

°tam (so or °tam mss.; Senart em. gaditam, but his note retracts the em.) aviṣṭam bhāṣati, metr. dubious; i.171.11 galita-pada-samcayavati, of Buddha's voice. It would perhaps be rash to read agalita, which is used in Pali in the sense of (*not dropping*) *fluent, distinct, agreeable* (CPD). Relation of the two forms obscure.

galli (v.l. gallikā; unrecorded; cf. **ardha-galli**), some sort of vehicle: Mv ii.434.8 (prose). Doubtless = AMg. (etc.) gaḍḍi, cart.

gava, m. (Skt. only in cpds., = go), *bull, ox*: SP 363.10 (vs) mahiṣā gavā ye.

Gavayaśirṣa, n. of a nāga-king: Māy 246.28.

Gavā, n. of a **naḡarāvālabhikā** (q.v.) at Senāpati-grāma who gave a rag garment to the Bodhisattva: Mv iii.311.18; 312.12.

? **Gavādevagupta** (so all mss.; Senart em. Sarva-deva°), n. of a former Buddha: Mv i.140.8.

Gavāmpati (= Pali Gavampati), (1) n. of a disciple of Buddha: Mvy 1051; SP 2.4; LV 1.10 (see s.v. **Yaśodeva**); Mmk 111.12; Sukh 92.8; Karmav 62.3; (2) n. of a nāga-king: Kv 2.10 (cf. 2 Gavampati, in DPPN, who had once been born to a nāga girl).

-gaveṣaka, adj. (= Pali -gavesaka), *seeking*: Sukh 8.13 (vs) śiva-vara-bodhi-gaveṣako.

gaveṣaṇā (= AMg. gavesaṇā; Skt. Lex. id., and Skt. °ṇa, nt.), *search, inquiring, inquiry*: LV 182.21 (vs; final metr. indifferent) pariṣrochatā kiṃ kuśalam gaveṣaṇā.

gavya-dṛḍha, m. (Skt. Lex. = gorocanā), *a yellow dye made from the bile of cattle*: Mvy 5929, in a list of dye-stuffs (Tib. spyin, defined in Dictt. only as *paste, glue*).

gaha, nt., possibly MIndic for Skt. gr̥ha, *house*, but acc. to Chin. *a shrine, pagoda*, or the lower part of one; see § 3.90: Bbh 231.11, 26; 232.7. Cf., however, **gahaṣṭha**.

gahana (nt., or adj.), is sometimes, apparently, involved in word-plays with **gahaṇa**, q.v. (on the basis of MIndic pronunciation of the latter). In Śikṣ 286.1 (aśaṭhatā śaṭheṣu.) amāyāvītā gahanacariteṣu (this is the clear intention of the ms., see ed. note, and must be read), kṛtajñatā akṛtajñeṣu, etc., the Tib. is said to render *guilelessness among the guileful*, which is supported by the parallel phrases surrounding this. The transl. of Bendall and Rouse renders gahana-carita *overreaching*; it seems more likely to mean *of obscure, hidden* (or perhaps *tangled*) *conduct*, and so *tricky*. See next (apparently a quite unrelated confusion).

gahanatā (app. = Pali gahaṇa, below; cf. prec.), designates some sort of heresy: Śikṣ 172.3 (prose) idam agram mithyādr̥ṣṭinām, yad uta gahanatā-dṛṣṭiḥ. Ed. note refers to Dhp. comm. iii.494.1 (on Dhp. 318 micchādīṭṭhi-samādānā) gahaṇa-samkhātāya micchādīṭṭhiyā samādinnatā, *from being taken by the heresy called gahaṇa*; the domal ṇ suggests connexion with Skt. and BHS **gahaṇa**, which Bendall says is also shown by the Tib. rendering, which he quotes as gziṅs pa (connecting it with ḥdzin pa). The Dhp. context suggests that it consists in taking what is sinful for no sin, and vice versa; perh. then lit. *holding* (perverse views on morals)? Unfortunately I find no other evidence for the heresy referred to, in either Pali or BHS. Bendall and Rouse: *the chiefest of all false doctrine, that is, the heresy of clinging to the world* (would this be called a *false doctrine, dṛṣṭi*?).

gahaṣṭha (cf. **gaha**; = Pali gahaṭṭha, Skt. gr̥haṣṭha), *householder*: SP 291.11 (vs), contrasting with pravrajita.

gādha (m. ? = Skt. and Pali gādha; see also **gāha**), *firm ground, solid basis*: in alabdha-gādha (Senart °ḍhā, mss. °ḍham, which could stand as adv., °ḍhe, or once °ḍho) Mv iii.284.2, 11 paribāhiro (q.v.) bhavati alabdha-g°, . . . *not finding any basis* (support). Cf. Skt. agādhe gādham icchatām Mbh. (Calc.) 7.91; gādha in Pali often with esati, vindati, labhati. In Mv iii.285.13 mss. agāhe gāham eṣatha, which may be kept, see **gāha**; Senart em. agādhe

gādham, which is read by some mss. in the same vs LV 379.11 (Lefm. with v.l. agādhe gādham, also eṣata). Cf. also next.

gādham, adv. (to Skt. gādha, adj., *firm*), *certainly, assuredly*; in this sense modelled on bādham, which is used in the same way in Skt.: LV 121.4 (prose) bādham gādham kriyatām, *certainly, decidedly let it be done*.

gādha (m.; in mg. *ford, solid ground, firm basis*, in Skt. and Pali, see s.vv. **gādha, gāha**), *basis*, in the sense of *occasion, opportunity*, (to do something, dat., quasi-infinitive): AsP 472.3 (avatāraṃ na labhate grahaṇāya) gādham na labhate.

Gāndharva, n. of a cakravartin: Mv i.153.16.

Gāndhāra, n. of a maharṣi: Māy 256.31.

gābhira-tā, *deepness, depth*: Mv ii.148.3 (prose) (kleśaśatānām) gābhiratā. Skt. Gr. records gāmbhira, adj. acc. to BR, pw 7.338; but gābhira-, if not a corruption, is most likely a replacement of gambhira by the 'Morengesetz' (§ 3.3).

(-gāmika as in Skt. = -gāmin: in LV 397.16, vs, read with all mss. and Mv iii.316.20 pratisrotagāmiko mārgo, which Lefm. wrongly em.)

-gāminikā (to gāmini, f. of gāmin, § 22.34), *going*: °kām LV 323.3 (vs), of a daughter of Māra.

gāyanaka, m. (= Skt. gāyana), *singer*: in lists of entertainers of all kinds, Mv iii.113.4 (here mss. śāya°); 255.12; 442.10.

gāyita (nt.), *song*: LV 194.4 (vs) no nṛtte na ca gāyite (Calc. gāyane, most mss. gāyate, ms. A text) na ramite.

gārava, nt. (= Pali id., for Skt. gaurava; vṛddhi to MIndic garu, Geiger 34), *reverence, respect*: Mv ii.230.7; 373.3; iii.345.18; 372.5; 430.11 (in the last three v.l. gaur°).

gārdha, nt. (so Mironov without v.l.) or gārdhā, f., *desire*: Mvy 2227 = Tib. zhen pa. In pw 7.338 this is called an error for gārdhya; but the latter is recorded only once in Skt. (BR 7.1738), and a vṛddhi formation in suffixal -a is as natural as one in -ya.

gārhapatika, adj. (to gr̥hapati plus -ika; cf. Pali gahapatika), *of a householder*: MSV ii.161.6.

gāvi (Pali and Skt. Gr. id.), *cow*: Mv ii.125.4 (prose) gāviye, gen. sg.; Sādh 182.4 and 187.17 (prose) raktavarṇa-gāvi-(text em. go-)ghṛtena.

gāha (m.; MIndic for **gādha**, q.v.), = **gādha** and (Skt., Pali) gādha: Mv iii.285.13, mss. agāhe gāham eṣatha.

girā (= Pali, Skt. Lex. id.; Skt. gir, f.), *voice, speech*: SP 152.2 girām, acc. sg.; Mv i.163.16 -girāhi, inst. pl.; ii.143.23 girām acc. sg.; LV 360.15 girā, n. sg. (all vss). See also next, **-giri-**.

Giri, n. of a nāga-king (cf. next): Māy 246.32. In LV 393.3 (vs) I am doubtful of -giri-, which seems to stand for a form of gir(ā), *speech, words*, and suggest em. to -gira-, m.c. for -girā, see prec. Text apagata-giri-vākpatho hy alipto, said of the Buddha: *unstained, because beyond the range of speech in words*; in Skt. (atīta-)vākpatha (not well defined in BR) means (*beyond*) *the range of words, inexpressible, indescribable*; some such meaning must be involved here. Mss. vākyaṭho, but Tib., otherwise not clear, confirms a form of -path(a): tshig bral dag gi lam (= way) gyis (inst.; does this point to a reading -pathā?) mi gos pa, which seems to mean *not stained by the way of those deprived of speech*. But Calc. and Foucaux understand apagatagiri as a separate word (loc. absolute), which may be right.

Girika, (1) n. of a jackal, in the Vṛṣabha-jātaka: Mv iii.28.8 ff. Cf. Pali Giriya, n. of a jackal, Jāt. iii.322.1; but the story is not the same; (2) n. of a nāga-king (cf. **Giri**): Mvy 3253; Māy 246.33; (3) n. of a weaver's son: Divy 374.14 (also **Caṇḍa-girika**, q.v.).

Girikūṭa, n. of a yakṣa: Māy 24.

Giripradīpa, n. of a Buddha: Gv 259.18.

Girimāṇḍa, n. of a yakṣa: Māy 38.

Giriyagra-samāja (v.l. Giri-m-agra°; MIndic for