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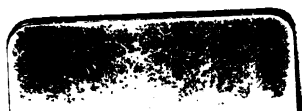
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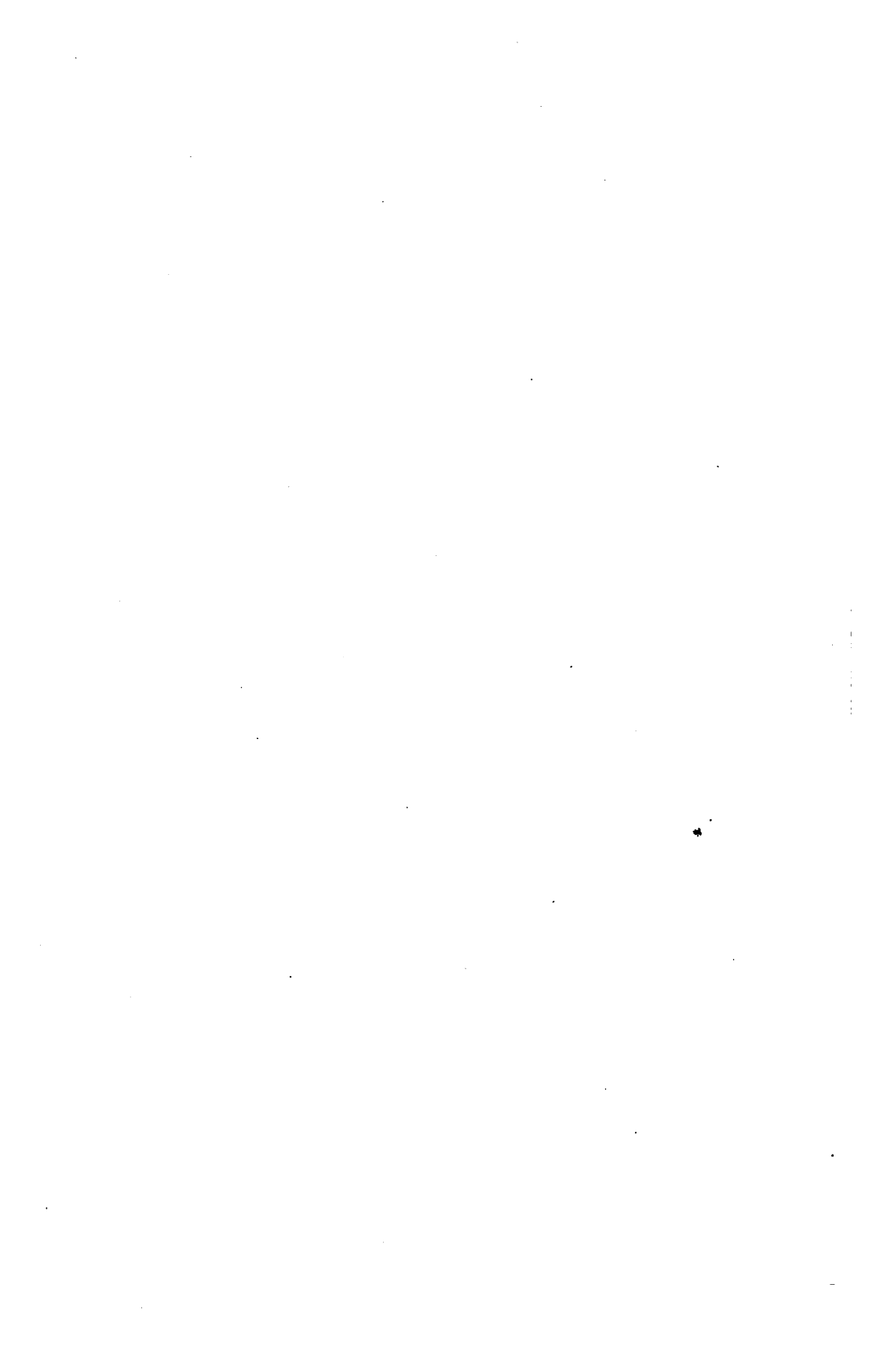
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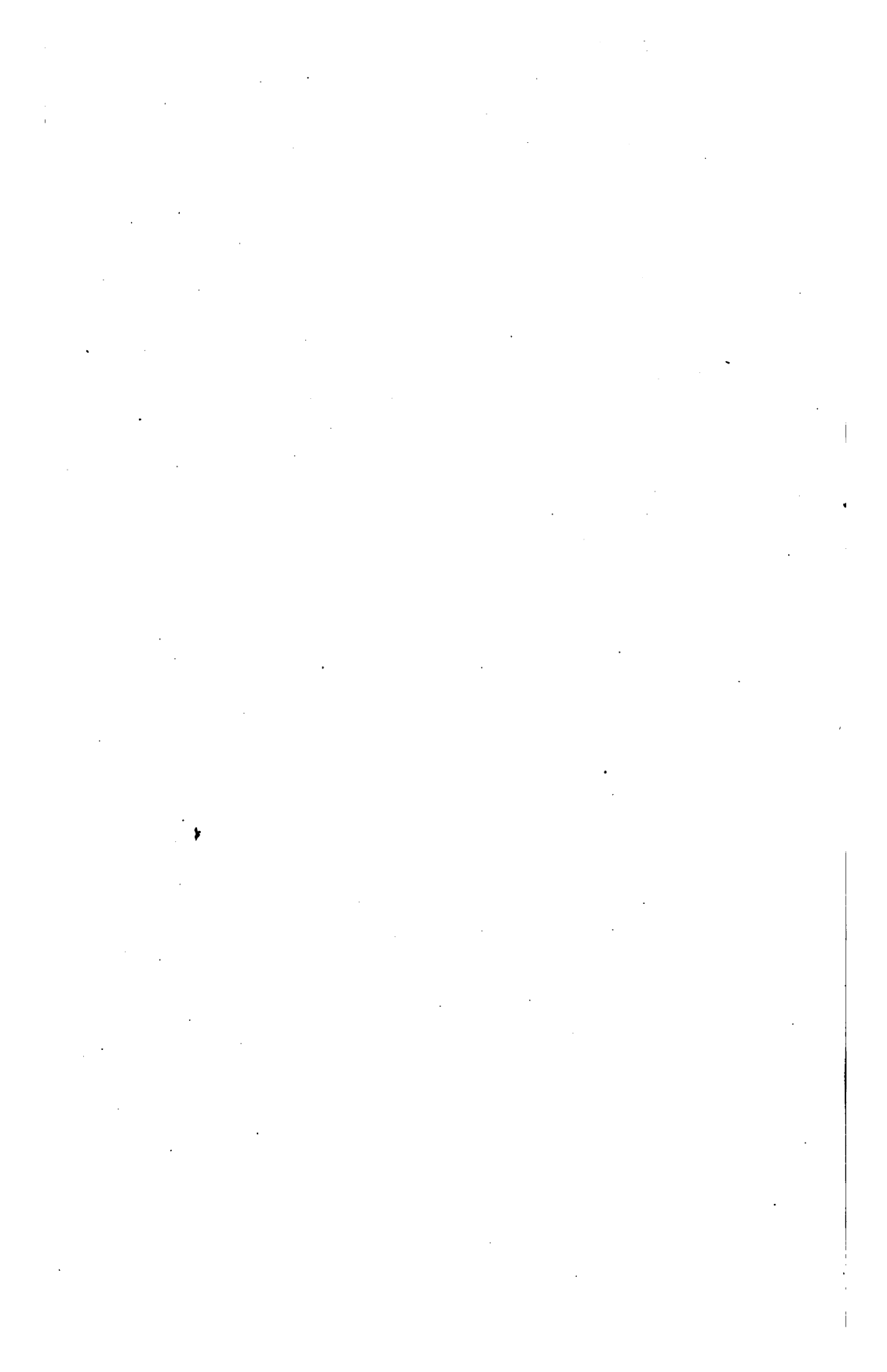
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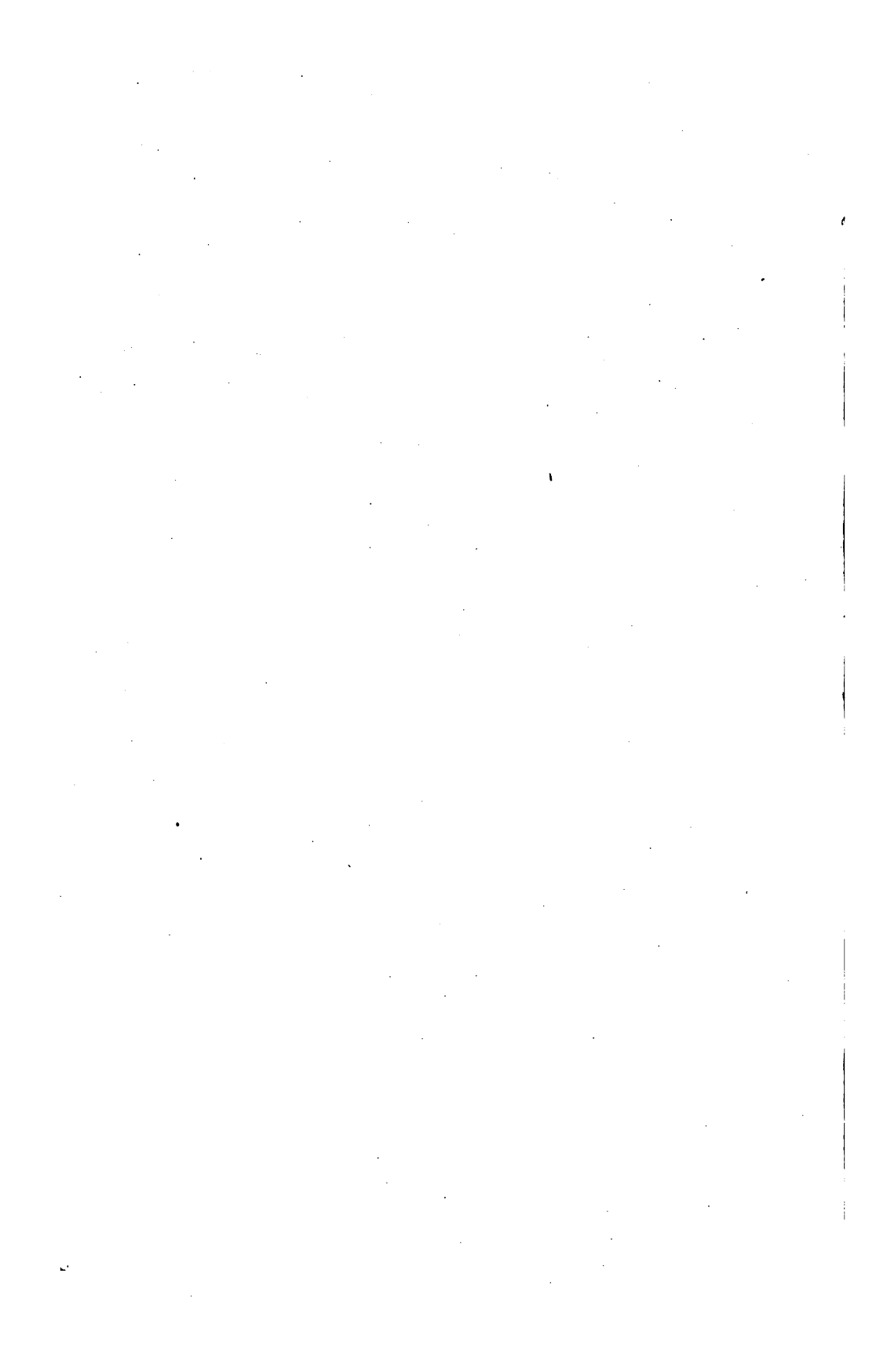












FIVE JĀTAKAS,

CONTAINING

A FAIRY TALE, A COMICAL STORY, AND THREE FABLES.

IN THE ORIGINAL PĀLI TEXT,

ACCOMPANIED

WITH

A TRANSLATION

AND

NOTES.

BY

V. FAUSBÖLL.



COPENHAGEN.

C. A. REITZEL.

LEIPSIC.
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TO

MY DEAR FRIEND

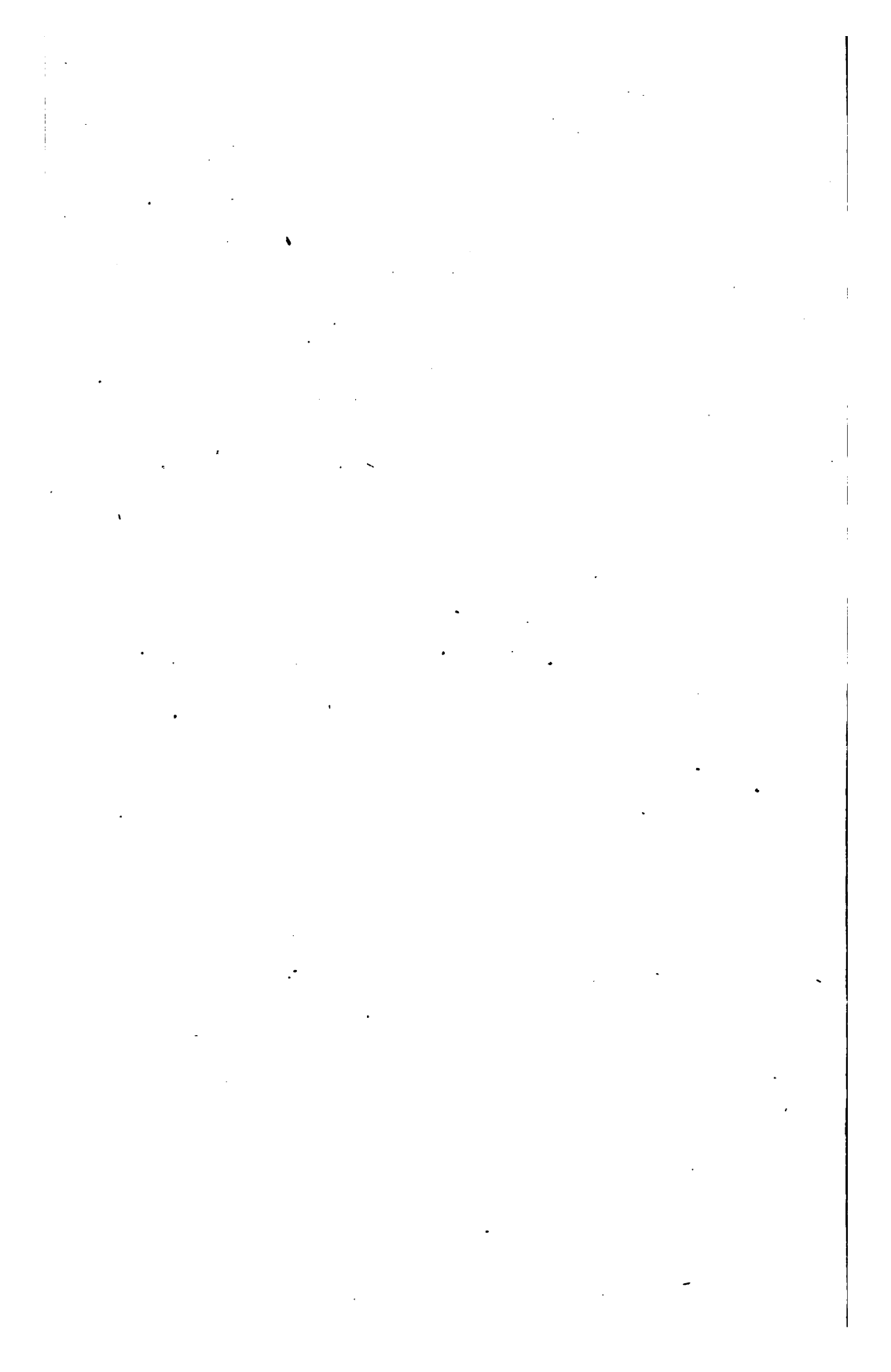
IN THE FAR EAST,

ARTHUR BURNEL, ESQ.,

OF THE CIVIL SERVICE, MADRAS,

THESE LEAVES

ARE AFFECTIONATELY INSCRIBED.



PREFACE.

We know from the Rev. Spence Hardy's Manual of Buddhism (see p. 100) that not a few of the tales which pass under the name of Æsop's Fables are to be found in the buddhistical book *Jātaka*, forming a part of the amusing stories, to which the Singhalese „will listen the night through without any apparent weariness“.

The Original of this work is the voluminous Pāli Book yet in manuscript, called *Jātakassa Atthavaṇṇanā* or *Jātakaṭṭhakathā*, of which the Royal Library of Copenhagen possesses a complete copy, written in Singhalese characters on 806 large palm leaves.

Having transcribed the greater part of that MS. in Copenhagen, I left for London, expecting to find another complete copy of the same book there; but having met with fragments only, and therefore foreseeing that a long time will elapse before I shall, if ever, have it all ready for publication, I intend, from time to time, to publish some of the more interesting parts of it, in as perfect a form as my present resources will admit. Three years ago I sent to Professor A. Weber in Berlin a transcript of one of the Æsopian Fables found in the *Jātaka* (see *Ind. Studien* vol. IV, 387), and I now produce a few more of the same kind.

Besides these Fables, which may justly be named Europe's Elementary Lessons, because we all of us have heard them orally related and find them in our Reading-books, we furthermore, in the Játaka, meet with some of the **Comical stories** that are well known all over Europe under different names, for instance Stories about the wise men of Gotham in England, Molbohistorier in Denmark, Geschichte der Schildbürger in Germany, etc. And still further we find even there **Fairy tales** of nearly the same style as those in Grimm and others. I likewise produce specimens of each of the two last species.

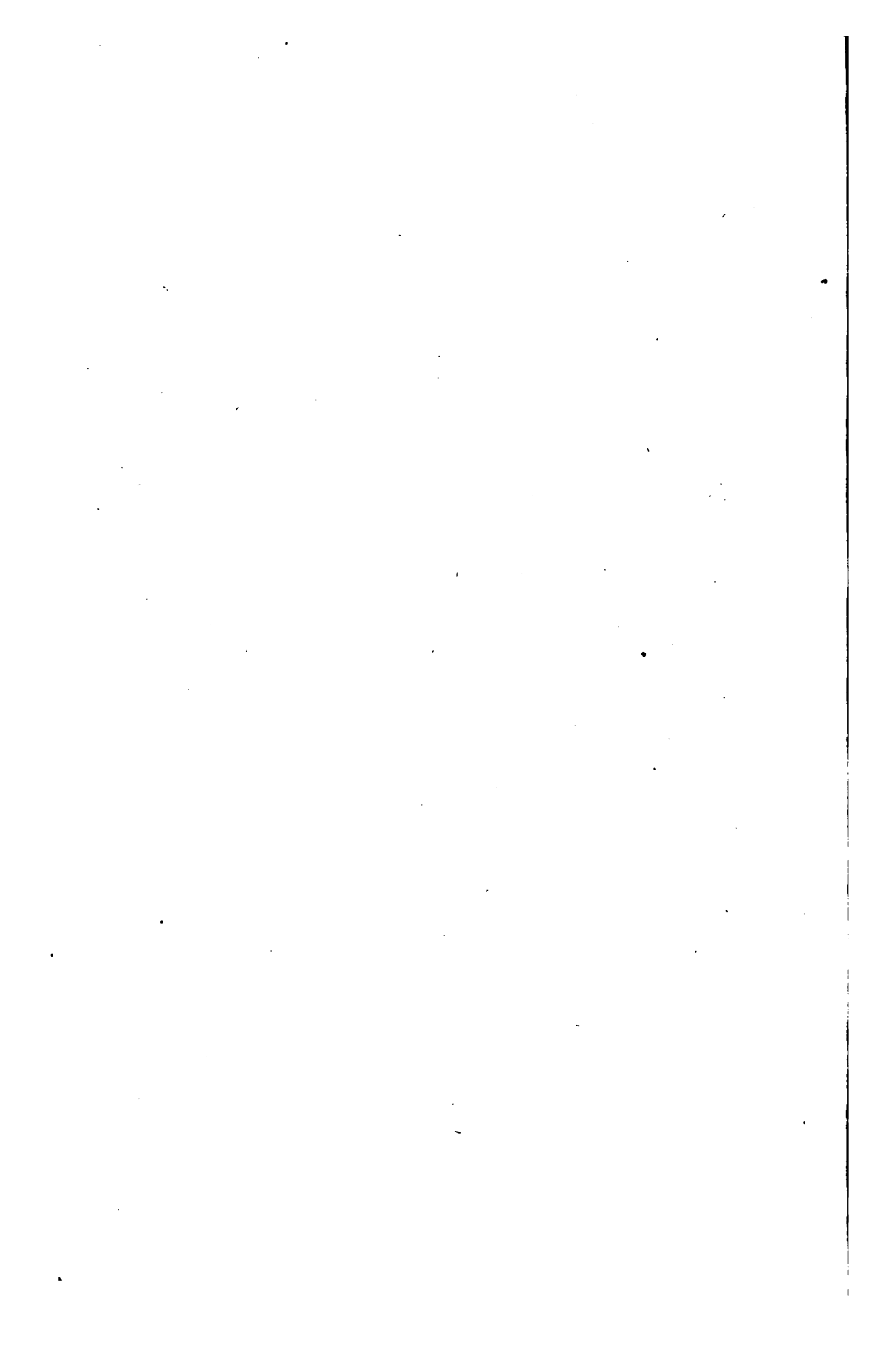
Being eager to promote a more general knowledge of the Páli language than at present exists, I have made my translation of the first tales as strictly literal as possible, only in one case it has not been practicable, as otherwise the language would have been too uncouth, I mean where we in one sentence have sometimes from 3 to 15 gerundives accumulated. For the better understanding of the text I have here and there inserted some few words which I have put between brackets.

As regards the work Játaka generally I refer inquirers to p. 98—101 of the Rev. Sp. Hardy's Manual.

Copenhagen, July 15th, 1861.

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II, 4, 6. THE DADHIVÁHANA-JÁTAKA.

Vañṇagandharasopeto ti. Idam Satthá Veluvane viharanto vipakkhasevim árabba katesi. Vatthum hetthá-kathitasadisam eva. Satthá pana: 'bhikkhave asádbusanniváso náma pápo anathakaro, tatha manussabhútánam táva pápa-sannivásassa anathakaraṇáya kim vattabam, pubbe pana

VARIOUS READINGS. To constitute the Text I have only had two MSS. The one which I have signed C, is the Copenhagen MS. in the Singhalese character, described in Westergaard's Codd. Orient. p. 36; this is, on the whole, a neat and correctly written MS. The other signed B, is a MS. in the Burmese character, in the East-India House Library, containing from Nipáta 2-4 incl.; this is, like most of the Páli MSS. in Burmese writing, a very bad one, and as for the text contained therein, it appears to be a later, revised or rather would-be emended edition, as one may directly see on looking over the readings and attending to the real discrepancies. As far as I am aware, all the Burmese copies of the Sacred Páli Writings represent such a revised edition. I have by no means noted all the readings of the MSS., many being very trifling and mere mistakes, mostly arising from the ignorance of the copyist, but when

asátena^a amadhurena nimbarukkheṇa saddhim^b sannivásam ágamma madhuraso^c dibbarasapaṭibhāgo^d acetano ambarukkho pi amadhuro tittako^e jāto^f ti vatvá atítam áhari:

Atíte Bārāṇasiyam Brahmadaṭṭe rajjam kárente Kásiraṭṭhe^g cattāro bhátaro bráhmaṇá isipabbajam pabbajitvá Himavantaṭṭapadeso^h paṭipátíyá paṇṇasálá^k katvá vásam kappesum. Nesamⁱ jettḥabhátá kálam katvá Sakkattam pápuṇi. So tam káraṇam natvá antarantará^k sattatṭhadivasaccayena tesam upatṭhānam gacchanto ekadivasam jettḥakatápasam vanditvá ekamantaṃ nisídítvá 'bhante kena te attho' ti pucchi. Paṇḍurogatápaso 'aggíná me attho' ti áha. So tassa vāsipharasukam^l adási. (Vásipharasuko^m náma danḍe pavesanasenaⁿ vási pi hoti pharasu pi.) Tápaso 'ko me imam ádāya dárúni^o áharissatíti' áha. Atha nam Sakko evam áha: 'yadá^p te bhante dárúhi^q attho imam pharasum hatthena^r pahamsitvá^s 'dárúni me áharitvá aggim kareyyásíti'^t vadeyyási, dárúni^o áharitvá aggim katvá dassatíti'. Tassa vāsipharasukam datvá dutiyam^u pi upasamkamitvá 'bhante kena te attho' ti pucchi. Tassa paṇṇasálāya hatthimaggo hoti. So hatthíhi

of any consequence, however little, in some respect or other, I have deemed it expedient to quote them, and I am rather afraid of being blamed for having mentioned too many than too few.

^a B aḥatena. ^b B omits saddhim. ^c B madhuraso. ^d B nimparasapaṭibhāgo. ^e B kitthako. ^f B kásikaraṭṭhe. ^g B himavantaṭṭapadeso. ^h B pallasálarā. ⁱ B tesam. ^k B antara antá. ^l B vāsiparasum. ^m B vāsiparasiko. ⁿ C pavesanasenasena, B omits vasena. ^o B dárúni. ^p B yadi. ^q B dárúhi. ^r B hatthena, C hatthe. ^s B paharitvá. ^t B káráḥiti. ^u B dutiyam.

upadduto: 'hatthīnam me vasena dukkham uppajjati' te palā-pehīti' āha. Sakko tassa ekam bherim upanāmetvā: 'bhante imasmim tale pahate tumhākaṃ paccāmittā palāyissanti, imasmim pahate mettacittā hutvā caturāṅginiyā senāya^x parivāressantīti'^y vatvā taṃ bherim datvā kaṇiṭṭhassa santikaṃ gantvā 'bhante kena te attho' ti pucchi. So pi paṇḍuroga-dhātuko va, tasmā 'dadhina me attho' ti āha. Sakko tassa ekam dadhighaṭaṃ datvā: 'sace tumhe icchamānā imam āvajjessatha'^z mahānadi hutvā mahoghaṃ pavattetvā tumhākaṃ rajjaṃ gaheṭvā dātum samattho pi bhavissatīti' vatvā pakkāmi. Tato paṭṭhāya vāsipharasuko^a jeṭṭhabhātikassa aggim karoti, itarena^b bheritale pahate hatthī palāyanti^c, kaṇiṭṭho dadhim paribhuñjati. Tasmim kāle eko sūkaro ekasmim purāṇagāmatthāne caranto^d ānubhāvasampannam ekam maṇikkhandham^e addasa. So taṃ maṇikkhandham mukhena ḍasitvā^f tassānubhāvena ākāse uppatitvā samuddamajje ekam dīpakam gantvā 'ettha dāni mayā vasitum vattatīti'^g otaritvā phāsukaṭṭhāne^h udumbaṛarukkhasa heṭṭhā vasaṃ kappesi. So ekadivasam tasmim rukkhamūle maṇikkhandham purato tha-petvā niddam okkami. Ath' eko Kāsiraṭṭha-vāsi-manussoⁱ 'nirūpakāro'^j esa amhākaṃ' ti mātāpituhi^k gehā nikkaddhito^l ekam pattanagāmaṃ^m gantvā nāvikaṇaṃ kammakaroⁿ hutvā

^v B hatthinam ayyena me dukkham uppajjiti. ^x B caturāṅgini senā. ^y B parivāriissantīti. ^z B āsiñceyyātha. ^a B vāsipharasum. ^b B itaro. ^c B hatthi palāyati. ^d B vicaranto. ^e B anubhāvasampannamanikkhandham. ^f B ḍam-sitvā. ^g B vattatīti. ^h B adds ekassa. ⁱ B kāsikaraṭṭha-, C kāsiraṭṭhe-. ^j so both MSS. ^k B mātāpituhi. ^l B nikkaddhito. ^m C paddhanagāmaṃ. ⁿ B kammakāro.

návam áruyha^o samuddamajjhe bhinnáya náváya phalake nipanno^p tam dípam patvá phaláphaláni pariyesanto tam súkaram niddáyantam disvá sanikam^q gantvá mañikkhandham ganhitvá tassa ánubhávaena ákáse uppatitvá udumbararukkhe nisíditvá cintesi: 'ayam súkaro imassa mañikkhandhassa ánubhávaena ákásacáriko^r hutvá idha vasati maññe, mayá pana^s pañhamam eva imam máretvá mañsam kháditvá pacchá gantum vattatíti'^t. So ekam dandakam bhañjitvá tassa síse pátesi. Súkaro pabujhitvá mañim apassanto ito c' ito ca kampamáno vidhávatí. Rukkhe nisinnapuriso^u hasi. Súkaro olovento tam disvá tam rukkham sísena paharítvá tatth' eva mato. So puriso otarítvá aggim katvá tassa mañsam pacitvá kháditvá ákáse uppatitvá Himavantamatthakena gacchanto assamapadam disvá jethatápasassa^v assame^x otarítvá dvíhatíham^y vasitvá tápasassa vattapañivattam akási vásipharasukassa ánubhávañ ca passi. So 'imam mayá gañhetum vaññatíti' mañikkhandhassa ánubhávañ^z tápasassa dassetvá 'bhante imam me gañhetvá vásipharasukam^a dethá' ti áha. Tápasso ákásena caritukámo^b tam gañhetvá vásipharasukam adási. So tam gañhetvá thokam gantvá vásipharasukam pañamsitvá^c 'vásipharasuka^d tápasassa sísam chinditvá^e mañikkhandham me áhará' ti áha. So gantvá tápasassa^f sísam chinditvá mañikkhandham áhari^g. So vásipharasukam^h pañicchannaññháne ðapetvá majjhimatápasassaⁱ

^o B abhiruyha. ^p B nippanno. ^q B sanikam. ^r B sá-kassaváro. ^s B omits pana. ^t B vaddhatíti. ^u B nisinno-.
^v B jethabhátikassa tápassa. ^x B asamañ. ^y B dibatíham.
^z B anubhávañ. ^a C vásipharasum. ^b B caritum-. ^c B vásipharasum pharahitvá. ^d B omits this word. ^e B síse bhinditvá. ^f B tápassa. ^g B áharitvá. ^h C vásipharasum. ⁱ B majjhimatápassa.

santikam gantvá katipáhāṃ vasitvá bheriyá ánu bhávaṃ disvá maṅikkhandhaṃ datvá bheriṃ gaṅhitvá^j purimanayen' eva tassa pi sísam^k chindápetvá kaniṭṭhaṃ upasamkamitvá dadhi-ghaṭassánu bhávaṃ disvá maṅikkhandhaṃ datvá dadhighaṭaṃ gaṅhetvá purimanayen' eva tassa sísam chindápetvá^l maṅikkhandhañ ca vásipharasukañ ca bheriñ ca dadhighaṭañ ca gaṅhetvá ákāse uppatitvá Báraṇasiyá avidúre ṭhatvá Báraṇasirañño^m 'yuddhaṃ vá me'ⁿ detu rajjaṃ vá^o ti ekassa purisassa haṭṭhe paṇṇaṃ páhesi. Rájá sásanaṃ sutvá va 'coraṃ gaṅhissámá'^p ti nikkhami. So ekaṃ bheritalaṃ paḥari, caturaṅgini^o sená pariváresi. Rañño^p avattharaṇabhávaṃ^q ṇatvá dadhighaṭaṃ vissajjesi^r, mahánadī pavatti^s, mahájano dadhimhi osáditvá nikkhamitum^t násakkhi. Vásipharasukaṃ paḥamsitvá^u 'rañño sísam áhará'^v ti^v áha, vásipharasuko gantvá sísam áharitvá pádamúle nikkhipi, eko pi ávudhaṃ ukkhipitum násakkhi^w. So mahantena balena parivuto nagaraṃ pavisitvá^y abhisekaṃ káretvá D ad h i v á h a n o náma rájá hutvá dhammena rajjaṃ káresi. Tass' ekadivasāṃ mahánadiyaṃ jálakaraṇḍake^z kílantassa Kaṇṇa muṇḍa dahato devatáparibhogaṃ ekaṃ ambapakkāṃ ágantvá jále laggi. Jálaṃ ukkhipantá taṃ disvá rañño adamsu. Taṃ mahantaṃ^a ghaṭappamaṇaṃ parimaṇḍalaṃ^b suvaṇṇavaṇṇaṃ aḥosi. Rájá 'kissa phalaṃ nám'^c etan' ti vanacárike pucchitvá 'ambaphalan' ti sutvá pari-
bhujjítvá tassa aṭṭhiṃ attano uyyáne ropápetvá khírodakena

^j B gaṅhetvá. ^k B tissa sísam. ^l B chinditvá. ^m C -rañño.
ⁿ B omits me. ^o B caturaṅgini. ^p C rañño. ^q B ávat-
 tarāṇa-. ^r B visajjesi. ^s B pavattati. ^t B nisítum. ^u B
 paḥarítvá. ^v B áharáḥítí. ^w B na sakkhi. ^y B pavisitvá.
^z B jálakaraṇḍake, C jálakaraḍake. ^a B mahamantaṃ. ^b C
 parimaṇḍalaṃ.

siñcāpesi. Rukkho nibbattitvá tatiye samvacchare phalañ adāsi. Ambassa sakkāro ° mahā ahoṣi: khīrodakena siñcanti, gandha-
pañcañgulikam denti, mālādāmāni parikkhipanti, gandhatelena
dīpam jālenti, parikkhepo pan' assa paṭṭasāñiyā ^d ahoṣi. Phalāni
madhurāni suvañṇavañṇāni ahesuñ. Dadhivāhanarājā aññesañ °
rājūnañ ambaphalañ pesento aṭṭhito ^f rukkhanibbattanabhayena
amkuranibbattanaṭṭhānañ ^g mañḍukañtakena ^h vijjhivā pesesi.
Tesañ ambam khādītvā aṭṭhi ropitañ na sampajjati ⁱ. Te
'kin nu kho ettha kāraṇaṇ' ti pucchantā tañ kāraṇañ jāñimsu.
Ath' eko rājā uyyānapālañ pakkosītvā 'Dadhivāhanassa amba-
phalānañ rasañ nāsetvā tittakabhāvañ kātum sakkhissasīti' ^j
pucchītvā 'āma devā' ti vutte 'tena hi gacchā' ti ^k saḥassañ
datvā pesesi. So Bārāṇasīñ gantvā ^l 'eko uyyānapālo āgato'
ti rañño ^m ārocāpetvā tena pakkosāpīto pavīsitvā rājānañ van-
ditvā 'tvam uyyānapālo' ti puṭṭho 'āma devā' ti vatvā attano
ānubhāvañ vañnesi. Rājā 'gaccha amhākañ uyyānapālassa
santike hoḥīti' ⁿ āha. Te tato paṭṭhāya dve janā uyyānañ
patijagganti. Adhunāgato uyyānapālo akālapupphāni pupphā-
pento ° akālaphalāni gaṇḥāpento uyyānañ ramañīyañ ^p akāsi.
Rājā tassa pasīditvā porāṇakauyyānapālañ nīharītvā tass' eva
uyyānañ adāsi. So uyyānassa attano hatthagatabhāvañ ñatvā
ambarukkhāñ parivāretvā nimbe ca paggavavallīyo ^q ca ropesi.
Anupubbena nimbā vadḍhīmsu. Mūlehi mūlāni sākhāhi ca sākhā ^w
saṃsaṭṭhā onaddhā vinaddhā ahesuñ. Tena ^r asātaamadhura-

° B pakāro. ^d B paṭṭasāñiyā, C paḍḍhasāñiya. ° C aññesañ.
^f C aṭṭhino. ^g B rukkhanippattina-. ^h B mañḍukañtakena.
ⁱ C sampajjattī. ^j C sakkhissattī, B sakkhissasati. ^k B
gacchahīti. ^l B gantvā. ^m C rañño. ⁿ both MSS. hoṭīti.
° B pupphāpento. ^p B rammañīyañ, C ramañīyañ. ^q B
aggavallīyo. ^w C sākhāhi ca sakhāhi, B sākhehi sakhāni.
^r B adds, gandhaphalānañ rukkhanāñ.

samsaggena táva madhuraphalo ambo tittako játo nimbapañña-sadisaraso. Ambaphalánam tittakabhávañ ñatvá uyyánapálo paláyi. Dadhiváhano^o uyyánañ gantvá ambaphalam^t khádanto mukhe pavittham ambayúsam nimbakasañam^u viya^v ajjhoñarituñ asakkonto kakkáretvá^x nuññhubhi^y. Tadá Bodhisatto tassa atthadhammánusásako ahosi. Rájá Bodhisattam ámantetvá 'paññita imassa rukkhassa poráñakapariñárato^z pariññam n'atthi, evam sante pi 'ssa phalam tittakam játam, kin^a nu káranam^t ti pucchanto pañhamam gátham áha:

1. Vaññagandharasopeto^b
 am^t áyam ahuvá pure,
 tam eva pújam labhamáno
 ken^t ambo kañukapphalo ti.

Ath^t assa káranam ácikkhanto Bodhisatto duttiyam gátham áha:

2. Pucimandapariváro
 ambo te Dadhiváhana,
 múlam múlena samsaññam,
 sákhá sákhá nisevare^c,
 asatam sannivásena
 ten^t ambo kañukapphalo^d ti.

(Tattha pucimandapariváro ti nimbarukkhampariváro^e. Sákhá sákhá nisevare^f ti pucimandassa sákhá ambarukkhassa sákháyo nisevanti. Asatam sannivásena^g ti amadhurehi pucimandehi^g saddhim sannivásena. Tená ti

^o B adds, paláyantam uyyánasálam (read -pálam) sutvá. ^t B ampaphale. ^u B nimbakarasam. ^v B adds ahosi. ^x B takkhádetvá. ^y B nuññaha. ^z B poráñakapariñárato. ^a B kim.
^b C -rasúpeto. ^c B sákhá sákhám nisevane. ^d B kañukampalo. ^e so both MSS. ^f B nivesane. ^g B pucimantehi, C pucimandena.

tena káranena ayam ambo kaṭukaphalo asátaphalo^h tittaka-
phalo játo ti.) Rájá tassa vacanam sutvá sabbe pi pucimande
ca paggave caⁱ chindápetvá múláni uddharápetvá samantá
amadhuram^j pañsum harápetvá madhuram^k pañsum pakkhi-
pápetvá khírodakasakkharodakagandhakehi ambam pañjag-
gápesi. So madhurasasamsaggena^l puna madhuro va
ahosi. Rájá pakatiuyyánápálakass' eva uyyánam niyyádetvá
yávatáyukam thatvá yathákkammañ^m gato.

Satthá imam dhammadesanam áharitvá játakam samo-
dhánesi: 'Tadá aham eva pañḍitaamacco ahosin' ti. Dadhi-
váhanajátakam.

II, 7, 1. THE SOMADATTA-JÁTAKA.

Akáṣi yoggan ti. Idam Satthá Jetavane viharanto
Láludáyitheram^a árabba kathesi. So hi dvinnam^b tiñnam
janánam antare ekavacanam^c pi sampádetvá kathetum na sak-
koti, sárabbahulo 'aññam^d kathessámīti' aññam^e eva kathesi.
Tassa tam^f pavattim bhikkhú dhammasabháyañ kathentá nisí-
dimsu. Satthá ágantvá 'káya nu 'ttha bhikkhave etarahi
katháya sannisinná' ti pucchitvá 'imáya námá' ti vutte 'na
bhikkhave Láludáyī^g idán' eva sárabbahulo pubbe pi sárappa-
bahulo yevá' ti vatvá atítam áhari:

^h B aṭaṭaphalo. ⁱ B pucimandena ca aggivalliyo ceva.

^j B amadhúra. ^k B madhura. ^l B madhurasamsaggena.

^m B yathákkammañ.

^a C lálu-. ^b C dinnam. ^c B ekavacanam. ^d C aññam.

^e C aññam. ^f C nam. ^g so both MSS.

Afste Bārāṇasiyam Brahm_hmadatte rajjam kārente Bodhisatto Kāsirat_hthe aññatarasmim^h brāhmanakule nibbattivā vayappatto hutvā Takkasilāyam sippamⁱ uggaṇhitvā puna geḥam āgantvā mātāpitunnam duggatabhāvam ṇatvā 'parihnam kulam patit_hhapessāmīti' mātāpitaro āpucchitvā Bārānasim gantvā rājānam upa_hthāsi. So rañño piyo a_hosi manāpo. Ath' assa pitu^k dvīhi yeva gone_hi kasim katvā jīvikam^l kapentassa eko goṇo mato. So Bodhisattam upasamkamitvā 'tāta eko goṇo mato kasikammaṃ na-ppavattati^m rājānam ekam goṇam yācā_hīti' āha. 'Tāta nacirass' eva me rājā dit_htho, idān' eva goneⁿ yācituṃ na yuttam, tum_he yācathā' ti. 'Tāta tvaṃ may_ham sārājjabahulataṃ^o na jānāsi, a_ham _hi dvinnam tiṇnam sammukhe^p katham sampādetuṃ na sakkomi^q, sa ce a_ham rañño santikaṃ goṇam yācituṃ gamissāmi imam^r pi datvā āgamissāmīti'. 'Tāta yaṃ hoti taṃ hotu, na sakkā mayā rājānam yācituṃ, api ca^s kho panāham tum_he yoggaṃ kāressāmīti'. 'Tena _hi sādhu^t maṃ yoggaṃ kāre_hīti^u'. Bodhisatto pitaram ādāya bīraṇatthambhakaṃ^w susānam gantvā^v tattha tattha tiṇakalāpe bandhitvā 'ayaṃ rājā ayaṃ uparājā ayaṃ senāpatīti' nāmāni katvā paṭipātiyā pitu dassetvā 'tāta tvaṃ rañño^j santikaṃ gantvā^v 'jayatu mahārājā' ti^x vatvā^y evaṃ imaṃ gātham vatvā goṇam yāceyyāthā^z ti gātham uggaṇḥāpesi:

^h C añña-. ⁱ B takkasīlāyam gaṃtvā sippam. ^j C rañño.

^k B pituno. ^l B jīvaṃ. ^m B na pavattati. ⁿ B goṇam.

^o B sārājjabahulabhāvam. ^p B mukhe. ^q B sakkomīti

^r B imaṃ. ^s C omits ca. ^t B sādhu_hkaṃ. ^u B karo_hīti.

^w B -ttambhakaṃ, C -sthambhakaṃ. ^v B gaṃtvā. ^x C omits

ti. ^y B omits vatvā. ^z C yāceyyāthā.

Dve me goṇá mahārāja
 yeḥi khettaṃ kasāmase;
 tesu eko mato deva,
 dutiyaṃ dehi khattiyá ti.

Bráhmaṇo ekena saṃvaccharena^a imaṃ gátham paguṇam katvá Bodhisattaṃ áha: 'táta Somadatta gáthá me paguṇá játá^b, idáni taṃ aham yassa kassaci santike vattum sakkomi, raṇño^c maṃ^d santikam neḥi^e'. So 'sádhu tátá' ti tathá-rúpaṃ paṇṇákáram^f gahápetvá^g pítaram raṇño^c santikam nesi^f. Bráhmaṇo 'jayatu mahārájá' ti vatvá paṇṇákáram^g adási. Rájá 'ayan^h te Somadatta bráhmaṇo kiṃ hotti' áha. 'Pítá me mahārájá' ti. 'Ken' atthenágate' ti. Tasmiṃ khane bráhmaṇo goṇamⁱ yácanattháya gátham vadanto:

Dve me goṇá mahārāja
 yeḥi khettaṃ kasāmase;
 tesu eko mato deva,
 dutiyaṃ gaṇha khattiyá ti

áha. Rájá bráhmaṇena virajjhítvá kathitabhávaṃ ñatvá sitaṃ^j katvá 'Somadatta tumhákam geḥe bahú maññe^k goṇá' ti áha. 'Tumbehi dinná bhavissanti mahārájá' ti. Rájá Bodhisattassa tussitvá bráhmaṇassa solasa^l goṇe alamkárabhaṇḍake nivásanagámaṃ^m c'assa brahmadeyyam^m datvá mahantena yasena bráhmaṇam uyyojesi. Bráhmaṇo sabbasetasindhavayuttaṃ ratham áruyhaⁿ mahantena parivárena gámaṃ agamási. Bodhisatto pítará saddhiṃ rathe nisídítvá gacchanto 'táta aham tumhe sakalasaṃvaccharam yoggam káresi, sannitthánakále

^a C saṃvaccharena. ^b B omits játá. ^c C raṇño. ^d B omits maṃ. ^e B gahápetvá. ^f B neti. ^g C paṇṇákáram. ^h C ayaṃ. ⁱ B goṇa. ^j B pítam. ^k C maññeti. ^l B solasa. ^m B brahmadeyyam. ⁿ B abhiruyha

pana tumhákam goṇam rañño^o adatthá' ti vatvá paṭhamam
gátham áha:

1. Akási yoggaṃ dhuvam^q appamatto
saṃvaccharam bīraṇatthambhakasmim,
vyákási^r saññam^o parisam vigayha,
na niyyamo^p táyati appapaññan ti.

(Tattha akási yoggaṃ dhuvam^q appamatto saṃvac-
charam bīraṇatthambhakasmin ti^r tvam niccam appa-
matto bīraṇatthambhake susāne yoggaṃ akási, vyákási^t
saññam^o parisam vigayhá ti atha ca^u pana parisam
vigáhitvá tam saññam^o viakási^v vikāram akási^o parivattayíti^o
attho, na niyyamo^b táyati appapaññan ti appapaññam^o
náma puggalam niyyamo^d yoggá^e cinnacaranam^f na táyati
na rakkhatíti.) Ath' assa vacanam sutvá bráhmaṇo dutiyaṃ
gátham áha:

2. Dvayaṃ yácanako táta
Somadatta nigacchati:
alábham dhanalábham ca^g,
evaṃdhammá hi yácaná ti.

(Tattha evaṃdhammá hi yácaná ti yácaná hi^h evaṃsabhává ti.)

Satthá 'na bhikkhave Láludáyi idán' eva sárabbahulo
pubbe pi sárabbahulo' ti imam dhammadesanam áharitvá
játakam samodhánesi: 'Tadá Somadattassa pitá Láludáyi aḥosi,
Somadatto pana aḥam evá' ti. Somadattajátakam.

^o C yákási saññam, B byákási aññam. ^p B niyyámo, C nis-
samo. ^q B dhúvam. ^r B adds táta. ^t B byákási. ^u B
omits ca. ^v C samñam. ^v B piakási. ^o C apádesi. ^o B
parivattesíti. ^b B niyámo, C nissamo. ^o B appamaññá,
C appapaññá. ^d B niyámo, C nissáya. ^e B yogo. ^f C
cinnácaranam. ^g B dhanalábham vá. ^h B omits yácaná hi.

IV, 1, 8. THE JAVASAKUNA-JĀTAKA.

Akaramhase te kiccan ti. Idam Satthā Jetavane^a viharanto Devadattassa akataññutam ārabba katesi-pe-. 'Na bhikkhave Devadatto idān' eva pubbe pi akataññū yevā' ti vatvā atītam āhari:

Atīte Bārāṇasiyam Brahmadaṭṭe rajjam kārente Bodhisatto Himavantapadese^b rukkhakoṭṭhakasakuṇo hutvā nibbatti. Ath' ekassa sīhassa maṃsam khādantassa aṭṭhi gale laggi, galo uddhumāyi, gocaram gaṇḍhitum na sakoti, kharā vedanā vattanti. Atha nam so sakuno gocarasuto disvā sākāya nilīno 'kin te samma dukkhan' ti tam^c pucchi. So tam attham ācikkhi. 'Ahaṇ te samma etaṃ aṭṭhim apaneyyam, bhayena te mukham pavisitum na viśahāmi, khādeyyāsi pi man'^d ti. 'Mā bhāyi samma, nāhaṇ tam khādāmi, jīvitam me dehīti'. So sādhu ti tam passena^e nippajjāpetvā 'ko jānāti kim p'esa karissatīti'^f cintevā yathā mukham pidahitum na sakkoti tathā tassa adharoṭṭhe ca uttaroṭṭhe ca daṇḍakam ṭhapetvā mukham pavisitvā aṭṭhikotim tuṇḍena pahari, aṭṭhi patitvā gataṃ. So aṭṭhim pātetvā sīhassa mukhato nikkhamanto daṇḍakam tuṇḍena paharitvā pātento^g nikkhamitvā sākhaḅge niliyi^h. Sīho nirogoⁱ hutvā ekadivasam vanamaḥisam vadhitvā khādati. Sakuno^j 'vīmaṃsissāmi nan' ti tassa uparibhāge sākāya niliyitvā tena saddhim sallapanto paṭhamam gātham āha:

^a B veluvane. ^b B himavantappadese. ^c C dukkhatīti pucchi.

^d B bhayena pa (pana?) te - - - khādeyyāsi man. ^e B vāmapassena. ^f B ke jānāti ko passīti ki me bhavissatīti. ^g B adds ca.

^h B nilayi, C niliyi. ⁱ both B and C have nirogo.

1. Akaramhase^j te kiccaṃ
yaṃ balaṃ ahuvamhase;
migarāja namo ty-atthu,
api kiñci labhāmase^k ti.

(Tattha akaramhase te kiccaṃ ti bho sīha mayam pi tava ekaṃ kiccaṃ akarimha^l, yaṃ balaṃ ahuvamhase ti yaṃ amhākaṃ balaṃ ahosi tena balena tato kiñci ahāpetvā^m akarimha yeva.)

Taṃ sutvā sīho dutiyaṃ gātham āha:

2. Mama lohitabhakkhassa
niccaṃ luddāniⁿ kubbato
dantantaragato santo,
taṃ bahum yaṃ pi jīvasīti.

Taṃ sutvā sakuno itarā dve gāthā abhāsi:

3. Akataññum akattāraṃ
katassa appatikāraṃ^o
yasmiṃ kataññutā n'atthi
niratthā tassa sevanā.
4. Yassa sammukhaciṇṇena^p
mittadhammo na labbhati
anusuyyam^q anakkosāṃ
saṅkaṃ^r tamhā apakkame ti.

^j B akarimhase, C akaramhasa, so also Dh. p. 147. ^k B labhemase. ^l B akirimha. ^m B balena kiñci ahāpetvā, C balena tato kiñci āhāpetvā. ⁿ B luddhāni. ^o B aparikāraṇaṃ. ^p C sammukhacinnena, B samukhaciṇṇena. ^q B anussuyyam, C anasuyyam. ^r C saṅkaṃ.

(Tattha akataññun ti katagunam ajānantam, akattāran ti sayam kiñci akarontam, sammukhacinnenā^a ti sammukhe katena guṇena, anusuyyam anakkosan ti tam puggalam na usūyanto^t na akkosanto^u sanikam tamhā pāpapuggalā^v apagaccheyyā ti.)

Evam vatvā so sakuno pakkāmi.

Satthā imam dhammadesanam āharitvā jātakam samodhānesi:
‘Tadā sīho Devadatto aḥosi sakuno pana aham evā’ ti.
Javasakunajātakam^x.

II, 4. 9. THE SĪHACAMMA-JĀTAKA.

N’etaṃ sīhassa naditan ti. Idam pi Satthā Jetavāne viharanto Kokālikam ārabha kathesi. So imasmim kāle sarabhaññam^a bhaṇitukāmo^b aḥosi. Satthā tam pavattim^c sutvā atītam āhari:

Atīte Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto kassakakule^d nibbattitvā vayappatto kasikammena jīvikam^e kappesi. Tasmim kāle eko vānijo gadrabhabhārakena^f vohāram karonto vicarati. So gatagataṭṭhāne gadrabhassa piṭṭhito bhaṇḍikam otāretvā gadrabham sīhacammena pārupitvā^g

^a B sammukhacinnena, C sammukhacinnena. ^t B ussuyanto, C sūyanto. ^u C na asakkosanto, cfr. Dh. p. 102. ^v C omits pāpa. ^x B omits java and adds aṭṭhamam.

^a C sarabhamñam, B sarasaññam. ^b C bhaṇitum-. ^c B omits this. ^d B kasika-. ^e B jīvitam. ^f B gadrabhagāratena.

sáliyavakhettesu^h vissajjetiⁱ. Khettarakkhaká^j nam^k disvá s̄ho ti saññáyaⁿ upasamkamtum na sakkonti. Ath' ekadivasam so vāñijo ekasmim gāmadvāre nivāsam gaḥetvá^l pátarāsam pacāpento tato gadrabham s̄hacammam párupitvá^o yavakhet- tam^m vissajjesi. Khettarakkhaká s̄ho ti saññáyaⁿ tam upa- gantum^w asakkontá geḥam gantvá árocesum. Sakalagāma- vāsino ávudhāni gaḥetvá samkhe dhamentá^o bheriyo vádentá khettasamīpañ gantvá unnadimsu. Gadrabho marañabhaya- bhīto gadrabharavañ ravi. Ath' assa gadrabhabhāvañ ñatvá Bodhisatto pathamañ gātham áha:

1. N' etam s̄hassa naditam
na vyagghassa^p na dīpino,
páruo s̄hacammaena
jammo nadati gadrabho ti.

(Tattha jammo ti lámako.) Gāmvāsino pi tassa gadrabha- bhāvañ ñatvá at̄hīni^q bhañjantá pothetvá s̄hacammañ ádáya agamañsu. Atha so^r vāñijo ágantvá tam vyasanappattam^r gadrabham disvá dutiyañ gātham áha:

2. Ciram pi kho nam^t khādeyya
gadrabho haritam yavañ
páruo s̄hacammaena,
ravamáno ca^u dúsayīti.

(Tattha nan^v ti nipátamattam. Ayam gadrabho attano gdra- bhabhāvañ ajánāpetvá s̄hacammaena páruo^x ciram^y pi kálam

^o B párupetvá. ^h C -khetto. ⁱ B vissajjesi. ^j C -rakkhanaká. B -rakkhiká. ^k B tam. ^l B katvá. ^m B yavakhetto. ⁿ C samññáya. ^o B samkham pantá. ^w B upasamkamtum. ^p B byagghassa. ^q B tam añihini. ^r B atheso. ^s B ta byasana-. ^t B tam. ^u C va. ^v B san. ^x C párupto. ^y B ciram.

hāritam yavam khādeyyā ti attho. Ravamāno ca^a dūsayīti attano pana gadrabharavam ravamāno c'esa^a attānam dūsayi, n'atth' ettha sñhacammassa doso ti.) Tasmim evam vadante yeva gadrabho tath' eva^a mari. Vāñjo pi tam pahāya pakkami^a.

Satthā imam desanam^a śharitvā jātakam samodhānesi: 'Tadā gadrabho Kokāliko aḥosi, paṇḍitakassako^b pana aham evā' ti. Sñhacammajātakam^c.

II, 7, 5. THE KACCHAPA-JĀTAKA.

Avadhī vata attānan ti. Idam Satthā Jetavane viharanto Kokālikam ārabha kathesi. Vatthum Mahā-takkārijātake āvibhavissati^a. Tadā pana Satthā 'na bhikkhave Kokāliko idān' eva vācāya hato pubbe pi hato yevā' ti vatvā atītam āhari:

Atīte Bārāṇasiyam Braḥmadatte rajjam kārente Bodhisatto amaccakule nibbattitvā vayappatto tassa atthadhammānusāsako aḥosi. So pana rājā bahubhānī^b aḥosi, tasmim kathente aññesam^c vacanassa okāso nāma n'atthi. Bodhisatto tassa tam bahubhānitam^d hāretukāmo^e ekam upāyam upadhārento vicarati. Tasmim ca kāle Himavanta-padese^f ekasmim sare kacchapo vasati. Dve hamsapotakā

^a B ravamānevacesa. ^a B adds nippanno. ^a B pakkammi.

^a B dhammadesanam. ^b B -kasako. ^c B adds navamam.

^a B āvī-. ^b B -bhāni. ^c C aññesam. ^d C -bhānitam.

^e B vāretukāmo. ^f B himavantacittakuṭappatadele.

gocarāya carantā tena saddhīm viśśāsam akāmsu. Te daḥḥa-
viśśāsikā hutvā ekadivasam kacchapaṃ^g āhaṃsu: 'samma
kacchapa amhākaṃ Himavante^h Cittakūṭapabbatatale Kañ-
canaguḥāyaⁱ vasaṇaṭṭhānaṃ ramaṇiyo^j padeso, gacchasi am-
hākaṃ saddhīn' ti. 'Ahaṃ kin ti katvā gamissāmi^k'. 'Mayaṃ
taṃ^l gaḥetvā gamissāma sa ce tvaṃ mukhaṃ rakkhituṃ
sakkhissasi^l kassaci kiñci na kathessasīti^m'. 'Rakkhissāmiⁿ
gaḥetvā maṃ gacchathā^o' ti. Ne^o sādhu ti vatvā ekaṃ daṇ-
ḍakaṃ kacchapena ḍasāpetvā^p sayam^q tassa ubho koṭṭiyo
ḍasitvā^r ākāsaṃ pakkhandimsu. Taṃ tathā haṃsehi nīya-
mānaṃ gāmadārakā disvā 'dve haṃsā kacchapaṃ daṇḍakena
haraṇṭīti^s' āhaṃsu. Kacchapo 'yadi maṃ saḥāyakā nenti
tumhākaṃ ettha kiṃ dutṭhacetakā^t ti vattukāmo haṃsānaṃ
sīghavegatāya Bārāṇasīnagare^u rājanivesanassa uparibhāgaṃ
sappattakāle daṭṭhaṭṭhānato daṇḍakaṃ viśśajjetvā ākāsaṃgaṇe^v
patitvā dvebhāgo aḥosi. 'Kacchapo ākāsaṃgaṇe^v patitvā dvedhā
bhīno^w ti ekakolāhalaṃ aḥosi. Rājā Bodhisattaṃ ādāya
amaccaparivuto^x taṃ^y ṭhānaṃ gantvā^z kacchapaṃ disvā Bo-
dhisattaṃ pucchi: 'paṇḍita kin ti katvā esa patito^z' ti. Bo-
dhisatto 'ciraṇṭikamkha^z ḥaṃ^a rājānaṃ ovaditukāmo^b
upāyaṃ upadhārento carāmi, iminā kacchapena haṃsehi sad-
dhīm viśśāso kato bhavissati tehi imaṃ Himavantaṃ neśśāma^c
ti daṇḍakaṃ ḍasāpetvā^c ākāse^d pakkhantehi bhavitabbaṃ,

^g C kacchapa, B omits it. ^h B himavanta. ⁱ B -gūhāyaṃ.
^j C ramaṇiyo, B ramaṇiyo. ^k C te. ^l C rakkhissasi, B
sikkhissati. ^m B kathesi ki. ⁿ C rakkhissāmisāmi. ^o B te.
^p B ḍasāpetvā. ^q B passan. ^r B ḍasitvā. ^s B paḥa-
raṇṭīti. ^t B bārāṇasī-. ^u C ākāsaṃgaṇe. ^v B ākāsatoto.
^x B amaccagaṇaparivuto. ^y B omits taṃ. ^z B gantvā. ^a B
ciraṃ ṇṭikamkhamāno. ^b B taṃ. ^c C oditu-, B ovādītu-.
^d B ḍasāpetvā. ^e B ākāsaṃ.

atha iminā kassaci vacanam sutvā arakkhitamukhatāya^e kiñci
vattukāmena daṇḍako viṣṭho bhavissati, evaṃ ākāsato pa-
tittvā jīvitakkhayam patten'^f etena^g bhavitabban' ti cintetvā^h
'āma mahārāja atimukharā nāma apariyantavacanā evarūpam
dukkham pāpunantiⁱ yevā' ti vatvā inā gāthā avoca:

1. Avadhī vata attānam
kacchapo vyāharam^j giram^k,
suggahītasmiṃ kaṭṭhasmiṃ^l
vácāya sakiyā vadhi^m.
2. Etamⁿ pi disvā naraviriyasetṭha
vácāṃ pamuñce kusalam nātivelam,
passasi bahubhāṇena
kacchapam vyasanam^o gatan^p ti.

(Tattha avadhī vatā ti ghātesi^q vata^r, vyāhāran^e ti vyā-
hāran^t, suggahītasmiṃ^u kaṭṭhasmiṃ^v ti mukhena
suṭṭhu^x dasitvā^y gahite daṇḍake, vácāya sakiyā vadhīti
mukharatāya^z akāle vácāṃ nicchārento daṭṭhaṭṭhānam^o vis-
sajjetvā tāya sakāya vácāya^o attānam vadhi^o ghātesi^q, evam
esa jīvitakkhayam patto na aññathā^b; etam^o pi disvā ti
etam pi^a kāraṇam disvā, naraviriyasetṭhā^a ti naresu viri-

^e C -mukathāya. ^f B pápena. ^g B omits etena. ^h C cim-
tetvā. ⁱ C pāpuninti. ^j B kacchapo yo pabyāharam. ^k B
omits giram. ^l B sugatitasmiṃ kaṭṭhasmiṃ. ^m C vadhiti. ⁿ B
etam. ^o B byasanam. ^p B gatham. ^q B ghātesi. ^r B tá.
^s C pavyāhāran, B sabyāhāran. ^t B sabyāhāran^t. ^u B
sugatitasmiṃ, C suggahītasmiṃ. ^v B omits kaṭṭhasmiṃ. ^x B
suṭṭhum. ^y B dasitvā. ^z B atimukharatāya. ^{aa} B daṭṭham
ṭhānam. ^{ab} B sakavácāya. ^{ac} B vaci. ^{ad} C aññathā, B adds
ti. ^{ae} B etam. ^{af} B etam, and omits pi.

yena seṭṭha uttamaviriya rájavara^o, vácamaṃ pamuñce^ś kusalam nátivelan ti saccádipaṭisaññuttam^ś kusalam eva paṇḍito puriso muñceyya niccháreyya, tam pi hitam^h kálayuttam^h na ativelam atikkantakále apariyantavácamaṃ na bhaneyya^t, passasíti nanu^j paccakkhato passasi, bahubhāṇena^t ti bahubhāṇena, kacchapaṃ vyasanam gatan ti etaṃ kacchapaṃ jívítakkhayaṃ pattan ti). Rájá maṃ sandháya^k bhásatíti natvá 'amhe sandháya kathesi paṇḍitá' ti áha. Bodhisatto 'mahárája tvaṃ vá hotiⁱ añño^m vá yo koci pamáná-tikkantaṃ bhásantoⁿ evarúpaṃ vyasanam^o pápuṇátíti' pákatam katvá kathesi. Rájá tato paṭṭháya viramitvá^p mandabhāṇi ahoṣi.

Satthá imaṃ desanam^ś áharitvá játakaṃ samodhānesi: 'Tadá kacchapo Kokáliko ahoṣi, dve hamsapotaká dve mahátherá, rájá Ánando, amaccapaṇḍito pana aham evá' ti.

Kacchapajátakaṃ^r.

^o B rájavavara. ^ś C pamuñca. ^ś C -paṭisamñuttam, B -paṭisamnyutta. ^h B sitam. ⁱ C bhaneyya. ^k In my transcript of B one line (from na ativelam to sandháya) is wanting. ^l C hoti, B hotu. ^m C añño. ⁿ B bhásento. ^o B byasanam. ^p B virametvá. ^ś B dhammadesanam. ^r The subscription is wanting in B; in Dh. p. 419 the title is Bahubhāṇijátakaṃ.

THE DADHIVÁHANA-BIRTH.

Endowed with color, smell and flavor“. This the Master related while living at Veḷuvana, concerning a traitor. The matter is like that told above. The Master furthermore (said): „O bhikkhus! association with the wicked is certainly bad and pernicious; but what avails is it to speak about the perniciousness to human beings of reprobate association? formerly, even the sweet-flavored senseless ambatree, whose flavor is equal to the divine flavor, having come

Notes. Veḷuvana = Sanscrit Veṇuvana, a monastery near Rájagaha; see Dhammapadam and Sp. Hardy's Manual. The transition of ṇ into ḷ we likewise meet with in muḷála = S. mṛṇála; on the other hand, in the Páli word naṅgala 'a plough' we find a Sanscrit l-sound changed into an n-sound Vipakkhasevi = S. vipaxasevin, compare Williams' English-Sanscrit Dict. under 'traitor'. Árabbha = S. árabhya, is in Páli used prepositionally = 'respecting, about'; compare the note on nissáya Dh. p. 332. Heṭṭhá means properly 'under, beneath', see Clough's Páli Grammar p. 72 and Vocabulary p. 154, 19, but then, referring to a passage of a book, it has the sense of 'previously, above'. I am at a loss to trace the word back to Sanscrit. I suppose that the Játaka alluded to is the 26th, which treats of the same subject.

into contact with the disagreeable, sour nimba-tree, became sour and bitter; having said so, he related a tale:

In (times) past, while Brahmadatta reigned in Bārānasi, four bráhmaṇa-brothers in the kingdom of Káśi, having devoted themselves to the life of isis and having built huts at regular distances in the region of Himavanta, took up their dwelling there.

Asáta -I have taken for an adjective, compounded of a privative and sáta 'pleasure'. I do not see that the readings of B ahata and ahata can afford any meaning. Paṭibhága 'resembling, like', Páli Voc. p. 140, e; the corresponding Sanscrit word pratibhága is not found in this sense in Wilson's Dictionary. Acetana, the meaning of the whole passage seems to be this: if a senseless thing can change its nature in such a degree as told in the story about the amba-tree, how much more will a similar change take place in a sensible being. Amba S. amra, the mango tree. Tittaka S. tiktaka. Atíta, what is past, an event, a story; atíte adverbially: once upon a time. The following story approaches very near to the series of occidental Fairy tales which we meet with under the titles 'Der Ranzel, das Hütlein und Hörnlein' in Grimm's Kindermärchen, 'Van Servetjen, Stok, Viool en Mantelken' in Wolf's Wodana, and 'Lykkens Flyvende Fane Eller en Historie om Tre fattige Skræddere, Som Ved en Piilegrims Reyse kom omsider til Værdighed og stoer Velstand, Hvis Udgang særdeelis lystig er at læse. Prentet i dette Aar'; a fly leaf from the beginning of the 18th century. To the same kind of tales belongs also an oriental story in Ssidi kur, see Bergmann's Nomad.

Their eldest brother having died obtained Sakkaship. When he knew this event then in succession after the lapse of seven or eight days going to assist them, one day having saluted the eldest ascetic and sat down apart, he asked: „Lord, what art thou in need of?“

The ascetic, who was suffering from the jaundice, said: „I am in need of fire“. He gave him a small hatchet.

Streif. I, p. 307. Paṭipāṭi Pāli Voc. p. 55, 21, = S. paripāṭi. Sakkatta S. çakratva. Kāraṇa Pāli Voc. p. 145, 3; Boehl. & Roth's Wörterbuch has not got the word in the sense of 'event'. Antarantarā means, I suppose, 'at intervals'; I do not find it in B. & R.'s Wörterb. Bhante is, according to Burnouf, = S. bhadanta; but how the termination *e* is to be accounted for, I cannot see. Ekamanta = S. ekānta, *m* being inserted between the two meeting vowels of the compound; compare pupphamāsane Dh. p. 133 and the note on Dh. v. 34. Paṇḍuroga, Clough's Singh. Dict. paṇḍuroga 'the jaundice'. Vāsipharasuka compounded of vāsi; Pāli Voc. p. 51, 24, and pharasuka (compare the note on Dh. v. 133), either of which means 'a hatchet'; the first part of the compound seems to have nothing to do with vāsi 'fire', because the whole compound in other Jātakas is simply used as synonymous with kuṭhāri, without any allusion to its producing fire as in the present Jātaka. The passage vāsi-pharasuka--pharasu pi I have not tried to translate; I can only see in it a nonsensical interpolation. Paḥamsitvā, so C throughout. I have not ventured to reject this reading, although I am at a loss to explain the form of the word. The reading of B can only be considered as an arbitrary correction.

The ascetic said: „who shall take this and bring me fuel?“ Then Sakka thus said to him: „whenever, Lord, thou art in need of fuel, then striking this hatchet with (thy) hand, thou shalt say: bring me fuel and make a fire, (and) it will bring fuel and make a fire for thee“.

Having given him the hatchet, he went to the second (ascetic) and asked: „Lord, what art thou in need of“? — Near his hut there is an elephant-path. He being molested by the elephants said: „on account of the elephants annoyance arises to me, drive them away!“ Sakka, having handed him a drum, (said): „Lord, when this end is beaten your enemies will flee away, (and) when that (end) is beaten they will be friendly-minded (to you) and surround (you) with a four-fold army;“ (and) so having said and having given (him) the drum, —

He went to the presence of the youngest and asked: „Lord, what art thou in need of“? He was also afflicted with the jaundice, therefore he said: „I am in need of milk“. Sakka, having given him a milk-bowl, (said): „if you, wishing (for anything), overthrow this (bowl), then having become a great river and pouring out a torrent, it will be able to take a kingdom and give it to you“; so having said he went away.

Hatthimaggā ‘a haunt of elephants’. Paccāmitta, Pāli Voc. p. 44, 14, compounded of paṭi and amitta (compare paṭisattu), the *a* being prolonged in the composition, compare Westergaard’s Sanskrit Formlære p. 106 § 408. Ávajjesatha future of vrj + á in the causative. Ánubháva is commonly written so in Pāli, very seldom anubháva; compare ároga Monatsberichte der Königl. Acad. der Wiss. zu

Thenceforward the hatchet makes a fire for the eldest brother; when the (one) end of the drum is beaten by the second (brother), the elephants flee away; (and) the youngest enjoys (his) milk.

At this time a boar straying in a place where once a town had stood, saw a set of jewels endowed with supernatural power. He seized those jewels in (his) mouth and by virtue of them having risen into the air, went to an islet in the middle of the sea, and thinking: here it is expedient for me now to live, descended and took up (his) abode in a convenient spot under an udumbara-tree. One day having placed the jewels before (him), he fell asleep at the foot of the tree.

Meanwhile an inhabitant of the Kási-kingdom, expelled from home by his parents, who said: „this (fellow) is of no service to us“, went to a seaport and embarked in a ship as

Berlin 1859 p. 333. Professor Dr. Goldstücker has informed me that in Sanscrit there are many words beginning indifferently with *a* or *á*, as *axoḍa*, *akháta*, *agára*, *alavála*, *alábú*, *alinda*, etc. *Vaṭṭati* means unquestionably ‘it behoves’, but to which root it is to be referred I do not know. It is sometimes, although rarely, written *vaddhati* which, I suppose, originates in the compound consonants *ṭṭ* and *ddh* having been in the old character nearly alike. *Phásuka* is by Turnour (*Maháwanso* p. 85, a) translated ‘convenient’. Clough in his *Singh. Dict.* has a word *pásu* which he renders ‘facile, easy, convalescent’. I cannot trace the word in Sanscrit. *Nikkaddhita* must be referred to the root *kard*, see the notes on *Dhp.* v. 133 and v. 311. One would expect *nikkaddhita*, but the last aspiration seems to have counter-

a servant to the sailors; when the ship was wrecked, and he had reached that island (by) lying on a plank, then, while seeking for different fruits, he observed the boar asleep, went softly up and took the jewels, and having by virtue of them risen into the air and sat down on the udumbara-tree he thought: this boar being an air-walker by virtue of the jewels lives here, I think it is expedient for me first to kill him and eat (his) flesh and then to go away. Having broken off a small stick (of the tree), he let it fall down on his head. The boar when aroused, not seeing the jewels, runs about hither and thither. The man seated on the tree laughed. The boar having observed him when looking round, striking (his) head against the tree, there met with (his) death.

The man having descended, made a fire, cooked his flesh and ate it, (afterwards) having ascended in the air, going along the summit of Himavanta he observed a collection of hermitages, and having descended into the hermitage of the eldest ascetic, living (there) two or three days he

acted the preceding. Paṭṭana is by Wilson given in the general sense of 'town', but it must particularly mean 'a town near the sea, a port'. In Mahā-Ummagga-Jātaka the words kākapaṭṭanakam yathā are by the Scholiast explained: macchānam gandhehi āgatehi kākehi samākiṇṇo samuddatīre chadditagāmakō viya; compare Mahāwanso p. 55, 7. Saṇīkam = S. ṇanis; it is in the MSS. very rarely written with a dental ṇ. Maṇim is here to be understood collectively = maṇikkhandham; likewise assamapadam. Dvīha, tīha, S. dvyaha, tryaha; compare thīna, avīvadāta, vītināmeti, etc., and in Sanscrit dvīpa; with a short i we find majjhima, asabbhirūpa, anupubbikathā, dakkhisi, kujjhisi, kāhisi, etc.,

waited on him and (so) saw the power of the hatchet. Thinking, I must get possession of this, he showed the ascetic the power of the jewels and said: Lord, take these (jewels) of mine and give (me) the hatchet (for them).“ The ascetic, desirous of walking in the air, took them and gave the hatchet. When he got it, after going a little (distance), he striking the hatchet said: „hatchet, strike off the head of the ascetic and bring me the jewels“. The hatchet having gone and struck off the head of the ascetic, brought (back) the jewels.

(Afterwards) having put the hatchet in a secret place, he went to the middle ascetic's presence, and after living (there) a short time and seeing the power of the drum, giving the jewels he got possession of the drum, and having (afterwards), in the same way as before, caused also his head to be cut off, —

He went to the youngest (ascetic), where having seen the power of the milk-bowl he got possession of it by giving the jewels and (then), in the same way as before, caused his head to be cut off.

(Now) taking the Jewels, the Hatchet, the Drum and the Milk-bowl he ascended into the air, and staying not far from Bārānasī he sent by the hand of a man a letter to the king of Bārānasī to this effect: either do me battle or give up the kingdom. The king having heard (his) bid-

and in Sanscrit vidh for vyadh. Vattapaṭivatta different kinds of tasks; according to the Pāli Vec. p. 102, vatta means 'approved occupation', compare S. vartana. Katipāḥa is composed of katipaya and aḥa, compare sacāḥam etc. instead of sacē aḥam. Pāḥesi = S. prāḥaiṣṭ.

ding, went out saying: „we will seize the robber“. He beat the one end of the drum (and immediately) a four-fold army surrounded (him). Having discovered that the king had unfolded (his troops) he poured out (his) milk-bowl. There arose a great river. The multitude sinking down in the milk could not escape. Striking the hatchet he said: bring (me) the king's head, (and) the hatchet went, brought the (king's) head and threw (it) down at (his) feet. (So quickly was it done that) not a single one was able to wield (his) weapon. Having entered the city surrounded by a great force, he caused himself to be crowned, and reigned (afterwards) with justice as the king called Dadhiváhana.

One day while casting nets and weels in the river for sport, a celestial amba-fruit coming from the Kaṇṇamunḍa-lake, stuck in the net. Those who cast the net, when they saw it, gave (it) to the king. It was a large golden ball, of the size of a bowl. The king asked the foresters: of what (tree) is this the fruit? Having learned that it was an amba-fruit, he enjoyed (it), planted (its) stone in his garden and caused it to be watered with milk-water. The tree having sprung up bore fruit in the third year. Great honor

Avattharaṇa S. avastaraṇa, I know not if I am right in taking this in the sense of 'deploying the army'. Asakkhi, aorist of sak S. çak; one would expect sakki, the aspiration however is, I think, an influence of the latent *y*. Dadhiváhana, see B. & R's Wörterb. Kaṇṇamunḍa is the name of a mythic lake, see Sp. Hardy's Manual p. 17. Daḥa implies, according to Clough's Singh. Dict., 'a lake or pond in which the lotus grows, a bud, a young sprout, a day'; the word seems not to be found in Sanscrit. Pakka =

was paid to the amba-tree. They sprinkle (it) with milk-water, they give (it) five fingers full of perfume, they surround (it) with garlands, they light a lamp with perfumed oil. Its covering, furthermore, was of silk and coarse cloth. (Its) fruits were sweet (and) golden.

King Dadhiváhana, sending the amba-fruit to other kings, from fear that a tree might grow up from the stone, sent (them) after having (first) pierced with a maṇḍu-thorn the place where the sprout should spring forth. (And therefore) when, after eating the amba, they planted the stone, it would not thrive. They asking: what is the reason of it, learned the cause. Then one of the kings called (his) gardener and asked (him): „wilt thou be able to destroy the sweetness of (king) Dadhiváhana's amba-fruits and make them bitter, and when he answered: yes Sire! he sent him away, after giving (him) a thousand (pieces of silver), saying: go then. He went to Báránasí and caused it to be reported to the king: „a gardener has come“, and being summoned by him and having entered and saluted the king, he was asked: art thou a gardener, and having said: yes Sire!

phala, Páli Voc. p. 131, 39. Khírodaka water from the mythic sea khíroda = xíroda, see Amarasínha and Hemacandra. Sáni S. çáni; paṭṭasániyá must, I think, be the instrumental case. Maṇḍukaṇṭaka, Turnour has in Maháwanso p. 122, 5 translated this 'the poisoned fang of a toad'. I do not see how this translation can be justified. As to the words gandhapañcañgulika, parikkhepa and paṭṭa, I am not sure that I have understood them rightly. Rájúnañ with an inserted *u* which is usually prolonged as if the base were ráju. Aṭṭhi is the nominative and aṭṭhim the accusative

he enlarged upon his ability. The king said: go and stay with our gardener. These two persons henceforth tend the garden. The newly arrived gardener, causing flowers to bloom, and fruits to be gathered, out of season, made the garden charming. The king being pleased with him, having discharged the old gardener, gave him (the charge of) the garden.

He finding the garden in his hands, sowed nimbas and paggavavallis round the amba-tree. Gradually the nimbas grew up. Their roots and branches were united and variously connected together. By this union with what was disagreeable and sour the sweet-fruited amba at last became bitter, with a taste like (that of) the nimba-leaf. Having discovered that the amba-fruits had become bitter the gardener ran away. Dadhiváhana having gone into the garden, (on) eating an amba-fruit but not being able to get

case, see Clough's Páli Gram. p. 49. Paṭijagganti S. pra-tijágrantī, from the root jágar, Clough's Páli Verbs p. 17, 17; Paggava is written phaggava in the Páli Voc. p. 81, 7; I cannot find any corresponding word in Sanscrit. Kasaṭa I suppose to be equal to S. kaṣṭa, an extension having taken place in the same way as in makasa, rahada etc. = maxa, hrada. Kakkáretvá I have translated conjecturally, supposing it to be cognate with the Sanscrit words krka, krkáta, karkata, krkara, krakara, karkarí, gargara, all of which appear to be onomatopoeic; but I see now by B. & R.'s Wörterb. that the Sanscrit form should be khátkṛtya, which must be identical with kátkṛtya. The whole phrase as given there, khátkṛtya niraṣṭhivat, likewise explains the following word nuṭṭhubhi, which stands, as it seems, by harmony of

down the juice of the amba, which had entered (his) mouth, (because it was) like that of the disgusting nimba, hawked and spit.

At that time Bodhisatta was his admonitor. The king having invited Bodhisatta, (on) asking him: „O learned (man)! of the usual care bestowed upon this tree nothing has been omitted, still its fruit has become bitter, what is the cause (of this)?“ he recited the first stanza:

1. „This amba-tree was formerly
endowed with color, smell and flavor,
obtaining such a culture
why has this amba bitter fruit?“

Then telling (him) the cause of it Bodhisatta recited the second stanza:

2. „Thy amba, O Dadhiváhana,
is surrounded by nimbas,
the root (of the one) is united with the root (of the other),
the branches (of the one) embrace the branches (of the other):
by reason of (its) connection with the bad (nimbas),
therefore the amba has bitter fruit“.

The king having heard his words, caused all the nimbas and paggavavallis to be cut off and (their) roots to be era-

sound instead of niṭṭhubhi from ṭhubh (Páli Verbs p. 7, 26) = S. ṣṭhív. Parihára 'protection' Páli Voc. p. 129, 24. Ambáyam = ambo ayam. Pucimanda = S. picumanda. Nisevare, see the the note on Dhp. v. 225. Niyýádeti = S. niryátayati. Samodhánemi, according to Rask's 'Collection of Páli words' preserved in the Royal Library, signifies 'I collect'. It is a derivative from samavadhána, see Weber's Makasajátakam.

dicated, the sour earth entirely to be carried away and sweet earth to be brought to (it), and the amba to be tended with milk-water, sugar-water and fragrant water. By the union with sweet juices it again became sweet.

The king having handed over the garden to the original gardener, (at last) having lived to a full age, he passed away (and was rewarded) according to his deeds.

The Master having given this moral instruction, summed up the Játaka thus: „At that time I was the wise counsellor“. The Dadhiváhana-Birth.

THE SOMADATTA-BIRTH.

„Thou didst (what was) right“. This the Master related, while living at Jetavana, concerning the priest Láludáyi. He, forsooth, was not able, among two or three persons, to succeed in uttering a single word. Being of a very timid mind, when thinking: I will say one thing, he said another. Talking about this disposition of his,

NOTES. Jetavana, see Burnouf's Introduction p. 22. Láludáyi = Udáyin the simpleton, from lála = S. láta, laṭa; compare the root laḍ or lal. Sárājja presupposes a Sanscrit word çáradya from çárada which, according to Wilson, means 'modest, diffident'. — The following story is substantially the same with that which we have in the commentary on Dhp. v. 152, although differing from it in the words.

the monks sat down in the Hall of Dhamma. The Master having arrived, asked: what do you now sit here talking about? and when they answered: truly about this, he (said): not (only) now, o monks, Láludáyi is of a very timid mind, (but) also formerly (he was) of a very timid mind, (and) thus having said he related a tale:

In (times) past, while Brahmádatta reigned in Báraṇasí, Bodhisatta, having been born in a bráhmaṇa-family in the kingdom of Kásí, (and) after reaching the age of maturity, having acquired (all sorts of) accomplishments in Takkasilá, returned to (his) home, and (here) learning his parents' poverty, in order to relieve (his) distressed family, having asked leave of (his) parents, he went to Báraṇasí and served the king. He became dear (and) pleasing to the king.

Takkasilá = S. Taxačilá B. & R.'s Wörterb.; one would expect Takkhasilá in Páli according to the usual change of letters, but so it is never written. This city is very often mentioned in the Páli Legends as a place where all such as were to be well educated, went in order to place themselves at the feet of a far-famed Master (disápámokkhácaríya) who would teach them the Three Vedas and all liberal arts (tayo vede sabbasippáni ca). Goṇa Páli Voc. p. 65, 49; not in Sanscrit. Thambhaka S. stambhaka 'stopping', Wilson. Yáceyyátha, mark the 2 pers. plur. of the potential, although the subject is tvam 'thou'. Kasámase imperativus medii, from kas S. kṛṣ. Khattíya S. xatríya. Paṅṅa, Páli Voc. p. 95, 18; S. praṅṅa, which Clough in his Singh. Dict. renders 'honest, upright; straight; accustomed, habituated, trained or used to'. Tatháruṅpa

Then (it happened that) while his father got (his) living by ploughing with two oxen, one of them died. He went to Bodhisatta and said: „(my) dear (son), one ox (of mine) is dead, the work of ploughing does not proceed, ask the king for an ox“. „(My) dear (father), not long ago the king (was) seen by me, now to ask for oxen (would) not (be) proper, do you ask“ „(My) dear (son), you know not my timidity, forsooth I in the presence of two or three am not able to succeed (in my) speech, if I go into the presence of the king to ask for an (other) ox, I shall return after having given (him) the one (remaining)“. „(My) dear (father), be it as it may, I cannot ask the king, but on the other hand, I will make you fit (for it)“. „Well then, make me fit“.

means 'such'; then, I suppose, 'such (as required), suitable'. Paṇṇākāra 'a present'; it is rarely written paṇṇakāra, Pāli Voc. p. 46, 24; Spiegel's Anecdota Pālica p. 74. The etymology thereof is unknown to me. Virajjhivā I suppose to be the gerundive of rādh + vi, taken in the sense of aparādh. Sita S. smita. Tumhehi dinnā bhavissanti, I am not sure of the meaning of these words. I think they must be understood, either: 'they are to be given by you', that is, 'you must give the present, it is not fit for me', or: 'they must have been given by you', that is, 'I do not know I have any, if I have, you must have presented me with them'. Bhaṇḍaka S. bhāṇḍaka. Nivāsana 'an inner or under garment', Clough's Singh. Dict. Sannitthāna, my translation of this word is conjectural. Saññā S. saññā; Pāli Voc. p. 13, 10 and 116, 96. Yoggā S. yogyā. Ciṇṇa, this is rather an interesting form, because it presupposes a weakening of the root car into cī.

Bodhisatta took (his) father, went to a cemetery choked with *birana*-grass, and having bound here and there (some) bundles of grass, gave them names, saying: this is the king, this the vice-king, (and) this the general, (whereupon) he showed them to (his) father successively, saying: „(my) dear (father), when thou hast gone to the presence of the king and said: (may) the great king be victorious, you shall ask for an ox by reciting this stanza,“ (and) so he taught him the (following) stanza:

„I (used to) have two oxen, O great king,
by means of which we plough the field;
of them one is dead, O Sire,
give (me) another, O *khattiya!*“

The *bráhmaṇa* having for a year made this stanza familiar to himself, he said to Bodhisatta: „(My) dear Somadatta, the stanza is familiar to me, now I am able to recite it in the presence of any one, lead me to the presence of the king.“

He saying: well, (my) dear (father), and having caused (him) to take (with him) a suitable present, led (his) father to the presence of the king. The *bráhmaṇa* having said: (may) the great king be victorious, offered the present. The king said: „Somadatta, what is this *bráhmaṇa* to thee?“ „(He is) my father, O great king.“ „For what purpose has he come?“ At this moment the *bráhmaṇa*, in order to ask for the ox, reciting the stanza said:

„I (used to) have two oxen, O great king,
by means of which we plough the field;
of them one is dead, O Sire,
take the other, O *khattiya!*“

The king understanding that the *bráhmaṇa* had repeated (it) wrongly, smiled and said: „Somadatta, in your house I sup-

pose (there are) many oxen.“ „Great king, they must have been given by you (then).“ The king being pleased with Bodhisatta ('s answer) gave the bráhmaṇa sixteen oxen, (several) ornamental articles and a village for his clothing, as a bráhmaṇa-present, and sent him away with great honor. The bráhmaṇa having mounted a carriage drawn by entirely-white Sindhu-horses, went with a great retinue to the village.

Bodhisatta sitting down together with his father in the carriage (said) on the way: „(my) dear (father), for a whole year I made you apt, but at the moment of your being accomplished, you gave the ox to the king,“ (and) having said so he recited the first stanza:

„Steadily attentive, thou didst (what was) right,
for a year in (the cemetery) full of bíraṇa-grass,
(but) alteredst the chief word, when thou enteredst the
assemblage;

no training protects the (man) with little brains.“

Whereupon the bráhmaṇa, having heard his words, recited the second stanza:

„He who asks (for anything), dear Somadatta,
runs a double (risk):
(viz.) loss and the acquirement of wealth,
for such is the nature of asking.“

The Master having given this moral instruction, summed up the Játaka thus: „At that time Somadatta's father was Láludáyi, and Somadatta I. The Somadatta-Birth.

THE JAVASAKUNA-BIRTH.

„We have done thee a service“. This the Master related, while living at Jetavana, concerning Devadatta's

ingratitude, etc. „Not only now, O bhikkhus, (but) also in former existences Devadatta was ungrateful“, so having said he related a tale:

In (times) past, when Brahmadaṭṭa reigned in Bārāṇasī, Bodhisatta was born in the region of Himavanta as a Rukkhakoṭṭhaka-bird. Now (it happened that) while a Lion was eating flesh, a bone stuck in (his) throat. The throat swelled, he is unable to take food, vehement are the pains (which afflict him). Then the bird, (as he was) looking out for food, perched upon a branch, seeing him, asked: „friend, what ails thee?“ He told the cause: „I might, friend, free thee of that bone, but by (reason of my) fear I dare not enter thy mouth, (for) thou mightst eat me“. „Don't be afraid, friend, I will not eat thee, (pray) 'save my life“. He, (having answered) „well then!“ (and) having caused him to

NOTES. Pe occurs often in the Pāli books as a sign of omission, and evidently means 'etc.' It must be an abbreviation of some word, but of what I do not know. In B pe has unjustly been left out, for, in accordance with the opening of most of the other Jātakas, we must supply nearly as follows: Ekadivasam hi bhikkhū dhammasabhāyaṃ katham samuṭṭhāpesum, Sathā āgantvā 'kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā' ti pucchitvā 'imāya nāmā' ti vutte; then comes: na bhikkhave Devadatto, etc. — The following fable is found abbreviated in La Loubère's Description du Siam, Tome 2nd, p. 19; in the occidental versions we find it with the Greeks in Babrius (see Lewis' edition p. 96 λύκος καὶ ἐρφιδίος) and with the Romans in Phædrus (1, 8: Lupus et Gruis). Koṭṭhaka must be S. koyastika, see B. & R.'s Wörterb., 'a small white crane'; rukkhakoṭṭhaka is per-

lie down on (his) left side, (but) thinking: who knows what this (fellow) will do, (and therefore) having placed a small stick between his under- and upper-jaw, so that he could not close (his) mouth, entered (his) mouth and struck one end of the bone with (his) beak. The bone dropped and fell out. He, after having caused the bone to fall, going out of the lion's mouth, and causing also the small stick to fall by striking it with (his) beak, having gone out, sat down upon a branch. The lion, having got well, one day, having killed a forest-buffalo, eats (it). The bird, thinking: I will sound him, sat down on a branch above him and conversing with him pronounced the first stanza:

1. „We have done thee a service
(according to) what power we had:
King of animals! homage to thee!
Shall we get anything (from thee)?“

Having heard this, the lion pronounced the second stanza:

haps a species of it nestling in trees or near woods. Laggi aorist of the verb lag, conjugated according to the 4th class. So also in Prakrit, compare Cowell's Prākṛta-Prakāṣa p. 171. Uddhumáyi aorist of the verb dham S. dhmá, Páli Verbs p. 9, 12. Gocara can in Páli mean 'food'; compare the passage: Kákí 'putto me' ti saññáya mukhatuṇḍakena gocaram áharitvá tam paṭijaggi, in Játaka 326, which I give below. Pasuta S. prasita, see the note on Dhp. v. 166. Samma I have translated conjecturally; it seems to be the same as S. ṣarman, which, according to Wilson's Sanscrit and Carey's Bengalee Dict., is 'an appellation or title given to brahmuns'. Vímamsissámi S. vimarṣiṣyámi, is commonly written with a long í, for what reason I do not know. Akaramhase

2. „As I feed on blood
(and) always hunt for prey,
it (is) much that thou still livest,
having got in between (my) teeth!“

Having heard *this, the bird pronounced the two other stanzas:

3. „An ingrate, who does no (good),
(and) does not return what has been done (to him),
in whom there is no gratitude, —
to serve him is useless.
4. Whose friendship is not acquired
by a manifest (good) deed,
from him softly (one) should draw back
not envying (him and) not abusing (him)“.

Thus having spoken that bird flew away.

The Master having given this moral instruction, he summed up the Játaka thus: At that time the Lion was Devadatta and the Bird I. The Javasakuṇa-Birth.

and aḥuvamḥase aorists. Labhámase imperative in the sense of future, compare yamámase Dhp. v. 6. In a corrupted form we find this and the following verse in Dhp. p. 147. Ludda and luddaka are usually written thus in Páli, compare Clough's Páli Gram. p. 84 and 139, Páli Voc. p. 68, 16; 133, 61; 146, 29. Ludda must be identical with S. lupta, loptra, lotra, 'booty, plunder', see Wilson's Dict. Anussuyyam the present participle of a root ussuyy or usúy, probably S. írṣy; compare Clough's Páli Gram. p. 135: dujjaná gunavantá (read: gunavantánam) usúyanti, 'the wicked detest (to) the virtuous'; likewise in Çakuntalá the reading Anusúyá.

II, 4, 9. THE SIHACAMMA-BIRTH.

„That is not the roar of a lion“. This the Master related, while living at Jetavana, concerning Kokálika. The latter was, namely, at that time desirous of reciting the sarabhañña. The Master having heard this incident, related a tale:

In times past, while Brahmádatta reigned in Bára-nasí, Bodhisatta having been born in an agricultor's family, when grown up gained his livelihood by tilling the ground.

At this time a merchant wanders about trafficking by the help of an ass. In every place he comes to, having taken his merchandise from the back of the ass, he clothes him in a lion's skin and lets him loose into the rice and barley fields. The watchers of the field, on seeing him and believing him to be a lion, dare not approach.

NOTES. Kokálika an accomplice of Devadatta, Buddha's cousin and his adversary; compare Sp. Hardy's Manual p. 326 and 454. Sarabhañña, in elucidation of this word I subjoin the Daddara-játaka. Pavatti, Páli Voc. p. 13, 10 and 136, 76 'topic'. The following fable is substantially the same with those we find in Pañcatantra p. 224, Babrius (ed. Lewis) 2^d part p. 43; compare Pantschatantra übersetzt von Th. Benfey, Theil I, p. 462. Kasi S. kṛṣi. Gadrabhabhárakena with as much as an ass could be loaded with? Vohára S. vyavahára. Párup or páruþ, that is: pra + rup, occurs often in Páli, evidently in the sense of 'to clothe, to dress'; the participle of it is páruþo, by elision, I suppose, instead of páruþito.

One day, then, this merchant having taken his stand at the entrance of a town, while causing his breakfast to be prepared, lets loose the ass into a barley field, having previously clothed him in the lion's skin. The watchers of the field believing him to be a lion and not daring to approach him, went home and told the matter. The inhabitants of the whole town, after seizing their weapons, while blowing the conchs and sounding the drums, drew near to the field, and shouted aloud. Terrified with the fear of death, the ass brayed like an ass. Knowing him then to be an ass, Boddhisatta pronounced the first stanza:

1. „That is not the roar of a lion,
nor a tiger, nor a panther;
clothed in a lion's skin
a wretched ass roars“.

The inhabitants of the town, also knowing him to be an ass, killed him by breaking his bones, and went away, carrying with them the lion's skin. The merchant then, having come and seen the unfortunate ass, pronounced the second stanza:

2. „For a long time, indeed, the ass did eat
that green barley,
clothed in a lion's skin;
but when roaring he committed himself.“

While he said this, the ass died there.

The Master having given this moral instruction, he summed up the Játaka thus: „At that time the ass was Kókálíka, but the wise agricultor I.“ The Sñhacamma-Birth.

Jamma, see Dhp.

II, 7, 5. THE KACCHAPA-BIRTH.

„He killed himself, verily“. This the Master related, while living at Jetavana, in reference to Kokálika. The matter will appear in the Great Takkári-Játaka. At that time the Master, furthermore, said: „O bhikkhus, not only now has Kokálika been killed by his talk, but he was also formerly killed“, and having said this he related a tale:

In times past, while Braḥmadatta reigned in Bārānásí, Bodhisatta having been born in the family of a minister, when grown up became the king's mentor. Now this king was very talkative; when he spoke there was no occasion for others to say anything. Bodhisatta who wishes to do away with this talkativeness of his, walks about reflecting on an expedient.

And at this time there lives a tortoise in a lake in the Himavanta-region. Two young hamsas seeking for food, made acquaintance with him. Having become intimate with the tortoise they said to him: „friend tortoise, our dwelling-place is in Himavanta, on the mountain Cittakúta, in the cave Kañcana, the region is charming, wilt thou go

NOTES. Mahátakkárijátaka must be the same with Mahátakkárijátaka (XIII, 8) which relates to Kokálika. — The following fable is found in Dhp. p. 418 and Pañcantastra p. 76; cognate ones we meet with among the Greeks and Romans, see Babrius (ed. Lewis) I. p. 122, and Phædrus (ed. Orellius) p. 55 and 128; compare Benfey's Pañcantastra I. p. 239. I give below the Kokálikajátaka, which is akin to this. Baḥubhāṇin, compare Dhp. v. 227.

there with us“? „What am I to do, to go there“? „We will take thee and carry thee, if thou art able to hold thy tongue and not say anything to any one“. „I will hold my tongue, take me and carry me along with you“. Well! said they, let the tortoise take hold of a stick with his teeth, and having themselves each seized one end of it, they rose in the air. The children of the town on seeing him thus borne along by the hamsas, said: „two hamsas are carrying a tortoise by means of a stick“. The tortoise, being desirous to say: „if my companions carry me along with them, what is that to you, O wicked slaves!“ and thus letting go the stick from his mouth at the very time he, on account of the great rapidity of the hamsas, had arrived above the king's dwelling in the city of Bārāṇasī, fell down into the open court and was cut in twain. „A tortoise has fallen down into the open court and is cut in two“, was the general cry.

The king taking Bodhisatta with him went to the place surrounded by his ministers, and seeing the tortoise asked Bodhisatta: „O wise man! how has it come to pass that he

Amhākaṃ saddhim, it is surprising to find saddhim governing a word in the genitive case, one would expect: amhehi saddhim. Daṃs S. daṃṣ, in Clough's Pāli Verbs p. 16, 9 it is written daṃs. Uparibhāga means properly 'the space above', but then it is turned into a preposition implying 'above'. Datṭha 'bitten', *d* has not been changed into *d*, it being counteracted by the linguals at the end of the word. Dvebhāga must be an adjective, 'parted in two'. Ākāsaṅgaṇa I have translated conjecturally. It seems that it ought to have been ākasato pativā as below. Paṭikaṃkha would

has fallen down here.“ Bodhisatta said to himself: „long wishing for an opportunity, and wanting to advise the king, I walk about reflecting on a means, (now I have found it), this tortoise must have become intimate with the hamsas; in order to carry him away to Himavanta they have let him take hold of a stick with his teeth, and have risen in the air; he then, having heard some one speak, not being able to hold his tongue, but desirous of saying something, must have let go the stick, and has thus fallen down from the air and met with his death;“ thinking thus he said: „truly, O great king, too talkative and infinitely prating people will suffer such pain“, and pronounced these stanzas:

1. „The tortoise, verily, killed himself,
while raising his voice;
when holding the stick fast
he killed himself by his speaking.

2. Having seen this, O thou strongest of men!
speak appropriate, not unseasonable language;
thou seest that the tortoise met with an accident
on account of his talkativeness.“

The king knowing him to speak in reference to himself, said: „O wise man, thou speakest about us“. Bodhisatta said: „O great king, be it thou or any one else, every one speaking immoderately will meet with such an accident; to

in Sanscrit be pratikāṃxa. Kaṭṭha S. kāsṭha. Sakī S. svakī. Kāthesi must here be the 1 person aorist, instead of kathesiṃ.

make this evident I have spoken." The king henceforward desisting (from his bad habit) became a man of few words.

The Master having given this moral instruction, summed up the Játaka thus: „At that time the tortoise was Kokálika, the two young hamsas the two great theras, the king Ánanda, but the wise minister I". The Tortoise-Birth.

II, 3, 2. THE DADDARA-JĀTAKA.

Ko nu saddena mahatá ti. Idam Satthá Jetavane viharanto Kokálikam árabba katesi. Tasmim hi kále bahú^a bahussutá bhikkhú Manosilátale^b nadamáná^c taruṇasíhā^d viya Ákásagaṅgam^e otárentá^f viya ca saṅghamajjhe pada- bhāṇam^g bhaṇanti. Kokáliko tesu padabhāṇam^h bhaṇantesuⁱ attano tucchabhāvaṃ^j ajánitvá^k 'aham pi^l padabhāṇam^g bha- ṇissámīti^l' bhikkhúnam antaram^m pavisitvá 'amhákam pada- bhāṇam^g na pápenti, sa ce amhákam pi pápeyyumⁿ mayam^o pi bhaṇeyyámá^p ti^q bhikkhusamghassa námam agahetvá va tattha tattha kathento áhiṇḍati. Tassa sá kathá bhikkhusamghe pákatá jātá. Bhikkhú 'vímamsissáma^r táva nan' ti saññáya^s evam áhamsu: 'avuso Kokálika^t ajja samghassa padabhāṇam^u bhaṇá^v ti. So attano balam ajánitvá^x va sádhú ti sampatic-

^a B omits bahú. ^b B adds nisinná. ^c B síhanádam na-
dantá. ^d B taruṇasího. ^e B ákásaṅgam. ^f B otaranto, C otá-
rento. ^g C padabhāṇam, B sarabhāṇam. ^h B sarabhāṇam.
ⁱ C bhañantesu. ^j C tucchakucchibhāvaṃ. ^k B ajánetvá and
adds va. ^l B ahi. ^m B anantaram. ⁿ B amhákam pápu-
neyya. ^o B mayam. ^p C bhañeyyámá. ^q B vá. ^r B vimam-
^s C samñáya, B paññáya. ^t C kokáliya. ^u B sarabhāṇam.
^v B bhañáhi. ^x C jánitvá, B ajánetvá.

chitvá 'ajja padabhāṇam^u bhaṇissāmiti' attano sappāyaṇ^y
yāgum pivi⁷, khajjakam khādi, sappāyen' eva⁸ sūpena bhūñji.
Suriye^a atthaṅgate⁸ dhammasavanassa kāle ghosite bhikkhu-
samgho sannipati. So kaṇṭakaraṇḍavannaṃ^a kāsavaṃ nivā-
setvá kaṇṇikārapupphavannaṃ párupitvá^b saṃghamajjham^c
pavisitvá there^d vanditvá alamkataratanamaṇḍape paññatta-
dhammāsanaṃ^e abhirúhítvá vicitravjjanim^f gaḥetvá 'pada-
bhāṇam^g bhaṇissāmiti' nisīdi. Tāvad ev' assa sarfrá sedá
muccimsu^h, sárajjam okkami. Pubbagátháya paṭhamapadaṇ
udáharitváⁱ anantaram^j na passi. So kampamáno ásaná
oruyha lajjito saṃghamajjhá^k apakkamma attano parivenaṇ
agamási. Añño^l bahussutabhikkhu^m padabhāṇamⁿ bhaṇi^o.
Tato paṭṭháya bhikkhú tassa tucchabhávaṃ jánimsu^p. Ath^r
ekadivasaṃ bhikkhú dhammasabháyaṃ^q katham samuṭṭhāpe-
sum^r: 'ávuso paṭhamaṃ Kokálikassa tucchabhávo dujjáno,
idáni pan' esa sayam naditvá^s pákaṭo^t játo' ti. Satthá ágantvá
'káya nu 'ttha bhikkhave etarahi katháya sannisinná' ti puc-
chitvá 'imáya námá' ti vutte 'na bhikkhave idán' eva Koká-
liko^u naditvá^v pákaṭo^t játo pubbe pi naditvá pákaṭo^t aho-
sīti' vatvá atítam áhari:

Atíte Báraṇasiyam Brahmádatte rajjam kárente

^y C khípi. ^z C sampáneva. ^a B sūriye. ⁸ B aṭhaṅgamite
^a B koṇḍikaraṇṇam. ^b B párupitvá. ^c B -majhe ^d B
theram. ^e C paññatta-, B paññattha-. ^f B cittabjjaní. ^g C
padabhāṇam, B sarabhāṇam. ^h B muñcisu. ⁱ B udáharetvá.
^j B antaram. ^k C -majjham. ^l C añño, B aññe. ^m C
bahussutabhikkhú, B báhussutá bhikkhu. ⁿ B sarabhāṇam.
^o B bhaṇisum. ^p B janisu. ^q B dhammasabháyaṃ bhikkhu
^r B samuṭṭhapesum. ^s B disvá. ^t B pákaṭo. ^u B Kokáliko
idáneva. ^v B nadisvá.

Bodhisatto Himavanta padese^x sñhayoniyam nibbattivá^y bahunnam^{*} sñhanam rájá ahoṣi. So anekasñapariváro^a Rajataguháyaṃ vasaṃ kappesi. Tassa^o avidúre ekissá guháya eko sigálo^a pi vasati. Ath' ekadivasam deve^b vassitvá vigate sabbe sñhá^c sñharájass' eva^d guhádváre sannipatitvá sñhanádaṃ nadantá sñhakílaṃ kñimsu. Tesam^e evaṃ naditvá kílanakále so pi sigálo^a vassi^f. Sñhá tassa saddaṃ sutvá 'ayam pi^g sigálo^a amñhehi saddhim nadatíti' lajjitá tuñhí ahesum. Tesam tuñhíbhútakále Bodhisattassa putto sñhapotako 'táta ime sñhá naditvá naditvá^h sñhakílaṃ kílantá etassa saddaṃ sutvá lajjáya tuñhí játá, ko nám' eso attano saddena attánaṃ jánápéttí' pitaraṃ pucchanto paṭhamam gátham áha:

1. Ko nu saddena mañatá
abhinádeti daddaraṃ,
kimⁱ sñhá na-ppaṭinandanti^j,
ko nám' eso migádbhibhú^k ti.

(Tattha abhinádeti daddaraṃ^l ti daddaraṃ^m pabbataṃⁿ ekanádaṃ karoti, migádbhibhú^o ti^p pitaraṃ álapati, ayam h'ettha^q attho: migádbhibhú^r migajéttaka sñharája pucchámi taṃ 'ko nám' eso' ti.) Ath' assa vacanaṃ sutvá pitá dutiyaṃ gátham áha:

^x B Himavantappadese. ^y C nibbattetvá. ^{*} B bahunam.
^a C anekehi sñhehi sñapariváro. ^o B tassá. ^a B siṅgálo.
^b C devo. ^c B omits sñhá. ^d B sñharájassa. ^e C tesu.
^f B so siṅgálo pi nadati. ^g B ayam and omits pi. ^h B omits the last naditvá, C has added this. ⁱ B taṃ. ^j B sñha nappatinandanti. ^k B magádbhibhu. ^l C daddaram. ^m C daddara. ⁿ B rajatapappataṃ. ^o B migádbhibhu. ^p B adds taṃ.
^q B ayam etta. ^r B migádbhibhu ti.

2. Adhamo migajátánam

sigálo táta vassati,

játim assa jigucchantá

tuñhí síhā samaecharē ti.

(Tattha samacchare ti, san ti upasaggamattam, acchantīti attho, tuñhī acchanti, tuñhī hutvá nisīdantīti vuttam hoti, potthakesu pana samacchare ti likhanti.)

Satthā 'na bhikkhave Kokáliko idán' eva attano nádēna[†] attánam pákatam[‡] karoti pubbe pi akási yevá[§] ti[¶] desanam áharitvá játakam samodhánesi: 'Tadá sigálo^{*} Kokáliko aḥosi, síḥapotako Ráḥulo, síḥarájá pana aḥam evá' ti. Daddara-játakam[§].

IV, 4, 1. THE KOKÁLIKA-JÁTAKA.

Yo ve kále asampatte ti. Idam Satthá Jeta-vane viḥaranto Kokálikam árabba kathesi. Vatthum Takkáriyajátake[†] vittháritam[‡].

Atíte pana[†] Báraṇasiyam Braḥmadatte rajjam ká-rente Bodhisatto tassa amaccaratanam[‡] aḥosi. Rájá Bahubháṇi[§] aḥosi. Bodhisatto 'tassa tam bahubhánitam[§] nise-dhessámīti' ekam upamam upadhárento vicarati. Ath' ekadivasaṃ rájá uyyánam gantvá[§] maṅgalasilápatte nisīdi. Tass'

[†] B su. [‡] B omits attano nádēna. [§] B pákatam. [¶] B adds vatvá imam dhamma. ^{*} B síngálo. [§] B adds dutiyam.

[†] C Takkárika-. [‡] B virittáritam eva atítam áhari. [§] B omits pana. [¶] B amacco ovádako. [¶] both MSS. -bháni. [§] both MSS. -bhánitam. [§] B gato.

upari ambarukkho atthi. Tatth'^h ekasmiñ kákakulávake kálakokilá'ⁱ attano añḍakam nikkhipitvá agamási. Kákí'^j tam kokilañḍakam^k pañijaggi. Aparabháge tato kokilapotako'^l nikkhami. Kákí'^j 'putto me' ti saññáya^m mukhatuñḍenaⁿ gocaram áharitvá tam pañijaggi. So avirúlhapakkho^o akále yeva kokilaravam ravi. Kákí'^j 'ayam idán' eva táva^p aññam^q ravam ravati', vaddhento^r kim karissattí' tñḍena'^s koṭṭetvá^t máretvá kulávaká^b pátesi. So rañño pádamúle pati. Rájá Bodhisattam pucchi: 'kim etañ saññáya'^u ti. Bodhisatto 'aham rájánam vinetuñ^v ekañ upamañ pariyesámi, laddhá dáni p'^w esá'^x ti cintetvá: 'mahárája atimukhará akále bahubhánino^y evarúpañ labhanti, ayam mahárája kokilapotako kákiyá putt^{ho}'^z avirúlhapakkho akále yeva^a viravi^a, atha nam kákí 'náyañ mama puttako'^z ti ñatvá mukhatuñḍena koṭṭetvá^a máretvá kulávaká^b pátesi, manussá vá hontu tiraccháná vá akále^c bahubhánino^d evarúpañ dukkham anubhavantí' vatvá ima gáthá abhási:

1. Yo ve kále asampatte
ativelam pabhásati^e
evam so niñato^f seti^g
kokiláyeva^h atrajo.

^h B tatr'. ⁱ C kálakokilá. ^j B káki. ^k C kokilañḍakam, B kokilabhañḍam. ^l C kokila-. ^m C saññáya. ⁿ C -tuñḍakena. ^o B avirulha-. ^p B omits táva. ^q C aññam. ^r B varam ravi. ^s B vasanto. ^t B tuñḍakena. ^u C koṭṭetvá, B koṭetvá. ^v B piváretuñ. ^w B mesá. ^x C bahubhánino. ^y B kiliyá putto. ^z B adds kokilaravam. ^a B ravi. ^a C koṭṭetvá, B koṭetvá. ^b C omits kulávaká. ^c B adds ca. ^d both MSS. -bhánino. ^e B pi bhásati. ^f C niñato. ^g B seni. ^h B kokiláviya.

2. Na hi sattaññam sunisitaññamⁱ
 visam halāhalam^w iva
 evaññam nikaṭṭhe^j pāteti
 vācā dubbhāsita yathā.

3. Tasmā kāle akāle vā^k
 vācam rakkheyya paṇḍito,
 nāṭivelaññam pabhāseyya
 api attasamam pi ca^l.

Yo ca^m kāle mītam bhāseⁿ
 matipubbo vicakkhaṇo^o
 sabbe amitte ādeti
 supaṇṇo^p uragaññam^q ivā ti.

(Tattha kāle asaṃpatte ti attano vacanā kāle appatte^r,
 ativelān ti velāṭikkantaññam^s katvā atirekappa mānaññam^t bhāsati,
 halāhalam ivā ti halāhalam iva, nikaṭṭhe^u ti tasmīññam
 khaṇe appamattake kāle, tasmā ti yasmā sunisitaññam sattaññam^v
 halāhalavisato pi^x khippataraññam dubbhāsita vacanaññam eva pāteti
 tasmā, kāle akāle vā^y ti vattuññam^z yuttakāle ca akāle ca^{aa}
 vācam rakkhetha^a ativelāññam na bhāseyya api attanā same ti
 nānākarāṇe pi puggale ti attho^{aa}, matipubbo ti matipure^b
 cārikaññam katvā kathanena matipubbo, vicakkhaṇo^c ti

ⁱ B sattaññam sunissitaññam. ^w both MSS. -halam. ^j B nikaḷeḍha.
^k B kāle vā akāle. ^l B attasamamhi vā. ^m B va. ⁿ B
 mitabhāsase. ^o C vicakkhano. ^p both MSS. supaṇṇo ^q B
 uragam. ^r B asaṃpatte. ^s B velaññam atikkantaññam. ^t C atire-
 kapamaññam. ^u B nikaḷe. ^v B sunissitasattā. ^x B ti.
^y B tasmā kāle vā. ^z B vatthuññam. ^{aa} B omits ca akāle
 ca. ^{ab} C rakkhateva, B adds ativelāññam rakkhetha. ^{ac} C anto
^b B matipure. ^c C vicakkhano.

nāṇena vicāretvā atthavindanapuggalo^d vicakkhaṇo^e nāma,
 uragam^e ivā ti uragam iva^f, idaṃ vuttam^g hoti: yathā
 supaṇṇo samuddam^h khobhetvā mahābhogaṃ uragam^g ādeti
 gaṇhāti^h ādiyitvā caⁱ nam^j simbalim^k āropetvā mamsam^l
 khādati evam eva^k yo matipubbaṅgamo^l vicakkhaṇo^e vattum^m
 yuttakāle mitamⁿ bhāsati so sabbe amitteⁿ ādeti gaṇhāti^o attano
 vase vattetīti.) Rājā Bodhisattaassa dhammadesanaṃ sutvā
 tato paṭṭhāya mitabhāṇi^p aḥosi yasaṃ e^r assa^q vaddhetvā^r
 mahantataram^s adāsi.

Satthā imam^t desanaṃ^t āharitvā jātakam^u samodhānesi:
 "Tadā kokilapotako Kokāliko aḥosi, paṇḍitāmacco^t pana aḥam
 evā^v ti. Kokālikajātakam^u."

In conclusion I now give a Jātaka both in the Pāli
 version of the southern Buddhism, and in the Sanscrit
 version of the northern Buddhism.

IV, 2, 6. THE SASA-JĀTAKA.

Satta me rohitā macchā ti. Idaṃ Satthā Jeta-
 vane viharanto sabbaparikkhāradānaṃ ārabha kathesi. Sā-

^d B attaintana-. ^e so both MSS. ^f B uragam idha. ^g B
 omits uragam. ^h C gaṇhati, B kaṇhāti. ⁱ B va. ^j B na.
^k C evamevaṃ. ^l C atipubbagamo, B omits yo. ^m B vat-
 thum. ⁿ B omits amitte. ^o C gaṇhati. ^p C mitabhāṇi.
^q C yasaṃ cassa, B yasaṃcassa. ^r B vadhitvā. ^s B dham-
 madesanaṃ. ^t B paṇḍitaamacco. ^u B adds paṭhamam.

vatthiyam kir'^a eko kuṭumbiko buddhapamukhassa bhikkhusaṅghassa^b sabbaparikkhāradānaṃ sajjetvā^c gharadvāre maṇḍapam kāretvā buddhapamukhaṃ bhikkhusaṅgham niman-tetvā sajjitamaṇḍape paññattavarāsanesu^d nisidāpetvā nānag-garasapaṇītadānaṃ^e datvā puna svātanāya puna svātanāyā^f ti sattāhaṃ nimantetvā sattame divase buddhapamukhānaṃ pañcannaṃ bhikkhusatānaṃ sabbaparikkhāre adāsi. Satthā bhattakiccāvasāne anumodanaṃ karonto 'upāsaka tayā pīti-somanassaṃ kātum vaṭṭati'^g, idaṃ hi dānaṃ nāma porāṇaka-paṇḍitānaṃ vamsa (?), porāṇakapaṇḍitā hi sampattayācakānaṃ jīvitāṃ pariccajitvā attano maṃsam pi^h adamsūⁱ ti vatvā tena yācito atītaṃ āhari:

Attīte Bārāṇasīyam Brahmaḍatte rajjāṃ kārente Bodhisatto sasayoniyam nibbattitvā^h araṇṇe vasati. Tassaⁱ pana araṇṇassa ekato pabbatapādo^j ekato^k nadī^l ekato^m pac-cantagāmaḥ ahoṣi. Apara piⁿ ssa tayo saḥāyā ahesuṃ: makkato^o sigālo^p uddo^q ti. Te cattāro pi^r paṇḍitā ekato vasantā attano attano^r gocaraṭṭhāne gocaraṃ gaḥetvā sāyaṇ-ḥasamaye^s ekato sannipatanti. Sasapaṇḍito 'dānaṃ dātubbaṃ sīlaṃ rakkhitaḥ uposathakammaṃ kātubbaṃ' ti tiṇṇaṃ janānaṃ ovādasena dhammaṃ deseti^t. Te tassa ovādaṃ sampañcchitvā attano attano nivāsagumbaṃ^u pavisitvā vasanti. Evaṃ kāle gacchante^v ekadivasaṃ Bodhisatto ākāsaṃ oloketvā

^a B kira. ^b C omits bhikkhu. ^c B visajjetvā. ^d B paññā-varabuddhāsane. ^e B -paṇitabhojanaṃ. ^f C svāyatanāya puna svāyatanāyā. ^g both MSS. vaṭṭatīti. ^h B maṃsam, and omits pi. ⁱ B nippattitvā. ^j B tadā. ^k C -pāde. ^l C eko. ^m B omits ekato nadī. ⁿ C eko. ^o B adds ca. ^p B siṅ-gālo ca. ^q B adds eā. ^r B omits pi. ^s B omits the one attano. ^t C sāyaṇha-. ^u B desesi. ^v B vāsagumbaṃ.

candaṃ disvá 'sve^x uposathadivaso' ti ñatvá itare tayo áha: 'sve uposatho^y, tumhe tayo pi^z janá sīlaṃ samádiyitvá^a uposathiká^a hotha, sīle patittháya dinnadānaṃ^a mahāpphalaṃ hoti, tasmá yācāke sampatte tumhehi khāditabbāhārato^b datvá khādeyyáthá' ti. Te sādhu ti sampaticchitvá attano attano^c vasanaṭthānesu vasitvá (vasimsu?) punadivase tesu uddo páto va 'gocaraṃ pariyessámīti' nikkhamitvá Gaṅgátíraṃ^d gato. Ath' eko bālisiko^e satta^f rohitamacche uddharitvá valliýá ávunitvá netvá^g Gaṅgátíre^h válikáyaⁱ paṭicchādetvá macche gaṇhanto^k Adhogaṅgaṃ^l bhassi^m. Uddo macchagandhaṃ gháyitvá válikamⁿ viyúhitvá macche disvá níharitvá^o 'atthi nu kho imesaṃ^p sāmiko'^q ti tikkhattuṃ ghosetvá sāmikam^r apassanto valliyaṃ^r dasitvá netvá^s attano vasanaḡumbe ṭhapetvá 'veláyaṃ eva khādissámīti' attano sīlaṃ ávajjanto nipajji. Siḡálo pi^t nikkhamitvá gocaraṃ pariyesanto ekassa khettagopakassa kuṭiyaṃ dve maṃsasuláni ekaṃ godhaṃ ekaṃ ca dadhiváراكam^u disvá 'atthi nu kho etassa^v sāmiko'^q ti tikkhattuṃ ghosetvá sāmikam^r adisvá dadhiváراكassa uggahaṇarajjukam^x gíváya

^v B omits evaṃ kále gacchante. ^x B omits sve. ^y B adds ti. ^z B pí tayo. ^a B samádayi. ^a B adds ca. ^a B dinnam dánaṃ. ^b B omits mahāpphalaṃ --- hārato. ^c C omits the one attano. ^d B gaṅgátíra, C gaṅgátíraṃ. ^e B gāmaṃvāsīyathe. ^f B omits satta. ^g B valliýá ávunitvá, and omits netvá. ^h C gaṅgá-. ⁱ B válukam viyúhitvá. ^k B gaṇhattáya. ^l B atthogaṅgá, C adhogaṅgaṃ. ^m B gacchati. ⁿ B válukam. ^o B níharitvá. ^p B etesaṃ. ^q B adds no vá. ^r B vallikam. ^s C omits netvá. ^t B siḡálo, omits pi, and adds vasanaṭthānato. ^u B maṃsasulá ca gomaṇo ca ekaṃ dadhiváراكaṃ ca. ^v B etesaṃ. ^x C uggáhanarajjukam, B uggahakaraj-.

pavesetvá mañsasúle^v ca godhañ^s ca mukhena ḍasitvá netvá attano sayanagumbe^a thapetvá 'veláyaṃ eva khádissámīti' attano sīlaṃ ávajjanto nipajji^w. Makkaṇo pi^s nikkhamitvá^a vanasaṇḍaṃ pavisitvá ambapiṇḍiṃ áharitvá attano^b vasana-gumbe thapetvá 'veláyaṃ eva khádissámīti' attano sīlaṃ ávajjanto nipajji^w. Bodhisatto pana 'veláyaṃ eva^c nikkhamitvá dabbatiṇāni khádissámīti' attano vasana-gumbe^d yeva nipanno^e attano sīlaṃ ávajjanto^f cintesi: 'mama santikaṃ ágatānaṃ yácakānaṃ tiṇāni dátum na sakkoti (sakkomi?)^g, tila-taṇḍuládayo mayhaṃ n'atthi, sa ce me santikaṃ yácako ágacchissati attano saríramaṃsam dassámīti'. Tassa sīlatejēna Sakkassa Paṇḍukambalasilāsaṇaṃ unḥákāraṃ dassesi. So ávajjamaṇo imaṃ káraṇaṃ^h diśvá 'sasarájaṃⁱ vímañsissámīti' paṭṭhamaṃ uddassa vasaṇaṭṭhānaṃ^j gantvá bráhmaṇavesena aṭṭhási. 'Bráhmaṇa kimatthaṃ ṭhito sīti' ca^k vutte 'paṇḍita sa ce kiñci áhāraṃ labheyyaṃ uposathiko hutvá samaṇa-dhammaṃ kareyyaṃ'^l ti. So 'sádhu dassāmi te áhāraṃ' ti tena saddhiṃ sallapanto^m paṭṭhamaṃ gátham áha:

1. Satta me rohitá macchá
udaká thalam ubbhatá,
idaṃ bráhmaṇa me atthi,
etaṃⁿ bhutvá vane vasá ti.

(Tattha thalam ubbhatá ti udakato thale thapitá thale

^v B dve mañsasulá. ^s B gocakañ. ^a B omits sayana. ^w B omits nipajji. ^s B omits pi. ^c C omits nikkhamitvá. ^b C omits attano. ^e B adds vasaṇaṭṭhānato. ^d C omits vasana. ^f B nisinno. ^g C omits attano sīlaṃ ávajjanto. ^g B ágatá yácaká nina khádituṃ na sakkuneyya. ^h B idaṃ káraṇaṃ. ⁱ B sasarájāni. ^j B uddassu vasaṭṭhānaṃ. ^k B omits ca. ^l B hutvá bhaveyyaṃ. ^m B sallapento. ⁿ C etaṃ.

patiṭṭhitá kenápi vá uddhatá^o, etaṃ bhutvá ti etaṃ mama^p
santakam maccháharam pacitvá bhunñitvá^a samanadhammam
karonto ramanīye^r rukkhamúle nisinno imasmim vane vasá
ti). Bráhmano 'páto va^s táva hotu pacchá jánissámīti' sigá-
lassa^t santikam gato tenápi 'kimattham ṭhito sīti' vutte^u tath'
eváha. Sigálo^t 'sádhu^v dassámīti' tena saddhim sallapanto^m
dutiyaṃ gátham áha:

2. Dussam me khettapálassa
rattibhattam apábhataṃ
maṃsasúlá ca dve godhá^a
ekañ ca dadhiváram,
idaṃ bráhmana me atthi,
etaṃ bhutvá vane vasá ti.

(Tattha dussam me ti yo esa mamávidúre khettapálo vasati
dussa asamussá ti attho, apábhataṃ ti ábhataṃ ántam,
maṃsasúlá ca dve godhá ti^v añgarapakkáni^a dve maṃ-
sasúláni eká ca godhá^a, dadhiphálakan ti dadhiváram^o,
idaṃ ti idaṃ mama ettakam^a atthi, etaṃ sabbam pi tavábbhi-
rucikena^b pákena pacitvá paribhūñitvá^o uposathiko hutvá
ramanīye rukkhamúle nisídítvá samanadhammam karonto
etasmim vanasaṇḍe vasá ti attho). Bráhmano 'páto va^d táva
hotu^e pacchá jánissámīti' makkatassa santikam gato tenápi

^o B ṭhapitá te vattena vá uddhatá. ^p B mam. ^a B adds
yathásukham. ^r C ramanīye, B ramanīye. ^s B pag eva.
^t both MSS. sigálassa. ^u C vutto. ^v C te sádhu. ^x both
MSS. add ti. ^y in B is wanting ekañ ca dadhi --- godhá ti.
^s B agáre pakkáni. ^a B ekaṃ godhañ ca. ^o B has: kañca
máváranam, instead of dadhiphál -- váramo. ^o C omits mama
and has ettakantī. ^b B sabbam pi yathábbhirucikena. ^o B
omits pákena and paribhūñitvá. ^d B pag eva. ^e C omits hotu.

'kimattham ðhito sīti' vutte^f tath' evāha. Makkato 'sādhu dassāmīti'^g tena saddhīm sallapanto^h tatiyaṃ gātham āha:

3. Ambapakk' odakam sītam
sītacchāyam manoramam,
idaṃ brāhmana me atthi,
etaṃ bhutvā vane vasā ti.

(Tattha ambapakkan ti madhuraṃⁱ ambaphalam, udakam sītan ti Gaṅgāya^k udakam sītam, etaṃ bhutvā vane, vasā^l ti brāhmana etaṃ ambaphalam^m paribhūñjitvāⁿ sītalam udakam pivtvā yathābhirucite^o ramaṇīye rukkhamūle nisinnō samaṇadhammaṃ karonto imasmiṃ vanasaṇḍe vasā ti). Brāhmanaṃ 'pāto va^p tāva hotu pacchā jānissāmīti' sasapaṇḍitassa santikam gato tenāpi 'kimattham ðhito sīti' vutte^q tath' evāha. Taṃ sutvā Bodhisatto somanassapatto 'brāhmana suṭṭhu te kataṃ āhāratthāya^r mama santikam āgacchantena, ajjāham mayā^s na dinnapubbam^t dānaṃ dassāmi, tvaṃ pana sīlavā pānātipātāṃ na karissasi, gaccha^u tāta^v dārūni^x saṃkaḍḍhitvā^y aṅgāre^z katvā mayham ārocesi (ārocehi?), aham attānaṃ pariccajitvā aṅgāragabbhe^z patissāmi, mama sarīre pakke tvaṃ maṃsaṃ khādītva samaṇadhammaṃ kareyyāsīti' tena saddhīm sallapanto^z catuttham gātham āha:

^f C vutto. ^g C dammīti. ^h B sallapento. ⁱ B madhura. ^k C gaṅgāya. ^l C omits vane vasā. ^m B ambapakkam. ⁿ B paribhutvā. ^o C yathārucite, B yathābhirucike. ^p B pag eva. ^q C vutto. ^r B te sutu kataṃ āharattoya. ^s B omits mayā. ^t B adīnnapubbam. ^u B adds brahmana. ^v B nānā. ^x B dārūni. ^y B saṃkaḍḍhetvā. ^z C aṅgāre. ^z B aṅgāragupe, C aṅgāragabbhe. ^z B sallapento.

4. Na sasassa tilá atthi
 na muggá nâpi taṇḍulá,
 iminá agginá pakkam^a
 mamam^b bhutvá vane vasá ti.

(Tattha mamam bhutvá ti yan tvam aham^c aggim karo-
 hñti^d vadami iminá agginá pakkam mamam bhujitvá imas-
 mim vane vasa, ekassa sasassa sariram náma ekassa purisassa
 yápanamattam hoti.) Sakko tassa katham^e sutvá attano
 ánubhávaena^f ekam aṅgárásim^g mápetvá Bodhisattassa árocesi.
 So dabbatiṇasayanato uttháya tattha gantvá^h 'sa ce me lomana-
 taresu páṇaká atthi te má marimsú' ti vatváⁱ tikkhattum
 sariram vidhunitvá^j sakalasariram^k dánamukhe thapetvá^l
 lamghitvá padumapuñje^m rájāhamsoⁿ viya pamuditacitto aṅgá-
 rarásimhi^o pati. So pana aggi Bodhisattassa sarire lomakúpa-
 mattam^p. pi unham kátum násakki^q, himagabbham pavittho
 viya aho. Atha Sakkam ámantetvá 'bráhmaṇa tayá kato
 aggi atisítalo, mama sarire lomakúpamattam^p pi unham kátum
 na sakkoti, kim nám' etan' ti áha. 'Sasapañḍita^r náham bráh-
 maṇo Sakko aham^s asmi^t tava vímaṇsanattháya ágato'^u ti.
 'Sakka^v tvam táva tiṭṭha^x sakalo pi ce lokasanniváso maṇ
 dánena^y vímamseyya n'eva me adátukámatam passeyyá' ti
 Bodhisatto síhanádam nadi. Atha nam Sakko áha^z :
 'sasapañḍita tava guṇo sakalakappaṇam pákato^{aa} hotú' ti

^a B pattam. ^b B mam mam. ^c B yenáham. ^d B aggi
 árohiti. ^e B vacanam. ^f B anubhávena. ^g B -rásim, C
 aṅgára-. ^h B gantvá. ⁱ B omits vatvá. ^j B vadhunitvá,
 C vidhunitvá. ^k C sakasariram. ^l C datvá. ^m B paduma-
 sare. ⁿ B rájāhamsá. ^o C aṅgára-. ^p B -mattam. ^q B na
 sakkhi. ^r C omits sasa. ^s B ham. ^t B adds pi. ^u B adds mhi.
^v B sakko. ^w B tiṭṭatu. ^y B cárena. ^z C omits áha. ^{aa} B pákato.

pabbataṃ piḷetvā pabbatarasaṃ ādāya candamaṇḍale sasalakkhaṇaṃ ālikhitvā^a Bodhisattaṃ āmantetvā^a tasmim̐ vana-
saṇḍe tasmim̐ yeva vanagumbe taruṇadabbatīnapiṭṭhe nipajjā-
petvā attano devaṭṭhānaṃ^b eva gato. Te pi cattāro paṇḍitā
samaggā sammodamānā sīlaṃ pūretvā^c uposathakaṃmaṃ
katvā yathākammaṃ gatā^d.

Satthā imaṃ desanaṃ^e āharitvā saccāni pakāsetvā jāta-
kaṃ samodhānesi (saccapariyosāne sabbaparikkhāradānadāyako
gahapati sotāpattiphale patīṭṭhahī): Tadā uddo Ānando ahoṣi,
sigālo^f Moggallāno, makkato Sariputto, Sakko Anuruddho^g,
sasapaṇḍito pana^h ahaṃ evā ti. Sasajātakaṃⁱ.

THE ČAČA-JĀTAKA.

The following Jātaka is taken from a MS. in the Im-
perial Library at Paris, called Jātaka-mālā, of which
there are two copies, the one in Sanscrit characters, and the
other in the Sanscrit-Nepalese writing. My transcript is made
after the last-mentioned, before I was aware that the former
existed, and has afterwards been collated with this. But the
Sanskrit-Nepalese characters being very clumsy and indi-
stinct, I do not rely upon the correctness of my transcript.
I therefore consulted Professor Westergaard, to whom I am

^a B likkhitvā. ^a B ānetvā. ^b B vasaṇaṭṭhānaṃ. ^c B adds
dānaṃ datvā. ^d C gato, B kato. ^e B dhammadesanaṃ.
^f B siṅgālo pu. ^g C omits sakko anuruddho. ^h C omits
pana. ⁱ B adds chaṭṭamaṃ.

indebted for the restoration of the text in many places where I myself could make nothing out of it. Both MSS. end abruptly. The Sanscrit-Nepalese copy contains the following Játakas: 1. Vyághrí-játaka, 2. Çivi-, 3. Kulmáṣapiṇḍí-, 4. Çreṣṭha-, 5. Sahya-, 6. Çaçā-, 7. Agastya-, 8. Maitrībala-, 9. Viçvantara-, 10. Yajña-, 11. Çakra-, 12. Bráhmaṇa-, 13. Unmádayantí-, 14. Supáraga-, 15. Matsya, 16. Vartakápotaka-, 17. Kacchapa-, 18. Kumbha-, 19. Putra-, 20. Visa-, 21. Çreṣṭhi-, 22. Buddhabodhi-, 23. Hamsa-, 24. Mahábodhi-, 25. Mahákapi-, 26. Çarabha-, 27. Ruru-, 28. Mahákapi-, 29. Xánti-, 30. Brahma-, 31. Hasti-, 32. Sutasoma-, 33. Ayogrha-, 34. Mahiṣa-, 35. Çatapatra-játaka. The Sanscrit copy has the same Játakas except one, viz. the 17th or Kacchapa-játaka, which is left out intentionally, as the succeeding Játaka is called saptadaçamaṁ, and not, as in the Sanscrit-Nepalese copy, aṣṭádaço 'dhyáyah. There is not in the beginning of the book any indication of time and author. It is much to be desired that some one would take upon himself the publication of this Manuscript.

Tiryagatánám api satám mahátmaṇám çaktyanurúpá
dánapravrttír dṛṣtvá kena náma manuṣyabhútena na dátavyam
syát. Tad yathánuçrúyate: Kasmimçcid aranyáyatanapradeçe
manojñávruttrṇatarugáhananicite puspaphalavati vaidúrya-
nflaçucisalilaváhinyá saritá vibhúṣitaparyante mṛduçádvalásta-
raṇasukhasamsparçadarçanyadharaṇítale tapasvijanavicarite
Bodhisatvah çaço babhúva.

1. Sa satvayogád vapuṣaç ca samṣadá
balaprakarṣád vipulena caújasá
atarkitah xudramrgair açamkitaç
cacára tasmim mrgarájalllayá.

2. Svacarmájinasaṁvítah
svatanúruḥavalkalah
munivat tatra çuçubhe
tuṣṭacittas trñáñkuraih.

3. Tasya maitryavadátēna
manovákkáyakarmaná
áçujrmbhitadaurátmyáh
práyah çisyasukhá mrgáh.

Tasya guṇátiçayasambhr̥tena snehagauraveṇa viçeṣavattaram avabaddhaḥṛdayás trayah saḥáyá babhúvur, udrah çrgálo vánaraç ca. Te parasparasambandhanibaddhasnehá iva bándhavá anyonyapranayasammánanávarúḍhasauḥárdá iva ca suḥrdáh sammodamánás tatra viḥaranti sma. Tiryaksvabhá-vavinukháç ca práñiṣu dayánuvṛtṭyá laulyapraçamád vismṛta-steyapavṛtṭyá dharmávirodhinyá ca yaçonuvṛtṭyá paṭuvijñána-tvád vinayaniyamadhírayá ca çeṣṭayá devatánám api vismaya-níyá babhúvuh.

4. Sukhánulome guṇabádhini krame
guṇánukúle ca sukhoparodhini
naro pi távad guṇapaxasaṁçrayád
virájate, kim vata tiryagákr̥tih.

5. Abhút sa teṣám tu çaçákr̥tih kṛtí
paránukampápratipadgúrur guruh
svabhávasampac ca guṇakramánugá,
yaço yad eṣám suralokam apy agát.

Atha kadácit sa mahátmá sáyáñnasamaye dharmaçravaṇártham abhigataih sabaḥumánam upásymánas taih saḥáyaiḥ paripúr-ṇapráyamaṇḍalam ádityaviprakarsád vyavadáyamánaçobham rūpyadarpanam iva vatsaruvirahitam (?) ísatpárçvápavṛttabimbam

çuklapaxacaturdaçcandramasam uditam abhisamīxya sahāyān
uvāca :

6. Asāv āpūrṇaçobhena
maṇḍalena ḥasann iva
nivedayati sādḥúnām
candramāḥ poṣadhotsavam.
7. Tad vyaktam ca pañcadaç
yato bhavadbhīḥ poṣadhah
niyamam abhisampāda-
yadbhir nyāyōpalabdḥah (?).

Tenāḥāraviçeṣena kālopanatam atithijanam pratipūjya prāṇa-
sandhāraṇam anuṣṭheyam, paçyantu bhavantah :

8. Yat sampāyogā virahāvasānāḥ
samucchrayāḥ pātavirūpaniṣṭhāḥ
vidyullatābhaṅguralolam āyus
tenaiva kāryo dṛḍham apramādaḥ.
9. Dānena çilābharaṇena tasmāt
puṇyāni samvardhayitum yatadhvam,
vivartamānasya hi janmadurge
lokasya puṇyāni parā pratiṣṭhā.
10. Tārāgaṇānām abhibhūya laxmīm
vibhāti yat kāntiguṇena somah
Jyotīmṣi cākramya saḥsaraçmir
yad dīpyate puṇyaguṇocchrayah sah.
11. Dṛptasvabhāvāḥ sacivā nṛpāç ca
puṇyaprabhāvāt pṛthivīçvarāṇām
sadaçvavṛttyā ḥatasarvagavāḥ
pṛtā ivājñādhuram udvahanti.

12. Puṇyair vihinān anuyāty alaxmīr
visyandamānān api nītimārge
puṇyādhikāih sā hy avabhartsyamānā
paryety amarṣād iva tadvipaxān.
13. Duhkhapraṭiṣṭhād ayaṇonubaddhād
apūnyamārgād uparamya tasmāt
ṣrīmatsu saukhyodayasādhaneṣu
pūnyaprasaṅgeṣu matim kurudhvam.

Te tathēty asyānuṣāsanīm pratigrhyābhivādya pradaxiṅkrtya
caīnam svān svān ālayān abhijagmuḥ. Aciragateṣu ca teṣu
sahāyeṣu sa mahātmā cintām āpede :

14. Atither abhyupetasya
sammānam yena tena vā
vidhātum ṣaktir asty eṣām ;
atra ṣocyo 'ham eva tu.
15. Asmaddantāgravicchinnāh
paritiktās tṛṇāṅkurāh
ṣakyā nātithaye dātum,
sarvathā dhig aṣaktitām.
16. Ity asāmarthyadīnena
ko nv artho jīvitena me,
ānandah ṣokatām yāyād
yasyaivam atithir mama.

Tat kutrédānīm idam atithiparicaryāvaiḡuṇyanihsāram ṣarīra-
kam utsrjyamānam kasyacid upakārāya syād iti vimṛṣan sa
mahātmā smṛtim pratilēbhe: Aye, svādhīnasulabham etan
niravadyam vidyate mamaiva khalu atithijanapratipūjanasa-
martharūpam ṣarfradhanam, tat kim aham viṣṭāmi.

17. Samadhiḡatam idaṁ mayātitheyam,
 hṛdaya vimuñca yato viśādadainyam
 samuṇanatham anena satkarisyāmy
 aḡam atithipraṇayam ḡarfrakṇa.

Iti viniḡcitya sa mahāsatvah paramam iva lābham adhiḡamya
 paramaprītimanās tatrāvatasthe.

18. Vitarkātiḡayas tasya
 hṛdayapra vijṛmbhitah
 āviḡcakre prasādam ca
 prabhāvam ca divaukasām.
19. Tatah praharsād iva sācalā mahī
 babbhūva *) nibhṛtārṇavāmḡukā
 vitastaruh khe suradundubhisvanā
 diḡah prasādābharanāḡ cakāḡḡire.
20. Prasaktamandastanitopahāsinas
 tadītpinaddhāḡ ca ghanāh samantatah
 parasparāḡleṡavikīrṇareṇubhih
 praḡaktam (?) enam kusumair avākiran.
21. Samudvahan dhīragatih samīraṇah
 sugandhinānādrumapuṡpajam rajah
 mudā pravṛddhair avibhaktabhaktibhih
 tam arcayāmāsa kṛḡāmḡukair iva.

Tad upalabhya pramuditavismitamanoḡhir devatābhih saman-
 tatah parikīrtyamānam tasya vitarkādḡbhutam (add: ḡrutvā)
 ḡakro devendraḡ samāpūryamāṇavismayakautūhalena manasā

*) Two syllables wanting.

tasya mahāsadvāsa bhāvajijnāsaya dvitīye 'hani gaganatala-
madhyam abhilaṅghamāne paṭutarakiraṇaprabhāve savitari,
prasphullitamarcijālavasanāsu bhāsvarātapavisarāvaguṇḥitāsv
anālokanaxamāsu dixu, saṅxipyamānacchāyēsv api vṛddhacī-
virāvonnāditeṣu vanāntareṣu vicchidyamānapaxisampāteṣu,
gharmaklamāpītotsāheṣv adhvageṣu, Çakro devānām adhipatir
brāhmaṇarūpī bhūtvā mārgapranasta iva xuttarsaçramaviśāda-
dīnakaṇṭhah sasvaram prarudan nātidūre teṣām vicukroça:

22. Ekam sārthāt paribhraṣṭam
bhramantaṁ gaḥane vane
xucchramaklāntadeḥam mām
trātum arḥanti sādḥavah.

23. Mārgāmārgajñānaniçcetanam mām
diksammoḥāt kvāpi gacchantam ekam
kāntāre 'smim gharmatarsaklamārtaṁ
mā bhāih çabdāih ko 'tra nu mām hlādayet.

Atha te mahāsadvās tasya tena karuṇenākranditaçabdena
samākampitaḥrdayāh sasambhramā drutataraçatayas taṁ deçam
abhijagmuh. Mārgapranastādḥvagadīnadarçanam caīnam abhi-
samīxya samabhigamyōpacārapurāhsarami samāçvāsayaṁta
ūcuh:

24. Kāntāre vipranaṣṭo 'ham
ity alam sambhramaṇa te
svasya çisyaganasyēva
samīpe vartase hi nah.

25. Tad adya tāvad asmākam
paricaryāparigrahād
vidhāyānugraḥam saumya
çvo gantāsi yatḥepsitam.

Athôdras tasya tuṣṭibhāvād anumatam upanimantraṇam avetya
 haṛsasambhramatvaritagatih sapta rohitamatsyān samupanīyā-
 vocad enām :

26. Mīnāribhir vismaraṇojjhītā vā
 trāsotplutā vā sthalam abhyupetāh
 khedaprasuptā iva sapta matsyā
 labdhā mayāitān nivasēha bhuktvā.

Atha çrgālo 'py enām yathopalabdham annajātam upasamhr̥tya
 praṇāmapurāhsaram sādaram ity uvāca :

27. Ekām ca godhām dadhibhājanam ca
 kenāpi santyaktam ihādhvagena
 tan me hitāvexitayōpayujya
 vane 'stu te 'smim guṇavān sa vāsah.

Ity uktvā paramapṛtīmanās tad asmai samupajahāra. Atha
 vānarah paripākagūṇād upajātamārdavāni manahçilācūrṇa-
 rañjītānīvātipiñjalāny (-piñgalāny?) atiraktabandhanamūlāni
 piṇḍgatāny āmrāphalāny ādāya sāñjalipragrahaṇam enam
 avocat :

28. Āmrāṇi pakvāny udakam manojñam
 chāyāç ca satsaṅgamasaukhyāçitāh
 ity asti me brahmaividām variṣṭha,
 bhuktvaitad atraiva tavāstu vāsah.

Atha çaçah samabhisṛtyainam upacārakriyānantaram sabaḥu-
 mānam udīxamānah svena çarīreṇōpanimantrayāmāsa :

29. Na santi mudgā na tilā na taṇḍulā
 vane vivṛddhasya çaçasya kecana,
 çarīram etat tv analābhisamskṛtam
 mamōpayujyādya tapovane vasa.

30. Yad asti yasyêpsitasádhanam dhanam
 sa tan niyuñkte 'rthisamágamotsave;
 na cásti, dehád adhikam ca me dhanam,
 pratícheha, sarvasvam idam yato mama.

Çakra uváca:

31. Anyasyápi badham távat
 kuryád asmadvidhah katham,
 iti darçitasauhárdhe
 kathá kaíva bhavadvidhe.

Çaça uváca: Upapannarúpam idam ásannánukroçe bráhmañe,
 tad ihaíva távad bhaván ástám asmadanugrahápexayá yávat
 kutaçcid átmánugrahópáyam ásádayámíti. Atha Çakro devá-
 nám indras tasya bhávam avetya taptatapaníyavarnasphurat-
 pratanujválam vikíryamáñavisphuliñgaprakaram nirdhúmáñ-
 gáraráçim abhinirmimíte. Atha çaçah samantato 'nuvilo-
 kayam tam agniskandham dadarça, drštvá ca prítimanáh Çä-
 kram uváca: Samadhigato 'yam mayátmánugrahópáyah, tad
 asmaccharíropayogát saphalám anugraháçám me kartum arhasi.
 Paçya mahábráhmaña:

32. Deyam ca ditsápravanam ca cittam
 bhavadvidhenátithiná ca yogah
 námástu me, tad dhi sukhena çakyam,
 tat syád amogham bhavadáçrayád me.

Ity anuníya sa mahátmá sammánanádarád atithipriyatayá
 cáinam abhivádya:

33. Tatah sa tam valnim abhijvalantam,
 nidhim dhanárthí sahaséva drštvá,
 pareña harsena samáruroha,
 toyam hasatpadmam ivaikañanisah.

Tam dr̥ṣṭvā paramavismayāvarjitamatir devānām adhipatih
 svayam eva vapur āsthāya divyakusumavarsapurahsarībhir
 manahṣrutisukhābhir vāgbhir abhipūjya tam mahāsatvaṃ
 kamalapalāṣalaxmīsamṛddhābhyām bhāsuraṅgulīvibhūṣaṇālam-
 kṛtābhyām pāṇibhyām svayam eva cāinaṃ parigr̥hya tridaṣe-
 bhyaḥ sandarṣayāmāsa: Paṣyantv atrabhavantas tridaṣālaya-
 nivāsino devāḥ samanumodantām cēdam ativismayanīyaṃ
 karmāvadānam asya mahāsatvasya.

34. Tyaktam tathānena yathā ṣarīraṃ
 nihsaṅgam adyātithivatsalena
 nirmālyam apy evam akampamānā
 nālam parityaktum adhīrasatvāḥ.

35. Jātih kvēyaṃ tadvirodhi kva cēdam
 tyāgaudāryaṃ cetasaḥ pātavaṃ ca,
 vispaṣṭo 'yaṃ puṇyamandādarāṇām
 pratyādeṣo devatānām nṛṇām ca.

36. Aho vata guṇābhyāsa
 vāsītāsya yathāmatih (?)
 aho sadvṛttavātsalyaṃ
 kriyaudāryeṇa darṣitam.

Atha Çakras tatkarmātiṣayavikhyāpanārthaṃ lokaḥitāvexī ṣaṣa-
 bimbalaṣaṇena Vaijayantasya prāsādavarasya Sudharmāyāṣ ca
 devasabhāyāḥ kūṭāgarakarnīke candramaṇḍalam cābhyalam-
 cakāra.

37. Sampūrṇe 'dyāpi tad idam
 ṣaṣabimbaṃ niṣākare
 chāyāmayaṃ ivādarṣe
 rājate 'bhivirājate.

38. Tatah prabhṛti lokena
 kumudákarahásanah
 xañadátílakaç candrah
 çaçáñka iti kírtiyate.

Te py udraçrgálavánarás tataç cyutvá deva-loke upapannáh
 kalyáñamitram samásádya.

Tad evam tiryaggatánám api mahásatvánám çaktyanurúpá
 dánapravṛttír dṛṣṭvá kena náma manuṣyabhútena na dátavyam
 syát. Tad yathápi tiryaggatá api gunavátsalyát sampújyante
 sadbhir iti guṇeṣv ádarah kárya ity evam apy unneyam.
 Iti Çaçajátakam śaṣṭhamam.

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— es tritt in dem herausgegebenen Werk gerade diejenige Seite des Buddhismus hervor, durch welche er seine Berechtigung zu der hohen Stellung, welche er in der culturhistorischen Entwicklung, der Erziehung der Menschheit einnimmt, auf die evidenteste Weise geltend zu machen fähig ist, nämlich die ethische. Der Text enthält nämlich 423 Strophen, welche sowohl dem Inhalt als der Form nach grösstentheils vortreffliche moralische Sprüche bilden, die in der vorliegende Anordnung und ihrer bisweilen künstlerischen, bald antithetischen, bald klimaxartigen Zusammenstellung häufig einen wahrhaft tiefen und stärkenden Eindruck machen, der ergreifend und belehrend wirkt und uns mit Bewunderung und Ehrfurcht vor dem milden und humanen Stifter des Buddhismus erfüllt. Prof. Beufey in the Göttingische gelehrte Anzeigen 1856.

Eine überaus dankenswerthe Arbeit; durch die Mittheilungen aus dem Commentar des Buddhaghosa insbesondere eine wahre Fundgrube für das Studium des südlichen Buddhismus; auch schon als der erste grössere Text in Páli von dem höchsten Interesse in sprachlicher Beziehung. Zarncke's Literarisches Centralblatt für Deutschland 1855.

