

Notes and Queries.

BY THE

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ACCĀDAHATI.

Childers has no references for this word ; but the gerund *a c c ā d h ā y a*, occurs in the phrase “*pāde pādaṃ a c c ā - d h ā y a*” (M. P. S. IV. p. 47 ; Aṅguttara III. 16. p. 114).

ACCĀDETI, from root *ch a d*, ‘to put on,’ occurs in M. P. S. IV. p. 46 : “*maṃ a c c h ā d e h i*. Aṅguttara III. 13, p. 107, “*Kasāyāni vatthāni a c c h ā d e t v ā*” (see *Vimāna* 22. 5 ; see *Thera G.* v. 70).

AÑJASA.

The only meaning given to *a ñ j a s a* by Childers is that of ‘road,’ but it also signifies (as in Sanskrit) ‘smooth,’ ‘even.’

Ākāsa-dhātu a ñ j a s o hoti (Sum. p. 201).

“*Sukhaṃ sukhattho labhate tad ācaram kittiṃ ca pappoti yas’ assa vaḍḍhati*

Yo ariyam aṭṭhaṅgikam a ñ j a s a ṃ ujuṃ bhāveti maggaṃ amatassa pattiyāti”

(*Thera Gāthā* v. 35).

“*Tvaṃ ca me maggaṃ akkhāhi a ñ j a s a ṃ amat’ogadhaṃ*” (Ibid. v. 168).

“*Maggañ c’ imaṃ akuṭilam a ñ j a s a ṃ sivaṃ*” (*Vimāna Vatthu* 16, 7 ; see also 50. 20).

ATI-DHONA-CĀRĪ.

Childers on the authority of some Commentary explains this term as 'one who lives transgressing the paccaya-sannissitā-sīla' (cf. the Com. to Dhammapada v. 240), "atidhona cārī ti dhonā vuccati cattāro paccaye. Idha pavatham etehi paccavekkhitvā paribhuñjanattham paññātam atikkamitvā cattāro atidhona cārī nāma idaṃ vuttam hoti," &c.

"Ayaṣā va malam samuṭṭhitam tadutthāya tam eva khādati
evam atidhona cārīnaṃ sāni kammāni nayanti
duggatiṃ" (Dhammapada v. 240).

Prof. Fausböll translates atidh° by 'transgredientes;' Prof. Max Müller by 'transgressing;' but they throw no light upon the meaning of dhona.

Ati-dhona-cārī means, I think, 'practising impurity,' 'transgressing purity.'

Dhona occurs several times in the Sutta Nipāta, and is translated by Prof. Fausböll, who connects it with the root dh u, 'to shake,' 'he who has shaken off sin.'

"Dhona ssa hi n' atthi kuhuñci loke
pakappitā ditthi bhavābhavesu
māyañ ca mānañ ca pahāya dhono
sa kena gaccheyya anūpayo so"

(Sutta Nipāta IV. 3. 7; see II. 12. 9; IV. 6. 10).

The Mahāniddeśa connects dhona with dhov (Sk. dhāv), 'to wash,' as well as with dh u, 'to shake:'—

"Dhona vuccati paññā. Tāya paññaya kāyaduccaritam
dhutañ ca dhotañ ca sandhotañ ca niddhotañ ca . . .
pe . . . assā (read arahā?) imehi dhoneyyehi
dhammehi samupeta upāgato . . . tasmā arahā dhono"

(Com. on Sutta Nipāta IV. 3, 7).

Dhona signifies an arahat, 'one by whom all sin has been washed away,' and represents an old pp. dhuna (Cf. Sk. dhuta, 'purified,') whereas from dh u, 'to shake,' the pp. is in Pāli dhuta or dhuna.

There is another *d h o n a* in *Jāt. III. p. 160.*

“*Ayam eva so Piṅgiya d h o n a-sākho
yahim ghātayim khattiyānaṃ sahaṣṣaṃ
alaṅkate candanasāralitte
tam eva dukkham paccāgataṃ mamāti.*”

D h o n a is explained in the Com. by *patthata*, ‘spreading.’ But as the *Nigrodha* tree was consecrated to a *devatā*, I think *d h o n a* means ‘pure,’ ‘consecrated.’

ADDĀYATE.

“*Addāyate* (v. l. *allāyate*) *ayaṃ rukkho api vāri ca sandati*” (*Jāt. IV. p. 351*).

Here *addāyate* (Sk. *ārdrayate*) means ‘to be wet.’

ANUDHĀRETI.

“*Setaṅ ca chattaṃ anudhārayuṃ marū*” (*Sum. p. 61*).

A parallel passage in *Jāt. I. p. 53* has *d h a r i y a m ā n o*.

In the prose version, preceding the *Gāthā*, we have, without any various reading, *anuhīramāne*, from *anuhīri* (*setamhi chatte anuhīramāne sabbā ca disā anuviloketi*), which in Sanskrit means ‘to imitate.’

Anudhāreti (*anu-dhīri*, not in Sanskrit), ‘to hold up.’

APACCHĀPURIMAM, APUBBAM ACARIMAM.

“*Bodhisattassa patanaṅ ca kaṅcanakakkatākaṣṣa sātā-kantarato laṅghanaṅ ca kākassa āgantvā Bodhisattassa ure miliyanaṅ ca apacchāpurimam*” (*Jāt. III. p. 295*).

Apacchā-purimam, ‘not before and not after,’ —simultaneously.

“*Evam eva kho . . . dhammasantati sandahati, añño uppajjati añño nirujjhati, apubbam acarimam viya sandanati*” (*Mil. p. 40*). See *Mahāvīyatpatti p. 41*.

Apubbam acarimam occurs also in *Puggala I. 19*, and it is thus explained in the Com., “*apure apacchā ekappahārena.*” See *Dhammapada pp. 83, 90*.

ABHAYŪVARA.

“Abhayūvarā ime samaṇā Sakyaputtā, na yime labbhā kiñci kātum” (Mahāvagga I. 42).

The Cambodian MS. Or. 1261 (British Museum) supports this reading.

In the Vinaya Texts I. p. 197 abhayūvara is translated ‘secure from anything.’ There is no such word as uvara; but ūvara might possibly represent uvvara = udvara from vṛi + ud. This, however, would not satisfy the requirements of the sense of the word.

In Jaina Prakrit uvarao is equivalent to Pāli uparato, and I think that abhayūvara = abhayūparata, a term which we actually find in the Puggala I. 12, p. 13. “Satta sekhā bhayūparatā ye ca puthujjanā silavanto : arahā abhayūparato.”

The Com. to the Puggala has the following note—
“Bhayaena uparato ti bhayūparato. Sattā pi sekhā puthujjanā va bhāyitvā bhāyitvā pāpato oramanti pāpaṇaṃ na karonti . . . Khīnasavo imesu catasu bhayesu* ekam pi na bhāyati, so hi sabbaso samucchinnabhayo, tasmā abhayūparato vuccati.”

ABHINIROPANA.

“Vitakkassa abhiniropana-lakkhaṇaṃ tathaṃ avitathanam” (Sum. p. 63).

“Vitakkitaṃ ti abhiniropana-vasena pavatto vitakko” (Ibid. p. 121).

“Sammā - abhiniropana - takkhaṇo sammā-saṅkappo” (Ibid. p. 314, l. 2).

“Visesato paṇ’ ettha sammā-saṅkappo saha-jātadhamme abhiniropeti” (Ibid. 314, l. 14).

Abhiniropana, ‘investigation, reasoning,’ from the causal of abhi-ni-ruh, not in Sanskrit, ‘to investigate.’

The Mahāvīratpatti (p. 94) has abhinirūpaṇā.

* The four fears are duggati-bhaya, vatta-bhaya, kilesa-bhaya, apavāda-bhaya.

AVAKKHALITA.

“N’ atthi tattha vālaggamattam pi a v a k k h a l i t a ṃ”
(Sum. p. 66).

A v a - k k h a l i t a (v. l. a p a - k k h a l i t a) from a v a -
s k h a l, not in Sanskrit, ‘move,’ ‘falter.’

AVADĀYATE.

Bhūtānaṃ nāvadāyissaṃ (Jāt. IV. p. 178).

A v a - d ā y a t i (a v a - d ā y not in Sanskrit), ‘to have
pity on,’ ‘have compassion for.’ Cf. Sk. a v a - d a y a t e.

AVAGATA.

“Gato ti a v a g a t o a t i t o p a t t o p a ṭ i p a n n o t i a t t h o” (Sum.
p. 67).

A v a g a t a = a p a g a t a (see also Sum. p. 141). Compare
a v ā k a r i = a p ā k a r i, ‘removed’ (Vimāna 48. 5).

AVASEKO.

“Yathā hi yaṃ telam mānaṃ gaheṭuṃ na sakkoti, vi-
sanditvā gacchati, taṃ a v a s e k o t i v u c c a t i” (Sum. p. 141).

AVA-SEKA is the Sk. a v a - s e k a, ‘sprinkling.’ See my
note on AVASESAKA in the P. T. S. J. for 1886.

AVYĀSEKA.

“A v y ā s e k a - s u k h a n t i k i l e s a - v y ā s e k a v i r a h i t a t t ā
a v y ā s e k a ṃ a s a m m i s s a ṃ p a r i s u d d h a ṃ a d h i c i t t a s u k h a ṃ
p a ṭ i s a m v e d e t i t i” (Dīgha II. 65; Sum. p. 183).

“A v y ā s e k ā a m u k h a r ā a t t h a c i n t ā v a s ā n u g ā” (Thera
Gāthā v. 926).

ĀḶAMBA.

“Ā ḷ a m b o g a g g a r o b h i m o s ā d h u v ā d i p a s a m s i y o”
(Vimāna 18. 9 = 50. 24).

The Sanskrit is āḷambara, ‘drum;’ and we find the
corresponding ā ḷ a m b a r a also in Pāli (Ibid. 54. 18);
but the shorter form is confined to the Pāli.

ĀTĀPETI.

“Ye paṇa taṃ nibbānaṃ pariyesanti te kāyaṃ ca cittaṃ
ca ātāpetvā . . . ekantasukhaṃ nibbānaṃ anubhāvanti”
(Mil. p. 314-5).

“Visamabhojanena kāyaṃ ātāpeti” (Ibid. p. 315).
ĀTĀPETI, the causal of ātāp, ‘to inflict pain upon.’

ĀNADATI.

“Sampesito va raññā nāgo koṇco va ānādītva
Paṭisakkitvā nisīdi garubhāraṃ asahamāno”
(Jāt. IV. p. 233).

Ānādāti (Sk. ā-nād), ‘to trumpet.’

ĀPHUSATI.

“Tathev’ ahaṃ samathasamādhim āphusim”
(Vimāna XVI. 9).

Āphusati (ā-spriç, not in Sanskrit), ‘to attain to,’
‘to reach.’

ĀBHUJATI.

in “pallankaṃ ābhujati” (Jāt. I. 71. l. 27; Sum.
pp. 58. 210), ‘to sit cross-legged as a devotee with
straightened back,’ ābhujati signifies ‘to bend to or in.’
Sanskrit ābhujati = to bend slightly.

For ābhujati we often find the reading ābhujati
(see the passage quoted in the Sum. p. 210. note 10). In
Jāt. IV. p. 456, we read of a serpent sarīraṃ dāna-
mukhe vissajjetvā bhoge ābhujitvā, &c.

Here ābhujati is used in the sense of ‘to contract,’ and
we may compare “saṅkhipitvāna bhoge” (Dāṭha Vamsa
4. 35).

In Buddhavaṃsa 2. 92. = Jātaka. I. p. 18 verse 101
we find the phrase mahāsamuddo ābhujati, ‘the great
ocean contracted, or receded.’

In Milinda Pañha we find ‘Kāyo pana ābhujati nib-
bhujati samparivattati.” (p. 254.)

We have in Sanskrit compounds of bhuj with avā, ānir,
and vinir, and there is a curious use of vinibbhujati

in Mil. p. 63, where we should expect to find *vinibbhajitva*:
 “Sakkā nu kho . . . tesam rasānaṃ ekatobhāvangaṭānaṃ
vinibbhujitvā vinibbhujitvā rasam āharitum.”
 Here *vinibbhujati* is to separate, isolate. A confusion
 between the two words is also evident from the fact that
vinibbhujitvā occurs with the various reading *vinib-*
bhajitva in Therī G. 47:—

“Yo naṃ *vinibbhujitvā abhantaram* assa *bāhiram*
kayirā.”

“Sā *ubbhujitvā aṅgajāte abhinisidi*” (Sutta Vibhaṅga
 I. p. 40).

Here *ubbhujati* means to lift up (the clothes). See
 Cullavagga VIII. 10. 2.

ĀMANTAṆIKĀ.

“Āmantaṇikā rañño 'mhi Sakkassa vasavattino” (Vi-
 māna XVIII. 8).

Does *ā m a n t a ṇ i k ā* here mean ‘a favourite queen’?

ĀMANTAṆĪYO.

“Ācariyo brāhmaṇo mayhaṃ kiccākicesu vyāvaṭo
garu ca ā m a n t a ṇ ī y o ca dātum arahāmi bhojanaṃ”
 (Jāt. IV. p. 371).

Com. *ā m a n t a ṇ i k o t i āmantetabbayuttako.*

Cf. Sk. *ā m a n ṭ r a ṇ ī y a*, ‘to be addressed,’ from *ā-m a n-*
t r a y a t e.

ĀBANDHANA.

“Ābandhanatthena *ñāti eva ñāti-parivatṭo*”
 (Sum. p. 181).

Ā b a n d h a n a (Sk. *ābandhana*), ‘tie,’ ‘bond.’

ĀMASATI, ĀMASANA.

“Kumbhiṃ *ā m a s a t i*” (Sutta Vibhaṅga I. p. 48).
 (Jāt. III. p. 319).

“Āmaka-maṃsa-macchānaṃ *paṭiggahaṇaṃ eva bhik-*
khūnaṃ na vaṭṭati no ā m a s a n a ṃ” (Sum. p. 78).

Ā m a s a t i (Sk. *ā-mṛiṇ*), ‘to touch, handle.’

ĀMEṆḌITA.

“Hāse soke pasāde ca kare ā meṇḍitaṃ budho”
(Sum. p. 228).

Āmeṇḍita, v. l. ā meḍita, (from ā mṛiḍ not in Sanskrit), ‘sympathy.’

“Ā meṇḍitaṃ karoti,” ‘to show sympathy.’

Childers has ā meṇḍita in the sense of ‘repetition.’
Perhaps ā meḍita is the true reading.

ĀYAMATI, ĀYĀMATO.

Childers gives no authority for the use of these words:
“Piṭṭhi me āgilāyati, tam ahaṃ āyamissāmīti
vatvā niddaṃ upagato” (Jāt. I. p. 491).

“Ātisambādhe caṅkāme āyāmato ratanike vā ad-
dharatanike vā ātisambādhatā catuttho doso”
(Jāt. I. 7).

ĀYUSSA.

“Pañc’ ime dhammā aṇāyussa”

“Pañc’ ime dhammā āyussa”

(Aṅguttara V. 125).

Āyussa (Sk. āyushya), ‘conducive to long life.’

ĀLEPA.

“Sisacchaviṃ sibbetvā ālepam adāsi” (Mahāvagga
VIII. 1. 18).

Ālepa, Sk. ālepa, ‘liniment, ointment.’

ĀLOKETI.

“Nando anudisaṃ āloketi” (Sum. p. 194; see pp.
193, 196).

Ālokita (sb.), ‘looking at’ (Ibid. pp. 193, 204);

Āloketā, ‘a looker on’ (Ibid. p. 194).

Ālokana (Sk. ālokana), ‘regarding’ (pp. 194–196).

Āloketi (Sk. ālokayati), ‘to regard.’

ĀVARATI.

“Ajjatagge samma dovārika āv ar ā mi dvāraṃ Nigaṇ-
ṭhā naṃ” (Sum. p. 235).

For āvaṭa see Sum. p. 267.

Āv ar a ti (Sk. āvṛi), ‘to shut to.’

ĀVEṬHATI.

“Ā ve ṭh i ta ṃ (v. l. ā ve ṭ i ta ṃ) piṭṭhito uttamaṅ-
gaṃ” (Jāt IV. p. 383-385).

Ā ve ṭ h a ti (Sk. āveṣṭ), parivatteti, ‘to turn round.’

ĀSAṄGA, ĀSAṄGĪ.

“Appo hutvā bahu hoti vadḍhat’ eso akhantijo
āsaṅgā bahupāyāso tasmā kodhaṃ na rocaye”

(Jāt. IV. p. 11).

“Ā s a ṅ g ī ā s a ṅ g a k a r a ṇ o” (Com.).

Ā s a ṅ g ī = Sk. āsaṅga, ‘attachment’; ā s a ṅ g ī =
āsaṅgin, not in Sk., ‘attached.’

ĀSAJJANA, ĀSADATI, ĀSĀDETI.

“Kiñ nu toraṇaṃ ās aj ja paṭikkamasi kuṅjara” (Jāt.
II. 95).

“Ayaṃ pana Mittavindako . . . khuracakkaṃ ā s ā-
de si” (Ibid. III. pp. 206, 207; see Cullavagga VII. 3. 12).

“So tassa aggaṇaṅgutṭhaṃ eva ā s ā de si” (Ibid. I.
481).

See Jāt. II. 52; III. 331; IV. 425; Saṃyutta IV. 2. 8;
Cullavagga I. 27; Sum. p. 276.

Ā s a d a ti (Sk. ā-sad), ‘to approach, attack, strike.’

Ā s a j j a = Sk. āsādyā, ‘approaching.’

Ā s a j j a n a, ‘attack’ (Cullavagga VII. 4. 8).

ĀSAPPANĀ.

“Yasmā pana Buddhānaṃ eka-dhamme pi ā s a p p a n ā
p a r i s a p p a n ā n’ atthi” (Sum. p. 69; see p. 214).

Ā s a p p a n ā and p a r i s a p p a n ā from ā-sṛip (not
in Sanskrit) are used for ‘doubt, distrust.’ See Dhamma-
saṅgaṇi, 1004, 1118, 1235.

ĀSABHA, ĀSABHAṆṬHĀNA.

Childers quotes āsabhā in the sense of 'belonging to a bull, taurine,' without any references.

Āsabhā is used with the meaning of great, noble, exalted:—

“Āsabhīñ ca vācam bhāsati” (Jāt. I. p. 53; Sum. p. 61).

Āsabhāṇṭhāna = the noble state, the state of a Buddha.

“Āsabhāṇṭhānan ti settha-tṭhānam uttamattānam” (Com. to Aṅguttara IV. 8). See Mahāvyaṭpatti, p. 90.

“Āsabhāṇṭhānatṭhāyī” (Sum. p. 31).

Nisabho is employed in the meaning of a great man (usabha, vasabha) in Saṃyutta III. 2, 9.

“So ñāti-saṅgham nisabho bharitvā
anindito saggam upeti ṭhānan ti.”

“Aparājite nisabhaṇḍāne bodhipallaṅkamuttame
pallaṅkena nisīditva bujjhissati mahāyaso”

(Anāgata Vamsa v. 67).

The Com. explains nisabhaṇḍāne by uttamattāṇe, and there is a v. l. mahattāṇe.

We must, therefore, correct nisabhaṇḍāne to nisabhaṇṭhāne = āsabhāṇṭhāne.

IKKHAṆIKĀ.

“Rājagahe ikkhaṇikā abosi” (Sutta Vibhaṅga I. p. 107). See Jāt. I. 456, 457.

IṆĀYIKA.

Childers, on the authority of the Abhidhānappadīpaka, assigns to iṇāyika the sense of 'debtor,' but cites no texts in support of this meaning. In the following passages the word is used to denote 'a creditor,' not 'a debtor':

“Na hi mayhaṃ brāhmaṇa paccūsamhi iṇāyikā
Detha dethāti codenti . . .”

(Saṃyutta VII. 1. 5).

“Te iṇāyikehi upaddutā vasitūṃ asakkontā” (Jāt.
IV. p. 159).

“Iṇāyikehi codiyamāno cintesi” (Ibid. p. 256).

In the Commentary to v. 443 of Therī G. p. 213, we find dhanika explained by iṇāyika: “dhanika-purisa-pāta-bahulambhīti iṇāyikānaṃ purisānaṃ adhipatana-bahule, bahūhi iṇāyikehi abhibhavitabbe.” The Com. to Cār. Pit. II. 6 explains “dhanikehi paripīlito” by “iṇāyikehi codayamāno.”

In Sumaṅgala, p. 215, we find iṇa-sāmika = creditor.

“Tass’ evaṃ pahīna-kāmacchandassa yathā iṇa-muttassa purisassa iṇa-sāmike disvā n’eva bhayaṃ na chambhitattāṃ hoti.”

Iṇāyika can hardly therefore represent Sk. ṛinika, ‘a debtor.’

In the following passage from the Mahāvagga iṇāyika is employed for ‘debtor.’

“Tena kho pana samayena aññataro puriso iṇāyiko palāyitvā bhikkhasu pabbajito hoti. Dhanikā passitva evaṃ āhaṃsu—ayaṃ so ambhākaṃ iṇāyiko handa naṃ nemāti” (Mahāvagga I. 46).

In the first and third quotations codenti is used in the sense of ‘to dun,’ but for codiyamāna we sometimes find tujjamāna (Sum. p. 213).

Vodāya in Jāt. IV. p. 184, is wrong, and codāya ought to be in the text.

IÑJATI, IÑJANĀ.

Lomaṃ na iñje, Therī G. v. 231, p. 145; Thera G. v. 386, p. 42; Saṃyutta V. 5. p. 132; VII. 2. 8, p. 181. Sumaṅgala, 167.

Līgita, Therī G. Com. p. 185, is used much in the same sense as iñjita (1. movement, gesture; 2. evil impulse, or

affection). See Jāt. II. pp. 195, 408; Sutta N. V. 3. 1; Aṅguttara III. 32.

“Esā kāyassa INJANĀ” (Sutta Nipāta, I. 11. 1).

ITIHĀSA.

Childers gives no references for *itihāsa*, but see Dīgha III. 1. 3 (Sum. p. 247).

ITIHĪTIHA.

“Ye me pubbe vyākamsu
‘icc-āsi iti bhavissati
sabbam taṃ itihītiham
sabbam taṃ takka-vaddhanam”
(Sutta N. V. 9. 1 = V. 18. 12).

Itihītiha, ‘oral tradition.’ Cf. *Sk. itihā*, this indeed, according to tradition.

ĪTI, ĪTIKA.

“Sabbā itiyō apagacchanti” (Mil. p. 152).

“So vuccati megho anītikō anupaddavo vassati” (Mil. p. 304).

Īti (Sk. īti), ‘ill, calamity.’

Cf. “Iddhā phītā ca khemā ca anīti-anupaddavā” (Anāgata Vamsa, 40).

INDHANA.

“Anedho dhūmaketu vā ti anindhano aggi viyā” (Jāt. IV. pp. 26-7; see Therī G. Com. p. 211).

Indhana = *Sk. indhana*, ‘fuel.’ For *idhuma*, ‘fire-wood’; see *Tela-kaṭāha-gāthā*, p. 53, J. P. T. S. 1884.

IRIYATI.

“Kacci suddho iriyasi” (Jāt. III. 498).

In the Com. *iriyasi* is explained by *vihāra* *si*. Cf. *vihāratīti iriyati*, *pāleti* (Sum. p. 70).

In the following passages *iriyati* has its primary meaning of ‘to move, wander about.’ Cf. *Sk. iyarti*, *āryati*

from the root ṛi, 'to move,' and irte from root ir, 'to move.'

"Yadā ca avijānantā iriyanti amarā viya"
(Thera G. v. 276, p. 33).

"Bhagavā hi kāme abhibhuyya iriyati" (Sutta Nipāta V. 12. 1).

ISIKĀ.

Childers has isikā, a reed; but we ought perhaps to read isikā, as the word is printed at Sum. p. 105, "isikā viya thito." Compare, however, esika = Sk. aishika. Childers gives esika as fem., but it is neuter in Jāt. II. p. 95; and fem. in Com. to Anāgata Vaṃsa v. 7.

ISSANTI.

"Devā na issanti purisa-parakkamassa" (Jāt. III. p. 7).

Issati = Sk. irshyati, 'to envy.' Kaccāyana quotes the form issayati, 'to envy.'

ISSATTHA, ISSĀSA, ISSĀSĪ.

"Tena kho pana samayena āyasmā Udayi issāso hoti"
(Sutta Vibhaṅga II. p. 124; see Milinda, p. 232). "Dhanuggahāti dhanu-ācariya-issāsā" (Sam. p. 156).

Issāsa = Sk. ishvasa, 'an archer.'

Issattha = Sk. ishvastra is also used for 'an archer,' "issattho ālakam pariharati" (Mil. p. 418; see Sutta Nipāta III. 9. 24). For issatthaka see Mil. p. 419.

"Issāsino katahatthāpi dhīrā dūrepātī akkhaṇavedhino pi" (Jāt. IV. p. 494).

"Issāsino tī issāsā dhanuggahā" (Com.).

ĪSO.

"Īso vanāni carasi samāni visamāni ca" (Jāt. IV. 209).

"Iso," 'lord,' applied to a 'black lion.'

ĪHATI.

“Vedena ī h a t i ghaṭati vāyamati ti vedehi” (Sum. p. 139).

I h a t i (Sk. īh), ‘to endeavour,’ ‘attempt.’

UKKAṂSA, UKKAṂSATI, UKKAṂSATO, UKKAṂSANA, UKKAṂSIKĀ.

“U k k a ṁ s āvakamse ti u k k a ṁ s āvakamṣāni hāyana-vaḍḍhanānam ev’ etaṁ vevacanam” (Dīgha II. 23; Sum. p. 165).

“Narī naro nijjhāpayam dhanena
u k k a ṁ s a t i yattha karoti chandaṁ”

(Jāt. IV. p. 108).

For the causal ukkaṁseti see Jāt. II. p. 390.

“Eka-bhikkhussa hi eko araṇṇatthāya eko dhotapādaka-rakkhanatthāyāti u k k a ṁ s a t o dve upāhana-saṅghāṭā ca vaṭṭanti” (Sum. p. 82). Cf. u k k a ṁ s e n a (Ibid. p. 110). Ukkamsaka (Jāt. II. p. 152).

“Anatt-u k k a ṁ s a n a t o apara-vambhanato” (Sum. p. 228).

“Sāmu k k a ṁ s i k ā ti sāmaṁ u k k a ṁ s i k ā” (Ibid. p. 277).

U k k a ṁ s a (Sk. u t k a r s h a), exaltation, praise.

U k k a ṁ s a t i (Sk. u t - k r i s h), ‘to praise.’

U k k a ṁ s a t o, ‘in excess.’

UKKAṬṬHITA.

“Viṣaṁ yathā halāhalaṁ telaṁ u k k a ṭ ṭ h i t a ṁ yathā” (Jāt. IV. p. 118).

Bdf. read p a k k u d h i t a ṁ = pakkuṭṭhitam. See “Notes and Queries” in Pāli Text Society’s Journal for 1884, p. 84.

U k k a ṭ ṭ h i t a, pp. of ukkaṭṭh (Sk. u t - k v a t h), ‘to boil up.’

UKKANTATI.

“Maṁsaṁ u k k a n t a t i” (Jāt. I. p. 164).

U k k a n t a t i (Sk. u t - k ṛ i t), ‘to tear off,’ ‘tear out.’

Cf. o k k a c c a (v. l. u k k a c c a) (Jāt. IV. p. 210).

UKKAMATI.

“Sāmaṇero maggā ukkamitvā purato gacchanto asubhaṃ disvā . . . atthāsi” (Sum. p. 185).

Sometimes we find *okkamati* with abl. in the sense of *ukkamati* “Atha kho Bhagavā maggā okkamma (v. l. ukkamma) (Udāna VIII. 5).

Ukkamati (Sk. *ut-kram*), ‘to step aside.’

UKKALISSATI.

“Ukkalissanti nu kho mama sāvakā” (Mil. p. 143).

Ukkalissati = *ukkilissati* (Sk. *ut-kliṣ*), ‘to become depraved.’

UKKĀSIKA.

“Anujānāmi bhikkhave ukkāsiṅkaṅti” (Cull. V. 1. 5).

‘I allow you, O Bhikkhus, the use of an *ukkāsiṅka*’ (Vinaya Texts III. p. 68).

Buddhaghosa explains *ukkāsiṅka* by “*vattavatti*” which is not very intelligible.

In *Khudda-Sikkhā*, section xix., corresponding to Cull. V. 1, no mention is made of *ukkāsiṅka*; but what we do find instead is *vattavaddhi*. This evidently must correspond to Buddhaghosa’s *vattavatti*.

Ukkāsiṅkā, from the root *kaśh*, might be translated by ‘rubber,’ a kind of pad (*vatti* = Sk. *varti*), or roll of cotton, with which the delicate bather could rub himself without too much friction.

If *vattavatti* be the true reading, it may mean ‘a pad of (cotton) cloth’; if *vattavaddhi* be correct, it may signify ‘a rubbing-pad.’

UKKIṆṆA.

“Ukkiṇṇa-parikhāsūti khāta-parikhāsu” (Dīgha III. 210, Sum. p. 274).

“Ukkiṇṇanta raparikhāṃ purāṃ” (Jāt. IV. p. 106).

Ukkiṇṇa pp. of *ukkirati* (Sk. *ut-kṛī*), ‘to dig up.’

UKKILEDETI.

“Kusalo bhisakko dosaṃ ukkiledetvā nīharati” (Sum. p. 255).

Ukkiledetva caus. of ukklid (Sk. ut-klid, not in Sk., but cf. ut-kleda), 'to moisten,' 'soften.'

UKKHEṬITO.

"Rāgo ca me catto vanto mutto pahīno paṭinissattho ukkheṭito samukkheṭito" (Sutta Vibhaṅga I. p. 96-7).

Ukkheṭita (ut-kheṭ not in Sanskrit: cf. root khet, 'to consume'), 'annihilated.'

UGGAHĀYATI.

"Te uggahāyanti nirassajanti kapīva sākhāṃ pamuñcaṃ gahāya" (Sutta Nipāta IV. 4. 4).

Uggahāyati = uggāheti (Sk. ud-grāhayati), 'to take hold of, take up.'

UGGĀRA, UGGIRATI, UGGILATI.

"Iti imehi dvihi kāraṇehi ayaṃ paribbājako yasmā niccaṃ pi Bhagavantāṃ usūyati tasmā taṃ usūyā-vis' uggāraṃ uggiranto ratanattayassa avannaṃ eva bhāsati veditabbo" (Sum. p. 41).

See Jāt. I. p. 150; Udāna II. 6; Sutta Vibhaṅga II. p. 147. For uggilati see Jāt. III. p. 529.

Uggāra = Sk. ud-gāra, 'vomiting'; uggilati = ud-girati (Sk. ud-gṛī), 'to vomit.'

UGGHAṬITAÑÑŪ, UGGAṬITAÑÑŪTĀ.

"Yassa puggalassa saha udāhaṭavelāya dhammābhisamayo, ayaṃ vuccati ugghaṭitaññū" (Puggala IV. 15).

For the abstract noun see Sumāṅgala p. 291.

Ugghaṭitaññū, 'wise, intelligent.' Cf. Sk. ud-ghāṭita-jna.

UGGHĀTI, UGGHĀTĪ.

"Ete vivāda samaṇesu jātā etesu uggāti nighāti hoti, etam pi disvā kathojjam na h' aññadatth' atthi pasam-salābha" (Sutta Nipāta IV. 8. 5).

Uggāti (ud-ghāti = Sanskrit ud-ghāta), 'a blow.'

In the following passage *ugghāti* seems to mean 'rugged, hilly' = Sk. *ugghātin*, 'uneven.'

"Padumānusatam maggam padmapattavibhūsitam
Thitam vaggum anugghāti(m) mitam gacchati
vāraṇo" (Vimāna V. 3).

UGGHATṬHA.

"Ghamme pathe brāhmaṇa eka-bhikkhum ugghatṭha-pādam tasitam kilantam paṭipadāya saṅkhā-upāhanāhi; sādakkhiṇā kāmāduhā tava ajjāti" (Jāt. IV. p. 20).

We find a parallel passage in Sutta Nipāta V. 1. 5, where the text has *ugghatṭa-pāda* (v. l. *ugghatṭha-pāda*),* 'with swollen feet' (Fausböll).

Ugghatṭha (Sk. *ud-grishṭa*), 'rubbed'; *ugghatṭha-pāda*—'foot-sore,' 'with blistered feet.'

For *ugghaṃseti* (not in Childers, see Cullavagga V. 1, p. 105).

UGGHOSANĀ.

"Ugghosanāya mahatiṃ Licchavi-rājaparisaṃ sannipātetvā" (Sum. p. 310).

Ugghosanā (*ud-ghoshana* cf. Sk. *ud-ghosha*), 'proclamation.'

UCCHĀDNA.

Childers gives no reference for this word, but see Sum. p. 220; Mil. pp. 241, 396, Therī G. v. 89; Aṅguttara III. 31.

The verb *ucchādeti* (Sk. *ut-sādayati*) occurs in Sum. p. 88.

"Tesaṃ sarīra-gandha-haraṇatthāya gandha-cuṇṇādīhi ucchādeti. Evarūpaṃ ucchādānaṃ na vaṭṭati."

See note on *USFADA*.

UÑCHĀ.

Childers has no mention of *uñchā* (Sk. *uñcha*, *uñchana*), 'gleaning.' See Sutta Nipāta V. 1. 2; Sutta Vibhaṅga I. p. 87; Therī G. v. 329, p. 155; Jāt. IV. pp.

* *Ughatta*, like *omatta*, &c., is the Sinhalese reading, *ugghatṭha*, the Burmese variant.

23, 471. Uñchācariyā, Jāt. II. 272, III. pp. 37, 515; Sumaigala, p. 270-71; Therī G. Com. p. 208; unchāpatta, Thera G. v. 155, p. 21.

UPAYHATI, UḌḌAYHATI.

“Uḍḍayhate na ramati” (Jāt. III. p. 22).

Uḍḍayhati (ud-dah not in Sk.) ‘is burnt, is tortured.’

We find uḍḍayhati and uḍḍhayhana in Puggala I. 20.

UTUKA.

“Athāpi tasmiṃ nagare nānāvīthī tahiṃ tahiṃ
sumāpitā pokkharāṇī ramaṇiyā supatīthā
Acchodakā vippasannā sādusitā sugandhikā
samatīthikā kākapeyyā atho vālukasaṅṭhatā
padumuppalasañchannā sabbotukam anāvaṭṭā”

(Anāgata Vamsa, vv. 15-17).

Utuka=utukāla, cf. Sk. ṛitukāla.

For sādusitā v. l. sādhusitā, read sandhupitā=perfumed.

UTTARI-BHĀVETI.

This expression means ‘to cultivate especially.’

“Pañca vuttari-bhāvaye” (Dhammapada v. 370) is translated by Prof. Fausböll, ‘quinque (sensus) removeat.’ In Prof. Max Müller’s translation it is rendered ‘rise above the five.’ See Thera G. v. 15, p. 3. The Com. to Dhammapada explains it by “saddhāṇi pañcindriyāni uttariṃ bhāveyya.”

UTTASATI, UTRASTA, UTRĀSA, UTRĀSĪ, UTRĀSETI.

“Rakkhito khaggahattehi uttasamaṃ viharim pure
So’jja bhaddo an-utrāsī pahinabhayabheravo”

(Thera G. v. 86. 3, p. 80. See Jāt. II. 443, where uttāseti = ‘to impale’).

“Cetaso ubbego utrāso” (Sum. pp. 111, 149), “Nasati loko ti tikkhattuṃ saddaṃ anusāvetvā manusse utrāsetvā (v. l. uttāsetvā) . . . puna saddaṃ akāsi.

Manussā sunakhaṃ utra stā (v.l. utrāsā) . . . taṃ pavattiṃ rañño ārocayimsu” (Jāt. IV. p. 182).

For uttasta see Jāt. I. p. 414; utra stā, Sutta Nipāta V. 1. 11; Cullavagga, p. 184; Mil. p. 23.

“Bhīrū chambhī utrāsī palāyī” (Saṃyutta III. 3. 4).

UDAÑCANĪ.

“Sukhaṃ vata maṃ jivantaṃ pacamānā udañcanī
Cori jāyappavādena telam loṇaṃ ca yācatīti”

(Jāt. I. p. 417).

This word seems to signify ‘a drainer,’ and is applied to a woman who draws all she can from her husband. Cf. Sk. udañcana, ‘a pail for drawing water out of a well.’ The Com. has the following note: “Udañcanī cāṭito vā kūpato vā udakaṃ ussiñcana - ghaṭikāya’ etam nāmaṃ, sā pana udañcanī viya, udakaṃ viya ghaṭikā yen’ atthikā hoti taṃ taṃ ākaḍḍhati yevāti attho.”

UDDHAGGA, UDDHAGGIKA.

“Uddhaggarājī migarājā balī dāṭhāvudho migo”
(Jāt. IV. 345).

The term uddhaggarājī is applied to a tiger, and the Com. has the following note: “Uddhaggarājīti uddhaggāhi sarīrarājīhi samannāgato.”

“Uddhaggikādisu upari-phala-nibbattanato uddham aggam assā atthīti uddhaggikā” (Dīgha II. 14; Sum. p. 157-8; Saṃyutta III. 2. 9).

UDDHUMĀYAṆA.

Hatthapādānaṃ uddhumāyana-kāle--at the time of the swelling up of the hands and feet (Jāt. IV. p. 37).

Uddhumāyana (not in Sanskrit), ‘puffing or swelling up.’

UDAPĀNA.

“Arāma-ropā vanaropā ye janā setukārakā

Papañ ca udapānañ ca ye dadanti upassayaṃ

Tesaṃ divā ca ratto ca sadā puññaṃ pavaḍḍhati”

(Saṃyutta I. 5. 7. See Jāt. III. p. 216; Sum. p. 298).

U d a p ā n a (not in Sanskrit), 'a well.' Cf. Pāli opāna.

UDAYA, UDAYANA.

Childers gives no example of the use of u d a y a in the sense of 'gain,' but compare the following:

"Dhanatthikā u d a y a ṃ patthayānā" (Vimāna LXXXIV. 7).

U d a y a n a - Sk. u d a y a n a , 'rising,' "Uggamaṇan ti u d a y a n a ṃ" (Sum. p. 95).

UDĀGACCHATI.

"Samudāgacchatīti samantato u d ā g a c c h a t i , abhi-vaḍḍhati" (Sum. p. 288).

U d ā g a c c h a t i (u d - ā - g a m , not in Sanskrit), 'to come to completion.'

UDĀHARAṆA, UDĀHĀRA.

"Ye pana te . . . bhikkhū navaṅgaṃ Buddhavacanaṃ atthato ca . . . u d ā h a r a ṇ a t o ca vācenti" (Mil. p. 345).

"U d ā h ā r a ṃ u d ā h a r i" = u d ā n a ṃ u d ā n e s i (Sum. p. 140).

U d ā h ā r a (Sk. u d ā h ā r a) = utterance.

UDĪRAṆA.

"N'atthi buddhānaṃ . . . akāraṇaṃ abhetukaṃ giram u d ī r a ṇ a ṃ" (Mil. p. 145).

See Dhammasaṅgaṇi 637, 720.

U d ī r a ṇ a (Sk. u d ī r a ṇ a), 'utterance, saying.' Cf. u d ī r e t i 'to utter, speak.'

UDDĀNA.

"Aham pi taṃ macch u d d ā n a ṃ kiṇeyyanti" (Jāt. II. p. 425).

U d d ā n a (Sk. u d d ā n a) seems to mean 'the contents.' The Com. explains m a c c h u d d ā n a by macchavagga.

UDDĀLAKA.

"Ahañ c'idaṃ kuravakaṃ ocināmi

U d d ā l a k ā pātalisinduvāritā"

(Jāt. IV. pp. 440. See Ibid. p. 466; Vimāna VI. 8).

U d d ā l a k a = Sk. u d d ā l a k a, the Uddāla plant (Cordia Myxa).

UDDĀLANAKA, UDDĀLETI.

“Yo pana bhikkhu mañcaṃ vā pītham vā tūlonaddham kārāpeyya, u d d ā l a n a k a ṃ p ā c i t t i y a n t i ” (Pācittiyā Dhammā 88; Sutta Vibhaṅga II. p. 169).

“Payoge dukkatam paṭilābhena u d d ā l e t v ā p ā c i t t i y a ṃ d e s e t a b b a ṃ ” (Sutta V. p. 170).

U d d ā l a n a k a, ‘a tearing out.’

U d d ā l e t i caus. of u d - d a l, ‘to tear out.’

UDDIYA, UDDIYANA.

“Kāsikāni ca vatthāni u d d i y ā n e c a k a m b a l e t e t a t t h a b h ā r e b a n d h i t v ā y ā v a t ’ i c c h i ṃ s u v ā ṇ i j ā ”

(Jāt. IV. p. 352).

The Com. says: “u d d i y ā n e c a k a m b a l e t i u d d i y ā n ā m a k a m b a l ā a t t h i .”

UDDEKA.

“Uddekam adāsi” (Mahāvagga VIII. 1. 24, 26, p. 277).

U d d e k a = Sk. u d - r e k a, ‘a vomit.’ See Childers s.v. u d r e k a.

UDDEHAKA.

U d d e h a k a in pheṇ’ u d d e h a k a, from u d - d i h, ‘to throw up’ (Mil. p. 357).

UDRIYATI.

Childers registers u d r i y a n a but not the verb u d r i y a t i (Sk. u d - d r i), ‘to burst or split open.’

U d r i y a t i occurs in Sutta Vibhaṅga II. p. 254:—

“Kiss’ idaṃ vo ayye pariveṇaṃ u d r i y a t i .” There is also the variant reading u n d r i y a t i (= u d - d r i y a t i) See Parivāra, p. 232; Mahāvagga III. 8, 1; Saṃyutta IV. 3. 2.

The form u d ā y a t i = b h i j j h a t i occurs in Dīgha III. 1. 23 (Sum. p. 266) where there is also the v. l. u n d r i y a t i.

UDDHAMSATI.

“Citrā manoramā bhūmi na tatth’ u d d h a m s a t e rajo ”
(Vimāna LXXVIII. 4).

The pp. u d d h a s t a occurs in Aṅuttara III. 69.

U d d h a m s a t e (Sk. u d - d h v a m s), ‘to be covered.’

UNNAṄGALA.

The expression “u n n a ṅ g a l a m karoti” is very common in the Jātaka book, but does not seem to occur elsewhere.

“Rājā . . . sakala-Jambudīpaṃ u n n a ṅ g a l a m katvā dānam adāsi” (Jāt. II. p. 367; III. p. 129; IV. p. 355).

U n n a ṅ g a l a m karoti must literally mean (1) to make an up-ploughing, (2) to turn up, (3) to stir up. It is sometimes represented in parallel passages by the verb k h o b h e t i or s a ṅ k h o b h e t i, “So . . . sakala-Jambudīpaṃ khobheti mahādānaṃ pavattento” (Jāt. IV. p. 176; see II. p. 119; Ibid. p. 191). Cf. “Tutthassa sakala-sarīraṃ khobhayamānā pīti jāyati” (Sum. p. 217).

It does not, I think, mean that he ransacked the world in order to give, but that he excited the world by his giving.

UNNATI, UNNAMA, UNNAMATI, UNNĀMETI.

U n n a t i, or u ṇ ṇ a t i, ‘pride, upishness’ is given in the Dhammasaṅgani 1116, 1233, as a synonym of māno.

“Yo evarūpo māno. . . . u ṇ ṇ a t i u n n a m o ketukamyatā cittassa-idaṃ vuccati mānasaññojanaṃ.” Cf. Sk. u n n a t i, ‘rising.’

“Yathā nāma u n n a m e (on rising ground) vaṭṭaṃ udakaṃ yena ninnam tena gacchati, &c.” (Sum. p. 154). Khud. Pāṭh. vii. 7. Cf. Mil. p. 349.

U n n a m a (not in Sanskrit) = pride. See extract under UNNATI above.

“U n n a t ā bhūmippadesā oṇamanti, oṇatā u n n a m a n t i” (Sum. p. 45; see Udāna VI. 10).

For u n n ā m e t i (u n n a m a y a t i), ‘to exalt,’ sometimes written u ṇ ṇ ā m e t i see Sutta Nipāta II. 13. 8.

“Etādisena kāyena yo manne uṇṇa metave paraṃ
vā arajāneyya kim aññatra adassanā?” (Ibid. I. 11. 14).

Uṇṇaṭa (v. l. ukkallaṃ), ‘a kind of embossed orna-
ment,’ must be referred to this group.

“Uṇṇaṭaṃ mukha-phullaṃ ca aṅgaḍāmaṇi mekhalā
Puññakammābhiniḍḍattā kapparuḅḅhesu lambare”
(Anāgata Vamsa v. 25).

Mukha-phulla = mukha-phullaka, is found
in Mahāvyaṭṭi p. 78.

UNNAḶA, UNNAḶA.

“UnnaḶa vicarissanti kalahābhiratā magā” (Thera G. v.
958).

It is often found with the dental l. See Puggala III. 12.
p. 35.

Un-nala means ‘uplifted, insolent,’ and is perhaps
connected with a root nal.

UNNĀDĪ, UNNĀDINĪ.

“Manussā unnāḍino hutvā Jetavanaṃ pavisitvā”
(Jāt. II. p. 216).

“Sakalarājasenā unnāḍinī ahoṣi” (Sutta Vibhaṅga I.
p. 336).

Unnāḍī, ‘tumultous, noisy.’ Cf. Sk. unnāḍa, ‘crying
out.’

UPAKACCHAKA.

“Yathā nāma yo keci yodho paṭisattum
upakacchake gahetvā ākaḍḍhitvā khippataraṃ sāmīno
upaneyya so yodho loke samattho sūro nāma” (Mil. p. 293;
Sutta Vibhaṅga I. p. 39).

“Sambāḍho nāma ubho upakacchakā muttakara-
ṇaṃ” (Sutta Vibhaṅga II. p. 260).

Upakacchaka, ‘the waist, hip, the part below the
girdle.’ Cf. Sk. upakaksha, ‘reaching to the shoulder.’

UPAKAṆṆA UPAKAṆṆAKA.

“Mā kho tvam Kappaṭa pacālesi, mā taṃ upakaṇ-
ṇaṃ hi tālessaṃ” (Thera G. v. 200).

U p a k a ṇ ṇ a k a - j a p p i, 'one who whispers into the ear (of another),' 'a spreader of reports' (Aṅguttara Nīākya V. 111).

In the first passage u p a k a ṇ ṇ a m h i means 'under the ear,' 'close to the ear;' Cf. Sk. u p a k a r ṇ a ṃ, 'close to the ear'; u p a k a r ṇ i k ā, 'report,' 'rumour.'

UPAKĀRI.

"Edisā nāma amhākaṃ upakārino n' atthīti" (Sum. p. 187).

U p a k ā r i = Sk. u p a - k ā r i n, 'a benefactor.'

UPAKIṆṆA.

"Rājakūpakīṇṇaṃ idaṃ subhaṃ vimānaṃ" (Vimāna XXXV. 1).

U p a k i ṇ ṇ a, the pp. of u p a k i r a t i (Sk. u p a - k ṛ i), 'to cover.'

UPAKKITAKA.

"Atha kho āyasmato Nandassa sahāyakā bhikkhū āyasmantaṃ Nandaṃ bhatakavādena ca upakkita ka vādena ca samudācarantī : bhatako kir' āyasmā Nando upakkita ko kir' āyasmā Nando accharānaṃ hetu brahmacariyaṃ carati" (Udāna III. 2).

U p a k k i t a k a, 'a dealer,' from u p a - k ṛ i, 'to purchase.'

UPAKŪJATI.

"Imā tā pokkharāṇiyo rammā cakkavākūpakūjītā
Mandālakehi sañchannā padumuppalakehi ca"

(Jāt. IV. p. 359).

U p a k ū j a t i (Sk. u p a - k ū j), 'to fill with a sound.'

UPAKKOSATI.

"Manussā sannipatitvā . . . rājaṅgaṇe upakkosim s u" (Jāt. IV. p. 81; Ibid. p. 317; Sum. p. 281).

UPAKKAMA, UPAKKAMATI.

“Dissanti vejjānaṃ upakkame bhesajja-pānānulepā, tena tesam upakkamena rogo patinivattatīti” (Mil. p. 152; see Ibid. p. 151; Thera G. v. 143).

Here upakkama (Sk. upa-krama) is employed in the sense of unfair means, treachery, plotting. See Sum. pp. 69, 71, 318; Mil. p. 135.

Upakkamika (not in Sanskrit) is also found in this sense.

“Upakkamikena paṭipīlito akāle maratī” (Mil. pp. 135, 304).

The verb upakkamati (Sk. upa-kram), ‘to attack,’ occurs in Udāna VI. 8.

“Aññamaññaṃ pañhi pi upakkamanti leḍḍhi pi upakkamanti,” &c.

It occurs in quite a different sense in Sutta Vibhaṅga I. pp. 110, 111.

UPAKKHALATI.

“Sāmi appamatto hoti mā pādaṃ khani-y-asmani yathā te upakkhalitvā pādo pāsāṇasmim na khaññati tathā otarāti” (Jāt. III. p. 433).

Upakkhalati (upa-skhal, not in Sanskrit), ‘to stumble, trip.’

UPAGAṆHANA, UPAGAṆHĀTI.

“Apilāpanalakkhaṇā sati upagaṇhana-lakkhaṇā cāti” (Mil. p. 37).

“Tato yogāvacaro ahite dhamme apanudeti hite dhamme upagaṇhāti” (Ibid. p. 38).

Upagaṇhana = Sk. upagrahana, ‘meditating.’
Upagaṇhāti (Sk. upagrah), ‘to take up.’

UPAGHĀTĪ.

“A-parūp aghātī-param avihethetvā” (Jāt. IV. 36).

Upaghātī (Sk. upaghātīn), ‘injuring, hurting.’
For upaghātā see Sum. p. 273.

UPAGŪHATI.

“Ehi taṃ upagūhissam . . . ehi upagūhassu man ti” (Jāt. III. p. 437; see Ibid. I. pp. 346, 349; Jāt. II. p. 424).

Upagūhati (Sk. upa-gūh), ‘to hide, conceal.’

In Jāt. III. p. 350, “mañcakam upagūhitvā nipajji:” it means, ‘to clasp, embrace.’

UPACAYA, UPACINĀTI, UPACCIYATI.

“Jhānāni upacetuṃ bhāvetuṃ” (Thera G. v. 199. Com.).

Upacināti (Sk. upa-ci), ‘to cultivate.’

“Odana-kummāsūpacayāti odanena c’ eva kummāsena ca upacito vaḍḍhito” (Dīgha II. 83; Sum. p. 220).

Upacaya -- Sk. upacaya, ‘accumulation, increase.’

For upacita, ‘accumulated’ see Saṃyutta III. 2. 10.

Upacciyati (passive) occurs in Thera G. v. 807:

“Yathāssa passato rūpaṃ sevato vāpi vedanaṃ
khiyyati nopacciyati evaṃ so caratī sato.”

UPACCHEDAKA.

(1) Upacchedaka (—upaccheda see Sum. pp. 136, 159) in “jīvitindriyūpacchedaka,” ‘destroying, or cutting off, the principle of life’ (Sum. p. 69).

(2) A stopper in “vacanupacchedaka,” ‘a talk-stopper’ (Jāt. I. p. 418).

Upacchedaka is not in Sanskrit, but, cf. chedaka, ‘cutting off.’

UPAJĪVATI, UPAJĪVĪ.

“N’eva taṃ upajivāmi na pi te bhatak’ amhase” (Jāt. III. p. 309).

See Sutta Nipāta III. 9. 19. 21; Thera G. v. 943, p. 86; Jāt. III. pp. 309, 338, 339; Mil. p. 231.

For upajīvī, upajīvinī see Mil. pp. 122, 160;

Therī G. Com. p. 182; Sutta Nipāta I. 12. 11; “Upāsako kocchabhaṇḍūpajīvī” (Vimāna LXXXIV. 46.)

U p a j i v a t i (Sk. u p a - j i v), 'to live by,' 'be supported by.'

UPATĀPA.

"Idaṃ [nibbānaṃ] . . . n i r u p a t ā p a ṃ" (Thera G. v. 512, p. 173).

N i r - u p a t ā p a, 'free from pain.' Cf. Sk. u p a t ā p a, 'pain.' See Jāt. II. p. 178; IV. pp. 11, 126.

For u p a t ā p a n a see Jāt IV. p. 13.

UPAḌAYHATI.

"Atipātena upaḍayhati" (Mil. p. 277).

U p a ḍ a y h a t i (pass. of u p a - ḍ a h), 'to be burnt up.'

UPATTHAMBHANA, UPATTHAMBHETI.

"Yathā . . . puriso gehe patante aññena dārunā u p a - t t h a m b h e y y a, u p a t t h a m b h i t a ṃ s a n t a ṃ e v a ṃ t a ṃ g e h a ṃ n a p a t e y y a, e v a ṃ e v a k h o . . . u p a t t h a m - b a n a - l a k k h a ṇ a ṃ v i r i y a ṃ" (Mil. p. 36).

"Yathā hi patato gehassa u p a t t h a m b h a n ' a t t h ā y a t h ū ṇ a b a l a v a p a c c e a y o h o t i n a t a ṃ t h ū ṇ ā y a a n - u p a t t h a m - b i t a ṃ t h ā t u ṃ s a k k o t i" (Sum. p. 124).

U p a t t h a m b h a n a (Sk. upastambhana), 'support.'

U p a t t h a m b h e t i caus. of u p a t t h a m b h a t i (Sk. u p a - s t a m b h), 'to shore up, support.' In Dhammapada p. 303 it signifies 'to stop, check.' Cf. sakkā vatthum u p a t t h a m b h e t u ṃ (Sum. p. 113).

UPADAṂSETI.

"Sādhu hi kira me mātā patodaṃ u p a d a ṃ s a y i" (Thera G. v. 335).

U p a d a ṃ s e t i, 'to cause to pierce'? Or does "pato-
daṃ u p a d a ṃ s e t i" = to goad, urge on. Cf. Sk. u p a -
d a ṃ ṣ, 'to bite, excite.'

In the following u p a d a ṃ s e t i = u p a d a s s e t i. (See below.)

"Atha kho Susimassa devaputtassa devaputta parisā . . .
v a ṇ ṇ a n i b h ā u p a d a ṃ s e t i" (Saṃyutta II.3.8, p. 64).

See *Āṅguttara* IV. 3. 2. For *upadhamsitā* in *Puggala* p. 49, read *upadamsitā*.

UPADASSETI, UPADISSATI.

“Ingha bhante Nāgasena kāraṇaṃ upadassehi” (Mil. p. 276).

“Evarūpena kho . . . kāraṇasatena . . . sakkā Buddhābalaṃ upadassayitum” (Ibid. p. 347; see p. 209).

Upadasseti (caus. of *upa-dṛiṣ*), ‘to make manifest,’ ‘show.’

“Te ca pāpesu kammesu abhiñhaṃ upadissare” (Sutta Nipāta I. 7. 25).

They are continually caught in sinful deeds (Fausböll). *Upadissati* (Sk. *upa-driṣyate*), ‘to be manifested, to be found out.’

UPADAHATI.

“Tathāgato sabbasattanaṃ ahitaṃ apanetvā hitaṃ upadaha ti” (Mil. p. 164; see Sutta Vibhaṅga II. p. 149; *Āṅguttara* III. 69. 7. M. P. S. p. 48).

Upadaha ti (Sk. *upa-dhā*), ‘to furnish,’ ‘supply.’

UPADDAVATI.

“Ativiya me tumhe upaddave thā ti” (Sum. p. 213).

Cf. *upadduta*, ‘distressed’ (Sutta Vibhaṅga I. p. 283).

Upaddavati (Sk. *upa-dru*), ‘to annoy, trouble.’

UPANANDHATI, UPANAYHATI.

“So tasmim upanandhi” (Cullavagga V. 13. 2; Sutta Vibhaṅga II. 83).

“Atha kho so bhikkhu pipāsāya piḷito upanandhaṃ bhikkhum etad avoca” (Cull. V. 13).

“Upanandho bhikkhu taṃ bhikkhum etad avoca” (Sutta Vibhaṅga II. p. 83-4).

Upanandhati = *upanaddhati* (Sk. *upa-nah*, ‘to tie up,’ ‘to harbour a grudge against,’ ‘to bear enmity towards.’)

Cf. the use of *upanayhati* in *Dhammapada* v. 3. Jāt.

III. p. 488; Mahāvagga X. 3. 1, p. 349 with *upanāho*, Puggala II. 1, p. 18; *upana hī*, Thera G. v. 502, p. 52; *upana yhitatta*, *upana yhana* (Dhammasaṅgāṇi, Puggala pp. 18, 22).

Upa n a y h a t i, 'to cherish enmity,' is only a secondary meaning from that of 'to tie up,' 'bind up.' Cf. the following:—

“Pūtimacchaṃ kusaggena yo naro u p a n a y h a t i
Kusāpi pūti vāyanti, evaṃ bālūpasevanā”

(Jāt. IV. p. 435-6).

“Bālūpasevano pūtimacchaṃ u p a n a y h a n a ṃ kusaggaṃ viya hoti” (Com. p. 436).

UPANIKKHAMATI.

“Catukkhattum pañcakkhattum vihārā u p a n i k k h a m i m” (Therī G. vv. 37-8, pp. 127-8; v. 169, p. 139; Jāt. III. p. 244).

Upa - n i k k h a m a t i (Sk. *upa - n i s h - k r a m*), 'to go out, depart.'

UPANIKKHEPA.

“U p a n i k k h e p a t o p i s a t i u p p a j j a t i” (Mil. p. 78).

“Upanikkhattam bhaṇḍam disvā sarati, evaṃ u p a n i k k h e p a t o s a t i u p p a j j a t i” (Ibid. p. 80).

U p a n i k k h e p a (Sk. *upa - n i - k s h e p a*), 'a putting near, depositing.'

U p a n i k k h i p a n a, 'depositing' (as a snare), occurs in Sutta Vibhaṅga I. p. 74.

For the use of *u p a n i k k h i p a t i t o*, 'deposit,' see Sum. p. 125; Sutta Vibhaṅga I. pp. 51, 77. In Mahāvagga I. 20-1, p. 28, it means 'to set down.'

UPANIJJHĀYATI.

Childers has *u p a n i j j h ā y a n a* (see Mil. p. 127), but not the verb *u p a n i j j h ā y a t i* (*upa - n i - d h y a i*, not in Sanskrit), 'to consider, look at.'

“Yaṃ bhikkhave sadevakassa lokassa . . . pajāya

sadevamanussāya idaṃ saccaṃ ti upanijjhāyitaṃ tad anariyaṇaṃ etaṃ musā ti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ ayam ekūpassanā” (Sutta Nipāta III. 12. 33-5; Mahāvagga V. 10. 8, p. 193; Cullavagga X. 14, p. 269; Sutta Vibhaṅga I. p. 118; Mil. p. 124).

UPANIDHI.

“Upanidhi nāma upanikkhittaṃ bhaṇḍaṃ” (Sutta Vibhaṅga I. p. 51).

Upanidhi (Sk. upanidhi), ‘pledge, deposit.’

“Evam eva kho bhante Sakiyānī janapadakalyāṇī imesaṃ pañcannaṃ accharāsātānaṃ upanidhāya saṅkhyam pi na upeti kalabhāgam pi na upeti upanidhim pi na upeti” (Udāna III. 2).

Here upanidhi = comparison. Cf. the use of upanidhāya, ‘compared with.’

UPANIDHĀYA.

Upanidhāya is sometimes found in the sense of upādāya (Sum. p. 29), ‘compared with.’

“Pātiyaṃ udakaṃ upanidhāya hatthe udakaṃ parittaṃ . . . pe . . . Sinerupādakamahāsamudde udakaṃ upanidhāya cakkavālamahāsamudde udakaṃ parittanti, iti upari upari udakaṃ upādāya hetṭhā hetṭhā udakaṃ parittaṃ hoti, evam eva upari upari guṇe upādāya silaṃ appamattakaṃ oramattakan ti veditabbaṃ” (Sum. p. 59; see p. 283).

See Thera G. v. 496, p. 52; Udāna III. 2=Jāt. II. 93; Aṅguttara III. 70. 20-3.

UPANIBAJJHATI, UPANIBANDHANA.

“Yo yobbane na upanibajjhati kvāci” (Sutta Nipāta I. 12. 12).

Upanibajjhati (pass. of upanibandhati not in Sanskrit), ‘to be attached.’ See Sutta Vibhaṅga I. p. 308 and compare Mil. pp. 254, 412.

“Thambhe upanibaddhakukkuro viya” (Sum. p. 216).

For upanibandhana see Sum. p. 128, Mil. p. 253.

UPANIBBATA.

“Ajjhāyakā tveva dutiyaṃ akkhaṃ upanibbat-
tanti evaṃ . . . brāhmaṇānaṃ garahavacanaṃ uppan-
naṃ” (Sum. p. 247).

UPANIVATTATI.

“Ubhayen'eva so tādi rukkhāṃ va upanivattati”
(Sutta Nipāṭa III. 11. 34).

Upanivattati (upa-ni-vṛit not in Sanskrit), ‘to return.’

UPAPACCIYATI.

“Sigālo antokucchiyaṃ upapacciyamāno appa-
maṃsalohito paṇḍusariro hutvā nikkamanamaggaṃ na
passati” (Jāt. IV. p. 327).

Upapacciyati (= paccati the pass. of pacati), ‘to be tormented.’

UPAPARIKKHĀ.

Childers gives no references for the use of upaparik-
khā, ‘investigation,’ but compare. Dhammasaṅghaṇi 16.
Puggala I. p. 25; Sutta Vibhaṅga I. p. 314.

“Sutānaṃ dhammānaṃ dhāraṇā upaparikkhā”
(Sum. p. 171).

UPAPĀTIKA.

“Sā bhikkhuni-kāle silam rakkhanti gabbhavāsaṃ jiguc-
chitvā upapātika-ttabhāve cittaṃ ṭhapesi || tena
carimattabhāve Vesāliyaṃ rāja-uyyāne ambarukkhāmūle
opapātikā hutvā nibbatti” (Therī G. Com. p. 200).

Upapātikattabhāva, ‘the opapātika, state
of re-birth’; upapātika, ‘phenomenal.’ See Childers
S.V. OPAPĀTIKO.

UPAPĀDITA.

“Dakkhēyy-ekapadaṃ . . . khantiyā upapāditam”
(Jāt. II. p. 236).

Upapādita (Sk. upa-pādita), ‘accomplished.’

UPABBAJATI.

“Bahū hī phassā ahitā hitā ca avitakkitā maccum
upabbajanti” (Jāt. IV. p. 270).

“Pasū manussā mīgaviriyasetṭha
bhayadditā setṭham upabbajanti”

(Ibid. p. 295).

“Na kalāni upabbaje muni” (Thera G. v. 1052,
p. 94).

Upabbajati -- upagacchati (upa-vrij, not in
Sanskrit), ‘to resort to,’ ‘go to.’

UPABHUÑJATI, UPABHOGĪ.

“Phal’assa upabhujimha nekavassagaṇe bahū”
(Jāt. III. p. 495).

Upabhujati (Sk. upa-bhuj), ‘to enjoy.’

“Dissanti kalyāṇapāpakānaṃ kammānaṃ vipāku pa-
bhogino sattā” (Mil. p. 267). For upabhoga see
Jāt. II. 81.

Upabhogī (Sk. upabhogin), ‘enjoying.’

UPAMĀNITA.

“Uppala-sikharopamānite vimale hātaka-sannibhe
mukhe” (Therī G. v. 382, p. 160).

Upamānita, not in Sanskrit, ‘like.’ Cf.-Sk. upa-
māna, ‘comparison.’

UPAYĀNA.

“Raññaṃ upayānaṃ bhavissati.”

“Rañño upayānāpayānaṃ vyākaroti” (Sum.
pp. 94-5).

Upayāna, ‘arrival.’ Cf. Sk. upayāna, ‘arrival,’
‘approach.’

UPARACITA.

“Dārudaṇḍādāhi uparacita-rūpakāni” (Therī G. Com. p. 211). See Saddham. 616.

Uparacita (upa-rac, not in Sanskrit), ‘formed.’

UPARIṬṬHA.

“Samaṇaṃ paṭipādesiṃ upariṭṭhaṃ yasassinam” (Thera G. v. 910, p. 84).

See Dhammasaṅgaṇi 1017, 1300, 1401.

Upariṭṭha (Sk. upariṣṭha), ‘eminent.’

UPARUJJHATI, UPARUNDHATI, UPARODHETI.

“Ye kho te veghamissena nānatthena ca kammunā manusse uparundhanti pharusupakkamā janā.”

(Thera G. v. 143).

“Vitakke uparundhiya” (Ibid. v. 525, p. 54).

“Manovicare uparundha cetaso” (Ibid. v. 1117, p. 100; see Sutta Nipāta IV. 14. 2; Mil. p. 151).

“Nagaram uparundhimsu” (Jāt. IV. p. 133).

Uparundhati (Sk. uparudh), ‘to keep in check, restrain, blockade.’

Uparodheti occurs in Sutta Vibhaṅga, I. p. 73. For Uparodha, ‘obstacle,’ see Jāt. III. p. 252.

Uparujjhati (passive) occurs in “jvītam uparujjhati” (Thera G. v. 145, p. 20; see Samyutta VII. 1. 6, p. 165).

UPARŪḤHA.

“Tato so katipāhassa uparūḥhesu cakkhusu Sūtaṃ āmantayi rājā Sivīnaṃ ratṭhavaḍḍhano”

(Jāt. IV. p. 408).

Uparūḥha (Sk. uparūha), ‘recovered,’ ‘restored’?

UPAROPA, UPAROPAKA.

“Koṭṭhako na hoti, tath’ eva ajakāpi pasukāpi uparope vihethenti” (Cullavagga VI. 3. 9, p. 154).

“Eko kira uyyānapālaputto uparopakesu . . . udakam āsiñci” (Jāt. II. p. 345).

“Imasmiṃ uyyāne tāva etāni uparopaka avirūhanaṭṭhānāni” (Jāt. IV. p. 359).

UPAROPA, uparopaka, not in Sanskrit, ‘sapling.’

UPALAMBATI.

“Nibbattā dibbadussāni dibbā c’eva pasādhanā
Upabhogaparibhogā ca sabbe tatth’ upalambare”
(Anāgata Vamsa v. 20).

Upalambati (upa-lamb, not in Sanskrit), ‘to hang.’

UPALĀLEṬI, UPALĀLEṬI.

“Rūpasapasamsakā hutvā rūpaṃ upalāleṭā (v. l. upalāleṭā) vicariṃsu” (Jāt. II. p. 151).

See Saddhamopāyana v. 375. For upalāḷana see Saddham. v. 387; Khudda S. xli. 19.

Upalāleṭi (upa-lālayati, not in Sanskrit), ‘to boast of,’ ‘exult in.’

UPALIMPATI, UPALIPPATI, UPALEPA.

“Appossukkhassa bhadraṣṣa na pāpaṃ upalimpati”
(Sutta Vibhaṅga I. p. 312).

“Sevamāno sevāmānaṃ samphuṭṭho samphusaṃ param
saro diddho kalāpaṃ va alittam upalimpati
Upalepa bhayā dhīro n’eva pāpasakhā siyā”
(Jāt. IV. p. 435).

See Mil. p. 337 and cf. an-upalitta, ‘not cleaving to’
(Sutta Nipāta II. 14. 16).

Upalimpati, pass. upalippati (Sk. upa-lip).

Upalepa (Sk. upa-lepa), ‘defilement.’

UPALOHITAKA.

“Upalohitakā vaggū, ‘red and sweet’ (spoken of
the jujube fruit) (Jāt. III. p. 21).

Upalohitaka = rattavanna.

UPAVANA.

“Kānanam . . . suṭṭhu ropitaṃ . . . upavanaṃ
viya” (Therī G. Com. p. 201).

Upavana (Sk. upa-vana), ‘a planted forest, park.’

UPAVĀDĪ.

“Yam musābhaṇato pāpaṃ yam pāpaṃ ariyū p a v ā d i n o
tam eva pāpaṃ phusati yo te dubbhe Sujampatiti”

(Saṃyutta XI. 1. 7, p. 225).

U p a v ā d ī (Sk. u p a - v ā d i n), ‘blaming, reproaching.’

UPAVĀYATI.

“Mālute u p a v ā y a n t e sīte surabhiṅgandhake
avijjam dālayissāmi nisinno nagamuddhani”

(Thera G. v. 544, p. 57).

“Bhagavā . . . mettāvātena u p a v ā y i” (Mil. p. 97 ;
see Digha V. 27 ; Sum. p. 307).

U p a v ā y a t i (u p a - v ā, not in Sanskrit), ‘to blow
softly.’

UPAVĀHANA.

“Saṅghāṭi-raj-u p a v ā h a n a” (Sutta Nipāta II. 14.16.17).

U p a v ā h a n a (Sk. u p a - v ā h - a n a), ‘carrying away,’
‘washing away.’

UPAVIJAÑÑĀ.

“Upavijaññā gacchantī addasāhaṃ patim matam pan-
the” (Therī G. v. 218, p. 144 ; Com. p. 197 ; see Dātha
Vamsa III. 38).

“Tena kho pana samayena aññatarassa paribbājakassa
daharā māṇavikā pajāpatī hoti gabbhinī u p a v i j a ñ ñ ā”
(Udāna II. 6, p. 13).

U p a v i j a ñ ñ ā (u p a - v i - j a n y ā, not in Sanskrit),
‘about to bring forth a child.’

UPAVĪṆA.

“Yathā . . . vīṇāya pattam na siyā . . . u p a v ī ṇ o n o
siyā . . . jāyeyya sadda te ?” (Mil. p. 53).

U p a v ī ṇ a (u p a - v ī ṇ a, not in Sanskrit), ‘neck of a
lute.’

UPAVHAYATI.

“Yaññupanīto tam u p a v h a y e t h a
kālena so juhati dakkhiṇeyyo ti”

(Saṃyutta VII. 1. 9).

Upavhayati (Sk. upa-hve), 'to invoke, call upon.'
There is a various reading upavuhayetha =
upavuhyetha? from upa-vah, 'to bring near.'

UPASAÑKAMATI.

Upasañkamati is sometimes used for upak-
kamati, 'to attend on as a physician, to treat.' See
Mil. pp. 169, 233, 353; Sum. p. 7.

UPASAMHITA.

"Nimittam parivajjehi subham rāgūpasamhitam"
(Sutta Nipāta II. 11. 7; see Thera G. v. 970, p. 88; Jāt.
II. pp. 134, 172).

Upasamhita (pp. of upa-sa-n-dhā), 'accompanied
by,' 'connected with.'

UPASSUSSETI.

"Kiñ ca me pahittassa lohitaṃ n' upasussaye"
(Sutta Nipāta III. 2. 9; see Aṅguttara II. 2).

Upasusseti caus. of upasussati, 'to dry up.'

UPASOBHATI, UPASOBHETI.

"Kapi va sīhacamma na so ten' upasobhati"
(Thera G. v. 1080, p. 96).

"Nāriṅgaṇā candana sārāḷittā

Ubhato vimānaṃ upasobhayanti"

(Vimāna LII. 6). See Mahāvagga VIII. 1.

Upasobhati (Sk. upa-ṣubh), 'to appear fine.'

UPĀTIPANNA.

"Ye ve na taṇhāsu upātipannā vitareyya oghaṃ
amamā caranti" (Sutta Nipāta III. 5. 9, p. 88).

Upātipanna (upātipad, not in Sanskrit), 'lost.'

UPĀTIVATTA.

"Jātimaraṇam upātivattā" (Sutta Nipāta III.
6. 11).

"Devā musāvadam upātivatto" (Jāt. III. p. 7).

U p ā t i v a t t a (u p ā t i - v ṛ i t), 'escaped from,' 'free from.'

UPĀDINNA, UPĀDINNAKA.

"Atthi rūpaṃ u p ā d i ṇ ṇ a ṇ" (Dhammasaṅgaṇi 585).

"Ajjhattarūpe 'ti ajjhataṃ u p ā d i n n a r ū p e" (Sutta Vibhaṅga, p. 113).

"An-u p ā d i n n a k a ṃ muñcitvā u p ā d i n n a k a ṃ gaṇhāti" (Sum. p. 187; see p. 217, where u p ā d i ṇ ṇ a k a occurs).

U p ā d i n n a, from u p a - d ā, 'assumed,' 'undertaken.'

UPĀRAMBHA.

Childers cites this word from the Abhidhāna^o with the meaning of 'being angry with a person?' In the following passage it seems to mean 'ill-disposed, hostile.'

"U p ā r a m b h a c i t t o d u m m e d h o s u ṇ ā t i j i n a s ā s a n a ṃ" (Thera G. vv. 360-3, p. 40).

"Tattha [pariyatti] duggahitā u p ā r a m b h ā d i h e t u p a r i y ā p u t ā a l a g a d d ū p a m ā" (Sum. p. 21; Ibid. p. 263).

UPAHARATI.

"Hand'assa dhanam u p a h a r ā m ā t i" (Sum. pp. 301, 302).

U p a h a r a t i (Sk. u p a - h ṛ i), 'to bring, to offer.'

UPAHIMSATI.

"Te pi 'ham u p a h i ṃ s e y y a ṃ" (Jāt. IV. 156).

U p a h i ṃ s a t i (Sk. u p a - h i ṃ s), 'to inquire, hurt.'

UPPĪḌA.

"Sukhī an-u p p i ḷ a p a s ā s a - m e d i n i ṃ" (Jāt. III. p. 443).

U p p i ḷ a (Sk. u t - p i ḷ a), 'oppressing.'

For u p p i ḷ e t i see Jāt. I. p. 483; II. p. 245; Therī G. Com. p. 188.

UPOCITA.

"Mahāsayanamu p o c i t a = s i r i s a y a n a m u p o c i t a" (Jāt. IV. p. 371).

U p o c i t a (upa-ava-ci, not in Sanskrit), 'abounding in.'

UBBATTETI.

Childers has no instances of *ubbatteti* in the sense of 'to cause to swell or rise' (as a river or sea), 'to overflow.' Cf. *Sk. ud-vṛit*, 'to swell, rise.'

"Gaṅgāsoṭaṃ *ubbattetvā*" (*Jāt.* III. p. 361).

"*Samuddaṃ ubbattetvā*" (*Ibid.* IV. p. 161-2).

UBBANDHA.

"*Varam me idha 'ubbāndhaṃ yañ ca hīnaṃ pun' ā-care*

dāḥapāsaṃ karitvāna rukkhasākhāya bandhiya"

(*Therī G. v.* 80, p. 131).

Ubbāndha (*Sk. ud-bāndha*), 'hanging oneself.'

UBBAHA.

"*Sukhumaṃ sallaṃ dur-ubbāhaṃ*" (*Thera G. v.* 124).

Dur-ubbāha 'hard to draw out,' from *ud-vṛih*, 'to draw out.' Cf. *udabbahati*, 'to draw out' (*Sutta Nipāta.* I. 1, 4, where we ought perhaps to read *udabbāhī*).

UBBIGGA, UBBIJJANĀ, UBBEGAVĀ, UBBEGĪ, UBBEJITĀ.

"*Ubbiggo utraṣṭo saṃviggo*" (*Mil.* p. 23).

Ubbigga-hadaya (*Jāt.* III. p. 313, v. 131; see *Thera G. v.* 408).

"*Niccaṃ ubbegino kākā vaṅkā pāpena kammunā laddho piṇḍo na piṇeti*" (*Ibid.* p. 313; v. 133).

The *Com.* explains *ubbegino* by *ubbegavanto*.

Ubbiggo=*Sk. ud-vigna*; *ubbegavā* and *ubbegī* are formed from *ud-vega*, 'distress.'

"*Paritassanā ti ubbijjanā phandanā*" (*Sum.* p. 111).

Ubbijjanā, 'agitation.'

For *ubbejitā* (*Cf. Sk. ud-vejita*), see *Puggala IV.* 13.

UBBISATI.

“Tassāsanne eko paccantagāmako kadaci vasati kadāci ubbisati . . . Vānaragaṇo ubbisita kāle (v. l. ubbasita kāle) āgantvā tassa phalāni khadati” (Jāt. II. p. 76.

Ubbisati (Sk. ud - va s), ‘to live away’

UBBHATA, UBBHĀRA.

“Kathaṇ ca bhikkhave ubbhataṃ hoti kaṭhinam? Atth’ imā . . . mātikā kaṭhinassa ubbhārāya” (Mhv. VII. 1. 7).

For ubbhata = uddhata, ‘drawn out,’ see Jāt. IV. p. 195.

Ubbhata (Sk. ud - dh ṛ i), ‘suspended.’

Ubbhāra = uddhāra (Sk. u d - d h ā r a), ‘suspension.’ Cf. ubbhaṃ = uddhaṃ.

For uddhāra, ‘debt,’ see Jāt. II. p. 341.

UBBHIDA.

“Ubbhidodako ti ubbhinna-udako” (Dīgha II. 78; Sum. p. 218).

Ubbhida (Sk. ud - bh ida), ‘breaking or bursting forth.’

For ubbhida, ‘kitchen salt,’ see Mhv. II. 8. 1.

UBBILLĀVITA.*

Under the article, “Ubbillāpita”† (see Jāt. II. p. 9), Childers, in his Pāli Dictionary, discusses very fully the exact meanings of ubbillāvitatta, ubillāvita, and ubilla, without coming to any decision as to the etymology of these terms. Of the first he says, “I have little doubt that ubbillāvitatta is simply ubbillāpita + tva, ‘state of being puffed up,’ p pass-

* *Academy*, September, 1887. No. 8vo, p. 153.

† “Cetaso ubbillāvitattam” (Milinda, p. 183, l. 9-10; Brahmajāla Sutta p. 9, ed. Grimblot, Sum. p. 122), “Ānandito sumano ubbillāvito” (Mil. p. 183, l. 11-12).

ing into *v.*" He considers that the passive participle, *ubbillāpita*, pointed to a verb, *ubbillāpeti* or *ubbilleti*, representing an original *ud-velayati*, 'to throw upwards,' from a root *vil* or *pil*; and he quotes the adjective *ubbillāvī* from Buddhaghosa's Commentary on the Brahmajāla Sutta, "Ubbillāvino bhāvō ubbillāvitattaṃ. Kassa ubbillāvitattaṃ cetaso ti? Uddhacāvahāya. Ubbillāpanapītiyā etaṃ adhivacanāṃ" (see Sumaṅgala, p. 53, Pāli Text Society's edition, 1886), which presupposes a noun *ub-billa*, 'elation,' whence a denominative verb, *ubbilleti*, might be derived.

This *ub-billa*, according to Childers, would represent a possible (Sanskrit) *udvilya* or *udvella*. There is a Sanskrit *audbilya*, 'elation,' in Divyāvadāna, p. 82, l. 30, and a variant *audvilya* in Saddharmapuṇḍarīkā (B. Lot. 308), which Childers rightly, we think, sets down as a coinage of the North Buddhists in their attempts to Sanskritise such Pāli words as they did not quite understand.

Dr. Ed. Mueller (Pāli Gram., p. 12) derives *ub-billa* from "udvela in *ub-billa bhāva*, 'lengthiness.'" (Saddham-mopāyana v. 167 p. 36). But *ub-billa bhāva* does not mean 'lengthiness,' but 'elation' (see Sum. p. 122). The form *ub-billa* seems to have led Childers off the track of the true source of the word *ubbillāpita*. Instead of starting with the noun *ub-billa*, I would begin with the verbal form *ubbillāvita* and its variant *ubbillāpita*. Before going further, it must be noted that the Burmese texts occasionally furnish us with a reading less Prakritised than that of the Sinhalese versions, and, therefore nearer to the Sanskrit than the Pāli corresponding term. The Burmese various reading in this case is *up-pilāpita* for *up-pilāvita*, from *up-pilāveti*, the causal of *up-pilavati* (= *upplavati*, 'to float over or upon,' 'to bound,' 'to be buoyant.' Cf. Sanskrit *ut-plavate*).

Childers makes no mention of *plu* (sometimes *pilu* or

palu in Pāli) with *ut*; but *uppilavati* occurs with the sense of 'to float' in *Milinda*, p. 80—"Khuddako pi pāsāno vinā nāvāya udake uppilaveyyāti"; "Kummo udake uppilavanto" (*Ibid.* p. 370). "Udake-piṭṭhe lābu-kaṭāhaṃ viya appakena pi uppilavanti" (*Sumaṅgala* p. 256, l. 8). In *Jāt.* III. p. 485, *upplavamāna* is employed in the Commentary to explain *pariplavanta*. We also find *uppilavati* in the sense of 'to be joyous, elated' (after drinking intoxicants).* In an amusing story in the *Jātaka*, book II. p. 97, we have an account of some asses that got intoxicated and elated through imbibing sour wine-lees, while the thorough-bred horses remained sober after drinking much stronger liquor :

"Sindhavakule jātasindhavā pana grandhapānam pivitvā nissaddā sannisinnā na uppilavanti."

The Gāthā has

"Dhorayha-sīlī ca kulamhi jāto
na majjati aggarasam pivitvāti."

Here *uppilavati* = *majjati*, 'to be elated, buoyant'; the causal participle *uppilāvita* or *uppilāpita* would thus signify 'elated,' 'buoyed up.'

The form *uppilāpita* offers no difficulty, for *uplāpeti* (= *uplāveti*, *uppilāveti*) occurs in *Jāt.* IV. p. 162, in the sense of 'to flow over, overwhelm':

"Uplāpayam [samuddam] dīpam imam uḍāram"
(Cf. *uplāvita* Mah. 230).

We have, too, the form *opilāpeti* for *opilāveti* (= *ava + plu*), 'to cause to sink,' which is well established (see *Jāt.* I. pp. 212, 238; III. 301; *Sutta Nipāta*, I. 4. 7, p. 14; *Mahāv.* X. 4. 5; *Sutta V.* II., p. 15. The passing of *v* into *p* is seen in Pāli *palāpa*, *lāpa* = Sanskrit *palāva*, *lāva*. The change from *uppilāvita* to *ubbillāvita* is probably due to the influence of the *v* (Cf. Pāli *vanibbaka* = Sk. *vanīpaka*. The doubling

* 'Elevated' is a slang term applied to those persons whose depressed spirits are raised by the spirits they have imbibed.

of the consonant *l*, though not common, receives support from such forms as *paribbasāna=parivasāna*, *ummā=uma*, *upakkilesa=upakleṣa*.

In Udāna IV. 2, p. 37, we find the expression “*manaso ubbilāpa*” (*v.l. ubbilāva, uppilāva*), ‘elation of mind.’ Here we have a single *l* in all the MSS., which lends great support to the etymology, here proposed, of *ubbillāvita*. On referring to the Com., consulted by the editor, a MS. of Burmese origin, though in Sinhalese writing, we find the following note :

“*Manaso uppilāpāti (sic) cetaso uppilāpā vitak-kakārā cīttassa uppilāpita -hetukāya manasā uppilāpetvā.*”

All this, however, leaves the noun *ubbillā* unexplained ; but the form *ubbilāva* tends to show that there was a noun *uppilāva* or *ubbilāva*, contracted to *ubbillā* just as *an-avaya=Sk. an-avayava* and *appatissa=Sk. appatissava*. Other compounds of *plu* occur not registered by Childers. Cf. *upaplavati* (Sutta Nipāta V. 18. 22, p. 208), *niplāvete=viplāveti* (Jāt. I. p. 326) and *sam-uppilavati* (Sutta Nipāta III. 10. 14).

Dr. Trenckner thinks that the Sk. *ud-vell* is against the etymology here proposed. Pāli, however, has *vellita, pavellita, samvellita*; and as the Prakrits record *uvvellita* there is no reason why Pāli should prefer *ubbillita* to *ubbellita*.

UMMASATI, UMMASANĀ.

“*Ummasānānāma uddham uccāranā*” (Sutta Vibhaṅga I. p. 121).

“*Itthi ca hoti itthisaññi sāratto ca bhikkha ca naṃ itthiyā kāyena kāyaṃ . . . omasati ummasati . . . āpatti saṅghādisesassa*” (Ibid. I. p. 121).

Ummasati (*un + mriṣ*), ‘to rub up against.’

UMMUJJA, UMMUJANA, UMMUJJATI.

“*Udake ummuja-nimujjaṃ karonti*” (Jāt. IV. p. 139. See Udāna I. 9; Aṅguttara III. 60. 4).

For *u m m u j j a n a* see Sum. p. 115, and *u m m u j j a t i* Jat. III. 507, Sum. pp. 37, 127; Udāna I. 9; Puggala VII. 1, p. 71.

U m m u j j a (*u n - m a j j a*), 'emerging.'

U m m u j j a n a (Sk. *u n - m a j j a n a*), 'emerging.'

U m m u j j a t i (Sk. *u n - m a j j a t i*), 'to emerge.'

UMMI, ŪMI.

Childers gives no references to any text for the use of *u m m i*, *ū m i*, but see Sutta Nipāta IV. 14. 6; Thera G. v. 681.

"*Api n utaṃ . . . udakaṃ . . . ū m i j ātaṃ hoti*" (Mil. p. 260).

The pl. *ūmiyo* occurs in Jāt II. p. 216.

URŪḤAVĀ.

"*Sataṃ hemavatā nāgā isādantā u r ū ḥ a v ā*" (Vimāna XX. 9).

U r ū ḥ a v ā (*u d - r u ḥ h a v ā* not in Sanskrit), 'large,' 'immense.'

ULLAṄGHANA, ULLAṄGHETI.

"*Ullaṅghana-samattha*," 'fit to sail over,' applied to a ship (Jāt. IV. p. 5).

In Sutta V. *u l l a ṅ g h a n ā* = 'passing over or across'?

"*U l l a ṅ g h a n ā n āma uddham uccāranā*" (Sutta Vibhaṅga I. p. 121).

"*Itthi ca hoti, itthisaññī sāratto ca bhikkhu ca naṃ itthiyā kāyena kāyaṃ . . . olaṅgheti u l l a ṅ g h e t i . . . āpatti saṅghādisesassa*" (Sutta Vibhaṅga I. p. 121).

U l l a ṅ g h e t i (Sk. *u l - l a ṅ g h*), 'to pass across.'

ULLAPANA.

"*Ūhasanam pi sannipāto u l l a p a n a m pi sannipāto*" (Mil. p. 127).

"*Ummādana u l l a p a n ā kāmā cittapamāthino*" (Therī G. v. 357).

For *ulla p a n a*, 'laying claim to,' see *Sutta Vibhaṅga* I. p. 101.

Ullapana (*u d - l a p a n a*), 'calling out.'

ULLIKHANA, ULLIKHITA.

"*Kocchan ti massūnaṃ kesānañ ca ullikhana = kocchaṃ*" (*Therī G. Com.* p. 212).

"*Upaddh ullikhitehi kesehi*" (*Udāna* III. 2).

Ullikhana, 'cutting.' *Ullikhita* (*Sk. ul-likh*), 'cut.'

In *Mahāvagga* VII. 1. 5, *ullikhita* = marked.

ULLOLA.

"*Janapado ulloḷo bhavissati*" (*Jāt.* IV. p. 476; see p. 306).

Ullola, 'agitated, disturbed,' from *u d - l u ḷ*.

For *ullola*, 'wave,' see *Jāt.* III. p. 228.

ULLOKAKA, ULLOKETI.

"*Puthusatthārānaṃ mukh ullokakāti puthujjanā*" (*Sum.* p. 59).

"*Sāmino tuṭṭha-paṭṭhaṃ mukhaṃ ullokaya māno vicarātīti mukh ullokako*" (*Ibid.* p. 168).

"*Sabbe Bhagavantā eva ullokaya mānā nisīḍḍisu*" (*Ibid.* p. 153; *Mil.* p. 398; *Jāt.* I. 253; II. 221; see *Samyutta* XI. 1. 3; *Cull.* VII. 3. 8).

For *ullokita* (*sb.*) see *Sum.* p. 193.

UYYODHIKA.

"*Uyyodhikan ti yattha sampahāro diyati*" (*Dīgha* I. 1. 14; *Sum.* p. 85; *Sutta Vibhaṅga* II. p. 107), 'a plan of combat.'

URABBHA.

Childers has no references for this word; but see *Samyutta* III. 1. 9; *Puggala* p. 56; *Āṅguttara* III. 99. 7.

USUMĀ, USMĀ.

"*Usmā-tthānā apakkamma tasu tāsū rukkhacchāyāsu nisidīṃsu*" (*Sum.* p. 310).

“Dve tvayo pallaṅke u s u m a ṃ gāhāpento ” (Ibid. p. 186).

See Dhammasaṅgaṇi 964; Mil. 153; Jāt. I. 243; II. 433.

U s m ā = u s u m ā, ‘heat.’

USSAṆKĪ.

“Bhīto ubbiggo u s s a ṇ k ī utraṣṭo antepuraṃ pāvisi ” (Sum. p. 135).

“Bhīto ubbiggo u s s a ṇ k ī . . . vihāsiṃ ” (Udāna II. 10).

U s s a ṇ k ī (u t - ṣ a ṇ k h i n not in Sanskrit), ‘distrustful,’ ‘fearful.’

USSAKKATI.

“Mahāsamudde udakaṃ . . . u s s a k k i t v ā velāya paharati ” (Mil. p. 260, l. 22).

“Mahāsamudde udakaṃ hatthasatam pi dve pi hatthasatāni gagane u s s a k k a t i t i ” (Ibid. l. 25).

U s s a k k a t i (= u t - s ṛ i p not in Sanskrit), ‘to rise up.’

USSADA.

Childers quotes u s s a d a in the sense of ‘protuberance,’ but in the first passage referred to (Dhammapada p. 95) u s s a d a does not mean this.

In the second reference Dhammapada, p. 339 = Jāt IV. p. 188 u s s a d a means ‘a bump or swelling.’ “Gohanu-kena koṭṭhāpetvā u s s a d e dassetvā.”

In the first reference u s s a d a must mean ‘rubbing in a scented unguent,’ ‘anointing.’

“Alaṅkato maṭṭha-kuṇḍali
Mālābhārī haricandan u s s a d o ”
(Dh. p. 95 = Jāt. IV. p. 60 = 83. 1; Vim. 53. 7).

The Com. explains haricandan u s s a d o by suvaṇṇavaṇṇa-ṇena candena a n u l i t t o .

We can compare this with “Alaṅkatā suvasanā mālinī candan u s s a d ā ” (Thera G. v. 267).

We find parallel expressions where *ussada* = *ucchādana* is replaced by another term. Cf. "Alaṅkāṭā suvaṣaṇā mālinī caṇḍaṇokkhitā" (Therī G. v. 145).

Okkhita = *okhita*, from Sk. *okh*, 'to adorn.'

"Alaṅkāṭā caṇḍaṇa-sāra-voṣitā" (V. Vimāna LXIV. 15, 16).

"Pīṭa caṇḍaṇa-littāṅga" (Ibid. XLVII. 1).

"Nāriṅgaṇā caṇḍaṇa-sāra-littā" (Ibid. LII. 6, 8).

The expression *sattussada*, 'having the seven protuberances' (Mahapadhāna Sutta), one of the thirty-two superior marks of a Buddha, seems to refer to the soles, palms, shoulders, and back, which were rounded and full (see Man. Buddhism p. 382, 2nd ed.). This term occurs in Mahāvyaṭpatti, p. 6.

But *sattussada* in Dīgha III. 1. 1 is explained as follows: "Sattussadaṇṭi sattehi ussadaṇṭi, ussannaṇṭi bahujaṇṭi ākiṇṇa-manussaṇṭi posāvaniya-hatthi-assa-mora-migādi aneka-satta-samākiṇṇaṇṭi cāti attho" (Sum. p. 245). Here *ussada* = crowd, multitude. In Jāt. IV. p. 309 we have *catussadaṇṭi*. "Catussadaṇṭi gāmaṇṭi samiddhaṇṭi dinnāṇṭi hi so bhūṇṭi Vāsavena." The Com. has the following explanation: "Catussadaṇṭi ākiṇṇamanussatāya manussehi pahūṭadhaṇṭatāya dhaṇṭi-ṇena sulabhadārutāya dārūhi sampannodakatāya udakenāti catūhi ussannaṇṭi catussadasamannāgataṇṭi attho."

There is a metaphorical use of the word *ussada* in the sense of 'desire' or 'conceit.'

"Tam ahaṇṭi brūmi brāhmaṇaṇṭi

silavantaṇṭi an-ussadaṇṭi"

(Sutta Nipāta III. 9. 31).

Ibid IV. 14. 6; Udāna I. 4 = Mahāvagga I. 2. 3 = Sutta Nipāta IV. 3. 4:—

"Yass' ussadaṇṭi atthi kuhiṇṭi loke," for whom there are no desires anywhere in the world (Fausböll). Oldenberg translates 'whose behaviour is uneven to

nothing in the world' (Vinaya Texts I. p. 80). But is not the sense rather arrogance or conceit (superbia)?

For the use of *u s s a n n a* see Sum. p. 7; Jāt. III. 418; Jāt. IV. 140; Therī G. v. 444; Sumaṅgala p. 179; Sutta Vibhaṅga I. p. 286; Dh. 94; Cull. X. 15. 1.

USSĀDA, USSĀDANAM, USSĀDETI.

"Ko majjhe saṃsīdo, ko thale u s s ā d o (v. l. ussāro)" (Sum. p. 122).

U s s ā d a = 'throwing-up on.' Cf. Sk. u t - s ā d a k a .

"Yathā . . . mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde matam kuṇapam tam khippam eva tiram upaneti thalam vā u s s ā d e t i" (Mil. p. 250 = Cullavagga IX. 1. 3; Mil. p. 187).

In a parallel passage in Udāna v. 5. 3 we find u s s ā r e t i (Burmese lection). See Mahāvagga VIII. 1. 22; Cullavagga VI. 11. 3; Jāt. I. 419, 434. Cf. u s s ā r a ṇ a - b h a y a (Jāt. I. p. 419).

"Idh' ekacco yodhajīvo sabati rajaggaṃ . . . api ca kho u s s ā d a n a ṃ yeva sutvā saṃsīdati . . ." (Puggala V. 3).

U s s ā d a n a (Sk. u t - s ā d a n a), 'rout, defeat'?

U s s ā d e t i (Sk. u t - s ā d a y a t i), 'to cause to rise up on,' 'to throw on.'

USSUSSATI.

"U s s u s s a t i a n ā h ā r o" (Sutta Nipāta V. 1. 10).

U s s u s s a t i (Sk. u c c h u s h), 'to be dried up.'

ŪHANA.

"Ū h a n a - l a k k h a ṇ o k h o . . . m a n a s i k ā r o , c h e d a n a - l a k k h a ṇ o p a ṇ ṇ ā t i" (Mil. p. 32).

Ū h a n a = Sk. ū h a n a, 'synthesis' as opposed to c h e d a n a, 'analysis.'

ŪHASATI, ŪHASANA.

"Ū h a s a n a ṃ p i s a n n i p ā t o u l l a p a n a ṃ p i s a n n i p ā t o" (Mil. p. 127).

Ū h a s a t i (= u d - h a s), not in Sanskrit, 'to laugh.'

ŪSA.

Childers defines ūsa as 'salt ground,' but in *Āṅuttara* III. 70. 6 it seems to be used for some 'saline substance,' perhaps nitrate of soda for cleansing clothes.

EKATTA.

Childers gives *ekatta*, 'unity,' but it is also used in the sense of 'solitude.'

"Na me taṃ phandati cittaṃ, *ekatta-nirataṃ hi me*" (Thera G. v. 49, p. 8). See Mil. p. 162.

EKĀGĀRIKA.

"*Ekāgārikan ti, ekam eva gharaṃ parivāretvā vilumpanaṃ*" (Sum. p. 159).

See *Āṅuttara* III. 50; 151. 2; Puggala p. 55.

FRETI.

"Lahuko vata me kāyo phutṭho ca pītisukhena vipulena tūlam iva *eritaṃ mālutena pilavati va me kāyo*"

(Thera G. v. 104; see v. 754).

Vāterita (*Vimāna* XXXIX. 4), *hadayerita* (*Ibid.* LXIV. 20. 22).

"Na ukkhipe no ca parikkhipe pare, na okkhipe pāra-gataṃ na *eraye*" (Thera G. v. 209; see v. 260).

"Yathā pi nāvaṃ puriso 'dakamhi
ereti ce naṃ upaneti tiraṃ"

(*Jāt.* IV. p. 478).

"Khippam giraṃ *eraya vaggu vaggum haṃso va paggayha sanikaṃ nikūjaṃ*" (Thera G. v. 1270).

Ereti (Sk. *erayati*), 'to move, raise, raise the voice, utter.'

EḶAKA.

"So na *eḷaka-m-antaraṃ [paṭigaṇhāti]*" (*Āṅuttara* III. 151. 2; Puggala p. 155; *Sihanāda Sutta*, *Dīgha* VIII.).

Eḷaka is explained in the Commentary by *ummāra*, 'threshold.' It is evidently the same word in the first

term of the compound "eḷaka-pādaka-pīṭha" (Cullavagga VI. 2. 24) explained in the Vinaya Texts (III. p. 165) as 'a chair raised on a pedestal.' The translation throws no light on the meaning of eḷaka. Buddhaghosa has the following note: "Eḷaka-pādaka-pīṭhaṃ nāma dāru-pattikāya upari pāde ṭhapetvā bhojana-phalakaṃ viya katapīṭhaṃ vuccati." The chair (pīṭha) stood on a low projecting platform of wood or stone (eḷaka) by which it was mounted, and on which the sitter placed his feet. Such a chair was disallowed to the bhikkhus as being too comfortable.

Eḷaka in the sense of 'threshold' was merely a slab of wood or stone placed under an entrance door.

Nothing is known of the origin of the word. Can it be connected with Sk. eḷuka, 'a wall, tomb,' originally a stone slab?

OKADḌHATI.

"Taṃ maṃ taṃ sattavāho ussannāya vipullāya vadḍhiyā
Okadḍhati vilapantiṃ acchinditvā kulagharassa"
(Therī G. v. 444).

Okadḍhati (Sk. a va - k r i s h), 'to drag along.'

OKAPPETI.

"Aparam pi bhante uttarim kāraṇaṃ brūhi yenāhaṃ
kāraṇena okappeyanti" (Mil. p. 150).

"Tasmā tassa balavato . . . oṇamanena sadevako loko
oṇamissati okappessati . . ." (Ibid. p. 234).

"Tīhi ākārehi diṭṭhe vematiko diṭṭhaṃ n'okkappeti
ditthaṃ nassarati" (Sutta Vibhaṅga II. p. 4).

"Acira-pabbajitassa hi kathā okappanīyā na hoti"
(Sum. p. 143).

Okappeti (Sk. a va - k l ṛ i p), 'to consider as possible,'
'to be fit.'

Okappanā, in Dhammasaṅgaṇi p. 12, is given as one
of the synonyms of saddhā.

OKIRINĪ, OKILINI.

"Idhāhaṃ . . . addasaṃ itthiṃ upakkaṃ okiliniṃ,

okirinim . . . sã issãpakatã sapattim aṅgãrakatãhena okiri” (Sutta Vibhaṅga I. p. 107).

Here upakka or uppakka = baked. Does okilini (= [o] kilinnakasarãrã) mean ‘dried up,’ and okirini (= aṅgãraparikiṇṇã), ‘sooty,’ ‘begrimed with soot.’

OKKANTATI.

“Issassa upakkhandhamhã okkaccã caturaṅgulaṃ tena nemim pariharesi . . .” (Jãt. IV. p. 210).

Okkaccã-ti okkantitvã (Com.).

Okkantati (Sk. ava-kṛit), ‘to cut off’

OKKANTI, OKKAMANA.

“Bodhisattassa gabbh’ okkanti yã” (Sum. p. 130).

“Mātu-kucchim okkamane” (Ibid. p. 145).

Okkanti (= Sk. avakṛanti), ‘descent.’

Gabbh’ okkanti = entrance into the womb.

Okkamana (= avakramana), ‘descent.’

OKASSETI.

“Tato sucim gahetvãna vaṭṭim okassayãm’ aham” (Therã G. 116, p. 135).

“Yadi bhante Nãgasena Tathãgatassa tã upamã aññatã, tena hi Buddho asabbaññũ; yadi ñatã, tena hi okassa pasayha vimamsãpekho pañãmesi, tena hi tassa akãruññatã sambhavati” (Mil. p. 210).

“Sutaṃ me taṃ bhante vajji yã kulitthiyo kulakumãriyo tã na okassa pasayha vãsentiti” (M. P. S. p. 3).

Okasseti (Sk. avakṛish), ‘to drag out or away,’ ‘draw away.’

OGAṆA.

“Migaluddo mahãrãjã Pañcãlãnaṃ rathesabho

Nikkhanto saha senãya ogaṇo vanam ãgamã”

(Jãt. IV. p. 432).

Ogaṇa = avagaṇa (Sk. ogaṇa), ‘without a retinue.’ Cf. opatta = nippatta = leafless (Jãt. III. p. 495).

OGADHA.

Childers quotes no texts in dealing with this word, but compare :—

“Tvañ ca me maggam akkhāhi añjasam amat’ ogadhā” (Thera G. v. 168, p. 22). For antogadhā see Sum. p. 59.

OGAMANA.

“Ogamānānti atthaṅgamanam” (Dīgha I. 1. 25; Sum. p. 95).

Ogamāna = Sk. avagāmana, ‘setting.’

OGGATA.

“An-oggatasmim suriyasmim tato cittaṃ vimucci me” (Thera G. v. 477).

“Rattandhakāre ti oggate suriye” (Sutta Vibhaṅga II. p. 268).

Oggata = apagata, ‘set.’

OCARAKA, OCARATI.

“Ete bhante māma purisā carā ocarakā janapadam ocaritā āgacchanti, tehi pathamaṃ ociṇṇaṃ ahaṃ pacchā osāpayissāmi” (Samyutta III. 2. 2).

“Ete bhante mama purisā corā ocarakā janapadam ocaritvā āgacchanti, tehi pathamaṃ otiṇṇaṃ, ahaṃ pacchā otarissāmi [v. l. osāyissāmi]” (Uddāna VI. 2).

Ocaraka occurs also in Sutta Vibhaṅga Pār II. 4. 1, p. 47, and is explained by the Old Com. (Pār. II. 4. 27, p. 52) as follows:

“Ocarako nāma bhaṇḍam ocaritvā āchikkhati itthannāmaṃ bhaṇḍam avaharā ti.”

The Com. to the Udāna explains ocarakā by hetthā-carakā and carapurisā; ocaritva by vimamsitvā and osāyissāmi by paṭipajjissāmi karissāmi.

Buddhaghosa on Pār. II. 4. 27 has the following note:

“Ocaratīti ocarako. tattha tattha anto anupavisa-tīti vuttam hoti.”

Ocaraka (not in Sanskrit), ‘emissary,’ ‘agent.’ In

Div. 127. 26, a v a c a r a k a = footman, runner; o c a r a t i
(Sk. a v a - c a r, 'to go down towards'), 'to visit.'

OCINĀTI.

Nānāratana-m-o c i t a (Jāt. IV. p. 135) dum-o c i t a
(Ibid. p. 156).

O c i t a (Sk. a v a - c i t a) = sañcita, 'filled.'

" . . . Acchāya atibharitāya

amataghaṭikāyaṃ dhammakatamatto, katapadaṃ jhānāni
o c e t u ṃ" (Thera G. v. 199).

O c e t i (Sk. u p a - c i) = u p a c e t i = bhāveti, 'to
cultivate.'

OṬṬHI-VYĀDHĪ.

"Tadā tassa rañño eka oṭṭhiviyādhi . . . mahab-
balā ahosi."

O ṭ ṭ h i v y ā d h i is a female elephant. Does it mean
'lip [trunk] striker'? (Jāt. III. 385-7).

OṆI.

"O ṇ i - r a k k h a n ā m a ā h a t a ṃ b h a ṇ ḍ a ṃ g o p e n t o"
(Sutta Vibhaṅga I. p. 53).

"O ṇ i ṃ r a k k h a t i t i o ṇ i r a k k h o y o p a r e n a a t t a n o v a s a n a ṭ -
ṭ h ā n e ā b h a t a ṃ (MS. ā h a t a ṃ) b h a ṇ ḍ a ṃ i d a ṃ t ā v a b h a n t e
m u h u t t a ṃ o l o k e t h a y ā v a a h a ṃ i d a ṃ n ā m a k i c c a ṃ k a t v ā
ā g a c c h ā m i t i v u t t e r a k k h a t i" (Buddhaghosa).

O ṇ i (a v a ṇ i ?) must here signify 'treasure, property.'

OṆOJETI.

"Sovaṇṇena bhīṅkārena udakaṃ o ṇ o j e t v ā" (Mil.
p. 236; see Mahāvagga I. 22. 18).

"O ṇ o j e t h a ā v u s o s a ṅ g h a s s a c i v a r a ṃ" (Sutta Vibhaṅga
I. p. 265); see Dipavaṃsa XIII. 29, and cf. o ṇ o j a n a
(Cullavagga II. 1. 1). O ṇ o j a (Cull. p. 37).

O ṇ o j e t i (Sk. a v a n e j a y a t i), 'to dedicate,'
'consecrate.'

OTAPPATI, OTĀPETI.

"Pāṇiyam o t a p p a t i" (Cullavagga VI. 3. 7).

“ Bhikkhū sa-udakaṃ pattam o t ā p e t i ” (Ibid. V. 9. 3; see Mhv. I. 25. 16).

O t a p p a t i (Sk. a v a - t a p), ‘to heat, warm.’

OTALLAKA.

“ Kuto nu āgacchasi rummavāsi
O t a l l a k o p a m s u p i s ā c ā k o v a ”

(Jāt. IV. pp. 380-4).

“ O t a l l a k o t i l ā m a k o o l a m b a - v i l a m b a - n a n t a k a - d h a r o ”
(Com.).

O t a l l a k a = o t ā l a k a = o t ā r a k a ? Cf. Sk. a v a -
t ā r a ṇ a, ‘the ends or border of a garment.’

OTTAPATI, OTTAPPETI.

“ Yaṃ n a o t t a p p a t i o t t a p p i t a b b e n a n a o t t a p p a t i
p ā p a k ā n a ṃ a k u s a l ā n a ṃ d h a m m ā n a ṃ s a m ā p a t t i y ā i d a ṃ
v u c c a t i a n - o t t a p p a ṃ ” (Puggala II. 5).

“ A t h ā y a ṃ i t a r ā p a j ā p u ṇ ṇ ā b h ā g ā t i m e m a n o
s a ṅ k h ā t u ṃ n o p i s a k k o m i m u s ā v ā d a s s a o t t a p p e t i ”
(Saṃyutta VI. 2. 3).

O t t a p a t i = a v a t a p p a t i f o r a p a t a p p a t i
(Sk. a p a - t r a p), ‘to be ashamed.’

The N. Buddhist form for o t t a p p a is a p a t t r ā p y a
(Mahāvīyatpatti p. 32).

ODAPATTIKIYĀ, ODAPATTAKINĪ.

“ O d a p a t t i k i y ā m a y h a ṃ s a h a j ā e k a s ā s a n ī ” (Cariyā
Pit. II. 4. 8, p. 86).

Among the ten kinds of wives mentioned in Sutta
Vibhaṅga I. p. 139 we find o d a p a t t a k i n ī upon which
we find the following note (p. 140), “o d a p a t t a k i n ī
n ā m a u d a k a - p a t t a ṃ ā m a s i t v ā v ā s e t i .”

O d a p a t t i k i y ā = ‘water-bowl-carrier.’

ODACYA.

This word is given in the Dhammasaṅgaṇi 9, 86 as one
of the synonyms of pīti.

O d a g y a = a u d a g r y a , ' elation ' (not in Sanskrit)
from u d a g r a .

ODANIKA.

"O d a n i k a - g h a r a - v i t h i " (Jāt. III. 49).

O d a n i k a , ' a c o o k . '

ODARIKA.

"H i t v ā g i h i t v a ṃ a n a v o s i t a t t o m u k h a n a ṅ g a l i o d a r i k o
k u s i t o " (Thera G. v. 101, p. 15).

"P u g g a l o . . . l u d d h o o d a r i k o " (Mil. p. 357-8).
Cf. o d a r a in Dhammapada p. 96.

O d a r i k a (Sk. a n d a r i k a), ' g l u t t o n o u s . '

ONAMATI, OṆAMATI.

"U n n a t ā b h ū m i p p a d e s ā o ṇ a m a n t i , o ṇ a t ā u n n a -
m a t i " (Sum. p. 45).

"S o s o m u ṇ c a t i p u p p h ā n i o n a m i t v ā d u m u t t a m o " (Vimāna XXXIX. 3).

"S i h o j i v i t a p a r i y ā d ā n e p i n a k a s s a c i o ṇ a m a t i " (Mil.
p. 400). Cf. a n - o ṇ a m i - d a ṇ ḍ a j ā t a (Mil. p. 238).

O n a m a t i (Sk. a v a - n a m), ' t o b e n d , s t o o p . '

ONAYHIYATI, ONĀHA.

"J ā l e n a c a o n a h i y ā n ā
t a t t h a h a n a n t i a y o m a y a k ū t e h i "

(Sutta Nipāta III. 10. 13).

O n a y h i y a t i (Sk. a v a - n a h), ' t o c o v e r . '

O n ā h a and p a r i y o n ā h a are given in the Dham-
m a s a ṅ g a ṇ i 205, as synonyms of m i d d h a , ' s l o t h . '

OPATATI.

"Y a t h ā k a l a n d a k o p a ṭ i s a t t u m h i o p a t a n t e
. . . . n a ṅ g u t ṭ h a l a k u ṭ e n a p a ṭ i s a t t u ṃ p a ṭ i b ā h a t i " (Mil.
pp. 368, 396).

"Y a d ā k i l e s ā o p a t a n t i " (Ibid. p. 368).

F o r o p ā t e t i see Sutta Vibhaṅga II. p. 15.

O p a t a t i (Sk. a v a - p a t), ' t o f a l l d o w n . '

OPĀTA.

“Opātaṃ khananti” (Jāt. I. p. 143).
Opāta (Sk. a va - p ā ta), ‘hole, pit.’

OPĀNA.

Opāna - bhūta (Jāt. IV. p. 34: Vimāna LXV. 4; LXVI. 4; Sum. p. 177; Mahāvagga VI. 31. 11).
Opāna (Sk. a va - p ā na), ‘a pond or pool for watering.’

OPILĀPETI.

“Taṃ payāsaṃ . . . usake opilāpehīti” (Sutta Nipāta I. 4. 7, p. 14).
See Jāt. I. pp. 212, 238; III. p. 301. Saṃyutta VII. 1. 9. Mahāvagga X. 4. 5.
Opilāpeti, the caus. of a va - plu, ‘to keep under,’ ‘to sink.’

OPUÑCHETI.

“Bhumiñ ca catujātiya gandhehi opuñchetvā . . . dhaje bandhimsu” (Jāt. IV. p. 377-8).
Opuñcheti (a va - pro ñ ch, not in Sanskrit), ‘to cleanse.’

OPUTA.

“Puthū pañcahi nīvaraṇehi āvutā nivutā oputā paticchannā paṭikujjitā ti puthujjanā” (Sum. p. 59).
Oputa = ovuta (Sk. a pa - v ṛ i), ‘obstructed.’
“Etthāyaṃ jano āvaṭṭo nivuto ovuto pihito pariyaonaddho” (Mil. p. 161).
Ovaṭṭa, another form of the word, occurs in (anovaṭṭa) Sutta Vibhaṅga II. p. 52.

OPUNĀTI, OPUNĀPETI.

Childers only gives the metaphorical use of this word in the sense of ‘to sift.’
“Masim karitvā mahāvāte vā opuneyya” (Aṅguttara III. 33. 2).
“Sīghasīghaṃ bhusikaṃ uddharāpetvā sīghasīghaṃ opunāpeyya” (Ibid. III. 92. 3).

“Bhusikaṃ uddharāpetvā opunāpetabbam opunāpetvā atiharāpetabbam” (Cullavagga VII. 1. 2, p. 181).

“Esāhaṃ bhante yo me Āḷāre Kālāme pasādo taṃ mahāvāte vā opunāmi siḅhasotāya vā nadiyā pavāhemi” (M. P. S. IV. p. 45).

Opunāti (ava-pū not in Sanskrit), ‘to winnow.’

OMATṬHA.

“Sattiyā viya o ma ṭ ṭ h o dayhamāne va matthake

Kāmarāgappahānāya sato bhikkhu paribbaje te”

(Samyutta I. 3. 1; II. 2. 6 =Thera G. v. 39).

O ma ṭ ṭ h a = o ma ṭ ṭ a (Sk. ava-mrish), ‘struck.’

OMADDATI.

“Omadda khippaṃ palighaṃ esikāni ca abbaḥā” (Jāt. II. 95).

See Cullavagga VIII. 4. 5, p. 214.

Omaddati (Sk. ava-mrid), ‘to crush,’ ‘press down.’

ORABBHIKA.

“Orabbhiko vā urabbhaghātako” (Aṅuttara III. 99. 7; see Puggala p. 56; Therī G. v. 242, p. 146 [the Com. p. 199, explains orabbhika by orabbhaghātika]; Sutta Vibhaṅga I. p. 106).

ORUNDHATI.

“Orundhiya naṃ pari rakkhissā mi” (Jat. IV. p. 480). Orundhiya = orundhitvā (Com.).

Oruddha (Therī G. vv. 445, 453).

Orundhati (Sk. ava-rudh), ‘to restrain.’

ORAMATI.

Childers has no notice of oramati, the proper meaning of which is ‘to leave off cease.’ See Sutta Vibhaṅga I. p. 54.

“Bhikkhu bhikkhum so ānāpetvā vippaṭṭisārī

sāveti mā avaharīti, so sutthūti oramati, ubhinnaṃ anāpatti.”

But in Mil. p. 361 oramati seems to mean ‘to be pleased,’ ‘to be satisfied.’

“Sace so me bhante paṭisunivā nandati oramati evāhaṃ taṃ pabbājemi nissayaṃ demi.”

In Jāt. I. p. 498 oramati is used in the sense of ‘to strive’ :—

“Oramāma na pārema” = we strive but do not succeed. The Com. has “udakam . . . ākaḍḍhema osārema.”

A parallel expression occurs in Jāt. III. p. 185: “Vikkamāmi na pāremi.”

We see that oramāma = vikkamāma, ‘we use effort,’ ‘we strive.’

There is a similar expression in Çakuntala p. 146 (ed. Williams, 1876): “Naṃ saḥigāmi dosotti vavasidābi na pāremi . . . nivedidum.”

Can oramāma be an error for osāyema from avasā? See note on OSĀPETI.

OLAGGETI, OLUGGA.

“Atha kho bhikkhave Vepacitti asurindo aṭaliyo (v. ll. āṭaliyo, āṭaliko) upāhanā ārohitvā khaggaṃ olaggetvā assamaṃ pavisitvā” (Samyutta XI. 1. 9; see Sum. p. 41).

“Olaggessāmi te Citta ānidvāre va hatthinaṃ” (Thera G. v. 355).

“Tvam olagga na gacchasi” (Ibid. v. 356).

Olaggeti (caus. of avalaga), ‘to attach,’ ‘fasten;’ olagga = Sk. avalagna; for olugga see Sum. p. 41.

OLAṄGHANĀ, OLAṄGHETI.

“Olaṅghanā nāma heṭṭhā onamanā” (Sutta Vi-bhaṅga I. p. 121).

Olaṅghanā (not in Sanskrit), ‘passing under.’

For olaṅgheti see extract quoted in ULLAṄGHETI.

OLIKHATI.

“Kese me olikhissan ti kappako upasaṅkami”
(Thera G. v. 169).

“Bahūvatasamādānā aḍḍham sīsassa olikhim”
(Therī G. v. 88; Com. p. 183).

Olikhati (ava-likh, not in Sanskrit), ‘to cut off.’

OLĪYATI, OLĪYANA.

“Ete te ubho ante anabhiññāya olīyanti eke, atidhāvanti eke” (Udāna VI. 8).

In the Dhammasaṅgaṇi 1156, 1236, olīyana, ‘hesitating,’ is used as a synonym of thīna cf. an-olīna-vuttitā Ibid. 1367.

See Jāt. III. 322, where olina = impeded? Cf. Sk. avalīna, ‘sticking to.’

OLUBBHA.

“Piṇḍapātaṃ caritvāna daṇḍaṃ olubbha dubbalā”
(Therī G. v. 17, p. 125).

“Daṇḍaṃ olubbha gacchāmi” (Ibid. v. 27, p. 126).

See Jāt. I. p. 126.

Olubbha, ‘leaning on,’ though connected in meaning with avallamb, looks as if it were derived from avallabh (not in Sanskrit).

OVAṬṬIKĀ.

“Sakkā hoti hatthena pi dvihi pi aṅgulīhi [udakaṃ] gahetuṃ ovaṭṭikāya m pi kātuṃ?” (Sum. p. 218).

“So taṃ sūciṃ nālikāya pakkhipitvā ovaṭṭikāya katvā” (Jāt. III. p. 282).

“Bodhisatto ovaṭṭikato sūcinālikam niharitvā adāsi”
(Ibid. p. 285).

Here ovaṭṭikā seems to be a kind of ‘bag.’

There is an ovaṭṭikā in the sense of valaya, ‘bracelet;’ “chabbaggiyā bhikkhū ovaṭṭikam dhārenti” (Cullavagga v. 2. 1; Com. on Mhv. V. 29, 4), and a form ovaṭṭiyā (Mahāvagga VII. 1. 5) = ovaṭṭikā.

There is also the form *ovaddheyya* or *ovattheyya*
= turned back.

All these seem to point to Sk. *apa-vṛit*.

OVAMATI.

“Atha kho udapāno sabbam taṃ tiṇaṃ ca bhusāṃ
ca mukhato ovamitvā acchassa udakassa yāva
mukhato pūrito vissandanto maññe atthāsi” (Udāna
VII. 8).

Ovamati (*ava-vam*, not in Sanskrit), ‘to throw
up.’

OVARIYATI.

“Kiṃ te aparādhitaṃ mayā yam maṃ ovariyā-
māna titthasi” (Therī G. v. 367-8).

Ovariya pass. of *apa-vṛi*, ‘to avoid’?

OVASSATI.

“Kadā nu maṃ pāvusakālamegho navena toyena sacīvaram
vane

Isippayātamhi pathe vajantaṃ ovassate”

(Thera G. v. 1102, p. 98).

“Kassapassa kuṭi ovassati” (Mil. p. 223-4).

“Viharassa kuḍḍo ovassati” (Cull. VI. 3. 4; see
V. 16. 1; VIII. 3. 3: Sutta Vibhaṅga II. 33, 39).

Ovassati (*ava-vrish* not in Sanskrit), ‘to rain
down on,’ ‘to leak.’

For *ovasāpeti*, ‘to cause to be rained down on,’ see
Mahāvagga VIII. 15. 2, p. 291).

OSSAJATI, OSSAJJATI.

“Kuto samuṭṭhāya mano vitakkā
kumārakā dhamkam iv’ ossajanti”

(Samyutta X. 3 = Sutta Nipāta 5. 1, p. 48).

‘Whence arising doubts vex the mind, as boys vex a
crow’ (Fausböll).

Here is an illusion to a game played by Hindu lads of

tying a string to a crow's leg, first letting it go a little way, and then jerking it back.

The original meaning of *ossajati* is to let go or release.

“*Hadaye ossajāmi*” = “*hadaye vissajjemi*” (Jāt. IV. p. 260).

“*Atha kho Bhagavā Cāpāle cetiye sato sampajāno āyusañkhāraṃ ossajji, ossaṭṭha ca Bhagavato āyusañkhāre mahābhūmicālo ahoṣi*” (M. P. S. p. 26).

“*Yadā Tathāgato sato sampajāno āyusañkhāraṃ ossajjati tadāyaṃ paṭhavī kampaṭi*” (Ibid. p. 27). See Thera G. 321.

“*Ossaṭṭha kāyo urago caratu*” (Jāt. IV. pp. 460, 461).

Ossaṭṭha = *nissaṭṭha* (Com.).

Cf. *āyusañkhārossaṭṭha* (Sum. p. 130).

OSAṆHETI.

“*Akkhīni añjetvā kese ossaṇhetvā*” (Jāt. IV. p. 219).

“*Bhikkhū kocchena kese ossaṇhenti*” (Cullavagga V. 2. 3).

Ossaṇheti (ava-ṣlakshṇayati not in Sanskrit), ‘to comb out,’ ‘to smooth.’ Cf. Hindu *uñchā*, ‘to comb the hair.’

OSĀPETI, OSETI.

“*Majjhe gahetvā ubhato osāpeti, ubhato koṭṭisu gahetvā majjhe osāpeti*” (Jāt. I. 25).

“*Ete bhante mama purisā carā occarakā janapadaṃ ocaritvā āgacchanti tehi paṭhamam ocaṇṇam aham pacchā osāpayissāmi*” (Samyutta III. 2. 2 = Udāna VI. 2. See extract and notes under OCARAKA and ORAMATI).

Here *osāpeti* = *ṭhapeti*, from *ava-sā*.

In Thera G. v. 119 *osiya* (v. l. *opiya*) is explained by *ṭhapetvā* and *osenti*, in Therī G. Com. p. 202, by *paṭisāmetvā ṭhapenti*. See Sutta Vibhaṅga II. p. 15.

For *osāpeti* we find *oseti* (see Samyutta XI. 2. 10; Thera G. v. 119; Therī G. v. 283), in the sense of ‘to put, place,’ for which we find the v. l. *opeti*.

“*Kheḷam sarīre oṣi* (text *opi*)” (Jāt. IV. p. 457).

OHANATI.

“Indakhilam o h a c c a-m-anejā
te caranti suddhā vimalā”

(Samyutta I. 4. 7).

O h a n a t i (Sk. a v a - h ṛ i), ‘to take away.’

O h a c c a may also represent o h a n t y a as well as
a v a h ṛ i t y a .

KAṬAGGAHA.

“Yadā jīṇṇā bhavissamā ubho daṇḍaparāyanā
ubho pi pabbajissāma, ubhayattha kaṭaggaho”

(Thera G. v. 462, p. 49).

“Ayañ ca te rājaputti ubhayattha k a ṭ a g g a h o
devalokūpapatti ca kitti ca idha jivite”

(Jāt. IV. p. 322).

The Com. explains k a ṭ a g g a h a by j a y a g g a h a .

Kaṭaggaha = a lucky throw, the lucky die, in contra-
distinction to k a l i g g a h a , ‘an unlucky throw.’

KAṬAGGAHA.

“Na c’ eva bhogā tathārūpā na ca puññāni kubbanti
Ubhayattha k a l i g g a h o andhassa hatacakkhuno”

(Aṅguttara III. 29).

For k a l i in sense of ‘bad die’ see Dhammapada vv.
202, 252.

KAṬUKUṆCAKA.*

K u t u k u ṇ c a k a occurs in the following passage from
the Divyāvadāna, p. 8, l. 3 :

“Ā k r o ṣ a k ā r o s h a k ā vayam matsarīnaḥ k u t u k u ṇ -
c a k ā vayam
dānam ca na dattam anv api yena vayam pitrilokam
āgataḥ.”

On p. 302, l. 3, of the same work the word recurs :

* See *Academy*, Feb. 25, 1888, No. 825, pp. 136, 137.

“ Ete pi matsarinā āsan k u t u k u ñ c a k ā āgrihītaparish-
kārās.”*

The editors, not understanding this unusual term, have admitted into their text (p. 302) the variant reading k u t - k u ñ c a k ā, which they connect with Pāli k u k k u c c a k a, ‘remorseful.’ Childers, however, refers the well-known k u k k u c c a to the Sanskrit k a u k r i t y a. It sometimes appears under the form k u k u c c a, as if from k u - k r i t y a; and, in Aṅguttara Nikāya IV. 196, we find a k u k - k u c c a k a j ā t a, in the sense of ‘well-formed,’ applied to a tree. It is possible that k u k k u c c a, ‘remorse,’ has a different origin, and may be derived from k ū t + k r i t y a (Cf. Sk. k ū t, ‘to sorrow’). But, be this as it may, k u k - k u c c a is never used in Pāli texts along with m a c c h a r ī, m a c c h a r a, or k a d a r i y a, but with u d d h a c c a, &c. In the passages quoted above, k u t u k u ñ c a k a has not the sense of ‘remorseful.’

The metre of the verse quoted from p. 8 of the Divyā-
vadāna would seem to show that the reading k u t u k u ñ -
c a k ā is to be preferred to that of k u t k u ñ c a k ā. If,
then, this term does not bear the meaning, ‘remorseful,’
what is its true signification? Sanskrit gives us, appa-
rently, no direct clue to the meaning, so recourse must be
had to Pāli for its signification. Childers’s dictionary here
fails us entirely, and we are compelled to look elsewhere
for help in solving the difficulty. It may be noted that
ā k r o ṣ a k ā and r o s h a k ā correspond to Pāli a k k o s a k ā
and r o s a k ā, which are usually found together (see Saṃ-
yutta-Nikāya III. 3. 1, p. 96; Sutta Nipāta, p. 24) in con-
nection with m a c c h a r ā; m a t s a r i n a h is the Pāli
m a c c h a r i n o; and it may be assumed that in meaning it is
synonymous with k u t u k u ñ c a k ā.

On pp. 291, 298, of the Divyāvadāna, m ā t s a r y a
(= Pāli m a c c h a r i y a) is associated with ā g r i h ī t a, in
Pāli a g g a h ī t a (not in Childers; but compare a g g a -

* The editors suggest ‘ostentatious’ as the meaning of ā g r i h ī -
t a p a r i s h k ā r a; but the context shows that it signifies ‘having
beggarly belongings,’ hence ‘mean,’ ‘shabby.’

hitatta in Puggala Paññatti II. § 3. 13; Dhammasaṅgaṇi, § 1122, p. 199), which literally means 'drawn tight or close;' hence closefisted, mean greedy. But, in the Puggala, among the synonyms of macchariya we find not only agga hitatta and kadariya, but also katukañcukātā (written katakañcukātā in the Dhammasaṅgaṇi), an abstract noun formed from an adjective katukañcuka or katakañcuka, corresponding to an original kṛita-kañcuka or kṛita-kuñcaka, 'close,' 'near,' 'greedy' (Cf. Sk. kṛita-kapata, 'fraudulent'). Kañcuka or kuñcaka must be referred to the root kañc or kuñc, 'to draw together,' 'contract' (Cf. Sk. kañcuka and kañcukita).

The compiler or compilers of the Divyāvadāna, not recognizing the origin of katukañcuka, tried to Sanskritize it into kutukuñcaka, connecting it, perhaps, with kūtukuñcaka or kutukuñcaka. But, whatever may be the etymology of the word, there is no doubt as to its meaning, which cannot be settled offhand by an appeal to the Sanskrit dictionary. As with ekodibhāva, no amount of ingenuity exercised by Sanskrit scholars can determine its meaning apart from the Southern Buddhist texts, where it is employed in its true and legitimate sense. That Pāli terms have been altered in the process of Sanskritization needs no proof. We have several specimens in the Divyāvadāna.

The editors furnish us with a good example in sambhinna-pralāpa (p. 302) = Pāli samphappalāpa, 'nonsense.' Sampha was a word evidently unknown to the Sanskrit compiler, but it is not uncommon in Pāli. We have also a verb samphappalapati (Sum. p. 74). To this we may add vardhanīya = Pāli bhājana; niṣparusha = Pāli nippurisa. This term is applied to music, and does not mean, 'not harsh,' 'soft,' but 'not human,' 'not produced by human beings,' but by gandharvas or heavenly musicians (see Vimāna 64.10. p. 60). In the translation of the Jātaka book (p. 75), "nippurisehi turīyehi paricāriyamāno (v.l. parivāriyamāno)," the

same expression as occurs in Culla. VII. i. p. 180, is rendered 'attended by musical instruments which played of themselves.' In the Vinaya Texts, III. p. 225, it is translated 'waited upon by women performing music.' This expression, I venture to think, may be rendered thus—'entertained by heavenly music.' The Sanskrit parallel passage (Div. p. 6) is *nishparushena* (v.l. *nishpurushena*) *tūryena kṛīdati ramate paricārayati*" (see Jāt. I. p. 58). *Utkutukaprahāna* = Pāli *ukkuṭikapadhāna*; *lūha* (pp. 13, 81) = Pāli *lūkha*; *phuttaka* (p. 29), a kind of *bark* cloth = Pāli *poṭṭhaka* (see Jāt. II. p. 432, where the form *poṭṭha* also occurs); *phelā* = Pāli *peḷā* (see *peḍā*, pp. 251, 365); *abhiprāya* = *adhiprāya*, Pāli *adhippāya*; *abhyavagāhya* = *adhyavagāhya*, cf. Pāli *ajjhogāhetvā*; *abhinirnameyāmi* = *abhinirnamayāmi*, cf. Pāli *abhininnāmeti*.

Kadalīccheda, 'a kind of sword cut.' "Bodhisattvo . . . tān stambhañ kadalīcchedena khaṇḍa-khaṇḍaṃ chettum ārabdhah" (p. 459, l. 12).

We have a similar expression in Pāli; cf. *kalīraccheja* (Mil. p. 193).

The term *kadalī* is applied to the soft stem of the plaintain tree, while *kalīra* denotes the top sprout of a plant or tree. Cf. "tadā so rājā tassa tāpassa kuddho hatthapāde vaṃsakalīre viya chedāpesi" (Mil. p. 201).

"Tasmim khaṇe coraghātako tikhiṇaparasaṃ gahetvā kumārassa taruṇavaṃsakalīre viya dve hatthe chindi" (Jāt. III. p. 180).

A reference to Pāli explains many difficult expressions, as *asammosa-dharmaṇ*, which does not mean 'ever alert,' but 'whose dharma or doctrine is without confusion'; *tadbahulavihārin* = Pāli *tabbahulavihārī*, 'living intent on that'; *sthavika*, p. 475, answers to Pāli *thavika*, 'a bag'; *kataccha* or *katacchu*, 'a vessel' (?), p. 398, corresponds to Pāli *katacchu*, 'a ladle or spoon' (not found in our Sanskrit dictionaries), the etymology of which is, perhaps, to be

sought in some of the modern Prakrits. The modern Hindu dialects have *karacchul* in the sense of 'spoon' used by glass- and metal-workers.

On p. 286, l. 2, we have the puzzling expression, "sarvam *santah-svāpateyam*"; on p. 439, "sarva-santam *svāpateyam*"; and, on p. 291, "prabhūta-sattā-svāpateyam." If we take the word as it occurs on p. 291, we find it a part of a stock phrase, which we get in a simpler form in the *Digha Nikāya* V. 10 (*Sumāṅgala*, p. 295); *Sutta Vibhaṅga* I. p. 18; *Samyutta*, pp. 94, 95.

In the Pāli parallel passages there is no *prabhūta-sattā-svāpateya*; but Buddhaghosa, in commenting on the passage referred to in the *Kūṭadanta-sutta*, has the following note: "Tāta idam evam bahum dhanam kena samgharitan ti? Tumbhākam pitāmahādihi yāva sattā mā kula-parivattāti." The word *sattāma*, Sk. *saptāma* (as well as *sattā*) may, perhaps, have been used in the sense of 'going back to the seventh generation,' hence 'long accumulated,' 'of long standing' (see *Jāt.* II. p. 47).

In the phrase on *Div.* p. 439, I think we ought to read "sarvam *sapta-svāpateyam aputtam*," which would correspond to a Pāli phrase, "sabbam *sattāma sāpateyam aputtakam*." Cf. the following passage in the *Samyutta Nikāya*, where *sattāma* means the seventh (in succession):

"idam *sattāma aputtakam sāpateyyam rājakoṣam paveseṭi*" (*III.* 2. 10, p. 92).

Sattāma, 'best,' occurs in *isi-sattāma* (*Vimāna* XXI. 1.)

The phrase, *paḥusanto*, 'being rich,' occurs in the *Sutta Nipāta* (I. 6. 7, p. 18), but it throws no light on the passages under discussion.

KOṆCA-NĀDA.

As *sīha-nāda*, means a lion's roar, *koṇca* ought to mean 'an elephant.' It does so in *Milinda Pañha*, p. 76:—

"Atthi pana te . . . hatthipāmokkho ti? Āma

bhante atthīti.” “Kin nu kho. . . . So hatthī kadāci karahaci koñcanādaṃ nadatīti.” “Āma bhante nadatīti.” “Tena hi . . . so hatthī koñcānaṃ sisso ti?”

Koñca = krauñca, from a root kruñc, ‘to trumpet.’ We find such a root in Buddhist Sānskrit, “hastinaḥ kroñcanti” (Div. p. 251).

The Editors of the Divyāvadāna explain kroñcanti by ‘to trumpet’; but suggests confusion with kroçati. The root, kruç, however, is itself a weakening of a root, kruk, of which kruc and kruñc are variants. In Sutta Vibhaṅga I. p. 109, we find koñca used for the ‘trumpeting’ of an elephant.

“Idhāhaṃ āvuso Sappinikāya nadiyā tire ānañjaṃ samādhim samāpanno nāgānaṃ ogayha uttarantānaṃ koñcaṃ karontānaṃ saddaṃ assosin ti.”

Here koñcaṃ karoti = ‘to trumpet.’

In the Com. to verse 310 Therī G. p. 210, turiyā or koriya is explained by “kuñca-kāra-kukkuṭi,” ‘a cackling hen?’

EMENDATIONS.

I.

“Ime hi nāma aññatitthiyā durakkhātadhammā vassā-vāsaṃ alliyissanti saṅkāpayissanti” * (Mahāvagga III. 1. 1).

‘Shall the ascetics who belong Tīthiya schools, whose doctrines is ill-preached, retire during the rainy season, and arrange places for themselves to live in’ (Vinaya Texts I. p. 298).

The translators propose to read saṅkappayissanti. In verse we do find such forms as saṅkāpeti for saṅkappeti, but not in prose. At first one feels inclined to read saṅkāmayissanti, ‘to take possession of’; but the Sinhalese copy of the Com. reads saṅkhāpayissanti which may be a causative of kshi, ‘to dwell,’ and signify ‘to settle down quietly,’ ‘live at ease.’

* The various readings are saṅkāyissanti, saṅkhāpayissanti.

II.

“Gāmanigamā ākiṇṇā accāsanne taḥiṃ taḥiṃ
naḷaveluvanam iva brahā kukkuṭasampati (v. l.-patā)
avīci maññe va p h u ṭ ṭ h ā manussehi bhavissare”
(Anāgata Vamsa vv. 38, 39).

The Commentary on v. 39 is as follows :—

“Āvīci maññe va puṭa (*sic*) . . . manussehi ran-
t a r a p u t a (!) pūrita bhavissanti.”

In the text v. 39 for p h u ṭ ṭ h ā read p h u ṭ ā; and in the
Com. read—

“Āvīci maññe va p h u ṭ ā . . .
manussehi - r - a n t a r a p h u ṭ ā pūritā,” &c.

There is a somewhat similar passage in prose in Aṅgut-
tara III. 5. 6 : “Sutaṃ me . . . ayaṃ loko avīci maññe
phuṭo ahoṣi manussehi kukkuṭasampātikā gāmanigama-
rājadhāniyo ti.”

III.

“Atha kho . . . Vepacitti aṭaḷiyo upāhānā
arohitvā . . . assamaṃ pavisitvā” (Samyutta XI. 1. 9).

For a ṭ a ḷ i y o we have the various readings ā ṭ a ḷ i k o,
āṭaḷiyo. These together with the reading in the text are
all wrong. Āṭaḷiyo is an adjective and ought to agree
with upāhānā, but it does not. We ought I think read
ekataḷika-upāhānā, a compound that is well known
from the Jātaka-book :—

“Tasmā so pi rājā soḷavassapadesikaṃ puttamaṃ pakkosivā
ekataḷika-upāhānā ca paṇṇacchattaṇ ca . . .
datvā” (Jāt. II. p. 277).

The various readings (Burmese) are eka-paṭaṇi-
kaṃ, ekapaṭaḷikaṃ.

“Mayhaṃ maggaṃ gacchantassa ekataḷika-upā-
hānā c’eva paṇṇacchattaṇ ca laddhuṃ vaṭṭati” (Jāt. III.
p. 79).

The various readings are ekaṃ pakalikaṃ
ekapaṭālika (see also Jāt. III. p. 81, where we find
the various reading, eka-paṭaḷika).

Ekaṭalika-upāhanā might mean 'single-soled sandals.' The reading ekapaṭalika='single-lined'? Compare "anujānāmi bhikkhave ekapaṭāsikaṃ upāhanam" (Mhv. V. 1. 30).

Buddhaghosa explains ekapaṭāsikaṃ by ekapaṭalam (See Vinaya Texts II. p. 13).

IV.

"Kūtāgāre çayitvā tvam nirvāte sparçitāgate āsīno vrikshamūleṣhu kaccin na paritapyase" (Divyāvadāna p. 559, 1. 12).

Sparçitāgate, as it stands in the passage quoted above, is hopelessly unintelligible; and the interesting notes at the end of the Divyāvadāna offer no solution of the difficulty, though a very slight alteration would suffice to make sense.

Bearing in mind, as pointed out in the *Academy*, March 27, 1886, p. 222, that Northern Buddhist texts often contain Sanskritizations of Pāli forms, we must turn to Southern Buddhist texts for help in amending what is obviously a corrupt or false reading.

Nirvāte is plain enough, and corresponds to Pāli nivāte (= Sanskrit nivāte). Childers does not register nivāta in the sense of 'sheltered,' but assigns to it the meaning of 'lowliness,' though 'calmness' would be more in accordance with the etymology of the word: "Gāraṇo ca nivāto ca" (Sutta Nipāta II. 4. 8).

Nivāta, however, does occur in Pāli texts in the sense of 'shelter'd (from the wind)':

"Channā me kūtikā sukhā nivātā"

(Thera Gāthā, st. 1; see also 51-54).

"Sa hi parisā . . . nivāte padīpasikhā viya ca niccalā va nisinnā ahoṣi" (Sum. p. 42).

"Nivāte ti pabbatapāde" (Jāt. IV. p. 92).

Cf. nivātaja. (Ibid. p. 156), nivātaka (Jāt. I. p. 289).

Sparçitāgate appears to correspond to Pāli phus-

sitaggale. This compound, not given by Childers, seems to mean 'with well-finished bolts,' hence 'well-secured.' It occurs in Thera Gāthā (st. 385):

“ Mā sitena pareto vihaññittho ; pavisa tvam vihāram
phus[s]itaggalam.”

But what is more important to the elucidation of the passage quoted from the Divyāvadāna is the occurrence of a similar expression in two passages in the Aṅguttara Nikāya :

“ Kūtāgārāni . . . nivātāni phussitāggalaṇi ”
(III. 1, p. 101).

“ Kūtāgāram . . . nivātam phussitaggalam ”
(III. 34, p. 137).

(See Childers's note on a passage in the Mahāvamsa, 124, s.v. PHASSITO).

With these passages before us we cannot go far wrong in restoring the text by reading *sparçitārgale* for *sparçitāgate*.

v.

“ Anujānāmi . . . añjanam kāḷañjanam . . . kapallaṇti ” (Mahāvagga VI. 11).

The translators of the Vinaya Texts vol. ii. p. 50, do not translate *kapalla* but they give Buddhaghosa's explanation showing that the word means 'lamp-black' used as a collyrium. *Kapalla* might stand for *kapāla* but I venture to think we ought to read *kajjala*, a well-known term for 'lamp-black.'

MISCELLANEOUS.

I. VULTURE OR PIGEON.

In the Hitopadeça and Pañca Tantra keenness of sight is ascribed to a pigeon ; in the Jātakas to a vulture. The Pāli may, perhaps, be the original.

“ Yo 'dhikād yojanaçatāt paçyatihāmisham khagal
Sa eva prāptakālas tu pāçabandham na paçyati ”
(Hitopadeça I. 57).

This verse is found in Pañca Tantra, ii. 18 :

“Ardhārdhād yojanaçatād āmisham vaikshati khagaḥ
So 'pi pāçvasthitam daivād bandhanam na ca paçyati.”

The stanza as it occurs in the Jātaka book, ii. p. 51, is applied to a *vulture*, and not to a *pigeon* :

“Yan nu gijjho yojanasatam kunapāni avekkhati
Kasmā jālañ ca pāsañ ca āsajjāpi na bujjhasīti.”

II. FLAMINGO OR CRANE.

In Sanskrit literature frequent mention is made of the faculty possessed by the haṃsa to separate the milk from a mixture of milk and water.

“Haṃso hi kṣhīram [ādatte] tan miçrā varjayatyapaḥ”
(Çakuntala VIII. 160).

In Buddhist literature this power is ascribed to the koñca.

“Saddhiṃcaram ekato vasam misso aññajanena vedagū
vidvā pajahāti pāpakam koñca khīrapako va ninnagan
ti” (Udāna VIII. 8).

In Sumaṅgala, p. 305, Buddhaghosa compares an ariyasāvaka to a koñca, because if a mixture of spirit and water were put to his lips the water only would enter it !

“Bhavantare pi hi ariyasāvako jivita-hetu pi n' eva pānaṃ hanti, na suraṃ pivati. Sace pi 'ssa suraṃ ca khīraṃ ca missetvā mukhe pakkipanti, khīram eva pavisati na surā. Yathākiṃ? Yathā koñcasakuṇānaṃ khīra-missadake khīram eva pavisati na udakaṃ.”

III. THE TORTOISE SALUTATION.

“Bodhisatto nadiyā t̥hitako va mātaram vanditvā
h a t t h a k a c c h a p a k a m katvā . . . gacchatha ammā
ti āha” (Jat. III. p. 505).

What is h a t t h a c c h a p a k a ?

It seems to be equivalent to “kacchapa-h a t t h a k a”
‘a kind of obeisance from k a c c h a p a, ‘a tortoise,’ and
h a t t h a, ‘hand.’

In Çakuntala 6. 135 (p. 229 ed. Williams, 1876) we have the expression, "Kapotahastakam kritvā" "a mode of joining the hands in humble entreaty or respectful representation or fear, from kapota, 'a pigeon,' and hasta, 'a hand.'"

In Sumaṅgala, p. 291, we read of a crocodile prostration, evidently marking great respect: "Rājā sumsumāra-patitena theram vadanto: 'naḥamāyassa arahattaṃ vandāmi puthujjana-bhūmiyaṃ pana tathavā rakkhita-silameva vandāmīti' āha."