

NOTES AND QUERIES.

BY

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AṬANI.

This word is rendered 'bed-frame' in the Vinaya Texts, part ii. p. 53. See Jât. ii. pp. 337, 424. Cf. Marâthi *aḍaṇi*, 'a metal or wooden three-legged stand,' a term for the two cross-pieces of wood supporting a stool.

ANḌA.

Cammaṇḍa 'water bag' (Jât. i. p. 249) corresponds to *cammaghataka* (Jât. ii. p. 345). Cf. *aṇḍaka* 'round fruit, as the jujube-fruit.' Hindî *aṇḍakâ* 'one of the bags forming a pannier.'

ATRICHCHA.

"Ayaṃ pana Mittavindako . . . *atriccho* hutvâ" (Jât. iii. p. 206).

"Catubbi aṭṭh' ajjhagamâ aṭṭhâhi pi ca soḷasa | soḷasâhi ca battiṃsa, *atricchaṃ* cakkam âsado | icchâhatassa posassa cakkam bhamati matthake" (Jât. iii. p. 207. See Jât. i. p. 414).

"Tasmiṃ khaṇe Sakko lokam olokento taṃ *atricchatâ-hataṃ* . . . disvâ," etc. (Jât. iii. p. 222, l. 8, 26).

"Sâ bâlâ *atricchatâya* evarûpaṃ vyasanam pattâ" (Jât. iii. p. 222, l. 6, p. 223, l. 23).

Atriccha='exceedingly covetous'; *atricchatâ*='excessive lust'; *atricchâhata* (Jât. iii. p. 222, l. 26) corresponds to *icchâhata* (Jât. iii. p. 207).

In Jât. i. p. 414, *atriccham* is explained by *atra atra icchanto*. There must have been a verb *atricchati*, having the same sense as *anugijjhati* (Jât. iii. p. 207, l. 22), but not equivalent to *atra+icchati*, but to *ati+icchati* (*aticchati*). But there was an earlier word, *aticchati* (see Childers, s.v. *Aticchatha*), and perhaps an *r* was inserted in order to maintain a distinction between two verbs alike in form, but different in meaning.

ANAMHA.

“*Anamha-kâle* Sussoṇi kinnu jagghasi sobhāṇe ti” (Jât. iii. p. 223).

“Why, pray, did you laugh, O beautiful Sussoṇi, when you were crying?”

Anamha-kâle is explained in the Com. by *ârodana-kâle* ‘in weeping-time.’

“The woman Sussoṇi was crying over the loss of husband and lover, when Indra caused her to burst out into sudden and unexpected laughter.”

*Ana-mha*¹ I take to be ‘crying,’ literally ‘un-laughing’ (cf. *abbhâkutika* ‘smiling,’ literally ‘un-frowning’), from the \sqrt{smi} , which in Pâli appears as *mha*. Cf. *vi-mhayati*, from *smi+vi*; *umhayati* ‘to laugh out, roar out with laughter,’ from *smi+ud* (see Jât. ii. p. 131; iii. p. 44).

ANTAGGÂHIKÂ DIṬṬHI.

This expression occurs in the Mahāvagga, iv. 16. 12, and the translators of the Vinaya Texts, pt. i. p. 344, leave *antaggâhikâ* untranslated, stating that the meaning is unknown to them.

I have somewhere met with the phrase (spoken of an arahat) “na *antakâni* dharati” = ‘he does not hold the (doctrine of) the *antas*.’

Antaggâhikâ diṭṭhi is the (heretical) doctrine of maintaining or holding the three *antas* or goals, which, according to

¹ *Ana* for *an* is well established, as in *ana-matagga*, *ana-bhāva* (see Vinaya Texts, pt. ii p. 113).

the Saṅgīti-Sutta, are: *sakkāyo anto*, *sakkāyasamuddo anto*, and *sakkāyanirodho anto* (see Childers, s.v. *sakkāyo*).

APASSENA.

Apassena, in *apassena-phalaka*, is rendered by the translators of the Vinaya as 'a reclining-board'; but *apassena-phalaka* corresponds in meaning to *âlambana-phalaka* (Jât. i. 8), and means, we think, 'a bolster-slab.' *Apassena* = Sk. *apaṣṛayana* has the same meaning as *apassaya*, used by Buddhaghosa in his comment on *sattaṅga* (Cullav. vi. 2. 4.) as a 'rest' or 'support,' corresponding to Sk. *apaṣṛaya*, explained by Boehtlingk and Roth as 'Kopfpolster (an einem Lehnssessel) A.V. 13. 3. 8.'

We actually find *apassaya-pīthaka* = 'a chair with a head-rest,' in Jât. iii. p. 235, l. 23; and also *kaṇṭhakappassaya* 'a bolster or head-rest filled with natural thorns, or with artificial iron ones' (Jât. i. p. 493; iii. p. 235, l. 20).

There is an interesting passage in the Puggala-Paññatti, p. 55, in which this is alluded to:

"So . . . ukkuṭiko pi hoti ukkuṭippadhānam anuyutto, *kaṇṭhakāpassayiko* pi hoti *kaṇṭhakāpassaye* seyyaṃ kappeti, *sāyaṃ* tatiyakam pi udakarohanānuyogam anuyutto viharati."

With this we may compare the following from Jât. iii. p. 235:

"Ajjā ekacce *vaggulivatam* caratha, ekacce *kaṇṭhakaseyyam* kappetha, . . . ekacce *ukkuṭikappadhānam* anuyujatha, ekacce *udakogāhanakammaṃ* karotha."

Here, for *kaṇṭhakaseyyam*, or *kaṇṭhasaseyyam*, *kappetha* we must read *kaṇṭhakappassaye seyyam kappetha* (see Jât. iii. p. 74).

Childers gives no examples of *ṣri* + *apa* (see Jât. iii. p. 425; Thera-Gāthā, p. 75; Cullavagga, p. 175; Suttavibhaṅga, i. pp. 74, 76).

AVHETI.

Avheti=*pakkosati* (Jât. ii. 10, 252; Tevijja Sutta, i. 19).

AḶA.

Aḷa 'a claw,' not in Childers, occurs in Jât. i. p. 223; ii. p. 342; iii. pp. 295, 297. Cf. *vicchikālika* = 'a scorpion's claw' (Mahāvagga, v. 2. 3).

ĀLAYA.

This word does not occur in Childers. It means 'feint, pretence,' (\sqrt{li}) cf. *matālayaṃ karitrā* (Jât. iii. p. 533, l. 6); *matālayaṃ dassetrā* (Jât. iii. p. 533, l. 23).

ĀVIJJHATI.

In Jât. ii. p. 406, ll. 5, 6 *āvijjhitrā* seems to have the sense of *vidhā* 'to arrange, set in order,' with the same meaning exactly as *samvidahitrā* (Jât. ii. p. 408, l. 26); *āvijjhitrā* from *ā + vyadh* occurs in the same Jâtaka, p. 408, l. 7. Cf. Jât. i. pp. 153, 170; *Dīpavaṃsa*, p. 87. See *āvijjhi* in *Suttavibhaṅga*, i. p. 332; and compare with *Dīpavaṃsa* i. 81, and *Mahāvamsa* i. 43. There is a Vedic \sqrt{vidh} 'to dispose.'

ĀSĪYATI AND VISĪVETI.

Dr. Trenckner derives *āsīyati* from Sk. *āṣyāyati*, and agrees with Childers in referring *visīveti* to Sk. *vi-ṣyāpayati* 'to uncongeal, thaw,' hence, 'to warm oneself' (Dh. 177), from $\sqrt{ṣyai}$.

The passage in the *Milinda Pañha* does not bear out Dr. Trenckner's explanation of 'to be congealed,' nor that of Dr. Edward Müller's 'to cool oneself' (Pâli Gr. p. 40).

"Kaddame (padumaṃ) jāyati, udake *āsīyati* ti" (Mil. Pañ. p. 75).

This seems to mean that "the lotus springs up (or has its origin) in the ooze of the lake (where it grows) and in the water comes to perfection."

In other passages, where a similar metaphor is employed, the verb *pavaddhati*, or *samvaddhati*, is employed, showing that the meaning of *āsīyati* is 'becomes ripe,' 'comes to perfection, or maturity,' and must be referred to the root *ṣrā* (*ṣrai*, *ṣai*, or *ṣri*), the causative of which (*ṣrāpayati*) would with *vi* give us *visīveti*, with its proper meaning of 'to warm oneself,' etc.

Cf. "Yathā mahârâja padumaṃ udake jâtaṃ udake *samvaddham* . . . etc." (Mil. Pañha, p. 378; see also *Sept. Suttas Pâlis*, p. 141).

“Yathâpi udake jâtaṃ puñḍarikaṃ *pavaḍḍhati*, etc.” (Thera-Gâthâ, v. 700).

The proper term from $\sqrt{çyai}$ for ‘to uncongeal,’ ‘thaw,’ ‘melt,’ would be *paṭisīveti*, Sk. *pratiçyâpayati*, but we do not find this in Pâli. The expression *sarīraṃ sedeti*, however, occurs in Jât. i. p. 324, in the sense of to warm the body after being exposed to severe cold, to steam (see Jât. i. p. 52).

In Jât. ii. p. 68, we find “aggim *visīvetum*,” ‘to warm oneself by the fire,’ and at p. 69 a double causative, *visīvāpeti*, ‘to let one warm oneself before the fire,’ and the Commentary makes use of an explanatory and similar phrase: “Agginâ . . . jhâpento” (see Milinda Pañha, pp. 47, 102). In the Suttavibhaṅga ii. Pâc. lvi. 3. 1-3, we find *visibbeti* = *visīveti* explained by *tappati* (lvi. 3, 3), and *visibbana* = *visīvana* (see Mahāvagga, i. 20. 15).

ÂHUNDARIKA.

“Tena kho pana samayena bhagavâ tath’eva Râjagahe vassaṃ vasi, tathha hemantaṃ, tathha giṃham.

“Manussâ ujjhâyanti khīyanti vipâcenti:—*âhundarikâ* samaṇânaṃ Sakyaputtīyânaṃ disâ andhakârâ na imesaṃ disâ pakkhâyanti ti” (Mahāvagga, i. 53. 1).

The translators of the Vinaya Texts leave the perplexing term *âhundarikâ* untranslated, and offer no explanation of it. Dr. Oldenberg gives from B, a Sinhalese MS., the variant reading *âhuntaḥkirakâ*. This crux occurs again in a similar passage in the Bhikkhunî-vibhaṅga Pâc. x. 1. 1. (with the variant reading *âhuntarikâ*, an attempt, perhaps, to connect it with *antarita* or *antarâyika*); and the Com. explains it by *sambâdhâ*. Accepting the Commentator’s explanation, ought we not to read *âhuntaḥkirakâ* from the \sqrt{huna} , with the prefix *â*?

In Boehtlingk and Roth’s Dictionary the \sqrt{huna} is explained by *saṃghâte*, and this would give to *âhuntaḥkirakâ* the sense of *sambâdhâ* or *âsambâdhâ* ‘crowded up, blocked up, impassable.’ The word is evidently part of a stock passage that we find in Pâli and Sanskrit: “na . . . disâ pakkhâyanti dhammâ pi maṃ na paṭibhanti,” see Mahâparinibbâna Sutta, p. 22, and

cf. the following passage from the Mahâbhârata (Virâta Parvva 48, v. 18) :

“Vyâkulâç ca diçah sarvâ hridayam vyathatîva me
dhvajena pahitâh sadâ diçâ na prañibhânti me.

INGHÂLA, INGHELA.

Pâli abounds in variant forms, as *mucchati* and *mussati*, *laçeti* and *laketi*, etc. So we are not surprised to find *inghâla* and *ingheļa* as well as *aṅgâra* (see Therî-Gâthâ, v. 386). Cf. Marâthî *ingala* ‘a live coal.’ The change from *aṅgâra* to *inghâla* is quite regular, cf. Pâli *ingha* with Sk. *anga* (see Journal of the Pâli Text Society for 1883, p. 84). *Inghâla-khuyâ* = *aṅgâra-kâsuyâ*, but Childers has no mention of *khu* in this sense.

UK-KÂCETI.

In Jât. ii. p. 70, *ukkâceti* is used like *ussîncati*, ‘to bale out water.’ The English *bale*, ‘to empty by means of bails or buckets,’ helps us to see the origin of this word. It must be a denominative from *kâca* or *kâja*. Childers quotes, *Anotatte kâje atth’ ânesum dine dine*, ‘they brought every day eight men’s loads of A. water’ (Mah. 22). Cf. *Anotattodakam kâjam* (Dipavaṁsa, xii. 3).

UTTARIBHAṄGA.

This term seems to exclude rice, curry, etc., the four sweet foods, and to include flesh, fish, and fowl (Cullav. iv. 4. 5).

In Jât. i. No. 30, p. 196, it is applied to pig’s flesh. In Jât. i. p. 349, it has reference to dried fish, and in Dhammapada, p. 171, it is used of the flesh of a cock.

UPAKÛLITA.

Upakûlita occurs in the Therî-Gâthâ, p. 201, v. 258, as equivalent to *pañisedhika* (see Jât. ii. p. 386), but in Jat. i. p. 405,¹ *upakûlitâ* is explained by *aḍḍhajjhâmakâ*.

¹ Cf. *upakûsita* = *jhâmo sayati*, Jât. ii. p. 134. The Commentary gives another reading, *upakûjita*.

The first must be referred to the $\sqrt{k\acute{u}l}$, 'to obstruct' (cf. *paṭikkūla*), the second to $\sqrt{k\acute{u}l}$ or *kūḍ*, 'to singe.'

UPASIMSAKA.

"Yathā mahārāja unduro ito c'ito ca vicaranto āhārū-pasimsako yeva carati, evam eva," etc. (Milinda-Pañha, p. 393). Ought we not to read *upasiṅghako*, from the root *siṅgh* (see Jāt. ii. 339)? *Upasiṅghati* occurs in Jāt. ii. p. 408.

UPĀTA.

"Rajam *upātaṃ* vātena yathā megho pasāmaya" (Thera-Gāthā, v. 675, p. 69).

MS. A. reads *úpātaṃ*, which seems to be metrically the correct reading, the *úp°=upp°*. "As the cloud lays the dust raised by the wind, etc."

Dr. Oldenberg refers the word *upātaṃ* to Sk. *upāta*, from *upā-dā*, but the sense seems to require *uppātaṃ*,¹ from the root *pat*. Cf. Sk. *utpātarāta*, 'a whirlwind,' and *ut-pāta*, 'flying up.' See Dasaratha Jāt. p. 6, v. 9; p. 9, ll. 3, 23.

The usual expression is "rajam ūhatam vātena." See Suttav. Pār. iii. 1. 3, "Seyyathāpi bhikkave gimhānam pacchime māse ūhatam rajojallam taṃ enaṃ mahā akālamegho ṭhānaso antaradhāpeti vūpasameti.

ŪHAD AND ŪHAN.

There appears to be some confusion in Pāli between *ūhan* 'to throw up' and *ūhad* 'to evacuate the fæces.' *Ūhad*, which Dr. E. Müller believes to be *avahad* (Pāli Gr. p. 49), makes its p.p. *ūhata*, and not *ūhanna* (see Cullavagga, viii. 10. 3). We find the gerund *ūhacca = ūhadya = vaccaṃ katvā* in Jāt. ii. p. 71, and we have *ūhanti* (Ib. p. 73), and *ūhananti* (Suttav. Pāc. xiv. 1. 2).

In Jāt. ii. p. 355, we find *ohadāmase* explained by *ūhadāma pi omutteṃ pi* (see *ohaneti* in Cariya Piṭaka, ii. 5. 4).

¹ *Uppātaṃ = uppāta* for *uppātita*, cf. *patta = patita* in *paṭtakkhanda*, Mil. 5; Ass. S. 17. *Udāta = udatta = Sk. udārta* (from the root *ṛi*) is a possible form.

Cf. *úhananti pi ummihanti pi* (Suttav. I. Nisagg. xiv. 1; II. Pâc. lxv. 1), and *omuttenti pi úhadayanti pi* (Dham. p. 283).

ODAHĪ.

Odahi migaro pâsam (Thera-Gâthâ, v. 774) = 'the trapper set a snare.' Cf. *luddo pâsam iv' oḍḍiya* (Theri-Gâthâ, v. 73).

I do not recollect *odahati* from *avadhâ* 'to set snares,' as that is usually expressed by *uḍḍeti* or *oḍḍeti*.

Odahati is 'to put in, deposit,' cf. *araññe odahi viṣaṃ* (Jât. iii. p. 201). We must, I think, read *oḍḍayi* for *odahi*.

KAMPURI.

This occurs in the Therî-Gâthâ, v. 262: "Saṅha-kampurî va supparamajjitvâ sobhate su gîvâ pure mama."

The Commentary does not, at first sight, afford us much assistance: — "saṅṭhakammudî va supparamajjitâ | sutṭha pamajjitâ saṅṭhakam suvaṇṇasaṅkhâ viya." Here for *saṅṭhakammudî va* we must read *saṅha-kambu-r-iva* and alter *saṅṭhakam* to *saṅhakâ*. The correct reading of the text will therefore be *saṅha-kambu-r-iva*, etc., the meaning of which is now clear. The Therî's neck was once like a smooth shell; cf. *kambugîvâ*, 'a neck marked with lines or folds like a shell' (Dasaratha Jâtaka, p. 12).

KAMMAKARAṆA OR KAMMAKÂRANÂ.

In Jâtaka, ii. p. 398, Milinda Pañha, pp. 290, 358, *kamma-karaṇa* occurs for the 'punishment of evil deeds, inflicted upon usurpers, thieves, etc.' (see Milinda Pañha, p. 197, and note on CATUKKA). But as *kammakaraṇa* usually signifies 'work, service, duty,' we ought, I think to write *kamma-kâraṇâ*, for *kâraṇâ* = 'pain, torment, punishment' (cf. Kâraṇa-ghara, Jât. ii. 128; and see Ang. Nik. p. 41; Notes, p. 113).

KÂLASUTTA.

There are three passages where this word occurs in our printed texts as one of the carpenter's requisites.

(1) In Ten Jâtakas (p. 25) Prof. Fausböll translates it by

'knot,' and further on he explains it by 'a black (tarred?) rope.'

(2) It occurs again in Jât. ii. No. 283, p. 405, "vaḍḍhakissa rukkhatacchanakâle . . . vâsipharasunikhâdanamuggare âharati *kâla-suttakoṭiyam* ganhâti."

Kâlasutta seems to be a carpenter's 'measuring line' or 'rule,' made perhaps of iron wire, and hence 'black,' cf. Sk. *sûtradhâra*, 'a carpenter' (lit. 'a rule-holder').

Before the carpenter sawed or lopped off the trunk or branch of a tree, he put his iron-line round it as a guide in sawing or lopping it off accurately (see Cullavagga, p. 317).

(3) In the Milinda-Pañha, p. 413, this act is referred to as follows:—

"Yathâ mahârâja tacchako *kâla-suttam* anulometvâ rukkham tucchati evam eva," etc.

There is a curious passage in the Mahâvastu (ed. Senart, p. 17, l. 9) that closely corresponds to this quotation from the Milinda-Pañha:

"Tattra tâṃ nairayikâ nirayapâlâ âdravrikṣe vâ varjetvâ kâlasûtravaçena takṣanti aṣṭâṃçe pi ṣaḍaṃçe pi caturamçe pi."

The word occurs again on pp. 5, 12, 20. Prof. Senart thinks that *kâlasûtra* is some instrument of punishment or of torture, but from p. 5 it must be a kind of iron rope, or wire, for binding the limbs before they were sawn or lopped off by axes and hatchets.

In the Purânic accounts of the Kâlasûtra hell it is simply called 'black' (kṛishṇa), and no mention is made of the *kâlasûtra*.¹ But in Prof. Beal's Catena, p. 61, there is a description of this hell that deserves to be compared with that in the Mahâvastu (p. 5, ll. 7, 8), where *kâlasûtra* seems to be rendered by 'iron-wire' and *sûtrita* by 'lashed.'

"The Kâla-Sûtra Hell (=Chinese Heh-Sieh, *i.e.* 'black cord or thread'), so called because the wretches confined therein are *lashed with burning iron wires*, their limbs hacked

¹ See Manu iv. 88. Dr. Hopkins explains *Kâlasutra* by "Thread of Death."

with iron hatchets, their bones slowly sawn asunder with iron saws."

Of course the 'burning iron wires' would cause pain and so become a means of torture; but we venture to think that *kālasutta* is only the carpenter's 'rule' or 'measuring line.'

Just as this article was going to press I have noticed the following confirmatory passage in the Pañcu-gati-dīpana (verse 9):

"kālasuttānusārena phālyante dāru vāyato,
kakkaccehi jalantehi kālasuttam tato matam,"

which M. Léon Feer translates in the appendix to his Kandjour Extracts (p. 516) as follows:

"Parce que, selon un fil noir, ils y sont fendus, comme des troncs d'arbre, avec des scies et d'autres instruments, de là vient le nom de kālasūtra (fil noir)."

KULAṆKA OR KŪLAKA.

Kulaṅka in *kulaṅkapādaka* (Cullavagga, vi. 3. 4) is referred by Dr. E. Müller (Pāli Gr. p. 30) to the Sk. *puṭaṅka* 'a roof.'

The Pāli, however, does not mean 'roof,' but is applied to a log or beam for shoring up an old wall (see the Commentator's remarks, Cullav. p. 321).

There is a passage in Jātaka, ii. No. 283, that throws some light upon *kulaṅka*:—

"Attano ṭhitatṭhānassa purato ekaṃ parimaṇḍalam āvāṭaṃ khanāpesi, pacchato ekaṃ *kullaka*-saṅṭhānaṃ anupubbavinnaṃ pabbhārasadisam" (p. 406), "gantvā *kullaka*-mukhassa tiriyaṃ" (p. 408).

There is a variant reading *kulka*, ? *kūlaka*.

In the Introduction to the Jātaka, *kullaka* answers to *bhitti* 'a buttress.' It is also called *āvāṭa*¹ (p. 407, l. 24).

Kullaka I take to be for *kūlaka*; cf. Sk. *kūla* 'slope, bank'; *kūlaka* 'bank, dike, shore.'

The Eng. dike means 'trench, embankment,' and is the same as *ditch* (cf. Ger. *teich* 'a pond'). The *Ditch* at New-

¹ i. e. *āvāṭa-toṭa* (see Jāt. iii, p. 508).

market is an embankment. In Middle English *dike* is used to translate *spelunca* (see Hampole's Psalter).

KOLÂPA.

This word occurs in Jât. iii. p. 495, in reference to a tree full of holes, sapless and dry, "rukko khânumatto hutvâ chiddâvacchiddo vâte paharante" (*Ib.* pp. 491, 496).

The Com. explains it thus: "kolâpe ti vâte paharante âkoṭita saddaṃ viya muñcamâne nissâre" (see Milinda Pañha, p. 151).

GIRIBBAJA.

Dr. Oldenberg translates *giribbaja* by 'dwelling in the mountain' (Dīpavamsa, xiii. 16). It seems to mean, however, 'a hill-run, a cattle-run on the hills,' cf. "ekasmiṃ yeva *gribbaje* pañṇasâlam mâpetvâ vâsam kappesi" (Jât. iii. p. 479), "he made a hermitage right upon the 'hill-run,' and dwelt there." "*Giribbajasenâsane* vihâsi," etc. (*Ib.* p. 479, l. 3). In l. 5, "*giribbajam* pavesetvâ" refers to the *elikâ* that are made to turn into the hill-runs and graze there. In line 9, "*giribbajadvare* aṭṭhâsi" must refer to the entrance of the pens on the 'runs.' Cf. *vaja* 'a pen' (Dh. p. 238, l. 9), *vajadvâra* (*Ib.* p. 238, l. 15). Cf. Marâthî *vraja*, 'a village or station of cowherds;' Hindi *vraja*, 'a cow-pen.'¹

CATUKKA.

"*Catukke catukke* paharantâ . . . sisam assa chinditvâ sarīraṃ sūle uttâsetha" (Jât. i. p. 326).

"*Catukke (catukke)* kasâhi tâlente" (Jât. ii. p. 123; see Jât. iii. p. 41).

Catukka 'a collection or set of four things.' Childers gives only one quotation for its use in this sense: "*sabba-catukkam* nâṃ' assa dâpesi" (Dh. 292) 'he caused all the four kinds of things to be given him,' viz. four elephants, four horses, four thousand pence, four women, four slaves, four best villages, etc. See Cullav. 4. 6.

In Jât. iii. p. 44, 428, 429, we find "*sabba-catukka-yañña*" =

¹ Cf. Scotch 'sheep-raik,' a sheep-run; Mid. Eng. *rayke*, *rake* 'a path.'

'all the four kinds of sacrifices,' viz. four elephants, four horses, four bulls, and four men; and in Jât. iii. p. 44 we have *sabba-catukkena yajitvâ* = 'offering a sacrifice of all the four kinds.'

Instead of using *sabba catukka*, 'all the four sets of things' could be expressed by the repetition of *catukka*, as in the passages quoted above, so that *catukke catukke tâleti* or *cat° cat° paharati* signifies 'to strike all the four sets of blows,' i.e. to administer all the four kinds of punishments inflicted upon malefactors. The question is, what are they? Fortunately they are not unknown. A full list is contained in the second part of the Anguttara Nikâya, II. i. i. and in the Milinda Pañha, p. 197. For an explanation of the terms used to denote these punishments, see Ang. Nik. pp. 113, 114.¹

The term *khârâpatacchika* may be connected with the Sk. *kshâraya* 'to torment,' by means of *kshâra* or corrosive substances.

CÂLETI.

Childers has no instance of *câleti* in the sense of 'to sift.' See Mahâvagga, vi. 10, 1, and cf. Marâthî चाळणें 'to sift;' चाळण 'a sieve, strainer.'

Carati, 'to graze.' See Jât. iii. p. 479; Mahâvam. p. 22, l. 9. Cf. Mârathî चरणें, 'to graze;' चरण, चरवण, 'pasture, grazing.'

CHADAYATI.

This form occurs in Jât. iii. p. 144, and is explained by *pîñeti, toseti*. It must be referred to the root *chad* (Vedic) — *chand* 'to please.'

TATTAKA.

This word occurs frequently in the Jâtakas in the sense of 'dish,' or 'bowl for containing food.' There seems to be no corresponding form in Sanskrit. It may be connected with

¹ In the *erakarattika* and *cirakavāsika* punishments strips of skin were cut off the back (cf. Psalm cxxix. 3; and see Notes and Queries, No. 251, p. 308, Oct. 18th, 1884).

the Marâthî *tasta* 'a metal vessel to hold water, an ewer.' See Dham. p. 356; Jât. iii. pp. 97, 538.

TAMATAGGA.

"Ye hi keci Ânanda etarahi vâ mamaṃ vâ accayena attadîpâ . . . *tamatagge* me te Ânanda bhikkhû bhavissati" (Parinibbâna-Sutta, p. 23).

Buddhaghosa says *tamatagge* is *tamagge*, the *t* in the middle being euphonic, and renders it 'the most pre-eminent, the very chief.' Prof. Rhys Davids, in his translation of this Sutta, has adopted the explanation of the commentator, and translates 'the very topmost height.'

Tamas here means 'darkness,' *i.e.* mental darkness, one of the five avijjâs in the Sâṅkhya philosophy; *tama-t-agge* must therefore mean 'at the extremity of the darkness, beyond the region of darkness,' *i.e.* in 'the light,' in Nirvâna, cf. *bhavagge* 'at the end of existence, in Nirvâna': cf. "Imehi kho mahârâja sattahi bojhaṅgaratanehi paṭimaṅḍito bhikkhu sabbam *tamam* abhibhuyya sadevakain lokam obhâseti," etc. (Milinda-Paṇha, p. 340).

We find in Sanskrit *tamaḥ pâre*, answering to *tama-t-agge*: "Sa hi devaḥ param jyotis *tamaḥ pâre*" (Kumâra Sambhava, ii. 58).

For that deity is the supreme luminary existing at the extremity of darkness (beyond the region of *tamas*), *i.e.* in the region of light.

TAMATI.

Childers has not registered the √ *tam* 'to choke, suffocate,' but we find in the Suttavibhaṅga, i. p. 84, *uttanto*, with the various readings *vuttanto*, *uttamanto* (*Ib.* p. 272).

"So bhikkhu *uttanto* anassâsako kâlam akâsi" (Suttav. Pâr. iii. 5. 22): "That bhikkhu, becoming suffocated and unable to get his breath, (through his brethren tickling him) died."

THÂSOTU°.

"Taṅ ca appaṭivâniyan ti | taṅ ca pana dhammaṃ anivattitabhâvâvahaṃ niyyânikam abhikkantatâya *thâsotujana-sava-*

namanoharabhâvena (*sic*) avasecaniyam (*sic*) asecaṅgam (*sic*) anâsittakaṅgam pakatiya 'va mahâvasaṅgam tato eva ojavantaṅgam | " (Therî-Gâthâ, p. 181).

At first sight *thâsotu* appears to be a blunder for *phâsuto*, but probably the original reading was *thânaso tu*, etc. 'truly, indeed'; so that instead of *thâsotujana*^o, we must read *thânaso tu jana*^o.

The Commentary explains *asecanaka*¹ (Therî-Gâthâ, v. 55) by *anâsittaka* (see my note on *âsevakattaṅgam*, in the Aṅguttara Nik. i. p. 102).

There is a somewhat similar passage in the Suttavibhaṅga, see i. p. 271, where *asecanaka* is explained by *anâsittaka*, *abbo-kinna* and *pâṭekka*, none of which words are in Childers; nor has he any mention of *upasecana* (cf. *mamsupasecana*) in Suttavibhaṅga Sekkhiya, 69, p. 204. See also Cullavagga, v. 19; Thera-Gâthâ, v. 842, p. 80; Jât. ii. p. 422; Jât. iii. pp. 29, 32, 144, 516.

DANḌA-YUDDHA. PATTĀLHAKA.

There is a reference to these terms, which occur in the Brahma-jâla-Sutta, p. 9; in Jât. iii. p. 541, vv. 112, 113: "*danḍehi yuddham pi samajjamajjhe*," is explained in the Com. by *danḍayuddha*.

Mitam *âlhakena*=dhañña-mâpaka-kammam. See Suttavibhaṅga, I. xiii. 1. 2.

DISO-DISAM.

It is well known that *âvi*, as well as *ava*, becomes *o* (see Ed. Müller's Pâli Gr. p. 12). Is *diso disam*, in Dr. Oldenberg's edition of the Thera-Gâthâ (p. 63, vv. 615, 616), a relic of the Sk. corresponding phrase where *diso* is the ablative *disas*, or is it the same as *disâvidisam*, which we find in the Milinda Pañha, pp. 259, 260?² Pâli has no instances of an

¹ See Milinda Pañha, p. 405; Suttav. Par. iii. 1. 3.

² *Sīlam vilepanam settham yena vâti diso disam*.—(Thera-Gâthâ, v. 615.)

Sīlam settho ativâho yena vâti diso disam.—(Ib. v. 616.)
(udakam) uddham-adho *disâvidisam* gacchati.—(Mil. Pañha, pp. 259, 260.)

ablative case in *-o* answering to Sk. *-as*, except *-to* (= *-tās*), and, moreover, it usually treats *disā* as a fem. noun in *-ā*, cf. *disāvidisā* with Sk. *disodisas*, Mil. Pañha, p. 398 (see also p. 251), Sk. *diñmūḍha* with Pāli *disāmūḍha*; and Sk. *aparāparam* with Pāli *aparāparam*.

I think we must, with Prof. Fausböll, write *disodisam* (Jât. iii. p. 491) as one word.¹

DHAMMASUDHAMMATĀ.

For this compound see Thera-Gāthā, vv. 24, 286, 479.

Is the reading *dhammesu dhammatā*, Jât. i. p. 325, a mistake, or a various reading for *dhammasudhammatā*? (Jât. i. pp. 461, 462; Jât. ii. pp. 159.)

NIKHĀDANA.

In the passage from Jâtaka, ii. p. 405, quoted in illustration of *Kālasutta*, '*vāsi-pharasūni khādana-muggare*' is wrongly printed for *vāsi-pharasu-nikhādana-muggare*, where *nikhādana* must be 'a chisel.' It occurs in the Suttavibhanga, i. Pâr. iv. 1. 3, Sangh. vi. 1. 1. The translators of the Vinaya Texts render it by 'spade' (Cullav. vi. 15. 2).

For *nikhādante* in the Ang. Nik. p. 113, l. 3 from bottom, read *nikhādanena*.

NIDDHUNIYA.

This term is given as one of the synonyms of *makkha* (Puggala-Paññatti, p. 18). Is it from the root *dhvan*, 'to cover,' meaning 'concealment,' 'hypocrisy'?

NIMINATI.

Niminati, not in Childers, signifies 'to barter,' from the root *√me*; *niminhase* (Jât. ii. p. 369); *nimineyya* (Jât. iii. pp. 63, 222); *nimini* (= *parivattesi*), Jât. iii. p. 63, is written *niminni* (*Ib.* p. 221).

¹ We find *disādisam* in a foot-note.

PAKKATTHĀPETVA.

Udakaṃ pakkatthāpetvā 'having caused the water to boil' (Jât. i. p. 472). We ought, perhaps, to read *pakkatthāpetvā*. Prof. Fausböll gives, in a foot-note, the variant reading *pakkutthāpetvā*. There is authority for *pakkutth°* and *pakkatth°* (*pakutth*). Cf. *pakkatthate khīrasmiṃ*='in boiling milk' (Telakatâhagâthâ, p. 53, last line), *pakkatthutatele* (Dham. p. 178). In the Therî-Gâthâ *kuthita* is explained by *pakkuthita* (see v. 504), *pakkuthite udake* (Ib. p. 182).

Childers has no examples either of the simple use of *√krath* or of its compounds. See Dr. E. Müller's Pâli Gr. p. 41; Vinaya Texts, ii. p. 57; Suttavibhaṅga, i. Pâr. iv. 9. 4.

PAÑCANGULIKA.

This curious word occurs several times in connection with tree-worship, and is rendered by Childers 'a measure of five fingers' breadth.' Prof. Fausböll translates *gandha-pañcāṅgulika* (Jât. ii. p. 104) by 'five finger-lengths of scent.' See Jât. iii. p. 23, where it occurs again. In Jât. iii. p. 160, we have the very curious compound *lohita-pañcāṅgulikāni*, i.e. 'blood—pañcāṅgulikas' made of the human viscera (*antavaṭṭi*). At the "Feast of the Dead," a goat brought to be sacrificed is washed and ornamented about its neck with a *pañcāṅgulika*, which Prof. Rhys Davids calls 'a measure of corn' (see Jât. i. No. 18, and Eng. Trans. p. 227). In Wilson's *Essays on the Religion of the Hindus*, vol. ii. p. 171, we read that "Cows and bulls are washed and fed with part of an oblation first offered to Indra; being also painted and adorned with leafy and flowery chaplets."

Professor Senart points out the use of *pañcāṅgula* in the *Mahāvastu* (p. 269, l. 14; note p. 579), and thinks that it was some kind of ornament, and this view must be correct. But what kind of ornament was it? It was probably composed of shoots or sprouts of five finger-lengths, artificially scented, arranged in the form of a hand, and hung round some object of worship.

Turnour (Mahāv. p. 193) translates *pañc°* by 'ornaments radiating like the five fingers.' See Cullavagga, v. 18, 1.

The Hindus appear to have made decorations or ornaments of this kind. "The *Vijañkura* is what is known in Marāthī, at least in Konkan, by the name *ugarana*, or *rujarana*, 'young sprouts of corn,' generally of rice or wheat, artificially grown under shade and watered with any dye that the young blades are required to take. The blades assume the desired colour, and after they grow to the height of five or six inches, they are put by the women in their hair, like flowers. It is also known by the name of *saravara*, or *dhanya*. On the dasara holiday it is worn by men of the lower classes on their turbans" (Raghuvamśa, ed. Shankar P. Pandit, pt. ii. pp. 58, 59).

Could the original expression have been *pañcañkurika* 'the collection or aggregate of the five sprouts,' corrupted to *pañcañgurika*, and then to *pañcañgulika*?

PAṬINĀSIKA, PAṬISĪSAKA.

These words are not in Childers; the first means 'a false nose' (Jāt. i. p. 455), the second 'a false top-knot.'

Paṭisīsakaṃ paṭimuñcitrā (Jāt. ii. p. 197; Milinda Pañha, p. 90).

PATIMĀNETI.

Navam patimāneto, 'waiting for (looking out for) a ship' (Jāt. ii. p. 423). See Jāt. i. 258; Cullavagga, vi. 13, 2; Suttavibhaṅga Pār. iii. 5, 4; Bhikkhunīvibhaṅga Pār. i. 1.

We have no use of $\sqrt{\text{man}}$ with *prati* in this sense in Sanskrit, but Pāli has numerous examples of forms and meanings not to be found in Sanskrit. Childers has not registered the meaning of *niharati* that belongs to *paṇāmeti*. See Jāt. ii. p. 28; Thera-Gāthā, ii. 53, 59; Suttavibhaṅga Pār. iii. 5, 4.

PARIPĀTETI.

Childers has no example of the causal of *paripātati*; but see Jāt. ii. p. 208, and Milinda-Pañha, p. 367, where *paripātiyanto* = 'being attacked.'

PALIPA.

This word occurs in three passages in our printed texts.

(1) "Uttinnâ paṅkā *palipā*, pātālā parivajjitā" (Thera-Gāthā, v. 89).

(2) "Latṭhi-hatṭho pure âsiṃ so dāni migaluddako
âsāya *palipā* ghorā nāsakkhiṃ pāram etase" (Therī-Gāthā, v. 291).

The Com. explains *palipā* by 'kāmapaṅkato diṭṭhipaṅkato ca.'

(3) "Paṅko ca kāmā *palipā* ca nāma" (Jât. iii. p. 241).

The Com. explains *palipa* by 'marsh, quagmire.'

"*Palipo* vuccati mahākaddamo yamhi laggā sūkara-migadāyo pi sīhāpi vāraṇāpi attānam uddharitvā gantum na sakkonti," etc.

Sk. has no form corresponding to *palipa*. It has, however, *palva-la* = Pāli *pallala* in the sense of 'pond, pool,' which must be a derivative of a simpler *palva* (not found in the Sk. Dictionaries), to be compared with Greek πηλός (=παλFος) παλκός, Lat. *palus* (cf. Sk. *palala*, *palita* 'mud, mire,' Ir. *poll* 'mud,' whence Eng. 'pool').

In Pāli such a form as *palva* would become *palla* or *paluva* or *paliva* (cf. Pāli *beluva*, *bella* with Sk. *bailva* and *bilva*). *P* in Pāli often occurs as the representative of a Sk. *v*; as *palāpa*, *chāpa*=Sk. *palāva*, *çāva*; so a Sk. *palva* would in Pāli become *palipa*.

The curious form *pali-patha* (Dh. 73, 432) 'a miry road, slough, quagmire,' is by Childers referred to Sk. *pari-patha*; but Pāli has *pari-pantha* in the sense of 'obstacle, danger,' so that the first element in *palipatha* is not *pari*, but *pali* in the sense of 'muddy, miry.' The Scholiast says that *palipatha* metaphorically denotes 'lust' and the other *klesas*, and thus corresponds closely to the sense of *palipa* in the passages already quoted.

The root-meaning of *pal* seems to be 'grey, hoary,' cf. Sk. *palita* 'grey,' *palāgni* 'bile' (lit. 'black-fire,' *melancholia*), *pal-k-nī*, Hindī *palaknī* 'an old woman;' Gr. πελλός; Lat. *palleo*.

PÂṬIYAMĀNA, CIKKHASSANTA, ÂCAMAYAMĀNA.

“Ditṭhapubbo pana tayâ mahârâja koci ahinâ datṭho mantapadena visam pâṭiyamâno visam cikkhassanto uddham-adho âcayamâno” (Milinda-Pañha, p. 152).

Of the three participles in the extract quoted above, the editor says he “can make nothing.”

(1) But may not *pâṭiyamâna* be referred to the \sqrt{pa} ‘to remove,’ meaning in the causative ‘to expel, eradicate’ (cf. the use of *âkaḍḍhati*, Jât. iii. p. 297); or can it be referred to the causal of *pra+at* ‘to cause to go forth, to expel’?

The old Siñhalese version renders it by *baswana laddâwa*.

(2) *Cikkhassanta* must, I venture to think, be referred to \sqrt{kshar} ‘to ooze out,’ and here signifies ‘causing to ooze out.’

The Old Siñhalese version has *sanhin duwana laddâwa* = ‘causing to run out softly.’

(3) *Âcamayamâna*, if the reading is correct, must be referred to \sqrt{cam} , ‘to rinse,’ with the causal sense of ‘to wash out, purge, cleanse.’

Dr. Trenckner remarks that *paccâcam°* and *âcam°* mean ‘to resorb,’ and must belong to \sqrt{cam} , though we find them written *paccâvam°* and *âvam°*. Here perhaps we ought to read *âcamayamâna*, the caus. part. of *âvam°*.

The Siñhalese version does not help us in its substitution of ‘*temana laddâwa*,’ unless it means ‘washing out,’ instead of ‘wetting’ or ‘moistening.’

The general sense of the passage quoted is by no means difficult to make out, if we recollect that there were three ways of treating a person who had been bitten by a snake: (1) by causing the offending reptile to extract or ‘resorb’ the poison; (2) by muttering spells; (3) by the use of drugs as emetics or purgatives.

We find some reference to these methods in Jât. i. p. 311; iii. p. 297; Milinda Pañha, p. 150.

In the first reference *paccâcamati* (text has *paccâvamati*) is explained by *kaḍḍhati*, and in the second *âcamâmi* is equivalent to *âkaḍḍhâmi*.

The Milinda Pañha extract might be translated as follows :

“But have you ever before seen, great king, a man who has been bitten by a snake expelling the poison by means of a spell-verse, causing the poison to ooze out, and [by means of drugs] purging himself upwards and downwards.”

I now give the corresponding passage from the Old Sinhalese version, by Hīnaṭi-Kumbara-Sumaṅgala-Unnāṇse : (p. 191 of the 1877 Colombo edition) :

“Maharajāneni wiṣa wināsa karana nāwu mantra pada-yakin, wiṣa *baswana laddāwu*, wiṣa *sanhin ducana laddāwu*, wiṣa *ūrdhādho bhāyayehi auṣadha jalayena temana laddāwu* nayaku wisin daṣṭa karana laddāwu kisiwik topa wisin daknā ladde dāeyi.”

PĪLIKOLĪKA.

Pīlikolīka is equivalent to *akkhigūthaka* (Therī-Gāthā, v. 395). The commentary gives *pīlikā* as the first part of the compound, but makes no remark upon the second element. Was the original *pīlikāvillika* or *pīlikāvilika* from *pīlika* + *vellika*? Cf. Sk. *irā-villika* ‘a pimple.’

Pāli has *pīlakā* ‘a boil, pustule’; but this is the only passage where *pīlikā* is to be found. For *āvi*=*o* see *Diso-disam*. Is the Commentary right? can the word be referred to *pīli-kothaka*? Cf. Hindi *koṭha*, Sk. *koṭha* ‘inflammation or ulceration at the angles of the eyelids.’

PUNṆAGHATA.

This term is mentioned in connection with festival decorations (see *Jāt.* i. p. 52; Eng. Trans. p. 66). Prof. Rhys Davids renders it a ‘well-filled water-pot.’ It occurs again in the *Dīpavaṃsa*, vi. 65; xiv. 30: *punṇaghataṃ subhaṃ [thapaṃantu]*, translated by Dr. Oldenberg as ‘auspicious brimming jars’ (*Dham.* p. 149; *Mahāvamsa*, p. 193). I find *punṇapatta*=*punṇaghata* in the *Pūtimamsa Jātaka*, iii. p. 535, where I have translated it by ‘the flowing bowl, the full bowl,’ and have added the following note of explanation: “The full bowl was a lucky omen. It sometimes denoted

a box crammed with presents to be distributed at a feast” (Folklore Journal for Jan. 1885).

PUPPHA-CHAḌḌAKA.

Ahoṣiṃ puppha-chaḍḍako (Thera-Gâthâ, v. 620). *Puppha-chaḍḍako* ‘a flower-seller, garland or nosegay-maker.’ Cf. Sk. *pushpalâva* ‘a nosegay-maker.’

Puppha-chaḍḍa-kamma is mentioned as one of the ‘low’ occupations in the Suttavibhaṅga, ii. 2. 1. *Chaḍḍaka* in *râpiya-chaḍḍaka* has a different signification.

PONTI.

This occurs in Therî-Gâthâ, v. 422. The Com. shows we must read *poti* ‘cloth,’ cf. L.’s reading, *poṭhi*. But *ponti* might be a dialectic form, cf. Marâthî *bontha*=‘a cloth thrown over the head and body as a cloak.’

BUBBULAKA.

“Vatṭani-r-iva koṭar’ ohitâ majjhe-bubbulakâ saassukâ” (Therî-Gâthâ, v. 395).

The Commentator explains *majjh*° by “akkhidala-majjhethi-tajalabubbaḷasadisâ.”

The only meaning that is given by Childers to *bubbulakâ* is ‘bubble.’ Cf. Sanskrit *budbula*, ‘pupil of the eye,’ and Marâthî *bubûla*, *bubala*, ‘the eyeball, the pupil and iris.’

BHA-KÂRA, YA-KÂRA.

These terms occur in the Suttavibhaṅga Pâc. ii. 2. 1 amongst the ‘low’ terms of abuse (*hîno akkoso*); cf. Marâthî *ca-kârî*, a cant term for ‘a backbiter,’ and *bak-bhaka*, *bakbaka* ‘gabbling, chattering,’ *bhupakâra* ‘the whoop of monkeys,’ *bhokâra*, a contemptuous term for the mouth or face when distorted by bellowing or yawning. The term *kâṭakoṭacikâ* (Pâc. ii. 2. 1), another term of abuse, is explained by the Commentary as a compound in which *kâṭa* = *purisa-nimitta*, *koṭacika* = *itthi-nimitta*, cf. Hindî *kâḍa*=*pudendum virile* (compare Tela-kaṭ-g. verse 79).

BHAKUṬI, BHĀKUṬIKA.

In the Suttavibhaṅga I. Saṅgh xiii. 1. 3. we find *bhākuṭika-bhākuṭika* 'frowning severely,' and *abbhākuṭika* 'smiling' (i.e. 'not frowning').

Dr. E. Müller (Pāli Gr. p. 11) says *bhākuṭi*=Sk. *bhrūkuṭi* 'eye-brow,' but in the passage referred to it must signify 'a frown'; cf. Marāṭhi *bhrukuṭi* 'a frown, contraction of the brows.'

We also find *bhakuṭi*=Sk. *bhrukuṭi* in Jāt. No. 329, p. 99 : "Cāleti kaṇṇaṃ *bhakuṭiṃ* karoti," spoken of a monkey that wriggles its ears and frowns in order to frighten the young princes in the palace of Dhanañjaya.

The translators of the Vinaya Texts have wrongly rendered "kvāyaṃ abalabalo viya mandamando viya bhākuṭibhākuṭiko viya" (Cullav. i. 13. 3) : "Who is this fellow like a fool of fools, or like an idiot of idiots, or like a simpleton of simpletons?" It should be "Who is this fellow (coming along) as if (he were) very feeble, as if very sluggish and as if frowning severely?"

Buddhaghosa explains it by *saṅkuṭita-mukhatāya* ; he seems to have got this meaning out of *uttānamukha*. See note on *Saṅkuṭika*.

BHŪMISĪSA.

This word occurs in Dīpavaṁsa, xv. 26, and Dr. Oldenberg translates it by 'hill.' In Jāt. ii. p. 406 it seems to mean the highest point of sloping ground.

BHENḌU OR GENḌU?

In Jātaka iii. No. 359, p. 184, we find the compound "ratta-kambala-*bheṇḍu*," for which there is the variant reading "ratta-kambala-*geṇḍu*," with which we may compare "ratta-kambala-*puñja*" (Jāt. i. No. 12, p. 149).

Prof. Davids translates, 'a cluster of (red) kamala-flowers' (see Jāt. i. No. 72, p. 319). In Thera-Gāthā, v. 164, we find *sata-bheṇḍu* (explained by the commentary as "anekasata-

niyyūho”), for which we find the variant reading *sata-geṇḍu* (see *Jât.* ii. p. 334).

It is quite possible in Sinhalese MSS. to mistake *bheṇḍu* for *geṇḍu*. The question is, however, which is the correct reading? I am inclined to read *geṇḍu* in all cases, and to compare it with *geḍu-ka* ‘a ball.’ The meaning of *geṇḍu* in “*ratta-kambala-geṇḍu*” must be ‘a tuft, tufted ball,’ or ‘cluster,’ cf. Marāthī *geṇḍa* ‘a tufted head of flowers like the globe amaranth.’ It also signifies ‘a knob, a boss of silk or silver,’ and this meaning seems to explain *bheṇḍu* (i.e. *geṇḍu*) in *bheṇḍu-pilandhanāni* (*Jât.* i. No. 93, p. 386).

Cf. Sinhalese *geḍi* ‘a ball,’ and *geḍigé* ‘an ornamental arch.’

MAMSASŪLA.

Mamsasūla occurs in the Sasa-Jatāka. In my translation of it,¹ I have, in following Childers, wrongly translated it by ‘spit’ instead of ‘a bit of roasted meat,’ corresponding to Sk. *sūlyamāṃsa* ‘roasted meat’ (see *Jât.* iii. p. 220, ll. 13, 15, 16).

Sūla means a stake, the impaling stake, also a skewer, spit, but it also represents a form *sulla* = Sk. *sūlya* (see *Jât.* iii. p. 220, l. 16). In fact, Pāli *sūla* represents English *stake* and *steak*. So Pāli *mūla* stands for Sk. *mūla* and *mūlya*.

It is curious to find that Childers omits the very common phrase *sūle uttāseti* ‘to impale’ (*Jât.* i. pp. 326, 499, 500).

Fausböll has *mūle āvunivā* (*J.* iii. p. 35, l. 11), for which we ought to read (*nimbassa*) *sūle . . . āvunivā*, corresponding to *appenti nimbāsūlasmiṃ* (*Jât.* iii. p. 34, l. 26).

MARUMBA.

For examples of the use of this term see *Mahāvamsa*, p. 169, l. 8; *Dīpavamsa*, xix. 2. Dr. Oldenberg says, “I cannot define the exact meaning of *marumba*. Turnour translates this word by ‘incense,’ which is decidedly wrong. To me it seems to mean something like ‘gravel.’” It

¹ *Folklore Journal* for Nov. 1884

generally occurs in combination with *pāsāna*, *sakkhara* and *kaṭhala* (Suttavibhaṅga ii. Pâc. x. 1. 1). In the Milinda-Pañha, p. 197,¹ we find *khara* 'sharp'² applied to *marumba*. It may be compared with Marâthî *murûma* 'a kind of fissile stone'; Hindi *murama* 'a kind of gravelly soil.'

MUCCHATI, MUCCHETI.

Childers quotes *muccati* in the sense of 'to curdle,' under *mũñcati* (\sqrt{muc}), but perhaps we ought to read *mucchati*, from the \sqrt{mucch} . He has no example of \sqrt{mucch} , in the sense of 'to tune.' cf. *viṇaṃ mucchetvā*, Jât. iii. p. 188.

Cf. "Mûsilaviṇāvādako pi viṇaṃ uttama-mucchanāya *mucchetvā* vādesi" (Jât. ii. p. 249, ll. 2, 7, 13).

"Viṇaṃ *muccheti*" (Jât. iii. p. 188).

MUṬṬHASSATI.

In the first volume of his Dictionary Childers, influenced no doubt by the use of the root *muh* and its derivatives, made *muṭṭha* to be another form for *mūlha* or *muddha*. In the additional matter appended to the second part of the Dictionary he refers it, on account of *pamuṭṭha*, to the root *mush*.

The translators of the Vinaya Texts, Mahāvagga, x. 3, in a note on *pari-muṭṭha* (bewildered), also lend their support to this etymology of *muṭṭha* (though Sk. *parimush* usually means 'to steal'), and refer to the Sanskrit *mushitā-smṛiti* in Kathā-Sarit-Sāgara, 56 :—

"Atha 'ekadā 'anûpāsyāiva saṃdhiyaṃ askhālitāṅghrikaḥ sa sushavāpa Nalaḥ pāna-madena *mushitā-smṛitiḥ*," i.e. 'Nala lost his senses through drunkenness and forgot to say his evening-prayer and to wash his hands.'

But Pāli, as far as we can judge from the printed texts, does not use *muṭṭhassati* in this sense.

¹ In this passage *āvatta* = 'whirlpools,' *gaggalaka* 'eddies,' *vaika* 'bends, windings'; but I can make nothing out of *cadika*. One MS. has *vadika*, but ought we not to read *vedika* 'surges'?

² Is this an error for *kaṭhala*?

Sati in Buddhist phraseology had acquired for the most part a higher meaning than 'senses' or 'involuntary consciousness,' and denoted 'attention,' that was under the control of the will, as seen in such phrases as *kāyagatā sati*, 'meditation on the body,' *marāṇa-satiṃ bhāveti* = 'to dwell on the thought of death,' *sati-paṭṭhāna* = 'earnest meditation,' *sati-sāmpajañña* = 'mindfulness and thoughtfulness.' In fact the use of the English *mind* in the sense of 'to remember,' and 'to attend,' suggests 'mindful' and 'mindfulness' as fit renderings of *sata* and *sati* (in *sato sampajañño, asañcecca asatiyā*). *Muṭṭhasati*, 'inattentive, unmindful,' is opposed to *upaṭṭhasati* (in the Sallekha-Sutta), 'attentive, mindful,' just as *muṭṭhā sati* (Thera-Gāthā, v. 98, 99) is opposed to *upaṭṭhā sati*. "*Satiṃ paṭṭhāpetum*" = 'to fix the attention.'

The correct expression in Pāli for 'to lose one's senses through drink,' is *visaññi hoti*, and *visaññibhūta* = Sanskrit *mushita-smṛiti*.

(1) "Apātabbayuttakam pivitvā *visaññibhūta* satiṃ paṭṭhāpetum asakkontā" (Jât. i. pp. 362; see *visaññi honti*, Ib. p. 361; *visaññi katvā*, Ib. p. 269).

(2) "Yathā bhaṇḍam gahetvā madhum pivanto *visaññino* hutvā sīsam ukkhipitum na sakkonti" (Thera-Gāthā, p. 181).

"*Satiṃ paccupaṭṭhāpetum asakkonto*" is used of a person who, through grief on account of loss of wealth, is unable to have command over his feelings (Jât. i. p. 353).

At one time I thought that *muṭṭha* might be another form of *mucchita*, from the root *murch*, just as we find *ussita* for *ucchita* = *uechrita*, and *iṭṭha* = *icchita*. Now a form *mussati* does actually occur in Cullavagga, x. 8, in connection with the feminine *muṭṭhasatini*,¹ for which we find a variant reading *muyhati* (see Cullavagga, p. 327), which shows that there existed some confusion between the two forms.

The reading *pammutttha* (Dhammapada, pp. 247, 248;

¹ Tassā muṭṭhasatiniyā gahito-gahito *mussati*.

Upalavannā had such an unretentive memory that she forgot the Vinaya, though it was frequently repeated to her.

In the Mahāvagga we find *sati-vepullapatto* applied to one who had regained full possession of his faculties.

Jât. iii. 511¹) seems to be an orthographical error for *sammutt̥ha*. Dr. Oldenberg always prints *sammutt̥ha*, with the variant reading *pamutt̥ha* (Suttavibhaṅga i. Pâc. i. 2. 6; and pp. 165, 275).

In the Puggala Paññatti, pp. 21, 25, we find, as a synonym of *sati*, the term *sammussanatâ*, which must be referred to a Pâli verb *mussati*, which, as we have already seen, does occur. See Sutta Nipâta, iv. 7. 2.

On looking over the Dhātu-mañjûsa I find *mus* 'to steal,' and *mus* 'to wander [in mind]' explained by *sammose* (cf. *sati-sammosa*,² Milinda-Pañha, p. 266; Sept Suttas Pâlis, p. 248; Puggala Paññatti, iii. 7), *mulâvîmhe*.

This √ *mus* 'to wander, to be bewildered,' must, we venture to think, be referred to Sk. *mṛish* vergessen vernachlässigen, sich aus dem sinne schlagen (B. and R.). Sk. *mṛishâ* becomes in Pâli *musâ*, so that there is no difficulty in regard to the regularity of its form. In Prakrit we find *pamhusâ*, *pamhut̥ha*; *pamhat̥ha*³ (Râvaṇavaha, 6. 12.), which Dr. E. Müller, following P. Goldschmidt, refers to √ *smṛish* (Pâli Gr. pp. 57, 58).

RINDI.

“Pīnavat̥ṭapahitauggatâ ubho sobhate su thanakâ pure
mama

Te *rindî* va lambante 'nodakâ” (Therî-Gâthâ, v. 265).

The editor says, “I am unable to make out the correct reading.” Dr. Pischel has laid his readers under great obligations by his liberal quotations from the Commentary, without which no emendations could be attempted.

The Comment explains *te rindî* as follows:—

“*Therîti*⁴ *va lampantanodakâ ti* | *te ubho pi me thanâ anudakâ gaḷitajalâ veṇūdaṇḍake ṭhapitaṃ udakabhasmâ viya lambanti.*”

¹ A foot-note gives the reading *pamutt̥ha*.

² Cf. *sammoha* in this sense (Puggala Paññatti, p. 21).

³ In Râv. xi. 58, iv. 42, it is glossed by *pramushita*.

⁴ This seems a misspelling for *te ritti*, i.e. *te ritti*.

The various readings for *te rindî* are *therîti*, *theriti*, *therindi*, *terindi*, *therîhi*, from which we might construct the readable *te ritt' îva lambante*, etc.

But *te rittîva* is for *te rittâ îva*, a long vowel being elided before *îva*. Cf. *mâ palujjîti* for *mâ palujje îti* (Mahâparinibbâna-Sutta, p. 36; see Childers, "On Sandhi in Pâli," 105. 15).

Rittâ of course refers to *thanakâ*, and means 'empty, dry,' and this is supported by the comment, which describes the breasts of the Therî as containing no moisture, and hanging like dry water-bags at the end of a bamboo-stick (*-bhasmâ* in the Com. is a blunder for *-bhastrâ*).

Rittâ and *rittaka* are common terms for 'empty' from the root *rîñc* (not in Childers). See Therî-Gâthâ i. 93, p. 183; Jât. iii. p. 492.

LAKUṬA.

Lakuṭa 'a club' (Milinda-Pañha, pp. 367, 368); cf. Hindi *lakuṭa* 'a stick'; Sk. *laguḷa*; Pâli *laguḷa*; Marâthî *lâkûḍa*, *lânkûḍa*.

VAGGULI-VATA.

See Note on APASSENA.

Vagguli-vata seems to mean the 'swinging-penance,' and answers to Marâthî *bagûḷa* 'a religious mortification.' "Swinging by means of a hook introduced under the muscles of the back, from a cross piece passing over a post either planted in the ground or fixed on a moving cart."

VAJJHA.

Vajjha-sûkariyo, i.e. 'barren old sows' (Jât. ii. p. 406, l. 5).

The more usual form is *vañjha* (Jât. iii. p. 426; Suttavibhaṅga, ii. p. 70).

VAMBHETI OR VAMHETI.

Dr. Oldenberg always prints *vambheti* (see Suttavibhaṅga Saṅgh. iii. 3. 1; Thera-Gâthâ, v. 621).

It is often used in contrast to *ukkaṃseti*, as "n'eva attânaṃ ukkaṃseti no paraṃ vambheti" (Aug. Nik. pt. iv.).

Prof. Fausböll prints *vamheti*, cf. “Parassa ce *vamhayitena* hîno”=‘if one becomes low by another’s censure’ (Sutta Nipâta, v. 905). ‘Khumsenti *vamhenti*’ (Jât. i. p. 191).

In Jât. i. p. 356, ll. 3, 6, 10, *vamheti* signifies ‘to boast,’ and in Jât. i. p. 359, *vamha*=*pavikatthita*, *vikatthita*.

Prof. Senart compares *nirvamhanî* in Mahâvastu, p. 314, with *vamheti*, and this would doubtless be all right if *vrîmh* ‘to roar,’ or *vaigh* ‘to blame,’ were the true root, but I think the MSS. are in favour of *vambh*^o. In an excellent MS. of the Apadâna, in my own possession, I always find *vambh*^o, and not *vambh*^o.¹

Professor Fausböll also prints *sumhâmi* for *sumbh*^o and *âsumhi* for *âsumbhi* (Jât. iii. p. 185; Jât. iii. p. 435); but see *âsumbh*^o (Suttavibhaṅga ii. Pâc. viii. 1, p. 265), *nisumbh*^o (Thera-Gâthâ, v. 302).

VIDAMSETI.

Just as the roots *ghrîsh* and *hrîsh* give rise to *ghamsati* and *hamsati*, so, in later texts, we find *vidamseti* for the more usual *vidasseti*.

“Paviṭṭho padîpo andhakâram vidhameti, obhâsam janeti, âlokaṃ *vidamseti*, rūpâni pâkaṭâni karoti” (Milinda-Paṇha, p. 39).

Pilandhanaṃ *vidamseti* (Therî-Gâthâ, v. 74, p. 131).

Cf. âlokañ ca *dassessâmi* (Dîpavaṃsa, xii. 31).

VILÂPANATÂ.

This word occurs as one of the synonyms of *mutṭhasacca* (Puggala Paṇṇatti, p. 25), while *avilâpanatâ* is that of *sati*. These must be referred to the \sqrt{li} , cf. *apilâpana* (Milinda-Paṇha, p. 37). See Dr. Rhys Davids’ note on *upalapanâ* at Mahâparinibbâna Sutta, i. 95.

VISÎYATI.

“Kâmaṃ bhijjatu ’yam kâyo maṃsapesî visîyarum” (Thera-Gâthâ, 312). *Visîyati* is not in Childers; it means ‘to be

¹ We find *parisumbh*^o in Jât. iii. p. 347.

reduced to atoms, to be broken to pieces,' from the root *çri*=*çar*, cf. Mahavastu, p. 23 :—

“Te dâni narakapâlâ kasya dâni yûyaṃ atra sañjâpaya-
mânâ pratyudgacchatheti tâṃ praharanti yathâ dadhighatîkâ
evaṃ çîryanti viçîryanti,” cf. *seyyasi*, *viseyyasi*, *visiṇṇa* (Jât.
i. 174 ; Dh. 147).

VEGHA-MISSAKENA.¹

This is confessedly a difficult word to deal with. Dr. Rhys Davids says its meaning is not clear, and for it he adopts another reading. It occurs in the *Mahâparinibbâna Sutta* (ed. Childers, p. 22) :

“Seyyathâpi Ânanda jarasakaṭaṃ *vegha-missakena* yâpeti
evam eva kho Ânanda *vegha-missakena* maññe Tathâgatassa
kâyo yâpeti.”

This passage Dr. Rhys Davids translates as follows :

“ And just as a worn-out cart, Ânanda, can only *with much additional care* be made to move along, so methinks the body of the Tathâgata can only be kept going *with much additional care* ” (*Buddhist Suttas*, in “Sacred Books of the East,” vol. xi. p. 37).

The translator prefers the reading of the Burmese MSS. *vekha-missakena*, and takes *vekha* to be a shortened form of Sanskrit *arekshâ* ‘care,’ a most ingenious way of getting some meaning out of the word. Buddhaghosa, however, gives a different explanation of it. His words are :

“*vegha-missakenâ* ti bâhabandhana - cakkabandhanâdinâ
paṭisaṅkharaneṇa *vegha-missakena*.”

The commentator evidently understood *vegha* in the second part of the sentence (as it stands in the text) in a metaphorical sense :

“maññe ti jarasakaṭaṃ viya *vegha-missakena* maññe yâpeti
arabhatta-phala-veghanena catu-iriyâpathâ-kappanaṃ hoti
nidasseti.”

The word seems to be used metaphorically, however, in the following verse, where *vegha*^o is an adjective :

¹ See *Academy*, Oct. 4, 1884, No. 648.

“Ye kho te *vegha-missena* nānatthena a kammunā manusse uparundhati pharusupakkamā janā te pi tath’ eva kīranti [*sic*] na hi kammaṃ panassati” (*Thera-Gāthā*, ed. Oldenberg, p. 20, l. 143).

The learned editor offers no note of explanation beyond the quotation from the commentary, (“*veghamissenā* ti varattakkhaṇḍhādīnā silādīsu *vegha-dānena veghamissenā* ti pāli so ev’ attho”), and refers to Dr. Rhys Davids’s *Buddhist Suttas*.

Looking for the present only to the interpretations of the commentaries, it is evident that *vegha* is to be explained by ‘band,’ ‘tie’ (*bandhana*), or by ‘bit of leather,’ ‘thong,’ ‘strap,’ etc. (*varatta-kkhaṇḍādi*). According to Buddha-ghosa, an old cart had to be kept from dropping to pieces by lashing of the shafts and wheels with pieces of string, rope, leather, etc. It seems to have been an ancient usage, and still survives, if the following description of “Riding in a Dak” is to be relied on :

“It is interesting to see the nondescript vehicles—crazy concerns, with plank trucks, bamboo frames, and not a pin, bolt, or scrap of iron about them, *the pieces of the rickety things all tied together with ropes and strings*. With a knife we could in two minutes make one of them as complete a ruin as Holmes’ ‘One-horse Shay’” (*Our New Way Round the World*, London, 1883, p. 129).

We cannot, I venture to think, explain *vegha-missakena*, according to the *Sumangala Vilāsinī*, both literally and metaphorically in one and the same passage without destroying the balance of the whole sentence, and spoiling the comparison intended by Buddha between an old cart and the enfeebled body of an old man. The translation from the Pāli already quoted might be amended somewhat as follows :

“And just as an old cart, Ānanda, is kept going by lashings of ropes, etc., so methinks the (enfeebled) body of the Tathāgatha is only kept up (*or* supported) by bandages, ligatures, etc.”

The body of an old man would need some protection from heat and cold, hence the use of a *bandhana*. The modern

Hindus, for instance, protect their faces by the use of the *dhâthâ-bândhnâ*, the “*dhâthâ*” being (according to Bate’s Hindi Dictionary) “a handkerchief tied over the head and ears.”

But how about the curious form *vegha*? What are its etymological connections? With Dr. Davids, I unhesitatingly adopt, for other reasons than his, the Burmese reading *vekha*, or rather *vekkha*, and would refer it to Sanskrit *veshka*, ‘a noose, lasso’ (with *lasso* compare English *lace* and *lash*). Böhtlingk and Roth give only two references for the use of *veshka* (Çat. Br. iii. 8, 15, and Kâty. Çr. vi. 5, 19). On referring to the second quotation, I find that the commentator explains *veshka* by *galâ-veshtaka*.

The change of *shk* to *kkh* is quite regular, cf. Sanskrit *nishka* and Pâli *nikkha*. Etymologically, *vekkha* is equivalent to *vinculum*, and must be referred to the root *vik* ‘to bind,’ preserved in Sanskrit *vesht*, Latin *vincire*, etc.

Professor Kern says: “It seems to me somewhat doubtful whether the Pâli word *vegha* must be considered to represent a bad reading. So far as I am able to judge, *vegha* is quite correct as to its form, and admits of a ready explanation. I would venture to take it as the equivalent of Sanskrit *vighna*, ‘difficulty, trouble,’ so that the meaning of the well-known passage in the Mahâparinibbâna Sutta would come to this: ‘just as an old cart moves with difficulty, so does the body of Tathâgata.’ *Missakena* is here used adverbially, whereas *veghamissa* in Thera-Gâthâ, as quoted by Dr. R. Morris, is an adjective, meaning, if I am not mistaken, ‘molesting, troublesome.’

“Instances of Sanskrit ‘i’ passing into Prâkrit ‘e,’ especially in syllables which are long, naturally or by position, are not wanting, e.g. Sanskrit *âpiḍa*, but Prâkrit and Pâli *âvelo*, *âvelâ*; *îdṛṣa* becomes *edisâ*, *erisâ*; for *Viçvabhû*, *Viçvâmitra*, *Viçrantara*, Pâli shows *Vessabhû*, *Vessâmitta*, *Vessantara*. In Prâkrit we find *peṇḍa* as a substitute to Sanskrit *piṇḍa*, and in one of the inscriptions at Barhut *Anâdhapeḍika* for *Anâthapiṇḍika*. By a similar process Sanskrit *vighna* will become *viggha*, *veggha*, *veggha*, or *viggha*, *vîgha*, *veggha*. The

change of the original vowel sound points to a tendency in some dialects to pronounce the 'i' in the manner of the English 'i,' e.g. in *ship*, and the Dutch short vowel in the corresponding word *schip*, the plural of which is sounded *schepen*, with a lengthened 'ê.'

"There are a few instances of a short 'i' passing into e—e.g. in Pâli *mahesti*, Sanskrit *mahisthî*, *veha* in *vehâgamana*. The discussion of these cases would be superfluous, as throwing no more light on the word in question.

"I have tried to show that the change of *vighna* into *vegha* may have taken place according to well-established phonetic rules. I am, however, not prepared to uphold the theory that *vegha* is necessarily the remote offspring of *vighna*; for, in the language of the Zend-Avesta, we meet with *voighnâ*, where the particle showed itself in Guṇa form. It is just possible that, along with the form *vighna*, there existed in some Indian dialect another—*veghna*, which would correspond to *voighna*, except in gender."

To this I replied that "If we were quite sure that *vegha* has the sense of 'difficulty' or 'trouble' in the passages already referred to, then Prof. Kern's suggestion would be perfectly convincing. Pâli has the word *viggha*, which Childers rightly refers to Sanskrit *vighna*: and it is quite possible, too, for a prâkritised variant *vegha* to have co-existed along with *viggha*, for we have *nekkha*, as well as *nikkha* (from 'niṣka'), and *iṅghâla* and *angâra*. But there are one or two points that seem to militate against Prof. Kern's theory that *vegha*= 'difficulty.'

"1. The explanation of the two commentators quoted is dead against it. Their interpretation, traditional though it be, should count for something. My etymology is based upon the remarks of the commentaries, and, if they are wrong, my explanation and derivation fall to the ground. I venture to think that 'binding' or 'obligatory' would suit the context of *veghamissena* better than 'troublesome.'

"2. The force and appropriateness of the comparison seem to be spoiled by the use of *vegha* in the sense of 'difficulty'; for would there not be a *difficulty* in keeping up or main-

taining anything that was old and shaky? Why should an old cart be specially mentioned? Why not an old bed, chair, lamp, in fact anything old and rickety?

“It is possible to let the reading of the Sinhalese MSS. stand as a variant of *vekha* or *vekkha*. Dr. Trenckner has shown that Pāli has such duplicates as *lageti* and *laketi*, *lagula* and *lakula*, *chagana* and *chakana*,¹ *paligha* and *palikha*. Why, then, may there not have been a *vegha* as well as a *vekha*?² Perhaps the form *vegha* was preferred to *vekha* because, as sacrifices were an abomination to the early Buddhists, they would not be anxious to preserve that form of the word which would remind them of its true origin and connexion with sacrificial rites.

“Whether *vegha* or *vekha* be the correct form, or whether it is to be explained as ‘difficult,’ etc., must be left for those more competent than myself to decide; but Prof. Kern’s explanation is valuable and suggestive; and he certainly proves that a Pāli form *vegha* is a representative of Sanskrit *vighna*.”

VERAMBA.

Veramba-vāta seems to mean ‘a strong sharp cutting wind’ (see Jāt. iii. pp. 255, 256, 484; Thera-Gāthā, vv. 597, 598).

The Jātaka contains a story of a conceited vulture that flew beyond its proper range, and passing through the black-wind, got under the influence of the veramba-wind and was reduced to atoms (see Dhammapada, p. 163). A variant reading gives *verambha*. The root seems to be *rambh* or *lambh* ‘to roar, bellow,’ cf. Sk. *rambhā* ‘lowing.’

SADDHA.

At p. 84 of the “Journal of the Pāli Text Society,” for 1883, Mr. Bendall requests his readers “to cite any further authority for *saddha*=*śradha*” that they may come across.

¹ Cf. Pāli *lakāra* (not in Childers) ‘a chain attached to a well,’ with Marāthī *lāgara* (Mil. P. p. 378).

² The literary Prākritis have *mekha* for *megha*, and Marāthī has *regha* for *rekha*, showing that *gh* and *kh* were unstable sounds, not accurately discriminated, and showing a tendency to pass into *h*.

The following instance is from Prof. Carpenter's transcript of the Ambaṭṭha-Sutta (i. 27, 28): "Api nu nam brāhmaṇā bhojeyyūṃ *saddhe* vā thālipāke vā yaññe vā pāhune vā ti."

Mr. Bendall says (Journal, p. 80) that "there must have existed a various reading for the words *pamuñcantu saddham*." We find this in the Pārāyana-Sutta of the Sutta-Nipāta, v. 23:

"Yathā ahū Vakkali *muttasaddho*

Evam eva tvam pi *pamuñcayassu saddham*."

which is thus translated by Prof. Fausböll in "Sacred Books of the East," vol. x. p. 213: "As Vakkali was delivered by faith, so shalt thou let faith deliver thee."

Muttasaddha does not usually mean "delivered by faith"; that is expressed by *saddhā-vimutta*.

Dr. Rhys Davids has another rendering of this passage in his "Hibbert Lectures," p. 173.

SANĀKUTĪKA OR SANĀKUTĪTA.

Sañkutika, not in Childers, occurs in Jāt. ii. p. 68, in the sense of 'cowering, squatting with knees up to the nose, doubled up with cold.' In Jātaka, ii. p. 225, we find *sañkutito nipajji*, where a various reading has *sa[n̄]kutiko* for *sañkutiko*.

Buddhaghosa, in his comments on *bhākutika bhākutika*, has *sañkutita* 'puckered, drawn up.' *Sañkutika* seems to be correct, and may be compared with *ukkuṭika* 'crouching, squatting on the haunches,' cf. "*paṭikūṭito paṭisakki*" (Cullavagga, vii. 3, 12).

SAMBĀDHA.

"Ekaccā apagatavatthā pākaṭabhībhaccha-*sambādhaṭṭhānā* (Jāt. i. p. 61).

Professor Rhys Davids (Jātaka, Eng. Trans. p. 81) translates the foregoing passage as follows:—"Some with their dress in disorder—plainly revealed as mere horrible sources of mental distress." But *sambādhaṭṭhāna* signifies 'private parts,' cf. *sambādha* = *muttakaraṇa* (Suttavibhaṅga, ii. p. 260,

Pâc. ii. 2), *pudendum muliebre*, Sk. *sambâdhana*. It also occurs in Mahâvagga, vi. 22. 1-3; Cullavagga, v. 27. 4.

HĪRAHĪRAM.

Hīrahīram karoti signifies 'to cut into strips.' In Jât. i. p. 9, "muñja-tiṇaṃ hīrahīram katvâ" = 'making (three) strips or strings out of (the fibre of) muñja-grass' as a girdle for the bark-dress of an ascetic.

In Dham. p. 176, it seems to mean 'to ribbons, to strips.' Childers gives no etymology. Can it be referred to a Sk. *hīra* = 'strip, band,' cf. Sk. *hira* = *mekhalâ*?

HURAM.

For *huraṃ* in the phrase "idha vâ *huraṃ* vâ" (Kh. 7; Dham. 4) various etymologies have been proposed.

Prof. Fausböll (Dhammapada, p. 409) suggests *svaram*. Prof. Kern, according to Childers, ingeniously refers it to Sk. *aparam*. Neither of these explanations accounts for the initial *h*, which here seems to be organic, and therefore unlike the *h* in *hetam* and *heva*, that ought to be written *h' etam* and *h' eva*.

The editor of the Dhammapada renders *huraṃ* by 'illic,' and he is no doubt right as far as the mere sense goes, for it is opposed to *idha* 'here, in this world'; and the phrase "*idha* . . . *huraṃ*" is equivalent to "*idha* . . . *pecca*," "*idha* . . . *paraloke*."¹

As *paramhi* is so often opposed to *idha* in the sense of 'in the other world,' it seems very doubtful whether *huraṃ* can be a prakritised form of *aparam*. It would not be an easy matter to quote any passage in Pâli where *apara* has reference to the other or next world.

Huraṃ is a rare form occurring only, as far as we know, in the poetical books, and may after all be an archaic term.

¹ In our own language 'here and there' are used to denote 'this world and the next'; cf. *Hymns Ancient and Modern* (225):

"Brief life is here our portion,
The tearless life is there."

Can it be referred to Sk. *huruk* (*hiruk*), a weakened form of an original *hurak* 'out of sight, away.' Cf. Sk. *tiriyak* and *manâk* with Pâli *tiriyam* and *manam*.

HURÂHURAM.

Hurâhuraṃ has generally been connected with the foregoing *huraṃ*. It occurs in v. 334 of the Dhammapada :—

“Manujassa pamattacârino taṇhâ vaḍḍhati mâluvâ viya
so palavati *hurâhuraṃ* phalam icchaṃ vâ vanasmim vâ-
naro.”

Prof. Fausböll renders this as follows :—

“Hominis socorditer viventis libido increscit mâluvâ velut,
is currit *huc et illuc* fructum desiderans sicut in sylva simia.”

Prof. Max Müller renders it thus :—

“The thirst of a thoughtless man grows like a creeper;
he runs *from life to life*, like a monkey seeking fruit in the
forest.”¹

Gray's version is nearly the same, and he translates *hurâ-
huraṃ* by 'from one existence to another.'

The only authority for the renderings '*from life to life*,' etc., is the commentator's explanation *bhave bhava* (in various rounds of re-birth). But this phrase is comparatively a late one, cf. “Das' ime . . . kâyanugatâ dhammâ *bhave bhava* anudhâvanti” (Mil. Pañha, p. 253). In the older books too the term *sandhâvati* is usually employed for *saṃsarati* (see Sept Suttas Pâlis, p. 21).

Prof. Kern looks upon *hurâhuraṃ* as another form of Sk. *aparaspam*, which we find in Pâli as *aparâparam*, frequently used with verbs of motion in the sense of 'on and on,' 'continuously.' But, as Childers remarks, there are very great difficulties in the way of this identification. Objection too must be taken to Childers' comparison of *hurâhhuraṃ* with *phalâphalam*, since we have no proof that *hura* was ever employed as a noun in the sense of 'birth' or 're-birth.' If *huraṃ* be an adverb, meaning 'yonder,' then *huraṃ huraṃ* like *siḡham siḡham* might become *hurâhuraṃ*, the

¹ In the first edition Prof. Max Müller translates *hur°* by 'hither and thither.'

nasal vowel being replaced by a long one, as in *sīha* for *siṃha* and *sārambha* for *saṃrambha*. It is not very clear, however, that *huraṃ*, in the phrase “*idha vā huraṃ vā*,” has any etymological connection with *hurāhuraṃ*.

The simile in v. 334 of the Dhammapada does not quite bear out the explanation of ‘from birth to birth,’ or ‘in various births.’ The monkey in seeking for fruit in a forest does not run on continually from one state of life to another, but he does run about eagerly, excitedly, and restlessly from place to place intent on getting something to eat and on satisfying the cravings of hunger.

The desire or lust of one who lives thoughtlessly increases in this world and causes him to go about eagerly and hankeringly in search of that, and that alone, which shall satisfy his desire; and we note too that in verses 333, 334, ‘loke’ occurs with reference to *taṇhā*.

We may of course apply the term ‘running’ metaphorically to the *thought* of the careless liver, cf. “*cittaṃ vidhāvati ekaggataṃ na labhati*” (Jât. i. p. 7). A good illustration of *taṇhā* causing people to run about eagerly in this life is contained in Jât. ii. No. 260, “*ime sattā udaradûtâ taṇhā vasena vicaranti; taṇhā ca ime satte vicāreti*.” The whole story is an excellent comment upon the word now under consideration.

The meaning of *hurāhuraṃ* might be explained by ‘far and wide,’ corresponding to an older *uraṃ uraṃ*, with inorganic *h*; but it is far more probable that it is of the same origin as the Marâthî *ऊरऊर* ‘regretting, uneasy hankering,’ and signifies ‘eagerly, hankeringly.’

ALLUSIONS TO JĀTAKA STORIES IN MANU.

In Manu, bk. iv. verses 30, 192, and 197, we have allusions to the *crane* and *cat* as symbols of cruelty and craft, taken, doubtless, from two well-known old Hindu tales. The story of the crane is the *Baka Jātaka*, No. 38, i. 220. See Eng. translation by Dr. Rhys Davids, pp. 317-321; that of the cat is the *Bilāra Jātaka*, No. 129, Fausböll, i. p. 460.

There is also a reference to the cat in Manu iv. 195 :

“Dharmadhvajo sadâ lubdhaçchâdmiko lokadambhakaḥ
vaidâlavratiko jneyo himsraḥ sarvâbhisandhakaḥ.”

Dr. Hopkins notes that Medhâtithi, one of the commentators on Manu, says that some read the following verse from the fourth book of the Mahâbhârata :

“Yasya dharmadhvajo nityaṃ suradhvaja ivo 'cchritaḥ
prachannâni ca pâpâni vaidâlaṃ nâma tad vratam iti.”

With the foregoing we may compare the following verse from the Bîlâra Jâtaka :

“Yo ve dhammadhajaṃ katvâ nigulho pâpam âcare
vissâsayitvâ bhûtâni bîlâraṃ nâma taṃ vatan ti.”

ONOMATOPOEIAS.

In Jât. iii. p. 223, we find the curious onomatopoeia *ahuhâ-liya* ‘a roar of laughter,’ cf. Sk. *halahâlâ* ‘a shout’; *hulahûli* ‘a joyful shout, or exclamation.’

Another word of this kind is *daddabha* and *dabhakka* (Jât. iii. p. 76) ‘the pattering sound made by the falling of a bilva fruit on the leaves of a palm-tree,’ hence the denom. *daddabhâyati* (Ib. p. 77). Perhaps the \sqrt{dabh} ‘to deceive’ has some connection with it; cf. Marâthî *dhab-dhaba* ‘used of the sound of water dashing down from a height, of heavy bodies falling rapidly.’

Kiṇakiṇâyati kiṇikiṇâyati ‘to ring like small bells’ (*kin-kinî*), see Jât. iii. p. 315.

Surusura, Gogerly says, ‘sucking up food’; Childers, ‘a word imitative of the sound made when curry or rice is eaten hastily,’ but gives no reference (see Pât. 22; Sekkhiyâ Dhammâ 51; Vinaya Texts, part i. p. 65). In the Suttavibhaṅga, ii. p. 197, it is used to represent the sound made in drinking milk.

Kili ‘a splashing sound’ (Jât. ii. p. 363; Jât. iii. p. 225); ‘a tinkling sound’ (Jât. ii. p. 397). Cf. Sk. *kilakila* ‘a sound expressing joy.’

Capu capu is used to express ‘grunting at stool’ (see

Khudda Sikkha, xvi. 5, p. 98); 'smacking the lips' (Pât. 50th Sekkhiyâ Dhammâ).

Ghurughurâyeti 'snoring like a pig' (Jât. iii. p. 538). Cf. *murumura* 'a crunching sound in eating raw flesh' (Jât. i. p. 461); whence the denominatives *murumurâpeti*, *murumurupeti* (Jât. iii. p. 134).

Hukku 'the noise made by a jackal' (Jât. iii. p. 113). Cf. Marâthî *hukî*, *hukki*, *hûka* 'the cry of the jackal.' Hindî *hukhuka* 'sobbing, crying.'

Kiki, sound made by monkeys (Jât. ii. p. 71).

Khatakhata, 'a noisy sound, chattering' (Mahâvagga, v. 63). The translators of the Vinaya Texts render it 'harsh tones.' Cf. Sk. *khatakhatâya*, 'to spring or issue forth with a noise.' Marâthî *khatkhata*, 'fuss, bother, altercation, chattering.'

Vaggu, 'a sweet sound made by a young peacock' (Jât. ii. p. 439).¹

PARROTS AND HILL-PADDY.

"The parrots brought nine thousand loads of hill-paddy, which was picked out by rats" (Dîpavamsa, vi. 11, pp. 42, 147).

On parrots furnishing 'hill-paddy,' see Jât. i. pp. 325, 327, Mahâvam. p. 22.

TRACES OF JÂTAKA TALES IN THE PANJÂB.

In the story of "*Râjâ Rasâlû*" in R. C. Temple's LEGENDS OF THE PANJÂB (p. 45), we have a very interesting and curious variant of the *Suvaṇṇakakkaṭṭa Jâtaka* (Jât. iii. p. 293), in which a *scorpion* takes the place of the *crow*, and a *hedgehog* that of the *crab* in the Pâli story. The hedgehog kills both the scorpion (Kalîr) and the serpent (Talîr). See Folk-Lore Journal, vol. iii. pt. 1, p. 243.

IN WIDE-AWAKE STORIES we find a very inferior variant

¹ Childers has no instances of *kijati*=*paradati* (Jât. ii. p. 439, v. 130).

of the *Vānarinda Jātaka* (Jāt. i. p. 278) under the title of "*The Jackal and the Crocodile*." In the Pāli story it is a monkey that outwits the crocodile. In the story of "*The Jackal and the Partridge*" we have a variant of the *Sumsumāra Jātaka* (Jāt. ii. p. 158). In the Panjābi legend the crocodile is outwitted by the partridge telling the crocodile that "the jackal is not such a fool as to take his life with him on these little excursions; he leaves it at home locked up in the cupboard." In the Jātaka tale it is the monkey that pretends that it has left its heart behind, hanging on an udumbara tree.
