X

NOTES ON THE LANGUAGE OF THE DVAVIMSATYAVADANAKATHA

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THE Dvāvimśatyavadānakathā is a compilation of Buddhist Birth-stories of comparatively late origin. Much of it, particularly of the prose portions, was borrowed from the Avadānaśataka at a time when the MSS. of that work were already faulty. The recension of the Avadānaśataka, from which the author of the Dvā. took his material, was that to which Speyer's MS. D belonged. The language in which it is written resembles that of most of the Northern Buddhist texts, in particular the Vicitrakarmikāvadāna—that is to say, a kind of popularly developed Sanskrit, which shows for the most part the same line of growth as that followed by the Prākṛit dialects many centuries before. The solution of the history of this dialect, and of the question whether, as is probable, it was only a written language, depends on the collection of more material. Below I give a detailed list of the points in which the Sanskrit of the Dvā. differs from classical Sanskrit both in forms, in syntax, and vocabulary. It is possible that scribal errors may be responsible for some of the forms. Few of them are invariable; most are found side by side with their classical equivalents. It will be seen that the majority of the forms and constructions can be paralleled from Pāli and the Prākṛits. The figures placed in brackets after forms show the number of times they occur in the text.

PHONOLOGY

1. *Orthography*.—None of the MSS. are probably older than the eighteenth century. All interior nasals are usually written with *m*; preconsonantal *-m* is seldom assimilated; *-n* of the loc. sing. of pronouns is usually written *-ṇ*, e.g. *tasmīṇ*; *-tva-* for *-ttva-*, e.g. *satva chitvā* for *sattva chittvā*; *-jva-* for *-jjva-*, e.g. *ujvala rajvā* for *ujjvala rajjvā*; any consonant after *r* is doubled, e.g. *dharmma antarddhāpita samtarppita*; there is no distinction made between *u* and *ū*, *b* and *v*, *ṣṭ* and *ṣṭh*; there is occasional confusion between *v* and *bh*, *st* and *sth*, *ṣ* and *kh*, *s* and *ś*, *r* and *l*.

2. *Sandhi*.—The sandhi of consonants is for the most part regular. In nine cases the forms are left unaltered: *-t m-*, *-an a-*, *-t c-*, *-t p-*, *-t bh-*, *-t ś-*, *-t a-*; while final *-s* is eighteen times treated irregularly: *-as a-* > *-a a-* (10), *-s k-* > *-o k-* (2), *-as p-* > *-o p-*, *-as s-* > *-o s-* (2), *-us a-* > *-uḥ a-*, *-as c-* > *-aḥ c-*, and *-ā ṛ-* > *-ār-* (2). Double sandhi occurs fifteen times: *-as u-* > *-ó-* (2), *-as e-* > *-ái-* (3), *-ās a-* > *-á-* (3), *-ās ā-* > *-á-*, *-īs i-* > *-í-*, *-e a-* > *-á-*, *-e i-* > *-é-* (2), *-e e-* > *-ái-*, *-au u-* > *-áu-*. The cases in which sandhi takes place and those in which hiatus is left are in the proportion of 7:2, reduced in the case where the final vowel is *ā* or *ī* to 1:4. The oldest MS. occasionally has *-ar a-* from *-as a-*. The sandhi consonant *m* is used nine times: e.g. *nirdiśyam iti* for *nirdiśyēti*, *ābhogaḥ karaṇīyam iti* for *karaṇīya iti*.

3. *Prosody*.—*-am*, though followed by a consonant, is short; the examples are (a) in the fifth syllable of the śloka (15), (b) in the thirteenth (12), of which nine rest upon conjecture, (c) in the sixth syllable of *indravajra* (conjecture). *-aḥ*, though followed by a consonant, is short (2). A short final vowel, whether of a single word or of a member of a compound, remains short before two consonants: before *jñ* (2), *dv*, *pr* (2), *vy*, *śr* (3), *sn*. *-am* is elided before a vowel (4); *-am* is long before a vowel (2). *aya* and *ava* are scanned as one long.

MORPHOLOGY

Nouns

1. *Declension*.—*a*-stems : nom.p.n. in *ā*, e.g. *karmāṇi* - *sukarā*, *ratnāni ca samāhulā* (end of a śloka) (8) ; ab.p. -*ehi* in *nārakehi* ; some adjectives form the feminine in -*ā* instead of -*ī*, e.g. *vrkā* for *vrkī*, -*mukhā* for -*mukhī*.

i-stems : acc.p.f. -*ayas* in *dundubhayah* ; n.s.n. -*iṃ* in *udapānakādīm*.

u-stems : nom.s.n. -*uṃ* in *bahuṃ*, *ripuṃ*.

ṛ-stems : acc.s.m. -*āṃ* in *bharttām*.

j-stems : nom.s.m. -*rāt* from -*rāj* (3).

s-stems : loc.p. -*uṣu* in *vapuṣu*.

in-stems : nom.s.m. -*is* in *apakāriḥ aparādhiḥ cakravarttiḥ śreṣṭhiḥ*, -*īs* in *cakravarttiḥ* ; nom.s.f. -*ī* in *keśī vāsī vistārī vratī*.

at-stems : nom.s.m. -*antas* in *kīrttivantaḥ* ; nom.s.n. -*antam* in *mahāntaṃ sarvāvantam* ; voc.s.m. -*ān* in *bhavān* (2).

yas-stems : nom.s.n. -*yaṣaṃ* in *garīyaṣaṃ śreyasaṃ*.

an-stems : nom.s.n. -*am* in *karmmaṃ nāmaṃ premaṃ* ; nom.p.m. -*anas* in -*ātmanaḥ*.

2. *Gender*.—*a*-stems : n. for m. *anurāga amoda artha ārambha ārāma utpāta utsāha udaya* (2) *udbhava udyoga upasaṃhāra ullola kāla kośa guṇa candra dharma* (2) *parvata prāṇa bhoga mokṣa* (2) *moda rasa lābha* (2) *lobha varṣa* (3) *śara śoka saṃsāra* (3) *saṃskāra* (2) *saṃcaya saṃcāra satkāra* (2) *samaya* (2) *samudaya sambhava stūpa* (4) *svāda* ; m. for n. *nakṣatra yojana vañcana saṃkṛta* ; m. for f. *pravrajya prāsādika mary-yāda vārtta sthūna* ; f. for m. *kaṇṭhakā saṃmārjjanā*.

i-stems : m. for f. *dīpti prakṛti rātri* ; n. for f. *dr̥ṣṭi* (2).

u-stems : f. for m. *dhātu* (3) ; n. for m. *ripu*.

an-stems : m. for n. *parvas* for *parva*.

3. *Formation of Stem*.—New forms without alteration of meaning are made by the use of additional suffixes : -*a*,

arciṣa cetasa (2) *-chida?* *patnyā* (for *patnī*) *parśada maṇḍalina rogina vaṇija* (7) *vāca* (3); *-ka*, *aparādhaka arthaka avatamsaka avadānaka* (2) *asāraka ṛddhika ekika kaṭuka gāmika cāturdvīpaka cittaka tulyaka pakṣika pragalbhika mānuṣikī mārgaka vastuka saṃsārika*; *-tva*, *kṣayatva manuṣyatva*; *-na*, *adhivāsana*; *-ya*, *bhaiṣya vinodya dhairyya*; *-in*, *kaṣṭin saṃmukhin*; *-bhūta*, *manuṣyabhūta varṣabhūta svacchabhūta hetubhūta* (2).

The *vṛddhied* form is used in the same sense as the simple: *kauśala cāturdvīpaka jānapada tāthāgata* (2) *dāridra* (2) *dhairya bauddha* (5) *brāhman bhaiṣyaka mānuṣya māndārava laukika vācas* (2) *sāmartha*.

Pronouns

taṃ for *tad* (3), *imaṃ* for *idam* (3), *yaṃ* for *yad*, *ayaṃ* and *imā* for *īyam*. The loc.s.m. and n. is usually written *-iṃ*.

Numerals

catvara- for *catur-*, *trāyatrīṃśa* “30”, *trayaḥśata* “300”.

Adverbs

atre, *paratre* for *-tra*, *tatas*, “there”; *idam*, “hither”; *tasmīṃ*, “here.”

Particles

pi for *api*.

Verbs

1. *Formation of Present Stem*.—Simple: *jvālat*: *jval*, *dadati* (2) *dadanti* *dada* *pradadasva*: *dā*, *avadhīryyatha*: *dhī*, *bhindanti*: *bhid*, *nivāsata*: *vas*, *viṣkambhamānaṃ*: *skambh*, *krameyaṃ saṃkrameyaṃ upasaṃkrameyaṃ*: *kram*, *prabudhyati*: *budh*. Causative: *adhīryyayati*: *adhī* ṛ, *kārāpayitavyāḥ*: *kṛ*, *pratinivṛttayati*: *vṛt*, *samuttejayati*: *tij*, *vaijayanti*: *vij*. Desiderative: *jijñāsayeyaṃ*, *mīmāṃsayeyaṃ*. Denominative: *guptayan*, “hide”; *ārāgayeyaṃ*, “love”; *virāgayeyaṃ*, “dislike.”

2. *Finite Forms*.—Imperfect, unaugmented forms: *caran* *prakrāmat*. Imperative: 2 p. *avadhīryyatha*

śṛnotha (2). Optative: *pradeyuh* from *dā*. Future: *rakṣyati* for *rakṣiṣyati*. Perfect: *dadarśur*, *cakārayām āsuh*, *paramaprasādayām āsa*, *vidadhāmata*, 3 p. perfect, from *dhā*. Aorist: *asroṣit* always for *asrauṣit*. Precative: *bhūyām* for *bhūyāsam*. The passive has active terminations: *bhidyati parimucyemaḥ pratapyati*.

3. *Infinite Forms*.—Indeclinable part.: *prasāntya* from *śam*; in *-ya* with the simple root, *kṛtya grhya cintya* (3) *smṛtya*; in *-tvā* with the compounded root, *abhivanditvā prativanditvā*. Pres. part.: *jñānan* from *jñā*. Gerundive: *ślāghyanīya* from *ślāgh*, *prayacchitavya vyāyacchataavya* from *yam*. Past part. pass.: *prechita* (2) from *prach*; *bhagnita* from *bhañj*, *apaharita praharita* from *hr*. The infinitive of causatives ends in *-itum*: *darśitum mānitum pratinivṛttitum*.

COMPOSITION

1. The first member is formed by nom.p.n. (3), e.g. *karaṇānikṣayo bhaviṣyatīti*; by *sa-* (3), e.g. *sarājadrṣṭamātrena - - śubhāṅgā bhavanti*, “their limbs were made clean just at the sight of the king”; by *sā-* (2), e.g. *sūpānapradāyikādevakanyāyā etad abhavat*, “this occurred to the divine maiden who had made a present of drink”; by *saiṣa-*, *saiṣakapotam tulayitvā*, “weighing this dove”; by *kaścid-* (4), e.g. *tataḥ kaścidvarṣāntare gate sā - -*, “then an interval of some years having passed she - -”; by *kiñcid-*, *kiñcitkāryyakarmmāṇi*, “some duties”; by a feminine adjective in *-ā* or *-ī* (5), e.g. *pānapradāyikākanyāyāḥ, idṛśīmātari*; by the nom.s.m., *sarājadrṣṭamātrena, bhrātāvīyoge*, “separation from his brother”; *Vapuṣmānavadānakam*, “the avadāna of Vapuṣmat.”

2. The last member is formed by *iti*, *Ratnamatītikhyā-tavān*, “named Ratnamati”; by *-rājā, maṇḍalinarājā*, “petty chieftain”; by *upari, siṃhāsanopari*, “on the throne”; by a numeral, *anyatamāṣṭau*, “8.” Final *-as* becomes *-a*, *prabhātamana varjitamana Śuddhaceta*.

3. The instrumental of *sa-* ("with") compounds is used instead of the inst. of the simple noun (4), e.g. *sasaṃghena* for *saṃghena* or *sasaṃghaḥ*. Cf. the use of *śīlayuktena* for *śīlayuktaḥ*, *dayāyuktaiḥ* for *dayāyuktaḥ*, and, lastly, *kṣayitasakaluṣaḥ* for *kṣayita-kaluṣaḥ*.

4. *Split compounds* are common, e.g. *sarvair guṇā-lamṅkṛtaḥ*, "adorned with all virtues."

5. *Copulative compounds*.—(a) Form: *Brahmendra-rudraṃ* for *-rudrāḥ*.

(b) Adjectival copulatives are freely used (17), e.g. *pūjyamānyābhivandya*, "to be revered, honoured, and esteemed"; *praśāntakalikalahadimbadambarataskararo-gāpagataśālīkṣugomahiṣīsampannaṃ nagaraṃ*, "a city free from fighting, brawling, strife, and quarrels, without diseases or robbers, provided with rice and sugar-canes, cows, and buffaloes."

6. *Dependent compounds*.—(a) The qualifying member comes second: (i) e.g. *pādakhañja*, "a lame foot"; *putrasahasraiḥ*, "with a thousand sons," etc. (10); (ii) in personal names (28), e.g. *Sautīrṇavaṇījaḥ*, "the merchant Sautīrṇa"; *Kṣemaṃkarasamyaksambuddhasya*, "the perfect Buddha Kṣemaṃkara."

(b) The compound is used to express accompanying circumstances: (i) in the instrumental (11), e.g. *sa--prasādaajātena--prakrāntaḥ*, "he went forth with joy born in him"; (ii) in the locative (4), e.g. *śrutvā ca prasādo bhavati prasādaajāte tathā karīṣyati*, "having heard, joy arises in him; when joy arises, he will do thus." Compare the frequent use of the neuter adjective as a noun.

7. *Descriptive compounds*.—(a) The qualifying member comes second (23), e.g. *prasādaajāta*, "having joy born in one"; *parārthakṛta*, "having performed a favour for another."

(b) (i) The masc. sing. of a dependent descriptive is

equivalent to a noun (6), e.g. *vikalendriyaḥ* = *vikalendriyāṇi*; *kuṣṭhāviṣṭaśarīrakah*, "a leprous body"; (ii) *(e) tad* as the first member means "this" (2), e.g. *etatsamkṣepataḥ*, "from this summary."

SYNTAX

Nouns

1. *Cases*.—Accusative: (a) adverbial (4), e.g. *sa prthivīm akaṇṭam - - adhyāśayati*, "he rules the earth with mercy"; (b) of respect, expressing a more or less vague connection with the subject (8), e.g. *sa - - nāvaṃ bhagnībhūtā - - kālaṃ gataḥ*, "being shipwrecked he died"; *athāpi na kaścit paritrāṇaṃ bhavati*, "then there was no one to help"; (c) governed by a noun (common), e.g. *Bhagavantam arcanārthaṃ*, "to do honour to Bhagavat"; *rohanāc campakaṃ puṣpaṃ*, "from the growth of the campaka flower."

Instrumental: (a) = ablative, e.g. *vyutthāya samādhinā*, "standing up out of his trance"; *tadā kenāpi kathya-mānena śrutam*, "it was heard from one speaking." (b) = the locative (2), e.g. *pitur vācaḥ śirasā nidhāya*, "placing his father's commands on his head."

Ablative: this case is common with *saha-* compounds in the sense "as soon as", e.g. *sahadarśanāc ca Bhagavataḥ pādābhivandanaṃ kṛtvā*, "worshipping Bhagavat's feet as soon as he saw him."

Genitive = dative after verbs of saying (common), e.g. *Bhagavān tasyāditad avocat*, "Bhagavat said to him."

Locative: (a) = dative after verbs of saying, etc. (7), e.g. *tvayi ucyatām*, "let it be told to thee"; *rājā tvayi nimantranaṃ preṣitaḥ*, "the king has sent you an invitation"; (b) = the ablative (4), e.g. *kathāṃ - - śrutāṃ me mātari kvacit*, "a tale once heard by me from my mother"; *Tathāgate - - vyākaraṇaṃ pratilabheyam*, "may I receive a prophecy from the Tathāgata."

2. *Number*.—(a) The plural is used in place of the dual (2), e.g. *asmākaṃ* for *āvayoh*.

(b) The plural of abstract words is used instead of the singular (6), e.g. *sthitih prthivyāḥ khalu eva satyāḥ*, "the earth stands by truth"; *jñānair vihināḥ*, "bereft of knowledge."

(c) The plural of instrumentals of manner is used instead of the singular (8), e.g. *sādurāḥ viśeṣāḥ* for *sādareṇa viśeṣeṇa*.

(d) Concord is neglected (2), e.g. *kasmaicid bhikṣārthi-kebhya dānaṃ dātum icchāmi*, "I wish to give a gift to some people needing alms."

3. *Gender*.—(a) Concord is neglected (5), e.g. *vṛkṣam utthito gataḥ*, "the tree rose up and walked"; *striyaṃ sthitau*, "two women were there."

(b) The neuter of the adjective is used as a noun (48), e.g. *svena ca guṇalabdhāya*, "in order to gain virtue for himself"; *sā prabudhyati mahādbhutaṃ ca samprāptā*, "she awoke and fell into great astonishment"; *vivaśāt*, "because of independence"; *punar api tasyāḥ koṣṭhāgāre nānālaṅkāraparipūrṇāni bhavanti*, "there is a superfluity of ornaments in her chamber."

Pronouns

1. *au*, *me*, *vo* are used as the first word in a sentence.
2. The relative is attracted to the case of the correlative, and the correlative is omitted (3), e.g. *yeṣāṃ unnata-cittānāṃ mānadarppamadaprahāṇārthaṃ paśadbhya dharmmaṃ deśitavān = ya unnatacittās teṣāṃ - - -*; *yeṣāṃ annavihīnānāṃ sarvadharmmaṃ viśīdati = ye 'nnavihīnās teṣāṃ - - -*.

Particles

uta = and, e.g. *Brahmā sahāmpatiḥ Śakro devendra uta catvāro lokapālāḥ*.

ca : (a) is placed between the two words or phrases joined (28), e.g. *sā rājadhānī tīrthikāvastabdhā cāśroṣīd rājā*, etc. ; *prāsādo parinyastaḥ | cākṣaraṇi likhitāni*, etc. ; *evaṃ bhikṣavo māṃ yūyaṃ Tathāgataṃ manasā ca*

vādena samudācaritavyam. (b) It connects the members of a copulative compound (6), e.g. *atha khalu - - abhirūpadarśanīyaprasādikaṃ ca dṛṣṭvā Bhagavantam evam ūcuḥ*; *sarvaṃ hi artham aticañcalabhaṅguraṃ ca* (*vasantatilakā* metre). (c) It is a slightly emphatic particle or a mere expletive (48), e.g. *evam ukte 'tha Bhagavāl lokānāṃ vismayāya ca | nimittam naikam akaroṭ tūṣṇīm bhūtvātra tiṣṭhati ||* and *kuśalam tava rājendra bāhyābhyantaram eva ca.*

mā = na, e.g. *siddhāni sarvakāryyāni mā kaścidadrujayā vapuḥ*, "all his duties are performed; his body is not afflicted by any disease."

vā = eva (2), e.g. *kasmai sādhayate dravyam putro vā te na vidyate*, "for whom is thy wealth being prepared? thou hast no son."

vā - vātha vā = vā - vā, e.g. *bharttā me 'pi mṛto vāpi jīvito vātha vā punaḥ*, "whether my husband is dead or is alive."

Verb

1. *Tenses and Moods*.—Present: (a) 2 s. = imp. 2 s., e.g. *sambodhau vyākaroṣi tvam yācayāmīty ahaṃ prabho*, "do thou prophesy the complete enlightenment: thus I beseech thee, lord." (b) 2 p. = imp. 2 p. (3), e.g. *bhikṣavaḥ paśya yūyam api tathā śṛṇoṭha*, "O monks, look! do ye also listen thus." (c) 3 s. = imp. 3 s., e.g. *me rakṣa janaka kaścīd āgacchati tvadīritāḥ*, "protect me, father; let one come sent by thee." (d) *mā* with the 2 s. is used for prohibition (3), e.g. *mā vadaśīdrśaṃ vācaṃ mā krodhaṃ sahasā vraja*, "speak not thus; become not suddenly wroth"; *tiṣṭha mā bhītāsi*, "stay, be not afraid."

Imp.: (a) 2 s. = 2 p. (14), e.g. *śṛṇusva bhikṣupuṃgavāḥ, bhikṣavaḥ paśya yūyam api tathā śṛṇoṭha*. (b) 3 s. = 2 s. (8), e.g. *tathā tvam samudramadhye pañcatvam upagacchatu*, "so mayest thou die in the middle of the sea"; *tāta tebhyaḥ parītāni dadātu*, "father, give them the pieces." (c) 3 p. = 2 p. pres., e.g. *kṣipraṃ palāyata yadi*

na palāyata naśyata, “go quickly; if you do not go you will perish.”

Optative: *mā* is the negative (frequent), e.g. *tasmāt kāraṇān mā khedaṃ kārayet pitarāv api*, “therefore let a man not distress his parents”; *manasāpi mā cintayet*, “let a man not think in his heart.”

Future: (a) 2 s. = 2 s. imp., e.g. *svapnaṃ dāsyasi me nātha asti nāsty atha vā mune*, “give me a dream, lord, to say whether he lives or not.” (b) *mā* with the 3 p. is used for prohibition, e.g. *vō mā anarthaṃ karisyanti*, “let them do you no harm.” (c) = the optative, e.g. *bhiksavo yadi mriyadhvaṃ tathāpi na yuṣmabhyam dadāmy api pānīyaṃ ghaṭo me ūno bhaviṣyati*, “. . . my jar would not be sufficient.”

2. *Participles*.—Past participle passive: (a) is used actively with all verbs (54), while the participle in *-tavat* is used actively only about twenty times. e.g. *tathādivānyalokāpy uktāḥ*, “thus other people spoke”; *iti cintitāḥ*, “thus he thought”; *sa punar api dṛṣṭaḥ*, “he saw again.” The auxiliary *abhūt* is frequently added, e.g. *ṣaṭpāramitāḥ pratilabdho 'bhūt*, “he received the ten perfections”; *vihāraṃ kārito 'bhūt*, “he had a hall built.” The following participles are thus used actively: *antarddhāpita apaharita abhilāṣita avadhārita avicārita avidita ānīta ārabdha āropita ukta upāsita utpādita kathita kārita kṛta carita cintita chādita jñāta tīrṇa darśita dṛṣṭa nimantrita nirmmāpita niryyātita pūjita prṣṭa pranāmita pratipādita pratilabdha praśamsita prāpta preṣita bhagnita bhinna bhukta mānita labdha vismārta śruta saṃvarṇita saṃtarppita saṃtoṣita sambhāṣita subhāṣita.*

(b) The neut.s. with active sense is used with a sing. or plur., masc., neut., or fem. subject. The subject is (i) masc.s. (13), e.g. *sa mayāpi darśanaṃ na prāptaṃ Bhagavān*, “Bhagavat was not seen by me”; *śreṣṭhī -- praṇidhānaṃ kṛtaṃ*, “the guild-president made a vow”;

once this construction is used with passive sense, *sa kenāpi avicāritam*, "he was not noticed by anyone." The auxiliary *abhūt* is sometimes added. (ii) Fem.s., e.g. *sā - - paṭakam - - kṣiptam*, "she threw the cloth." (iii) Dual, e.g. *nāv adya labdham suvisuddha cakṣuh*, "to-day have we two gained sight"; *kusālavihīnau - - annam na prāptam*, "bereft of merit they did not obtain food." (iv) Masc.p. (4), e.g. *te - - samtartum ārabdham*, "they began to cross"; *te bhikṣavas tad annam na bhuktam*, "the monks did not eat the food." Cf. the use of the neut.s. of the *gerundive* (3), e.g. *buddhā bhikṣavo yamakālena na bhoktavyam*, "Buddhist monks must not eat at the season of Yama." (v) Neut.p., e.g. *brāhmaṇasahasrāṇi - - srotāpattiphalaṃ sāksāt kṛtam*, "thousands of brāhmins made manifest the fruit of conversion." It should be noted that of these twenty examples, twelve have an object in the acc. neut. s., four in the acc. masc. or fem. s., while four have no object.

The active participle in *-tavat* is used passively (6), e.g. *Ratnamatītikhyātavān*, "called Ratnamati"; *Bhagavān mahatā satkāreṇa pūjītavān*, "Bhagavat was honoured with great reverence."

The gerundive in *-avya* is active (5), e.g. *ye ye tathāgatam arcanābhilāṣajanās tasmim maṇḍale rcayitavyāḥ*, "whatever people desire to worship the Tathāgata, let them worship in this circle"; *tasmād bhikṣavas tathāgateṣu kārāpayitavyāḥ*, "therefore, O monks, you must do honour to Tathāgatas."

3. *Voice*.—Active: (a) for middle in *bhāṣantam*, *ramati ramanti ramataḥ*; (b) for passive with the verbs *cint darśaya pra-muc vrj*, e.g. *nīcena mahatā cāpi kuladharmam na varjayet*, "the family law should not be transgressed by small or great"; *tvayā - - cintayati*, "it is thought by thee."

Middle: (a) for active in *kathayasva śṛṇudhvam*; (b) for passive in the present stem with the verbs *pra-bhuj vi-śkabh sādḥ bhāṣ gad śāpaya*, e.g. *kasmāi*

sādhayate dravyaṃ putro vā te na vidyate, "for whom is thy wealth being prepared? thou hast no son"; *yena yena kṛtaṃ karmaṃ tena tena prabhuṇjate*, "by whomsoever a deed is done, by him it is enjoyed."

Passive: for active in the verbs *jñā* (3) *ram āropaya ci*, e.g. *sukhaduḥkhaṃ ca sarveṣāṃ kathaṃ na jñāyase nṛpa*, "how dost thou not recognize, O king, the joy and sorrow of all?"; *āgaccha ramyāmahe*, "come, let us make love."

4. *Concord*.—(a) A singular subject is followed by a plural verb, e.g. *tvatkīrttir yāvat saṃsāras tiṣṭhati tāvat tiṣṭheyuh*, "may thy fame extend as far as existence extends." (b) A dual subject is followed by a singular verb, e.g. *tasya dvau putrāv asti*, "he has two sons." (c) A plural subject is followed by a singular verb (7), e.g. *tā arciso - - antarhito 'bhūt*, "the rays were hidden"; *sarvajanakāyāḥ - - sarvabhikṣugaṇān - - nimantrito 'bhūt*, "all the people entertained all the monks."

5. The following causative formations are used in the same sense as the simple verb (33): *anūsāsayati abhiprasādayati abhilāsayati avarohayati āhvāyayati uttārayati utpādayati upavāsayati upasaṃkrāmayati kṣobhayati nāsayati nipatayati nipātayati niṣkrāmayati paripālayati pratinivṛttayati pravāyati praśaṃsayati bhakṣayati bhāsayati vikarttayati vidveṣayati vismārayati śāpayati śāsayati śoṣayati saṃhārayati*.

The Sentence

Constructions of sense as opposed to the strict rules of grammar are frequent, e.g. *Śakraḥ - - saparivāro - - divaṃ jagmuḥ* for *- - jagāma, mayā cakravarttī bhūtvā - - sukham anubhūtaṃ* for *cakravarttinā, yad yad abhiprāyaṃ tat tat tasyai dattāni* for *dattaṃ*.

Two constructions are confused: (a) *sa nāvikaḥ tat্রে sthātum mano na ramate*, "the sailor does not wish to remain there" (a confusion of *tasya nāvikasya - - manah*

and *sa nāvikaḥ - - manasi*); *tataḥ pratyāgate - - kālaṃ gataḥ*, "then when he had returned he died (10). (b) The sentence begins with an indeclinable participle and omits the main verb, e.g. *sa gr̥hapatir - - āhāraṃ samupādāya vilepanāni ca* || (c) Active and passive constructions are confused, so that the instrumental appears as the subject of an active verb (5), e.g. *kena cid gr̥hasthena - - tīrthikān bhojitaḥ*, "a certain householder fed the heretics"; *tayā cetikayā stūpe puspāṇy avaropayati*, "the maid places the flowers on the stūpa." (d) The reverse of (c): a nominative takes the place of an instrumental, e.g. *Bhagavān dharmmadeśanā kṛtā*, "the law was expounded by Bhagavat."

The use of the parenthesis is peculiar (5), e.g. *sa kālaṃ kṛtvā Kauravyarājño mahiṣī tasyāḥ kuḥṣāv upapannaḥ*, "when he died he entered the womb of the wife of the king of the Kauravyas"; *tatas tasyālpāyauṣkālaṃ kṛtvā Śrāvastyāṃ mahānagarīyām anyatamadharmaśīlānāmaśreṣṭhī tasya prajāpatyāḥ kuḥṣāv upapannaḥ*, "then dying young he entered the womb of the wife of a guild-president named Dharmmaśīla in the great city of Śrāvastī."

VOCABULARY

In the following lists I have inserted those words also which occur elsewhere only in Northern Buddhist literature or in the lexicographers.

1. <i>Peculiar meanings.</i>	<i>ākula</i> , n., confusion, crowded place.
<i>adbhuta</i> , n., astonishment.	<i>ābhoga</i> , effort.
<i>adhikṛtya</i> , c.gen., concerning.	<i>āścaryya</i> , n., miracle.
<i>ananna</i> , no food.	<i>uccheda</i> = <i>ucchinna</i> ; cf. <i>upapatti</i> and <i>prabodha</i> .
<i>abhīpsita</i> , desirable.	<i>ujvala</i> , m., light.
<i>arhati</i> is used impersonally.	<i>upacāraka</i> , servant.
<i>avakirati</i> , surround.	<i>upapatti</i> = <i>upapanna</i> .
<i>avarohayati</i> , <i>avaropayati</i> , get on to, place on.	

uparodhaka, destroying.
upekṣā, regard.
ullola, n., large wave.
karpāṭa, garment.
kalita, n., roar.
kārayati, rule.
kārā, act of worship.
kuñcita, controlled.
koṣṭhāgāra, bedroom.
cintāpara, thought.
janaśūnya, n., empty place.
jānapada, country.
jirṇa, n., ruins.
tapa, m., austerity.
tāḍa, drum.
tvakṣas, energy.
darśanam prāpnoti, be seen.
dadāti, take.
durvāra, irresistible power.
duṣkṛta, infirmity.
dhānya, n., wealth.
dhairya, wise.
na param, but not.
niyatā, continuity.
paṭaka, n., cotton cloth.
paralokavat, of the next world.
parinivarttate, return.
paryāṅkam ābhavati, take up a squatting position.
pīta, n., beverage.
puṇyātman, m., the state of being virtuous.
pauruṣeya, retainer.
prakṛti, image.
pratigrhṇāti, forgive.
pratibhāna, splendour.
pratisara, daybreak.
prabodha, enlightened.

prayāti, give.
prādurbhāva, manifest.
prāñjali, obeisance.
bhīta, n., fear.
manasikāra, love.
mithyā, falsehood.
yati, whatever.
ratnamaya, n., offering of jewels.
varāhāśva, ? stallion.
vallarī, a particular kind of musical instrument.
vaśi, subjugation.
vāhinī, baggage animal.
vivaśa, n., independence.
śaraṇam karoti, seek protection.
samsad, presence.
saṃgata, n., collection.
sampaśyati, make to appear.
sahadharma, marriage.
sarvathā, at all times.
sāñjali, obeisance.
sāhasam karoti, be excited.
sukhastha, n., feeling of happiness.
sudullabha, very hard to be imitated.
surabhi, perfume.
sauhārda, n., friend.
styāna, n., sloth.
svastha, m., health.

2. Peculiar words.

akukṣa, past child-bearing.
agnimatha, m. or n., stove.
acetanī, adj. f., delirious.
ajānaka, ? infant.
atikleśita, very sinful.
atitṛṣā, great thirst.

<i>atiprasādayati</i> , be very joyful.	<i>guḍaguḍāyate</i> , rumble.
<i>atyadhikaṃ</i> , very much.	<i>grāddha</i> , vulture.
<i>atyabhirūpa</i> , very beautiful.	<i>jāmbūnadākṣa</i> , name of a flower.
<i>atyāścaryya</i> , very wonderful.	<i>taripanya</i> , n., ferry money.
<i>adhivāsana</i> , ? pertinacity.	<i>tūṣṇī</i> = <i>tūṣṇīm</i> .
<i>adhyāśaya</i> , having at heart.	<i>tripradakṣiṇa</i> , n., three <i>pradakṣiṇas</i> .
<i>adhyāśayati</i> , rule.	<i>tripradakṣiṇīkaroti</i> , make the three <i>pra</i> °.
<i>anīṇjamāna</i> , unmoving.	<i>durbaudha</i> , foolish.
<i>apadakṣaya</i> , n., purification.	<i>dvāribhavati</i> , be at the door.
<i>apaharītā</i> , the state of being carried away.	<i>dhātuvāvaropana</i> = <i>dhātava</i> °.
<i>apratīsama</i> , incomparable.	<i>nityaśaḥ</i> , always.
<i>abādhatā</i> , freedom from annoyance.	<i>nirṇaṣṭa</i> , destroyed.
<i>abhiniveśana</i> , n., the act of dwelling.	<i>niṣpaṃsaka</i> , free from every-thing contemptible.
<i>abhiprabhā</i> , splendour.	<i>niṣpratīkāra</i> = <i>niṣpratī</i> °.
<i>abhibodhana</i> , enlightenment.	<i>pratiprasrabdha</i> , ? converted.
<i>alpāyutva</i> , short life.	<i>prabhakṣati</i> , feed.
<i>avadhīryyatha</i> , 2 p. imp. act., have courage ; ? <i>dhīra</i> .	<i>prādeśikamaṇḍalin</i> , ruler of a district.
<i>aśaktatva</i> , lack of power.	<i>prābhinandati</i> , rejoice.
<i>ākṣālita</i> , washed.	<i>prāviṣkaroti</i> , make manifest.
<i>āgarjita</i> , puffed up.	<i>balasthā</i> , strength.
<i>ādikaṃ</i> , to begin with.	<i>bhāṇḍāgārīn</i> , treasurer.
<i>āpa</i> , quantity of water.	<i>bhītā</i> , fear.
<i>ārāgayati</i> , love.	<i>maṇḍalīnarājan</i> , chieftain of a small district.
<i>āvarṇanā</i> , description.	<i>mahānāgīviṣa</i> , a particular kind of snake.
<i>āsvasthā</i> , illness.	<i>mahānuśaṃsā</i> , verses in praise of a particular virtue, usually at the end of an avādana.
<i>kaśmīraśīla</i> , ? saffron.	<i>māsi</i> , f., month.
<i>kāmamithyā</i> , incest.	<i>yatha</i> = <i>yathā</i> .
<i>kārttikapūrṇamāsi</i> , f., name of a month.	<i>yoniśaḥ</i> , thoroughly.
<i>kuṣṭhāviṣṭa</i> , leprosy.	<i>rātryātyayāt</i> = <i>rātryaty</i> °.
<i>kṛṣṇāparājita</i> , name of a plant.	
<i>kṣayatva</i> , n., destruction.	
<i>kṣaudra</i> , n., honey.	
<i>khañjaka</i> , limping.	

vaṇija, merchant.

Vapuṣmadāvadāna = *Vapuṣ-*
madava°.

viti = *vīti*.

vidyuttana, lightning.

virāgayati, dislike.

viśada, dejection.

vihelā, wantonness.

veśmatā, dwelling.

samādara, great reverence.

samparigaṇayati, consider.

sampratibodhikī, enlightening.

samprativāraṇa, protection
against.

sambuddhatva, n., perfect
Buddhahood.

sambubhukṣita, hungry.

suṣṭukara, good fortune.