



A MAP
to illustrate
BUDDHISM

The present extent of Buddhism is indicated by the dark brown tint
The former by the light

B U D D H I S M :

BEING

A SKETCH OF THE LIFE AND TEACHINGS
OF GAUTAMA, THE BUDDHA.

BY

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WITH MAP.



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TRANSLITERATION OF PALI WORDS.

THE earliest form of the Pāli language for which an alphabet was made, was written in the square letters of which the earliest forms preserved to us are found in Asoka's inscriptions. But Pāli writers learnt very early to distinguish between the language and its alphabet, and the square letters fell out of use, the language being written in the alphabets in use in the different countries—Ceylon, Burma, and Siam—where the language was still studied. European writers on Pāli have in like manner followed the excellent practice of printing Pāli texts in European characters; disregarding, of course, the peculiarities of the present unscientific, and unpractical English system.¹ In this work Pāli words are accordingly printed in English letters, subject to the following remarks on pronunciation:—

VOWELS.—A, when the accent falls upon it, represents the sound of short a in the French or German: when the accent does not fall upon it, the sound of the u in our word *hut*. Ā represents the former sound doubled—our a in *father*.

I represents our i in *hit*; ī, the same sound doubled.

U represents our oo in *foot*; ū, the same sound doubled.

E and O are always long when they close a syllable, always short when they do not. Hence the long mark is needless, and is not used. Short e is pronounced as our e in *met*; long e, as our a in *mate*; short o, as our o in *lot*; long o, as our oa in *boat*.

AI and au, as in our words 'eye' and 'hour.'

CONSONANTS.—The h is always fully audible; for instance kh, as in 'seek *him*'; th, as in 'at *home*.'

ṃ is our *ng*. It is a pity there is not a more distinct sign for this sound, which contains neither an *m* nor an *n*, nor a *g*.

c is our ch (tsh).

ñ is the Spanish ñ, our ny.

¹ See the strongly-expressed opinion of Mr. Fausböll at the end of the preface to his edition of the Jātakas—an opinion with which I heartily concur.