

Notes and Queries¹

BY THE

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AKKULA, PAKKULA, BAKKULA, VAKKULA.

“ATHA kho Ajakalāpako yakkho Bhagavato bhayaṃ . . . uppādetukāmo yena Bhagavā ten’ upasaṅkami, upasaṅkamitvā Bhagavato avidūre tikkhattum akkulopakalo ti akkula-pakkulikaṃ akāsi.”

“Yadā sakesu dhammesa pāragū hoti brāhmaṇo
Atha etaṃ pisācaṅ ca bakkulāñ c’ ātivattati ti”
(Udāna, I. 7).

The various readings are akkulobakkulo and akkula vakkulikam. The sense requires that we should read akkulo pakkulo ti. The yakkha is described as uttering some fearful sounds, which are represented by the words akkulo pakkulo, each of which, the Commentator says, is an imitative word (anukaraṇasadda). But they are only apparently mimetic, and are not true onomatopoeios, like our nursery exclamation—fee fie foh fum. For akkula = ākula, troubled, perplexed, confounded; vakkula = vākula = vyākula, frightened, agitated. The Commentator says that *some* take this view of the derivation of these terms.

Akkulo pakkulo are merely instances of an *interjectional* use of the words (ākula vyākula, some-

¹ Many of the “Notes” are merely meant to be “additions” to Childers’ Dictionary, and are not here given on account of any *crux* they may contain.

thing like the employment of "death and destruction," "fire and fury" to convey the notion of something fearful, in lieu of imitative words. Pisācas, yakkhas, and other demons were supposed to utter awful cries (cf. *Jat.* III. p. 147).

As any detailed description of a demon is very rare in any old Pāli text, I give the following from the *Jaina sutta*, "Uvāsaga-dāso" (ed. Hoernle, i. pp. 65-69):—

"Of the pisāya form—the following is said to be a full description: its head was fashioned like a cattle-feeding basket, its hairs looked like the awn of ears of rice and shone with a tawny glare; its forehead was fashioned like the belly of a large water-jar; its eyebrows were like lizards' tails dishevelled, and of an aspect disgusting and hideous; its eyes were protruding from its globular head . . . its ears were exactly like a pair of winnowing sieves . . .; its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking stoves with large orifices; its beard was like the tail of a horse, of an exceeding tawny hue . . .; its lips were pendant exactly like those of a camel; its teeth (in length) looked like ploughshares; its tongue was exactly like the pan of a winnowing sieve . . .; its jaws in length and crookedness were fashioned like the handle of a plough, and its cauldron-like cheeks were hollow and sunken and pale, hard and huge; its shoulders resembled kettle-drums; its chest (in width) resembled the gate of a goodly town; its two arms (in bulkiness) were fashioned like the shafts of smelting furnaces; its two palms (in breadth and bulkiness) were fashioned like the slabs for grinding turmeric; the fingers of its hands . . . were fashioned like the rollers of grinding slabs; its nails were fashioned like the valves of oyster-shells; the two nipples on its breast depended like a barber's pouch; its belly was rotund like (the dome of) an iron smelting furnace; its navel (in depth) looked like the rice-water bowl (of a weaver) . . .; its two thighs were like a pair (of shafts of) smelting furnaces; its knees were like the cluster of blossoms of the Ajjūṇa tree, excessively tortuous . . .; its

shanks were lean and covered with hair; its two feet were fashioned like (large) grinding slabs; the toes of its feet were fashioned like the rollers of (large) grinding slabs, and its nails were fashioned like the valves of an oyster shell. . . . The knees (of this demon) were shaking and quaking; his eyebrows were knit and bent; his tongue was protruding from his widely opened mouth; he (wore) a chaplet made of lizards; a garland of rats hung around him by way of adornment; (he wore) earrings made of mungooses, and a scarf made of serpents; he slapped his hands on his arms, and roared; and laughed aloud in a horrible manner; he was covered with various sorts of hair of five colours."

The following is the Commentary on a part of the Udāna, I. 7:—

Sattame Pāvāyan ti evaṃ nāmake Malla-rājūnaṃ nagare. Ajakalāpake cetiye ti Ajakalāpakena nāma yakkhena pariggahitattā Ajakalāpakan ti laddhanāme manussānaṃ cittikatattāhāne. So kira yakkho aje kalāpetvā bandhanena ajakoṭṭhāsena saddhiṃ balim paṭicchati (MS. balī pacicchati) na aññathā; tasmā Aja-kalāpako ti paññāyittha. Keci pana ' ajake viya satte lāpeti ti Ajaka-lāpako ti. Tassa kira satthā balim upanetvā yadā aja-saddaṃ katvā balim upaharanti tadā so tussati, tasmā Ajaka-lāpako ti vuccatīti.' So pana yakkho ānubhāvasampanno kakkhalo pharuso tattha ca sannihito, tasmā taṃ ṭhaṇaṃ manussāy-āvitam karonti kālena kālam balim upaharanti, tena vuttaṃ Ajakalāpake cetiye ti.

Ajakalāpakassa yakkhassa bhavane ti tassa yakkassa vimāne. Tadā kira satthā taṃ yakkhaṃ dametukāmo sāyaṇhasamaye eko adutiyo pattacivaraṃ ādāya Ajakalāpakassa bhavanadvāraṃ gantvā tassa dovārikaṃ bhavanaṃ pavisanatthāya yāci. 'So kakkhalo bhante Ajakalāpako yakkho, samaṇo ti vā brāhmaṇo ti vā gāraṇaṃ na karoti, tasmā tumhe evaṃ jānātha, mayham pana tassa ca anārocanam ayuttan' ti tāvad eva yakkhasamāgamam gatassa Ajakalāpakassa santikam

vāta-vegena agamāsi. Satthā anto-bhavanam pavisitvā Ajakalāpakassa nisīdana-maṇḍape paññattāsane nisīdi. Yakkhassa orodhā satthāram upasaṅkamtivā ekamantam atthamsu. Satthā tāsam kālayuttam dhammim katham kathesi. Tena vuttam Pāvāyam viharati Ajakalāpassa yakkhassa bhavane ti.

Tasmim samaye Sānāgīrahemāvātā (*sic*) Ajakalāpakassa bhavana-matthakena yakkha-samāgamam gacchantā, attano gamane asampajjamāne, 'kinnu kho kāraṇan' ti āvajjantā satthāram Ajakalāpakassa bhavane nisinnan disvā tattha gantvā Bhagavantam vanditvā, 'bhante mayam yakkha-samāgamam gamissāmā ti' (MS. gamissāmā ti) āpucchitvā padakkhiṇam katvā gatā yakkhasannipāte Ajakalāpakan disvā tuṭṭhī pavedayimsu—'lābhā te āvuso Ajakalāpaka te bhavane sadevake loke aggapuggalo Bhagavā va [MS. ca] nisinno upasaṅkamtivā Bhagavantam payirupāsatu dhammañ ca suṇāhīti.' So tesam katham sutvā ime ekassa maṇḍakassa samaṇassa bhavane nisinnabhāvam kathentīti kodhābhībhūto hūtvā—'ajja mayham tena samaṇena saddhim saṅgāmo bhavissatīti' cintetvā yakkhasannipātato utthahitva dakkhiṇam pādam ukkhipitvā satthiyojanamattam kuṭam [*read* akkamitam?] dvidhā ahoṣi. Sesam ettha yaṃ vattabham Ālavakasutta-vaṇṇanāyam āgata[na]yen' eva veditabham. Ajakalāpakassa samāgamo hi Ālavakasamāgamasadiso va. Tam sutvā paṭikaraṇe ti (MS. padikaraṇe) ti vissajjanam bhavanato ti. Tikkhattam nikkhamanam pavesanañ ca. Ajakalāpako hi āgacchanto yeva 'eteḥi yeva tam samaṇam palāpessāmīti' Vātamaṇḍalādikena vasse ca samuṭṭhapetvā teḥi Bhagavato kiñci kesaggamattam pi kātum asakkonto nānāvidhapaharaṇa-hattho ativiya bhayānakaṛūpe bhūtagaṇe nimminivā teḥi saddhim Bhagavantam upasaṅkamtivā antanten'eva caranto sabbarattim nānapakāram katvā pi Bhagavato kiñci kesaggamattam pi nisinnatthānato cālanam kātum nāsakki. Kevalam pana 'ayaṃ samaṇo maṃ anāpucchā mayham bhavanam pavisitvā nisīdatīti' kodhavasena pajjalīti. Ath'assa Bhagavā cittuppatti[m] natvā 'seyyathāpi nāma caṇḍakukkuṭassa

nāsāya cittaṃ (?) bhindeyya evaṃ so bhiiyosomattāya caṇḍatāro assa, evaṃ evāyaṃ yakkho maṃ idha nisinne cittaṃ padūseti, yannūnāhaṃ bahi nikkhameyyan ti' sayāṃ eva bhavanato nikkhamitvā abbhokāse nisīdi. Tena vuttaṃ tena kho pana samayena Bhagavā rattandhakāra timisāyaṃ abbhokāse nisinnō hotīti. Tattha rattandhakāra timisāyaṃ ti rattiyaṃ andhakarānatamasi, cakkhuviññānuppattivirahīte bahālandhakāre ti attho. Caturaṅgasamannāgato kira tadā andhakāro pavattatīti. Devo ti megho. Ekamekaṃ phusitakaṃ udaka-binduṃ pāteṭi.

Atha yakkho 'iminā saddena tāsetvā imaṃ samaṇaṃ palāpessāmīti' Bhagavato samīpaṃ gaṇtvā akkulo ti ādinā vā bhīsaṇaṃ akāsi. Tena vuttaṃ atha kho Ajakapālako ti ādi. Tattha bhayaṃ ti cittutrāsaṃ, chambhitattaṃ ti ūrutthambhaka-sarīrassa chambhita-bhāvaṃ, lomahaṃsaṃ ti lomānaṃ pahatthabhāvaṃ. Tīhi padehi bhayuppattim eva dasseti. Upasaṅkamīti. Kasmā paṇāyaṃ evaṃ-adhippāyo upasaṅkami? nanu pubbe attanā kātabbavippakāraṃ akāsi? saecam akāsi. Tam paṇ' esa antobhavane khemaṭṭhāne thirabhūmiyaṃ ṭhitassa na kiñci kātuṃ sakkhi, idāni bahi ṭhitaṃ evaṃ bhimsāpetvā palāpetuṃ sakkā ti maññamāno upasaṅkami. Ayaṃ hi yakkho attano bhavaṇaṃ thirabhūmīti māññati, tattha ṭhitattā ayaṃ hi samaṇo na bhāyatīti ca.

Tikkhattuṃ akkulo pakkulo ti akkula-pakkulikaṃ akāsīti tayo vāre akkulo pakkulo ti bhimsāpetukāmatāya evarūpaṃ saddaṃ akāsi. Anukaraṇasaddo hi ayaṃ. Tadā hi so yakkho Sineru(m) ukkhipanto viya, mahāpaṭhavi(m) parivattanto viya ca, mahatā ussāhena asani-sata-saddassa saṅghātaṃ viya ekasmim ṭhāne puñjakataṃ hutvā vinicchayantaṃ disāvajānaṃ kappa-gajjita-kesara-sihānaṃ siha-ninnādaṃ, yakkhānaṃ huṅkāra-saddaṃ, bhūtānaṃ aṭṭhabhāsavaṃ, asurānaṃ appoṭana-ghosaṃ, indassa devaraṅño vajira-nigghosa-nighosaṃ attano gambhīratayā vipphāritatāya bhayānakatāya ca avasesaṃ saddaṃ abhibhavantaṃ iva

ca, kappa-vuṭṭhāna-mahāvāta-maṇḍalikāya vinigghosaṃ, puthujjanānaṃ hadayaṃ phālentāṃ viya mahantāṃ pati-bhayanigghosaṃ avyattakkharaṃ tikkhattum attano yakkhita-gajjitāṃ gajji 'etena imaṃ samaṇaṃ bhimsa-petvā palāpessāmīti.' Yassaṃ nicchāraṇena pabbatā-paṭikaṃ muñcimsu, vanappati-jetṭhake upādāya sabbesu rukkhalatā-gumbhesu pattaphalapupphā nisīdiyimsu, tiyojanasabassa-vitthatāyato pi Himavantapabbatarājā ca ekam pi saṅkampi sampavedhi, bhummadevatā ādiṃ katvā yebhuyyena devatānaṃ pi ahuḍ eva bhayaṃ chambhitattam lomahaṃsaṃ pageva manussānaṃ aññesaṃ ca apada-dvipadacatuppadānaṃ mahāpaṭṭhaviyā udriyana-kālo viya mahati vibhimsakā ahoṣi, sakakalsmiṃ Jambudīpatale mahantāṃ kolāhalaṃ udapādi. Bhagavā pana taṃ saddaṃ kisminti amaññamāno niccalo nisīdi. Mā kassaci iminā antarāyo hotū ti adhiṭṭhāsi. Yasmā pana so saddo akkula-pakkula iti iminā ākārena sattānaṃ sotapathaṃ agamāsi, taṃ tasmā tassa anukaraṇa-vasena akkulo ti yakkhassa ca tissaṃ nigghosa-nicchāranāyaṃ akkula-pakkula-pakaraṇaṃ atthīti katvā akkula-pakkulikaṃ akāsi ti saṅgahaṃ aropayimsu. Keci pana ākula-byākula iti pada-dvayassa pariyāyābhīdhānavasena akkulo pakkulo ti āsāsa saddo vutto ti vadanti. Yathā ekam ekaṅganaṃ ti yasmā ekavāraṃ jātako patham uppatti-vasen' eva nibbatattā ākulo ti ādi attho akāro tassa ca ākāragamaṃ katvā rassattam katan ti, dve vāre pana jāto bakkulākula-saddo c'ettha jāti pariyāyo kolaṅkolāti ādisu viya vutta-adhippāyānuvidhāya ca saddappayogavigamena pade jalā-bujasīhavyagghādayo dutiyena aṇḍaja-āsīvisa-kaṇha-sappādayo vuccati, tasmā sīhādiko viya, āsīvisādiko viya ca, ahan te jīvitahārako imaṃ atthaṃ yakkho padaṅ ca yena dassetīti añño. Apare pana akkhulo bhakkhulo ti pālīṃ vatvā, akkhetum khepetum vināsetum ulati pavattatīti akkhulo, bhakkhitum ulatīti bhakkhulo . . . vadanti.

AGGINIKĀSI.

"Padumaṃ yathā agginikāsi-phālimaṃ" (Jāt. III. p. 320).

Agginikāsi = suriya. cf Sk. kāsī, 'the sun.'

AGGO.

“Vihāra gga,” cf. Sk. agra, ‘multitude,’ and see Cullav. VI. 11. 3; XII. 1. 1.

AGHĀVĪ.

“So ’ham na sussaṃ asamadhurassa dhammaṃ ten’ amhi aṭṭo vyasanagato aghāvī” (Sutta N. III. 11. 16).

Aghāvī (adj.), ‘suffering’; cf. Sk. agha, ‘pain,’ ‘suffering.’

AṆKETI.

“Imasmiṃ pana rukkhe ambāni aṅketvā gahitāni ekaṃ phalaṃ asamente amhākaṃ jivitaṃ n’ atthi” (Jāt. II. p. 399).

Aṅketi = Sk. aṅkayati, ‘to mark.’ In the following passage it means ‘to brand.’

“Kincid eva dosaṃ disvā taletvā bandhitvā lakkhaṇena aṅketvā disāparibhogena pi bhuñjissanti” (Jāt. I. p. 451).

AṄGĀRĪ.

“Aṅgārino dāni dumā bhadante phalesino chadanaṃ vippahāya

te accimanto va pabhāsayanti. . . .”

(Thera G. v. 527, p. 56; Jāt. I. p. 87, Translation, p. 121).

Aṅgārī = bright, red: cf. Sk. aṅgāra, a fire brand; aṅgārī, a portable fire-place. Aṅgāraka, the planet Mars (see Sum. p. 95).

AṄGINĪ.

Aṅginī = aṅga-latṭhi-sampanna (Therī G. v. 297, p. 152 and Com. p. 206).

Does aṅga-latṭhi = Sk. aṅga-rakta, a plant with pale red blossoms? The mention of pāṭali in this verse seems to indicate this.

ACCĀVADATI.

“Atha kho sā bhikkhunī tassa bhikkhuno bhuñjantassa pāniyena ca vidhūpanena ca upatiṭṭhitvā accāvadati” (Suttav. II. p. 263).

Accāvadati (aty-ā-vad, not in Sanskrit) seems to have the meaning of 'to greet too familiarly.'

ACCHUPETI.

"Atha kho so bhikkhu aggaḷaṃ acchupesī," then that bhikkhu inserted a gusset (into his under-garment) (Mahāv. VIII. 14. 1, p. 290). For the passive acchupīyati see Cullav. V. 9. 2.

Acchupati (ā+chup, not in Sanskrit), 'to insert, fit in.'

AJAKARA.

"Tesam ajakaram medam accahāsi bahutāso" (Jāt. III. p. 484).

Ajakara = Sk. ajagara, a boa-constrictor (see Mil. pp. 303, 406).

AJJHA.

"Ajjhāgare," in one's own house (Aṅguttara III. 31). Sk. ātmaya, through the forms admaya, adhya?

AJJHAPPATTO.

"Atha naṃ so sakuṇo ajjhappatto . . . ākāsam pakkhandi" (Dhammapada, p. 155).

"Dijo yathā kubbanakaṃ pahāya
bahupphalaṃ kānanaṃ āvaseyya
evam p'aham appadasse pahāya
mahodadhiṃ haṃsa-riv' ajjhappatto"

(Sutta N. V. 18. 11, p. 207).

"So passasanto mahatā phaṇena bhujāṅgamo kakkataṃ ajjhappatto" (Jāt. III. p. 296).

Ajjhappatta (adhy-ā-prāp, not in Sanskrit) = sampatta, 'come to, reached.'

"Atha naṃ tattha gocaraṃ gaṇhantaṃ disvā sakuṇagghī sahasā ajjhappattā aggahesi" (Jāt. II. pp. 59, 60).

"Vitatapo ajjhappatto bhañji lohitapo tapam" (Ibid. p. 450).

Here ajjhappatto seems to mean 'come down on,' 'flown at,' 'rushed at.'

AJJHAYANA.

“Bhagavā pi . . . ajjhayana - ajjhāpana-pubba-jināciṇṇamānsatṭhi-paveṇi-vamsa-dharaṇo” (Mil. p. 225-6).

It is contracted to ajjhena in the phrase ajjhena-kujja (Sutta N. II. 2. 4) = niratthakānatthajanakaganthapariyāpuṇana (Com.)

Prof. Fausböll explains the compound as ‘worthless reading,’ but as kujja = Sk. kubja, it probably means ‘perverting the (true) reading,’ ‘corrupting the text.’

Ajjhāyana = Sk. adhyāyana.

AJJHĀYAKA.

(1) “Ajjhāyako pi ce assa tiṇṇaṃ vedāna pārāgū” (Thera G. v. 1171, p. 105).

“Ajjhāyako mantadharo tiṇṇaṃ vedāna pārāgu” (Jāt. I. p. 3, Aṅguttara III. 58, 1, p. 163).

(2) “Punadivase rājā supinajjhāyake pucchi” (Suttav. I. p. 310).

In the first passage ajjhāyaka is ‘a student of the sacred books;’ and in (2) it means ‘an interpreter’ (cf. Sk. adhyāya, ‘a reader, student’).

AJJHIṬṬHA.

“Atha kho Mahā-aritṭhatthero Mahinda-ttherena ajjhiṭṭho attano anurūpena pattānukkamena dhammāsane nisīdi” (Suttav. I. p. 342; Mahāv. II. 15. 5).

Ajjhiṭṭha (adhy-ish, not in Sanskrit), ‘requested.’

AJJHĀRŪHATI.

“Ajjhārūhati dummedho” (Saṃyutta XI. 1. 5).

Ajjhārūhā rukkā (Jāt. III. p. 399, l. 14).

Ajjhārūhati (Sk. adhy-ā-rūh), ‘to increase, grow.’

Ajjhārūha = Sk. adhyārūḍha.

AJJHUPAGACCHATI.

“Dhanaṃ tūniṃ ca nikkhippa saññanaṃ ajjhupāgami” (Jāt. II. p. 403).

Saññaṃ ajjh° = pabbajjam upagato; pp. ajjhupagata (Mil. p. 300; Thera G. v. 587, p. 61).

Ajjhupagacchati (adhy-upa-gam, not in Sanskrit),
'to resort to, practise.'

AJJHUPEKKHATI.

"Yaṃ so attano orase piye putte. . . disvā ajjhupēkkhi" (Mil. p. 275). See *Anguttara* III. 27; p. 126-7; III. 100. 13; *Sum.* p. 53.

Ajjhupēkkhati (adhy-upēksh, not in Sanskrit, from root iksh), 'to be indifferent, to disregard.'

AJJHUPAHARATI.

"Yato ca so bahutaraṃ bhojanaṃ ajjhupāhari
tato tatth' eva saṃsīdi, amattaññu hi so ahu"

(*Jāt.* II. p. 293).

Ajjhupaharati = ajjho harati, 'to eat' (adhy-upa-hri not in Sanskrit).

AJJHUPETA.

"Suciram avanipālo saññamaṃ ajjhupeto" (*Dāṭh.* IV. v. 5; see *Jāt.* IV. p. 440).

Ajjhupeta (adhy-upeta, not in Sanskrit), 'arrived at, attained.' See *AJJHUPAGACCHATI*.

AJJHETI.

"Na so socati, nājjheti" (*Sutta N.* IV. 15, 14).

Ajjheti (Sk. adhyeti) = abhijjhāti (abhijjāhāyati), 'to long for,' 'covet' (see *Dāṭh.* III. v. 81).

AJJHOGĀHETI.

"Yadā āhaṃ bahāraññe suññe vivinakānane

ajjhogāhetvā viharāmi Akatti nāma tāpaso"

(*Car. Pit.* I. 3).

"Puriso nāvāya mahāsamuddo ajjhogāhitvā" (sic) (Mil. p. 87). "Vanam ajjhogāhetvā" (*Ibid.* p. 300; *Jāt.* I. p. 7; *Suttav.* I. p. 148).

Ajjhogāheti (adhy-ava-gāh, not in Sanskrit), 'to plunge into, to enter.'

AJJHOPANNA.

“So taṃ piṇḍapātaṃ gathito mucchito ajjhopanno . . . paribhuñjati” (Aṅguttara III. 121; see ibid. II. 5. 7; Udāna VII. 3. 4; Sum. p. 59).

Ajjhopanna, ‘attached to,’ ‘cleaving to,’ from adhy-ava-pad (not in Sanskrit).

AJJHOSĀYA.

“Sabbe bālaputhujjanā kho . . . ajjhattika-bāhire āyatane abhinandanti abhivadanti¹ ajjhosāya tiṭṭhanti” (Mil. p. 69; see Thera G. v. 794, p. 77). For ajjhosāna, see Aṅguttara II. iv. 6, p. 66.

Ajjhosāya gerund of ajjhoseti (Sk. adhy-ava-so).

AÑCATI.

“Udakaṃ aṅcati” (Jāt. I., Com. p. 416); aṅcati = udañcati, ‘to draw up’ (water out of a well). See Udañcanī. Cf. “aṅcāmi naṃ na muñcāmi asmā sokapariddavā” (Thera G. v. 750, p. 74).

AÑJANA.

The only meaning assigned to añjana by Childers is ‘a collyrium for darkening the eye-lashes,’ but it has also the sense of ‘ointment’ (for the eye).

“Añjanan ti dve vā tīṇi vā paṭalāni (cataracts in the eye) nīharapasamatthaṃ khārañjanaṃ” (caustic ointment) (Sum. p. 98).

Añjanaṇi, ‘box for ointment’ (Mahāv. VI. 12. 1; Cullav. V. 28). See Thera G. v. 773, p. 75.

AṬṬAKA.

“Aṭṭakam katvā” Jāt. III. p. 322), ‘a kind of platform on a tree for a sportsman’ (Jāt. I. p. 173). Cf. Sk. aṭṭa, ‘a watch-tower’ (Sum. p. 209).

AṬṬIYATI.

“Te sakena kāyena aṭṭiyanti harāyanti jigucchanti”

¹ Abhivadanti here seems to mean welcome, delight in.

(Suttav. I. p. 68). See Jāt. I. p. 292, II. p. 143; Ther G. v. 140, p. 137.

We also find the form *a d d i y a t i* (Therī G. Com. p. 204) and *a d d i t o* (Ibid. v. 328, p. 155).

Cf. “Santi Bhagavataḥ ṛāvakā ye 'nena pūtikayen ārdīyamānā jehriyānte vijugupsamānāḥ castram apy adhārayanti” (Divyāvadāna, p. 39, l. 7).

AḶA.

In the Pāli Text Society's Journal for 1884 *aḷa* was pointed out as meaning ‘the *claw* of a crab’ (see Saṃyutta IV. 3. 4, p. 123). It also occurs in Mahāvagga I. 71. 1, p. 91, where it is applied to the ‘nails,’ but is translated ‘thumbs’ in the Vinaya Texts, vol. i. p. 225.

AṆḌAKA.

“Aṇḍakavāco” = *sadosavāco* (Jāt. III. p. 260).
Aṇḍaka, ‘harsh,’ a blunder for *caṇḍaka*?

ATI.

Under *ati* Childers note its use before *adjectives* to express the meaning of ‘over, beyond, very,’ but gives no instances of the combination of this particle with *nouns*. Cf. the following:—

Ati-aggatā = ‘immense superiority’—“Buddho *ati-aggatāya* anupamo” (Mil. p. 278).

Ati-jaccatā = ‘great efficacy’—“Agado *ati-jaccatāya* piḷāya samugghātaḥ rogānaṃ antakaro” (Mil. p. 278).

Ati-ppabhatā = ‘intense brilliancy’—“Suriyo *ati-ppabhatāya* timiraṃ ghāteti” (Mil. p. 278).

Atibhārikatā = ‘immense weight’—“Sineru *ati-bhārikatāya* acalo” (Mil. p. 278). Cf. *atibharitā* (Sum. p. 202).

Ati-vitthāratā = great diffusiveness—“Ākāso *ati-vitthāratā* ananto” (Mil. p. 278).

ATINETI.

“Uḍakam atinetaḅbam” (Cullav. VII. 1. 2. p. 180).
Atineti (ati-nī not in Sanskrit), ‘to lead over,’
‘irrigate.’

ATIPĀTA, ATIPĀTI.

“Tattha pāṇassa atipāto pāṇatipāto” (Sum. p. 69).
Atipāta (Sk. atipāta), ‘destruction.’
“Etesu giddhā viruddhātipātino” (Sutta N. II. 2. 10).
Atipātī (Sk. atipātin), ‘transgressing, offending.’

ATISETI.

“Atisitvā aññena vadanti suddhiṃ” (Sutta N. IV. 13. 14).
Atiseti (Sk. atiṣī), ‘to excel,’ ‘surpass.’

ATI HARĀPETI.

“Dhaññam atiharāpeyyāsi” (Mil. pp. 66, 81).
See Cullav. VII. 1. 2, p. 181.
Atiharāpeti (caus. of ati-hṛi not in Sanskrit), ‘to garner,’ ‘harvest’ (Aṅguttara III. 92. 3, p. 242).
Atiharāti seems to mean ‘to take back’ (Mahāv. I. 25. 16; Cullav. VIII. 1-4; Suttav. I. p. 18). For atiharaṇa see Sum. p. 193.

ATTHANTARO.

“Atthañ ca yo jānāti bhāsitaṣṣa atthañ ca ñatvāna tathā
karoti
atthantaro nāma sa hoti paṇḍito” (Thera G. v. 374, p. 41).
Cf. dosantaro = patitṭhitadoso (Aṅguttara II. 3. 3,
p. 59; Cullav. IX. 5. 2).

ATTHAVĀ.

“So atthavā so dhammatṭho” (Thera G. vv. 740, 746,
p. 73). Cf. “vacanam atthavāntam”; “vācā at-
thavatī” (Mil. p. 172).
Atthavā (Sk. arthavānt), ‘significant.’

ATTHIPAÑHENA.

“Atthipañhena āgamam,” ‘I have come suppliantly with a question’ (Fausböll). Sutta N. V. 15. 1; V. 16. 3. Ought we not to read atthīpañhena, ‘desirous of (receiving an answer to) a question,’ the instrumental being governed by atthī and (Sk. arthin) atthiko.

ATTHIKAROTI.

“Tad atthikatvāna nisamma dhīro” (Sutta N. II. 8. 2). See Udāna VIII. 1-4; Saṃyutta IV. 2. 6; VIII. 6; Mahāv. II. 3. 4.

Atthikaroti = ‘to realise,’ ‘understand.’ The translators of the Vinaya Texts explain it by ‘to admit the authority of.’

ADEJJHA.

“Dhanuṃ adejjhaṃ hatvāna usum sandhāy’ upāgami” (Jāt. IV. p. 258). See Jāt. III. 274; Mil. p. 141.

Adejja (= Sk. adhi-jyā), ‘strung.’

ADEJJHA = ADVEJJHA.

“Advejjha-vacanā buddhā” (Buddhavaṃsa, II. 110, p. 12; Mil. p. 141). “Manaso adejjho” (Jāt. III. pp. 7, 8). “Advejjhatā,” ‘sincerity’ (Jāt. IV. p. 76).

Advejjha (Sk. a-dvaidhya), ‘sincere,’ ‘free from duplicity.’

ADHIKARAṆĪ.

Adhikaraṇī, ‘a smith’s anvil’ (Jāt. III. 282). See Karaṇī.

ADHIPA.

“Narādhipa” (Dāṭh. III. v. 52). “Migādhipā,” ‘a lion’ (Jāt. III. p. 324). See Jāt. II. p. 369; Dhammap. p. 417. Adhipa (Sk. adhipa), ‘lord,’ ‘ruler,’ ‘king.’

ADHIPATI.

In “cando ulārājadhīpati” (Mil. p. 388) ought we not to read ulu-rājadhīpati?

ADHIKUṬṬANĀ.

“Sattisūlupamā kāmā khandhānaṃ adhikuṭṭanā
(Therī G. v. 58, p. 129 ; v. 141, p. 137 = Saṃyutta V. 1, 6,
p. 128).

Adhikuṭṭana = ‘a cutter,’ ‘knife,’ from the root
kuṭṭ, ‘to cut.’

ADHIPĀTETI.

“Atha kho . . . Bāhiyaṃ Dārucīriyaṃ gāvī taruṇa
vacchā adhipātetvā jīvītā voropesi” (Udāna I. 10,
p. 8.)

We do not find adhipat in the Sanskrit dictionaries
in the sense of abhipat, ‘to assail,’ ‘attack.’ The
variant lection (Burmese) avibādhitvā points to
adhibādh, but the reading in the text is quite right ;
cf. “pāsaṅ ca ty-ahaṃ adhipāyissaṃ” (Jāt. IV. p. 337).
See Cul. VII. 1, 2. In the Sutta Nipāta vv. 988-9, 1025,
we find “muddhādhipātā” (= muddhāpāta, in v. 987),
‘head-splitting.’

In the Com. to the Therī-Gāthā v. 443, we find adhi-
patana (= pātā), ‘attack.’ Cf. the following note.

ADHIPĀTAKA.

“Tena kho pana samayena sambahulā adhipātakā
tesu telappadīpesu āpāta-paripātaṃ anayaṃ āpajante.”
. . . Patanti pajjotaṃ iv’ ādhipātā” (Udāna VI. 9,
p. 72).

Adhipātaka (v. l. atipātaka) = salabha, ‘moth.’¹

In Sutta Nipāta (IV. 16, 10) we have the following refer-
ence to adhipātā :—

“Pañcanna dhīro bhayānaṃ na bhāye
bhikkhu sato sa pariyantacārī :
daṃsā dhipātānaṃ sirīmsapānaṃ
manussaphassānaṃ catuppādānaṃ.”

Upon the above the Commentary has this note of
explanation :—

¹ For paṭaha-pātakā (in the Com.) read paṅga-pātakā.

“Daṃs ādhipātānaṃ ti piṅgala-makkhikānaṃ ca sesa-makkhikānaṃ ca sesa-makkhikā hi tato adhipatitvaṃ khādanti (? bādanti), tasmā adhipātāti vuccanti” (Translation, p. 181).

ADHIBHAVATI.

“Mā vo kodho ajjhabhavi” (Saṃyutta, XI. 3, 5; see Jāt. II. p. 336). In Jāt. II. p. 80, we find ajjho-bhavi = ajjhabhavi “vināsaṃ pāpesi”; and ajjhābhavati (Ibid. p. 357, ll. 6, 16).

Adhibhavati (Sk. adhibhū), ‘to overcome.’

ADHIMUCCHITA.

“Kimī va miḥasallitto saṅkhāre adhimucchito” (Thera G. v. 1175, p. 105). Cf. “gandhesu adhimucchito” (Thera G. v. 732), “ettha loko ’dhimucchito” (Saṃyutta IV. 2. 7. 7).

“Panitaṃ yadi vā lūkhaṃ appaṃ vā yadi vā bahutaṃ Yāpanatthaṃ abhuñjimsu agiddhā nādhimucchitā” (Thera G. v. 923, p. 84).

Adhimucchita is also used in the same sense as mucchita. Cf. “adhimucchitā pajā” (Jāt. II. p. 437-8), where adhimucchitā is explained by “kilesamucchāya ativiya mucchitā. See Jāt. III. p. 242.

Adhimuccati, ‘to have faith, to trust,’ is also used with loc.

“Vinayassu mayī kaṅkhaṃ adhimuccassu brāhmaṇa” (Sutta N. III. 7. 12 = Thera G. v. 828, p. 79). See Mil. p. 234, l. 18; “ten’assa desanāya cittaṃ mādhātum mādhimuccati” (Sum. p. 316).

In Mahāv. V. 1. 16, 20; VI. 15, 8, adhimuccati = ‘to set free.’

ADHIVĀSĀKA-JĀTIKĀYA.

“Ahaṃ an-adhivāsaka-jātikāya tumhehi sadd-

’ Cf. “adhipatati vayo khaṇo tath’ eva” (Jāt. IV. p. 111).

hiṃ kathesiṃ” (Jāt. III. p. 369; IV. p. 11), ‘I spoke *impatiently* with you.’ Cf. *adhivāsaka*, Jāt. IV. p. 77, l. 4.

ADHIVĀHANA.

“Viriyam me dhuradhorayhaṃ yogakkhemādhivāhanam” (Sutta N. I. 4. 4).

Cf. *adhivāhanī* (f) (Thera G. v. 519, p. 54); *adhivāhana* (not in Sanskrit), ‘carrying,’ ‘bearing.’

ADHISETI.

“Aṇḍāni . . . adhisayitāni” (Suttav. I. p. 3).

“Atha pubbalohitamisse
tattha kiṃ paccati kibbisakāri
yaññan disataṃ adhiseti
tattha kilijjati samphusamāno”

(Sutta N. III. 10. 15).

See Buddhist Suttas, p. 223.

Adhiseti (Sk. *adhīṣī*) (1) ‘to lie on, sit on eggs;’
(2) ‘live in.’

ADHĪYATI.

“Kasmā tuvaṃ dhammapadāni bhikkhu
nādhīyasi bhikkhūhi saṃvasanto”

(Samyutta IX. 10. 4).

“Rājakumāro . . . vijjam adhīyati” (Mil. p. 164).

Cf. “*adhīyati*,” Suttav. II. p. 204; *adhīcca* =
adhīyitvā (Jāt. III. pp. 28, 218, 237; IV. p. 76).

Adhīyati (Sk. *adhī*) ‘to study,’ ‘learn,’ ‘acquire.’

ANĀYĀSA.

“Upasanto anāyāso vipasannamanāvilo
kalyāṇasilo medhāvi dukkhass’ antakaro siyā”

(Thera G. v. 1008, p. 91).

Anāyāsa, ‘peaceful,’ from *āyāsa*, ‘effort,’ ‘trouble.’

ANĪKAṬṬHA.

“Dovārika-anikaṭṭha . . . rājūpajivine jane disvā evaṃ
cittaṃ uppajjeyya” (Mil. p. 234).

Anīkaṭṭha (Sk. a n i k a - s t h a), 'a sentinel,' 'royal guard'; cf. a n i k a, 'army,' 'array.'

ANĪṬṬHURĪ.

"Aniṭṭhūrī ananugiddho anejo sabbadhī samo"
(Sutta N. IV. 15. 18).

A - niṭṭhūrī (Sk. a - n i s h ṭ ū r i n), 'not harsh.'

ANĪTIHI.

"Abhibhū hi so anabhibhūto
sakkhi dhammaṃ a n i t i h a m adassī,
tasmā hi tassa Bhagavato sāsane
appamatto sadā namassaṃ anusikkhe ti"

(Sutta N. IV. 14-20).

See *ibid.*, V. 5. 5; VI. 6. 6; Thera G. v. 331, p. 38.

A n i t i h a, 'without traditional instruction'; Sk.
i t i h a, 'according to tradition.'

ANUKAROTI.

"Na kho Sāriputta Devadatto idān' eva mama a n u k a -
r o n t o vināsaṃ patto" (Jāt. I. p. 491, II. 162; see
Aṅguttara III. 70. 14). "Asanto n ā n u k u b b a n t i
[saṭaṃ]" (Jāt. IV. p. 65).

A n u k a r o t i (Sk. a n u - k ṛ i) 'to imitate' (with gen.).

ANUKKAMATI.

"Hatthikkhandhāvapatitaṃ kuṅjaro ce a n u k k a m e
Saṅgāme me maṭaṃ seyyo yañ ce jīve parājito 'ti"
(Thera G. v. 194, p. 25). See Saṃyutta, I. 4. 5, p. 24;
M. P. S. p. 9.

A n u k k a m a t i (Sk. a n u k r a m), 'to abandon.'

ANUKĀMA, ANUKĀMĀ.

"Ayaṃ Assakarājena deso vicarito mayā
a n u k ā m a y ā n u k ā m e n a piyena patinā saba"
(Jāt. II. p. 157).

A n u k ā m a y ā (inst. of a n u k ā m ā) = k ā m a y a -
m ā n ā y a (Com.); a n u k ā m e n a = a n u k ā m ā n e n a
(Com.).

ANUGAṆHĀTI.

“Na kho pana maṃ Satthā samparāyiken' ev' atthena
anugaṇhāti ditthadhammikenā pi anugaṇhāt'
eva” (Jāt. II. p. 74).

See Thera G. v. 300, p. 38; Sum. p. 3; Mahāv. I. 26. 1.
Anugaṇhāti (Sk. anu-grah), 'to protect.'

ANUGĀYATI.

“Ye keci siddhā saccam anugāyanti” (Mil. p. 120).
“Pārāyanam anugāyissam” (Sutta N. V. 18. 8, p.
206). “Tattha sikkhānugiyanti” (Sutta N. IV. 15. 6).
Anugāyati (Sk. anugai, to sing after or to another),
'to repeat,' 'declare.'

ANUGHĀYATI.

“Bhamarā va gandham anughāyitvā pavisanti”
(Mil. p. 343).

Anughāyati (anu-ghrā not in Sanskrit), 'to
smell,' 'snuff.'

ANUGIJHATI.

“Thiyo bandhū puthukāme yo naro anugijhati
abalā nam baliyanti” (Sutta N. IV. 1. 4. See ibid. IV.
10. 7; IV. 14. 7). See Jāt. IV. p. 4.

Anugiddha (Thera G. v. 580, p. 60; Sutta N. I. 5.
4; I. 82; IV. 27; IV. 15. 8).

Anugijhati (Sk. anu-grīh), 'to be greedy after.'

ANUCAṆKAMATI.

“Buddhassa caṅkamantassa piṭṭhito anucaṅkamim”
(Thera G. v. 1044, p. 93).

Anucaṅkamati (anu-caṅkram not in Sanskrit),
'to follow.'

ANUCIṆṆA.

“Teh' ānuciṇṇaṃ isibhi maggam dassana-pattiyā
dukkhass' antakiriyāya tvam Vaddha anubrūhaya”
(Theri G. v. 206, p. 143).

“Suyuddhena suyitthena saṃgānavijayena ca
brahmacariyānuciṇṇena evāyaṃ sukham edhati”
(Thera G. v. 236, p. 30).

Anuciṇṇa in (1) = practised (pp.); in (2) = practice (sb.) from anucarati' (Sk. anucarati), 'to follow out,' 'practise.' See Jāt. IV. p. 286.

ANUJĪVITA.

“Ditṭhigataṃ sīlavatān ujīvitaṃ
bhavūpapattiṃ ca vadesi kīdisaṃ”

(Sutta N. IV. 9. 2).

Anujīvita, 'life,' from anujīvati, 'to live under or by.' Cf. anujīvī, 'a follower,' 'dependant' (Jāt. III. p. 485. Anguttara III. 48, p. 152). See Jāt. IV. p. 271.

ANUJJĀMĪ.

Anujju-gāmī (Jāt. IV. p. 330), 'a snake,' from anujja (Sk. anṛiju), 'crooked,' and gāmī, 'going.' Cf. anujjuka, Jāt. III. p. 318.

ANUTĀPĪ.

Anutāpinī (f) in “pacchānutāpinī,” 'repenting,' 'regretting' (Therī G. v. 57, p. 129; v. 190, p. 141).

Cf. Sk. anutāpa, 'repentance,' anutāpin, 'regretting.'

ANUDASSETI.

“Cariyaṃ carato pi tāva Tathāgatassa sadevake loke setṭhabhāvo anudassito” (Mil. p. 119).

Anudasseti (caus. of anudriṣ, 'to manifest.'

In the following passage anudassati is the future of anudāti, 'to give':—

“So kho panā yaṃ . . . kittisaddo . . . Bodhisattānaṃ dasa guṇe anudassati” (Mil. p. 276; 375).

ANUDAHATI.

“[Kāmā] ukkopmā anudahanti” (Therī G. v. 488, p. 171). See Jāt. II. p. 327, where anudahati = jhāpeti.

Anudahati (Sk. anu-dah), 'to burn,' 'consume.'

ANUDIṬṬHI.

“Ye te mahārāja sattā sa-kilesā yesaṃ ca adhimattā attānudiṭṭhi . . . te upādāya Bhagavatā bhaṇitaṃ . . .”

Mil. p. 146). “Anudiṭṭhīnaṃ appahānaṃ” (Thera G. v. 754, p. 74). Cf. “pubbantānudiṭṭhi” Dīgha I. 1. 29; Sum. p. 103.

Attānudiṭṭhi, ‘self-regard’?

ANUDĪPETI.

“Dhammādhammam-anudīpayitva” (Mil. p. 227, U. 19, 33).

Anudīpeti (anu-dīp not in Sanskrit), ‘to explain.’

ANUDDHAMSETI.

“Anuddhamsēyyā ’ti codeti vā codāpeti vā, āpatti pācittiyassa” (Suttav. II. p. 148; Saṃyutta VIII. 2. 5). Anuddhamsana (Par. VIII. 15).

Anuddhamseti (anu-dhvams not in Sanskrit) ‘to reprove.’

ANUNAMATI.

“Cāpo vānunaṃ me dhīro vaṃso va anulomayaṃ” (Mil. p. 372).

Cāpo . . . anunamati (Ibid.)

Ibid. (Sk. anu-nam) ‘to bend.’ Anunamati.

ANUNETI.

“Sakaṃ hi ditṭhiṃ katham accayeyya
chandānuniṭṭho ruciyā nivitṭho”

(Sutta N. VI. 3. 2, p. 148).

Anunīta (Sk. anu-nī), ‘induced, led.’

The passive Anunāyāti, ‘to be persuaded,’ occurs in Therī G. Com. p. 204.

ANUPAKUṬṬHA.

“Khattiyo . . . anupakuṭṭho jātivādena” (Suttav. II. p. 160).

The correct orthography, anupakkuṭṭha, is found in a parallel passage in Aṅguttara III. 59. 1, p. 166. (Cf. Divyāvādāna, p. 620).

An-upakkuṭṭha = ‘irreproachable,’ ‘blameless.’

ANUPAKHAJJA.

Childers says "this word represents the Sanskrit *anupraskandya*, and seems to mean 'having entered upon,' 'having occupied.'"

"Tena kho pana samayena chabbaggiyā bhikkhū . . there pi bhikkhū *anupakhajja nisidanti*" (Cullav. VIII. 4. 2, p. 213; see Suttav. II. p. 43; it is equal to *antopavisati* in Cullav. IV. 14. 1).

The translators of the Vinaya Texts render *anupakhajja* by 'encroached on (the space intended for).' The old com. on the 16th and 43rd Pācittiyas explain it by *anupavisitva*. The sense is 'supplanted, ousted,' and probably *anupakhajja* is the gerund of *anupakhād*, 'to eat into, worm into,' and hence 'supplant.' *Anupakkhandati* = *anupavisati* occurs in Dīgha IV. 17; Sum. p. 290.

ANUPATANA *see* ANUPĀTĪ.

ANUPADASSATI.

"Sace me yācamānassa bhavaṃ nānupadassati
sattame divase tuyhaṃ muddhā phalatu sattadha"
(Sutta N. v. 1. 8, p. 180).

Anupadassati (Sk. *anu-pra-dā*), 'to give,' 'make over.'

ANUPARIGACCHATI.

"Sabbā disānuparigamma cetasā" (Saṃyutta III. 1. 9). See Jāt. IV. p. 267.

Anuparigacchati (Sk. *anu-pari-gam*), 'to traverse,' 'encompass.'

ANUPARIDHĀVATI.

"Tato eva avītivattā sakkāyaṃ nissaraṇābhimukhā ahutvā sakkāyatiraṃ eva *anuparidhāvanta* jātima-
raṇasārino rāgādihi anugatattā punappunaṃ jātimaraṇaṃ
eva anusaranti." (Therī G. Com. p. 194).

Anuparidhāvati (*anu-pari-dhāv* not in Sanskrit) = *anudhāvati*, 'to run up and down.'

ANUPARIVATTI.

“Keci ādiccam anuparivattanti” (Suttav. I. p. 307).

“Devadatto ca Bodhisatto ca ekato anuparivattanti ti” (Mil. p. 204).

Anuparivattati (anu-pari-vṛit not in Sanskrit), (1) ‘to turn towards;’ (2) ‘to meet.’

In the following passage it seems to have the sense of ‘to cause to go hither and thither’ (in the round of continued existence): “Das’ ime maharāja kāyānugatā dhammābhavā kāyaṃ anudhāvanti anuparivattanti” (Mil. p. 253).

ANUPARIVĀRETI.

“Mā kho tumhe āyasmanto etaṃ ukkhittakaṃ bhikkhūṃ anuvattittha anuparivārethā ti” (Mahāv. X. 1. 3, p. 338).

Anuparivāreti (anu-pari-vṛi not in Sanskrit), ‘to stand by, countenance.’

ANUPAVAJJA.

“Kin-nu kho me imehi tihi thānehi anupavajja ssa divaso vitivattatī ti” (Mil. p. 391).

Anupavajja, ‘blameless,’ ‘irreproachable,’ from upavajja=upa-vadya: cf Pāli an-avajjo.

ANUPAVIṬṬHA.

“Jānām’ ahaṃ bhante Nāgasena, vāto atthi me hadaye anupaviṭṭhaṃ, na cāhaṃ sakkomi vātaṃ upadas sayitun ti” (Mil. p. 270).

Anupaviṭṭha, pp. of anupavisati (Sk. anupraviṣ) = entered.

We sometimes find anuppaviṭṭha: “Puna ca param mahārāja rukkho upagānaṃ - anuppaviṭṭhānaṃ janānaṃ chāyaṃ deti” (Mil. p. 409).

Anuppaviṭṭhānaṃ janānaṃ = to persons coming under (for shelter).

Anupaviṭṭhatā occurs in Mil. p. 257: “Saṅghasamayam anupaviṭṭhatāya pi dakkhiṇaṃ visodheti.”

ANUPAHATA.

“Gimhe . . . anupahataṃ hoti rajojallaṃ”
(Mil. p. 274).

Anupahata (pp. of anu-pra-han, not in Sanskrit),
‘to throw up.’

ANUPĀTĪ.

“A-suddha bhakkho’ si khaṇānupātī” (Jāt. III. p.
523). “Khāṇānupātī ti pamādakkhāṇe anupātana-
sīlo.” (Com.)

Anupātī (Sk. anu-pātin), ‘following,’ khaṇānu-
pātī = following the impulse of the moment.

ANUPĀPUṆĀTĪ.

“Kalyāṇadhammo ti yadā janinda
loke samaññaṃ anupāpuṇātī”
(Jāt. II. 65 ; see Mil. p. 276).

Anupāpuṇātī (Sk. anu-prāp), ‘to reach,’ ‘at-
tain;’ anupāpita (Mil. p. 252).

ANUPPIYA.

“Anuppiya-bhāṇī” = anuppiyaṃ yo āha” (Jāt.
II. p. 390).

Anuppiya (anu-priya, not in Sanskrit), ‘what is
pleasant,’ ‘flattery.’

ANUPESATI.

“Tato rājā aññamaññaṃ anusāreyya anupeseyya”
(Mil. p. 36).

Anupeseti (caus. of Sk. anu-pra-ish), ‘to send
forth after.’

ANUPPAVATTAKA.

“Dhammacakkānupavattakā bhikkhū,” ‘turn-
ing the wheel of the law” (Mil. p. 343).

Cf. “cakkānupavattako thero” (Thera G. v. 1014,
p. 91).

ANUPHARAṆA.

“Satayojan ānupharaṇaccivega” (Mil. p. 148).

Anupharaṇa (from anu-sphar, not in Sanskrit) ‘flashing through.’

ANUBUJJHATI.

“Yo pubbe katakalyāṇo katattho-m-anubujjhati atthā tassa pavaḍḍhanti ye honti abhipatthitā” (Jāt. III. p. 387).

Anubujjhati (pass. of anubodh), ‘to be remembered’ has here the sense of avabujjhati.

For anubodha see Mil. p. 233.

ANUBHĀSATI.

“Bhāsanti anubhāsanti,” spoke and respoke (Mil. p. 345).

ANUMAJJATTI, ANUMAJJANA.

“Navaṅgam-anumajjanto rattibhāge rahagato” (Mil. p. 90). Anumajjīyati (passive) (Mil. p. 275).

“Vicāritan ti anumajjana-visena pavatto visisena” (Sum. p. 122). “Anumajjana-lakkhaṇo . . . vicāro ti (Mil. p. 62; Sum. p. 63). “Anumajjati (anumṛij, not in Sanskrit), ‘to consider,’ ‘thresh out.’

ANUPPABANDHATI.

“Tasmiṃ talāke udakūpari mahāmegho aparāparaṃ anuppabandhanto abhivasseyya, api nu kho . . . tasmiṃ talāke parikkhayam pariyādānam gaccheyyāti—Nahi bhante ti—kena kāraṇena mahārājāti—Meghassa bhante anuppabandhanatāyātīh” (Mil. p. 132).

Anuppabandhati (anu-pra-bandh not in Sanskrit), ‘to follow,’ ‘succeed.’

Anuppabandhāpeti (caus., Mil. p. 132).

ANUMAÑÑATI.

“Yathā kalīro susu vaḍḍhitaggo dunnikhamo hoti pasākhajāto,

evaṃ ahaṃ bhariyāyānītāya ; anumañña maṃ pab-
bayito’ mhi dānīti”¹ (Thera G. v. 72, p. 11).

¹ ‘As a young palm which, with its full-grown top, has become

Anumaññati (Sk. anu-man), 'to excuse.'

For dunnikkhamo (in the passage quoted above there is the various reading dunnikkhayo. Cf. Jāt. IV. p. 449, where dunnikkhayo = dunnikkadḍhiyo.

"Dalhasmi mūle visate virūḷhe
dunnikkhayo veḷu pasākhajāto."

ANUYĀYATI.

"Cakkavattī divase divase samuddapariyantam mahā-
pathaviṃ anuyāyati" (Mil. p. 391).

Anuyāyati (Sk. anuyā), 'to go through' (Sutta N.).

ANUYOGA.

"Anuyogaṃ dammi," 'I give an application' (Mil. p. 348).

ANULIMPATI.

"Besajjena anulimpati" (Mil. p. 112, 252). Anu-
limpana (Ibid. pp. 353, 394).

Anulimpati (Sk. anu-lip), 'to anoint,' 'besmear.'

ANULEPA.

"Bhesajjapānānulepa" (Mil. p. 152).

Anulepa (Sk. anulepa), 'anointing.'

ANURATTA.

"Idha mahārāja rañño cattāro mahāmattā bhaveyyum,
anurattā laddhayasā vissāsikā" (Mil. p. 146).

Anuratta (pp. of anu-rañj), 'attached, faithful.'

ANURAVATI, ANURAVANĀ *see* ANUSANDAHATI.

ANUVATTANA, ANUVATTĪ.

"Tividhassa sucaritadhammassa anuvattanaṃ"
(Jāt. I. p. 367).

Anuvattana (Sk. anuvartana), 'compliance,'
'complying with.'

woody, is hard to draw out (of the ground), even so am I (hard to be drawn from my solitude) though my wife has been brought here (to entice me from it); pray have me excused, (for) I have abandoned the world.'

“Bhattu-vasānuvattinī,” ‘acting in conformity with the wish of her husband’ (Jāt. II. p. 348).

Anuvattinī f. (Sk. anuvartinī), ‘following, obeying’ (Jāt. III. 319).

ANUVĀCETI.

“Vācenti anuvācenti,” ‘they cite and recite’ (Mil. p. 345).

ANUVĀTAM.

“Tiṇ’ imāni bhante gandhajātāni yesaṃ anuvātaṃ yeva gandho gacchati no paṭivātaṃ” (Aṅguttara III. 79).

Anuvāte, ‘in the direction of the wind’ (Jāt. II. p. 383).

“Anujānāmi bhikkhave anuvātaṃ paribhaṇḍaṃ āropetun ti” (Mahāv. VIII. 21. 1. See ibid. VII. 1. 5). In the above passage anuvātaṃ seems to mean ‘along the edge’ (of a garment). See Vinaya Texts, vol. ii. p. 231.

ANUVĀSETI.

“[Bhisakko] . . . viricanīyaṃ vireceti anuvāsaniyaṃ anuvāseti” (Mil. p. 169). Anuvāsita (Ibid. p. 214); anuvāsana (Ibid. p. 353).

Anuvāseti caus. of anuvāsati (not in Sanskrit), ‘to administer an enemata’: cf. Sk. anuvāsana, ‘an oily enema.’

ANUVIDHĪYATI.

“Suṇanta dhammaṃ kālena tañ ca anuvidhīyantu” (Thera G. v. 875 p. 81).

Anuvidhīyati = anusikkhati, anuvattati (Sk. anuvi-āhā), ‘to act in conformity with,’ ‘to follow (instruction)’: cf. :—

“Porāṇaṃ pakatiṃ hitvā tass’eva anuvidhīyati ti (Jāt. II. p. 98; ibid. III. p. 357).

ANUVIGAṆETI.

“Na nūnāyaṃ paramhitānukampino rahagato anuvigaṇeti sāsaṇaṃ” (Thera G. v. 109, p. 16).

In the above passage anuvigaṇeti (not in Sanskrit) seems to have the meaning of vigaṇeti, ‘to regard.’

ANUVICINTETI.

“Ayonim patinisajja || yoniso anuvicintaya”
(Samyutta, IX. 11. 4; Thera G. v. 747; Jāt. III. p. 396).
Anuvicinteti (Sk. anu-vi-cint), ‘to consider.’

ANUVIJJATI.

“Tāta, rājanivesanato bahum ratanabhaṇḍam haṭam,
anuvijjitum vattatī āha” (Jāt. III. p. 506).
Anuvijjati (Sk. anu-vid), ‘to find out,’ ‘discover.’

ANUVISAṬA.

Anuvisaṭa = patthāṭa, paññāta; “Sabbā disā anuvisāṭo ‘ham asmi.” Jāt. IV. p. 102; (anu-visṛita not in Sanskrit).

ANUVUTTHA.

“Ciraṇuvuttho pi karoti pāpaṃ,” a (wicked) person living along with (a good person) will yet commit a crime (Jāt. II. p. 42).
Anuvuttha, pp. of anu-vasati, ‘to dwell with.’

ANUSAÑCARATI.

“Aparantagamanamaggam anusañcarante manusse gahetvā khādati” (Jāt. III. p. 502).
Anusañcarati (Sk. anu-sañ-car), ‘to cross.’

ANUSAÑÑĀTI.

“Tasmim . . . samaye rañño na phāsu hoti atiyātum vā niyyātum vā paccantime vā janapade anusaññātum” (Aṅguttara II. iv. 8). See Jāt. IV. p. 214.
Does anusaññāti (Sk. anu-saṃ-yā) mean ‘to visit one after the other,’ or does it signify ‘to conciliate’ (Sk. anu-sañ-jñā)?

ANUSAÑÑĀYATI.

“Atha kho Vassakāro brāhmaṇo . . . kammante anusaññāyamāno yena darūgahe gaṇako ten’ upasaṅkami” (Suttav. I. p. 43).
Anusaññāyati here seems to represent Sk. anu-saṅ-dhyāyati, ‘to investigate.’

ANUSATTHI.

“Tathāgato . . . a n u s a t t h i m d e t i ” (Mil. p. 172; see *ibid.* pp. 98, 227). “Ācariyā n u s a t t h i ” (*Ibid.* p. 347).

In the above passages a n u s a t t h i has the same sense as a n u s i t t h i (cf. *Suttav.* I. p. 342, and see note on *Abhisattha*).

ANUSĀSANĪ.

“Anusāsanī-pātihāriya ” (*Āṅuttara* III. 60. 6; *Cullav.* VII. 4; see *Jāt.* III. p. 323, and cf. *anusāsanīya*, *Dh.* 145; *anusāsiyati*, *Mil.* p. 186).

ANUSANDAHATI.

“Yathā kamsathālam¹ ākoṭitam pacchā anuravati a n u s a n d a h a t i, yathā . . . ākoṭanā evaṃ vitakko datṭhabbo, yathā anuravaṇā evaṃ vicāro datṭhabbo ” (*Mil.* p. 63).

“Anuravati a n u s a n d a h a t i,” a sound follows, or is connected (therewith). Cf. *Sk.* a n u - s a n - d h ā, and *Pali* a n u - s a n d h i, a n u - s a n d h i k a.

ANUSIKKHATI.

“Ye pi tassa a n u s i k k h a n t i t e p i kāyassa bheda . . . nirayaṃ upajjanti ” (*Mil.* p. 61; see *Sutta N.* II. 7. 11; *Jāt.* III. p. 315; *Thera G.* v. 963, p. 88; *Samyutta* II. 2. 2, p. 53). A n u s i k k h ā p e t i (*Mil.* p. 352).

A n u s i k k h a t i (*Sk.* a n u - ç i k s h a y a t i, *desid. caus.* of a n u - ç a k), ‘to imitate,’ follow (with *gen.* or *acc.* and *gen.*).

ANUSIBBATI.

“Itare pi gavaṅkha-jāla-sadisam a n u s i b b a n t ā n i k - k h a n t ā ” (*Suttav.* I. p. 336).

A n u s i b b a t i (*Sk.* a n u - s i v), ‘to interweave.’

¹ In the above passage k a m s a t h ā l a means ‘a gong.’ Childers cites the word only in the sense of ‘a bronze dish or plate.’ See *Jāt.* III. p. 224, where k a m s a t h ā l a signifies ‘a metal dish’ (of gold or silver), as opposed to *mattikathāla*, ‘an earthenware dish.’ But ought we not to read k a m s a t ā l a m ?

ANUSETI.

“Dīgharattānusayitaṃ [gandhaṃ]” (Thera G. v. 768, p. 75; v. 1275, p. 114).

“Dīgharattaṃ a n u s a y i t a ṃ dīṭṭhigataṃ a jānataṃ” (Sutta N. III. 9. 56). *Adhered to* for a long time are the views of the ignorant (Fausböll).

A n u s e t i (Sk. a n u - ç ī, ‘to adhere closely to’), ‘to continue, endure.’

“So ca khvassa kodho na dīgharattaṃ anuseti” (Aṅguttara, 130; Puggala III. 2).

ANUSSAVA.

“No paramparāgato a n u s s a v o t i” (Jāt. II. p. 396; ibid. p. 430; IV. p. 441).

A n u s s a v a, ‘report,’ ‘tradition.’ Cf. a n u s s u t i k a (Sum. p. 106-7).

ANŪPA, ANOPA.

Childers has a n u p a, ‘watery,’ but not a n ū p a. Cf. Sk. a n ū p a, ‘watery.’ “A n ū p a khetta,” ‘a marshy field’ (Mil. p. 129; Jāt. IV. p. 381).

“Haritā n o p ā t i udaka-middhamanassa ubhosu passesu harita-tiṇa-sañchinnā a n u p a - b h ū m i y o” (Jāt. IV. p. 358).

ANEKAṂSIKATĀ.

“Paṇḍako anekamaṅsikatāya mantitaṃ guyhaṃ vivarati na dhāreti” (Mil. p. 93).

A n - e k a ṅ s i k a - t ā from the adj. e k a ṅ s i k a, ‘certain.’

ANOVASSAKA.

“Sā taṃ disvā sāmī me a n o v a s s a k a ṃ ṭhānaṃ jānāhīti āha” (Therī G. Com. p. 188; see Jāt. III. pp. 73, 506).

A n - o v a s s a k a, ‘dry,’ ‘sheltered from the rain,’ from o v a s s a k a (a v a - v a r s h a k a not in Sanskrit), ‘rainy,’ ‘wet.’

ANUSĀRA, ANUSĀRĪ, ANUSĀRETI.

“Padānusāra,” ‘tracking the footsteps’ (Jāt. III. p. 33).

“Bodhisatto pi papātān usārena pabbato patanto . . .
gumbe laggi” (Jāt. II. 118).

Anusāra (Sk. anusāra), ‘following,’ ‘tracking.’

For anusārī in vipathān usārī see Thera G. v. 1141,
p. 103; anusāreti (caus. of anu-sṛi) Mil. p. 36 (*see*
ANUPESATI), ‘to pursue.’

ANTAVĀ.

“Antavāca an-antavāca loko ti” (Mil. p. 145).

Antavā (Sk. antavant) ‘perishable.’

ANTOBHAVIKA.

“[Buddho] samyutto lokena, antobhaviko lokas-
miṃ, lokasādhāraṇo” (Mil. p. 95).

“Buddho, associated with the world, born in the world,
having fellowship with the world.”

Cf. Sk. antarbhava, ‘generated within,’ ‘inward.’

ANVĀGATA.

“Cutā patanti patitā giddhā ca punar āgatā.

kataṃ kiccaṃ rataṃ rammaṃ sukhen’ anvāgataṃ
sukhan ti.” (Thera G. v. 63, p. 10; Jāt. IV. p. 385).

Anvāgata (Sk. anvā-gata), ‘following.’

ANVĀNETI.

“Ye kec’ ime diṭṭhi paribbasānā
idam eva saccan ti vivādiyanti
sabbe va te nindam anvānayan ti”
(Sutta N. IV. 13. 1).

“Anvāneti (Sk. anv-ā-nī) ‘to lead to, to incur.’

ANVĀYIKA.

“Paññā hi seṭṭhā kusalā vadanti
nakkhattarājā-r-iva tārakānaṃ,
sīlaṃ siriṇ cāpi satañ ca dhammaṃ
anvāyikā paññavato bhavanti”

(Jāt. III. 348).

Anvāyika, a follower probably, on account of the
metre, for anvayika.

ANVĀVISATI.

“Maro pāpimā Pañcasālake brāhmaṇagahapatike anvāvisi” (Mil. p. 156).

Anvāviṭṭha (Saṃyutta IV. 2, 8) Cf. Sk. anvāviṣ, ‘to take possession of,’ and for this incident see Dhammapada, pp. 160, 352, and Saṃyutta IV. 2. 4, p. 114.

APAKKHĪKA.

“Apakkhiko vādo na sobhati” (Therī G. Com. p. 186). Cf. Pāli pakkhika, ‘belonging to a party.’

APAKAḌḌHĀPETI.

“Sakkhara-kāṭhalakam apakaḍḍhāpetvā” (Mil. p. 34; see Jāt. I. p. 342; IV. p. 415-6).

Apakaḍḍhāpeti caus. of apakaḍḍhati, ‘to remove.’

APAKANTATI.

“Gale apakantanti” = “gale chindanti” (Therī G. v. 217, p. 144; Ibid. Com. p. 197).

“Apakantati (Sk. apa-kṛīṭati), ‘to cut off’ ‘to cut.’

APAKAROTI.

“Maṃ apakaritūna gacchanti” (Therī G. v. p. 447, 167).

Apakaroti = chaḍḍeti (Sk. apa-kṛi), ‘to remove, cast out.’ The Com., p. 213, adopts the reading apa-kiritūna.

APAKASSATI.

“Sabbe samaggā hutvāna | abhinibbijjayātha naṃ
kāraṇavaṃ niddhamatha | kasambhuṃ apakassatha.”
(Sutta N. II. 6, 8.)

Apakassati = apakaḍḍhati (Sk. apa-kṛish), ‘to remove, put away.’

APAṄĠĪ.

“Tayā maṃ h’asitāpaṅgi mihitāni bhaṇitāni ca
kisam paṇḍuṃ karissanti, sāvā sākḥā Parantapan ti”
(Jāt. III. 419).

A pa ṅ gī, 'black-eyed,' from Sk. a p ā ṅ g a, the corner of the eye, and a s i t a, black.

For a v a ṅ g a = a p a ṅ g a see Cullavagga X. 10. 4.

APACITA, APACITI.

"Bhagavā . . . hoti . . . pūjito a p a c i t o" (Jāt. II. p. 169; Vimāna, 5, 10, p. 4; Jāt. IV. p. 75).

A p a c i t a (Sk. a p a - c i t a), 'honoured.'

"Dvādas' iṃe . . . a p a c i t i ṃ n a k a r o n t i ;" "Atha papāṭikāya pi a p a c i t i k ā t a b b ā" (Mil. p. 180).

"Dhamme a p a c i t i" (Thera G. v. 589, p. 61);
"a p a c i t i ṃ k a r o t i" (Mil. p. 234).

a p a c i t i (Sk. a p a c i t i), 'expiation,' 'reverence.'

APACINATI.

"A p a c i n e t h' e v a k ā m ā n i" (Jāt. IV. p. 175).

A p a c i n a t i = v i d d h a m s e t i (Sk. a p a - c i, 'to diminish').

APANAMATI.

Childers has a p a n ā m e t i, but not a p a n a m a t i, 'to depart.' Cf. "Sutvāna nāgassa a p a n a m i s s a n t i i t o" (Sutta N. v. 13, 1).

APANUDETI.

"Tato a h i t e a p a n u d e t i, h i t e u p a g a ṅ h ā t i" (Mil. p. 38).

A p a n u d e t i (Sk. a p a - n u d), 'to remove.'

APAMĀRIKA.

Kuṭṭhika gaṇḍikā kilāsikā sōsikā a p a m ā r i k ā (Suttav. II. pp. 10, 11).

Apamārika, 'epileptic.' See Childers, s.v. a p a m ā r a.

APALEPA.

"So' p a l e p a - p a t i t o j a r g h a r o" (Therī G. v. 270, p. 150). This (body is like) an old house with the plaster fallen off.

A p a l e p a (= l e p a, p a l e p a) stands probably for a v a p a, 'plaister.'

APALOKĪ, APALOKETI.

“Puna ca param . . . hatthī sabbakāyen’ eva apaloketi, ujukam yeva pekkhati, na disāvidisā viloketi, evam-eva kho . . . yoginā yogāvacarena sabbakāyena apalokinā bhavetabbam” (Mil. p. 398).

Apalokī, ‘cautious.’ Apaloketi (apa-lok not in Sanskrit), ‘to look straight ahead,’ ‘to be cautious.’

Childers gives apaloketi in the sense of ‘to give notice of, to obtain consent or permission.’ See Suttav. I. p. 10.

Apalokana-kamma, ‘the proposal of a resolution’ (Cullav. IV. 14. 3).

APAVAGGA.

“Tuvam pi tasmim jītapāñcamāre
devātideve varadhammarāje
saggāpavagga dhigamāya khippam
cittam pasādehi narādhirāja.”

(Dāṭh. III. 75.)

Apavagga (Sk. apavarga). ‘final beatitude, nirvāna.’

APAVYŪHĀPETI.

“Paṃsum apavyūhāpesi” (Jāt. IV. p. 349).

Cf paṃsum vyūhati (Jāt. I. 321), and see Pāli Journal for 1885, p. 59, l. 22.

APASAVYA.

Childers cites apasavyo, ‘right,’ ‘contrary,’ but without reference to any text.

“Kv’āyam kutthi vicarati ti niṭṭhubhitvā abyāmato¹ karitvā pakkāmi” (Udāna V. 3).

The Com. to Udāna V. 3; explains apasabyāmato karitvā by apasabyam katvā, which latter corresponds in form but not in meaning to Sk. apasavyam karoti, ‘to go on the right side.’

Apavyāmato (with the v. l. abyāmato) occurs in Saṃyutta Nikāya XI. i. 9:—

¹This is the reading of **A**, the Burmese MS.; **B** has apa-bhyāmato; **D**, abhyāmato; Com. apasabyāmato.

“Atho kho bhikkhave Vepacitti aṭaliyo upāhanā ārohitvā khaggaṃ olaggetvā chattaṇa dhāriyamānena aggadvārena assamam pavisitvā te isayo silavante kalyāṇadhamme apavyāmato karitvā atikkami.”

Here apavyāmato karitvā=apasavyaṃ katvā=avyāmato katvā, ‘to treat disrespectfully’; apavyāmato, avyāmato, and vyāmato seem to have the sense of ‘disrespectfully.’

APĀDAKKA.

“Apāda kehi me mettaṃ, mettaṃ dipāda kehi me” (Jāt. II. p. 146; Cullav. V. 6).

Apāda ka (=dīghajātika), ‘without feet,’ *i.e.*, ‘a snake.’ The term is also applied to ‘fish.’

APĀYĪ.

“Chāyā va an-apāyīnī” Thera G. v. 1041-3; Mil. p. 72).

Apāyīnī, f. of apāyī transitory from apayā, ‘to go away, fall off.’

APĀLAMBA.

“Hiri tassa apālambo || satiyassa parivāraṇaṃ
Dhammāhaṃ sārathīṃ brumi || sammādiṭṭhi purejavaṃ”
(Samyutta I. v. 6).

“Modesty is the drag (of that chariot), meditation is its escort; the law I call the charioteer speeded on by right views.” Apālamba (not in Childers) is a Vedic term for the hinder part of a carriage, here used for some mechanism to stop a chariot.

Purejava may be compared to Sk. purojava, ‘excelling in speed.’ The term occurs in Sutta Nipāta V. 14. 3; Aṅguttara III. 32. 2, p. 134.

APITHĪYATI.

“Navena sukha dukkhena porāṇaṃ apithīyati” (Jāt. II. p. 157).

“An old (pleasure or pain) is hidden or disappears by reason of a new one.”

Apithiyati (Sk. *api-dhā*)=*paṭicchādiyati*.
See *pithiyati* (Thera G. v. 872, p. 81, and *Dhammapada*, v. 173). Cf. *apihita* (Jāt. IV. p. 4).

APIHA, APIHĀLU.

“So ’ham akaṅkho *apiho anupayo*” (*Samyutta* VII. 2, 8). “*Akuhako nipako apihālu*” (Ibid. VIII. 2, 6).

Apiho (Sk. *a-sṛiha*); *apihālu* (Sk. *a-sṛihālu*), ‘free from covetousness.’

APEKKHAVĀ.

“*Dummano tattha atthāsiṃ sāsanasiṃ apekkhavā*” (Thera G. 558, p. 59).

Cf. *anapekkhavā* (Ibid. v. 600, p. 62; Jāt. I. p. 141). *Apekkhavā*, ‘longing,’ ‘desiring.’

APPAKKHATĀ.

“*Tumhañ ñeva saṅgho uññāya paribhavana akkhantiyā vebhassiyā dubbalyā*” (*Suttav.* II. p. 241).

Dubbalyā = *appakkhatā* = ‘groundlessly,’ ‘without strong evidence.’

Does *appakkhatā* = *a-pakkhatā*, Sk. *pakshatā*, alliance?

APPAÑÑATTI.

We sometimes find *appaṇṇatti* for *appaññatti*, ‘disappearance’; *appaññattiṃ gacchati* = *atthaṃ gacchati*, ‘to disappear.’

“*Niruddhā sā acci appaññattiṃ gatā ti*” (Mil. p. 73). Cf. “*appaṇṇattika-bhāvaṃ agamāsi* = *abbhatthaṃ agamāsi*. (Jāt. I. p. 478; see *Sum.* p. 128).

ABBUDA.

Childers gives no instances of *abbuda* in the sense of ‘the second stage of the foetus,’ but see *Mil.* p. 40; in the sense of excrescence, see *Suttav.* I. pp. 275, 294, 307 (*Samyutta*, I. 8. 7); for the meaning of ‘a high numeral’ see *Sutta N.* III. 10. 4, and cf. *nirabbuda* *Suttav.* I. p. 70; *Samyutta* VI. 10, p. 152.

ABBHACHĀDETI.

“Ummāpupphavasamānā gaganā v’ abbhachāditā
nānādi jagañākiṇṇā te selā ramayanti mam”

(Thera G. v. 1069, p. 95).

Abbhachādeti (Sk. abhy-ā-chādayati), ‘to cover.’

ABBHAÑJATI.

Childers quotes abbhañjana without any reference (see Mahāv. VI. 14. 2, p. 205; Suttav. I. p. 79; Mil. pp. 365, 367), but does not mention the verb abbhañjati (Sk. abhy-añj). See Suttav. I. p. 83; Jāt. I. p. 438; III. p. 372.

ABBHATĪTA.

“Bahūni vassāni abbhātītāni” (Mil. p. 71; see Thera G. vv. 242, 1035; Jāt. III. pp. 169, 541). In Mahāv. p. 40, l. 4 from bottom, read abbhātītāṃ.

Abbhātīta = atikkanta (Sk. abhy-atīta).

ABBHANUMODATI.

Childers has the noun abbhānumodana, but not the verb. See Mil. p. 29, “thero abbhānumodi” (Ibid. p. 210; Aṅguttara III. 6).

Abbhānumodati (abhy-anu-mud not in Sanskrit), ‘to rejoice,’ ‘be glad.’

ABBHĀGATA.

“Ahaṃ manussesu manussabhutā
abbhāgatān’ āsanakaṃ adāsīm”

(Vimāna I. 5, p. 1).

Abbhāgata (Sk. abhy-ā-gata), ‘a stranger.’

ABBHĀHATA.

“Maccun’ abbhāhato loko.” The world is struck by death. (Thera G. v. 448-9, p. 47 = Saṃyutta I. 7. 6.) Cf.

“ti-lakkhaṃ abbhāhataṃ dhamma kathaṃ sotakāmo” (Sum. p. 147). Cf. :—

satti-satta-samabbhāhato (Sum. p. 140).

Abbhāhata pp. of abhy-ā-han.

ABBHUKKIRATI.

“So cakkaratanam abbhukkiritvā saddhim parisāya Cātummahārājika-devalokaṃ agamāsi” (Jāt. II. p. 311-2).

Abbhukkirati (abhy-ud-kṛī not in Sanskrit), ‘to give up.’

ABBHUJJALANA.

“Abbhujjalanaṃ ti mantena mukhato aggi-jālā-nīharaṇam” (Sum. p. 97).

Abbhujjalana (abhy-ud-jalana), ‘spitting out fire by means of spells.’

ABBHUDĪRETI.

“Tā . . . rahitamhisukhanissinā imā girāabbhudīre-sum” (Therī G. v. 402, p. 163).

“Pasannacitto giram abbhudīrayi” (Sutta N. III. 11. 12). See Sum. p. 61.

Abbhudīreti (abhy-ud-īr) ‘to raise the voice, utter.’

ABBHUDDETI.

“Abbhuddayaṃ sārādiko va bhānumā” (Vimāna 64, 67).

Abbhuddeti (Sk. abhy-ud-eti), ‘to rise.’

ABBHUDDHANATI.

“Dhunanti vattanti pavattanti ambare
abbhuddhanantā sukate pilandhare”

(Vimāna, 64, 9, p. 60).

Abbhuddhanati = abhuddhanati? (abhy-ud-dhun), ‘to shake, rattle.’ But is the root dhvan?

ABBHUNNADITA.

“Abhivutthā vammatalā nagā isibhi sevītā
abbhunnaditā sikhīhi te selā vamayanti maṃ”

(Thera G. v. 1065, p. 95).

Abbhunnadita pp. of abhy-ud-nad (not in Sanskrit), ‘to resound.’

ABBHUNNAMATI.

“[Udakadhārā] . . . udakasālato pi abbhunnamitvā Bhagavato citakam nibbāpesi” (M.P.S. p. 68).

Abbhunnamati (abhy-ud-nam not in Sanskrit), ‘to burst forth,’ ‘spout up.’

ABHUYYĀTI.

“Idha bhante rājā Māgadho Ajātasattu Vedehiputto caturāṅginim senam sannayhitvā rājānam Passenādikosalam abbhuyyāsi yena Kāsī” (Saṃyutta III. 2. 6).

Abbhuyyāti (abhy-ud-yāti not in Sanskrit), ‘to march against.’

ABBHOKIRATI, ABBHOKIRANA.

“Uppaddhapadumātā haṃ āsanassa samantato abbhokirissam pattehi pasannā sakehi pāṇihi”

(Vimāna 5, 9, p. 4 ; 35, 11, p. 34).

“Naṭānam abbhokirāṇam” (Sum. p. 84).

Abbhokirati (abhy-ava-kṛī not in Sanskrit), ‘to cover.’

Abbhokirāṇa (abhy-ava-kirāṇa), ‘bedecking ?’

ABHIKAṆKHATI, ABHIKAṆKHĪ.

“Kāmānam sītibhāvabhikaṅkhinī,” desiring the extinction of lust (Therī G. v. 360, p. 158).

For abhikaṅkhati see Vimāna 5, 1, p. 12.

“Yā c’esā Puṇṇikā jammī udukkhalaṃ abhikaṅkhati” (Jāt. II. p. 428). See Jāt. IV. 241.

Abhikaṅkhati (Sk. abhi-kāṅksh), ‘to long for, desire.’

ABHIKĪRATI.

“Atha mam ekam āsinam aratī nābhikīrati” (Saṃyutta II. 2, 8).

Saññā me abhikīranti viveka-pañisaññutā” (Thera G. v. 598, p. 62).

Abhikīrati (Sk. abhi-kṛī), ‘to overpower.’

“Dipaṇ ca kātuṃ icchāmi yaṃ jarā nābhikīratīti” (Jāt. IV. 121).

Abhikīrati = viddhamseti, ‘to quench.’

ABHIKKHIPATI.

“Tato ca kāsūṃ vilikhāya majjhe
Katvā tahiṃ dātūṃ abhikkhipitvā”
(Dāṭh. III. 60).

Abhikkhipati (abhi-kship), ‘to throw.’ Cf.
abhinikkhipati, Dāṭh. III. 12.

ABHIGAJJATI, ABHIGAJJĪ.

“Suro yathā rājakhādāya puṭṭho
Abhigajjaṃ eti paṭisūvam icchaṃ”
(Sutta N. IV. 8. 8).

Abhigajjati (Sk. abhigarj), ‘to roar.’

In the following passage abhigajjanti (applied to
trees) has the sense of ‘to rustle.’

“Kusumitasikharā ca pādapā abhigajjati va mālu-
teritā” (Therī G. v. 372, p. 159).

For abhigajjī (applied to birds) compare the follow-
ing:—

“... Giribbaje citra-chadā vihaṅgamā
Mahinda-ghosa-tthanitā bhigajjino te taṃ ramissanti
vanamhi jhāyinaṃ” (Thera G. v. 1108, p. 99).

“Sunila-gīvā susikhā supekhuṇā sucitta-patta-cchadanā
vihaṅgamā

Sumañju-ghosa-tthanitā bhiggino te taṃ ramissanti
vanamhi jhāyinaṃ” (Ibid. v. 1136, p. 102).

ABHIGIJJHATI.

“Kāmesa nābhigijjheyya” (Sutta N. V. 2. 8).

Cf. “kāmesu giddhā” (Ibid. IV. 2. 3).

Abhigijjhati (abhi-gridh not in Sanskrit), ‘to
crave for.’

ABHICHANNA, ABHICCHANNA.

“Nāgo hemajālā bhicchanno = Nago suvaṇṇajālana
abhicchanno (Jāt. II. pp. 370-1, 48; see Sutta N. IV.
2. 1).

Abhicchanna pp. of abhi-cchad, ‘to cover.’

ABHIJAPPATI.

“Kuhīñci bhavañ ca nābhijappeyya.” Let him not wish for existence anywhere. (Sutta N. IV. 4. 9.)

“Kām’ abhijappanti paṭicca lābham” (Ibid. V. 4. 4).

The Sk. abhijalpanti has not the sense of ‘to desire,’ ‘wish for,’ as in Pāli. Cf. abhijappā quoted in Nettipakaraṇa (apud Alwis Inst. 107–110) in the sense of ‘glutinous substance;’ jappā lust, Alw. Inst. 106, 107, 110. See Samyutta IV. 3, 4.

Abhijappa, ‘muttering spells,’ occurs in Thera G. v. 752, p. 74; Jāt. IV. p. 204; abhijappana, Sum. p. 97.

ABHIJJALATI.

“Saccena dāvaggiṃ abhijjalantaṃ
Vassena nibbāpayi vārido ‘va’”

(Dāṭh. III. 43).

Abhijjalati (Sk. abhi-jval), ‘to blaze fiercely.’

ABHIJAVATI.

“Na hi vaggi vadanti vadantā
nābhijavati, na tāṇaṃ upenti”

(Sutta N. III. 10. 12).

Abhijavati (abhi-jū not in Sanskrit), ‘to be eager, active.’

ABHIJĀNA.

“Abhijānato pi . . . sati uppajjati” (Mil. p. 78–9). Cf. Sk. abhijñāna, ‘recollection.’

ABHIJĀYATI.

“Yo ogahane thambho-vivābhijāyati” (Sutta N. I. 12. 8).

Abhijāyati (Sk. abhi-jāyate from root jan). For abhijaneti (caus.), see Mil. p. 390; Buddhavaṃsa II. 129).

ABHIJIGIṢATI.

“Uccāvacceh’ upāyehi paresaṃ abhijigisāti” (Thera G. v. 743, p. 73).

Abhijīsā = jigīsā = Sk. jigīrshā from root hṛi.
Cf. jigīmsaṃ (Jāt. III. p. 172), jigīsāṃ (Thera G. v. 1110, p. 99), and see Childers s.v. jigīmsati.

ABHIJJHĀYATI.

“Abhijjhāyimsu brahmanā” (Sutta N. II. 7, 18).

Abhijjhāyati, Sk. abhi-dhyai, ‘to become covetous.’

Cf. abhijjhā, Sk. abhidhyā, and abhijjhālu (Aṅguttara III. 160).

ABHITAKKETI.

“Yam dhammikam naravaram abhitakkayitvā jāyā patī visayam etam upā gamimsu” (Dāth. v. 4).

Abhitakketi (caus. of abhi-tark, not in Sanskrit), ‘to search for.’

ABHITATTA, ABHITĀPA.

“Ghammābhitatta” (Jāt. II. p. 223; Sutta N. v. I. 39) uṇhābhitatta (Mil. p. 97; Cullav. p. 20).

“Pākatika-aggito nerayiko aggi mahābhitāpataro hoti” (Mil. p. 67).

Abhitatta (Sk. abhi-tap-ta), ‘scorched;’ abhitāpa (Sk. abhitāpa), ‘extreme heat.’ Cf. sīsābhitāpa, ‘sunstroke’ (Suttav. I. p. 83).

ABHITUNNA.

“Adhimuttavedanābhitunna” (Jāt. I. p. 407; ibid. II. pp. 399, 401; Ibid. IV. p. 330).

Abhitunna (pp. of abhi-tud not in Sanskrit), ‘afflicted,’ ‘tormented.’

ABHIDHARA.

“Abhidhara-māna,” ‘firm-minded’ (Dhammapada, p. 81).

Abhidhara, ‘firm, bold;’ cf. Sk. abhi-dhri, ‘to uphold,’ ‘maintain.’

ABHIDHĀRETI.

“Koṇḍaññaṣṣa aparena Maṅgalo nāma nāyako
tamaṃ loke nihantvāna dhammokkam a b h i d h ā r a y i ti”

(Buddhav. IV. 1 = Jāt. I. p. 34, v. 225).

A b h i d h ā r e t i (caus. of a b h i - d h ṛ i), ‘to hold aloft.’

ABHIDHĀVATI.

“A b h i d h ā v a t h ā c a p a t a t h ā c a ” (Jāt. II. p. 217).

“Balena saddhiṃ caturāṅgikena
a b h i d h a v a n t a m ¹ atibhiṃsanena
ajeyyasattham paramiddhipattam
damesi yo Ālavakam pi yakkham ”

(Dāṭh. III. 47).

A b h i d h ā v a t i (Sk. abhi-dhāv), ‘to rush about.’²

ABHINAMATI.

“Passa samādhī-subhāvitam cittam ca vimuttam || na
c ā b h i n a t a m na c ā p a n a t a m na c a s a - s a ṅ k h ā r a - n i g -
g a y h a c ā r i t a v a t a m ” (Samyutta I. 4. 8).

A b h i n a t a (pp. of a b h i - n a m), ‘depraved.’

ABHINAVA.

A b h i n a v a - y o b b a n a = Sk. a b h i n a v a - y a u v a n a, very
youthful (Therī G. Com. p. 201) = a b h i - y o b b a n a
(Therī G. v. 258, p. 148), quite new. See Jāt. II. p. 143;
Suttav. I. p. 337.

A b h i n a v a (Sk. a b h i n a v a), ‘quite new.’

ABHINIKKHIPATI.

“Mohandhabhūtā atha titthiyā te
t a m d a n t a d h ā t u m a b h i n i k k h i p i m s u ”

(Dāṭh. III. 12; cf. a b h i - k k h i p i t v ā, Dāṭh. III. 60).

A b h i n i k k h i p a t i (a b h i - n i - k s h i p), ‘to throw
down.’

ABHINIGGAṆHANĀ.

“Āmasanā . . . a b h i n i g g a ṇ h ā n ā . . . c h u p a n a m .”

¹ The text has a b h i d d a v a n t a m.

² See Com. to Thera G. v. 118, p. 17.

“Abhiniggaṇhaṇā nāma aṅgaṃ gahetvā niggaṇhaṇa” (Suttav. I. p. 121).

Abhiniggaṇhaṇā (abhi-ni-grahaṇā not in Sanskrit), ‘holding.’

ABHININNĀMETI.

“Cittaṃ abhininnāmeti” (Aṅguttara III. 100. 4).

Abhininnāmeti (abhi-nir-nam), ‘to incline, direct.’ Cf. “So kakkato aḷaṃ abhininnāmeyya” (Saṃyutta IV. 3. 4).

ABHINIPPĪLANĀ.

“Abhinippīlanā nāma kenaci saha nippīlaṇa” (Suttav. I. p. 121).

Abhinippīlanā (abhi-nis-pīḍanā not in Sanskrit), ‘embracing,’ ‘squeezing.’

ABHINIBBIJJATI.

“Evam etaṃ avekkhantī rattindivam atanditā
tato sakāya paññāya abhinibbijja dakkhisam”
(Therī G. v. 82, p. 132).

Abhinibbijjate = nibbijjati, ‘to be weary of,’ ‘disgusted with.’ The caus. abhinibbijjeti, ‘to avoid,’ occurs in Sutta N. II. 6. 8:—

“Sabbe samaggā hutvāna abhinibbijjayātha
nam.”

ABHINIBBIJJHATI.

“Yo nu kho tesam kukkutaḥchāpakānaṃ paṭhamataram
. . . aṇḍakosaṃ padaletvā sotthinā abhinibbijjheyya
(Suttav. I. p. 3).

See Buddhist Suttas (pp. 233-4).

Abhinibbijjhati (abhi-ni-vyadh not in Sanskrit), ‘to break forth.’

ABHINIVAJJETI.

“Yehi tīhi dhammehi samannāgato bālo veditabbo te
tayo dhamme abhinivajjetvā yehi tīhi dhammehi
samannāgato paṇḍito veditabbo te tayo dhamme samādāya
vattisāmā ti (Aṅguttara III. 1, 2).

Abhinivajjeti (abhi-ni-vṛij not in Sanskrit),
'to avoid.'

ABHINIVASSATI.

"Ahaṃ te anusāsāmi kiriye kalayānapāpake
Pāpāni parivajjetha, kalyāṇe abhinivassatha"
(Car. Pit. I. x. 3).

Abhinivassati = abhi-ni-vasati, 'to cultivate.'

ABHINISSAṬA.

"Gotamo nikkhamma-ninno tibhavābhinissaṭo"
(Thera G. v. 1089, p. 96).

Abhinissaṭa (pp. of abhi-nis-sṛi), 'escaped.'

ABHINIHAṬA.

"Kimādhikaraṇaṃ yakkha cakkābhinihato ahan
ti" (Jāt. IV. p. 4).

Abhinihata (abhi-ni-han not in Sanskrit),
'oppressed,' 'crushed.'

ABHINĪTA.

"Vātarogābhinīto tvam viharaṃ kānane vane"
(Thera G. v. 350, p. 39; 435, p. 46).

Abhinīta (pp. of abhi-ni), 'attacked.'

ABHINĪLA.

"Bhassarā sucirā yathā maṇi nettāhesuṃ abhinīla-
m-āyatā" (Theri G. v. 257, p. 148, Com. p. 201).

Abhinīla, 'very dark.'

ABHIPATTIKA.

"Duggatā devakaññāyo || sakkāyasmim patitṭhitā
te cāpi duggatā sattā || devakaññābhipattikā"

(Saṃyutta IX. 6. 4).

Abhipattika, 'attaining (to the state of),' from
abhipatti (Sk. abhi-prāpti), 'reaching.'

ABHIPĀRUTA.

"Kassapaṃ . . . pavara-rucira-kāsika-kāsavaṃ abhi-
pārutaṃ disvā na pūjayi" (Mil. p. 222).

Abhipāruta, pp. of abhipārupati (Sk. abhiprāvṛi), 'dressed.'

ABHIPĀLETI.

"Imaṃ padesaṃ abhipālayāmi" (Vimāna, 84. 21, p. 79).

Abhipāleti (Sk. abhi-pāl), 'to protect.'

ABHIPĪLETI.

"Yathā vā pana . . . manussā rasahetu yante ucchum piḷayanti, tesam ucchum piḷayamānaṃ ye tattha yanta-mukhagatā kimayo te piḷiyanti; evam eva kho Tathāgato paripakkamānase satte bodhento dhammayantaṃ abhipiḷayati, ye tattha micchā paṭipannā te kimi viya marantiti" (Mil. p. 166).

Abhipīleti (Sk. abhi-pīḍ-ayati), 'to crush,' 'squeeze.'

ABHIPŪRETI.

"Yathā vā pana . . . puriso yāvadattham bhojanaṃ bhuñjeyya chādentam yāva kaṇṭham abhipūrayitvā" (Mil. p. 238; see Dāth. III. 60).

Abhipūreti (Sk. abhi-pūr), 'to fill.'

ABHIPPAKIRATI.

Dibbāni pi mandāravappupphāni antalikkhā papatanti tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa puḷāya" (M. P. S. p. 49).

Abhippakirati (abhi-pa-kṛi not in Sanskrit), 'to cover over.'

ABHIPAMODATI.

"Yathā have pāna-r-iva ettha rakkhita
Duṭṭhā mayi aññaṃ abhippamodati"

(Jāt. III. p. 530).

Abhippamodati (abhi-pa-mud not in Sanskrit), 'to rejoice.'

ABHIPPAVASSATI.

"Aggasassaṃ abhinipphannaṃ, mahāmegho abhippavassati" (Mil. p. 8).

“Mahāmegho abhippavassati” (Ibid. pp. 36, 304).

Abhippavassati (Sk. abhi-pra-vṛish), ‘to rain down fast.’

ABHIPPASANNA.

Rājāp’ imesaṃ abhippasanno” (Suttav. I. p. 43).

Abhippasanna pp. of abhipasīdati (abhi-pra-sad), ‘favourable.’

ABHIPPASĀDETI.

“Abhippasādehi maṇaṃ arahantamhi tādine” (Thera G. v. 1173, p. 105).

Abhippasādeti (caus. of abhi-pra-sad) = pasādeti, ‘to propitiate.’

ABHIPPAHĀRAṆĪ.

“Esā Nāmuci te senā || kaṇhassābhippahāraṇī” (Sutta N. III. 2. 15).

Abhippahāraṇī f. of abhippahāraṇa (cf. Sk. praharaṇa), ‘fighting.’

ABHIBHĀSANA.

“Silam cittassa abhibhāsanaṃ” (Thera G. v. 613, p. 63).

Abhibhāsana, ‘enlightenment,’ not used in this sense in Sanskrit.

ABHIMATA.

“Matan ti abhimataṃ” (Thera G. Com. to verse 91, p. 13).

Abhimata (Sk. abhi-mata), ‘agreeable,’ ‘pleasant.’

ABHIYUJJHATI.

“Amhākaṃ santakāni etāni ti abhiyujjhitaṃ te ‘na tumhākaṃ amhākaṃ’ti āgantvā vinicchayatṭhānādisu vivadante” (Jāt. I. p. 342).

Abhiyujjhati (abhi-yudh not in Sanskrit), ‘to contend, quarrel.’

ABHIYOGA.

Saddhābhiyoga" (Dāṭh. IV. 7).
Abhiyoga (Sk. abhi-yoga), 'observance.'

ABHIRAKKHA.

"Antarā dvinnam ayujjhapurānam
pañcavidhā ṭhapitā abhirakkhā"
(Jāt. I. p. 204).

Abhirakkhā = ārakkha, 'guard.'

ABHIRADDHI, ABHIRĀDHANA.

"Cetaso āghāto, appaccayo, an-abhiraddhi (Aṅgut-
tara II. vi. 12). See Jāt. IV. p. 274.

"Anabhiraddhī ti kopo yeva so hi an-abhirādhana-vasena an-abhiraddhī ti vuccati" (Com.).

N'eva attano na paresam hitam abhirādhāyatīti an-abhiraddhi, kopassa etam adhivacanam (Sum. p. 52).

An-abhiraddhi, an-abhirādhana, 'displeasure, disaffection.'

ABHIRAVATI.

"Mānusakā ca dibbā ca turiyā vajjanti tāvade
te pi ajja abhiravanti dhuvam buddho bhavissasi"
(Buddhav. II. 90=Jāt. I. p. 18, v. 99).

Abhiravati (Sk. abhi-ru), 'to shout out.'

ABHIROCETI.

"Na dān' āham tayā saddhim samvāsam abhiroca ye"
(Jāt. III. p. 192). See Vimāna 64, 24, p. 61; 81, 12, p. 73.
Abhiroceṭi (caus. of abhiruce), 'to desire.'

ABHIRUTA, ABHIRUDA.

Vihavihābhinadate¹ sippikābhirutehi ca na me tam
phandati cittaṃ" (Thera G. v. 49, p. 8; see v. 1103, p. 98).

We also find abhiruda (Sk. abhiruta), 'vocal, resounding with cries.'

"Kuñjarābhirudā rammā te selā ramayanti maṃ"
(Thera G. vv. 1062, 1064, p. 95).

¹ Vihaviha = very loud, cf. Sk. vṛihata, loud, high, shrill.

“Mayūra-koñcābhīrudamhīkānane” (Thera G. v. 1113, p. 99). See Jāt. IV. p. 446, l. 2.

ABHILAKKHITA.

“Tāta, ajja abhilakkito mahā-uposathadivaso” (Jāt. IV. p. 1).

“Yā tā rattiyo abhiññatā abhilakkhitā ti ādisu salakkhaṇo” (Sum. p. 18).

Abhilakkhita marked by prognostics (as propitious), cf. Sk. abhi-lakshita, marked with signs.

ABHILAŅGHATI.

“Tasmiṃ khaṇe gaganatalaṃ abhilaṅghantaṃ eva paripuṇṇaṃ candamaṇḍalaṃ Rāhu avatthari” (Jāt. III. p. 364).

Abhilaṅghati (Sk. abhi-laṅgh), ‘to pass across.’

ABHILĀPA.

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15), ‘swearing or scolding’ (Fausböhl).

Abhilāpakāta, Com. on Thera Gāthā v. 118, p. 17.

Abhilāpa (Sk. abhilāpa, ‘word, expression’; See Sum. pp. 20, 23).

ABHILEKHETI.

“Rajā’tha Kittisirimeghasamavhayo so
Cārittalekham abhilekhaṃ yī saccasandho”

(Dāṭh. V. 67).

Abhilekheti (caus. of abhi-likhati), ‘to cause to be inscribed.’

ABHILEPANA.

“Kenassu nivuto loko, kenassu nappakāsati,
ki’ssābhilepanaṃ brūsi kimsu tassa mahabbhayaṃ.
Avijjāya nivuto loko, vevicchā nappakāsati
jappābhilepanaṃ brūmi, dukkham assa mahabbhayaṃ” (Sutta N. V. 2. 1–2).

¹ This passage is quoted by Alwis (Inst. p. 107), in a passage from the Nettipakarāṇa, in which jappū is explained by taphā.

Prof. Fausböll translates *abhilepana* by 'pollution,' but it would seem more in accordance with the context to render it by 'daubing,' 'covering,' from *abhilimpati*, 'to daub, smear.'

ABHIVAÑCANA.

“Te titthiyā nam abhivañcānanti
rājādhirājam atha saññāpetvā
jigucchaniye kuṇapādikehi
khipimsu dhātum parikhāya piṭṭhe”

(Dāṭh. III. 64).

Abhivañcana (Sk. *abhi-vañc-ana*), 'deceit, fraud.'

ABHIVAṬṬA.

“Abhivaṭṭe mahāmeghe” (Mil. p. 176).

“Himavante pabbate abhivaṭṭam udakam Gangāya nadiyā pāsāna . . . -sakhāsu pariyottharati” (Ibid. p. 197; see pp. 286, 349).

Abhivaṭṭa 'pp. of *abhi-vassati* (see Mil. pp. 132, 411).

ABHIVADDHI.

“Abhivaddhiyā vāyamati” (Mil. p. 94).

Abhivaddhi (Sk. *abhi-vṛiddhi*), 'growth,' 'increase.'

ABHIVADATI.

“Sabbe bālaputhujjanā kho . . . ajjhattika-bāhire āyatane abhinandanti abhivadanti ajjhosāya tiṭṭhanti” (Mil. p. 69).

Abhivadati = *abhivandati* (Sk. *abhi-vad*), 'to welcome.'

ABHIVĀYATI.

“Yathā . . . vāyu supupphita-vanasaṇḍantaram-abhivāyati evam eva kho . . . yoginā yogāvacarena . . . pupphitārammaṇa-vanantare ramitabbam” (Mil. p. 385).

Abhivāyati (*abhi-vā* not in Sanskrit), 'to blow through,' 'pervade.'

ABHIVĀHETI.

“Tattha sabbakilesāni asesam abhivāhayi”
(Buddhav. X. 5).

Abhivāheti (caus. of abhi-vah), ‘to remove,’
‘put away.’

ABHIVIJINĀTI.

“Saṅgame parasenam abhivijinanti” (Mil. p. 39).

Abhivijināti (abhi-vi-ji not in Sanskrit), ‘to
conquer.’ (See Childers, s.v. abhivijayati.)

ABHIVIÑÑĀPETI.

“Methunam dhammam abhiviññāpeti,” ‘to practise
sexual intercourse’ (Suttav. I. p. 18).

Abhiviññāpeti (caus. of abhi-vi-jñā), ‘to
seek,’ ‘to have recourse to.’

ABHIVITARATI.

“Te pucchanti, pucchitvā nābhivitaranti” (Mahāv.
II. 34. 10). Cf. Suttav. I. p. 73; II. p. 290:—

“Sañciccāti jānanto, sañjānanto cecca abhivitaritvā
vitikkamo.”

Abhivitarati (abhi-vi-tṛī, not in Sanskrit), ‘to
go on with.’

ABHIVISIṬṬHA.

“Ye dhamme Tathāgato anaññañeyyo hutvā sayam eva
abhivisiṭṭha-nāṇena paccakkham katvā pavedeti . . .
pe” (Sum. p. 99).

Abhi-visiṭṭha (abhi-vi-ṣiṣṭha not in Sanskrit),
‘most excellent,’ ‘very distinguished.’ Cf. visiṭṭha (Mil.
p. 203).

ABHIVEDETI.

“Rattikkhaye ca Anurādhapurassa maggam
jāyāpatīnaṃ atha so abhivedayittha”

(Dāth. V. 2; see ibid. V. 11).

Abhivedeti (caus. of abhi-vid) ‘to point out,’
‘communicate.’

ABHIVYĀPETI.

“Yāni tattha t̥hitāni pupphāni tāni sammā gandhena
disāvidisaṃ abhibyāpeti” (Mil. p. 251).

Abhivyāpeti (Sk. abhi-vy-āp), ‘to pervade.’

ABHISAṂVISATI.

“Kim iva pūtikāyaṃ asuciṃ savanagandhaṃ bhayānakaṃ
Kuṇapaṃ abhisamviseyyaṃ gattaṃ sakipagghari-
taṃ asucipuṇṇaṃ” (Therī G. v. 466, p. 169).

Abhisamvisati (abhi-sam-viṣ not in Sanskrit),
‘to stay with.’

ABHISAJJATI, ABHISAJJANĀ.

“N’ev’abhisajjāmi na cāpi kuppe” (Jāt. III. p. 120).

“Vācābhilāpo abhisajjanāvā” (Sutta N. I. 3. 15).

Abhisajjati (abhi-sañj not in Sanskrit), ‘to
scold.’ Abhisajjanā, ‘scolding.’

ABHISAṬA.

Ambapalikā gaṇikā . . . abhisatā atthikānam-atthi-
kānam manussānaṃ paññāsāya ca rattiṃ gacchati”
(Mahāv. VIII. 1).

Abhisatā, ‘frequented,’ ‘much visited,’ pp. of abhi-
sarati (Sk. abhi-sṛi).

ABHISATTHA.

“Abhisattho va nipatati vayo, rūpaṃ aññaṃ iva tath’
eva santam

tass’eva sato avippavasato aññass’eva sarāmi attānaṃ ti”
(Thera G. v. 118, p. 17).

The Commentary explains abhisattha by anusit-
tha, āṇatta. The form sattha = siṭṭha is supported
by Jāt. II. p. 299, where sattha = anusittha. (Cf.
anusatthā = anusāsaka, Jāt. IV. p. 178-9). But ab-
hisattha is also explained in the Com. by abhilāpa-
kata; in that case abhisattha, ‘abused,’ would be
derived from ṣaṃs and not from ṣās. See ANUSATTHI.

ABHISANDA.

“Ten’eva kammābhisaṇḍena iddhi-yānam-abhiruyha patthitaṃ nibbāna-nagaraṃ pāpuṇeyyāti” (Mil. p. 276).

Abhisanda (Sk. abhi-shyanda), ‘consequence,’ ‘result.’ Cf. kamma-nissanda (Mil. p. 20).

ABHISANDAHATI.

“Kāḷi itthi brahatī dhaṅkarūpā satthiṅ ca bhetvā aparāṅ ca satthiṅ ca

bāhaṅ ca bhetvā aparāṅ ca bāhum sīsaṅ ca bhetvā dadhi-
thālikam va esā nisinnā abhisandahitva”

(Thera G. v. 151, p. 21).

The Editor reads abhisaddahitvā, but this gives no sense, but the v. l. abhisandahitvā, ‘putting together,’ from abhi-san-dhā suits the context.

Abhisaddahati occurs in Thera G. v. 785; Mil. p. 258; Dāth. III. 58.

ABHISANDHĀYA.

“Kam attham abhisandhāya lahucittassa dūbhino sabba-kāma-duhass’eva imaṃ dukkham titikkhasi”

(Jāt. II. p. 386).

Abhisandhāya = paṭicca, sandhāya, ‘on account of,’ ‘because of.’

ABHISANNA.

“[Bhagavato] kāye abhisanne Jivakena vireko kārito” (Mil. p. 134). The incident here referred to is given in full in Mahāv. VIII. 1. 30:—

“Tena kho pana samayena Bhagavato kāyo dosābhissanno hoti,” cf. abhisanna-kāyo (Ibid. VI. 14. 7).

Abhisanna, pp. of abhisad not in Sanskrit, ‘oppressed with humours,’ ‘full of humours.’

ABHISAMBHAVA.

Dur-abhisambhava, ‘hard to obtain’ (Sutta N. III. 11. 23; Saṃyutta V. 2. 3; Thera G. v. 436). Cf. Sk. abhisambhū, ‘to enjoy,’ ‘attain.’

ABHISAṂSANĀ.

“Rathassa ghoso apilandhanāni
khurassa nādi-abhisamśanāya ca
ghoso suvaggu samitassa suyiyati
gandhabbaturiyāni vicitrasavane”

(Vimāna 64. 10, p. 60).

Abhisamśana (abhi-çamśana not in Sanskrit),
brabbling?

ABHISĀPA.

“Muṇḍo virūpo abhisāpaṃ āgato
kapālahattho 'va kulesu bhikkhasu”

(Thera G. v. 1118, p. 100).

Abhisāpaṃ āgato = ‘reviled,’ ‘calumniated.’ Cf.
Sk. abhiçāpa, ‘curse,’ ‘calumny.’ For abhisapati
see Suttav. II. p. 274; Saṃyutta XI. 1, 10.

ABHISĀRIYĀ.

“Dighaṃ gacchatu addhānaṃ ekikā abhisāriyā
Sankete patim mā addasa yā te ambe avāhariti”

(Jāt. III. p. 139).

Abhisāriyā = Sk. abhi-sārikā, ‘a woman who
goes to meet her lover.’ Abhisaraṇatā, ‘appoint-
ment’ (Ibid. p. 139 l. 4).

ABHIHĀRETI.

“Sa piṇḍacāraṃ caritvā || vanam abhihāraye” (Sutta
N. III. 11. 30, 32; see ibid. III. 1. 4, 10; Therī G. v. 146,
p. 137).

Abhihāreti caus. of abhi-hṛi, ‘to go to, repair to.’
In the following passage abhihāreti=abhiharati,
‘to gain, acquire’:—

“Attanā coday’ attānaṃ, nibbānaṃ abhihāraye”
(Thera G. v. 637, p. 65). See Jāt. IV. p. 421.

See note on abhiharati in Vinaya Texts, vol. ii.
p. 440.

ABHIHITA.

“Buddha-gāthābhihito 'mhi” (Saṃyutta II. 1-10).

Abhihita (Sk. abhi-hita) said, spoken. The correct
reading is Buddhagāthābhigito?

AMAMA.

“Kadā nu 'abaṃ bhinnapaṭandharo muni kāsāvatto
a m a m o nirāsayo.” See Jāt. IV. p. 372.

“Gihi dāraposi a m a m o ca subbato” (Sutta N. I. 12,
14).

“A m a m o nirāso” (Udāna III. 7, 9).

A m a m a (Sk. a m a m a) unselfish; cf. Sk. m a m a t ā,
selfishness.

AMARA.

“Yadā ca avijanantā iriyanti a m a r ā viyā” (Thera G.
v. 276, p. 33).

In the explanation of a m a r ā = vikkhepo (Dīgha I. 1,
2. 23). Buddhaghosa has the following note:—

“A m a r ā nāma maccha-jāti, sā ummujjana-nimmuj-
janādivasena udake sandhāvamānā gahetuṃ na sakkoti”
(Sumaṅgala, p. 115).

A m a r ā (not in Sanskrit), a kind of wriggling slippery
fish, perhaps an eel.

ARITTHAKA.

“Aritthakaṃ ṇāṇaṃ” (Sum. p. 94).

A r i t t h a k a (Sk. a-rishtaka), ‘perfect.’

What does a r i t t h a k a mean in “mahā-aritthako
maṇi?”¹ (Samyutta IV. 1. 2, p. 104).

In the following passage a r i t t h a seems to be ‘a kind
of spirituous liquor.’ “Amajjamaṃ aritthamaṃ pivati”
(Suttav. II. p. 110).

AVAKANTATI.

“Evaṃ hi etaṃ udapādi sarīrena vinābhāvo
pūthuso maṃ vikantetva khandaso a v a k a n t a t h a ”

(Jāt. IV. p. 155; Ibid. p. 251).

A v a k a n t a t i (Sk. a v a - k ṛ i t), ‘to cut away.’

AVAKUJJA.

“Puggalo a v a k u j j a - p a ñ ñ o ” (Puggala III. 7. p. 31).

Here a v a k u j j a = n i k k u j j a, ‘inverted, turned down-

¹ Does it mean ‘very precious’? maṇimay mean sun-glass, burning-
glass (see Mil. p. 54, l. 6).

ward,' in opposition to ukkujja, 'set up' (Puggala, III 7. 3), and the phrase "puggalo avakujja-pañño" means 'a man who is a hearer but not a doer.'

Avakujja = 'supine,' in the following passage: "Kalale pattharivāna avakujjo nipajj' aham" (Buddhav. II. 52 = Jāt. I. p. 13). For the adv. avakujjakam see Buddhav. X. 4. See paṭikujja, Jāt. I. p. 456.

"Tassa nānavar' uppajji anantam vajirūpamam tena vicini saṅkhāre ukkujjam avakujjakam."

AVAKKHIPANA.

"Adho avakkhipanena" (Jāt. I. p. 163).

Avakkhipana (ava-kshipana), 'putting down.'

AVAGANDA.

"Na avagaṇḍa-kārakam bhuñjitabbam. Yo anādariyam paticca ekato vā ubbhato vā gaṇḍam katvā bhuñjati āpatti dukkaṭassa" (Suttav. II. p. 196; see Pātimokkha Sekh. IV. p. 46).

Avagaṇḍa-kārakam = 'puffing out the cheeks,' 'stuffing the cheeks out; 'gaṇḍam katvā = to puff out the cheeks, may be compared with the phrase phañam katvā, 'to spread out the hood,' with reference to a snake.

AVAGGAHA.

"Dubbutthikā ti avaggaḥo. Vassa-vibandho ti vitam hoti" (Sum. p. 95).

Avaggaḥa (Sk. ava-graha), 'drought.'

AVACARA, AVACARAṆA.

"Tāta tvam sūro saṅgām āvacaro."

"Saṅgām āvacaro sūro balavā iti vissuto." (Jāt. II. 95).

Saṅgām āvacara = 'familiar with war, at home in war.' For avacaraṇa see Jāt. II. p. 95, l. 7).

AVAJĀTA.

"Mukhadugga vibhūta-m-anariya || bhūnahu pāpaka dukkatakāri

purisanta kalī avajāta mā bahubhāni 'dha, nerayiko si." (Sutta N. III. 10. 8.)

Ava-jāta (Sk. ava-jāta), 'base-born,' as opposed to abhijāta (Mil. 359). See Div. p. 2, l. 13.

AVATIṬṬHATI.

“Saddhā dutiyā purisassa hoti
No ce assaddhiyaṃ avatiṭṭhati
Yaso ca kitti ca tatv' assa hoti”

(Samyutta I. 4. 6).

“Kodho mayi nāvatiṭṭhati” (Ibid. XI. 2. 10; Thera G. v. 21). See Jāt. IV. p. 208.

Avatiṭṭhati (Sk. ava-sthā), 'to abide, endure.'

AVADĀNIYE.

“Kāmesu giddhā pasutā pamulhā
avadāniye te visame nivitthā
dukkhūpanitā paridevayanti”

(Sutta N. IV. 2. 3).

Avadāniya (Sk. avadāniya), 'stingy, niggardly.'

AVADEHAKA.

“Udarā vadehakaṃ bhutva sayant' uttānaseyyakā” (Thera G. v. 935, p. 85).

Avadehaka seems to mean 'a surfeit' from avadih, 'to pollute, besmear.'

AVADHĀRAṆA.

“Khalū ti avadhāraṇatthe nipāto” (Therī G. Com. p. 180; Sum. p. 27).

Avadhāraṇa (Sk. avadhāraṇa), 'emphasis, affirmation.'

AVANI.

“Suciram avanipālo saññamaṃ ajjhupeto” (Dāṭh. IV. 5). Cf. Sk. avani, 'earth.'

AVAPĀYĪ, AVAPIVATI.

“Aḍḍharattā vāpāyī,” drinking at midnight (Jāt. I. p. 163). “Aḍḍharatte avapivati” (Ibid. Com.).

AVABUJJHATI, AVABOJJHANTĪ.

“Yathābhutaṃ an-avabojjhanti” = yathābhutaṃ ajānantī (Therī G. Com. to v. 159, p. 193).

Avabojjhantī f. of avabojjhanta (ava-budh),
'perceiving, being aware of.'

Avabujjhāti = is remembered, occurs in Jāt. III. p. 387. See Sum. p. 52.

"Yo pubbe katakalāyṇo katattho nāvabujjhāti
Atthā kassa palujjanti ye honti abhipatthitā."

(See Jāt. I. p. 378; III. p. 256; Sum. p. 53; Thera G. v. 737, p. 73.) For avabodha see Sum. p. 20.

AVAMAṄGALA, AVAMAṄGALLA.

"Bhante mayham nāmaṃ avamaṅgalaṃ" (Jāt. I. p. 402; Ibid. p. 372).

"Imam avamaṅgalyaṃ anumodanaṃ kathesi,
avamaṅgallesu anumodanaṃ karonto" (Jāt. I. p. 446).

Avamaṅgala, 'inauspicious, unlucky'; avamaṅgalla = avamaṅgalya 'unluck.'

AVARAJJHATI.

"Karissaṃ nāvarajjhissaṃ" (Thera G. v. 167, 22). See Jāt. IV. p. 428, ll. 21, 27.

Avarajjhāti here means 'to desist, give up' (from the root rādḥ). The Com. has virajjhissaṃ, but another various reading is avarujjhissaṃ as if from the root rudḥ.

AVALAKKHAṆA.

"Yesaṃ hatthato na labhati [lābham] tesam asim
'avalakkhaṇo' ti garahati" (Jāt. I. p. 455).

Avalakkhaṇa, 'below the mark,' 'not up to the mark.' See Mil. p. 171, l. 12.

The Sk. avalakṣha = 'white.'

AVASAṬA.

Avasaṭā nāma titthāyatanam saṅkantā vuccati" (Suttav. II. p. 216-7).

Avasaṭa = saṅkanta, gone over to, represents Sk. apa-sṛi, 'to go away,' and not avasṛi; cf. oṣaṭa (Mil. p. 24).

AVASĀYA.

“Avasāyī ti. Avasāyo vuccati avasānam niṭṭhānam” (Therī G. Com. p. 176).

Avasāya = Nirvāna cf. Sk. avasāya end.

AVASISSATI.

“Na masi sarīrān’ eva avasissimsu” (M. P. S. p. 68, l. 4).

“Na tam tatrāvasissati” (Jāt. II. pp. 61, 62; Sum. p. 212).

For avasiṭṭhaka see Jāt. II. p. 311.

Avasissati (Sk. ava-ṣish), ‘to be left, remain over.’

AVASESAKA.

“Samatittikaṃ an-avasesakam telapattam yathā parihāreyya || evaṃ sacittam anurakkhe patthayāno disam agatapubban ti” (Jāt. I. p. 400).

An-avasakan ti an-avasiñcakaṃ aparissavakam katvā (Com.)

An-avasaka means ‘having nothing remaining or left,’ but ought we not to read an-avasekakaṃ, ‘unspilt’?

AVYĀYATA.

“Avyāyataṃ vilapasi,” ‘thou talkest at random’ (Jāt. I. p. 496).

A-vy-ā-yataṃ (from root yaṃ) ought to mean ‘not excessively,’ ‘briefly’? cf. Sk. vyāyata; perhaps we ought to read avyāvataṃ, unrestrainedly, excessively, from vy-a-vri.

The Com. explains avyāyataṃ vilapasi by avyātta-vilāpaṃ vilapasi.

ASSATARĪ.

“Assatarī attavadhāya gabbhaṃ gaṇhāti parābhavāya gabbhaṃ gaṇhāti” (Cullav. VII. 2, 5, p. 188).

That the *she-mule* died in reproducing itself seems to have been a very common notion. Cf. Mil. p. 166; Saṃyutta p. 154.¹

¹ Mules were imported into India from Cambodia. See Jāt. IV. p. 464.

ASSAVATI.

“Āvedhañ ca na passāmi yato ruhiraṃ assave” (Jāt. II. p. 276).

Assavati (āsru not in Sanskrit) = paggharati, ‘to flow, issue.’

ASSĀSAKA.

“So bhikkhu uttanta an-assāsako kālam akāsi” (Sutta v. I. p. 84; II. p. 111).

An-assāsako, ‘not able to draw breath’; cf. Sk. āçvāsaka.

AHI-GUṆṬHIKA, AHI-GUṆḌHIKA.

This word is sometimes written ahi-guṇḍika (Jāt. I. p. 370; II. 429) and ahi-kuṇḍika (Jāt. IV. p. 308). Guṇṭhika = ‘snarer’ from the root guṇṭh, ‘to snare, trap’; but as the term ahig^o = ‘snake-charmer, ahi-guṇḍika, from the root guṇḍ, to sing, charm (cf. Sk. guṇḍaka, ‘a low pleasing tone’) is perhaps the correct form, but compare Sk. ahi-tuṇḍika.

ĀKADḌHANA, ĀKADḌHETI.

“Mayaṃ attano balena mahāsamudda-udakaṃ ākaḍḍhema” (Jāt. I. p. 498).

Ākaḍḍhetti, caus. of ākaḍḍhati (see Jāt. III. p. 297) = ‘to draw out (water).’ For ākaḍḍhana see Mil. pp. 154, 352.

ĀKARA.

“Ākara ratanuppādāya” (Mil. p. 356).

“Saddhammādhārako therō Ānanda ratanākaro” (Thera G. v. 1049, p. 93).

Ākara (Sk. ākara), ‘a mine.’

ĀKIṆCAÑÑĀ.

“Jhāyī jhānaratā dhirā santacittā samāhitā
ākiñcaññaṃ patthayānā dhammanagare vasanti te”
(Mil. p. 342).

Ākiñcañña, Nirvāna, ‘nothingness.’

ĀKINŅA.

Our word 'loose' has come to be used in sense of 'dissolute, bad;' so in Pāli we find ākiṅṅa used in the sense of (1) at large, (2) loose, bad.

"Aññataro pi kho hatthināgo ākiṅṅo viharati hatthiḥi hatthinīhi" (Udāna IV. 5, p. 41, ll. 7, 10, 20; p. 42, ll. 6, 9, 15).

"Ākiṅṅa luddo puriso dhāticelaṃ va makkhito" (Jāt. III. pp. 309, 539). The Com. explains ākiṅṅa by gāḷha.

ĀKURATI.

"Jivhā sukkhati, hadayaṃ byāvattati kaṅṭho ākurati" (Mil. p. 152).

Dr. Trenckner takes ākurati to be a denominative of ākula, 'distressed.' It seems to have here the sense of 'swells,' and may be a denom. of aṅkura, 'intumescence.' We find forms like ākura for aṅkura in niraṅkaroti and nirākaroti. So sākacchā = saṅkacchā. Cf. a-saṅkacchikā. (Parivarā II. 1. 96, pp. 70, 71.)

ĀGĀḶHA.

"Saṅgho āgāḷhāya ceteyya" (Parivarā V. 3). In the Com., p. 230, we find that Buddhaghosa reads āgāḷāya, which he explains by daḷhabhāvāya. See Aṅuttara III. 151-2. Āgāḷha = gāḷha (Sk. gāḷha).

ĀGHĀTANA.

"Visamūlaṃ āghātanaṃ chetvā pāpeti nibbutiṃ" (Thera G. v. 418, p. 45).

"Āghātana is explained by Childers as 'shambles' (see Thera G. v. 711, p. 71). It signifies 'place of execution' in Mil. p. 110, l. 19, but in the above passage (? read āghātano) it signifies 'killing, destroying.' Cf. Uddham-āghātānikā ti āghātanaṃ vuccati maraṇaṃ" (Sum. p. 119).

ĀNAṆJA.

"Tasmim kāle Bāraṇasīrājā attano maṅgala-hatthim

ānañja-kāraṇaṃ sikkhāpetuṃ hatthācariyaṇaṃ adāsi” (Jāt. I. p. 415).

“Ānañja-kāraṇaṃ kāriyamāno dukkhaṃ adhiṅṅsetuṃ asakkonto ālānaṃ bhinditvā palāyitva” (Jāt. IV. p. 308).

The ānañja-kamma seems to have been (1) a kind of bending of knees as a mark of obeisance, or respect (Jāt. IV. p. 49); (2) a kind of squatting down, so as not to be seen.

ĀNAṆYA.

“Tassa me kim aññaṃ ānaṇyaṃ bhavissati” (Suttav. I. p. 284; Sum. p. 3, l. 18).

Ānaṇya (Sk. ānriṇya), ‘freedom from debt.’

ĀMANTANĀ.

“Āmantanā hatī saḥāyamajje” (Sutta N. I. 3, 6).

Prof. Fausböll renders āmantanā by ‘calling,’ but ‘salutation’ seems more in accordance with the context.

ĀMASATI, ĀMASANA.

“Kumbhiṃ āmasati” (Suttav. I. p. 48, p. 57; see Jāt. II. p. 360-1; Jāt. III. p. 319; Sum. p. 107).

Āmasati (Sk. ā-mṛish), ‘to touch, handle.’

“Āmasanena sannipāto jāyati” (Mil. p. 127).

Āmasana (Sk. ā-mṛishana), ‘handling, touching.’

ĀYĀGA.

“Āyāgo sabbalokassa āhutinam paṭiggaho” (Thera G. v. 566, p. 59; see Sutta N. III. 4, 32). Cf. Sk. āyāga, ‘a gift.’

ĀYUVĀ.

“Tes’ aññataro ’yam āyuvā dvāre tiṭṭhati māluterito” (Thera G. v. 234-5, p. 30).

Āyuvā (not in Sanskrit), ‘old.’

ĀYŪHAKA, ĀYŪHATI, ĀYŪHANA.

“Bhagavā . . . addasa Devadattaṃ āyūhitvā anekāni kappakoṭisatisahassāni nirayena nirayaṃ . . . gacchan-taṃ” (Mil. p. 108).

“Ayaṃ moghapuriso kappatṭhiyaṃ eva kammaṃ āyūhissati” (Ibid. p. 109).

Āyūhako (Mil. p. 207). Āyūhana (Sum. pp. 64, 101).

See “Notes and Queries” (Emendations IV.) in Pāli Journal for 1885.

ĀLAMBA, ĀLAMBANA.

“An-ālamba-cara,” ‘not wandering (in many) channels of thought,’ *i.e.*, having mind fixed only on *one* object of thought (Mil. p. 343). An-ālamba = without support in Sutta N. I. 9. 20; Saṃyutta II. 2. 5.

Ālambano—“So [putto] tumhākaṃ upatṭhāko bhavisati” (Mil. p. 126).

Ālambana (Sk. ālambana), ‘support.’ Cf. ālambana-rajju = rajju ālambanī (Jāt. III. p. 396).

ĀLĀNA.

“Taṃ ālāne niccalam bandhitvā tomara-hatthā manussā parivāretvā ānañja-kāraṇam kārenti” (Jāt. I. p. 415).

Ālāna (Sk. ālāna), ‘stake or post to which an elephant is fastened.’

ĀLITTA.

“Kaṭukaṃ madhurassādam piya-nibandhanam dukham khuram va madhun ālittam ullittam nāvabujjhati” (Thera G. v. 737, p. 73).

Ālitta (pp. of ā-lip), ‘besmeared.’

ĀLIMPANA.

“Ālimpanam vijjhāpetum,” ‘to put out a flame’ (Mil. p. 43).

Ālimpana (= ādīpana), ‘a flame, conflagration.’

For ālimpeti (Sk. ā-dīp) see Ānguttara III. 100. 13.

ĀVAJATI.

“Na gabbhaseyyam punar-āvajisam,” ‘I shall not return to the womb’ (Jāt. III. p. 434; *ibid.* IV. pp. 49, 107).

Childers does not cite āvajti in the sense of ‘to go.’ Cf. Sk. āvraj, ‘to return.’

ĀVAPANA.

“Sabbāññūtaññassa āvapaṇaṃ katvā dantayugalam adāsi” (Jāt. I. p. 321; Milinda, p. 279).

Āvapaṇa seems to come from the root vyaṇ + ā.

See “Pāli Journal” for 1885, article Nikkināti, p. 42.

ĀVILATI.

“[Udakaṃ] calati khubati luḷati āvilati” (Milinda, p. 259–60).

Āvilati, ‘becomes turbid,’ a denominative from the adj. āvila, ‘turbid.’

ĀVEDHA.

Āvedhañca na passāmi yato ruhiraṃ assave” (Jāt. II. p. 276).

“Āvedhañca na passāmi ti viddhaṭṭhāne vaṇaṇca na passāmi” (Com.)

Āvedha, ‘wound.’ Cf. āvedhana, impaling (Jāt. IV. p. 29):—

“Koviḷāra-sūle makkhikāvedhanaṃ” = the impaling of a fly on a kovilāra-stake.

ĀVEṆI.

Childers has āveṇika on the authority of B. Lot. 648, but not āveṇi. (See Div. pp. 2, 98, 182, 268, 302, 440. Cf. “Āveṇi-saṅgha-kammāni akāsi” (Jāt. I. p. 490).

“Te imehi atthārasahi vatthūhi apakāsanti avapakāsanti¹ āveṇi-karonti āveṇi-pavāraṇaṃ karonti, āveṇi-saṅgha-kammaṃ karonti” (Cullav. VII. 5. 2; see ibid. p. 325; Parivāra XV. 10, p. 202).

ĀSATI.

“Seti c’eva āsati ca etthāti senāsanam, mañcapīthādīnam. Ten’āha senāsane ti” (Sum. p. 208).

Āsati (Sk. ās), ‘to sit.’

¹ The various readings are apakāsanti and avapakāsanti.

ĀSAMSA, ĀSAMSATI.

Childers registers āsiṃsā, but not āsaṃso, &c.

The phrase “puggalo āsaṃso,” ‘a person without desires,’ occurs in Aṅguttara III. 13. = Puggala IV. 19. = Saṃyutta III. 3, 1, 5.

From āsaṃsati we find the participle āsaṃsāna, which is sometimes written āsasānā.

“Dumāni phullāni manoramāni samantato sabbadisā pavanti

pattam pahāya phalam āsasānā . . .”

(Thera G. v. 528, p. 56).

The Com. explains āsasānā by āsiṃsantā gahitukāmā. Nirāsa = nirāsaṃsa. We find the terms nirāsaṃsa, āsaṃsāna in a passage in Sutta N. V. 10. 4 (Nirāsaso so, na so āsasāno = nirāsaṃso so na so āsaṃsāno), which Prof. Fausböll translates thus: ‘He is without breathing, he is not breathing,’ instead of ‘He is free from desire, he has no desire.’ Cf. :—

“Etādisaṃ brāhmaṇa disvā yakkham
puccheyya poso sukham āsasāno”

(Jat. IV. p. 13).

The Com. explains āsasāno by āsiṃsanto, and a Burmese MS. reads āsi [m] samāno.

“Thale ca ninne ca vapanti bijaṃ
anūpakhetta phalam āsasānā”

(Ibid. p. 38).

ĀḶAKA.

An āḷakā is an ‘arrow-straightener,’ which was formerly made of wood or bone. For a specimen of an Eskimo ‘arrow-straightener’ see Boyd Dankin’s “Early Man in Britain,” p. 238. Cf. :—

“Isattho āḷakaṃ pariharati vaṅka-jimha-kuṭila-nārācassa ujukaraṇāya” (Mil. p. 418).

There is a reference to the process of arrow-straightening in Thera G. v. 29, (cf. Dh. IV. 15. 33) :—

“ Samunnayaṃ attānaṃ usukāro va tejanaṃ
cittaṃ ujum karitvāna avijjaṃ chinda Haritāti ”
In Car. Pit. II. 1. 3, āḷaka = ālāna, ‘post or stake’
to which an elephant was tied.

ĀḶĀHANA.

“ So tassā . . . sarirakiccaṃ katvā āḷāhanaṃ nibbā-
petvā ” (Jāt. I. p. 287).

Āḷāhana usually means ‘a cemetery,’ but in the pas-
sage quoted above it signifies ‘the funereal fire.’

ĀHARATI.

Āhaṭa pp. = āhacca, ‘cited’ (Jāt. III. p. 512).

Āhātva = aharitvā in the following passage :—

“ Saṅkāra puñjā āhātva susāna rathiyāhi ca
Tato saṅghātikam katvā lūkhaṃ dhāreyya civaram ”
(Thera G. v. 578, p. 60).

The causative āharāpeti is used in the sense of ‘to
call for, ask for, demand’ :—

“ Tassa gatakāle taṃ kulam kahāpaṇe valañjesi. So
āgantvā kahāpaṇe āharāpesi ” (Jāt. I. p. 347 ; see Therī
G. Com. p. 196, l. 13).

ĀHARIMA.

“ Āharimena rūpena na maṃ tvam bādhayissasi ”
(Therī G. v. 299, p. 152).

Āharima, ‘captivating,’ ‘charming.’

EMENDATIONS.

I.

“ Tena kho pana samayena Sakko devānaṃ indo āyas-
mato Mahākassapassa piṇḍapātaṃ dātukāmo hoti pesakāri-
vaṇṇaṃ abhinimmitvā tantam vināti, Sujātā asurakaññā¹
vāsaraṃ (?) pūreti ” (Udāna III. 7).

¹ Text has assurakannā.

The reading queried in the above quotation is not in "the most reliable" text **A** (Phayre MS.), but it is introduced into it from the Commentary (evidently of Burmese origin) by the Editor. The reading of **A** is *taṃsaraṃ* (**B** *ṇaṃsaraṃ*) for *taṣaraṃ*, 'the shuttle.' The Com. explains "vāsaraṃ pūreti" by "vāsaraṃ bhandeti." *Tasara* or *taṃsara* (Sk. *trāsara*) is a well-known word for the 'shuttle' of a loom and is the only reading that makes good sense here. Curiously enough in Sutta N. III. 4. 10, p. 82. *taṣaraṃ* occurs with the Burmese reading *vāsaraṃ* (see also I. 12. 9, p. 37) in the sense of 'shuttle.'

II.

"Nelaṅgo setapacchādo ekāro vattatī ratho,
anighaṃ passa āyantaṃ chinnaṣotaṃ abandhananti"
(Udāna VII. 5, p. 76).

The true reading is not that adopted in the text from the Commentary, but that of **A, D** "nelaṅgo." Buddha-ghosa in his Com. on Dīgha I. i. 9. quotes, "Nelaṅgo setapacchādo" (See Sum. p. 75).

III.

"Evaṃ ācariyo sāra-phalake visarukkha-āṇiṃ ākoṭaya-
māno viya . . . antevāsiko suvaṇṇa-rajata-manimayāya
āṇiyā taṃ āṇiṃ paṭivāmayamāno viya punap-
puna ratanattayassa vaṇṇam bhāsati" (Sum. p. 39).

For *paṭivāmayamāno* read? *paṭivādh°* or *paṭi-
bādhayamāno*, and compare "Tacchanto āṇiyā
āṇiṃ nihanti balavā yathā" (Thera G. v. 744, p. 73).