

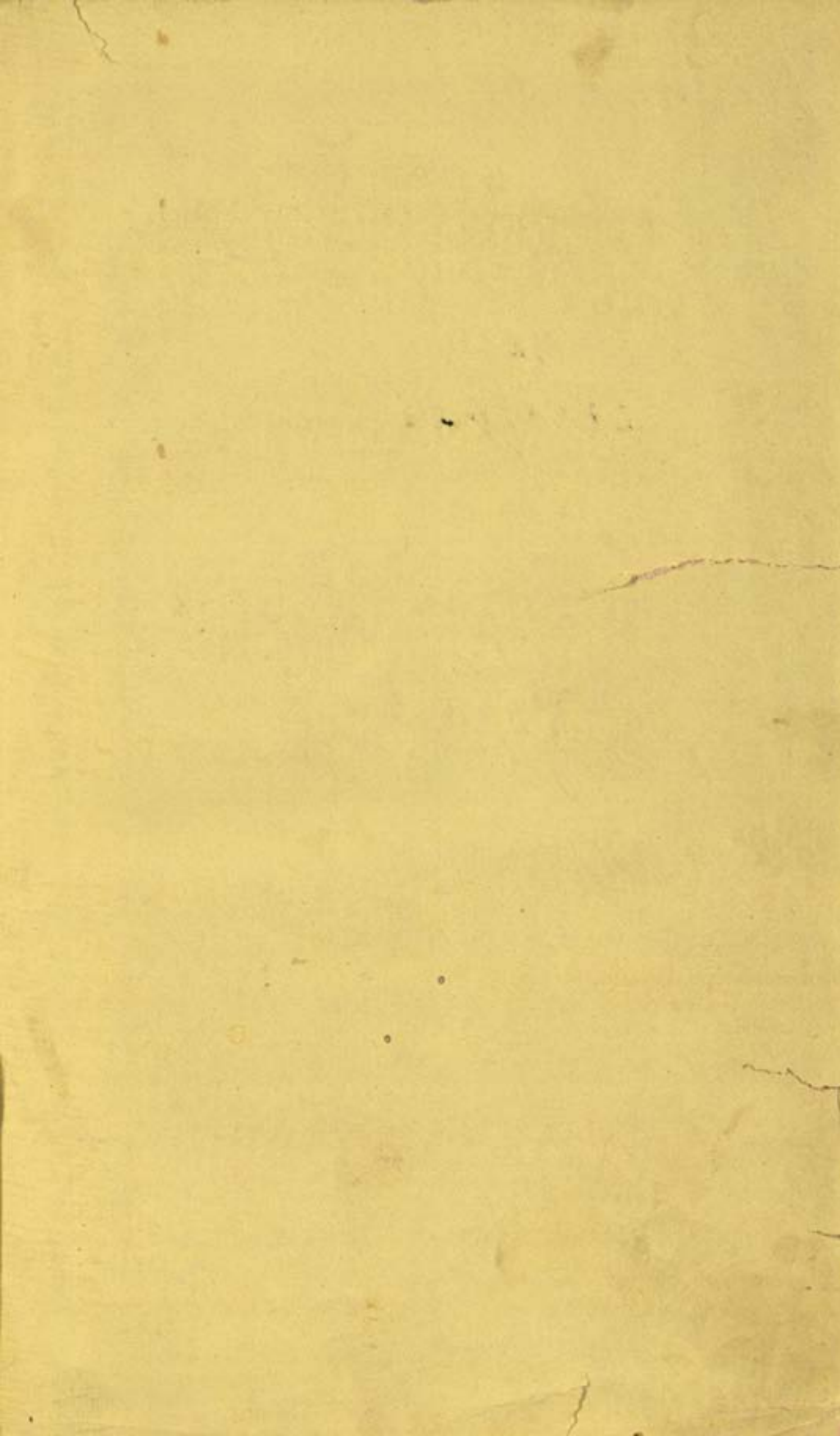
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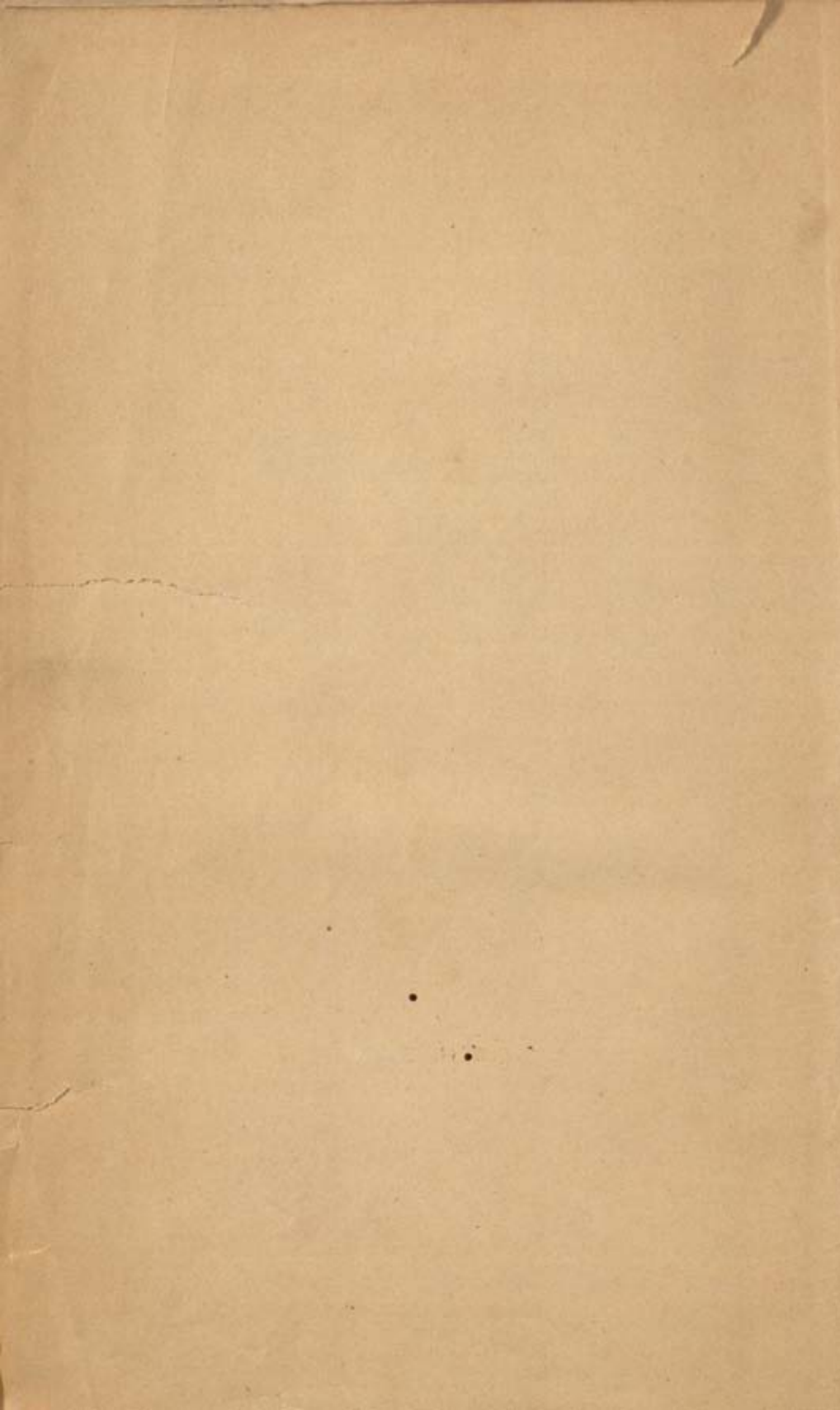
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THE
JĀTAKA
TOGETHER WITH ITS COMMENTARY
BEING
TALES OF THE ANTERIOR BIRTHS
OF
GOTAMA BUDDHA.

FOR THE FIRST TIME EDITED IN THE ORIGINAL PĀLI

BY

V. FAUSBÖLL.

VOL. VII.

(POSTSCRIPTUM AND INDEX.)

LONDON

KĒGAN PAUL TRENCH TRÜBNER & CO., Ltd.

1897.

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INDEX TO THE JĀTAKA

AND ITS COMMENTARY,

CONTAINING

A COMPLETE INDEX OF PROPER NAMES AND TITLES, TOGETHER WITH
A LIST OF THE INTRODUCTORY GĀTHĀS AND AN INDEX
OF PARALLEL VERSES.

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DR. PHIL.

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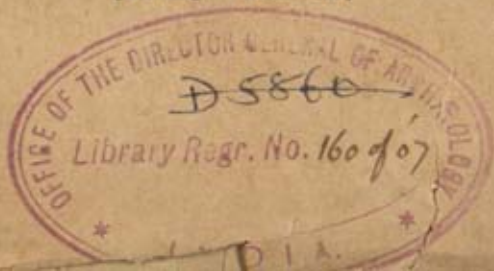


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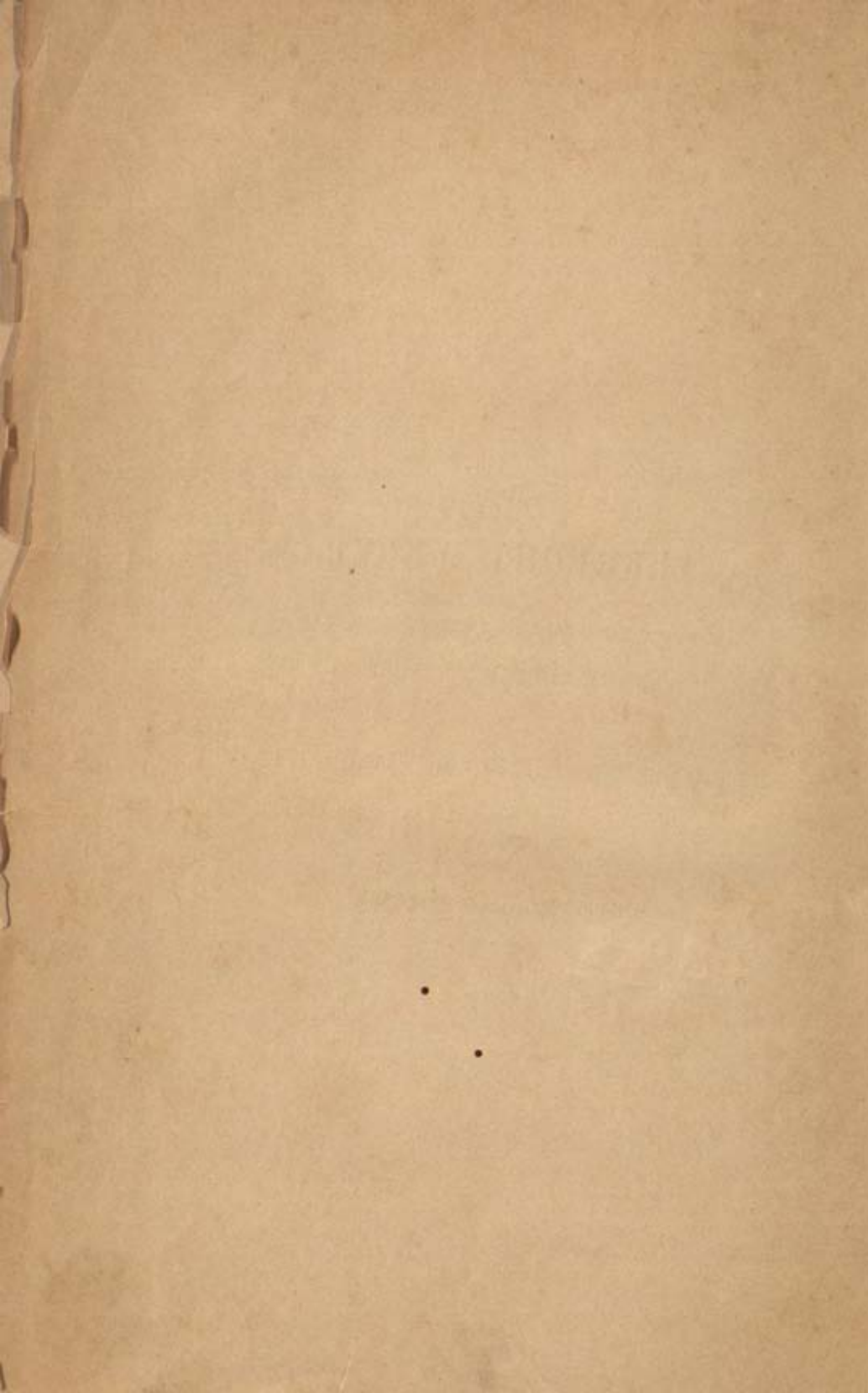
OF

THE STUDY OF INDIAN LANGUAGES AND LITERATURE

THIS VOLUME IS MOST RESPECTFULLY DEDICATED

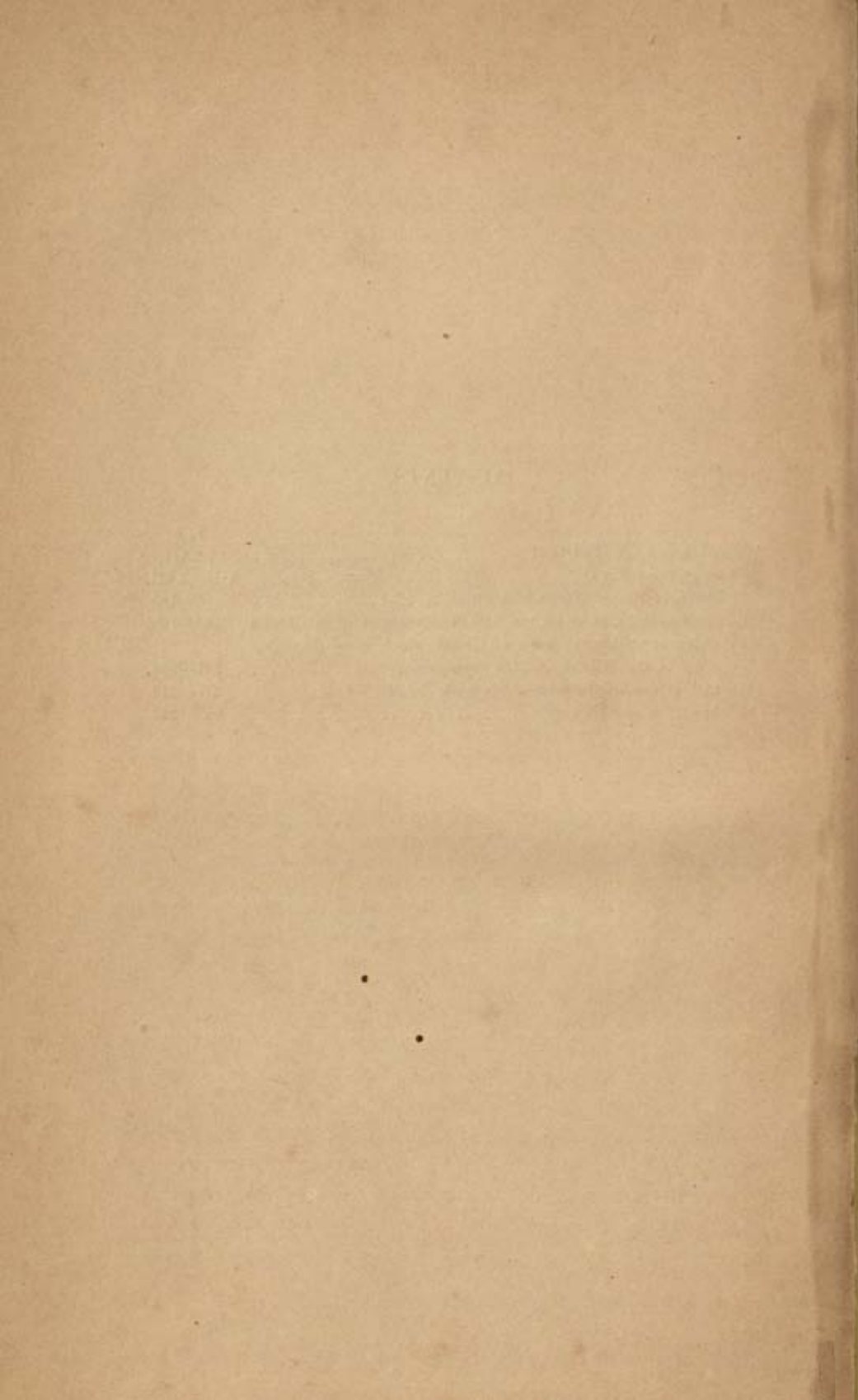
BY

V. FAUSBØLL AND D. ANDERSEN.



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POSTSCRIPTUM.

Born in a country parsonage I, until my twelfth year, associated much with peasants, and listened with attentive interest to their legends and stories. Amongst these there were two especially which made a strong impression upon my childish mind:

One was the legend of the sunken church lying at the bottom of the lake where it might be seen deep down in the water when it was clear and calm, and whose bells might still be heard ringing in the stillness of the evening; the other was the story of the treasure-seeker who at sunset, in perfect silence, without uttering a word, sought to bring the long buried treasure up to the surface.

I also laboured and strove for years digging silently, until I could bring the treasure forth to the light of day. Here we have it! But it has long lain hidden and may require a little furbishing in coming times, before it can shine in all its glory.

What induced me with eagerness to begin to work at the Jātaka Book was particularly three utterances I met with: The first I found in Spence Hardy's Manual of Buddhism. p. 1, viz. „The Singhalese will listen the night through to recitations from this work without any apparent weariness, and a great number of the Jātakas are familiar even to the women“. The second I read in Clough's Singhalese Dictionary under the word Jātaka-

pota where it says: „this book is so sacred amongst the Buddhists that they will offer to it and worship it“. And the third I noticed in the Ceylon Friend 1837 where it says: „The more I think of Buddha, the more I love him“. When we have read the Jātaka through no one will wonder at these sentiments.

In 1849 I had already commenced transcribing parts of the Jātaka, but I did not seriously take it up until I had finished my edition of the Dhammapada in 1855. The further I got into the book, the clearer I saw its importance, not only in a linguistic sense but also from a culture-historical point of view, and in order to awaken interest for it in the literary world I began publishing specimens of it in 1861. Professor Westergaard was not at first in favour of a complete edition, he would have preferred an analysis only. Perhaps he thought the undertaking beyond my abilities. Later on he altered his opinion and supported the work. It was however principally the encouragement I, from the very beginning, received from Professor A. Weber that kept up my courage. And when material failed me, it was especially the Rev. Subhūti's untiring perseverance in sending me a paper transcript in parts, and Colonel Duncan's splendid present of a complete Burmese copy of the Jātaka (at the instigation of Missionary C. H. Chard) that made it possible for me to finish my undertaking.

I now trust that the fact will not be overlooked, that I have had but little material to work from, also that when I began the study of Pāli, the language was nearly uncultivated. I therefore venture to hope for a mild criticism of this my work.

I. As is well known, a „Jātaka“ in the Jātaka Atthavannanā consists of four parts, viz. (see Jāt. I ¹³⁶/₁₂) a) a Paccuppanna-vatthu, an incident from the time of the Gotama Buddha, that frames, as it were, and gives rise to Gotama Buddha telling an event of olden times, b) an Atīta-

vatthu which latter has originally been in verse, but afterwards been retold by G. B. partly in prose and partly in verse, with moral teaching in view, c) (J. I $\frac{411}{1}$) a Veyyākaraṇa or Commentary which elucidates both the tale and certain words in the metrical pieces, and ultimately d) a Samodhāna, a winding up of the story. The two last belong properly to the Paccuppannavatthu.

In the Paccuppannavatthu a number of books are quoted appertaining to the Tipiṭaka, it consequently belongs to the period following the Buddhistic canon's genesis, and is therefore doubtless an utterance of clerical tradition. The P. V. ends in J. 1—13 with „pākaṭam akāsi“, but in all the others with „atītam āhari“ (cfr. I. $\frac{134}{1}$). That the Nidānakathā is a part of the P. V., we must conclude, as it appears, from I $\frac{137}{10}$, and that the P. V. belongs to the Aṭṭhakathā (i. e. the Jātakatṭhakathā I $\frac{62}{20}$) may be seen from the postscript of J. 77 which runs as follows:

„Parinibbute pana Bhagavati usabhā-rukkhādīni tīpi padāni Aṭṭhakatham āropetvā lābūnīti ādīni pañca (for pañca read ca) padāni ekam gātham katvā Ekanipātapāliṃ āropesun ti“, i. e.

„When Bhagavat was dead the Council-holders put the three padas usabhā-rukkhā etc. into the Aṭṭhakathā (see p. 336), and made lāpūni and the other padas into one gāthā and put it into the verses (Pāli) of the Ekanipāta.

So the Aṭṭhakathā and its translation into Pāli (Jātakassa Atthavaṇṇanā) begin with: Sā panāyaṃ Jātakassa Atthavaṇṇanā, see vol. I p. 2.

As a contrast to Aṭṭhakathā, Pāli is often mentioned by which is understood the verses both in the present Jātaka and in the Singhalese Aṭṭhakathā on which it is founded. Thus when it is said in J. I $\frac{422}{22}$: pāliyaṃ pana phalaṃ pāpetīti likhanti taṃ vyaūjanaṃ Aṭṭhakathāya n' atthi, we must by this understand „in the verses (pāli) of the Aṭṭhakathā“, likewise in II $\frac{241}{17}$ $\frac{299}{4}$, VI $\frac{36}{26}$ $\frac{279}{29}$; sometimes Potthakā (IV $\frac{222}{22}$ V $\frac{28}{6}$) and Pālipotthakā (VI $\frac{243}{27}$) are used, as it seems, with the same meaning as Pāli.

In the *Atītavatthu* we have the oldest element of the *Jātaka*. The tale of the A. V. is founded on an ancient story, originally composed in verse, from which Gotama Buddha quotes sometimes single verses sometimes more. We have here an entire parallel to many of the Icelandic *Saga*-works which are also built up on the old lays of the Bards. That G. B. himself is not the author of these verses, is most clearly seen from the later *Jātakas*, the verses of which in many places say the same as has just been told in prose. It would indeed be ridiculous to suppose that G. B. should have exerted himself to express in poetry and even in old language what he had just said in prose. No, he only affirms what he has said in prose by quotations from the poem on which his tale is founded. In many instances he does not even convert the old song into prose, but lets the tale go on in the very words of the song, only now and then putting in some explanatory remarks, see f. ex. II $\frac{367}{2-10}$, III, 839, IV, 504, V, 514; VI $\frac{188}{19-23}$; 220, 28-221, 19; 485, 19-12; 513, 17-26; 548, 1-10, 557, 2-8 etc. Compare this with what I have said in my edition of the *Sutta-Nipāta* p. VII—VIII. It is also worth noticing certain recurring phrases which seem to point to our having here before us fragments of old popular epic poetry, f. ex. *kacci vo kusalaṃ* VI $\frac{384}{11}$ $\frac{532}{14}$ cfr. *Mahābhārata* (Calcutta edition) XII, 13727; see further VI $\frac{25}{14}$ foll. $\frac{43}{13}$ $\frac{46}{22}$ $\frac{54}{27}$ $\frac{578}{5}$ $\frac{579}{29}$ $\frac{593}{3}$, V $\frac{338}{28}$ $\frac{333}{16}$ VI $\frac{23}{3}$.

That the *Atītavatthu* is the oldest part of the *Jātaka* may be clearly seen from the language of the Pāli Verses, as in these we find many peculiarities, especially old forms which do not occur in the prosaic Pāli, and some of which point to the north-west of India, they being found in the Vedas. A few of them are due to the metre. I shall make a note of the following:

1. A vowel may be made long, f. ex. *āraho* VI $\frac{164}{17}$ $\frac{180}{19}$, *anūdaḥ* VI $\frac{189}{11}$, *khaṇāsi* IV $\frac{46}{10}$, *seti* III $\frac{193}{1}$ $\frac{247}{15}$, *satām iva* III $\frac{387}{18}$, *ivā* III $\frac{530}{12}$, or short: *attanaṃ* III $\frac{442}{6}$, *pāsamha* IV $\frac{419}{21}$, *akataññūna dubbhinā* IV $\frac{41}{28}$, *vijanabi* VI $\frac{190}{4}$, *disva* III $\frac{396}{27}$ $\frac{460}{2}$, *pasavetva* VI $\frac{111}{15}$, and a half-vowel may be

dissolved: tvaṃ becomes tuvaṃ IV $\frac{48}{5}$, datṭhu — S. dṛṣtvā V $\frac{240}{7}$ cfr. IV $\frac{102}{6}$; e becomes y: ky-āhaṃ — ke ahaṃ III $\frac{206}{21}$ and o v or uv: sv-āyaṃ — so ayaṃ V $\frac{340}{6}$, kuvidha — ko idha V $\frac{237}{23}$.

2. A consonant may be omitted: jaggato for jagganto III $\frac{450}{10}$, dakkhisāma for -issāma III $\frac{69}{7}$, dukhaṃ for dukkhaṃ II $\frac{223}{12}$, or inserted: Añjanaṃvanaṃ III $\frac{372}{5}$, varaṃdhanena VI $\frac{273}{4}$, also in the sandhi-combination, f. ex. ya-d-esamāna IV $\frac{347}{13}$, sattiya-m-api IV $\frac{416}{26}$; .. kiṇṇa-m-antare for .. kiṇṇā III $\frac{229}{11}$, VI $\frac{248}{18}$, na-y-ime IV $\frac{352}{16}$, VI $\frac{63}{16}$, pāṇa-r-iv' ettha rakkhitā for pāṇā III $\frac{520}{9}$, jīva-r-eva for jīvo III $\frac{464}{17}$, jalanta-r-iva for jalantaṃ V $\frac{322}{2}$ yay-ime VI $\frac{106}{26.03}$.
3. Anusvāra may be dropped: mayha for mayhaṃ V $\frac{22}{4.6}$, corāna for corānaṃ I $\frac{188}{9}$, together with the preceding a: kākān' asmāka nātinaṃ I $\frac{186}{11}$, yes' āyaṃ IV $\frac{453}{17}$, mayh' etaṃ V $\frac{340}{7}$.
4. In the declension of words I mention: kuṭṭhuṃ va III $\frac{114}{6}$, sūciṃ III $\frac{284}{1}$ cfr. Dhammapada p. 287, māyā — māyāya VI $\frac{210}{24}$, pitu sataṃ III $\frac{484}{24}$, mātuc ca IV $\frac{451}{21}$, bhattur atthe II $\frac{398}{15}$, Bārāṇassaṃ for Bārāṇasiyaṃ II $\frac{433}{14}$ V $\frac{68}{26}$, rukkhāse III $\frac{399}{1}$, dhanuggahāse V $\frac{486}{26}$; padasā, balasā, kūmasā etc. III $\frac{407}{19}$, II $\frac{60}{9}$, VI $\frac{182}{14}$, are I suppose adverbial forms originating in the Sanskritic -ṇas. Tvaṃmātara — te mātara IV $\frac{48}{7}$.
5. In the conjugation: nāmi — jānāmi VI $\frac{82}{28}$, pūrenti — pūriyanti V $\frac{459}{10}$, saṃsaraṃ for saṃsaratā I $\frac{44}{232}$, gantā for gantāro V $\frac{270}{12}$, bhātha for bhāyatha I $\frac{26}{24}$, hañchati IV $\frac{102}{9}$, gañchisi, V $\frac{183}{27}$, VI $\frac{62}{11}$, āgañchuṃ IV $\frac{451}{19}$, jānitaye IV $\frac{463}{9}$, jagghitāye III $\frac{226}{10}$, pucchitāye V $\frac{137}{6}$, khādītāye V $\frac{23}{7}$, kātave V $\frac{318}{17}$, padātave I $\frac{120}{3}$, nidhetave III $\frac{17}{6}$, gantave IV $\frac{322}{1}$, pamuttave IV $\frac{327}{31}$, padahitvāna I $\frac{16}{2}$, hātūna IV $\frac{280}{17}$, paribhuñjīyāna V $\frac{503}{28}$, anumodiyānaṃ — anumoditvā V $\frac{143}{13}$, adhiyānaṃ V $\frac{451}{9}$.
6. Na-kāro upamāne, na — as, like V $\frac{241}{19}$. A as affirmative particle: ahāpita — hāpita V $\frac{150}{13}$, adūsema — dussit' amha

VI $\frac{143}{2}$, cfr. S. B. E. X, S. N. XI: apucchasi; accasara
— atisara IV $\frac{6}{12}$, vyavajanti V $\frac{22}{5}$.

That the Atitavatthu contains the oldest part of the book,
is also clear when we look at the scenes of the tales.

In the Atitavatthu-tales the scene is laid:

- 428 times in Kāsiratṭha (Bārāṇasī)
- 25 — in Gandhāraratṭha (Takkasilā)
- 9 — in Kururatṭha (Kampilla, Indapattanagara, Uttara-
pañcālanagara)
- 7 — in Magadharatṭha (Rājagaha)
- 3 — in Siviratṭha (Aritṭhapuranagara, Jetuttaranagara)
- 3 — in Kosalaratṭha (Sāvattī, Sākala)
- twice in Bharuratṭha
- twice in Kālīngaratṭha (Dantapuranagara)
- twice in Vamsaratṭha (Kosambī)
- once in Sovīraratṭha (Roruvanagara)
- once in Mahimsakarattṭha (Sakulanagara)
- once in Mallaratṭha (Kusāvattī)
- once in Serivarattṭha
- once in Tambapannidīpa
- once in Avantiratṭha (Ujjeni)
- once in Videharatṭha (Mithilā)
- once in Uttarāpatha
- once in Himavanta (Chaddantadaha)
- once in Kampillarattṭha (Uttarapañcālanagara) cfr. Kururatṭha
supra.

In the Paccuppannavatthu-tales the scene is laid:

- 428 times in the Kosala-
- 58 — in the Magadha-
- 4 — in the Sākiya-
- 3 — in the Vamsa-
- twice in the Licchavi
- twice in the Malla-
- once in the Sumbha-
- once in the Bhagga-

once in the Kāsi-
once in the Koliya-
once in the Videha-

In these two lists the following names are in common:

Kāsiratṭha	occurs as the scene of the tale in the P. V. once	in the A. V. 428 times
Magadha-	— —	in the P. V. 58
		in the A. V. 7
Videha-	— —	in the P. V. once
		in the A. V. once
Malla-	— —	in the P. V. twice
		in the A. V. once
Kosala-	— —	in the P. V. 428 times
		in the A. V. 3 times
Vaṃsa-	— —	in the P. V. 3 times
		in the A. V. twice

But the following are only to be found in the P. V.:

Licchavi	twice
Sākiya-	4 times
Sumbha-	once
Bhagga-	once
Koliya-	once

and the following only in the A. V.:

Gandhāra-	25 times
Kuru-	9 times
Sivi-	3 times
Sovira-	once
Mahimsaka-	once
Seriva-	once
Bharu-	twice
Tambapannidīpa	once
Kālīṅga-	twice
Avanti-	once
Uttarāpatha	once
Himavanta	once

That is to say: The tales of the *Atītavatthu* play mostly in the northern and western part of India, and the tales of the *Paccuppannavatthu* principally in the eastern India. In other words: the *Atītavatthu* is the oldest element of the *Jātaka*. This seems especially to be evident from the tales in which the *Takkasilā* is mentioned as a University-town to which young men resorted from *Bārāṇasī* and other easterly cities to study the three Vedas and acquire every sort of accomplishment under the guidance of a renowned master. (See the Index under *Takkasilā*).

The *Paccuppannavatthu* and the *Atītavatthu* together with the *Veyyākaraṇa* and the *Samodhāna* then make up the *Jātaka-Atthakathā* (I $\frac{62}{20}$) that was translated into Singhalese with the exception of the verses which were left in the original Pāli; and this Singhalese *Jātaka-Atthakathā* has later been re-translated into Pāli under the name of *Jātakassa Atthavaṇṇanā* or *Jātakass' Atthavaṇṇanā* (see I $\frac{1}{20}$ 1, VI $\frac{304}{2}$, V $\frac{418}{4}$) which is the *Jātaka* that now lies before us and begins at page 2 of the first volume.

That the prosaic part of the *Atītavatthu* belongs to the old *Jātaka* is quite clear from the fact that the verses would be thoroughly unintelligible without it.

It may be doubted whether the Introductory Verses at p. 1, although they are to be found both in C and B, originally belong to the *Jātakassa Atthavaṇṇanā*, as they do not appear in S which has quite a different Introduction (see vol. IV) and only agrees with C and B from the beginning of p. 2: *Sā panāyaṃ Jātakassa Atthavaṇṇanā*. If we suppose that they are part of the J. A. then the author of it has been called upon by three persons viz. *Atthadassin*, *Buddhamitta* and *Buddhadeva* to write it.

II. But who is the Author? To be sure, we are told by the writer of the *Gantha-Vaṃsa* (see *Journal of the P. T. Soc.* 1886 p. 59) that *Buddhaghosa* is the author, but on this you can scarcely rely. It is certain that *Buddhaghosa* has written *Visuddhimagga*, *Sumaṅgalavilāsinī*, *Papañcasūdanī*, *Sā-*

ratthappakāsinī, Manorathapūraṇī and Samantapāsādikā, for this clearly appears from the Introductory Verses to these commentaries, but that he, besides these voluminous works, should have written six others equally large whose author he is supposed to be, is very incredible, especially if he only stayed three years in Ceylon, and was not barely a translator, but an independent writer.

Further, it is not granted either, that the Buddhāmitta who is spoken of in the Introductory Verses of the Jātaka-Atthavaṇṇanā, is the same with the one that is mentioned in the Samantapāsādikā and the Papañcasūdanī, this one being more likely to be identical with the Buddhāmitta that, according to Vasilief's Bouddhisme p. 218 lived „vers la neuf-centième année après la mort de Bouddha“ and consequently was a contemporary of Buddhaghosa. This last mentioned Buddhāmitta, further, may be the same with the one who is mentioned as having, in the time of Kumāragupta. Samvat 126 erected a Statue of Buddha. (Cfr. Westergaard's Indiske Kejserhuse p. 108, and A. Cunningham's Archæol. Survey of India X p. 7).

III. That the original Pāli Aṭṭhakathā (see Index) — Jātaka-Aṭṭhakathā (I $\frac{62}{20}$) which was translated into Singhalese, already has existed as a Book at the time when the Saṅgītikāraḥ made the above-mentioned transposition (see supra p. III) seems evident.

IV. The now existing Jātakassa Atthavaṇṇanā presents itself partly as a recast of the Jātaka-Aṭṭhakathā, an earlier arrangement of the stuff being kept formally but having in reality been altered, while several, formerly independent, Jātakas have been incorporated in others. We find namely that 12 (110. 111. 112. 170. 192. 350. 364. 452. 471. 500. 508. 517.) from their original place have been transferred to 546 Mahā-Ummagga-, 2 (341. 464) to 530 Kuṇāla-, 1 (441) to 546 Vi-dhura-, and 1 (470) to 535 Sudhābhojana-; consequently, when we subtract these 16 from the current statement of 550, we only get 534, but formally there are 547 according to the older redaction. In this both C and B agree. It would be of interest to learn what position the Siamese Jātaka holds in regard to

C and B, if, on the whole, a complete copy nowadays exists in Siam.

V. The Buddhist Canon is mentioned in the *Jātaka* under three names: *Tīṇi Piṭakāni*, *Piṭakattaya* and *Tepiṭaka Buddhavacana* (see for these names the Index).

And if we can depend upon the statement in J. II $\frac{252}{15}$ of the following import:

„Tadā kira pañcasatā brāhmaṇā tinnaṃ vedānaṃ pāragū sāsane pubbajitvā Tīṇi Piṭakāni uggaṇhitvā mānamadamattā hutvā ‘Sammāsambuddho pi Tīṇ’ eva Piṭakāni jānāti, mayam pi tāni jānāma, evaṃ sante kiṃ tassa ambehi nānākaraṇaṃ’ ti Buddhupatthānaṃ na gacchanti i. e.

„At that time five hundred Brāhmaṇas who where perfect in the three Vedas, and had embraced the doctrine (of the Buddha) and acquired the three Piṭakas, were seized with the madness of pride and said: „Sammāsambuddha, to be sure, knows the three Piṭakas, but we too know them, in what then consists the difference between him and us“, so thinking they do not go and serve Buddha,

then the *Tiṭiṭaka* must have existed at the time of Gotama Buddha, and G. B. would consequently, like his antagonist Devadatta (II $\frac{252}{15}$), have been *Tiṭiṭaka-dhara*, one who knows the three Piṭakas. Compare with this J. I $\frac{216}{17}$, II $\frac{242}{7}$: „āvuso Devadatta, Sammāsambuddho tuyhaṃ ācariyo, tvaṃ S-sambuddhaṃ nissāya Tīṇi Piṭakāni uggaṇhi“; and the beginning of the Commentary to *Dhammapada* vv. 19—20: Bahum pi ce ti. Imaṃ dhammadesanaṃ Satthā Jetavane viharanto dve saḥāyake ārabha kāthesi. Sāvattvivāsino hi dve kulaputtā naṃ saḥāya (pabāya?) vihāraṃ gantvā Satthu dhammadesanaṃ sutvā kāme pabāya sāsane uraṃ datvā pabbajitā pañcavassāni ācariyaupajjhāyānaṃ santike vasitvā Satthāraṃ upasaṃkamtivā sāsane dhuraṃ pucchitvā vipassanādhuraṃ ca ganthadhuraṃ ca vitthārato sutvā eko tva „ahaṃ bhante mahallakakāle pabbajito na sakkhissāmi ganthadhuraṃ pūretuṃ vipassanādhuraṃ pana pūressāmiti“ yāva ārahattā vipassanaṃ kathāpetvā ghaṭento vāyamanto saha paṭisambhidāhi arahattaṃ pāpuṇi, itaro „ahaṃ

ganthadhuraṃ pūressāmiti^a anukkamena Tepiṭakaṃ Buddhavacanaṃ uggāṇhitvā gatagatatthāne dhammaṃ kathesi ... „kiṃ pana tumhehi tassa santike gahitaṃ, kiṃ Dīghanikāyādīsu aññataro nikāyo, Tīsu Piṭakesu ekaṃ piṭakaṃ“ ti vatvā catuppadikam pi gāthaṃ na jānāti etc. Mark further Alwis' quotation from Vibhanga ātuvā in his *Introductio* to Kachchāyana's Grammar p. V: *Sammāsambuddho pi tepiṭakan Buddhavachanan Tanti āropento Māgadhibhāsāyeva āropesi* 'Buddha who rendered his (?) tepiṭaka words into Tanti (or tantra or doctrines) did so by means of the Māgadhi language'.

That the Tipiṭaka has existed before Gotama Buddha, even long before at the time of Koṇḍañña-Buddha, would also result from the *Nidānakathā* I $\frac{20}{10}$, where we are told that the king Vijitāvin mastered the three Piṭakas; likewise from I $\frac{41}{1}$ $\frac{43}{10}$ and IV $\frac{27}{7}$. So it will be understood how we already in the *Atītavatthu* (II $\frac{147}{2}$) occasionally meet with the formula: *appamāṇo Buddhō, appamāṇo Dhammo, appamāṇo Saṃgho*, this Buddha being of course the Buddha of the time and not Gotama Buddha.

And perhaps in time we may find out that several of the anterior, so-called mythical, Buddhas have been real historical persons; one of them at least has proved to be so, since a stūpa was erected to him, and Asoka worshipped before it and restored it. (See Bühler in the *Academy* 1895. 27. April p. 360). On the whole, I think we must admit that such a complicated system as that of Gotama Buddha's is scarcely one man's work, but must indeed have had its fore-runners. And that a large old poetic literature in Pāli has existed before Gotama Buddha is proved by the many identical fragments of verses that recur in different Jātakas, in fact in all Pāli books, and seem to have been common property at the time; compare below Dr. Andersen's List of Parallel Verses.

VI. In the Jātaka to write is called *likh*. *Lekha* means a streak, a line, writing, and the Indians wrote on a *paṇṇa* or a *paṭṭa*. An epistle is called *paṇṇa*, and a letter *akkhara*. Examples: *imaṃ gāthaṃ paṇṇe likhitvā* II $\frac{174}{24}$, IV $\frac{53}{17}$; *tena hi likhathā 'ti suvaṇṇapaṭṭe likhāpesi* II $\frac{272}{22}$, IV $\frac{7}{20}$ $\frac{488}{16}$; *jātihiñ-*

gulakena bhittiyā akkharāni likhitvā V $\frac{116}{9} \frac{487}{24}$, IV $\frac{332}{20}$; paṇṇā-
kārena saddhiṃ paṇṇāni paṇṇiṃsu V $\frac{432}{14}$; pāsāṇe lekhaṃ kha-
nanto V $\frac{149}{13} \frac{115}{9} \frac{487}{24}$.

Lipi that appears in the Inscriptions of Asoka, is not to be found in the Jātaka and is no doubt a loan from the Persians.

I cannot conclude this Postscriptum without especially thanking the Berlin Academy of Sciences for its repeated liberality in granting a sum towards the printing of this last volume of the Jātaka.

Finally I have to thank Mr. P. C. Madsen, the compositor, for the care and attention with which he for the space of twenty years has worked at this not very easy task.

Kopenhagen 20. February 1897.

V. Fausbøll.

PREFACE.

On beginning this Index to the Jātaka, four years ago, it was first my intention to give an index of both names and matter. But I have altered this plan since the appearance of the English translation published by Prof. Cowell. In this translation we have not only a short account of the contents of the tales, but a complete index has been held in prospect, when the work is finished. I have therefore particularly confined my work to proper names and Gāthās. In reality I think that indexes to proper names and verses in Pāli literature are at present of much greater consequence than a new Pāli Dictionary. Prof. E. Müller's Index of proper names published in J. P. T. S. is, it is true, of great importance, and I have myself derived much benefit from it, but it is clear that after a space of nine years it cannot longer be satisfactory. I therefore hope that the present index will be a considerable step forward. My plan has been to collect all places where the names occur. How far I have been fortunate in this respect, the use of the book will show. The names are arranged alphabetically according to the Pāli Alphabet, and the words of the text itself are everywhere, as far as possible, employed in the explanations; my own additions are marked (—). The index refers to the six volumes marked I—VI, and each place is indicated page and line. Only quotations from Nidānakathā are separately designated by the letter N. In accordance with the now published edition I have tried to introduce a further denotation as to whether the quotations are

from the Jātaka-text itself, from the frame story, or the commentary, whereas the quotations from the commentary are marked with (—) enclosing the number of line, whilst quotations from the principal text are marked with *. I admit that it would have been of interest to have had a special mark for all quotations from the verses, but the fear of making the whole too complicated has prevented me doing so. Beside the proper names are added all names of tales¹⁾ or portions of the work and titles of other Pāli works quoted. Amongst the number of references to passages in the Jātaka itself, many of course are incorrect, in such cases I have exerted myself to point out the one really meant. I will here merely give an example: Vol. IV 360,24 we have the following quotation „Atthanipāte Sucirajātake“. There is however no tale with this title in the whole Jātaka. The only way of finding out what is referred to is the word „asadisa-dānaṃ“, which shortly mentions the subject of the introductory tale. Thereby is found in Atthanipāta Ādittajātake, and attention is directed besides to Jāt. (499), where it is clear the same quotation appears again in the form of „Atthanipāte Sovirajātake“. Neither is there any Sovirajātake, but when one gets accustomed to the different ways in which the tales have come by their names in the last redaction of the text, it is easy to be seen that the name Sovirajātake must be the right reading, as Ādittajātake begins just with the words „atthe Soviraratthe“. Sucira must therefore be a misscript for Sovira. Vidūra-jāt. (Cod. B) is doubtless Vidhūra-jāt. or another name for Dhūmakārijāt. (413). Here is consequently a confounding of the Atthavattu and the Paccuppannavattu. On the other hand the Birman variation of Sovira IV 401 is Sivira (cfr. III 470 Sivaratthe B), which also implies that Sucira is a perversion.

The importance of having the words of the Paccuppannavattu, pointing out the subject of the tale, included in the index, may thus be seen; I have therefore unhesitatingly introduced them in alphabetical order with the proper names, for it is practical to

¹⁾ The numbers of the tales are always marked with (—).

have as much as possible in one list, and several of them are proper names.

The titles of the stories are in most cases formed in either of the following ways: 1) the *Jātaka* is called after the hero, generally Bodhisatta, but also sometimes after some other person taking part in the tale, 2) the title can be formed according to the first *Gāthā*, but in certain cases after the prose beginning. The same methods may be seen in the titles of the *Jātakas* that are preserved in the Bharhut-Inscriptions. For instance that *Mahāummagga-jātaka* is called *Yavamajhakiyaṃ*, agrees very well with our text, that VI 331,1 is as follows: „*Mithilāyaṃ pācīnayavamajjhake Sirivaḍḍhako nāma seṭṭhi ahoṣi*“. *Ruru-jāt.* is named after *Bo.* in the text, but on the *Stūpa* we find *Miga-jāt.* after the first *Gāthā*. *Jāt.* (62) is, as we know, likewise named on the *Stūpa* after the opening words in the first *Gāthā*: *yaṃ brāhmaṇo etc.* *Nacca-jāt.* is named after an important occurrence in the tale (the peacock's dance), but the *Stūpa* has *Haṃsa-jāt.* after *Bo.* At the beginning of *Bhallāṭiya-jāt.* (504) prose and verse are much the same: *Bhallāṭiyo nāma ahoṣi rājā*; the *Stūpa* here has *Kinnara-jāt.* This seems to infer that we cannot from the titles draw any direct conclusion as to the original form of the tales. I do not think it right to assert, that the *Jātakas* have originally only existed in metre. As these tales have been represented at an early period under the form of reliefs, they must have been widely circulated and well known, and have doubtless also been early narrated in prose. That great parts of the present redaction are selected from longer poems in narrative style, there is little reason to doubt, but at the time they were first related as *Jātakas* (i. e. stories of Buddha's earlier existences), they may very well have been somewhat in their present shape. For closer examination of such problems it is therefore of importance to have a list of all the verses that occur in more than one place. This I have striven to do in Index III, which not only contains an alphabetical list of the beginnings of those *Gāthās* that are to be found repeated in their entire length, but also several recurring parts

of Gāthās, as far as I can make out¹). Prof. Franke's opinion² of the verses in the Jāt. seems to be confirmed here in several points. A good example of this is given in the verses in Jāt. (262) and (263) which we find in succession vol. IV 471 (cfr. V 451). Still I do not think that we can safely admit a poetical „Ur-Jātaka“, even if we allow that the prose in the Atitavatthu on the whole shews evidence of editorship. I shall not however enter closer into the question here; what has been most important to me was that this index should follow as quickly as possible on the completion of the text, and I hope it may deserve some appreciation and a lenient criticism of its deficiencies that it is now, in less than a year's time, presented to the public. One result of the hasty preparation, for which I beg indulgence, is the rather long list of additions and corrections.

In reference to Index I I would further remark that, as it first of all is an index to the present edition, I have, from principle, not voluntarily corrected the text which is given by the editor; the corrections I have ventured to make are therefore few. I here mention a couple of examples of incorrect names. Vol. IV 343 speaks of two Theras Mantidatta and Dhannuggahatissa. These names can be shortened to Datta and Tissa, which may be seen from II 403, where the same tale occurs; but instead of Datta the Singhalese text has Utta. This last mentioned name is undoubtedly false, as B has the form Datta, and the signs for „u“ and „da“, in Singhalese might easily be mistaken. In accordance with this I have also understood „mitto“ and „datto“ IV 478,27 as proper names of undefined persons. I avail myself of the opportunity here offered, of correcting a mistake which unfortunately has crept into Chalmer's translation of Vol. I p. 230. The Pāli Text (Jāt. I 391,21) has the following: »Sāriputtātthero Nālagāmake jāto varake pari-

¹ I have prepared a complete index of all the verses, but have refrained from printing the whole of it, as it would be too voluminous; still I hope to be able, on another occasion, to prepare an index of the parallel verses in the Jātaka & the rest of Pāli literature.

² Anzeige von Gurupūjakaumudī, Bezz. Beitr. 1897 p. 291 ff.

nibbāyi“, which is rendered: „The Elder S., who was born in Nāla village, died at Varaka“. Here, a town of the name of Varaka figures, but it is a delusion. The mistake is brought about through an insignificant misprint: it ought to be „jāto-varake“, as in V 125,21 where the same passage occurs. The word is formed of jāta + ovaraka (birth-room, cfr. jāta-bhūmi), and the passage is to be translated thus: „S. died in Nālagāmaka in the same room, he was born in“.

Of deviating readings I have taken several, as far as they appeared to me to be of importance, particularly the more uncommon names. On the other hand I have left out the number of epithets Bodhisatta, Mahāsatta, Tathāgatha etc., as they seem to me unnecessary; still I have in the article Bodhisatta given an alphabetical list of all his names and existences. I have adopted a simpler method with the names Bārāṇasī and Brahmadatta, merely mentioning vol. & page. In solitary cases (f. ex. Vedā) I have only selected a few places and notified this by adding „etc.“.

The editor has in many instances in the text and notes added parallels from other works (especially Dhammapada). These quotations are, although not exhaustive, still of great importance, and I have considered it useful to give a list of them in Index IV.

In conclusion I wish to thank Prof. Fausbøll, my teacher and guide of many years standing, in grateful acknowledgement of the aid he has rendered me throughout the whole of my work. Our deceased countryman V. Trenckner also deserves to be mentioned here: his copy of the printed text and his transcript have, in not a few places, been of much use to me.

I must address a special acknowledgement to the Directors of the Carlsberg Fund, who munificently, have granted me pecuniary support, which has enabled me to devote so much of my beforehand fully occupied time to this work.

Kopenhagen, May 1897.

D. Andersen.

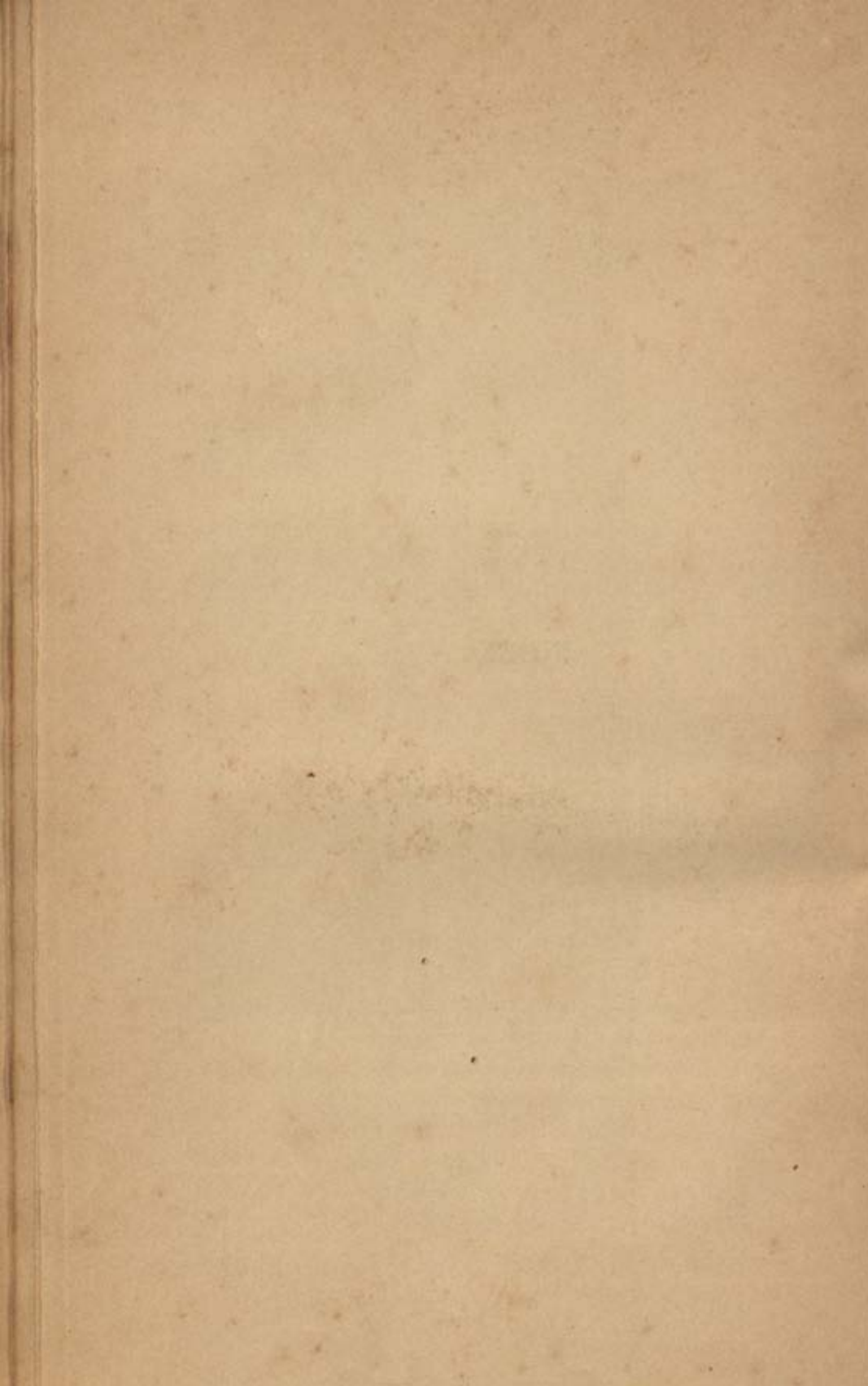
THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
IN TWO VOLUMES
BY NATHANIEL BENTLEY
OF THE BOSTON BAR
VOL. II
PUBLISHED BY J. B. ALLEN, 1825

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gīrathī, Mahāgaṇḍā, Pāraṇāyā). •

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Bodhikumāra, udiccabrāhmaṇaputto Kāsiraṭṭhe, paribbājako
 (— Bodhisatto) V 227,26*. — IV 22,18*. — Bodhiparibbā-

jako V 229*, 23. 26. 230, 22*. 231, 8*. — N 46, 5. — Mahā-bodhi-paribbājako V 235*, 7. 15. 246, 12. (cfr. Cūḷabodhi-tāpaśa).
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- Ajito brāhmaṇo, Sobhita-Buddhassa kāle N 35, 16.
 Atidevo brāhmaṇo, Revata-Buddhassa kāle N 35, 3.
 Atulo nāgarājā, Sumana-Buddhassa kāle N 34, 17. — Vi-passi-Buddhassa kāle N 41, 12.
 Arindamo rājā, Sikhi-Buddhassa kāle N 41, 25.
 isi, Nārada-Buddhassa kāle N 37, 2.
 Uttaro māṇavo, Sumedha-Buddhassa kāle N 37, 31.
 Kassapo māṇavo, Piyadassi-Buddhassa kāle N 38, 30.
 Khemo rājā, Kakusandha-Buddhassa kāle N 42, 21.
 cakkavatti-rājā, Sujāta-Buddhassa kāle N 38, 12.
 Jaṭilo Mahārattṭhiyo, Padumuttara-Buddhassa kāle N 37, 16.
 Jotipālo māṇavo, Kassapa-Buddhassa kāle N 43, 16.
 Pabbato rājā, Koṇāgamana-Buddhassa kāle N 43, 3.
 Maṅgalo tāpaśo, Siddhattha-Buddhassa kāle N 40, 5.
 yakkhasenāpati, Anomadassi-Buddhassa kāle N 35, 30.
 Vijitāvī khattiyo, Phussa-Buddhassa kāle N 40, 31. —
 cakkavatti, Koṇḍañña-Buddhassa kāle N 30, 6.
 Sakko devarājā, Dhammadassi-Buddhassa kāle N 30, 23.
 siho, Paduma-Buddhassa kāle N 36, 15.
 Sujāto khattiyo, Tissa-Buddhassa kāle N 40, 18.
 Sudassano rājā, Vessabhu-Buddhassa kāle N 42, 7.
 Sumedha-tāpaśo, Dīpaṅkara-Buddhassa kāle N 15, 16.
 Suruci brāhmaṇo, Maṅgala-Buddhassa kāle N 32, 2.
 Susimo mahiddhikatāpaśo Atthadassi-Buddhassa kāle N 39, 11.

Bodhisatta, [in the Jātakas] —

- Akitti brāhmaṇo (480).
 akkhadhutto (91).

- agghakārako (agghapāṇiko) Bārāṇasirañño (5).
- Ajjuna-kumāro Paṇḍurājanaputto (536) V 426,10—427,15
(— Kuṇālo sakunarājā).
- aṭaviārakkhika-jettḥako (265).
- Atṭhiseno, brāhmaṇo Bārāṇasiyaṃ (403).
- Anitthigandha-kumāro, putto Brahmaddattassa Bārāṇasi-
rañño (263). (507).
- Aparaṇṇo, gijjho (381).
- amacco Bārāṇasi-rañño (26). (27). (92). (107). (108). (226).
amacca-ratanaṃ (331). (345). (409). atthadhammānusaṅsako
(25). (158). (183). (184). (186). (195). (215). (223). (247).
(306). (336). (337). (396). (473). ovādadāyako (462, cfr. 8).
vinicchayaṃmacco (218). (332). (333). sabbakiccekārako
(320). sabbatthaka-amacco (176). — Senako, brāhmaṇa-kumāro
(401). (402). — Vidhūro, amacco Koravya-rañño (495).
Vidhurapaṇḍito, amacco Dhanañjayakorabbassa (545).
- Ayoghara-kumāro, putto Brahmaddattassa Bārāṇasi-rañño
(510).
- Ayyakākāḷako, go (29).
- Arako, satthā, isi (169).
- Arindamo, Bārāṇasi-rājā, putto Magadharañño (529).
- Alīnacitta-kumāro, putto Bārāṇasi-rañño (rājā Bārāṇasi-
yaṃ) (156).
- Alīnasattu-kumāro, putto Jayaddisa-rañño Uttarapañ-
cālanagare (513).
- Asadisa-kumāro, putto Bārāṇasi-rañño (181).
- assavāṇijo (254).
- asso, ājaññasindhavo (24). bhojājāṇiyasindhavo (23). —
Vātaggasindhavo (266).
- ācariyo, disāpāmokkho Bārāṇasiyaṃ (41). (64). (65). (119).
(123). (130). (150). (185). (200). (245). (287). (377). —
Takkasilāyaṃ (61). (71). (97). (252). (338). (353). (373).
— Rakkhito, brāhmaṇo, tāpaso (453).

ājīviko (94).

Ādāsamukha-kumāro, rājā Bārāṇasiyaṃ (257).

isi (66). gaṇasatthā (10). (43). (81). (117). (124). (161). (175). (180). (197). (203). (213). (271). tāpaso (76). (77). (87). (165). (166). (167). (173). (234). (244). (246). (253). (273). (281). (293). (301). (314). (319). (334). (348). (376). (380). (392). (414). (418). (426). ovādadāyako tāpaso (149). (312). kulūpaka-tāpaso (284). paṇhavisajjanaka-tāpaso (17). brāhmaṇo, purohito Bārāṇasi-raṇṇo (362). udiccabrāhmaṇo, pitā Isisiṅgassa (526). udiccabrāhmaṇo — Bārāṇasi-rājā (73). udiccabrāhmaṇo — Mahābrahmā (99). — Arako, satthā (169). — Kaṇhapāṇḍito, brāhmaṇakumāro (440). — Kappo, brāhmaṇakumāro (346). (405). — Kassapo, pitā Isisiṅgassa (523). Komāyaputto, brāhmaṇo (299). Takka-pāṇḍito (63). Tirīṭavacchakumāro tāpaso (259). Brahma-datto, Bārāṇasirājā tāpaso (519). Lomasakassapo, puro-hitaputto (= Kassapo) (433). Vacchanakha-paribbājako (235). Saṃkiccapaṇḍito, purohitaputto (330). Sarabhaṅga-satthā (= Jotipālo, purohitaputto) (423). (522).

udakakāko, Vīrako (204).

Udayabhaddo, Kāsirājā (= Sakko) (458).

Udayo, Bārāṇasirājā (421).

udiccabrāhmaṇo, isi, gaṇasatthā (10). (81). (117). (124). tāpaso (77). (87). (149). pitā Isisiṅgassa (526). Bārāṇasi-rājā (73). — Mahābrahmā (99). — disāpāmoḁkhācariyo Bārāṇasiyaṃ (119). — nibbuttaggi tāpaso (144). — Culla-dhanuggahapaṇḍito (80). — Bodhikumāro (Mahābodhi-pari-bbājako) (528).

Kaṭṭhavāhana-rājā Bārāṇasiyaṃ (7).

Kaṇha-pāṇḍito, brāhmaṇakumāro, isi (440).

Kaṇhadīpāyano, tāpaso (444).

kapi (20). (208). (404). (407). (516). cfr. vānaro.

Kapilo, brāhmaṇo, purohito Cetiyaṇṇo (422).

kapoto, see: pārāpato.

Kappo, brāhmaṇa-kumāro (māṇavo, isi) (346). (405).

kappako Illisa-seṭṭhino (78).

kammāraputto (387).

kassako (56). (189).

kassaka-brāhmaṇo (389).

Kassapo, purohitaputto, isi (Lomasakasapo) (433). tāpaso, pitā Nāradaśsa (477) — (106). pitā Isisīṅgassa, mahāisi (523). — Akitti-brāhmaṇo (480).

kāko (140). — Supatto kākarājā (292).

Kāraṇḍiya-māṇavo (356).

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Kuṇḍakumāro, brāhmaṇo, khantivāditāpaso (313).

Kuddāla-paṇḍito, paṇṇikakula-putto (70).

kumbhakāro (178). paribbājako (408).

kuruṅgamigo (21). (206).

Kusa-rājā, Kusakumāro putto Okkākassa (531).

Komāyaputto, brāhmaṇo, isi (299).

Khadiravaniyo, rukkhakoṭṭha-sakunṇo (210).

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Guttila-kumāro, gandhabbo (243).

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godho (138). (141). (325).

- Ghata-kumāro, paṇḍito, putto Devagabbhāya (454).
 Ghata-kumāro, Bārāṇasi-rājā (355).
 cakkavāko (434). (451).
 caṇḍālaputto (179). (309). (474). Cittapaṇḍito (498).
 Mātāṅga-paṇḍito (497).
 Cando, kinnaro (485).
 Candakumāro, rājā Bārāṇasiyaṃ (542).
 Campeyyo, nāgarājā (506).
 Citta-paṇḍito, caṇḍālaputto (498).
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 Culladhanuggaha-paṇḍito, udiccabrāhmaṇa-putto (80).
 coro (279). (318).
 Chaddanto, nāgarājā (514).
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 Juṇha-kumāro, Bārāṇasi-rājā (456).
 Jotipāla-kumāro, purohitaputto (= Sarabhaṅgasatthā) (423).
 (522).
 Takka-paṇḍito, isi (63).
 Takkāriya-paṇḍito, māṇavo (481).
 tāpaso (cfr. isi, udiccabrāhmaṇo) (154). (162). (207). (251).
 (285). (323). (328). (435). (490). (496). (511). dibba-
 cakkhukatāpaso (436). — Kaṇhadīpāyano (444). Kassapo
 (477) — (106). Kuṇḍakumāro, khantivādītāpaso (313).
 Mahākaṇṇikano (488). Mahāadhanakumāro, seṭṭhiputto (425).
 Hārīto (431). — dhammānusāsako amacco Bārāṇasiraṇṇo
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Dighāvukumāro, putto Kosalarañño (371). (428).

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(38). (74). (102). (105). (113). (139). (187). (205). (209).

(217). (272). (283). (294). (298). (361). (400). (437). (492).

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(307). phandanarukkha-devatā (475). simbalirukkha-devatā

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dhataratṭhahamso (533). (534).

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Dhammaddhajo, purohito Bārāṇasi-rañño (220).

Dhammapālo, putto Mahāpatāpassa Bārāṇasi-rañño (358).

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Nandiyo, migo (385). — vānaro (222).

Nandivisālo, go (28).

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(304). Saṁkhapālo (524). Bhūridatto, putto Dhataratṭha-

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Nigrodha-kumāro, setṭhiputto (445).

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- niyyāmakō, Suppārako (463).
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 Padumakumāro, putto Bārāṇasi-rañño (193). (472).
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 hito Koravyaṛañño (413).
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 (433). Jotipālakumāro — Sarabhaṅgasatthā, isi (423). (522).
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- Sundarī, (paribbājikā) II 415,21. 22. 416,8. 11. 13. 24. 417,3. 6. 10. 12. — Sundarī-māraṇaṃ II 415,12. [Sundarī-māraṇa-vatthu II 415,12—417,16 — Dhammapadassa atthavaṇṇanā v. 306. (cfr. Paramattha-jotikā 41., Paramattha-dīpanī p. 228.)]. — Sundarī(?) VI 478,16*.
- Supaṇṇa-bhavana III 91,4*. 187,21*. — VI 256*,14. 19. 287,7* etc. — Supaṇṇa-rājā III 91,2*. 188,2* (= Bodhisatto). — VI 257,6*. etc.
- Supatta, kāka-rājā (= Bodhisatto) II 433,19*. 435,15*. 436,7*.
14. Supattakākovādo 436,12*.
- Supatta, giṇṇharājā (putto Bodhisattassa) III 484,5*.
- Supatta-jātaka (292) II 433—436.
- supinā, soḷasa mahāsupinā* (Kosalarañño) I 334,28.
- Suppatitṭhita, titthaṃ Neraṇjarāya tire N 70,6.
- Suppatīta, rājā, pitā Vessabhu-Buddhassa N 42,12.
- Suppavāsā, Koliyarājadhītā (Koliyadhītā), upāsikā I 407,20. 408,1. 2. 5. 9. 11. 16. 18. 409,2. 410,2. 18.
- Suppāraka, paṇḍito, niyyāmaka-jetṭhako Bharukacche (= Bodhisatto) IV 137,11*. 138*,22. 24. 139*,9. 29. 140*,9. 19. 141*,2. 22. 143,5.
- Suppāraka-jātaka (463) IV 136—143.

Suphassā, kākī, bhariyā Supattassa (Bo.) II 433*, 20. 22. 25.
435*, 3. 9. 16. 436, 14.

Suphassā, mātā Siddhattha-Buddhassa" N 40, 8.

Subāhu, vyaggho III 192, 16 (18). 23. 24. — III 540, 19* (23).

Subhakiṇṇā, devā III 358, 25.

Subhaga, putto Dhataratṭha-nāgaraṇṇo VI 168, 1*. 189, 22*. 27.
190*, 23. 30. 197*, 15. 24. 198*, 7. 11. 199, 3*. 200*, 1. 16. 23.
201, 6*. 203 (18. 19). 219, 26.

Subhaga-vana, Ukkatṭham nissāya II 259, 14.

Subhadda, aggasāvako Koṇḍañña-Buddhassa N 30, 13.

Subhaddā, aggasāvikā Revata-Buddhassa N 35, 9.

Subhaddā, devī Mahāsudassanassa raṇṇo Kusāvatiyaṃ (Bo.)
I 392, 7* (21). 393 (4). 13.

Subhaddā, dhītā Madda-raṇṇo, aggamahesī Bārāṇasi-raṇṇo
V 39, 25*. 40*, 4. 10. 42, 12*. 47, 17*. 48 (18). 50 (9. 14). 51, 16*.
53, 9*. 54*, 1. 10. (cfr. Collasubhaddā.)

Sumaṅgala, aggasāvako Dīpaṃkara-Buddhassa N 29, 21.

Sumaṅgala, uyyānapālo Bārāṇasi-raṇṇo III 439*, 11. 19. 21. 23.
25. 440*, 1. 9. 21. 441*, 2. 8. 12. 443, 11*. 444, 8.

Sumaṅgala, nagaraṃ Sujāta-Buddhassa N 38, 18.

Sumaṅgala, seṭṭhi Kassapassa Bhagavato kāle N 94, 21.

Sumaṅgala-jātaka (420) III 439—444.

Sumana, upatṭhāko Padumuttara-Buddhassa N 37, 31.

Sumana, Buddho N 30, 18. 34, 17. 30. 35, 12. 44, 5.

Sumanā, aggasāvikā Anomadassi-Buddhassa N 36, 6.

Sumanā, devī, bhariyā Sirivaḍḍhakassa, mātā Osadhakumārassa
(Bo.) VI 331*, 1. 6.

Sumanā, nāgamānavikā, aggamahesi Campeyya-nāgarājassa
IV 455, 14*. 456, 14*. 459, 1*. 461, 27*. 468, 22.

Sumitta, aggasāvako Siddhattha-Buddhassa N 40, 9.

Sumukha, senāpati Supattassa kākaraṇṇo II 433, 20*. 434, 2*.
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Sumukha, haṃsasenāpati IV 424*, 10. 13. 17. 21. 425*, 1. 7. 8.

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 haṁsarañño V 337, 28*. 338, 19*. 339, 6*. 341 (15). 342 (11
 17). 343, 9*. 344*, 16. 24. 345, 2*. 348*, 4. 5. 349*, 13. 16. 350, 28*.
 351*, 3 (5). 7. 353*, 17. 19 (25). 354, 3. — V 357*, 23. 27. 358, 2*.
 359*, 25. 29. 360* (3). 6. 28. 30. 361, 16. 30*. 362, 21*. 24. 363*, 7.
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Sumucalinda-sara VI 582, 5*. (cfr. Mucalinda).

Sumedha, khattiyo, pitā Dīpaṁkara-Buddhassa N 29, 19.

Sumedha, khattiyo, pitā Nārada-Buddhassa N 37, 6.

Sumedha, Buddhho N 37, 27. 28. 38, 3. 8. 44, 7.

Sumedha (Sumedhapañḍita), brāhmaṇo Amaravati-nagare, tā-
 paso N 2, 14. 23. 3, 15. 19. 6, 7. 7 (3. 6). 8 (17). 10, 32. 11, 2. 23.
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 24. 22, 7. 24. 23, 7. 26. 24, 11. 28. 26, 10. 27, 6.

Sumedha, (— Brahmadatto — Bo.) III 245, 17 (19. 20). (read:
 sumedham?).

Sumedhakathā, N 2, 28. 28, 6.

Sumedhā, janiyā Dīpaṁkara-Buddhassa N 29, 20.

Sumedhā, devī, dhītā Brahmadattassa Bārāṇasi-rañño, agga-
 mahesī Suruci³-mahārañño Mithilāyaṁ IV 316*, 11. 19. 28.
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Sumbha-raṭṭha I 393, 17.

Suyāma, (devaputto) N 48, 16. 53, 17. 81, 10. — IV 266, 3.

Suyāma, brāhmaṇo N 56, 4.

Sura, vanacarako V 12, 1*. 13, 2*.

Surakkhita, aggasāvako Phussa-Buddhassa N 41, 4.

Suratṭha-janapada III 463, 11*. — V 133, 20*.

Surāmmukha, assataro VI 135, 28*.

Surāpāna-jātaka (81) I 360—363.

Surāmā, aggasāvikā Siddhattha-Buddhassa N 40, 10.

- Surāmā, aggasāvikā Sumedha-Buddhassa N 38,6.
- Suriya-kumāra, putto Bārāṇasi-raṇṇo, bhātā Candakumārassa (Bo.) VI 134,6* (9). 137*,8. 29. 144*,24-28. 145*,2-8 (10). 147,25*. 148*,11. 20 (22). 149*,3. 9. 154*,2-15. 157,22.
- Suriya-kumāra, putto Brahmaddattassa Bārāṇasi-raṇṇo (ve-mātikabhātā Bodhisattassa) I 127,24*. 128*,7. 11. 18. 21. 133,11*. 18.
- Suriya, devaputto IV 63*,6. 14. 18. 65,6*. 68*,26. 28. 69,24. — V 383,12*. 386,9*. 388,14*. 389,10*. 390,20*. 412,10. 427 (25). — VI 89*,3. 11. 90,10. 201,25*. 247,4. 263,12*. 278,17*. 279 (5). 443,7. 459,12*.
- Suriyadeva, Devagabbhāya catuttho putto IV 81,6.
- Suriyapassa-pabbata, Himavante V 38,9*.
- Suruci-jātaka (489) IV 314—325. — II 333,28.
- Suruci, brāhmaṇo (— Bodhisatto) N 32,2. 14.
- Suruci¹), rājā Mithilāyaṃ IV 315,28*.
- Suruci²), rājā Mithilāyaṃ, putto Surucino¹) II 333,22*. — IV 315,29*. 316*,1. 9.
- Suruci³), rājā Mithilāyaṃ, putto Surucino²), pitā Mahāpanā-dassa II 333,23*. — IV 316*,9. 11. 27. 317,5*. 319*,25. 28. 320 (24. 26). 324,2*. — Ruci IV 319,24*. 320 (24).
- Surundhana, nagaraṃ Kāsiraṭṭhe IV 104,15. 18*. 113,3* (9). 119,27*. (— Bārāṇasi).
- Sulasā, nagarasobhanī Bārāṇasiyaṃ III 435,30*. 436*,7. 15. 16. 437*,19. 28. 438*,12. 16 (23. 25). 26.
- Sulasā-jātaka (419) III 435—439.
- Suvakhaṇḍa VI 425,26 (cod. B^d).
- Suvanna-pabbata, Himavante N 50,19. 55,28. — II 92,27. — V 35,24*. (cfr. Suvannapassa-).
- Suvannakakkatāka-jātaka (389) III 293—298.
- Suvannagiritāla, pabbato VI 514,1*.
- Suvannaguhā, Cittakūṭapabbate Himavanta-padese III 208,13*. — V 337,28*. 469 (26). — VI 56,12*.

- Suvannaṇapassa-pabbata, Himavante V 38,10*. 42,23*. 47,19*.
24. 48 (15. 16). (cfr. Suvannaṇa-pabbata).
- Suvannaṇabhūmi, (janapado) III 188,14*. — IV 15,27*. — VI
34*, 8. 10. 11. 44 (5).
- Suvannaṇamiga-jātaka (359) III 182—187.
- Suvannaṇavīthi, Tāvatisabbhavane) V 386,1*.
- Suvannaṇasāma, nesādo paṇḍito, putto Dukūlakassa ca Pāriyā
ca (— Bodhisatto) VI 74,2*. 76,26*. 79,26*. 83,30*. 84,25*.
95,10. (cfr. Sāma.)
- Suvannaṇahaṃsa-jātaka (136) I 474—477.
- suvannaṇahaṃso, rājā sakuṇānaṃ paṭhamakappe (— Bodhi-
satto) I 207,2*. — II 353,24*.
- Susīma, putto purohitassa Bārāṇasi-raṇṇo, rājā Bārāṇasiyaṃ
(— Bodhisatto) III 391,21*. 393*, 14. 21. 397,3.
- Susīma, mahiddhika-tāpaso (— Bodhisatto) N 39,11.
- Susīma, rājā Bārāṇasiyaṃ II 46,13*. 48*, 14. 23 (25). 49,7*.
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- Susīma-jātaka a) (163) II 45—50. — b) (411) III 391—397.
- Sussondī-jātaka (360) III 187—190. (cfr. Jāt. 327.)
- Sussondī (v. l. Sussonī) aggemahesī Tambaraṇṇo Bārāṇasiyaṃ
III 187*, 18. 24. 188*, 6. 27. 189,15*.
- Suhanu, kūṭa-asso Bārāṇasi-raṇṇo II 31*, 11. 17. 24. 25. 32 (3.
4. 6. 7. 9).
- Suhanu-jātaka (158) II 30—32.
- Suhemā, pākahaṃsarājadhītā V 366,12 (17).
- Sūkara-jātaka (153) II 9—12.
- Sūci-jātaka (387) III 281—286.
- Sūradaddara, nāgarājā Daddarapabbatapāde Himavantapa-
dese III 16,6*.
- Sūra Vāmagotta, putto Bārāṇasi-raṇṇo, vemātikabhātā
Candakumārassa (Bo.) VI 134,6* (10). 157,21.
- Sūrasena, (— Dhanañjaya-korabbo) VI 280,23*. 281 (2).
- Seggu, dhītā ekassa paṇṇika-upāsakassa II 180,4* (8).

Seggu-jātaka (217) II 179—180.

setṭhi, Anāthapiṇḍikassa saḥāyo III 196,3.

senibhaṇḍanaṃ II 12,8. 52,21. (cfr. II 359,3.)

Setakappika, nigamo dakkhiṇāya disāya N 49,11.

Setaketu, māṇavo, udiccabrāhmaṇa-putto I 401 (17). — III

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Setaketu-jātaka (377) III 232—237.

Sedaka, see: Desaka.

Senaka, paṇḍito, dhammānusāsako Vedeharaṇṇo VI 330*,4.

18. 334*,11. 12. 335 (4). 339 (8. 9. 28). 342 (7. 8. 11. 14. 19).

343,15*. 344,31*. 345*,8. 22. 23. 348*,24. 27. 349,9*. 351*,14.

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362*,2. 11. 28. 29. 368*,14. 23. 369*,4. 8. 28. 370*,6. 24. 30.

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382*,1. 4. 10. 12. 22. 386*,26. 28. 29. 387 (7. 8). 9*. 415*,6. 7.

417 (22). 435,3*. 436,20*. 438 (7. 8). 31. 33. 440*,10. 25. 29.

32. 441,3*. 442*,2. 8. 443,31*. 444*,15. 18. 22. 445,2. 447*,13.

15 (20). 21. 463*,15. 26. 29. 465*,1. 4. 478,18*.

Senaka-kumāra, paṇḍito, brāhmaṇaputto, amacco Janakassa

Bārāṇasi-raṇṇo (= Bodhisatto) N 46,8. — III 341,24*.

343,25*. 344,16*. 345,6*. 348,27* (28). 351,6*. 19.

Senaka-kumāra, paṇḍito, brāhmaṇaputto, amacco Maddava-

raṇṇo Bārāṇasiyaṃ (= Bodhisatto) III 337*,2. 5. 340*,6. 10.

13. 341,9*. 17.

Senaka, rājā Bārāṇasiyaṃ III 275*,10. 11. 276,6*. 278,20.

279 (1). 7* (12).

Senaka, vānaro, bhāgineyyo Bodhisattassa II 78*,18. 19. 20. 79,5.

Senaka-vagga III 275—316.

Senāni, kuṭimbiko, pītā Sujātāya N 68,8. — Senāni-nigamo N 68,6.

senibhaṇḍanaṃ, see: senibhaṇḍanaṃ.

Seyya, rājā Bārāṇasiyaṃ V 354,9 (read: Saṃyama).

Seyya-jātaka (282) II 400—403. — III 13,11 (Seyyama-sa-jāt.).

Seyya, Seyha-, see: Sayha.

Seriva, kacchapuṭa-vāṇijo Seriva-raṭṭhe (— Bodhisatto) I 111,5*.

— Serivavāṇijo (v. l. Seri-vāṇijo) I 111,2.

Seriva-raṭṭha I 111,5*.

Serivat, lola-kacchapuṭa-vāṇijo (— Devadatto) I 111,6*.
113,16 (23. 24).

Serivāṇija-jātaka (3) I 110—114.

Seruma-dīpa, — Nāgadīpo III 187,20*. 189,23* (25). (v. l. Sorūma-).

Sela, rājā VI 99,9*.

Selā, kumārī, kaniṭṭhabhaginī Candakumārassa VI 143 (6). 8.
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Sona, aggasāvako Vessabhu-Buddhassa N 42,12.

Sona, kūṭa-assa Bārāṇasi-rañño II 31*,24. 25. 32 (3. 4. 6—8).
— Mahāsoṇo II 31*,1. 6. 16.

Sona, thero Kuraraghare VI 15 (12) (Kuraraghariya-Soṇatthero).

Soṇadinna, devaputto VI 118,4. 119,1*. — Soṇadinno, gahapati aññatarasmiṃ Kāsiraṭṭha-nigame Kassapadasabalassa kāle VI 118,17 (28. 29).

Soṇananda-jātaka, see: Sona-Nanda-jātaka.

Soṇarukkha, bodhi Paduma-Buddhassa N 36,27.

Soṇā, aggasāvikā Sumana-Buddhassa N 34,27.

Soṇuttara, see: Sonuttara.

Sotumbarā nadī VI 507,8 (21).

Sotthiya, upatṭhāko Koṇāgamana-Buddhassa N 43,9.

Sotthiya, tiṇahārako N 70,30.

Sotthiya, seṭṭhi Vessabhussa Bhagavato kāle N 94,14.

Sotthivati-nagara, Cetiya-raṭṭhe (v. l. B Sāvattiya-nagara) III 454,19*.

Sotthisena, rājā Bārāṇasiyaṃ, putto Brahmadaṭṭassa V 88*,16.
20. 89,7*. 90,5*. 93 (8). 24*. 94,19*. 95*,9. 12. 18. 97,18.
98,19.

Sona-kumāra, paṇḍito, brāhmaṇaputto Bārāṇasiyaṃ (— Bodhi-

- satto) V 312*,24. 29. 313,25*. 318,19* (23. 25. 29). 319 (9). 30*. 320,21*. 321,2*. 324 (18). 325 (16. 30). 328*,12. 17. 332,19*. 24.
- Sonaka, purohitaputto Rājagahe V 247,10* (Sonakumāro). 247,19*. 248*,8. 21. 30. 249*,4. 8. 250*,19. 20 (21). 27. 28. 251,5. 9. 12. 14. 251,31. 252,18*. 254,30*. 257,22. — Sonaka-pacceka-buddho V 249,15*. 251 (23). 254,23*.
- Sonaka-jātaka (529) V 247—261.
- Sona-Nanda-jātaka (532) V 312—332. — IV 119,28* (Soṇa-nanda-jātaka).
- Sonuttara, nesādo V 36,23. 42,16*. 43,21*. 45,20*. 46*,4. 11. 50 (19). 54,17*. 55 (2). 56 (19. 25). (v. l. Soṇuttara.)
- Sobhavatī, nagaraṃ Koṇāgamana-Buddhassa N 43,7.
- Sobhita, upatthāko Piyadassi-Buddhassa N 34,4.
- Sobhita, nagaraṃ Atthadassi-Buddhassa N 39,14.
- Sobhita, Buddho N 30,18. 35,14. 24. 36,9. 44,5.
- Soma, (deva-)rājā V 28,25. — VI 201,25*. 568,9. 571,13.
- Soma-kumāra, see: Sutasoma.
- Somadatta, kaniṭṭhabhātā Sutasomassa V 185*,12. 18. 192,7.
- Somadatta, putto Bārāṇasidvāragāmavāsi-brāhmaṇassa VI 170*,3. 7. 172,29*. 173*,4. 8. 176*,18. 20. 26. 28. 179,18*. 182*,13. 17. 26 (27). 183*,1 (13). 15. 26. 28. 219,15.
- Somadatta, brāhmaṇaputto (— Bodhisatto) II 166*,2. 7. 13. 167*,6*. 11.
- Somadatta, hatthicchāpo III 389*,3. 12.
- Somadatta-jātaka a) (211) II 164—167. — b) (410) III 388—391.
- Somanassa, Videharājā VI 47,5*. 51 (27).
- Somanassa-kumāra, putto Reṇu-rañño Uttarapañcālanagare (— Bodhisatto) N 45,28. — IV 445,27*. 447,6*. 452,16*. 453 (20). 454,3.
- Somanassa-jātaka (505) IV 444—454.
- Somayāga, isi VI 99,27*.
- Sorūma, see: Seruma.

Soḷasanipāta, I 142,20 (read: Dvādasa-nipāte). — (cfr. Tiṃsa-nipāta).

Sovīra-jātaka (v. l. B Sivira-jāt.), (— Āditta-jāt. (424)) IV 401,12. (— Sucira-jāt. IV 360,24?)

Sovīra-raṭṭha (v. l. B Sivi-raṭṭha) III 470,6*.

H.

Haṃsa-jātaka (502) IV 423—430.

haṃsaghātaka-bhikkhu II 365,25.

haṃsapaharaṇako bhikkhu I 418,3.

Haṃsavatī, nagaraṃ Padumuttara-Buddhassa N 37,20.

Haṃsivagga I 424—440.

Hatthipāla, putto purohitassa Esukārirañño Bārāṇasiyaṃ (— Bodhisatto) N 45,28. — IV 476*,2. 13. 20. 477*,9. 16. 27. 479*,12. 20. 26. 481,1*. 482,7*. 483,18*. 484,5*. 485,4*. 486*,19. 23. 488* (9). 25. 27. 489*,2. 10. 490*,5. 6. 17. 491,5. — Hatthipālasamāgamo IV 490,25. — VI 30,8.

Hatthipāla-jātaka (509) IV 473—491. — I 315,5*. — V 191,10*. 192,2*.

Hatthipura, nagaraṃ Upacarassa rañño paṭhamena puttana māpitaṃ III 460,19*.

Hatthimatta, muṇḍapabbatako I 303,21.

Haritaca-jātaka, see: Hārīta-jātaka.

Haritamāta-jātaka (v. l. B Haritamaṇḍuka-) (239) II 237—239.

Harittaca-kumara, brāhmaṇa-putto (— Bodhisatto) II 497,9*. (cfr. Hārīta-tāpaso).

halāhalāni tīpi N 47,22.

Haliddirāga-jātaka (435) III 524—526. (v. l. Haliddhi(ra)-jāt.).

Hārīta, brāhmaṇa-putto, tāpaso (— Bodhisatto) III 498*,17. 26 (28). 499,20*. 500*,4. 8. 501,14. 18. — V 455, (3). — Haritaca-kumāro III 497,9*.

Hārīta-jātaka (431) III 496—501. (v. l. B Haritaca-jāt.) — III 534 (27). — V 117 (26).

Hīṅgula-pabbata, Himavantapadese V 415,23.

Himavat, (= Himavanto). Himavā: VI 204,13*. 212,19*. 579,23. 580 (8). (cfr. V 63,13.) Himavato: IV 287*,3. 5. 7. 8. 9. 11. — V 392,18*. 419,18*. — VI 56,12*. Himavati: II 396,16*. — III 377,15*. — V 37,1*. 316,21*. 423,33*. 432 (15).

Himavanta I 6,11. 23. 24. 7 (4). 27,17. 50,12. 55,24. 26. 128,9*. 140*,21. 24. 28. 141*,3. 7. 142,7*. 207,5*. 233,27*. 245,6*. 304,1*. 306*,4 (16). 18. 314*,17. 26. 315,10*. 319,23*. 320*,1. 6. 325,19*. 328,31*. 333,17*. 361,30*. 362,11*. 371,20*. 373*,12. 13. 406,11*. 415*,12. 17. 429,9*. 431,36*. 440,22*. 450,8*. 505,29*. — II 44,19*. 45,5*. 68,14*. 72*,12. 18. 73,19*. 86,19*. 129,10*. 139,18. 140,10*. 158,10*. 162,18*. 171*,4. 13. 172,11*. 176*,6. 24. 200,7*. 230,1*. 258,2*. 262,20*. 269,8*. 272*,12. 19. 273,18*. 276*,21. 25. 341,21*. 397,7*. 402,36*. 430,21*. 437,9*. — III 31,16*. 37*,6. 8. 10. 11. 39,30*. 42,24*. 45,12. 79*,5. 12. 81,20*. 94*,19. 21. 97,5*. 119,22*. 121,9*. 134,25. 136,20*. 143*,4. 13. 15. 16. 23. 25. 146,3*. 147,24*. 183,17*. 195,24*. 213,21*. 229,2*. 246,2*. 250,19*. 303,2*. 362 (22). 366,8*. 369,18*. 388,29*. 393,16*. 401,18*. 428,24. 434,19*. 450,18*. 452,6*. 467,11. 479,22*. 491,4*. 497,14*. 501,11*. 515,6*. 520,14. 18*. 527,10*. — IV 27,18*. 74*,9. 13. 22. 78,23*. 95,2*. 123,10*. 125,6*. 175,20*. 194*,10. 13. 220,17*. 252,4*. 253*,6 (21. 22). 277,10*. 283,17*. 286,11*. 306,1*. 333*,20. 21. 335*,16. 22. 377,17. 379,15*. 386,22*. 392,27*. 400,30*. 413*,15. 18. 423,12*. 437,19*. 442,33*. 444*,12. 21. 445,8*. 449,11*. 453,25*. 488,20*. 489,1*. 493,13*. 499,15*. — V 12,2*. 13,9*. 68,9*. 72 (15). 93,3 (25). 94,20*. 144 (25). 152,19*. 157 (9). 176,2*. 195,14*. 199,22*. 200 (7. 8). 228,2*. 246,6*. 261 (7). 263,20*. 264,7*. 313,2*. 320,12*. 355,27*. 389,21*. 395*,19. 22. 396 (8). 414,16. 415,12. 21. 27. 30. 416,1. 5. 419 (21). 427 (14). 456,2*. 465 (9. 22). — VI

46,20*. 68,7*. 72*,24. 25. 29. 75,31*. 76*,13. 15. 79,1*. 100 (24).
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519,30*. 562 (3). — anto-Himavanto III 467,11. — sakala-
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Uttara-Himavanta.)

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Himavantāraññaṃ V 318 (20). 325 (10).

Himavantokāso V 235,3*.

Himavanta-guhā III 112,27*.

Himavanta-cārikā II 92,18. — V 415,18.

Himavanta-padeso I 280,26*. 303,32*. 315,1*. 319,23*. 320,2*.
325,19*. 328,4. 16*. 343,12*. 361,21*. 431,23*. 491,17*. —
II 6,8*. 10,13*. 36,1*. 41,11*. 53,3*. 55,10*. 57,17*. 61,20*.
65,19*. 66,28*. 76,21*. 85,20*. 101,23*. 108,16*. 131,15*.
145,10*. 149,2*. 156,5*. 158,24*. 162,18*. 171,3*. 176,2*.
184,17*. 197,13*. 199*,18. 20. 229,27*. 232,3*. 234,2*. 292*,9.
10. 352,10*. 359,9*. 385,19*. 394,10*. 411,12*. 417,27*.
447*,19. 20. — III 16,5*. 25,29*. 37,3*. 64,12*. 73,11*.
110*,10. 16. 133,6*. 170,12*. 174,14*. 208,13*. 240,1*. 247,1*.
248,23. 249*,2. 24. 301,3*. 352,9*. 365*,4. 9. 370,7*. 371,4*.
403,28*. 432,17*. 470,14*. 537,7. — IV 8,6*. 23,2*. 28,12*.
74,5*. 90,8*. 194,18*. 206 (16). 207,27*. 283,13*. 393,7*.
413,11*. — V 2,10*. 51 (20). 152,22*. 164,25*. 191,2*.
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424,7*. — VI 77,2*. 177,23*. 264 (26). 302 (29). 390,6*.
496,9*. 561 (11). 568,5.

Himavanta-pabbato II 92,28. — V 216 (14). — VI 272,4 (14)
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Himavanta-passaṃ I 218,18*. — III 510,9. 532,22*. — V
396,5* (Himavanta-pasmani). 423,30*.

Himavanta-pādo I 8,18.

Himavanta-matthako II 103,17*. — VI 177,21*.

Himavanta-vāsiko II 273,18*. — Himavanta-vāsī IV 370,14*.

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Hiri-jātaka (363) III 196—197.

Hirī (Hiri), Hiri-devī, Hiri-devatā, dhītā Sakkassa V 392,21*.

393,12. 398,19* (23). 403,29*. 404,15* (20). 405,14. 406,34*.

407,5* (26). 403,17 (19). 409,14. 410,5 (11). 23. 411*,7 (9). 26.

412 (4). 9.

Hemavataka, (adj.) I 506*,10. 14. — IV 437,29*. 477,10*.

Hemavatā, nadī IV 438,20 (25). cfr. 437,29*.

II

ALPHABETICAL LIST

OF

ALL THE INTRODUCTORY GATHAS TO THE JĀTAKAS.

Akakkasaṃ (387).
 Akataññussa posassa (72).
 Akaramhase te kiccaṃ (308).
 Akāsi yoggaṃ (211).
 Akittiṃ disvāna sammataṃ
 (480).
 Akilāsuno vaṇṇupathe (2).
 Akkhī bhinnā paṭo naṭṭho (139).
 Agārā paccupetassa (372).
 Agghanti macchā (288).
 Aṅgārajātā (421).
 Acetanaṃ brāhmaṇa (307).
 Accuggatā aṭṭibalatā (117).
 Accheraṃ vata lokasmiṃ (541).
 Ajjāpi me taṃ manasi (252).
 Aññamaññehi titthehi (25).
 Aññe socanti rodanti (355).
 Añño uparimo vaṇṇo (212).
 Aṭṭhakhuraṃ Kharādiye (15).
 Atikaram akarācariya (116).
 Atikkamma ramaṇakaṃ (82).
 Attānaṃ saṃkamaṃ katvā
 (407).
 Atthi me puriso deva (225).
 Ath' abravī (523).
 Adamha te vāri bahūtarūpaṃ
 (174).
 Adassanena morassa (339).

Adāsi dānāni (340).
 Adeyyesu dadaṃ dānaṃ (302).
 Addhā Pādañjali sabbe (247).
 Addhā hi nūna migarājā (280).
 Anikkasāvo kāsavaṃ (221).
 Aniccā vata saṃkhārā (95).
 Anutīracāri bhaddan te (400).
 Anuttare kāmagaṇe samiddhe
 (303).
 Anupāyena yo atthaṃ (48).
 Apacantāpi (450).
 Apaṇṇakaṃ thānam eke (1).
 Apāyimha anaccimha (81).
 Api ataramānānaṃ (8).
 Api Kassapa mandiyā (312).
 Api nū hanukā santā (146).
 Api passena semāno (23).
 Api Rubaka-cchinnāpi (191).
 Api Vīreka passesi (204).
 Api hantvā hato brūti (332).
 Appakena pi meḍhāvī pābha-
 tena (4).
 Appamādo (amatapadaṃ) (520).
 Appossukko dāni tuvaṃ ka-
 poṭa (490).
 Abaddhā tattha bajjhanti (120).
 Abbhantaraṃ nāma duma (281).
 Abbhuto vata lokasmiṃ (494).

Abhijjamāne vārisimī (263).
 Abbitthanaya Pajjunna (75).
 Abhutvā bhikkhasi bhikkhu
 (167).

Amātāpitarisaṃvaddho (119).
 Amittahatthathagatā (368).
 Amb'āham addaṃ vanamanta-
 rasmiṃ (408).

Ambho ko nāṃ'ayaṃ rukkhō
 (210).

Ayaṃ Assakaraḥjēna (207).
 Ayaṃ isī upasamasānyame
 rato (250).

Ayam eva sā aham pi so
 anaṇṇo (193).

Araṇṇā gāmaṃ āgamma (348).
 Ariyāvakaṃso si (524).

Alaṃ etehi ambēhi (208).
 Alaṃkatā kuṇḍalino suvatthā
 (522).

Alaṃkato maṭṭakuṇḍalī (449).
 Alīnacittaṃ nissāya (156).

Avadhī vata attānaṃ (215).
 Avasimha tavāgāre (343).

Asakkhiṃ vata attānaṃ (342).
 Asaṃkiyo 'mhi gāmaṃhi (76).

Asantaṃ yo paggaṇhāti (150).
 Asabbatthagāmi-vācaṃ (123).

Asamekkhitakammantaṃ (152).
 Asampadānen'itaritarassa (131).

Asātaṃ sātarūpeṇa (100).
 Assa Inda-samo rāja (433).

Assaṃ gavaṃ rajataṃ jāta-
 rūpaṃ (488).

Aham eva dubbhāsitaṃ bhāsiṃ
 bālo (481).

Aham eva dūsiyā bhūnahatā
 (358).

Ahaṇ ce Daḥhadhammāya (409).
 Ahaṃ dasasatamvāmaṃ (412).
 Ahāsi me ambaphalāni pubbe
 (474).

Āgamissati me pāpaṃ (416).
 Ādittasmiṃ (424).

Āmantayāmi nigamaṃ (525).
 Āyatim dosam nāṇṇāya (85).

Āraṇṇakassa isino (271).
 Ārogyam icche paramaṇ ca
 lābhaṃ (84).

Āsā lokitthiyo nāma (61).
 Āsāvati nāma latā (380).

Āsimseth'eva puriso (51). (483).
 Āsīvisaṃ, mamaṃ santaṃ (239).

Ābu rājā Videhānaṃ (541).

Imgha ekapadaṃ tāta (238).
 Imgha vaddhamayaṃ pāsaṃ
 (206).

Itthi siyā rūpavatī (192). cfr.
 VI 348.

Idaṃ tad ācariyavaco (222).
 Idan te raṭṭhaṃ (531).

Idaṃ pure ninnāṃ āhu (418).
 Idaṃ suvaṇṇakāyūraṃ (419).

Idāni kho 'mhi (375).
 Idh'ūragānaṃ pavaro pavittṭho
 (154).

Idh'eva haṃsa nipata (476).
 Idha ce hi naṃ virādhesi (3).

Imāni maṃ (304).

Isīnam antaraṃ katvā (213).

Ukkatthe sūram icchanti (92).
Ukkā milācā bandhanti dīpe
(486).

Ucce viṭabhiṃ āruya (187).
Ucce sakuṇa omāna (297).
Ucchāṅge deva me putto (67).
Uttṛhehi Kaṇha (454).
Uttṛhehi cora (311).
Uḍḍayhate janapado cāpi (526).
Uttamaṅgaruhā mayhaṃ (9).
Udumbarā c' ime pakkā (298).
Udet' ayaṃ cakkhumā (159).
Upaṇīyatidam maññe (485).
Upasāḷhakanāmānaṃ (166).
Ubhayaṃ me na khamati (199).
Ubho khañjā (78).
Ummujjanti nimujjanti (463).
Urago va tacam jīṇṇaṃ (354).
Usabhass' eva te khandho (295).

Ekacintito va ayam attho (232).
Ekaṇṇo ayaṃ rukkho (149).
Ekaṇṇattho bhavissasi (249).
Ekā icchā pure āsi (66).
Ekā nisinnā (458).
Eko araṇṇe (356).
Etaṃ hi te durājānaṃ (142).
Ete yūthā patiyanti (501).
Ete haṃsā pakkamanti (502).
(534).
Etha Lakkhaṇa Sītā ca (461).
Evam akkhāyati (536).
Evam eva nūna rājānaṃ (160).
Evaṃ ce sattā jāneyyuhū (18).
Evambhūtaṃ te rājā (371).

Odātavatthā (417).

Kaṇho kaṇho ca (469).
Kaṇho vatāyaṃ puriso (440).
Kamattamaṃ abhisandhāya (278).
Kare sarikkho (121).
Kalyāṇadhammo (171).
Kalyāṇarūpo vatāyaṃ (324).
Kalyāṇim eva muñceyya (88).
Kasanti vapanti te janā (466).
Kasmā tuvaṃ (537).
Kassa gāṃavaraṃ dammi (482).
Kassa sutvā sataṃ dammi (529).
Kāyaṃ balākā rucirā (275).
Kāyam balākā sikhinī (274).
Kā tvaṃ suddhehi vatthehi
(465).
Kā nu kālena vaṇṇena (382).
Kā nu vijju-r-ivābhāsi (506).
Kā vedhamānā (519).
Kākolā kākasaṃghā ca (379).
Kāni kammāni kubbāni (473).
Kāmaṃ kāmayamānassa (467).
Kāmaṃ patāmi nirayaṃ (40).
Kāmaṃ yaḥim icchasi tena
gaccha (234).
Kāyena yo nāvahare (326).
Kālamigā setadantā tava ime
(163).
Kālāni kesāni pure ahesuṃ
(411).
Kāle nikkhamānā sādhu (226).
Kāle vā yadi vā jūṇhe (17).
Kālo ghasati bhūtāni (245).
Kāsāyavatthe (434).

Kim agghati taṇḍulanālikā (5).

Kim aṇḍakā (306).

Kin te jaṭāhi dummedha (138).

Kim te vataṃ (447).

Kin nu daṇḍaṃ kim ajinaṃ
(528).

Kim nu santaramāno va (352).

Kin nu socasi (514).

Kim su naro (453).

Kimchando kimadhippāyo (511).

Kuṭṭhārihattho puriso (475).

Kuto nu āgacchatha (436).

Kuto nu āgacchasi rumma-
vāsī (497).

Kūlāvakā (31).

Kusalūpadese dhitiyā dalhāya
(132).

Kuḥiṃ gatā kattha gatā (373).

Ko 'yaṃ bindussaro (294).

Ko 'yaṃ majjhe samuddasmiṃ
(539).

Ko 'dha jāgarataṃ sutto (414).

Ko taṃ hiṃsati heṭṭheti (505).

Ko n' āyaṃ (296).

Ko nu uddhitabhatto vā (273).

Ko nu kho bhagavā hetu (237).

Ko nu maṃ usunā vijjhi (540).

Ko nu saddena mahatā (172).

Ko nu santamhi pajjote (364).

, cfr. VI 372.

Ko pāturu āsī (512).

Kodhanā akataññū ca (63).

Ky' āhaṃ devānaṃ akaraṃ
(369).

Khamaniyaṃ yāpaniyaṃ (426).

Kharājinaṃ jaṭilā paṃkadantā
(487).

Khuddānaṃ lahucittānaṃ (464).

Khemam yahiṃ (133).

Gaṇḍā kumudinī (425).

Gajaggameghehi (229).

Gavaṇ ce taramānaṃ (334).

Catudvāram idaṃ nagaraṃ
(439).

Catuppado ahaṃ samma (153).

Catubbhi atṭṭ' ajbhagamā (104).

Candābham (135).

Cirassaṃ vata passāma (395).

Cirassaṃ vata me (513).

Janittaṃ me bhavittaṃ me
(178).

Jarudapānaṃ khaṇamānā (256).

Jānanto no mahārāja (462).

Jīno rathassamaṇikuṇḍalā ca
(351).

Jīva vassasataṃ Gagga (155).

Jīvakaṇ ca mataṃ disvā (97).

Ñātam etaṃ kuruṅgassa (21).

Tath' eva kassa kalyānaṃ
(126).

Tath' eva puṇṇapātiyo (53).

Tadēva me tvaṃ (333).

Taṇ ca appaṇ ca (179).

Tayo giriṃ (228).

Tava saddhañ ca sīlañ ca (276).
 Tassa nāgassa vippavāsena
 (455).
 Tāta māṇavako eso (173).
 Tiṇaṃ tiṇaṃ ti lapasi (336).
 Te kathan nu karissanti (399).
 Te desā tāni vatthūni (127).
 Tvam eva dānim akara (235).

Daddabhāyati bhaddan te (322).
 Dariyā sattavassāni (285).
 Dalhaṃ dalhassa khīpati (151).
 Dasa khalu (468).
 Dasappakāṃ tikhiṇadhāraṃ
 (401).
 Dijo dijānaṃ pavaro si pak-
 khi (486).
 Diṭṭhā mayā vane rukkhā (209).
 Diyaddhakukku (396).
 Disvā khurappe (265).
 Disvā nisinnaṃ rājānaṃ (530).
 Disvā padam anuttiṇṇaṃ (20).
 Dujjīvitāṃ (314).
 Duddadaṃ dadamāṇānaṃ (180).
 Dubbaṇṇarūpaṃ (391).
 Dumo yadā hoti (429).
 Dummedhānaṃ (50).
 Dūte te brahme pāhesiṃ (478).
 Dūre apassan thero va (499).
 Dūsito Giridantena (184).
 Devatā nu si (532).
 Dvayaṃ yācanako (323).
 Dvāsattati (405).

Dhajaṃ aparimitaṃ (230).
 Dhanuggaho Asadiso (181).

Dhanuhatthakalāpehi (177).
 Dhame dhame (59). (60).
 Dhammaṃ caratha nātayo (384).
 Dhammo have hato hanti (422).
 Dhi-r-atthu kaṇḍinaṃ sallaṃ
 (13).
 Dhi-r-atthu taṃ visaṃ van-
 taṃ (69).

Nācintayanto puriso (118).
 Nācanta nikatippaṇṇo (38).
 N' atthi loke raho nāma (305).
 Nādaṭṭhā parato dosaṃ (472).
 Nānumatto (287).
 Nāyaṃ gharānaṃ kusalo (257).
 Nāyaṃ pure onamati (170) cfr.
 VI 346.
 Nāyam rukkho durāruho (54).
 Nāyaṃ sikkhā puññahetu (129).
 Nālaṃ kabalaṃ padātave (27).
 Nāsmase katapāpamhi (448).
 Nāhaṃ punaṃ na ca punaṃ
 (148).
 Na idaṃ dukkhaṃ aduṃ duk-
 khaṃ (147).
 Na-y-idaṃ niccaṃ bhavita-
 baṃ (353).
 Na-y-idaṃ visamasīlena (158).
 Na-y-imassa (259).
 N' etaṃ sīhassa naditaṃ (189).
 N' eva itthiṃ sāmāññaṃ (349).
 N' eva kiṇāmi (var. lect. B)
 (535).
 Na kir' atthi (415).
 Na kir' atthi rasehi pāpiyo (14).
 Na kho me ruccati (437).

Na takkaḷā santi na ālupāni (446).
 Na taṃ jitaṃ sādhu jitaṃ (70).
 Na taṃ daḷhaṃ bandhanam
 āhu dhīrā (201).
 Na te kaṭṭhāni bhinnāni (477).
 Na te piṭham (337).
 Na tvaṃ Rādha vijānāsi (145).
 Na maṃ umbayate disvā (197).
 Na pāpajanasamsevī (141).
 Na maṃ sītaṃ na maṃ uṇ-
 haṃ (34).
 Na m' āyaṃ aggi tapati (216).
 Na me ruccaṃ (381).
 Na vissase avissatthe (93).
 Na ve anattakusalena (46). (47).
 Na vāhaṃ etaṃ jānāmi (445).
 Na santi devā pavasanti nūna
 (194).
 Na santhavaṃ kāpurisena ka-
 yirā (161).
 Na santhavasmā param atthi
 pāpiyo (162).
 Na hi vaṇṇena sampannā (269).
 Nakkhattaṃ patimānentaṃ (49).
 Naguttame (535). cfr. V 393,1.
 Name namantassa (223).
 Narānaṃ ārāmakarāsu (341).
 cfr. V 435,22.
 Navachandake (388).
 Nānacchandā mahārāja (289).
 Nigrodham eva seveyya (12).
 Niccaṃ ubbiggahadayā (140).
 Nivesanaṃ kassa nu 'daṃ Su-
 nanda (527).
 Paṃko ca kāmā (378).
 Pañca paṇḍitā samāgatā (508)
 cfr. VI 379.

Pañcālo sabbasenāya (546).
 Paññāy' upetaṃ siriyā vihīnaṃ
 (500) cfr. VI 356.
 Paṇītaṃ bhuñjase bhattaṃ
 (394).
 Paṇḍu kisiyāsi dubbalā (545).
 Paṇādo nāma so rājā (264).
 Pabbatūpatthare ramme (195).
 Parapānarodhā jīvanto (300).
 Parisamkupatho nāma (427).
 Parosataṃ ve pi samāgatānaṃ
 (101).
 Parosahassam pi samāgatānaṃ
 (99).
 Pavāsā āgato tāta (198).
 Passa saddhāya sīlassa (190).
 Pāni ce muduko c' assa (262).
 Puṭṭhassame aññatarena (293).
 Puṇṇaṃ nadiṃ (214).
 Putto ty-āhaṃ mahārāja (7).
 Puthusaddo (428).
 Purāpacorāna vaco nisamma
 (26).
 Pure tuvaṃ (299).
 Pharusā vata te vācā (315).
 Phusati varavaṇṇābhe (547).
 Bahucinti Appacintī ca (114).
 Bahunnaṃ vijjati (328).
 Bahum p' etaṃ asabbhī Jāta-
 veda (144).
 Bahum p' etaṃ vane kaṭṭhaṃ
 (105).

Bahum pi so vikattheyya (125).
 Bahussutaṃ (432).
 Bahussuto (442).
 Bārāṇassaṃ ahū rājā (516).
 Bārāṇassaṃ mahārāja (292).
 Bālo vatāyaṃ dumasākhago-
 caro (176).
 Bālo vatāyaṃ sunakho (242).
 Brahā pavaddhakāyo so (335).
 Brahmaloḥā cavitvāna (507).

Bhaddako vat' ayaṃ pakkhi
 (236).
 Bhaḷlāṭṭiyo nāma ahosi rājā (504).
 Bhutvā tiṇaparighāsaṃ (254).
 Bhus' amhi kuddho (420).

Maññe sovaṇṇayo rāsi (39).
 Matamatam eva rodatha (317).
 Madhuvannaṃ madhurasam
 (366).
 Manuññam eva bhāseyya (28).
 Manussassēva te sīsam (321).
 Manussindaṃ jahitvāna (346).
 Mam' annapānaṃ (253).
 Mahesī Rucino bhariyā (489).
 Māssu kujjhi bhūmipati (376).
 Mā tāta kujjhi, na hi sādhu
 kodho (377).
 Mā paṇḍicciyaṃ (538).
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 Imaṃ mayham hadayasokaṃ paṭimuñcatu 14,23. 24. — 22,682.
 683. 684. 685.
 Imamhi naṃ padesamhi puttakā 22,2229. 2230. 2231.
 Imasmim [me] samaṇa hatthe 22,277. 278.
 Imassa daṇḍaṃ ca vadhaṃ ca datvā 13,9. (cfr. 15,8.)
 Imā [tā] pokkharāṇiyo rammā 14,216. — 22,2276. (cfr. 167. 1222.)
 Imā nu nariyo kiṃ akaṃsu 22,482. 505.
 Imās' āham dhammaṃ sutvā II 257,1. (cfr. 14,214. — 22,575.)
 Ime kumāre passanto (disvāna) mañjuke 22,1760. 1761. 1762. 1763.
 1764. 1765. 2138. 2140.
 Ime te jambukā rukkhā vedisā 22,2171. 2191. 2267.
 Ime tiṭṭhanti ārāmā ayaṃ sītodakā nadī 22,2178. 2193. 2269.
 Ime nu maccā kiṃ akaṃsu pāpaṃ 22,442. 445. 448. 451. 454. 457.
 461. 464. 467. 470. 473. 477. 485. 489.
 Ime nu maccā kiṃ akaṃsu sādhuṃ 22,511. 551.
 Ime no hatthikā assā balivaddā ca 22,2176. 2178. 2179. 2196. 2272.
 Ime sudam yanti disodisaṃ pure 3,98. — 14,169.
 Isiṃ ca dāni pucchāmi 14,277. (cfr. 14,238. — 22,1704.)
 Isīnam antaram katvā Bharurājā 2,124. (cfr. V 118 (31).)
 Issatthe c' asmi kusalo dāḥadhammo 22,295. 316. 335. 350.

- Ukkāmukhe pahaṭṭhaṃ va 20,120. — 22,933.
 Uggā ca rājaputtā ca visiyānā ca brāhmaṇā 22,1714. 1730. 1741.
 Uṭṭhānapāricariyāya 20,146. (cfr. 22,313.)
 Uṭṭhābakaṇ ce pi alīnavuttiṃ 21,324. (cfr. 21,313.)
 Uṭṭhehi Kaṇha (cora), kiṃ sesi 4,41. — 10,139. (cfr. 11,11.)
 Uttamaṅgaruhā mayhaṃ ime jātā 1,8. — VI 96,4.
 Udet' ayaṃ cakkhumā ekarājā 2,17. (cfr. 2,17^b.)
 Upanīyat' idaṃ maññe 17,219. 220. (cfr. 14,18.)
 Upanīyati jīvitaṃ appamāyu 15,41. 42. 43. 44.
 Upaman te karissāmi 19,24. — 22,1037.
 Upayācitakena puttaṃ labhanti 22,696. 697.
 Upari dumapariyāyesu 22,2014. 2057.
 Uparivisālaṃ duppūraṃ 5,99. — 10,6.
 Upalepabhayā dhīro n' eva 15,163. — 22,1049—50.
 Upahacca manaṃ Mejjho 15,24. — 19,96.
 Upeṭaṃ annapānehi naccagīṭhehi 22,518. 526. (cfr. 22,504.)
 Uposathaṃ ca upavasi sadā 22,503. 524. 533. 542. 549. (cfr. 14,114.
 — 22,516.)
 Uppajjanti ca me bhogā II 255,14. 26. — III 409 (15).
 Ubbedhati me hadayaṃ mukhaṃ ca 22,1510. 1544.
 Ummattikā bhavissāmi bhūnahatā 22,679. 680.
 Usabhā rukkhā gāviyo gavā ca I 336,11. — 1,76.
 Usūhi sattīhi ca tomarehi 22,464. (cfr. 22,1103.)

- Ekarattiṃ vasitvāna pāto 22,2130. 2131.
 Etaṃ ca te ruccati 8,7. 8.
 Etan te anumodāma 18,113. (cfr. 21,182.)
 Etasmiṃ te sulapite patirūpe subhāsīte 10,13. 20. 22. — 13,85.
 87. 89. 93. 97. 100.

Ete asappurisā loke bālā 18,158. 161. 163.

Ete c' aññe rājāno 22,421. (cfr. 22,1129.)

Ete nilā padissanti nānāphaladharā 22,2012. 2056.

Ete bhavanti ākārā 2,90. (cfr. 12,81. 87.)

Ete bhutvā pivitvā (vāmitvā) ca pakkamanti vihaṅgamā 14,4
— 15,121. 310.

Ete haṃsā pakkamanti vakkaṅgā 15,113. 120. — 21,89.

Ete hanatha bandhatha 14,199. — 15,155.

Etena saccavajjena putto uppajjatan̐ ise 14,103. 106. 109. 111
113. 115.

Evam āpajjati poso 7,12. — 20,48.

Evam etaṃ yathā brūsi saccaṃ 22,1383. 1407.

Evam eva ahaṃ Kāḷa bhutvā bhakkhaṃ 21,379. 387.

Evam eva imaṃ kāyaṃ N 33. 35.

Evam eva tuvaṃ rāja Cūlanīyassa 22,1468. 1515.

Evam eva tuvaṃ rājā dipadinda 21,384. 389.

Evam eva naro pāpaṃ thokathokaṃ 22,1039. (cfr. 22,1044.)

Evam eva manussesu yo hoti seṭṭhasammato 4,134. 136. —
18,105. 107. 169. 171.

Evam eva mahārāja paṇḍitehi sukhāvahaṃ 22,1568. 1640.

Evam evaṃ manussesu 2,100. 181.

Evam evaṃ manussesu vivādo yattha jāyati 7,38. — 13,24.

Evam karonti sappaññā 5,13. — 10,153.

Evam kicchā bhato poso 20,173. 174.

Evam ce te laddham idaṃ vimānaṃ 22,1392. 1416.

Evaṃ ce no viharatan̐ antarāyo na hessati 13,39. — 18,138.

Evaṃ ce yācamānānaṃ aṇjaliṃ 13,38. — 18,137. (cfr. 20,153.)

Evam taṃ anugacchāmi 19,58. — 22,1759.

Evam tuvaṃ nāga asampadosaṃ 22,1395. 1419.

Evam pi idha vaddhānaṃ 6,39. — 9,9.

Evam pi dahar' ūpeto 16,160. 162. 164. 167. 169.

Evam mittavataṃ atthā sabbe honti 21,88. 191.

Evaṃbhūtaṣṣa te rāja (me tāta) 5,105. 106.

Evaṃ yakkha sukhī hohi saha sabbehi ñātibhi 7,21. (cfr. 9,28. 38.)

Evaṃ luddaka nandassu saha sabbehi ñātibhi 5,54. — 7,28. —

15,98. 125. — 21,35. 49. (cfr. 9,28. 38.)

Evaṃ Sakka sukhī hohi saha sabbehi ñātibhi 9,28. 38. (cfr.

5,54 etc. — 7,21.)

Es' asmākaṃ kule dhammo 4,147. 148.

Esa selo mahābrahme (maharāja) pabbato Gandhamādana 22,1936.

2010. 2054.

Esā te upamā rāja atthasandassanī katā 7,89. — 19,33.

Eh' imaṃ ratham āruya 14,204. — 22,435.

Ehi taṃ anusikkhāmi yathā tvaṃ api 21,36. 50.

Ehi taṃ patinessāmi rājaputta 12,71. — 22,22.

Opānabhūtaṃ me gharaṃ tadāsi 17,171. — 22,1389. 1413. (cfr. 10,52.)

Orabbhikā sūkarikā macchikā 19,128. — 22,469.

Orodhā ca kumārā ca vesiyānā ca brāhmaṇā 22,25. 66. 1321.

1325. 1336. 1340. 1447. 1642. 2462.

Osadhehi ca dibbehi disā bhāti 22,2377. (cfr. 16,163.)

Ohāya maṃ ñātigaṇā ekaṃ pāsavaṣaṃ gataṃ 15,114. — 21,90.

Ka nv' ajja chātā tasitā 22,2181. 2182.

Kacci ārogaṃ yoggan te 22,79. 2419. (cfr. 22,80. 2420.)

Kacci ubho ārogā 22,2360. (cfr. 20,130. 132. — 22,2041. 2043. 2119.

2121. 2296. 2298. 2362. 2409.)

Kacci te sādīsī bhariyā 15,130. — 21,62. 168. (cfr. 15,131. —

21,63. 169.)

Kacci daṃsā ca makasā ca 20,131. — 22,2040. 2120. 2297. 2361.

2410. (cfr. 20,133. — 22,2044. 2122. 2299. 2363.)

Kacci nu tāta kusalaṃ kacci tāta anāmayam 22,75. 2417. (cfr. 15,126 etc.)

Kaccin nu bhoto kusalaṃ kacci bhoto anāmayam 15,126. — 20,130. — 21,58. 164. — 22,2041. 2119. 2296. (cfr. 22,75. 2417. — 22,2360. 2362. — 22,2043. 2121. 2298.)

Kacci bhoto amaccesu doso 15,128. — 21,60. 166. (cfr. 15,129. 21,61. 167.)

Kataññumhi ca posamhi sīlavante III 12 (22). — 10,63.

Katā me kalyāṇā anekarūpā 21,431. 432.

Kato mayā saṃgaro brāhmaṇena 21,398. 420. (cfr. 16,69. 70. — 21,404. 405.)

Katth' acchatī kattha-m-upeti tñānam 16,111. (cfr. 16,118.)

Kathaṇ ca kira puttakāmāyo 22,631. 632.

Kathan nāma sāmasamasundarehi 22,674. 675. 676. 677.

Katham no abhivādeyya 22,1332. 1334. 1406. 1408.

Kathan no kuñjaraṃ dajjā 22,1717. (cfr. 22,1917.)

Katham samuddaṃ patari 4,106. (cfr. 4,107. — 5,56.)

Kathamkaro kintikaro kim ācaram 14,153. — 17,81.

Kadalimigā bahucitrā bilārā 22,1206. (cfr. 21,267.)

Kadā antepuraṃ rammaṃ 22,158. 159. 160.

Kadāham ajarathe sannaddhe 22,184. (cfr. 22,215.)

Kadāham ariyagaṇe vatthavante 22,194. (cfr. 22,225.)

Kadāham assagumbe 22,170. (cfr. 22,201. — 19,46. — 22,1834.)

Kadāham assarathe sannaddhe 22,178. (cfr. 19,49. — 22,209.)

Kadāham assārūhe 22,191. (cfr. 22,222.)

Kadāham oṭṭharathe sannaddhe 22,180. (cfr. 22,211.)

Kadāham kuṭāgāre vibhatte 22,161. 162. 163. 164.

Kadāham goṇarathe sannaddhe 22,182. (cfr. 22,213.)

Kadāham dhanuggahe 22,192. (cfr. 22,223.)

Kadāham pokkharāṇī rammā 22,167. (cfr. 14,216. — 22,1222. 2276.)

Kadāham migarathe sannaddhe 22,188. (cfr. 22,219.)

Kadāham Mithilaṃ phitaṃ 22,145. 146. 147. 148. 149. 151. 152. 153.

154. 155.

- Kadāham meṇḍarathe sannaddhe 22,186. (cfr. 22,217.)
 Kadāham rājaputte 22,193. (cfr. 22,224.)
 Kadāham rathaseṇiyo 22,172. (cfr. 19,49. — 22,203. 1836.)
 Kadāham Vedehe phīte 22,156. 157.
 Kadāham sajjhurathe sannaddhe 22,176. (cfr. 22,207.)
 Kadāham sovaṇṇe rathe 22,174. (cfr. 22,205.)
 Kadāham hatthārūhe 22,190. (cfr. 22,221.)
 Kadāham hatthigumbe 22,168. (cfr. 19,43. — 22,199. 1832.)
 Kadā sattasatā bhariyā 22,195. 196. 197. (cfr. 22,226. 227. 228.)
 Kanditena have brahme 7,110. (cfr. 5,114.)
 Kammārānaṃ yathā ukkā anto jhāyati 22,825. 1511. 1545.
 Kammāsapādena viheṭṭhitattā 21,471. (cfr. 21,472.)
 Karomi te taṃ vacanaṃ 20,104. — 22,2. 47.
 Kasiraṇ ca parittaṇ ca 22,39. (cfr. 11,58.)
 Kassa aṃkaṃ pariggayha vālavijānim 20,122. — 22,935.)
 Kassa kañcanapaṭṭena puthunā 20,119. — 22,932.
 Kassa jambonadaṃ chattaṃ sasalākaṃ 22,934. (cfr. 20,121.)
 Kassa paggaḥitaṃ chattaṃ sasalākaṃ 20,121. (cfr. 22,934.)
 Kassa bherī mutiṅgā ca saṃkhā 20,118. — 22,931. (cfr. 22,1199.)
 Kassa sutvā sataṃ daṇḍi V 249,7. — 19,1.
 Kāyaṃ balākā sikhinī corī 3,70. — 5,131. (cfr. 3,71. 73.)
 Kā nu vijju-r-ivābhāsi osadhī 15,220. — 17,106.
 Kāni kammāni kubbānaṃ kathaṃ viññū 12,76. 82.
 Kāmaṃ kāmayamānassa 12,25. 26.
 Kāmaṃ janapado māsi 13,132. — 22,1723. 1724. (cfr. 13,133.)
 Kālā migā setadantā mama ime 2,25. 26.
 Kāsikasucivatthadharā kuṇḍalino 22,647. 648. 649. 722. 723. 724.
 (cfr. 22,650. 725. 726. 727.)
 Kāsiyāni ca dhāretvā khomakodumbarāni ca 22,1801. 1885.
 Kicchā laddho piyo putto 22,347. 348.
 Kim idaṃ appasaddo va 22,2243. 2244. (cfr. 22,2245—46. 2279—
 80. 2282—83.)
 Kim idaṃ tuṇhībhūto si 22,2245. 2246. (cfr. 2243 etc.)

- Kim eva disvā Uruvelavāsi N 282. — VI 220,8.
 Kim kamman akari pubbe 16,30. (cfr. 16,185.)
 Kin te jātāhi dummedha 1,134. — 4,98.
 Kin te vataṃ kim pana brahmacariyaṃ 10,77. — 17,169. — 22,1388.
 1412. (cfr. 17,172. — 22,1391. 1415.)
 Kin nu ummattarūpo va 10,141. (cfr. 15,144.)
 Kin nu t' āyaṃ dijo hoti 15,122. — 21,20. 103.
 Kin nu te akaraṃ bālo (dhīro) 13,91. 95.
 Kin nu rurū garahasī migānaṃ 13,124. (cfr. 22,442 etc.)
 Kimsiḷe kiṃsamācāre purise 6,42. 51.
 Kuṇālakā bahucitrā sikkhaṇḍī 22,1193. (cfr. 21,265.)
 Kuto nu samma āgamma kassa vā pahito tuvaṃ 22,306. 1479.
 Kumbhila makarā c' ettha 22,1208. (cfr. 10,120.)
 Kurarī hatachāpā va suññaṃ 22,823. 1811. 1812. 1813 (cfr. 22,821.
 1808 etc.)
 Kulaputto va jānāti kulaputte paṃsitaṃ 3,131. 134.
 Kusalaṃ c' eva no (me) brahme 22,2043. 2121. 2298. (cfr. 15,126 etc.)
 Kusalaṃ c' eva no rāja atho rāja 20,132. (cfr. 15,126. — 20,130.
 — 22,2360. 2362.)
 Kusalaṃ c' eva me putta 22,76. 2418. (cfr. 22,2043 etc.)
 Kusalaṃ c' eva me samma 22,1478. 1916. (cfr. 22,76 etc.)
 Kusalaṃ c' eva me haṃsa 15,127. — 21,59. 165. (cfr. 15,126 etc.)
 Kusalaṃ paṇinandāmi Bhūridatta 22,779. 781.
 Kusalaṃ naccagītassa sikkhitā 22,93. 110.
 Kena te tādiso vaṇṇo II 255,13. (cfr. II 255,25. — III 409 (14).)
 Kevalo cāpi nigamo Sivayo 22,1715. 1730. 1738.
 Kesesu jātaṃ bandhitvā 22,2368. (cfr. 22,2011 etc.)
 Ko nu santamhi pajjote III 197,19. — VI 371,11.
 Koso ca tuyhaṃ vipulo, koṭṭhāgāraṃ ca 17,212. 213.

Khaṇant' ālukalambāni 14,279. — 22,2364.

Khattiyamantā ca tayo ca vedā 22,927. 928.

- Khattiyassa pamattassa raṭṭhasmiṃ 16,308. — 17,5.
 Khattiyā brāhmaṇa vessā suddā 5,68. — 13,8. — 14,72. 73. 74.
 Kharājīnā jaṭilā paṃkadantā 6,10. — 14,62.
 Khippam antepuraṃ gantvā (netvā) rañño dassehi 21,37. 51.
 (cfr. 21,40.)
 Khīrodanaṃ aham adāsiṃ III 409 (11). (cfr. II 255,22.)
 Khuddānaṃ lahucittānaṃ akataññuna 21,311. (cfr. IV 144 (3).)

- Gacchatha bho gharāṇiyo 22,634. 635.
 Gatito ca ratto ca adhimucchito ca 6,15. (cfr. 9,23.)
 Gandho isīnaṃ ciradakkhitānaṃ 17,54. 55.
 Gambhīrapañhaṃ manasābbhicintayaṃ 17,76. (cfr. 10,69.)
 Gavaṇ ce taramāṇānaṃ ujuṃ gacchati 4,135. — 18,106. 170.
 Gavaṇ ce taramāṇānaṃ jīmhaṃ gacchati 4,133. — 18,104. 168.
 Gāthā imā atthavatī suvyañjanā 17,91. — 21,445.
 Gāme vā yadi vāraṇṇe 5,32. — 6,2. 5. (cfr. 2,54.)
 Gāvo bahitiṇassēva omasanti varam varam 21,320. 329.
 Guyham atthaṃ asambuddhaṃ 16,239. — VI 388,25.
 Guyhaṇ ca tassa n' akkhāti 12,79. (cfr. 12,85.)
 Guyhassa hi guyham eva sādhu VI 381,5. 388,17.

- Gharaṃ āvasamācassa gahaṭṭhassa 22,1249. (cfr. 1242.)

- Caṃkamaṃ tattha māpesiṃ N 40. — I 7 (11).
 Caje cajantaṃ, vanathaṃ na kayirā 2,145. — 4,131.
 Catukkappaṃ va kedāraṃ 6,35. (cfr. 9,3. 5.)
 Catubbhi aṭṭh' ajjhagamā 1,103. — 5,98. (cfr. 10,4—5.)

Cando ca sūriyo ca ubho sudassanā 14,149. 150.

Cammavāsī chamā seti jātavedaṃ namassati 22,2011. 2016. 2034.

2038. 2055. 2059. 2115. 2368.

Cātuddasiṃ pannarasiṃ (pañcadasiṃ) 14,114. — 22,502. 515—16.

523—24. 532—33. 541—42. 548—49. (cfr. 15,226. — 17,176. —

22,1003. 1059.)

Cittakūṭo ti yaṃ āha devarājapavesanaṃ 22,561. (cfr. II 210 (12).)

Cirassaṃ vata passāma 6,136. (cfr. 15,294—95.)

Cirānūvuttham pi piyaṃ manāpaṃ 21,313. (cfr. 21,324.)

Coriyo kaṭhinā h' etā vālā I 295,11. — 21,331.

Corinaṃ bahubuddhinaṃ yāsu saccaṃ I 295,7. — 16,295. —

21,344.

Janinda nāññatra manussalokā 15,258. (cfr. 17,182.)

Jayo hi Buddhassa sirimato ayaṃ N 274. 275. 276. 277.

Jātarūpamayā kaṇṇā 22,1161. 1173.

Jātimado ca atimānitā ca 15,6. 7.

Jivhā tassa dvidhā hoti 8,50. (cfr. 8,52.)

Jiranti ve rājarathā sucittā 21,409. 443.

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Ñātinaṃ ca piyo hoti mittesu 3,120. — 16,177.

Ñātīsu mittesu katā me kārā 21,435. 436.

Dayhamānena gattena niccaṃ 19,90. 106.

Dayhamāno na jānāti 5,20. 22. 24. 26. 28.

Tagaraṇ ca palāsena yo naro 15,164. — 22,1051.

Taggha te aham akkhissaṃ yathāpi kusalo tathā 16,172. 186.

(cfr. 22,1935.)

- Tato kumāre ādāya 22,2147. 2148.
 Tato khomañ ca kāyūrañ 22,2444. 2445.
 Tato ca kho so gantvāna Mātharo 22,1476. 1494.
 Tato [ca] rājā taramāno yuttam āruyha sandanañ 19,71. — 22,71.
 Tato ca rājā pāyāsi senāya 19,6. — 20,107. — 22,1500.
 Tato cut' āhañ Vedeha 22,1001. (cfr. 22,1061. 1064—67.)
 Tato tāta nivattassu, māssu etto param gami 6,35. — 9,3. 5.
 Tato ratyā vivasane 19,124. — 21,188. 372. — 22,1011. 1728. 1820.
 2295. 2328. (cfr. 22,1731. 1739.)
 Tato vātātāpe ghoṇe N 295. (cfr. 20,96. 170.)
 Tato Vessantaro rājā dānañ datvāna khattiyo 22,1893. 2180. 2469.
 Tato saṭṭhisahassāni yudhino cārudassanā 22,2374. 2435. 2461.
 Tato so rajjum ādāya 22,2152. 2198.
 Tato have dhitimā rājaputto 16,78^a. 90. 95.
 Tatth' addasā kuñjarañ chabbisāṇaṃ 16,116. (cfr. 16,107.)
 Tatth' addasā pokkharaniñ adūre 16,117. (cfr. 16,112.)
 Tatth' ev' ete vattapadā IV 422 v. 11. — 17,48. (cfr. 17,13. 25.)
 Tatth' eva sā pokkharaniñ adūre 16,112. (cfr. 16,117.)
 Tattha kā nandi kā khiḍḍā 15,37. — 22,115.
 Tattha-ppadhānañ padahiñ N 44. — I 10 (30).
 Tattha pakkhi sanniratā khemino 21,265. (cfr. 22,1192. 1193.)
 Tattha pānāya-m-āyanti nānāmagagaṇā 21,266. (cfr. 22,1204.)
 Tattha bindussarā vaggū nānāvappā 22,1945. 2396.
 Tath' acchatī kuñjaro chabbisāṇo 16,107. (cfr. 16,116.)
 Tath' eva tvañ sabbabhave passa N 139. — III 242 (26).
 Tadāsi yañ bhimsanaKaṃ 22,1708. 1709. 1843. 1844. 2149. 2150. 2306.
 Tañ abravī mahārājā Sivīnañ 22,1856. 1883.
 Tañ abravī rājaputti Maddi 22,1749. 1754. 1855. 1866. 1882. 1891.
 Tañ ca disvāna āyantañ jalantañ 20,117. — 22,74.
 Tañ ca disvāna āyantañ pitarañ 22,2407. (cfr. 22,2422.)
 Tañ tañ Kaṇhājina voca 22,2199. (cfr. 22,2347.)
 Tañ tañ vadāmi Kosiya: dehi dānañ 21,194. 196. 198.
 Tañ tvañ bhattaṃ patiggayha 14,271. 274. 283.

Taṃ devā paṭinandiṃsu 14,206. — 22,570. (cfr. 15,150 etc.)

Taṃ n' ussahe jivikattho pahātuṃ 6,15. — 9,23.

Taṃ nāgakaṇṇā caritaṃ gaṇeṇa 15,248. — 22,1374.

Taṃ me vataṃ taṃ pana brahmacariyaṃ 17,172. — 22,1391.

1415. (cfr. 10,77. — 17,169. — 22,1888. 1412.)

Taṃ lobhā pakataṃ kammaṃ 9,68. (cfr. 9,48.)

Taṃ vo vadāmi, bhaddaṃ vo 7,104. — 13,25. — 16,221.

Taṃ saṃgamaṃ brāhmaṇassa-ppadāya 16,67. 69. 70. — 21,397.

398. 405. 420.

Tasmā phalapuṭassēva ṇatvā 15,165. — 22,1052.

Tasmā sataṇ ca asataṇ ca 2,58. — 10,114. — 22,2317.

Tasmā hi chaṇḍāgamaṇaṃ 2,125. — 8,59. — 19,99.

Tasmā hi dhīrassa bahussutassa 11,91. (cfr. 16,258.)

Tasmā hi paṇḍito poso N 296. — 14,200.

Tasmiṃ me Sivayo kuddhā 22,1920. (cfr. 22,1923. 1934.)

Tassānujaṃ dhītaraṃ kāmayāmi 22,1351. (cfr. 1439.)

Tassāvidūre pokkharāṇī 22,2027. 2063.

Tassa taṃ dadato dānaṃ 22,432. (cfr. 22,412.)

Tassa taṃ vacanaṃ sutvā pasādam 21,47. 68.

Tassa te anumodanti ubho Nārada-Pabbatā 22,2293. 2315.

Tassa pāde gahetvāna katvā ca naṃ padakkhiṇaṃ 17,136.

— 22,49

Tassa puṭṭho vyākāsi Mātali 22,443. 446. 449. 452. 455. 458. 462.

465. 468. 471. 474. 477. 483. 486. 490. 495. 499. 506. 512. 520. 529.

538. 545. 552. 566.

Tassa puttā ca dārā ca 6,38. — 9,8.

Tassa rajjass' aham bhūto 22,36. (cfr. 22,61.)

Tassā me passa vimānaṃ II 255,23. — III 409 (12).

Tassā sumajjhāya piyāya hetu 22,1351. 1440. — VI 327,5.

Tā ca sattaṣaṭṭhā bhariyā 22,236—241.

Tālā ca mūlā ca phalā ca 15,199. (cfr. 18,21.)

Ticīvaraṇ ca patto ca N 273. — III 377,19.

Tiṇalatāni (tiṇalatā ca) osadhyo pabbatāni vanāni ca 16,289.
— 22,2203.

Tiṇḍukāni piyālāni madhuke kāsūmāriyo 15,151. — 20,136. —
22,337. 393. 2047. 2125. 2309.

Tirokuḍḍaṃ tiroselam samatiggayha pabbataṃ 15,79. 81.

Tumhehi brahme pakato 22,1982. 1983. 1999. 2000.

Tulā yathā paggaḥitā samadaṇḍā 22,1268. 1269. (cfr. 22,1043.)

Tuvan nu seṭṭho tvaṃ anuttaro si 18,99. — VI 261,10.

Te andhakarane kāme 9,48. (cfr. 9,68.)

Te aroge anuppatte disvāna parame dije 21,86. 189.

Te gantvā dīgham addhānaṃ 22,1911. (cfr. 22,2397. — 11,101.)

Te nūna puttakā mayhaṃ kapaṇāya 22,2217—21.

Te patitā pamuttana bhattunā 21,87. 190.

Te su mattā kilantā ca sampatanti 22,1823. — VI 504,17.

Te hi nūna marissanti 15,86. 90. 96.

Ten' amhi evaṃ jalitānubhāvā II 255,27. — III 409 (16).

Tena me tādiso vaṇṇo II 255,25. — III 409 (14). (cfr. II 255 (13).)

Tesaṃ sokavighātāya tayā anumatā 21,83. (cfr. 21,186.)

Tvaṃ lohitakkho vihatantaramso 15,256. — 17,180.)

Thiyā guyhaṃ na saṃseyya 16,238. — VI 388,23.

Dajjemu kho te sutanuṃ sunettaṃ 22,1354. (cfr. 22,1155. 1157.)

Dadato ca me na khīyetha 13,99. — 22,2329.

Dadāmi te gāmaṇārāni pañca 11,24. — 16,61. (cfr. 11,15.)

Dadāmi te brāhmaṇa rohiṇīnaṃ 3,30. — 4,92. — 7,60.

Dadāmi dāni te bhariyaṃ 22,1506. (cfr. 22,2319.)

Dadāmi na vikampāmi 22,1706. (cfr. 22,2306.)

Dadāhi dāni me bhariyaṃ 22,1502. 1505. (cfr. 22,1506. 2319.)

- Dadāhi me gāmarāṇi pañca 11,15. (cfr. 11,24. — 16,61.)
 Dammi nikkhasataṃ ludda 15,110. 230.
 Dammi nikkhasahassaṃ te 22,1630. (cfr. 1638.)
 Daharo c' asi dummedha paṭhamuppattito susu 5,120. (cfr. 22,95.)
 Dānaṃ sīlaṃ pariccāgaṃ ajjavaṃ 6,73. — III 320 (6). 412 (20).
 — 21,176.
 Dānāni dehi Koṇḍañña, ahimsā 22,597. 602. 604.
 Dāsakammakarā heṭṭhā uddhaṃ I 401 (7). — III 234 (24).
 Dinnaṃ nikkhasahassam me 22,1638. (cfr. 1630.)
 Dinnaṃ me dānaṃ bahudhā babunnaṃ 21,437. 438.
 Divā vā yadi vā rattiṃ 22,1270. 1271.
 Disā catasso vidisā catasso I 401 (10). — 16,104.
 Divā khurappe dhanuveganunne 3,43. 44.
 Divāna nāgassa gatiṃ tṭhiṇ ca 16,118. (cfr. 16,111.)
 Dipaṃkaro lokavidū āhutiṃ paṭiggabo N 70. 85.
 Divāna patitaṃ Sāmaṃ 22,362. 363. 364. 365. 376. 384.
 Dipā atho pi veyyagghā 19,49. — 22,203—5. 207. (cfr. 22,172 etc.)
 Dukkataṃ ca hi no putta 22,2370. 2431.
 Dukkhaṃ kho me janayatha 22, 600. 624. (cfr. 641.)
 Dukkūpanito pi naro sapañño 13,138. — 22,138.
 Duddadaṃ dadamānaṃ dukkaraṃ kamma 2,57. — 10,113. —
 22,2316.
 Dunniggahassa lahuṇo I 312,15. 400 (12).
 Dumapphalān' eva patanti mānavā 15,329. — 17,188.
 Dulladdham me āsi Sutasoma 17,194. 195. 201. 202.
 Devatā nu si gandhabbo ādu Sakko 19,63. — 20,93. — 22,7.
 Devaputto mahiddhiko Mātali 14,203. — 22,434.
 Devavāhavahaṃ yānaṃ assaṃ āruya 22,1162. 1174.
 Devā na jīraṇti yathā manussā 11,47. 48.
 Deviddhipatto mahānubhāvo 15,257. — 17,181.
 Doso rajo na ca paṇa reṇu vuccati I 118,1. (cfr. I 117,30. 118,2.)
 Dvayaṃ yācanaḥ tātā (rāja) 2,121. — 4,89.

Dve ca sādisiyo bhariyā 15,111. 231.
Dve me goṇā mahārāja II 165,26. 166,10.

Dhataratthā mahārāja haṃsādhipatino 21,38. 41. 52.

Dhan' āpi (dhanam pi) dhanakāmānam nassati 20,175. 176.

Dhanuṃ adejjhaṃ katvāna 6,76. — 13,120.

Dhame dhame nātidhame 1,58. 59.

Dhammaṃ cara mahārāja 17,38—47. — 18,114—122. — 22,401—410.

— I 177,28. — IV 401—422 (Cod. B).

Dhammena kira jātassa pitā puttassa makkato 4,151. (cfr. Jāt. (58).)

Dhammena mocehi (mocemi) asāhasena 15, 228. 229.

Dhammo patho mahārāja adhammo pana uppatho 19,81. (cfr. 15,343.)

Dhammo have pātur ahosi pubbe 11,28. — III 29 (4).

Dhammo have rakkhati dhammacāriṃ N 224. — 10,86. 87. — 15,342.

Dhavassakaṇṇā khadirā sālā 22,2013. 2056.

Dhārento brāhmaṇaṃ vaṇṇaṃ āsadaṃ ca 22,2011. 2016. 2034. 2038. 2055. 2059. 2115. (cfr. 2368.)

Dhi-r-atthu kāme subhū 9,69. (cfr. 11,64)

Dhi-r-atthu taṃ āturaṃ pūtikāyaṃ 3,129. — III 244 (8).

Dhi-r-atthu taṃ yasalābhaṃ 3,110. — 4,36. 38. — 9,83.

.

Nāccāhitam kamma karoṣi luddam 17,76. (cfr. 10,69^a.)

N' atthi citte pasannamhi I 228,12. — III 409 (9).

Nādhicca laddham na pariṇāmajam me 17,168. — 22,1387. 1411.

N' amhi devo na gandhabbo na pi Sakko 19,64. — 20,94. — 22,8.

Nāyam pure uṇṇamati II 63,2. — VI 346,20.

Nāssa sīlaṃ vijānātha 2,48. 171. — 6,66.

- Nâhañ evaṃgatañ jātu 22,510. 538.
 Nâhañ dukkhapareto pi dhataratṭha 15,116. — 21,92. 93.
 Nâhañ balākā sikkhiñī 3,71. (cfr. 3,74.)
 Nâhañ Rohanta gacchāmi 15,85. 87. 89. 91.
 Na idha santi samaṇabrāhmaṇā va 22,1393. 1417.
 Na kir' atthi anomadassisu I 228,14. — 7,142.
 Na kho no deva passāmi 22,2279. 2280. 2282. 2283. 2284. (cfr. 22,2243-46.)
 Na guyham atthañ vivareyya 16,237. — VI 388,21.
 Na c' amhi vyamhito nāga 22,1381. 1405.
 Na cāyañ brāhmaṇo tāta 22,2200. 2348. (cfr. 22,2160.)
 Na cāham etañ icchāmi 14,213. — 22,574.
 Na ca mayhañ chinnañ hadayañ 17,200. (cfr. 17,193. 199. 215.)
 Na tañ varañ arahati jantu dātuñ 21,448. 464.
 Na tādisi arahasi āsanūdakañ 21,240. 248. 253.
 Na te katṭhāni bhinnāni 13,40. — 18,25. — 22,2277.
 Na dhanena na vittena labbhā 22,1155. 1157. (cfr. 1354.)
 Na nañ umhayate disvā 2,89. — 12,77.
 Na paṇḍitā attasukhassa hetu V 147 (12). — VI 374,31.
 Na pāpajanasamsevī 1,137. — 7,12.
 Na puttahetu na dhanassa hetu 15,255. — 17,179.
 Na Migājina jātucca akañ kañci kudācanañ 22,290. 263.
 Na me idañ tathā dukkhañ 16,282. 294. — 22,309. 310. 2163. 2164.
 Na me dessā ubho cakkhū (puttā) VI 406 (17). — 22,2311.
 Na me piyañ appiyañ vāpi hoti 16,258. (cfr. 11,91.)
 Na me sutāñ vā diṭṭhañ vā 5,53. (cfr. 21,102.)
 Na ve anattakusalena atthacariyā 1,45. 48.
 Na ve dissanti sappaññā 7,58. — (cfr. 20,98.)
 Na ve piyañ me ti janinda tādiso 6,83. — 21,457.
 Na ve rudanti matimanto sapaññā 21,395. (cfr. 6,115. — 15,219. 259. 260. — 17,189. 190.)
 Na santi devā, pavasanti nūna 2,83. — 16,283.
 Na santhavasmā param atthi seyyo 2,24. (cfr. 22,21. 23.)

- Na so mitto yo sadā appamatto 5,64. 72.
 Na ha nūn' imassa rañño 5,47. 48. — 22,713. 714.
 Na h' ete ettakā yeva Buddhadhammā N,130. 135. 140. 145. 150.
 155. 160. 165. 170.
 Nā h' eva vedā aphaḷā bhavanti 6,13. — 14,65.
 Na h' eva sabbattha balena² kiccaṃ 5,42. — V 121 (28).
 Na hi dhammo, adhammo ca 15,343. (cfr. 19,81.)
 Na hi verena verāni 5,110. — 9,14.
 Na hi sabbesu ṭhānesu puriso 8,22. 23.
 Naggā nadī anodikā I 307,13. — 22,1874.
 Nanu Maddī varārohā 22,2253. (cfr. 22,2285. 2294.)
 Nanu maṃ samma jānāsi 3,74. (cfr. 3,71.)
 Nabhā ca dūre paṭhavi ca dūre 21,410. 444.
 Name namantassa, bhaje bhajantaṃ 2,144. — 4,130.
 Namo te Kāsirāj' atthu 22,320. 354. (cfr. 15,233.)
 Narānam āramakarāsu nārisu 21,307. (cfr. III 132,19.)
 Nigrodham eva seveyya 1,11. — 10,66.
 Niccaṃ ubhiggahadaya 1,136. (cfr. 6,132.)
 Niccaṃ ubbegino kākā vaṃkā 6,132. (cfr. 1,136. — 10,125.)
 Ninnāditā te paṭhavi 22,2292. 2314.
 Niyyamāne pisācena kin nu tāta udikkhasi 22,2160. 2200. 2348.
 Nivesanāni māpetvā Vedehassa yasassino 22,1497. 1499.
 Nivesanesu sobbhesu rathiyā 22,754. 757.
 Nisamma khattiyo kayirā 4,128. — 5,5. — 15,210. — VI 376,1.
 Nīce c' olambate suriyo 22,2215. (cfr. 22,2201.)
 Nekkhaṃ gīvan te kāressaṃ 20,14—18.

- Paṃko ca kāmā palipo ca kāmā 6,14. — 15,302. (cfr. 15,312.)
 Pañcamam bhaddam adhanassa 19,16. (cfr. 19,12 etc. — 22,245.)
 Paññā hi seṭṭhā kusalā vadanti III 348,18. — 17,80.
 Paññāy' upetaṃ siriya vihinam IV 412,26. — VI 356,9.

Pañño vajjho Mahosadho ti VI 384,25. — VI 386,14.

Paṭiggahitaṃ yaṃ dinnāṃ [ca] sabbassa 20,138. — 22,1923. 1934.

2049. (cfr. 1920.)

Paṭirājūhi te kaññā ānayasāṃ 22,94. 111.

Paṇḍukambalasañchannaṃ pabbhinnaṃ 22,1718. 1918.

Pat' eva patataṃ seṭṭha 15,115. — 21,91.

Patit' assu mayaṃ bhoto vara taṃ bhaññaṃ icchasi 20,98.

(cfr. 7,58.)

Panādo nāma so rājā yassa yūpo suvaṇṇayo 3,40. — IV 325,7.

Pabbhāsati idaṃ vyamhaṃ phalikāsu 22,504. 517. 525.

Pabbhāsati idaṃ vyamhaṃ veḷuriyāsu 22,508. 534.

Parassa vā attano vāpi hetu VI 360,20. 361,10.

Paripakko me (te) gabbho 17,203. 204.

Parūḷhakacchanakhalomā paṃkadantā 14,238. 277. — 22,1704

Parosātaṃ khattiyā te (me) gahitā 21,453. 454.

Parosataṃ jānapadā mahāsālā 20,105. 140.

Parosataṃ ve (parosabassam) pi samāgatānaṃ 1,98. 100.

Palāsādā (pālasatā) ca gavajā ca mahisā 21,267. — 22,1205.

Pass' ettha pokkharaniyo 22,1222. (cfr. 14,216. — 22,167. 2276.)

Passa: toraṇamaggesu nānādiḷḷagaṇā 22,1192. (cfr. 21,265.)

Passa: pabbatapādesu nānāmiḷḷagaṇā 22,1204. (cfr. 21,266.)

Passa bherī mutiṅgā ca 22,1199. (cfr. 20,118. — 22,931.)

Passāmi vo 'haṃ dahariṃ kumāriṃ 7,117. — 15,306. (cfr. 22,99.)

Pabūtabhakkhaṃ bahuannaḷḷaṇaṃ 17,154. 172. — 22,1175. 1255.

Pāṭihāriyapakkhaṇ ca 14,114. — 22,502. 516. 523. 533. 542. 549.

Pāṭhīnaṃ pāvusaṃ macchaṃ vāḷajaṃ 10,120. (cfr. 22,1208.)

Pāpātipātā viratassa brūhi (brūmi) 14,146. 147.

Pāpātipātā virato nu s' ajja 14,145. 167.

Pātheyyaṃ me karoḥi tvaṃ saṃkulyā 22,1977. (cfr. 22,2035.)

Pāpāni kammāni karitvāna rāja 6,11. (cfr. 14,63.)

Pitā ca mātā ca upaṭṭhitā me 21,433. 434.

Piyaṃ kho āli me (te) hotu 9,101. 102.

Puṇṇaṃ nadiṃ yena ca peyyam āhu 2,126. (cfr. V 122 (5).)

- Puṇṇaṃ pi ce 'maṃ (c' etaṃ) paṭhaviṃ dhanena 21,323. — 22,1363.
 Pūtimacchaṃ kusaggena yo naro 15,163. — 22,1050.
 Puthulomamacchākīṇṇaṃ supatitthaṃ 22,1940. 1947.
 Puna p' āpajjasī samma 3,72. 75. — 5,135.
 Puppharukkhehi sañchannaṃ 22,1944. 2395.
 Pubbe va kho si vutto: dukkaraṃ 22,610. 625. 642.
 Pubbe va dānā sumanā bhavāma III 300,13. — 10,80.
 Purimaṃ sarāma' ahaṃ jātiṃ 22,34. (cfr. 22,59.)

Phalānaṃ iva pakkānaṃ niccaṃ 11,85. — 22,117.

- Bahujjano pasanno 'si disvā 22,1450. 1645.
 Bahum idaṃ mūlaphalaṃ 14,160. — 22,2226.
 Bahussutā ye bahuthānacintino 6,115. — 15,219. 259. 260. — 17,189.
 190. — 21,395.
 Bahū janapadā c' aññe negamā ca samāgatā 22,27. (cfr. 13,131.
 — 22,68. 1323. 1327. 1338. 1342. 1449. 1644.)
 Bahūni c' assa (vassa-) pūgāni assame 20,134. — 22,2045.
 Bālo tuvaṃ elamūgo si rāja 22,1519. (cfr. 22,1470.)
 Bālhaṃ kho si Sāma 22,366—71.
 Bilasataṃ maṃ katvā yajassu 22,716. 717.
 Brahāvālamigākīṇṇaṃ 22,356. 357. 358. 359.

- Bhaṇaṃ kaṇṇasukhaṃ vācaṃ 15,100. 101.
 Bhaddako vat' ayaṃ pakkhī dijo 2,170. — 6,65. — 14,13. — 15,154.
 Bhamarā pupphagandhena 22,2032. 2067. 2081. (cfr. 22,2108.)
 Bhayaṃ hi maṃ vindati sūta disvā 13,124. — 22,442. 445. 448. 451.
 454. 457. 461. 464. 467. 470. 473. 477. 482. 489. (cfr. 22,494 etc.)

Bharāmi mātāpitāro 7,24. (cfr. 7,27.)
 Bharukacchā payātānaṃ vāṇijānaṃ 5,57. — 11,106. 108. 110. 112.
 114. 116.
 Bhava ca nandati tassa 12,86. (cfr. 12,80.)
 Bhūmindharo Varuṇo nāma nāgo 22,1350. 1439.
 Bhogī hi te santi idh' ūpāpannā 22,1394. 1418.

Māmsarasabhojanā nahāpakasunahātā 22,650. 725. 726. 727.
 Maṇayo saṃkhamuttaṃ ca vatthakaṃ 21,184. — 22,224.
 Maṇī mama vijjati lohitaṃko 17,186. — VI 274 (22).
 Mataṃ marissaṃ rodanti 5,113. — 7,109.
 Maddi ca sirasā pāde 22,2408. (cfr. 2423.)
 Maṇussattaṃ liṅgasampatti N 69. — I 44,20.
 Maṇussassēva me sīsaṃ 4,81. 82.
 Maṇussindaṃ jahitvāna 4,177. — III 362 (24).
 Manoharo nāma maṇī mamāyaṃ 22,1184. (cfr. 17,186.)
 Mayam eva bāl' amhase elamūgā 22,1470. (cfr. 22,1519.)
 Maraṇaṃ vā tayā saddhiṃ jīvitaṃ vā 21,3. — 22,1756.
 Mahāmattā ca me atthi 11,101. (cfr. 22,1911.)
 Mahārājass' ahaṃ dhītā 6,41. (cfr. 6,50.)
 Mahārukkassa phalino āmaṃ chindati 18,172. (cfr. 18,174.)
 Mahārukkūpamaṃ raṭṭhaṃ adhammena 18,173. (cfr. 18,175.)
 Mā tvaṃ Cande rodi 14,27. (cfr. 17,205. — 22,710.)
 Mā tvaṃ bhāyī mahārāja 22,1547—53.
 Mā naṃ rūpena pāmesi 20,21—33.
 Mā no deva avadhi, dase no dehi 22,605—8. 620—23. 690—93.
 Mā putta saddahesi: sugatī kira hoti 22,596. 601.
 Mā [ca] putte mā ca patiṃ addakkhi 14,25. 26. — 22,686—89.
 Mā bālhaṃ paridevesi 22,315. (cfr. 22,349.)
 Mā bhāyī patataṃ seṭṭha, na hi bhāyanti 21,100. 127.
 Mā me janapado āsi 13,133. (cfr. 13,132. — 22,1723—24.)

- Mātaraṃ pitaraṃ cāpi jīṇṇake 12,44. 55. 56.
 Mātaraṃ pitaraṃ mayhaṃ vutto vajjāsi vandanaṃ 22,48. 321.
 Mātāpitā disā pubbā ācariyā I 401 (5). — III 234 (22).
 Mātāpitā samaṇabrāhmaṇā ca 11,35. 36.
 Mātāpettibharaṃ jantuṃ kule I 202,3. — 22,1786.
 Māyā c' esā marīci ca soko rogo c' upaddavo I 288 (18). — II 330 (19). — 21,118. — V 431 (23).
 Mālaṃ ca gandhaṃ ca vilepanaṃ ca 22,1390. 1414.
 Mālāgiri Himavā yo ca Gijjho 22,880. 916.
 Migānaṃ vighāsaṃ anvesaṃ 22,317. 351.
 Mitte tass' eva bhajati amitte 12,84. (cfr. 12,78.)
 Mutto Campeyyako nāgo 15,233. (cfr. 22,320. 354.)
 Mutto tuvaṃ porisādassa hatthā 21,400. 426. 430. (cfr. 16,71. — 21,406.)
 Musā tāsāṃ yathā saccaṃ saccaṃ tāsāṃ I 295,9. — 21,329. (cfr. 21,320.)
 Moho rajo na ca pana reṇu vuccati I 118,2. (cfr. I 117,30.)

- Yakkhā pisācā athavāpi petā 15,331. (cfr. 15,332.)
 Yajassu yaññaṃ khāda maṃ porisāda 21,427. 438. (cfr. 420.)
 Yato sarāmi attānaṃ yato patto 'smi viññutaṃ 8,20. — 11,117. — 22,302.
 Yattha posaṃ na jāpanti jātiyā vinayena vā 3,11. — 4,15.
 Yattha verī nivasati (nivasati) 1,102. — 7,61.
 Yathā andughare puriso ciravuttho N 138. — III 242 (24).
 Yathāpi bijaṃ aggismiṃ dayhati III 12, (21). — 10,62.
 Yathāpi maccho balisaṃ vannaṃ 22,1467. (cfr. 22,1514.)
 Yathāpi himavā brahme pabbato Gandhamādana 16,163. (cfr. 22,2376—77.)
 Yathā āraññaṃ nāgaṃ poto anveti 19,57. (cfr. 22,1758.)
 Yathā nadī ca pantho ca 1,64. — 21,319.

- Yathā pīta vā athavāpi mātā 21,473. 474.
 Yathā yācitakam yānam yathā 14,212. — 22,573.
 Yathā ye keci Sambuddhā N 191—93.
 Yathā vārivaho pūro 22,2128. 2305. (cfr. 22,106. 107.)
 Yad esamānā vicaranti loke 14,91. (cfr. 14,159.)
 Yadā ca sarasampanno moro 4,151. (cfr. 4,156.)
 Yadā dakkhisi naccante kumāre 22,1766. 1767.
 Yadā dakkhisi mātāṅgam kuṇjaram 22,1768. 1769.
 Yadā dakkhisi hemante pupphite 22,1779. 1781.
 Yadā parābhavo hoti poso 2,28. — 7,28. — 15,119. — 21,23.
 Yadā morhi parikiṇṇam 22,1776—78.
 Yadā hemantike māse 22,1780. 1782.
 Yadi kira yajitvā puttehi 22,627. 628.
 Yadi te suto Puṇṇako nāma yakkho 22,1350. 1438.
 Yadi sakupi māṁsaṁ icchasi 22,655—62.
 Yaṁ āhu devesu Sujampatīti 15,55. — 17,52.
 Yaṁ etā upasevanti chandasā 3,36. 39. — 15,290. — 21,347.
 Yaṁ kiñc' atthi kataṁ puññaṁ 22,383. 388. 2442.
 Yaṁ kiñci ratanaṁ atthi 21,183. (cfr. 22,747.)
 Yan taṁ Kaṇhājinā voca 22,2347. (cfr. 22,2199.)
 Yaṁ tv-eva jaññā sadiso maman ti 2,22. (cfr. 22,1518.)
 Yaṁ nissitā jagatiruhaṁ vihaṅgamā 1,35. — 9,56.
 Yan nu gijjho yojanasataṁ kuṇapāni 2,27. — 7,25.
 Yaṁ yaṁ hi rāja bhajati 15,160. — 22,1047.
 Yaṁ hi kayirā taṁ hi vade 4,78. — 5,71. — 6,31.
 Yasmim mano nivisati 1,67. (cfr. 13,34.)
 Yass' ete caturo dhammā 1,56. — 2,146. — V 122 (20). (cfr. 1,57.)
 Yassa kāyena vācāya manasā 4,187. — 9,82.
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 Yassa rukkhassa chāyāya nisideyya 14,196. — 18,153. — 22,10.
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- Yassā hi dhammaṃ puriso (manujo) vijaññā 21,467. — VI 375,19.
 Yā te sā bhariyā anariyarūpā 10,75. 76.
 Yā daliddi dalidassa aḍḍhā 4,80. — 22,1876.
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 Yāni karoti puriso tāni attani passati 2,143. — 5,15.
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 Yena saccen' ayaṃ Sāmo 22,377—82. 385. (cfr. 729.)
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 Yesaṃ rāgo ca doso ca avijjā ca virājitā 7,139. — 15,23.
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- Yo ca rājā addhammattho 18,180. (cfr. 19,103.)
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V.

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Aggi, (cfr. Jātaveda).

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(— Kuṇālo sakunarājā (Bo.)).

Ajjuna, (sahassabāhu) rājā Kekarājadhāniyaṃ Mahimsakarattṭhe
V 135,24*. 143*,12. 27. 145 (9). — VI 201,29*. (cfr. Keka-
kādhīpa).

Ajjuna-vatthu V 119 (15).

Aṭṭhakathā II 299 note²⁴.

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abhimāra-payojana, (cfr. III 97,14 (v. l.). Sumaṅgalavilāsini
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- Alāta, (cfr. Piṅgala).
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 Isisiṅga, (tāpaso).
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Takkāriya-jātaka II 175,19 (Mahā-Takkāri-jāt.).

Talatā-devī, (v. l. B Calākā).

Tāvatisā devā VI 105,5 read: VI 104,5. add: IV 356,17.

Tidasā V 20,17*. 390,22*.

Tidiva IV 450,10*. — V 14,20*. 15 (3).

Tiracchāna-yoni I 168 (17).

Duṭṭhakumāra¹ (cfr. I 506,24*).

dussasahassapaṭilābha-, read: (cfr. sāṭakasahassap-).

Devadattassa vadhāya parisakkanam, add: IV 444,7. — °assa

Sugatālayo II 162,8 read: 162,13.

devorahanam read: devorohanam.

Dhammaddhaja, (— Bodhisatto).

Dhūmakāri, (cfr. Vāsetṭha).

Nandavati, (dhītā Bodhisattassa) I 475,20*. (Cod. B).

Nāgadīpa III 118,5* read: 188,5*.

paccuppanna-vatthu I 136,12. 480,13. 484,12. 487,4. 495,18.

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Paṇḍukambalasilāsana III 53,9*.

Pāli, add: Pālinayena IV 338 (16). — V 258,17*. Ekanipāta-pāli I 345 (15).

Purindada V 260*, 5. 7.

Bahubhāṇi-jātaka, (— Kacchapa-jāt. (215)) II 178². (cfr.

Dhp. p. 419).

Belatṭhiputta, see: Sañjaya.

Bodhisatta, p. 105 l. 7 add: Bhaggavo, paribbājako (408).

Brahman, sa-Brahmakā (devā) V 223,28*.

Mahosadha-jātaka, (— Mahā-ummagga-jāt. Cod. B).

Mahāsutasoma-jātaka, — Sutasoma-jāt. V 460,15*. (Cod. B).

Mūgapakkha-jātaka N 46,25. (— Cariyā-piṭaka III 6, v. 18.)

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Sammodamāna-jātaka dele: V 97,9.

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Sundarinandā, (dhītā Bodhisattassa) I 475,20*. (Cod. B).

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CORRECTIONS AND ADDITIONS.

- Vol. V. 202,4 fr. bottom read so all.
332,22 read patitthāsi
333,13 — balavā vedanā
334,18 — Buddha-
- Vol. VI. 9,24 add after su. Vīmaṇṣaṇakhaṇḍo.
48,17 read gāmaṇīyehi
52,2 — gāma-
73,7 — mayham for mayam in all three MSS.
81,17 — abharī
81,18 — bharissante
111,17 — gīvāya
145,25 — manṣam
158,22 — vimaṇṣissāmi nam
164,23 — -putto mama dhītā
168,23 — Virūpakkha-
168,24 — Virūpakkhe
324,2 — Inda-
389,31 — Nitthitā
586,16 — abhīdhāviṃsū
594,34 add to after seems

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