

## LEXICOGRAPHICAL NOTES

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The following notes, taken from the new Pali Dictionary, will be of interest to those of our readers who are looking forward to its appearance.

### ANAMATAGGA.

(adj.) [ana (=a neg.) + mata (fr. MAN) + aggā (pl). So Dhammapāla (avidit-aggā Th. A. 289); Nānakitti in *Ṭikā* on Dh. A. 11; Trenckner, *Notes* 64; Oldenberg, *Vin. Texts* II. 114. Childers takes it as an+amata+aggā, and Jacobi (*Erzähl.* 33 and 89) and Pischel (*Gram.* § 251) as a+namat (fr. NAM)+aggā. It is Sanskritized at Divy. 197 by anavar-āgra, doubtless by some mistake. Weber, *Ind. Str.* III. 150 suggests an+āmṛta, which does not suit the context at all.] Ep. of Saṃsāra “whose beginning and end are alike unthinkable,” *i.e.*, without beginning or end. Found in two passages of the Canon: S. II. 178; 187 *sq.* = III. 149, 151 = V. 226, 441 (quoted Kvu. 29, called Anamatagga-pariyāya at Dh. A. II. 268) and Th. 2, 495, 6. Later references are Nd<sup>2</sup> 664; Pv. A. 166; Dh. A. I. 11; II. 13, 32; Sdhp. 505. [Cp. anāmata and amatagga, and cp. the English idiom “world without end”] The meaning can best be seen, not from the derivation (which is uncertain), but from the examples quoted above from the Saṃyutta. According to the Yoga, on the contrary (see, *e.g.*, Woods, *Yoga-system of Patañjali*, 119), it is a possible, and indeed a necessary quality of the Yogī, to understand the beginning and end of Saṃsāra.]

## ABHI.

[prefix, Vedic abhi which represents both Idg \* mbhi, as in Gr. ἀμφί around, Lat. ambi, amb round about, Oir. imb, Gall. ambi, Ohg. umbi, Ags. ymb, cp. also Ved. (Pāli) abhitaḥ on both sides, and Idg.\* obhi, as in Lat. ob towards, against (cp. obsess, obstruct), Goth. bi, Ohg. Ags. bī=E. be-.]  
 I. *Meaning*.—1. The primary meaning of abhi is that of taking possession and mastering, as contained in E. coming *by* and *over-coming*, thus literally having the function of (a) facing and aggressing=towards, against, on to, at (see II. 1, a); and (b) mastering=over, along over, out over, on top of (see II. 1, b). 2. Out of this is developed the fig. meaning of increasing, *i.e.*, an intensifying of the action implied in the verb (see III. 1). Next to sam- it is the most frequent modification prefix in the meaning of “very much, greatly” as the first part of a double-prefix cpd. (see III. 2), and therefore often seemingly superfluous, *i.e.*, weakened in meaning, where the second part already denotes intensity as in abhi-vi-ji (side by side with vi-ji), abhi-ā-kkhā (side by side with ā-kkhā), abhi-anu-mud (side by side with anu-mud). In these latter cases abhi shows a purely deictic character corresponding to Ger. her-bei-kommen (for bei-kommen), E. fill up (for fill); *e.g.*, abhatikkanta (=ati °C.), abhatīta (“vorbei gegangen”), abhantara (“with-in,” b-innen or “in here”), abhudāharati, abhipūreti (“fill up”), etc. (see also II. 1, c).

II. *Lit. Meaning*.—1. As single pref.: (a) against, to, on to, at-, *viz.*, abhatthangata gone towards home, abhighāta striking at, °jjhā think at, °mana thinking on, °mukha facing, turned towards, °yāti at-tack, °rūhati as-cend, °lāsa long for, °vadati ad-dress, °sapati ac-curse, °hata hit at. (b) out, over, all around: abhudeti go out over, °kamati exceed, °jāti off-spring, °jānāti know all over, °bhavati overcome, °vaḍḍhati increase, °vuṭṭha poured out or over, °sandeti make over-flow, °siñcati sprinkle over. (c) abhi has the function of transitivity intrs. verbs after the manner of E. be- (con-)

and Ger. er-, thus resembling in meaning a simple caus. formation, like the foll.: abhigajjati thunder on, °jānāti “er-kennen” °jāyati be-get, °tthaneti=°gajjati, °nadati “er tönen,” °nandati approve of (cp. anerkennen), °passati con-temple, °ramati indulge in, °ropeti honour, °vuḍḍha increased, °saddahati believe in.—2. As base in compn. (2nd part of cpd.) abhi occurs only in combn. *sam-abhi* (which is, however, of late occurrence and a peculiarity of later texts, and is still more freq. in Buddh. Sk.: see under sam-).

III. *Fig. Meaning* (intensifying).—1. As single pref.: abhi-kiṇṇa strewn all over, °jalati shine forth, °jighacchati be very hungry, °tatta much exhausted, °tāpa very hot, °toseti please greatly, °nava quite fresh, °nipuṇa very clever, °ñīla of a deep black, °manāpa very pleasant, °mangala very lucky, °yobhana full youth, °rati great liking, °ratta deep red, °ruci intense satisfaction, °rūpa very handsome (=adhika-rūpa C.), °sambuddha wide and fully-awake, cp. abhuddhunāti to shake greatly (=adhikam uddh° C.).—2. As 1st part of a prep.—cpd. (as modification—pref.) in foll. combinations: abhi-ud (abbhud-) °ati, °anu, °ava, °ā, °ni, °ppa, °vi, °sam. See all these s.v. and note that the contraction (assimilation before vowel) form of abhi is *abbh°*.

IV. *Dialectical Variation*.—There are dial. variations in the use and meanings of abhi. Vedic abhi besides corresponding to abhi in P. is represented also by *ati°*, *adhi°* and *anu°*, since all are similar in meaning, and psychologically easily fused and confused (cp. meanings: abhi=on to, towards; ati=up to and beyond; adhi=up to, towards, over; anu=along towards). For all the foll. verbs we find in Pāli one or other of these three prefixes. So *ati* in °jāti, °pīlita, °brūheti, °vassati, °vāyati, °veṭheti; also as vv. ll. with abhi-kīrati, °pavassati, °roceti, cp. atikkanta-abhi° (Sk. abhikrānta); *adhi* in °patthita, °pātetī, °ppāya, °ppeta, °bādheti, °bhū, °vāha, (vice versa P. abhi-ropeti compared with Sk. adhiropayati); *anu* in °gijjhati, °brūheti, °sandahati. On the relation between *abhi* and *ava* see the latter.

## ABHIÑÑĀ

(f.) [fr. abhi+JÑĀ, see jānāti]. Rare in the older texts. It appears in two contexts. Firstly, certain conditions are said to conduce (*inter alia*) to serenity, to special knowledge (*abhiññā*), to special wisdom, and to Nibbāna. These conditions precedent are the Path (S. V. 421=Vin. I. 10=S. IV. 331), the Path+best knowledge and full emancipation (A. V. 238), the Four Applications of Mindfulness (S. V. 179) and the Four Steps to Iddhi (S. V. 255). The contrary is three times stated; wrong-doing, priestly superstitions, and vain speculation do *not* conduce to Abhiññā and the rest (D. III. 131; A. III. 325 *sq.* and V. 216). Secondly, we find a list of what might now be called psychic powers. It gives us 1, Iddhi (cp. levitation); 2, the Heavenly Ear (cp. clairaudience); 3, knowing others' thoughts (cp. thought-reading); 4, recollecting one's previous births; 5, knowing other people's rebirths; 6, certainty of emancipation already attained (cp. final assurance). This list occurs only at D. III. 281 as a list of Abhiññās. It stands there in a sort of index of principal subjects appended at the end of the Dīgha, and belongs therefore to the very close of the Nikāya period. But it is based on older material. Descriptions of each of the six, not called Abhiññā's, and interspersed by expository sentences or paragraphs, are found at D. I. 89 *sq.* (trsl. *Dial.* I. 89 *sq.*); M. I. 34 (see *Buddh. Suttas*, 210 *sq.*); A. I. 255, 258=III. 17, 280=IV. 421. At S. I. 191, Vin. II. 16, Pug. 14, we have the adj. *chalabhiññā* ("endowed with the 6 Apperceptions"). At S. II. 216 we have five, and at S. V. 282, 290 six abhiññā's mentioned in glosses to the text. And at S. II. 217, 222 a bhikkhu claims the 6 powers. See also M. II. 11; III. 96. It is from these passages that the list at D. III. has been made up, and called Abhiññā's.

Afterwards the use of the word becomes stereotyped. In the Old Commentaries (in the Canon), in the later ones (of the 5th cent. A.D.), and in medieval and modern Pāli, Abhiññā, nine times out of ten, means just the powers given

in this list. Here and there we find glimpses of the older, wider meaning of special, supernormal power of apperception and knowledge to be acquired by long training in life and thought. See Nd<sup>1</sup> 108, 328 (expln. of ñāṇa); Nd<sup>2</sup> s.v. and No. 466; Ps. I. 35; II. 156, 189; Vbh. 228, 334; Pug. 14; Nett. 19, 20; Miln. 342.; Mhvs. XIX. 20; D. A. I. 175; Dh. A. II. 49; IV. 30; Sdhp. 228, 470, 482. See also the discussion in the Cpd. 60 *sq.*, 224 *sq.* For the phrase sayam abhiññā sacchikatvā and abhiññā-vosita see abhijānāti. The late phrase yath' abhiññam means 'as you please, according to liking, as you like,' J. V. 365 (=yathādhippāyaṃ yathārucim C.). For abhiññā in the use of an adj. (°abhiññā) see *abhiññā*.

#### ABHIDHAMMA

[abhi+dhamma] the "special Dhamma," *i.e.*, 1, theory of the doctrine, the doctrine classified, the doctrine pure and simple (without any admixture of literary grace or of personalities, or of anecdotes, or of arguments *ad personam*), Vin. I. 64, 68; III. 144; IV. 344. Coupled with abhivi°naya, D. III. 267; M. I. 472. 2. (only in the Chronicles and Commentaries), Name of the Third Pitaka, the third group of the canonical books, Dpvs. V. 37; Pv. A. 140. [As the word abhidhamma standing alone is not found in Sn. or S. or A., and only once or twice in the Dialogues, it probably came into use only towards the end of the period in which the 4 great Nikāyas grew up.]

-*kathā* discourse on philosophical or psychological matters, M. I. 214, 218; A. III. 106, 392. See dhammakathā.

#### OGHA

[Non-Vedic; Buddh. Sk. ogha, *e.g.*, Divy 95 catur-ogh' ottirna. Etym. uncertain, but possibly connected with udaka, cp. oka=udaka]. 1 (very rare in the old texts), a flood of water Dh. 47 (mah°); Vv. A. 48 (udak'ogha), 110 (Gangā-mah'ogha). 2 (always in the sg.), the flood of ignorance and vain desires which sweep a man down, away from

the security of emancipation. To him who has "crossed the flood," *ogha-tinno*, are ascribed all, or nearly all, the mental and moral qualifications of the Arahaut. For details see Sn. 173, 219, 471, 495, 1059, 1064, 1070, 1082; A. II. 200 sq. Less often we have details of what the flood consists of. Thus *Kām-ogha* the f. of lusts A. III. 69 (cp. Dhs. 1095, where o. is one of the many names of *tanhā*, craving thirst). In the popular old riddle at S. I. 3 and Th. I. 15, 633 (included also in the Dhp. anthology, 370) the "flood" is 15 states of mind (the 5 bonds which impede a man on his entrance upon the Aryan Path, the 5 which impede him in his progress towards the end of the Path, and 5 other bonds—lust, ill-temper, stupidity, conceit, and vain speculation). Five *Oghas* referred to at S. I. 126 are possibly these last. Sn. 945 says that the flood is *gedha* greed, and the *avijjogha* of Pug. 21 may perhaps belong here. As means of crossing the flood we have the Path S. I. 193 (°assa nittharaṇattham); IV. 257; V. 59; It. III. (°assa nittharaṇ atthāya); faith S. I. 214=Sn. 184=Miln. 36; mindfulness S. V. 168, 186; the island Dh. 25; and the dyke Th. I. 7=Sn. 4 (cp. D. II. 89). 3. Towards the close of the Nikāya period we find, for the first time, the use of the word in the pl., and the mention of 4 *Oghas* identical with the 4 *Āsavas* (Intoxications). See D. III. 230, 276; S. IV. 175, 257; V. 59, 292, 309; Nd<sup>1</sup> 57, 159; Nd<sup>2</sup> 178. When the *oghas* had been thus grouped and classified in the livery, as it were, of a more popular simile, the older use of the word fell off, a tendency arose to think only of 4 *oghas*, and of these only as a name or phase of the 4 *āsavas*. So the Abhidhamma books (Dhs. 1151; Vbh. 25 sq., 43, 65, 77, 129; Comp. Phil. 171). The *Netti* follows this (31, 114-24). The later history of the word has yet to be investigated. But it may be already stated that the 5th cent. commentators persist in the error of explaining the old word *ogha*, used in the singular, as referring to the 4 *Āsavas*; and they extend the old simile in other ways. Dhammapāla of Kāñcipura twice uses the word in the sense of flood of water (Vv. A. 48, 110, see above 1).

-*âtiga* one who has overcome the flood Sn. 1096 (cp. Nd<sup>2</sup> 180). -*tinna* id. S. I. 3, 142; Sn. 178, 823, 1082, 1101, 1145;

Dh. 370 (=cattāro oḡhe tinna Dh. A. IV. 109); Vv. 64<sup>28</sup>  
 (=catunnam oḡhānam samsāra-mah'oḡhassa taritattā o.  
 Vv. A. 284); 82<sup>7</sup>; Nd<sup>1</sup> 159; Nd<sup>2</sup> 179.

## KŪṬA

1. (nt.) [Lit. Sk. kūta trap, cp. Gr. *παλεύω* to trap birds],  
 a trap, a snare; fig. falsehood, deceit.—lit. J. I. 143 (kūta-  
 pās'ādi); IV. 416 (expld. by paṭichanna-pāsa); fig. in formula  
 tūla° kamsa° māna° cheating with weight, coin and measure  
 (=vañcana D. A. I. 78) D. I. 5=III. 176=M. I. 180=S. V.  
 473=A. II. 209; V. 205=Pug. 58. māna° Pv. A. 278.—adj.  
 false, deceitful, cheating: see cpds. *Note*.—kūte at J. I. 145  
 is to be read kuṭe (anto° padīpo viya, cp. ḡhaṭa). See also  
 kuṭṭa<sup>2</sup>.

-atta a false suit, °kāra a false suitor J. II. 2; Dh. A. I. 353.  
 -jaṭila a fraudulent ascetic, J. I. 375; Dh. A. I. 40. -māna  
 false measure, Pv. A. 191. -vāṇija a false trader, Pv. III. 4<sup>2</sup>;  
 Pv. A. 191. -vinicchayikatā false judgment, sham enquiry,  
 Pv. A. 210.

2 (m. nt.) Vedic kūta horn, bone of the forehead  
 prominence, point; \*QELE to jut forth, to be prominent,  
 cp. Lat. celsus, collis, columen (> column); Gr. *κολωνός*,  
*κολοφών*; Aḡs. holm; E. hill], (a) prominence, top (cp. der:  
 koṭi), in amsa° shoulder Vv. A. 121, 123; abbha° ridge  
 of a cloud Vv. III. 1<sup>1</sup> (=sikhara); pabbata° mountain  
 peak Vin. II. 193. (b) the top of a house, roof, pinnacle  
 A. I. 261; Vv. 78<sup>4</sup> (=kaṇṇikā Vv. A. 304); gaha° Dh. 154;  
 Pv. A. 55. See also below °āḡāra. (c) a heap, accumulation,  
 in sankāra° dust-heap M. II. 7; Pv. A. 144. (d) the topmost  
 point, in phrase desanāya kūṭam ḡahetvā, or desanā-kūṭam  
 ḡaṇhanto leading up to the climax of the instruction J. I.  
 275, 393, 401; V. 151; VI. 478; Vv. A. 243; cp. arahattena  
 kūṭam ḡaṇhanto J. I. 114; arahatta-phalena k. ḡaṇhim  
 Th. A. 99.

-aṇḡa the shoulder Vv. 15<sup>8</sup> (see Vv. A. 123). -āḡāra a hut  
 or building with a peaked roof or pinnacles, possibly gabled,  
 or with an upper storey, Vin. I. 268; S. II. 103=V. 218;

III. 156; IV. 186; V. 43, 75, 228; Pv. III. 17; 2<sup>1</sup>; Vv. 8<sup>2</sup> (=ratana-maya-kaññikāya bandha-ketuvanto Vv. A. 50); Vv. A. 6 (upari° with upper storey), v.l. kutth°; Pv. A. 282 (°dhaja with a flag on the summit); Dh. A. IV. 186. In further cpds. °matta as big as an upper chamber J. I. 273; Miln 67; °sālā a pavilion (see description of Maṇḍala-māla at D. A. I. 43) Vin. III. 15, 68, 87; IV. 75; D. I. 150; S. II. 103=V. 218; IV. 186.—(n)gama going towards the point (of the roof), converging to the summit S. II. 263=III. 156=V. 43. -ttha standing erect, straight, steadfast, immovable, in phrase vañjha K. esikatthāyin D. I. 14=56=S. III. 211=M. I. 517 (expld. at D. A. I. 105 by pabbata-kūṭam viya thita).

3 (nt.) [Lit. Sk. kūṭa hammer; \* qOLĀ to beat, cp. Lat. clava; Gr. κλάω, κόλος; also Sk. khaḍga (see P. khagga); Lat. clades, procello; Gr. κλαδάρος.], a hammer, ayomaya° Sn. 669, aya° an iron sledge-hammer J. I. 108, or ayo° Pv. A. 284.

4 (adj.) [Vedic kūṭa not horned; \*(s)QER to cut, mutilate, curtail, cp. Lat. caro, curtus; also Sk. kṛdhu maimed] without horns, of goṇa a draught bullock J. I. 192 (in play of words with kūṭa deceitful. J. trsln. misses the point, and translates "rascal").

#### GUṆA AND GUḶA

1. *Guṇa* [Non-Aryan ?] 1. a string, a cord—(a) of a robe, etc., in (kāya-bandhanaṃ) saḡuṇaṃ katvā to make tight (by tying with a knot Vin. I. 46 (Vin. Texts: "laying the garments on top of each other," wrongly construed); II. 213 (trsln. "folding his garments"); cp. guṇaka.—(b) of musical instruments Vin. I. 182=A. III. 375 (vīṇā).—(c) of a bow, in aḡuṇa stringless J. V. 433, (dhanu).—2. (a strand of a rope as) constituent part, ingredient, component, element; with numerals it equals —fold, e.g., pañca kāmaguṇā the 5 strands of kāma, or 5-fold craving (see kāma); ekagūṇaṃ once, digūṇaṃ twice Sn. 714; digūṇaṃ nivāpaṃ pacitvā cooking a double meal Vv. A. 63; catugguṇa fourfold, of a saṅghāti D. II. 128; S. II. 221, cp. Rhys Davids, Dialogues II. 145. aṭṭhagūṇa



(hirañña) Th. 2, 153; aneka-bhāgena guṇena seyyo many times or infinitely better Pv. IV. 1<sup>o</sup>; sataguṇena saḥassa<sup>o</sup> 100 and 1,000 times Pv. A. 41; asankheyyena guṇena infinitely, inconceivably Miln. 106.—3. (a part as) quality, esp. good quality, advantage, merit J. I. 266; II. 112; III. 55, 82.—lobha<sup>o</sup> Sn. 663; sādhu<sup>o</sup> Sn. 678; sīla<sup>o</sup> J. I. 213; II. 112; Buddha<sup>o</sup> J. II. 111; pabbajita<sup>o</sup> J. I. 59.

-*aggatā* state of having the best qualities, superiority Dpos. IV. 1. -*addha* rich in virtue Sdhp. 312, 561. -*upeta* in khuppipāsāhi guṇūpeto at Pv. A. 10 is to be read khuppipās' ābhībhūto peto. -*kathā* "tale of virtue," praise J. I. 307; II. 2. -*kittana* telling one's praises Pv. A. 107, 120. -*guṇika* in phrase tantākūla-jāta g-g-jāta at S. IV. 158 -see under gulāguṇṭhika.

2. *Guṇa* [for which often guḷa with common substitution of l for ṇ, partly due to dissimilation, as mālāguḷa > mālā-guṇa; cp. Lit. Sk. guṇikā tumour: guḷa and gaḷa, veḷu: veṇu, and note on gaḷa] a ball, a cluster, a chain (?), in anta<sup>o</sup> the intestines; M. I. 185-; Kh. II., cp. Kh. A. 57 for expln. -mālāguṇa a garland or chain (cluster) of flowers Dh. 53 (but <sup>o</sup>guḷa at J. I. 73, 74). See guḷa<sup>3</sup>.
3. *Guṇa* [Lit. Sk. ghuna, etym. ?] a wood-worm J. III. 431 (<sup>o</sup>pāṇaka).

*Guṇaka* (adj.) [to guḷa<sup>1</sup>, cp. gulika ?] having a knot at the end, thickened at the top (with ref. to kāyabandha, see guṇa 1a) Vin. II. 136, cp. Vin. Texts II. 143.

*Guṇavant* (adj.) [to guṇa<sup>1</sup>] possessed of good qualities, virtuous Pv. II. 9<sup>1</sup> (=jhān'ādiguṇa-yutta); Pv. A. 62 (mahā<sup>o</sup>).

*Guṇi* (f.) [of adj. guṇin, having guṇas or guḷas, i.e., strings or knots] a kind of armour J. VI. 449 (g. vuccate kavacaṃ C.); see Kern, Toevogeselen p. 132.

1. *Guḷa* [Lit. Sk. guḷa and gulī ball, guṭikā pill, guṇikā tumour; to \*GLEU to make into a ball, to conglomerate. Cp. Sk. glaub ball; Gr. γλουτός; Ohg. chliuwa; Ger. kugel, kloss; E. clot, cleat; also \*GEL with same meaning; Sk. gulma tumour, gilāyu glandular swelling; cp. Lat.

glomus, globus; Ger. klamm; E. clamp, clump] a ball, in cpds. sutta° a ball of string (=Ohg. chliuwa) D. I. 54=; M. III. 95; Pv. A. 145; ayo° an iron globe Dh. 308; loha° of copper Dh. 371; sela° a rockball, *i.e.*, a heavy, stone-ball J. I. 147.

-*kīlā* play at ball Dh. A. I. 178; III. 455; IV. 124.

-*parimaṇḍala* the circumference of a ball, or (adj.) round, globular, like a ball Pv. A. 253.

2. *Gūḷa* [Non-Aryan ?] sugar, molasses Vin. I. 210, 224 *sq.*, 245.—*sagūḷa* sugared, sweet, or “with molasses” J. VI. 524 (*sagūḷāni*, *i.e.*, *sagūḷa-pūve* pancakes).

-*āsava* sugar-juice Vv. A. 73. -*odaka* s. -water Vin. I.

226. -*karāna* a sugar factory *ibid.* 210. -*phāṇita* molasses Vv. A. 179.

3. *Gūḷa* [for *guṇa*°, due to distance dissimilation in *maṇigūṇa* and *mālāguṇa* > *maṇigūḷa* and *mālāguḷa*; cp. similarly in meaning and form Ohg. chliuwa > Ger. knäuel] a cluster, a chain (?), in *maṇi*° a cluster of jewels, always in simile with ref. to sparkling eyes “*maṇigūḷa-sadisāni akkhīni*” J. I. 149; III. 126, 184 (v.l. BB. °*guḷika*); IV. 256 (v.l. *id.*); *mālā*° a cluster, a chain of flowers, a garland J. I. 73, 74; *puppha*° *id.* Dh. 172, 233.

*Gulā* (f.) [to *gūḷa*°] a swelling, pimple, pustule, blight, in cpd. *gulā-guṇṭhika-jāta*, which is to be read at A. II. 211 (in spite of Morris, *prelim. remarks* to A. II. p. 4, whose *trsln.* is otherwise correct)=*gulā-guṇṭhita* covered with swellings (*i.e.* blight); cp. similar exprn. Dh. A. III. 297 *gaṇḍāgaṇḍa* (-*jāta*) “having become covered all over with pustules (*i.e.*, rash).” All readings at corresp. passages are to be corrected accordingly, viz., S. II. 92 (*guligandhika*°); IV. 158 (*guṇaguṇika*°); the reading at Dpvs. XII. 32, also v.l. SS. at A. II. 211 is as quoted above and the whole phrase runs: *tantākulajātā gulā-guṇṭhikajātā* “entangled like a ball of string and covered with blight.”

*Gulika* (adj.) [to *gūḷa*°=*guṇa*, cp. also *guṇaka*] like a chain, or having a chain (nt.) a cluster, a chain in *maṇi*° a string of jewels, a pearl necklace J. III. 184 (v.l. BB); IV. 256.

*Gulīkā* (f.) [to gula<sup>1</sup>; cp. Sk. gutīkā pill, guṇikā tumour] a little ball Th. 2. 498 (kolatthimattā g° balls of the size of a jujube), cp. Th. A. 289.

### JĀTAKA

1. (nt.) [jāta+ka, belonging to, connected with what has happened]. 1. a birth-story as found in the earlier books. This is always the story of a previous birth of the Buddha as a wise man of old. In this sense it occurs as the name of one of the 9 categories or varieties of literary composition (M. I. 133; A. II. 7, 103, 108; Vin. III. 8; Pug. 43. See *navanga*).—2. the story of any previous birth of the Buddha, esp. as an animal. In this sense the word is not found in the 4 Nikāyas, but it occurs on the Bharhut Tope (say, end of 3rd cent. B.C.), and is frequent in the Jātaka book.—3. the name of a book in the Pāli canon, containing the verses of 547 such stories. The text of this book has not yet been edited. See Rh. Davids' "Buddhist India" 189-209, and "Buddh. Birth Stories" introd., for history of the Jātaka literature.

-*atthavaṇṇanā* the commentary on the Jātaka book, ed. by V. Fausböll, 6 vols. with Index vol. by D. Andersen, London, 1877 sq.; -*bhāṇaka* a repeater of the J. book Miln. 341.

2. (m.) [jāta+ka, belonging to what has been born] a son J. I. 239; IV. 138.

### DHUTA (AND DHŪTA)

[cp. lit. Sk. dhuta and dhūta, pp. of dhunāti].—1. lit. "shaken off," but always expld. in the commentaries as "one who shakes off" either evil dispositions (kilese), or obstacles to spiritual progress (vāra, nīvaraṇa). The word is rare. In one constantly repeated passage (Vin. I. 45=300=II. 2=III. 21=IV. 213) it is an adj. opposed to *kosajja* lazy, remiss; and means either scrupulous or punctilious. At D. I. 5 it is used of a pain. At Sn. 385 we are told of a *dhutadhamma*, meaning a scrupu-

lous way of life, first for a bhikkhu, then for a layman. This poem omits all higher doctrine and confines itself to scrupulousness as regards minor, elementary matters.—2. Shaken, Dāvs. v. 49 (vāta°). [This meaning is borrowed from Sk.]

-*anga* a set of practices leading to the state of or appropriate to a dhuta, that is to a scrupulous person. First occurs in a title suffixed to a passage in the Parivāra depreciating such practices. The passage occurs twice (Vin. V. 131, 193), but the title, probably later than the text, is added only to the 2nd of the two. The passage gives a list of 13 such practices, each of them an ascetic practice not enjoined in the Vinaya. The Milinda devotes a whole book (Chap. VI.) to the glorification of these 13 dhutangas, but there is no evidence that they were ever widely adopted. Some are depreciated at M. I. 282, and examples of one or other of them are given at Vin. III. 15; Bu. I. 59; J. III. 342; IV. 8; Miln. 133, 348, 351; Dh. A. IV. 30. Nd<sup>1</sup> 188 says that 8 of them are desirable. -*dhara* mindful of punctiliousness Miln. 342 (āraññaka dh. jhāyin). -*vata* the vow to perform the dhutangas DhA. IV. 165. -*vāda* one who inculcates punctiliousness S. II. 156; A. I. 23; Miln. 380; Th. A. 69; Dh. A. II. 30. -*vādin* = °vāda J. I. 130.

#### Roots TIM (=TAM) and STIM

(for TIM to moisten see temeti).

*Tintināti* and *Tintināyati* [either=Sk. timirayati to be obscured, from TIM in timira, or from STIM (Sk. \*tistimāyati > \*stistim° after tiṣṭhati > \*stiṣṭhati; =P. titināyati) to become stiff, cp. timi, thīna and in meaning mucchati. The root TAM occurs in same meaning in cpd. nitammati (q.v.=Sk. nitāmyati) at J. IV. 284, expld. by atikilamati.] to become sick, to swoon, to (stiffen out in a) faint J. I. 243 (tintinanto corresp. with mucchita); VI. 347 (tintināyamāna, v.l. tiṇāy°).

*Tibba* (adj.) [lit. Sk. tīvra, but prob. a contamination of two roots of diff. meaning, viz., TIJ and TIM (cp. tamas) or=STIM to be motionless, cp. styā under thīna] 1. sharp,

keen, eager; °gārava very devout A. II. 21; Nett. 112 (cp. tīvra-prasāda Av. Ś. I. 130); °cchanda D. III. 252, 283.—2. dense, thick; confused, dark, dim S. III. 109 (°o vanasaṅdo avijjāya adhivacanam); kāmesu °sārāgo S. III. 93=St. 90; A. II. 30; °rāga Dh. 349 (=bahalarāga Dh. A. IV. 68); A. II. 149; tibbo manussaloko (dense) Miln. 7.

*Timi* [lit. Sk. timi from TIM=STIM to be thick, dense or helpless] a fish, esp. a large fish, a whale; a fabulous fish of enormous size. It occurs always in combn. with timingala, in the formula timi timingala timitimingala, which probably should be reduced to *one* simple timitimingala (see next).

*Timingala* in cpd. *timi*° [lit. Sk. timingila and timingilagila, redupl. in 2nd pt. where P. has redupl. in 1st pt. The etym. is timiṃ+gila (to \*GL in gala, see note on gala) fish-eater, redupl. as intens. greedy or monstrous fish-eater, lit. swallowing fish upon fish] a fabulous fish of enormous size, the largest fish in existence Vin. II. 238=A. IV. 200=Nd<sup>2</sup> 235<sup>sq</sup>; Ps. II. 196; Miln. 377. At Ud. 54 sq. and Miln. 262 we find the reading timi timingala timira-pingala, which is evidently faulty. Cf. Dhs. A. 13. A Sanskritized form of t. is timitimingala at Divy. 502.

*Timira* (adj.) [lit. Sk. timira, from TIM=TAM (in tamas), to which also belong tibba 2 and tintiṇāti, and which is to be distinguished from TIM in temeti to (be or) make wet. See tama] dark; nt. darkness Vv. 32<sup>3</sup> (°tamba); J. III. 189 (°rukkha). vana° a flower J. IV. 285; V. 182.

*Timirāyitatta* (nt.) [abstr. to timirāyita, pp. of timirayati to obscure, denom. of timira] gloom, darkness S. III. 124 (=Māra).

*Timisa* (nt.) [lit. Sk. tamisra=tamas] darkness J. III. 433 (andhakāra-timissāya); Pug. 30 (andh°-timisāya).

*Timisikā* (f.) [Sk. \*tamisra+ka] darkness, a very dark night Vv. 9<sup>6</sup>; J. IV. 98; Miln. 283.

*Thīna* (nt.) [cp. Sk. styāna; orig. pp. of styāyate to become hard, to congeal; from STEIĀ (cp. also thira)=Gr. στῆας grease, talc; Lat. stipo to compress; also Sk. stimita

(motionless)=P. *timi*; Sk. *stupa* and *stīma* (slow), Mhg. *stīm*; Goth. etc., stains=E. stone; Gr. *στῖφος* (heap); Lat. *stīpes* (pale); Ogh. *stif*=E. stiff] stiffness, obduracy, stolidity, indifference (cp. *thaddha* and *tandī*, closely related in meaning). Together with *middha* it is one of the 5 hindrances (*nīvaraṇāni*) to Arahantship (see below). Def. as *cittassa akammaññata*, unwieldiness or impliability of mind (=immobility) at Nd<sup>2</sup> 290=Dhs. 1156, 1236=Nett. 86; as *citta-gelaññan* morbid state of mind ("psychosis") at D.A. I. 211.—Sn. 942 (*niddaṃ tandiṃ sahe thīnaṃ pamadena na saṃvase*), 1106; Vbh. 352 (=Nd<sup>2</sup> 290 expln. of *linatta*).

-*middha* sloth and drowsiness, stolidity and torpor; one of the 5 *nīvaraṇāni* (q.v. and cp. Dhs. trsln. pp. 120, 310) Vin. II. 200 (*vigata*<sup>o</sup>); D. I. 71, 246; III. 49, 234, 269, 278; S. I. 99; III. 106; V. 277 *sq.*; A. III. 69 *sq.*, 421; Sn. 437 (*pañcamī sena Mārassa*); It. 27, 120, Ps. I. 31, 45, 162; II. 12, 169, 179, 228; Pug. 68; Dhs. 1154, 1486; Sdhp. 459.

#### NICCHODETI

(and v.l. *nicchādeti*) [shows a confusion of two roots, which are both of late origin, viz. CHADP and CHOṬ, the former=P. *chaḍḍeti*, the latter=Sk. *kṣodayati* or Buddh. Sk. *chorayati*, Apabhraṃsa *chollai*; with which cp. P. *chuddha*] to shake or throw about, only in phrase *odhunāti nidhunāti nicchodeti* at S. III. 155=M. I. 230=374=A. III. 365, where S has correct reading (v.l. *°choteti*); M. has *°chādeti* (v.l. *°chodeti*); A. has *°chedeti* (v.l. *°choreti*, *°chāreti*; gloss *nippoteti*). The C. on A. III. 365 has: *nicchedeti ti bāhāya vā rukkhe vā paharati*. -*nicchedeti* (CHID) is pardonable because of Prk. *chollai* "to cut" Cp. also *nicchubhati* with v.l. BB. *nicchurāti*. For sound change P. *ch*>Sk. *kṣ* cp. P. *chamā*>*kṣamā*, *chārikā*>*kṣāra*, *churika*>*kṣurikā*, etc.

#### NIBBĀNA (Introductory)

(nt.) [Buddh. Sk. *nirvāṇa*] *nibbāna*, *nibbāyati* and *nibbuta* form a semantic whole, although etymologically apparently of different origin. This difference is due to faulty etym.,

which has from the time of Buddh. Sk. down to modern interpretation haunted the exegesis of the term Nibbāna. “Nirvāṇa” (der. fr. *vā* to blow, cp. *vātā*=E. wind) was the (later) Sk. substitute for the P. term *nibbāna* used by Sk. commentators who transcribe almost every Pāli assimilation by *r*+single consonant, although the etymologically correct Sk. form is different (cp. *nigūḷha*=Sk. *nigūḍha*, but Buddh. Sk. *nir°*, *ninnāmeti*=Sk. *ni°*, but Buddh. Sk. *nir°*). That *nibbāna* has nothing to do with *vā* and *vāta* (wind) will be shown below. The correct etym. runs somewhat on the foll. lines. (1) The primary meaning is going out, dying out as applied to burning or fire. There is no indication that this is due to wind (“blowing out”), which on the contrary would only set the fire into a greater blaze. This going out may be due to covering the fire up, or to depriving it of further fuel, by not feeding it, or by withdrawing the cause of its production. (2) We begin the word-analysis by a discussion of *nibbūta*, because this form has preserved its literal meaning more clearly, as well as the figurative one which prevails in *nibbāna*; moreover, it is an old term with genuine Vedic equivalent, whereas *nibbāna* is clearly later, a creation of the Pāli. Once the etym. of the former is clear, that of the latter will follow. -*Nibbūta* represents Sk. *nirvṛta* as well as *nivṛta*, both pp. of *vṛ*, which in itself combines two meanings, as exhibited in cognate languages and in Sk. itself:—(a) Idg. *ṽER* to cover, cover up [Lat. *aperio*=\**apa-verjo* to cover up, Sk. *varutram* upper garment, “cover”] and (b) \**ṽEL* to revolve, roll, move [Lat. *volvo*=revolve; Gr. *ἔλιξι*, *ἐλύω*; Sk. *vāṇa* reed=Lat. *ulva*; Sk. *ūrmi* wave; P. *valli* creeper, *valita* wrinkled]. \**ṽER* is represented in P. by *e.g.* *vivarati* to open, *nivāreti* to cover, obstruct, *nivaraṇa*, *nivāraṇa* obstruction; \**ṽEL* by *āvuta*, *khandh-āvāra*, *parivāra vyāvāṭa* (busy with=moving about), *samparivāreti*. Thus we gain the two meanings combd. and used promiscuously in the one word because of their semantic affinity: (a) \**nivṛta* covered up, extinguished, quenched, and (b) \**nirvṛta* without movement, with motion finished (cp. *niṭṭhita*), ceasing, exhaustion, both represented by P. *nibbūta*.—(3) In derivations we have besides the root-

form  $v_R$  (=P.  $bbu^\circ$ ) that with  $guṇa$   $v_R$  (cp. Sk.  $vārayati$ ,  $vrāyati$ ) or  $VRĀ$ =P.\*  $bbā^\circ$  (with which also cp.  $paṭivāna$ =\* $prativāraṇa$ ). The former is in  $nibbuti$  (ceasing, extinction, with meaning partly influenced by  $nibbutthi$ =Sk.  $nirvṛṣṭi$  pouring of water), the latter in intrs.  $nibbāti$  and  $nibbāyati$  (to cease or to go out) and trs.  $nibbāpeti$  (Caus.: to make cease, to stop or cool) and further in  $nibbāna$  (nt. intrs. abstr.) (the dying out). (4) A later artificial construction for the expln. of  $nibbāna$  is  $vāna$ , extracted and abstracted fr.  $nibbāna$  with omission of  $nis^\circ$  and  $guṇa$ , so that  $nibbāna$ = $nis+vāna$ =without cravings. The correspondence between  $nibbāna$  and  $nibbuti$  was strengthened by similar pairs in other verb-systems, e.g.,  $muti$  (MAN, cp.  $nibbuti$ )> $māna$ ,  $ñāyati$  (ÑĀ, cp.  $nibbāyati$ )> $ñāna$ ;  $dāpeti$  (DĀ, cp.  $nibbāpeti$ )> $dāna$ ; cp. also  $nibbinṇa$ :  $nibbāna$ = $tiṇṇa$ :  $tāna$ . (5) The  $vĀ$ -etym., as stated above, is untenable, although some texts use the metaphor of the wind in this sense, which already shows a secondary development of the original conception, viz., that of a *light* (and not a flame, i.e., a glowing fire) blown out or extinguished, where not only the heat, but also the outward evidence of it is destroyed. Thus at Sn. 1074, which cannot be used for the foundation of an etym. Not even formally can  $nibbāna$  be derived from  $vĀ$ , for the place of the nt. abstr. formation is taken by  $vāta$  (pp.), and if there was a “ $vāna$ ,” its combn. with  $nis$  would be a nominal compn. and mean “not blowing,” viz., calm, lull, cp.  $nivāta$ . In verbal compn.  $nis+vĀ$  (see  $vāyati$ ) refers only to the (non-) emittance of an odour, which could never be used for a meaning of “being exhausted”; moreover, one has to bear in mind that native commentators themselves never thought of explaining  $nibbāna$  by anything like blowing ( $vāta$ ), but always by  $nis+vāna$ .

*Meanings*—1. The going out of a lamp or fire (popular). 2. Health, the sense of bodily well-being (probably, at first, the passing away of feverishness, restlessness). 3. The dying out in the heart of the threefold fire of *rāga dosa* and *moha*, lust, illwill and stupidity (Buddhist). 4. The sense of spiritual well-being, of security, emancipation, victory



and peace, salvation, bliss.—Nibbāna is purely and solely an ethical state, to be reached in life by ethical practices, contemplation and insight. The first and most important way to reach N. is by means of the eightfold Path, and all the expressions which deal with the realisation of freedom from lust, hatred and illusion, apply to practical habits and not to speculative thought. Nibbāna is realised in one's heart; to measure it with a speculative measure is to apply a wrong standard. . . . (*References follow.*)

#### PALI WORDS BEGINNING WITH CH.

*Cha* (In composition *chal*: e.g., chabbīsati=cha+vīsati, chabbanna = cha + vanna; chaḷ-anga, chaḷ-abhiññā) [Sk. ṣaṣ and ṣaṭ (ṣaḍ=chal), Gr. ἕξ, Lat. sex, Goth. saíhs], the number six. (1) *Cases*: nom. cha, gen. channaṃ, instr. chahi (and chambhī (?) J. IV. 310, which should be chambhi and prob. chabbhi=ṣaḍbhiḥ; see also chambhī), loc. chasu (and chassu); num. ord. chaṭṭha, the sixth. Cp. also saṭṭhi (60), soḷasa (16). (2) *Metaphorical meaning*. In comp. folklore 6 is the first number of the *pair* (2 is restricted to the duality =twins), consisting of two pairs of 3 (the greater unit), so that 6 means the pair of a greater unity, i.e., collectiveness. In this application not only frequent as simple 6 (see below), but also as a "higher" six, i.e., 60, 600, 6 000 [Cp. Pharaoh's 600 chariots, Ex. 14<sup>7</sup>; the exodus of 600,000 out of Egypt, Ex. 13<sup>27</sup>; the Greek use of 600=a myriad; its frequency in Germanic mythology.] From Pāli tales may be quoted: 60 cartloads Vv. A. 12; 60,000 cartloads Pv. II. 9<sup>19, 51</sup>; 60,000 clubs slaying a sinner Pv. A. 284; 60,000 years in Niraya Pv. IV. 15<sup>1</sup>=J. III. 47; 60 yojanas distant (60=2×30=twice as far as already gone). Pv. A. 154]. (3) *Application*. Six is applied whenever a "major set" is concerned (see 2), as in the foll.: 6 munis are distinguished at Nd<sup>2</sup> 514 (in pairs of 3: see muni); 6 bhikkhus as a "clique" (see chabbagiya, cp. the Vestal virgins in Rome, 6 in number);

6 are the sciences of the Veda (see *chaṅga*); there are 6 buddha-dhammā (Nd<sup>2</sup> 466); 6 viññāṇakāyā (see *upa-dhi*); 6 senses and sense-organs (see *āyatana*)—*cha dānasālā* J. I. 262; *oraṃ chahi māsehi kālakiriya bhavisati* (I shall die in 6 months, *i.e.*, not just yet, but very soon, after the “next” moon) Pv. IV. 3<sup>35</sup>.

-*aṅsa*, 6-cornered Dh. 617. -*anga*, the set of the 6 Vedangas, disciplines of Vedic science, viz., 1. kappa, 2. vyākaraṇā, 3. nirutti, 4. sikkha, 5. chando[*vicitī*]. 6. jotisattha (Vv. A. 265; at Pv. A. 97 in sequence 4, 1, 3, 2, 6, 5) D. III. 269; Vv. 63<sup>16</sup>; Pv. II. 6<sup>13</sup>; Miln 178, 236.—*abhiññā*, the 6 branches of higher knowledge, Vin. II. 161; Pug. 14 (see *abhiññā*).—*āsīti*, eighty-six [*i.e.*, twice that many in all directions:  $6 \times 80 = 6 \times (4 \times 2)^{10}$ ], of people—an immense number, millions Pv. II. 13<sup>7</sup>; of petas Pv. A. 212; of sufferings in Niraya Pv. III. 10<sup>2</sup>. -*kanna* heard by 6 ears, *i.e.* public (opp. *catu*) J. VI. 392; -*tiṃsa(tī)* thirty-six A. II. 3; It. 15; Dh. 339; Dh. A. III. 211; IV. 48; -*dvārika* entering through 6 doors (*i.e.*, the senses) Dh. A. IV. 221 (*taṇhā*); -*dhātura* (=dhātuya) adj. consisting of 6 elements M. III. 239; -*phassāyatana* (adj.) having 6 seats of contact (the outer senses) M. III. 239; Th. 1, 755; Pv. A. 52; cp. Sn. 169; -*banṇa* (=vaṇṇa) consisting of 6 colours (*raṃsiyo*) J. I. 372; Dh. A. II. 41; IV. 99; -*baggiya* (=vag-giya forming a group of 6 (a set of bhikkhus, mentioned freq. in Vin.; there names are: Assaji, Punabhasu, Paṇḍuka, Lohitaka, Mettiya, Bhummajaka Vin. II. 1, 77; J. II. 387; Dh. A. III. 330; -*bisati* (=visati) twenty-six Dh. A. IV. 233 (*devalokā*).

*Chakana* and *Chakana* (nt.) [Vedic śakṛt, śakan, Gr. κόππος; Sk. chagana is later, see Trenckner, Notes 62<sup>n</sup> 16] the dung of animals Vin. I. 202; J. III. 386 (ṇ); V. 286; VI. 392 (ṇ).

*Chakanatī* (f.)=chakana Nd<sup>2</sup> 199.

*Chakala* [cp. Sk. chagala, from chāga heifer] a he-goat. J. VI. 237; °ka *ibid.* and Vin. III. 166.—f. *chakatī* J. VI. 559.

*Chakkhattuṃ* (adv.) [Sk. ṣaṭkṛtvas] six times D. II. 198.

- Chattha* the sixth Sn. 171, 437. Also as *chatthama* Sn. 101, 103; J. III. 280.
- Chaddaka* (adj.) throwing away, removing, in *puppha*° a flower plucker Th. 1, 620.—f. *chaddikā* see *kacavara*°.
- Chaddana* (nt.) throwing away, rejecting J. I. 290;—ī (f.) a shovel, dust-pan Dh. A. III. 7. See *kacavara*°.
- Chaddita* (pp. of *chaddeti*) thrown out, vomited; cast away, rejected, left behind S. III. 143; J. I. 91, 478; Pv. II. 2<sup>3</sup> (= *ucchittham vantan ti attho* Pv. A. 80); Vv. A. 100; Pv. A. 78, 185.
- Chaddeti* [cp. Sk. *chardayati* and *chr̥natti* to vomit; cp. also *avaskara* excrements and *karīsa* dung. From \*SQER to eliminate, separate, throw out (Gr. *κρίνω*, Lat. *ex(s)cerno*), cp. Gr. *σκῶς*, Lat. *mus(s)cerda*, Ags. *scearn*] to spit out, to vomit; throw away; abandon, leave, reject Vin. 214 *sq.*; IV. 265; M. I. 207; S. I. 169 (*chattehi* wrongly for *chaddhehi*)=Sn. p. 15; J. I. 61, 254, 265, 292; V. 427; Pug. 33; Dh. A. II. 101; III. 171; Vv. A. 126; Pv. A. 43, 63, 174, 211; 256; Miln. 15.—ger. *chaddūna* Th. 2, 469 (= *chaddetvā* Th. A. 284); grd. *chaddetabba* Vin. I. 48; J. II. 2; *chaddaniya* Miln. 252; *chaddiya* (to be set aside) M. I. 12 *sq.*—Caus. *chaddāpeti* to cause to be vomited, to cast off, to evacuate, to cause to be deserted Vin. IV. 265; J. I. 137; IV. 139; VI. 185, 534.—pp. *chaddita* (q.v.)—See also *kacavara*°.
- Chaṇa* [Sk. *kṣaṇa*] a festival J. I. 423; II. 143, III. 287, 446, 538; IV. 115 (*sūra*°); V. 212; VI. 221, 399 (*°bheri*); Dh. A. III. 443 (*°vesa*); IV. 195; Vv. A. 173.
- Chanaka* [= *akkhaṇa* ? Kern; cp. Sk. \**ākhaṇa*] the *chanaka* plant Miln. 352; cp. *akkhaṇa*.
1. *Chatta* (nt.) [Sk. *chattra*=\**chad-tra*, covering to CHAD, see *chādeti*] a sunshade ('*parasol*' would be misleading. The handle of a *chatta* is affixed at the circumference, not at the centre as it is in a *parasol*), a canopy Vin. I. 152; II. 114; D. I. 7—; II. 15 (*seta*°, under which Gotama is seated); J. I. 267 (*seta*°); IV. 16; V. 383; Sn. 688, 689; Miln. 355; Dh. A. I. 380 *sq.*; D. A. I. 89; Pv. A. 47.—Esp. as *seta*° the royal canopy, one of the 5 *insignia reji*s

(setachatta-pamukham pañcavidham rāja-kakudhabha-  
ṇḍam Pv. A. 74), see kahudhabhaṇḍa J. VI. 4, 223,  
389; °m ussāpeti to unfold the r. canopy Pv. A. 75;  
Dh. A. I. 161, 167.

-*daṇḍa* the handle of a sunshade Dh. A. III. 212;  
-*nāli* the tube or shaft (of reeds or bamboo) used for the  
making of sunshades M. II. 116; -*mangala* the coronation  
festival J. III. 407; Dh. A. III. 307; Vv. A. 66.

2. *Chatta* [Sk. chātra who carries his master's sunshade] a  
pupil, a student J. II. 428.

*Chattaka* (m. nt.) (1) a sunshade J. VI. 252; Th. 2, 23  
(=Th. A. 29 as nickname of sunshade makers).—(2) a  
mushroom toadstool J. II. 95.

*Chattimsakkhattum* (adv.) thirty-six times It. 15.

*Chada* [Sk. chada, cp. chādeti] anything that covers, protects  
or hides, viz., a cover, an awning D. I. 7- (sa-uttara°  
but °chadana at D. II. 194); a veil, in phrase vivatac-  
chada "with the veil lifted" thus spelled only at Nd²  
242, and Dh. I. 201, otherwise °chadda (q.v.); shelter,  
clothing in phrase ghāsacchada Pug. 51 (see ghāsa and  
cp. chāda); a hedge J. VI. 60; a wing Th. 1, 1108 (citra°).

*Chadana* (nt.) [Sk. chadana]=chada, viz., *lit.* (1) a cover,  
covering J. I. 376; V. 241.—(2) a thatch, a roof Vin. II.  
154 (various kinds), 195; J. II. 281; Dh. A. II. 65 (°piṭ-  
ṭha); IV. 104 (°assa udaka-patana-tthāna), 178; Pv. A.  
55.—(3) a leaf, foliage J. I. 87; Th. 1, 527.—(4) hair  
J. V. 202.—*fig.* pretence, fraud, counterfeiting Sn. 89  
(=paṭirūpaṃ katvā Sn. A. 164); Dhs. 1059=Vbh. 361=  
Nd² 271<sup>m</sup> Dhs. reads chandanam and Vbh. chādanam.

-*ittihikā* a tile Dh. A. IV. 203.

*Chadda* (nt.) [Sk. chadman? disguise, fraud=hiding]=chada,  
only in phrase vivattacchadda (or vivata°) D. I. 89;  
Sn. 372, 378, 1003, 1147; Dh. A. I. 201. Nd², however,  
and Dh. A. read °chada (q.v.) Expl. by vivata-rāgado-  
samoha-chadana Sn. A. 365.

*Chaddhā* [Sk. satṣaḥ] sixfold Miln. 2.

*Chanda* [cp. Vedic and Sk. chanda, and SKANDH to jump]  
(1) impulse, excitement; intention, will; desire for, wish

for, delight in (c. loc.)—A. As *virtue*: dhammapadesu ch. striving after righteousness S. I. 202; tibba° ardent desire, zeal A. I. 229; IV. 15; kusaladhamma° A. III. 441. Often combd. with other good qualities, *e.g.*, ch. vāyāma ussāha ussolhi A. IV. 320; ch. viriya citta vimamsā in set of samādhis (cp. iddhipāda) D. III. 77 (see below), and in cpd. °ādhipeyya.—Kusalānam dhammānam uppādāya chandaṃ janeti vāyamati viriyam ārabhati etc., see citta V. 1 d<sup>b</sup>.—M. II. 174; A. I. 174 (ch. vā vāyāmo vā); III. 50 (chandasā instr.); Sn. 1026 (+viriya); Vv. 24<sup>12</sup>(=kusala° Vv. A. 116).—B. As *vice*: (a) kinds and character of ch.—With similar expressions: (kāya-) ch. sneha anvayatā M. I. 500.—ch. dosa moha bhaya D. III. 182; Nd<sup>2</sup> 337<sup>2</sup> (see also below chandāgati). Its nearest analogue in this sense is *rāga* (lust), *e.g.*, ch. rāga dosa paṭigha D. I. 25 (cp. D. A. I. 116); rūpesu uppajjati ch. vā rāgo S. IV. 195. See below °rāga. In this bad sense it is nearly the same as *kāma* (see *kāma* and *kāmachanda*: sensual desire, cp. Dhs. A. 370 and Mrs. Rh. D. Man. Buddh. Psych. 292) and the combn. *kāmachanda* is only an enlarged term of *kāma*. *Kāye chanda* “delight in the body” M. I. 500; Sn. 203. *Bhave ch.* (pleasure in existence) Th. 2, 14 (cp. *bhavachanda*); *lokasmim ch.* (hankering after the world) Sn. 866; *methunasmim* (sexual desire) Sn. 835 (expl. by ch. vā rāgo vā pema Nd<sup>1</sup> 181).—Ch. in this quality is one of the roots of misery: cittass’ upakkilesa S. III. 232 sq.; V. 92; mūlaṃ dukkhassa S. IV. 328 sq.—Other passages illustrating ch. are *e.g.*, vyāpāda° and vihimśā° S. II. 151. rūpa-dhātuṃvā° S. III. 10; IV. 72; yaṃ aniccaṃ etc. . . . tattha° S. III. 122, 177; IV. 145 sq.; asmī ti ch. S. III. 130; atilino ch. S. V. 277 sq. Cp. also D. II. 277; (b) the emancipation from ch. as necessary for the attainment of Arahantship. -vigata° (free from excitement) and a° S. I. 111; III. 7, 107, 190; IV. 387; A. II. 173 sq.; D. III. 238; ettha chandaṃ virājetvā Sn. 171=S. I. 16. *Kāye chandaṃ virājaye* Sn. 203. (a) *vīta*° A. IV. 461 sq. °m vineti S. I. 22, 197; °n vinodeti S. I. 186; ch. suppa-

tivinīta S. II. 283 na tamhi °m kayirātha Dh. 117. —(2) (in the monastic law), consent, declaration of consent (to an official act: kamma) by an absentee Vin. I. 121, 122. dhammikānaṃ kammānaṃ chandam datvā having given (his) consent to valid proceedings Vin. IV. 151, 152; cp. °dāyaka II. 94. The commentaries follow the canonical usage of the word without adding any precision to its connotation. See Na<sup>2</sup>. *sub voce*, Dh. S. A. 370, Dh. A. I. 14; J. VI. 72; Vv. A. 77.

-*āgati* in °gamana the wrong way (of behaviour, consisting) in excitement, one of the four agatigamanāni, viz., ch°, dosa°, moha°, bhaya° D. III. 133, 328; Vbh. 376 (see above); -*ādhipateyya* (adj.) standing under the dominant influence of impulse Dhs. 269, 359, 529; Vbh. 288 (+virīya°, citta°, vīmaṃsā°); -*ānunīta* led according to one's own desire S. IV. 71; Sn. 781; -*āraha* (adj.) fit to give one's consent Vin. II. 93; V. 221; -*ja* sprung from desire (dukkha) S. I. 22; -*nānatta* the diversity or various ways of impulse or desire S. II. 143 *sq.*; D. III. 289; Vbh. 425; -*pahāna* the giving up of desire S. V. 273; -*mūlaka* (adj.) having its root in excitement A. IV. 339; V. 107; -*rāga* exciting desire (cp. kāmachanda) D. II. 58, 60; III. 289; S. I. 198; II. 283; III. 232 *sq.* cakkhusmim, etc.); IV. 7 *sq.*, 164 (Bhagavato ch-r. n'atthi), 233; A. I. 264 (atīte ch-r-tthānīyā dhammā); II. 71; III. 73; Nd<sup>2</sup> 413; Dh. A. I. 334; -*samādhi* the (right) concentration of good effort, classed under the 4 iddhipādā with virīya°, citta° vīmaṃsā° D. III. 77; S. V. 268; A. I. 39; Vbh. 216 *sq.*; Nett. 15; -*sampadā* the blessing of zeal S. V. 30.

*Chandaka* a voluntary collection (of alms for the Sangha), usually as °m samharati to make a vol. coll. Vin. IV. 250; J. I. 422; II. 45, 85 (samharitvā v.l. BB.; text sankad-dhitvā), 196, 248; III. 288 (nava°, a new kind of donation); Cp. Bt. Sk. chandaka-bhikṣana Sp. Av. Ś, Vol. II. 227.

*Chandata* (f.) [see chanda] (strong) impulse, will, desire. Nd<sup>2</sup> 394; Vbh. 350, 370.

*Chandavantatā* (f.) [abstr. to adj. chandavant, chanda+vant]  
=chandatā Vv. A. 319.

*Chandasā* (f.) [cp. Sk. chāndasa] metrics, prosody Miln. 3.

*Chandika* (adj.) [see chanda] having zeal, endeavouring;  
usually as *a*<sup>o</sup> without (right) effort, and always combd.  
w. anādara and assaddha Pug. 13; Vbh. 341; Pv. A.  
54 (v.l.), 175.

*Chandīkata* (adj.) and *chandīkatā* (f.) (with) right effort,  
zealous, zeal (adj.) Th. 1, 1029 (chandi<sup>o</sup>) (n.) Vbh. 208.

*Chando* (nt.) [Sk. chandas, to SKANDH, cp. in meaning Sk.  
pada; Gr. ἴαμβος] metre, metrics, prosody, esp. applied  
to the Vedas Vin. II. 139 (chandaso buddhavatanam  
āropeti to recite in metrical form, or acc. to Bdhgh. in  
the dialect of the Vedas); S. I. 38; Sn. 568 (Sāvittī  
chandaso mukham: the best of Vedic metres).

-*vicitī* prosody Vv. A. 265 (enum. as one of the 6 dis-  
ciplines dealing with the Vedas: see chaṅga).

1. *Channa* [Sk. channa, pp. CHAD, see chādeti<sup>1</sup>] covered, *i.e.*,  
thatched (of a hut), or concealed, secluded; nt. a secret  
place Vin. IV. 220; Sn. 18; J. II. 58; IV. 58, 293; Th. A.  
257.

2. *Channa* (pp. to \*chad (chand), chandayati, see chādeti<sup>2</sup>)  
fit, suitable, proper Vin. II. 124. (+paṭirūpa); III. 128;  
S. I. 9; M. I. 360; J. III. 315; V. 307; VI. 572; Pv. II.  
12<sup>15</sup>; D. I. 91 (+paṭirūpa); (=yutta Pv. A. 159).

*Chapaka* name of a low class tribe Vin. IV. 203 (=caṇḍāla  
Bdhgh. on Sekh. 69 at Vin. IV. 364), f. °ī ib.

*Chamā* (f.) [from KṢAM, cp. khamati] the earth; only in oblique  
cases, used as adv.: *instr.* chamā on the ground, to the  
ground (=ved. kṣamā) M. I. 387; D. III. 6; J. III. 232;  
IV. 285; VI. 89, 528; Vv. 41<sup>4</sup> (Vv. A. 183; bhūmiyaṃ);  
Th. 2, 17; 112 (Th. A. 116: chamāyaṃ); Pv. IV. 5<sup>3</sup>  
(Pv. A. 260; bhūmiyaṃ). -*loc.* chamāyaṃ Vin. I. 118;  
A. I. 215; Sn. 401; Th. A. 116; chamāya Vin. II. 214.

*Chambhati* [see chambheti] to be frightened Dbh. IV. 52  
(+vedhati).

*Chambhita* [cp. Sk. stambhana and P. khambha] pp. of  
chambheti only in der. *chambhitatta* (nt.) the state of

being stiff, paralysis, stupefaction, consternation, always combd. with other expressions of fear, viz., *uttāsa* S. V. 386; *bhaya* J. I. 345 (where spelled *chambhittam*); II. 336 where wrongly expl. by *sarīracalanam*), freq. in phrase *bhaya ch. lomahamsa* (fear, stupefaction and horripilation ("gooseflesh")) Vin. II. 156; S. I. 104; 128; 219; D. I. 49 (expl. at D. A. I. 50 wrongly by *sakala-sarīra calanam*); Nd<sup>2</sup> 470; Miln. 23; Vbh. 367. In other connections at Nd<sup>2</sup> 1 (=Dhs. 425, 1118, where *thambhitatta* instead of *ch°*); Dhs. 965 (on which see Dhs. trsl. 242).

*Chambhin* (adj.) [Sk. *stambhin*=\**skambhin*] immovable, rigid; terrified, paralysed w. fear S. I. 219; M. I. 19; J. IV. 310 (v.l. *jambhī*, here w. ref. to one who is bound (stiff) with ropes (*pāsasatehi chambhī*) which is, however, taken by Com. as instr. of *cha* and expl. by *chasu thānesu*, viz., only 4 limbs, body and neck; cp. *cha*).—*acchambhin* firm, steady, undismayed S. I. 220; Sn. 42; J. I. 71.—See *chambheti* and *chambhita*.

*Chambheti* [cp. Sk. *skabhnāti* and *stabhnāti*, SKAMBH, and P. *kambha*, *thambha* and *khambheti*] to be firm or rigid, fig. to be stiff with fear, paralysed: see *chambhin* and *chambhitatta*, cp. *ūrukambha* (under *khambha*<sup>2</sup>).

*Challi* [Sk. *challi*] bark, bast Dh. A. II. 165; Bdhgh. on M. V. VIII. 29.

*Chava* [Sk. *śava*] (1) a corpse Vin. II. 115 (°*sīsassa patta* a bowl made out of a skull. See cpds.—(2) (adj.) vile, low, miserable, wretched Vin. II. 112, 188; S. I. 66; M. I. 374; A. II. 57; J. IV. 263.

-*atthika* bones of a corpse, a skeleton C. III. 15, 1 (?);  
-*ālāta* a torch from a pyre S. III. 93=A. II. 95=It. 90 =J. I. 482; -*kuṭikā* a charnel house, morgue, Vin. I. 152;  
-*dāhaka* one who (officially) burns the dead, an "undertaker" Vin. I. 152; Dh. A. I. 68. (f. °*ikā*); Miln. 331;  
-*dussa* a miserable garment D. I. 166-. A. I. 240; II. 206;  
-*sitta* a water pot (see above 1) Th. 1, 127.

*Chavaka* (1) a corpse J. V. 449. (2) wretched Miln. 156, 200; (°*candā'a*, see expl. at J. V. 450).

*Chavi* (f.) [(s)QEU to cover; Vedic *chavi*, *skuṇāti*; cp. Gr.



σκῦλον; Lat. ob-scurus; Ohg. skūra (Nhg. Scheuer); Ags scēo > E. sky also Goth. skōhs > E. shoe] the (outer, thin) skin, tegument S. II. 256; A. IV. 129; Sn. 194; J. II. 92. Distinguished from camma, the hide (under-skin, corium) S. II. 238 (see camma); also in combn. ch-camma-mamsa Dh. A. IV. 56.

-*kalyāṇa* beauty of complexion, one of the 5 beauties (see kalyāṇa 2 d) Dh. A. I. 387; -*dcs'-ābādha* a skin disease, cutaneous irritation Vin. I. 206; -*roga* skin disease Dh. A. III. 295; -*vanna* the colour of the skin, the complexion, esp. beautiful compl., beauty Vin. I. 8; J. III. 126; Dh. A. IV. 72; Pv. A. 14 (vaṇṇadhātu), 70, 71 (=vanna).

*Chāta* (adj.) [cp. Sk. psāta from BHAS (\*bhsā), Gr. ψῶχω; see Walde, Lat. Wtb. under sabulum and cp. bhasman, probably Non-Aryan.] hungry J. I. 338; II. 301; V. 69; Pv. II. 1<sup>13</sup> (=bubhukkhita, khudāya abhibhūta Pv. A. 72) II. 9<sup>36</sup> (jighacchita Pv. A. 126); Pv. A. 62; Vv. A. 76; Miln. 253; Mhvs. VII. 24.

-*ajjhata* very hungry J. I. 345; II. 203; V. 338, 359; Dh. A. I. 367 (chātak'); III. 33, 40. -*kāla* time of being hungry Dh. A. I. 125.

*Chātaka* [fr. prec.] (1) adj. hungry J. I. 245, 266. (2) (nt.) hunger, famine J. I. 266; II. 124, 149, 367; VI. 487; Dh. A. I. 170.

*Chātatā* [f. abstr. fr. chāta] hunger (lit. hungriness) Dh. A. I. 170.

*Chādana* (nt.) [ṭo chādeti] covering, clothing, often combd. w. ghāsa° food and clothing (q.v.) J. II. 79 (vattha°); Pv. I. 10<sup>7</sup> (bhojana°); II. 1<sup>7</sup> (vattha°); Pv. A. 50 (=vattha).—As adj. J. VI. 354 (of the thatch of a house).

*Chādi* (f.) [chādeti<sup>1</sup>] shade J. IV. 351.

*Chādiya* (nt.) covering (of a house or hut), thatch J. VI. 354 (=gehacchādana-tiṇa).

1. *Chādeti* (Caus. of CHAD, Sk. chādayati] (a) to cover, to conceal Vin. II. 211 (Pass. chādiyati); Sn. 1022 (mukhaṃ jivhāya ch.); Dh. 252; Pv. III. 4<sup>3</sup>.—(b) (of sound) to penetrate, to fill J. II. 253; VI. 195.—pp. channa<sup>1</sup> (q.v.).

2. *Chādeti* [for chandeti, cp. Sk. chandati and chadayati; to \*khya ?] (a) to seem good, to please, to give pleasure S. II. 110; A. III. 54; Dh. A. III. 285 (bhattam me na ch.).—(b) to be pleased with, to delight in, to approve of (c. acc.) esp. in phrase bhattam chādeti to appreciate food, to have appetite Vin. II. 138; D. I. 72 (=rucceyya); V. 31 (chādayamāna), 33 (chādamana), 463; Th. 2, 409; Pv. I. 11\* (nacchādimhamhase), pp. channa<sup>2</sup>.
- Chāpa* and °ka [Sk. śāva] the young of an animal S. II. 269 (bhinka°); J. I. 460; II. 439 (sakuna°); Miln. 402: -f. *chāpī* J. VI. 192 (maṇḍūka°).
- Chāyā* (f.) [Vedic chāyā, light and shade, \*SKEI (cp. (s)QAIT in ketu), cp. Sk. śyāva; Gr. σκιά and σκοιός; Goth. skeinan. See note on kāla] shade, shadow S. I. 72, 93; M. II. 235; III. 164; A. II. 114; Sn. 1014; Dh. 2; J. II. 302; IV. 304; V. 445; Miln. 90, 298; Dh. A. I. 35; Pv. A. 12, 32, 45, 81, etc.—Yakkhas have none: J. V. 34; VI. 337. chāyā is frequent in similes: see J.P.T.S. 1907, 87.
- Chārikā* (f.) [Sk. kṣārikā, cp. kṣāyati to burn, kṣāra burning; Gr. ξηρός dry, Lat. serenus dry, clear. See also khāra] ashes Vin. I. 210; II. 220; D. II. 164=Ud. 93; A. I. 209; IV. 103; J. III. 447; IV. 88; Dh. A. I. 256; II. 68; Vv. A. 67; Pv. A. 80 (chārikangāra).
- Chiggala* key-hole in tāla° S. IV. 290.
- Chida* (always—°) (adj.) breaking, cutting, destroying M. I. 386; S. I. 191=Th. 1, 1234; Th. 1, 521; 1143; Sn. 87 (kankha°) 491, 1021, 1101 (taṇha°); Vv. A. 82 (id.).
- Chidda* [Sk. chidra, cp. Ohg. scetar; adj.-n. formation in °ra, cp. tamisra, rudhira] (1) (adj.) having rents or fissures, perforated S. IV. 316; J. I. 419; (fig.) faulty, defective, Vin. I. 290.—(2) (nt.) a cutting, slit, hole, aperture S. I. 43; J. I. 170 (eka°), 172, 419, 503; II. 244, 261; (kaṇṇa°) Dh. A. III. 42; Vv. A. 100 (bhitti°); Pv. A. 180 (kaṇṇa°), 253 (read chidde for chinde); tāla° key-hole, see tala; fig. a fault, defect, flaw Dh. 229 (acchidda -vutti faultless conduct) Miln. 94.
- āvachidda* full of breaches and holes J. III. 491; Dh. A. I. 122, 284 (cp. °vichidda); -*kārin* inconsistent A. II.

187; *-vichidda*=<sup>o</sup>*āvachidda* J. I. 419; V. 163 (sarīraṃ chiddavichiddaṃ karoti to perforate a body).

*Chiddaka* (adj.) having holes or meshes (of a net) D. I. 45.

*Chiddatā* (f.) perforation, being perforated J. I. 419.

*Chiddavant* (adj.) having faults, full of defects M. I. 272.

*Chindati* [CHID in 3 forms, viz. (1) (Perf.) base *chid*; (2) Act. (pres.) base w. nasal infix. *chind*; (3) Med. (denom.) base w. guṇa *ched*. Cp. the analagous formations of CIR under cinteti.—\*SK(H)EID, Gr. σχιζω (E. schism); Lat. scindo (E. scissors); Ohg. scīzan; Ags. scītan; cp. also Goth. skaidan, Ohg. sceidan].

To cut off, to destroy, to remove, both lit. (bandhanam, pāsam, pasibbakam, jīvam, gīvam, sīsam, hatthapāde, etc.) and fig. (tanham, moham, āsavāni, saññojanāni, vicikicchā, vanatham, etc.) Freq. in similes: see J.P.T.S. 1907, 88.

*Forms*: (1) CHID: aor. acchidā Sn. 357, as acchidaṃ M. II. 35, acchidda Dh. 351 (cp. agamā); Pass. pres. chijjati (Sk. chidyate) Dh. 284; It. 70; J. I. 167; Th. 1, 1055=Miln. 395; Miln. 40;—fut. chijjissati J. I. 336;—ger. chijjivā J. I. 202; IV. 120;—pp. chijjita J. III. 389; see also chida, chidda, chinna.—(2) CHIND: Act. pres. chindati S. I. 149=A. V. 174=Sn. 657; Pv. A. 4, 114; Vv. A. 123;—imper. chinda Sn. 346; J. II. 153; chindatha Dh. 283;—pot. chinde Dh. 370;—ppr. chindamāna J. I. 70, 323.—fut. chindissati Dh. A. II. 258.—aor. acchindi Vin. I. 88 and chindi J. I. 140.—ger. chinditvā J. I. 222, 254, 326; II. 155.—inf. chinditum Pv. A. 253.—grd. chindiya J. II. 139 (duc°).—Caus. chindāpeti J. II. 104, 106.—(3) CHED: fut. checchati (Sk. chetsyati) M. I. 434; Dh. 350; Miln. 391.—aor. acchecchi (Sk. acchaitṣīt) S. I. 12; A. II. 249; Sn. 355=Th. 1, 1275; J. VI. 261. *acchejji* (v.l. of acchecchi) is read at S. IV. 205, 207, 399; V. 441; A. III. 246, 444; It. 47.—inf. chetum J. IV. 208; Pv. IV. 3<sup>28</sup>, and chettum Sn. 28.—ger. chetvā Sn. 66, 545, 622; Dh. 283, 369; J. I. 255; Nd<sup>2</sup> 245, and chetvāna Sn. 44; Dh. 346; J. III. 396.—grd. chetabba Vin. II. 110, and chejja (often combd. w. bhejja, torture and maiming, as punishments)

Vin. III. 47 (+bh°); J. V. 444 (id.) VI. 536; Miln. 83, 359.—Caus. chedeti Vin. I. 50, and chedāpeti ib.; J. IV. 154. See also cheda, chedana.

*Chinna* [Sk. chinna pp. \*CHID, see chindati] cut off, destroyed Vin. I. 71 (acchinna-kesa with unshaven hair); M. I. 430; D. II. 8 (°papañca); J. I. 255; II. 155; IV. 138; Dh. 338; Pv. I. 11<sup>2</sup> (v.l. for bhinna), 11<sup>6</sup>; Dh. A. IV. 48. Very often in punishments of decapitation (sīsa°) or mutilation (hatthapāda° etc.) e.g., Vin. I. 91; III. 28; Pv. II. 2<sup>4</sup> (ghāna-sīsa°); Miln. 5. As first part of cpd. chinna° very frequently is to be rendered by “without,” e.g.:

-āsa without hope J. II. 230; Pv. A. 22, 174; -iriyāpatha unable to walk, i.e., a cripple Vin. I. 91; -kaṇṇa without ears Pv. A. 151; -gantha untrammelled, unfettered Sn. 219; -pilotika with torn rags, or without rags S. II. 28; Pv. A. 171 (+bhinna°); -bhatta without food, i.e., famished, starved J. I. 84; V. 382; Dh. A. III. 106 =Vv. A. 76; -saṃsaya without doubt Sn. 1112; It. 96, 97, 123; Nd<sup>2</sup> 244.

*Chinnikā* (f.) [Cp. Sk. chitrā meretrix] deceitful, fraudulent, shameless, only in combn. w. dhuttā (dhuttikā) and only appl. to women Vin. III. 128; IV. 61; J. II. 114; Miln. 122.

*Chuddha* [Sk. kṣubdha (?) कषुब्ध, perhaps better ṣṭīv, pp. ṣṭyūta (see niṭṭhubhati), cp. Pischel, Prk. Gr. § 66, 120, and Trenckner Notes p. 75. See also khipita] thrown away, removed, rejected, contemptible Dh. 41 =Th. 2, 468 (spelled chuṭṭha); J. V. 302.

*Chupati* (Sk. ) to touch Vin. I. 191; III. 37, 121; J. IV. 82; VI. 166; Dh. A. I. 166 (mā chupī).—pp. *chupita*.

*Chupana* (nt.) touching Vin. III. 121; J. VI. 387.

*Chupita* [pp. of chupati] touched Vin. III. 37; J. VI. 218.

*Churikā* (f.) [Sk. kṣurikā to kṣura see khura, cp. chārikā > khara] a knife, a dagger Th. 2, 302; J. III. 370; Miln. 339; cp. Miln. trsl. II. 227; Th. A. 227; Dh. A. III. 19.

*Cheka* (adj.) clever, skilful, shrewd; skilled in (c. loc.) Vin. II. 96; M. I. 509; J. I. 290; II. 161, 403; V. 216, 366

- (°pāpaka good and bad); VI. 294 (id.); Miln. 293; D. A. I. 90; Vv. A. 36, 215; Dh. A. I. 178.
- Chekatā* (f.) [cheka+tā] skill Vv. A. 131.
- Chejja* (1) see chindati.—(2) one of the 7 notes in the gamut Vv. A. 139.
- Cheta* an animal living in mountain cliffs, a sort of leopard S. I. 198.
- Chettar* [Sk. chettr, n-agent to chindati] cutter, destroyer Sn. 343; J. VI. 226.
- Cheda* [see chindati] cutting, destruction, loss Sn. 367 (°bandhana); J. I. 419, 485; sīsa° decapitation Dh. A. II. 204; Pv. A. 5; -aṇḍa° castration J. IV. 364; -bhatta°m karoti to put on short rations J. I. 156.-°gāmin (adj.) liable to break, fragile A. II. 81; J. V. 453.
- Chedana* (nt.) [see chindati] cutting, severing, destroying D. I. 5; (=D. A. I. 80 hattha°-ādi); III. 176; Vin. II. 133; A. II. 209; V. 206; S. IV. 169 (nakha°); V. 473; Miln. 86.
- Chedanaka* (1) (adj.) one who tears or cuts off Pv. A. 7.—  
(2) (nt.) the process of getting cut (a cert. penance for offences: in combn. w. āpattiyo and pācittiyam) Vin. II. 307; IV. 168, 170, 171, 279; V. 133, 146 (cha ch. āpattiyo).
- Cheppā* (f.) [Vedic śepa] tail Vin. I. 191; III. 21.