

A CRITICAL STUDY OF
MAHĀPURĀṆA OF PUṢPADANTA

[A CRITICAL STUDY OF THE DEŚYA AND RARE
WORDS FROM PUṢPADANTA'S MAHĀPURĀṆA AND
HIS OTHER APABHRAMŚA WORKS]

by

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B. M. S. College for Women, Bangalore



LALBHAI DALPATBHAI
BHARATIYA SANSKRITI VIDYAMANDIRA
AHMEDABAD-9

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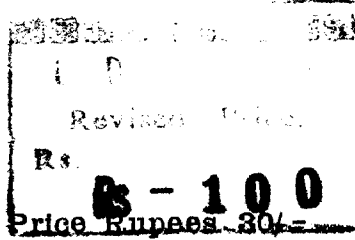
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BHARATIYA SANSKRITI VIDYAMANDIRA
AHMEDABAD-9

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GENERAL EDITOR'S

FOREWORD

It is really a matter of great pleasure to publish 'A Critical Study of Mahāpurāṇa of Puṣpadanta' a thesis that earned doctorate degree for the learned author, Dr. Ratna Shriyan. She has studied the character, scope and function of Deśya element in the Middle Indo-Aryan. Moreover, she has critically studied more than 1,000 deśya and rare words from the Mahāpurāṇa of Puṣpadanta. Her method is empirical. She takes a particular word, notes the meaning given in the Sanskrit gloss, collects the different references where the word occurs in the Mahāpurāṇa and other works as well (here the author has wisely used the indexes of the critical editions of the published Apabhraṁśa works), quotes Deśināmamālā, takes note of different forms in which the word is used, gives us Gujarati, Marathi, Konkani, Kannada, Tamila and Telugu counterparts, examines the meanings in all these contexts and finally arrives at its true form and meaning. Hence the work has become very useful for those who are interested in the study of Apabhraṁśa, Deśī, and NIA languages.

I gratefully acknowledge the grant of Rs. 2,500/- given to us by Bangalore University by way of subvention towards its publication. And I am thankful to the author for allowing us to include her thesis in our L. D. Series.

**L. D. Institute of Indology,
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(INDIA).**

**Dalsukh Malvania
Director.**

FOREWORD

The class of words known as Deśya or Deśī in accordance with the traditional Indian system of Prakrit grammar constitutes one of the major problems of Middle Indo-Aryan lexicology. After the pioneering work of Pischel, Sheth, Doshi and others relating to Hemacandra's *Rayanāvālī* (or what is popularly known as *Deśināmamālā*) and to Prakrit lexicography, little progress has been made in this area, in the face of the fact that a considerable body of fresh data has become available in the Prakrit and Apabhramśa texts as also in the comparative and historical works of New Indo-Aryan lexicography which have appeared during the course of the last few decades.

Really speaking, the Deśya problem is not one single problem, but rather a whole cluster of related problems : the character and origin of the Deśya words, their relationship with the words of obscure or unknown origin in the lexical stocks of the New Indo-Aryan languages, the sources, authenticity and validity of the Deśya words and their meanings recorded in the traditional Prakrit lexicons and grammars, etc. etc. One line of investigation for the last mentioned aspect of the problem is to examine the Deśya elements found in the language of pre-Hemacandra Prākrit and Apabhramśa texts. With this aspect in view, Dr. Ratna Shriyan, following my suggestion and guidance, collected and studied the Deśya words found in the works of Puṣpadanta, who was a major Apabhramśa poet of the ninth century A. D. The present work embodies her scholarly labours in this connection.

Our initial problem was how to characterize *deśyas*. The term had been evolved and was meaningful primarily in the context of the traditional system of Prakrit grammar, and as such it could not be expected to be serviceable in the present day context of historical linguistic investigations. On the other hand, some criteria of selection were necessary for collecting the data from texts under study. Under the circumstances it was decided to follow the obvious course of selecting broadly those items which either have been recorded traditionally as Deśya or were not derivable from Sanskrit in accordance with the principles of early grammatical and lexicographical traditions. Expectedly, the material thus extracted was linguistically quite heterogeneous. A working scheme was therefore devised to classify it under various heads

(See. p. 47-48 of the present book). It is hoped that the scheme might be found of some practical use in a similar type of work.

Dr. Ratna Shriyan has painstakingly and systematically collected here considerable amount of positive information regarding the meaning and use of more than fourteen hundred items. At numerous places she has cited corroborating passages from original Prakrit and Apabhramśa texts and has extracted relevant information from modern works of Prakrit scholarship. She has used her sources carefully and critically, has pointed out some serious errors and at several places made original suggestions. In the first section of the book she has presented most of the available information on the nature, character and scope of the Deśya words from the traditional as well as modern sources.

Her present study of Deśya words from Puṣpadanta is the first of the concrete steps which should pave the way for investigating the bases and authenticity of Hemacandra's *Deśināmamālā*. It also provides properly documented and hence highly valuable material for Middle and Modern Indo-Aryan lexicography, and thus opens up quite a fruitful line of studying Prakrit and Apabhramśa texts. For all these she deserves our high praise. Let us hope that she continues her scholarly labours in this field and makes further valuable contributions.

The Bangalore University and Lalbhai Dalpatbhai Institute of Indology deserve credit for what they have done in making available to the public such a useful and valuable work.

Gujarat University
Ahmedabad
1, December 1969

H. C. Bhayani

PREFACE

The present work was prepared by way of a thesis and was accepted by the University of Bombay for the degree of Ph. D., in Ardha-Māgadhī in December, 1962.

In this volume I have made a humble attempt to study the Deśya and rare material contained in the three Apabhraṁśa works of Puṣpadanta. I have also attempted here to study the character, scope and function of the Deśya element in Middle Indo-Aryan.

I have divided the present work into two parts. The first part consists of the Introduction which deals with the discussion of Deśī in general and the collected Deśya data in particular and of the conclusions derived therefrom. The second part presents all the Deśya and rare words under study with critical and comparative notes on their meanings and interpretations. Appendix I gives the Deśī and rare words exclusive to Nāyakumāracariu and Jasaharacariu and Appendix II presents rare words found in the old glosses of the works under study. I have also given an alphabetical reference Index of all the words discussed.

For the sake of convenience of reference the words in the Appendices are numbered in continuation of the words in the main thesis. Words given in Appendix II are marked with an asterisk in the beginning.

While preparing this work I have consulted the valuable contributions of several authors. For my work I have used Mahāpurāṇa and Jasaharacariu edited by Dr. P. L. Vaidya and Nāyakumāracariu edited by Dr. Hiralal Jain. I have also made use of Deśināmamālā edited by Prof. P. V. Ramanujaswami and Hemacandra's Prakrit Grammar edited by Dr. P. L. Vaidya. I have constantly consulted various other works, most important among these being the three volumes of Paumacariu edited by Dr. H. C. Bhayani and Karaka mṅḍacariu edited by Dr. Hiralal Jain.

In the beginning I had the intention of quoting original passages from various Apabhraṁśa and Prakrit works in support of the interpretation of the words under study. But, later on, as the bulk of the work grew beyond expectation, I had to curb my temptation of including them. So also it was not possible for me to make use of Dr. Bhayani's "Studies in Hemacandra's *Deśināmamālā* (1965) as it became accessible to me when a large part of the present work was already in print.

In the end there remains for me the pleasant duty of acknowledging the help that I received in the preparation of this work. In the first place I must express my deep sense of gratitude to my revered Guru Professor Dr. Harivallabh C. Bhayani, to work under whom is a rare privilege. I consider myself to be exceptionally fortunate in having enjoyed this. Had it not been for his invaluable guidance, critical direction, resourceful help, indefatigable zeal and constant encouragement this work would never have been completed. I sincerely believe that all the credit for this attempt goes to my honoured Professor Dr. Bhayani, while I humbly accept all the blame for the deficiencies therein.

I must also express my gratitude to our late revered Guruji Prof. H. D. Velankar for his valuable suggestions and advice and paternal interest and Dr. N. I. Pandya, the Librarian of the Bharatiya Vidya Bhavan, Bombay, for his kind help in making readily available all the books I needed. I am thankful to my referee Prof. Dr. Hiralal Jain for his critical appreciation of my work. I am grateful to Prof. M. A. Krishnaswamy for sponsoring this work and presenting it to the consideration of Bangalore University.

I AM THANKFUL TO THE AUTHORITIES OF BANGALORE UNIVERSITY FOR RECOGNISING THE NEED FOR THE PUBLICATION OF THIS WORK AND FOR HAVING MADE A GENEROUS GRANT OF RS. 2,500/- by way of subvention towards its publication.

I also express my sincere gratitude to Prof. Dalsukhbhai Malvania and the L. D. Institute of Indology, Ahmedabad, who came forward generously to meet all the remaining cost of publication and thus enabled me to put this work before the scholars.

I am much indebted to all the authors whose works I have consulted, referred to or quoted from, mention of which will be found in the Bibliography.

I would be failing in my duty if I do not give expression to my feeling of obligation to the Bharatiya Vidya Bhavan which provided me all the facilities for carrying on this research work.

Bangalore

Ratna Nagesh Shriyan

ABBREVIATIONS

(The abbreviations of grammatical terms etc., are given in the beginning of the II Part.)

- ABORI** : Annals of the Bhandarkar Oriental Research Institute, Poona.
Ap. : Apabhramśa.
App. : Appendix.
Apte : Apte's Student's Sanskrit-English Dictionary.
Bh. : Bhavisayattakahā of Dhanapāla.
Br. K. : Br̥hatkathākośa.
BSOS : Bulletin of the School of Oriental Studies, London.
CMC. : Caupanna Mahāpurisacariu of Śīlānka.
Chand. : Chandonuśāsana of Hemacandra.
GS. : Gāthā Saptāśati.
Hem. : Hemacandra.
JAOS : Journal of American Oriental Society, New Haven.
JC. : Jasaharacariu of Puṣpadanta.
JOI : Journal of the Oriental Institute, Baroda.
Kaṁs. : Kaṁsavaho of Rāmapaṇivāda.
KC. : Karakaṁḍacariu.
Kittel : Kittel's Kannaḍa English Dictionary.
L : Lexicons.
MIA : Middle Indo-Aryan.
MP. : Mahāpurāṇa of Puṣpadanta.
MW. : Monier Williams's Sanskrit-English Dictionary.
NC. : Nāyakumāracariu of Puṣpadanta.
ND. : Turner's Nepali Dictionary.
NIA. : New Indo-Aryan.
PC. : Paumacariu of Svayambhū.
Pk. : Prakrit.
Pischel : Grammatik der Prakrit-Sprachen.
PSM. : Pāiasaddamahāṇṇavo.
PV. : Paumacariu of Vīmalasūri.
Sam. K. : Samarāiccakahā of Haribhadra.
Sk. : Sanskrit.
SR. : Sandeśarāsaka of Abdala Rahamāna.
Tr. : Trivikrama.
Tri : Triśaṣṭīśalākāpuruṣacacrita of Hemacandra, English Translation by Helen Johnson.
Up. K. : Upamitibhavaprapñcā Kathā of Siddharṣi.
Usā. : Usāṇiruddha of Rāmapaṇivāda.
Vajjā : Vajjālaggam.
Yt. : Yaśastilakacampā.

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INTRODUCTION

I. NATURE AND SCOPE OF THE PRESENT STUDY

[Importance of Deśya words—Importance of the sources of our data—Broad plan of the present study.]

Importance of Deśya Words : It is well known that words variously styled as *Deśī*, *Deśya* or *Deśaja* hold a very important position in the Middle Indo-Aryan vocabulary. It makes up one of the three strands in the Prakrit vocabulary, the other two being made up by the *Tatsama* (i.e., identical in form with Sanskrit) and *Tadbhava* (i.e., derived from Sanskrit) elements¹. It is not possible to understand Prakrit and Apabhraṁśa fully without a proper knowledge of *Deśya* words and expressions. A very substantial part of the New Indo-Aryan vocabulary is known to be of *Deśya* origin and it has inherited many Middle Indo-Aryan *Deśya* words and expressions. From these and several other view-points also the study of *Deśya* words deserves to be given a foremost place in Middle Indo-Aryan studies.

As a preliminary spade-work to a thorough investigation of the role and character of *Deśī*, it is necessary to prepare exhaustive and rigorous studies of *Deśya* element in the language of individual Prakrit and Apabhraṁśa texts – especially, extensive texts like Jaina Āgama Texts; Paūmacariu of Vimalasūri, Vasudevahiṇḍi, Kuvalayamālā, Gātbāsaptaśati and similar literary works; Apabhraṁśa works like Svayambhū's Paumacariu, Puṣpadanta's Mahāpurāṇa and the Jain Sanskrit works like the works of Jaina Prabandha literature. So far no systematic study exclusively or mainly based on the *Deśī* material contained in any extensive Apabhraṁśa text has been attempted in all its aspects. As a modest beginning in that direction, our present attempt is to study in a comparative and critical manner all the *Deśya* material contained in the works of an outstanding Apabhraṁśa poet. This poet is Puṣpadanta (10th cent. A. D.) and the works of Puṣpadanta we have studied are : (1) Mahāpurāṇa, (2) Nāyakumārācariu and (3) Jasaharācariu.

Importance of the Sources of Our Data : The text of Mahāpurāṇa, which forms the chief basis of our study as stated previously, is sufficiently extensive. Secondly, the geographical area of the composition of the work is known. Thirdly, the work is exactly dated. These are important factors in determining the character of lexical material. Besides,

1. See Kāvya-darśa of Daṇḍin, I, 33 and Prākṛtalakṣaṇa of Caṇḍa, Satyajit Granthamālā edition, Ahmedabad, 1929, P. 2.

by the time of Puṣpadanta, sufficient Prakrit and Apabhraṁśa literature was cultivated. These factors were decisive for us in selecting the text for study.

Broad Plan of the Present Study : Broadly speaking the thesis is made up of two parts. The first part is introductory and critical, while the second part presents all the *Deśya* and rare words under study with critical and comparative notes on their meanings and interpretations.

The topics studied and discussed in the first part are as follows :

- (1) Description of the basic sources of the study.
- (2) The plan of study and the mode of its presentation.
- (3) The nature and character of the *Deśya* element.
 - (i) The classified list of all the important passages in original and translation, defining or explaining the terms *Deśī*, *Deśya* etc.
 - (ii) Critical observations on the above collected data about the *Deśya* element.
 - (a) Hemacandra's concept of *Deśī*.
 - (b) Views of modern scholars like Grierson, Pischel, Banerji, Ramanujaswami, Patel, Vaidya, Upadhye and others.
- (4) The role of *Deśya* element in Prakrit and Apabhraṁśa in general and Puṣpadanta's works in particular.
 - (i) The role of *Deśya* element in Prakrit and Apabhraṁśa.
 - (ii) Observations on *Deśya* and rare linguistic material as found in Puṣpadanta.

Thus the first part is not only introductory to the second part, but it also gives general conclusions derived from the material presented in the second part.

The second part consists of *Deśya* material collected and presented according to the plan of presentation mentioned in the first part followed by an Appendix of *Deśī* words exclusive to Nāyakumārācariu and Jasaharācariu and a second Appendix of rare words found in the old glosses of the works and an alphabetical Reference Index of all the words discussed.

II. DESCRIPTION OF THE BASIC SOURCES OF THE PRESENT STUDY

[A brief account of the author—A short account of the works—Vaidya's edition of MP.—Variants and Gloss in Vaidya's edition of MP.—Alsdorf's edition of MP.—Edition of NC.—Gloss and Variants in NC.—Edition of JC.—Gloss and Variants in JC.]

As mentioned before we have selected Puṣpadanta's Apabhramśa works for a study of the texts from the point of view of *Deśī* material. We have collected material chiefly from Mahāpurāṇa of Puṣpadanta and supplemented it by material from the other two works of Puṣpadanta, namely, Nāyakumāracarīu and Jasaharacarīu.

Barring Paumacarīu of Svayambhū, Mahāpurāṇa is the earliest available Apabhramśa text. It was written during A. D. 959 to 965¹

A Brief Account of the Author.² The author of MP., NC. and JC. is Puṣpadanta. He was the son of Keśavabhaṭṭa and Mugdhādevī, who were followers of Śaiva sect, but were later converted to Jainism. Puṣpadanta was well-versed in Brahmanic lore as well as in Jainism. His patron was Bharata, a Rāṣṭrakūṭa minister of Kṛṣṇa III. He lived and wrote at Mānyakheta (modern Mālkhed in Hyderabad State) a Kannaḍa-speaking region³. From the year 959 to about 972 A. D. the poet lived under the patronage of Bharata and after his death under that of Bharata's son Naṇṇa. During this period he wrote three works, namely, Mahāpurāṇa in 102 *sandhis*, the Nāyakumāracarīu in 9 *sandhis* and the Jasaharacarīu in 4 *sandhis*. Out of these three works the MP. is dedicated to Bharata and the NC. and the JC. are dedicated to Naṇṇa⁴.

A Short Account of the Works :

(i) *The Mahāpurāṇa (MP.)*: Mahāpurāṇa or Tisaṭṭhi-mahāpurīsa-guṇālamkāra is the earliest and the largest of the three available works of Puṣpadanta. It is a work on the lives of sixty-three Great Men of the Jaina faith. Puṣpadanta entitles his work as "Mahāpurāṇa" or alternatively Tisaṭṭhi-mahāpurīsa-guṇālamkāra, 'Adoration of the Virtues or qualities of sixty-three Great Men'. The text of Mahāpurāṇa is sufficiently extensive. It consists of 102 *sandhis* divided into Ādipurāṇa (first 37 *sandhis*) and Uttarapurāṇa (38-102 *sandhis*). The idea of the extensiveness of the text can be gathered from the fact that the text of the MP. in Vaidya's edition along with the variants and gloss covers 1,414 pages of the royal size. The work contains approximately 20,000 *kaḍavakas*⁵.

The Mahāpurāṇa has been edited and published by P. L. Vaidya in three volumes, the first volume (1-37 *sandhis*) in the year 1937, the second (38-80 *sandhis*) in 1940 and the third (81-102 *sandhis*) in 1941⁶.

1. See MP. I, Introduction, p. IX and XXIX.
2. For the personal account, date and literary activity of Puṣpadanta see MP. I, Introduction, p. XV, Premi Nathuram, Jain Sāhitya aur Itihās, pp. 225-250 & Alsdorf, L., Harivaṃśapurāṇa, Introduction, pp. 1-10.
3. See PC. I, Introduction, p. II and "Kannaḍa words in Deśī Lexicons, Upadhye," A.N., ABORI, vol. II, p. 277.
4. See MP. III, Introduction, p. XV.
5. See Jain Sāhitya aur Itihās, p. 227.
6. See MP. I, Introduction, p. X.

(ii) *Vaidya's edition of MP.* : Vaidya's edition of the I volume of MP. is based on five MSS. designated by him as G, K, M, B and P. The Manuscript designated as G is one considered by the editor as one of the best and the most authentic of the Mss. of the work and hence he has based the text mainly on this¹. For fixing the text and preparing the critical apparatus, the editor has also made use of ᅇippaᅇa of Prabhācandra on Ādipurāᅇa, for which see further below.

Vaidya's edition of the II volume of MP. is based upon three Mss. designated by him K, A and P which are fully collated. The editor has constituted the text in this volume mostly relying upon the text as preserved in K manuscript which represents the earliest of the three recensions of the Uttarapurāᅇa. The editor also has made use of the ᅇippaᅇa of Prabhācandra on Uttarapurāᅇa and the marginal gloss in K and P in constituting the text and preparing the foot-notes².

The text of the III volume of MP. edited by Vaidya is based upon three fully collated Mss. designated by him as K, A and P. For fixing the text, the Uttarapurāᅇa ᅇippaᅇa of Prabhācandra has been used here also as in Volume II. For the text of Harivaᅇsa i. e. for *Sandhis* 81-92, two more Mss. designated by him as B and S have been used. The editor has chiefly relied on K manuscript in constituting the text and has included the ᅇippaᅇa of Prabhācandra in his Critical Apparatus and foot-notes.³

The introductions to the three volumes of MP. edited by Vaidya deal with description and relationship of Mss., mode of constituting the Text and description of gloss (pp. X-XVI and pp. XXXV-XXXVI of MP. I, pp. IX-X of MP. II and pp. XIII-XVIII and pp. XXIII-XXIV of MP. III). The Introductions to I and III volumes also deal with a brief account of the poet Puᅇpadanta, his patrons Bharata and Naᅇᅇa (pp. XXVIII of MP. I and pp. XIV-XXI of MP. III). The I volume also deals with the general character of a Mahāpurāᅇa (pp. XXXII-XXXIV). The III volume also gives a description of Māᅇyakhᅇᅇa (pp. XXI-XXIII). In both the II and III volumes a brief summary of the contents of *Sandhis* is given in the introduction (pp. X-XXI of MP. II and pp. XXV-XXXII of MP. III) and brief notes at the end of the text. In the I volume a brief summary of the contents of *Sandhis* together with brief notes are given at the end of the text (pp. 593-661). This is followed by a small glossary of a few selected rare Prakrit words including *Deśi* words.

1. See MP. I, Introduction, pp. X-XVI.

2. See MP. II, Introduction, pp. X-XI.

3. See MP. II, Introduction, pp. X-XI.

(iii) *Variants and Gloss in Vaidya's edition of MP.* : In all the three volumes, the bottom portion of the printed text is divided into two parts. The first part, separated from the text by a wavy line gives the variants found in different Mss. or recorded in the margin of Mss. and also in the Ṭippana of Prabhācandra. The second part, separated from the first part by a double line, gives a short gloss in Sanskrit on the constituted text. The editor has culled the gloss from old marginal notes found in the Mss. that he has used and also from the Ṭippana of Prabhācandra (1023 A. D.) and Pañjikā of an unknown author.¹ Extracts from Prabhācandra's Ṭippana, where they are extensive are given in the notes at the end.²

(iv) *Alsdorf's edition of MP. (81-92 Sandhis)* : A portion of the MP. containing *Sandhis* 81-92 and dealing with the narrative of Harivaṁśa has been edited and published by Ludwig Alsdorf of Hamburg University, Germany, in Roman characters under the title "Harivaṁśapurāṇa, ein Abschnitt aus der Apabhraṁśa-welt-historie "Mahāpurāṇa Tisaṭṭhima-hāpurisaguṇālamkāra" von Puṣpadanta" in 1936.

Alsdorf's edition is based upon three Mss. which he designates as A, B and C. They correspond to B, P and S respectively of Vaidya's edition. Alsdorf gives the variants and the gloss at the bottom of the text in the manner of Vaidya.

Alsdorf has reproduced some of the glosses which Vaidya has excluded. According to Alsdorf there are primarily two recensions of Mss. A and BC and secondarily two versions B and C. He further states that in many cases A Ms. has more correct and older readings than B and C.³ So he has taken as his basis A manuscript which corresponds to Vaidya's B Ms. But Vaidya has basically relied on K Ms. in constituting the text. Hence there is some difference in the text of MP. (81-92 *Sandhis*) according to Vaidya and according to Alsdorf.

In the Introduction to his edition Alsdorf gives an account of the poet, Puṣpadanta and his patron (pp. 1-10), description of Harivaṁśapurāṇa (pp. 11-12), description of the Mss. (pp. 122-129), relationship of the Mss. (pp. 131-133), attempt for a text history (pp. 129-134), account of old gloss-works on the MP. (pp. 129-131), basis of the edition, attempt at a genealogical tree of the Mss. (pp. 133), detailed study of grammar of the text (pp. 134-140), orthography (p. 140) and metre (pp. 183-190).

Alsdorf also gives a translation of the edited text portion in German. In the end he gives a glossary which includes *deśī* words and a catalogue of Proper Names (pp. 490-502).

1. MP, vol. III, Introduction, p. XXIII.

2. See MP, volume I, Introduction, p. XXXV.

3. See Harivaṁśapurāṇa, Alsdorf, L., Introduction, pp. 133-134.

(v) *Edition of NC* : Nāyakumāracariu is chronologically the second of the available works of the poet, perhaps written in 967 A. D. This work consists of 9 *Sandhis*, and deals with the story of Nāgakumāra, illustrating the fruit of observing the Śrīpañcamī. This work was edited and published by Hiralal Jain 1933 in the Devendrakīrti Jain series.

The edition of the text of NC. is based upon five Mss. designated by the editor as A, B, C, D and E fully collated. These Mss. according to the editor fall into two groups, AB and CE; D forming a link between the two.

(vi) *Gloss and Variants in NC.* : The Mss. designated as A, B and D bear glosses (*tippana*) on the margin. The glosses are numerous and elucidative in D manuscript. Most of the notes in all the three Mss. are identical. The author of the gloss seems to be Prabhācandra Pañᅇit, who was also the author of MP. gloss. The *Tippana* on NC. was written about 1055 A. D., i.e., less than a century later than the composition of the work itself.¹ But according to Vaidya there are two Prabhācandras, one Prabhācandra who wrote a brief commentary on difficult words of MP. and a second Prabhācandra who wrote the *Tippana* called Pañjikā which seems to be more elaborate.²

The editor has given the variants at the bottom portion of the printed text.

In the Introduction, the editor deals with the description of the Mss. and their relationship (pp. XIII-XVI); Text-constitution (p. XVII), description of gloss (p. LXIII), a brief account of the poet and his patrons (pp. XVII-XIX and p. XXIII), description of Mānyakheᅇa (p. XX), picture of Palace and Public life, Political Divisions of India as found in NC. (pp. XXVI-XXIX), analysis of the work (p. XXXVII) and Grammar and Metre of the text (pp. XLV-LVII). A Glossary, Index of personal names, Index of Geographical names and short notes are given at the end (pp. 115-208). Head-lines to each *kaᅇavaka* are given in English. The useful material from the gloss is noted at times in the General glossary and sometimes in the notes.

(vii) *Edition of JC.* : Jasaharacariu is the last of the available works of the poet composed between 968 and 972 A. D.³ It was edited and published by P.L. Vaidya in 1931 in Karanja Jain series. It is a small poem containing four *Sandhis* dealing with the story of Jasahara, Sk. Yaśodhara.

The edition of JC. is based upon four Mss. designated by the editor as S, T, P and A in full and two more Mss. designated as B and H

1. See NC., Jain, Introduction, pp. XIII-XVI and pp. LXIII-LXIV.

2. See MP. volume III, Vaidya, P. L., Introduction p. XXIV.

3. See MP. Vol. III, Introduction, pp. XVII-XVIII.

collated partially in cases of doubt. According to the editor, the text of JC. represents the secondary and amplified version of Mss. A, B and P.¹ The following passages in the text are interpolations :

(a) Verses in Sk. in praise of the poet's patron, Nanna, at the beginning of the 2nd, 3rd and 4th *pariccheda*; and

(b) Passages from 1 5 3 to 1 8 17, 1 24 9 to 1 27 23 and from 4 22 17 b) to 4 30 15.

These additions were made by Gandhavva (Sk. Gandharva) in 1308 A. D. ²

(viii) *Gloss and Variants in JC.*

The variants are given at the bottom of the printed text.

The gloss from the original Mss. is noted in the glossary. No description about the nature, extent and the source of this gloss has been given by the editor. When it is reproduced it is indicated by "*iti tippanam*" or similar fashion.

The Introduction to JC. deals with description and relationship of Mss. (pp.14-17), a brief account of the poet and his date (pp. 18-24) and a chapter-wise summary of the work (pp. 28-31). A glossary and brief notes are given at the end of the text (pp. 181-185).

These texts are the basic sources for the *deśya* material we have studied. The old glosses including the *Ṭippana* of Prabhācandra that have been reproduced by various editors of the three works is mostly in a type of incorrect and late Sanskrit. At times the glosses contain vernacular words and mixed Sanskrit expressions which are of interest. Whenever they are of non-Sanskritic nature, we have noted them and they are given in a separate Appendix.

III. THE PLAN OF STUDY AND THE MODE OF PRESENTATION

We have first given in a classified manner the *Deśya* material extracted from MP. along with references from NC. and JC. to the words commonly shared with MP. Next, all the *Deśya* words of NC. and JC. not occurring in MP. have been given alphabetically in an Appendix. This is followed by a second Appendix in which rare words collected from the old glosses of the three works are noted.

In this connection it would be necessary to define the exact connotation of *Deśya*. In other words, what is generally meant by the *Deśi* and what sort of concept of *Deśi* we have in view as a basis of our selection of words and expressions from the above-mentioned texts.

1. See JC., Vaidya, P. L., Introduction, pp. 14-16 and 18.

2. See JC., Vaidya, P.L., Introduction, p. 17.

Accordingly, we have attempted in the following section to collect from all the relevant sources old as well as modern relevant information throwing light on the scope, character and definition of *Deśya*. At the end of that discussion we have described the concept of *Deśya* with which we work in extracting the material presented in the Second part of the thesis.

Consistent with this concept of *Deśya* we have also given there a scheme of classification of *Deśya* and Deśya-like elements. The material in the second part of the thesis is presented according to this classification.

Words and expressions falling under each class are given alphabetically and all entries are numbered consecutively.

Information about each word of the classified list in the Second part is given according to the following plan :

1. The lexical item under study. (In the case of verbal forms, the verbal base is extracted and given first followed by its inflected forms and derivatives; and for the substantive etc., only the stem is given);
2. The place(s) of occurrence;
3. Meaning or meanings in English. The basis of this meaning in any one or more of the following sources :
 - (a) The old gloss on the texts,
 - (b) Prakrit dictionaries,
 - (c) The explanations of the editors of the three works,
 - (d) Independently.
4. Sanskrit gloss from the Mss. wherever it is available;
5. Citations from the original texts whenever they were deemed necessary along with English translation.
6. References from authorities like Deśināmamālā, Pāialacchināmamālā, Hemacandra's Prakrit Grammar, Trivikrama's Prakrit Grammar, PSM. etc. Occasionally references from Ratancandraji's Pk. dictionary and Abhidhāna Rājendra Kośa are also given.
7. References to the occurrence of the item in the following works:
 - (a) JC. and NC.
 - (b) Other Ap. works like PC. of Svayambhū, KC. of Kanakāmara, Bh. of Dhanapāla etc.,
 - (c) Pk. works like Kāmsavaho, Usāᅇiruddha etc.,

- (d) Jain Sanskrit works like Upamitibhavaprapañcā Kathā of Siddharṣi, Bṛhatkathākośa of Hariṣeṇa and Triṣaṣṭīśalākāpuruṣa Carita of Hemacandra etc..
8. References from dictionaries like MW., Apte., Kittel and ND. wherever possible.
9. Parallels from Marāṭhī, Gujarāṭī, Hindī, Koṅkaṇī, Kannaḍa, Tuḷu etc. (These references are casually pointed out.)¹
10. A discussion about the interpretations or etymology wherever it was deemed necessary.

In the beginning of the study is given a bibliography of the works and papers consulted for the present study and a list of the abbreviations used in the thesis.

An alphabetical register of all the words discussed in this thesis is given at the end.

IV THE NATURE AND CHARACTER OF DEŚYA ELEMENT

[The list of passages defining the *Deśī* etc.,—*Deśī* lexicographers before Hemacandra—Hemacandra's concept of *Deśī*—Views of modern scholars about Hemacandra's *Deśīnāmamālā*—Trivikrama's Pk. grammar—Views of Modern scholars on the origin etc., of *Deśī*—Linguistic sources of *Deśī* material collected by Hemacandra—Concept and scope of the term *Deśya* accepted for the purpose of the present study.]

The List of all Passages Defining the Terms *Deśī*, *Deśya* etc. : The terms *Deśī*, *Deśya*, *Deśaja* have been used in the earlier Sanskrit and Prakrit literature in widely differing senses. Moreover, modern scholars who have previously examined and discussed the problem of *Deśī* have also expressed very diverse views. Thus, there prevails a considerable amount of confusion and misunderstanding and obscurity regarding the nature and character of *Deśī*.

Before we take up the consideration of the various modern views about *Deśī*, it would be advisable to examine the views of ancient authorities on this point, because in many a case the latter form the basis of the former. Here, in this connection our plan of study would be first to collect all the important texts and references that have a bearing on the meaning, interpretation, use and scope of *Deśī* and then try to study them critically and afterwards assess in their light the modern views on various aspects of the problem.

In order to show the different shades of meaning of the terms in different contexts, the important passages, defining or explaining the

1, These references should be rather taken as illustrative and not exhaustive,

terms 'Deśī', 'Deśya' etc., have been classified under the following three heads :

- (1) Passages in which *Deśī* means a local spoken dialect;
- (2) Passages in which *Deśī* means a type of Prakrit, and
- (3) Passages wherein *Deśī* is equivalent to Apabhraṃśa.

Following is the classified list of passages with translations :

(1) *Passages wherein Deśī or Deśabhāṣā means a local spoken dialect*

(i) From the Mahābhārata

*nānācarmabhīr ācchannā nānābhāṣās ca bhārata |
kuśalā deśabhāṣāsu jalpanto anyonyam ūvayāḥ ||¹*

'Covered or clad with various armours of leather, speaking various languages, experts in various local dialects, these kings are conversing with each other'.

(ii) From Aupapātika Sūtra

*tae nam se dadhapainne dārae bāvattarikalāpaṃḍie ṇavaṃgasuttapaḍibohie
atṭhārasa—desibhāṣā—visārae gīyaraṭi gaṃdhavvaṇaṭṭakusale |—*

[*ā. Samitiṭra. p. 98*]

'There indeed that boy, firm in his determination, proficient in seventy two arts, alert in all the nine senses, well versed in eighteen local dialects and proficient in dance and song'.

(iii) From Jñātāsūtra

*(a) tate nam se mehekumāre bāvattarikalāpaṃḍie ṇavagaṃdhasuyatta (ṇavaṃgasutta)
paḍibohie atṭhārasavihi(ha)ppayāradesibhāṣā—visārae gīyaraṭi gaṃdhavvaṇaṭṭakusale...|*

[*ā. Samiti. p. 38*]

'Then, that Meghakumāra, who was proficient in seventy-two arts, alert in all the nine senses, well-versed in eighteen types of local dialects and skilful in song and dance.....'

*(b) tattha nam caṃpāe ṇayarīe devadattā ṇamaṃ gaṇiyā parivasai causatṭhikalā-
paṃḍiyā causatṭhiganiyāguṇovaveyā auṇattisavisesa ramamaṇṇi ekkavīsaraiguṇappahāṇā
battisapurisovayāraḥkuśalā ṇavaṃgasuttapaḍibohiyā atṭhārasadesibhāṣāvisārayā siṃgā-
rāgārācāruvesā × × |*

[*ā. Samitiṭra. p. 92.*]

'In the city of Campā, a courtesan, named Devadattā lived. She was proficient in sixty-four arts, possessing sixty-four qualities of a courtesan, twenty-nine love-sports and twenty-one *ratiguṇas*, skilful in thirty-two ways of pleasing men, alert in all the nine senses, conversant with the eighteen local dialects and putting on costumes as beautiful as the abode of love'.

1. As quoted in Ap.Kāvyaṭrayī, G. O. S. no. XXXVII, p. 95 and by Śeth, in the Introduction to PSM., p. 6.

In the commentary on the above mentioned passage of Jñātāsūtra, *aṭṭhārasadesibhāsā* is explained to mean eighteen types of scripts. But we need not restrict the sense to scripts only. We can very well take it as the dialects of various countries. So, for example, compare reference to eighteen countries given in Kuvalayamālā noted below. For further elucidation compare Pischel § 30.

(iv) From Vipākasūtra

tattha nam vāṇyagāme kāmajjhayā nāmam̐ gaṇiyā hotthā bāvattarikalāpaṁḍiyā causatthigaṇiyāguṇovaveyā egūṇatīsavisese ramamāṇī ekkavīsaratiguṇappahāṇā battisapurisoṇayāarakusalā ṇavaṁgasuttaṇḍibohiyā aṭṭhārasadesibhāsāvisārayā siṅgāracāruvesā gīyaraī gaṁdhavvaṇaṭṭakusalā |

[ā. Samiti p. 45]

‘In Vanijagrāma there was a courtesan named Kāmadhvajā. She was proficient in seventytwo arts, possessed sixtyfour qualities befitting a courtesan, twentynine ways of love-sports, twentyone *Ratiguṇas*, skilful in thirtytwo ways of pleasing men, alert in all the nine senses, well-versed in eighteen local dialects, possessed of as beautiful dress as the abode of love and expert in dance and song.’

(v) From Rājaprasāniya Sūtra

tae nam se dadhapatinṇe dārae ummukkabālabhāve viṇṇāyapaṇiṇayamitte jōvvaṇagamaṇupatte bāvattarikalāpaṁḍie aṭṭhārasavihadesiṇḍipagārabhāsā-visārae ṇavaṁgasuttaṇḍibohae gīyaraī gaṁdhavvaṇaṭṭakusale siṅgāracāruvese × × |

[ā. Samiti. p. 148]

‘There that boy firm in determination, who had given up his childhood, efficient in sciences, who attained youth, proficient in seventytwo arts, well-versed in eighteen types of local dialects, alert in all the nine senses, skilful in dance and putting on costume as beautiful as the abode of the erotic sentiment or love.’

(vi) From Bṛhatkalpa

ṇāṇādesikusalo

[p. 831]

‘Skiful in various local dialects.’

(vii) From Vātsyāyana’s Kāmasūtra (circa 350 A. D.)

(a) nātyantaṁ saṁskṛtenaiva nātyantaṁ deśabhāṣayā |

kathāṁ goṣṭhiṣu kathayāmlloke bahumato bhavet || 1, 4, 50 ||

‘One who narrates stories among the people neither too much in Sanskrit, nor too much in the colloquial regional dialect becomes highly honoured in the cultured assemblies or gatherings.’

(b) *Deśabhāṣāvijnānam*, 'knowledge of the languages and dialects prevailing in different countries was considered one of the sixtyfour accessory arts to be studied by one proficient in the art of love.'¹

(viii) From *Mṛcchakaṭīka* of Śūdrakā (2nd to 6th cent. A. D.)

Candanaka—are ! ko oppaccāo tuha / vaam dakkhiṇattā avvattabhāsiṇo / khasa-khatti-khaḍo-khaḍaṭṭovilaa-kaṇṇāṭa-kaṇṇappaṇāraṇaa-daviḍa-cola-cīṇa-barbara-kherakhāna-mukha-madhughādapahudāṇan milicchajādīṇam oṇeadesabhāṣābhīṇṇā jahetṭham maṃtāma ditṭho ditṭhā vā ajjo ajjā vā /²

—Act 6th

'Candanaka—"Oh ! what (this) disbelief of yours ! We southerners (are) not very accurate (or, distinct) talkers. We, conversant as we are with the spoken dialects of many countries, of the Mleccha tribes, such as Khasa, Khatti, Kaḍa, Kaḍaṭṭobila, Kaṇṇāṭa, Kaṇṇaprāvaraṇa, Draviḍa, Cola, Cīna, Barbara, Khera-khāna, Mukha, Madhughāta, speak out at our will: *Āryaḥ dṛṣṭaḥ* or *dṛṣṭā*; *Āryā dṛṣṭaḥ* or *dṛṣṭā*.'

(ix) From *Mudrārākṣasa* of Viśākhadatta (circa 375-413 A. D.)

prayuktās ca svapakṣa-parapakṣayor anuraktāparaktajanajijñāsāyā bahuvidha-deśa-veśa-bhāṣā-ācāra-saṃcāra-vedino nānāvyañjanāḥ praṇidhayaḥ /³

'Spies who are well-trained in the art of putting on disguises appropriate or befitting to countries and possessed of knowledge of various local dialects, customs and movements, were appointed with a view to know the people of their own party and the enemy party, people who are loyally devoted or are inimical.'

(x) From *Prākṛtalakṣaṇa* of Caṇḍa⁴

siddham prasiddham prākṛtam tredhā triprakāram bhavati || saṃskṛtayoni |... saṃskṛtasamam |.....deśprasiddham /⁵

'Prakrit is of three types: (1) that which is originated from Sanskrit, (2) that which is same as in Sanskrit and (3) that which is well-known from local spoken dialects.'

(xi) From *Viṣṇudharmottara Purāṇa* (500-600 A. D.)

*saṃskṛtam prākṛtam caiva gītam dvividham ucyate |
apabhraṣṭam tṛṭīyam ca tadanantam narādhipa |
deśabhāṣā-viśeṣeṇa tasyānto neha vidyate ||*

[Book 3, Chapter 3.]

1. See *Kāmasūtra* of Vatsyāyana, I 3 16, no. 47.

2. *Mṛcchakaṭīka*, edited by Karmarkar, p. 194,

3. As quoted by Gandhi, L. B., in *Apabhraṃśa-kāvya-trayī*, p. 95.

4. See for the discussion of the date of Caṇḍa, *New India Antiquary* volume II, 1939 pp. 135-142,

5. *Prākṛta Lakṣaṇa* of Caṇḍakavi, *Caritra Memorial Book Series* no. 28, p. 2.

'Song is of two types, Sanskrit and Prakrit The third type is Apabhraṣṭa which oh king, has endless varieties in accordance with the numberless particular regional dialects.'

*saṃskṛtair prakṛtair vākyair yaḥ śiṣyam anurūpataḥ /
deśabhāṣādyupāyais ca bodhayet sa guruḥ smṛtaḥ //*¹

'He is known as a preceptor, who would teach his students with the help of appropriate sentences in Sanskrit, Prakrit and local spoken dialects.'

(xii) From Bāṇabhaṭṭa (647 A. D.)

(a) *śikṣitāśeṣadeśabhāṣeṇa sarvalipiñṇena* ¹

[*Kādambarī*]

'By one who was taught all the regional dialects and who knew all the scripts.'

(b) Harṣacarita

In a list of his companions, Bāṇa mentions his dear friend Īśāna,³ a Bhāṣākavi, that is, a poet composing in the *bhāṣā*, as distinguished from the Prakrit poet named Vāyuvikāra. *Bhāṣā* perhaps refers to the popular local dialect distinct from literary Prakrit. Perhaps this Īśāna is the same as mentioned by Puṣpadanta in his Mahāpurāṇa—

ṇāloiu kai tsāṇu bāṇu / 1, 9, 5.

'I have not seen (the works) of poets like Īśāna, Bāṇa (and others).'

(xiii) From Kuvalayamālā Kathā⁴ (779 A. D.)

*tattha ya pavisamāṇeṇa diṭṭhe aneṇa-desabhāṣālakkhie desavaṇṇie /
taṃ jahā—*

'On entering there were seen merchants distinguished by various local dialects. Thus—'

In the following verses the characteristics of different local dialects are described.

'Gollakas were seen there, speaking with expressions like 'are re'; the Madhyadeśyas were seen speaking with expressions like 'tere mere āo'; the Māgadhas were seen talking with words 'ege le'; Antarvedyas were speaking 'kitto kimmo jia', Kīras were found talking 'sari vā rī'; Ṭakkas were uttering 'ahaṃ tehaṃ'; Saindhavas were heard speaking 'cauḍa ya me'; Maravas were speaking 'appā, tuppā'; Gaurjaras were saying 'ṇau re bhallau'; Lāṭiyas were uttering 'amhamha kāṃ tumha mittu'; Malaviyas were seen speaking

1. As quoted by Gandhi, L. B., in Apabhraṃśa-kāvya-trayī, p. 95.
2. As quoted by Gandhi, L. B., in Apabhraṃśa-kāvya-trayī, 95.
3. See Harṣacarita of Bāṇabhaṭṭa, Uchhvāsa I.
4. As quoted by Gandhi, L. B., in Apabhraṃśa-kāvya-trayī, p. 91.

'bhāua bhainī tumhe'; Karnāṭakas were heard saying, 'adri poṇḍi ma(na) re'; Tāyikas were speaking 'isi kisi misi'; Kauśalikas were uttering 'jala tala le'; Mahārāṣṭriyas were heard speaking 'diṅṅalle gahille'; Andhras were speaking 'aṭi puṭi rati'.

ia aṭṭhārasa desibhāsāu pulaiūna siriatto aṅṅāim a pulaei khasa-pārasa-babbarādīe //

'Thus seeing people speaking eighteen different spoken dialects, Śridatta saw others like Khasas, Pārasas and Barbaras.'

(xiv) From Nemiṅāhacariu of Lakṣmaṇadeva (Before 1510 V. S.)¹

*ṇa samāṇami chaṇḍu ṇa baṇḍha-bheu |
ṇau hīṇāhiu mattāsameu |
ṇa sukkau pāyau desabhāsa
ṇau saddu vaṅṅu jāṇami samāsa //*²

'I don't know prosody, nor different types of compositions, nor the difference of a *mātrā*, nor Sanskrit, Prakrit, local spoken dialects, nor words, syllables and compounds.'

(xv) From Kāvya-lāṅkāra of Rudraṭa (800-850 A. D.)

*bhāṣābhedanimitah. ṣoḍhā bhedo'sya sambhavati // 2. 11(a) //
prakṛta-saṃskṛta-māgadhapīśācabhāṣāś ca sūrasenī ca |
ṣaṣṭho'tra bhūribhedo deśaviśeṣād apabhraṃśaḥ // 2. 12 //*

'Poetry is classified into six divisions on the basis of language. These are Prakrit, Sanskrit, Māgadhi, Pīśāci and Śaurasenī; the sixth is Apabhraṃśa which is of numerous types according to or based upon the particular countries in which it is spoken.'

Namisādhū's commentary on Kāvya-lāṅkāra 2.12 (1069 A. D.)

*tathā prakṛtam evāpabhraṃśaḥ | sa cānyair upanāgarābhīrāgrāmyatva-
bhedenā tridhoktas tannirāsārtham uktam bhūribheda itī | kuto? deśaviśeṣāt |
tasya ca lakṣaṇam lokād avaseyam |*

'Apabhraṃśa is Prakrit itself. It has been mentioned by others as being three-fold, viz., Upanāgra, Ābhīra and Grāmya. The words *bhūribheda* 'of many varieties' are used (by Rudraṭa) for refuting that. Wherefore? Owing to there being many countries. Its characteristics should be properly understood from the people themselves'.

*prakṛti-pratyaya-mūlā vyutpattir nāsti yasya diśyasya |
tan maḍahādi kathaṅcana rūḍhir itī na saṃskṛte racayet //*

[*Kāvya-lāṅkāra-6. 27*]

1. For the discussion of date of Lakṣmaṇadeva, see "Ap. Bhāṣā aur Sāhitya", Jain Hiralal, Nāgarī Pracārīṇī Patrikā, (N. S.) 3-4, V. S. 2002, p. 119 and Nagpur University Journal, Dec., 1912, p. 92.

2. As quoted by Jain, H. in the Introduction to Pāhuḍadohā, Karanja, 1933, p. 45

'*Deśya* words which are not divisible into root and suffix and which are non-derivable like "*maḍaha*" and others should not be used in Sanskrit (compositions), just because they are somehow well-known'.

Namisādhū's commentary on Kāvya-lāṅkāra 6.27.

viśiṣṭadeśabhavaṃ deśyam / mahārāṣṭradideśaprasiddham / 'deśyam'
padam saṃskṛte na racayet / yasya padasya prakṛti-pratyayamūlā
vyutpattir na vidyate tac ca maḍahādi / tatra maḍaha-ḍaha-horaṇa-ghuṃghu-
lama-kāṃdoṭṭa-ela-hukka-sayaruya-alaṃba-kusumāla-vāṇavāladikam yathā-
kramam sūkṣma-śreṣṭha-vastrapāṭa-maṇḍapa-padma-haridrāñjali-suvarṇa-
kāra-kukkuṭa-caura-śakṛādivācakaṃ kathaṃcid api naiva racayed ity arthaḥ /
nanu deśyaprakṛtabhedatvāt katham saṃskṛte prayoga-prasaṅga ityāha—
rūḍhir iti / rūḍhibhrāntiā na badhnti / kaściddhyātmadeśaprasiddhā-
rtham śabdam sarvatrāyam vācaka iti manyamānaḥ prayuñjita /
vyutpattir yasya nāstīti vacanāt tu savyutpattikam deśyam kadācit prayuñjīte-
uktam bhavati / yathā dūrvāyām chinnoḍbhavaśabdaḥ / tāle bhūmipīśācaḥ /
śive mahānataḥ / vṛkṣe paraśurujaḥ / samudra-ṇavanītam candrāmṛtayoḥ /
jale meghakṣīraśabdaḥ /

'*Deśya* means that which exists in a particular region or country, that is, well-known in countries like Mahārāṣṭra. *Deśi* word should not be made use of in Sanskrit—that word which is not divisible into root and suffix and which is non-derivable like *maḍaha* etc. That is, words like *maḍaha*, *ḍaha*, *horaṇa*, *ghuṃghulama*, *kāṃdoṭṭa*, *ela*, *hukka*, *sayaruya*, *alaṃba*, *kusumāla* and *vāṇavāla*— which respectively mean 'fine', 'best', 'cloth', 'screen', 'tent', 'lotus', 'turmeric', 'goldsmith', 'cock', 'thief' and 'Indra' should not be used under any circumstances. Now, if it is objected that as being distinguished as *Deśya* Prakrit how does there arise the possibility of their use in Sanskrit. He replies, that "because of the convention", i.e., they should not be employed under the wrong notion of convention. For, somebody is likely to use words current only in his region, under the impression that it is understood everywhere. The words "which is not derivable" imply that, that *Deśya* word which is derivable may be sometimes used. For example, the word *chinna* for *durvā*, *bhūmipīśāca* for *tāla*, *mahānata* for *Śiva*, *paraśuruja* for *vṛkṣa*, *candrāmṛta* for *samudra-ṇavanīta* and *megha-kṣīra* for *jala*'.

(xvi) From Kāvya-mīmāṃsā of Rājasekhara (900 A. D.)

*deśaviśeṣavaśena ca bhāṣāśrayaṇam dīśyate /*¹

'Poets resort to languages according to different regions (to which they belong)'.

(xvii) From Nāyakumāracarit of Puṣpadanta (959-972 A. D.)

nīsesa desabhāṣau cavanti /

lakṣhaṇāi viśiṭṭhāi dakkhavanti //1.1.6//

1. Kāvya-mīmāṃsā, edited by Kedarnath, Patna, p. 124.

'Speaking all the dialects current in different parts of the country and displaying special characteristics'.

(xviii) From Daśarūpaka of Dhanañjaya (974-996 A. D.)

deśabhāᅇā-kriyā-veśalakᅇaᅇāᅇh syuᅇ pravᅇrttayāᅇ |
lokād evāvagamyaitā yathaucityam̄ prayojayet ||2.63||
yaddeśam̄ nīcapātram̄ yattaddeśam̄ tasya bhāᅇitam || 2.66a) ||

'The activities (of the heroes etc.) should be characterised by the particular regional dialect, moods or action and dress. Knowing these from the world at large one should employ these according to propriety'.

(xix) From Mānasollāsa of Someśvara (1229 A. D.)

anekadeśabhāᅇābhīᅇ svaraiᅇ pādaiᅇ ca te trakāᅇ (nnakāᅇ) |
triko bahutālaiᅇ ca vicitraᅇ parikᅇrtitaᅇ ||
 [Chapter 16, stz. 339, III volume]

'Citraka was sung or described with many local dialects, notes, *padas*, metres and musical measures'.

(xx) From Nāᅇyadarpaᅇa of Rāmacandra and Guᅇacandra with their own commentary. (1143-1175 A. D.)

atyantanīca-bhūtādaᅇ pi(pai)śāci māgadhī ca vāk |
śaurasenī tu nīcasya deśoddeᅇe svadeśagīᅇ || 194 ||

'The very low characters and demons etc. speak Paiśāci and the low characters speak Māgadhī and Śāursenī; in each and every country there is respective local dialect'.

Commentary on Nāᅇyadarpaᅇa Stz. 194.

deśasya kuru-māgadhāder uddeśāᅇ tasmin̄ sati svasvadeśasambandhinī
bhāᅇā nibandhanīyeli ||

'The countries like Kuru, Māgadhā etc. are in view when the dialect of those countries should be employed. Of what use is it for others ?

iyam̄ ca deśagīᅇ ca prāyo'pabhramᅇe nīpa[ta]tī || 1

'This local dialect mostly comes under Apabhramᅇā'.

(xxi) From Jñāneśvari (circa 1290 A. D.)

iyā lāgī āmhā prakᅇtā | deśikāre bāndhō gītā |
mhaᅇaᅇē hē anucitā kāraᅇa navhe || Chapter 18, stz. 1699 ||

'Therefore, to say that we are rendering Gītā in a local dialect (i. e. Marāᅇᅇi) would not be the cause of impropriety for us who are ordinary people (who are not much conversant with Sanskrit)'.

(xxii) From Kīrtilatā of Vidyāpati (1360-1447 A. D.)

sakkaavāᅇī bahua na bhāvai pāua rasa ko mamma na pāvai |
desilavaanā saba jana miᅇᅇhā tai taisana jampao avahatᅇhā || 1. 13 ||

1. Nāᅇyadarpaᅇa, Gaekwad Oriental Series no. XLVIII, volume I, p. 209.

'Many people don't like Sanskrit (because it is difficult), nobody appreciates the sentiment or inner meaning of Prakrit. The *Deśi* expressions are palatable to all people, therefore I am composing in Avahaṭṭa (which is also a local spoken dialect)'.
(2) *Passages in which Deśi means a type of Prakrit*

(i) From Nāṭyaśāstra of Bharata (400-750 A. D.)

*etad eva viparyastam saṃskāraguṇavarjitam |
vijñeyam prakṛtam pāṭhyam nānāvasthāntarātmakam || 17.2 ||*

'The former (literally this) (when) changed and devoid of the quality of polish, is called the Prakritic Recitation, and it is of various types due to different conditions'.

*trividham tac ca vijñeyam nāṭyaprayoge samāsataḥ |
samānaśabdam vibhraṣṭam deśigatam athāpi ca || 17. 3 ||*

'In connection with the dramatic representation, it (the Prakrit Recitation) is of three kinds, viz., that with the same words (as in Sanskrit), that with corrupt words and that with words of indigenous origin'.

It appears that the later Prakrit grammarians called the above three classes of words *Tatsama*, *Tadbhava* and *Deśi* respectively.

*ata ūrdhvam pravakṣyāmi deśabhāṣāvikalpanam |
bhāṣā caturvidhā jñeyā daśarūpe prayogataḥ || 17.26 ||*

'I shall discuss hereafter the classification of regional languages. The languages to be used in drama are of four types'.

*mlecchāśabdopacārā ca bhāratam varṣam āśritā |
atha yonyantaribhāṣā grāmyāraṇyapaśūdbhavā || 17.30 ||*

'The common language prescribed for use (on the stage) has various forms. It contains (many) words of Barbarian origin and is spoken in Bhāratavarṣa (only). The language of other animals have their origin in animals domestic or wild'.

*athavā cchandataḥ kāryā deśabhāṣā prayokṛbbhiḥ |
nānādeśasamuttham hi kāvyam bhavati nāṭake || 17.48 ||*

'The producer of plays may however at their option use local dialects; for plays may be written in different regions (for local production)'.

The seven languages and several dialects are mentioned in the following verses.

*māgadhyavantijā prācyā śaurasenyardhamāgadhi |
bāhlikā dākṣiṇātyā ca sapta bhāṣāḥ prakṛtitāḥ || 17.49 ||*

'The seven major languages are as follows: Māgadhi, Avanti, Prācyā, Śauraseni, Ardhmāgadhi, Bāhlikā, Dākṣiṇātyā'.

śakārabhīra-caṇḍāla-śabara-dramilāndhrajāḥ |
hīnā vanecarāṇām ca vibhāṣā nāṭake smṛtā || 17.50 ||

'In the dramatic composition there are, besides many less important dialects, such as the speeches of the Śakāras, Ābhīras, Caṇḍālas, Śabaras, Oḍras and the lowly speech of the foresters'.

In Stanzas 54 to 58 dialects of various types are described. 'Śakāri should be assigned to the Śakāra and Śakas and other groups of the same nature, and Caṇḍāli to the Pulkasas and the like. To char-coal makers, hunters and those who earn their livelihood by collecting wood and leaves should be assigned Śābari as well as the speech of forest-dwellers. Ābhīri or Sābari has been prescribed for those who live in places where animals like elephants, horses etc. are kept, and Drāviḍi for forest-dwellers and the like. Oḍri is to be assigned to diggers of subterranean passages, prison-warders, grooms for horses and Heroes and others like them while in difficulty are also to use Māgadhi for self-protection'.

Stanzas 59 to 63 describe the distinguishing features of various local dialects.

'The regions that lie between the Ganges and the sea, abound in people speaking a language rich in -e-, the people residing in the regions that lie between the Vindhya and the sea speak a language rich in -na-. People of Surāṣṭra and Avanti speak a language abounding in -ca-, people living in the Himalayas, Sindu and Sauvira speak a language abounding in -u- and the people who live on the bank of the Carmaṇvati river around the Arvuda mountain speak a language abounding in -o-,¹

(ii) From Kāvyaḍarśa of Daṇḍin (600-680 A. D.)

tadetad vānmayam bhūyaḥ saṁskṛtam prakṛtam yathā |
apabhraṁśaś ca miśram cety āhur āryāś caturvidham || 1.32 ||

'All this literature, from another point of view, the authorities declare as being four-fold: Sanskrit, Prakrit, Apabhraṁśa and Mixed'.

saṁskṛtam nāma daivī vāg anvākhyātā maharṣibhiḥ |
tadbhavas tatsamo deśīty anekāḥ prakṛtakramaḥ || 1.33 ||

'Great sages have defined Sanskrit as divine speech. There are many varieties in Prakrit such as 'derived from it (Sanskrit)', 'similar to it' and *Deśī* (a type of Prakrit peculiar to the region)'.

(iii) From Līlāvai of Koṭhala (800 A. D.)

emeva muddha-juyā-maṇohara pūyayāe bhāṣāe |
paviraladesisulakkhaṁ kahasu khaṁ divva-māṇusiyam || 41 ||

1. See Nāṭyaśāstra ascribed to Bharata, English translation, Ghosh, M., Calcutta, 1950, pp. 323-334,

'Tell me a divine-human story pleasing to young ladies in Prakrit language marked very sparsely with *Deśī* words'.

The author is requested by his beloved to make just a scanty use of the popular and local speech-elements, i. e. *deśī* or *desya* words.

(iv) From Paumacariu of Svayambhū (850-900 A. D.)

vaddhamāṇa-muha-kuhara-viṇiggaya-rāmakahā-ṇai eha kamāgaya // 1.2.1 //
akkharavāsa-jaloha-maṇohara su-alamkāra-chanda-macchohara // 1.2.2 //
dīha-samāsa-pavāhavaṁkiya sakkaya-pāyaya-puliṇālamkiya // 1.2.3 //
desibhāsā-ubhaya-taḍujjala ka vi dukkara-ghaṇa-sadda-silāyala // 1.2.4 //

'The story of Rāma is river originated from the mountain-cavity in the form of the mouth of Vardhamāna, a beautiful mass of water in the form of a multitude of letters, with fish and other aquatic animals in the form of beautiful figures and metres; marked with a flow in the form of long compounds, decorated with sand-banks in the form of Sanskrit and Prakrit and beautiful with two shores in the form of *Deśī* dialect having here and there hard rocks in the form of ponderous words'.

(v) From Mahāpurāṇa of Puṣpadanta (965 A. D.)

(a) *ṇāṁ haṁ homi viyakkhaṇu ṇa muṇami lakkhaṇu chandu desi ṇa viyāṇami* // 1.8.9 //

'I am not learned, I do not know grammar, metre and the *Deśī*.'

(b) *ṇau muṇami . . . ṇau desi lesu* / 81.2.1 //

'I don't know.....elementary knowledge of *Deśī* words or lexicons'.

(vi) From Pāsanābhacariu of Padmadeva (1000 A. D.)¹

(In the beginning of the work)

vāyaraṇu desi-saddatha-gāḍha chaṁdālamkāravisāla poḍha |
sasamaya-parasamaya-viyārasahiya avasaddavāya dūreṇa rahiya //
jai evamāi-bahulakkhaṇehī iha viraiya kavva viyakkhaṇehī |
tā iyarakaiyaṇasamkiehī payaḍivvau kiṁ appau ṇa tehī //

'Because other learned poets have composed poems with characteristics like grammar, *Deśī* words full of meaning and lofty with abundant figures and metres and capable of reflection about one's own faith and heretical faiths and scrupulously avoiding solecisms, should no one express oneself being scared by such poets ?'

(vii) From Sarasvati-kaṇṭhābharāṇa of Bhoja (1030-1050 A. D.)

taddeśyam iti nirdiṣṭam yad avyutpattimatpadam / 1.14a) //
yathā—
gallau lāvaṇyattallau te laḍahau madahau bhujau |
netre vosatṭa-kaṁdoṭṭa-moṭṭāyita-sakhe-sakhi // 1.15 //

1. As quoted by Jain in the Introduction to *Pāhuḍadohā*, p. 44.

'That vocable which is non-derivable is cited as *deśya*; as—*gallau* etc.

Commentary of Ratneśvara on Sarasvati-kaṇṭhābharāṇa (1. 14a)

*atra gallatallādayaḥ śabdā avyutpattimanto deśyā dṛśyante ||
taddeśyam iti | avyutpattimat prakṛti-pratyayavibhāgaśūnyam lokamātra-
prayuktaṁ padam anādeyaṁ bhavati | tad dvividham—abhāgam
bhāgavacceti | ādyaṁ deśyam, dvitīyaṁ grāmyam iti vibhāgaḥ | vyutpan-
nānām anyādṛśicchāyā deśyānām ca na tādṛśīti deśyavedyapadasamabhivyā-
hāre prāyeṇacchāyāvairūpyam bandhasya bhavatīti sahrdayahṛdayasākṣi-
kaṁ doṣabijam | tallamalpasaraḥ, laḍahaṁ manoharam, maḍahaṁ
kṛṣam, vosatṭam vikasitam, kaṁdoṭṭam niloṭpalam, moṭṭāyitam vilāsaḥ |*

'Here, the words *galla*, *talla* etc. which are non-derivable appear to be *deśya*'.

'That vocable which is non-derivable and non-divisible into root and suffix and is used only among the people are to be avoided. It is of two kinds—that which is not divisible into parts and that which is divisible into parts. The first one is *deśya* and the second is *grāmya*. Those which are derivable have a stylistic look which is different from that of *Deśī*; consequently by the employment of the *deśya* type of words the literary composition comes to possess mostly discordant styles and this proves to be the source of flaw for the man of discerning literary taste'.

'*Tallam*' is 'a small tank', '*laḍahaṁ*' means 'beautiful', '*maḍahaṁ*' is 'slender', '*vosatṭam*' is 'full-blown', '*kaṁdoṭṭam*' means 'a blue lotus', '*moṭṭāyitam*' means 'sport'.

(viii) From Vāgbhaṭālaṅkāra of Vāgbhaṭa (1123-1156)

*atha bhāṣācatuṣṭayam spaṣṭayati—
saṁskṛtaṁ svargiṇām bhāṣā śabdaśāstreṣu niṣcitā |
prakṛtaṁ tajjatattulyadeśyādikam anekadhā || 2.2 ||*

'Now, a four-fold classification on the basis of language is explained: In the science of words, Sanskrit is the language of divine beings Prakrit is manifold like *tajja* 'originated from Sanskrit', *tattulya* 'similar to Sanskrit' and *deśya*, 'a type peculiar to the region etc.'

Commentary of Siṁhadevagaṇi on Vāgbhaṭālaṅkāra (2.2b)

*prakṛteḥ saṁskṛtād āgataṁ prakṛtam anekadhā aneka prakārair bhavati |
tajjaṁ ca tattulyaṁ ca deśyaṁ ca tajjatattulyadeśyāni tāni ādau yasya
tattathā |*

'Prakrit is that which is derived from Prakṛti, 'base' i. e. Sanskrit; it is manifold like *tajja*, *tattulyam* and *deśya*':

*deśe bhavaṁ deśyam | yathā—
sattāvīsamjoṇa karapasaro jāva ajja vi na hoi |
paḍihatthabimbagaḥavaivaṇe tā vajja ujjaṇam ||*

'Deśya is that which comes from region'.

*atra sattāvīsamjoṇaśabdo deśyaś candrārthe, tasya kiraṇaprasaro yāvāt adyāpi na bhavati | paḍihattha-śabdo'pi deśyaḥ sampūrṇārthaḥ | gahavaiśabdo'pi deśyaḥ candrārthaḥ | tato he sampūrṇamaṇḍala-candravadane, tāvāt tvam udyānaṁ vrajati |*¹

'Here, the word *sattāvīsamjoṇa* is *deśya* in the sense of 'moon,' 'the spreading of the moon's rays does not occur even now'. 'Paḍihattha' is also a *deśī* word in the sense of 'full', the word *gahavai* is also a *deśya* in the sense of 'moon'. Then 'oh lady with a face like the full-moon, you go to the garden'.

(ix) From Vajjalagga of Jayavallabha (13th Century)

*desiyasaddapalottam mahurakkharachāmdasamṭhiyam laliyam |
phudaviyaḍapāyadattam pāikavvam paḍheyavvam || 28 ||*

'The Prakrit poetry in which *deśī* words are scattered about here and there, which is composed in beautiful letters and metres where the meaning is sometimes lucid and sometimes involved should be recited'.

(x) From Taraṅgalolā of Gaṇi Nemicandra (13th cent.)¹

*pālittaena raiyā vittharao taha ya desivayaṇehim |
nāmeṇa taraṅgavai kahā vicittā ya viulā ya ||
kattai kulayāi maṇoramāi aṇṇatha guvilajuyalāi |
aṇṇattha chakkalāi duppariallāi iyarāṇam ||
na yā sā koī suṇei no puṇa pucchei neva ya kahei |
viusāṇa-navara jogā; iyarajaṇo, tīe kim kuṇau ||
to uvve(ya) jaṇam gāhāo pālittaena raiyāo |
desiyapayāi mottūm samkkhittayari kayā eśā ||
iyarāṇa hiyṭṭhāe mā hohi savvahū vi voccheo |
evam vicimtiūṇa khāmeūṇam tayam sūri ||*²

'Taraṅgavatīkathā composed by Pādalipta is elaborate, extensive and of a striking character. It abounds in *Deśī* expressions. There are many charming *Kulakas*, *Yugalakas* involved and *Ṣaṭkalas* which are generally unintelligible to the average reader. Therefore, nobody recites it, none listens to it and even inquires about it. It is worthy of learned persons. Of what use is it for others. I am therefore preparing this summary leaving out Pādalipta's own *deśī* expressions for the benefit of the common masses. There is an additional purpose in this undertaking, viz., the prevention of Pādalipta's work from falling into oblivion. Keeping this in view may the Sūri pardon me'.

1. Vāgbhaṭālaṅkāra, Kāvyaṁālā edition, p. 17.

2. For the discussion of the date see History of Indian Literature, vol. II, Winternitz M., p. 522.

3. As quoted by Muni Jinavijayaji in his article on "Kuvalayamālā" in Vasanta Rajata Mahotsava Grantha, 1927, pp. 283-284.

- (xi) From Prākᅇtaśabdānuśāsana of Trivikrama (1236-1300 A. D.)
prākᅇtam tatsamain deśyam tadbhavam cety adastridhā | Introductory 6a
 'Prakrit is three-fold tatsama, deśya and tadbhava',
- (xii) From Śaᅇbhāᅇacandrikā of Lakᅇmīdhara (1541-1565 A. D.)
trividhā prākᅇti bhāᅇā bhaved deśyā ca tatsamā |
tadbhavā ca bhaved deśyā tatra lakᅇᅇamantarā ||
Introductory verse 46.

'Prakrit language is threefold, *deśya*, *tatsama* and *tadbhava*; here *deśya* has different characteristics'.

- (xiii) From the Commentary of Rāmapaᅇivada on Prākᅇta Prakāᅇa of Vararuci (1707-1775 A. D.)¹

tadbhavam tatsamain deśyam iti trayah prakārah prakᅇᅇᅇu |
Commentary on Sūtra 8. 23

'In Prakrits there are three types, namely, 'originated from Sanskrit', 'similar to Sanskrit' and '*Deśya*'.

- (3) *Passages in which Deśi is equivalent to Apabhraᅇśa.*

- (i) From Kavikaᅇᅇhābharāᅇa of Kᅇᅇendra (middle of 11th cent. A. D.)
*gᅇᅇᅇu gāthāᅇv atha deśabhāᅇā-kāvyᅇᅇu*².....[*1st Sāᅇdhi*]

'In songs, Prakrit poems and similarly in poems in the *Deśya* language'.

"The first man who identified *deśabhāᅇā* with Apabhraᅇśa seemed to have been Kᅇᅇendra. He recommends for the training of a poet in the 1st *Sāᅇdhi* of his Kavikaᅇᅇhābharāᅇa among other things also.....By *Deśyabhāᅇā-kāvyᅇᅇu* must be signified the Apabhraᅇśa poems—the third branch of Indian literature from which a young poet could receive inspiration".³

- (ii) From Kathāsaritsāgara of Somadeva (1062-1082 A. D.)

saᅇskᅇtam prākᅇtam taddeᅇibhāᅇā ca sarvadā |
bhāᅇātrayam idaᅇ tyaktam yanmanuᅇᅇᅇᅇ sambhavet || 1.6.48 ||

'(If the king is taught grammar in six months), I give up for ever the three languages which it is possible for man to use, namely, Sanskrit, Prakrit and *Deśi*.'

In Kathāsaritsāgara, Guᅇᅇᅇᅇᅇ swears not to speak any of the three languages if Śarvavarman could impart lessons of grammar to Sātavāhana in six months instead of the usual period of twelve years.

1. Prākᅇtaprakāᅇa of Vararuci, ed. Kunhan Raja, Adyar Library Series no. 54, 1946, p. 93
 2. As quoted by Jacobi in Introduction to Bh., J. O. I., vol V, no. 1, p. 32.
 3. See Jacobi, Introduction to Bh., J. O. I., vol. V, no. 1, p. 32.

According to Somadeva three languages are Sanskrit, Prakrit and Deśabhāṣā.¹

(iii) From Vāgbhaṭālaṅkāra of Vāgbhaṭa (1123-1156 A. D.)

Apabhraṁśas tu yacchuddham tattaddeśeṣu bhāṣitam || 2.3. ||

'Apabhraṁśa is that which is purely (i.e. not mixed with any other language) spoken in the individual lands.'

Commentary of Simhadevagaṇi on Vāgbhaṭālaṅkāra 2.3a)

*yatteṣu teṣu karnāṭapañcālādiṣu śuddham aparabhāṣābhīr amīṣṛitam
bhāṣitam so'apabhraṁśo bhavaty arthah |*

'That which is spoken in countries like Karnāṭa, Pāñcāla etc. purely, unmixed by other languages is Apabhraṁśa.'

From these passages it is clear that the term 'Deśī', 'Deśya' etc. had partly different connotation. Hence all occurrences and usages of Deśya cannot be taken to have one unique meaning. The connotation of the terms 'Deśī' etc. as a particular type of Prakrit, later on, when the deśī glossaries and lexicons started, acquired a specialised connotation, namely, a collection of words, elements of literary vocabulary, which was not easily and obviously derivable from standard Sanskrit usage as understood at that time. Peculiar regional words which penetrated Prakrit and Apabhraṁśa literature were particularised traditionally and they acquired a literary convention.

The interpretations of the terms deśī etc. according to modern scholars are as follows:

- (1) MW.—*Deśī* (*Bhāṣā*) = 'the vulgar dialect of a country (opposed to Sk.), provincialism' (MBh.)
Deśaja = 'country born'.
- (2) Apte—*Deśī* = 'the dialect of a country, one of the varieties of Pk. dialects.'
- (3) Vācaspatya—*Deśībhāṣā* = *deśa-pracalitā bhāṣā*.
- (4) PSM.—*Deśī* = "*bhāṣāviśeṣa, atyantaprācīn prakṛit bhāṣā kā ek bhed.*"
- (5) Jaināgamaśābhasaṅgraha Ratancandraji—*Deśībhāṣā* = "*atyanta prācīna prakṛit bhāṣā kā ek bhed.*"
- (6) Kittel—*Deśī* = 'the language or dialect of a country.'
Deśya = *deśīya* = 'local, provincial, native.'
Deśīya-pada = 'a word belonging to a native dialect or language.'
deśīya = 'a provincial or dialectal term'

1. See Jacobi, Introduction to Bh., J. O. I., vol. V, no. 1, p. 33; Jain, H., Ap. Bhāṣā aur Sāhitya, Nāgarī Pracāiṇī Patrikā, year 50, vol. 3-4, p. 105.

These meanings of the terms *Deśī* etc. fall under what we have already suggested.

The word *Deśī* was possibly got through back formation from *deśī*-and was adopted by the grammarians and others as a technical term. In Sk. we have the the word *deśa* (region) from which an Adjective *deśya* or *deśīya* can be formed. Corresponding to the Sk. expression *deśyabhāṣā*, we would have in Pk. *deśībhāṣā* and *deśī* would be a shortened form for the expression *deśībhāṣā*.

As we have already seen *Deśya* words had gradually come to be recognised as an essential and important element in Pk. and Ap. literary vocabulary. As a result lexicographers became active and from time to time numerous *deśī* lexicons were compiled. A survey of their views and activities would be instructive for clarifying the meaning and scope of *deśī*

Deśī Lexicographers Before Hemacandra: Let us examine from the observations and performance of ancient lexicographers what was the conception of *deśī*. And here the greatest contribution to the elucidation of the problem has been made by Hemacandra, whose work comes as a climax to the whole series of the efforts of *deśī* lexicographers. But prior that we may gather whatever is known about the activity in the field of *deśī* preceding Hemacandra. Though no collection of *deśīs* before Hemacandra is now available to us except the *Pāīalacchināmamālā* of Dhanapāla (which anyway offers a mixed fare of *Tadbhavas* and *Deśīs*), Hemacandra has mentioned or cited several *deśī* works or *deśīkāras* that preceded him. By Hemacandra's time *deśī* was of long standing use.

Hemacandra mentions or cites as authority the following lexicons or lexicographers in his *Deśīnāmamālā* :

- (1) Abhimānaciḥna (I, 144; VI, 93 etc.)
- (2) Aṅantisundari (I, 81; I, 157)
- (3) Devarāja (VI, 58; V, 72)
- (4) Dhanapāla (I, 141; III, 22 etc.) This Dhanapāla appears to be different from Dhanapāla, the author of *Pāīalacchināmamālā* as none of the references given in the *Deśīnāmamālā* are traced to that work.¹
- (5) Droṇa (I 18; I, 50 etc.)
- (6) Gopāla (I, 25; I, 31 etc.)
- (7) Rāhulaka (IV, 4)
- (8) Śamba (II, 48)
- (9) Śīlāṅka (II, 20; VI, 96 ect.)
- (10) Śātavāhana (III, 41; V, 11 etc.)
- (11) Pādaliptācārya (I, 2).

¹ See Vaidya, P. L., 'Observations on Hemacandra's D., A. B. O. R. I., Vol. III, p. 65.

Hemacandra refers to Pādalīpta¹ as an authority on *deśī*, who had written a *Deśīsāstra* and quotes often from the rest of the above-mentioned authors. The works of the above mentioned authors have, however, not come down to us.

As stated above Pāialacchināmamālā of Dhanapāla (973 A. D) is the only pre-Hemacandra work in the field of *Deśī* that has come down to us. Dhanapāla calls his work a 'Nāmamālā' in stz. 1 and in stz. 278 he designates it as *Deśī*. But the real *Deśī* words given by Dhanapāla are very few as compared with other *tadbhava* words given by him. He seems to have denoted by the term *Deśī* a type of Prakrit or all the words of Prakrit dialects which are the *Deśya* or vernacular languages of the time. He has given groups of synonymous expressions in his work. As Dhanapāla's work is mainly a Pāianāmamālā (a Pk. lexicon) and as such he has ample scope to include any number of *tadbhavas*, his work differs qualitatively from the *Deśīnāmamālā* of Hemacandra. Regarding Pāialacchināmamālā Buhler observes, " the *Deśīs* constitute only a quarter of the words of the lexicon, all others are either *tatsamas* or *tadbhavas*." (See Pischel § 35)

Now, let us examine the real character of *Deśī* from our point of view as defined by Hemacandra and presented by him.

Hemacandra's Concept of *Deśī*: Two basic and most important sources of our knowledge of the *Deśī* element in Prakrit vocabulary are the *Siddhahema-śabdānuśāsana*,² a comprehensive work on Sanskrit and Prakrit grammar and the *Deśīnāmamālā*³ both by Hemacandra (12th Cent.). The latter work is also referred to as *Deśīsaddasaṅgaho* (Sk. *Deśīśabdasaṅgraha*) and *Rayaṇāvali* (Sk. *Ratnāvali*) by its author.⁴ Perhaps *Deśīsaddasaṅgaha* is descriptive while *Rayaṇāvali* is meant to be the title of the work. In these

1. This Pādalīpta may be the same as the author of the lost Pk. *Taraṅgavatīkathā*, who flourished round about 1st cent. A. D. This is very likely because among other things *Taraṅgavatīkathā* is referred to by the author of its Sk. abridgement *Taraṅgalolā* as being full of *Deśī* words (see the citation under *Taraṅgalolā* above).
2. Prakrit portion of *Siddhahema*, i. e., 8th *Adhyāya* has been edited several times especially by R. Pischel and P. L. Vaidya. *Siddhahema* edited by S. P. Pandit and revised by P.L. Vaidya (Poona, 1936) has been made use of.
3. The work has been several times edited.
 - (I) *Deśīnāmamālā* of Hem. ed. by Pischel, Bombay, 1830.
 - (II) Revised edition of the same by P. V. Rānanujaswami, (Bombay Sk. series No. XVII) Poona, 1938.
 - (III) *Deśīnāmamālā* of Hem. ed. by Muralydhar Banerjee, Calcutta, 1931.
 - (IV) *Deśīsaddasaṅgaho* ed. by Becardas Doshi (1948, I part).
4. See *Deśīnāmamālā* ed. by Banerjee, Introduction p. 34; *Deśīnāmamālā* ed. by Ramanujaswami Introduction pp. 30-31 and Pischel § 35.

two works, Hemacandra has recorded all the *Deśī* material known and acceptable to him as such. In this connection he has made some observations in these two works with a view to define the scope, nature and character of *Deśī*. We will first consider all the passages of Hemacandra that have some bearing on this point.

Hemacandra at the beginning of the *Deśināmamālā* gives the definition of the term *Deśī*, and explains the scope of his work. The verses run as follows:

ṇīsesadesiparimalapallaviakuūhalāulattena |
viraijjai deśisaddasaṅgaho vaṇṇakamasuhao || 2 ||
je lakkhaṇeṇa siddhā ṇa pasiddhā sakkayāhīhānesu |
ṇa ya gaṇṇalakkhaṇāvuttisaṁbhavā te iha ṇibaddhā || 3 ||
desavisesapasiddhī bhannamāṇā aṇāntayā hunti |
tamhā aṇāpāiapayattābhāsāvisesao deśī || 4 ||

2. 'Being very much roused by the curiosity incited through (enjoying) the fragrance of all *Deśī* works, this collection of *Deśī* words is composed in a convenient alphabetical order.'

3. 'Those words are included here which are not explained in (my) grammar, not known from the Sanskrit lexicons, nor owe their origin to the power called *gaṇṇī lakṣaṇā* (i.e., are not common words used in a secondary or metaphorical sense)'¹.

4. 'Endless are the words that are used in the various provincial dialects. Therefore, the term *Deśī* is (used here) to denote those words only which have been used since times immemorial in standard Prakrit.'

Hemacandra, firstly explains the purpose of compiling a new lexicon. Though there were several earlier *Deśīkośas* current in his times, he felt that the compilers of some of these especially comparatively modern ones, were unsystematic and their works lacked proper classification. Moreover, his predecessors according to him have not properly understood the essential character of *Deśī* and hence they have confused *Deśī* and non-*Deśī*. So Hemacandra's idea was to compile a *deśīkośa* that would introduce some order in the state of affairs and remove the prevalent confusion of immature new-comers in the field. This is evident from his remarks in the commentary of *Deśināmamālā* at VIII. 12 which runs as follows:

adhunātanadeśīkārāṇām tadvyākhyātṛṇām ca kiyāntā sammohāḥ
parigaṇyante | kiṁ vā paraḥśodghaṭṭanena | mohāpasaraṇārtham
tv idam ūktam ity alam bahunā ||

'How many confusions and lapses of modern *deśī*-lexicographers and their commentators shall we enumerate? But what is the use of

1. Dr. G. Buhler, The *Deśīśabdasaṅgraha* of Hem., Indian Antiquary vol. II. p. 19

unfolding others' faults! It suffices to say that this is said in order to remove any possible misunderstanding'.

If we analyse these verses with a view to see what according to Hemacandra was the subject matter and the scope of his work we find that:

(1) Firstly he intends to include those words which are not hitherto explained in his grammar, Siddhahema. This means, words which are not derivable from Sanskrit by application of rules of his grammar, i. e., those which are not derivable by compounding *Prakṛti* and *Pratyaya* (root and suffix). This does not mean that he has exhaustively included all such words in the *Deśināmamālā*. There is an apparent exception relating to some *Deśi* verbal bases, as noted by Hemacandra himself in the *Deśināmamālā*.¹ He has also excluded from this *Deśi* compilation *Dhātuvādeśas* or verbal substitutes and their derivatives. The reason is not that they are not *Deśis*, but because according to his plan of arrangements their proper place is in Prakrit grammar. As he says, and rightly so, this serves the purpose of economy.²

(2) Secondly, he includes words which are not known in Sanskrit lexicons. That is, words which are not current in Sanskrit dictionaries known to him, in the same form or sense. These are the words, which eventhough they may be derivable from Sanskrit and explained by separation into root and suffix, are recorded here as *Deśis* because they have changed their original sense. In other words, they were not found in Sanskrit lexicons in the sense which they acquired in Prakrit.

(3) One may contend that when a particular word is used not in the primary sense, but in the secondary sense such usage can be looked upon as involving a change of sense. In that case all Sanskrit words, whenever they are used in a secondary sense would become eligible to be called *Deśis*. Hence Hemacandra specifically states that the changed meaning that entitled a Sanskrit word to be classed as *Deśi* should not be such as can be easily explained through *Gauṇīlakṣaṇā* or usual metaphorical mode of expression. When any such usual secondary extension of meaning fails to account for the change, the word is taken to be a *Deśi*.

(4) Fourthly, Hemacandra excludes those words which were currently used in provincial or regional dialects. His concept of *Deśi* is not totally identical with regional dialects, that is, words current in spoken dialects of the *Deśas* like Mahārāṣṭra, Vidarbha, Ābhira and others.³ The reason for excluding these provincial expressions of day-to-day speech is that they are innumerable. If he includes these, the number of *Deśi* words will be

1. *Deśināmamālā*, I, 37 Commentary.

2. *Deśināmamālā*, I, 3 Commentary.

3. *Deśināmamālā*, I, 57 Commentary.

infinite, and it will be impossible to record and teach all of them. In support of this statement Hemacandra quotes the following verse :

vācas̥pater api matir na prabhavati divyayugasahasreṇa |
deśeṣu ye prasiddhās tān śabdān sarvataḥ samuccetum || 4 ||
Commentary on D. I. 4.

‘ To collect all the words known in different regions is not possible even for the intellect of Vācaspati, the Lord of Speech even if he works for thousands of *divyayugas* (an infinite period of time.) ’

In his grammar, at II, 174 Hemacandra mentions the Bhāṣās current in Prakrit, i.e., the vocables which were used in Mahārāṣṭra, Vidarbha and Ābhīra (*mahārāṣṭra-vidarbhadī*) and says that one can acquire a knowledge of these words from the people themselves.

5. Lastly, Hemacandra defines the source and the area of the currency of his *deśī* words. He says that these are the words used in standard Prakrit literature from times immemorial. That is, words found in standard literary works composed by well-known poets and authors. These words having a sound literary tradition at their back are to be considered as standard.

So Hemacandra prepared a list of those words found in well-known Prakrit and Apabhraṁśa works known to him, and which cannot be traced back or derived from Sanskrit by applying rules of grammar. The purpose of compiling such a lexicon was obviously to aid the budding poets and aspiring authors who wanted to write Apabhraṁśa and Prakrit works, in acquiring the necessary literary vocabulary. The Deśināmamālā which was intended to be an up-to-date thesaurus of literary lexicography of non-tatsama and non-tadbhava Pk. words supplied the needs of Pk. readers and writers in the same manner as Amarakośa did for the Sanskrit ones.

This is what Hemacandra had to say about his work. Now, let us consider whether Hemacandra's performace is consistent with his scope and definition of *Deśī* given by him. The question has been previously examined by several scholars.

Views of modern scholars about Hemacandra's Deśināmamālā: Many modern scholars have accused Hemacandra of including many *Tadbhava* words in the Deśināmamālā through ignorance. Buhler says that Hemacandra inspite of his rare knowledge of Sanskrit and Prakrit, his large library and numerous assistants has mistaken *Tadbhavas* and *Tatsamas* for *Deśī* forms.¹ Pischel says that like Dhanapāla, Hemacandra also includes *tatsamas* and *tadbhavas* under *Deśī*, but in proportion to the volume of

1. Pāialacchināmamālā (Gottingen, 1878) Introduction, pp- 12-13

the work, their number is very small, and for a knowledge of Pk. it is extra-ordinarily essential.¹ Gune also charges Hemacandra with having put down certain Sk. words as Deśis. He accuses Hemacandra that the latter has omitted to mention real Deśis.² Vaidya says that a majority of these words are traceable to Sk. Vaidya also says that modern philology has made considerable advance in recent years to find fault with Hemacandra's definition of the term *Deśi*, but we owe to Hemacandra a deep debt of gratitude to have preserved for us a tremendously exhaustive list of such words and their senses³. Chatterji says that the *Deśināmamālā* of Hemacandra has scores of '*Tadbhava deśi*' words.⁴ Upadhye says that Hemacandra has not abided by his definition of *Deśi* words⁵. Ramanujaswami also criticises Hemacandra saying that he consciously or unconsciously violates the principles laid down by himself.⁶

Muralydhara Banerjee in his Introduction to *Deśināmamālā* tries to defend Hemacandra against the strictures saying that by and large, Hemacandra follows his definition of *Deśi* and that sometimes he departs from that definition out of regard to the practice of his predecessors, and whenever he does this he gives his reason for the departure.⁷ This defence has been accepted by Rasiklal Parikh in his Introduction to Hemacandra's *Kāvyañuśāsana* volume II (p. 297) and M. C. Modi in his *Hemasamikṣā* (pp. 144-146). But Manilal Patel does not find it acceptable. According to Patel Hemacandra tried to introduce some order in the conflicting definitions of *Deśi* prevalent before him and he excluded *tatsama* and *tadbhava* from his *Deśi* collection only in theory. But Patel also feels that there must be some reason behind Hemacandra's transgression.⁸

Accordingly, it becomes necessary for us to consider the controversial issue afresh. In a way, it is hardly useful [to accuse or justify Hemacandra for his compilation. We must be thankful to him for whatever invaluable Middle Indo-Aryan linguistic material he has preserved for us in quite an authentic and scientific manner.

Description and scope of Hemacandra's *Deśināmamālā*: The whole material collected by Hemacandra amounts to about 4,000 words (3,978 according to Banerjee).⁹

1. See Pischel § 36.
2. Introduction to Comparative Philology, p. 221; Bh. (G. O S.), Introduction, pp. 65-66.
3. "Observations on Hemacandra's *Deśināmamālā*," *ABORI*, 8, pp.63-71; Trivikrama's Pk. Grammar, Vaidya, P. L., Intro., p. xxxvii.
4. Chatterji, 'Origin and Development of Bengali Language', p. 191.
5. "Kanarese words in *Deśi* Lexicons," *ABORI* 12 pp. 274-284.
6. *Deśināmamālā* of Hem. Ramanujaswami, P. V., Poona, 1938, Introduction-p. 5.
7. *Deśināmamālā*, Banerjee, M., Introduction, pp. 35-36.
8. Śrī Haimasārasvatasatīra, pp. 319-328.
9. *Deśināmamālā*, ed. by Banerjee, Introduction, p. XXXVIII.

The words in the Deśināmamālā are arranged into eight *Vargas* according to the initial letter of the words. They contain in order, words beginning with the vowels, the gutturals, the palatals, the cerebrals, the dentals, the labials, the semivowels and the spirants. In each section words with one meaning are given first and then the homonyms. In each again, the words are arranged according to the number of syllables contained in them in the order of disyllabic, trisyllabic, tetrasyllabic and so forth. At the end of words of a certain number of syllables are added the *Dhātvaḍeśas* or the verbal substitutes which contain the same number of syllables. As Hemacandra does not consider them as real deśi-words, he does not include them in the verses which form the body of the work but adds them in the commentary along with particles and other words taught in his grammar.¹

The text of Deśināmamālā is written in Pk. *Gāthās* containing the *Deśi* words with Pk. equivalents. Sometimes these Pk. equivalents are given in other *Deśi* words. The commentary explains each *Deśi* word in Sanskrit, and contains also frequently discussions on doubtful forms and meanings. *Gāthās* are composed by Hemacandra to illustrate the usages of *Deśis* explained.

Hemacandra has inaugurated a new era in Pk. lexicography and the experiment made by him was really a success.² He has excluded a large number of *tadbhavas* and *tatsamas* from his lexicon. In the earlier *Deśikośas* both *Dhātvaḍeśas* and *Deśisabdās* were mingled together. Hemacandra separated them and dealt with *Dhātvaḍeśas* in the IV *Pāda Sūtras* 1-259 of his Prakrit Grammar, and the *Deśi* words in his Deśināmamālā. He arranges the *adeśas* according to the initial letter of the Sk. root, e.g., *kath-,gam-,* etc.

In this connection we may note that Hemacandra held that the so-called *Dhātvaḍeśas* were in reality roots drawn from the stock of *Deśi* vocables and that they were shown technically substitutes for Sanskrit roots with the simple object that they could, that way, be used to form verbal derivatives with the help of suffixes. (Compare H. II. 174)

He also deals with the *nipātas* or *deśi* words under one *Sūtra* namely H. II. 174.

Of the two available *Deśikośas*, that of Hemacandra is undoubtedly more valuable for a knowledge of *deśi* material. As stated before Dhanapāla's kośa is of very little use as he mixes *deśi* words with hoards of *tatsama* and *tadbhava* words. Hemacandra's work eliminates the other two classes of words to a great extent and gives a large number

1. Deśināmamālā, ed. by Ramanujaswami, Introduction, p. 6.

2. Deśināmamālā, Ramanujaswami, P. V. Introduction, p. 6.

of *deśī* words. Hemacandra in his work has taken the trouble of fixing the proper meaning of words by reference to the works of others, and pointing out the mistakes occurring therein,¹ whereas the previous lexicographers assigned to the words meanings which they thought proper not always caring to refer to the others, and thus sometimes each differed from the other.² In the same way Hemacandra by his vast knowledge of Pk. literature, fixes the forms and meanings of many words which have been wrongly quoted by other lexicographers.³ He thus fulfils the object with which he wrote his *deśīkośa*, namely, "*mohāḥasaraṇam*." In every case of difference of opinion, he takes care to point out the forms or meanings of words favoured by other authors.

Buhler was the first scholar to notice the importance of *Deśināmamālā* as the *Deśināmamālā* was discovered by him. He has given the first notice of it in the *Indian Antiquary* vol. II. pp. 17-21. He expresses the following view about Hemacandra's *Deśināmamālā*, "More than once the example of his predecessors has moved the author to admit verbal derivatives which ought not to have been included. He discusses every one of these cases in the commentary, and tries to excuse his departure from his general rule. In this respect, as well as by the careful examination of the evidence regarding doubtful words, he shows his scholarly taste and raises himself far above the common book-makers."⁴

Many a times Hemacandra quotes words which the earlier authorities have considered as *deśī*. But he tries to derive them from Sk.⁵ At times, when he includes some *tadbhava* words, he himself says that it is possible to derive from Sk. some of the words considered by him as *Deśī*. He says that he has included them because they are not quite well known in Sk. or in order to enlighten people who are adept in Pk. but who do not know Sk. properly. Lastly, as Pischel remarks, the merit of the work lies in its alphabetical arrangement. (Pischel § 36).

Hemacandra's work in the field of *Deśī* is so exhaustive that it superseded most of the earlier *Deśī* collections, while most of the later works in this field have drawn largely upon Hemacandra's vocabulary. Among these we may mention the following: 1. *Prākṛta Śabdānuśāsana* of Trivikrama (1236-1300 A. D.). 2. *Prākṛta-rūpavatāra* of Simhārāja (1300-1400 A. D.) and 3. *Ṣaḍbhāṣācandrikā* of Lakṣmidhara (1541-1565 A. D.).

1. See e. g. D. VI. 97, D. VIII and D. VIII. 17
2. See *Deśināmamālā*, Ramanujaswami, P. V. Introduction, p. 4
3. Cf. e. g. D. I. 41 and D. I. 26.
4. See *Indian Antiquary* vol. II. p. 19.
5. Cf. e. g. D. I. 37.

Trivikrama's Prakrit Grammar : For all practical purposes, the volume of Trivikrama's grammar is the same as that of Hemacandra. He has compressed the subject matter of the two works, viz., Deśināmamālā and Siddhahema of Hemacandra into one. Hemacandra's work has greater clarity than Trivikrama's. Trivikrama's *Sūtrapāᅇha* contains 1036 *sūtras* divided into twelve *pādas* and three *adhyāyas*, as against 1119 in four *pādas* of the eighth *adhyāya* of Hemacandra's Siddhahema. The subject-matter covered by both is almost the same. Trivikrama has newly added a few *sūtras*, of which 17 relate to new technical terms used by Trivikrama; four *sūtras* relate to the groups of *Deśi* words for which Hemacandra has only one *sūtra* in his grammar, and an entire work, the Deśināmamālā and the remaining *sūtras* add a few new words not treated by Hemacandra.¹ Trivikrama's work contains about 1600 *Deśi* words. His special contributions are the topics 1, 3, 106; 1, 4, 121; 2, 1, 30; 3, 1, 132 and 3, 4, 72, in which he has collected together the words that cannot be regulated according to the rules of grammar, and in a great measure, belong to the category of *Deśi*; thus for instance in 3, 4, 72 they are expressly designated *deśyāᅇh*.²

Trivikrama has classified the *deśi* words into six groups. But he does not seem to follow any definite principle in giving *Dhātuvādeśas*; he has split them up into 2. 4. and 3.1 and also in 3. 4. Among the list of *deśi* words, we find a few which are not traceable to Deśināmamālā. Such words may be treated as Trivikrama's contribution. He might have added them anew from contemporary sources or sources later than Hemacandra.³

The other two works, namely Prākᅇtarūpāvatāra and Śaᅇbhaśacandrikā are meagre and less authentic compared to Hemacandra's and Trivikrama's grammar. Moreover they are mainly based on Trivikrama's grammar.

Views of Modern Scholars on the Origin, Nature and Character of Deśi and Their Contribution in this Field : Now, let us examine the modern efforts at studying the *deśya* material. A great controversy has raged among the modern scholars as regards the exact significance, origin, character and source of *deśi*. Some scholars have studied these points and expressed their view regardnig *deśi* at times basing their investigation on ancient authorities. Some scholars have done lexical work like collection of *deśi* words and their interpretations, compilation of Pk. dictionaries, editing of Pk. and Ap. texts and similar studies and there, this has occasioned expression of their views on the problem of *deśi*.

1. See Pk. Grammar of Trivikrama, Vaidya, P. L., Intro. p. XXVXI.

2. See Pischel § 38.

3. See Pk. Grammar of Trivikmra, Vaidaya, P. L., Intro. p. XXIX.

Among the modern scholars who have attempted to study *deśya* material or have done some work in this field the following may be mentioned: Beames, Hoernle, Bhandarkar, Grierson, Buhler, Pischel, Jacobi, Gune, Keith, Chatterji, P. L. Vaidya, Hiralal Jain, Hargovind Das Sheth, A. N. Upadhye, M. Banerjee, Ramanujaswami, Alsdorf, Bloomfield, Amrita Row, Tagare, Bhayani, Ghatge, Manilal Patel, Doshi, Gandhi, Modi, Helen Johnson, Katre and others.

Beames in his 'Comparative Grammar of the Modern Aryan Languages of India' gives the following account of *Deśajas*: "*Deśajas* are those words which cannot be derived from any Sk. word and are therefore considered to have been borrowed from the aborigines of the country or invented by the Aryans in post-Sanskritic times'.¹

A. F. R. Hoernle gives the following views on *Deśya*: "..... Native grammarians add the *deśya* as a third division to the '*tatsama*' and '*tadbhava*.' The term *Deśya* means literally 'belonging to the country i. e. provincial or perhaps aboriginal'. They designate by this name all those words which they are unable to derive satisfactorily to themselves from some Sk. word and therefore consider to have had their origin in the country".²

R. G. Bhandarkar defines *deśya* as follows: "*Deśyas* are such as cannot be derived from Sanskrit and must be referred to another source,"³

He says that a great many words set down as *Deśyas*, on close examination will be found to be *Tadbhavas*. He, however, admits the existence of a *Deśī* element in the Prakrits and the vernaculars and says that these words must have penetrated into the dialects from the languages of the aborigines whom the Aryans conquered.⁴

He has traced a number of *Deśī* words to modern vernaculars like Marathi. He has tried to trace some more words to Sk. and says that these *Tadbhavas* differ from ordinary *Tadbhavas* in having undergone great corruption.⁵

George Grierson in "The Linguistic Survey of India" gives the following views on *Deśya* words: "Another class of words is also to be mentioned, the

1. See 'Comparative Grammar of Modern Aryan Languages', vol. I, p. 12.

2. See 'A Comparative Grammar of the Gaudian Languages', 1880, Intro.pp. XXXIX-XL,

3. Wilson Philological Lectures, 1914, p.106.

4. Ibid, p. 108.

5. Ibid, p. 108

so-called "Deśya" or 'local' words of the Indian Grammarians. It included all words which the grammarians were unable to refer to Sk. simply through the ignorance of the writers who catalogued them. Modern scholars can refer most of these to Sk. like any other *Tadbhavas*. A few others are words borrowed from Munda or Dravidian languages. The great majority are however words derived from dialects of the Primary Prakrits which were not that from which classical Sk.¹ has descended. They are the true *Tadbhavas* although not in the sense given to that word by 'Indian grammarians',² in whose philosophy the existence of such ancient dialects was not dreamed of. These *Deśya* words were local dialectic forms, and as might be expected are found most commonly in literary works hailing from countries like Gujarat, far away from the natural home of classical Sk. the 'Madhyadeśa'. For our purpose they may be considered as identical with *Tadbhavas* ".³

Grierson has also given a monograph on the Pk. *Dhātvaśeśas* in the Memoirs of the Asiatic Society of Bengal⁴. In this work he has abstracted all the *Dhātvaśeśas* from the following works :

1. Siddhahema of Hemacandra and also his Deśināmamālā,
2. The Prākṛta Prakāśa of Vararuci,
3. The Saṅkṣiptasāra of Kramadīśvara,
4. The Prākṛta-Kalpataru of Rāmaśarman and
5. The Prākṛta Sarvasva of Mārkaṇḍeya.

He has given the *Dhātvaśeśas* collected from the above-mentioned works in two indexes.

G. Buhler has edited the Pāialacchināmamālā of Dhanapāla and has discussed Deśi in the Introduction. He has given a brief account of the Deśināmamālā in his article on "The Deśiśabdasaṅgraha of Hemacandra".⁵

R. Pischel's four important works in this field are (1) Materialien Zur Kenntnis des Apabhraṁśa, Berlin, 1902; (2) Grammatic der Prakrit-Sprachen, Strassburg, 1900. The latter has been translated into English by

1. The same view regarding Deśi is expressed in the article 'Prakrit' in Encyclopaedia Britannica, edition, XI p. 252.
2. Banerjee in his Intro. to Deśināmamālā. p. XXVI says— "A majority of these words may be called 'Tadbhavas' if 'Tat' is here taken to mean the Primary Prakrits instead of Sk., though a few of these may have been borrowed from Munda or Dravidian".
3. The Linguistic Survey of India, vol. I, pp. 127-128; Languages of India, the Census Report of India, 1901, pp. 159-60; "Modern Indo-Aryan vernaculars", Indian Antiquary vol. LX, 1931, p. 40.
4. Memoirs of the Asiatic Society of Bengal, vol. VIII, No. 2, 1924, pp. 77-170.
5. See Indian Antiquary vol II, 1873, pp. 17-21.

Subhadra Jha ¹, (3) Hemacandra's Prakrit Grammar ² and (4) Hemacandra's Deśināmamālā. ³

Pischel's view about *Deśya* is as follows: "The Indians include under the *deśya* or *deśī* class very heterogeneous elements. They consider all such words to belong to this class as they cannot trace them back to Sk. either in form or in meaning. It depends upon their knowledge of Sk. and ability in etymologising that some of them call a word to be *deśya*, while others include it either among the *tatsamas* or among the *tadbhavas*. Besides, we have many words that are classed as *deśī*, even though they go back to genuine Sk. roots, simply because they do not have closely corresponding Sk. words.....Among the *deśya* words are included the largely numerous verb-forms, that are designated as *dhātvādeśas* "root substitutes" by grammarians, and they cover much space in Indian grammars. Here Sk. fails miserably in rendering any help, though agreement among the new Indian languages is most rigorous. As the name indicates, by *deśya* people have come to understand also "provincialisms".⁴

Jacobi has given a detailed discussion on the origin, nature and character of *Deśī* in his Introduction to *Bhavisattakahā* in German.⁵

As regards the origin of *Deśī* words Jacobi says that the *deśabhāṣās* (i.e. the provincial speeches) cannot be taken to be the absolute sources of such speech elements. Because the scanty representation and survival of the *Deśī* words in the N. I. A. dialects go directly against such an assumption of the *Deśabhāṣās* as being the only sources of the *Deśīs*. Yet it is undeniable that the *Deśabhāṣās* greatly contributed the swelling of such indigenous vocables.⁶ Jacobi's views on the nature and character of *deśya* material is as follows:

"We venture to investigate another important source—which has preserved undoubtedly very old speech-elements from the popular dialects—namely the *Dhātvādeśas* and *Deśīśabdās*, collected by the Indian authors. The former are verbs which either cannot be referred to Sanskrit prototypes or can be derived from them only against the usual phonetic rules. The remaining words mostly of similar character—namely the nominal stems are called the *Deśīśabdās*. (Here Jacobi notes at a foot note, "Those

1. Comparative Grammar of Prakrit Languages by R. Pischel, translated by Subhadra Jha, Varanasi, 1957.
2. Grammatik der Prakrit Sprachen, Halle, 1877.
3. Deśināmamālā, Pischel, R., Bombay Sk. Series no. XVII, 1880.
4. See Pischel § 9.
5. This has been translated by Ghosal, S. N. into English.
6. See Introduction to Bh, § 10.

words which are derived from Sk. but possess a new meaning or those which are formed in an unusual manner are also reckoned among the *Deśis* ") The two types have been first separated by Hemacandra. I comprehend them under one name 'the foreign speech element'.¹

" Most of the *Deśi* appear as petrifications of the older literary records and comparatively a small portion seems to have been granted a long duration of existence."²

Jacobi was the first scholar to distinguish between *Apabhraṃśa* and *Deśi*. He says that there cannot be total identification between *Deśi* and *Apabhraṃśa* words; since if the two were identical in the Bh. the number of such *Deśi* words, which form only 5% of the total number of 4,000 words of Deśināmamālā, would have been far more greater. So it is not possible to equate Apabhraṃśa with Deśabhāṣā. ³ He defines Apabhraṃśa as a poetic speech (i. e. Dichterssprache) which is shaped from the literary Pk. with the adoption of the inflections, pronouns, adverbs, etc. and so also a limited portion of the existing stock of vocables of the popular speech.⁴

Besides, Jacobi has detected some words of Telugu origin in Bh. He has also examined the vocabulary of Bh. in order to make an approximate of the relation of the *Deśis* with the Indo-Aryan dialects.⁵

P. D. Gune calls *Deśya* or *Deśi* as "country words". He says although it could be shown that some of these words are real *Tadbhavas*, in the main they are words of other than Sk. extraction. He then gives a few examples of words which according to him are wrongly put down by Hemacandra as *Deśis*. He further says that some of the words collected by Dhanapāla and Hemacandra are clearly Dravidian.⁶

In the Introduction to Bh. of Dhanapāla, Gune gives a detailed account of Apabhraṃśa and a short note on Hemacandra's Grammar and his Deśināmamālā. He says that Hemacandra has included under *Deśis* what does not deserve to be there. In support of this statement he gives a list of words from Deśināmamālā and tries to trace those words to Sk. He further says many of these words are coined by Pk. literary men and poets for their purpose. He also feels that a vast majority has yet to be traced to their source.⁷

1. See Introduction to Bh. § 10.

2. See Ibid § 10.

3. Ibid § 13; Journal of Asiatic Society vol XXII, no. 1, pp. 25-26.

4. Intro. to Bh. § 12.

5. See Jacobi, Intro. to Bh. § 10.

6. Gune, Introduction to comparative Philology, p. 221.

7. Bh., Gune P. D. Intro. p. 66.

Keith, A. B. in his "History of Sanskrit literature" says that *Deśī* words are those for which no derivation from Sk. is obvious or is normally possible.¹

S. K. Chatterji. His two main works, viz., "Origin and Development of Bengali language" and "Indo-Aryan and Hindi," and his paper on "Polyglottism in Indo-Aryan" are relevant for our purpose.

Chatterji in "Origin and Development of Bengali Language" has explained the term *Deśī* and observed thus:

"The term *Deśī* in its present day application embraces a numerous class of words which cannot be traced to Aryan roots and which obviously were derived from the pre-Aryan languages of the country, Dravidian and Kōl. The older grammarians, however, included within this term all onomatopoeic and other words which could not be traced to Sk., and also they classed as *Deśī* quite a number of genuine *Tadbhavas*, which are as much Aryan as Sk. itself, because their derivation happened to be obscure and not obviously traceable to Sk., or because their equivalents were not used in Sk. The true *Deśī* words are relics from the dialects employed in the land before the masses took up the Aryan speech, and the Dravidian and other non-Aryan loan-words in Vedic can be also described as forming a *deśī*-element in OIA."²

In "Indo-Aryan and Hindi", Chatterji writes about *Deśī* as follows: "The *Deśī* element in MIA. is another absorbing and frequently baffling topic. A good many *Deśī* words are just inherited Aryan words in MIA., only the carelessness of some early grammarian has failed to identify them as *Tadbhavas*. Such words are not too few in a work like the *Deśinā-mamālā*. Some are onomatopoeic formations."³

In "Polyglottism in Indo-Aryan"⁴ Chatterji gives a five-fold classification of words which form the entire stock of vocables in Indo-Aryan.

Regarding the origin of non-Aryan element in Old and Middle Indo-Aryan and N. I. A., Chatterji says that contact with speakers of foreign languages, who came to India as conquerors and stayed on, a contact which became largely one of mutual cultural influence, was responsible for the introduction into Indian languages of a number of foreign words.⁵

Chatterji calls the indigenous non-Aryan elements as *Deśī*.⁶

1. See History of Sk. Literature, Keith, A. B. p. 34.

2. Origin and Development of Bengali Language, Chatterji, S. K., pp. 191 ff.

3. Indo-Aryan and Hindi, Chatterji, p. 92.

4. See Proceedings & Transactions of the 7th A. I. O. C, Baroda, pp. 177. ff.

5. Proceedings & Transactions of the A. I. O. C, Baroda, 1933, p. 178.

6. Ibid, p. 182

In an article "Indian Synthesis and Racial and Cultural Inter Mixture in India" Chatterji remarks: "A great many of the *deśī* words in Sk. and Pk. and Modern Indo-Aryan, of which counterparts are not found in other Indo-European languages, are very probably of Dravidian origin—in some cases, of course, they might be even pre-Dravidian and pre-Austric."¹

P. L. Vaidya in his article "Observations on Hemacandra's *Deśī-nāmamālā*"² gives his observations on the *deśī* lexicons preceding Hemacandra's *Deśī-nāmamālā* and the meaning of the term *deśī*. He also gives a list of *deśī* words preserved in Marathi and its dialects. He says that a part of the words in the *Deśī-nāmamālā* are genuine *deśī* words and the principal source of these words is Old Mahārāṣṭri. He defines the term *deśī* as follows: "I would call those words *deśī* that could not show even the remotest connection with genuine Sk. words and are exclusively found in Pk. literature."³

He has classified the words in the *Deśī-nāmamālā* under eight groups.⁴

Vaidya has edited Hemacandra's Prakrit Grammar and Trivikrama's Pk. Grammar, J.C. and M.P. In the Introduction to Trivikrama's grammar he has briefly discussed *Deśī* etc. and at the end of the text has given an Index of *Deśī* words found in the text with suitable references to Hemacandra's grammar or *Deśī-nāmamālā*. He has also given *dhātva-deśas* in an Appendix. In the notes to his edition of Hemacandra's grammar he has noted the *deśī* words from the text and given parallels from Marathi etc. wherever possible.

Similarly in the notes to the three volumes of M.P. and J.C. edited by him, and in the glossary to J.C. he has noted some of the *deśī* words occurring in the texts.

Hiralal Jain has edited Ap. works like *Sāvayadhamma Dohā*,⁵ *Pāhuḍa Dohā*,⁶ *Karakamḍa Cariu*⁷ and *Ñāyakumāra Cariu*.⁸ In the general glossary of the last mentioned three works, he has indicated the *deśī* words with an Asterisk giving parallels from other works at times and also comparing with cognate forms in N. I. A. languages like Hindi whenever necessary. In the Introduction to *Sāvayadhamma* and that of *Pāhuḍa*

1. See Tamil Culture, Vol. VIII, no. 4, Oct.-Dec., 1959, p. 309.

2. See ABORI, vol. VIII, pp. 63-71.

3. Ibid, p. 67.

4. See ABORI, vol. VIII, pp. 67-68.

5. *Sāvayadhammadohā*, Karanja, 1933.

6. *Pāhuḍa Dohā*, Karanja, 1933.

7. *Karakamḍa Cariu* of Kanakāmara, Karanja, 1934.

8. *Ñāyakumāracariu* of Puṣpadanta, Karanja, 1933.

Dohā he has discussed the question of the relationship between Ap. and Deśibhāṣā. He has also discussed this topic in his article "Apabhramṣa Bhāṣā aur Sāhitya" ¹ and in his article "Apabhramṣa Studies" in Allahabad University Studies, 1925, vol. I. He has quoted from ancient authorities like Bharata, Rudraṭa, Vāgbhaṭa and others in his above-mentioned discussion and has come to the conclusion that Ap. is identical with Deśibhāṣā. Jain feels that the authors have been using Deśibhāṣā and Ap. as mutually interchangeable. He further says that the poets themselves have called their language Deśi bhāṣā and have never liked to use the word Ap. for their language while grammarians have called it invariably by the latter name. ² Thus, he equates Deśi with Apabhramṣa and interprets the passages accordingly.

In his article on "Svayambhū and his two Poems in Ap." Jain surmises that Svayambhū might have to his credit a lexicon probably of Ap. or Deśi words. ³ But Bhayani refers to this and differs from him taking the references in a general way. ⁴

Hargovind Das Sheth has discussed the problem of Deśi in the Introduction to his *Pāia-sadda-mahaṇṇavo* (Sk. Prākṛta-śabda-mahārṇavaḥ). He agrees with Grierson regarding the source of *deśi* words and says that they are very ancient and their source is Primary Prakrits or Provincial dialects of Vedic times. He also refutes the theory of the Non-Aryan Origin of *deśi* words. ⁵

In PSM. Sheth notes the Deśi words with suitable references to *Deśināmamālā* and *Pāialacchināmamālā*. But he does not give any criteria why he considers these words as *deśi*.

A. N. Upadhye has edited several Pk., Ap. and Jain Sk. texts like *Kaṁsavaho*, ⁶ *Usāniruddha*, *Candralekhā*, ⁷ *Lilāvai*, ⁸ *Paramātmaprakāśa*, ⁹ *Bṛhatkathākośa* ¹⁰ and *Pravacanasāra* (Pk. work). In his article on "Kanarese words in Deśi Lexicons" ¹¹ he has discussed briefly the problem of *Deśi* besides giving a critical list of a few *deśi* words from *Deśi* lexi-

1. See *Nāgarīpracārīnī Patrikā* (N. S.), 50, 1-2, V. S. 2002, pp. 104-105.

2. See Jain, *Pāhuḍa Dohā*, Preface, p. 6; *Ibid*, Intro. p. 45.

3. See Jain, "Svayambhū and his two Poems in Ap.", *Nagpur University Journal*, I, Dec. 1935, pp. 74-75.

4. See PC. I, Introduction, p.29 and PC. III, Introduction, pp. 37-38.

5. See PSM., H. D. T. Sheth, Calcutta, 1928, Introduction, pp. 6-7.

6. *Kaṁsavaho*, Bombay, 1940.

7. *Candralekhā*, Bombay, 1945.

8. *Lilāvai*, *Bhāratiya Vidya Bhavan*, Bombay, 1949.

9. *Paramātmaprakāśa*, Bombay, 1937.

10. *Bṛhatkathākośa*, *Bhāratiya Vidya Bhavan*, Bombay, 1943.

11. *ABORI*, vol. 12, pp. 174-284.

cons which according to him appear to have been taken from Kannaḍa.

He has given a list of words peculiar to Jaina Sk. occurring in Bṛhatkathākośa of Hariṣeṇa (10th Cent. A. D.)¹ in his Introduction to this work. He has made a five-fold classification of peculiarly Jain Sk. words such as found in works like Bṛhatkathākośa, namely,

1. Words recorded in Lexicons and which are of rare usage,
2. Back-formations,
3. Hyper-Sanskritisms,
4. Prakritisms straight-way borrowed from Prakrit and
5. Vernaculars.

In the notes or glossaries to the above-mentioned texts edited by him he has noted down the *deśī* words. He expresses his view regarding *Deśī* as follows:

“The source of the so-called *deśī* words including roots is a problem. Some appear to have been borrowed from the Dravidian languages; some are obscure Sk. words, changed in sound or sense beyond easy recognition; many of them were used in Indo-Aryan popular speeches but were not admitted in the standardised and refined literary usage; and some had currency in specific areas. Lastly a few remain as difficult to be explained”.¹

Muralydhar Banerjee has edited Hemacandra's *Deśināmamālā*, in the Introduction to which he discusses the problem of *deśī*. He expresses the following views about *deśī*:

“The theory of the Non-Aryan Origin of *deśī* words is not borne out by investigations into the Non-Aryan languages. Beyond repeating a few vague generalities no scholar has yet shown that the *deśī* words are found in any of the Non-Aryan languages or, if found, they are the original property of those languages and were not borrowed by the Non-Aryans from the Aryan vernaculars of the provinces where they came in contact with the Aryan settlers. It is quite possible that those *deśī* words that cannot be traced to Sk. origin have come from the various ‘Deśabhāṣās’ - or provincial vernaculars of Aryan origin of the outlying provinces - which have perished transmitting these words in their modified forms to the Literary Prakrits or to the Modern Aryan Vernaculars of those provinces that succeeded them. The *deśī* words have no equivalents in Sk. because Sk. has developed from the ‘Deśabhāṣā’ of Madhyadeśa which is preserved in a later literary form in “Sauraseni”. The presence of the same *deśī* words or their modified forms in the modern Aryan Vernacu-

1. Bṛ. K., Intro. pp. 101-110.

lars of different provinces confirms this view of their Aryan origin. If a small residuum of *deśī* words cannot be thus traced to Modern Indo-Aryan vernaculars but are found in the Non-Aryan languages alone then these may be regarded as borrowed from the latter. No final conclusion in this matter can be drawn until the investigation into the origin of the *deśī* words on the above method is completed. Indeed in the present state of our knowledge the boundary line separating the *tadbhava* and *deśī* words is a shifting one and with the advance of knowledge more and more *deśī* words are being discovered to be *tadbhavas*.¹

Ramanujaswami has revised the *Deśināmamālā* edited previously by R. Pischel in 1880. In the introduction to his edition of *Deśināmamālā* he has discussed the problem of *deśī* with suitable examples to illustrate his points. He has expressed his views regarding the *deśya* words as follows:

“*Deśya* words are those which do not appear to have any connection with Sanskrit in accordance with the rules laid down in Prakrit grammars and hence show no distinction of *prakṛti* and *pratyaya*, or in other words are underivable from Sk. but are current in the language from times immemorial and are freely used by poets in their compositions; e.g. *poṭṭam*, *ūro* etc... The *Deśī* words which do not obey laws are underivable from Sk. and have to be learnt from the usage of the speakers of the language and from *kośas* compiled therefrom.”³

He further says that the *Deśināmamālā* contains a certain number of words with an un-Aryan look which show undoubted relationship with languages other than Sk., and a number of them show close resemblance to words in the Dravidian languages. He traces some of them to Tamil, Telugu, Kannaḍa etc.⁴ He also says that Hemacandra's *Deśī* includes not only Sanskritic words but also non-Sanskritic, both Indian and foreign.⁵

Regarding the conception of the expression *Deśī* he says, “Many of the *Deśī* words are of Sanskritic origin; but owing to the large amount of corruption they have undergone during the many centuries of their use, they do not conform to the phonetic laws recognised by the grammarians or in other words their connection with Sk. is obscured. Some others again

1. See *Lilāvai*, Upadhye, A. N., Notes, p. 329.
2. See *Deśināmamālā*, Banerji, M. Introduction, pp. xxxi-xxxii.
3. See *Deśināmamālā*, Ramanujaswami. Introduction, p. 7.
4. He has given parallels or derivatives from Dravidian languages to 104 *Deśya* words from *Deśināmamālā*.
5. *Deśināmamālā*, Ramanujaswami, Introduction, p. 8.

may be of Indo-European though not of Sanskritic origin and may be found, with slight variations, in the spoken dialects of other Indo-European races. A small proportion of them is of non-Indo-European descent and may have been obtained from the language of the people who were inhabiting the country before the advent of the Aryans into it. In Hemacandra's *deśī*, a few recent borrowings from Persian and Arabic are also included as they might have become current in the language of the country some centuries before his time".¹

He has given a glossary which includes those words which Hemacandra considers as *Deśī* at the end of the text. He had added another index which includes all words considered by other lexicographers but derived from Sk. by Hemacandra in the *Deśināmamālā* or in his grammar. He has given English rendering of all the *Deśya* expressions of *Deśināmamālā*. In certain cases he has tried to suggest derivations to the *Deśī* words.

He has also given at the end an index of *Dhātvaśeṣas* from the *Deśināmamālā* and Hemacandra's grammar. Lastly, he has given a list of the interjectional and other particles found in the above mentioned works of Hemacandra.

Amrita Row in his article, "The Dravidian Element in Prakrit" gives Dravidian affinities of a few *Deśī* words from the *Deśināmamālā* of Hemacandra. He says that while several provincialisms given in the *Deśināmamālā* can be traced back to Dravidian origin, some go back to Persian. He gives a few examples in support of this.²

G. V. Tagare in his "Historical Grammar of Ap.", Poona, 1948 gives the following views regarding *Deśī*³ :

"The term '*deśī*', as applied to words is different in implication than when applied to a dialect. '*Deśī bhāṣā*' is generally the spoken language of a particular province whether it be Mahārāṣṭri Pk. or Ap. or one of the N.I.A. language. *Deśī* as applied to a word implies a word non-derivable from Sk., expressing thereby the limits of the philological studies of the author who classes it thus. These words are found in Pk., Ap. and NIA. The identification of *Deśī* with non-Aryan element in IA is a hasty conclusion of Caldwell and his followers, as the problem is yet to be adequately studied by scholars with sound grounding in IA., Dravidian and Austro-Asiatic Philology."

1. *Deśināmamālā*, Ramanujaswami, Introduction, p. 11.

2. See *Indian Antiquary*, vol. XLVI, 1917 pp. 33-35. R. Caldwell, H. Gundert, F. Kittel and T. Burrow have made notable contributions in appraising the Dravidian loan-element in Indo-Aryan.

3. See *Historical Grammar of Ap.*, Tagare G. V., p. 7.

H. C. Bhayani has edited Ap. texts like PC.¹ in three volumes, Sandeśārāsaka² and Paumasiricariu³ and written books like "Vāgvāpāra"⁴ and edited Siddhahemagata Apabhramśa Vyākaraṇa⁵ (Chapter 8, Pāda 4, Sūtras no. 329 to 448) and published several articles⁶ in Bhāratīya Vidyā and other journals discussing rare and *Deśi* words.

In the indexes to the 3 volumes of PC and SR and Paumasiricariu he has noted down the *Deśi* words occurring in the texts and added brief notes and also given cognates from N.I.A. languages like Gujarati wherever possible.

In Vāgvāpāra he has discussed in detail a number of deśya-like words current in Gujarati giving etymological notes and their cognates in N.I.A. languages.

In the Introduction to Siddhahema, he has discussed the relationship of Ap. with Deśi-bhāṣā with suitable quotations from ancient authorities like Bharata, Rudrata, Vāgbhata and others. In the Tippana of this book, he has noted the *Deśi* words and *Dhātvaśeṣas* occurring in the text and has given notes on them.

Besides, the following scholars have worked in the field:

1. L.H. Gray (Fifteen Prakrit Indo-European Etymologies, JAOS, 60, 360-9.)
2. R.L. Turner (his etymological notes in Nepali Dictionary, London, 1931)
3. Jules Bloch (L'indo-aryan du Veda aux temps modernes, 1934, and Formation de la langue marathe, 1920,)
4. L. Alsdorf (Harivaṃśapurāṇa, 1936 and Apabhramśa Studien, 1937)
5. A.M. Ghatage (Introduction to Ardha-Magadhī, Kolhapur, 1941)
6. M. Bloomfield (Some Aspects of Jain Sk., Antidorn, Festschrift J. Wackernagel, 1924, pp. 220-230)
7. M.C. Modi (Hemasamīkṣā, Apabhramśapāṭhāvalī, Samarāiccakahā of Haribhadra, chapters I, II & VI)
8. Becardas Doshi (Deśināmamālā, Pāiaacchināmamālā, 'Apabhramśantu Vyākaraṇa' in Purātatva (pp. 363-368)

1. Paumacariu of Svayambhū, Bhayani, H. C., Part I, Singhi Jain Series, no. 34, Bombay, 1953, part II, 1953, part III, 1960.
2. Sandeśārāsaka of Abdul Rahaman, Singhi Jain Series, no. 22, 1955.
3. Paumasiricariu of Divyadrṣṭi Dhāhila, Bhayani H.C., and Modi M.C., Singhi Jain Series, no. 24, Bombay, 1943.
4. Vāgvāpāra (in Gujarati) Bhayani, H. C., Bharatiya Vidya Research Series no. 17, Bombay 1954.
5. Siddhahemagata Ap. Vyākaraṇa, Bhayani, H. C., Farbes Gujarati Shabbā Grantham-ālā no. 99, Bombay, 1960
6. E.g. "Languages of Gujarat from Earliest Times to C. 1300 A.D." in Bhāratīya Vidyā, volume XVIII, 1947 pp. 289-318, "Ap. and old Gujarati Studies," in Bhāratīya Vidyā, vol. XVIII, nos. 3 & 4, pp. 69-70.

9. Peter Peterson (Upamitibhavaprapañcā Kathā of Siddharṣi)
10. Johannes Hertel (Pañcākhyāna of Pūrṇabhadra-1199 A.D.)
11. M.D. Desai (Jain Gurjara Kavio, part I, Bombay, 1926, pp. 227-34)
12. B.J. Sandesara (a list of rare words from the Prabandhāvali of Jina-bhadra (1234 A.D.) in his 'Literary circle of Mahāmātya Vastupāla and its contribution to Sk. literature', pp. 146-147; jointly with J.P. Thakor, Lexicographical studies in Jaina Sk. in the supplements to J.O.I. Baroda, vol. x, nos. 1, 2, 3, 4,)
13. Manilal Patel (Articles on Deśināmamālā in Haima Sāraswata Satra)
14. S.M. Katre (Some Problems of Historical Linguistics in Indo-Aryan, Formation of Koṅkaṇi and Prakrit Languages and their contribution to the Indian Culture, Bombay, 1945)
15. A.C. Woolner (Introduction to Prakrit, Lahore, 1939)
16. E.D. Kulkarni (A list of rare and unfamiliar words of lexical interest found in Yt. of Somadeva in the Bulletin of the Deccan College Research Institute, vol. 18, 1957, pp. 313-335)
17. Helen Johnson (Rare words occurring in Triṣaṣṭīśalākāpuruṣacarita of Hem.)
18. L.B. Gandhi (Ap. Kāvyaṭrayī, G. O. S. no. xxxvii, 1927)
19. E.C. Dimock (Symbolic forms in Bengali, pp. 23-29, Bulletin of Deccan College Research Institute, vol. 18, Jan., 1957)
20. Jozef Deleu (Lexicographical Addenda from Rājaśekhara's Prabandha-kośa in Indian Linguistics, Turner Jubilee Vol. II, 1959, pp. 180-219)

A critical consideration of the views of these scholars as given above brings out the following facts about the nature and character of *Deśi*. If we leave aside the one-sided views which either equate *Deśya* wholly and completely with obscure *Tadbhavas* or which derive them totally from non-Sk. i.e. Indo-European source or alternatively from foreign sources, we can see that most of the modern scholars agree that *Deśya* or *Deśi* is a very loose label applied by early grammarians and lexicographers to a section of MIA lexical material of a heterogeneous character. Together they trace back the origin of *Deśya* words to 1) Sk. (through more or less obvious phonological or semantic development), 2) non-Sanskritic element inherited from Indo-European, 3) non-Indo-Aryan Indian languages like Dravidian and Muṇḍā, 4) non-Indian languages like Persian, Śaka, etc.

We can put the substance of these views in a more systematic manner and illustrate them from Hemacandra's *Deśi* collection as follows:

Linguistic sources of Deśi material collected by Hemacandra 'Let us now examine from a modern point of view the linguistic source and character of the material collected by Hemacandra.

The *Deśi* material collected by Hemacandra can be classified under the following types:

1. A part of it consists of good Sanskrit loan words which are used with changed connotation. At times, words derivable from Sk. are not considered by Hemacandra as *tadbhavas* because they are used in a sense different from that of the original Sk. e. g. *gharayaṁdo* (Sk. *ṣṛhacandra*), *abbhapiśā* (Sk. *abhrapiśāca*), *chuddahtra* (Sk. *kṣudrahtra*), etc.
2. Deśināmamālā contains those words which are not considered by Hemacandra as *tadbhavas*, because a normal application of rules of derivation fails to identify them. In other words, the vocables have undergone some drastic or not easily identifiable phonological change,¹ e. g., *kuhaḍo* (Sk. *kubja*), *challi* (Sk. *śalya*), *paḍohara* (Sk. *prsthagrha*) and others. Hemacandra might not have suspected their Sk. origin.
3. Hemacandra has included in his lexicon some words which are taught or derived from words taught by Sk. writers in their lexicons and other works. E. g., *marāla*, *phaḍa*, *varaitta*, *purilladeva* and others. With the help of up-to-date facilities and the means and material before us we are in a better position to say whether a word is *tadbhava* or *deśi*. But Hemacandra cannot be expected to have the same facilities and scope. In such cases he might be following the authority of some earlier lexicographers. We also find in Deśināmamālā those words which go back to pre-classical period of Sanskrit, i.e., Vedic and an element which possibly goes back to pre-Indo-Aryan, i.e. Indo-European period.² Parallels to these can be found in cognate Indo-European languages like Greek, Latin, German etc. That element was lost to literary stream of language, and it found its use in Prakrit. R. L. Turner has given a list of Indo-European Reconstruction in his Dictionary of the Nepali language (p.657). L. H. Gray in his article "Fifteen Prakrit Indo-European Etymologies" also has tried to derive underivable *Deśi* element. (JAOS, 60, pp. 360-369).
5. Hemacandra has also included in *Deśi* collection a few recent borrowings from Persian and Arabic, as they might have become current in the language of the country some centuries before his time.³ E.g., *aṁgutthalam*, 'ring,' Persian *aṅguṣṭarī*, Pehlvi *aṅguṣṭ*; *dattharo* 'handkerchief,' Persian *dastār*, 'a napkin, towel'⁴
6. Other sources are Dravidian and Munda. Over and above the Indo-Aryan branch of languages belonging to Indo-European family, we have in India other three families of languages, namely, Dravidian, Sino-

1. Deśināmamālā, Ramanujaswami, Intro. p. 11.

2. Deśināmamālā, ed. by Ramanujaswami, Introduction, p. 10.

3. Ibid, p. 11.

4. See Indian Antiquary, vol, XLVI, p. 34.

Tibetan, and Kōl-Munda or (Austrie). Because of long contacts some of the element might have crept in Indo-Aryan also and some of *Deśi* words might owe their origin to them. Out of them Dravidian is most important. A good many of the words found in the *Deśināmamālā* show close resemblance to words in the Dravidian languages. E.g., *tatti* (Ta., Kan., Tu. Mal., *tatti*='a frame of bamboos'), *kallā* (Te., Kan. *kaḷḷu*. Ta. *kaḷ*='toddy'), *sippa* (Kan. *sippe*='rin'), *nesara* (Kan. *nēsara*='sun', Ta. *neyir*='sun.-shine', Mal. *nēr*='day-light'), *sūlā* (Kan. *suḷe*='a harlot'), *pulli* (Kan. *puli*, Ta., Te., Mal., Tu. *pili*='a tiger'), *pāvo* (Kan. *pāvu*, Te. *pāmu*, Ta. *pāvu*='a snake'), *kolitta* (Kan. Ta. *kolli*, Mal., Te. *kolavi*='a fire-brand'), *atta* (Kan. *atte*, Ta. *attei*='mother-in-law, father's sister'), *amma* (Kan., Ta. *amma*, Te., Mal. *ame*='mother'), *jhaḍi* (Kan. *jaḍi*='a long continued fine small rain') and others

Among those identified apparently as Dravidian, some caution is required. We may not be sure who is the borrower and who borrowed. We can have two criteria for deciding this question: 1, Chronology, i.e. from when the word is attested in Indo-Aryan or Indo-Dravidian, 2. If a particular word is productive, i.e., numerous derivatives of that word are formed in a language, we can take that word to be belonging to that language. By applying these criteria we can decide the alleged Dravidian sources. The *Etymological Dictionary of Dravidian Languages* by Burrow and Emeneu of U.S.A. also may help us to a great extent to determine this.

Next is the Munda source. Some work in this field is done by F.B. J. Kuiper in his "Proto-Munda words in Sanskrit", Amsterdam, 1948. Similarly, Przyluski and Sylvain Levi¹ have done some work on pre-Aryan and pre-Dravidian. Chatterji in this connection says as follows: "The new method inaugurated by J. Przyluski in the study of IA borrowings from Kōl, by comparing forms in the Austro-Asiatic and Austro-nesian languages, has led to some sure results in this most obscure branch of IA etymology".²

7. Lastly, numerous foreign tribes from early times, Kṣatrapas, Yavanas, Śakas, Hūṇas, Chinese, etc. have migrated and settled in India. Their contact might have influenced the Indian languages. But this remains a guess.³

1. "Pre-Aryan and Pre-Dravidian in India", Sylvain Levi, translated by Bagchi.

2. See Chatterji, *Origin & Development of Bengali Language*, Calcutta, 1926.

3. We can investigate Hemacandra's *Deśi* collection from another point of view also. It will be worthwhile studying what percentage of *Deśi* words are inherited by different NIA. languages, how much is common between them, which particular language has inherited most and which least. We can prepare a sort of statistical study how much is the common inheritance and how much is peculiar to various languages and this can throw considerable light on the regional source of *Deśi* words.

Concept and Scope of Deśya accepted for the purpose of the present study: This description of the origin, source and character of *Deśī* element is based on a historical approach. But the chief purpose of the present study based on the language of Puṣpadanta is more or less to extract and study that portion of Puṣpadanta's vocabulary which cannot be described as obvious and usually identifiable *Tadbhavas*. Hence it was necessary for us to include in our study not only the items we consider as genuine *Deśya* but also those that were rare, which were traditionally considered *Deśya* or that corresponded to the words labelled as late Sanskrit by modern scholars and words which seem to depart from the usual and normal course of derivation from Sanskrit. In other words, we have enlarged the scope to include rare words in our study. For such heterogeneous material we found the following scheme of classification quite suitable. This broad classification we have suggested availing ourselves of the works and suggestions of some earlier scholars. In the very nature of things we cannot claim logical strictness or rigidity for the suggested scheme. With some arguing, one can reduce or increase a number of categories, transfer a few items from one category to another and make some minor adjustments according to one's choice and taste. But by and large we hope the scheme is quite convenient and succeeds in introducing some valid order in what passes under the "hold-all" name of *Deśya*, *Deśya*-like and obscure words. In the material collected we have tried to distinguish different grades and classes and set apart what from a stricter point of view can be called *Deśī* words proper. The material is broadly divided under four heads. We have separated *Deśya*-like items, Onomatopoeics and foreign loans from the *Deśya* words strictly so-called. To the group called *Deśya*-like items we have assigned all those words which can be partly or wholly derived from Sk.-including *Tadbhavas* with a changed or specialised meaning, *Tadbhavas* with peculiarly Prakrit suffixation, MIA analogical formations and some items from late Sk., lexical and similar sources. The detailed scheme of classification is as follows;

A. *Deśya*-like items and rare items

1. Items only derivable from Sk.
2. *Tadbhavas* with specialised or changed meaning.
3. Items partly derivable from Sk.
 - a) Items formed by Pk. suffixation.
 - b) Analogical formation.
 - c) Items derived through any other mode.
4. Items that have correspondents only in late Sk. lexicons and similar sources.

B. 5. Onomatopoeitic.

6. Foreign loans.

a) Words of Dravidian origin.

b) Words of Persian origin.

C. 7. The rest (i.e. pure Deśi words).

V. ROLE OF DEŚYA ELEMENT IN PRAKRIT AND APABHRAMŚA IN GENERAL AND IN PUŚPADANTA'S WORKS IN PARTICULAR

[The role of Deśya element in Pk. & Ap.—Observations on Deśya and rare linguistic material found in Puśpadanta.]

Role of Deśya element in Pk. and Ap. vocabulary: As observed at the very outset *Deśya* words formed a very important element of the Middle Indo-Aryan and New Indo-Aryan vocabulary. The basis of the literary Prakrits was primarily the spoken dialects of different regions. They contained a core of words in familiar use which was not represented in Sk. As Prakrits came to be adopted more and more for literary purposes, this local and regional element of their vocabulary began to be felt more and more difficult of understanding.¹ As a result, there developed a need of compiling reference lists of such obscure words and along side with it there emerged a tendency to eschew such words and cultivate a more Sanskrit-like Prakrit. But as Ap. attained the status of a literary medium the situation was again altered. In virtue of the greater proximity of Ap. to the spoken idioms more and more local and regional words found their way in the literary language. Grierson and Jacobi have shed instructive light on these developments in MIA.

In his Linguistic Survey of India Grierson states that besides the cultivation of the literary Prakrits, there was under the initiative of the less literate people some culture of the local Pk. speeches, too, in which, there appeared narrative poems contrived to suit the popular tastes. As these narrative poems were intended for the general public, they borrowed freely from the forms of speech current in the locality, where each was composed. In this way a work composed in Oudh would widely differ in its vocabulary and method of expression from one composed in Gujarat, though both of them were written in Pk. The popular words known as '*Deśya*' or 'local' used in such Pk. works had no literary authority and were not, as a rule, admitted into literary Prakrit. As the local speeches, from which these words were borrowed,

1. In the 9th Century A.D. we find Koūhala, the author of the famous Pk. kathā *Lilāvai* sounding a caution against the prolific use of Deśi in the literary Pk. (*Lilāvai*, Stz. 41)

were short-lived and subject to quick changes and modifications, the narrative poems too, which admitted such vocables, became easily unintelligible due to the preponderance of the latter and required translation, if they were to be preserved and given some degree of permanence. Such a task, it is obvious, necessitated a compilation of the local words, as a result of which we find the *Deśikośa* or the *Deśināmamāīā*. The local variations of Pk., rather the local speeches which showed the exuberance of local forms and idioms, were called *Apabhramśas* and they varied from place to place.¹

Regarding the Pk. *kathā Taraṅgavatī* of *Pādalipta*² composed in about the 1st cent. A. D., we have on record an observation of a later writer who has prepared a Pk. abridgement of the same, to the effect that as *Taraṅgavatī* was teeming with *Deśya* words and other obscurities nobody understood or took interest in it. This means that numerous expressions of the language of *Taraṅgavatī* had become obsolete in the centuries that followed.

Regarding the literary Prakrit or works composed in it in the 5th century A. D. and thereabout Pischel observes—

"Sanskrit forms the chief constituent of individual Prakrit dialects, especially of *Mahārāṣṭri* of artificial poetry, such as *Gauḍavaho* and *Rāvaṇavaho*, that are composed according to the model of Sanskrit. In them, therefore, the number of *deśi* words is diminishing, while they are very significant in *Jain Mahārāṣṭri*". (See Pischel § 9).

Jacobi points out the phenomenon that the number of *Deśi* words (both *Deśi* and *Dhātvaśeṣas*) is conspicuously far greater in Ap., but comparatively less in the ordinary Prakrit. For illustrating it by concrete facts he refers to the *Bhavisayattakahā* which he has edited and mentions that it contains about 120 *Deśiśabdās* and 100 *Dhātvaśeṣas*. He then compares it with his other work—the *Mahārāṣṭri—Erzählungen*, which absorbs more *Deśi* words than any work of classical Pk. and possesses only 59 *Deśis* and 44 *Dhātvaśeṣas*. In the former work, he again affirms, the number of such words, which are foreign to Pk. but excluded from the *Deśikośa*, and yet maintain some contact with the NIA dialect is not less than 60, while such words in the *Mahārāṣṭri—Erzählungen* are only 20. These statistical figures, there is no denial of the fact, will clearly indicate the exuberance of the *Deśi* vocables in Ap. and its closer relationship with the dialects—which are the sources of such words.³

1. See *The Linguistic Survey of India*, vol. I, p. 123.

2. See quotation from *Taraṅgalolā*, quoted above.

3. See Introduction to Bh. § 11, *Journal of the Asiatic Society* vol. XXII, 1956, no. 1, p. 25

"It is more significant that the elements from other strata of speeches penetrated into the vocabulary of Māhārāṣṭri, which remained essentially Sanskritic in the subsequent period. Here appear first the *Dhātvaśeṣas* and the *Deśis*—the popular words for extensive use, whose preponderating majority, indeed, may be ultimately traced in the old Indian speech—but has sometimes, no easily recognisable prototype in the usual classical Sanskrit."¹

As said by Jacobi the peculiarity of Ap. lies in its vocabulary especially the *Deśi* element and in the idiom and expressions which are more allied to NIA languages than to Sk.

Chatterji observes—"..... The increase in number of Onomatopoeics, as Indo-Aryan advances in its history, is noticeable. The Onomatopoeics, form a very characteristic element of speech in both Dravidian and Austric, and in this matter we shall be justified in assuming a vital influence of the non Aryan substrata. "Echo words" are another contribution from Dravidian to New Indo-Aryan, and it can be well-assumed that it was coming into evidence in MIA."²

"Onomatopoeic formations on a lavish scale are a characteristic of both NIA and Dravidian. Vedic is remarkably poor in Onomatopoeics; as we come down to MIA, and NIA the number and force of Onomatopoeics is on the increase."³

Discussing the lexical material in old Gujarati Bhayani says: "In vocabulary we meet a host of words of obscure or unknown origin. This *Deśya* element is present in O.G. in a far greater degree than in Ap. Besides this the Onomatopoeic or jingle element in the vocabulary strikingly draws our attention."⁴

Observations on *Deśya* and rare linguistic material as found in Puspadanta:

In the light of the general observations given above regarding the role of *Deśya* element in literary Prakrit and Ap., let us consider what are the broad implications of the data presented by us in the second section of the thesis. There we find that if we exclude from our consideration those elements of Ap. vocabulary which, with more or less effort, can be derived from Sk., [(i.e.) 1) Items only derivable from Sk., 2) *Tadbhavas* with specialised or changed meaning, 3) Items partly derivable from Sk. and 4)

1. See Intro. to Bh. § 12

2. Indo-Aryan and Hindi, p. 92.

3. See Origin and Development of Bengali Language, p. 175.

4. See, "Language of Gujarat", *Bhāratīya Vidyā* vol. VIII, pp. 316-316.

Items that have correspondents only in late Sk. lexicons and similar sources] and examine the *Deśya* words strictly so-called (Onomatopoeics, Foreign loan-words of Dravidian origin and words of Persian origin and the rest -Pure *Deśī* words) the following facts emerge:

1. In all there are 710 words or items. Even if we make allowance for some difference of opinion about considering any particular item as *Deśya* or otherwise and also for the greater extent ¹ of the area of extraction it will be readily admitted that our number compares fairly well the numebr given by Jacobi in Bhavisayattakahā (10th cent.A.D.)²
2. Out of these 710 words 134 are Onomatopoeic and 45 (41+4) are clearly identifiable (Foreign loans, words of Dravidian or Persian origin).
3. 331 are found in Hemacandra (Siddhabema & Deśināmamālā).
4. Among the Dravidian 27 are recorded by Hemacandra while 14 are not recorded by him.
5. 144 are not recorded in PSM.
6. For 45 words we have not been able to give any parallel from other Pk. and Ap. texts.
7. We find 340 words inherited in some form or other by N.I.A. while for 370 words no correspondents could be cited from N.I.A. languages like Hindi, Gujarāti, Marāṭhi or Koṅkaṇi. Looking to the extent of the work and the number of *Deśya* elements used or employed in it we find ourselves in agreement with what Jacobi has observed regarding the composition of the vocabulary of Bh: "..... We can say and demonstrate by a casual glance over the glossary of words that more than nine-tenth of the vocables of literary Ap. agree with those of the literary Pk. and the same are presumably borrowed from the latter." (Jacobi, Introduction to Bh. § 2) Taking this fact into consideration and contrasting it with the far larger percentage of words of non-sanskritic origin in NIA languages, we can conclude that literary Ap. made use of *Deśya* words to a limited degree as compared to the contemporary spoken dialects. Secondly, though the vocabulary of literary Ap. had by the time of 9th Cent. acquired a considerably conventional pattern and pronounced standardisation, there was always some scope left for regional influences. Only this fact would account for the extra Dravidian element in Puṣpadanta, who, as is well known, carried on his literary activity in a Kannaḍa-speaking territory. ³

1. Bh. has 357 Kaḍavakas (22 Sandhis) while MP. has 20,000 Kaḍavakas (102 Sandhis).
 2. Gune, Intro. to Bh, p.3. But according to Gopani, the date of Bhavisayattakahā is later than Nānapancamikahā.
 3. Premiji thought there is dearth of Kannaḍa and Dravidian words in Puṣpadanta's works (Jain Sāhitya aur Itihās, p. 227). But obviously his was a casual impression, not based on any close study of the point.

In fine, a word on the interpretation of the *Deśya* words is not here out of place. A glance at some of the conflicting views on the spellings and especially on meanings of some of the *Deśya* words in our data (e.g. *dodda-dodda*, *goṃdala-guṃdala*, *kuhaṇi*, *kuhiṇi* etc., and meanings of words like *ghaṃghala*, *cumbhala*) will at once indicate the plight of *Deśya* study in general. Now that numerous Ap. texts have been published, very rich M.I.A. lexical data have become available. And now it has become considerably easier to remove obscurities and uncertainties regarding the form and meaning of many *Deśya* expressions and to verify the information of early authorities like Hemacandra. This is illustrated by a number of words in the present study wherein we have succeeded with the help of the light thrown by the context and parallels elsewhere to remove some earlier misunderstanding, conflict or ambiguity.¹

To any one who has worked on these lines with an Ap. text, it will be quite obvious that a compilation of a Dictionary of *Deśya* words and expressions that are actually attested in Pk. and Ap. works, along with original citations, is an urgent task before the MIA. scholarship.

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1. See especially discussion under the following words: *uccoli*, *cumbhala*, *ghāra*, *tuppa*, *coppaḍa*, *āyallaa*, *maṃdira*, *veyaḍiya* etc.

Introductory note: For the interpretation and elucidation of the data in this section collected from Puṣpadanta's MP., NC., and JC., I have relied on the old glosses in these texts, the observations of their editors, and old and modern Prakrit dictionaries and grammars. But these sources were helpful for only a part of the material under study and there also to a limited extent. In numerous cases the meaning was to be gathered from occurrences elsewhere and in those cases where the words are treated by one or more of the above mentioned sources the meaning is either not satisfactory or suitable to our context. Again in numerous cases there is disagreement between the interpretations given by different sources.² Hence my main task (in what follows) has been to compile and correlate the information on the words studied from diverse sources, to ascertain the meaning or even spellings and to remove misunderstandings and contradictions.

[**Abbreviations and Signs.** abs.—absolute. agent.—agentive. caus.—causative. enl.—enlarged. fem.—feminine gender. fut.—future. G.—Gujarati. gl.—gloss in Ms. as noted by the editors of the respective texts. Hi.—Hindi. imp.—imperative. inf.—infinitive of purpose. Kan.—Kannāḍa. Kon.—Kōṅkaṇi. M.—Marāṭhi. Mal.—Malayalam. part.—participles. pl.—plural. p.p.—past participle. pres.p.—present participle. s.—singular. s.v.—sub verbo. S.—Sindhi. Ta.—Tamil. Te.—Telugu. Tu.—Tuḷu. ?.—doubtful in form or sense. *.—reconstructed. √.—root. —; the hyphen has been used to analyse words into their roots and affixes; when a word is given with a hyphen at the end, it indicates merely the base form. >means—gives, is changed to. <means—is derived from. “ ”—Double inverted commas are used for the quotations from the texts and ‘ ’—single inverted commas for the English rendering.

Method of references. The figures given against the word under discussion indicate the *Sandhi*, *Kaḍavaka* and line respectively of the occurrence of the word in the text. The references are to Vaidya's edition of Mp. References to the texts of NC. and KC., JC., PC. and SR. and Bh. are to the editions of Jain, Vaidya, Bhayani and Gune respectively. The references to Kams., CMC., Vajjā, Līlāvai etc., are illustrative and not exhaustive. H. followed by 2 figures, shows the number of the *Pāda* and *Sūtra* respectively of the 8th Adhyāya of Haima Vyākaraṇa. The references are to Vaidya's edition. D. followed by 2 figures, shows the number of the *Varga* and the Stz., respectively of the Deśināmamālā.

2. E. G. we find numerous cases in the Deśināmamālā edited by Ramanujaswami and others wherein because of Hemacandra's ambiguous Sk. paraphrase, it has not been possible to pinpoint the meanings of Deśi words like uccola—, āalla—, ottharia—etc, and the editors might have made a wrong choice,

The references are to Ramanujaswami's editions. Pāi. followed by one figure shows the number of Stz., in Pāialacchināmamālā (Doshi's edition). Tr. followed by 3 figures shows the number of *Adhyāya*, *Pāda* and *Sūtra* respectively of Trivikrama's Pk. Grammar (Vaidya's edition.)

A. DEŚYA-LIKE ITEMS¹

1. Items only derivable from Sanskrit.
2. Tadbhavas with specialised or changed meaning.
3. Items partly derivable from Sanskrit.
 - (a) Items formed by Prakrit suffixation.
 - (b) Analogical formations.
 - (c) Items derived through any other mode.
4. Items that have correspondents only in late Sk. lexicons and similar sources,

1. ITEMS ONLY DERIVABLE FROM SANSKRIT

1. √ **Aimalh**— 'to walk slowly and gracefully':
aimalhai (pres. 3. s.) 15 18 7.
 [= *mandagamanam karoti* (gl.); cf. *aimalhiraya*—=*atisaya-lilāyukta*, *atimanthara*— (SR.). *aimalha*— is connected with *ati+madra*—. See √ *malh*— and *malhana*—.]
2. **Aṇihāṇa**—46 3 13, 49 12 3, 57 2 4 'abundant, nonperishable, endless'.
 [= *pracura*—(gl. at 46 3 13), *avinaśvara*—, *ananta*—(gl. at 49 12 3). This word is not recorded in PSM. Derivable from Sk. *anidhana*—, 'endless'. Later on the meaning might have developed to 'inexhaustible, abundant'.]
3. √ **Apphāl**— 'to strike violently, to twang the bow-string':
apphālia—(p.p) 12 15 4, 28 29 1.
 [Compare PSM. √ *apphāl*—= 'to strike with the hand'; cf. √ *apphāl*— occurring in this sense in PC. I. and √ *āsphal* in Tri. III. See ND *apphālnu*—= 'to throw'. √ *apphāl*— is derived from Sk. *ā+sphal*—, 'to strike'.]
4. **Apphod**— 'to slap one's arms with palms':
apphodai (pres. 3. s.) 4 4 12.
 [= *kareṇa bhujam tādāyati* (gl.). The contex is that of a *malla*—, 'boxer' displaying his talents before the Lord in order to entertain him. cf. PSM. √ *apphod*—= 'to beat'. Derived from Sk. *ā+spḥot*—.]
5. √ **Abbhitt**— 'to confront in a battle, to encounter'
 1. For words of this type found in Hemacandra's *Deśināmamālā*; see Bh. ed. by Dalal and Gune (G. O. S.); Introduction; p. 65.

abbhiṭṭa- (p.p.) 32 6 13, 52 12 13, 52 14 15, 54 3 13, 59 13 8, 75 6 2, 75 8 11, 77 8 15, 78 14 14, 82 7 8, 82 12 13, 88 4 15, 99 18 10.

[=*saṅghattam prāptaḥ* (gl.); cf. *abbhiṭṭha-* (obviously an error, misprint or wrong reading for *abbhiṭṭa-*) cited in PSM. from PV; cf. $\sqrt{\text{abbhiṭṭa}}$ -occurring in the same sense in PC. I., PC. III. Derived from Sk. \bar{a} +*smit-* See $\sqrt{\text{abbhid}}$ - and $\sqrt{\text{bhid}}$

6. $\sqrt{\text{Abbid}}$ —‘to confront in a battle’, ‘to encounter’:

abbhiḍamta- (pres. p.) 78 16 4; *abbhiḍa-* (p.p.) 19 19 12; *abbhiḍi* (y) *a* (p.p.) 52 15 4, 56 1 2, 75 1 2, 77 3 4, 78 1 2, 83 22 6, 84 4 11, 88 7 16; *abbhiḍivi* (abs.) 52 12 15.

[Compare $\sqrt{\text{abbhid}}$ =*saṃ+gam-*, ‘to meet’ (H. 4 164, Tr. 3 1 100) and *abbhiḍia-* (Pāi. 548), cf. $\sqrt{\text{abbhid}}$ - occurring in this very sense in PC.I, II, III, NC., KC. Derived from Sk. $-a$ +*smit*. See $\sqrt{\text{abbhiṭṭa}}$ -and $\sqrt{\text{bhid}}$ -.]

7. *Alayadda*—54 15 17 ‘a water-snake.’

[=*jalasarpa-* (gl.); the relevant passage is—“*paḍikaṅhē kaṅhahu paṭṭhaviu, alayaddu uddāmau/ aidiharu kālau paṃcaphaḍu, bhīyaru māraṇakāmau/*”—‘Prativāsudeva sent against Kṛṣṇa a powerful water-snake, which was long, black, fierce, five-hooded and bent on killing.’ This word is not recorded by PSM. The word is derived from Sk. *alagarda-*; cf. MW. *alagarda*=‘a water-serpent (the black variety of the cobra de capello)’ quoted from Suśruta.]

8. *Allaa*—71 16 8 ‘wet, moist’; *Allallaa*—48 1 9, 93 14 1 ‘greatly wet.’

[=*ārdra-* ‘*ārdrārdrā-* (gl.); cf. *alla-*=*ārdra-*, ‘wet’ (H. 1 82); cf. *alla-* occurring in this sense in PC. I, PC. III. Derived from Sk. *ārdra-*. See Pischel § 111 and § 294.]

9. *Allaya*—31 24 4 ‘Aerrhoa Carambola’ or ‘ginger’.

[=*karamara-* (gl.). According to the commentator *allaya-* is equivalent to *karamara-*, that is, *karmaraka-*. In the context the meaning ‘ginger’ also fits in well. The relevant passage is—“*dahiollīu allaya-misiyāu bhoyanu*”—‘the meal moist with curds and mixed with ginger’. cf. PSM. *allaya*=*ārdraka-*, ‘ginger’; cf. M. *āla-*, Koṅ. *ālīe*=‘ginger’. *karamara-* is found at MP. 9 10 9 and at PC. II 50 11 10, 51 2 3; as *karimara-* at PC. I 3 1 8 is derived from Sk. *ārdraka-*—‘ginger.’]

10. *Allaya-dala*—85 14 8 ‘a slice of ginger’.

[The commentator appears to have taken *allaya-dala-* in the sense of *patra-bhājana-*, ‘a leaf cup’ or ‘a green leaf’, as sometimes a plantain-leaf is used as a dish or plate even to this day. But the in-

terpretation offered above is more natural. The relevant passage is—
“*allaya-dala-dahi-olliya-kūrahī*”—‘with rice mixed with curds and a
slice of ginger’. See *allaya-*.]

11. **Avāḍa**—35 16 8, 90 4 17 ‘a well.’

[=*kūpa-*(gl.); cf. *avaḍa-*=*kūpa-* ‘a well’ (D. 1 53); cf. *avaḍa-* occurring
in this very sense in Sam. K. (index s.v.) cf. *avaṭa-* ‘a pit, a well’
(Supplement to J.O.I. vol. X, no. 2. page 106); Burrow notes *avaṭa-* in the
sense of ‘a spring’.¹ *avaṭa-* in Sk. is well known in the sense of a ‘hole,
vacuity in the ground’; cf. MW. *avaṭa-* ‘a hole, vacuity in the ground’
(Sāma Veda) and *avaṭu* (L) ‘a well’; cf. G. *havaḍ-* ‘waterless (well)’.]

12. **√ Avaher**—‘to disregard, to disrespect’:

avaherami (pres. 1. s.) 16 25 14; *avahari(y)a-* (p. p.) 78 24 9, 96 5 4;
avaherijjai (pass. 3. s.) 28 8 10.

[=*nirādṛṭa-* (gl. at 96 5 4); at 16 25 4 gloss loosely equates *avaherami*
with *vañcayāmi*; cf. **√ avaher-** in the same sense occurring in NC. See
avahera-, *avaheraṇa-*, *avaheri-*.]

There is a confusion in the evolution of this base; cf. PSM. **√ avahār-**=
ava-+*dhīray-* ‘to insult, disregard’, *avahāraṇa-*=*avahelanā-*, ‘disregard’,
avahāria-=*avadhūrta-*, *tiraskṛta-*. Besides, there are **√ avahil-** and *avahelaa-*
(*tiraskāraka-*) and *avaheri-*=*avahelā-*, *tiraskāra-*. It appears that normally
avadhūr- should develop as *avahūr-*. But influenced by *avahel-* it has
become *avaher-*.—Compare also **√ hīl-**, ‘to disregard’, *hīla-*=*anādara-*,
‘disrespect’ and *helā-*=*tiraskāra-* noted by PSM. Besides, cf. Sk. **√ heḍ-**=
‘to disregard, slight, neglect’ and *heḍa-*, ‘disregard’; cf. M. *her-*=‘of
little estimation, trifling’.

13. **Avahera**—91 13 2 ‘disregard, disrespect’.

[=*avajñā-* (gl.). See **√ avaher-**, *avaheraṇa*, *avaheri-*.]

14. **Avaheraṇa**—5 7 9 ‘disregard, contempt’.

[=*avagaṇanam* (gl.); cf. *avahelana*, ‘disrespect’ (Yt.). MW. notes *avagaṇ-*
anam in the sense of ‘disregard, contempt’ as recorded in Lexicons
only. See **√ avaher-**, *avahera-*, *avaheri-*.]

15. **Avaheri**—23 7 4 ‘disregard’.

[Compare *avaheri-* in this very sense occurring in PC. I. See **√ ava-**
her-, *avahera-*, *avaheraṇa-*.]

16. **Avāria**—9 25 13 ‘within no time, immediately’

[The relevant passage is—“*cakku cimḍhu tahu hoi avārii*”—‘he immedi-
ately acquires the discus and flag’; cf. *avāre* occurring in this very
sense in PC.I. Derived from Sk. **a-vārita-*; cf. *vāra-* ‘time, turn’.]

1. See Burrow, Sanskrit Language, page, 96.

17. √*Āiddh*-to put on or fasten an ornament or garment¹.

āiddha- (p.p.) 1 12 13, 7 21 14, 73 27 8.

[=*parihita-* (gl. at 73 27 8); at 1 12 13 the gloss equates *āiddha-* with *grh̄itam*; cf. PSM. *āiddha*-=*parihita-*, 'worn, put on'; cf. √*āiddh-* and √*āijjh-* occurring in this sense in PC. II.]

āiddha- is rendered by the gloss at 1 12 13 with *grh̄ita-*, 'accepted or taken'. This is a general rendering. The exact meaning is 'worn, put on'. Here "*bhūsaṇu ṇam āiddhau*" means 'as if an ornament is worn'. The relevant passages are as follows: 1. '*kaṇṇahi kuṇḍalāi āiddhai*' (7 21 14) 'ear-ornaments were fastened on the ears' and 2. "*ṇāiddhau kaṁcuu daiyadiṇṇu*" (73 27 8) 'the 'coli' given by the beloved was not worn'. In this very meaning √*āiddh-* occurs at PC. II 35 4 9 where the relevant data for the occurrence and meaning of the word are also given. Compare √*āijjh-* occurring at PC. I 2 6 3 in this very sense; the relevant passage is—"kuṇḍalu-jyulu jhatti āijjhai"—'a pair of ear-ornaments are put on hurriedly'. Compare also *āiddhaya-* occurring in this sense at PC. I 1 4 9b) where the passage is—"sire seharu āiddhau"—'a crest was worn on the head'.

D.2 23 notes *kaṇṇāimdhana-* in the sense of *kaṇṇasyābharaṇam kuṇḍalādi*, where *āimdhana-* is a noun from √*āiddh-* or √*āimdh-*. PSM. gives *āimdh-* 'to put on' and *āimdhana-* 'putting on'. Accordingly, Ramanujaswami's doubtful surmise to derive *āimdhana-* from *ācinha-* is to be rejected. √*āiddh-* is connected with Sk. *āvvyadh-*, 'to pin on' See *paimdhana-*,

18. √*Ādhav-* 'to commence, to begin':

āḍhatta- (p.p.) 5 8 12, 20 23 1, 28 27 18, 36 17 13, 37 21 7, 52 5 5, 52 18 19, 52 25 22, 60 27 13, 61 15 9, 61 23 2, 73 13 8, 77 1 13, 77 6 6, 83 19 5, 92 9 2, 95 2 9, 99 6 14, 99 19 16; *āḍhappai* (pass. pres. 3. s.) 32 23 2, 87 5 12.

[=*ārabdha-*, *prārabdha-*, *ārabhyate* (gl.); cf. √*ādhav-* *ā+rabh-*, 'to begin' (H. 4 254) and *āḍhatta*-=*ārabdha-* (H. 2 138; Pāi. 789); cf. √*āḍhapp-* = √*ā+rabh-* (Tr. 2 4 83). The word *āḍhatta-* occurs in JC. at 2 13 6 and 3 38 14 and the editor has given the meaning as *āḍṛta-*, *ājñapta-*. But the meaning *ārabdha-* suits the context in both the places. Compare *āḍhapp-* occurring in this very sense in NC., PC, I, Sam. K., CMC, page 6 line 7, page 135 line 18, etc.]

Pischel explains √*ādhav-* as the causal base from *āḍhā* derived from Sk. *ā+dhā*-¹. See √*vidhapp-* and *vidhatt-*.

I. See Pischel, §223.

19. **Ālāva(i)ṇi**-3 8 3, 3 18 7, 83 14 9, 93 10 8 'a type of lute'.
(=*viṇā-*, *tantrī-vādyā-viśeṣa-*(gl.): cf. *ālāvaṇi-* occurring in NC. and PC. I. See notes on NC. page 194 for a note on the word *ālāvaṇi-*. Compare MW *alāpini*-='a lute made of a gourd'.]

20. **√Ālumc-**'to pluck', 'to pull out (w.r. to hair):
alumcia-(p.p.) 63 6 6.

[Compare PSM. **√lumc-**= 'to pluck the hair'; cf. **√ālumc-** occurring in this sense in PC. I; cf. *loa-* (Ap.), *loca-* (Jain Sk.)='plucking of hair preparatory to taking ordination or renunciation'; cf. also MW. **√luñc-**= 'pluck, pull out', **√āluñc-**= 'to tear into pieces' and *ulluñcana-*= 'the act of pulling or tearing out, plucking out (e.g. the hair.)'

21. **Ābutṭha**- 11 25 2 'three and a half'

[*ardhacaturtha* (gl.); cf. *āhutṭha-* occurring in this sense in PC. II; cf. G. *ūṭh*, *ūmṭhū*= 'three and a half'. *āhutṭha-* is derived from Sk. *ardha-catusta-*.]

22. **Ukkhamdhe**- 60 20 5 (v. l. *okhamdhī*) 'in order to attack'.

[The meaning given in the gloss, namely "*aśvam āruhya*" appears to be a free guess. The relevant passage is- "*ukkhāmdhē gau kesava-ṇāmdaṇu*"- 'Keśavanandana went in order to fight'; cf. PSM. *ukkhāmdha-*, *okkhāmdha*= *avaskanda* 'siege, attack'; cf. *ukkhāmdha-* occurring in the sense of 'attack, invasion' in PC. II and PC. III. So, 'attack' is a more likely meaning than 'riding on a horse'. *ukkhāmdha-* is connected with Sk. *avaskanda-*, 'attack, assault'.]

23. **Utthalla** 14 10 1 (v. l. *ucchalla-*) 'surging up, spraying up'.

salilutthalla- = *jalenopāṭitaḥ* (gl.); cf. **√utthall-**=*ucchal-*, 'fly upwards' (H. 4 174), *utthalla-*= *parivartana-*, 'turning round violently' (D. 1 93) and *utthallapatthalla-*= *pārśva-dvayena parivartanam*, 'turning on both the sides' (D. 1 122, Tr. 2 1 30, 41); cf. **√utthall-** occurring in the sense of 'be thrown up' in PC. I. Bh. and **√ucchal-** in JC; cf. G. *uthal-vū-* 'to be set upside down, get displaced violently'.]

From an etymological point of view **√utthall-** is connected with Sk. *ud+sthal-*, 'to leave one's original position, be displaced'; cf. H. *uthal-puthal-* 'to make upside down, loose balance and fall topsyturvy'. **√utthall-** is generally associated with uprooting some solid thing or object. The same meaning is found in Gujarati; cf. G. *uthal-vū* 'to be set upside down, be dislodged', *uthlāv-vū* 'to cause to tumble down' and *uthal-pāthal-* 'a turning upside down'. The commentator connects *utthalla-* with *druma-*, 'tree'. But the arrangement and context

require it to be taken with *salila-*. In that case the reading “*ucchalla-*” of Manuscript K is preferable, because *ucchalla-* means ‘surging or spraying up’. The confusion between *-ccha-* and *-ttha-* in the manuscripts is frequent.

The relevant passage with the variant reading is- “*salilucchalla-rella-paḍipellana-haya-duma-vigaya-rimchao*” which can be rendered as follows: ‘The parrots which had gone away from the trees, being lashed by the onrush of the flood created on account of the surging mass of waters’.

24. √ **Uddāl-** ‘to snatch away, carry off’:

Uddāliya-(p. p.) 91 6 5.

[Compare √ *uddāl-*= *ā+chid-*, ‘to snatch away’ (H. 4 125, Tr. 3 1 66); Cf. √ *uddāl-* occurring in this very sense in NC., KC., PC. I, PC. III. Tagare traces it to OIA. *utdal-*. √ *uddāl-* is connected with Sk. *ud+dāray-*.]

25. √ **Uppil** ‘to push, press hard’:

uppliya-(p. p.) 86 3 8 (v.l. *upPELLIYA-*)

[Aldorf renders it with *utpīḍita-*; the variant reading *upPELLIYA-* is preferable in view of the context; cf. √ *uppil-* occurring in this very sense in CMC., page 63 line 20 and page 64 line 16. Derived from *ut+pīḍ-*.]

26. **Upphāla-** 31 15 6 ‘sound of the drum’.

[—*paṭaha-dhvani* -(gl.). D.1 90 notes *upphāla-* only in the sense of *durjana-*, ‘a wicked person’. This is obviously not connected with the above word. Compare *āsphālaka-*= ‘drummer’ (Up. K.); *upphāla* is connected with Sk. *ut+sphal-*; cf. Apte *ā+sphal-*, ‘to strike, play upon’ (Śiśupālavadhā).]

27. √ **Ummell** ‘to bloom, open, see’:

ummellahi (pres. 2. s.) 8 5 17.

[=*avalokaya* (gl.); cf. PSM. √ *ummill-*= ‘to bloom’.]

Here the gloss records “*avalokaya*” as the meaning of *ummellahi*. Most probably the connection between the two can be established like this— Pk. *ummella-*, Sk. *ummīla-*= *vikasita-*. Primarily it means ‘to bloom’ and secondarily ‘to open’. As applied to eyes, it means, ‘to open the eyes and see’. Secondarily, because Vṛṣabha (whose eyes were compared to lotus-petals) was practising penance with his eyes closed, the use of √ *ummell-* in this connection can be well taken to signify ‘seeing’. However, *avalokaya* is but a free-rendering of *ummellahi*.

28. **Ulla-** 25 4 9, 73 5 6 ‘wet, moist’; **ulliya-** 1 5 9, 86 6 1 ‘moistened’;
Ullalla- 38 12 1 ‘greatly wet’

[=*ārdra*-(gl.); cf. *ulla*- = *ārdra*- (H. 1 82, Pāi. 531); cf. *ulla*-, *ulliya*- occurring in this sense in JC. NC., Usā and. Kāms. Pischel connects *ulla*- with *udra*- which occurs in Vedic words, *anudra*- (waterless), *udrin*- (watery) and *samudra*- ('gathering together of waters', 'sea')¹. See *olla*-.]

29. √ *Ullāl*- 'to raise, to throw up':

ullāliya-(p.p.) 8 7 6.

[Compare √ *ullāl*- = *ut+namay*- (H. 4 36); cf. √ *ullāl*- occurring in the above sense in PC. I; cf. G, *ulāl-vū*- 'to throw up in the air'. √ *ullāl*- is connected with Sk, *ud+√lal* , 'to jump up; spring up'.]

30. √ *Ullol* 'to undulate, roll':

ullola (p.p.) 38 12 14.

[Compare PSM,— *ullola*- = 'to roll'; cf. √ *ullol*- occurring in this sense in PC. I; connected with Sk, *ud +√lul*-.]

31. √ *Ulhā*- 'be extinguished':

ulhāi (pres. 3, s.) 5 5 4, 39 14 7; *ulhāna* (p.p.) 88 18 13.

(- *jvālārūpatāni parityajati, āngārāvastho bhavati* (gl. at 5 5 4), *vidhyāti* (gl. at 39 14 7); cf. PSM. √ *ulhā*- = *vi+dhmā*-, 'to be extinguished'. √ *ulhā*- is derived from *ulla*-, 'wet'. See *ulla*- and *ulhāv*-.)

32. √ *Ulhāv*- 'to extinguish':

Ulhāvahi (pres. 2.s.) 82 4 13 (v.l. *olhāvahi*); *ulhāvi*(y)a-(p.p.) 11 31 2, 22 12 9, 79 11 8; *ulhāvijai* (pass. 3.s.) 20 18 7.

[=*vidhmāpita*-(gl.); cf. PSM. √ *ulhāv*- = *vi+dhmāpāy*-, 'extinguish' (H.4 416, illustration 1); cf. √ *ulhav* occurring in this sense in SR., and √ *ulhāv*- in NC., PC.II; cf.G. *olav-vū* = 'to extinguish, put out (fire or light) See *ulla*-and √ *ulhā*-.]

33. √ *Uvvās*- 'to make barren, to lay waste to':

uvvāsiya-(p.p.) 13 11 11.

(Compare PSM. √ *uvvās*- = 'to lay waste to.' Connected with Sk. *ud+ vāsāy*-.)

34. √ *Omatth*- 'to pour, to spill':

omatthia-(p.p.) 24 11 10.

[The gloss loosely renders it with *prakṣipta*-; √ *omatth*- really means *avanāmita*-, i.e. 'to bend the vessel so as to pour'. The relevant passage is—'khiccāhu uppari ghiu omatthiu'—'ghee was poured over the khicri.' A parallel proverbial expression in Gujarati is—'ghā dhoḷāyū to khicaḍi-mā'—'If the ghee is spilt, it is in khicri' That is, if something is spent for the good of one's own. Compare PSM. *omattha*-(D) = *nata*-, *adhomukha*-, 'bent, inclined', and *omatthiya*-(D) = 'overturned': cf. Koṅ. *umthilē* = 'poured, spilt'.)]

1. See Pischel § 111.

35. **Olla**—55 5 1, 86 7 14; **Ollaa**—73 23 9, 88 5 8 'moist, wet';

Olliya—24 9 12, 31 24 4, 32 5 1, 36 7 6, 50 11 9, 66 2 1, 66 9 4, 69 11 7, 71 17 12, 72 1 9, 76 7 6, 83 22 12, 85 14 8, 86 8 8, 87 3 10, 88 6 13, 88 19 2, 91 18 2 'moistened.'

[=*ārdra*-, *ārdrikṛta*-(gl.); at 85 14 8, *olliya*-is loosely rendered with *miśra*-. It should be *ārdra*-. Here the relevant expression is—"dahi-*olliya kūra*"-'rice moistened with curds', hence 'mixed with curds.' cf. *olla*-=*ārdra*, 'wet' (H.1 82). cf. *olla*-occurring in this sense in NC., PC.I. Bh., Kams.; cf. M. *ola*-, Koṅ. *olle*-='wet' See *ulla*-.)

36. **Osā**—4 19 3, 9 5 12, 39 14 13, 39 18 8, 69 9 7; 70 14 7 'dew drops.'

[=*avaśyāya*- *mihikā*-, *hima-bindu*-, *tuṣāra*-, (gl.); cf. *osā*-=*niśajalam*, 'dew' *himam*, 'frost, snow' (D. 1 164) and *osā*-=*nīhāra*-(Tr. 3 4 72, 95); cf. *osā*- occurring in this sense in JC.-2 4 16, NC., SR. The word *osā*-is regularly derived from Sk. *avaśyāya*; cf. MW. *avaśyāya*-='hoar-frost, dew' (Pāṇini 3 1 141). For the word *mihikā*- given in the gloss see Appendix.]

37. ✓ **Ohall**—'to wither, to fade':

ohallia-(p.p.) 22 1 3, 32 21 2 (v.l. *ohallaa*—v.l. *ohullia*—).

[=*mlānam* (gl.); the relevant passages are—1 "*diṭṭhau kusumadāmu ohalliu*" (22 1 3)—'the flower garland was seen withered' and 2). "*diṭṭhau ohalliu kamalāṇaṇu*" (32 21 2)—'the lotus-face was seen faded'. PSM. notes *ohulla*-(D) in the sense of *khinna*- 'downcast'. The above root can be connected with Sk. *ava*-+*phulla*-(*ohulla*-). In the light of this, the spelling found at 22 1 3 and at 32 21 2 should be really speaking "*ohulliya*-". This is further supported by the variant reading at 32 21 2 namely, *ohulliya*—. See ✓ *ohull*-]

38. ✓ **Ohām**—'to put to shade, to overpower':

ohāmi (y) a—(p.p.) 2 8 3, 4 4 4, 7 5 7, 16 4 6, 18 1 5, 23 2 1, 27 1 1, 27 12 5, 29 8 5, 31 11 11, 33 9 2, 39 7 10, 48 4 11, 49 5 6, 50 10 10, 54 11 3, 58 3 4, 58 15 1, 62 1 6, 69 11 9, 80 16 13, 83 15 6, 85 12 15, 86 7 2, 86 11 7, 92 21 4, 98 9 2.

[=*tiraskṛta*-, *abhibhūta*-(gl.); at 2 8 3 the gloss loosely renders *ohāmiya*- with *spheṭita*-; cf. *ohua*-=*abhibhūta*-, 'defeated, conquered' (D. 1 158) and *oāmiya*-=*abhibhūta*-(Tr. 3 1 132, 76); cf. also PSM. *ohāmiya*-(D)=*abhibhūta*-, *tiraskṛta*- quoting from Sam. K. and Ogha-niryukti; *ohāmiya*- occurs at 1 14 7 and at 5 7 12 in NC. in this very sense although it is rendered with *tulita*-by the editor; cf. *ohāmiya*-occurring in this very sense in PC.I and Līlavai-stanza 204. *ohāmiya*-is probably connected with Sk. *avabhāvita*-. ✓ *ohām*-=*tul*-, 'to weigh' (H. 4 25, Pāi. 539, Tr. 2 4 97) appears to be different.]

39. √ **Ohull**— 'to fade, to wither':

ohullamta—(pres. p.) 58 15 6; *ohulla*—(p.p.) 70 8 2; *ohulliya*—(p.p.) 7 10 1. 82 15 6.

[*ohullamta-vayaṇu*=*śuśyadvadanaḥ* (gl. at 58 15 6), *mlāna* (gl. at 70 8 2, 70 10 1 and 82 15 6); cf. PSM. *ohulla*—(D)=*khinna*—, 'downcast', *avanata*—, 'bent down' quoting from Bh.; cf. √ *ohull*—occurring in this very sense in PC. I and PC. II. It is not clear whether *ohura*— in the sense of *khinna*—, 'distressed, downcast', *avanata*—, 'bent down' (D. 1. 157) has any connection with *ohulliya*—. √ *ohull*—is derived from Sk. *ava*+*phulla*—, 'to fade' as opposed to *ut*+*phulta*—; 'to bloom';]

40. **Kappaṇa**— 46 10 11 'cutting'.

[Compare √ *kapp*—=*chid*— 'to cut' (H. 4 57); cf. √ *kapp*—='to cut' (PC. I, PC. II); cf. M. *kāp-ñē*, G. *kāp-vū*, Sindhi *kapaṇu*='to cut'; see ND. *kaṇnu*='to cut, hew'. Turner derives *kaṇ* from Sk. *kaṇṇ*, Pk. *kapp*—, See *kamṇa* below:]

41. **Kamṇa** (v. 1. *kappaṇa*—) 11 16 10 (v. 1. *kappaṇa*) 12 18 7; 28 36 15; 31 7 1; 83 6 6; 'a sort of lance fashioned out of iron', 'a dagger':

[=*sarvalohamayah kuntaḥ*, *kaṭāri*—(gl.); PSM. does not note *kamṇa*—, but notes *kappaṇi*— in the sense of 'scissors'. See *kappaṇa*—above. For the word *kaṭāri*— given in the gloss see Appendix]

42. **Karaḍā**— 3 20 5, 4 11 1, 17 3 5 'a kind of drum'.

[Compare PSM. *karaḍā*—(D) =*vādyā-viśeṣa* : cf. *karaḍā*— and *karaḍa*—occurring in this very sense in PC. III; cf. Kan. *karaḍe*='an oblong drum beaten on both sides, a sort of double drum'. *karaḍā*— is derived from Sk. *karaṭā* ; cf. MW. *karaṭa*—='a kind of drum' (Commentary on Varāhamihira's *Bṛhatsamhitā*.) See *tuṇava*—]

43. **Karamba**—57 1 11 'curds rice'.

[Compare PSM.. and Pāi 440 *karamba*—=*dadhyodana*—; in support of this meaning PSM. quotes from *Supāsaṇāhacariu*; cf. *karamba*='rice mixed with curds' (Supplement to J. O. I., vol. X, no. 2, p. 117); cf. G. *karmo*='an offering of rice mixed with curds and cumin seed'; cf. MW. *karamba*='a kind of gruel' (known in Vedic literature), and *karambha*='a cake or flour or meal mixed with curds, a kind of gruel (generally offered to Pūṣan as having no teeth to masticate hard food' (RV); cf. *karambhād*='epithet of Pūṣan' (Vedic Mythology by Macdonnel, p. 36.)]

44. **Karamba (ya)**— 16 1 13, 39 19 6, 46 3 9 'a multitude, a collection, a mixture'.

[=*samūha-*, *saṅghāta-* (gl.); cf. PSM. *karamba*=*dadhyodana-*, 'curds rice;' cf. *karambia-* occurring in the sense of 'mixed' in JC. and *karamvia-* in PC. I and PC. II; cf. MW. *karamba* = 'mixed', and *karambita*= 'intermingled'.]

In all the three occurrences in MP. *karamba* is found used compounded with *kusuma-* or *selimḍha-*. The commentator takes *karamba* to mean 'a heap, a collection'. But looking to the usual meaning of *karambita* in Sk. and Pk. it does not seem to be just a plain heap, but something like 'a mixed heap'. The development of meaning seems to be as follows: Something variegated by adding another thing, and then because of such additions the whole thing would take the form of a mixed heap, and then simply 'a heap or collection'.

45: √*Kal* 'to taste,' 'to ascertain by means of tongue':

kalai (pres. 3. s.) 52 2 6.

[The gloss loosely renders it with *spṛśati*; √*kal-* really means 'to taste, to ascertain by means of the tongue', and hence 'to touch.' The relevant passage is "*ko hālāhalu j̄hai kalai*"- 'who would taste the deadly poison with the tongue?' So it may be the usual sense of 'tasting and ascertaining', and not 'touching.' PSM. does not note it. Compare Apte √*kal*= 'to know, to take notice of.']

46. *Kaseru*- 1 3 12, 37 18 6, 48 2 1. 58 7 9, 'a kind of grass,' a bulbous root'.

[=*irṇa-*, *kanda-* (gl.), cf. PSM, *kaseru*=*jalīya-kanda-viśeṣa* quoting from Gauḍavaho; *kaseru* occurs at Nc. 1 6 2, where it is glossed as "*kharasū*". The editor of NC. has explained in the notes that *kaseru* is a 'kind of grass particularly liked by the hoars.' *kaseru* occurs in JC. also in this sense; cf. MW. *kaseru* v. 1. *kaseru* 'a kind of grass with a bulbous root- the root of *Scirpus Kysoor*' (*Suśruta*). For the word *kharasū*- given by the gloss in NC. see Appendix.)]

47. *Kāhala* 3 14 1, 4 11 8, 17 3 4, 78 26 4 'a war trumpet'.

[(=*raṇa-tūrya-*(gl.)) cf. PSM. *kāhala*=*vādyavīśeṣa-*; cf. *kāhala-* occurring in this very sense in JC. (1 21 5); *kāhala-* occurring in Tri. I is rendered by Helen Johnson with 'a perforated musical instrument'; cf. M. *kāhāl*= 'an ancient instrument of music, probably a horn'; cf. Kan. *kahaḷe*, Koṅ *kahaḷo*= 'a metal horn (trumpet) of a long tapering shape'; cf. MW. *kāhala*= 'a kind of musical instrument'.]

48. *Kidi*-8 3 8, 67 2 9 'a swine':

[=*sūkara-*(gl.); cf. *kidi*= *sūkara*-(H.1 251, Tr.3 4 72); cf. *kiri*= 'a

1. See *Nāyakumāracariu* edited by Hiralal Jain, p. 188.

boar' (Supplement to J. O. I vol.X, no.2, p.120); *kidi*—is derived from Sk. *kiṭi*—; cf. MW. *kiṭi*= 'a hog' (Kauśiki Sūtra) and *kiri*= 'a hog' (Uṇādisūtra).]

49. **Kimmīra**—7 19 3 'variegated'.

[=*vicitra*—(gl.); cf. PSM. *kimmīra*—= 'variegated'; Derived from Sk, *kirmāra*—, 'a variegated colour'.

50. **Kilikiṁci(y)a**—16 25 10, 60 13 8, 73 13 11 'love sports, amorous sports'.

[*kilikiṁciya-kālai*= *hāsyā-rudanayukta-kṛīḍayā* (gl. at 60 13 8), *surata*—(gl. at 73 13 11); cf. √*kilikiṁc*—= *ram*—, 'to sport' (H. 4 168, Tr.3 1 91); cf. √*kilikiṁc*— occurring in this very sense in Bh., Usā., Chand.; cf. MW. *kilikiṁcita*—= 'amorous agitation (such as weeping, laughing, being angry, merry, etc. in the society of a lover)' (Daśakumāra-carita).]

51. √**Kuṁc**— 'to bend, to curve':

kuṁcai (pres.3.s.) 88 8 11 (v.l. *khuṁcai*); *kuṁciya*—(p.p.) 57 10 12.

[PSM. does not note it. Compare √*kuṁc*— occurring in JC. at 2 17 7 and PC.I. √*kuṁc*— is connected with Sk. √*kuñc*—; cf. MW. √*kuñc*—= 'to make crooked' (Dhātupāṭha) and 'to bend or curve' (Suśruta). Alsdorf takes the variant reading '*khuṁcai*'; with this cf. G. *khuñc-ū*= 'to prick, to pierce'.]

52. **Kuruha**— 3 12 17, 26 3 14, 37 6 1, 40 10 9 'a tree'.

[=*vṛkṣa*—(gl.); PSM. does not record it; cf. *kuja*—= 'a tree' occurring in Yt. at 1 246 2; *kuruha*— is connected with *ku*+*ruha*— 'growing from the earth'; cf. MW. *kuruha*—(L)= 'a tree' and *kuja*—(L)= 'born from the earth, a tree'. See *kuroha*— below.]

53. **Kuroha**— 8 2 14 'a tree'.

[=*vṛkṣa*—(gl.); see *kuruha*—above.]

54. **Kusesaya**—48 6 7, 53 12 8 'a lotus'.

[(*kamalaṁ*—(gl.); PSM. does not note it; cf. MW. *kuśeśaya*—= 'a water-lily' (Mahābhārata).]

55. **Keraa**— 14 5 14, 71 14 3, 85 7 11;

Keri— 9 26 5, 12 6 4, 54 17 5, 71 19 3 'belonging to, pertaining to'.

[(Genitive post-position used *sambandhārthe*; cf. PSM. *kerā*—(D)= *sambandhin* (H.4 359, 373); cf. *kerā*— used as a genitive post-position in JC.— 2 13 18, NC, PC. I, Bh.; cf. G. *kerū*— 'for, for the sake of'; connected with Sk. *kāryaka*—. See Pischel § 176.]

56. **Kosapāna**— 73 29 13 'name of an ordeal'.

[The relevant passage is—“*nam dahamuha-ramaṇahu kosapānu*” - ‘as if (Sītā) swore that she would never dally with Rāvaṇa’; cf. PSM. *kosapāna*—= ‘an ordeal’ quoting from Gāthāsaptaśati. Vaidya renders *kosapāna*—with ‘a śapatha or divya, ordeal which one solemnly undertakes’. He compares with this the following passage from GS., 5. 48—“*saṃjāsamae jalapūriamjaliṃ vihaḍiekkavāma-aram, gorā kosapānujjaam va pamahāhivam ṇamaha*”—‘Bow down to Lord Śiva (Lord of Pramathas), who at twilight is as it were, out to perform the ordeal *Kośapāna* for Gauri with his palm-cavity filled with water and with his left hand free’. This shows that *kośapāna* is an ordeal performed in the twilight with a handful of water. Compare MW. *netra-kośa*—= ‘the water used at an ordeal or judicial trial (the defendant drinks thrice of it after some idol has been washed in it)’ Yājñavalkya Smṛti ii, 95;= ‘an oath’ (Rājataranṅiṇī 5, 325).]

57. **Galamoḍi**— 33 4 11 ‘a twist in the neck’.

[The relevant passage is—“*naḷiṇāha-karagge chittu jāma, galamoḍi paṇa-tthi tāsu tāma*”—‘when he touched with his lotus-like palms, the twist in her neck disappeared’. Vaidya renders it with *gala-vakratva*-. It is not noted by PSM. See ✓ *moḍ*-.]

58. **Goccha**—1 10 9 (v.l. *gomcha*-), 20 5 8 ‘a cluster, a bunch’.

[Compare *gocchā*—= *mañjorī*, ‘a cluster of blossoms’ (D.2 95); cf. *gocchā* occurring in the same sense in P.C.I.; cf. Kan. *goñce*—= ‘a mass, cluster.’ Kittel compares Sk. *guccha*-, *guñja*-, *gutsa*- with Kan. *kottu*, *gutti*, *gudi*. *goñcal*, *gone*, *gole*, *kuccu*, *koccu* = ‘cluster, bunch’ and the term *kude*—= ‘to be joined’¹. See ND. *guccha*—= ‘bunch, cluster’ for N.I.A. derivatives. *goccha*— is connected with Sk. *guccha*—; cf. MW. *guccha*—= ‘a bundle, bunch of flowers, cluster of blossoms’ (Gitagovinda). See *gomcha*— below.]

59. **Gomcha**—1 3 7 (v.l. *gomdi*-), 9 22 12 (v.l. *goccha*-) ‘a cluster, a bunch’.

[Compare *gomcha*— occurring in this sense in NC. and *gumcha*— in JC. See *goccha*— above. For the variant reading *gomdi*— at 1 3 7 see *gomda*—.]

60. **Gomiṇi**— 9 18 3, 25 4 1, 28 17 1, 46 3 7, 53 10 8, 70 1 10, 85 16 31, 90 2 1, Goddess of wealth’.

[= *lakṣmī*—(gl.); PSM. does not note it; Kittel notes *gomiṇi*— in the sense of ‘the great Lakṣmī’: cf. MW. *gomin*—= ‘the owner of cattle or cows’ and *gomiṇi*— occurring in Daśakumāracarita as a proper name.]

61. **Ghaṇaghāṇa**— 3 1 6, 13 5 7, 56 9 24, 62 4 10, 62 15 5, 71 12 4, 73 16 9, 99 12 5 'excessive, very much, many, dense'.

[=*sātiśayam* (gl); PSM. does not note it; cf. *ghaṇaghāṇa*- occurring in this very sense in NC. at 4 2 2 and 5 4 14. *ghaṇaghāṇa* is derived from Sk. *ghanaghana*= 'compact, thick']

62. **Ghiyaūri**— 91 21 10 (v.l. *ghiyāūra*-) 'a kind of sweet-meat'.

[=*ghṛta-pūra*-(gl); cf. PSM. *ghevara-*, *gheura-* (D)=*miṣṭāṇṇa-viśeṣa-*; cf. *ghiyāūra*- occurring in the above sense in PC.II, cf. *ghṛta-pūra*= 'sweet-meat' (supplement to J.O. I., vol.x, no.2, p.132); cf, MW. *ghṛta-pūra*= 'a sweet-meat' (Suśruta); cf Hi. *ghebar-*, G. *ghevar*= 'a kind of sweet-meat made of flour, milk, ghee, cocoanut and sugar'.]

63. ✓ **Ghiv**— 'to throw'.

ghitta— (p.p.) 52 16 9.

[Compare PSM. *ghitta*= *kṣipta*, 'thrown' quoting in support from Bh.; cf. *ghitta*- occurring in this sense in JC., NC. KC., PC. I; for a discussion see notes on the word *ghitta*- occurring at NC. 3 6 11¹.]

64. ✓ **Ghol**— 'to shake or agitate briskly, to dangle about, to swing to and fro':

ghulai (pres. 3. s.) 1 11 12, 2 1 8, 4 14 12, 5 15 2, 6 1 14, 7 9 6; *ghulamti* (pres.3.pl.) 70 21 4; *ghulesai* (fut.3.s) 22 12 6; *ghulamta* (pres.p.) 3 5 13, 8 2 14, 9 3 8, 11 19 9, 73 18 12; *ghuli(y)a*-(p.p.) 3 10 10, 4 15 6, 9 17 10, 9 28 6, 17 1 12, 17 13 1, 27 7 9, 32 14 6, 38 14 4, 66 17 9, 71 17 13, 82 1 3, 88 7 10.

[The gloss loosely renders *ghulai* with *patati* at 4 14 12 and at 5 15 2; in both the places *ghūrṇati* suits the context; Cf. ✓ *ghul*- occurring in this very sense in JC., NC., PC.I, II, Bh., KC. For N.I.A. derivatives see ND. *gholnu*= 'to stir, mix' ✓ *ghul*- is probably derived from Sk ✓ *ghur*- which lies at the basis of ✓ *ghūrṇ*-.]

65. ✓ **Ghor**— 'to snore';

ghorai (pres. 3.s.) 69 3 9; *ghoramta* (pres.p.) 85 7 8.

[compare PSM. ✓ *ghor*= 'to snore'; cf. ✓ *ghor*= 'snore' (PC. III); cf. G. *ghor-vū*, M. *ghor-nē*= 'to snore'; for N.I.A. derivatives see ND. *ghurnu*= 'to snore'. ✓ *ghor*- is derived from Sk. *ghur*-, 'to cry frightfully, to snore'.]

66. ✓ **Ghol**— 'to shake, agitate briskly, dangle':

gholai (pres 3.s.) 12 5 29, 52 10 5, 85 2 7; *gholamta* (pres.p.) 3 2 6, 4 1 5, 29 10 5, 35 1 5, 61 22 4; *gholamāṇa* (pres. p.) 9 25 1, 12 8 5; *gholira*- (verbal derivative) 38 8 1, 38 17 11, 83 8 4, 86 2 12.

[Compare √ *ghol-* = *ghūrṇ-*, 'reel' (H. 4 117, Tr. 2 4 142); cf. *ghol-* occurring in this very sense in JC., NC., Bh., PC. I, Vajjā; cf. M. *ghol-ṇē* = 'to shake about, to shake briskly' See √ *ghul-*.)

67. √ **Cakkam-** 'to move about, to wander':

cakkamai (pres.3.s.) 97 1 12 (v.l. *cikkamai*).

[Compare √ *cakkam-* = *bhram-*, 'to roam about, to go about' (H.4 161, Tr.3 1 96): Ramanujaswami renders √ *cakkam-* with 'turn round'¹: but 'to wander' appears better. √ *cakkam-* is connected with Sk. *caṅkram-*, 'to go about'. See √ *cikkam-* and √ *cikkav-*]

68. **Camdujjaya-** 46 13 17 'a night lotus, a sort of lotus that blooms at moon-rise'.

[=*kumudani* (gl.); cf. *caridojja-* = *kumudani*, 'a lotus said to open at moon-rise' (D 3 4, Tr.1 4 121, 56) Trivikrama explains the word as follows: "*candrena dyotate iti camdojjam*"; cf. also *camdujjaya-* = *kumuda-* (Pāi. 58); cf. *camdujjaya-* occurring in this very sense in PC. III, *camdujjua-* in Līlāvai 24a) and *camdojjaa-* in Candralekhā at 3 4 6; cf. MW. *candrikāmbuja-*(L) = 'a lotus blossoming during night, moon shine lotus'.]

If we follow Trivikrama, then the form of the word would be *candrodyota-*; or more probably the word is to be derived from Sk. *candra-* + *udyata-*; 'that which rises or awakens at the touch of moon', where *udyata-*, 'active' may be taken in the special sense of 'awakened' or 'blown'.

69. √ **Camakk-** 'to get startled':

camakkai (pres.3.s.) 69 1 13, 71 8 3, 88 10 10 (v.l. *cavakkai*); *camakkia-* (p.p.) 60 28 2.

[=*bibheti* (gl.); cf. PSM. √ *camakk-* = *camat+kr-*; cf. √ *camakk-* occurring in this very sense in NC.; cf. Hi. *camaknā*, *cauknā*, G. *cōk-vū*, *camak-vū* = 'to startle'; √ *camakka-* is derived from Sk. *camat-+kr-*. See √ *cavakk-* and √ *cimmakk-*.]

70. √ **Cavakk-** 'to get startled, be frightened':

cavakkami (pres.1.s.) 52 23 15; *cavakkai* (pres.3.s.) 35 8 1 (v.l. *camakkai*), 38 8 9; *cavakkia-*(p.p.) 50 1 16.

[=*bibhemi*, *bhūta-*(gl.); PSM. does not note it. See √ *camakk-* and √ *cimmakk-*.]

1, See Deśināmamālā, edited by Ramanujaswami, Appendix II p. 104

71. **Cāra-** 68 6 5 'a morsel of grass'.

[=*tyṇa-kavalam* (gl.); PSM. does not note the word in this sense; cf. Hi., G. *cār*= 'food for cattle' and M., G. *cārā*= 'food for beasts and birds (grass, leaves, grains, worms etc., yet especially understood of gras-)'. For N. I. A. derivatives see ND. *cāro*= 'food (especially for animals)'. *cāra-* is connected with Sk.√*car-*, 'graze'.)]

72. √**Cimmakk-** 'to startle':

cimmakkai (pres.3.s.) 16 2 3, 60 23 8.

[=*camatkytim karoti* (gl.); PSM. does not note it; √*cimmakk-* is derived from Sk. *camat-*+*ky-*. See √*camakk-* at S. No. 69 and √*cavakk-*.]

73. **Cirāṇi-** 30 16 4 'old one'.

[The text gives the reading *virāṇi* and *virāgiṇi* as the gloss on it. But the word is not attested elsewhere. It is quite probable that the better reading is that preserved by MBP manuscripts, namely, *cirāṇi-*. In that case *cirāṇi*= 'old one' which would be derived from Sk. *criātana-*. Hence the word "*virāṇi*" in the text appears to be a ghost word, formed as a result of the confusion between *va-* and *sa-*. The relevant passage is—"kahāṇi gujjha-rahacche cāru cirāṇi—" 'the old story charming on account of deeply mysterious elements', See *virāṇi-*.)]

74. **Cūcūmbiya-** (p.p.) 52 11 2 'touched'—

[=*sprṣta-*(gl.). Reduplicative of Sk.√*cumb-*, 'to touch softly'.)]

75. √**Cuṇ-** 'to eat (w.r. to birds)':

cuṇanti (pres.3.pl.) 16 13 2.

[The relevant passage is - "*kaṇisaṃ cuṇanti riṃchā*" 'the parrots are picking the ear-of-corn'; cf. PSM. √*cuṇ*=*ci-*, 'to eat (w.r. to birds)'; in support of this sense PSM. quotes the following passage from Sūktamuktāvali: - "*kāo līmbohalim cuṇai*" - 'crow picks nīma-fruits'; cf. √*cuṇ-* in this sense occurring in JC. at 1 3 12; cf. Hindi *cugnā*, G. *caṇ-vu*= 'to pick up grains with beak, to eat grains (said of birds)'. √*cuṇ-* is derived from Sk. **cunoti*; cf. *cinoti*= 'collects'. See ND. *cunnu*= 'to pucker, gather'.]

76. **Cūya-** 91 11 2 'the nipple of the breast'.

[=*cūcukāgra-*(gl.): cf. *cūā*= *stanaśikhā*, 'nipple' (D. 3 18); cf. G. *cūci*= 'the nipple of the breast'; *cūya-* can be regularly derived from Sk. *cūcuka-*→*cūā-*; cf. MW. *cūcukāgra*= 'nipple' (of the breast) (Vikramorvaśi and *cūci*= 'the female breast' (W).]

77. **Cokkha-** 73 28 13, 93 6 4 'pure, clean'.

[Compare PSM. *cokkha*-(D)= *suddha-*, *pavitra-*, quoting in support

from Nāyādhammakahāsutta; cf *cokkha-* occurring in this sense in PC. II. For N. I. A. derivatives see ND. *cokho*= 'pure, clean, limpid'; *cokkha-* is derived from Sk. *cokṣa-*= 'pure'.]

78. √*Ghaḍḍ-* 'to abandon, give up, leave':

chaddīvi (abs.) 49 7 13, 64 7 1, 101 21 5 (v.l. *chaṁḍīvi*); *chaddīūna* (abs.) 3 14 8 (v.l. *chaṁḍīūna*; *chaddī(y)a-*(p.p.) 12 11 10 (v.l. *chaṁḍīa-*), 14 3 3 (v.l. *chaṁḍīya-*), 22 20 9, 30 6 6, 48 14 5, 48 21 11, 52 21 7, 89 17 8.

[Compare √*chadd-*= *muc-*, 'release' (H.4 91); cf, √*chadd-*—occurring in this very sense in JC. NC., PC. I, Bh. For N. I. A. derivatives see ND. *chāṛnu*= 'to relinquish, give up'. Turner connects it with Sk. *chard-*, 'cause to flow over, vomit, leave'. See √*chaṁḍ-*.)]

79. √*Chamḍ-*— 'to give up, abandon, leave':

Chamḍahi (pres. 2.s.) 22 13 6, 38 20 3 (v.l. *chaddahi*); *chamḍai*, (pres. 3. s.) 16 22 6, 28 9 2 (v.l. *chaddai*) 85 10 7 (v.l. *chaddai*), 94 9 7 (v.l. *chaddai*); *chaṁḍīvi* (abs.) 7 19 15, 33 2 6 (v.l. *chaddīvi*), 35 3 7, 43 3 15, 62 13 9, 92 19 9, 94 12 1, 100 5 10 (v.l. *chaddīvi*); *chaṁḍī(y)a-*(p.p.) 8 8 13, 11 17 4, 21 11 7, 41 17 11, 54 5 3, 58 15 11, 65 10 5 (v.l. *chaddīa-*), 78 5 4, 79 12 1, 81 11 8 (v.l. *chaddīya-*), 94 2 7 (v.l. *chaddīa-*); *chaṁḍāvia*—(caus.p.p.) 101 13 9, [= *tyakta*—(gl.); cf, √*chaṁḍ-*=*muc-* (Tr.3 1 41): cf, √*chaṁḍ-*—occurring in this very sense in NC. and KC.; cf, M. *sāṇḍ-ṇe*= to cast away, to give up'; cf. G. *chāṇḍ-vū*, Hi. *chāḍnā*= 'to abandon, to leave'. See √*chadd-*.]

80. *Chucchuṁdari-* 90 4 11 'a musk-rat, a mole'.

[(Compare PSM. *chacchuṁdara*-(D)= 'musk rat'; cf. MW. *chucchundara* (Sūsṛuta) and *cucundari* (L)= 'musk rat'. The word *chucchuṁdari-* is made up of *chuccha-*+*uṁdari* or *uṁduri* where *chuccha-* means *tuccha-* according to Hemacandra (H. 1 204).]

81. *Jagai-* 9 21 5 'a fortress'.

[The gloss renders it with *uparyuṣari trīṇi pīṭhāni*; cf. PSM. *jagat*= *prākāra-*, *durga-*, 'a fortress'; derived from Sk. *jagati-*, cf. MW. *jagati* (L)= 'the site of a house'.]

82. *Jivvahara-/Jivvāhara-* 52 20 32, 54 11 3 'name of the elder brother of Kṛṣṇa'.

[=*balabhadra-*(gl.): PSM does not note it; may be derived from *jīva-*+*hara-*.]

83. √*Jūr-* 'to be afflicted, distressed':

jūrahi (pres. 2. s.) 34 9 3, *jūrai* (pres. 3. s.) 14 9 6, 19 2 11, 30 14 6, 31 15 7, 37 11 3, 58 15 6 (v.l. *jhūrai*), 66 3 11, 71 18 6, 78 21 8 (v.l. *jhūrai*): *jūramti* (pres. 3. pl.) 12 5 17; *jūri(y)a-* (p.p.) 54 4 6, 59 12 2.

[=*khedita-*(gl.): cf. √*jūr-* occurring in this very sense in JC., NC., PC. II, PC. III, Bh.; cf. G. *jhūr-vū*= 'to suffer through longing': √*jūr-* is connected with Sk. *jvar-*; cf. MW. *jvar-*= 'mental pain, affliction, grief' (Mahābhārata). See *jūra-* at S. No.85 and *jūraṇa* at S. No. 87.]

84. √*Jūr-* 'to torment, to hurt, to destroy',

jūrahi (pres. 2. s.) 47 5 7; *jūrai* (pres. 3. s.) 88 8 8.

[=*vidhvāmsaya* (gl.); cf. PSM. √*jūr-*= 'to hurt, to kill': cf. √*jūr-* occurring in this sense in PC. I; cf. MW. √*jūr-*= 'to hurt' (Dhātupāṭha). See *jūrāvaṇa-* below.]

85. *Jūra-* 9 9 10 'causing anxiety or distress'.

[=*saṅkocaka-*(gl.) See √*jūr-* at S. No. 83 and *jūraṇa-* at S. No. 87.]

86. *Jūra-* 25 10 9, 50 12 9 'destroyer'.

[=*nāśaka-*(gl.); see *jūr-* at S. No. 84.]

87. *Jūraṇa-* 7 6 12, 70 20 4, 78 2 1 'affliction, distress'.

[See √*jūr-* at S. No. 83.]

88. *Jūrāvaṇa-* 78 6 12 'tormentor'.

[cf. *jūrāvaṇa-*= 'tormentor' (PC. I). See √*jūr-* at S. No. 84.]

89. √*Dhukk-* 'to approach, reach, proceed towards, meet together':

ḍhukkai (pres. 3. s.) 38 19 7, 74 1 21; *ḍhukkamta* (pres. p.) 3 10 14; 19 2 9, 83 10 3; *ḍhukka-*(p.p.) 16 17 15, 17 11 3, 21 9 9, 24 7 12, 35 15 1, 49 14 3, 81 6 5, 84 15 9, 84 17 10, 86 1 10, 86 2 5; *ḍhukkā-* (p.p.enl.) 30 19 4, 65 12 2, 84 18 9.

[=*prāpta-* (gl.); cf. PSM. √*dhukk-*= *mil-*, 'meet'; cf. √*dhukk-* occurring in this very sense in JC. at 2 13 12 and PC. I. For N. I. A. derivatives see ND. *ḍhuknu*= 'to lie in wait, to lurk'. √*dhukk-* is connected with Sk. √*dhauk-*= 'to go, approach'.

90. √*Dhoy-* 'to give, offer':

ḍhoyahi (pres. 2. s.) 85 3 9; *ḍhoyavi* (abs.) 16 9 6, 93 6 10; *ḍhoi(y)a-* (p.p.) 13 9 19, 38 11 7, 57 4 4, 83 3 4, 83 12 9.

[=*datvā, ḍṛta* (gl.); cf. PSM. √*dhoy-*= 'to offer'; cf. √*dhoy-* occurring in this very sense in JC., PC. I. and PC. III. Derived from Sk. *ḍhuak-*= 'to present; to offer'. See √*dhov-* below.

91. √*Dhōv-* 'to bring near':

dhovahi (pres. 2. s.) 22 19 6.

[Comare Sk. *dhauk-* = 'to bring near, cause to approach'; see √*dhoy-* above.]

92. *Nāi-* 102 2 5 'particle of prohibition or negation — 'not'.'

[=*mā* (gl.); the relevant expression is — "*nāi navaṃtu*" — 'don't salute (me)'; cf. *nāi* = *naṅarthe*, 'negation' (H. 2 190); cf. Vedic *nakim*, 'no one, nobody' and *nakim* 'not, not at all, never'.]

93. *Navara* 1 17 12, 22 5 1, 39 2 6, 81 15 8, 82 15 4 'soon after, thereafter, however, thereupon, only'.

[=*kevalam* (gl.); cf. *navara=kevala-*, 'only', *anantara-*, 'immediately after' (H. 2 187); cf. *navara* occurring in this sense in NC., PC. I, Vajjā., Sam. K.: *navara* is connected with Sk. *na-+param.*]

94. √*Niyacch-* 'to see':

niyacchahi (pres. 2. s.) 87 9 11; *niyacchai* (pres. 3. s.) 11 1 4, 47 6 5; *niyacchae* (pres. 3. s.) 3 5 4; *niyacchevi* (abs.) 50 4 1; *niyacchi(y)a* -(p,p.) 2 9 19, 3 11 8, 65 18 1, 82 16 10, 83 13 3, 83 18 6,

[=*nirikṣate*, *nirikṣita-*(gl.); cf. √*niyacch=drś-*, 'to see' (H. 4 181, Tr. 2 4 153); cf. √*niyacch-* occurring in this sense in JC., NC, and PC. I. Possibly connected with Sk. *ni-+cakṣ-*,

95. *Niyattha-* 85 4 12 'worn'.

[=*parihita-*(gl.); cf. *niattha=parihita-*, 'worn' (D. 4 33) and *niattha=parihitam vastram* (Tr. 3 4 72, 82); cf. *niyattha-* occurring in this very sense in PC. I and PC. III: possibly connected with **nivasta-*, *ni-+vas-+ta-*,

96. √*Nicchadd-* 'to leave, to give up':

nicchaddai (pres. 3. s.) 18 10 6 (v.l. *nicchamḍai*)

[*ni+chadd-*, See √*chadd-* and √*chamḍ-*.]

97. √*Nippil-* 'to twist, squeeze water from wet cloth, to press':

nippilahi (imp. 2. s.) 88 19 5.

[The relevant passage is — "*uppari potti ghitta vihasante, nippilahi kaḍillu paribolliya*" — 'he threw the dhoti at her laughing and said, "squeeze my loin-garment dry"': cf. PSM. *nippiliya=* 'pressed, squeezed': *ni-+pil-*, see √*pil-*.]

98. √*Nilumc-* 'to pluck':

nilumcai (pres. 3. s.) 78 16 10.

[Compare PSM. √ *luñc* = 'to pluck the hair'; connected with *ni*+*luñc* = 'to pluck, to pull out'.]

99. **Nivāvana-** 36 1 11 'extinguishing'.

[=*vidhyāpana* (gl.); PSM. does not note it; cf. M. *niv-ñē* = 'to cool'; *nivāvana-* is derived from Sk. *nivāpana-*. See √ *niv-*.]

100. √ **Nisumbh-** 'to destroy, to fell on the ground and rub violently, to curb, check':

nisumbhai (pres. 3. s.) 76 10 6; *nisumbhae* (pres. 3. s.) 7 16 1; *nisumbhi(y)a-*(p.p.) 7 5 6, 73 10 2; *nisumbhaa-*(p.p.) 71 18 7, 76 4 9. [= *cūrṇitaṃ sat naśyati* (gl. at 73 10 2); at 7 16 1 *nisumbhae* is loosely rendered with *vaśyam karoti*; but it is a special development of *mardana-*; at 7 5 6 *nisumbhia-* is loosely rendered with *prakṣipta-*, it should be *nipātita-*, cf. PSM. *nisumbhia-* = *nipātita* and *nisumbhana-* = *mardana-*, *vyāpādana-*; *vināśa-*, cf. √ *nisumbh-* occurring in this sense in JC. at 2 15 7; connected with Sk. *ni*+*sumbh-*, 'to kill, harm, injure'. See *nisumbha-* below.]

101. **Nisumbha-** 3 14 19, 35 1 4, 57 5 5 'destroyer'.

=*vidhvāmsaka-*, *sphēṭaka-*(gl. at 3 14 19 and 57 5 5); at 35 1 4 the gloss loosely renders *nisumbha-* with *sparśin-*. At 3 14 19 and at 35 1 4 the context is the description of tall and high mansions. Hence, here the expressions "*abhayaṃ nisumbha-*" and "*ṇahagga-nisumbha-*" are used just like the Sk. expression '*abhralih-*' which means 'licking the clouds or scraping the clouds', and hence 'touching' (*sparśin-*). These are the ornate expressions to connote 'as tall as the sky, penetrate through the clouds, destroy the clouds as it were'. MW. notes *nisumbha-* as a proper name of a *Dānava-* quoting from *Harivaṃśa*. See √ *nisumbh-*.]

102. **Nihā(y)a** —9 21 4, 18 13 8, 19 7 12, 20 22 12, 28 25 8, 29 3 6, 47 9 14, 66 1 7, 70 7 1, 73 1 7, 77 6 3, 77 12 24, 78 7 7, 79 11 6 81 5 10, 87 7 14, 98 3 9, 99 2 10, 99 3 5 'a multitude, a collection, a group.'

[=*samūha-*, *nivaha-* (gl.); cf. *niḥāa-* = *samūha-*, 'a collection, a group' (D.4 49, Pāi.18); cf. *niḥāya-* occurring in this very sense in *Lilāvai*, JC. at 2 12 15 and NC. at 1 19 3. Pischel derives it from Sk. *nighāta-*¹.)

103. √ **Niv-** 'to extinguish'.

ṇivai (pres.3.s) 2 19 10, 5 5 4, 81 9 10.

[=*vidhyāpayati*, *vidhyāti*, *aṅgāra-rūpatāṃ tyajati* (gl.); PSM. does not note

1. See Pischel § 206.

it; √*nīv-* occurring in this very sense in NC. M. *nīv-ñē*= 'to cool'. Derived from Sk. *nirvāti*= 'extinguishes'. See *nivāvāna-*.)

104. **Taṇumodī**— 49 4 14 'stretching the limbs in laziness, yawning'.

[PSM. does not note it; cf. *mukha-moṭana-*= 'the twisting of the face' (Prabandhacintāmaṇi); cf. M. *aṅgmodā*= 'yawning and stretching'; for the formation, cf. *balāmodī*, 'per force' (but literally, 'twisting through force'). See √*mod-* and *galāmodī-*.]

105. **Taru**— 25 19 13 'quickly'

[=*śiḡhram* (gl.); PSM. does not note it; *taru* is connected with Sk. *tvar-*. See *turaṇ-*.)

106. √**Tal**— 'to fry':

talivi (abs.) 7 3 8, 16 23 6, 90 4 18.

Compare √*tal-*= 'to fry'; cf. *tal-* occurring in this sense in JC. at 3 6 3; cf. M. *tal-ñē*, Hi. *talnā*, G. *tal-vū*= 'to fry in oil or clarified butter'. For N.I.A. derivatives see ND. *tarnu*= "cook by parching". MW. records *talita* in the sense of 'fried' from Bhāvaprakāśa. See *talāṇa-* below.)

107. **Talaṇa**— 46 10 11 'frying'.

[Compare *talaṇa* occurring in this sense in JC. at 2 17 8. See √*tal-* above.)

108. **Timigila**—73 20 5 'a large fish, (literally swallower of a smaller fish).'

[=*timih matsya-viśeṣaḥ sa gilyate yena saḥ timiṅgilaḥ* (gl.); cf. *timiṅgila*= *mīna-*, 'a fish' (D. 5 13); connected with Sk. *timiṅgila-*; cf. MW. *timi-*= 'a kind of whale or fabulous fish of an enormous size' (MBh) and *timiṅgila*= 'a large fabulous fish' (MBh).]

109. √**Timm**— 'to get wet':

timmai (pres.3.s.) 14 9 6, 32 23 13, 41 10 13; *timmiya-* (p.p.) 83 11 1.

[=*ārdrībhavati, ārdrikriyate* (gl.); cf. PSM. √*timm-*= 'to get wet'; connected with Sk. √*stim-*, 'to become wet or moist'. See ND. *tiun*= 'meat and vegetables eaten with rice'. See *timmaṇa-*.)

110. **Timmaṇa**—25 13 5, 91 22 3, 'a secondary dish to the main dish (perhaps dried pickles which can be fried)'.]

[*vyāñjana-, vyañjana-viśeṣa-* (gl.); D.2 35 notes *kusaṇa-*= *tīmaṇa-*, 'sauce'; cf. PSM. *tīmaṇa*=*kaḍhī*, 'a curry'; cf. *timmaṇa-* in this sense occurring in JC at 2-24 5, PC.II, *tīvaṇa* in Bh. and *temana* in Tri. II; cf. MW. *temana* (L)= 'a sauce' and Apte *temana*= 'sauce, condiment'. See ND, *tiun*. See √*timm-*.]

111. **Titta**—69 26 3 (v.l. *simta-timta* ?) moist, wet'.
[=*jalārdra*- (gl.); cf. *timta=ārdra*-, 'wet' (H.4 431); connected with Sk. *√stim*-, 'to become wet',]
112. **Tuṁḍa**— 86 8 9 (v.l. *toṁḍa*-) 'the mouth.'
[=*mukha*- (gl.); the relevant passage is - "*kaṁsu kayamtaḥ tuṁḍi kaṅhaṇa ghalliu*"- 'Kṛṣṇa threw Kaṁsa into the mouth of Yama'. cf. *tuṁḍa*= *āsyaṁ*, face, mouth' (H. 1 116); cf. *tuṁḍa* occurring in this very sense in JC., NC., Bh.; cf. M. *toṅḍ*= 'mouth, face'; connected with Sk. *tuṅḍa*-; cf. MW. *tuṅḍa*= 'a beak, snout' (MBh.) and 'the mouth (used contemptuously)' (Bādarāyaṇa- Śaṅkara's commentary). See *toṁḍa*-.]
113. **Turaṁ**— 69 5 11 'quickly'.
[=*śighram* (gl.); cf. *√tur*-=*toar*-, 'make haste' (H.4 172); see *taru*.]
114. **Tulākoti**— 42 7 5, 47 8 9 'an anklet'.
[=*nūpura*-, *pādāṅguda*- (gl.); PSM. does not note it; cf. *tulākoti*- occurring in this very sense in JC. at 4 17 21 and PC.II; derived from Sk. *tulākoṭi*-; cf. MW. *tulākoṭi*= 'a foot-ornament of women' (Kādambari); Kittel also notes the word in the sense of 'a ring for the toe'.]
115. **Tūli**— 57 15 6 'a cotton bed.'
[The relevant passage is - "*jo ciru suhū sovaṁtau tūlihi, so evaḥī hāu lolami dhūlihi*"- 'I, who was comfortably sleeping on a cotton bed in the past, now am rolling about in the dust'; cf. PSM. *tūliā*= 'a bed made out of cotton'; cf. old M. *tūḷi* and Jñāneśvari *tulai*= 'a bed'; connected with Sk. *tūlikā*= 'a mattress filled with cotton, a down or cotton bed' (Apte).]
116. **Trya**— 7 1 11, 9 22 9, 35 9 11, 43 12 9 (v.l. *tiya*-) 'a lady'.
[PSM. does not note it. Derived from Sk. *strī*-+*ka*-.]
117. **Toṁḍa**— 5 3 3 (v.l. *tuṁḍa*-) 'face.'
[Compare *toṁḍa*=*mukha*-, 'face' (H. 1 116); cf. M., Koṅ. *toṅḍ*= 'face, mouth'; see *tuṁḍa*-.]
118. **Thāma**— 43 11 3 'an abode, a house'.
[=*nilaya*- (gl.); cf. PSM. *thāma*= 'place'; cf. *thāma*- occurring in this sense in Sam. K.; connected with Sk. *sthāman*-, cf. MW. *sthāman* 'station, seat, place' (AV).]
119. **Thūha**— 9 26 9, 38 23 3, 40 12 46, 43 12 4, 63 8 7 'a tower, minaret, turret, top of a mansion'.
[=*ratna-stūpa*- (gl.); cf. *thūha*= *prāsāda-śikhara*-, 'the top of a palace or mansion' (D. 5 32 ; Pāi. 956); cf. *thūha*- occurring in this sense in PC. I; connected with Sk. *stūpa*-; cf. MW. *stūpa*= 'top summit' (RV). See ND. *thupro*= 'heap, pile, crowd, assembly'.]

120. **Thora**— 67 2 6 'large and round.'

[The relevant passage is —“*thora-thembha-thippira-ṇaho*” — ‘the sky from which large drops of water were dripping’ : cf. *thora*—=*Krama-pr̥thu-parivartula*—, ‘gradually becoming large and round’ (D.5 30) and *thora*—= *sthūla*—(H. 2 99; Pāi.126); cf. *thora*— in the above sense occurring in JC.; connected with Sk. *sthūra*—, ‘big, stout’ (RV). See ND. *thore*.]

121. **Divaddha**— 11 26 8 ‘one and a half’.

[Compare PSM. *divaḍḍha*— (D) = *dyapārdha*, ‘one and a half’; cf. *divaḍḍha*— in this sense in Bh.; cf. M. *diḍh*, Koṅ. *deḍha*= ‘one and a half.’ Connected with Sk. *dyardha*—.]

122. **Dratti**— 60 5 2 (v.l. *datti*) ‘quickly, swiftly, soon.’

[=*śighram* (gl.); PSM. does not note it; D. 5 41 notes *dutti* in the sense of *śighram*, ‘soon’; *dratti* is connected with Sk. *drāg iti* — See *davatti*.]

123. **Dhaiya**— 85 7 4 ‘satisfied’.

[*niddamdhaiya*= *nidrāṭṭptaḥ* (gl.); connected with Sk. *dhṛā*—= ‘to be satisfied’. See *dhau*—, √*dhā*—, and *dhava*—.]

124. **Dhau**— 69 3 10 ‘satisfaction’.

[=*ṭṭṭi* (gl.); cf. *dhau*— occurring in this very sense in PC. III; cf. also *dhara*— occurring at 75 9 10 in PC. III; most probably it goes back to Sk. √*dhṛā*—, ‘be satisfied’; compare this with G. *dhārā-vū*= ‘to be satisfied’ derived from *dhṛā*—, ‘to be satisfied’: the noun form may be **dhṛaya*— from which the word *dhau*— evolved, meaning *ṭṭṭi*—, ‘satisfaction’. See *dhava*—, *dhaiya* and √*dhā*—.]

125. **Dhava**— 51 16 7, 77 6 12 ‘satisfaction’.

[=*ṭṭṭi* (gl.); see *dhau*, *dhaiya*, √*dhā*—.]

126. √**Dhā**— ‘be satisfied’:

dhāi (pres. 3. s.) 91 21 11.

[PSM. does not note it. Compare *dhāi* occurring in this very sense in JC. at 3 13 8 and *dhaiya*— in PC. III. Derived from Sk. *dhṛā*—, ‘to be satisfied’. See *dhaiya*—, *dhau* and *dhava*—.]

127. **Dhārā**— 4 17 11 ‘a kind of musical measure, employed when Heroic sentiment is depicted’.

[Tippaṇā of Prabhācandra gives—“*vīvarasābhinayo dhārātālaḥ*”. Connected with Sk. *dhārā*—.]

128. **Dhāha**— 14 8 5, 60 14 13 ‘distressed cry for urgent help, cry of lamentation’.

[Compare PSM. *dhāha*-(D)= 'a clamour'; cf. *dhāha* occurring in this very sense in NC., PC. I, PC. II, PC. III and √*dhāhāv*- 'to cry for help' occurring in JC. at 2 25 4 and 2 26 7, PC. I and PC III; *dhāhāvīa*- occurring at JC. 2 26 7 is loosely rendered with *śokayukta*- in the Index; cf. G. *dhā*= 'a clamour for help, a desire for support' and Hindi *dhāha*= 'crying, weeping'; *dhāha*- is connected with Sk. *dhāvatha*, 'you run to my help; hence *dhāha*-.]

129. **Paimdhana-** 35 10 2, **Payaimdhana-** 83 2 5 (v.l. *paidhana-*, v.l.- *paimdhana-*) 'a garment, a dress'.

[=*paridhāna*-(gl.); PSM. does not note it; connected with Sk. *pra*-+*vyadh*-; cf. √*āiddh*-.]

130. **Pacchāuha** 69 26 2 (v.l. *pacchāmuha-*) 'backward'.

[=*paścāt* (gl.); the relevant passage is - "*pacchāuhapāyāhī osarai*" - 'moves away with backward steps'; cf. PSM. *pacchā*= 'the back portion'; cf. Hi. *pachāh*- and *pachāhiyā*- which are connected with Pk. *pacchā*-, Sk. *paścāt*-; *pacchāuha*- is derived from Sk. *paścāt+mukha*-, Pk. *pacchā+muha*-.]

131. **Pacchāuhū** 33 11 3 (v.l. *pacchāmuhū*) 'turning the back upon, having the face turned away'.

[The relevant passage is - "*dhīra vi pacchāuhū osaramīti*" - 'even a hero runs away turning his back'; Vaidya renders it with *paścānmukharī*; cf. PSM. *pacchāmuha*= *parānmukha*-; derived from Sk. *paścāt+mukha*-.]

132. **Paḍakudi-** 29 5 8 'tent',

[Compare PSM. *paḍakudi*= *vastra-grha*-, 'a tent'; cf. *paḍavā*= *paṭakuṭi*, 'tent' (D. 6 6) and *paḍamā*= *dūṣyapaṭam* (Tr. 2 1 30, 103); derived from Sk. *paṭakuṭi*-; cf. MW. *paṭakuṭi*= 'a tent of wool or felt' (Commentator on Kātyāyana Sūtra).]

133. √**Paḍhukk-** 'to approach, to go near':

paḍhukkai (pres. 3. s.) 32 17 2, 51 1 12; *paḍhukkāa*-(p.p.enl.) 26 14 5. [Vaidya renders *paḍhukkai* at 32 17 2 with *prasarati*; cf. PSM. *paḍhukka*= *praḍhaukita*-quoting from Bh.; cf. √*paḍhukk*- occurring in this very sense in PC. II; *pra*-+*ḍhukk*-; see √*ḍhukk*-.]

134. √**Pariyamc-** 'to go round, to circumambulate, to surround':

pariyamcivi (abs.) 7 26 8, 12 2 3, 21 2 11, 30 6 7, 32 3 15, 41 7 1, 58 7 8, 81 8 1, 87 14 7; *pariyamcevi* (abs.) 3 10 17, 38 14 9; *pariyamcēppīṇu* (abs.) 40 5 22, 51 11 11; *pariyamci(y)a*-(p.p.) 6 8 7, 8 13 6, 17 16 10, 37 19 8.

[=*pradakṣiṅkṛtya*, *paribhramya*, *triḥ pradakṣiṅkṛtya* (gl.); at 8 13 6 *pariyamciya-*, is used in the sense of *pariveṣṭita-*, 'surrounded'; the relevant passage here is - "*parihātiehi pariyamciyā*" - '(the cities) surrounded by three moats'; PSM. notes √*pariyamc-* in the sense of 'to go near': cf. √*pariyamc-* occurring in the above sense in JC. at 1 12 14, NC., PC. I, II, and Bh. Derived from Sk. *pari+ac-*.]

135. √*Parighul-* 'to move to and fro, to dangle, to shake or agitate briskly':

parighulamānti (pres. 3. pl.) 10 3 3; *parighuli(y)a-*(p.p.) 93 7 3, 99 19 6, [= *vilasānti* (gl.); *pari+ghul-*; see √*ghul-*.]

136. √*Pariludh-* 'to roll down':

pariludhia- (p.p.) 3 17 2 (v. 1. *paridhulia-*)

[=*patitam* (gl.) derived from Sk. *pari+luth-*, 'to roll on the ground'.]

137. √*Palatt-* 'to return':

palattai (pres. 3. s.) 65 20 3,

[See √*pallatt-* at S. No. 139 and √*palhatth-* at S. No. 143.]

138. √*Palott-* 'to fall, to turn topsy-tury':

=*palottiya-*(p.p.) 45 9 11, 77 10 1; *palotta-*(p.p.) 65 20 4.

[=*pātita-*, *unmūlita-* (gl.); cf. PSM. √*palott-*= 'to fall' (H. 4 200) and *palotta-*= *patita-* (GS); cf. √*palott-* occurring in this very sense in JC., NC., PC. I. & PC. II; connected with Sk. *pra+luth-* 'to knock down' (Dhātupāṭha); see √*palatt-*, √*palhatth-* and √*pallatt-*.]

139. √*Pallatt-* 'to return, to go back':

pallattami (pres. 1.s.) 22 15 12; *pallatta-*(p.p.) 25 2 12 (v.l. *pallattia-*).

[Compare √*palott-*= *prati+ā+gam*, 'to return' (H. 4 166, Tr. 3 1 98); cf. √*pallatt-* occurring in this sense in PC. II. & Bh. and √*pallutt-* in PC. I: cf. Hi. *paḷaṭṇā*= 'to turn back, to return'; see ND. *paḷaṇu*= 'to upset, overturn, be turned upside down, turn round'.]

Bloch has connected √*pallatt-* with Sk. *pari+at-*. Turner tentatively connects the form with Sk. *parivartate*, Pk. *parivaṭṭai* and then *pariattai*, *pariaṭṭai*. In the meaning he definitely sees the influence of Sk. *parivartate*. It appears that √*pallatt-* is in form as well as in meaning the result of the contamination of Sk. *pariyasta-*, Pk. *pallatth-* with Sk. *parivart-*, Pk. *pariaṭṭ-* and *paliatt*. The form with the single *-la-*, namely, √*palatt-* appears to be a further development from √*pallatt-*. See √*palatt-* and √*palhatth-* at S. No. 142.

140. √*Pallatt-* 'to transform, to change':

pallattivi (abs.) 30 20 3, *pallattia-*(p.p.) 33 6 13.

[Vaidya renders *pallattia-* at 33 6 13 with *parivartita-*; cf. PSM. √*palatt-*, √*pallatt-*= 'to change' (H. 4 200); cf. Hi. *paḷaṭṇā*, M. *paḷaṭṇē*,

Koṅ, *palūcē*= 'to change, to transform': see ND *palto*= 'change'. Derived from Sk. *pariyasta-* and the meaning contaminated by Sk, *parivart*= Pk. *parivatt-*, *pariatt-*.)

141. √ *Pallatth*—'to overturn, to empty':

pallatthia-(p.p.) 79 10 13.

[See √ *palhatth-*.]

142. √ *Palhatth*—'to overturn, to empty, to throw':

palhatthi(y)a-(p.p.) 7 11 6, 9 10 3, 15 10 20, 28 1 4, 40 10 3, 57 22 7, 65 5 12, 72 9 6, 73 28 9, 85 15 6, 92 9 12.

[=*pātita-*, *āvarjita*-(gl.); gloss at 15 10 20 renders "*palhatthiu sīsi*" with '*mastakopari visarjitah*'; the relevant passage here is - "*amaya-bhariu kalasu palhatthiu sīsi narindaho*"- 'the jar filled with nectar was emptied on the head of the king'; *palhatthiya-* means 'overturned', so, when the jars are overturned, the contents are poured down, hence 'emptied'. Compare √ *palhatth*= *vi+ric-*, 'to purge' (H.4 26); cf. √ *palhatth*- occurring in this sense in JC. 2 6 14 and PC.III. Derived from Sk. *pariyasta-*, Pk. *pallattha-*]

143. √ *Palhatth*—'to return, to turn back':

palhatth-(p.p.) 73 12 6

[=*vyāghuṭita*-(gl.); connected with Sk. *pariyasta-* and the meaning contaminated by Sk. *parivart-*, Pk. *parivatt-*, *pariatt* See √ *pallatt-* at S. No.139 and √ *palatt-* at S. No.137]

144. √ *Palhatth*—'to fall':

palhattha-(p.p.) 83 10 4.

[*patita*- (gl.); cf. *palhattha*= *patita* (PC. III). connected with *pra+hras+ta-*.]

145. *Palli*—82 10 5, 84 1 4, 90 2 15, 98 12 7 'a small village, a settlement'.

[Compare PSM. *palli*= 'a small village, a secluded abode of robbers' quoting from Upadeśapada; cf. *palli*= 'a small village' (Vajjā.);= 'an abode of robbers' (Up.K.); cf. *palli*, *palḷi*, *pallikā*= 'a settlement of wild tribes, a village' (Br. K.); cf MW. *palli* (L)= 'a small village (especially) a settlement of wild tribes' and *palli*= 'a small village' (Kathāsaritśāgara); cf. Kan. *palli*, *paḷḷi*, *haḷḷi*, Ta. *palli*, Tu. *halli*= 'a small village, a settlement'. Derived from Sk. *padra-*; cf. MW. *padra*= 'a village' (Uṇādikalpa).]

146. *Pāṇiyahāri*— 85 11 28 'a woman carrying water'.

[=*pāṇiyahāriṇī*-(gl.); cf. PSM. *pāṇiyahāri*- 'a woman carrying water' quoting

in support from Bh.; cf. *pāṇiyahāri-* occurring in this sense in PC. II; cf. Hi. *panhāran*, G. *panihāran-* 'one who brings water-pots on her head'; connected with Sk. *pāṇiya-+hārikā-*.]

147. **Pāraṁ**— 47 7 4 'Sea, ocean'.

[=*samudra-*; (gl.); the relevant passage is - "*pāraṁ paṁḍura-pāṇiya-phāraṁ*"- 'the ocean full of whitish water'; cf. PSM. *pārāvāra=samudra-*; cf. MW. *pārāvāra=* 'sea' (Prasannarāghava) and *akūpāra=* 'sea' (Vājasaneyi Saṁhita). Possibly connected with Sk. *apāra-*, 'boundless' and hence 'the ocean']

148. **Pāhuda**—1 15 10, 25 9 11, 29 3 2, 36 2 13, 69 15 5, 70 20 6, 71 15 8, 88 14 12, 93 2 12 'a gift, a present'.

[=*prābhṛtam* (gl.); cf. *pāhuda=prābhṛta-* (H.1 131, Pāi. 766); Hemacandra at D. 6 41 notes *pāhuda* as a *tadbhava-* from Sk. *prābhṛtam*; cf. *pāhuda-* occurring in this very sense in JC., NC., PC. I, Bh. and Sam. K.; derived from Sk. *prābhṛtam-*, 'an offering, a gift'.]

149. **√Pīl**— 'to squeeze, to wring out':

pīlijjai (pass. 3.s) 17 14 5, 88 19 7.

[The relevant passages are- 1) "*pīlijjai terau ucchucāu, rasu pījjai khajjai gulu susāu*" (17 14 5)- 'Let your bow of sugar-cane be crushed, let people drink its juice or let (them) eat the sweet raw sugar'. (2). "*jasu pāyadhūlivi vaṁdijjai, tahu ollañiya kiṁ ṇa pīlijjai*" (88 19 7)- 'why not squeeze the bathing garment of one, even the dust of whose feet is worshipped?'. This root is inherited by Marathi; cf. M. *pīlṇe=* 'to twist, to wring out, to squeeze, to force out' and *pīlṇi=* 'twisting or wringing (as of clothes)'. Derived from Sk. *pīd-*; see *√ṇipīl-*.]

150. **Pīlu**—21 6 14a), 74 1 8b) 'a kind of tree, Mustard tree.'

[=*vrkṣa-viśeṣa-*, *pīluvrkṣa-*(gl.); Cf. PSM. *pīlu=vrkṣa-viśeṣa-*; cf. *pīlu* occurring in NC. at 7 2 6 in this very sense. For a discussion of the word *pīlu* see notes on NC.¹ The context in NC. and in MP. 74 1 8b) suggests the camels (*karabha*) are fond of *pīlu*. See *Karabhā-ṣṭakam* in Anyoktyaṣṭaka Saṅgraha.² *pīlu-* is connected with Sk. *pīlu-* cf. MW. *pīlu=* 'a species of tree' (MBh.).]

151. **Pūla**— 78 4 9, 93 10 2 'a bundle'.

[=*puñja, nicaya* (gl.); cf. PSM. *pūla=* 'a bundle of straw'; cf. *pūla-* occurring in this sense at JC. 1 13 6; cf. G. *pūlo=* 'a bundle of grass'. Connected with Sk. *pūla-*, 'a bunch, a bundle'.]

1. NC., Jain, Hiralal, notes, p. 200.

2. Anyoktyaṣṭaka Saṅgraha, Trivedi, Pratibha, Bharatiya Vidya Series no. 11, Bombay, 1946. p. 5.

152. Pūśaa— 44 4 4 'the sun'.

[=*sūrya-* (gl.); cf. PSM. *pūśa-*= *ravi* (H.3 56). Derived from Sk, *pūśan*; cf. MW. *pūśan*= 'name of a Vedic deity (originally connected with the sun)'.]

153. Poppali— 22 7 13 (v.l. *kokila-*) 'the Areca-palm or Betelnut tree'.

[The relevant expression is -"*popphalikamṭha*"- 'voice like the areca nut'. The variant readings in MB manuscripts is "*Kokila-kamṭha*" and in P manuscript "*kakilikamṭha*"- 'voice like the Cuckoo'. The variant readings appear to be more appropriate in the context. Compare PSM. *popphali*= *pūgaphali*, 'areca nut tree' (H.1 170); cf. *popphali*- occurring in this sense in PC.I. *pupphali* in PC. II and *popphala-* in Bh.; cf. M. *popphli*, Koñ. *popphala*= 'the betelnut'. Connected with Sk. *pūgaphala-*.]

154. Phaḍa— 58 20 5 'the hood of a serpent'.

[=*phaṇā* (gl.); cf. *phaḍa*=*phaṇa*, 'the hood' (D. 6 86; Pāi. 392); cf. *phaḍa-* occurring in this sense in JC.; derived from Sk. *phaṭa-*; cf. MW. *phaṭa*= 'the expanded hood or neck of a serpent' (MBh.)]

155. Phāra— 8 7 6, 48 5 10, 89 18 7 'much, abundant'

[=*sphāra*, *pracura* (gl.); cf. PSM. *phāra*= *pracura-*, cf. *phāra-* occurring in this very sense in JC., PC.II and Bh., and *sphāra* in Yt.; cf. M. *phār*= 'many, much'; *phāra* is connected with Sk. *sphāra*= 'abundant'

156. Phullamdhaya—73 27 6, 96 7 9 (v.l. *phullimdhuya-*) 'a bee'.

[=*bhramara* (gl.); cf. *phullamdhua*= *bhramara-*, 'a bee' (D. 6 85, Pāi.11) and *phullamdhua*= *bhramara* (Tr. 2 1 30, 12); cf. *puṣpandhaya*= 'a bee' (Yt.). Derived from *phulla-*, ('flower')+*-dhaya* (from \sqrt{dhe} , 'suck'). See *phullamdhuya-* and *phulluddhaya-*.]

157. Phullamdhuya— 49 2 3 'a bee'.

[*bhramara* (gl.); cf. *phullamdhua*= *bhramara-* (PC.I, II, III and Chand.); See *phullamdhuya-* and *phulluddhaya-*.]

158. Phulluddhaya— 9 10 8 (v.l. *phullamdhuya-* v.l. *phullamdhua-*) 'a bee'.

[=*bhramara-* (gl.). See *phullamdhaya-* and *phullamdhuya-*.]

159. √ Bais- 'to sit':

baisai (pres.3.s.) 4 1 I2; *baiṭṭha-*(p.p.) 50 8 1.

[Compare PSM. √ *bais*= 'to sit' and *baiṭṭha*=*upaviṣṭa* (H.4 444), illustration 4); cf. √ *bais-* occurring in this very sense in JC., NC. and Bh. For N.I.A. derivatives see ND. *baiṭhanu*= 'to sit'. √ *bais-* is derived from Sk. *upa+viś-*, 'to sit'.]

160. Baladda— 12 5 I2, 51 17 6, 94 2 8 'bull'.

[=*balivarda-*(gl.); cf. PSM. *baladda-*(D), *balidda-*(D)= 'a bull', cf.

baladda= 'bull' (NC.); cf. G. *baḷad*= 'a bull'. Alsdorf connects *baladda*- with **balamda*-. See *valadda*-.]

161. **Bālimadda**— 25 18 11 *balimamda*-), 78 19 33 (v. 1. *valavamda*- v. 1. *valivamdu*), 80 4 13 (v. 1. *bali mamda*), 81 9 5 (v. 1. *balimadda* v. 1. *valimamda* v. 1. *balimadda*), 88 20 12 (v. 1. *balimamdae*) 'by force, violently, forcibly'.

[=*balātkāreṇa* (gl.); at 78 19 33 *bali*-is glossed as *balavat* and *madḍa* as *balātkāreṇa*; cf. *balamadḍā*, *balāmodi*=*balātkāraḥ*, 'violence, force' (D. 6 92, Pāi. 487, Tr. 2 1 30, 111); Trivikrama explains the etymology of *balāmodi* as- "*balāt mudyate iti*"; cf. *balivamda*- occurring in this sense in NC. and Bh., *valimamda*-in PC. I, II, III, *balāmodi* in Candralekhā and *balāmoṭikayā* in Up. K. ; cf. M. *baṇḍ*-= 'a rebellious commotion'. *balimadḍa*- is perhaps connected with Sk. *bala*+*mard*-.]

162. **Buddha**—84 3 3 'old, aged'.

[Compare PSM. *buddha*=*vṛddha*-, 'aged'. Derived from Sk. *vṛddha*-.]

163. **Bumḍha**—8 7 10 'a root'.

[Vaidya renders it with *mūla*-; cf. PSM. *bumḍha*= 'the root of a tree' (H. 1 126); cf. M. *bundh*-, 'the stalk or lower end (of trees or plants)'. Connected with Sk. *budhna*-; cf. MW. *budhna*= 'lowest part of anything (as the root of a tree etc.)' (RV). See Pischel § 74.]

164. **Bharoli**— 65 10 4 'ant-hill'.

[=*valmka*- (gl.); the relevant passage is - "*khajjai bahuyahi bhariya-bharolihi, visaharu visadarunu vi piplihi*"- 'a serpent even though terribly poisonous is eaten off by numerous ants filling up the anthills'; PSM. does not note it. Compare G. *bharol*= 'swollen marks on the body when beaten'. *bharoli*- is perhaps connected with Sk. *bhara*+*ol*-.]

165. **Bhalla**— 1 5 13, 4 5 7, 11 5 4, II 27 13, 11 31 12, 16 14 13, 21 4 14, 23 3 17, 25 2 13, 26 3 17, 33 11 13, 35 14 2, 57 9 8 'good, beautiful, respectable'.

[=*ramya*- (gl.); cf. PSM. *bhalla*= *uttama*, *śreṣṭha*- (H. 4 351); cf. *bhalla* occurring in this very sense in JC. at 2 32 1 and NC. ; cf. MW. *bhalla* (L) = 'auspicious, favourable'; For N. I. A. derivatives see ND. *bhalo*= 'good, honest, kind'. *bhalla*- is connected with Sk. *bhadra*-. See *bhallāraa*- below.]

166. **Bhallāraa**— 7 17 11, 54 2 5, 71 10 10 'the best'.

[=*uttama*- (gl.); Derived from *bhalla*- (see above) +Sk. comparative suffix-*tara*+*ka*-.]

167. √ **Bhid**— 'to confront in battle, be engaged in battle':

bhidai (pres.3.s.) 74 3 8, 78 29 1; *bhidamti* (pres.3.pl.) 54 9 5, 74 15 2; *bhidēsami* (fut.1.s.) 95 11 3; *bhidu* (imp. 2. s.) 77 6 9, 78 12 2; *bhidamta* (pres. p.) 52 17 2, 58 20 9, 77 10 7, 82 8 5, 86 9 2, 91 14 8; *bhidēvi* (abs.) 87 7 15; *bhidivi* (abs.) 82 6 6 (v.1. *bhidavi*); *bhidēppinu* (abs.) 28 22 3; 28 35 13, 73 27 14; *bhidahū* (inf.) 60 17 10; *bhidi(y)a-* (p.p.) 17 1 2, 23 5 2, 29 3 8, 52 1 2, 52 16 16, 54 1 2, 54 4 2, 58 18 12, 73 2 7, 76 7 26, 78 7 5, 78 24 4, 83 22 5, 88 1 2, 92 3 1, 99 19 18.

[=*yuddham karoti, sangrāmaṃ kuru, yuddham kartum* (gl.); cf. PSM. √ *bhid* (D)= 'to fight'; cf. √ *bhid*— occurring in this very sense in JC., NC., KC., PC. I, II, III and Bh.; for N.I.A. derivatives see ND. *bhiṇnu*= 'to put on (especially weapons or armour), gird on, strap on'. See *bhidāṇa* and √ *abbhid-*.]

168. **Bhidāṇa**— 78 19 18 'confronting or encountering in battle.'

[Compare PSM. *bhidāṇa*(D)= 'battle' See √ *bhid-* and √ *abbhid-*.]

169. **Bhimḍimāla**— (v.1. *bhimḍamāla-*) 12 18 6, 76 7 25 'a kind of weapon, a javelin'.

[=*golāgophaṇī* (?), *gophaṇī* (gl.); cf. PSM. *bhimḍimāla*, *bhimḍivāla*=*śastra-viśeṣa*-(H. 2 38); cf. *bhimḍimāla*— occurring in this sense in PC. I. From the gloss on MP. it appears that *bhimḍimāla* is a weapon, which is combination of 'gule' and 'gophaṇ'. The word *bhimḍimāla-* is connected with Sk. *bhimḍimāla-* and *bhindipāla-*, cf. MW. *bhindipāla-* v.1. *bhindapāla-* *bhimḍimāla-*, *bhindamāla*, *bhindimāla*= 'a short javelin or arrow thrown from the hand or shot through a tube (others 'a stone fastened to a string' or 'a kind of sling for throwing stones)' (MBh.) See Pischel § 248. For the words *golāgophaṇī* and *gophaṇī* given in the gloss see Appendix. See *bhimḍivāla-* below.]

170. **Bhimḍivāla**—78 7 12, 93 23 14 'a kind of weapon, a javelin'.

[See *bhimḍimāla* above.]

171. **Bhimbhala**—71 9 3 (v. 1. *veṃbhala*) 'perplexed, agitated, distracted'.

[=*vihvala*-(gl.); cf. PSM. *bhimbhala-*, *bhibbhala*—=*vyākula*-(H. 2 58); *bhimbhala* is derived from Sk. *vihvala-*. See Pischel § 209. See *bhembhala-* and *veṃbhala-*.]

172. **Bhukkāmāra**— 5 19 3 'death caused by starvation'.

[*kṣudhāmari* (gl.); PSM. does not note it; cf. *bhukkā-māra*=*bubhukṣā-māra* (PC.I) cf. *palayamāri*— occurring in NC. (7 5 1 & 8 4 3). Connected with Sk. *bubhukṣā+māra-*, cf. MW. *māri* (L)= 'death, pestilence'.]

173. **Bhembhala**— 34 10 7 (v.l. *veṃbhala*-), 53 5 9 (v.l. *viṃbhala*-) 'agitated, distressed'.

[=*viḥvala*- (gl.); the gloss loosely renders *bhembhala*- at 34 10 7 with *bhayāraka*-. The relevant expression here is - " *bhūru-bhembhalaṃ*" which means 'unnerving the cowards'; cf. PSM. *bhembhala*- = *vyākula*-. See *veṃbhala*- and *bhimbhala*-.]

174. **Bhesai**— 38 8 6, 65 7 2, 69 4 7 'the preceptor of gods.'

[=*br̥haspati* (gl.). The relevant passages are -1) " *jaṃ vaṇṇahu bhesai viṇa sakkai* " (38 8 6) - 'even Br̥haspati will not be able to describe her'. 2) " *āyau bhesai aṅgārau saṇi* " (65 7 2)- 'there arrived Br̥haspati, Aṅgāraka and 'Śani' and 3) " *je buddhū jittau bhesai* " (69 4 7) - 'Br̥haspati was conquered by him with his intellect'. PSM. does not note it. *bhesai* is connected with Sk, *br̥haspati*.]

175. **Maḍaya**—4 7 13 'a dead body, a corpse'.

[=*mṛtaka*- (gl.); cf. *maḍa*- = *mṛta*-, 'a corpse'. (D-6 141) and *maḍaya*- = *mṛtaka* (Pāi. 420, H. 1 206). cf. *maḍaya*- occurring in this very sense in JC. (4 16 11), PC. II; cf. G. *maḍū*, M., Koṇ. *maḍe* = 'a corpse, a dead body'. Connected with Sk. *mṛtaka*- = 'dead'. See *maḍaulla*-.)

176. **Mam̐tha**— 12 5 25 (v.l. *saṃtha*-) 'made even, polished'.

[The relevant passage is - " *visamāṃ mam̐thāṃ vim̐jhovakam̐thāṃ* " - 'the regions at the foot of the Vindhya mountain which are uneven and made even or plain'. Though the gloss gives *nimnonnatāni* as the rendering of *mam̐thāṃ*, it is likely that this may be the paraphrase of *visamai* and *mam̐tha*- may mean *mṛṣṭa* = 'polished, made even'. This view finds support from JC. - 3 1 13 where *uvakam̐tha*- is qualified by *mam̐tha*-. There also, following the editor, we can take *mam̐tha*- in the sense of *mṛṣṭa* = 'polished, made even'. So the expression *mam̐thuvayam̐thaesa*" (JC. 3 1 13) would mean 'the region adjoining (the river) made even'. Compare *mat̐tha*- = *mṛṣṭa*- (Pāi. 15). *mam̐tha*- is derived from Sk. *mṛṣṭa*- = 'polished'. See *a-mam̐tha*-.]

177. **Mam̐thaa**— 12 11 2, 85 6 3 'a churning stick'.

[=*ravikā* (gl.). cf. PSM. *mam̐tha*- = 'a churning rod'. Connected with Sk. √*math*-, √*manth*-, 'to churn'. cf. MW. *mantha*-, *manthā*- = churning stick', For the word *ravikā* given in the gloss see Appendix.]

178. **Marāla**— 15 7 5, 15 11 9, 17 12 5, 23 9 6, 33 8 6, 34 7 2, 78 3 7a) 'a swan, a flamingo'.

[=*hamsa*(gl.). At D. 6 112 Hemacandra considers *marāla*- in the sense of *hamsa*-, 'swan' to be a *Deśi* word on the authority of Śātavāhana;

cf. *marāla* = *haṁsa* (Pāi. 59); cf. *marāla* in this sense occurring in J.C. Connected with Sk. *marāla* -; cf. MW. *marāla* = 'a kind of duck or goose or flamingo' (Kāvya literature).]

179. **Marāli**— 17 12 5 'a female Indian crane'.

[Compare *marāli* = *sārasī*, 'the Indian crane' (D 6 142). Connected with Sk. *marāli* -.]

180. **√Malh**— 'to rejoice, to move sportively and joyfully':

malhanta-(pres. p.) 72 3 2, 75 5 2.

[= *harṣamāṇa*-(gl.). cf. *malhaṇa* = *līlā*, 'sport, play' (D 6 119); cf. **√malh**- occurring in this very sense in PC. II, Bh.; cf. G. *mahāl-vū* = 'to walk about completely free from care, to participate in and enjoy rejoicings **√malha**- is derived from Sk. *madra*-, 'joy, happiness'. See **√aimalh**- and *malhaṇa*-.]

181. **Malhaṇa**— 29 25 5, 72 9 4 'sportive, joyful and graceful movement or gait'.

[= *madagamana*-(gl.). The relevant expressions are -1) "*malhaṇa-gai*" (29 25 5) - 'having a graceful, sportive gait' and 2) "*malhaṇa-sīliya*" (72 9 4) - 'having a sportive, joyful and graceful movement': cf. *malhaṇa*- in this very sense occurring in PC. III. See **√malha**- above.]

182. **Masirehā**— 46 2 14 'the beard, the moustaches'.

[= *śmaśrurājīh* (gl.); the relevant passage is - "*ṇau masirehā bhūsaṇu*" - 'nor adorned with beard and moustaches'; cf. *massu*- and *māmsu* = *śmaśru*-, 'the beard and moustaches' (H. 1 26); connected with Sk. *śmaśrulekhā*-. See *māsura*-.]

183. **Maheli**— 7 24 17, 16 25 14, 32 3 3, 32 17 1, 51 2 2 'a lady'.

[= *strī* (gl.). cf. *mahelā* = *strī*, 'lady' (H. 1 146). cf. *maheli* occurring in this sense in J.C.; cf. H. *mehari* = 'woman, wife'. Connected with Sk. *mahilā*-, 'lady'.]

184. **Māimda**— 13 2 8, 71 13 2 'the mango tree'.

[*āmra-vṛkṣa*-(gl.); cf. *māimda*-, *māyamda* = *āmra*-, 'the mango tree' (D. 6 128. H. 2 174; Tr. 1 2 109, 6; Pāi. 369). Derived from Sk. *mākanda* -; cf. MW. *mākanda* = 'the mango tree' (Kāvya literature). See *māyamda*-.]

185. **Māucchiya**— 65 18 1 'mother's sister'.

[*māṭṛśvasā* (gl.); cf. *māucchā* = 'mother's sister' (H 2. 142; Tr. 2 1 98; Pāi. 867); cf. also *māusiā* = *māṭṛśvasā* (Pāi. 867, Tr. 2 1 98); cf. *māucchiyā* = 'mother's sister'. (J.C. 3 9 9) cf. M., Koṅ. *māuṣī*, Hi. *mausi* = 'mother's sister'. Connected with Sk. *māṭṛśvasy-*. See Pischel § 148.]

186. **Māyaṃda**— 1 3 7, 10 9, 1 14 7, 20 5 8, 28 14 1, 39 1 6, 69 4 3, 83 9 7, 99 13 12 'the mango tree'.
[=*āmra*-(gl.). cf. *māyaṃda*=*āmra* (NC.). See *māṃda*-.]
187. **Māsura**— 65 13 6 'the beard'.
[=*śmaśru* (gl.); cf. *māsuri*=*śmaśru*, 'beard' (D. 6 130; Pāi. 237). cf. *māsuri*=*śmaśru* (PC. II). cf. MW. *māsuri* (L)= 'a beard'; cf. also Ta. *masir*-, 'the beard'. *māsura*- is connected with Sk. *śmaśru*-. See *masirehā*-.]
188. **Mīṇai**—64 4 13 'Menakā, name of an Apsaras'.
[*menakā devāṅganā* (gl.); PSM. does not note it. *mīṇai* occurs at NC. 5 9 3 where it is rendered by the editor with *manyate* or *mimite* with a query ¹. But *menakā* suits the context very well. *mīṇai* is connected with Sk. *menakā*; Pk. *meṇai*- becoming *mīṇai* is peculiar to Apabhraṃśa.
189. **√Mud**— 'to break, to destroy'.
muḍiya—(p.p.) 12 15 8.
[=*bhagna*-(gl.). The relevant expression is "*muḍiyālāṇa-khaṃbha*"- 'the broken tying post of the elephant'; cf. PSM. **√mod**-=*bhañj*, 'to break'. cf. **√muḍ**-. 'to break, pulverize' (JC). Derived from comparatively late Sk. **√muḥ**-, 'to crush, break, grind'. See **√mod**-.]
- 190 **Melaa**— 32 2 8, 33 3 8 'a gathering, an assemblage, a group'.
[Vaidya renders *melaa*- at 33 3 8 with *samūha*-; cf. PSM. *melaya*-='a gathering' and *mel*=*samhati*, union, meeting, a group' (D. 6 138). cf. G. *meḷo*, M. *meḷā* 'a concourse of people, a gathering or an assembly'. Connected with Sk. *melā*, an assembly'.]
191. **Melāvakka**— 32 24 4 'a union',
[*melāpaka*- (gl.); Vaidya renders it with *saṅgama*-. Derived from Sk. *melāpaka*-.]
192. **Moya**— 71 13 3 'plantain-grove'.
[*kadalivana* (gl.); cf. PSM. *moā*= 'plantain tree'. Connected with Sk. *moḍā*-. 'the plantain tree'.]
193. **√Mod**— 'to break, twist, crush, destroy':
modai (press. 3.s) 16 9 4; *modi*(y)a-(p.p.) 40 9 8, 59 12 7, 75 6 4, 78 20 6, 79 11 8, 85 12 14, 85 13 4, 91 15 4.
[=*bhagnaprṣṭīkṛta* (gl.); cf. PSM. **√mod**-=*bhañj*-, 'to break'; cf. **√mod**- occurring in this very sense in JC., NC. PC, I, PC. II, Bh., cf. **√muḥ**-'to crush, grind'. (Tri. III). For N.I.A. derivatives see ND. *mornu*= 'to bend, to twist'. Derived from Sk. **√muḥ**-, 'to crush, break, grind'. See **√muḍ**-.]

1. See NC. Jain, H., Karanjā, 1933, Glossary.

164. **Raᅇgāvali**—41 6 5, 46 2 9, 52 14 3 'auspicious decorative designs drawn on the floor generally at the entrance of the house'.

[PSM. does not note it. cf. *raᅇgāvali*— occurring in this very sense in JC. (1 22 7), NC.. PC. II; cf. M. *rāᅇgoli*, G. *raᅇgoli*, Koᅇ. *raᅇgoli*= 'a line or figure drawn before an idol or on the floor with a powder made by pounding particular soft stones.' Connected with Sk. *ranga+āvali*.]

195. **Raᅇjāᅇa**—5 19 11, 93 2 4 'an earthen water jar.'

[=*alaᅇjāra*-, *aliᅇjāra*-, *jalabhājāna*-, *alaᅇjāla*-(gl.); cf. *raᅇjāᅇa*=*ghaᅇa*-, 'a pot' and *kuᅇᅇa*-. 'a basin or bowl' (D 7 3, Tr. 3 4 72, 836; Pāi. 683); cf. M. *rāᅇjan*-= 'a large earthen water-jar.' *raᅇjāᅇa*- is connected with Sk. *alaᅇjāra*-, **araᅇjāna*-, 'a small earthen water-jar'.]

196. **Raᅇaraᅇa**—11 18 9 'strong dislike for anything during separation, absence of pleasure arising from longings of love.'

[=*aratiᅇanaka*(gl.). The relevant expression is —“*raᅇi raᅇaraᅇai*”— in a battle causing or generating anxiety, uneasiness, torment'; cf. PSM. *raᅇaraᅇa*-(D)=*niᅇśvāsa*-, *udvega*-, *ᅇiᅇā*-, *utkaᅇᅇā*, *autsukya*; *raᅇa-raᅇa*- occurs in SR. at 131 and is rendered “*asukha (autsukya)*” The relevant passage is —“*taha aᅇarai raᅇaraᅇau asuhu asahaᅇtiyaham, dussahu malaya-samīraᅇu mayayaᅇkāᅇtiyaham*”— ‘Torn by restlessness, yearning and misery, love-lorn, I found the Malaya Wind unbearable'; cf. *raᅇaraᅇaya*- in this very sense in Vajjā. (229), KC. Connected with Sk. *raᅇaraᅇa*-; cf. MW. *raᅇaraᅇa*-(L)= 'a longing, desire, wish, regret (for a lost object)' and Apte *raᅇaraᅇaka*-= 'longing, anxiety, anxious regret for some beloved object' (Mālatimādhava, Uttararāmacarita). But the word appears to be of Prakritic origin. We cannot suggest corresponding Sk. root to which it can be traced']

197. **√Rah**— 'to conceal, be covered':

rahami (pres.1.s.) 2 4 11; *rahāᅇti* (pres.3.pl.) 40 9 7; *rahi(y)a*-(p.p.) 15 12 4, 77 8 9, 82 4 11, 91 19 12.

[=*gopayāmi*, *rundhanti*, *ācchādayanti*, *chāᅇᅇita* (gl.); cf. PSM. *raha*-=*ᅇracchanna*-. Connected with Sk. **√rah**=**√gup**- (the root from which *rahas*-, 'secrecy' is derived).]

198. **Rahaᅇᅇa**—27 1 4 'a wheel or machine for raising water from a well'.

[cf. PSM. *rahaᅇᅇa*-=*arahaᅇᅇa*; cf. M. *rahāt*-= 'a machine (composed of two wheels connected by a beam) for drawing water': cf. Kan. *rāᅇe*= 'a wheel (fixed at the top of the well) for drawing water'. Connected with Sk. *arahaᅇᅇa*-.]

199. **Rāsa**— 12 11 15 'a kind of dance in which the dancers go round and round holding each others hands and singing'.

[cf. PSM. *rāsa*=, *rāsaka*- and *rāsaga*-- in the above sense. At D.2 38 Hem. equates *kuddaṇa*- with *rāsaka*-; cf. *rāsaka*- occurring in this sense in Br K.; cf. G. *rās*= 'a circular dance accompanied with singing'. Connected with Sk. *rāsa*-; cf. MW. *rāsa*= 'name of a particular rustic dance practised by cowherds (especially) the dance practised by Kṛṣṇa and the Gopīs' (Harivaṃśa) and *rāsaka*= 'a kind of dance' (Har-śacarita).]

200. **Rit̥tha**— 2 11 3 'any public calamity (as an earthquake, eclipse etc.)'.

[=*utpāta*- (gl.); cf. PSM. *rit̥tha*-(D)= *ariṣṭa*-, *durita*-, 'misfortune'; cf. also *rit̥tha*= *ariṣṭa* (Tr. 1 2 109, 10). Derived from Sk. *ariṣṭa*-.]

201. **Rūha**— (?) 73 12 7 'the bank, the shore'.

[=*taṭa*-(gl.). Is it some scribe's mistake for *tūha*- which is known in the sense of *tīrtha*- in Pk. literature? It is well-known that *ru*- and *tu*- are mistaken in manuscripts. The relevant passage is- "*pavāla-ṃkurukkera-rāhilla-rūho*" - '(the ocean) having the shore beautified on account of the heaps of coral-sprouts'. *rūha*- occurs at JC. 3 3 13 in this very sense. The relevant expression is- "*rūhatthalam relliyam*" - 'the bank was flooded'. In Kāmsavaho *rūha*- occurs at 4 48. The editor has taken it in the sense of 'a dam' (*rodhas*) and has suggested that it may be a wrong reading for *tūha*= *tīrtha*-']

202. **Lauḍi**— 28 24 6, 52 15 7, 76 8 3, 77 13 11, 78 7 10, 88 5 9 (v.l. *laguḍi*) 'a club, a staff, a stick'.

[=*yaṣṭi*(gl.); cf. PSM. *lauḍa*=*yaṣṭi*- and *lakkuḍa*=*lakuṭa*-, 'a club, cudgel' (D. 7 19). cf. *lauḍi*- occurring in this very sense in NC., PC. I, II, Bh. and *lakuṭa*- in Br. K. See ND. *lauro*= 'stick, walking stick'. Connected with Sk. **lakuṭi*-; cf. MW. *lakuṭa*= 'a club' (Āpastamba Sūtra).]

203. **Lakkada**— 85 5 4 (v.l. *lakkuḍa*-) 'wood'.

[cf. *lakkuḍa*= *laguḍa* (Tr. 1 3 105, 39); cf. *lakkada*= *kāṣṭha* (PC. III); cf. G. *lakaḍu*, M. *lakuḍ*= 'wood, timber'. See ND. *lauro*= 'stick'. Connected with Sk. *lakuṭa*-.]

204. **Lagganakhambha**— 3 6 14, 5 19 6 'a supporting pillar'.

[=*ādharma* (gl.); PSM. does not note it; cf. *lagganakhambha*- in this very sense occurring in PC.I, PC. II; cf. *laggaṇa-taru* occurring at NC. 6 12 10. Derived from *laggaṇa*- (=Sk. *lagna*+suffix-*na*-) and *khambha*- (=Sk. *skambha*- 'support, prop').]

1. See Kāmsavaho, Upadhye, A.N., Bombay. 1940, notes, p.210.

205. **Ladduya**— 91 21 10, 91 22 5 'a sweet-meat ball'.
[=*laḍḍuka-*, *modaka-* (gl.); cf. PSM. *laḍḍua*=*modaka*; cf. *laḍḍuka-* occurring in Br.K., and *laṭṭuga-* in Sam. K.; cf. M. *tāḍu*, Hi. *laḍḍu*= 'a sweet-meat ball. Connected with Sk. *laḍḍuka-*, 'a kind of sweet-meat']
206. **√Lal**— 'to loll or wag, to dangle, :
lalāviya- (caus. p.p.) 17 1 1.
[Vaidya renders it with *prasārīta-*; the relevant passage is— "*karavāla-lalāviya-jihaho-* 'of those moving the tongue to and fro in the form of the sword'. PSM. does not note it. cf. *√lal-* occurring in this sense in PC. I, KC. (8 18 10), and JC. (3 16 4 & 4 7 5). Connected with Sk. *lala-*; cf. MW. *lala* (W)= 'lolling, wagging' and *lalanā*= 'the lolling or moving the tongue to and fro' (Mārkaṇḍeya Purāṇa).]
207. **Liha**— 2 16 6, 58 18 1 'a line, a streak'.
[=*rekhā-* (gl.); cf. PSM. *liha*= *rekhā-*; cf. *liha-* occurring in this sense in PC. III, Bh. and *lihā* in Br. K.; cf. Hi. *lik-*= 'a mark, a line, a track' and G. *liṭi*= 'a line.' Phonologically the word is to be connected with Sk. *lekhā-*, Pk. *lehā-* 'a line, streak', rather than *rekhā-*,]
208. **Lulāyaya**— 25 6 6 'a buffalo'.
[=*mahiṣa-* (gl.); the relevant passage is— "*kūrāri-lulāyaya-puṇḍartu-*"— 'the cruel enemies like the buffalo and the tiger.' PSM. does not note it. Connected with Sk. *lulāpa-*; cf. MW. *lulāya-*, 'a buffalo' (Bālarāmāyaṇa) and *lulāpa-*= 'buffalo' (Harṣacarita).]
209. **Lhukkha**— 9 1 14 'not greasy,'
[The relevant passage is— "*sukkhū lhukkhu sauvrabbhukkhiu-*"— 'dry, grease-less and sprinkled with sour gruel'; cf. PSM. *lukkha*= *rukṣa-*; cf. G. *lūkhū*= 'not greased, unrelishable, unsavoury.' Connected with Sk. *rūkṣa-*, 'dry.']
210. **Vaisaṇa**— 50 8 1 'a seat, a throne.'
[=*rājya-* (gl.); *vaisaṇa-* initially connotes 'a seat, a throne' hence 'a kingdom.' The relevant passage is— "*vaisaṇai baitṭhu visāhanāṃdi-*"— 'Viśākhanandi sat on the throne'. cf. PSM, *baisaṇaya*= *āsana-*, 'seat'; cf. *vaisaṇa-* occurring in this sense in PC. I, II, III and *baisaṇaya-* in Bh.; cf. G. *besṇū*= 'a seat.' *vaisaṇa-* is connected with Sk. *upaveśanaka-*.]
211. **Vatta**— 23 15 14, 73 5 4, 85 24 8 'a path, a road'.
[=*mārga-* (gl.); cf. *vatta*= *panthāh*, 'road' (D. 7 31); cf. M.; Koṇ. *vāṭ*= 'a road, path, way'. Connected with Sk. *vartmā*, 'a path' with a change in gender.]

212. **Vaṇa**— 9 14 7, 12 15 2, 20 1 10, 25 9 3, 29 27 13, 72 6 9 'water.'
[=*jala-* (gl.); cf. PSM. *vaṇa*=*jala-*. Connected with Sk. *vana-*, 'water' (Naighaṇṭuka).]
213. **Vaṇṇa**— 4 17 11 'a kind of musical time or measure.'
[=*tālaviśeṣa-* (gl.). Ṭippana of Prabhācandra gives - "*samasta-nāṭakārtha-varṇanāḍvarṇa-tālaḥ.*" cf. PSM. *vaṇṇa*= 'the measure of a song.' Connected with Sk. *varṇa-*; cf. MW. *varṇa*-(L)= "a kind of measure (cf. *tāla*)."]
214. **Vammisara**— 15 17 4, 18 12 8, 28 37 14, 32 5 5, 38 13 2, 40 14 9, 49 3 3, 55 9 3, 57 24 8, 65 2 2, 80 1 14, 88 2 4, 92 18 5, 95 14 15 'the god of love.'
[cf. *vammīsara*=*kāma-*, 'the god of love' (D 7 42); cf. *vammīsara-* occurring in this very sense in JC. (1 13 13) and Chando. (4 64 1) *vammīsara-* is derived from Sk. *marmēśvara-*. *marma-* occurs as *vamma-* in Pk, so *marmēśvara-* would be Pk. *vammīsara-*.]
215. **Valadda**— 9 19 5, 12 9 7 (v.l. *validda*), 27 1 3, 85 13 4 (v.l. *valadda-*) 'a bull.'
[=*balivarda-* (gl.). cf. PSM. *baladda*-(D)= *vṛṣabha-*, 'bull'; cf. *vala*=*vṛṣabha-* (PC. II). See *baladda-*.]
216. **Vallūra**— 89 12 11 'dry flesh.'
[=*śuṣkamāmsa-* (gl.); PSM. does not note it; cf. *vallūriya-* occurring in this very sense in NC. ; *vallūra-* occurs at PC. III - 77 13 1 where it is rendered with *khādyā-viśeṣa-* with a query. There also *śuṣkamāmsa-* suits the context. Connected with Sk. *vallūra-*, 'dried flesh.']
217. **Vāoli**— 77 2 3 'a whirlwind, a gale, hurricane, storm.'
[=*cakravāta*, *vātyā* (gl.); The relevant passage is - "*vāoli-dhūli-bahalaṁ dhayārau*" - 'great darkness caused by the dust raised on account of the hurricane'; cf. PSM. *vāoli*=*ṣavana-samūha-*; cf. *vāoli-* occurring in this very sense in PC. III and *vātula-* in Yt. ; *vāoli-* is connected with Sk. *vātāvali-*, *vātāli-*; cf. MW. *vātula*-(L)= 'a hurricane, gale, whirlwind.']
218. **Vālālūnci**— 52 14 1 'a fight involving pulling of hairs.'
[=*keśakesiyuddha-* (gl.). The relevant passage is - "*vālālūnci karivi jujjhejjasu visarisa-vīra-gomdale*" - "In the fight between heroes of unequal strength, you resort to the *vālālūnci* type of warfare'; cf. *vālālūnci* occurring in this very sense in PC. I, PC. III. Connected with Sk. *vāla*+*ālūnc-*, 'pulling of hair,']

219. **Vāvada**— 8 14 2, 30 12 10, 99 16 11 'engaged in, busy with.'
 [=vyāpṛta(gl.). cf. PSM. *vāvada*— 'to be engaged in some work' (H. 1 206). cf. *vāvada*— in this very sense in PC. I; and *vāuḍa*— v. l. *vāvada*— in NC. Connected with Sk. *vyā+pr*— 'become active.' See Pischel § 218.]
220. **Vāhiyāli**— 1 14 8, 22 7 7, 46 2 1, 93 7 2 'a highway, a riding-ground or play-ground for horses.'
 [=vāhyāli, rājamārga—(gl.); cf. PSM. *vāhiyāli*— 'a play-ground for horses'; cf. *vāhaliya*— occurring in this sense in PC. III and *vāhiyāli*— in Br. K., Sam. K. Tagare notes *vāhiyāli* and gives the meaning as 'training ground for elephants.' *vāhiyāli*— occurs in JC. at 1 4 3; the commentator explains the word as follows — "*vāhyamārgaḥ, vāhanānām āsvagajādīnām śikṣārtham parikalpitaḥ pradeśa-viśeṣaḥ, bāṣpadhāretyarthāntaram.*"¹ Here the second meaning given, viz., *bāṣpadhārā*, is probably only another rendering of the Ap. expression *vāhiyāli*— looked upon as made up of *vāha*—=*bāṣpa*—, 'tears' and *āli*—='row, stream'. Hence *bāṣpadhārā* is not to be taken as meaning 'training ground for horses' cf. MW. *vāhyāli*— 'a road for horses' (Rājatarāṅgiṇī). *vāhiyāli*— is derived from Sk. *vāhya*—'beast of burden, an ox, horse etc. +—*āli*, 'track.])
221. **Viyāla**— 9 14 11, 24 8 3, 63 7 4, 65 13 10, 80 12 5 'evening, twilight'
 [=sandhyā (gl.). cf. *viāla*—=*sandhyā*—, 'twilight' (D. 7 90; H. 4 377, H. 4 424). Connected with Sk. *vikāla*— cf. MW, *vikāla*—='twilight, evening, afternoon' (Āpastambha Sūtra), See *veyāla*—.]
222. √**Vicchadd**— 'to give up':
vicchaddīya— (p.p.) 37 11 2.
 [cf. *vicchaddīa*—='given up' (Pāi. 138). *vi*+*chadd*— . See √*chadd*—.]
223. √**Vicchul**— 'to smear, anoint, wash away by immersing in water':
vicchuli(y)a—(p.p.) 45 3 2, 64 8 2 (v.l. *vicchaliya*—), 69 17 2, 71 16 7.
 [=nirmala—, mraṁṣitam, abhyaktam, snāpita (gl.); cf. PSM. *viccholia*—=*dhauta*—, 'washed' (Pāi. 920); cf. √*vicchul*— occurring in this very sense in JC. (2 8 3) and NC. (glossed as *sikta*—). √*vicchol*— occurs in this very sense in Karpūramañjarī at 2 30. The editor² and PSM. have rendered this with *kampay*—, 'to quiver'. The relevant passage here is — "*viccholamto gaṇa-kuharam kaṁti-jonhā-jaleṇa*" — 'washing the sky's hollow vault with the liquid moonlight of her loveliness'. Compare G. *vichaḷ-vū*, M. *visaḷ-ñe*, Koṅ. *visaḷ-cē*—='to rinse, to cleanse, to wash out'. The root *vicchul*— is connected with Sk. *vi*+*chur*—, 'to smear'.

1. See Jasaharacariu, Vaidya, P, L, Karanja, Glossary, p. 160

2. See Karpūramañjarī of Rājaśekhara, Konow, Sten, Harvard, 1901, Glossary.

The sementic development of the word is - 'besmear, bathe, wash by immersing in water, wash away'.)

224. **Vicchula**— 71 12 4 'pervaded with,' 'full of'.

[The word goes with 'nandana-vana' and the members of the compound are irregular. The relevant expression is - "saccha-vicchulucchaliya-jalakanam (nandanavanam)" - '(the garden) which was pervaded with clear water spraying up'. cf. PSM. vicchuria= vyāpta-; cf. vicchula- occurring in this very sense at JC. 3 2 3 and JC. 3 16 3. At JC. 3 16 3 the expression is - "jharanta-saccha-vicchulambha-nijjharan" '(the garden) pervaded with springs with clear flowing water'. Here also vicchula- qualifies vana-. Connected with Sk. vicchur-, 'besmear', 'pervade,' and hence 'full of'.]

225. √**Vidhapp**— 'to earn, to acquire':

vidhappai pres. 3. s.) 94 9 12.

[=*upārjayati* (gl.). cf. √*vidhapp*- = *arj*- 'earn' (H. 4 251). cf. √*vidhapp*- occurring in this very sense in PC. I, Bh. √*vidhapp*- is passive from √*vidhav*-. Pischel considers it as causative from *dhā* with cerebrialization as in *saddhā=śraddhā*-. See Pischel § 223 and 286. See *vidhatta*-.

226. **Vidhatta**— 16 3 4, 88 7 7 'earned gained,'

[Compare *vidhatta*- = *arjitam*, 'earned' (H. 4 258). cf. *vidhatta*- occurring in this very sense in Sam. K. and *viṭhapita*- in Up. K.; *viṭhapita*- appears to be a Sanskritisation of Pk, *vidhatta*-. See Pischel § 223, 286 and 565. See √*vidhapp*-.

227. **Vimbhala**—59 19 6 'perturbed, agitated, distracted,'

[=*vihvala*-, *capala*(gl.), the relevant passage is - 'kaṁḍā-ḍambara-ḍamara-vimbhalam'- agitated due to the fear caused by the fury of arrows'; cf. PSM. *vimbhala*- = *vihvala*-, *vyākula*-; cf. *vimbhala*- occurring in this sense in JC. (2 23 1) and NC. See *bhimbhala* and *bhembhala*-.]

228. **Vlrāṇī**(?) 30 16 4 (v.l. *cirāṇī*-) 'averse to worldly pleasures' (?)

[For the discussion see *cirāṇī*-.]

229. **Viroḷaṇa**—38 7 3 'the process of churning'.

[=*manthanakarma*- (gl.); cf. √*virol*- = *manth*-, 'to churn' (H. 4 121; Pāi. 555; Tr, 3 1 63); cf. *virolaṇa*- = *manthaka*(PC. II). Connected with Sk. *vilodana*-. 'churning'.]

230. **Viviya**—76 7 20 'bloomed, fully opened'.

[=*vikasita*- (gl.): the relevant expression is - "viviyaṇaṇa"- fully opened mouths': cf. PSM. *vivaya*-(D)=*visṭirṇa*-. Connected with Sk. *vivṛta*-, 'open'.]

as in MP. Compare G. *viñ-vũ*= 'to pick up, glean, gather'. Connected with Sk. *vi-+ci-*(*vicinoti*)= 'to collect, gather'.]

236. **Veyāla**—53 11 12 'evening', 'twilight'.

[=*vikālah tamah*(gl.); the relevant expression is —"*jaṇa-maṇa-veyāla-haru*"— 'removal of the darkness in the minds of the people'. See *viāla-*.]

237. **Vemḍha**—89 10 10 'encircling, roll, wrapping up'.

[=*veṣṭana-*(gl.); the relevant passage is —"*taṇa-veṃḍhai vedhivi pihiya-ṇayaṇa*"— 'surrounding with a grass bandage, closed his eyes'. cf. *veṃḍhiam*=*veṣṭitam*, 'surrounded, enclosed' (D. 7 76). For N.I.A. derivatives see ND. *bernu*= 'to roll, wrap up, twist round, wreath'. Connected with Sk. *veṣṭ-*, 'to surround'.]

238. **Vemḍhala**—28 27 1(v.l. *vimḍhala-*) 33 13 1, 52 16 11, 58 2 6, 69 20 2 (v.l. *vibḍhala-v.l. vimḍhala* 'agitated, perturbed, distressed'.

[=*vihvala-*(gl.). See *vimḍhala-*, *bhimḍhala-* and *bhemḍhala-*.]

239. **Veruliya**—42 3 23 'Lapis lazuli'.

[The relevant passage is "*vajjahī maragayahī veruliyahim gayaṇubhāsaṇu jakkhē ṇimmaviyau kosalapuru*" — 'yakṣa constructed Kosalapura with diamonds, emeralds and lapis-lazuli by which the sky was illuminated', cf. *verulia*=*vaidūrya-*(H.2 133; Pāi. 266) and *velulia*=*vaidūryam*, 'lapis lazuli' (D. 7 77) Connected with Sk. *vaidūrya-*. See Pischel § 80.]

240. **Vokka**—7 12 8, 11 24 12 'the liver, the heart'.

[=*kalijā*(?) (gl.). Vaidya renders it with *yakṣt-*. PSM. does not note the word. *Vokkaya-* occurs at JC. 4 14 1. Here the editor connects it with *vṛkka-*, 'kidneys'. *vokka* may be connected with Sk. *vṛkka-* or *bukkā-*; cf. MW. *ḷukkā*-(L)= 'the heart'. For the word *kalijā* given in the gloss see Appendix.]

241. **Samghāḍa**—3 5 25, 19 13 2, 64 4 4, 88 8 2 'a pair, a couple'.

=*yugmam*, *saṅghāṭaka-*(gl.); cf. *saṅghāḍi*=*yugalam*, 'a pair' (D.8 7); cf. PSM. *saṅghāḍa*(D), *saṅghāḍaga-*(D)=*yugma-*, *yugala-*; cf. *saṅghāḍa-* occurring in PC. II where it is glossed as *saṅghāṭa-*; cf. Sk. *saṅghāṭa-*, *saṅghatita-* and Pk. *ghāḍa-*, 'friendship', *ghāḍiya-*, 'friend'; cf. MW. *saṅghāṭikā*(L)= 'a pair, couple'.]

242. **Samcu(y)a**—48 8 12, 88 9 5 'dripped, oozed, leaked'.

[=*srutam*(gl.): the relevant passage at 48 8 12 is—"*ṇhāṇa-vāṇiyam sam-cuyam layāhare*" — 'the holy bath-water dripped into the creeper-bower'. cf. PSM. \sqrt{cu} = 'to drip' (H.2 77); cf. *cuya-* occurring in this very sense in NC. at 1 14 1 & 5 10 21. The relevant passages in

NC. are - 1). "ñvāi sasahara-maṇi-cuya-jalehī(1 14 1) - 'Is cooled down by the water dripped from the moon-stone' and 2) "ñayana-cuyamsua-piccam" - 'the water of tears dripped from the eyes'. √cu gives us G. *cu-vū* = 'to leak', *cuvo* = 'a leak in the roof of a house'. The sense of dripping has further developed in Hi *nichoḍanā* = 'to press hard and remove water, to squeeze'. For N.I.A. see ND. *cuhunu* = 'to drip, leak, pour through'. *saṁcuya-* is connected with *saṁ* + √*cyut* = 'to flow, trickle, ooze'.]

243. **Sabalahaṇa**—22 9 11 'ablution after a death or funeral'.

[=*mṛtaka-snāna*-(gl.); the relevant passage is - "*savalahaṇāu sabalahaṇu va dihiharu*" - 'the applying of unguents like sandal-wood paste is as unnerving as the ablution after death'. PSM. does not note it. The word appears to be made of two elements, *saba*+ *lahaṇa-*; *saba* stands for 'dead body' and the second element *lahaṇa-* is obscure.]

244. **Sabalāhaṇa**—85 15 8 'unguent, scented paste'.

[=*vilepana*-(gl.). PSM. does not note it. Connected with Sk. *saṁālam-bha* = 'smearing the body with unguents'. See √*samalah-* √*savalah-* and *savalahaṇa-*.]

245. √**Samalah**— 'to anoint, to smear the body with unguents': *samalahia*-(p.p.) 6 1 9.

[Vaidya renders it with *abhilipta*; cf. PSM. *saṁālah* = 'to besmear'. See *sabalāhaṇa-*, √*savalah-* and *savalahaṇa-*.]

246. **Sarahi**—9 4 1, 55 10 3 'ocean'.

[=*samudra-*, *jaladhi*-(gl.); PSM. does not note it; cf. Kan. *śaradhi* = 'ocean', *śaradhi-śayana* = *Viṣṇu* and *śaradhi-sute* = *Lakṣmī*. *sarahi* is connected with Sk. *saras-* and *śara-*, ('water')+*-dhi-*-(from √*dhā-*).]

247. **Saloṇa**—87 2 10, 92 9 7 'beautiful, splendid'.

[*lāvaṇayukta*(gl.); cf. *saloṇi-salāvaṇya-*(H. 4 420, illustration 3); cf. *saloṇa*-occurring in this sense in PC.I, PC.II; cf. Hi. *salonā* = 'beautiful' and G. *saluṇū* = 'superlatively good, excellent, fine'. Connected with Sk. *sa-lavaṇa-*; cf. MW. *lavaṇa*-(W) = 'graceful, handsome, beautiful. Possibly *lavaṇa*-goes back to *ramaṇa-*; cf. Pk. *ravaṇṇa* = *ramaṇīya-*.]

248. **Savalah**— to anoint, to besmear':

savalahivi(abs) 42 7 4.

[=*vilepya*(gl.); PSM. does not note it. See *savalahaṇu-*, √*samalah-* and *sabalāhaṇa-*.]

249. **Savalahaṇa**—3 4 7, 3 18 3, 22 9 11, 41 14 3 'an unguent like sandal-wood paste, ointment'.

[=*vilepana-*, *samāmbhanam candanādi*(gl.); see √*savalah-*, *samalah-*, and *sabalāhana-*.]

250. √*Sād-*—‘to destroy’ :

sādai(pers.3.s.) 38 9 7 (v.l. *jhāḍai*); *sāḍi*(y)a-(p.p.) 18 6 10, 37 25 4, 53 10 4, 58 22 15, 84 9 8.

[=*sphetayati*, *niṅārayati*, *śāṅita-*, *niṅārita*(gl.); at 84 9 8 *sāḍiya-* is loosely rendered with *pātita-*; cf. PSM. √*sād-*= ‘to destroy’; cf. √*sād-* occurring in this sense in PC. I. PC. II. Connected with Sk. √*śad-*, ‘to kill’. See *sāḍa*-below.)

251. *Sāḍa*—14 5 14, 29 4 5, 99 8 5 ‘destroyer, annihilator’.

=*vidhvāmsaka-*, *bhaṅga-*(gl.): cf, *sāḍa-* occurring in this sense in NC., Bh. and *sāḍana-* in PC. III. See √*sād-* above.]

252. *Sāhār-*—‘to support, maintain, console, cheer up, assure safety or protection’ :

sāhārai (pres. 3. s.) 14 5 10, 87 8 13; *sāhāri*vi (abs.) 78 28 3; *sāhārahi* (Imp. 2. s.) 60 17 3; *sāhāri*(y)a-(p.p.) 32 5 4, 52 16 25, 77 10 9.

[*dhīrayati*, *dhīrayitvā*, *āśvāsanam dehi*, *dhīrita*, *āśvāsita*, *mābhāsita-* *ādīrita-* (gl.). At 32 5 4 the editor has split the words as “*sā hāriya-*” and given the meaning against *hāriya-*. It should be read as “*sāhāriya-*”. The relevant passages are :—1) *meiṅi kaha va bhāru sāhārai*” (14 5 10) — ‘The earth somehow supported the weight’; 2) “*maṅḍoyari ruyamti sāhāri*vi” (78 28 3) — ‘having consoled the weeping Maṅḍodari’; 3) “*maṅṅi kaha va kaha va sāhāriya-*” (32 5 4) — “(she) was consoled by the minister with great difficulty’; 4) “*ṅiyaya seṅṅu sāhāriū*” (52 16 25) — ‘cheered up his army’. PSM. does not record the root in this sense. *sāhāria-* occurs in NC. at 7 9 3 and the editor has rendered it with *sāvarita* and discussed the word in the notes¹. But here also the meaning ‘consoled, cheered up’ would suit the context. This is supported by the gloss ‘*dhīrita-*’ on the word *sāhāria-* in NC. The relevant passage is — “*teṅa vi baddhau riu sāhāriū-*” — ‘the imprisoned enemy was consoled or cheered up by him’. cf. √*sāhār-* occurring in this very sense in SR., PC. II, Bh.; cf. Hi. *sahārā-* = ‘support, help’. The root √*sāhār-* is connected with Sk. *sam-*+*dhāray-*.]

253. *Sīriya*—29 15 2 ‘rent, split, pierced, torn’.

[=*vidārita*(gl.); the relevant passage is — “*aṅgai taru-kamṅaya-sīriyāi-*” — ‘the limbs were rent due to the thorns of the trees’; cf. PSM. *sīriya-* (D)=*bhagna-*; cf. *sīriya-*=*bhinna-*, ‘pierced’ (PC. I). Possibly connected with Sk. √*śri-* = ‘to rend’ (RV)+*ita* suffix.]

1. Nāyakumāracarīu, Jaina, Hiralal, Karaṅja, 1933, Notes, p. 201

254. **Sughanaᅇana**—31 38 10 ‘very firmly’.

[The relevant passage is—“*taᅇi baᅇdhivi khaᅇbhi sughanaᅇana*” — ‘having tied him to the pillar very firmly’. *su*+*ghanaᅇana*-. See *ghanaᅇana*-.]

255. **Suvihāna**—20 23 9, 38 12 23, 41 4 30, 49 6 12, 63 2 12, 69 12 4, 99 1 12 ‘early morning, dawn’.

[=*prabhāta*-(gl.). cf. *suvihāna*-= ‘early morning’ (PC. I) and JC. (2 22 5); *su*+*vihāna*-. See *vihāna*-.]

256. **Seriha**—2 18 13, 23 5 2, 60 9 9, 62 3 5, 77 6 7 ‘a buffalo’.

[=*mahiᅇa*-(gl.); cf. *seribha*-=*dhurya-vᅇᅇabha*-, ‘a carriage ox’; *seribho mahiᅇe apᅇtyanye*- ‘also ‘a buffalo’ as the opinion of some one else’ (D. 8 44); cf. PSM. *seriha*-=*mahiᅇa*-, and *serihī*-= ‘a she-buffalo’ (Pāi. 670); cf. *seriha*-= ‘buffalo’ (JC. 3 40 14) and *sairibhī*-= ‘a female buffalo’ (Yt.) connected with Sk. *sairibha*-= ‘a buffalo’ (Harᅇacarita, Bālarā-māyaᅇa). See *serihī*-.]

257. **Serihī**—78 15 7 (v. 1. *seriha*-) ‘a female buffalo’.

[=*pracaᅇᅇa mahiᅇaᅇ*(gl.); MW. *sairibhī*(L)= ‘a female buffalo’. See *seriha*-.]

258. **Seliᅇdha**—60 28 3 (v. 1. *seleᅇdha*) ‘a lotus’.

[=*kamala*-(gl.); the relevant passage is—“*visa-seliᅇdha-gaᅇdhu agghāvi*” — ‘having smelt the fragrance of the poisonous lotus’. PSM. notes *seliᅇdha*- in the sense of *vᅇᅇᅇa-viᅇᅇa*-. Connected with Sk. *ᅇilīndhra*-; cf. MW. *ᅇilīndhra*(L)= ‘a kind of jasmine’ and ‘a mushroom’ (Harivamᅇa Purāᅇa).]

259. **Sella**—7 5 11, 12 18 7, 60 29 2, 74 4 9, 76 7 25, 87 4 8, 88 5 11 ‘a spear’.

[=*bhalla*-(gl.); cf. *sella*-= *bāᅇa*, ‘an arrow’ (D. 8 57); =*kunta* (H.4 387). Vaidya renders *sella*- at 7 5 11 with *prāsa*-, ‘a dart’, cf. *sella*- and *silla*-occurring in this very sense in NC., *sellaga*- in PC. I; cf. *sellāseli*-, ‘fight involving lances on both sides’ (PC. II). Derived from Sk. *śalya*-, ‘lance, spear’ (RV); cf. also MW. *śalya*(L)= ‘an iron crow-bar’.]

260. **Somāla**—25 6 10, 69 24 11, 71 8 12, 85 3 12 ‘delicate’.

[=*komala*-(gl.); cf. *somāla*-= *sukumāra*-(H. 1. 171; Pāi. 156); cf. *somāla*- in this very sense at JC. 1 17 15, 4 2 3. cf. G. *sūvālū*-= ‘soft, smooth’ and M. *somaᅇ*-= ‘tender’. Connected with Sk. *sukumāra*-. See *somāliya*- and *somāli*-. Alsdorf gives *saumya*+ suffix *āla*-.]

261. **Somāliya**—(fem.) 84 3 8 'delicate'.

[compare *somāliya*— occurring in NC. in this very sense. See *somāla*— above and *somāli*— below.]

262. **Somāli**—(fem.) 90 9 6 'delicate'.

[See *somāla*— and *somāliya*—.]

263. **Hamsa**—38 20 11 'an anklet'.

[=*nūpura*-(gl.); cf. PSM. and Pāi 261 - *hamsaya* = *nūpura*—; cf. PSM. *hamsala*-(D)=*ābhūṣaṇa-viśeṣa*—. Connected with Sk. *hamsaka*—, 'an ornament for the feet or ankles (said to be formed like a goose's foot)' (Śiśupālavadha).]

264. **Haṭṭhiyāra**—52 10 4, 70 17 10 'a weapon, a tool, an implement'.

[=*āyudha*-(gl.); the relevant passage at 70 17 10 is - "*jahi ṇa vahai ṇiya-kara-haṭṭhiyāru*" - 'where one does not carry a weapon in one's hands.' PSM. records the word *haṭṭhiyāra* as *deśi* and gives two meanings to the word - 1) *śastra*—, 2) *yuddha*—. But the passages cited for the second meaning, do not support the same. In the first passage - "*tā utṭhehi saṃpayam karehi haṭṭhiyāram ti*" which clearly means, 'take up arms' while "*haṭṭhiyāra-karaṇam*" in the second passage means the same thing, namely, 'taking up arms'. Thus in both the passages *haṭṭhiyāra*—has the usual sense 'weapon'. So there is no evidence for the second meaning 'battle'. Hence it should be dropped. Compare *haṭṭhiyāra*—in this very sense occurring in Bh., PC. III. For N.I.A. derivatives see ND. *haṭṭhiyār* = 'tool, implement, weapon'. Turner connects it with **hasta-kāra*—, Sk. *hasta-kāryaḥ* = 'done by hand', Pk. *haṭṭha-kammam* = 'handiwork'.]

265. **Huṃdaho**—3 14 20 'accept it', 'take it'.

[=*grhāṇa bhoh*-(gl.). The actual expression is - "*huṃdaho-payacchiehī*" qualifying "*sāyakumbha-kumbhaehī*" in line 22. The commentator renders "*huṃdaho-payacchiehī*" as "*grahāṇa bhoh ityevam bhaṇitvā prada-itaiḥ*". Accordingly the translation would be - "(with golden pitchers) passed on with the words, 'Oh you take this!'" According to this interpretation *huṃda* would be Imperative 2nd person singular form of a root *huṃd*—, 'to take', PSM. has not recorded such a word. The word appears to be strange, and it is not unlikely that 'huṃdaho' might be standing for 'haṃdaho' and 'haṃda' derived perhaps from Sk. *hanta*, is recorded by Hemacandra in his grammar at 2 181 as an Indeclinable participle with the sense of 'you take it'. A cross-reference to this is given by Hemacandra in his commentary on D.8 59, Compare Sk. *hanta bhoh*.]

266. **Hetthāmuha**—3 15 8, 5 2 13, 11 13 4, 73 1 13, 76 4 6 'with face hung downwards'.

[=*adhomukha*(gl.); cf. PSM. *hettha*=*adhas*-(H. 2 141); cf. *hetthā-muha*- occurring in this sense in PC. I, II, KC., Bh.; cf. G. *hettha*= 'down' and M. *hetthā*= 'inferior'. See Pischel § 107. Connected with Sk. *adhas*. See *hetthima*- below.]

267. **Hetthima**—11 22 11 'lower' downward'.

[copare PSM. *hetthima*=*adhastana*-(H.2 163); cf. *hetthima*= 'downward' (Sam. K.). See *hetthāmuha*-.]

2. TADBHAVAS WITH SPECIALISED OR CHANGED MEANING.

268. **Akka**—24 13 7 'the fluff of *Calotropis Gigantea*.'

[=*arkapicu*, *arkatūla*-(gl.). cf. PSM. *akka*= 'the *Calotropis Gigantea* tree' and *akka-tūla*= 'āk kī rui.' cf. *arka*- in this sense noted in the Supplement to J.O.I., Baroda, vol.X no. 2. p. 105. Helen Johnson notes *arka*- on page 351 of Tri. II in the sense of 'the red-flowered *Calotropis gigantea*, the swallow-wort' and adds as follows: "Its most common vernacular names are *āk*, *ākaṇḍa*, *madār* and *rui*. Its fluff, *arkatūla*-, is an illustration of something easily blown about." Burrow illustrates *arka*- as a Dravidian loan and compares it with Ta. *erukku*, Mal. *erikku*; Kan. *erke*, *ekke*, *yakka*, Tu. *ekkamāle*, *ekkame* in the same sense as above.¹ Kittel also considers *arka*- to be of Dravidian origin in view of the fact that the plant is common over the whole of South India and its name in the mouth of all the people.² cf. also Kan. *ekku*= 'to dress cotton and *ekke*, *erke*= *Calotropis Gigantea* tree.']

269. **√Acch**—'to be, to live, to remain':

acchahi (press 2. s.) 65 13 8; *acchai* (pres. 3. s.) 30 12 11, 30 19 4, 60 7 1; *acchahū* (inf.) 30 11 9.

[PSM. connects **√acch** with *ās*-(H. 1 214). Turner (ND.s. v. *chanu*) connects it with Sk. *ā+kṣi-*, 'abide' and not 'to be or to live'; cf. **√acch**- occurring in the above sense in JC. (2 6 5), NC., KC., PC. I, II., cf. G. *che*= 'is,' etc.]

270. **Abbhapisā(y)a**—3 15 6, 59 2 4, 79 10 6 'Rāhu, name of a demon who is supposed to seize the sun and moon and thus cause eclipses.'

1. See Burrow, Sanskrit Language, p. 280.

2. See Kannaḍa-English Dictionary, Kittel, F. Preface.

[=*abhra-piśāca-*, *rāhu-* (gl.); cf, *abbhapisāa*= *rāhu* (D. 1 42, Pai. 38; Tr. 3 4 72, 432); PSM. notes *āmbupisāsa*= *rāhu*, quoting from Gāthā Saptasati; cf. *abbhapisāa-* occurring in this very sense in PC. II; cf. MW. *abhra-piśāca-* or *abhra-piśācaka*(I)= "sky-demon; name of Rāhu (the descending node personified,")]

This is a good Tatsama-word. It is a metaphorical expression or epithet for Rāhu.

271. **Amayarūha**—67 5 1 'the moon.'

[*candra-* (gl.); cf. *amayaniggama*= *candra-*, 'the moon' (D. 1 15, Tr. 34 72, 665); cf. PSM. *amayakūṇḍa*= 'moon.']

It clearly goes back to Sk. *amṛta-ruha-*, which is comparable to Deśi "*amayaniggama-*" (<Sk. *amṛta-nirgama-*), 'that from which nectar rises, source of nectar' and recorded at D. 1 15 in the sense of moon'

272. **A-mamṭha**—91 15 4 'unattractive.'

[=*a-manojña-* (gl.); Alsdorf notes *amasṛṇa-* also, besides *a-manojña-* in the gloss. Here *a-mamṭha-* qualifies *kamṭha-kamṭha-* 'the neck of the swine.' *mamṭha-* in the sense of *śaṭha-*, 'rogue' or *bandha-*, 'bond' noted at D. 6 111 does not suit here. Here *mamṭha-* can be connected with Sk. *mṛṣṭa-*, 'polished,' and *a-mamṭha-*, 'unpolished' or 'rough' i.e., 'unattractive or uncouth.' Compare *su-mamṭha-* occurring in NC. at 9 22 10 where it is glossed as *ghuṅṭārita-*. For the word *ghuṅṭārita-* given in the NC. gloss see Appendix. See *mamṭha-*.]

In NC. *su-mamṭha* qualifies *kirāḍa-putta-* 'the merchants' sons' and *maṅgala-kalasa-*, 'the auspicious water jars' (used for coronation bath). Here the context is the description of coronation described by means of paronomastic adjectives. *sumamṭha-* as applied to *kirāṭa-putras* can be taken to mean *su-śaṭha-*, 'great cheats' on the strength of D. 6 111. As applied to *maṅgala kalasas*, *su-mamṭha-* can be taken in the sense of 'well-polished.' (Sk. *su-+mṛṣṭa-*); cf. Pāi. 15 *mattha*= *mṛṣṭa-*, 'polished.'

273. **Āmbā**—65 18 6 'mother's younger sister.'

[=*laghumātā-*, *māṭṛśvasā-* (gl.); PSM. and MW. know the word in the sense of 'mother' only.]

274. **Āmbila**—90 19 1 (v. 1. *embila-*) 'a kind of gruel.'

[*kāñjikāhāra-*(gl.). The relevant passage is — "*acchacchambileṇa bhujjamtī aṇavarayam suriṇiyā*" — 'quite exhausted she was feeding on very thin or dilute sour gruel.' The word is not noted by PSM. in this sense. Compare Kan. *āmbila*= 'a kind of pap or porridge made of *jaḷa* or *rāgi* to which buttermilk (also tamarind) is generally added.' Girvānapa-

damañjari of Varadarāja (circa 1600-1650 A.D.) notes *amlānam* in the sense of 'rice cooked with tamarind or any such sour ingredient'.¹ Compare *āyambila-*, *ambila-* is connected with Sk. *amla-*.]

275. *Alidhāi*—86 4 3 'with ease, easily, without much effort.'

[=*akleśena* (gl.); the relevant passage is - "*kamalāi alidhāi teṇa khudiyai*"-'he plucked the lotuses with ease'; PSM. does not record this word; cf. *alidhaya-* occurring in PC. II.]

alidhaya- occurs at 26 9 9 in PC. II; no meaning has been given in the Index. But if we take this *alidhaya-* to be the same as our *alidha-*, then the meaning of the Paumacariu passage becomes clear. The relevant passage is - "*vaiṭṭhu Janaddaṇu alidhae mañce ravannaē*" (PC. II 26 9 9) - 'Janārdan sat on the beautiful platform with ease.'

alidhāi occurs twice in KC.; the editor gives *alika-* as the general meaning.² But here also the same meaning, namely, 'easily, with no effort, with ease' fits well.

alidhāi occurs at 10 2 5 in Bh., and the editor has given 'quickly' as the meaning.³ But here too, the meaning 'easily, with ease' fits the context. Alsdorf connects *alidha-* with *ariṣṭa-* = 'unhurt, safe'; cf. *√riṣ-* = 'to be hurt or injured, suffer wrong.'

276. *√Ukkoṣa*—'to excite or evoke (love)':

ukkoīya- (p.p.) 4 14 11, 30 10 7, 76 9 13, 82 1 8, 84 12 3.

[=*prādurbhūta-*, *utpādita-* (gl.); cf. PSM. *ukkoīya-* = *utkopita-*; cf. *√ukko-* occurring in this sense in JC. (2 23 5) and *√ukkov-* in PC. II.]

The word is used in and is confined to the context of *kāma-*, 'emotion of love.' cf. *ukkoīya kāma* (MP. 4 14 11, 30 10 7, 84 12 3), *ukkoīya mayana-* (MP. 76 9 3) and *ukkoīya maṇa-* *mayana* (MP. 82 1 8). cf. *ukkoīya-mayana-* occurring at JC 3 23 5. In SR. also *ukkoīya-* is used in the context of a lady in love. The expression *mayanukkoīya-* = *madana utkopanaśilā* can be rendered as - 'who is an instrument in exciting passion,' So 'to evoke or excite (love)' (and not merely produce or reveal) should be the correct shade of meaning. Compare *ukkova-*, *ukkoyana-* and *ukkovaṇa-*.

277. *Ukkoyana*—51 4 2, 60 4 4 'exciting or evoking (love).'

[*kāmukkoīyana* = *kāmotpādikā* (gl. at 60 4 4); *ukkoṇa-* in this sense occurs at JC. 1 12 4 where it is split as "*mauu kko a ṇa*".⁴ It should be

1. See Supplement to J. O. I., Baroda, vol. IX. no.2, p. 70.

2. See Karakaṁḍacariu, Jain, Hiralal, Karanja, 1934, Glossary.

3. See Bhavisayattakahā, Dalal, C. D. and Gune, G. O. S. XX, Boroda, 1923, Glossary.

4. See JC., Vaidya, P. L., Karanja. 1931, p. 11.

“*mau-ukkoana*.” Compare *ukkoyana-* occurring in this very sense in NC., PC. II, PC., III, *ākoyana-* and (*u*)*kkoyana-* in SR. and *ukkovaṇa* in Bh. See √*ukkoa-*, *ukkova-* and *ukkovaṇa-*.]

278. **Ukkova**—24 1 8 (v. 1. *ukkoya-*) ‘exciting or evoking (love)’.

[*mayanukkova*—= *madana-prasaraḥ* (gl.); cf. √*ukkoa-*, *ukkoyana-* and *ukkovaṇa-*,]

279. **Ukkovaṇa**—32 8 11 (v. 1. *ukkoyana-*) ‘exciting or evoking love.’

[See √*ukkoa-*, *ukkoyana-* and *ukkova-*.]

280. √**Uccāy**—‘to toss up, to lift’:

uccāivi (abs.) 18 1 2 (v. 1. *uccāivi*), 33 8 10; *uccāiya-* (p. p.) 40 6 7, 85 2 11.

[*utkṣipta-* (gl.); PSM. notes *uccāiya-* as a *Deśi* word in the sense of *utthāpita-*, ‘raised, elevated’; *uccāiya-* occurs in NC. and KC, where the editor has connected it with *ud-+cāyita-*.¹ In both the texts it occurs in the same sense as above, namely, ‘to lift.’ Compare √*uccāy-* occurring in this very sense in JC., PC. I, II, III. Tagare gives it as causal of √*ci-*. √*uccāy-* is a denominative from Sk. *ucca*—= ‘high, elevated.’]

281. **Ucchalla**—71 17 2 (v. 1. *ucchulla-*) ‘restlessness,’ ‘uneasiness.’

[=*utsukatva-* (gl.); the relevant passage is —*kāhi vi maṇi ucchallaū jāyau*— ‘There arose uneasiness in a certain lady’s mind or heart.’ Compare PSM. √*ucchalla-*—√*ucchal-*—= ‘to leap’; cf. √*ucchall-*—= ‘fly upwards’ (PC. I) and *ucchalla-*—= ‘being raised or tossed upwards’ (Supplement to J. O. I., Baroda, vol. IX, no. 2); cf. G. *uchal-vū*—= ‘to leap, to toss up.’]

utsukatva—seems to be a special sense of the word *ucchalla-*. √*ucchal-* means ‘to leap.’ When the mind is excessively eager (*utsuka*), it feels a sort of restlessness or leaping sensation and hence secondarily “*ucchalla-*” may have developed the meaning of *utsukatva-*. Compare in this connection √*culucul-* in the sense of ‘throbbing’ (*spand-*) noted at H. 4 127 and √*culacul-*—= ‘to become restless or to long for a beloved’ recorded by PSM. as occurring in *Gāthā Saptasāti* 4 81.

D. 1 127 and Tr. 3 1 22, 26 note *ucculla-* in the sense of *udvigna-*, ‘anxious (for absent lover),’

With the variant *ucchulla-* here, we may compare *ucchulla*= *kheda*, ‘sorrow’ (D 1 31). It may not be mere *kheda*—, but ‘*kheda-* due to longing.’

1. See Nāyakumārācariu, Jain, Hiralal, Karanja, 1933, Glossary and Karakamṇācariu, Jain, Hiralal, Karanja, 1934, Glossary.

282. **Uppariyaṇa**— 1 14 3, 31 2 4, 80 2 7, 80 8 12, 85 2 7, 85 15 12
'upper garment.'

(=*uparitana vastra*, *uparitanam uttarīyam vastram* (gl.); PSM. does not note it; cf. *uppariyaṇa*- occurring in this very sense in JC. (2 32 11) and NC.; cf. G. *uparṇū*, M. *uparaṇā*= 'a small single cloth worn loosely over the shoulders.' This corresponds to Sk. *uttarīya*-. Like *uttarīya*-, in *uppariyaṇa*- too we have an original adjective used as a noun.]

283. **Ulluhiya**— 86 8 6 'attributed,' 'found (fault with)'

[=*dattam*, *bharisaṇabalāt* (gl.); the relevant passage is—"para-*parakkamu-lluhiya-dūsaṇam*," that is, 'when the opposite party was showing its bravery, the warrior was finding fault with them.' Hemacandra records $\sqrt{\text{ulluh}}$ - in the sense of *nis-+sṛ-*= 'come out' (H. 4 259), while the p. p. *ullūḍha*- in L *śināmamālā* at l 100 has the meaning *ārūḍha*-, 'mounted' or *aṅkurita*-, 'sprouted,' Obviously *ulluh*- is traceable to Sk. *ud-ruh*-; this explains all the recorded meanings in Pk. The gloss is rather free. In the cited passage *ulluhiya*- is equivalent to Sk. *udbhā-vita*-; the word can be looked upon as a *tadbhava*, if one likes that way.]

284. $\sqrt{\text{Uvvel}}$ — 'to unfasten, to unfold':

uvvellivi (abs.) 47 16 4, 91 8 8; *uvvelia*- (p. p.) 83 6 9; *uvveliyaa*= (p. p. enl.) 62 5 11.

[=*ekatrīkṛtya* (gl. at 47 16 4), *prakaṭīkṛta*- (gl. at 62 5 11); cf. $\sqrt{\text{uvvel}}$ = *ud-+veṣṭ-* (H. 4 223) and $\sqrt{\text{uvvel}}$ = *ut-+namay-* (Tr. 2 4 110); cf. $\sqrt{\text{uvvel}}$ = *pra-+sṛ-*, 'spread' (H. 4 77, Pāi. 433); cf. $\sqrt{\text{uvvel}}$ - occurring in the sense of 'move quickly' in PC.I and 'dance, move quickly as in a dance' in PC. II and $\sqrt{\text{uvvill}}$ - in Bh.; $\sqrt{\text{uvvel}}$ - is derived from Sk. *ud-+veṣṭ-*, 'unfasten, open.')

In many of its occurrences $\sqrt{\text{uvvel}}$ - is used in connection with a *prekṣaṇaka*-, 'show' or 'performance' and it means 'gave exposition or recital of' (*prasārita*-); cf. "*rambha tilottima sai uvvellai*" (PC. II 34 3 8). Here the gloss gives *prakaṭayati*, 'gives a performance.' At PC. II 46 1 4 "*pavaṇa-pellaṇuvveliyāṃvare*"; here the gloss gives '*nartitāmbare*'. Compare also PC. II 42 10 7 -"*gāi vāi uvvellai*" and PC. II 24 1 2 -"*uvvellijjai gijjai lakkhaṇu*".

In MP. 83 6 9 and 91 8 8 $\sqrt{\text{uvvel}}$ - means 'to unfasten, open' and *udveṣṭ-* would be the meaning as given by Alsdorf.¹ Elsewhere $\sqrt{\text{uvvel}}$ - is generally used in connection with dancing. The glosses like *prakaṭay-* or *nartay-* etc suggest that $\sqrt{\text{uvvel}}$ - means 'to give a dance recital, to perform or give recital of a dance'. At some places the gloss renders it with *prasār-*, that is, 'spreading and unfolding.'

1. See *Harivaṃśapurāṇa*, Alsdorf, L., Hamburg, 1936, Glossary.

So here a dance is 'unfolded.' Elsewhere an ornament is unfastened. In one case, it is in connection with the ornament and in another it is in connection with the dance. So primarily, \sqrt{uvvell} - means 'unfasten' and secondarily it means 'unfold', 'spread', 'perform a dance.'

285. **Ommāhiyaa**—37 23 11 (v.l. *omāhiya*-) 'uneasy due to intense longing.'

[=*utkaṅṭhitah* (gl.); PSM. notes *ummāhiya*- in the sense of *vināśaka*-; but this is connected with Sk. *unmathana*-, etc.; Vaidya renders *ommāhiya*- with *unmathita*-. But cf. *ummāhaya*-, 'longing, anxiety, yearning' in PC. I, II, III. Apte notes a sense 'torment, deep pain' for *unmātha*- but without giving any reference.]

286. **Kailāsa**—78 14 8 (v.l. *kikalāsa*-) 'a crab.'

[=*karakanduka*, *karkaṭa*- (gl.), T manuscript notes the reading *kikalāsa*- and *kuruvila*- (which also means 'a crab') as the gloss on it. The relevant passage is—"tallara-jali kailāsu vi jalayaru"—'In a small lake even a crab gets the status of being a *jalacara*.' PSM. does not note this word. *kailāsa*- is derived from Sk. *kṛkalāsa*-, which is used in the sense of 'lizard, chameleon.' For the word *kuruvila*- given in the gloss on T manuscript see Appendix.]

287. **Kaula**—11 17 8, 46 10 14 'designation of a heretical priest (who propounded the grossest form of atheism).'

[=*cārvāka*- (gl.); *kaula*- occurs in JC. in the sense of *kapālika*-. In Sk. *kaula*- is used in the sense of 'a worshipper of Śakti' according to the "left-hand" ritual.' PSM. also notes the word in this sense.]

288. **Kakkara**—3 17 2, 31 23 7, 35 8 8, 42 7 11, 48 8 10, 73 20 6, 93 14 3, 100 4 11 'mountain peak, cliff, cave.'

[=*parvata-sikhara*-, *giri-danta*-, *guhā*- (gl.); cf. PSM. *kakkara*= 'a stone, a pebble'; *kakkara*- occurs at NC. 7 10 8, where it is rendered with *kakṣa*- or a stone,¹ But here also the meaning 'mountain-peak or cliff' suits the context. Compare *kakkara*- occurring in this very sense in PC. I.]

kakkara- is derived from Sk. *karkara*-; cf. MW; *karkara* (W)= 'name of stone, limestone (especially *kankar*).'

289. **Kaccha**—87 11 1 'a garden attached to the house.'

[*gṛha-vāṭikā* (gl.); PSM. *kaccha*= 'a sugarcane garden' quoting in support from Kumārapālacarita; cf. *kaccha*- 'a forest' (Supplement to J. O. I.,

1. See Nāyakumāracarīu, Jain, H., Karanja, 1933, Glossary.

Baroda, vol. x, no. 2, p. 115); cf. *kakᅇa*= *vana*, 'a forest', *kaccha*= 'a forest,' a pasture for grazing cows' and *kacchika*= *mālākara*= 'a florist' occurring in Br. K.; cf. MW. *kakᅇa* (L)= 'the interior of a forest.']

kakᅇa- in Sk. means 'a dry wood, courtyard.'

290. **Kamcaᅇa**— 9 22 8 'a tree bearing yellow fragrant flowers known as *Michelia Campaka*.'

[=*Campaka-vᅇkᅇa*- (gl.); cf. PSM. *kamcaᅇa*= *vᅇkᅇa-viᅇᅇa*-; cf. *kamcaᅇa*- occurring in PC. II under Botanical names. In SR. *hiraᅇᅇa*- Sk. *hiraᅇya*-) occurs in the sense of *dhattūra*-. Compare MW. *kāᅇcana* (L)= *Michelia Campaca*']

291. **Katᅇᅇu**— 69 6 7, 74 11 4 'that which is worthy of censure, blameable, censurable.'

[=*nindya*- (gl.); the relevant passage at 69 6 7 is— "jo *duᅇᅇᅇu katᅇᅇu niddhammayaru*, so *khamᅇami hau appaᅇau karu*"— 'I shall cut my hand which is wicked, censurable and perpetrator of impieties.' It is not noted by PSM. *katᅇᅇu* occurs at NC. 1 5 3 where it is glossed as *nindyam*; cf. G. *kāᅇᅇū* (derivable from *katᅇᅇa*-) current in the sense of 'bad, hard, miserly.']

katᅇᅇu is derivable from Sk. *kaᅇᅇa*- meaning 'bad, evil.'

292. **Kadᅇᅇha**— 20 19 2 (v. 1. *kaᅇᅇhia*-) 'a magnet.'

[*cumbakapāᅇāᅇa*- (gl.); the relevant passage is— "*kaᅇᅇhijjai āyasu kaᅇᅇhaena*"— 'iron is attracted by the magnet.' cf. PSM. *kaᅇᅇh*= *kᅇᅇ-*, 'to pull.']

kaᅇᅇha- is derived from Sk. *kᅇᅇᅇa*- 'drawn, attracted.'

293. **Kadᅇᅇhaᅇa**— 56 2 8 'bringing one's own pawns to one's side while protecting them from being killed by the opponent.'

[=*ātmᅇyaᅇāᅇiᅇᅇāᅇm paᅇaghāᅇa-rakᅇaᅇena svapakᅇāᅇayanam* (gl.). This is a technical term in the gambling game. It is not noted by PSM.]

kaᅇᅇhaᅇa- 'drawing out, pulling' derives from Sk. *kaᅇᅇāᅇa*-. See the preceding.

294. **Kamᅇᅇui**— 25 20 13, 25 19 14 (v. 1. *kaᅇᅇᅇua*-), 27 11 3 (v. 1. *kaᅇᅇᅇua*-); **Kamᅇᅇᅇua**— 25 19 11 'a sweet-meat seller, a baker, a confectioner.'

[=*kāᅇᅇavika*- (gl.); cf. PSM. *kaᅇᅇᅇᅇua*= 'a confectioner'; Hemacandra gives *kāᅇᅇavika*- as the meaning of *kullūᅇia*- at D. 2 41 and of *poia*- at D. 6 63; cf. *kāᅇᅇavika*= 'a confectioner' (Supplement to J. O. I., Baroda, vol. X, no. 2, p. 119); cf. MW. *kāᅇᅇavika*- (L)= 'employed in baking,' *kandava*- (W)= 'roasted or baked in an iron pan or oven

(as bread, cakes etc.); at 27 11 3, the variant reading *kaṁdua-* is preferred to *kaṁdui-* because at 25 19 11, it occurs in the form of *kaṁdua-*. In Sk. *kandu-* is used in the sense of 'a saucepan.']

295. **Kabbura**— 43 6 7, 53 4 9, 64 5 5 'gold.'

[=*suvarṇa-* (gl.). PSM. does not note this sense of the word; cf. MW. *karbura-* (L), *karbura-* (L)- 'gold.' Otherwise *karbura-* means 'variegated.'

296. **Kama**— 1 5 2, 1 16 3, 2 2 1, 48 13 8, 54 5 14, 55 1 2, 61 23 4, 85 12 10, 99 9 6 'a foot.'

[=*krama-*, *carāṇa-*, *pāda-* (gl.); cf. PSM. *kama-*= *pāda-*; cf. *kama-* occurring in the same sense in JC., PC. I.]

In Sk. *krama-* is used in the sense of 'a step.' But in AP, it is used in the sense of 'a foot.'

297. **Karayalavatti**— 49 4 7 'slapping of the upper part of the arms' (?)

[=*bāhucchoṭikā* (gl.). At MP. 52 20 18 the gloss equates "*kilivimḍi*" with '*bāhucchoṭikā*' where it is used in connection with warriors. Hence it may be rendered here also with 'slapping the arms.' PSM. does not note it.]

karayalavatti < Sk. *karatala-vṛtti*,

298. **Karaṁka**— 83 3 4 'a beggar's bowl'

[*raṁka-karaṁkai*= *daridra-bhikṣukasya bhājane kharpare* (gl.): cf. *karaṁka*= *bhikṣāpātra-*, 'a begging bowl' (D. 2 55); *karaṁkaka-* occurs in Up. K. on page 578, line 8 and the editor has rendered it with 'bone.' In the context there 'a skeleton' or 'skull-shaped bone' also fits in well, since the hollow palms are described as being 'mere skeleton covered over with skin.'¹ Compare *karaṁka*= 'a coconut hollowed to form a cup or vessel' (Yt. 2 43 9); cf. MW. *karaṁka*= (L)= 'a coconut hollowed to form a cup or vessel.' For the word *kharpara-* given in the gloss see *khappara-*.]

Here *karaṁka-* is used in the sense of *bhikṣāpātra-*. It is known in Sk. in the sense of 'a box used for keeping betel etc.' Compare *tāmbūla-karaṁka-vāhini* occurring in the Kādambarī. MW. records it as 'a coconut hollowed to form a cup or vessel' as stated above. MW. also records *karaṁka-* as 'skull.' As the skull was used as a begging bowl, the development of meaning of the word *karaṁka-* is obvious. Compare also MW. noting from Harṣacarita, *karaṁkiṇī*= 'name of Yoginī.' literally, 'woman having a begging bowl of skull.'

1. See Upamitibhavaprapañcā Kathā, Peterson, Peter, Calcutta, 1899, p. XXI.

299. **Kalila**— 9 29 5 'sin'.

[=*pāpa*- (gl.); PSM. records *kalila*- in the sense of *gahana*- and *kalala*= mud.' cf *kalila*= 'wicked' (Br. K.).]

In Sk. *kalila* is used in the sense of 'a confused mass, a thicket, a large heap.'

300. **Kavila**— 99 7 15 'a dog.'

[*śvā* (gl.): the relevant passage is - "*tahī ekku kavilu tādiu dimbhahī*" - 'there one dog was beaten by children.' cf. *kavila*= *kukkura*-, 'a dog' (D. 2 6; Pāi. 62). cf. *kavila*- occurring in this very sense in JC. at 2 35 14 where it is glossed as *śunaḥa*-. cf. MW. *kapila*- (L)= 'a dog'.]

In Sk. *kapila*- has the sense of 'tawny.'

301. **Kālavattṭha**— 86 9 9 (v.l. *kālavittṭha*-) 'a bow.'

[The gloss explains *kāloḥṣṭha-rāṃni dhonuṣi*"; but cf. *kālavattṭha*= *dhanuṣa*-, 'a bow' (D. 2 28), doubtfully connected by Ramanujaswami with Sk. *kāla-varta*-.¹]

302. **Kāli**— 85 1 10, 101 16 9 (v.l. *ratti*-) 'the night.'

[=*rātri*- (gl.); the relevant passage at 101 16 9 is - "*atthamiu bhāṇu samjāya kāli*" - 'the sun set, and it was night-fall.' PSM. does not note the word in this sense. Compare MW. *śyāmā*= 'night'.]

In Sk. *kāli* has the sense of 'blackness, darkness.'

303. **Kuṇima**— 11 15 6, 92 16 4, 92 16 8 'rotten, decayed.'

[=*durgandham kuthitam* (gl.). In all the three occurrences the word *kuṇima*- qualifies 'the body.' cf. PSM. *kuṇima*= *kuṇapa*, *śava*-, 'a carcass.' This is a specialised development in Pk. First, 'smelling like a carcass,' and hence 'decayed.' For the change of *a*- to *i*- and *pa*- to *ma*- in Pk. *kuṇima*- from Sk. *kuṇapa*- see Pischel § 103, § 240.]

304. **Kuddahira**— 17 4 5 (v.l. *chuddahira*-) 'the moon.'

[=*candra*- (gl.); PSM. does not note it. This is most probably corrupt for *khuddahira*= *kṣudra+hīraka*, 'a tiny precious stone, a gemlet.' *khuddahira*- and *chuddahira* go back to *kṣudra-hīraka*-; cf. also *thuddahira*= *cāmaram*, 'a chowrie' (D. 5 28). See *chuddahira*-.]

305. **Kumbhīni**— 48 2 23 'the earth.'

[=*pṛthvī*- (gl.); PSM. does not note the word in this sense; cf. MW. *kumbhīni*= 'the earth' (Galanos' dictionary).]

In Sk. *kumbhin* has the sense of 'an elephant.'

1. See Deśināmamālā, Ramanujaswami, P.V. 1938, Glossary, p. 24.

306. **Koḍa**— 57 17 5 (v.l. *kaṁṭha*-) 'neck.'

[=*grīvā*- (gl.); the relevant passage is - "*mottiyāi koḍaggi ṇibaddhāi*" - 'pearls were tied to the front of the neck.' PSM. does not note it. D. 2 45 notes *kola*- in the sense of *grīvā*, 'neck.' *koḍa*- can be connected with Sk. *kroḍa*-, 'chest.']

307. **Khaṇarui**— 39 11 9, 73 8 2 'lightning.'

[=*vidyut* (gl.); PSM. does not note it. The word goes back to *kṣaṇaruci*-, 'that which has a momentary glow or flash.' It is not used in Sk. in this sense; cf. Sk. *kṣaṇa-dyuti* (W)= 'momentary flash, lightning.']

308. **Kharadamḍa**— 25 4 5, 48 2 3, 48 9 14, 63 1 5, 70 2 3 'a lotus.'

[=*kamala*-, *padma*-(gl.); PSM. does not note it; cf. MW. *kharadaṇḍa*- and *kharanāla*= "rough-stemmed, the lotus" (Bhāgavata Purāna iv. 6 29).]

309. **√Khariyāl**— 'to harass':

khariyālahi (pres. 2. s) 32 23 1 (v.l. *khaliyārahi* v.l. *khariyālahi*); *khariyāli* (abs.) 91 20 11 (v.l. *khaliyāli*).

[=*kadarthayasi*, *kadarthayitvā*, *khedayitvā vā* (gl.). It can be explained as a metathesis of **√khaliyār**-; cf. *khaliyār*- equated by PSM. with *khali+kṛ*- and rendered with 'to disregard, harass, deceive' and *khaliyāriya*- = *tiraskṛta*-. PSM. also notes *khaliḱaya*- in the sense of *khaliyāriya*- and *khaliḱara*- in the sense of *khaliyāra*-.]

310. **Khujjaya**— 93 14 4 'uneven ground.'

[=*nimnonnata-pradeśaḥ* (gl.) PSM. notes *khujjaya*- only in the sense of 'hunch-back.' At JC. 2 6 9 *khujjaya*- is used in the sense of 'a hunch-back'. Both are derived from Sk. *kubjaka*- = 'hunch-back.' Here as it is applied to the ground, it means uneven.']

311. **Khullaya**— 91 22 1 'a young and junior monk, a junior new disciple.'

[=*brahmacārī* (gl.); PSM. notes *khullaya*- in the sense of *kṣullaka*-, 'small'; cf. *khudda*- = *laghu*-, 'small' (D. 2 74) and PSM. *khuddaga*-(D)= 'a small monk, junior disciple'; cf. also *khuddaya*- = *kṣudra*-, *kṣullaka*-, *laghu* (H. 2 174 and Tr. 1 3 64); cf. *khullaya*- occurring in JC. at 1 13 13 in the same sense as in MP.]

312. **Kheu**— 58 22 13 'delay, loss of time.'

[=*kāla-kṣepa*- (gl.); PSM. does not note it; cf. *kheva*- occurring in the sense of 'delay' in PC. I, II, III; cf. Old G. *khev*.]

kheu is derived from Sk. *kṣepa*-, 'passing, losing.' In Sk. *kṣepa*- only in combination with *kāla*-, (i.e. *kāla-kṣepa*-) means 'delay, loss of time.'

313. **Kheū** 16 15 14, 29 19 2, 39 1 10, 58 9 5, 91 22 10 'an embrace'.
 [=āliṅgana- (gl.). PSM. does not note it. Derived from Sk. *kṣemaṃ* which is used in the sense of 'ease, welfare, happiness'. See *kheva* and *khema-*.]
314. **Khema**-73 27 13 'an embrace'.
 [=āliṅganam (gl.). PSM. does not note it. See *kheū* and *kheva-*.]
315. **Khelaṇa**— 4 4 10 (v.l. *khellaṇa-*) 'a toy.'
 [=kriḍānavastu (gl.) cf. PSM. *khelaṇa-*= 'a toy.' *khelana* in Sk. is not used in this sense. cf. M. *khelṇi* (from *khelṇē*, 'to play'), Hi. *khilaunā* (from *khelnā*, 'to play') and G. *ramakḍū* (from *ram-vū*, 'to play')= 'a toy.']
khelaṇa- (from *khel-* 'to play.').
316. **Kheva**— 13 8 7 (v.l. *khema*) 'an embrace.'
 [=āliṅganam (gl.). PSM. does not record this word. See *kheū* and *khema-*.]
317. **Gairai**— 10 4 1 'goddess or wife of a *Jyotiṣka* class of gods.'
 [=Jyotiṣka-*strī* (gl.). *gairai-* is feminine of *gairaya-* < *gairata*, 'those bodies or gods who are given to constant motion.' PSM. does not note this word.]
318. **Gamaṇa**— 56 2 8 'Bringing back one's own pawn from the opponent's side, while protecting one's own pawn'.
 [=ātmīya-*śāri-rakṣaṇam kurvadbhīḥ sva-śāriṇām parapakṣāt svapakṣāyananam* (gl.): PSM. does not note this; cf. *gama-*= 'a move in a play of dice' (PC, III); cf. MW. *gama(L)*= 'a move in a game played with dice and men (as backgammon etc.).]
319. **Gaviṭṭha**- 2 15 3 'seen, beheld'.
 [=dṛṣṭa-(gl.); PSM. gives *gaviṭṭha-* in the sense of 'sought, searched'. *gaviṭṭha* is connected with Sk. **gaviṣṭa-*, *gaveṣita-*= 'searched, sought'.]
323. **Gāmakaṃala**— 72 8 1 'a libertine or a person of loose character,' 'a dog'.
 [=svā *pumścalaḥ kukkuraḥ* (gl.). the relevant passage is - "*paradāraluddhau dhukkamtu khalu, kiṃ lajjai kaḥi mi gāmakaṃalu*. When the meaning is *pumścala-*, it means, 'Is a wicked man of loose character ashamed of making approaches, when he is covetuous of another man's wife?' When the meaning is *kukkura-*, it means, 'Is a wicked dog, addicted to other's house, ashamed of approaching it?' PSM. does not note it. cf. *kamala-*= 'a species of deer' (Yt. 1 39 2). Tr. 3 71 4 notes *kamala-* in the sense of *cora-*, 'a thief' and D. 2 54 notes *kamala-* in the sense

of *hariṇa-*, 'a deer'; *gāmakamala-*, then would literally mean, 'the thief of the village' or 'the deer of the village' (as against the deer of the forest).]

321. **Gijja**— 88 8 17 'a chain or neck-ornament for elephants.'

[=*grīvābharāṇa*=(gl.); cf. *gejjalaṃ*= *grāiveyaka-*, 'a neck-ornament' (D. 2 94) and *gomjalāṃ*= *grāiveyaka*=(Tr. 3 4 72, 654): cf. *gijja-* occurring in NC. at 3 9 15 glossed as *ghuggurāvali-*. See *gejja-*.]

322. **Gejja**— 3 9 10, 9 17 12, 13 6 7, 28 33 5, 52 10 15, 78 16 10 'a chain or neck-ornament for elephants.'

[=*grāiveyaka-*, *grīvā-kṣudra-ghaṅṭikā-* (gl.): at 28 33 5 the gloss loosely renders *gejjāvali-* with *varatrā-*; but here also *grāiveyaka-* suits the context; cf. *gejja-* and *gijja-* occurring in this very sense in PC. I, II, III; cf. MW. *grīvāghaṅṭā-* (L)= 'a bell hanging down from the neck of a horse.' Kannaḍa has *gejje-* in the sense of 'anklets, little spherical bells enclosing small bits of stone or metal, jingling bells worn on the toes by dancing girls.' *gejja-* is connected with Sk. *grāiveya-*, 'belonging to the neck.' See *gijja-* above.]

323. **Godhāri**— 9 27 4 'a bull.'

[=*vr̥ṣabha-* (gl.): PSM. does not note it. It is not current in Sk. in this sense. It may be connected with *godhā+ari-*, 'the enemy of alligators.']

324. **Ghaṇaḍaṃbara**— 67 7 2 'sky.'

[=*ākāśa* (gl.); cf. PSM. *ḍaṃbara*= *āḍaṃbara*, *āṭopa-*; so we can understand *ghaṇaḍaṃbara-* as 'a place having a threatening appearance (*āṭopa-*) of clouds,' that is, 'sky.' Connected with *ghana-* and *ḍaṃbara-*.]

325. **Gharaharaṇa**— 56 2 8 'occupying the opponent's squares by two or more pieces or pawns.'

[=*dyādīsāribhiḥ paragr̥ha-svākāraḥ* (gl.). PSM. does not note it. This is a technical term in gambling, derived from Sk. *gr̥ha-haraṇa-*.]

326. **Ghāya**— 56 2 8 'killing of cowries in a game of dice.'

[cf. PSM. *ghāya*= *vināśa-*. Derived from Sk. *ghāta*= 'killing, slaying.']

327. **Caṃḍi**— 22 6 13 'a wife.'

[=*bhāryā* (gl.). *caṃḍi* occurs in NC. at 8 4 9 in this very sense; the relevant passage is - "*gau ujjēṇihī varu muivi caṃḍi*" - 'Leaving the wife, the husband went to Ujjayini.' PSM. notes *caṃḍi-* in the sense of *krodhayuktā strī-*. In Sk. *caṃḍi-* is used in the sense of 'an angry woman.' MW. also records *caṃḍi* in the sense of 'a passionate woman and a term of endearment applied to a mistress' (W).]

328. **Caᅇdaka**—69 26 2; **Caᅇdakava**—13 7 10; **Caᅇdakka** 14 10 2, 72 1 7
'a peacock.'

[=*mayūra*, *candraka*— (gl.): at 72 1 7 the gloss loosely renders *caᅇdakka*— with *mayūra-piᅇcha*—, 'the feather or tail of a peacock.' Here also the meaning 'peacock' suits the context; cf. *caᅇdailla*—=*mayūra*—, 'peacock' (D.3 5); cf. MW. *candra* (L)= 'the eye in a peacock's tail' and *candraka*—= 'the eye in a peacock's tail' (Gītagovinda).]

329. **Caᅇdira**— 65 4 4 'gold.'

[=*kanaka*— (gl.); cf. PSM. *caᅇda*—= 'gold'; cf. *candra*—= 'gold' (Yt. 1 173 6). Connected with Sk. *candra*—= 'glittering, shining (as gold)'.]

330. **Caᅇdova(ya)**— 4 9 10, 76 4 9, 78 25 12 'a canopy' an awning.'

[=*candropaka*— (gl.); PSM. does not note it; cf. *caᅇdova* occurring in this very sense at KC. 9 17 9 and *caᅇdovaya*— at NC. 9 21 37; cf. G. *candaroo*, Hi. *candovā*, *candvā*, *candevā* and *canduvaya*= 'awning, canopy.' *caᅇdova*— seems to be connected with Sk. *caᅇdrodaya*—. For the word *candropaka*— given in the gloss see Appendix.]

331. **Cara**— 56 2 8 'playing a gambling game involving killing of the opponent's pawn cleverly concealing the squares.'

[=*buddhikausalyena koᅇᅇhakāntardhānaiᅇ para-sāri-ghātena dyūta-ramaᅇam* (gl.). This is a technical term of a gambling game. PSM. does not note it; cf. MW. *cara* (L)= 'a game played with dice (similar to backgammon)': 'a cowrie' (W); cf. *cara*—= 'a move in a game played with dice and men' (Tri. III).]

332. **Cāmiyara**— 9 27 7 silver.'

[=*rūpyam* (gl.). The word *cāmiyara*—, Sk. *cāᅇnikara* is used in the sense of 'gold' generally. Here the commentator has taken it in the sense of 'silver.' It occurs together with the word "*jaᅇmbuᅇᅇᅇaya*"— Sk. *jaᅇmbu-nada*—) meaning 'gold.' The relevant passage is— "*jaᅇmbuᅇᅇaya-cāmiyara-ghaᅇᅇiyau*"— 'made of gold and silver.'

333. **Cāraᅇa**— 52 1 8 'a messenger.'

[=*dūta*— (gl.); PSM. does not note it. In Sk. the word is used in the sense of 'a wandering actor or singer.' Sk. has *cāra*—, *cara*, 'a spy'.]

334. **√Ci**— 'to eat (w.r. to birds and animals)':

cijjai (passive pres. 3. s.) 2 14 10, 57 1 5, 83 9 11.

[=*bhujyate*, *bhakᅇyate* (gl.). cf. **√ci**—= 'to pluck and collect' (H. 4 243). See *cinᅇa*—.]

This is to be connected with Sk. **√ci**—= 'to collect, to pick', Pk. **√ciᅇ**—= 'to collect' (H. 4 238). See ND. *cunnu*= 'to pucker, gather.'

335. **Ciṇṇaa**— 65 21 10 (v.1. *bhutta-*) 'eaten.'
 [= *bhakṣita-* (gl.). The relevant passage is - "*keṇa hālāhalu ciṇṇāu*", - 'who "ate" (i.e. took) the deadly poison ?' PSM. does not note it. cf. G. *ciṇ-vū*= 'to partake of.' cf. √ *ci-*.]
336. **Chadayana**— 9 18 4, 73 15 2 'a bee.'
 [= *bhramara-* (gl.); PSM. does not note it. Derived from Sk. *ṣaṭ+ayana-*, 'having six feet.' See *sadyana-*.]
337. **Chañā**— 2 17 2 'the full-moon day.'
 [Compare PSM. *chaṇāsasi*= 'full-moon' (H. 2 20). cf. *chaṇa-* occurring in this sense in JC., NC., KC., PC I, Bh. Derived from Sk. *kṣaṇa-* 'a moment.' MW. notes *kṣaṇa* in the sense of 'a certain day of the fortnight (as the full moon, change of the moon etc.)' quoting from Sarvadarśanasāṅgraha; cf. M. *saṇ*= 'a festival day'.]
338. **Chamḍanayapaoa**— 4 18 10 (v. 1. *chaddanayapaoa-*) 'a technical term of the art of dancing, a particular *tāla-* or measure marking the end of a dance recital'.
 [= *nṛtyopasamhāra-hetustāla-viśeṣaḥ chaddanaka-prayogaḥ* (gl.). PSM. does not note it. In Svayambhū's *Ritṭhanemicariu* and Hemacandra's metrical works "*chaddanikā* or *chaddanī* is either a name of a particular type of metre or of the closing piece of a *kāvaka*, the structural unit of the Apabhraṃśa *Sandhibandha*¹ '.]
339. **Chuddahira**— 50 12 12 (v. 1. *chuddahīra-*) 'the moon'.
 [= *bālacandraḥ* (gl.). cf. *chuddahīra*=*śaśi*, 'the moon'. (D. 3 38), See *kuddahīra-*.]
 The word "*chuddahīra-*" may mean 'a tiny gem', 'a gemlet'. In Pk. *kṣudra-* appears either as *khudda-* or as *chudda-*. *chudda* may stand for *śuddha* exceptionally. So *chuddahīra-* may primarily mean 'a pure gem' or 'a tiny gem'. Later on from being used metaphorically it might have come to mean 'moon' or 'child' (see *kuddahīra-*). Accordingly *kuddahīra* may be considered an incorrect spelling variant for *khuddahīra-*.
340. **Che(y)a**— 10 6 4, 30 8 7, 44 9 4, 46 12 4, 64 4 8 'end, limit'.
 [= *prānta*, *avasāna-* (gl.). The commentator has loosely rendered *chea-* with *saṅkhyā*, 'number' at 46 12 4, but the meaning 'end' suits there also. The relevant passage at 46 12 4 is - "*nau cheu atthi*" - 'there is no end'; cf. *chea*=*anta-*, 'end, limit' (D. 3 38); cf. *che(y)a*-occurring in this sense in JC., NC., PC.I, II, III. cf. G. *cheha-*, *chedo*= 'end' and *chellū*= 'last'. See *cheilla-*.]
che(y)a- is derived from Sk. *cheda-*, 'a cut'.

1. See Paumacariu of Svayambhū, vol. I., Bhayani, H.C., Singhi Jain Series no. 34, Introduction, pp. 83-84.

341. **Chejja**- 56 2 8 'a kill or stroke in the game of dice'.
 [=śārighāta (gl.). PSM. does not note it. For the word śāri- given in the gloss cf. MW. śāri-= 'a kind of die or small cube used in games with dice'. chejja- is connected with Sk. chedya-.]
342. **Choha**- 28 18 8, 76 6 13 'anger; resentment'.
 [=krodha (gl.). PSM. notes chohiya- in the sense of 'agitated, distracted'. Derived from Sk. kṣobha- agitation'.]
343. **Jaᅇila**- 28 1 3, 62 5 10 'saffron'.
 [=kuᅇkuma-(gl.). The relevant passage is - "jāuᅇa-jaᅇila- raseᅇāyambāi ahisittāi jīᅇesarabimbai- 'the images of the Jinas were reddened and sprinkled with juice of saffron grown in jāuᅇa country'. It is not noted by PSM. Connected with Sk. jaᅇila-, 'twisted together, knotted'. See jāuᅇa-.
344. **Jamakarāᅇa**- 8 8 15, 27 8 7, 38 1 15, 44 7 10, 52 7 7, 69 4 6, 69 8 5, 80 4 8 'death', 'disease,' 'attendants of the God of Death'.
 [=marāᅇam, roᅇa-, yamaᅇbhᅇᅇya,- yama-kiᅇkara-(gl.); PSM. does not note it; cf. jamakarāᅇa- occurring in the sense of 'death' in PC. I, JC. (2 22 9) & PC. III. The word is connected with Sk. yamakarāᅇa-.]
345. **Jamᅇaᅇa**- 84 7 3 'infamy,' 'disgrace,' 'ill-repute'.
 [Compare jamᅇaᅇa= akᅇᅇti, 'infamy' (D. 3 51) and PSM. jamᅇaᅇaya-= 'public gossip, slander'. Specialised meaning of Pk. jamᅇaᅇa, '(speaking', Sk. jalᅇaᅇa-, 'prattling'.]
346. **Jalayara**- 52 10 2, 54 13 8, 60 7 5, 85 17 11, 87 8 10, 88 20 13, 91 15 6 'a conch, a cowrie'.
 [=śāᅇkha-, kaᅇardaka, varāᅇaka-(gl.); PSM. does not note it; cf. MW. jalakarāᅇka-(L)= 'a conch'.]
 jalayara- is derived from Sk. jalacara known there only in the sense of 'an aquatic animal'.
347. **Jaladda**- 20 22 5, 73 3 10 'a wet cloth (used for cooling)'.
 [=jalārᅇam vaᅇtram(gl.); of. PSM. jaladdā-= 'a fan made moist with water'. cf. jaladda- occurring in this very sense in PC. I; cf. MW. jalārᅇrā (L)= 'a wet garment'. Connected with Sk. jalārᅇra-, 'wet with water'.]
348. **Jālamᅇhari**- 70 10 5 'the plantain tree'.
 [=kadali- (gl.); PSM. does not note it; cf. jālamᅇhari- occurring in this very sense in SR. jālamᅇhari- is connected with Sk. jāla+dhara-, 'bearer of thicket'.]

349. √Jūr—'to censure, :

jūria-(p.p.) 7 5 5.

[=*durvacanaih nirbhartsitah*(gl.); cf. PSM. *jūraṇa=nindā, garhaṇa*, 'censure, reproof'; cf. √*jūr*=*krudh-*, 'be angry' (H. 4 135, Tr.3 1 72) cf. MW. √*jūr*= 'to be angry with' (Bhaṭṭikāvya).]

350. √Joy—'to see' :

joyahi (pres. 2. s) 17 6 12, 22 19 6, 82 3 10b) *joyai* (pres. 3. s.) 16 8 8, 82 3 10a); *joyānti* (pres. 3 pl.) 3 2 5, 9 2 9, 13 9 13; *jayānta* (pres. p.) 17 10 3, 38 4 1; *joyivi* (abs.) 2 12 2 (v. 1. *joēppīṇu*) 3 5 33, 29 6 6, 39 13 7; *joēvi* (abs.) 15 4 18; *joyavi*(abs.) 10 8 13, 12 2 3, 28 20 1, 29 7 4, 30 7 6; *joēppīṇu* (abs.) 24 9 1, 27 6 13; *joihū* (inf.) 69 29 5; *joyahū* (inf.) 101 10 10; *joi(y)a-* (p.p.) 3 12 3, 12 18 12, 29 1 13, 83 6 14, 81 4 5, 87 8 4; *joiyaa-* (p.p. enl.) 13 9 20, 21 7 11.

[=*paśyanti, draṣṭum, vilokitum, drṣṭa-*(gl.); cf. √*joy*=*drś-*, 'to see' (H.4 356) and *joaṇa=locana=* 'eye' (D.3 50); cf. √*joy*- occurring in this very sense in JC. (3 7 10), NC., KC., PC. I and Bh.; cf. G. *jo-vū=* 'to see.' Connected with Sk. *yajoy-*; see ND. Addenda *jokhru.*]

351. √Jhal—'to flow':

jhaliya- (p.p.) 74 8 6.

[=*sruta-* (gl.); cf. M. *jhar-ñē=* 'to ooze, trickle.' Connected with Sk. *kṣar=*'to trickle.']

352. Jhasavāsa—3 14 26 'the ocean.'

[=*samudra-*(gl.), the relevant expression is—"*jhasavāsahu tou*"—'the water of the ocean.' PSM. does not note it. Connected with Sk. *jhaṣa-vāsa-*, 'an abode of fish.']

353. Nāi—2 18 1, 5 5 4, 33 9 8, 69 12 14, 70 3 6, 81 4 5, 83 23 5 'as if,' 'as though.'

[Compare *ñāi=iva*, 'as if' (H.4 444 illustration 2); cf. *ñāi* occurring in this very sense in JC. (3 25 14), PC. I, Bh.: cf. Hi. *nāi= samāna, tulya*, 'like, similar.' Derived from Sk. *jñāyate.*]

354. Niyayāni—25 18 12 'a strap (of leather), a rope.'

[=*varatrā* (gl.); Vaidya renders it with *rajju-*. The relevant passage is—"*bandhāvīu-rāe niyayanīhi*"—'the king caused her to be bound with ropes'; PSM. does not note it. Possibly derived from Sk. *niyamanī-*.]

355. √Nitth—'be lost,' 'be destroyed,' 'to disappear' :

nitthai (pres. 3. s.) 3 3 7 (v.l. *natthai*), *nitthiya-*(p.p.) 58 17 1.

[=*naśyati* (gl.); the gloss loosely renders *ñit̥hiya-* at 58 17 1 with *gata-*, cf. PSM. *ñit̥hiya-*= *vināśita-*, 'destroyed'; cf. √*ñit̥h-* occurring in JC., NC., PC. I, PC. III. Possibly connected with Sk. *ni-+sthā-*.]

356. **Ñittana**— 58 22 8 'God of Love.'

[The relevant passage is - "*ñiya-rūva-parajjiya-ñittanena*" - 'by one who has conquered the God of Love with his beauty,' Connected with Sk. *nis-+tanu-*, meaning 'the bodiless one' and thus synonymous with *anaṅga-*. PSM. does not note it.]

357. **Niddha**— 43 2 4 'clever, skilful.'

[*kuśala-* (gl.); the relevant passage is - *pio jahī rasa-ñiyattana-ñiddhu*" - 'where the lover was clever in controlling anger.' PSM. does not note it. Derived from Sk. *snigdha-*.

358. **Niratta**— 91 2 16 'surely.'

[The reading *ñirutta-* is preferable to *ñiratta-*. See *ñirutta-* below.]

359. **Ñirutta**— 8 15 6, 11 4 8, 11 26 8, 14 1 13, 16 3 4, 23 15 16, 24 6 4, 28 21 9, 35 9 2, 43 3 6, 59 2 13, 69 30 13, 71 9 7, 75 7 3, 78 11 8, 85 13 7, 88 22 11, 89 7 8, 91 12 18, 92 1 11, 101 6 1, 102 3 4 'certainly, definitely, surely,'

[=*niścayena* (gl.); cf. *ñirutta*= *niścitam*, 'decided, settled' (D. 4 30); cf. *ñirutta-* occurring in this sense in NC. and PC. I; cf. M. *nirute*= 'certainly, positively, verily, surely.' Probably connected with Sk. *nirukta-*. See *ñiratta-* above.]

360. √**Ñilhas**— 'to slip, to stumble':

ñilhasai (pres. 3. s.) 1 16 3.

[=*skhalati* (gl.); *ni-+hras-*; see √*lhas-*.]

361. **Ñiva**— 9 22 11 'the moon.'

[=*candra-* (gl.); the relevant passage is - "*ñiva-rohiṇi-līla nam samcai*" - 'as if they were possessing in themselves the grace of the moon and *Rohiṇi*.' PSM. does not note the word in this sense; cf. *rājarāja*= 'moon' (Tri. III); cf. MW, *rājan*= 'the moon' (RV. etc.) and *rājarāja* (L)= 'name of the moon.']

ñiva- is derived from Sk. *nṛpa-*, 'king.'

362. **Ñisāda**— 16 26 8, 60 11 4 'a fiend,' 'a goblin,' 'a demon.'

[=*niśācara*, *niśāta*, *rākṣasa* (gl.); PSM. does not note it; cf. MW. *niśāṭa* (W)= 'a demon, ghost.' Literally it means 'the night prowler.']

363. **Ñevaccha**— 22 1 2 'a symptom,' 'a mark,' 'a sign.'

[=*cihna*- (gl.); the relevant passage is —“*ditṭhāṭṭi laliyaṃgeṇa maraṇa-ñevacchai*” —‘Lalitāṅga saw the signs of (approaching) death.’ PSM. does not note it in this sense. Connected with Sk. *nepathya*- which is used in the sense of ‘an ornament, decoration, costume, the tiring room.’ As *nepathya*- is the mark for identifying a person, it developed the sense of ‘mark, sign.’]

364. **Tālavatta** = 34 10 15 'a tail.'

[=*puccham* (gl.); the context is the description of an elephant. PSM. does not note the word *tālavatta*- but notes *tālavimṭa*- in the sense of ‘a fan’ only. In NC. *tālavatta* occurs at 3 16 7 where it is rendered with *karna*-, ‘ear’;¹ but here also the meaning *puccham*, ‘a tail’ suits the context. Connected with Sk. *tālavṛnta*-, ‘a palm-leaf used as a fan in general.’ The meaning above may have developed due to resemblance between a fan and the tail-end.]

365. **Tāviccha**— 20 7 2 ‘collyrium.’

[=*kajjala*- (gl.); the relevant passage is —“*gharu hariṇṭe nāliyau jāma, tāvicchahu kerī soha tāma, ṇayaṇāṭṭi ṇa lahaṃti ṇayāṇaṇāṭṭi*” — ‘where the house was made dark blue by (slabs of) *indranīla*. the eyes of the lady with bent face did not indicate the beauty of collyrium.’ PSM. does not note the word; cf. *tāmiccha*- occurring in this very sense in SR, at stanza 47. line 4. The relevant passage in SR is —“*dara hasai chitta-tuccha-tāmiccha-tiracchiya-loyaṇihi*” — ‘(she) smiles with her eyes slightly salved with collyrium and looking aslant.’]

Hemacandra at D. 1 37 has rendered *aṃjanaṇisā*- and *aṃjanaṇsa*- with *tāpiccham*, ‘the *Tamāla*.’ Trivikrama also renders *aṃjanaṇisā* and *aṃjanaṇi* with *tāpiccham* (Tr. 3 4 72, 359, 360).

tāviccha- is derived from Sk. *tāpiccha*-. So it appears that the Sk. words *aṃjana*- and *tāpiccha*- (Pk. *tāviccha*-) in their later usages shared both the senses of ‘collyrium,’ and ‘a tree species.’

366. **Tilarīṇa**— 4 13 12, 75 6 13 ‘obligation due to friendship.’

[=*snehaṇa*- The relevant passages are — 1) “*karu dhorīu ṇāṭṭi tilarīṇakaṇa*” (4 13 12) — ‘he took the hand as though with obligation due to friendship.’ 2) “*melleppīṇu seva mahimṭaṇiya, baṃdhu-ṇibaṃdhaṭṭi tilarīṇāṭṭi*” (75 6 13) — ‘giving up my service and the bonds of relationship and obligations of friendship.’ *tilarīṇa*- occurs in NC. at 1 18 6 where it is rendered *sneha*-; here also *tilarīṇa*- appears to mean *snehaṇa*-. The relevant passage in NC. is — “*suṇibaddhaṭṭi ṇiddhaṭṭi tilarīṇāṭṭi*” — ‘the obligations, due

1. See Nāyakumārācarīu, Jain, H., Karanja, 1933, Glossary.

to friendship are well bound and affectionate.' cf. also *tilariṇa-* occurring in KC. at 6 10 5 in this very sense. The relevant passage is—*“avarupparu viraiya tilariṇāham”*— ‘to them who had formed an obligation of friendship between them.’ *tila-* in the sense of *sneha-* is unusual. cf. *tilatāra=snigdhatāra* (H.4 356, illustration 1). Tagare renders *tilariṇa-* with *tailatva-*.]

367. **Tiriṇiṇāha**— 42 4 8 ‘the ocean,’

[=*samudra-* (gl.); the relevant passage is—*“tuṅga-taraṅgam tiriṇiṇāham,”*— ‘the ocean with lofty waves.’ PSM. does not note it: cf. *hradinānātha-* ‘ocean’ (Tri. II). The word *tiriṇiṇāha-* is connected with Sk. *tiriṇi-nātha-* ‘lord of the rivers’ which is not used in this sense in Sk.]

368. **Dupposa**— 48 21 10 (v.l. *dughosa-*) ‘flesh, meat.’

[=*māmsa-* (gl.); connected with Sk. *dus-+poṣ-*, ‘bad food, forbidden food.’ Meat is a forbidden food for the Jainas.]

369. **Duvvāra**— 42 3 7 ‘worldly existence.’

[=*saṃsāra-* (gl.); PSM. does not note the word in this sense. *duvvāra-* is connected with Sk. *durvāra-*— ‘irresistible, difficult to ward off.’]

370. **Desia**— 54 17 7, 57 7 8, 66 3 6, 83 21 4 ‘a traveller, a pilgrim, a wayfarer.’

[=*kārpaṭika-*, *paradeśika*, *paradeśaprāpta*, *yātrika*, *pathika* (gl.). PSM. notes *desia-* in this very sense quoting from Paumacariya of Vimala; cf. *deśika-* occurring in Br. K.; cf. MW. *deśika* (L)= ‘a traveller’; cf. Kan. *deśika-*— ‘a traveller.’]

371. **Dehaṇi**— 43 8 8, 47 2 6, 91 15 2 (v.l. *dehiṇa-*) ‘mud, mire.’

[=*kardama*, *upalepa* (gl.). cf. *dehaṇi=paṅka-*, ‘mud’ (D.5 48). Trivikrama notes *dohaṇi-* in the sense of *paṅka-* (Tr. 3 4 72, 77). The word *dehaṇi-* is connected with Sk. √ *dih-*, ‘to besmear, to anoint’; so *dehaṇi-* may be an agentive noun from √ *dih-*, meaning ‘that which besmears or sticks.’ In that case the form *dohaṇi-* would invite some suspicion.]

372. **Dehaliya**— 13 10 1 (v.l. *dehala-* v.l. *dehali*) ‘a limit.’

[=*maryādā* (gl.); the relevant passage is—*“surasiṃdhu-sarihi dehaliya dharivi”*— ‘holding to the limit of the rivers Gāṅgā and Sindhu.’ PSM. records *dehali-* in the sense of a ‘threshold.’ The word *dehali* is used in Sk. in the sense of a threshold.’]

373. **Dhavala**— 83 7 5, 85 12 16, 86 9 8 ‘the best of its kind.’

[Compare *dhavala=yo yasyām jātau uttamah*, ‘the best of a kind’ (D. 5 57). In Sk. *dhavala-* is used in the sense of ‘an excellent bull.’]

374. **Dhavala**—85 12 15 'a kind of song.'

[=*dhavala-gīta-* (gl.); the relevant passage is – "*hari goulī dhavalahī gījī*" – 'Hari was sung in Gokula with 'dhavala' songs.' Alsdorf renders *davala-* with 'praise song.' PSM. notes *dhavala-* in the sense of *chanda-viśeṣa*; cf. *dhavala-*, 'a name of metre' (Chand.. 5 4 6); cf. G. *dhol*, 'devotional or marriage songs in which the divine persons or the bridegroom are eulogised' Compare MW. *dhavala*= '(in music) name of *Rāga* (Kathāsaritśāgara) and *dhavali*= 'a kind of metre' (Colebrook).]

375. ✓ **Dhūv**—'to season or treat the curry or vegetable with heated oil or ghee, with assafoetida, mustard, onions etc.':

dhūvai (pres. 3. s.) 5 15 10.

[=*vagghārayati praleha-nimittam 'kaḍhi' iti* (gl.); the relevant passage is – "*dhūvai duddhu takku ṇa ṇihālai*" – '(she) treats milk with heated oil, spices etc. and misses the buttermilk'; cf. PSM. *dhūvia*= 'treated with assafoetida etc.' *dhūvai* occurs in NC. at 5 8 14 and is rendered by the editor with *dhunoti*.¹ The context in NC. is the description of the woman at the sight of Nāgakumāra. The relevant passage here is – "*dhūvai khīru kāvi jalu mamthai*" – 'a certain lady (absent-mindedly) treats milk with heated oil, spices etc. and churns water.' Hence here also ✓ *dhūv*— appears to have been used in the same sense as in MP. ✓ *dhūv*— is connected with Sk. ✓ *dhūp*—, 'to heat.' For the words *vagghārayati* and *kaḍhi* given in the gloss see Appendix.]

376. ✓ **Pair**—'to sow';

pairesami (fut. 1. s.) 32 21 6.

[=*vapsyāmi* (gl.); the relevant passage is – "*bīyāi cīraṁcalāi ṇibaddhāi vasuvālahu jāvi darisesami, ṇiyapura-ṇaṁdaṇavaṇi pairesami*" – 'I shall show the seeds tied in the end of the garment to Vasupāla and shall sow them in the garden of my city'; cf. M. *perṇe*, G. *per-vū*= 'to sow.' See *payariya-*,]

✓ *pair*— is connected with Sk. *prakṛ*— 'to scatter, to throw.'

377. **Pairikka**—9 24 12 (qualifies *prabhā*), 66 10 12 (qualifies *bhakti*), 67 13 3 (qualifies *durmatti*), 71 13 8 (qualifies *jala*), 76 9 10 (qualifies *prabhā*), 87 4 9 (qualifies *kiraṇamālā*), 98 13 7 (qualifies *māṇikka*) 'abundant, full of, plenty of'.

[=*pracuratara, praṅa, pracura* (gl.); *pairikkam*= *viśālam*, 'wide' (D. 6 71); cf. PSM. *pairikka*= *pracura-*, *vipula*; cf. *pairikka-* occurring in the sense of 'extensive, huge' in PC. I. *pairikka-* is connected with Sk. *prati*+*rikka-* derived from Sk. ✓ *ric-*; cf. *atirikta-* and *atireka-*.]

1. See NC., Jain, Hiralal, Karanja, 1933, Glossary.

378. √ **Paul**— 'to burn intensely, to cook, to boil':

paulivi (abs.) 7 3 8, 16 23 6, 76 9 6, 90 4 18, *pauli(y)a-* (p. p.)
5 16 6, 67 2 12.

[=*paktvā*, *prajvalita*, *dagdha*(gl.), cf. √ *paul*=*pac-* 'to cook' (H. 4 90, Pāi. 591) and √ *paull*=*pac-* (Tr. 3 1 38). cf. √ *paul*- occurring in this very sense in PC. I, II, III. cf. *paulaᅇa-* JC. (3 40 15); cf. M. *poᅇᅇ=* 'to burn, to be seared or scorched'; see ND. *polnu*= 'to burn, bake, singe, boil in ghee'. √ *paul*- is derived from Sk. *pra-+jval-*, 'burn'. See *paulaᅇa-* below.]

379. **Paulaᅇa-** 7 6 12, 46 10 11 'cooking, boiling'.

[=*Vaidya* renders *paulaᅇa-* at 7 6 12 with *prajvalana-*, *pāka-*; cf. *paulaᅇa-* at JC. 2 17 8. *Tagare* also connects it with *prajvalana-*. See √ *paul*- above.]

380. **Payariya-** 69 34 2 'sown'.

[=*upta-* (gl.); PSM. does not note it. *payariya-* appears to be a late formation or orthographic variation of *pairiya-*, p. p. of √ *pair-*. See √ *pair-*.]

381. **Pakkhara-** 28 27 12, 52 16 9, 75 6 6, 77 13 5, 88 8 5 'the armour of a horse'.

[=*compare pakkharā* (fem.)= *turaᅇga-sannāha-*, 'the armour of a horse' (D. 6 10). cf. Hi, G. *pākhar*= 'a piece of armour for a horse or for an elephant'. Probably derived from Sk. *upaskara-*, 'accessories', *upa+√ kᅇ-* 'to furnish with'. See *pakkharāla-* and *pakkhariya-*.]

382. **Pakkharāla-** 75 4 3 'saddled, armoured'.

[*pakkhara* + possessive suffix *-āla-*. See *pakkhara-* and *pakkhariya-*.]

383. **Pakkhariya-** 52 10 12, 84 4 6 'armoured, put on armour (w.r. to horse)'.

[*pakkhara*+p. p. suffix *ita-*. cf. PSM. *pakkaria*=*kavacita*, *sannaddha* (*aśva*). cf. *pakkhariya-* occurring in this very sense in PC. I and Bh. See *pakkhara-* and *pakkharāla-*.]

384. **Paᅇka-** 42 6 16 'sin'.

[=*pāpa-* (gl.); cf. PSM. *paᅇka*=*pāpa-*; cf. *paᅇkila*= 'sinful' (Yt.); cf. MW. *paᅇka*-(L)= 'sin'. In Sk. *paᅇka-* is used in the sense of 'mud, mire'.]

385. **Paccūha-** 3 5 34 'the sun'.

[=*āditya*(gl.); the relevant passage is - "*uiyai paccūhe, aruᅇamaūhe, rāyahu tam tiha siᅇᅇhu*" - 'when the sun with red rays rose (in the sky), she informed about it to the king'; cf. *paccūha*=*ravi-*, 'the sun' (D. 6 5;

Tr. 3 4 72, 572), Sk. *pratyūṣa-*, Pk. *paccūsa*, *paccūha-* mean *prabhāta-kāla-*, 'early dawn'. By extension of meaning the word *paccūha-* might have come to mean 'the sun'.]

386. **Paḍilihaṇa**— 39 9 3 'the peacock feather'.

[=*mayūra-picchaṃ*(gl.); the relevant passage is - "*te kara je paḍilihaṇāu dharaṃti*" - 'those are really hands which hold a peacock-feather (for the purpose of cleaning)'. PSM. does not note the word in this sense. *paḍilihaṇa-* is probably derived from Sk. *prati+likh-*, 'to scratch, scrape'. As peacock-feathers were used by Digambara monks for the purpose of cleansing, *paḍilihaṇa-* acquired the meaning '*mayūra-piccha-*'.]

387. **Pattana**— 17 16 1 'an eye-lash'.

[=*paḥsma-* (gl.); the relevant passage is "*mā pattala-pattana-calaṇu karaha*" - 'don't move the slender eyelashes'. PSM. does not note it. D. 6 64 notes *pattana-* in the sense of *puṅkha-*= 'the feathered part of an arrow'. cf. G. *pāpaṇ* and M. *pāpṇi*= 'eye lash'.]

It appears that the Apabhraṃśa word *pattana-* and the M. I. A. form as attested in M. and G. namely, *pāpṇi* and *pāpaṇ-* are cognate, that is, they go back to the same form. The two-fold treatment namely, *-pp-* and *-tt-* is familiar to us from Prakrit. Compare for example, the suffix *-ttana-* and *-ppana-*, the two-fold development of the word *ātman* (*aḥḥana-*, *altana-*) and the absolutive suffix *-ttā* and *-ppīṇu* in *karettā* and *kareppīṇu*. This should suggest that the original form of the word may be **patvana-*, or **patmana-* meaning 'that which is constantly falling or moving'.

Bloch in his *La Formation de Langue Marathe* observes that the etymology of the Marāṭhi word *pāpṇi* is uncertain.

388. **Pamāivi**— 28 21 2, 29 1 12, 51 15 12, 57 21 8, 60 28 3, 85 4 11 (v.l. *pamāyavi*) 'having left or given up'.

[=*parityajya*, *muktvā* (gl.). The relevant passages are- 1) "*naravarinda ṅhesa pamāivi ghitta jayahu sayamvara-mālā uratthali*" (28 21 2) - 'leaving all the kings she put the wedding garland around Jaya's neck'. 2) "*pai nahayara-naaraṇāhu pamāivi sāmoṇṇahu kaṇṇārayaṇu diṇṇu bhūmiyarahu*" (51 15 2) - 'leaving you, who are a Vidyādhara king, the daughter was given to an ordinary human being'. 3) "*sasarīru pamāivi*" (85 4 11) 'having given up her (mortal) body'. PSM. does not note it. *pamāivi* occurs at 3 38 4 in JC., and the relevant passage is - "*rosu pamāivi*" - 'having given up anger'; *pamāivi* also occurs at JC. 4 4 15 in this very sense. *pamāyahi* occurring at 57 4 8 in PC. III is given with a query in the Index. Here also the word can be taken to mean 'avoid

or give up'; the relevant passage is - "anunahi rāmu pamāyahi jujhu"
='propitiate Rāma and avoid or give up the idea of war'.]

pamāivi is connected with Sk. *pramāda-*, 'neglect'.

389. **Parai**— 16 20 12, 32 26 8, 65 13 11, 69 29 8, 100 4 4 'in the morning', 'tomorrow,' 'day after tomorrow,' 'the other day'.

[=*prabhāte*, *paredyuh*(gl.): PSM. does not note it: cf. *parae* occurring in this very sense in PC. II. and III; cf. M. *parvā*, 'on the day after tomorrow' and Koṅ. *parā*, 'day after tomorrow'. *parai* is connected with Sk. *prage*: cf. MW. *prage*= 'early in the morning, at dawn, at day-break' and *pragetana*= 'relating to the next day'.]

390. ✓ **Parilhas**— 'to slip down, to fade'.]

parilhasanti (pres. 3. pl.) 12 20 9; *parilhasiya-* (p.p.) 5 19 5.

[=*hīnam jātam*(gl.): *pari+lhas-*. See ✓ *lhas-*.]

391. **Pahulla**— 25 8 5 (v. 1. *pihulla-*) 'a flower'.

[=*puṣpa-*(gl.); Vaidya renders it with *prabhūta-*. The relevant passage is - "jio pahulla-sāyao" - 'the flower-arrowed one (i.e. the Love-god) was conquered'. *pahulla-* is derived from Sk. *pra-+phulla*, 'that which has bloomed'. See *phulla-*.]

392. **Pādala**— 35 11 2, 61 11 12, 83 21 7, 98 18 14, 99 17 20 'a swan', 'a flamingo'.

[=*hamsa-*(gl.); cf. *pādala*= *hamsa-*, 'a swan'. (D. 6 76; Tr. 3 4 72, 789); cf. *pādala-* occurring in this very sense in NC., KC., JC. (3 16 10). Connected with Sk. *pātala-* pink or pale red. The flamingoes appear to be so called because of their hue.]

393. **Pādalia**— 55 4 7 'variegated'.

[=*karburam* (gl.); cf. PSM. *pādaliya*= 'made red and white'; cf. MW. *pātālita*= 'made red, reddened', (W). *pādala-* is connected with Sk. *pātala*= 'a mixture of red and white, pink or pale red'.]

394. **Pādahia**— 24 4 13 'dancing-master',

[=*nātyācārya*(gl.); cf. PSM. *pādahia*= 'a drum-beater, a drummer'. In Sk. *pātahika-* is not used in the sense of 'a dancing-teacher'. It must have been the practice for the teacher of dancing to play on the drum while the pupil danced. Hence secondarily *pādahia-* came to mean 'nātyācārya-'.]

395. **Piyamāhaviya**— 40 4 16 'the female cuckoo'.

[=*priyā mādhavilatā yasyaḥ sā kokilā*(gl.); cf. *piamāhavī*= *kokilā-*, 'the female cuckoo' (D. 6 5 1; Pāi. 63); cf. *piyamāhaviya-* occurring in this

sense in PC. II. The word is a good *tadbhava* going back to Sk. *prīyamādhavikā*. See *piyamāhavi-*,]

396. **Piyamāhavi-** 41 2 9, 51 9 5 'the female cuckoo'.

[=*kokilā-* (gl.). See *piyamāhaviya-*,]

397. **Pimchanīhi-** 69 26 7 'a peacock'.

[=*picchanidhi*(?) (gl.); the relevant passage is - "*sihiṅṅu satta iha ekku sihi, osariu sarahu jo pimchanīhi*" - 'There are seven peahens and there is one peacock; that one is peacock which moved away from the lake'. PSM. does not note it; *pimchanīhi-* is connected with Sk. *picchanidhi-* which means 'a treasure-house of feathers'. It might have developed this sense as an epithet of peacock which is notoriously full of feathers.]

398. **Pimḍi-khaṇḍa-** 16 8 3 'a sesamum cake used as fodder for cattle, oil cake or the caky sediment of sesamum after the oil is pressed out'

[=*khala-khaṇḍa-*(gl.); the relevant passage is- "*pimḍikhaṇḍu mahikhaṇḍu maheḥpiṅṅu*"-'having desired the portion of earth of the value of an oil-cake'; PSM. does not note it. cf. M. *peṇḍ-*, Koṅ. *peṇḍi-*= 'a sesamum cake used as fodder for cattle, the refuse or nuts from which the oil has been expressed'. Connected with Sk. *piṇḍa-+khaṇḍa-*.]

399. ✓**Pisuṅ-** 'to tell, to lay down':

pisuṅia-(p.p.) 29 18 12, 102 12 13.

[=*pratipāditam* (gl.); cf. ✓*pisuṅ-*=*kath-*, 'to tell' (H. 4 2; Pāi.145; Tr. 3 1 69); cf. PSM. *pisuṅia-*=*sūcita-*, 'suggested'; cf. ✓*pisuṅ-* occurring in this sense in JC., NC., KC., PC. I, Sam. K.; *pisuṅia-*, Sk. *pisuṅita-* initially means *sūcitam*, 'suggested or conveyed slyly' and hence 'laid down'. It is derived from *piṣuna-* 'slanderer, back-biter'.]

400. **Puṇḍariya-** 25 6 7, 39 1 7, 47 11 11 'an umbrella, a parasol'.

[=*chatram*(gl.): PSM. does not record it in this sense; cf. *puṇḍariya-* occurring in this sense in NC. and KC.; cf. MW. *puṇḍarika-* (L)= 'a white umbrella'. In Sk. *puṇḍarika* is used in the sense of 'a white lotus'.]

401. **Phulla-** 3 14 10, 7 22 5, 8 2 6, 8 12 8, 9 28 7, 14 3 13, 15 4 5, 15 22 9, 17 12 11, 22 9 9, 30 6 6, 30 12 6; 46 13 9, 47 7 2, 48 16 2, 54 18 6, 58 23 10, 60 29 1, 64 11 4, 65 24 9, 68 4 3, 72 1 17, 73 2 11, 84 1 4, 85 3 6, 94 9 8, 96 7 9, 97 1 8, 100 9 12, 'a flower'.

[=*puṣpa-*(gl.): cf. PSM. *phulla-*= 'a flower'; cf. *phulla-* occurring in this very sense in JC. (3 21 13), PC.I, PC. III. cf. MW. *phulla-*= 'a full-

blown flower' (Kālikā Purāṇa); cf. G., M., Hi., Koṅ. *phūl*= 'a flower'. In Sk. *phulla*- is used in the sense of 'bloomed, blown'. See *pahulla*-.]

402. **Bāmbhahara**—38 7 5, 44 4 6, 'a lotus'.

[=*kama'ām* (gl.). The relevant passages are—1) "*hamsahī ṇava-bāmbhahara-ṇisaṇṇahī*"—(38 7 5)—'with the swans reclining on the fresh new lotuses'. 2) "*disai viyasiu bāmbhaharāyaru*" (44 4 6)—' (a pond) with full-blown lotuses was seen'. cf. *bāmbhahara*—=*kamalaṁ*, 'a lotus' (D. 6 91). Trivikrama notes *bāmbhahara*—in this sense (Tr. 3 4 72, 51). The word *bāmbhahara*— is connected with Sk. *brahma-gr̥ha*—, 'the abode of god Brahmā'. Brahmā has several epithets in Sk. conveying his birth from a divine lotus arising from Viṣṇu's navel.]

403. **Bahuṇayana**—3 20 8 'the lord of gods, Indra'.

[=*indra*-(gl.); PSM. does not note it. *bahuṇayana*—in Sk. is not current in this sense. It knows only of *sahasra-nayana*-or *sahasrākṣa*-.]

404. **Bahuvayana**—3 20 8 'name of the divine serpent, Śeṣa, said to have one thousand heads'.

[=*śeṣanāga*-(gl.). PSM. does not note it. *bahuvadana*—in Sk. is not current in this sense.]

405. √**Bhas**—'to prattle, to talk incoherently, to censure':

bhasai (pres. 3. s.) 1 10 14; *bhasahi* (pres. 2. s.) 17 14 10.

[=*nindati, asambaddham pralapasi* (gl.); the relevant passage is—*tā bhaṇai jaini nipphalu ji bhasahi*"—'the son of Rṣabha Jina (i. e. Bharata) said, "you are talking incoherently"'. cf. √*bhas*—='to bark' (H. 4 186). cf. √*bhas*—in this sense in JC. (2 11 6). Derived from Sk. √*bhaṣ*—='to bark, to growl'.]

406. **Bhasaṇa**—22 18 2, 81 2 9 'a dog'.

[Compare PSM. & Pāi. 62 *bhasaṇa*—=*śvāna*—, 'a dog'; cf. *bhasana*—occurring in this sense in JC. (3 35 4) & Līlāvai; cf. MW. *bhaṣaṇa*-(L) and *bhaṣaka*-(L)= 'a dog'.]

407. **Mayaramda**—20 5 6, 69 11 4, 83 10 3, 88 9 2 'the pollen of a flower.'

[=*makaranda*-(gl.): cf. *mayaramda*=*kusumaraja*, 'the pollen of a flower' (D. 6 123). In Sk. *makaranda*—has the sense of 'honey, juice of flowers'.]

408. **Mayāsi**—14 1 4 'god' (literally, 'one feeding on nectar').

[=*amṛtāśī devaḥ* (gl.); the relevant passage is—"*tā patto mayāsi maṇiseharu*"—'there arrived the god Maṇiśekhara'. PSM. does not note it. The word is derived from Sk. *amṛtāśī*—, 'one feeding on nectar'; cf. MW. *amṛta-pa*—='a god'.]

409. **Madda**—13 2 3, 47 5 2 (v. 1. *maṃḍa*-), 78 5 14 'forcibly, violently, per force'.
 [= *balātkāra*-, *balātkāreṇa*, *haṭhāt* (gl.); cf. *maḍḍā*=*balātkāra*-, 'force, violence' (D. 6 140; Tr. 3 4 72, 588); cf. *maḍḍa*-occurring in this sense in PC. III. *maḍḍa*-is connected with Sk. √*mṛd*-, 'rub, knead forcefully'. See *maḍḍai*, *maḍḍamadda*-*maṃḍai* and *maddē*.]
410. **Maḍḍai** 18 5 10 (v. 1. *maṃḍai*), 32 11 10 (v.1. *maṃḍai*) 37 24 10 (v. 1. *maṃḍai*), 38 17 8:(v. 1. *maṃḍai* v. 1. *maḍḍai*), 71 2 11 (v. 1. *maṃḍai*), 71 14 9, 72 8 12 (v. 1. *maṃḍai*), 87 6 7 (v. 1. *maṃḍae* v. 1. *maḍḍaya*), 100 3 3 (v.1. *maṃḍai*) 'violently', 'forcibly', 'per force'.
 [= *balātkāreṇa*, *haṭhāt* (gl.); cf. *maḍḍae* occurring in this sense in PC. II. See *maḍḍa*, *maḍḍamadda* and *maṃḍai* and *maddē*.]
411. **Maḍḍamadda** 16 25 4 (v. 1. *maṃḍa**maṃḍa*) 'forcibly, per force'.
 [Compare *maṃḍa* *maṃḍa* occurring in this sense in PC. I, PC. II; cf. G. *māṃḍ* *māṃḍ*= 'with great difficulty' See *maḍḍa*, *maḍḍai*, *maṃḍai* and *maddē*.]
412. **Maṃḍai** 60 24 5 (v. 1. *maḍḍai*) 'by force, violently'.
 [= *balātkāreṇa* (gl.). See *maḍḍa*, *maḍḍai*, *maḍḍamadda* and *maddē*.]
413. **Madda**—(?) 50 1 4 (v. 1. *vimadda*-) 'a multitude'.
 [= *samūha* (gl.); For the discussion see *vimadda*-.]
414. **Maddē** 7 20 6, 9 14 10 (v. 1. *maṃḍē*) 'forcibly, violently'.
 [= *haṭhāt*, *balātkāreṇa* (gl.). PSM. does not note it. See *maḍḍa*-, *maḍḍai*, *maḍḍamadda* and *maṃḍai*.]
415. **Maṃṭhāṇi**—1 12 9, 38 7 3, 85 6 5 (v. 1. *maṃṭhiṇi*) 'a churning vessel'.
 [= *gopī*-(gl. at 1 12 9), *dadhibhāṇḍa*-(gl. at 85 6 5). At 1 12 9, the context is the description of Rājagrha-; the gloss gives *gopī*- as the meaning of *maṃṭhāṇi*-; but it would be better if we take it in the sense of 'churning vessel,' as the noise of churning vessels is peculiar to a particular place. Both in Sk. and Pk. *manthani*- is recorded in the sense of 'a churning vessel' and the word is not known in the sense of *gopī*, 'a cowherdess.' Hence we can take *maṃṭhāṇi*- at 1 12 9 to mean a *dadhi*-*bhāṇḍa*-. The relevant passages are - 1) "*maṃṭhāmaṃṭhiya*-*maṃṭhāṇi*-*ruvāi*" (1 12 9) = 'with the noises of the churning vessels being churned with the churning stick.' 2) "*dahiya*-*virolaṇa*-*maṃṭhāṇi*-*ghosai*" (31 7 3) - 'with the noises of curds being churned in the churning vessel.' 3) "*eṇa* *mahārī* *maṃṭhāṇi* *bhaggī*" (85 6 5) - 'he broke my churning vessel into pieces'. Compare PSM. *maṃṭhāṇi*= *dadhi*-*kalasī*, 'a vessel for curds.' MW. notes *manthani*- and *manthini*- in the sense of 'a butter-vat, a vessel for butter' as recorded in Lexicons only.]

416. **Mamda**— 20 5 6, 76 7 1, 83 10 3 'abounding in, full of, replete with'.
 [=prapura-(gl.); the relevant passages are 1) "mamda-mayaramda-pumja-pimjariya" (20 5 6) - 'made tawny with an abundance of a heap of pollen or a thick heap of pollen.' 2) "devadaru-mamdam" (76 7 1) - 'abounding in pine trees'. 3) "mamda-mayaramda" - "abundance of pollen". D. 6 145 and Tr. 3 4 72, 778 note mamthara- in the sense of bahu-, 'abundant, much'. PSM. notes mamthara- in the sense of prapura-, prabhuta- quoting from Bh. In Sk. manthara- and manda- share the sense of 'slow'. Because mamthara- occurring in Deśiunāmamālā and Trivikrama means bahu, prapura-, mamda- also seems to have acquired a parallel sense. cf. Kan. manda-= 'thick'.]
417. √ **Mabbhis** - 'to comfort, to pacify, to assure or promise protection':
 mabbhistvi(abs.) 78 24 14; mabbhisi(y)a-(p.p.) 20 25 4 (v. l. mambhisia-),
 32 26 3.
 [=yūyam bhayam mā kuruta iti uktvā, mā bhaiᅣᅣᅣᅣᅣᅣᅣ, āśvāᅣᅣᅣᅣᅣᅣᅣᅣ (gl.); cf. mābhāi and mābhisia=abhaya pradānam, 'giving a promise of protection' (D. 6 129). cf. mabbhisadī= mā bhaiᅣᅣᅣᅣᅣᅣᅣᅣ (H. 4 422 illustration 16). Trivikrama also notes mābhāi in this sense (Tr. 2 1 30, 124). cf. √ māmbhis- occurring in this very sense in PC. I, II, III. See √ māmbhis-.]
 √ mabbhis- is connected with Sk. phrase, mā bhaiᅣᅣᅣᅣᅣᅣᅣᅣ, 'do not be afraid'.
418. **Māi**— 30 10 5 'deity, goddess'.
 [Compare māi= devatā-, devī (H. 1 135). Derived from Sk. mātr-.]
419. **Māi** 70 20 1 'a familiar term of address to a lady, a term of endearing address to a familiar woman !'.
 [=he mātāᅣᅣᅣᅣᅣᅣᅣ, he dūti (gl.). cf. māi occurring in this sense in JC. and māe in PC. I, PC. II. It is vocative form of māā, Sk. nātā]
420. √ **Mābhis** - 'to promise protection':
 mābhisi (pres. 3. s.) 41 11 3.
 [See √ mabbhis-.]
421. **Māhinda** - 60 9 13 'a buffalo'.
 mahiᅣᅣᅣᅣᅣᅣᅣ-(gl.). PSM. does not record māhinda=in this sense; but cf. māhila-= mahiᅣᅣᅣᅣᅣᅣᅣᅣ, 'a keeper of she-buffaloes' (D. 6 130). cf. MW. mahendra (L)= 'a cow'.]
422. **Mukka** - 95 2 1 'full-blown, 'bloomed'.
 [=vikasita-(gl.); the relevant expression is "pavimala-mukka-kamala" - 'pure full-blown lotuses' PSM. does not note the word in this sense. mukka- is derived from Sk. mukta-= 'released', √ muc-= 'to release'.]

Obviously the gloss explains *mukka-* on the basis of the context and thinking that *mukta-* has here a metaphorical sense of *vikasita-*. The variant reading "*parimukkamala-kamala*" appears preferable. In that case we are not required to stretch the sense of *parimukka-*. We get also the *Yamaka* in "*parimukka-mala-kamala*" and the same expression is found used in *Svayambhūchandas*.

423. √*Muṇ-* 'to know' :

muṇami (pres. 1. s.) 81 2 1; *muṇānti* (pres. 3. pl.) 8 11 10; *muṇi* (imp. 2, s.) 30 20 7; *muṇivi* (abs.) 4 8 9.

[Compare √*muṇ-*=*jñā-*, 'to know' (H. 4 7; Pāi. 162, Tr. 2 4 130); cf. √*muṇ-* occurring in this sense in JC., NC., PC. I, PC. II, Bh. √*muṇ-* is derived from Sk. √*mnā-*, 'to learn diligently'.]

424. *Muharuha-* 66 4 2 'a tooth'.

[=*danta-*(gl.); the relevant passage is - "*bhoyāṇa-patthāvai muharuhohu, jahī darisijjai sasiṃtasohu*" - 'where the rows of teeth bright like the moonstone were shown during the feast'. PSM. does not note it. *muharaha-* occurs at NC. 3 15 14 in 'this very sense. The relevant passage is - "*jīha mahu muharuhaho, tiha eyahu kiṃ dhavalattaṇu*" - 'Have their teeth the same whiteness as mine?']
muharuha- is derived from Sk. *mukha-ruha-*, 'that which grows in or shoots forth from the mouth'.

425. *Muhala-* 17 3 4 'a conch'.

[The relevant passage is - "*hala-muhala-bolāi*" - 'the din of musical instruments like *hala-* and conches'; cf. PSM. *muhala*=*śaṅkha* (H. 1 254); cf. MW. *mukhara*-(L)= 'a conch-shell'. The word is connected with Sk. *mukhara-*, 'resonant with, noisy'.]

426. *Moggara-* 71 14 15 'jasmine flower'.

[=*moggara-ḥṣpam*(gl.); cf. PSM. *moggara*= 'jasmine' (H. 1 116). cf. *moggara-* occurring in this very sense in PC. I; cf. MW. *mudgara*-(L)= 'a kind of jasmine'; cf. G., M. *mogrā*= 'a species of jasmine'. The word is derived from Sk. *mudgara*= 'a bud'.]

427. √*Raṅg-* 'to move on all fours or the belly,' 'to crawl' :

raṅgānta-(pres. p.) 4 1 2, 4 5 3, 47 6 8, 85 6 3, 91 11 1; *raṅgamāṇa* (pres. p.) 29 17 3.

[=*jānubhyām calan* (gl.). PSM. notes √*raṅg-* in the sense of 'move to and fro'; cf. √*raṅg-* occurring in the sense of 'crawling' in JC. (2 32 7), KC.; cf. M. *rāṅgṇē*= 'to crawl or creep, to move along on all fours or the belly'. In Sk. √*raṅg-* is used in the sense of 'to move to and fro, to rock'.]

428. **Rit̥ṭha(ya-)** 12 7 3, 12 17 8, 74 10 10, 98 2 10 (v.l. *rit̥ṭhiya-*) 'a crow'.
 [=k̥aka- (gl.): cf. *rit̥ṭha-*=*k̥aka-*, 'a crow' (D. 7 6; Pāi. 67; Tr. 1 2 109, 10); cf. MW. *ariṣṭa*-(L)= 'a crow'. See *rit̥ṭhini-*.]
 The word *rit̥ṭha-* is connected with Sk. *ariṣṭa*= 'misfortune', 'evil omen'. Because the crow is considered inauspicious, it might have been referred to as *rit̥ṭha-*; cf. MW. *ariṣṭa*= 'boding misfortune (as birds of ill-omen etc.)' (Adbhuta Brāhmaᅇa).
429. **Rit̥ṭhini**—71 6 13, 71 7 3 'a female crow'.
 [See *rit̥ṭha-*.]
430. **Lai**—1 4 6, 4 8 7, 5 16 14, 29 3 1, 29 3 3, 46 5 6, 82 9 8, 84 7 2
 'a particle with shades of meaning of granting, offering, appealing and inviting some action; also used in the sense of "very much"'.
 [Compare PSM. *lai*= 'lo, well'; cf. *lai* occurring in JC., SK., KC., PC. I, II, III, Bh.; cf. G, Hi. *le*= 'an expletive' and M. *lai*= 'an interjection, also means 'very much, exceedingly numerous'. Formally it is imperative 2 singular of √*lay-* below.]
431. √**Lay**—'to take, to accept':
lei (pres.3.s.) 2 1 6, 81 8 1; *leppiᅇu*(abs.) 15 23 10; *lai(y)a*-(p.p.) 47 3 9, 62 6 6, 69 35 3; *lāiya*-(p.p.) 15 24 4.
 [=gr̥hᅇāti(gl.); cf. √*le*= *lā*, 'to take' (H.4 238) and *lāia*= *gr̥h̥itam*, 'taken, caught hold of' (D.7 27; Tr. 3 4 72, 736); cf. PSM. √*lay*= 'to take'. cf. √*lay-* occurring in this sense in JC., NC., KC., PC. I, II, III, Bh. See ND. *linu*= 'to take'. Turner connects it with Sk. *n̥-* and *lā*.]
432. **Lāvaᅇa**—91 21 10 'a kind of dish similar to the East Indian preparation *dahivād̥i*'.
 [= 'lāvaᅇa' *iti p̥r̥thak pakvāᅇnam vartate p̥urvadeᅇe dahivād̥ivat*(gl.). PSM. does not note it; cf. *lāvaᅇa-* occurring in this very sense in PC. II. *lāvaᅇa*-is connected with Sk. *lavaᅇa-*; it is a a salty dish as contrasted with a sweet one. For the word *dahivād̥i*- given in the gloss see Appendix.]
433. √**Lhas**—'to fall, slip off, drop down, fade':
lhasai (pres.3.s.) 2 8 13, 11 4 8, 97 2 6; *lhasi(y)a* (p.p.) 4 16 9, 12 15 12, 23 5 13, 28 28 12, 35 12 4, 39 4 10, 58 17 5, 67 11 7, 69 11 6, 70 12 3, 83 2 5.
 [=patati, calati, nyūᅇnam bhavati, cyuta-, bahiᅇ p̥ātita-(gl.); cf. √*lhas*= *srams-*, 'drop or slip down' (H.4 197, Tr. 3 1 116). cf. √*lhas*- occurring in this very sense in NC., PC. I, II, III. Connected with Sk. √*hras-*, 'be diminished, or lessened'. See √*ᅇilhas-* and √*parilhas-*.]

434. **Vatṭa**—32 20 2, 32 20 5 'spherical stone'.

[At 32 20 5 the word occurs as the first member of the compound *vaṭṭuttiviḍi-*, cf. PSM. *vaṭṭa-*(D)= *loṣṭaka-*, 'a lump or a clod of earth and *śilāputraka-* quoting from Bhagavati Sūtra. The word *śilāputra-* is noted from the Sk. lexicons by MW. in the sense of 'a little rock, a grindstone' and *śilāputraka-*= 'a grindstone' (MW). Apte notes *śilāputraka-* in the sense of 'a small flat stone for grinding condiments upon'. Ratancandraji's Pk. Dictionary notes *vaṭṭaya-* in the sense of 'a ball of lac.' etc. 'from Nāyādhama' and *vaṭṭayā-* 'a marble' quoting from Aṇuttarovavāiadasā. In Sk. *vr̥tta-* is used in the sense of 'round, rounded, circular'.]

435. **Vaṇaruha**—4 2 5, 20 23 5, 28 26 9, 54 15 6, 77 13 6 'blood'.

[=*rudhira-*(gl.); PSM. does not note it; *vaṇaruha-* is connected with Sk. *vraṇa-ruha-*, 'that which is issuing from a wound'.]

436. **Vamdaṇa**—7 10 8, 60 9 9, 71 33 1, 76 7 9 'red sandalwood tree'.

[=*raktacandana-*(gl.); the gloss at 7 10 8 gives— "*vr̥kṣa-viśeṣaḥ, pippala ityanye*". PSM. does not note it; cf. *vamdaṇa-* occurring at JC. 2 20 4; *vamdaṇa-* occurs in PC. II in the sense of *aśvattha-*; *vandana-* in Sk. is not used in this sense. MW. notes *vandana-* in the sense of 'a parasitical plant'. (AV).]

437. **Varahī**—95 4 3 (v.l. *varihī-*) 'cuckoo'.

[=*kokilā*(gl.). The relevant passage is — "*naṁdaṇavaṇa-varahī-ravarammahi*" — '(the city) beautiful with gardens having sweet notes of cuckoos' PSM. does not note it. Generally the word *varahi-* is derived from Sk. *barhin-* in the sense of 'a peacock'. Here the context is not decisive; either of the meanings 'cuckoo' and 'peacock' would suit.]

438. **√Valagg**—'to ascend':

valagga-(p.p.) 60 15 11, 81 4 5.

[=*ārūḍha-*, *prāpta* (gl.). The relevant passages are —) "*ṇaravai salahi valaggau*" (60 15 11) — 'the king mounted the funeral pyre' and 2) *ṇavajovvaṇi valaggu*" (81 4 5)— 'he attained youth'. cf. **√valagg**= *ā+ruh-*, 'to ascend' (H.4. 206; Pāi, 830) and **√avalag**= *ā+ruh-* (Tr. 3 1 128); cf. **√valagg-** occurring in this very sense in PC. I, PC. III, Bh., Līlavai; cf. M. *valagne*= 'to grasp and hug (a tree)'. Connected with Sk. *avalagna-*, 'to cling to', hence 'to climb'.]

439. **Vāia**—10 7 6 'an alchemist who knows the magical properties of mercury, a person in search of those miraculous elements which can transform iron into gold'.

[=*rasāyanakāraka-*(gl.); PSM. does not note it. The word *vāiṃya-* occurs at 86 6 10 in PC. III where it is glossed - ‘*nīdhānotpātana-dhātuvāda-vivara-praveśa-kārin*’; cf. *rasavāia-* occurring at NC. 4 11 5. The word *vāia-* is derived from Sk. *vādin* + suffix *-ka-*. This *vādin-* can be explained as an abbreviation of *dhātuvādin-* or *rasavādin-*; cf. Sk. *rasavāda-* ‘alchemy’; *dhātuvāda-*, ‘minerology’.]

440. **Vāsaramta**—81 6 3 ‘the full-moon day’.

[=*pūrṇimā-dina* (gl.); the relevant passage is - ‘*aṇṇahī vāsaramti vaṃde-ppīnu jīṇa-ceṅharāi*’ - ‘on another full-moon day, having saluted the Jina temples’. PSM. does not note it. *vāsaramta-* is the final i.e. the 30th of the *tithis* (*antima-vāsara-*). Like Svayambhū (See PC. I, Introduction, p. 12), Puṣpadanta also was from a region using *pūrṇimānta* months.]

441. **√ Vicchoa**—‘to separate’ :

vicchoiya-(p.p.) 60 14 14, 78 21 3, 83 6 13.

[=*viyogaṃ prāpitah, rahitah* (gl.); cf. *vicchoha-*= *viraha-*, ‘separation’ (D. 7 6 2; H. 4 396 illustration 1) cf. PSM. **√ vicchov-** (D)= ‘to separate’ and *vicchaya-*(D)= *viyoga-*, ‘separation’; cf. *vicchoiya-* occurring in this very sense in Bh. PC. III. See *vicchaya-*.]

Connected with Sk. *vi+kṣubh-*, ‘agitate.’

442. **Viccho(y)a**— 7 24 6, 29 5 1, 37 11 6, 82 15 3 ‘separation.’

[=*viyoga-* (gl.); cf. *vicchoya* occurring in this very sense in PC. II, PC. III, KC.; Bh.; cf. old G. *vachoho*, Hi. *bichoh*= ‘separation, bereavement.’ See **√ vicchoa-**.]

443. **Vicchoha**— 77 12 10 ‘anger, resentment.’

[=*krodha-* (gl.); the relevant passage is - ‘*sarala-rattacchi- vicchoha-ñijjīya-viso*’ - ‘who had surpassed the bull with his glances, direct and red with anger’. cf. *vicchoha-* occurring in this very sense at JC. 1 16 11. *vicchoha-* (=Sk. *vikṣobha-*,) initially means ‘agitation, perturbation’; and hence *krodha-*, ‘anger.’ cf. **√ vicchoa-** and *vicchoya-*. See *choha-*. PSM. does not note it in this sense.]

444. **Vimadda**— 50 1 4 ‘upheaval.’

[The text gives the reading *madda-* and *samūha-* as the gloss on it. The relevant passage in the text is - ‘*mayamatta-mahisa-jujjhaviya-maddi*.’ As *madda-* is not known from elsewhere the reading ‘*maya-matta-mahisa-jujjhana-vimaddi*’ - ‘upheaval created by the fight of intoxicated buffaloes’ appears preferable. PSM. records *vimadda-* in the sense of *sangharṣa-*. In Sk. *vimarda-* is used in the sense of ‘rubbing, friction.’ See *madda-*.]

445. **Visāri**— 62 4 9, 76 5 4 'a messenger (male or female).'

[=*dūṣikā*-, *dūta* (gl.). The relevant passages are - 1) "*ṇāmeṇa visāri caṁdatilaya*" (62 4 9)- 'a female messenger by name Candratilakā' and 2) "*tā rāmahu visāri saṁsuccai*" (76 5 4)- 'At that moment the messenger reported to Rāma.' PSM. does not note it. The words *visāri* is connected with Sk. *vi+sr-*= 'to go forth in various directions.' cf. "*visaro sainyaṁ visaraṇāśilatavāi*" (Tr. 1 4 121, 31).]

446. **Saitta**— 30 1 12, 60 7 6, 71 15 4 'Conscious, attentive, pleased or delighted, happy.'

[The gloss at 30 1 12 renders *saitta*- with '*mūrchārahītatayā sacetanam*; the relevant passage is - "*salilē simciu thiyau saittau*" - became conscious, being sprinkled with water.' The gloss at 60 7 6 renders *saitta*- with *sāvadhāna*-; the relevant passage is - "*hau thiu tam joyantu saittau, tā kamtai siri salilē sittau*" - 'as I stood attentive looking at my wife, she poured water on me.' *saitta*- at 71 15 4 is glossed as *niṣprapañcita*-. Here *saittau* goes with *pūsaa*-. parrot.' The meaning *niṣprapañcita*-, 'unexpounded,' 'unexplained' does not fit in here. We can take '*saitta*' in the sense of *mudita*-; the relevant passage is - "*jaṅpamaṇu ṇavakaliyai mattau, khara-saṁtāu ṇa muṇai saittau*"- the garrulous parrot who was delighted, being intoxicated with the fresh buds, does not know the pangs due to separation.' cf. *sayatta*= *mudita*-, 'happy, pleased' (D. 8 5). *saitta*- (v. l. *sayatta*-) occurs in NC. at 8 7 10 where it is glossed as '*sāvadhāna*-'; cf. *saitta*- occurring in the sense of *mudita*- in SR., Bh., PC. III; *saitta* occurs at PC. III 68 3 7 where it is glossed *svastha*-. The word *saitta*- is to be connected with Sk. *sacitta*-, 'endowed with reason,' 'conscious,' 'attentive.']

447. **Sakkāriya**— 53 13 3 'burnt to ashes.'

[*bhasmīkṛta*- (gl.); the relevant passage is - "*aṅgu anamgīhūyahu tahu sakkāriyau*" - 'the body of him who became bodiless was burnt to ashes'; cf. PSM. *sakkāra*= *saṁskāra*-, 'ceremony performed on a dead body'; cf. *sakkāriya*- occurring in this sense in NC. The word is derived from Sk. *saṁskāra*-, probably standing for *agnisaṁskāra*-.]

448. **Saḍayaṇa**— 16 1 13, 81 5 3 'a bee.'

[=*ṣaṭcaraṇaḥ bhramaraḥ, bhramaraḥ* (gl.); PSM. does not note it. The word is derived from Sk. *ṣaṭ+ayana*-; cf. MW. *ṣaḍaṅghri*= 'having six feet, a bee' (Kāvya literature). See *chaḍayaṇa*-.)

449. **Sararuhasuhi**— 67 5 1 'the sun.'

[*sūrya*- (gl.), cf. *kamala-baṁdhu*= 'sun' occurring in NC. at 3 6 10.

PSM. does not note it. The word is derived from Sk. *sararuha-suhyd* = 'a friend of the lotus'; cf. MW. *sararuha*-(L) and *saroruha* = 'a lotus'. (Kathāsaritsāgara).]

450. **Sahasāᅇi**— 59 4 11 (v. 1. *sahasāᅇi* v. 1. *sahasāᅇi*) 'a peahen.'

[=*mayūrī* (gl.): the relevant passage is - "*tam ᅇsunivi rāᅇi, ᅇam sahasāᅇi, ghaᅇaraviᅇa ᅇaccai*" - 'having heard this the queen danced (with joy) just like a peahen on hearing the rumbling of clouds.'

PSM. does not note it. See *sahasāᅇi*-.]

We can connect the variant *sahasāᅇi* with Sk. *sukha*+*svāna*-, **sukha-svānikā*, 'one having a sweet voice.'

451. **√Sās**— 'to tell, to say';

sāsai (pres. 3. s.) 42 11 12 (v. 1. *bhāsai*).

[=*śāsti*, *kathayati* (gl.); cf. PSM. **√sās**= *kath*-, 'to speak'; cf. **√sās**= *kath*- (Tr. 3 1 69). See Pischel § 264. Compare **√sāh**= *kath*-, 'tell' (H. 4 2). **√sās**- is connected with Sk. *śās*= 'to teach, instruct.' See *siᅇᅇha*- and **√sīs**-.]

452. **Sāhāᅇāha**— 42 4 10 'fire.'

[=*svāhāᅇāthaᅇ*, *agniᅇ ityarthāᅇ* (gl.); the relevant passage is - "*dīhasi-hālam sāhāᅇāham*" - 'the fire having tall flames'; PSM. does not note it; cf. MW. *svāhāᅇpriya* (L)= *agni*. The word *sāhāᅇāha*- is derived from Sk. *svāhāᅇātha*-, 'the Lord of *svāhā*, an oblation' that is, 'fire or Agni.']

453. **Siᅇᅇha**— 52 1 6, 102 12 17 'said, told.'

[=*kathitam* (gl.); cf. PSM. *siᅇᅇha*= *kathita*-, *ukta*-, 'told' quoting from Surasundaricariu. cf. *siᅇᅇha*- in this sense in PC. I. See **√sās**- and **√sīs**-.]

454. **Sihīᅇa**— 2 16 2, 20 5 4, 47 2 4, 54 7 8, 70 10 2 'the female breast.'

[=*stana*-(g.l.); cf. *sihīᅇa*- *stanaᅇ*, 'the female breasts' (D. 8 31; Pāi. 227, Tr. 1 4 30, 36). cf. *sihīᅇa*- occurring in this very sense in PC. I, PC. III, Bh.; Lilāvai, CMC. The word *sihīᅇa*- is connected with Sk. *sikhin*, 'endowed with trailing points or nipples.']

455. **√Sīs**— 'to tell, speak':

sīsai (pres. 3. s.) 5 7 5.

[*kathyate* (gl.); cf. **√sīs**= *kath*-, 'to speak' (H. 4 2); cf. **√sīs**- occurring in this very sense in JC., Bh., PC. I. May be derived from Sk. **siᅇy*-. See **√sās**- and *siᅇᅇha*-.]

456. **Sisakka**— 19 2 2 'the husk of grain, chaff or outer covering of grain.'

[=*kūkasam*, *tusam* (gl.); the relevant passage is - "*tai vi sīsakka-bhāra*-,

dharaĩ - they are carrying husk (on their heads).’ PSM. does not note the word in this sense; cf. MW. *śiṛṣaka* (L)= ‘the top of any thing.’ For the word *kūkasa-* given in the gloss see Appendix. *śisakka-* is connected with Sk. *śiṛṣaka*; cf. Sk. *śiṛaska*, *śiṛastrāṇa* ‘helmet’; ‘covering,’ husk’ is a special development.]

457. **Suragiri**— 44 6 7 ‘mount Meru.’

[Compare PSM. *suragiri*— *meru parvata-*; cf. *suragiri* occurring in this very sense in Yt., and NC. (1 3 14). Literally the word means ‘God’s mountain’; cf. MW. *suragiri*— ‘god’s mount, mount Meru’ (Bālarāmāyaṇa).]

458. **Suraguru**— 47 13 11 ‘Name of a *nāstika ācārya*, one of the propounders of Atheism.’

[=*cārvāka-* (gl.); cf. PSM. *suraguru*= ‘a propounder of atheistic sect’; cf. *suraguru* in the sense of Bṛhaspati occurring in NC. This may be the same as the well-known *cārvāka-vādī* Bṛhaspati.]

459. **Sahasāṇī**— 59 4 11 ‘a peahen.’

[For the discussion see *sahasāṇī-*.]

460. **Sokkhagāhī**— 76 6 1 ‘one who snatches away happiness, remover or destroyer of happiness.’

[=*sukhoddālaka-* (gl.); PSM. does not note it. *sukha-grāhaka-* is not used in Sk. in this sense. MW. notes \surd *grah-* in the sense of ‘take away (by robbery).’]

461. **Soṃḍāla**— 8 5 6 ‘an elephant’

[=*hastī-* (gl.); the relevant passage is - “*maya-matta-cāṃḍa-soṃḍāla-līla*” - the sport of intoxicated and fierce elephants’; PSM. does not note it; cf. *śuṇḍāla*— ‘elephant’ (Yt.). The word *soṃḍāla-* is connected with Sk. *śuṇḍāla-*, ‘possessing a trunk’, cf. MW. *śuṇḍāla*-(L)= ‘possessing a trunk, an elephant.’)

462. **Sohāla**— 83 6 1 ‘very delicate’

[=*sukomala-* (gl.); PSM. does not note it; cf. *sohāla*= ‘beautiful’ (SR.) The word *sohāla-* is connected with Sk. *śobhāyukta-*, ‘beautiful’, and hence ‘delicate.’ It might have been contaminated with *soṃḍāla-* or **soḍāla-* < Sk. *sukumāra-*.]

3. ITEMS PARTLY DERIVABLE FROM SANSKRIT

(a) THROUGH PRAKRIT SUFFIXATION

463. A-rahilla— 65 9 2 'manifest or omniscient.'

[=*prakāṭaḥ* (gl.); the relevant passage is—"aru arahillu jagi succai". Though the gloss renders *a-rahilla-* with *prakāṭa-*, *sarvajña-* also suits the context, as nothing is considered secret from the Lord, he is omniscient; and the passage can be rendered as follows - 'It is heard in the world that Ara Tirthaṅkara is omniscient'; cf PSM. *araha= prakāṭa-*, *sarvajña-*, Pk. *a-raha* is derived from Sk. *a-rahast* suffix *-illa-*, *arahilla-*, 'one who knows everything, omniscient,']

464. Alāhi— 26 7 2 'an indeclinable indicating prohibition or prevention'.

[=*pratiśedhe avyayam* (gl.); cf, *alāhi nivāraṇe* (H. 2. 189). The word is made up of the base of Sk. *alam* and Pk. ablative ending *-āhi.*]

465. √Āvad— 'to know,' 'to appear to be,' 'to be familiar with (a thing)':

āvadaī (pres. 3. s.) 73 6 12, 74 3 8, 76 6 16; *āvāḍia-*(p.p.) 61 16 10.

[=*ābhāsate, bhāsate, jñātam* (gl.); the relevant passage at 76 6 16 is—"vaṇu mahu āvadaī naṁ lacchi kerau jovvaṇu"—'the garden appears to me as though it is the youth of the goddess of wealth.' PSM. does not note it. cf, √*āvad-* occurring in the above sense in PC. III; cf. G. *āvad-vū=* 'to know how to do a thing.']

In the present-day languages of Northern India and also in Dravidian languages, words signifying 'to know, to have a skill of doing a thing' are expressed by the roots meaning 'to come.' Compare Hi. *ānā*, M. *yeṇē*, Koṅ. *yeṇṇē*, Kan. *bar-*. These are identical with the roots signifying 'to come.' In Hindi "ānā" is used with a change of connotation as, "mujhe ātā nahī"—'I don't know.' Similarly with the root *yeṇē* in Marāṭhi, *yeṇṇē* in Koṅkaṇi, and *bar-* in Kannaḍa. Compare the semantic development of the Kan. root *bar-* as noted by Kittel; Kan. *bar-*= 'to accrue (to any one etc.), to be gotten: (anything) to come into and be in the possession (of any one so as to understand and use it), to become an acquisition',

The root signifying, 'to have a skill of doing a thing' in Gujarati is *āvad-*; cf. G. *āvad-vū=* 'to be familiar with a thing, to know (how to do a thing)'. And it is the same as attested in Apabhraṁśa.

Now, √*āvad-* can be related to Sk. *āpat-*. But in view of the parallels attested from other languages, it is worth considering whether this *āvad-* in its origin is nothing but an extension with *-ad-* of the Ap. √*āv-*, 'to come.'

466. **Oilla**— 11 5 4 (v.1. *uvarilla*-) 'an upper garment'.

[=*u-paritana* (gl.); this meaning fits in more with the variant *uvarilla*-, while *oilla*- means, 'which is already referred to earlier'. It occurs in old G. and is current in modern Gujarāti- *olyū*= 'that one' (used in Saurāṣṭra). This is derived from *apara*-+*-ill*- = *avarilla*-; cf. *varilla*- occurring in Kaṁs. in the sense of 'a garment.' Here the editor traces it to *u-para*- on the analogy of *uttariya*-. Alternatively he connects it to the root *vr*-, 'to cover' with the suffix *-illa*-¹ Tessitori in his 'notes on Grammar of the Old Western Rājasthāni' observes as follows: "*r* is occasionally elided, when falling between two vowels of which the second is *i*. Example:- *oliu* (Mu) < **oilau* < **orilau* Ap. < **orillau*, **avarillau apārilakah*"².

467. **Ollaṇiya**— 88 19 7 (v.1. *ullaṇiya*-) 'a dhoti, a bath-towel.'

[=*potikā*= (*snāna-sāṭī*) (gl.); the context is of bathing; *ollaṇiya*- is that which is drenched with water; hence it may be 'a piece of cloth worn while bathing'; cf. PSM. *ollaṇa*- = 'moistening, making wet' and *ullaṇiya*- = *ārdrayanikā*, 'a bath-towel'; cf. M. *olāṇe*= 'the cloth which the people of a house-hold wear during ablution'. For the word *potikā* given in the gloss, see Appeddix. *ollaṇiya*- is *ollaṇa*-+*-ika*- suffix. See *ulla*- and *olla*-.]

468. **Kāmsāla**— 4 11 10 'a cymbal.'

[Compare PSM. *kāmsāla*= *vādyā-viśeṣa* (H. 2 92); cf. *kāmsāla*= 'a bell-metal musical instrument' (Bṛ. K.) and *kāmsyatāla*= 'a cymbal or a huge bell' (Supplement to J.O.I. Baroda, vol. X, no.2, p. 120); cf. also *kāmsattāla*= 'cymbal' (Candralekhā). MW. records *kāmsyā* in the sense of 'a kind of musical instrument (a sort of gong or plate of bell-metal struck with a stick or rod)'. *kāmsāla*- is connected with Sk. *kāmsya*- (from √ *kāms*-, 'to shine, glitter')= 'bell-metal' +*-āla*- suffix.]

469. **Kaḍilla**— 4 4 5, 70 15 9, 86 10 6, 88 19 5, 88 19 14 'a lower garment, a dhoti'.

[=*paridhāna-vastra*, *kaṭivastra* (gl.); cf. *kaḍilla*- = *kaṭivastra*, 'a lower garment' (D. 2 52, Pāi. 117; Tr. 2 1 30, 48); cf. *kaḍilla*- occurring in this very sense in JC. (1 17 9), PC. II, Bh., Līlāvai and CMC. (p. 208, line 13). The word can be derived from Sk. *kaṭi*, Pk. *kaḍi*-+*-illa*- suffix or *-illa*- suffix.]

470. **Kaṇailla**— 3 4 5 (v. 1. *kaṇayalla*-), 13 7 7, 16 12 16, 72 8 5 'a parrot'.

[=*śuka*- (gl.); at 3 4 5 the commentator renders it with *krīḍā-śuka*-; cf. *kaṇailla*= *śuka*, 'a parrot' (D. 2 21; Pāi. 291; Tr. 2 1 30, 2); Trivi-

1. See Kaṁ-avaho, Upadhye A. N., Bombay, 1940, notes, p, 180,

2. See Indian Antiquary, vol. XLII, 1914, p. 85, 30,

krama connects it with *kaṇāṭ= laiā*, 'creeper'. Ramanujaswami also supports this view. But it can be better associated with *kaṇa=* 'grain of rice' rather than with creepers; see Pischel § 590 for *kaṇailla-* which he splits as *kaṇa+-illa-*; cf. MW. *kaṇapriya* (L)= 'fond of grains, a sparrow'.]

471. **Kārima**— 4 7 15, 20 23 11, 59 2 6, 84 3 4 'artificial'.

[=*kṛtrima-* (gl.); cf. *kārima= kṛtrima-*, 'artificial' (D. 2 27; Tr. 2 1 30, 108); cf. *kārima-* occurring in this very sense in JC. (4 18 1), PC. I, Sam. K. The word is an *-ima-* derivation from the causal base of Sk. $\sqrt{kṛ}$ -.]

472. $\sqrt{\text{Kokk}}$ — 'to call, to summon':

kokkai (press. 3. s.) 78 5 2; *kokki(y)a-* (p.p.) 5 17 15, 14 14 9, 26 16 11, 28 23 9, 29 3 6, 29 19 1, 39 5 1, 83 11 6, 89 15 14, 90 16 6, 91 17 1, 101 14 11; *kokkaa-*(p.p.) 58 19 1; *kokkijjai* (pass. pres. 3 s.) 39 8 9; *kokkāviya-* (caus. p.p.) 20 22 7, 29 27 9, 50 4 7.

[=*nāma dattam* (gl.); cf. $\sqrt{\text{kokk}}= vi+a+hṛ-$, 'to call' (H. 4 76; Tr. 3 1 30, 34); cf. $\sqrt{\text{kokk}}$ occurring in this very sense in JC., NC., KC., PC. I, Bh.; cf. M. *kok-ṇe=* 'to yell or howl'. $\sqrt{\text{kokk}}$ is a new formation from the Sanskrit base *kū-¹*; cf. MW. *kū=* 'to sound, cry out'.]

473. **Gahilla**— 32 17 9, 38 3 5 'insane, possessed by unreasonably strong predilection.'

[Compare PSM. *gahilla-*(D)=*āveśayukta-* and *gahila= graihla* (Tr. 1 3 25); cf. *gahilla-* occurring in this sense in NC. and Bh.; cf. also *grathila=* 'simple, crazy' and *grahilatā=* 'craze' (Supplement to J.O.I., Baroda, vol. X, no.3. pp. 129 & 130); cf. MW. *grahila=* 'possessed by a demon' (Hemacandra's *Parīṣiṣṭa*); cf. Old G. *gahilū=* Modern G. *ghelū=* 'indugent, mad, unreasonably given to' *gahilla-* is connected with Sk. *graha+-illa-* suffix.]

474. **Guhila**— 36 6 2, 59 6 7, 69 26 1, 82 8 9 'denseness, depth.'

[=*gahvara-*, *nibiḍa-*, *saghana-*(gl.); the relevant expressions are -"*giri-guhila*" and "*vaṇa-guhila*"; cf. PSM. *guvila= gahana*, and *guhira-* (D)= *gambhīra-*, 'deep'; cf. *guhila-* occurring at PC. I 6 5 3 and PC. II 27 14 9. *guhila-* may be connected with Sk. *guha+-ila-* suffix (*guhāy-ukta-*).]

475. **Cakkala**— 61 9 9, 72 12 10 'rounded.'

[The word occurs twice; at one place, the commentator renders it with "*nibiḍa-*" and at the other with "*vistūrṇa*"; the sense 'rounded'

1. See 'Cognates of Pūjā', Bailey, H. W., Adyar Library Bulletin, vol. XXV, parts 1-4, 1961, p.4.

fits well in both the occurrences; cf. *cakkala*- = *vartula*- 'round', '*viśāla*-, 'extensive' (D. 3 20; Tr. 2 1 30, 112); cf. *cakkala*- occurring in this very sense in PC, II, Bh., CMC. (P. 186, line 4) and *paricakkaliya*- in PC. I. *cakkala*- is Sk. *cakra*- extended with *-la-* suffix.]

476. √ **Caccikk**—'to anoint, besmear':

caccikkiya-(p.p.) 12 12 4 (v.l. *cicikkiya*-).

[The relevant expression is -"*paṅka-caccikkiya*"- 'besmeared with mud': cf. *caccikka*- = *maṅḍita*-, 'adorned' (D. 3 4), *caccikka*- = *vilepana*-(H. 2 174) and *caccā*= *sthāsaka*-, 'perfuming the body with fragrant unguents' (D.3 19): cf. also *caccikka*- = *sthāsaka*- (Tr. 1 4 121, 88); *caccikkiya*- occurs in this very sense at JC. 1 9 5 and the relevant expression is, "*kaddama-caccikkiya*"- 'besmeared with mud'; cf. *caccikkiya*- and *caccikka*- occurring in PC. II, PV., *caccikka*- in *Līlāvaī*, *caccamkiya*- in PC. I and SR. and *carc*-, 'to anoint' in Tri. II. √ *caccikk*- is derived from Sk. √ *carc*- + *-ikk*- suffix. Compare MW. *carcita*= 'smeared with, covered with' (MBh.), *carcana*(L)= 'laying on (unguent)' and *cārcikya*(L)= 'smearing the body with unguents.' The last one is but a Sanskritisation.]

477. **Cukk**—'to flee from, to escape unharmed, to miss, to stray or wander':

cukkahi(pres. 2. s.) 69 13 23, 88 9 11; *cukkai* (pres. 3. s) 4 8 5, 5 2 9, 10 13 13, 11 3 14, 14 8 6, 16 18 10, 18 2 1, 38 19 14, 46 11 2, 47 11 2, 49 10 12, 51 1 12, 54 11 9, 54 17 12, 60 8 3, 60 8 10, 70 7 2, 71 9 7, 71 14 4, 72 12 8, 74 16 13, 75 7 11, 76 3 12, 81 14 13, 92 18 3, 92 21 12, 102 5 7; *cukkahu*(imp. 2. pl.) 7 9 12; ; *cukkamta* (pres.p.) 74 14 10; *cukkaa*-(p.p.enl.) 98 20 3.

[Compare √ *cukk*= *bhramś*-, 'be lost, fall' (H.4 177); cf. √ *cukk*- occurring in this sense in JC. (2 14 7), NC., KC., PC. I, PC. III. For the N.I.A. derivatives see ND. *cuknu*= 'to overlook doing something, be in fault, miss'. √ *cukk*- is connected with Sk. *cyu*-, 'to fall, drop down, slip'+ *-kka*- suffix.]

478. **Celi(y)a**— 3 4 7 (v.l. *celaa*-), 35 18 5 'a particular kind of cloth, a garment'.

[=*vastrāśaṭi*, *phāli* (?) (gl.). The relevant passage at 35 18 5 is—"*pūjivi celiya-rayanāharaṇa-visesaḥ*"- 'honouring with garments and jewelled ornaments': cf. PSM. *celiya*= *vastra*-; cf. *celia*- occurring in this sense in JC., PC. I; cf. MW. *celika*= 'a corset, bodice' (Padma Purāṇa). For the word *phāli*- given in the gloss see Appendix. *celiya*- is connected with Sk. *cela*-, 'a garment'+ *-ika*- suffix. Chatterji observes

as follows on the word *cela-*: "the form *cela-* seems to be a Prakritic modification of Sk. *cīra*, 'a strip, long narrow piece of bark or cloth, rag, tatter clothes' found for the first time in the Taittirīya Āraᅇyaka"¹.

479. **Chailia**—32 20 5, 57 9 11 'shrewd, skilled, clever, wise'.

[=*dhūrta-*, *catura-*(gl.); cf. *chailia*=*vidagdha*, 'clever' (D.3 24; Tr. 3 4 72, 383; Pāi. 193); cf. *chea*=*vidagdha*(Tr. 3 4 72, 385); cf. *chailia* occurring in this sense in Usā. (1 58) and Vajjā. (14); cf. *chekata*= 'skill, cleverness' (Tri. III). Pischel connects *chailia*-with Sk. *chad-*(see Pischel § 595); cf. MW. *cheka*= 'clever, shrewd'. (Jain, Hemacandra's *Parīᅇᅇᅇaparvan*) and *chekala*(L), *chekila*(L)= 'clever', *chailia*-is connected with Sk. *chavi-*, 'beauty'+*-illa-* suffix=*chailia*= 'beautiful, charming' and then either under the influence of *cheka*+*-illa*=*cheilla*, meaning, 'skilful, clever' or independently it might have developed the meaning "*vidagdha-*, *catura-*".]

480. **Challi**—37 20 10, 71 17 6 'skin, scum (of water).'

[Compare *challi*= *tvak-*, 'the skin' (D.3 24; Pāi. 340); cf. *challi*-occurring in this very sense in NC.; cf. MW. *challi*(L)= 'bark'; cf. G., Hī. *chal-*, M. *sāl*= 'skin'. *challi*-is derived from Sk. *chad-*, to cover'+ suffix *-ri-*, *-li-*.]

481. **Cheilla**—20 8 12 (v.l. *cheyalla-*), 40 15 7, 49 11 10, 58 13 10, 102 6 10 'last, final'.

[=*antima-*(gl.); *cheilla-* at 49 11 10 is rendered with *amāvāsyā*, 'the new-moon day' as this is the last day of the dark half of the lunar month. Compare G. *chellū*= 'last'. *chella-* is connected with Sk. *cheda-*, 'limit'+*-illa-* suffix. See *chea-*.]

482. **Jaᅇera**—10 5 9, 69 35 13 'father'.

[=*janaka*, *pitā*(gl.); cf. PSM. *jaᅇera*= 'father'; cf. *jaᅇera-* occurring in this sense in PC. I, PC. II & Bh.; cf. *jaᅇerī*= 'mother' (NC. 5 8 15). *jaᅇera-* is connected with Sk. *jāna-*(from √*jan-*, 'to be born')'+ agentive suffix *-yara-* (from Sk. *-kara-*).]

483. **Jhalakka**—17 13 6, 74 1 22, 74 8 6, 83 13 1 (v.l. *jhulukka*) 'a splash'.
[=*dhārā*(gl.); at 83 13 1 the word is used metaphorically like *dhārā-*, and refers to 'the edge of the sword'. It means, 'the splash of the "water" of the sword'. Alsdorf gives the word, with a query. At 17 13 6 the relevant expression is - "*jala-jhalakka*"- 'splash of water'. This is loosely rendered by Vaidya with *pūrᅇāᅇjali* on the strength

1. See "Some Etymological Notes", Chatterji, S. K., New Indian Antiquary vol. 2, p. 422.

of M. *cuḷuk-* 'the palm hollowed (so as to receive or contain especially a liquid)'. *jhaḷakka-* occurs at JC. 3 5 11, where it is rendered with *kvath-*; here *jhaḷakka-* appears to be a misprint for *jhalakka-*. As to the meaning, it is the same as in the MP. passages cited above. The meaning 'splash' suits the context and the relevant passage is— "*tiyaḍuya-toya-jhalakkī sittau-*"— '(he) was sprinkled with the water of the three spices'. *jhalakka-* occurs at PC. I 4 10 4 and 4 10 7 in this very sense; cf. G. *jhalkā-vū-* 'splash out from a container'. Turner connects *jhalak* (s.v. ND. *jhalak*) with **jhalakka-*, extension of **jhala-*, 'sudden motion'. See *jhalakka-* below and *jhalukkia-* and *jhulakka-*.]

484. **Jhalakka**—34 2 11, 98 15 12 'heat, flame'.

[=*auṣṇya*, *jvālā*(gl.); cf. *jhalakkia= dagdha*, 'burnt' (H. 4 395; Tr. 3 4 64) and *jhalumkia= dagdha*, 'burnt' (D. 3 56); there seems to be some confusion between the spellings of the word; cf. also PSM. *jhulukka* (D)= *akasmāt prakāśa*, 'sudden flare-up'. So, *jhalakka-* primarily means 'burning'. Hence the verbal noun would give the meaning 'sudden sensation of burning'; it can loosely be rendered with *jvālā*, 'flame'; cf. √ *jhalak-*= *jval-*(SR); cf. G. *jhalkā-vū-* 'to shine brightly': H. *jhalak-*= 'a glimpse, flash, glitter'; M., Koñ. *jhaḷak-*, G. *jhalak-*= 'lustre, sparkling'; cf. also M. *jhaḷ lāṅṇē-* 'to be scorched': cf. MW. *jhalakka*(L)= 'a large flame'. See ND. *jhalak-*= 'brightness' and *jhalakanu-* 'to flash, glisten', *jhalakka-* is an extension of **jhala*, 'sudden motion'. See *jhalakka-* above and *jhalukkia-* and *jhulakka-*.]

485. **Jhalukkia**—29 23 11 (v.l. *jhulukkiya-*) 'flared up'.

[=*santāpita*-(gl.); cf. *jhulukkiya= jvalita* (PC. II). See *jhalakka-* and *jhulakka-*.]

486. **Jhulakka**—61 7 10 'a flame'.

[=*jvālā*-(gl.); the relevant expression is—"*virahaggi-jhulakka*"— 'the flame of the fire in the form of separation', cf. √ *jhuluk-*= 'burn' (PC. III). See *jhalakka-* and *jhalukkia-*.]

All the three words *jhalakka-*, *jhalukkia-* and *jhulakka-* appear to go back to Sk. base *jval-*. The initial cluster has received a two-fold treatment. In one case assimilation gives us *j-* and subsequently *jh-* and in another case Samprasāraṇa has given us *ju-* and the *jhu-*.

487. **Ṇamka**—39 9 7 (v.l. *nakka-*) 'nose'.

[=*nāsikā*(gl.); cf. *ṇakka= ghrāṇa*, 'the nose' (D. 4 46); cf. *ṇakka-* occurring in this very sense in JC. (3 10 3) and NC.; cf. Hi., M., G. *nāk*, Koñ. *nāk-* 'nose'. Connected with Sk. *nās-*+*ka-*-suffix.]

488. **Nāmāṇaa**— 11 31 6 (v.l. *ṇimmāṇaa*-) 'having the name,' 'named,' 'called'.
[The gloss has before it the reading *ṇimmāṇāu* and hence the rendering *nirmāṇam*, 'creation'; *nāmāṇaa*- is most probably made of *nāma*-+ possessive suffix *-āṇaya*- and is equivalent to Sk. *nāmat*, 'named'¹. The relevant passage is - "*taṇvaṅgoam̃gu vi nāmāṇāu*" - 'Also (the karman) having the name *taṇvaṅgoam̃ga*'.]
489. **Tārua**— 25 9 3 'a helmsman, a pilot'.
[=*karnadhāra*(gl.); PSM. does not note it. Connected with Sk. \sqrt{tr} -, 'to carry across or beyond' +*-uka*- suffix.]
490. **Tiyamai**— 39 9 5 'a lady'.
[=*strī*(gl.); cf. *tiyamai* occurring in this very sense in JC., PC.I, PC. III. *tiyamai*- is an extension of Sk. *strī*-.]
491. **Tūha**— 17 12 8, 29 8 9 'the bank or shore of a river'.
[=*taṭa*-, *rodha*-(gl.); cf, *tūha*= *saridavatāra*-, 'a landing place in a river' (D. 5 16; H. 1 104); cf. *tūha*- occurring in this very sense in PC. I & PC. III. Pischel postulates a word **tūrtha*- to explain the etymology of *tūha*(See Pischel § 58). *tūha*- is derived from Sk. \sqrt{tr} -, 'to swim', extended with *-tha*- suffix.]
492. \sqrt{Pakokk} — 'to call, summon':
pakokkia- (p.p.) 43 3 6, 44 6 8, 66 9 9.
[Compare \sqrt{pakokk} - occurring in JC. (3 34 8); *pra*-+*kokk*-; see \sqrt{kokk} -.]
493. **Pakkala**— 14 7 5, 54 13 13, 78 4 8, 93 7 12 'competent, able, capable'.
[=*samartha*, *pragalbha*(gl.). In all the occurrences of MP. and of JC. and NC. *pakkala*- qualifies *pāikka*-, 'foot-soldiers'; cf. PSM. *pakkala*-(D)= *samartha*-, *śakta*-(H.2 174) and *pakka*= *samartha*-, 'competent' (D. 6 64) and also *paccala*= *samartha*, 'competent' (D. 6 69); cf. *pakkala*- occurring in this very sense at JC. 1 15 20 and NC. 4 14 5, PC. II, Gāthāsaptāśati & Vajjā. (160). Derived from Sk. *pakva*-+*la*- suffix.
494. **Pattala**— 17 10 1, 46 8 13, 49 11 11, 70 10 8, 71 6 9, 73 25 3, 74 14 11, 90 14 7, 94 16 16 'thin, slender, lean, sharp'.
[Vaidya renders *pattala*- at 17 10 1 with *sundara*-, 'beautiful'. For the connection between the meaning *kṛśa*- and *sundara*-, compare the two meanings of the Sk. word "*tanu*-" and the English word "fine"]

1. See "The Late Middle Indo-Aryan Suffix -āṇa-". Bhayani, H.C.. Adyar Library Bulletin Vol xxv, Parts 1-4, 1961, pp. 311-320.

(semantically the same development occurs). Compare *pattala-*=*ikṣṇa-* 'sharp; *kr̥ṣa-*, 'lean, emaciated' (D. 6 14); cf. *pattala-* occurring in this very sense in JC. (1 17 14 & 4 8 7), NC. & PC. III; cf. M., Koṅ. *pātaḥ*, Hi. *paṭlā*= 'slim, lean, slender,' See ND. *pātalo*= 'thin, slender, fine, small'. Turner connects it with Sk. *patralaḥ*= 'leafy, leaf-like'. *pattala* is derived from Sk. *patra-*+*-la-* suffix. See *pattaliyā-* below and *su-pattala-*.]

495. **Pattaliyā**— 40 4 6 'a slim lady'.

[Compare *pattaliyā-* occurring in this sense in JC. 2 1 12. See *pattala-*.]

496. **Parihāṇa**—19 2 1, 23 3 13, 24 9 14 (v.l. *parihāṇa-*), 71 16 8; **Parihāṇa** 46 10 5, 79 11 1 (v.l. *parihāṇa-*) 'a garment, dress'.

[*vastra-*(gl.); cf. *parihāṇa-*=*paridhāna-*, 'a garment, a dress' (D. 6 21; Pāi. 117); cf. *parihāṇa-* occurring in this sense in Bh.; cf. MW. *paridhāna*= 'a garment (especially) an under garment' (Atharva Veda); cf. M. *pehraṇ*= 'a sort of shirt or frock especially for children'. *parihāṇa* is derived from Pk. √*parih-* with a suffix *-āṇa-*.]

497. **Pāsuliya**— 7 12 4 (v.l. *pāmsiliya-* v.l. *pāmsuliyā-*), 39 17 8, 54 14 6, 82 11 11 'a collection of ribs'.

[=*pārśvāsthi-saṅghāta-*,*pārśvāsthi-* (gl.); cf. PSM. *pāmsulīā*(D)= 'ribs': D. 6 41 records *pāsallam* in the sense of "*tiryak-*", 'slanting, oblique'; cf. *pāmsuliya-*= 'ribs'. (JC, 4 16 4); cf. G. *pāslī*= 'ribs'. *pāsuliya-* is derived from Sk. *pārśu-*+*-la+*-*ika-*.]

498. **Pisalla**— 20 3 5, 31 23 8, 38 3 5, 38 5 8, 78 2 12, 81 2 8 'a demon, a fiend'.

[=*piśāca-*(gl.); cf. PSM. *pisalla-*=*piśāca-*(H. 1 193); cf. *pisalla-*=*piśāca-*(NC.). Connected with Sk. *piśāca-*, Pk. *piśāa-*+*-lla-* suffix. See *pisallī-* and *pisalliya-*.]

499. **Pisalliya**— 34 1 2, 34 1 7 'possessed by demon'.

[=*piśāca-grahīta-*(gl.). See *pisalla-* and *pisallī-*.]

500. **Pisallī**— 71 6 12 'a female goblin'.

[See *pisalla* and *pisalliya-*.]

501. **Peḍhāla**— 71 6 8 'extensive', 'broad'.

[=*vistīrṇa-*(gl.); cf. *peḍhāla-*=*vipula*, 'wide, extensive' (D. 6 7; Pāi. 148); Hemacandra says, that according to Droṇa, *peḍhāla-* means *vartula-*, 'round'; cf. *peḍhāla* occurring in this very sense in CMC. (p. 186, line 4, p. 208 line 14 etc.). Pischel connects it with Sk. *piṇḍa-*, (See

Pischel § 122). More properly we may connect it with Sk. *piṭha-*, Pk. *peḍha-*+ possessive suffix *-āla-*, being equivalent to Sk. *piṭhatat-*, 'having a broad base'.]

502. **Bohittha**— I7 4 4, 59 8 1, 68 1 2, 73 12 4, 98 16 12, 98 17 1, 101 8 4 'a boat,' 'a ship'.
[=*nauh*, *pravahaṇa-*, *naukā*(gl.); cf. *bohittha*= *pravahaṇa-*, 'a ship' (D. 6 96); Ramanujaswami, the editor of *Deśināmamālā* takes the word *pravahaṇa-*, and consequently the word *bohittha-*, to mean 'a litter or carriage'.¹ But it is equivalent to *naukā-*, as *bohittha* is known only in that sense. It is used by Puṣpadanta also in the sense of *naukā-*. Moreover, *pavahaṇa-* is known to mean 'a boat' in Pk.; cf. *bohittha-* occurring in this sense in KC., Br. K., Prabandha Kośa, *bohittha-* in Up. K., *vohittha-* in PC. III Bh. (3 25 2); cf. *bodhistha-* also occurring in this very sense in Br. K.; this is a Sanskritisations of Pk. *bohittha-*. *bohittha-* is connected with Sk. *√vah-*, 'to carry, convey'+suffix- *tra-*, Ap. *-ittha-*.]
503. **Bhauhā**— 2 16 10, 6 2 5 (v.l. *bhauhā-*), 22 8 2, 54 9 3, 65 22 7 'eyebrow'.
[=*bhrū-*, *bhrukuṭi-* (gl.); cf. PSM. *bhauhā-*, *bhamukā*= *bhrū-*; cf. *bhauhā-* occurring in this very sense in JC., Bh. and *bhauhā-* in NC. In giving the etymology of *bhumaā*, Pischel postulates a stage like **bhruvakā-* (See Pischel §124, 206 & 261.).]
504. **Maḍaulla**—23 7 7, 65 21 6, 83 6 1 'a corpse', 'a dead body'.
[=*mṛtaka-*(gl.); derived from Sk. *mṛta-*+ Pleonastic suffix *-ulla-*. See *maḍaya-*.]
505. **Mahalla**—17 15 2, 28 2 5, 45 11 7, 60 19 6, 86 5 9 'old, aged'.
[=*mahattara-*, *vr̥ddha-*(gl.); cf. *mahalla*= *vr̥ddha-*, 'old, aged' (D. 6 143); cf. *mahalla-* occurring in this very sense in JC., PC. I, PC. II, Bh.; cf. MW. *mahalla*(L)= 'a eunach in a king's palace or in a harem'. Apte considers *mahalla-* of Arabic origin. *mahalla-* is derived from Sk. *mahat*, Pk. *maha-*+*-lla-* suffix. See *mahilla-*.]
506. **Mahilla**—32 20 5 (v.l. *mahalla-*) 'old, aged'.
[See *mahalla-*.]
507. **Muhiya**—16 4 9 'in vain' 'for nothing'.
[=*nūḍha*, *vr̥thā* (gl.); cf. *muhiyam*= *evamevakaraṇam*, 'doing just so' (D. 6 134) and *muhiya*=*mṛṣākaraṇam*(Tr. 3 4 72, 445); cf. *muhiyae* occurring

1. See *Deśināmamālā*, Ramanujaswami, P.V., Poona. 1938, Glossary, p. 65.

in PC. I and PC. II glossed as “*evameva*”; cf. *muhiyai* in this very sense occurring in Bh. and JC. (3 29 7). Derived from Sk. *mudhā+ika-* suffix.]

508. **Mokkala**—7 24 11, 23 18 8, 87 1 7, 91 3 5 ‘free’ ‘loose’, ‘not bound’, ‘released’.

[At 7 24 11 and 87 1 7 *mokkala-* qualifies *kesa-*, *koṃṭala-*, ‘hair’ and means ‘unbound or loosened (hair)’; cf. PSM. *mukkala-(D)= bandhana-mukta* and *mukkalam=svairam*, ‘as one likes’ (D. 6 147); cf. *mokkala-* occurring in this very sense in PC. I & CMC. (p. 60, line 9); in PC. I also *mokkala-* qualifies *kesa-*; cf. *mutkala=* ‘free’ (Prabandha Kośa 89, 3 & 91, 26); cf. M. *mokḷa=* ‘loose, not clotted or crowded together, free, relieved’. Derived from Sk. *mukta+la-* suffix. See √*mokkall-* and *mokkalū.*]

509. **Mokkalū**—59 18 6 ‘spontaneously’, ‘accidentally’.

[=*yadycchayā*(gl.): the relevant passage is - “*jñehau bhāsiu mokkalū*” - ‘when he said this accidentally’. See *mokkala-* and √*mokkall-*.)

510. √**Mokkall**—‘to send, set free, release’ :

mokkallahi (pres. 2. s.) 84 14 12; *mokkallia-(p.p.)* 1 9 18, 13 5 10 (v.l. *mokalliya-*), 31 29 8, 74 16 12, 78 14 1.

[Compare PSM. √*mokkal* - and √*mokall=* ‘to send’; cf. √*mokkall-* occurring in this very sense in NC., PC. III & Bh.; cf. *mutkalāyati=* ‘lets free, takes one’s leave’ (Prabandha Kośa- 33, 18; 33, 9; 128, 6 etc.) and *mutkalāpana=* ‘leave-taking’ Prabandha Kośa- 89, 14), cf. G. *mokal-vū=* ‘to send, despatch’ and M. *mokal-ñe=* ‘to set free’. Derived from Sk. *mukta+ll-* suffix. See *mokkala-* and *mokkalū.*]

- 511 **Rahalli**—4 15 12, 25 11 11, 45 6 8, 71 17 12 ‘a wave,’ ‘a billow.’

[=*lahari-*, *kallola-*, *kallolamālā* (gl.); PSM. does not note it; cf. *rahalli-* occurring in this very sense in PC. I; cf. G. *laher*, Hi. *lahar=* ‘a wave.’ Connected with Sk. *rabhas-*, Pk. *rahas-*, ‘speed’ +*lli-* suffix.]

512. **Vivarera**—11 30 1, 32 11 12, 44 9 9, 51 7 7, 54 9 8, 57 4 10, 57 15 2, 60 14 12, 87 6 3, 92 20 2, 94 3 9, 98 9 21 ‘adverse,’ ‘unfavourable,’ ‘inverted,’ ‘disagreeable’.

[=*vīparīta-*, *pratikūla-* (gl.); at 32 11 12, *vivarera* is loosely rendered with *vihvala-*; here *vāma*, ‘cross’ fits the context; cf. PSM. *vivarera= vīparīta-*, *partikūla-*, ‘inverted, reverse’ (H 4. 424, illustration 1); cf. *vivarera-* occurring in this very sense in JC. (3 29 11), Bh., PC. I PC. III etc. Tagare connects *vivarera-* with Sk. *vīparīta+ira-* suffix.

Because *-ira-* is taken by verbal base we can assume **vivarī-* as the verbal base *+ira-*; for the change of *-i-* to *-e-* see H. 1 85.]

513. **Visam̐thula**—7 24 11, 60 14 8, 71 5 11, 76 1 11, 78 28 3, 85 12 3, 100 6 10 'agitated', 'unsteady', 'distressed', 'unnerved', 'enfeebled', 'perplexed'.

[=*śithila-*, *śithila-gātra-*(gl.); cf. PSM. *visam̐thula*= *vihvala-*, *vyākula-* (H.2 32, 'Pāi. 931); cf. *visam̐thula-* occurring in this very sense in SR., PC. II, PC. III, Vajjā. (194); cf. also *visam̐sthula*= 'disordered, dishevelled' (Tri. III); cf. MW. *visam̐sthula-*, *visam̐sthula*= 'unsteady, infirm, tottering, confused, frightened' (Hemacandra's *Yogasāstra*); Monier Williams connects it with Pk. *visam̐thula-*. *visam̐thula-* is connected with Sk. *vi-*+*saṁsthā-*+*ula-* suffix. See *visam̐thuliya-* below.]

514. **Visam̐thuliya**—65 22 12, 72 7 7 'unsteady, infirm, agitated'.

[Compare *visam̐thuliya-* occurring in this sense in NC. (2 13 1). See *visam̐thula-* above.]

515. **Sam̐kaḍilla**—14 7 7 'fully packed', 'dense'.

[The relevant passage is— "*koṁta-karavōla-cāva-saṁghāya-sam̐kaḍillam̐*"— 'thickly packed with the multitude of lances, swords and bows'. *sam̐kaḍilla-* occurs in JC. at 1 3 2 and 3 13 14 and is glossed as *vyāpta-*; the relevant expressions are 1) "*māya-sam̐kaḍilla*"— 'per-
vaded with *mada-*' and 2) *siṁgāvali-sam̐kaḍilla*"— 'dense with rows of horns'. *vyāpta-* is rather the purport than the literal meaning of *sam̐kaḍilla-* and this is equivalent to Sk. *ākīrṇa*; cf. *sam̐kaḍilla-* occurring in this very sense in CMC. (p. 232, line 32) and *sam̐kaḍillaya-* in PC. II. D. 8 5 equates *sam̐kaḍilla-* with *nīschidra-*, which in the light of these occurrences should be taken to mean, 'packed so as not to leave any gap or loop-hole'. Hence, Ramanujaswami's translation of *nīschidra-* and consequently of *sam̐kaḍilla-* is incorrect.¹ *sam̐kaḍilla-* is derived from Sk. *saṁkaṭa-*+*illa-* suffix; cf. MW. *saṁkaṭa*= 'crowded together, dense, impassable'.]

516. **Sisakka**—54 14 5, 77 3 9, 77 13 13, 78 17 1, 88 5 7 'a helmet'.

[=*śirastrāṇa-* (gl.); cf. *śisakka* = *śiraskam*, *śirastrāṇam*, 'a helmet' (D. 8 34) and *śisakka*=*śiraḥ patram*(Tr. 1 3 105, 78); cf. *śisakka-* occurring in this sense in NC., PC. III etc; cf. MW. *śīrṣaka*(L)= 'a cap or helmet'. Tagare connects it with *śīrṣaska-*. Derived from Sk. *śīrṣa-*+*ka-*.]

517. **Supattala**—85 21 7 'very slim, very slender'.

[*su-*+*pattala-*. See *pattala* .]

1. See *Deśināmamālā*, Ramanujaswami; P.V., Poona, 1938, Glossary, p. 8t.

518. **Suhilla**—86 10 6 'happiness'.

[See *suhilli-* and *suhelli-*.]

519. **Suhilli**—25 16 13 'happiness'.

[=*sukha-paramparā*-(gl.). Pischel derives *suhilli-* from Sk. *sukha*+suffix *-illa-*. (See Pischel §107). See *suhilla-* and *suhelli-*.]

520. **Suhelli**—44 9 6, 54 18 6, 70 15 7, 76 6 2, 80 8 6, 99 12 13, 100 7 2 'happiness, joy'.

[=*sukha-paramparā*, *sukha*(gl.); cf. *suhellā-sukham*, happiness' (D. 8 36; Pāi. 427); *suhelli-* occurring in this sense in NC. Jain and Tagare connect *suhelli* with Sk. *sukha*+*keli-*.¹ Pischel derives *suhalli* from *sukha*+ suffix *-alla-* (See Pischel §107). *suhelli-* is derived from Sk. *sukha*+*illa-* suffix. See *suhilla-* and *suhilli-*.]

(b) THROUGH ANALOGY

521. **Atthakkai**—78 21 13 'just now, all of a sudden, immediately'.

[=*idāntīm*, *evameva vā*(gl.); cf. PSM. *atthakka*(D)= *akasmāt*, 'suddenly'; cf. *atthakkae* occurring in this sense in PC. I, II, III and *atthakka* in Gāthā Saptasāti and in CMC. (p. 56, line 22); cf. *thakka*= *avasara-*, 'opportunity, the right time' (D. 5 24); hence, *a-thakka* would be *a-kāle*, *a-samaye*, *a-prastāve*, that is, *akāṇḍe*, *akasmāt*. see √*thakk-*.]

522. √**Āmell**—'to give up, abandon' :

āmellia-(p. p.) 37 8 12; *amellivi*(abs.) 2 9 61; *amelleppinu*(abs.) 69 21 5. [*ā*+ *mell-*. See √*mell-*.]

523. √**Uppill**—'to raise, to impel' :

uppillia-(p. p.) 89 4 12.

[Compare √*uppell*= *ut*+*nam-*, 'to raise' (H. 4 36). It is connected with *ut*+*pra*+*ir-* Pk. *ut*+*per-* and not with *ut*+*prā-*; but under the influence of bases in *-ll-*, we have *uppell-* and *uppill-* instead of *upper-*. See article on "Notes on some Middle Indo-Aryan words in *-ll-*", by Schwarzschild in Journal of the American Oriental Society, volume 77, no. 3, July-Sept., 1957, pp. 203-207. See √*uppell-*.]

524. √**Uppell**—'to urge, impel, send forward, raise' :

upPELLI(y)a-(p. p.) 2 1 3, 61 13 7, 83 9 7, 87 2 1.

[=*prerita-*(gl.); cf. PSM. √*pell*= *pra*+*ray-*; cf. √*uppell-* occurring in this sense in JC. (3 3 13); cf. Hi. *peḷnā*= 'to push'. See √*uppill-* and *pell-*.]

1. See NC., Jain, H., Karanja, 1933, Glossary and Historical Grammar of Ap., Tagare, G. V., Poona, 1948, Index Verborum.

525. √**Kattar**—‘to cut, lop off’:

kattarami (pres.1.s) 69 28 2.

[Compare PSM. *kattaria*— ‘cut’; cf. *kattari* occurring at NC. 9 18 12 where it is glossed as *kaṭikana*—. See Appendix for the word *kaṭikana*—. For N.I.A. derivatives see ND. *kattar*= ‘slit, cut’. *kattar*— is analogically formed from Sk. *kṛt*—, ‘to cut’ [See √*kappār*—.]

kattari— occurring at NC. 9 18 12 is rendered by the commentator with *kaṭikana*— as stated above. But it may be equated with *kaṭāra*—. The whole may be referring to the dagger or the weapon which was the usual part of the dress of a warrior.¹ But *kaṭāra*— is already used in that form in Hemacandra; cf. D. 2 4. Formally *kattari*— goes back to Sk. *karatari*—, which has the usual sense of ‘scissors’. So there is an element of doubt about the interpretation.

526. √**Kappār**—‘to tear, rend asunder, cut’;

kapparami (pres.3.pl.) 54 5 21; *kapparamta* (pres. p.) 52 18 8; *kapparivi* (abs.) 88 12 11; *kapparia*—(p. p.) 11 19 10.

[Compare *kappariya*—= *dārta* ‘torn, rent’ (D. 2 20; Pāi. 573); cf. √*kappār*— occurring in this very sense in PC. I, PC. II, Bh. etc. Tagare connects √*kappār*— with √*kṛp*—+*ara*— suffix.² Alternately, it might be taken as developed on the same lines as Pk. *vaisar*— and *paisar*— from a causal base in *-ār*, i.e., **kappār*—. See *kapparaṇa*— below.]

527. **Kapparaṇa**— 2 17 7 ‘cutting asunder’.

[=*chedana*— (gl.); *kapparaṇa*— is a noun formed from √*kappār*—, See √*kappār*— above.]

528. **Khaddha**— 11 16 7, 21 6 8, 28 29 12, 29 5 3, 30 4 10, 30 12 4, 30 13 5, 33 18 7, 31 2 13, 50 9 8, 51 1 13, 57 3 2, 57 11 8, 58 7 9; 58 23 1, 59 15 2, 60 10 2, 60 10 8, 66 3 10, 66 7 26, 69 32 1; 69 32 26, 70 12 10, 78 11 13, 78 27 3, 79 14 9, 82 9 11, 34 8 10, 84 10 12, 87 7 14, 88 5 12, 88 24 6, 89 10 9, 90 2 9, 90 4 19, 91 2 8, 91 17 3, 93 7 6, 94 10 4, 95 10 11, 98 15 19, 99 16 7, 101 10 6, 102 2 16 ‘eaten’.

[Compare *khaddha*—= *bhukta*—, ‘eaten’ (D. 2 67); cf. *khaddha*— occurring in this very sense in JC. (3 3 8 & 3 14 2), NC., Bh. and *khaddhaya*— in PC. I; cf. also *khaddha*—= ‘killed, eaten away’ (Supplement to J. O.I., Baroda, vol. X, no. 3, p. 125); cf. G. *khādhu*—= ‘eaten’. *khaddha*— is p.p. to *kha*, ‘to eat’ formed on the analogy of Pk. *laddha*—.]

1. See Nāyakumārācarī, Jain, Hiralal, Karanja, 1933, Notes, p. 206.

2. See Historical Grammar of Ap., Tagare, G. V., Poona, 1948, Index Verborum.

529.—**Gīdha**— 4 3 5, 12 17 5, 74 7 1 'seized, accepted, assumed'.

[=*grhītam*, *svīkṛtam*, *nyasta*-(gl.); PSM. does not note it; cf. *gīdha*-occurring in this sense in PC.I. *gīdha*- is formed from Sk $\sqrt{\text{grah-}}$, Pk. $\sqrt{\text{gih-}}$, 'to seize'; on the analogy of *guh*- becoming *gūdha*-, *muh*:- *mūdha*-, *chuh*:- *chūdha*-, we have *gih*:- *gīdha*-.]

530. $\sqrt{\text{Ghum}}$ — 'to roll about, whirl':

ghummira (verbal derivative) 3 19 4, 68 1 9.

[=*ghūrṇita*-(gl.); cf. $\sqrt{\text{ghumm}}$ = *ghūrṇ*-, 'reel' (H.4 117; Tr. 2 4 142); cf. $\sqrt{\text{ghumm}}$ - occurring in this sense in JC., NC., PC.I, II etc. For N.I.A. derivatives see ND. *ghumnu*= 'to turn round, wind, wander, go about'. $\sqrt{\text{ghumm}}$ - is analogically formed from Sk. *ghūrṇ*-.]

531. **Chaiya**— 7 22 8, 16 18 10, 76 9 1 'covered'.

[=*ācchādita*, *tiraskṛta*(gl.); cf. *chaiya*=*ācchādita*(H.2 17); cf. *chaiya*-occurring in this sense in NC., JC.(2 3 2), PC. III etc. PSM. traces it back to *sthaḡita*-, Phonologically this is not possible. It is likely that under the influence of some analogy *chaiya*- is formed from Pk. *chāiya*-, Sk. *chādita*-, 'covered'.]

532. $\sqrt{\text{Dakk}}$ — 'to bite':

dakkia-(p.p.) 57 11 14 (v.l. *ḡamkia*-).

[=*daṣṭa*-(gl.); cf. *ḡakka*=*daṣṭa*-, 'bitten' (H. 2 2): D. 4 6 notes *ḡakka*- in the sense of *danta-grahīta*-, 'caught by the teeth'. *ḡakka*- is analogically formed from Sk. *ḡamś*-, Pk. *ḡas*- 'to bite'; on the analogy of *sūsai* becoming *sukka*-, *ḡasai* becomes *ḡakka*-. See $\sqrt{\text{ḡamk}}$ - below.]

533. $\sqrt{\text{ḡamk}}$ — 'to bite';

ḡamki(y)a- (p.p.) 30 12 8, 92 18 9 (v.l. *ḡakka*-)

[Compare $\sqrt{\text{ḡamk}}$ - occurring in this very sense in PC. I, II, III, Bh. etc.; cf. G. *ḡamk-vū*, *ḡamkh-vū*, M. *ḡamkh-ṇē*= 'to bite, to sting'. *ḡamk*- is a phonological variant of *ḡakk*-. In MIA. there are numerous cases in which a geminated consonant alternates with nasal+ single consonant. This is referred to as spontaneous nasalization.]

534. **Nāvai**— 1 5 4 'as if'.

[Compare *nāvai*= *iva*, 'a particle of comparison' (H. 4 444, illustration 3); cf. *nā. ai* occurring in this sense in JC. (3 25 4), NC., PC. I, Bh.; *nāvai* is formed from Sk. *jñāyate*, on the analogy of *suṅvai* from *śrūyate*.]

535. $\sqrt{\text{ḡillukk}}$ — 'to pluck':

ḡillukka-(p.p.) 13 11 7.

[=troṭita-(gl.); *nir-*+*lukk-*. See √*lukk-* at s. no. 561.]

536. **Ṇisikkiya**— 83 11 12 ‘gone out or away’.

[The gloss gives *nirgataḥ*; PSM. connects *ṇisikkiya-* with *ṇi-*+*-sic*, and quotes from *Ācārāṅga Sūtra*. Analogical formation]

537. √**Ṇihamm**— ‘to strike one with another, multiply’:

ṇihammai(pres. 3. s.) 2 6 3.

[=*guṇyate*(gl.); PSM. does not note it. Formed from Sk. *ni-*+*han-*, on the analogy of *summai*.]

538. √**Thakk**—‘to stand, stay, halt, be exhausted’ :

ṭhakkami (Pres. 1. s) 76 6 5; *thakkai* (Pres. 3. s.) 2 19 2, 81 14 12, 102 3 5; *thakka-* (p.p.) 38 11 3; *thakkaa-* (p.p. enl.) 16 2 3, 16 3 3, 78 3 12.

[=*sthita-*(gl.); cf. √*thakk-*= *sthā-*, ‘to stand’ (H. 4 16); cf. PSM. *thakk-*= *śrānta-*, ‘tired’; cf. √*thakk-* occurring in this very sense in JC.(3 18 4), NC., PC.I, II, III etc. For N.I. A. derivatives see ND. *thaknu*= ‘to become tired, be exhausted’. *thakk-* is analogically formed from Sk. *sthā-*, ‘to stand’. See *atthakkai*.

539. √**Dubboll**— ‘to abuse, censure’:

dubbollia-(p.p.) 1 9 18, 7 5 11, 22 20 3, 31 10 6, 78 11 10, 98 15 1.

[*durvacanaṁ*, *durvacanaṁ uktāḥ*(gl.): cf. *dubbolla-*= *upalambha-*, ‘censure’ (D. 5 42) *du-*+*boll-*. See √*boll-*.]

540. √**Dumm**— ‘to be distressed,’ ‘be afflicted,’ ‘suffer pain’:

dummi(y)a (p.p.) 58 18 8 (v.l. *dūmiya-*), 84 2 8 (v.l. *dumiya-*).

[=*sakheda-*, *upatāpita-*(gl.); cf. √*dumm-* v.l. √*dūm-*= *pari-*+*tap-*, ‘suffer pain’ (H. 4 23); cf. √*dumm-* occurring in this sense in PC. I. Formed analogically like Pk. *su* ‘here’: passive *summai*, √*dū*: *dummai*. See *dūm-* below.]

541. √**Dūm**— ‘to be distressed,’ ‘be afflicted,’ ‘suffer pain’:

dūmia-(p.p.) 31 16 13, 60 28 2.

[=*utpādita-citta-khedah*(gl.); cf. *dūmia-* occurring in this very sense in JC.(3 18 6): cf. *dūmita-*= afflicted, ‘distressed’ (Supplement to J.O.I., Baroda, vol.X, no. 3). See √*dumm-* above.]

542. √**Paboll**— ‘to speak, tell’:

ṇabollai(pres. 3. s.) 24 7 3; *ṇabollia-*(p.p.) 23 2 12, 68 6 12, 84 14 8.

[Compare √*ṇaboll-* occurring in JC. & NC. *pra-*+*boll-*. See √*boll-*.]

543. √Pamell— 'to give up, abandon, leave':

pamellahi(pres. 2. s.) 22 1 9, 94 3 6; *pamellai*(pres. 3. s.) 43 2 14; *pamellivi*(abs.) 43 9 4, 56 1 15, 60 11 1; *pamellia*-(p.p.) 43 1 11.

[Compare √*pamell*- occurring in this sense in JC. & PC.III. *pra*-+*mell*- See √*mell*-.]

544. √Parihacch— 'to know, understand, guess, infer':

parihacchivi(abs.) 5 1 14 (v.l. *pariyacchivi*); *parihacchia*-(p.p.) 24 8 6.

(=vitarkya, *jñāta*-(gl.); the passage at 24 8 6 is as follows- "*cirakam tāvayāru parihacchiu*"- 'he came to know the new birth of his beloved of his past life'; cf. *padicchiya*- occurring in PC. I, glossed as *pari-jñāta*-; PSM. notes √*pariyacch*- in the sense of 'to know' quoting from Bh.; *parihacch*- is analogically formed from Sk. *pari*-+*akṣ*, Pk. *pari*-+*acch*-; most probably confused with *parihaccha*-.]

545. √Pahucc— 'to suffice';

pahuccai(pres. 3. s.) 2 7 11.

[Compare PSM. √*pahucc*- = *pra*-+*bhū*-, 'to reach' (H. 4 390); cf. √*pahucc*- occurring in this very sense in PC.I, III & Bh. For N.I.A. derivatives see ND. *paūcnu*= 'to arrive'. Analogically formed from Sk. *pra*-+*bhū*-.]

546. √Picc— 'to ripen, to become ripe':

piccai(pres. 3. s.) 7 15 3, (v.l. *paccai*); *paccānti*(pres. 3. pl.) 62 9 7.

[=*pakvam bhavati, pakvāni bhavanti*(gl.). The relevant passages are- (1) "*jīha dharanīruha-halu kālē ahava uvāe piccai*" (7 15 3) - 'as the fruits of the trees ripen either by time or by effort'; 2) "*piccānti kalama-kayālī-halāi*" (62 9 7) - 'the fruits of rice and plantain ripen'. PSM. does not note it. Formed from Sk. *pac*-, 'to ripen' on the analogy of *sic*-, 'the sprinkle'.]

547. √Pell— 'to push, to urge, to impel':

pellahi(pres. 2. s.) 9 19 8; *PELLIYA*-(p.p.) 1 12 5, 14 11 4.

[=*prerita*-(gl.); cf. PSM. √*pell*- = *pra*-+*īray*-; cf. √*pell*- occurring in this very sense in JC., NC., PC.I, Bh. See ND. *pelnu*= 'to push, press, oppress, trample on'. Analogical development of *pra*-+*īr*-. See √*uppell*-, *pellāPELLI*- and *PELLĀVELLI*-.]

548. √Pell— 'to torment, to afflict pain':

pellahi(pres. 2. s.) 52 13 13, 52 13 14, 71 16 12; *PELLAI*(pres. 3. s.) 71 7 1, 94 2 11; *PELLI(Y)A*-(p.p.) 21 9 2, 21 14 9, 23 7 2; *PELLIVI* (abs.) 86 7 29 (v.l. *PELLAVI*).

[=*pidayasi*(gl.). cf. *pelliam*= *piditam*, 'troubled' (D. 6 57): cf. PSM. $\sqrt{\text{pell}}$ -='to press, to crush'; cf. $\sqrt{\text{pell}}$ - occurring in this sense in JC. (2 24 5). Analogically formed from Sk. *pid-* 'torment'. See *pellana-* below.]

549. **Pellana**— 14 2 4 'inflicting pain, tormenting'.

[See $\sqrt{\text{pell}}$ - above.]

550. **Pellāpelli**— 77 4 17 (v.1. *pellāvelli*-) 'a fight involving mutual pushing'.

[=*saᅇghatta*-(gl.); cf. *pellāpelli*- occurring in this sense in PC. II; *pellāpelli*- occurs as an epithet or title of the king bestowed on him on account of his valour, in Jodhpur Inscription of Pratihāra Bāuka¹. *pellāpelli*- is formed from Pk. *PELLA*-+*-āPELLA*-. See $\sqrt{\text{pell}}$ - at s. no. 547 and *pellāvelli*- below.]

551. **Pellāvelli**— 9 18 16 'constantly pushing, pushing and counter-pushing from all sides'.

[=*thelātheli iti deśi*(gl.); Vaidya renders it with *sambhrama-*. For the word *thelātheli*- given in the gloss see Appendix. See $\sqrt{\text{pell}}$ - and *pellāpelli*- above.]

552. $\sqrt{\text{Boll}}$ — 'to tell, to speak':

Bollami(pres. 1. s.) 52 20 3; *bollahi*(pres. 2. s.) 8 5 17, 74 14 7, 78 21 12; *bollai*(pres. 3. s.) 5 16 15, 12 14 12, 38 6 1, 70 18 11, 70 19 13, 71 19 3, 73 16 9, 74 4 4, 75 4 8, 75 11 4, 83 3 7, 89 2 14; *bollaha* (Imp. 2. s.) 44 9 10; *bollānta*(pres. p.) 52 8 10, 71 21 11, 74 14 13; *bollivi* (abs.) 58 1 15, 60 16 11; *bolli(y)a*-(p.p.) 9 28 13 (v.1. *pabullia*-), 12 20 1, 13 5 10, 14 8 14, 15 17 1, 21 9 12, 28 11 10, 31 19 2, 34 4 1, 51 16 9, 59 10 21, 62 5 11, 65 15 8, 69 31 5, 72 12 8, 73 10 12, 74 9 3, 75 3 9, 78 10 14, 78 14 1, 81 9 4, 83 15 7, 84 1 15, 85 1 13, 85 12 4, 85 13 6, 89 11 15, 89 15 16, 89 16 11, 91 1 12, 92 2 6; *bol্লাa*-(p.p.) 15 7 9; *bollejjasu* (pass. Imp. 2. s.) 74 5 5; *bollijjai* (pass 3.s.) 14 7 11, 70 16 7.

[=*bruvāna*, *jalpita*, *ukta*(gl.); cf. $\sqrt{\text{boll}}$ -='to speak' (H. 4 2; Tr. 3 1 69); cf. $\sqrt{\text{boll}}$ - occurring in this sense in JC. (2 15 7), NC., KC., Bh. and $\sqrt{\text{voll}}$ - in PC. I. See ND. *bolnu*-='to speak, talk'. Bloch suggests Dravidian connection for $\sqrt{\text{boll}}$ - and compares Tam. *vaguᅇi*, 'noise', Kan. *bagalu*, *bogulu*, 'to cry', *bobbe* 'cry', (BSOS. IV 742). $\sqrt{\text{boll}}$ - is analogically formed from Sk. $\sqrt{\text{brū}}$ -, 'to speak, say, tell'. See $\sqrt{\text{bollāu}}$ - below.]

1. See Glory that was Gurjaradeśa, Part III, Munshi, K. M., Bhāratiya Vidyā Bhavan Bombay, 1944, Appendix A(1) p. 257, stz. no. 11.

553. √ **Bollāv**— 'to call, to summon':

bollāvai(pres. 3. s.) 85 7 3; *bollāvi(y)a*-(p.p.) 4 4 9, 9 4 15, 16 14 3, 21 1 8, 23 3 10, 23 10 13, 28 38 4, 33 2 9, 34 3 8, 38 3 5, 39 6 8, 47 11 8, 73 30 5, 84 1 7, 84 10 11, 91 11 3, 91 18 13, 92 11 11, 95 13 11.

[Compare PSM. *bollāviya*= 'summoned, called'; cf. √ *bollāv*- occurring in this sense in NC., & Bh. See ND. *bolāunu*= 'to call, to summon'. See √ *boll*- above.]

554. √ **Mell**— 'to give up', 'abandon', 'release', 'let loose':

mellami(pres. 1. s.) 24 10 3, 35 7 7, 78 10 7; *mellahi*(pres. 2. s.) 23 8 1, 31 29 7, 37 7 7, 62 12 5, 78 21 12, 84 15 12; *mellihi* (pres. 2. s.) 37 8 2 (v.1. *mellahi*); *mellai*(pres. 3. s.) 5 16 15, 12 14 12, 15 18 7, 16 15 17, 19 2 10, 24 7 3, 48 4 2, 58 1 3, 70 3 11, 70 19 1, 71 7 1, 71 16 4, 73 26 2, 78 1 12, 78 19 25, 83 2 2, 87 17 7; *mellahu* (Imp.2.pl.) 85 6 6; *mellaha* (Imp.2.pl.) 87 5 18; *melllesai* (fut.3.s.) 5 15 5; *mellamta* (pres. p.) 18 11 3, 21 5 1, 32 5 1, 60 20 13; *mellivi* (abs.) 7 26 15, 10 4 7, 15 1 1, 15 6 11, 15 7 15, 16 12 15, 17 9 11, 20 12 1, 22 1 15, 22 10 6, 23 20 1, 26 18 6, 28 35 14, 29 1 1, 29 6 1(a), 29 6 1(b), 32 12 7, 37 9 10, 37 20 7, 50 6 1, 54 10 17, 60 16 11, 61 5 2, 61 18 1, 61 20 8, 62 5 14, 69 17 1, 70 2 7, 72 8 14, 73 24 8, 73 23 12, 74 10 12, 74 10 13, 75 6 11, 75 10 1, 78 29 3, 79 8 11, 81 9 7, 86 11 2, 89 3 14, 89 13 6, 90 1 16, 95 5 6, *mellevi* (abs.) 42 3 3; *mellavi* (abs.) 31 29 8, *melleppiṇu* (abs.) 2 13 21, 5 16 10, 11 32 6, 15 23 11, 23 12 14, 25 10 4, 27 2 4, 30 4 1, 35 18 2, 57 5 1, 57 6 7, 73 27 11, 75 6 13, 75 9 3, 78 11 15, 88 12 6, 92 6 8; *mellahū* (Inf.) 2 19 2; *melliya* (p.p.) 35 10 9; *mellāvia*- (caus. p. p.) 31 5 8, 36 7 7,

[=*mūncati*, *muktvā*, *udghāṭya*(gl.); cf. √ *mell*- = √ *muc*-, 'release' (H. 4 91; Tr. 3 1 41); cf. √ *mell*- occurring in this sense in JC., NC., PC. I, and √ *mull*- in JC. (2 12 1) & NC. cf. G. *mel-vū*= 'to leave, let go'. √ *mell*- is analogically formed from Sk. √ *muc*- like √ *pell*-. See *mellāṇa*-, *mellāvaṇa*-, √ *ṣamell*-, √ *āmell*-.]

555. **Mellāṇa**— 6 2 6 'abandoning, giving up'.

[See √ *mell*- and *mellāvaṇa*-.]

556. **Mellāvaṇa**— 77 7 13, 85 1 16 'releaser'.

[=*mocaka*-(gl.). See √ *mell*- and *mellāṇa*-.]

557. **Rāmāṇi**-- 72 8 12 'the consort of Rama'.

[=*rāmabhāryā* (gl.); PSM. does not note it. Derived from Sk. *rāma*- and formed on the analogy of *indrāṇi*-.]

558. √**Rumbh**— 'to control, seize, conquer' :

rumbhivā(abs.) 7 2 12, 7 5 3, 12 2. 1.

[=*pratigrāhayitvā*(gl.); cf. √*rumbh*= *rudh-*, 'to obstruct' (H. 4 218); cf. √*rumbh*= *rudh-*(NC.). Analogical formation from Sk. *rudh-*, 'to obstruct, stop'. As *āraddha-*: *ārambhai*, so *ruddha-*: *rumbhai*.]

559. √**Rell**— 'to overflow, flood, inundate' :

rellai(pres. 3. s.) 14 5 11, 16 26 12, 87 17 9; *relliya-*(p.p.) 14 11 3; 25 1 6, 28 26 4, 52 15 5, 77 8 12, 87 3 9; *rella-*(p.p) 14 10 1.

[The gloss loosely renders *rella-* at 14 10 1 with *cālita-*; here also the meaning 'flood or overflow' suits: cf. PSM. *relli-*(D)= *srota-*, 'a stream, a torrent'. √*rell-* occurs in JC. at 3 3 13. and at 4 17 7. The editor has given the meaning of √*rell-* occurring at 3 3 13, as *bhāᅇ-* and at 4 17 7 as *śubh-*.¹ But in both the places √*rell-* appears to have been used in the sense of 'flood, overflow'. The relevant expressions in JC. are as follows - 1) "*rūhatthalam relliyam*" (3 3 13)- 'the bank was flooded' and 2) *kūālarellam*- 'overflowing with flood'. *rellana-* occurring at NC. 5 4 11 is rendered by the editor with *pravāha-* with a query.² The relevant expression is "*lohiya- rellanu*"- 'overflowing of blood'; cf. √*rell-* occurring in this very sense in PC. II, PC. III; cf. G. *rel-vū*= 'to pour down upon'; and *rel*= 'a flood, an inundation cf. Hi. *relā*= 'a flood, a torrent'. Analogically formed like *pella-* from Sk. √*rī-*, 'to flow'+*-illa-* suffix.]

560. √**Lukk**— 'to hide, conceal' :

lukka-(p.p.) 7 26 6, 9 14 13, 54 11 9, 75 8 8 (v.l. *mukka-*).

[=*lupta-*(gl.); cf. √*lukk*= *ni+lī* 'hide (H. 4 55): cf. √*lukk*- occurring in this very sense in PC. III, Vajjā.(269). For N. I. A. derivatives see ND *luknu*= 'to hide, conceal oneself'. Analogical formation from Sk. √*lup-* 'disappear'.]

561. √**Lukk**— 'to break' :

lukka-(p.p.) 85 11 2.

[=*chedita-*(gl.); cf. √*lukk*= *tud-*, 'break' (H. 4 116); cf. PSM. *lukka*= *bhagna-*; cf. *lukka*= *bhagna* (PC. II.). Analogically formed from Sk. √*luñc-*, Pk. *luñc-*. As *muccai* : *mukka-*, so *luccai* : *lukka-*. See √*vilukka-* & √*ñillukk-*.]

562. √**Vacc**— 'to go' :

vaccai (pres. 3. s.) 8 3 15, 76 5 4.

1. See Jasaharacariu, Vaidya, P. L. Karanja, 1931, Glossary.
2. See Nāyakumāracariu, Jain. H. . Karanja, 1933, Glossary.

[Compare \sqrt{vacc} = 'to go' (H. 4 225); cf. \sqrt{vacc} - occurring in this sense in NC., PC. I, II, Bh.; cf. G. *vac-vū*, 'to go' and Koṅ. *vac* = 'go'. Turner connects Pk. *vaccaī* with *vacyate* and alternatively suggests analogical origin from *vrajati*. See ND. *bācnu* = 'to be saved, escape, be set free, be set alive'. Tagare¹ and Katre² connect \sqrt{vacc} - to Sk. **vṛtyate* 'turns, happens'.]

563. **Virikka**— 8 13 23 'divided.'

[=*vibhakta*- (gl.); the relevant passage is "ekkekka purahi virikkā- 'each was divided into cities'; cf. PSM. *virikka* = *vibhakta*-; D. 7 64. records *virikka*- in the sense of *pātita*-, 'torn, broken'; cf. *a-virikka* = *a-vibhakta*- (Lilāvat). *virikka*- is connected with Sk. *vi+ric*-, 'be emptied'; p.p. *virikta*- analogically develops as *virikka*- in Pk.]

564. \sqrt{Vilukk} — 'to break':

vilukka-(p.p.) 101 3 10.

[=*viluptaḥ chinnah*(gl.); the relevant passage is - "phaṇi-vicchiya-kīdaya-saya-vilukku" - 'broken by hundreds of snakes, scorpions and worms'. See \sqrt{lukk} at S. No. 561.]

(C) THROUGH ANY OTHER MODE,

565. **IRĪ**— 40 5 6 'hurried, hastened'.

[=*tvaritāḥ* (gl.); cf. PSM. *iriyā=gamana*-, *goti*- and *iryā* = 'wandering about as a religious mendicant'. *irī* is derived from Sk. *ir* = 'to go, move'; it has the long vowel shortened in Pk.)

566. $\sqrt{Omāl}$ — 'to appear beautiful, be adorned':

omālia-(p.p.) 9 4 3.

[Compare PSM. $\sqrt{omāl}$ = 'be adorned'; cf. $\sqrt{omāl}$ - occurring in this sense in PC. II & Bh.; $\sqrt{omāl}$ - is derived from Sk. *upa+mālā*-.]

567. **Kaccola**— 48 18 1, 73 29 4 'a bowl, a cup'.

[=*pānapātra*-(gl.); cf. PSM. *kaccola*-, *kaccolaya* = *pātra-viśeṣa*-, 'a kind of vessel'; cf. *kaccola*- occurring in this very sense in JC. (2 23 10). Bh., Sam. K., Vajjā-(99); cf. also *kaccola kaccolaka* = 'a cup (used specially for keeping ghee, oil, saffron etc.)' (supplement to J. O. I., Baroda, vol. X. no. 2, p. 115); cf. M. *kacolē*, *kacol* = 'a little metal vessel to hold rice, sandal-wood paste etc.' and G. *kacolu* = 'a cup glass-bowl'.]

1. See Historical Grammar of Apabhraṃśa, Tagare, G. V., Poona, 1948, Index Verborum,

2. See The Formation of Koṅkaṇi- Katre, S. M., Bombay, 1942, Index.

The first element in the word *kaccola*-is probably Pk. *kacca*- Sk. *kāca*-, 'glass'. It is not clear whether the second element in *kaccola* is the same as Sk. *puṭa*-. Pk. *puṭa*-meaning 'a shallow bowl-like receptacle'.

568. **Chāyāvānta**— 85 6 9 'a hungry person'.

[=*kṣudhāvān*(gl.); cf. *chāa*= *bubhukṣita* 'hungry' (D. 3 33). D. 3 53 also notes *chāa* in the sense of *kṛśa* 'emaciated'. It is quite likely that *chāa* is derived from hypothetical **kṣāta*- formed from Sk. *kṣay*-, as *kṣāma*- is also formed from *kṣay*- and as Sk. *kṣāma* means both *kṣudhā* 'hunger' and *kṛśa* 'slender, emaciated'.]

569. **Tāmbāra**— 91 3 7 'hell'

[=*prathama naraka*- (gl.). See *tāmvāra*-.]

570. **Tāmvāra**— 18 1 9, 70 1 5 'hell, perdition'.

[=*naraka*- (gl.); cf. PSM. *tama-prabhā* and *tamatamā*= 'seventh hell' and *tamā*= 'sixth hell'; cf. *tāmvāra*- occurring in JC. (2 11 13), NC., PC. I, II, III etc. Connected with Sk. *tamas-tāra*-, 'dark cavity'. See *tāmbāra*-]

571. **Thatti**— 2 15 12, 11 21 2, 15 7 1, 30 19 8, 33 10 3, 52 17 9, 73 11 3, 83 19 1, 94 25 5 'halt', 'repose', 'cessation'.

[=*sthiti*- (gl.); the gloss renders *thatti*-at 52 17 9 with *gṛha*-; the relevant passage here is— "*darisāvami tuha jamarāya-thatti*"— 'I shall show you the abode of the God of Death'. As *thatti* stands for *viśrāma*-, the gloss *gṛha*- given at 52 17 9 appears to be a general rendering; cf. *thattia*=*viśrāma*-, 'rest' (D. 5 26); cf. *thatti*- occurring in this very sense in JC. (3 18 4), NC., PC. II & PC. III; cf. Hi. *thāti* 'deposit'. Connected with Sk. *sthāp-ti*= **sthāpti*-. Pk. *thatti*-. See *thitti*- below.]

572. **Thitti**— 83 18 10 (v.1. *thatti*-) 'halt', 'repose', 'cessation'.

[*thatti*- appears to be a misreading; most probably the variant *thitti*- is the correct reading. Alsdorf also compares *thatti* and *thitti*-. It may have resulted from a confusion with Sk. *sthiti*-. See *thatti*.]

573. **Davakkadī**— 7 14 2 (v.1. *duvakkadī*-) 'an unexpected calamity, thunderbolt.'

[=*asahya aśanipātaḥ* (gl.); the relevant passage is— "*tāṇaṃ dukkha-davak-kadī, padīhi sise ṇaṃ tadī*"— 'an unexpected calamity will fall on them, as though a bolt from the blue on the head'; cf. *dravakka*= *bhaya*- (H. 4 422, illustration 4); here *dravakka*- is used in the sense of 'an unexpected calamity or danger from unknown source'. *davakkadī*-]

occurs in Pāhuda Dohā, stanza 102, where it is rendered with *dāvāg-ni+ḍa+ka-*.¹ Following the editor of Pāhuda Dohā, Tagare gives 'a small fire' as the meaning of *davakkadī-*.² But in view of the context in Pāhuda Dohā, the meaning appears to be the same as in MP., namely, 'an unexpected calamity, thunderbolt'. See *dravakkiya-*.] The word *davakkadī-* seems to be a feminine diminutive of *dravakka-*. Probably it is connected with Sk. *dru-*='to attack'; cf. *upadrava-*='that which attacks or occurs suddenly, a calamity, misfortune'.

574. **Davatti**— 29 6 3 'quickly'.

[=*śiḡhram*(gl.); the relevant passage is - "*paḍihārē paisariu davatti*" - '(he) was ushered quickly by the door-keeper'; cf. G. *doṭ* 'rush, run'. *davatti* is connected with Sk. \sqrt{dru} -='to run, hasten'.]

575. **Dravakkiya**— 62 16 2 (v.l. *duvakkiya-*) 'frightened'.

[*bhīta-*(gl.). See *davakkadī*]

576. $\sqrt{Rāv}$ — 'to dye, to colour':

rāvīya-(p.p.) 88 18 10.

[Compare $\sqrt{rāv}$ -=*rañj-*, 'to dye' (H. 4 49); cf. $\sqrt{rāv}$ - occurring in this sense in NC. and PC. II. Irregular formation from Sk. *rañj-*, 'to be dyed or coloured'; cf. similar Pk. passive bases like *suvo-*, *dhuvv-*, *ṇavv-*, (and *ṇāv*) etc.]

577. **Valaiya**— 60 9 10 'with two sacks hanging from either sides'.

[=*goṇyā veṣṭitah*, *ubhaya-pārśva-lambita-goṇih*(gl.); the relevant passage is - "*jaiyahū valaiu bhāru vahamtau*" - 'since when (I was) carrying the burden with two sacks on two ends'; cf. PSM. *valayabāhu* (D) v.l. *valayabāhā*(D)= 'a long pole to which a flag etc. are tied'. *valaiya-* perhaps is connected with Sk. *valaka-*; cf. M. W. *valaka-*= 'a beam, pole' (Kātyāyana Sūtra). See ND. *balō*= 'a large beam',]

4. ITEMS THAT HAVE CORRESPONDENTS ONLY IN LATE SANSKRIT LEXICONS AND SIMILAR SOURCES

578. **Akkhāda**— 86 6 14 'arena', 'place of combat,' 'scene of conflict,' 'wrestling ground'.

[=*yuddha-bhūmi*(gl.); the relevant passage is - "*akkhādai avaiṇṇu haya-bāhu-sadda-bahiriya-disu*" - '(he) descended to the arena deafening the directions with the sound of arms struck'. cf. PSM. *akkhādaya-*=

1. See Pāhuda Dohā, Jain, H., Karanja, 1938, Glossary.

2. See Historical Grammar of Apabhraṃśa, Tagare, G. V., Poona, 1948, Index Verborum.

'gymnasium'; cf. *akkhāḍaya-* in the same sense in PC. I. cf. MW. *akṣapāṭa-*(L), *akṣavāṭa-*(L)= 'an arena, a wrestling ground, place of contest; For N.I.A. derivatives see ND. *akhārā-*= 'a place for wrestling athletic sports, meeting place, play-ground'. Turner says that *akṣapāṭaḥ* is Sanskritisation of MI. **akkhavāda-*. Katre discusses the word and concludes that it is a MIA. contribution to NIA, and OIA. vocabulary.¹]

579. **Īṇa**— 42 9 5, 46 3 12, 48 7 6, 83 1 6 'the sun'.

[=*āditya-*, *sūrya-*(gl.); PSM. does not note it; cf. MW. *ina*(L)= 'the sun'.]

580. **Kāṁḍala**— 10 5 1, 39 18 7, 85 19 10a) 'skull, head'.

[=*kapāla-*, *mastaka-*(gl.); cf. *kāṁḍala-*=*kapāla-*. 'the skull' (D. 2 4); Kittel notes the word in the sense of 'the skull, the cheek'. He suggests that the word may be connected with Kan. *kadaṇṇu*, *kadaṇṇu*, *kanna*, *kanna* all synonyms for 'cheek'². Compare MW. *kandala*(W)= 'the cheek (or the cheek and temple)'.]

581. **Kāṁḍala**— 30 17 3, 48 8 7, 71 9 6, 71 12 3, 81 2 11, 83 6 3, 85 19 10b) 'a shoot, sprout, sprig'.

[=*aṅkura-* (gl.); at 71 9 6 the gloss renders *kāṁḍala-* with *ārdrāṅkura-*; here also it can be taken as a tender sprout'; at 85 19 10b) it is rendered with *vallī*, 'creeper'. It is not exactly a creeper, but it can be taken as 'a sort of shoot or sprout, an off-shoot of the tender branches'. At 81 2 11 *kāṁḍala-* occurs in a compound "*gala-kāṁḍala*" which means 'the neck as delicate as a new shoot'. Compare PSM. *kāṁḍala-*= *aṅkura-*; cf. *kāṁḍala-* occurring in the above sense in JC. (2 24 13, 4 2 3 etc.), PC. I, Yt.; cf. MW. *kandala*(L)= 'a new shoot or sprig'.]

582. **Kāṁḍala**— 31 6 2 'a quarrel, a fight'.

[=*kalaha-* (gl.); PSM. does not note this meaning of the word. Kittel connects *kandala-*, 'war' with Kan. *kaḍ-*, 'to hurt, kill' and *ka-*, 'to join attach'.³ Compare MW. *kandala-*= 'war, battle' (Subhā-*ṣitāvali*).]

583. **Koṭṭa**— 24 9 11, 44 2 2, 77 10 1, 84 9 9 'a fort, fortress'.

[=*durga-*(gl.); the commentator has rendered *koṭṭa-* as *bhitti-* at 24 9 11 and *sāla-*, *prākāra-* at 84 9 9 which can be taken as *durga-* *bhitti-*,

1. See Prakrit Languages and their contribution to Indian Culture, Katre, S. M., Bombay, 1945, page 76.
2. See Kannaḍa-English Dictionary, Kittel, F. Mangalore, 1894, Preface, page. XVII.
3. Kannaḍa-English Dictionary, Kittel, F, 1894, Preface, page, XXXIX.

'rampart, walls of the fort'; cf. *koṭṭa*- = *nagara*-, 'a town' (D. 2 45); PSM. records *koṭṭa*- in the sense of 'a fort' and quotes in support from Nāyādhammakahā; cf. *koṭṭa*- occurring in this very sense in NC.(4 7 16) and Br.K.; cf. *koṭa*- = 'fort' (Supplement to J.O.I., Baroda, vol.x, no.3, p. 123); cf. G., Hi. M. *koṭ*= 'fort', cf. also Kan. *koṭa*-, *kote*, Ta. *koṭṭai*= 'a fort, wall round a town'; cf. MW. *koṭṭa*-(L)= 'a fort; stronghold'.]

584. **Khappara**— 73 15 12, 73 21 9 'the skull'.

[Compare *khappara*- = *kapāla*-(H. 1 181); cf. *khappara*- occurring in this very sense in JC. Bh. and *kharpara*- in Yt.; cf. MW. *karpara*-(L), *kharpara*(L)= 'the skull, cranium'. See *karamka*.]

585. **Caveda**— 51 10 7 'a slap'.

[=*capetābrahāra*-(gl.); cf. PSM. *capetā*(D)= *karāghāta*- and *caviḍā*= 'slap' (H. 1 146); cf. *cavedī*= *kara-samputāghāta*-(Tr. 1 4 121, 82); cf. *cavedia* occurring in this very sense in Kamś. (3 32); cf. *capetā*= 'a slap' (supplement to J.O.I., Baroda, vol.x, no.3, p. 133); Burrow notes *capetā* in the list of Dravidian loan words and compares Kan. *capparisu*= 'to slap', Kan. *cappāli*, Te. *cappāṭa*= 'clapping the hands';¹ cf. MW. *capetā*= 'a slap with the open hand' (Kathāsaritsāgara) and *capetāghāta*(L)= 'a slap'.]

586. **Cimciṇi**— 2 13 5, 52 5 1, 57 1 4, 66 8 8, 76 7 11 'the tamarind'.

[Compare *cimciṇi*= *amlikā*, 'the tamarind' (D. 3 10, Pāi. 371); cf. M., Kan. *cīc*- = 'tamarind'; cf. MW. *cimciṇi*= 'the tamarind tree' (Sārngadhara Paddhati) and *cīncā*= 'the tamarind tree' (Bhāvaprakāśa).]

587. **Chelaa**— 22 18 12, 69 34 1 'a goat'.

[=*chāga*-(gl.); cf. *chelaa*- v.l. *chela*- = *chāga*-, 'a goat' (D. 3 32); cf. *chelaka*- = 'he goat' and *chelikā*= 'she-goat' (Br. K); cf. M. *śelī*= 'she-goat'; cf. MW. *chelaka*- = 'a he-goat' (from *chagala*) (Bhāvaprakāśa) and *chaga*-, *chāga*-(L)= 'a he-goat'.]

588. **Jaṅgala**— 60 10 5, 66 4 5, 83 16 12, 88 24 7, 98 3 9 'meat, 'flesh'.

[=*māmsa*-(gl.); cf. PSM. *jaṅgala*- = *māmsa*-; cf. *jaṅgala*- occurring in this very sense in JC. (2 16 10) and NC.; cf. MW. *jaṅgala*(L), *jāṅgala*(L)= 'meat' (Bālarāmāyaṇa).]

589. **Ḍimbhaya**— 58 21 12, 'an infant', 'a small child'.

[=*śiśu*(gl.); cf. *ḍimbha*= *śiśu* (H. 1 202); cf. *ḍimbha*- and *ḍimbhaya*- occurring in this very sense in JC. (4 8 8), PC. I, PC. II; cf. MW. *ḍim*-

bha= 'a child' (Naiṣadha) and *ḍimbhaka*= 'a new born child' (in Prakrit).]

590. **Toṃda**— 20 23 3 'stomach'.

[=*udara*- (gl.); *tūṃdam*= *udaram*, 'the belly' (D. 5 14, Pāi. 238); cf. MW. *tunda*(L)= 'the belly'.]

591. **Thaha**— 91 14 8, 102 10 2 'a ram, a goat'.

[=*stabha*-, *meṣa*-, *chāga*-(gl.); PSM. does not note it; cf. *stabha*= 'a goat or ram' (Br. K.); cf. MW. *stabha*(L)= 'a he-goat or ram'.]

592. **Thipp**— 'to drip, trickle, ooze'.

thippai (pres. 3. s.) 83 2 1, 87 11 7; *thippamta*- (pres. p.) 7 24 10, 77 10 6, 86 7 33; *thippira*- (Verbal Derivative) 7 12 10, 7 25 9, 28 15 1, 67 2 7, 77 9 9.

[=*kṣarati*, *kṣarati*, *ścyotati*, *kṣaraṇa*(gl.); cf. *Thipp*= *vi*+*gal*-, 'to drip' (H. 4 175, Tr. 2 4 135); cf. *Thipp*-occurring in this very sense in JC. (3 36 16) and NC.; cf. M. *thibak-ṇē*, *thipak-ṇē*= 'to drip, trickle'. Pischel connects it with *Thipp*-, *step*- (Dhātupāṭha 10 3 4) (Pischel 207); cf. MW. *Thipp*= 'to ooze, drip, drop' (Dhātupāṭha). **stepa*- derived from *Thipp*- would give us Pk. *theva*-, 'drop, a little, just a drop'.]

693. **Pisakka**— 28 26 4, 32 10 7, 47 13 14, 52 19 7, 78 7 2, 91 6 5 'an arrow'.

[=*bāṇa*-(gl.); PSM. does not note it; cf. *pisakka*= 'arrow' (JC. 3 35 2). Derived from Sk. *pr̥ṣatka*-; cf. MW. *pr̥ṣatka*(L)= 'an arrow (as being variegated or as being as swift as an antelope)'. See *pisakkāsana*- and *visakka*-.)

594. **Pisakkāsana**— 77 10 3 'a bow'.

[=*dhanu*-(gl.); *pisakka*+*āsana*-, see *pisakka*- and *visakka*-.]

595. **Phara**— 60 16 1, 78 4 4 'a shield'.

[=*khetaka*-(gl.); D. 6 82 notes *pharaa*- in the sense of *phalaka*-, 'a shield'; Ramanujaswami renders *phalaka*- and consequently *pharaa*- with 'a board, slab'.¹ Compare *phara*- occurring in the sense of 'a shield' in NC., PC.I,II and *phala*- in Yt.; cf. MW. *phara*(L)= 'a shield' (= *phalaka*), *phala*(L) and *sphara*, *spharaka*(L)= 'a shield'. MW. says according to some *sphara*- is from Persian *sipar*- meaning 'a shield'.]

596. **Bhamma**— 4 10 1, 14 3 12, 40 5 7, 43 4 9, 72 1 16, 96 9 14 'gold'.

[=*kāñcana*-, *suvarṇa*-(gl.); PSM. does not note it. Compare *bhamma*= 'gold' (Candralekhā 4 2) and *bharma*= gold (Yt.); cf. MW. *bharma*(L)= 'gold'.]

1. See Deśināmamālā, Ramanujaswami, P. V., Poona 1938, Glossary, P, 6

597. **Bhūricānda-** 44 5 3, 46 1 12 'gold'.

[=*suvarṇa-* (gl.); the relevant passages are - 1) *bhūricāndu nivaḍḍiu āyasahu*" (44 5 3)- 'gold dropped from the sky'; 2) "*ta bhūricāmdamau camdauru camdamuhina tam viraiyau*" (46 1 12) - 'Candrapura was constructed by Candramukhi with gold'. Compare PSM. *camda-*= 'gold'. *bhūri*= 'gold'; cf. MW. *bhūri*(L)= 'gold' and *candra-*= 'shining (as gold)'.]

598. **Mayagala-** 5 14 12, 9 29 11, 12 14 3, 12 15 8, 14 4 4, 16 5 11, 28 32 5, 29 8 1, 32 23 11, 34 10 12, 39 3 2, 39 11 7, 41 4 15, 47 2 3, 51 3 1, 52 21 12, 54 4 2, 57 17 12, 57 21 7, 59 19 2, 68 6 10, 77 5 2, 78 4 11, 78 13 5, 78 16 13, 83 9 8, 83 11 5, 84 10 4, 86 3 11, 92 4 1, 93 14 8, 94 4 13, 95 2 3 'an elephant'.

[Compare *mayagala-*= *hasṭi*, 'an elephant' (D. 6 125, Pāi. 9). cf. *mayagala-* occurring in this sense in NC., KC., PC.II and *madakala-* in Tri.I. cf. Old G. *meḡaḷ*= 'elephant'. cf. MW. *madakala*(L)= 'elephant'.]

599. **Rasoī-** 85 14 6, 91 21 11 'victuals'.

[Compare *rasoī-* occurring in this very sense in JC. at 2 23 11; cf. Hi., G. *rasoī*= 'victuals'. Connected with Sk. **rasavatī*; cf. MW. *rasavatī*= 'a meal' (Hemacandra's *Parīśiṣṭaparvan*).]

600. **Vaṃdārāya-** 3 3 4, 41 1 2, 48 4 12, 54 6 14 'a god, a deity'.

[=*deva-* (g.l.); cf. PSM. *vaṃdārāya-*= *deva-*; connected with Sk. *vṛndāraka-*; cf. MW. *vṛndārāya-* and *vṛndāraka*(L)= 'a god, deity'.]

601. **Varaitta-** 4 14 12, 51 17 8, 52 22 7, 60 14 5, 69 5 13, 69 19 13, 69 22 4, 79 6 11, 83 8 16, 87 10 9, 89 10 3, 89 12 15, 90 4 11 'bridegroom, suitor, husband'.

[=*vara-*, *bhartā-* (gl.). cf. *varaitta-*= *abhinava-vara-*, 'bridegroom' (D. 7 44); cf. *varaitta-* occurring in this very sense in JC. (2 9 14), NC. PC.I, PC.II, Bh.; connected with Sk. *varayitṛ-*. cf. MW. *varayitṛi* (L)= 'a suitor, lover, husband'.]

602. **Visakka-** 88 = 1 (v.l. *pisakka-*) 'an arrow'.

[=*bāṇa-* (gl.); the relevant passage is - "*dhaṇuḡaṇa-mukka-visakkasaru*" - 'one who had emitted a roar along with the discharge of arrow from the bow-string'. *visakka-* here occurs as the latter member of the compound; hence its form, instead of the usual form *pisakka-* Pk. *pisakka-* appearing as the latter member of the compound is changed according to rules to *visakka-*. In other words, *pa-* of *pisakka-* has received non-final treatment. Compare Sk. *prṣatka-* and Pk. *pisakka-*, 'an arrow'. See *pisakka-* and *pisakkāsaṇa-*.]

603. **Veilla**— 84 1 4 'a kind of jasmine'.

[The relevant passage is — *papphulliya-phulla-veilla-veli*— 'with the jasmine creepers with full-blown flowers'; cf. PSM. *veilla*—= *puᅇpa-viᅇᅇa*— (H.1 166); connected with Sk. *vicakila*—; cf. MW. *vicakila*—= 'a kind of Jasmine' (Bālarāmāyaᅇa).]

604. **Hamsatūla**— 24 13 7 'goose cotton, soft feathers, plumage or down of a goose'.

[The expression in the text is — "*hamsatūlakka-sejjāyalaᅇ*" from which the editor has given "*arkapicurarkatūla*—" as the gloss on the word *tūlakka*—. Really speaking the compound should be divided as *hamsatūla+akka+sejjāyala*, and the passage — *ujjalaᅇ hamsatūlakka-sejjāyalaᅇ*" should be rendered as follows: 'the white bed made out of soft feathers and cotton'. cf. PSM. *hamsatūli*= 'a mattress'. cf. Kan. *tūla*—= 'the down of birds'. Connected with Sk *hamsatūla*—; cf. MW. *hamsatūla*(L) and *hamsatūlikā* (Kathāsarit)= 'goose cotton, the soft feathers or down of a goose'. See *akka*—.]

605. **√Himᅇ** 'to wander, to roam about':

himᅇai (pres.3 s.) 4 7 16; *himᅇppiᅇu* (abs.) 68 8 11; *himᅇira* (verbal derivative) 70 14 10; *himᅇiya*—(p.p.) 48 12 10.

[Compare PSM. **√himᅇ**—= 'to wander, roam about'; cf. **√himᅇ**— occurring in this very sense in JC. (2 32 6), NC., PC.I, II, III. For N.I.A. derivatives see ND. *hīᅇᅇu*= 'to go, walk, move'. Connected with Sk. **√hiᅇᅇ**—; cf MW. **√hiᅇᅇ**—= 'to wander' (Dhātupāᅇha), and *hiᅇᅇana*(L)= 'roaming, wandering, .]

B 5. Onomatopoetic words

6. Foreign Loans

- (a) Words of Dravidian origin
- (b) Words of Persian origin

5. ONOMATOPOETIC WORDS

606. **Īndīmdira**—16 12 14, 39 10 4, 45 6 7, 48 9 3, 57 26 3, 60 29 1, 62 3 11, 78 22 11, 85 5 8 'a large black bee'.

[The word appears to have been made up of two elements, namely, *īndīmd*+*ira*-, an Agentive suffix; *īndīmd*- may be the onomatopoetic expression for imitation of the sound of a bee, and hence *īndīmdira*-='one who makes *īndīmd*-sound, 'a bee'; Hemacandra considers this to be a *tatsama*-word meaning *bhramara*-, 'a bee' at D- 1 79; cf. *īndīmdira*-occurring in this very sense in NC., PC. I, Chand. (6 19 35) and Vajjā. (229); cf. MW. *īndīmdira*-='a large bee' (Prasannarāghava).]

607. **Kaḍatti**—85 12 14 'cracking with a *kaḭ*-sound (w. r. to the bull's neck)'.]

[*kaḭ-iti śabadena*; cf. *kaḍatti* occurring at JC. 2 37 3 in the context of 'cracking (of bones)'; cf. G. *kaḍkaḍ*-='a loud crashing, crackling or rattling sound'.]

608. √**Kaḍayaḍ**—'to crack', 'crash', 'crackle' :

kaḍayaḍai (pres. 3. s.) 3 20 13 (w. r. to globe of earth), 14 9 7 (w. r. to trees), 52 11 12 (w. r. to falling), *kaḍayaḍamta*-(pres. p.) 50 5 8 (w. r. to roots of trees); *kaḍayaḍiya*-(p. p.) 39 17 11 (w. r. to knee-joints and elbow-joints), 75 8 10 (w. r. to chariots).

[Compare *kaḍayaḍiya*-=*kaḍakaḍita* (*vidyut śabdānukāra*-) (JC.); cf. *kaḍayaḍamti*-='cracking of bones' (NC.); cf. *kaḍayaḍamta*-='cracking' (PC. II); cf. G. *kaḍkaḍ-vū*-='to crash, crack, rattle'; see *kaḍayaḍatti* and *kaḍayaḍa*-.]

609. **Kaḍayaḍa**—76 7 7 'crackling noise of bower'.

[=*kaḭakaḭa-śabda* (gl.); see √*kaḍayaḍ*- and *kaḍayaḍatti*-.]

610. **Kaḍayaḍatti**—60 11 2 'with a crackling noise of bones'.

[*kaḍayaḍ iti śabdena*-; see √*kaḍayaḍ*- and *kaḍayaḍa*-.]

611. √**Kaḍhakadh**—'to burn intensely, to give forth sound while boiling' :

kaḍhakāḍhai (pres. 3. s) 3 20 17; *kaḍhakāḍhamāta* (pres. p.) 88 8 4.

[=*kvātham kurvan* (gl.); cf. *kaḍhakāḍhamāta*=*kvathan* (*krodhena jvalan*) (Bh.); cf. G. *kaḍkaḍtu*= 'boiling (of water etc.)', *kaḍh-vū*= 'to boil violently', cf. M. *kaḍhne*= 'to undergo heating or boiling—milk, oil, butter, wax and similar unctuous or semi-solid substances'; derived from Sk. *kvath-*, Pk. *kaḍh* 'boil'; see √*kaḍhakāḍhakāḍh-*.]

612. √*Kaḍhakāḍhakāḍh*—'to burn intensely. to be scorched (w. r. to limbs)':

kaḍhakāḍhakāḍhamāti (pres. 3. pl.) 72 7 3.

[=*atisayena dahanti* (gl.); cf. √*kaḍhakāḍhakāḍh*= 'boil intensely' (PC. II); see √*kaḍhakāḍh-*.]

613. √*Kaṇaraṇ*—'to give out sweet notes (w. r. to lute)':

kaṇaraṇamāta (pres. p.) 2 2 11-

[Combination of Sk. *kvaṇ-* and *raṇ-*.]

614. √*Kaṇiraṇ*—'to jingle', 'tinkle (w. r. to tiny bells of the anklets)':

kaṇiraṇiṇya- (p. p;) 1 16 4.

[Compare *kaṇaraṇamāti*= 'jingling of anklets' (NC.).]

615. √*Kalayal*—'to coo', 'cry':

kalayalamāti (pres. 3. pl.) 39 1 6 (w. r. to cuckoos), 39 12 7 (w. r. to flamingos).

[Compare *kalakal-*.]

616. √*Kasamas*—'to produce a creaking sound, to emit a rattling sound':

kasamasamāti (pres. 3. pl.) 35 9 3 (w. r. to bones while breaking); 57 21 10 (w. r. to food while chewing), 77 3 9 (w. r. to breaking or splitting of umbrellas); 78 16 11 (w. r. to saddles breaking).

[See *kasamasatti*.]

617. *Kasamasatti*—30 4 10 'with a creaking sound produced while munching', 60 9 12 'emitting a rattling sound while being crushed or pulverized with the teeth'.

[=*bhakṣaṇa-prakāra anukaraṇe* (gl.); cf. the word *kasarakka*=*kasaratka*=*carvaṇa-śabda-* recorded by Hemacandra in his grammar at 8 4 423 to mean 'chewing' and noted by PSM. as *Deśi*; cf. *kasamasamāti*= 'breaking of spears' (NC.).]

The word *kasamasatti* occurs in JC. at 3 14 2. In the Index to JC. *kasamasatti* is connected with *kr̥ṣa+śakti* and the word is taken to be equivalent to *durbala*= 'weak'¹. But the context in which the

1. See Jasabaracariu, Vaidya, P.L., Karanja, 1933, Glossary

expression occurs in JC., namely, “*khaddhā kasamasatti mudiyatthiraverṇa jamāṇaṇaṃ ṇiyā*” is almost identical with one we find in MP. at 30 4 10, and in both the passages *kasamasa-*is quite obviously used as an onomatopoetic expression for the creaking sound produced while munching hard substances.

618. ✓/Kahakah—‘to laugh noisily’ :

kahakahānta-(pres. p.) 87 11 8.

[The gloss gives *kathām kathayan*, as the commentator has split the word as *kaha+kahāntu*; cf. *kahakahakahānta-* occurring in JC. at 1 16 6 where it appears to be connected with laughter (*aṭṭhāsa*); cf. *kahakaha-ṃti*= ‘whizzing, laughing noisily, roaring with *kahakaha* sound’ (PC. I, II and III); see *kahakaha-*.]

619. Kahakaha— 78 17 3, 71 7 6 ‘loud sound of laughter’.

[The gloss renders *kahakaha ravam hasivi* at 78 17 3 with *yathā bhavatyevam hasitā*; see ✓/kahakah-.]

620 ✓/Kilikil— ‘to squabble’, ‘to scream,’ ‘to burst into laughter,’ ‘to be fretful (w.r. to goblins)’:

kilikilānti (pres. 3.p.) 46 5 2, 84 5 9, 88 5 14.

[Compare ✓/kilikil— occurring in JC., NC. & CMC.(p.254, line 6) in the same sense w.r. to goblins; cf. ✓/kilokil= ‘chirp, scream with joy, chuckle’ (PC. I & II) and *kilikilikā*= ‘screaming of goblins’ (Up.K.); cf. M., G. *kilkilāt*= ‘shout of joy, clamorous chirping or chattering, squabbling, chirping of birds at dawn’; cf. Kan. *kilkili*= ‘giggling’. See *kilikil-* and ✓/kilikilikil-.]

621. Kilikili— 36 17 11, 78 4 7, 87 4 12, 97 2 10 ‘bolsterous laughter of goblins’.

[See ✓/kilikil-, ✓/kilikilikil- and ✓/kiligil-.]

622. ✓/Kilikilikil— ‘to squabble, to burst into laughter (w.r. to goblins)’

kilikilikilānta (pres.p.) 94 23 12.

[See ✓/kilikil-, *kilikili-* and ✓/kiligil-.]

623. ✓/Kiligil— ‘to make a chattering noise,’ ‘to squabble’:

kiligiliya-(v.l. *kilikiliya-*) (p.p.) 15 1 6 (w.r. to monkeys), 28 36 7 (v.l. *kilikiliya-*) (w.r. to goblins).

[The variant ✓/kilikil— seems preferable. See ✓/kilikil-, ✓/kilikilikil-, *kilikili-*.]

624. √ **Kukkar**--'to grunt (w.r. to elephants)'.
kukkarmati (v.1. *bukkarmī* v.1. *kukkuvamī*) (pres.3.pl.) 77 5 11,
 [At JC. 2 27 7 *kukkaramī* occurs in the sense of 'squabble of monks'; cf. Hi. *kūk*='cooing'.]
625. **Ke ke** 20 6 10 'cry of peacocks'.
 [Compare MW. *kekā*='the cry of a peacock' (MBh.), *kekāvala*(L)='a peacock-'.]
626. **Kekkāra**— 91 1 9 'cry of peacock'.
 [Compare MW. *kekay*='to cry (as a peacock)'.]
627. √ **Khaṇakhaṇ**--'to jingle,' 'rattle' 'tinkle'
khaṇakhaṇamī (v.1. *khalakhalamī*) (pres.3.pl.) 77 3 10 (w.r. to swords);
khaṇakhaṇamī—(pres.p.) 46 2 3 (w.r. to bangles), 75 8 13 (w.r. to swords)
khaṇakhaṇi—(p.p.) 73 10 6 (w.r. to beads of rosary).
 [Compare √ *khaṇakhaṇ*—, √ *khunakhuṇ*—='clashing of swords' (NC.); cf. √ *khaṇakhaṇ*—='tinkling' (PC.I), 'rattling of swords' (PC.II), 'clanging' (PC.III); cf. M. *khaṇkhaṇ*—*nē*='to clang, clank, ring'; cf. Koṅ. *khaṇkhaṇ*—*cē*='clinking or jingling of glass bracelets'; see *khaṇakhaṇa*—.]
628. **Khaṇakhaṇa**— 14 4 6, 'zingling of bangles'; 52 15 6, 52 16 22, 88 5 2
 'rattling of swords'.
 [See √ *khaṇakhaṇ*—.]
629. √ **Khalakhal**—'to rustle,' 'patter,' 'gurgle,' 'ripple,' 'clatter,' 'clink'
khalakhalamī (pres.3.pl.) 39 12 8 (w.r. to water), 85 2 12 (w.r. to water);
khalakhalamī—(pres.p.) 46 2 6 (w.r. to chains), 88 11 10 (w.r. to chains);
khalakhalī—(p.p.) 9 17 9 (w.r. to chains).
 [Compare *khalahala*—=*khalakhalā itī jalā-pravāha-śabdānukaraṇe* (JC.); cf. √ *khalakhalakhal*—='gurgling' (KC., PC.II); cf. G. *khaḷkhaḷ*='a gurgling sound,' M. *khaḷkhaḷāt*='noise arising from the collision of hard and sonorous bodies and Koṅ. *khaḷkhaḷ*—*cē*='to make (the coins) to rattle'; see √ *khalakhalakhal*—.]
630. √ **Khalakhalakhal**—'to gurgle, ripple'
khalakhalakhalamī (pres.p.) 21 2 3 (w.r. to spring water).
 [See √ *khalakhal*—.]
631. √ **Gaḍagaḍ**—'to rumble (w.r. to clouds)'
gaḍagaḍī—(p.p.) 77 2 3.
 [Compare M. *gaḍagaḍnē*='to rumble, clatter, rattle of thunder, carts etc.' and Koṅ. *gaḍgaḍ*='imitating of the rumbling, rattling, clattering (of thunder, carts, coaches etc.)' and *guḍguḍu*='thunder'.]

632. √**Gumagam**—‘to hum; buzz (w.r.to bees)’:

gumagamānti (pres. 3. pl.) 1 3 10.

[See √*gumugum-* and √*gumugumugum-*.]

633. √**Gumugum**— ‘to hum, buzz (w. r. to bees)’.

gumugumai (pres.3.s.) 73 16 2; *gumugumānti* (pres.3.pl.) 39 12 3, 86 4 1; *gumugumānta-* (pres.p.) 28 15 3, 46 2 2, 58 5 5, 63 1 5, 70 14 10, 99 9 14; *gumugumiya-* (p.p.) 4 9 8, 20 5 1, 24 5 3, 52 24 6, 73 13 5, 76 7 8

[Compare √*gumugum-* occurring in this sense in Bh.: cf. M *ghumgum-ñē*= ‘to resound or ring’; see √*gumagam-* and √*gumugumugum-*.]

634. √**Gumugumugum**— ‘to hum’, ‘buzz (w. r. to bees)’:

gumugumugumānta (pres. p.) 23 1 11, 33 11 4, 81 3 5, 89 2 11, 93 15 8.

[Compare *gumugumugumānta*= ‘humming of bees’ (NC., PC. II): see √*gumagam-* and √*gumugum-*.]

635. √**Gulugul**— ‘to grunt (w. r. to elephants)’:

gulugulānti (pres. 3. pl.) 84 5 7, 88 3 11; *gulugulānta-* (pres. p.) 14 7 3 52 10 12, 78 17 4.

[Compare √*gulagul-* occurring in this very sense in JC., PC. I & II and *gulugul-* in CMC. (p.254, line 7), PC. II & Bh.]

636. **Ghadahada**— (v. l. *ghadayada-*) 60 11 2 ‘sound imitating drinking in haste’.

[Compare *ghadatti* in this sense occurring at JC. 2 37 4. cf. G. *ghaṭ-akghaṭak*= ‘drinking eagerly or in haste (with the production of sound)’; cf. M. *ghaṭghoṭ*= ‘imitation of the sound of eager drinking’.]

637. √**Ghavaghavaghav**— ‘to clatter, tinkle (w. r. to anklets)’:

ghavaghavaghavānta- (pres. p.) 56 10 5, 81 5 4.

[Compare √*ghavaghavaghav-* occurring in JC. at 1 16 5; the relevant line is – “*payaghaggharolīhī ghavaghavaghavam-tāi*” – ‘the anklets jingling’; the editor of *Jasaharacariu* has rendered √*ghavaghav-* with “*gandhaprasaraṇe deśi (dhātu)*”;¹ but the context is of tiny bells of anklets; hence it should be ‘tinkling or clattering of bells’ and not ‘wafting of fragrance’ which is usually √*mahamah-*. Similarly, *ghavaghavānta-* occurring at 9 4 3 in Bh. is rendered by the editor with ‘*parimalaḥ prasaraṇa*’, comparing it with M. *ghamghamāt-*.² But here also the context is of the bells tinkling. The relevant passage is – “*ghaggharaya-mahā-rau ghavaghavānta*” – ‘the great noise of the bells

1. See *Jasaharacariu*, Vaidya P L., Karanja, 1931, Glossary.

2. See *Bhavisayattakahā*, Dalal, C. D., & Gunc, P. D., Baroda, 1923, Glossary.

clattering'; cf. *ghavaghav-* occurring in this sense in PC. I & II; \surd *ghavaghav-* made up of two constituents of *ghava-* is used in PC. I & II in the context of masses of water.]

638. **Ghurughurāṇa-** 91 15 1 'grunting of wild swine'.

[Compare \surd *ghuruhur-* occurring in JC. (2 27 9) w.r.to hogs; cf. \surd *ghurugghur-* = 'grunt (w.r.to pigs)' (PC. II); cf. MW. *ghurghura-* = 'growling (of a dog or cat)'; cf. M. *ghurghurnē-* = 'roar, growl, snarl'.]

639. \surd **Carayar-** 'to emit a *cara-cara-* sound while splitting or rending (w.r.to skin)':

carayaramta (pres. p.) 60 11 3.

[Compare M. *carcar-* = 'imitative of the sound of rending, splitting, tearing', *carcar-* = 'imitative of the sound proceeding from a body under a violent rending or tearing' and G. *car-car-* = 'imitative of the sound made in tearing or cutting cloth, skin etc.'].]

640. \surd **Calacal-** 'to dangle (w.r.to festoons)':

calacalamta- (pres. p.) 46 2 7.

[Compare *calacalamti* = 'sound of the entrails' (NC.); see \surd *calaval*.

641. \surd **Calaval-** 'to agitate,' 'writhe,' 'flutter,' 'move treaulously':

calavalai (pres.3.s.) 85 16 21 (w.r.to serpents); *calavalamti* (pres.3.pl.) 39 12 8 (w.r.to waves); *calavalamta-* (pres.p.) 14 8 13 (v.l. *calacalamta-*) (w.r.to serpents), 50 5 9 (w.r.to birds); *calavali(y)a-* (p.p.) 28 36 6 (w.r.to banners), 29 5 3 (w.r.to banners), 29 5 4 (w.r.to water), 70 12 3 (w.r.to fishes).

[Compare PSM. *calavalaṇa-D* = *cañcalatā*; \surd *calaval-* v.l. \surd *calacal-* occurs in JC. at 4 7 5 w.r.to *cāmaras*; cf. *calavalamta-* = 'fluttering of banners' (NC.); cf. \surd *calaval-* 'writhe (of serpents)' (PC.I); cf. M. *caḷvaḷ-* = 'political agitation'; cf. G. *caḷvaḷ-* = 'agitation' and *calvaḷ-vū-* = 'to fidget'; cf. ND. *calbal-* = 'movements, restlessness' and *calcal-* = 'fidgeting'; see \surd *calacal-*.]

642. **Cikkarāṇa-** 77 8 4 'giving out creaking or rattling sound (w.r.to chariot-wheels)'.]

[PSM. does not note it. cf. MW. *cikṛti-* = 'rattling'. (Bālarāmāyaṇa).]

643. \surd **Chimka-** 'to sneeze':

chimkia- (p.p.) 73 26 9 (v.l. *chakkia-* v.l. *chikkia-*).

[Compare *chikka-* = *kṣuta-*, 'sneezing' (D.3 36); cf. MW. *chikkā(L)* = 'sneezing'. See ND. *chik-* = 'sneeze'. Made up of the onomatopoeic element *chim* and Pk. *kia-* derived from Sk. *krta-*. See *chimka-* below.]

644. **Chimka-** 26 4 2 'a sneeze'.

[See √ *chink-* above.]

645. √ **Jalajal-** 'to glow, glitter, burn intensely' :

jalajalamta- (pres.p.) 46 2 4 (w.r.to gems); *jalajali(y)a-* (p.p.) 20 22 5 (w.r.to fire), 30 23 7 (w.r. to fire), 52 14 10 (w.r.to fire), 56 9 9 (w.r.to discus).

[Compare √ *jalajalajal-* = 'burn furiously' (PC.II); cf. G. *jaljalvu-* = 'to burn' and M. *jhaljhalne-* = 'to shine, to glitter'. The basic constituent derived from Sk. *jval-*.]

646. √ **Jigijig** 'to sparkle, glitter, splash' :

jigijiganti (pres.3.pl.) 84 5 10 (w.r.to armours); *jigijiganta-* (pres.p.) 35 8 3 (w.r.to armours), 46 2 7 (w.r. to ornaments), 52 11 4 (w.r.to gems), 78 8 9 (w.r.to arrows), *jigijigiya-* (p.p.) 23 36 7 (w.r.to swords), 75 8 13 (w.r.to swords).

[Compare *jigijigiganta-* = 'splashing of swords' (NC.); cf.G. *jhagjhag-vu-* Koñ. *jhagjhagta* and *jigjigta-* = 'to glitter, to sparkle, to glow'.]

647. **Jham jham-** 37 14 10 'producing *jham-jham* sound (w.r.to cymbals)'.

648. **Jhamkara-** 9 10 8, 15 20 4, 20 6 9, 38 7 6 'humming of bees'.

[Compare *jhamkara-* = 'tinkling, humming' (PC.I.).]

649. **Jhamjhamsa-** 3 20 3 'emitting *jham-jham* sound (w.r.to cymbals)'.

650. **Jhamdhottidotti-** 4 10 10 'rhythmic sound produced due to drum-beats'.

651. √ **Jhanajhan** 'to jingle,' 'tinkle,' 'rumble' :

jhanajhanai (pres.3.s) 3 16 4 (w.r.to anklets), 13 3 5 (w.r.to bells); *jhanajhananta-* (pres.p.) 28 26 3 (w.r.to bow strings); *jhanajhani(y)a-* (p.p.) 16 13 2 (w.r.to ear of core), 46 10 3 (v.l.*jhanijhuniya-*) (w.r.to bells); 74 11 3 (w.r.to bow-string), 78 17 6 (v.l.*runuruniya-*) (w.r.to bells).

[Compare *jhanajhana-* = 'rumbling of paddy-ears' (NC.), 1 13 5 and rumble (w.r.to bow-strings) at NC. 2 9 8 cf. M. *jhanjhanne-* = 'to ring, clang, clank'; cf. Hi. *jhanjhanana-* = 'to tinkle, jingle'.]

652. √ **Jharajhar-** 'to make a sound as of splashing or dropping (w.r. to springs):

jharojhariya- (p.p.) 15 1 8

[Compare MW. *jarjhara-* = 'a sound as of splashing or dropping'; cf. Hi. *jarjharna-* = 'to make a sound as the flow of water'. Connected with Sk. *kṣar-*.]

653. √ **Jhalajhal**—‘to agitate’; ‘ruffle’, ‘sprinkle’;

jhalajhalai (pres. 3. s.) 3 20 18 (w. r. to sea), 85 16 3 (w. r. to water); *jhalajhalānti* (pres. 3. pl.) 84 5 6 (w. r. to blood); *jhalajhalānta* (pres. p.) 46 2 5 (w. r. to water); *jhalajhaliya-* (p. p.) 12 2 13 (v. 1. *jhalijhaliya-*) (w. r. to river-water), 39 13 3 (w. r. to sea), 52 14 9 (w. r. to ocean).

[Compare PSM. *jhalahaliya-*(D)=*kṣubdha-*, *vicalita-*= ‘agitated’; cf. *jhalajhalai*= ‘ruffling of the sea’ (KC., NC.). cf. MW. *jhalajjhala*= ‘the sound of falling drops’; cf. G. *jaljalīyā*= ‘slight drops of tears in eyes, slightly wet with tears’, see *jhalajhala-* and *jhalajjhala-*.]

654. **Jhalajhala**—59 12 5 ‘sprinkling (of blood)’.

[See √ *jhalajhal-* and *jhalajjhala-*.]

655. **Jhalajjhala**—59 19 10 ‘the sound of falling drops (of water)’.

[Compare MW. *jhalajjhālā*= ‘sound of falling drops’; cf. G. *jaljal-vū*= ‘shedding tears’; see √ *jhalajhal-* and *jhalajjhala-*.]

656. **Jhalajjhala**—43 5 1 ‘flapping of elephant’s ears’.

[Compare *jhalajhal*= ‘sound of fanning ears’ (KC.); cf. MW. *jhalajjhala* ‘the flapping of an elephant’s ears’.]

657. √ **Jhuṇujhuṇ**—‘to tinkle (w. r. to tiny bells)’; *jhuṇujhuṇānti*—(pres. 3. pl.) 77 3 10.

[Compare M. *jhuṇ jhuṇ*— ‘the tinkling made by toe-ornaments’.]

658. **Ṭaṃkāra**—14 5 7, 28 1 9, 30 8 2, 72 1 6, 88 1 6 ‘tinkling of bells’.

[Compare *ṭaṃkāra*— ‘sound of bell’ (NC.); cf. *ṭaṃkāraṇa*— ‘tinkling sound’ (PC. II); cf. MW. *ṭaṃkāra*— ‘clang; twang’; made up of *ṭaṇ-* and *kāra-*. See *ṭaṃkāra-* below.]

659. **Ṭaṃkāra**—16 14 11, 28 26 3, 49 9 7, 59 12 13, 71 3 11, 88 5 6 ‘twang of bow-string’.

[See *ṭaṃkāra-* above.]

660. √ **Ṭaṇaṭaṇ**—‘to tinkle (w. r. to bells)’:

ṭaṇaṭaṇānta- (pres. p.) 46 2 3.

[Compare √ *ṭaṇaṭaṇ*— ‘sound of bell’ (NC.), ‘chiming’ (PC. II). cf. G. *ṭaṇaṭaṇ-*.]

661. **Ṭasatti**—85 4 8 ‘with a cracking noise’.

[*ṭas-iti śabdena-*; the relevant passage is—“*bhajjai ṇaṃ ṭasatti thaṇabh-āre*”— ‘breaks with a cracking noise as it were, with the weight of the breasts’.]

662. **Dhakkā**—3 20 4, 12 3 17, 12 9 6, 93 8 5 'a kettle-drum, a large drum'.
 [Perhaps came to mean 'a drum' because of the "dhak-dhak" sound the instrument produces when beaten; cf. PSM. *dhakkā*—*vādyā-viśeṣa*—; cf. *dhakkā*, *dhakka*—*vādyā-viśeṣa*—(JC. 1 3 5, NC., Sam. K.); cf. MW. *dhakkā*—'a large drum (Rājatarāṅgiṇi); cf. Old. G. *dhak*—'drum'.]
663. √**Dhakkār**—'to bellow (w. r. to bullocks)':
dhakkāria—(p. p.) 12 11 16 (v. 1. *dhekkāria*—).
 [Compare PSM. *dhikkiya*— and *dhakkia*—(D)—'bellowing of a bull'; made up of *dhak*+*kāra*—. See √*dhekk*—, √*dhekkar*—, *dhekkāra*—, and *dhekkāriya*—.]
664. √**Dhaladhāl**—'to shake, quiver':
dhaladhālanti (pres. 3. pl.) 77 5 12 (w. r. to bright stars);
dhaladhāliya—(p. p.) 39 13 3 (v. 1. *ṭalāṭaliya*—) (w. r. to the globe of earth).
 [Compare √*ṭalāṭal*—= 'shaking of the mountains' (NC. & KC.); cf. G. *dhaladhāl-vū*—= 'to shake, to tremble', M. *dhaladhālṇe*—= 'to burn flaringly— as a light' and Hi. *dhalnā*—= 'to become slant' See √*dhal*—*ahal*—.]
665. √**Dhalahāl**—'to shake', 'to agitate,' 'to be in commotion':
dhalahāliya—(p. p.) 17 7 5 (v. 1. *dhaladhāliya*—) (w. r. to the globe of earth), 52 14 9 (v. 1. *halahāliya*—) (w. r. to serpents).
 [See √*dhaladhāl*—.]
666. √**Dhekk**—'to bellow (ref. bulls)':
dhekkānta—(pres. p.) 55 5 1
 [Compare √*dhikk*—=*garj*—= 'to bellow' (H. 4 99); cf. *dhekkiya*—= 'bellowing' (PC. III); cf. M. *dhek*—= 'the bellowing of a bull'; see √*dhakkār*—, √*dhekk*— √*dhekkar*—, *dhekkāra*— and *dhekkāriya*—.]
667. √**Dhekkar**—'to bellow (w. r. to bull)':
dhekkarānta—(pres. p.) 3 5 10, 84 17 6, 93 2 3—
 [*dhek*+*kr*— See √*dhakkār*—, √*dhekk*—, *dhekkāra*— and *dhekkāriya*—.]
668. **Dhekkāra**—38 7 6, 85 24 8 'bellowing of bulls'.
 [Compare *dhekkāra*—occurring in the same sense in JC. (1 21 3) and Bh. and *dhekkara*— in PC. II; cf. M. *dhekar*—=, 'a belch'; made up of *dhek*+*kāra*—. See √*dhakkār*—, √*dhekk*—, √*dhekkar*—, *dhekkāriya*—.]
669. **Dhekkāriya**—10 8 6 'bellowing (of bulls)'.
 [= *śabda*—(gl) ; see √*dhekkar* and *dhekkāra*—.]

670. **Taḍatti**—18 3 1, 86 3 2 'with a crack (w. r. to the hitting of the serpent's hood)'.
[*traṭad iti śabdena*-. cf. *taḍa tti*-'with a noise (burst or 'cracked)'
(H. 4. 352,357). cf. *taḍatti* in this sense in JC. 2 37 3.]

671. ✓**Taḍayaḍ**—'to crackle';

taḍayaḍai (pres. 3- s.) 2 14 1 (w. r. to lightning). 14 9 7 (w. r. to lightning), 85 16 5 (v. 1. *taḍayaḍai*) (w. r. to lightning); *taḍayaḍamti* (pres. 3. pl.) 60 5 2 (w. r. to lightning); *taḍayaḍamta*- (pres. p.) 50 5 8 (v. 1. *taḍayalamta*-) (w. r. to the globe of earth); *taḍayaḍiya*- (p p.) 17 3 5 (w. r. to lightning), 59 19 9 (w. r. to lightning), 77 5 14 (w. r. to lightning).

[=*śabdam karoti* (gl.); cf. ✓*taḍataḍataḍ*='intensively emitting crackling sound (ref. lightning),' (PC. II, & PC. III); cf. ✓*taḍayaḍ*='crackle (w. r. to lightning),' (PC. I, PC. II, PC. III); cf. ✓*taḍayaḍ*='to totter (w. r. to the globe of earth)' (KC); see *taḍayaḍatti* and *taḍayaḍa*-.]

672. **Taḍayaḍa**—15 3 1 'crackling (w. r. to lightning)'.
[See ✓*taḍayaḍ*-and *taḍayaḍatti*.]

673. **Taḍayaḍatti**—77 3 9 'cracking with a 'taḍayaḍ-' sound (w. r. to helmets);
[*taḍayaḍ iti śabdena*; see ✓*taḍayaḍ*- and *taḍayaḍa*-.]

674. ✓**Tiḍitiḍ**—'to make a sparkling noise (w. r. to sparks)':
tiḍitiḍiya-(p, p.) 25 5 8.

[The relevant expression is -"*tiḍitiḍiyatidikkāraṇaṇiḥeṇa*"-'under the pretext of the sparkling noise of sparks,']

675. ✓**Turutor**—'to blow, to tune, to sound (w. r. to a musical instrument known as *kāhala*-)';
turutoriya-(p. p.) 12 3 4, 17 3 4, 78 26 4,

676. **Thagithagigidugidugigi**—17 3 2 (v. 1. *thagidugigithagidugigi*) 'rhythmic sound of beating drums'.

677. **Thagidugiga**—3 20 2 (v. 1. *thagadugiga*- v. 1. *thagadugiga*-) 'rhythmic sound of the strokes of the drum'.

678. ✓**Tharahaḥ**—'to tremble, quiver, shake, flutter'.

tharahaḥarai (pres.3.s.) 3 20 14, 54 9 6, 58 20 5, 72 10 5, 83 17 9, 85 16 10; *tharahaḥamti* (pres. 3. pl.) 10 3 13, 12 2 11, 33 11 3, 77 5 10, 79 4 7, 84 8 7; *tharahaḥamta*- (pres.p.) 39 13 2, 99 17 8; *tharahaḥari*(y)a-

(p.p.) 12 5 7, 15 14 4, 17 7 11, 20 14 12, 22 12 12, 25 2 1, 29 8 6, 35 10 10, 36 10 10, 37 21 11, 57 5 11, 62 11 9, 69 28 12, 69 34 8, 78 6 9, 82 10 4, 88 20 3, 94 23 7.

[Compare *tharaharia* = *kampita* = 'trembling' (D.5 27); cf. √*tharahar*- occurring in this sense in JC., NC., KC., SR., PC. I, PC. III, Bh., Vajjā. (235); cf. M. *tharthar-ñē*, G. *tharthar-vū*, H. *tharrānā* = 'to tremble, quiver'; see *tharaharaṇa*-.]

679. **Tharaharaṇa**- 8 9 12, 41 6 12 'trembling, quivering'.

[=*kampana*- (gl.); see √*tharahar*-.]

680. **Thuruhuri**- 52 3 17 'shaking violently' (?)

[The relevant passage is- '*theri thuruhuri*'- 'the Old and the Shaky' (names of the Vidyās); cf. √*tharahar*-.]

681. **Dam Dam Dam Dam** 4 11 3 'sort of rhythmic sound (of beating drums)'.

[Compare *ḍauḍāu* = 'sound of *ḍamaru*' (PC.II).]

682. **Dakakumḍakumḍa**- 4 10 9 'rhythmic sound produced from beating of the drum'.

683. **Dadatti** 9 13 2, 73 23 2 'with a thud, in a trice, immediately'.

[*dad-iti śabdena*-; cf. PSM. *dadavaḍa* = *śighram* = 'immediately'; cf. *taḍatti* = 'with a *taḍat*- sound, instantaneously' (JC., Pā.D.); cf. *dadatti* = *taḍat iti kṛtvā* (Bh.); cf. *dadayaḍamti* = 'tumble (w.r.to trunks of dead soldiers)' at NC. 4 15 7.]

684. **Dunikitti**-3 20 3 (v.1. *dunikitti* v.1. *dunikitta*-) 'particular sound of tabor'.

[Compare *dunikitti* = 'particular sound of tabor' (PC.II).]

685. √**Dumudum**- 'to make a *dumu-* *dumu-* sound (w.r.to drum)':

dumudumamta- (pres.p.) 77 8 10.

[Compare √*dumudumudum*- in PC.II.]

686. **Dhaga tti**- 78 27 2 'blazing, kindling of fire',

[=*prajvālyamāna*- (gl.); cf. *dhagatti* occurring in this very sense in JC.]

687. √**Dhagadhag**- 'to blaze,' 'to burn fiercely,' 'to dazzle,' 'to glow':

dhagadhagai (pres.3.s.) 3 20 6 (w.r.to fire), 20 22 4 (w.r.to sun); *dhagadhagamti* (pres.3.pl.) 33 13 2 (w.r.to fire), 52 24 3 (w.r.to flash of lightning), 84 5 10 (w.r.to weapons, missiles); *dhagadhagamta*- (pres.p.) 16 2 6 (w.r.to fire), 46 2 6 (w.r.to fire), 66 10 6 (w.r.to discus), 78 16 1 (w.r.to fire), 97 3 1 (w.r.to fire), 101 11 2 (w.r.to swords).

[Compare √ *dhagadhag*— ‘sound of swords waved forcefully in the air’ (NC.); cf. √ *dhagadhagadhag*— *agnijvalana-śabdānukaraṇe dhātu* (JC.)— 3 13 4, cf. √ *dhagadhagadhag*— and √ *dhagadhagadhagadhag*— ‘burning, hot, burning fiercely’ (PC.II); cf. √ *dhagadhag*— ‘burn fiercely with cracks’ (PC.I, Bh.); cf. Kan. *dhagadhagisu*, M. *dhagdhagne* and G. *dhagdhag-vu*— ‘to glow fiercely’; see √ *dhagadhagadhag*—.]

688. √ **Dhagadhagadhag**— ‘to blaze,’ ‘to burn fiercely,’ ‘to glitter’: *dhagadhagadhagamta*— (pres.p.) 17 1 6 (w.r. to fire), 51 16 2 (w.r. to fire), 52 19 7 (w.r. to arrow), 56 7 7 (w.r. to fire), 78 9 16 (w.r. to weapon), 86 1 16 (w.r. to fire).

[See √ *dhagadhag*—.]

689. **Dhokka**— 3 20 3 ‘emitting *dhok*— sound (w.r. to musical instruments)’. [The relevant expression is— “*jhamjhamṣa-dhokkehi*”— ‘with (the musical instruments) giving out the sound *jhamjham* and *dhok*—.]

690. **Piyapiyapiya**— 2 13 13 ‘melodious cooing of the *cātaka* bird’.

[Compare Hi. *piyupiyu*— ‘cooing of a cuckoo’.

691. √ **Pukkar**— ‘to call out’:

pukkarahi (pres-2.s.) 23 8 3.

[Compare PSM. √ *pukkar*— (= *pūt+kr*—) ‘to call’. cf. √ *pukkar*— occurring in the sense in NC., KC.; cf. *phūt*— √ *kr*— ‘to yell, shriek’ (Kathās-aritsāgara) cf. Hi. *pukārṇā*— ‘to call out’. Connected with *pū+kr*—.]

692. √ **Pharahar**— ‘to flutter (w.r. to flags or banners)’: *pharahariya*— (p.p.) 13 3 3.

[Compare √ *pharahar*—= ‘flutter’ (PC.I, KC., Bh.); cf. G. *pharphar-vū*, M. *pharpharṇe*— ‘to flutter, to flap’.]

693. **Phukkāra**— 14 2 4, 57 5 7, 76 7 10 ‘hissing of serpents’.

[*phū+kāra*—; cf. *phukkāra*—= *phutkāra*— (PC.I); cf. MW. *phutkāra*—= ‘the hiss of a serpent’. Connected with *phuk+kr*—.]

694. √ **Phupphuv**— ‘to hiss (w.r. to snakes)’:

phupphuvai (pres.3.s.) 3 20 15 (v.l. *pupphuvai*), 85 16 20 (v.l. *pupphuvai*); *phupphuyamti* (pres.3.pl.) 46 5 4 (v.l. *pupphuyamti*); *phupphuyamta*— (pres.p.) 86 2 6 (v.l. *pupphavamta*—) v.l. *pupphuyamta*—.

[Compare *phupphuv*—= ‘hissing of snakes’ (JC.); cf. G. *phuphav-vū*— in the same sense and Hi. *phuphkār*— ‘the hissing of a snake’.]

695. √ **Phuruhur**— ‘to snort, to make a purring or whirring sound with the mouth (w.r. to horses)’:

phuruhuramta-(pres. p.) 17 8 7 (v.1. *phuraphuramta*-), *phuruhuriya*- (p. p.) 88 7 15 (v.1. *huruhuriya*- v.1. *phuruhuriya*-).

[PSM. notes √ *phuraphur*- in the sense of 'excessive trembling'; cf. M. *phurphurne*= 'to snort (w. r. to a horse or ass), whir, to make purring sound with the mouth'. cf. Hi. *phurphuranā*, 'to tremble, to wave'.]

696. **Bukkaṇa**— 98 3 7 'a crow'.

[=*kāka*-(gl.); the relevant passage is - "*bukkaṇa-pala-pariharaṇu*" - 'giving up of a crow's flesh'; cf. *bukkaṇa*= *kāka*= 'a crow' (D. 6 94, Tr. 3 4 72, 190); cf. *bukkaṇa*= *kāka* (Lilāvai); cf. *vukkaṇa*= *kāka*- (PC. II); cf. MW. *bukkana*-(L)= 'the bark of a dog or any noise made by animals'; as √ *bukk*= 'to bark, to crow', *bukkaṇa*- is an Agentive noun etymologically meaning 'that which barks or caws'.]

697. √ **Bukkar**— 'to scream; cry (w. r. to monkeys)':

bukkaramta-(pres. p.) 7 25 5, 73 25 5, 76 6 11.

[Compare √ *vukkar*= *garj*- (ref. monkeys) (JC., PC. III); *buk*+*kr*-. See *bukkara*-.]

698. **Bukkāra**— 20 5 7 'cry of monkeys',

[Compare PSM. *bukkāra*- (D) = *garjanā*-; cf. *vukkāra*= 'scream' (PC. I); cf. MW. *būkkāra*= 'the screaming of monkeys'; connected with *buk*+*kāra*-. See √ *bukkar*-.]

696. **Bukkira**— 94 2 7 (v.1. *bhukkira*-) 'a dog'.

[=*bhaṣaka*-(gl.); the relevant passage is - "*kharu khara-bukkiru dāmtahī bhinṇau*" - 'the donkey and the cruel dog bit (him) with teeth'; *bhukkana*= *ṣvā*= 'a dog' (D. 6 110) and PSM. *bhukkira*= 'one who barks'; Trivikrama also records √ *bukk*= *garj*-(Tr. 3 1 50); cf. *bhaṣaṇa*= 'a dog' (JC. 3 1 6); cf. MW. *bhaṣaka*-(L)= 'a dog'; *bukkira*- can be taken as an Agentive noun from √ *bukk*= 'to bark' meaning 'one who barks'.]

700. √ **Bekar**— 'to bellow (w. r. to cows)':

bekaramta-(pres. p.) 41 2 6 (v.1. *bukkaramta*).

[See √ *veṃkar*-.]

701. √ **Bhambh**— 'to emit the sound 'bhambh' when the kettledrum is beaten':

bhambhamta-(pres.p.) 42 7 2.

[See √ *bhembh*- and *bhambhā*-.]

702. **Bhambhā**— 3 20 4, 9 26 7, 4 10 11, 37 21 3, 38 14 6, 49 14 5, 64 11 2, 87 3 10 'a kind of drum, a kettledrum'.

[Comare *bhambhā*— *tūrya-višeᅇa*— 'a kind of drum' (D. 6 100); cf. *bhambhā*— occurring in this sense in JC. (1 20 4). PC. II, Yt.; MW. records *bhambhā* in the same sense as occurring in Hemacandra's *Parīᅇᅇᅇᅇaparvan*; perhaps the drum is known as *bhambhā*— because of the '*bhambhā*—' sound it produces when beaten; see *bhembhā*— and √*bhambh*—.]

703. √**Bhukk**— 'to bark';

bhukkau— (imp. 3.s.) 1 8 7.

[The relevant passage is — "*bhukkau chanayamdaᅇu sārāmeu*" — 'let the dog bark at the full-moon'; cf. √*bhukk*— = 'to bark' (H. 4 186); cf. √*bhukk*— = *bhaᅇ*— = 'braying of ass' (NC.); cf. √*bhuk*— = 'to bark' (Dhāt-upāᅇᅇa); cf. M. *bhukᅇᅇ*, Hi. *bhūkᅇā*— = 'to bark' and G. *bhuk-vu*— = 'to bray'.]

704. √**Bhembh**— 'to emit the '*bhembh*' sound when the drum is beaten'.
bhembhamᅇta— (pres.p.) 3 20 4 (v.1. *bhambhamᅇta*—), 17 3 8 (v.1. *bhambhamᅇta*—).

[See √*bhembh*— and *bhambhā*—.]

705. **Bhembhā**— (v.1. *bhambhā*—) 17 3 8 'a kind of drum, a kettle-drum'.
[See *bhambhā* and √*bhembh*—.]

706. **Matakka**— 3 20 3 'rhythmic sound "*matāk-moᅇak*" produced from tabors'.
[The relevant expression is — "*ᅇuᅇikᅇᅇᅇᅇmatākᅇᅇᅇ*".]

707. **Me me me**— 16 9 10 'Imitative of the sound of bleating sheep, making the sound 'me me'.

[Compare *mekaramᅇta* and *mēmāyamᅇta*— occurring in JC. (3 1 12 and 3 1 5) to express the bleating sound of a sheep.]

708. √**Ranj**— 'to buzz (w. r. to bees)';

ranᅇjiya—(p.p.) 99 14 8 (v.1. *ruᅇjiya*—).

[Compare √*ranᅇj*— occurring in this very sense in JC. at 2 3 11. In view of the frequent form √*ruᅇj*— and its derivatives, it is advisable to select *ruᅇjiya*— as the proper reading here. See *ruᅇj*—.]

709. √**Rañajhaᅇ**— 'to tinkle, vibrate, hum':

raᅇajhaᅇai (pres. 3.s.) 3 18 8 (w. r. to *ālāvāᅇi*), *raᅇajhaᅇamᅇta*— (pres. p.) 3 9 10 (w. r. to anklets), 12 13 7 (w. r. to bells), 77 4 10 (v.1. *ruᅇ-uruᅇamᅇta*—) (w. r. to bells), 99 1 10 (w. r. to bells).

[Compare √*rañajhañ*— 'tinkling or jingling anklets' (JC., PC. II, PC. III, Bh.), cf. √*rañajhañ*— 'sound of bells' (NC.), cf. G. *rañak-vũ*— 'to sound' and *rañko*— 'the sound of a metallic vessel', connected with Sk. *raña*+*dhvana*-. See √*rañarañ*-.]

710. √*Raṇaraṇ*— 'to tune', 'to sound,' 'to vibrate (w. r. to lute)', *raṇaraṇia* (p. p.) 15 1 12.

[Compare √*raṇaraṇ*— √*kvaṇ*— 'to sound, to tinkle' (Bh.), See *rañajhañ*-.]

711. √*Rambha*— 'bellow, to low (w. r. to cows)', *rambhāmata*—(pres. p.) 70 2 4.

[=*śabdām kurvan*(gl.), cf MW. *bhambhārava*— 'the lowing of cows'; cf. G. *bhābhar-vũ*— 'to bellow', see *rambhā*-.]

712. *Rambhā*— 56 1 13 'bellowing of a cow'.

[Though the gloss interprets the word *rambhā*- as "go-" 'a cow', really speaking it means 'bellowing'; see √*rambh*-.]

713. √*Rasamas*— 'to emit a hissing and creaking sound, to send out loud reports, to emit sweet notes'.

rasamasānti (pres. 3. pl.) 58 19 8 (w. r. to drums), 70 13 12 (v. l. *sama-samānti*-) (w. r. to musical instruments); *rasamasānta*—(pres. p.) 46 2 8 (v. l. *samasamānta*-) (w. r. to musical instruments),

[Compare √*rasamasakasamas*— 'emit hissing and creaking sound' (PC. II)-.]

714. √*Rumj*— 'to roar, to bark'.

rumjai (pres. 3. s.) 38 19 5 (w. r. to men). *rumjānti* (pres. 3. pl.) 13 11 10 (w. r. to lion); *rumjānta*—(pres. p.) 33 3 12 (w. r. to dogs), 51 1 12 (w. r. to lions), 52 12 15 (w. r. to lions); *rumjīve* (abs.) 54 3 13 (w. r. lions); *rumjiya*—(p.p.) 2 13 5 (w. r. to lions), 30 2 6 (w. r. to lions), 34 10 6 (w. r. to lions).

[=*duṣṭām śabdām karoti* (gl.), cf. √*rumj*— *ru*— 'to make noise, to roar, to hum' (H. 4 57), cf. √*rumj*— *ru*—(Tr. 3 1 33); cf. √*rumj*— occurring in the sense of 'roaring' in CMC. (p.254, line 7); see *rumjāna*-.]

715. √*Rumj*— 'to hum,' 'to buzz,' 'to reverberate':

rumjānta— (pres.p.) 17 3 8 (w.r.to musical instrument called *rumjā*-), 84 17 5 (w.r.to bees); *rumjiya*— (p.p.) 8 4 12 (w.r.to bees), 42 4 5 (w.r.to bees), 62 8 1 (v.l.*rumjiya*-) (w.r.to bees), 88 16 1 (w.r.to bees); *rumjaa*—(p.p.) 41 15 10 (w.r.to bees).

[=*śabdita*- (gl.); cf. √*rumj*— *guñj*— 'to hum' (NC., JC. 3 1 12), See *rumj*-.]

716. **Rumjana-** 49 6 5 'roaring of lions'.
[See √*runj-* at S.No. 714.]
717. **Rumjā-** 17 3 8 'a kind of musical instrument'.
[=*vāditra-viśeᅣa-* (gl.); not recorded in PSM.; cf. *rumjā-* = *vādyā-viśeᅣa-* (PC. III); perhaps known as *rumjā-* because of the '*rumj-, rumj-*' sound it produces when played on'; see √*rumj-* at S. No. 715.]
718. √**Ruᅇujhuᅇ-** 'to hum, to buzz (w.r.to bees)':
ruᅇujhuᅇiya- (p.p.) 3 13 7
[Compare M. *runjhuᅇ-* = 'tinkling of toe-ornaments'; *ruᅇ-*+*dhvan-*; *ruᅇ-* may be extension of *ru-*, 'to cry'. See √*ruᅇuruᅇ-*, √*ruᅇuruᅇuruᅇ-* and *ruᅇuruᅇᅇ-*.]
719. √**Ruᅇuraᅇ-** 'to hum, to buzz (w.r.to bees)':
ruᅇuruᅇai (pres.3.s.) 5 17 1, 72 8 4; *ruᅇuruᅇaᅇti* (pres.3.pl.) 12 1 14, 16 12 14, 58 4 5, 87 11 7; *ruᅇuruᅇaᅇta-* (pres.p.) 49 10 8, 73 15 1, 81 18 3; *ruᅇuruᅇia-* (p.p.) 15 1 13, 28 37 2, 40 2 8, 69 2 1.
[=*sakāmaᅇ avyakta śabdaᅇ karoti* (gl.); cf. PSM. √*ruᅇuruᅇ-*, √*ruᅇaruᅇ-* = *krand-* and *ruᅇaruᅇ-* (D) *karuᅇa-krandana-*; cf. √*ruᅇuruᅇ-* in this very sense occurring in NC. & Bh. cf. M. *ruᅇrunᅇᅇ* 'to hum'; see √*ruᅇujhuᅇ-*, √*ruᅇuruᅇuruᅇ-* and √*ruᅇuruᅇᅇ-*.]
720. √**Ruᅇuruᅇuruᅇ-** 'to hum, to buzz (w.r.to bees)':
ruᅇuruᅇuruᅇaᅇta- (pres.p.) 34 12 2.
[See √*ruᅇujhuᅇ-*, √*ruᅇuruᅇ-* and √*ruᅇuruᅇᅇ-*.]
721. √**Ruᅇuruᅇᅇ-** 'to hum, to buzz (w.r.to bees)':
ruᅇuruᅇᅇai (pres.3.s.) 6 1 14, 8 5 16, 38 6 2; *ruᅇuruᅇᅇepᅇinu* (abs.) 71 14 14; *ruᅇuruᅇᅇi(y)a-* (p.p.) 51 9 5, 94 8 7.
[=*śabdaᅇ karoti*, *anurāgaᅇ karoti* (gl.); cf. √*ruᅇuruᅇᅇ-* = 'to hum' (PC.II); see √*ruᅇujhuᅇ-*, √*ruᅇuruᅇ-*, √*ruᅇuruᅇuruᅇ-* and √*ruᅇᅇ-*.]
722. √**Ruᅇᅇ-** 'to hum (w.r.to bees)':
ruᅇᅇaᅇta- (pres.p.) 5 1 10 (v.l. *ruᅇᅇaᅇta-*).
[=*śabdaᅇ kurvan* (gl.); cf. √*ruᅇᅇ-* = √*ru-* = 'to make noise, to hum' (H.4 57; Tr.3 1 33); cf. √*ruᅇᅇ-* occurring in this very sense in JC. (4 17 14), PC.II, Up.K.; see √*ruᅇuruᅇᅇ-*.]
723. **Ruᅇᅇiya-** 15 11 5 'humming of bees'.
[=*śabda-* (gl.); see √*ruᅇᅇ-*.]
724. √**Rulughol-** 'to roll about, to ruffle':
rulugholi(y)a- (p.p.) 21 8 4 (w.r.to carcass), 75 8 9 (w.r.to the surface of the earth).

[PSM. records *ruḷughula-* (D) in the sense of 'sighing'; cf. M. *ruḷne=* 'to roll about, to be ruffled'.]

725. √*Ruhucuh-* 'to twitter, to chirp, to warble (w.r. to birds)';
ruhucuhānti (pres.3.pl.) 83 9 6 (v.l. *ruhacuhānti*).
[=*śabdāṃ kurvanti* (gl.).]

726. √*Lalalal-* 'to dangle constantly, to flutter, to move to and fro':
lalāḷalāṃti (pres.3.pl.) 84 5 6 (w.r. to entrails); *lalalalāṃta-* (pres.p.)
46 2 4 (w.r. to banners), 52 1 11 (w.r.to tongue), 60 11 11 (w.r.to
tongue).
[Compare √*lalalal-*= 'dangling of tongue' (JC.1 9 5) 'dangling of skin'
(NC.); cf. √*lal-*= 'dangle' (PC. III); cf. G. *lalāk-vū=* 'to swing to and
fro, to dangle'; cf. M. *lalāḷ-*= 'in a lolling and wagging manner w.r.
to tongue'.]

727. *Lihilihi-* 35 2 5 (v.l. *hilihili-*) 'neighing of horses'.

[The expression used to indicate the neighing of horses is *hilihili-*
even in later literature. Therefore, here also the variant *hilihili-* seems
preferable. See √*hilihili-*.]

728. √*Veṃkar-* 'to bellow, to give out' 'vē-' sound (w.r. to cattle):
veṃkarāṃta (pres.p.) 99 5 2.

[The relevant passage is—"*tē goulu laiyaū veṃkarāṃtu*"— 'he took away
the cattle which were bellowing'; *ve+kr-*. See √*bekar-*.]

729. √*Salasal-* 'to make a clinking sound, to rustle, to quiver':
salasalāṃti (pres.3.pl.) 4 11 10 (w.r.to cymbals), *salasali(y)a-* (p.p.)
17 3 3 (v.l. *salalaliya-*) (w.r.to cymbals), 72 11 5 (w.r.to the leaves of
pīpal tree).

[=*śabdāṃ kurvāṇa-*, *kampamāṇa-* (gl.); cf. √*salasal-*= 'flowing of blood'
(NC.); cf. √*salaval-*= 'gliding of serpents' (KC.); cf. M. *salsalṇe=* 'to
glide along rustlingly or hissingly as a serpent, to bubble up briskly
and noisily'; cf. Koṅ. *salsalā=* 'boils and bubbles up (w.r. to any
liquid)'.]

730. √*Simisim-* 'to produce a sizzling sound, to emit a 'simisimi-' sound
while burning':

simisimai (pres.3.s.) 73 24 3 (w.r.to limbs of the body); *simisimānti* (pres.
3 pl.) 39 12 3 (w.r.to river waters); *simisimiya-* (p.p.) 30 19 9 (w.r.to
limbs of the body).

[Compare √*simisim-*= 'to produce a sizzling sound while boiling (JC.
3 5 14). √*simisimisim-* occurs in Chandōnuśāsana of Hemacandra at
6 22 4. The context is the description of a *virahinī-*. The relevant

passage is—“*taṁ tettiū bāhohajalu gaṁḍatthalihī simisimisiṁvi samattu*”—‘that great amount of tears which dropped on her burning cheeks evaporated emitting a ‘*simisimi-*’ ‘sound’. √*simisimi-*— occurs in Kathāsaritsāgara at 89 22 90 in the sense of ‘burning’. The relevant passage here is—“*śrutvā kathāmetadaṅgam simisimāyate* (p.505 Nirṇayasāgara edition) — ‘hearing this story there was a burning sensation in my body’. cf. MW. *simasimay-* ‘to bubble, simmer, crackle’ (Vāsavadattā). cf. G. *samsamvū* in this very sense; cf. Kan. *simi-* ‘the sound of burning gently and hissingly and *simisimisisisu-* ‘to burn gently with repeated hisses’. See √*simisimim-* below.]

731. √*Simisimim-* ‘to wriggle or writhe (w.r. to worms)’:
simisimimamta- (pres.p.) 1 8 2.

[Compare √*simisimim-* occurring in this very sense in JC. (3 13 12) and √*samasam-* in Bh., cf. √*simisimisisim-* = “wriggle with ‘*simisimi-*’ sound” (PC. II). See √*simisim-*.]

732. √*Hakk-* ‘to call, to challenge’:
hakkai (pres. 3. s.) 34 11 4.

[√*hakk-* recorded by Hemacandra at H. 4 134 and Trivikrama at Tr. 3 1 71 in the sense of *ni-+ṣidh-* = ‘to prevent’ does not suit here; cf. PSM. √*hakk-*(D) = ‘to call, to challenge’ and *hakka-*(D) = *āhvāna-*, ‘a call, a challenge; cf. the occurrences of √*hakk-* at 8 3 10 and *hakka-* at 7 7 1 in NC. These need not be taken in the sense of *niṣedha-* as is done by the editor of NC. following H. 4 134¹. The meaning ‘challenge’ quite suits the contexts in NC.; cf. MW. *hakkay-* = ‘to call’; cf. ND. *hāknu-* = ‘to drive away’; Maurice Bloomfield² notes *hakkay-* in the sense of ‘address rudely’. See *hakk-*.]

733. *Haḱka-* 14 7 5, 28 26 2, 54 13 13 ‘a call, a challenge’.

[Compare *hakka-* in this very sense occurring in PC. II & III; cf. *hakka-* = ‘calling to an elephant’ (Tri. III); cf. MW. *hakka-*(L) = ‘calling to an elephant’; cf. M. *hāk-* = ‘a call or loud cry’; see √*hakk-*.]

734. √*Hakkār-* ‘to call out, to summon’:

hakkārahi (pres. 2. s.) 52 7 10; *hakkārai* (pres. 3. s.) 83 11 11, 88 8 9; *hakkāreppīṇu* (abs.) 83 3 15; *hakkāri(y)a-* (p.p.) 26 5 9, 29 21 7, 30 9 8, 37 9 3, 52 17 4, 62 10 6, 86 4 8; *hakkāraviya-*(caus. p.p.) 19 4 1.

1. See Nāyakumārācariu, Jain, H., Karanja, 1933, Glossary.

2. See “Some Aspects of Jain Sanskrit”, Bloomfield, M., Festschrift, Jacob Wakernagel, Göttingen, 1923, p. 222.

[=*ākārīta*-(gl.); cf. PSM. \surd *hakkār*—*ā+kāray-*, *śabdāpay-*, 'to call'; cf. *hakkār-* in this sense occurring in NC., PC. I & Bh.; cf. MW. *hakkāra*-(L)='calling to'; cf. ND. *hakārnū*='to reproach, scold, rebuke'. *hak-+kr-*.]

735. \surd *Hilihil*—'to neigh (w. r. to horses)' :

hilihilānti (pres. 3. pl.) 84 5 7; *hilihilānta*-(pres. p.) 14 7 4, 46 2 5, 85 11 21, 88 3 12; *hilihiliya-* (p. p.) 75 8 9.

[Compare \surd *hilihil*—'to neigh' (JC., NC., KC.); cf. \surd *khilihil*='to neigh' (PC. II); see \surd *hilihilihil-*, *hilihili-* and \surd *lihilih-*.]

736. *Hilibili*—52 5 2, 99 13 5 'neighing sound of horses'.

[See \surd *hilihil-*, \surd *hilihilihil-* and \surd *lihilih-*.]

737. \surd *Hilibilihil*—'to neigh (w. r. to horses)' :

hilihilihilānta-(pres. p.) 52 10 12.

[Compare \surd *hilihilihil*—in this sense occurring in PC. III. See \surd *hilihil-*, *hilihili-* & \surd *lihilih-*.]

738. \surd *Horuhur*—'to emit *huru-huru-* sound while burning (w. r. to fire)' :

huruhurai (pres. 3. s.) 3 20 16; *huruhurānta*-(pres. p.) 76 10 4.

[Compare \surd *hasahasahas*—'become ablaze' (PC. II).]

739. \surd *Hūhūhu*—'to emit *hū-hū* sound (w. r. to conch)' :

hūhūhuyānti (pres. 3. pl.) 37 14 9; *hūhūhuyānta*-(pres. p.) 17 3 6.

[Compare *huhuhuhuhuhuhānta*—'emitting 'huhuhuhu' sound' (PC. II).]

6. FOREIGN LOANS¹

(a) Words of Dravidian Origin

740. Akka—16 25 12 'mother'.

[=*mātā* (gl.); the relevant passage is—'*akkasamāna majjhu parapaṇaiṇi*' 'another man's wife is like a mother to me'; cf. *akkā*=*bhagini*= 'sister' (D. 1 6); =*kuṭṭini*, *dūti* (Kumārapāla Pratibodha); =*veśyāmālā*—(Śṛṅgāramañjarī Kathā)= 'sister' (K.C.);='a procuress' (Pāṇini); ='a mother (used contemptuously) (supposed to be a term of foreign origin)" MW; MW. also notes the word in the Additions and corrections in the sense of 'a procuress' quoted from Pañcatantra; cf. M., Koṇ. *ākka*= 'an elder sister or any elderly female'. The word is a Dravidian loan; cf. Kan. *akka*.. Ta. *akkā*, Te., Mal., Koḍagu, Tuḷu *akke*= 'elder sister'.]

The context is not decisive. Both meanings 'mother' and 'sister' would suit.

741. Addaa—90 3 14 'a mirror'.

[=*darpaṇa*- (gl.); Alsdorf notes *abdaka*- as the gloss on *addaa*-; the relevant passage is—"*paḍibimbau addai ditṭhau*"—'the reflexion was seen in the mirror'; cf. *addaa*=*darpaṇa*-, 'a mirror' (D. 1 14); the word *aṃdaya*-occurs in PC. II at 41 17 5 where the editor has rendered it with *darpaṇa*-with a query; the relevant passage here is—"*ṇaṃ mahi-kāmiṇi-kerau aṃdau*"—'as though a mirror for the lady in the form of earth'; cf. *addaa*-occurring in this very sense in Gāthā Saptasati and *addāya*-in Sam. K. & CMC. (p.248, line 17); the relevant passage in CMC. is —"*tattha paloiyamekkamāhāsaravaram, addāya-maṃḍalam piva tiloyalacche*"—'There was seen a large lake, which was like a mirror of the Beauty of the three worlds'. The word appears to have a Dravidian source; cf. Te. *addamu*= 'mirror'. For the word *abdaka* given in the gloss see Appendix.]

742. Ammā—69 27 1 'mother'.

[The relevant passage is —"*so jāṇai ammi asiṭṭhāi*"—'O mother, he knows the untold matters'; cf. *ammā*=*ambā*, 'mother' (D.1 5); cf. *ammā*-occurring in this very sense in JC. (2 13 18, 3 11 4, 3 11 6), NC.(3 6 16, 3 11 13) and Sam.K. The word seems to have a Dravidian source; cf. Kan., Ta. *amma*, Te., Mal. *ame*= 'mother'.]

1. For similar items in Hemacandra's Deśināmamālā see "Dravidian Element in Prakrit"; K. Amrita Row, Indian Antiquary vol. XVI, pp. 33-36 and "Kanarese words in Deśī Lexicons", U'padhye, A. N., ABORI, vol. XII pp. 277-284.

743. **Avvo** 3 3 5, 89 10 13; **avvo avvo** 85 10 26 'an interjection--Oh mother'.

[=*he mātaḥ* (gl. at 3 3 5); cf. *avvā=jananī*, 'mother' (D.1 5); also cf. *avvo=sūcanā-duḥkha-sambhāṣaṇāparādha-vismayā-nanda-ādara-bhaya-kheda-viṣāda-pāścāttāpe*—'a particle expressing signification, sorrow, conversation, offence, Wonder, joy, respect, fear, pain, dejection, repentance (D. 1 51; H.2 204). cf. *avvo* occurring in the above sense in NC. The word appears to be a Kannaḍa loan; cf. Kan., Te. *avva*= 'mother.' Alsdorf also connects *avvo* occurring at 85 10 26 & 89 10 13 with 'mother' and compares Sk. *amba*- and Te. *avva-*, 'mother, grandmother' (vide *Harivaṃśapurāṇa*. Glossary).]

744. **√Olagg**— 'to serve,' 'to pay homage to,' 'to be in attendance':

olaggi(y)a—(p.p.) 6 5 5, 23 12 4, 32 12 7, 45 12 8, 60 26 2, 62 14 4, 76 5 5, 83 16 6, 85 3 3, 92 4 14, 95 9 14; *olaggaḥū* (inf.) 9 23 10.

[=*sevita*—(gl.); cf. *olugga-v.1.olagga=sevaka*— 'a servant' (D.1 164); cf. PSM. *olaggā*—(D)=*sevā*— 'service; *olaggia*— occurs at 1 2 9 NC. and is rendered with *avalagna*—; but here also it means 'served, attended upon'; cf. *olagga=sevaka* (Lilāvai); cf. *avalaga*—, *ulaga* and *olaga*— 'service, attendance'. (Supplement to the J.O.I., Baroda, vol.X.no.2 pp.106, 114 and 115); for various occurrences of the word **√olagg**- and its derivatives in later Old Gujarati and Rājasthani see "*olaṃg śabda kā artha cintan*" by Manohar Sharma published in *Varadā* (Bisau Rājasthān) vol.4. 1 year Jan., 1961, pp. 78 to 89 and the articles referred therein. Also see Bhayani's note on the word *olaṃga*- in *Varadā* volume 4. no.2, April, 1961. Cf. *ulimṅ=cākri*- and *olagṇe=sevā* (Jñāneśvari). The word seems to be of Kannaḍa origin. cf. Kan. *ōlaga*— 'service, homage', *ōlagisu*= 'to serve, to pay homage to, to be in attendance' and *ūḷiga*— 'work, serviee'. *ōlagikāra*— 'a servant'.]

745. **Kaḍappa**— 8 7 6, 14 8 11, 51 11 8, 58 20 5, 65 21 9, 66 1 3, 94 23 17 'a multitude, mass, cluster, collection, group'.

[=*saṅghāta*—, *samūha*—(gl.); cf. *kaḍappa=nikara*— 'a heap, collection' (D. 2 13);= *samūha*—, *kalāpa* (Tr. 1 3 86); cf. *kaḍappa*- occurring in this very sense in Bh., KC., Kāṃs.. Usā. (2 17), Chand, CMC. etc. In all its occurrences in MP. and KC. *kaḍappa* is found compounded with *phaṇi-phaḍa*- or *phaṇa*— 'the hoods of serpent'; cf. G. *kaḍaplo*= 'a heap a pile'. The word appears to be of Dravidian origin, cf. Kan. *kalapu* Te. *kalape*, Ta. *kalappai*, M. *kalappe*= 'a miscellaneous mass or collection' and Ta., Mal., Tu. *kalappu*= 'mixture'; cf. also Kan. *kaḍaṇpa*— 'a mass multitude'.]

746. **Kira**— 7 6 5, 20 5 2, 38 7 4, 83 10 4, 95 2 4 'a parrot'.
 [Compare *kira*=*śuka*= 'a parrot' (D. 2 21); cf. *kīra*- occurring in this very sense in JC. (1 3 12, 1 11 10, 3 16 10) , NC.. Br. K.etc.; MW. records *kīra*- in the sense of 'parrot' quoted from Vetālapñcaviṃśatikā; cf. Koṅ.*kīru*- 'porrot'; the word appears to be of Dravidian origin; cf. Kan. *kīli*-, *gīli*-, Ta., Ma. *kīli*= 'a parrot' and Kan. *kīracu*- and *kīru*= 'to scream or cry shrilly'. Kittel derives the word *kīra*- from Dravidian *gīni*, *gīli*, the sound *kīl*- and the Dravidian verbs *kīracu*, *kīlir*, *kīru* and *cīr*. (See Kannaḍa-English Dictionary, Preface, p, XX, item no. 41). Cf. *√kilikil*-.]
747. **Kuḍa**— 44 4 6; **kuḍaa**- 1 9 13 'a pitcher, a water-jar, pot'.
 [= *kuḍava*, *ghaṭa*-, *kumbha*- (gl.); Hemachandra considers *kuḍa*- in the sense of *ghaṭa*- as a *tadbhava*- word from *kuṭa*- (D.2 35); cf. *kuḍa* occurring in this very sense in GS. and *kuṭa*- in Br.K. and Yt.; cf. MW. *kuṭa*- (L) in the same sense; the word appears to be of Dravidian origin; cf. Kan. *koḍa*= 'an earthen pitcher or pot'. For the derivation of the word see Kannaḍa- English Dictionary, Kittel), F., preface. p. 33, item no. 258. See *kulaa*-.]
748. **Kuḍuva**— 4 10 10 (v.l. *kuḍava*-) 'a stick for beating drums'.
 [= *vādana-kāṣṭha*- (gl.); the relevant passage is - "*paḍahullau kuḍuve chittu tema, jhaimdhotti dotti rau huyau jema*" - 'the drum was beaten by the stick in such a manner that a sound like "*jhaimdhottidotti*" was emitted'; not recorded in PSM.; the word appears to be a Kannaḍa loan; cf. Kan. *kuḍupa*= 'a stick etc. for beating drums, striking the cords of the lute etc., a fiddle-stick'; and Kan. verb *kuḍu*= 'to beat, to give forth or emit a sound'.]
749. **Kurara**— 62 3 6 'a ram, a sheep'.
 [= *meṣa*- (gl.); PSM. records *kurari*- in the sense of *meṣi*- quoting from Rambhā-mañjarī; cf. *kurari*=*paśu*= 'an animal' (D.2 40); cf. MW. *kurari*- (L)= 'an ewe'. The word seems to be of Dravidian origin; cf. Kan. *kurari*= 'an ewe, a sheep' and Kan., Tu. *kuri*, Ta., Mal. *kori*= 'sheep, ram' and Kan. *kuruba*= 'a shepherd'. The usual sense of *kurara*- in SK, is 'osprey'. It is different from this *kurara*-.]
750. **Kurula**— 29 28 4 'a lock of hair'.
 [= *kuntala*- (gl.); the relevant expression in the text is "*kuruloliṇīli*"- 'the row of dark blue locks of hair'; cf. *kurula*=*kuṭīla-keśa*= 'curly hair' (D. 2 63); cf. *kurula*- occurring in this sense in JC. (4 2 12), Bh., Yt. etc.; cf. MW. *kurula* (L)= 'a curl or lock of hair (especially on the forehead)'; cf. M. *kurul*-, Koṅ. *kural*-= 'hair curled, formed in

ringlets'. The word seems to be of Dravidian origin; cf. Kan. *kurul* Ta. *kural*, *kurul*, Mal. *kurul*, Te. *kurulu*= 'a curl or lock of hair'; Kittel derives Sk. *kurala-*, *kurula* from Dravidian *kurul* (vide Kannada-English Dictionary, Preface, p. XVIII, item no. 10). Burrow also notes this word in the list given by him to illustrate the Dravidian loans. (See The Sanskrit Language, p. 382).]

751. **Kulaa**— 43 9 1 'a water-jar'.

[=*ghaṭa-*(gl.); the relevant passage is— "*surehī pahū nḥavio kulaehi*"— 'the Lord was given a bath by gods with water-jars'. PSM. does not note it. See *kuḍa-*.]

752. **Gomda**— 69 4 3 (v.l. *goccha-* v.l. *gomdi-*), 83 9 7 (v.l. *gumda-* v.l. *godī-* v.l. *gomde-*) 'a cluster or a bunch of blossoms'.

[=*samūha* (gl.); *gomda-* is not traced in PSM.; D. 2 95 records *goccha-*, *gomṭhi-*, *gomḍi-* and *gomjī* in the sense of *mañjarī* 'a cluster'; Trivikrama notes *gomḍi* and *gomjī* in the same sense at Tr. 3 4 4 and 3 4 6; cf. *gomda-* occurring at NC. 1 6 12 as a variant of *gomcha-* in this very sense and *gumda-* in Līlāvai. The word seems to be of Dravidian origin; cf. Kan. *goṇḍe*, *gudi*, Te., Mal. *komḍe*= 'cluster, tuft, tassel'.]

753. **Caṭṭuya**— 66 8 6, 83 3 4 'a wooden spoon,' 'a ladle of wood'.

[The gloss at 83 3 4 gives *caṭṭuka-* which is a Sanskritisation of Pk. *caṭṭuya-*. At 66 8 6 *caṭṭuya-vihattha-* has been rendered by the gloss with "*eāṭukāreṇa vyakulaḥ*". But the meaning 'ladle' fits the context and the rendering *cāṭukāra* seems to be a guess on the part of the commentator. Cf. *caṭṭū*= *dāru-hasta-*, 'a wooden spoon' (D. 3 1); *caṭṭuya-* occurs in JC. at 3 5 14 and is rendered with *yaṣṭi-* by the editor¹; here also the meaning 'a ladle or a wooden spoon' suits the context; cf. also *caṭṭuya-phala-* occurring in JC. at 2 34 4 which is glossed as *yaṣṭyagranihita-lohamayāṅkuṣa-*; MW. records *caṭuka-* in the sense of 'a wooden vessel for taking up any fluid quoting from Hāla; the word appears to be of Dravidian origin; cf. Ta. *caṭṭua-*, Mal. *caṭṭuga-*, Kan. *saṭṭuga*= 'a ladle of wood or of a coconut shell'. (Kittel). Burrow & Emeneau also note Te. *caṭṭuvamu*= 'iron ladle with flat, round blade for taking rice from pot'.

754. **Cicci**— 3 14 11, 10 11 11, 43 5 19, 44 11 7, 78 15 9, 85 10 8, 88 14 9 'fire'.

[=*agnideva-* (gl.); cf. *cicci=hutaśana*= 'fire' (D. 3 10); cf. *cicci-* occurring in this sense in JC., (1 13 6, 3 3 16) & KC; the word seems to be of Dravidian origin; cf. Te. *ciccu*, Kan. *kiccu*, Tu. *kicci*= 'fire'.]

1. See Jasaharacariu, Vaidya, P. L., Karanja, 1931, Glossary.

755. **Curuli-** 32 16 14, 66 2 5, 86 1 3 'a flame'.

[=*juvāla* (gl.); cf. *cuᅇuli=ulka-*, 'fire-brand' (D. 3 15; Tr. 3 4 72, 473; Pāi. 673); cf. M. *cūᅇ*, Koᅇ. *cūᅇi*= 'a torch of twigs or branches of the coconut tree'. The word *curuli-* seems to be of Dravidian origin; cf. Kan., 'Te. *curukku*= 'excessive heat of fire' and *curcukolli*= 'a burning fire-brand'.]

756. **Chāᅇa-** 57 10 11 'cow-dung'.

[=*gomaya-* (gl.); the relevant passage is- "*nirikku kamsathāli khāvāviu chāᅇahu*"- 'the thief was made to eat cow-dung in a bronze plate'; cf. *chāᅇam=gomayam*= 'cow-dung' (D. 3 34); cf. *chāᅇa*= *śakᅇt* (PC. II); cf. *chagaᅇa*= 'cow-dung' (Supplement to J. O. I., Baroda, vol. X, no. 3, p. 136); cf. MW. *chagaᅇa*= 'dried cow-dung' (Paᅇcadaᅇᅇacchatra prabandha), and *chāᅇa*- (L)= 'a fire of dried cow-dung'; cf. G. *chāᅇ*- M., Koᅇ. *ᅇeᅇ*= 'dung of a bull, cow or buffalo'; the word seems to be of Dravidian origin; cf. Ta. *chāᅇi*= 'cow-dung'.

757. **Jhīᅇᅇdu-** 93 7 3 (v.l. *jheᅇᅇdua*); **Jhīᅇᅇdu(y)a-** 83 4 3, 85 11 5 (v.l. *jheᅇᅇdua-*) 'a play-ball'.

[=*kanduka-* (gl.) cf. *jheᅇᅇdua*= *kanduka-*, 'a ball' (D. 3 59): cf. *jheᅇᅇduya*- occurring in PC. I, *jhīᅇᅇdua-* v.l. *jheᅇᅇdua-* in PC. II and *jhīᅇᅇdua-*, *jhīᅇᅇduwaya* in PC. III. in the same sense Cf. MW. *jhaᅇᅇᅇduka-* (L), *geᅇᅇᅇᅇᅇᅇ* (L)= 'a ball to play with'. cf. G. *jhīᅇᅇᅇᅇᅇ*= 'green pod of the cotton plant'. The word appears to be of Dravidian origin. Cf. Kan. Ta. Te. Mal. Tu. *ceᅇᅇᅇᅇᅇ*= 'a play-ball'. See *jheᅇᅇdua-* below.]

758. **Jheᅇᅇᅇᅇᅇ(y)a-** 1 16 10, 22 7 7, 35 12 1, 85 6 13 (v.l. *jhīᅇᅇᅇᅇᅇ-*) 'a play-ball'.

[=*kanduka-* (gl.), See *jhīᅇᅇᅇᅇᅇ-* above.]

759. **ᅇᅇᅇᅇᅇᅇ-** 90 2 10 (v.l. *ᅇᅇᅇᅇᅇᅇ-*) 'huge', 'a term of ridicule for a Brahmin'.

[=*sthūla-* (gl.); cf. PSM. *ᅇᅇᅇᅇᅇᅇ-* (D)= *jaghanya manuᅇᅇᅇᅇᅇᅇᅇᅇ*; *ᅇᅇᅇᅇᅇᅇ-* (D)= *brāᅇᅇᅇᅇᅇᅇᅇᅇ*- and *ᅇᅇᅇᅇᅇᅇᅇ-* (D)= *brāᅇᅇᅇᅇᅇᅇᅇᅇ*-; cf. Kan. *ᅇᅇᅇᅇᅇᅇ*= 'large, stout'.]

The word *ᅇᅇᅇᅇᅇᅇ-* is a derisive term for a *brāᅇᅇᅇᅇᅇᅇᅇᅇ*- (*adhama-brāᅇᅇᅇᅇᅇᅇᅇᅇ*-) and here looking to the context, it refers to Nandana *brāᅇᅇᅇᅇᅇᅇᅇᅇ*, who spreads heretical doctrines running counter to the tenets of Jainism. It is quite likely that *ᅇᅇᅇᅇᅇᅇ-* is of Kannaᅇa origin. It is recorded in Pk. literature, firstly in the sense of 'big or fat' and actually the gloss gives the meaning *sthūla-* in our context.

In Prakrit literature *ᅇᅇᅇᅇᅇᅇ-* has also been used as a derisive term for *brāᅇᅇᅇᅇᅇᅇᅇᅇ*s. It is quite likely that *ᅇᅇᅇᅇᅇᅇ-* came to have this connotation with the Jainas from its popular use. It is natural for the Jainas who believe in fasting, to refer to those *brāᅇᅇᅇᅇᅇᅇᅇᅇ*s or purohīts who would use their offices to fill their belly and fatten; cf. the

Gujarāti usage of the word *tagḍā-*. Here in our context *ḍoḍḍa* is used more as a derisive term for brāhmaṇas rather than in the sense of *sthūla-*.

In PC. II *ḍoḍḍa-* is used and rendered by the gloss as *hastadvayauddina-* and the editor has given it with a query. The passage in PC. II from 34 11 7 to 34 11 9 is to be of double meaning. One meaning is complimentary and the other derogatory. In that case, *ḍoḍḍa-* in the complimentary sense may mean something like 'carefully inspecting two cubits of road in front', as is wont with Jain monks, and in the derogatory sense it may have a reference to those Brahmanical sanyāsins who indulged in tasty food and fattened themselves. In that case the word may be the same as MP. *ḍoḍḍa-*.

The word *ḍoḍḍa-* occurs twice in CMC. On page 166, line 26, it occurs in a compound "*ḍoḍḍa-jāte*"— 'in the tribe of ignorant brahmins' and on page 221, line 15 "*ḍoḍḍa*" occurs in the sense of 'an idiotic or dull-witted brahmin'.

The word *ḍoḍḍa* occurs in Śilāṅka's commentary on Sūtrakṛtāṅga (Āgamodaya Samiti edition folio 234) and the quotation is — "*brāhmaṇam ḍoḍḍamiti brūyāt tathā vaṇijam kirāṭam iti*"— 'a brahmin is called a "*ḍoḍḍa*" and a merchant "*kirāṭa*". This also shows that as '*kirāṭa*' was a term of abuse or derision for a Bania, "*ḍoḍḍa*" was a similar term for a Brāhmaṇa.

760. **Dombi**— 83 4 9 'a woman of low caste of tumblers'.

[Compare PSM. *ḍomba-* (D)= 'an aboriginal tribe' and *dombilaga-*= *cāṇḍāla-*; cf. *ḍumba-*= *śvapaca-*= 'a man of very low caste' (D. 4 11); cf. *ḍomba-* (D)= *cāṇḍāla-jāti-viśeṣa-* (JC. 2 17 4); cf. *ḍumba*, *ḍomba-* in the same sense (Br. K.); cf. MW. *ḍomb-*= 'a man of low caste' (Tantrasāra); cf. M. *ḍomb-*= 'a low caste employed especially on the burial and burning grounds' and Hi. *ḍom-*= 'the sweeper class among Hindus'. The word appears to be of Dravidian origin; Cf. Kan. *ḍomba-*, Ta., Te., Mal. *domme-*, *dombare-*= 'a caste of tumblers and merry-andrews'.]

761. **Nesara**— 1 11, 10 7 5, 37 13 1, 42 6 17, 47 7 2, 49 5 7, 49 6 7, 53 6 3, 59 16 9, 61 1 31, 70 14 5, 80 3 3, 80 14 3, 80 17 12, 83 21 9, 92 3 9, 92 21 9, 94 4 1, 94 18 4, 101 9 4 'the sun'.

[=*sūrya-*, *āditya-*, *bhāskara-* (gl.); cf. *nesara-*= *ravi-*= 'the sun' (D. 4 44; Tr. 3 4 72, 573); cf. *nesara-*= 'sun' (NC. 4 6 1, 7 8 5, 9 1 6 & 9 13 6) The editor of NC. has not noted *nesara-* occurring at 4 6 1 and 9 1 6, but has rendered "*diṇa-nesara*" occurring at 7 8 5 with *dineśvara (sūrya-)*¹. Here also *nesara* (and the *diṇa-nesara-*) stands for

1, See Nāyakumārācariu, Jain, H., Karanja, 1933, Glossary.

sūrya-. The relevant passage here is - “*dhariu kumārē śihauresaru nāi viḍappē khayadīna-nesaru*”. ‘The king of Sīmhapura was caught or captured by Kumāra as though the sun of the day of deluge by Rāhu’.

Tagare also connects *nesara-* with (*di-*)*neśvara-* (vide Historical Grammar of Ap., Index Verborum). The word is a Dravidian loan; cf. Kan. *ṇesar*= ‘the sun’, Ta. *ṇāyir*= ‘the sun, the day-light’.

762. **Tañhāya**— 54 14 11 ‘wet, moist’.

[The relevant passage is - “*ari-ruhira-toya-tañhāya-tanu*”- ‘one whose body was wet with the enemy’s blood’; cf. *tañṇāya*=*ārdrā*= ‘wet’ (D. 5 2; Pāi 531; Tr. 2 1 77); cf. *tañṇāya*- v.l. *tañhāya*=*ārdrā* (Lilāvai) & *tañṇā*=*ārdrā* (GS.); the word seems to be of Dravidian origin; cf. Ta. *tañṇi*= ‘water’, Kan. *tañṇa*= ‘cold’.

763. **Tamḍaa**— 16 22 8 ‘a group, a party, an assemblage’.

[=*samūha-* (gl.); the relevant expression is - “*munitamḍau*”- ‘a group or party of sages’; this word is not recorded in PSM.; cf. *taṃḍava-* (D)= *samūha-* (Bh. 9 12 1); cf. M. *tamḍā*= ‘a troop, a party’; the word appears to be of Dravidian origin; cf. Kan. *tamḍa*= ‘a multitude, a crowd, a troop, a group, a party’.]

764. **Talavara**— 30 17 10, 30 18 10, 31 3 2, 31 11 1, 31 13 3, 69 6 4, 72 10 4, 82 10 2, 98 16 2, 98 18 11 ‘a town watchman, city guard’.

[Aldorf notes *kottapāla-* as the gloss on the word *talavara-* at 82 10 2; cf. PSM. *talavara*=*nagara-rakṣaka-*, *koṭavāla-*; cf. *talāra*=*nagara-rakṣaka-*, ‘the city gurd’ (D. 5 3); Trivikrama gives *talāra*=*pūrādhyaḥṣa-* (Tr. 1 3 76); cf. *talavara-* occurring in this very sense in JC. (1 11 6 & 2 29 1), PC.I & III, *talāra-* in PC.II, *talera-* in Bh. & *talavarga-*, *talāra-* and *talāraka* in Bṛ. K.; cf. *talāra-*, *talāraka-* & *talārakṣa-*= ‘a police officer’ (Supplement to J. O. I., Baroda, vol. no. 4, p. 149); *talārakṣa-* is a Sanskritisation of Pk. *talāra-*; MW. records *talārakṣa-* in the sense of ‘a body-guard’; cf. G. *talāṭi*= ‘a village officer’. The word appears to be of Dravidian origin; cf. Kan. *talāvāra-*, *talāra*, *talāri*, Ta. *taleyāri*, Te. *talāri*= ‘a watchman, a beadle’. See *talāra-* below.]

765. **Talāra**— 31 6 5 ‘police superintendent of a town, a city guard’.

[Compare *talāra-* in JC. at 3 15 4 & 3 17 3. See note on *talāra-* by A. K. Majumdar in *Bhāratīya Vidyā* volume XVII- nos. 3 & 4 pp. 127- 129: See *talavara-* above.]

766. **Thatta**— 77 3 6 ‘a multitude, a throng, a troop’.

[The relevant passage is - “*daramalai thoṭṭadugghoṭṭa-thatta*”- ‘destroys the troop of strong elephants’; cf. PSM. *thatta*=*samūha*, *yūtha-* quoted

from Supāsanāhacaria; cf. *thaṭṭa*- = *samūha*-, *ghaṭā* = 'row' (KC., Karns., CMC., PC. I, PC. II, PC. III); cf. Hi. *thaṭṭ* or *thaṭṭh*, G. *ṭaṭh*- = 'a throng, a multitude'. It appears from various occurrences that *thaṭṭa*- means 'a troop of elephants or horses assembled for martial purposes; the word seems to be of Dravidian origin; cf. Kan. *thaṭṭu-taṭṭu* and *daṭṭu*- = 'a mass, a multitude, a host, an army, a large number; in Kannaḍa also the word is used in similar context, e. g. "kudureya *thaṭṭu*"- 'a troop of horses', "āneya *thaṭṭu*"- 'a troop of elephants'.]

767. **Palli**— 20 23 4 'a house-lizard'.

[= *viśvambhara*- (gl.); the relevant passage is - "*pallidehamtahu ruhira-bindu nivaḍiu*"- 'a drop of blood from the body of the lizard fell down'; the word is not traceable in PSM.; for the word *viśvambhara*- given in the gloss cf. MW. - 'a kind of scorpion or similar animal', the word being quotable from Susruta according to MW.; Deśināma-mālā gives *vesambharā* at 7 77 in the sense of *gṛhagodhā*- 'a small house-lizard'; according to MW. *palli*- has a meaning 'a small house-lizard' from Lexicons only; the word is of Dravidian origin; cf. Kan. *palli*-, *halli*-, Ta., Te., Mal., Tu., *palli*- = 'a small house-lizard, Lacerta gecko'. Kittel compares the word with Kan. *pala*- = 'a sound in imitation of the chirping of birds at dawn, *patumbu*- = 'to lament' etc. and states - '*palli* has got its name probably from its well-known sounds' (See Kittel's Kannada-English Dictionary, Preface, p. XXI).]

768. **Pasamḍi**— 9 7 1, 9 28 4, 28 3 8, 41 5 8, 59 3 6, 82 7 8, 96 7 10 'gold'.

[= *suvarṇa*-, *kanaka*- (gl.); cf. *pasamḍi*- = *suvarṇa* = 'gold' (D. 6 10; Tr. 3 4 298); cf. *pasamḍi*- in the same sense occurring in PC. III and Līlāval. The word appears to be of Dravidian origin; cf. Te. *pasidi*- = 'gold'.]

769. **Pālidhaya**— 12 9 2, 41 15 2 'a tiny banner, a kind of flag'.

[Gloss renders it with *vamśa-veṣṭita-patākā*- at 12 9 2 and with *kṣudra-dhvaja*- at 41 1 52; at 41 15 2 *pālidhaya* occurs along with *mahādhaya*, hence perhaps the commentator takes *pālidhaya* to mean *kṣudra-dhvaja*- 'small flags' as contrasted with 'large flags'; the word occurs in NC. also at 9 23 7 along with *garuḍaddhaya*-. At JC. 4 7 6 the word *pāraddhaya*- occurs with a variant reading '*pāladdhiya*'¹. Looking

1. See Jasaharacariu, Vaidya, P. L., Karanja, 1931, p. 79.

to the context, it appears that the reading should be 'pālidhaya-'. Then the relevant passage would be - "pālidhaya uppari parighulamtu"- 'the tiny banners dangling above'. This word is not traceable in PSM.; in Kannaḍa *pāli-* is known in the sense of 'a banner'; it is likely *pālidhaya-* is 'a particular kind of banner' and the first part of the compound may be a loan word from Kannaḍa. This word appears to be a case of "translation compound" suggested by S. K. Chatterji in his paper on "Polyglottism in Indo-Aryan" (Proceedings and Transaction of the Seventh All-India Oriental Conference, 1933, pp. 177-189.)

770. **Piñjana-** 88 21 14 'a bow-shaped instrument used for cleaning cotton'. [Compare PSM. *piñjana-*= 'carding cotton'; Hemacandra at D. 7 63 renders *vihanṇaṇi* with *piñjanaṇi*, 'a bow-shaped instrument used for cleaning cotton'; cf. *piñjana-* occurring in this very sense in Yt.; cf. MW. *piñjā(L)*= 'cotton' and *piñjana(L)*= 'a bow or a bow-shaped instrument used for cleaning cotton'; cf. M. *piñj-ñe*, G. *piñj-vū*= 'to card'. The word appears to be of Dravidian origin; cf. Kan. *piñji*= 'a quantity or skein of cotton, Kan. *piñju*, Te., Mal. *piccu*= 'to card cotton' and Kan. *piñjāra*= 'a carder or comber of cotton'.]
771. **Pillaya-** 61 11 12, 99 17 20 'young one (of a bird or smaller animals)'. [The gloss renders *pādala-pillaya-* with *bāla-haṃsa-*, *haṃsa-bāla*; cf. *pillha-*= *laghu-pakṣi-rūpam*= 'a young bird' (D. 6 46); cf. PSM. *pella-*(D)= *śiṣu*; *bālaka*= 'an infant, a young one', and *pilua-*(D)= *śāvaka*= 'a young one of an animal'; cf. *pilla*= 'young one of a bird or animal' (NC., KC.); cf. *pilla-* in the same sense in JC. (3 13 17) and *pella-* at JC. 4 18 6; the word occurs compounded with *pādala-* in all the occurrences of MP. JC. and KC., while in NC. it occurs as *majjāraya-pillau*; cf. Hi. *pilla*= 'a cub, a pup', cf. M. *pillu-*, Koṅ. *pila*= 'a young one of the smaller beasts, of birds or of reptiles'. The word appears to be of Dravidian origin; cf. Kan. *pilla*, Te. *pille*= 'smallness', Kan., Mal. *Pille*, Ta. Te. *pillai*= 'small or petty, a child a young one of any animal' and Te. *pilla*= 'a girl'.]
772. **Pulli-** 25 16 4, 27 9 2 'a tiger'. [= *vyāghra-*(gl.); cf. *pulli*= *vyāghra-* 'a tiger', *simha-*, 'a lion' (D. 6 79); Trivikrama records *pulli* only in the sense of 'a tiger'. (Tr. 3 4 194); PSM. notes one occurrence of the word in the sense of 'a lion' quoting from *Supāsanāhacariya-*; *pulli* occurs in this sense in CMC. and JC. (2 27 3). The word appears to be of Dravidian origin; cf. Kan. *puli*, *huli*, Ta., Te., Mal., Tu. *pili*= 'a tiger'.]

773. **Potta-** 6 8 13, 9 8 15, 36 10 9 'the belly, the stomach'.

[Compare *poṭṭa*= *udaram*, 'the belly' (D. 6 60); cf. PSM. *poṭṭi*= *udara-peṣi-*; cf. *poṭṭa-* occurring in this very sense in JC. (3 7 1), CMC., Sam. K., & *poṭ-* in KC.; at JC. 2 28 7 *poṭṭulla-* (*poṭṭa-*+*ulla-* suffix) v.l. *peṭṭulla-* (*peṭṭa-*+suffix-*ulla-*) is used in the derogatory sense of belly, that is to mean, 'this wretched belly'; cf. M. *poṭ* Koṅ *poṭ*= 'the stomach'. See ND. *peṭ*= 'belly, stomach'. The word seems to be of Dravidian origin; cf. Kan. *poṭṭe*, *hoṭṭe*, Te. *poṭṭa*= 'the belly, the stomach'.]

774. **Bomdi-** 2 10 9, 11 25 5, 43 4 2, 50 10 9, 69 28 8, 90 13 13, 'the body'.

[=*śarīram* (gl.); Hemacandra records in Deśināmamālā at 6 99 *boṃḍi* in the sense of *rūpa*= 'form', *śarīra*= 'body' and *mukha*= 'face' and also records the opinion of an authority according to which in the last sense the form of the word is *boṃdam*; Trivikrama records the word *boṃḍi-* in the sense of *rūpam* and *vacanam* (Tr. 3 4 72, 753); cf. *boṃḍi*= 'body' (Pāi. 97). The word appears to be of Dravidian origin. cf. Te. *poṃḍi*= 'body'.]

775. **Misiya-** 11 24 11, 65 13 5 'the moustaches and the beard'.

[=*śmaśruḥ dāḍikā*, *śmaśrukūrca*-(gl.); this word is not recorded in PSM.; this word appears to be of Dravidian origin; cf. Kan., Ta. *mīse* Mal. *mīse*, Te. *mīsa*= 'the moustaches' and Ta. *masir*= 'the beard'.]

776. **Mūravia-** 12 11 10 (v.l. *sūravia-*) 'boiled, heated'.

[=*utkalita-*, *tāpita-* (gl.); Vaidya has rendered it with *kvathita-*; the relevant passage is - "*mūraviu takku avicittiyāi ghiu chaḍḍiu*"- 'leaving aside ghee, the absent-minded lady started boiling the butter-milk'; the word is not traceable in PSM. It is likely that it is of Dravidian origin; cf. Kan. *murunṭu*= 'to cause to burn, to kindle' and Ta. *murugu*, Mal. *mur*= 'to scorch in boiling or frying'.]

777. **Merā-** 2 11 8, 7 1 13, 10 13 1, 13 10 25, 16 18 10, 71 7 11, 72 3 6, 74 7 1, 76 2 1, 85 2 5, 87 13 11 (v.l. *mera-*) 'a limit, a boundary'.

[=*maryādā* (gl.); cf. *merā*= *maryādā*= 'boundary, limit' (D. 6 113); cf. *merā-* in the same sense in JC., NC., KC.; cf. *mēr*= *avadhi*, *maryādā*- (*Jñāneśvari*); cf. MW. *mera* (L)= 'limit boundary'; the word appears to be of Dravidian origin; cf. Kan. *mēre-*, Te., Mal., Ta. *mērai*= 'boundary, limit' and Kan., Te., Mal., Ta. *māru*= 'to go beyond the proper limit'.]

778. **Mehuṇa**— 33 10 6, 61 22 10, 69 18 5, 84 12 8, 90 9 4, 90 15 8, 98 2 13 'paternal aunt's son, maternal uncle's son, brother-in-law i. e. husband's brother or wife's brother'.

[=*mātula-putra-*, *devara-*, *vivāha-vāñchaka-* (gl.); cf. *mehuṇiā*= *patnyā bhagini*= 'a wife's sister, *mātulātmaḥjā*= 'a maternal uncle's daughter'; *mehuṇao pitṛsvasṛsuta iti līṅgapariṇāmeṇa vyākhyeyam*= 'paternal aunt's son' (D. 6 148); Trivikrama also records *mehuṇiā*= *mātulātmaḥjā-*, *syālī* (Tr. 2 1 18); PSM. records one occurrence of *mehuṇiā-* (D) in the sense of 'uncle's son' quoting from Bṛhatkālpaśāstra; cf. *mehuṇaya*= *śyālaka* (PC. I); cf. *mehuṇiyā*= *mātulātmaḥjā-* (PC. III); cf. M. *mevṇā*= 'wife's brother', cf. Koṅ. *mevṇo*= 'maternal uncle's son, paternal aunt's son'; the word appears to be of Dravidian origin; cf. Kan., Tu. *maiduna*= 'paternal aunt's son, husband's brother, wife's brother'.]

779. **Sippira**— 7 19 4, 54 8 5 'straw, husk'.

[=*palāla-* (gl.); cf. *simbira-* and *sippam*= *palāla*= 'straw, husk' (D. 8 28); PSM. records *sippira-* (D) and *sippira-* (D) in the same sense; cf. *sippira-* occurring in this very sense in JC. (3 17 7), PC. II & III; in JC. it is glossed as *palāla-*. The word appears to be of Dravidian origin; cf. Kan. *sippe*= 'the skin of fruits, the rind of sugarcane'.]

780. **Soṇari**— 20 21 1 'a jackal'.

[=*śrgāla-* (gl.); this word is not traceable in PSM.; it is likely that this word is of Dravidian origin; cf. Kan., Ta., Mal., *nari*= 'a jackal, a fox'.]

781. **Huḍukka**— 3 20 4 'a sort of drum'.

[=*vāḍya-viśeṣa-* (gl.); PSM. records *huḍukka-* (D) and *huḍukkā* (D) in the same sense; cf. *huḍukka-* and *huḍukkā* occurring in PV., PC. II & PC. III; cf. MW, *huḍukka* (L) and *huḍukkā*= 'a kind of rattle or a small drum' and *haḍhukka-* (L)= 'a small hand drum, a rattle'; the word appears to be of Dravidian origin; cf. Kan. *huḍukka*= 'a small hour-glass shaped drum' and Ta. *uṭukku-*, Mal. *uṭukka-*, Tu. *uḍuku-*, Te. *uḍuka*= 'a small drum'.]

(b) Words of Persian Origin

782. **Amḡutthala(iya)**— 4 9 7, 31 13 13, 32 14 6, 32 23 13, 33 6 16, 57 9 12, 73 11 12, 73 25 7, 82 3 9, 88 23 8, 99 9 2 'a finger-ring'.

[=*mudrikā* (gl.); cf. *amḡutthalam*= *amḡuliyam*= 'a finger-ring' (D. 1 31 Tr. 3 4 72, 575); cf. *amḡutthalaya-* in PC. II and *amḡutthaliya-* in PC.

III in the same sense; cf. G. Hi. *aṅgūḥi*; the word in its origin is a Persian loan; later on it got popularly connected with Sk. *aṅguṣṭha-*, Pk. *aṅgutṭha-*= 'thumb'; cf. Persian *amguṣṭari-*= 'a finger-ring']

783. *Ṭivilā*— 4 11 3, 17 3 5 'a sort of musical instrument like *tablā*'.

[This word is not recorded in PSM; cf. *ṭivili-*= *vādyā-viśeṣa-* (JC. 2 20 3); cf. *ṭivila-*= 'sort of tabor' (PC.II, PC.III). Cf. *ṭivila-*= *carma-vādyā-viśeṣa* (Jñāneśvarī); the word appears to be very near to Arabic word *tablā-*= 'a kind of drum used as an accompaniment in singing to keep time'.]

784. *Pīlu*— 2 18 3, 4 4 11, 9 4 2, 9 25 12, 14 12 2, 15 6 13, 21 6 14b), 29 8 1, 43 10 10, 52 26 5, 54 10 3, 58 7 7, 69 26 8, 74 1 8a), 93 10 2, 25 14 12 'an elephant'.

[=*hastibāla-*, *gajabāla-*, *gaja-* (gl.); PSM. records *pīlu* in the sense of 'an elephant' quoting from *Samarāiccakabhā-*; cf. *pīlu* in the same sense in NC. and Yt.; cf. MW. *pīlu* (I)= 'an elephant'; the word appears to be of Persian origin; cf. Persian and Arabic *phīla-*, Urdu *pīlu*= 'elephant'; see *pīlubāla-*.]

785. *Pīlubāla*— 41 8 3 'Indra's elephant Airāvata'.

[=*airāvata-* (gl.); see *pīlu-*.]

C 7 PURE DEŚĪ WORDS

786. A-**chitta-** (p.p.) 60 2 3 'untouched'.

[=*asprṣṭa-* (gl.). *a-+chitta-*. See √*chiv-*.]

787. √**Acchoḍ-**— 'to remove forcibly,' 'to tear asunder,' 'to tear away violently,' 'to dash to the ground,' or 'knock against the ground'; *acchoḍai* (pres. 3. 2.) 50 5 11, 60 11 3, 78 16 12; *acchoḍivi* (abs.) 90 4 13; *acchoḍi(y)a-* (p.p.) 7 5 8, 7 10 11, 12 15 6, 65 19 4, 79 11 7, 85 22 7 (v.l. *acchoḍḍiya-*), 93 11 10 (v.l. *atthoḍia-*).

[=*troṭayati* (gl. at 60 11 3), *āsphālita-* (gl. at 85 22 7); the commentator has loosely rendered *acchoḍiya-* at 65 19 4 as *moḥita-* and at 7 10 11 as *kavalita*; cf. √*acchoḍ-* occurring in this very sense in PC.I and PC.III. *acchoḍiya-* occurs in JC. at 2 7 4 and 3 10 8 and is rendered by the editor with *āsphoṭita-*; but here also the above meaning suits the context. Tagare connects *acchoḍia-* with *ākṣoḍita-*.]

The word *acchedio* at 93 11 10 is a misprint for *acchoḍio*. (See Addenda et Corrigenda in NP. Volume III).

At 65 19 4 the commentator has loosely rendered *acchoḍiya-* (as noted above). The meaning 'removed forcibly, torn asunder' would suit the context. Similarly, at 7 10 11 the gloss loosely equates *acchoḍiya-* with *kavalita-*. This sense finds no support from any source. Until we find some other clear passage we need not attribute this sense to *acchoḍiya-*. We can rather interpret the expression - "*khayakāle acchoḍiya-*" as 'dashed against the ground by *khayakāla*'.

PSM. quotes *acchoḍiya-* from Gāthāsaptāśati, 160 and interprets it as *ākṛṣṭa-*, that is, 'pulled'. Really speaking here too, the sense is 'removed forcibly' or 'torn asunder'. PSM. also equates √*acchoḍ-* in the sense of 'to knock on the ground violently, dash to the ground' and quotes from Surasundaricariu. The relevant expression is - "*acchoḍemi silāe-*" - 'I shall dash (him) on the rock'.

788. **Amcoli-**— 65 15 6 (v.l. *accoli-*) 'a lap'.

[=*utsaṅga-* (gl.); the relevant passage is - "*vaisāriya amcolihī-*" - 'he made (her) sit on the lap'. PSM. does not record *amcoli-* or *accoli*; cf. *uccoli-* in the same sense occurring in PC.I. The relevant passages of PC. are as follows :

(1) “*uccolihe caṁḍaicca thiya*” (9 3 1) ‘the moon and the sun occupied the lap’;

(2) “*cumvevi uccolihi vaisāriu*” (20 3 3) – ‘having kissed (Hanumān), Rāvaṇa made him sit on his lap’. In the latter passage, the variant of *uccoli-* is *accholi*. See *uccoli-*.]

789. **Aḍayaṇa** – 19 1 7 ‘unchaste woman, a prostitute’.

[=*pumścali-* (gl.); the relevant passage is — “*kim chajjai aḍayaṇa-lajjiyau*” — ‘what beauty is there in a prostitute’s blushing?’; cf. *aḍayaṇā=*, *aḍayā= asatī=* ‘an unchaste woman’ (D. 1 18); Trivikrama records *aḍaṇā-* (Tr. 2 1 22) and gives its etymology thus: “*aṭeḥ śīl aṇā aḍaṇā aṭanaśīla*”; cf. *aḍayaṇā= pumścali-*, *asatī-* (PC. II).]

790 **Aḍḍaviyaḍḍa**— 83 16 12 ‘cross-wise and helter-skelter’.

[=*vakra-* (gl.); the relevant passage is — “*bhakkhivi jaṁgalu aḍḍaviyaḍḍāṭṭi uppari risihī ṇihittāi haḍḍāṭṭi*” — ‘having eaten the flesh the bones were placed helter-skelter on the (body of the) sage’. *aḍḍaviyaḍḍa-* occurs in JC. at 2 6 12 in the sense of ‘cross-wise, helter-skelter’; the relevant passage is — “*ai-aḍḍaviyaḍḍa-haḍḍa-visamu*” — ‘(the dwarf) had his bones scattered helter-skelter and cross-ways’; cf. *aḍḍadda=* ‘crossways’ (PC.II); PSM. does not note the word. Cf. G. *aḍḍatredā=* ‘lying across’; cf. M. *aḍvatidva*; Koṅ. *aḍvetidve=* ‘rather oblique or transverse; also cross and crooked, intercrossing’; cf. Kan., Tu., *aḍḍa=* ‘sideways’; cf. also G. *aḍḍabid=* ‘densely, thick’.]

In the Sanskritised form of *aḍḍaviyaḍḍa-*, namely, *ardavitardaka-* which occurs in the Upamitibhavaprapaṇcā Kathā of Siddharṣi, the editor, Peter Peterson gives ‘ludicrous, purposeless’ as the meanings in various contexts. But in all the contexts, the meanings or shades of meanings like ‘helter-skelter, oblique, across and aside, besides the point, in a disorderly manner, in all directions’ fit very well. So Peterson’s suggested meanings are to be discarded. The relevant passages of the Upamitibhavaprapaṇcā Kathā are as under:—

“*vadante ardavitardakam*” (p.630, 1.11)– ‘speak in any random and irrelevant manner’.

“*vellate ardavitardakam*” (p.631, 1.16)– ‘wanders across and aside this way and that way’.

“*ardavitardakam ceṣṭante*” (p.991, 1.6)– ‘they behave in a disorderly manner’.

“*bhramito ardavitardakam*” (p.1084. 1.15)– ‘made to wander in all directions— across and aside’.

“ardavitardakam paribhramanam” (p.1130, 1.11)– ‘random and disorderly roaming about’,

791. **Addaṇṇa**— 80 16 17 (v.l. *adaṇṇa*-), 84 7 9, 98 8 6 (v.l. *adaṇṇa*-) ‘agitated, distressed’.

[=*mlānim prāptah, udvigna*- (gl.); at 98 8 6 the gloss loosely equates *addaṇṇa*- with *bhagna*-; here also ‘agitated, distressed’ would suit the context; cf. *addaṇṇa*-, *addaṇa*- = *ākula*= ‘agitated’ (D. 1 15): also *adaṇṇa*- = *ākula* (H. 4 422 illustration, 16); PSM. notes *adaṇṇa*- in the same sense and quotes from *Upadeśapada* in support; cf. *adaṇṇa*- = *ākula*- (PC.I).]

792. **√ Ammaṇuam̃c**— ‘to go some way to see somebody off’, ‘to accompany someone upto a short distance to see him off’;

ammaṇuam̃cahū (inf.) 25 2 5.

[=*kiyanmātra-mārga-volāpanam kartum* (gl.); the relevant passage is — “*ammaṇuam̃cahū ṅsariu rāu*”— ‘the king set forth to go some way to see (them) off’; cf. *ammaṇu-am̃cia*- = *anugamanam*= ‘having followed’ (D. 1 49); cf. *aṇuam̃ci*- = *anugatya* (SR.); the relevant passage in SR. is — “*tasu aṇuam̃ci paluṭṭi visam̃hula vihalamaṇu*”— ‘As I returned after seeing him off, I was much agitated’; cf. also **√ aṇuam̃c**- occurring in Bh. in the same sense. For the word *volāpana*- given in the gloss see Appendix.]

ammaṇu- and *am̃cahū* are printed separately in the text. Vaidya takes them as separate words and gives *kiyanmātram* as the meaning of *ammaṇu*- on the strength of M. *am̃ca*- = ‘a little’¹.

Hemacandra notes *abbhaḍavaṃcia*- as a *Deśya* word at H. 4 395, illustration 3. The commentator takes it in the sense of “*anugamya*”= ‘having gone after, having followed’. It appears likely that this **√ abbhaḍavaṃc**- may not be genetically different from **√ ammaṇuam̃c**-. PSM. analyses *abbhaḍavaṃcia*- as made up of *abbhaḍa*- and *am̃cia*- and consequently it records a word *abbhaḍa*- in the sense of ‘having gone backwards’.

Deśināmamālā knows *ammaṇu-am̃cia*- in the sense of *anugamana*-, and we have Sk., Pk. **√ am̃c**- meaning ‘to go’. So *ammaṇuam̃c*- can be looked upon as consisting of *aṇuam̃c*- (= *anugam*-) and some obscure first element.

793. **Ammābiraa**— 4 4 13, 85 7 5 ‘a lullaby’.

(=*svadeśa-strībāla-prasiddha-rāga-dhvani; jo jo iti nādaviśeṣah* (gl.); PSM. does not record this word; cf. *ammāhīraya*- = ‘lullaby’ (PC.II). Alsdorf

1. See *Mahāpurāna*, Vol.I, Vaidya, P.L., Bombay, 1937, Glossary, p. 663.

has taken it as *ammā+hīra-* and the second member he interprets as 'nāda-viśeṣa-'. Tagare also connects *ammā* with *ammāhīra-*.]

The passages in which *ammāhīraa-* occurs are considered below;

(1) "*sovaṃtau ku vi suihāraeṇa pariyaṃdai ammāhīraeṇa*" (MP. 4 4 13)—
'The sleeping child is being rocked in the cradle with a lullaby pleasant to hear'. The text of the lullaby is as follows :—

"*hohallaru* (v.l. *hullaru*) *jo jo* (v.l. *jo ho* v.l. *hoho*)

suhū suahī pāi paṇavaṃtau bhūyagaṇu

naṃdai rijjhai dukkiyamaleṇa,

kāsu vi malīṇu ṇa hoi maṇu/' (MP.4 4 14-15).

(2) "*ammāhīraeṇa taṃdijjai, ṇiddaṃdhaiyau pariyaṃdijjai*" (MP, 85 7 5)—
(Kṛṣṇa) is being put to sleep by singing lullabies, and contented with sleep he is being rocked in the cradle'. The text of the lullaby here is as follows :—

"*hallaru hallaru jo jo bhāṇṇai, tujjhu pasāē hosai uṇṇai*

halahara bhāyara veriagoyara, tuhū suhū suyahi deva dāmayara/' (MP. 85 7 6-7).

3) "*Katthai diṃbhau pariyaṃdijjai annōhīceu geu jhuṇijjai* ||" (PC. II-24 13 8) 'Somewhere children are being rocked in cradles, and notes of lullabies are being sung'.

Thus, in the above contexts, *ammāhīraa-* means 'a lullaby' or a song used to quiet a baby and put it to sleep while rocking it in a cradle'.

In the Rīṭṭhanemicariu (so far unpublished) also *ammāhīraa=* occurs in this very sense.

794. **Aliyalli**— 12 18 9, 15 13 3, 25 16 6, 85 5 2 'a tiger'.

(= *vyāghra-* (gl.); cf. *aliyalli* recorded at D. 1 56 and *ariyalli* at D. 1 24 in the sense of *vyāghra-* = 'tiger'; Trivikrama gives *allī* in the same sense (Tr. 3 4 195); cf. *aliyalla-* = *vyāghra-* (PC. III).]

795. **√Alliv**— 'to give, to offer'.

allivahi (pres. 2. s.) 25 6 7, 31 28 3.

[= *dehi*, *samarpayā*(gl.); cf. *√alliv* = *√arp* = 'to offer' (H. 4 39; Tr. 2 4 99); cf. *√allav-* in the same sense in PC. I, Bh.; cf. G. *ālvū-* 'to give'.]

796. **√Avaruṃḍ**— 'to embrace, to clasp' :

avaruṃḍami (pres. 1. s.) 71 5 6; *avaruṃḍahi* (pres. 2. s.) 11 18 3, 17 5 11, 32 11 2; *avaruṃḍai* (pres. 3. s.) 85 7 4; *avaruṃḍa-* (p.p.) 1 17 13, 25

6 5 11, 32 11 10, 44 7 3, 65 12 3, 85 24 13, 92 3 13, 94 12 13;
avarum̐divi (abs.) 20 4 10, 57 18 5.

[= *ālingita-* (gl.); cf. *avarum̐dia-*= *parirambha-*= 'embrace' (D. 1 11); cf. \surd *avarum̐d-* in the same sense occurring in J.C. (2 8 1), N.C., K.C., P.C. I, and Bh.; see *avarum̐dāṇa-*.]

797. **Avarum̐dana**— 25 1 5 'an embrace'.

[See \surd *avarum̐d-*.]

798. **A-vihalliya**— (p.p.) 17 11 5.

[= *avicalita-*, *sthira-*(gl.); see \surd *hall-*.]

799. **Asarāla**— 19 2 4, 56 3 14, 70 15 2, 87 4 7, 102 8 9 'in plenty,' 'abundant,' 'unlimited'.

[= *bahula-*, *aparyāpta-* (gl.); Alsdorf notes *bahu* and *aparyanta* as the gloss on *asarāla* at 87 4 7; PSM. does not record this; cf. *asarāla-* occurring in this very sense in P.C. I & II.]

800. **Āyallaa**—48 1 9 'uneasiness due to love'.

[= *kaṭākṣa-*(gl.); cf. *āalla-*= *roga-*= 'disease', *cañcala-*= 'unsteady' (D. 1 75); cf. *āyallaya-*= *prīṭita-*(P.C. II); MW. notes *āyallaka-* as recorded in Lexicons only and gives— "(etymology doubtful) impatience, longing for, missing, regretting".]

The word *āyalla-* occurs in MP. in a compound expression "*amun-iyavanīyāyallao*". *Vanīyāyallao* is rendered in the gloss with *stri-kaṭākṣa-*, and hence the whole compound can be rendered *ajñāta- stri-kaṭākṣa-*= 'one who has not known the side glance of a damsel'. But some more evidence would be necessary to take this meaning as authentic, for, elsewhere *āyalla-* has the sense of 'painfully uneasy (uneasiness due to love)', or 'disturbed state of mind due to love' or 'love-lorn condition of the mind (*madana-vyākulata-*)'.

PSM. renders *āyallayā-* with 'restlessness' and quotes in support of this sense the following passages:—

1) "*mayāṇasaravīhūriyaṅgī sahasā āyallayāṁ pattā*" (Paumacaria of Vim-
 alasūri 8 189) — 'with her limbs shattered with the darts of the
 Love-god, she all at once reached the state of love-lornness'.

2) "*viddho aṇaṅgabāṇehī jhatī āyallayāṁ patto*" (Surasum̐daricaria 16, 110)
 — 'struck by the arrows of the Love-god, he attained the state of
 love-lornness'.

3) "*kiṁ uṇa pia-vaassa maṇṇāllaam̐ attaṇa uidehim̐ akkharehim̐ nivedemi*"
 (Karpūtamāñjari) — 'Dear friend, how can I convey my love-lorn

state in proper words? ' PSM. gives *āyallaya-* as feminine. But in the above mentioned citations, it can be masculine or neuter and not necessarily feminine.

āyalliya- occurs in PC. II at 27 3 7 and the gloss renders it with *prīḍita*; but this is not an ordinary *prīḍā*, for the context is that of *madana-bādhā* and *āyalliya* here means being pierced by arrows of Madana and not simply *prīḍita-*. *āyalliya* also occurs in PC. III at 69 20 10 and *āyallaa-* at 83 2 1 in the same sense. *āyallaa* also occurs in Kamsava-ho at 2 20 in the same sense namely. longing or uneasiness due to love. We may also compare in this connection *āalla* recorded in D. 1 75 in the sense of *roga*='malady.' It remains to be seen whether *āalla-* had also the meaning of 'malady' in general or the Deśināmamālā meaning is just a loose paraphrase of the specialised sense *madanaroga*='malady of love.'

Further *āyalliya-* occurs at 19 3 13 in Bh. The context is the description of Vajjoyara's daughter seeing Dhanamitta and falling in love with him and the consequent love-lorn condition of her. The relevant passage is - "*aṅgai mayañayalliya-* the limbs were love-lorn.' So here also *āyalliya* means 'love-lornness' or disturbed state, uneasiness due to love or love sickness'. *āyallaya* occurs in CMC. also in this very sense. The relevant passage on p. 110 line 5 is "*kumārī saha-sahiḥi kimcivelam acchiūṇa gaya ṇiyaya-bhavaṇam garuya mayañā'yallaya-hiyayā*" - 'The princess remained with her friends for a while and went home with a heart painfully uneasy due to love or with a greatly disturbed state of mind due to love'.

āyallaka- occurs in Merutuṅga's Prabandhacintāmaṇi (p.33, line 8), a Prabandha in Jain Sanskrit. The relevant passage is as follows : "*atha damaranāmā sandhivigrahiko mālava-maṅḍalādāyātaḥ śrī bhojasya sabhām varṇayan mahantaṁ āyallakaṁ janayati.*" - 'After that the minister for peace and war by name Dāmara, who had returned from Mālava, while describing the court of Śrī Bhoja created great longing among all.' In this Hindi translation of Prabandhacintāmaṇi Pandit Hazariprasad Dvivedi has rendered *āyallaka-* with *āścarya-*. Really speaking *āyallaka-* is not 'wonder' or 'marvel'. Here, looking to the context the meaning of *āyallaka-* appears to be 'longing' or 'curious longing'. In the same work *āyallaka-* occurs on page 73 lines 5 & 6 also; the relevant passage is - "*yadvayameva praphullāyallakalaharī-prēryamāṇāḥ*" - 'being pushed by waves of full-fledged longing' The word *āyallaka-* is rendered with *ānanda-* in the Hindi translation. But 'longing' fits in

the context. cf. also *āyallaka-* in the sense of 'longing' noted by Maurice Bloomfield in his "Some aspects of Jain Sanskrit" ¹.

Elsewhere *āyallaka-* is 'longing exclusively with love.' Here it is irrespective of love. It is 'longing' in general. Either the meaning was extended to convey 'longing' in general or it was so previously.

801. √*Ācakkh-* 'to taste, to relish' :

ācakkhiya- (p. p.) 1 7 6.

[Gloss loosely renders it with *bhakṣita-*, 'eaten'; it should be *āsvādita-*, see √*cakkh-*.]

802. √*Āyām-* 'to make miserable, to afflict' :

āyāmijjai (passive 3. s.) 85 17 11.

[=*duḥkhākriyate-*(gl.); Alsdorf notes *dukhyate*, *kleśam utpādyate* as the gloss. (vide *Harivaṃśapurāṇa*); the relevant passage is- "*nāyāmijjai viśahara-sayanē*"- '(he) is not afflicted by the bed of snakes'; this sense of the word is not noted by PSM.]

903 *Ayāmiya-* 87 2 6 'trampled, crushed, pressed down'.

[=*cāmpita-*(gl.); Alsdorf notes *niddalita-* as the gloss here; the relevant passage is- "*nāyasejja āyāmiyam pabalē*"- 'trampled or crushed the bed of snakes with his strength'; PC. I, and PC. III have √*āyām-*=*sāmarthyam kṛ-*, 'exert force, stretch oneself'; this meaning is not noted by PSM.; it is connected with D.I 65 *āyāma-*=*bala-*, 'strength'. Our *āyāmiya-* also seems to be connected with D.I 65 in view of the context.]

804. *Āḍhatta-* 77 6 6 'surrounded with a view to attack'.

[=*veṣṭita-*(gl.); the relevant passage is - "*hari āḍhattau jambuehī*"- the lion was surrounded by jackals'; cf. PSM. *āḍhatta-* (D)=*ākṛānta*, 'attacked'.]

Here *āḍhatta-* is rendered by the gloss with *veṣṭita-*. PSM. quotes a passage from *Samarāīccakahā* wherein the word *āḍhatta-* occurs, according to PSM., in the sense of *ākṛānta-*, 'attacked'. The passage is as follows:- "*ettham̐tarammi vijayavamma-naravaṇṇā āḍhatto lacchinilaya-sāmi sūrateo nāma naravaṇṇā*" (Sam. K. 140) - 'In the meanwhile, the king Vijayavarma attacked the king of *lakṣminilaya*, by name *Sūryatejas*'. In this passage of the *Sam. K.*, we can very well take *āḍhatta-* in the sense of *veṣṭita-*, 'surrounded'. Similarly the word *āḍhatta-* in the *MP.* passage also can be taken to mean *ākṛānta-*. So there is nothing in these two passages which can make us prefer between the two meanings, namely, *ākṛānta-* and *veṣṭita-*. Both suit the context.

1. Festschrift, Jacob Wakernagel, Gottingen, 1923, p. 226.

805. *Āraṇāla*— 7 24 7, 20 5 8, 33 8 6, 38 12 12, 48 10 1, 80 13 3, 94 14 7
'a lotus'.

[=*kamala*-(gl.); cf. *āraṇāla*—=*kamalam*— 'lotus' (D. 1 67); Trivikrama also notes the word in the same sense and gives its etymology thus : "ārād dūre samīpe ca nālamastī āraṇālam" (Tr. 1 4 52); Hemacandra notes *āraṇāla*— as a *tadbhava*— in the sense of *kānjika*— 'sour gruel'. cf. with that MW. *āraṇāla*— 'sour gruel made from the fermentation of boiled rice'; this *āraṇāla*— is quite different from our word.]

806. √*Ālumkḥ*— 'to taste a specimen, to smack' :

ālumkhiya— (p. p.) 13 11 4.

[=*āsvādita*-(gl.): the relevant passage is— "*ālumkhiyāi pikkaī phalai*" 'the ripe fruits were smacked'; the word occurs in JC. at 1 3 8 in the same sense and the relevant passage is — "*govālamuhālumkhiya-phalāi*" — 'the fruits which were smacked by the mouths of cowherds'; √*ālumkḥ*— also occurs in the above sense in NC. at 7 2 11 and the relevant passage is — "*garalāmbaya-phalāi ālumkhai*"— '(the king) smacks the poisonous mangoes'; Hemacandra (H.4 182) and PSM. note the root in the sense of *spṛś*— 'to touch' only. Trivikrama also notes √*ālukkh* in the sense of *spṛś* (Tr. 2 4 132); PSM. also notes √*āluṅgh*— 'to touch' which is nothing but a variation of √*ālumkḥ*—. The meaning in our context as well as in JC. and NC. is specialised.]

807. *Āvagga*— 91 21 11 'totally, wholly, entirely to one's self'.

(=*svāṅga*, *ekalaḥ* (?) (gl.); Alsdorf notes *mūlagī* as the gloss on *āvaggī*; the relevant passage is— "*bhūñjai bhoyaṇu kema vi ṇa dhāi āvagga jāma rasoi khāi*" — 'he eats the entire meals all alone, and is not satiated'. PSM. does not note it; *āvaggau* occurs at NC. 7 6 10 where it is glossed as *lagnam*, *caḍitam*; but here also the word appears to have been used in the sense of 'whole, entire'; the relevant passage in NC. is— "*sāmihe kerau riṇu āvagga ko vi bhāṇai mahu vaṭṭai laggau*" — 'a certain warrior said, "the whole debt of my master is still on me". cf. *āvaggī* occurring in this very sense in PC.I, II & III and *āvaggaya* in PC.III; cf. G. *āvagū*— 'one's own, peculiar. For the words *svāṅga*— and *mūlagī* given in the gloss see Appendix.]

Alsdorf doubtfully takes the reading *āvamgo* and interprets as *apāmārga* recorded at D. 1 62 and Tr. 3 4 80. (vide *Harivaṃśapurāṇa*, Glossary). But he is, on the right lines when he compares G. *mūlgū*, 'entirely' with *mūlagī* given by the gloss in his manuscript.

Many a time *āvaggī-* is used in connection with territory belonging to a king. It connotes 'one's entire ownership or one's own'. It is comparable to Modern Gujarati Adverb *āvū* (or by Metathesis *āvū*) in the sense of 'peculiar to oneself, belonging to oneself'; for example, '*tenī śailī āvū che*' – 'his style has the stamp of his own individuality'.

808. √ *Āsaṁgh-* 'to resort to'.

āsaṁghai (pres 3. s.) 25 22 14, 34 11 5, 70 10 12, 73 30 12, 78 11 14, 83 11 10, 92 11 7; *āsaṁghi(y)a-*(p. p.) 3 12 10, 16 1 7, 27 4 2, 29 15 7, 36 1 4, 40 4 2, 52 21 10, 62 13 2, 73 12 13, 79 13 2, 82 8 7, 89 13 8, 94 6 4, 95 10 14; *āsaṁghivi* (abs.) 41 7 11, 50 5 13, 80 15 4, 87 15 3, 88 4 13, 102 4 12; *āsaṁghiūṇa* (abs.) 59 19 4.

[=*āśrayati*, *āśrita-* (gl.); at 73 30 12, the gloss renders *āsaṁghai* with *āśrayati*, *ākalayati*, *anurañjayati ca*; cf. √ *āsaṁgh-* occurring in this very sense in JC. (2 12 1 & 3 11 13), NC., PC., II, PC. III etc.; *āsaṁgha-* in the sense of *āsamsā-* in PC. II is altogether a different word. cf. also *āsaṁgha-* = 'confidence, trust' (Supplement to J. O. I., Baroda, vol. x, no. 2, p. 109).]

Hemacandra records *āsaṁgha-* in the sense of *icchā-*, 'desire' (D. I 63) and Trivikrama notes the word in the sense of *āsthā* = 'regard, care' (Tr. I 3 40). *āsaṁgha-* in the sense of 'desire' can be connected with *āsamsā-*; cf. Pischel §267, where he postulates **āsamhā-* = *āsamsā-*. But the connection of this sense of √ *āsaṁgh-* with the sense of 'resorting to' is not clear.

PSM. gives *āsaṁghia-* to mean *adhyavasita-* and quotes in support Setubandha.

809. *Āhacca-* 85 23 10 'a stroke'.

[The commentator renders *āhacca-* with *āghātaka-*; PSM. notes *āhacca-* in the sense of *prahāra-*, *āghāta-*. But if we take *āhacca-* here to mean *atyartham* = 'very much' on the authority of D. I 62, then also the meaning suits the context. Alsdorf takes it in the sense of *atyartha-*.]

810. *Ijjā-* 65 21 12, 69 25 3 'mother'.

[=*mātā-*, *upādhyāya-bhāryā* (gl.); PSM. notes *ijjā-* as a *Deśī* word in the sense of 'mother' quoting from *Aṇugadārasutta*. Muni Ratnacandraji's Prakrit dictionary also gives *ijjā-* in the sense of 'mother'. At PC. I 4 9 9b) *ijjā-* is used in the sense of *śvasrū-* = 'mother-in-law'. MW. notes the word in the sense of 'bawd, procuress' as occurring in Lexicons only. This meaning can be connected with the above meaning on the ground that a procuress was generally a *veśyāmātā*.]

811. **Ibbha**— 29 23 8 'a merchant'.

[The relevant passage is— "*taṃ pecchivi viṃbhiu ibbha-taṇau*"— 'seeing him the merchant's son was astonished'. cf. *ibbha*—=*vaṇik*— 'a merchant' (D. 1 79); Muṃ Ratnacandrajī gives *ibbha*— in the sense of 'a person possessing wealth which can cover an elephant together with its litter completely' and *ibbha-kula*— in the sense of 'a family of rich merchants'. In Jain Sanskrit it is used in the sense of 'a chief or leading and prosperous *banīā* of the community'; cf. *ibhya*— 'a wealthy man' (Supplement to J. O. I., Baroda. vol. x. no. 2 p. 110). MW. records it in the sense of 'elephant' and not merchant'.]

812. **Ī**— 67 14 8 'Goddess of wealth'.

[=*lakṣmī* (gl.); PSM. does not record this word; cf. MW. 1 (L)= 'Name of Lakṣmī'.]

813. **Ui**— 28 36 34 'See ! look !'

[=*paśya* (gl.); the relevant passage is— "*ui māi*"— 'O mother, look !' cf. *ua*—=*paśya*— 'look !' (D. 1 86; H. 2 211) also *uaha*—=*paśyata*— Imp. 2. pl. (D. 1 98); cf. *ua* occurring in this very sense in *Gāthāsaptati*, *uya* in *Lilāvatī* & *Vajjā*. (235) & *uva* in PC. III & *Usā*. (2 56).]

814. **Ukkhaya**— (v. 1. *uggaya*—) 35 7 9, 59 12 6 'raised'.

[This word is used in the context of a sword. cf. *ukkhaya*—=*utkhāta* (H. 1 67); PSM. notes the word *ukkhaya*— and quotes in support *Supāsanāhacaria*; here also the word is used in the context of a sword; the relevant passage is— "*ukkhayakhaggā diṭṭhā*"— they were seen with raised swords'. cf. *ukkhaya*—=" (with *karavāla*) unsheathed, uprooted" (PC. I); cf. *ukkhaya*— in JC. and Bh. and *ukkhāya* in NC. used in the same sense.]

815. **Ukkhusiya**— 71 12 9 'besmeared'.

[=*lipta*— (gl.); the relevant passage is— "*keyairaukkhusiyamāṇavam*"— 'where human beings were smeared with the pollen of *Ketaki*'; this word is not attested anywhere else.]

816. **Uccoli**— 22 15 10, 56 7 7 'folds of a garment near the lap (used to carry something) , the folds of a garment to be tucked into 'the waist-band in front'.

[=*kaṭivastra*— (gl.); cf. *uccola*—=*nivī*—, 'the folds of a garment in front' (D. 1 131); PSM. renders it as "*strī ke kaṭivastra kī nādī*". cf. *uccoli*— occurring in the above sense at JC. 2 28 9. cf. *uccoli*—=*utsaṅga*— 'lap' (PC. I). For the meaning, cf. M. *oṭī*—='the lap of a Dhoti or saree; also such cavity formed with the shoulder-cloth'; see *amcoli*—.]

At D. 1 131 the commentator paraphrases *uccola-* (Masculine) with Sk. *nīvī-*. Ramanujaswami takes this *nīvī-* (and consequently *uccola-*) to mean 'the knot of the wearing garment'. But *nīvī-* in Sk. has two meanings. cf. MW. *nīvī-*= 1) 'a piece of cloth wrapped round the waist (especially as worn by women)', 2) 'the knot of the wearing garment'. *kaṭvastra-* is quite different from 'knot of garment' supposed by Rāmānujaswāmi and PSM. as the meaning of the *deśī* word *uccoli-*. The root of the error lies in misunderstanding Hemacandra's paraphrase- word *nīvī-*.

Further, it is interesting to note that the word under discussion occurs with the spelling *amcoli-* (v. 1, *accoli-*) at MP. 65 15 6. Here it is glossed as *utsaṅga-*= 'lap'. With this meaning, namely, 'lap', but with the spelling *uccoli-* (fem.) it occurs twice in PC. But the meaning 'lap' does not hold good for MP. 22 15 10 or 56 7 7 where it is glossed *kaṭvastra-*. At 22 15 10, the girl gathers vegetables in her fold of garment. The relevant line is - "*sarala-hariya-pattahu tambirayahu, ma'uccoli bhariya māhurayahu*". Here the *uccoli-* is said to have been filled with some vegetable and the girl carries it along with her. Therefore *uccoli-* cannot mean 'lap' here. It means 'fold of dress or garment' and the line can be rendered as - 'I filled up the fold of my garment with reddish vegetables having straight green leaves'.

At 56 7 7 also *uccoli* can be rendered as 'folds of a garment'. The relevant passage is - "*uccolihi aṅgālu nīhittu*" which can be rendered as- 'placed burning charcoal in the folds of garment'. Therefore, the gloss at 56 7 7, namely, *kaṭvastra-* and Vaidya's gloss for *uccoli-* at 22 15 10 are nearer the truth.

The semantic development we can easily figure out. *uccoli-*, to start with, meant 'the fold of a garment', and later on came to mean 'the lap'. Compare a parallel development of meaning in the case of the Gujarati word '*kholo*' which primarily means 'fold of garment' and secondarily 'lap'.

It is not clear whether the variant *amcoli-* at MP. 65 15 6 is the result of the influence of the Sk. *aṅcala-*= 'front part of a garment, the border or end of a garment'.

817. **Uttemta**— 29 13 12 (v.l. *uddemṭa-*), 30 4 7, 31 2 2 'unruly'.

[Vaidya renders it with *unmatta-*; PSM. does not record this. The meaning *uddanda-*, 'unruly' satisfies all the three contexts. In Kannada *uffi* means 'abuse, bad language, overbearing manner'. In Marathi *udāphū-* is 'an unsteady or fickle person'. It is not clear whether *uttemṭa-* v.l. *uddemṭa-* is connected with these.]

818. √Udd— 'to offer one's shoulder, to stretch or extend one's hand'; *uddi(y)a*-(p.p.) 89 12 6, 101 16 15; *uddiyaa*-(p.p.enl.) 84 11 14 (v.1.*odiyaa*= v. 1. *oddiyaa*-).

[=*ūrdhvīkṣita*-(gl.); PSM. does not record this sense of the word; cf. √*udd*- occurring in this very sense at JC. 2 33 6 and the relevant expression here is - "*uddiyakara*-" - 'extended hand'; cf. √*udd*- occurring at NC. 2 12 5 where the passage is- "*uddiyau karu*"- 'extended the hand'; √*udd*- occurs in this sense in CMC. also on p.319, line 17 and the relevant passage is - "*uddio amjali*- 'offered or put (h's) hands (in front of or before some body)'; cf. G. *odvū*= 'to hold forth'; cf. Kan. *oddu*= 'to hold the hands so as to receive, catch or support a thing'. See √*samodd*- and √*udd*- below.]

819. √Udd— 'to offer as a stake':

uddia- (p.p.) 56 2 9.

[Though the gloss renders the word by *hārita*-, really speaking, it means 'offered by way of stake or offered as a stake'; later on in the context *hāramta*- occurs; the relevant passage at 56 2 9 is - "*uddiu-ṇiyarajju*"- 'offered his kingdom as a stake'; cf. *uddia*- occurring at NC. 3 12 6; the relevant passage is- "*uddiyāi nānāvīha-vittai*- 'various kinds of riches were offered as stakes'; cf. *huddā=paṇa*, 'a stake'; cf. M., G. *hod*= 'wager, bet'; cf. Kan. √*oddu*= 'to put a stake or as a stake at play' and *oddu*- 'a stake at play'. See √*odd*- above.]

820. *Unnada*— 102 5 17 (v.1.*na dhalai*) 'asserting itself'.

[The gloss renders it with *pravartante*. The relevant passage is - "*na vi vayanunṇadāi jīṇimdaham*"- The word of Jinendra asserts itself'.]

821. *Uttiviḍi*— 32 20 5 'a pile, a series of objects placed one upon another'.

[=*utramḍi*? (gl.); see *vaṭṭutiviḍi*- and *utturadi*-.]

822. *Utturadi*— (v.1.*uttakadi*- v.1.*utturuḍi*-) 77 6 1 'a pile, a pyramid, a series of objects placed one upon another'.

[=*utramḍi iti bhāṣāyām* (gl.); the relevant passage is - '*bhuvanutturadi-ṇivadane kiṃ huo ṇighoso*'- 'was it a noise of falling of worlds standing one upon the other?' Here the context is of the *bhuvanas*, 'worlds' standing one upon the other and thus forming an *utturadi*-. Hemachandra has recorded *uttiriviḍi*- at D. 1 122 and paraphrased it as - "*ūrdhvōrdhvaṃ bhāṇḍādeḥ sthāpanam*". The rendering of this by Ramānujaswami is inadequate, as he has rendered it 'one above the other'. Really speaking in conformity with the Sk. rendering of the word

it should be 'arrangement as of utensils one upon another'. In one of the Manuscripts of Deśināmamālā the reading is *uttaraviḍi-* which is nearer to M. *utramḍ-*. Trivikrama- gives *uttirivīḍiam* and renders it in Sk. with *uparyuṣaristhānam* (Tr. 3 4 71, 434); cf. M. *utramḍ-*, G. *utraq-* = 'a vertical pile or stack of pots, pitchers etc., a series of pots arranged one upon another'. See *uttiviḍi-* and *vaṭṭuttiviḍi-*.]

823. √*Utthar-* 'to attack, to proceed to fight, to engage actively in fight': *uttharamti* (pres.3 pl.) 61 11 3; *uttharamta-* (pres.p.) 86 9 2 (v.l.*ottharamta-*); *utthariya-* (p.p.) 75 8 6; *uttharivi* (abs.) 78 17 11.

[=yuddhārtham *utthita-* (gl. at 75 8 6), gloss at 61 11 3 loosely renders as *sammukham āgacchanti*. cf. PSM. √*utthar-* = *ā+kram-*, 'to attack'. PSM. also notes *utthariya-*(D) in the sense of *utthita-*. As in all its occurrences, √*utthar-* is used in the context of battle, it should be "yuddhārtham *utthita-*" and not mere *utthita-*. cf. √*utthar-* = *ā+kram-* (Tr. 3 1 94); cf. √*utthar-* in the same sense occurring in PC.II and Bh. See √*otthar-*.]

824. *Uppiccha-* 5 1 11, 14 6 7 (v.l.*upittha-*), 74 4 3 'abounding in,' 'replete with'.

[=*ulbaṇa-* (gl. at 5 1 11 & 14 6 7), *ucchrita-* (gl. at 74 4 3); PSM. notes *uppiccha-* and gives cross-reference to *uppittha-* where one of the meanings given is *ākula-*, 'full'; see *uppeceha-*.]

The reading in the text at 14 6 7 is *uppiccha-* and the whole expression is— "*jhasuppiccha-simdhussarī-jāiṇīo*". Herein *jhasuppiccha-* qualifies *simdhu-* and is rendered by the gloss as *matsyolbaṇa-* i. e., 'full of, abounding in fish'. Therefore, *uppiccha-* is equivalent to 'abounding in'. *jhasuppiccha-* can be rendered as *jhasākula-*, *jhasākṛṇa-*. The other reading *upittha-* possibly stands for *uppittha-*. The Deśināmamālā records three senses for *uppittha-* namely, *trasta-*, 'afraid' or 'frightened'. *kupita-*, 'angry' and *vidhura-* 'distressed, deprived of'. Trivikrama notes *uppittha-* in the sense of *trasta-*, *kruddha-* (Tr. 3 1 132, 35).

At MP. 5 11 1 also, the meaning 'full of, abounding in' fits well. At MP. 74 4 3 gloss renders *uppiccha-* with *ucchrita-*. PSM. on the strength of Jivājivābhigama Sūtra records *ahittha-*, *uppiccha- āula-* (*ākula-*) and *rosabhariya-* as synonyms and at another place *bhīya-* (*bhīta-*), *duya-* (*druta-*, *piḍita-*), *uppiccha* and *uttāla* (*uddhata-*) as synonyms. In that case, *uppiccha-* would mean *ākula-* and *uddhata-*. So at 5 11 1 and 14 6 7 it is used in the sense of *pracura-* which is one of the meanings of *ulbaṇa-* and at 74 4 3 it is used in the sense of *uddhata-*, 'puffed up, arrogant' rendered by the gloss as *ucchrita-*. It is quite

possible that *uppittha*— as recorded in the *Deśināmamālā* and our *uppiccha*— may be different words and there may have resulted some confusion in the spellings and meanings of the two words due to easy inter-changeability of *ccha-* and *ttha-* in the manuscripts.

825. **Uppeccha**— 39 16 2 'abounding in,' 'full of'.

[=*paripūrṇa-* (gl.); the relevant passage is— "*ṇiggau phaṇi garaluppecchaṇ-ayanu*"— 'the snake with eyes full of poison set forth'; this word is not noted by PSM. ; see *uppiccha-*.]

826. **√Ullūr**— 'to pluck, uproot':

ullūriya- (p.p.) 15 3 3, 18 8 7.

[Compare **√ullūr**= *truṭ-*, 'break' (H. 4 116; Tr. 3 1 62); cf. **√ullūr**— occurring in this very sense in JC. (3 6 13), Bh. etc.; see **√lūr-.]**

827. **Ullūria**— 25 21 1 (v.l. *kullūria-*) 'a baker, confectioner'.

[Gloss gives *kanduki-* which may be a Sanskritisation of Pk. *kamdui-*, =Sk. *kāṇḍavika-*. See *kamdui-* at S. no. 294. For the discussion on the word see *kullūria-*.]

828. **Ullova**— 3 9 18, 37 21 5, 87 14 4; **Ulloa**— 12 1 5; **Ullovaya**— 8 7 15, 72 1 5, 94 17 2 'an awning, a canopy'.

[=*ulloca-*, *candrāpaka-*, *candropaka-*, *vitāna-* (gl.); cf. *ulloca*= *vitāna-*, 'canopy' (D. 1 98). In two of the manuscripts of the *Deśināmamālā* the reading is *ullova-*. This reading appears to be preferable in view of the form of the word in MP., JC., NC., Bh. & CMC.; cf. *ulloya-* used in the same sense in JC. (1 16 14), NC., *ulloya-* in *Lilāvai* and CMC. (p. 288, line 6) and *ulloca-* in Yt.; *ullova*— in NC. is glossed *candeva-*; cf. MW. *ulloca*-(L)= 'a canopy'. For the words *candrāpaka-*, *candropaka-* given in the MP. gloss and *candeva* in NC. gloss, see Appendix.]

829. **√Uvvar**— 'to survive, escape, remain':

uvvarasi (pres. 2, s.) 60 8 7 (v.l. *uvvarahi*); *uvvari(y)a* (p.p.) 18 1 15, 39 13 10, 55 3 7, 59 2 13, 66 1 6, 85 5 2, 85 13 4.

[The relevant passages are—1) "*dāḍhāpamjari paḍiu ṇaru ko uvvariū kapa-mitaho*" (18 1 15)— 'Has a man who has fallen in the snare of Yama's claws ever survived?' 2) "*pariyāṇivi uvvariū sesu chammāsu ṇiruttāu*" (59 2 13) 'having known for certain that on'y the last six months remained'; 3) "*uvvariyaṃ kahaṃ pi aliyallahi tīe karaṃgulittayam*"— 'some-how three fingers of the hand escaped from the tiger'. D. 1 132 records *uvvaria-* in the sense of *adhika-*, 'more, abundant'; PSM. notes

it in the sense of *avośiṣṭa-*; cf. $\sqrt{uvvar-}$ occurring in this very sense in JC. (2 23 4, 2 32 3, 4 10 4 & 4 20 9), NC., PC. I, II & Lilāvai; cf. Hi. *ubārṇa*= 'to escape' and *uvera*= 'remainder, residue']

830. **Uvvara**— 16 21 11 'deliverance, relieving, protection'.

[=*uddharāṇa-rakṣaṇa-* (gl.); PSM. does not note this meaning of the word. Tagare connects *uvvara-* with **udvāra(ṇa)*; cf. Hi. *ubārā-*. See *uvvārua-* below.]

831. **Uvvārua**— 37 25 3 'delivered, saved relieved, protected'.

[=*uddharita-* (gl.); Vaidya renders this word with *avośiṣṭa-* (vide MP.I, Glossary). See *uvvāra-*.]

832. **Uhara**— 10 12 9 'a kind of aquatic animal'.

[=*jalacara-viśeṣa-* (gl.); PSM. does not note this word; cf. *avahāra* 'marine monster' (Yt.); see *ohara-*.]

833. **Oilla**— 27 10 2; **Oillaya**— 13 10 3 (v.l. *ovilla-*) 'mounted'.

The passage at 13 10 3 is — "*veyaddhagirihi oillayāi*" — 'who had mounted the Vaitādhya mountain'; cf. *oilla*= *ārūḍha-*, 'mounted' (D. 1 158).]

834. \sqrt{Onall} — 'to hang, suspend':

oṇallia- (p.p.) 7 5 12, 7 22 5.

[=*adhaḥ pātitaḥ* (gl. at 7 5 12); here it is used in a causal sense to mean 'made to hang down'; cf. PSM. $\sqrt{oṇall}$ = *ava+lamb-*, 'to hang'; in support of this PSM. quotes the following passage from Bh. — *kesa-katāvu khamdhe oṇallai*" (9 4 6) — the mass of hair hung loosely on the shoulders'. cf. *oṇallaa-*= *avanata-*, *patita-* (PC.II), 'exhausted, drooping' (PC.III).]

835. \sqrt{Othar} — 'to attack, proceed to the battlefield to fight, engage actively in fight':

otthari(y)a- (p.p.) 75 4 12, 78 9 21, 85 13 4, 88 11 14.

[Gloss loosely renders it with *ucchrita-* at 75 4 12 and *krudhvā āgataḥ* at 85 13 4. cf. *otthariya*= *ākṛānta*, 'attacked' (D. 1 169); cf. PSM. *otthariya*= *avastrīta-*, *vyāpta-*; cf. \sqrt{othar} = *ā+kram* (Lilāvai); Tagare connects *ottharai* with **ava-starati* (vide Historical Grammar of Ap.). See $\sqrt{utthar-}$.]

The relevant passages wherein *otthariya-* occurs are as follows:

1) "*maī kuii raṇaṅgaṇi ottharie*" (75 4 12)—'Being enraged when I proceed to the battlefield to fight'.

2) "*otthariu samatthahi nāṇāsattahi*" (78 2 21)—'Engaged actively in fight by means of various weapons'.

3) "kiha valaddu modiu otthariyau" (85 13 4)—'how he attacked and destroyed the bull'.

4) "saradhārahi vutthau mahumahaṇu, naṁ naṁāvāsi otthariu dhaṇu" (88 11 4) 'Kṛṣṇa showered the volleys of arrows, as a cloud makes an assault at the advent of the rainy season'.

'To attack, to proceed to the battlefield to fight, engage actively in fight, confront in battle'— these are the meanings which fit all the contexts and this is confirmed by D. 1 169— *ottharia*— which is equated with *ākṛānta*—; *ākṛānta*— here should be rendered by 'attacked or confronted in battle' and not by 'seized' as is done by Ramanujaswami¹. The meaning given by Alsdorf and PSM. can be further specified as above.

The word under discussion occurs with the spelling *uttharia*— at MP. 75 8 6. Here it is aptly glossed as "yuddhārtham utthitaḥ". In PC. also *uttharia*— occurs in this very sense.

836. √ *Orāl*— 'to roar' :

orālia—(p.p.) 28 29 1.

[The relevant paassage is — "naṁ kāṇaṇi harinā orāliu" — 'as though the lion roared in the forest'. cf. √ *orāl*—= 'grunt, roar' (PC. III); cf. *orālia*—, 'raised a cry, made a loud sound, (Bh. 7 11 10 & 15 12 12). See *orāli*—.

837. *Orāli*— 5 1 7, 8 7 8 'roar of a lion'.

[=*śabda*—, *dhvani*—(gl.); D. 1 154 notes *oralli*— in the sense of "*dirgha-madhura-dhvani*", 'a long sweet sound'. Trivikrama equates *oralli* with *gabhīra-dirgha-rava*—(Tr. 3 4 172). cf. *orāli*, 'rumbling roar' (PC. II), *orāla garjanā simhanāda* (PC. III). Cf. also *oralli*— in this sense occurring in CMC.; Cf. M. *arōḷi*, 'a loud call, a loud bawling or roaring'. See √ *orāl*—.]

838. √ *Ohatt*— 'to diminish' :

ohattai (pres. 3. s.) 28 23 10, 76 4 13, 79 5 5, 102 4 7; *ohattaa*— (p. p. enl.) 7 18 7, 32 7 3.

[Compare *ohatt*—= 'to diminish, to lessen' (H. 4 419 illustration 4); the relevant passage in this illustration is — "*pekkhu gabhīrima sāyarahō ekka vi kaṇṇa nāhi ohattai*"— 'behold the depth of the ocean, not a drop is lessened'; cf. also *ohatta*—=*apasīta*—, 'gone away' (D. 1 166); cf. √ *ohatt*— in the sense of 'diminish' in PC. I, PC. II & Bh.; cf. G. *oṭ*—, M. *ohṭi*—= 'ebb' and M. *ohatṇe*, 'to flow down or abate'. With the root we may compare ND. *haṭṇu*—= 'to get out of the way, go away, retreat'.]

1. See Deśināmāla, Ramanujaswami, P, V., poona, 1938, Glossary.

839. **Ohara**— 10 2 9, 12 12 19. 87 9 12 'a kind of aquatic animal'.

[=*jalacara viśeṣa-* (gl.); Alsdorf notes the reading *uhara-* at 87 8 12 and gives the meaning 'sea-animal' with a query; this word is not noted by PSM.; cf. *ohara-* in the same sense occurring in PC. I & PC. III See *uhara-*.]

840. **Ohaliya**— 7 5 12, 70 8 2 'washed' 'bathed'

[=*prakṣālita-*, *snāpita-* (gl.); the relevant passages are -1) "*ruhirohaliya-dehu*" (7 5 12) - 'the body washed with blood'; 2) "*vāh-āpavāha-ohaliya-ṇayaṇa*" (70 8 2)- 'eyes bathed with the streams of tears'.]

PSM. gives 'soiled, tarnished' as the meaning of *ohaliya-* The supporting passage quoted from Surasumādicarīa 1 186 and Sanatkumāracarita is- "*amsujalohaliya-gaṃḍayalo*". Now in the light of the gloss of MP. we can say in the case of the passages quoted by PSM., the meaning will be the same, namely, *prakṣālita-*. The passage can be rendered as- "the cheek-region washed by tears". So the meaning 'soiled' or 'tarnished' is to be given up.

841. **Kayāra**— 28 2 14 (v.l. *kayārūya-*), **Kayāra**— 72 10 6 'dirt, rubbish'.

[=*dhūli*, *kacavara-puñjah* (gl); D. 1 11 notes *kayāra-* and renders it with *trṇādyutkara-*; Ramanujaswami renders this with 'a stack of grass'. Though he understands *utkara-* to mean 'a stack', it appears that *utkara-* corresponds to *ukkarāḍa-* recorded by PSM., *ukkurūḍa-* recorded by D. 1 110 and G. *ukkarḍo*, M. *ukirḍā-* and means 'a dung-heap, a heap of refuse'. Cf. also *kacchara-*= *pañka*, 'mud' (D. 2 2) and *kacchara-* v.l. *kaccara-*= *kardama-* (1 r. 3 4 70). Cf. PSM *kayavara-*(D), *kacavāra-*(D)= 'rubbish, dirt'. Cf. *kayāra-* in JC. (3 14 3, 3 14 7 & 3 14 8), Bh. and *kacavara-* in Up. K. in this very sense. MW. records *kaccara-*(L)= 'spoiled by dirt'. Cf. also Jain Sk. *kacavara-* which is a back-formation from Pk. *kayavara-*, *kacavāra-*, Hi. *katavāra-*. Cf. ND. *kacar-*= 'rubbish'.]

The variant at 28 1 14 for *kayāra-* in MB. manuscript is *kayārūya-* glossed as *roga-*. In most of the occurrences of *kayāra* there is no medial nasalisation. This occurrence is unique or may be an error.

842. **Kakkhāḍa**— 11 13 10 'cruel,' 'hard-hearted'.

[=*niṣṭhura-hṛdaya-* (gl.); cf. PSM. *kakkhāḍa-*= *kathora-*, *paraṣa-*; Trivikrama notes this in the sense of *karkaśa*. (Tr. 1 3 105, 44); cf. *kakkhāḍa-* occurring in Bh. and PC.I. There is no etymological connection between *kakkhāḍa-* and *karkaśa-*.]

843. **Kamkelli**— 4 1 6, 9 27 14, 16 12 11, 16 26 10, 22 13 1, 28 14 3, 30 12 5, 33 1 11, 37 6 1, 37 13 10, 38 24 2, 48 13 12, 61 11 12, 71 12 6, 81 18 2. 82 14 7, 89 2 12, 91 20 5, 95 5 1 'Jonesia Asoka'.

[Compare *kamkelli*= *asoka-vrkṣa-*, 'Jonesia Asoka' (D. 2 12). Cf. *kamkelli*- occurring in this very sense in JC. (2 12 3 & 4 17 10), Vajjā. (220) & CMC. and *kamkilli-* in SR.; MW. notes *kankeli-* in this sense and quotes in support from *Bālarāmāyaṇa-*. See *kimkilli-*]

844. **Kaḍacāmcu**— 102 6 4 (v.l. *kavaḍacūmcu-* v.l. *kaḍayavu-*) 'A proper name for the future Jina'.

[=*kaṭapṛū* (gl.); PSM. does not record this. MW. records *kaṭapṛū* in the sense of 'a worm' as recorded in Lexicons only.]

845. **Kaḍamaddaṇa**— 84 13 11 (v.l. *kaḍavamdaṇa-*), 91 15 10 'destruction,' 'annihilation'.

[=*kaṭaka-bhañjana-* (gl.); at 91 15 10 the commentator has given *kaḍa-* in the sense of *samūha-*; but *kaḍamaddaṇa-* in the sense of *vināśa-* suits the context. This is not noted by PSM.; cf. *kaḍamaddaṇa-* in the sense of *vināśa-*, *vidhvamsa-* in PC.II and PC.III. The word *kaḍamaddaṇa-* occurs in NC. at 4 7 11 and at 8 3 11 in this very sense and in the same context namely, of battle. The editor has rendered *kaḍa-* occurring at 8 3 11 with *kaṭa-*, and has not noted *kaḍamaddaṇa* occurring at 4 7 11¹. In most of its occurrences the word is used in association with *bhaḍa-* or *suhaḍa-*, 'warrior' and the context is of war; cf. MW. *kaṭamarda*-(L)= 'Name of Śiva.' The latter part appears to be *mardana-*; but the meaning of the element *kaṭa-* is not clear. See *kaḍavaddaṇa-*.]

846. **Kaḍavaddaṇa**— 59 12 7 (v.l. *kaḍamaddaṇa-*) 'destruction,' 'annihilation'.

[=*prakṭa-cūrṇikaraṇa-* (gl.). Here also, as in the case of *kaḍamaddaṇa-*, the word occurs compounded with *bhaḍa-*, 'warrior'. See *kaḍamaddaṇa-*.]

847. **Kaḍaha**— 76 7 7 'a kind of plant'.

[PSM. notes *kaḍa-* to mean *trṇa-viśeṣa-* and *kaḍahū= vrkṣa-viśeṣa-*. Cf. MW. *kaṭa*-(L)= 'an annual plant, grass'; cf. Kan. *kaḍaha*= 'a tree with orange-coloured fragrant blossoms and with projectting antherae'.]

848. **Kaṇa**— 50 7 5; **Kaṇa(y)a**— 11 16 10, 83 6 6, 94 23 14 'an arrow'.

[=*bāṇa-* (gl.); cf. *kaṇaa*= *iṣu-* 'an arrow' (D. 2 56); cf. *kaṇaya*= *bāṇa-* (PC.I, PC.III & PV.) In Sk. *kaṇa-* is used in the sense of 'a grain, an atom'.]

1. See Nāyakaumārācariu, Jain, H., Karanjs, 1935, Glossary.

At 50 7 5 *kaṇaa-* is shortened as *kaṇa-* as it occurs as a member of a compound *nikkaṇa-*, 'devoid of arrows'; cf. H. 1 269- "*kisalaya-kālāyasa-hṛdaye yaḥ*" and Pischel § 150 for dropping of the final syllable.

849. **Kaṇailla-** 51 5 2 'a door-keeper'.
[=*pratīhāra-*(gl.); cf. *kaḍailla-* v.l. *kaḍailla-*= *pratīhāra-*, 'a door-keeper' (D. 2 15, Tr. 2 1 30, 2). In case *kaḍailla-* is a spelling variant we can explain it as 'one who has most to do with *kaṭaka-*', (*kaṭaka-*= 'a ring used as a handle to pull the door'.)]
850. **Kamṭha-** 25 21 6 (v.l. *kaṭṭha-* v.l. *kola-*), 91 51 4 'a pig, swine'.
[=*sūkara-*(gl.); cf. *kamṭha-*= *sūkara-* 'a pig' (D. 2 51) and (Tr. 3 4 72 630).]
851. **Kaṁdara-** 41 12 6 'hair'.
[=*keśa-*(gl.); the relevant passage is- "*dadha-muṭṭhiḥi uppādiya kaṁdara-*"- with firmly closed fist he plucked the hair'. This word is not recorded in PSM.]
852. **Kaṁdotta-** 29 6 5, 30 15 1, 52 9 5, 73 1 7, 92 14 12 'a blue lotus'.
[=*nīlotpala-*, *padma-*, *utpala-*, *kamala-*(gl.); cf. *kaṁdotta-*= *nīlotpala*, 'a blue lotus' (D. 2 9). Trivikrama gives *utpala-* as the meaning of the word and gives its etymology as follows: "*kandāduttikate udgacchatīti kaṁdottam*" (Tr. 1 4 121, 54): cf. *kaṁdutta-*= *utpala-*, 'lotus' (H. 2 174); cf. *kaṁdotta-* in JC (4 17 14) P.C.I, Bh., Br.K., Kāms., Chand. and *kaṁdutta-* in SR. in the same sense; cf. MW. *kandota* (L), *kandota-*(L), *kandottha-*(L)= 'Nymphaea Esculenta, the blue lotus'. According to Upadhye *kaṁdotta* comes from *kandottha-* (*kanda+uttha-*) which, he says, is a Sk. word. He says that various words like *kāndaṭa-*, *kandota-* etc., noted by lexicographers, are mere back-formations from the Pk. *kaṁdotta-*¹. In that case the word could have two forms: *kaṁdotta-* as well as *kandottha-*, because Sk. *ud-+stha-* is represented in Pk. by *uttha-* and *uṭṭha-*. But everywhere the spelling that is found is *kaṁdotta-*. The de-aspiration would remain unexplained.]
853. **Kappa-** 12 2 8, 39 6 1, 56 5 9, 56 8 2, 58 22 1, 59 10 23, 84 3 16 'tax, tribute, ransom'.
[=*kara-*, *daṇḍa-*, *karabhāra-*(gl.); cf. *kappa-* occurring in this sense in P.C. I & Bh.; PSM. does not record this; *kalpa-* is not used in Sk. in this sense; Burrow & Emeneau note Kan., Tu. *kappa*, Kan. *kappu*, Ta., Mal. *kappam*, Te. *kappamu*= 'tribute, tax'. (See Dravidian Etymological Dictionary).]

1. See Kāmsavaho, Upadhye, A. N., Bombay, 1940, notes, p. 175.

854. **Kappaḍa**— 36 8 9 'a garment,' 'a cloth'.

[Compare PSM. *kappaḍa*— *vastra*—, cf. *kappaḍa*— occurring in JC. (3 36 15), KC., Bh. in the same sense; cf. MW. *karpaṭa*— 'old or patched or ragged garments, rag' (Kathāsaritsāgara). Cf. M.; G. *kappaḍ*—, Hi. *kapḍā*—, Kan. *kappaḍa*—= 'cloth, clothing'.]

855. **Kabbada**— 5 21 3, 20 5 8, 32 3 15 'a settlement'.

[Vaidya renders it with *vasati-viśeṣa*—, The passage at 5 21 3 describes a *kabbada*— as follows— "*kabbadañ mahīharaparīyariyāi*"— 'the *kabbada*s surrounded by mountains'; PSM. gives *kutsita-śahara*— as the meaning of the word; cf. *karbaṭa*—= 'a poor town' (Tri. III) and *karvaṭa*—= 'a settlement surrounded by mountains' (Br.K.) cf. also *kavvaḍa* in this sense in Bh. Cf. also MW. *karvaṭa*—(W)= 'a village, a market town'. *kavaṭa*—= 'a district containing 100 *grāmas*', and *karvaṭaka*—(L)= 'declivity of a mountain'.]

856. **Kammāraṇi**— 4 17 9 'an act of cleaning the musical instruments'.

[=*sarva-vādyānām mṛdādisammārjanām karmāraṇi nāma*— (gl.); the context is of a concert; this is not noted by PSM.]

857. **Karamara**— 9 10 9, 76 7 7 'a sour fruit, Averrhoa Carambola'.

[PSM. does not record this; cf. *karimara*— (PC.I) and *karamara*— (PC.II) under Botanical names; cf. MW. *karmara*—(L), *karmāra*—(L), *karmāra*—(L), *karmaraṅga*—(L), *karmaphala*—(L)= 'Averrhoa Carambola'; cf. also M. *karamara*—, *karamaḷa*—, *karambala*—, Koṅ. *karmbala*—= 'Averrhoa Carambola',]

858. **Karamari**— 73 21 10, 85 1 16 (v.l.*karimari*) 'a slave-girl, a prisoner'

[=*dāsi, bandinī* (gl.); cf. *karamari*—= *haṭhahṛtā strī*, 'a woman abducted by force' (D. 2 15). Trivikrama paraphrases *karamari*— as "*haṭhahṛtā strī bandī*" and gives its etymology thus: "*kareṇa mṛdyamānādākṛṣyata iyyarthe karopaḍad mṛdnāterḍarī*" (Tr. 2 1 30, 105). Obviously Trivikrama is considering *karamari* as made up of two elements, 1st *kara*— and 2nd *marī*— derived from *mar*— which he takes to be equivalent to Sk. *mṛd*—. Cf. Pk. *mal*—= Sk. *mṛd*—. cf. MW. *karamari* (L)= 'a prisoner'.]

859. **Karoḍa**— 65 3 6 'a bull'.

[=*vṛṣabha*—(gl.); cf. *karoḍa*—= *vṛṣabha*—= 'bull' (D. 2 54; Tr.3 4 72, 726).]

860. **Kalamala**— 36 2 6, 40 3 3, 71 5 10 'distress due to jealousy,' 'agitation and restlessness,' 'absence of pleasure arising from longings of love'.

[=*īrsyajanita-kheda-*, *vyākulatva-*, *arati-*(gl.); PSM. notes *kalamala-* in the sense of 'dirt of the stomach' quoting in support from *Tᅇhānāmgasutta-*. The word is used in the sense noted by PSM. in Sam.K. also. Cf. *kalamalaya-* occurring in PC.I in the same sense as MP. cf. Hi. *kalmal=* 'fidget, flutter', M. *kaᅇmaᅇ=* 'nausea preceding vomiting, qualmishness and *taᅇmaᅇ=* 'restlessness through pain'.]

At JC. 2 10 14 *kalayalai* occurs. The variant reading is *kalamalai*. Looking to the context the variant *kalamalai* appears preferable. The relevant passage is- "*kāmuu dajjhāi kalayalai* (v.l. *kalamalai*)"- the *kāmuka* is being burnt or consumed as if by ardent longing'.

The word *kalamalaka-* occurs in Up.K. in the following passages :-

(1) "*tatoᅇtra vidyamāne na sukhāyate madīya-vacanāᅇ utpādayatyaratīᅇ janayati kalamolakam*" (p 421, 1. 12). Here *sukhābhāva-*, *arati-* and *kalamala-* are clearly distinguished.

(2) "*tataᅇ samudvᅇttam- hᅇdayam saᅇjātaᅇ kalamalakah sampannam vamanam*" (p. 520, 1. 6). Here *vyākulatva-*, 'disturbance' and corresponding 'uneasiness' fits in; or here *kalamalaka-* may mean 'nausea preceding vomiting'.

(3) "*hᅇᅇtkalamalakam ghoram vamyamānaᅇ saᅇatyayam*" (p. 528, 1. 18). Here *kalamalaka-* is associated with *vyākulatva* of heart.

So, the meaning surmised by Peter Peterson for *kalamalaka-* occurring in Up.K. namely, 'palpitation of the heart' is to be discarded in the light of the Apabbraᅇsa occurrences.

The word *kalamala-* occurring in the expression "*garbha-kalamala-*"- in the Up.K. appears to be a different word in the sense of 'miserable state of foetus'.

861. **Kasara**— 7 20 4, 8 2 18, 28 28 7, 28 31 9, 32 20 14, 42 7 10 'a bull of low breed who shuns work'.

[The gloss loosely renders *kasara-* with *balivarda-*, 'bull' at 7 20 4 and *vatsatara-*, 'mule' at 8 2 18. At 32 20 14 the commentator has rendered *kasara-* with *pāᅇᅇdura-*. But in the light of the occurrences noted below, we should take it to mean a 'mule' or 'bad bullock'. cf. *kasara=* *adhama-balivarda*, 'a bull of the lowest quality' (D. 2 4). It also occurs in the sense of *gali-vᅇᅇabha-* at H. 4 421, illustration 1). *balivarda-*, *vatsatara-*, *goyuvā-* and 'mischievous bull' rendered by Vaidya are loose-renderings of *kasara*. (See MP. I, Glossary & notes). Cf. *kasara-* used in this sense in GS. and Tri.I; Helen Johnson has rendered with 'a bad tempered or disobedient bullock' (Tri. I);

cf. also *kasara-*, 'a buffalo' (Yt.). In most of the occurrences *kasara-* is contrasted with *dhavala-*, 'an excellent bull'.]

862. **Kāyāṇamtiya**— 57 3 5 (v.l. *kāyāṇamṇiya-*) 'the Guñja berry'.

[=*kākaṇi-*, *guñjā-*(gl.); the relevant passage is - "*kākaṇi kāyāṇamtiya vṇai, savarullau kiṃ motti²⁴ bujjhai*" - 'Does the *śabara* who picks up *guñjā* berries in the forest, know the value of pearls?' cf. *kākaṇi=guñjā-*, 'the *Guñja* berry' (D. 2 21); cf. MW. *kākaṇi*(L), *kākaṇi*(L)= 'a seed of the *Abrus* precatorious used as a weight'; cf. Kittel-*kākaṇi*-= 'a weight, the quarter of a *paṇa-*, and *kākaceṇce*= 'the shrub *Abrus* precatorious'; cf. MW. *guñjā*= '*Abrus* precatorious (bearing a red and black berry which forms the smallest of the jeweller's weight'. (Suśruta).]

863. **Kāṇaṇaa**— (?) 15 24 1 'Lord Brahma'.

[*kāṇaṇae*= *he brahman*(gl.); this is not recorded by PSM; cf. MW. *ka-*= 'name of Brahman' and *kānana*-(L)= 'the face of Brahman'.]

864. **Kāhaliya**— 12 11 13, 23 5 2, 85 10 1 (v.l. *kāhaleya-* v.l. *kāhilaya-*) 'a cowherd'.

[Compare *kāhila*-= *gopāla-*, 'a cowherd' (D. 2 28); Trivikrama also notes the word in the sense of *vatsa-pālaka-*(Tr. 3 4 72, 624); cf. *kāhaliya-* occurring in the sense in JC. (1 21 5) cf. Hi. *kahār*= 'name of a community whose main occupation is carrying palanquins'.]

865. **Kiṃkilli**— 46 6 4 (v.l. *kāmkelli-*) 'Jonesia Asoka'.

[*asoka-ṛkṣa-*(gl.). The variant *kāmkelli* seems preferable. See *kāmkelli-*.]

866. **Kirāḍa**— 29 15 9, 99 7 1, 99 8 5, 'a deceitful merchant, a petty or deceitful Bania (used in ridicule)'.

[=*vaṇik*(gl.); PSM. does not note this word; cf. *kirāḍa*-= occurring in this very sense in NC. & Bh. ; cf. MW. *kirāṭa*-= 'a merchant' (Rājatarāṅgiṇi); cf. also *kirāṭaka-*, 'a deceitful merchant' (J.O.I., Baroda vol. X no. 2. p. 120).]

The word *kirāṭa-* occurs in Śilāṅka's commentary on Sūtrakṛtāṅga (Āgamodaya Samiti edition folio 234) and the quotation is - "*brāh- maṇam doḍamiti brūyāt tathā vaṇijam kirāṭam iti*". It occurs in Bhāgavata Purāna also in Skandha 12 Adhyaya 3 Śloka 35. The quotation is- "*paṇayīṣyati vai kṣudrāḥ kirāṭaḥ kūṭakarīṇaḥ*".

It occurs in Rājatarāṅgiṇi at VIII 132. For other references, see B.J. Sandesara's note on "*kirāṭa*, a merchant" published in the 1st issue of Parab- September, 1960, pages 37 to 41 (monthly organ of Gujarati Literary Conference) and "a note on the word *kirāṭa*, a deceitful merchant" in Bhāratīya Vidyā- vol. VIII pp. 74-75.

kirāṭa- originally might have meant 'a deceitful person', and latter on came to be applied to a merchant because of his deceitful nature. Hence *kirāṭa-* came to mean 'deceitful merchant'.

We do not know if the ancient place-name in Rājasthān, Kirāṭakūpa, modern Kirāḍu contains this *kirāṭa-* as its first constituent¹.

867. **Kilivimḍi**— 52 20 18 (v.l. *kilivamḍi-*) 'slapping of one's arms with one's own palms'.

[=*bāhucchoṭikā-*(gl.); the context is of a battle. This word is not recorded in PSM.; cf. *kilivimḍi-*, *kilivimḍiya-* in PC. II See *karayalavaffi-*]

kilivimḍi- occurs in PC. II also in connection with fight, clutching with arms, slapping one's arm with one's own palm as modern wrestlers do by way of challenge.

868. **Kucchara**— 84 3 19 (v.l. *kocchara-*) 'causing wonder', 'curiosity', or 'competent'.

[=*raikucchara= manohararati-kautukotpādinī*(gl.). Here the meaning 'competent, skillfull' also suits. PSM. does not note it. See *kocchara-*.]

869. **Kuḍamga**— 53 1 4, 86 10 11 'a bower, an arbour of creepers, a thicket'.

[=*laghujhāṭaka-*(=*vrkṣa*) *samūha-*, *hṛsvaśākhah svalpavrkṣah*(gl.); cf. *kuḍaya-*, *kuḍamga= latāgrha-*, 'a bower of creepers' (D. 2 37). Trivikrama notes *kuḍaa-*(Tr. 2 1 30, 107), *kuḍumga-* and *kuḍukka-* (Tr. 2 1 30, 34) in the same sense. PSM. notes *kuḍumga-* in this sense and quotes GS. in support; cf. *kuḍumgaṇa-* in the same sense occurring in JC. (1 21 6) and *kuḍumga-* in PC. I; cf. MW. *kuḍaṅga-*(L) "(found in Prakrit) a bower"; *kuṭaṅgaka-*(L), *kuṭuṅgaka-*(L)= 'an arbour or bower formed of creeping plants' and *kuṭaṅka-*(L)= 'a roof, a thatch'. For the word *jhāṭaka-* given in the gloss see Appendix.]

870. **Kuḍiya**— 76 1 6 (v.l. *khudiya-*) 'broken to pieces', 'wrecked'.

[The expression "*gayapaya-kuḍiyu*" is rendered by the gloss as "*gajapadaih kṣubhitā kampitā khudita vā ākulitā viṣamonnatā ityarthah*"; the relevant passage is - "*gayapayakuḍiya kuhini*" - 'the road wrecked by the trampling of the elephants' feet'. PSM. does not note this word. MW. records √*kuḍ*= 'to plunge, to trifle' (Dhātupāṭha.). The variant given by other manuscripts is *khudiya-* and that is also noted by the gloss. In that case *kuḍiya-* means *khaṇḍita-* and this word may be equated with *viṣamonnata-* in the gloss; cf. *khudīa= khaṇḍita-*(H. 1 53; Tr. 3 1 62); cf. √*khud*= *khaṇḍ-*(NC., KC., Bh., Sam.K., PC.I); cf. MW. √*khund*= 'to break into pieces' (Dhātupāṭha.).]

1. See Epigraphia Indica, Volume XI, p. 72.

871. **Kuḍhi Lagg**— 'to chase a clue or to trail':

kuḍhi laggahi (pres. 2; s.) 60 16 14; *kuḍhi laggivi* (abs.) 92 10 4; *kuḍhi laggi* (p.p. fem) 83 12 12; *kuḍhi laggaa*-(p.p. enl.) 29 14 11, 92 3 3.

[*kuḍhi*=*pr̥ṣṭhe paścāt*(gl.); cf. *kuḍho*=*hṛtānugamanam*, 'following up stolen property' (D. 2 62) and PSM. *kuḍhāvaya*-(D)=*anugamana*-, 'trailing, tracing'; cf. *kuḍhe lagg*- in the same sense in P.C.I.]

872. **Kuṁṭa**—9 8 11, 29 18 9, 61 10 1, 69 20 1, 94 3 4 (y.l. *kuṁṭha*-) 'a cripple,' 'maimed'.

[Compare PSM. *kuṁṭa*-=*hasta-hīna*-; *kuṁṭa*- occurs in JC. (2 17 1 & 2 36 6) and NC. and is rendered with *kubja*- by the editor. But here also 'crippled or maimed' fits in; cf. *kuṁṭa*-, 'hunch-back' (PC. II). cf. *kuṁṭa*- in this very sense in CMC. cf. MW. √*kunṭh*-= 'to be lame or mutilated or blunted or dulled' (Dhātupāṭha); cf. G. *kuṁṭiyo*-, 'hunch-back'; *kuṁṭ*, 'hump'; cf. Kan. *kuṁṭa*-, Mal. *kuṁḍa*-= 'a cripple, a lame man'.]

873. **Kummāṇa**— 71 14 7 'faded, withered'.

[=*mlāna*-(gl.); the relevant passage is - *uppalu savāṇi ṇihittau kummāṇau*— 'the lotus which was worn on the ears was withered'; cf. *kummaṇa*, *kurumāṇa*-= *mlāna*-, 'withered' (D. 2 40). Trivikrama notes the word in the same sense and further states that *kumm*-is a Pk. substitute for *mlā*-. (Tr. 2 1 30, 31); cf. Hi. *kumhlānā*, 'be withered'.]

874. **Kuruviṁḍa**— 28 12 10 'a kind of grass'.

[The gloss loosely renders with *śaṅkha-gharṣaṇam*. The relevant passage is - "*kuruviṁḍu taṇu vi jaṁghājuyaho ṇāsavaṁtu karu daṁtihi*". Here the *upamāna* is the trunk of the elephant; *taṇu* indicates how *upamāna* is inferior to *upameya*. *kuruviṁḍa* is a comparison for *jaṁghā*-. PSM. notes the word in the sense of *maṇi-viśeṣa*- and 'a kind of disease of the thighs'. In support PSM. quotes the following passage from *Aupapātika Sūtra* - "*eṇī kuruviṁḍacatta-vaṭṭāṇu-puvvajāṁghe*". *kuruviṁḍa*- given by Hemacandra in *Deśināmamālā* as the meaning of *koltra*- at D. 2 46 and recorded by Trivikrama at Tr. 1 3 105, 57 and rendered with *padmarāgaviśeṣa* do not appear to be connected with this. cf. MW. *kuruviṁḍa*-(L)= 'a fragrant grass (cyperus rotundus); cf. Kan. *kurukji*, Ta. *kurunḍam*= 'the corundum stone, Spatum adamanticum used for cutting and polishing diamonds. This is nearer the meaning given in the gloss, namely *śaṅkha-gharṣaṇam*.]

875. **Kullūria**— 25 21 1 'baker', 'confectioner'.

[The text gives the reading *ullūria*- and *kandukī*- as the gloss on it. *ullūria*- in this sense is not attested anywhere else. In view of the con-

text and the gloss the variant reading *kullūria-* is to be preferred; cf. *kullaria-*= *kāndavika*, 'a confectioner' (D- 2 41); cf. PSM. *kallariyā-* for which reference is given to *kullariyā-*; under *kullariyā-* PSM. records 'a confectioner's shop'; PSM. also records *kullūriya-* in the sense of 'a confectioner'; cf. *kalluriya-* (fem.)= *kāndavikī* (PC. II); cf. G. *kuler*= 'raw flour of *bājri* or rice mixed with ghee and molasses and used as a food article'. See *ullūria-*.]

876. **Kuvali**— 32 20 15, 32 27 9 'the jujube tree'.

[At 26 2 8 the reading accepted in the constituted text is *badarī-*, but there *kuvalī-* is recorded as a variant reading for *badarī-*, and the gloss on *kuvalī* is *badarī-*. cf. PSM. *kuvalī*(D)= *vrkṣa-viśeṣa-* (Kumārapāla Pratibodha); cf. MW. *kuvalī* in the same sense occurring in Yt.; cf. MW. *kuvalī*(L)= 'the jujube tree'.

877. **Kusa**— 20 15 6, 93 5 3 'reins', 'bridle' 'whip'.

[=*cābuka* (*tarjanaka-*), *valgā*, *kavikā-*(gl.). It is not noted by PSM. cf. *kusa-*, 'a bridle' (NC.). MW. records *kuśa-* in the sense of 'a cord, a horse's bridle' as recorded in Lexicons and compares it with *kaśā* 'a whip, rein, bridle'. Both the occurrences in MP. are in connection with horses: Hence *kusa-* may be something to control the horses, i. e. 'a whip or a bit of a bridle'. cf. also Kañ. *kuśe*= 'a bridle, rein'. For the word *cābuka-* in the gloss at 20 15 6 see Appendix. See *kusapāsa-* below.]

878. **Kusapāsa**— 88 8 17 'bridle,' 'reins', 'whip'.

[=*tarjanaka-*(gl.). Here also the word is used in connection with horses. See *kusa-* above.]

879. **Kusumāla**— 31 18 4, 82 10 4, 100 4 3 'a thief'.

[=*cora-*(gl.); cf. *kusumāla*= *caura-*, 'a thief'. (D. 2 10; Tr. 3 4 72, 148); cf. *kusumāla-* in this sense in PC. II & JC. (3 37 18); cf. MW. *kusumāla*-(D)= 'a thief'.]

880. **Kuhaṇī**— 82 14 12 (v.l. *kuhiṇī*) 'a street,' 'road'.

[=*mārga-*(gl.); the variant reading *kuhiṇī* is preferable. See *kuhiṇī-*.]

881. **Kuhiṇī**— 2 16 1, 9 23 11, 11 14 8, 12 6 4, 14 7 10, 25 22 2, 27 11 8, 35 13 6, 53 9 10, 76 1 6, 93 6 9, 99 11 5 'a street, a road'.

[=*mārga-*(gl.); cf. *kuhiṇī*= *rathya-*, 'a road' (D. 2 62). Trivikrama notes the word as *kuhaṇī-* in the same sense. (Tr. 3 4 72, 253). cf. *kuhiṇī-* in this sense in JC.(4 8 3), PC.I, PC.II, Br. K.; see *kuhaṇī-*.]

882. **Kūvāra**— 83 3 10 'a cry for help', 'rescue, for redress'.

[=*pūtākāra-*(gl.). It is not recorded by PSM. It occurs in NC. in the same sense and cannot be connected with "*kū+ārava*" as suggested by

the editor of NC. cf. also *kūāra-* occurring in this very sense at JC. 2 9 13. Vaidya connects it with “*kū iti rava*” (vide Jasaharacariu, Glossary); cf. *kūvāra-* occurring in this very sense in PC. II & Bh. This usage is peculiar to Apabhraṃśa.]

883. **Ke(y)ā-** 12 11 5, 20 3 10, 41 12 9, 98 17 16 ‘a rope’.

[=*varatrā-*, *rajju-*(gl.); cf. *keā= rajju-*, ‘a rope’ (D. 2 44) and *keṃju= rajju* (Tr. 3 4 72, 730). Kan. *kayira-* is ‘a kind of horse’. Hence *keyā-* may perhaps mean ‘a bit of a bridle’ (*varatrā*).]

884. **Kera-** 16 17 10, 20 14 12, 54 17 5, 58 22 9, 71 3 2 ‘an order,’ ‘a command,’ ‘permission’.

[=*ājñā-* (gl.). It is not noted by PSM. *kera-* occurs in the sense of *sevā-*, ‘service’ in KC., PC. I, Br. K., NC. (5 10 13). The relevant expression in NC. is “*pahu-kera*” - ‘the Lord’s command’.]

885. **Kela-** 15 23 11 ‘a wine-glass’.

[=*madyabhājanam* (gl.); the relevant passage is- “*kelāsavāsa melleppinu*”- ‘having given up the desire for the liquor from the wine-glass’. It is not noted by PSM.]

886. **Kelilli-** 41 2 42 ‘a banner’.

[*dhvaja-*, *patākā-* (gl.); the relevant passage is- “*pañcavaṇṇa-kelillī-cāncalām*”- ‘tremulous with five-coloured banners’. The word is not recorded in PSM.]

887. **Kocchara-** 4 18 1, 9 18 6 (v. 1. *kucchara-*), 28 27 14, 48 4 7, 86 8 2 ‘competent, skilful’.

[=*dakṣa-*, *manojña-* (gl.); at 86 8 2 the gloss loosely renders it with *kautukotpādaka-*. It does not seem to suit the context. Here also *dakṣa-* would fit in well. Alsdorf notes the gloss *manohara-* also for *kocchara-* at 86 8 2. This word is not noted by PSM. See *kucchara-*.]

888. **Koḍḍa-** 30 11 9, 101 3 1 ‘curiosity’ ‘wonder’.

[Compare *koḍḍa-* v. 1. *kuḍḍa= āścarya-*. ‘wonder’ (D. 2 33), *koḍḍa-* v. 1. *kuḍḍa= kautuka-*, ‘curiosity’ (H. 4 422, illustration 9); Trivikrama notes *kuḍḍa= kautuka-* (Tr. 1 3 75); cf. *koḍḍa-*, *kuḍḍaam*, *kuḍḍam* occurring in this sense in Kams., *koḍḍa-* in JC., PC. III & Bh.; cf. MW. *kuḍya-*(L)= ‘curiosity’; cf. M. *koḍ=* ‘holding admiringly or fondly, longing, craving’. See *koḍḍavāṇa-*.]

889. **Koḍḍāvāṇa-** 72 4 9, 80 8 11; **Koḍḍāvāṇiya-** 13 6 1, 59 17 11, 62 1 11, 74 11 3 ‘generating or causing curiosity, wonder, eagerness, etc., wonderstruck’.

[=*kautukotpādaka-*, *kautukotpādinī-*(gl.). *koḍḍāvāṇa-* is Agentive from causative of *koḍḍa-*; cf. *koḍḍāvāṇa-*, *koḍḍāvāṇiya-* occurring in JC. (2 13 3 & 3 26 14), PC. I, PC. II, Cf. G. *koḍḍamaṇu-* = 'full of fond hopes, aspirations', *koḍ-*, 'fond hopes'. See *koḍḍa-*.]

890. **Koṇī**— 69 27 3 'elbow',

[=*koṇāra-*(gl.); the relevant passage is— "*viraiu koṇāhala-kalahāṇau*"— 'a fight involving the blows with elbow ensued'. Trivikrama records *kuhinam* in the sense of *kurpāram*, 'elbow' (Tr. 3 4 72, 139); cf. *kunīya-* = 'to have a withered arm' (Tri. II).]

891. **√Khaṁc**— 'to draw, to pull back, to curb' :

khaṁcai (pres. 3. s.) 9 22 11, 87 11 8, 88 8 11; *khaṁci(y)a-* (p. p.) 13 4 9, 13 9 13, 15 24 8, 17 8 8, 19 2 7, 21 7 8, 58 15 12, 85 19 2, 87 9 1; *khaṁcira* (agent.) 52 16 14.

[Compare PSM. **√khaṁc**—= *kṛś-*, 'to pull'; cf. **√khaṁc**— occurring in JC. (2 17 7), NC., KC., Bh., PC. III. For the parallels from N. I. A. languages see ND. *khāichnu* or *khīenu*—'to draw, pull, attract'.]

892. **Khaṁḍa**— 101 8 12 'head'.

[Compare *khaṁḍa* = *muṁḍam*, 'the head' (D. 2 68); *khaṁḍa-* can be interpreted in two ways. In case it is taken to mean 'head', it can be taken as a Deśya word; otherwise it is a Tadbhava. cf. *khaṁḍa-* occurring in this sense in JC. (4 17 8).]

893. **Khaṁḍaa**— 98 17 10 'a sword'.

[=*khaḍga-* (gl.); cf. PSM. *khaṁḍa-*, *khaṁḍu-* = *khaḍga-*; cf. G. *khaṁḍū-* = 'a sword'.]

894. **Khicca**— 24 11 10 'a dish prepared from rice and pulse boiled together with a few spices'.

[*kaiccahu uppari* = "*khicci upari* (?) *kṛsarāyā upari*" (gl.); the relevant passage is — "*khiccahu uppari ghiu omatthiu*" — 'ghee was poured over the *khicci*'. cf. PSM. *khicca*—(D) = *khicci*, *kṛsarā-*; *khicca-* is equated with "*urupulla-*" by Hemacandra at D. 1 134 and has paraphrased as *dhānyamiśra-* in the vṛtti; cf. MW. *khicca*—= 'a kind of dish (made of rice and peas etc.)' (Naighaṇṭuprakāśa) and *khicci-*, *khicci-* Galano's Dictionary). For the word *khicci* given by the gloss see Appendix.]

In the "Introduction to *Girvāṇapadamañjari* & *Girvāṇa-mañjari*". U. P. Shah has described in detail the *kṛsarāṇna-* (J. O. I., Baroda, vol. 1, no. 2, pp. 69-70). Threrin *kṛsara* is equated with G., M. *khicci* and Hi. *khicari*. But etymologically *khicci-* or *khicca-* have no connection with *kṛsara-*,

895. √**Khutt-** 'to cut off' :

khuttai (pres- 3. s.) 16 7 9.

[Compare √*khutt-*= *tud-*, 'break'. (H. 4 116; Tr. 3 1 62); cf. *kutta-*= *truṭitam*, 'broken' (D. 2 74); cf. √*khutt* in Bh. and √*khut-* in NC. in the same sense; cf. M. *khutṇe*= 'to crop or pluck, to be arrested in progress'; cf. Hi. *koṭnā*= 'to nip'. See √*khud-*.]

896. √**Khud-** 'to chop off', 'to cut off' :

khudami (pres. 1. s.) 74 15 9, 76 4 4; *khudai* (pres. 3. s.) 1 15 8; *khudēppinu* (abs.) 73 27 14; *khudīya-* (p. p.) 86 4 3, 87 2 8.

[Compare *khud-*= *tud-*, 'to break' (H. 4 116; Tr. 3 1 62); cf. √*khud-* in the same sense in JC. (2 10 11), NC., PC. I, II, III, Bh. & Kaṁs.; cf. M. *khudṇe*= 'to crop, pluck, nip off'. See √*khutt-*.]

897. √**Khupp-** 'to plunge', 'to get stuck up', 'to submerge', 'to get embedded', 'to be fixed (as in mud etc.)'.

khuppai (pres. 3. s.) 1 16 5, 77 9 9; *khuppamta-* (pres. p.) 14 7 9, 73 13 6; *khuppa-*(p.p.) 35 9 9; *khutta-*(p. p.) 7 20 4, 12 16 11, 15 18 8, 28 19 7, 31 23 6, 43 8 8, 57 16 5, 58 4 6, 61 8 1, 84 6 2, 94 4 11.

[Gloss loosely renders *khuppai* at 1 16 5 as *skhalati*, and *khutta-* at 43 8 8 as *kṣipta-*; cf. √*khupp-*=√*masj-* 'to plunge' (H. 4 101; Tr. 3 1 45); cf. also *khutta-*= *nimagna-*, 'plunged, submerged' (D. 2 74); cf. √*khupp-* used in the same sense in NC., PC. I, II, III, GS., & Chand. For the parallels in N. I. A. languages see ND. *khopnu*. In most of its occurrences √*khupp-* is used in connection with *paṅka-*, *kaddama-*, *cikkhalla*, 'mud' and means 'to get stuck up in mud'.]

898. **Kheda-** 5 21 3, 18 14 6, 20 5 8, 32 3 15 'a village, a residence of peasants and farmers'.

[At 5 21 3 *kheda-* is described as- "*thiyaduwāsagirisariya*" - 'enclosed with mountains and rivers on both sides'; cf. PSM. *kheda-*= 'a town surrounded by rivers and mountains'. Trivikrama notes *kheda-* in the sense of *grāma-sthānam* (Tr. 3 4 71, 786); cf. *khedaya-* occurring in this very sense in NC. (3 15 11) and *kheda-* in Bh.; cf. MW. *kheda*= 'a village' (Jain), *kheta*= 'a village, residence of peasants and farmers' (Harṣacarita, Jain); cf. M. *khede*= 'a hamlet or small village'.]

899. **Kheri-** 8 1 11, 58 19 8, 66 10 8, 75 10 7, 86 7 9, 91 7 3 'malice mixed with anger due to enmity', 'hostile malice'.

[=*vairam*, *kalaha-*, *vaira-krodha-* (gl.). At 75 10 7 *kheri*= occurs compounded with *vairi-*. PSM. notes *kheri*= in the sense of *kheda-*,

udvega-; cf. *kheri-* occurring in the sense of 'uneasiness, hostile malice' in JC. (4 1 5), NC., PC. I, II, III, Bh. In NC. the commentator renders *kheri-* with *krodha-*, *dveṣa-*.]

900. **Kholla**— 2 13 9, 15 18 8, 20 5 6, 20 23 9, 25 2 8, 41 2 12 'deep, hollow'.

[Vaidya renders it with *gambīra-*; cf. PSM. *kholla*-(D)= *koṭara-*, *gahvara-*, 'a deep cavity, chasm'. (Niṣitacūrṇi); cf. *kholla-* in the sense of 'deep, very deep' in JC., PC. I. cf. M. *khol*-= 'deep' *kholgā*-= 'a pit, a hollow, a cavity'.]

901. **Gaṃjollī(y)a**— 14 14 12, 36 16 7, 83 9 7 'horripilated, thrilled with rapture'.

[=*romāñcita-*, *ullasita-* (gl.); cf. *gaṃjollīa*-= *romāñcita-*, 'horripilated' (D. 2 100); Hemacandra at H. 4 202 notes √*gaṃjull-* and equates it with *ut*-+*las-*. This does not mean 'sport' as rendered by Ramanujaswami (vide *Deśnāmamālā*, edited by Ramanujaswami, Appendix II, p. 103), but is equal to *pulāṇa-*, 'to horripilate'. Trivikrama notes the word as *gajjīlia-* at Tr. 2 1 30, 42 and gives "*sprṣṭe aṅge hāsaḥ pulakaśca*". He further explains it thus - "*aṅge sprṣṭe yo hāso jāyate tasmin pulakārthe ca garjaterīliḥ*". He also notes √*gaṃjoll-*= *ut*-+*las-* (Tr. 3 1 111); *gaṃjollīa-* occurring at JC. 3 36 5 has been rendered with *kṣubdha-* by the editor; but *romāñcita* fits the context; cf. *gaṃjollīya-* in this very sense occurring in PC. I, II, III & Bh.; cf. M. *gañjñe*-= 'to tease, torment'.]

902. **Gaṇiyāri**— 16 23 5, 25 5 2, 32 9 8, 43 3 5, 54 4 2, 57 15 4, 88 6 7, 91 7 10, 93 15 4, 94 4 5, 95 13 7 'a cow-elephant,' 'a female elephant'.

[=*hastini*, *kareṇu*, *kareṇukā*(gl.). It is not noted by PSM.; cf. *gaṇiyāri-* in this sense occurring in PC. I, II, III and *gaṇikā* in Yt.; cf. MW. *gaṇeru*(L)*kaṇeru*(L)= 'a female elephant'.]

903. √**Galatth**— 'to throw off, to push away'.

galatthi(y)a-(p.p.) 12 12 18, 31 27 9, 53 9 7, 69 1 5, 71 17 3, 88 6 6, 90 2 13, 93 11 3.

[Vaidya renders *galatthīya-* at 31 27 9 with *kadarthita-*; cf. *galatthalia* = *kṣipta-*, 'thrown' (D. 2 87) and √*galatth-*= √*kṣip-*, 'to throw' (H. 4 143); cf. *galatthalia*-= *prerita-* (Tr. 3 1 132, 10) and √*gallatth-*= *kṣip-* (Tr. 3 1 79); cf. *galacchīya-* in this very sense occurring in JC. (3 1 6 & 4 2 24) and *galatthīya-* in NC. & KC.; cf. also *galatthīya*-= *prerita*, *kṣipta-*(PC. III) and *galatthāṇa*-= *kṣepāṇa-* (PC. II); cf. √*galatth-* in the

sense of 'ejecting by putting the hand on the throat' in Bh.; cf. Koṅ. *gaḷyaḡacci*= 'turning away or throwing out by force or by collaring'. See *galatlallāṇa-* and *galahatthāṇa-*.]

PSM. equates *galatthā-* with *preraṇā-* and cites a stanza in support from Upadeśapadaṭṭikā. But there also the meaning seems to be *kadarthana-* or *piḍā-* and not *preraṇā-*. PSM. also equates *galatthallia-* with *prerita-* and quotes two stanzas from Setubandha. At these two places in Setubandha namely, at 5 43 and 8 61 *galatthallia-* does mean *prerita*, 'pushed and pressed hard'.

We are not sure whether *galatthā-* is connected with Sk. *asta-*, 'thrown' in which case *galathalla-* would be an extension of *galattha-*.

904. **Galathallāṇa**— 75 11 12 (v.l. *gallatthāṇa-*) 'catching by the neck, collaring, seizing by the collar'.

[=*galahastadāna-*(gl.); cf. PSM. *gallatthalla-*(D)= *galahasta*; cf. *galathalliya-*= 'caught by the nape' (PC. III) and √ *galatthall-*= *nissāray-*(Bh.). See √ *galatth-* and *galahatthāṇa-*.]

905. **Galahatthāṇa**— 8 5 7 (v.l. *galaghallāṇa-* v.l. *galatthallāṇa-*) 'driving away or throwing off by catching by the nape'.

[The relevant passage is - "*parabala-bala-galahatthāṇa-samattha*" - 'capable of throwing off the strength of the rival army by catching by the nape'. Vaidya has rendered it with *grasana-*. Compare *galahastita-*= 'throttled, surpassed' (Supplement to J.O.I., Baroda, vol. VIII no. 2, p. 14).]

906. **Giriyaya**— 74 9 10 'a toy-top'.

[Though the commentator has rendered it with *kanduka-* in view of the sense of the Gujrati word *gariyo* and looking to the shape of the mountain with which *giriyaya-* is compared, it can well mean 'a toy-top' here. The relevant passage where the word *giriyaya-* occurs is as follows- "*giri giriyayasarisu goppau jāsu rayāṇāyaru*" - 'to whom the mountain is like a top and the ocean is like a small puddle'. PSM. does not record this word; cf. *girika-*= 'a ball for playing with' (Yt.); cf. Dialect G. *gariyo*= 'a top (a toy)'; cf. Hindi *girigiri*= 'a kind of toy for children'.]

907. **Gilla**— 4 7 9, 29 5 3, 32 13 9, 39 11 7, 58 16 2, 75 2 10, 84 2 2, 88 5 8, 93 9 5, 96 7 8 'wet', 'moist'.

[=*ārdrā-*(gl.); at 4 7 9 the gloss gives *bhakṣaka-* for *gilla-*. Perhaps the gloss has connected *gilla-* with √ *gil-*, to swallow'. But *ārdrā-* suits the context as the relevant expression is "*lālāgillam*" - 'wet with

saliva'. At 32 13 9 Vaidya has rendered *gilla-* with *grasta-* (vide MP.I, Glossary). But, here also *ārdra-* suits the context. This word is not noted by PSM.; cf. *gilla-* occrring in this very sense in NC. and KC. In both the texts the context is the description of elephant and the relevent expression in both is - "*maya-gilla-gamᅇa*" - 'with temples or forntal globes wet with ichor'. At JC. 1 27 15 also *gilla-* occurs in the same sense and cotext as that of NC. and KC. The relevant expression is "*gilla-gamᅇa*" which qualifies *gamᅇa*, 'the excellent elephant'. The editor has paraphrased this as *śibikāvāhaka* (*śibikā+vāhaka*) rendering *gilla-* with *śibikā* (see JC. Glossary, p. 117). This interpretation does not appear to suit the context nor can we cite any authority for it. We may take *gilla-* here also to mean 'wet' and "*gilla-gamᅇa*" as 'wet temples'. Again in JC., at 4 17 6 *gilla-* occurs in the sense of 'wet' and the relevant expression is - "*vasātu-ppa-gillam*" - 'moist with greasy substance in the form of marrow'. Cf. *gilla-gillolaya* = *atiśaya ārdra-* (PC. I) and *gilla-* = *ārdra-* (PC. I, PC. III). For N.(A. derivatives see ND. *gilo* = 'soft, over-ripe'.]

908. **Guda-** 59 12 8, 75 6 5, 77 13 5 'an elephant's armour'.

[= *guᅇa*, *gajapākhara-* (= *prᅇᅇhāstarāᅇa*), *kuᅇjarasannāha* (gl.); cf. PSM. *guᅇa* = 'an elephant's armour'; cf. *guᅇia* = *sannaddha-* (Tr. 3 1 132, 108) i.e. '(an elephant) made ready with armour on'; cf. *guᅇa-* in the same sense occurring in PC. II, PC. III. In Bh. although the editor has rendered *guᅇiya-* with *alāᅇkᅇᅇta-*, *sajjīkᅇᅇta-* actually the meaning is the same as here i.e. 'armoured'; cf. *guᅇita* = '(an elephant) made ready with armour on' (Supplement to J.O.I., Baroda, vol. X, no. 3 p. 128) and *guᅇa* in the same sense in Chand. and Yt.; cf. MW. *guᅇa*-(L) = 'an elephant's trappings or armour'; cf. Old G. *guᅇvū* = 'to make an elephant ready for fight'.]

909. **√ Gupp-** 'to become entangled in,' 'to be embarrassed':

guppai (pres. 3. s.) 1 16 4, 15 18 6, 83 2 7; *guppamti* (pres. 3. pl.) 13 1 8, 56 8 11; *guppamta* (pres.p.) 7 24 10, 70 18 11, 77 8 13.

[The gloss loosely renders *guppai* at 1 16 4 with *patati*; cf. *guppamtam* = *sammūᅇham*, 'stupefied, bewildered' (D. 2 102) and **√ gupp-** = *vyākuli bhū* (H.4 150). Cf. **√ gupp-** in the sense of 'becoming entangled in' occurring in JC. (4 2 18), NC., KC.; cf. also **√ gupp-** occurring in this very sense in PC. I, II & III; cf. MW. **√ gupp-** = 'to become perplexed or confused (Dhātupāᅇha) (in Prakrit *gappam*, Jain)'.]

910. **Goᅇdala-** 11 16 9, 14 7 2, 17 2 13, 28 27 13, 52 14 1, 59 12 15, 77 8 10, 78 29 1 'a battle-gathering,' 'clamour or tumult and confusion'.

[= *saṅgrāma-*, *melāpaka-*, *yuddha-*(gl.); cf. PSM. *gūṃdala-*(D)= *ānanda-dhvani*; Vaidya renders *gōṃdala-* with 'a gathering'; cf. *gōṃdala-* occurring in NC. and PC.II and *gūṃdala-* in Bh. (18 8 8) & CMC.; cf. MW. *gundala*(L)= 'the sound of a small oblong drum'; cf. M. *gondhal*= 'confusion and perplexity; bustle, stur, hurry-skurry, hurly-burly; a tumultuous festivity in propitiation of Goddess'; and *gondhalne*= 'to intermingle confusedly, to be confounded'. See *gōṃdaliya-*.]

At MP. 11 16 9 the commentator has given *saṅgrāma-* as the alternative meaning. But *melāpaka-* is the basic sense. Because the context is of fighting, the commentator has interpreted *gōṃdala-* as *saṅgrāma-*. It is really speaking 'a gathering for the purpose of fighting'. Similarly, at 14 7 2, 17 2 13, 28 27 13, 52 14 1, 59 12 15 and 78 29 1 *gōṃdala-* refers to 'a battle gathering' or 'a noisy gathering'. At 77 8 10 *gōṃdala-* stands for 'clamour and confusion'; the relevant passage at 77 8 10 is as follows: "*jāyayam ca paḍisuhada-gōṃdalaṃ*" - 'there was a clamour and confusion created among the warriors of the enemy party'.

gōṃdala- occurs in NC. at 4 10 7 where the editor renders it with *ākṛanda-*, and also connects it with *gud-*, 'to play'. But 'a battle gathering or a noisy gathering' would suit the context.

In PC. II also *gōṃdala-* occurs in several places in the sense of 'hubub and confusion' and 'confused mass'. The relevant passage at 40 7 3 is - "*maha-gaya-gōṃdale*" - 'a confused mass of chariots and elephants' and at 40 17 3 - "*maha-gōṃdaluddāma*" - 'great and intense hubub and confusion'.

PSM. records *gūṃdala-* in the sense of *ānanda dhvani* and in support of this quotes from Surasundaricaria. The relevant passage is - "*matta-varakāmiṇī-saṅghakaya-gūṃdalaṃ*" - 'where the group of intoxicated damsels were making hilarious noise'. PSM. also interprets the word in the sense of *harṣa-bhara-ānanda-sandoha-* and in support quotes the following line from Supāsanāhacaria - "*ānanda-gūṃdalaṃ lalai līlavaiḥi parikalīo*" - 'Surrounded by sportive ladies he rocks in joyous clamour'. Thirdly, PSM. notes *gūṃdala-* in the sense of *ānandamagna-* and quotes in support the following line from Supāsanāhacaria - "*īam taha daṭṭhum ānandagūṃdalaṃ*." But here we can just as well take *ānandagūṃdalaṃ* as a *Bahuvrīhi* compound and render the passage 'having seen him so full of joyous and merry confusion'. In that case we are not required to take *gūṃdala-* as an Adjective.

The word *gūṃdala-* occurs in Hemacandra's Chanda'nusāsana at 7 45 1. Here the commentator has rendered it with *vardhalaṃ* or

mardala-dhvani. 'Tumult, hubub and confusion' suits the context. The relevant passage is - "jalahara kari gomdalu niṭṭha ṇa jāṇasi virahiaham" - 'O cloud! You are causing tumult, and you don't realise the pangs of the lovers in separation'. Here the name of the metre is also *gomdalaṃ*.

Thus, as in one direction the word is extended to mean 'battle-gathering', in another direction it is extended to mean *dhvani-*, *śabda-*, *kolāhala-*. This suggests that the basic meaning is 'a noisy crowd'.

For the etymology and the discussion on the meaning of *gomdhala-* see (1) Vāgyapār by Bhayani, H.C., pp. 272-274 and (2) an article "Gaṇḍali nr̥tya" by Deshpande, V.V., in Bhārata Itihāsa maṇḍala quarterly vol. XX, no. 77, June, 1939, pp. 18-20 and (3) the article on "goṇḍali dance" by Śrikanṭha Shastri in Bhārata Itihāsa Maṇḍala vol. XX, no 78, Oct., 1939, pp. 81-82.

911. **Gomdaliya**— 1 3 7, 69 4 3 'gathered'.

[=*Śabdita*-(gl.); the relevant passages are - 1) "*māyānda-gomcha-gomdaliya kīri*" (1 3 7) and 2) "*māyānda-gomda-gomdaliyasui*" (69 4 3) which can be rendered as '(garden) where the parrots have formed a noisy gathering on the cluster of blossoms of mango trees'. *gomdala-* occurs in NC. at I 6 12 and the passage is - "*māyānda-gomchi gomdaliya riṃcha*" which also can be rendered as above. Here also *gomdaliya* means 'gathered'. See *gomdala-*.]

912. **Gobhi**— 10 11 15.

[For the discussion see *gomi-*.]

913. **Gomi**— 10 11 15 'a centipede'.

[*gobhi-* in the text appears to be a misprint; here *gomi-* suits the context; cf. PSM. *gomi*(D)- *tri-indriya jantuviśeṣa*, 'a particular worm with three sense organs'. In the text also *gomi-* is described as *tīṃdiya-*. Ratancandraji's Ardhamāgadhi Dictionary notes *gomi-* in the sense of 'centipede'; cf. Kan. *gomu*= 'a sort of centipede'.]

914. **Gosa**— 1 16 9, 20 14 11 'morning', 'dawn'.

[=*prabhūta*-(gl.); cf. *gosa*= *prabhātam*, 'the dawn, early morning'. (D. 2 96); Trivikrama connects it from *gosarga*= 'day-break, the time at which cows are let loose' (Tr. 1 3 105, 10); cf. *gosa-* occurring in the same sense in PC. III, Līlāvai, SR., Sam.K.; cf. Koṅ. *gosa*= 'morning'.]

915. **Goba**— 17 14 7, 17 14 12a), 17 14 12b) 'a warrior,' 'a brave hero'.
 [The relevant passages are— 1) "*mahilāṇa gohaho mottiyāra*" (17 14 7)—
 'O brave hero (only) before women!' 2) "*mahilāṇa gohu hauṁ sayāṇa-*
maggi gohāṇa gohu kadḍhiyai khaggi" (17 14 12) — "It is true I am a
 hero before the womenfolk so long as I have to deal with gentle-
 men; but when swords are drawn I am the bravest of the bravest'.
 D. 2 89 notes *goha-* in the sense of *bhaṭa-*, 'warrior' and *puruṣa-*,
 'man'. Tr. 3 4 72, 574 notes *gcha-* in the sense of *grāmyajanāgrāṇi*.
goha- occurs in this very sense in NC. at 8 13 2; the relevant
 passage is — "*kiṁ mahu atthi gohu*" — 'Is there anyone hero before
 me?'. *goha-* occurs at JC. 1 23 2 and rendered by the editor with
puruṣa-. Here also the meaning 'warrior or a brave hero' suits the
 context. *goha-* occurs in the sense of *jāra* in PC. II. In Goa Koṅ.
ghou means 'husband'.]
916. **Ghāi**— 52 8 6, 71 5 2, 88 15 9 (*ghāi*) 'Pleonastic Indeclinable, Ex-
 pletive particle usually signifying a counterposition to a position
 previously stated'.
 [= *pādapūraṇe*(gl.); H. 4 424 takes *ghāi* to be *anarthaka* expletive. In
 support of this sense PSM. quotes from Kumārapālacarita; cf. also
khāi(D) and *khāi*(D) — 'an indeclinable used to embellish the sentence;
 or to convey the meaning "again" (PSM). In support of this PSM.
 quotes from Bhagavati Sūtra and Aupapātika Sūtra; cf. *ghāi* occurring
 in PC. I, II, III as an expletive particle and specification of its
 meaning given in the Index to PC. III.]
 We do not know if *ghāi* has any relation with the Vedic particle
 'gha' and the classical Sk. particle "ha".
917. **Ghagghara**— 4 4 4 'a small ornamental bell'.
 [The relevant passage is — "*ghaggharamālālamkiya*" — 'adorned with a
 girdle of small bells'. PSM. does not note it in this sense. Cf.
ghagghara- occurring in JC. (3 2 7), PC. I & PC. III; in the same
 sense. Cf. also *ghargharaka-*, 'a bell used as an ornament' (Tri. II).
 Cf. MW. *ghargharā*(L) = 'a bell hanging on the neck of a horse' and
ghargharī = 'a girdle of small bells of tinkling ornaments worn by
 women' (Bhojaprabandha). Cf. M., Koṅ. *ghāgrī* = 'either a jingling ball
 or a bell as worn on the toes by dancing girls'. Cf. *gharghara-* =
 'either a jingling bell or a metal water-pot' (Suppl. to J. O. I.,
 Baroda, vol. X no. 3, p. 131).]
918. **Ghaṅghala**— 32 7 2, 65 21 11, 74 10 6, 84 6 4 'adversity,' 'turmoil,'
 'full of obstacles,' 'trouble'.

[=*āpad-*, *vighna-prāya-*(gl.); cf. *ghaᅇghala-* = *jhakaᅇa-*, *kalaha-*, 'a quarrel' (H. 4 422). *ghaᅇghala-* occurring at 4 1 10 in NC. is paraphrased by *vighnakara-* and equated with *mathaka-* or *viloᅇaka-* by the editor. But *āpad-* suits the context *ghaᅇghala-* occurs in PC. II in the sense of 'desert, parched land' according to the editor.]

Here at MP. 32 7 2 and also at NC. 4 1 10 the word *ghaᅇghala-* is used in the sense of *āpad-*. On the other hand, Hemacandra in his Apabhraᅇśa grammar 4 422 specifically gives the meaning "*jhakaᅇa-*" i.e. 'quarrel' (cf. G. *jhagᅇo* and Hi., M. *jhagᅇā-* = 'quarrel') and quotes a stanza 4 422 illustration 2) to support the meaning. But it appears that even in the citation given by Hemacandra, the meaning "*āpad-*" suits well and we need not take *ghaᅇghala-* to mean 'quarrel'. The stanza cited and the meaning of that stanza given by Vaidya is as follows :-

"*jiᅇā supurisa tivā ghaᅇghalāi, jiᅇā nai tivā valaᅇai |*

jiᅇā doᅇgara tivā koᅇᅇarāi, hiā visūrai kāi ||"

"Just as there are many good men, so there are many struggles; there are rivers and there are turnings; there are hills and there are hollows; O heart why are you depressed?" (See Vaidya's edition of Sidha-Hema. notes, pp. 701-702).

But to us the stanza appears to yield better meaning if it is rendered in the following manner :-

'As there are good men, so there are adversities attendant upon them; as there are rivers, so there are turnings (along with them); as there are hills, so there are hollows associated with them. O heart, why are you depressed?'

The purport is - as rivers and turnings, hills and hollows are inseparably connected, so also, good men are ever subject to adversities. If this is acceptable, then some new evidence would be required to justify the meaning 'quarrel' given to *ghaᅇghala-* by Hemacandra. Our rendering gives a proper connection of meaning between *sajjana-* and *ghaᅇghala-* as against the one we get from interpreting *ghaᅇghala-* as *kalaha-*.

At MP. 74 40 6 and 84 6 4 *ghaᅇghala-* means the impending *vighna-* or trouble from the opposite party (*pratibhaᅇa-*). The relevant passages are as follows :-

1) "*dullaᅇghāi paᅇibalaghaᅇghalāi*" (74 13 6) - 'It is difficult to oppose the impending troubles from the opposite army'.

2) "*paribhadaghaᅇghalu bhuyabalu kalāᅇi*" (84 6 4) - 'They get the

measure of the impending trouble and the strength of arms of the opponent'.

At MP. 62 21 11 also *ghamghala-* stands for troubles and obstacles'.

ghamghala- occurs at 2 31 5 in JC. The editor has rendered it with *kalaha-* following H. 4 422. But 'trouble' seems to suit the context which is the description of a dog. The relevant passage is - "*bahusū-arakula-ghamghala-vayanu*" - 'possessing a mouth which was a source of trouble for a herd of swine'.

As noted above *ghamghala-* appears to have yet another meaning at PC, II 45 7 8. The relevant passage is as follows :-

"*jalaviṃdu jema ghamghale paḍamtu | jam dīsai taṃ sahasu mahamtu*"//
According to the editor, some meaning like 'desert' or 'parched land' is suitable to the context.

The meaning *moha-* recorded by PSM. is not suitable for any of the above quoted passages.

ghamghala- also occurs in Hemacandra's Chando' nuśāsana at 4 52 1. The commentator interprets the expression "*māṇavisaghamghala*" as '*māṇam vihvālam viśṛṅkhālam vā*'. But it is not clear on what grounds he has taken *visa-ghamghala-* as equivalent to *vihvala-* or *viśṛṅkhala-*. The commentator's rendering would rather presuppose a reading *vihalamghala-* or *visamghala-* which does mean *vihvala-*. But even then the meaning of the line is not quite satisfactory. To describe *māṇa-* as *viśṛṅkhala-* or *vihvala-* is not quite satisfactory. 'Agitation or trouble' can fit in. So "*māṇa-visaghamghala*" can be rendered as - '*māṇa* in the form of vicious trouble or agitation'.

Again *ghamghala-* occurs in the same text at 5 31 1. The expression is "*kayaghamghala-*" and the same commentator has taken *ghamghala-* as *duḥkha-*. Here also 'agitation or disturbance' fits in. So the passage, "*navaghāṇa-maṃḍaleṇa thakka pahia kayaghamghaleṇa*" can be rendered as - 'the wayfarers were halted by the trouble-shooting new clouds'.

919. √Ghatt— 'to throw':

ghattiya-(p.p.) 65 22 8.

[Compare √ghatt= *ksip-*, 'to throw' (H. 4 143; Tr. 3 1 79); cf. √ghatt- occurring in the same sense in NC., PC.I, PC.III, Sam.K.; cf. M. *ghāṭe*= 'thrown, poured'.]

920. √Ghall— 'to throw, put, place':

ghallai (pres. 3. s.) 3 13 2; *ghalli(y)a-* (p.p.) 7 5 12, 17 11 10, 19 5 2, 23 1 12, 36 6 2, 42 1 13, 46 8 9, 49 14 4, 66 10 6, 71 7 6, 82 5 2, 83 6 9.

[At 42 1 3 *ghalliya-* is rendered with *tyakta-*, 'abandoned'; √*ghall* primarily means 'to throw' and hence *tyakta-*= 'thrown away'. One development of meaning is 'placing'. If a thing is placed violently it is 'throwing away'. So 'to abandon' or 'to throw away' is a second development of meaning of √*ghall-*; cf. √*ghall*= *kṣip-*, 'to throw' (H. 4 334). Cf. √*ghall-* occurring in the same sense in JC., NC., KC., PC.I, PC.III, Bh.; cf. M. *ghālne*= 'to throw, pour, thrust into', G, *ghāl-vū*= 'push in' and Koṅ. *ghāluka*= 'to put, place'.]

921. √Ghall— 'to narrate, to tell'.

ghallia-(p.p.) 9 28 12 (v.l. *paghallia-* v.l. *pajhullia-* v.l. *pabullia-*).

[=*kathita-*(gl.); the relevant passage is - "jo ucchehu jinimḍe dhanuṣamca-saehi ghalliu/ tarugharagirikhambhāham so bārahaguṇu bolliu/"] - 'The height which was described as five hundred *dhanuṣ* by the Lord Jina was said to be twelve times the same in the case of the trees, houses, hills and pillars'. This word is not noted by PSM. in this sense; cf. Pujñjābi *gall*= 'to talk of' and Sindhi and Kacchi *gal*= 'talk'.]

922. Ghāra— 7 6 4, 28 27 1, 54 15 3 'a kite'.

[At D.2 107 *ghāri-* is equated with *śakunikākhyah pakṣi-*. Ramanujaswami renders this with 'a hen-sparrow'. But the word *śakuni* in Sk. has two meaning, 1) a kite, 2) a hen-sparrow; cf. MW. *śakuni*= 'a large bird, *grdhra*=vulture or *cilla*=kite'; and *śakuni* (L)= 'a hen-sparrow'. In most of its occurrences *ghāra-* is used in the context of war and hence can be equated with 'a valature or kite' which feeds on carrion'. This is confirmed by the gloss on the word *ghāra-* occurring in NC. at 4 10 7 namely, *grdhra-*. Hence we can render *śakunikā* (and consequently *ghāri-*) with 'a vulture' or 'a kite'; cf. "*cilla ghāri sauni*" (Pāi. 286); cf. *ghāra-* occurring in this very sense in JC. (2 27 12) & KC.; cf. M. *ghār*, Koṅ. *ghāri*= 'a kite'.]

In the light of the meanings in M. and Koṅ. and the rendering *sauni*= (Jain Sk. *śakunika-*, G. *samaḍi-*, *samaḍi-*, 'kite') and *cilla-* (Hi. *cl-*, 'kite'), it appears that mostly *ghāra-* meant 'a kite'. In that case the meaning *grdhra-* or 'vulture' given by the gloss at NC. 4 10 7 and MW. (on the strength of late Laxicons) requires some positive evidence to support it.

323. **Ghuttā**— 16 20 4 'a mouthful or a single gulp of any liquid',

[The relevant passage is - "kim ghuttēna jalahi sosijjai" - 'can the ocean be dried up by a mouthful?' cf. *ghumṭa* = 'a gulp' (H. 4 423 illustration 2); cf. √*ghutt* = 'to drink in a single gulp' (JC. 1 15 9); cf. Hin. *ghūṃṭ* = 'a mouthful' and G. *ghūṃṭ*, 'a puff'; *ghumṭḍo*, 'a gulp'; cf. Kan., Te. *gutaku* = 'a single gulp of any liquid'. See √*ghott* and *ghotta* and *dugghotta*.]

924. √**Ghepp**— 'to grasp, seize':

gheppai (pres. 3. s.) 15 7 4, 38 19 11; *gheppamti* (pres. 3. pl.) 11 33 11.

[Compare √*ghepp* = *grah*-, 'take, seize' (H. 5 256, Tr. 2 4 87); cf. √*ghipp* occurring in this sense in JC., and NC., cf. M. *ghe-ne*, Koṅ. *ghēv-cē* = 'to take, seize, lay hold of'. Pischel postulates a root **ghrp*- to explain the etymology of √*ghepp*-. (See Pischel§ 107, 212, 288 & 548).]

925. **Ghott**— 'to drink':

ghottai (pres. 3. s.) 60 11 2, 85 10 5; *ghottamti* (pres. 3. pl.) 47 14 8; *ghottia*-(p.p.) 68 10 13.

[=*putam*(gl.); cf. √*ghotta* = √*pa*-, 'to drink' (H. 4 10; Tr. 3 1 16); cf. √*ghott* in the same sense occurring in PC. II and √*ghutt* in JC. (2 37 3). See *ghutta*-, *ghotta*- and *dugghotta*-.]

926. **Ghotta**— 56 6 4 'a gulp or mouthful of any liquid'.

[=*gaṇḍūṣa*-(gl.); the relevant expression is - "mahughotta" - 'a mouthful of liquor'. Cf. *ghotta* = 'gulp' (PC. II); cf. M., Koṅ. *ghoṭ* = 'a gulp'. See *ghutta*-, √*ghott*- and *dugghotta*-.]

927. **Ghosāya**— 89 17 11 (v. 1. *ghosai*) 'a kind of vegetable, a species of cucumber known as *Trichosanthes dioeca* or *Luffa acutangula* or *Luffa pentandra*'.

[=*Koṣātakī* (gl.); the relevant passage is - "kari diṇṇāi ghosāyāi-phalāli" 'the *koṣātakī* fruits or the vegetable known as *koṣātakī* were placed in his hands'; cf. *ghosāli* v. 1. *ghosāliyā* = *śaradudbhavo vallibhedah*, 'a kind of creeper growing in autumn' (D.2 111); cf. also PSM. *ghosāḍai* = *latāviṣeṣa*-. Cf. *ghosēḍi-phala*- occurring in Mahāvīracariu. Cf. MW. *koṣātakī* (L) = 'name of a plant and its fruit (*Trichosanthes dioeca* etc.)' and *ghoṣātakī* (L) = 'the plant *sveta-ghoṣa*'; cf. M. *ghosāli*, Koṅ. *ghoṣāḷe* in the same sense. For the word *koṣātakī*- given in the gloss see Appendix.]

928. √Cakkh— 'to taste, relish';

cakkhai (pres. 3.s.) 11 15 4, 23 2 23, 60 23 14, 85 10 7, 83 7 12, 90 17 14; *cakkhamta-* (pres. p.) 22 5 13, 66 7 13; *cakkehi(y)a-* (p.p.) 25 5 13, 43 5 12, 52 21 11, 69 11 1, 73 29 14; *cakkhijjai* (pass. pres. 3. s.) 2 19 4, 65 18 2; *cakkhira* (Agent.) 78 8 7.

[= *svādita-*(gl.) ; cf. √*cakkh* = *ā+svad-* 'taste' (H. 4 258 ; Tr. 3 1 132, 242) ; of. √*cakkh*-in the same sense occurring in JC. (2 16 9 & 3 22 3), NC., Vajja. (223) ; cf. MW. *caᅇᅇaᅇa-*(L)= 'eating a relish to promote drinking' For the derivatives of N.I.A. see ND. *cākhnu*= 'to taste'.]

929. *Caᅇga*—2 6 1, 2 12 1, 6 2 12, 9 14 7, 9 4 13, 9 15 5, 9 28 8, 11 15 6, 11 17 8, 15 17 9, 18 3 8, 20 16 9, 27 6 13, 28 7 7, 28 13 4, 28 32 7, 29 4 5, 35 17 11, 38 20 2, 41 5 3, 44 3 11, 47 5 8, 48 5 12, 48 10 7, 49 1 12, 51 1 11, 52 8 11, 52 24 6, 53 9 9, 57 26 5, 60 10 12, 64 7 3, 65 14 9, 69 17 6, 71 8 10, 71 21 9, 73 4 6, 74 13 3, 74 14 3, 76 3 6, 79 5 13, 85 9 12 'lovely, beautiful, handsome.'

[Compare *caᅇga*-= *cāru-*, 'lovely, beautiful' (D. 3 1) ; cf. *caᅇga*-occurring in this very sense in JC. (4 5 15). NC., KC., PC. I, Bh. and Tri. I. Cf. MW. *caᅇgā* (L)= 'handsome'. For N.I.A. derivatives see ND. *caᅇgā*= 'well, in good health'.]

930. *Caᅇcira*— 58 5 12 'variegated'.

[= *karbura-*(gl.). The relevant expression is - "*caᅇcira-rayāᅇasamūho*" - 'a cluster of variegated jewels'. PSM. does not note it.]

caᅇcira-appears to be formed from √*caᅇc-* by suffix *-ira-*. In Sk. √*caᅇc-* is only known in the sense of 'leap, shake' etc. It is not clear whether this *caᅇc-* in any way is connected with our *caᅇcira-*.

931. *Caᅇcela*— 23 4 13, 52 11 2, 62 2 6 'crooked, curved'.

[= *vakra-* (gl.); the gloss at 52 11 2, *vakraᅇam* appears to be a misprint for *vakraᅇam*. In all the three occurrences the word is used in connection with the beak of a bird and means 'the curved or bent beak'. It is not noted by PSM.]

932. √*Catt*— 'to lick';

cattai (pres. 3. s.) 78 5 9; *cattira* (Agent.) 48 21 7.

[The relevant passage is - "*paᅇᅇkhattiᅇᅇaruᅇhiru siva cattai*" - 'the female jackal licks the blood drawn out by the tip of the arrow'; cf. PSM. √*catt*-(D)= 'to lick'. For N.I.A. derivatives see ND. *cattnu*= 'to lick'.]

933. **Catta**— 1 16 1, 69 23 12, 82 12 2, 99 4 10 'a disciple, a student'.
[=*śiṣya-*, *chātra-* (gl.); cf. PSM- *catta-*(D)= *vidyārthi-*; cf. *catta-* occurring in the same sense in KC.]

934. **√Cad**— 'to climb, ascend, mount' :

caḍai (pres. 3. s.) 10 11 17, 17 2 11, 21 1 13, 23 16 11, 31 29 1, 73 20 6, 75 2 6, *caḍamti* (pres. 3. pl.) 5 17 5, 11 29 17, 20 7 9; *caḍu* (imp. 2.s) 33 1 8; *caḍamti-*(pres. p.) 78 26 10, 85 22 6, 90 8 16; *caḍi(y)a-* (p.p.) 3 9 15, 4 5 16, 9 18 7, 12 5 1, 13 9 8, 17 8 2, 21 10 1, 30 5 7, 33 10 2, 41 12 2, 45 4 1, 50 5 7, 52 10 16, 56 1 2, 57 4 13, 69 25 12, 70 4 6, 71 14 15, 71 17 7, 74 5 7, 75 11 14, 76 8 13, 78 1 1, 78 3 11, 93 7 7; *caḍiṇṇa* (p. p.) 46 8 6; *caḍevi* (abs) 15 13 10; *caḍeppiṇu* (abs.) 2 16 1, 24 8 12, 90 10 9; *caḍivi* (abs.) 57 8 11, 63 3 13; *caḍāvi(y)a-* (caus. p- p.) 1 18 2, 7 21 17, 15 7 7, 23 7 7, 28 18 9, 38 4 10, 41 7 6, 60 14 11, 60 19 3, 70 12 12 73 30 5, 85 23 9, 91 4 2.

[At 33 1 8 *caḍu* is rendered by the gloss *āropaya*; cf. **√cad**= *āruh-*, 'to mount, climb, ascend' (H. 4 206; Tr. 3 1 128); cf. **√cad-** occurring in the same sense in JC., KC., PC. I, II, III, Bh. Vajjā(210; cf. also **√cat-** in this very sense (Supplement to J. O. I., Baroda. vol. X no. 3 p. 132); cf. G. *caḍvū*, M. *caḍhne*, Hi. *caḍhnā*, Kon. *caḍtā* in this sense. Bloch 328a. Turner 164b connect it with I. E. **gelde-*(**gele-* *de-*), an extension of the base **gele-* 'be high, lift high' according to L. H. Gray (JAOS 60 362ff.) and with *-dhe-* extension **gel-dhe-* gives us M., G., Hi., forms.]

935. **Caṁḍila**— 92 1 6 'a barber'.

[=*nāpita-*(gl.); Hemacandra records *caṁḍila-* in the sense of 'a barber' as a *Deśī* word at D. 3 2 and considers *caṁḍila-* in the same sense as *Tatsama* word. Dhanapāla notes *caṁḍila-* in the same sense; cf. Pāi. 101; cf. also MW. *caṁḍila-*(L) and *candila-*(L) in the sense of 'a barber']

936. **√Capp**— 'to press, squeeze, crush, occupy with forces':

cappamti (pres. 3. pl.) 19 4 5, 73 24 12; *cappi(y)a-* (p. p.) 15 4 11, 21 10 9; 28 35 7; 30 11 12, 51 10 7, 73 26 51 (v. l. *caṁpia-*), 85 12 1; 85 22 8, 38 4 3, 88 18 6, 88 20 1, 93 1 13; *cappivi* (abs.) 7 13 12, 9 25 13, 12 18 4, 17 5 6, 21 9 2, 25 4 3, 28 34 8, 30 7 4, 52 7 3, 52 20 9, 54 7 14, 62 11 10, 65 20 6, 79 10 6, 85 4 5, 90 3 8, 93 11 3; *cappevi* (abs) 12 11 3.

[=*haṭhāt*, *balāt vaśīkrītya* (gl.); *cappivi* in the sense of *haṭhāt*, 'with force' is a derivative meaning of **√capp-**. It is a secondary develop-

ment. Cf. PSM $\sqrt{\text{capp}}$ = $\bar{a}+kram$ = and $\sqrt{\text{cāmp}}$ = 'to press' (H. 4 395, illustration 6) ; of. $\sqrt{\text{capp}}$ - occurring in the same sense in JC. (2 18 4), NC., KC, PC. I, II, III & Bh. For the N. I. A. parallels, see ND- *cepnu*- 'to press, squeeze, depress, urge' and *capleti*, 'flat'. Cf Kan. *cappe*, Ta. *cappai*= 'that which is flattened or pressed down'. See *cappana*- and $\sqrt{\text{cāmp}}$ -.]

937. **Cappana**— 34 10 11, 85 20 6, 86 8 7 'pressing, crushing'.

[See $\sqrt{\text{capp}}$ - and $\sqrt{\text{cāmp}}$ -.]

938. $\sqrt{\text{Cappar}}$ — 'to push away, drive away' ;

capparamti (pres. 3 pl.) 54 5 21 ; *capparamta*-(pres. p.) 52 18 8 ; *cappariya*- (p. p) 66 6 5 ; *capparivi* (abs.) 84 6 5.

[=*abhibhavanti*, *adhibhavan*, *ustārīta*-, *vañcayitvā* (gl.). Though the commentator renders $\sqrt{\text{cappar}}$ - differently with *abhibhū*-, *vañc*- and *utsr* or *utsār*- at different places, the meaning 'push away, drive away' suits all the contexts. *ustār*- is the central meaning.]

939. **Capphala**— 23 17 1, 39 10 11, 52 9 1, 60 7 10 (v. l. *cappala*-);

Capphalatta— 3 14 24 (v. l. *cappalatta*- 'falsehood'.

[Although the gloss renders *capphala*- as *capala*-, *niṣphala*- & *cāpalyam*, *asatya*- suits all the contexts.]

At Deśināmamālā 3 20, Hemacandra gives *śekhara-viṣeṣa*= 'a garland for the head' and *asatya*= 'falsehood' as two meanings of *capphala*-. The editor Ramanujaswami paraphrases *asatya*- with 'falsehood', that is, he takes it to be a noun. But under Siddhahema 8 3 38 *capphalaya*- is used as an adjective and accordingly PSM. takes *capphala*- in this sense as an Adjective to mean 'a liar' (*mīthyābhāṣī*-). We have got in MP. *capphala*- as well as *capphalatta*-. As *asatya*- can be used both as a noun and as an adjective, similarly perhaps *capphala*-, though an adjective could be used as a noun meaning 'falsehood' and taking it to be an adjective the abstract suffix '-tīa-' was applied to form the word *capphalatta*- meaning *asatya*-, 'falsehood'. At 3 14 24 also *asatya*- suits well though the gloss renders it with *bahupralāpitva*-. Cf. also PSM. quoting *capphalaya*- from Kumārapālapratibodha 8 79 in the sense of *asatya*- and the meaning given by PSM. to the word *capphalaya*- as *bahumīthyāvādī*- with *bahupralāpitva*-. Hence *bahupralāpitva*-; cf. D. 3 4 *cāmcappara*= *asatya*-, 'falsehood'; Trivikrama records *cappalaa*- in the sense of *mīthyābhāṣī* (Tr. 3 1 30, 23) and renders *capphalam* with *mīthyāvacaḥ* (Tr. 3 4 72, 508).

940. √**Camakk**—‘to walk, wander about’ :

camakkai (pres. 3. s.) 71 14 4 (v. 1. *cammakkai*).

[=*gacchati* (gl.). The relevant passage is— “*kāi vi samāu vi haṁsu camakkai*” — ‘a certain lady walks like a swan’. PSM. does not record it; cf. √*camakk*— in the sense of ‘moving or walking’ from Svayambhūchandas of Svayambhū edited by Velankar, H. D., Chapter IV–VIII published as an Appendix to Velankar’s article— ‘Apabhraṁśa metres II’ published in the journal of University of Bombay, November, 1936 (pp. 69–93), IV. 9 and page 74, stz. 19. The relevant passage is— “*piu parokkhai bhujaga camakkamti*”— ‘In the absense of my beloved, the paramours wander about’; cf. Koṅ. *camkatā*= ‘walks’. See √*cimmakk*—.]

941. √**Camp**—‘to crush, press, squeeze’:

campi(y)a—(p.p.) (v.l. *cappi(y)a*—) 74 14 6, 85 24 10.

[Compare PSM. *cainpaṇa*—(D) = ‘pressing’; cf. √*camp*—= *ā+kram* (Tr. 3 4 64): cf. √*camp*— occurring in this sense in JC. (1 15 8) & PC. II; cf. √*camp*—= ‘to press’ (Supplement to J. O. I. Baroda; vol. x, no. 3, p. 133).]

942. √**Cav**—‘to tell, speak, narrate, say’ :

cavahi (pres. 2. s.) 20 19 7, 20 21 7, 23 7 5, 65 20 7; *cavai* (pres. 3. s.) 3 13 3, 3 16 2, 5 16 12, 5 18 12, 9 2 38, 19 6 7, 22 12 3, 23 2 10, 23 15 14, 23 16 5, 24 14 11, 25 6 3, 28 22 9, 31 13 4, 31 16 11, 32 14 2, 35 7 1, 37 7 8, 39 8 2, 60 8 8, 61 12 5, 61 18 10, 62 4 11, 62 5 13, 69 19 2, 69 25 1, 69 28 12, 70 8 2, 71 3 9, 74 2 7, 74 8 13, 75 7 2, 81 6 11, 81 17 8, 82 17 4, 84 2 13, 99 4 11; *cavamti* (pres. 3. pl.) 1 2 3, 9 4 12, 20 3 5, 31 12 4, 61 6 4, 62 19 9, 73 30 10, 75 9 8; *cavamta* (pres. p.) 1 10 9, 17 7 14, 22 5 8, 28 28 12, 35 1 10, 70 21 7; *cavantiya*— (pres. p. fem. enl.) 3 1 9; *cavevi* (abs.) 11 12 2, 28 29 1; *caveppinu* (abs.) 22 21 8, 32 14 6, 35 11 3, 52 20 4, 56 3 14, 65 14 4; *cavivi* (abs.) 22 7 2, 23 12 3, 27 9 11, 81 12 11; *cavia*— (p.p.) 20 8 1, 37 8 1, 69 34 8.

[Compare √*cav*—, *kath*—, ‘to tell’ (H. 4 2; Tr. 3 1 69) ; cf. √*cav*— occurring in the same sense in JC., NC., KC., PC-I. II & III, Bh. cf. Old G. *cavavū*= ‘to narrate, speak’ and *acavvo*= ‘not said, not described’.]

943. **Cāuri**—6 1 6 ‘a comfortable seat, a cushion’.

[=*gāditi deśi* (gl.); Vaidya renders it with *śayyā*—. The relevant passage is — “*diṅṅai cāuripaṭṭāsanai*” — ‘offered comfortable seats, thrones etc’. It is not noted by PSM. For the word *gādi*— given by the gloss see Appendix]

944. **Cāsa**— 46 5 9 'a furrow made with a plough'.

[=*kṣetrahālarekhā*- (gl.). The relevant passage is - "*sāsehi va cāsapa-inṇaehī*" - 'like grain-seeds which are scattered in furrows'; cf. *cāsa*= *halasphāṭita-bhūmilekhā*-, 'a furrow, a line drawn by the ploughshare' (D. 3 1) ; cf. G. *cāsa*= 'a furrow made with a plough or dug along by the plough' ; cf. M. *tās*- which may be a corrupt for *cās*- in the same sense; cf. Hi. *cāsnā*= 'to till a field, to cultivate'.]

945. √**Cāh**—'to see, to look' :

cāhai (pres. 3. s.) 24 7 7, 98 9 22.

[The relevant passages are - 1) "*kari vi rahu vi nayanehī ṇa cāhai*" (24 7 7) - '(he) does not see either elephant or chariot with his eyes' and 2) "*dhāi jāma ūrutthalu cāhai tā diṭṭhau tahi lamchaṇu eyai*" (98 9 22-23) - 'when the nurse looked at the chest, the mark was seen by her on it'. PSM. does not record it; cf. *cāhiya*= *dr̥ṣṭa*- (PC. II).]

See ND. *cāhanu*. Turner notes that the root meaning of √*cāh*- is 'to see'. He tries to connect √*cāh*- with Pk. √*cakkh*-, Sk. √*cakṣ*-. For connection between 'seeing' and 'liking' he compares an identical development in the case of √*cakkh*- 'to taste, to see'. Regarding the development of the form, Turner thinks √*cakkh*- might have specially developed into √*cāh*-. And hence Sk. *cakṣ*-, 'to see', Pk. *cakkh*- 'to taste' Ap. √*cāh*-, 'to see' and modern *cāh*- to love, all would go back to one common source. Cf. S. *pāhaṇu*= 'to consider'. M. *pāhṇē* = 'to see'. Hi. *cāhnā*= 'to look for, want, like'.

946. √**Cikkam**—'to move about, to wander':

cikkamahi (pres. 3. s.) 32 19 15; *cikkamai* (pres. 3. s.) 15 8 8; *cikkamaṃta*(pres. p.) 88 18 1; *cikkamaṃti*(pres. p. fem.) 32 16 11.

[Compare √*cikkam*- occurring in this very sense in JC. (1 4 4), NC., PC.II. At JC. 1 4 4 the editor has split the word as "*ci kkam-amī*"; but the variant is *cikkamaṃti*. See √*cikkav*- below.]

947. √**Cikkav**— 'to go about, rove, move, wander':

cikkavaṃta (pres. p.) 34 10 16; *cikkavaṃti* (pres. p. fem.) 83 2 7 (v. 1. *cikkamaṃti*).

[=*gacchanti*(gl.); PSM. does not note it. See √*cikkam*- above.]

948. **Cikkhalla**— 2 13 9 (v. 1. *cikkhilla*-) 14 7 9 (v. 1. *cikkhilla*-), 15 18 8, (v. 1. *cikkhilla*-), 29 16 12 (v. 1. *cikkhilla*-), 93 4 5, 95 6 6 'mud', 'mire'.

[Compare *cikkhalla*- v. 1. *cikkhilla*- = *kardama*-, 'mud' (D. 3 1f) and *cikkhillam*= *kardama* (Tr. 3 4 72, 69); PSM. notes *cikkilla*-, *cikhalla*-,

and *cikhillā-* also in the same sense; cf. MW. *cikhalla-*(L)= 'mud, mire' (used in Prakrit); cf. M. *cikhal*, Koṅ. *cikkhol*= 'mud, mire, muck'. See *cikkhilla-* *cikkhulla-*.]

949. **Cikkhilla**— 2 20 11, 7 12 6, 9 18 8, 12 1 10, 75 10 9, 75 12 6 (v.1. *cikkhalla-*), 91 14 5 (v.1. *cikkhellā-*) 'mud', 'mire'.

[Compare *cikkhilla-* occurring in the same sense in JC. (3 1 17) and PC. III. See *cikkhalla-* and *cikkhulla-*.]

950. **Cikkhulla**— 25 2 8 (v.1. *cikkhilla-*) 'mud, mire.'

[See *cikkhalla-* and *cikkhilla-*.]

951. **√Cimca**— 'to adorn, to decorate, to deck':

cimcāiya-(p.p.) 80 4 4, 81 17 1 (v.1. *cemcāiya-*).

[= *śobhamāna-*, *bhūṣita-*(gl.); cf. **√cimca**= *maṇḍy-*, 'to adorn' (H. 4 115; Tr. 3 1 61); cf. *cimcāiya*= *alaṅkṛta-* (PC. II & JC. 4 7 17). See **√cemca**-]

952. **Ciḍaulla**— 9 8 14 'a sparrow'.

[= *caṭaka-*(gl.); *ciḍa+ulla-*. It is not noted in PSM. Cf. Hi. *ciḍiyā*= 'a bird'.]

953. **√Cidd**— 'to get wet,' 'to anoint or besmear (with mud).'

ciḍḍai (pres. 3. s) 2 20 11, 95 6 6 (v.1. *buddai*),

[= *ārdrī bhavati* (gl. at 2 20 11), *malai maḍhai mṛdaḥ caḍḍa ādeśaḥ apa-bhramśe prāyo'cāmacaḥ, paṭṭhi, piṭṭhi paṭṭhivat, kardameṇa vilepanam karottī-yarthaḥ* (gl. at 95 6 6). The relevant passages are - 1) "*camdaṇacikkhillē pahū ciḍḍai*" (2 20 11) - 'Besmeers the Lord with mud in the form of sandal-paste' and 2) "*micchārasacikkhillē ciḍḍai*" (95 6 6) - 'Besmeers with mud in the form of *mithyārasa*'. It is not noted by PSM.]

The gloss at 95 6 6 gives *malai* and *maḍhai* and also further says that '*mṛdaḥ caḍḍa ādeśaḥ* etc.' Here the gloss seems to quote some Prakrit grammarian to support the meaning of *ciḍḍai*. It says that, for the Sk. root *mṛd-* there are three verbal substitutes or *dhātvaḍeśas* in Prakrit, namely, *mal-*, *maḍh-* and *caḍḍ-* and because of the Apabhramśa rule of one vowel substituting another, for **√caḍḍ-** we have **√ciḍḍ-**. (cf. H. 4 329 - "*svaṛāṇām svaṛāḥ prāyo'pabhramśe*" - 'In Apabhramśa one vowel may be substituted for another vowel'.)

Of the three *ādeśas* cited by the gloss for **√mṛd-**, **√mal-** is well-known; cf. H. 4 126 - "*mṛdo-mala- maḍha-parihaṭṭa-khaḍḍa-caḍḍa-maḍḍa-*

paññādaḥ"; cf. also Tr. 2 4 152 - "*mṛdnātermala-parihaṭṭa-khudda-paññāda-caḍḍa-madda-maḍaḥ*".

maḍha- is current in Gujarati and Marathi; cf. G. *maḍhū*= 'to get framed, to cover with a coat of mud, to encase with a metal leaf, to cover over' and M. *maḍh-ṇē*= 'to overlay or line, to cover over with gold or silver wash'.

954. √ *Cimmakk-* 'to go, walk, wander about':

cimmakkahū (iṭf.) 73 4 6 (v.l. *cimakkaham*); *cimmakkivi* (abs.) 29 15 3.

[= *gantum*, *bhrāntvā*(gl.). The relevant passages are- 1) "*cimmakkivi raya-ṇihi rñayāi*" (29 55 3)- 'having wandered about in the night they were exhausted' and 2) "*caṅgāu cimmakkahū sikkhio si*" (73 4 6)- 'you are taught well to walk'. It is not noted by PSM. See √ *camakk-*.]

955. *Cilivila-* 20 10 11 'loathsome, disgusting'.

[= *bibhatsa*-(gl.). The relevant passage is - *maṇyakalevaru ruhira-cilivilu*" - 'the human body is loathsome on account of blood'; cf. *ciliccila* v.l. *ciliccala* v.l. *cilicilla*= *ārda-*, 'wet' (D. 3 12); *ciliccila-* means 'damp' - 'stickily damp or wet and hence *bibhatsa-*. The word *cilivila-* occurs in PC. II at 54 11 1 and 39 6 2. The editor has given "*aśuci-līpta*" with a query. The word occurs in the same context as in MP, namely, in connection with human body which is described as 'disgusting on account of blood etc.'. So we can very well render *cilivila-* occurring in PC. II with *bibhatsa-*, 'loathsome or disgusting'; cf. *cilisāvāṇa* used in the same sense occurring in JC. and PC. II. Cf. *cilicila-* occurring in this very sense in CMC. p, 170, line 15. The word *vilivila-* occurring in CMC. on p. 226, line 28 is the same as *cilivila-*; it qualifies *matsya-* and means 'sticky, loathsome'. *ca-* and *va-* are confused in the manuscripts.]

956. *Cilla-* 71 12 3 'the tamarind'.

[= *ciñcā*-(gl.); cf. PSM. *cilla*-= *vṛkṣa-viśeṣa-*. cf. Kan. *cilla*, Ta. Te. *cille*= 'the clearing nut tree'.]

957. *Cuṇaya-* 16 3 7 'aversion or disgust for food, loss of appetite'.

[= *arocaka*-(gl.). The relevant passage is- "*cuṇaya-vilṇai diṇṇau bhattu va*" - 'like the food or rice offered to a person suffering from aversion for food or loss of appetite'; cf. *cuṇaa*= *arocaka-*, 'disgust for food, want of appetite'. (D. 3 22); cf. *cuṇia-* occurring at NC. 8 2 6 which is rendered by the editor with *cūrṇa-*, 'slake-lime'.¹ Looking to the context and the usage of the word in MP., it appears to

1. See Nāyakumārācariu, Jain, Hiralal, Karanja, 1933. notes, p.202,

mean 'loss of appetite' or 'disgust for food'. The relevant NC. passage is - "*tahī purisu naruccai ko vi kema cūñeṇa hayaṅgaho bhattu jema*"- 'she does not like any man, as boiled rice is unpalatable to one suffering from or affected with loss of appetite or aversion for food'. This interpretation is supported by the gloss which renders the line as follows:- "*yathā śītajvareṇa ajīrṇena vā hatāṅgasya annam na rocate*'. 'Loss of appetite' is a natural symptom of cold & fever or indigestion.]

958. **Cumbhala**— 54 11 7, 88 5 4 'a coil of snake or a coiled wreath for the head'.

[*bibhatsa*- given by the gloss at 54 11 7 appears to be a guess based on the context. The word occurs either along with *visahara*-, 'serpent' or *amta*-, 'entrails'. The relevant passages in MP. are - 1) *suhaḍamta-vali-visahara-cumbhalu* (54 11 7)- 'the coil of snake in the form of a row of entrails of warriors'. (Here the context is of war which is compared to a forest.). 2) "*viluliyamta-cumbhala-pakkhaliyai*"- 'the dangling wreaths or coils of entrails falling down'. In NC. at 4 10 7 also *cumbhala*- occurs compounded with *amta*-, 'entrails'. The relevant passage in NC. is - "*ghāra-ṇya-luliyamta-cumbhalaṃ*"- 'the dangling coil-shaped entrails being carried away by vultures'. Here also the context is of war. cf. *cubbhala* v.l. *cumbhala* occurring in this very sense in PC. I, *cumbhala*- in PC. II and PC. III.)

In all the above mentioned occurrences the word is used compounded with *visahara*-, *ṇyaula*- or *amta*. Hemachandra, Trivikrama and Dhanapāla note the word in the sense of *śekhara*. It is not known whether the word was current in the sense of *śekhara*- and then developed the two-fold meanings namely 1) 'coiled shape' and 2) 'a supporting ring on the head.' See *cumbhalī* and *combhala*-.

959. **Cumbhali**— 73 21 8 'a ring (of cloth or of straw) to support the load carried on the head.'

[The gloss on *combhala*- at 50 5 9, namely, *vastraguṇḍikā* suits here. The relevant passage at 73 21 8 is- "*mā salilu vahai phaṇicumbhalī*"- 'Don't carry water on the supporting ring in the shape of a coiled serpent'. Here the word occurs in Feminine gender. Because the supporting ring is in a coiled shape and resembles a coiled serpent, it is compared with *phaṇi*- ; cf. *combhala*- at MP. 50 5 9 where it is compounded with *sappa*-. D. 3 16 records *cumbhala*-, *cuppala*- in the sense of *śekhara*-, 'a crest, a garland for the head'. Pāi- 349 notes *cubbhala*- in the same sense and Tr. 3 4 72, 357 also notes *chuppalaṃ* in this very sense ; cf. M. *cumbal*- = 'a ring (of cloth, grass etc.) put

under a load upon the head or underneath a pitcher or vessel'. Kittel notes Kan. *simbi-* (Ta. *cimburi*) in the sense of 1) 'a ring (of cloth) to be put under a vessel etc. upon the head; a coil (of straw or of a creeper), for setting a vessel on the ground' and 2) 'the coil of a snake'. He compares M. *cūmbal-* with this. Kittel also notes *cibbala-* and *cibbila-* and *cibbula-* (Te. *sibbi*) in the sense of 'a bamboo lid'.]

960. √ **Cuhutt-** 'to adhere to, to stick to' :

cuhuttai (pres 3. s.) 16 7 10 (v. 1. *cahuttai*)

[= *lagati* (gl.). The relevant passage is- "to *panavahu jai kamṭhi kayamta-vasu na cuhuttai*"- 'we shall pay homage (to king Bharata) if the noose of the God of Death does not cling to the neck' ; cf. *cahutta-*= *nimogna-*, 'immersed' (D. 3 2) ; cf. PSM. *cahutta-*= *līna-*, 'clung' ; cf. √ *cahutt* occurring in this very sense in Vajjālagga (182): cf. G. *cōt- vū-* 'to stick to, adhere to, cling to'.]

961. √ **Cemcaa-** 'to decorate, to adorn, to beautify' :

cemcai(y)a- (p.p.) 3 2 4 (v. 1. *cimcaiya-*), 9 9 7, 24 12 9 (v. 1. *cimcaiya-*)
30 22 4, 39 14 3, 48 3 10, 61 15 13, 66 12, 66 5 4, 96 2 10.

[= *bhūṣita-*, *dedīpyamāna*, *alāṅkṛta-*, (gl.) ; cf. *cemcaiya-* in this very sense in CMC., p. 63, line 3. See √ *cimcaa-*.]

962. **Cojja-** 8 7 23, 31 12 4, 36 16 4, 38 4 9, 42 9 2, 46 9 7, 55 9 4,
55 10 11, 58 10 10, 62 13 4, 65 6 8, 66 4 4, 83 17 6, 87 7 8, 94 23 1,
96 6 8, 99 15 5, 101 13 8, 'a wonder ; 'a miracle ; 'a surprise'.

[Compare *cojja-* v.1. *cujja-*= *āścarya-*, 'a wonder' (D. 3 14; Pāi. 451); cf. *cojja-* occurring in this very sense in JC. (1 18 8), NC., PC. II, PC. III, Bh., *cujja-* in SR. ; cf. M. *coj-*= 'a wonder or marvel'. In Sk. *codya-* is mostly known in the sense of a 'difficult question raised to invite for controversy'. MW. records only one occurrence of *codya-* from Śiśupālavadhā IX. 16 in sense of 'astonishment'. But here the context does not compel us to take the word in the sense of 'astonishment'. Bohtlingk Dictionary notes *codya-* in the sense of 'wonder' quoting the earliest occurrence of the word from Hema-chandra's *Abhidhānacintāmaṇi* and *Anekārtha-saṅgraha*. Cf. Kan. *codya*, *cojiga-*, Ta. *cottiya*, Te. *sodya*= 'wonder, marvel'.]

963. **Combhala-** 28 27 1, 50 5 9 (v. 1. *cobhala-*) 'a coiled wreath for the head'.

[= *samūhe bībhātse vā* (gl. at 28 27 1), *vastragundikā* (gl. at 50 5 9). The relevant passages are:— 1) " *ghāra-ṅīya-luliyamta-combhale* " (28 27 1)- 'the dangling coil-shaped entrails being carried by kites'

2) "vivaraṃta-sappa-combhala-lalamtu" (50 5 9)- 'with the coiled serpents dangling from the cavities'. See *cumbhala* and *cumbhali-*. For the word *guṇḍikā-* in the gloss see Appendix.]

Looking to all the contexts it is quite clear that the meaning *bībhatsa-*, *samūha* given by the gloss at 28 27 1 cannot be supported. It is likely that it is a guess on the part of the commentator. There is no authority for these meanings.

Till one comes across actual literary evidence we cannot confirm or deny whether the word was current in the sense of *śekhara-* as recorded by Hem. and Trivikrama.

The meaning *vastraguṇḍikā*, 'supporting cloth-ring on the head' has affinity with the meaning *śekhara-*. In that case it remains to be decided which was the primary meaning and which developed later.

964. **Covāṇa**— 1 16 10, 93 7 1 'a stick used for hitting the play ball'.

[=*gedī* =*yaśī* (gl. at 1 16 10), *covāṇa-damḍa*= *catuṣkavrīḍādaṇḍaḥ* (gl. at 93 7 1). It is not noted by PSM.; cf. *covāṇa-* occurring in the same sense in PC. III. For the word *gedī-* given by the gloss at 1 16 10 see Appendix.]

It is not clear what *catuṣka-* in the gloss at 93 7 1 means. *catuṣka-* may be a playing-ground or the name of a particular game.

965. **Chaua**— 5 3 1, 6 5 3, 48 6 3, 89 10 5 'slender, thin, slim'.

[=*kṣāma-*(gl.); cf. *chaua*= *tanu*= 'thin, emaciated' (D. 3 25; Pāi. 154); cf. *chaua-* occurring in the same sense in PC. III.]

966. ✓ **Chajj**— 'to appear beautiful or charming', 'to shine':

chajjami (res. 1. s.) 17 2 6; *chajjai* (pres. 3. s.) 3 11 5, 5 17 5, 15 12 6, 19 1 4, 20 6 5, 22 4 11, 25 1 13, 31 20 5, 39 5 5, 44 7 8, 63 1 9, 73 29 18, 76 3 9, 78 27 5, 78 29 2, 83 20 6, 85 5 9, 85 15 10, 87 16 1, 87 17 8.

[Compare ✓ *chajj*= *rāj-*, 'to shine' (H.4 100, Pāi. 152, Tr. 3 1 57): cf. ✓ *chajj-* occurring in this very sense in JC. (2 35 6), NC., KC., PC. I, Bh.; cf. old Hi. *chājñā*= 'to embellish, to look beautiful'; cf. G. *chāj-vū*, M. *sāj-ñē*. Koṇ. *sāj-cē*= 'to become, to besee, to suit'.]

967. **Chada**— 28 15 1, 41 6 5, 51 14 3, 72 10 8; **Chadaya**— 70 15 4, 96 7 8 'a spray or sprinkling of fragrant water, besmearing with sandal paste'.

[= *chaṭā-* (gl.). Cf. PSM. *chamṭa-* (D) and *chamṭa-* (Pāi. 650)= 'a splash, a spray'; cf. *chada-*, *chadaya-*= 'floor-plaster' (PC. I, PC. III); cf. *chadaya-* occurring in the above sense in JC. (1 4 10) & Bh.; cf. M. *sadā-*= 'sprinkling thin cow-dung wash, colour water etc. on a floor'; cf. G. *chadā-*= 'prints of the hand dipped in a red pigment, made on auspicious occasions on clothes, doors, walls etc'. cf. *chaṭa-*= 'sprinkling' (Supplement to J.O.I, Baroda, vol.X. no.3 p. 136). See *chadaulla-*.]

968. **Chadaulla**— 16 1 12 'a spray or sprinkling of fragrant water'.

[Vaidya renders it with *sammārjana-*, *jalādinikṣepa-*. The relevant passage is— "*kumkumeṇa chadaullau dijjai*"— 'a sprinkling or spray with water mixed with saffron is done'. See *chada-*.]

969. **Chadaya**— 4 17 11 'a kind of musical time or measure'.

[= *tāla-viśeṣa-* (gl.) ; the context is of a dance performance. Ṭippana of Prabhācandra gives— *śṛṅgāra-rasābhinayacchaṭakātāḥ*.]

970. **Chimchai**— 54 12 6 (v. 1. *chemchai*) 'an unchaste woman'.

[= *pumścali* (gl.) ; cf. *chimchaa-*= *jārah*, 'an adulterer' (D. 3 36) and *chimchai*= *asatī-*, 'an unchaste woman' (H. 2 174). Cf. *chimchai* (Pāi. 91) ; Trivikrama notes *chimchai* in the same sense at Tr. 2 1 30, 21 and gives the etymology thus— "*dhik-dhik chicchi / dhig-dhigiti garhaṇā yasyāḥ sā*". cf. *chimchai-* occurring in PC. III *chemchai-* occurring in PC. I and GS. in the same sense.]

971. ✓ **Chidd**— 'to deceive':

chiddivi (abs.) 74 12 12.

[*chalayitvā* (gl.). The relevant passage is— "*so chiddivi mṛgeṇa māi āṇiya ṇayaṇa-ravaṇi*"— 'having deceived him by means of the deer, I have brought the beautiful lady'. It is not noted by PSM.]

972. **Chibbara**— 76 6 13 (v. 1. *chivvira-*) 'flat (w. r. to nose)''.

[*chibbaraṇāsa*= *pṛthu-nāsikah* (gl.) ; the relevant expression is *chibbara-ṇāsa*= 'flat-nosed'; PSM. does not note it. D. 3 9 records *ciccara* and *cicca-* in the sense of *cipiṭanāsa-*, flat-nosed'; cf. *civvara-nāsa-* in the sense of 'flat-nosed' occurring in PC. I., *cibidanāso*= 'snub-nosed' in Sam. K. and *cipiṭa-ghrāṇa-* in the same sense in Br. K.; cf. *cipiṭa-*= 'flattened rice' (Yt); cf. MW. *cipaṭ* (L)= 'flat-nosed'; cf. G. *cibū*= 'flat-nosed' and *chibū*= 'a flat dish'.]

973. ✓ **Chiv**— 'to touch';

chivami (pres. 1. s) 16 25 14; *chivai* (pres. 3. s.) 16 19 4, 24 14 6, 34 11 1, 37 20 10, 86 1 15; *chivānti* (pres. 3. pl.) 75 4 9; *chivāntiya* (p.p. enl. fem.) 3 14 15; *chiveppīṇu* (abs.) 99 10 9; *chitta-* (p. p.)

4 10 10, 33 4 11, 46 3 21, 47 1 17, 59 8 12, 70 9 2, 72 4 2, 74 13 1, 83 16 13 (v. l. *vichitta*), 85 20 12; *chivahu* (inf.) 4 5 13, 78 26 9; *chippai* (pass. pres. 3. s.) 3 18 7, 65 9 4, 69 17 3, 71 9 8, 98 7 18 *chippamti* (pass. pres. 3. pl.) 11 33 11; *chippavu* (pass. Imp. 3. s.) 6 2 13.

[=*sprṣta-* (gl.): at 4 10 13 *chitta-* is loosely rendered with *tādita-* by the gloss; cf. √*chiv-*= *sprṣ-*. 'to touch' (H. 4 182, Tr. 2 4 132) and *chitta*=*sprṣta-*, 'touched' (D. 3 27. Pāi. 150). Cf. √*chiv-* occurring in this very sense in JC. (2 32 2, 3 14 11, 3 18 4), NC., PC. I, II, Bh. For N. I. A. derivatives see ND. *chunu*= 'to touch, meddle with'.]

974. **Chuḍu**— 17 7 1, 21 7 8, 39 10 5, 46 9 3, 52 12 3, 57 21 2, 57 25 5, 69 19 7, 81 3 2, 92 9 4 'quickly, soon, immediately'.

[=*śighram* (gl.); cf. PSM. *chuḍu* (D)= *śighram*, 'shortly, soon' (H. 4 401 illustration 1) and *yadi*, 'if' (H. 4 385, 422); cf. *chuḍu*= *śighram* (NC. 3 9 12, JC. 2 28 4, 2 28 7 & PC. II) cf. *chuḍu*=*yadi* (PC. I, PC. II). *chuḍu*= *śighra* (Chand. 4 76 4).]

975. **Chuḍu chuḍu**— 2 19 1, 12 1 3, 12 5 30, 30 22 8, 30 23 10, 32 17 11, 33 5 1, 71 13 9, 78 13 2, 78 13 6, 80 9 6, 81 10 13, 81 17 15, 91 8 1, 92 10 11, 94 2 1; **chuḍu ji chuḍu ji** 80 8 4 'gradually whenever, in due course'.

[=*yadā yadā* (gl.); cf. *chuḍu chuḍu* occurring in this very sense in JC. (3 13 18). NC. (5 6 7 & 6 15 12). PC. I, II & Bh. and *chuḍu ji chuḍu* in PC. I.]

976. √**Chuh**—'to throw, to place' :

chūḍha= (p.p.) 4 9 7, 71 5 1, 73 5 8, 78 5 1, 79 5 11, 88 23 8; *chuhāvīya-* (caus. p. p.) 69 19 5.

[=*patita-*, *kṣipta-*, *nikṣipta-* (gl.); cf. √*chuh-*= *kṣip-*, 'throw' (H. 4 143; Tr. 3 1 79); cf. √*chuh-* occurring in the same sense in JC. (2 10 2), NC., PC. I, II, III, Bh. For N. I. A. derivatives see ND. *chunu*= 'to touch, meddle with'.]

977. √**Chod**—'to loosen, to let go' :

choḍai (pres. 3. s.) 28 19 9.

[Compare PSM. √*choḍ-*=*muc-*. Cf. √*choḍ-* occurring in this very sense in KC., PC. I, Sam. K., √*choḍ-* in Up. K.; cf. √*chut-*= 'to cut, split' (Tri. III). For N. I. A. derivatives see ND. *chornu*= 'to let go, to give up'.]

978. **Choha**— 17 1 6 'casting (w. r. to glance)'.
 [=vikṣepa-(gl.); the relevant passage is- "arunacchi-choha-ramjiya-
 diyamtu"- 'the horizon tinged by the casting of glance by Aruṇa (in
 the form of dawn)'; cf. *choha*-=*vikṣepa*-, 'casting, scattering' (D. 3 39)
 and *√chuh*-=*kṣip*-, 'to throw' (H. 4 143). The expression "*acchichoha*"
 is equivalent to Sk. *akṣi-vikṣepa*-, 'casting a glance'.]

979. **Jaḍi(y)a**— 1 16 6, 6 1 3, 7 12 4, 7 22 13, 7 26 9, 9 27 7, 21 13 7,
 28 17 17, 32 2 7, 35 12 5, 36 19 12, 54 17 3, 57 10 6, 71 17 1,
 73 19 11, 74 11 4, 76 9 10, 77 13 12, 78 18 14, 82 3 11, 85 16 18,
 85 19 11, 88 23 7, 94 11 8 'inlaid, studded'.
 [Compare *jaḍia*-=*khacita* -, 'inlaid, studded' (D.3 4 1); cf. *jaḍia*- occur-
 ring in the same sense in NC., PC. I. For the N.I.A. derivatives
 see ND. *jarnu*= 'to set (jewels), inlay'. Bloch compares Dravidian
 forms, Kan. *jaḍi*, Ta. *ṣaḍei*= to drive in as a nail'. Kan. *jaḍḍa*-, Te.
jaḍḍe= 'union, nearness'.]

980. **Jāmpāṇa**— 7 1 7, 77 8 3, 83 8 7, 84 5 2, 88 6 12 'a palanquin'.
 [=pālakhī iti deśi (gl.); cf. PSM. *jāmpāṇa*= *yānaviṣeṣa*, *śibikāviṣeṣa*;-
 cf. *jāmpāṇa*- occurring in the same sense in JC. (3 27 1), NC., KC.
 PC. I, PC. III & Bh.: cf. *yāpyayāna*= 'palanquin' (Prabandha Kośa)
yāpyayāna- is a Sanskritisation of Pk. *jāmpāṇa*;- cf. MW. *jāmpāna*=
 'a sedan chair' (Jain); cf. Hi. *jhappān*= 'a kind of cot used by moun-
 taineers for carrying men etc'. For the word *pālakhī* given in the
 gloss see Appendix.]

981. **Jalajamjala**— 78 20 3 'a tank'.
 [=taḍāga- (gl.) The relevant expression is- "*vaṇaviyalohiya-jalaja-
 mjala*"- 'a tank of blood oozed from the wounds'. It is not recorded
 by PSM. *jalajamjala*- appears to be equivalent to *jalāśaya*-. *jamjala*-
 is not known from any other source.]

982. **Jāuḍa**— 28 1 3; **jāuḍaya** 62 5 10 (v.l. *jāuḍuya* -), '(saffron) produced
 in the *Jāguḍa* country ?.

[=*kuṅkuma*- (gl. at 62 5 10), *jāuḍa-deśa*- (gl. at 28 1 3). It is not
 noted by PSM. cf. MW. *jāguḍa*-(L)= 'saffron'. Kittel also records
jāguḍa- in the same sense. See *jaḍila*.]

At 28 1 3 and at 62 5 10 the words *jāuḍa*- and *jaḍila*- occur com-
 pounded. At the earlier occurrence the compound is rendered as
 "*jāuḍa-deśotpannam kuṅkumam*". From this it follows that *jāuḍa*- is the
 name of the country and *jaḍila*= (*jaḍila*-) meant 'saffron.' The *jāuḍa*
 country must have been famous for its saffron. This is further

supported by the Sk. word *jāguda*— ‘saffron’ noted in MW. as occurring in Lexicons only and *jāguda*— noted by Kittel in the same sense. The gloss therefore on 62 5 10 where *jāuda* is equated with *kuṅkuma* appears to be a loose-rendering and really it should mean there ‘of the *jāuda* country’.

983. **Jousu**—44 4 4 ‘the moon’.

[=*candra*-(gl.). It is not noted by PSM. Perhaps connected with Sk. *īyotis*— ‘light, brightness’. cf. *joya*]

984. **Joya**—19 4 2, 50 10 7 ‘the moon’.

[=*candra*— (gl.) ; cf. *joa*—=*candra*—, ‘the moon’ (D. 3 48; Tr. 3 4 121, 20). It is not clear whether the word has anything to do with Sk. *dyota*—, ‘light, brilliance’. See *jousu*—]

985. √**Jokkh**— ‘to weigh, measure, consider’ :

jokkhai (pres. 3. s.) 4 5 5 ; *jokkhia*— (p.p.) 18 9 5, 83 4 10.

[=*ākalayati*, *ākalita*, *stambhita*— (gl.) ; Vaidya renders *jokkhai* with *tolayati* ; the passage at 18 9 5 is as follows :— ‘*pāi niya-bhuyabaleṇa hau jokkhiu*’— ‘I was measured, or weighed by you with the might of your arms’. It is not recorded by PSM. For the N.I.A. derivatives see ND. *jokhnu*— ‘to weigh, balance, ponder, consider.’]

986. √**Jhamkh**— ‘to prattle, to utter nonsense or irrelevant’ :

jhamkhahi (pres.2.s.) 74 14 4 ; *jhamkhai* (pres.3s.) 60 7 10.

The relevant passages are : 1) ‘*kim jhamkhahi nam jareṇa gahiu*’ (74 14 4)— ‘why do you prattle as though you are delirious with fever ?’ 2) ‘*capphalu jhamkhai camdagahillau*’ (60 7 10)— ‘The moon-struck person prattles falsehood’. Cf. *jhamkh*— in this sense at H.4 379, illustration 1). *jhamkhai* occurs at 3 29 7 in JC. and is rendered with *acchaday*— by the editor. But ‘prattle’ suits the context. The relevant passage is ‘*muhiyai jhamkhai*’— ‘prattles in vain’ ; cf. √ *jhamkh*— occurring in the same sense in NC., PC. II, Bh. ; cf. G. *jhamkh-vū*— ‘to brood over’, Hi. *jhamknā*— ‘to lament, weep’ and Koṅ. *jhāktā*— ‘speaks in a droll manner’, *jhāki* (fem.)— ‘droll speech; utterance with implied or hidden overtones ; quaint speech’ and *jhākro*— ‘droll or immodest speaker’.]

987. √**Jhadapp**— ‘to strike, snatch, pounce’ :

jhadappai (pres. 3.s.) 30 4 9 ; *jhadappivi* (abs.) 16 24 12, 62 15 3 (v.1. *jhadappinu*), *jhadappi(y)a*— (p.p.) 8 3 9, 54 14 11, 74 14 6, 76 2 10, 77 6 11, 88 6 5.

[Gloss loosely renders *jhadappiya-* with *patana-* at 8 3 9, and with *prahata* at 76 2 10 and at 77 6 11; cf. PSM. $\sqrt{jhadapp-}$ = $\bar{a}+chid-$, and *jhadappa-* = 'haste'; cf. $\sqrt{jhadapp-}$ occurring in the same sense in J.C., P.C. II, Bh.; cf. M. *jhadap- \bar{ne}* G. *jhadp-vu* = 'to pounce upon, to satch'; cf. M. *jhadap* = 'a stoop of a bird of prey' and S. *jhadapnu* = 'to strike as e.g. wind, sun, demons etc.' and *jhadap* = 'a sun-stroke'. See ND. *jharnu* = 'to fall, descend, go down.' Turner connects it with '*jha \bar{t} a* = 'sudden movent'. See *jhadappana*.]

988. **Jhadappana**— 25 4 8, 99 12 5 'striking with a flap or flapping'

[Compare *jhadappana-* in this very sense occurring at J.C. 2 33 5. See $\sqrt{jhadapp-}$.]

989. **Jhamduliya**— 66 7 11 (v.l. *jhimduliya-*) 'an unchaste woman'.

[The gloss wrongly gives "*amlikā, ciñcā*"— as the meaning of the word. It appears to be an error in the text. The meaning given in the gloss can be equated with *ambiliya* at 66 7 12 and *jhamduliya-* can be rendered with 'an unchaste woman'. The relevant passage is *ṇāvai komala jhamduliya* 'appears like a delicate unchaste woman'. cf. *jhamdali-* *jhamduli* = *asat-* 'an unchaste woman' (D.3 54 and D. 3 61) and (Tr. 3 4 72, 475 & 476). See *jhimduliya* and *jhemduliya-*]

990. \sqrt{Jhamp} — 'to cover':

jhampami (pres. 1.s.) 1 11 4; *jhampia-*(p.p.) 26 14 9.

[Compare PSM. $\sqrt{jhamp-}$ = $\bar{a}+chāday$, 'to cover; cf. $\sqrt{jhamp-}$ in the same sense occurring in J.C., SR. Bh. (9 15 10). For the N. I. A. derivatives see ND. *jhāpnu* = 'to cover'.]

991. **Jhampada**— 12 12 5, 66 5 3 'unbound, uncombed and unkempt (w.r to hair)'.]

[*dhammilla-jhampada-* = *muktakesah* (gl.). In both the occurrences, the word is used in connection with and qualifying a mass of hair. Hence "*netrayorardhonmalana-*" (on the basis of M. *jhampad-*, sealed or closed state of eyes under stupor, sealedness of eyes) given by Vaidya (vide MP. I, Glossary) as the meaning of the word appears to be a conjecture. PSM. does not note this word. *jhampada-* occurs in J.C. at 1 16 6 and is glossed as *muktavirala-*. This meaning suits the context as the relevant phrase here also is - "*jhampadiya-kesai*" - 'with unkempt hair'. MW. notes *jhampada-* only in the sense of 'a kind of measure (in music)'.]

992. **Jhasa**— 12 18 7, 28 24 6, 28 26 3, 52 15 5, 54 14 4, 58 20 10, 60 7 3, 73 26 1, 78 7 12, 78 18 5, 88 4 14, 97 2 9 'a sort of dagger, a rapier'.

[Compare PSM. *jhasara-* (D)= *āyudha-viśeṣa* (PV); D. 3 60 notes *jhasa-* in the sense of *ṭamkacchinnam*, 'cut with a chisel'; *jhasa-* occurring in NC. is rendered with *kaṭāri-* by the commentator. Cf. *jhasa-* in the same sense occurring in JC. and PC. I. For the word given in the NC. gloss see Appendix.]

993. **Jhīṃduliya**— 74 8 6 'an unchaste woman'

[Gloss renders it with *kāmavihvalā-*; cf. M. *chinaḷ*, *śinaḷ*= 'whorish. unchaste'. See *jhaṃduliya-* and *jheṃduliya-*]

994. **Jhūmbukka**— 4 9 9, 12 1 5, 72 1 7 'a bunch, a cluster, a decorative bulb, a chandelier'.

[=*stabaka-* (gl.); PSM, does not note it; cf. *jhūmṃvukka-* occurring in the same sense in PC. II: cf. G. *jhūmkhū*= 'a bunch, tassel, cluster' and *jhummar*= 'a chandelier'. Cf. M. *jhubkā* or *jhumkā*= 'a bunch or cluster (of flowers etc.) and *jhumbar* 'a chandelier'.]

995. √ **Jhull**— 'to swing, dangle, flutter, stream';

jhullai (pres. 3. s) 14 5 12, 80 7 9; *jhullamta* (pres. p.) 24 12 10, (v. 1. *rullamta*), 42 5 21, 77 5 12, 87 12 6.

[=*dolāyate*, *dolāyamāna*, *avalambamāna* (gl.), cf. PSM. √ *jhull*= *andol-*, 'to swing'; cf. √ *jhull*- occurring in JC. (2 27 7) & SR. (134) in the same sense. For the N. I. A. derivatives see ND. *jhulnu*= 'to swing, sway from side to side'.]

996. **Jheṃduliya**— 15 6 15 (v.l. *jhīṃduliya-*), 36 18 3 'an unchaste woman,' 'a harlot'.

[=*pumścalā veśyāvṛttiḥ* (gl.); cf. *jheṃduliya-* occurring in the same sense in PC. II. See *jhaṃduliya* and *jhīṃduliya-*]

997. **Jhēmpa**— 86 1 15 (v.l. *jhāmpa-*) 'a spring, a leap'.

[=*jhampā* (gl.); cf. PSM. *jhāmpa*= 'jumping at once'; cf. *jhāmpa-* occurring in this sense in PC. I, PC. II; cf. *jhāmpa*= 'a jump' (Supplement to J. O. I. Baroda, vol. X, no. 4. p. 139): cf. G. *jhāmplāv-vū*= 'jump into, rush in'; cf. M. *jhēmp-*= 'a spring or dart forward to snatch or catch' and *jhāmpa-*= 'a leap'.]

We find the variant *jheṃpa-* in three manuscripts. The word *jheṃpa-* is not recorded elsewhere in Pk. dictionaries; but it is preserved in Marāṭhi.

998. **Ṭakkara**— 31 16 4, 57 10 12, 93 8 5 'a smart blow or stroke on the head,' 'a rap on the head milder than a knock and harder than a tap'.

[Vaidya has rendered *ᅇakkara-* at 31 16 4 with *ᅇilāśakala-*; but *āghāta-* suits the context; cf. PSM. addenda, *ᅇakkara* (D)= 'a rap on the shaven head with a finger'; cf. *ᅇakkara-* occurring in this very sense in NC., PC. II, PC. III. Br. K.; cf. MW. *ᅇakkara*= 'blow on the head'; cf. Hi. *ᅇakkar*= 'a conflict' and G. *ᅇakkar*= 'a violent blow a blow with the horns of forehead, a butt', and *ᅇakar*, 'a rap on the head, usually shaven'. For N. I. A. derivatives see ND. *ᅇakkar*= 'obstacle, collision'.]

999 *ᅇimᅇā-* 29 18 9 (v.l. *ᅇemᅇā-*), 46 2 1 (v.l. *ᅇemᅇā-*), 53 4 13 'a gambling house'.

[*dyūtaśhāna-* (gl); Vaidya has rendered *ᅇimᅇa-* occurring at 29 18 9 with *pumścali-* (vide MP. I, Glossary). This meaning suggested by him appears to have been based on the usage in Karpūramañjari. But *dyūtaśhāna-* fits in well in the context. Cf. *dyūtaśhāna-*, 'a gambling house' (D. 4 3); one of the manuscripts of the Deśiniāmamālā notes the reading *ᅇimᅇa-* also; PSM. records *ᅇimᅇa-* and *ᅇimᅇā* in this sense and quotes in support Bh.; cf. *ᅇimᅇā-* occurring in this sense in NC. & KC. and *ᅇimᅇāutta-* in the sense of 'officer in charge of gambling houses' (PC. III); *ᅇimᅇāutta-* occurs in Bh. also in the same sense as in PC. III. See *ᅇemᅇa-*.]

In the corrupt form this word occurs as *ᅇhiᅇᅇa-* in the sense of 'a gambling house' in Kathāsaritsāgara at XCII. 15& 21 and as *ᅇhiᅇᅇā-karāla*= 'Name of a gambling-house keeper' in the same work at CXXI. 71. These readings of Kathāsaritsāgara may be amended.

1000. *ᅇemᅇā-*— 12 9 18, 80 5 9 'a gambling house'.

Vaidya renders *ᅇemᅇā-* at 12 9 18, with *vᅇᅇᅇa-* (comparing it with M. *deᅇᅇ-*, 'stalk'). But here also *dyūtaśhāna-* suits the context. PSM. in the Addenda renders *ᅇemᅇa-* with *bhūᅇaᅇa-* quoting Karpūramañjari. But there too the passage appears to have been misunderstood and the meaning of *ᅇemᅇa-* there also is *dyūtaśhāna-*. Cf. *ᅇimᅇā* occurring in the same sense in PC. II. See *ᅇimᅇā-*.]

In Karpūramañjari two expressions, namely, *bhamaraᅇemᅇa* and *ᅇemᅇākaraᅇa*—occur at 1 18. A variety of interpretations are offered by commentators and editors and the original meaning of the word *ᅇemᅇa-* seems to have been lost. If we accept the interpretations offered by a commentator¹ for the word *bhamara-ᅇemᅇa-* here, namely, *bhamara*= *viᅇa-*, then we can interpret *bhamara-ᅇemᅇa-* to mean 'a gambling place of the voluptuaries' which would aptly describe

1. See Karpūramañjari, Lanman, C. R., Combridge, 1901, Glossorial Index, p. 151.

a prostitute. In that case here too, *ṭemṭa-* would mean 'a gambling house'. *ṭemṭakarāla-* is 'terrible in the gambling places' or 'a terror of the gambling den'.

1001. **Ḍamara**— 59 19 6, 73 11 2, 88 3 16 (v.l. *ḍamara*). **ḍamaraya**—54 14 2 'fear', 'causing panic', 'fright'.

[= *bhaya-*, *bhayānaka-*, *bhayotpādaka-* (gl.). Really speaking *ḍamara*—should be a noun, but here it is used as an adjective. PSM. does not note the word in this sense. Cf. *ḍamara*, *ḍamarakara*—= *bhayaṅkara* 'causing panic' (PC.I), *ḍamarakara*—= 'causing panic' (PC. II) and *ḍamara-*, *ḍāmara*= *bhaya-* (PC. III).]

1002. **Ḍar**— 'to fear, to be afraid' of, 'to dread' :

ḍaramta (pres. p.) 43 5 4 (v.l. *raḍamta*) 66 3 6; *ḍariya-* (p.p.) 88 20 3, [*ḍaramta-* at 43 5 4 is glossed *garjan*, which suits the context. Hence the variant reading *raḍamta* is preferable here. At 88 20 3 the gloss loosely equates *ḍaramta-* with *bhūta-*; cf. **Ḍar**—= *tras-*, 'to be afraid' (H. 4 198) and (Tr. 3 1 119). Cf. **Ḍar**—= 'to fear' (JC. 2 28 6). For N. I. A. derivatives and cognates see ND. *ḍarnu* 'to fear, be afraid'. Turner suggests connections with *dar-*, *dār-*, and *dal-* 'to split'. See *ḍara-* below.]

1003. **Ḍara**— 25 8 9, 36 10 7 'fright,' 'fear'.

[The relevant passage at 36 10 7 is - "*ṅāsai gahabhūyāpisāyāḍaru-*" 'destroys the fright of evil spirits and goblins'; cf. *ḍara*—= *bhay-*, *bhūti* (H. 1 217); cf. *ḍara-* occurring in the same sense in JC. KC. PC. I, II & III, Bh.; cf. *dara*—= 'fear, terror, dread' (Apte); cf. Hi. *ḍar*—= 'fear'. See **Ḍar**— above.]

1004. **Ḍaviḍa**— 58 2 7 (v.l. *niviḍa*) 'intensely voluptuous'.

[The text appears to be uncertain here. The meaning given by the gloss is *drḍhaviṭa-*. No other source appears to throw any light. The relevant passage is- "*bahu-kavaḍa-ḍaviḍa-ṅivaramṅiyāi-*"— 'which entertains through many a deception voluptuaries in the form of kings'. PSM. does not note this word.]

1005. **Ḍāla**— 1 18 2, 12 13 12, 20 4 3, 20 5 6, 49 3 2, 75 11 12, 84 14 4, 'a branch,' 'a bough'.

[Compare *ḍāli*= *śakhā-*, 'a branch' (D.4 9; Tr.3 4 72, 201); cf. also *ḍāla-* (Pāl. 333); cf. *ḍāla*—= *śakhā-* (H. 4 445 illustration 3). Cf. *ḍāla-* occurring in the same sense in NC., Bh., PC.I, II, III, Vajjālagga (124); cf. MW. *ḍāla*—= 'a branch' (Śīlāṅka on Ācāraniṛṇaya, ii). Cf. Old M. *ḍhāla*, 'a small leafy branch' and *ḍhāli*= 'a

branch or bough'; cf. also *ḍāl- śakhā* (Jñāneśvari). For the N. I. A. cognates see ND. *ḍālo-* 'branch, bough'.]

1006. *Ḍāvi*— 35 5 3 (v.l. *ḍavi*) 'a seal, a finger-ring'.

[*-mudrā-* (gl.); the relevant passage is— "*eha ḍāvi kulisamaya laeppinu*" 'having taken this diamond ring'. It is not noted by PSM. The word may be originally connected with Sk. *darvi*= 'ladle'. Cf. M. *ḍāv-*= 'a hollowed coconut used as a cup or vessel', and *ḍāva-*= 'a hollow case of a seal'. See ND. *ḍabbā*= 'small box, casket'.

1007. *Ḍimḍira*— 12 8 5, 14 6 5, 89 5 6 'the foam of the sea'.

[*=phena-* (gl.); the relevant passages are— 1) *siyagholamāṇa-ḍimḍiracitra*" (12 8 5,) - 'the flowing garment in the form of white whirling foam of the sea' and 2) *tadālagga-ḍimḍirapimḍa*" (14 6 5) - 'the collection of the foam of the sea stuck to the bank'; cf. PSM. *ḍimḍira*= *samudra-phena-*; cf. *ḍimḍira-* occurring in the same sense in PC. I, II & III, CMC.; cf. *ḍimḍira*= 'sea foam' (Tri. III); cf. Apte *ḍiṇḍira*= 'cuttle-fish-bone considered the foam of the sea'. Apte has noted *ḍiṇḍira-* in the sense of 'foam' quoting from Vikramāṅkacarita. Cf. Hi. *ḍiṇḍir-* in the same sense.]

1008. *Ḍuṃga*— 9 2 27 (v.l. *tuṃga-*) 'a herd', 'a group,' 'a multitude'.

[*-vṛnda, samūha* (gl.); the relevant passage is — "*māyaṃga-duṃgāi*" - 'herds of elephants'. It is not noted by PSM.; cf. M. Hi. *ḍuṃg-* 'a pile or heap'.]

1009. *Ḍemḍuha*— 16 20 9 (v.l. *ḍimḍuha-*) 'a small water-snake'.

[The relevant passage is— "*demḍuheṇa kim sappu ḍasijjai*" - 'can a water-snake bite the serpent?' PSM. does not note *ḍemḍuha-*, but notes *ḍumḍuha-* - 'a species of snake'. At D. 7 5 *vaivalaa-* is equated with *ḍemḍuha-*; cf. *ḍiṇḍika-*, *ḍiṇḍuka-* - 'a water-snake' (Br. K.); cf. MW. *ḍiṇḍibha-*(L) - 'water-snake' and *ḍundubha-* - 'an unvenomous water-snake' (Sāyana.); cf. G. *ḍemḍvū-* - 'a tiny water-serpent'.]

1010. $\sqrt{\text{Dev}}$ — 'to leap or rush forcefully or sweepingly towards something'; *devamta* (pres.p.) 17 12 8; *devamti* (pres. p. fem. 17 13 4.)

[*=dhāvan* (gl.); cf. PSM. $\sqrt{\text{dev}}$ = *ut+laṅgh-*, 'to cross, to jump'; cf. $\sqrt{\text{dev}}$ = *ud+laṅgh-* (PC.II)]

The gloss on *devamta* at M.P. 17 12 8 renders it with *dhāvan*. The relevant passage here "*sasīchāhī-sāraṃga-devamta-siham*" - 'the lion leaping at the deer seen in the reflection of the moon'. The context is that of a lion and a deer. PSM. gives $\sqrt{\text{dev}}$ - in the sense of

ut+laṅgh-, *atikramaṇa-* and leaping (*kūdṇā*). So the sense 'leaping at' can well fit our context.

The passage at 17 13 4 is- "*devamti dāsai saliladhārā*"- 'the stream of water is seen rushing forth'. Here a forceful motion of the stream is implied. At PC.II 25 6 5 the passage is- "*uhaya valahī devamti vihaṅgai*"- 'the birds were crossing or haunting both sides'. Here √*dev-* means 'to jump across, fly across the whole length of the sky (*atikram-*)'.

deviya- at NC. 7 7 5 is rendered with *prīṇita-* on the authority of the *ṭippṇa-*. The relevant passage is- "*ruṇḍa-piṇḍa- deviya- bheru-mḍai*"- 'the *bheruṇḍas* were running towards, sweeping on towards the mutilated trunks'. In the light of the above occurrences we can very well take here also *deviya-* in the sense of 'sweeping upon.'

Hence √*dev-* implies 'running on the ground' or 'any forceful or sweeping motion either on the ground or in the sky'. 'To leap or rush forcefully or sweepingly towards something' would suit all contexts.

1011. **Dora**— 85 10 21 (v.l. *dora-*) 'a rope'.

[The relevant passage is- "*dadhadoṛeṇaṃ pabalabalālo baddho bālo*"- 'The strong and sturdy child was bound with a strong rope'. cf. PSM. *ḍora-*(D)= *guṇa-*, 'a thread'; cf. *ḍora-* occurring in the sense of a 'string-like necklace' in JC. (2 26 5) & NC. For N.I.A. cognates see N.D. *ḍoro*= 'thread'. The word *davaraka-* is a Sanskritised form of *ḍora-*. See *dora-*.]

1012. √**Doll**— 'to swing to and fro':

dollai (pres.3-s.) 4 18 2.

[The relevant passage is- "*dollai vasumaṅ*"- 'the earth swings to and fro'; cf. √*doll-*= 'to swing': cf.; √*doll-* occurring in the same sense in JC. (4 4 16), NC., PC. I & PCII. For the N.I.A. cognates see ND. *ḍol-*= 'oscillation, shaking'.]

1013. √**Dhakk**— 'to cover':

dhakkamta (pres.p) 62 11 2 (v.l. *dhamkamta*).

[=*acchādayan* (gl.): cf. √*dhakk-*= *chad-*, 'to cover' (H. 4 21); cf. √*dhakk-* occurring in the same sense in Bh. See √*dhakk-* and *dhakkana-*.]

1014. √**Dhamk**— 'to cover, to conceal veil, shut':

dhamkai (pres.3s.) 1 13 10, 3 12 17, 24 14 6, 47 5 12, 49 9 6, 73 19 2, 77 9 15, 88 6 12; *dhamkamti* (pres. 3. pl.) 3 15 11 (v.l. *dhakkamti*);

ᅇhamkijjai; (Fut 3.s.) 26 7 4; *ᅇhamkahu* (Imp. 2. pl.) 6 2 11; *ᅇhamkivi* (abs.) 24 1 14, 100 5 7; *ᅇhamkevi* (abs.) 101 2 13; *ᅇhamkeppinu* (abs.) 35 22 3; *ᅇhamki(y)a-* (p.p.) 13 11 1, 16 24 4, 19 13 3, 24 3 14, 28 30 6, 32 8 5, 33 4 15, 42 9 9, 44 3 14, 55 9 4, 68 11 1, 73 12 8, 74 14 5, 80 7 9, 89 2 10, 92 6 12.

[=*pracchādayati*, *ācchādayati*, *jhāmpitvā*, *pracchādita-* (gl.); √*ᅇhakk-*=*chāday-* (H. 4 21); cf. √*ᅇhamk-* occurring in the same sense in NC., PC. II. cf. √*ᅇhamk-* = 'to conceal. to cover' (Supplement to J.O.I. vol. x No. 4, p. 140). For the N.I.A. derivatives see ND. *ᅇhāknu*= 'to cover, hide, veil, sbut'. See √*ᅇhakk-* and *ᅇhamkaᅇa-*.]

1015. **ᅇhamkaᅇa**— 73 15 12 'a lid, a cover'.

[=*ācchādanam* (gl.). The relevant passage is— "*suvaᅇᅇa-bhīmᅇarayahu khapparu diᅇᅇau ᅇhamkaᅇu*"— 'a broken earthen plate is placed as a cover to close the mouth of a golden pitcher'. cf. PSM. *ᅇhamkaᅇa*=*pidhānikā-*, 'a lid, cover' (D. 4 14); PSM. notes *ᅇhamkaᅇa-* in the same sense quoting in support from *Aᅇugadārasutta*. See ND. *ᅇhakanā*, *ᅇhakanā*= 'lid, cover'. See √*ᅇhamk-* and √*ᅇhakk-*.]

1016. **ᅇhamkha**— 19 13 5 (v.l. *ᅇhamka*) '(a tree) without leaves, flowers and fruits'.

[*ᅇhamkha-taru*= *patrapuᅇpaphala-rahito vᅇkᅇah* (gl.); cf. PSM. *ᅇhamkhara-* (D)= 'a branch without fruits and leaves'. Cf. *ᅇhamkha-* occurring in JC. (1 13 3), KC., *ᅇhamkhara-* occurring in SR., GS., *Vajjalagga* (251) in the same sense. Tagare renders *ᅇhamkha-* with *ᅇuᅇka-*, 'dry. Cf. M. *ᅇhām*= 'an old and decaying tree'.]

1917. **ᅇhamᅇhara**— 31 26 6, 60 11 3 (v.l. *ᅇhamᅇhura-*), 74 16 10 'a demon'.

[=*rākᅇasa-* (gl.); cf. *ᅇhamᅇhara*= *piᅇāca*=, 'a demon, fiend' (D. 4 16); cf. *ᅇhamᅇhara*= occurring in JC (1 16 7) and glossed as "*rākᅇasapᅇeta-piᅇācādayah-*." Cf. *ᅇhamᅇhara-* occurring in the same sense in NC., PC. II & III.]

1018. √**ᅇhal**— 'to wane, bend, incline, slide, drop down':

ᅇhalai (pres 3. s.) 72 7 10, 97 3 5; *ᅇhal(i)y)a-* (p.p.) 4 15 6, 5 15 13, 8 9 12, 31 19 12, 39 4 7, 53 6 11, 57 19 8, 62 20 9, 71 16 3, 77 2 8, 90 4 6.

[=*patita-*, *cyuta-* (gl.); cf. PSM. √*ᅇhal* (D)= 'to drop, to bend or incline'; cf. √*ᅇhal-* occurring in the same sense in NC.; cf. M. *ᅇhalᅇe* 'to slide or move out of place, to incline'. For N.I.A. derivatives see ND. *ᅇhalnu*= 'to topple over, fall'. Tagare equates √*ᅇhal* with *kᅇar*.]

1019. √**Dhāl**— 'to drop, 'to throw down,' 'to fell';
ḍhālai (pres. 3 s) 14 10 7; *ḍhāliya* (p.p.) 54 6 11.
 [*pātita-* (gl.): cf. PSM. *ḍhol-* 'to drop down'; cf. √*ḍhāl-* occurring in the same sense in NC., KC.; cf. √*ḍhāl-* 'to pour out, to cast off' (Supplement to J.O. I. vol. X. no. 4, p. 140). For the N.I.A. derivatives see N.D *ḍhāl̄nu* 'to fell, hew down'.]
1020. **Dhilla**— 32 3 5 'loose'.
 [The relevant passage is "*ḍhill̄hūyau n̄vibandhanu*",— 'the knot of the wearing garment loosened'; cf. PSM. *ḍhilla-* (D)= *śithila-*. Cf. *ḍhilla-*= *śithila* (Pā. D.): cf. Hi. *ḍhilnā*= 'to loosen' and *ḍhālā*= 'loose'. See ND. *ḍhilo*= 'slow, slack' for N. I. A. derivatives.]
1021. √**Dhul**— 'to slip down, to loosen':
ḍhuliya- (p.p.) 88 7 10 (v.l. *khaliya-* v.l. *caliya-* v.l. *valiya*).
 [The relevant passage is "*pahuriṇa-bam̄dhanāi n̄am ḍhuliyāi*"— 'as though the ties of the debt in the form of the Lord were loosened'. It is not noted by PSM. cf. M. *ḍulnē*= 'to be lost or gone (money, a pledge); G. *ḍholvū*= 'to spill, to make flow' and Hi. *ḍhulnā*= 'to be poured out, roll; be spilt.']
1022. **Ṇakkhachodi**— 49 4 10 'crackling of fingers'.
 [= *nakkhacchoṭikā aṅgulivikārāḥ* (gl.). It is not noted by PSM. cf. *nakkhacchoḍi* occurring in this very sense in PC.II; cf. MW. *nakh̄cchoṭanikā* (L) 'making noise with the nails (as a token of applause or approval). 'See *nachchoḍaa-*]
1023. **Ṇaggora**— 12 10 7 'camphor'.
 [= *karpūra* (gl.); the relevant passage is— "*naggora-reṇu-dhavalijja-māṇu*"— being whitened by the dust of camphor'. It is not noted by PSM.]
1024. √**Ṇad**— 'to be distressed, tormented, harassed, confounded';
Ṇadi(y)a- (p.p) 2 21 6, 23 18 11, 29 3 8, 32 4 10, 33 12 12, 50 5 7, 54 18 12, 56 2 11, 66 8 7, 69 3 11, 78 2 14, 81 10 10, 83 13 4, 84 2 15, 89 17 16, 90 2 10, 91 4 7, 98 7 7, 98 6 3; *naḍijjai* (pass-pres. 3. s.) 98 15 21.
 [At 54 18 12 *naḍiya* is loosely rendered by the gloss with *prerita-*; the relevant passage here is— "*kālē naḍiyau*", which can be rendered as— 'harassed by time', hence *prerita-*. At 69 3 11 the gloss renders *naḍia-* with *vañcita-* and at 78 2 14 with *kadarthita-*; cf. *naḍia-*= *vañcita-*, 'deceived'; *khedita-*, 'distressed' (D, 4 18). Trivikrama notes

ṇāḍia- in the sense of *vañcita-* only (Tr. 3 4 72, 248); cf. *ṇāḍiya-* in the sense in JC. (1 29 12, 2 5 2 & 2 33 4), NC., KC., PC. II & CMC. (p. 268, line 10); cf. M. *naḍ-ṇe*= 'to cheat excessively' see *√viṇaḍ-*.]

1025. **Nameru**— 96 2 11 'a kind of tree, Elacocarpus Ganitras.'

[=*kalpavrkṣa-* (gl.); cf. PSM. *ṇameru*= *vrkṣa-viśeṣa-*; cf. *nameru* occurring in Yaśastilaka, where it is glossed *pārijāta-*; cf. MW. *nameru* (L)= 'Elacocarpus Ganitrus.].

1026. **Nahachodāa**— 24 8 1 'crackling of fingers'.

[=*nakhacchoṭikā-* (gl.); cf. MW. *choṭikā*= 'snapping the thumb and forefinger': cf. Hi., G. *cuṭkī*= 'a snap with the thumb and finger' See *ṇakkhachodī-*.]

1027. **Nāhala**— 13 11 6, 15 1 9, 15 5 5, 15 20 4, 47 2 5, 73 13 7, 82 10 6, 83 9 9, 85 4 13, 90 17 11, 92 6 14, 92 18 6 'a barbarous tribe, an aboriginal tribe, a wild mountain race'.

[=*śabara-*, *bhilla-*, (gl.); cf. *ṇāhala*= 'a tribe of *mlecchas*' (H. 1 256); cf. *ṇāhala-* occurring in the same sense in JC., and *nāhala-* occurring in Tri. I and *nāhala-* v.l. *nāhara* in Br. K.; cf. MW. *nāhala* (L) 'name of a non-Aryan people (=mleccha)']

1028. **√Niy**— 'to see, to behold':

ṇiyahi (pres. 2. s.) 52 8 2; *ṇiyai* (pres. 3. s.) 4 1 10, 5 15 9, 19 3 6, 28 19 4, 45 6 10, 48 6 3, 62 16 1, 101 16 7; *ṇiyānti* (pres. 3. pl.) 9 21 15, 36 16 12, 83 1 11; *ṇiyānta* (pres. p.) 2 20 10, 5 3 13, 61 13 2; *ṇievi* (abs.) 55 3 5, 74 8 1, 86 5 1, *ṇiyavi*, (abs.) 60 20 14 (v.l. *ṇievi*), 85 7 13.

[=*paśyiti*, *paśyan*, *avalokayan*, *dr̥ṣṭvā* (gl.) cf. *√ṇia*= *dr̥ś-*, 'to see' (H. 4 181) and (Tr. 2 4 153). Cf. *√ṇia-* occurring in the same sense in JC., NC. KC., PC. I Kaṁs., Bh. & Vajjā (198). Tagare connects *√ṇia-* with Sk. *√nī-* and compares *netra-*, *nayana*.]

1029. **Nikkhutta**— 11 9 7, 38 4 4, 98 15 11 'definitely, certainly'.

[=*niścitam* (gl.) PSM. notes *ṇikkhutta-* in the same sense and quotes in support from Paumacariu of Vimalasuri. Perhaps connected with Pk. *khutta*= 'stuck, fixed' and hence 'certain'.]

1030. **Nikkhabbhu**— 20 1 7 (v.l. *ṇikkhutta* v.l. *ṇikkhuttu*) 'constant', 'perpetual.'

[=*nirantaram*:(gl.) PSM. does not note it.]

1031. **Niccapphala**— 49 7 1, 84 17 8 'truth'.

[Though the gloss renders it with *niścāpalam*, it can very well be taken to mean 'truth' (*niścāpphala-*). The relevant passage at 84 17 8 is— "*teṇa vi niccapphalu taḥi sitthu*"— 'he also told her the truth'. See *cāpphala-*, *cāpphalatta-*]

1032. **√Nicchutt**— 'to slip, to falter':

nicchuttavi (abs.) 4 15 11 (v. 1. *nicchuddhivi*. v. 1. *nicchuttivi*).

[=*skhalitvā* (gl.); the relevant passage is— "*lacchihi bharamtihi kaṇayavaṇṇu nicchuttavi kalasu va jalī ṇimaṇṇu*" 'as though the golden-hued pitcher of Lakṣmi while filling slipped and was immersed in the water'; cf. PSM. *nicchuttā*=*nirmukta-*.]

1033. **Ṇiddariya**— 35 1 4 (v. 1. *ṇiriya-*) 'expanded due to strong emotional impacts like fear, wonderment, martial spirit etc.'

[The relevant passage is "*ṇiddariya ṇayaṇu ṇimmaṃsa-muhu rāe hayavaru diṭṭhau*"— 'The horse having expanded eyes, dry face without flesh etc. was seen by the king'. Vaidya paraphrases *ṇiddariya-* as *niškāsita-*, 'popping out or bulging out (eyes)'. PSM. does not record it. Cf. *vidḍara*=*vistāra-* (Tr. 1 3 105, 82.)

In PC. II and PC. III *ṇiddariya-* occurs several times and is rendered *bhayotpādaka-* by the editor. This meaning appears to refer to the eyes which *ṇiddariya-* qualifies.

In KC. *ṇidduriya-* occurs at 5 14 9 and 10 20 3. Here the reading *ṇidduriya-* appears to be a scribal error for the correct reading *ṇiddariya-* (as in manuscripts *du* and double *ḍa* are mistaken for each other). The editor has rendered it with *nir-dulita-*¹ which seems to be a surmise. Here also the MP. meaning fits in well.

In all the occurrences *ṇiddariya-* qualifies *ṇayaṇa-* and the expression *ṇiddariya-ṇayaṇa-* can be rendered with 'eyes expanded, popping out of moving to and fro due to strong emotional impacts or various sentiments like fear, wonderment, martial spirit (*yuddhotsāha*) etc.' *ṇiddariya-* refers to the condition of the eyes under the influence of these emotions. It may connote more than mere expansion. We are not in a position to pinpoint the exact connotation.

1034. **Ṇittala**— 58 22 7 (v.1. *ṇittava-*) 'spotless, bright, resplendent'.

[=*nirdoṣa-*, *bhāsura-* (gl.); the relevant passage is— "*so rehaḥi teṇa suṇimmaḷeṇa ṇava-mehu va raviṇā ṇittaleṇa*"— '(Hari) shines with the

1. See Karakaṃḍacariu, Jain, Hiralal, Karanja, 1934, Glossary.

spotless discus (in his hand) as a fresh cloud with a spotless sun.' *ñittala-* in the sense of *anivᅇta-*, 'unreturning' noted by PSM. does not suit here.]

1035. *Ñittiᅇsa*— 29 14 8 'unkind, cruel'.

[– *nirdaya-* (gl.); cf. PSM. *ñittiᅇsa* = *nistrimśa-*, *nirdaya-* (Supāsanā-hacariya).]

1036. √*Ñimm*— 'to dissolve, to disappear';

ñimmai (pres. 3.s.) 6 4 10

[*kᅇᅇayopaśamaᅇ yāti* (gl.). The relevant passage is— "*ñāhahu aᅇju vi cariyavaraᅇᅇu dhuvu ñimmai geᅇhai tavacaraᅇᅇu*"— 'In the case of the Lord the *cāritrāvaraᅇᅇya karma* which still persists can be certainly dissolved if he resorts to asceticism'. Probably *ñimmai* is formed on the analogy of *summai* = 'is heard' (passive); as *su-* gives a passive present 3. s. Similarly *ñ-* can give us passive present 3.s. *ñimmai* = 'takes away, disappears.' Cf. D. 4 34 *ñimmaya* = *gata-* 'gone'.]

1037. *Ñirāriu*— 2 18 8, 9 26 3, 13 7 13, 14 5 5, 14 9 10, 29 4 6, 38 4 8, 39 7 13, 39 10 6, *ñirāriu* 83 8 6 'constantly,' 'incessantly,' 'excessively,' 'definitely'.

[–*anivāritam*, *atiśayena* (gl.). It is not noted by PSM. Cf. *ñirāriu* occurring in the same sense in NC., KC., PC. I, III & Bh.]

1038. *Ñirikka*— 22 6 9, 29 17 3 (v.l. *ñirakka-*), 43 3 13, 57 10 11, 'a thief'.

[= *cora-* (gl.); cf. *ñirakka* = *cora-*, 'a thief' (D.4 49). One of the manuscripts of Deśināmamālā notes *ñirikka-* also; Trivikrama notes *ñirikka-* in this very sense. (Tr. 3 4 72, 143); cf. *ñirikka-* occurring in the same sense in JC. (3 18 9), NC. and PC. I. Tagare connects *ñirikka-* with *nir-ᅇkᅇ-*. See *ñirukka-*.]

1039. *Ñiru*— 13 11 11, 20 1 11, 81 4 2 'surely', 'indeed,' 'exceedingly'.

[= *niścayena* (gl.); cf. *ñiru* = *niᅇarāᅇ*, 'certainly' (H.4 344 illustration 1); cf. *ñiru* occurring in the same sense in JC., KC., & PC. I.]

1040. *Ñirukka*— 100 4 8 (v.l. *ñirikkha-*) 'a thief'.

[*cora-* (gl.); *ñirukka-* is nowhere else attested and as the spelling *ñirikkha-* is isolated, we can suggest here *ñirikka-* as an emendment. See *ñirikka-*.]

1041. √*Ñillūr*— 'to cut, rend, destroy' ;

ñillūrami (pres. 1-s.) 14 8 15; *ñillūrai* (pres. 3.s.) 9 22 12; *ñilluriya-* (p.p.) 13 11 4, 53 10 3, 75 5 6, 80 12 5; *ñillūriᅇi* (abs.) 46 8 9, 59 14 7.

[=*nirlūrīta*, *spheṭita*, *vidhvasya*, *chedayitvā* (gl.); cf. √*lūr-*, √*ṇillūr* = *chid-*, 'cut' (H.4 124; Tr. 3 1 67); cf. √*ṇillūr-* occurring in the same sense in NC. & PC. I. See *ṇillūrāṇa* and √*lūr-*.]

1042. **Ṇillūrāṇa**— 7 16 2, 55 6 2, 71 4 7, 88 5 10 'eradication,' 'uprooting', 'cutting asunder,' 'splitting'.

[=*nirmūlana-*, *spheṭaka-*(gl.). See √*ṇillūr-*.]

1043. **Ṇiva**— 44 6 7, 46 8 3, 47 7 3 'a water-jar', 'a pitcher', 'a pot'.

[-*ghaṭa-*, *kaśa-*, *kumbha-* (gl.). PSM. does not note it.]

1044. √**Ṇisudh**— 'to kill';

ṇisudhiya-(p.p.) 76 1 10.

[The relevant passage is— "*sosiya saṛi sara ṇisudhiya jalayara*"— 'The pond was dried up and the aquatic animals were killed'; cf. PSM. √*ṇisudh*=*ni+sumbh-*, 'to kill' (H.4 158) and *ṇisudhia*=*nipātita*. Cf. *ṇisudhiya-* occurring at PC. I 13 8 4 where it is glossed as *bhagna-* and "*ṇisudhiya-gattai*" 'having their limbs shattered or broken (Bh. 13 6 11).]

1045. **Ṇihelāṇa**— 3 1 10, 3 5 20, 6 5 4, 12 16 11, 15 18 1, 16 3 9, 20 14 6, 22 2 10, 22 10 3, 23 1 4, 28 11 8, 31 2 12, 31 6 12, 32 14 6, 33 9 1, 36 19 5, 37 1 10, 38 3 2, 38 20 2, 39 10 4, 40 9 4, 41 4 7, 43 10 3, 46 3 19, 48 6 1, 51 6 7, 58 5 11, 59 4 5, 61 17 9, 65 14 4, 65 17 9, 69 9 3, 69 19 10, 72 4 8, 78 10 114, 83 3 1, 83 16 4, 85 4 3, 85 9 1, 85 25 3, 87 12 10, 99 3 1 'an abode, a house, a mansion'.

[=*mandira-*, *ālaya-*, *grha-*, *nīda-* (gl.); cf. *ṇihelāṇa*=*grha-*, 'a house' (D. 4 51; H.2 174; Pāi. 77) and *ṇihelāṇa*=*nilaya* (Tr. 1 3 105, 49). Cf. *ṇihelāṇa-* occurring in this very sense in JC., NC. & PC. I. Pischel derives it from *nibhelāṇa* and √*bhil bhedana* (Dhātupāṭha 32, 66). See Pischel § 206.]

1046. **Nehira**— 25 9 12 'saffron'.

[=*kuṅkuma* (gl.). The relevant passage is— "*paya-juya-nehīrārūṇiyam-eha*"— 'the pair of feet reddened by saffron in the form of clouds'. PSM. does not note it.]

1047. **Takkāri**— 12 13 9 'a charioteer'.

[=*sārathi* (gl.). The relevant passage is— "*takkāri-camma-laṭṭhihaehī rahu kaḍḍhiu māruyajavahaehī*" — 'The chariot was pulled by horses which had the speed of wind and which were beaten by the charioteer with a whip'. PSM. does not note it.]

1048. **Tanaa**— 1 3 2, 61 9 2, 81 2 5; **taniya** 84 12 2 'pertaining to, belonging to'.

[=*sa.nbandhi* (gl.). Cf. PSM. *tanaya* (D)= *sambandhi* (H. 4 361). Cf. *tanaa-*, *taniya-* occurring in this sense in JC. (2 13 19, 2 26 9 etc.) NC., KC., Bh.K. Cf. G. *taᅇo*, *tani*, *tanu*= 'appertaining to, belonging to'. *tanaa-* is a Genetive Post-position used with the sixth case in the sense of *tasya idam*'].]

1049. **Tanusiya**— 'a blade of grass'.

[=*tᅇasᅇta-* (gl.); the relevant passage is— "*khudami rāma-lakkhaᅇa-sira-kamalaᅇi tanuᅇiyai daᅇntaham malu phiᅇᅇai*"— 'as we use a tiny blade of grass to remove the dirt in the teeth, I would make use of slender *Sᅇta* to break the heads of Rāma and Lakᅇmaᅇa'. PSM. does not note it. *tanu-* in the compound "*tanuᅇiya*" cannot be equated with *tᅇᅇa*. Either it means 'a tiny blade of Durvā grass' or the word should be *tanuᅇiya* or *siyatānu-*; cf. MW. *sᅇta*-(L)='a kind of Durva grass' and *tᅇᅇasᅇta-* (L)= 'name of a fragrant grass'.]

1050. **Tatti**— 36 19 5, 37 11 2, 48 14 5, 67 12 4, 81 11 8, 101 1 8 'anxious thought, entire devotion to a thing'.

[=*cintā* (gl.); cf. *tatti*= *taᅇparatā*= 'entire devotion or addiction to a thing' (D. 5 20; Tr. 2 1 30, 70); cf. *tatti-* occurring in the same sense in NC., PC.I. See *tattia-* and *tattilla-*.]

1051. **Tattia**— 84 7 13 (v. 1. *taᅇtia-*) 'anxious', 'devoted to', 'concerned'.

[=*cintāyukta-* (gl.); the relevant passage is— "*raᅇatattiu ᅇicchau khattiu ehu ᅇa paᅇu bhāᅇijjai*"— 'As he is devoted to war, he is definitely a *kᅇatriya*, he should not be mistaken for anyone e'se'. See *tatti* and *tattilla-*.]

1052. **Tattilla**— 1 5 13, 77 13 16 'devoted to, engrossed in'.

[*cintaka*, *cintāyukta* (gl.); cf. *tattilla*= *taᅇpara-*, 'closely intent on, eagerly engaged in' (D. 5 3; Tr. 2 1 30, 91). See *tatti-* and *tattia-*.]

1053. **Talappa**— 4 11 6, 51 4 1, 51 16 5, 76 7 14, 95 10 16 'a stroke, a slap with the palm'.

[=*karaprahāra-*, *prahāra-* (gl.); PSM. does not note it. At 1 18 5 in NC. the word *talappa-* has this very meaning; it cannot be equated with *talpa-* as is done in the Index. Cf. *talappa*= 'stroke, slap' (PC.II).]

1054. **Talima**—24 6 7, 36 5 12, 43 4 11, 58 4 9 'a couch'.

[=*pallaᅇka-* (gl.); cf. *talima*=, *ᅇayyā-*, 'a couch' (D. 5 20; Tr. 3 4 72, 764); cf. MW. *talima-* (L)- 'a couch',]

1055. **Talla**— 14 7 9, 25 2 8, 29 26 12, 73 2 11 ‘a tank, a pond’.
 [=kṣudrasara-, tadāga- (gl.); cf. *talla* = *palvala*-, ‘a small pond’ (D. 5 19) cf. *talla*- *kāsāra* (Tr. 3 4 72); cf. *talla*- occurring in the same sense in Chand. & Yt.; cf. MW. *talla*- (L)= ‘a tank’; cf. M. *talē*, Hi. *tal*- and *talaiyyā*- ‘a pond, tank.’ See *tallara*-.]
1056. **Tallara**-- 78 14 8 ‘a small pond or lake’.
 [-*alpaṭaḍāga* (gl.); the relevant passage is- “*tallarajali kailāsu vi jalayaru*”- ‘[n the waters of a small pond a crab is said to be an aquatic animal’; see *talla*.]
1057. **Tālūra**—30 11 3, 32 10 11 (v.l. *mālūra*-) ‘a wood-apple *Feronia Elephantum*’.
 [= *kapittha*- (gl. at 30 11 3). The gloss on 32 10 11 giving ‘*bilva-phala*’- as the meaning, obviously pertains to the variant reading *mālūra*- of the MSS. MB.; cf. *tālūra*- = *kapittha-taru*, ‘the wood-apple tree’ (D.5 21) Cf *tālūra*- occurring in this very sense in PC. II]
1058. **Tiyāusa**-37 22 9 ‘ash.’
 [= *bhasma*- (gl.); the relevant passage is- “*tiyāusu vaṁdiyau imde*”- ‘the ashes were saluted by Indra’. PSM. does not note it.]
1059. **Tigimchi**— 9 21 14 (v.l. *tiṁgicchi* v. 1. *tiggimchi* v. 1. *tigimcha*) ‘the pollen of a flower’.
 [The relevant passage is- “*vāuggaya-tigimchihi*” ‘with (lotuses) whose pollen was raised on account of breeze’. Vaidya renders it with *makaranda*-, *parāga*-; D.5 12 notes *iṁgiā*- and *tiṁgicchi*- in the sense of *kamala-rajā*-, ‘the pollen of a lotus’ and H. 2 174 notes *tiṁgicchi*- in the sense of *pauspam rajas*-, ‘the pollen of a flower’. Trivikrama also notes *tiṁgicchi*- and *tiṁgaa*- in the sense of *puṣpa-rajah* (Tr. 3 4 72, 61 & 62); cf. also Pāi. 342-*tiṁgicchi*-. In the light of the spelling in the Deśināmamālā and other occurrences the reading *tiṁgicchi*- is to be preferred to *tigimchi*-. See *tiṁgiccha*- and *tiṁgicchi*-.]
1060. **Timṁgiccha** -5 1 10 (v. 1. *tiggamcha*, v. 1. *tiggimchi*) ‘the pollen of flowers’.
 [= *makaranda*- (gl.); *makaranda* here should be taken as ‘pollen’ and not ‘honey of flowers’; cf. D. 6 123 *mayaramda*- = *kusumaraja*, ‘pollen of a flower’; cf. *tiṁgiccha*- occurring in the same sense in JC. (4 17 13). See *tigimchi* *tiṁgicchi*.]
1061. **Timṁgicchi**— 17 12 4 (v. 1. *tiṁgiccha* v. 1. *tigimchi* v. 1. *tiggimcha*-) ‘pollen of flowers.’

[The relevant passage is “*maruddhuya-tiᅇgicchi-dhūli-vilittam*”- ‘besmeared with the pollen-dust raised on account of the breeze’; cf *tiᅇgicchi*- in the same sense occurring in Līlāvai. The word *tiᅇgimcha*- occurring at MP. 11 5 6 and 11 6 1 is a proper name of a lake and does not stand for ‘*makaranda*-.’ See *tigimchi*- and *tiᅇgiccha*-.]

1062 **Tiᅇikka**-- 37 21 10 : **Tiᅇikkā**- 25 5 8 ‘a spark.’

[*sphuliᅇga*- (gl.) ; PSM. does not note it; cf. *tiᅇikka*- occurring in the same sense in PC. II, PC. III; cf. M. *tiᅇki*= ‘a spark’ (used in poetry) and *tidkā*= ‘sending forth sparks’ and G. *taᅇkho*- ‘spark’ and *taᅇko* ‘sushine-’]

1063. **Tuᅇgi**--44 3 13 ‘the night.’

[*rātri* (gl.) : the relevant passage is- ‘*tuᅇgiyahi virāmai*’- ‘at the close of the night’ ; cf. *tuᅇgi=rātri*-, ‘the night’ (D: 5 14 ; Tr. 3 4 72, 138) ; cf. MW. *tuᅇgi*(L)= ‘night’]

1064. **Tuᅇava**--77 8 6 ‘a sort of durm also known as “*jhuᅇkhā*”.

[*karāᅇā vāᅇya-viᅇᅇa* (gl.): the relevant passage is-“*paᅇava- tuᅇava-jhallari-mahāsaram*”- ‘great din of *paᅇava tuᅇava* and *jhallari*-” cf. *tuᅇaa*-= *jhuᅇkhākyastūrya-viᅇᅇa*-, ‘a kind of musical instrument known as *jhuᅇkhā*’ (D: 5 16). At D. 3 58 *jhuᅇkhā*- is rendered with *tuᅇayākhyo vāᅇyaviᅇᅇah*. *tuᅇava*- occurring in PC. II is glossed *bheri*, *tuᅇava*-also occurs in the above sense in PC. III. The word *tuᅇava*- noted by MW. in the sense of ‘a flute’ does not seem to be connected with this. For the word *karāᅇa*- given in the gloss. see *karāᅇa*-.]

1065. **Tuᅇdāhi**--7 12 7, 10 11 11 ‘a kind of worm, an earthworm’

[=*ganᅇūpada* (gl.) ; the relevent passage at 7 12 7 is- “*cira-tuᅇdāhi-jāla-samruddhau*”- ‘(the body) is full of multitudes of earthworms in the form of veins’ PSM. does not note it-]

1066. **Tuppa**--20 5 3, 26 1 5, 28 23 9, 52 21 3, 77 10 8, 78 2 10, ‘ghee, a greasy or oily substance’.

[At 26 1 5, 28 23 9 and 52 21 3 *tuppa*- means ‘clarified butter or ghee’. At 20 5 3 *tuppa*- can be taken in the sense of *snigdha*, ‘oily or greasy’ and the passage here namely “*mayatuppabimᅇdu*” can be rendered as ‘greasy drops of ichor (*mada*)’. The expression at 78 2 10 is- “*vasātuppallittam*”. Here *vasā* means ‘fat’ or ‘marrow’ and *lipta*- means ‘besmeared’. Desināmamālā records *mraᅇᅇita*-= ‘anointed, besmeared’ and *snigdha*-= ‘oily, greasy’ among the several meanings of *tuppa*-. But neither the meaning ‘ghee’ nor the meaning *markᅇᅇita*- and *snigdha*- suit our context here. The only alternative is to take *tuppa*- in the sense of ‘an oily substance’ in

general and accordingly render the expression as- "besmeared with the oily substance in the form of marrow or fat". Similarly the expression at 78 2 10, "*vasātuppa*" can be rendered- "oily substance in the form of marrow". A parallel development is found in the G. word *coppaḍa*- which means 'a fatty substance' and 'ghee or oil'; cf. *tuppa*- = *snigdha*-, 'oily, greasy' and *mrakṣita*-, 'besmeared or anointed' (D. 5 22). Ramanujaswami has wrongly rendered *snigdha*- here with 'attached, affectionate' (See Deśināmamālā, edited by Ramanujaswami, Glossary. p. 48). Cf. also Pāi. 752- *tuppa*-; cf. PSM. *tuppa*- = *ghṛta*-, 'ghee'; *tuppaia*-, *tuppalia*- *tuppavia*-(D) 'anointed or besmeared with 'ghee'; PSM. also notes *tuppa*- in the sense of *veṣṭita*- quoting in support from Anuogadārasutta; cf. *tuppa*- occurring in the sense of 'ghee, fatty substance' in JC (3 9 1), PC. I & II; cf. M. *tūp*, Kan. *tuppa*- 'clarified butter, ghee'.]

1067. **Teppu**—6 6 9 (v.l. *tippu*) 'a kind of stringed instrument'.

[=*tripa* (gl.); the relevant passage is "*nikkalu teppu vi tamtiraṇu*"- 'there are two types of stringed musical instruments: *niškala* and *tripa*'. PSM. does not note this word.]

1068. **Teramga**—48 3 3 (v. 1. *neramga* v. 1. *ṇeramga*) 'curds'.

[=*dadhi* (gl.); the relevant passage is- "*gulu sappi duddhu teramgu tellu*" 'molasses, ghee, milk, curds and oil'. PSM. does not note it.]

1069. **Toṃtadiya**—49 5 10, 57 10 6, 71 10 1 'mixed,' 'intermingled'.

[=*miśra*-, *miśrita*-(gl.) The relevant passages are- 1) "*varamaṇi-kiraṇaṇi toṃtadiya uggaya raviyara ṇau dīsamī* (49 5 10)- 'the intermingling of the rays of precious gems appeared as though the sun arose,' and 2) "*aṇṇāi rayanaṇi taḥi toṃtadiyai*- (57 10 6)- 'other gems were mixed with them'. Cf. *toṃtadi*= *karamba*-, 'flour mixed with curds' (D. 5 4). Cf. also *tottadi*- Pāi 440. See *toṃtadilla*-.]

As *karamba*- originally meant curds rice and later on came to mean 'a mixture', similarly, *toṃtadi*- which originally meant 'curds rice', came to mean 'a mixture'. Hence *toṃtadiya*- secondarily mean 'mixed'.

1070. **Toṃtadilla**—28 1 5 'mixed, intermingled.'

[=*miśrita*-(gl.) : the relevant passage is- "*caṃdaṇa-toṃtadilla-varavārihi*"- 'with holy waters mixed with sandalwood paste'. Made up of *toṃtadiya* + possessive suffix—*illa*-. See *toṃtadiya*.]

1071. **Thaḍa**—12 3 19, 13 1 19, 13 6 5, 29 14 9, 38 8 10, 52 9 13, 58 20 8, 75 6 5, 76 1 9, 77 12 24, 88 8 2, 99 5 2 'a row', 'a battalion,' 'a full and dense array', 'a troop, a group'.

[=*samūha*- (gl.). Vaidya renders *thaḍa*- at 13 6 5 with *stabaka*-; but *samūha*- suits the context; cf. PSM. *thaḍa*-=*samūha*-; cf. *thaḍa*- occurring in the same sense in NC., PC. I, III & Bh. See *thaṭṭa*-.]

1072. **Thimbha**— 88 9 5 'a drop'.

[=*bindu* (gl.); the relevant expression is "*lohiyambha-thimbhehī*"- 'with drops of red liquid or blood'. PSM. does not note it. See *themba*-.]

1073. **Themba**— 3 14 20, 67 2 7 (v.l. *thimbha*), 73 13 10, 83 8 10 'a drop'.

[=*bindu* (gl.); Alsdorf notes *ścota*- as the gloss at 83 8 10. PSM. does not note it. Cf. *theva*-='drop' in Sam. K.; cf. M., Koṅ. *themba*-='a drop'. See *thimbha*-.]

1074. **Thotta**— 77 3 6 'strong, powerful, competent',

[=*samartha*- (gl.); the relevant passage is- "*daramalai thoṭṭa-dugghoṭṭa-thaṭṭa*"- 'destroys the troop of strong elephants'. PSM. does not note this word. The word occurs in NC. at 7 7 5 and the editor has conjectured the meaning as *chinna-hasta*- on the basis of M. *thoṭṭa*, H. *thūṭṭa*, 'deprived of arms or legs'. But here also as in MP., it occurs with *dugghoṭṭa*-, and the meaning *samartha*- appears to suit the context. The word *thoṭṭa*- also occurs in JC. at 3 4 6. Here too, the editor has rendered it with *chinnahasta*- on the basis of M. *thoṭṭa*-. But in the notes at the end of JC. on 3 4 6, the editor says, "*thoṭṭa*- is either *sthūla*- or *samartha*- according to marginal notes."¹ In JC. *thoṭṭa*- occurs along with *samaratta* and *kevaṭṭa* and the relevant expression is - "*samaratta-thoṭṭa-kevaṭṭahi*"- 'with arrogant and powerful fishermen'. Hence in all the three occurrences *thoṭṭa*- can be rendered with *sthūla* or *samartha*-.]

1075. **Damḍi-Khaṇḍa**— 22 16 22 'a tattered and dilapidated rag stitched or mended'.

[=*śatajarjaram jirṇam sivitam vastram* (gl.). Hemacandra notes *damḍi*- at D. 5 33 and gives the meaning according to others as - "*damḍivat-sūcisamghaṭita-vastra-yugalamapīyanve*"- 'a couple of cloths stitched together'; cf. also *damḍi*, *damḍa*, *dimḍi*=*sūcyā saṅghaṭitāni vastra-khaṇḍāni*,

1. See Jasaharacariu, Vaidya, P.L., Karanja, 1931, Glossary, p. 132 & notes, p. 182.

'pieces of cloth stitched together' (D.4 7); PSM. notes *damḍi* in the sense of 'mended rags' and quotes from *Ñāyādhammakahā*; *ḍamḍi-khamḍi* occurs in *Caupannamahāpurisacariya* on page 321 line 7 in this very sense; cf. G. *dāṃḍiyū*= 'the sound pieces of a used dhoti or saree sewn together, after removing the damaged piece' and M. *damḍ*= 'the line or stripe (of a garment) where two pieces are sewn together'.]

1076. √**Daramal**— 'to destroy, to pulverize, to crush' :

daramalai (pres. 3.s.) 77 3 6; *daramalaṃta* (pres.p.) 73 16 6; *daramali-(y)a-* (p.p.) 12 5 9 (v.l. *dalamaliya-*), 14 2 1, 28 36 28, 71 12 3 (v.l. *daradariya-*).

[Compare PSM. √*daramal*—=*marday-*, *cūrṇay-*; cf. √*daramal*— occurring in this very sense in KC., PC.I, II, III; √*daramal*— occurring in Bh. (13 13 10) is equated, with √*kamp-* by the editor on the basis of M. *dalamalṇe*= 'to tremble'. But here also the meaning crush, destroy suits the context. Possibly connected with *dar-* ('to tear') +*mal-* ('to crush'). Tagare connects √*daramal*— with *durmad-*. Cf. √*dalavatt-*.]

1077. √**Dalavatt**— 'to crush, to pound, to destroy':

dalavattami (pres.1.s) 75 1 8; *dalavattai* (pres.3.s) 60 11 12; *dalavattivi* (abs.) 16 23 6, 35 7 6, 85 8 13; *dalavatti(y)a-* (p.p.) 15 3 5, 25 12 3, 33 6 12, 37 5 5, 55 8 1, 60 27 7, 76 7 12, 77 12 24, 84 5 2, 86 7 7.

[=*khandita-*, *cūrṇam*, *cūrṇita-* (gl.). PSM. √*dalavatt-*. Cf. √*dalavatt-*— occurring in this very sense in NC., PC. I, II, III, Bh. Cf. G. *dalovāto*= 'total ruin' and M. *dalvatṇe*= 'to trample or tread injuriously' and *talpat-* 'ruin, annihilation'. Possibly connected with √*dal-*= 'to split open' and √*vatt-*= 'to pound with a grinding stone'. Cf. √*daramal*—. See *dalavattana-*.]

1078. **Dalavattana**— 22 3 1, 52 15 9, 80 16 5, 84 14 4, 85 20 5, 88 2 12 'complete destruction,' 'ruin,' 'annihilation'.

[=*cūrṇakarana-* (gl.); cf. *dalavattana-* occurring at NC. 2 7 2 glossed as *cūrṇaka-*. See √*dalavatt-*.]

1079. **Dāya**— 56 2 8 'a throw or cast of dice, cowries etc.'

[PSM. does not note the word in this sense; In PC. III *thaula-* is glossed as *dāya-*. See ND. *dāu*= 'a throw in dice'. Turner compares with this Pers. *dāv*= 'stroke or move in a game'. Cf. Hi., M. *dāv-*. Kan. *dāya-*— Koṅ. *dāy*= 'a throw or cast of dice (in a gambling game).']

1080. **Dālimbaa**—87 2 8 ‘a mushroom’, ‘fungus’.

[=*gomayacchatra-*, *silindraka-* (gl.); the relevant passage is— ‘*viyasāviya-dālimbao-patto vāsāratto*’— ‘the rainy season during which the mushrooms bloom, arrived’. PSM. does not record this word. For the word *gomayacchatra*—given in the gloss see Appendix.]

1081. **Dillāmdiliyā**— 85 4 5 ‘a girl’.

[Compare *dillīmdilia*—=*bāla-*, ‘a boy’ (D.5 40). One of the manuscripts of the Deśināmamālā notes the reading *dillāmdilia-*; cf. Pāi. 96 *dillīmdiliā*—=*bāla-*, ‘a girl’; PSM. notes *dillīmdiliā* in the sense of *bāla-* and quotes in support from GS.; *dillīmdiliyā-* occurs in NC. at 3 5 5 where it is glossed “*bālikā, ceṭikā vā*”. See *dillīmdiliā*—.]

1082. **Dillīmdiliā**— 61 12 6 ‘a girl’.

[=*bāla-* (gl.). See *dillāmdiliyā*.]

1083. **Divāḍa**— 28 9 15 ‘a kind of serpent, a low class snake’.

[=*sarpajāi-viśeṣa-* (gl.); cf. PSM. *divāḍa*—(D)= *jalajantu viśeṣa-*; cf. M. *divāḍa*—= ‘a serpent of a large but harmless species’ and Koṅ. *divāḍu*—= ‘a small variety of snakes without venom’.]

1084. **Duāli**— 54 10 17, 85 13 3; **Duyāli**— 88 4 7; **Duvāli**— (v.l. *duyāli-*) 20 24 10, 85 10 9, 85 24 14, 91 16 4 (v.l. *duāli*) ‘foolish obstinacy’, ‘uncontrolled behaviour or mischief’, ‘disobedient deeds’.

[=*durāgraha-*, *apanyāya-*, *anyāya*, *utsakatva* (?), *Āligārapaṇa* (?), **Guāli** (?) (gl.). Alsdorf notes **Rolābāji-** and **Guāli-** as the gloss on the word *duāli-* occurring at 88 4 7 and **Roula-Roula-Bāji** on the word *duvāli-* at 85 10 9, *role*, *guāliye* at 85 13 2 and *role* at 91 16 4. D. 5 49 notes *doāla-* in the sense of *vṛṣabha-*, ‘a bull’; PSM. does not note this word; cf. *duvāli*= ‘mischief’ (PC.III); Jñāneśvari has one occurrence of *duāli* in the sense of *kleśa*, *piḍā-*; cf. M. *duāḍ-*= ‘mischievous’; cf. Urdu *duvālbāj*= ‘*chalī, vañcaka-*, *thag, dagābāj*’.]

1085. **Dugghoṭṭa**— 51 4 1, 77 3 6 (v.l. *dugghaṭṭa*), 96 1 11 ‘an elephant’.

[=*duṣṭagaja-*, *durdhara-*, *balavattara gaja-*(gl.).]

From the reading in the gloss, it is clear that the commentator associates the element *du-* in *dugghoṭṭa-* with Pk. *dur-*, *du-* meaning ‘bad’. But his etymology is unsound and the rendering *durdhara-* or ‘unruly’ is not justified. *dugghoṭṭa-* is just a Pk. synonym of *gaja-*. It is a Pk. reflex of Sk. *dvīpa*—=*dvābhyām pibati iti*. Corresponding to *dvi-* in Sk., we have *du-* Pk. *ghoṭṭa-* means *piba-* (H.4 10). So *dugghoṭṭa*—=*dvi pa-*, ‘one who drinks by two means’. There is no connection with *durdharatā* or *duṣṭa-*. See Kāmsavaho, ed. by Upa-

dhye, notes, p. 187 where the editor observes as follows:— “The elephant has two frontal globes, so it may be called *dvighatah*”. Cf. also Tri. 2 1 30, 5— “*dugghoṭṭo dogghoṭṭo dviṣaḥ. pibaterghoṭṭaḥ. dvā-bhyam pibatati*”. Cf. *dugghuṭṭa*—= *hasti*, ‘an elephant’ (D.5 44) and Pāi 9, *doghatta*—= ‘elephant’. *dugghoṭṭa*— occurs in NC. at 7 7 6; the editor has given *durghaṭa*— with a query in the Index. Here also *dugghoṭṭa*— means ‘an elephant’. Cf. *dugghoṭṭa*— occurring in the same sense in PC. II, III, Bh., *dugghuṭṭa*— in Candralekha and *dogghoṭṭa*— in Usā, Kams.)

1086. **Dugghoṭṭa**— 48 21 10 (v.l. *dugghuṭṭa*—) ‘a sweet intoxicating drink’.

[= *madhu*—(gl.). This is a free-rendering. *dugghoṭṭa*— here means that which is bad or forbidden to drink (Sk. *duṣpiba*—). *madhu*— is a forbidden drink for the Jainas.]

1087. **Deṃṭulla**— 4 11 11 (v.l. *dimḍulla*—) ‘a stalk or stem of a plant’.

[= *vr̥nta*—(gl.); the relevant passage is — “*ālagga-dora-deṃṭullayāi*” — ‘attached to the stems in the form of the strings’; this word is not recorded in PSM.; cf. M. *deṃṭh*—, Koṅ. *deṃṭu*, Hi. *danṭhal*= ‘a stalk or stem of some particular plants (of the lotus etc.)’; cf. Kan., Te., Tu. *danṭu*= ‘a stalk’.]

1088. **Dora**— 2 16 2, 4 11 11, 5 11 11 ‘a rope, a string, a cord’. **dora**— 3 14 17 (v.l. *ḍora*—), 4 19 10, 5 19 12, 8 13 1, 11 8 8 (v.l. *ḍora*—), 14 7 7, 26 3 5, 34 6 3, 42 7 4 (v.l. *ḍora*—), 43 9 4 ‘a thin string-like necklace’.

[Deśināmamālā records *dora*— in the sense of *kaṭisūtra*—, ‘a waist band’ (D. 5 38) and *davara*— in the sense of *tantu*—, ‘a thread’ (D. 5 35). PSM. notes *dori*(D) in the sense of ‘a small rope’; cf. *dora*— occurring in the sense of ‘a string like necklace’ in JC.; NC. & PC. I. Cf. MW. *davara*—= ‘a string’ (Jain). For N.I.A. derivatives see ND. *ḍoro*= thread’. See *ḍora*—.]

J. Bloch regards *dora*— as a *deśi* word. (See La Formation de Langue Marathe, p. 254). R. G. Harshe connects M. *dor*, ‘rope’, *dorā*, ‘thread’ with Sumerian root *dur*—, ‘to bind, to tie’¹; and compares this with Sindhi *duri*= ‘a kind of double necklace of gold beads’.

1089. **Dhaṇa**— 23 14 9, 25 18 10, 62 15 8, 73 7 10; **dhaṇā**— 20 7 3, **dhaṇiya**— 81 14 3, 101 1 18 ‘wife’.

bhāryā—, *vadhū*, *strī*—(gl.); cf. *dhaṇiā*—= *priyā*—, ‘beloved, wife’ (D. 5 58; Tr. 1 3 105, 20) and *dhaṇi*= *bhāryā*—, ‘wife’ (D. 5 62); cf. *dhaṇa*—= *priyā* (H. 4 330, illustration 1); cf. *dhaṇa*—, *dhaṇi* occurring in PC. I.

1. Some Sumero-Marathi Correspondences, Harshe R. G., Poona, 1952, p. 24,

dhaṇa- in PC. II and *dhaṇia-* in Bb. In this very sense; cf. MW. *dhanika*(L)= 'a virtuous or excellent woman, any young woman or wife'; cf. G. *dhaṇiā*= 'wife' and Hi. *dhan*= 'a young woman, a lately married lady'.]

1090. **Dharā**— 89 5 14 'a banner'(?)

[=*patākā*-(gl.).]

In the gloss on this line, we have *dharā*= *patākā*. But the text of the line appears to be defective. The metre is here *Simha-vikrānta Dṇḍaka* which consists of 5 short: + any number of *yagaṇas* (or in which the *gurus* are occasionally replaced by *laghus*)¹

In the line under question the structure is violated at the very place where the word *dharā-* occurs. To rectify the metre we would require one guru extra. Under the circumstances we are not quite sure about the occurrence of the word *dharā-* in the original text. From no other source *dharā-* is known in the sense of *patākā-*. Alsdorf drops the word *dharā-* in the corresponding passage in his edition.

1091. ✓ **Dhād-** 'to send, expel, drive out':

dhādai (Pres. 3. s.) 28 8 2; *dhādīvi* (abs.) 30 11 5; *dhādi(y)a*-(p.p) 60 25 5, 69 8 10, 69 24 8, 84 3 11, 90 14 15.

[*nirghāṭita*-(gl.); cf. ✓ *dhād-*= *nih+sr-* 'to issue' (H. 4 79) and *dhādi*= *nirastam*= 'thrown away' (D. 5 59); cf. PSM. *dhādi*= 'repudiated, expelled'; cf. ✓ *dhād-* occurring in the above sense in PC. II and Bb.; cf. M. *dhādṇe*, Koṇ. *dhādce*= 'to send'.]

1092. **Paṅgutta**— 1 14 4, 37 10 14, 57 15 5, 86 10 6 'covered or concealed with a mantle, sheet or cloak'.

[=*paṅguraṇa-*, *paṅguraṇava-* *lipta*, *parihitam* (gl.). PSM. does not note *paṅgutta-*; cf. ✓ *paṅgur-* *pra+or-* 'to cover', *paṅguraṇa*= *prāvaraṇa-* 'a mantle' (H. 1 175); cf. *paṅgutta-* occurring in the same sense in JC. (3 24 9), PC. I, PC. II. The word *paṅguraṇa-* given in the gloss is a Pk. word for Sk. *prāvaraṇa-*. See ✓ *paṅgur-* and *paṅguraṇa-*.]

1093. ✓ **Paṅgur**— 'to cover oneself with, to cast loosely around the body a shawl, cloak etc.':

paṅgurīvi (abs.) 4 15 14; *paṅgurevi* (abs.) 4 16 6.

[Vaidya renders it with "*paṭena ācchādayitvā*": cf. ✓ *paṅgur-* occurring in the above sense in JC., NC. (1 7 4), KC., Bb., PC. III; cf. M. *pāṅgharṇe*, Koṇ. *pāṅgurce*= 'to throw on a shawl, cloak etc., to cover oneself with a shawl or sheet'. See *paṅgutta-* and *paṅguraṇa-*.]

See Hemacandra's *Chando'nuśāsana*, *adhyāya* II, *Sūtra*, 392.

1094. **Paṅguraṇa**— 7 13 4, 7 23 9, 15 18 6, 32 24 12, 59 19 8, 71 9 5 'a mantle,' 'a cloak,' 'a covering,' 'an upper garment'.

[=*prāvaraṇa*-(gl.). At D. 6 29 Hemacandra notes the word *paṅguraṇa*- in the sense of *prāvaraṇa*, and considers it to be Tadbhava word; cf. *paṅguraṇa*=*prāvaraṇa*-(Tr. 1 3 105, 38). Cf. *paṅguraṇa*- occurring in this very sense in JC. (3 19 4). *paṅguraṇa*- in Bb. and *paṅguraṇa*- in Bṛ. K.; cf. M. *pāṅghrūṇ*= 'cloth in general to throw over or to wear loosely around the body as a shawl, mantle, cloak, sheet'. See *paṅgutta*- and √*paṅgur*-.]

1095. √**Pacappaṇa**— 17 15 10 (v.l. *pacamṇa*-) 'pressing, crushing'.

[*pa+capp*-. See √*capp*- and √*camp*-.]

1096. √**Paccār**— 'to censure, to upbraid, to reproach, to chide, to jeer or taunt':

paccārai (pres. 3. s.) 52 20 14, 60 10 11, 88 8 9, *paccāri(y)a*-(p.p.) 7 5 5, 11 16 8, 28 28 8, 30 19 2, 35 6 8, 52 17 2, 37 8 8, 57 12 6, 69 31 8, 84 10 13.

[The gloss loosely renders *paccāria*- at 7 5 5 with *pracārīta*-. It means 'rebuked or censured' here; cf. √*paccār* = *upā+labh*-, 'censure' (H. 4 156): cf. √*paccār*- occurring in this very sense in NC., Bh., PC. II; cf. Kan. *paccāra*= 'upbraid, reproach' and *paccārisu*= 'to upbraid, reproach, chide, jeer' and Mal. *paccā*= 'disgracing, deriding, jeering'.]

1097. **Paḍahaccha**— 78 1 8 'full to the brim'.

[=*bhṛta*-, *trṣṭa*-(gl.); the relevant passage is- "*ahavarola-harisa-paḍahaccha*" - 'one who is full of joy on account of the din of war'; cf. *paḍihattha*=*pūrṇa*-, 'full' (D. 6 28; Pāi. 142); Tr. 3 1 132, 183-*paḍihattha*=*apūrṇam*. PSM. notes *paḍihaccha*- in the sense of *pūrṇa*- and quotes in support from Sanatkumāracarita; cf. *paḍahattha*- occurring in the sense of *bhṛta*- and *paḍihatthiya*=*paripūrṇa* in PC. III. Cf. *paḍahaccha*- and *paḍahattha*- in this very sense in CMC.]

1098. **Paḍahacche**— 85 14 2 'speedily, quickly'.

[=*śighram* (gl.); the relevant passage is- "*paḍahacche vasuveṇa joio*"- 'he was quickly seen by Vasudeva'. The corresponding reading in Alsdorf's edition is *paḍahattha*- which he notes with a query. PSM. does not record this word. D. 6 71 notes *parihaccham* in the sense of *paṭu*-, 'clever, skilful'. See √*parihacch*- at S. No. 1104, *parihaccha*- and *parihattha*-.]

1099. √**Paᅇibhull**— 'to forget, to miss' :

paᅇibhulla- (p.p.) 47 6 9.

[Compare √*bhull*—=*bhramś-*, 'to fall from' (H.4 177); cf. Hi. *bhūlnā*= 'to miss, to blunder, to forget'. See √*bhull-*. *paᅇi+bhull-*.]

1100. **Pama(y)a**— 73 17 7, 73 25 6, 76 8 1, 77 3 12 (v.l. *pavaya*), 82 7 8 'a monkey'.

[=*markaᅇa-*, *pramrga-*, *vānara* (gl.); PSM. does not note this word; cf. *pavaya*—=*vānara-*, 'monkey' (H 4 220); cf. *pamaya*—=*markaᅇa* (PC.III) and *pamayaddhaya*—=*kapidhvaja* (PC. II). The word *pramrga-* given by the gloss is a Sanskratisation of *pamaya-* and does not occur in Sk. dictionaries.]

1101. √**Paratt**— 'to burn to ashes, to reduce to ashes';

parattivi (abs.) 65 24 1.

[=*bhasmīkrtya* (gl.); the relevant passage is— "*khattiya sayalu vi chāru parattivi*" 'having reduced all the *kᅇatriyas* to ashes'. PSM. does not note it. *parattau* occurs in PC.I at 17 14 9; it is given with a query in the Index Verborum. Here also it can be taken in the above sense. The relevant passage in PC I is— "*masivaᅇᅇu parattau*"—'half-burnt or charred'. Cf. *parattiya-* occurring in PC. III at 77 9 9 in the same sense. The relevant passage here is— "*takkhaᅇe chāraho puᅇju parattiu*"— 'immediately reduced to or burnt to a heap of ashes'; cf. M. *paratᅇe*, Koᅇ, *partuᅇce*= 'to cook somewhat hastily, and imperfectly'. For details see MP. vol. II, ed. by Vaidya, notes, P.LXVII.]

1102. √**Pariyaᅇd**— 'to rock in a cradle';

pariyaᅇdai (pres.3.s) 4 413 (v.l. *pariᅇdai*); *pariyaᅇdia-* (p.p.) 91 11 2; *pariyaᅇdijjai* (pass.3.s.) 85 7 5 (v.l. *pariᅇdijjai*).

[=*āᅇdolayati*, *āᅇdolita-* (gl.); PSM. does not record the word in this sense; √*pariyaᅇd-* noted by PSM. in the sense of 'praise' is obviously connected with *pari+vaᅇd-* and hence is not related to our sense of √*pariyaᅇd-*; cf. √*pariᅇd-* and √*pariyaᅇd-* occurring in this very sense in PC.II and PC. III. See *pariyaᅇdana-*.]

1103. **Pariyaᅇdana**— 73 13 10 'rocking in a cradle'.

[=*āᅇdolana-* (gl.). See √*pariyaᅇd-*.]

1104. √**Parihacch**— 'to hasten' :

parihacchiya- (p.p.) 69 26 4.

[The relevant passage is “*tena kajju parihacchiyau*” ‘he hastened with the work or hurriedly completed the work’. PSM. does not note it. See *paḍahacche*, *parihoccha-* and *parihattha-*.]

1105. **Parihaccha**— 14 1 20, 17 14 2, 84 11 1 (v.l. *parihattha*) 100 5 11 ‘speed’.

[=*vega-*, *vegavat*, *śighram* (gl.); PSM. does not note it in this sense; D. 6 75 records *parihaccha-* in the sense of *paṭu*, ‘clever, skilful’. So also Pāi. 811 notes *parihattha*= *dakṣa*. Cf. *pārihacchi-* occurring in PC. I and *parihaccha-* in PC. II and CMC. in this very sense. See √ *parihacch-*, *parihattha* and *paḍahacche*.]

1106. **Parihattha**— 33 8 10 ‘speedily, quickly’.

[*śighram* (gl.); the relevant passage is— “*uccāvi parihatthu jinagehi varu saṁnīhiyau kannai*”— ‘having lifted the bridegroom quickly he was kept in the Jīna temple by the girl’; PSM. does not note it; *parihattha-* occurs in the sense of *dakṣa-* in PC. II and Bh. See √ *parihacch-*, to hasten, *parihaccha-* and *paḍahacche*.]

1107. **Parīṇa**—43 2 3 ‘tired, wearied, exhausted’.

[*pra-rīṇa-*. See *rīṇa-*.]

1108. **Parohada**— 29 14 9 (v.l. *parovada-*) ‘the back-door,’ ‘the backyard of the house’.

[=*grha-paścādvāra-* (gl.); the relevant passage is— “*vahuvaru vi panatṭhu parohadeṇa*” – ‘the bride and bridegroom escaped through the back-door of the house’; cf. PSM. *parohada-*(D)= ‘the courtyard behind the house’; cf. *parohada* in the above sense noted in Pāi. 934; cf. *paḍohara*= *grha-paścimāṅgaṇam*, ‘the backyard of the house or the court-yard behind the house’ (D.6 22); Ramanujaswami in the glossary to his edition of the *Deśināmamālā* has given the meaning of *paḍohara-* as ‘the western courtyard of a house’. He appears to have taken *paścima-* in the sense of ‘west’. But *paścima-* can be taken to mean ‘behind’ also and our rendering appears more appropriate in the light of occurrences in MP. and elsewhere. Cf. PSM. *paḍohara*= ‘the backyard of a house’; cf. *purohada-*, *pacchokada-* (*Sātavāhana*)= *avrtamahāvāstuvācaka-*, ‘an enclosed site or house’ (D.6 15); PSM. notes *purohada*= *agravāra-*, ‘the front door’ and quotes from Oghaniryukti in support. PSM. also notes *palohara-* and *paloghara* in the sense of ‘backyard’; cf. *pacchahara-* occurring in PC. II and *pacchahara* occurring in PC. III.]

1109. **Pāna**— 31 7 11, 31 17 5, 31 22 6 'an outcast', 'a man of low caste'.
[*cāᅇᅇāla-* (gl.); cf. *pāna=śvapaca-*, 'a man of low caste' (D.6 38); Tr 3 4 72, 565; Pāi.209); cf. *pāna-* occurring in this very sense in JC. (2 17 3; 3 15 2), Br.K. & Sam.K.]
1110. **Pāla**— 77 1 14 'a sword'.
[For the discussion of the word see *śavāla-*.]
1111. **Pāhuᅇa**—24 10 8, 69 18 5, 85 25 2 'a visitor,' 'a guest'.
[=*prāghūrᅇaka-* (gl.); cf. PSM. *pāhuᅇa-*, *pāhuᅇaya*, *pāhuᅇiya*= *atithi-*, 'a guest'; cf. *pāhuᅇa-* occurring in the same sense in NC., Sam. K., PC.I and *prāghūrᅇaka-* in Br.K. The word *prāghūrᅇaka-* in the gloss is a Sanskritisatation of Pk. *pāhuᅇa-*; cf. MW. *prāghuᅇa*= "(Prakrit for *prā+ghuᅇa*)— A visitor, a guest (Kathāsaritsāgara)"; cf. M. *pāhuᅇa*— G. *prāhuᅇo-* and *paraᅇo-*, Hi. *pāhunā*= 'a guest, a visitor'. See *pāhuᅇatta-*.]
1112. **Pāhuᅇatta**— 99 6 5 'hospitality'.
[See *pāhuᅇa*.]
1113. **√Piᅇᅇav**— 'to send':
piᅇᅇavahi (imp.2.s.) 31 13 7 (v.l. *paᅇᅇavahi*).
[=*preśaya* (gl.); the relevant passage is — "*e paradēsahu mā piᅇᅇavahi*"— 'don't send him to distant countries'; cf. **√peᅇᅇav**= *pra+sthā-*, 'to start' (H.4 37).]
1114. **Piᅇᅇᅇi**—46 11 10, 99 1 3 'Jonesia Asoka'.
[=*śōka-vᅇkᅇa-* (gl.); PSM. notes *piᅇᅇᅇi-* in the sense of *kharjūra-viᅇᅇa*; cf. MW. *piᅇᅇᅇi-puᅇpa-* (L)= 'Jonesia Asoka' and *piᅇᅇᅇitaru* (L)— 'a thorny Gardenia'.]
1115. **Puᅇᅇᅇali**—15 6 6, 18 1 7, 33 8 3, 78 2 16 'an unchaste woman,' 'a harlot'.
[=*puᅇᅇᅇali* (gl.); cf. *puᅇᅇᅇali*= *asati-*, 'an unchaste woman' (D. 6 53; Tr. 2 1 30, 20); cf. *puᅇᅇᅇali-* occurring in the above sense in JC. (2 9 16), PC. I, II & III.]
1016. **Puᅇᅇᅇari(y)a**—25 6 6, 62 3 3, 66 9 10 'a tiger'.
[=*vyāghra-* (gl.); cf. Pāi. 10 and PSM. *puᅇᅇᅇaria*= *vyāghra-*; cf. *puᅇᅇᅇariya-* occurring in Sam. K. and *puᅇᅇᅇarika-* in Br. K. in this very sense; cf. MW. *puᅇᅇᅇarika-*(L)— 'a tiger'.]
1117. **Putta**—**Hamᅇᅇa**—71 7 3, 76 10 7 'sons and other similar relatives'.
[=*putrabhāᅇᅇa-*, *putra eva bhāᅇᅇa* (gl.); cf. *bhāᅇᅇa*= *dauhitra-*, 'a daughter's son' (D. 6 109; Tr. 3 4 72, 525); cf. *putrabhāᅇᅇa-* occur-

ing in Tri. II where it is rendered with 'affectionate term for a son'; MW. records *putrabhāṇḍa-* in the sense of 'a substitute for a son, one who is to be regarded as son'; Cf. G. *bhāibhāṇḍū*= 'brothers and sisters of same parents,' and M., Koṅ. *bhāvaṇḍa*= 'a collateral relation by the same parents,- 'a brother or a sister.']

1118. √*Pus*—'to efface, to wipe off':

pusai (pres. 3. s.) 4 19 4, 24 8 8, 31 21 11, 74 13 10; *pusira* (agent.) 6 6 1; *pusamta* (pres. p.) 91 12 4: *pusevi* (abs.) 73 5 6; *pusiya-* (p.p.) 6 9 3 (v. l. *phusiya-*) 40 1 5, 65 22 3, 73 17 6.

[=*mārṣṭi*, *proṅchaka-*, *pronchita-*, *nirākṛta-*, *mārjita-*, *parāmrṣta-* (gl.) : cf. √*pus*= *mṛj-*, 'to wipe' (H. 4. 105). For the N. I. A. derivatives see ND. *puchnu* or *pochu*= 'to wipe, clean'; √*pus-* in the sense of 'touching' occurs at 2 19 10, 14 4 7, 93 10 6 etc.; this should be distinguished from √*pus*= *mṛj-* 'to wipe off'. PSM. does not record √*pus-* in the sense of 'touch', but records √*phus-*= *spṛś-* 'to touch.']

1119. *Pūṇa*—44 4 1, 67 4 12, 67 7 6 'an elephant'.

[=*gaja-*(gl.) ; cf. *pūṇa*= *hasti*, 'an elephant' (D. 5. 56).]

1120. *Pūsa*—2 20 1, 9 19 10, 57 1 9, 71 15 5, 87 11 7 'a parrot'.

[=*śuka* (gl.) ; cf. *pūsa*= *śuka-*, 'a parrot' (D 6 80) and *pūsaa-* in the same sense (Pāi 291) ; cf. *pūsa-* in JC. (1 10 6) *pūsaya-* in PC. III & GS., *pūsa* in Jñāneśvari and *pūṣaka-* in Br. K. occurring in this very sense.]

1121. *Peṭṭa*—82 12 4, 84 18 3, 96 1 11 'the belly, the stomach'.

[=*jāthara-*, *udara-* (gl.) ; cf. *peṭṭa*= *udaram*, 'stomach' Tr. 3 4 72, 453) ; PSM. notes *peṭṭa-* in this sense and quotes in support Pravacana-sāroddhāra and Prākṛtapiṅgala- ; cf. *peṭṭa-* occurring in this very sense in JC. (3 12 13), NC. (3 4 14) & *peṭṭa-* (v. l. *piṭṭa*) in PC. II. For the N. I. A. derivatives see ND. *peṭ*= 'belly'; 'stomach'; cf. Sk. *piṭaka-*, *peṭaka-*, 'a basket' See. *poṭṭa-*]

1122. *Pehuṇa*—62 2 7, 78 8 4 'a feather of a tail'.

[=*piñcha-* (gl.) . cf. *pehuṇa* = *piccham*, 'a feather of a tail' (D 6 58 and Pāi 294) and *pihuṇa*= *piccha*, (Tr. 3 4. 72, 358) PSM. records *pihuṇa-* in this sense ; cf. *pehuṇaya-* occurring in JC. (2 33 5) and *pehuṇa-* in PC. III, CMC., NC. (7 14 2), Vajjā. (212) in this very sense. See *pehuṇilla-*]

1123. *Pehuṇilla*—65 14 5 'a bird (literally, one having feathers).'

[=*pakṣi* (gl.) See *pehuṇa-*.]

1124. **Pottala**—7 12 8, 20 10 12, 69 31 5, 71 4 10 'a bundle'.

[Vaidya renders it with *granhi-*; cf. PSM. *potta-*, *pottala-*, *pottaliga-*, *pattaliya-* (D)= *gadhari-*. Hemacandra at D. 2 34 renders *kumfi-* with *pottala-*, 'a bundle'; cf. *pottalikam*= *suvarṇādikam antarnidhāya bahir-baddham karpaṭakhaṇḍam* (Tr. 3 4 72, 432 a); cf. *pottala-* occurring in this very sense in JC. (2 11 1) NC., PC I, II, & III. The word *puṭṭalaka-* occurs in UP K. at page 409, line 3. Here the editor Peter Peterson has given the word with a query; the relevant passage in Up.K. is—"naiṣa vahnivat puṭṭalake kathañcit vārayitum śakyah"—'this, like fire, cannot in any way be obstructed by putting in a bundle'; cf. MW. *pottala-*(L), *poṭala-*(Caraka) *pottali*(L), *pottalika* (L), *poṭalaka* (Kātyāyana Sūtra) 'a bundle or packet' and *pottali* *kr-* 'to put together into a bundle or packet' (Caraka).]

1125. **Potti**—9 4 13, 88 19 4 'a bath-towel': 'a bathing garment'.

[Vaidya renders "potti-" with *snānaśāṭi*; the relevant passages are—1 "potti tellu āsanu vi padhoiu" (9 4 13)—'gave a bath-towel, oil and a stool'. 2) "teṇa uppari potti ghitta vihasamle" (88 19 4)—'laughing, he threw a bathing garment on (her)'. The word "ollaniya-" occurring at 88 19 7 is glossed *potikā-* which appears to be a Sanskritisation of Pk. *potti*=*potikā* is equated here by the gloss with *snānaśāṭi-*; cf. PSM. *potti*= 'dhoti, cloth for wearing, a piece of cloth (*vastra-khaṇḍa*)'. Cf. *potti* occurring in this very sense in PC. III. Cf *potta*= 'a garment' (Sam. K); cf. MW. *pota-*(L) *potikā*(L)= 'a cloth, a garment'; Cf. also G. *potiyū* and *poti*= 'a loin-cloth'; cf. Kar. *potti*= 'a cloth' and Tam.= 'a garment of fibres.']

1126. √**Pomāa**—'to praise, to eulogise':

pomāivi(abs.) 38 15 4, 65 14 5; *pomāi(y)a-* (p.p.) 27 14 16, 40 10 4, 51 8 5, 58 4 11, 74 16 15, 76 10 13, 83 15 4, 86 10 10, 98 7 17, 100 1 14, 101 11 4.

[=*praśamsya*, *praśamsita-*, *ślāghita-*(gl.); PSM. does not note it; cf √*pomāy-* occurring in this very sense in NC., PC. I, II, III.]

The word *pomāia-* occurs in JC. at 2 31 10. Here the editor has rendered it with *avalokita-*, but *praśamsita* suits the context quite well. The relevant passage is—"hatthē pāramatthē joiyāi punu do vi teṇa pomāiyāi" 'holding (them) in the hand they were seen or observed, and then both were praised by him'.

1127. **Pombhala**—53 5 4, 71 9 9 'full of,' 'abounding in'.

[*pracura-* (gl. at 71 9 9); at 53 5 4 the gloss renders *pombhala-* with *miśra-*; but here also the meaning *pratiṛā-* fits in well; the relevant

passage at 53 5 4 is— “*pāriyāya-poma-pombhalam*” – ‘abounding in *pārijāta* flowers and lotuses’; PSM. does not note it.]

1128. √**Phitt**— ‘to perish, disappear, to be lost’;

phittai (pres.3.s.) 8 4 36.

[The relevant passage is “*na phittai jivahu jammahāse*”— ‘(the sin) does not disappear or is not consumed even by thousands of births of the *jiva*’; cf. √*phitt*= *bhramś-*, ‘to fall from’ (H. 4 177); cf. √*phitt*— occurring in the above sense in NC., KC. PC. I, II, III & Bh.; MW. notes √*phitt*— ‘to injure, kill, hurt’ only from Dhātu-pāṭha. For N. I. A. derivatives see ND. *phitte*. See √*phed-*.]

1129. **Phed**— ‘to split, to clear off’;

phediya- (p.p.) 1 17 10.

[The relevant passage is “*pavaṇo iva phediya-māmdamehu*”— ‘like the wind which splits or clears off the small clouds’; cf. √*phed*= ‘to break’ (H. 4. 358 illustration 1); PSM. notes √*phed*— ‘to destroy, to drive away’; cf. √*phed*— occurring in the above sense in JC., NC., KC., PC. I, Bh.; cf. G. *phed-vū-* ‘to break down, to clear off’ and M. *phedṇē* ‘to pay off, to loosen’. See √*phitt-*.]

1130. **Pherava**— 60 21 11 (v.l. *phikka*) ‘a jackal’.

[= *śṛgāla* (gl.); the relevant passage is— “*jara-pherava-rava-bhūmai samgāmai*” – ‘in the battle which was terrible due to the howling of old jackals’ PSM. does not note this word. With the variant reading *phikka*— cf. PSM. *phekkara*= ‘the howling of a jackal’; cf. *pherandā*= ‘jackal’ (Tri. I & Prabandha Kośa); cf. MW. *phera*-(L)= ‘a jackal’; cf. Hi. *pherand-* in this very sense.]

1131. **Bappa**— 25 14 12, 25 17 12, 28 23 9, 29 13 1, 30 8 8, 31 4 4, 31 16 13, 31 18 1, 32 15 13, 37 24 1, 39 15 5, 47 14 6, 50 6 7, 57 2 11, 57 23 5, 57 27 2, 60 25 5, 62 12 2, 70 6 8, 73 24 7, 84 10 13, 89 17 6, 90 5 4, 90 9 7, 99 14 7a), 99 17 22 ‘father’.

[Compare *bappa*= *pitā-*, ‘father’ (D. 6 88); cf. *bappa*— occurring in this sense in JC. (3 9 4), NC., *vappa*— in PC. I, II, III, *vapti-* in Yt. and *bap* in Parbandha Cintāmaṇi. For the N. I. A. derivatives see ND. *bāp*= ‘father’. See *bappa*— below.]

1132. **Bappa**— 1 9 12, 4 8 7, 19 11 1, 20 20 1, 21 11 2, 22 1 12, 22 7 7, 23 7 14, 26 6 3, 28 33 3, 29 3 15, 31 28 11, 34 3 8, 35 3 10, 38 3 5, 39 6 9, 39 7 4, 48 20 11, 51 10 7, 52 1 17, 52 8 10, 52 19 5, 52 21 4, 52 26 14, 54 3 7, 54 15 8, 56 6 8, 59 15 6, 60 5 8, 61 17 8, 65 12 5, 66 4 4, 69 8 2, 69 16 6, 73 20 2, 79 6 5, 83 23 9, 86 7 8,

92 12 12, 93 13 5, 94 10 1, 98 1 10, 98 4 3, 98 5 6, 98 8 7, 99 4 11, 99 10 14, 99 14 7b), 100 4 4, 100 6 14, 101 3 6 'a term of address'.

[D. 6 88 records *bappa-* in the sense of *subhaṭa-*, 'a warrior', and *piā-* = 'father'. Here *bappa-* is used as 'a term of address' equivalent to Sk. "*tāta-*". Vaidya in the Glossary to MP. vol. I gives *bappa-* = "*putra iti sambodhane*". Cf. *bappa-* in this sense occurring in JC. (2 2 1); cf. *bāp-* = 'term of address' (Jñāneśvari). See *bappa-* above]

1133. **Bappiha(y)a**— 2 13 13 (v.l. *vavīhaya-*), 12 7 2 (v.l. *vavīhaa-*), 80 9 4 'a kind of bird which is supposed to drink only rain-drops'.

[=*cātaka-*(gl.); cf. *bappīha-* = *cātaka-*, 'a bird supposed to live only on rain-drops, *Cuculus melanoleucus*' (D. 6 90, H. 4 383 illustrations 1 & 2; Pāi. 293). Trivikrama notes *vappaa-* and *vappīha-* in the sense of *cātaka* (Tr. 3 4 72, 689 & 690). Cf. *vappīha-* occurring in this sense in PC.II, III, Yt., *vavīhiya-* in SR., and *vappīhaya* in Vajjā., *bappa* at JC. 2 2 1. Cf. G. *bappaiyo* and Hi. *paṭihā-* = *cātaka*, 'the sparrow hawk'.]

1134. **Bāulliya**— 72 7 8 'a doll'.

[=*puttalikā-*(gl.); the relevant passage is - "*nam bāulliya kaṁcaṇa-ghaḍiya*" - 'as though a doll made out of gold'; cf. *bāullī-* = *pañcalikā*, 'a doll' (D. 6 92; Pāi. 258) and *bāullī-* = *putrikā*, *kumārī* *krīdocitā śalabhañjikā* (Tr. 3 4 72, 113); cf. PSM. *bāullaya-*, *bāullia-*(D) = 'a doll'; PSM. also records *bāa-*(D) in the sense of *bāla-*, *śiśu* from Śaḍbhāṣā-candrikā. Cf. *bāullīa-* occurring in this very sense in Karpūramañ-jari, (4 19) and *bhitti-vāullaya-* occurring in Vajjā. (68) in the sense of 'a painting or a doll on a wall'. Cf. M. *bāhula-*, G. *bāulu-*, Kon. *bāvlī-* = 'a doll, a puppet'.]

The word *bāullī-* is a feminine of *bāullaya-*, which appears to be perhaps made up of a base **bāva-*+*-ullaya-* which is very well attested in MP. and noted by Hemacandra in his Prakrit Grammar (H. 4 429) and by Alsdorf¹.

A Pratibhāra king of Mandor, Bāuka is known from his inscription dated v.s. 894².

1135. **√Bukk**— 'to speak, to say, to tell':

bukkia- (p.p.) 41 5 4; *bukkaa-*(p.p.) 65 14 2 (v.l. *bukkia-*).

[=*kathitam*, *uktam*(gl.), The relevant passage at 41 5 4 is - "*tahi avasari sakke bukkīu*" - 'at that occasion Indra said'; cf. **√bukk-**

1. See Harivaṁśapurāna. Alsdorf, L., Hamburg, 1936, Introduction, p. 160.

2. See Glory that was Gurjaradeśa, vol. III, Munshi, K. M., 1944, pp. 55, 59, 65 & 66,

'to roar' (H. 4 98; Tr. 3 1 50) cf. also PSM. and Tr. 3 1 150
 ✓ *bukk-* = 'to bark'. Perhaps connected with "*bokka-*" = 'an empty
 boast' and hence ✓ *bukk-* = 'to boast'.]

1136. ✓ **Budd-** 'to sink, drown, dive, be immersed in, plunge':

buddai (pres. 3. s.) 92 12 7, 93 4 5, 95 6 6; *buddamta* (pres. p.) 21 1 1,
 80 14 4, *budd'jjai* (pres. pass. 3. s.) 33 11 11.

[Compare ✓ *budd-* = *masj-*, 'to sink, to drown' (H. 4 101); cf. ✓ *budd-*
 occurring in the above sense in PC. I, PC. III, Bh. & Kaṁs. For
 N.I.A. derivatives see ND. *burnu-* = 'to sink, be immersed, drown'.]

1137. **Bukka** — 83 22 1 'empty boast'.

[= *chāga-* (= *bhaṭabrū-*) (gl.).]

The commentator has rendered *bokka-* with *chāga-*, 'sheep'. But
 there appears no connection with *chāga* here. "*bhaṭabrūvebhyah*" =
 'warriors only in name' given by the commentator is nearer the
 actual meaning. The relevant passage is — "*bhaḍabokkaham vara vīru
 ṇa kimpai*" — 'the brave warrior does not tremble at the empty
 boasting of warriors'. Cf. *bukkāsāra-* = *bhīru*, 'a coward' (D. 6 95);
 cf. *vokka-* occurring in the sense of 'boast' and *bhaḍa-vokka-* in the
 sense of 'boast of bravery' in PC. III. The relevant passage at
 80 4 2 in PC. III is — "*bhaḍa-vokkehi suhaḍu ṇa jau lahai*" — 'a brave
 warrior does not attain victory with empty boasting'. Cf. PSM.
bukka- = *garjanā* and *bukkia-* = *garjita-*; cf. *bokkāra-* occurring in the
 sense of 'challenge or boasting' in CMC.)

1138. **Bola** — 17 3 4, 22 9 9 'an uproar, a confused noise',

[Compare *bola-* = *kalakala-*, *tamāla-* 'a confused noise' (D. 6 90). Tr.
 3 4 72, 326 notes *bolla-* in the same sense. Cf. *vola-* occurring in
 this very sense in Bh. and *bola-* in KC., *vola-* occurs in PC. II in
 the sense of *samūha-*. Cf. *halabola-*.]

1139. ✓ **Bhamḍ-** 'to fight, quarrel, reprove, abuse':

bhamḍahi (pres. 2. s.) 35 8 7; *bhamḍai* (pres. 3. s.) 52 2 10.

[Compare *bhamḍaṇa-* = *kalaha-*, 'a quarrel' (D. 6 101); cf. PSM. ✓ *bhamḍ-* =
 'to quarrel, to deride'; cf. ✓ *bhamḍ-* occurring in this very sense in
 NC., PC. II, PC. III; cf. MW. ✓ *bhamḍ-* = 'to reprove, to deride'
 (Dhātupāṭha). For N.I.A. derivatives see ND. *bhar-* = 'quarrelling(?)'
 and *bhankanu-* = 'to stagger with anger, to abuse, to reproach'. See
bhamḍaṇa-.]

1140. **Bhramḍana**— 14 8 7, 17 15 1, 22 18 7, 29 15 4, 49 2 6, 52 20 10, 54 15 3, 60 19 9, 65 10 2, 71 1 1, 76 6 6, 81 1 2, 86 9 2, 88 14 3, 'a combat', 'a quarrel', 'a battle'.

[= *saṅgrāma*-(gl.); cf. *bhramḍana*- occurring in this very sense in JC. (3 32 1), NC., PC. II, PC. III, Bh. and *bhaṅḍana*- in Br. K. and Yt.; cf. MW. *bhaṅḍana*-(K)='war' and *bhāṅḍana*='a quarrel' (Divyāvadhāna). See √ *bhramḍ*-.]

1141. **Bhaluha**— 99 7 17 (v.l. *kavīla*-) 'a dog'.

[= *śvāna*(gl.); the relevant passage is - "*pāṅāī dahavi bhaluhaku gayāī*"-'the life of the dog was extinct'. PSM. does not record it. *bhalla*- occurring in JC. at 2 32 1 is glossed *śunaka*- by the commentator; cf. MW. *bhaluha*-(L) and *bhalluka*-(L)='a dog'. For the variant reading see *kavīla*-.]

1142. **Bhasala**— 1 5 2, 3 13 7, 7 9 11, 9 28 2, 15 1 13, 16 2 9, 17 9 7, 34 3 14, 38 24 1, 40 10 10, 41 8 9, 42 4 5, 48 2 10, 50 1 8, 52 10 15, 52 22 9, 52 27 4, 54 15 1, 57 11 3, 66 2 7, 69 2 1, 70 5 5, 70 14 10, 73 5 11, 73 16 2, 74 4 5, 74 7 10, 79 12 8, 84 17 12, 86 2 7, 86 4 1, 86 5 4, 87 12 2, 87 14 9, 88 1 13, 89 20 8, 91 9 7, 91 22 6 'a bee'.

[=*bhramara* - (gl.); cf. *bhasala*== *bhramara*-, 'a bee' (H. 1244); cf. *bhasala*- occurring in this sense in JC., NC., PC. I, PC II, Bh., Candralekhā, CMC.; cf. MW. *bhasala*- (L)='a large black bee'.]

1143. **Bhumbhulabhōli**— 71 6 11 (v.l. *bhumbhurabhōli*-) 'inexperienced,' 'innocent,' 'simple-minded,' 'extremely artless,' 'untutored'.

[=*avyutpannā*- (gl.); the relevant passage is- "*tāvasi ujyaya bhumbhula-bhōli*"-'the ascetic girl is straightforward and extremely artless'. Cf. *bhambhala*== *mūrkhā*-, 'a fool' (D. 6 110) and *bhambhala*== *mūrkhā*- (Tr. 3 4 72, 320); cf. *bhumbhala-bhōli* occurring in PC I, where it is glossed as "*abhīnavā*-, *akuṭīlā*". In PC. III also *bhumbhala-bhōla*- occurs, but is used as a Proper Name; cf. G. *bhammara-bhōla*== 'innocent, outspoken, simple-minded, knave'. See ND. *bhōla*= 'simple, unsophisticated.,]

The word *bhāmbhara-bhōliya*- is found in Phāgu Saṅgraha (old Guj) edited by Sandesara and Parekh in 1955, Baroda. Therein the II Naminātha-phāgu of Jayasekharasiri dated in the beginning of 15th century is given on page 243-3-1 onwards and therein the stanza 46, line 1 contains this word. Another reference is to an old Gujarati poem called Śrngārasātaka composed possibly in 14th century and published in Hindi-Gujarati Bhāratīya Vidyā volume III, pp.214-223, Therein the 56th stanza, 3rd line, the word *bhammara*-

bholiya occurs. Next, the unpublished poem *Ritthanemicariu* of Svayambhūdeva (Manuscript Bh.ari) has "*bhumbhala-bhola-*" at 11th Sandhi, 2nd Kadavaka and 5th line. See Bhayani's article on "Apabhramśa and old Gujarati Studies-II" in *Bhāratīya Vidyā* volume XVIII nos. 3 & 4-1958 for further discussion on the word.

1144. **Bhurakumḍiya**— 46 8 14 'besmeared, sprinkled with dust'.

[The meaning given by the gloss, namely, "*bhrūrakuṭilā*" seems to be wrong. The rendering "*dhūli-lipta*" = 'besmeared with a lot of ashes' suits the context well. The relevant passage is— "*ṇau bhūribhūi bhurakumḍiyau ṇau masirehā bhūsanu*"— 'he is neither besmeared with a lot of ashes, nor adorned with moustaches and beard.' Cf. *bhurukumḍia-* v.1. *bhurukumḍia*—= *uddhūlitam*, 'sprinkled with dust' (D 6 106). See *bhurukumḍia-*.]

1145. **Bhurukumḍia**— 93 11 14 'besmeared, sprinkled with dust'.

[=*uddhūlita-*, *carcita-* (gl.); the relevant passage is— "*so gurunā bhūtraya-bhurukumḍiu*"— 'the disciple was besmeared with ashes by the preceptor'. PSM. notes *bhurakumḍia-*, *bhurukumḍia* and *bhurumḍia-* in the sense of *dhūlilīpta-* and quotes the following passage from Kumārapālpratiḥodha— "*bhūibhura(? ru)kumḍiyango*"— 'besmeared with ashes'. See *bhurakumḍiya-*.]

1146. **√Bhull**— 'to err from the path, go astray, miss':

bhullaa- (p.p.) 60 7 10.

[The relevant passage is— "*sā jāmpai pai buddhihi bhullau*"— 'She said— your intellect has erred from the path or distracted'; cf. *√bhull*—= *bhramś* = 'fall from' (H.4 177); cf. *√bhull*— occurring in this very sense in JC., NC. For N.I.A. cognates see ND. *bhulnu*—'to make a mistake, go astray, forget'. See Bhayani's article on "Apabhramśa and old Gujarati Studies-II" in *Bhāratīya Vidyā* vol.XVIII, nos. 3 & 4-1958, See *vibbhula-*.]

1147. **Bheramḍa**— 94 17 4 (v.1. *bherumḍa*) 'a fabulous bird with two heads'
[See *bheramḍa-*.]

1148. **Bherumḍa**— 7 6 3, 14 6 3, 28 26 8, 32 14 10, 77 10 5, 88 5 11 'a fabulous bird with two heads'.

[See *bheramḍa-*.]

Hemacandra records the word *bheramḍa-* in two senses. First at D. 6 50 he paraphrases the word "*pimjaruḍa*" with Sk. word *bherumḍa* and explains *bherumḍa-* as follows:—"*vādanādvayōpēto bhārundakhyah pakṣi,*"

bherumḍa- is the same as the bird *bhārumḍa-* known to have two heads.

At D. 6 108 he records "*bherumḍo-*" in the sense of *dvī-* (*doṣṭin*) which is rendered by the word *citraka-* in the commentary. Again at the same place Hemacandrā gives the word "*bhoruḍaa-*" in the sense of *bhārumḍaya* and in the commentary he says, "*bhoruḍo bhārumḍa pakṣī*". This means that Hemacandra accepts "*bherumḍa*" and "*bhārumḍa-*" as Sk. words in the sense of designation of a particular type of bird. Besides this, *bherumḍa* as a deśya word is recorded by him to be current in the sense of *citraka-*. In the manuscripts there is a variation between *bherumḍ-* and *bheramḍa-*, also between *bhārumḍa-* and *bhāramḍa-*.

In NC. the word *bherumḍa-* occurs at 4 10 13 and at 7 7 5. The editor has rendered it with *citraka-*. But in the context '*bhārumḍa-pakṣī*' fits. So it appears that the author must have used the word *bherumḍa-* in MP. as well as in NC. in the same sense.

MW. records *bherumḍa-* as occurring in Mahābhārata in the sense of 'a species of bird'.

1149. **Bhela**— 29 25 12, 87 1 5 'very old, aged'.

[=*ativṛddha-*, *vṛddhā*, *jaratī* (gl.); at 29 25 12 the word occurs as *bhelā-valtha-* 'old age' and at 87 1 5 as *bhela-mahilā-*, 'aged women'; D. 6 110 notes *bhelī-* in the sense of *ceṭī-*, *dāsī-*, female servant'; MW. records *bhela-* in the sense of 'timid, foolish, ignorant' as found in Lexicons only.]

1150. **Bholaa**— 2 20 7 'gullible', 'artless', 'credulous', 'simple-hearted'.

[Vaidya renders it with *mūḍha-*; the relevant passage is—"*tahī jī paḍṭvaū jahī siyaṇavasāṇu ṭhaviu ṇa pecchai aibholau janū*"— 'the simple-hearted people don't see the white garment which has fallen (on the white marble-ground on account of the similarity in colour)'; cf. PSM. *bhola-* (D)= 'artless, simple'; cf. *bhulla-* rendered "*ajñāta-*" by the commentator, at 4 23 8 in Chand. Tagare notes *bahulaka-*= 'a simpleton'; cf. M. *bhoḷā*, Koṅ., G. *bhoḷo*= 'artless, credulous, simple-hearted'. For further N.I.A. cognates see ND. *bholo*. See Bhayani's article an "Apabhraṃśa and old Gujarāṭi Studies" in Bbāratīya Vidyā vol. XVIII nos. 3 & 4 - 1958 for a further discussion on the word.]

1151. **Maumḍa**— 22 8 8 'a kettle-drum'.

[=*mṛdaṅga-* (gl.); cf. PSM. *maumḍa-*= *mukunda-*, *vādyā-viśeṣa-*; cf,

mauṁda- and *mauṁdā-* occurring in this very sense in PC. III; cf. MW. *mukunda* (L)= 'a kind of drum or kettle-drum']

1152. **Mam̐ Chudu** 24 10 6 'lest'.

[PSM. connects *mam̐-chudu* with *maṅkṣu-* and renders with *śighra-*; cf. *mam̐chudu* occurring in PC. I, II, III and Bh. (6 2 6) & JC. (3 14 6). See note on *chudu* in the Index to PC. III.]

1153. **Maḍapphara**— 15 15 11 'false pride,' 'vanity'.

[=*mithyāgarva-*(gl.); cf. *maḍapphara-*, *maḍahara-*= *garva-*, 'pride' (D. 6 120); PSM. notes *maḍappara-* and *maḍappa-* also in this sense. *maḍappara-* noted by Trivikrama at Tr. 2 1 130, 134 and rendered with "*madhuparah̐*" by him may not be connected with this. Cf. *maḍapphara-* occurring in the above sense in PC. I, II, III & Bh.]

1154. **Maḍamba** 5 21 4, 20 5 8 'a village,' 'a settlement'.

[Compare PSM. *maḍamba-* (D)= 'a kind of village completely isolated for one *yojanā*'; cf. *maḍamba-* occurring in this very sense in JC., NC, Sam., K., CMC. & Tri. I.]

1155. **Maḍaha**—12 12 13; **Maḍahā**—(Fem.) 16 26 2 'small, little'.

[=*laghvā-* (gl.); Vaidya loosely renders "*maḍaha-*" at 12 12 3 with *sundara-*; but *laghu-* fits in well here. The relevant passage at 12 12 3 is—"*sumaḍaha-thūla-virala-dasaṇa*"—'very small, thick and few teeth'; cf. *maḍaha-*= *laghu-*, 'small, short' (D. 6 117, Pāi 472); cf. *maḍaha-* occurring in this very sense in Sam. K., Vajjā. (230) and *maḍahulla-* in NC. (3 4 12); cf. also *maḍahiya-* occurring on page 234 in CMC. See *laḍahamaḍaha*']

1156. **Maḍḍa**—13 2 3, 76 7 21 'coconut grove', 'coconut tree'.

[Vaidya renders it with '*nālikeravana*' at 13 2 3; PSM. does not note it; cf. M. *māḍ*, Koṅ. *māḍḍo*= 'a coconut tree.' See *māḍḍi*.]

1157. **Māḍḍi**—70 14 11 'a kind of tree'.

[=*vr̥kṣa-viṣeṣa-* (gl.) The gloss further explains that its blooming time is before spring season. PSM. does not note it; cf. Koṅ. *māḍḍi*= 'a kind of tree resembling the coconut tree.' See *māḍḍa*-]

1158. √**Maḍh** 'to encase or cover over with hide, leather or metal leaf' : *maḍhiya-* (p.p.) 78 17 4, 78 25 14.

[The relevant passages are—1) "*lohadaḍhamāḍhiya-dam̐teḥū*" (78 17 4)—'with teeth firmly encased with metal' and 2) "*kaṭṭhe ghaḍiyau cam̐mē maḍhiyau*" (78 25 14) — '(the drum) is made of wood and covered over with hide'. Cf. PSM. *maḍhia-* (D)= *khacita-*, 'wrapped, inlaid'; cf.

Pāi 684—*madhia-* in this sense; Hemacandra at D. 2 75 renders *khunna-* with *madhia-* which is paraphrased as *pariveṣṭitam*, 'surrounded' in the commentary by him; cf. G. *madh-vu-* 'to cover over, to encase with a metal leaf or leather' and M. *madhñe-* 'to overlay or line, to cover over with gold or silver-wash, cloth, paper, leather etc-']

1159. **Mamṭa**—9 8 11, 94 3 4 (v.l. *manṭha-*) 'an idler'.

[=*nirudyama-*, *nirudyamī* (gl.); cf. *maṭṭha-* = *alasa-*, 'lazy' (D. 6 112) and *madda-* = *alasa-* (Tr. 3 4 72, 301); PSM. records *mumṭa-* (D) in the sense of 'an invalid'; cf. the compound "*ṭumṭa-mumṭa*" noted by PSM. with our MP. compound "*kumṭa-mamṭa-*" at 9 8 11. *mamṭha-* in the sense of *ṣaṭha-*, 'a rogue' noted at D. 6 111 by Hemacandra does not suit our context. Cf. *mamṭa-* occurring in the above sense in JC. (2 17 1) & PC. II; *mamṭa-* occurring to NC. 4 4 2 is glossed *mūka-*; cf. M. *maṭṭa-* = 'slow, sluggish'. See ND. *maṭṭe-* = 'slow.']

1160. **Maṃḍala**—5 15 12, 7 6 4, 49 2 8, 51 17 2, 93 5 6 'a dog'.

[*kukkura*, *śvā*, *grāma-śārdūla-* (gl.); cf. *maṃḍala-* = *śvā-*, 'a dog' (D 6 114; Pāi. 62); cf. *maṃḍala-* occurring in this very sense in Yt, & Tri. III: cf. MW. *maṃḍala-* (L) = 'a dog'.]

1161. **Maddala**—3 20 5 (v.l. *maṃḍala-*), 4 11 7, 17 3 3, 28 27 12, 42 2 9, 51 14 2 (v.l. *maṃḍala-*), 78 26 7, 89 6 12, 96 7 13 (v.l. *maṃḍala-*) 100 6 6 'a kind of drum, tambourine' a kettledrum'.

[Compare *maddala-* = *muraja-*, 'a drum' (D 6 119); cf. *maddala-* occurring in this very sense in NC. and *maddali* in JC. (2 20 3); cf. MW. *mardala* (L) = 'a kind of drum'; cf. M. *māṃḍal-* = 'a tabor of large kind'; cf. Hi. *māṃḍal*, Koṅ *māḍālē-*, 'a Kettle-drum'.]

1162. **Maṃḍira**—12 11 3, 85 6 4, 'metal rings on churning sticks, ferrule'.

[=*ravikānirodhaka-lohavalaya*, *lohamayaḥ* = *anḱuṣaḥ* (*lohānū āḱḍu*) (gl.). Alsdorf has loosely rendered *maṃḍira* at 85 6 4 with *manthāna-daṇḍa-*. Cf. *maṃḍira-* = *śṛṅkhalam*, 'a chain' and *manthāna*, 'a churning stick' (D. 6 141); Hemacandra has given *śṛṅkhalam* as one of the meanings of "*maṃḍira-*". He probably means the same thing as 'metal ring to strengthen the churning stick etc.' and not mere 'chain'. Because generally there are metal rings round the churning stick. Therefore, either somebody must have confused it with 'churning stick' or by association it might have developed this meaning. MW. records *maṃḍira-* in the sense of 'a post round.]

which the string of the churnig stick passes' as found in Lexicons only. For the word *ṛavikā* given in the gloss see Appendix.]

1163. **Maratta**—16 16 8, 25 10 4, 27 3 5, 36 9 9, 37 11 4, 47 21 10, 56 8 12, 57 13 1, 62 20 11, 77 3 6, 81 18 7, 84 9 9 'false pride,' 'vanity,' 'arrogance'.

[*darpa-*, *ahānkāra*, *garva*, (gl.) ; cf. *maratta*—= *garva-*, 'pride' (D. 6 120, Pāi 89, H. 4 422, illustration 6, Tr. 3 4 72, 251) ; cf. *maratta*—occurring in this very sense in JC. (3 4 5), NC., PC. I, PC. II, Bh., CMC. (page 150 line 17)-]

1164. **Marāla**—78 3 7b) (v.l. *vīyāla*) 'a cloud,'

[=*maro malaḥ kṛṣṇatvam tasya ālayo meghaḥ* (g.l.); the relevant passage is — "*sūrapahāharu nāi marālau*" — '(Rama appeared) as if a cloud destroying the lustre of the sun'. PSM. does not record the word in the sense. cf. MW. *marāla*-(L)= 'a cloud'. Kittel also notes *marāla*—in the sense of 'a cloud'. The variant reading "*vīyāla*" is also a *deśi* word meaning 'twilight'; or 'evening'; cf. D. 7 90.]

1165. **√Mal**—'to crush to pieces':

malānta-(pres. p.) 13 6 12.

[Compare **√mal**—= *mṛd-*. 'to press' (H. 4 126, Tr. 2 4 152) ; cf. **√mal**—occurring in this very sense in NC., KC., PC. I, PC. III, Bh., JC. (2 6 17). For N. I. A. cognates See ND, *malnu*= 'to rub, anoint'.]

1166. **Mallaya**—11 7 2, 80 12 9 a 'shallow dish, plate'.

[*śarāva-* (gl.) ; cf. *mallaya*—=*śarāva-*, 'a shallow dish, platter' (D. 6 145) ; PSM. notes the *mallaya-*, *mallaga-* in the sense of *pānapātra*, 'a drinking vessel' also ; cf. *mallaya-* occurring in this sense at JC. 4 11 13 and NC. 1 5 8, In MP., JC., and NC. *mallaya* is used in the context of the description *bhuvanas*. One of the *bhuvanas* is described as having a shape like a *mallaya* ; cf. MW. *mallaka*-(L)= 'a vessel made out of coconut shell'. Kittel records *malike*—'an earthenware vessel of peculiar form, a sort of drinking vessel.']

1167. **√Mah** 'to wish. to desire, to long for' :

mahahi (pres. 2 s.) 72 8 7 ; *mahai* (pres. 3. s.) 13 1 12, 15 6 10, 19 6 2, 58 1 3, 61 2 13 ; *mahānti* (pres. 3 pl.) 77 2 12 ; *makeppinū*(abs) 16 8 3 ; *mahia* (p.p.) 9 21 1.

[=*vāncḥati*, *icḥati*, *ślāghayanti*, *vāncḥita abhilaṣya* (gl.) ; cf. **√mah**—= *kāṅkṣ-*, 'desire' (H. 4 192 ; Tr. 3 1 107) ; cf. **√mah** occurring in this sense in NC.)

1168. √**Mahamah**—‘to give out or waft fragrance, to have a diffusive fragrance, to smell sweetly and strongly’;

mahamahanti (pres. 3. pl.) 12 1 13; *mahamahanta* (pres p.) 46 2 2, 70 14 1, 70 14 12, 99 9 14; *mahamahanta* (pres. p.) 46 2 2, 70 14 1, 70 14 2, 99 19 14; *mahamahi(y)a* (p.p.) 16 12 13, 21 12 7, 40 15 10, 69 4 3, 75 12 5, 81 3 4.

[Compare √*mahamah*= *pra+sṛ* (*gandha-viṣaye*) (H. 4 78, H. 1 146; Tr. 3 1 11); cf. √*mahamah*- occurring in this very sense in J.C. (2 23 11), Bh, Vajjā, CMC. and √*mahamahamah*-in J.C. (4 7 7); cf. G. *maghmaghvū* M. *maghmaghñe*, Hi. *mahaknā*, Koṅ. *ghamgham*-= ‘to spread or waft perfume’. See √*mahimah*-.]

1169. √**Mahimah**- ‘to waft fragrance, to smell sweetly and strongly’;

mahimahiya-(p. p.) 60 12 11 (v. l. *mahamahiya*-).

[In the light of the spelling in Hemacandra, Trivikrama and other occurrences, the reading *mahamahiya* is to be preferred. See √*mahamah*-.]

1170. **Mā**-4 15 12, 9 22 11, 13 2 8 ‘Goddess of wealth, Lakṣmī’.

[=*lakṣmī* (gl.). Cf. PSM. *mā*= *lakṣmī*. Cf. *mā* occurring in PC. II in this sense.]

1171. **Māmā**- 29 4 11, 29 27 11, 34 2 3, 60 6 11, 60 17 2, 65 14 14, 66 1 8, 69 23 2, 70 12 5, 82 17 7, 83 12 10, 90 9 6, 98 15 7 ‘maternal uncle, father-in-law’.

[Compare PSM. *māma*-(D)= ‘mother’s brother’ (Supāsanāhacariya); cf. *māma*- in the above sense occurring in NC., PC. III, Bh. & Yt.; MW. records *māmaka*- in the sense of ‘maternal uncle’ as found in Lexicons only and *māma*- as found in Galanos’ Dictionary; cf. M. *māmā*= ‘uncle’; cf. Kan. *māma*-, *māva*-, Te. *māme*, Ta. Mal., Tu. *māmā*= ‘maternal uncle, wife’s or husband’s father’. With the word *māma*- which is currently used as a kinship term in New Indo-Aryan languages, compare the proper name *Mammaṭa*- (with *mamma*- as base and suffix -*ṭa*-); cf. other kinship terms also, used as proper names in Medieval India and currently used in Modern Indian languages as kinship term, e.g., *dadda*(*dādā*), *nanna* (*nānā*), *bappa* (*bāpā*), see *māmi*-]

1172. **Māmi**- 69 23 2 ‘maternal uncle’s wife’, ‘mother-in-law’.

[Compare *māmā* and *māmi*= *matulānī*, ‘maternal uncle’s wife’ (D.6 112); Trivikrama also records *māmā* and *māmi* in the sense of *mātula*-]

bhāryā (Tr. 3 4 190 & 191): cf. M. *māmi*= 'maternal uncle's wife'; cf. Ta.. Tu. *māmi*= 'maternal uncle's wife, wife's or husband's mother'. See *māma-*.]

1173. **Māmi** 25 4 8 'a term of address to a female friend'.

[=*he sakhi* (gl.); cf. PSM. *māmi*= *sakhyā āmantraṇe-*, 'an indeclinable used in addressing a female friend' (H. 2 195). cf. *māmi* used in this sense in Vajjā. (225); cf. MW. *māma*= "dear friend, uncle (only in Vocative singular as a term of affection among animals in fables)" (Pañcatantra).]

1174. **Mālūra-** 8 4 22, 9 10 9, 9 14 2, 21 15 2 'the wood-apple tree (commonly called Bel), *Aegle Marmelos*'.

[=*bilva*-(gl.) Hemacandra notes *mālūra-* at D. 6 130 in the sense of *kapiṭṭha-* and *bilva-*. He considers *mālūra-* in the later sense to be *tatsama*. "*mālūro kapiṭṭhaḥ; bilva-vācī tu saṁskṛtasamaḥ*" (D- 6 130). Cf. *mālūra-* occurring in PC.I. Though in PC.II the gloss *bimba-phala* for *mālūra-*, from the context it is more likely that it is *bilva-*. Cf. *mālūra* occurring in this very sense in Bh. and Yt.; cf. MW. *mālūra-*(L)= '*Aegle Marmelos* or *Feronia Elephantum*'. Kittel also notes *mālūra-* in the sense given by MW.]

1175. **Māhumḍala-** 16 9 12 'a kind of serpent'.

[=*sarpa-viśeṣa*-(gl.); PSM. does not note it.]

1176. **Māhura-** 22 15 10 'a vegetable'.

[The relevant passage is—"*maī uccoli bariya māhurayahu*"—'I filled up the fold of my garment with vegetables'; cf. *māhura*—=*śaka-*, 'a vegetable' (D. 6 130); Vaidya renders "*māhura*" with 'a vegetable similar to spinach' (See MP. Vol. I, notes, p. 646). In the context the meaning 'a vegetable in general' also fits in.]

1717. **Mumḍiya-** 15 2 5 'side wooden poles of the stable'.

[Occurs in a compound *sa-mumḍiya-* and glossed as *-mandurobhaya-pārśvanikhāta-kāṣṭhadvayena sahitah*. The relevant passage is —"*harivaramāndurau samumḍiyau*— 'the wooden poles planted on both the sides of the stable of horses'. PSM. does not record *mumḍiya-* in this sense.] The word *mumḍiya-* refers to that particular pole found as a part of the structure of the stable (tying post). The word appears to be unknown to Pk. or Sk. lexicons. At the most we can compare MW. *muṇḍa* (W)= 'the trunk of a lopped tree, and *muṇḍaka* (L) — 'the lopped trunk or stem of a tree, pollard'.

1178. **Musam̐dhi**— 77 9 1 (v.l. *musum̐dhi*-) 'an iron club, an iron bludgeon'. [= *danda-viśeṣaḥ parighāyudham ca* (gl.), PSM. notes *musam̐dhi*- v.l. *musum̐dhi*- in the sense of *śastra-viśeṣa* and quotes in support from Aupapātika Sūtra. Cf. *musum̐dhi*- occurring in this sense in JC., and *musam̐di*- PC. I and *musam̐dhi* in PC. I and PC. III. Cf. MW. *musuṅṭhi* (v.l. for *bhusam̐di*) (L)= 'a kind of weapon'. See *musum̐dhi* and *musam̐di*-.]
1179. **Musum̐di**— 76 8 3 'an iron club, and bludgeon'. [Kittel notes *musum̐di*- in the sense of 'a kind of weapon'. See *musam̐dhi*- and *musum̐dhi*-.]
1180. **Musum̐dhi**— 11 17 1 (v.l. *musam̐dhi*-) 'an iron club, a kind of weapon' [Compare *musum̐dhi* in PC. III. See *musam̐dhi*- and *musum̐di*-.]
1181. √**Musumūr**— 'to break to pieces, to pound, to destroy'. *musumūrāi* (pres. 3. s.) 49 4 3, 77 3 9, 78 16 11, *musumūrānta* (pres.p.) 79 14 1; *musumūrivi* (abs.) 78 13 5; *musumūri(y)a*- (p.p.) 13 11 5, 29 10 3, 59 14 4, 60 3 6, 65 21 9, 69 34 10, 76 7 14, 77 12 24, 87 2 4, 95 11 10. [= *mārīta*, *cūrṇam saṅṅātah* (gl.); cf. √*musumūr*-, √*mūr*= *bhaṅj*-, 'break' (H. 4 106, Tr. 3 1 49); cf. √*musumūr*- occurring in this very sense in NC., PC. I II, & III. See *musumūrāṇa*-.]
1182. **Musumūrāṇa**— 7 6 12, 9 29 8, 89 20 1; **Musumūrāṇya**— 3 3 3 pound-
ing or reducing to powder'. [= *piṇḍīkaraṇa*-, *cūrṇaka*, *drāvika*- (gl.). See √*musumūr*-.]
1183. **Meṭṭha**— 28 24 3 (v.l. *meṭṭha*-) 'an elephant driver'. [Compare *meṭṭha*- occurring in this very sense in NC., KC. See *meṭṭha*-.]
1184. **Meṃṭha**— 12 5 11 (v.l. *meṭṭha*-), 17 7 12 (v.l. *meṭṭha*-) 'an elephant driver'. [Compare *meṃṭha*= *hastipaka*-, 'an elephant-keeper or driver' (D. 6 138); cf. *meṭṭha*- occurring in this sense in Tri. III; cf. MW. *meṭṭha*= 'an elephant-keeper' (Hemacandra's *Parīśiṣṭaparvān*). See *meṭṭha*-.]
1185. **Meṃḍhaa**— 16 9 10 (v.l. *mimḍhaa*- v.l. *meḍhaa*-) 'a ram'. [Compare PSM. *meṃḍha*= *mesa*-, 'a ram' and *mimḍha*= 'ewe' (Pai. 669); cf. *mimḍhay*- occurring in this very sense in JC. (2 30 7), *mimḍhi* at JC. 3 30 3 and *meṃḍhaka*- in Tri. III; cf. MW. *meṃḍha*(L) and *meḍhra*(L)= 'a ram'; cf. G. *meṃḍho* and M. *meṃḍhra*= 'a ram'.]

1186. **Mottiyara**— 17 14 7 'adolescent'.

[The relevant passage is—“*mahilāna gohaho mottiyāra*” — ‘an adolescent hero among women’. PSM. does not note this word. Cf. Rājasthāni *mottiyār*— ‘a grown-up son’.]

1187. **√ Rāṁkkol**— ‘to dangle about, to swing to and fro’:

rāṁkholira(agentive) 3 2 1; *rāṁkholamāṇa*(pres. p.) 28 24 5.

[=*vilasanaśī'a*(gl.); the relevant passage at 3 2 1 is as follows: “*mehala-rāṁkholira-ramaniyau*” — ‘beautiful on account of the dangling girdle’; cf. *√ rāṁkhol*—=*dul*—, ‘to swing’ (H. 4 48; Tr. 2 4 97; Pāi. 532); cf. *√ rāṁkhol*— occurring in this very sense in NC. PC. I, PC. II & CMC.]

1188. **Rāli**— 54 10 17 (v.l. *rāḍi*) ‘a quarrel’.

[=*kalaha*(gl.); the relevant line is — “*mā karahi rāli*” — ‘don’t quarrel’. PSM. does not note the word. With the variant reading cf. *rāḍi*—=*saṅgrāma*—, ‘a fight’ (Ī. 7 4; Tr. 3 4 72, 513). Cf. *ārāḍi*— occurring in this sense in Br. K.; cf. MW. *rāḍi*(L)= ‘war, battle’. cf. old G. *rād*— ‘complaint due to misbehaviour’; cf. Koṅ. *rāḍi*= ‘topics full of complications and confusions’.]

1189. **Rāha-/Rāhā**— 4 9 1, 5 8 2, 16 10 2, 48 1 16, 67 2 12, 85 10 11, 85 25 12, 99 666 ‘beauty’, ‘splendour’.

[=*śobhā śobhāyukta*—(gl.), Cf. *rāha*—=*śobhita*—, ‘adorned’ (D. 7 13; Tr. 3 4 72, 776); cf. *rāhā*— occurring in this very sense in JC. (I 17 10) & NC. See *rāhia*— *rāhilla*— and *sarāha*—.]

1190. **Rāhia**— 32 20 7 ‘having or possessing beauty’.

[In the compound “*akkhayarāhiu*” occurring at 32 20 7, *rāha*— stands for ‘beauty or glory’ and *rāhia*—=*śobhāyukta*. The compound can be rendered as ‘having inexhaustible beauty or glory’. But the commentator has looked upon it as derived from *akṣata*+*rai*+*tadhipoḥ*— and rendered it as ‘*akṣara-dravyasyādhipaḥ*’. See *rāha*— and *rāhilla*—.]

1191. **Rāhilla**— 73 12 7 ‘beautiful’.

[=*śobhamāna*—(gl.); the relevant line is — “*pavālamkurukera-rāhilla-rūho*” — ‘the bank looking beautiful on account of the heaps of coral-sprouts’; cf. *rāhilla*— occurring in this very sense in CMC. Made up of *rāha*+*illa* suffix. See *rāha*— and *rāhia*—.]

1192. **Rimcha**— 1 14 4, 7 6 7 (v.l. *riccha*—), 8 8 25, 9 19 8, 14 10 1, 16 13 2, 78 8 1, 86 10 11 ‘a parrot’.

[=*śuka-*(gl.). Alsdorf renders *rimcha-* at 86 10 11 with *pakṣī*, 'a bird'. But here also we can take *rimcha-* to mean 'a parrot'. PSM. does not note this word. Cf. *rimcha-* occurring in this sense in NC. See *rimchiya-*.]

1193. **Rimchiya**— 30 4 12 (v.1. *ricchiya-*) 'a female bird'.

[=*pakṣinī-*(gl.); the relevant passage is - "*rimchiyae visadamsahu muhi ghittau*" 'the female bird threw herself in the mouth of the cat'. Here *rimcha-* is used in the sense of 'a bird' in general'. See *rimcha-*.]

1194. **Riṇa**— 1 3 6, 2 14 5, 4 7 18, 12 9 17, 16 25 11, 22 9 3, 29 15 3, 32 20 15, 34 2 11, 36 19 8, 57 7 6, 57 25 6, 58 12 5, 61 20 9, 62 14 8, 70 10 9, 73 2 13, 80 12 3, 83 8 9, 85 15 5, 87 4 3, 88 8 15, 89 5 14, 93 7 4 'fatigued,' 'tired,' 'afflicted,' 'wearied'.

[=*śrānta-*, *klānta-*(gl.); cf. PSM. *riṇa-*= *pidita-*; cf. *riṇa-* occurring in this very sense is JC. (2 17 2, 3 7 7 & 3 19 5). See *riṇattana-*.]

1195. **Riṇattana**— 9 15 6, 20 14 9 'fatigue, exhaustion'.

[See *riṇa-*.]

1196. **Rumda**— 3 5 19, 3 7 10, 4 16 11, 7 5 9, 7 23 5, 8 14 17, 9 20 16, 9 29 1, 11 7 2, 11 20 9, 13 11 8, 15 20 2, 15 23 1, 20 5 5, 20 16 4, 23 1 7, 32 14 11, 42 10 10, 43 5 13, 45 2 20, 48 4 11, 53 8 3, 61 15 1, 64 5 11, 72 9 5, 76 5 2, 77 4 8, 81 7 1, 84 6 12, 88 18 2, 90 14 9, 90 14 12, 92 7 1, 94 11 4, 94 17 13, 94 22 12, 99 14 2 'large,' 'extensive,' 'wide,' 'great' abundant'.

[=*gariṣṭha-*, *mahān*, *vistīrṇa-*, *bahula-* (gl.); cf. *rumda-*= *vipula-*, 'wide, extensive' (D. 7 14, Pāi. 126); PSM. notes *rumda-* in the sense of *vistīrṇa* and *sthūla-* also. Cf. *rumda-* occurring in this sense in JC. (3 16 3), NC., PC. I, II & III; cf. MW. *rundra-*(L)= 'rich in'; cf. M. *runda*, Koṅ. *rūnda-*= 'broad, wide'. See *rumdattana-* and *rumdima*.]

1197. **Rumdattana**— 11 3 11, 37 20 1 'extensiveness,' 'expanse'

[See *rumda-* and *rumdima-*.]

1198. **Rumdima**— 11 4 5 'expansion'.

[Abstract noun with *-ima* suffix. See *rumda-* and *rumdattana-*.]

1199. **√Rull**— 'to dangle, to swing to and fro':

rullamta (pres. p.) 24 12 10 (v.1. *jhullamta-*)

[The relevant line is - "*rullamta-mottiyāhī*" - 'with pearls dangling about,' cf. PSM. *√rul-* *√luṭh-*, 'wallow' and *√jhull-*= *andol*, 'to wave, swing'.]

1200 √ **Reh**— ‘to shine, to appear beautiful’:

rehai (pres.3.s.) 1 16 6, 2 2 12, 2 16 8, 9 14 5, 10 3 6, 13 3 10, 20 7 5, 29 12 8, 46 4 11, 51 5 12, 58 22 7, 60 14 11, 63 3 12, 80 13 1, 85 21 9, 86 2 12; *rehae* (pres. 3. s.) 73 24 2; *rehamti* (pres. 3. pl.) 69 13 1; *rehamta* (pres. p.) 69 5 9, 87 15 6, 73 12 12.

[=*śobhate*, *śobhamāna* (gl.); cf. √ *reh*—=*rāj*-, ‘to shine’ (H. 4 100, Pāi. 152, Tr. 3 1 57); cf. √ *reh*- occurring in this sense in NC., KC., PC. I & PC. II. See *reha*-.]

1201. **Reha-** /**Rehā**—62 20 9, 70 3 8, 70 9 5 ‘beauty’, ‘splendour,’ ‘excellence’
[=*śobhā* (gl). See √ *reh*- and *sareha*-.]

1202 **Royara** (v.l. *khayara*-) 17 12 7, 41 4 24 ‘a ruddy goose, *cakravāka*’.
[*cakravāka*- (gl. 41 4 24). PSM. does not note this word.]

Though the gloss at 17 12 7 renders *royara*- with *ruciram*, ‘bright, radiant’ the meaning does not quite suit here while if we take *royara*- to mean ‘*cakravāka*’- the line becomes clear. The context here is the description of the lake and the meaning ‘*cakravāka*’ is appropriate. The relevant expression is - “*royar-āraddha-kālam*” - (the lake) with *cakravākas* which had begun to sport or play.’

The gloss on the word *royara*- at 17 12 7 of T manuscript gives ‘*cakravāla*’ which seems to be a mistake for ‘*cakravāka*’.

1203. **Rola**— 8 7 8, 14 2 4, 14 5 9, 14 7 5, 16 6 1, 17 3 3, 27 14 14, 28 26 7, 29 8 4, 29 24 12, 38 12 13, 47 8 4 (v.l. *rāla*-) 48 3 2, 51 2 13, 52 4 8, 52 6 15, 59 13 10, 78 1 8, 80 7 17, 86 5 10, 91 15 1, 99 8 2 ‘an uproar’; ‘a loud and confused noise,’ ‘clamour’.

[=*kolāhala*-, *svana*- (gl.); cf. *rola*—=*kalaha*-, ‘a quarrel’, *rava*-, ‘a noise’ (D. 7 15; Pāi 47); PSM. notes it in the sense of *kolāhala*-; cf. *rola*- occurring in the sense of ‘noise, cry’ in KC., Up. K., Tri. II, Paum- asiricariu, Kumārapālacariu & CMC., cf. Hi. *rol*- and *rolā*= ‘clamour outcry, noise.’]

1024. **Lamjiya**—31 21 1, 36 5 4, 58 2 7, 60 30 10, 74 12 10, 99 7 10 ‘a slave glrl’.

[=*dāsī* (gl). PSM. does not note it; cf. *lamjiyā*- occurring in this very sense in JC. (2 34 7) & PC. II and *lanjikā* in Yt. where the commentator gives the meaning as *dāsī*; cf. MW. *lanjikā*- (L)= ‘a harlot, prostitute’.]

1205. **Ladāhamadaha**—62 2 3 ‘beautiful,’ ‘graceful.’

[*manoharam* (gl.); the relevant passage is - “*khujjuya naccamti ladahamadaha*” - ‘the dwarfs are dancing gracefully’. In this word both *ladaha*-

and *maᅇaha-* are significant. Cf. *laᅇaha-*=*ramya*, 'pleasing, beautiful, lovely' (D. 6 117) and *maᅇaha-*=*laghu*, 'small' (D. 6 117) PSM. and Tr. 2 1 30, 73 note *laᅇaha-* in the sense of *vilāsavaᅇi stri*, 'an amorous woman'. *laᅇaha-* occurs in the sense of 'beautiful' in JC. KC., Bh., Sam. K. & Līlāvai; cf. MW. *laᅇaha-*= 'pleasing, beautiful' ('Bālarā-māyaᅇa') and *laᅇabha-*= 'handsome, pretty, lovely' (Virkamāᅇkacārīta). See. *maᅇaha-*.]

1206. **Lāᅇpekkha**—100 5 13 'a thief'.

[*caura-* (gl.); cf. a *lāᅇpikkha-*=*cora-*, 'thief' (D 7 19); Trivikrama notes *lāᅇmikka-* in the sense of 'a thief' at Tr. 3 4 72, 143; cf. *lāᅇpikka-* occurring in this very sense in PC. II, and *lāᅇpikᅇa-* or *lāᅇpikᅇuᅇ* in Br. K.; cf. Koᅇ. slang *lāᅇpis-*, 'to pilfer, to steal small articles'.]

1207. **Lalla**—9 8 11, 29 18 4 'one who stammer, one who babbles or speaks indistinct words.'

[*aᅇphuᅇavācin* (gl.); cf. PSM. *lalla-*= 'one who speaks indistinct words'. In support PSM. quotes Praśᅇnavyākaᅇaᅇa Sūtra. D 7 26 notes *lalla-* in the sense of *saᅇpᅇham*, 'eagerly' and *nyūnaᅇ*, 'less, in a less degree.' The former, if not both, may be quite different from the present word. Cf. *lalla-* occurring in the above sense in JC. (2 17 1) & *lallura-* v.l. *lallara-* in Chand.; cf. MW. *lallara*(L) "Onomatopoeic) 'stammering'" and *lalalla* 'indistinct or lisping utterance. (Kathāsaritsāgāra).]

1208. **Lallakka**—14 7 5 (v.l. *lalakka-*), 28 26 2, 54 13 13 'terrible, fierce'.

[*raudra* (g.l.); cf. *lallakka-*=*bhᅇmam*, 'terrible' (D. 7 18, Pāi. 109). At H. 2 174 *lallakka-* is given as *bhāᅇa-ᅇabᅇa-*; cf. *lallakka-* occurring in this very sense in JC. (1 15 20 & 3 37 14) Līlāvai & NC., CMC., Chand. In PC. II and PC. III *lallakka-* is used in the sense of *yuddhāᅇvāna nāᅇa-*, 'a cry of challenge'; with this cf. G., H. *lalakār-*, M. *lalatkar*= 'a cry of challenge, a challenge.'

1209. **Lāᅇi**—4 5 4, 93 7 3 'a limit, a boundary.'

[*maryāᅇā*(gl.); the relevant passage at 4 5 4 is - "*disalāᅇiᅇe sammuhu sūru jema*" - 'like the sun before the boundary of the day.' PSM. does not note it. Cf. *lāᅇi*=*maryāᅇā* (Jᅇnāᅇeᅇvarī).]

1210. **Lāla**—71 13 5 'one who longs for,' 'one who desires.'

[*lalaka*(=*vāᅇchaka*) (gl.); the relevant line is - "*gurukama-lāla*" - 'longing for the feet of the Lord'; PSM. does not note it; cf. *lalla-*=*saᅇpᅇham*, 'eagerly' (D. 7 26; Tr. 3 4 72, 617) and *lalli-* occurring

in the sense of 'eagerly' in KC. ; cf. MW, √*lal-*, 'to desire' (Dhātupāṭha).]

1211. **Lālāpīṇḍi**—52 20 16 'a pole placed in front of the elephant's trunk'.

[=*gajamukhāgrakāṣṭha-* (gl.). The relevant passage is - '*kari-karacandīhī-lālāpīṇḍī**ya so jujjhiu*' - 'he fought by means of the poles tied to the front of the elephant, which were as fierce as their trunks'. PSM. does not note it. The word *lālāvīṇḍa-* occurs in NC. at 3 16 6 and is rendered with *lālā+piṇḍa-* by the editor. The commentator here gives "*mukhakāṣṭham lālāpīṇḍī*". The relevant passage in NC. is - "*gaya gayadānta-musala-dalavattīya lālāvīṇḍi vihaṭṭīya loṭṭīya*" - 'the elephants were destroyed with tusks (used as weapons), being clubbed with their own front tying-poles, they rolled over'. MW. notes *lālīkā* in the sense of 'a rope round the nostrils of a horse as found in Lexicons only.]

1212. √**Luh**—'to wipe off, to remove 'to wash off'.

luhai (pres. 3 s.) 58 18 1; *luhivi*(abs.) 40 15 1, 55 11 12; *luhi*(imp. 2 s.) 52 13 1; *luhau* (imp.3.s) 54 9 11, *luhiya-* (p.p) 12 17 4, 62 5 2. [*=sphetayati, sphetayitvā, vīnaśya, pramārajaya, mārjayatu, proñchita, mṛṣṭa, sphetīta* (gl.); cf. √*luh-*= √*mṛj-*, 'to wipe' (H. 4 105 : Tr. 3 1 48). Cf. √*luh-* occurring in this sense in PC. I, II, III, & Bh.; cf. T G. *loh-vū*= 'to wipe off, cleanse by rubbing', For N.I.A. derivatives See. ND. *bhulnu*= 'to make a mistake, go astray, forget' Cf. Sk. √*lu-*, 'to rob, steal' (Dhātupāṭha).]

1213. √**Lūr**—'to cut';

lūriya- (p.p.) 7 5 9, 67 15 12.

[=*vidārīta-*(gl.): cf. √*lūr-* √*chid-*, 'cut' (H. 4 124; Tr. 3 1 67); cf. √*lur-* occurring in this very sense in NC. & KC. For N.I.A. derivatives see ND. *luchnu*= 'to pull out by force, snatch, claw' and *lāchnu*= 'to tear down'. See √*ullūr-* & *lūraṇa-*.]

1214. **Lūraṇa**— 28 27 3, 66 2 9 'cutting asunder'

[See √*lūr-* and √*ullūr-*.]

1215. √**Lhikk**— 'to hide, conceal, disappear':

lhikkai (pres. 3.s) 50 3 5; *lhikkivi* (abs.) 69 21 2, 88 9 9; *lhikkeppinu* (abs.) 88 3 5, 98 10 14; *lhikkāvai* (caus. pres.3.s) 24 14 4; *lhikkāvī(y)a-* (caus. p.p.) 1 13 9, 36 10 11, 71 16 8, 100 6 12.

[=*tirobhūtā, gopitam* (gl.): cf. √*lhikk* = *ni+lī*, 'hide' (H.4 55, Tr. 3 1 8) and *naś*= 'perish' (H. 4 258); cf *lhikka-*= *gata*. (Tr. 3 1 132, 178) and PSM. *lhikka-*(D)= *naṣṭa-*; cf. √*lhikk-* occurring in this sense in NC.,

KC., PC. II PC. III & Bh.; cf. M. *likṇē*= 'to hide'.]

1216. √**Vajjar**— 'to say, tell, speak';

vajjarami (pres. 1.s) 11 2 11, 23 14 3, 33 6 9, 68 1 15, 69 28 2;
vajjarahī (pres.2.s) 19 9 4, 32 1 3, 90 10 14; *vajjarai* (pres. 3.s.) 5 3
12, 10 1 17, 10 12 5, 11 22 17, 11 35 1, 29 12 3, 37 15 1, 62 16 6,
69 26 6, 84 7 6, 92 8 1; *vajjaramti* (pres.3.pl.) 33 7 10, 52 4 6, 68 8
4; *vajjaramta* (pres.p.) 59 13 7; *vajjarivi* (abs.) 31 27 2, 85 25 2; *vajjarevi*
(abs.) 101 14 6; *vajjari(y)a-* (p.p.) 10 10 11, 21 15 9, 29 2 4, 31 6 11,
36 2 1, 37 17 7, 61 5 2, 82 10 4, 83 8 14.

[*kathayati*, *kathita* (gl.); cf. √*vajjar*= *kath-*, 'to tell' (H.4 2, Tr. 3 1 69);
Hemacandra gives √*vajjar*= *kath-* at H.4 2, but notes √*bajjar-*
in the same sense in the commentary on D. 6 92; cf. √*vajjar-* occur-
ring in the same sense in J.C. (3 4 15), NC., PC. I, II, III & Bh.]

1217. **Vattuttiviḍi**—32 20 5 'a pile of spherical stones'.

[*vaṭṭa-*+ *uttiviḍi-*. Gloss gives *utramḍi* (which is marked by the editor
with a query) as the meaning of *vattuttiviḍi*; but *vaṭṭa-* here
stands for 'a spherical stone' and hence the meaning given by the
gloss applies only to the second member of the compound, namely
uttiviḍi-; the relevant passage is - "*vattuttiviḍi vi raiya chailḷe*"- 'a
series of spherical stones were arranged one above the other by the
shrewd man'; cf. PSM. *uttivaḍa* (D)= 'a pile of vessels'. For this
meaning PSM. quotes the following passage from the Upadeśapada
"*phodei birālo lolayāe sārevi uttivadaṃ*"- 'the cat breaks with a push
the pile of pots on account of its greediness'; cf. G. *utrevad-*= 'a
series of pots arranged one above another'. See *uttiviḍi-* and *utturadi-*
and *vaṭṭa-*.]

1218. **Vadda**— 1 12 6 'great'.

[Vaidya renders it with *mahat*. The relevant passage is - "*sahū sasa-
hareṇa vaddau virohu*"- 'the great enmity with Śasadhara'; cf. *vadda*=
mahān, 'big, great'. (D. 7 29, H. 4 366 illustration 1), cf. *vadda-*
occurring in this sense in KC., PC. III & Bh. Cf. M. *vād*, G. *vaḍu*,
Hi. *baḍa*= 'large, great, huge'; cf. Kan. *vadra*= 'large, great' and *oḍḍa*=
'a pile, heap'.]

1219. **Vadha**— 83 21 17, 85 20 4 'a block-head,' 'a fool,' 'a term of address in mild rebuke'.

[*sthūlabuddhi-*, *mūrkhā-* (gl.); cf. PSM. *vaḍha-* (D)= *mūka*, 'dumb' quoted
from Sankṣiptasāra of Kramadīśvara; cf. *vaḍha*= *mūḍha-*, 'a fool'
(H. 4 422 illustration 4); Trivikrama notes *vaḍha-* at Tr. 1 3 90 and
renders it with *vaṭa-*. It may be the same word as the word under

discussion: cf. *vaḍha-* occurring in this sense in PC. II and PC. III *vaṭhara-* in Up.K. & Pāḥuḍa Dohā. *vaḍha-* occurs in Paramātma-Prakāśa (at 2 19, 154 etc.) also used as 'a term of address used by Guru for his ignorant disciple'.]

1220. **Vamṭaya**— 45 8 13 (v. 1- *vaṭṭaya*) 'portion,' 'share'.

[=*bhāga-*(gl.); the relevant passage is— "*mahi-vamṭaya-nikkamṭaya-vaihi*"— 'to the lord of a portion of the earth free from enemies'; cf. *vamṭha*—=*khaṇḍa-*, 'a portion' (D. 7 83) and PSM. *vamṭaga*—=*vibhāga-*; cf. MW. *vaṇṭa-* (L) and *vaṇṭaka* (L)= 'a portion, a share'; cf. M. *vāṭa*, Koṅ. *vāṇṭo*= 'a share, portion' and Hi. *bāṭnā*= 'to apportion'.

1221. **Vamṭha**— 29 18 5 (v.l. *vaṭṭha-*) 'crippled, maimed or a dwarf'.

[Compare *vamṭha*—=*vāmana*, 'a dwarf'. (H. 4 447); D. 7 83 notes *vamṭha-* in the sense of "*akṛtavivāha*"— 'unmarried' and "*bhṛtya-*" 'a servant' (but here the reading appears to be wrong, it should be "*vamḍha-*", Cf. G. *vāḍho* 'unmarried'). The word *vamṭha-* occurs in JC. at 3 24 3 and the editor has rendered it here with '*śuṣka-vṛkṣa-*', 'a dried up tree' on the strength of M. *vaṭhalelā*= 'dried, withered'. But 'maimed or crippled' suits the context in JC. also; cf. MW. *vaṇṭha-* (L)= 'crippled, maimed, a dwarf'.]

1222. **Vaddala**— 7 16 8 'a hurricane, a violent storm'.

[Vaidya renders it with *janjhāvata-*, 'high wind in the rainy season'. The relevant passage is— "*vāya-vaddalukkam piya-kāyahi*"— *vaddala* =*durdina*, 'a cloudy day' (D. 7 35, H. 4 401); Tr. 3 4 521 renders *vaddala-* with "*megha-timiram*". *vaddala-* occurs at NC. 9 25 5 in the above sense. Cf. *vaddala*—=*megha-* (SR.) and *vaddaliya*—=*megha-* (PC.I); cf. MW. *vardala-* (L)= 'a rainy day, bad weather'; cf. M. *vāḍaḷ-*= 'a hurricane, a violent gale or storm'. For N.I.A. cognates see ND. *bādal*= 'cloud, fog, mist'.]

1223. **Vamāla**— 1 11 7, 2 2 8, 7 23 6, 12 18 2, 17 3 4, 27 4 1, 48 5 7, 52 2 4, 52 18 17, 73 14 11, 78 9 9, 96 6 6, 98 6 14 'a loud and confused noise,' 'an uproar,' 'a tumult'.

[=*kolāhala*, *kalakalayukta* (gl.); cf. *bamāla-* v.l. *vamāla*—=*kalakala-* 'a confused noise' (D. 6 90, Pāl. 47). *vamāla-* occurs at NC. 7 7 11 where the commentator has rendered it with *melāpaka-* or *kolāhala-*. The rendering *kolāhala-* quite suits the context; cf. *vamāla* occurring in this very sense in JC., NC., PC. I, II, III, CMC., Bh. & KC.]

1224. **√Vamph**— 'to taste, smack, try the flavour of';
vamphami (pres.1.s.) 101 15 15 (v.l. *phamphaviya-*).

[=*śad āsvādayāmi* (gl.); the relevant passage is— "*vāmphāmi ajju tā gayai loi*"— 'when the people left, I may have a bite at it'; cf. *vāmphāmi*= *bhuktam*, 'eaten' (D.7 35; Pāi. 134).]

1225. **Valimuha**— 76 8 7 'a monkey'.

[=*vānara*- (gl.) the relevant passage is— "*laggā valimuha girisilakham-dahī*"— 'the monkeys engaged themselves with the slabs of stones from mountains'; cf. PSM. *balimuha*— 'monkey' (Pāi. 65); cf. MW. *valimukha*(L)— 'a monkey'.]

1226. **Vāvalla**— 7 5 11, 12 18 7, 28 30 2, 52 15 5, 78 18 5, 94 23 14 'a sort of steel weapon, a kind of iron crow'.

[=*sarvalohamaya*- (gl. at 7 5 11), *sella*- (gl. at 28 30 2). Though the gloss renders *vāvalla*- with *sella*- it may not be exactly like *sella*-. Because at 7 5 11 *vāvalla*-. is used along with *sella*- which shows it is a weapon different from *sella*-, though may be similar. Cf. PSM. *vāvalla*- = *śastra-viśeṣa*; cf. *vāvalla*- occurring in this sense in PC. I, PC. III, & CMC.; cf. MW. *vāvalla*-(L)— 'a kind of arrow'. For the word *sella*- given in the gloss see *sella*-.]

1227. ✓ **Vigov**— 'to disdain, to put to shame';

vigovai (pres. 3,s) 92 8 3.

[=*kopayati*, *krodham kārayati* (gl.).]

The reading in the text is— "*vi govai*"; but it should be taken as "*vigovai*" in which case it will suit the context. The gloss gives "*kopayati*, *krodham kārayati*". This seems to be wrong interpretation on the part of the commentator as he has taken the reading as "*govai*" and not "*vigovai*". The relevant passage in the text is— "*jā sohagge kāmū vigovai*"— 'who disdains (i.e. surpasses) the god of love in point of beauty'. Compare PSM. ✓ *vigov*- = 'to disdain'; cf. *vigupyate* and *vigopita*- occurring in Up. K. in the same sense, i.e. 'to dishonour, to put to shame'. Cf. G. *vagov-vū* = 'to defame, slander, censure'.

Alsdorf takes *govai*= *gopayati*, 'conceals' and renders the expression "*kāmū vi govai*" as "Kāma in den Schatten stellte".

1228. **Vigutta**— 90 2 4 (v.l. *vigutta*-), **viguttī** (fem.) 85 2 16 (v.l. *vigutti*) 'agitated, distracted'.

[The relevant passages are— 1) "*māṇusu samañadhamma viguttāū marai*" (90 2 4) — 'A person dies being perturbed by the Jain doctrine'; 2) "*pekkhivi mahumahaṇu mayañe ṇaṃ sari vi viguttī* (v.l. *vigutti*)" (85 2 16)— 'Seeing Madhumathana, the river was agitated as if by love'. The variant reading "*vigutti*" is preferrable at 85 2 16,

as it suits the context. Cf. *viggova* = *vyākulabhāva*-, 'agitation, distraction' (D. 7 64) and PSM. *viggūta* (D) = 'distracted or agitated'; cf. *viggovaya*- occurring in the sense of 'agitation' in Vajjā (153) and *viggūta*-, 'agitated' in Bh.]

1229. **Vicchaddiya**— 25 10 6 'a collection, multitude'.

[=*samūha*- (gl.). Cf. PSM. *vicchaddīa* = *puñjīkṛta*, 'collected together' quoting from Setubandha. Cf. *vicchaddā* = *nivaha*-, 'a heap, a collection' (D. 7 32) and *vijjhadda* = *samūha* (Tr. 3 4 72, 81); cf. *vicchaddā*- occurring in this very sense in PC.II. PC. III & GS. The word occurs with the spelling *vicchidda*- in JC. at 3 13 12 and 4 17 13. The relevant expressions are- 1) "*hadḍa-vicchadda*"- 'a heap of bones' and 2) "*vimḅiccha-vicchaddīa*"- 'a collection of pollen' respectively. See *vicchamḍa*-.]

1230 **Vicchamḍa**— 88 9 4 (v.l. *vicchadda*-) 'a collection,' 'a multitude'.

[The relevant line is- "*ruḍḍa-vuḍḍa-vicchamḍa-bhayamkari*" - '(in the battle) which was fierce on account of multitudes of headless bodies and heads'. See *vicchaddiya*-.]

1231. **Vicchūḍha**— 3 15 5 'thrown, inserted and hence fastened to'.

[*vicchūḍha*- means *vikṣipta*-, 'thrown' and hence 'inserted'. The commentator has freely rendered it with "*paridhāpita*"-, 'made to wear'. The relevant passage is- "*vīṃdhēppīṇu savaṇajuyalu jīṇaḥo vicchūḍhāi maṇimaya-kumḍalāi*" - 'having pierced the two ears of the Jina, the jewel-studded ear-rings were hurriedly put on (or he was made to wear them)'. Cf. *vicchūḍha* = *vikṣipta* (Pāi. 14 7) and PSM. √*chuh*- = 'to put'; PSM records another *vicchūḍha*- (D) in the sense of *viyukta*, *virahita*- quoting from Sam.K. in support. See √*chuh*-.]

1232. **Vittāla**— 7 12 8, 20 10 12, 69 31 5, 90 3 16 'impure,' 'polluted,' 'defiling,' 'unholy'.

[=*apavitra*- (gl.). Though the gloss on the word *viśadha*- at MP. 7 12 8 is "*bibhatsam-apavitrām*", it is likely that "*bibhatsam*" is the rendering of *viśadha*- and "*apavitra*-" that of *vittāla*- which occurs immediately after the word *viśadha*- in the said line. Elsewhere, *viśadha* is found rendered with only *bibhatsa*-. Cf. *vittāla* = *asprīṣya-samsarga*-, 'contact with the untouchable or touching that which is prohibited' (H. 4 422, illustration 3); cf. PSM. √*vittāla* = 'to make unclean'; cf. *vittāla*- occurring in this very sense in JC. (2 11 1 & 3 18 4), NC., PC. II & III, *vittāla*- in Sam.K. & *vittāla*-, 'polluted' and *vittāliṭa*-, 'polluted' in Br.K.; cf. the expression *paraputtavittālini* =

'defiling others' sons' occurring in Karpūramañjarī at.1 18; cf. M. *viṭṭala-* = 'impurity or uncleanness as subsisting in certain persons etc. and communicable by them through contact'. See *sviṭṭala-*.]

Everywhere, where the meaning is *apavitra-*, 'defiling', the form is *viṭṭala-*; nowhere it is *viṭṭala-*. In MP., JC., NC., etc. the context is the same and the word *apavitra-* is found used with reference to the human body. Though the gloss gives *apavitra-* there is a doubt, as to its connotation. It is quite likely, that it may be connected with *viṃṭala-*, 'a bundle' and might have come to mean *apavitra-* because of the confusion with the meaning of *viṭṭala-*. It is likely that the Jain monks might have referred to human body as 'a dirty roll or bundle'. Cf. PSM. *viṃṭaliyā* (D), *viṃṭiyā* and *viṭṭi-gaṭhari*, 'a bundle'; cf. *viṃṭana-* = 'a wrapper, a roll' (Br. K.); cf. G. *viṇṭlo* and *viṇṭi-* = 'a roll'. See ND. *biṭulo-* = 'impure, and defiled' *biṭo-* = 'bundle, sheaf'.

1233. **Vidappa**—12 6 3, 20 8 4, 59 2 5, 63 10 12, 73 6 1, 74 16 17, 79 10 2

'Rāhu, a demon supposed to swallow the moon'.

[=*rāhu* (gl.); cf. *vidappa-* = *rāhu* (D. 7 65, Pāl. 38; Tr. 3 4 72, 431); cf. *vidappa-* occurring in this very sense in NC., PC II & PC III.]

1234. **Viddama**— (?) 18 13 1 'fear', 'panic'.

[=*bhaya-* (gl.); the relevant passage is — "*payaniya-janaṇa-maraṇa-viddama-rai*". If we follow the gloss its rendering would be — "you, who have created attachment or liking for the panic for births and deaths". As such the word "*rai-*" would be quite meaningless in such a context. So the expression as it stands appears to be unsatisfactory. It is likely that the syllables '*ma-*' and '*ra-*' in the original might have been transposed through scribal error. This suspicion is supported by the fact that *viddama-* is not found occurring anywhere else. In that case the passage would be — "*payaniya-janaṇa-maraṇa-viddara-mai*" — which has created the idea of the terrible nature of the rounds or circle of births and deaths' (*viddara-* = 'terrible'.) See *viddara-* below.]

1235. **Viddara**— 74 2 11 (v.l. *ḍāvāra-*) 'terrible,' 'dreadful', 'fierce' 'causing panic'.

[=*bhayānaka-* (gl.); the relevant passage is — "*naccāvami viddara ḍāṇiya* 'I make the fierce female goblins dance'. Cf. *viddira-* = *raudra-*, 'terrible' (D. 7 90); PSM. notes *viddara-* in the sense of *raudra-* from Upadeśapada ṭikā; cf. *viddirilla-* occurring in this very sense in Kamśa., Usā. (2 43) & CMC. Manuscript T in MP. has got the variant reading at 74 2 11 "*ḍāvāra-*" on which it gives the following gloss—

“*bhayānakam saṅgrāmo vā, viddara iti pāṭhe api ayamevārthaḥ*”. With the variant reading *ḍāvāra-*, cf. PSM. *ḍāmara=bhayaṅkara-*, ‘causing panic’ from *Supāsanāhacaria* and *ḍāmara-* occurring in the same sense in PC. I. See √*ḍar-* and *ḍāmara-*.]

1236. √*Viṇad-*— ‘to be deceived, harassed, distressed’;

viṇadi(y)a- (p.p.) 12 19 6, 15 6 6, 23 2 18, 37 10 2, 43 11 13, 52 8 6, 52 16 26; *viṇadijjai* (pass.p.3. s.) 81 18 10.

[Compare *viṇadiya-* occurring in the sense of *vañcita* in JC. (1 21 14, 4 2 23). See √*ṇad-*]

1237. *Viddāna*—39 13 12 ‘sad, dejected’,

[=*mlānavadana*—(gl.) ; the relevant passage is — “*savisāe biṅṅi vi tāē dīṭṭha suṭṭhu viddāna*” — ‘The father full of sorrow found them very much dejected’ ; cf. PSM. *viddāna=mlāna-*, *nisteja*, *śokātura-* with reference to *Surasundari Caria*, *Sanatkumāra Caria* and others ; cf. *viddāna-* occurring in this very sense in PC.II, Sam. K.. & *vddānaya-* in PC. III.]

In the Sanskritised form “*vidrāna-*” occurs several times in Up. K. of *Siddharṣi*. Here the editor Peterson gives, ‘embarrassed, perplexed’ as the meaning in various contexts. In all the occurrences the word is used compounded with *vadana-* and can be rendered with ‘dejected face’, or ‘sorrowful face.’ It is equivalent to Sk. expression “*mlāna-vadana*”.

Sk. *vidrāna-* ‘roused from sleep, awakened’ is different from this *vidrāna-*.

1238. *Vibbhulla*—90 2 16, 101 12 11 ‘perplexed,’ ‘confused’

[*bhvranta-* (gl.). See √*bhull-* and *bholaa.*]

1239. √*Vireh-*— ‘to shine’ ‘to appear beautiful’ :

[*virehai* (pre 3. s.) 9 21 3, 43 7 6, 86 6 10, 88 17 11 ; *virehamta* (pres. p.) 89 5 10.

[Compare √*vireh-* occurring in this sense in NC. *vi-+reh-*. See √*reh.*]

1240. *Virolliya*—31 23 7 (v.l. *viroliya-* v.l. *virolaa-*), 89 11 16 ‘tormented,’ ‘agitated’.

[=*kadarhita*—(gl.) ; Alsdorf notes *calitam* as the gloss on *virolliya-* at 89 11 16 ; the relevant passages are — 1) “*asahantem viraha-virolliyau lenappau kakkari ghalliyau*” (31 23 7) — ‘He, tormented by separation, finding the situation unbearable threw himself from a precipice.’ 2) “*teṇa maṅharam taḥi tīha bolliyam jiha hiyaullayam tī virolliyam*” (89 11 16) — ‘He spoke in such a sweet manner, that her heart was tormented or agitated (by love or longing)’. PSM. does not note it in this sense. Cf. MW. *virolita(L)*= ‘disturbed, disordered’.]

1241. **Virolliya**—36 13 7 (*virolliya-*) 'tremulous, spread or widened (eyes due to emotional feelings like love, joy or jealousy etc.).

[*virolliya-* may be a mis-reading for *virelliya-*. The relevant passage is—“*suloyanāhi rāyavasa-virolliyaloyanāhi-punu bhāṇū*” — ‘he said to Sulocanā whose eyes were widened or spread on account of love’. Cf. PSM. √*virell-*, *virill-* = *vi+str-*, ‘to spread, to widen.’ and Pāi 521 — *viralliya-* = ‘spread’; cf. *viralliya-* and *virolliya-* occurring in this very sense in PC. I and *virilliya-* in PC. III. The relevant expressions and passages are as follows:— 1) *virolliya-* (*v.l. virillaya v.l. viralliya*) *ṇayane*’ (PC. I 11 5 4) — ‘with the eyes spread’; 2) “*viralliyakkha*’ (PC. I 16 14 7) — ‘with the eyes spread’; and 3) “*loyanai virillevi avaloiu rāvaṇu macchareṇa*” (PC. III - 74 9 10) ‘widening the eyes (Lakṣmaṇa) saw Rāvaṇa with jealousy’. In all the occurrences the word qualifies ‘eyes’.]

1242. **Vila(y)a**—5 4 13, 6 7 10, 10 5 1, 11 26 14, 14 4 6, 31 9 3, 62 4 3, 88 17 3 ‘a lady’.

[=*vanitā, strī* (gl.). At D. 7 65, Hem. notes the word *vilayā-* in the sense of *vanitā-*, ‘a woman’ and considers it to be a *tadbhava* word: cf. Pāi. 12; cf. *vilā-*, *vilayā-* occurring in this very sense in JC.; NC. and Up. K., and *vilaya-* in PC. II, PC. III, Bh. & Sam.K.]

1243. **Vilum̐piya**—98 12 8 ‘desired.’

[Though the commentator renders *vilum̐piya-* with *upadruta-*, the meaning seems to be *abhilaṣita-*, ‘desired.’ The relevant passage is — “*rāsu bala kāleṇa samap̐piya, teṇa vi kāmāleṇa vilum̐piya*” — ‘The *bhilla* by name Kāla gave the girl to Simha; and she was desired by him who was full of *kāma*’. Cf. *vilum̐pia-* = *abhilaṣitam*, ‘desired’ (D. 7 66), and √*vilum̐p-* = *kāṅkṣ-*, ‘desire’ (H. 4 192); cf. *vilum̐pia-* occurring in Kumārapālacarita in this very sense; the relevant line is — “*a-vilum̐pia-bhava-sukkho*” (7th Sarga 33. stz.) — ‘one who did not desire the worldly pleasures’. PSM. also notes another *vilum̐pia-* (D) in the sense of *aṣita-*, *kavalita-*, ‘devoured, swallowed in one morsel’ on the strength of Pāi. 134.]

1244. **Visatta** 16 16 8 ‘elation’.

[=*cittabheda-* (gl.). Here *visatta-* appears to have been used in the sense of ‘a similar state of the mind like *māṇa-* and *maratta-*, hence the gloss renders it with ‘*cittabheda-*’. The context is of Bharata’s messenger giving advice to Bāhubali to give up pride, arrogance and elation. The relevant passage is — “*māna maratta visattu mueppinu jwahu ekkamekka anuṇeppinu*” — ‘Leaving aside (your) pride, arrogance

and elation, both of you live together amicably.' PSM. does not note this sense of the word. At 7 7 6 in NC. *visatta-* occurs compounded with *kulabala-*, *vihava* and *maratta-*. The context here is the description of battle scene. Hence it is quite likely that the word is used in the same sense as MP. 16 16 8. The editor has rendered it with *dalana-*.]

1245. *Visatta*—84 18 3, 85 24 8 (v. 1. *visadda-*), 91 20 7, 94 19 4, 99 1 14, 99 10 3, 99 13 1 'a multitude,' 'a collection,' 'full of'.

[=*samūha* (gl.). The relevant expressions are - 1) "*kuladhana- visattu*" (84 18 2) - 'a collection of family wealth' 2) "*vasaha-vimda-dhekkāra-visattahi*" (85 24 8) - 'full of the bellowing of a herd of bullocks'. Excepting in 84 18 3, we can take *visatta-* in the sense of *pūrṇa-*, 'full of'. PSM. does not note the word in this sense.]

1246. *Visambhara*—31 17 12 'a spider'.

kolikah(gl.) ; the relevant passage is - "*macchīyahi visambharu dhāiyau*" 'the spider darted towards the fly'. PSM. does not record *visambhara-* in this sense. Deśināmamālā records *visambharā* at D. 7 77 in the sense of *grhagodhā*, 'a small house lizard.' MW. also notes *visambharā* in the sense of 'the domestic lizard' as found in the Lexicons only. For the word *kolika-* given in the gloss see Appendix.]

1247. *Visāri*—53 5 6, 96 8 7 'a fish'.

[=*matsya-*(gl.) ; the relevant passages are - 1) "*kūlamāṇayā mahā-sarāmītare visārīṇo*" (52 5 6) - 'the fish sporting in the huge lake' and 2) "*sarāmīte sarāmītaṁ visārīṇa dāmdam*" (96 8 7) - 'a couple of fish moving in the lake'. Deśināmamālā records *visāri-* at 7 62 in the sense of *kamātasana-*, 'the God Brahmā'. Cf. MW. *visāra*(L)= 'fish'.]

1248. √*Visūr*—'be afflicted, be distressed, be tormented' ;

'*visūrahi*(pres. 2.s.) 23 7 15, 99 6 3 ; *visūrai*(pres. 3.s) 2 20 10, 14 5 10, 30 21 10, 70 19 8.

[=*khidyate* (gl.) ; cf. √*visūr*= *khid-*, 'be afflicted' (H. 4 132 ; Tr. 3 1 73) ; cf. √*visūr-* occurring in this very sense in PC. I, III, Bh & Vajjā (183). MW. notes *visūraṇa-* in the sense of 'sorrow, distress' giving reference from the Prakrit passages of Vikramorvaśī, Act IV stanza 19. See *visūraṇa-*.]

1249. *Visūraṇa*— 78 2 2, 81 1 11, 87 2 7 'distress,' 'torment,' 'affliction'.

[=*kheda-*, *jhūraṇa-*(gl.). For the word *jhūraṇa-* given in the gloss at 81 1 11. see Appendix, See √*visūr-*.]

1250. **Vihalaṃghala**— 28 19 8, 83 4 8 'perturbed', 'agitated', 'distracted'.
 [=vihvala-(gl. at 83 4 8); at 28 19 8 the gloss loosely renders *vihalaṃghala-* with *vihvalāṅga-*. PSM. also renders *vihalaṃghala-* with *vihvalāṅga-* and further paraphrases it with 'vyākul śarīravālā', 'one having a bewildered body'. This seems to be a guess as 'gha-' in the word *vihalaṃghala-* cannot change to 'ga-' phonetically; and the word seems to be of obscure origin. Cf. *vihalaṃghala-* occurring in this very sense in PC. I, II, III, SR., KC., Bh., Chand. (4 64 1). *vihalaṃghala-* occurs at JC. 2 33 7 where it is glossed as *acetana-*, but here also the meaning *vihvala-* fits in the context.]
1251. **Vihalliya**— 87 3 11 'trembled, quivered, shaken'.
 [=kampita-(gl.). See √hall-.]
1252. **Vihāvia**— 25 10 12 'cheated, deceived'.
 [=vikhaṇḍīkṛto vañcītaḥ(gl.); the relevant passage is - "ghaḍadāsiyai mahīyai ko ṇa vihāvīu" - 'who is not cheated by procuress in the form of earth?' See *vehavia-*.]
1253. **Visadha**— 7 12 8, 30 19 10 (v.l. *visara-*), 54 15 4, 83 5 3, 88 5 8 'repulsive', 'loathsome', 'stinking'.
 [=bībhatsa-(gl.); PSM. does not note it; cf. *visāḍa-*= *visra-*, 'stinking with' (PC. III). In all the occurrences *visadha-* is found used along with *vasā*, 'marrow' and connotes the idea of 'loathsome or stinking'.]
1254. **Vuṇṇa**— 17 15 12 'frightened', 'afraid'.
 [The gloss loosely renders *vuṇṇa-* with *śaṅkupita-*; but *bhīta-*, *trasta-* would suit the context well. The relevant passage is - "vimukka ravaṇa disākari vuṇṇa" - 'the elephants of the quarters were frightened with the noise that was released'; cf. *vuṇṇa-*= *bhīta-*, 'frightened, afraid'; *udvigna-*, 'afflicted' (D. 7 94): *vuṇṇa-* occurs in the sense of *viṣaṇṇa-*, depressed in the illustration 1) of H. 4 421; Pāi. 132 also notes *vuṇṇa-* in the sense of *udvigna-* 'distressed, frightened'; cf. *vuṇṇa-* occurring in the sense of *bhīta-* in PC. II. and PC. III.]
1255. √Veyad— 'to set, to inlay':
veyadi(y)a-(p.p.) 13 9 8, 38 6 9, 88 14 11 (v.l. *viyaḍiya-*).
 [=khacita, jaḍita, jaṭita(gl.). Cf. √vead-= *khac-*, 'to inlay, to set' (H. 4 89, Tr.3 1 39). Ramanujaswami has rendered √khac and consequently √vead- with 'appear'. This does not seem to be correct. Cf. PSM. √vead- 'to set' and *veaḍia-*= *pratyuptam*, 'inlaid, studded' (D. 7 77, Pāi. 140), PSM. has rendered "veaḍia-" with (*phir se boyā*

huā)='sown again' and has thus misunderstood "pratyupta" – given by Deśināmamālā as the meaning of "veāḍia-". PSM. also records *veāḍia-* in the sense of *khacita-*, 'studded' and 'a jeweller'. Cf. *veyaḍiya-* occurring in this very sense in PC. I, II, III, Bh. K. and *veyaḍiya-* occurring in the very sense of 'a jeweller' in Vajjā. Cf. also *vekaṭa-* in the sense of 'a jeweller' in Yaśast. MW. records *vekaṭa-* = 'a jeweller' as found in lexicons only. For the words *jadita* and *jaṭita* (which are Sanskratised forms) given by the gloss see Appendix.]

1256. **Veyāriya**— 14 10 8, 98 7 4 'deceived', 'cheated,' 'lured'.

[=*vañcita-*(gl.); the relevant passage at 98 7 4 is – "tuhū veyāriū sottiyasatthe" – 'you have been deceived by the Brahmanical doctrines'. Cf. *veāria-* = *pratārita*, 'cheated, deceived' (D. 7 95). Cf. PSM. √ *vear-* (D)='to deceive' quoting in support GS; cf. *veyāria-* occurring in this sense in PC. I, II, PV. (14 46) and Bh. (5 7 2).]

1257. **Vecchilla**— 25 5 9 (v.1. *vicchilla-*) 'a kind of yellow flower, yellow amaranth'.

[=*korāṇṭaka-*(gl.). The relevant passage is – "*vecchilla-kusuma-samavannaṇa* – having (yellow) colour like the *Korāṇṭaka* (=yellow amaranth) flower'. PSM. does not note it.]

1258. **Vellahala**— 3 1 11, 3 3 1, 69 15 8, 73 27 5, 99 5 17 'tender', delicate'.

[=*komala-*(gl.); D. 7 96 and Tr. 2 1 30, 9 note *vellahala-* in the sense of *komala-*, 'delicate' and *vilāst-* 'sportive'. The word *vellahala-* occurs twice in NC. Though the editor has rendered it with "*komala-, vilāsin vā*", the meaning *komala-*, 'delicate' fits the context well. Similarly in KC. also *vellahala-* is used in the sense of *komala-*; cf. *vellahala-* occurring in the above sense in PC. I, PC. III, Bh., Vajjā. (96) & CMC.]

1259. **Velli**— 15 4 12 'a row' 'a line',

[=*āvalī-*(gl.); the relevant passage is – "*vellāhī valiyāi*" – arranged 'in lines'. PSM. does not note *velli* in this sense.]

1260. **Vehaviya**— 88 22 8 (v.1. *vehāviya-*), 91 20 6; **Vehāvia**— 18 2 2, 28 33 3, 30 12 10, 84 17 1, 89 17 6 'deceived', 'sneaked', 'cheated'.

[=*vañcita-*(gl.); cf. √ *vehav-* = *vañc-*, 'sneak' (H. 4 93; Tr. 3 1 47); cf. *vehavia-* occurring at NC. 2 1 10 in this very sense; here in NC. the gloss equates *vehavia-* with *vilakṣikṛta-*, but *vañcita-* also suits the context. See *vihāvia-*.]

1261. **Vehāvia**— 37 7 12, 70 12 6 'grown fond of (because of easy success), taking something lightly (being habituated)',

[=*vijaya-gr̥ddhim n̄taḥ*, *anurañjito gr̥ddhim vā n̄taḥ*(gl.)- At 37 6 12, the king is dissuaded from becoming a monk. He is warned that the *viśayas* are difficult to be conquered and that he should not think it to be a child's game on the strength of his habitual success in vanquishing the enemies. So *vehāvia-* here means 'taking something lightly being habituated'. The relevant passage is :

"*mā jāhi tavovaṇu camipamuha, vehāvīu rīu rāyahī*
paī jehau vīru mahābhaḍu vi, jippai visaya-kasāyahī".

At 70 12 6 *vehāvia-* means 'appetite sharpened by easy victory'. The relevant passage is - "*pahu vehāvīu pasuvahehī*". Cf. *vehavia-*= *anādara-*, 'disrespect, contempt' (D. 7 96).]

Here in both the occurrences noted above the word ought to be *hevāia-*; cf. *hevāia-* occurring in PC. I, II, III where it is glossed as - "*garvam n̄taḥ gr̥ddhim prāpitaḥ*". Cf. Apte - *hevāka-*= "ardent or intense desire, eagerness (this word like the word *laṭabha* is used only by later writers like Kalhaṇa, Bilhaṇa and is probably derived from Persian or Arabic)"; cf. MW. *hevāka-* "(said to be from Marāṭhī *hevā*, ardent desire) a whim, caprice". Cf. MW, G. *hevā-*= 'greed, ardent desire'. Cf. G. *hevāyo*= 'habituated'.

1262. **Vehāvia**— 34 3 8, 51 17 8, 78 10 4 'angered,' 'made angry'.

[=*garjitaḥ*(gl.); cf. *vehavia-*= *roṣāviṣṭa-*, 'filled with anger' (D. 7 96); *vehavia-* occurs at JC. 1 12 13 where it is rendered with *vihvala* by the editor. Here the gloss on the word *vehavia-* gives "*roṣito anurañjito vā*". The relevant passage is - "*jakkhi taṇu-parimola-vehavio haithi parianmcai naḡgoham*" - 'enraged on account of the fragrance emanating from the body of *yakṣi*, the elephant goes round the *nyagrodha* tree'. So here, the meaning *roṣita-* given by the gloss suits the context. Cf. *vehāviddha-* occurring in PC.I where it is glossed as *kopātura-*, *kopāviṣṭa-* and *vehāviddha-* occurring in PC. II in this very sense. See *hevāia-* and *hevāiddha-*.]

1263. **Vodda**— 98 10 10 (v.l. *vodḍha-*) 'a bull'.

[=*balivarda-* (gl.); the relevant passage is - "*paṁdiu vodda-vaṇiya-kaya-vesau*" - the wise man assuming the form of a bull trader'; cf. PSM. *vodḍa-*(D)= *mūrkhā-*, 'a foolish person'; cf. MW. *vodhri-* 'a bull'.]

"*vodda-*" according to the editor, is a South Indian word¹. The commentator gives *balivarda-* as the meaning of *vodda-*. *vodda-vaṇiya*

1, See MP, vol. III, Vaidya, P.L., Bombay, 1941, notes, p.312,

means 'a merchant dealing in bulls'. The variant reading is *vodḍha-vaniya-*. But in Up. K. *vodhra-* and *vadra* are used in the sense of 'a fool, a stupid person'. PSM. records *voḍḍa-* in that sense from Uvaesamālā. It is likely that all these are variants of one and the same word with the original meaning 'bull' like the Sk. word "go-". The word might have developed a secondary meaning of 'a fool, stupid person'.

1264. **Vodrahi**— 33 1 10 (v.l. *voddahi*) 'a damsel' 'a young lady'.

[=*taruṇī*(gl.): the relevant passage is - "*tahi vodrahiu pīvarathanīu, milihimti aḷju tuha paṇaiṇīu*" - 'Now you will meet the buxom damsels who love you there (on the Siddhakūṭa mountain)'. Cf. *vodraha= taruṇa-*, 'a young man' (D. 7 80) and *vodrahi= taruṇī*, 'a young lady' (H. 2 80); cf. also *voddahi= taruṇī* (Tr. 3 4 72, 695); cf. *voddaha-* in the sense of *taruṇa-*, 'a youth' in PC. III.]

PSM. first quotes D. 7 80 for *vodraha-* and then in support of this gives a quotation from Hemacandra's Prakrit grammar H. 2 80- *vodraha-drahammi paḍiā*, and for *vodrahi-* he gives a quotation from Hemacandra's Pk. grammar H. 2 80- "*sikkhamtu vodraho*". Now these two quotations are traceable to their original sources.

The quotation- "*sikkhamtu vodraho*" is from Hāla's Gāthāsaptasati- 3, 92. In the Kāvya-mālā edition the reading is *voḍahi-* and PSM. has noted this word under a separate entry in the sense of 1) *taruṇī-*, *yuvati-*; 2) *kumārī-*. In support of the meaning *kumārī*, PSM. has quoted "*sikkhamtu voḍaḥo*" (Gāthāsaptasati 2. 92) and given a cross reference to *vodraha-*. But really speaking the original reading should be "*vodraho*".

The other quotation, namely, "*vodraha drahammi paḍiā*" is found in full as quoted in three places. First of all the commentator of Hemacandra's Chando'nusāsana has quoted it at 7 6 (page 4)¹. The full quotation is given by the commentator in *pariyāya* commentary on that very passage. But it is printed in this edition in a garbled form. The commentator paraphrases *vodraha-* as "*grāmīṇa-taruṇa-samūha-*".

Now, this stanza under question occurs as a citation in the Paramātma-prakāśa of Yogindudeva also. The stanza is as follows:

"*ūktam ca-*

1. Chando'nusāsana of Hemacandrasūri, Velankar H. D., Bombay, 1960- Singhi Jain Series no. 49.

*te ciya dhaᅇᅇā te ciya sappurisa te jiyāntu jiyāloe |
voddaha-dahammi paᅇiyā taramti je eva līlāe ||117||*

'Those persons are blessed, and those are good men, who easily swim across the great lake in the form of youth'¹.

It should be noted that the word here occurs with the spelling "voddaha-" and is rendered with "yauvana-".

The citation can be traced even earlier. It has been cited by Svayambhū in his Svayambhūcchandās to illustrate the non-position making character of *r* in Prakrit in conjuncts with "r"-and there the full quotation is given under the name of a poet Vammautta. The actual form in Svayambhū is "vodraha-". See Svayambhūcchandās edited by Velankar, H.D., 1 2 3². Hemacandra's citation of *vodraha-* etc. appears to have been borrowed from Svayambhūcchandās. PSM. also records *boddaha-* (D) and *bodraha-* (D) in the sense of 'a young man'; cf. *vodraha-* v.l. *vodaha-* occurring in Bharata's Nāᅇyāśāstra at chapter 17, stanza 9.

1265. $\sqrt{\text{Vol}}$ - 'to go, to elapse, to pass',

volīa- (p.p.) 28 30 9; *volāa-* (p.p.) 9 19 14; *volīᅇa-* (p.p.) 2 4 6, 2 9 1, 11 28 4, 39 3 7, 40 11 6, 41 6 8, 42 7 1, 47 11 1, 57 30 12, 59 88 8, 59 15 5, 63 5 1, 63 10 5, 67 7 6, 73 23 7, 80 8 10, 81 13 8, 89 3 5, 90 13 11, 91 5 7; *volījamaᅇa-* (pass. pres.p.) 29 8 2; *volāviya-* (caus. p.p.) 15 6 4, 18 2 2, 59 4 14 (v.l. *vollāviya*).

[=*vyatīta*, *vyatīkrānta-*, *cyuta-*, *atīkrānta-*, *tyakta-* *niᅇkāᅇita-*, *yāpīta-*, (gl.); cf. $\sqrt{\text{vol}}$ - = *gam*, 'to go' (H.4 162,); *volīᅇa-* = *atīkrānta-*, 'passed beyond' (H. 4 258, Pāi 141); cf. $\sqrt{\text{voll}}$ - = *gam-* (Tr.3 1 97); cf. $\sqrt{\text{vol}}$ - occurring in this very sense in JC. (2 25 10), PC.I, II, III, Bh. & Vajjā. (145); cf. Old M. *volᅇe* = 'to go'.]

1266. *Saᅇgahaᅇa-*— 35 10 1 'a prostitute and her lover'.

[=*pumᅇścalayugalam* (gl.); Vaidya renders it with 'jāra-jāriᅇi-yugalam'; PSM. does not note this word. The word occurs at 77 6 6 in PC. where it is glossed "*pumᅇścala-strᅇ-puruᅇa-yugala*". MW. notes *saᅇgahaᅇa-* in the sense of 'adultery'.]

1267. *Sacchaha-*—34 10 16, 88 14 9 (v.l. *sacchiha*) 'similar to', 'like'.

[The relevant passages are:

1) "*kelāsa-sacchaho*" (34 10 16,) - 'resembling Kailāsa',

2) "*caᅇᅇasūra-rassirāᅇi-cicci-cacci-sacchahaᅇm*". (88 14 9) - 'the mass of

1. See Paramātmaprakāᅇa, Upadhye, A.N., 1960, Introduction, p.88.

2. Chapters I-IIc in JBBRAS, N.S., 11, vol. nos. 1-2, 1935, pp. 18-58

fierce rays of the sun resembling the flame of fire'. Cf. *sacchaha*=*sadr̥śa*, 'similar' (D.8 9; Pāi. 127) and *sacchiha*=*sadr̥śa*= (Tr. 3 4 72, 319); cf. *sacchaha*- occurring in this very sense in Līlāvai, Sam.K., Kamś. & CMC.]

1268. **Sam̐ca**— 8 9 12, 17 5 2, 89 1 6, 99 15 4 'structure,' 'plan', 'arrangement', 'inter-relationship', 'frame'.

[=*śarīrabandha*, *saṁbandha*- (gl. at 8 9 12 and 89 1 6) *śobhā*- given in the gloss at 99 15 4 is a guess; at 17 5 2 *saṁca*- is loosely rendered with *sañcaya*-. Vaidya has loosely rendered *saṁca*- at 17 5 2 with 'samūha-'. The relevant passages are:

1) "*āsaṇa tharaharaṇē dhaliu saṁcu*" (8 9 12) - 'on account of the shaking of the throne the bodily frame was dislodged'.

2) "*joyantahu ṇiya-bhuya-thāma-saṁcu*" (17 5 2) - 'while looking at the strength and the muscular build of the arm'.

3) "*nāṇē pariyāṇiū kajju saṁcu*" (89 1 6) - through knowledge I became aware of the act and the whole plan of it'.

4) "*accherayāi jāyāi paṁca, ko pavai puṇṇa-pavaṁca-saṁca*" (99 15 4) - 'five miracles occurred, who can gather the full scheme or structure of the functions of merit ?'

PSM. does not note the word in this sense. Cf. *susaṁca*-='compact, well knit' (PC.I). Cf. Kan. *saṁcu*= 'a contrivance'; cf. G. *sāco*= 'machine'. In all the occurrences, "*saṁca*-" is found rhyming or compounded with "*pavaṁca*-".]

See ND. *sāncō*= 'a mould, matrix'. Turner says that late Sk. *sañcaka*- is a Sanskritisatation of Pk. *saṁca*-.

1269. **Sam̐ca**— 56 2 8 'returning to one's own fold while not allowing the opponent's pawn to enter it (i.e. one's fold)'

[=*paraśāri-praviśana-pratiśedhena svagr̥hā vartanaṁ* (?) (gl.). Here also *saṁca*-is used as rhyming with *pavaṁca*-. PSM. does not record this word.]

1270. **Samod̐d**— 'to offer, to make ready, prepare':

samod̐divi (abs.) 39 5 13, 77 3 14 (v.l. *samoḍdivi*); *samod̐diya*- (p.p.) 7 12 5 (v.l. *samoḍiya*-).

[*uddhr̥tya* (gl. at 39 5 13); *bhagna*- in the gloss at 7 12 5 is loose rendering. The relevant passages are :

1) "*mahi himḍivi samaru samod̐divi*" (39 5 13) - 'having gone round the earth and offering battle'.

2) "*laṅkesaru laṅkahi gaṃṇi thiū khaṃdhu samoddivi gururaṇa-bhārahu*" (77 3 14) - 'Rāvaṇa having gone to Laṅkā put his shoulder to the great burden or brunt of the battle.'

3) "*jaṃghā-juyalu samoddiva-thūṇau*" (7 12 5) - 'the two thighs in the form of erected pillars.'

PSM. does not note this. Cf. √*samodḍ-* occurring in this very sense in PC. II & PC. III. See √*udḍ-*.]

1271. **Sarāha**—88 23 1 'beautiful,' 'charming'.

[=*śobhāyukta-* (gl.). See *rāha-* and *rāhia-*.]

1272. **Sareha**—11 23 4 (v.l. *sureha-*) 'beautiful'.

[=*śaśobha-* (gl.); cf. M. *surekh-*= 'pretty, handsome' See √*reh-* and *reha-*]

1273. **Sala**—23 8 6, 37 21 8, 60 15 11 'a funeral pile,' 'a pyre'.

[=*śavāsayanam, citā, kṣṣṭhabhākṣaṇārtham citā* (gl.). The relevant passages are:

1) "*salu raiu huyāsaṇu āṇiyau*" (23 8 6) - 'the funeral pile was arranged and fire was brought'.

3) "*sala viraiya khaṃdivi viviha rukkha*" (37 21 8) - 'the funeral pile was arranged having cut various trees'.

3) "*ṇaravai salahi valaggau*" (60 15 11) - 'the king mounted the pyre'. PSM. does not note it. The word *sala* occurs at PC. II 43 8 9 where it is rendered with *śalākā*. From the context it appears to be *citā-*, 'pyre'; cf. *sala-* occurring in this very sense in PC. III.]

1274. **Savaḍammuha**—2 2 12 'facing', 'turned towards', 'in front'.

[=*sammukha-* (gl.) the relevant passage is - "*paramesaru savaḍammukhu diṭṭhau*" - 'the Lord was seen in front'. Cf. *savaḍammuha*= *abhimukha-*, 'facing, turned towards' (D. 8 21). Cf. *savaḍammuha-* occurring in this very sense in JC. 2 5 13, 3 31 11, NC., PC.I, PC. III & Bh.; *muha-* in the word *savaḍammuha* goes to Sk. *mukha-*, *savaḍa-* is an obscure element.]

1275 **Savāla**—77 1 14 (v.l. *sabāṇa-*) 'with a sword'.

[=*karavālena khadgena saha* (gl.); the relevant passage is - "*hala-musala-savāla-tisūla-dhārī*" - 'carrying a ploughshare, mace, sword and trident'. 'vāla'= in the compound "*savāla*" appears to be "*pāla*=" which might mean 'a sword'; cf. PSM. *pālia* (D)= *khadga-muṣṭi*=, 'a sword-hilt' and MW. *pālikā* (L)= 'a cheese or butter knife'. Cf. *kara-pāla*= 'a sword, scimeter' (Br.K.); cf. G. *pālī* = 'a small knife'. See *pāla*=.]

1276. **Savvala**— 11 16 9, 12 3 1, 12 18 7, 16 20 12, 33 10 9, 52 9 7, 76 7 25, 78 7 12, 84 10 2. 'a sort of lance', 'an iron weapon' 'a crow-bar'—

[=*sarvalohamayi ghāṇi* (?), *tilapīdanāyudham ghāṇi*, *lohamayi ghāṇi* (gl.). The commentator appears to have confused one *ghāṇi* (from *ghātanī-ghātanikā*), meaning 'a weapon' with the other meaning 'an oil press'. Cf. *savvalā*—=*kuṣī*, 'a long iron rod used to dig the ground' (D. 8 6); Ramanujaswami erroneously renders *kuṣī* with 'a sort of ladle'. Cf. MW. *kuṣī* (L)= 'a plough-share'. PSM. records *savvalā* (D) in the sense of 'an iron weapon' and *savvala* (D) in the sense of *kuntā*—, 'a lance'. PSM. also notes *sabbala*— (D)= *śastra-viśeṣa*—; cf. *savvala*— occurring in this very sense in PC. I, PC. III. cf. *sarvalā* occurring in Tri. II and rendered with 'an iron club'; cf. MW. *sarvalā* (L)= 'an iron club or crow'. Kittel notes *sarvalā* in the sense of 'wrought iron'. Cf. also ND. *sābal*= 'crow-bar'. For the word *ghāṇi* given in the gloss see Appendix.]

1277. √**Sāh**—'to shine, to appear beautiful':

sāhai (pres. 3.s.) 2 1 5, 3 12 16, 5 16 7, 13 3 9, 22 16 13, 30 9 10 32 9 14, 36 12 9, 51 1 9, 52 24 12, 69 2 5, 70 11 3, 73 16 7, 78. 2 4, 82 13 15, 85 22 15, 87 16 4, 93 8 3, 99 4 18; *sāhamta* (pres.p.) 45 10 2,

[=*śobhate*, *śobhamāna* (gl.); cf. √*sāh*—=*rāj*— 'to shine' (H. 4 100; Tr. 3 1 57); cf. √*sāh*— occurring in this very sense in JC., NC., KC. & PC. I]

1278. **Sā**— 1 2 7, 2 18 8, 7 25 10, 14 3 2, 15 8 1, 16 22 2, 40 1 20, 40 5 21, 40 12 36, 47 10 3, 53 1 16, 58 1 3b), 58 21 8, 59 1 14, 64 5 6, 94 14 7 'Goddess of Wealth'.

[=*lakṣmī* (gl.); PSM. does not note it; cf. *sā*— occurring in this very sense in JC. & PC. II. Cf. MW. *sa*— (L)= 'Name of Viṣṇu or Śiva' and *sā*— (only L)= 'Name of Lakṣmī- or Gaurī-']

1279. **Sāia**— 5 15 9, 81 6 1 'an embrace'.

[=*āliṅgana*— (gl.). The relevant passages are:

1) "*taggayāṇayāṇa ṇiyai avacitti, ka vi jāṃāyahu sāiu demti*" (5 15 9) — 'a lady who was absent-minded on account of her attention (on Bāhubali), embraced her son-in-law'.

2) "*piu-pāya-dinna-dadha-sāieṇa, vaṃdiu bhattii avarāieṇa*" (81 6 1) — 'Aparājita saluted his father with devotion and clasped his feet firmly'. PSM. does not note the word in this sense. Cf. *sāiya*— in

the sense of *ālīngana-* occurring in PC. I, II & III; cf. G. *sāi*= 'an embrace on meeting after a long separation'.]

1280. *Sālaṇa*— 73 29 7, 83 3 8; *Salanaya*— 88 24 4 'a kind of dish, a fried vegetable'.

[=*vyañjana-*, *śāka-* (gl.); cf. PSM. *sālaṇaya*= 'a sort of curry'; cf. *sālaṇaya-* occurring in this very sense in NC. & Bh. (6 23 3), *sālaṇa-*, *salanaya-* in PC. II & III, *sālaṇa-* in CMC. & *sālanaka-* in Yt.; in NC. *sālaṇaya-* is rendered with *vyañjana-* by the commentator; cf. Hi. *sālan*, G. *sālṇu*= 'seasoned vegetable'. Shah connects G. *salṇu* with Sk. *salavaṇu-* and further says *lavanaśākas* are *śākas* which were cut into pieces and salted. He explains - "Probably they were cooked or fried and were seasoned with salt alone" ¹. Phonetically *sālaṇa-* cannot be derived from Sk. *salavaṇa-*]

1281. *Sāhā*— 15 1 5, 93 2 5 'the skin on the milk, the cream of milk'.

[=*kṣīrāgram tarikā* (gl.). The relevant passages are:

1) "*kāṇaṇau mahisī-duddhu va sāhā-ghaṇau*" (15 1 5) - 'the forest (appeared) thick with many branches like the buffalo's milk thick with cream'.

(2) "*jahī duddhāi ghaṇasāhālayai*" (93 2 5)- 'where milk is full of thick cream'. Cf. *sāha*= *dadhīsaraḥ*, *dadhna upari saram*, 'cream of curds' (D. 8 51); cf. *sāhā-* and *sāha* occurring in the above sense in PC. III. Cf. M., Koṅ. *sāy-* or *sāi*= 'cream, any cream-like skimmings or layer.]

Though Hemacandra gives the restricted sense 'of cream of curds' (*dadhīsāra*) to *sāha-*, in MP. as well as in PC. the word occurs with the sense 'the cream of milk'. Either it was known as a general term for both 'cream of milk' and 'cream of curds' or later on developed the restricted sense of 'the cream of curds.'

1282. *Sittha*—34 10 1; (v. 1. *simtha-*) 'a bow-string'.

[=*pratyañcāgrabhāgaḥ* (gl.): cf. *sitthā*= *jīvā-*, 'a bow-string' (D. 8 53) and *sitthā-* (Pāi. 277); PSM. notes *sitthā-* (D) in this sense quoting from Kumārapāla-pratibodha. See *simtha-*.]

Deśināmamālā gives a general sense of *sittha-*, viz., *pratyañcā*, 'a bow-string'. But the commentator of MP. appears to restrict it to "*pratyañcāgrabhāga*", 'the front-part of the bow-string'.

1. See Introduction to *Girvāṇapadamañjarī* & *Girvāṇamañjarī*, Shah, U.P., J.O.I., Baroda, vol. IX, no. 1, p. 57.

1283. **Siṁtha**—41 15 10, 88 21 3 (v. 1. *sittha-*), 100 5 3 (v. 1. *sittha-*) 'a bow-string-].
[=*pratyakā-* (gl.); cf. *siṁtha-* occurring in this very sense in PC. III. See *sittha-*.]
1284. **Siṅisava**—31 17 13 'a spider'.
[=*viṣambhakṣa kolikaḥ* (gl.); Vaidya has rendered it with *tantuvāya-*. The relevant passage is - '*kahī siṅisavu kahī makkhiya-*'. 'How great a difference there is between the spider and the fly'. PSM. does not record it. For the word *kolikaḥ* given in the gloss see Appendix. The word *viṣambhakṣa* given in the gloss appears to be same as *visambhara-*.]
1285. **Sippi**—73 12 5, 86 3 9 'mother of pearl, 'a pearl-oyster'.
[*śuktikā* (gl.); cf. *sippi= śukti* (H. 2 138) ; cf. *sippi* occurring in this very sense in JC. (3 1 7), NC., Bh., & Kams.; cf. Hi. *siḥ-*, 'an oyster' and M. *siḥ-* 'a half of an oyster-shell'; cf. Kan. *sippu*, Te. *cippe*, Ta. *cippi*= 'an oyster shell, a small shell' See Pischel § 286.]
1286. **Silamba**—85 6 10 (v. 1. *silimba-*) 'a child,' 'an infant,' 'a young one'.
[PSM. notes *silamba-* in the sense of a 'child, infant' on the strength of Pāi. 95. See *silimba-* and *silindhaya-*.]
1287. **Silindhaya**—33 6 6 (v. 1. *silimbaya-*) 'a young one'.
[*bāla-* (gl.). This appears to be a misreading for *silamba-* or it might be a portmanteau word formed from *silimbaya-* and *stanandhaya-*. The variant reading *silimbaya-* is preferable. See *silimba-* and *silamba-*.]
1288. **Silimba**—2 13 9, 15 20 2, 43 5 2, 72 5 5 (v. 1. *silamba-*), 73 13 7 'a child', 'an infant' 'a child' 'an infant,' 'a young one'.
[=*śisu*, *śavaka*, *mṛga*, *balaka* (gl.). At 72 5 5 the gloss gives *mṛga-*, deer as the meaning of *silimba-*; here perhaps 'the young one of the deer' is meant. cf. *silimba=- śisu*, 'a child' (D 8 30) and *silimba=- bala* (Tr. 4 72, 130); cf. *silimba-* occurring in this very sense in Līlavai. See *silamba-* and *silindhaya-*.]
1289. **Siva**—44 6 7, 46 8 3 'water',
[=*jala-*(gl.) The relevant passages are :
1) "*siṁciu suragirisiri surarāyahi, muha-viyaliva-siva-ṇiva-samghāyahi*" (44 6 7) - 'was sprinkled with a multitude of open jars full of water by Indra on the top of mount Meru'.
2) "*dhāra-sivehī ahisimciu ajjuna-ṇivehī*" (46 8 3) - '(The Lord) was sprinkled with streams of water contained in white jars'. PSM. does not note it, cf. MW. *śiva-(L)*= 'water.].

1290. **Śiᅇattapa**—41 15 6 (v. 1. *riᅇattapa*-) 'weariness, exhaustion,'

[*śrāntatvam* (gl.) ; the relevant passage is :

"*chattaī duriyāyava-viᅇivārāī |*
camarāī bhava-śiᅇattapa-tārāī".

'the umbrellas that warded off the sunshine in the form of sins, and the chowries that removed the exhaustion in the form of the worldly existence'. PSM. does not note it.]

1291. **Sudhi(y)a**—3 17 2, 57 10 13 'swollen,' 'exhausted'

[*duᅇkhita*-, *śuna*- (gl.) The relevant passages are :

1) "*kakkara-kāmdara-ᅇivadani sudhiu*" (13 17 2) - "swollen on account of having fallen over precipices and cavities";

2) "*kasa-pahara-parampara-sudhiyatanu*" - 'having his body swollen on account of continuous whipping'. Cf. *sudhia*=*śrānta*-, 'tired, exhausted' (D. 8 36, Tr. 3 1 132, 18); Pāi 131 notes *sudhia*- in the same sense ; PSM. notes *sudhia*- in the sense of 'one having contracted or wrinkled limbs'. The word *sudhia*- occurs at JC. 3 15 1 where it is rendered with *duᅇkhita*- ; but here also the meaning 'swollen' fits well. Cf. *sudhia*- occurring in the sense of 'exhausted' in PC. III. CMC. & Līlavai.]

1292. **Surāha**—27 6 11, 73 16 10 'beautiful', 'splendid'.

[=*suśobha*-, *suśobhamāna* (gl.). See *rāha*- and *surāha*-]

1293. **Surāhā**—89 5 9 'splendour,' 'excessive beauty'.

[=*suśobha*- (gl.). See *rāha*- and *surāha*-]

1294. **Suriᅇiya**-(fem.) 90 19 1 'exhausted, wearied (lady)'.

[=*śrāntā* (gl.). See *riᅇa*-]

1295. **Suvittala**—71 4 10 'unholy, polluted'.

[Here the word is used in connection with "*parayāru*" (= *parakalatram*) 'another man's wife' who is prohibited to be touched. Here Mārica is advising Rāvaᅇa by telling him the evil effects of the contact with *parakalatram*. See *vittala*-].

1296. **√Sūd**—'to destroy, to chop off' :

sūdai (pres. 3. s.) 77 3 6 (v. 1. *sādai*).

[The relevant passage is - "*sūdai viᅇaᅇᅇa-paᅇibhaᅇa-marāᅇᅇa*" - 'destroys the arrogance of dispersed enemies' ; cf. **√sūd**=*bhaᅇj*-, 'break' (H. 4. 106 ; Tr. 3 1 49) ; cf. **√sūd**-occurring in this very sense in NC., PC. II, PC. III & SR ; cf. G. *sūd-vū*= 'beat with a club'. (ref. to cotton-heap, branches, etc.)]

1297. **Sedhā**—7 6 7, 30 4 6 ‘a kind of porcupine’.]

[PSM. does not note it, Cf. MW. *śṛdāku*(L)=‘a kind of lizard’; cf. G. *sedhāḷi*= ‘a pocupine’.]

1298. **Sehira**—25 3 5, 47 7 5, 51 1 12, 72 1 12 (v. 1. *sīhira*) 87 12 10 (v. 1. *serīha*),- 95 14 10, 96 8 9 ‘a lion.’

[=*simha*-(gl.), PSM does not note this word; cf. MW. *hira*(L)= ‘a lion.’]

1299. **Hadahada**—22 15 5 ‘scattered, dishevelled and unkempt (w. r. to hair)’.

[The relevant passage is “*hadahada-phuṭṭa-pharusa-sirakesai*” – ‘having extremely scattered and dishevelled, brittle and rough hair on the head’. PSM. *hadahada*= *atyanta* and D. 8 74 *hadahada*= *anurāga*, ‘attachment, love’. *tāpa*- ‘heat’ and onomatopoeic sense are obviously different from our word. With our usage cf. *hadahada*-occurring at 24 15 8 in PC. II where it is glossed as “*atīva-mukta-keśo, bhojana vastrādi rahito vā*”,]

PSM. notes *phuṭṭa*- in the sense of *vināṣṭa*- and in support of this sense quotes from Nāyakumāracarī 1 16 the following expression—“*phuṭṭa-hadāhada-sisam*”. Perhaps *phuṭṭa*- here means scattered or split and *h. dahada*-, ‘dishevelled and unkempt (hair)’.

1300. **Haḍi**— 7 13 8 ‘a wooden stake in which a person is imprisoned.’ ‘wooden fetters’.

[=*khoṭaka* (gl.); the relevant passage is – “*āusu haḍi va nīrumbhivi thakkai*” – ‘the *āyuskarma* remains obstructing like wooden fetters’. Vaidya loosely renders the word with ‘*śṛṅkhalā*’. PSM. notes *haḍi*= *kāṣṭhasya bandhana-viśeṣa* quoting Nāyādharmakahā-. The word *haḍi*- occurs in JC. at 2 6 1 and is rendered by the editor with *abhyasta*- (See JC. ed. by Vaidya, Glossary, p. 173). This appears to be an unsupported guess. There also the word is used in the sense of ‘shackles, or wooden fetters’. The relevant passage in JC. is – “*jo kaṭṭhu piyāmaṇa-dharaṇa-haḍi*” – ‘the log of wood was like fetters to hold the lover’s mind’. Cf. MW. *haḍi*= ‘wooden fetters’ (Divyāvadāna); cf. G. *hed*-= ‘stocks’. For the word *khoṭaka*- given by the gloss see Appendix.]

1301. **Haḍḍa**—35 9 3, 46 10 16, 48 21 7, 60 11 2, 83 16 12 ‘a bone’.

[=*asthi* (gl.); cf. *haḍḍa*=*asthi*, ‘a bone’ (D. 8 59); cf. *haḍḍa*- occurring in this very sense in JC. (3 37 3), NC., KC., PC. II & Yt. At

NC., 7 3 2 *haḍu-* appears to be a misprint for *haḍḍa* ; cf. MW. *hadda-* (L)= 'a bone'. For N.I.A. cognates see ND. *har*= 'bone'.]

1302. **Halabola**— 2 13 14, 83 10 4 'a loud and confused noise, tumult'. [= *kolāhala-* (gl.); cf. *halabola*—= *kalakala-*, 'confused noise' (D. 8 64; Pāi. 47; Tr. 3 4 72, 327); Trivikrama also notes *hallabola-* in this sense (Tr. 3 4 72; 332) cf. *halabola-* occurring in this very sense in Sam. K., CMC. (p. 226. line 28) *halavola-* in PC. II and *halabbola* in Kams.; cf. *bola-*]

1303. √**Hall**—'to tremble, shake, quiver' :

hallai (pres.3.s) 14 5 12, 16 15 7, 52 4 5, 54 13 11, 58 4 4, 87 4 2, 87 17 7; *hallamta* (pres. p.) 42 9 4, 48 15 12; *halli(y)a-* (p.p.), 1 12 5, 15 15 5, 30 8 2, 31 1 8, 45 3 13, 77 12 19; *hallaviya-* (caus. p.p.) 17 3 8.

[=*kampita* (gl.) 15 15 5; *halliya-* is loosely rendered with *valita-*, here *kampita* would suit the context; cf. *hallia*= *calitam*, 'shaken, moved' (D. 8 62); cf. √*hall*—occurring in this very sense in JC., NC. KC., PC. I, II, & III. For the N. I. A. cognates see ND. *hallinu*= 'to move, shake, rock'. R. G. Harshe connects M. *halṇe* with Sumerian *hal-* 'to run'. (See "Some Sumero-Marathi Correspondences" p.25.)]

1304. **Hallaru Hallaru**— 85 7 6 'the text of a lullaby or the nursery syllable chanted to quiet a baby while rocking it in the cradle'.

[PSM. does not note it; cf. G. *hālrū*, *hālarḍū*= 'a lullaby' and *hālo*= 'a word used to quiet a baby while rocking it in the cradle'. See *hohallaru-* and *ammāhtraa-*.]

1305. **Hallohalaa**— 88 20 8 'agitation, disturbance'.

[The relevant passage is— "*hallohalau ṇayari saṃjāyau*"— 'there was agitation in the city'; cf. *hallohala*—=*vyākulatva-*, 'agitation' (H 4 396 illustration. 2) and *hallapphala*—=*ākulatā*, 'agitation' (H. 2 174); cf. *halapphalaya*—=*prakṣobha* (PC. III); *hallohala-* occurs in Chand. at 4 87 7 and the commentator renders it with *ānandam*. But the meaning 'joyous, agitation' suits the context. See *hallohalia-*.]

1306. **Hallohalia**—85 23 7; *hallohalihua-* 76 10 7 'agitated, disturbed, perturbed.'

[The relevant passages are :

1) "*hallohaliu ṇayaru tække*" (85 23 7) — 'the city was agitated by him alone'.

2) “*jaṇu hallohalihū*” (76 10 7) - ‘the people were perturbed’. Cf. *hallapphalia*-=*ākulatvam*, ‘agitation’ (D. 8 59); PSM. also notes *hallupphalia*- in the same sense; cf. *hallohalia*- occurring in this very sense in Bh. (7 11 8), *halahalia*- in Chand., *hallohalihūya*- in KC. (7 10 13), PC. III. & Bh.; the relevant passage at KC. 7 10 13 is -‘*hallohalihūyau sayalu jalu*’- ‘the entire water was ruffled’. See *hallohalaa*-]

1307. **Hira**-20 5 9 ‘name of Śiva.’

[=*śaṅkara* (gl.) ; the relevant passage is “*hira-nārasihāranālasambhava*”- ‘Śiva, Narasimha (i. e. Viṣṇu) and the lotus-born Brahmā”. Hemacandra observes on D. 8 70- “*hīro hara-vācakastu haraśabdabhavaḥ*” Cf. MW. *hira*(L)= ‘Name of Śiva’. Kittel also notes *hira*= *śiva*.]

1308. **Hira** 84 12 9 ‘a dart, spear, lance.’

[=*śalya*(gl.) ; cf. D. 8 70 *hira*-= *sūcīmukhābhām dārvādivastu*, ‘a piece of wood etc. that is sharp-pointed’; cf. *hira*- occurring in this very sense in PC. III; cf. MW. *hira*-(L)= ‘a thunder-bolt’.]

1309. **Humḍa**- 11 1 11; **Humḍaya**-11 25 5 ‘maimed, crippled, deprived of a limb’.

[=*vikalāvayava*-(gl.) ; *humḍaya*- is an extension of *humḍa*- ; cf. PSM. *humḍa*-= ‘a person having deformed limbs’; cf. *humḍa*- occurring in PC. II where it is glossed as *mukha-hīna*- ; cf. MW. *humḍa*(L)= ‘a blockhead’.]

1310. **Hora**-11 11 4 ‘grief, sorrow’.

[*duhkha*-(gl.) ; the relevant passage is- “*mahilau chaṭṭhahi vi hurakkamiyahi*”- ‘women (indulging in destroying living beings) go to the Sixth Hell that is pervaded with grief’. PSM. does not note it.]

1311. **√Hul**-‘to strike with a weapon’:

hulamti (pres. 3 pl.) 84 6 4.

[Aldorf notes the gloss “*saṅgrāmam kurvanti*”. The relevant passage is- “*avaropparu kila koṃtaḥi hulamti*” - ‘they strike each other with spears’. *hulia*- occurs in NC. at 7 7 10 and the relevant passage is ‘*sūla-sella-kumtaggihi hulia*’- ‘struck with spikes, lances and spears’. PSM. notes **√hul**- in the sense of *kṣip*-= ‘to throw’ (H. 4 143) only. cf. *hulahula*-]

1312. **Hulahula**-52 16 17 ‘a kind of weapon’.

[=*hastāśūla* (gl.) ; PSM. does not note this ; cf. *huli*= *proharaṇa-viśeṣa* (PC. I & III). Cf. MW. *hula*(L)= ‘a double-edged knife with two sharp edges’.]

1313. √Hūl—'to fix on a stake,' 'to pierce,' 'to thrust':

hūlai (pres 3. s.) 88 8 12 (v. 1. *lūhai*): *hūlira* (Verbal Derivative) 76 8 6; *hūlia*=(p.p.) 7 5 10, 95 14 5.

[=*proyi* (?), *śūlaprotam karoti* (?), *prota*, *śūle prota-* (gl.); PSM. does not note it. In the index to NC. *hūlamti* is equated with Sk. *praharanti*; relevant passage in NC. is—“*śūlehi hūlamti*”. Here too the meaning ‘pierce, thrust’ suits quite well. So it is not necessary to interpret it otherwise. Cf. √*hūl* occurring in this very sense in JC. at 3 24 6 & 2 17 8 (glossed *śūladyāropane*); cf. Hi. *hūnā*= ‘to pierce, to thrust’.]

1314. *Hevāia*—29 14 11 ‘enraged, became angry’.

[=*kupita-*(gl.). The relevant passage is—“*kudhi laggau pisunu abhaggau isāvasu hevāiu*” — ‘the unfortunate rogue angered due to jealousy followed in pursuit’. PSM. does not note it. Cf. MW. *hevōka*= ‘a whim, caprice’. See *hevāiddha-* and *vehāvia-*.]

1315. *Hevāiddha*—32 20 4 (v. 1. *vehāiddha*—‘indignant, enraged, angered’.

[Vaidya renders it with *kupita-*. Two manuscripts record *vehāiddha-* as the reading and in both the cases, meaning is the same. The relevant passage is — “*hevāiddhe sattii thambhivi*”—‘indignantly paralysing its motion through his power’. Cf. *vehavia*= *roṣāviṣṭa-*, ‘filled with anger’ (D. 7 96). See *hevāia-*, *vehāvia-*.]

1316. *Hohallaru jo jo*—4 4 14 (v. 1. *hullaru* v. 1. *jo ho* v. 1. *ho ho*) ‘the text or the wordings of a lullaby’.

[=*ho ho jōya jōya tvam’ iti śabdaḥ* (gl.); PSM. does not note it.]

The relevant passage which is the first line of the lullaby is as follows:

“*hohallaru jo jo suhū suhū pāi paṇavamtau bhūyaganu*” — ‘while you happily sleep listening to the lullaby, the mankind bow down to you’.

The gloss takes “*hohallaru*” to mean ‘some fondling meaningless rhythmic syllables’ which we find generally used in the nursery rhymes and lullabies; but “*ammāhtraa*” is already used in the sense of ‘a lullaby’. Otherwise it is tempting to take “*hohallaru*” as made up of “*ho*”, the interjection and “*hallaru*”= ‘a lullaby. Cf. Kāśmīri—*ho ho*= ‘lullaby’ (See Naravane’s *Bhāratīya Vyavahār Koś*); cf. G. *hālarḍū*= ‘a lullaby’ See *hallaru* and *ammāhtraa*.

APPENDIX I

DEŚI AND RARE WORDS EXCLUSIVE TO JC. AND NC.

1317. **Āmbaiya**— (NC.) 8 1 2 (v.l. *accaiya*-) 'the Campaka bud'.
 [= *campaka-kalikā* (gl.); the relevant passage is - "*āmbaiyahe mahuyaru nau ṅisaṅṅu*" - 'The bee did not sit on the Campaka bud'. For details see NC. edited by Jain, Hiralal, notes, p. 202.]
1318. **Ukkuruḍa**— (JC.) 3 13 18 (v. l. *ukkarāḍa*-) 'a heap of sweepings, a dung-heap'.
 [= *utkara-samūha-sihāna*- (gl.). Obviously *utkara*- in the gloss stands for *avakara*-, 'sweepings'. Cf. *ukkurudī*, *ukkuruḍa* = *avakara*-, *rāśi*-, 'a heap of sweepings' (D. 1 110); cf. also PSM. *ukkarāḍa* = *aśuci-rāśi* (Supāsanāhacariu): Hemacandra also notes *mukkuruḍa*- v.l. *mugguruḍa* in the sense of *rāśi*-, 'heap' at D. 6 136; cf. *ukkaruḍa*- occurring in this sense in PC. III, *ukkaradi*- in SR. and *ukkurudiya*- in Mahāvīracarīa 5 157; cf. M. *ukirḍā*, G. *ukarḍo* = 'a dung-hill, rubbish heap'.]
1319. **Uccolia** — (JC.) 2 6 16 (v.l. *ucceli*-) 'a foot-wear'.
 [The editor, Vaidya has rendered it with *upānaha*-; the relevant passage is - "*jo parapaya uccoliu vahai*" - 'who carries other's foot-wear or shoes'. PSM. does not note it.]
1320. **Uppettha**— (NC.) 8 8 2 'frightened'.
 [= *unmatta*- (gl.); D. 1 129 notes *uppittha*- in the sense of *trasta*-, *kupita*, *vidhura*- and Pāi. 475 in the sense of *ākula*-; the text in NC. at 8 8 2 is not clear; it appears that here also the meaning is more probably *trasta*, 'frightened'. *uppittha*- occurs in CMC. p. 63, line 6 and Līlavai (641) in the sense of *trasta*-.]
1321. **Kaḍitta**— (NC.) 3 12 5 (v.l. *kiḍatta*-) 'dice-board'.
 [= *phalakam* (gl.); the editor of NC. gives the meaning as *kaṭitra*- with a query; PSM. does not note it; cf. *kaḍitta* = 'a technical term of a gambling game called *andhikā*' (PC. III); cf. MW. *kaṭa* (L) = 'a plank, a thin piece of wood'.]
1322. **√Karayar**— 'to crow (w. r. to crows)':
karayaramta (pres.p.) (JC.) 1 13 3.

1323. **Kāula**—(JC.) 1 10 6 'a crow'.
 [Compare *kāyala* = *kāka*-, 'a crow' (D. 2 58; Pāi.67); cf. *kāyala*- occurring in this sense in PC. III; cf. M. *kāvā*, Koṅ *kāylo*= 'a crow'. Made up of Sk. *kāka*+ Pk. suffix-*ula*-.]
1324. **Kitta**—(NC.) 3 12 5 (v.l. *katta*-) 'a stake at dice, a bet'.
 [= *uḍita vastu* (gl.); cf. *kattā*= *andhikā-dyūta-kapardikā*, 'cowrie used in the gambling game called *andhikā* (D.2 1); cf. *katti*- occurring in this very sense in PC. III. For the word *uḍita*- given in the gloss see Appendix II.]
1325. **Khaccella**—(JC.) 2 27 5 'a kind of insect' (?)
 [Vaidya has given the meaning *prāṇi-viśeṣa*- with a query. The relevant passage is - "*jhilliri khaccellāi gumugumamti*" - 'the crickets and khaccelas are buzzing'. D. 2 69 notes *khaccala*- in the sense of *acchabhalla*-, 'a bear' and *khaccola*- in the sense of *vyāghra*-, 'tiger'. These meanings don't suit the above context.]
1326. **Khadaḍyāsī**—(NC.) 3 15 11 'grass-eater'.
 [*khada*+*āsin*; cf. *khada*=*trṇa*-, 'grass' (D.2 67); cf. *khada*- occurring in this sense in PC. III & Yt; cf. G. *khad*- in the same sense.]
1327. **Khuḍukkia**—(NC.) 7 2 10 (v.l. *rāḍukkia*-) 'pierced'.
 [The relevant passage is - "*kāṇaṇa-hariṇaḥam kaṇṇe khuḍukkiu*" - 'the ear of the forest-deer was pricked or pierced'. *khuḍukkai* occurs at H. 4 395, illustration 4, and the passage is - "*hiai khuḍukkai goradā*" - '(the separation from) the fair lady pricks the heart'.
1328. **Khumṭa**—(JC.) 4 10 12 'a stump, a broken trunk of a tree or plant, a peg'.
 [= *stambha*- (gl.): cf. PSM. *khumṭa*-='a stump'; cf. *khumṭa*- occurring in this very sense in PC. III & Br.K.; cf. M. *khunṭ*-, H. *khūṭ*-, Koṅ. *khunṭo*='a stump, stub, peg'. See ND. *khutti*= 'peg, stake'.]
1329. **Galakala**—(JC.) 120 12 'a peacock'.
 [The relevant expression is - "*galakala-kekkārāṭi*" - 'with the sweet notes of the peacock'. PSM. does not note it. Cf. MW. - *kala-kaṇṭha*- (L), *kala-ghoṣa*(L), *kala-dhvani*(L), *kala-rava*(L), *kala-svana*(L)= 'the Indian cuckoo, peacock, having a charming voice (as a bird).']
1330. **Ghoṇasa**—(JC.) 1 9 6 'a kind of snake'.
 [*sarisaṛpa-viśeṣa*-(gl.): cf. PSM. *ghoṇasa*-='a kind of snake' quoting in support PV.; cf. MW. *ghoṇasa*(W), *ghoṇasa*(L)= 'a kind of serpent'; cf. Kittel, *gōnasa*, *gōnāsa*='the rock snake, python'.]

1331. **Cāluva**—(JC.) 3 5 4 'a sieve'.

[The relevant passage is - "cāluva caṭṭuya cūriyau" - 'the sieve and the ladle were broken to pieces'. PSM. does not note it. Cf. M *cālṇi* = 'sieve or strainer' and *cāl-ṇe* = strain, sift.]

1332. **Cim̄dha**—(JC.) 1 16 3 'rags'.

[*vastra* - *khaṇḍam*=(gl.); PSM. does not note it; cf. *cim̄dhiya*- occurring in this very sense in KC. at 1 17 8; cf M. *cindhi*, Kcñ. *cinai*; G. *cindaḍi*, Kon. *cindi*= 'shred, strip, rag'.]

1333. **Cilisāvana**—(JC.) 2 11 5, 3 10 14, 4 13 16 'loathing, disgusting'.

[=*jugupsākara*-(gl.); cf. *cilisāvana* occurring in this very sense and context in PC. II. The word is usually found used in the context of the description of human body. Cf. *cilasi*= 'disgust' (Jñāneśvari); cf. M. *cilasavāṇe*= 'loathing, disgusting, nauseating'.]

The word *cilisāvana*- is made up of *cilisa*-+ causative suffix-*āva*-+ Agentive suffix-*ana*-. It is not clear wheather the base *cilisa*- in *cilisavāṇa*- is connected with the constituent *cili*- in *cilivola*-.

1334. ✓ **Cumucum**—'to warble, to twitter (w.r. to parrots)':

cumucumanti (pres. 3 pl.) JC.) 1 21 1, 2 27 12.

[Compare Kan. *cuma cuma*= 'sound emitted by rats'.]

1335. ✓ **Coppaḍa**—(JC.) 2 24 3, 3 36 16, 'a greasy or fatty substance'.

[The gloss loosely renders it with *mrakṣaṇe*; the expression at 3 36 16 "*vasa- coppaḍu*" - 'a greasy substance in the form of marrow'. Cf. Cf. PSM. *coppaḍa*= *mrakṣaṇa*-, 'a greasy substance like ghee, oil etc., and ✓ *coppaḍ*= *mrakṣ*-, 'to besmear' (H. 4 191; Tr. 3 1 117); cf. also *cuppa*= *sasneha*-, 'greasy' (D. 3 15). Ramanujaswami (vide Deśi-nāmamālā, Glossary) renders *sasneha*- and consequently *cuppa*- with 'freindly'. The cause of misunderstanding is the ambiguity of the Sk. word *sneha*-, which means 'oil' and 'affection'. Cf. *coppaḍaya*- occurring in the above sense in PC. III; cf. G. *coppaḍ-vu*= 'to besmear, to grease'.]

1336. **Chālī**—(JC.) 3 11 15 'a she-goat'.

[The editor renders it with *chāgī*-, *aḷā*; cf. PSM. *chālī*= *chāgī*- and *chāla* = *chāga* - (H. 1 191); cf. late Sk. *chagalaka* in the sense of 'a goat'.]

1337. **Jagaḍamta**—(NC.) 3 15 12 'harassing. oppressing'.

[=*bhañjan*(gl.); the relevant passsage "*asesa-desa jagaḍamtau*" - 'harassing or oppressing all the countries'; cf. *jagaḍia*= *vidravita*, *kadarthita*,

'tormented' (D. 3 44); cf. PSM. √*jagad-*= 'to quarrel, torment' and *jagaḍanā*= *kalaha-*, *kadarthana-*, quoting in support Uvaesamālā and Upadeśapada; cf. √*jagaḍ-*= 'quarrel, fight' (PC. I & III); cf. Hindi *jhagaḍnā*=, G. *jhagaḍvu*= 'to fight'; cf. Kan. *jagaḷa*, Te. *jagaḍa*= 'a quarrel fight'. Tagare equates it with 'fight, over-power' and connects it with *jhakaṭa-*. See *jhagaḍaka-* in Appendix II.]

1338. **Jalla**—(JC.) 3 37 3, 4 16 15 'dirt of body'.

[=*mala-*(gl.)]; cf. PSM. *jalla-*(D)= 'dirt of body'; cf. *jalla-* occurring in this sense in CMC. page 208, line 25 and Tri. III.]

1339. **Jhaḍa**—(7C.) 3 3 4 'a sharp blow or stroke'.

[The meaning given in the Glossary to JC. (Vaidya's edition) is "*vidrāvṇe deśi dhātuh*". But our interpretation given above seems to suit the context; the relevant passage is—"*jhaḍa vi haḍaviya jūhāhiu*"— 'who has separated me from the chief of the herd with a sharp blow'. Cf. PSM. √*jhad-*= 'to fell'.; cf. *jhaḍa*= *prahāra-* and *jhaḍa-kkiya*= 'onslaught' (PC. III); cf. *jhaḍa*= 'forceful attack' (PC. I).]

1340. **Jhala**—(JC.) 4 16 7 'heat of the sun'.

[The meaning given in the Glossary is *uṣmā-*, 'heat'; the relevant expression is—"*raviyara-jhala*"— 'the heat of the sun's rays'; D. 3 53 and Pāi. 742 note *jhala-* in the sense of *mrgatṛṣṇā*, 'mirage' and Pischel connects this word with Sk. *śal-*. (See Pischel § 211); cf. M. *jhal*= 'hot blast of air'.]

1341. **Jhallira**—(JC.) 4 16 7 'splashing or pouring down'.

[=*dhārāyukta-*(gl.)]; the relevant expression is—"*pāusa-jala-jhallira*"— 'the rain-water pouring down'; cf. G. *jhāl*= 'throwing water forcefully'. Made up of *jhalla-*+ Agentive suffix- *ira-*.]

1342. **Jhilliri**—(JC.) 2 27 5 'a cricket'.

[Vaidya renders it with *prāṇivīṣeṣa-*; cf. *jhilliria*= *maśaka*, 'a mosquito,' also 'a cricket' (D. 3 62). See commentary on D. 3 54— "*maśaka-vācaka-śabdaḥ cāryamapi vartante*". Cf. *jhilliā*= 'cricket' (Pāi. 287); cf. *jhillikā*= 'cricket' (Y.).]

1343. **Jhutṭha**—(NC.) 6 13 15 'falsehood, lie'.

[Occurs in a compound *sa-jhutṭham*; cf. *jhutṭha*= *alīka*, 'falsehood. (D. 3 58); cf. Hindi *jhūṭh*= 'false'.]

1344. √**Jhūrav**—'be tormented,' 'be afflicted':

jhūravai (pres. 3. s.) (NC.) 5 8 10.

[Compare *jhūr-* occurring in this sense in Bh. at 6 8 8; cf. M. *jhūr-ṇe*= 'to pine and waste away'. See *jhūrāṇa-* in Appendix II.]

1345. **Thavala**—(NC.) 3 12 9 'a stake at dice'.
[=*vastu uḍitam*(gl.); PSM. does not note it; cf. *thaula*— occurring in PC. III where it is glossed as *dāya*—. For the word *uḍitam* in the gloss see Appendix II.]
1346. **Dhiddhis**—(JC.) 2 20 8 'dough of cereal grains'.
[*dhānyādīnam piṣṭam*(gl.); the relevant passage is— "*dhiddhisu gilānti palu sambharivi*"— 'swallow dough thinking it to be meat'. PSM. does not note it.]
1347. **Dāli**—(JC.) 2 24 2 'split pulse'.
[=*simbi- dhānyādi-dalam* (gl.); cf. PSM. *dali* (D)= 'split pulse, gram etc'; cf. MW. *dalī* (W)= 'a sort of grain': cf. M. *dāl*-, Hi. *dāl*-, Kon. *dāli*= 'split or broken pulse.]
1348. **Paccala**—(NC.) 9 18 2 'abundant', 'full of'.
[=*pracura*- (gl.): the relevant passage is— "*sūrakānti sasikānti-paccala*"— "full of the lustre of sun and moon". D. 9 69, Pāi. 52 and Tr. 3 4 72, 833 note *paccala*— in the sense of *samartha*—, 'competent'. *paccala*— in the sense of *samartha*— occurs in CMC. p. 58, line 28. *paccala*— may be connected with Sk. *pakva*—, Pk. *pakka*— substituted by *pacca*+*la*-suffix.]
1349. **Pattana**—(NC.) 2 1 8 'the feathered part of an arrow'.
[The editor of NC, has equated *pattana*— with *patra*—; the relevant passage is— "*naṁ mayāna-bāṇa-pattana-phuriu*"— 'as if, the feathered part of Cupid's arrow fluttered'; cf. *pattana*= *bāṇasya phalam*, 'the front part of an arrow' and *puṅkha*—, 'the feathered part of an arrow' (D. 6 64). Ramanujaswami, the editor of *Deśināmamālā* has given the meaning of "*bāṇasya phalam*" at D. 6 64 as 'a kind of fruit'. This appears to be a wrong rendering as he seems to have misunderstood the word *phala*—; cf. PSM. *phala*— = 'the front part of an arrow'. Tr. 3 4 72, 758 also notes *pattana*— in the sense of *bāṇaphala*— and *śara*— *puṅkha*—.]
1350. **Paraḍa**—(JC.) 2 27 5 'a forest cock'.
[=*vana-kukkūṭa*- (gl.); the relevant passage is— "*jaḥi paraḍa kokkānta bhamānti*"— 'where the wild cocks wander about crowing'. D. 6 5 notes *paraḍa*— in the sense of *sarpa-viśeṣa*—, 'a kind of snake'. This seems to be a different word.]
1351. **Pariyala**—(JC.) 2 23 9 'a plate, a platter'.
[The editor, Vaidya renders it with *bhājana*—; cf. PSM. *pariyala*— = *bhojana-pātra*— quoting Bh. in support of the meaning; cf. *pariyali*—

sthālam, bhojana-bhāṇḍamiti yāvat, 'a plate or dish for eating' (D. 6 12) cf. M. *paraḷ, pareḷ*= 'an earthen platter or dish, a sort of earthen platter on which common people eat, bake their cakes etc.'; cf. Kan. *pariyaḷa*= 'a plate-like vessel of metal or wood' and Kon. *paḷer*= 'a shallow dish of brass or bronze'.]

1352. **Picca**—(NC.) 5 10 21 'water'.

[*jala-* (gl.); the relevant passage is— "*apusiya-ṇayaṇa-cuyamsu-a-piccam*"— 'with water of tears dropping from his eyes unwiped'; cf. *picca* occurring in this very sense in CMC. on page 226, line 28.]

D. 6 46 has *piḅba-* according to Ramanujaswami's edition signifying *jala-*. There appears to be uncertainty about the spelling of the word. Some manuscripts give *picca-* and others *pivva-*. PSM. has noted one occurrence of *pivva-*. *va-*, *ba-*, and *ca-* are known to be confused with one another in manuscripts. It is quite likely that the real spelling may be *piccam*, because in NC. (5 10 21) it rhymes with *ṇiccam* (*apusiya-ṇayaṇa-cuyamsuapiccam, aṇṇāyam ṇiva ghosai ṇiccam*)" The editor of NC. has suggested its connection with *pijja- peya-*.

We can suggest that as we have *raccai* for *rajjai*, similarly there might have been current **piccai* for *pijjai* and from that a noun *picca-* corresponding to *peyam* might have been formed.

1353. **Pittala**—(JC) 1 16 2 'brass, bell-metal'

[Compare PSM. *pittala*= *dhātu-viśeṣa-*; Cf. *pittala-* in this very sense occurring in Tri. I; cf. MW. *pittala*(L)= 'brass, bell-metal'; cf. M. *pittal*, Kon. *pittali*. in the same sense; cf. Kan. *pittali*, *hittali*, Te. *pittali*, Ta. *pittalai*, Mal. *piccale* in this very sense. See ND. *pital*= 'brass.']

1354. **Phamphāvaya**—(JC.) 2 12 8, 2 13 4 (v. 1. *papphāvaya-*) 'bard, minstrel'

[=*bandi-cāraṇādayaḥ*(gl.); the relevant passages are :

(1) "*paḍibuddhau phamphāvayasarehi*"— 'he was awakened by the music of the bards and minstrels'

(2) "*veyāḷiya phamphāvaya thunaṁti*"— 'the bards and minstrels are praising'. PSM. does not note it. Cf. *phamphāva-*, *phamphāvaya*= *bandi-viśeṣa-*(PC. III.)

1355. **Bukka**—(NC.) 8 6 13 'a kind of musical instrument.'

[Compare PSM. *bukka*-(D), *bukka*-(D)= *vādyā-viśeṣa-* quoting Supāsanāhacariu in support of the meaning.]

1356. **Bokkaḍa**—(JC.) 3 11 4, 3 6 11; (NC) 7 2 4 'goat.'

[=*aḷa*-(gl. on JC); cf. *bokkaḍa*= *chāga*, 'goat' (D. 6 96); cf. *botkaḷa-*

occurring in this sense in Prabandha Kośa page 79, line 23 ; *botkaṭa* is a Sanskratisation of Pk. *bokkaḍa*;- cf. G. *bokaḍo*, M. *bokaḍ*, Hindi *bakrā*, Koñ. *bokkaḍu*= 'goat'.

1357. **Bhaḍitta**—(JC) 3 11 8 'a dish of roasted eatables'.

[=*pakva iti ṭippanam* ; cf. PSM. *bhaḍitta*= '*śūla pakva māmsādi kabab*' quoting Sam. K. and Kumārapālapratibodha ; cf. MW. *bhaṭitra*= 'roasted on a spit' ; cf. M. *bharit*= 'a sause, brinjals or plantains dressed with seasoning'.]

1358. **Mirikka**—(NC.) 7 7 3 (v.l. ; *virikka*-) 'causing jealousy'.

[=*matsarakara*- (gl.) ; the relevant passage is- "*vijayalacchi-suragaṇiya-mirikkāi*"- 'with the goddess of Victory causing jealousy in the celestial nymphs'. PSM. does not note it.]

1359. **Muggasa**—2 27 4 'mongoose, ichneumon'.

[Compare *maṅgusa*-, *muggasa*-, *muggusa*- = *nakula*-, 'mongoose' (D. 6 118) ; cf. M. *muṅgūs*, Koñ. *muṅgūsu*, Kan. *muṅgisi* in the above sense.]

1360. **Rimcholi**—(JC) 1 3 12 'a row, a line'.

[*śrenī*- (gl.) ; the relevant expression is- *kīra-rimcholi*'- 'the rows of parrots' ; cf. *rimcholi*= *paṅkti*-, 'row, line' (D. 7 7; Pāi. 106) ; 2 1 30, 101 equates *rimcholi*- with *ṛkṣāli*-, *nakṣatra-mālā*;; cf. *rimcholi*- in the sense of *paṅkti*- occurring in PC. I, II, III, Bh., Chand. 6 20 46, Up.K. page 564, line 19 & Karpūramañjari 3 20.]

1361. **Rūi**—(NC.) 7 2 4 'cotton'.

[Compare *rūvī*- = *arkadruma*, 'Calatropis gigantea' (D. 7 9) and *rūva*- = 'cotton' (Pai. 879) ; cf. M. *ruī*= 'carded or cleaned cotton', Koñ *ruvvi*= 'cotton plant', Hindi *ruī*, G. *rū*= 'cotton'.]

1362. **Rojha**—(JC.) 1 10 1 'a white-footed antelope'.

[Compare *rojha*- = *ṛṣya*-, 'a white-footed antelope' (D 7 12) ; cf. G, *rojha*- = 'a white-footed antelope']

1363. **Rora**—(JC.) 2 26 17 'poor'.

[=*daridra*-(gl.) ; cf. *rora*- = *raṅka*-, 'beggar, wretch' (D. 7 11 ; Pāi. 49) cf. *rora*- occurring in this very sense in CMC. (page 273, line 15) and Vajjā (146). See *rorattaṇa*.]

1364. **Rorattaṇa**—(JC.) 2 26 7 'poverty.'

[=*dāridrya*-(gl.). See *rora*=]

1365. **Vāyada**— 2 27 12 'a parrot'.

[Compare PSM. *vāada*—=*śuka*—, 'parrot' quoting Śaḍbhāṣācandrikā; cf. Sk. *vācaṭa*—]

1366. **Vicca**—(?) (JC.) 2 26 10 (v.l. *cicci*—) 'path'.

[=*vārtman*{gl}]; cf. PSM. *vicca*—(D)=*madhya*—, *mārga*—(H. 4 421); cf. Hindi. *bic*—.]

The variant reading noted by ST manuscripts is *cicci*— and the gloss on it gives *citāyām*. If we take the variant reading *cicci* the relevant passage would be— "*cicci vilagga*" (= *citāyām arūḍha*)— 'mounted on the funeral fire or pyre'. See *cicci*—, —.

1367. **Vibbhāḍiya**—(NC.) 3 11 13 'insulted'

[=*apamānita*—, *tāḍita*—(gl.); the relevant passage is— "*hauṁ naravaiṇa vibbhāḍiya*"— 'I was insulted by the king', D. 7 70 notes *vipphāḍiya*— in the sense of *nāṣita*—, 'destroyed'. Everywhere else *vibbhāḍiya*— occurs in the sense of destroyed or killed'; cf. *vibbhāḍiya*— occurring in the sense of 'destroyed' in Bh. (9 13 3) and PC. I. (14 1 4).]

1368. **Vihadapphāḍa**—(JC.) 4 19 12 'agitated.'

[*viṣphurita*—(gl.); the relevant passage is— "*aṇavaraya kova vihadapphadesu*"— 'constantly agitated by anger'; cf. PSM. *vihadapphāḍa*—(D)=*vyākula*, *vyagra*—(H. 2 174); cf. *vihadapphāḍa*— occurring in the sense of *vyākula*— in KC., PC. III and Chand. 4 61 1.]

1369. **Sāmbheda**— 4 14 12 'attack'.

[*sam*+*bheda*— (= *ākramaṇa*—); cf. MW. *sampheta*= 'conflict or encounter of angry persons.' See *√bhid*.]

1370. **Siggiri**—(JC.) 4 3 8 'a cloth canopy'.

[Vaidya has given the meaning of *siggiri*— as *mlavarṇa*— with a query. The relevant passage is— "*siggiri-ṇāmdaṇa-vaṇa-saddalā*"— 'with a canopy in the form of a carpet of green grass of the forest'. Here *saddala*— is rendered with *mīla-patra-yukta* by the commentator. Perhaps based on this Vaidya has doubtfully rendered *siggiri*— with *mlavarṇa*—. PSM. does not note *siggiri*—. Cf. *siggiri*=*patākā*—(PC. III). In PC. I. the gloss on the word *sāhula*— gives *siggirikā*—; cf. D. 8 52 *sāhulī*—=*vastra*— and PSM. *sāhulī*—=*śirovastra-khaṇḍa* (Rambhāmañjarī); cf. *śrikarī*= 'palanquin' (Prabandha Kośa).]

In Prācīna-phāgu-saṅgraha edited by B.J. Sandesara, year, 1955, Index sub. notes *sikiri*— where the editor gives "*dhwajavālū chatra*"—, 'bannered umbrella.' He connects it with Sk. *Śrikara*—.

It appears that *siggiri-* means 'a cloth held over the head by way of a decorative piece which serves as conopy'.

1371. *Sijjamta*(JC.) 3 5 14 'being cooked'.

[Compare PSM. $\sqrt{sijjh-}$ = 'to cook' ; cf. $\sqrt{sijjh-}$ occurring in this sense in PC. II. ; cf. MW. $\sqrt{sidh-}$ (W) 'to be well cooked' : cf. M. *sijñe-* 'to be under cooking by boiling, to be concocting'.]

1372. *Suṁghia-* (JC.) 3 8 10 'smelt',

[*āghrāta-* (gl.); cf. *suṁghia-* = *ghrāta-*, 'smelt' (D. 8 37): Hindi *sūṅhnā*, Koṅ *hung-ce-* 'to smell.]

1373. *Hulli-*(JC.) 2 27 10 'a young one'.

[*hulli-* occurs in the compound *hari-hulli-*, which is recorded in the Index of JC. with *simha-bālaka-* as gloss on it. So *hulli=bālaka-* ; cf. G. *bhulku-* 'small child'. PSM. does not note the word.]

APPENDIX II

RARE WORDS FOUND IN THE OLD GLOSSES OF MP. AND NC.

1374. **Abdaka**—‘a mirror’.

[Gloss on *addaa-* at MP. 90 13 14 (noted by Alsdorf). This is a Sanskritisatation of Pk. *addaa-*. See *addaa*.]

1375. **Aligārapaṇa**—‘waywardness’.

[Gloss on *duyāli-* at MP. 88 4 7. Cf. G. *algārti*= ‘whimsical’, ‘following one’s own bent of mind or mood’ and M. *algariū*= ‘slack, disorderly, slovenly (person) .]

1376. **Āsuri**—‘the mustard’.

[Gloss on *rāiyā-* at MP. 48 18 8 ; = cf. MW. *āsura*(L)= ‘name of the plant *Sinapis Ramosa*’.]

1377. **Udita**—‘offered as a stake’.

[Gloss on *kitta-* at NC. 3 12 5 and on *ḥavala-* at NC. 3 12 9; *udita-* is a Sanskritisatation of Pk. *uḍḍia-*. See *√uḍḍ-*]

1378. **Utkalitam** ‘boiled’.

[Gloss on *mūravia-* at MP. 12 11 10; Cf. PSM. *ukkaliya-*(D)= ‘*ubla huā*’. Cf. M. *ukaḷ-ṇē*, *ukaḷ-vū*= ‘to boil’. In Sk. *ut-+kal-* (*ud-√kal-*) is used in the sense of ‘to unbind, loosen.’ MW. *utkalita*= ‘unbound, loosened’ (Bhāva Prakāśa), *utkalayati*=(L)= ‘drives out, expels’ (Kātyāyani Sūtra) and *utkalita*(L)= ‘prosperous, rising, increasing’ is different from the above. See ND. *uklanu* and *uklinu*= ‘to ascend, go up, climb’. Turner connects it with **utkalati* and compares with Sk. *utkalita* ‘rising’.]

1379. **Uttāvala**—‘hurry, haste, speed’.

[Gloss on *parakajja* etc. at MP. 1 13 8 ; cf. PSM. *uttāvala*= *śighrata-*, ‘hurry’; cf. *uttāvala*—occurring in this sense in CMC. on p. 142, line 30, *uttāvaliya-* in PC. II. and *uttāvalaya*, in SR. ; cf. G., M. *utāval*, M. *utāvali*= ‘haste, hurry, rash forwardness or impatience’; *uttāvala-* is connected with Sk. *uttāpa-+la-* suffix.]

1380. **Utraṁḍi**—‘a vertical pile of pots, pitchers etc.’

[Gloss on *vaṭṭuttiviḍi-* at MP. 32 20 5 and on *utturaḍi-* MP. 77 6 1. Cf. M. *utrand*, G. *utrad-*. See under *utturaḍi-* and *vaṭṭutti-viḍi-*.]

1381. **Kaṭāri**—'a dagger'

[Gloss on *kampana*— at MP. 83 6 6 and on *jhasa*— at NC. 5 4 3. Cf. *kaṭṭari*= *ksurikā*-, 'dagger' (D. 2 4.); Ramanujaswami has rendered *kṣurikā* and consequently *kaṭṭari*— with 'knife'. But *kaṭāri*— is known in the sense of 'dagger', rather than 'a knife'; cf. also *kaṭāra*= *kṣurikā*— 'dagger' (H. 4. 445, illustration 2); Tri. II has *churi*— in the sense of 'dagger.' Cf. *kaṭṭara*— occurring in the sense of 'dagger' in Sam. K; cf. Hindi, M. *kaṭār*= 'a sort of dagger'; See ND. *kaṭar*= 'dagger, small sword'; cf. also Kan. *kaṭāri*, Te. *kaṭāra*, Ta. *kattāri* in the same sense.]

1482. **Katikana**—'dagger' (?).

[Gloss on *kattari*— at NC. 9 18 12. The word is obscure; the source of the word is not clear; cf. *kaḍitalla*= 'some armour or weapon associated with the belt' (Br. K. 56, 298); cf. MW. *kaṭṭala* (L)= 'crooked sword, sabre, scymitar'; cf. Kan. *kaḍitale*= 'leather shield'; *kaṇa*= 'hilt or handle' and *kaṇe*= *stri-kaṭivastra-bandha*—.]

1383. **Kaḍhi**—'a dish prepared by mixing gram-flour with butter-milk, boiling it and seasoning it with spices'.

[Gloss on *dhūvai* at MP. 5 15 10. Cf. G., M., Kon. *kaḍhi*= 'a kind of Indian soup'; cf. English *curry*= 'a highly flavoured Indian dish']

1384. **Kaliḷā**—'the liver'.

[Gloss on *vokka*— at MP. 11 24 12. Cf. MW. *kaliya*(L)= 'the liver'. For N.I.A. derivatives see ND. *kalejo*= 'the liver'.]

1385. **Kārpaṭika**—'a traveller, a pilgrim'.

[Gloss on *desia*— at 54 17 7; cf. *kāpaṭika*= 'a rogue-beggar' (Br. K. 65, 23); cf. MW. *kārpaṭa*=(L)= 'one dressed in ragged garments, a beggar' and *kārpaṭika*= 'a pilgrim' (Kathāsaritsāgara).]

1386. **Kāsthabhakṣaṇa**—'burning oneself alive on a wooden pyre'.

[Gloss on *sala*— at MP. 60 5 11, cf. *kāṣṭha-bhakṣaṇa*= "burning oneself alive"; literally, 'being eaten away by wood' (Supplement to J.O.I., vol.X, no 2, p. 120); cf. MW. *kāṣṭhabhakṣaṇa*= 'devouring of wood (of the funeral pile).]

1387. **Kuruvila**—'a crab.'

[Gloss on *kakalāsa*— variant reading of *kailāsa*— noted by T manuscript at MP. 78 14 8. Cf. *kurucilla*— v. l. *kuruvilla*= *kuṭira*, 'a crab' (D. 2 41) and *kuruvilla*= 'crab' (Pāi. 305). Taking into consideration G. *karacalo*, the spelling *kurucilla*— appears to be preferable to *kuruvilla*— *ca*— and *va*— are easily confused in Mss.]

1388. **Kūkasa**—‘the husk of grain’.
[Gloss on *sīsakka-* at MP. 19 2 2; cf. *kukasa-* v. 1. *kukkusa-*— *dhānyādi tuṣaḥ*, ‘the husk of grain’ (D. 2 36); cf. G. *kuskā*= ‘chaff’ ‘husk’.]
1389. **Kolika**—‘a spider’.
[Gloss on *visambhara-* at MP. 31 17 13 and on *siṅṅisava-* at MP. 31 17 13. Cf. *kolia*—=*jālakāra-* *kṛmih*, ‘a spider’ (D. 2 65) and *koliya-*= ‘spider’ (Pāi. 389) cf. *kolia*—= ‘weaver’, (SR.); cf. the two meanings of *tantuvāya*, namely, ‘spider’ and ‘weaver’. Cf. M. *koli*= ‘a creature of the spider kind.’]
1390. **Kosātaki**—‘a kind of vegetable’.
[Gloss on *ghosāya-* at MP. 89 17 11. See under *ghosāya-*.]
1391. **Kharasuā**—‘a kind of bulbous plant’.
[Gloss on *kasera-* at NC. 1 6 12. Cf. PSM. *kharimsua-*(D)= *kanda-viṣeṣa-*.]
1392. **Khicḍi**—‘a dish of cooked mixture of rice and pulse’.
[Gloss on *khicca-* at MP. 24 11 10. This is a vernacular word and is identical with G., M., Kon. *khicḍi*, Hi. *khicṛi* in the same sense. For further details of the word see ND. *khicari-*.]
1393. **Khotaka**—‘fetters’.
[Gloss on *hadī-* at MP. 7 13 8. The word is a Sanskritised form of MIA. *khōḍa-*; cf. *khōḍa-*= *simā-nirdhāraka kṣṭha-*, ‘a boundary post’ (D. 2 30) & PSM. *khōḍi*(D)= ‘a large block of wood’; cf. G. *khōḍ*= ‘a large block of wood’ and Kon. *khōḍo*= ‘fetters’.]
1394. **Gādi**—‘a raised seat, a throne’.
[Gloss on *cāuri-* at MP. 6 1 6. Cf. G. *gādī*= ‘a raised seat, throne, cushion, soft pad’ and M. *gādī*. Hi. *gaddī*= ‘a seat of some eminent personage, a throne.’]
1395. **Guāli**—‘knavery’.
[Gloss on *duāli-* at MP. 8 5 13 2 and at 88 4 6 (noted by Alsdorf). *guāli-* is most probably a corruption of *gulāi-*. See *gulāi-*]
1396. **Gumḍikā**—‘a bundle, ball of straw etc.’
[Gloss on *combhala-* at MP. 50 5 9. Occurs as *vastra-gumḍikā-*; cf. *gumḍikā*= ‘scroll’ (Br. K.); M. *gumḍi*= ‘a button, a bundle (of straw or grass)’ a ball, roll, coil (as of thread, tape, yarn) of coarse thread,’ cf. Kan. *gumḍu*= ‘anything globular’]

1397. **Gulāi**—'knavery'.

[Gloss on *duāli-* at MP. 85 10 9. Cf. G. *golo*= 'rogue, knave'; cf. Urdu *gol*= *mūrkhā-*, *mūdha*, *anādi* and Hindi *gūl*= 'clamour, uproar, hubub.' See *guāli-*.]

1398. **Geḍī**—'a bat bent at one end to strike the ball with'.

[Gloss on *covāna-* at MP. 1 16 10. Cf. PSM. *geddi-(D)*= 'a stick used in playing with a ball'. In support of this meaning PSM. quotes Kumārapālacarita; cf. G. Hindi *geḍī*= 'a bat bent at one end to strike the ball with.' *geḍī-* appears to be 'a hockey stick'.]

1399. **Gophani**—'a sling for throwing pebbles'.

[Gloss on *bhīṃḍimāla-* at MP. 76 7 25. Cf. PSM. *gophanā-(D)*= 'a sling for throwing pebbles or pieces of stone'; cf. M. G. *gophan-*= 'a sling used by farmers to ward off birds from their crops' Cf. *gophana-*= 'sling' (Tri II)= 'a kind of weapon' (Yt. 1 145 15) See *golāgophani-* below].

1400. **Gomayacchatra**—'fungus'

[Gloss on *dālimbaa-* at MP. 67 2 8. Cf. *gomayachanna-* (—tra ?) occurring in this sense in Yt. It is recorded in MW. in the sense of 'fungus' as found in lexicons only'.]

1401. **Golāgophani**—'a combination of pallet bow and sling.'

[Gloss on *bhīṃḍimāla-*, at 12 18 6. Cf. H. *gulāl*= 'a pallet bow' and Urdu *gulāl-*, *gol-*= 'a bullet of a cannon.' Cf. M. *goli*, Hindi *gali*= 'bullet'. See *gaphani-* above.].

1402. **Chāni**—'an oil mill'.

[Gloss on *savala-* at MP. 11 16 9, 12 3 1 and at 52 9 7. Cf. PSM. *ghana (D)*= *tila-ḥṛḍana-yantra-*. Cf. M., G. *ghāṇā*, *ghāṇī-* and Koṅ. *ghāṇa-*= 'an oil mill'. Cf. Kan., Tu. *gāṇa-*, Te. *gāṇage*, Ta. *kāṇa-*= 'oil-mill'.]

1403. **Chuṇṭārīta**—'polished'.

[Gloss on *sumamṭha-* at NC. 9 22 10. Cf. M. *ghoṭ-ṇē*, Kon. *ghoṇṭār-ce*= 'to rub with a hard and smooth body in order to smooth or polish'; cf. Hindi *ghoṭṇā*= 'to rub'; cf. M. *ghoṭiv-*= 'smoothed, levigated, polished'.]

1404. **Caḍitam**—'mounted, climbed'.

[Gloss on *āvagga-* at NC. 7 6 10. *caḍita-* is Sanskratisation of Pk. *caḍia-*; cf. *caḍhitvā*= 'having mounted' (Yt. 2 158 29). Cf. G. *caḍh-vū*; *caḍ-vū*; see under $\sqrt{\text{caḍ-}}$.]

1405. **Candevā**—'caopy.'

[Gloss on *ullova-* at NC. 9 21 34. Cf. Hindi *candevā*= 'awning, canopy'; cf. MW. *candrā*(L)= 'an awing, a canopy'. See under *cāmdova-*.]

1406. **Candrāpaka**—'a canopy.'

[Gloss on *ullova-* at MP. 3 9 18. This word possibly stands for *candrātapa-*. One meaning of *candrātapa-* is 'awning'; cf. MW. *candrātapa-*(L)= 'an awing'; cf. G. *cāndani*= 'awning', *cāndani*= 'moolight'. See under *cāmdova-* for further details.]

1407. **Candropaka**—'canopy'.

[Gloss on *ullovaya-* at MP. 8 7 15 *ullova-* at MP. 12 1 5 and on *cāmdova-* at MP. 4 9 10. This appears to be a Sanskratisation of Pk. *cāmdovaya-*. See under *cāmdova-* for further details.]

1408. **Cābuka**—'a whip.'

[Gloss on *kusa-* at MP. 20 15 6. Cf. Hindi, M., G., Koñ. *cābuk*= 'a whip, a lash' and Persian *cābuk*= 'a horse whip']

1409. **Jadīta**—, **Jatīta**—'studed, inlaid'.

[Gloss on *veyaḍiya-* at MP. 38 6 3 and 88 14 11 respectively. These are Sanskratised forms of Pk. *jadīa-*. See under *jadīa-*.]

1410. **Jhagaḍaka**—'a quarrel'.

[Gloss on *kalaha-* at MP. 38 20 10. It is a Sanskratisation of Pk. *jhakaṭa-*; cf. *jhakaṭa-* given by Hemacandra at H, 4 422 as the rendering of the word *ghaṃghala-*; cf. G. *jhagḍo*, Hindi *jhagḍā*, M. *jhagḍa*, Koñ. *jhagḍe*= 'quarrel'. See *jagaḍamta* in Appendix I.]

1411. **Jhāmpitvā**—'having closed'.

[Gloss *ḍhāmkivi* at MP. 100 5 7. Sanskratised form of Pk. *jhāmp-*, 'cover, close'; cf. PSM. $\sqrt{jhāmp-}$ = *ā-* + *chāday-*; cf. Hi. *jhāmpnā*= 'to cover' and M. *jhāmp-ṇe*= 'to cover, to close with a lid or top'.]

1412. **Jhātaka**—'a plant, a tree.'

[Gloss on *kuḍainga-* at MP. 53 1 4. Occurs in a compound *laghu-jhātaka-*; *jhātaka-* is a Sanskratisation of Pk. *jhāḍa-*; cf. *jhāḍa*= *latāgahanam*, 'a bower of creepers, a thicket' (D. 3 57). *latādigahanam* (Tr. 3 4 72, 1.)= *latāgrha-* (Pāi 721); cf. MW. *jhāṭa*(L)= 'an arbour'; cf. G., M., Koñ *jhāḍ-*= 'a tree; a bush'.]

1413. **Jhūraṇa**—'tormenting'.

[Gloss on *visūraṇa-* at MP. 81 1 11. See $\sqrt{jhūrav-}$ in Appendix I.]

1414. **Thelātheli**—'pushing and counter pushing'.

[Gloss on *pellāvelli-* at MP. 9 18 16. Cf. G. *thelāthel*= 'pushing, crowdedness'. See ND. *thelnu*= 'to push']

1415. **Dahivadi**—‘a kind of dish made from gram and buttermilk’.
[Gloss on *lavana-* at MP. 91 21 10. Cf. M. *vaḍā*= ‘a cake made of pulse’ and *vaḍi*= ‘a cake or pat’; cf. G. *dahivadi-*.]
1416. **Pākhara**—‘armour of horse or elephant’.
[Gloss on *guḍa-* at MP. 59 12 8. Occurs as *gaja-pākhara-*. See *pakkhara-*.]
1417. **Pālakhi**—‘a palanquin’
[Gloss on *jaṃpāna-* at MP. 7 1 7. Cf. G, M., Kon. *pālakhi*= ‘a litter, a palanquin’; cf. Kan., Te. *pālaki-* in the same sense. Cf. *pādumkī= vranāsibikā-*, ‘a litter for the wounded’ (D. 6 39).]
1418. **Potikā**—‘a dhoti, a bath-towel.’
[Gloss on *ollaṇiya-* at MP. 88 19 7. See *potti-*]
1419. **Phāli**—‘a kind of garment’
[Gloss on *celiya-* at MP. 35 18 5. Cf. PSM. *phālia*-(D)= ‘a kind of cloth manufactured in a particular country’; cf. MW. *phāli*-(L)= ‘made of cotton’ and Apte. *phāla*= ‘a garment of cotton’; cf G. *phāli*= ‘a kind of garment worn’ and *phāliyū*= ‘a sheet of cloth worn on the head’; cf M. *phāḷā*= ‘a roll of spun silk, a shred’ and Kon. *phāli*= ‘a shred or strip of cloth’]
1420. **Mihikā**—‘snow’.
[Gloss on *osā-* at MP. 9 5 12, cf *mihīā*= *megha-samūha-*, ‘a group of clouds’ (D. 6 132); cf. MW. *mihikā*= ‘snow’ (Bhāva Prakāśa), ‘mist, fog’ (L).]
1421. **Mūlagi**—‘entirely, wholly’.
[Gloss on *avaggi-* at MP. 91 21 11 (noted by Alsdorf). Cf. G. *mulgū*= ‘altogether, wholly, entirely’.]
1422. **Mohari**—‘mustard seed’.
[Gloss on *rāiyā* at MP. 48 18 8; cf. M. *mohri*= ‘the mustard seed.’]
1423. **Ravikā**—‘a churning stick’.
[Gloss on *manihā-* at MP. 12 11 12 and on *māndira-* at MP. 85 64. It is a Sanskritisation of vernacular *ravi-* or *ravaiyā*; cf. *ravaa*=*manthāna-* ‘a churning stick’ (D. 7 3). Cf. M. *ravi*, G. *ravaiyo*= ‘a churning rod’]
1424. **Rolābāji**—‘knavery, mischief’.
[Gloss on *duāli-* at MP. 88 4 6 (noted by Alsdorf). Either connected with Deśī *rola*=*kalaha*, *kolāhala* or probably *rolābāji* is a corruption for *golābāji-*.]

1425. **Roli- Role**—'a clamour'.

[Gloss on *duāli* at MP. 85 13 2 and on *duvāli* at MP. 91 16 4 respectively. (noted by Alsdorf). See *rola-*.]

1426. **Roula-Roula-Bāji**—'knavery, mischief'.

[Gloss on *duvāli-* at 85 10 8. (noted by Alsdorf). See *rolābāji* above.]

1427. **Lohnu ākdu**—'a metal hook'.

[Gloss on *maṁdīra-* at MP. 85 6 4. Old G. expression—*loha*—='iron', *nu-*Genitive post-position, *ākdu*—connected with Sk. *ankuṣa-*, Pk. *aṁkuṣa-*.]

1428. **Vagghārayati**—'treats with heated oil and spices'.

[Gloss on *dhūvai* at MP. 5 15 10. Cf. PSM. *vagghāria*—=*vyāghārita*, cf. MW. *vyāghārita* (W)= 'besprinkled, sprinkled with oil or ghee'; cf. G. *vaghār-vū*, Hi. *vaghārnā*—'to season, to mix spices, onion, ghee etc. with food that is being cooked to give a relish to it'; cf. Kan. *oggarisu*—'to season, to spice' and *oggarane*—'a kind of seasoning done in two ways: into boiling oil or ghee one or more spices are thrown after which vegetables are added and boiled with the mixture; or to pulse that has been boiled with salt, tamarind, pepper, etc. fried spices are added'.]

1429. **Volāpana**—'going'.

[Gloss on *ammanu-aṁcahu* at Mp. 25 2 5. *volāpana*—is a Sanskratisation of Pk. $\sqrt{\text{vol}}$ —It is made of *vol*+ causative suffix *āpa*+ nominal suffix *ana-*; cf. G. *volav-vū*. See $\sqrt{\text{vol}}$ —.]

1430. **Svāṅga**—'entirely to oneself'.

[Gloss on *āvaggi* at MP. 91 21 11. Cf. G. *svāṅg*—'totally or entirely one's own'.]

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I N D E X

[Figures against the words indicate the class in which the words are discussed in the book. Words discussed in the Appendix II are given with asterisk in the beginning.]

√aimalh-	1	allaa-	1	imdimdira-	5
akka	2	allaya-	1	ibbha-	7
akka-	6a	allaya-dala-	1	iri	3c
akkhāḍa-	5	√alliv-	7	i-	7
aṃguttala(iya)-	6b	avaḍa-	1	ui	7
√acch-	2	√avarumḍ-	7	ukkuruda-	Ap.I
√acchoḍ-	7	avarumḍaṇa-	7	√ukkoa-	2
a-chitta-	7	√avaher-	1	ukkoyana-	2
aṃcoli-	7	avahera-	1	ukkhaya-	7
aḍayana-	7	avaheraṇa-	1	ukkova-	2
aḍḍaviyaḍḍa-	7	avaheri-	1	ukkovaṇa-	2
aṇihaṇa-	1	avāria-	7	ukkhamdhe-	1
atthakkai	3b	a-vihalliya-	7	ukkhusiya-	7
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ullova-	7	kaḍa tti	5	karamka-	2
√ullol-	1	√kaḍayaḍ-	5	kaṛaḍā-	1
√ulhā-	1	kaḍayḍa-	5	karamara-	7
√ulhāv-	1	kaḍayaḍatti	5	karamari-	7
uvvar-	7	kaḍacamcu-	7	karamba-	1
uvvārua-	7	kaḍappa-	6a	karamba(ya)-	1
√uvvās-	1	kaḍamaddaṇa-	7	kaṛoḍa-	7
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orāli-	7	kaṇa-	7	√kahakah-	5
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kirāda-	7	kera-	7	khema-	2
kilikimci(y)a-	1	keraa-	1	kheri-	7
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kumbhīṇi	2	khamḍa-	7	gijja-	2
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kurula	6a	khaddha-	3d	gilla-	7
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ke ke	5	kheu	2	gomda-	6a
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gomdaliya-	7	canga-	7	√ci-	2
*gopḥaṇi-	AppII	√caccikk-	3a	√cikkam-	7
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ghagghara-	7	camḍi-	2	cidulla-	7
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ghaṇaghāṇa-	1	camdujjaya-	1	cimdha-	AppI
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√ghiv-	1	√camp-	7	√cumucum-	App I
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√ghul-	1	√cav-	7	cūya	1
√ghepp-	7	√cavakka-	1	√cemcaa	7
√ghoṭṭ-	7	caveḍa-	4	celi(y)a-	3a
ghoṭṭa-	7	cāuri-	7	cokkha-	1
ghoṇasa-	AppI	*cābuka-	AppII	cojja-	1
ghosāya-	7	cāmiyara-	2	coppaḍa-	App I
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√chiv-	7	jham jham	5	ṭamkāra-	5
chucchumdari-	1	*jhagaḍaka-	App II	ṭamkāra-	5
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chuḍu chuḍu	7	√jhamkh-	7	ṭasatti	5
chuddahīra-	2	jhamjhamṣa-	5	ṭimṭā-	7
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√doll-	7	√nicchutt-	7	taṇusiya-	7
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dhamkaṇa	7	ñittimsa-	7	tattilla-	7
dhamkha-	7	ñiddha-	2	tambāra	3c
dhamdharma-	7	√ñippil-	1	tamvāra-	3c
√dhāl-	7	√ñimm-	7	taru	1
√dhaladhāl-	5	ñiratta-	2	√tal-	1
√dhalahal-	5	ñirāriu	7	talāṇa-	1
√dhāl-	7	ñirikka-	7	talappa-	7
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dhekkāriya-	5	√ñilhas-	2	tālūra-	7
√dhoy-	1	ñiva-	2	tāviccha-	2
√dhov-	1	ñiva-	7	tiyamai-	3a
ṇai	1	ñivāvaṇa-	1	tiyāusa-	7
ṇakkachodī-	7	ñisāḍa	2	tigimchi-	7
ṇaggora	7	ñisikkiya-	3b	timgiecha-	7
ṇamka-	3a	√ñisuḍh-	7	timgiechi-	7
√ṇaḍ-	7	√ñisumbh-	1	tidikka-	7
ṇameru-	7	ñisumbha-	1	√tiditid-	5
ṇavara-	1	√ñihamm-	3b	titta-	1
ṇahachodāa-	7	ñihā(y)a-	1	timigila-	1
ṇai	2	ñihelāṇa	7	√timm-	1
ṇamanaa-	3a	√ñiv-	1	timmaṇa-	1
ṇavai	3b	ṇevaccha-	2	tilariṇa-	2
ṇahala-	7	ṇesara-	6a	tiriṇiṇāha-	2
√ṇāi-	7	ṇehīra-	7	tumgī-	7
ṇiyayaṇi-	2	takkāri-	7	tunava-	7
√ṇiyacch-	1	taḍatti	5	tumḍa-	1
ṇiyatth-	1	√taḍayaḍ-	5	tumdāhi-	7
ṇikkhutta	7	taḍayaḍa-	5	tuppa-	7
ṇikkhubbhu	7	taḍayaḍatti	5	turam	1
ṇiccapphala-	7	taṇaa	7	√turutur-	9

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tūli-	1	dillimdilia-	7	✓pakokk-	3a
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tṛya-	1	divaḍa-	7	pakkhara-	2
teppu-	7	duālī-	7	pakkharāla-	2
teranga-	7	dugghoṭṭa-	7	pakkhariya-	2
tomḍa-	1	dugghoṭṭa-	7	pamka-	2
tomḍa-	4	duṇikṭi	5	pamgutta-	7
tomtaḍiya-	7	✓dumudum-	5	✓pamgur-	7
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thaḍa-	7	desia-	2	pacchāuhū	1
thatti-	3c	dehaṇi-	2	paḍakuḍi-	1
✓tharabar-	5	dehaliya-	2	paḍahaccha-	7
tharaharaṇa-	5	dora-	7	paḍahacche	7
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thitti-	3c	dhaiya-	1	✓paḍhukka-	1
✓thipp-	4	dhau-	1	pattaṇa-	2
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daḍatti	5	✓dhā-	1	paraḍ-	App I.
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✓daramal-	7	dhāha-	1	pariyamc-	1
✓dalavatṭ-	7	dhāṇā-	1	✓pariyamd-	7
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*dahivaḍi-	App II	✓pair-	2	✓pariludh-	1
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✓palott-	1	pisalli-	3a	✓phuruhur-	5
✓pallatt-	1	✓pisuṇ-	2	phulla-	2
✓pallatt-	1	✓pil-	1	phullamdhaya-	1
✓pallatth-	1	pīlu-	1	phulluddhaya-	1
✓palhatt-	1	pīlu-	6a	✓phed-	7
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✓palhatth-	1	✓pukkar-	5	✓bais-	1
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*pakhara-	Ap.II	✓pus-	7	bālimaḍḍa-	1
pādala-	2	pūṇa-	7	bahuṇayaṇa-	2
pādalia	2	pūla-	1	bahuvayaṇa-	2
pādahia-	2	pūsa-	7	bāulliya-	7
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pāram-	1	pedhāla-	3a	bukkāṇa-	5
pāla-	7	✓pell	3b	✓bukkar-	5
*pālakhi-	Ap.II	✓pell-	3b	bukkāra-	5
pālidhaya-	6a	pellāṇa-	3b	bukkira-	5
pāsuliya-	3a	pellāPELLI-	3b	✓budd-	7
pāhuḍa-	1	pellāvelli-	3b	buddha-	1
pāhuṇa-	7	pehuṇa-	7	bumdha-	5
pāhuṇatta-	7	pehuṇilla-	7	✓bekar-	7
piyapiyapiya	5	potta-	6a	bokka-	7
piyamāhaviya-	2	poṭṭala-	7	bokkāḍa-	App I
piyamāhavi-	2	*potikā-	App II	bomdi-	16
✓picc-	3b	potti-	7	boḷa-	a
picca-	Ap.I	pophali-	1	✓boll-	3b
pimchanihī-	2	✓pomā-	7	✓bollav-	3b
pimjāṇa-	6a	pombhala-	7	bohittā-	3a
✓pimḍav-	7	phada-	1	bhauhā-	3a
pimḍi-khamḍa-	2	phamphāvaya-	App I	bhaḍḍitta-	App I
pimḍi-	7	phara-	4	✓bhamḍ-	7

bhamḍaṇa-	7	maḍḍa-	7	mālūra-	7
bhamma-	4	maḍḍai	2	māsura-	1
√bhambh-	5	maḍḍamaḍḍa	2	māhinda-	2
bhambhā-	5	maḍḍi-	7	māhumḍala-	7
bharoli-	1	√madh-	7	māhura-	7
bhaluha-	7	maṁṭa-	7	mirikka-	AppI
bhalla-	1	maṁṭha-	1	*mihikā-	AppII
bhallāraa-	1	maṁḍai	2	miṇai-	1
√bhas-	2	maṁḍala-	7	mīsiya-	6a
bhasaṇa-	2	madda-	2	mukka-	2
bhasala-	7	maddala-	7	muggasa-	AppI
√bhid-	1	maddē	2	√muḍ	1
bhiḍaṇa-	1	maṁṭhaa-	1	√muṇ-	2
bhimḍimāla-	1	maṁṭhaṇi-	2	muṁḍiya-	7
bhimḍivāla	1	maṁḍa-	2	musamḍhi-	7
√bhukk-	5	maṁḍira-	7	musumḍi-	7
bhukkhāmāra-	1	√mabbhis-	2	musumḍhi-	7
bhumbhulabholi-	7	maratṭa-	7	√musumūr-	7
bhurakumḍiya-	7	marāla-	1	musumūraṇa-	7
bhurukumḍia-	7	marāla-	7	muharuha-	2
√bhull-	7	marāli-	1	muhala-	2
bhūricamda-	4	√mal-	7	muhiya-	3a
√bhembh-	5	mallaya-	7	mūravia-	6a
bhembhala-	1	√malh-	1	*mūlagī	AppII
bhembbā-	5	malhaṇa-	1	me me me	5
bheramḍa-	7	masirehā-	1	meṭṭha-	7
bherumḍa-	7	√mah-	7	memṭha-	7
bhela-	7	√mahamah-	7	memḍhaa-	7
bhesai-	1	mahalla-	3a	mera-	6a
bholaa-	7	√mahimah-	7	melaa-	1
maumḍa-	7	mahilla-	3a	melāvakka-	1
mayagala-	4	maheli-	1	√mell-	3b
mayaramda-	2	mā-	7	mellana-	3b
mayāsi-	2	māi-	2	mellāvapa-	3b
maṁ chuḍ	7	māi	2	mehuṇa-	6a
maṭakka-	5	māimda-	1	moya-	1
maḍaulla-	3a	māucchiya-	1	mokkala-	3a
maḍaya-	1	māyamda-	1	makkalū	3a
maḍapphara-	7	√mābbis-	2	√mokkall-	3a
maḍambha-	7	māmā-	7	moggara-	2
maḍaha-	2	māmi-	7	moṭṭiyāra-	7
maḍḍa-	7	māmi	7	√moḍ-	1

*mohari-	AppII	rumda-	7	lulāyaya-	1
√ramkhol-	7	rumdattana-	7	√luh-	7
√ramṅ-	2	rumdima	7	√lūr-	7
ramṅāvali-	1	√rumbh	3b	lūraṇa-	7
√ramj-	5	√rulughul-	5	*lohnu ākḍu	App II
ramjana-	1	√rull-	7	√lhas-	2
√raṇajhaṇ-	5	√ruhucuh-	5	√lhikk-	7
√raṇraṇ-	5	rūi-	App I	lhukkha-	1
raṇaraṇaa-	1	rūha-	1	vaisaṇa-	1
√rambh-	5	√rell-	3b	*vagghārayati	App II
rāmbhā-	5	√reh-	7	√vacc-	3b
*ravikā-	App II	reha-	7	√vajjar-	7
√rasamas-	5	royara-	7	vaṭṭa-	1
rasoi-	4	rojha-	App I	vaṭṭa-	2
√rah-	1	rorā-	App I	vaṭṭuttiviḍi	7
rabatṭa-	1	rorattana-	App I	vaḍḍa	7
rahalli	3a	rola-	7	vaḍha-	7
rāmāṇi	3b	*rolābāji-	App II	vaṇa-	1
rāli-	7	*rolli-role-	App II	vaṇaruha-	2
√rāv-	3c	*rrocuuljia-bāla-		vaṇṇa-	1
rāsa-	1		App II	vamṭaya-	7
rāha-	7	lai	2	vamṭha-	7
rāhia-	7	lauḍi-	1	vaddala-	7
rāhilla-	7	√lay-	2	vamḍaṇa-	2
rimcha-	7	lakkāḍa-	1	vamḍāraya-	4
rimchiya-	7	laggaṇakbambha-	1	vamāla-	7
rimcholi	App I	laṃjiya-	7	vammisara-	1
riṭṭha-	1	laḍahamaḍaha-	7	√vamph-	7
riṭṭha(ya)	2	laḍḍuya-	1	varaitta-	4
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√rumj-	5	lalla-	7	valadda-	1
√rumj-	5	lallakka-	7	valimuha-	7
rumjana-	5	lāṇi-	7	vallūra-	1
rumjā-	5	lālā-	7	vāia-	2
√ruṇujhaṇ-	5	lālāpimḍi-	7	vāoli-	1
√ruṇuruṇ-	5	lāvāṇa-	2	vāyaḍa-	AppI
√ruṇuruṇuruṇ-	5	lihilihi-	5	vālalumci-	1
√ruṇurumṭ	5	liha-	1	vāvāḍa-	1
√rumṭ-	5	√lukk-	3b	vāvalla-	7
rumṭiya-	5	√lukka-	3b	vāsaramṭa-	2

vāhiyāli-	1	visattāṇa-	1	saṁca-	7
viyāla-	1	visam̐thula-	3a	saṁcu(y)-	1
✓vigov-	7	visam̐thuliy-	3a	saḍayaṇu-	2
viggutta-	7	visambhara-	7	sabalahāṇa-	1
vicca-	AppI	visāri-	3	sabalāhāṇa-	1
✓vicchadd-	1	visāri-	7	✓samalah-	1
vicchaddiy-	7	✓visūr-	7	✓samoḍḍ-	7
viccham̐da-	7	visūraṇa-	7	sambheda-	AppI
✓vicchul-	1	vibaḍapphaḍa-	AppI	sararuhasubhi-	2
vicehula-	1	vihalam̐ghala-	7	sarahi-	1
vicchūḍa-	7	viballiya-	7	sarāha-	7
✓vicchoa-	2	vibāna-	1	sareha-	7
viccho(y)a-	2	vihāvia-	7	sala-	7
vicchoha-	2	✓viṇ-	1	✓salasal	5
viṭṭala-	7	visaḍha-	7	saloṇa-	1
viḍappa-	7	vuṇṇa-	7	savaḍammuha-	7
viḍhatta-	1	veilla-	4	✓savalah-	1
✓viḍhapp-	1	✓veyaḍ-	7	savalahāṇa-	1
viḍḍama-	7	✓veyāriya-	7	savāla-	7
viḍḍara-	7	veyāla-	1	savvala-	7
✓viṇaḍ-	7	✓vem̐kar	5	✓sāh-	7
viddāṇa-	7	vecchilla-	7	sahasāṇi-	2
vibbāḍiya-	AppI	vem̐ḍha-	1	sā	7
vibbhulla-	7	vembhala-	1	sāia-	7
vimadda-	2	veruliya-	1	✓sāḍ-	1
vimbhala-	1	vellahala-	7	sāḍa-	1
virāṇi-	1	velli-	7	sālaṇa-	7
virikka-	3b	vehaviya-	7	✓sās-	2
✓vireh-	7	vehāvia-	7	sāhā-	7
virolaṇa-	1	vehāvia-	7	sāhāṇāha-	2
virolliya-	7	vokka-	1	✓sāhār-	1
virolliya-	7	vodda-	7	simtha-	7
vila(y) a-	7	vodrahi-	7	siggiri-	App I
✓vilukk-	3b	✓vol-	7	sijjamtha-	App I
vilum̐piya-	7	*volāpaṇa-	AppII	siṭṭha-	2
vivarera-	3a	saitta-	2	siṭṭha-	7
viviya-	1	sakkāriya-	2	siṇisava-	7
visa-	1	saṁkaḍilla	3a	sippi-	7
visakka-	4	saṁgahāṇa-	7	sippira-	6a
✓visatt-	1	saṁghaḍa-	1	✓simisim-	5
visatṭa-	7	sacchaha-	7	✓simisimisim-	5
visatṭa-	7	saṁca-	7	silamba-	7

silimdhaya-	7	seriha-	1	hallohalaa-	7
siva-	7	scrihi-	1	hallohalia-	7
sihiṇa	2	selimbha-	1	✓himḍ-	4
sinattana	7	sella-	1	✓hilihil	5
sriya-	1	sehira-	7	✓libilih-	5
✓sis-	2	sokkhgāhi-	2	✓hilihilihili-	5
sisakka-	2	soṇari-	6a	hira-	7
sisakka-	3a	somḍāla	2	hira-	7
sumghia-	App I	somāla	1	huḍukka-	6d
sughaṇaghaṇai	1	somāliya-	1	huṇḍa-	7
sudhi(y)a	7	somāli-	1	humdaho-	1
supattala-	3a	sohāla-	2	hura-	7
suragiri-	2	*svāṅga-	App II	✓huruhur-	5
suraguru-	2	hamṣa-	1	✓hul-	7
surāha-	7	hamṣatūla-	4	hulahula-	7
surābā-	7	✓hakk-	5	hulli-	App I
ṣurīṇiya-	7	hakka-	5	✓hūl-	7
suvihaṇā-	1	✓hakkār-	5	✓huhuhu-	5
suviṭṭala-	7	haḍahaḍa-	7	hetṭhāmuha-	1
suhasāṇi-	2	haḍi-	7	hetṭhima-	7
suhilla-	3a	haḍḍa-	7	hevāia-	7
subillī	3a	hatthiyāra-	1	hevāiddha-	7
suhelli-	3a	halabola-	7	hohallaru jo jo	7
✓sūḍ-	1	✓hall-	7		
seḍhā-	7	hallaru hallaru	7		

E R R A T A

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24	4	deśi	desi	136	5	chailia	chailia
24	8	desidbhasā	desibhāsā	140	35	mūḍha	mudhā
24	20	prior	prior to	141	35	partikūla	pratikūla
28	20	darived	derived	147	27	the	to
29	6	advace	advance	152	29	thatti	thitti
33	5	Bloomfield	Bloomfield	154	15	kanne	kenne
39	19	ssay	says	159	18	śabadena	śabdena
44	35	Indiau	Indian	164	33	√chimka	√chimk
44	39	—	Drop the inverted Coma	165	25	core	corn
48	24	there	their	171	4	hourse	horse
51	9	numbr	number	173	10	raṃbhamata	raṃbhamta
54	30	apphoḍ	√apphoḍ	180	8	Diravidian	Dravidian
54	32	contex	context	183	40	the	not
55	33	—	add 'allaya-' before is	187	16	baṃḍi	boṃḍi
58	31	H.	Hindi	191	8	lajjiyau	lajjiyau
59	28	ummellahl	ummellahi	191	10	sil	sile
60	16	(-	[=	191	12	helther	helter
63	20	compaere	compare	193	23	omohirau	ammāhīrau
65	22	mañjori	mañjarī	195	1	āyallaya	āyallayā
72	15	iujure	injure	195	18	mayanay-	mayanāy-
79	3	pāṇiya	pāṇiya			alliyai	alliyai
82	16	√bhtḍ	√bhiḍ	195	28	damaranāmā	dāmaranāmā
82	21	in	it	195	32	this	his
82	36	Kṣudhāmari	Kṣudhāmāri	212	1	later	latter
83	13	bhasei	bhesai	212	35	viṣmonnata	viṣamonnata
84	27	H.	Hi.	214	29	D	I,
91	2	—	drop)	216	7	elbow	elbows
92	29	√viṇ	√viṇ	216	28	kaicchahu	khiccahu
93	19	vaidūryam	vaiḍūryam	218	23	gañjñe	gāñjñe
93	31	saṅgatita	saṅghaṭita	220	6	forntal	frontal
98	8	copare	compare	220	7	cotext	context
103	16	carb	crab	221	23	maha	raha
105	6	karbura	karbūra	221	24	maha	mahā
133	23	cymbel	cymbal	222	2	ṇiṭṭha ṇa	niṭṭha ṇa
134	26	indugent	indulgent	222	33	prabhūta	prabhāta
				223	15	(ghai)	(ghai)

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225	11	sahasu	sāhasu	256	last	marksīta	mraksīta
226	20	gal	gāl			but one	
227	15	ghott	√ghott	258	27	samaratta	samaratṭa
227	18	√pa	√pā	262	9	Dṇḍaka	Danḍakā
227	25	ghosai	ghosāi	263	23	ahava	āhava
227	29	phalāli	phalāi	263	26	apūrṇam	āpurṇam
230	12	adhibhavan	abhibhavan	266	31	pumḍariya	pumḍariya
230	32	cappahalaya	capphalaya	267	12	pochu	pochnu
234	1	pannāḍaḥ	pannāḍāḥ	268	2	poṭṭaliga	poṭṭaligā
235	12	reltvant	relevant	268	20	—	Drop =
236	10	vasu	vāsu	269	32	bap	bāp
237	8	we	one	270	21	bāullaya,	bāullayā,
241	30	loment	lament	"	"	bāullia	bāullīā
242	5	santch	snatch	271	10	Bukka-	Bokk-
242	34	kesai	kesāi	271	22	bukka	bukkā
243	4	—	add 'kaṭāri'	271	34	bhar	bhār
			after 'word'	272	6	(K)	(L)
243	28	jhampa	jhampā	274	11	bherumḍ-	bherumḍa
243	32	jhempa	jhampa	274	21	women	woman
244	4	ṭakkara	ṭakkarā	276	14	to	at
244	11	ṭimṭa	ṭimṭā	280	33	memdha	memḍha
244	16	ṭimṭa	ṭimṭā	280	33	mesa	meśa
244	20	ṭemṭa	ṭemṭā	281	1	moṭṭiyara-	moṭṭiyāra-
244	31	ṭimṭā	ṭemṭa	283	18	begum	begun
245	1	ṭemṭa	ṭemṭā	283	22	rala-	rāla
245	22	bhay-	bhaya-	284	3	laḍaha-	laḍahā
246	1	—	add = after	284	6	virka	vikra
			ḍāl-	284	14	stammer	stammers
247	6	—	add 'also'	284	30	lalatkar	lalatkāṛ
			after Here	284	36	lāla-	lālā-
249	15	loosned	loosened	285	20	—	Drop T
250	5	Elacocarpus	Elaeocarpus	287	last	Vamphami	Vamphāmi
251	15	rāe	rāe	290	6	apavitra	Vittala-
252	10	cariyavaraṇu	cariyāvaraṇu	290	26	seribal	scribal
252	17	ṇirāriu	ṇirāriū	291	34	leṇa	teṇa
253	15	gattai	gattai	293	16	note	not
254	15	siyataṇu	siyataṇu	296	7	camī	camu
255	4	tal	tāl	296	18	MW	M.
255	25	imgiā	timgiā	297	2	Vadra	Vodra
255	26	timгаа	timgāā	298	1	sappurisa	sappurisā

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301	17	sāh-	sah-	313	34	paraḍa-	paraḍā
301	18	sāhai	sahai	314	34	bukka	bukkā
302	29	develop- mentd	developed	317	2	conopy	canopy
304	24	surīṇiya-	surīṇiyā-	318	6	algariū	algarjū
305	3	pocupine	porcupine	319	22	kāliya	kāleya
306	2	har	hār	321	24	Chāṇi	Ghāṇi
307	32	struk	struck	321	26	ghana	ghāṇa
311	7	cinai	cīndi	322	1	caopy	canopy
311	9	cilisāvana-	cilisāvāṇa-	322	7	moolight	moonlight
311	20	—	Drop ✓	323	17	—	add-'by women'
311	last	jagadia-	jagadia-				after-
312	10	(7 C.)	(JC.)				'worn'
312	12	Vidrāvṇe	Vidrāvāṇe	324	23	volav-	volāv-
312	28	jhilliria	jhilliriā	327	19	paṭṭāvali	pāṭhāvali

શ્રી સુભાષચંદ્રબોસ્ને જ્ઞાનમંદિર
શ્રીમદ્વાલિય જીન આરાધના કેન્દ્ર
જોડા (માધીનગર) પિ 372004

