṅkara- patimaṇḍito (4) mālāvilepana- dharo	assama- padaṅ	mātāpītun- naṅ	pāyāsi	(1) ekadivasaṅ (2) sabbasotaṅ Kelā- sakūṭa-paṭibhā- gaṅ gajarata- nam āruyha

Subject	Enl. of Sub.	Object	Enl. of Obj.	Predicate	Ext. of Predicate	Completion of Predicate
Sā	māriyamā-nā	patthanaja	Ahaṅ yak-khinhutvā yathā maṅ ete mareṅti evam ev- etemāretuṅ samathā bhaveyyan ti	akāsi	(1) tesaṅ kathaṅ sutvā (2) Ime nillajjā mayā saddhiṅ ab- hiraṃitvā idāni maṅ māretukāmā jānissāmi nesaja kattabbayutta- kan ti (cintetvā) (3) tehi	
Ime	nillajjā	maṅ		honti (understood)	(1) mayā saddhiṅ abhiramitvā (2) idāni	māretukāmā
Ahaṅ (understood)		kattabba- yuttakaṅ		jānissāmi		
Ahaṅ		ete		bhaveyyaṅ	(1) yakkhini hutvā (2) evam eva	māretuṅ samathā
Ete		maṅ		mārenti	yathā	

Principal Sentence.

4th cl. 3rd cl. 2nd cl. 1st cl.

122 ANALYSIS OF A COMPOUND SENTENCE

Connecting Word (Tasmā)	Subject	Enl. Sub.	Object	Enl. of Object	Predicate	Est. Pre.	Comp. Predicate
<i>1st Sentence :</i> Bhavaṅ hi ānando ... samīpecāri (ahosi)	Ānando	Bhavaṅ			ahosi (under- stood)	digha- ratṭaṅ	tassa Bhoto Gotamassa up- aṭṭhāko santi- kāvacaro sami- pacāri
<i>-nd Sentence :</i> Bhavam etaṅ ānando jāneyya yesaṅ ... pe- tiṭṭhāpesi	Ānando	Bhavaṅ	etaṅ	yesaṅ so ... yattha ca im- eṅ janataṅ ... pat iṭṭhāpesi	jāneyya		
<i>1st Clause :</i> Yesaṅ so Bhavaṅ Gotamo dham- mānaṅ vappavādi ahosi	Gotamo	Bhavaṅ, so			ahosi		yesaṅ dham- mānaṅ vappavādi
<i>2nd Clause :</i> Yattha ca imaṅ janataṅ samā- dapesi	(Gotamo)	(Bhavaṅ)	janataṅ	imaṅ	samāda- pesi	yattha	
<i>3rd Clause :</i> Yattha imaṅ janataṅ nivesesi	(Gotamo)	(Bhavaṅ)	(janataṅ)	(imaṅ)	nivesesi	(yattha)	
<i>4th Clause :</i> Yattha imaṅ janataṅ pat iṭṭhā- pesi	(Gotamo)	(Bhavaṅ)	(janataṅ)	(imaṅ)	pat iṭṭhā- pesi	(yattha)	

79. Analysis of a long Complex Sentence.

“Ath'assa bhariyā andhabālā evarūpe pāṭihāriye pasādaṅ ajanetvā taṅ akkositvā paribhāsivā : ‘ Rājāno nāma caṇḍā, sakiṅ kuddhā hattha-pādādi-chedanena bahum pi anattaṅ karontī ti putte ādāya rājakulaṅ gantvā raññā pakkositvā ‘ Kiṅ etan'ti pucchitā āha : Ayaṅ mama sāmiko tumhākaṅ upaṭṭhāna-pupphēhi satthāraṅ pūjetvā tuccha-hattho gharāṅ āgantvā ‘ Kahaṅ pupphāni ’ ti puṭṭho idaṅ nāma vadeti ; mayā tassa chaḍḍitabhāvaṅ jānāhi ”. *Dh.A.* ii, 43. (See the next page).

124 ANALYSIS OF A LONG COMPLEX SENTENCE

Subject	Enl. Sub.	Object	Enl. Obj.	Predicate	Extension of Predicate
Bhariyā	(1) assa (2) andha bālā (3) Raññā pakko- sivā 'Kiṅ etan 'ti pucchitā	Ayaṅ mama sāmiko . . . tucchahattho gharayaṅ āgantvā . . . vadeti ; mayā tassa chaḍḍita-bhāvaṅ jānāhi		āha	(1) Atha. (2) evarūpe pāṭihāriye pasādāyaṅ ajanetvā, (3) taṅ akkosivā, (4) (taṅ) paribhāsivā, (5) Rājāno nāma . . . karonti ti (vatvā), (6) putte ādāya rājakuḷayaṅ gantvā
Rājāno	(1) caṇḍā (2) sakiyaṅ kuddhā	anattayaṅ	bahuy	karonti	hattha-pādādi-chedanena
Sāmiko	(1) ayaṅ (2) mama (3) Kahaṅ pupphāni ti puṭṭho	idaṅ		vadeti	timbhākaṅ upaṭṭhānapupphēhi sattthāraṅ puṭṭevā tucchahatttho gharayaṅ āgantvā
(Tvaṅ)		mayā tassa chaḍḍita-bhāvaṅ		jānāhi	

3rd cl. 2nd cl. 1st cl. The whole sentence

XVII. Analyse the following sentences.

1. "Punno theraja disvā va kasiṇa ṭhapetvā pañca-paṭiṭṭhitena theraja vanditvā dantakaṭṭhaṇa kappiyaṇa katvā adāsi". *DhA.* iii, 303.

2. "Sathā Mūlasiriṇa āmantetvā : 'Jānāsi etan' ti pucchitvā, 'na jānāmi' ti vutte : 'Pitā te, Ānandasetṭhi' ti vatvā asaddahantaṇa : 'Ānandasetṭhi, puttassa te pañca-mahānidhiṇa ācikkhāhi' ti vatvā ācikkhāpetvā saddahāpesi". *DhA.* ii, 27.

3. "Appakā te manussesu ye janā pāragāmino ; Athāyaṇa itarā pajā tīraṇa evānuddhāvati".
Dhp. v. 85.

4. "Anuddhato acapalo nipako saṇvutindriyo Sobhati paṇsukūlena siho va girigabbhara".
Theg. v. 1081.

5. "Yo ca koci manussesu parapāṇāni hiṇṣati, Asmā lokā paramhā ca ubhayā dhaṇṣate nara". *Theg.* v. 237.

6. "Yāvajīvaṇa pi ce bālo paṇḍitaṇa payirupāsati, Na so dhammaṇa vijānāti dabbī sūparaṇaṇa yathā". *Dhp.* v. 64.

7. "Atha naṇa piṇḍāya caritvā jīvitaja samatthakāle kapālaṇa hatthe ṭhapetvā : 'Tāta, mayaṇa taṇa nissāya mahādukkhaṇa pattā ; idāni na sakkoma taṇa posetaṇa ; imasmiṇa nagara kapaṇaddhikādinaṇa paṭiyatta-bhattāni atthi, tattha bhikkhāya caritvā jīvāhi' ti taṇa vissajjesi".
DhA. ii, 27.

8. "Tasmiṇa samaya Bārāṇasivāsina devatāmaṇ-galikā honti ; bahū ajaḷaka-kukkuṭa-sūkarādayo vadhitvā nānappaḷārehi puppha-gandhehi c'eva maṇṣa-lohitehi ca balikammaṇa karonti". *J.* i, 259-261.

9. "Selo yathā ekaghano vātena na samīrati,
Evaṃ nindā-pasaṅsāsu na samiñjanti paṇḍitā".
Dhp. v. 81.
10. "Imehi lakkhaṇehi samannāgato nāma agāra-
majjhe vasanto rājā hoti cakkavatti; pabbajanto loka
vivaṭṭachado sabbaññū Buddhho hoti". *Jātaka-nidāna.*

Glossary. Group 17

1. As soon as Puṇṇa saw the Elder, he left his plough, saluted the Elder with the Five Rests, and preparing a tooth-stick, he gave it to him.
Kappiyam katvā, having made suitable or lawful.
2. *Asaddahantaṃ*, (to him) who was not believing.
4. "But who, with uninflated, steadfast mind,
Is prudent, with his senses well controlled,
He shineth glorious in a patchwork robe,
As lion in the sombre mountain cave".
Ps.B. 366.
5. Whosoever among men causes pain to his fellow creatures, this man will fall down from the welfare both of this world and the other.
6. "Even if a fool, all his life long, associate
with a wise man,
He will no more perceive the law than a spoon
the taste of broth". *B.L. II, 118.*
7. *Kapaṇaddhikādīnaṃ paṭiyatta-bhattāni*, meals provided for poor folk, travellers, etc.
8. *Devatāmaṅgalikā*, expecting welfare through the deities.
9. As a solid rock is not shaken by the wind, even so the wise are not ruffled by praise or blame.

10. If a man having such marks should remain a householder, he will become a universal monarch ; if he goes forth into the homeless state he will become a Buddha, the omniscient, rolling back the veil from the world.

CHAPTER V

SYNTAX OF NOUNS

80. Syntax deals with the relations of words when they are arranged so as to form sentences. Most of these relations come under the heading of 'Concord'.

The Syntax of Nouns may be grouped under the different cases.

NOMINATIVE

81. The Nominative is used :

- (1) When a noun stands as the *subject* of a sentence.
- (2) When a noun is *in apposition* with another noun in the Nominative.
- (3) When a noun stands alone and expresses only the meaning of its stem.

1. The subject is of three kinds :—

(a) *Simple* : (b) *Causative*, and (c) *Reflexive*.

(a) *Simple* : Dāso rukkhaj chindati.

(b) *Causative* : Seṭṭhī dāsaṃ rukkhaj chindāpeti.

(c) *Reflexive* : Rukkho patati. Ghaṭo bhijjati.

Most of the causative verbs take two objects, of which one is *direct* and the other *indirect*. Here *rukkham* is the direct one ; *dāsam* is indirect. (Note that the subject *dāso* in (a) has become an object in (b)).

In (c) as the tree falls of itself, without any attempt of another to fell it, the tree is called the *Reflexive Subject*. The action reflects on the subject itself. So is *Ghaṭo bhijjati*.

2. Nouns in Apposition :—

- (a) Rājā Māgadho Senīyo Bimbisāro.
- (b) Sakko Devānam-Indo.
- (c) Visākhā Migāramātā.

3. Nouns expressing only the meanings of their stems :—

Puriso, Rukkho, Pabbato.

ACCUSATIVE

82. The Accusative is generally used to denote an object (in a sentence).

The object is of three kinds :—

- (a) *Nibbatti-kamma*, Generative Object,
- (b) *Vikati-kamma*, Transformative Object and
- (c) *Pattikamma*, Attainable Object.

(a) Generative Object :

- (1) *Mātā puttam vijāyati.*
- (2) *Āhāro sukham janeti.*
- (3) *Vaddhaki ratham karoti.*

(b) Transformative Object :

Kaṭṭham aṅgāram karoti.

(c) Attainable Object :

- (1) *Puriso geham pavisati.*
- (2) *Cakkhumā rūpāni passati.*
- (3) *Upāsako Buddham namassati.*

1. Extension in time and space is denoted by the Accusative :—

(a) "Atha kho Bhagavā bodhirukkhamūle *sattāham* ekapallaṅkena nisīdi". *V.M.* 1.

(b) "Sace ayyā *imam temāsam* idha vaseyyuṅ".
Dh.A. i, 8.

(c) "Vīsaṃyojanasatam maggam gantvā . . . piṇḍāya pāvīsi". *Dh.A.* i, 8.

2. The ordinals denoting for which time, are put in this case :—

So *dutiyam* pi *tatiyam* pi tath'eva yāci.

3. Most of the adverbs are in this case :—

"Tumhe imasmiṅ mate yeva *sukham* jivissatha, jivante tu *dukkham* jivatha". *Dh.A.* i, 216.

4. All verbs implying motion govern the Accusative :—

(a) Puriso *gāmam* gaçhati.

(b) Rājā *Bhagavantam* upasaṅkama.

5. The prefixes *anu*, *abhi*, *adhi*, *pati* and *upa* govern the Accusative :—

Anu : "Caturāsīti-pāṇasahassāni . . . Vipassīṅ Bodhisattaṅ . . . *pabbajitam* anupabbajisū". *D.* ii, 30.

Abhi : "Taṅ kho pana *bhavantaṃ* Gotamaṃ evaṅ kalyāṇo kittisaddo abbhuggato". *D.* i, 87.

Pati : "So aham pi gamissāmi *nagaraṃ* Mithilāṃ pati". *Thig.* v. 319.

Adhi : "Adhi *brahmānaṃ* mayaṅ, bhante, Bhagvantaṅ apucchimhā". *M.* ii, 132.

Upa : "Ekaṅ yeva catudonikaṅ *pitakam* upanisīditvā dāsa-kammakara-porisassa chammāsikaṅ bhattaṅ deti". *V.M.* 240. She having sat near a basket, which holds only four measures, distributes corn, enough for six months, to the slaves and workers (from that basket).

6. The indeclinables *dhī*, *antarā* and *samantā* govern the Accusative :

Dhī : "Dhī *brāhmaṇassa* hantāraṃ". *Dhp.* 389.

Antarā: "Antarā ca Nālandam antarā ca Rājagaham addhānamagga-paṭipanno hoti". *D.* i, 1.

Samantā: "Etha tumhe, bhikkhave, samantā *Vesālim* yathāmittaṃ . . . vassaṃ upetha". *D.* ii, 98.

83. INSTRUMENTAL

1. The agent by whom an action is performed is put in the Instrumental :—

Vaḍḍhakinā geho kariyati.

It should be noted here that in Pali *vaḍḍhakinā* is called *anutta-kattā* (= subject which is not expressed by the verb), and *geho* 'utta-kammaṃ' (= object expressed by the verb). Such is the case in all Passive Sentences. This definition however is unknown in English.

2. The Instrument with which an action is performed is put in this case :—

So *pharasunā* rukkhaṃ ohindati.

3. The Instrument shows cause or reason :—

(a) *Rukkho vātena* kampati.

(b) " *Kammunā* vasalo hoti".

4. The conveyance in or on which one goes :—

"Sā yāvatikā yānassa bhūmi, yānena gantvā yānā-paccorohitvā". *Dh.A.* i, 385.

5. The price at which a thing is bought :—

"*Satasahassena* me kītaṃ". *Apa.*

6. The way by which one goes :—

Iminā maggena yāhi.

7. The words expressing *birth, lineage, origin, or nature* govern the Instrumental :—

(a) " *Vipassī*, bhikkhave, Bhagavā . . . khattiyo *jātiyā* ahosi . . . Koṇḍañño *gottena* ahosi". *D.* ii, 6-7

(b) *Akkinā kāṇo*, blind of one eye.

8. It expresses the time 'in' or 'at':—

(a) *Dvīhi māsehi* niṭṭhāsi.

(b) " *Tena samayena* Buddho Bhagavā Uruvelāyaṇ viharati ": *M.V.* 1.

9. It expresses the companionship or possession :—

(a) " *Tena kho pana samayena* Nigrodho paribbājako *mahatiyā* paribbājaka-*parisāya* saddhiṇ nisinno hoti ". *D.* iii, 36.

(b) " *Imehi kho ayaṇ*, deva, kumāro dvattiṅsa-*mahā-purisa-lakkhaṇehi* samannāgato ". *D.* ii, 19.
This babe, my lord, is endowed with the thirty-two marks of the Great Man.

10. In the expression " *What is the use of ?* " the thing is expressed by the Inst. and the person by the Dative :—

(a) " *Ko* attho *jīvitena* me ? " *Theg.* v. 407.

(b) *Kiṇ* te *jaṭāhi* dummedha ? *Dhp.* v. 394.

11. The indeclinables *saha*, *saddhim*, *samaṇ*, *vinā* and sometimes *alam* govern the Inst. :—

Saha : " *Saha bhaṇḍakena* coraṇ cūlāya gaṇhanti *viya* maṇ vippakāraṇ pāpeyya ". *DhA.* i, 294.
She would take me into account as one would take hold of a thief by his knot of hair.

Saddhim : " *Pañcasatā* bhikkhū *tena* saddhiṇ *maggā* paṭipajjisu ". *DhA.* iii, 21.

Samaṇ : " *Yaṇ* karomase Brahmuno *samaṇ* *devehi*, *mārisa*, *tad* *ajja* *tuyhaṇ* *kassāma* ". *D.* ii, 288.
What honour we, together with the gods, were used to pay to the Brahma, that honour now we shall pay to you.

Vinā : “Na mayaṅ vinā bhikkhusaṅghena vattāma”. *DhA.* i, 405. We are not used to live without (associating) the monkhood.

Alaṅ : “Pakkamat’ āyasmā imamhā āvāsā ; alaṅ te idha vāsena”. (*Pātimokkha*). Let the venerable one leave this monastery ; enough of your living here.

12. Some adverbs also are in the Inst. :—

(a) “Idāni pana me cittaṅ nibbutaṅ bhavissati ; sukkena ca sayituṅ labhissāmi”. *DhA.* i, 223. Now my mind will be calmed and I will be able to sleep comfortably.

(b) *Sammāsambuddhassa santike mayhaṅ pabbajjā, sā ca pana me dukkheṅna laddhā*”. (*Nigrodhamiga*). *J.* i, 145-153.

13. In comparison the thing compared is in the Inst. :—

“Eteṅa hi *agginā* sadiso aggi nāma natthi”. *DhA.* i, 403.

14. The thing with which something is mixed is put in the Inst. :—

“*Kalīra-panasādīhi* missetvā maṅsaṅ pacanti”. (*Samp.*). They cook flesh having mixed with edible top sprouts and jack-fruit, etc.

15. The state, in which something is done, is expressed by the Inst. :—

“Tvaṅ devasikaṅ *sedehi muccamānehi* piṅḍāya carasi”. (*Mahilāmukha J.*). Daily you wonder, with sweat dripping, for alms.

16. The expression “less by” takes the Inst. :—

“Imaṅ *dvīhi* ūnaṅ purisa-sahaṅsaṅ vināsaṅ pattaṅ⁹”. (*Vedabbha*) *J.* i, 253-256.

17. The Potential and the Past Passive Participle take the instrument for their original subject. :—

(a) “ *Amhehi ca aññamaññaṅ katikā katā* ”.
DhA. i, 93.

(b) “ *Yassa rañño cakkavattissa dibbaṅ cakkaraṇaṅ osakkati . . . na dāni tena raññā ciraṅ jīvitabbaṅ hoti* ”. *D. ii, 59.*

Examples. Group 18

For the Nominative, Accusative and Instrumental.

1. “ *Pubbe tvaṅ olambakaṅ otārento viya ujukam eva phalāni pātesi* ”. (*Kurungamiga*). *J. i, 173-4.*

2. “ *Upakaṭṭhāya pavāraṇāya sabbe’va saha paṭisambhidāhi arahattaṅ pāpuṇṇisu* ”. *DhA. i, 13.*

3. “ *So taṅ ādāya Sāvattiṅ ekarattivāsena gacchanta ekaṅ phāsukaṭṭhānaṅ gantvā nivāsaṅ gaṇhi* ”.
DhA. i, 386.

4. “ *Rājā kira Pasenadi Kosalo ekasmiṅ chaṇḍivase . . . hatthim abhiruyha mahantena rājānubhāvena nagaraṅ padakkhiṇaṅ karoti* ”. *DhA. ii, 1.*

5. “ *So : bhariyam me nissāya bhayena uppanna bhavitabban ti cintetvā . . . gantvā rājānaṅ vanditvā aṭṭhāsi* ”. *DhA. ii, 2.*

6. “ *So . . . yathāladhdhena vyañjanena saddhiṅ allam eva bhattaṅ pacchiyaṅ opīletvā ādāya yojanikaṅ maggaṅ pakkanta* ”. *DhA. ii, 3.*

7. “ *Sabbhi-r-eva samāsetha Paṇḍiteh’ atthadassihi* ”. *Theg. v. 4.*

8. "Sā udakabindūhi paggharanteh'eva aḍḍhul-likhitehi kesehi vegen 'āgantvā : 'Tuvaṭṭaṅ kho, ayyaputta, āgaccheyyāsi'ti āha". *DhA.* i, 116.

9. "Tasmiṅ pana nagare anusaṅvaccharaṅ vivaṭṭanakkhattaṅ nāma hoti, tadā bahi anikkhamana-kulāni pi parivārena saddhiṅ gehā nikkhamitvā apaṭicchannena sarīrena padasā va naditiraṅ gacchanti". *DhA.* i, 388.

10. "Suppabuddha, . . . ahaṅ te aparimitaṅ dhanaṅ dassāmi, 'alam me Buddena, alam me dhammena, alam me saṅghena'ti vadehī ti". *Udānaṭṭhakathā.*

11. "Āyasmā Aṅgulimālo bhinnena sīsena, lohiteṇa galanteṇa, bhinnena pattena, vipphālītāya saṅghāṭiyā yena Bhagavā ten'upasaṅkami". *M.* ii, 104.

12. "Vipassī, bhikkhave, arahaṅ sammāsambuddho khattiyo jāṭiyā ahosi . . . Koṇḍañño gottena ahosi". *D.* ii, 11.

13. "Satthā navahi māsehi cārikaṅ caritvā puna Sāvatthiṅ agamāsi; Visākhāya pi pāsāde kammaṅ navahi eva māsehi niṭṭhitaṅ". *DhA.* i, 414.

14. "Bhante, imaṅ catumāsaṅ bhikkhusaṅghaṅ gaheṭvā idh'eva vasatha, pāsādamahaṅ karissāmi ti". *DhA.* i, 415.

15. "Amatamhi vijjamāne
Kiṅ tava pañcakaṭukena pītena?" *Thig.* v.
503.

16. "Kin te jaṭāhi dummedha?
Kin te ajinasāṭiyā?" *J.* i, 134.

17. "Sace te ūnaṅ kāmehi, ahaṅ paripūrayāmi te;
Yo naṅ hiṅsaṭi vāremi; bhūmi-senāpatī ahaṅ".
D. ii, 243.

18. "Digharattaṅ kho maṅ tvaṅ devī iṭṭhehi kantehi piyehi maṇāpehi samudācarittha ; atha ca paṇa maṅ tvaṅ pacchime kāle aṇiṭṭhehi akantehi amanāpehi samudācarasī ti". *D.* ii, 192.

Glossary. Group 18

1. *Olambakaṃ*, a plumb.
2. (a) *Upakaṭṭhāya pavāraṇāya*, when the Pavāraṇā ceremony was near by. Pavāraṇā is held at the end of the rainy retreat.
(b) *Saha paṭisambhidāhi*, together with the four-fold analytic insight.
3. *Ekarattivāsena*, by spending only one night (on the way).
4. *Nagaraṃ padakkhiṇaṃ karoti*, circumambulates the city.
5. *Bhariyaṃ . . . bhavitabbam*, it must be a danger arisen on account of my wife.
6. (a) *Yathāladdhena vyañjanena*, with whatever curry he could get.
(b) *Pacchiyam opīletvā*, having crammed in a hand-basket.
7. Associate only with the good, who are wise and understand the good.
8. *Aḍḍhullikkhitehi kesehi*, with the hair half-combed.
9. *Vivaṭanaṅkhattam*, a festival in which every kind of veil is removed.
10. *Alam me Buddhena*, I have no use of the Buddha, or enough of the Buddha.
11. *Vipphālītāya saṅghāṭiyā*, with the over-robe torn.

14. *Pāsādamaham*, ceremony of consecrating the mansion.

15. When the nectar is there, what is the use of your drinking a decoction made of five kinds of astringent things ?

16. *Kin te jaṭāhi*, what is the use of your matted hair ?

17. " If for thy pleasures aught there lacketh yet
I'll make it good. If any injure thee,
Them I'll restrain, warlord and landlord I".
D.B. i, 275.

18. " Long hast thou addressed me, O Queen, in pleasant words, much to be desired, and sweet. Yet now in this last time you speak in words unpleasant, disagreeable, not to be desired ". *D.B. ii, 225.*

DATIVE

84. The person to whom something is given, the person or object for whom or which something is done, is put in the Dative.

Consequently it is sometimes used as indirect object with transitive verbs having an accusative as direct object.

1. When something is given to someone :—

" *Mama ayye upasaṅkamtivā tesam dānaṃ dehi*".
DhA. i, 434.

2. When something is done for someone :—

" *Jātassa kho Vipassissa kumārassa setacchattan dhārayittha*". *D. ii, 19.*

3. When liking or disliking for someone or something is expressed :—

(a) “Devā pi *tesam* pihayanti
Sambuddhānam satimataṃ”. *Dhp.* 181.
Even the devas hold dear those who are
mindful and enlightened.

(b) “Gehe *ittānam* pi putta-*dhītānam* pi amacca-
brāhmaṇa-*gahapatādānam* pi appiyo amanāpo . . .
ahosi”. *J.* ii, 240.

4. When someone is informed of something :—

“Te attanā laddhagunaṃ *Tathāgatassa* āro-
cesuṃ”.

5. When the sense of purpose is expressed :—

“Tiṭṭhatu Sugato kappam bahujaṇahitāya, bahujaṇ-
asukhāya, lokānukampāya, atthāya hitāya sukhāya
devamanussānaṃ”. *D.* ii, 104.

6. Suitability or fitness is denoted by the Dative :—

“Na-y-idaṃ *Devadattassa* anucchavikaṃ, *Sāriputta-*
therassa anucchavikaṃ”. *DhA.* i, 79.

7. In such expressions as: “What is the use of”, etc., the person is expressed by the Dative :—

“Kim *me* gharāvāseṇa?”

8. When something is refused, the person is put in the Dative :—

“*Mayham* evarūpāya jaṭāya kiccaṃ natthi”.

9. The indeclinables *namo*, *sotthi*, *svāgatam*, *lābhā* and the words expressing their meanings govern the Dative :—

(a) “*Namo te* purisājañña, *namo te* purisuttama”.
Theg. v. 629.

- (b) "Sotthi bhadante hotu *rañño*, sotthi *janapadassa*". *D. i*, 96.
 (c) "Tassā te *svāgataṃ* bhadde ;
 Atho te *adurāgataṃ*".* *Thig. v.* 337.
 (d) *Lābhā vata me, . . . yassa me satthā arahaṇ*".
S. i, 119.

10. The following roots govern the Dative :—

- (a) *Su* (to hear) preceded by *pāti* or *pāti* + *ā*.
 (b) *Tḥā* (to stand) preceded by *upa*.
 (c) *DubhA* (to be hostile to).
 (d) *Khā* (to be clear) preceded by *pa* or not.
 (e) *KudhA* (to be angry).
 (a) "Bhadante ti te bhikkhū *Bhagavato* paccasosug". *D. ii*, 290.
 (b) "Appamattā *ayyassa* upaṭṭhānaṃ karohi".
 (c) "Yaso-kittiṇ ca pappoti, yo *mittānaṃ* na dūbhati". *Mittānisamsa Sutta*.
 (d). "Disā pi me na pakkhāyanti". *D. ii*, 99.
 (e). "Mā me kujjha, Mahāvira". *Thig. v.* 293.

11. When something is sent to someone the receiver is put in the Dative :—

"Pitarā me *tumhākaṃ* paṇṇaṃ pesitaṃ". *DhA. i*, 182.

12. When something is told or preached to someone the person who listens is put in the Dative :—

- (a) "*Mayhaṃ* akathetvā *kassa* kathesi tāta?"
 (b) "Bodhisatto *brāhmaṇassa* dhammaṃ desesi".

* The translation given in the *Ps.S.* is :—

"Welcome to thee, thou gracious maiden ! thence
 For thee 'twas but a little way to come".

The translator has taken the last word as *adūrāgataṃ*. This is a mistake ; *durāgataṃ* is the opposite of *svāgataṃ* (=welcome), so *adūrāgataṃ*, means 'not unwelcome' or 'not a-bad coming'.

13. The indeclinable *alam* sometimes govern the Dative :—

“*Dessā ca me, alam me ; āpuccā 'haṅ gamissāmi*”.
Thig. v. 416. She is detestable to me ; enough of her ;
I will ask for leave to go away.

14. When a thought has occurred to someone the person is put in the Dative :—

“*Atha kho Sālavatīyā gaṇikāya etad ahoṣi*”.
V.M. 269.

15. The words prefixed with ‘*pātu*’ and ‘*āvi*’ govern the Dative :—

“*Rañño Mahāsudassanassa . . . dibbaṅ cakkaratanaṅ pāturaḥosi*”. *D. ii, 172.*

ABLATIVE

85. The primary meaning of the Ablative is separation or that which is expressed by “from”, but it expresses many other relations too.

1. Separation :—

(a) *Puriso gehā nikkhamati.* (b). *Rukkhamaḥā phalaṅ patati.* (c) *So assapiṭṭhito otari.*

2. The measure of length, breadth, or distance is denoted by the Ablative :—

(a) “*So kira Sāvattḥito avidūre khettaṅ kasati*”.
Dh.A. ii, 37.

(b) “*Rājagahato pañca-cattāḷisa-yojana-matthake Sāvattḥi*”.

(c) “*Gambhīrato gāvutaṅ, puthulato dve gāvutā, deva*”. *Dh.A. ii, 120.*

3. When some direction is expressed :—

“*Dakkhīnato nagarassa Bhagavato sariraṅ jhāpesāma*”. *D. ii, 160.*

4. When some cause or reason is expressed :—

- (a). “ *Kāmato jayatī soko, kāmato jāyatī bhayaṃ* ”.
Dhp. 215.
 (b). “ *Kasmā nu tumhaṃ daharā na miyare?* ”
J. iv. 52.

5. When release from something is expressed :—

“ *Mutto’haṃ sabbapāsehi, ye dībā ye ca mānūsā* ”.
S. i, 106.

I am freed from all snares, terrestrial or divine.

6. The verbs having the meaning “ *to avoid, to abstain, to fear, or to abhor* ” govern the Ablative :—

- (a) “ *Pānātipātā viramāmi khippaṃ* ”. *DhA.* i, 32.
 (b) “ *Pāpā cittaṃ nivāraye* ”. *Dhp.* v. 116.
 (c) “ *Bhāyāmi paccāgamanāya tassa* ”. *J.* ii, 242.
 (d) “ *Pāpakehi akusalehi dhammehi aṭṭiyati harāyati jigucchati* ”.

7. The indeclinables *ārakā, aññatra, yāva, uddham, adho* govern the Ablative :—

Ārakā : *Ārakā hoti saddhammā,*

Nabhaso paṭhavi yathā ”. *Theg.* v. 1078.

He is far from the good norm as firmament is far from the earth.

Aññatra : “ *So . . . aññatra uccāra-passāvakammā aññatra niddā-kilamatha-paṭivīnodanā . . . vassasataṃ gantvā . . . kālaṅkato* ” (*S.* i, 62). And I, leaving aside the time for needs of nature and sleeping for the rest, travelled for hundred years and died (without reaching my destination).

See Chapter VI for the examples with remaining indeclinables.

8. *Tḥā* (to stand) preceded by *u* governs the Ablative :—

- (a) “*Vuṭṭhāhi ca Bhagavā tamhā ābādḥā*”. *M.* 81.
 (b) “*Sāyaṇhasamayaṇ paṭisallānā vuṭṭhito*”.
S.V. 79.

9. The comparative “*tara*” and those words which express its meaning govern the Ablative :—

- (a) “*Te paṇ’ete asappurisā tiracchānagatehi pi gūṇahinā*”. *Rasavāhinī*.
 (b) “*Malā ve pāpakā dhammā, asmiṇ loke paramhi ca* ;

Tato malā malatarāṇ, avijjā paramāṇ malaṇ”. (*Dhp.* 242-3). Taints, indeed, are all evil things both in this world and in the next. A worse taint than these is ignorance, the greatest taint.

10. The expressions “*since*”, “*beginning from*”, or “*from that time*” are denoted by the Ablative :—

“*Aruṇuggamanato paṭṭhāya yāva majjhantikasa-mayā*”.

11. The adverbs *pubbe*, *pure*, *puretaram*, *param*, *oram*, etc. govern the Ablative :—

- (a) “*Na me diṭṭho ito pubbe*”. *Dh.A.* iii, 226.
 (b) “*Therehi puretaram eva ekapassena gantvā*”.
Dh.A. i, 111.
 (c) “*Tato paraṇ paccantimā janapadā*”. *J. nidāna*.
 (d) “*Oraṇ me chahi māsehi kālakiriyā bhavissati*”.
Nandaka-petaravathu.

12. The idea “*in terms of*” is expressed by the Ablative :—

- “*Yo sukhaṇ dukkhato’ ddakkhi*”,
Dukkham addakkhi sallato”. *S.* iv. 207.
 “*Who sees that pleasure is an ill and pain a piercing barb*”.

Examples. Group 19.

For the Dative and Ablative.

1. "Bodhisatto : 'idān' esa hatthipiṭṭhā pativā marissati'ti hatthito apatanatthaṅ Bhīmasenaṅ yottena parikkhipivā gaṇhi". *Bhīmasena. J. i, 355-359.*

2. "Dīghato tiṅsayojaṅ, vitthārato paṇṇarasa-
yojanaṅ assamaṅ māpehi".

3. (a) "Laddhāna vitthaṅ na dadanti *moḥā*".
Theg. v. 776.

(b) "*Tasmā* hi paṇṇā va *dhanena* seyyo".
Theg. v. 784.

4. "Kuṭumbikassa te gehe bhattaṅ *bhūñjanato*
varatarāṅ mīlhaṅ khādituṅ ; . . . kuṭumbikena dinna-
sātakānaṅ *nivāsana*to varatarāṅ naggena carituṅ".
DhA. ii, 53.

5. "Atha kho āyasmā Mahā-Kassapo tassa
sattāhassa accayena tamhā samādhimhā vuṭṭhāsi".
DhA. i, 427.

6. "Dasahi ca lokadhātūhi devatā yebhuyyena
sannipatitā honti". *D. ii, 253.*

7. "Tvam pana Mahābrahmunā pi uttaritaro ti?"
"Āma, Jambuka, ahañ hi Brahmunā pi atibrahmā
ti". *DhA. ii, 60.*

8. "Tathāgato atīte Buddhe . . . *jātito* pi anussarati,
nāmato pi, . . . *gottato* pi . . . *āyuppamānato* pi".
D. ii, 10.

9. "Anañṇassa posassa niccaṅ sucigavesino
Vāḷaggamattaṅ pāpassa abbhāmatṅ va
khāyati". *Theg. v. 1001.*

10. "Catunnaṅ, bhikkhave, dhammānaṅ *ananubodhā*
appaṭivedhā evamaṅ dīgham addhānaṅ sandhāvitaṅ
saṅsaritaṅ mamañ o'eva tumhākañ ca". *A. ii, 1,*
D. ii, 122.

11. "Vipassī kumāro bahuno janassa piyo āsi manāpo". *D. ii, 20.*

12. "Bandhumā rājā Vipassissa kumārassa tayo pāsāde kārāpesi". *D. ii, 21.*

13. "Vipassissa Bodhisattassa rahogatassa paṭi-sallīnassa evaṃ cetaso parivitakko udapādi". *D. ii, 30.*

14. "Alābhā vata me, na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ yassa me anabhirati uppannā". *S. i, 185.*

15. "Siyā kho pana bhoto rañño mahāyaffiṇaṃ yajamānassa kocid eva vippaṭisāro". *D. i, 136.*

16. "Ajjatagge dānā'haṃ, āvuso Ānanda, aññatr'eva *Bhagavatā*, aññatra *bhikkhusaṅghā* uposathaṃ karissāmi". *Dh.A. i, 142.*

17. "Evaṃ, Devā ti kho'so mahāmatto rañño Māgadhassa Seniyassa Bimbisārassa paṭissutvā āyaamato Piṇdivacchassa pañca ārāmikasatāni pādāsi". *V.M. 207.*

18. "Svāgataṃ, bhante, Bhagavato; cirassaṃ kho, bhante, Bhagavā imaṃ pariyāyam akāsi yad idaṃ idh'āgamanāya". *D. iii, 1.*

Glossary. Group 19

1. *Yottena . . . gaṇhi*, put a rope around him and took hold of it.

2. Make ready a hermitage, 30 leagues in length and 15 leagues in breadth.

3. (a) Having acquired wealth they do not give on account of their ignorance.

(b) Therefore wisdom is far better than riches.

4. It is better for you to eat excrement than to take food at the householder's ; it is better to go naked than to wear the clothes given by him.

6. *Dasahi lokadhātūhi*, from ten world-systems each containing 10000 worlds.

7. *Tvaṃ . . . uttaritaro*, are you superior even to the Great Brahma ?

8. (a) *Jātito*, by birth. (b) *Āyuppamānato*, by age

9. "The man of blameless life, who ever seeks
For what is pure, doth deem some trifling fault,
That is no heavier than the tip of the hair,
Weighty as (burden of the gravid) cloud".
(P_s.B. 280).

10. Monks, it is through not understanding, through not penetrating four things that we have gone on faring, thus gone on running this long time, both you and I.

13. Now this thought arose in the mind of Vipassī, the Buddha-to-be, who was alone and in seclusion.

14. "Alas ! it is a loss to me ! Alas ! it is no gain to me ! Alas ! it is a ill gain, and is not a pleasant gain to me in whom disaffection has arisen.

16. (a) *Ajġatagge*, beginning from today.

(b) *Aññatra Bhagavatā*, without the Buddha.

17. (a) *Pañissutvā*, having assented to the words.

(b) *Pañca-ārāmika-satāni*, 500 workers for the monastery.

18. Hail to thee, Rev. Sir, after a long time your reverence has thought of coming here.

GENITIVE

86. The Genitive expresses possession ; it has the limiting force of an adjective :—

(a) Purisassa hattho. (b) Seṭṭhino putto.

1. It also expresses the connection or relation of something or someone with some action :—

(a) Hatthassa sammijjanāṇ.

(b) Khandhānaṇ pātubhāvo.

(c) Assassa dhāvanaṇ.

2. The thing with which something is composed, or of which something is consisting, is put in the Genitive :—

(a) Suvanṇassa rāsi. (b) Tilānaṇ muṭṭhi.

(c) Yodhānaṇ samūho. (d) Sippikānaṇ sataṇ.

3. The state of things expressed by the Genitive :—

(a) Rūpassa lahutā, (lightness of matter).

(b) Tesaṇ anotarāṇabhāvaṇ disvā, (having seen that they would not get into the water).

4. The group or heap, from which one person or a thing is distinguished or selected, is put in the Genitive :—

(a) "Aññatāro kho pan 'āyasmā Subhaddo arahataṃ ahosi". *D.* ii, 153. So the venerable Subhadda became yet another among the arahants.

(b) "So tesāṃ sabbapacchato gacchantaṇ sattiyā paharivā māretvā". *DhA.* i, 80.

5. The words of "skill, proficiency", etc., and their opposites govern the Genitive :—

(a) "Kusalo kho ahaṇ diṭṭhadhammikānaṇ atthānaṇ". *D.* ii, 241. I am an expert regarding what is profitable for this life.

6. The words denoting "time, locality, direction and distance" are put in the Genitive :—

(a) "Ito *tiṇṇaṃ māsānaṃ* accayena Tathāgato parinibbāyissati". D. ii, 106.

(b) "Iṅgha me tvaṇ, Ānanda, antarena *yamakasā-
lānaṃ* uttarasākaṇ mañcaṇ paññāpehi". D. ii, 137.
Spread over for me, Ānanda, the couch with its head
to the north, between the twin sāla-trees.

(c) "Uttarena uttaraṇ *nagarassa* haritvā".
D. ii, 161. Having carried (the body) by the north
to the north of the city.

(d) *Ātunnāṃ yojanānaṃ* matthake.

7. When a portion of a whole is mentioned the whole is put in the Genitive :—

(a) Kappassa tatiyo bhāgo.

(b) Gehassa majjhe.

(c) Rattiyā paṭhame yāme.

8. When a word in Genitive, with a participle in agreement, denotes some attendant circumstance it is called "Genitive Absolute" :—

"*Sākunīkassa* gumbato jālaṇ *mocentass'eva* vikālo jāto". (*Sammodamāna J.*). It became dark while the fowler was disentangling his net from the bush.

LOCATIVE

87. The Locative shows the place *in* or *on* which a thing or person is, or an action is performed. In English it is expressed by the prepositions *in, on, upon, at* and the adverbs *when* and *while*.

The Pali Grammarians divide the Locative into four groups, viz.

(1) *Opasilesikādhāra*, which stands touched with the connected object :

(a) *Mañce sayati*, (sleeps on a bed).

(b) *Cāṭiyam odanaṃ pacati*, (she cooks rice in a pot).

(2) *Sāmīpikādhāra*, which expresses the neighbourhood, (but not the exact spot) :

“*Sāvattīyam viharati Jetavane*”. Here the monastery was not within the city, but near by.

(3) *Vesayikādhāra*, which expresses the locality or thing in which something is taking place :

(a) *Gāme manussā vasānti*.

(b) *Sakuṇā ākāse caranti*.

(4) *Vyāpikādhāra* is where the location and the located are mixed together :

(a) *Tilesu telaṃ*. (b) *Khīre jalaṃ*.

The oil in sesamum is spread throughout the seed ; likewise water in the milk is mixed with it.

1. The Locative denotes the time when an action takes place :—

(a) “*Aparabhāge Mahākāḷo upasampadaṃ labhitvā*”. *Dh.A.* i, 68.

(b) *Ath'ekā kuladhītā . . . sāyaṇhasamaye amilātā akilantā kalam akāsi*”. *Ibid.* i, 70.

2. When an individual or a thing is selected from a whole class or group, the latter is put in the Locative :—

(a) “*Tesu chasu khattīyesu . . . Anuruddho pūvena parājito pūvatthāya paḥiṇi*”. *Dh.A.* i, 133.

(b) *Tāvatakesu puttanaṭṭa-sahasṣesu eko pi antarā maraṇaṃ patto nāma nāhosi*". DhA. i, 409.

3. The Locative shows the cause or motive of an action :—

(a) "*Sampajānamusāvāde pācittiyaṃ*". Pācittiya offence is incurred on account of intentional lying.

(b) "*Ajinaṃhi haññate dīpi*". J. vi, 61. The panther is killed on account of its hide.

4. The words denoting overlordship or ownership govern the Locative :—

"*Andhabālo'si, mahārāja, . . . dvīsu raṭṭhesu rajjaṃ kāresi, paññā pana te mandā*". DhA. ii, 8.

5. The Locative is used absolutely with a participle in the same case as itself :—

"*Atīte Bārāṇasiyaṃ Brahmaḍatte rajjaṃ kārente Bodhisatto . . . tassa vinicchayāmacco ahoṣi*". (*Kūṭavāṇija J.*).

6. When someone is careful in doing something, the action is put in the Locative :—

"*Abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti*". D. ii, 292.

7. The words signifying *reverence, respect, love, delighting in, saluting, seizing, kissing, fond of, and striking* govern the Locative.

(See below for Examples).

8. It denotes the circumstances in spite of or under which an action is done :—

"*So . . . tāya pāde sammāññite nikkhamitvā vegena vihāraṃ gantvā . . . pabbaji*". DhA. iii, 273.

10. "Atha kho Bhagavā acirapakkantesu Pāṭali-gāmikesu upāsakesu suññāgāraṇ paṁvisi". *D.* ii, 86.
11. "Gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti". *D.* ii, 292.
12. "Ajīnamhi haññate dīpi ; nāgo dantehi haññati ;
Dhanamhi dhanino hanti, aniketāṇ asantha-
vaṇ". *J.* vi, 61.
13. "Idāni, bhante, deve vassante, deve galagalā-
yante, vijjutāsu niccharantīsu, asaniyā phalantiyā
dve kassakā bhātaro hatā, cattāro ca balivaddā ti".
D. ii, 132.
14. "Addasa kho so, bhikkhave, puriso bahunnaṇ
vassānaṇ, bahunnaṇ vassasātānaṇ . . . accayena dibbaṇ
cakkaratanaṇ osakkitaṇ, ṭhānā cutaṇ". *D.* iii, 59.
15. "Khattiyo seṭṭho jane tasmiṇ
Ye gottapatisārino ;
Vijjācaraṇasampanno
So seṭṭho deva-mānuse". *D.* iii, 97.
16. "Kusalā naccagītassa Sakkassa paricārikā". *J.*
vi, 238.

Glossary. Group 20

1. (a) *Kesesu gahetvā*, having caught him by his hair.
(b) *Kappara . . . koṭṭetvā*, having hit him with the
elbows.
(c) *Gale gahetvā*, holding him by the neck.
2. *Asaniṃ . . . paharivā*, having hit him on his back
as if causing a thunder-bolt to strike.
3. Be respectful towards them ; and they should be
honoured well.

4. The mind of him who is slow in doing good delights in evil.

7. *Mātā . . . tānam*, while my parents are not aware.

8. He appointed as his prime minister a person who was clever in (explaining) omens, portents and the signs of the body, and, who was a teacher of Vedas and a knower of the (Vedic) charms.

9. *Akāmakānam . . . rodantānam*, while his unwilling parents were weeping with their cheeks wet with tears.

10. *Acirapakantesu*, before long after their departure.

11. He acts mindfully in walking, in standing still, in sleeping, in the waking state, in speaking and in being silent.

12. The panther is killed on account of its hide ; the elephant is killed on account of its tusks ; and (the robbers) kill wealthy persons, on account of their wealth, not leaving a dwelling or an attendance for them.

13. (a) *Vijjutāsu . . . tisu*, when lightnings were flashing.

(b) *Aṣaniyā phalantiyā*, while a thunder-bolt is crashing.

14. *Osakkitaṁ, thānā cutaṁ*, displaced and shifted from its original position.

15. The warrior is the noblest among those who follow the lineage ; but the person endowed with higher wisdom and conduct is the noblest among gods and men.

SOME CASES SOMETIMES EXPRESS THE SENSE OF SOME OTHER CASES

88. The *Accusative* sometimes expresses the sense of the *Instrumental* and the *Locative*.

(a) **Used instead of the Instrumental :**

“Sace *mam* samaṇo Gotamo n’ālapissati, aham pi *taṃ* n’ālapissāmi”. *S.* i, 177. If the recluse Gotama will not speak to me I also will not speak with him.

(b) **Instead of the Locative :**

Ekam samayaṃ Bhagavā Rājagahe viharati.

89. The *Instrumental* is sometimes used instead of the *Accusative*, *Ablative* and the *Locative*.

(a) **Instead of the Accusative :**

“Sace bhavaṇ Reṇu rajjaṇ labhetha, saṅvibhajetha no *rajjena*”. *D.* ii, 233. If Lord Reṇu should succeed to the throne he should share the kingdom with us.

Such constructions are very rare.

(b) **Instead of the Ablative :**

“Sumuttā mayaṇ tena *Mahāsamaṇe na*”. *D.* ii, 162. We are well rid of the great recluse.

(c) **Instead of the Locative :**

“Tena samayena Buddho Bhagavā Uruvelāyaṇ viharati najjā Nerañjarāya tīre”. *V. M.* 1.

90. The *Genitive* is sometimes used instead of the *Accusative*, *Instrumental*, *Ablative* and *Locative*.

(a) **Instead of the Accusative :**

(1) “Natthi candimasuriyānaṇ dassāvī”. *D.* ii, 328. There is no person who sees the sun and the moon.

(2) "Bahunnaṅ vata no Bhagavā dukkhadhammānaṅ apahattā". *M.* i, 447. Remover of many troubles.

This construction is extensively used with the Primary Derivatives such as *lābhī*, *dātā*, *kattā*, *akkhātā*, *kārako*, *pālako*, etc.

Rarely it is seen in some constructions without a Primary Derivative:—

"Na tvaṅ, tāta Raṭṭhapāla, *kassaci dukkhassa jānāsi*". *M.* ii, 57. Dear Raṭṭhapāla, you do not understand any hardships of the life.

(b) Instead of the Instrumental :

"Pūراتi bālo *pāpassa* thoka-thokam pi ācinaṅ". *Dhp.* 121. The fool, gathering little by little, fills himself with evil.

(c) Instead of the Ablative :

"Sabbe tasanti *daṇḍassa* ; sabbe bhāyanti *maccuno*". *Dhp.* 129. All tremble at punishment ; to all life is dear.

(d) Instead of the Locative :

"*Tesaṃ passantānaṃ* yeva uttarisākhato ekaṅ phalaṅ paccitvā sākhato mucci". *Samp.* i, 100. While they were looking at, a fruit on the northern bough became ripe and fell down.

91. The *Locative* is sometimes used instead of the *Accusative* and *Dative*.

(a) Instead of the Accusative :

"Nārado rattij nikkhamanto tassa *jaṭṭasu* akkami". *DhA.* i, 40. Nārada, going out in the night, trod down his matted hair.

(b) Instead of the Dative :

"*Saṅghe*, Gotamī, dehi ; *saṅghe* te dinne ahañ c'eva pūjito bhavissāmi". *M.* iii, 253. Gotami, offer it to

the community; I also will be honoured when it is offered to the Saṅgha.

92. The Dative is rarely used instead of the Accusative :

“ Appo *saggāya* gacchati”. *Dhp.* v. 174. Few persons go to heaven.

Examples. Group 21

1. “ Tatr 'assa dovāriko paṇḍito vyatto medhāvi aññātānaṃ nivāretā, ñātānaṃ pavesetā ”. *D.* ii, 83.

2. “ Tena kho pana samayena āyasmā Mahā-Kassapo Pāvāya Kusināraṃ addhānamagga-paṭipanno hoti mahatā bhikkhusaṅghena ”. *D.* ii, 162.

3. “ Pathavyā ekarajjena, *saggassa* gamanena vā, Sabbalokādhipaccena, sotāpattiphalāṃ varaṃ ”. *Dhp.* v. 178.

4. “ Ko nu kho, bho, pahoti imaṃ mahāpaṭhaviṃ uttarena āyataṃ dakkhiṇena sakaṭamukhaṃ sattadhā samaṃ suvibhattaṃ vibhajituṃ ? ” *D.* ii, 234.

5. “ Dvinnāṃ gehānam antare ubhato dighaṃ āvāṭaṃ khaṇāpetvā *gūthakalalassa* pūrāpesi ”. *DhA.* i, 436.

6. “ Rañño imaṃ pāṭihāriyaṃ passantassa pītiyā nirantaṃ phuṭa-sarīrassa añjaliṃ paggahe tvā ṭhitassa 'eva mahābodhi mūlasatena suvaṇṇakaṭāhe patiṭṭhāsi ”. *Samp.* i, 95.

7. “ Cattār 'imāni, Ānanda, saddhassa *kulaputtassa* dassaniyāni saṃvejanīyāni ṭhānāni ”. *D.* ii, 140.

8. “ Atha kho Thūṇeyyakā brāhmaṇa-gahapatikā udapānaṃ *tiṇassa* ca *bhusassa* ca yāva mukhato pūresuṃ ”. *Udāna.*

9. " Rājā Disampati bhoto Jotipālassa māṇavassa dassanakāmo ". *D.* ii, 232.

10. " Amataṇ tesam, bhikkhave, paribhuttaṇ yesam kāyagatā sati paribhuttā ". *A.* i, 45.

11. " Dātā ca ahosi sukhumāṇaṇ mudukāṇaṇ attharaṇāṇaṇ pāvuraṇāṇaṇ ". *D.* iii, 159.

12. " Seyyathā pi, bhikkhave, ubhato-mukhā puṭoli pūrā nānāvihitassa dhaññassa, seyyathidaṇ : sāliṇaṇ, vīhiṇaṇ, muggāṇaṇ māsāṇaṇ ". *D.* ii, 293.

13. " So ca hoti na lābhī annassa, pānassa, vatthassa, yānassa, mālā-gandha-vilepanassa ". *A.* i, 107.

14. " Idha, bhikkhave, bhikkhu khamo hoti sītassa, uṇhassa, jighacchāya, pipāsāya ". *M.* i, 10.

15. " Samaṇo khalu bho Gotamo Rañño Pasenadissa Kosalassa sakkato garukato mānito pūjito ". *D.* i, 133.

16. " Eso, mahārāja, maṇ jaṭṭasu ca gīvāyaṇi ca akkami; nāhaṇ etaṇ kūṭajaṭilaṇ khamāpemi ". *Dh.A.* i, 42.

Glossary. Group 21

2. There might be a watchman, clever, expert and wise, who stops the strangers and admits the persons known to him.

3. Better is the fruit of Entering the Stream than sole sovereignty over the earth, than going to heaven, than rule supreme over the entire universe.

4. Who is able successfully to divide this earth, so broad on the north and narrow like a bullock-cart's fore-part on the south, into seven equal portions ?

Professor Rhys Davids, in his *Dialogues of the Buddha*, leaves this *dakkhiṇena sakatamukhaṃ* untranslated and gives some explanation about it in a note. Here by the word *mahāpaṭhavi* only the sub-continent of India is meant. India is extensively broad to the north and very narrow to the south, like the front part of a single bullock-cart, which gradually becomes narrow.

5. (a) *Ubhato dīghaṃ*, long on both sides.
(b) *Gūṭha . . . pūrāpesi*, made it filled with filth.
6. (a) *Rañño . . . t̥hitass'eva*, while the king was standing there.
(b) *Mūlasatena*, with its hundred roots.
7. There are these four places, Ānanda, which the believing clansman should visit with feelings of remorse.
8. (a) *Tiṇassa ca bhusassa ca*, with grass and chaff.
(b) *Yāva mukhato*, up to the brim.
10. They have partaken, O monks, of the embrosia, who have partaken of the mindfulness centred on the body.
11. He was a giver of fine and soft bed-sheets and wrappings.
12. As if there were a double-mouthed bag, monks, full of various sorts of grain, such as sāli-paddy, common paddy, beans, and vetches.
14. *Khama hoti sītassa*, becomes able to sustain cold.
15. The recluse Gotama is honoured, held of weight, esteemed and venerated by the king Prasenajit of Kosala.
16. *Jaṭṭesu ca givāyañ ca akkami*, trod me at my matted hair and neck.

CHAPTER VI

HOW TO SHORTEN A SENTENCE

93. It is always advisable in constructing a sentence to use as few words as possible to express the idea desired by it. (This however may not be possible for the beginners whose stock of words is limited).

The compound sentence :—

(a) *Ekadā Bhagavā Sāvatthiyaṃ vihari, tadā devatā āgantvā dhammaṃ suṇiṃsu*, may be shortened and changed to a simple sentence as follows :—

“ *Bhagavati Sāvatthiyaṃ viharante devatā' gantvā dhammaṃ suṇiṃsu* ”.

(b) “ *Yattha manussā vasanti, tattha soṇā ca goṇā ca vasanti* ”, may be shortened to :—

“ *Manussānaṃ vasantaṭṭhāne soṇā goṇā ca vasanti* ”.

(c) “ *Yo tena saddhiṃ idh'āgami; so amhehi saddhiṃ vāpiṃ gamissati* ”, may be shortened to :—

“ *Tena saddhiṃ idhāgato amhehi vāpiṃ gamissati* ”.

(d) “ *Yadā kukkuṭṭā ravissanti, tadā so āgamissati* ”, may be shortened as :—

“ *Kukkuṭṭānaṃ ravanakāle so āgamissati* ”.

(e) “ *Te yathā kathenti, tathā na karonti* ”, may be changed as :—

“ *Te yathākathitaṃ na karonti* ”.

(f) “ *Yadā vassati, tadā devo nadiyo vāpiyo ca pūreti* ”, may be shortened to :—

“ *Devo vassanto nadī-vāpiyo pūreti* ”.

(g) "Yadā tvaṅ nahāyissasi tadā ahaṅ api nahāyissāmi", may be changed to:—

"Tvaṅ nahāyante (or tava nahānakāle) ahaṃ pi nahāyissāmi".

The following passages are taken from the Commentary on Dīgha:—

(a) "Nanu idān'eva divasakaro atthaṅgato? So kathaṅ imaṅ puṇṇacandaṅ anubandhamāno uggacchissati?"

When shortened: Idān'eva atthaṅgato divasakaro kathaṅ puṇṇacandaṅ anubandhamāno uggacchissati?

(b) "Yassa yassa hi raññā saddhiṅ gantukāmatā uppajjati so so ākāsagato va hoti".

When shortened: Raññā saddhiṅ gantukāmā sabbe ākāsagatā honti.

(c) "Yasmiṅ padese cakkaratanāṅ patiṭṭhāsi, tattha rājā vasaṅ upagacchi saddhiṅ parisāya".

When shortened: Cakkaratanassa patiṭṭhitatṭhāne sapaṛiso rājā vāsam upagacchi.

(d) "Natthi so satto nāma yo paccatthika-saññāya taṅ rājānaṅ ārabba āvudhaṅ ukkhipituṅ visaheyya".

Shortened: Tasmiṅ rājini paccatthika-saññāya āvudhaṅ ukkhipituṅ samattho koci satto nāma natthi.

(e) "Bhagavā pi setacchattaṅ pahāya hatthagataṅ . . . rajjaṅ nissajjivā pabbajito, te pi setacchattāni pahāya hatthagatāni rajjāni nissajjivā pabbajitā".

Shortened: Bhagavā pi te pi setacchattāni pahāya hatthagata-rajjāni nissajjivā pabbajitā.

(f) "Tumhe Kapilavatthu-vāsike gahetvā gajjatha, ye soṇa-sigālādayo viya attano bhaginihi saddhiṅ saṅvasiṅsu".

Shortened : Soṇa-sigālādayo viya sakabhaginihi saha
vutthe Kapilavatthu-vāsike gahetvā tumhe gajjatha.

(g) “ Rājānaṃ passitun āgacchantā affhassa rajjan
apīletvā attano attano rajjappadesen’eva āgamissanti
e’eva gamissanti cāti ”.

Shortened : Rājadassanaṃ āgacchantā pararajjan
apīletvā saka-saka-rajjappadeseh’eva gamanāgamaṇaṃ
karissanti ti.

(h) “ Sā pattaṃ gahetvā ākāse khipi, patto ākāse
aṭṭhāsi ”.

Shortened : Tāya gahetvā ākāsaṃ khitto patto
tattha aṭṭhāsi.

(i) “ Bhagavā mahā-bhikkhusaṅgha-parivuto Rāja-
gahaṃ agamāsi, tattha gatakāle Mahā-Moggallānatthero
parinibbāyi ”.

Shortened : Mahābhikkhusaṅgha-parivute Bhagavati
Rājagahaṃ gate Mahā-Moggallānatthero parinibbāyi

CHAPTER VII

DEFINITION OF THE INDECLINABLES

The *indeclinables* are those words which are incapable of any grammatical declension. In Pali these are called *avyayas* ; they are mainly of two kinds : (1) *upasaggas* and (2) *nipātas*.

(1) *Upasaggas* are the prefixes, an explanation of which is given in § 79, 80, 81, *N.P.C.* ii.

(2) *Nipātas* consist of adverbs, prepositions, conjunctions, interjections, the infinitives ending in *-tum* and *-tave*, and all absolutives such as *katvā*, *kātūna*, *āgamma*.

94. The *nipātas* also are of two kinds :

1. Derivative, 2. Pure or Simple.

1. The Derivative Indeclinables are formed by adding some suffixes to the stems of some nouns, pronouns or adjectives :

(a) *Derived from nouns* :—

Atthaso, hetuso, gehato, mukhato.

(b) *Derived from pronouns* :—

Yadā, tadā, yena, kattha, kadā, kuto.

(c) *Derived from adjectives* :—

Lahuso, dīghato, puthulato, sabbadā.

(d) *From numericals* :—

Dvidhā, tidhā, catukkhattuṃ, pañca-pañcaso.

Note.—Suffix *to* in the ablative sense is sometimes affixed to some prefixes in order to form some indeclinables :—

Abhito, parito (= all around)

2. The Pure Indeclinables are : *kira, khalu, kho, tu, hi, mā, nanu*, etc., etc., including the conjunctions : *ca, vā, atha, atha vā, uda, udāhu, tathā pi*; the interjections : *aho, hā, akaha, dhī*, etc., and the conditionals : *ce, sace, yadi*.

For further description of the Derivative Indeclinables see *III Avyaya-Taddhita, N.P.C. II*.

95. *Although the indeclinables do not undergo any declension some of them express the sense of particular cases.*

For instance :

(a) *Sakkā, labbhā, sayam, sāmam* and *namo* are used in the Nominative sense.

(b) *Abhiñham, punappunam, muhum, sakim, ciram, oram*, etc. are in the sense of the Accusative.

(c) *Sayam, sāmam, micchā, vāhasā*, etc. have the sense of the Instrumental.

(d) *Uddham, adho, tiriyaṃ, heṭṭhā, upari*, etc. have the sense of the Locative.

(e) *Ārā, ārakā, yāva, tāva*, etc. have the sense of the Ablative.

(f) *Bho, are, he, bhane, je, āvuso*, etc., have the sense of the Vocative.

Meanings of these indeclinables will be clear in the following list of examples given in the alphabetical order.

1. *A* and *an* are in the negative sense. *A* is seen in *akusala, amanussa, abhāva*, etc., and *an* in *anavajja*,

anāsava, etc. The *Abhidhānappadīpikā* and the *Sadda-nīti* state that there is an indeclinable *a*, but the other grammarians state it to be another form of indeclinable *na*. According to their definition *na* is changed to *a* before a consonant, and to *an* before a vowel. Both are used only as prefixes.

2. *Aciram*, shortly ; before long.

“*Aciram* vat'ayaṅ kāyo paṭhaviṅ adhissesati”.
Dhp. v. 41.

Before long, alas ! this body will lie upon the earth.

3. *Ajja*, today ; at present.

“Atthi me *ajja* bhesajjamattā pītā”. *D. i, 205.*

I have taken a dose of medicine today.

4. *Ajjaṭṭage*, from this day forth.

“Upāsakaṅ maṅ Bhagavā dhāretu *ajjaṭṭage* pāṇupetaṅ saraṇaṅ gataṅ”. *D. i, 85*, etc. May the Blessed One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken his refuge in Him.

5. *Ajjuṇho*, this night ; (this day).

“Sace te Kassapa agaru,

Viharemu ajjuṇho aggisālamhi”. *V. M. 25.*

“If it is not inconvenient to you, Kassapa, I shall spend this night in this heated hall”.

6. *Aññadatthu*, certainly ; on the other hand ; only.

(a) “*Aññadatthu* sissaṅ Mūsilaṅ, ācariya, tvam eva jessasi”. (*Com. Guttila-vimānavatthu*). Certainly, master, you will defeat your pupil Mūsila.

(b) “*Āyasmā* Raṭṭhapālo sakapitunivesane n'eva dānaṅ alattha, na paccakkhānaṅ, *aññadatthu* akkosanam eva alattha”. *M. ii, 62.* In his own father's house,

Venerable Raṭṭhapāla, got neither alms nor a refusal, but only abuse.

7. *Atippageva*, very early.

“Kin nu kho, mahārāja, *atippageva* āgato’si”
Mahāsupina-Jātaka.

8. *Atippago*, very early.

“Atha kho Bhagavato etad ahoṣi: *Atippago* kho tāva Anupiyāya piṇḍāya carituṇ”. *D.* iii, 1. It is very early to go for alms in the town of Anupiya.

9. *Ativiya*, extremely; excessively; too much.

(a) “Pañcannaṇ māṇavaka-satānaṇ antare *ativiya* ācariyaassa upakārako ahoṣi”. *Dh.A.* i, 250.

(b) “Dasavassāyukesu, bhikkhave, manussesu dasa-kusalakammaṭṭhā sabbena sabbāṇ antaradhāyissanti, dasa akusala-kammaṭṭhā *ativiya* dippissanti”. *D.* iii, 71. When the life-span of human beings will be ten years, the ten moral courses of conduct will altogether disappear, and the ten immoral courses of action will flourish *excessively*.

10. *Atīva*, too much; exceedingly.

“*Atīva* parihīna-gatto’smi; rattandhakāre gamis-sāmi ti”. *Rasavāhīnī*. My body is too much emaciated, therefore I will depart in the darkness at night.

11. *Atthi* is the Present 3rd singular of *as*, (its plural is *santi*). But when *atthi* is used in the plural sense it is to be taken as an indeclinable:—

(a) “Kim pana vo manussā sabbe’va kukkure mārenti, udāhu maraṇaṇ alabhantā pi *atthi* ti?” *J.* i, 176.

(b) “Iti pi *n’atthi* paro loko; *n’atthi* sattā opapā-tikā”. *D.* ii, 316.

12. *Atha*, and then ; after that ; and ; or ; now.

(a) “*Atha* pāpāni kammāni karaṇ bālo na bujjhati”.
Dhp. v. 136. A fool does not realise their nature when he does wicked deeds.

(b) “*Atha* kho (= after that) Devadatto uposatha-divase attano parisāya saddhiṇ ekamantaṇ nisīditvā . . .”. *Dh.A. i, 142.*

13. *Atho*, and then ; also ; and further.

“Hatthe pi chindanti, *atho* pi pāde,
Kanne pi chindanti, *atho* pi nāsaṇ”. *V.V. p. 50.*

14. *Atha vā*, or.

“Yo Buddhaṇ paribhāsati,
Atha vā tassa sāvakaṇ”. *SN. v. 134.*

15. *Addhā*, certainly ; surely.

“*Addhā* tvaṇ Buddho bhavissasi ; Buddhabhūtena pana te paṭhamaṇ mama vijitaṇ āgantabbaṇ”. *Jātaka-nidāna.*

16. *Adho*, below ; under.

“Uddhaṇ *adho* ca tiriyaṇ, disāsavaṇ anudisāsavaṇ
Anvesaṇ nādhigacchāmi : Godhiko so kuhiṇ gato”.
S. i, 122.

“Aloft, below, and back and forth I seek

The quarters four and in between in vain.

I find not : whither gone is Godhika”. *K.S. i, 152.*

17. *Antarā*, in between ; midway.

“Suppiyo pi kho paribbājako *antarā* ca Rājagahaṇ
antarā ca Nālandaṇ addhānamagga-paṭipanno hoti”.
D. i, 1. Suppiya the mendicant too was going along
the high road between Rājagaha and Nālandā.

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In compounds this becomes an adjective :—

(a) *Antarākathā*, in between talk.

(b) *Antarāmaraṇa*, premature death.

18. *Antarena*, in between ; midway.

(a) “*Antarena yamakasālānaṅ uttarasīsakaṅ mañcaṅ paññāpehi*”. *D. ii*, 137. Prepare a bed with its head to the north, between the twin Sāla trees.

(b) “*Tato tvaṅ, māluṅkyaputta, n’ev’idha, na huraṅ, na ubhayam antarena*”. *S. iv*, 73. Then you, Mālunkya’s son, are not here, not beyond, and not midway between.

19. *Anto*, in ; inside ; within.

“*Evāṅ pāsādassa anto ca bahi ca gālhārakkhā ahoṣi*”. *DhA. iv*, 209.

In compounds it has the meaning “inner”.

(a) *Antonagara*, inner city.

(b) *Antogāma*, inner village.

20. *Aparajju*, on the following day.

“*Tena kho pana samayena āyasmā Nigrodhakappo pacchābhattaṅ piṇḍapāta-paṭikkanto vihāraṅ pavisati, sāyaṅ vā nikkhamati, aparajju vā kāle*”. *S. i*, 186. At that time the venerable Nigrodha-Kappa enters his cell on returning from his alms-round and does not leave it again till evening or the forenoon (of the) next day.

21. *Api*, also ; and ; even ; if ; but.

(a) “*Sā pi Takkasilā-maggaṅ paṭipajji ; sahāyako pi’ ssā ito c’ito ca vicarivā pi nāddasa*”. *DhA. i*, 326.

(b) *Even* : (1) “*Api dibbesu kāmesu ratiṅ so nādhigacchati*”. *Dhp. v*. 187.

(2) “ *Ap* ’āhaṅ marissāmi, nāhaṅ sakkomi pkena passena sattamāse sayituṅ ”. *V.M.* 274. I am not able to lie down on one side for seven months, even if I were to die.

(c) It is sometimes used as an interrogative :—

“ *Api* samaṇa, balivadde addasa ? ” (= have you, venerable monk, seen some oxen ?)

(d) *But* : “ *Api*, Udāyi, Ānando diṭṭh’eva dhamme parinibbāyissati ”. *A.* i, 228. But, Udāyi, in this very life Ānanda shall attain the final passing away.

22. *Apissu*, and then.

“ *Apissu*, bhikkhave, Vipassiṅ Bhagavantaṅ . . . imā anacchariyā gāthā paṭiphaṅsu ”. *D.* ii, 36. And then, brethren, to Vipassī the Exalted One, were revealed, on the spur of the moment, these simple verses.

23. *Apissudam*, so much so.

(a) “ *Apissudam* parito gāmesu manussā evam āhaṅsu . . . ”. *D.* ii, 264. So much so, that in the villages round about, folk were saying . . .

(b) “ Āyasmato Samiddhissa avidūre mahantaṅ bhaya-bherava-saddam akāsi, *apissudam* paṭhavi maññe udriyati ti ”. *S.* i, 119. He made a tremendous noise, appalling and terrible, so that you would think the very earth were splitting open.

24. *Api ca*, moreover ; and yet ; nevertheless.

“ *Api ca* m’ettha puggala-vemattatā vidiṭā ”. *D.* ii, 152. Nevertheless in this case I acknowledge the difference in persons.

25. *Api nu* is used as an interrogative.

“ Āsādiya* edisaṅ janaṅ,
 Aggiṅ pajjalitaṅ va liṅgiya,
 Gaṇhiya-m†-āsivisaṅ viya,
 Api nu sotthi siyā ? Khamehi no ”. *Thig. v.* 398.

Will there be safety for a man who has offended such a person, has clasped blazing fire to his bosom, and has handled a poisonous snake ? Forgive me.

Mrs. Rhys Davids has translated this stanza as follows :—

“ Sore hast thou smitten my sin ; blazing flames have
 I clasped to my bosom ;
 Poisonous snake have I handled—but O ! be thou
 heal'd and forgive me ! ”

26. *Appeva*, it is likely that ; perhaps.

“ *Appeva* maṅ so Bhagavā sabbadukkhā pamocaye ”.
Thig. v. 319. It is likely that the Exalted One may release me from every ill.

27. *Appeva nāma*, I reckon ; perhaps ; it is better if.

“ *Appeva nāma* Bhagavā Avanti-Dakkhiṇāpathe
 ammāni attharaṇāni anujāneyya ”. *V.M.* 196. It is better if the Exalted One would permit the use of rugs made of skins, in the Southern Avanti.

28. *Abbhumme*, alas ! it is terrible !

(a) “ Sā . . . sappassa nikkhamanokāsaṅ katvā :
 “ *Abbhumme !!* Anto sappo”ti vīṇaṅ chaḍḍetvā
 palāyi ”. *Com. A.* 442:

(b) “ *Abbhumme !!* Kathan nu bhaṇasi ?

Sallaṅ me, deva, urasi kampesi ? *J.V.* 179

Alas ! How are you talking, my Lord, are you piercing my heart with a dart ?

* P. T. S. Edition : *āhaniya*.

† Ibid : *gaṇhissam*.

29. *Abhikkhaṇam*, constantly ; repeatedly ; often.

"Tassa Jetavane viharantassa *abhikkhaṇam* *ñāti-dārakā* santikam āgantvā kathāsallāpaṃ karonti". *Dh.A.* ii, 91.

30. *Abhiṇham*, same as the above.

"Itthaṃ sudaṃ Bhagavā āyasmantaṃ Rāhulaṃ imāhi gāthāhi *abhiṇham* ovadati". *SN.* 60. It was in this wise that, in these stanzas, the Lord again and again exhorted the reverend Rāhula.

31. *Ambho*, hey ! hello !

"*Ambho*, duṭṭha-brāhmaṇa, aññesaṃ idān'eva dhanaṃ vassāpetvā amhe aññaṃ saṃvaccharaṃ adhivāsāpesi". *J.* i, 253-256. Hey, rascal brāhman, having caused to rain treasures just now for others, you make us wait another year.

32. *Are*, hey ! I say ! (Implying an imprecation).

"*Are*, duṭṭha-cetaka, Illisamahāsetṭhi sakalanagarassa dānaṃ deti ; tvaṃ kiṃ ahosi ?" *J.* i, 345-354. (*Tvaṃ kiṃ ahosi ?* what are you ?)

33. *Alaṃ*, enough ; stop ; able ; fit for ; proper.

(a) "*Alaṃ*, āvuso, mā socittha ; mā paridevittha". *D.* ii, 162.

(b) "Evaṃ etaṃ, Sumane, *alaṃ* eva dānāni dātuṃ ; *alaṃ* puññāni kātuṃ". *A.* iii, 34. It is so, Sumanā, it is proper to bestow alms ; it is proper to do meritorious acts.

(c) "Sattāhā : *Alaṃ* ettakaṃ imassā ti pakkāmi". *Dh.A.* i, 27. The Teacher went away thinking that this much is enough for him.

In compounds :

Alamariya-nāṇadassana, truly genuine intuition.

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Alamkammaniya, suitable for action.

Alampateyyā, (a damsel) grown enough to be married.

Alamvacanīyā, (a girl) who understands what others say.

Alamvacanīyam katvā, having divorced one's wife.

34. *Avassam*, inevitably.

Avassam mayā maritabbaṅ. I shall die inevitably.

35. *Su*, is a pleonastic particle.

(a) "Āditta 'ssu nām'ajja Vedyako pabbato, jalita 'ssu nām'ajja Vedyako pabbato". *D.* ii, 264.

For sure the Vedyaka mountain is on fire today !

For sure the Vedyaka mountain is burning today !

(b) "Kena 'ssu nīyati loko ?" *S.* i, 39.

What is that whereby the world is led ?

36. *Ahe*, is used in addressing equals. (Very rare).

"Sakko ca me varaṅ dajjā Tavatiṅsānam issaro,

Tā'haṅ bhaddo, vareyyā 'he . . .". *D.* ii, 267.

"And if perchance a boon were granted me

By Sakka, lord of Three-and-Thirty gods,

'Tis three I'd ask of him, lady . . .". *D.B.* ii, 304.

P.T.S. Dictionary states this to be an exclamation of surprise or bewilderment ; but the Com. on *Dīgha* has : " *Ahe* ti āmantanaṅ ".

37. *Aho*, alas ; yea ; indeed. (Exclamation of surprise or consternation).

(a) " *Aho !* Buddhānaṅ buddhānubhāvo nāma". *Vaṅṅaka J.* i, 212-215.

(b) " *Aho !* Imasmīṅ loke ayuttaṅ vattati". *J.* i, 175-8.

(c) “*Aho!* Mayā udarahetu ayuttaṅ kataṅ”.
J. i, 234.

38. *Aho vata*, expresses a wish or contempt.

(a) “*Aho vatā*’yaṅ brāhmaṇo maṇiṅ upasaṅkamtivā na gaṇheyya”. *DhA.* iv. 206. I hope this Brahman will not take this jewel when he approaches !

(b) “*Aho vat’* are amhākaṅ paṇḍitakā”. *D.* i, 107. Shame to our wiseacres !

39. *Ādu*, or

“Devatā nu’si ? Gandhabbo ?

Ādu Sakko Purindado ?” *DhA.* i, 32.

“Are you a deity or a musician god ? or Sakka, the king of gods ?”

40. *Āma*, yes.

“*Āma*, bhante ; na sakkā tattha vasituṅ”. *DhA.* i, 294.

41. *Āyati*, *Āyatim*, future ; in future.

(a) “Tathāgatassa kho, Sīha, *āyatim* gabbhaseyyā pahīṇā”. *V. M.* 236. Rebirth in future, Sīha, was exhausted by the Tathāgata.

(b) *Āyatibhavo*, future existence.

42. *Ārakā*, away from, from afar.

(a) “*Ārakā* te anuttarāya vijjācaraṇa-sampadāya”. *D.* ii, 99. They are away from the supreme wisdom and conduct.

(b) “*Ārakā* parivajjeyya, gūthaṭṭhānaṅ va pāvuse”. *Theg.* v. 1153. People would shun thee from afar as a cesspool in the rains.

43. *Ārā*, from afar ; far from.

(a) “Na harāmi na bhajjāmi,
Ārā siṅghāmi vārijaṅ”. *S.* i, 204.

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I do neither take away nor break the lotus ; only I smell it from afar.

(b) “*Ārā so āsavakkhayā*”. *Dhp. v. 253*. He is far away from the extinction of passions.

44. *Āvi*, openly. *In cpds.* clear, manifest.

(a) “*Mā’kāsi pāpakaṅ kammaṅ
Āvī vā yadi vā raḥo*”. *Thig. v. 247*.

(b) *Āvibhāva*, manifestation.

(c) *Āvikaroti*, makes clear.

45. *Āvuso*, my dear ; brethren.

“*Āvuso, imaṅ temāsaṅ katīhi iriyāpathehi vīti-
nāmessatha ? DhA. i, 9*. “Brethren, in how many
postures will you spend these three months ?

46. *Ingha*, look here ! (a hortative particle).

“*Ingha passa, naṭaputta, Uggasena, mahabbala,
Karohi raṅgaṅ parisāya, hāsayassu mahājanaṅ*”.
DhA. iv. 62.

“Pray look, Uggasena, tumbler of mighty strength.
Perform for the crowd ; make the people laugh”.
B.L. iii, 229.

47. *Iti*, thus. In many places this is used to show that a sentence is closed.

“*Iti kho, mānava, appāyuka-saṅvattanikā paṭipadā
appāyukattaṅ upaneti*”. *M. iii, 206*. Thus, O youth,
the mode of practice conducive of short life makes
one’s life short.

48. *Ittham*, thus. See the example for No. 30.

49. *Iva*, like. (In comparison).

“*Añjanaṅ va navā cittā pūtikāyo alaṅkato*”. *Theg. v. 773*. The foul body is decked like a new and embossed collyrium-box.

50. *Uttarasve*, day after tomorrow. (This word is not found in the P.T.S. Dictionary).

“Natthi sã iddhi vã añubhãvo vã ajj'eva me dhaffñãni jãyantv, sve gabbhĩni hontu, *uttarasve* paccantũ ti”. A. i, 240. There is no such magic power or authority as to say : Let my crops spring up today, let them ear tomorrow, and let them ripen on the following day.

51. *Uttari*, *Uttarim*, further ; over ; beyond.

(a) “Atha ca pana bhavañ Ænando evam åha : Atthi c'ettha *uttari* karañiyan ti”. D. i, 206. Yet, the venerable Ånanda says : “There is something further, still to be done”.

(b) “*Uttarin* appaivijjhanto brahmalokũpago hoti”. A.V. 342. Not attaining the higher stages he will be reborn in the Brahma World.

(c) *Uttaribhañga*, extra bits ; a salad.

(d) *Uttarimanussa-dhamma*, an extraordinary condition.

(e) *Uttarisãñaka*, an upper garment.

52. *Uda*, *Udãhu*, or (*Uda* is seen only in verse).

(a) “Carañ vã yadi vã tiññhañ

Nisinno *uda* vã sayañ,

Sammañjedi pasãreti,

Esã kãyaessa iñjanã”. SN. v. 193.

If walking, standing, sitting or lying-down, a man draws in a limb or stretches it forth, it is but a movement of his body.

(b) “Kin nãm'etañ Satthãrã katañ ? Ñatvã nu kho katañ, *udãhu* ajãnitvã ti ?” DhA. i, 73.

53. *Uddham*, above ; high up ; hence ; after ; ago.

(a) " So tattha pheṇuddehakaṇ paccamāno sakim pi *uddham* gacchati ". *A.* i, 141 ; *M.* iii, 183. Being boiled there and throwing up foam, he once goes upwards (or comes to the surface with the scum).

(b) "*Uddham* catuhi māsehi kālakiriyā bhavissati ". After four months will come my death. *Dhanapāla-Petavatthu.*

In compounds :

Uddhammukha, facing upwards.

Uddhamvirecana, action of an ematic.

Uddhambhāgiya, belonging to the upper part.

54. *Upari*, upon ; above ; on the top of ; on ; after. *In cpds.* upper ; higher.

(a) " Yassa doso atthi tass'eva *upari* sāpo patatu ". *Dh.A.* i, 42. Let the curse fall upon him who is guilty.

(b) " Hetṭhā acci uṭṭhahitvā *upari* paṭihaññati ". *M.* iii, 184. The flame arisen from (the floor) below touches the top (or the upper lid).

(c) " Ito vassa-satassa *upari* aṭṭhārasame vasse . . . sāsaṇe mahantaṇ abbudaṇ uppajjissati ". *Samp.* i, 35. There will arise a great calamity in this religious Order 118 years hence.

55. *Ekajjham*, together ; in the same place.

" Tāni sabbāni *ekajjham* āropentehisaṅgahaṇ Jātaṇ nāma saṅgītaṇ ". *Jātaka-nidāna.* Gathering all of them in one place they rehearsed the collection named *Jātaka.*

56. *Ekato*, together ; on one side.

" Aññatitthiyā . . . nippabhā hutvā *ekato* sannipatitvā mantayīṇsu ". *J.* ii, 415. The heretics having

declined in their glory gathered together to consult (their future).

57. *Ekamantam*, aside ; on one side.

“ Vanditvā Satthuno pāde *ekamantam* t̥hito tadā Pabbajjam aham āyāciṇ sabbasattānam uttamaṇ ”.
Theg. v. 624.

58. *Etto*, hence ; this way.

“ Mātula, ayaṇ saro *etto* ; tvam pana ito nesī ti ”.
J. i, 223. “ Uncle, the lake is lying that way ; but you carry me this way ”.

59. *Ettāvatā*, by this much ; so far.

“ *Ettāvatā* kho, Mahānāma, upāsako hoti ”. *S. V. 395.*
By this much, Mahānāma, one becomes a devotee.

60. *Eva* is an emphatic particle.

“ Yaṇ so vadati taṇ tath 'eva hoti ”. *DhA. iii, 45.*

61. *Evam*, thus ; in this way ; yes. *In cpds.* such.

(a) “ Evaṇ kho, Ānanda, dakkhiṇā dāyakato visuj-jhati ”. *M. iii, 256.* In this way, Ānanda, a donation is purified on the side of a donor.

(b) “ *Evam* bho ti kho so māṇavo Subhassa māṇavassa Todeyyaputtassa paṭissutvā yen'āyasmā Ānando ten' upasaṅkami ”. *D. i, 204.* “ Yes, Sir ”, said that young man to Subha, Todeyya's son, in reply, and went to the place where the venerable Ānanda was.

(c) *Evamdiṭṭhī*, having such a view.

(d) *Evamvādī*, preaching such a doctrine.

62. *Evam eva*, just in the same way.

“ *Evam eva* tuvaṇ, Māra, āsajja naṇ Tathāgataṇ Sayṇ dahissas'āttānaṇ bālo aggiṇ va samphusaṇ ”.
Theg. v. 1205.

Having attacked such a person, Māra, thou wilt burn thyself just like a child playing with fire.

63. *Oraṃ*, below ; under ; within ; (on) this side. *Orena*, less than.

(a) "*Oraṃ* samuddassa atittarūpo

Pāraṃ samuddassa pi patthayetha". *Theg.* v. 777.

Not being satisfied with the land on this side of the sea, one may hanker after the further side also.

(b) "*Oraṃ* vassa-satā pi mīyati". *SN.* v. 804.

One might die within a hundred years or in less than that period.

(c) "Yo pana bhikkhu *oren* 'addhamāsaṃ nahāyeyya, pācittiyaṃ". (*Pācittiya-Pāli*). A monk who takes a bath within a period less than a fortnight will commit a Pācittiya offence. (This regulation is only for the Middle Country).

64. *Kacci*, I doubt whether ; I hope. This is an interrogative expressing doubt.

(a) "*Kacci* maṃ, samma Jīvaka, na vañcesi?" *D.* i, 50. I hope, friend Jīvaka, that you do not deceive me.

(b) "*Kacci* te, Vakkali, khamaniyaṃ? *Kacci* yāpaniyaṃ?" *S.* iii, 120. "Well, Vakkali, I hope you are bearing well and enduring (in your disease)?"

65. *Katham*, how? In what way?

(a) "*Vātarogābhinito* tvaṃ viharaṃ kānane vane Paviddha-gocare lūkhe kathaṃ, bhikkhu, karissasi? *Theg.* v. 350.

"Thou who fordone with cramping pains,
Dwell 'st in the jungle, in the woods,
Thy range confined, in hardship dire—
Tell me, bhikkhu, how wilt thou live?" *Ps.* B. 199.

- (b) *Kathan̄kara*, how acting.
 (c) *Kathamvidha*, what sort of ?
 (d) *Kathambhūta*, of what sort ?
 (e) *Kathan̄jivī*, leading what kind of life ?

66. *Kadā*, when ?

Kadā ci, sometimes ; seldom.

Kadā ci kadā ci, from time to time.

Na kadā ci, never.

“ Na kotthuko sihasamo *kadā ci* ”. *S.* i, 66.

A jackal is never the lion's equal.

67. *Karahaci*, at some time.

Kadāci karahaci, at some time or other ; very seldom.

“ Hoti so, bhikkhave, samayo yaṅ *kadāci karahaci* diḡhassa addhuno accayena dutiyo suriyo pāṭubhavati ”. *A.* iv, 100. “ Monks, there comes a time, when in some age, at the end of some vast period, a second sun appears ”.

68. *Kāmaṅ*, indeed, certainly.

“ *Kāmaṅ cajāma* Asuresu pāṇaṅ ;

Mā me dijā vikulāvā ahesuṅ ”. *J.* i, 198-206.

Certainly we must leave our lives in the hands of the Asuras, and let these birds not go without their nests.

69. *Kiñca*, rather ; why not.

“ Aññe pi devo poseti, *kiñca* devo sakaṅ pajaṅ ? ”
Kaṭṭhahāri-Jātaka.

Why should the king not bring up his own progeny, while he brings up many others ?

70. *Kiñcāpi*, whatever ; although.

“ *Kiñcāpi* pacchimo kālo, phuseyya amataṅ padaṅ ”.
Theg. v. 947.

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Even though it is the last period (of life), he may yet attain the Deathless State.

71. *Kiñci*, something. (See No. 5 A of the Examples Group 4).

72. *Kinti*, how then ; whether.

“So *tesaṃ bhogaṇaṃ āraakkhādhipikaraṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti: Kinti me bhoge n'eva rājāno hareyyuṃ . . . ti*”. *M. i*, 86. On account of protecting those possessions he becomes troubled in his mind (with the thought) : “Whether these my things would not be taken forcibly by kings . . .”.

73. *Kimāṅga*, far more ; far less.

“Mahallakassa hi attano hattha-pādā pi anassavā honti . . . *kimāṅga* pana nātakā”. *DhA. i*, 7. Even his own limbs are not to be controlled by an old man, far less his relations.

74. *Kittāvatā*, how far ? to what extent ? in what respect ?

“*Kittāvatā* nu kho bhante upāsako hoti ti ?” *S. V.*

395. Pray, Lord, in what respect does one become a disciple ?

75. *Kira*, really ; truly ; I should think. (It connects new points in a narrative and refers to a report by hearsay).

“Jaṭilassa *kira* gehe bhūmiṃ bhinditvā suvaṇṇaṃ napaḥḥato utṭhito ti sutvā”. *DhA. iv*. 216. (The king) having heard that a mountain of gold had arisen, rending the earth asunder, in the Jaṭila's house.

76. *Kim* what. *Kim su*, what ; which.

(a) “Atha naṃ Saṭṭhā : *Kim*, bhikkhu, nālattha tvaṃ tattha vāsan ti pucchi”. *DhA. i*, 294. The

Teacher asked him : What, O monk, were you not allowed to live there ?

(b) “ *Kim su nārāṇaṃ ratanaṃ ?* ” S. i, 36.

“ What is the most precious jewel to mankind ? ”

77. *Kīva*, how much ? how long ?

“ *Kīva cirāṃ vimānasmīṃ*

Idha vassas’ Uposathe ? ” V.V.p. 21.

“ How long will you, Uposathā, live in this heavenly mansion ? ”

78. *Kudācanaṃ*, at any time. *Na kudācanaṃ*, never.

“ *Gamaṇeṇa na pattabbo lokass’anto kudācanaṃ* ”.

S. i, 62.

The end of the world can never be reached by walking.

79. *Kva, kuvaṃ*, where ?

(a) “ *Kva naccaṃ ? Kva gītaṃ ? Kva vādiṭaṃ ?* ”.

D. iii, 183.

Where is dancing ? Where is singing ? Where is music ?

(b) “ *Kiṃ su asissāmi ? Kuvaṃ vā asissaṃ ?*

Dukkhaṃ vāta settha, kuv’ajja sessaṃ ? ”

SN. v. 970.

(He ponders over as follows) :— “ What shall I eat ? and where ? (Last night) I had to sleep uncomfortably, and where shall I sleep today ?

80. *Kvaci*, anywhere. *Na kvaci*, nowhere.

“ *Tato adinnaṃ parivajjayeyya*

Kiñci kvaci sāvako bujhamāno ”. SN. v. 395.

Then the understanding disciple should avoid taking anything not given to him, anywhere.

81. *Khalu*, indeed ; surely.

“ *Samāṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito* ”. D. i, 87, etc.

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82. *Khippam*, soon ; quickly.

"So imaṃ dhammaṃ *khippam* ājānissati." *Jātaka-Nidāna*.

83. *Khu*, surely.

"Kāhinti *khu* taṃ kāmā

Chātā sunakhaṃ va caṇḍālā". *Thig. v. 509*.

See No. 4 of the Glossary Group 1.

84. *Kho*, indeed ; really. This is an enclitic particle of affirmation and emphasis.

"Ārocemi *kho* te, mahārāja . . . adhivattati *kho* taṃ mahārāja jarāmaraṇaṃ". *S. i, 101*. "I tell you, sire, old age and death are really rolling in upon you".

85. *Carahi*, now ; then ; therefore.

(a) "Atha ke *carahi*, devate, loke arahanto ?" (*Udāna, Dārucīriya*). "O deity, who are the saints now in the world ?"

(b). "Nanu tvaṃ, āvuso, Bhagavatā anāgāmi vyākato ; atha kiṃ *carahi* idh'āgato ?" *S. i, 149*. "Were you not, friend, declared by the Exalted One to be a Non-Returner ? Why then have you come here ?"

86. *Ciram*, for a long time. (Examples for this are not rare).

In compounds :

Ciratthitika, lasting long.

Ciranivāsī, dwelling for a long time.

Cirapabbajita, having long since become a monk.

Cirappavāsī, long absent.

87. *Cirapaṭikā*, long since.

"*Cirapaṭikā*" ham, bhante, Bhagavantaṃ dassanāya upasaṅkamitukāmo". *S. iii, 120*. "For a long time,

lord, I have been longing to set eyes on the Exalted One ”.

88. *Cirarattam*, for a long time.

“*Cirarattam* vat’ātāpī dhammaṃ anuvicintayaṃ
Samaṃ cittassa nālatthaṃ pucchāṃ samaṇa-
brāhmaṇe ”. *Theg. v.* 747.

“ Oh the long days I cast about in thought,
Ardent to find truth (that could set me free) !
No peace of mind I won . . . ”. *Ps. B.* 298.

89. *Cirassam*, after a long time.

“ Aho dukkhaṃ ! Ayyo no Mahā-Kassapatthero
cirassam me kuṭidvāraṃ āgato ”. *DhA. i.* 425. “ Alas !
alas ! it is a long, long time since our Elder Kassapa the
Great has come to the door of my hut ”. *B.L. ii.* 87.

90. *Cirāya*, *cirarattāya*, for long.

“ Saṃyojana-saṅga-sattā

Dukkham upenti punappunaṃ *cirāya* ”. *Dhp. v.* 342.

“ Held fast by fetters and bonds, they undergo suffering
repeatedly and long ”.

91. *Cirena*, after a long time.

“ Athāparabhāge : Kiṃ iminā vuttan ti kaṅkhanto
cirena jānāti ”. *Samp. i.* 250.

92. *Ce*, (conditional) if. This is never placed at
the beginning of a sentence.

“ Pāpaṃ *ce* puriso kayirā, na taṃ kayirā punap-
punaṃ ”. *Dhp. v.* 118.

93. *Jātu*, indeed ; certainly.

“ Idaṃ hi *jātu* me diṭṭhaṃ ;

Na-y-idaṃ itihītihaṃ ”. *S. i.* 154.

Surely I have seen this ; this is not hearsay.

94. *Je*, used for addressing inferiors.

“*He je Kāli!*” “*Kiṅ ayye?*” “*Kiṅ je divā utthāsīti?*”
M. i, 126. “Hey slave girl, Kāli!” “Yes mistress”.
 “Why do you rise very late from bed?”

95. *Taggha*, surely; truly.

“*Taggha taṅ, ambho purisa, tathā karissanti yathā taṅ pamattaṅ*”. *A. i*, 140. Verily they shall do unto you according to your negligence.

96. *Tāva*, so long; so much; at first.

Yāva-tāva, until; till; so long as.

(a) “*Tena hi tumhe āyasmanto muhuttaṅ idh’eva tāva hotha, yāvā’haṅ Bhagavantaṅ paṭivedemi*”.
V.M. 180. If it is so, gentlemen, stay here for a moment till I may inform the Exalted One.

(b) “*Na tāva kālaṅkaroti yāva taṅ pāpakammaṅ vyantīhoti*”. *A. i*, 141. He does not die until his evil karma is exhausted.

(c) “*Tāvabahuṅ suvaṅṇaṅ*”. *V.M.* 209. So much gold.

97. *Tāvatā*, so long.

“*Tāvatā tiṭṭhamāno so tāresi janataṅ bahuṅ*”.
Bud. p. 20.

98. *Tāvade*, at that time.

“*Saṭṭhivassa-sahassāni āyu vijjati tāvade*”. *Ibid. p.* 26.

99. *Tāvad eva*, instantly; at that moment.

“*Tāvad’eva asītihattha-gambhīrāya aṅgārakāsuyā talato . . . ekaṅ Mahāpadumaṅ uggantvā*”. *J. i*, 226-234. *Khadiraṅgāra*. Instantly a big lotus rose up from the surface of the pit of living cinders, which was 80 cubits deep.

100. *Tiriyam*, across ; horizontally.

“So pana Devalo nipajjamāno attano nisinnatṭhāne anipajjitvā dvāramajjhe *tiriyam* nipajji”. *DhA.* i, 40.

101. *Tiro*, across ; through ; beyond.

“*Tiro* kuḍḍaṅ *tiro* pākāraṅ *tiro* pabbataṅ asaḷḷamāno gacchati, seyyathā pi ākāse”. *D.* i, 78. He goes through a wall, rampart or hill, feeling no obstruction and as if through the air.

102. *Tu*, indeed.

“Tathā *tu* kassāmi yathā pi issaro”. *Theg.* v. 1138. Thus will I do even as a master should do.

103. *Tuṇhī*, silent.

(a) “Tatiyam pi kho te bhikkhū *tuṇhī* ahesuṅ”. *D.* ii, 155.

(b) “Nindanti *tuṇhī*-m-āsīnaṅ”. *Dhp.* v. 227. They blame him who sits silent.

104. *Tuvaṭṭam*, quickly.

“*Tuvaṭṭam* kho, ayyaputta, āgaccheyyāsi”. *DhA.* i, 116.

105. *Divā*, day-time ; by day.

(a) “Eke samaṇa-brāhmaṇā rattiṅ yeva samānaṅ *divā* ti sañjānanti”. *M.* i, 125. When it is truly night, some recluses and brahmans imagine it is day-time.

(b) “Idha me, bho Gotama, yaṅ *divā* pāpakammaṅ kataṅ hoti taṅ sāyaṅ nahānena pavāhemi”. *S.* i, 183. Venerable Gotama, the sins that I have committed during the day-time I wash off by bathing in the evening.

106. *Dīgharattam*, for a long time.

“Tad assa Uttiyassa paribbājakassa *dīgharattam* ahitāya dukkhāya”. *A.* V, 194. It may bring, for a

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long time, harm and misery to the wandering ascetic Uttiya.

107. *Duṭṭhu*, badly ; wrongly.

“Dubbhaṇitaṇa ti bhaṇantena pi *duṭṭhu* bhaṇitaṇa”.
SN. A, 396. ‘Dubbhaṇitaṇa’ means that which was ill-spoken by the speaker.

108. *Dhi*, Fie ! Shame ! Woe !

“So . . . Satthu purato naggo aṭṭhāsi ; manussā ‘*dhi, dhi*’ ti āhaṇsu”. *Nacca-Jātaka. J. i*, 206-8.
He stood naked before the Teacher ; the people began to shout : Fie ! Fie !

109. *Dhiratthu* (*dhi* + *atthu*), Shame !

“*Dhiratthu* taṇ janapadaṇ

Yatth’itthī parināyikā”. *Kaṇḍina-Jātaka*. Shame be unto that country where the leader is a woman.

110. *Dhuvan*, certainly ; constantly.

“Te p’ajja sabbe santuṭṭhā ;

Dhuvan Buddhho bhavissasi”. *Bud. p.* 11.

They are all joyful today ; surely you will become a Buddha.

111. *Na, No*, (negative and adversative particles) no ; not.

(a) “*Na* tassaṇ parisāyaṇ koci devo abhivādeti vā paccuṭṭheti vā”. *D. ii*, 210. There is no god in that assembly that salutes him, or rises up.

(b) “*Alaṇ* bālassa mohāya ; *no* ca pāragavesino”. *Theg. v.* 771, 772.

“All good enough for dull wit of a fool, \

But not for him who seeketh the Beyond”. *Ps. B.*

112. *Neva* (= *na* + *eva*), indeed not.

“*Taṅ kho paṇ'etaṅ pāpakammaṅ n'eva mātaraṅ kataṅ, na pitarā kataṅ*”. *A. i*, 139.

113. *Nanu* (*na* + *nu*), is it not? This is in affirmation and interrogation.

“*Nanu te puttena Maṭṭakunḍalinā mayi manaṅ pasādetvā sagge nibbatta-bhāvo kathito?*” *Dh.A. i*, 33.
“Was it not told by your son, Maṭṭakunḍali, that he was born in heaven on account of the faith in me?”

114. *Nu* expresses uncertainty and interrogation.

“*Gato nu Cittakūṭaṅ vā Kelāsaṅ vā Yugandharaṅ?*” *Dh.A. iii*, 217.

Has he gone to (the mountain) Cittakūṭa, or to Kelāsa or Yugandhara?

115. *Namo*, homage; veneration.

“*Namo te purisājaṅña; Namō to purisuttama*”.
Theg. v. 629.

“Hail unto thee, thou nobly born of men!

Hail unto thee, thou highest among men! *Ps. B.*
274.

116. *Naha*, is adversative and negative.

“*Naha nūna so orako dhammavinayo, na sā orakā pabbajjā yattha . . . Vipassī kumāro . . . pabbajito*”.
D. ii, 30. Surely this is not ordinary religious rule, this is no common going forth in which prince Vipassī has become a monk.

117. *Nāma*, just; indeed; for sure.

“*Pamattassa ca nāma cattāro apāyā sakagehasa-disā*”. *Dh.A. i*, 9. Surely the four states of misery are like his own home to a negligent person.

118. *Nāna*, certainly ; is it then ?

“*Etāsaṃ nāna bhante samādhi-bhāvanānaṃ sacchikiriyāhetu bhikkhū Bhagavati brahmacariyaṃ carantī ti ?*” *D. i*, 155. “Then, Sir, is it for the sake of attaining to the practice of such self-concentration that the brethren lead the religious life under the Blessed One ?”

119. *Niccaṃ*, always ; constantly.

“*Niccaṃ āradhaviyehi paṇḍitehi sahā vase*”. *Theg. v.* 148.

Always live with the wise who are strenuous.

120. *Pageva*, beforehand ; early ; not to speak of.

(a) *Seṭṭhidhītā pi'ssa pageva saññaṃ adāsi*”. *A. A.* 429. The millionaire's daughter gave him information beforehand.

(b) “*Manasikātum pi me esā, bhikkhave, disā na phāsu hoti, pageva gantaṃ*”. *A. i*, 275. It is unpleasant for me, O monks, even to think of such a quarter, not to speak of going there.

121. *Pagevataram*, very early.

“*Āyasmā Anuruddho pagevataram āgaccheyya*”. *M. iii*, 145. The venerable Anuruddha may come very early.

122. *Pacchato*, from behind.

“*Sujātā pi yānakaṃ pahāya . . . paridevamānā pacchato pacchato agamāsi*”. *J. ii*, 123.

(b) “*Muñca pure, muñca pacchato, Majjhe muñca bhavassa pāragū*”. *Dhp. v.* 348.

“Give up the things of the future, give up the things of the past,

Give up the things of the present ; cross to the farther shore”. *B.L. iii*, 229.

123. *Pacchā*, afterwards; behind.

“So *pacchā* pabbajitvāna dutiyo hessati sāvako”.
Apa. 32.

In compounds :

Pacchānipātī, one who retires to rest later than another.

Pacchābhāṃ, with arms behind one's back.

Pacchābhataṃ, after the midday meal; in the afternoon.

Pacchāsamaṇa, a monk who follows a senior monk.

124. *Paṭigacc'eva*, beforehand.

“Atha kho Yaso kulaputto *paṭigacc'eva* pabujjhitvā addasa sakaṃ parijanaṃ supantaṃ”. *V.M.* 15.

125. *Pana*, then; now; and now.

Atha ca pana, and yet.

Na kho pana, certainly not.

Vā pana, or else.

(a) “Tasmiṃ kho *pana* samaye . . . Kosambiyaṃ tayo seṭṭhino honti”. *Dh.A.* i, 203.

(b) “*Atha ca pana* petānaṃ kālakatānaṃ dakkhiṇaṃ anuppadassāmi ti”. *D.* iii, 189. And yet I will share the merits with those who are dead and gone beyond.

126. *Pabhuti*, beginning from; henceforth.

Tato pabhuti, since then; from that time.

“So puna-divasato *pabhuti* upasaṅkamantassa therassa upasamaṃ disvā *bhīyoso-mattāya* pasīditvā therāṃ niccakālaṃ attano ghare bhatta-vissagga-karaṇatthāya yāci”. *Samp.* i, 38. Having seen the peaceful deportment of the Elder who was coming there since the following day, he was very much pleased, and invited him to take his meals everyday in his house.

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127. *Pātu*, visible ; open ; manifest ; (found only in compounds).

“ Brahmuno h'etaṇ pubbanimittaṇ *pātubhāvāya* yad' idaṇ āloko sañjāyati, obhāso *pātubhavatī* ti ”. *D.* ii, 209.
“ This is the herald sign of manifestation of Brahma, to wit, when the light ariseth and the glory shineth ”.

128. *Pāto*, early in the morning.

Pāto'va, right early.

“ *Sāyaṃ* sāyamāsāya, *pāto* pātarāsāya gāmanigamarājadhāniyo osaranti ”. *D.* iii, 94. For dinner in the evenings and for breakfast in the mornings, they enter the villages, towns and cities.

129. *Puthu*, each ; wide ; separate ; separately ; spread out. (Mostly seen in compounds).

(a) Evaṇ piyo *puthu*-attā paresaṇ ”. *S.* i, 75.

Thus the separate souls are dear to their owners.

(b) “ Tena kho pana samayena Sigālako gahapatiputto kālass'eva vuṭṭhāya . . . *puthu* disā namassati ”. *D.* iii, 180. At that time Sigālaka, the householder's son, was used to getting up very early and to worship the separate quarters.

130, 131. *Puna*, *Puno*, again.

“ Sabbe macche khāditvā *pun'āgantvā* ekamaccham pi nāddasa ”. *Baka-Jātaka*.

132. *Punappuna*, *punappunam*, again and again.

“ *Punappunam* dānapatī daditvā

Punappunam saggam upenti ṭhānaṇ ”. *S.* i, 174.

Having given (alms) again and again, the liberal donors are reborn again and again in the realm of happiness.

133. *Purato*, in front.

"Imāni phalāni āgantvā mayhaṃ *purato* patanti ;
'atthi nu kho upari luddako'ti *punappuna* ullokeno
luddakaṃ disvā . . . imaṃ gātham āha". *J. i*, 173-4.

134. *Puratthato*, in front of or on the east of.

"Esa bhikkhu, mahārāja, Paṇḍavassa *puratthato*
Nisinno yyaḅḅusabho'va, siho'va girigabbhare".
SN. v. 416.

"Like puissant tiger, or a lion, sire,
Within a cavern on the eastward crags
Of rugged Paṇḍava, your Almsman sits".
B.T.p. 99.

This is Lord Chalmers' rendering of this verse.
Mr. E. M. Hare in his *Woven Cadences* translates the
word *vyagḅusabho* as tiger and a bull. In this case
Lord Chalmers' "puissant tiger" is acceptable. But
my humble rendering is : "That monk, O great king,
is sitting in front of the mountain Paṇḍava just like
a noble tiger or a lion lying in a cave".

135. *Purattham*, the front ; before.

"Na tassa *pacchā*, na *purattham* atthi,
Santo vidhūmo anigho nirāso". *S. i*, 141.

"There is no after, no before him,
He is at peace, no fume of vice is his ;
He is untroubled, rid of hankering". *K.S. i*, 178.

136. *Puratthā*, the east ; formerly.

(a) "*Pure puratthā* purimāsu jātisu
Manussabhūto bahunaṃ sukhāvaho". *D. iii*,
148.

Formerly, in previous births, having been born as a
human being, he was a bringer of happiness to many.

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(b) "Eso, mahārāja, Bhagavā majjhimāṃ thambhaṃ nissāya puratthābhimukho nisinno". *D. i, 50*. This is the Exalted One, O king, sitting against the middle pillar, and facing the east.

137. *Purā*, *Pure*, formerly ; in olden days ; before.

(a) "Purā āgacchate etaṃ anāgataṃ mahabbhayaṃ". *Theg. v. 978*.

Before this future calamity would come.

(b) "Taṃ taṃ kāraṇam āgamma desitāni jūṭimatā. Aparaṇākādīni purā jātakāni Mahesinā".
Jātaka-Nidāna.

Formerly the jātakas, Aparaṇaka, etc., were expounded by the Great Sage, who was resplendent, on various occasions and accounts.

(c) "Sukhaḥjīvino pure āsuṃ bhikkhū Gotamasāvaka".
S. i, 61.

Formerly the monks, disciples of Gotama, spent a happy life.

138. *Puretaram*, beforehand.

"Therehi puretaram eva ekapassena gantvā Sīrivaddhakassa nivesanadvāre aṭṭhāsi". *DhA. i, 111*.

139. *Bahi*, out ; outside.

"Tassa bahi nikkhamaṇaṃ vāretuṃ sabbo gehaparijano . . . dvārāni thaketvā bahi gehaṃ parivāretvā rakkhanto acchati". *DhA. i, 127*. To prevent him going out, the members of his own house barricaded the doors of the house and stood on guard surrounding it.

140. *Bhaṇe* is a vocative used in addressing inferiors.

"Handa, bhaṇe Upāli, nivattassu ; alaṃ te ettakaṃ jīvikāya". *DhA. i, 137*. Now, dear Upāli, turn back ; all this wealth will suffice to provide you with means of livelihood.

141. *Bhante*, Rev. Sir ; O Lord ; Sirs.

"*Bhante*, tumhākaṇ yaṇ yaṇ rucchati, taṇ taṇ gaheṭvā paribhujjatha". *DhA.* i, 292. Reverend Sirs, take and eat whatsoever thing that relishes your palate.

142. *Bhiyyo*, *Bhīyo*, more.

"Tāni me gaṇhantesu tesu āghāto nāma nāhosi ; cittaṇ *bhīyo bhīyo* pasīdi yeva". *DhA.* iv, 206. There was no anger in me when they were taking them ; my mind was gladdened more and more.

143. *Bhīyoso-mattāya*, still more ; more and more. See No. 127 for an example.

144. *Bhūta-pubbaṃ*, formerly ; in olden days.

"*Bhūta-pubbaṃ* bhikkhave devāsurasāṅgāmo samū-pabbūho ahoṣi". *S.* i, 221. In times of yore, monks, a battle between Devas and Asuras was in full swing.

145. *Bho* is a familiar term used in addressing equals. It may be rendered as "dear".

In the example (b) under No. 105 of this chapter it was used to address Gotama, the Buddha, by a brahmin.

In (b) under No. 61 it was used by an attendant to address his master.

In the sentence : "*Bho* corā, tumhe maṇ kimat-thāya gaṇhittha?" (*J.* i, 253-6), it was used to address some robbers.

In the following it was used to address his own subjects by a king : "*Bho*, ahaṇ devatāya āyācamāno . . . te ghāteṭvā balikammaṇ karissāmī ti āyāciṇ". *Dummedha-jātaka.*

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146. *Mañku*, confused ; downcast.

(a) "Mā kho mañku ahoṣi". *V.M.* 94. Do not be confused or downcast.

(b) "Na tena mañku hotabbaṅ". *S.* i, 201. Should not be depressed thereby.

147. *Manam*, somewhat ; almost ; nearly.

(a) "Manam vata Devadattena evaṅ upanissaya-sampanno Kumāra-Kassapo therī ca nāsitā". *D.* iii, 147. The monk Kassapa, the junior, and his mother nun, who were of sufficing condition for Arahantship, were nearly brought to ruin by Devadatta.

(b) "Atipaṇḍitena puttena manam hi upakūlito". *J.* i, 404-5. I was almost scorched on account of this too-wise son.

148. *Mā* is a prohibitive particle.

"Mā h' eva Vipassī kumāro agārasmā anagāriyaṅ pabbaji". *D.* ii, 27. We must not have Prince Vipassī going forth from the house into the homeless state.

See §51 and Examples Group 10 for more details.

149. *Micchā*, wrong ; false ; wrongly.

(a) "Micchā paṇihitaṅ cittaṅ

Pāpiyaṅ naṅ tato kare". *Dhp.* v. 43.

An ill-directed mind will make him worse.

(b) "Yathā nemittakānaṅ brāhmaṇānaṅ micchā assa vacanaṅ". *D.* ii, 28. In a way that the words of the brahman sooth-sayers may become false.

150. *Mithu*, one another ; mutually.

"Te vādakāmā parisayaṅ vigayha

Bālaṅ dahanti mithu aññamaññaṅ". *SN.* v. 825.

Those disputants come to the congregation and accuse one another saying "you are a fool".

151. *Mudhā*, for nothing ; gratis.

“ Rājā : Pañca satāni datvā gaṇhantū ti bheriṇ carāpetvā kiñci gaṇhanakaṇ adisvā . . . *mudhā* pi gaṇhantū ti bheriṇ carāpesi ”. *DhA.* iii, 108. The king proclaimed to the beating of a drum that anyone willing to buy (Sirimā’s corpse) might do so with 500 pieces of money ; and seeing that no one was coming forward he next proclaimed that they might have her for nothing.

152. *Musā*, false ; falsehood.

(a) “ *Musā* taṇ sāmi ; tucchā va cāṭiyo ”. *DhA.* i, 444. What I said was false, master ; the vessels are empty.

(b) “ *Musā* na bhāse, na ca majjapo siyā ”. *A.* i, 214. One should not utter falsehood ; nor should one partake of strong drinks.

153. *Muhum*,* very quickly ; repeatedly.

“ Naha nūna dubbhissasi maṇ punappunaṇ *Muhum muhum* cāranikaṇ va dassayaṇ ”. *Theg.* v. 112C.

Thou shalt not dupe me again and again like a mountebank showing his quickly moving marionette.

154. *Yagge*, is a hortative particle used in addressing a superior.

“ *Yagge*, mahārāja, jāneyyāsi : ahaṇ āgacchāmi uttarāya disāya, tath’addasaṇ mahantaṇ pabbataṇ . . . ”. *S.* i, 101. “ May it please you to know, sire, that I have come from the northern districts, and that I there saw a great mountain ”.

155. *Yato*, wherefrom ; because ; from which ; since ; inasmuch as.

* This is not found in the P.T.S. Dictionary.

(a) " *Yato* ahaṇ pabbajito agārasmā' nagāriyaṇ ".
Theg. v. 48. Since I went forth from home to homeless life.

(b) " *Yato yato* sammasati khandhānaṇ udayab-
bayaṇ ". *Dhp. v. 374.* From whatever point he
beholds the rise and fall of aggregates.

(c) " *Yato* kho, Mahānāma, Buddhaṇ saraṇaṇ gato
hoti . . . ettāvataṁ kho, Mahānāma, upāsako hoti ".
S. V. 395. One becomes a disciple by reason of his
going for refuge to the Buddha, etc.

(d) " *Yato* uggacchati suriyo ādicco maṇḍali mahā
D. iii, 196.

" Whence cometh up the sun, Aditis' child,
Orbed and vast . . . ". *D. B. iii, 190.*

(e) " *Yato* kho bho ayaṇ attā paṇicahi kāmaguṇehi
samappito samaṅgibhūto paricāreti, ettāvataṁ kho ayam
attā parama-ditṭhadhamma-nibbāṇappatto hoti ".
D. i, 36. " Whosoever the soul, in full enjoyment
and possession of the five pleasures of sense, indulges
all its functions, then the soul has attained, in this
visible world, to the highest Nirvāna ". *D. B. i, 50.*

156. *Yathā*, as if ; so that ; just as ; as ; so ; even as.

Yathā katham pana, how so then ?

Yathā pana, like as.

Yatha-riva, just as.

Yatha-yidam, as just this.

Yathā tathā, in whatever way.

(a) " *Yathā* agāraṇ ducchannaṇ vuṭṭhi samativij-
jhati ". *Dhp. v. 13. Theg. v. 133.*

Even as rain penetrates an ill-thatched house.

(b) " *Yathā katham* pana tvaṇ, therā, ekavihārī,
ekavihārassa ca vaṇṇavādī ? " *S. ii, 283.* How are

you living alone, Elder ? and how do you commend that living ?

(c) “ *Yahā pana gopālakena niyyāditānaṃ gunnaṃ gorasaṃ sāmikā va paribhujanti* ”. *D.A.* i, 158.

(d) *Nāham, bhikkhave, aññaṃ ekarūpam pi samanupassāmi yaṃ evam purisassa cittaṃ pariyādāya tiṭṭhati yatha-y-idam bhikkhave itthirūpaṃ* ”. *A.* i, 1. “ Monks, I know of no other single form by which a man’s heart is so enslaved as it is by that of a woman ”.

(e) “ *Tehi pi me saddhiṃ evam kathāsallāpo hoti yatha-r-iva bhotā Gotamena* ”. *D.* i, 90. With them I would talk as I do now to the venerable Gotama.

In compounds :

Yathākāmaṃ, according to one’s wish.

Yathātathaṃ, in its real sense.

Yathābhūtaṃ, according to truth.

Yathādhammaṃ, according to the law.

Yathābalaṃ, according to one’s strength.

Yathāsakaṃ, each his own.

Yathāsukhaṃ, at ease.

157. *Yadi*, if.

“ *Yadi pana me parājayo bhaveyya, matam me jīvitaṃ seyyo* ”. *Guttīla-Vimānavatthu*. It is better to die than to live, if I were to be defeated.

158. *Yad idam*, as that ; the following ; namely.

“ *Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visudhiyā . . . yad idam cattāro satipaṭṭhānā* ”. *D.* ii, 290. “ The one and only path, bhikkhus, leading to the purification of beings . . . is that of the Fourfold Setting up of Mindfulness ”.

159. *Yam nūna*, let me ; what if ; it is better if ; so now ; rather.

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“*Yam nānāham* eko gaṇamhā vupakaṭṭho vihareyyaṃ”. *Dh.A.* i, 56. Let me live alone apart from the community.

160. *Yāva*, as far as ; up to ; so far that.

“*Atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattama ācariyamaha-yugā yena Brahmā sakkhi diṭṭho?*” *D.* i, 238. Is there then a single brahman who is versed in the three Vedas, up to the seventh generation, who has seen Brahmā face to face ?

161. *Yāva kīvaṇ ca*, so long as.

“*Yāva kīvaṇ ca*, bhikkhave, bhikkhū abhiṇhasan-nipātā . . . bhavissanti, vuddhi yeva bhikkhūnaṃ pāṭikaṅkhā”. *D.* ii, 76. So long, O monks, as the brethren forgather oft—so long may the brethren be expected to prosper.

162. *Yāvad eva*, only for ; far enough.

“*Yāvad eva* anattāya fiattaṃ bālassa jāyati”. *Dhp.* v. 72.

Only for his own disadvantage a simpleton acquires knowledge.

163. *Yāvatā*, as far as ; because.

“*Yāvatā*, Cundī, sattā apadā vā dipadā vā catuppadā vā . . . Tathāgato tesāṃ aggam akkhāyati”. *A.* iii, 35. Whatsoever beings there are, Cundī, whether footless, two-footed, or four-footed . . . of them the Exalted One is declared the best.

Yāvatiham, as many days as.

Yāvātāyukam, as long as life lasts.

Yāvadicchakam, as much as is desired.

164. *Yebhuyyena*, mostly ; almost all.

(a) “*Yebhuyyena, Ānanda, dasasu lokadhātūsu devatā sannipatitā Tathāgataṃ dassanāya*”. *D. ii, 139.* “In great numbers, Ānanda, are the gods of the ten world-systems assembled together to behold the Tathāgata”.

(b) “*Atha kho te, bhikkhave, bhikkhū yebhuyyena ekāhen’eva janapadacārikaṃ pakkamiṃsu*”. *D. ii, 48.* Then those monks, brethren, for the most part on that very day, set forth on their journey to various provinces.

165. *Raho*, secretly ; secrecy.

(a) “*Natthi loke raho nāma pāpakammaṃ pakubbato*”. *A. i, 149.* There is no secrecy in the world when one commits a sin.

(b) “*Mā’kāsi pāpakaṃ kammaṃ
Āvī vā yadi vā raho*”. *Thig. v. 247.*

Do not sin openly or secretly.

166. *Re*, used for addressing inferiors and implies contempt or deprecation.

“*Ehi, re dāsa, kiṃ akkosasī*” *ti ākaḍḍhitvā . . . taṃ thānaṃ bhindāpetvā . . . dhanaṃ āhara*”. *J. i, 225.* Drive him away saying : “Come here, hey slave, why are you threatening ?” and get the hidden treasure after digging that place.

167. *Labbhā*, possible ; allowable.

See Nos. 6 and 9 in the *Examples, Group 9.*

168. *Lābhā*, it is profitable ; it is a gain.

“*Lābhā te, mahārāja ; suladdhaṃ te, mahārāja, yassa te kule evarūpo putto uppanno*”. *D. ii, 10.* It is a gain to you, my lord, good fortune is yours, in that in your family such a son has been born.

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169. *Vata*, surely; certainly; indeed.

“*Lābhā vata no anappakā*

Ye mayaṃ Bhagavantam addasāma”. *SN. v. 31.*

“O gain indeed! No small gain this,

We who have seen the Master here!” *Woven*

Cadences, p. 5.

Connected with *aho* this expresses a wish or hope :

“*Jātidhamānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati: Aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyāti*”. *D. ii, 307.* “In beings subject to birth the wish arises: Ah! if only we were not subject to birth, if only we could avoid being born!”

170. *Vā*, or. (Particle of disjunction).

“*Idha pana, mānava, ekacco itthi vā puriso vā sattānaṃ viheṭṭhaka-jātiko hoti pāṇinā vā leḍḍunā vā daḍḍena vā*”. *M. iii, 204.* In this world, O young man, some woman or man is accustomed to hurt other beings with his own hand or with a clod or a stick.

171. *Vinā*, without.

“*Kokāliko Sāriputta-Moggallānehi sahā pi vinā pi vattituj na sakkoti*”. (*Vyaggha-Jātaka*). *Kokālika* is not able to live with or without *Sāriputta* and *Moggallāna*.

172. *Viya*, is in comparison.

“*Ekam eko va maccānaṃ*

Go vajjho viya niyati”. *SN. v. 580.*

Each of the mortals is separately led by Death just like a bull, destined to be killed (is carried by a butcher).

173. *Ve*, is an affirmative. Truly ; indeed.

" Taṅ *ve* pasahati Māro

Vāto rukkhaṅ va dubbalaṅ ". *Dhp.* v. 7.

Him verily doth Māra overcome as the wind a weak tree.

174. *Sakim*, once. *Sakid eva*, once only.

(a) " Rājāno nāma caṇḍā, *sakim* kuddhā hattha-pādādicchedanena bahum pi anattaṅ karonti ". *Dh.A.* ii, 44.

(b) " Idha bhikkave bhikkhu tinnaṅ saṅyojanaṅ parikkhayā . . . *sakid eva* imaṅ lokaṅ āgantvā dukkhaṅ antaṅ karoti ". *A.* ii, 238. Herein a monk, by utter destruction of the three fetters, coming back to this world only once, makes an end of Ill.

175. *Sakkā*, possible ; be able.

" *Sakkā* nu kho, bhante, evam evaṅ diṭṭhe'va dhamme sandiṭṭhikaṅ sāmāñña-phalaṅ paññāpetun ti ? " *D.* i, 51. Is it possible, Sir, to declare to me any such immediate fruit, visible in this very world, of the life of a recluse ?

176. *Sakkhi*, face to face with ; oneself.

" Taṅ me idaṅ, bhante, *sakkhi* diṭṭhaṅ ". *D.* ii, 271.

I myself, Lord, have seen this.

See also the example under *yāva* (No. 160).

177. *Sace*, if.

" *Sace* ayyā imaṅ temāsaṅ idha vasissanti ". *Dh.A.* i, 290.

178. *Sajju*, instantly ; speedily.

" Na hi papaṅ kataṅ kammaṅ

Sajju khīraṅ va muccati ". *Dhp.* v. 71.

Verily an evil deed committed does not immediately bear fruit as milk curdles not at once.

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179. *Satataṃ*, continually ; always.

“ Rattindivaṃ *satataṃ* appamatto
Sabbā disā pharāte appamaññaṃ ”. *SN.* v. 507.

“ Zealous by night and day

Breed limitless goodwill

Embracing all the worlds ”. *B.T.* p. 119.

180. *Sanikaṃ*, slowly ; gently.

“ Atha naṃ kumbhiṃ oropetvā ubbhindivā mukhaṃ
vivaritvā *sanikaṃ* nillokema ”. *D.* ii, 333. Then we
should take down the jar, unbind and open the mouth,
and slowly (or carefully) observe it.

181. *Samantā*, on all sides ; all around.

“ Dāvaggi . . . tassa padessa *samantā* soḷasa-karisa-
mattaṭṭhānaṃ pāpuṇi ”. *Vaṭṭaka-Jātaka.* The forest-
fire came all around the place leaving only 16 acres of
land.

182. *Samitaṃ*, continuously.

“ Carato ca me tiṭṭhato ca suttassa ca jāgarassa
ca *satataṃ samitaṃ* ñānadassanaṃ paccupaṭṭhitaṃ ”.
M. i, 93. Perfect Knowledge is always and continuously
present in me whether I am walking, standing, sleeping
or awake.

183. *Sampati*, just now.

“ *Sampati-jāto*, Bodhisatto samehi pādehi patiṭṭha-
hitvā uttārabhimukho sattapadavītiḥārena gacchati ”.
D. ii, 15. The Bodhisatta, just born, stands firm on
both feet and, with his face to the north, takes seven
strides.

184. *Samma* is used in addressing friends.

“ Āma, *samma*, idānāhaṃ vihāraṃ gantvā therāṃ
tayā kata-paṇṇasālāya nisinnakaṃ disvā āgato'mhi ”.
Dh.A. i, 19.

185. *Sammā*, rightly ; properly ; right.

“Brāhmano'smī ti ca vadamāno *sammā* vadeyya, na ca pana musāvādaṃ āpajjeyya ?” *D.* i, 123. Is it rightly spoken, without falling into falsehood, when he says : “I am a brahman” ?

186. *Sayam*, oneself ; by oneself.

“*Sayam* eva odanaṃ sādhaṃyāmi ;
Sayam eva bhājanaṃ dhoviṃ”. *Thig.* v. 412.

I myself cooked the rice and myself washed the pot.

187. *Sasakkam*, surely ; certainly.

“Evarūpaṃ te, Rāhula, kāyena kammaṃ *sasakkam* na karaṇīyaṃ”. *M.* i, 415. Such action, Rāhula, you should certainly not do with your body.

188. *Saha* is a conjunctive placed before the word connected by it.

“Tadā te pi cattāro Mallarājaputtā pāṭihāriyaṃ disvā laddhappasādā pabbajitvā . . . na cirass'eva *saha* paṭisambhidāhi arahattaṃ pāpuṇṇsu”. (*Godhika-theragāthāṭṭhakathā*). Having seen the Twin Miracle on that occasion, those four Malla-princes obtained faith in the Dhamma, and receiving ordination, before long became arahants endowed with the fourfold analytical insight.

Sometimes it has the meaning “instantly” or “as soon as”.

“*Saha* sacce kate mayhaṃ mahā pajjalito sikhī
Vajjesi soḷasa karisāni udakaṃ patvā yathā sikhī”.
Vuttaka-Jātaka, i, 215.

As soon as I made the solemn declaration, the conflagration moved aside 16 karisas as if it were met with a sheet of water.

In compounds :

Sahagata, concomitant.

Sahagāmī, follower ; one who goes with.

Sahajāta, born together.

Sahajīvi, living together.

Sahadhammika, co-religionist.

Sahanandī, rejoicing with.

Sahaseyyā, sharing of the same bed.

189. *Sahasā*, hastily ; suddenly ; forcibly.

“ Na tena hoti dhammaṭṭho yen'atthaṃ *sahasā* naye ”.

Dhp. v. 256. He is not thereby just, because he hastily arbitrates.

“ Yo fiātinag sakhānag vā dāresu patidissati

Sahasā sampiyena vā, taṃ jaññā vasato iti ”. *SN.*

v. 123.

“ *By force*, or with consent, the wastrel holds
Commerce with wives of kinsman or of friends ”.

B.T. 32.

190. *Sādhu*, well ; alright ; yes ; thoroughly.

(a) “ *Sādhu* kho, samma sārathi, pabbajito nāma ;
sādhu samacariyā ; *sādhu* puññakiriyā ”. *D.* ii, 28.
Excellent indeed, friend charioteer, is what they call a
monk ; excellent are peaceful life and doing of good
actions.

(b) “ *Sā* : *sādhu* devā ti vuttanayen'eva taṃ sabbaṃ
katvā ”. *DhA.* iii, 13. “ Very well, Sir ”, said she,
and straightaway did all as she was instructed to do.

191. *Sāmañ*, oneself.

“ Idam me, bhante, navaṃ dussayugaṃ Bhagavantaṃ
uddissa *sāmañ* kantaṃ, *sāmañ* vāyitaṃ ”. *M.* iii, 253.
Venerable Sir, this new pair of clothes is woven by
myself for the Exalted One, with the threads spun
with my own hands.

192. *Sāyam*, evening; at the evening.

“Ath’assa *sāyam* pi punadivase pi madhurabhattaṅ pacitvā adāsi”. *Dh.A.* i, 234.

193. *Sāhu*, same as *sāhu*.

“Appasmim pi *sāhu* dānaṅ, api ca saddhāya pi *sāhu* dānaṅ”. *S.* i, 21. Blessed is the gift from a scanty store; and it is so if given with a believing heart.

194. *Su* is a particle of interrogation; often seen added to interrogative pronouns.

“Evaṅ *su* te Bhagavanto saṅgama samāgama unnādino . . . vihariṇsu”? *D.* iii, 54. Did those Exalted Ones spend their time, like these, making a great noise in garrulous groups?

195. *Suṭṭhu*, well.

“So tam pi *suṭṭhu* upadhāretvā pasannamānaso . . . maggaṅ paṭipajji”. *Com. on Chattavimāna*. Having well reflected upon it and full of joy he proceeded on the road.

196. *Sudam* is a deictic particle.

“Tatra *sudam* āyasmā Kumāra-Kassapo Setavyānaṅ viharati uttarena Setavyāṅ Siṅsapāvane”. *D.* ii, 317. There the venerable Kumāra-Kassapa dwelt to the north of Setavyā, in the Siṅsapā-tree Grove.

197. *Suve*, *Sve*, tomorrow.

(a) “Yaṅ ca viññū pasasanti anuvicca *suve suve*

Nekkhag Jambonadass’eva ko taṅ ninditum arahati”? *Dhp.* v. 229, 230.

If men of intelligence praise some one from day to day, who would venture to find fault with such a man, any more than with a coin made of gold of the Jambū river?

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(b) "Sve dāni bhavaṇṇ Pokkharasāti samaṇaṇṇ Gotamaṇṇ dassanāya upasaṅkamissati". *D.* i, 108.

198. *Seyyathā pi*, just as ; like.

"Caṅkamo lohiteṇa phuṭṭo ahoṣi *seyyathā pi* gavā-ghātaṇaṇṇ". *V.M.* 182. (Soṇa's) walk was stained with blood as if it were a slaughter house.

199. *Seyyathīdam* (= *seyyathā* + *idaṇṇ*), as follows.

"Sattā tassa . . . dhammaṇṇ desento ānupubbikaṭṭhaṇṇ kathesi, *seyyathīdam* ? Dānakaṭṭhaṇṇ, sīlakaṭṭhaṇṇ, saggakaṭṭhaṇṇ, kāmaṇṇ ādinaṇṇ okāraṇṇ saṅkilesaṇṇ". *Dh.A.* i, 6. The Teacher expounding the Law to him preached the graduated sermon, viz. talk about alms-giving, the moral precepts, discription of heavens, the evil consequences and folly and defilement of sensual pleasures and so on.

200. *Hambho* is a vocative particle expressing surprise or contempt.

"*Hambho* purisa, idāni'si kificā pi maṇṇ viraddho, aṭṭha pana mahāniraye aviraddho yev' āsī ti". *Kuruṅgamiga-Jātaka*. Heigh man, though you have missed me now, you will not miss the eight great hells.

201. *Handa* is an hortative-emphatic particle. Well then ; now ; come along.

"*Handa* kuto nu tvaṇṇ, mahārāja, āgacchasi divā divassa" ? *S.* i, 97. Well, sire, whence come you at this noon-time of the day ? "

"*Handa* eko gamissāmi araṅṅiṇṇaṇṇ Buddhavaṇṇitaṇṇ". *Theg. v.* 538.

"Come then ! alone I'll get me hence and go

To lead the forest-life the Buddha praised".

Ps. B. p. 252.

202. *Halām*, enough ; should not.

“ Kicchena me adhigataṃ, *halām* dāni pakāsituṃ ”.
D. ii, 38.

“ This that through many toils I’ve won—
Enough ! why should I make it known ”.
D.B. ii, 30.

203. *Have*, surely ; certainly.

“ Bālā *have* nappasaṃsanti dānaṃ ”. DhA. iii, 188.

204. *Hā*, alas !

“ Hā ! Yogā vippayogantā !
Hā ! niccaṃ sabbasaṅkhatāṃ !
Hā ! Jīvitaṃ vināsantaṃ !
Icc’āsi paridevanā ”. Apā. 540.

Alas ! All meetings end in separation ! All component things are impermanent ! All life end in death ! Such was the lamentation going on there.

205. *Hi*, for ; because ; indeed.

“ Tassa hi dve pajāpatiyo, imassa aṭṭhā ; aṭṭhahi parikkhipitvā gahito kiṃ karissati, bhante ti ” ? DhA. i, 73. “ He (Culla Kāḷa) has only two wives, but this one (Mahā Kāḷa) has eight. What shall he do when he was surrounded and caught by the eight, Reverend Sir ” ?

206. *Hiyyo*, *Hīyo*, yesterday.

“ Kin nu kho, mahāsamaṇa, *hīyo* nāgamāsi ” ?
M.V. p. 28.

207. *Huraṃ*, there ; in the other world ; before.

(a) “ Devā manussā idha vā *huraṃ* vā
Saggesu vā sabbanivesanesu ”. S. i, 12.

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The gods and men in this world, or yonder, or in heavens, or in every sphere of being.

(b) "Ye me pubbe viyākāṃsu

Huraṃ Gotamaśāsanā". *SN. v. 1084.*

Those who explained the things to me before the teachings of Gotama (came to exist).

208. *Hurāhuram*, from one place to another.

"So plavati *hurāhuram*

Phalam icchaṃ va vanasmi vānaro". *Dhp. v. 334.*

He jumps from life to life like a monkey seeking fruit in a forest.

209. *Heṭṭhā*, down ; below ; underneath. In compounds it has the meaning "lower".

"Seyyathā pi, Poṭṭhapāda, puriso nisseṇiṃ kareyya pāsāḍassa ārohaṇāya, tass'eva pāsāḍassa *heṭṭhā*". *D. i, 198.* "Just, Poṭṭhapāda, as if a man should construct a staircase, to mount up into the upper storey of a palace, at the foot of the very palace itself".

Heṭṭhābhāga, lower part.

Heṭṭhā-pādatalesu, on the soles (of the feet beneath).

CHAPTER VIII

SOME IDIOMS AND
DIFFICULT PASSAGES

1. *Akāmakassa bilam olaggeti*, to hang up a ration for one who is unwilling.

“Seyyathā pi, brāhmaṇa, puriso daḷiddo assako anāḷhiko, tassa akāmakassa bilam olaggeyyum: Idan te, ambho purisa, maṅsaṅ khāditabbaṅ, mūlaṅ ca anuppadātabban ti”. *M.* ii, 178. Suppose, brahman, there is a man poor, having little of his own, and of small means ; for him who is unwilling they would hang a ration (of flesh), saying : “ Dear man, you must eat this flesh and pay for it ”.

2. *Accayo accagamā*, the fault overcame.

“ *Accayo* maṅ, bhante, *accagamā* yathā bālaṅ, yathā mūlhaṅ, yathā akusalaṅ ”. *M.* i, 438 ; *A.* ii, 146. Lord, my fault overcame me, who am so foolish, so stupid and so wrong.

3. *Accasarā*, gave offence.

“ Idha, bhante, dve bhikkhū sampayojesuṅ, tatr’eko bhikkhu *accasarā* ”. *S.* i, 239. Here, O Lord, two monks had a dispute, in which one of them gave offence.

4A. *Accayam deseti*, to confess one’s fault.

“ Atha kho so, bhante, bhikkhu tassa bhikkhuno santike *accayam* accayato desesi, so bhikkhu na paṭiggaṇhāti ”. *S.* i, 239. Then that monk, Lord, confessed his fault to the other as such ; but the latter would not accept his apology.

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4B. *Acchādeti*, to become agreeable to the palate. (This meaning of *acchādeti* is not given in the P.T.S. Dictionary).

(a). "Tesaṅ rasaṅ pathaviṅ aṅguliyaṅ sāyataṅ *acchādesi*". *D.* iii, 85. When they, taking with their fingers, tasted the essence of the earth (or the primitive soil before taking its solid form) it became agreeable to their palates.

(b) "Ekam ekaṅ ca bhikkhuṅ paccēka-dussayugena *acchādesi*". *M.* i, 353 ; *A.* V. 347. He dressed each monk with a pair of clothes.

It means that he offered each monk two pieces of cloth (meant for robes).

5. *Ajaddhukam*, abstinence from food.

"Ahaṅ o'eva kho pana sabbaso *ajaddhukam* paṭi-jāneyyaṅ, imā ca me devatā dibbaṅ ojaṅ lomakūpehi ajjhohāreyyaṅ, tāya cāhaṅ yāpeyyaṅ, taṅ mam'assa musā". *M.* i, 245. If I would claim not to take food altogether, and these deities would instil celestial essence to my body through the pores of the skin, and if I were to sustain my life by it, my claim will be a false one.

6. *Ajaddhumārikam*, starvation.

"*Ajaddhumārikam* vā'yaṅ kulaputto marissati". *A.* iv, 283. This clansman will die a starveling.

7. *Mā kho ajesi*, let him not be victorious.

"*Mā kho* tumhe āyasmanto *eso ajesi*". *V.* ii, 1. Do not, friends, allow this person to defeat you.

8. *Ajjhappatta*, come upon ; overcome.

"Sakuṇagghī lāpaṅ sakuṇaṅ sahasā *ajjhappattā* aggahesi". *S.* V. 146. The falcon suddenly swooped down upon the quail and seized it.

9. *Ajjhāvāra*, a representative.

"*Ajjhāvāra*'mha Nandassa
Bhoto santikam āgatā". *J. V.* 324.

We, who are the representatives of Nanda, have come to your presence

10. *Añchati*, to pull or turn round.

(a) "Kissa tvaṇ, Udāyi, nisīdanaṇ paññāpetvā samantato *samañchasi*,* seyyathā pi purāṇāsikoṭṭho" ? *Pācittiya-pāḷi*. "Why do you, Udāyi, having spread out your sitting-rug, pull it from every side, just like a worker on old skins ?

11. *Aññen'aññam paṭicarati*.

"So bhikkhūhi vuccamāno *aññen'aññam paṭicarati*, bahiddhā kathaṇ apanāmeti". *M.* i, 442. Being admonished by the brethren, he evades it and talks about things not concerning it and opens up a new topic of conversation.

12. *Attanā*, oneself.

(a) "Kuddālapaṇḍito paṭhamaṇ *attanā* pabbajitvā pacchā pariyaṇ pabbājetvā assamaṇapaṇḍitaṇ bhājetvā adāsi". *J.* i, 314. The wiseman, Kuddāla, first (of all) became a hermit *himself* and then ordained the others as hermits and gave them allotments in the hermitage.

(b) "Attano sattuṇ *attanā* va posesi". *D.A.* i, 136. You *yourselves* have brought up your own enemy.

13. *Anupakhajja*, having intruded.

"Chabbaggiyā bhikkhū there bhikkhū *anupakhajja* seyyaṇ kappenti". *Pācittiya-pāḷi*. The monks of the Group of Six lie down very near the beds of the elder monks (so as to cause uneasiness to the Elders).

*Not found in the P.T.S. Dictionary.

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14. *Anupahacca*, having not wounded or hurt.

“Tena hi, bho, imaṃ purisaṃ *anupahacca* chaviṃ ca cammaṃ ca . . . jivitā voropetha”. *D. ii, 336*. Well, my dears, kill this man without wounding his cuticle or skin. Dr. Rhys Davids has translated this passage as: “Well, my masters, kill this man by stripping off cuticle and skin”. It contradicts with the commentary which explains as: “*anupahaccā ti avināsetvā*”. *Avināsetvā* means “having not destroyed”. P.T.S. Dictionary has given *anupahata* only, and does not help to decide the meaning of *anupahacca*.

(b) “Yan nūnāhaṃ imassa nāgassa *anupahacca* chaviṃ ca cammaṃ ca . . . tejasā tejaṃ pariyaḍiyyeṃṃ”. *V.M. 24*. What if I were to exhaust this nāga's power, with my own without wounding or hurting his cuticle or skin.

15. *Anuviccekāra*, thorough investigation.

“*Anuviccekāro* tumhādisānaṃ fiāta-manussānaṃ sādhu hoti”. *V.M. 236; M. i, 379*. A thorough investigation is fitting for such well-known persons like you.

16. *Apakassa*, having drawn back.

“Seyyathā pi, bhikkhave, puriso jarūdapānaṃ vā olokeyya, pabbata-visamaṃ vā *apakass'eva* kāyaṃ *apakass'eva* cittaṃ”. *S. ii, 198*. Just as a man would look at a broken down well, or a precipice, shrinking his body and with caution in his mind.

17. *Apaccakkhakāri*, one who acts without right understanding.

“Paṇḍitā nāma tādisena parapattiyena *apaccakkhakārinā* saddhiṃ na vasanti”. *J. V. 233*. The wise do not live with a person like you, who are relying on

others' words and act without knowing the true state of things.

18. *Apavīṇati*, to pay attention.

"Gāvi taruṇavacchā thambhañ ca ālumpati, vaccha-kañ ca *apavīṇati*". *M.* i, 324. A cow with a young calf pays attention to her calf while eating a clump of grass.

- 19. *Appāṭihīrakata*, worthless.

"Nanu evaṃ sante tassa purisassa *appāṭihīrakatam* bhāsitaṃ sampajjati?" *M.* ii, 33; *D.* i, 193. Would it not turn out, the fact being so, that the talk of that man was witless talk?

20. *Abhisatā atthikānam*, approached by the needy.

"Sālavatī gaṇikā . . . *abhisatā atthikānam atthikānam* manussānaṃ". *V.M.* 269. The city-belle, Sālavatī, was approached by whatever men as needed her company.

21. *Avatthāsi*, fell upon.

"Dutiyo musalo paripatitvā aññatarassa dārakaassa matthake *avatthāsi*". *Pārājikapāli*. A second pestle moved from its place and fell upon a certain boy.

22. *Avicim maññe phuṭo*, crowded without a recess.

"Astivassa-sahassāyukesu, bhikkhave, manussesu ayaṃ Jambudīpo *avicim maññe phuṭo bhavissati* manussehi". *D.* iii, 75. When humans begin to live for 80,000 years, this land of Jambu will be crowded, without a recess, with mankind.

Dr. Rhys Davids translates *avicim maññe* as "one might think it a Waveless Deep", and further states in a note (*D.B.* iii, 73): "The Waveless Deep was, in later books, one of the purgatories", etc. It is true

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that there is a hell by that name. The commentators state that this hell got its name because it is full, without a recess, with the sufferers. Then we have to take here the meaning of *vīci* as 'recess', and of *avīci* as 'recessless', and not as the name of the hell. In my opinion *avīcim* here is an adverb connected to *phuṭo*.

23. *Assako anāḷhiko*, poor and needy. *Saka* is one's own; *assaka* is a person who has nothing as his own. *Āḷhaka* is a measure of rice, etc. *Anāḷhika* is a person who does not possess even a single measure of rice.

"*Daḷiddo assako anāḷhiko iṇaṇ ādiyitvā vaddhiṇ paṭisunāti*". A. iii, 352. A man who is poor, has little of his own and of small means, would borrow (money) and promise to pay the interest.

In the *Gradual Sayings* (Vol. iii, p. 249). *Vaddhiṇ paṭisunāti* is translated as "he borrows". But the P.T.S. Dictionary clearly states that *vaddhi* means an increase or interest on money.

24. *Assutavā puthujjano*, uneducated person.

"*Kiṇ nānākaraṇaṇ sutavato ariyasāvakaṣṣa assutavata puthujanena?*" S. iv, 208. What is the difference between the well-taught Ariyan disciple and the untaught worldling?

Note here that one party is placed in the possessive and the other in the instrumental.

25. *Ādissa*, (*abs.*) having pointed out.

Ādissa, (*adj.*) fit to be pointed out.

(a) "Bhagavā . . . ādissa ādissa āyasmato Upāliṣṣa vannaṇ bhāsati". *Pācittiya-pāḷi*. The Exalted One expounds the virtues of the venerable Upāli often pointing him out as an example.

(b) "Tumhe pi tena *ādissā* bhaveyyātha". *M. i.*
12. You also will be contemptible (or to be pointed out as such) on account of that.

26. *Āpaṇaṃ pasāreti*, to lay out or open a shop.

"Dussavaṇijjaṅ vā samaṇo Ānando karissati, paggāhikasālaṅ vā *pasāressati*". *V. ii.*, 291. The recluse Ānanda will begin a trade in cloth or open a drapery shop.

27. *Āsajja* (= *āsādiya*), having insulted or hinted.

(a) "Tādisaṅ bhikkhum *āsajja*.

Kaṇha, dukkhaṅ nigacchasi". *Theg. v.* 1189.

Having insulted such a monk, O Black-hearted One, you will fall into misery.

(b) "Addhā kho te, Aggivessana, *āsajja* upaniya vācā bhāsītā". *M. i.*, 240. Surely, Aggivessana, you have spoken these words hinting and aiming at me.

28. *Ālimpeti*, to set fire.

"Chabbaggiyā bhikkhū dāyaṅ *ālimpesum* ; manussā daḍḍhā kālam akaṅsu". *Pārājikapāḷi*. The monks of the Group of Six set fire to a forest, and some people were burnt to death (in that fire).

29. *Āsumbhati*, to throw over.

"Pāṇiyathālaṅ matthake *āsumbhita*vā vidhūpanena pahāraṅ adāsi". *Pācittiyapāḷi*. Having thrown down the water vessel upon him, he further struck him with the fan.

30. *Āhundaṛika*, impassable ; not clear.

"*Āhundaṛikā* samaṇānaṅ Sakyaputtīyānaṅ disā andhakārā ; na imesaṅ disā pakkhāyanti". *V.M.* 79. The directions are impassable and dark to the monks

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who are the sons of Sākyaans ; the four quarters are not clear to them.

31. *Uggirati*, to lift or raise up ; to utter.

(a) "Chabbaggiyā bhikkhū kupitā anattamanā sattarasavaggiyānaṃ bhikkhūnaṃ talasattikaṃ uggi-ranti". *Pācittiya-pāḷi*. The monks of the Group of Six, being annoyed and displeased, raised their hands in a threatening manner to the monks of the Group of Seventeen.

(b) "Anuggiram girāṃ kiñci subhaṃ vā yadi vā' subhaṃ.

Phuse vācasikaṃ vajjaṃ kathaṃ ? me pucchito bhāṇa". *Uttaravinicchaya. v. 722*.

Being interrogated by me, please tell me how a person, without uttering a word either good or bad, can commit a verbal offence ?

32. *Uccāreti*, to lift up ; to pronounce.

"Affiataro bhikkhu heṭṭhā hutvā silaṃ uccāresi, uparimena bhikkhunā duggahitā silā heṭṭhimassa bhikkhuno matthake avatthāsi". *Pārājika-pāḷi*. A certain monk remaining below lifted up a stone, which being carelessly held by the one above, fell upon the monk who was below.

In grammar *uccāraṇa* is used in the sense of pronunciation.

33. *Ujjavati*, to sail upstream.

"Atha kho Vesālikā Vajjiputtakā bhikkhū taṃ sāmaṇakaṃ parikkhāram ādāya nāvāya Sahajātiṃ ujjavimsu". *Cullavagga*, 301. Then the Vajjian monks of Vesālī, taking those monks' requisites with them, sailed upstream in a vessel to Sahajāti.

Ujjanā nāvā, a vessel sailing upstream.

Ojjanā nāvā, a vessel sailing down-stream.

34. *Ujjhati*, to throw away ; to remove.

(a) "Mā no deva avadhi ; dāse no dehi Khaṇḍa-hālassa ;

Api nigalabaddhā pi hatthichakanāni ujjhema".

J. vi, 138.

Do not kill us, Sire ; give us as slaves to Khaṇḍahāla ; we being bound with chains, will remove elephants' dung there.

(b) "Te bhikkhū santhatāni *ujjhivā* āraññikaṅgaṅ samādiyisū". *Pārājikāpāḷi*. Those monks threw away their sleeping rugs and took the vow of 'Forest-dweller'.

35. *Uttiṇam akāṃsu*, removed the grass.

"Bhikkhū Ghaṭṭikārassa kumbhakārassa āvesaṇaṅ *uttiṇam akāṃsu*". *M.* ii, 53. The monks removed the grass-thatch of the hall of Ghaṭṭikāra, the potter.

36. *Udumbarakhādikaṃ*, in the way of eating figs.

"*Udumbarakhādikaṃ* vāyaṅ kulaputto bhoge khādati". *A.* iv, 283. "This clansman eats his wealth like a fig-tree glutton".

This is said of a spend-thrift. When one shakes a fig-tree, wishing to eat the fruit thereof, hundreds of fruits fall, a large amount of which is wasted.

37. *Uddasseti*, to show oneself.

(a) *Pabbajitena ca te mātāpitāro uddassetabbā*". *M.* ii, 60. Having become a monk you must show yourselves to your parents.

(b) "Āgamentu bhonto coraghātā, . . . yāvāhaṅ tesāṅ *uddassetvā* āgacchāmi". *D.* ii, 322. Let my masters, the executioners, wait till I show myself to them and come back.

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38. *Uddāna*, a string of.

"Ime macche gahetvā pādagghanakāni aḍḍhapādagghanakāni . . . ca *uddānāni* karohi". *Dh. A. ii*, 132. Take these fishes and make strings of them the value of a quarter, and of a half *kaḥāpaṇas*.

39. *Uddissakata*, specially prepared (for someone).

"Samaṇo Gotamo jānaṇ *uddissakatam* maṇsaṇ bhūñjati paṭiccakammaṇ". *V.M.* 237. The recluse Gotama eats the flesh specially prepared, and meant, for himself.

40. *Uddiyati*, *udriyati*, to fall into pieces.

"Tena kho pana samayena Thullanandāya bhikkhuniyā pariveṇaṇ *uddriyati*". *Pācittiya-pāḷi*. At that time the cell of the nun Thullanandā was falling into pieces.

41. *Upacchubhati*, to throw at.

"Kukkuro jigacchā-dubbalya-pareto goghātakasūnaṇ paccupaṭṭhito assa; tam enaṇ dakkho goghātako . . . aṭṭhikaṅkalaṇ sunikantaṇ ṇikantaṇ, nimmaṇsaṇ, lohitaṃakkhitaṇ *upacchubheyya*". *M. i*, 364. When a dog, feeble and overcome with hunger, would come near a butcher's meat stall the cunning butcher would throw at him a bone well scraped of flesh, completely void of flesh, and only smeared with blood.

42. *Upajivati*, to live on.

"Ahaṅ ca kho yaṇ hadāmi. etaṇ so *upajivati*". *P.V. Gūthakkhādaka*.

He lives on what I defecate.

43. *Upanandhati*, to bear enmity towards.

“Chabbaggiyā bhikkhū Mahānāme Sakke upanandhimsu”. *Pācittiyapāḷi*. The monks of the Group of Six bore enmity towards Mahānāma, the Sākyan.

Note that this governs the locative.

44. *Ubbandhati*, to strangle by hanging oneself.

“Araññaṃ pavisitvā ubbandhitvā marissāmi ti araññaṃ gato maraṇa-bhaya-tajjito paṭinivatti”. *Guttīla. V. V. Com.* Having gone to the forest with the intention of strangling himself by hanging he became afraid of death and then returned.

45. *Ummihati*, to discharge urine.

“Amhākam pana sakiṃ katāni santhatāni pañca pi cha pi vassāni pahonti, yesu no dārakā uhadanti pi ummihanti pi”. *Pārājikapāḷi*. The rugs that we make exist for five or six years while our young ones defecate and discharge urine on them.

46. *Urundā sampādi*, became spacious.

“Indasālaguhā visamā santi* samā sampādi; sambādhā santi* urundā sampādi”. *D. ii, 269*. The cave of Indasāla, which had a rough floor, became smooth; became spacious though it was narrow.

47. *Ussāreti*, to cause to move back.

“Jivako . . . janaṃ ussāretvā tirokaraṇiṃ parikkhipitvā . . . antagaṇṭhiṃ niharitvā bhariyāya dassesi”. *V.M. 276*. Jivaka caused the people to move back and to hang a curtain around; and then he took out the twisted intestine (by operation) and showed it to the wife (of the patient).

48. *Uhadati*, to defecate. See No. 45 above.

(* The P.T.S. Edition has *yaniti* for *santi*).

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49. *Okappaniya*, trustworthy.

“*Okappaniyam etaṃ bhoto Gotamassa*”. *M. i*, 249.
This saying of the venerable Gotama is trust-worthy.

50. *Onojeti*, to distribute ; to give as a present.

(a) “*Rājā Māgadho Senīyo Bimbisāro sovaṇṇama-
yaṃ bhīṅkaraṃ gaheṭvā Bhagavato onojesi* : Etāhaṃ
bhante Veḷuvanaṃ uyyānaṃ . . . dammi ti”. *V.M.* 39.
Seniya Bimbisāra, the king of Magadha, took hold of a
golden pitcher and (after pouring the ceremonial water
of a gift), offered the garden to the Exalted One, saying:
“ I bestow this garden, Veḷuvana (to the community
headed by the Buddha) ”.

(b) “*Onojethā*’vuso saṅghassa cīvaraṃ”. *Pācittiya-
pāḷi*. Brethren, be pleased to distribute robes among
the community of monks.

51. *Odiṣsa*, definitely.

“*Aññaṃ bhikkhuṃ haṭṭhavikāreṇa āmanteti, odiṣsa
vā anodiṣsa vā saddaṃ na karonti*”. *M. ii*, 242. They
call another monk with the motion of the hand and do
not make a sound definitely or indefinitely.

52. *Osādeti*, to be sunk ; to reduce (price).

(a) “*Tena hi tvaṃ, gaḥapati, mahante mahante
sāni-pasibbake kārapetvā hirañña-suvaṇṇassa pūrāpetvā
sakatehi nibbāhāpetvā majjhe gaṅgāya sote osādehi*”.
Pārājikapāḷi. If it is so, householder, you may order
spacious hemp-bags to be prepared, to fill them with
wrought and unwrought gold, to carry them in carts
to the river-bank and to sink them in mid-stream.

Note the Genitive in *hirañña-suvaṇṇassa*.

(b) “*Tena hi, Mahārāja, agghaṃ osādehi*”. *Sirimā
V.V. Com.* If it is so, sire, reduce the price.

53. *Kacche sajjeyya.*

"Seyyathā pi, bhagini, puriso hatthiṃ datvā *kacche sajjeyya* ; evam eva kho tvaṃ, bhagini, Bhagavato maṃsaṃ datvā mayi antaravāsake sajjasi". *Pārājika-pāḷi*. Just like a man, dear sister, who has given away an elephant but hesitates to give up its belt, you having offered meat to the Exalted One are reluctant to give me your lower robe.

54. *Kaṭaggaha*, victory ; winning ; lucky cast.

"Akkhadhutto paṭhamen'eva *kaṭaggahena* mahantaṃ bhoga-kkhandhaṃ adhigaccheyya". *M.* iii, 178. A gambler would win immense wealth by his first lucky throw.

55. *Kaṭasi vaḍḍhitā*, cemetery is increased.

"Evaṃ dīgharattaṃ vo, bhikkhave, dukkhaṃ paocanubhūtaṃ, *kaṭasi vaḍḍhitā*". *S.* ii, 178. Thus for a long time, monks, you have undergone misery and have increased the cemetery.

56. *Kaliggaha*, defeat ; loss ; a losing cast.

"Evam imassa bhoto purisa-puggalassa ubhayattha *kaliggaho*". *M.* i, 403. In this way it will be a losing cast, in both ways, to this person.

57. (a) *Kiñcikkha*, a trifle ; a meagre thing.

"Yo ve kiñcikkha-kamyatā
Panthasmiṃ vajantaṃ janam
Hantvā *kiñcikkham* ādeti,
Taṃ jaññā vasalo iti "

SN. V. 121.

Whosoever, desiring some trifle, kills people going along the road, and pillages something, know him as an outcast.

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(b) *Kukkuṭasampātika*, (situated so closely) that a cock could fly (from one house-top to another).

“*Asītivassa-sahasāyukesu, bhikkhave, manussesu ayaṃ Jambudīpo iddho c’eva bhavissati phīto ca, kukkuṭasampātikā gāma-nigamarājadhāniyo*”. *D.* iii, 75. When people come to live 80,000 years, this land of Jambu will be mighty and prosperous; the villages, towns and cities will be situated so close to each other that a cock could easily fly from one house-top to the other nearest.

58. *Gaṇikā vuttāpesi*, appointed a town-courtesan.

“*Rājagahako negamo Sālavatīṃ kumārīṃ gaṇikā vuttāpesi*”. *V.M.* 268. The City-council of Rājagaha appointed the maiden Sālavatī as the city-belle or town courtesan.

For other meanings of *vuttāpeti* see No. 101.

59. *Kiṭṭha*, growing corn.

“*Seyyathā pi, bhikkhave, kiṭṭham sampannaṃ; kiṭṭhārakkho ca pamatto; goṇo ca kiṭṭhādo aduṃ kiṭṭham otarivā yāvadatthaṃ madaṃ āpajjeyya*”. *S.* iv, 195. Suppose, brethren, there is growing corn which is fertile, and a negligent watcher; then an ox which was used to devour corn comes down into that corn and eats its fill with ravenous delight.

60. *Ġivā* is the neck, but in some places it has the meaning of ‘fine’ or ‘penalty’.

“*Yassa passena migo palāyati tass’eva Ġivā*”. *J.* V. 23. The fine would be his (or he should be responsible) from whose side the deer would escape. (This is often found in the Vinaya texts, used in this sense).

61. *Cakkasamārūḥa*, got into vehicles.

"Hoti so samayo, yaṅ bhayaṅ hoti aṭavisāṅkopo, cakkasāmārūḷhā jānapadā pariyāyanti". *A. i*, 178. There comes a time when there is an distress of forest-tribes, and the country-folk mount their carts and drive away.

62. *Cārittam anuyuñjati*, goes for a walk.

"Mā ca vātātape cārittam anuyuñji ; mā te vātātape cārittam anuyuttassa rajosūkaṅ vaṇamukhaṅ anudhaṅgesi". *M. ii*, 257. Do not engage in walking when it is windy and hot ; do not allow the surface of your wound to be contaminated with the particles of dust while walking in the sun and the wind.

63. *Corehi vuṭṭhāsi*, had to leave the place on account of robbers.

"Aññatarasmiṅ gāme vassūpagatānaṅ bhikkhūnaṅ gāmo corehi vuṭṭhāsi". *V.M.* 149. A certain village, in the neighbourhood of which some bhikkhus were spending their rainy season, had to shift its site on account of a band of dacoits.

64. *Corā pariyuṭṭhimsu*, the robbers overcame.

"Ratanattaya guṇaṅ anussarantassa'eva gacchantassa corā magge pariyuṭṭhimsu". *Chattha V.V. Com.* The robbers overcame him on the road (or the robbers obstructed his path) who was proceeding while pondering over the virtues of the Three Jewels.

65. *Chandakam samharitvā*, having collected subscriptions.

"Bhikkhunīsāṅghassa cīvaratthāya chandakam samharitvā aññatarassa pāvārikassa ghare nikkhipitvā . . . etad avocuṅ". *Pācittiya-pāḷi*. They collected subscriptions for the robes of the community of nuns and, keeping the money in the house of a cloak-dealer, informed thus.

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66. *Jīna*, being deprived of. This governs the accusative.

(a) “*Jīno* rathassaṅ maṇikuṇḍale ca
Putte ca dāre ca tath’eva *jīno*”. *J.* iii, 153.

He was deprived of his chariots, horses and jewellery, and likewise of sons and wives.

(b) “*Bahū* hi khattiyā *jīnā*
Atthaṅ raṭṭhaṅ pamādinō”. *J.* V. 99.

Many warriors, who were negligent, have lost their possessions and kingdoms.

67. *Jiyati*, to lose; to decay.

“*Akkhadhutto* paṭhamen’eva kaliggahena puttam pi *jiyetha*, dāram pi *jiyetha*, sabbasāpateyyam pi *jiyetha*”. *M.* iii, 170. A gambler might, by his first losing throw, become deprived of his son, or wife, or all his possessions.

68. *Tiṭṭhatu*, let it remain.

“*Tiṭṭhantu* tāva manussabhūtā, acetanānam pi rukkhānaṅ sāmaggij laddhuṅ vaṭṭati”. *J.* i, 329. Even the senseless trees must have their congruity, what is there to be spoken about (the unity of) human beings.

If the first clause is literally translated it would be :
“Let the human beings remain or stand still”.

69. *Thambham ālumpati*, to eat grass. See No. 18 for an example.

Ālumpati, to eat in lumps.

70. *Daṭṭhu* (= *disvā*), having seen.

“*Kāmes-v-ādinavaṅ* *disvā*,
Nekkhammaṅ daṭṭhu *khemato*”. *Theg.* v. 458.

Having seen the evils in sense-desires and the safety in renunciation.

71. *Dassukhila*, danger from robbers.

“Aham etaṅ *dassukhilaṃ* vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā samūhanis-sāmi”. *D. i*, 135. I will soon put an end to this robber-plague by punishment, bonds, confiscation, threatening or banishment.

72. *Dahati*, is to burn ; it has also the meaning ‘ to claim ’.

“Sakyā kho pana, Ambaṭṭha, rājānaṅ Okkākaṅ pitāmahaṅ *dahanti*”. *D. i*, 92. The Sākyaans, O Ambaṭṭha, claim King Okkāka as their ancestor. See also §ⁱⁱⁱ, 113.

73. *Dessa*, detestable ; odious.

“Na me *dessa* ubho puttā ;

Maddidevi na *dessiyā*”. *J. vi*, 570.

My two children and Queen Maddī are not detestable to me. See *Theg v.* 416.

74. *Nibbāhati*, to carry out ; to unsheath.

“Dighāvu-kumāro vāmena hatthena Brahmaḍattassa Kāsirañño sīsam parāmasitvā, dakkhiṇena hatthena khaggaṅ nibbāhetvā Brahmaḍattaṅ Kāsirājānam etaḍ avoca”. *V.M.* 347. Prince Dighāvu held the head of Brahmaḍatta, the king of the Kāsīs, with his left hand, drew the sword with his right, and said to him :

75. *Nimināti*, to exchange for ; to barter. The thing given is put in the Instrumental and the thing taken in the Accusative.

“Asanthutaṅ maṅ cirasanthutena

Niminni, bhoti, adhavaṅ dhuvena ;

Mayā pi bhoti *nimineyya* aññaṅ ;

Ito haṅ dūratarāṅ gamissaṅ”. *J. iii*, 221.

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My dear, you exchanged me, who am a stranger, for (your own husband who was) a companion for a long time—you exchanged an impermanent thing for a permanent thing—next you will barter me also with some other person ; therefore I will go from here to a distant place.

76. *Paṇāmeti*, to dismiss ; to turn a door ; to bend.

(a) “ Atha kho Bhagavā kismificid eva pakaraṇe bhikkhusaṅhaṇ paṇāmetvā . . . Kapilavattḥuṇ pāvīsi ”. *S.* iii, 91. Then the Exalted One having turned away the Order of monks for some offence, entered Kapilavattu.

(b) “ Atha kho so bhikkhu vihāraṇ pavissāmi ti kavāṭaṇ paṇāmento addasa sabbaṇ vihāraṇ ahinā paripuṇṇaṇ ”. *V.M.* 87. Then that monk turned the door in order to enter his cell, and saw the whole cell filled with (the coils of) a serpent.

77. *Pañke saṅkamo*, passage bridge on the mud.

“ Ehi me tvaṇ, bhikkhu, pañke saṅkamo hohi ”. *M.* i, 439. Come here, O monk, lie as a plank on the mud for me (to pass on).

78. *Paccāhāraṃ karoti*, to make an excuse. (*Paccāhāra* is not found in the P.T.S. Dictionary).

“ So : mayhaṇ hadayaṇ vā rujati, kāyo vā bādhatī ti kiñci paccāhāraṃ akatvā dhammāsaṇaṇ abhiruhitvā . . . vadati ”. *S.A.* i, 306. Without making an excuse by saying : ‘ my chest is painful ’ or ‘ my body is afflicted ’ he ascends the pulpit and recites (the scriptures).

79. *Pacchāliyaṃ khipanti*, to chuck from behind.

“ Ime, bhante, licchavikumārā caṇḍā pharusā apajahā . . . kulithīnaṇ kulakumārīnaṃ pi pacchāliyaṃ khipanti ”. *A.* iii, 76. Lord, these Licchavi young

men are quick-tempered, rough, proud fellows; they chuck the women and girls of the respectable families from behind.

The word *apajaha* here is to be noted. The P.T.S. Dictionary gives its meaning as "greedy"; but according to its commentary it is better to translate it as "proud".

80. *Paṭiccakamma*, something meant for oneself. See No. 39.

81. *Paṭibhānacitta*, a painting hinting at sexual intercourse

"Rañño Pasenadissa Kosalassa uyyāne cittāgāre *paṭibhāna-cittam* kataṇ hoti". *Pācittiya-pāḷi*. V. iv, 298. At that time a painting on the sexual intercourse was executed in the picture gallery at the Royal Gardens of King Prasenajit of Kosala.

82. *Paṇopanaṇaviyā*, argument for reducing the price of an article of trade.

"Yo pi so, bhikkhave, satthā āmisagaru . . . tassa p'āyaṇ *paṇopanaṇaviyā* na upeti". *M. i*, 480. This sort of argument is not befitting even for a Teacher who has much interest in worldly gain.

The P.T.S. edition of the text has *paṇopanaṇavidhā* instead of this word. The explanation given in the commentary is: "*Paṇopanaṇaviyā* ti paṇaviyā ca opanaviyā ca. *Na upeti* ti na hoti. *Kaya-vikkaya-kāle viya aggha-vaḍḍhana-hāpanaṇ* na hoti ti attho". The P.T.S. Dictionary is silent on this.

83. *Paṇojeti*, to compete with. The P.T.S. Dictionary has given several other meanings of this word, but not this.

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“Ayaṅ kūtajaṭilo attano pamāṇaṅ na jānāti, amhākaṅ ayyena saddhiṃ payojeti”. *J. V*, 320. This fraudulent ascetic, not knowing his strength, competes with our master.

Kammante payojeti, sets some business on foot.

Bhesajjaṃ payojeti, prepares a medicine.

84. *Pavayha*, pressing the charges or showing faults.

(a) “Ko nu kho, bhante, hetu, ko paccayo, yena idh’ekaccaṅ bhikkhuṅ *pavayha pavayha* kāraṇaṅ karonti?” *M. i*, 442. What is the cause, what are the reasons, Sir, for them to try some monk (emphatically) pressing the charges (against him?)

(b) “Na vo ahaṅ, Ānanda, tathā parakkamissāmi yathā kumbhakāro āmattike; niggayha niggayhā’haṅ, Ānanda, vadāmi, *pavayha pavayha*, yo sāro so ṭhassatī ti”. *M. iii*, 118. I will not, Ānanda, treat you leniently like a potter who handles unbaked crockery; I admonish and reprimand you again and again showing your faults, wishing that those who are strong enough to bear the test would remain (and the rest would go).

The text has *āmakamatte* for *āmattike*. I prefer this as found in *āmattikāpaṇa*, *V. ii*, 243.

85. *Pāṇam ārabhati*, to destroy life.

“Yo kho, Jīvaka, Tathāgataṅ vā Tathāgatasāvakaṅ vā ārabha *pāṇam ārabhati* so pañcahi ṭhānehi bahū apuññaṅ pasavati”. *M. i*, 371. Whosoever, Jīvaka, destroys life on account of the Tathāgata or a disciple of His, he would commit a great deal of sin in five ways.

86. *Pittam bhindeyya*, to burst a gall-bladder.

“Seyyathā pi bhikkhave caṇḍassa kukkurassa nāsāya *pittam bhindeyyum*, evaṅ hi so bhikkhave kukkuro bhīyoso-mattāya caṇḍataro assa. *V. ii*, 188. O

monks, just as a fierce dog would become fiercer when (some wild animal's) gall-bladder is burst into its nose.

87. *Putamsa*, having a bag hanging from one's shoulder.

"Tathārūpā ayaṅ, bhikkhave, parisā yathārūpaṅ parisāṅ alaṅ yojanagaṇanāni pi dassanāya gantuṅ api *putamsenā pi*". A. ii, 183. Such an Order (of monks) as this is a company worth going many a mile to see, even if one had to carry (his provision in) a knapsack.

See also D. i, 117.

88. *Bilaṃ olaḡgeti*, to hang up a ration.

See No. 1 of this Chapter.

89. *Bhavitabbaṃ*, should be ; may be. The Potential Participles, such as this, govern the Instrumental.

"Rakkhasa-pariggahitena iminā sarena bhavitabbaṅ". J. *Devadhamma*. This lake may be haunted by a demon.

90. *Mattika*, maternal ; come from the mother.

"Idaṅ te, tāta Sudinna, mātu *mattikaṃ*; itthikāya itthidhanaṅ; aññaṅ pettikaṅ". *Pārājikapāḷi*. This is, dear Sudinna, what has come from your mother, a woman's dowry. What has come from your father is different from this.

91. *Mattigha*, a matricide.

"Tambalohavilinaṅ va tattaṅ pāyenti *mattighaṃ*". J. V. 269.

They make a matricide drink molten copper.

92. *Māyaṃ vidamseti*, to perform magical feats.

"Seyyathā pi, bhikkhave, māyākāro vā māyākā-rantevāsī vā mahāpathe *māyaṃ vidamseyya*". S. iii, 142.

Suppose, brethren, a juggler or a jugglers' apprentice should perform his magic on the high-road.

93. *Mosalla*, deserving the punishment of striking with a pestle.

"Ahaṇ, bhante, pāpakammaṇ akāsiṇ gārayhaṇ mosallaṇ". *A. ii*, 241. Sirs, I have done a wicked deed, one worthy of execration and cudgelling.

94. *Yathākāma-karaṇīya*, to be dealt with as one likes.

"Evaṇ hi so bhikkhave maccho *yathākāmakaraṇīyo* bālisikassa". *S. iv*, 159. Thus, monks, that fish becomes a victim to the fisherman who will deal with it as he likes. (Note the Genitive in *bālisikassa*).

95. *Yāva aparaddham*, how deeply wronged.

"Passa, Ambaṭṭha, *yāva aparaddhaṇ* ca te idaṇ ācariyassa brāhmaṇassa Pokkharasātissa". *D. i*, 103. See, Ambaṭṭha, how deeply your teacher, the brahman Pokkharasāti, has herein done you wrong. (Here, too note the Genitive).

96. *Rumhaniya*, refreshing.

"Saddhassa bhikkhave sāvakassa Satthu-sāsane pariyoḡāya vattato rumhaniyaṇ Satthusāsanaṇ hoti ojavantaṇ". *M. i*, 480. To a devoted disciple, brethren, who dives into the depths of the master's teachings, that teaching becomes a delicious refreshment.

97. *Lomaṇ pāteṭi*, to let one's hair drop, i.e. to submit.

"So bhikkhu bhikkhūhi vuccamāno . . . na *lomaṇ pāteṭi*, na *nithāraṇ vattati*". *M. i*, 442. That monk, being admonished by the monks, neither submits nor becomes acquitted.

98. *Vadḍhīm paṭisunāti*, promises to pay interest on a debt. See No. 23.

99. *Visamvādeti*, to break one's promise.

"Kathaṃ hi nāma āyasmā Upanando raḥḥi Paṣenadissa Kosalassa vassāvāsaṃ paṭissutvā viṣaṃvādeṣṣati?" *V.M.* 154. How is it that venerable Upananda, having promised the seclusion in rainy season to the king Paṣenadi of Kosala, should break his promise?"

100. *Vuṭṭhāpita-pavattinī*, the preceptress who has made a nun to be ordained.

"Bhikkhuniyo *vuṭṭhāpitaṃ pavattiniṃ* dve vassāni nānubandhanti". *Pācittiya-pāḥi*. Some nuns would not follow the preceptress who presided when they were ordained.

101. *Vuṭṭhāpeti*, to rouse out of; to ordain; to turn away from.

(a) "Yā paṇa bhikkhuni anuvassaṃ dve *vuṭṭhāpeyya*, *pācittiyaṃ*". *Ibid.* A nun who would ordain two sāmaṇeris annually would commit a *pācittiya* offence.

(b) "So bahujanāṃ asaddhammā *vuṭṭhāpetvā* saddhamme paṭiṭṭhāpeti". *A.* iii, 115. He turns away many a folk from wrong views and sets them in right ones instead.

102. *Veram appeti*, to revenge.

"Iminā ca me mātāpitaro hatā; ayaṃ khv'assa kālo yo'haṃ *veram appeyyan* ti kosiyā khaggaṃ nibbāhi". *V.M.* 347. "My parents were murdered by this person; now it is time to take revenge on him", thinking thus he took out his sword from its sheath.

103. *Veyyāyika*, expenses.

“Demi te, gahapati, *veyyāyikam* yena tvaṃ Buddha-pamukhassa bhikkhusaṅghassa bhattaṃ kareyyāsi”. *V. ii*, 157. I will give you, householder, the expenses with which you may prepare food for the community headed by the Buddha.

104. *Voropetā*, nominative in the sense of accusative.

(a) “Nābhijānāmi sañcicca paṇaṃ jīvitā *voropetā*”. *M. ii*, 103. I do not remember destroying any life intentionally.

(b) “Sarasi tvaṃ, Dabba, evarūpaṃ *kattā?*” *Pārajikapāḷi*. Do you remember, Dabba, doing such a thing?

105. *Sakkhim apadisati*, points out as a witness.

“Ayaṃ, bhane, loke aggapuggalaṃ Satthāraṃ *sakkhim apadisati*”. *DhA. ii*, 39. My dears, this man points out the Master, the greatest personage in the world, as his witness.

106. *Sañjambharim akaṃsu*, showered from every-side.

“Atha kho te paribbājakā acirapakkantassa Bhagavato Poṭṭhapādaṃ paribbājakaṃ vācā-satti-todakehi* *sañjambharim akaṃsu*”. *D. i*, 189. Shortly after the departure of the Exalted One the ascetics showered Poṭṭhāpada, the ascetic, from every-side, with words sharp as javelins and goads.

* P.T.S. edition of the text has *vācāya sannitodakena* instead of this. The Siamese edition agrees with it. *A. i*, 187 and *S. ii*, 282 have the same. But there is no meaning in it. (I found the word given here in a foot-note of a Sinhalese edition). Commentaries of D and A have the same and explain as “vacana-patodena sambharitam nirantaraphuṭṭam akaṃsu”. The Sinhalese Commentary removes *ya* in *vācāya*. But no one shows how *sannitodakena* is formed.

107. *Sapattī*, a co-wife.

(a) "Ahaṇ Mattā, tuvaṇ Tissā,
Sapattī te pure ahaṇ". *Mattā-petavatthu*.

I am Mattā, you are Tissā ; formerly I was your fellow-wife.

(b) "Ubho mātā ca dhītā ca
Mayaṇ āsuṇ *sapattiyo*". *Theg. v. 224*.

"Mother and daughter, we both were rival wives". P.T.S. Dictionary gives the word as *sapatī*, but I always find it as *sapattī*. Formation of this has followed Sanskrit *Sapatnī*. *Samāno pati yāsaṇ tā = sapattiyo* may be the formation.

108. *Sabbasanthariṃ santharivā*, having carpeted the whole place.

"Sabbasanthariṇ āvasathāgāraṇ santharivā āsanāni paññāpetvā". *D. ii, 84*. Having carpeted the whole floor of the rest-house and (having) prepared the seats.

.Dr. Rhys Davids has translated this passage as : "they strewed all the rest-house with fresh sand, placed seats in it". The explanation in the commentary is : "Yathā sabbāṇ santhataṇ hoti evaṇ santhari". No word for sand is here ; and it is not customary to strew sand within a house.

109. *Sampayojeti*, to dispute. See No. 3 of this section.

110. *Sampāyati*, to be able to explain.

"Te mayā puṭṭhā na *sampāyanti*, asampāyantā mamaññi eva paṭipucchanti". *D. ii, 284*. Being questioned by me they were not able to explain, and being unable to answer they put counter-questions to me.

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111. *Samā sampādi*, became even or smooth. See No. 46 above

112. *Sammati*, to be appeased ; to dwell ; to be satisfactory.

(a) "Na hi verena verāni *sammanti*". *Dhp. v. 5*. Here it is "to be appeased".

(b) "Sambahulā isayo . . . samuddatīre paṇṇa kuṭṭsu *sammanti*". *S. i, 226*. Here it is "to dwell".

(c) *Bhikkhuniyo anuvassanṇ vutthāpentī, upassayo na sammati*". (*Pacittiya-pāḷi*). The nunnery was not spacious enough as the nuns annually ordained new ones.

113. *Saṅkasāyati*, to keep still.

"Kummo . . . soṇḍipaṇcamāni aṅgāni sake kapāle samodahitvā appossukko tuṅhībhūto *saṅkasāyati*". *S. iv, 178*. The tortoise drawing its neck and four limbs into its shell crouches down at leisure and keeps still.

114. *Sannayhi (khurappam)*, to fit an arrow.

Sannayhati is to arm oneself ; but it has another meaning : to be ready.

Tassa rājā Okkāko . . . kupito anattamano *khurappam sannayhi*". *D. i, 96*. King Okkāka, being angry and displeased with him, fitted an arrow to his own bow.

115. *Sineheti*, to smear with oil ; to lubricate.

"Tena hi, bhante Ānanda, Bhagavato kāyaṅ katipāhaṅ *sinehetha*". *V.M. 279*. If it is so, venerable Ānanda, lubricate the body of the Exalted One for some days.

P.T.S. Dictionary gives *sineheti* as the causative form of *siniyhati* ; but I do not think *sineheti* to be a causative.

116. *Sukatī*, righteous.

“Saggaṃ *sukatino* yanti ;
Parinibbanti anāsavaṃ”. *Dhp. v. 126.*

The righteous go to heaven ; and the passionless enter nibbāna.

All editions of the Dhammapada have *sugatī* instead of *sukatī*. The commentary is silent on this. P.T.S. Dictionary gives the word as *sugatin*, and the meaning “righteous”. It is not clear how *su + gati + in* can have the meaning “righteous”. In the *Abhidhānappadīpikā* ‘*sukatī*’ is given as a synonym for virtuous or righteous ; therefore I think the proper word here to be *sukatī* and not *sugatī*.

117. *Hadati*, to defecate. (Not given in the P.T.S. Dictionary).

“Yaṃ bhadante *hadanti*’aññe
Etaṃ me hoti bhojanaṃ”. *Gūthakhādaka P.V.*

I live on what others defecate, or my food is the excrement of others.

See also *uhadati* under No. 45 above.

SOME ANTITHETICS

<p><i>Ajjhattika</i>, personal ; inward.</p> <p><i>Aññāta</i>, known.</p> <p><i>Aḍḍha</i>, opulent.</p> <p><i>Anu</i>, minute.</p> <p><i>Attha</i>, welfare ; advantage.</p> <p><i>Anuloma</i>, following the order ; natural order.</p> <p><i>Anuvāta</i>, following the wind.</p> <p><i>Anusotam</i>, along the stream ; downstream.</p> <p><i>Anto</i>, within.</p> <p><i>Appa</i>, <i>appaka</i>, few ; small ; little.</p> <p><i>Appābādha</i>, free from illness</p> <p><i>Appiccha</i>, easily satisfied ; greedless.</p> <p><i>Abhikkamati</i>, to go forward.</p> <p><i>Abhikkama</i>, going forward.</p> <p><i>Ariya</i>, noble.</p> <p><i>Assāda</i>, enjoyment ; sweetness.</p> <p><i>Assāsa</i>, inhalation.</p> <p><i>Akaḍḍhana</i>, drawing towards.</p>	<p><i>Bāhira</i>, external ; outward.</p> <p><i>Anaññāta</i>, unknown.</p> <p><i>Daḷidda</i>, poor.</p> <p><i>Thūla</i>, gross.</p> <p><i>Anattha</i>, harm ; disadvantage</p> <p><i>Paṭiloma</i>, against the natural order ; the reverse.</p> <p><i>Paṭivāta</i>, against the wind.</p> <p><i>Paṭisotam</i>, against the stream.</p> <p><i>Bahi</i>, outside ; out.</p> <p><i>Bahu</i>, <i>bakuka</i>, many ; much.</p> <p><i>Bavhābādha</i>, full of sickness ; sickly.</p> <p><i>Mahiccha</i>, difficult to satisfy ; greedy.</p> <p><i>Paṭikkamati</i>, to go backward.</p> <p><i>Patikkama</i>, going backward.</p> <p><i>Anariya</i>, ignoble.</p> <p><i>Ādinava</i>, danger ; disadvantage.</p> <p><i>Passāsa</i>, exhalation.</p> <p><i>Apakaḍḍhana</i>, drawing away ; removal.</p>
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<i>Ādāna</i> , taking ; grasping.	<i>Nikkhepa</i> , casting off ; laying down.
<i>Ādi</i> , the beginning ; origin.	<i>Anta</i> , the end.
<i>Āma</i> , <i>āmaka</i> , unripe ; unboiled.	<i>Pakka</i> , ripe ; boiled.
<i>Āya</i> , income ; gain.	<i>Vaya</i> , expense ; loss.
<i>Āruhati</i> , to ascend, to rise up.	<i>Oruhati</i> , to descend ; to come down.
<i>Āloka</i> , light.	<i>Andhakāra</i> , darkness.
<i>Āvī</i> , openly.	<i>Raho</i> , secretly.
<i>Āvāha</i> , to bring in a wife.	<i>Vivāha</i> , to give a woman in marriage.
<i>Āvila</i> , muddy ; not clear.	<i>Anāvila</i> , <i>pasanna</i> , clear.
<i>Iṭṭha</i> , agreeable.	<i>Aniṭṭha</i> , disagreeable.
<i>Ukkujja</i> , set up ; face upward.	<i>Avakujja</i> or <i>nikkujja</i> , face downward ; turned upside down.
<i>Uggacchati</i> , to rise up.	<i>Avagacchati</i> or <i>oga</i> —, to set down ; to go down.
<i>Ucca</i> , high ; noble.	<i>Nīca</i> , low ; ignoble.
<i>Uju</i> , straight ; upright.	<i>Vaṅka</i> or <i>jiṃha</i> , bent ; crooked ; fraudulent.
<i>Ujjavati</i> , to go up-stream.	<i>Ojavati</i> , to go down-stream.
<i>Ujjavanī</i> , a vessel sailing up-stream.	<i>Ojavanī</i> , a vessel sailing down-stream.
<i>Uttama</i> , noble ; highest.	<i>Adhama</i> , ignoble ; vulgar.
<i>Uttarati</i> , to come out of the water ; to cross.	<i>Otarati</i> , to get into the water ; to descend.
<i>Uttāna</i> , shallow ; not deep.	<i>Gambhīra</i> , deep.
<i>Udaya</i> , rise, coming into existence.	<i>Vaya</i> , <i>atthagama</i> , fall ; setting down ; disappearance.
<i>Uddhata</i> , agitated ; shaken.	<i>Anuddhata</i> , calm ; not shaken.

<i>Uddham</i> , up.	<i>Adho</i> , down.
<i>Udeti</i> , to rise up.	<i>Atthaṅgacchati</i> , to set down ; to disappear.
<i>Unnata</i> , raised ; lofty.	<i>Onata</i> , bent down.
<i>Unnamati</i> , to rise up ; to ascend.	<i>Onamati</i> , to bend down ; to decrease.
<i>Upakāra</i> , help.	<i>Apakāra</i> , harm ; mischief.
<i>Upagacchati</i> , to come near.	<i>Apagacchati</i> , to go away from.
<i>Upacināti</i> , to collect or build something.	<i>Apacināti</i> , to destroy ; to do away with.
<i>Upeti</i> , to approach.	<i>Apeti</i> , to go away.
<i>Uppajjati</i> , to be born.	<i>Cavati</i> , to die.
<i>Ummujjati</i> , to come to the surface.	<i>Nimujjati</i> , to sink in the water.
<i>Urunda</i> , spacious.	<i>Sambādha</i> , not spacious ; narrow.
<i>Ūna</i> , less ; wanting.	<i>Adhika</i> , exceeding.
<i>Ekamaṣa</i> , definite.	<i>Anekamaṣa</i> , indefinite.
<i>Ora</i> , thither shore.	<i>Pāra</i> , the opposite shore.
<i>Oraṃbhāgiya</i> , belonging to the lower world.	<i>Uddhaṃbhāgiya</i> , belonging to the upper world.
<i>Orima</i> , of this side.	<i>Pārima</i> , of the other side.
<i>Olārika</i> , gross.	<i>Sukhuma</i> , fine ; minute subtle.
<i>Kaṇha</i> , black ; sinful.	<i>Sukka</i> ; white, virtuous.
<i>Kaya</i> , buying.	<i>Vikkaya</i> , selling.
<i>Kāla</i> , (proper) time.	<i>Vikāla</i> , improper time.
<i>Kicca</i> , what should be done ; a right action.	<i>Akicca</i> , what should not be done ; a wrong action.
<i>Kiṇāti</i> , to buy.	<i>Vikkiṇāti</i> , to sell.
<i>Kisa</i> , lean ; thin.	<i>Thūla</i> , bulky ; stout ; thick.
<i>Kujjhati</i> , to be angry.	<i>Pasīdati</i> , to be pleased with.

<i>Kusala</i> , merit ; good action.	<i>Akusala</i> , demerit ; bad action.
<i>Khuddaka</i> , small.	<i>Mahanta</i> , big ; large ; great.
<i>Gacchati</i> , to go.	<i>Āgacchati</i> , to come.
<i>Gata</i> , gone ; going.	<i>Āgata</i> , come ; coming.
<i>Gamana</i> , going.	<i>Āgamana</i> , coming.
<i>Garuka</i> , heavy ; grave.	<i>Lahuka</i> , light ; trifling.
<i>Gahaṇa</i> , taking hold of.	<i>Vissajjana</i> , sending off ; letting loose ; discharging.
<i>Guṇa</i> , good quality.	<i>Aguṇa</i> , bad quality.
<i>Ghana</i> , thick.	<i>Tanu</i> , thin.
<i>Cala</i> , moving ; movable.	<i>Acala</i> , stable ; not shaking.
<i>Cuti</i> , death ; passing away.	<i>Paṭisandhi</i> , conception (in the womb).
<i>ādaka</i> , the plaintiff.	<i>Cuditaka</i> , the accused.
<i>'heka</i> , skilful ; clever.	<i>Jaḷa</i> , slothful.
<i>'aya</i> , victory.	<i>Parājaya</i> , defeat.
<i>Jala</i> , water (deposit).	<i>Thala</i> , land.
<i>Jāleti</i> , kindles a fire.	<i>Nibbāpeti</i> , puts out a fire.
<i>Jīvati</i> , to live.	<i>Marati</i> , to die.
<i>Jivanta</i> , living.	<i>Mata</i> , dead.
<i>Jhāyati</i> , to burn.	<i>Vijjhāyati</i> , to go out, (fire).
<i>Tasa</i> , moving.	<i>Thāvara</i> , stable.
<i>Tiṇha</i> , sharp.	<i>Kuṇṭha</i> , blunt.
<i>Tuccha</i> , empty.	<i>Puṇṇa</i> , full ; filled.
<i>Thala</i> , high land.	<i>Ninna</i> , low land.
<i>Thāvara</i> , stable.	<i>Janṅama</i> , movable.
<i>Thoka</i> , few ; little.	<i>Bahuka</i> , much.
<i>Dakkhiṇa</i> , (of the) right side.	<i>Vāma</i> , (of the) left side.
<i>Dadāti</i> , to give.	<i>Garhāti</i> , to take.
<i>Dahara</i> , young.	<i>Vuddha</i> , grown up.
<i>Dāsa</i> , a slave.	<i>Bhujissa</i> , a free man.

<i>Dīgha</i> , long.	<i>Rassa</i> , short.
<i>Dujjāna</i> , difficult to know.	<i>Sujāna</i> , easy to understand.
<i>Dubbala</i> , feeble.	<i>Balavantu</i> , strong ; powerful.
<i>Dubbutthi</i> , less rain.	<i>Suvutthi</i> , plenty of rain.
<i>Dūra</i> , far.	<i>Santika</i> , near.
<i>Dovacassatā</i> unruliness.	<i>Sovacassatā</i> , gentleness.
<i>Dhammika</i> , righteous.	<i>Adhammika</i> , unrighteous.
<i>Dhuva</i> , constant ; stable.	<i>Addhuva</i> , unstable.
<i>Nandati</i> , to be joyful.	<i>Socati</i> , to be sorrowful.
<i>Nava</i> , new.	<i>Purāṇa</i> , old.
<i>Nikkhipati</i> , to put down.	<i>Ukkhipati</i> , to raise up.
<i>Niggaṇhāti</i> , to restrain ; to censure.	<i>Paggaṇhāti</i> , to support ; to favour.
<i>Niggaha</i> , rebuking ; censuring.	<i>Paggaha</i> , support.
<i>Nicca</i> , permanent.	<i>Anicca</i> , impermanent.
<i>Nindati</i> , to insult or rebuke.	<i>Pasaṃsati</i> , to praise.
<i>Nindā</i> , rebuke ; insult.	<i>Pasaṃsā</i> , praise.
<i>Nisīdati</i> , to sit down.	<i>Uṭṭhahati</i> , to rise up (from a seat).
<i>Paṭipāṭi</i> , order ; succession.	<i>Uppaṭipāṭi</i> , disorder ; against the order.
<i>Patirūpa</i> , suitable.	<i>Appatirūpa</i> , unsuitable.
<i>Parādhīna</i> , belonging to others.	<i>Attādhīna</i> , belonging to oneself.
<i>Pavisati</i> , to enter.	<i>Nikkhamati</i> , to go out.
<i>Pavisana</i> , entering.	<i>Nikkhamana</i> , going out.
<i>Pākaṭa</i> , well-known.	<i>Apākaṭa</i> , unknown.
<i>Piya</i> , dear ; beloved.	<i>Appiya</i> , hated ; detestful.
<i>Pucchati</i> , to question.	<i>Vissajjeti</i> , to answer ; to explain.
<i>Pucchā</i> , question.	<i>Vissajjanaṃ</i> , answer.
<i>Purima</i> , former.	<i>Pacchima</i> , later.

<i>Pubba</i> , former.	<i>Apara</i> , later.
<i>Pubbaṇha</i> , forenoon.	<i>Aparaṇha</i> , afternoon.
<i>Pure</i> , <i>purato</i> , in front.	<i>Pacchā</i> , <i>pacchato</i> , from behind.
<i>Purebhatta</i> , forenoon.	<i>Pacchābhatta</i> , afternoon.
<i>Bandhana</i> , tying; binding.	<i>Mocana</i> , untying; freeing.
<i>Bandhati</i> , to bind; to imprison	<i>Moceti</i> , to unbind; to make free.
<i>Bahussuta</i> , learned.	<i>Appassuta</i> , illiterate.
<i>Bāla</i> , foolish.	<i>Pañḍita</i> , wise.
<i>Bhabba</i> , able; fit.	<i>Abhabba</i> , unfit.
<i>Maccharī</i> , miserly.	<i>Vadaṅṅū</i> , charitable.
<i>Mānita</i> , respected.	<i>Avamānita</i> , slighted.
<i>Māpeti</i> , to create.	<i>Antaradhāpeti</i> , to make disappear.
<i>Micchā</i> , false, wrong.	<i>Sammā</i> , true; right.
<i>Mitta</i> , friend.	<i>Sapatta</i> , enemy.
<i>Mudu</i> , soft.	<i>Thaddha</i> , hard; stiff.
<i>Yojeti</i> , to combine; to join.	<i>Viyojeti</i> , to separate.
<i>Rajjati</i> , to find pleasure in; to be attached to.	<i>Virajjati</i> , to detach oneself.
<i>Rajjana</i> , attachment.	<i>Virajjana</i> , detachment.
<i>Rati</i> , attachment.	<i>Virati</i> , <i>arati</i> , detachment.
<i>Lābha</i> , gain.	<i>Alābha</i> , loss.
<i>Lokiya</i> , worldly.	<i>Lokuttara</i> , transcendental.
<i>Vaḍḍhati</i> , to increase.	<i>Hāyati</i> , to decrease.
<i>Vaḍḍhi</i> , increase.	<i>Hāni</i> , decrease.
<i>Viruddha</i> , hostile.	<i>Aviruddha</i> , friendly.
<i>Vivaṭa</i> , open.	<i>Paticchanna</i> , closed; concealed.
<i>Vethana</i> , twisting; wrapping.	<i>Vinivethana</i> , untwisting.
<i>Saka</i> , one's own.	<i>Para</i> , foreign; belonging to others.

<i>Sāṅkhepa</i> , summary.	<i>Vitthāra</i> , details.
<i>Saṅgaṇhāti</i> , to support.	<i>Niggaṇhāti</i> , to restrain.
<i>Sacca</i> , truth ; true.	<i>Alīka</i> , false ; falsehood.
<i>Saṅha</i> , smooth.	<i>Pharusa</i> , rough.
<i>Sadāra</i> , one's own wife.	<i>Paradāra</i> , others' wives.
<i>Sadisa</i> , equal ; similar.	<i>Visadisa</i> , dissimilar.
<i>Saddha</i> , devoted.	<i>Assaddha</i> , undevoted.
<i>Sadhana</i> , wealthy.	<i>Niddhana</i> , poor.
<i>Santa</i> , existing.	<i>Asanta</i> , not existing.
<i>Santutṭha</i> , joyful ; satisfied.	<i>Asantutṭha</i> , unsatisfied.
<i>Sandiṭṭhika</i> , concerning this world.	<i>Samparāyika</i> , belonging to a future existence.
<i>Sappurisa</i> , a righteous person.	<i>Asappurisa</i> , a wicked person.
<i>Sama</i> , even ; smooth.	<i>Visama</i> , uneven ; rough.
<i>Samala</i> , impure ; tainted.	<i>Nimmala</i> , <i>vimala</i> , pure ; taintless.
<i>Samāna</i> , equal ; similar.	<i>Asamāna</i> , unequal ; dissimilar.
<i>Samudaya</i> , rising up.	<i>Nirodha</i> , extinction.
<i>Samudeti</i> , to rise up.	<i>Nirujjhati</i> , to become extinct.
<i>Sampajjati</i> , to prosper ; to succeed.	<i>Vi-pajjati</i> , to fail ; to perish.
<i>Sampatti</i> , success.	<i>Vi-patti</i> , failure ; distress.
<i>Sammiñjati</i> , to bend back (a limb).	<i>Pasāreti</i> , to stretch out (a limb).
<i>Sammukhā</i> , in the presence.	<i>Asammukhā</i> , in the absence.
<i>Sayati</i> , to sleep.	<i>Pabujjhati</i> , to awake from sleep.
<i>Sarati</i> , to remember.	<i>Vissarati</i> , to forget.
<i>Sarāga</i> , lustful.	<i>Vītarāga</i> , free from lust.
<i>Uviññāṇaka</i> , endowed with consciousness.	<i>Aviññāṇaka</i> , senseless (objects).
<i>Saṁvaraṇa</i> , shutting.	<i>Vivarana</i> , opening.

<i>Samvarati</i> , to shut.	<i>Vivarati</i> , to open.
<i>Sādhāraṇa</i> , common with others.	<i>Asādhāraṇa</i> , uncommon ; special.
<i>Sādu</i> , tasteful.	<i>Asādu</i> , distasteful.
<i>Sādhu</i> , good ; righteous.	<i>Asādhu</i> , wicked ; unrighteous.
<i>Sāmañña</i> , common.	<i>Visesa</i> , special.
<i>Sāyam</i> , evening.	<i>Pāto</i> , morning.
<i>Sāvajja</i> , faulty.	<i>Anavajja</i> , faultless.
<i>Sikkhita</i> , cultured.	<i>Asikkhita</i> , uncultured ; impolite.
<i>Sithila</i> , loose.	<i>Daḷha</i> , tight.
<i>Sīgham</i> , quickly.	<i>Sanikam</i> , slowly.
<i>Sīta</i> , <i>sītala</i> , cold.	<i>Uṇha</i> , hot ; heat.
<i>Sukata</i> , well-done ; good action.	<i>Dukkata</i> , badly done ; bad action.
<i>Sukara</i> , easily done.	<i>Dukkara</i> , difficult to do.
<i>Sukha</i> , comfort ; happiness.	<i>Dukkha</i> , misery.
<i>Sukhita</i> , well-to-do ; happy.	<i>Dukkhita</i> , miserable ; unhappy.
<i>Sugati</i> , a realm of happiness.	<i>Duggati</i> , a realm of misery.
<i>Sugandha</i> , an agreeable smell.	<i>Duggandha</i> , a bad smell.
<i>Sugama</i> , easily understood.	<i>Duggama</i> , difficult to understand or to go.
<i>Sucarita</i> , good conduct.	<i>Duccarita</i> , bad conduct.
<i>Suci</i> , clean.	<i>Asuci</i> , unclean.
<i>Suṭṭhu</i> , well.	<i>Duṭṭhu</i> , badly.
<i>Suddha</i> , pure ; unmixed.	<i>Asuddha</i> , impure.
<i>Suppatha</i> or <i>sappatha</i> , right path or way.	<i>Uppatha</i> , wrong path.
<i>Subha</i> , pleasant ; auspicious.	<i>Asubha</i> , unlucky ; unpleasant.

<i>Subhara</i> , easily supported or satisfied.	<i>Dubbhara</i> , not easily satisfied.
<i>Subhāsita</i> , good speech.	<i>Dubbhāsita</i> , bad speech.
<i>Sumedha</i> , wise.	<i>Dummedha</i> , foolish.
<i>Surūpa</i> , handsome.	<i>Virūpa</i> , ugly ; deformed.
<i>Sulabha</i> , abundant ; easily got.	<i>Dullabha</i> , difficult to get ; rare.
<i>Suvaca</i> , obedient.	<i>Dubbaca</i> , obstinate.
<i>Suvanṇa</i> , of agreeable or bright colour.	<i>Dubbanna</i> , of ugly colour.
<i>Susīla</i> , endowed with virtue.	<i>Dussīla</i> , immoral.
<i>Seta</i> , white.	<i>Kāḷa</i> , black.
<i>Śeṣa</i> , (with a) remainder.	<i>Aśeṣa</i> , whole.
<i>Somanassa</i> , joy ; joyful.	<i>Domanassa</i> , displeasure ; displeased.
<i>Svākkhāta</i> , well preached.	<i>Durakkhāta</i> , badly taught.
<i>Harati</i> , to carry.	<i>Āharati</i> , to bring.
<i>Hāni</i> , loss ; decrease.	<i>Vaḍḍhi</i> , <i>vuddhi</i> , increase ; growth.
<i>Hāyana</i> , decreasing.	<i>Vaḍḍhana</i> , increasing.
<i>Hiṃsā</i> , harm ; hurting.	<i>Avihiṃsā</i> , non-hurting.
<i>Hīna</i> , low ; vulgar ; mean.	<i>Paṇīta</i> , excellent ; deli- cious ; high.

VOCABULARY

PALI-ENGLISH

ONLY THE WORDS THAT WERE NOT GIVEN
IN THE NEW PALI COURSE I, II,
ARE GIVEN HERE

- Akatattā*, in. because one has not done.
- Akanta*, a. unpleasant.
- Akari*, *akā*, *akāsi*, v. he did.
- Akāma*, a. unwilling.
- Akusala*, a. not clever ; sinful ; nt. sin.
- Akkocchi*, v. he abused.
- Akkosana*, nt. abuse.
- Akkhātu*, *akkhāyī*, m. one who expounds.
- Akkhāyati*, v. to be called or declared.
- Akkhohinī*, f. a high numeral with 43 cyphers.
- Agaru*, a. not heavy or troublesome.
- Agāramajjhe*, loc. in the household life.
- Agārī*, 3. layman.
- Aggamahesī*, f. the queen consort.
- Aggahe*, v. he took (over).
- Aggavādī*, m. the greatest Teacher.
- Aggha*, nt. price.
- Angārakāsu*, f. a pit full of glowing ember.
- Acapala*, a. steadfast.
- Acalasaddhā*, f. unshakable faith.
- Aciraṇ*, ad. shortly ; before long.
- Acirapakkanta*, a. recently departed.
- Acetana*, a. senseless.
- Accagamā*, v. it overcame.
- Accaya*, m. fault ; lapse.
- Accayena*, ad. by the elapse of.
- Accasarā*, v. he gave offence.
- Accha*, a. clear.
- Acchati*, v. to wait ; to stay ; to sit.
- Acchādeti*, v. to become agreeable to the palate ; to dress with.

- Acchisaṃ*, aor. 1st sing. of *acchati*.
Ajaddhuka, abstinence from food.
Ajaddhumārikā, f. starvation.
Ajātasattu, m. a born enemy; name of a king.
Ajina, nt. hide of the black antelope or of a cheetah.
Ajinasāṭi, f. dress made of skin.
Ajini, v. he defeated.
Ajjetagge, ad. from this day forth.
Ajjuṇho, in. this day; this night.
Ajjhappatta, p.p. overpowering; swooping down upon.
Ajjhabhāsi, v. he addressed or uttered.
Ajjhāyaka, m. a teacher of the Vedas.
Ajjhāvāra, m. a representative.
Ajjhāvasati, v. to live in.
Ajjhupāhari, v. he ate or swallowed.
Ajjhohāreti, v. to instill.
Añchati, v. to drag so as to widen something.
Añjasa, nt. path.
Añjanī, f. a collyrium box or a brush to apply collyrium with.
- Aññamaññaṃ*, ad. each other.
Aññadatthu, ad. certainly; on the other hand.
Aññāta, a. unknown (person).
Aṭṭa, a high numeral with 85 cyphers.
Aṭṭiyati, v. to be troubled or afflicted.
Aṭṭiyānā, f. affliction.
Aṭṭhā = *aṭṭhāsi*, he stood.
Aṭṭhikaṅkala, m. skeleton.
Aḍḍhullikkhita, a. half-combed.
Atittarūpa, a. not being satisfied.
Atippage'va, in. very early.
Atippago, in. very early.
Atibrahma, m. a superior brahma.
Atibyā, see *ativiya*.
Atiyācanā, f. over-begging.
Atirekataraṇṇ, ad. very much.
Ativiya, in. too much.
Attadanta, a. self-restrained.
Attanā, oneself.
Attadassī, a. one who sees the meaning or welfare.
Atharāṇa, nt. coverings for beds, etc.
Atthika, a. needy.
Atha ca pana, in. and yet.

Atha vā, in. or.

Attham carati, works for welfare.

Atthu, Imp. 3rd sing. of as (to be).

Adutthacitta, a. pure in heart.

Adutiya, a. without a companion.

Adurāgata, nt. not unwelcome or not a bad coming.

Addasa, v. he saw.

Addhagghanaka, a. having the worth of a $\frac{1}{4}$ kahāpana.

Addhā, m. addhāna, nt. period.

Addhānamagga, m. a long path; high road.

Addhika, m. traveller; wayfarer.

Adhammacārī, a. unrighteous.

Adhikaraṇa, nt. case; law suit.

Adhigacchati, v. to attain; to find out.

Adhigānhāti, v. to attain; to obtain.

Adhigata, p.p. attained.

Adhivattati, v. to roll upon; to come over.

Adhivāsāpeti, v. to make one forbear or endure.

Adhivāseti, v. to forbear; to accept; to assent.

Adhva, a. inconstant.

Adhiseti, v. to lie upon.

Anaṅgaṇa, a. blameless; passionless.

Ananubodha, m. not understanding.

Anabhirata, a. discontent.

Anabhirati, f. disaffection.

Anacchariya, a. not wonderful; simple.

Anattha, m. harm.

Ananta, a. endless.

Anappaka, a. not few or small; much.

Anassava, a. disobedient.

Anāgāmī, a. non-returner.

Anāḷhika, a. poor.

Aniketa, a. without an abode.

Anigha, a. free from trouble.

Aniccato, in. as impermanent.

Anibbisanta, pr.p. not finding.

Aniṭṭha, a. disagreeable; unpleasant.

Anukampaka, a. compassionate.

Anukubbati, v. to imitate or follow some action.

Anucaṅkamati, v. to follow someone in walking.

Anucaṅkamamāna, pr.p. walking after one's footsteps.

- Anujānāti*, v. to allow.
Anuññhita, p.p. not awaken or risen up.
Anuttara, a. supreme.
Anutthunāti, v. to deplore ; to bewail.
Anuddisati, v. to say ; to state.
Anuddhata, a. uninflated.
Anudhāvati, v. to run after.
Anuddhamseti, v. to corrupt.
Anupakhajja, abs. having intruded.
Anupabbajati, v. to become a monk following someone else.
Anuparidhāvati, v. to run around.
Anupariyagā, v. it circled round and round.
Anuparivattati, v. to turn round and round.
Anupahacca, abs. not wounding.
Anuppadassati, v. he will give.
Anubandha, m. bond.
Anubandhamāna, pr.p. following ; chasing.
Anubandhitvā, abs. having chased.
Anuviccakāra, m. thorough investigation.
Anusāvaccharaṃ, ad. annually.
- Anusāra*, m. going after.
Anussaramāna, pr.p. remembering.
Aneka jāti, a. having many rebirths.
Aneka-pariyāya, m. various ways.
Anuvicintayanta, pr.p. pondering over.
Anekavihita, a. of different kinds ; various.
Aneka-sākhā, a. with many branches.
Anotaraṇabhāva, m. the fact of not getting down.
Anodiṣṣa, ad. indefinitely.
Antaka, m. the Evil One.
Antakiriyā, f. ending.
Antaganṭhi, m. twisting of the intestine.
Antara, nt. space in between ; difference.
Antaravassa, m. rainy season.
Antaravāsaka, m. inner robe.
Antarā, in. between.
Antarākathā, f. in between talk.
Antarāmaraṇa, nt. premature death.
Antarena, ad. in between.
Antalikkha, nt. sky.
Antika, a. near.
Anto, ad. in ; inside.

- Antojana*, *m.* people of the household.
- Andhabāla*, *a.* silly.
- Anna*, *nt.* food ; rice.
- Anvesanta*, *pr.p.* seeking.
- Apakassa*, *abs.* having drawn back.
- Apagata-kāḷaka*, *a.* stainless.
- Apaccakkhakāri*, *a.* acting without right understanding.
- Apacāyamāna*, *pr.p.* respecting.
- Apaciti*, *f.* reverence.
- Apajaha*, *a.* proud.
- Apañicchanna*, *p.p.* uncovered.
- Apaṇāmeti*, *v.* to bring in ; to turn.
- Apatanattham*, *ad.* for not falling down.
- Apadisati*, *v.* to point out.
- Apaniyati*, *v.* to be removed.
- Aparajju*, *in.* on the following day.
- Aparaddha*, *p.p.* wronged.
- Aparibhutta*, *p.p.* not partaken of ; unused.
- Aparimita*, *p.p.* measureless.
- Apavadati*, *v.* to reprove.
- Apavīnāti*, *v.* to pay attention.
- Apahattu*, *m.* remover.
- Apāya*, *m.* state of misery.
- Api ca*, *in.* moreover ; and yet.
- Apissu*, *in.* so much so.
- Apubbam acarimam*, *ad.* simultaneously.
- Appatvivijjhanta*, *pr.p.* not attaining.
- Appativedha*, *m.* non-grasping.
- Appamatta*, *a.* vigilant ; earnest.
- Appavatti*, *f.* non-existence.
- Appātihirakata*, *a.* worthless.
- Appāyuka*, *a.* short lived.
- Appāyukatta*, *nt.* short life.
- Appiya*, *a.* unpleasant ; disagreeable.
- Appeva*, *in.* perhaps.
- Appeva nāma*, *in.* I reckon.
- Appossukka*, *a.* inactive ; not bothering ; less anxious.
- Aphāsuka*, *nt.* illness. *adj.* not easy.
- Ababa*, *nt.* a high numeral with 78 cyphers.
- Abbuda*, *nt.* a tumour ; calamity.
- Abbhāmatta*, *a.* of the size of a cloud.
- Abbhimme*, *in.* alas !
- Abravi*, *v.* he told.
- Abhāvita*, *p.p.* undeveloped.

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- Abhikañchati*, *v.* to wish ;
to expect.
- Abhikkhaṇam*, *ad.* con-
stantly.
- Abhijānāti*, *v.* to know
thoroughly ; to admit.
- Abhiññā*, *f.* psychic
power
- Abhiñṇham*, *ad.* repeatedly.
- Abhiñṇasannipāta*, *m.*
meeting often together.
- Abhinipphajjati*, *v.* to be
produced ; to become
prosperous.
- Abhippasanna*, *p.p.* much
pleased.
- Abhimanthati*, *v.* to strike ;
to oppress.
- Abhimukhībhūta*, *p.p.* met
with face to face.
- Abhirati*, *f.* loyal love ;
affection.
- Abhirūhiya*, *abs.* having
ascended.
- Abhisata*, *p.p.* approached
by.
- Abhisameti*, *v.* to realise.
- Abhisecana*, *nt.* conse-
cration ; coronation.
- Abhissavati*, *v.* to flow.
- Abhiharati*, *v.* to bring
forth.
- Abhuggata*, *p.p.* risen
high up.
- Amaggakusala*, *a.* one who
does not know the road
well.
- Amacca*, *m.* a colleague.
- Amata*, *nt.* embrosia ;
nectar.
- Amattaññū*, *a.* intem-
perate.
- Amānāpa*, *a.* detestful.
- Amanussa*, *m.* a spirit.
- Amutra*, *ad.* in such and
such a place.
- Ambho*, *in.* hey ! ho ! low !
- Ayutta*, *nt.* injustice.
- Ayoniso*, *in.* in a wrong
way.
- Ayyaputta*, *m.* noble one.
- Ayyā*, *f.* mistress.
- Arati*, *f.* non-attachment.
- Arahati*, *v.* becomes fit ;
it behoves.
- Ariyasāvaka*, *m.* disciple of
the Enlightened.
- Arunuggamana*, *nt.* dawn.
- Aladdhā*, *abs.* having not
received.
- Alaṅkata*, *p.p.* decked
with.
- Alabhanta*, *pr.p.* not
receiving.
- Alaṅkammaniya*, *adj.* suit-
able for action.
- Alaṅpateyyā*, *a.* grown
enough to be married.
- Alaṅvacaniya*, *a.* grown
enough to understand
others' words ; to be
divorced.
- Alābha*, *m.* loss ; not
getting.

- Alla*, *a.* wet ; moist.
- Allakesa*, *a.* with wet hair.
- Allavattha*, *a.* with wet clothes.
- Allasira*, *a.* with a wet head.
- Avaca*, *v.* he told.
- Avacanīya*, *a.* inexhortable.
- Avacāsi*, *v.* he told.
- Avatthāti*, *v.* falls upon.
- Avadhi*, *v.* he injured or hurt.
- Avasesa*, *a.* remaining ;
n. remainder.
- Avassam*, *ad.* inevitably.
- Avici*, *a.* without a recess.
- Avelā*, *f.* improper time.
- Avoca*. *v.* he said.
- Asaṅkheyya*, *nt.* the highest numeral ; *adj.* not calculable.
- Asajjamāna*, *pr.p.* not touching ; without any hindrance.
- Asaddahanta*, *pr.p.* not believing.
- Asaddhamma*, *m.* false doctrine.
- Asanta*, *a.* wicked ; non-existing ; that which is not.
- Asanthava*, *a.* without a companion.
- Asanthuta*, *p.p.* not acquainted with.
- Asissam*, *asissāmi*, *v.* I shall eat.
- Asu*, *a.* so and so ; such and such.
- Asura*, *m.* a titan ; enemy of the gods.
- Asurinda*, *m.* lord of Asuras.
- Assaka*, *a.* having nothing as one's own.
- Assatara*, *m.* a mule.
- Assamapada*, *m.* site of a hermitage.
- Assādanā*, *f.* enjoyment ; tasting.
- Assutavantu*, *a.* uneducated.
- Assumukha*, *a.* with a face wet with tears.
- Ahani*, *v.* he killed.
- Ahaha*, *nt.* a high numeral with 71 cyphers.
- Ahamso*, *v.* they brought.
- Ahāyi*, *v.* it was lost.
- Ahāsi*, *v.* he carried or took by force.
- Ahuvā*, *v.* he was.
- Ahuvāsim*, *v.* I was.
- Aho*, *in.* alas !
- Ahoratta*, *nt.* day and night.
- Ākaṅkhati*, *v.* to wish ; to expect.
- Ākāsaḡata*, *a.* gone to the space.

- Āgatāgama*, *a.* one who has learnt the 4 collections of the Suttapīṭaka.
- Āgameti*, *v.* to wait for ; to expect.
- Ācariyaka*, *a.* coming from the teacher.
- Ācariyamaha*, *m.* the line or the ancestor of the teachers.
- Ācikkhāpetvā*, *abs.* having caused to inform.
- Ājānāti*, *v.* to know well.
- Ājāniya*, *m.* a steed.
- Ājīvaka*, *m.* a kind of ascetics.
- Ātāpi*, *a.* ardent.
- Āturanna*, *nt.* food for the sick.
- Ādikalyāna*, *a.* advantageous at the beginning.
- Ādiṣṣa*, *abs.* pointing out ; *adj.* to be pointed out ; contemptible.
- Ādeti*, *v.* to take.
- Ānupubbikathā*, *f.* gradual sermon.
- Āpajjati*, *v.* to commit ; to get into.
- Āpadā*, *f.* distress.
- Āpādi*, *v.* came to.
- Ābādhika*, *a.* sick.
- Āmaka*, *a.* unbaked ; unripe ; unboiled.
- Āmajāta*, *a.* born slave.
- Āmattika*, *nt.* crockery.
- Āmantāpetvā*, *abs.* having summoned.
- Āmisagaru*, *a.* interested in worldly gain.
- Āmutta (āmukka ?)* *p.p.* adorned with.
- Āyata*, *a.* broad.
- Āyatiṃ*, *ad.* in future.
- Āyāga*, *m.* a long hall.
- Āyācati*, *v.* to beg.
- Āyācamāna*, *pr.p.* requesting.
- Ārakā*, *in.* from afar ; away from.
- Ārakkhādhikaraṇam*, *ad.* on account of protecting.
- Āraññikaṅga*, *nt.* vow of a forest dweller.
- Āraddhaviriya*, *a.* strenuous.
- Ārabhati*, *v.* to begin ; to destroy (life).
- Ārammaṇa*, *nt.* object ; occasion.
- Ārā*, *in.* far from.
- Ārādheti*, *v.* to please someone.
- Ārāmakotṭhaka*, *m.* gate-tower of a monastery.
- Ārāmacetiya*, *nt.* a sacred garden.
- Ārāmarāmaṇeyyaka*, *nt.* a pleasant grove.
- Ārāmika*, *m.* gardener ; an attendant in a monastery.

- Ārogya*, *nt.* health.
- Āropitanīyāmena*, *ad.* according to the prescribed order.
- Āropenta*, *pr.p.* bringing about ; putting on.
- Ārohanāya*, for ascending.
- Ārohaniya*, *a.* suitable for riding.
- Ālapati*, *v.* to speak to.
- Ālaya*, *m.* abode.
- Ālayesinī*, *f.* seeking an abode.
- Ālimpeti*, *v.* to set fire.
- Ālumpakāraṃ*, *ad.* taking in lumps.
- Ālumpati*, *v.* to eat in lumps.
- Ālopa*, *m.* lump.
- Āvasatha*, *m.* abode ; lodgings.
- Āvāsa*, *m.* dwelling place.
- Āvī*, *in.* openly.
- Āveṇika*, *a.* separate ; special.
- Āvelā*, *f.* chaplet.
- Āsajja*, *abs.* having insulted or assailed ; having hinted at.
- Āsādiya*, *abs.* having insulted.
- Āsumbhati*, *v.* to pour down.
- Āhaniya*, *abs.* having attacked.
- Āhāriyati*, *v.* to take as food.
- Āhundarika*, *a.* impassable.
- It̐ha*, *a.* agreeable pleasant.
- Itihītiha*, *nt.* hearsay.
- It̐hannāma*, *a.* of such and such a name.
- It̐tara*, *a.* short (time) ; very few or little.
- It̐hāgāra*, *nt.* harem.
- Iddhi*, *f.* supernatural power.
- Iddhipāṭihāriya*, *nt.* miracle.
- Iddhipāda*, *m.* path to superhuman power.
- Inda*, *m.* lord ; lord of the Devas.
- Isipabbajjā*, *f.* renunciation as a hermit.
- Issariyādhipacca*, *nt.* overlordship.
- Ukkujjeti*, *v.* to turn up or set up.
- Uggacchanta*, *pr.p.* rising up.
- Uggirati*, *v.* to lift up ; to utter.
- Uccaya*, *m.* accumulation.
- Uccāreti*, *v.* to lift up ; to utter.
- Ujjavati*, *v.* to sail upstream.
- Ujjhati*, *v.* to throw away.
- Uṭṭhahanta*, *pr.p.* exerting ; rising up.
- Uttarasākhā*, *f.* northern bough.

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- Uttarasāsaka*, a. with the head towards the north.
Uttarasve, ad. day after tomorrow.
Uttaritara, a. superior.
Uttaribhaṅga, m. extra bits ; a salad.
Uttarimanussa-dhamma, m. extraordinary condition.
Uttarim, ad. further ; over.
Uttiṇa, a. clear of grass.
Uda, udāhu, in. or.
Udapajjā, *udapādi*, v. he was born ; it arose.
Udapāna, m. a well.
Udaya, m. increase ; rise.
Udayabbaya, m. rise and fall.
Uddasseti, v. to show oneself.
Udāna, nt. a joyful utterance.
Udāneti, v. to utter.
Udicca, a. of a high descent ; noble.
Uddāna, nt. a string (of).
Uddissa, abs. for.
Uddissakata, a. specially prepared.
Uddhamgama, a. going upwards.
Udrīyati, v. to fall into pieces.
Undura, m. a rat.
Unnādi, a. tumultuous.
- Upakattḥa*, p.p. drawn near ; approaching.
Upakāraka, a. helpful.
Upaga, a. approaching.
Upacchubhati, v. to throw at.
Upajīvati, v. to live on.
Upatṭhāka, m. attendant ; supporter.
Upatṭhānapuppha, nt. the flowers assigned for.
Upatṭhiyamāna, pr.p.p. being attended.
Upadhāretvā, abs. having reflected upon.
Upanandhati, v. to bear enmity.
Upanayhati, v. to wrap with ; to bear enmity.
Upanibaddha, p.p. tied into.
Upaniṣṣaya, m. sufficing condition.
Upaṇīya, abs. aiming at.
Upapajjati, v. to take birth.
Upamā, f. likeness ; comparison.
Upamiyati, v. to be compared.
Upayāti, v. to come near ; to reach.
Upavattana, nt. existing near by ; name of a park.
Upavasati, v. to observe ; to live near by.

- Upasāṅkamma*, *abs.* having approached.
- Upasama*, *m.* calmness.
- Upasampadā*, *f.* higher ordination of a monk.
- Upasammati*, *v.* to become appeased.
- Upādāya*, *abs.* on account of. *Anukampaṃ* —, out of pity.
- Upehiti*, *v.* he will approach.
- Upasatha*, *m.* fast-day; the ceremony of reciting Vinaya rules.
- Upasathadivasa*, *m.* fast-day.
- Uppala*, *nt.* a high numeral with 99 cyphers.
- Uppalahattha*, *nt.* a bundle of water-lilies.
- Uppāta* (or *uppāda*), *an* unusual event.
- Uppādeti*, *v.* causes to rise.
- Uplāvita*, *p.p.* floated.
- Ubbandhati*, *v.* to strangle oneself by hanging.
- Ubbhinditvā*, *abs.* having broken.
- Ubha*, *ubhaya*, *adj.* both.
- Ubhato*, *in.* on both sides.
- Ubhatomukha*, *adj.* double mouthed.
- Ummagga*, *m.* a different or wrong path; a tunnel.
- Ummihati*, *v.* to discharge urine.
- Ummujjati*, *v.* to emerge from.
- Urunda*, *a.* spacious.
- Ullokenta*, *pr.p.* looking up.
- Ussāreti*, *v.* to cause to move back.
- Uhadati*, *v.* to defecate.
- Ūna*, *a.* deficient; less; *nt.* deficiency.
- Ekagga*, *a.* one-pointed; concentrated.
- Ekaghana*, *a.* solid.
- Ekacciya*, *a.* some.
- Ekajjham*, *ad.* together; in one place.
- Ekatiya*, *a.* some.
- Ekato*, *in.* together.
- Ekappaṇṇa*, *a.* having only a single leaf.
- Ekapiṇḍita*, *a.* compounded in a single lump.
- Ekappahārena*, *ad.* at once; by a single stroke.
- Ekarajja*, *nt.* sovereign power.
- Ekarattivāsa*, *m.* spending of a night.
- Ekasāṭaka*, *a.* having an only clothe.
- Ekaṃsena*, *ad.* definitely.
- Ekāyana*, *m.* the only path.
- Ekidaṃ*, *in.* some.
- Etaraḥi*, *in.* now.

- Bhī*, *v.* to come.
- Ettāvātā*, *in.* by this much ;
so far.
- Etto*, *in.* that way ; hence.
- Evam evam*, *in.* exactly ;
just in the same way.
- Evarūpa*, *a.* such.
- Evamrūpa*, *a.* this-like or
having such a form.
- Ehinti*, *v.* they will come.
- Okappaniya*, *a.* trust-
worthy.
- Okampetvā*, *abs.* having
shaken.
- Okāsa*, *m.* space ; per-
mission.
- Ojavanī*, *f.* sailing down-
stream.
- Ojā*, *f.* sap ; essence.
- Otārenta*, *pr.p.* lowering.
- Odissa*, *abs.* definitely.
- Onojeti*, *v.* to distribute.
- Opīletvā*, *abs.* having
crammed in.
- Oraṁ*, *ad.* below ; under ;
on this side.
- Orena*, *ad.* less than.
- Orodha*, *m.* harem ; a
harem lady.
- Olaggeti*, *v.* to hang.
- Olambaka*, *nt.* a plummet.
- Olubha*, *abs.* leaning upon.
- Osakkita*, *p.p.* shifted
(from the original
position).
- Osarati*, *v.* to enter.
- Osādeti*, *v.* to reduce ; to
be sunk.
- Kankhati*, *v.* to doubt.
- Kaccha*, *nt. f.* belt for an
elephant.
- Kacci*, *in.* I doubt
whether.
- Kaṭaggaha*, *m.* a win ; a
lucky cast.
- Kaṭuka*, *a.* astringent ;
severe.
- Kaṭasi*, *f.* cemetery.
- Katapuñña*, *a.* fortunate.
- Kati*, *a.* how many.
- Katipaya*, *a.* several.
- Katipāha*, *nt.* a few days.
- Kattabba*, *pt.p.* to be done.
- Kattabbayuttaka*, *nt.* what
should be done.
- Kathanikara*, *a.* how acting.
- Kathanikathī*, *a.* doubtful.
- Kathamvidha*, *a.* what sort
of.
- Kathāna*, *nt.* a high
numeral with 127
cyphers.
- Kadāci*, *in.* sometimes ;
seldom.
- Kanta*, *a.* pleasant ; *p.p.*
spinned.
- Kandarā*, *f.* grotto.
- Kapaṇa*, *a.* poor ; miser-
able ; the poor.
- Kapparappahāra*, *m.* a
blow from elbow.

- Kappāvasesa*, *m.* remainder of an aeon.
- Kappāsika*, *a.* made of cotton.
- Kappāsika-sukhuma*, *nt.* a fine musline.
- Kappiya*, *a.* lawful.
- Kamati*, *v.* goes in; spreads.
- Kammapatha*, *m.* way of action.
- Kammāra*, *m.* a smith.
- Kayirā*, *v.* 3rd *sing.* *Poten.* of *kar* (to do).
- Karaṇīya*, *pt.p.* to be done; *nt.* what should be done; business.
- Karahaci*, *in.* at some time.
- Karisa*, *nt.* a plot of land measuring about an acre.
- Karuṇā*, *f.* compassion; pity.
- Karuṇāyati*, *v.* to feel pity.
- Kaliggaha*, *m.* loss; losing cast; defeat.
- Kalīra*, *m.* sprout.
- Kalebara*, *nt.* the body.
- Kalyāṇa*, *a.* advantageous; good; *nt.* welfare.
- Kalyāṇamitta*, *m.* a true friend.
- Kasi*, *f.* ploughing.
- Kamsa*, *m.* a plate to eat from.
- Kānana*, *nt.* forest.
- Kānanantara*, *nt.* inside of a forest.
- Kāpilavattava*, *a.* belonging to Kapilavattu.
- Kāmarati*, *f.* enjoyment of senses.
- Kāmavega*, *m.* impulse of lust.
- Kāyagatā sati*, *f.* mindfulness centred on the body.
- Kārāpiyati*, *v.* to cause to be done.
- Kālakata*, *p.p.* dead.
- Kālakiriyā*, *f.* death.
- Kālass'eva*, *in.* very early.
- Kāliṅga*, *a.* belonging to Kāliṅga.
- Kāhāmi*, *v.* I will do.
- Kāhinti*, *v.* they will do.
- Kiccha*, *nt.* difficulty.
- Kicchena*, *ad.* with difficulty.
- Kiñ ca*, *in.* why not; rather.
- Kiṭṭha*, *nt.* growing corn.
- Kiṭṭhāda*, *a.* corn-eating.
- Kiṭṭhārakkha*, *m.* a watcher of corn.
- Kittayati*, *v.* to explain; to praise.
- Kittāvatā*, *in.* how far? in what respect?
- Kittisadda*, *m.* talk about the fame.
- Kinti*, *in.* whether.

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- Kimaṅga*, *in.* far less.
Kimatthāya, *in.* for what purpose ?
Kira, *a.* particle for reported speech.
Kilamati, *v.* to become weary.
Kīḍisa, *a.* what-like ?
Kīva, *in.* how much ?
Kīva ciram, *in.* how long ?
Kukkura, *m.* a dog.
Kuṭṭidvāra, *nt.* gate of a hut.
Kuḍḍamūla, *nt.* foot of a wall.
Kudācanam, *in.* at any time. (*Na ku*—, never).
Kupita, *p.p.* annoyed.
Kubbati, *v.* to do.
Kumuda, *nt.* a high numeral with 106 cyphers.
Kumudanāḷa, *m.* the stalk of white water-lily.
Kulavamsa, *nt.* lineage ; customs of the family.
Kuvaṃ, *kva*, *in.* where ?
Kuvera, *m.* name of the lord of demons.
Kusala, *nt.* health ; merit.
Kusaḷi, *a.* possessor of merit.
Kūṭajaṭila, *m.* a fraudulent hermit.
Kecana, *keci*, some persons.
Kelāsakūṭa, *nt.* the peak of the Kelāsa mountain.
Kevala, *a.* whole.
Koṭṭhuka, *m.* jackal.
Kovida, *a.* expert.
Kosa, *m.* a measure of length, (which is about 1,000 yards).
Kosināraka, *a.* belonging to Kusinārā.
Koseyyasukhuma, *nt.* fine silk.
Kvaci, *in.* somewhere ; in some places.
Khañja, *a.* lame.
Khaṇāpetvā, *abs.* having caused to dig.
Khanti, *f.* patience.
Khandha, *m.* trunk (of the body or a tree).
Khama, *a.* enduring ; sustaining.
Khamati, *v.* to forgive.
Khamanīya, *a.* bearable.
Khamāpeti, *v.* to cause to forgive.
Khara, *a.* severe.
Khādana, *nt.* food ; eating.
Khāyati, *v.* to occur ; to become clear ; to be revealed.
Khīṇaniraya, *a.* one who is beyond the hell.
Khīṇāsava, *a.* free from mental obsession ; a holy person.
Khīla, *m.* a stake.
Khurappa, *nt.* an arrow.
Kho, *in.* See Chapter VI.

- Khomasukkhuma*, *nt.* fine cloth of flax.
- Gajaratana*, *nt.* a noble elephant.
- Gajjati*, *v.* to roar.
- Gajjamāna*, *pr.p.* thundering.
- Gaṇhanaka*, *a.* holding; one who takes.
- Gatabhāva*, *m.* the fact that one has gone.
- Gayobbana*, *a.* old; whose youth is exhausted.
- Gaddula*, *nt.* a leash.
- Gantukāmatā*, *f.* wish to go.
- Gabbhaseyyā*, *f.* conception in the womb.
- Gambhīrato*, *in.* by depth.
- Gayāsisa*, *nt.* name of a place (not far from present Gayā).
- Gayhati*, *v.* to be taken.
- Garahā*, *f.* censure; abuse.
- Garukata*, *p.p.* held of weight.
- Galanta*, *pr.p.* flowing.
- Gavāghātana*, *nt.* slaughter house.
- Gavesanta*, *pr.p.* seeking.
- Gahakāraka*, *m.* builder of a house.
- Gahaṭṭha*, *m.* layman.
- Galagaḷāyati*, *v.* to make the sound gaḍa-gaḍa.
- Gāmavara*, *m.* a prosperous village.
- Gārayha*, *a.* contemptible.
- Gāḷhārakkhā*, *f.* strong protection.
- Giddha*, *p.p.* infatuated.
- Girigabbhara*, *m.* a cave.
- Giribbaja*, *nt.* the former name of Rājagaha.
- Gīvā*, *f.* neck; penalty; fine.
- Gūtha*, *nt.* dung; faeces.
- Gūthakaḷala*, *nt.* filth.
- Gūthaṭṭhāna*, *nt.* cesspool; where people defecate.
- Goghātaka*, *m.* a butcher.—
sūna, *nt.* a butcher's block.
- Govikattana*, *nt.* butcher's knife.
- Ghaṭanta*, *pr.p.* striving.
- Ghamma*, *nt.* heat.
- Ghammatatta*, *p.p.* fatigued with heat.
- Ghātāpīyati*, *v.* to cause to be killed.
- Ghāteti*, *v.* to kill; to injure.
- Ghātetu*, *m.* killer.
- Ghāsaṃ kurute*, he eats.
- Cakkayuga*, *nt.* a pair of wheels.
- Cakkasamārūḷha*, *a.* mounted on vehicles.
- Caṅkamanta*, *pr.p.* walking.

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- Caṇḍāla*, *m.* an outcast ; a low-caste man.
- Catukka*, *nt.* a tetrad.
- Catudonika*, *a.* holding 4 donas.
- Catubbannā*, *m. pl.* people of the four castes.
- Caturāṅgula*, *a.* measuring 4 inches.
- Caturāṅginī*, *f.* fourfold (army).
- Candimantu*, *m.* the moon.
- Camū*, *f.* an army.
- Caranā*, *f.* wandering.
- Carahi*, *in.* now.
- Cala*, *a.* wavering ; moving.
- Cāraṇika*, *nt.* pantomime.
- Cārīta*, *nt.* walking ; custom.
- Ciccīḍāyati*, *v.* to make the sound cit-cit.
- Cīṭicīḍāyati*, *v.* to make the sound citi-citi.
- Cittakūṭa*, *m.* name of a mountain.
- Cittavisuddhi*, *f.* purity of the mind.
- Cittāgāra*, *nt.* picture gallery.
- Cirakāla*, *m.* a long time.
- Ciraṭṭhitika*, *a.* lasting long.
- Cīranivāsī*, *a.* dwelling for a long time.
- Cīrapaṭīkā*, *in.* long since.
- Cīrappavāsī*, *a.* long absent.
- Cīrarattam*, *ad.* for a long time.
- Cīrasanthuta*, *a.* acquainted for a long time.
- Cīrassam*, *in.* after a long time.
- Cīrāya*, *in.* for long.
- Cīrena*, *ad.* after a long time.
- Cuta*, *p.p.* shifted from.
- Cumbitvā*, *abs.* having kissed.
- Cūlā*, *f.* a knot of hair at the top.
- Ce*, *in.* if.
- Ceṭaka*, *m.* a page boy ; a bad fellow.
- Coraghāta (ka)*, *m.* executioner of robbers.
- Chaḍḍitabhāva*, *m.* the fact of throwing away or leaving aside.
- Chañadivasa*, *m.* festival day.
- Chanda*, *m.* desire ; wish.
- Chandaka*, *nt.* subscription.
- Chandarāga*, *m.* desire and lust.
- Chabbaggiya*, *a.* belonging to the group of six.
- Chammāsika*, *a.* existing or enough for six months.
- Chāta*, *a.* hungry.
- Chindāpiyati*, *v.* to cause to be cut.

- Chindiyati*, *v.* to be cut.
Chetvā, *abs.* having cut.
Jagatippadesa, *m.* a spot in the world.
Jagatiruha, *m.* tree.
Jañña, *a.* pure ; agreeable.
Jaññā, 3rd *sing. Pot.* of *Nā* (to know).
Jaṭṭā, *f.* a tangle ; entanglement ; matted hair.
Janeti, *v.* to produce.
Jantu, *m.* creature.
Jambū, *f.* rose-apple tree.
Jambonada, *nt.* a precious kind of gold.
Jaraggava, *m.* an old bull.
Jarūdapana, *nt.* decayed well.
Jahāti, *v.* to leave ; to remove.
Jāgaranta, *a.* wakeful.
Jāgarita, *nt.* wakeful state.
Jātassara, *m. nt.* natural lake.
Jātidhamma, *a.* subject to rebirth.
Jātisambhava, *m.* liability for birth.
Jātisaṃsāra, *m.* circle of rebirths.
Jātu, *in.* indeed.
Jānapada, *a.* belonging to the countryside ; *m.* country folk.
Jāni, *f.* harm ; loss.
- Jigimsati*, *v.* desires to have.
Jigimsanta, *pr.p.* wishing to have.
Jigucchati, *v.* to become disgusted with ; to abhor.
Jighacchati, *v.* to feel hungry ; to desire to eat.
Jighacchā, *f.* hunger.
Jīna, *p.p.* deprived of.
Jīyati, *v.* to miss ; to lose.
Jīrati, *v.* to decay.
Jīrāpeti, *v.* to digest.
Jivagāha, *m.* catching alive.
Jivita-pariyosāna, *nt.* end of the life.
Jutindhara, *a.* resplendent.
Jutimantu, *a.* lustrous.
Je, *in.* See Chapter VI.
Jeṭṭhaka, *a.* chief ; foremost.
Jessati, *v.* he will defeat.
Nānamattāya, for the purpose of knowledge.
Nāyati, *v.* to be known.
Nāyare, *v.* they are known.
Ṭhāna, *nt.* place ; fact ; cause.
Daṃsa, *m.* gadfly.
Taggha, *in.* verily. See Chapter VI.
Tajjita, *p.p.* threatened.

- Tañhāsota*, *m.* stream of craving.
- Tañhīyati*, *v.* to crave.
- Tato*, *in.* therefor.
- Tato nimittam*, *ad.* on that account.
- Tadahu*, *in.* on the same day.
- Tambaloha*, *m. nt.* copper.
- Tala*, *nt.* surface.
- Talāsattika*, *nt.* hand raised in a threatening manner.
- Tasati*, *v.* to tremble.
- Tādisaka*, *a.* that like ; such.
- Tāva*, *in.* so much ; so long.
- Tāvātā*, *in.* so long.
- Tāvade*, *in.* at that moment.
- Tāvad eva*, *in.* instantly.
- Tāva-mahanta*, *a.* so big ; so great.
- Tikicchati*, *v.* to cure ; to treat medically.
- Tiṇamuttihi*, *m.* a handful or a bundle of grass.
- Tisikkhati*, *v.* to endure ; to forbear.
- Timirāyitatta*, *nt.* gloom.
- Timisā*, *f.* darkness.
- Tiracchānagata*, *m.* a beast.
- Tiro*, *in.* across.
- Tīrokarani*, *f.* a screen ; a curtain.
- Tīrokuḍḍa*, *nt.* further side of a wall.
- Tīropabbata*, *nt.* further side of a mountain or rock.
- Tucchahattha*, *a.* empty-handed.
- Tunhī*, *in.* silent.
- Tunhī-bhavati*, *v.* to keep silence.
- Tunhībhāva*, *m.* silence.
- Tulita*, *p.p.* weighed ; estimated.
- Tuvaṭam*, *ad.* quickly.
- Tūla-sannibha*, *adj.* cotton-like.
- Tejodhātu*, *f.* element of heat.
- Tevijja*, *a.* possessing three superhuman knowledges.
- Tevijjaka*, *a.* connected with *tevijjā*.
- Thaketvā*, *abs.* having closed.
- Thambha*, *m.* a clump of grass ; a post.
- Thālipāka*, *m.* an amount of food enough for 10 persons.
- Thullāni*, *nt. pl.* rough words.
- Thūneyyaka*, *a.* of the village of Thūṇa.
- Thūpa*, *m.* a shrine ; pagoda.
- Dakkhati*, *v.* to see.

- Dakkhinato*, *in.* on the south.
- Dakkhinā*, *f.* donation.
- Dakkhinti*, *v.* they will see.
- Dajjā*, 3rd *sing.* *Pot.* of *dā* (to give).
- Dajjeyyūm*, the *pl.* of the above.
- Daṭṭhu*, *abs.* having seen.
- Danda*, *m.* punishment.
- Dadamāna*, *pr.p.* giving.
- Daddabhāyati*, *v.* to make the sound dad-dad.
- Daddallamāna*, *pr.p.* shining.
- Danta*, *a.* with restrained senses.
- Dandha*, *a.* slow ; sluggish.
- Dassanakāma*, *adj.* wishing to see.
- Dassaniya*, *pt.p.* worthy of seeing ; beautiful.
- Dassāvī*, *a.* one who sees.
- Dassukhīla*, *nt.* danger from robbers.
- Dahati*, *v.* to claim ; to declare.
- Dānagga*, *nt.* alms giving.
- Dāya*, *m.* forest ; grove.
- Dāyādaka*, *a.* heir.
- Dārābharāṇa*, *nt.* keeping up of a wife.
- Dāvaggi*, *m.* jungle fire.
- Diṭṭha-dhamma*, *m.* the state attained by ; the present life.
- Diṭṭhadhammika*, *adj.* belonging to this world.
- Diṭṭhi*, *f.* belief ; view.
- Diṭṭhibandhana*, *nt.* fetter of heresy.
- Diṭṭh'eva dhamme*, *loc.* in this life.
- Dippissati*, *v.* will come into prominence.
- Dibbagandha*, *m.* heavenly odour.
- Diyyati, dīyati*, *v.* to be given.
- Divasakara*, *m.* the sun.
- Divasa-santatta*, *p.p.* heated for a day.
- Divāvihāra*, *m.* seclusion at noon.
- Divāseyyā*, *f.* siesta.
- Dīgharattaṃ*, *ad.* for a long time.
- Dukkha*, *nt.* hardship ; misery.
- Dukkha-kkhandha*, *m.* a great mass of suffering.
- Dukkhatō*, *in.* as suffering.
- Dukkhadhamma*, *m.* trouble.
- Dukkhamā*, *a.* difficult to endure.
- Duggata*, *a.* miserable.
- Duggati*, *f.* miserable state of rebirth.
- Duggahita*, *p.p.* badly held ; taken carelessly.
- Duccarita*, *nt.* misconduct ; wrong action.

- Ducchanna*, *p.p.* ill-thatched.
Duffhu, *in.* badly.
Duddada, *a.* difficult to give.
Duppañña, *a.* wicked ; foolish.
Dubbacana, *nt.* harsh word.
Dubbhañita, *p.p.* badly spoken.
Dubbhati, *v.* to dupe ; to act treacherously.
Dummedha, *a.* foolish ; wicked.
Durannaya, *a.* difficult to follow.
Durupeta, *a.* badly endowed.
Dulladdha, *nt.* bad gain ; *adj.* got with difficulty.
Dussayuga, *nt.* a pair or suit of clothes.
Dussavañijjā, *f.* trade in cloth.
Dūbhati, *v.* to become treacherous.
Devatāmaṅgalika, *adj.* expecting welfare through the gods.
Devadeva, *m.* god of gods.
Dessa, *a.* detestful.
Doṇamukha, *nt.* river-mouth.
Doḷāyati, *v.* to waver ; to swing.
Dolāyanta, *pr.p.* swinging.
- Dosasaṃhita*, *a.* linked with enmity.
Dvidhāpatha, *m.* branching of a road.
Dvepatha, *m.* a path between two fences or walls.
Dhañña, *a.* fortunate.
Dhanaccheda, *m.* loss of wealth.
Dhamma, *m.* righteousness.
Dhītuttāhāna, *nt.* place of a daughter.
Dhammatā, *f.* general fact ; nature.
Dhammavinaya, *m.* Norm and discipline ; religious rule.
Dhamsati, *v.* to fall from.
Dhārayati, *v.* to bear.
Dhārayamāna, *pr.p.* bearing.
Dhi, *in.* shame ! fie !
Dhi-r-atthu, *in.* be shame !
Dhīyati, *v.* to be borne.
Dhuva, *a.* permanent ; stable.
Dhuvaṃ, *ad.* constantly.
Dhūmāyati, *v.* to emit smoke.
Dhūmāyitatta, *nt.* clouding over.
Na upeti, it is not befitting.
Na kadāci, *in.* never.
Na kvaci, *in.* nowhere.

- Nagantara*, *nt.* space between mountains.
- Nadanta*, *pr.p.* roaring.
- Nabhaso*, *abl.* from the sky.
- Namatthu*, (*namo* + *atthu*), be homage.
- Namo*, *in.* homage.
- Narasārathī*, *m.* trainer of men.
- Naha*, *in.* surely not.
- Nahātaka*, *m.* a learned brahman.
- Nahuta*, *nt.* 10,000. See § 41.
- Naḷavana*, *nt.* forest of reeds.
- Nānappakāra*, *a.* of many kinds.—*kārehi*, in various ways.
- Nānākaṇa*, *nt.* difference; diversity.
- Nānābhāva*, *m.* separation.
- Nānāvihita*, *a.* various.
- Nāmagotta*, *nt.* name and clan.
- Nāmato*, *in.* by name.
- Nāmetvā*, *abs.* having bent.
- Nāsita*, *p.p.* brought to ruin.
- Nikanta*, *p.p.* scraped of.
- Nikkujjita*, *p.p.* turned down; overturned.
- Nikkhamanta*, *pr.p.* going out.
- Nikkhamana*, *nt.* going out; departure.
- Nikkhamanavelā*, *f.* time of going out.
- Nikkhamanokāsa*, *m.* room for getting out.
- Nigacchati*, *v.* to get into; to undergo.
- Niccharanta*, *pr.p.* flashing out.
- Niṭṭhāti*, *v.* comes to an end.
- Niṭṭhita*, *p.p.* finished.
- Niddhamati*, *v.* to abolish; to remove.
- Ninnahuta*, *nt.* a number with 36 cyphers.
- Nipaka*, *a.* prudent.
- Nipatitvā*, *abs.* having fallen down.
- Nipajjamāna*, *pr.p.* lying down.
- Nippabha*, *a.* dim; without glory.
- Nibbattabhāva*, *m.* the fact of being born.
- Nibbāhati*, *v.* to carry out; to unsheath.
- Nibbāhāpetvā*, *abs.* having caused to carry.
- Nibbuta*, *p.p.* passionless; calmed.
- Nibbhoga*, *a.* useless; poor.
- Nimmaṃsa*, *a.* void of flesh.
- Nimināti*, *v.* to exchange.
- Nimitta*, *nt.* omen; portent; sign.
- Nimujjati*, *v.* to submerge.

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- Niyata*, *a.* destined ; sure.
Niyyādeti, *v.* to hand over.
Niyyāsi, *v.* he set out.
Niyāmeti, *v.* to assign.
Nirantaram, *ad.* incessantly.
Nirabbuda, *nt.* a number with 64 cyphers.
Nirūpadhi, *adj.* free from attachment.
Nillajja, *a.* shameless.
Nilloketi, *v.* to observe ; to look at carefully.
Nivattati, *v.* to turn back.
Nivāreti, *v.* to prevent (from).
Nivāretu, *m.* one who prevents.
Niveseti, *v.* to cause to live in or to establish on.
Nisamma, *abs.* having heard.
Nissajjivā, *abs.* having left.
Nissarana, *nt.* going out ; leaving behind.
Nissita, *p.p.* frequented ; depending on.
Nisinnatthāna, *nt.* place for sitting.
Nisidāpiyati, *v.* to cause to sit.
Nisevita, *p.p.* frequented by.
Nihata, *p.p.* subdued ; beaten down.
Niharati, *v.* to take out ; to eject.
Niyati, *niyyati*, *v.* to be led.
Niyātayati, *v.* to hand over.
Nāna, *in.* certainly.
Nekkha, *nt.* a big gold coin.
Nekkhamma, *nt.* renunciation.
Nekadhā, *ad.* in many ways.
Negama, *m.* urban council.
Nemittaka, *m.* sooth-sayer.
Nerañjarā, *f.* name of a river.
N'eva, *in.* indeed not.
Pakarana, *nt.* case ; offence ; a treatise.
Pakāsita, *p.p.* proclaimed ; made known.
Pakittenta, *pr.p.* extolling.
Pakubbanta, *pr.p.* doing.
Pakkamati, *v.* to go away.
Pakkosāpetvā, *abs.* having sent for.
Pakkhandivā, *abs.* having jumped on or rushed in.
Pakkhāyati, *v.* to become clear to the mind.
Pakkhitta, *p.p.* thrown into.
Paganhāti, *v.* to support ; to favour.
Pageva, *in.* beforehand ; not to speak of.

- Paḡavataraṃ*, *ad.* very early.
- Paḡgayha*, *paḡgahetvā*, *abs.* favouring ; having raised up.
- Paḡgāhikasālā*, *f.* drapery store.
- Paḡgharanta*, *pr.p.* dripping with.
- Pacarivā*, *abs.* having practised.
- Pacāpīyati*, *v.* to cause to be cooked.
- Paccakkhāna*, *nt.* refusal.
- Paccāṅga*, *nt.* a subdivision ; a sub-limb.
- Paccatthika*, *a.* hostile ; *m.* enemy.—*saññā*, *f.* enmity ; hostile feeling.
- Paccanubhūta*, *p.p.* undergone.
- Paccaya*, *m.* cause ; requisite.
- Paccāgamana*, *nt.* returning.
- Paccāsimsati*, to expect.
- Paccāhāra*, *m.* excuse.
- Paccupaḡḡhita*, *p.p.* present ; come near.
- Paccūsa-samaya*, *m.* early dawn.
- Pacceka*, *a.* separate ; individual.
- Pacchātāpa*, *m.* remorse.
- Pacchābhāga*, *m.* hind part ; *loc.* afterwards.
- Pajahati*, *v.* to give up ; to forsake.
- Pajā*, *f.* progeny ; populace.
- Pajāpati*, *f.* wife.
- Pajjalita*, *p.p.* ablaze.
- Pajjota*, *m.* lamp.
- Pañcapatiḡḡhita*, *a.* touching the ground in five places.
- Pañjalika*, *pañjali*, *a.* with hands clasped in respect.
- Pañjalikata*, *p.p.* with clasped hands raised in salutation.
- Paññatta*, *p.p.* set forth.
- Paññāpeti*, *v.* to prepare ; to set forth.
- Paṇāmenta*, *pr.p.* turning ; turning away.
- Paḡikkanta*, *p.p.* returned from ; *nt.* going back.
- Paḡikkosati*, *v.* to reject.
- Paḡigacca*, —*c'eva*, *in.* beforehand.
- Paḡicarati*, *v.* to evade.
- Paḡiccakamma*, *nt.* meant for oneself.
- Paḡijaggati*, *v.* to support ; to bring up.
- Paḡipajjati*, *v.* to practise ; with *maggaṃ*, to go along.
- Paḡipadā*, *f.* a course of practice.
- Paḡipanna*, *p.p.* practising.

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- Paṭipatha*, *m.* opposite way.
- Paṭipāṭi*, *f.* an order ; a turn.
- Paṭipeseti*, *v.* to send back.
- Paṭibhāga*, *a.* similar.
- Paṭibhāti*, *v.* to occur to ones' mind ; to be revealed.
- Paṭivāta*, *m.* opposing wind.
- Paṭisata*, *nt.* per hundred.
- Paṭisañcikkhati*, *v.* to contemplate.
- Paṭisanthāra*, *m.* friendly treatment.
- Paṭisambhidā*, *f.* analytic insight.
- Paṭisallāna*, *nt.* seclusion.
- Paṭisaṃvedeti*, *v.* to feel ; to undergo.
- Paṭisunāti*, *v.* to promise.
- Paṭissutvā*, *abs.* having assented (to someone's words).
- Paṭihaññati*, *v.* to knock against.
- Paṭṭana*, *nt.* a town with a harbour.
- Paṇāmeti*, *v.* to dismiss ; to send away.
- Paṇhita*, *p.p.* directed ; placed.
- Paṇḍaracchada*, *a.* having white covering (or feathers).
- Paṇḍava*, *m.* name of a mountain (near Rāja-gaha).
- Paṇḍitaka*, *m.* wiseacre.
- Patāpavantu*, *a.* majestic.
- Patipphita*, *p.p.* situated.
- Patimaṇḍita*, *p.p.* decked or endowed with.
- Patibbatā*, *f.* a devout wife.
- Patissati-mattāya*, for the selfcollectedness.
- Pattabba*, *pt.p.* to be arrived at ; to be attained.
- Patti*, *f.* a portion ; merit ; arrival.
- Pattiyati*, *v.* likes to have a bowl.
- Patthayati*, *v.* hankers after ; desires.
- Padakkhinā*, *f.* circumambulation.
- Padara*, *nt.* a board ; a lid.
- Padānupadika*, *a.* following one's footsteps.
- Padissati*, *v.* to appear.
- Padīpeyya*, *nt.* things for lighting.
- Paduma*, *nt.* a number with 120 cyphers.
- Padhāna*, *nt.* effort for intuition.
- Papā*, *f.* water-shed.
- Pabujjhivā*, *abs.* being awoken.
- Pabuddha*, *p.p.* awakened.

- Pabbatavisama*, *nt.* a precipice ; mountainous district.
- Pabbatāyati*, *v.* to act like a mountain.
- Pabbājanā*, *f.* banishment.
- Pabhuti*, *in.* beginning from.
- Pabhassara*, *a.* brilliant.
- Pamatta*, *p.p.* negligent.
- Pamādacāra*, *m.* neglectful living.
- Pamādi*, *a.* negligent.
- Pamukha*, *a.* (in compounds) headed by.
- Pamuccati*, *v.* to become free.
- Pamuṅcati*, *v.* to emit ; to send forth.
- Pamudita*, *p.p.* overjoyed.
- Pamokkha*, *m.* freedom ; release.
- Pamoceti*, *v.* to set free.
- Payojeti*, *v.* to complete with ; to set on foot ; to prepare (a medicine) ; to begin (a business).
- Parapattiya*, *a.* relying on others.
- Parapāna*, *m.* other's life.
- Parapuggala*, *m.* other persons.
- Parama*, *a.* the highest ; excellent.
- Paramparāgata*, *a.* traditional.
- Pararajja*, *nt.* foreign country.
- Parasatta*, *m.* other beings.
- Parābhavanta*, *a.* going to ruin.
- Parāyana*, *a.* prone ; destined.
- Parikanta*, *p.p.* cut open.
- Parikassati*, *v.* to be dragged about.
- Parikkhipitvā*, *abs.* having surrounded.
- Pariggahita*, *p.p.* possessed or haunted by.
- Paricca*, *abs.* having penetrated.
- Paricāreti*, *v.* causes to feast one's senses.
- Parijana*, *m.* retinue ; followers.
- Paridevati*, *v.* to lament ; to bewail.
- Paridevanā*, *f.* lamentation.
- Parito*, *ad.* around.
- Parināyikā*, *f.* leading woman.
- Parinibbāna*, *nt.* passing away (of a holy person).
- Parinibbuta*, *p.p.* completely calmed ; finally passed away.
- Paripūrayati*, *v.* to fill ; to complete.
- Paribhuñjati*, *v.* to enjoy ; to make use of.
- Paribhutta*, *p.p.* tasted ; enjoyed.

- Pariyanta*, *m.* the end.
Pariyādiyati, *v.* to exhaust ;
to absorb.
Pariyāyati, *v.* to go about.
Pariyutthāti, *v.* to over-
come.
Pariyogāya, *abs.* having
dived into the depths.
Pariyodāna, *nt.* exhaus-
tion.
Pariyajjayati, —*jeti*, *v.* to
shun ; to avoid.
Pariyāra, *m.* retinue.
Pariyāratthāya, for the
attendance.
Pariyatakka, *m.* thought.
Parisussati, *v.* to wither.
Parihāni, *f.* loss ; decrease.
Parihinagatta, *a.* having
an emaciated body.
Pareta, *p.p.* overcome with.
Palāyati, *v.* to escape.
Palipa, *m.* a swamp ;
sloppiness.
Palipanna, *p.p.* sunk or
fallen into.
Palujjati, *v.* to dissolve.
Palehiti, *v.* to flee from.
Palokadhamma, *adj.* of the
nature of dissolution.
Pavaddhati, *v.* to increase ;
to grow.
Pavattati, *v.* to exist ; to last.
Pavattinī, *f.* preceptress.
- Pavāraṇā*, *f.* a ceremony
held by the monks at
the end of rainy season.
Pavāheti, *v.* to absolve.
Pavesetu, *m.* one who
allows to enter.
Pasavati, *v.* to commit.
Pasahati, *v.* to use force ;
to overcome.
Pasamsati, *v.* to praise.
Pasamsanā, *f.* commend-
ation.
Pasārita, *p.p.* outstretched.
Pasāreti, *v.* to stretch out.
Passitu, *m.* one who sees.
Pahaṭṭha, *p.p.* glad ; joyful.
Pahānāya, for the removal.
Pahāra, *m.* a blow.
Pahūta, *a.* abundant.
Pahēnaka, *nt.* a present.
Pāmsu, *nt.* soil ; clay.
Pāmsukiḷā, *f.* playing with
clay.
Pāmsukūla, *nt.* patchwork
robe.
Pākaṭam kātum, to make
known.
Pākatika, *a.* natural.
Pācittiya, *nt.* a kind of
offence committed by a
monk.
Pājana, *nt.* a goad.
Pāṭikāṅkha, *adj.* desirable ;
expected.
Pāṭikā, *f.* moon-stone.

- Pānaghātī, pānātipātī*, 3. destroyer of life.
- Pānupetaṃ*, adv. as long as life lasts.
- Pādaṅguṭṭha*, m. the great-toe.
- Pātu*, in. visible ; manifest.
- Pātubhavati*, v. to manifest.
- Pātubhāva*, m. appearance; manifestation.
- Pātarāsa*, m. breakfast.
- Pādagghanaka*, a. having the value of a $\frac{1}{4}$ kahāpaṇa.
- Pādāsi*, v. he gave.
- Pāpaka*, a. sinful ; wrong.
- Pāpakamma*, nt. sinful action.
- Pāpiya*, a. worse.
- Pāyāsa*, m. milk-rice.
- Pāragavesī*, a. one who seeks the other shore.
- Pāragāmī*, a. crossing ; going to the other shore.
- Pārūpitvā*, abs. having wrapped in.
- Pāvārika*, m. cloak-dealer.
- Pāvuraṇa*, nt. a blanket, etc., to wrap with.
- Pāvusa*, m. rainy season.
- Pāsādamaha*, m. ceremony of consecrating a mansion.
- Piṭaka*, nt. a basket.
- Pindita*, p.p. gathered together ; made into a lump.
- Pitāmaha*, m. ancestor ; grandfather.
- Pivanabhāva*, m. the fact that he is drinking.
- Pivanamatta*, a. amount that could be sucked at a time.
- Pivāsati*, v. likes to drink.
- Piḷakā*, f. a wart or wen.
- Pītipāmojja*, nt. joy and happiness.
- Pucchita* ; *puṭṭha*, p.p. being questioned.
- Puññakkhetta*, nt. field for merit.
- Puṭoli*, f. a kind of bag.
- Puṇḍarika*, nt. a white lotus.
- Putṭiyati*, v. treats as one's own son.
- Puthu*, in. separate.
- Puthudisā*, f. separate quarters.
- Puthubhūta*, p.p. widely spread.
- Puthulato*, ad. by width.
- Punadivasa*, m. next day.
- Puno*, in. again.
- Pubbaṅhasamaya*, m. forenoon.
- Pubbanimitta*, nt. herald sign.
- Pubbenivāsa*, m. former existence.
- Puma*, m. man ; male.
- Purakkhata*, p.p. headed by.

- Purattham*, in. See No. 135, Chapter VI.
- Puratthato*, ad. in front of.
- Puratthā*, in. the east.
- Puratthābhimukha*, adj. facing the east.
- Purāṇaka*, a. former ; olden.
- Purisājanā*, m. steed of man.
- Purindada*, m. former-giver ; an apithet of Sakka.
- Purisuttama*, m. the noblest of men.
- Pure*, in. formerly.
- Pūjita*, p.p. honoured.
- Pūtikāya*, m. foul body.
- Pūra*, a. filled with.
- Pūvatthāya*, for the cakes.
- Pūrāpeti*, v. causes to fill.
- Peta*, p.p. deceased ; m. a goblin.
- Pettika*, a. paternal.
- Pesakāra*, m. weaver.
- Porohicca*, nt. office of a Purohita.
- Posana*, nt. bringing up.
- Phalanta*, pr.p. crashing.
- Phāla*, m. plough-share.
- Phāsu*, nt. ease. a. easy.
- Phāsukaṭṭhāna*, nt. a convenient place.
- Phuta*, p.p. covered with ; suffused with.
- Phenuddehakam*, ad. throwing foam up.
- Badālatā*, f. a kind of creeper like sweet potato.
- Bandhana*, nt. binding ; imprisoning.
- Babbu*, m. a cat.
- Barihisa*, nt. sacrificial (Kusa-) grass.
- Balamattā*, f. a little strength.
- Balākayoni*, f. a species of crane.
- Balikamma*, nt. oblation.
- Balivadda*, m. an ox.
- Bahijana*, m. outside people.
- Bahi*, *bahiddhā*, in. outside.
- Bahujana*, m. many-folk.
- Bahutara*, a. much ; more.
- Bahubhāṇī*, a. one who speaks much.
- Bahulikata*, p.p. developed.
- Bādhati*, v. to afflict ; to obstruct.
- Bindu*, nt. a drop.
- Bila*, nt. ration ; a hollow.
- Bujjhati*, v. to understand.
- Bujjhamāna*, pr.p. perceiving.
- Buddhabhūta*, p.p. become enlightened.

- Buddhānubhāva*, *m.* splendour of a Buddha.
Bubhukkhati, *v.* desires to eat.
Brahanta, *a.* great : big.
Bravitu, *v.* let him say.
Brahma, *m.* the creator.
Brahmacārī, *3.* a celibate.
Brahmajacca, *a.* of the brahman caste.
Brahmalokūpaga, *a.* taking birth in the Brahma-world.
Brūti, *v.* he says.
Bhājamāna, *pr.p.* associating.
Bhāṇe, *in.* my dear.
Bhāti, *f.* wages ; work for wages.
Bhatta-vissagga-karaṇat-thāya, for taking meals.
Bhaddanta, *a.* venerable.
Bhaya-bherava, *a.* appalling and terrible.
Bharaṇa, *nt.* bringing up.
Bhavanta, *pr.p.* becoming ; *adj.* venerable.
Bhāginī, *f.* a woman who shares with.
Bhāriya, *a.* grave ; serious.
Bhāvita, *p.p.* practised.
Bhīyoso mattāya, *ind.* still more.
Bhūṅkarāṇa, *nt.* barking.
Bhū, *f.* the earth.
Bhūta, *p.p.* arisen ; come to exist ; *nt.* truth ; fact.
Bhūtakāla, *m.* time to reveal one's true nature.
Bhūtapati, *m.* lord of demons.
Bhūtapubbam, *ad.* formerly.
Bhūtavijjā, *f.* exorcism.
Bhūmi, *f.* floor ; land.
Bhūmisenāpati, *m.* lord of country and army.
Bherava, *a.* fearful.
Bhedana, *nt.* dissention ; breaking.
Bhesajjamattā, *f.* a dose of medicine.
Bhogakkhandha, *m.* an immense wealth.
Bhogahetu, *ad.* on account of wealth.
Bhoti, *f.* madam.
Maṅku, *in.* downcast ; depressed.
Macchagumba, *m.* shawl of fish.
Maccharāyati, *v.* to become selfish.
Majjhantikasamaya, *m.* middle portion of the day.
Majjhimayāma, *m.* middle portion of the night.
Maññati, *v.* to suppose ; *maññe*, I feel or suppose.

- Manikunḍala*, *nt.* an earring set with gems.
- Maṇḍana*, *nt.* adornment.
- Mata*, *nt.* death; *p.p.* dead.
- Mattā*, *f.* measure; amount.
- Mattika*, *a.* maternal.
- Mattikāpatta*, *m.* earthen bowl.
- Mattigha*, *m.* a matricide.
- Madhurakajāta*, *a.* weak and stiff.
- Manam*, *ad.* somewhat; nearly.
- Manasikaronta*, *pr.p.* considering; keeping in mind.
- Manasikāturam*, *inf.* to think about.
- Manasikāra*, *m.* consideration.
- Manāpa*, *a.* agreeable; dear.
- Manussabhūta*, *p.p.* being born as a man.
- Manujādhipa*, *m.* king.
- Manoratha*, *m.* wish; longing.
- Manorama*, *a.* fascinating.
- Mantayati*, *v.* to consult.
- Mantadhara*, *a.* bearer of Vedic charms.
- Manteti*, *v.* to discuss.
- Marāṇavasa*, *m.* power of the death.
- Maru*, *m.* a god.
- Mahapphalātara*, *a.* having more great results.
- Mahabbhaya*, *nt.* great danger.
- Mahākathāna*, *nt.* a number with 134 cyphers.
- Mahājanakāya*, *m.* a great multitude of people.
- Mahānāga*, *m.* a big elephant.
- Mahābandhana*, *nt.* strong bondage.
- Mahāmatta*, *m.* a great minister.
- Mahāyāñña*, *m.* a great sacrifice.
- Mahāvīra*, *m.* great hero.
- Mahāsatta*, *m.* great being.
- Mahāsamaṇa*, *m.* the Great Recluse.
- Mahesī*, *m.* great seer.
- Mātāṅga*, *m.* elephant.
- Mātugāma*, *m.* a woman.
- Mānita*, *p.p.* esteemed.
- Mānusa*, *a.* human.
- Mānusatta*, *nt.* human state.
- Mānusika*, *a.* existing in the human world.
- Māyākāra*, *m.* a juggler.
- Māriyamāna*, *pr.p.p.* being killed.
- Mārīsa*, *Sir*; (*lit.* me-like); a polite way of address.
- Māsa*, *m.* (seeds of) vetch.
- Micchā*, *in.* false; wrong.
- Mithu*, *in.* alternately.

- Miyati*, v. to die.
- Mīlha*, nt. excretion ; dung.
- Mugga*, m. green peas.
- Muccati*, v. to curdle ; to be free or released.
- Muccamāna*, pr.p. dripping with ; emanating.
- Muñciyati*, v. to be freed or released.
- Mudhā*, in. gratis.
- Muddha*, m. top ; head.
- Muhum*, ad. very quickly.
- Muhuttam*, ad. a moment.
- Mūlasatena*, with 100 roots.
- Meghanibha*, a. cloude-like.
- Mettāyati*, v. to diffuse love ; to befriend.
- Medavaṇṇa*, a. of the colour of fat.
- Medhāvīnī*, f. a wise woman.
- Mocenta*, pr.p. freeing ; disentangling.
- Mosavajja*, nt. falsehood.
- Yakkha*, m. a demon.
- Yakkhīnī*, f. an ogress.
- Yajamāna*, pr.p. sacrificing.
- Yato*, in. wherefrom.
- Yatha-r-iva*, in. just like.
- Yathākatham*, in. in what way.
- Yathākāmakaraṇīya*, see Chapter VIII.
- Yathākāmaṃ*, ad. according to one's wish.
- Yathājjhāsaya*, a. straight in mind ; faithful.
- Yathābalaṃ*, ad. according to one's strength.
- Yathābhūtaṃ*, ad. in its real essence.
- Yathāmittaṃ*, ad. according to the friendship.
- Yathāruciṃ*, ad. according to one's liking.
- Yathaladdha*, a. whatever one has got.
- Yathāsakaṃ*, ad. each his own.
- Yathāsukhaṃ*, ad. at ease.
- Yad'idaṃ*, in. to wit ; namely.
- Yamaka-sāka*, m. twin Sal trees.
- Yasagga*, nt. the highest fame.
- Yādisa*, a. what kind of ; what-like.
- Yāpeti*, v. to live by ; to sustain life.
- Yāva*, in. as far as.
- Yāva-kīvaṃ*, in. as long as.
- Yāvata*, in. as far as ; because.
- Yāvattiyukam*, ad. as long as the life lasts.
- Yāvatiham*, ad. as many days as.
- Yāvadattha*, a. as much as one likes.—am, ad. to the fill.

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- Yāvad eva*, in. only for.
Yuga, nt. yoke.
Yugandhara, m. name of a mountain.
Yujjihitukāma, a. willing to fight.
Yuttabhāva, m. the fact of deserving.
Yuva, m. young man.
Yūpa, m. sacrificial post.
Yebhuyyena, ad. mostly.
Yoga, m. connection.
Yojanika, a. measuring a league.
Yotta, nt. a strap ; a rope.
Yoni, f. birth ; specie.
Yoniso, in. in the right way.
Rajosūka, nt. a particle of dust.
Rajjati, v. to become attached.
Rajjappadesa, m. the country belonging to one kingdom.
Ratanavara, nt. a precious jewel.
Ratanākara, m. jewel-mine.
Rattandhakāra, m. darkness of the night.
Ratha pañjara, m. chariot-body.
Ramati, v. to take delight in.
Rameti, v. to give joy ; to make delightful.
- Rasapathavi*, f. essence of the earth.
Raho, in. secretly ; secrecy.
Rahogata, p.p. gone into seclusion.
Rājagahaka, a. belonging to Rājagaha.
Rājaratha, m. royal chariot.
Rājañña, m. a prince ; of the warrior caste.
Rājānubhāva, m. splendour of a king.
Rāmaṇeyyaka, nt. a pleasant object.
Ruccati, v. to become agreeable.
Rudanta, pr.p. crying.
Rundhīyati, v. to be obstructed or imprisoned.
Rumhaniya, a. refreshing.
Rūpa, nt. material form.
Lacchati, v. he will get.
Laddhaguna, m. the virtues one has attained.
Labbhati, v. to be gained.
Labbhā, in. possible ; allowable.
Lahutā, f. lightness.
Lahuso, ad. quickly ; lightly.
Lāpa, m. a quail.
Lābhagga, nt. the highest gain.
Lābhā, in. gains.

- Liṅgiya*, *abs.* having clasped.
- Lūyati*, *v.* to be reaped.
- Leḍḍu*, *m.* a clod.
- Lokadhātu*, *f.* the world system.
- Lokanātha*, *m.* the lord of the world.
- Lokānukampā*, *f.* pity for the world.
- Loṇasakkharā*, *f.* crystles of salt.
- Lomakūpa*, *m.* pores of the skin.
- Lomaṃ pāṭeti*, to submit.
- Lola*, *a.* greedy.
- Vakkhati*, 3rd *sing. fut.* of *vac.* (to say).
- Vaccakuṭi*, *f.* lavatory.
- Vacchati*, 3rd *sing. fut.* of *vas.* (to live).
- Vajadvāra*, *nt.* gate of a cow-shed.
- Vajjam*, 1st *sin.* of *vad.* (to say).
- Vajjā*, *v.* he would say.
- Vajjī*, *m.* people of the Licchavī clan.
- Vajjha*, *p.p.* destined to be killed or punished.
- Vaṅceti*, *v.* to deceive.
- Vatṭati*, *v.* it behoves.
- Vaddhi*, *f.* increase ; interest on money.
- Vaṇamukha*, *nt.* surface of a wound.
- Vaṇṇa*, *m.* virtue ; colour.
- Vannavanta*, *a.* of good complexion.
- Vannavādi*, *a.* extolling.
- Vatta*, *nt.* regulation.
- Vattati*, *v.* to exist ; to live.
- Vatthu*, *nt.* story ; site ; a thing.
- Vadha*, *m.* punishment.
- Vanacetya*, *nt.* a sacred forest.
- Vandanā*, *f.* worship ; bowing down.
- Vandiya*, *a.* fit to be worshipped.
- Vara*, *nt.* a boon.
- Varatara*, *a.* more excellent ; better.
- Vara-puññalakkhaṇa*, *a.* possessing the signs of uttermost merits.
- Varaṃ*, *ad.* better.
- Vareyyaṃ*, *v.* I will ask for.
- Vasa*, *m.* influence.
- Vasala*, *m.* a despicable person.
- Vasanabhāva*, *m.* the fact of living in.
- Vasānuga*, *a.* dependent ; subjected.
- Vassamāna*, *pr.p.* howling ; kooing.
- Vassikā*, *f.* jasmine.
- Vassūpagata*, *a.* spending the rainy season.
- Vassāpetvā*, *abs.* having caused to rain.

- Vā*, (particle of disjunction,) or.
Vātāhata, *a.* shaken by the wind.
Vādakāma, *a.* disputant.
Vādām āropeti, refutes.
Vādī, *a.* disputant.
Vā pana, *in.* or else.
Vāmūrū, *a.* having beautiful thighs.
Vāreti, *v.* to prevent.
Vārenta, *pr.p.* preventing.
Vāreyya, *nt.* betrothal.
Vālaggamatta, *a.* of the size of the tip of a hair.
Vāsa, *m.* living ; practice.
Vāsam upagacchati, takes abode.
Vikulāva, *a.* nestless.
Vigatacchandatā, *f.* the fact of having no liking.
Vicaritvā, *abs.* having roamed about.
Vicinanta, *pr.p.* seeking.
Vijāyati, *v.* to bring forth a child.
Vijita, *p.p.* conquered ; *nt.* country.
Vijjamāna, *p.p.* existing.
Vijjutā, *f.* lightning.
Vīññāna, *nt.* consciousness.
Viṭapī, *m.* a tree.
Vitti, *f.* joy.
Vitthāsi, *v.* to lie.
- Vitthāra*, *m.* details.
Vidhūpana, *nt.* a fan.
Vinaya, *m.* restraining.
Vinākaroti, *v.* to separate.
Vinābhāva, *m.* separation.
Vināsanta, *a.* ending in destruction.
Vinipāta, *m.* bad fall.
Vinodeti, *v.* to get rid of.
Vinodetvā, *abs.* having removed.
Vipula, *a.* extensive.
Vippakāra, *m.* change ; distress.
Vippaṭisāra, *m.* remorse.
Vippaṭisārī, *a.* remorseful.
Vippamutta, *p.p.* emancipated.
Vippayoga, *m.* separation.
Vippayoganta, *a.* ending in separation.
Vipphālita, *p.p.* torn asunder.
Vibhava, *m.* wealth ; annihilation.
Vipāka, *m.* result.
Vimati, *f.* doubt.
Vimana, *a.* displeased.
Vimala, *a.* dirtless ; a holy person.
Viyākāmsu, *v.* they explained or predicted.
Viraja, *a.* taintless ; pure.
Virujjhati, *v.* to contradict.
Virūhati, *v.* to grow.

- Vilāna*, *p.p.* molten.
Vivaṭacchada, *a.* who has drawn away the veil.
Vivata-nakkhatta, *nt.* a festival in which all kinds of veils are removed.
Vivadati, *v.* to dispute.
Vivasāna, *nt.* the end.
Visattikā, *f.* craving.
Visama, *a.* uneven.
Visama-cakkhula, *adj.* squint-eyed.
Visahati, *v.* to dare.
Visamvādeti, *v.* to deceive ; to break one's word.
Visidati, *v.* to sink down.
Visujjhati, *v.* to become purified.
Visuddha, *a.* clear ; pure.
Vissāsa, *m.* trust.
Vihaññati, *v.* to become tormented or afflicted.
Vihāṅgama, *m.* a bird.
Viharitukāma, *a.* wishing to live.
Vihassati, *v.* he will live.
Vihamsu, *v.* they lived.
Vihāsi, *v.* he lived.
Vihethana-jātika, *a.* used to hurt (other beings).
Vītipatati, *v.* to fly up and down.
Vītihāra, *m.* a stride.
Vīmaṃsaka, *a.* inquiring.
Vīmaṃsati, *v.* to investigate.
Vuccati, *v.* to be called.
Vuṭṭha, *p.p.* rained on.
Vuṭṭhāpita, *p.p.* ordained ; raised up.
Vuṭṭhāsi, *v.* it shifted ; moved.
Vutta, *p.p.* sown.
Vupakaṭṭha, *p.p.* being apart from.
Vussati, *v.* to be practised.
Vetana, *nt.* fee ; wages.
Veditabba, *pt.p.* to be known.
Vemattatā, *f.* difference.
Veyyāyika, *nt.* expenses.
Veyyāvāṭika, *m.* one who arranges ; a manager.
Veraṃ appeti, revenges.
Vesiyā, *f.* a harlot.
Vesma, *nt.* mansion.
Vehāsa, *m.* the sky.
Vyagghusabha, *m.* a tiger-king.
Vyatta, *a.* proficient.
Vyantīhoti, *v.* to become exhausted.
Vyākata, *p.p.* predicted ; declared.
Vyākaroti, *v.* to predict ; to explain.
Sa, *saka*, *a.* one's own.
Sakageha, *nt.* own home.

- Sakata-parivatta*, *nt.* a camp made of carts.
Sakata mukha, *a.* narrow in front like the yoke of a boggie.
Sakid eva, *in.* only once.
Sakunagghī, *m.* a falcon.
Sakkata, *p.p.* honoured.
Sakkā, *in.* (it is) possible.
Sakkoti, *v.* to be able.
Sakkonta, *pr.p.* being able.
Sakha, *m.* a friend.
Sakhila, *a.* docile.
Sagāra, *a.* respectful.
Sagāmeyya, *a.* of the same village.
Saṅkhata, *p.p.* prepared ; organized ; *nt.* a component thing.
Saṅkhitta, *p.p.* abridged ; shortened.
Saṅkhāra, *m.* preparation ; mental activity.
Saṅkappa, *m.* thought.
Saṅkama, *m.* a passage : bridge.
Saṅkasāyati, *v.* to keep still.
Saṅgaha, *m.* a collection ; treatise ; treatment.
Saṅgīta, *p.p.* rehearsed.
Saccakāla, *m.* time for speaking the truth.
Sacchikiriyāhetu, *ad.* sake of attaining.
Sajjati, *v.* to lag behind ; to attach.
- Sajju*, *in.* instantly.
Sañcicca, *ad.* intention-ally.
Sañjambharī, *f.* attack from every side.
Sañjānāti, *v.* to recognize.
Sañjāyati, *v.* to arise ; to be born.
Saññata, *p.p.* self-controlled.
Saññā, *f.* a sign ; perception.
Sata, *a.* vigilant : mindful.
Satapala, *a.* weighing 100 palas.
Satarājika, *a.* having many lines or streaks.
Satipaṭṭhāna, *nt.* setting up of mindfulness.
Saddahāpesi, *v.* he caused to believe.
Saddhammagaru, *a.* holding the Norm in reverence.
Santa, *a.* being ; existing ; virtuous ; righteous.
Santikāvacara, *a.* living near ; accompanying.
Santhava, *m.* association.
Sanhata, *p.p.* spread or strewn with ; *nt.* a rug to sit or sleep on.
Sandiḍhika, *a.* evident to oneself ; visible.
Sandhāvati, *v.* to run about.

- Sandhāvita*, (p.p. of the above); *nt.* running about.
- Sandhūpāyati*, *v.* to fumigate.
- Sannayhati*, *v.* to arm oneself.
- Sannipāta*, *m.* an assembly.—*bahula*, *a.* assembling frequently.
- Sapattī*, *f.* a co-wife.
- Sappāhītrakata*, *a.* well-founded.
- Sabbadhi*, *ad.* in every way.
- Sabbapacchato*, *in.* behind all.
- Sabbalokādhipacca*, *nt.* the universal power.
- Sabbhi*, with the good.
- Sama*, *m.* peace.
- Samagga*, *a.* united.
- Samacariyā*, *f.* peaceful life.
- Samaṇasaṅgha*, *m.* the community of monks.
- Samativattati*, *v.* to go beyond; to overcome.
- Samativijjhati*, *v.* to penetrate.
- Samantato*, *in.* all around.
- Samannāgata*, *a.* endowed with.
- Saṃanuñña*, *a.* approving.
- Samāgama*, *m.* meeting; encounter.
- Samāgama*, *abs.* having met with.
- Samādapeti*, *v.* to encourage: to cause to take up.
- Samādāya*, *abs.* having taken up.
- Samādhi*, *m.* trance.—*bhāvanā*, *f.* practice of self-concentration.
- Samāpajjati*, *v.* to enter a trance.
- Samāpatti*, *f.* a higher stage of trance.
- Samāseti*, *v.* to associate; to combine.
- Samiñjati*, *v.* to move; to waver.
- Samitam*, *ad.* continuously.
- Samīpacārī*, 3. a constant companion.
- Samīrati*, *v.* to move.
- Samudaya*, *m.* rising; origination.
- Samudācarati*, *v.* to behave; to treat with.
- Samupabbūḥha*, *a.* mingled in battle; ready to break out.
- Samupeti*, *v.* to approach.
- Sameti*, *v.* to coincide.
- Samodahitvā*, *abs.* having put in.
- Sampajjati*, *v.* to succeed; to become.
- Sampajānakārī*, 3. mindful.
- Sampati*, *in.* just now.

- Sampaticchati*, v. to accept.
- Sampadhūpāyati*, v. to send forth steam.
- Sampanna*, p.p. endowed with; prosperous; fertile.
- Sampayojeti*, v. to connect; to connect well.
- Sampareta*, p.p. tormented by.
- Sampassa*, m. contact; touch.
- Samphusanta*, pr.p. touching.
- Sambahula*, a. many.
- Sambādha*, a. narrow; not spacious.
- Sambhava*, m. origin; production.
- Sammagga*, a. walking on the right path.
- Sammati*, v. to cease; to be appeased.
- Sammasati*, v. to investigate; to meditate on.
- Sammāsambuddha*, m. the Omniscient One.
- Sammīñjana*, nt. bending (of a limb).
- Sammīñjita*, p.p. bent.
- Sammukhībhūta*, a. met with.
- Sammodayana*, pr.p. being joyful.
- Sammoha*, m. bewilderment.
- Sara*, m. a kind of reed-like grass; an arrow.
- Saraṇāgamaṇa*, nt. to take refuge in.
- Sarabū*, f. a house-lizard.
- Sarīravantu*, a. having a bulky body.
- Sarīravalañja*, nt. easing of the body; excrement.
- Salla*, nt. a dart.
- Sallapanta*, pr.p. talking with.
- Savanti*, f. a river.
- Sasakkam*, ad. surely.
- Sassata*, a. eternal.
- Sasīsam*, ad. including the head.
- Sahagata*, a. concomitant.
- Sahajāta*, a. arisen together.
- Sahajivī*, 3. one who lives together.
- Sahadhammika*, 3. a co-religionist.
- Sahadhammena*, with reason.
- Sahassa-maṇḍala*, a. having a thousand orbs.
- Sahasā*, ad. forcibly; hastily.
- Sahaseyyā*, f. sharing of the same bed-room.
- Samyojana*, nt. a fetter.
- Sāmvattanika*, a. conducive.
- Sāmvāsati*, v. to live together.
- Sāmvāsa*, m. co-habitation; association.

- Saṁvuta*, *p.p.* controlled ; shut.—*indriya*, *a.* with controlled senses.
- Saṁvejanīya*, *a.* to be remembered with grief or reverence.
- Saṁsāmetvā*, *abs.* having set in order.
- Saṁsārīta*, *p.p.* wandered ; *nt.* wandering.
- Saṁsāra*, *m.* the circle of rebirths.
- Saṁsīdati*, *v.* to sink.
- Saṁharati*, *v.* to collect.
- Sā*, *m.* a dog.
- Sākuṇika*, *m.* fowler.
- Sāgara*, *m.* ocean.
- Sāṭakayuga*, *nt.* a suit of clothes.
- Sādisa*, *a.* equal.
- Sādhayati*, *v.* to prepare.
- Sādhucitta*, *a.* well-decked.
- Sādhuvihārī*, *a.* of good conduct.
- Sāṇipāsibbaka*, *m. nt.* hemsack.
- Sāpa*, *m.* a curse.
- Sāpateyya*, *nt.* wealth.
- Sāmaññaphala*, *nt.* fruit of the life of a recluse.
- Sāmaññ*, *in.* oneself or by oneself.
- Sāmika*, *m.* husband ; owner.
- Sāyanta*, *pr.p.* tasting.
- Sāyaṇhasamaya*, *m.* evening ; after-noon.
- Sāyamāsa*, *m.* supper.
- Sārathī*, *m.* trainer.
- Sāli*, *m.* a good kind of rice.
- Sālohita*, *a.* relation by blood.
- Sāvetu*, *m.* one who proclaims.
- Sāhāra*, *a.* with the revenues.
- Sāhu*, *in.* well ; good.
- Sikkhā*, *f.* regulation ; precept.
- Sikkhākāmatā*, *f.* anxiety for discipline.
- Sīṅhati*, *v.* to smell.
- Sīneheti*, *v.* to lubricate.
- Sindhava*, *a.* born in Sindh ; *m.* a Sindhian horse.
- Sippika*, *m.* artisan.
- Sirīmsapa*, *m.* snake
- Siva*, *nt.* safety. *a.* safe.
- Simsapāvana*, *nt.* a grove of murraya exotica.
- Sīlakathā*, *f.* talk about morality.
- Sītībhūta*, *p.p.* cooled ; calmed.
- Sīlavatta*, *nt.* virtue and good action.
- Sukhajivī*, *a.* living happily.
- Sukhāvaha*, *a.* conveying happiness.
- Sukhuma*, *a.* fine.
- Suggahita*, *p.p.* learnt well ; good holding.

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- Sucāru*, *a.* extremely charming.
- Sucārurūpa*, *a.* very handsome.
- Sucigavesī*, *a.* seeking what is pure.
- Sucitta*, *a.* well decked ; well painted.
- Suññāgāra*, *nt.* secluded place.
- Suṭṭhu*, *in.* well.
- Suta*, *nt.* learning ; hearing.
- Sutavantu*, *a.* learned.
- Suttaṭṭappabuddha*, *a.* awakened from sleep.
- Sunikantam-nikanta*, *a.* well scraped.
- Sunimmita*, *p.p.* well erected.
- Supatittha*, *a.* having safe landing places.
- Supanta*, *pr.p.* sleeping.
- Supinaka*, *nt.* dream.
- Subbaca*, *a.* compliant ; meek.
- Sumukha*, *a.* of good features.
- Sumutta*, *p.p.* well escaped or rid of.
- Suriyuggama*, *m.* sunrise.
- Suladdha*, *a.* easily got ; well-earned ; *nt.* good gain.
- Suvaṇṇakataḥa*, *m.* golden cauldron.
- Suvaṇṇadaṇḍa*, *a.* having a golden handle.
- Suviḍhatta*, *p.p.* well divided.
- Susaññata*, *a.* well-restrained.
- Sussūsaṭi*, *v.* desires to hear.
- Suhajja*, *m.* friend ; friendship.
- Suhada*, *m.* friend.
- Sūparasa*, *m.* taste of curry.
- Sūyati*, *suyyati*, *v.* to be heard.
- Seṇiya*, *m.* a guild-master.
- Setavyā*, *f.* name of a town.
- Settha*, *v.* I slept.
- Seyya*, *a.* better ; superior.
- Seyyā*, *f.* bedding ; sleep.
- Seyyo*, *in.* (it is) better.
- Seyyathidam*, *in.* as follows.
- Sela*, *m.* rock.
- Sessaṃ*, *v.* I will sleep.
- Sokāpahata*, *a.* tormented by grief.
- Sogandhika*, *nt.* a number with 92 cyphers.
- Socati*, *v.* to grieve.
- Soṇḍi*, *f.* the snout.
- Soṇṇamālā*, *f.* golden wreath.
- Soṇṇavālukā*, *f.* golden sand.

- Sotāpatti-phala*, *nt.* the fruit of entering the Stream.
- Sotthi*, *f.* safety.
- Sobhati*, *v.* to shine.
- Somanassa-jāta*, *a.* joyful.
- Sovannaya*, *a.* consisting of gold.
- Sovannamaya*, *a.* golden ; made of gold.
- Soḷasī*, *f.* sixteenth.
- Svāgata*, *nt.* welcome.
- Haññati*, *v.* to be killed ; to become grieved.
- Haṭṭhagata*, *a.* (something) at hand ; possessed by.
- Haṭṭhavikāra*, *m.* motion of a hand.
- Haṭṭhināga*, *m.* a noble elephant.
- Hadati*, *v.* to defecate.
- Hantu*, *m.* killer ; destroyer.
- Harāyati*, *v.* to loath.
- Hasīyati*, *v.* to be laughed at.
- Halām*, *in.* enough.
- Have*, *in.* surely.
- Hāyati*, *v.* to decrease.
- Hāsakāla*, *m.* time to be joyful.
- Hita*, *m.* welfare.
- Hirañña*, *nt.* unwrought gold.
- Hiriyati*, *v.* to become bashful.
- Himsati*, *v.* to hurt ; to trouble.
- Himsanta*, *pr.p.* hurting ; troubling.
- Hiyati*, *v.* to be decreased.
- Huraṃ*, *in.* beyond ; before.
- Hurāhuraṃ*, *in.* from one place to another.
- Huveyya*, *v.* it may be.
- Hettābhāga*, *m.* the lower part.
- Hetuso*, *in.* according to the causes.
- Hehiti*, *v.* it will be.

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