

## Index to Pāli Words

DISCUSSED IN TRANSLATIONS.

BY

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A FEW words of preface are needed to explain a title perhaps rather large and vague for a work of reference with very definite limits.

The field of Pāli Buddhist literature is vast, and has been already widely explored. The aim of the following Index, undertaken for the Pāli Text Society, is to be some help towards the saving of time in future research. It brings together a number of words annotated in various translations of Pāli Texts (giving references by volume and page). Very many of the words indexed do not occur in Childers' Dictionary, and a great number of them have been commented on in notes of historical, philological, or bibliographical interest, with references to parallel passages.

It will be seen that the translators cited by name are very few in number. The selection (necessary for a brief work of this kind) was made on the plan of keeping to some well-known and easily accessible translations of complete texts. Grammatical works, separate articles, and translated extracts scattered in periodicals and elsewhere have been reluctantly excluded for the reasons hinted above. The translations referred to embody, in their turn, a mass of references for which the Index is merely a starting-point.

Proper names form no part of the scheme, since

valuable indices of this class have already appeared, and no text or translation is without one of its own. As to the form under which the Pāli words are entered, the compiler must venture on a brief explanation, or rather excuse, since the Index, in this respect, can ill bear severely scholarly criticism. The methods of translators vary, even in their own several publications, and the maker of an index from many books is apt to slip into inconsistencies. The plan followed here is nearest to that adopted by Professors Rhys Davids and Oldenberg for the Vinaya, *i.e.*, adjectives and masculine nouns in *a* appear in the crude stem-form, feminines and neuters, as a usual thing, with the terminations of the nominative singular, and verbs in the third personal singular of the present indicative. It must be admitted, however, that the method has not been strictly adhered to. Nouns in the plural will be met with, as well as various verb-forms and neuter nouns in the crude form. The "time-saving" purpose of the present work is a practical rather than a scientific one. If its purpose is served its failings will perhaps be pardoned.

It cannot, of course, pretend to completeness in any sense, even within its own expressly limited scope. As a memorandum of research it must needs be soon behind-hand, while contributions to Pāli scholarship are appearing every month. Moreover, many omissions and errors may be found, in spite of the compiler's sincere wish and care to avoid them. For these an apology is offered, both to the scholars to whose work the Index will, it is hoped, serve, in some sort, as a finger-post, and to those others who may do it the honour to consult it for guidance.

M. H. B.

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## ABBREVIATIONS OF TITLES.

- Bud. S. ... Buddhist Suttas. Translated by Rhys Davids. Sacred Books of the East. Vol. XI. (Oxford, 1881.)
- Dhp. ... ... Dhammapada. Translated by Max Müller. Sacred Books of the East, Vol. X. (Second Edition, Oxford, 1898.)
- Dh. S. ... Dhamma Saṅgaṇī. Translated by Mrs. C. A. F. Rhys Davids. Oriental Translation Fund. New Series, Vol. XII. (London, 1900.)
- Dial. ... ... Dialogues of the Buddha. Translated by Rhys Davids. Sacred Books of the Buddhists. (London, 1899.)
- Jāt. ... ... Jātaka. Translated by various hands ; edited by Professor E. B. Cowell. (Cambridge, 1895, &c.)
- M. N. ... Majjhima Nikāya. Translated by Karl Neumann. (Leipzig, 1896, &c.)
- Mil. ... ... The Questions of King Milinda. Translated by Rhys Davids. Two vols. S.B.E. Vols. XXXV., XXXVI.
- S. N.... ... Sutta Nipata. Translated by V. Fausböll. S.B.E. Vol. X. (Second Edition.)
- Vin. Texts... Vinaya Texts. Translated by T. W. Rhys Davids and Hermann Oldenberg. Three vols. S.B.E. Vols. XII., XVII., XX.

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| Vetālam, Dial. 8.  |  |
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     Dh. S. 257.  
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     Dhp. xi. 55 ; Bud. S. 117 ;  
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     Mil. I. 58 ; Dh. S. 16.  
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     III. 16.  
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<sup>1</sup> In a letter I received lately from Professor E. Hardy occur some observations on Huhuṇkajātika, which he kindly allows me to reproduce. He writes :

"Huhuṇkajātiko (S. B. E., Vol. XIII. p. 79, n. 2) seems to be misunderstood by the translators as well as by Buddhaghosa. Huhuṇka or humhumka (see Ud. p. 3. n) apparently is the designation of a class of brahmins uttering and putting their confidence in the sound hum (or him, for we read in Lāty 7. 11. 7. hum iti himkāraḥ the sound him is the same as hum). This sound was considered to possess a great power. On this, as well as on its mystic meaning, we read, e.g., in the Mahāvrata section of the Cāṇkhāyana-Āranyaka (see Walter Friedlaender, Der Mahāvrata. Abschnitt, &c. (Berlin, 1900), p. 21 : 'Om himkāreṇa pratipadyata etad uktham prāṇo vai himkāraḥ prāṇenaivaitad uktham pratipadyate 'tho ūrg vai raso himkāra ūrjam eva tad rasam etasmim ukthe dadhāty atho amṛtatvam vai himkāro 'mṛtatvam eva tad ātman dhatta,' and so on. I suppose, therefore, that there existed a brahmanic jāti which was given to this practice, and Buddhaghosa has a feeble idea of it when he writes : 'So kira ditṭhamaṅgaliko,' &c. Huhuṇkajātiko=a brahmin of the jāti of the huhuṇkas. (Such forms occur frequently, e.g., in the Samyutta-Nikāya we hear of a brāhmaṇo avihimsako.) Maṅgaliko often occurs with the meaning 'fond of' and the like. In Jāt. I. 364 we have sutā°, I. 372 kotūhala°; Mil. 359, mukha°."