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1950

THE NALARĀYADAVADANTĪCARITA

(ADVENTURES OF KING NALA AND DAVADANTĪ)

A WORK IN OLD GUJARĀTĪ

Edited and translated with a grammatical analysis and glossary by

ERNEST BENDER

South Asia Regional Studies Department and
Oriental Studies Department, University of Pennsylvania

THE AMERICAN PHILOSOPHICAL SOCIETY
INDEPENDENCE SQUARE
PHILADELPHIA 6

MARCH, 1951

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PREFACE

I take the opportunity here to express my deepest gratitude to my teacher, Professor W. Norman Brown, for his encouragement and guidance, and for the help without which this study could not have been brought to completion. It is with pleasure, indeed, that I dedicate it to him.

To Professor Zellig S. Harris I am indebted for his instruction in linguistic science and his invaluable assistance in solving the problems encountered. It is a pleasure to indicate my debt to Muni Śrī Puṇyavijayajī who gave so generously of his erudition. Through his kindness I was enabled to use manuscripts which would otherwise not have been accessible to me.

I am very grateful to the American Council of Learned Societies for its several grants aiding my studies both in this country and in India the result of which is this investigation.

Acknowledgments are due also to Professor Franklin Edgerton for his helpful suggestions; to Professor Walter E. Clark of Harvard University for affording me access to the manuscript and to the library of Harvard University where it reposes; to the library of the University of Pennsylvania for making its facilities available to me; to Mr. Tikkekar and the library of the Bombay Branch of the Royal Asiatic Society; to the Śrī Sāgargacchano Jaina Jñānabhaṇḍār of the Śrī Hemacandrācārya Jaina Jñānamandir at Pāṭaṇ; to the Śrī Jaina Ānanda Pustakalaya at Sūrat; to Mr. Umakant P. Shah for his valuable assistance to my researches in Baroda and his many other kindnesses; and to the staff of the American Philosophical Society for assistance in preparing the manuscript for the printer.

Finally, I am happy to acknowledge my gratitude to the American Philosophical Society for its publication of this text.

E. B.

THE NALARĀYADAVADANTĪCARITA

(Adventures of King Nala and Davadantī)

Edited by

ERNEST BENDER

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I. INTRODUCTION

1. THE SOURCE OF THE MATERIALS

The Nalarāyadavadantīcarita is an Old Gujarātī [1] rendition of the Jain parallel to the Nala-Damayantī story of the Mahābhārata. As with other parallel Jain, Hindu, and Buddhist stories and motifs, the work has many unique features, since the Jain story-teller employed it for the edifying presentation of the Jain religion.

The present edition is based upon four paper manuscripts.[2] These are, for facility of reference, designated B, H, P, and S.

B, B.D. 83, No. 1918, in the collection of the library of the Bombay Branch of the Royal Asiatic Society at Bombay, consists of eight folios, of which number six is missing. Each folio measures 11.25 by 4.75 inches, and has nineteen full lines of writing on each side, except for folios three and four, which have twenty lines, and folio eight, verso, which has twenty, and finishes the text along the right-hand margin.

H, No. 2137 [3] in the Indic manuscript collection of the Harvard University Library, consists of fourteen folios, each folio measuring 10.50 by 4.40 inches. Except for the verso side of folio fourteen, there are on each side fourteen lines of writing. On each page there is a blank space in the center, as the conventional survival of the rubrication for the string-hole in the old palm-leaf manuscripts. Folios one and fourteen, verso, mark the title in the upper left-hand margin.

P,[4] No. 9526 in the Śrī Sāgargacchano Jaina Jñānabhaṇḍār of the Śrī Hemacandrācārya Jaina Jñānamandir at Pāṭaṇ, consists of twenty-one folios, each folio measuring 7.88 by 4.25 inches. Folios one, two, and twenty-one have twelve lines of writing on each side; folios three through thirteen, recto, and fifteen through twenty have thirteen lines per side; and folios thirteen, verso, through fourteen, verso, have fourteen lines per side.

S,[5] No. 2946 of the Śrī Jaina Ānanda Pustakālaya at Sūrat, consists of fourteen folios, of which folios one and two are lacking. Each folio measures 4.25 by 10.37 inches, having thirteen full lines of writing on each page.

Of the four manuscripts the text of P is in the best state of preservation. The others, or what remains of the others, are in good condition and clearly written in the Devanāgarī script. The manuscripts usually indicate the *e-* and *o-* vowels by writing the stroke over the akṣara; in a few instances they are marked, as in the Jaina Devanāgarī script, with a stroke before the akṣara to indicate the *e*-vowel and strokes on both sides to indicate the *o*-vowel. H writes the *âi*-diphthong [6] in stanzas 125 and 129 with the usual two strokes over the akṣara in *dâineva* and *dâiva*, respectively. B indicates the *âi* of *°vairagi* in 311, in the same manner, while H employes the Jaina Devanāgarī

[1] See Tessitori, 1914: **43**: § 21 and footnote.

[2] H. D. Velankar in his register of Jaina works, "Jinaratnakośa," lists other manuscripts—two at Limḍī, two at Sūrat, and one at the Bhaṇḍār of the Vimala Gaccha Upaśraya, at Falusha's Pole, Ahmedabad. With the exception of one of the Sūrat manuscripts, the S of this study (the other could not be located), these were not available to me. I have recently received word from Mr. Shah that copies of two manuscripts of the Nalarāyadavadantīcarita have been obtained for me, once again, through the kind help of Muni Śrī Punyavijayajī, and are on their way. Unfortunately, they will arrive too late for incorporation in this study. However, any new evidence they may offer will be published in a future article.

[3] Poleman, 1938: No. 5559.

[4] The name on the paper cover wrapped around this manuscript is "Naladavadantīcaritarasa." This never appears in the text.

[5] The name on the paper wrapper is "Naladamayanticopai." This never occurs in the text.

[6] The *ai*-diphthong is written thus (*âi*) to distinguish it from the vowels *ai* in conjunction.

method by writing one stroke before the akṣara and another above it. The *kh*-sound is represented by both the *kh*- and the *ṣ*-akṣaras. The *ṣ*- and *ṛ*-akṣaras are used to indicate these phonemes in Sanskrit loanwords. There is no indication of the cerebral *ḷ* or the bilabial spirant *f* of Modern Gujarātī.

B and S paint out mistakes in the text with yellow. H does not write the upper line over an akṣara which is to be deleted. Once, in stanza 174, H indicates the akṣara to be deleted by writing two dots over it.

Omissions in the text of B, P, and S are marked by a cross at the place and the part omitted written in the right- or left-hand margin either parallel with the line or in the top or bottom margin in a line vertical with the place of omission—the part to be inserted being flanked by a cross on each side. Some of the corrections of B, P, and S seem to be in a hand different from that of the original scribe. H, in the few places, where a word or an akṣara has been omitted in oversight, inserts it directly over its position in the line—the insertions having been made by the hand of the original scribe. H has no writing in the margins.

The character "2" is used to indicate the repetition of a word after which it is placed (e.g., *suguruvāṇī* 2 (5),[7] *dini* 2 (38), and *narāhiva* 2 (292)). In stanzas 74 to 77 of H, P, and S, where the "2" is placed at the end of each line, it seems to indicate emphasis in reading. Compare B which writes "tu."

All the manuscripts have errors in the numbering of the stanzas. H, P, and S have five, four, and six errors, respectively, but in each case provision is made for the oversight. B has the greatest number of errors, originating from writing "31" for stanza 32, continuing thus through to 77 which it numbers "75" —and so on through 318. The discrepancies are not corrected until the next stanza (319) which is broken up into three stanzas: 317, 318, and 319. The half- and the full-lines are, for the most part, correctly marked. The names of the metres, the rāgas, the numbers of the stanzas, the examples of the tune to be followed in reading, and the refrains (the last in abbreviation) are rubricated.

The benedictions at the beginning of each of the manuscripts vary. B has: "oṃ. Praise to the gurus, Śrī Pūjyasūri and Śrī Pārśvacandrasūri." H has: "oṃ. arhaṃ." P reads: "oṃ. arhaṃ. Praise to the holy Svāmi, Gotama."

The last stanza (322) comprises the first part of the colophon. All read: "The reverend Jayakīrti, prince of sūris, head of the noble Añcala Gaccha, the gaṇadhara, the guru, through reverence to whom destruction is driven afar, his pupil, Ṛṣivardhana, with great delight composed in poetry the adventures of King Nala and Davadantī. . . ." At this point H varies from the others. B, P, and S read: ". . . at the end of the Samvat year 1512, while he was staying in the city of Citrakūṭa,[8] greatly honored by the sangha. He, who recites or causes to be recited this tale, into his house come success, prosperity, happiness and joy." H reads: ". . . in the Samvat year 1535. He, who causes to be recited this tale, into his house come success, prosperity, happiness and joy." All the manuscripts conclude the remainder of the colophon in Sanskrit. B reads: "Thus is completed the sacred tale of Nala and Davadantī. May there be prosperity." S reads: "Thus is the sacred tale of Nala and Davadantī completed." P and H read: "Thus is completed the sacred tale of Nala and Davadantī, composed by Śrī Ṛṣivardhanasūri. Four-hundred and eighty-one (H has: four-hundred and seventy-five) are the ślokas by count in the Prākrit tale, according to the reckoning by separate akṣaras." P concludes here. H continues: "End of book. 475. May there be good fortune."

2. THE STORY AND ITS SIGNIFICANCE

In this section there is compared and contrasted with the story of Nala and Davadantī, as told in this Old Gujarātī manuscript, two other renditions: the one, Jain, appears as the last story of the Kathākośa,[9] the other is Brāhmanical and is the well-known "Nala-episode" which is related in the Āraṇyaka Parvan of the Mahābhārata.[10]

Except for minor details in treatment, the two Jain versions are basically the same. They serve to illustrate the characteristic Jain utilization and treatment for didactic purposes of familiar tales and motifs. Interspersed throughout the narrative are encountered discourses on the virtues of attachment to the precepts of the Jain religion. These discourses either take the form of interruptions by the narrator to comment and enlarge upon the implications of an incident that has taken place or is about to take place, or are placed in the mouths of characters taking part in the activities. The story as a whole can be considered a sermon on worthy conduct, as prescribed by the Jain religion, and the fruits of such conduct (e.g., their acts in previous existences determine the course of events in the lives of Nala and Davadantī, and in their subsequent rebirths). The versions differ in that where the Old Gujarātī lists the episodes of the story in chronological order (i.e., starting first with Nala's existence as Mammaṇa and Davadantī's as his queen, Vīramatī, through the five following rebirths, in the last of which they are Nala and Davadantī, and, finally, their incarnations as Dhanadadeva (= Kuvera) and his consort) the Kathākośa employs the Nala-Davadantī incarnation for a frame-story and places the account

[7] Numbers in parentheses refer to the stanzas in which an example occurs.

[8] The city of Chitor in Udaipur, Rājputāna. See Tod, 1914: 2: 605.

[9] Tawney, 1895: 195–231. An English translation of a Sanskrit work with Prakrit verses. Its compiler is unknown.

[10] *The Mahābhārata*, critically edited by Vishnu S. Sukthankar. See References.

of their five previous rebirths in the mouth of the religious teacher, Jinabhadra, when he is consulted by Nala and Davadantī after Nala has regained his kingdom. Here Jinabhadra explains the reason for their twelve-year separation and the mark on Davadantī's forehead. They then take vows and Nala, after renouncing his throne, places his son Puṣpala upon it. The Old Gujarātī describes at the corresponding point in the story a similar meeting between Nala and Davadantī and a guru. The guru points out that the gift of milk to the muni by Mammaṇa and Vīravatī resulted in their present existence. He explains the twelve-year separation but makes no mention of the reason for Davadantī's forehead mark. Their son's name is given here as Pukkhala (Skt. Puṣkala). The Old Gujarātī adds one more rebirth: After Nala is reborn as Dhanada and Davadantī becomes his consort, she is reincarnated as Kanakavatī and, at her svayamvara, is married by Vasudeva (Nala's incarnation). Eventually, she obtains salvation and Nala becomes Indra's treasure-keeper (= Kuvera).

The Nala-episode of the Mahābhārata differs in a number of points from the Jain versions. Rebirth does not figure in it. The misfortunes of the hero and heroine are caused by Nala's innocent angering of the god Kali. Damayantī's distinguishing mark is a mole between her eyes. (This in the Jain stories is endowed with the magic power to dispel darkness with its brilliance.) A hansa (swan) arouses their interest in each other. Damayantī, at her svayamvara, is faced with the problem of distinguishing Nala from the gods who had simulated his form. She solves the difficulty by performing a Truth-Act, forcing the gods to appear in their true forms. (The Jain Nala encounters no competition from gods, but, rather, is challenged by a mortal, King Kṛṣṇa, whom Davadantī mollifies by means of a Truth-Act.) The gods then give Nala power over fire and water and depart. (Though the Jain tales make use of Nala's skill at cooking and charioteering as motifs, they do not, like the Mahābhārata, state how he came to possess these arts.) Kali (the spirit of) the losing throw at dice, meets the gods on their return from the wedding. When he learns that he has missed the svayamvara (for which he was bound), he is angered and enlists the aid of Dvāpara [11] in order to bring about Nala's downfall. After twelve years Kali is allowed the opportunity to enter Nala's body when the latter is neglectful of a detail in the performance of his evening devotions. As a result Nala becomes without skill in dicing and eventually loses all his possessions to his brother, Puṣkara. His separation from Damayantī is therefore due to the enmity of Kali. (There is no possession in the Jain versions of Nala's body by an evil spirit. His previous karma had determined his fortunes in that existence.) The biting of Nala by the snake (here a royal nāga and not, as in the Jain stories, Nala's father, Niṣadha, who had become a god who for the occasion had assumed the form of a snake) causes Nala's form to be changed in order to protect him from his enemies, as well as to torment Kali within him. Afterwards, when Nala receives the science of dicing from Ṛtuparṇa (the Jain versions refer to it as the science of counting) Kali is forced to leave his body and enters a Vibhītaka tree.[12] In the Mahābhārata story Nala is separated from Damayantī for four [13] years as against the twelve of the Jain versions. The Sanskrit is explicit in making Damayantī perform miracles by the use of her chastity as the basis for a Truth-Act,[14] while the Old Gujarātī is always vague about this power of Davadantī's. All versions, however, emphasize the power of female chastity.

[11] Lüders, 1907: 57–58; for the dicing terms.

3. THE METERS

The mechanisms of the meters have not been fully explored. It is felt that a final report must be postponed until other Old Gujarātī metrical texts of this period have been examined. The following, therefore, are intended as descriptive remarks, rather than as precise and exact statements.

The meters are quantitative, each line or half line requiring a fixed number of long and short syllables. A short syllable, that is, a syllable ending in one of the short vowels, *a*, *i*, *u* or *ṛ*, has the value of one "mora" or "instant." A long syllable has the value of two morae. Long syllables end either with the long vowels *ā*, *ī*, *ū*, *e*, *o* or the diphthong *āi*; or with a consonant. Of consonant-clusters, excepting those having *r* or *h* as the final member, the first consonant is considered as ending the previous syllable. Clusters, of which *r* or *h* is the last member, rarely behave as the above. In such clusters the first consonant does not go with the preceding syllable.

The length of vowels varies in the reading, according to the demands of the meters. For example, long *ī* has to be read as short in *bhīmī* (172) (*cf.* the rhyme, *sīmi*, in the next line); and short *i* as long in *davadaṃti* (173). Long *ūṃ* is read as short in *hūṃ* (160). In several instances *e* has the count of one mora. The cluster *au* counts for one mora, not two, in *maraum* (116) (*cf.* B *marūṃ*), *causāla* (119) (*cf.* *cusāla*), *tau* (286) (*cf.* B *tu*), etc. The spelling *īya*, especially when for the conjunctive participial case suffix *ī*, counts for two morae: e.g., *ceīya* (177) (*cf.* B *ceī*), *caḍīya* (179) (*cf.* *caḍī*), *paṃthīya* (182) (*cf.* B *paṃthī*), *ceīya* (211), *vaṃdīya* (211), etc. A short nasal vowel has the count of one mora.

ch, very frequently has to be read as *cch*, when it closes a preceding syllable ending in a short vowel, thus giving it a value of two morae: e.g., *macharī*

[12] *Ibid.*, 57; for the implication of Kali's exit from Nala's body; and p. 16 for entrance of Kali into Vibhītaka-tree.

[13] It may be interesting to note that Kali is the spirit of the Fourth Age.

[14] See Burlingame, 1917: 429–467; and Brown, 1941.

(119), *uchahī* (176), *pachai* (267) (*cf.* S *pacchai*). Compare Skt. *ch* which is always a double consonant.

The meters are rhymed, the last two syllables of a word ending a half-line or line rhyming with the last two syllables of a word at the end of a following half-line or line. The rhyme schemes are given in the following discussion of the meters.

The meters are:

1. Caupaī.

This is employed one-hundred and thirty times. It consists of two lines, each line of two half-lines or fifteen morae, each. The first half-line rhymes with the second, and the third with the fourth. The following are the caupaī-stanzas: 6, 7, 44, 100, 112–123, 136–147, 159, 160, 169–186, 211–218, 222–244, 257–277, 279–291, 302–318. Compare Kellogg, *Grammar of the Hindī Language*, § 982.

2. Dūhā or dūhau.

In addition to the thirty-seven occurrences, there are seven in which this meter is doubled—i.e., consists of four, instead of two lines. Each line is divided into two half-lines, the first half-line having thirteen morae, the second eleven. The first line rhymes with the second. The following are dūhā-stanzas: 21, 25, 67–71, 108–111, 124–127, 161, 188–197, 219–221, 233, 245–249, 278, and 301. Compare Kellogg, *op. cit.*, § 982; and H. D. Velankar, *Chandaśśekhara of Rājaśekhara Kavi*, in the *Journal of the Bombay Branch of the Royal Asiatic Society* **22**, 1946, dohaka, No. 76 under IV Ardhasamacatuṣpadī.

3. Drūpada.

This meter, which occurs thirty-seven times, is not clear to me. In stanzas 8–14, 15, 45–54, 101–107 it is similar to the caupaī both in mora-count per half-line and in the rhyme-scheme—i.e., it consists of two bipartite lines, each half-line having fifteen morae. The first two half-lines rhyme, and the second two half-lines rhyme. In stanzas 199–210 it seems to follow the scheme of the dūhā (q.v.).

4. Āṃcalī.

This consists of two lines, each bipartite. The first line rhymes with the second. Each half-line seems to contain thirteen morae. The meter occurs in these stanzas: 58–66, and 129–135.

5. Vastu.

This consists of five lines which, with the exception of the first, are bipartite. The second line rhymes with the third, and the fourth with the fifth. The mora-count appears to be thus: nineteen in the first line; eleven in the first half-lines of the second and third lines and fifteen in the second half-lines; and thirteen in the first half-line and fifteen in the second half-line of the fourth and fifth. This meter occurs nine times in stanzas 5, 16, 43, 157, 158, 168, 169, 292, and 293.

6. Vīvāhalaḍhāla.

This is a two-lined meter. Each line is of two parts, the first half-line rhyming with the second. The count seems to be thirteen for the first and fifteen for the second half-line. See stanzas 91 to 99.

7. Rāgarājavallabha.

This meter consists of two lines, the first half-line rhyming with the second. The count per half-line seems to be sixteen morae. See stanzas 250 to 256.

8. Ṭhavaṇi.

This is a four-lined meter, the first and third lines consisting of two parts, each having sixteen (?) morae. The second and fourth lines have thirteen morae. The first half-line rhymes with the second in the first and third lines. The second line rhymes with the fourth. See stanzas 320 and 321. With the exception of stanza 319 of B which has been divided into three stanzas, 319 and 322 consist of two of the above described meters.

9. Ghāta.

This consists of two bipartite lines, the first half-line of each having eight morae and the second thirteen. The first line rhymes with the second. The meter occurs once in stanza thirty. Compare Kellogg, *op. cit.*, § 990; and Velankar, *op. cit.*, ghatta, No. 138 under IV Ardhasamacatuṣpadī.

10. Dhuridūhā.

The general scheme of this seems to be a two-lined meter, each line having twenty-five morae. The first half-line may have thirteen morae, the second twelve, as in stanza 1 and, perhaps, stanza 17; or the line may fall into two parts, each of fourteen and eleven morae, respectively. See stanzas 2, 3, and 4. The first line of each stanza rhymes with the second. Stanzas eighteen to twenty consist of two of these, the first line rhyming with the second and the third with the fourth.

11. Jhāṃbaṭāḍhāla.

This appears to be a two lined meter, the first half-line generally having thirteen and the second nine morae. The first line rhymes with the second. See stanzas 148 to 156 and 198.

I have not been able to reach any conclusion on the remaining two meters, the ḍhāla and the ūlāḷaḍhāla.

II. GRAMMAR

1. PHONOLOGY

The following phonemes are evident in the language of the manuscripts: of the vowels, *a ā i ī u ū ṛ e o*; of the diphthongs, combinations of the vowels—with the exception of *e* and *ṛ*—with the consonantal *i̯* and of *a* with consonantal *u̯* (examples of these are given below in the discussion of the spelling of the manuscripts); and of the consonants, the gutturals *k kh g gh ñ*, the palatals, *c ch j jh ñ*, the cerebrals, *ṭ ṭh ḍ ḍh ṇ*, the dentals, *t th d dh n*, the labials, *p ph b bh m*, the semivowels, *y r l v*, the sibilants, *ś ṣ s*, and the aspiration *h*.

The vowels, with the exception of the *o* which does not occur initially, are found in all positions. They occur next to themselves: *gaḍaaḍai* (HB 60)[1] 'reverberate,' *hosii* (138) 'become'; next to one another: *vādhai* (2) 'increase,' *rahau* (9) 'stay,' *poaṇa* (18) 'Potana,' *neura* (57) 'anklets,' *kaḍūu* (120) 'bitter,' *huī* (82) 'became'; and in groups of up to three in succession: *nīpāīi* (88) 'prepare,' *āīu* (H 99) 'arrive.'

The *ṛ* is found medially in Sanskrit loanwords only: *mṛgamada* (58) 'musk,' *kṛṣṇarāja* (78) 'King Kṛṣṇa.'

The anusvāra, written in transcription (*ṃ*), when indicating the nasalization of the preceding vowel, can be analyzed as a nasal component occurring with the vowels *a ā i ī u ū* in all positions. It does not appear with *o*, *e*, or *ṛ*. [Note that the long vowels *ā ī ū* can similarly be analyzed as the short vowels *a i u* plus a length component, written in transcription (¯). This length component occurs only with the *a i u* vowels in all positions and in combination with the nasal component with these vowels in all positions.]

The following combinations of final vowel with initial vowel are present:

a + *a* = *ā*:	*nayaṇ'āṇaṃdo*[2] (28)	'joy to the eyes'
a + *ā* = *ā*:	*siṃh'āsana* (47)	'lion-throne'
	dān'ādika (241)	'giving, etc.'
	karm'ādika (241)	'karma, etc.'
	bhīm'ādika (284)	'Bhima, etc.'
	paṃc'ācāra (314)	'the five established rules of custom'

There are several instances where the first vowel is dropped, instead of combining with the second:

bharah'addha (110)	'half of Bharata'
rāj'abhiṣeka (118)	'consecration of king'

The consonant phonemes appear singly in initial and medial position, geminated medially (excluding the aspirates), and in clusters initially and medially. Of the nasal phonemes the cerebral *ṇ* occurs in medial position and, once, in initial position—*ṇīsāṇi* (S 77) 'drum.' A nasal, occuring as the first member of a consonant cluster, is indicated in writing by the anusvāra (*ṃ*). Distinction, therefore, is not made in the writing between sequences of phonemes consisting of nasalized vowel plus consonant and vowel plus nasal consonant plus consonant: *mūṃdraḍī* (57) 'ring,' where *ūṃ* represents the nasalized vowel, and *davadaṃtī* (2) 'Davadantī,' where *aṃ* represents the sequence vowel *a* + dental *n*. The meters, however, reveal that a short nasalized vowel does not make position with a following consonant. A short vowel makes position when followed by a cluster, the first member of which is a nasal consonant.

The cerebral *ḷ*[3] of Modern Gujarātī is not evident, or, perhaps, not indicated. Compare *ṭalavalai* (165) and MG *ṭaḷvaḷvũ* 'be restless.' Similarly, there is no indication of the *ph* being pronounced with a bilabial spirantal quality, as is done in Modern Gujarātī.

The dental *s* occurs initially and medially in Old Gujarātī words, and the palatal *ś* initially and medially in Sanskrit loanwords. The *ṣ*, when it represents the Sanskrit cerebral sibilant and not the guttural stop *kh*, is found medially in Sanskrit loanwords only: e.g., *niṣadha* (72) 'Niṣadha.'

The visarga *ḥ* (*h* in final position) appears in the names of meters. The terms are Sanskrit.

An exact statement for consonants in final position cannot be made, since it is not possible to determine whether words ending in a consonant followed by the short vowel *a* (or *i u*, when written for *a*) were pronounced as ending with that consonant. The meters, moreover, require the pronunciation of final short *a*.

With the exception of the geminated consonants, relatively few consonant clusters appear in Old Gujarātī words:

continuant + *y*:	*isyāṃ* (144)	'such'
	ulyāṃ (257)	'gone off'
	āvyā (68)	'went'
continuant + *h*:	*nhāṇa* (174)	'bath'
	amhārau (11)	'our'
	ulhāsī (HB 169)	'delighted'
guttural stop + *y*:	*gyu* (210)	'went'
	ulakhyā (293)	'recognized'
dental stop + *r*:	*dreṭhi* (185)	'look'
	tripatā[4] (310)	'satisfaction'

Other clusters occur in Sanskrit loanwords which have been given Old Gujarātī terminations: *niścaiṃ* (64) 'certainly' (*cf.* Skt. *niścayena*) and *krami* (95) 'gradually' (*cf.* Skt. *kramena*).

[1] The number placed in parentheses after a word given for purposes of illustration indicates the stanza in which that word occurs—the letter, i.e., B, H, P, or S, indicates the manuscript. English equivalents of the words are given to facilitate recognition. For more exact meanings see the translation and the glossary.

[2] The apostrophe marks the vowel combination.

[3] See Tessitori, 1914: 25, item 6 under his discussion of Gujarātī characteristics.

[4] *Cf.* Pkt. *triṇa* and Skt. *tṛṇa* (nt) 'grass.'

Some of the phonemic distinctions are not consistently represented in the spelling of the manuscripts.

The rhymes of *a* with *u* and *i* reflect a replacement of the nominative and accusative singular suffixes in *i* and *u* by the *a* suffixes, the traditional spelling being kept.[5] Compare the following rhymes:

naresu 'monarch' with	*suvesa* (4) 'ornamented'
kumāru 'prince' with	*dātāra* (HS 73) 'generous'
hetu 'cause' with	*sameta* (140) 'accompanied by'
jhūjhāri 'fight' with	*hathīāra* (83) 'weapons'
eki 'one' with	*viveka* (H 184) 'discrimination'
jiṇesa 'lord of Jinas' with	*bhaṇesu* (B 1) 'say'
āhāra 'food' with	*vicāri* (12) 'reflect'
cāru 'beautifully' with	*jhaṇakāra* (HS 57) 'tinkling'
jhūraṃti 'grieving' with	*pasaraṃta* (198) 'spread'
pāsi 'near' with	*abhyāsa* (P 218) 'instruction'
laju 'modesty' with	*niravaja* (S 279) 'not censuring'
sameta 'accompanied by'	*hetu* (297) 'cause'
raju 'realm' with	*jūvarajja* (S 300) 'crown prince'
vilāsa 'joy' with	*vāsi* (P 300) 'perfumed'

In the writing *i*, in medial and final position, represents both the vowel *i* and the consonantal *i̯* of diphthongs. The character *ya* represents the consonant *y* (with inherent vowel *a*), as well as the consonantal *i̯* of diphthongs. This is shown by the rhymes of *āi* with *āya* (and *āyu*) and *oi* with *oya*, and by the alternation in the writing of all the manuscripts between *ai* and *aya*, *āi* and *āya*, *ii* and *iya*, *īi* and *īya*, *ūi* and *ūya*, and *oi* and *oya*. These indicate that in such vowel clusters the *i* was being replaced in the spoken language by the consonantal *i̯*. That is to say, these vowel clusters were being replaced by the diphthongs *ai̯ āi̯ ii̯ īi̯ ūi̯ oi̯*. For metrical reasons, however, it appears that these were read as vowel plus vowel *i*, since in the meters the clusters *āi īi ōi* require a count of three rather than two morae. Compare the following rhymes:

āi with *āya* (and *āyu*): *rāya* 'king' with *aṃtarāi*[6] (H 10) 'obstacle'
jāyu 'was born' with *māiṃ* (26) 'measure'
gāi 'sing' with *rāya* (B 89) 'king'
jāi[7] 'goes' with *vāya* (H 127) 'wind'
rāya 'king' with *suthāi* (H 228) 'well'
rāya 'king' with *pasāi*[8] (253) 'aid'
rāya 'king' with *jāi* (274) 'go'
pāi[9] 'foot' with *sadāya* (P 294) 'ever'
samavāiṃ[10] 'combination' with *muṇirāya* (316) 'excellent muni'

oi with *oya*: *koi* 'any' with *hoya* (B 144) 'be'
rasoya 'meal' with *koi* (B 269) 'any'

Compare the following spelling variations:

ai with *aya*: P *susāvayaṃ*, H *susāvaiṃ*, B *susāvai* (13) 'lay disciple'
HP *sāvaya*, B *sāvai* (22) 'lay disciple'
HP *maṇimaya*,[11] B *maṇimai* (48) 'bejewelled'
HPS *paiṭhī*, B *payaṭhī*[12] (62) 'entered'
H *kaya*, PBS *kai* (101) 'any'
H *varisaiṃ*, B *varasai*, P *varisayaṃ*, S *varisaya* (126) 'rain'
H *araṇodaya*, PBS *aruṇodai* (254) 'sunrise'
HPS *chailla*, B *chayala* (256) 'clever'
BH *udaya*, PS *udai* (259) 'appearance'
BHS *udaya*, P *udai* (304) 'appearance'
HPS *viṣaya*, B *viṣai* (308) 'senses'

āi with *āya*: HPS *rāiṃ*, B *rāya* (89) 'king'
HPS *pasāi*, B *pasāya* (253) 'aid'
HPS *māi*, B *māya* (264) 'measure'
HPS *jāisi*, B *jāyasi* (285) 'go'
HPS *jāi*, B *jāya* (303) 'go'
BP *aṃtarāya*, H *aṃtarāi* (10) 'obstacle'
BP *sadāya*, HS *sadā-i* (294) 'ever'

ii with *iya*: HS *dii*, S *diya* (101) 'give'
BH *dii*, S *diya* (126) 'give'

īi with *īya*: HS *poṣīiṃ*, P *poṣīi*, B *poṣīya* (88) 'feed'
H *davadaṃtīya*, PBS *davadaṃtīi* (128) 'Davadantī'
HPS *phullīya*, B *phūliiṃ* (261) 'blossoming'
HPS *phalīya*, B *phalii* (261) 'bearing fruit'

[5] Vyas places this process in the period 1450–1500 V.S. See Vyas, 1942: xxxiv–xxxvii and lxvi for his remarks.

[6] *Cf.* MG *antarāy* (m) 'impediment.'

[7] *Cf.* MG *jāy* 'he goes.'

[8] *Cf.* MG *pasāy* (m) 'favor.'

[9] *Cf.* MG *pāy* (m) 'foot.'

[10] *Cf.* MG *samavāy* (m) 'relation, combination.'

[11] *Cf.* MG *maṇimay* (adj.) 'jewelled.'

[12] In MG the change has gone on to open *ĕ*, e.g., *pĕsvū* 'enter' and past participial base *pĕṭh-*. For discussions on the replacement of *ai* by *ĕ* (and *au* by *o*) see Tessitori, § 10.4, Divatia, 1921: 1: 175–187 and 2: 69, where he sets the evolution of *ai* to *ĕ* and *au* to *o* in the period 1700–1750 V.S., and Divatia, the wide sound of E and O, *Indian Antiquary* **46**, 1917.

ūi with *ūya:* H °*bhūya*, PS *bhūi* (between 71 and 72) 'being'

oi with *oya:* HS *rasoi*, B *rasoya* (88) 'meal'
HP *suraloi*, B *suraloya* (16) 'god-heaven'
HP *joi*, B *joya* (16) 'see'
HPS *hoi*, B *hoya* (253) 'be'
HS *hoisu*, P *hoisuṃ*, B *hoyasi* (165) 'be'
HP *koi*, B *koya* (17) 'any'

A similar alternation between *u* and *va* in stanza 256, where B writes *navakāra* to the *naukāra* of the other manuscripts, seems to indicate a parallel use of *u* to represent the vowels *u* and open *ŏ* (see below) and the consonantal *u̯*, and of the *va* to represent the consonant *v* (with inherent vowel *a*) and the consonantal *u̯*.

The alternation in the writing between medial *au* and *o* and *u* indicates that the vowel cluster *au* was being replaced by the open *ŏ* (compare MG open *ŏ*), spelled in the manuscripts *o* and *u*.[13] Examples are:

B *cusāla*, HP *causāla* (47) 'square'
B *paṭulī*, HPS *paṭaulū* (between 54 and 55) 'paṭola'
BPS *droha*, H *drauhā* (125) 'malicious'
BH *kutiga*, PS *kautiga* (288) 'marvel'
HPS *kautiga*, B *kuṃtiga* (293) 'marvel'

The writing of *u* for *au* in final position indicates a pronunciation of open *ŏ*.[13] B has the greatest number of examples of this. There are a few in the other manuscripts.

B *amhāru*,[14] P *amhārau* (11) 'our'
BH *nisuṇu*,[15] PS *nisuṇau* (67) 'listen'
BH *taṇu*,[14] PS *taṇau* (73) 'of'
B *tu*,[16] HPS *tau* (80) 'then'
BHP *tu*, S *tau* (288) 'then'
B *malapatau*,[14] HPS *malapatu* (163) 'sauntering'

Alternation in all positions between *i* and *e* in the spelling indicates a pronunciation of open *ĕ*. Distinction, then, is not made in the writing between *ē* and *e*.

B *eṇi*, PHS *iṇi* (169) 'this'
HPS *eka*, B *ika* (163) 'one'
HPS *ema*, B *ima* (164) 'thus'
B *teṇai*,[17] HPS *tiṇi* (183) 'that'
P *behuṃ*, HS *bihuṃ*, S *vihuṃ* (91) 'both'
B *veveka*, HPS *viveka* (115) 'discrimination'
PS *baheḍā*, H *baheḍāṃ*, S *bahiḍā* (258) 'vibhīṭaka-tree'
HP *hemavae*, B *hemavai* (22) 'Himālayas'
BHS *je*, P *ji* (157) 'who'

H writes *dâiva*[18] 'lord' in stanza 129 and H and B write °*vâiraggi* 'dissatisfaction' in 311, where P writes *deva* for the first and P and S write *veraggi* for the second. The *âi* seems to represent traditional spelling, being pronounced [*ē*].

All the manuscripts have examples of the separation of the members of clusters of two consonants by an intruding *a*. The variations in the other manuscripts suggest, however, that the *a* was not pronounced, the original consonant cluster thus being retained. The meters require the consonant cluster.

H *saraga* and B *saragi*, but P *sarga* (24) 'heaven'
HP *dharamiiṃ*, but B *dharmii* (35) 'dharma'
HPS *rakata*, but B *rakta* (174) 'red'
B *janamaṃtari*, but PS *jaṃaṃtara* (199) 'previous birth'
B *raṭana*, but HPS *ratna* (208) 'jewel'
B *vivahala*, but HP *vivhala* (276) 'distressed'

The indication of vowel length is not fixed, this laxity occurring especially with *-i* and *-u* in final position. These are sometimes lengthened to meet the requirements of the meter. Compare:

davadaṃti (43) and *davadaṃtī* (78) 'Davadantī'
tīṇi (43) and *tiṇi* (11) 'that'
māiṃ (H 26) and *maiṃ* (198) 'in'
jaṃbudīva (P 18) and *jambūdīva* (3) 'Jambūdvīpa'
bahū (H 16) and *bahu* (15) 'very'

Examples of the loose use of the anusvāra have been given above in the discussion of nasal consonants where it was shown that distinction was not made in the writing between sequences of phonemes consisting of nasalized vowel plus consonant and sequences of vowel plus nasal consonant plus consonant. Other instances of this loose use of the anusvāra are revealed by the rhymes of vowels with nasalized vowels:

bhaṇījai 'say' with *dījaiṃ* (P 29) 'give'
vihāṇai 'in the morning' with *vināṇaiṃ* (33) 'understanding'
ūcaraiṃ 'cry' with *sāṃcarai* (H 95) 'came'
hoiṃ 'be' with *koi* (S 212) 'any'

All the manuscripts have examples of the nasalization of vowels in the neighborhood of nasalized vowels.

P *geliṃiṃ*, H *geliiṃ*, B *gelaiṃ* (97) 'afterwards'
HB *resiṃiṃ*, BH *resiiṃ* (22) 'for'
H *saṃiṃvara*, PS *saiṃvara* (55) 'svayamvara'

Muni Śrī Punyavijayajī has called my attention to the fact that the intrusion of nasalization into the pronunciation of words, such as the following, is to be compared with Mārwāṛī pronunciation and the Gujarātī spoken today in villages of Gujarat.

[13] See Tessitori, 1914–1916: § 11.6 and fn. 12 for other references.

[14] *Cf.* the MG nom. sg. msc. termination in *ŏ*. There is confusion, again, between the writing *u* (for *ŏ* of the masculine) and the *u*(*ṃ*) of the neuter (*cf.* MG neuter termination *ũ*).

[15] *Cf.* the MG *ŏ* termination of the second person plural, imperative.

[16] *Cf.* MG *tŏ* 'then.'

[17] *Cf.* MG *tĕṇĕ* 'by that one.'

[18] The diphthong of the writing is marked thus (*âi*) to distinguish it from the vowel-cluster *ai*.

P *avatāṃra*, *cf.* H *avatāru* and B *avatāra* (30) 'incarnation'
H *paṃvara*, *cf.* BP *pavara* (43) 'excellent'
H *āṃratī*, *cf.* BPS *āratī* (91) 'lamp-waving ceremony'
B *sulīṃdhu*, *cf.* H *sulīdhu*, P *sulidhau* (147) 'easily taken'
S *huṃsii*, *cf.* H *husii*, P *hūsii* (162) 'be'
S *ūṃbhī*, HP *ūbhī* (171) 'lift up'
P *tūṃṭhau*, BHS *tūṭhau* (172) 'delighted'

Other non-phonemic features are indicated by *y*. Compare the alternations between °*īya* and °*ī*, where the meter always requires a count of two morae. The *y*(*a*) in such cases represents the non-phonemic glide following a long *ī*. Examples are:

HPS *nīlīya*, B *nīlī* (57) 'blue'
BH *motīya*, PS *motī* (56) 'pearls'
HPS *vevāhīya*, B *vevāhī* (100) 'father of son's wife'
H *lāḍīya*, PBS *lāḍī* (99) 'bride'
BHS *gahagahī*, P *gahagahīya* (169) 'excited'
HPS *josī*, B *josīya* (97) 'astrologer'
HP *lāḍīya*, BS *lāḍī* (96) 'bride'
HPS *gopavī*, B *gopavīya* (293) 'concealed'
H *varasīya*, PBS *varasī* (298) 'rained'
BH *valī*, PS *valīya* (301) 'again'

y represents a glide between otherwise contiguous vowels:

H *āīu*, P *āīya* (99) 'came'
BH *gāīu*, PS *gāīyu* (99) 'went'
H *hūyā*, BPS *hūā* (86) 'became'
P *joaiṃ*, S *joyaiṃ* (66) 'see'
HPS *loaṇe*, B *loyaṇe* (76) 'eye'
BH *mahīyāṃ*, PS *mahīāṃ* (116) 'superior'
B *jūa*°, PS *jūya*° (120) 'gambling'
HPS *joaṇa*, B *joyaṇa* (154) 'yojana'
BHS *joyaṇa*, P *joaṇa* (154) 'yojana'
BH *sūāra*, PS *sūyāra* (218) 'cook'

The *v* of *bhāvi* (H 65) 'state of being' is not pronounced as is shown by its rhyme with *nathāī* 'is not.'

Note also the intrusion of *y* between a consonant and *a* or *ā* in the following examples.[19] This is not found in H.

P *cyaru*, *cf.* HBS *cāru* (92) 'well'
P *nihyāṇa*, *cf.* HS *nihāṇa*, B *nihāṃṇa* (106) 'receptacle'
PS *bhāṣyā*, *cf.* BH *bhāṣā* (143) 'talk'
P *nyahai*, *cf.* HS *nāha-i* (162) 'lord'
P *kalyā*, *cf.* HS *kalā* (218) 'skill'
P *syāra*, *cf.* BHS *sāra* (263) 'having'
B *achyā*, *cf.* HPS *icchā* (139) 'wish'
B *dhyāṃna*, *cf.* HPS *dhāna* (156) 'meditation'
B *caṃdrayasyā*, *cf.* HPS *caṃdrajasā* (297) 'Camdrayaśas'

[19] *Cf.* Tessitori, 1914–1916: § 28.

All the manuscripts vary in several instances between *y* and *j*.[20] It is not certain whether the *y* was read as *j*.

B *yogi*, HS *jogi* (184) 'joining'
BHS °*saṃjoga*, P °*saṃyoga* (302) 'together with'
PS °*rāja*, H °*rāju*, B °*rāya* (70) 'king'
BHS *viyoga*, P *vijoga* (276) 'separation'

For the rhymes of *ekalīya* 'alone' with *māchalī-e* 'fish' in HBS 165 and *visasī-e* 'trusting' with *ullasīya* 'happy' in P 166 compare the emphatic particles *e* and *y* in Modern Gujarātī sentences such as: '*badhāy te-nī pāchaḷ paḍyā*' and '*badhā-e te-nī pāchaḷ paḍyā*' "All followed him." [21] Another example of this is found in stanza 24 where H and P write *suṃdarīya* and B writes *suṃdarī-e* 'Sundarī.'

The process characteristic of Old Gujarātī, wherein a geminated consonant is simplified with the compensatory lengthening of the preceding short vowel, is not strictly adhered to in the spelling of the manuscripts. It is possible that this variation reflects traditional spelling and that the combinations of short vowel and geminated consonant were pronounced as long vowel and single consonant. Examples are:

dīdhī (42) and *diddha* (259) 'gave'
sīdhī (42) and *siddhi* (181) 'accomplished'
līdhauṃ (316) and *liddha* (181) 'took'
rāja (304) and *rajja* (301) 'kingdom'
kājiiṃ (222) and *kajja* (HP 221) 'deed'
vāta (284) and *vatta* (195) 'story'

There are occurrences of the simplification of geminated consonants without the compensatory lengthening of the preceding vowel. Examples are:

navatata (28 'nine tattvas'	(*cf. navatattā* (40))
paṭarāṇī (4) 'chief queen'	(*cf. paṭṭarāṇī* (118))
ikhāgu (70) '*Ikṣvāku*'	(*cf. ikkhāgu* (199))

The features discussed following are dialectal rather than phonological variations.

a for *u*: [22] All the manuscripts have instances of this. B has the greatest number.

BP *guraṇīya*, *cf.* H *guruṇīya* (41) 'nun'
P *taraṇī*, *cf.* H *taruṇī* (65) 'maiden'
B *saṃsamārapura*, *cf.* HPS *suṃsamārapura* (69) 'Sumsumārapura'
BP *uttaṃga*, *cf.* HS *utuṃga* (142) 'high'
H *araṇodaya*, *cf.* BPS *aruṇodai* (254) 'sunrise'
H *dakkha*, *cf.* PS *dukha* (221) 'pain'
B *saṃdarū*, *cf.* BHP *suṃdarū* (163) 'handsome'
B *gaphā*, *cf.* HPS *gupha* (175) 'cave'

Note this variation in the pronouns and adjectives of

[20] *Cf. ibid.*, § 22.

[21] These examples are from Modern Gujarātī data gathered by me.

[22] *Cf.* Tessitori, 1914–1916: § 5.1 and Pischel, 1900: § 123.

the first and second persons. B again shows a preference for *a* over *u*.

B *tamhe*, *cf.* HS *tumhi*, P *tumhe* (110) 'you'
B *tamha*, *cf.* HPS *tumha* (276) 'you'
B *majha*, *cf.* HP *mujha* (277) 'me'
BS *tajha*, *cf.* HP *tujha* (295) 'you'
B *tamhāruṃ*, *cf.* H *tuhārauṃ*, P *tuhāruṃ*, S *tuhārau* (292) 'your'

a for *i*:[23] B has by far the greatest number. There are a very few occurrences in P, H, and S.

BH *nivaḍa*, *cf.* P *niviḍa* (16) 'firm'
P *vachohiu*, *cf.* BH *vichohiu* (10) 'separated'
B *radhi*, *cf.* HP *riddhi* (16) 'success'
B *nasi*, *cf.* H *nisi* (26) 'night'
B *kuṃḍanapura*, *cf.* HP *kuṃḍinapura* (31) 'Kuṇḍinapura'
B *naṣadharāya*, *cf.* HP *niṣadharāya* (51) 'King Niṣadha'
B *havai*, *cf.* HP *hiva* (30) 'now'
B *bāhari*, *cf.* HPS *bāhiri* (113) 'outside'
P *pāchali* and B *pāchale*, *cf.* H *pāchile* (147) 'afterwards'
BP *namitta*, *cf.* PS *nimitta* (68) 'for'
H *laṣita* and B *lakhita*, *cf.* P *likhite* and S *likhita* (66) 'written'
B *phari*, *cf.* HPS *phiri* (97) 'around'

i for *a*:[24] There are no occurrences in H and one in S. B has a greater number than P.

S *niriṣī*, *cf.* BHP *niraṣī* (75) 'looked'
P *ghiṇā*, *cf.* BH *ghaṇā* (44) 'great'
P *vili*, *cf.* BH *vali* (72) 'then'
B *saṃjima*, *cf.* HP *saṃjama* (16) 'restraint'
B *sahija*, *cf.* HPS *sahaja* (163) 'naturally'
H *tittha*, *cf.* BPS *tattha* (157) 'sādhu'
P *tarasī*, *cf.* BHS *tirasī* (183) 'thirsty'
B *akhira*, *cf.* HPS *akṣara* (256) 'letters'
B *sahisa*, *cf.* HPS *sahasa* (258) '1,000'
B *kubija*, *cf.* PS *kubaji* and H *kubaja* (258) 'hunchbacked'
B *didhipanna*, *cf.* HPS *dadhipaṃnaha* (259) 'Dadhiparna'

i for *u*: There are two instances of this, both in B.

B *barida*, *cf.* P *biruda* and H *viruda* (27) 'songs of praise'
B *girūu*, *cf.* P. *gurūya* and H *guruya* (43) 'great'

u for *a*:[25] There are a few occurrences of this in all the manuscripts.

BH *majuṇa*, *cf.* P *majjaṇa* (53) 'both'
B *kudaṃba*, *cf.* HPS *kadaṃba* (111) 'Kadamba'
S *kāṃṭhulu*, *cf.* HP *kāṃṭhalu* (56) 'necklace'
P *buhu*, *cf.* HS *bahu* (104) 'much'

u for *i*: There is one occurrence in B.

B *guhurima*, *cf.* HP *guhirima* (23) 'gravity'

anaptyctic *i*:[26] In the following *i* separates the members of original clusters of two consonants.

P *puṃnyasiloka*, H *puṃnasiloka*, B *puṇyasiloka* (7) 'Punyaśloka'
PH *varisaṃtai* (19) 'rain'
BP *pharisa* (48) 'touch'
PS *kilesa* (196) 'sorrow'

In a very few instances *a* is found instead of *i*. Compare:

B *kalesa*, H *kalesu*, and PS *kilesa* (196) 'sorrow'
BH *haraṣīyā* and PS *hariṣīā* (86) 'delighted'
B *varasaṃtai* and PH *varisaṃtai* (19) 'rain'

There are two instances of the umlauting of *a* by an *i* of a following syllable.

B *gheri*,[27] *cf.* BP *ghari* (32) 'house'
P *neriṃda*, *cf.* HS *nariṃda* (152) 'monarch'

Original Skt. *ṛ* is replaced by the following:

ri: *riṣi* (PH 8), *cf.* B *ṛṣi* 'ṛṣi'
riṣabhadeva (HPS 72), *cf.* B *ṛṣibhadeva* 'Ṛṣibhadeva'
ra: *śraṃgāra* (B 31) 'ornamentation'
ar: *varddhi* (B 322)
ĭ: *sīṃgāra* (HP 31) 'ornamentation'
siṃgāra (P 53), *siṇagāra* (H 53), *cf.* B *śṛṃgāra* 'ornamentation'
miga° (BS 63), *cf.* HP *mṛga°* 'deer'

There are two occurrences in B of the writing *ai* for the *e* of the other manuscripts.

bai (B 114) 'two'
jai (B 277) 'what'

There are words in B in which the vowels of the first two syllables have been interchanged.[28]

B *mudhari*, *cf.* HP *madhurī* (24) 'sweet'
B *suṃjatta*, *cf.* HP *saṃjutta* (51) 'together with'
B *biṃdaṇa*, *cf.* HP *baṃdiṇa* (60) 'bard'
B *turaṇī*, *cf.* H *taruṇī*, S *tarūṇī* (65) 'maiden'
B *talikaha*, *cf.* HPS *tilaka* (103) 'forehead-mark'
B *havi*, *cf.* HPS *hiva* (139) 'now'

In stanza 301 all the manuscripts fail to combine the final and initial vowels of words which are ordinarily treated as one compound—*rajja abhiṣeka* 'consecration of king' of H and the variants in the other manuscripts. B has four other examples:

[23] *Cf.* Tessitori, 1914–1916: § 4.1.
[24] *Cf. ibid.*, § 2.1.
[25] *Cf. ibid.*, § 2.2.
[26] *Cf.* Pischel, 1900: §§ 131–140.
[27] *Cf.* MG *ghĕr* 'home' (locative).
[28] *Cf.* Tessitori, 1914–1916: § 50.

sudha āhāra (12) 'pure food'
devi avatara (39) 'incarnation of queen'
aṃga ābharaṇa (130) 'body-ornamentation'
māhā aṭavī (146) 'great forest'
kula ācāra (166) 'proper conduct'

There are a few occurrences in P, H, and B of the writing of *ṣ* for *kh*. S has none. On the other hand, B writes *kh* for *ṣ* five times.

nikhidha (72, 73) 'Niṣadha'
nikhadha (103, 308) 'Niṣadha'
rāj'abhakheka (118) 'consecration of king'

P and S write *ny* to the *jñ* of H and B in *nyāya* (112) 'information.' Compare BH *jñāya*.

B writes *ḍ* [29] to the *ṭ* of P and H in *maḍaṃba* (122) 'isolated villages.' Compare H *maṭaṃba* and P *maṃṭaṃba*.

There is one example each for the substitution of *ḍ* for *r* and of *r* for *ḍ*.[30]

P *kūbaḍa* and BP *kūbara* (136) 'Kūbara'
H *karūu* and BP *kaḍūuṃ* and S *kaḍūu* (120) 'bitter'

H writes *dh* for the *th* of the other manuscripts in two words.

H *sādharu* and PS *sātharau*, B *sātharu* (155) 'grass-bed'
H *pādharai* and BPS *pātharai* (155) 'spread'

There are several occurrences in each of the manuscripts of the substitution of cerebral *ṇ* for dental *n*, and one of *n* for *ṇ*. Normally, *ṇ* is replaced by *n*.[31]

B *siṃhāsaṇa* and PH *siṃhāsana* (47) 'lion-throne'
S *sāṇaṃda* and BPH *sānaṃda* (118) 'delighted'
H *jiṇa* and BPS *jina* (156) 'Jina'
HBP *jñāṇī* and S *jñāni* (293) 'wise'
HBP *nīsāṇi* and S *ṇīsāṇi* (77) 'drum'

The example of *n* for *ṇ* is PS *sovana* 'golden' in 230. Compare BH *sovaṇa*.

In stanza 261 of H *y* appears instead of *v*: *taruyara*. Compare P *tarūara*, S *taruara* and MG *taruvar* (nt) 'large tree.' Note also HP *tihūyaṇa*, B *tihūyaṇi*, S *tihuyaṇa* (300) and Skt. *tribhuvana* (nt) 'the three worlds.'

B has one example each of the substitution of *b* for *v* and *v* for *b*.

B *bīvāha* and HPS *vīvāha* (68) 'marriage'
B *bulī* and HPS *vaulī* (196) 'tangled'

S has three occurrences of *b* for *v* and seven of *v* for *b*.

S *bali* and BH *vali*, P *vili* (72) 'then'
S *nhabāvīiṃ* (91) 'bathe'
S *bihi* and HP *vihi*, B *vahi* (120) 'fate'
S *vihuṃ* and BH *bihuṃ*, P *behuṃ* (91) 'both'
S *kūvara*, and BHP *kūbara* (104) 'Kūbara'
S *aṃvu* and HPS *aṃba* (160) 'mango-tree'
S *kovara* and BHP *kūbara* (164) 'Kūbara'
S *vila* and HP *bila*, B *bali* (180) 'den'
S *ve* and HP *be* (208) 'two'
S *vapu* and BHP *bapa* (273) 'body'

m [32] is found for *v* once each in H and B.

B *jāma* and HP *jāva* (5) 'when'
H *hima* and PS *hiva*, B *havai* (167) 'now'

B writes *ś* for *s* once.

B *śāśana*° and PH *sāsana* (14) 'instruction'

P, H, and B have each one instance of *h* dropped after *m* or *l*.

P *ama*, and BHS *amha* (240) 'we'
B *kimai*, and PHS *kimhai* (138) 'somehow'
H *kāli*, and PS *kālhi* (249) 'tomorrow'

There is one instance in B of the intrusion of *h* between otherwise contiguous vowels.[33]

B *suṃhāladā*, and P *sūṃāladāṃ* 'soft'

2. MORPHOLOGY

Words have been grouped [34] into the following classes: Nouns, Adjectives,[35] Pronouns, Numerals, Verbs, Postpositions, Adverbs, Conjunctions, Interjections, Emphatics.

[29] *Cf.* Pischel, 1900: § 198.

[30] *Cf.* Tessitori, 1914–1916: § 29. He remarks on the common interchanging of dental *r* and cerebral *ḍ* in colloquial Northern Gujarātī and refers to *Ling. Surv. Ind.*, 9(2): 329–330, 1916.

[31] *Cf.* Tessitori, 1914–1916: § 23, and Divatia, *op. cit.* 1: 360–362.

[32] *Cf.* Tessitori, 1914–1916: § 36, and Pischel, 1900: § 267.

[33] *Cf.* Tessitori, 1914–1916: § 38.

[34] It has been found convenient to treat the linguistic evidence in the traditional fashion—"convenient" in that, since previous works in the field (see bibliography) have been thus presented, any new data gathered may be more readily coordinated with those already collected and arranged. (A future article is planned, presenting a structural study of the language of these texts.) In a presentation of this type the domain covered by morphology includes much which otherwise would be assigned to syntax. For example, terms, such as "Noun," "Adjective," "Postposition," "Locative," "Ablative," "Verb," "Participle," describe the functions of words to which they are applied—the syntactic relationship of these words to other words. Furthermore, the classes, "Adjective," "Participle," "Infinitive," "Postposition," etc., into which words have been arranged, are not mutually exclusive. In many instances participles cannot be distinguished in form as well as in function from adjectives. Infinitives, which have nominal suffixes, function as nouns and can, at the same time, take other nouns as objects. Under "Postpositions" have been listed words which are nouns, as well as words which are traditionally considered verbal forms—that is, words with instrumental-locative suffixes and past and conjunctive participles.

[35] Under Adjectives are included the participles of the present, the past, and the future (gerundive)—all of which take nominal case-suffixes. The formation of participial bases is discussed under "Conjugation."

DECLENSION

This section treats of nominal bases and the case-suffixes attached to them to indicate syntactic relationships. The nominal bases have been arranged into these classes: Nouns, Adjectives, Pronouns, and Numerals.

There are three genders: masculine, feminine, and neuter; two numbers: singular and plural; and seven cases: nominative, accusative, vocative, instrumental, locative, genitive, and ablative.

Nouns and Adjectives

The gender of nouns is not easily distinguishable. In adjectives (including participles) it is clearly marked by certain of the nominative-accusative singular suffixes. These are: (1) the feminine *ī* of adjectives and participles, and (2) the masculine-neuter *u(ṃ)* of adjectives and participles. In the participles the anusvāra (*ṃ*) generally distinguishes the neuter from the masculine nominative singular. Inconsistency in the indicating of vowel-length and loose use of the anusvāra makes for confusion. The gender of nouns has been identified from their occurrences with forms described above. The gender of nouns not thus identifiable has been ascertained from sources based on lexical tradition where such information is given.[36] It is possible that the gender of some nouns has not been correctly identified. The general analysis, however, has not been affected.

Nominal bases can be modified by prefixation and suffixation.

Suffixes are of two types: (1) those added to nominal bases, and (2) nominalizing suffixes—those which, when added to verbal bases, enable them to take case suffixes (i.e., the suffixes of the bases of participles (including conjunctive participles and gerundives) and infinitives). As many as two nominal suffixes in succession can be added to a base—e.g., *-(a)laḍ-*.

The nominal suffixes are: *-(a)ḍ-*,[37] *-(a)l-*,[38] and *-il-*,[39] *-(a)laḍ-* (see above), and *-im-*.[40] Examples follow.

-(a)ḍ-:	*sūyaḍā* (45) 'parrots'
	rāṣaḍī (56) 'amulet'
	mūṃdraḍī (57) 'ring'
	cūnaḍī (57) 'cunarī (cloth)'
	paṭauḷaḍī (57) 'paṭola (cloth)'
	bahinaḍī (93) 'sister'
	hīyaḍae (94) 'heart'
	rūyaḍau (162) 'handsome'
	rūḍau (202) 'good'
	kūbaḍau (203) 'deformed'
	hivaḍāṃ (206) 'now'
	rūyaḍī (208) 'form'
	evaḍa (234) 'such'
-(a)l-, -il-:	*pahilau* (112) 'first'
	āṃdhalau (S 125) 'blind'
	lādhalauṃ (132) 'gained'
	pāchile (147) 'afterwards'
	ketalī (154) 'how much'
	jetalauṃ (225) 'as much'
	tetalauṃ (225) 'so much'
-(a)laḍ-:	*sūṃāḷaḍāṃ* (150) 'soft'
	ekalaḍau (219) 'alone'
-im-:	*guhirima* (23) 'gravity'

The nominalizing suffixes are: * (= zero) of conjunctive participles, * of past participles, *-ĭ(y)-* and *-y-* of past participles, *-(n)t-* of present participles, *-v-* of infinitives, conjunctive participles and gerundives, and the partial base variation of past participial bases of the third type (q.v.). For fuller descriptions and examples see under Conjugation where the nominalization of verbal bases is discussed.

The one prefix, the negative *aṇa-*,[41] appears with the conjunctive participle of the base *dekh-*: *aṇadeṣī* (161) 'not having seen.'

The case suffixes are not mutually exclusive. In the singular the nominative, accusative, and vocative suffixes cannot be distinguished in form from one another.[42] The instrumental and locative suffixes are, with the exception of the "extended" [43] suffix *-au* (and the contracted form *-o*), for the most part the same. The suffix of the nominative (excepting the "extended" suffix) can, and very frequently does, serve as a suffix for all cases, singular as well as plural. This last statement includes the members of a nominal compound, with the exception of the last which may take a case-suffix, and adverbs. In the plural the nominative and accusative suffixes are identical in form, and, excluding the "extended" suffix *-au*, are the same as those of the singular. Suffixes for the vocative plural do not occur in the manuscripts. The instrumental and locative plural suffixes are fewer in number than those of the singular. Of these, two (*-e* and *-i*) serve both instrumental and locative functions, and are identical in form with the *-e* and *-i* suffixes of the instrumental and locative singular. There is no occurrence in the manuscripts of a suffix or suffixes for the ablative plural.

The case suffixes are: in the singular:

Nominative-Accusative: *a*, *(a)ă(ṃ)*, *o*, *ā*, *u(ṃ)*, *ū(ṃ)*, *i*, *ī*

[36] See Glossary and References.

[37] *Cf.* Tessitori, 1914–1916: § 146; and Pischel, 1900: § 599.

[38] *Cf.* Tessitori, 1914–1916: § 145.

[39] *Cf. ibid.*, § 144; and Pischel, 1900: § 595.

[40] *Cf.* Tessitori, 1914–1916: § 148.

[41] *Cf. ibid.*, § 149; Pischel, 1900: § 602; Critical Pāli Dictionary, ³an-a and ³a (8.9); and Wackernagel, Altindische Grammatik, II. 1, § 32b.

[42] The vocative singular *ā*-suffix and the vocative plural *o-e*-suffixes, listed by Tessitori, do not appear in the manuscripts. See Tessitori, 1914–1916: §§ 66 and 67.

[43] The "extended" suffix *-au* consists of two suffixes—the *a* (nom.-acc. termination of the *a*-declension) to which has been added the other case-suffixes. See Edgerton, 1911: 9–12; Whitney, 1896: § 1222; and Tessitori, 1914–1916: § 57.

Vocative: identical with the nominative (when it occurs)
Instrumental: *ii(ṃ)*, *e*, *ihi(ṃ)*, *i(ṃ)*, *ī*
Locative: *ii(ṃ)*, *e*, *i(ṃ)*, *ī*, *(t)tha*
Genitive: *ha*, *ā*
Ablative: *o*, *āṃ*

and in the plural:

Nominative-Accusative: *a*, *ā(ṃ)*, *ā*, *ū*, *i*, *ī*
Vocative: no occurrences
Instrumental: *e*, *i*, *ihi(ṃ)*
Locative: *e*, *i*
Genitive: *ā(ṃ)*, *ha(ṃ)*
Ablative: no occurrences

The nominative-accusative singular suffixes are (with the exception of the "extended" suffix *-au*) also employed as the suffixes for the instrumental, locative and genitive—both singular and plural.

The nominative, accusative, and vocative suffixes are attached directly to the base. The instrumental, locative, and genitive suffixes function in two ways.[44] In the first, they are attached directly to bases which take *-a* for their nominative-accusative singular suffix. The instrumental singular suffixes of the *a*-bases are *-ii(ṃ)*, *-i(ṃ)*, *-e*, *-ihi(ṃ)* and *-ī*. The instrumental plural suffixes are *-e*, *-i*, and *-ihi(ṃ)*. The locative singular suffixes of the *a*-bases are *-ii(ṃ)*, *-i(ṃ)*, *-e*, *-ī* and *-(t)tha*—the last occurring only in adverbs. The locative plural suffixes are *-e* and *-i*. The genitive singular suffixes are *-ha* and *-ā*; [45] the genitive plural, *-ā(ṃ)*. Of the ablative suffixes *-o* occurs only once and *-āṃ* appears only with adverbs.

In the second type of suffixation the suffixes of the instrumental, the locative and the genitive are attached to the nominative-accusative singular suffixes. This statement applies to the remaining bases: the *-ŭ*, *-ĭ*, *ā*, and the "extended" *-au*. In bases which take the "extended" suffix *-au* (and its contracted form *-o*) for their nominative-accusative singular, the suffixes are attached to the *-a* after the *-u(ṃ)* has been dropped. The suffix of the instrumental-locative singular is *-i(ṃ)*; that of the instrumental-locative plural, *-e*. The genitive singular is *-ha*; the genitive plural *-ha(ṃ)*. The nominative-accusative singular *ā*-suffix is replaced by *-a* before the other suffixes.

[44] Tessitori, §§ 55 ff. arranged nominal bases into two classes, consonantal and vocal. "Consonantal bases end in a consonant (or conjunct) followed by *-a*, which is dropped before all terminations. This class comprises all so-called 'weak' tadbhavas and tatsamas in °*a*. Vocal bases may be subdivided into: (a) bases ending in a vowel different from *a*, namely: °*ā*, °*i*, °*ī*, °*u*, °*ū*, and bases ending in °*aa* (Ap. °*aa*, Skt. °*aka*)."

[45] *-ā* is the genitive singular "extended" suffix. See Tessitori, 1914–1916: § 62, where he derives *-ā* from * °*aaha*. This is the ***-ā*** genitive-oblique suffix of the infinitive, and, at this stage of the language, is beginning to appear as the case-suffix of nominal forms before postpositions. *Cf.* the *-ā* oblique suffix of Modern Gujarātī.

Examples: [46] *a*-bases, nominative singular, masculine.

Noun.

a:	*aparādha* (287)	'offence'
	uchava (322)	'celebration'
	kubaja (218)	'hunchback'
	kul'ācāra (166)	'proper conduct'
	kusala (234)	'Kuśala'
	kūbara (299)	'Kūbara'
	gaja (34)	'elephant'
	gāma (217)	'village'
	guṇa (295)	'virtue'
	ghara (292)	'house, palace'
	cora (187)	'thief'
	cheha (295)	'end'
	jaṇa (245)	'man'
	ṭhākura (292)	'lord, master'
	tāpasa (180)	'ascetic'
	tilaka (37)	'forehead-mark'
	dadhipaṃna (221)	'Dadhiparṇa'
	dāna (98)	'gift'
	dūta (222)	'messenger'
	deva (209)	'god'
	deha (226)	'body'
	dharma (9)	'duty'
	naṃdana (26)	'son'
	nara (81)	'man'
	nariṃda (54)	'monarch'
	naresa (117)	'monarch'
	nala (134)	'Nala'
	nāga (200)	'snake'
	pīya (204)	'father'
	bhaṃga (263)	'destruction'
	bhaṃḍāra (310)	'treasury, store-house'
	bharatāra (263)	'husband'
	bhīma (52)	'Bhīma'
	bhoga (302)	'pleasure'
	maṃca (47)	'dais'
	māga (168)	'road'
	moha (210)	'delusion'
	raṃga (263)	'pleasure'
	ratha (147)	'chariot'
	vicāra (286)	'conduct'
	viveka (7)	'discrimination'
	vīsāsa (253)	'confidence'
	saiṃvara (319)	'svayamvara'
	satthavāha (296)	'caravan leader'
	sātha (171)	'caravan'
	sīṃgāra (31)	'ornamentation'
	sura (204)	'god'
	sūāra (218)	'cook'

[46] Paradigms have not been set up, since no one base occurs with all its case-suffixes, both singular and plural. Bases have been identified by their nominative-accusative, singular, suffixes (e.g., *a*-bases, *ā*-bases, *i*-bases, etc.), and their gender and class (e.g., masculine, feminine, neuter, and noun, adjective, participle, etc.) given. Paradigms for the separate bases can be constructed by selecting the pertinent examples from the data given.

haraṣa (26) 'joy'
hātha (96) 'hand'
huṃḍika (281) 'Huṇḍika'

Adjective.

a: *agādha* (287) 'immeasurable'
anopama (16) 'unparalleled'
abhirāma (260) 'delightful'
avara (78) 'another'
kūbaḍa (226) 'hunchbacked'
guṇajutta (313) 'possessed of virtues'
guṇavaṃta (70) 'full of virtue'
ghora (173) 'severe'
caṃga (216) 'happy'
taruṇa (73) 'young'
duṣṭa (170) 'wicked'
dussaha (276) 'unbearable'
nipuṇa (23) 'skilled'
nīca (81) 'base'
nīṭhura (133) 'cruel'
prīya (164) 'beloved'
bhāsura (187) 'radiant'
madhura (16) 'sweet'
maṇohara (23) 'delighting the mind'
vara (69) 'excellent'
samiddha (298) 'perfect'
sameta (140) 'accompanied by'
sānaṃda (102) 'delighted'

Present participle.

a: *gaḍayaḍaṃta* (117) 'reverberating'
suṇaṃta (144) 'hearing'
hasaṃta (145) 'laughing'

Past participle.

a: *karāya* (100) 'caused to be made'
kīdha (166) 'done'
pahutta (51) 'arrived'
laddha (298) 'attained'
liddha (259) 'gained'

a-bases, nominative singular, neuter.

Noun.

a: *kāja* (126) 'need'
kāraṇa (269) 'cause'
cadaṇa (263) 'climbing'
carita (322) 'story'
citta (68) 'mind'
jāṇa (277) 'knowledge'
jhamāla (46) 'gleam'
dala (103) 'army'
dukkha (247) 'sorrow'
dhana (98) 'wealth'
nagara (3) 'city'
nāṭaka (228) 'story, tale'
nāma (38) 'name'
pakavāna (88) 'sweetmeats'
pāpa (310) 'sin'
pura (292) 'city'
bala (205) 'might'
bhūṣaṇa (70) 'embellishment'
mana (252) 'mind'
maṃḍapa (44) 'pavilion'

Adjective.

a: *atisāma* (261) 'very black'
abhirāma (38) 'beautiful'
caṃcala (310) 'unstable'
nija (219) 'own'
vara (33) 'excellent'
samiddha (3) 'filled with'
saṃsāra (310) 'vacillating'
supramāṇa (170) 'surpassing'

Past participle.

a: *kiddha* (46) 'done'
patta (312) 'attained'

a-bases, nominative singular, feminine.

Noun.

a: *āṇa* (170) 'power'
kūṃyara (272) 'princess'
dīṣa (178) 'initiation'
mada (41) 'wantonness'
vatta (222) 'story'

Adjective.

a: *ajala* (183) 'waterless'
avara (280) 'another'
asesa (196) 'unharmed'
guṇavaṃta (171) 'full of virtue'
cāra (177) 'beautiful'
nirāsa (285) 'hopeless'
nehajutta (296) 'affectionate'
palaṃba (111) 'prominent'
prīya (156) 'dear'
suguṇa (4) 'excellent'

Past participle.

a: *patta* (192) 'attained'

a-bases, accusative singular, masculine.

Noun.

a: *aṃba* (160) 'mango-tree'
ādara (292) 'respect'
uchava (105) 'festival'
kaṃṭha (165) 'throat'
kara (153) 'hand'
kūbara (300) 'Kūbara'
guṇa (296) 'virtue'
cara (223) 'spy'
jina (211) 'Jina'
jiṇesa (B 1) 'Jina'
ṭhākura (275) 'lord'
trāsa (211) 'terror'
daṃḍa (112) 'stick'
dina (244) 'day'
dūta (112) 'messenger'
deva (20) 'god'

dhaṃma (28) 'duty'
dharma (177) 'duty'
naṃdaṇa (27) 'son'
nala (133) 'Nala'
nara (65) 'man'
nāha (163) 'lord'
nīsāṇa (26) 'drum'
neha (204) 'love'
nyāya (112) 'judgment'
paṃcama (22) 'fifth'
parivāra (192) 'retinue'
pīhara (169) 'father's house'
pharasa (282) 'touch'
bhaṃga (84) 'interruption'
bhaṃḍāra (122) 'treasury'
bharatāra (173) 'husband'
bhava (293) 'birth'
bhīma (237) 'Bhīma'
bhūpāla (161) 'monarch'
machara (81) 'envy'
raṃga (16) 'attachment'
ratha (138) 'chariot'
rāya (33) 'king'
vicāra (233) 'reflection'
viṇāsa (206) 'harm'
vilāsa (308) 'sport'
vīvāha (68) 'marriage'
vīsāsa (285) 'trust'
saiṃvara (242) 'svayamvara'
saraga (35) 'heaven'
sātha (171) 'caravan'
sīṃgāra (131) 'ornamentation'
sura (179) 'god'
soka (167) 'grief'
haraṣa (96) 'joy'
hātha (171) 'hand'
huṃḍika (272) 'Huṇḍika'

Adjective.

a: *anopama* (136) 'peerless'
avara (250) 'another'
guṇamaya (120) 'virtuous'
catura (68) 'wise'
cira (16) 'long'
nija (12) 'own'
nīca (229) 'low, base'
nīṭhura (229) 'cruel'
nīya (27) 'own'
pāvana (321) 'purifying'
prīya (276) 'husband'
vara (24) 'excellent'
samiddha (104) 'full'
sānaṃda (54) 'delighted'
suṃdara (226) 'beautiful'
sūdha (28) 'pure'
sobhāga (226) 'blessed'

Present participle.

a: *pasaraṃta* (198) 'spreading'

Past participle.

a: *datta* (290) 'given'

a-bases, accusative singular, neuter.

Noun.

a: *abhyāsa* (29) 'instruction'
aśukana (6) 'inauspicious omen'
gāna (239) 'song'
caritta (209) 'tale'
chala (119) 'trick'
chatta (19) 'unbrella'
jaga (37) 'world'
janama (37) 'life'
jala (84) 'water'
°*jhamāla* (47) 'delusion'
jhūjha (79) 'fight'
ṭhāma (67) 'place, position'
dukkha (194) 'sorrow'
nagara (187) 'city'
pīya (296) 'pleasure'
puṇya (304) 'merit'
pura (185) 'city'
phala (180) 'fruit'
maṃḍapa (53) 'pavilion'
mana (43) 'mind'
maraṇa (165) 'death'
mukha (162) 'face'
rāna (165) 'forest'
vakkhāṇa (21) 'preaching'
vacana (80) 'speech'
vana (220) 'forest'

Adjective.

a: *ghaṇa* (221) 'great'
tāta (165) 'hot'
sūdha (20) 'pure'

Past participle.

a: *ūpana* (22) 'reborn'

a-bases, accusative singular, feminine.

Noun.

a: *āṇa* (111) 'command'
vatta (249) 'story'

Adjective.

a: *sameta* (297) 'accompanied by'
salūṇa (214) 'excellent'
supavitta (209) 'completely pure'

a-stems, vocative singular, masculine.

Noun.

a: *kubaja* (217) 'hunchback'
cheka (137) 'wise (one)'
tāta (223) 'father'
naravara (247) 'hero'
nātha (288) 'lord'
nāha (166) 'lord'
nīṭhara (166) 'cruel'

nībhāga (230) 'unfortunate (one)'
bhūpāla (238) 'lord'
rāya (10) 'king'
huṃḍika (234) 'Huṇḍika'

a-bases, instrumental singular, masculine.

Noun.

iiṃ: °*ācāriiṃ* (H 251) 'custom'
āṇaṃdiiṃ (291) 'joy'
dharamiiṃ (35) 'dharma'
nehiiṃ (182) 'love'
bhāviiṃ (318) 'nature'
bhīmiiṃ (265) 'Bhīma'
muniiṃ (141) 'muni'
rogiiṃ (246) 'difficulty'
rosiiṃ (113) 'anger'
sūriiṃ (322) 'sage'
sokiiṃ (159) 'sorrow'
haraṣiiṃ (301) 'delight'
iṃ: *abhiprāiṃ* (210) 'wish'
pasāiṃ (85) 'favor'
hathiṃ (126) 'hand'
i: *aṃguli* (282) 'finger'
āthāri (157) 'aid'
ādari (236) 'respect'
uchavi (100) 'festival'
ūchāhi (286) 'joy'
kari (194) 'hand'
kubaji (258) 'hunchback'
caṃdani (305) 'sandal'
dhaṇadevi (183) 'Dhaṇadeva'
naranāhi (6) 'king'
nariṃdi (188) 'monarch'
pasāi (253) 'aid'
°*pharasi* (280) 'touch'
°*bhari* (20) 'mass'
bhāvi (227) 'behavior'
mohi (193) 'elation'
°*lobhi* (119) 'covetousness'
vilāsi (219) 'sport'
vīsāsi (156) 'confidence'
vegi (257) 'speed'
śrāvaki (184) 'disciple'
satthavāhi (177) 'leader of caravan'
sumaṃgali (264) 'Sumaṃgali'
hāthi (96) 'hand'
huṃḍiki (259) 'Huṇḍiki'
e: *nariṃde* (P. 188) 'monarch'
ihiṃ: °*prabhāvihiṃ* (42) 'power'
ī [47]*:* *hāthī* (166) 'hand'

a (= nominative-accusative singular suffix):

°*āhāra* (12) 'food'
ūchāha (100) 'joy'
kaṭaka (113) 'army'
kara (85) 'hand'

[47] This *-ī* may be for *i*. See under Phonology for remarks on the inconsistency in the marking of length of *i*.

cāritta (298) 'observance of Jain religion'
ceta (228) 'recollection'
tava (92) 'praise'
tilaka (103) 'forehead-mark'
dava (32) '[forest-]fire'
nala (304) 'Nala'
bhīmaratha (98) 'Bhimaratha'
raṃga (293) 'affection'
viveka (115) 'true knowledge'
saneha (295) 'affection'
sīsa (322) 'pupil'

Adjective.

i: *eki* (184) 'one'
kali (87) 'sweet (-toned)'
e: *nave* (290) 'new'
a (= nominative-accusative singular suffix):
avicala (321) 'unwavering'
vara (92) 'excellent'

Present participle.

i: *turaṃti* (190) 'hastening'

a-bases, instrumental singular, neuter.

Noun.

iiṃ: *jhamāliiṃ* (37) 'miraculous result'
tejiiṃ (54) 'splendor'
nāmiiṃ (74) 'name'
pūṭhiiṃ (136) 'request'
pramāniiṃ (200) 'right perception'
baliiṃ (115) 'might'
ruhiriiṃ (158) 'blood'
rūpiiṃ (54) 'beauty'
i: *aṃgi* (114) 'body'
abhyāsi (218) 'study'
āhāri (241) 'food'
kāraṇi (5) 'cause'
kusumi (305) 'flower'
kesari (305) 'saffron'
citti (296) 'mind'
nāṭaki (239) 'tale, performance'
nāmi (187) 'name'
pūri (305) 'flood'
bali (292) 'might'
°*biṃdi* (188) 'multitude'
mahāvāiraggi (311) 'extreme dissatisfaction'
rūpi (172) 'form'
vakhāṇi (262) 'interpretation'
°*śāsani* (H 320) 'instruction'
sukhi (103) 'comfort'
e: *kūṃyale* (175) 'water'
a (= nominative-accusative singular suffix):
citta (66) 'marvel'
chatta (312) 'umbrella'
toraṇa (48) 'arch'
vacana (101) 'talk'

Adjective.

a (= nominative-accusative singular suffix):
amaṃda (317) 'not little, great'

a-bases, instrumental singular, feminine.

Adjective.

i: *ramaṇi* (140) 'lovely'
a (= nominative-accusative singular suffix):
ātighaṇa (154) 'very much'

a-bases, locative singular, masculine.

Noun.

iiṃ: *āṇaṃdiiṃ* (14) 'joy'
kusaliiṃ (237) 'Kośalā'
poliiṃ (264) 'gate'
i: *aggi* (246) 'fire'
aṃcali (167) 'border of garment'
avasari (11) 'opportunity'
aṣṭāpadi (13) 'Mt. Aṣṭāpada'
kari (84) 'hand'
kaṃṭhi (76) 'neck'
kuṃḍinapuri (168) 'Kuṇḍinapura'
gaji (213) 'elephant'
giri (175) 'mountain'
ghari (236) 'house'
gheri (B 32) 'house'
caṃdri (120) 'moon'
chehi (173) 'end'
digaṃti (79) 'end of vision'
dini (36) 'day'
divasi (222) 'day'
desi (158) 'edge'
niravahi (286) 'life, subsisting'
pakhi (28) 'half of lunar month'
pagi (116) 'foot'
pathi (94) 'path'
pāi (294) 'foot'
pīhari (173) 'father's house'
bambhaloi (210) 'Brahma-heaven'
bhavi (163) 'life'
maggi (246) 'journey'
raṇaraṃgi (114) 'battle-field'
rathi (140) 'chariot'
ravi (49) 'sun (-light)'
rāji (117) 'kingdom'
vilāsi (300) 'sport'
videsi (158) 'abroad'
saiṃvari (68) 'svayamvara'
saragi (298) 'heaven'
saṃsāri (63) 'world'
suraloi (16) 'heaven of gods'
e: *nivāse* (322) 'stay'
page (193) 'foot'
vāse (322) 'year'
ī [48]*:* *vimāsī* (159) 'deliberation'

[48] See fn. 47, above, and *cf.* the *-ī* of the conjunctive participle which is a contraction of *-ii.*

a (= nominative-accusative, singular suffix):
avasara (222) 'opportunity'
kalasa (49) 'pot, holder'
kuṃḍinapura (157) 'Kuṇḍinapura'
causāla (119) 'four-halled palace'
jhūjhāra (83) 'battle'
divasa (308) 'day'
pariṇāma (22) 'result'

Adjective.

i: *gahani* (200) 'deep'
ghani (19) 'great, heavy'
vāmi (201) 'left'
sāri (261) 'excellent'
a: *eka* (121) 'one'
vara (92) 'excellent'
subha (36) 'auspicious'

Present participle.

i: *jhūraṃti* (198) 'grieving'

Past participle.

i: *āvīi* (91) 'came'
a: *kīya* (179) 'made'
patta (222) 'suitable'

a-bases, locative singular, neuter.

Noun.

iiṃ: *kājiiṃ* (222) 'business'
bhāliiṃ (37) 'forehead'
vaniiṃ (141) 'forest'
sukhiiṃ (197) 'comfort'
i: *aṃgi* (55) 'limb'
°*āsaṇi* (292) 'throne'
caumāsi (20) 'four-month period of monsoon'
citti (316) 'mind'
cīti (293) 'mind'
jagi (277) 'world'
jali (120) 'water'
ṭhāmi (201) 'place'
nagari (20) 'city'
nayari (27) 'city'
pūṭhi (34) 'back'
bālappaṇi (141) 'boyhood'
bhūtali (167) 'ground'
mani (285) 'mind'
maṃdiri (20) 'house'
mastaki (92) 'head'
rāni (230) 'forest'
siri (60) 'head'
silātali (165) 'surface of rock'
ī [48]*:* *nagarī* (117) 'city'
vairāgī (H 108) 'freedom from worldly desires'
saravarī (162) 'excellent lake'
a: *aṃga* (280) 'body'
kevala (319) 'highest possible knowledge'

vairāga (108) 'freedom from worldly desires'

Adjective.

a: *ucita* (54) 'proper'
ūsara (201) 'barren'

Conjunctive participle.[49]

ī: *āṇī* (195) 'brought'
ulaṣī (191) 'recognized'
karī (291) 'did'
gahagahī (258) 'excited'
caḍī (164) 'climbed'
jāṇī (186) 'learned'
joī (225) 'saw'

a-bases, ablative singular, neuter.

Noun.

o: *aṃgo* (114) 'body'

Present participle.

āṃ: *karatāṃ* (167) 'doing'
karaṃtāṃ (107) 'doing'
kahatāṃ (34) 'saying'
chatāṃ (319) 'being'
jātāṃ (230) 'going'
jīvatāṃ (252) 'living'
rahitāṃ (173) 'staying'
suṇatāṃ (2) 'hearing'

a-bases, nominative plural, masculine.

Noun.

a: *kuṃjara* (98) 'elephant'
guṇa (300) 'virtues'
camara (92) 'fly-whisk'
cora (309) 'thieves'
jaṇa (27) 'people'
tāpasa (176) 'ascetics'
daṃḍa (49) 'staffs'
dāna (61) 'gifts'
dina (246) 'days'
dūjaṇa (86) 'evil folk'
dūta (189) 'messengers'
deva (22) 'gods'
nariṃda (118) 'kings'
baṃdiṇa (60) 'bards'
bhaṃḍāra (302) 'treasuries'
bhīla (146) 'Bhīls'
bhūpāla (53) 'monarchs'
ratha (94) 'carts'
rāya (66) 'kings'
vīra (83) 'heroes'

Adjective.

a: *caṃga* (106) 'handsome'
saguṇa (50) 'virtuous'
salekha (50) 'having letters'
sarūva (50) 'beautiful'

[49] See Tessitori, 1914–1916: § 13.

Present participle.

a: *gahagahaṃta* (53) 'delighted'
lahalahaṃta (49) 'flourishing'
vikasaṃta (54) 'gleaming'

Past participle.

a: *diddha* (215) 'given'

a-bases, nominative plural, neuter.

Noun.

a: *cīra* (208) 'clothes'
dukkha (287) 'grief'
bhūṣaṇa (236) 'ornaments'
loyaṇa (167) 'eyes'
vighana (85) 'obstacles'

Adjective.

a: *saraṃga* (280) 'impassioned'

a-bases, accusative plural, masculine.

Noun.

a: *uchava* (26) 'celebrations'
kara (292) 'hands'
gāma (216) 'villages'
caraṇa (150) 'feet'
cāraga (26) 'jails'
jiṇa (15) 'Jinas'
ḍhola (87) 'kettle-drums'
tilaka (15) 'forehead-marks'
dāna (93) 'gifts'
diṇa (101) 'days'
nīsāṇa (87) 'drums'
pradhāna (43) 'ministers'
bhīla (146) 'Bhīls'
bhūpāla (52) 'monarchs'
māga (103) 'roads'
rāya (100) 'kings'
vīra (114) 'heroes'

Adjective.

a: *aneka* (26) 'many'
catura (43) 'wise'
ghaṇa (100) 'many'
sakala (50) 'all'

Present participle.

a: *phuraṃta* (179) 'shining'

a-bases, accusative plural, neuter.

Noun.

a: *akṣara* (167) 'letters'
gīya (27) 'songs'
cīra (153) 'strips of cloth'
joaṇa (154) 'yojanas'
ṭhāma (122) 'provinces'
nagara (122) 'cities'
pura (122) 'towns'
maṃdira (122) 'palaces'
vacana (144) 'words'

Adjective.

a:	*ghaṇa* (26)	'many'

a-bases, instrumental plural, masculine.

Noun.

e:	*uchave* (177)	'celebrations'
	bole (290)	'words'
	bhoge (310)	'enjoyments'
	rāe (62)	'kings'
	śravaṇe (7)	'ears'
ihiṃ:	*guṇihiṃ* (104)	'merits'

a-bases, instrumental plural, neuter.

Noun.

e:	*phale* (175)	'fruits'
	loaṇe (76)	'eyes'
	sukhe (HP 302)	'delights'
i:	*dali* (83)	'armies'

a-bases, locative plural, masculine.

Noun.

e:	*ucchave* (62)	'festivals'
	ūtāre (52)	'camps'

a (= nominative-accusative, singular, suffix):

	posaha (21)	'Poṣadha-days'

a-bases, locative plural, neuter.

Noun.

e:	*jāṇe* (81)	'knowledge'
	°*bhuṣaṇe* (207)	'ornaments'
	visane (127)	'vices'
i:	*dharma'kāji* (10)	'performance of duty'
	mukhi (144)	'mouths'
	siṃhāsani (54)	'lion-thrones'

Adjective.

e:	*salūṇe* (76)	'lustrous'

(*a*)*u* [50] ('extended')-bases, nominative singular, masculine.

Noun.

au:	*kusalau* (224)	'Kuśala'
	paḍahau (112)	'drum'
	piṃgalau (187)	'Pingala'
u:	*bhāṇu* (250)	'sun'

Adjective.

au:	*anerau* (224)	'another'
	ākarau (151)	'fierce'
	āgalau (292)	'first'
	āghau (159)	'distant'
	ukāṃṭau (84)	'with hair standing on end'
	ūbhau (82)	'upright'
	kālau (203)	'black-hued'
	kūbaḍau (283)	'deformed'
	khārau (120)	'saltish'
	gharanau (235)	'of the house'
	jācau (158)	'final'
	jeṭhau (73)	'eldest'
	dhanau (24)	'glorious'
	pāchau (237)	'back'
	prīḍau (162)	'beloved'
	rūḍau (202)	'virtuous'
	rūyaḍau (162)	'handsome'
	sarasau (255)	'delighted'
	salūṇau (163)	'superb'
	sācau (158)	'true'
u:	*agādhu* (313)	'preeminent'
	aneru (H 224)	'another'
	ākaru (B 151)	'fierce'
	āgalu (28)	'first'
	kālu (B 203)	'black-hued'
	kūbaḍu (B 283)	'deformed'
	gharaṇu (H 235)	'of the house'
	dhanu (B 24)	'glorious'
	sujāṇu (250)	'wise'

Pronominal Adjective.

au:	*amhārau* (11)	'our'

Present participle.

au:	*āvatau* (162)	'coming'
	karatau (117)	'doing'
	jātau (10)	'going'
	jīvatau (243)	'living'
	phiratau (189)	'going about'
	bhogavatau (307)	'enjoying'
	mūṃkatau (201)	'releasing'
	valatau (80)	'turning'
	hutau (240)	'being'
u:	*āvatu* (B 162)	'coming'
	karatu (B 117)	'doing'
	calāvatu (153)	'leading on'
	jātu (B 10)	'going'
	dharatu (B 204)	'holding'
	bolatu (200)	'speaking'
	valatu (B 80)	'turning'
	valavaṃtu (220)	'wandering about'

Past participle.

au:	*ūpanau* (18)	'reborn'
	kīdhau (100)	'made'
	kīyau (S 207)	'made'
	caḍīyau (H 255)	'mounted'

[50] The forms with the nominative-accusative *u*(*ṃ*)-suffix cannot be distinguished in the writing from the other *u*(*ṃ*)-forms, making it difficult in some instances to assign a nominal base to its class—except where revealed by occurrences of the base with other case-suffixes, by manuscript variations, by metre, or by traditional evidence (e.g., etymology). The language is in the transitional period when final -au(*ṃ*) is being replaced by -*o* and -*ũ*. Compare the variation of -*u* and -*au* in the writing; the *o*-suffix, following; and the Modern Gujarātī nominative singular masculine ending in -*o* and the neuter singular in -*ũ*. See also Divatia, 1921: 2: 69 for remarks. The rhymes in several instances of final -*i* and -*u* with -*a* may also be an indication of final vowels not being pronounced in the spoken language of the period. In the language of the manuscripts, however, they are still pronounced as -*a*, since the metres require their pronunciation.

	jāyau (B 26)	'born'
	jīmau (H 270)	'ate'
	tūṭhau (172)	'delighted'
	teḍau (H 275)	'summoned'
	trāṭhau (32)	'frightened'
	dīṭhau (273)	'seen'
	puhatau (264)	'arrived'
	baiṭhau (213)	'sat down'
	lāgau (256)	'began'
	līdhau (108)	'undertaken'
u:	*āṇaṃdīu* (77)	'delighted'
	āṇiu (285)	'carried'
	āvīyu (95)	'arrived'
	karāviu (282)	'caused to do'
	kīu (207)	'made'
	kīdhu (BH 100)	'made'
	gahagahiu (259)	'excited, delighted'
	ghāu (77)	'beaten'
	caḍiu (86)	'excited'
	cāliu (136)	'driven off'
	jaṇāviu (112)	'made known'
	jāṇium (268)	'made known'
	jāgiu (75)	'awakened'
	jāyu (26)	'born'
	jīmiu (270)	'ate'
	teḍiu (275)	'invited'
	thāium (P 177)	'set up'
	namīu (84)	'bowed'
	nīsariu (145)	'went out'
	paḍiu (261)	'fell'
	parivariu (113)	'surrounded'
	puhutu (B 187)	'arrived'
	bhariu (290)	'filled'
	maṃḍīu (PS 248)	'arranged'
	māniu (6)	'considered'
	miliu (237)	'met'
	lāgu (BH 256)	'began'
	līdhu (B 108)	'undertaken'

Gerundive.

au:	*anāvau* (242)	'to be brought'
	jītavau (287)	'to be won over'
	joāvau (223)	'to find out'
u:	*aṇāvu* (H 242)	'to be brought'

au ('extended')-bases, nominative singular, neuter.

Noun.

auṃ:	*kāraṇauṃ* (H 163)	'cause'
	talauṃ (45)	'floor'
au:	*ḍhīlau* (S 279)	'inattentive'
uṃ:	*pāranuṃ* (175)	'breaking of fast'
ūṃ:	*kāraṇūṃ* (163)	'cause'

Adjective.

auṃ:	*atighaṇauṃ* (188)	'great'
	jetalauṃ (225)	'as much'
	tetalauṃ (225)	'so much'
	pādharauṃ (148)	'amiss'
	lāḍhalauṃ (132)	'gained'
au:	*adhikau* (165)	'great'
	kālau (203)	'black-hued'
	moṭau (162)	'great'
uṃ:	*ḍhīluṃ* (279)	'inattentive'

Present participle.

ūṃ:	*hutūṃ* (141)	'was'

Past participle.

auṃ:	*ūpanauṃ* (37)	'produced'
	dīdhauṃ (262)	'given'
	nīpanauṃ (162)	'befallen'
	lidhauṃ (316)	'taken'
au:	*jāgau* (144)	'awakened'
uṃ:	*kahiuṃ* (141)	'said'
	kiuṃ (B 322)	'made'
	kīdhuṃ (H 239)	'made'
	dīdhuṃ (BH 300)	'given'
	dhariuṃ (188)	'taken'
	pāmiuṃ (295)	'reached'
	pūchiuṃ (209)	'asked'
	bhogaviuṃ (H 307)	'enjoyed'
	maṃḍīuṃ (228)	'enacted'
	miliuṃ (142)	'met'
	saṃbhāriuṃ (BH 164)	'remembered'
	hūuṃ (279)	'became'
u:	*āvīu* (166)	'came'
	kahiu (264)	'said'
	kīu (322)	'made'
	jimīu (215)	'eaten'
	ḍasīu (201)	'bitten'
	pāmiu (P 304)	'gained'
	māṃḍiu (HP 232)	'established'
	māniu (139)	'heeded'
	hūu (131)	'became'

Infinitive:[51]

auṃ:	*jāevauṃ* (253)	'going'

au ('extended')-bases, accusative singular, masculine.

Noun.

au:	*gāravau* (148)	'pride'
	sātharau (155)	'grass-bed'

Adjective.

au:	*chaṭhau* (23)	'sixth'
	sācau (234)	'true'

au ('extended')-bases, accusative singular, neuter.

Noun.

auṃ:	*uḍhaṇauṃ* (134)	'covering cloth'
	kṣatrīpaṇauṃ (309)	'rulership'
	nalapaṇauṃ (239)	'state of being Nala'
	sāṃkalauṃ (213)	'chain'
	sumiṇauṃ (161)	'dream'
uṃ:	*haīḍuṃ* (B 157)	'heart'
ūṃ:	*nalapaṇūṃ* (HP 239)	'state of being Nala'

[51] The infinitive is the neuter of the gerundive. See Tessitori, 1914–1916: § 134.

Adjective.

auṃ:	*aradhauṃ* (155)	'half'
	gāḍhauṃ (157)	'firm'
	rūyaḍauṃ (4)	'beautiful'
au:	*kūḍau* (242)	'feigned'

au ('extended')-bases, instrumental singular, masculine.

Noun.

ai:	*gamai* (268)	'pleasure'
	mahocchavai (97)	'great festival'
	sāṃsai (281)	'doubt'
aiṃ:	*kusalaiṃ* (237)	'Kuśala'
	nehaiṃ (PS 182)	'love'
	baḍaiṃ (H 228)	'young Brahman'
	sāthaiṃ (H 51)	'retinue'

Adjective.

ai:	*atighaṇai* (322)	
	sūdhai (BH 65)	'purified'

Present participle.

ai:	*pūjaṃtai* (184)	'worshipping'

au ('extended')-bases, instrumental singular, neuter.

Noun.

ai:	*nāṃmai* (B 23)	'name'
	puṇyai (304)	'merit'
aiṃ:	*putrapaṇaiṃ* (24)	'sonship'
	bholapaṇaiṃ (6)	'error'

au ('extended')-bases, locative singular, masculine.

Noun.

ai:	*ūtārai* (B 99)	'camp'
	polai (B 264)	'gate'
	vihāṇai (159)	'in the morning'
	samai (16)	'time'

Adjective.

aiṃ:	*ghaṇaiṃ* (14)	'great'

Present participle.

aiṃ:	*karaṃtaiṃ* (206)	'doing'

au ('extended')-bases, locative singular, neuter.

Noun.

ai:	*uḍhaṇai* (201)	'garment'
	kūṃḍaiṃ (176)	'well'
	caturpaṇai (H 29)	'wisdom'
	pachimai (H 250)	'west'
	bīlai (208)	'vilva-fruit'
	haīḍalai (B 94)	'heart'
	hīyai (26)	'heart'
aiṃ:	*dīṭhaiṃ* (46)	'sight'
	vināṇaiṃ (33)	'understanding'
	sumiṇaiṃ (H 32)	'dream'
	sobhāgaiṃ (28)	'beauty'

Adjective.

ai:	*hemamai* (59)	'golden'

au ('extended')-bases, genitive singular, masculine.

Noun.

ha:	*arathaha* (90)	'wealth'
	āhīraha (18)	'herdsman'
	kūḍaha (220)	'deceit'
	janakaha (137)	'father'
	dadhipaṃnaha (269)	'Dadhiparṇa'
	niṣadhaha (110)	'Niṣadha'
	bhaṃḍāraha (30)	'treasury'
	mammaṇaha (18)	'Mammaṇa'
	munivaraha (187)	'excellent muni'
	vaḍaha (168)	'banyan-tree'

Adjective.

ha:	*guṇaha* (30)	'virtuous'

au ('extended')-bases, genitive singular, neuter.

Noun.

ha:	*puṇyaha* (16)	'merit'
	manaha (90)	'mind'
	sujāṇaha (265)	'wisdom'

Infinitive.

ā:	*ṣeḍivā* (256)	'drive'
	jāivā (157)	'go'
	jāvā (137)	'go'
	jovā (267)	'see'
	thāvā (278)	'be'
	pakhalivā (162)	'wash'
	pariṇevā (248)	'marry'
	lūsivā (146)	'rob'
	vaṃdevā (311)	'worship'

au ('extended')-bases, nominative plural, masculine.

Past participle.

ā:	*āṇyā* (266)	'brought'
	āvyā (267)	'arrived'
	ulakhyā (293)	'recognized'
	kīdhā (206)	'made'
	gayā (311)	'went'
	cālyā (154)	'walked'
	teḍāvyā (297)	'invited'
	trāsavyā (147)	'frightened off'
	nīsarīyā (83)	'went out'
	paiṭhā (146)	'entered'
	pahutā (16)	'reached'
	pratibodhyā (177)	'enlightened'
	bharīyā (83)	'filled'
	haraṣīyā (86)	'delighted'
	hariṣyā (197)	'delighted'
	hūā (86)	'became'

au ('extended')-bases, nominative plural, neuter.

Adjective.

āṃ:	*ghaṇāṃ* (241)	'many'
	saghalāṃ (277)	'all'
ā:	*aṭighaṇā* (93)	'many'

au ('extended')-bases, locative plural, masculine.

Noun.

e:	*hemavae* (22)	'Himālayas'

au ('extended')-bases, locative plural, neuter.

Noun.

e:	*hīyaḍae* (94)	'hearts'

au ('extended')-bases, genitive plural, masculine.

Noun.

ha:	*rāyaha* (H 44)	'kings'
	naravaraha (67)	'excellent men'
haṃ:	*narahaṃ* (H 67)	'men'
	rāyahaṃ (44)	'kings'

o [52] ('extended')-bases, nominative singular, masculine.

Noun.

o:	*caṃdo* (28)	'moon'
	nayaṇ'aṇaṃdo (28)	'delight to eye'

Adjective.

o:	*chatto* (19)	'having umbrella'

Past participle.

o:	*pahūtto* (19)	'arrived'

o ('extended')-bases, nominative singular, neuter.

Noun.

o:	*phalo* (33)	'result'

o ('extended')-bases, accusative singular, masculine.

Noun.

o:	*kālo* (22)	'time'
	dhammo (20)	'duty'

o ('extended)-bases, accusative singular, neuter.

Noun.

o:	*jammo* (20)	'birth'

Adjective.

o:	*sahalo* (20)	'fruitful'

ŭ-bases,[53] nominative singular, masculine.

Noun.

u:	*dehu* (S 226)	'body'
	naresu (212)	'monarch'
	nāhu (69)	'lord'
	pīyu (P 204)	'father'
	lāhu (6)	'gain'
	sāhu (20)	'Sādhu'
ū:	*vanagajū* (164)	'wild elephant'
	varū (251)	'choice'

Adjective.

u:	*guru* (73)	'grave'
	bahu (10)	'much'
	lahu (74)	'younger'

ŭ-bases, nominative singular, neuter.

Noun.

u:	*choru* (33)	'child'
	pavittu (2)	'purity'
ū:	*kesarū* (58)	'saffron'
	chorū (BP 33)	'child'

Adjective.

u:	*bahu* (98)	'much'

ŭ-bases, accusative singular, masculine.

Adjective.

u:	*bahu* (192)	'great'
	lahu (29)	'younger'

ŭ-bases, accusative singular, neuter.

Noun.

u:	*carittu* (2)	'story'
	meru (304)	'Mt. Meru'

Adjective.

u:	*cāru* (2)	'delightful'

ŭ-bases, accusative singular, feminine.

Adjective.

u:	*bahu* (104)	'great'

ŭ-bases, vocative singular, masculine.

Noun.

u:	*ikkhāgu* (199)	'Ikṣvāku'

ŭ-bases, instrumental singular, masculine.

Noun.

iṃ:	*baḍuiṃ* (228)	'young Brāhman'
u (= nominative-accusative singular suffix):		
	guru (271)	'Guru'
ū (= nominative-accusative singular suffix):		
	velū (175)	'sand'

Adjective.

u (= nominative-accusative singular suffix):		
	bahu (100)	'great'

ŭ-bases, instrumental singular, neuter.

Adjective.

u:	*bahu* (62)	'great'

ŭ-bases, locative singular, masculine.

[52] See fn. 50 for replacement of *-au* by *-ŏ*.

[53] See Phonology for comments on the inconsistency in the marking of the length of *u*, especially in final position. The *u*-suffix is from original *u*-declensions or from Apabhraṅśa. See the vocabulary for etymologies and fn. 7 for remark on confusion of *-u* with the "extended" nominative-accusative singular suffix.

Noun.

ă (= nominative-accusative singular, suffix):

	saiṃvarū (251)	'svayamvara'
	surataru (261)	'divine-tree'

Adjective.

i:	*gurūi* (251)	'great'

ă-bases, nominative plural, masculine.

Noun.

ū:	*taruvarū* (163)	'trees'
	pāyakū (98)	'footsoldiers'

ă-bases, nominative plural, masculine.

Noun.

ū:	*māṇikū* (98)	'rubies'

ă-bases, instrumental plural, neuter.

Noun.

e:	*aṃsūe* (167)	'tears'
	paramāṇūe (64)	'comparisons'

ă-bases, instrumental plural, feminine.

Noun.

e:	*kulavadhūe* (95)	'nobel women'

ĭ [54]-bases, nominative singular, masculine.

Noun.

ī:	*ceī* (B 177)	'temple'
	[*ceīya* (177)	'temple'] [55]
	jīvī (H 18)	'soul'
	josī (97)	'astrologer'
	daṃtī (32)	'elephant'
	dhaṇī (143)	'lord'
	bhaṃḍārī (317)	'treasurer'
	maṃtrī (110)	'minister'
i:	*asi* (85)	'sword'
	ahi (204)	'snake'
	jayakīrati (322)	'Jayakīrti'
	naravai (33)	'king'
	nidhi (75)	'treasury'
	pati (69)	'lord'
	muni (6)	'Muni'
	rāsi (262)	'heap'
	riṣi (8)	'sage'
	vihi (120)	'fate'
	hāri (82)	'defeat'

Adjective.

ī:	*macharī* (119)	'envious'
	vanavāsī (219)	'living in forest'
i:	*guṇi* (6)	'possessing merit'
	bhāvi (180)	'blessing'

ĭ-bases, nominative singular, neuter.

Noun.

ī:	*pakhī* (261)	'bird'

ĭ-bases, nominative singular, feminine.

Noun.

ī:	*aṭavī* (154)	'forest'
	amarī (63)	'goddess'
	kumarī (38)	'princess'
	kosī (49)	'roof'
	khāṇī (24)	'mine'
	davadaṃtī (276)	'Davadantī'
	devī (260)	'goddess'
	nadī (183)	'river'
	nayarī (23)	'city'
	narī (281)	'wife'
	paccheḍī (257)	'scarf'
	paṭarāṇī (4)	'chief-queen'
	padavī (303)	'honor'
	puṣpadaṃtī (32)	'Puṣpadantī'
	pratihārī (72)	'portress'
	beṭī (197)	'daughter'
	bhīmī (179)	'Bhīmī'
	mahāsatī (7)	'highly virtuous woman'
	māchalī (165)	'fish'
	mālatī (58)	'Mālatī'
	rasavatī (270)	'savory preparation'
	rāṇī (16)	'queen'
	lāḍī (BS 96)	'bride'
	[*lāḍīya* (96)	'bride']
i:	°*akkhaṃti* (248)	'impatience'
	kitti (111)	'fame'
	citti (278)	'understanding'
	nāri (251)	'woman'
	putti (43)	'daughter'
	pratihāri (67)	'portress'
	pratīti (293)	'experience'
	bhāvaṭhi (188)	'state of affairs'
	bhraṃti (273)	'error'
	mati (276)	'mind'
	riddhi (292)	'wealth'
	ruci (214)	'desire'
	lacchi (139)	'fortune'
	vāṇi (77)	'voice'
	ṣoḍi (90)	'complaint'
	saṃpatti (194)	'fulfillment'

Adjective.

ī:	*avagaṇī* (129)	'treated with disrespect'
	utakaṃṭhī (76)	'eager'
	ullāsī (169)	'happy'
	ekalī (P 165)	'alone'
	dukhabharī (165)	'full of grief'

[54] See Phonology for remarks on the inconsistency in the marking of the length of *i*, especially in final position. In general, bases with nominative-accusative singular in *-ī* are from original *ī-* and *in*-declensions, and *-i* from original *i*-declensions. See the glossary for etymological data.

[55] *-īya* is a spelling for *-ī*, as is shown in the metres where it counts for two morae, instead of three.

nījāṇī (281) 'silly'
nīdhaṇī (165) 'resourceless'
bahumānī (186) 'honored'
vaulī (154) 'filled with'
sīdhī (42) 'perfected'
sukhiṇī (184) 'delighted'
i: *ajāṇi* (182) 'ignorant'

Present participle.

ī: *ālokaṃtī* (76) 'beholding'
cālatī (172) 'going on'
jāṇaṃtī (67) 'knowing'
jātī (136) 'going'
jīvatī (196) 'living'
joatī (167) 'looking'
jotī (169) 'looking'
jhūratī (164) 'languishing'
dharatī (167) 'grasping'
pūjatī (175) 'worshipping'
bhamaṃtī (183) 'wandering about'
bhāvatī (270) 'delighting'
rotī (195) 'weeping'
svādaṃtī (160) 'tasting'
i: *namaṃti* (260) 'reverencing'
haṃti (103) 'slaying'

Past participle.

ī: *āṇī* (183) 'brought'
āvī (196) 'came'
ulaṣī (186) 'recognized'
kaī (183) 'made'
kahī (271) 'told'
[*kahīya* (222) 'told'] [55]
gaī (276) 'gone'
[*gaīya* (319) 'gone']
cālī (169) 'started out'
chaṃḍī (229) 'abandoned'
jāgī (161) 'awakened'
jāṇī (183) 'taught'
thaī (276) 'became'
dīdhī (42) 'given'
[*diya* (B 101) [= *dī*] 'given']
dīṭhī (62) 'seen'
nīpāī (270) 'prepared'
nīpaṃnī (64) 'perfected'
paiṭhī (62) 'entered'
paṭhāvī (192) 'sent'
[*paḍīya* (164) 'fallen']
paḍī (257) 'fallen'
baiṭhī (185) 'seated'
bhaī (118) 'became'
bhuī (P 118) 'became'
mānī (184) 'esteemed'
mūṃkī (168) 'abandoned'
[*mūkīya* (164) 'abandoned']
rahī (197) 'remained'
lāgī (193) 'attached'
[*lāgīya* (166) 'attached']
varī (178) 'filled'
sāṃbhalī (179) 'heard'
haī (H 227) 'became'
huī (319) 'became'
i: *poṣi* (236) 'fed'

ĭ-bases, accusative singular, masculine.

Noun.

ī: *kevalī* (179) 'Kevalin'
i: *asi* (146) 'sword'
ahi (201) 'snake'
kevali (180) 'Kevalin'
rāsi (220) 'collection'
riṣi (12) 'sage'

Adjective.

i: *jalakeli* (107) 'frolicking in water'

ĭ-bases, accusative singular, feminine.

Noun.

ī: *aṃteurī* (130) 'harem'
ghariṇī (298) 'wife'
cūḍī (57) 'bangle'
paṭaulaḍī (57) 'paṭola'
birudāvalī (71) 'catalogue of honors'
bhāṇejī (191) 'niece'
bhīmī (198) 'Bhīmī'
rasavatī (266) 'savory preparation'
rāṇī (34) 'queen'
rūyaḍī (208) 'form'
lajjaḍī (124) 'modesty'
lāḍī (99) 'bride'
i: *atikhaṃti* (66) 'extreme self-control'
amari (319) 'goddess'
kitti (60) 'fame'
jugati (191) 'propriety'
dreṭhī (185) 'look'
nāri (243) 'wife'
bhagati (12) 'devotion'
bhatti (197) 'devotion'
bhūmi (133) 'land'
bhraṃti (237) 'slip'
riddhi (16) 'prosperity'
hitabuddhi (294) 'friendly intent'

Adjective.

ī: *ghaṇī* (275) 'great'
anerī (214) 'another'
ekalī (162) 'alone'
ghaṇī (289) 'great'
jñāṇī (293) 'wise'
moṭī (121) 'great'
ramaṇī (157) 'beautiful'
rūyaḍī (208) 'form'
saciṃtī (185) 'anxious'

Pronominal Adjective.

ī: *tuhārī* (111) 'your'
[*īya:* *amhārīya* (133) 'our'] [55]

Present participle.

ī: *sūtī* (230) 'sleeping'

ǐ-bases, vocative singular, feminine.

Noun.

i: *devi* (232) 'queen'
°*khāṇi* (168) 'mine'

Adjective.

i: *sujāṇi* (168) 'wise'

ǐ-bases, instrumental singular, masculine.

Noun.

iim: *vidhiim* (95) 'form'
ī (= nominative-accusative singular suffix):
maṃtrī (242) 'minister'
vāṇī (24) 'voice'
i (= nominative-accusative singular suffix):
asi (158) 'sword'
kulapati (181) 'head of community'
vidhi (97) 'form'

ǐ-bases, instrumental singular feminine.

Noun.

iṃ: *rāṇīiṃ* (H 32) 'queen'
i (= nominative-accusative singular suffix):
āsatti (316) 'attachment'
davadaṃti (176) 'Davadantī'
devi (147) 'queen'
dhāḍi (171) 'attack'
nisi (179) 'night'
prīti (52) 'love'
bhāvaṭhi (141) 'meaning'
madi (211) 'rut'
riddhi (298) 'supernatural power'
rīti (44) 'custom'
sarvasiddhi (321) 'complete perfection'

ī (= nominative-accusative singular suffix):

caṃdravatī (186) 'Candravatī'
devī (262) 'queen'
bhīmī (171) 'Bhīmī'
rāṇī (32) 'queen'

Adjective.

i (= nominative-accusative singular suffix):
ullāsi (314) 'happy'
dayā'dhari (187) 'full of pity'
bahulī (52) 'great'
madhurī (24) 'sweet'
ramaṇi (140) 'beautiful'

Present participle.

ī (= nominative-accusative singular suffix):
sūtī (32) 'sleeping'

Past participle.

iṃ: *baiṭhīiṃ* (187) 'seated'

ǐ-bases, locative singular, masculine.

Noun.

iṃ: *poliiṃ* (264) 'gate'
i (= nominative-accusative singular suffix):
aggi (246) 'fire'
pathi (94) 'path'
ravi (49) 'sun-light'
ī (= nominative-accusative singular suffix):
karaṃḍī (208) 'casket'
dasa'disī (161) 'ten directions'
puhuvī (257) 'ground'
bāravatī (319) 'Bāravatī'
mahāṭavī (146) 'great forest'

Adjective.

ī (= nominative-accusative singular suffix):
vaulī (196) 'tangled'

Past participle.

i: *āvīi* (91) 'came'

ǐ-bases, locative singular, feminine.

Noun.

iṃ: *jugatiiṃ* (91) 'properly'
pāradhiiṃ (5) 'sin'
mugatiiṃ (319) 'salvation'
rītiiṃ (91) 'custom'
i (= nominative-accusative singular suffix):
dasa'disi (167) 'ten directions'
dreṭhi (212) 'look'
puhavī (S 257) 'ground'
rāti (159) 'night'
vāvi (185) 'pond'
siddhi (181) 'final emancipation'

ǐ-bases, nominative plural, masculine.

Noun.

i: *desapati* (68) 'kings'
bhūpati (109) 'kings'

Adjective.

ī: *vairī* (125) 'hostile'

ǐ-bases, nominative plural, feminine.

Noun.

i: *bhīti* (44) 'walls'
ī: *gūḍī* (26) 'festive poles'
pūtalī (46) 'figures'
nārī (61) 'women'

Past participle.

ā: *avatarīyā* (35) 'appeared'
ūdharīyā (35) 'exalted'

ǐ-bases, accusative plural, masculine.

Noun.

i: *maṃtri* (145) 'minister'
hāri (124) 'losses'

ǐ-bases, accusative plural, feminine.

Noun.

i:	*gupati* (315)	'restraints'
ī:	*mahiṣī* (19)	'buffalo-cows'

Past participle.

ī:	*phāḍī* (153)	'torn'

ā-bases, nominative singular, masculine.

Noun.

ā:	*rājā* (27)	'king'

Adjective.

ā:	*saṃmuhā* (193)	'before'
	suprītā (106)	'very lovely'

ā-bases, nominative singular, feminine.

Noun.

ā:	*abalā* (165)	'woman'
	kalā (240)	'art'
	kulaṃganā (61)	'virtuous woman'
	kosalā (23)	'Kośalā'
	caṃdrajasā (297)	'Candrayaśas'
	pratimā (42)	'image'
	prasaṃsā (179)	'praise'
	bālā (86)	'girl'
	°*śikṣā* (241)	'knowledge'
	sutā (279)	'daughter'

Adjective.

ā:	*adhikā* (64)	'surpassing'
	dhanyā (84)	'virtuous'
	pasiddhā (18)	'famed'

ā-bases, accusative singular, masculine.

Adjective.

āṃ:	*sūmāladāṃ* (150)	'soft'

ā-bases, accusative singular, feminine.

Noun.

ā:	*abalā* (253)	'woman'
	kalā (214)	'art'
	parīkṣā (270)	'test'
	pratimā (175)	'image'
	prasaṃsā (209)	'praise'
	mayā (269)	'kindness'
	mātā (137)	'mother'
	°*sevā* (109)	'service'
āṃ:	*kosalāṃ* (168)	'Kośalā'
	°*sikṣāṃ* (238)	'knowledge'

ā-bases, instrumental singular, feminine.

Noun.

i:	*sāṃjhai* (155)	'evening'
iṃ:	*āsaiṃ* (166)	'hope'

ā (= nominative-accusative singular suffix):

	nidrā (285)	'sleep'

ā-bases, locative singular, feminine.

Noun.

i:	*devāṃgaṇai* (99)	'divine woman'

ā (= nominative-accusative singular suffix):

	kanyā (80)	'girl'
	gaphā (B 175)	'cave'

ā-bases, nominative plural, feminine.

Noun.

ā:	*kalā* (218)	'arts'

Adjective.

ā:	*samiddhā* (18)	'perfect'

ā-bases, accusative plural, feminine.

Noun.

ā:	*kalā* (28)	'arts'
	ghaṭikā (8)	'hours'
	jātrā (306)	'pilgrimages'
	pāṭā (153)	'strips of cloth'

Pronouns [56]

There is a regular alternation in the forms of the personal pronouns. Each has one form for the nominative singular, another for the accusative and genitive singular, a third for the instrumental and locative singular, and a fourth for the plural forms. It is difficult to isolate the bases of each pronoun. *h* ~ *m* ~ *am* can be distinguished as the markers of the first person pronoun, and *t* ~ *tum* as those of the second person. Of the nominal case-suffixes can be distinguished the genitive singular *ha*, the *i*(*ṃ*) of the instrumental and locative singular and the *āṃ* of the ablative. The last occurs only with pronominal adverbs. The accusative and genitive forms are, for the most part, not distinguishable one from the other.

For practical purposes the pronouns are given in paradigms.

First person	Singular
Nominative	*hūṃ* (204), *huṃ* (10)
Accusative	*mujha* (275), *majha* (287), *majjha* (B 275), *muṃ* (199), *mūṃ* (H 199)
Genitive	*mujha* (288), *mujhaha* (157), *majha* (B 157)
Instrumental	*maiṃ* (295), *mai* (PS 295), [*maya* (B 295])
Oblique	*mujha* (289)

First person	Plural
Nominative	*amhe* (267), *amha* (78), *amhi* (266), *aṃhi* (H 266)
Accusative	(no occurrences)
Genitive	*amha* (294), *ama* (P 240)
Instrumental	(no occurrences)

[56] *Cf.* Tessitori, 1914–1916: §§ 83–97, and Taylor, 1944: §§ 58–70.

Second person	Singular
Nominative	*tūṃ* (168), *tuṃ* (B 135), *tū* (P 196), *taṃ* (135)
Accusative	*tujha* (206)
Genitive	*tujha* (68), *tajha* (BS 295), *tuha* (74)
Instrumental	*taiṃ* (287), *tai* (B 287)
Oblique	*tujha* (173)

Second person	Plural
Nominative	*tumhe* (S 265), *tamhe* (B 265), *tumhi* (265), *tumha* (P 293)
Accusative	*tumha* (289), *tamha* (B 289), *tuṃha* (9), *tumhe* (P 9)
Genitive	*tumha* (111), *tumhe* (110), *tamhe* (B 110), *tamha* (B 276)
Instrumental	*tumhi* (273), *tamhe* (B 273), *tumha* (273), *tuṃhi* (10)

The following function as pronouns of the third person: *ā*, *so*, *e*, and *te*. They function also as demonstrative adjectives, identical in form with the pronouns.

ā (162) 'he,' nom. sg. msc.; (278) 'this,' adj., nom. sg. msc.

ī (82) 'this,' adj., nom. sg. msc.; (B 161) obl. sg. msc.

so (187) 'he,' nom. sg. msc.; (B 274) 'that,' adj., nom. sg. msc.

su (214) 'he,' nom. sg. msc.; (274) 'that,' adj., nom. sg. msc.

sa (P 274) 'that,' adj., nom. sg. msc.

sā (193) 'she,' nom. sg. fem.; (284) 'that,' adj., nom. sg. fem.

sa (257) 'she,' nom. sg. fem.

These are found only in the nominative singular.

e (pronoun):

Singular

Nominative	*e* (73), *eha* (283), *ehu* (S 283)—masculine
	e (82)—feminine
	eha (244)—neuter
Accusative	*eha* (63)—feminine
	e (180)—neuter
Genitive	*eha* (286)—masculine
	eha (282), *iha* (S 282)—feminine
	eha (226), *ehu* (S 226)—neuter
Instrumental	*iṇi* (266), *eṇai* (B 266), *iṇiiṃ* (B 163)—masculine
Locative	*eṇai* (B 11)

Plural

Nominative	*e* (25)—masculine
	e (241)—neuter
Accusative	*e* (208)

e 'this' (adjective):

Singular

Nominative	*e* (234)—masculine
	e (271)—feminine
	e (293), *eha* (H 293), *eya* (B 293)—neuter
Accusative	*e* (161)—masculine
	e (322), *eha* (207)—neuter
Instrumental	*īṇi* (231)—masculine
	iṇi (5), *eṇi* (B 5), *īṇi* (231), *iṇa* (139), *eṇai* (B 203)—neuter
Locative	*īṇi* (251), *eṇai* (B 251), *iṇi* (S 251)

Plural forms do not occur.

te (pronoun):

Singular

Nominative	*te* (168)—masculine
	te (163)—feminine
Accusative	*te* (74)—masculine
	te (194)—feminine
Genitive	*tasu* (4), *tasa* (B 4), *tāsa* (29), *tassa* (S 168), *tāsu* (322)—masculine
	tasa (193), *tasu* (H 193), *tāsa* (P 319), *tāsu* (H 71)—feminine
Instrumental	*tiṇi* (276), *teṇai* (B 276), *tīṇaiṃ* (201), *tīṇai* (HB 201), *tīṇi* (245)—masculine
	tiṇi (183), *teṇai* (B 183), *teṇi* (B 187), *tīṇi* (187)—feminine
Locative	*tiṇi* (11)—masculine
Ablative	(Found in the adverbs *tihāṃ* (B 177), *tihiṃ* (177))

Plural

Nominative	*te* (8)—masculine
Accusative	*te* (309), *tayā* (311), *taya* (P 311), *teya* (B 311)—masculine

te 'that' (adjective):

Singular

Nominative	*te* (112)—masculine
Accusative	*te* (223)—feminine
Instrumental	*tiṇi* (316), *teṇai* (B 316)—masculine

Plural forms do not occur

tete 'those' (pronoun):

Singular

Accusative	*tete* (115)—neuter

Plural

Nominative	*tetā* (64)—masculine

kavaṇa (interrogative pronoun):

Singular
Nominative *kavaṇa* (9), *kuṇa* (287)—masculine

kavaṇa (interrogative adjective):

Singular
Nominative *kavaṇa* (251), *kuṇa* (268)—feminine
kuṇa (277)—neuter
Accusative *kūṇa* (214)—feminine

koi (indefinite pronoun):

Singular
Nominative *koi* (17), [*koya* (B 17)]—masculine
koi (229)—neuter
Accusative *kahi* (123), *kiha* (PS 123)—masculine

koi (indefinite adjective):

Singular
Nominative *ko* (78), *koi* (240)—masculine
ka (93), *kāṃi* (B 93)—feminine
Accusative *kāīṃ* (P 196), *kāī* (H 196), *kāṃī* (196)—masculine
Plural
Accusative *kai* (101), [*kaya* (H 101)]—masculine

je (relative pronoun):

Singular
Nominative *je* (74)—masculine
Genitive *jāsa* (322), *jāsu* (H 322), *jasu* (240), *jasa* (P 240)—masculine
Instrumental *jiṇi* (65), *jīṇi* (164)—masculine
Ablative *jahiṃ* (68), *jīhāṃ* (B 68), *jihāṃ* (B 157)—masculine

je (relative adjective):

Singular
Nominative *je* (6)—masculine
Locative *jīṇi* (212)—masculine
Plural
Nominative *je* (277)—masculine
Instrumental *jehe* (64)—masculine

jeje 'whatever' (relative adjective):

Singular
Accusative *jeje* (115)

savi 'all' (adjective):

Singular
Nominative *sahū* (17), *sahu* (137), *sahū-a* (292), *sahūṃ* (HP 279)—masculine
Instrumental *sahūi* (270)—masculine
Plural
Nominative *savi* (68), *save* (206)—masculine
Accusative *savi* (43), *save* (30)—masculine

Other pronominal adjectives are: *isiu* 'of this sort,' *jisiu* 'of which sort,' *kisiu* 'what sort?' *tetalauṃ* 'so much,' *jetalauṃ* 'as much,' and *ketalauṃ* 'how much.' For variants and the other forms see the vocabulary.

Numerals [57]

Cardinals:

1. *eka* (121), *ika* (216), *iga* (312)
2. *be* (107), *doya* [58] (B 168)
   bihuṃ (83), *behuṃ* (P 91)—accusative singular
   behū (314)—nominative plural
   behū (13)—accusative plural
3. no occurrence. *Cf. ti*—of *tihūyaṇa* 'the three worlds.'
4. no occurrence. *Cf. cau*—of *cauvīso* '24.' See glossary for other examples.
5. *pāṃca* (154), *paṃca* (314)
6. *cha* (249)
7. *sāta* (182), *satta* (22)
8. *āṭha* (39)
10. *dasa* (161), *dahu* (B 161)
12. *bāra* (313)
15. *panara* (322), *panaro* (B 322)
18. *āṭhadasa* (B 43), *aṭṭhadasa* (43), *aḍhāra* (258), *aṭhāra* (39)
24. *cauvīsa* (14)
25. *paṃcavīsa* (257)
36. *cattīsa* (29), *chatrīsa* (B 29)
72. *bahuttari* (28)
100. *sau* (154), [*su* (BH 154)]
500. *paṃcaśata* (142), *paṃcasaiṃ* (216)
1,000. *sahasa* (258), *sahisa* (B 258)
18,000. *sahasa·aḍhāra* (258)

Ordinals:

second. *bījī* (BH 251)—locative singular, feminine

fourth. *cauthi* (246)—nominative singular, feminine

fifth. *paṃcama* (22)—accusative singular, masculine

sixth. *chaṭhau* (23)—accusative singular, masculine

CONJUGATION

This section treats of verbal roots, the base-forming suffixes marking tense and mood, the personal endings (the suffixes marking person and number), and the nominalizing suffixes (i.e., suffixes which, when added to a verbal base, are followed by case-suffixes rather than by personal endings). Under the last are discussed the formation of the bases of the infinitive and the participles—the present, past and conjunctive participles, and the gerundive.

[57] *Cf.* Tessitori, 1914–1916: §§ 80–82.
[58] *Cf. ibid.*, p. 24, where he lists the use of '*do*' as a Mārwāṛī characteristic.

The verb has an active voice; [59] two tenses, a present, and a future; and three moods, an indicative, an imperative, and a precative.[60] The present tense occurs in all three moods; the future in only one—the indicative.

The imperative forms occur only with the second person singular and plural suffixes. There are no special base-forming suffixes for the imperative.

Verbal bases [61] are arranged into two groups, depending upon the manner in which the personal endings are added to them. In the one group the personal endings are attached directly to the base which ends in a vowel. This group is designated "vocal bases." In the second there may intervene a vowel between the base, which ends in a consonant, and the personal endings. This group is designated "consonantal bases." [62] This rule is generally followed, though some vocal bases add a vowel before the terminations, while others (e.g., *de-* 'give' and *le-* 'take') behave, sometimes, as vocal and, sometimes as consonantal bases.[63] Examples follow:

Vocal:

gāiṃ (89)	'sing'
jāiṃ (310)	'go'
jānuṃ (200)	'know'
joi (33)	'see'
thāiṃ (310)	'become'
nīpāūṃ (214)	'prepare'
roi (165)	'weep'
lai (B 116)	'take'
houṃ (274)	'become'

Consonantal:

karauṃ (11)	'do'
kahauṃ (284)	'say'
jāṇauṃ (223)	'know'
jhūrai (H 129)	'grieve'
ṭalai (303)	'depart'
ḍhalai (167)	'drop down'
pharasau (280)	'touch'
bhogavaiṃ (16)	'enjoy'
mānau (293)	'believe'
milaiṃ (94)	'meet'
suṇaiṃ (21)	'hear'

[59] The forms, which, when translated into English are put into the "passive" voice and are here termed "passive," are distinguished by base-forming suffixes (see under "Complex Bases"). Compare Whitney, 1896: §§ 531, 540, 768, and 998.

[60] Also termed "optative" or "respectful imperative." See Tessitori, 1914–1916: § 120, for terminology.

[61] The term "base" is applied to what remains of a verbal form after the suffixes marking person and number have been dropped. It includes, therefore, "roots."

[62] See Tessitori, 1914–1916: § 116, for terminology; and, for a similar treatment of nominal bases, §§ 55 ff., and fn. 44 under Declension of the present study.

[63] *Cf. roi* and *roai* (165) 'weep'; *joi* (33) and *joai* (119) 'see'; *gāiṃ* and *gāaiṃ* (89) 'sing'; *di* (H 126) and *dai* (B 79) 'give' (imperative), *deī* (286) 'having given' (conjunctive participle), *dai* (BP 185) 'gives' (pres. indic., 3rd sg.), *dīyai* (98) 'is given' (passive), *dījai* (29) 'is given' (passive); and *lai* (B 116) 'takes' (pres. indic., 3rd sg.), *leī* (B 22) 'having taken' (conjunctive participle), and *lii* (208) 'take' (imperative).

Types of Bases

Here is discussed the formation of verbal bases, of nominal bases derived from verbal bases (i.e., verbal bases to which are added suffixes which can be followed only by case-suffixes—the bases of the participles and of the infinitive), and of verbal bases from nominal bases (i.e., of the bases of denominative verbs).

Simple bases comprise verb roots to which the personal endings are attached directly, with or without the intervention of a vowel.

Complex bases comprise roots which undergo suffixation (with or without alternation) before the personal endings are attached and roots which undergo alternation without suffixation (other than the vowel which is attached to consonantal bases). The first is exemplified by the bases of the precative, the future, the passive, the causative, and the denominative; the second by the base of one type of the causative.

Verbal Terminations

The personal endings [64] are:

Singular

1st person.	*u(ṃ)*
2nd person.	*i, e, a, **
3rd person.	*i, e, a*

Plural

1st person.	(No occurrences.)
2nd person.	*u, ha*
3rd person.	*i(ṃ), ṃti, ṃtaiṃ* [65]

The irregular marking of vowel length and the loose use of the anusvāra cause confusion between forms—especially between the singular and the plural of the third person suffixes. Of the second person suffixes all the singular forms and the *-ha* of the plural occur in the manuscripts only with the imperative. The (*) indicates an imperative formed without a person-number marking suffix. The * and the *-a*, therefore, mark such imperatives of vocal and consonantal bases, respectively.

The personal endings are attached to all the bases of the tense-systems, i.e., the present and the future.

[64] Writing variants are given among the examples and are enclosed in brackets.

[65] *-ṃti* is the third person pl. Skt. ending. *-ṃtaiṃ* is a combination of *-ṃt-* (from *-ṃti*) and the Old Gujarātī third person plural termination. These occur only with present indicative bases. *Cf.* Tessitori, 1914–1916: § 177.

Simple Bases

1. *Present Indicative.*

Singular

First person.

Vocal:

houṃ (274)	'become'
[*nīpāūṃ* (214)	'prepare']

Consonantal:

achauṃ (168)	'am'
karauṃ (11)	'do'
kahauṃ (284)	'say'
chauṃ (232)	'am'
jāṇauṃ (223)	'know'
dharauṃ (282)	'hold'
marauṃ (116)	'die'
mānauṃ (274)	'confess'
lāgauṃ (289)	'touch'
haraum (247)	'remove'
[*chau* (273)	'am']

Third person.

Vocal:

jāi (303)	'go'
joi (33)	'see'
thāi (168)	'be'
roi (165)	'cry'
hui (303)	'become'
hūi (144)	'become'
hoi (17)	'become'
[*jāya* (B 303)	'go']
[*hoya* (B 17)	'become']

Consonantal:

achai (277)	'be'
āvai (7)	'approach'
ūtārai (93)	'scatter'
karai (306)	'make'
kahai (308)	'say'
cālai (102)	'drive'
jaṃpai (235)	'speak'
jhūrai (H 129)	'pine away'
deṣai (198)	'see'
jāṇai (238)	'know'
ṭalai (303)	'disappear'
ḍhalai (167)	'drop down'
teḍāvai (50)	'invite'
dai (BP 185)	'give'
dharai (123)	'hold'
paṭhāvai (100)	'dismiss'
pabhaṇai (294)	'say'
pālai (109)	'protect'
pūjai (14)	'worship'
bolai (137)	'say'
bhaṇai (139)	'say'
mānai (272)	'confess'
milai (174)	'meet'
lai (B 116)	'take'
vācai (H 167)	'read'
suṇai (5)	'hear'
[*jhūraī* (225)	'grieve']
[*jhalahalaiṃ* (60)	'gleam']
[*mācaiṃ* (291)	'exult']
kahii (B 308)	'say'
dii (172)	'give'
lii (116)	'take'
hasii (H 221)	'laugh'
[*diya* (B 101)	'give']
ūtārae (131)	'take off'
chūṭae (129)	'release'
jhūrae (129)	'grieve'
vācae (167)	'read'

Plural

Second person.

Consonantal:

āṇau (273)	'bring'
chau (268)	'be'
bolau (268)	'speak'
pharasau (280)	'touch'
bhogavau (110)	'enjoy'
mānau (293)	'believe'
[*chu* (H 268)	'be']
[*bolu* (H 268)	'say']

Third person.

Vocal:

gāiṃ (89)	'sing'
jāiṃ (310)	'go'
thāiṃ (310)	'be'
[*jāya* (B 310)	'go']
[*thāya* (B 310)	'be']

Consonantal:

karaiṃ (301)	'do'
gahagahaiṃ (94)	'be excited'
jhalahalaiṃ (167)	'glisten'
jhūjhaiṃ (114)	'fight'
ḍhalaiṃ (92)	'wave'
pabhaṇaiṃ (194)	'say'
pālaiṃ (21)	'maintain'
mahamahaiṃ (58)	'exude fragrance'
milaiṃ (94)	'meet'
[*namai* (179)	'worship']
[*pūjai* (20)	'worship']
[*pūrai* (107)	'fill']
[*phalai* (303)	'bear fruit']
karaiṃti (H 216)	'do'
karaṃti (60)	'do'
ḍhalaṃti (60)	'wave'
lūsaṃti (309)	'destroy'
gājaṃtaiṃ (300)	'roar'

2. *Imperative.*

Singular

Second person.

Vocal:

jāi (274)	'go'
joi (16)	'see'
jāe (168)	'go'
[*jāya* (B 274)	'go']
[*joya* (B 16)	'see']
jā (79)	'go'
thā (82)	'be'

Consonantal: [66]

ādari (308)	'undertake'
āṇi (294)	'bring'
kari (196)	'do'
chaṃḍi (133)	'leave'
jāṇi (262)	'know'
di (H 126)	'give'
dhari (194)	'hold'
nisuṇi (279)	'listen'
mari (232)	'die'
mūṃki (308)	'abandon'
rāṣi (199)	'save'
ruci (126)	'like'
lāvi (138)	'provide'
vari (68)	'choose'
suṇi (79)	'hear'
hāri (124)	'lose'
[*karī* (280)	'do']
[*mūṃkī* (79)	'leave']
[*mokalī* (223)	'send']
dai (B 79)	'give'
varasai (B 126)	'shower'
[*varisaya* (S 126)	'shower']
dii (79)	'give'
lii (208)	'take'
chaṃḍe (101)	'abandon'
mūṃke (B 79)	'leave'
vara [67] (74)	'choose'

Plural

Second person.

Consonantal:

ādarau (321)	'undertake'
kahau (9)	'say'
dharau (289)	'hold'
nisuṇau (2)	'listen'
sācavau (275)	'serve'
suṇau (23)	'listen'
hakārau (242)	'invite'
[*karu* (BH 275)	'do']
[*diu* (278)	'give']
[*nisuṇu* (BH 67)	'listen']
[*sācavu* (H 275)	'serve']
suṇaha [68] (30)	'hear'

[66] Consonantal bases usually do not take a vowel before the verbal termination.

[67] It is possible that the final *-a* was not pronounced in the spoken language. (See Phonology.)

Complex Bases

1. Bases of the Precative.

The marker of the Precative is *-j(j)-* to which the personal endings are added. The precative marker is added directly to verbal bases. Consonantal bases take *-e-* or *-i-* before the precative marker. For the *-a-* of the third person singular see Pischel, § 466; for the *u*, § 469. The *a* and the *u* may not have been pronounced. (See Phonology.) The Precative occurs only three times (with variations) in the manuscripts.

Singular.

Second person.

Consonantal:

khameje (P 294)	'forgive'
khamije (294)	'forgive'
ṣamaje (B 294)	'forgive'

Third person.

Vocal:

kahija (P 244)	'say'
huja (P 244)	'become'
kahijja (244)	'say'
hujja (244)	'become'
kahiju (S 244)	'say'
huju (S 244)	'become'

2. Bases of the Future.

The markers of the Future are *-s-*, *-ś-*, *-śi-* and *-sĭ-*. These may be attached to vocal bases without the intervention of a vowel (i.e., *ĭ*, *e*,[69] or *a*). The consonantal bases of the Future (i.e., those ending in *s* or *ś*) are, in the majority of occurrences, followed directly by the personal endings. With the *ś-* and the *śi*-bases compare the Modern Gujarātī future in *ś*.

Singular.

First person.

Vocal:

hoisu (165)	'become'

Consonantal:

desu (212)	'give'
bhaṇesu (1)	'proclaim'

Second person.

Vocal:

jāisi (285)	'go'
thāsi (79)	'be'
thāisi (B 79)	'be'
[*jāyasi* (B 285)	'go']

[68] *Cf.* Apbh. *-ahu*, and Tessitori, 1914–1916: § 119.

[69] *e* seems to be a writing for [*ĭ*].

Consonantal:

karisi (288)	'do'
karasi (B 288)	'do'
chaṃḍasi (B 101)	'abandon'

Third person.

(*-ĭsi-*)

Vocal:

jaīsii (203)	'go'
hoisii (S 194)	'become'

Consonantal:

āvisii (196)	'come'
cālisii (H 251)	'behave'
bhogavisii (142)	'enjoy'
milisii (263)	'meet'
[*halāvisiiṃ* (142)	'move']

(*-iśi-*)

Consonantal:

bhogaviśii (H 142)	'enjoy'

(*-is-*)

Vocal:

jaisai (B 203)	'go'
hoisī (P 158)	'become'
[*hoyasai* (B 158)	'become']

Consonantal:

rākhisi (138)	'keep'

(*-as-*)

Consonantal:

[*āvasaiṃ* (B 196)	'come']

(*-esi-*)

Consonantal:

cālesii (251)	'act'

(*-si-*)

Vocal:

husii (H 162)	'become'
hūsii (162)	'become'
hosii (320)	'become'

(*-s-*)

Vocal:

hasai (B 162)	'become'
hasai (221)	'laugh'
hosi (207)	'become'

Plural.

Second person.

(*-si-*)

Vocal:

jāsiu (9)	'go'

3. Bases of the Passive.

The markers of the Passive are *-ī(y)-* and *-ījˉ*. There are no examples of the occurrences of these with vocal bases. The base of *de-* 'give,' upon which the Passive is formed, is *d-*, and is, therefore, considered a consonantal base here. The future passive base is formed by attaching *-s-* (or *-si-*) to the passive base in *-ī-*. Passive bases occur with the third person singular and plural suffixes only.

Singular.

Third person.

(*-ī-*)

[*ūtārīiṃ* (91)	'scatter']
[*ūbhīiṃ* (26)	'erect']
karāvīi (26)	'cause to be done'
ḍasīi (202)	'bite'
dīi (BH 98)	'give'
pariṇīi (286)	'marry'
bhogavīi (302)	'enjoy'
maṃḍāvīi (89)	'cause to be begun'
melāvīi (96)	'join'
vadhāvīi (H 95)	'welcome'
[*saṃtoṣīiṃ* (88)	'delight']
[*suṇīiṃ* (7)	'hear']

(*-īy-*)

dīyai (98)	'give'
bhogavīyai (P 302)	'enjoy'

(*-īj-*)

dījai (29)	'give'
pahucījai (249)	'arrive'
bhaṇījai (29)	'repeat'

Plural.

(*-ī-*)

[*navarāvīi* (B 91)	'bathe']
nhavāvīiṃ (91)	'bathe'
poṣīiṃ (88)	'feed'
siṇagārīiṃ (91)	'adorn'
[*poṣīya* (B 88)	'feed']

(*-ījˉ-*)

dījaiṃ (87)	'give'

4. Bases of the Causative.

Bases of the Causative are formed by: (I) variation of the vowel of the simple base; (II and VI) suffixation, with or without variation of the vowel of the simple base; and (III–V) suffixation.

I. (a) *a replaced by ā*: [70]
ūtārī (52) 'cause to alight' (conj. pt.)
kāriu (269) 'cause to be done' (pst. pt.)
(b) *ī replaced by ā*: [71]
pāai (PS 152) 'give to drink' (pres. indic.)
pāiṃ (152) 'give to drink' (pres. indic.)

II. *-āv-*.[72] A long vowel of the simple base may be shortened.
karāvai (296) 'cause to be done' (pres. indic.)

[70] *Cf.* MG *utarvũ* 'descend' and *utārvũ* 'set down.'

[71] See Tessitori, 1914–1916: § 141.4 and *cf.* MG *pīvũ* 'drink' and *pāvũ* 'give to drink.'

[72] *Cf.* MG *kārvũ* 'do' and *karāvvũ* 'cause to be done' *caḍvũ* 'ascend' and *caḍāvvũ* 'cause to rise'; *cālvũ* 'proceed' and *calāvvũ* 'set in motion'; *bhaṇvũ* 'speak, recite' and *bhaṇāvvũ* 'make learn or study'; *maṃḍvũ* 'begin' and *maṃḍāvvũ* 'cause to begin.'

caḍāvī (34) 'cause to mount' (conj. pt.)
calāvi (138) 'cause to move' (conj. pt.)
bhaṇāvai (322) 'cause to tell' (pres. indic.)
maṃḍāvai (43) 'cause to be begun' (pres. indic.)
melāvīi (96) 'cause to join' (pres. indic., pass.)

III. *-āp-*.[73]
ūthāpai (140) 'lift up' (pres. indic.)
thāpai (140) 'set up' (pres. indic.)

IV. *-āḍ-*.[74]
deṣāḍiuṃ (260) 'point out' (pst. pt.)
pamāḍauṃ (253) 'cause to reach' (pres. indic.)
valagāḍī (201) 'cause to attach' (conj. pt.)

V. *-ār-*.[75]
paisārai (105) 'cause to enter' (pres. indic.)
baisārai (54) 'cause to sit' (pres. indic.)

VI. *-arāv-*.[76] The root-vowel may be replaced.
divarāvauṃ (25) 'cause to be given' (pres. indic.)
devarāvau (B 25) 'cause to be given' (pres. indic.)

5. Bases of the Denominative.

Verbal bases are formed from nominal bases in two ways. In the first *-v-* is added to the nominal base. In the second the verbal terminations are attached directly to the nominal base which is here marked by (*). There are no examples in the manuscripts of the second type base with verbal terminations, the two occurrences being with nominal terminations (see following section on the formation of nominal bases from verbal bases).

I. *-v-*.[77]
dhīravī (97) 'make firm' (conj. pt.)
bhogavai (317) 'enjoy' (pres. indic.)

II. *-*-*.[78]
jītavau (287) 'be won' (gerundive)
jītī (136) 'be won' (conj. pt.)

Formation of Nominal Bases from Verbal Bases

In this section is discussed the formation of the bases of the present participle, the past participle, the conjunctive participle, the gerundive and the infinitive. They are designated nominal (or nominalized) bases because they take nominal case-suffixes rather than verbal terminations.

[73] *Cf.* Skt. *utthāpayati* 'cause to stand up, raise' and MG *utthāpvũ, ūthāpvũ* 'set aside,' *thāpvũ* 'set up.'

[74] *Cf.* MG *dekhvũ* 'see' and *dekhāḍvũ* 'point out'; *pāmvũ* 'get, obtain' and *pamāḍvũ* 'cause to get', *vaḷagvũ* 'adhere' and *vaḷgāḍvũ* 'cause to adhere.'

[75] *Cf.* MG *pesvũ* 'enter, penetrate' and *pesārvũ* 'cause to penetrate'; and *besvũ* 'sit' and *besārvũ* 'cause to sit.'

[76] *Cf.* II and V, and Tessitori, 1914–1916: § 141.4. *Cf.*, also MG *devũ* 'give' and *devarāvvũ, devaḍāvvũ* 'cause to give.'

[77] *Cf.* Skt. *bhoga* (msc.) 'pleasure', and *dhīra* (f) 'steadiness' and *dhīra* (adj.) 'firm.'

[78] *Cf.* Mg *jītvũ* 'win, conquer.'

1. Bases of the Present Participle.

The sign of the present participle is *-(n)t-*. It is attached to the verbal base with or without the intervention of a vowel (*a* or *i*). In vocal bases the *-(n)t-* is attached directly without the intervention of a vowel.

I. *-t-*.[79]

chatāṃ (78)	'being'
jātau (10)	'going'
jotī (169)	'seeing'
detā (109)	'giving'
rotī (195)	'crying'
letā (149)	'taking'
sūtī (230)	'sleeping'
hutūṃ (141)	'becoming'

II. *-nt-*.

haṃti (103)	'destroying'
hūṃta (160)	'becoming'

III. *-at-*.

āvatau (5)	'arriving'
karatau (117)	'doing'
cālatī (172)	'going on'
jīvatī (196)	'living'
joatī (167)	'seeing'
jhūratī (164)	'grieving'
dharatī (167)	'holding'
phiratau (189)	'going around'
bolatu (200)	'speaking'
bhāvatī (270)	'pleasing'
bhogavatau (307)	'enjoying'
mūṃkatau (201)	'leaving'
valatau (80)	'turning'
suṇatāṃ (2)	'hearing'

IV. *-it-*.

rahitāṃ (173)	'staying'

V. *-ant-*.

ālokaṃtī (76)	'beholding'
karaṃtaiṃ (206)	'doing'
gahagahaṃta (53)	'trembling with excitement'
jāṇaṃtī (67)	'knowing'
jhalahalaṃta (47)	'gleaming'
namaṃti (260)	'honoring'
pasaraṃta (198)	'spreading'
pūjaṃtai (184)	'worshipping'
bhamaṃtī (183)	'wandering about'
lahalahaṃta (49)	'flourishing'
vikasaṃta (54)	'gleaming'
suṇaṃta (144)	'hearing'
svādaṃtī (160)	'tasting'
hasaṃta (145)	'laughing'

2. Bases of the Past Participle.

There are three types of past participial base formation. In the first *-ĭ(y)-*[80] and *-y-* are added to the

[79] See under Declension where forms have been listed according to their case-suffixes.

[80] The *-ĭy- -y-* past participial suffix is dropped before the *-ī* of the nominative singular, feminine, suffix.

verbal base; in the second the nominal terminations are added directly to the verbal base (such bases are marked with (*)); in the third there is a change in the form of the verbal base with, sometimes, only the initial vowel and consonant or the initial consonant or consonant cluster being retained. The last type falls into two groups: the first comprises bases to the initial consonant or consonant cluster of which is added *-ǐ(y)-* (compare the first type above); the second comprises bases formed by adding to the initial consonant or consonant cluster of the verbal bases certain sequences of phonemes, to which, in turn, are attached the nominal case-suffixes.[81]

I. First type.
(a) *-i-*.
āṇiu (285) 'brought'
karāviu (282) 'caused to be done'
kahiuṃ (141) 'said'
gahagahiu (259) 'trembled with excitement'
ghāliu (84) 'threw'
caḍiu (311) 'mounted'
cāliu (136) 'went on'
jaṇāviu (112) 'made known'
jāniuṃ (268) 'knew'
jāgiu (75) 'awakened'
jīmiu (270) 'ate'
teḍiu (275) 'invited'
dhariuṃ (188) 'held'
nīsariu (145) 'went out'
paḍiu (261) 'fell off'
parivariu (113) 'surrounded'
pūchiuṃ (209) 'asked'
bhariu (290) 'filled'
bhogaviuṃ (H 307) 'enjoyed'
māṇḍiu (232) 'arranged'
(b) *-ī-*.
āṇaṃdīu (77) 'delighted'
āvīu (B 95) 'arrived'
caḍīu (140) 'mounted'
gāīu (BH 99) 'sang'
namīu (84) 'honored'
parivarīu (299) 'surrounded'
bharīu (80) 'filled'
bhogavīu (319) 'enjoyed'
maṃḍīuṃ (228) 'arranged'
[(c) *-iy-*.]
[*āviyu* (H 95) 'arrived']
[*parivariyu* (P 113) 'surrounded']
[(d) *-īy-*.]
avatarīyā (35) 'descended'
āvīyu (95) 'arrived'
ūdharīyā (35) 'raised up'
caḍīyau (H 255) 'mounted'
cālīyāṃ (149) 'went on'
ḍasīyu (SP 201) 'bit'
thāpīya (313) 'set up'
nīsarīyā (83) 'went out'
hariṣīyā (86) 'delighted'
(e) *-y-*.
āṇyā (266) 'brought'
āvyā (267) 'arrived'
ulaṣyā (BPS 293) 'recognized'
cālyā (154) 'went on'
teḍāvyā (297) 'invited'
dhāyu (146) 'rushed'
paṭhāvyā (189) 'sent out'
pratibodhyā (177) 'enlightened'
hariṣyā (197) 'delighted'
hūyā (P 22) 'became'

II. Second type.
(a) *-*-*.
lāgau (256) 'began'
hūu (317) 'became'

III. Third type.
(a) 1. *-i-*.[82]
thiu (265) 'was'
deu (210) 'gave'
[*kaya* (53) 'made']
[*gayu* (219) 'went']
[*gyu* (210) 'went']
2. *-ī-*.
kīu (207) 'made'
[3. *-īy-*.]
kīyu (PS 202) 'made'
(b) Change in the verbal base.
ūpanau (18) 'reborn'
kiddha (258) 'made'
kīdhau (100) 'made'
tūṭhau (172) 'delighted'
trāṭhau (32) 'frightened'
datta (290) 'given'
dinna (236) 'given'
dīdha (216) 'given'
dīṭhau (273) 'seen'
paiṭhā (146) 'entered'
patta (312) 'attained'
pahūtto (19) 'arrived'
baiṭhau (213) 'sat down'
laddha (298) 'took'
līdhauṃ (316) 'took'

3. Bases of the Conjunctive Participle.

The bases of the conjunctive participle are of two types: (I) *-v-* is added to the verbal base, with or without the intervention of a vowel (*-a-* or *-e-*), to which the case suffix is added; (II) the case suffix is added directly to the verbal base (such bases are marked by (*)). There is only one case suffix for the conjunctive participle—*-ī(ya)*.[83]

[81] Several verbs form past participial bases in both ways—in particular, *d-* 'give,' *l-* 'take,' and *kar-* 'do.'

[82] *Cf.* the first type of past participial suffixes.

[83] The *-ī* is a case suffix. See Tessitori, 1914–1916: § 132.12, where he traces it to an original locative suffix (*-ii*). Dave, 1935: 48–49, lists forms ending in *-ī* as infinitives. A check of these forms in his text revealed that not one of the examples he lists

I. (a) *-v-*.[84]

aṇāvī (186)	'caused to bring'
caḍāvī (34)	'caused to mount'
[*caḍāvīya* (15)	'caused to mount'] [85]

(b) *-av-*.

gopavī (293)	'concealed'

(c) *-ev-*.

caḍevi [86] (256)	'mounted'

II. *-*-*.

āṇī (195)	'brought'
[*āṇīya* (43)	'brought']
ulaṣī (191)	'recognized'
karī (291)	'did'
gahagahī (258)	'excited'
caḍī (164)	'climbed'
jāṇī (186)	'learned'
joī (225)	'saw'

4. Base of the Gerundive.

The base of the gerundive is formed by adding *-v-* to the verbal base, with or without the intervention of a vowel (*-a-*), depending upon whether the base is vocal or consonantal.

-v-.

aṇāvau (242)	'cause to bring'
joāvau (223)	'find out'

-av-

jītavau (287)	'be won'

5. Base of the Infinitive.[87]

The base of the infinitive is formed by the addition of *-v-*, with or without the intervention of a vowel (*i*, *e*, or *a*), to the verbal base.

-iv-.

jāivā [88] (157)	'go'
pakhālivā (162)	'wash'
lūsivā (146)	'rob'
ṣeḍivā (256)	'drive'

-ev-.

jāevauṃ [89] (253)	'go'
pariṇevā (248)	'marry'
lūsevā (B 146)	'rob'
vaṃdevā (311)	'worship'

-av-.

kheḍavā (B 256)	'drive'

-v-.

thāva (278)	'be'

was an infinitive, but, on the other hand, each was found to be a conjunctive participle used with an auxiliary verb. *Cf.* Tessitori, 1914–1916: § 132; Taylor, 1944: §§ 124–126, for usage in Modern Gujarātī; and Kellogg, 1938: §§ 425–434.

[84] *Cf.* Tessitori, 1914–1916: § 131.1.

[85] See Phonology for the writing of *-īya* for [ī].

[86] See Phonology for discussion of variations between *-i* and *-ī*.

[87] See Tessitori, 1914–1916: § 134.

[88] The case-suffix, *-ā*, is the genitive singular, neuter, of the *-au* declension.

[89] The *-auṃ* is the nominative singular, neuter, of the *-au* declension.

POSTPOSITIONS

A postposition is a nominal base (or nominalized verbal base) with an oblique case-suffix. It is placed after a nominal form to indicate the syntactic relationship of that nominal form to other words. In the transliteration a postposition is marked by a hyphen (-) joining it to the nominal form which bears an oblique case-suffix (accusative or genitive).

Postpositions fall into two groups: (1) those which behave like adjectives (i.e., agree in gender, number and case with the words they modify), and (2) those which are stereotyped nominal forms—i.e., whose case-suffix remains unchanged.[90]

1.	*kerau* [91] (9)	'of'
	cī [92] (151)	'of'
	taṇau (276)	'of'
	sārisau (5)	'with'
2.	*kanhali* (168)	'near'
	cakī (35)	'from'
	tau [93] (261)	'from'
	thākī [94] (H 35)	'from'
	nimitta (299)	'for'
	pāṣalii (97)	'all around'
	pāsi (20)	'near'
	pāhi (HS 233)	'near'
	pāhiiṃ (233)	'near'
	prati (67)	'to'
	pramāṇi (205)	'according to'
	bahi (187)	'outside'
	bāhari (83)	'outside'
	bāhiri (145)	'outside'
	bhaṇī [95] (10)	'to'
	māhi (171)	'in'
	resiiṃ (22)	'for'
	lagai (37)	'for'
	leī (51)	'with'
	sau [96] (288)	'concerning'
	samahatti (197)	'directed to'
	sahita [97] (130)	'with'
	sāthi (138)	'with'
	sāthiiṃ (253)	'with'
	sāhi (140)	'with'
	siuṃ (113)	'with'
	hāthi (H 138)	'with'
	heṭhali [98] (168)	'under'
	heṭhi (185)	'under'

[90] The case-suffix is the accusative, the instrumental, or the locative, singular.

[91] *Cf.* Tessitori, 1914–1916: § 73.2.

[92] See *ibid.*, § 73.3, where he places the use of this in the tract near the Old Marāṭhī area.

[93] See *ibid.*, § 72.2.

[94] See *ibid.*, § 72.4.

[95] See *ibid.*, § 71.4.

[96] See *ibid.*, § 70.5.

[97] See *ibid.*, § 75.

[98] See *ibid.*, § 101, and Pischel, *op. cit.*, § 107.

Two forms, *viṇa* (*viṇu*) and *jima* (*jema*), function both as postpositions and as prepositions. (E.g., in stanzas 65 and 268 *viṇa* occurs after the nominal form and in stanza 216 before.) Compare the usage of these in Modern Gujarātī.

ADVERBS

Adverbs fall into two groups: (1) those which are sterotyped nominal and pronominal forms, having suffixes of the nominative-accusative, the instrumental, or the locative singular, and (2) those which cannot be identified as case-forms of the language at this stage. Many members of the second group have been derived from adverbial forms of a previous stage of the language.[99] There are two instances of conjunctive participles employed as adverbs.

1. Case-forms.

Nominative-accusative:

ghaṇauṃ (239)	'much'
pahilauṃ (267)	'first'
bahulau (B 16)	'great'

Instrumental:

krami (95)	'gradually'
niścaiṃ (64)	'surely'
niściiṃ (138)	'surely'
nyāiṃ (109)	'properly'
parāṇi (138)	'forcibly'
pāchai (82)	'afterwards'
sāthai (B 310)	'together'
sāthiiṃ (310)	'together'
guhira (87)	'loudly'
turita (266)	'swiftly'
thova (320)	'gradually'
puvva (261)	'formerly'

Locative:

ūpari (47)	'on'
kāli (H 249)	'tomorrow'
kālhi (249)	'tomorrow'
keḍai (B 165)	'behind'
gelaiṃ (B 97)	'afterwards'
geliiṃ (97)	'afterwards'
pachai (267)	'afterwards'
pāchile (147)	'afterwards'
pāchali (P 147)	'afterwards'
pāsaiṃ (159)	'nearby'
pāsi (156)	'nearby'
pāse (60)	'nearby'
pūṭhi (147)	'back'
pūṭhii (B 147)	'back'
bāhiri (284)	'outside'
māhi (47)	'in'
cira (319)	'long time'
cheka (115)	'finally'

(pronominal forms)

kahai (237)	'anywhere'
kahiṃ (BH 226)	'anywhere'
kehai (P 237)	'anywhere'
kihiṃ (226)	'where'
jattha (168)	'where'
jihiṃ (46)	'where'
tattha (168)	'there'
tiṇi (H 185)	'then'
tihiṃ (23)	'there'
tīṇaiṃ (147)	'thereupon'
tīṇi (43)	'then'
teṇai (B 203)	'at that time'
teṇi (B 185)	'at that time'
tehai (243)	'therefore'
havai (B 23)	'now'
havii (B 53)	'now'
ahāṃ (242)	'here'

(conjunctive participles)

vali (304)	'again'
valī (301)	'again'
saṃsahī (272)	'patiently'

Ablative: (pronominal forms) [100]

kāṃ (BH 165)	'why'
kihāṃ (289)	'whither'
tihāṃ (197)	'there'
havaḍā (B 206)	'now'
hivaḍāṃ (206)	'now'

2. Other forms.

ajī (287)	'today'
aju (S 280)	'today'
ajja (BP 280)	'today'
atihiṃ (203)	'greatly'
na (29)	'not'
navi (112)	'not'
nahīṃ (232)	'not'
ma (148)	'not'
āma (282)	'thus'
ima (311)	'thus'
ema (313)	'thus'
kada (B 172)	'ever'
kadi (172)	'ever'
kima (282)	'how'
kima-i (250)	'somehow'
java (148)	'when'
jāma (146)	'when'
jāva (127)	'when'
jima (276)	'like'
jema (149)	'like'
tava (279)	'then'
tāma (261)	'then'
tāva (5)	'then'
tima (228)	'so'
hima (H 167)	'now'

[99] See Glossary for etymologies.

[100] See Tessitori, 1914–1916: § 111, and Taylor, 1944: § 158.

hiva (232)	'now'
heva (308)	'now'

CONJUNCTIONS

Conjunctions are listed alphabetically without being grouped as to meaning.

aṇai (between stanzas 147 and 148)	
ahe (26)	'then'
kai (63)	'either, or'
jai (288)	'if'
ju (H 214)	'if'
je [101] (208)	'if'
jo (166)	'if'
je (287)	'that'
tau (286)	'then'
tu (288)	'then'
to (293)	'then'
naiṃ (200)	'and'
paṇa (B 268)	'but, however'
paṇi (6)	'but, however'
puṇa (168)	'but, however'
vali (159)	'moreover'

EMPHATICS

Emphatics are appended both to nominal and verbal forms. They are indicated in the transliteration by a hyphen (-), placed before them.

ī (213)
u (12)
ū (112)
e (132)
ja (274)
ji (319)
na (309)
nai (B 79)
naiṃ (B 309)

INTERJECTIONS

Two of the following (i.e., *bāpa* and *sakhi*, *saṣī*) can be recognized as stereotyped vocatives.

kiri (64)	'indeed'
bapu (S 293)	'my good sir!'
bāpa (293)	'my good sir!'
re (79)	'hey'
sakhi (55)	'friend'
saṣī (B 55)	'friend'
sahīya (164)	'surely'
hahā (287)	'alas!'
hā (166)	'ho!'
he (168)	'hey!'
heva (125)	'indeed'

[101] *Cf. jai*, above.

3. NOTES ON SYNTAX [102]

Sentences are of two types—full and minor.

Minor sentences consist of interjections or nominal forms bearing vocative suffixes.

Full sentences fall into two groups—equational and narrative sentences.

Equational sentences are bipartite, each part being a nominal form, without a copula between them.

Narrative sentences are of actor-action construction, the actor represented by nominal forms, and the action by verbal forms. A sub-class includes sentences in which the verbal element is replaced by one of the verbs, *ch-* 'be,' *thā-* 'become,' *ho-* 'become,' and a nominal form as predicate complement.

More complex sentences are evolved from these two types by the replacement and expansion of the basic elements. In the narrative sentence the subject (the nominal form representing the actor) can be expanded by the addition of words in apposition to it, of modifying words, of postpositional phrases, and dependent clauses. The modifying words may be nominal forms with genitive suffixes, adjectives or participles; the clauses are introduced by relative pronouns and adjectives. The predicate (the verbal form indicating the action and its object or objects) can, similarly, be expanded by the addition of adverbs and adverbial phrases (including postpositional phrases and dependent clauses introduced by adverbs). The object of the verb can be expanded in the same way as the subject.

The normal order of the elements in a narrative sentence is the subject and its attributes followed by the verb and its attributes. Attributive words and phrases usually precede the words they modify. This includes relative clauses which are placed before the clause to which they relate. The verb occurs in final position. Emphatics follow the word or phrase they modify and are attached to nominal as well as verbal forms. Variations are made in the normal order of the elements to indicate emphasis.

The remarks made above refer to prose style. Since the language of the manuscripts is that of poetry, the demands of meter and rhyme necessitate variations in the order other than those made for emphasis. Attributives may follow words they modify, with other words intervening. The verbal form and its attributes often precede the subject.

The bars marking the half- and the full-stanzas do not necessarily indicate the ends of phrases or sentences, though they very often occur at such points. In several instances the bars separate the members of a nominal compound, as well as those of a postpositional phrase.

[102] See Harris, Methods of descriptive linguistics (manuscript); Bloomfield, 1933: 170–177; Kellogg, 1938: §§ 850–929.

I. *Expansions of Basic Elements*

1. *Subject.*

The subject of a sentence is a nominal form (noun, pronoun, or infinitive) with nominative case-suffixes.

paḍahau[103] *vājai kima viṇa daṃḍa* (112) 'how can a drum make sound without [being beaten by] a stick?'

tujha pīya niṣadha hūṃ (204) 'I am your father, Niṣadha'

mujha paṇi jāevauṃ hoi tāsa-sāthiiṃ (253) 'I must go, then, with him' (lit., 'to me, then, going with him is')

Attributes of the subject can be adjectives, participles and postpositional phrases, agreeing with it in gender, number and case, nominal forms with genitive suffixes, or clauses.[104]

niṣadha-taṇu naṃdana jeṭhau . . . (73) 'this is the elder son of [King] Niṣadha'

. . . savi bhūpāla gahagahaṃta . . . āvaiṃ maṃḍapa-māhi . . . (53) 'all the delighted monarchs entered the pavilion'

lahalahaṃta dhaja ravi āphalaiṃ (49) 'the fluttering banner flapped in the sunlight'

sura tūṭhau dii vara tava bhīmī (172) 'the delighted god then gave Davadantī a boon'

ūtārā pura-bāhiri ghaṇā bhīmi karāvyā rāyaham-taṇā (44) 'many camps were caused to be erected outside the city for (lit., of) the kings by Bhīma'

sakala desa-nā āvaiṃ rāya (50) 'the kings of all the countries came'

tau sayali jagi tumha kitti palaṃba (111) 'then, your (lit., of you) fame would extend throughout the whole world'

Words and clauses[105] can occur in apposition with the subject, the words being the same as those which occur in the function of subject (i.e., nouns, pronouns, adjectives and infinitives). These, which bear nominative suffixes, can, in turn, be expanded by the addition of attributives.

rāja karaiṃ tihiṃ bhīmaratha rāurāuta-sīma (31) 'in that place ruled Bhīmaratha, the acme of kings'

. . . putti davadaṃti jovanavai gahagahī . . . (43) '[my] daughter, Davadantī, has achieved youth'

nala pūchiu maṃtrī bhaṇai . . . (110) 'questioned by Nala, the minister said . . .'

valatau niṣadha-naṃdana bolai . . . (80) 'turning, the son of Niṣadha spoke . . .'

2. *Predicate.*

The verbal element of the predicate agrees with the subject in person and number. It may be replaced by a "verb-compound" or a "compound-tense."[106]

A "verb-compound" consists of two forms functioning as a single verb, the first being a conjunctive participle, the second a verbal form. It can be replaced by one verb, i.e., the first. A limited number of verbs occur as the second member of such compounds. The first member of such verb-clusters always describes the action; the second modifies the first (i.e., emphasizes the action, indicates the action extends over a period of time, etc.). It is very difficult at this stage of the language (and, especially, in poetry where the requirements of meter and rhyme separate the elements of a compound, sometimes causing the conjunctive participle to occur after the verb) to distinguish such clusters from sequences consisting of conjunctive participle and verb in which each describes an action, the conjunctive participle modifying the verb.[107]

puṇyaiṃ bhāvaṭhi bhājī jaī (303) 'trouble is destroyed through punya'

hūṃ chauṃ tujha-pāsi āviu hiva jāuṃ nahīṃ nāsi (232) 'I have come back to you now. I will not run away.'

A "compound-tense" consists of two verbal forms, each in the present indicative. The second verb is always *ch-*, 'be.' There are very few occurrences in the manuscripts of such clusters. Other combinations, consisting of participles (present, past or gerundive) and the verb, *ch-*, rather than under this classification, are listed under the predicate of the sub-class of narrative sentences in which the verb is replaced by *ch-* and a predicate complement (here, a participial form). Furthermore, examples of participial forms occurring as the second member of a sentence are listed under equational sentences.

hūṃ videsi jāuṃ achauṃ (168) 'I am going [to wander] in foreign lands'

. . . tumhi bolau chau . . . (268) 'you say'

[103] The pertinent sections of the examples are underlined to facilitate recognition.

[104] For examples of these see under III (Examples of Complex Sentences).

[105] See fn. 103.

[106] *Cf.* Kellogg, 1938: §§ 425–534; Taylor, 1944: §§ 124–126; Tessitori, 1914–1916: § 118; Vale, 1948: and the review of it in *Jour. Amer. Orient. Soc.* **69**, (2): 106–108, 1949.

[107] See, following, under conjunctive participial phrases functioning as adverbs.

In equational sentences, where the nominal form of the second part is a participle, and in narrative sentences, where the verb is replaced by one of the verbs, *ch-* 'be,' *thā-* 'become,' *ho-* 'become,' and a nominal form as predicate complement, the nominal form agrees with the subject in gender, number and case. When the nominal form is a past participle formed on the base of a transitive verb, the actor is represented by a nominal form with instrumental suffix.

bhīmiiṃ ghari āṇiu dadhipaṃna (265) 'Dadhiparṇa [was] taken to the palace by Bhīma'

davadaṃtī dīṭhī save . . . rāe (62) 'Davadantī [was] beheld by all the kings'

. . . tiṇi baḍuiṃ . . . nalanāṭaka maṃḍīuṃ (228) 'the tale of Nala [was] enacted by the Brāhman lad'

tumhi āṇau chau (273) '(I) [108] have been brought by you'

The attributes of the verb are adverbs. These may be nouns (including interrogative pronouns) with the suffixes of the oblique cases, adverbial phrases from the older language, negative particles, or adverbial phrases and clauses.[109] Adverbial phrases are sequences consisting of nominal forms with the suffixes of the oblique cases and postpositions, and participial and gerundial phrases.

nala-nāṭaka te royu ghaṇauṃ (239) 'he wept copiously at the nāṭaka of Nala'

puṇya-pāpa be sāthiiṃ jāiṃ (310) 'merit and sin both go together [with them]'

nala baiṭhau pāsi (156) 'Nala sat down nearby'

kima jāṇai jīva-e [110] *tāva pāva-puṇyaha paṭaṃṭara* (5) 'how does a being know the difference between sin and virtuous conduct?'

kāṃ navi-e [110] *ūḍai haṃsa* (BH 165) 'why doesn't the hansa appear?'

na [111] *gaṇai rāti-dīsa sānaṃda* (102) 'he did not reckon night or day in his joy'

eka tuhārī āṇa puṇa mānai nahīṃ [111] *kadaṃba* (111) 'but Kadamba, alone, pays no heed to your command'

putti ma [111] *chaṃḍe nīya prīya-bhatti* (101) 'daughter, do not neglect proper conduct and devotion to your husband'

tapa-viṇa siddhi nathāi [111] (65) 'without religious austerities there is no perfection'

baiṭhī vāvi varaṃḍī-heṭhi (185) 'she sat down under a veranda near a bathing-pool'

mujha paṇi jāevauṃ hoi tāsa-sāthiiṃ (253) 'I must go with him then'

pura-bāhiri nīsariu hasaṃta (145) 'cheerfully, he went out of the city'

tujah-naiṃ pīhari rahitāṃ [112] *. . . milisii bharatāra* (173) 'while you are living in your father's house, you will find your husband'

mujha jīvatāṃ [112] *paṇi kavaṇa vīra pariṇai davadaṃtī nārihīra* (252) 'while I am alive, however, what man will marry that jewel of a woman, Davadantī?'

ima sura-vacana suṇīa kaṭhora lii davadaṃti abhigraha ghora (173) 'upon hearing the harsh reply of the god, Davadantī took a severe vow'

deṣī tava suminauṃ davadaṃti āvī tāta kahai . . . (260) 'meanwhile, having seen a dream [and] having gone to her father, Davadantī said . . .'

The object of the verb is a nominal form with accusative suffix. As of the subject, attributes of the object are adjectives, participles and postpositional phrases, agreeing with it in gender, number, and case, nominal forms with genitive suffixes, and clauses.[113]

riddhi-taṇau mani gāravau ma karau nara-nara koi (148) 'let no man be proud (lit., make pride) [because] of his wealth'

pālava-sātharau karai atisukamāla (155) 'he made a bed of very soft twigs'

davadaṃtī-devī-taṇau saṃkhevī hiva avatāra save suṇaha (30) 'now hear briefly expressed everything about the incarnation of Queen Davadantī'

sura . . . deṣi phuraṃta bhīmī . . . (179) 'Bhīmī having seen the shining gods . . .'

Words and clauses can occur in apposition to the object, and these can be expanded by the addition of attributes.

The indirect object can be a phrase consisting of a nominal form (including the pronouns of the first and

[108] The verbal termination (1st person, sing.) indicates the subject.

[109] See fn. 103.

[110] Note the use of the emphatic particle.

[111] See Taylor, 1944: § 113.

[112] See Tessitori, 1914–1916: § 124.

[113] See fn. 103.

second person) with oblique case suffix and the postpositions *nai(ṃ)* and *prati*.

rāu bhaṇai bhīmī-naiṃ (268) 'the king said to Bhīmī'

mujha-naiṃ diu davadaṃti (278) 'give me Davadantī'

hosii vali nala-naiṃ e rāja (143) 'this realm will again be Nala's'

pratihāri davadaṃtī-prati ima bhaṇai (67) 'the female-usher spoke thus to Davadantī'

II. *Examples of Sentence Types.*

1. *Minor Sentences.*

rāya (10) 'o King'
jaya jaya (27) 'bravo! bravo!'
re nala (79) 'you, Nala!'
tāta (240) 'father'

2. *Full Sentences.*

a. Equational.

A. Noun, Noun.

paṭarāṇī tasu vīramai (4) 'his chief queen' [was] Vīramatī'

ā dadhipanna nariṃdavara sumsamārapura·nāhu (69) 'this [is] Dadhiparṇa, a most excellent monarch, lord of Sumsamārapura'

caṃdarāju ikhāgukula·bhūṣaṇa ā guṇavaṃta (70) 'this [is] Candrarājā, the embellishment of the Iksvāku race, full of virtue'

ā ravivaṃsa·vataṃsa·sama somadeva balavaṃta (70) 'this [is] the mighty Somadeva—like an ornament of the solar race'

tujha pīya niṣadha hūṃ (204) 'I [am] your father Niṣadha'

tasa hūṃ sūāra (218) 'I [am] his cook'

hūṃ nala-nā gharanau sūāra (235) 'I [am] Nala's private cook'

tiṇi nagari rāja ritupaṃna (185) 'at that time, Ṛtuparṇa [was] king in the city'

B. Noun, Adjective.

niṣadha·rāu bahumāni (72) 'King Niṣadha [is] held in high esteem'

nala·davadaṃtī be navaraṃga (106) 'Nala and Davadantī [are] both fresh'

C. Noun, Participle.

aṣṭāpada-bhaṇī jātau (10) '[I am] going to Mount Aṣṭāpada'

prasanna hūā rāu·rāṇī be-u (9) 'both the king and queen were mollified'

saṃgha vichohiu huṃ tuṃhi (10) 'I [have been] separated from my sangha by you'

hūā khīraḍaṃḍīra·deva (22) '[they] became Kṣīradandīra-gods'

ūtarā pura-bāhiri ghaṇā bhīmi karāvyā rāyahaṃ-taṇā (44) 'many camps [were] caused to be erected outside the city for the kings by Bhīma'

e savi āvyā desapati tuha vīvāha-nimitta (68) 'all these kings [have] come to wed you'

hiva savi sājaṇa haraṣīyā (86) 'now all good folk [were] delighted'

pura-bāhiri nīsariu hasaṃta (145) 'cheerfully, [he] left the city'

nala baiṭhau pāsi (156) 'Nala sat down nearby'

nala nīsariu videsi (158) 'Nala started out for foreign lands'

phiratau āviu acalapuri phūlabaḍūya harimitta (189) 'wandering about, the courtier, Harimitra, arrived at Acalapura'

b. Narrative.

rāja karai tihāṃ rūyaḍauṃ mammaṇa nāma naresu (4) 'a king, Mammana by name, ruled (lit., made rule) well there'

bhoga anopama bhogavaiṃ (16) '[they] enjoyed unparalleled bliss'

tasa sīṣai dhammo (20) '[they] learned the dharma from him'

dījai ghaṇa dāṇa (26) 'many gifts were given'

bolaiṃ baṃdiṇa biruda (27) 'bards sang poems of praise'

dini dini vādhai nala·kumāra (28) 'Prince Nala throve day by day'

rājā dii bahu dāna (36) 'the king gave many gifts'

sakala desā-nā āvaiṃ rāya (50) 'the kings of all the countries came'

valatau niṣadha-naṃdana bolai vacana prasaṃna (80) 'in return, the son of Niṣadha spoke these conciliatory words'

bhūpati savi sevā karaiṃ . . . (109) 'all the kings did service'

kūbara jīpai (121) 'Kubara won'

A. Narrative Sub-Class (Verbs, *ch-* 'be,' *thā-* 'become,' *ho-* 'become,' and nominal form).

1. (Pronoun), Noun.
   dharma-kāji huiṃ bahu aṃtarāya (10) '[it] is a great obstacle to the performance of my dharma'
   tujha bhāvaṭhī hosii (205) '[this] will be your condition'
   te nala hoi (240) 'he is Nala'
2. (Pronoun), Adjective.
   hosi sarūpa (207) '[you] will become your own form'
   te chai kubaja rupi (238) 'he is hunchbacked in form'
3. Noun, Noun.
   rāja-riddhi-sarūpa-sukha-bhoga punya-phala hoi (17) 'the fruits of punya are enjoyment of royal prosperity, beauty and happiness'
4. Noun, Adjective.
   sajja huī davadaṃtī (55) 'Davadantī was made ready'
5. (Pronoun), Past Participle.
   jaṃ dadhipaṃnaha kāriu achai te kāraṇa tumha kahīsi pachai (269) lit., 'when [it] has been caused to be done by Dadhiparṇa, then the reason will be told'

III. *Examples of Complex Sentences.*

1. *Coordinate Sentences.*

These comprise syntactically independent sentences, which are linked by conjunctives.

vaṃchai sahū-i punya-phala, punya karai paṇi koi (17) 'everyone desires the fruit of punya, but does anyone perform punya?'

te chai kubaja rūpi vikarāla, paṇi jāṇai ravipāka-rasoi gajasikṣāṃ nara isiu na koi (238) 'he is hunchbacked in form and very ugly, but no other man knows as he does how to cook a dish in the sun or control an elephant'

kai amarī kai kiṃnarī sakhi kai e nāga-kumāri (63) 'she is either a goddess or a heavenly musician or, indeed, a Nāga-maiden'

hūṃ nala-nā gharanau sūāra tīṇai mujha mani neha apāra (235) 'I am Nala's cook, therefore, I love him very much'

2. *Subordinate Sentences.*

Sentences of this type, which are syntactically dependent upon other forms, may function as nouns, as adjectives or as adverbs. They occur in apposition to nouns, whether subject or object; they modify nouns, both subject and object; and they modify verbs.

a. Nouns.

1. Object.
   pūchaiṃ kihiṃ jāsiu . . . (9) 'they asked, "where are you going?"'
2. Apposition to Object.
   mā sīṣāmaṇa dii davadaṃti putti ma chaṃḍe nīya prīya-bhatti (101) 'Davadantī's mother gave her this advice: "daughter, do not neglect proper conduct and devotion to your husband" '

b. Adjectives.

1. Introduced by Relative Pronoun.
   je tuha mana mohai, vara te (74) 'whoever pleases you, choose him'
   machara je dharaiṃ phoka, te nara nīca ulūka (81) 'the man who suffers vain envy is base and a fool'
2. Introduced by Relative Adjective.
   je jīvaiṃ nara adhama, te abūjha nija kula lajāvaiṃ (157) lit., 'what man lives basely, he is foolish and brings shame upon his family'
   tasa mana-vaṃchita desu, jīṇi vīrii gayavara vasi hoi (212) lit., 'I will give [him] his heart's desire, by whatever hero this excellent elephant is brought under control'

jeje māgai jhūjha kadaṃba, tete rā nala dii avilaṃba (115) 'whatever [means of] struggle Kadamba requested, that one King Nala granted without hesitation'

aṃtara tapana·rāhu jetalauṃ, chai nala·huṃḍika-naiṃ tetalauṃ (225) 'as much difference as there is between the sun and a mustard-[seed], so much is there between Nala and Huṇḍika'

c. Adverbs.

jai tūṃ thāsi abūjha, tau re dii mujha jhūjha (79) 'if you will be a fool, then you will have to fight me'

jai tūṃ rākhisi kimhai parāṇi tau tujha hosii niściiṃ hāṇi (138) 'if you, somehow, keep [her] against her will, then surely, injury will befall you'

jima 2 āvaiṃ savi bhūpāla, tima 2 bhīma karai saṃbhāla (52) 'to as many monarchs as came, to so many Bhīma rendered hospitality'

jima jima avatāraiṃ saṃketa, tima tima jhūrai huṃḍika ceta (228) 'as constantly as an allusion appeared, *so constantly* did recollection grieve Huṇḍika'

jāṃ varasai, tāṃ sācavai e so guru·sevā·rasa (19) 'as long as it rained, (so long) he rendered this excellent service to the guru'

puṇya na hui java pādharauṃ, tava sukha navi hoi (148) 'when punya is amiss, then there is no happiness'

IV. *Compound-Words.*[114]

A compound-word is a cluster of two or more nominal bases the members of which are syntactically coordinate or dependent, one on the other. The final vowel of a base usually combines with the initial vowel of the following base in the manner as described in the Phonology. The entire cluster, the last member of which may bear a case-suffix, functions as a single word—i.e., a noun or an adjective.

[114] See Whitney, 1896: chap. XVIII, and Taylor, 1944: §§ 166–170.

1. *Coordinate Compounds* (copulatives or dvandvas).
   rājā·rāṇī (8) 'king and queen'
   nara·nārī (61) 'men and women'
   nala·davadaṃtī (106) 'Nala and Davadantī'
   nala·kūbara (121) 'Nala and Kūbara'
   vacana·nayana·mana·bhāvi (227) 'speech, eye, mind, and behavior'
2. *Determinative Compounds.*
   a. Dependent Compounds (tatpuruṣas).
      nayaṇ'āṇaṃdo (28) 'joy to the eyes'
      rāj'abhiṣeka (118) 'consecration of king'
      bhīma·nariṃda·dhū (59) 'daughter of King Bhīma'
      neha·salūṇe (76) 'lustrous with love'
      niṣadha·naṃdana (80) 'son of Niṣadha'
   b. Descriptive Compounds (karmadhārayas).
      nalarājā (201) 'King Nala'
      paṃc'ācāra (314) 'five established rules of conduct'
      pūravabhava (75) 'previous existence'
      mah'occhavai (97) 'great festival'
      rakata·vastu (174) 'red things'
3. *Possessive Adjective Compounds* (bahuvrīhis).
   karm'ādika (241) 'karma, etc.'

Compounds, in turn, occur as members of other compounds—and so on.

ravivaṃsa·vataṃsa·sama (70) 'like an ornament of the solar race'—a tatpuruṣa, the first member of which, ravivaṃsa·vataṃsa, is a tatpuruṣa, which, in turn, has a tatpuruṣa, ravivaṃsa, for its first member.

abalā·sukha·hetu (140) 'for the sake of the comfort of the weak woman'—a tatpuruṣa, the first member of which, abalā·sukha, is a tatpuruṣa.

devavastu·devabhūṣaṇe (207) 'divine garments and divine ornaments'—a dvandva consisting of two karmadhārayas—devavastu and devabhūṣaṇe.

sa·nala·kūbara·davadaṃti (104) 'together with Nala, Kūbara and Davadantī'—a bahuvrīhi, formed on a karmadhāraya, the second member of which, nala·kūbara·davadantī, is a dvandva.

It is sometimes difficult to distinguish between a compound and a sequence of uncompounded words having nominative suffixes serving for the suffixes of the oblique cases. See stanza 122 for an example of this.

III. TEXT*

oṃ || arhaṃ[1] || dhuridūhā[2] || rāga dhanāsī[3] ||
sayala[4]·saṃgha·suha·saṃti·kara | paṇamīya saṃti[5] jiṇesu[6]
dāna·sīla[7]·tapa·bhāvanā[8]· | puṇya·prabhāva bhaṇesu || 1||
suṇatāṃ supurisa[9]·vara·carīya[10] | vādhai puṇya·pavittu[11]
davadaṃtī·nalarāya-nauṃ[12] | nisuṇau[13] cāru carittu[14] || 2 ||
jaṃbūdīva-majhāri[15] vara | bharahakhitta supasiddha
tihāṃ saṃgara[16] nāmiiṃ[17] nagara | dhana[18]·kaṇa·rayaṇa·samiddha || 3 ||
rāja karai[19] tihāṃ rūyaḍauṃ[20] | mammaṇa nāma[21] naresu
paṭarāṇī[22] tasu[23] vīramai | suguṇa[24] surūpa[25] suvesa[26] || 4 ||
|| hiva[27] vastu ||
suguru·vāṇī 2 suṇai navi jāva[28]
kima jāṇai jīva-e tāva[29] | pāva·punyaha[30] paṭaṃṭara
iṇi[31] kāraṇi pāradhiiṃ[32] | mana[33]·vinodi[34] bahu sāri[35] parigara·
rāṇī-sārisau[36] nagara-bahi | nīsariu[37] naranāha
nirasai[38] āgali āvatau[39] | munivara sīla·sanāha[40] || 5 ||
|| hiva[41] caupaī ||
je saṃja[42]·guṇi sūdhā sāhu[43] | tihiṃ[44] dīṭhaiṃ[45] hui[46] maṃgala·lāhu[47]
bholapaṇaiṃ[48] paṇi tiṇi[49] naranāhi[50] | te muni[51] māniu[52] aśukana[53]-māhi[54] || 6 ||
puṇyasiloka[55] nala-ha[56] vikhyāta[57] | mahāsatī[58] bhīmī avadāta
jima 2[59] śravaṇe suṇīiṃ[60] cheka[61] | tima 2[62] āvai[63] dharma·viveka || 7 ||
|| drūpada[64] ||
sātha vichohī[65] ghaṭikā bāra | saṃtāpaiṃ[66] te sāhu apāra
rājā·rāṇī karatāṃ[67] keli | riṣi[68] jhīlai paṇi samarasa meli[69] || 8 || pu°[70]
soma·vadana riṣi[71] deṣī te-u[72] | prasanna[73] hūā[74] rāu·rāṇī[75] be-u
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avicala raṃgiiṃ ādarau[2173]-e
ahobhavika[2174]·jana[2175] jima sura naravara[2176] | padavī śiva·sukkha[2177]·saṃpada·suṃdara
sarvasiddhi[2178] nija kari karau[2179]-e || 321 ||
śrī·aṃcalagacha·nāyaka gaṇadhara | guru śrī·jayakīrati sūrīsara
jāsa[2180] nāmi[2181] nāsaiṃ[2182] durita
tāsu[2183] sīsa riṣivarddhana·sūriiṃ[2184] | kīu[2185] kavita mana[2186] āṇaṃdapūriiṃ[2187]
nala·rāya·davadaṃtī·carita ||
saṃvata panara[2188] bārottara vāse | citrakūṭagiri[2189] nagara nivāse[2190]
śrī·saṃgha·ādari[2191] atighaṇai-e
e-u carita[2192] je bhaṇai[2193] bhaṇāvai | riddhi·vṛddhi·sukha·uchava āvai[2194]
nita[2195] 2 maṃdiri[2196] tasa[2197]-taṇai-e || 322 ||
iti śrī·riṣivardhana[2198]·sūri·kṛtaṃ śrī·nala·davadaṃtī[2199]·caritaṃ[2200]
saṃpūrṇaṃ[2201] || eka sapta catuḥ saṃkhyā || 481 ||[2202] saṃti ślokā
vilokitāḥ[2203] || prākṛte[2204] nala·vṛte-u pratyekākṣara·saṃkhyayā[2205] ||

śubhaṃ bhavatu[2206]

NOTES

[1] P *oṃ arhaṃ śrīgotamasvāmine namaḥ;* B *oṃ śrīpūjyaśrīpāsacaṃdasūrigurubhyo namaḥ.*
[2] H *°dūhāḥ;* B omits.
[3] B *dhanyāsī.*
[4] H *seyala.*
[5] B *śāṃti.*
[6] B *jiṇesa.*
[7] BP *śīla.*
[8] The compound continues past the caesura.
[9] B *suparisa.*
[10] B *cariya.*
[11] B *pavitta.*
[12] B *numṃ.*
[13] B *nasiṇu.*
[14] B *caritta.*
[15] B *majjhāri.*
[16] B *saṃgama.*
[17] B *nāmii;* P *nāmiṃiṃ.*
[18] P *dhaṇa.*
[19] P *karaṃiṃ.*
[20] B *rūyaḍu;* P *rūyaḍau.*
[21] B *nāmi.*
[22] B *paṭarāṃṇī.*
[23] B *tasa.*
[24] HP *saguṇa.*
[25] B *sarūva,* H *suruva.*
[26] HP *savesa.*
[27] B *havai.*
[28] B *jāma,* P *vijāva* (for *navi jāva*).
[29] B omits.
[30] B *puṇya* (and inserts *pahuvai* before *paṭaṃṭara*), H *puṃnnaha.*
[31] B *eṇi.*
[32] B *pāradhī,* P *pāradhii.*
[33] B *mani.*
[34] B *vinoda.*
[35] BH *sāra.*
[36] B *sarasiu,* H *sauṃ.*
[37] BH *nīsarīu.*
[38] B *naraṣai.*
[39] B *āvatu.*
[40] B *śīla·sunāha.*
[41] BH omit.
[42] B *saṃjima.*
[43] B *sāha.*
[44] B *te.*
[45] B *dīṭhai.*
[46] P omits.
[47] B *lāha.*
[48] B *bholapaṇai.*
[49] B *teṇai* (omits *paṇi*), H *paṇi* (omits *tiṇi*).
[50] P *narajahi.*
[51] P *mani.*
[52] B *māṃniu.*
[53] B *asukana,* H *asakuna.*
[54] BP *māṃhi.*
[55] H *puṃna°,* P *puṃnya°.*
[56] H *hi.*
[57] B *vikhyāṃta.*
[58] B *māhāsatī.*
[59] P *jima jima.*
[60] B *suṇīi.*
[61] H *chaka.*
[62] P *tima tima.*
[63] B *jāgai,* H *vādhai.*
[64] B omits.
[65] B *vichohyau.*
[66] B *saṃtāpiu.*
[67] B *karātāṃ,* H *karaṇī.*
[68] B *ṛṣi.*
[69] H *mili.*
[70] Stanza 7 is to be repeated here. P *puṃnya°,* B omits.
[71] B *ṛṣi.*
[72] B *te-ū,* P *je-u.*
[73] B *prasana.*
[74] H *hūāṃ.*
[75] B *rāṃṇī.*
[76] BH *pūchai.*
[77] B *kahai.*
[78] B *kihā,* H *kihiṃ.*
[79] B *rahu.*
[80] HP *dharmma.*
[81] B *tamha,* P *tumhe.*
[82] B *keru,* P *karau.*
[83] BP omit.
[84] B *ṛṣi.*
[84a] B *jātu.*
[85] P *jiṇasara.*
[86] B *sātha.*
[87] P *vachohiu.*
[88] B *hūṃ,* P *hu.*
[89] B *tamhe.*
[90] P *dharmma°.*
[91] B *hui.*
[92] H *aṃtārai.*
[93] BP omit.
[94] B *amhāru,* H *amhārai.*
[95] HP *dharmma.*
[96] B *karuṃ.*
[97] B *amhe.*
[98] B *jina,* H *jiṇi.*
[99] P *kai.*
[100] B *eṇai.*
[101] B *jina.*
[102] B *kahu.*
[103] P *kuraṇa.*
[104] BP omit.
[105] H inserts *ā.*
[106] B *ṛṣi.*
[107] P *paga.*
[108] B *lāgī.*
[109] B *ṣamāvai,* P *khāmāvaiṃ.*
[110] B *te-ū.*

111 H *vari.*
112 H *āṇīya.*
113 B *sudha āhāra.*
114 B *apāra.*
115 H *nai.*
116 B *pahutu*, P *prahutau.*
117 B *aṣṭāpada.*
118 P *trahī.*
119 B *rāṃṇī.*
120 B *pālai.*
121 H *ajema*, B *ājamma.*
122 B *susāvai*, P *susāvayaṃ.*
123 BH *dhaṃmma.*
124 B *sāṃnadhi*, P *sāṃnidhii.*
125 B *śāśanadevī.*
125a B *taṇai*, H *taṇīiṃ.*
126 B *āṇaṃdai.*
127 B *ghaṇai.*
128 B *karāvyāṃ.*
129 P *jeṇa.*
130 B *sovana*, H *suvaṃn.*
131 B *caḍāvai.*
132 B *jina.*
133 B *nai.*
134 B *dhanya*, P *dhaṃna.*
135 B *bahū.*
136 HP *karīya.*
137 P *pahūtī.*
138 BH omit.
139 B *vastuḥ.*
140 B *rāu.*
141 H *rāṇīya.*
142 B *pariṇāṃma*, P *parināmaṃ.*
143 B *saṃjima.*
144 BH *nivaḍa.*
145 B *machita*, H *michatū.*
146 H *dharmma*, P *dharmmaṃ.*
147 B *bahulau*, H *bahū.*
148 B *radhi.*
149 B *aṃti.*
150 B *baliiṃ.*
151 B *pahūtāṃ.*
152 B *suraloya.*
153 B *bhogavai.*
154 H *punnaha.*
155 B *joya.*
156 B omits.
157 P inserts: *aghava phāgaṭāla.*
158 B omits.
159 B *radhi·rasarūpa*, H *riddhi sarupa.*
160 BH *suṣa.*
161 NP *puṃnya.*
162 B *hoya.*
163 P *hūiṃ.*
164 B *puṇya.*
165 B *puṇya.*
166 P *karaii.*
167 B *koya.*
168 B reads: *jaṃbūdīvaha bharaha*, P *jaṃbudīva vara'bharaha.*
169 B *khita.*
170 B *poyaṇapura.*
171 B *ūpanu*, P *ūpaṃnau.*
172 B *mamaṇaha*, HP *maṃmmaṇaha.*
173 H *jīvī.*
174 B *maṃdira*, H *maṃdiri.*
175 B *nāmi.*
176 B omits.
177 B *tasa.*
178 B *dhana'kalata*, H *kalatra.*
179 B *dhūṃsarīya.*
180 B *prasadhī.*
181 B *sobhāgi.*
182 B *samidhī.*
183 HP *ika.*
184 BH *divasa.*
185 B *pahutau*, P *pahuto.*
186 B *ghana.*
187 B *varasaṃtai.*
188 B *māṃhi.*
189 B *chato.*
190 B *kāusaga.*
191 B *sādha.*
192 B *chatra.*
193 H *dharaiṃ.*
194 H *tasu.*
195 P *sācava.*
196 BH *rasu.*
197 B omits.
198 H *sāsaga*, B reads remainder of half-line: *kāusagga rahiu sādha.*
199 B *aṃṇīya.*
200 B *maṃdari.*
201 B *vahurāvai.*
202 H *tasu.*
203 B *sudha.*
204 B *dudha.*
205 B *sakalataha.*
206 BH *bhāri*, B numbers this line 19.
207 B *rākhīya.*
208 H *tasu.*
209 H *sīṣaiṃ.*
210 H *dhaṃmo*, P *dhamo.*
211 B *arihaṃta.*
212 B *japai*, P *karai.*
213 B *kari sāhalo nīya*, H *salo niya.*
214 HP *jaṃmo.*
215 B omits.
216 B *dūhā.*
217 B *pālai.*
218 HP *kharīya.*
219 B *suṇai.*
220 P *sugaru.*
221 H *sācavaiṃ.*
222 H *nāṇaṃiṃ.*
223 B *abhimāṃna.*
224 B *sāvai*, HP *ahe sāvaya.*
225 H *dhama*, P *dhaṃma.*
226 B *sevaya.*
227 B *cari.*
228 HP *leīya.*
229 P *cārita.*
230 B *sata.*
231 B *savisālo.*
232 B *hemavai.*
233 B *ūpanu*, H *ūpaṃna.*
234 B *yugala.*
235 B *pariṇāṃma*, H *pariṇāmi.*
236 B *vaseṣai.*
237 P *hūyā.*
238 H *resiṃiṃ.*
239 H reads for this and the next word: *bauvava*, P *chaṭṭau.*
240 B *havai.*
241 B *manohara.*
242 H *nayarīya.*
243 B *nāṃmai.*
244 H *kosa*, P *kosalāya.*
245 B *jato.*
246 H *roja.*
247 B *tihāṃ*, H *tihi.*
248 B *rasahadeva.*
249 B *kuli.*
250 B *nikhadha.*
251 B *guhurima.*
252 H *tasu.*
253 B *suṃdarī-e.*
254 H *sudara.*
255 B *ṣāṃṇī*, P *khyāṇī.*
256 B *rūpa.*
257 H *jāṇīi.*
258 B *jāsi*, H *jaṃsu.*
259 B *mudhari.*
260 B *vāṃṇī.*
261 B *saragi*, P *sarga.*
262 B *cavī.*
263 B *dāṃna.*
264 B *puṇyai*, P *puṃnyaiṃ.*
265 B *ūpanu.*
266 B reads the half-line: *caturapaṇai nija puvvapurasi.*
267 B *tasa.*
268 H *ūyariiṃ.*
269 B *dhanu.*
270 H omits *hiva*, B reads: *dūhā.*
271 B *karuṃ.*
272 B *devarāvau*, P *divarāvau.*
273 B *dāṃna.*
274 B *rāṃṇī*, P *eṇī.*
275 B *rāya.*
276 P *sapramāṇa*, H *supramāṇaṃ.*
277 P *aha*, B reads the half-line: *uttama haya gaya pakhi.*
278 H *gahe.*
279 H *bāri.*
280 B *nasi.*
281 B *jāyau.*
282 B *rāu.*
283 B *karaiṃ.*
284 B *haīi*, H *hīi.*
285 B *māya*, P *māyu.*
286 B *soha.*
287 H *karāvīei.*
288 B *dījjai*, H *dījaiṃ.*
289 B *dāṃna*, P *daṇṇa.*
290 B *toraṇi.*
291 B *ūchalai.*
292 B *vājai.*
293 B *nīsāṃṇa.*
294 B *barida*, H *viruda.*
295 B *dīi.*
296 B *gāvai*, H *gāiṃ.*
297 H *jeya.*
298 B *sabada-ja*, H omits.
299 B reads the half-line: *nija nayara majjhāri.*
300 B *kuṇai.*
301 B *dāṃna*, H *dāṇa.*
302 B *saṃtoṣai.*
303 H *sajana*, H *sajaṇa.*
304 B *e.*
305 B *nāṃma.*
306 B *naṃdana.*
307 B *paṣi.*
308 P *jimaṃ.*
309 B *sobhāgai*, H *sobhāgii.*
310 B *āgala.*
311 B *bahutari.*
312 B *bhanai.*
313 H omits.
314 B *vakhāṃṇai*, H *vakhāṇai.*
315 B *navatatva.*
316 B *vayaṇa*, H *dhama.*
317 B *chatrīsa.*
318 H *taṇu.*
319 H *sūḍai.*
320 H °*paṇai.*
321 B *niya.*
322 H *puvvaṃ.*
323 B *parasi.*
324 H *cūkarai*, P *cūkaiṃ.*
325 B *kubara*, H *kūvara.*
326 B *nihāṃṇa.*
327 H *bhāyaṇa*, P *bhoi.*
328 B *yauvana*, P *juvana.*
329 H *nalaṃ*, P *na.*
330 P *dījaiṃ.*
331 B *havai.*
332 H *yātaḥ.*
333 P *bhaḍārahaṃ.*
334 B *janma*, H *jama.*
335 B *mai.*
336 B *bihu.*
337 B *jaṇai.*
338 B *tanu.*
339 B *saṣevī*, P *saṃṣevī.*
340 B *havai.*
341 H *avatāru*, P *avatāṃra.*
342 B *havai*, H omits.
343 B *ūlāḍhāla*, H *ūlāḍhāla*, P *ūlalādhalā.*
344 B *śraṃgāra.*
345 B *kuṃḍanapuri.*
346 BH *rāja.*
347 B *karai.*
348 B *tihāṃ.*
349 B *rāurauta*, H *rāuta.*
350 B *rāṃṇī.*
351 H *tasu.*
352 B *puphadaṃtī*, H *pupphadaṃtī.*
353 B *sūtīya.*
354 H *nisi°*, B *nasa°.*
355 B *gheri.*
356 B *samaṇaiṃ*, P *sumiṇa.*
357 B *rāṃṇīi*, H *rāṇīiṃ.*
358 B *kahiu.*
359 B *vihāṃnai.*
360 B *rāu.*
361 B *nija.*
362 B *budhi.*
363 B *vināṇai*, P *nāṃṇaiṃ.*
364 P *joī.*
365 H *tasu.*
366 B *phala.*
367 P *naravaiṃ.*
368 B *hosai*, P *hosiiṃ.*
369 BP *chorū.*
370 B *suta.*
371 BP *kahatā.*
372 B *e.*
373 B *rāṃṇī.*
374 P *pūṭhiiṃ.*
375 B *nagara.*
376 B *pharī.*
377 B *gahiu*, P *gaha gahī.*

[378] B *āviya*, H *āvīya*.
[379] B *rāu*.
[380] B *rāu*, P *rā*.
[381] P *karaiṃ*.
[382] B *pāra*.
[383] B reads for the compound: *rāṃṇīya*.
[384] B *saragi*.
[385] B *cavīya*, H *thākī*.
[386] B *tavatarīya*.
[387] B *dharmii*.
[388] B *dina*.
[389] B *beṭī*.
[390] B *jāīya*.
[391] B *diya*.
[392] B *māṃna*.
[393] B *mera*.
[394] B *samāṃna*.
[395] H *stukṛta*.
[396] B *jhamāli*.
[397] B *ūpanuṃ*, P *ūpanūṃ*.
[398] B *yabhāli*, H *bhāgiiṃ*.
[399] B *janma*.
[400] H *tasu*.
[401] B *jagi*.
[402] P *moha*.
[403] B *samaṇa*.
[404] B °*rāṃma*.
[405] H *tasu*.
[406] B *nāṃma*.
[407] B *dina*.
[408] B *rūpai*.
[409] B *2*.
[410] B *vārīsīya*.
[411] B *jāṃma*.
[412] H *paḍāvai*.
[413] B *tāṃma*.
[414] H *supili*.
[415] P *aḍhāra*.
[416] B *devi avatara*.
[417] H *vimāṇa*.
[418] B *jāṃṇa*.
[419] BH *joi*.
[420] B *jina*°.
[421] B *navatatva*.
[422] H *sāmakita*.
[423] H *arihaṃ*.
[424] H *karaiṃ*.
[425] H *guruṇīya*.
[426] B *yovana*, P *jūvani*.
[427] B *prabhāvai e*.
[428] B *śasanadevati*.
[429] H *āsadhai*.
[430] BH omit.
[431] B *tīṇai*.
[432] B *gahī gahī*, H *gahīya*.
[433] B *āṭhadasa*.
[434] H *pamvaru*.
[435] B *ativaraka*.
[436] B *cīṃta*.
[437] P *manasa*.
[438] P *sacarācara*.
[439] B *viṣyāya*, H *vikhyāta*.
[440] B *girūu*, H *guruya*.
[441] BH *saṃvara*.
[442] B *jutta*.
[443] BH omit.
[444] B *bāhari*.
[445] P *ghiṇā*.
[446] P *bhima*.
[447] B *karāvai*.
[448] B *rāyāṃ*, H *rāyaha*.
[449] B *maṃḍāvai*, P *maḍāviu*.
[450] B *dahī*.
[451] B *sona*, P *rūpā*.
[452] B *bhīṃti*.
[453] Stanza 7 is to be read.
[454] B omits.
[455] P *maṇī*.
[456] B *sāthī*.
[457] B *kūṃaluṃ*, P *kūalauṃ*.
[458] B *rūpa*.
[459] H *kaṃta*.
[460] B *nuṃ*.
[461] B *taluṃ*, P *talaṃ*.
[462] B *thaṃbhā*.
[463] B *rūaḍā*, H *rūyaḍyā*.
[464] B *catura*, H *citra*.
[465] B *laṣyā*.
[466] B *sūaḍāṃ*.
[467] B *jeha*.
[468] B *dīṭhai*.
[469] H *maniralī*.
[470] B *rūpi*.
[471] B *jhūṃbaṇi*.
[472] B *jhamāli*.
[473] B *paṭa*.
[474] B *caṃdrūa*, H *caṃḍūyā*.
[475] B *cusālā*.
[476] B *māṃhi*.
[477] B *pharatā*, H *kiratā*.
[478] B *lahilahaṃti*.
[479] B *siṃhāsaṇa*.
[480] B *cusāla*.
[481] P *parimāla*.
[482] P *kaṃḍuka*.
[483] B *sobhākāra*.
[484] B *maṇimai*.
[485] B *bāri*.
[486] Almost half of this stanza is lacking in H which reads: *mahamahaṃta parimala suvisāra | maṇimaya toraṇa maṇḍita bāra*
[487] HP *maṇika*.
[488] B *lahalahai*, P *jhahalaiṃ*.
[489] B *lahalahaṃti*.
[490] P *rivi*.
[491] H °*sara*.
[492] B *paṭhāvai*.
[493] BP *saleṣa*.
[494] P *taḍavei*.
[495] P *vesa*.
[496] H writes this quarter-line twice.
[497] B *suguṇa*.
[498] H *surupa*, P *surūpa*.
[499] B *sumjāṃṇa*.
[500] B *sumjhāi*.
[501] B *jitta*.
[502] B *sāthai*, H *sāthaiṃ*.
[503] B *sumjatta*, H reads for the quarter-line: *nala kūkaraya saṃjutta*.
[504] B *naṣadha*°.
[505] B omits, H *puṇa*.
[506] B *pahūta*.
[507] B *ūtārai*.
[508] B writes 2.
[509] B *havii*.
[510] B *mahūrata*.
[511] B *dina*.
[512] B *gahigahaṃti*, P *gahagahata*.
[513] B *kai*.
[514] BH *majuṇa*.
[515] P *pahirīya*.
[516] B *śṛṃgāra*, H *siṇagāra*.
[517] B *rūpai*, H *ruṗiiṃ*.
[518] B *tejai*, H *tejii*.
[519] B *jhalakaṃti*, P *jhalakaṃtaṃ*.
[520] B *saṃhāsaṇi*, S begins here.
[521] B *tihāṃ*.
[522] B *niraṃda*, H *nareṃda*.
[523] BS omit.
[524] B *paṭulī*.
[525] BH omit this part.
[526] B *āṇaṃdaiṃ*, H *aṇaṃdiiṃ*, S *āṇaṃdii*.
[527] H *saṃiṃvara*.
[528] B writes *saṣī* through stanza 57.
[529] S *pūjiya*.
[530] P *jiṇasiri*, S *jiṇisari*.
[531] B *saṃta re*. B ends every half-line with *re* through 66.
[532] B *aṃga*.
[533] B *śṛṃgāra*.
[534] B *hūī*.
[535] B *māṇimai*.
[536] BH *motīya*.
[537] B *ṭalī*.
[538] B *kāṃṭhaluṃ*, S *kāṃṭhulu*.
[539] BHP *meṣala*.
[540] B *uḍhaṇi*, H *caḍī*.
[541] HS *cāru*, P *cara*.
[542] HPS *nīlīya*.
[543] B *paṭulaḍī*.
[544] B *neurī raṇa*.
[545] Stanza 56 is to be repeated.
[546] B omits.
[547] B *caṃdrana*.
[548] H *kesaru*.
[549] B *ketakī*.
[550] B *mahimahi*, S *mahamahai*.
[551] H *hemavai*.
[552] H *calī*.
[553] B *niraṃda*.
[554] H *dhūya*.
[555] P *lacchi*.
[556] B *sveta*, H *setta*.
[557] B *sari*.
[558] B *vājitrai*.
[559] BH *gaḍaaḍai*.
[560] B *biṃdaṇa*.
[561] B *stuti*.
[562] B *dāṃṇa*.
[563] P *dhava*.
[564] B *aṇi*.
[565] B *paṇaṭhī*.
[566] S *māṃhi*.
[567] R *rāyāṃ*.
[568] P *nyāga*.
[569] P *nahīṃ*.
[570] BS *miga*°.
[571] P *jeṭṭhi*.
[572] B *kari*.
[573] BH insert here *kīdhāṃ*.
[574] PS *jagaha*.
[575] BH *sūdhai*, S *suḍḍhai*.
[576] BH *bhāvi*, P *bhāiṃ*.
[577] B *turaṇī*, P *taraṇī*, S *tarūṇī*.
[578] B *sadhi*, H *suddhi*.
[579] B *natthāya*.
[580] S *ciṃtavatā*.
[581] BH *save*.
[582] B reads this half-stanza: *sakhi dharatā atighaṇa khaṃti re;* H *sakhi dharatā mani aticitta;* S *sakhi dharatā atikhaṃti aticitra*.
[583] HPS omit.
[584] B *lakhita*, H *laṣita*, P *likhite*.
[585] B *ghari*.
[586] BH *joi*, S *joyaiṃ*.
[587] B omits.
[588] H *vara narahaṃ*.
[589] BH *nisuṇu*.
[590] B °*kūāṃri*, PS °*kuyāri*.
[591] B *tujha*.
[592] B *bīvāha*.
[593] BH *namitta*.
[594] B *sayaṃvari*.
[595] B *jīhāṃ*.
[596] B *cīti*.
[597] B *saṃsamārapura nāha*.
[598] B *subāha*.
[599] B *caṃdarāya*, H *caṃdarāju*.
[600] B *ikhāgakula*.
[601] B *nara*.
[602] HPS *somadevā*.
[603] B *narapati*.
[604] B *baradāvali*, P *biruṃdāvali*, S *biradā*°.
[605] B *racai*.
[606] H *tāsu*, P *tasa*.
[607] P *jūjuī*.
[608] B *havai*, H writes before this: *hivata*.
[609] BS *tu*.
[610] BHS *ghaṇa*.
[611] B omits, PS *iṃdrabhūi*.
[612] B omits, PS *bhūdeva*.
[613] P *vili*, S *bali*.
[614] BS insert *e*.
[615] B *ṛṣibhadeva*.
[616] B *saṃtāna;* B writes *tu* and S *2* at the end of each line of 72 and 73.
[617] B °*desā*.
[618] B *havia*, H *hivai*.
[619] B *nikhidha rāya*.
[620] B *bahumāṃna*, P *bahumānii*.
[621] B *nikhidha*.
[622] PS *taṇau*.
[623] B *ā*.
[624] B *nāṃmi*, P *nāma*.
[625] HS *kumāru*.
[626] B *suguṇa*.
[627] B *vara*.
[628] B *varaṇa*.
[629] B *nāmi*, H *nāmii*.
[630] B *tanu-e*.
[631] B reads here and elsewhere: *tu*
[632] B *tujha*.
[633] B *mani*.
[634] HS *catura*.
[635] S *cāḍāvi*.
[636] S *niriṣī*.
[637] B *nidhe*.
[638] B *sohi*.
[639] P *puravabha*.
[640] B *taṇu*.

641 H *mana.*
642 H *māha.*
643 B *loyaṇe.*
644 B *ghātai.*
645 B *atikaṃṭhī.*
646 B *ghaṇuṃya,* H *tihi,* P *ghaṇūa.*
647 B *sahīya.*
648 B *hūī.*
649 B *vāṃṇi.*
650 PS *ānaṃdiyu.*
651 S *ṇīṣāṇi.*
652 B *havai.*
653 B °*rāya.*
654 H *kūyara,* S *kūṃara.*
655 B *udaṃpa.*
656 B *paraṇai.*
657 B *koya.*
658 B *turaṇa,* P *taraṇa.*
659 B *mūṃke.*
660 P *davadaṃtī.*
661 S *sūṇi.*
662 B *dagaṃti.*
663 B *tuṃ.*
664 B *thāisi.*
665 P *mujha.*
666 B reads the last half-line: *tu re majjha dai-nai jhūjha.*
667 B *valatu.*
668 B *niṣadha e naṃdana.*
669 HPS *prasaṃna.*
670 B *jaya.*
671 B *tuṃ.*
672 B *tu.*
673 H *kāṃiṃ.*
674 B *rosai.*
675 P *bhārī.*
676 B *varūā,* H *viruāṃ,* S *virūṃā.*
677 B *laṣiṇa.*
678 B *tuṃ.*
679 B *nahī.*
680 B *jāṇa.*
681 B *vacakṣiṇa,* P *vicakṣaṃ.*
682 B *alūka.*
683 P omits.
684 B *havai.*
685 B *hūī.*
686 S *hasiu.*
687 B reads the half-line: *ī hām hosai tujha hāri.*
688 B *jaya.*
689 H omits.
690 H reads: *chā tau thā ūbhauu pāchai.*
691 B °*rosai.*
692 P *bāhi.*
693 S *nīsariyā.*
694 B *dala.*
695 H *jhūjhāri,* S *jhūṃjhāra.*
696 H *hatthīāra.*
697 H *thaā.*
698 HS *jāla.*
699 B *nāmi.*
700 B °*rāya,* S °*rājā.*
701 B *e kāṃṭau,* H *ukāṃṭhau.*
702 B *kari.*
703 B *pāmīya.*
704 H *lāgi.*
705 B *khamāṃvai.*
706 B *śāsanadevi pasāi.*
707 P *save.*
708 B reads: *alī vighana savi jāi;* S omits the half-line.
709 BS omit this line.
710 B *havai.*
711 HS *sājana.*
712 PS *hariṣīā.*
713 B *dujaṇa.*
714 H *hūyā.*
715 PS *save.*
716 B *kuṃara,* H *kraṃyara,* P *kuṃmāra,* S *kuyara.*
717 B *caḍīu.*
718 P *gahahī.*
719 B *dola.*
720 B *daḍadaḍī.*
721 H *ūliu,* P *ūchaliuṃ.*
722 B *dāṃṇa.*
723 B *rasoya,* P *rasai.*
724 PS *nīṃpaīiṃ.*
725 B *pakavāṃṇa.*
726 S *sajaṇa.*
727 B *seve,* S *save.*
728 B *poṣīya,* P *poṣīi.*
729 B *paraghala.*
730 HP *varo.*
731 B *gāi,* PS *gāaiṃ.*
732 B °*maṃdari,* S °*maṃdira.*
733 B °*rāya.*
734 B *vīvāhī,* P *vavāhīya.*
735 B *aratha.*
736 B *koḍi.*
737 B *vīvāhalāḍhala,* H *vīvāhalāḍhāla,* P *vivāhalaḍhala.*
738 B °*divasa.*
739 B *havai.*
740 B *bahu,* H *ve u.*
741 B *navarāvīi,* S *nhabāvīiṃ.*
732 P *behum,* S *vihuṃ.*
743 H *āṃratī.*
744 B *rīti.*
745 B *ūtārīi,* P *ūpatārīiṃ.*
746 B *paraṇevā.*
747 B *āviu,* HS *āvaiṃ.*
748 B *jhalahalai,* H *jhalahailaiṃ.*
749 P *cyaru.*
750 BHS *nahī.*
751 B *kāṃī.*
752 S *uḍhī.*
753 B *mahimahii,* HP *mahai.*
754 B *haīḍalai,* S *hīyaḍai.*
755 B *gahigahii.*
756 B *malai.*
757 BS *āphalai.*
758 B *biṃḍaṇa,* H *baṃḍiṇi,* S *baṃḍiṇa.*
759 P *jaya jaya.*
760 H *ūcaraiṃ,* P *uccaraiṃ,* S *uccarai.*
761 P *krami krami.*
762 B *sahū āghūṃ,* H *āghuṃ.*
763 HS *toraṇi.*
764 B *āvīu,* H *āviyu.*
765 B *vidhi,* S *vidhai.*
766 B *vadhaviu,* H *vadhāvīi.*
767 SB *lāḍī.*
768 B *haīi,* S *hiyai.*
769 H *rāca.*
770 H *teḍāvīu.*
771 B *havai,* S *hivai.*
772 H *hāthiiṃ.*
773 H *dāgha.*
774 H *melāvai,* S *melāvīu.*
775 B *josīya.*
776 B reads remainder of half-line: *vadhi sahūi sācavai e.*
777 B *gelaiṃ,* P *geliṃiṃ.*
778 BS *gāi,* P *gāaiṃ.*
779 BH *dhulahī,* S *dhālahī.*
780 BHS *pāṣali.*
781 B *phari.*
782 H *raya.*
783 B *pāyyakkūe.*
784 B *molī.*
785 B *bahū.*
786 B *dāṃṇa.*
787 HB *dīi.*
788 P *rājā°.*
789 B *haīi,* H *hīi.*
790 H *lāḍīya.*
791 B *leī.*
792 B *āvīu,* H *āīu,* S *aīyu.*
793 B *ūtaraya,* P *ūtāraī,* S *utārai.*
794 BH *gāīu.*
795 B *davadaṃti.*
796 B *gharaceī.*
797 H *caha,* S *tiha.*
798 B *thaṇai.*
799 BH *kīdhu.*
800 B *bihuṃ.*
801 B *vevāhī.*
802 B *gurava.*
803 Stanza 7 is to be read here; B omits.
804 B omits.
805 H *kaya.*
806 H *vacani.*
807 B *valīu.*
808 H *sīṣāmāṇa,* P *sīṣāmāṇi.*
809 B *diya,* P *di.*
810 B *chaṃḍasi.*
811 B *pīya nī bhatti.*
812 H *masī,* P *samīu.*
813 B *uchaka,* P *cūka.*
814 B *niraṃda,* P *niriṃda.*
815 B *divasa.*
816 B *nisa tima.*
817 B *naraṣī,* H *niraṣī.*
818 B *talikaha kaṃti.*
819 B *teṇai.*
820 B *deṣii.*
821 B *suṣai.*
822 B *mikhadha.*
823 B *kumara,* S *kūṃyaru.*
824 H *na bhāga,* S *sabhāga.*
825 B *vidha.*
826 B *ṛṣi.*
827 B *guṇahi,* P *guṇihi.*
828 B *samidhi.*
829 B *tasa,* P *buhu.*
830 S *kūvara.*
831 P °*nagarī.*
832 B *āvīu.*
833 B *rāya.*
834 B *haraṣiu.*
835 B *samavāya.*
836 P *pasārai.*
837 BH *guṇi,* S *puni.*
838 S *sahuai.*
839 H *ṭhavarai.*
840 B °*yovana,* PS °*jūvana.*
841 P *behu.*
842 P *socāga.*
843 B *nihāṃṇa,* P *nihyāṇa.*
844 B reads for the half-line: *rāsa ramai hiḍolā heli.*
845 BP *nasa dīsa.*
846 B omits *hiva,* H reads: *dūhau.*
847 B *ana,* H *anaṃ,* S *aṃnna.*
848 B *karai.*
849 B °*rāya.*
850 B *vayarāga,* H *vairāgī.*
851 B *līdhu,* H *līdhuṃ.*
852 B *saṃjimabhāra.*
853 P *rājā.*
854 B *suraṃga.*
855 H reads the half-line: *vetadeḍa abhaṃga.*
856 S *vali.*
857 B *pūchai.*
858 B *niṣadha tamhe,* H *tumha*
859 B *samidha.*
860 B *tamhe,* HS *tumhi.*
861 H *sayalau,* S *saghalau.*
862 B *bhogavu,* P *bhogavi.*
863 B *bharaadha.*
864 S *tūmhārī.*
865 B *āṃṇa.*
866 B *paṇa.*
867 BS *nahī.*
868 B *kudaṃba.*
869 B *ju,* P *ja.*
870 HS *visi,* P *vasa.*
871 B omits, H *sayala.*
872 BH *jñāya.*
873 B *pahiluṃ,* P *pālauṃ.*
874 HS *pesīya,* P *pasīya.*
875 B *rāya,* PS *raiṃ.*
876 B *māṃnai.*
877 B *paḍahu.*
878 Read stanza 7; B omits, S *puṇya°.*
879 B *thaī;* H reads the quarter-line: *tava nala salasena-siuṃ jaī.*
880 B *vīṭuṃ,* H *vīṭaiṃ,* P *vīṃṭai.*
881 B *tikhasilapura,* P *takṣisilāpura.*
882 B *tu.*
883 B *bāhari.*
884 B reads the half-line: *vikaṭa kaṭaka rosai parivariu;* H *rosiiṃ vikaṭa kapara variu;* P *vikaṭa kaṭaka parivariyu.*
885 B *bai.*
886 P *kadaṃbe.*
887 B *sabalaḍīlii.*
888 H *jhūjhū.*
889 B reads the half-line: *tete nala rāya dii avilaṃba.*
890 B *balai,* S *balii.*
891 B *tu.*
892 B *vilau,* H *caṃliu.*
893 B *veveka.*
894 BH *mahīyaṃ.*
895 HPS *siuṃ.*
896 B *marūṃ,* P omits.
897 S *bāhubali.*
898 B *tarūṃ.*
899 B *tu.*
900 B *te lai,* P *tolai.*
901 B *saṃjima.*
902 H *tasu.*
903 B *lagi,* P *lāga.*

904 B *havai*, S *hivai*.
905 B *karatu*, P *katau*.
906 B *parasaṃsa*.
907 H *tasu*.
908 B *kidha*.
909 B *pravesa*, H *praveśa*.
910 B *gaḍaiḍaṃta*.
911 S *nīsāna*.
912 B *niresa*, H *neresa*.
913 B *bharaadha niraṃda | rājabhakheka karai sānaṃda*.
914 B *ḍhoi bheda ghāṭa jūjūī*; H *ḍhoia . . .*; P *ḍhoaiṃ prūḍhale bheṭa jūjuī*; S *ḍhovai puḍha bhaṭa jujuī*.
915 P *bhīma bhuī*.
916 B *udbhata*, H *adabhatta*, S *adabuta*.
917 B *cusāla*.
918 H *kāla*, S *nara*.
919 B *lobha*.
920 B *joi nita 2 phirī*, P *joi ni phiri phirī*, S *joai nira phiri phiri*.
921 H *karūu*, BP *kaḍūum*.
922 B *caṃdra*, S *caṃdi*.
923 B *ṣāru jala paṃka;* H reads half-line: *rayaṇārara ghārau nali paṃka*.
924 B *guṇamai*.
925 B *jūaruhāḍi*.
926 B *vahi kaṇa*, S *bihi jaṇa*.
927 S *divasi*.
928 P omits stanza 121.
929 S *ṣeḍa maḍaṃba droṇamuṣagāma*.
930 B *kaṇai*.
931 B *kekāṃṇa kaṇaka koṭhāra*.
932 H *nala hāra praṇa vijāṇai sārava*, P *nala hāranai na vijāṇai sāra*.
933 B *rāya*.
934 B *nūṃ*, PS *kiha nauṃ*.
935 P *rovāreuṃ kihanauṃ navi karai*.
936 B *kahu kāṃṇi*.
937 H *suṇi*.
938 B *lajaḍī*, H *lajjiḍī*, S *lajuḍī*.
939 P *jhamaṃ*.
940 H *drauhā*, B *droha*.
941 B *vayarī*.
942 B *khiṇa adhakhiṇa*.
943 B *adhaluṃ*, P *āṃdhala*, S *āṃdhalau*.
944 B *tu*.
945 B *varasai*, P *varisayaṃ*, S *varisaya*.
946 H *di*, S *diya*.
947 B *paṇa*.
948 B *taṇuṃ kahi*, H *taṇaṃuṃ kahika*.
949 B *kuṃna kājā*.
950 B *ūparājīuṃ*, SP *ūpārijī*.
951 B *radhi*, H *dhana*.
952 B *jāya*.
953 S *jīvatāṃ*.
954 H *vāya*.
955 P *taṇauṃ*, B omits the line.
956 H *davadaṃtīya*.
957 B *māṃnai e rāyā tu*. B adds *tu* to every stanza through 135.
958 B omits.
959 PS *rāṃka*.
960 H *serīya*.
961 S omits. B reads the line: *navi chūṭai rāya naiṃ raṃka tu | bhava serī saṃkaḍī e*.
962 HB *āṃvagaṇī*.
963 H *jhūrai e dāîva*, S *jūrae daîva*.
964 B omits this stanza.
965 Read here the stanza starting: *tau karmagati. . . .*
966 SP *bhīmīyaiṃ*.
967 B *aṃga ābharaṇa*, H *aṃegabharaṇa*, S *aṃgāharaṇa*.
968 PS *hārae*, B *savi*.
969 B *hārī*.
970 S *hau*.
971 B *ūtārai*, H omits.
972 B *śṛṃgāra*, H *saṃgāra*.
973 B *lādhūya*, H *lādhulu*.
974 B *nīṭhara*.
975 B *ima*.
976 B *amhāriya bhomi tu*.
977 B *uḍhaṇuṃ*.
978 HS *ūṭhīuṃ*.
979 P *galī*, S *veṭhālī*.
980 B *tuṃ*.
981 B *pūthai*.
982 S *jātī bhīmī*.
983 H *kūbaḍa*, S *kūvara*.
984 B *jīpī hatī*.
985 Read stanza 7.
986 B *avaveka*.
987 H *jāvāḍai*.
988 B *janaka*.
989 H *tasu*.
990 BS *sahū*.
991 B *rāṣasi*, SP *rāṣisi*.
992 B *kimai parāṃṇi*.
993 H *tu*.
994 B *hosai*.
995 *niścaiṃ*, P *niściṃ*.
996 B *hāṃṇi*.
997 B *davadaṃti*.
998 H *hāthi*.
999 B *vacani*.
1000 B *eṇi*, H *iṇa*.
1001 B *lachi tijī*.
1002 B *asī*.
1003 B *achyā havi*.
1004 S *heta*.
1005 B *caḍiu*.
1006 PS *puri*.
1007 B *māṃhi*.
1008 B *utthāpī*.
1009 B reads the half-line: *balavaṃta nara naiṃ bhāvaṭhi isī*.
1010 B *jūu*, P *jiau*, S *joyau*.
1011 B *vahiracana*.
1012 B *vani*.
1013 BS *hutuṃ*.
1014 S *janī*.
1015 P inserts in error: *sala dhaṇī avara na ko ima bhākṣā bhaṇi*. See st. 143.
1016 B *utaṃga*, H *utuṃga*.
1017 B *halāvasai*, P *halavisii*.
1018 B *nagara*.
1019 B *bhogavasai*, H *bhogaviśii*.
1020 B *bhara addha*, H *harahaddha*.
1021 B *su*.
1022 S *huṃtā jui*.
1023 H *kesala*, S *kosaṇa*.
1024 H writes in error: *avara na kosala dhaṇī*.
1025 B *e*, S *iṃma*.
1026 SP *bhāṣyā*.
1027 B *hosai vati*.
1028 P *naī*.
1029 B omits.
1030 P *nahīṃ*.
1031 B *juvarāja*, S *nivyāji*.
1032 B *saṣīuṃ*.
1033 BS *hūai*.
1034 B *jasiu*.
1035 B *hoya*.
1036 P *vila*.
1037 B *jāgu*, P *jagāu*, S *jāgai*.
1038 H *puṃnya*.
1039 B *mahāṃta*.
1040 H *muni*, P *sukhi*.
1041 B *vacani*.
1042 B *bahari*.
1043 B *vālī*.
1044 BHS *vacana*.
1045 B *māhā aṭavī*.
1046 B *te paiṭhāṃ*, P *to*.
1047 B *jāṃma*.
1048 B *lūsevā tāṃma*.
1049 B *lei*.
1050 B *pūṭhii*.
1051 B *deva*.
1052 B *tīṇi*, P *taṇīiṃ*, S *tīṇai*.
1053 B *hūm kārai*, H *hūṃkkārā*.
1054 B *mūṃkāvvevi*, P *melhivi*.
1055 B *pāchale*, P *pāchali*.
1056 B *sulīṃdhu*, P *sulidhau*, S *sudha lidhau*.
1057 H *jhāṃbaḍīḍhāla*.
1058 B *pādharuṃ*.
1059 B *suṣa*, P *sura*.
1060 B *hoya*.
1061 B *ṛdhi taṇu*.
1062 B *gāravu*.
1063 B *karu*.
1064 B *koya*.
1065 Read stanza 7.
1066 P *pagi pagi*.
1067 B *rāṃṇī*, P *purāṇī*.
1068 B *suṃhālaḍā*, H *sūṃāḍaladā*, S *sūālaḍāṃ*.
1069 S *kacora*.
1070 B *taṇi*.
1071 B *jharahara*, H *jhara 2*.
1072 B *vahii*, H *hūyā*.
1073 B *aghora*.
1074 H *atighaṇu*.
1075 B *ākaru*.
1076 B *luana*.
1077 P *kromai*, S *kromoiṃ*.
1078 B *tarasī*.
1079 B *naraṃda*, P *neriṃda*.
1080 B *ṣīṇa*.
1081 B *dūde*, H *dūṃbe*.
1082 B *pāi*, PS *pāai*.
1083 H *nira*.
1084 B *pāṭa*, H *pāya*.
1085 H *baṃdhai*.
1086 B *kari*.
1087 S *calāvatau*.
1088 P *vali vali di*.
1089 HS *ātighaṇa*, P *atighaṃṇa*.
1090 P *joaṇa*.
1091 BH *su*.
1092 H *vālī*.
1093 B *joyaṇa*.
1094 B *sātharu*, H *sādharu*.
1095 B *aradhuṃ*.
1096 B *uḍhaṇuṃ*.
1097 H *pādharai*.
1098 H *jiṇa*.
1099 B *dhyāṃna*.
1100 P *baiṭha*.
1101 H *sasura*.
1102 B *āthāra*, H *ādhāri*.
1103 P *ji*.
1104 B *jīva*.
1105 P *lavai*.
1106 P °*puri*.
1107 B *tu*, H *tuu*.
1108 P *majha*.
1109 B *kema jāivūṃ*.
1110 B *havai*.
1111 B *haīḍuṃ*, P *hiyāū*, S *hīūṃ*.
1112 B *gāḍhuṃ*.
1113 HP *mūkī*.
1114 H *jahi*.
1115 BS *nahī*.
1116 H *tittha*.
1117 B *sānadhi*, S *sānidhi*.
1118 BP *davadaṃtī*.
1119 BS *virūu*, H *viruuṃ*.
1120 B *hoyasai*, P *hoisī*, H *hosii*.
1121 HPS *satīya*.
1122 B *sācu*, P *saceu*.
1123 B reads the half-line: *puvvakaṃmma vasi e hūu*.
1124 B *ema 2 pariṇāṃma*, H *ema eha pariṇāma*.
1125 B *lakhī*.
1126 B *rahiri*, H *rudhiriiṃ*, S *rūhiriiṃ*.
1127 B *devi*.
1128 P *kopīya*, S *kāpīya*.
1129 B *uḍhaṇuṃ*.
1130 B *videsa*.
1131 P *valiu*.
1132 B omits.
1133 B *ciṃtābhari*, P *citābhari*.
1134 B *gāḍherau kaliu*.
1135 B *vihāṃnii*, P *vihānei*.
1136 Read stanza 7.
1137 B *phūlī*, P *palīya*.
1138 B *phati*.
1139 BP *ārahī*.
1140 H *suphala*.
1141 B *vanagaja*, H *vanigaji*.
1142 B *anamūliu*.
1143 S *aṃvu*.
1144 H *bhūi*, S *bhuiṃ*.
1145 H *havi dūhau*.
1146 B *ī*.
1147 B *samiṇuṃ*, S *sumiṇau*.
1148 P *jahī*.
1149 H *cītavai*.
1150 B *dahu dasi*, S *disi*.
1151 B *sāṃmīuṃ*.

1152 B *jiṇaṃda*, and omits the remainder.
1153 H omits this line.
1154 PB *kasiuṃ*.
1155 B *nīpanu daiva*, S *nīpanaūṃ*.
1156 H *aciraju*.
1157 B *moṭuṃ bhayuṃ e*.
1158 P *araṃna*.
1159 H *mūṃki isiuṃ*, P *mūṃkīya sauṃ*, S *mūṃkiya siuṃ*.
1160 B *nāha ima*, P *nyahai*.
1161 B *saravarū e gayu*.
1162 B *hasai*, H *husii*, S *huṃsii*.
1163 B *paṣālava*, H *paṣāliva*.
1164 B *prīyaḍu*, B *prīyaḍau*.
1165 B *jāṇuya*.
1166 B *pāṇī*.
1167 B *bheu*, P *lai*.
1168 B *āvatu*.
1169 B *hosai*, P *hoisii*.
1170 B *rūyaḍu*.
1171 B *majha kasiuṃ*.
1172 B *iṇiiṃ*.
1173 H *kāraṇauṃ*, P *kāraṇuṃ*.
1174 B *malapatu nāvīu e*, S adds *e*.
1175 B *aṭavī e ete bhūmi*, H *aṭapī etaha ute bhūmi*, S *bhumi*.
1176 B *taravarū*.
1177 B *ika*.
1178 B *sahija*.
1179 B *saṃdarū*.
1180 B *ima*.
1181 H *tasu*.
1182 BH *saṃbhāriuṃ*.
1183 B *samaṇa*, P *samiṇa*.
1184 B *āṃbalau e prīū nala rāya*, P *āṃbaluu prīya nala rau rājaṃ*.
1185 P *āṇu*, S *aṇū*.
1186 B *sariuṃ*.
1187 S *kovara*.
1188 P *grahira*, S *suhira*.
1189 B *turi*.
1190 B *je bhomi*.
1191 B *cūkī*, P *cūkīya*.
1192 S *hīe*.
1193 PS *roai*.
1194 B *mūṃkī*, P *mūkīya*.
1195 B *keḍai ekalīya*, P *tediiṃ ekalī-e*.
1196 P *jama*.
1197 B *tātī silā jima*.
1198 B *kima e hoyasi daiva*.
1199 PS *nīdhaṇīyāī*.
1200 B *nīdhaṇī āṃṇī rāṃna māṃhi*.
1201 B *e kāṃ*, H *kāṃ*.
1202 BH *ūḍai*.
1203 B *adhikuṃ*, S *adhikauṃ*.
1204 B *kahi kahii e*, H *kahi 2 hā*.
1205 B *visasī e*, S *vīsasīya e*.
1206 B *huṃtii*, H *huṃti*, P *huṃ*.
1207 B *lāgī*.
1208 B *moṭī*.
1209 S *āsauiṃ*.
1210 B *ulasīe*.
1211 B *kasiuṃ*, S *kisiṃ*.
1212 B *kula ācāra*, H *tulācāra*.
1213 B *niraṃda*, H *narahūha*.
1214 B *uparādha*.
1215 B *evaḍu*.
1216 B *je*.
1217 P *valavalae*.
1218 B *balavalai*, H *vali 2*, S *vali*.
1219 B *joyati*.
1220 B *āṃsū*, H *āṃsūya*.
1221 B *loaṇa*, S *loyana*.
1222 BH *jhalahalai*.
1223 B *havai*, H *hima*.
1224 B *aṃcala*.
1225 B *deṣī*, *deṣa*.
1226 B *mūṃkī*, H *mūkīya*.
1227 B *vāṃcai*, H *vācai*.
1228 B *bhare*, P *bharai*.
1229 S *vaḍa*.
1230 B *doya*.
1231 BH *kuṃḍanapuri*.
1232 B *jayasi*.
1233 B *tāsa*, H *tasu*, S *tassa*.
1234 HP *kosalāṃ*.
1235 BH *tuṃ*.
1236 B *paṇaha*.
1237 B *maniraṃga*.
1238 B *sevaka jana*, H *savaka jima*, P *savavā jima*.
1239 H *kahili*, P *tu nhali*.
1240 B °*khaṃṇi*, H °*pāṇi*.
1241 B *vadesi jāu chauṃ*.
1242 B *bhaṇī sujāṃṇi*.
1243 B *eṇi vacane*.
1244 P *gahagahīya*.
1245 PS *uchahīya*.
1246 BS *nija*.
1247 BH *ulhāsī*.
1248 Read stanza 7.
1249 B *rākṣisa*.
1250 B *āṃṇa*.
1251 H *bhīmīiṃ*, S *bhīmīi*.
1252 B *ūbhai*, S *ūṃbhī*.
1253 B *hāthi*.
1254 B *tu*.
1255 B *māṃnai sovasaṃta*, S *suvasaṃta*.
1256 S *guṇavaṃti*.
1257 H *cālai vīra*.
1258 B *rāṣāsi rūpai paraṣī*.
1259 P *tūṃṭhau*.
1260 B *daya*.
1261 B *sīma*.
1262 B *malasai kada sīma*, H *milasii kahi sīmi*.
1263 B *cheha malasai*.
1264 B *suṇīya*.
1265 P *ṭhora*.
1266 B *rakta vastra*.
1267 B *nāhāṃṇa* (and omits *taṃtu*), S *tanu*.
1268 BH *malai*.
1269 B *gari gaphā*.
1270 B *davadaṃtī*.
1271 B *karī pūjanai*.
1272 P *paraṇauṃ*, S *pāraṇau*.
1273 B *kuale*, H *kūyale*.
1274 BS *sārthavāha*.
1275 B *tihāṃ*, P *ttihiṃ*.
1276 B *paṇi*.
1277 H *havahī*, P *uchīhī*.
1278 B *thaṃbhaya*.
1279 B *pūchauṃ*.
1280 B *devasarūpa*, S *devasurūpa*.
1281 B *vasaṃta*.
1282 H *thathiuṃ*, P *thāiuṃ*.
1283 B *tihāṃ*, P *tihi*.
1284 S *sāru*.
1285 B *satthavāha*.
1286 B *ceī*.
1287 S *cāru*.
1288 B *putra*.
1289 B *paraṇī*.
1290 B *dīkha*.
1291 B *jasobhadra*.
1292 B *paṃcama*.
1293 S *siri*.
1294 B *kīu*.
1295 B *devī*.
1296 B *pharaṃta*, S *phuraṃti*.
1297 B *vasaṃti*.
1298 B *sari*.
1299 B *caḍī*, S *caḍiya*.
1300 P *namaiṃ kevala*.
1301 H *dharmma cu*.
1302 HS *tāpasu*.
1303 H *kāpura*, B *pura*.
1304 P *sūra*.
1305 B *vaṃdī*.
1306 B *bali*, S *vila*.
1307 B *siddha*.
1308 B *kevala*.
1309 B *tāpasa diṣa līdha ulhāsi*.
1310 B *pura*.
1311 P *kevali guru*.
1312 P *cumāsi*.
1313 B *tihāṃ*.
1314 HS *davadaṃtī*.
1315 B *gahalu*, H *guhavau*.
1316 B *paṃthī vaca vināṇa*.
1317 B *nehi*, PS *nehaiṃ*.
1318 S *nīkalīyu jāṇi*.
1319 B *rāṇi*.
1320 P *tirasī*.
1321 B *teṇai*.
1322 BS *māṃhi*.
1323 B *pūjaṃtii*, H *pūjaṃtaiṃ*, P *pūjaiṃtaiṃ*.
1324 B *eka*.
1325 H *śrāvaka*.
1326 BH *viveka*.
1327 B *yogi*, P *jāgi*.
1328 B *teṇai suṣanī hūī*.
1329 PS *krami krami*.
1330 B *nagara*.
1331 BP *dai*.
1332 B *sacaṃtī*.
1333 S *deṭhi*.
1334 B *teṇi*, H *tiṇi*.
1335 B *nagarī*.
1336 B *ratipuna*.
1337 H *tasu*.
1338 S *vacana*.
1339 B *te*.
1340 P *sakhi*, BH *saṣī*.
1341 B *pāṃhi*, P *pāhi*.
1342 P *ulakhi*.
1343 B *dāṃṇa°*, H *dana°*.
1344 B *bahu teṇi*.
1345 B *baiṭhī paṃgila*.
2346 B *nāṃmi cora teṇi rāṣiu dayā dhari*.
1347 B *devarāvi*.
1348 BS *pāṃhi*.
1349 B *tāhi*, H *tāsu*.
1350 H *sukharavara*.
1351 B *saragi puhutu*.
1352 B *kanakabhara*, H *kaṃcana bhava*, S *kaṇagabhara*.
1353 B *varasī*.
1354 B *niraṃda*, P *nariṃde*.
1355 B *dukha*, S *duṣa*.
1356 B *atighaṇuṃ*, S *atighaṇau*.
1357 P *paṭhāvyo*.
1358 B *havai*.
1359 B *sakalata*, P *sakalatta*.
1360 B *pharitu*, P *ratau*.
1361 B *phūlabaḍūa*, H *kūlabaḍūya*, P *phūlaḍūya*.
1362 B *sattūkāra teṇi*.
1363 B *lagu*, S *lagi*.
1364 B *nai*, H *naiiṃ*.
1365 B *kahai turaṃta*.
1366 H *rāya*, P *rā*.
1367 B *bhāṃṇejī na*.
1368 B *nai sācavai*.
1369 B *jagati*.
1370 B *saidehi*, H *saīdehiṃ*.
1371 B *rāyaiṃ*.
1372 S *parivari*.
1373 S *bahuya*.
1374 B *vacana*.
1375 P *paṭhāvīya pīhāra*.
1376 B *kuṃḍana°*, P adds *sā*.
1377 B *sahamā*.
1378 H *tasu*.
1379 B *moha*.
1380 B *dhai*.
1381 B *nala*, P *nalahi*, S *nalahai*.
1382 B *vichoha*.
1383 H *davadaṃtī*.
1384 B *dukha*, H *hukkha*.
1385 B *hosai*, S *hoisii*.
1386 BS *saṃpati*.
1387 B *āṃṇī*.
1388 P *kārī*.
1389 B *āpaṇa*.
1390 B *carita*.
1391 B *jaya tuṃ*, P *tū*.
1392 B *bulī rāṃna*.
1393 B *tu*.
1394 B *āvasaiṃ*, S *āvisiiṃ*.
1395 H *kāī*, P *kāīṃ*.
1396 B *kalesa*, H *kalesu*.
1397 B *haraṣyai*.
1398 P *jena garu*.
1399 S *bhakti*.
1400 H *karaiṃ*, S *kariiṃ*.
1401 B *suṣai samatti*.
1402 H *jhābaṭāḍhāla*, S *jhābaḍāḍhā*.
1403 HP *java java*.
1404 P *jhūṃrataṃ*.
1405 B *deṣii*.
1406 P *veni*.
1407 B *ikhāga*, S *ikkhāga*.
1408 H *mūṃ*.
1409 B *karuṃ*, S *karau*.
1410 H reads the half-line: *kyu karaṃ upagāra*.
1411 B *janamaṃtari*, H *jamaṃtara*.
1412 B *tapa ghaṇuṃ*.
1413 Read stanza 198.
1414 H *jāṇa*.
1415 B *pramāṃṇi*, P *pramāṇii*.
1416 B *taṇuṃ*, S *taṇau*.
1417 P omits, S *jāṇauṃ*.

1418 S *vali.*
1419 B *gahina.*
1420 S *bālatau.*
1421 B *nala.*
1422 HP *tama.*
1423 BS omit.
1424 BH *tiṇai.*
1425 PS *ḍasīyu.*
1426 B *rūḍu.*
1427 PS *kīyu.*
1428 B *ḍasiu,* S *ḍasī.*
1429 B *teṇai.*
1430 B *kūbaḍu,* H reads the half-line: *hūu vasi tiṇi kūbaḍau.*
1431 B *kalu.*
1432 B *karūpa.*
1433 B *eṇai.*
1434 B *eṇai rūpai jaisai.*
1435 P *jīva.*
1436 B *ṣaṃsai,* H *cītavai.*
1437 P *phaṭī huu.*
1438 BH *bhasura,* S *bhāśura.*
1439 B *dehi.*
1440 S *bodhai.*
1441 P *pīyu.*
1442 B *dharatu.*
1443 B *hosai.*
1444 B *devaha,* H *deṭhai,* S *devaiṃ.*
1445 B *taṇuṃ,* S *tanau.*
1446 B *nahīi,* S *nahīṃ.*
1447 B omits.
1448 B *karaṃtai,* P *karaṃtāiṃ.*
1449 B *havaḍā,* H *hivaḍaṃ,* S *hivaḍā.*
1450 B *te tu karai.*
1451 B *tuṃ,* P *tū.*
1452 S *kīyau.*
1453 B *hita heta,* S *hitu hetu.*
1454 B *karūpa.*
1455 BS *divavastra,* H *devavasu.*
1456 B *hosai,* H *hosiiṃ.*
1457 S *surūpa.*
1458 B *ratana.*
1459 H *i,* P *e,* S *iṃ.*
1460 P *chaiṃ,* S *chaī.*
1461 B *e bei lai,* S *ve.*
1462 B *tuṃ rāṣa.*
1463 H *jā,* S *jo.*
1464 B *rūḍī.*
1465 H *pariṃ,* P *pariiṃ,* S *parii.*
1466 B *nala.*
1467 B *pūchai,* S *pūchiu.*
1468 B *nūṃ,* P *nau.*
1469 BH *deva deva.* At this point the folio in B is lacking. B resumes at stanza 250.
1470 H *tasu.*
1471 P *pari.*
1472 S *pari.*
1473 Read stanza 7.
1474 H *tasu mani vaṃchi.*
1475 PS *vīri.*
1476 S *hoiṃ.*
1477 H *draṭhi.*
1478 P *jaī.*
1479 S *rāiṃ.*
1480 PS *rā.*
1481 H *te.*
1482 H *nīpāuṃ ju.*
1483 P *tu.*
1484 P *cāṣai.*
1485 S *dūdhā.*
1486 P *didha.*
1487 P *jimitrīu.*
1488 P omits.
1489 PS *karatai.*
1490 P *āga.*
1491 S *iga.*
1492 P *cāga.*
1493 P *raiṃ,* S *rāī.*
1494 S *paṃcasaī gāṃma.*
1495 H *lidhauṃ,* S *līdhau.*
1496 H *vaṇa.*
1497 S *maṃdira.*
1498 PS *rāi.*
1499 H *paisāiṃ,* P *pasai.*
1500 S *udāru.*
1501 H *tasu.*
1502 P *hūṃya.*
1503 PS *sūyāra.*
1504 P *naṃmi.*
1505 P *kalyā abhyāsa.*
1506 P *kūṃbara.*
1507 P *vilāsa.*
1508 HS *vanavasī.*
1509 P *vavinu,* S *vivana.*
1510 P *kūṃbara kūṃḍaha.*
1511 S *paṃcattu.*
1512 H *dakkha.*
1513 S *dadhipaṃnna.*
1514 H *prītikajja,* P *pratikajja.*
1515 H *tasu.*
1516 H *hasii.*
1517 H *dūdrūta.*
1518 H *avasari.*
1519 PS *sūyāraha.*
1520 Read stanza 7.
1521 P *jūāvau.*
1522 H *te u.*
1523 P *nalauṃ.*
1524 H reads the half-line: *hūṃ jāṇauṃ hūṃ jāṇauṃ nala hosii.*
1525 HS *rasoiṃ.*
1526 S *bi karaiṃ.*
1527 H *aneru.*
1528 H *rāu,* P *rāī.*
1529 H *mokalīu,* P *mokalīya.*
1530 P *tapa,* H *tapaṇa.*
1531 H *rāuhu.*
1532 BH *kahiṃ.*
1533 P *kūṃbaḍa.*
1534 S *dehu.*
1535 S *atikūrūpa.*
1536 H *kahiṃ.*
1537 S *ehu.*
1538 S *pataka.*
1539 H *haī,* P *hui.*
1540 P *karuṃ.*
1541 H *baḍaiṃ,* S *baḍūsūṃ.*
1542 H *rāya.*
1543 H *suvīi.*
1544 P *jima jima.*
1545 PS *tima tima.*
1546 H *nīthuṇa.*
1547 P *nījala,* S *līlaja.*
1548 HS *nala.*
1549 B *jiṇa.*
1550 PS *sugadha vīsasī sovana.*
1551 H *mūkī.*
1552 PS *sūyāra.*
1553 S *vāraiṃ.*
1554 H *hava.*
1555 H *teṇaiṃ.*
1556 HP *māṃḍiu.*
1557 P *dūhau,* omits hiva.
1558 S *maṃdiri.*
1559 HS *pāhi.*
1560 S *jiṇa dhāriu.*
1561 P adds *puṃnyasi°* (see stanza 7).
1562 H *gharaṇu.*
1563 PS *sūyāra.*
1564 S *maṇi.*
1565 H *tīṇaiṃ mujha nai niteha apāra.*
1566 S *risoii.*
1567 H *haṃḍika,* P *huḍiki.*
1568 H *niṃda.*
1569 H *nahī.*
1570 H *kai,* P *kehai.*
1571 P *bhriṃti.*
1572 H *kusalii.*
1573 H *rāi.*
1574 S *baḍuu.*
1575 P *rūpa.*
1576 H *jāṇei.*
1577 H *ghaṇuṃ,* P *ghaṇau.*
1578 H *nalapaṇūṃ.*
1579 H *mai.*
1580 H *kīdhuṃ,* S *kīdhau.*
1581 S *gāṇa.*
1582 H *tīṇeiṃ,* S *tīṇai.*
1583 H *dīdhuṃ.*
1584 S *dāṇa.*
1585 P *taṃva.*
1586 H *hui.*
1587 P *ama.*
1588 P *kūṃbaḍa.*
1589 S *huṃtau.*
1590 P *jasa.*
1591 H *niścaya,* S *niścaī.*
1592 H *aṇāvu.*
1593 H *rāya.*
1594 H omits, S *diu.*
1595 H *sayaṃvara,* S *saivara.*
1596 H omits.
1597 HS *āvisii.*
1598 H *sayaṃvara.*
1599 P *resae,* S *rasaya.*
1600 H *sūi.*
1601 P *kahija,* S *kahiju.*
1602 H *tāi.*
1603 H *nalu.*
1604 P *huja,* S *huju.*
1605 H *aśvariyadi.*
1606 S *nau ahināṇa.*
1607 H *kahi,* S *kahiu.*
1608 S *suhiiṃ.*
1609 H *sayaṃvara,* S *saivara.*
1610 H *eta.*
1611 H *agi.*
1612 P *jaya.*
1613 H *jāṇuṃ,* P *jāṇiuṃ,* S *jāṇau.*
1614 H *tu.*
1615 S *ruṣa.*
1616 S *kathāseṣa.*
1617 P *huṃu.*
1618 P *juvana,* S *jūvana.*
1619 PS *maṃḍīu.*
1620 PS *mujh'akhaṃti.*
1621 H *kāli.*
1622 H *tasu.*
1623 P *husiiṃ.*
1624 H *puhura.*
1625 B resumes here.
1626 BH *cītavai.*
1627 B *pachami,* H *pachimai,* S *paścima.*
1628 B *kimaya,* H omits.
1629 B *tuhī,* PS *tohīya.*
1630 B *niriṃda.*
1631 H *nāvi.*
1632 S *satīa.*
1633 B *jayaṃ.*
1634 BH *bījī.*
1635 B *vāri sayaṃvarūṃ.*
1636 B *hosai.*
1637 B *nai.*
1638 HS *varu.*
1639 B *ācārii tu,* H *ācāriiṃ tu.*
1640 H *kavaṇā ri.*
1641 B *cālisai,* H *cālisii.*
1642 B *girui,* H *gurui.*
1643 B *eṇai,* S *iṇi.*
1644 S *āhavā.*
1645 H *vījalaḍī.*
1646 B *jima.*
1647 B *ṣiṇa.*
1648 H *jīvaṃtāṃ pagiṇi.*
1649 B *paraṇai.*
1650 B *puhuri.*
1651 H *vijjābala.*
1652 B *pasāya,* P *pasoi.*
1653 P *puṇi.*
1654 B *jāevu,* H *jāettu,* S *jāevau.*
1655 B *hoya.*
1656 H *tāsu.*
1657 B *sāthai,* S *sāṣiiṃ.*
1658 P *nau,* S *bhaiṃ.*
1659 B *kahii.*
1660 BH *tu.*
1661 B *sujāṃṇa.*
1662 B *kuṃḍanapuri.*
1663 H *araṇodaya.*
1664 B *haaṃvara.*
1665 B *tu hariṣu.*
1666 P *sajja,* S *saji.*
1667 BS *aṇāviya,* P *āṇāvīya.*
1668 S *turaṃga.*
1669 S *ratha.*
1670 H *caḍīyau.*
1671 BS *chatra°.*
1672 B *surasiu,* P *sasuya.*
1673 H *ratna.*
1674 B *baila.*
1675 B *navakāra japai huṃḍaka chayala.*
1676 B *kāṃni.*
1677 H *maṃtri.*
1678 B *akhira.*
1679 B *kheḍavā.*
1680 BH *lāgu.*
1681 B *ratha cāliu jāya.*
1682 H *paḍīya,* P *pīḍī.*
1683 BH *pacheḍī.*
1684 B *vāya.*
1685 H *rahāvvai,* P *hāvāhāvai.*
1686 S *puhavī.*
1687 B *tāṃvi.*
1688 BS *joyaṇa.*
1689 B *rāya.*
1690 BS *dekhi.*
1691 B *bahiḍā nuṃ,* H *baheḍāṃ.*

1692 B *sahisa.*
1693 B *saṃṣa*, H *lakha.*
1694 B *pāḍiyu.*
1695 B *guṇiya*, H *giṇīya.*
1696 B *kubija*, H *kubaja.*
1697 B *kidha saṃḍa.*
1698 B *gahigahi.*
1699 B *asvakalā didhipanna didha.*
1700 H *gaṇatakalā.*
1701 B *lidha*, H *siddha.*
1702 BH *udaya.*
1703 BH *gahigahiu.*
1704 P *tavau.*
1705 B *samaṇuṃ*, S *sumaṇau.*
1706 P *āva.*
1707 B *kahiu*, P *hai.*
1708 P *majha.*
1709 B *ārāṃma.*
1710 B *deṣāduṃ abhirāṃma.*
1711 B *phūliiṃ phalii.*
1712 B *suratara.*
1713 H *pakhi*, S *paṃkhī.*
1714 B *puvva paṃsī iti deṣī sāṃma.*
1715 H *taruyara*, S *taruara.*
1716 B *dhrasakai paḍiu paṃkhau tāma.*
1717 B *dīdhuṃ*, S *dīdhau.*
1718 P *raki.*
1719 P *rā.*
1720 H *suphala.*
1721 S *punya.*
1722 B *ārāṃma.*
1723 B *vaṣāṃṇi*, S *vaṣāni.*
1724 P *caḍaiṇa.*
1725 P *syāra.*
1726 B *ja.*
1727 B *malasai*, P *milisiiṃ.*
1728 B *polai.*
1729 B *pahatu*, H *puhuta.*
1730 P *dadhapaṃṇa.*
1731 B *kahiuṃ samaṃgali dhanna.*
1732 B *rāya.*
1733 H *tau.*
1734 H *sāhāmu*, B *sāhāmu*, S *samuha.*
1735 B *jāya.*
1736 B *māya.*
1737 B *bhīmai.*
1738 P *āṇau.*
1739 P *āṇadeṣī.*
1740 B *sayaṃvara thau sūna.*
1741 B *tamhe*, S *tumhe.*
1742 B *dadhipaṃnna bhaṇai sujāṃnaha sīma.*
1743 B *huṃḍaka.*
1744 H *cari.*
1745 B *eṇai.*
1746 B *amhe*, HS *aṃhi.*
1747 H *turiṃta.*
1748 B *huṃḍaka.*
1749 B *bhāṃṇa.*
1750 B *karu*, S *karai.*
1751 B *sujāṃṇa.*
1752 P *te te bolii amhi.*
1753 B *rali.*
1754 BH *sayaṃvara*, S *saṃvara.*
1755 B *pahilūṃ*, H *pahiluṃ*, S *pahilau.*
1756 S *saṃvara.*
1757 B *guruva ādara karu.*
1758 S *pacchai.*
1759 B *dharu.*
1760 BS *nai kimai.*
1761 B *viṇa.*
1762 H *dīṭhu.*
1763 B *sayaṃvara*, H *saivara.*
1764 B *paṇa.*
1765 B *jāṃṇu*, P *jiṇāuṃ*, S *jāṇiu.*
1766 B *tamhe*, S *tumha.*
1767 B *boliu chau*, H *bolu chu.*
1768 S *acchai.*
1769 B *tamha.*
1770 B *kahisiuṃ*, H *kahīsii.*
1771 S *pachaiṃ.*
1772 S *maiṃ.*
1773 H *hika.*
1774 B *mayā karī tamhe karu rasoya.*
1775 S *sahūai.*
1776 B *tu teṇai.*
1777 H *nīṃpāī*, P *nīpaī.*
1778 B *jīmīuṃ*, H *jīmau.*
1779 S *sahai.*
1780 B *pariṣyā.*
1781 B *jaṃpai bhīmī.*
1782 B *rasavavai.*
1783 B *bharatakhaṃḍa jāṃṇai savaveka.*
1784 B *guru girū e*, PS *gurū e guri.*
1785 B *mujha nai telai nala hoya e sahī*, H *hūṃ jāṇūṃ nala hui e sahī;* H interchanges the third and fourth half-lines.
1786 B *huṃḍaka āṃnī māṃhi.*
1787 B *rāu.*
1788 B *kūari.*
1789 P *tava.*
1790 B *mānavai*, S *mānāvai.*
1791 BP *nahi.*
1792 B *valatuṃ.*
1793 H omits this line.
1794 P *upari.*
1795 S *ni.*
1796 B *tamhe āṇu*, S *āṇai.*
1797 BH *chu.*
1798 B *tamhe*, H *tumhi.*
1799 B *kasiuṃ.*
1800 S *vapu.*
1801 B *tamhe.*
1802 B *jāṃṇevuṃ*, P *jānāvau.*
1803 B *jihāṃ.*
1804 B *so*, S *suṃ.*
1805 PS *rā.*
1806 B *so*, P *sa*, S *suṃ.*
1807 B *samāṃṇa*, H *samāna.*
1808 B *jaya.*
1809 S *huṃ.*
1810 B *jouṃ*, S *hou.*
1811 P *kāṃi.*
1812 B *mānuṃ.*
1813 B *jāya.*
1814 B *tamhe taṃ karu bhagati majjha ghaṇi*, H *tumhi tāṃ bhagati karu atighaṇī*, P *tumhi tāṃ bhagati mujha ghaṇī*, S *yumhi tā karau bhagati mujha ghaṇī.*
1815 B *majjha.*
1816 B *tamhe.*
1817 BH *sācavu.*
1818 B *teḍu*, H *teḍau.*
1819 BS *dadhipana.*
1820 BH *rūsavu.*
1821 B *yovana*, PS *jūvana.*
1822 B *prīū taṇu.*
1823 P *vijoga.*
1824 B *sinnapāta.*
1825 B *yoga.*
1826 B *teṇai vivahala.*
1827 B *tāsa*, P *tasa*, S *nāri.*
1828 B *vacana tamha.*
1829 B *kāī.*
1830 H *taṇāṃ.*
1831 BS *ahināṃṇa.*
1832 B *jai.*
1833 B *māṃṇa.*
1834 BPS *eka eka.*
1835 B *pāṃhi*, H *pāhiṃiṃ*, S *pāhii.*
1836 B *adhika.*
1837 B *kalājāṃṇa jagi majha kuṇa pachai.*
1838 B *rāhuḍi chai tamha citta.*
1839 BH *tu.*
1840 HP *sahūṃ.*
1841 S *ḍhīlau.*
1842 B *lāgā*, S *lāgaū.*
1843 B *jūjuuṃ*, S *jūu.*
1844 B *laja*, S *laju.*
1845 B *suṃu naravaja.*
1846 Read stanza 7. BS omit.
1847 B *aṃgi.*
1848 B *rāya.*
1849 B *uḍhasai*, S *uḍḍhasai.*
1850 B *pharisi tu.*
1851 B *kuja*, P *tujjha*, S *kuju.*
1852 B *pharasi majha.*
1853 B *aṃgula*, P *aṃgali.*
1854 H *aja*, S *aju.*
1855 B *hasī kahī huṃḍaka.*
1856 BH *nara.*
1857 P skips at this point to 282, second half-line.
1858 B *pharisa.*
1859 B *suvicāra.*
1860 B *sāṃsaya majha pāṃhi.*
1861 B *tu.*
1862 B *sacca.*
1863 B *dharuṃ.*
1864 B *ṣaruṃ.*
1865 B *pharisa.*
1866 S *iha.*
1867 B *karuṃ*, S *karau.*
1868 B *pharisa karāvai tāṃṇi.*
1869 B *huṃḍaka pāhiya parāṃṇi.*
1870 B *romaṃcī teṇai.*
1871 B *jaya kālu kūbaḍu.*
1872 B *tuhī.*
1873 S *ehu i.*
1874 B *nala hui nikalaṃka.*
1875 B *huṃḍaka jhāliu.*
1876 B *kahuṃ*, S *kahai.*
1877 BS *ketala.*
1878 B *āṃniu.*
1879 P *huu.*
1880 B *māṃkī rāṃni asāsa.*
1881 S *ḍhali e huu.*
1882 P *viṇāi.*
1883 B *havai.*
1884 P *kimā*, S *kimi.*
1885 B *jāyasi.*
1886 B *naravahi.*
1887 B *tu.*
1888 B *paraṇīi.*
1889 B *dakhiṇa.*
1890 S *parihari.*
1891 B *tujha kula ācāra.*
1892 P *kuṇāṃ.*
1893 B *tai dīdhāṃ dukha agādha.*
1894 B *hā mana.*
1895 B *navi.*
1896 S *tujha.*
1897 B *jaṃtūu*, H *jīṃtūṃu*, S *jītūuṃ.*
1898 B *āṃma*, H *iṃma.*
1899 P *ṭayavalai.*
1900 BHP *tu.*
1901 B *su.*
1902 B *karasi.*
1903 BH *kutiga.*
1904 B *majha.*
1905 B *prāṃṇa.*
1906 B *haviiṃ*, H *hi.*
1907 P *kaḍī.*
1908 P *kataka.*
1909 B *karu.*
1910 B *lāgum.*
1911 B *kiṃkara*, H *kikari.*
1912 B *tamha.*
1913 B *abalā.*
1914 P *bola.*
1915 BH *gahi.*
1916 P *niriṃda.*
1917 BS *tava*, H *navāṃ.*
1918 B *nehi*, H *nehiṃiṃ*, P *nehiṃi*, S *nehii.*
1919 B *pahirī.*
1920 B *data sṛṃgāra.*
1921 H *rupa.*
1922 B *dīsai*, H *devī.*
1923 B *ānaṃdii mācai.*
1924 B *bāhari.*
1925 H *ālaṃgī*, P *āliṃgi.*
1926 B *āsaṇa.*
1927 B *joḍī.*
1928 B *nivesīya.*
1929 B *ṛdhi.*
1930 S *puri.*
1931 B *sahū.*
1932 B *tamhāruṃ*, H *tuhārauṃ* S *tuharau.*
1933 S *vala 2.*
1934 B *āgalu.*
1935 H *karau*, S *karauṃ.*
1936 P *tuhārum.*
1937 B *eya*, H *eha-u.*
1938 B *kuṃtiga 2 anna.*
1939 B *tamhe.*
1940 B *pheravīya*, H *pharavī.*
1941 B *āṃma.*
1942 B *gopavīya kelai.*
1943 B *mānau tu haīi*, P *māṇa hīai.*
1944 B *meliya*, S *miliiṃ.*
1945 S *jñāni.*
1946 B *ṣaru*, H *kharauṃ.*
1947 HP *niścaya*, S *niścaiṃ.*
1948 B *citta*, S *cīṃti.*
1949 B *tamhe*, H *tumhi.*
1950 BPS *ulaṣyā.*

1951 H *baṃpa*, S *bapu*.
1952 P *satīti*, S *satī*.
1953 B omits *ha*, BH *nāha*.
1954 B *dadhipaṃnna lāgai nala rāu pāya*.
1955 B *tuṃ*.
1956 BP *sadāya*.
1957 B *kidha je mai ajāṃṇi*.
1958 B *ṣamaje hitabadhi*, P *khameje hita*.
1959 B *maya*, PS *mai*.
1960 P *tīra*.
1961 BS *pāṃmiu*.
1962 BS *tajha*, P *tasa*.
1963 B *sāṃnadhi*, HP *sānadhi*.
1964 S *tūṃ*.
1965 B *mama*.
1966 BS *tajha*.
1967 B *nahī*, S *nahīṃya*, P *nahīṃa*.
1968 BS interchange the lines. H omits the third half-line.
1969 B *dhaṇadeva*.
1970 H *tittha*, S *ttattha*.
1971 B *nehajita*.
1972 B *pāhi*.
1973 H *tāsu*.
1974 B *bhati*.
1975 B *cati*.
1976 S *dhū*.
1977 B *rāya*, S *rāi*.
1978 PS *sakhara*, H *sevakhara*.
1979 B *ritipana*.
1980 B *tasa caṃdrayasyā*.
1981 B *saṃmeta*.
1982 H *teḍāvai*, S *teḍīā*.
1983 S °*patti*.
1984 B *ṛdhi*, S *ridhi*.
1985 B *āvī samidha*.
1986 B *tasa rāṇī namī*.
1987 H *saṃggiṃ*, P *sarggi*, S *sagiṃ*.
1988 B *puhutu*.
1989 H *varasīya*.
1990 B *dhara*.
1991 B *senā*.
1992 B *raja*, S *raju*.
1993 B *sari*.
1994 B *jū*, H *jara*.
1995 P *līdhau*, S *līdhauṃ*.
1996 B *raja*, S *raju*.
1997 BH *dīdhuṃ*.
1998 B *juvaraja*.
1999 B *gājaṃtai*.
2000 B *giruaḍi*, H *garuyaḍi*.
2001 B *savāsa*, P *vilāsa*.
2002 BHS *nali*.
2003 B *tihūyaṇi*, S *tihuyaṇa*.
2004 B *vasa*.
2005 BS *dūhā*.
2006 B *mali*, S *milīya*.
2007 B *tihāṃ*, P *taka*.
2008 PS *valīya*.
2009 P *abheṣeka*, S *raju abhiṣeka*.
2010 B *saṃcāratāṃ*.
2011 B *haraṣai*, S *hariṣiiṃ*.
2012 B *bheṭī*.
2013 H *aneki*.
2014 PS *udai*.
2015 B *subhasaṃjoga*, P *subhasaṃyoga*.
2016 HS *puṃnyaiṃ*.
2017 H *bogavīiṃ*, P *bhogavīyai*, S *bhogavīya*.
2018 B *suṣa*, HP *sukhe*.
2019 HS *puṃnyaiṃ*.
2020 BHS *kuli*.
2021 HS *puṃnyaiṃ*.
2022 H *puṃnyaiṃ*.
2023 S *bhāṃjī*.
2024 B *jāya*, S *jāiṃ*.
2025 HS *huiṃ*.
2026 H *punya*.
2027 B *pasāya*, H *pāsāiṃ*.
2028 H *puṇyaiṃ*.
2029 HS *savi*.
2030 H *ṭalaiṃ*.
2031 B *puṇyaya*, H *puṃnyaiṃ*.
2032 HS *phalaiṃ*.
2033 BHS *puṃnyaiṃ*.
2034 P *maru*.
2035 B *samāṃna*, S *samāna*.
2036 H *puṃnyaiṃ*.
2037 P *udai*.
2038 B *kalyāṃna*, P *kalyāni*.
2039 H *puṃnya*.
2040 S *taṇai*.
2041 B *girūu*, H *guruu*.
2042 B *punai pāṃmiuṃ*, H *punyaiṃ pāmiuṃ*, P *puṇyai pāmiu*.
2043 HS *nali*.
2044 B *karīya*.
2045 H *gaṃdhādaka*
2046 BP *kusami*.
2047 H *karpūri*.
2048 B *nagari*.
2049 BS *māṃhi*.
2050 H *sakalatū*.
2051 BS *jiṇa*.
2052 PS *ceīya*.
2053 B *vaṃdai*.
2054 H *pūpa*, S *rūpa*. After this H reads stanza 7.
2055 B *gari*.
2056 B *bhogavatu*, H *bhogaviuṃ*, S *bhogavatai*.
2057 B *suraṃga*.
2058 B *sahisa bahū pālī*.
2059 B *sarasiuṃ*.
2060 S *divasi*.
2061 B *nikhadha kahii*.
2062 H *deva*.
2063 B *viṣai*.
2064 BP *saṃjime*.
2065 H *śama*.
2066 HS *bhavana*.
2067 BS *māṃhi*.
2068 B *vaveka*.
2069 S *kacora*.
2070 B *āpaṇuṃ*.
2071 B *naiṃ*.
2072 B *kasiuṃ*.
2073 H *tasu*.
2074 B *ṣitrayapanuṃ*.
2075 B *yovana*, PS *jūvana*.
2076 B *athira*.
2077 H *bhoga*.
2078 B *trapatā thāya*.
2079 P *puṃnya*.
2080 B *sāthai jāya*.
2081 B *giu*.
2082 P *sara*.
2083 B *sagi*.
2084 BH *mani*.
2085 B *māhāvaîragi*, PS *mahaveraggi*.
2086 B *jāṃṇī*.
2087 B *teya*, H *tathā*, P *taya*.
2088 B *gayu*, P *rā*, S *rāuṃ*.
2089 B *rāṃṇī leyu*.
2090 B *nala*.
2091 HP *saṃbadha*.
2092 B *kahii*.
2093 B *dāṃna dii putta*.
2094 H *chattū*.
2095 BH *sādha*.
2096 B *bāra*.
2097 S *varisi*.
2098 B *teṇai*.
2099 B *agādhi*, H *agādha*, P *āgādhu*.
2100 P *emu*.
2101 B *puṣpala putta*.
2102 B *bharataṣaṃḍi rāja iga chatta*.
2103 BH *sarisai*.
2104 B *līdhu*.
2105 B *saṃjima*, P *sajama*.
2106 BH *ulhāsi*.
2107 S *bahu*.
2108 B *pālai*.
2109 B *muhuvai*, H *mahavvaya*.
2110 B *samati*.
2111 B *upasama*.
2112 S *daga*.
2113 B *saṃvega*, P *videga*, S *viveka*.
2114 B *suya*.
2115 H *bhagati*.
2116 B *ārāhai*, S *ārādhai*.
2117 S *behūṃ*.
2118 B *jahasuti*.
2119 B *divasa*.
2120 B *maharasi chitti*.
2121 B *jāgi*, H *jogī*.
2122 B *viṣai*.
2123 BP *āsati*, H *āsatta*.
2124 B *tu*.
2125 B *sayaṃvara samavāya*.
2126 B *līdhu teṇai munirāya*.
2127 S *kala*.
2128 P *dhanadā*.
2129 B *nāmii*.
2130 BS *suṣa*.
2131 P *līlo*.
2132 B *paṇi davadaṃtī*.
2133 B *naratīcāra*, P *niratīca*.
2134 B *pālī*, S *pāliya*.
2135 B *bhāvaiṃ sajima*, P *bhāraviiṃ saṃjima*.
2136 H *rāja*.
2137 P *jhalai*.
2138 B *hūī peḍhālaya*.
2139 B *purasari*.
2140 B °*pāli*.
2141 B *kuari*, P *kuṃyara*, S *kūṃyari*.
2142 B *rāi*.
2143 H *tasu*, P *tāsa*.
2144 B *sayaṃvara*.
2145 B *tihāṃ*, H *tihi*.
2146 PS *parivarīyu*.
2147 B *teṇai*, P *taṇi*.
2148 B *paraṇī*, PS *pariṇīya*.
2149 B *manohari*.
2150 P *bhogāviu*.
2151 B *suṣabhari*.
2152 B *ja*.
2153 B *bhavani*.
2154 S *vali*.
2155 B *pāṃmī*, P *pāṃmīya*, S *pamīya*.
2156 P *kevali*.
2157 B *sari*.
2158 B *mugati*.
2159 H *siri*.
2160 H *śāsani*.
2161 B *sari kaṃriṇa*.
2162 B *māṃhi paṣālī*.
2163 B *kamma āpaṇa*.
2164 B *ajūālī*, H *ajjūālī*.
2165 B *hosai savi*.
2166 B *varaṇa*.
2167 B *dāṃna*.
2168 HS *śīla*.
2169 S *bhavana*.
2170 B *eṇai*.
2171 HS *kāriṇi*.
2172 P *pavena*.
2173 B *raṃgaiṃ ādaru*.
2174 B *ahobhavi*, P *ahebhevika*.
2175 B *jina*.
2176 P *narakhara*.
2177 B *suvi suṣa*.
2178 B *sayalasadhi*.
2179 B *karu*.
2180 H *jāsu*.
2181 B *nāṃmi*.
2182 P *nāsai*.
2183 B *tāsa*.
2184 B *rṣivardhana sūri*.
2185 B *kiuṃ*.
2186 P *manai*.
2187 H *anaṃdapūriiṃ*, B *ānadapūri*
2188 B *panaro*.
2189 B °*kūṭigiri*.
2190 P *nivāsi*. H writes for the first half-line: *saṃvata panara* 35 *varṣo;* and omits the following two half-lines.
2191 B *ādara*.
2192 B *caritta* and omits *e u*.
2193 H *omits*.
2194 B *ṛddhi varddhi suṣa uchaiv āvai*.
2195 B *nitu*.
2196 B *maṃdari*, S *mūṃdiri*.
2197 H *tasu*.
2198 S ends here with: *iti śrī nala davadaṃtī caupaī saṃpūrṇā || śrī || cha || cha ||*.
2199 B *rāya*.
2200 P *cariu*.
2201 B *saṃpūrṇṇaḥ*, P omits.
2202 H reads: *paṃca* 5 *sapta* 7 *catuḥ saṃkhyā*.
2203 P *ślokaḥ vilokitaḥ*.
2204 P *prakṛte*.
2205 H *saṃkhyāyā*, P *samkhyaya*. H adds: *graṃthāgraṃ* || 475 || *cha* ||.
2206 B *kalyāṇaṃ astu* || *cha* ||, P omits.

IV. TRANSLATION

oṃ. arhaṃ.

Having done reverence to the lord Śānti,[1] who produces contentment and peace (śānti) for all the Congregation, I shall proclaim the mighty power of merit coming from alms-giving, moral conduct, religious austerity, and meditation. (1)

When one hears good stories of noble people his merit and purity increase. [So] listen to this delightful tale of King Nala and Davadantī. (2)

In Jambudvīpa there is the superb celebrated [land of] Bharatakṣetra; in it is a city, Sangara by name, filled with money, grain, and jewels. (3) There ruled well King Mammaṇa and his chief queen Vīramatī who was virtuous, beautiful, and elegantly clad. (4) If a person (jīva) does not make a practice of hearing the speech of good teachers, how is he to know the difference between sin and virtuous conduct? In consequence of this condition the king went out of the city to hunt, accompanied by his queen and retinue and abundantly furnished with the essentials for diverting the mind. Coming towards him he saw a munivara, a lord of virtue. (5) The muni, the perfect sādhu, possessed of the merit of restraint, whose sight bestows good fortune, was regarded by the king in his error, however, as an ill-omen. (6)

Nala is famed as Punyaśloka; the beautiful daughter of Bhīma as a woman of perfect virtue. As one hears [this story] to the end, of him increases the discrimination of dharma. (7)

Taking him away from his caravan, the king and queen in sport teased the sādhu for twelve hours without stop. But the ṛṣi endured and remained of even temper. (8)

When they saw that the ṛṣi maintained a benevolent mien, both the king and queen were mollified. They asked, "Where are you going? Where do you live? Tell us what your dharma is." (9)

The ṛṣi said, "I am going to Mount Aṣṭāpada on a pilgrimage to the Jineśvaras. O King, I have been separated by you from my sangha (congregation of disciples). This is a great obstacle to the performance of my dharma. (10) Without a fixed abode I perform the dharma in the manner which the Jina taught." Taking this opportunity, the prince of munis preached the doctrine of the Jain religion which has compassion as its essence. (11)

Both the king and the queen were awakened and, falling at the feet of the ṛṣi, asked his forgiveness. They went back with him to the palace, gave alms and practiced devotion to the muni. (12)

The muni, after preaching instruction in the Dharma to both of them, started out and reached Mount Aṣṭāpada. The king and queen then observed the most worshipful dharma of lay disciples based on perfection. (13)

[1] Śānti is the nineteenth Tīrthaṅkara.

In obedience to [the command of] her śāsanadevatā[2] the queen went in great joy to Mount Aṣṭāpada and worshipped the Lords of the Universe, the twenty-four Jinas who were installed by Bharata.[3] (14) The auspicious one had twenty-four golden tilakas studded with jewels set on the Jinas, and, after a long period of devotion and homage at the holy place, she returned home. (15)

This was the sweet consequence for the king and queen: Taking vows from the sermon of the munivara and rejecting falsehood, which is deep rooted, they held firm to their attachment for dharma. For a long time they maintained the prosperity of the realm and, at the time of death, by virtue of their pure meditation, the two went to the heaven of the gods and enjoyed unparalleled bliss. See now the fruit of punya (merit)! (16)

The fruits of punya are enjoyment of royal prosperity, beauty, and happiness. Everyone desires the fruit of punya, but does anyone perform punya? (17)

Then the jīva of Mammaṇa was reborn in the house of a herdsman in the city of Potana, which is an ornament in the splendid Bharatakṣetra in Jambudvīpa. He was named Dhana. Queen Vīramatī's jīva was [reborn as] his wife, Dhūsarī, famed for her perfection. (18)

It happened one day that Dhana [went out] to graze his many buffaloes. Because of a heavy downpour of rain he went with a palm-leaf umbrella over his head. Catching sight of a sādhu who was standing in the kāyotsarga-position, he held the umbrella over his head; and he rendered this excellent service to the guru as long as it rained. (19) When the sādhu had finished his kāyotsarga, he took him to his home in the city. In full devotion he and his wife caused him to break his fast [by taking] pure milk.

Keeping the muni for the four months of the monsoon, they learned the dharma from him. They worshipped the Jinavara-god and made their birth fruitful. (20) They sincerely observed compassion for living beings; listened to the preaching of the excellent guru; observed the poṣadha-rites; and knew no pride. (21)

They observed in this manner the very delightful dharma of lay disciples for a long time and, having taken the vows, they maintained them assiduously for seven years. The exact result of this was that they were reborn as twins in the Himālayas. In their fifth birth they became Kṣīraḍaṇḍīra gods.[4] (22)

Now listen to the sixth birth which is delightful to the mind because of its exceptional charm. There is a city Kośalā by name, superior to Amarāvatī.[5]

[2] Tutelary deity.

[3] See Johnson, 1931: 1: 367–368.

[4] Tawney, 1895: 230, has "*kṣīradiṇḍīra.*" I have not been able to identify either of these forms.

[5] The city of Indra.

There ruled King Niṣadha, the very sun to the lotuses of the royal family of Ṛṣabha, skilled in the laws, an ocean of seriousness. (23)

His chief queen was named Sundarī, famed for her loveliness and virtue. Because of her sweetness of speech she was considered Indrāṇī in [human] form. After he fell from heaven, because of the virtue of giving the milk to the muni, he was conceived in her womb with auspicious dreams as a glorious son. (24)

"May I pay reverence to the Jinavara and the gurus and cause to be distributed many alms." This pregnancy-wish [6] the queen had in mind. The king fulfilled it to the letter. (25)

Then on a night of an auspicious tithi under the best constellations and planetary influences a son was born. The king, with joy immeasurable in his heart, inaugurated many celebrations. He caused the jails to be emptied and many gifts were given. Arches and poles were erected and drums were beaten. (26) Bards sang poems of praise and women of the best families sang songs. Bravo! Bravo! was shouted amongst the townsfolk. His kin were delighted with gifts of food, clothing, and gold. The king called his son Prince Nala. (27)

Day by day Prince Nala throve like the moon in its light fortnight, preeminent in form and beauty [and] a delight to the eyes of man. He was versed in the seventy-two kalās; could recite and discuss in detail the entire grantha; and knew well the pure doctrine of the Jinas, whose essence is the knowledge of the nine tattvas and Samyaktva (Perfection). (28) He did not omit the study of the use of the thirty-six types of arms. Through wisdom he did not disregard the traditional conduct due one's ancestors. [On the other hand] his younger brother, Kūbara, was said to be a depository of guile. On reaching youth Prince Nala was declared the equal of Hari. (29)

Just as I have described the birth of the very virtuous Prince Nala, the treasury of beauty, now hear briefly expressed everything about the incarnation of Queen Davadantī. (30)

There is a most excellent city, Kuṇḍina, which is the ornamentation of the land of Vidarbha. In that place ruled Bhīmaratha, the acme of kings. (31) His queen was Puṣpadantī. In the middle of the night, [the queen] while asleep, saw in a dream an elephant (dantī) which, frightened by a forest-fire (dava), came to the palace. (32) On the following morning, upon awakening, she related this to the king to learn its meaning. The king saw that the result would be an excellent child—[one destined to be] mighty. (33)

While they were talking a white elephant came and, having taken the king and queen up on its back, went around the city being greatly honored. When it came to the king's palace, it stopped. (34) The king decreed a festival without equal.

Dhūsarī, exalted by her piety after she had fallen from heaven, was conceived in the womb of the queen. (35) On an auspicious day a daughter was born and the good news was proclaimed in the town [with the sounding of musical instruments]. The king gave many gifts and [proclaimed] a festival equalling [those on] Mount Meru. (36)

Through the miraculous result of her meritorious deed in the previous [birth] (in putting tilakas on Jina-images), there appeared on her forehead a mark which shone all her life and dazzled the world as does the sun. (37) In conformity with the dream she was given the beautiful name Davadantī.

Day by day the princess waxed—in beauty a veritable goddess. (38) When she reached the age of eight, she was placed under the tutelage of a paṇḍit. Taught the eighteen alphabets,[7] she was an avatāra of the goddess Sarasvatī. (39) In possession of a matchless knowledge of the sciences and all the guṇas and kalās, she perceived and understood the teachings of the Jinavaras and the nine tattvas [8] and Samyaktva.[9] (40)

She worshipped the arhat-devas and did service to the gurus and nuns. Upon attaining youth she reached perfection, defeating in wantonness Rati [10] and Rambhā.[11] (41) Made complete by the power of her punya, Davadantī was given an image of the Jina Śānti by her śāsanadevatā and she worshipped [it]. (42)

Then, one day [the king] realized, "My daughter Davadantī has achieved youth. She has reached eighteen years and is full-grown." He became concerned with [the choice of] a husband of the best family and excellent virtues. After making due inquiry of all his eminent counsellors, the king then caused to be commenced whatever was suitable for a great svayamvara which should be proclaimed throughout the world. (43)

Outside the city Bhīma caused many camps to be erected for the kings and a splendid pavilion adorned according to the custom with silver walls of the whiteness of curds; (44) with a delicate svastika of emerald and a floor of lovely yellow gold, beautiful with ruby pillars, and pictures of sāras-birds and parrots, (45) in which appeared cut out of jewels delightfully beautiful images of women at the sight of which one falls down in rapt adoration. The pearls of their necklace cast a gleam through the spacious halls which were draped with rich hangings. (46) Within there was erected all around a beautiful dais of jewels of the five-colors—a veritable clash of corruscating gems. On top of this were [placed] square lion-thrones. (47) Clusters and garlands of flowers, delicate to the touch,

[6] See M. Bloomfield, 1920.

[7] See Johnson, 1931: 1: 153, fn. 196; and Bühler, 1898: 25.

[8] The fundamental principles; Johnson, 1931: 1: appendix IV, pp. 437–450.

[9] Jaini, 1940: 49.

[10] One of the two wives of Kāma, the god of love.

[11] A famed Apsaras or female divinity.

diffused their perfumed odors [in all directions] and the gateway was surmounted by a jewelled arch of triumph, shining like the bow of Indra. (48) A staff glittered [in front of the entrance to the mandapam] set in a jewelled pot, its fluttering banner flapping in the sunlight. Having covered it with a ceiling plated with gold, they thus fashioned a hall of full beauty. (49)

The king sent out messengers with letters and invited the monarchs with full protocol. From all countries came the kings—virtuous, beautiful, charming, true-speaking. (50) They, their hearts excited, were attended by their retinues, consisting of many chariots, horses, elephants, footsoldiers, and treasure. Then, King Niṣadha with his sons, Nala and Kūbara, arrived there. (51)

To as many monarchs as came, to so many Bhīma rendered hospitality. As each alighted, he fulfilled to him the courtesies with great affection. (52)

Then on an [auspicious] muhūrta and day, all the delighted monarchs in the maze of their retinues, [after] performing their ablutions and donning fine garments, entered the pavilion majestically. (53) Gleaming with the radiance of Indra and shining with splendor like the sun-god, gladdened, they were seated by King Bhīma, the lord of men, on excellent thrones—each as was due him. (54) [12]

With joy at her svayamvara she worshipped Śānti, the prince of Jinas, and, when fine raiment was placed on her limbs, Davadantī was made ready; (55) with bejewelled earrings and an amulet, and strings of pearls and rubies; and necklaces and an excellent girdle; (56) with golden bracelets, rings, and bangles [with] garments of lovely cunarī-, blue netra- and paṭola-cloth, and a tinkling chime of anklets. (57) There was an exquisite odor of musk, sandal, saffron, and camphor; campaka-, ketaka-, mālatī-blossoms and various [other] sorts of blooms exuded fragrance. (58)

Seated on a golden palanquin, with a vast retinue, the daughter of King Bhīma came in—a veritable avatāra of the goddess Lakṣmī. (59) A white umbrella gleamed over her head and on both sides chowries waved. The heavens resounded with the [music of] the musical instruments [and] bards glorified [her]. (60) Men and women came to look and all sorts of gifts were distributed. Women of the best families sang auspicious songs and skilled performers danced. (61)

Having arrived thus in pomp, [Davadantī] entered the pavilion. Davadantī was beheld by all the kings with great delight. (62)

"She is either a goddess or a heavenly musician or, indeed, a Nāga-maiden."

"There is no other equal to her—this fawn-eyed creature—in this world." (63)

"With whomever she be compared, there is surely none in this world to surpass this perfect lady." (64)

"Who in a previous existence performed many religious austerities as a forest-dwelling ascetic, him this maiden will choose. Without religious austerities there is no purification." (65)

All the kings were thus lost in thought as with extreme self-control they [gazed at] this marvel. Not moving, as if painted, so they beheld Davadantī. (66)

The doorkeeper to the women's quarters, knowing the name, the place, and the family of these choice men, addressed Davadantī in this fashion: "Listen, O Princess. (67) All these kings have come with the design of wedding you. At your svayamvara make a wise choice [of a husband] in whom your mind is delighted. (68) This is Dadhiparṇa, a most excellent monarch, the lord of Sumsumārapura. This is the mighty master of Campā, the light-maker to the Bhoga-family. (69) This is Candrarāja, the embellishment of the Ikṣvāku race, full of virtue. This is the mighty Somadeva, who is, as it were, an ornament of the solar race." (70)

In this way the doorkeeper recited the catalogue of honors of the many kings, but not one of them pleased her. In this world taste is a matter of individual preference. (71) [13]

Then the doorkeeper spoke thus: "These, of the descent of Ṛṣabhadeva, are the princes of the land of Kośalā. King Niṣadha is held in high esteem. (72) This is the elder son of [King] Niṣadha, Prince Nala by name—mighty, handsome, wise, grave, worthy, young, and generous. (73) This is the younger son of Niṣadha named Kūbara. Whoever pleases you, choose him. Apply your wisdom accordingly." (74)

Looking at Nala, the treasure-house of delights, gleaming and brilliant as the best of the gods, there was awakened in the heart of Davadantī the love [she held for him in] the previous births. (75) [And] as she gazed with eyes lustrous with love, she eagerly threw the garland of choice around Nala's neck. (76)

Voices in the heavens cried out, "Such a choice is well made." Prince Nala was delighted, and the drum was beaten loudly. (77)

King Kṛṣṇa, an arrogant prince, thereupon uttered these disharmonious words: "While I am here no other youth as bridegroom will wed Davadantī. (78) Listen here, you Nala, give up Davadantī and get out of sight. If you will be a fool, then you will have to fight with me." (79)

In return, the son of Niṣadha spoke these conciliatory words: "If you have not been chosen by the maiden, why, then, are you filled with wrath? (80) This is a mark of uncouthness in you. You lack experience. The man who suffers vain envy is base

[12] Between this and the following stanza there has been interpolated a line or phrase from another poetical work. Its function is not to further the plot, but rather to serve as a model in the chanting of the verses following, which are to be read with the same tune as the poem, starting with the line "hiva pahiri paṭaulī, etc."

[13] See fn. 12.

and a fool. (81) Now, she is another's wife. This will bring defeat upon you. If you wish to fight, then stand up!" (82)

Spoiling for fight, the two heroes left the pavilion; [and] both mighty armies, [strong] for the contest brandished their weapons. (83) The auspicious maiden seeing the interruption in the proceedings, took some water in her hand and sprinkled it out [saying] the name of the Jina.[14] King Kṛṣṇa bowed low, his hair standing on end. (84) His sword dropped from his hand and, going to Nala, he fell at his feet and conciliated him. Through the favor of her śāsanadevatā all obstacles were removed. (85) [15]

Now, all the good folk were delighted and all the evil folk became wretched. Prince Nala was elated [at the thought of his impending] marriage; and the maiden was delighted in her heart. (86) All sorts of drums were rolled with great sound; the glory [of this celebration] was wafted aloft by sweet song; and gifts were presented to the bards. (87) An excellent cuisine was prepared and sweetmeats made. All the members of the groom's party were delighted and his happy kin folk fed. (88) In every house they danced the rāsa [16] —so full of delightful sentiments—and they sang lovely songs. King Bhīmaratha caused a great pūja to be begun in the temple of the Jina. (89) The fathers of both the bride and the groom spent crores of great wealth [on the preparations]. The wishes of the mind were fulfilled so that there was no complaint. (90)

Now, the auspicious [marriage] day had arrived. Both the bride and the groom were bathed. The two were properly adorned [and, then,] the lamp-waving ceremony was duly performed. (91)

Mounted upon an excellent elephant, with great pomp he came, all excited for the marriage. An umbrella gleamed over his head, and, on both sides four chowries waved. (92) Musical instruments played loudly. Gifts were bestowed without stint. His sister, who had been presented with a newly dyed cunarī, performed the salt-waving rite on the groom.[17] (93) There was a fragrance of musk and sandal. All the kinfolk were excited in their hearts. Men and women gathered to look, and horses, elephants and carts [in the wedding procession] brushed against one another as they moved along the roads. (94)

Heralds shouted, "Hail! Hail!" Gradually the guests came; and, when the favored one (Nala) arrived at the [bridal] arch, women of good family performed the greeting ceremonies in the prescribed manner. (95) After the bride seated herself in the marriage booth, the king, greatly delighted in heart, summoned the groom and then joined their hands. (96)

The marriage [was celebrated] by the king with a great festival and everything carried out according to the prescriptions of the astrologer. Afterwards, [the women] sang dholas [18] as they went around the bride and groom. (97) King Bhīmaratha, who was of joyous heart, gave many gifts to them—horses, chariots, elephants, and footsoldiers; and gold, riches, pearls, and rubies. (98)

Returning with the bride, Nala was welcomed with song at his camp. He and that heavenly creature, Davadantī, bowing before the house-shrines chanted hymns. (99)

With such revelry was the marriage performed by the two fathers with great joy. Bhīma showed the proper respect to all the kings and dismissed the many heroes. (100)

After having remained there for several days at the request of Bhīma, King Niṣadha yearned to return [to his kingdom]. Davadantī's mother gave her this advice: "Daughter, do not neglect proper conduct and devotion to your husband." (101) The daughter of Bhīma bowed low to the feet of her mother and father, and, going to Nala's chariot, mounted it calmly. [And, then] the prince of Niṣadha traveled on eagerly, not reckoning night or day in his joy. (102)

Seeing the darkness of the night, Davadantī uncovered her tilaka and destroyed it (the darkness). Thus, the company beheld all the roads with ease. King Niṣadha said, "Nala is a fortunate prince." (103)

Catching sight of a ṛṣi full of merit, who, as he was standing in the kāyotsarga-stance, was being stung by the bees [attracted] by the fragrance of the elephant-musk, King Niṣadha, together with Nala, Kūbara, and Davadantī, worshipped and paid him great devotion. (104)

When the king reached the city of Kośalā, the people of the town were all delighted. They welcomed the bridegroom and began a celebration. Everyone was delighted by the merits of Davadantī. (105) "Nala and Davadantī both are fresh, both in the bloom of youth, both very handsome, both receptacles of perfect beauty, both very lovely, both full of excellent qualities." (106)

With dancing, song, pleasure, dicing, water-sports, flower-picking, sporting in swings, fortune-telling, the king fulfilled his desires by day and night. (107)

One day, King Niṣadha, after appointing Nala king and Kūbara heir-apparent, undertook the vows, having become averse from the world. (108)

Nala reigned justly, and ruled gloriously, and all kings did service, yielding tribute [to him] without cease. (109) Questioned by Nala, his minister said, "You have increased Niṣadha, since, your majesty, today you enjoy an entire half of India. (110) But Kadamba, alone, pays no heed to your command. If

[14] Davadantī performs a satyakrīya or "act of truth." See Brown, 1941.

[15] See fn. 12.

[16] See Mehta, 1925: 2: 1273: rās "a circular dance accompanied by song."

[17] This was pointed out to me by Mr. Shah during my stay in Baroda. The groom's sister rides behind him rattling in his ear a small cup filled with rock-salt. The part of the cloth covering the mouth of the cup is decorated with a svastika.

[18] Marriage-songs sung only by women.

he submits to you, then your fame would extend throughout the whole world." (111)

To find out, the king first sent a messenger who made known [the state of affairs] properly, but that ox did not listen. How can one beat a drum without a stick? (112) So Nala went with a mighty army and, arriving at the city of Takṣaśilā, surrounded it. Then, Kadamba issued forth, dreadful with rage and accompanied by an army. (113) The two heroes, Nala and Kadamba, in pity excluding the other warriors, fought fiercely and struggled zealously with every sinew of their bodies on the field of battle. (114) Whatever [means of] struggle Kadamba requested, that one King Nala granted without hesitation. By the power of his punya Nala conquered [him] at last.

Then true knowledge came to Kadamba. (115) "I have contended with him and am about to perish through his superiority. Let me, rather, like Bāhubali [19] cross the ocean of worldly existence." He, then, undertook the great vow of Saṃyama.[20]

Then the hero Nala fell at his feet. (116) Praising his might and spiritual purity and placing [Kadamba's] son, Haṃsa, on the throne, the monarch returned to the city and entered, beating his drum(s). (117) Then all the kings of half of Bharta joyously consecrated Nala, and gave him all sorts of precious gifts. Bhīmī became Nala's chief queen. (118) The monarch, Nala, ruled in his four-halled palace wonderful like that of Indra for a long time. Kūbara, covetous of the rule and envious, constantly went about looking for a device against Nala. (119)

Sandal is bitter; the moon has a spot; the ocean (which contains jewels) is brackish; in water there is mud; even the virtuous Nala had the bad habit of dicing. Who can defeat Fate who puts a flaw in a jewel? (120)

He (Nala) lost and won continually [up to] a crore of lakhs. This became Nala's great vice. One day Nala and Kūbara played and Kūbara won. Nala lost (121) lands, cities, towns, palaces, provinces, villages, isolated villages, district headquarters, (provincial) capitals, gold, pearls, [his] treasury, elephants, horses, camels, and granaries. (122) Nala went on losing, unaware that all his people were making great lamentation. The king would not heed the warning of anyone. Tell [me]! Who can stop an elephant's ear [from flapping]? (123)

Hearing of his losses, Davadantī, laying aside her modesty, went to the assembly-room, and said, "Give up dicing. Stop losing! (124) These dice are like bonds on you, spiteful and hostile. For an instant or only half an instant gambling has its charm, but, lord, don't be so blind! (125) If it is to your liking, present, give with your [own] hand the realm to your brother. But what's the use of losing it like this at dicing? (126) If a man loses through his vices the wealth he has amassed, then it will continue to torment his mind as long as he lives, O King." [21] (127) Davadantī tried to warn the king with these words, but he paid no attention [to her]. (128)

Then the evolution of karma took its crooked course. The wretched king was not freed [from his vice]. The prosperity of the round of existence became lean.

Davadantī, then, treated by Nala with disrespect, weeping, lamented the action of fate. (129) The king lost his harem, including Davadantī, and his personal ornaments. (130) Having lost everything Nala then took off his personal ornamentation. (131)

Kūbara, in his heart, now, was delighted. "Today I have gained the kingdom." (132) The cruel Kūbara said to Nala, "Leave my land." (133) Nala, [even] his covering-cloth removed, set out without hesitation and boldly. (134)

O mighty one, Lakṣmī (Fortune) has not abandoned [you]. Do not be proud. (135)

When Nala, thus addressed, was being driven away, the hero, the complete, the peerless, the bold, the steadfast, Davadantī, the virtuous one, who was going [with him] at his request, was stopped by Kūbara who had won her. (136) The minister said, "Do nothing ill-considered! Let Davadantī go, O wise one! The elder brother is regarded as a father; his wife is always said to be a mother. (137) If you, somehow, keep [her] against her will, then, surely, injury will befall you. Provide provisions for [their] journey, a chariot, and a charioteer, and send Davadantī off with Nala." (138) Kūbara heeded the instructions of his minister.

Then, Nala, laughing, spoke in this fashion, "A fortune has been lost by me in wanton sport. What desire do I have for a chariot?" (139) At the advice of the minister, Nala, for the comfort of the weak woman, mounted the chariot together with the lovely one.

Seeing a lofty pillar in the city, he pulled it out and set it up [again] with his hands. (140) When the disposition of Fate was observed this interpretation [was placed] on the mighty Nala['s state]: When, in his childhood, Nala had gone to a grove, a muni, who was aware of the future said, (141) "He who shall move in this city a pillar five-hundred hands in height, unbroken, that man shall enjoy a half of Bharata." The great ṛṣi's word had been fulfilled [it was said]. (142) "Nala was master of Kośalā. None else fits the prophecy. This realm will again be Nala's. Kūbara will not enjoy his deceit. (143) Anyone, then, is a lucky man, if he is a ruler of the sort that Nala is."

On hearing the people talking in this fashion, Nala's mighty merit awoke again. (144) Cheerfully, he left the city and, sending back the people, the ministers, and the vassals, the lord of Bhīma's daughter, at the

[19] See Tawney, 1895: 192–195, The Story of Bāhubali, which precedes the Nala-story and is described in the colophon as "having reference to pride"; that of Nala is described as "having reference to gambling." See also Johnson, 1931: 1: 273–326.

[20] Control of the senses; Jaini, 1940: 56, 132.

[21] See fn. 12.

suggestion of the queen, drove the chariot towards Kuṇḍinapura. (145)

When they entered a great forest, Bhīls came up to rob them. Seizing his sword in haste, King Nala got out of the chariot, reviling the Bhīls. (146) Coming up from behind, the queen held Nala back. Then, she uttered a tremendous yell. At first the Bhīls were frightened off (with Nala in pursuit). Later, they easily took the chariot. (147) [22]

When punya is amiss, then there is no happiness. Let no man be proud because of his wealth! (148)

Nala and Davadantī went along, both of them barefoot, taking rest at every step like children. (149) The cruel darbha-grass pierced the queen's tender feet till blood flowed from them. Dreadful was Nala's grief. (150) The heat of the sun was fierce and intense. Overcome by sunstroke, Nala's beloved withered like a garland of flowers. (151) Thirsty, King Bhīma's daughter kept asking for water, and Nala, making a cup of palāśa-leaves, brought her some which she drank slowly. (152) He tore off strips [from his garment] and bandaged Davadantī's feet, and, taking her by the hand, he led her on, steadying her step by step. (153) She asked, "How great is this forest, so full of obstacles?" Nala replied, "One-hundred yojanas. We have covered five yojanas." (154)

At twilight, the king made a bed of very soft twigs and covered it with half his garment. (155) Then, after meditating upon the Jinas and the gurus, the dear one slept in confidence. While Nala sat beside her, Davadantī found comfort in sleep. (156) Nala became more and more depressed at [the disgraceful thought of] living in the protection of his father-in-law. "A man who lives basely is foolish and brings shame upon his family. How can I go today to Kuṇḍinapura? Now, making firm my heart, I shall leave my beautiful dear one. Where no one knows me, [there] shall I wander about as a sādhū. (157) No harm will come to Queen Davadantī who is a complete depository of virtue. Virtue is the true protection of a satī." Thus was the final outcome of Nala's subjection to the power of a previous karma.

Having written on the edge of her sāṛī directions in [his] blood, Nala, after cutting his garment [in half] with his sword, started out for foreign lands. (158) Going a distance, Nala returned then, heavy with care and urged on by (his) grief. He spent the night beside her deliberating. In the morning the king at last left [her]. (159)

[In a dream] climbing up a mango-tree covered with flowers and fruits, she remained [there], enjoying the sweet fruits. (Davadantī speaking to herself) "The mango-tree was up-rooted by a wild elephant and, as it fell, I straightway was on the ground." (160) Having had this dream Bhīmī awoke [and] and, as the maiden looked in all directions, she did not see King Nala. She thought, (161) [23] "What strange thing or what great danger has befallen, o lord, that, alone in the forest, I have thus been abandoned by my lord who has gone away? My beloved must have got up and gone to a noble lake to wash his face. I am certain that he will return with water, my handsome one. (162) What is the reason for his leaving me? How can such a thing happen in this existence? What is the cause for his delay? Why does he not return now, moving with dignified step? This is the forest; there is the place; that is the hill; those are the trees [; all are here except Nala]." Not once did she catch sight of her lord who was by nature superb and handsome. (163)

Troubled thus with concern for him, she recalled and reflected upon the dream. "The mango-tree was my beloved King Nala. My eating of the excellent fruit was the enjoyment of the kingdom. The wild elephant was Kūbara by whom the noble-hearted Nala was driven out of the kingdom. When after climbing the tree I fell to the ground that was my abandonment by Nala." (164) Bitterly she wept, a helpless woman alone in difficulty. Filled with grief, she writhed in her agitation like a fish on top of a hot rock. "What will become of me, o god, brought resourceless into the forest? Why doesn't the haṃsa appear? This grief is worse than death. (165) Tell me, o cruel lord, why I have been abandoned by you [in whom] I trusted. At your side I was overjoyed with hope. What sort of behavior is this! King Niṣadha will certainly be ashamed! What is the crime which I have committed that such punishment is visited [upon me]?" (166)

Like a child she turned first one way, then another. Again and again she sank to the ground. Her tear-filled eyes glistened as, distressed, she looked in all directions. Then, as she was doing this, Davadantī saw the letters Nala had written on the border of her garment. She ceased grieving, and, grasping it full of joy, read it. (167) "Under the banyan-tree the path [on the right] leads to Kuṇḍinapura; that on the left to Kośalā. So, go where you wish. Leaving my mind beside you like a servant, o treasury of virtue, because of my disgrace I am going to wander in foreign lands, o wise one." (168)

Bhīmī, overjoyed at this statement, started out eagerly for her father's house, looking at Nala's writing as if it were the hero Nala at her side, fearless and confident. (169) Multitudes of evil and frightful creatures such as serpents, lions, wild elephants, demons—none of them harmed Bhīmī because of her surpassing virtue coming from the meditation on the Jina. (170)

A caravan had been scattered in fright by an attack from Bhīls. Bhīmī protected it with upheld hand. Calmed, it (the caravan) obeyed her like a mother. She, so virtuous, travelled with it. (171)

The satī left the caravan one night and [as she] went

[22] See fn. 12.

[23] See fn. 12.

on she saw [a creature] in the form of a rākṣasa. The god, pleased, granted Bhīmī a boon. She asked, "Will I ever find Nala?" (172) "At the end of twelve years while you are living in your father's house you will find your husband." Upon hearing the god's reply, [so] harsh, Davadantī took a severe vow: (173) "Red things, unguents, betel, decorations, baths, thread, sandal and tilak-paste, singing and dancing, the rasas, daily eating habits—until I find Nala, them will I avoid." (174) Davadantī went [to stay] in a mountain-cave. She made a figure of the Jina Śānti from sand and worshipped it; and observed a four-meal fast, breaking it by eating fruit that had fallen on the ground and water. (175)

The leader of the caravan came there with the caravan. There also came ascetics in great zeal. Vasanta asked about the shrine which had been set up at the well by Davadantī, who appeared like a goddess. (176) She preached the Doctrine of the prince of the Jinas and all the ascetics were converted with a celebration. [In connection with this] the good leader of the caravan founded there a city named Tāpasapura and erected an elegant shrine to the Jina. (177)

Sinhakeśarin, the son of Kūbara, who had been married, came to the mountain and, receiving initiation from the guru Yaśobhadra, became in five days a receptacle of perfect knowledge. (178) At a festival which was inaugurated Bhīmī, the [Brāhmanical] abbot, who had been purified, and Vasanta saw the gods shining bright. At night they climbed the mountain and worshipped the kevalin. He caused all to hear the praise of the law. (179) Then, there came a god who had been the ascetic Karpara. He worshipped the kevalin. Blessing Bhīmī, he said that, when in a serpent's body, she had drawn him from his hole. He had nurtured anger and was then plucking the fruit of it. (180)

The happy abbot took dīkṣa [24] from the guru of the kevalin, when the latter had become a siddha (i.e., had died and reached nirvāṇa). He kept his guru in his own town for the four months [of the rainy season], and Vasanta became a lay disciple, a veritable heap of virtues. (181)

Davadantī stayed there in a lonely spot for seven years, absorbed in the contemplation of the Jinas and the gurus. [Once] she heard a remark of a concealed traveller. Through love of Nala, she came out [of her cave] not knowing [where to look for him]. (182) While wandering about during the night she became thirsty and caused a dry stream to have water. The lady, directed by the sound of people's conversation, was accepted into his caravan by Dhaṇadeva. (183) The etiquette due a sister was practiced towards her by a śrāvaka who was worshipping the Jina Malli.[25] She was pleased then to join the caravan. In due time she came to the city of Acalapura. (184) She sat down under a veranda near a bathing-pool and looked despondently towards the city.

At that time Ṛtuparṇa was king in the city and his queen was the blessed Candrayaśas. (185) Through the maid's talk she was made known to the queen [who] sent her companion to fetch her. She was not recognized and, protected with great honor, dwelt with her daughter, Candravatī. (186) She used to sit in the alms-house outside the city. [One day] a thief by the name of Pingala was sheltered by her in pity. She, in compassion, caused him to learn saṃyama (control) from an excellent muni. On the instant he became a superb god and, approaching, reverenced Davadantī. [Then,] attaining heaven, he released a shower of gold in radiant splendor. (187)

When he heard the state of affairs of Nala and Davadantī the mind of Bhīma was filled with heavy sorrow, along with the multitude in his harem. (188) He then sent out many messengers to look for Nala and his wife. There arrived at Acalapura in his search the courtier Harimitra. (189) Catching sight of Davadantī at the asylum, he fell at her feet, and hastening back, informed Candrayaśas and Ṛtuparṇa. (190) The king and queen, having recognized their niece, themselves bestowed upon Davadantī in affection suitable care. (191) The king sent her with a great retinue to her parents' home on the advice of the virtuous youth [and] she arrived at Kuṇḍinapura. (192)

Then, her mother and father met her with great elation. She fell at the feet of her foster-mother, weeping at her separation from Nala. (193) Taking her by the hand, she drew Davadantī [to her] and embraced her, saying, "Daughter, do not grieve. You will achieve happiness." (194) Taking her home, they declared a festival. [When] they asked her the whole story, she, weeping, related what had happened to her and Nala before this. (195) "If you have returned alive [after wandering] unharmed in a forest so dense, then Nala also will come back. Be not at all grieved." (196) They calmed their daughter in this fashion [and], happy, paid devotion to the Jinas and the gurus there. And Davadantī stayed there content. (197)

After he had left the daughter of Bhīma and, while he was wandering about pining in his heart, Nala saw in a piece of timber a fire [which] in a day spread through the forest. (198) "O King Nala of the Ikṣvāku race, save me. Aid me who am reaping the fruits of a previous birth." [This was] in human voice. (199) "Through my knowledge I am aware of your name and family." Then, Nala saw speaking in this fashion a snake in a deep pit. (200) Nala caused the snake, which was under enchantment, to seize his garment [which he had reached out to it] and, when he was releasing it in a dry place, it bit him on the left hand. (201) "[This is] the nature of a snake," said Nala. "One who, as is proper, does a favor by

[24] Instruction in the Jain religion.
[25] The nineteenth Tīrthaṅkara.

giving you milk gets bitten—this is the practice of your tribe!" (202) Then, under an enchantment, Nala became hunchbacked, dark-skinned, and exceedingly ugly.

When the king lamented, "Where can one go in this form?" (203) then, it doffed the snake['s form and] revealed the semblance of a radiant god, saying, "I am your father, Niṣadha, who have come because of love for you. (204) For twelve years this condition must be yours in accordance with your karma. Know that even a god does not have power over karma. (205) Since in ruling you made all the kings slaves, they will do you harm [if] they recognize you now, (206) and so for your own welfare I have given you a deformed shape. You will [in due time] by donning divine garments and divine ornaments regain your own form. (207) In [this] jewel-casket there are ornaments, and in [this] vilva-fruit fine clothes. Take both these and keep them, until you [want to] assume [your own] form, o hero." (208) Questioned by Nala about Davadantī, the god related her adventures, with praise for her virtue, so completely pure. (209) At his wish, [the god took him to the city of Suṃsumāra. Leaving Nala, the god went to the Brahma-heaven having removed his son's delusion. (210)

When Nala had entered a pleasure-garden in the city, after worshipping the Jina in a temple, an elephant which had broken its post in rut was causing terror and doing destruction in the city. (211) Dadhiparṇa, the king, ascended his balcony and said, "I will give his heart's desire to whichever hero subdues this noble elephant." None ventured into the sight of the elephant. (212)

Nala mounted the elephant and brought it under control, and the king gave him a gold chain as a gift. Nala dismounted from the elephant and, sauntering over, sat down by the king without bowing to him. (213) The king asked, "Do you know any other excellent art?" He replied, "I can prepare a [savory] dish cooked by the sun, if you would like me to." (214) The king provided for the preparation plenty of all the necessary ingredients, consisting of pure milk, [etc.]. He then made the sun-cooked dish and the king and all his people ate [of it]. (215) They were unanimous in their praise and the king, happy, gave him ornaments, a lakh of rupees, and five-hundred villages. And he accepted everything with the exception of the villages. (216)

The king, pleased, abolished hunting and spirituous liquors at the request of Nala. The king asked, "What is your name? Speak up, Hunchback, what is your village?" (217) The hunchback replied, "In Kośalā was that noble Nala king. I was his cook, Huṇḍika by name. With Nala as my instructor I have learned all the arts. (218) In playing at dice with Kūbara, Nala lost his kingdom. Taking Davadantī, he left to dwell in solitude in a forest. (219) As Nala left to wander about, then I deserted Kūbara, that collection of fraud, virtueless, and cruel, and have come here to you." (220) Dadhiparṇa, hearing of Nala's death, in deep grief performed the obsequial rites [for him and] Nala, pleased, was secretly delighted. (221)

One day a messenger was sent by Dadhiparṇa on [some] business to Kuṇḍinapura. When he had a suitable opportunity, he told Bhīma the story of the cook, Huṇḍika. (222) When Davadantī heard this story she said, "Who and of what sort is Huṇḍika, father? Send a spy to find out. I know he must be Nala, (223) since, except Nala, no other person knows how to prepare [that] delicious sun-cooked dish." Then the king, after instructing [him], sent out Kuśala, who went off. (224)

When he came to the court of King Dadhiparṇa and saw Huṇḍika, he became sad at heart, "As much difference as there is between the sun and a mustard [seed] so much is there between Nala and Huṇḍika. (225) That arena of grace and beauty, handsome [in his bodily perfection], the blessed King Nala—what resemblance to him has this repulsive Huṇḍika whose body is hunchbacked and dark as soot. (226) Davadantī has in her mind in error [lit upon] Huṇḍika for Nala. Nevertheless, if I cause him to speak, I [can] make certain through [his] speech, eye, mind, and behavior." (227)

Then the Brāhman lad at the king's request enacted skillfully the tale of Nala. As constantly as an allusion appeared, so constantly did recollection grieve Huṇḍika. (228) [Kuśala said,] "Pitiless, virtueless, shameless, and base; faithless, merciless, unmanly, and impotent—no other man equals Nala by whom his true wife was deliberately deserted. (229) O you luckless Nala, how did you make your feet move when you abandoned that true wife sleeping alone in the forest, trusting in you, fragrant, golden colored, true?" (230)

As he heard this account he experienced a boundless grief, and loosing his throat, the cook wept [aloud]. He saw Davadantī about to hang herself. Jumping up, he cut [the rope] and stopped her. (231) "Don't commit suicide, o queen; I have come back to you. I won't run away!" He, when love overcame his mind, thus, revealed himself. (232)

Compared with spirituous liquor deep and pure love is treacherous. A creature, disordered by its poison, knows nothing of religious discrimination and pious reflection. (233)

Kuśala said, "This Nāṭaka is not true, O Huṇḍika. No one sees any association. Why do you feel such distress?" (234) "I am Nala's private cook. Therefore, I love him very much. A servant is, indeed, devoted to his master." In this fashion spoke Huṇḍika very moved. (235) Respectfully, he invited [Kuśala] to his house and joyfully fed him a delicious sun-cooked dish. [Then], Huṇḍika gave Kuśala a lakh of rupees, ornaments, and a golden necklace. (236) He was privately questioned by Kuśala [but] did not

permit any slip. Afterwards, Kuśala returned to Kośalā and, upon arriving, met with King Bhīma. (237)

The young Brāhman said, "Listen, lord, he is hunchbacked in form and very ugly; but no other man knows as he does how to cook a dish in the sun or control an elephant. (238) He wept copiously at the Nāṭaka of Nala, [but] when questioned, did not admit himself to be Nala. When I sang the song of censure to him, he gave me gifts." (239)

Then Davadantī said, "Father, that surely is Nala. There was in our house no hunchback Huṇḍika, who had such an accomplishment. (240) His change of form is due to [bad] food or to the altering effect of some form of karma, etc. The combined knowledge of elephants, giving of [great] gifts, and so forth—all these are the positive characteristic marks of Nala. (241) He must be brought here by whatever means possible."

The king's minister then proposed a means to the king: "Order a second feigned svayamvara of Davadantī and invite King Dadhiparṇa. (242) Then, if he is Nala, at the mention of the svayamvara he will come with the king. Nala, if living, would not endure his wife's disgrace. How will he remain there? (243) A near date should be set for the svayamvara. If he comes then, he will be Nala, for the art of knowing a horse's heart is a mark of Nala." (244)

Bhīma dispatched a messenger who went there and said to Dadhiparṇa, "Bhīmī's second svayamvara will take place on the fifth day of the bright fortnight of Caitra." (245) Hearing this, the king [thought], "Today is the fourth. It would take me with difficulty many days to make the journey." [And] he squirmed like a fish fallen in a fire. (246) Then Huṇḍika approached and said, "Why do you grieve, o hero? If I could learn the [cause], then I would remove it as the flood of a river does a tree." (247) "King Nala is now but the subject of story. Therefore, a svayamvara has once more been arranged for Davadantī who is still young [and] I am impatient to wed her. (248) The svayamvara will be held tomorrow, and there are only six or seven pahars (watches) intervening. How, then, can I get there," asked the king. (249)

Then the wise Nala thought this in his mind: "Even if the sun should rise in the west, nevertheless the daughter of King Bhīma, who is the last word among virtuous women, would not even look at any man other [than me]. (250) If Davadantī should make a choice at her second svayamvara, what woman, then, in this great sansāra will act as is fit!" (251) But the mind of a woman, capricious like lightning, changes in a moment. With me alive, however, what man will wed that jewel of women, Davadantī? (252) By means of the power of my magic art I will take Dadhiparṇa to the city of King Bhīma in six pahars. I must go with him for who can trust a woman?" (253)

The Hunchback then said, "I guarantee, if I take you, to bring you easily to Kuṇḍinapura by sunrise; prepare for me a chariot with good horses." (254) The king, heartened, then caused to be prepared horses and a chariot, and had them brought up with much prancing. Delighted, he mounted the chariot well equipped and accompanied by his umbrella-bearer, his chowrie-wavers, and betel-box-bearer. (255) Binding the jewel-casket and the vilva-fruit to his waist and, after uttering the invocation, the clever Huṇḍika whispered the syllable of a magic spell into the horses' ears; took his seat in the chariot; and drove it off. (256)

As the chariot went along with the speed of the wind a scarf fell off and was blown up in the breeze. When the chariot came to a stop, it (the scarf) was on the ground twenty-five yojanas distant. (257) The king saw a vibhītaka-tree and stated that the number of [its] fruits was eighteen-thousand. Then the Hunchback knocked them down, counted them, and, to his surprise, the count came out exactly. (258) Huṇḍika taught Dadhiparṇa the art of horses and received the science of calculation [in return]. At sunrise, the chariot reached Kuṇḍinapura and stopped. The king was delighted. (259)

Meanwhile, Davadantī had a dream and, going to her father, she paid her respects and said, "A goddess pointed out to me in Kośalā a delightful garden. (260) There was a large fragrant mango-tree covered with flowers and fruits. When I climbed up this superb divine tree a very dark bird, which had previously flown up on it, fell down from the tree with the sound 'dhas.' (261) The goddess gave me a lotus in my hand." The king said, "It is clear that this is a fruitful and favorable [dream]. The goddess is to be known as your heap of merit; the pleasure garden must be considered the acquisition of the kingdom; (262) climbing the mango-tree is the pleasure of meeting with Nala; the fall of the bird, the destruction of Kūbara's good fortune; [and] the splendid fragrance of the beautiful lotus given you indicates that today your husband will be reunited with you." (263)

At that time Dadhiparṇa had arrived at the gate [and] Sumangala came and announced the good news. King Bhīma went to [meet] him. Davadantī's joy was beyond measure. (264)

Dadhiparṇa was taken to the palace by Bhīma, without his seeing the svayamvara. When he was alone, Bhīma asked him, "How did you come?" Dadhiparṇa answered, "This very clever fellow, (265) Huṇḍika, my cook, brought me here quickly, without a stop." Bhīma said to Huṇḍika, "Let the clever one prepare a sun-cooked dish." (266) He (Huṇḍika) replied, "We have come in haste eager to witness Davadantī's svayamvara. First, perform the svayamvara-ceremony. Afterwards, attend to the dish." (267)

The king said further to Bhīmī, "Except Nala no one else pleases you. So what is the reason for the svayamvara? You say that you know of his death." (268) [Davadantī said,] "The reason why Dadhi-

parṇa is to have him [Huṇḍika] do this will be explained to you later. And so please have the dish prepared that everyone may eat of it." (269)

Then he cooked the dish. Everyone ate it, which quickened their hearts. When Bhīmī tested the taste of the dish, she exclaimed, trembling with joy, (270) "In Bharatakhaṇḍa only Nala, who is very clever, knows how to prepare a delicious sun-cooked dish. A great guru told me this very thing. Therefore, I know that he is surely Nala." (271)

Taking him by the hand, the princess brought Huṇḍika respectfully to the king and queen. They asked him to talk, but he would not confess. Turning he spoke to her patiently, thus: (272) "It is through a mistake in identifying me with that Nala that you have brought me to this private interview. You have never laid eyes on Nala [if] you recognize such a body [as his]! (273) Where is the comparison between King Nala, who is like Indra, and me, who am like a hell-dweller? If I am Nala, then I'm a king. Why shouldn't I admit it. Come with me! (Speaking to Davadantī). (274) As a master or as son-in-law spread [your] boundless love [upon me]. But leave me and pay [some] attention to Dadhiparṇa whom you invited. He is angry." (275)

(Huṇḍika to Dadhiparṇa), "Separation from the beloved is hard for one in the fullness of youth to endure, like the disease called samnipāta. Davadantī is deranged by this. Why do you pay any attention to what she says? (276) (Huṇḍika to Bhīma), But recognition of magic arts is certainly no reliable criterion. How should I become master of more than one of the kalās either in this world or the next? (277) If you want me to become Nala, then I've become that King Nala. Give me Davadantī!" (278)

At this speech everyone became inattentive. When each one began to get up, then the daughter of Bhīma, putting aside her modesty, said, "Father, listen without passing censure. (279) There is one more test. Every hair on my body becomes erect with passion, o King, when [I] am touched by Nala's hand. Therefore do this, hunchback. Touch my body with your finger now." (280)

Laughing, Huṇḍika said, "How can the wife of Nala, with honorable intent, cause [a man] to touch her? This renowned conception of the chaste woman I regard as silly and doubtful. (281) But, maintaining my purity, I yield thus. How shall I touch her?"

Then the king forcibly moved Huṇḍika's finger until he caused it to touch her. (282) The hair of Bhīmī's body stood erect in delight. She said, "My doubt has now been dispelled. Though [he is] black and with deformed skeleton, nevertheless it is clearly Nala." (283)

After sending out Bhīma and the others, the girl (left) alone said, as she took Huṇḍika's hand, "Listen well, while I tell you how chaste I have been. (284) I trusted you completely. Then you left me, hopeless, in the forest. Deceived into going to sleep, I lost [you]. Now, how will you go, false one? (285) Even if there were grief from dwelling in the forest; still a woman would gladly be married. But to marry and abandon [me] in this way—is this conduct worthy of you? (286) How did I offend you that you cause me [this] immeasurable grief? Even now, alas, you are not satisfied. [The fact that you] have to be convinced in this fashion torments me. (287) If you are concealing compassion for me, then do not create confusion [in me] concerning you. This curious talk of yours is poison to me. Lord of my life, be gracious! (288) [You're sending] an army against an ant-hill! Where has your mercy gone? Show me compassion in abundance as I grasp your feet, your slave!" (289)

Moved in his heart by the girl's words, King Nala, filled again with love, donned the ornaments which the god had given him, and was revealed in his true form—noble. (290) Beholding his divine body, she became intoxicated with joy. Now happy, Davadantī and the king graciously came outside. (291)

Then King Bhīmaratha, filled with joy, embraced the lord Nala, whose beauty was like Indra's, inducted him on his own golden throne, and with joined hands said to him with the most distinguished respect, "Kingdom, wealth, city, land, palace—all [these are] yours, your majesty. You are the lord, unequalled in power. I am your servant. (292) This is a marvel, indeed—another birth, as it were. Disguising yourself, you thus concealed your identity. You don't believe in your heart that her mind has become unsteadied by love. [The fact that] she, so wise, confirming you and being certain in her mind, recognized you is sure proof, my good sir, of her chastity." (293) [26]

Dadhiparṇa fell at Nala's feet and said, "You are my lord evermore. Whatever offenses I have committed in ignorance, forgive them all with kindly mind. (294) Through your help, o hero, I have crossed the sorrows [of the sansāra], so difficult to pass over. You are my friend, like a brother." Said Nala affectionately, "Your merit knows no bounds!" (295)

Then the pious Dhanadeva, the leader of the caravan, arrived. Davadantī greeted him affectionately, and, in delight, caused devotion to be paid him. The virtuous never in his heart forgets virtue. (296) At the request of his daughter King Bhīma invited Śrīvasanta, because of his true service [to her], and Candrayaśas and her husband, the most excellent King Ṛtuparṇa, together with their daughter, because of their love [shown towards Davadantī] in former times. (297)

The chief of the monks, who had become a god through observing the Jain religion and attained the Saudharma-heaven, arrived by his supernatural power, a noble being. He bowed low to Nala's wife in the assembly and returned to heaven, raining down a shower of gold. (298)

[26] See fn. 12.

Nala, after remaining there for a month, went with a retinue consisting of the armies of all the kings to Kośalā to recover his kingdom and wealth. The deceitful Kūbara trembled in fear. (299) Nala [then] was victorious in dicing and regained the entire kingdom. [Then] he gave Kūbara the heir-apparentship. [While bards] extolled his virtues Nala dwelt in happiness; his excellent fame spread a fragrance through the three worlds. (300) Then all the kings in assembly consecrated Nala king [again], and, going [to him], embraced him in delight. (301)

Through punya one wins prosperity and bliss. Through punya one enjoys pleasure and delight. Through punya one gains rebirth into the noblest family. Through punya there are treasures of gold and pearls. (302) Through punya trouble is destroyed. Every honor is accomplished through punya. Through punya the dread of disease and sorrow is dispelled. Through punya every wish of the mind comes to fruit. (303) Through punya there is fame equal to Mount Meru; through punya prosperity, victory, and well-being; through punya there is abounding praise of virtues; through punya Nala regained his kingdom. (304)

Nala with his wife worshipped [all] the beautiful Jina shrines in the city, bathing [the images] with a flood of scents, consisting of saffron, sandal, flowers, and camphor, and with [offerings of] cakes. (305) Then he erected alms-houses and temples to the Jinas as huge as Mount Meru. Full of religious discernment, the king performed and patronized in great number pilgrimages and the drawing of rathas [chariots] at holy places. (306) Continually enjoying dance, song, and delightful pleasures [and] perfect health and the pleasures of love, King Nala reigned with Davadantī for many thousands of years. (307)

Then, one day, Niṣadha, [who had become] a god, arrived and said to Nala, "Listen, king, abandon the delightful pleasures of sense. Undertake a life of moral restraint and tranquility. (308) In this existence the pleasures of sense are cruel thieves who plunder the treasure of Discernment. What sort of a ruler is he, who does not control them? (309) Youth is unstable; wealth is vacillating; the senses, like poison, are a storehouse of griefs; the jīvas [27] do not gain satisfaction through the enjoyment of living; merit and sin, both, accompany them." (310)

After awakening him in this manner, the god went to heaven. Nala in his mind experienced extreme disaffection from the world. Learning that a guru had arrived in the forest, the king and queen went to worship him. (311) After Nala had reverenced him, the guru, on being asked by Nala the connection [of the present] with his previous existences, told him all. "In consequence of [your] gift of milk to the excellent muni, Bharatakhaṇḍa was acquired by you under the single umbrella of your rule. (312) Because you [two] tormented the sādhu for twelve hours, there resulted [for you] twelve years of great separation."

Upon hearing this Nala established in the kingdom his son, Puṣkala,[28] who was mighty and possessed [all] the virtues. (313) With Davadantī he, happy of heart, received the restraints from the guru. Both observed the five ācāras,[29] in conformity with the five vows. (314) Both honored to the best of their ability the rules of conduct, the restraints, tranquility of mind, zeal for emancipation, obstruction (of new karma), control, contentment, discrimination, piety, propriety, and devotion to the Scripture. (315)

One day the great ṛṣi Nala became attached in his mind to the pleasures of the objects of the senses. Then, with discrimination, in order to obstruct further karma, that prince of munis undertook [death by] starvation. (316) Upon death he became a chief god in the Saudharma-heaven, the treasurer of great wealth—the best of the gods, Dhanada by name—and enjoyed surpassing pleasures and diversions. (317) And Davadantī, being without transgressions and maintaining the burden of restraint with all her nature, became the devī of Dhanada and was filled with great bliss. (318)

The devī was reborn as the excellent Kanakavatī, the daughter of King Haricandra, lord of the city of Peḍhālaya. The king arranged her svàyamvara. The world-ruler Dhanada, being reborn, arrived there and then married the [former] goddess. As the charming Vasudeva he delighted the Yādavas for a long time, supremely happy. While she was living in the palace in the city of Bāravatī (her husband's home), the illustrious Kanakavatī, like King Bharata becoming omniscient through the power of her piety, obtained salvation. (319) And Dhanada, having become the treasure-keeper of Indra—the possessor of perfection, firm like Mount Meru—through the instruction of the Jinas, causing glory and victory, will gradually become purified in future existences, and, after having used up all his karma, will become Śiva, the husband of Lakṣmī. (320)

For this reason cultivate with unwavering attachment the pure base of dharma, consisting of perfection, alms-giving, good-conduct, piety, and meditation. Do you, a creature of low order, like the god or great hero, who met with happiness, good fortune, benefit, and beauty, cultivate these [bases of dharma] with complete perfection by your own effort. (321)

The reverend Jayakīrti, prince of sūris, head of the noble Añcala gaccha, the gaṇadhara, the guru, through whose fame destruction is driven afar, his pupil, Ṛṣivardhana sūri, with great joy composed in poetry the adventures of King Nala and Davadantī at the

[27] See Dasgupta, 1922: 188–190.

[28] Tawney, 1895; the son's name is Puṣpala.

[29] The rules of conduct; Jaini, 1940: 133.

end of the Samvat year 1512, while he was staying in the city of Citrakūṭa,[30] honored greatly by the community. He who recites or causes to be recited this tale, to him come success, prosperity, happiness, and joy. (322)

[30] Chittor in Udaipur. See fn. 8 of Introduction.

Thus is completed the sacred tale of King Nala and Davadantī composed by śrī Ṛṣivardhana sūri. Four-hundred and eighty-one are the ślokas by count in the Prākrit tale according to the reckoning by separate akṣaras.

May there be good fortune.

V. GLOSSARY

Forms are arranged in the order of the devanāgarī script. The letters B H P S placed in brackets after a form, indicate that it is found only in those manuscripts. S (for Stem) marks forms occurring only as members of nominal compounds (with the exception of the last). Obl. marks nominal forms occurring before postpositions and adjectives modifying other nominal forms bearing oblique case-suffixes. These forms have suffixes of the nominative-accusative, singular, functioning as those of the genitive, ablative, instrumental, and locative. (See discussion of case-suffixes, under Declension, and note the comparatively few instances of forms with oblique case-suffixes occurring before postpositions.) An exhaustive etymological study of each form has not been pursued. Cognates and possible cognates are given in brackets.

ABBREVIATIONS

abl.	= ablative	MG.	= Modern Gujarātī
acc.	= accusative	nt.	= neuter
act.	= active	n.	= noun
adj.	= adjective	nom.	= nominative
adv.	= adverb	obl.	= oblique
Apbh.	= Apabhraṃśa	opt.	= optative
Ar.	= Arabic	OG.	= Old Gujarātī
caus.	= causative	Pā.	= Pālī
conj.	= conjunction	pst.pt.	= past participle
c.p.	= conjunctive participle	pass.	= passive
		pers.	= personal
dem.	= demonstrative	Pers.	= Persian
e. cmp	= end of compound	p.	= person
emph.	= emphatic	pl.	= plural
encl.	= enclitic	postp.	= postposition
excl.	= exclamation	Pkt.	= Prākrit
f.	= feminine	prec.	= precative
fut.	= future	prep.	= preposition
gen.	= genitive	pres.	= present
grndv.	= gerundive	pres.pt.	= present participle
H.	= Hindī	pron.	= pronoun
impv.	= imperative	rel.	= relative
indef.	= indefinite	Skt.	= Sanskrit
ind.	= indicative	sg.	= singular
inf.	= infinitive	suff.	= suffix
interr.	= interrogative	vb.	= verb
inst.	= instrumental	voc.	= vocative
loc.	= locative	1	= first
Mar.	= Marāṭhī	2	= second
Māh.	= Māhārāṣṭrī	3	= third
msc.	= masculine		

aṃsūe 'tears' inst. pl. nt.; [*cf.* Pkt. *aṃsuya* and Skt. *aśru*]
akala 'complete' adj., nom. sg. msc.; [Skt. *akala*]
akkhaṃti 'impatience' nom. sg. f.; [Skt. *akṣantī*]
akhira [B] 'syllables' acc. pl. nt.; [see *akṣara*]
akṣara 'letters, syllables' acc. pl. nt.; [Skt. *akṣara*]
agādha [H] 'great' adj., nom. sg. msc.; *agādha* nom. pl. nt.; [Skt. *agādha*]
agādhu 'great' adj., nom. sg. msc.; [Skt. *agādha*]
aggi 'fire' loc. sg. msc.; [Pkt. *aggi*, Skt. *agni*]
aghora [B] 'dreadful, terrible' adj., nom. sg. nt.; [MG. and H. *aghora*]
aṃga 'body, limb' S.; *aṃgo* abl. sg. nt.; *aṃgi* inst. sg.; *aṃga aṃgi* loc. sg.; [Skt. *añga*]
aṃgaja 'son' nom. sg. msc.; [Skt. *aṃgaja*]
aṃgabhūṣaṇa 'ornaments' nom. pl. nt.; [*cf.* Skt. *añga*, Skt. *bhūṣaṇa*]
aṃgābharaṇa 'body-ornamentation' acc. sg. nt.; [*cf.* Skt. *añga*, Skt. *ābharaṇa*]
aṃgali [P] see *aṃguli*
aṃgāharaṇa [S] see *aṃgābharaṇa*
aṃguli 'finger' inst. sg. msc.; [Skt. *añgula*]
acarija 'strange happening' nom. sg. nt.; [Pkt. *accaria, accarīa;* Skt. *āścarya*]
acalapuri 'Acalapura' (N. of city) loc. sg. nt.
aciraju[H] ; see *acarija*
ach- acch- 'be,' *achauṃ* 'am' 1 p. sg. pres. indic.; *achai acchai* 3 p. sg.; [see *ch-*]
ajala 'waterless, dry' adj., acc. sg. f.; [*cf.* Skt. *a*, privative, and *jalam* 'water']
ajāṇi 'ignorant' adj., obl. sg. msc.; nom. sg. f., [Skt. *ajñānin*]
ajī 'now' adv.
ajīya 'now' adv.; [*cf. ajī*]
aju [S] 'now'
ajūālī [B] ; see *ujjūyālī*
ajja 'now' adv.
ajjūāli [H] ; see *ujjūyālī*
aṃcalagacha 'Añcala gaccha' S.
aṃcali aṃcala [B] 'edge of garment' loc. sg. msc.; [Skt. *añcala*]
aṃjana 'cosmetics' nom. sg. nt.; [Skt. *añjana*]
aṭavī 'forest' nom. sg. f.; *aṭavī* loc. sg.; [Skt. *aṭavī*]
aṭavīya 'forest' nom. sg. f.; see *aṭavī*
aṭṭhadasa '18'; *cf. āṭhadasa;* [Pkt. *aṭṭhadasa*]
aṭhāra '18'; *cf. aḍhāra;* [Pkt. *aṭṭhāra*]
aḍhāra '18'; *cf. aṭhāra; sahasa aḍhāra* '18,000'
aṇa 'eating' nom. sg. nt.; [? *cf.* Whitney's Roots under *ad-* 'eat' and *anna*]
aṇai 'and' conj. [*cf.* MG. *ane* 'and']
aṇadeṣī 'not having seen' c.p.; [*cf.* MG. *aṇadiṭṭha* 'unseen' and *dekhvū* 'see'; Pā. *dakkhiti, dakkhati;* Skt. *dṛś-*]
aṇasaṇa 'vow to abstrain from food until death' nom. sg. nt.; [MG. *aṇasaṇ;* Pkt. *aṇasaṇa;* Skt. *anaśana*]
aṇā- 'cause to be brought'; *aṇāvau* grnd., nom. sg. msc.; *aṇāvī aṇāviya* [BS] c.p.; [*cf.* MG. *anāvvū*]
atikurūpa 'very ugly' adj., nom. sg.
atikhaṃti 'extreme self-control' obl. sg. f. [*cf.* Skt. *kṣānti*]
atighaṇa 'great' adj., nom.-obl. sg. msc.; *atighaṇai* inst. sg. msc.; *atighaṇī* obl. sg. f., *atighaṇa* 'very much' obl. sg. f.
atighaṇu [H] 'very much, great' adj., nom. sg. msc.; *atighaṇauṃ* nom. sg. nt., *atighaṇā* nom. pl. nt.; [*cf.* MG. *atighaṇū* 'very much']
aticitta [H] 'great marvel' obl. sg. nt.; [*cf.* Pkt. *citta* and Skt. *cittra* 'wonder, extraordinary appearance']
atisāma 'very black' adj., nom. sg. nt.; [*atiśyāma*]
atisukumāla 'very soft' adj., acc. sg. msc.
atihi[*ṃ*] 'greatly, very' adv.
athora 'great' adj., nom. sg. nt.; [*cf.* Pkt. *atthuriya*]
adabhatta [H] see *adabhuta*
adabhuta 'marvelous, wonderful' adj., obl. sg.; [Skt. *adbhuta*]
adhakṣaṇa 'half-instant' loc. sg. msc.; [Skt. *ardhakṣaṇa*]
adhakhiṇa [B] see *adhakṣaṇa*
adhama 'base, vile' adj., nom. sg. msc.; [Skt. *adhama*]
adhikā 'superior, surpassing' adj., nom. sg. f.; *adhika* nom. sg. nt.; [Skt. *adhika*]
adhikau 'surpassing, more' adj., nom. sg. nt.; [Skt. *adhika*]
anai 'and' conj. [*cf. aṇai* (above) and MG. *ane*]
anamaṃta 'not bowing' adj., nom. sg. msc.; [*cf.* Skt. *nam-*]
anamūliu [B] ; see *unamūliu*
aniyata 'not fixed' adj., nom. sg. msc.; [Skt. *aniyata*]
anupama 'peerless, matchless' adj., S.; [Skt. *anupama*, and *cf. anopama* (above)]
aneka 'many' adj., obl. pl. msc.; *aneki* inst. pl. f., *aneka* obl. pl. f.; [Skt. *aneka*]

anerau 'another' adj., nom. sg. msc.; *anerī* nom. sg. f.; [*cf.* Skt. *anyatara* and MG. *anerū*]
anopama 'peerless' adj., nom.-obl. sg. msc.; [Skt. *anaupamya*]
aṃta 'death' obl. sg. msc., *aṃti* [B] loc. sg. msc.; [Skt. *anta*]
aṃtaraṃga 'unsteady' adj., nom. sg.; [*cf.* MG. *antarang*]
aṃtara 'difference' nom. sg. nt.; [Skt. *antara*]
aṃtara 'in between' adv.; [Skt. *antaram*]
aṃtarāi [H] ; see *aṃtarāya*
aṃtarāya 'obstacle' nom. sg. msc.; [MG. *antarāy*, Skt. *antarāya*]
aṃteurī 'harem' acc. sg. f., *aṃteuri* S.; [Pkt. *aṃteurī*, Skt. *āntaḥpurikī*]
aṃdhalauṃ 'blind' adj., nom. sg. msc.; [*cf.* Skt. *andha*]
aṃna 'other, second' adj., nom.-obl. sg., *anna* [B] obl. sg.; [Pkt. *aṇṇa*, Skt. *anya*]
aparādha 'offence, crime' nom. sg. msc., *aparādha* nom. pl.; [Skt. *aparādha*]
apāra 'endless, boundless' adj., nom.-obl. sg. msc., *apāra* obl. pl.; [Skt. *apāra*]
apāra 'endlessly' adv.; [Skt. *apāram*]
apāv- 'cause to be given', *apāvi* impv., 2 p. sg.; [MG. *apāvvũ*]
appaṇa 'own' adj., obl. sg. nt.; [Pkt. *appaṇa*, *cf.* Skt. *ātmīya*]
apramāṇa 'incorrect knowledge' nom. pl. nt., [Skt. *apramāṇa*]
abalā 'weak' adj., obl. sg. f.; [Skt. *abala*]
abalā 'woman' nom. sg. f.; *abalā* loc. sg. f.; *abalā* S.; [Skt. *abalā*]
abūjha 'foolish, senseless' adj., nom. sg. msc.; [Pkt. *abujjha*, *cf.* Skt. *abudhvā*]
abeu 'departed' adj., nom. sg. msc.; [*cf.* Pkt. *ave-* and Skt. *apa* + *i-*]
abhaṃga 'unbroken' adj., obl. sg. msc., *abhaṃga* S.; [*cf.* MG. *abhanga* and Skt. *abhagna*]
abhaṃga 'continually' adv.; [see above]
abhigraha 'vow' acc. sg. msc.; [Skt. *abhigraha*]
abhiprāiṃ 'wish' inst. sg. msc.; [Skt. *abhiprāya*]
abhimāṇa 'pride, self-conceit' acc. sg. msc., [Skt. *abhimāna*]
abhirāma 'beautiful, delightful' adj., nom. sg. msc. and nt.; [Skt. *abhirāma*]
abhyāsa 'instruction, study' acc. sg. msc., *abhyāsi* inst. sg.; [Skt. *abhyāsa*]
amaṃda 'not little, great' adj., obl. sg. nt.; [Skt. *amanda*]
amara 'god' S., msc.; [Skt. *amara*]
amarāvai 'Amarāvatī' (N. of city) S.
amarī 'goddess' nom. sg. f., *amarī amari* acc. sg.; [Pkt. *amarī* (f), *cf.* Skt. *amara* (m)]
aṃba 'mango-tree' nom. sg. msc., *aṃba* acc. sg., *aṃba* S.; [Pkt. *aṃba*, Skt. *āmra*]
aṃbara 'sky' nom. sg. nt.; [Skt. *ambara*]
amhārau 'our' adj., nom. sg. msc., *amhārīya* obl. sg. f.; [*cf.* Tessitori, § 84]
amhi-je 'in the manner' adv.; [see Tessitori, § 98]
amhe-je [B] see *amhi-je*
arathaha 'wealth' gen. sg. msc.; [Skt. *artha*]
aradhauṃ 'half' adj., obl. sg. nt.; [Skt. *ardha*]
araṇodaya ; see *aruṇodaya*
araṃṇa [P] 'forest' obl. sg. nt., *cf. arana;* [Skt. *araṇyam*]
arahāḍi ? 'bad habit' nom. sg.
arihaṃta 'Arhat' S. msc.; [*cf.* Pkt. *ariha arha*, Skt. *arhat*]
aruṇodai 'sun-rise' loc. sg. msc.; [Skt. *aruṇodaya*]
avagaṇī 'treated with disrespect' adj., nom. sg. f., [Pkt. *avagaṇ-*, Skt. *ava* + *gaṇay-*]
avatarīyā 'descended, made appearance' pst. pt., nom. pl. f.; [*cf.* Skt. *avatārita* 'caused to descend, taken down']
avatāraiṃ 'appeared' pres. indic., 3 p. sg.; [Skt. *ava* + *tāray-*]
avatāra 'incarnation, rebirth' nom. sg. msc.; *avatāra* acc. sg.; [Skt. *avatāra*]
avatāru [H] ; see *avatāra*
avadāta 'pure, chaste' adj., nom. sg. f.; [Skt. *avadāta*]
avara 'other' adj., nom. sg. msc.; *avara* obl. sg. msc.; *avara* obl. pl. msc.; *avara* nom. sg. f.; *avara* nom. sg. nt.; [Pkt. *avara*, Skt. *apara*]
avasari 'opportunity, occasion' loc. sg. msc.; [Skt. *avasara*]
avicala 'unwavering' adj., obl. sg. msc.; [Skt. *avicala*]
avilaṃba 'straightway' adv.; [Skt. *avilambam* 'without delay']
aviveka 'absence of judgment' acc. sg. msc.; [Skt. *aviveka*]
aśukana 'inauspicious omen' acc. sg. nt., see *asakuna*; [Skt. *aśakuna*]
aśva 'horse' S. msc. [Skt. *aśva*]
aśvakalā 'art of horses' nom. sg. f.; [Skt. *aśvakalā*]
aṣṭāpadi 'Mt. Aṣṭāpada' loc. sg.; *aṣṭāpada* [B] loc. sg.; *aṣṭāpada* obl. sg., [Skt. *aṣṭāpada* (msc.) 'Mt. Kailāsa']
asakuna [H] 'inauspicious omen' acc. sg. nt.; [Skt. *aśakuna*]
asaṃpa ? 'disharmonious' adj., obl. sg.; [*cf.* MG. *sampa* (msc.) 'union, harmony']
asi 'sword' nom. sg. msc.; *asi* acc. sg.; *asi* inst. sg.; [Skt. *asi*]
asukana [B] see *aśukana*
asesa 'unharmed, complete' adj., nom. sg. f.; [Pkt. *asesa*, Skt. *aśeṣa*]
ahavā 'however, but' conj.; [Pkt. *ahava*, *ahavā*, and Skt. *athavā*]
ahaṃkāra 'pride' acc. sg. msc.; [Skt. *ahaṃkāra*]
ahāṃ 'here' adv.; [*cf.* MG. *ahĩ*, *ahĩā̃*]
ahi 'snake-form' nom. sg. msc.; *ahi* acc. sg.; [Skt. *ahi*]
ahināṇa 'mark of recognition' nom. pl. nt.; [Pkt. *ahiṇāṇa ahiṇṇāṇa*, Skt. *abhijñāna*]
ahināna 'mark of recognition' nom. sg. nt.; [*cf. ahināṇa*, above]
ahivaī 'lord, prince' nom. pl. msc.; [Pkt. *ahivai*, Skt. *adhipati*]
ahe 'then' conj.; [Pkt. *ahe aha*, Skt. *atha*]
ahobhavika 'of low existence' adj., S.; [*cf.* Skt. *adhobhava* 'lower'; Pkt. *aho*, Skt. *adhas* 'below'; and Skt. *bhavaka* 'being, existence']

ā- 'come'; *āiyu āīu* [BH] pst. pt., nom. sg. msc.; [*cf.* H. *ānā*, Pkt. *ā-*]
ā 'he' pron., nom. sg. msc.
ā 'this' dem. adj., nom. sg. msc.
āṃvagaṇī [H] 'treated with disrespect' nom. sg. f.; see *avagaṇī*
āṃsū [B], *āṃsūya* [H] inst. pl. nt.; see *aṃsūe*; [Pkt. *aṃsuya*]
āṃdhala [P] 'blind' adj., nom. sg. msc.; see *aṃdhalauṃ*
āṃdhalau [S] 'blind' adj., nom. sg. msc.; see *aṃdhalauṃ*
āṃbalu 'mango-tree' nom. sg.; *cf. aṃba*
ākarau 'fierce' adj., nom. sg. msc.; [*cf.* MG. *ākarū* 'difficult, hot-tempered']
āgalau, āgalu 'preeminent, first' adj., nom. sg. msc.; [cf. MG. *āglū, āglũ* 'surpassing' and Pkt. *agga*, Skt. *agra* 'first, chief']
āgala [B] ; see *āgalau*
āgali 'before' postpos., [*cf.* MG. *āgaḷ* (adv.) 'before' and *āgala*, above]
āgali 'at first, in front' adv.; [*cf.* MG. *āgaḷ* (adv.) and *āgala*, above]
āghauṃ, āghuṃ [BH] 'guest' nom. sg. msc.; [*cf.* Pkt. *aggha* and Skt. *arghya* 'deserving respectful reception (as a guest)']
āghau 'far off, distant' adv.; [*cf.* MG. *āghū* (adj.)]
ācāra 'custom, practice' nom. sg. msc.; *ācāra* acc. sg.; *ācari ācāriiṃ* [H] inst. sg.; [Skt. *ācāra*]
āja 'today' adv.; [Pkt. *ajja*, Skt. *adya*]
ājama 'most respectful, worshipful' adj., acc. sg. msc.; [*cf.* Pkt. *ajjama* and Skt. *aryaman;* and MG. *ājam*, epithet or designation for a great or honored personage]
āṭha '8'; [Pkt. *aṭṭha*, Skt. *aṣṭha*]
āṭha 'piece of wood' obl. sg. msc.; [Pkt. °*aṭṭha*, Skt. *kāṣṭha*]
āṭhadasa [B] '18'; see *aṭṭhadasa*
āṇ- 'bring'; *āṇau* pres. indic., 2 p. pl.; *āṇi* impv., 2 p. sg.; *āṇiu* 'brought' pst. pt., nom. sg. msc., *āṇau* [P] pst. pt., nom. sg. msc., *āṇyā* pst. pt., nom. pl. msc., *āṇī* pst. pt., nom. sg. f.; *āṇī āṇīya* c.p.; [*cf.* MG. *āṇvũ*, Pkt. *āṇ-*, and Skt. *ā* + *nī-*]
āṇ- 'know'; *āṇī* 'known' c.p.; [*cf.* Pkt. *āṇ-*]
āṇa 'power, command' nom. sg. f.; *āṇa* obl. sg.; [*cf.* MG. *āṇ* and Skt. *ājñā*]
āṇaṃdapūriiṃ 'filled with delight' adj., inst. sg. msc.
āṇaṃdiiṃ 'joy' inst. sg. msc., *āṇaṃdii* [S] inst. sg., *āṇaṃdai*[*ṃ*] [B] inst. sg.; [Skt. *ānanda*]
āṇaṃdīu 'delighted' adj., nom. sg. msc.; [Skt. *ānandita*]
ātapa 'heat of sun' nom. sg. msc.; [Skt. *ātapa*]
āthāra [B], *āthāri* 'help, aid' inst. sg. msc.; [Pkt. *atthāra*]

ādar- 'undertake, accept'; *ādari* impv., 2 p. sg., *ādarau* 2 p. pl.; *ādarī* c.p.; [*cf.* MG. *ādarvū*, Pkt. *ādar-*, Skt. *ā* + *dṛ-*]
ādara 'regard, care' acc., sg. msc.; *ādari* inst. sg., *ādara* [B] inst. sg.; [Skt. *ādara*]
ādika 'etc.' adj., nom. and obl. pl.; *ādika* S.; [*cf.* H. *ādika* and Skt. *ādi*]
ādhāri 'protection, patronage' inst. sg. msc.; see *āthāri;* [*cf.* Skt. *ādhāra*]
ānaṃdiiṃ 'joy' inst. sg. msc.; [Skt. *ānanda*]
ānaṃdiyu ; see *āṇaṃdīu*
āpa 'self, true character' nom. sg. msc.; *āpa* S. [Pkt. *appa*, Skt. *ātman*]
āpa 'you' acc. sg. msc.; *āpā* obl. sg. msc.; [*cf. āpa*, above, and usage in modern vernaculars]
āpaṇa [B] 'own' adj., obl. sg. nt.; *cf. āpa*
āpaṇauṃ 'own' adj., nom. sg. nt.; *āpaṇai* loc. sg. msc.; see *āpa*
āpal- 'falls upon'; *āpalai* pres. indic., 3 p. sg.; [*cf.* Pkt. *pal-*, Skt. *pat-* and *ā* + *pat-*]
āphal- 'flap, shake'; *āphalaiṃ* pres. indic., 3 p. sg., *āphalaim* 3 p. pl.
āma 'thus' adv.; [MG. *ām*]
āraṇa 'forest' obl. sg. nt.; [Pkt. *āraṇa*, Skt. *araṇyam*]
āratī 'lamp-waving ceremony' nom. sg. f., [MG. *āratī*]
āradh- 'worship'; *āradhai* pres. indic., 3 p. sg.
ārah- 'cling fast'; *ārahī* [BP] pst. pt., nom. sg. f.; *cf. āruhī;* [Pkt. *ārah-*, Skt. *ā* + *rabh-*]
ārādh- 'honor'; *āradhai* [S] pres. indic., 3 p. pl.; *cf. ārahaiṃ;* [Pkt. *ārāh-*, Skt. *ā* + *rādhay-*]
ārāma 'garden' nom. sg. msc.; *ārāma* loc. sg.; [Skt. *ārāma*]
ārāh- 'honor'; *ārāhaiṃ* pres., indic., 3 p. pl.; *cf. ārādhaiṃ* [Pkt. *ārāh-*, Skt. *ā* + *rādhay-*]
āruh- 'climb up'; *āruhī* pst. pt., nom. sg. f.; *āruhī* c. p.; [Pkt. *āruh-*, Skt. *ā* + *ruh-*]
ārog- 'taste, eat'; *ārogai* pres. indic., 3 p. sg.; [Pkt. *arogg-*, MG. *ārogvū*]
ālaṃg- 'embrace'; *ālaṃgī* c. p.; see *āliṃgī*
āliṃg- 'embrace'; *āliṃgī* c. p.; [MG. ālingvū, Pkt. āliṃg-, Skt. *ā* + liṃg-]
ālok- 'look at, behold'; *ālokaṃtī* pres. pt., nom. sg. f.; [*cf.* MG. *ālokvū* and Pkt. *ālokkaṃta*, Skt. *ā* + *lokay-*]
āv- 'come to, arrive, approach'; *āvai*[*ṃ*] pres. indic., 3 p. sg., *āvaiṃ* 3 p. pl.; *āvatau* pres. pt., nom. sg. msc., *āvatau āvatu* [B] acc. sg. msc.; *āviu āviyu* [H] *āvīyu* pst. pt., nom. sg. msc., *āvīi*[*ṃ*] loc. sg. msc., *āvyā* nom. pl. msc., *āvyā* obl. pl. msc., *āvī* nom. sg. f., *āvīu* nom. sg. nt.; *āvisii*[*ṃ*] *avasaiṃ* [B] fut., 3 p. sg.; *āvī āvīya* c. p.; [MG. *āvvū*, Pkt. *āv-*, Skt. *āpay-*]
āsaiṃ 'hope' inst. sg. f.; [Skt. *āśā*]
āsaṃna 'near' adj., obl. sg.; [Skt. *āsanna*]
āsaṇa [H], *āsaṇi* 'throne' loc. sg. nt.; [Skt. *āsana*]
āsatti 'attachment' inst. sg. f.; [Skt. *āsakti*]
āsadh- 'worship'; *āsadhai* [H] pres. indic., 3 p. sg.; [*cf.* Skt. *ā* + *śrādh-*]
āhāra 'food' nom. sg. msc.; *āhāri*, *āhāra* inst. sg. msc.; [Skt. *āhāra*]
āhi 'anxiety' nom sg. f.; [Pkt. *āhi*, Skt. *ādhī*]
āhīraha 'herdsman' gen. sg. msc.; [Pkt. *āhīra*, Skt. *āhīra*]

i emph.; *cf. iya*
ika 'one'; [Pkt. *ikka*, Skt. *eka*]
ika [B] 'once' adv.
ikkhāga [S] 'Ikṣvāku' voc. sg. msc.; *ikhāga* [B] S.; see *ikkhāgu*
ikkhāgu 'Ikṣvāku' voc. sg. msc.; *ikhāgu* S.; [Pkt. *ikkhāgu*, Skt. *ikṣvāku* 'descendant of Ikṣvāku']
iga 'one'; *cf. ika;* [Pkt. *iga*, *ikka*, *ekka*, *eka;* Skt. *eka*]
ichā, *icchā* 'desire' nom. sg. f.; [Skt. *icchā*]
iṃdra 'Indra' obl. sg. msc.; *iṃdra* S.; [Skt. *indra*]
iṃdrabhūi [PS] ; see *iṃdrabhūya*
iṃdrabhūya 'like Indra' adj., nom. sg. msc.; [*cf.* Skt. *indra* and Pkt. *bhūa*, Skt. *bhūta*]
iṃdrāṇi 'Indrānī' acc. sg. f.; [Skt. *indrāṇī* 'wife of Indra']
ima 'thus' adv.; *cf. ema*
iya emph.; *cf.* i [Pkt. *iya*, *ii;* Skt. *iti*]
isiu 'such, of this sort' adj., nom. sg. msc., *isīya* nom. sg. msc., *isyāṃ* 'such' acc. pl. msc.; *isī* nom. sg. f., *isī* inst. sg. f.; *isiuṃ* nom. sg. nt., *isyē* loc. pl. nt.; [*cf.* Dave, p. 121, Skt. *īdṛśika-*, Pā. *īdisa-*, Pkt. *īisa-*]

ī 'this' dem. adj., nom. sg. msc.; *ī* obl. sg. msc.; *cf.* MG. ī
ī excl.; *cf.* MG. *ī*
ī emph.; *cf. i, iya*
īya 'thus' conj.; [Pkt. *īa*, Skt. *iti*]
īh- 'look at, consider'; *īhai* pres. indic., 3 p. sg.; [Pkt. *īh-*, Skt. *īkṣ-*, *īh-*]

u emph.; [see Tessitori, § 104; and Skt. Pkt. MG. *u*]
ukāṃṭau 'with hair standing on end' adj., nom. sg. msc.; [Skt. *utkaṇṭakita*]
ukāṃṭhau 'repenting' adj., nom. sg. msc.; [*cf.* Skt. *utkaṇṭha* 'regretting']
ucita 'proper, suitable' adj., nom. sg. msc.; *ucita* obl. sg. nt.; [Skt. *ucita*]
ucca 'high' adj., obl. sg. msc.; [Skt. *ucca*]
uchaka [B] ; see *uchuka*
uchava 'joy' nom. sg. msc.; *uchava* 'celebration' acc. sg.; *uchavi* inst. sg.; *uchava* loc. sg.; *uchava* acc. pl.; *uchave* inst. pl.; *ucchave* loc. pl., [Pkt. *ucchava*, Skt. *utsava*]
uchahī 'delighted' pst. pt., nom. sg. f.; [Pkt. *ucchah-*, Skt. *ut* + *sah-*]
uchahī 'eagerly, with great zeal' adv.; [the c.p. of *uchah-;* see *uchahī*, above]
uchuka 'eager' adj., nom. sg. msc.; [Pkt. *uccua*, Skt. *utsuka*]
ujjūyālī ? 'having burnt up' c.p.; [*cf.* Skt. *ud* + *jval* 'blaze up']
uḍ- 'fly up, appear'; *uḍae* [PS] pres. indic., 3 p. sg.
uḍhaṇauṃ 'garment' acc. sg. nt.; *uḍhaṇai* loc. sg.; *uḍhaṇauṃ* obl. sg.; [*cf.* Pkt. *uḍḍhaṇa-*]
uḍhaṇi [B] ; see *uḍhāṇi*
uḍhāṇi 'head-break' acc. sg. f.; [see Mehta and Mehta, p. 177, MG. *uḍhāṇī* = *īḍhoṇī* (f) 'a circular thing placed on the head to break the weight of a burden']
uḍh- 'take away, accept'; *uḍhī* [S] *uḍhīya* c.p.; [*cf.* Pkt. *uḍḍhiya*, *uddharia* and Skt. *uddhṛta*]
uḍḍhas- 'become erect'; *uḍḍhasaiṃ* pres. indic., 3 p. pl.; note B variant, *udhasai.;* [*cf.* Pkt. *uddhusiya*, Skt. *uddhuṣita*]
utakaṃṭhī 'longing for' adj., nom. sg. f.; [Skt. *utkaṇṭha*]
utārai 'camp' loc. sg. msc.; [*cf.* MG. *utāro*]
ute 'there' adv.; [*cf.* H. *uta*]
uttaṃga 'high' adj., obl. sg. msc.; [Skt. *uttuṅga*]
uttama 'best, auspicious' adj., S.; [Skt. *uttama*]
uttara 'at the end' adj., obl. sg. nt.; [Skt. *uttara*]
utuṃga [H] 'high'; see *uttaṃga*
utthāpī c.p.; see *ūthāp-*
udai 'appearance' loc. sg. msc.; [Pkt. *udaya*, Skt. *udaya*]
udai [PS] 'prosperity' nom. sg. msc.; *udai* S.; see *udaya*, following
udaya [BH] 'appearance' loc. sg. msc.; see *udai*, above
udaya 'prosperity, success' nom. sg. msc.; *udaya* S.; [*cf. udai* and Skt. *udaya*]
udāra 'noble' adj., nom. sg. msc.; [Skt. *udāra*]
udāru 'noble' adj., nom. sg. msc.; see *udāra*
udbhata [B] ; see *adabhuta*
udhas- 'become erect'; *udhasai* pres. indic., 3 p. pl.; *cf. uḍḍhas-;* [*cf.* Pkt. *uddhusiya*, Skt. *uddhuṣita*]
unamūliu 'uprooted' pst. pt., nom. sg. msc.; [*cf.* Skt. *unmūla* 'uprooted']
upagāra 'favor, aid' nom. sg. msc.; *upagāra* acc. sg.; [*cf.* MG. *upagāra*, *upakāra*, and Skt. *upakāra*]
uparādha [B] ; see *aparādha*
upari 'to' postpos.; [Skt. *upari*]
upasama [B] 'tranquillity of mind' acc. sg. msc.; [Skt. *upaśama*, and *cf. uvasama*]
ulakh- 'recognize'; *ulakhyā* [H] pst. pt., nom. pl. msc., *ulakhi* [P] nom. sg. f.; see under *ulaṣ-*, following

ulaṣ- 'recognize'; *ulaṣyā* pst. pt., nom. pl. msc., *ulaṣī* nom. sg. f.; *ulaṣī* c.p.; [see Dave, p. 123, Skt. *upalakṣitaḥ*, Pā. *upalakkhito*, Pkt. *ualakkhio*]
ulūka 'fool' nom. sg. msc., [*cf.* Skt. *ulūka* 'owl']
ulyāṃ 'gone off, distant' adj., acc. pl. nt.; [*cf.* Pkt. *ullia*]
ullāsi 'delighted, happy' adj., nom. sg. msc., *ullasīya* nom. sg. msc., *ullāsi* inst. sg. msc.; *ullasī* nom. sg. f.; [*cf.* Pkt. *ullasia*, Skt. *ullasita*]
ulhāsi [B] 'delighted, happy' adj., nom. sg. msc., *ulhāsi* [BH] inst. sg.; *ulhāsī* [BH] nom. sg. f.; [*cf.* Belsare, p. 164, *ulhāsa*, *ullāsa* (m) 'delight' and *ullāsī* (adj) 'delightful, cheerful'; see *ullāsi*, above]
uvasama 'tranquillity of mind' acc. sg. msc.; [Pkt. *uvasama*, Skt. *upaśama*]

ū emph.; see *u*
ūg- 'appear, become visible'; *ūgai* pres. indic., 3 p. sg.; [Pkt. *ugg-*, Skt. *ud* + *gam-*]
ūcar- 'cry'; *ūcaraiṃ* pres. indic., 3 p. pl., [*cf.* MG. *ucarvū*, Pkt. *uccār-*, Skt. *ut* + *cāray-*]
ūchal- 'go upwards'; *ūchalai* pres. indic., 3 p. pl.; *ūchaliuṃ* [P] pst. pt., nom. sg. msc.; [*cf.* Pkt. *ucchal-*]
ūchāha, *ūchāhi* 'joy, delight' inst. sg. msc.; [Pkt. *ucchāha*, Skt. *utsāha*]
ūṭhīu[*ṃ*] 'set out' pst. pt. nom. sg. mac.; *ūṭhī*, *ūṭhi* c.p.; [Pkt. *uṭṭh-*, Skt. *ud* + *sthā*]
ūḍ- 'appear, fly up'; *ūḍae ūḍai* [BH] pres. indic., 3 p. sg.; *ūḍī* pst. pt., nom. sg. f.; [*cf.* MG. *uḍvū*, H. *uḍnā*]
ūtar- 'descend'; *ūtarai* pres. indic., 3 p. sg.; *cf.* following
ūtār- 'scatter, take off'; *ūtārai* [B], *ūtārae* pres. indic., 3 p. sg., *ūtārai* 3 p. pl.; *ūtārīiṃ* pass., 3 p. sg.; *ūtārī* c.p.; [*cf.* MG. *utārvū*, Pkt. *uttār-*, Skt. *ut* + *tāray-*]
ūtārai 'camp' loc. sg. msc.; *ūtārā* nom. pl.; *ūtāre* loc. pl.; [*cf.* MG. *utāro*]
ūthāp- 'lift up'; *ūthāpai* pres. indic., 3 p. sg.; [*cf.* MG. *utthāpvū* and Skt. *utthāpay-*]
ūdampa ? 'arrogant,' adj., nom. sg. msc.
ūdāra ? 'exalted,' adj., nom. sg. f.; [*cf.* Skt. *udāra* 'high, esteemed']
ūdhārīyā 'raised up, exalted' pst. pt., nom. pl. f.; [*cf.* Pkt. *uddhar-* and Skt. *ud* + *dhṛ-*, *ud* + *hṛ-*]
ūpatārīiṃ [P] see *ūtār-*, above.
ūpaṃṇau 'reborn, conceived,' pst. pt., nom. sg. msc.; see following.
ūpanauṃ 'reborn, appeared, produced' pst. pt., nom. sg. msc. and nt.; *ūpana* loc. sg.; [*cf.* Pkt. *upaṃṇa*, Skt. *utpanna*]
ūpama 'equality, resemblance' nom. sg. nt.; [*cf.* Skt. *upamā* (f.) 'equality, resemblance']
ūpari 'on' postpos.; *cf. upari.*
ūpari 'on, upon' adv.; *cf. upari.*
ūpaharī 'brought near' c.p.; [*cf.* Skt. *upa* + *hṛ-*]
ūparājīuṃ [B] 'acquired' pst. pt., nom. sg. msc.; see following.
ūpārajī 'acquired' c.p.; [*cf.* MG. *upārjvū*, Skt. *upārjay-*]
ūpārijī 'acquired' c.p.; see *ūpārajī.*
ūbh- 'cause to erect'; *ūbhīiṃ* pass., 3 p. pl.; [*cf.* Pkt. *ubbh-*]
ūbhau 'up, upright' adj., nom. sg. msc.; *ūbhai* [B], *ūbhī* inst. sg. msc.; [*cf.* Pkt. *ubbha*, Skt. *ūrdhva*]
ūyari, *ūyariiṃ* [H] 'womb' loc. sg. nt.; [*cf.* Pkt. *uyara*, Skt. *udara*]
ūliu [H] ? 'exulted,' pst. pt., nom. sg.; [*cf.* Pkt. *ullia* and H. *ulhnā* 'grow, exult']
ūsara 'barren, grassless,' adj., obl. sg. nt.; [*cf.* Pkt. *ūsara*, Skt. *ūṣara*]

e excl.; [*cf.* MG. *e*, Skt. *e*]
e emph.; [*cf.* Skt. *e*]
e, *eha*, *ehu* 'he, this one,' pron., nom. sg. msc.; *eha* gen. sg., *iṇi*, *eṇai* [B], *iṇiiṃ* [B] inst. sg.; *e* nom. pl.; *e* nom. sg. f.; *eha* acc. sg. f.; *eha*, *iha* [S] gen. sg. f.; *eha* nom. sg. nt.; *e* acc. sg.; *eha*, *ehu* [S] gen. sg.; *eṇai* [B] loc. sg.; *e* nom. pl.; *e* acc. pl.; [see Tessitori, § 89]
e 'this' dem. adj., nom. sg. msc.; *e* acc. sg.; *īṇi* inst. sg.; *e* nom. sg. f.; *e*, *eha* [H], *eya* [B] nom. sg. nt.; *e*, *eha* acc. sg.; *iṇi*, *eṇi* [B], *īṇi*, *iṇa*, *eṇai* [B] inst. sg.; *īṇi*, *eṇai* [B], *iṇi* [S] loc. sg.; [see Tessitori, § 89]
eka 'one, alone' adj., nom. sg. msc.; *eki* inst. sg.; *eka* obl. sg.; *eka* nom. sg. f.; [Skt. *eka*]
eka 'once' adv.; *cf.* above.
ekaṃti 'privately' adv.; [*cf.* Pkt. *ekkaṃta*, Skt. *ekānte*]
ekalaḍau 'alone' adj., nom. sg. msc.; [*cf.* MG. *eklū* 'alone' and *eka* 'above']
ekalī 'alone' adj., nom. sg. f.; *ekalī* obl. sg. f.; [*cf.* MG. *eklū* and Pkt. *ekkalla*]
ete 'here' adv.; [*cf.* H. *ita*]
ema 'thus, in this manner' adv.; [*cf.* MG. *em*, Pkt. *ema*, Skt. *evam*]
evaḍa 'such' adj., nom. sg. msc.; *evaḍa* nom. sg. nt.; [*cf.* MG. *evḍū*]

ṛdhi [B] 'success' S. f.; see *riddhi*; [Skt. *ṛddhi*]
ṛṣi [B] 'sage' nom. sg. msc.; *ṛṣi* acc. sg.; *ṛṣi* S.; [Skt. *ṛṣi*]
ṛṣibhadeva 'Ṛṣibhadeva' S.; [Skt. *ṛṣabhadeva*]

kai 'either' conj.; [*cf.* MG. *ke;* see Tessitori, § 108]
kautiga 'marvel, curiosity' nom. sg. nt.; [*cf.* Skt. *kautuka*]
kaṃkaṇa 'bracelets' S.; [Skt. *kañkaṇa* (nt)]
kaṃcana 'gold' S.; [Skt. *kāñcana* (nt)]
kaṃcanabhava [H] 'shower of gold' inst. sg. msc.; [*cf.* Skt. *kāñcana* and *kanagabhara* of other mss.]
kajja 'deed' acc. sg. nt.; [Skt. *kārya*]
kaṭaka 'army' nom. sg. msc.; *kaṭaka* inst. sg.; [Skt. *kaṭaka*]
kaṭhora 'sharp, severe, cruel' adj., nom. sg. msc.; *kaṭhora* nom. pl.; *kaṭhora* obl. pl. nt.; [Skt. *kaṭhora*]
kaḍi 'waist' loc. sg. msc.; [*cf.* Pkt. *kaḍa*, Skt. *kaṭa*]
kaḍūu 'bitter' nom. sg. msc.; [Pkt. *kaḍua*, *kaḍu*, and Skt. *kaṭuka;* see H variant, *karūu*]
kaṇa 'grain' S.; [Skt. *kaṇa* (m)]
kaṇai [B] see *kaṇaya*, following
kaṇaga [S] S.; see *kanaga*, *kanaka*
kaṇaya 'gold' acc. sg. nt.; *kaṇaya* S.; [Pkt. *kaṇaya*, *kaṇaga*, Skt. *kanaka*]
kaṃṭha 'throat, neck' acc. sg. msc.; *kaṃṭhi* loc. sg.; [Skt. *kaṇṭha*]
kathani 'story, statement' inst. sg. nt.; [Skt. *kathana*]
kathāśeṣa 'one of whom nothing remains but his life-story, dead' adj., nom. sg. msc.; [Skt. *kathāśeṣa*]
kathāseṣa [S] see above
kadaṃba 'Kadamba' nom. sg. msc.
kadi 'ever' adv.; [*cf.* MG. *kadī* 'ever, at any time']
kanaka 'golden' adj., obl. sg. nt.; *kanaka* S.; [Skt. *kanaka*]
kanakavatī 'Kanakavatī' nom. sg. f.
kanaga 'gold' S.; [Pkt. *kaṇaga*, Skt. *kanaka* (nt)]
kaṃta 'husband' nom. sg. msc.; [*cf.* MG. *kanta*, Skt. *kānta*]
kaṃti, *kaṃta* [H] 'splendor, beauty' inst. sg. f.; [Skt. *kānti*]
kaṃḍaka 'cluster, ball' nom. pl.; [*cf.* Skt. *kanda* (msc., nt.)]
kaṃḍuka [P] see *kaṃḍaka*
kanyā 'bride, girl' nom. sg. f.; *kanyā* inst. sg.; *kanyā* obl. sg.; [Skt. *kanyā*]
kanhali 'beside, near' postpos.; [*cf.* MG. *kane* 'near']
kapūri 'camphor' inst. sg.; [*cf.* Skt. *karpūra* (msc., nt.)]
kamala 'lotus' nom. sg. nt.; *kamala* S.; [Skt. *kamala* (msc., nt.), MG. *kamaḷ* (nt)]
kaṃpiu 'trembled' pst. pt., nom. sg. msc.; [Skt. *kamp-*]
kaṃma 'karma' acc. sg. nt.; [Skt. *karman*]
kar- 'do, make, perform'; *karauṃ*, *karuṃ* pres. indic., 1 p. sg., *karai* 3 p. sg., *karaiṃ*, *karaiṃti*, *karaṃti*, *karatai* [PS] 3 p. pl.; *kari*, *karī*, *kare* impv., 2 p. sg.; *karau*, *karu* 2 p. pl.; *karisi*, *karasi* [B] fut., 2 p. sg.; *karatau* pres. pt., nom. sg. msc., *karaṃtaiṃ* inst. sg. msc., *karatāṃ* abl. sg. (= adv.); *kaya*, *kai* [B] pst. pt., nom. pl. msc., *kaī* nom. sg. f., [*cf.* Pkt. *kaya*, Skt. *kṛta*]; *kīu* pst. pt., nom. sg. msc., *kīu* obl. sg. msc., *kīu*[*ṃ*] nom. sg. nt.; *kīyau* [S], *kīya* [PS] pst. pt., nom. sg. msc., *kīya* obl. sg. msc., *kīya* nom. sg. f.; *kiddha*, *kīdha*, *kīdhau*, *kīdhu* [H] pst. pt., nom. sg.

msc., *kīdhā* nom. pl. msc., *kiddha, kīdhuṃ* [H], *kīdhauṃ* nom. sg. nt.; *karī, karīya* c.p.; [*cf.* Pkt. *kar-*, Skt. *kṛ-*]
kara 'hand' acc. sg. msc.; *kari, kara* inst. sg.; *kari* loc. sg.; *kara* acc. pl.; *kara* S.; [Skt. *kara*]
kara 'hands' acc. pl. msc.; [*cf.* Skt. *kara* (msc.) 'a measure']
kara 'maker, producer' acc. sg. msc.; [Skt. *kara*]
kari 'effort, doing' inst. sg. msc.; [Skt. *kara*]
karaṃka 'skeleton' nom. sg. msc.; [*cf.* Skt. *karaṅka* (msc.) 'any bone of body']
karaṃḍī 'casket' loc. sg.; [*cf.* Pkt. *karaṃḍī*]
karaṇī 'cause, reason' inst. sg. f.; [*cf.* Skt. *karaṇi* (f.)]
karaṇa 'causing' adj., obl. sg. nt.; [*cf.* Skt. *karaṇa*]
karamāi 'withered' pres. indic., 3 p. sg.; [*cf.* MG. *karmāvū* 'wither, fade,' and Pkt. *karama* (adj.) 'exhausted']
karaha 'camels' acc. pl. msc.; [Pkt. *karaha*, Skt. *karabha*]
karāv- 'cause to be made'; *karāvai* pres. indic., 3 p. sg.; *karāvi* impv., 2 p. sg.; *karāvī*[*ṃ*] pass., 3 p. sg.; *karāviu* pst. pt., nom. sg. msc., *karāvīya, karāvyāṃ* [B] obl. pl. msc., *karāvyā* nom. pl. nt.; *karāya* pst. pt., nom. sg. msc.; [caus. of *kar-*; *cf.* MG. *karāvvū*]
kari 'elephants' acc. pl. msc.; [Skt. *karī*]
karī, kari 'with, by' postpos.; [c.p. of *kar-*]
karīya postpos.; see *karī*, above
karuṇā 'compassion' S.; [Skt. *karuṇā* (f.)]
karūu [H] see *kaḍūu*
karpūri [H] 'camphor' inst. sg.; [Skt. *karpūra* (msc., nt.)]
karma 'karma' obl. sg. nt.; *karma* S.; [Skt. *karman*]
karmagati 'evolution of karma' nom. sg. f.; [Skt. *karmagati*]
kalaṃka 'spot, flaw' nom. sg. msc.; [Skt. *kalaṅka*]
kalatta 'wife' nom. sg. f.; [Skt. *kalatra*]
kalatra [H] 'wife' nom. sg. f.; *kalatra* acc. sg. f.; [Skt. *kalatra*]
kalasa 'holder, pot' loc. sg. msc.; [Skt. *kalaśa* (msc.) 'pot used as holder']
kalā 'art, skill' nom. sg. f.; *kalā* obl. sg.; *kalā* nom. pl.; *kalā* acc. pl.; *kalā* S.; [Skt. *kalā*]
kali 'sweet(-toned)' adj., inst. sg. msc.; [Skt. *kala*]
kaliu 'urged on' pst. pt., nom. sg. msc.; [*cf.* Pkt. *kal-*, Skt. *kalay-*]
kalita 'affixed, plated' adj., nom. sg. f.; [Skt. *kal-* 'affix, tie']
kalesa [B] see *kilesa;* [*cf.* H. *kaleśa*]
kalesu [H] see *kilesa;* [*cf.* H. *kaleśa*]
kalyā [P] see *kalā* 'art, skill'
kalyāṇa 'well-being' nom. sg. nt.; [Skt. *kalyāṇa*]
kavaṇa 'who' interr. pron., nom. sg. msc.; *kuṇa, kūṇa* nom. sg. msc.; [see Tessitori, § 91]
kavaṇa, kuṇa 'which, what' interr. adj., nom. sg. f.; *kūṇa* acc. sg. f.; *kuṇa* nom. sg. nt.; [see Tessitori, § 91]
kavita 'verse, poem' nom. sg. nt.; [*cf.* MG. *kavita* (nt.), Skt. *kavitā* (f.)]
kasiuṃ [BP] 'what sort of' adj., nom. sg. nt.; see *kisiu*[*ṃ*]
kah- 'tell'; *kahauṃ* pres. indic., 1 p. sg., *kahai, kahii* [B] 3 p. sg.; *kahi* impv., 2 p. sg., *kahau* 2 p. pl.; *kahijja, kahija* [P], *kahiju* [S] prec., 2 p. sg. [see Tessitori, § 120]; *kahīsi, kahīsii* [H] pass., fut., 3 p. sg.; *kahatāṃ* pres. pt., abl. sg. (= adv.); *kahī, kahīya* pst. pt., nom. sg. f., *kahiu*[*ṃ*] nom. sg. nt.; *kahī* c.p.; [*cf.* MG. *kahvū*, Pkt. *kah-*, Skt. *kathay-*]
kahevi 'recited, uttered' c.p.; [*cf.* MG. *kahevū*]
kahai 'where, anywhere' adv.; [*cf.* H. *kahī*]
kahi[*ṃ*] 'where?' adv.; [*cf.* H. *kahī* and see *kihiṃ*]
kahī 'teaching' inst. sg.; [*cf.* Pkt. *kahā*, Skt. *kathā* (f.)]
kāusagga [B] 'Kāyotsarga-stance' acc. sg. msc.; *kāusaga* [B] loc. sg.; see *kāsaga;* [*cf.* Skt. *kāyotsarga*, Māh. *kāussaga*]
kāṃ 'why?' adv.; [*cf.* MG. *kā*]
kāṃi[*ṃ*] 'why?' adv.; *cf. kāṃ*
kāiṃ 'why?' adv.; *cf. kāṃ*
kāja 'need, occasion' nom. sg. nt.; *kājiiṃ* loc. sg.; [Pkt. *kajja*, Skt. *kārya*]
kājala 'soot-black' S.; [*cf.* MG. *kājaḷ* (nt.), Skt. *kajjala* (msc.)]
kāṃṭhalu 'necklace' acc. sg.; [*cf.* Skt. *kaṇṭha* (msc.) 'throat, neck']
kāḍhī 'taken out' pst. pt., nom. sg. f.; [*cf.* MG. *kāḍhvū* 'take out,' and Pkt. *kaḍḍh-*, Skt. *kṛṣ-*]
kāni 'ear' inst. sg. msc.; *kāni* loc. pl.; [*cf.* Pkt. *kanna, kaṇṇa*, and Skt. *karṇa*]
kāp- 'cut'; *kāpai* pres. indic., 3 p. sg.; *kāpī, kāpīya* [S] c.p.; [*cf.* Pkt. *kapp-* and Skt. *kṛp-*, and MG. *kāpvū*]
kāpaḍāṃ 'cloth' nom. sg.; [*cf.* MG. *kāpaḍ* (nt.), Pkt. *kappaḍa*, Skt. *karpaṭa* (msc.)]
kārpara 'Kārpara' nom. sg. msc.
kāpura [H] ; see *kāpara*, above
kār- 'cause to be done'; *kāriu* pst. pt., nom. sg. msc. [*cf.* Pkt. *kāriya, Skt. kārita]; kārī [P] c.p.; [cf. MG. kārvū]*
kāraṇa 'cause, reason' nom. sg. nt.; *kāraṇi* inst. sg.; [Skt. *kāraṇa*]
kāraṇauṃ [H], *karaṇuṃ* 'cause, reason' nom. sg. nt.; [*cf.* Skt. *kāraṇa*]
kāraṇa 'disgrace' obl. sg. nt.; [Pkt. *kāraṇa*]
kāriṇi [H] 'cause, reason' inst. sg. nt.; see *kāraṇa*
kālau 'black-hued' adj., nom. sg. msc.; *kālā* nom. pl. msc.; [*cf.* MG. *kāḷū*, Skt. *kāla*]
kāla 'time' obl. sg. msc.; [Skt. *kāla*]
kāla 'death' acc. sg. msc.; [Skt. *kāla, kālam kṛ-* 'die']
kālo 'time' acc. sg.; see *kāla*, above
kāli [H] 'tomorrow' adv.; see *kālhi*
kālhi 'tomorrow' adv.; [*cf.* Pkt. *kalhiṃ, kalliṃ*]
kāsaga 'Kāyotsarga-stance' acc. sg. msc., *kāsagi* loc. sg.; [*cf.* Māh. *kāussaga* and Skt. *kāyotsarga*]
kāsagīu 'in Kāyotsarga-stance' adj., acc. sg. msc.; *cf. kāsaga*
kiṃkari 'maid-servant, slave' nom. sg. f.; [Skt. *kiṃkarī*]
kiṃnarī 'heavenly musician' nom. sg. f.; [Skt. *kiṃnarī*]
kitti 'fame' nom. sg. f.; *kitti* acc. sg.; [Pkt. *kitti*, Skt. *kīrti*]
kima 'how?' adv.; [Pkt. *kima*, MG. *kem*]
kima-i 'further, somehow' adv.; [*cf.* Skt. *kimapi*]
kimaya [B] see *kima-i*
kimūṃ 'why?' adv.; [Pkt. *kimu*]
kimhai 'somehow' adv.; see *kima-i*
kiri 'indeed' emph.; [*cf.* Pkt. *kira*, Skt. *kila*]
kilesa 'sorrow, grief' acc. sg. msc.; [*cf.* Skt. *kleśa*]
kisiu 'what sort of' interr. adj., nom. sg. msc.; *kisī* nom. sg. f.; *kisiuṃ* nom. sg. nt.; [*cf.* MG. *kaśū* and Skt. *kīdṛśa;* see Tessitori, § 94]
kihāṃ 'where?' adv.; [*cf.* H. *kahā̃*]
kihiṃ 'where' adv.; see *kihāṃ*
kīḍī 'ant' obl. sg. f.; [*cf.* MG. *kīḍī*]
kīma 'how?' adv.; see *kima*
kīrati 'fame' nom. sg. f.; [Skt. *kīrti*]
kuja 'hunchback' voc. sg. msc.; [Pkt. *kujja*, Skt. *kubja*]
kuṃjara 'elephant' acc. sg. msc.; *kuṃjara* nom. pl.; [Skt. *kuñjara*]
kuṃḍala 'earring' S.; [Skt. *kuṇḍala* (nt.)]
kuṃḍanapuri 'Kuṇḍinapura' loc. sg.; see *kuṃḍinapuri*
kuṃḍinapura 'Kuṇḍinapura' nom. sg.; *kuṃḍinapuri* loc. sg.
kutiga [BH] 'curiosity' nom. sg.; [see *kautiga* and *cf.* Skt. *kutuka* (nt.)]
kubaja 'hunchback' nom. sg. msc.; *kubaji, kubaja* [H] inst. sg.; *kubaja* voc. sg.; [Skt. *kubja*]
kubaja 'hunchbacked' adj., nom. sg. msc.; [Skt. *kubja*]
kubara 'Kubara' nom. sg. msc.
kumarī 'princess' nom. sg. f.; [Skt. *kumārī*]
kumāra 'prince' nom. sg. msc.; *kumāraha* gen. sg.; *kumāra* S.; [Skt. *kumāra*]
kurūpa 'ugly' adj., nom. sg. msc.; [Skt. *kurūpa*]
kula 'having family' (e. cmp.) adj., obl. sg. nt.; [*cf.* Skt. *kula* (nt.)]
kula 'family' acc. sg. nt.; *kula* loc. sg.; *kula* S.; [Skt. *kula*]
kulaṃganā 'virtuous women' nom. pl. f.; [Skt. *kulāṅganā*]
kulanāri 'women of best family' nom. pl. f.; [Skt. *kulanārī*]
kulapati 'abbot, head of religious community' nom. sg. msc.; *kulapati* inst. sg.; [Skt. *kulapati*]
kulavadhūe 'noble women' inst. pl. f.; [Skt. *kulavadhū*]
kulācāra 'proper conduct' nom. sg. msc.; [Skt. *kulācāra*]
kusala 'Kuśala' nom. sg. msc.; see *kusalau*

kusalau 'Kuśala' nom. sg. msc.; *kusalaiṃ* inst. sg.; *kusala* obl. sg.; [*cf.* Pkt. *kusala*, Skt. *kuśala*]
kusaliiṃ 'Kośala' loc. sg.; see *kosala*
kusami [BP] 'flower, blossom' inst. sg. nt.; see *kusumi*
kusuma 'flower, blossom' obl. sg. nt.; *kusumi* inst. sg.; [Skt. *kusuma*]
kūṃara [S] 'prince' nom. sg. msc.; [*cf.* H. *kũar* 'prince, boy' and Skt. *kumāra*]
kūṃyara 'prince' nom. sg. msc.; [*cf.* H. *kũar* and Skt. *kumāra*]
kūṃyara 'princess' nom. sg. f.; [*cf. kūṃyara*]
kūṃyari 'princess' nom. sg. f.; [see *kūṃyara* 'prince' and *cf.* Skt. *kumārī* (f.) 'princess']
kūṃyaru [S] 'prince' nom. sg. msc.; see *kūṃyara*
kūṃyale ? 'water' inst. sg.; [*cf.* Skt. *komala* (nt.) 'water' and *kūpajala* (nt.) 'well-water']
kūari [B] 'princess' nom. sg. f.; see *kūṃyari*, above
kūale [B] see *kūṃyale*, above
kūḍa 'deceit, guile' S.; *kūḍaha* gen. sg. msc.; [*cf.* MG. *kūḍ*, Pkt. *kūḍa*, Skt. *kūṭa*]
kūḍau 'feigned' adj., obl. sg. nt.; *cf. kūḍa*, above
kūḍacitta 'deceitful' adj., nom. sg. msc.
kūṃḍaiṃ 'well' loc. sg. nt.; [Skt. *kuṇḍa*]
kūbaḍa 'hunchback' nom. sg. mac.; see *kūbaḍau*
kūbaḍa 'hunchbacked' adj., obl. sg. msc.; see *kūbaḍau*
kūbaḍau 'hunchbacked' adj., nom. sg. msc.; [*cf.* MG. *kūbḍũ*, *kubḍũ*, and Skt. *kubja*]
kūbara 'Kūbara' nom. sg. msc.; *kūbara* acc. sg.; *kūbariiṃ*, *kūbari* inst. sg.; *kūbara* obl. sg.; *kūbara* S.; [Skt. *kūbara*]
kūyara [H] 'prince' nom. sg. msc.; [*cf.* Pkt. *kuarī*, *kuāṃrī*, Skt. *kumārī* (f.) 'princess']
kūṃaluṃ [B] 'delicate' adj., nom. sg. msc.; [*cf. kūyalauṃ* and Skt. *komala*]
kūalauṃ [P] see *kūṃaluṃ*
kūyalauṃ 'delicate' adj., nom. sg. msc.; [*cf. kūṃaluṃ* and *kūalauṃ* and Skt. *komala*]
kūyale see *kūṃyale* 'water'
kṛṣṇarāja, °*rājā* [S] 'King Kṛṣṇa,' nom. sg. msc.
kekāṇa 'horses' acc. pl. msc.; [*cf.* MG. *kekāṇ* (msc.) 'horse']
keḍai [B] 'behind' adv.; [*cf.* MG. *keḍe*]
ketaka 'Ketaka-tree' S.; [Skt. *ketaka* (msc.) 'Pandamus odoratissimus']
ketalī 'how great' adj., nom. sg. f.; [*cf.* MG. *keṭḷũ*]
kema 'how?' adv.; [*cf.* MG. *kem*, and *kima*, above]
kerau, *keru* [B] 'of' postpos., nom. sg. msc.; *kerī* nom. sg. f.; [see Tessitori, § 73]
keli 'sport' inst. sg. f.; [Skt. *keli*]
keliiṃ 'disguise' inst. sg. f.; [Skt. *keli*]
kevala 'highest possible knowledge' S.; *kevali*, *kevala* loc. sg.; [Skt. *kevala* (nt.)]
kevali, *kevalī* 'kevalin, one possessed of highest possible knowledge,' acc. sg. msc.; *kevali* S.; [Skt. *kevalin*]
kesari 'saffron' inst. sg. nt.; [Skt. *kesari*]
kesarū 'saffron' S.; [*cf.* Skt. *kesara* (nt.)]
kehai [P] 'anywhere' adv.; *cf. kehīṃ*
kehīṃ 'anywhere' adv.; [*cf.* H. *kahī̃* and see Tessitori, § 91]
koi, *koya* [B] 'anyone' indef. pron., nom. sg. msc., *kahi*, *kiha* [PS] acc. sg.; *koi* nom. sg. nt.; [see Tessitori, § 91]
koi, *ko* 'any' indef. adj., nom. sg. msc., *kāīṃ* [P], *kāī* [H] *kāṃī* acc. sg. msc., *kai*, *kaya* [H] acc. pl.; *kā*, *kāṃi* [B] nom. sg. f.; [*cf.* Pkt. *kai*, Skt. *kati* 'several,' and see Tessitori, § 91]
koṭhāra 'graneries' acc. pl.; [*cf.* MG. *koṭhar* (msc.) and Skt. *koṣṭhāgāra* (nt.)]
koḍi 'a crore' acc. sg. f.; *koḍī* acc. pl.; [Pkt. *koḍi*, Skt. *koṭi*]
kopa 'anger' acc. sg. msc.; [Skt. *kopa*]
kosalā 'Kośalā' nom. sg. f.; *kosalā*[*ṃ*] loc. sg.; *kosala* S.; [Skt. *kośalā*]
kosalāya [P] 'Kośalā' nom. sg. f.; *kosalāya* loc. sg.; [*cf.* Pkt. *kosalaga* (msc.) and *kosalā;* and Skt. *kośalā*]
kosī 'roof' nom. sg. f.; [Pkt. *kosī*, Skt. *kośī*]
krami 'gradually' adv.; [*cf.* Skt. *krameṇa*]
krūra 'fiercely' adv., [*cf.* Skt. *krūram*]
kṣaṇa 'moment, instant' obl. sg. msc.; *kṣaṇi*, *kṣaṇa* loc. sg.; [Skt. *kṣaṇa*]
kṣatrīpaṇauṃ 'rulership' nom. sg. nt.; [*cf.* Skt. *kṣatrin* (msc.) and suff. *-tvāna*]
khaṃḍa [H] 'portion' loc. sg.; [Skt. *khaṇḍa* (msc., nt.)]
khaṃti 'compassion, indulgence' nom. sg. f.; [Pkt. *khaṃti*, Skt. *kṣānti*]
khamāṃvai [B] 'conciliate' pres. indic., 3 p. sg.; see *ṣamāvaiṃ;* [*cf.* MG. *khamāvvũ*, Skt. *kṣam-*, Pkt. *kham-*]
khamije 'forgive' prec., 2 p. sg.; [Pkt. *kham-*, Skt. *kṣam-*, MG. *khamvũ;* see Tessitori, § 120]
khameje [P] ; see *khamije*
kharauṃ ? 'yield' pres. indic., 3 p. sg.; [*cf.* Pkt. *khar-*, Skt. *kṣar-*]
kharau 'certain, sure' adj., nom. sg. msc.; [*cf.* MG. *kharũ;* see Mehta and Mehta, p. 399, from Ar. *kharā*]
kharau 'positively, certainly' adv.; see *kharau*, above
kharī ? 'sincerely' adv.; [see MG. *kharī*, *khare*, H. *kharā*, and *kharau*, above]
kharīya [PH] ; see *kharī*, above
khāṇī 'mine, treasury' nom. sg. f.; *khāṇi* voc. sg.; [Pkt. *khāṇi*, Skt. *khāni*, MG. *khāṇī*]
khāmāvaiṃ [P] ; see *ṣamāvaiṃ*
khārau 'saltish' adj., nom. sg. msc.; [Pkt. *khāra*, Skt. *kṣāra*]
khyāṇī [P] ; see *khāṇī* 'mine'
khiṇa [B] ; see *kṣaṇa* 'moment'
khīraḍaṃḍīra 'Kṣīradandīra' S.
kheḍavā 'drive' inf.; see *ṣeḍiva*
[See under *ṣ* and Introduction for the writing of *ṣ* for *kh*]

gaurava 'respect' nom. sg. msc.; [Skt. *gaurava;* see, also, Belsare, p. 376, MG. *gorav* (msc.) 'dinner given by bride's father to groom and his relations where great respect is shown them']
gauṣi 'balcony' loc. sg. msc.; [MG. *gokh*, Skt. *gavākṣa*]
gaja 'elephant' nom. sg. msc.; *gaja* abl. sg.; *gaji*, *gaje* loc. sg.; *gaja* S.; [Skt. *gaja*]
gajamada 'exudation from elephant's temples' S.; [Skt. *gajamada* (msc.)]
gajaśikṣā 'science of elephants' nom. sg. f.; *gajaśikṣāṃ* acc. sg.; [Skt. *gajaśikṣā*]
gaḍaaḍai 'reverberate' pres. indic.; 3 p. sg.; see following
gaḍayaḍ- 'reverberate, resound'; *gaḍayaḍai* pres. indic., 3 p. sg.; *gaḍayaḍaṃta*, *gaḍaiḍaṃta* pres. pt., inst. sg. msc.; [*cf.* Pkt. *gaḍayaḍ-*]
gaṇ- 'count, reckon'; *gaṇai* pres. indic.; 3 p. sg.; *gaṇīya* c.p.; [Skt. *gaṇ-*]
gaṇatakalā [H] see *gaṇitakalā*
gaṇadhara 'Gaṇadhara' nom. sg. msc.; [Skt. *gaṇadhara* (msc.) 'head of an assemblage of Riṣis']
gaṇitakalā 'science of counting' nom. sg. f.; [Skt. *gaṇitā* (f.) and *kalā* (f.)]
gaṃdhiiṃ 'odor' inst. sg. msc.; [Skt. *gandha*]
gaṃdhodaka 'flood of scents' S.; [Skt. *gandha* (msc.) and *udaka* (nt.)]
gaphā [B] 'cave' loc. sg.; [*cf.* MG. *gaphā*, *guphā* (f.)]
gamai 'please' pres. indic., 3 p. sg.; [see Belsare, p. 346, MG. *gamete* (adj.) 'agreeable,' *gamvũ* 'like, approve,' *gamat* (f.) [Pers.] 'amusement']
gaṃbhīra 'great, profound' adj., obl. sg.; [Skt. *gambhīra*]
gaya 'elephant' loc. sg. msc.; *gaya* S.; [Pkt. *gaya*, Skt. *gaja*]
gayaṇaṃgaṇi 'sky, heaven' loc. sg.; [*cf.* Skt. *gagana* (nt.) 'sky' and *aṅgana* (nt.) 'area']
gayavara 'excellent elephant' nom. sg. msc.; [Skt. *gajavara*]
gari [B] 'mountain' loc. sg.; *gari* [B] S.; see *giri*
garu [P] see *guru*
garuyaḍi 'greatly' adv.; see *garūaḍi*
garūu 'great' adj., nom. sg. nt.; [cf. Pkt. *garua*, Skt. *guruka*]
garūaḍi 'greatly' adv.; [*cf.* Pkt. *garua*, Skt. *guruka*, and suff. *-ḍ-*]
gala 'neck' S.; [Skt. *gala* (msc.)]
gahani 'deep' adj., loc. sg. msc.; [*cf.* Skt. *gahana* (adj.) 'deep']
gaha 'constellation' S.; [Pkt. *gaha*, Skt. *graha* (msc.)]
gahi ?

gah- 'receive, seize'; *gahiu* pst. pt., nom. sg. msc.; *gahīya* [HP] c.p.; [Pkt. *gah-*, Skt. *grah-*]
gahagah- 'tremble with excitement'; *gahagahaiṃ* pres. indic., 3 p. pl.; *gahagahaṃta* 'delighted' pres. pt., nom. pl. msc.; *gahagahiu* pst. pt., nom. sg. msc., *gahagahī* nom. sg. f., *gahagahī* loc. sg. nt.; *gahagahī* c.p.; [*cf.* Pkt. *gahagah-* 'be filled with joy,' and H. *gahgahānā* 'quiver, undulate']
gahigah- 'tremble with excitement'; *gahigahii* [B] pres. indic., 3 p. pl.; *gahigahiu* [BH] pst. pt. nom. sg. msc.; *gahigahi* pst. pt., loc. sg. nt.; see *gahagah-*
gāaiṃ 'sing' pres. indic., 3 p. pl.; see *gā-* 'sing'
gā- 'sing'; *gāiṃ* pres. indic., 3 p. sg., *gāiṃ* 3 p. pl.; *gāiyu, gāiu* [BH] pst. pt., nom. sg. msc.; [MG. *gāvũ*, Pkt. *gā-*, Skt. *gai-*]
gāja 'praise' nom. sg. nt.; [Pkt. *gajja*, Skt. *gadya*]
gājaṃtaiṃ 'roared' pres. indic., 3 p. pl.; [*cf.* MG. *gājvũ* 'roar, be very famous,' Pkt. *gajj-*, Skt. *garj-*]
gāḍhauṃ 'tight, firm' adj., obl. sg. nt.; [Pkt. *gāḍha*, Skt. *gāḍha*]
gāḍherau 'greatly, extremely' adv.; [*cf. gāḍhauṃ* and see Tessitori, § 79, *gāḍheraḍau*, comparative]
gāṇa [S] 'song' nom. sg. nt.; [Skt. *gāna*]
gāna 'song' nom. sg. nt.; [Skt. *gāna*]
gāma 'village' nom. sg. msc.; *gāma* nom. pl.; *gāma* obl. pl.; [Skt. *grāma*]
gāravau 'pride' obl. sg. msc.; [*cf.* Pkt. *garava*, Skt. *gaurava*]
gāvai [B] 'sings' pres. indic., 3 p. pl.; [MG. *gāvũ*, Pkt. *gā-*, Skt. *gai-*]
giṇīya [H] 'counted' c.p.; see *gaṇ-*
giri 'mountain' loc. sg. msc.; *giri* S.; [Skt. *gir* (msc.)]
giruaḍi [B] 'greatly' adv.; see *garūaḍi*
girūu [B] 'great' adj., nom. sg. nt.; *girui* [B] loc. sg. msc.; *girūu* [B] obl. sg.; [*cf. gurūya* and Pkt. *garua*, Skt. *guruka*]
gīta 'song, singing' acc. sg. nt.; *gīta* inst. sg.; *gīta* S.; [Skt. *gīta*]
gīya 'songs' acc. pl. nt.; [Pkt. *gīya*, Skt. *gīta*]
guṇai 'recite, recall,' pres. indic. 3 p. sg.; *guṇīya* [B] c.p.; [Pkt. *guṇ-*, Skt. *guṇay-*]
guṇa 'virtue' acc. sg. msc.; *guṇi* [BH] inst. sg.; *guṇa* inst. sg.; *guṇa* loc. sg.; *guṇa* nom. pl.; *guṇihiṃ* inst. pl. [see Tessitori, § 60, for termination]; *guṇa* S.; [Skt. *guṇa*]
guṇi 'virtuous, possessing merit' adj., nom. sg. msc.; *guṇaha* gen. sg.; [Pkt. *guṇi*, Skt. *guṇin*]
guṇajāṇa 'possessing excellent qualities' adj., nom. pl. msc.; [*cf.* Skt. *jñāna* (nt.) 'knowledge' and *guṇajña* (adj.) 'appreciating good qualities']
guṇajutta 'possessing virtues' adj., obl. sg. msc.; [*cf.* Skt. *guṇayukta*]
guṇapāṇi [H] 'excellent' adj., voc. sg. f.; [*cf.* Skt. *guṇatvā* (nt.)]
guṇamai [B] see *guṇamaya*
guṇamaya 'worthy, virtuous' adj., obl. sg. msc.; [Skt. *guṇamaya*]
guṇarāsi 'heap of virtues' nom. sg. msc.; [Skt. *guṇarāśi*]
guṇavaṃta 'virtuous' adj., nom. sg. msc.; *guṇavaṃti* [S], *guṇavaṃta* nom. sg. f.; [Skt. *guṇavat*]
gupati 'restraints' acc. pl. f.; [*cf.* Skt. *gupti* (f.) 'restraint (of body, mind, speech)]
gupha 'cave' loc. sg. f.; [MG. *guphā*]
guraṇīya 'female guru, nun' S.; [*cf.* Pkt. *guruṇī* (f.) and *guruṇīya*, above]
gurava [B] see *gaurava*
guru 'guru' nom. sg. msc.; *guru* inst. sg.; *guru* obl. sg.; *guru* S.; [Skt. *guru*]
guru 'grave, great' adj., nom. sg. msc.; *guri* inst. sg. msc.; [Skt. *guru*]
guruu [H] 'great' adj., nom. sg. nt.; *gurui* [B], *gurūi*, loc. sg. msc.; [see *garūu* and *girūu*, *cf.* Pkt. *gurua*, Skt. *guruka*]
guruṇīya [H] see *guraṇīya*
guruya [H] 'great' adj., obl. sg. msc.; see following
gurūya 'great' adj., obl. sg. msc.; [*cf.* Pkt. *gurua*, Skt. *guruka*]
guhatau 'concealed' pres. pt., S.; [*cf.* Skt. *guh-*]
guhavau [H] 'concealed' adj., S.; *cf. guhatau*
guhira 'deeply, loudly' adv.; [Pkt. *guhira; cf.* Skt. *gambhira*]
guhirahīya 'noble-hearted' adj., nom. sg. msc.; [Skt. *gambhira, hṛdaya*]
guhirima 'gravity' S.; [*cf. guhurima* and Pkt. *guhira;* see Monier-Williams, p. 346, under *gambhīra*]
guhurima [B] see *guhirima*
gūḍī 'festive poles' nom. pl. f.; [Belsare, p. 365, *guḍī* (f.) 'pole erected on occasions of joy']
gelaiṃ [B] see *geliiṃ*, following
geliiṃ 'afterwards' adv.; [*cf.* MG. *gel* (adv.) 'following, after']
gojha 'secret' obl. sg. nt.; [*cf.* Pkt. *gujjha*, Skt. *guhya*]
goṗavī, goṗavīya [B] 'concealed' c.p.; [*cf.* MG. *goṗavvũ*]
graṃtha 'grantha, text' acc. pl. msc.; [Skt. *grantha*]
ghaṭikā '= hour' acc. pl. f.; [*cf.* Skt. *ghaṭikā* (f.)]
ghaḍī 'hours' acc. pl. f.; [*cf.* Skt. *ghaṭikā*]
ghaṇa 'cloud' obl. sg. msc.; [Skt. *ghana*]
ghaṇa 'great, many' adj., obl. sg. nt., *ghaṇa, ghaṇāṃ* nom. pl.; *ghaṇaiṃ* inst. sg. msc., *ghaṇā* nom. pl., *ghaṇa* acc. pl.; *ghaṇī* obl. sg. f.; [*cf.* Pkt. *ghaṇa*, Skt. *ghana*]
ghaṇauṃ, ghaṇuṃ [H] 'much' adv.; see *ghaṇa*
ghaṇuṃya [B] 'greatly' adv.; *cf. ghaṇūa* and *ghaṇa*
ghaṇūa [P] 'greatly' adv.; *cf. ghaṇuṃya* and *ghaṇa*
ghana 'shrine' nom. sg. msc.; [see Monier-Williams, p. 376, *ghana* (msc.) 'peculiar form of temple']
ghana [B], *ghani* 'great, heavy' adj., loc. sg. msc.; [Skt. *ghana*]
ghanasāra 'camphor' S.; [Skt. *ghanasāra* (msc.)]
ghara 'house, palace' loc. sg. msc.; [Pkt. *ghara*, Skt. *gṛha*]
gharacēī [B] ; see *gharacēīya*
gharacēīya 'house-shrines' acc. pl. msc.; [*cf.* Pkt. *ceiyaghara* (msc.) 'temple of Jina,' and Skt. *caitya* (msc.), *gṛha* (msc.)]
gharanau 'of the house' adj., nom. sg. msc.; [*cf.* Pkt. *gharaṇī*, *gharini*, Skt. *gṛhiṇī* (f.) and *gṛhin* (adj.)]
gharinī 'wife' acc. sg. f.; [Pkt. *gharinī*, Skt. *gṛhiṇī*]
ghāu 'beaten' nom. sg. msc.; [*cf.* Skt. *ghata*]
ghāṃca 'obstacle' inst. sg. f.; [*cf.* MG. *ghãc*]
ghāṭa 'silk garment' nom. sg. msc.; [*cf.* MG. *ghāṭpot* 'kind of silk cloth,' and Pkt. *ghaṭṭa* (msc.)]
ghāṭa [B] 'great, thick' adj., obl. sg.; [*cf.* MG. *ghāṭũ*]
ghāta 'death' nom. sg. msc.; [Skt. *ghāta*]
ghāriu 'disordered by poison' nom. sg. msc.; [*cf.* Pkt. *ghāria*, Skt. *ghārita*]
ghāl- 'throw'; *ghālai* pres. indic., 3 p. sg.; *ghāliu* pst. pt., acc. sg. nt.; [*cf.* Pkt. *ghall-*]
gheri [B] 'house' loc. sg. msc.; see *ghara* and *cf.* MG. *gher*, loc. sg. msc.
ghora 'severe, awful' adj., obl. sg. msc.; [Skt. *ghora*]

c- 'of' postpos., *cī* nom. sg. f.; *cu* [H] nom. sg. msc.; see Tessitori, § 73; and *cf.* Mar. *c*-postposition
cautha 'four-meal fast' S.; [*cf.* Skt. *caturthakālam* (adv.) 'at fourth mealtime, at evening of every second day of anyone's fasting']
cauthi 'fourth day' nom. sg. f.; [*cf.* MG. *coth* (f.) 'fourth day' and Skt. *caturthī* (f.)]
caumāsi 'four months of rainy season' loc. sg. nt.; [*cf.* Pkt. *cāumāsa*, Skt. *caturmāsa*]
cauvīsa '24'; [Pkt. *cauvīsa*, Skt. *caturviṃśati*]
causāla 'four-halled palace' loc. sg. msc.; [Skt. *catuḥśāla*]
causāla 'square' adj., nom. pl. nt.; [*cf.* MG. *cosaḷũ* (nt.) 'a block' and *corasa* (adj.) 'square'; *cf.* Skt. *catuḥśāla*]
cakī 'from' postpos.; [c.p. of *cak-*, *cf.* Skt. *cak-* 'repel']
caṃcala 'unstable, capricious' adj., nom. sg. nt.; [Skt. *cañcala*]
caṃga 'happy, handsome' adj., nom. sg. msc.; *caṃga* nom. pl. msc.; [*cf.* MG. *cang*, Pkt. *caṃga*, Skt. *caṃga*]
caḍ- 'climb up, mount'; *caḍiu*[*ṃ*], *caḍīu, caḍīyau* [H] pst. pt., nom. sg. msc.; *caḍī, caḍīya* c.p.; [*cf.* MG. *caḍvũ*, Pkt. *caḍ-*]
caḍaṇa 'climbing' nom. sg. nt.; [Pkt. *caḍaṇa*]
caḍāv- 'cause to mount, cause to be placed upon'; *caḍāvai* [B] pres. indic., 3 p. sg.; *caḍāvi* impv., 2 p. sg.; *caḍāvī, caḍāvīya* c.p.; [*cf.* MG. *caḍāvvũ*, Pkt. *caḍāviya*]
caḍevi 'mounted' c.p.; [*cf.* MG. *caḍvũ, caḍhvũ*]
caṃḍūyā [H] 'hall' nom. pl. msc.; see *caṃdrūyā*
catura 'wise' adj., acc. sg. msc.; *catura* acc. pl.; [Skt. *catura*]
caturi 'widsom' inst. sg. nt.; [Skt. *catura* (nt.)]

caturapaṇai [B] 'wisdom, cleverness' inst. sg. nt.; *caturapaṇai* loc. sg.; [Skt. *caturatva*]
caṃda 'moon' S.; *caṃdi* loc. sg. msc.; [*cf.* Pkt. *caṃda*, Skt. *candra*]
caṃdana 'sandal' nom. sg. msc.; *caṃdani* inst. sg.; *caṃdana* S.; [Skt. *caṃdana*]
caṃdarāja 'Candrarāja' nom. sg. msc.
caṃdarāju [H] 'Candrarāja' nom. sg. msc.
caṃdarāya [B] 'Candrarāja' nom. sg. msc.
caṃdo 'moon' nom. sg. msc.; [MG. *cando* (msc.), *cf.* Pkt. *caṃda*, Skt. *candra*]
caṃdri 'moon' loc. sg. msc.; [Skt. *candra*]
caṃdrajasā 'Candrayaśas' nom. sg. f.; *caṃdrajasā* obl. sg.
caṃdrayasyā [B] ; see *caṃdrajasā*
caṃdravatī 'Candravatī' inst. sg. f.
caṃdrūa [B] ; see *caṃdrūyā*
caṃdrūyā 'hall' nom. pl. msc.; [*cf.* Skt. *candrodaya* (msc.) 'an open hall']
caṃpaka 'campaka-tree' S.; [Skt. *campaka* (msc.)]
camara 'fly-whisk' nom. pl. msc.; [Skt. *camara*]
camaraḍhāla 'chowrie-waver' S.; [Skt. *camara* 'fly-whisk, chowrie'; *cf.* Pkt. *ḍhāl-* 'drop']
campā 'Campā' (N. of city) S. (f.)
cara 'spy' acc. sg. msc.; [Skt. *cara*]
caraṇa 'feet' acc. pl. msc.; [Skt. *caraṇa*]
carita 'story' nom. sg. nt.; *carita* acc. sg. nt.; [Skt. *carita*]
caritta 'story, account' acc. sg. nt.; [Pkt. *caritta*, Skt. *caritra*]
carittu 'story, tale' acc. sg. nt.; *cf. caritta*
cariya [B] see *carīya*, following
carīya 'story' acc. pl. nt.; [*cf.* Pkt. *cariya*, Skt. *carita*]
cal- 'move, disturb'; *caliu* pst. pt., nom. sg. msc.; *calī* [H] c.p.; [*cf.* Pkt. *cal- call-*, Skt. *cal-*]
calāv- 'send off, lead on'; *calāvi* impv., 2 p. sg.; *calāvatu* pres. pt., nom. sg. msc.; *calāviu* pst. pt., nom. sg. msc.; [*cf.* MG. *calāvvū*]
cavī, cavīya 'fallen, reborn' c.p.; [*cf.* MG. *cavvū* 'experience another birth' and Pkt. *cav-*, Skt. *cyav- cyu-*]
cavīya 'from' postpos.; see *cavī, cavīya*, above
cārai 'graze' pres. indic., 3 p. sg.; [*cf.* MG. *cārvū*, Skt. *cāray-*]
cāra 'beautiful' adj., nom. sg. f.; *cāra* obl. sg. f.; [*cf.* Skt. *cāru*]
cāru 'beautiful' adj., nom. pl. msc.; *cāru* [S] nom. sg. f., *cāru* [H] obl. sg. f.; *cāru* obl. sg. nt.; [Skt. *cāru*]
cāraga 'jails' nom. pl. msc.; [*cf.* Skt. *cāraka*]
cāritta 'taking of five great vows' acc. sg. msc.; *cāritta* inst. sg.; [Skt. *cāritra*]
cāl- 'drive, go on'; *cālai* pres. indic., 3 p. sg.; *cālisai* B, *cālisii, cālesii* fut., 3 p. sg.; *cālatī* pres. pt., nom. sg. f.; *cāliu* pst. pt., nom. sg. msc., *cālyā, cālīyāṃ* pst. pt., nom. pl. msc., *cālī* pst. pt., nom. sg. f.; *cālī* c.p.; [*cf.* MG. *cālvū*, Pkt. *cāl-*, Skt. *cālay-*]
civī 'fallen' c.p.; *cf. cav-* and Skt. *cyav- cyu-*
citta 'Caitra' (N. of asterism) S.; [*cf.* Skt. *citra* (f. pl.)]
citta 'heart, mind, thought' nom. sg. nt.; *citta, citti* inst. sg.; *citti* loc. sg.; [Pkt. *citta*, Skt. *citta*]
citta [H] 'diverse, various' adj., obl. pl. msc.; [Pkt. *citta*, Skt. *citra*]
citta 'marvel' inst. sg. nt.; [Pkt. *citta*, Skt. *citra*]
citti 'thought' nom. sg. f.; [Skt. *citti* (f.)]
citrakuṭagiri 'Chittor' (in Udaipūr, Mewār) loc. sg. msc.
citralakhita [B] 'painted'; see *citralikhita*
citralikhita 'painted' adj., obl. pl.; [Skt. *citralikhita*]
citri, citra [H] 'picture' loc. sg. nt.; [Skt. *citra*]
ciṃtābhara, ciṃtābhari [B] 'heap of cares' inst. sg. msc.; [Skt. *cintābhara*]
cira 'for long time' adv.; [Skt. *cira*]
cira 'long (of time)' adj., obl. sg. msc.; [Skt. *cira*]
cīta 'concern, anxiety' acc. sg. nt.; [*cf.* Pkt. *citta* (nt.)]
cīti [B] 'thought, mind' nom. sg. f.; cīti loc. sg.; [Skt. citti (f.)]
cītav- 'think, be lost in thought'; *cītavai* [BH] pres. indic., 3 p. sg.; *cītavatā* pres. pt., nom. pl. msc.; [*cf.* MG. *cītvū* and Skt. *cit-*]
cīṃta [B] 'care, concern' acc. sg.; *cīṃti* inst. sg.; [*cf.* Skt. *ciṃtā* (f.)]
cīṃtavai 'think' pres. indic., 3 p. sg.; [*cf. cītav-*, above, and Pkt. *ciṃtav-*]
cīra 'clothes, strips of cloth' nom. pl. nt.; *cīra* acc. pl.; *cīra* S.; [*cf.* MG. *cīr*, Pkt. *cīra*, Skt. *cīra*]
cumāsi [B] see *caumāsi*
cūk- 'disregard, neglect, miss'; *cūkai* pres. indic., 3 p. sg., *cūkī* [B] c.p.; [*cf.* MG. *cukvū*, H. *cūknā*, Pkt. *cukk-*]
cūkarai [H] 'disregard, neglect' pres. indic., 3 p. sg.; *cf. cūk-*, above
cūḍī 'bangle' acc. sg.; [*cf.* MG. *cūḍī* (f.)]
cūnaḍī 'cunarī-cloth, silken garment worn by women at wedding ceremony,' acc. sg. f.; [see Bates, p. 211, *cunarī* (f.)]
cūrai 'defeat completely' pres. indic., 3 p. sg.; [*cf.* MG. *curvū*, Pkt. *cur-*]
cusāla [B] see *causāla* 'hall'
cusāla [B] see *causāla* 'square'
ceī [B] 'shrine' nom. sg.; *ceī* acc. pl.; [Pkt. *cei*, Skt. *caitya* (msc., nt.)]
ceīya 'shrine' nom. sg. msc.; *ceīya* loc. sg.; *ceīya* [PS] acc. pl.; [*cf.* Pkt. *ceia*, Skt. *caitya* (msc.)]
ceta 'recollection' nom. sg. msc.; [*cf.* H. *ceta* (msc.)]
cora 'thief' nom. sg. msc.; *cora* nom. pl.; [*cf.* Skt. *cora, caura* (msc.)]
coṣa 'pure' adj., S.; [*cf.* Pkt. *cokkha*, Skt. *cokṣa*]
ch- 'be'; *chau[ṃ], chu* [H] pres. indic., 1 p. sg.; *chau, ch* [BH] 1 p. pl.; *chai* 3 p. sg.; *chatāṃ* pres. pt., abl. sg. (= adv.); see *ach-*
cha '6'; [Pkt. *cha*, Skt. *ṣaṭ*]
chailla 'clever' adj., nom. sg. msc.; [Pkt. *chailla*]
chaṭhau 'sixth' adj., obl. sg. msc.; [Pkt. *chaṭṭha*, Skt. *ṣaṣṭha*]
chaṃḍ- 'go out, leave, abandon'; *chaṃḍi, chaṃḍe* impv., 2 p. sg.; *chaṃḍasi* [B] fut., 2 p. sg.; *chaṃḍī* pst. pt., nom. sg. f.; *chaṃḍī* c.p.; [*cf.* MG. *chaṇḍvū, chāḍvū*, Pkt. *chaṃḍ-, chaḍḍ-*]
chatta 'umbrella' acc. sg. nt.; *chatta* loc. sg.; [Pkt. *chatta*, Skt. *chatra*]
chatto 'having umbrella' adj., nom. sg. msc.; [*cf.* Pkt. *chatta* (nt.), Skt. *chattra* (nt.)]
chattadhara 'umbrella-bearer' S.; [Skt. *chatradhara* (msc.)]
chattīsa '36' obl. pl. msc.; [*cf.* MG. *chatrīsa*]; see *chatrīsa*, following
chattra 'umbrella' nom. sg. nt.; [Skt. *chatra* (nt.)]
chatra 'umbrella' nom. sg. nt.; *chatra* [B] acc. sg. nt.; [Skt. *chatra*]
chatradhara 'umbrella-bearer' S.; [Skt. *chatradhara*]
chatrīsa [B] '36' obl. pl. msc.; [see *chattīsa* and MG. *chatrīsa*]
chayala [B] see *chailla*
chala 'device, trick' acc. sg. nt.; [Skt. *chala*]
chali 'deceived' nom. sg. f.; [*cf.* S. reading, *dhali*, and Skt. *chalita*]
chāṃṭau 'splash, sprinkling' nom. sg. nt.; [*cf.* Pkt. *chaṃṭa* (msc.)]
chāyaṇa 'clothing' S.; [Pkt. *chāyaṇa*, Skt. *chādana* (m.) 'cover']
chūṭae 'release' pres. indic. 3 p. sg.; [*cf.* Pkt. *chuṭṭ-*, MG. *chūṭvū*]
cheka 'wise' adj., voc. sg. msc.; [Skt. *cheka*]
cheka 'end' nom. sg.; [*cf.* CM. *chek* (f.) 'end']
cheka 'finally' adv.; [*cf.* MG. *chek* (adv.)]
cheha 'end' nom. sg. msc., *chehi, cheha* [B] loc. sg.; [see Belsare, p. 474, MG. *cheh* (msc.) 'end, conclusion']
choru, chorū [BP] 'child' nom. sg. nt.; [*cf.* MG. *chorū, chokrū* (nt.)]

ja emph.; [*cf.* MG. *-j*]
jai 'if' conj.; [Pkt. *jai*, Skt. *yadi*]
jai see *je* 'that' conj.
jai [B] see *je* 'what' rel. pron., nom. pl. msc.
jaṃ 'since, when' conj., [*cf.* Pkt. *jaṃ*]
jagi 'world' loc. sg. nt.; *jagaha* [PS] gen. sg.; *jaga* obl. sg.; [*cf.* MG. *jag*, Pkt. *jaga*, Skt. *jagat*]
jagadīsa 'lords of universe' acc. pl. msc.; [*cf.* Skt. *jagadīśa*]
jagīsa 'king' nom. sg. msc.; [*cf.* Bates, p. 222, H. *jageśvar;* and Pkt. *jaga, īsa* (msc.) 'lord'; Skt. *jagat, īśa* (msc.) 'lord']
jaḍita 'studded' adj., obl. pl. nt.; [MG. *jaḍit* (adj.)]

jaṇa 'man' nom. sg. msc.; *jaṇa* 'people' nom. pl.; [Pkt. *jaṇa*, Skt. *jana*]
jaṇāviu 'made known' pst. pt., nom. sg. msc.; [*cf.* MG. *jaṃāvvū*]
jattha 'where' adv.; [Pkt. *jattha*]
jana 'person' nom. sg. msc.; *jana* 'people' S.; [Skt. *jana*]
janaka 'father' acc. sg. msc.; [Skt. *janaka*]
janama 'life, birth' obl. sg. nt.; [Skt. *janma*]
janma [B] nom. sg. nt.; *janma* [B] obl. sg. nt.; [Skt. *janma*]
japai 'think constantly upon' pres. indic., 3 p. sg.; [see *jaṃp-*, *cf.* MG. *japvū*, Pkt. *japp-*, Skt. *jalp-*]
jaṃp- 'speak'; *jaṃpai* pres. indic., 3 p. sg.; *japī* c.p.; [*cf.* Pkt. *jaṃp-*, Skt. *jalp-*]
jaṃbūdīva 'Jambudvīpa' (= India) acc. sg. msc.; *jaṃbuḍīva* S.
janamaṃtari [B] 'previous birth' inst. sg. nt.; [Skt. *janmāntara*]
jamaṃtari 'previous existence' loc. sg. nt.; [Skt. *janmāntara*]
jaṃmaṃtara 'previous birth' inst. sg. nt.; [Skt. *janmāntara*]
jamāī 'son-in-law' obl. sg. msc.; [*cf.* MG. *jamāī*, Pkt. *jamāū*, Skt. *jamātṛ*, *jamātṛka*]
jaṃma 'birth' nom. sg. nt.; [Pkt. *jamma*, Skt. *janman*]
jammo, *jaṃmo* [HP] 'birth' acc. sg. nt.; [Pkt. *jamma*, Skt. *janman*]
jaya [BP] see *jai* 'if'
jaya 'victory' S.; [Pkt. *jaya*, Skt. *jaya*]
jaya 'hail! bravo!' excl.; [*cf.* Pkt. *jaya*, Skt. *jaya*]
jayakīrati 'Jayakīrti' nom. sg. msc.; [Skt. *jayakīrti*]
jara [H] 'wealth' acc. sg.; [see Belsare, p. 488, MG. *jar* (msc.) 'wealth, (Pers. *zār*)]
jala 'water' acc. sg. nt.; *jali* loc. sg.; [Skt. *jala*]
jalakeli 'frolicking in water' instr. sg. msc.; [Skt. *jalakeli*]
java 'when, as' conj.; [*cf.* H. *jab*]
jasa 'beautiful, splendid' adj., nom. sg. msc.; [*cf.* Skt. *yaśas*]
jasabhadra 'Yaśobhadra' obl. sg. msc.
jasiu [B] 'of what sort?' adj., nom. sg. msc.; [see *jisiu* and *cf.* MG. *jasū*]
jasobhadra [B] 'Yaśobhadra' obl. sg. msc.; see *jasabhadra*
jahasatti 'to the best of one's ability' adv.; [*cf.* Skt. *yathāśakti*]
jahasuti [B] see *jahasatti*
jahi 'where' adv.; [Pkt. *jahi*, *jaha;* see Tessitori, § 90]
ja-, *g-* 'go'; *jāuṃ* pres. indic., 1 p. sg.; *jāi*, *jāya* [B] 3 p. sg.; *jāiṃ*, *jāya* [B] 3 p. pl.; *jāi*, *jāya* [B], *jā*, *jāe* impv., 2 p. sg.; *jāisi*, *jāyasi* [B] fut., 2 p. sg., *jāsiu* 2 p. pl.; *jaīsii*, *jaisai* [B] pass., fut., 3 p. sg.; *jātau*, *jātu* [H] pres. pt., nom. sg. msc.; *jātāṃ* abl. sg. (= adv.), *jātī* nom. sg. f., *jātī* [H] obl. sg. f.; *gayu*, *gyu*, *giu* pst. pt., nom. sg. msc., *gayu* obl. sg., *gayā* nom. pl., *gaī*, *gaīya* nom. sg. f.; *jāevauṃ*, *jāevu* [B] inf., nom. sg. nt., *jāvā*, *jāivā*, *jāivuṃ* obl. sg.; *jāi*, *jaī*, *jaīya*, *jāya* [B] c.p.; [*cf.* MG. *jāvū*, Pkt. *jā-*, Skt. *yā-*]
jā [H] 'until' conj.; [*cf.* MG. *jyā* and Pkt. *jā*]
jā- 'be born'; *jāyau* [B], *jāyu* pst. pt., nom. sg. msc.; *jāī*, *jāīya* [B] c.p.; [*cf.* Pkt. *jā-*, Skt. *jan-*]
jāṃ 'as long as' conj.; [*cf.* MG. *jyā̃*, and Pkt. *jāma*, Skt. *yāvat*]
jāg- 'awaken'; *jāgai* [B] pres. indic., 3 p. sg.; *jāgiu*, *jāgau* pst. pt., nom. sg. msc.; *jāgī*, *jāgi* [B] c.p.; [*cf.* MG. *jāgvū*, Pkt. *jagg-*, Skt. *jāgr-*]
jācau 'final' adj., nom. sg. msc.; [Pkt. *jacca*, Skt. *jātya*]
jāṇ- 'know, learn'; *jāṇauṃ*, *jāṇuṃ* [H] pres. indic., 1 p. sg., *jāṇai*, *jāṇei* [H] 3 p. sg., *jāṇai* 3 p. pl.; *jāṇi* impv., 2 p. sg.; *jāṇasi* fut., 2 p. sg.; *jāṇīi* [H] pass., 3 p. sg.; *jāṇaṃtī* pres. pt., nom. sg. f.; *jāṇiu* [S] pst. pt., nom. sg. msc., *jāṇī* nom. sg. f.; *jāṇī*, *jāṇīya* c.p.; [see *jān-*, and *cf.* MG. *jānvū*, Skt. *jñā-*]
jāṇa 'having knowledge' nom. sg. f.; [*cf.* Pkt. *jāṇa* and Skt. *jñānin*]
jāṇa 'knowledge' nom. sg. nt.; *jāṇa* [H] obl. sg.; *jāṇe* loc. pl.; [*cf.* MG. *jāṇ*, Pkt. *jāṇa*, Skt. *jñāna*]
jātra 'pilgrimage' loc. sg. f.; *jātrā* acc. pl.; [*cf.* MG. *jātra*, Skt. *yātrā*]
jān- 'know'; *jānauṃ* [S], *jānuṃ* 'know' 1 p. sg.; *jāniuṃ* pst. pt., nom. sg. msc.; see *jāṇ-*
jāna 'people' nom. pl.; [see Mehta and Mehta, p. 620, MG. *jān* (f.) 'a marriage party, friends who accompany the bridegroom or bride in the marriage procession'; see *jana*]
jāṇevauṃ 'recognized' pst. pt., nom. sg. nt.; [*cf.* Pkt. *jāṇāviya*, Skt. *jñāpita*]
jānāvau [P] 'recognized' pst. pt., nom. sg. nt.; [see *jāṇevauṃ* and *cf.* Pkt. *jāṇāviya*, Skt. *jñāpita*]
jānī 'astrologer' S.; [*cf.* Skt. *jñānin* (msc.) 'astrologer, fortune-teller]
jāma 'when, it' conj.; [*cf.* Pkt. *jāma*, Skt. *yāvat*]
jāva 'when, if' conj.; [*cf.* Pkt. *jāva*, Skt. *yāvat*]
jāvāḍai [B] 'cause to go, let go' pres. indic., 3 p. sg.; *cf. jāvā dii* of other mss.
ji emph.; [*cf.* Pkt. *ji*]
jiṇa, *jiṇi* [H] 'Jina' inst. sg. msc.; *jiṇa* acc. pl.; *jiṇa* obl. pl.; *jiṇa* S.; [Pkt. *jiṇa*, Skt. *jina*]
jiṇavara 'jinavara' acc. sg. msc.; *jiṇavara* S.; [Skt. *jinavara*]
jiṇiṃda 'best of Jinas' nom. sg. msc.; [*cf.* Skt. *jinendra*]
jiṇisari [S] 'lord of Jinas' loc. sg. msc.; [*cf.* Skt. *jineśvara*]
jiṇesara 'Jineśvaras, Jina-lords' obl. pl. msc.; [Pkt. *jiṇesara*, Skt. *jineśvara*]
jiṇesa [B] see *jiṇesu*
jiṇesu 'Jina' acc. sg. msc.; [Pkt. *jiṇesa*, Skt. *jineśa*]
jittara ? 'conquering' nom. sg. msc.; [*cf.* Skt. *jit* 'conquering']
jina 'Jina' acc. sg. msc.; *jina* S.; [Skt. *jina*]
jena [P] 'Jina' S.; see *jina*
jinadharma 'doctrine of the Jina' obl. sg. msc.; [Skt. *jinadharma*]
jinavara 'Jinavara' S.; [Skt. *jinavara* (msc.)]
jima 'as, like' prep. and post., [see *jema* and *cf.* MG. *jem*, Pkt. *jema*]
jima 'like' adv.; [see *jema* and *cf.* MG. *jem*, Pkt. *jema*]
jima 'so that, as' conj.; [see Tessitori, § 111]
jima kima 'by whatever means possible' adv.; *cf. jima*
jimīu 'eaten' pst. pt., nom. sg. nt.; [see *jīmiu* and *cf.* MG. *jamvū*, Pkt. *jimm-*, *jim-*, Skt. *jim-*]
jisiu 'of what sort' adj., nom. sg. msc.; [*cf.* MG. *jasū*, *jasṹ* and see Tessitori, § 94]
jihāṃ 'where' adv.; see *jahi*, *jihiṃ*
jihiṃ 'where' adv.; [*cf.* Pkt. *jaha*, and see Tessitori, §§ 90, 98]
jīt- 'be won'; *jītī* pst. pt., nom. sg. f.; *jītavau* grndv., nom. sg. msc.; [*cf.* MG. *jītvū*]
jīp- 'win, conquer'; *jīpai*[*ṃ*] pres. indic., 3 p. sg.; *jīpī* c.p.; [*cf.* Pkt. *jipp-*, and Skt. *jī-*, *jāpayati*]
jīmiu, *jīmau* [H] 'ate' pst. pt., nom. sg. msc.; [MG. *jamvū*, Pkt. *jimm-*, *jim-*, Skt. *jim-*]
jīv- 'live'; *jīvaiṃ* pres. indic., 3 p. sg.; *jīvatau* pres. pt., nom. sg. msc., *jīvatāṃ* abl. sg. (= adv.), *jīvaṃtāṃ* [H] abl. sg. (= adv.), *jīvatī* nom. sg. f.; [*cf.* Skt. *jīv-*]
jīva 'person, living being' nom. sg. msc.; *jīva* loc. sg.; *jīva* S.; [Skt. *jīva*]
jīva 'alive' adj., nom. sg. msc.; [Skt. *jīva*]
jīvī [H] 'jıva, soul' nom. sg. msc.; [*cf.* H. *jīvī* (msc.) 'living being,' MG. *jīvī* (adj.) 'living,' Skt. *jīvin* (msc.) 'living being']
jīhāṃ [B] see *jahi*, *jihiṃ* 'where'
ju [BH] 'if' conj.; [*cf.* MG. *jo*]
jugati, *jugatiiṃ* 'suitableness, propriety' inst. sg. f.; [*cf.* MG. *jugatī*, Skt. *yukti*]
jugali 'twins, a pair' loc. sg. nt.; [Pkt. *jugala*, Skt. *yugala*]
jutti, *jutta* [B] 'preparation' loc. sg. f.; [*cf.* Skt. *yukti*]
juvarāja 'crown-prince, heir-apparent' acc. sg. msc.; [Pkt. *juvarāja*, Skt. *yuvanrāja*]
jū 'gambling, dicing' nom. sg. nt.; *jū*, *jūiṃ* inst. sg.; *jūiṃ* loc. sg.; [*cf.* Pkt. *jūa*, Skt. *dyūta*]
jūa [B] S.; see *jūya* 'gambling'
juāvau [P] see *joāvau*, under *jo-* 'see'
jūuṃ 'different, separate' adj., nom. sg. nt.; [*cf.* Pkt. *juo*, Skt. *yataḥ*, and see Dave, p. 142]
jūjūī 'separate, individual, apart' adj., nom. sg. f.; *jūjūī* acc. pl. nt.; [*cf. jūuṃ*, and see Dave, p. 142, *jūjūa* 'each separate from one another']
jūya 'gambling' acc. sg. nt.; *jūya* 'dice, gambling' S.; [*cf.* Pkt. *jūa*, Skt. *dyūta*]
juvana [P] 'youth' acc. sg. nt.; see *jovana*, *jūvana*
juvana [P] 'young, youthful' adj., nom. sg. f.; *cf. jūvana*, *juvana*

jūvana [PS] 'youth' nom. sg. nt.; *jūvani* loc. sg.; *jūvana* S.; [*cf.* Pkt. *jovvaṇa*, Skt. *yauvana*]
jūvana [S] 'young' adj., nom. sg. f.; [Pkt. *jovvaṇa*, Skt. *yauvana*]
jūvarajja 'heir-apparentship' nom. sg. nt.; [Skt. *yuvarājya*]
je 'that' conj.; [*cf.* MG. *je* and see Tessitori, § 111a]
je 'if' conj.; [*cf. jai* and Pkt. *jai*, Skt. *yadi*]
je 'who, which' rel. pron., nom. sg. msc.; *jāsa, jāsu* [H], *jasu, jasa* [P] gen. sg.; *jiṇi, jīṇi* inst. sg.; *jahiṃ, jīhāṃ* [B] *jihāṃ* [B] abl. sg.; [see Tessitori, § 90]
je 'who, which' rel. adj., nom. sg. msc.; *jīṇi* loc. sg.; *je* nom. pl.; *jehe* inst. pl.; [see Tessitori, § 90]
jeje 'whatever' adj., acc. sg. nt.; [*cf. je*, and see Dave, p. 143, *jeje*]
jeṭhau 'elder' adj., nom. sg. msc.; [*cf.* MG. *jeṭh*, Pkt. *jeṭṭha, jiṭṭha*, Skt. *jyeṣṭha*]
jeṇa [P] 'Jinas' acc. pl. msc.; see *jiṇa*
jetalauṃ 'as much' nom. sg. nt.; [*cf.* MG. *jeṭlū*]
jema 'like' postpos. and prep.; [see *jima* and MG. *jem*]
jeya [H] 'bravo!' excl.; [*cf. jaya* and see Pkt. *jīa, jīva*, Skt. *jīva*]
jehe [B] 'where' adv.; see *jihiṃ*
jo 'if' conj.; [see *ju* and *cf.* MG. *jo*]
jo- 'see'; *joi, joai* pres. indic., 3 p. sg.; *joi, joai*[*ṃ*] 3 p. pl.; *joi, joya* [B] impv., 2 p. sg.; *joṭī, joatī* pres. pt., nom. sg. f.; *joau* pst. pt., nom. sg. msc.; *joī, joi* c.p.; *jovā* inf., obl. sg.; [Pkt. *jo- joa-*, MG. *jovū*]
joāvau 'see, find out' grndv., nom. sg. msc.; caus. of *jo-*
joaṇa 'yojanas' acc. pl. nt.; [*cf.* Pkt. *joaṇa*, Skt. *yojana*, and see *joyaṇa*]
jogi 'joining' loc. sg. msc.; [Skt. *yoga*]
jogī [H] 'a Yogi' nom. sg. msc.; [*cf.* Skt. *yogin*]
joḍi, joḍī [B], *joḍīya* 'joined, put together' c.p.; [*cf.* MG. *joḍvū*, Pkt. *joḍ-*]
joy- 'see'; *joyaiṃ* [P] pres. indic., 3 p. pl.; *joyatī* [B] pres. pt., nom. sg. f.; *joyau* [S] pst. pt. nom. sg. msc.; see *jo-*
joyaṇa 'yojanas' nom. pl. nt.; *joyaṇa* acc. pl. nt.; [*cf. joaṇa* and Pkt. *joaṇa*, Skt. *yojana*]
jovana 'youth, youthfulness' nom. sg. nt.; *jovana* acc. sg.; *jovana* S.; [*cf.* Pkt. *jovvaṇa*, Skt. *yauvana*]
jovana 'youthful, young' adj., nom. sg. f.; [*cf. jūvana, juvana*, and Pkt. *jovvaṇa*, Skt. *yauvana, yauvanin*]
jovanavai 'possessing youth' adj., nom. sg. f.; [*cf.* Skt. *yauvanavat*]
josī, josīya [B] 'astrologer' nom. sg. msc.; [*cf.* MG. *jośī*]
jñāṇī 'wise' adj., obl. sg. f.; [Skt. *jñānin*]
jñāna 'knowledge' obl. sg. nt.; [Skt. *jñāna*]
jñāya [BH] 'information' obl. sg. nt.; [*cf. nyāya* and Pkt. *ṇāya*, Skt. *jñāta*]
jhaṇakāra 'tinkling' inst. sg. msc.; [*cf.* MG. *jhaṇakār* and Skt. *jhaṅkāra*]
jhabakāvaiṃ 'brandish' pres. indic., 3 p. pl.; [*cf.* MG. *jhabakvū* 'start up, be frightened,' and H. *jhabkānā* 'astonish']
jhamāla 'delusion, gleam' nom. sg. nt.; *jhamāla, jhamāli* [B], *jhamāliiṃ* inst. sg.; [*cf.* Pkt. *jhamāla*]
jharajhara 'flow, ooze' nom. pl.; [*cf. jharahara* and Pkt. *jhar-* 'flow, pour out']
jharahara [H] see *jharajhara*
jhalai [P] 'lustre' inst. sg. (= adv.); [*cf.* MG. *jhale* and Skt. *jhalā* (f.)]
jhalakaṃta 'shining' pres. pt., nom. pl. msc.; [*cf.* MG. *jhalakvū* and H. *jhalaknā*]
jhalajhalaiṃ 'glisten' pres. indic., 3 p. pl.; [see *jhalahalai* and *cf.* Pkt. *jhalajhal-, jhalahal-*, and ? Skt. *jājval-*]
jhalahal- 'glisten'; *jhalahalaiṃ, jhalahailaiṃ* [H] pres. indic., 3 p. sg.; *jhalahalai* [BH] 3 p. pl.; *jhalahalaṃta* pres. pt., S.; [see *jhalajhalaiṃ* and Pkt. *jhalajhal-, jhalahal-*]
jhasīi 'hurt' pass., pres. indic., 3 p. sg.; [*cf.* Skt. *jhaṣ-*]
jhājhai 'great' adv.; [*cf.* MG. *jhājhvū*]
jhāl- 'catch, obtain'; *jhālai* [P] pres. indic., 3 p. sg.; *jhāliu* [B] pst. pt., nom. sg. msc.; *jhālī* c.p.; [*cf.* MG. *jhālvū*]
jhāla 'rays of heat' nom. sg. f.; [*cf.* MG. *jhāḷ*]
jhīka ? 'clash' S.; [*cf.* MG. *jhīk* (f.) 'dashing']
jhīlai 'join in, follow' pres. indic., 3 p. sg.; [*cf.* MG. *jhilvū, jhīlvū*]
jhīlai 'bathe' pres. indic., 3 p. sg.; [*cf.* MG. *jhīlvū*]
jhūjh- 'fight'; *jhūjhaiṃ* pres. indic., 3 p. pl.; *jhūjhaṃtāṃ* pres. pt., abl. sg. (= adv.); [*cf.* MG. *jhūjvū, jhujvū, jhujhvū*]
jhūjha 'fight, battle' acc. sg. nt.; *jhūjha* S.; [*cf.* Pkt. *jujha*, Skt. *yuddha*, and MG. *jhujhvū* (see *jhūjh-*, above)]
jhūjhāra, jhūjhāri [H] 'fight, contest' loc. sg. msc.; [*cf.* MG. *jhujhar* (msc.), and see *jhūjha, jhūjh-*, above]
jhūjhū [H] 'struggle, contest' acc. sg. nt.; see *jhūjha*
jhūṃbaṇa 'necklace' inst. sg.; [*cf.* Pkt. *jhūṃbaṇaga*]
jhūr- 'grieve, pine away'; *jhūrai, jhūraī, jhūrae* pres. indic., 3 p. sg.; *jhūṃrataṃ, jhūraṃti* [H] pres. pt., loc. sg. msc., *jhūratī* nom. sg. f.; [*cf.* MG. *jhurvū*, H. *jhurnā*, Pkt. *jhūr-*]

ṭaṃka 'rupee' S.; [*cf.* MG. *ṭank, ṭāk* (msc.) 'a rupee'), Pkt. *ṭaṃka*, Skt. *ṭaṅka*]
ṭalai[*ṃ*] 'depart, disappear' pres. indic., 3 p. pl.; [*cf.* MG. *ṭaḷvū*]
ṭalakai 'waver, change' pres. indic., 3 p. sg.; [*cf. ṭal-*, MG. *ṭaḷvū*, Skt. *ṭal-*, and Pkt. *ṭalaval-* 'be confused']
ṭalavalai 'be restless, squirm' pres. indic., 3 p. sg.; [*cf.* MG. *ṭaḷvaḷvū*, and Pkt. *ṭalaval-*]
ṭāl- 'reject, drive out'; *ṭāliu* pst. pt., nom. sg. msc.; *ṭālī* pst. pt., nom. pl. f.; *ṭālīya* c.p.; [*cf.* MG. *ṭāḷvū*, H. *ṭālnā*, Pkt. *ṭalia* 'disappeared' and Skt. *ṭal-* 'disturb, frustrate']
ṭharai 'be pleased, delighted' pres. indic., 3 p. sg.; [*cf.* MG. *ṭharvū*, Pkt. *ṭharia*]
ṭhaviuṃ [B] 'placed' pst. pt., nom. sg. nt.; [*cf.* Pkt. *ṭhavia*, Skt. *sthapita*]
ṭhavarai [H] 'affirm' pres. indic., 3 p. sg.; [*cf.* Pkt. *ṭhava-*, Skt. *sthāpay-*, and see Tessitori, § 141]
ṭhākura 'lord, master' nom. sg. msc.; *ṭhākura* obl. sg.; [*cf.* MG. *ṭhakor*]
ṭhāma 'provinces' acc. pl. nt.; [*cf.* Pkt. *ṭhāma, thāṇa*, and Skt. *sthāma*]
ṭhāma 'place, position' acc. sg. nt.; *ṭhāmi* loc. sg.; [*cf.* Pkt. *sthāman*]

ḍas- 'bite'; *ḍasīi*, pass., 3 p. sg.; *ḍasīu, ḍasiyu* [PS] pst. pt., nom. sg. msc.; [*cf.* MG. *dasvū*, Pkt. *ḍas-, ḍaṃs-*, Skt. *daṃś-*]
ḍābha 'darbha-grass' nom. sg. msc.; [*cf.* MG. *ḍābh*, Pkt. *ḍabbha*, Skt. *darbha*]
ḍīla, ḍīlii 'heart' inst. sg. nt.; [see Mehta and Mehta, p. 695, MG. *ḍīl* = *dil*, and p. 798, *dil* (nt.) 'heart' (Pers. *dil*)]
ḍūṃgara 'hill' nom. sg. msc.; [*cf.* MG. *ḍuṃgar* and Pkt. *ḍuṃgara*]
ḍūṃde ? 'cup' loc. sg.; *cf. dūṃbe*
ḍūṃbe ? 'cup' loc. sg.; *cf. dūṃde*
ḍohala 'pregnancy-wish' nom. sg. msc.; [*cf.* Pkt. *ḍohala*, Skt. *dohada*]
ḍhal- 'wave, drop down'; *ḍhalai* pres. indic., 3 p. sg., *ḍhalaiṃ, ḍhalaṃti* 3 p. pl.; [*cf.* MG. *ḍhaḷvū*, Pkt. *ḍhal-*]
ḍhali [S] 'lain down to sleep' c.p.; [*cf.* MG. *ḍhaḷvū*]
ḍhālatau 'reap' pres. pt., acc. sg. msc.; [*cf.* MG. *ḍhāḷvū*]
ḍhīluṃ 'inattentive' adj., nom. sg. nt.; [*cf.* MG. *ḍhīlū* H. *ḍhīlā*, Pkt. *ḍhilla*]
ḍho- 'give presents'; *ḍhoaiṃ* pres. indic., 3 p. pl.; *ḍhoia* pst. pt., nom. pl. nt.; [*cf.* Pkt. *ḍhoa-, ḍhukk-*, Skt. *ḍhauk-*]
ḍhola 'kettledrums' acc. pl. msc.; [*cf.* Pkt. *ḍholla*, MG. *ḍhol*]
ḍhovai [S] 'give present' pres. indic., 3 p. pl.; see *ḍho-*

ṇīsāṇi 'drum' inst. sg. msc.; see *nīsāṇi*

tau 'from' postpos.; [see Tessitori, § 71]
tau 'then' conj., see *tu, tava, tuu*
taṃ, tuṃ [B], *tūṃ, tū* [P] 'you' pers. pron., nom. sg.; *tujha* acc. sg.; *tujha, tajha* [BS], *tuha* gen. sg.; *tai*[*ṃ*] inst. sg.; *tujha* abl. sg.; *tumhe* [S], *tamhe* [B], *tumhi, tumha* [P] nom. pl.; *tumha, tamha* [B], *tuṃha, tumhe* [P] acc. pl.; *tumha, tumhe, tamhe* [B], *tamha* [B] gen. pl.; *tumhi, tamhe* [B], *tumha, tuṃhi* inst. pl.; [see Tessitori, § 86]
takṣasilāpuri 'Takṣaśilā' (N. of city) loc. sg. f.

tajī 'lost' c.p.; [*cf.* MG. *tajvũ*, Skt. *taj-;* and see *tijī*]
taṇau 'of' postpos., nom. sg. msc.; *taṇī* nom. sg. f., *taṇī* acc. sg. f., *taṇī* loc. sg. f.; *taṇauṃ, taṇu, taṇūṃ* nom. sg. nt., *taṇau*[*ṃ*], *taṇu* [H] acc. sg., *taṇaiṃ, taṇīiṃ* [H] loc. sg., *taṇā* nom. pl.; [*cf.* Pkt. *tanaya* and see Tessitori, § 73.4]
taṇīiṃ [P] 'thereupon' adv.; see *tīṇaiṃ*
taṇīya 'grown up' c.p.; [*cf.* Pkt. *taṇia*, Skt. *tata* 'stretched out, grown-up']
taṇu 'body' loc. sg. nt.; [*cf.* Pkt. *taṇu*, Skt. *tanu* (f.) and MG. *tanu* (nt.)]
tattha 'sādhu' nom. sg. msc.; [*cf.* *tittha* and Pkt. *tittha*, Skt. *tittha*]
tattha 'there, to that place' adv.; [*cf.* Pkt. *tattha*, Skt. *tatra*]
tanaya 'son' nom. sg. msc.; [*cf.* Pkt. *taṇaya*, Skt. *tanaya*]
tanu 'body' acc. sg. nt.; [*cf.* MG. *tanu* (nt.) and Skt. *tanu* (f.)]
taṃtu 'thread' nom. sg. msc.; [*cf.* Skt. *tantu* (msc.)]
tapa 'religious austerity' acc. sg. msc.; *tapa* nom. pl.; *tapa* obl. pl.; *tapa* S.; [*cf.* Skt. *tapas*]
tapaṇa [H] 'sun' S.; [Skt. *tapana* (msc.)]
tapaṇa 'sun' S.; [Skt. *tapana* (msc.)]
tama 'darkness' acc. sg. msc.; [Pkt. *tama*, Skt. *tamas*]
taṃbola 'betel' nom. sg. nt.; [*cf.* MG. *taṃboḷ*, Pkt. *taṃbola*, Skt. *tāmbūla*]
taṃboladāra 'betelbox-bearer' obl. sg. msc.; [see *taṃbola*, above; and note Pers. suffix, *dār* 'bearer of, holder']
tamhāruṃ [B] 'your' adj., nom. sg. nt.; see *tuhār-, tumhār-*
tar- 'cross'; *taraum, tarūṃ* [B] pres. indic., 1 p. sg.; *tarīya* c.p.; [*cf.* MG. *tarvũ* and Skt. *tṛ-*]
taraṃga 'moving to and fro, galloping' adv.; [*cf.* Skt. *taraṃga* (msc.)]
taraṇa [B] 'young' adj., nom. sg. msc.; see *taruṇa*
taravarū [B] 'trees' nom. pl. msc.; see *taruvārū*
taru 'tree' obl. sg. msc.; [Skt. *taru*]
taraṇa [P] 'youth' nom. sg. msc.; see *taruṇa*
taraṇī [P] 'maiden' nom. sg. f.; see *taruṇī*
taras- 'be thirsty'; *tarasī* pst. pt., nom. sg. f.; *tarasī* [B] c.p.; [*cf.* MG. *tarasā* (f.) 'thirst,' *tirasvũ* and *tarasvũ;* and see *tirasī*]
taruṇa 'youth' nom. sg. msc.; [Skt. *taruṇa*]
taruṇa 'young' adj., nom. sg. msc.; [Skt. *taruṇa*]
taruṇī 'maiden' nom. sg. f.; [Skt. *taruṇī*]
taruyara [H] 'tree' obl. sg. nt.; see *taruvarū*
taruvarū 'trees' acc. pl.; [*cf.* Skt. *taruvara* (msc.)]
tarūara 'tree' obl. sg.; [*cf.* MG. *taruvara* (nt.), Skt. *taruvara* (msc.)]
talauṃ 'floor' nom. sg. nt.; [*cf.* Pkt. *tala*, Skt. *tala* (nt.)]
tava 'pomp' inst. sg. msc.; [*cf.* Pkt. *tava, thava;* Skt. *stava* (msc.)]
tava 'then, therefore' conj.; *cf. tau, tu*
taha 'then' adv.; [*cf.* Pkt. *taha*, Skt. *tathā*]
tahau [H] 'there' adv.; [Pkt. *taha*, Skt. *tathā*]
tāṃ 'so long' conj.; [*cf.* Pkt. *tā* (= Skt. *tāvat*)]
tāḍīya 'palm-leaves' S.; [*cf.* MG. *tāḍ* (msc.) 'palmyra-palm,' and Monier-Williams, p. 444, *tāla* (msc.) 'palmyra-palm,' p. 445, *tāli* (f.) 'same' = *tāḍi* (Lexical)]
tāṇi 'stretched' c.p.; [*cf.* MG. *tāṇvũ*]
tāta 'father' acc. sg. msc.; *tāta* voc. sg.; [MG. *tāt* (msc.), Skt. *tāta*]
tāta 'hot' adj., obl. sg. nt.; [*cf.* Pkt. *tatta*, Skt. *tapta*, MG. *tātũ*]
tāpasa 'ascetic' nom. sg. msc.; *tāpasa* nom. pl.; [Skt. *tāpasa*]
tāpasapati 'chief of the monks' nom. sg. msc.
tāpasapura 'Tāpasapura' nom. sg. nt. (N. of city)
tāpasu [H] 'ascetic' nom. sg. msc.; see *tāpasa*
tāma 'then' conj.; [*cf.* Pkt. *tāma* and Skt. *tāvat*]
tāṃma 'then' adv.; [*cf.* Pkt. *tāma, tāva*, and Skt. *tāvat*]
tāya 'father' nom. sg. msc.; *tāya* S.; [Skt. *tāta*, MG. *tāt*]
tāṃva 'then' conj.; [*cf.* *tāva, tāṃma* and Pkt. *tāva*, Skt. *tāvat*]
tāṃvi [B] 'then' conj.; see *tāṃva*
tāva 'then' conj.; [*cf.* Pkt. *tāva*, Skt. *tāvat*]
tikhasilapura [B] ; see *takṣasilāpuri*
tijī 'lost' c.p.; [*cf.* MG. *tajvũ* and Skt. *tyaj-*]
tāhi [B] 'there' adv.; [*cf.* Pkt. *tāhe*]
tiṇi 'then, therefore, thus' adv.; [*cf.* inst.-loc. sg. of *te* (pron.) and Tessitori, § 111]
tittha [B] 'sādhu' nom. sg. msc.; [see *tattha* and *cf.* Pkt. *tittha*, Skt. *tittha*]
tittha [H] 'there' adv.; see *tattha*
tima 'so, thus,' conj.; [*cf.* Pkt. *tima*]
tiras- 'be thirsty'; *tirasī* [P] pst. pt., nom. sg. f.; *tirasī* c.p.; [*cf.* *tarasī*, and MG. *tarasvũ, tarasā* (f.), *tirasvũ*]
tilaka 'forehead-mark' nom. sg.; *tilaka* inst. sg.; *tilaka* acc. pl.; *tilaka* S.; [*cf.* MG. *tilak* (nt.), Skt. *tilaka* (msc., nt.)]
tiva [P] see *tava* 'then'
tihāṃ 'there' adv.; see abl. sg. of *te* (pron.)
tihi 'tithi, lunar day' S.; [*cf.* Pkt. *tihi*, Skt. *tithi* (msc., f.)]
tihiṃ 'there, therefore' adv.; see abl. sg. of *te* (pron.)
tihūyaṇa 'the three worlds' loc. sg. nt.; [*cf.* Skt. *tribhuvaṇa*]
tīṇaiṃ 'then, thereupon' adv.; [*cf.* inst. sg. of *te* (pron.) and see Tessitori, § 90]
tīṇi 'at that time, then' adv.; *cf.* inst.-loc. sg. of *te* (pron.)]
tīra 'shore, bank' nom. sg. nt.; [Skt. *tīra*]
tīratha 'holy place, pilgrimage site' loc. sg. nt.; *tīratha* S.; [Skt. *tīrtha*]
tu 'then' conj.; *cf. tau, tava*
tuu 'then' conj.; [*cf.* *tau, tava* and see Pkt. *tu*, Skt. *tu*]
tumhārī [S] 'your' adj., obl. sg. f.; *cf. tuhār-, tamhār-*
turaṃga 'horses' acc. pl. msc.; [Skt. *turaṃga*]
turaṇa [B] 'youth' nom. sg. msc.; see *taruṇa*
turaṇī [B] 'maiden' nom. sg. f.; see *taruṇī*
turita 'quickly' adv.; [*cf.* MG. *turat* (adv.)]
turaṃti 'hastening' pres. pt., inst. sg. msc.; [*cf.* Pkt. *tur-*, Skt. *tvar-*]
tulācāra [H] 'worthy conduct' nom. sg. msc.; [*cf.* Skt. *tulya, ācāra*]
tuhāraum [H], *tuhāruṃ, tuharau* [S] 'your' adj., nom. sg. nt.; *tuhāruṃ* obl. sg. nt.; *tuhārī* obl. sg. f.; [see *tumhār-, tamhār-*, and *cf.* Pkt. *tuhāra*, Apbh. *tuhārau*]
tuhī [B] 'nevertheless' conj.; see *tohī*
tūṃki 'reviling' c.p.; [*cf.* MG. *tũkāro* (msc.) 'addressing with disrespect' and Pkt. *tuṃkiya*, Apbh. *tuṃki*]
tūṭhau 'delighted' nom. sg. msc.; [*cf.* Pkt. *tuṭṭha*, Skt. *tuṣṭa*]
te 3 pers. pron., nom. sg. msc., *te* acc. sg., *tasu, tasa* [B], *tāsa, tassa* [S], *tāsu*, gen. sg., *tiṇi, teṇai* [B] *tīṇaiṃ, tīṇai* [BH], *tīṇi* inst. sg., *tiṇi* loc. sg., *te* nom. pl., *te, tayā, taya* [P], *teya* [B] acc. pl.; *te* nom. sg. f., *te* acc. sg. f., *tasa, tasu* [H], *tāsa* [P], *tāsu* [H] gen. sg., *tiṇi, teṇai* [B] *teṇi* [B] *tīṇi* inst. sg.; [*cf.* Tessitori, § 90]
te 'that' dem. adj., nom. sg. msc., *tiṇi, teṇai* [B] inst. sg.; *te* acc. sg. f.; see *te*, above
tejiiṃ, teji [B] 'splendor' inst. sg. nt.; [Skt. *tejas*]
teḍ- 'invite, summon'; *teḍiu, teḍau* [H] pst. pt., nom. sg. msc.; *teḍīā* [S], *teḍī* c.p.; [*cf.* MG. *teḍvũ*]
teḍāv- 'invite, summon'; *teḍāvai* pres. indic., 3 p. sg.; *teḍāvīu* pst. pt., nom. sg. msc., *teḍāvyā* nom. pl. msc.; [*cf.* MG. *teḍāvvũ*]
teṇai [B] 'then' adv.; *cf.* inst. sg. of *te*
teṇi [B] 'then, at that time' adv.; *cf.* inst. sg. of *te*
tetalauṃ 'as much' adj., nom. sg. nt.; [*cf.* MG. *teṭlũ*]
tetā 'so much' adj., nom. pl. msc.; *tete* acc. sg. nt.; [*cf.* H. *tetā* (adj.) 'so much']
tehai 'therefore' adv.; [*cf.* Pkt. *tehiṃ*]
to 'then' conj.; *cf. tu, tau, tava*
toī 'then' conj.; *cf. tohī*
toraṇa 'arch' inst. sg. nt.; *toraṇi* loc. sg.; *toraṇa* S.; [*cf.* Skt. *toraṇa*]
tolai 'equal, estimate' pres. indic., 3 p. sg.; [*cf.* MG. *tolvũ*, Pkt. *tol-, tul-*, Skt. *tolay-*]
tohī 'nevertheless' conj.; [*cf.* *tuhī* and H. *tohī;* and *cf.*, also, *tu, tau, tava, to*]
trahī [P] 'went' c.p.; [*cf.* Skt. *trakh-* 'go,' Monier-Williams, p. 457]
trāṭhau 'frightened' pst. pt., nom. sg. msc.; [*cf.* Pkt. *taṭṭha*, Skt. *tras-*, MG. *trāsvũ*]
trāsa 'terror' acc. sg. msc.; [Skt. *trāsa*]
trāsavyā 'frightened off' pst. pt., nom. pl. msc.; [*cf.* Skt. *tras-*]
tripatā 'satisfaction' nom. sg. f.; [*cf.* Skt. *tṛptā* (f.)]
treḍī ? 'nature' nom. sg. f.
thaṃbha 'pillar' acc. sg. msc.; [Pkt. *thaṃbha*, Skt. *stambha*]

thaṃbhaya [B] 'erected' pst. pt., nom. sg. msc.; see *thaṃbhiu*
thaṃbhiu 'erected' pst. pt., nom. sg. msc.; [*cf.* MG. *thambhvũ* and Skt. *stambhita*]
th-, thā 'be, become'; *thāi* pres. indic., 3 p. sg., *thāiṃ, thāya* [B] 3 p. pl.; *thā* impv., 2 p. sg.; *thāsi, thāisi* [B] fut., 2 p. sg.; *thiu* pst. pt., nom. sg. msc., *thaā* [H] obl. sg. msc., *thaī* nom. sg. f.; *thaī* c.p.; *thāvā* inf., obl. sg.; [*cf.* MG. *thāvũ, thavũ*, and Pkt. *thā-, ṭhā-*, Skt. *sthā-*]
thākī [H] 'from' postpos.; [see Tessitori, § 72, *thākau*]
thāp- 'set up, establish'; *thāpai* pres. indic., 3 p. sg.; *thāpiu* pst. pt., nom. sg. nt.; *thāpī, thāpīya* c.p.; [*cf.* MG. *thāpvũ* and Skt. *sthāpay-*]
thāṃbhā 'pillars' nom. pl.; [*cf.* MG. *thãbhlo* (msc.), Pkt. *thaṃbha*, Skt. *stambha* (msc.)]
thira 'firm, steady' adj., obl. sg.; *thira* S.; [*cf.* Pkt. *thira*, Skt. *sthira*]
thuṇaiṃ 'chant hymns' pres. indic., 3 p. sg.; [*cf.* Pkt. *thuṇ-*, Skt. *stu-*]
thova 'gradually' adv.; [*cf.* Pkt. *thova*]

d-, di-, de-, diddh-, dīdh- 'give'; *dai* [BP], *daya* [B], *dii, diya* [B], *di* [P] pres. indic., 3 p. sg.; *dii, diya* [S], *dai* [B], *di* [H] impv., 2 p. sg., *diu* 2 p. pl.; *desu* fut., 1 p. sg.; *dīyai, dīi* [H], *dījai* pass., 3 p. sg., *dījai[ṃ]* 3 p. pl.; *detā* pres. pt., nom. pl. msc.; *dīdha* pst. pt., nom. sg. msc., *dīdha* nom. pl., *dīdhī* nom. sg. f., *dīdhauṃ, dīdhuṃ* [BH] nom. sg. nt.; *diddha* pst. pt., nom. sg. f., *diddha* nom. pl. f.; *diu* [S] pst. pt., nom. sg. msc.; *deu* pst. pt., nom. sg. msc., *deī* nom. sg. f.; *datta* pst. pt., acc. pl. msc.; *dinna* pst. pt., nom. pl. msc.; *deī* c.p.; [*cf.* MG. *devũ, dīdhũ;* Pkt. *dā-, datta, diṇṇa;* Skt. *dā-, datta*]
dakkha [H] 'grief' obl. sg. nt.; [*cf.* MG. *dakh* and see *dukkha*]
dakhiṇa [B] 'right' adj., obl. sg. msc.; [*cf. dakṣiṇa*]
dakṣiṇa 'right' adj., obl. sg. msc.; [Skt. *dakṣiṇa*]
daḍadaḍī [B] 'patter, roll (of drum)' inst. sg.; [*cf.* MG. *daḍdaḍ* (adv.) 'flowing unceasingly in a large quantity,' *daḍdaḍvũ* 'flow in rapid succession of drops'; and see *duḍaduḍī*]
daṃḍa 'staff' nom. sg. msc.; *daṃḍa* obl. sg. msc.; [*cf.* Skt. *daṇḍa*]
daṃḍa 'punishment' nom. sg. nt.; [*cf.* Skt. *daṇḍa*]
daṃḍa 'tribute' acc. sg. msc.; [Skt. *daṇḍa*]
daṃḍāyudha 'use of arms' obl. sg. nt.; [*cf.* Pkt. *daṃḍajujjha*, Skt. *daṇḍayuddha*]
daṇṇa [P] 'gifts' nom. pl. nt.; see *dāṇa*
dadhipaṃna 'Dadhiparna' nom. sg. msc.; *dadhipaṃna* acc. sg.; *dadhipaṃnaha* gen. sg.; *dadhipaṃna* S.; [Skt. *Dadhiparna*]
daṃtī 'elephant' nom. sg. msc.; [Skt. *dantin*]
dama 'control' acc. sg. msc.; [Skt. *dama*]
damāmāṃ 'majestically, loudly' adv.; [*cf.* MG. *dadām, dabdabo* (msc.) 'dignity, majesty']
dayā 'mercy, compassion' nom. sg. f.; *dayā* acc. sg.; *dayā* obl. sg.; *dayā* S.; [Skt. *dayā*]
dala 'army, troop,' nom. sg. nt.; *dali* [B] inst. pl.; [*cf.* MG. *daḷ, dal;* Skt. *dala*]
dava 'fire, forest-fire' acc. sg. msc.; *dava* inst. sg.; [*cf.* Skt. *dava*]
davadaṃtī, davadaṃti 'Davadantī' nom. sg. f.; *davadaṃtī, davadaṃti* acc. sg.; *davadaṃti, davadaṃtī, davadaṃtīi, davadaṃtīya* [H] inst. sg.; *davadaṃti, davadaṃtī* obl. sg.; *davadaṃtī* S.
dasadisi, dasadisī 'ten directions' loc. sg. f.; [*cf.* Skt. *daśadiś* (f.) and MG. *daśadiśā* (f. pl. and adv.)].
dahī [B] 'curds' obl. sg. nt.; *dahīya* S.; [*cf.* Pkt. *dahi*, Skt. *dadhi*]
dahu [B] 'ten'; [*cf.* Pkt. *daha* and see *dasa*]
dāgha [H] 'fire' acc. sg. msc.; [*cf.* MG. *dāgh* (msc.) and Skt. *dagdha* (adj.) 'burnt']
dāḍimi 'pomegranate-tree' nom. sg. f.; [*cf.* Skt. *dāḍimi* and MG. *dāḍem* (nt.)]
dāṇa [S] 'gift, giving' nom. sg. nt.; *dāṇa* [H], *dāṇi* inst. sg.; *dāṇa* nom. pl.; [*cf.* Skt. *dāna*]
dātāra 'generous' adj., nom. sg. msc.; [*cf.* MG. *dātār*]
dāna 'gift' nom. sg. nt.; *dāna* acc. sg.; *dāni* inst. sg.; *dāna* nom. pl.; *dāna* obl. pl.; *dāna* S.; [Skt. *dāna*]
dānamaṃdiri 'alms-house' loc. sg. nt.
dāyaka 'giver' nom. sg. msc.; [*cf.* MG. *dāyak* (msc.) and Skt. *dāyaka* (adj.) 'giving']
dāsa 'slaves' nom. pl. msc.; [*cf.* Skt. *dāsa*]
dāsi 'servant' S.; [*cf.* Skt. *dāsī* (f.)]
digaṃti 'out of sight, end of vision' loc. sg. msc.; [*cf.* Skt. *diganta* (msc.) 'end of horizon']
diṇa [B], *diṇi* 'day' loc. sg.; *diṇa* acc. pl.; [*cf.* Skt. *dina* (msc., nt.)]
dina 'day' acc. sg.; *dina* [B], *dini* loc. sg.; *dina* nom. pl.; [*cf.* Skt. *dina* (msc., nt.)]
diva [BS] see *deva* 'divine' adj.
divarāv- 'cause to be given'; *divarāvauṃ* pres. indic., 1 p. sg. (*cf.* aor. of MG. which is the pres. indic. without the auxiliary verb, *ch-*); *divarāviu* pst. pt., nom. sg. msc.; [see *devarāv-*, and *cf.* MG. *devaḍāvvũ, devarāvvũ*]
divasa [B] acc. sg. msc.; *divasi, divasa* loc. sg.; *divasa* S.; [Skt. *divasa*]
divāyara 'sun' nom. sg. msc.; [*cf.* Pkt. *divāyara*, Skt. *divākara*]
divya 'divine' adj., obl. sg.; [Skt. *divya*]
dīkha 'instruction' nom. sg. f.; [*cf.* Skt. *dīkṣā;* and *cf. dīṣa*, below]
dīṭhai[ṃ] 'sight' loc. sg. nt.; [Pkt. *diṭṭha*, Skt. *dṛṣṭa*]
dīna 'distressedly, wretchedly' adv.; [*cf.* Skt. *dīnam* (adv.)]
dīṣa 'initiation' acc. sg. f.; [*cf.* Pkt. *dikhā*, Skt. *dīkṣā*]
dīsai 'see' pres. indic., 3 p. sg.; [*cf.* Pkt. *diss-*, Skt. *dṛś-*]
dīsa 'day' acc. sg. msc.; [Skt. *divasa*, MG. *dīvasa, dīsa*]
dukkha, dukha 'grief, sorrow' nom. sg. nt.; *dukkha* acc. sg.; *dukkha* nom. pl.; *dukha* S.; [*cf.* Skt. *duḥkha* and MG. *dukh*]
dukhabharī 'filled with grief' adj., nom. sg. f.
duḍaduḍī 'patter, roll (of drum)' inst. sg.; [*cf. daḍadaḍī* and see Padmanji, p. 280, Mar. *duḍaduḍ* (adv.) 'imitation of pattering of feet in quick and short running']
dudha [B] 'milk' inst. sg.; see *dūdha*
durita 'danger, sin' nom. sg. nt.; [*cf.* Skt. *durita*]
dulī 'necklace' acc. sg.; [*cf.* H. *dulḍī* (f.)]
dussaha 'unbearable' adj., nom. sg. msc.; [*cf.* Pkt. *dussaha*]
duṣṭa 'wicked' adj., nom. pl. msc.; [see Skt. *duṣṭa*]
dūjaṇa 'evil folk' nom. pl. msc.; [*cf.* Pkt. *dujjaṇa*, Skt. *durjana*]
dūta 'messenger' nom. sg. msc.; *dūta* acc. sg.; *dūta* nom. pl.; *dūta* acc. pl.; [Skt. *dūta*]
dūtara 'difficult to cross' adj., nom. sg. f.; [*cf.* Pkt. *duttara*, Skt. *dustara*]
dūdha 'milk' inst. sg. nt.; *dūdha* S.; [*cf.* Pkt. *duddha*, Skt. *dugdha*]
deu ? 'with' postpos.; *cf.* pst. pt. of *d-* 'give'
deṭha [H] 'sight' obl. sg. nt.; *deṭhi* [S] acc. sg.; [*cf.* Pkt. *deṭha, diṭṭha*, Skt. *dṛṣṭa*]
deva 'god' nom. sg. msc.; *deva* acc. sg.; *devaha* [B] gen. sg.; *deva* obl. sg.; *deva* voc. sg.; *deva* nom. and acc. pl.; [Skt. *deva*]
deva 'your majesty, lord' voc. sg. msc.; see *deva*
deva 'fate' acc. sg. nt.; [*cf.* Skt. *daiva*]
deva 'royal' adj., obl. sg. nt.; *deva* S.; [Skt. *deva* (adj.)]
devarāv- 'cause to be given'; *devarāvau* [B] pres. indic., 1 p. sg.; *devarāvi* [B] c.p.; [see *divarāv-* and *cf.* MG. *devarāvvũ, devaḍāvvũ*]
devāṃganai 'divine-female' inst. sg. f.; [*cf.* Skt. *devāṅganā* (f.)]
devī 'goddess' nom. sg. f.; *devī* inst. sg.; *devi* S.; [*cf.* Skt. *devī*]
devī, devi 'queen, lady, devī' nom. sg. f.; *devi* inst. sg.; *devi* voc. sg.; *devī* obl. sg.; *devi* S.; [Skt. *devī*]
deṣ-, diṭh- 'see'; *deṣai, deṣii* [B] pres. indic., 3 p. sg.; *dīṭhau, dīṭhu* [H] pst. pt., nom. sg. msc., *dīṭhī* nom. sg. f.; *deṣī, deṣi, deṣa* [H], *deṣīya* c.p.; [*cf.* MG. *dekhvũ*, Pkt. *dekkh-* and Skt. *dṛś-*]
deṣāḍiuṃ 'pointed out' pst. pt., nom. sg. msc.; [*cf.* MG. *dekhāḍvũ*]
desa 'land' nom. sg. msc.; *desi* loc. sg.; *desa* acc. pl.; *desa* obl. pl.; *desa* S.; [*cf.* Skt. *deśa*]
desi 'edge' loc. sg. msc.; [*cf.* Skt. *deśa*]
desapati 'kings' nom. pl. msc.; [*cf.* Skt. *deśa* 'country' and *pati* 'lord']
deha 'body' acc. sg.; *dehi* [B], *deha, dehu* [S] inst. sg.; [*cf.* Skt. *deha* (msc., nt.)]
doya [B] '2' [Tessitori, p. 24, lists this as a Mārwāṛī form]
dola [B] 'big drum' acc. pl. msc.; see *ḍhola*
doṣa 'flaw' obl. sg. msc.; *doṣa* S.; [Skt. *doṣa*]

draṭhi [H] 'sight' loc. sg.; see *dreṭhi*, following
dreṭhi 'look, sight' acc. sg. f.; *dreṭhi* loc. sg.; [*cf.* Pkt. *drehi* (f.), *diṭṭhi* (f.) and Skt. *dṛṣṭi* (f.)]
dâiva [BH] 'fate' acc. sg. nt.; *dâiva* inst. sg.; [see *deva* and *cf.* Skt. *daiva*]
droṇamukhagāma 'district headquarters' acc. pl.; [see Monier-Williams, p. 503, Skt. *droṇamukha* (nt.) 'chief of 400 villages' and Skt. *grāma* (msc.) 'village']
drohakara 'causing treachery' adj., nom. sg. msc.; [*cf.* Skt. *droha*]
drohā 'spiteful' adj., nom. pl. msc.; [*cf.* Skt. *droha*]
drauhā [H] 'spiteful' adj., nom. pl. msc.; [see *droha* and *cf.* Skt. *droha*]
dhai [B] see *dhāī* 'foster-mother'
dhaulahī 'dholas' acc. pl.; [*cf.* *dhavala* and MG. *dhoḷ* (msc.) 'song sung by women']
dhaja 'banner' nom. sg. msc.; [Pkt. *dhaja*, Skt. *dhvaja* (msc.)]
dhaṇa [P] 'wealth' S.; [*cf.* Pkt. *dhaṇa*, Skt. *dhana*]
dhaṇadeva [B] 'Dhanadeva' nom. sg. msc.; *dhaṇadevi* inst. sg.; see *dhanadeva*
dhaṇī 'lord, master' nom. sg. msc.; [*cf.* Skt. *dhanin*]
dhana 'wealth, treasure' nom. sg. nt.; *dhana* acc. sg.; *dhana* S.; [Skt. *dhana*]
dhana 'Dhana' nom. sg. msc.
dhanau, dhanu [B] 'glorious, fortune-bringing' adj., nom. sg. msc.; [*cf.* Skt. *dhanya* (adj.) 'fortune-bringing']
dhanada 'Dhanada' nom. sg. msc.; *dhanada* S.
dhanadeva 'Dhanadeva' nom. sg. msc.
dhaṇuṣa 'bow' S.; [Skt. *dhanus* (nt.)]
dhanna 'good fortune' nom. sg. nt.; [*cf.* Skt. *dhanya*]
dhanna, dhaṃna 'auspicious, fortunate' adj., nom. sg. f.; [Skt. *dhanya*]
dhanyā, dhanya [B] 'auspicious, fortunate, virtuous' adj., nom. sg. f.; [Skt. *dhanya*]
dhamma 'dharma' acc. sg. msc.; *dhama* obl. sg.; [*cf.* Pkt. *dhamma*, Skt. *dharma*]
dhammo, dhaṃmo 'dharma' acc. sg. msc.; [*cf.* Skt. *dharma*]
dhar- 'maintain, hold'; *dharauṃ* pres. indic., 1 p. sg.; *dharai*[*ṃ*] 3 p. sg.; *dhari* impv., 2 p. sg., *dharau* 2 p. pl.; *dharatauṃ* pres. pt., nom. sg. msc., *dharatāṃ* abl. sg. (= adv.), *dharatī* nom. sg. f.; *dhariuṃ* pst. pt., nom. sg. nt.; *dharī*, *dharīya* c.p.; [*cf.* Pkt. *dhar-*, Skt. *dhṛ-*]
dhara 'observing, holding' adj., nom. pl. msc.; [*cf.* Skt. *dhara*]
dharamiiṃ 'dharma' inst. sg. msc.; [Skt. *dharma*]
dharī 'filled' adj., nom. sg. msc.; *dhari* inst. sg. f.; [*cf.* Skt. *dhara*, *dhārin*]
dharma 'duty, control' nom. sg. msc.; *dharma* acc. sg.; *dharmii* [B] inst. sg.; *dharma* obl. sg.; *dharma* S.; [Skt. *dharma*]
dharmakāji 'performance of dharma' loc. sg. nt.; [*cf.* Skt. *dharmakārya*]
dhavala 'white' adj., obl. sg. nt.; [Skt. *dhavala*]
dhavala 'marriage-song' acc. pl.; [*cf.* MG. *dhoḷ* (nt.), *dhoḷmangaḷ* 'marriage-song'; see *dhaulahī*]
dhasika 'cry of fear' inst. sg. msc.; [*cf.* Pkt. *dhasakka* 'cry of fear'; and MG. *dhasako* (msc.) 'shock, sudden impression of terror']
dhāī 'foster-mother' obl. sg. f.; [Pkt. *dhāī*, Skt. *dhātrī* (f)]
dhāḍi 'sudden assault, attack of robbers' inst. sg. f.; [*cf.* Pkt. *dhāḍaya* (adj.) 'robbing' and MG. *dhāḍ* (f.) 'attack of robbers']
dhāna 'meditation, thought' acc. sg.; [*cf.* Skt. *dhyāna* (nt.)]
dhāyu 'rushed' pst. pt., nom. sg. msc.; [*cf.* MG. *dhāvũ*, and Skt. *dhāv-*]
dhāri 'stream, shower' inst. sg.; [*cf.* Skt. *dhāra* (msc., nt.)]
dhārī 'holding' adj., nom. sg. msc.; [*cf.* Skt. *dhārin*]
dhālahī [S] see *dhaulahī*
dhīra 'bold, steadfast' adj., nom. sg. msc.; [*cf.* Skt. *dhīra*]
dhīra 'steadiness' acc. sg. f.; *dhīra* inst. sg.; [*cf.* MG. *dhīr* (f.), and Skt. *dhīra* (adj.)]
dhīravī 'comforted' c.p.; [*cf.* Pkt. *dhīrav-*, Skt. *dhīray-*]
dhulahī [H] see *dhaulahī*
dhū 'daughter' nom. sg. f.; *dhū* [S]; [*cf.* *dhūya* and see Pischel, § 65]
dhūya [H] 'daughter' nom. sg. f.; *dhūya* S.; [*cf.* *dhū* and see Pischel, § 65]
dhūsarī, dhūsari 'Dhūsarī' nom. sg. f.
dhyāṃna [B] 'meditation, reflection' acc. sg. nt.; *dhyānā* inst. sg.; *dhyāna* S.; [Skt. *dhyāna*]
dhrasaki [B] see *dhasiki*

na 'not' adv.; [*cf.* Pkt. *ṇa*, Skt. *na*]
na emph.; [*cf.* MG. enclitic *ne*]
nau 'of' postpos., nom. sg. msc., *nā* nom. pl.; *nī* nom. sg. and pl. f.; *nau*[*ṃ*] nom. sg. nt., *nauṃ*, *nuṃ* [B] acc. sg.; *naiṃ*, *nai*, *naiiṃ* loc. sg.; [*cf.* Tessitori, § 73.5]
nai[*ṃ*] [B] emph.; [*cf.* *na* and MG. enclitic *ne*, *ni*]
naiṃ 'and' conj.; [*cf.* *aṇai* and MG. *ane* 'and']
naukāra 'invocation' acc. sg. msc.; [*cf.* Skt. *nava*, Pkt. *ṇaa*, *ṇavakāra*, *ṇamokkāra* (msc.), Skt. *namaskāra* (msc.); and see *navakāra* [B]]
nagara . 'city' nom. sg. nt.; *nagari*, *nagarī*, *nagara* [B] loc. sg.; *nagara* obl. sg.; *nagara* acc. pl.; [*cf.* Skt. *nagara*]
nagaraloka 'townsfolk' nom. pl. msc.
nathāi 'is not' pres. indic., 3 p. sg.; [*cf.* *na* 'not' and *thā-* 'be, become']
nadī 'river, stream' nom. sg. f.; [*cf.* Skṭ. *nadī* (f.)]
nadīpūra 'river-flood' S.; [Skt. *nadīpūra* (msc.)]
naṃdaṇa 'son' acc. sg. msc.; [Skt. *nandana*]
naṃdana 'son' nom. sg. msc.; *naṃdana* [B] acc. sg.; [Skt. *nandana*]
nam- 'worship, reverence'; *namai* pres. indic., 3 p. pl.; *namaṃti* pres. pt., nom. sg. f.; *namīu* pst. pt., nom. sg. msc.; *namī*, *namīya* c.p.; [*cf.* Skt. *nam-*]
namitta [BH] see *nimitta*
nayaṇāṇaṃdo 'delight to eye' nom. sg. msc.; [*cf.* Skt. *nayanānanda*]
nayaṇa 'eye' inst. sg. nt.; *nayana* S.; [Pkt. *ṇayaṇa*, Skt. *nayana*]
nayari 'city, town' loc. sg. msc.; [*cf.* Pkt. *ṇayara*, *ṇagara*, Skt. *nagara*]
nayarī, nayarīya [H] 'city' nom. sg. f.; [*cf.* Pkt. *ṇayarī*, Skt. *nagarī* (f.)]
nara 'man' nom. sg. msc.; *nara* acc. sg.; *narahaṃ* gen. pl.; *nara* S.; [Skt. *nara*]
naranāha 'king' nom. sg. msc.; *naranahi* inst. sg.; [*cf.* Skt. *naranātha*]
narapati 'king' nom. sg. msc.; *narapati* acc. pl.; *narapati* [B] S.; [*cf.* Skt. *narapati*]
naravaja [B] see *niravajja* 'not censuring'
naravara S.; *naravaraha* gen. sg.; *naravara* voc. sg.; *naravara* obl. sg.; [Skt. *naravara* (msc.)]
naraṣ- 'see'; *naraṣai* [B] pres. indic., 3 p. sg.; *naraṣī* [B] c.p.; see *niraṣ-*
narāhiva 'king' acc. sg. msc.; [Pkt. *ṇarāhiva*, Skt. *narādhipa*]
nariṃda 'monarch' nom. sg. msc.; *nariṃde* [P], *nariṃdi* inst. sg.; *nariṃda* obl. sg.; *nariṃda* nom. pl.; *nariṃda* S.; [*cf.* Skt. *narendra*]
narī 'wife' nom. sg. f.; [Skt. *narī*]
naresa [B] 'king' nom. sg. msc.; *naresa* inst. sg.; [see *naresu* and *cf.* Skt. *nareśa*]
naresu 'king' nom. sg. msc.; [Skt. *nareśa*]
naresara 'king' nom. sg. msc.; [*cf.* Pkt. *naresara*, Skt. *nareśvara*]
nala 'Nala' nom. sg. msc.; *nala*, *nali* inst. sg.; *nalaha* gen. sg.; *nala* loc. sg.; *nala* voc. sg.; *nala* obl. sg.; *nala* S.
naratīcāra [B] see *niratīcāra*
naravai 'king' nom. sg. msc.; [Pkt. *ṇaravai*, Skt. *narapati*]
nalapaṇauṃ, nalapaṇūṃ [B] 'identity as Nala' acc. sg. nt.; [for *-paṇa* see Skt. *-tvana*]
navakāra [B] 'invocation' acc. sg.; [*cf.* Pkt. *ṇavakāra*, *ṇamokkāra*, Skt. *namaskāra;* and see *naukāra*]
navajūvana [PS] see *navajovana*
navajovana 'in the bloom of youth' adj., nom. pl. msc.; [*cf.* Skt. *navayauvana* (nt.) 'fresh youth']
navayovana [B] see *navajovana* and *cf.* Skt. *navayauvana*

navaraṃga 'fresh, freshly dyed' adj., nom. pl. msc.; *navaraṃga* nom. sg. f.; *navaraṃga* acc. sg. f.; [see Skt. *navaraṃga*]
navarāvīi [B] 'were bathed' pass., pres. indic., 3 p. pl.; see *nhavāvīiṃ*
navatala, ndvatattā 'nine tattvas' S.; [*cf.* Skt. *navatattva* (nt.)]
navatatva [B] 'nine tattvas' S.; [Skt. *navatattva* (nt.)]
navāṃ 'new' adv.; [*cf.* Skt. *nava* (adj.)]
navi 'not' adv.; [*cf.* Pkt. *ṇavi*
nave 'new' adj., inst. sg. msc.; [*cf.* Skt. *nava*]
niresa [B] ; see *naresa* 'monarch'
nasi [B] 'night' loc. sg.; see *nisi*
naṣadha [B]. 'Niṣadha' S.; see *niṣadha*
nahī, nahīi [B], *nahīṃ* 'not' adv.; [*cf.* Pkt. *ṇahi*, Skt. *nahi*]
nahīya 'not' adv.; see *nahī*
nahīṃa [P] 'not' adv.; see *nahī*
nahīṃya [S] 'not' adv.; see *nahī*
nāga 'snake' nom. sg. msc.; *nāga* obl. sg.; [Skt. *nāga*]
nāgakumāri 'Nāga-maiden' nom. sg. f.; [*cf.* Skt. *nāgakumāra*]
nācaiṃ 'dance' pres. indic., 3 p. sg.; [*cf.* MG. *nācvũ*, H. *nācnā*, Pkt. *ṇacc-*, Skt. *nṛt-*]
nāca 'dance' nom. sg. nt.; *nāca* inst. sg.; *nāca* S.; [*cf.* Pkt. *nacca*, Skt. *nṛtya*]
nāṭaka 'story, tale, performance' nom. sg. nt.; *nāṭaki* inst. sg.; [*cf.* Skt. *nāṭaka* (nt.)]
nāṭakaraṃga 'theatrical presentation' nom. sg. msc.; [see Skt. *nāṭaka*, and *raṅga* (msc.) 'diversion, theatre']
nāṇai 'does not use, bring' pres. indic., 3 p. pl.; [see *na* 'not' and *āṇai* 'brings']
nāṃdai 'take delight in' pres. indic., 3 p. sg.; [see Skt. *nand-*]
nātha 'lord' voc. sg. msc.; [Skt. *nātha*]
nāma 'name' nom. sg. nt.; *nāma* acc. sg.; *nāmiiṃ, nāmi, nāṃmai* [B], *nāma* inst. sg.; [Skt. *nāman*]
nāya [H] 'proper conduct' obl. sg. msc.; [*cf.* Pkt. *ṇāya*, Skt. *nyāya*]
nāyaka 'leader, chief' nom. sg. msc.; [Skt. *nāyaka*]
nārakī 'hell-dweller' obl. sg. msc.; [*cf.* Skt. *nārakīya* (adj.) 'hellish'
nārihīra 'jewel of a woman' acc. sg. msc.; [*cf.* Skt. *nārīratna* 'best of women,' Skt. *hīra* (msc.) 'diamond,' and MG. (msc.) 'jewel, anything best of its kind']
nārī, nāri 'woman' nom. sg. f.; *nāri* obl. sg.; *nārī* nom. pl. f.; *nāri* S.; [*cf.* Skt. *nārī* (f.)]
nāvai 'does not come' pres. indic., 3 p. sg.; [*cf. na* 'not' and *āvai*]
nāvīu [B] 'not come' pst. pt., nom. sg. msc.; see *nāvai*
nās- 'drive off, run away'; *nāsai* pres. indic., 3 p. sg.; *nāsi* c.p.; [*cf.* MG. *nāsvũ*, Pkt. *nās-*, Skt. *nāśay-*]
nāhiṃ 'not' adv.; [see Pkt. *ṇāhiṃ*, and *cf. nahi*]
nāha 'lord, husband' nom. sg. msc.; *nāha* acc. sg.; *nāha* voc. sg.; [Pkt. *nāha*, Skt. *nātha*]
nāhu 'lord' nom. sg. msc.; see *nātha*
nikala 'unmanly' adj., nom. sg. msc.; [*cf.* Skt. *niṣkala* 'decayed, impotent']
nikalaṃka 'clearly' adv.; [Pkt. *nikkalaṃka*, Skt. *niṣkalaṅka* (adj.) 'stainless']
nikhadha [B] see *niṣadha*
nikharau 'pure' pst. pt., nom. sg. msc.; [*cf.* MG. *nikharvū*, *nīkharvũ* 'wash clear']
nigoda ?
nija 'own' adj., nom. sg. nt.; *nija* obl. sg., msc. and nt.; [Skt. *nija*]
nita 'daily, continual' adj., S.; [*cf.* Skt. *nitya*]
nita 'continually' adv.; [*cf.* Skt. *nityam*, H. *nita*]
nitu 'continually' adv.; see *nita*
nidrā 'sleep' loc. sg. f.; *nidrā* S.; [Skt. *nidrā*]
nidhi 'store-house, treasury' acc. sg. msc.; [Skt. *nidhi*]
niṃdā 'censure, blame' S.; [Skt. *nindā* (f.)]
nipuṇa 'proficient, skilled' adj., nom. sg. msc.; [Skt. *nipuṇa*]
nimitta 'for, in order to' postpos.; [*cf.* Skt. *nimitta* (nt.) and Tessitori, § 75]
niratīcāra 'inviolable, without sin' adj., nom. sg. f.; [*cf.* Skt. *niratīcāra*]
niraṃda [B] see *nariṃda* 'monarch'
nirabhayamana 'fearlessly' adv.; [see Skt. *nirbhaya* (adj.) 'fearless' and *manas* (nt.) 'mind']
niravajja 'not censuring' adj., voc. sg. msc.; [*cf.* Pkt. *niravajja* 'innocent, faultless' and Skt. *nir* + *vad-*]
niravahi 'living, subsisting' loc. sg.; [*cf.* Skt. *nirvāha* (msc.), Skt. *nir* + *vah-* and Pkt. *ṇiravah-*]
niraṣ- 'see, look at'; *niraṣai* pres. indic., 3 p. sg.; *niraṣī* c.p.; [*cf.* Pkt. *nirakkh-*, Skt. *nir* + *īkṣ-*]
niriṣī 'looked at' c.p.; see *niraṣ-*
nirāsa 'hopeless' adj., nom. sg. f.; [Skt. *nirāśa*]
niriṃda [P] ; see *nariṃda* 'monarch'
niru [S] 'certainly' adv.; [*cf.* Pkt. *niru*]
nivāse, nivāsi [P] 'stay' loc. sg. msc.; [Skt. *nivāsa*]
nivaḍa [BH] 'close, firm' adj., S.; see *niviḍa*
niviḍa 'close, firm' adj., S.; [*cf.* Skt. *nibiḍa*, *niviḍa* (adj.)]
nivesīya 'seated' c.p.; [*cf.* Pkt. *nives-*]
nivyāja, nivyāji [S] 'deceit' loc. sg. msc.; [*cf.* Pkt. *vyāja* (msc.)]
niścai[ṃ] 'certainly' adv.; [*cf.* Skt. *niśca*]
niścaya 'certainty, positiveness' acc. sg. msc.; [Skt. *niścaya*]
niścaya 'certainly' adv.; *cf. niścai[ṃ]*
niściiṃ, niściṃ [P] 'surely' adv.; *cf. niścai[ṃ]*
niśadha 'Niṣadha' (N. of king) nom. sg. msc.; *niṣadha* obl. sg.; *niṣadha* S.
niṣadha 'Niṣadha' (N. of country) S.; *niṣadhaha* gen. sg.
nisa 'night' S.; *nisi* loc. sg. f.; [*cf.* Pkt. *ṇisā*, Skt. *niśā*]
nisāṇa 'drums' nom. pl.; [*cf.* H. *nīsān* and *niśānā* (msc.), see *nīsāṇa*]
nisīṃca ? 'impotent' adj., nom. sg. msc.; [*cf.* H. *sīṃca* (f.) 'irrigation']
nisuṇ- 'listen'; *nisuṇi* impv., 2 p. sg.; *nisuṇau, nisuṇu* 2 p. pl.; [*cf.* Pkt. *ṇisuṇ-*, and Skt. *ni* + *śru-*]
nihāṇa 'receptacle' nom. sg. nt.; *nihāṇa* nom. pl.; [*cf.* Pkt. *ṇihāṇa*, Skt. *nīdhāna*]
nīkalī 'started out' pst. pt., nom. sg. f.; [*cf.* MG. *nikaḷvũ*, Pkt. *nikkal-*, Skt. *niṣ* + *kal-*]
nīgamai 'lost' pres. indic., 3 p. sg.; [*cf.* Skt. *nir* + *gamay-*]
nīgamyā 'loss' obl. sg. msc.; [*cf.* Skt. *nir* + *gamay-*]
nīguṇa 'virtueless' adj., nom. sg. msc.; *nīguṇa* acc. sg.; [*cf.* Pkt. *nigguṇa*, Skt. *nirguṇa*]
nīghuṇa 'pitiless' adj., nom. sg. msc.; [*cf.* Pkt. *ṇigghaṇa*, *ṇigghiṇa;* Skt. *nighṛṇa*]
nīca 'base' adj., nom. sg. msc.; [Skt. *nīca*]
nījāṇī 'silly' adj., nom. sg. f.; [*cf.* Skt. *nirjñāna*]
nīṭhara 'cruel' adj., nom. sg. msc.; *niṭhara* [B] nom. sg.; see *nīṭhura*
nīṭhura 'cruel, merciless' adj., nom. sg. msc.; *nīṭhura* obl. sg.; *nīṭhura* [H] voc. sg.; [*cf.* Pkt. *niṭṭhura*, Skt. *niṣṭhura*]
nīṭhuru 'cruel' adj., nom. sg. msc.; see *nīṭhura*
nīthuṇa [H] 'without pride' adj., nom. sg. msc.; [*cf.* Pkt. *thuṇṇa* 'proud']
nīdhaṇī 'resourceless, poor' adj., nom. sg. f.; [*cf.* Pkt. *ṇiddhaṇa*, Skt. *nirdhana*]
nīpanauṃ 'befallen' nom. sg. nt.; [*cf.* Pkt. *ṇippaṇṇa*, Skt. *niṣpanna;* and see *nīpā-*]
nīpaṃnī 'completed, perfect' nom. sg. f.; see *nīpanauṃ* and *nīpā-*
nīpā- 'prepare'; *nīpāuṃ* pres. indic., 1 p. sg.; *nīpāī* pass., 3 p. sg.; *nīpāī* pst. pt., nom. sg. f.; [*cf.* Skt. *niṣpad-*]
nībhāga 'unfortunate, unhappy' adj., obl. sg. msc.; [*cf.* Skt. *nirbhāgya*]
nīya 'own' adj., obl. sg.; [*cf.* Pkt. *ṇia*, Skt. *nija*]
nīra 'water' acc. sg. nt.; [Skt. *nīra*]
nīlaja 'shameless' adj., nom. sg. msc.; [*cf.* Skt. *nirlajja* (adj.)]
nīlī 'blue' adj., obl. sg. nt.; [*cf.* Pkt. *ṇīlia*, Skt. *nīlita*]
nīlīya [HPS] 'blue' adj., obl. sg. nt.; [*cf.* Pkt. *ṇīlia*, Skt. *nīlita*]
nīsata 'faithless' adj., nom. sg. msc.; [*cf.* Skt. *niḥsatya* 'untrue' and Skt. *niḥsattva* and Pkt. *nīsattva* 'weak']
nīsar- 'go out'; *nīsariu, nīsarīu* pst. pt., nom. sg. msc.; *nīsarīyā* pst. pt., nom. pl. msc.; [*cf.* Pkt. *ṇissar-*, Skt. *nir* + *sṛ-*]

nīsāṇa 'drum' acc. sg. msc.; *nīsāṇi* inst. sg.; *nīsāṇa* nom. pl.; *nīsāṇa* acc. pl.; [see *nisāṇa* and *cf.* H. *nīsān* (msc.) 'kettledrum']
nīsāna [S] 'drum' acc. sg. msc.; see *nīsāṇa*
neura 'anklets' S.; [Pkt. *neura* (nt.)]
netra 'Netra-cloth' acc. sg. nt.; [Skt. *netra*]
neresa [H] see *naresa*
neha 'love' nom. sg. msc.; *neha* acc. sg.; *nehiiṃ*, *nehaiṃ* [PS], *nehi* inst. sg.; *neha* S.; [*cf.* Pkt. *ṇeha*, Skt. *sneha*]
nehajutta 'affectionate' adj., nom. sg. f.; [*cf.* Skt. *neha* and *yukta*]
nyāiṃ 'justly, properly' adv.; [*cf.* Skt. *nyāyāt*, *nyāyena* (adv.)]
nyāya 'judgment' obl. sg. msc.; *nyāya* S.; [Skt. *nyāya*]
nhabāvīiṃ [S] see *navarāvīi* and *nhavāvīiṃ*
nhavaṇa 'bathing' acc. sg. nt.; [Pkt. *ṇhavaṇa*, Skt. *snapana*]
nhavāvīiṃ 'bathed' pass., pres. indic., 3 p. pl.; [*cf.* MG. *nhāvũ*, *nāhvũ*; Pkt. *ṇhāv-*, *ṇhav-*; Skt. *snapay-*; see *navarāvīi*]
nhāṇa 'bathing' nom. sg. nt.; [Pkt. *ṇhāṇa*, Skt. *snāna*]

pais-, *paiṭh-* 'enter'; *paisai* pres. indic., 3 p. sg.; *paiṭhā* pst. pt., nom. pl. msc., *paiṭhī* nom. sg. f.; [*cf.* MG. *pesvũ*, Skt. *pra* + *viś*; Pkt. *paiṭṭha*, Skt. *praviṣṭa*]
paisārai 'cause to enter' pres. indic., 3 p. pl.; [see *pais-* and *cf.* Pkt. *paisār-*, Skt. *pra* + *veśay-*]
pakavāna 'sweetmeats' nom. sg. nt.; [*cf.* MG. *pakvānna* and Skt. *pakvānna*]
pakhi, *paṣi* [B] 'half of lunar month' loc. sg. msc.; [*cf.* Pkt. *pakkha*, Skt. *pakṣa* (msc.)]
pakhāl- 'wash, purify'; *pakhālivā*, *pakhālavā* inf. obl. sg.; *paṣālī* [B], *pakhālīya* c.p.; [*cf.* MG. *pakhāḷvũ*, Pkt. *pakkhāl-*, Skt. *pra* + *kṣal-*]
pakhī 'bird' nom. sg. msc.; [*cf.* Pkt. *pakkhi*, Skt. *pakṣin*]
pagāra 'sorts, kinds' nom. pl. msc.; [Pkt. *pagāra*, Skt. *prakāra*]
paga [P], *pagi* 'foot' loc. sg. msc.; *page* loc. pl.; [*cf.* MG. H. *pag* (msc.)]
paṃka 'mud' nom. sg.; [*cf.* Skt. *paṅka* (msc., nt.)]
paṃkhi 'bird' S.; see *pakhī*
pachai 'afterwards' adv.; [*cf.* MG. *pṫchī* (adv.) and Skt. *paśca* 'later']
pachami [B] 'west' loc. sg. nt.; see *pacchima*
pacchima, *pachimai* [H] 'west' loc. sg. nt.; [Pkt. *pacchima*, Skt. *paścima*]
paccheḍī, *pacheḍī* [BH] 'scarf' nom. sg. f.; [*cf.* MG. *pacheḍī* (f.)]
paṃca '5'; [Pkt. *paṃca*, Skt. *pañca*]
paṃcatta 'death' acc. sg. nt.; [Pkt. *paṃcatta*, Skt. *pañcatva*]
paṃcama 'fifth' adj., obl. sg. msc.; *paṃcami* loc. sg.; [*cf.* Skt. *pañcama*]
paṃcavaṃna 'five-colored, of five kinds' adj., S.; [*cf.* Skt. *pañca-varṇa*]
paṃcavīsa '25'; [*cf.* Skt. *pañcaviṅśati*]
paṃcaśata '500'; [*cf.* Skt. *pañcaśata*]
paṃcasaiṃ '500'; [see *paṃcaśata* and Tessitori, § 80]
paṃcasaī [S] see *paṃcasaiṃ*
paṃcācāra 'five precepts' S.; [Skt. *pañca*, *ācāra*]
paṭauladī 'Paṭola (-cloth)' acc. sg. f.; [*cf.* MG. *paṭoḷũ* (nt.)]
paṭaulī 'paṭola, fine garment' acc. sg. f.; [*cf.* MG. *paṭoḷũ* and MG. *paṭakūḷ* (nt.)]
paṭaṃṭara 'difference' acc. sg. msc.; [*cf.* MG. *paṭaṃṭar* (msc.) 'cloth curtain, separateness']
paṭarāṇī 'chief-queen' nom. sg. f.; [Skt. *paṭṭarājñī*]
paṭṭarāṇī [H] 'chief-queen' nom. sg. f.
paṭṭakūla 'fine cloth' S.; [*cf.* MG. *paṭakūḷ* (nt.)]
paṭuladī [B] see *paṭauladī*
paṭulī [B] see *paṭaulī*
paṭhāv- 'send out, dismiss'; *paṭhāvai* pres. indic., 3 p. sg.; *paṭhāvyā* pt., nom. pl. msc., *paṭhāvī*, *paṭhāvīya* nom. sg. f.; *paṭhāvī* c.p.; [*cf.* Pkt. *paṭhāv-*, *paṭhav-*, Skt. *pra* + *sthāpay-*]
paḍ- 'fall'; *paḍiu* pst. pt., nom. sg. msc.; *paḍī*, *paḍīya* nom. sg. f.; *paḍī* c.p.; [Pkt. *paḍ-*, Skt. *pat-*]
paḍahau 'drum' nom. sg. msc.; [*cf.* Pkt. *paḍaha*, Skt. *paṭaha*]
paḍāvai [H] 'obtain' pres. indic., 3 p. sg.; [*cf.* MG. *paḍāvvũ* 'obtain through cajolery or violence']
paḍima 'vow, religious observance' acc. sg. f.; [*cf.* Pkt. *paḍimā*, Skt. *pratimā*]
paḍhāvai 'instruct' pres. indic., 3 p. sg.; [*cf.* MG. *paḍhāvvũ*, Pkt. *paḍhāv-*; Skt. *pāṭhita* 'instructed']
paṇa [B] 'but' conj.; [*cf.* MG. *paṇ* and see *paṇi*]
paṇamīya 'reverenced' c.p.; [*cf.* Pkt. *paṇam-* and Skt. *pra* + *nam*]
paṇi 'but, however' conj.; [*cf.* MG. *paṇ*, Pkt. *puṇa*, Skt. *punar*]
paṃḍita 'paṇḍit' nom. sg. msc.; [*cf.* Skt. *paṇḍita*]
pati 'lord' nom. sg. msc.; [Skt. *pati*]
patta 'skilled performer' nom. pl. msc.; [Pkt. *patta*, Skt. *pātra* (nt.)]
patta 'reached, attained' pst. pt., nom. sg. msc. f. nt.; [*cf.* Pkt. *patta*, Skt. *prāpta*]
patta 'suitable' adj., obl. sg. msc.; [Pkt. *patta*, Skt. *prāpta*]
pathi 'path' loc. sg. msc.; [Skt. *patha*]
padamarāga 'ruby' S.; [*cf.* Skt. *padmarāga* (msc.)]
padavī 'fallen to (someone's) share' c.p.; [*cf.* Skt. *pat-*]
padavī 'honor, rank, position' nom. sg. f.; [*cf.* MG. *padvī* (f.)]
panara '15'; [*cf.* MG. *pandar* and see Tessitori, § 80]
panaro [H] see *panara*
paṃthīya 'traveller' S.; [*cf.* Pkt. *paṃthia*; Skt. *pathika* (msc.)]
pabhaṇai[*ṃ*] 'say' pres. indic., 3 p. sg.; [Pkt. *pabhaṇ-*]
pamāḍauṃ 'cause to reach' pres. indic., 1 p. sg.; [*cf.* MG. *pamāḍvũ*]
paya 'feet' loc. pl. msc.; [*cf.* Pkt. *paya*, Skt. *pada*]
payaṭhī 'entered'; see *paṭhī*, under *pais-*
paraṇ- 'marry'; *paraṇai* [B] pres. indic., 3 p. sg.; *paraṇīi* [B] pass., 3 p. sg.; *paraṇī* [B] c.p.; see *pariṇ-*
paranāri 'another's wife' nom. sg. f.; [*cf.* Monier-Williams, p. 587, *parastrī* (f.) 'the wife of another']
paramāṇūe 'comparison' inst. pl.; [*cf.* MG. *paramāṇa* (nt.) and Skt. *pramāṇa* (nt.)]
parasaṃsa [B] see *prasaṃsa*
parāṇi 'forcibly' adv.; [*cf.* MG. *parāṇe* (adv.)]
parigara 'retinue' S.; [Pkt. *parigara*, Skt. *parikara* (msc.)]
pari 'like' adv.; [*cf.* MG. *pare*]
pariiṃ 'in like manner' adv.; [*cf.* *pari* and MG. *pare*]
parighala ? 'excited, gladdened' adj., obl. sg.; *parighala* nom. pl.; *parighala* S.; [*cf.* Skt. *ghala*, *ghola* (nt.) 'buttermilk'; Monier-Williams, p. 379, *ghol-* (in Prākrit for Caus. of *ghuṇ-* = *ghūrṇ-*) 'to move about, be agitated'; *pari* + *ghūrṇ-* 'to whirl about, flutter, tremble']
pariṇ- 'marry'; *pariṇai* pres. indic., 3 p. sg.; *pariṇīi* pass., 3 p. sg.; *pariṇī*, *pariṇīya* [PS] c.p.; *pariṇevā* inf., obl. sg.; [*cf.* MG. *paraṇvũ*, Pkt. *pariṇī-*, Skt. *pari* + *ṇī-*]
pariṇāma 'consequence, result' nom. sg. msc.; *pariṇāma*, *pariṇāmi* [H] loc. sg.; [*cf.* Skt. *pariṇāma*]
parimala 'fragrance' acc. sg. msc.; *parimala* S.; [Skt. *parimala*]
parivarīu, *parivariu*, *parivariyu* [P] 'surrounded' pst. pt., nom. sg. msc.; [*cf.* Pkt. *parivariu*, Skt. *parivṛta*]
parivarīu, *parivarīyu* [PS] 'reborn' pst. pt., nom. sg. msc.; [*cf.* Pkt. *parivaria*, Skt. *pari* + *vṛt-*]
parivārā 'retinue' inst. sg. msc.; *parivāra* obl. sg.; *parivāra* S.; [Skt. *parivāra*]
pariṣyā [B] 'test' acc. sg. f.; [Skt. *parīkṣā*]
pariharī, *pariharīya* 'abandoned' c.p.; [*cf.* Skt. *pari* + *hṛ-*]
parihāra 'abandonment, avoidance' nom. sg. msc.; *parihāra* acc. sg.; [Skt. *parihāra*]
parīkṣā 'test' acc. sg. f.; [Skt. *parīkṣā*]
parīṣī 'caught sight of' c.p.; [*cf.* Pkt. *parikkh-*, Skt. *pari* + *īkṣ-*]
parīṣa 'test' nom. sg. f.; [*cf.* MG. Skt. *parīkṣā*]
palaṃba 'prominent' adj., nom. sg. f.; [*cf.* Pkt. *palaṃba*, Skt. *pralamba*]
palāsa 'palāśa (-leaf)' S.; [Skt. *palāśa* (nt.)]
pavana 'wind' S.; [Skt. *pavana* (msc.)]
pavara 'excellent' adj., obl. sg.; [Pkt. *pavara*, Skt. *pravara*]
pavitta [B] 'purity' nom. sg. msc.; see *pavittu*
pavittu 'purity' nom. sg. msc.; [*cf.* Skt. *pavitra*]
pavesa 'entrance, entering' nom. sg. msc.; [*cf.* Skt. *praveśa*]
paścima [S] 'west' loc. sg. nt.; [Skt. *paścima*]

paṣālī [B] 'purified' c.p.; see *pakhālīya*
pasaṃna 'pleased' adj., nom. sg. msc.; [*cf.* Skt. *prasanna*]
pasaraṃta 'spread' pres. pt., acc. sg. nt.; [*cf.* MG. *pasarvũ*, Pkt. *pasar-*, Skt. *pra* + *sṛ-*]
pasāi 'favor, aid, gift' acc. sg. msc.; *pasāi*[*ṃ*] inst. sg.; [*cf.* Pkt. *pasāya*, Skt. *prasāda*]
pasāya 'favor, aid' acc. sg. msc.; *pasāya* [B] inst. sg.; see *pasāi*
pasiddha 'famed' adj., nom. pl. f.; [*cf.* Pkt. *pasiddha*, Skt. *prasiddha*]
pahara 'pahar, watch' nom. pl. msc.; pahari, loc. pl.; [*cf.* H. *pahar* (msc.) 'watch, ⅛th part of day']
pahir- 'put on'; *pahire* pst. pt., loc. pl. nt.; *pahirī*, *pahiri*, *pahirīya* c.p.; [*cf.* MG. *pahervũ*, and Pkt. *pahir-*]
pahilau[*ṃ*] 'first' adv.; [*cf.* Pkt. *pahila*]
pahilūṃ [B] 'first' adv.; see *pahilau*[*ṃ*]
pahucījai 'arrive' pass., pres. indic., 3 p. sg.; [see *pahuv-*, *puhav-;* and Tessitori, § 137]
pahuv-, *pahut-*, *pahūt-*, *pahutt-*, *pahūtt-* 'reach, happen'; *pahuvai* pres. indic., 3 p. sg.; *pahutau* [B], *pahuto* [P], *pahūtau*, *pahūta*, *pahutta*, *pahūtto* pst. pt., nom. sg. msc.; *pahūtāṃ* nom. pl. msc., *pahutī*, *pahūtī* [P] nom. sg. f.; [see *puhav-* and *cf.* Pkt. *pahuv-*, *pahutta;* Skt. *pra* + *bhū*, *prabhūta*]
pāiṃ, *pāai* [PS] 'give to drink' pres. indic., 3 p. sg.; [*cf.* MG. *pāvũ;* and Pkt. *pa-*, Skt. *pā-*]
pāi 'foot' loc. sg. msc.; [*cf.* Pkt. *pāya*, Skt. *pāda*]
pāya [B] loc. sg. msc.; *pāya* acc. pl.; see *pāi*
pāka 'cooking' obl. sg. msc.; *pāka* S.; [Skt. *pāka*]
pāga 'feet' acc. pl. msc.; [*cf.* MG. *pāg* (msc.)]
pāchai 'afterwards' adv.; [*cf.* Skt. *paścāt*, Pkt. *pacchā*]
pāchau 'back' adj., nom. sg. msc.; [*cf.* Skt. *paśca*]
pāchali [P] 'afterwards' adv.; see *pāchile*
pāchale [B] 'afterwards' adv.; see *pāchile*
pāchile 'afterwards' adv.; [*cf.* Pkt. *pacchila*, *paccha;* and Skt. *paśca*]
pāṃca '5'; [Skt. *pañca*]
pāṭā 'bandage, strip of cloth' acc. pl.; [*cf.* MG. *pāṭ* (f.) and Skt. *paṭṭa* (msc.)]
pāṭaṇa '(provincial) capitals' acc. pl. nt.; [*cf.* Pkt. *paṭṭaṇa*, Skt. *paṭṭaṇa*]
pāṭū 'blanket, cloth, paṭola' nom. sg. msc.; [*cf.* MG. *paṭṭũ* (msc.) 'blanket,' *pāṭo* (msc.) 'strip of cloth'; Pkt. Skt. *paṭṭa* (msc.) 'strip of cloth']
pāḍ- 'lay down, knock down, defeat'; *pāḍai* pres. indic., 3 p. sg.; *pāḍi*, *pāḍiyu* [B], *pāḍī* c.p.; [*cf.* MG. *pāḍvũ*, caus. of *paḍvũ*, Skt. *pat-*]
pāṇī [B] 'water' acc. sg. nt.; see *pāṇīya*
pāṇīya 'water' acc. sg. nt.; [Pkt. *pāṇia*, Skt. *pānīya*]
pāta 'fall, falling' nom. sg. msc.; [Skt. *pāta*]
pātra [B] 'skilled performer' nom. pl. msc.; [see *patta* and *cf.* Pkt. *patta*, Skt. *pātra*]
pātharai 'spread' pres. indic., 3 p. sg.; [*cf.* MG. *pātharvũ* and see *pādharai*]
pādharai [H] 'spread, cover' pres. indic., 3 p. sg.; [see MG. *pātharvũ* and *pātharai*]
pādharauṃ 'correct, not amiss' adj., nom. sg. nt.; [MG. *pādharũ*]
pāpa 'sin' nom. sg. nt.; [Skt. *pāpa*]
pām- 'reach, obtain'; *pāmiu* pst. pt., nom. sg. msc., *pāmiu*[*ṃ*] nom. sg. nt.; *pāmī* [H] *pāṃmīya* c.p.; [*cf.* MG. *pāmvũ;* Pkt. *pām-*]
pāyaka 'foot-soldiers' S.; see *pāyakū*
pāyakū, *pāyyakkū* [B] nom. pl. msc.; [see Bate, p. 426, H. *pāyak* (msc.) 'runner, servant'; Pkt. *pāikka*]
pāraṇauṃ [P] ; see *pāranuṃ*
pāradhī [B], *pāradhiiṃ* 'hunting' loc. sg. f.; [*cf.* MG. *pāradh* (f.) and Pkt. *pāraddhi*, Skt. *pāparddhi* (f.)]
pāranuṃ 'breaking of fast' acc. sg. nt.; [*cf.* Skt. *pāraṇa* (nt.), MG. *pārṇũ*]
pārīya 'completed' c.p.; [*cf.* Pkt. *pāriya*, Skt. *pārita*]
pāl- 'protect, maintain'; *pālai* pres. indic., 3 p. sg., *pālaiṃ* 3 p. pl.; *pālīya* c.p.; [*cf.* Pkt. *pāl-*, Skt. *pālay-*]
pālava 'twig' S.; [*cf.* Skt. *pallava* (msc., nt.)]
pālāṃ ? 'bare-foot' adj., nom. pl. msc.; [*cf.* MG. *pāḷũ* (adj.) 'walking on foot']
pāva 'sin' S.; [Pkt. *pāva*, Skt. *pāpa*]
pāvana 'purifying' adj., obl. sg. msc.; [Skt. *pāvana*]
pāṣali [BHS], *pāṣalii* 'all around' postpos.; [see Tessitori, §§ 75, 101]
pāsaiṃ 'nearby' adv.; [*cf.* *pāsi* (postpos.) *pāse* (adv.), MG. *pāse* (adv.), Pkt. *pāsa* (msc.) and Skt. *pārśva* (msc.)]
pāsa 'noose' inst. sg. msc.; [Pkt. *pāsa*, Skt. *pāśa*]
pāsā 'dice' nom. pl. msc.; [*cf.* MG. *pāso* (msc.), Skt. *pāśa* (msc.)]
pāsi 'at, by side of, for' postpos.; [*cf.* *pāse* (adv.) and MG. *pāse* (adv.), Pkt. *pāsa* (msc.) and Skt. *pārśva* (msc.)]
pāsi 'nearby' adv.; [*cf.* MG. *pāse* (adv.), Pkt. *pāsa* (msc.), and Skt. *pārśva* (msc.)]
pāse 'nearby' adv.; [*cf.* MG. *pāse* (adv.)]
pāse 'sides' loc. pl. msc.; [Pkt. *pāsa*, Skt. *pārśva*]
pāhi, *pāhiiṃ*, *pāhiṃ* 'near' postpos.; [*cf.* *pāsi* 'near' and see Tessitori, § 70.3]
pāhiṃ, *pāhi* [P] 'near' adv.; [*cf.* *pāsi* 'near']
piṃgalau 'Pingala' nom. sg. msc.
pīta 'yellow' adj., obl. sg.; [Skt. *pīta*]
pīya 'affection, pleasure, delight' obl. sg. nt.; [*cf.* Pkt. *pīa*, Skt. *prīta*]
pīya [B] 'husband' S.; [see *prīya* and *cf.* Skt. *priya* (msc.)]
pīya 'father' nom. sg. msc.; [*cf.* Skt. *pitā*]
pīyu [P] 'father' nom. sg. msc.; see *pīya*
pīhari 'father's house' loc. sg. msc.; *pīhara* obl. sg.; [see Platts, p. 302, H. *pīhar* 'wife's father's house, father's house'; MG. *pīhar* (nt.) and Skt. *pitṛgṛha*]
pukkhala 'Puṣkala' acc. sg. msc.; [*cf.* Pkt. *pukkhala*, Skt. *puṣkala*]
puṇa 'moreover' conj.; [*cf.* Pkt. *puṇa*, Skt. *punar*]
puṇya 'merit' nom. sg. msc.; *puṇya* [B] acc. sg.; *puṇyai*[*ṃ*], *puṇya* inst. sg.; *puṇyaha* gen. sg.; *puṇya* obl. sg.; *puṇya* S.; Skt. *puṇya*]
puṇyasiloka 'Puṇyaśloka' (N. of Nala) nom. sg. msc.; [*cf.* Skt. *śloka*]
putta 'son' acc. sg. msc.; [Skt. *putra*]
putti 'daughter' nom. sg. f.; *putti* voc. sg.; [Pkt. *puttī*, Skt. *putrī*]
putra [B] 'son' nom. sg. msc.; *putra* S.; [Skt. *putra*]
putrapaṇaiṃ 'sonship' inst. sg. nt.; [*cf.* Skt. *putratva* (nt.) and suff. *-tvana*]
punnaha 'merit' gen. sg. msc.; [for *ṇ* replaced by *n* see Tessitori, § 62]
puṃnasiloka 'Puṇyaśloka' (N. of Nala) nom. sg. msc.
puṃnyasiloka [P] 'Puṇyaśloka' (N. of Nala) nom. sg. msc.
punya 'merit, virtue' nom. sg. msc.; *punyaha* gen. sg.; *punyaiṃ*, *punyiiṃ* inst. sg.; *puṃnya* [H] obl. sg.; *punya* S.; [Skt. *puṇya*]
pupphadaṃti [H] 'Puṣpadantī' nom. sg. f.; [Pkt. *pupphadaṃtī*, Skt. *puṣpadantī*]
pura 'city' nom. sg. nt.; *pura* acc. pl.; *puri* loc. sg.; *pura* obl. sg.; [Skt. *pura*]
purapati 'lord of city' S.; [Skt. *pura*, *pati*]
purasari [B] 'lord of city' S.; [*cf.* Skt. *pureśvara* (msc.)]
puvva 'previous, former' adj., obl. sg. nt.; *puvva* S.; [*cf.* Skt. *pūrva*]
puvva 'previously' adv.; [Skt. *pūrvam* (adv.)]
puvvakamma 'previous karma' S.; [Skt. *pūrvakarman* (nt.)]
puvvapurasi [B] 'ancestors' S.; see *puvvapurisa*
puvvapurisa 'ancestors' S.; [Skt. *pūrvapuruṣa* (msc.)]
puṣpadaṃtī 'Puṣpadantī' nom. sg. f.
puṃsa 'man' nom. sg..msc.; [*cf.* Skt. *puṃs* (msc.)]
puṣpala [B] 'Puṣpala' acc. sg. msc.; [see *pukkhala* and *cf.* Skt. *puṣpa*]
puhatau 'arrived' pst. pt. nom. sg. msc.; see *pahuv-*
puhuta [H], *puhutu* [B] 'arrived' pst. pt., nom. sg. msc., *puhutā* nom. pl. msc.; see *puhatau* and *pahuv-*
puhavi [S] 'ground' loc. sg.; [see *puhuvī* and *cf.* Pkt. *pahuvī*, Skt. *pṛthivī* (f.)]
puhura [H] 'watches, pahars' nom. pl. msc.; see *pahara*
puhuvī 'ground' loc. sg.; [*cf.* Pkt. *pahuvī*, Skt. *pṛthivī* (f.) and see *puhavī*]

pūch- 'ask, question'; *pūchauṃ* pres. indic., 1 p. sg., *pūchai* 3 p. sg., *pūchaiṃ* 3 p. pl.; *pūchiu* pst. pt., nom. sg. msc., *pūchī* inst. sg.; *pūchiuṃ, pūchauṃ* [B] nom. sg. nt.; *pūchīya* c.p.; [*cf.* Pkt. *pucch-*, Skt. *pracch-*]

pūj- 'worship'; *pūjai* pres. indic., 3 p. sg.; *pūjaṃtai, pūjaṃtii, pūjaṃtaiṃ* [H] pres. pt., inst. sg. msc., *pūjatī* nom. sg. f.; *pūjīya, pūjiya* [S], *pūjanai* [B]; [*cf.* Pkt. *pujj-*, Skt. *pūj-*]

pūjā 'worship' S.; [Skt. *pūjā* (f.)]

pūṭhiiṃ 'request' inst. sg. nt.; [Pkt. *puṭṭha*, Skt. *pṛṣṭa*]

pūṭhi, pūṭhiiṃ [P] 'back' loc. sg. nt.; [*cf.* Pkt. *puṭṭha*, Skt. *pṛṣṭha*]

pūṭhi, pūṭhii [B] 'back, behind' adv.; [*cf.* Pkt. *puṭṭha*, Skt. *pṛṣṭha*]

pūtali 'figures, images' nom. pl. f.; [Pkt. *puttalī*, Skt. *putrikā* (f.) 'doll, figure of woman']

pūnima 'night or day of full moon' loc. sg.; [*cf.* Ṣkt. *pūrṇimā* (f.)]

pūr- 'fill, fulfill'; *pūrai* pres. indic., 3 p. sg.; *pūrai* 3 p. pl.; [*cf.* MG. *pūrvũ*, Pkt. *pūr-*, Skt. *pūray-*]

pūrava 'former' adj., S.; [Pkt. *purava*, Skt. *pūrva*]

pūri 'flood' inst. sg. msc.; [Skt. *pūra*]

pūravabhava 'former birth' obl. pl. msc.; [Skt. *pūrvabhava*]

peḍhālaya (N. of city) S.

pesīya 'sent, dispatched' c.p.; [Pkt. *pes-*, Skt. *preṣay-*]

poaṇa 'Potana' (N. of city) S.; [see *poyaṇa*, Skt. *potana*]

poyaṇa [B] see *poaṇa*

poliiṃ, polai [B] 'gate' loc. sg.; [*cf.* H. *pol* (msc.); Pkt. *polī*, *paolī*, Skt. *pratolī* (f.)]

poṣ- 'feed'; *poṣīiṃ, poṣīya* [B] pass., pres. indic., 3 p. pl.; *poṣi* c.p.; [*cf.* MG. *poṣvũ, pokhvũ;* Skt. *puṣ-*]

posaha 'Poṣadha-days, fast-days' S.; [Pkt. *posaha*, Skt. *poṣadha*,' *pauṣadha* (msc.)]

pragaṭa 'clear, manifest' adj., acc. sg. msc.; *pragaṭa* S.; [*cf.* MG. *pragaṭ* (adj.) and Skt. *pragaṭa, prakaṭa*]

pragaṭiu 'revealed' pst. pt., nom. sg. msc.; see *pragaṭa*

prati 'to' postpos.; [*cf.* Skt. *prati*]

pratikajja [P] 'obsequial rite' acc. sg. nt.; [see *pretakarju* and Skt. *pretakārya*]

pratibodh- 'awaken, enlighten'; *pratibodhyā* pst. pt., nom. pl. msc.; *pratibodhī* c.p.; [*cf.* MG. *pratibodhvũ* and Skt. *prati* + *budh*]

pratimā 'image' nom. sg. f.; *pratimā* acc. sg.; [*cf.* Skt. *pratimā* (f.)]

pratilabhiu 'give alms' pst. pt., nom. sg. msc.; [*cf.* Skt. *pratilābhay-*]

pratihārī, pratihāri 'portress, female-doorkeeper' nom. sg. f.; [Skt. *pratihārī*]

pratīti 'assurance' nom. sg. f.; [*cf.* MG. *pratīti*]

pradhāna 'minister, councellor' acc. pl. msc.; [Skt. *pradhāna*]

prapaṃca 'diversity, diffusion' nom. sg. msc.; [Skt. *prapañca*]

prabhāva 'might, power' acc. sg. msc.; *prabhāvai* [B], *prabhāvihiṃ* inst. sg.; [Skt. *prabhāva*]

pramāṇi 'according to, in accordance with' postpos.; [*cf.* MG. *pramāṇe* (adv.), and Skt. *pramāṇa* (nt.)]

pramāṇi 'accordingly, in proper manner' adv.; [*cf.* MG. *pramāne* (adv.)]

pramāṇā 'assurance' obl. sg. nt.; [*cf.* Skt. *pramāṇa* (nt.)]

pramāniiṃ 'in accordance with' postpos.; see *pramāṇi*

pramukha 'multitude' nom. pl. msc.; [Skt. *pramukha*]

pramukha 'consisting of' adj., nom. pl. msc.; [*cf.* Skt. *pramukha* (at end of compound) 'headed by']

praveśa [H] 'entrance, entering' nom. sg. msc.; [Skt. *praveśa*]

pravesa [B] see *praveśa* and *pavesa*

prasadhī [B] 'famed' adj., nom. sg. f.; see *pasiddhā*

prasaṃna 'happy, pleased, gratified' adj., nom. sg. msc.; *prasanna* nom. pl.; *prasaṃna* acc. sg. nt.; [Skt. *prasanna*]

prasaṃsā 'praise' nom. sg. f.; *prasaṃsā, prasaṃsa* acc. sg.; [*cf.* Pkt. *pasaṃsā*, Skt. *praśaṃsā*]

prasāda 'graciousness, kindness' acc. sg. msc.; [Skt. *prasāda*]

prahutau [P] see *pahutau, pahutu, puhatau*

prāṇa 'life' S.; [Skt. *prāṇa* (nt.)]

prīū [B] 'beloved one' S.; see *prīya*

prīū [B] 'beloved' adj., nom. sg. msc.; see *prīya*

prīchai 'understand' pres. indic., 3 p. sg.; [*cf.* MG. *prīchvũ*]

prīḍau 'beloved' adj., nom. sg. msc.; *cf. prīyaḍau*

prīti 'affection, love' inst. sg. f.; *prīti* S.; [Skt. *prīti* (f.)]

prītikajja [H] 'obsequial rite' acc. sg. nt.; [see *pretakarju* and Skt. *pretakārya*]

prīya 'husband' S.; [*cf.* Skt. *priya*]

prīya 'beloved one' obl. sg. msc.; [*cf.* Skt. *prīta, priya*]

prīya 'dear one' nom. sg. f.; [*cf.* Skt. *prīta, priya*]

prīya 'beloved' adj., nom. sg. msc. and f.; [*cf.* Skt. *prīta, priya*]

prīyaḍau [H] 'beloved' adj., nom. sg. msc.; [*cf.* Skt. *prīta, priya* and suff. *-ḍa*]

prūḍha 'precious, great' adj., acc. pl. nt.; [*cf.* MG. *prauḍh* and Skt. *prauḍha*]

pretakarju 'obsequial rites' acc. sg. nt.; [*cf.* Skt. *pretakārya*]

phar- 'go around'; *pharitu* [B] pres. pt., nom. sg. msc., *pharatā* [B] abl. sg. [= adv.], *pharaṃta* [B] acc. pl. msc.; *pharī, phari* [B] c.p.; [see *phir-* and MG. *farvũ*]

pharavī [H] 'changed' c.p.; [see *pheravī* and *cf.* MG. *feravvũ*]

pharasau 'touch' impv., 2 p. pl.; [*cf.* Pkt. *pharas-*, Skt. *spṛś-*]

pharasa 'touch' nom. sg. msc.; *pharasi* inst. sg.; *pharasa* acc. sg.; [Pkt. *pharasa, pharisa*, Skt. *sparśa*]

pharisa [B] 'touch' inst. sg. msc.; *pharisa* loc. sg.; [see *pharasa* and *cf.* Pkt. *pharisa, pharasa*, Skt. *sparśa*]

phari 'then, afterwards' adv.; [MG. *farī* (adv.)]

phala 'fruit, result' nom. sg. nt.; *ṗhala* acc. sg.; *phalii* [B] inst. sg.; *phale* inst. pl.; *phala* S.; [Skt. *phala*]

phalai 'bear fruit' pres. indic., 3 p. pl.; [Skt. *phal-*]

phaliya 'covered with fruit' adj., acc. sg. msc.; [*cf.* Pkt. *phalia*, Skt. *phalita*]

phalīya 'bearing fruit' adj., obl. sg. msc.; [Pkt. *phalia*, Skt. *phalita*]

phalo 'result, fruit' nom. sg. nt.; [Skt. *phala*]

phāḍī 'torn' c.p.; [*cf.* MG. *fāḍvũ* and Pkt. *phāḍiya*, Skt. *sphaṭay-*]

phāra 'huge, large' adj., acc. pl. nt.; [Pkt. *phāra*, Skt. *sphāra*]

phāra 'in abundance' adv.; [*cf.* MG. *fār*, Pkt. *phāra*, Skt. *sphāra*]

phāsū 'without life (= not picked, fallen to ground)' S.; [*cf.* Pkt. *phāsu, phāsua, phāsuga*]

phir- 'go about'; *phiratau* pres. pt., nom. sg. msc., *phiratā* abl. sg. (= adv.); *phirī, phiri* c.p.; [*cf.* MG. *farvũ*, Pkt. *phir-*, H. *firnā*, and see *phar-*]

phiri phiri 'around and around' adv.; [*cf.* MG. *pharī* (adv.)]

phīṭī 'fallen off, dropped' c.p.; [*cf.* MG. *fiṭvũ*, Pkt. *phiṭṭa*]

phuraṃta 'shining' pres. pt., acc. pl. msc.; [*cf.* Pkt. *phur-*, Skt. *sphur-*]

phullīya 'blossomed' adj., obl. sg. msc.; [*cf.* Skt. *phullita*]

phūla 'flower' S.; *phūliiṃ* [B] loc. sg. nt.; [Skt. *phulla*]

phūlīya, phūlī [B] 'covered with blossoms' adj., obl. sg. msc.; [*cf.* Pkt. *phullia*, Skt. *phullita*]

phūlabaḍūa [B] 'courtier' nom. sg. msc.; [*cf. puṣpabaṭuka*, Monier-Williams, p. 639]

phūlabaḍūya 'courtier' nom. sg. msc.; [see Monier-Williams, p. 639, *puṣpabaṭuka*]

phūlamāla 'garland of flowers' nom. pl. f.; [Skt. *phullamālā* (f.)]

phūlavacaya ? 'flower-picking' inst. sg. nt.; [*cf.* Skt. *phullavat*]

phera 'change, alteration' nom. sg. msc.; [*cf.* MG. *fer*]

pheravī, pheravīya [B] c.p.; [*cf.* MG. *feravvũ*]

phoka 'vain, useless' adj., obl. sg.; [*cf.* MG. *fok* (adj.) 'void, empty, useless' and Pkt. *phukka* (f.) 'falsehood']

phoka 'in vain' adv.; [*cf.* MG. *fok*, see *phoka*, above]

bai [B] ; see *be* '2'

baiṭh- 'sit down'; *baiṭhau, baiṭha* [P] pst. pt., nom. sg. msc., *baiṭhī* nom. sg. f., *baiṭhiiṃ, baiṭhī* [B] inst. sg. f.; [*cf.* Pkt. *baiṭṭha*, Skt. *upaviṣṭa*]

baila [B] 'vilva-fruit' acc. sg. nt.; [*cf.* Skt. *bailva*]

baisārai 'seated, caused to sit' pres. indic., 3 p. sg.; [*cf.* MG. *besārvũ* and Skt. *upa* + *viś-*]

baḍūu, baḍuu [S] 'young Brāhman' nom. sg. msc.; *baḍuiṃ, baḍaiṃ* [H] inst. sg.; [*cf.* Skt. *baṭu* (msc.), *baṭuka* (msc.)]

baḍūya 'youth, young Brāhman' S.; *baḍūya* [H] nom. sg. msc.; [*cf. baḍūu*]

baṃdiṇa 'herald' nom. pl. msc.; *baṃdiṇi* [H] inst. sg.; [*cf.* Pkt. *baṃdiṇa*, Skt. *bandin*]
baṃdina 'heralds, bards' nom. pl. msc.; [*cf.* Skt. *bandin*]
baṃdhai [H] 'tie' pres. indic., 3 p. sg.; [see *bāṃdh-* and *cf.* Skt. *bandh-*]
bapa 'body' nom. sg. nt.; [*cf.* MG. *vapu* (nt.), Skt. *vapu* (nt.)]
baṃbhaloi 'Brahma-heaven' loc. sg. msc.; [*cf.* Pkt. *baṃbhaloa*, Skt. *brahmaloka*]
baradāvali [B] ; see *birudāvali*
baravai ? 'mighty' adj., nom. sg. msc.; [Monier-Williams, p. 721, Skt. *bara* (msc.) N. of Balarāma (= *bala*); and Skt. *balavat*]
baraviiṃ 'bridegroomship' inst. sg.; [*cf.* MG. *varve caḍyo* 'initiated as bridegroom']
bariu ? 'grieved, anxious' pst. pt., nom. sg. msc.; [*cf.* MG. *barbar* (f.) 'care, anxiety' and *baḷvũ*]
barida [B] 'song of praise' acc. pl.; see *biruda*
bala 'might, power' nom. sg. nt.; *bali*, *balai* [B], *balii* [S], *baliiṃ* inst. sg.; *bala* S.; [*cf.* MG. *baḷ*, Skt. *bala*]
balavaṃta 'mighty' adj., nom. sg. msc.; *balavaṃta* obl. sg. msc.; [*cf.* Skt. *balavat*]
bahi 'outside' postpos.; [*cf.* Pkt. *bahi*, Skt. *bahis*]
bahiḍā [B] 'vibhītaka (-tree)' gen. sg. msc.; see *baheḍā*
bahinaḍī 'sister' nom. sg. f.; [*cf.* MG. *benḍī*]
bahini 'sister' S.; [*cf.* Pkt. *bahiṇi*, Skt. *bhaginī*]
bahu 'great, much' adj., nom. sg. msc. and nt.; *bahu* obl. sg. msc. f. nt.; *bahu* S.; [Pkt. *bahu*, Skt. *bahu*]
bahu, bahū [H] 'greatly' adv.; [*cf.* MG. *bahu*, Pkt. *bahu*, Skt. *bahu*]
bahuttari '72'; [*cf.* Apbh. *bāhattara*]
bahumāni, bahumānii [P] 'high esteem' inst. sg.; [*cf.* Skt. *bahumāna*]
bahumānī 'greatly esteemed, respected' adj., nom. sg. f.; [Skt. *bahumānin*]
bahula 'great, extensive' adj., S.; *bahulī* inst. sg. f.; [*cf.* Pkt. *bahula*, Skt. *bahula*]
bahula 'greatly' adv.; see *bahula*
bahulau [B] 'greatly' adv.; see *bahula*
baheḍā 'vibhītaka (-tree) gen. sg. msc.; [*cf.* Pkt. *baheḍaya* and Skt. *vibhītaka;* see *bahiḍā*]
bāṃdh- 'bind, tie'; *bāṃdhai* pres. indic., 3 p. sg.; *bāṃdhī* c.p.; [*cf.* Skt. *bandh-*]
bāpa 'my good sir!' excl.; [*cf.* MG. *bāpā*]
bārā '12'; [*cf.* MG. *bār*]
bāra 'gateway' nom. sg. nt.; [*cf.* Pkt. *bāra*, Skt. *dvāra*]
bāravatī 'Bāravatī' (= Dvāraka, N. of city) loc. sg.; [*cf.* Pkt. *bāravai*, Skt. *dvāraka;* see Monier-Williams, p. 504, N. of capital of Kṛṣṇa (on western point of Gujarāt, supposed to have been submerged by the sea)]
bāla 'children' S.; [Skt. *bāla* (msc.)]
bāla 'girl' bom. sg. f.; [Skt. *bālā*]
bālaka 'child' obl. sg. msc.; [Skt. *bālaka*]
bālappaṇi 'boyhood' loc. sg. nt.; [*cf.* Skt. *bālatva* (nt.)]
bālā 'girl' nom. sg. f.; *bālā* S.; [Skt. *bālā*]
bāhari 'outside' postpos.; [*cf.* Pkt. *bāhara, bāhira*]
bāhari [B] 'outside' adv.; [*cf.* Pkt. *bāhara, bāhira*]
bāhi [P] 'outside' postpos.; [*cf.* Pkt. *bāhi*]
bāhiri 'outside' postpos.; [Pkt. *bāhiri*]
bāhiri 'outside' adv.; [Pkt. *bāhira*]
bāhūbali 'Bāhūbali' nom. sg. msc.
bila 'den, hole' abl. sg. nt.; [Skt. *bila* (nt.)]
billa 'vilva-fruit' acc. sg. msc.; [Pkt. *billa*, Skt. *bilva*]
biṃdi 'multitude' inst. sg. nt.; [Pkt. *viṃda, vaṃda;* Skt. *vṛnda*]
biradāvali [S] ; see *birudāvali*
biruda 'songs of praise' acc. pl. msc.; [*cf.* Pkt. *biruda*, Skt. *biruda, viruda*]
birudāvalī 'catalogue of honors' acc. sg.; [see *biruda* and Skt. *āvalī* (f.) 'row']
bījī [H], *bījīya* 'second' adj., obl. sg. f.; [*cf.* MG. *bījũ* (adj.), Skt. *dvitīya*]
bīlai 'vilva-fruit' loc. sg. nt.; [*cf.* MG. *bīlũ* (nt.); Skt. *bilva, vilva* (nt.)]
buddhi 'understanding, meaning' obl. sg. f.; [Skt. *buddhi* (f.)]
buhu [P] ; see *bahu* 'great'
be 'two' nom.; *bihu*[*ṃ*], *behu*[*ṃ*] [P] gen.; *behū* obl.; [*cf.* Pkt. *be, bi;* Skt. *dvi*]
beṭā 'sons' S.; [*cf.* MG. *beṭo* (msc.), H. *beṭā* (msc.)]
beṭī 'daughter' nom. sg. f.; *beṭī* acc. sg.; *beṭī* S.; [*cf.* MG. H. *beṭī*]
beṭīā 'daughter' inst. sg. f.; *cf. beṭī*
beṭīya 'daughter' nom. sg. f.; *cf. beṭī*
bodhai [S] 'make known' pres. indic., 3 p. sg.; [*cf.* MG. *bodhvũ*, and Skt. *budh-*]
bol- 'say, speak'; *bolai* pres. indic., 3 p. sg., *bolai* pres. indic., 3 p. pl., *bolau, bolu* [H] 2 p. pl.; *bolatu* pres. pt., nom. sg. msc.; *bolī* c.p.; [*cf.* MG. *bolvũ*, H. *bolnā*, Pkt. *boli-*]
bolāvi 'caused to speak' c.p.; caus. of *bol-*
bole 'words' inst. pl. msc.; [*cf.* Pkt. *bollā* (f.) 'story' and MG. *bol* (msc.) 'speech, words']
bhaī 'became' pst. pt., nom. sg. f.; [Pkt. *bhai; cf. bhui* and Skt. *bhū-*]
bhaī 'pleasure' inst. sg.; [*cf.* Skt. *bhaga* (msc.)]
bhakti [S] 'devotion' acc. sg. f.; [Skt. *bhakti*]
bhagati 'care, affection' acc. sg.; *bhagati* inst. sg.; *bhagati* S.; [*cf.* MG. *bhagati*, Skt. *bhakti*]
bhagata 'devoted to' adj., nom. sg. msc.; [*cf.* Skt. *bhakta*]
bhaṃga 'destruction, breaking' nom. sg. msc.; *bhaṃga* obl. sg.; [*cf.* Skt. *bhānga*]
bhaṃjīya 'broken' c.p.; *cf. bhāṃjī*
bhaḍavāya 'brave one, hero' acc. pl. msc.; [*cf.* MG. *bhaḍvāũ* (adj.) 'brave, mighty']
bhaṇ- 'say, recite'; *bhaṇai*[*ṃ*] pres. indic., 3 p. sg.; *bhaṇesu* fut., 1 p. sg.; *bhaḍījai* pass. 3 p. sg.; [*cf.* MG. *bhaḍvũ*, Pkt. *bhaṇ-*, Skt. *bhaṇ-*]
bhaṇāvai 'cause to be recited' pres. indic., 3 p. sg.; [*cf.* MG. *bhaṇāvvũ* and see *bhaṇ-*]
bhaṇī 'to' postpos.; [see Tessitori, § 71]
bhaṇīya see *bhaṇī* 'to'
bhaṃḍāra 'treasury, storehouse' nom. sg. msc.; *bhaṃḍāra* acc. sg.; *bhaṃḍāraha* gen. sg.; *bhaṃḍāra* nom. pl.; [*cf.* Pkt. *bhaṃḍāra* (msc.), Skt. *bhaṇḍāgāra* (nt.)]
bhaṃḍārī 'treasurer' nom. sg. msc.; [*cf. bhaṃḍāra*, above, and MG. *bhaṇḍārī* (msc.) 'treasure-keeper']
bhatti 'devotion' acc. sg.; [*cf.* Pkt. *bhatti*, Skt. *bhakti* (f.)]
bhava 'birth, existence' acc. sg. msc.; *bhavi* loc. sg.; *bhava* obl. sg.; *bhava* S.; [Skt. *bhava*]
bhavajala 'ocean of worldly existence' acc. sg. nt.; [Skt. *bhavajala*]
bhavaṃtara 'future existence' obl. pl. nt.; [Skt. *bhavāntara*]
bhavana 'existence' S.; [Skt. *bhavana* (nt.)]
bhāi 'state of being' inst. sg.; [*cf.* Pkt. *bhāa*, Skt. *bhāva* (msc.)]
bhāī 'brother' nom. sg. msc.; *bhāī* obl. sg.; [Pkt. *bhāi*, Skt. *bhrātṛ*]
bhāga [H] 'delayed, hindered' adj., nom. sg. msc.; [*cf.* Pkt. *bhagga*, Skt. *bhagna*]
bhāgiiṃ [H] 'through food fortune' adv.; [*cf.* Skt. *bhāgya*]
bhājī 'broken, dispelled' c.p.; [*cf.* MG. *bhājvũ* and Pkt. *bhajjia*, Skt. *bhagna*]
bhāṃjī 'scattered' c.p.; [*cf.* MG. *bhanjvũ*, Pkt. *bhaṃj-*, Skt. *bhañj-*]
bhāṇu 'sun' nom. sg. msc.; *bhāṇu* S.; [Pkt. *bhāṇu*, Skt. *bhānu*]
bhāṇejī 'niece, sister's daughter' obl. sg. f.; [*cf.* MG. *bhāṇej bhāṇujo* (msc.) 'nephew, sister's son']
bhāya 'brother' nom. sg. msc.; [see *bhāī* and *cf.* Pkt. *bhāya*, Skt. *bhrātṛ*]
bhāyaṇa [H] 'brother' nom. sg. msc.; *cf. bhāya*
bhāra 'burden, mass' acc. sg. msc.; *bhāri* [BH] inst. sg.; [Skt. *bhāra*]
bhāliiṃ 'forehead' loc. sg.; [*cf.* Skt. *bhāla* (nt.)]
bhāvi, bhāviiṃ 'behavior, character, nature' inst. sg. msc.; [Skt. *bhāva*]
bhāvaṭhi 'trouble, sorrow' nom. sg. f.; [*cf.* MG. *bhāvaṭh* (f.)]
bhavatī 'pleasing, delighting' pres. pt., nom. sg. f.; [*cf.* MG. *bhāvvũ* 'please']

bhanai 'say' pres. indic., 3 p. sg.; see *bhaṇ-*
bhamaṃti 'wandering about' pres. pt., nom. sg. f.; [Pkt. *bham-*, Skt. *bhram-*]
bhamarā 'bees' inst. pl. msc.; [Pkt. *bhamara*, Skt. *bhramara*]
bhaya 'fear' nom. sg. nt.; *bhaya* inst. sg.; [Pkt. *bhaya*, Skt. *bhaya*]
bhayu 'fear, danger' nom. sg. nt.; see *bhaya*
bhar- 'fill'; *bhariu*, *bharīu* pst. pt., nom. sg. msc., *bharīyā* nom. pl. msc.; *bhari* c.p.; [*cf.* Pkt. *bhar-*, Skt. *bhṛ-*]
bhara 'mass, abundance' acc. sg. msc.; *bhari* inst. sg.; *bhari* loc. sg.; [*cf.* Skt. *bhara*]
bhara 'filled with' adj., nom. sg. msc. and f.; [*cf. bhari* and Skt. *bhara*]
bharatakhaṃḍi 'Bharatakhaṇḍa' loc. sg. nt.; [Skt. *bharatakhaṇḍa*]
bharatāra 'husband' nom. sg. msc.; [*cf.* MG. *bhartā* (msc.) and see Bate, p. 538, Braj. *bhartār* = *bharttā* (msc.) 'husband']
bharathesara 'King Bharata' obl. sg. msc.
bharaha 'Bharata' inst. sg. msc.; (one of the 63 Cakravartins. He first installed images of the 24 Jinas at Mt. Aṣṭāpada); [*cf.* Pkt. *bharaha*, Skt. *bharata*]
bharahakhitta 'land of Bharata' nom. sg. nt.; *bharahakhitta* S.; [Skt. *bharatakṣetra*]
bharahadatta [H] 'Bharata-area' obl. sg.; [*cf. bharatakhaṇḍa* and Pkt. *datta*, Skt. *dātra* (nt.) 'allotted portion, share'; see, also, Skt. *khaṇḍa* (msc. nt.) 'portion']
bharaadha [B] ; see *bharahaddha*
bharahaddha 'half of Bharata' acc. sg. msc.; *bharahaddha* S.; [*cf.* Pkt. *bharaha*, *addha;* Skt. *bharata*, *ardha*]
bhari 'filled with' adj., nom. sg. msc.; *bhari* obl. sg.; [Skt. *bhari*]
bhāvanā 'meditation, purity of mind' S.; [Skt. *bhāvanā* (f.)]
bhāvi 'blessing' adj., nom. sg. msc.; [Skt. *bhāvin*]
bhāṣai 'say, speak' pres. indic., 3 p. sg.; [Pkt. *bhās-*, Skt. *bhāṣ-*]
bhāṣā 'talk, utterance' obl. sg. msc.; [Skt. *bhāṣā*]
bhāṣyā [PS] ; see *bhāṣā*
bhāṣita 'teaching' acc. sg. nt.; [Skt. *bhāṣita*]
bhāsura 'shining, splendid' obl. sg. msc. and f.; [Skt. *bhāsura*]
bhīti 'walls' nom. pl. f.; [*cf.* Pkt. *bhitti*, Skt. *bhitti*, MG. *bhīt*]
bhīṃti [B] see *bhīti*
bhīma 'Bhīma' nom. sg. msc.; *bhīma* inst. sg.; *bhīma* obl. sg.; *bhīma* S.
bhīmaratha 'Bhīmaratha' nom. sg. msc.; *bhīmaratha* inst. sg.
bhīmī 'Bhīmī, daughter of Bhīma' nom. sg. f.; *bhīmī* acc. sg.; *bhīmī*, *bhīmīi* [S], *bhīmīiṃ* [H] inst. sg.; *bhīmī* obl. sg.; *bhīmī* S.
bhīmīya 'Bhīmī, daughter of Bhīma' obl. sg. f.; *bhīmīyaiṃ* [PS] inst. sg.; see *bhīmī*
bhīla 'Bhīls' nom. and obl. pl. msc.; *bhīla* S.; [*cf.* Skt. *bhilla*]
bhuiṃ [S] 'ground' loc. sg. f.; see *bhūiṃ*
bhuī [P] 'became' pst. pt.; [see *bhaī* and Pkt. *bhai;* Skt. *bhū-*]
bhūiṃ 'ground' loc. sg. f. [Skt. *bhū*]
bhūtali 'ground' loc. sg. nt.; [Skt. *bhūtala*]
bhūpa 'king, emperor' nom. sg. msc.; [Skt. *bhūpa*]
bhūpati 'kings' nom. pl. msc.; [Skt. *bhūpati*]
bhūpāla 'king' nom. sg. msc.; *bhūpāla* acc. sg.; *bhūpāla* voc. sg.; *bhūpāla* nom. pl.; [Skt. *bhūpāla*]
bhūmi 'land, ground, place' nom. sg. f.; *bhūmi* loc. sg.; *bhūmi* acc. sg.; [Skt. *bhūmi* (f.)]
bhūmīpālaya 'king' S.; [*cf.* Pkt. *pālaya* (msc.), Skt. *pālaka* (msc.) 'prince, ruler,' and Skt. *bhūmipāla* (msc.) 'king']
bhūṣaṇa 'ornaments' nom. sg. nt.; *bhūṣaṇa* nom. pl.; *bhūṣaṇa* loc. pl.; [Skt. *bhūṣaṇa*]
bheu 'way, means' acc. sg.; [*cf.* Pkt. *bhea*, Skt. *bheda* (msc.)]
bheṭa 'embrace' inst. pl. f.; [*cf.* MG. *bheṭ* (f.)]
bheṭī [B] 'embrace' inst. pl. f.; [see *bheṭa* and MG. *bheṭ* (f.)]
bheda 'sort, kind' acc. pl. nt.; [*cf.* Skt. *bheda*]
bhoga 'pleasure, enjoyment' nom. sg. msc.; *bhoga* acc. sg.; *bhoge*, *bhoga* [H] inst. pl.; [Skt. *bhoga*]
bhogakula 'Bhoga-family' S.
bhogav- 'enjoy'; *bhogavai* pres. indic., 3 p. sg.; *bhogavau*, *bhogavu* [B] 2 p. pl., *bhogavaiṃ* 3 p. pl.; *bhogavisii*, *bhogaviśii* [H], *bhogavasai* [B] fut., 3 p. sg.; *bhogavīi*, *bhogavīyai* [P] pass., 3 p. sg.; *bhogavatau* pres. pt., nom. sg. msc.; *bhogavīu* pst. pt., nom. sg. msc., *bhogaviuṃ* [H] nom. sg. nt.; [*cf.* MG. *bhogavvū*, and Pkt. *bhogg-*]
bhogāviu [P] 'delighted' pst. pt., nom. sg. msc.; see *bhogav-*
bhomi [B] 'land' acc. sg. f.; see *bhūmi*
bhoyaṇa 'food' S.; [*cf.* Pkt. *bhoaṇa*, Skt. *bhojana* (nt.)]
bholapaṇaiṃ 'error, innocence' inst. sg.; [*cf.* MG. *bholpaṇ* (nt.), H. *bholāpan* (msc.)]
bhraṃti 'mistake, error' nom. sg. f.; *bhraṃti* acc. sg.; [*cf.* Skt. *bhrānti*]

ma 'not' adv.; [Pkt. *ma*, Skt. *mā*]
mai 'in' postpos.; *cf. māiṃ*
maggi 'journey' loc. sg. msc.; [Pkt. *magga*, Skt. *mārga*]
machara 'envy' acc. sg. msc.; [Pkt. *macchara*, Skt. *matsara*]
macharī 'envious' adj., nom. sg. msc.; [Pkt. *macchari*, Skt. *matsarin*]
machita [B] ; see *michatta*
majjaṇa 'ablution, bath' acc. sg. nt.; [Pkt. *majjaṇa*, Skt. *majjana*]
majuna [BH] 'ablution, bath' acc. sg. nt.; see *majjaṇa*
majhāri 'into' postpos.; [*cf.* Pkt. *majha*, Skt. *madhya;* and Pkt. *majhaāra*]
majjhāri [B] ; see *majhāri*
maṃgala 'good-fortune, prosperity' S.; [Pkt. *maṃgala*, Skt. *mañgala* (msc.)]
maṃgala 'auspicious, lucky' adj., S.; [Skt. *mañgala*]
maṃca 'dais, platform' nom. sg. msc.; [Skt. *mañca*]
maṭaṃba 'isolated villages' acc. pl. msc.; [*cf.* Pkt. *maḍaṃba*]
maḍaṃba [S] ; *cf. maṭaṃba*
maṃḍ- 'arrange'; *maṃḍīu* [PS] pst. pt., nom. sg. msc., *maṃḍīuṃ* nom. sg. nt.; [*cf.* MG. *maṇḍvū*, Skt. *maṇḍ-*]
maṃḍaṇa 'ornament' loc. sg. nt.; [Skt. *maṇḍana*]
maṃḍapa 'pavilion, maṇḍapam' nom. sg. nt.; *maṃḍapa* obl. sg.; [Skt. *maṇḍapa*]
maṃḍāv- 'cause to be begun, adorn'; *maṃḍāvai* pres. indic., 3 p. sg.; *maṃḍāviu* pst. pt., nom. sg. msc. and nt.; *maṃḍāvīi* pass., 3 p. sg.; [*cf.* MG. *maṃḍāvvū;* and Pkt. *maṃḍ-*, Skt. *maṇḍ-*]
maṃḍita 'adorned' nom. sg. nt.; [Skt. *maṇḍita*]
maṇā 'want, lack' nom. sg. f.; [*cf.* MG. *maṇā*]
maṇi 'mind' loc. sg. msc.; [Pkt. *maṇa*, Skt. *manas*]
maṇi, *maṇī* [P] 'jewels' S.; [Skt. *maṇi*]
maṇika 'jewels, gems' obl. pl. msc.; [Skt. *maṇika*]
maṇimaya 'bejewelled' adj., S.; [*cf.* Skt. *maṇimat* 'adorned with jewels,' *maṇimaya* 'formed of jewels']
maṇimai [B] ; see *maṇimaya*
maṇohara 'delighting the mind' acc. sg. msc.; [Skt. *manohara*]
mati 'attention, mind' nom. sg. f.; [Skt. *mati*]
mada 'wantonness, rut' acc. sg. msc.; *madi* inst. sg.; [Skt. *mada*]
madirā 'spirituous liquor' nom. sg. f.; *madirā* obl. sg.; [Skt. *madirā*]
madhura 'sweet, pleasant' adj., nom. sg. msc.; *madhurī* nom. sg. f.; [Skt. *madhura*]
mana 'mind' nom. sg. msc.; *mana* acc. sg.; *mana* inst. sg.; *mani*, *mana* loc. sg.; *mana* obl. sg.; *mana* S.; [Skt. *manas*]
manaraṃga 'wish, desire' nom. sg. msc.; [*cf.* Skt. *manarañjana* 'delighting the mind']
manaralī 'rapture, joy to the mind' inst. sg.; [*cf.* Skt. *manas*, and MG. *raḷī* (f.) 'pleasure, rapture']
manāvai 'conciliate, cause to confess' pres. indic., 3 p. sg. and pl.; [*cf.* MG. *manāvvū;* and Pkt. *maṇ-*, Skt. *man-*]
maniralī [H] ; see *manaralī*
manoratha 'wish, desire' acc. sg. nt.; [Skt. *manoratha*]
manohara 'beautiful' adj., nom. sg. msc.; [Skt. *manohara*]
maṃtra 'spell' S.; *maṃtri* [H] loc. sg. msc.; [*cf.* Skt. *mantra* (msc.) and *mantrākṣara* (nt.) 'syllable in a spell']
maṃtrī 'minister' nom. sg. msc.; *maṃtri* acc. pl.; *maṃtri* S.; [*cf.* Skt. *mantrin*]
maṃdara 'Mt. Mandara' S.
maṃdara [B], *maṃdari* [PB] loc. sg. nt.; [Skt. *mandira*]
maṃdiri, *maṃdira* [S] loc. sg. nt.; *maṃdira* acc. pl.; [Skt. *mandira*]
mammaṇa 'Mammaṇa' nom. sg. msc.; *mammaṇaha* gen. sg.

mayā 'kindness' acc. and obl. sg. f.; [*cf.* MG. *mayā*, and Skt. *māyā* (f.)]
mar- 'die'; *marauṃ*, *marūṃ* [B] pres. indic., 1 p. sg.; *mari* impv., 2 p. sg.; *marī* [H] c.p.; [*cf.* MG. *marvū*, Pkt. *mar-*, Skt. *mṛ-*]
marakata 'emerald' S.; [*cf.* Skt. *mārakata*]
maraṇa 'death' obl. sg. nt.; [Skt. *maraṇa*]
mal- 'meet'; *malai* [BH] pres. indic., 3 p. sg., *malai* [B] 3 p. pl.; *malasai* [B] fut., 3 p. sg.; *mali* [B] c.p.; [*cf.* MG. *malvū*, see *mil-* and Pkt. *mil-*, Skt. *mil-*, H. *milnā*]
malapatau 'sauntering, walking slowly' nom. sg. msc.; [*cf.* MG. *malapatū*]
malapaṃta 'walking with dignified step' nom. sg. msc.; see *malapatau*
mallinātha 'Lord Malli' acc. sg. msc. (N. of nineteenth Arhat of present avasarpiṇī)
mastaki 'head' loc. sg.; [Skt. *mastaka* (msc., nt.)]
maha 'honor, festival' inst. sg. msc.; [Pkt. *maha*, Skt. *makha*]
mahaṃta 'mighty, great' adj., nom. sg. nt.; [Pkt. *mahaṃta*, Skt. *mahat*]
mahamahaiṃ 'exude fragrance' pres. indic., 3 p. pl.; [*cf.* MG. *mahmahvū*, and Pkt. *mahamaha-*, *maghamagha-;* see *mahimah-*]
maharasi [B] 'great sage' nom. sg. msc.; [Skt. *maharṣi*]
mahariṣi 'great sage' S.; [Skt. *maharṣi* (msc.)]
mahariṣi 'great sage' nom. sg. msc.; [Skt. *maharṣi*]
mahavai 'king' nom. sg. msc.; [*cf.* Skt. *mahāpati*]
mahaveraggi 'extreme dissatisfaction from world' inst. sg. nt.; [*cf.* Pkt. *veragga*, Skt. *vairāgya*]
mahavvaya [H] 'five vows' S.; [*cf.* Pkt. *vaya*, Skt. *vrata*, and Skt. *mahāvrata* (nt.)]
mahāṭavī 'great forest' loc. sg. f.; [Skt. *mahāṭavī*]
mahāpūja 'great pūja' nom. sg. f.; [Skt. *mahāpūja*]
mahāvāiraggi [H] ; see *mahaveraggi*
mahāvvaya 'five vows' S.; [*cf.* Pkt. *vaya*, Skt. *vrata;* and Skt. *mahāvrata* (nt.)]
mahāsatī 'highly virtuous woman' nom. sg. f.; [Skt. *mahāsatī*]
mahimah- 'exude fragrance'; *mahimahii* [B] pres. indic., 3 p. sg., *mahimahaṃti* 3 p. pl.; [*cf.* MG. *mahmahvū*, and see *mahamahai*]
mahiṣī 'buffalo-cow' acc. pl. f.; [Skt. *mahiṣī*]
mahīāṃ 'superior' gen. pl. msc.; [*cf.* Pkt. *mania*, Skt. *mahīyas*]
mahīyāṃ [BH] ; see *mahīāṃ*
mahūrata [B] ; see *muhutta* [*cf.* Skt. *muhūrta* (nt.)]
mahochavai 'great festival' inst. sg. msc.; [*cf.* Pkt. *mahocchava*, Skt. *mahotsava*]
mā 'mother' nom. sg. f.; *mā* obl. sg.; [*cf.* MG. *mā*, Pkt. *māi*, Skt. *mātṛ*]
mā- 'measure'; *māiṃ* pres. indic., 3 p. pl.; *māi*, *māya* [B] pass., 3 p. pl.; *māyu* [P] pst. pt., nom. sg. msc.; [*cf.* Pkt. *mā-*, Skt. *mā-*]
māgai 'ask, request' pres. indic., 3 p. sg.; [*cf.* MG. *māgvū*, Pkt. *magg-*, Skt. *mārg-*]
māga 'road' nom. sg. msc.; *māga* acc. pl.; [*cf.* MG. *māg*, Pkt. *magga*, Skt. *mārga*]
mācaiṃ 'exult, delight' pres. indic., 3 p. sg.; [*cf.* Pkt. *macc-*]
māchalī 'fish' nom. sg. f.; [*cf.* MG. *mācchlī* (f.), and Pkt. *maccha*, Skt. *matsya* (msc.)]
māṇika 'rubies' S.; [*cf.* Skt. *māṇikya* (nt.) 'ruby' and see *māṇikū*]
māṇikū 'rubies' nom. pl.; [*cf.* Pkt. *māṇikka*, Skt. *māṇikya* (nt.)]
māṃḍiuṃ 'established, arranged' pst. pt., nom. sg. nt., *māṃḍīu* [H] nom. sg. msc.; [*cf.* MG. *māḍvū*, and see *maṇḍ-*]
mātā 'mother' acc. sg. f.; [Skt. *māta*]
mān- 'believe, consider, obey, value'; *mānauṃ*, *mānuṃ* [B] pres. indic., 1 p. sg., *mānai* 3 p. sg., *mānau* 2 p. pl.; *māniu* pst. pt., nom. sg. msc. and nt., *mānī* nom. sg. f.; [*cf.* MG. *mānvū* and Skt. *mānay-*]
māna 'likeness, resemblance' inst. sg. msc.; [Skt. *māna*]
māna 'having measure, size' adj., obl. nt. (at end of compound); [*cf.* Skt. *māna* (nt.) 'measure, size']
māya 'mother' S.; [*cf.* Pkt. *māyā*, Skt. *mātṛ* (f.)]
māla 'necklace' nom. sg. f.; [Skt. *mālā*]
mālatī 'Mālatī (-tree)' S.; [Skt. *mālati* (f.)]
māsa 'month' acc. sg. msc.; [Skt. *māsa* (msc.)]
māharai 'temporary booth for marriage-ceremony' loc. sg.; [*cf.* MG. *māyarū*, *mahiyer* (nt.), and Skt. *mātṛgṛha*]
māhi 'in, into' postpos.; [*cf.* MG. *mãhe*, *mãhī*, and Skt. *mādhye*]
māhi 'in, within' adv.; *cf. māhi*, above
māṃhi [BP] 'in' postpos.; [*cf. māhi*, and MG. *mãhe*, *mãhī*]
miganayaṇī [BS] 'fawn-eyed woman' acc. sg. f.; [*cf.* Skt. *mṛganayanā* (f.)]
michatū [H] ; see *michatta*
michatta 'falsehood' acc. sg. nt.; [*cf.* Pkt. *micchā*, and Skt. *mithyātva* (nt.)]
mitra 'friend' nom. sg. msc.; [Skt. *mitra*]
mitha 'together, with each other' adv.; [*cf.* Skt. *mithas*]
mil- 'meet'; *milai* pres. indic., 3 p. sg., *milaiṃ* 3 p. pl.; *milisii*, *milasii* [H] fut., 3 p. sg.; *miliu* pst. pt., nom. sg. msc., *miliuṃ* nom. sg. nt.; *mili* [H], *miliya*, *milīya* [S] c.p.; [*cf.* Pkt. *mil-*, Skt. *mil-*, and see *mal-*]
mīna 'fish' nom. sg. msc.; [Skt. *mīna*]
mukha 'face' acc. sg. nt.; *mukhi* loc. sg.; [Skt. *mukha*]
mugatiiṃ, *mugati* [B] 'salvation' loc. sg. f.; [*cf.* Skt. *mukti*]
muṇirāya 'prince of sages' inst. sg. msc.; [*cf.* Skt. *munirāja*]
muni 'muni, sage' nom. sg. msc.; *muni* acc. sg.; *muniiṃ* inst. sg.; *muni* S.; [Skt. *muni*]
munirāya [B] 'prince of sages'; see *muṇirāya*
munivara 'best of sages' acc. sg. msc.; *munivaraha* gen. sg.; *munivara* S.
munīsvara 'prince of sages' nom. sg. msc.; [*cf.* Skt. *munīśvara*]
muhutta 'muhūrta, auspicious time' loc. sg. nt.; [Pkt. *muhutta*, Skt. *muhūrta*]
muhuvai [B] ; see *mahāvvaya*, *mahavvaya*
muhārata [B] 'muhūrta, auspicious time,' loc. sg. nt.; [Skt. *muhūrta*]
mūk- 'abandon'; *mūkī*, *mūkīya* pst. pt., nom. sg. f.; *mūkī*, *mūkīya* [H] c.p.; [*cf.* MG. *mukvū*, *mūkvū*, and Pkt. *mukk-*, Skt. *muc-;* see *mūṃk-*]
mūṃk- 'abandon, leave'; *mūṃkai* pres. indic., 3 p. sg.; *mūṃki*, *mūṃkī*, *mūṃke* [B] impv., 2 p. sg.; *mūṃkatau* pres. pt., nom. sg. msc.; *mūṃkī* pst. pt., nom. sg. f.; *mūṃkī*, *mūṃkīya* c.p.; *cf. mūk-*
mūṃkāvvevi [B] 'released' c.p.; caus. of *mūṃk-*
mūṃdraḍī 'rings' adj., obl. pl.; [*cf.* Skt. *mudrā* (f.)]
mūla 'base' acc. sg. nt.; [Skt. *mūla*]
mṛganayaṇī 'fawn-eyed' acc. sg. f.; [*cf.* Skt. *mṛganayanā*]
mṛgamada 'musk' S.; [Skt. *mṛgamada* (msc.)]
mekhalā 'girdle' S.; [Skt. *mekhalā* (f.)]
meru 'Mt. Meru' obl. sg. msc.; *meru* S.
meli 'find, get' c.p.; [see *mil-*, *mal-;* and *cf.* Pkt. *mel-*]
meliiṃ ? 'woman' loc. sg.; [*cf.* MG. *meḷā* (f.)]
melāv- 'join together'; *melāvai* [H] pres. indic., 3 p. sg.; *melāvīi* pass., 3 p. sg.; *melāvīu* [S] pst. pt., nom. sg. msc.; [*cf.* MG. *meḷavvū;* and Pkt. *melāvia*]
melhivi [P] ; see *melhevi*
melhevi 'released, uttered' c.p.; [*cf.* Pkt. *milha*, *milla*]
mokal- 'send out'; *mokalī* impv., 2 p. sg.; *mokalīu* [H], *mokalīyu*, *mokalīya* [P] pst. pt., nom. sg. msc.; *mokalī* c.p.; [*cf.* MG. *mokalvū;* Pkt. *mokall-*]
moṭau 'great' adj., nom. sg. nt.; *moṭī* nom. sg. f., *moṭī* [B], *moṭīya* obl. sg. f.; [MG. *motū*]
motī [B] 'pearls' nom. pl.; *moti*, *motī* S.; [*cf.* Pkt. *motīa*, *muttia*, Skt. *mauktika* (nt.)]
motīya 'pearls' nom. pl.; *motīya* S.; see *motī*
mohai 'captivate, dazzle' pres. indic., 3 p. sg.; [MG. *mohvū*, and Skt. *mohay-*]
moha 'delusion' nom. sg. msc.; *mohi*, *moha* [B] inst. sg.; [Skt. *moha*]

ya emph.; [see *e*, and *cf.* MG. emph. encl., *-y*]
yauvana [B] 'youth' acc. sg. nt.; [Skt. *yauvana*]
yovana [B] 'youth' nom. sg. nt.; *yovani*, *yovana* [B] loc. sg.; *yovana* S.; [Skt. *yauvana*]
yādava 'Yādavas' acc. pl. msc.; [Skt. *yādava*]
yugala [B] 'twins' loc. sg. nt.; [Skt. *yugala; cf. jugali*]

yoga [B] 'acquisition, joining' nom. sg. msc.; *yogi* [B] loc. sg.; [Skt. *yoga*]

rakata 'red' adj., S.; [Skt. *rakta*]
rakta [B] 'red' adj., S.; [Skt. *rakta*]
rakhavāla 'protection' nom. sg. msc.; [*cf.* MG. *rakhvāḷ* (msc.) and Pkt. *rakkhavāla* (adj.)]
raṃka 'wretched' adj., nom. sg. msc.; [*cf.* Pkt. *raṃka*, Skt. *rañka*]
raṃga 'pleasure, attachment' nom. sg. msc.; *raṃga* acc. sg.; *raṃgiiṃ*, *raṃga* inst. sg.; *raṃga* S.; [Pkt. *raṃga*, Skt. *rañga*]
raṃga 'arena' nom. sg. msc.; [Skt. *rañga*]
racanā 'disposition' nom. sg. f.; [Skt. *racanā*]
rajuabhiṣeka 'coronation' obl. sg. msc.; [Skt. *rājyābhiṣeka*]
raju [S] 'realm' nom. sg. nt.; *raju* [S] S.; see *rajja*
rajja 'kingdom' nom. sg. nt.; *rajja* S.; [Pkt. *rajja*, Skt. *rājya*]
rajjaabhiṣeka 'coronation' acc. sg. msc.; [*cf.* Skt. *rājyābhiṣeka*]
rajjaabheṣeka [P] ; see *rajjaabhiṣeka*
raḍai 'weep' pres. indic., 3 p. sg.; [*cf.* MG. *raḍvũ*, Pkt. *raḍ-*, and Skt. *ruṭ-*]
raṇaraṃgi 'battlefield' loc. sg. msc.; [Skt. *raṇaraṅga*]
raṇarasī 'desire for fight' inst. sg.; [see Monier-Williams, p. 864, *rāṇarasika* 'desiring of fight']
ratana 'jewel' loc. sg. nt.; *ratana* S.; [Skt. *ratna*]
ratanakaraṃḍa 'jewel-casket' S.; [*cf.* MG. *karaṇḍo* and Skt. *karaṇḍa* (msc.)]
rati 'Rati' S.; [Skt. *rati* (f.) 'Kāma's wife']
ratipuna [B] ; see *ritupaṃna*
ratna 'jewel' S.; [Skt. *ratna* (nt.)]
ratnakaraṃḍa [H] 'jewel-casket' S.; see *ratanakaraṃḍa*
ratha 'chariot, cart' nom. sg. msc.; *ratha* acc. sg.; *rathi* loc. sg.; *ratha* nom. pl.; *ratha* S.; [Skt. *ratha*]
radhi [B] 'wealth' acc. sg. f.; see *ridhi*, *riddhi*
ramai 'play' pres. indic., 3 p. pl.; [Skt. *ram-*]
ramaṇa 'husband' nom. sg. msc.; [Skt. *ramaṇa*]
ramaṇī 'beautiful' adj., obl. sg. f.; *ramaṇi* inst. sg. f.; [*cf.* MG. *ramaṇā* (f.) and Skt. *ramaṇa*]
ramaṇīya 'delightful' S.; [Skt. *ramaṇīya* (adj.)]
ramali 'fortune-telling (by dice)' inst. sg.; [see Monier-Williams, p. 868, Skt. *ramala* (msc., nt.) 'fortune-telling by dice' [*cf.* Arabic *rammāl*]]
raṃbhā 'Rambhā' S.; [see Monier-Williams, p. 867, rambhā: form of Lakṣmī and regarded as the most beautiful woman in Indra's court]
rayaṇa 'pearls' acc. pl. nt.; *rayaṇa* S.; [Pkt. *rayaṇa*, Skt. *ratna*]
rayaṇāyara 'ocean, jewel-mine' nom. sg.; [*cf.* Skt. *ratnākara* (msc.)]
ralī 'earned, acquired' c.p.; [*cf.* MG. *raḷvũ*]
rava 'song' inst. sg. msc.; [Skt. *rava*]
ravi 'sunlight, sun' loc. sg. msc.; *ravi* obl. sg.; [Skt. *ravi*]
ravivaṃsa 'Solar race (of kings)' S.; [Skt. *ravivañsa* (msc.)]
raṣī 'placed' c.p.; [*cf.* Pkt. *rakkh-*, Skt. *rakṣ-*]
rasa 'pleasure' inst. sg. msc.; *rasa* nom. pl.; *rasa* S.; [Skt. *rasa*]
rasa 'excellent' acc. sg.; [*cf.* Skt. *rasa* (at end of compound) = 'best part']
rasabhoga 'delightful pleasures' acc. sg. nt.; *rasabhoga* S.; [Skt. *rasa*, *bhoga*]
rasavai 'dish, preparation' acc. sg. f.; *rasavai* S.; [*cf.* Skt. *rasavatī* (f.)]
rasavatī 'dish, preparation' nom. sg. f.; *rasavatī* acc. sg.; *rasavatī* S.; [Skt. *rasavatī*]
rasaha [B] ; see *risaha* 'Ṛsabha'
rasi 'having taste for, impassioned,' adj., inst. sg. msc.; [*cf.* Skt. *rasin*]
rasu [BH] ; see *rasa* 'excellent'
rasoi 'dish, preparation' nom. sg. f.; *rasoi*[*ṃ*] acc. sg.; [*cf.* MG. *rasoy* (f.), and Pkt. *rasavaī*, *rasoi*, Skt. *rasavatī* (f.)]
rasoya [B] ; see *rasoi*
rah- 'stay, live'; *rahai* pres. indic., 3 p. sg., *rahau* 2 p. pl.; *rahitāṃ* pres. pt., abl. sg. (= adv.); *rahiu*, *rahīu* pst. pt., nom. sg. msc., *rahī* nom. sg. f.; *rahī* c.p.; [*cf.* MG. *rahevũ*, and Pkt. *rah-*]
raha 'chariots' nom. pl. msc.; [Skt. *ratha*]
rahāḍi ? 'habit' inst. sg.; cf. *rāhaḍī*, *rāhuḍī*
rahāvai 'stop' pres. indic., 3 p. sg.; *cf. rah-*
rahāvvai [H] 'stop' pres. indic., 3 p. sg.; see *rahāvai*
rahiri [B] 'blood' inst. sg. nt.; see *ruhiriiṃ*
rā 'king' nom. sg. msc.; *rā* acc. sg.; *rā* obl. sg.; *rā* S.; see *rāi*, *rāu*, *rāya*
rāi 'king' nom. sg. msc.; *rāi* [H] obl. sg.; *rāi* voc. sg.; [see *rāu*, *rāya;* and Pkt. *rāi*, *rāya*, Skt. *rājan*]
rāu 'king' nom. sg. msc.; *rāi*, *rāiṃ* inst. sg.; *rāe* inst. pl.; *rāu* S.; see *rāya*
rāutta 'king' S.; [*cf.* Pkt. *rāutta*, Skt. *rājaputra* (msc.)]
rāuhu [H] 'mustard (-seed)' gen. sg.; [*cf.* MG. *rāi* (f.) 'mustard']
rākṣasa 'rākṣasas, evil creatures' S.; [Skt. *rākṣasa* (msc.)]
rākṣisa [B] ; see *rākṣasa*
rāṣ- 'keep, protect, save'; *rāṣai* pres. indic., 3 p. sg.; *rāṣi*, *rāṣa* impv., 2 p. sg.; *rākhisi*, *rāṣasi* [B] fut., 2 p. sg.; *rāṣiu* pst. pt., nom. sg. msc., *rāṣā* [H] nom. pl., *rāṣī* nom. sg. f.; [*cf.* MG. *rākhvũ*, Pkt. *rakkh-*, Skt. *rakṣ-*]
rāṣaḍī 'amulet' acc. sg. f.; [*cf.* MG. *rākhḍī* (f.) 'thread tied around arm as preservative against evils']
rāṃka [PS] ; see *raṃka*
rājakuṃāri 'princess' voc. sg. f.; [*cf.* Skt. *rājakumārikā* and *kumārī* (f.)]
rājakuyāri [PS] 'princess' voc. sg. f.; see *rājakuṃāri*
rājakūāṃri [B] 'princess' voc. sg. f.; see *rājakuṃāri*
rājabhakheka [B] ; see *rājabhiṣeka*
rājabhiṣeka 'coronation, consecration of king' acc. sg. msc.; [Skt. *rājābhiṣeka*]
rājalobhi 'desire for rule' inst. sg. msc.; [*cf.* Skt. *rājyalobha*]
rājā 'king' nom. sg. msc.; *rājā* [H] acc. sg.; *rāja* S.; [Skt. *rājan*]
rāja 'realm, rule' nom. sg. nt.; *rāja* acc. sg.; *rāja* abl. sg.; *rāji* loc. sg.; *rājā* obl. sg.; *rāja* S.; [*cf.* Pkt. *rajja*, Skt. *rājya*]
rājīu 'king' acc. sg. msc.; [*cf.* MG. *rājiyo* (adj.) 'man possessing glory of king']
rāṇī 'queen' nom. sg. f.; *rāṇī* acc. sg.; *rāṇī*, *rāṇīiṃ* inst. sg.; *rāṇī* S.; [*cf.* Pkt. *rāṇī*, Skt. *rājñi* (f.)]
rāṇīya [H] 'queen' obl. sg. f.; see *rāṇī*
rāti 'night' loc. sg. f.; *rāti* S.; [*cf.* Skt. *rātri*]
rāni 'forest' loc. sg. nt., *rāna* abl. sg.; *rāna* obl. sg.; [*cf.* Pkt. *ranna*]
rāya 'king' nom. sg. msc.; *rāya* acc. sg.; *rāya* [BH, *rāyaiṃ* [B] inst. sg.; *rāya* voc. sg.; *rāya* nom. pl.; *rāyahaṃ*, *rāyāṃ* [B] gen. pl.; *rāya* S.; [Pkt. *rāya*, Skt. *rājan*]
rāsa 'Rāsa, dance' acc. sg. msc.; [Skt. *rāsa*]
rāsi 'heap' nom. sg. msc.; *rāsi* acc. sg.; [Skt. *rāśi*]
rāhaḍī ? 'dear, beloved' adj., nom. sg. f.; [*cf.* Pkt. *rāha*, and suff., *-ḍa-*]
rāhu 'mustard (-seed)' gen. sg.; [*cf.* MG. *rāi* (f.) 'mustard']
rāhuḍi [B] ; see *rāhaḍī*
rikkha 'constellation, star under which one is born' S.; [*cf.* Skt. *ṛkṣa* (msc., nt.)]
ritupaṃna 'Rtuparṇa' nom. sg. msc.; *ritupaṃna* obl. sg.
ridaya 'heart' S.; [*cf.* Skt. *hṛdaya* (nt.)]
ridhi 'wealth' acc. sg. f.; see *riddhi*
riddhi 'wealth, prosperity' nom. sg. f.; *riddhi* acc. sg.; *riddhi* obl. sg.; *riddhi* S.; [Pkt. *riddhi*, Skt. *ṛddhi*]
riddhi 'supernatural power' inst. sg. f.; [*cf.* Pkt. *riddhi*, Skt. *ṛddhi*]
riṣabhadeva 'Ṛṣabhadeva' S.; [Skt. *ṛṣabhadeva*]
riṣi 'ṛṣi, sage' nom. sg. msc.; *riṣi* acc. sg.; *riṣi* S.; [Skt. *ṛṣi*]
riṣivarddhana 'Ṛṣivardhana' S.
risaha 'Ṛṣabha' S.; [Pkt. *risaha*, Skt. *ṛṣabha*]
rījhai 'be delighted, pleased' pres. indic., 3 p. sg.; [*cf.* MG. *rijhvũ*, and Pkt. *rijjh-*]
rīti 'custom' inst. sg. f.; *rītiiṃ* loc. sg.; [Skt. *rīti*]
rukkha 'tree' acc. sg. msc.; [Pkt. *rukkha*, Skt. *vṛkṣa*]
ruc- 'like, be pleased'; *ruci* pres. indic., 2 p. sg., *rucai* 3 p. sg.; [*cf.* MG. *rucvũ*, Pkt. *rucc-*, Skt. *ruc-*]
ruci 'liking, taste, pleasure' nom. sg. f.; [Skt. *ruci*]
ruṇa 'chime' inst. sg. nt.; [*cf.* Pkt. *ruṇṇa* (nt.)]

rudhiriiṃ [H] 'blood' inst. sg. nt.; [Skt. *rudhira*]
rulī 'excited' c.p.; [*cf.* Pkt. *rul-*]
ruṣa [S] 'tree'; see *rukkha*
ruṃṣa 'tree' acc. sg. msc.; see *rukkha*
ruhāḍi [B] ; see *rahāḍi*
ruhiriiṃ 'blood' inst. sg. nt.; [Skt. *rudhira*]
rūaḍā [B] 'beautiful' adj., nom. pl.; see *rūyaḍā*
rūḍau 'proper, virtuous, good' adj., nom. sg. msc.; [see *rūyaḍā*, and *cf.* MG. *ruḍũ*]
rūḍī [B] 'form' acc. sg. f.; see *rūyaḍī* and *rūyaḍau*
rūpa 'silver' obl. sg. nt.; [Skt. *rūpa*]
rūpa 'form' acc. sg. nt.; *rūpi*, *rūpiiṃ* inst. sg.; *rūpi*, *rūpa* loc. sg.; [Skt. *rūpa*]
rūpa 'beauty' S.; *rūpiiṃ*, *rūpai* [B], *rūpi* inst. sg. nt.; [Skt. *rūpa*]
rūpa 'having form' adj., nom. sg. msc.; *rupi* acc. sg. msc.; *rūpa* nom. pl. f.; [*cf.* Skt. *rūpa* (at end of compound) and *rūpin*]
rūyaḍī 'form' acc. sg. f.; [Skt. *rūpa* and suff., *-ḍī-*]
rūyaḍau 'handsome, beautiful' adj., nom. sg. msc.; *rūyaḍā* nom. pl.; [*cf.* Pkt. *rūa*, Skt. *rūpa*, and suff., *-ḍa-*]
rūyaḍauṃ, *rūyaḍu* [B] 'well, beautifully' adv.; see *rūyaḍau*
rūyaḍyā [H] 'beautiful' adj., nom. pl. msc.; see *rūyaḍā*
rūva 'beauty' S.; [Pkt. *rūva*, Skt. *rūpa* (nt.)]
rūsavau, *rūsavu* [H] 'angered' pst. pt., nom. sg. msc.; [*cf.* MG. *rusvũ*]
rūhiriiṃ [S] 'blood' inst. sg. nt.; [Skt. *rudhira*]
re 'hey!' excl.; [Pkt. *re*, Skt. *re*]
resae [P] 'for' postpos.; see *resaya*, *resiiṃ*
resiiṃ 'for' postpos.; [*cf.* Pkt. *resi*, *resiṃ*, *resimmi*]
resaya 'for' postpos.; [*cf.* *resae*, *resiiṃ* and Pkt. *resi*, *resiṃ*, *resimmi*]
ro- 'weep'; *roi*, *roai* [PS] pres. indic., 3 p. sg.; *rotī*, *roatī* pres. pt., nom. sg. f.; *royu* pst. pt., nom. sg. msc.; [*cf.* MG. *rovũ*, and Pkt. *roa-*, *rua-*, Skt. *rud-*]
roga 'disease' nom. sg. msc.; *rogiiṃ* inst. sg.; *roga* S.; [Skt. *roga*]
roja [H] 'day' obl. sg. msc.; [*cf.* MG. *roz* (msc.) and Pers. *roz*]
roma 'hair' nom. pl. nt.; [Skt. *roman*]
romaṃcī 'having hair on body erect' adj., obl. sg. f.; see *romaṃcīya*
romaṃcīyā 'having hair on body erect' adj., nom. sg. f.; [*cf.* Pkt. *romaṃcia*, Skt. *romāñcita*]
rola 'tilak-paste' nom. sg.; [see Platts, p. 607, H. *rolī* (f.) 'mixture of rice, tumeric, and alum with acid used to paint the sectarial mark on forehead']
rosiiṃ, *rosai* [B] 'anger, rage' inst. sg. msc.; [Pkt. *rosa*, Skt. *roṣa*]

lakṣa 'lakh' nom. sg.; [Skt. *lakṣa* (msc., nt.)]
lakṣaṇa 'mark' nom. pl. nt.; [Skt. *lakṣaṇa*]
lakha [H] 'estimation, statement' obl. sg.; [Skt. *lakṣa* (msc., nt.)]
lakha 'lakh' S.; [Pkt. *lakkha*, Skt. *lakṣa*]
lakhī [B] 'read' c.p.; see *liṣī*
laṣiṇa [B] 'mark' nom. pl. nt.; see *lakṣaṇa*
laṣita [H] 'painted' obl. pl.; Skt. *likhita*
lagai 'for' postpos.; [*cf.* H. *lagi* = *līye*]
laganadivasi 'auspicious marriage-day' loc. sg. msc.; [Skt. *laganadivasa*]
lacchi 'fortune, riches' nom. sg. f.; *lacchi* [P], *lachi*, *lachī* S.; [Pkt. *lacchi*, *lacchī*, Skt. *lakṣmī*]
lajāv- 'put to shame'; *lajāvaiṃ* pres. indic., 3 p. sg.; *lajāvīu* pst. pt., nom. sg. msc.; [*cf.* MG. *lajāvvũ*, Skt. *lajjay-*]
laju 'modesty' acc. sg. f.; [*cf.* Skt. *lajjā* (f.)]
lajuḍī [S] ; see *lajjaḍī*
lajja 'modesty' acc. sg. f.; [Skt. *lajjā*]
lajjaḍī 'shame, modesty' acc. sg. f.; [*lajja* + suff. *-ḍī*]
lajjiḍī [H] ; see *lajjaḍī*
lah- 'take, get'; *lahai* pres. indic., 3 p. sg.; *lahī* c.p.; [Pkt. *lah-*, Skt. *labh-*]
lahalah- 'flourish'; *lahalahai* [B] pres. indic., 3 p. sg.; *lahalahaṃta* pres. pt., nom. sg. msc.; [*cf.* H. *lahlahānā* 'flourish, bloom']
lahu 'young' adj., nom. sg. msc.; [*cf.* Pkt. *lāhu*, Skt. *lāghu*]
lāg- 'stretch, begin'; *lāgauṃ* pres. indic., 1 p. sg., *lāgai* 3 p. sg.; *lāgau*, *lāgu* [BH] pst. pt., nom. sg. msc., *lāgauṃ* nom. sg. nt., *lāgī*, *lāgīya* nom. sg. f.; *lāgī*, *lāgi* c.p.; [*cf.* MG. *lāgvũ*, Pkt. *lagg-*]
lāgā 'necessary' adj., nom. pl. msc.; [*cf.* MG. *lāgũ*, *lāgvũ*]
lāchi 'Lakṣmī, good fortune' nom. sg. f.; [Pkt. *lacchī*, Skt. *lakṣmī*]
lāḍaṇa 'favored, pampered' nom. sg. msc.; [*cf.* MG. *lāḍṇũ* (adj.)]; or: 'groom' [*cf.* MG. *lāḍī* 'bride']
lāḍaṇa 'wedding' acc. sg. nt.; [*cf.* MG. *lāḍī* (f.) 'bride']
lāḍī [BS] 'bride' nom. sg. f.; *lāḍī* acc. sg.; [*cf.* MG. *lāḍī*]
lāḍīya 'bride' nom. sg. f.; *lāḍīya* [H] acc. sg. f.; see *lāḍī*
lādhalauṃ 'gained, won' nom. sg. nt.; [*cf.* Pkt. *laddha*, Skt. *labdha;* and see Tessitori, § 145, for *-la* suffix]
lādhulu [H] ; see *lādhalauṃ*
lābha 'acquisition' nom. sg. msc.; [Skt. *lābha*]
lāvi 'provide' impv., 2 p. sg.; [*cf.* MG. *lāvvũ*]
lāvana 'grace, charm' S.; [*cf.* Skt. *lāvaṇya* (nt.)]
lāha [B] ; see *lāhu*
lāhu 'gain, acquisition' nom. sg. msc.; [*cf.* H. *lāhū*, and Pkt. Skt. *lābha*]
l-, *li-*, *le-*, *liddh-*, *līdh-*, *laddh-* 'take, undertake'; *lii*, *lai* [B] pres. indic., 3 p. sg.; *lii*, *lai* [B] impv., 2 p. sg.; *letā* pres. pt., nom. pl. msc.; *liddha* pst. pt., nom. sg. f., *lidhauṃ* [H] nom. sg. nt.; *līdhau*, *līdhauṃ*, *līdhuṃ* [H] pst. pt., nom. sg. msc., *līdhauṃ*, *līdhuṃ* nom. sg. nt.; *laddha* pst. pt., nom. sg. msc.; *leī*, *lei*, *leīya* c.p.; [*cf.* MG. *levũ*, Pkt. *le-*, Skt. *lā-*]
liṣī 'written' c.p.; [*cf.* Skt. *likh-*]
likhyā 'decorated, painted' nom. pl.; [*cf.* Skt. *lekhya* 'to be painted']
līna 'absorbed, engrossed in' adj., nom. sg. f.; [Skt. *līna*]
līla 'disguise, sham' S.; *līlā* acc. pl.; [Skt. *līla* (f.)]
līlo [P] 'diversions' acc. sg. msc.; *cf.* *līlā*
luṇai 'reap, pick' pres. indic., 3 p. sg.; [*cf.* Pkt. *luṇ-*]
lū 'sunstroke' obl. sg.; [*cf.* MG. *lū* (f.)]
lūṇa 'salt' acc. sg. nt.; [*cf.* MG. *lūṇ* (nt.)]
lūs- 'destroy, rob'; *lūsaṃti* pres. indic., 3 p. pl.; *lūsivā*, *lūsevа* [B] inf., obl. sg.; [*cf.* Pkt. *lūs-*, Skt. *lūṣay-*]
leī 'with' postpos.; [c.p. of *l-*, etc., 'take']
loaṇa [B] 'eyes' nom. pl. nt.; *loaṇe* inst. pl.; [*cf.* Pkt. *loaṇa*, Skt. *locana*]
loana [S] 'eyes' nom. pl. nt.; *cf.* *loaṇa*
loka 'people' nom. pl. msc.; *loka* acc. pl.; *loka* S.; [Skt. *loka*]
lokapati 'world-ruler' nom. sg. msc.; [Skt. *lokapati*]
lobhi, *lobha* [B] 'covetousness' inst. sg. msc.; [Skt. *lobha*]
loyaṇa 'eyes' nom. pl. nt., *loyaṇe* [B] inst. pl.; [Pkt. *loaṇa*, Skt. *locana*]
lohī 'blood' S.; [*cf.* MG. *lohī* (nt.), Skt. *lohita* (msc. nt.)]

vairāga 'freedom from all worldly desires, asceticism' S.; *vairāgī* loc. sg. nt.; [*cf.* Pkt. *vairāga*, Skt. *vairāgya* (nt.)]
vairī 'hostile' adj., nom. pl. msc.; [*cf.* Pkt. *vaira*, Skt. *vairin*]
vaulī 'filled with, dense' adj., nom. sg. f.; *vaulī* abl. sg. nt.; [*cf.* Pkt. *vāulia*, Skt. *vyākulita*]
vakkhāṇai 'explain in detail' pres. indic., 3 p. sg.; [*cf.* Pkt. *vakkhaṇ-*, Skt. *vyākhyānay-*]
vakkhāṇa 'teaching, preaching' acc. sg. nt.; *vakhāṇi* inst. sg.; [*cf.* Pkt. *vakkhāṇa*, Skt. *vyākhyāna*]
vacana 'declaration, statement, utterance' nom. sg. nt.; *vacana* acc. sg.; *vacani*, *vacana* inst. sg.; *vacani*, *vacana* loc. sg.; *vacana* acc. pl.; *vacane* [B] inst. pl.; *vacani* loc. pl.; [Skt. *vacana*]
vachohiu [B] ; see *vichohiu*
vaṃchai 'desire' pres. indic., 3 p. sg.; [*cf.* Skt. *vāñch-*]
vaṃchi [H] 'wish' loc. sg. f.; [*cf.* Skt. *vāñchā* (f.)]
vaṃchita 'wish' acc. sg. nt.; *vaṃchita* nom. pl.; [*cf.* Skt. *vāñchita*]
vaḍa [S] 'Banyan-tree' obl. sg.; *vaḍaha* gen. sg.; [Pkt. *vaḍa*, Skt. *vaṭa*]
vaṇa [H] 'except' prep. and post.; [*cf.* MG. *vaṇ*, *viṇā*]
vataṃsa 'ornament' S.; [Skt. *vataṅsa* (msc.)]
vatta 'story' nom. sg. f.; *vatta* acc. sg.; [*cf.* Pkt. *vattā*, Skt. *vārtā*]
vadana 'having face, countenance' adj., obl. sg. nt.; [*cf.* Skt. *vadana* (nt.)]

vadhāī 'good-news, felicitations' acc. sg. f.; [*cf.* MG. *vadhāi* (f.)]
vadhāv- 'perform welcoming ceremonies'; *vadhāvīi* [H] pass., pres. indic., 3 p. sg.; *vadhāvīyu* pst. pt., nom. sg. nt.; [*cf.* MG. *vadhāvvū*, and Pkt. *vaddhāv-*]
vana 'forest' obl. sg. nt.; *vani*, *vaniiṃ* loc. sg.; [Skt. *vana*]
vanagaja 'wild elephant' S.; *vanagaji* inst. sg.; [Skt. *vanagaja* (msc.)]
vanagajū 'wild elephant' nom. sg. msc.; see *vanagaja*
vanavāsī 'living in forest' adj., nom. sg. msc.; [*cf.* Skt. *vanavāsin*]
vaṃd- 'worship, reverence'; *vaṃdai*[*ṃ*] pres. indic., 3 p. sg.; *vaṃdī* [B], *vaṃdīya*, *vaṃdiya* c.p.; *vaṃdevā* inf., obl. sg.; [*cf.* Skt. *vand-*]
vapu [S] 'body' nom. sg. nt.; [*cf.* MG. *vapu*, Skt. *vapus*]
vayaṇa 'speech, talk' acc. sg. msc.; [Pkt. *vayaṇa*, Skt. *vacana*]
vayarāga [B] ; see *vairāga*
vayarī [B] ; see *vairī*
var- 'choose'; *varai* pres. indic., 3 p. sg.; *vari*, *vara* impv., 2 p. sg.; *varīu* pst. pt., nom. sg. msc.; *varī* c.p.; [Pkt. *var-*, Skt. *vṛ-*]
vara 'choice' nom. sg. msc.; *vara* acc. sg.; [Skt. *vara*]
vara 'husband, bridegroom' nom. sg. msc.; *vara* acc. sg.; *varaha* gen. sg.; *vara* S.; [Skt. *vara*]
vara 'excellent, good' adj., nom. sg. msc.; *varaha* [H] gen. sg.; *vara* nom. sg. and pl. nt.; *vara* S.; [Skt. *vara*]
vara 'excellence' obl. sg. msc.; [*cf.* Skt. *vara*]
vara 'beautifully' adv.; [Skt. *varam*]
varamāla 'garland of choice' acc. sg. f.; [Skt. *varamālā*]
varaṃḍī 'veranda' obl. sg. f.; [Pkt. *veraṃḍīya* (f.) and Pkt. *veraṃḍa*, Skt. *veraṇḍa* (msc.) 'wall']
varasa 'year' acc. pl. nt.; *varasa* S.; [*cf.* Pkt. *varisa*, Skt. *varṣa*]
variu 'filled with, endowed' adj., nom. sg. msc.; *varī* nom. sg. f.; [*cf.* Pkt. *varia*, Skt. *vṛta*]
vari [H] 'palace, house' loc. sg. msc.; [*cf.* Skt. *vara* (msc.) 'room, space']
varas- 'rain down'; *varasai* pres. indic., 3 p. sg.; *varasai* [B] impv., 2 p. sg.; *varasīya*, *varasī* c.p.; [*cf.* Pkt. *varas-*, *varis-*, Skt. *vṛṣ-*]
varasaṃtai [B] 'rain' loc. sg.; see *varisaṃtai*
varis- 'rain down'; *varisaiṃ*, *varisaya* [S] impv., 2 p. sg.; see *varas-*
varisaṃtai 'rain' loc. sg.; *cf. varas-*
varisi [S] 'years' loc. pl.; see *varasa*
varū 'choice, selection' nom. sg. msc.; [*cf.* Skt. *vara*]
varo [HP] 'beautifully' adv.; [see Skt. *varam*]
varddhi [B] ; see *vṛddhi*
varṣo [H] 'year' nom. sg. msc.; [*cf.* Skt. *varṣa*]
val- 'turn, return'; *valai* pres. indic., 3 p. sg.; *valatau* pres. pt., nom. sg. msc.; *valiu* pst. pt., nom. sg. msc.; *valī* c.p.; *valīyu* ? inf., obl. sg.; [Pkt. *val-*, Skt. *val-*]
valagāḍī 'caused to attach' c.p.; [*cf.* MG. *valgāḍvū*]
valavaṃtu 'wandering about' pres. pt., nom. sg. msc.; [*cf. val-*]
valavalai, *valavalae* [P] 'be restless, keep turning about' pres. indic., 3 p. sg.; [*cf.* MG. *valvalvū* and see *val-*]
valāsi [P] 'play, playing' inst. sg. msc.; [Skt. *vilāsa*]
vali 'cave, pit' loc. sg. msc.; [Skt. *vala*]
vali, *valī* [H] 'again' adv.; [*cf.* MG. *valī* and *valvū*]
vali 'then' conj.; see *vali*
valiu ? 'strongly, with vigor' adv., [*cf.* Pkt. *balia*]
valīya 'again' adv.; see *vali*
vallahā 'beloved' nom. sg. f.; [Pkt. *vallaha*, Skt. *vallabha*]
vavāhiya [P] ; see *vevāhīya*
vaṣāṇi 'interpretation' inst. sg. nt.; see *vakkhāṇa*
vasi, *vasa* [P] 'power, control' loc. sg. msc.; [*cf.* Pkt. *vaśi*]
vasaṃta 'Vasanta' nom. sg. msc.; *vasaṃti*, *vasaṃta* [B] inst. sg
vasudeva 'Vasudeva' nom. sg. msc.
vaseṣai [B] 'particular, especial' adj., loc. sg.; see *visesiiṃ*
vastu 'things, objects' nom. pl. nt.; *vastu* S.; [Skt. *vastu*]
vastra [B] 'clothes' nom. pl. nt.; *vastra* [BS] S.; [Skt. *vastra*]
vahī 'guided, lead' c.p.; [*cf.* Skt. *vah-*]
vahurāvai [B] ; see *viharāvai*
vāi 'wind' loc. sg. msc.; [*cf.* Pkt. *vāya*, Skt. *vāta*, MG. *vāyū*]
vāṃkaḍī 'crooked' adj., nom. sg. f.; [*cf.* MG. *vākḍū*, and Skt. *vak-*, *vañk-* 'be crooked']
vācai [H], *vācae* 'read' pres. indic., 3 p. sg.; [see *vāc-*]
vācāsāra 'having, voice, speech' adj., nom. sg.; [*cf.* Skt. *vācā*, *sāra*]
vāj- 'sound, make sound'; *vājai*[*ṃ*] pres. indic., 3 p. sg., *vajaiṃ* pres. indic., 3 p. pl.; [*cf.* MG. *vājvū*, Pkt. *vajj-*, and Skt. *vad-*]
vājitra 'musical instruments, vāditra' nom. pl. nt.; *vājitri*, *vājitrai* [B] inst. sg. nt.; [*cf.* MG. *vājitra*, Skt. *vāditra*]
vāṃcai [B] 'read' pres. indic., 3 p. sg.; [*cf.* MG. *vācvū*]
vāṇi 'voice, speech, instruction' nom. sg. f.; *vāṇī* acc. sg.; *vāṇī* inst. sg.; [Skt. *vāṇī*]
vāta 'story, matter, affair' nom. sg. f.; *vāta* acc. sg.; [*cf.* MG. *vāt*, Skt. *vārtā*]
vāda 'speech, talk' nom. sg. msc.; [Skt. *vāda*]
vādhai 'grow, increase' pres. indic., 3 p. sg.; [*cf.* Pkt. *vaddh-*, *vaḍḍh-*, Skt. *vṛdh-*]
vānī 'forest' loc. sg. nt.; [Skt. *vāna*]
vāni 'colored, hued' adj., obl. sg. f.; [*cf.* Skt. *varṇa*]
vāṃḍīya 'reverenced' c.p.; [*cf.* MG. *vandvū*, Pkt. *vand-*, Skt. *vand-*]
vāma 'left' adj., nom. sg. msc.; *vāmi* loc. sg.; [*cf.* MG. *vām*, Skt. *vāma*]
vāya [H] 'wind' loc. sg. msc.; [*cf.* Pkt. *vāya*, Skt. *vāta;* see *vāi*]
vār- 'warn, stop, restrain'; *vārai* pres. indic., 3 p. sg.; *vārīu*, *vāriu* pst. pt., nom. sg. msc.; *vārī* c.p.; [*cf.* MG. *vārvū*, Pkt. *vār-*, Skt. *vāray-*]
vāra, *vāri* 'time' loc. sg. msc.; [Pkt. Skt. *vāra*]
vāra '12'; see *bāra*
vāriuṃ 'warning' acc. sg.; [*cf.* Pkt. *vāria*, Skt. *vārita*]
vārīsīya [B] ; see *vārīsīyā*
vārīsīyā 'years (old)'; adj., nom. sg. f.; [*cf.* Pkt. *vārisiya*, Skt. *vārṣika*]
vārū 'well, good' adv.; [*cf.* MG. *vāru* (adv.)]
vāli, *vālī* [B] 'sent back' c.p.; [*cf.* MG. *vālvū*, Pkt. *vāl-*, Skt. *vālay-*]
vālī [H] 'covered, brought to an end' c.p.; [*cf.* MG. *vāḷvū* 'wind up, bring to an end,' Pkt. *vāl-*, Skt. *vālay-*]
vāvi 'pond, pool' loc. sg. f.; [*cf.* Pkt. *vāvī*, Skt. *vāpī*]
vāsa 'abode, dwelling-place, state of life' nom. sg. msc.; *vāsa* acc. sg.; *vāsi* loc. sg.; [Skt. *vāsa*]
vāsi 'perfumed' c.p.; [*cf.* Skt. *vāsita* 'perfumed']
vāsiuṃ 'lived' pst. pt., nom. sg. msc.; [*cf.* MG. *vāsvū*]
vāse 'year' loc. sg. msc.; [*cf.* Pkt. *vāsa*, Skt. *varṣa*]
vikaṭa 'dreadful' adj., nom. sg. msc.; [Skt. *vikaṭa*]
vikarāla 'very ugly, frightful' adj., nom. sg. and pl. msc.; [*cf.* MG. *vikarāḷ*, Skt. *vikarāla*]
vikasaṃta 'gleaming' pres. pt., nom. pl. msc.; [*cf.* MG. *vikasvū*, *vikāsvū* 'bloom'; Pkt. *vikas-*, Skt. *vi* + *kas-*]
vikāri 'alteration, change' inst. sg. msc.; [Skt. *vikāra*]
vikhyāta 'famed' adj., nom. sg. msc.; *vikhyāta* nom. sg. f.; *vikhyāta* [H] obl. sg.; [Skt. *vikhyāta*]
vikhyāya 'proclaimed' adj., obl. sg.; [*cf.* Pkt. *vikkhāya*, Skt. *vikhyāta*]
vigai 'decorations' nom. sg. f.; [*cf.* Pkt. *vigai*, Skt. *vikṛti*]
vighana 'obstacle' nom. pl. nt.; [*cf.* Skt. *vighna*]
vicakṣaṇa 'experienced' adj., nom. sg. msc.; [Skt. *vicakṣaṇa*]
vicāra 'meditation, conduct' nom. sg. msc.; *vicāra* acc. sg.; [Skt. *vicāra*]
vicār- 'reflect, practice'; *vicārīuṃ* pst. pt., nom. sg. nt.; *vicāri* c.p.; [*cf.* MG. *vicārvū*, Pkt. *vicār-*, Skt. *vi* + *cāray-*]
vicitta 'various' adj., nom. pl. nt.; [Pkt. *vicitta*, Skt. *vicitra*]
vichoh- 'take away, separate'; *vichohiu*, *vichohyau* [B] pst. pt., nom. sg. msc.; *vichohī* c.p.; [*cf.* MG. *vichoh* (msc.) and Pkt. *vicchoha* (msc.)]
vichoha [B], *vichohi* 'separation' inst. sg. msc.; [*cf.* MG. *vichoh* (msc.), and Pkt. *vicchoha* (msc.)]
vijaya 'victory' S.; [Skt. *vijaya* (msc.)]
vijāṇai 'learn of' pres. indic., 3 p. pl.; [*cf.* Pkt. *vijāṇ-*, Skt. *vi* + *jñā-*]
vijoga [P] 'separation' nom. sg. msc.; [Skt. *viyoga*]
vijjābala [H] 'power of magic' S.; [Skt. *vidyābala* (nt.)]
viṇa 'without' postpos. and prep.; [*cf.* MG. *vaṇ*, *vinā*]

viṇāsa 'loss' nom. sg. msc.; *viṇāsa* acc. sg.; [Skt. *vināśa*]
viṇu 'except, without' postpos.; see *viṇa*
vitta 'wealth' S.; [Skt. *vitta* (nt.)]
vidarabha 'Vidarbha' S.; [Skt. *vidarbha*]
videsa [B], *videsi* 'foreign lands, abroad' loc. sg. msc.; [Skt. *videśa*]
viddha 'stung' adj., acc. sg. msc.; [*cf.* Skt. *viddha*]
vidyā 'magic art' obl. sg. f.; *vidyā* obl. sg.; [Skt. *vidyā*]
vidyākalā 'magic arts' obl. pl. f.; [Skt. *vidyākalā*]
vidyābala 'magic power' S.; [Skt. *vidyābala* (nt.)]
vidhiiṃ, vidhi [B], *vidhai* [S] 'prescribed manner' inst. sg. msc.; [Skt. *vidhi*]
vinaya 'proper conduct, propriety' acc. sg. msc.; [Skt. *vinaya*]
vināṇi 'learned, heard' c.p.; [*cf.* Pkt. *vinnā-*, Skt. *vi* + *jñā-*]
vināṇaiṃ 'comprehension, understanding' loc. sg. nt.; [*cf.* Pkt. *vinnāṇa, viṇṇāṇa*, Skt. *vijñāna*]
vināṇa 'having knowledge' adj., nom. sg. f.; [*cf.* Pkt. *vinnāna*, Skt. *vijñāna* (nt.)]
vinoda [B], *vinodi* 'diversion, pastime' loc. sg. msc.; [*cf.* MG. *vinod* (msc.), and Skt. *vinoda* (msc.)]
vimala 'clear, pure' adj., nom. sg. msc.; [*cf.* MG. *vimaḷ*, Skt. *vimala*]
vimāṇa [H] 'vehicle' nom. sg.; *vimāṇa, vimāṇe* loc. sg.; [*cf.* Skt. *vimāna* (msc., nt.)]
vimāsai 'be depressed' pres. indic., 3 p. sg.; [*cf.* MG. *vimāsvũ*]
vimāsī 'deliberation' loc. sg. msc.; [*cf.* Skt. *vimārśa*]
viyoga 'separation' nom. sg. msc.; [Skt. *viyoga*]
viramai 'Vīramatī' nom. sg. f.
viraha 'separation' nom. sg. msc.; [Skt. *viraha*]
viruda [H] ; see *biruda*
viruuṃ [H] ; see *virūuṃ*
viruāṃ [H] ; see *virūāṃ*
virūāṃ 'uncouth' adj., nom. pl. nt.; [*cf.* Pkt. *virua*, Skt. *virūpa*]
virūuṃ 'harm' nom. sg. nt.; [*cf.* Pkt. *virūa*, Skt. *virūpa*]
vilai 'dissolution, disappearance' acc. sg. msc.; [Skt. *vilaya*]
vilaṃba 'delay' loc. sg. msc.; [Skt. *vilamba*]
vilāsa 'play, happiness, lust' acc. sg. msc.; *vilāsa* [P], *vilāsi* inst. sg.; *vilāsi* loc. sg.; [Skt. *vilāsa*]
vilāsa 'semblance' voc. sg. msc.; [Skt. *vilāsa*]
vilopai 'harm, hold back' pres. indic., 3 p. pl.; [*cf.* Skt. *vilopay-*]
vivanu [S] 'banished' nom. sg. msc.; [*cf.* Pkt. *vivaṇīya*, Skt. *vyapanīta*]
vivahala [B] 'distressed, deranged' adj., nom. sg. f.; [*cf.* Skt. *vihvala*, and see *vivhala*]
viveka 'discrimination, discernment, etiquette' nom. sg. msc.; *viveka* acc. sg.; *viveka* inst. sg.; *viveka* S.; [Skt. *viveka*]
vivega 'discrimination' acc. sg. msc.; [*cf.* Pkt. *vivega*, Skt. *viveka*]
vivhala 'distressed, distraught' adj., nom. sg. f.; [Skt. *vivhala*]
viṣa 'poison' nom. sg. nt.; *viṣa* S.; [Skt. *viṣa*]
viṣai [B] S.; see *viṣaya*
viṣaya 'senses' nom. sg. msc.; *viṣaya* S.; [Skt. *viṣaya*]
viṣyāya [B] ; see *vikhyāya*
visane 'vices' loc. pl. nt.; [*cf.* Skt. *vyasana* (nt.)]
visaya 'objects of senses' S.; Pkt. *visaya*, Skt. *viṣaya*]
visāla 'broad, spacious' adj., nom. pl.; [*cf.* Skt. *viśāla*, Pkt. *visāla*]
visi [HS] 'power' loc. sg.; see *vasi*
visesīya 'lavished, enhanced' c.p.; [*cf.* Pkt. *vises-*, Skt. *viśesay-*]
visesiiṃ 'particular, especial' adj., loc. sg. msc.; [Pkt. *visesa*, Skt. *viśeṣa*]
viharāvai 'cause to eat' pres. indic., 3 p. sg.; [*cf.* H. *viharnā*]
vihāṇai 'in the morning' adv.; [see Monier-Williams, p. 1003, *vihāna* (?) msc. nt. 'morning, dawn' Lexical; Pkt. *vihāṇa;* H. *bihāne* (adv.) 'at dawn, the next day']
vihānei [P] ; see *vihāṇai*
vihi 'destiny, fate' nom. sg. msc.; *vihi* S.; [Pkt. *vihi*, Skt. *vidhi*]
vījaḷaḍī [BH] ; [see *vījuḷaḍī* and *cf.* MG. *vijḷī* (f.)]
vījuḷaḍī 'lightning' obl. sg. f.; [*cf.* Pkt. *vijjulī*, Skt. *vidyut;* and MG. *vijḷī*]
vīṭai 'surround' pres. indic., 3 p. sg.; [*cf.* MG. *viṭvũ, vīṭvũ;* and Pkt. *viṃṭ-*]
vīṃṭai [P] ; see *vīṭai*
vīṃṭavai 'lament' pres. indic., 3 p. sg.; [*cf.* MG. *vītvũ, vitvũ*]
vīra 'hero' nom. sg. msc.; *vīra* voc. sg.; *vīrii, vīri* [B] inst. sg.; *vīra* nom. pl.; *vīra* acc. pl.; *vīra* S.; [Skt. *vīra*]
vīramai 'Vīramatī' nom. sg. f.; [Skt. *vīramatī*]
vīramatīya 'Vīramatī' S.; [Skt. *vīramatī*]
vīvāha 'marriage' nom. sg. msc.; *vīvāha* acc. sg.; *vīvāha* obl. sg.; [Skt. *vīvāha*]
vīvāhī [B] 'father of son's wife or daughter's husband' nom. pl. msc.; see *vevāhīya*
vīsarai 'forget' pres. indic., 3 p. sg.; [*cf.* MG. *visarvũ*, Pkt. *vīsar-*, and Skt. *vi* + *smṛ-*]
vīsasī 'trusting' adj., nom. sg. f.; *vīsasi* obl. sg. f.; [*cf.* Pkt. *visāsiya*, Skt. *viśvāsita*]
vīsāmā 'rest' acc. sg. msc.; [*cf.* Pkt. *vīsāma*, Skt. *viśrāma* (msc.)]
vīsāsa 'confidence' nom. sg. msc.; *vīsāsi* inst. sg.; [Pkt. *vīsāsa, vissāsa*, Skt. *viśvāsa*]
vīsī [BH] 'true, honest' adj., obl. sg. f.; [*cf.* MG. *vīsī* 'honest, courteous, wise']
vūḍhī 'moved, went' c.p.; [*cf.* MG. *vūḍhvũ*]
vṛddhi 'prosperity' S.; [Skt. *vṛddhi*]
vegi 'speed, rush' inst. sg. msc.; [Skt. *vega*]
vegalī 'gone off, distant, separate' adj., nom. sg. f.; [*cf.* MG. *vegḷũ*, Pkt. *veggala;* and Pkt. *vigal-*, Skt. *vi* + *gal-* 'pass away, disappear, vanish']
vecai 'spend' pres. indic., 3 p. pl.; [*cf.* MG. *vecvũ*, Pkt. *vecc-*, *vicc-*]
veḍi ? 'difficulty' inst. sg.; *veḍiiṃ* loc. sg.; [see Dave, p. 186, *veḍi* (loc. sg. f.) 'straightened circumstances']
vetāla 'demons, goblins' nom. pl. msc.; [Skt. *vetāla*]
veni [P] 'forest' loc. sg. nt.; [*cf.* Skt. *vana*]
veyāvacca 'piety' acc. sg. nt.; [*cf.* Pkt. *veyāvacca*, Skt. *vaiyāvṛttya*, *vaiyāpṛtya*]
veli 'pit' loc. sg.; [*cf.* MG. *velā* (msc. pl.) 'difficult straits,' and see S variant, *vali*, and Skt. *vala* (msc.) 'enclosure, cave']
velū 'sand' inst. sg. f.; [*cf.* MG. *veḷu* (f.)]
vevāhī [B] ; see *vevāhīya*
vevāhīya 'father of son's wife or daughter's husband' nom. pl. msc.; *vevāhīya* inst. pl.; [*cf.* Pkt. *vevāhīya*, Skt. *vaivāhika*]
vyāpa 'acquisition' nom. sg. nt.; [*cf.* Skt. *vyāpya* (nt.) and *vyāpti* (f.)]

śama [H] 'tranquility' S.; [*cf.* Skt. *śama* (msc.)]
śāṃti [B] 'Śānti' acc. sg. msc.
śāśanadevī [B] ; [see *sāsanadevī*, and *cf.* Skt. *śāsanadevī* (f.)]
śāsana, śāsani [H] 'instruction' inst. sg. nt.; [Skt. *śāsana*]
śiva 'happiness' S.; [Skt. *śiva* (msc.)]
śīla 'virtue' S.; [Skt. *śīla* (nt.); see *sīla*]
śuṇi [H] 'heard' c.p.; see *suṇ-*
śubha 'happiness' S.; [Skt. *śubha* (nt.)]
śṛṃgāra [B] 'ornaments' acc. pl. msc.; [Skt. *śṛṅgāra* (msc.); see *siṃgāra*]
śraṃgāra [B] 'ornaments' nom. sg. msc.; see *sīṃgāra, siṃgāra*]
śravaṇe 'ears' inst. pl. msc.; [Skt. *śravaṇa* (msc.)]
śrāvaka 'lay disciple' nom. sg. msc.; *śrāvaki, śrāvaka* [H] inst. sg.; [Skt. *śrāvaka*]
śrī 'revered' S.; [*cf.* Skt. *śrī*, at beginning of compound]

See Introduction and under *kh* for remarks on writing of *ṣ* for *kh*
ṣaru [B] 'positive, certain'; see *kharau*
ṣaṃṣai [B] 'cry out' pres. indic., 3 p. sg.; [*cf.* MG. *khẽsvũ* 'cough' and H. *khẽsnā*]
ṣamāvaiṃ 'ask forgiveness' pres. indic., 3 p. pl.; [*cf.* Pkt. *kham-*, and caus. of Skt. *kṣam-*]
ṣāṃṇī [B] ; see *khāṇī* 'mine'
ṣiṇa [B] ; *cf. kṣaṇa* 'moment'
ṣitrayapaṇauṃ [B] ; see *kṣatripaṇauṃ* 'rulership'
ṣīna [B] ; see *kṣaṇi* 'instant'
ṣīraḍaṃḍīra 'Kṣīradandīra (-gods)' nom. pl. msc.
ṣūcai 'pierce' pres. indic., 3 p. sg.; [*cf.* MG. *khuṃcvũ*]
ṣeṭa 'villages' acc. pl. msc.; [*cf.* Skt. *kheṭa* (msc.)]
ṣeḍa [S] ; see *ṣeṭa* 'villages'

ṣeḍivā 'drive' inf., obl. sg.; [*cf.* MG. *kheḍvū*]
ṣeḍāvai 'drive' pres. indic., 3 p. sg.; [*cf.* Pkt. *kheḍ-* and MG. *kheḍvū*]
ṣoḍi 'defect, blemish' nom. sg. f.; [*cf.* MG. *khoḍ* (f.) 'defect, blemish' and Pkt. *khoḍa* 'lame']
ṣamaje [B] ; see *kham-*
sa pron., nom. sg. f.; *sa* [P] adj., nom. sg. msc.; [see Tessitori, § 90; Pischel, § 423]
sa 'together with' prefix; [*cf.* Skt. inseparable prefix, *sa-*]
saivara]HS] ; see *sayaṃvara, saiṃvara*
saiṃdehi 'with own body' inst. sg.; [*cf.* Pkt. *sai*, Skt. *sva, svayam*, and Skt. *svadeha*]
saiṃvara 'svayamvara' nom. sg. msc.; *saiṃvara* acc. sg.; *saiṃvari* loc. sg.; *saiṃvara* S.; [*cf.* Pkt. *saiṃ, sayaṃ, sayaṃvara;* Skt. *svayamvara*]
saiṃvarū 'svayamvara' loc. sg. msc.; see *saiṃvara*
saīdehiṃ [H] ; see *saiṃdehi*
sau '100'; [*cf.* MG. *so*, Pkt. *saya*, Skt. *śata*]
sau, sauṃ [H] 'with, concerning' postpos.; [*cf.* MG. *śũ*]
saṃyoga [P] 'together with' adj., nom. sg. msc.; [*cf.* Skt. *saṃyoga*]
sakala 'all, complete' adj., obl. pl. msc.; *sakala* nom. pl. f.; *sakala* S.; [Skt. *sakala*]
sakalatū [H] 'with his wife' adj., nom. sg. msc.; [*cf.* Skt. *sakalatra*]
sakalatta 'with his wife' adj., nom. sg. msc.; *sakalatta* [P] obl. sg. msc.; [Skt. *sakalatra*]
sakalatra 'together with his wife' adj., obl. sg. msc.; [Skt. *sakalatra*]
sakhi excl.
sakhī 'friend, companion' acc. sg. f.; *sakhi* voc. sg.; [Skt. *sakhī*]
sagi, sagiṃ [S] loc. sg. msc.; [*cf.* Pkt. *sagga*, Skt. *svarga*]
saguṇa 'virtuous' adj., nom. pl. msc.; *saguṇa* [PH] nom. sg. f.; [Skt. *saguṇa*]
saggi 'heaven' loc. sg. msc.; [*cf.* Pkr. *sagga*, Skt. *svarga*]
saghalau [S], *saghaluṃ* adj., nom. sg. msc.; *saghalāṃ* nom. pl. nt.; [*cf.* MG. *saghlũ*]
sacarācara [P], *sacarācari* 'universe' loc. sg.; [*cf.* Skt. *carācara* (nt.) 'the universe,' and MG. *sacarcar* vikhyāt 'known throughout the world']
saciṃtī 'anxious, despondent' adj., obl. sg. f.; [*cf.* Skt. *sacinta*]
sacca [S] 'purity' obl. sg. nt.; [*cf.* Skt. *satya*]
saja 'prepared' c.p.; [*cf.* Skt. *sajja* 'ready, prepared' and *sajjī kṛ-* 'prepare']
saji [S] 'prepared' c.p.; [*cf.* Skt. *sajja* 'prepared,' and *sajjī kṛ-* 'prepare']
sajaṇa [H] 'kinsmen' nom. pl. msc.; [*cf.* Pkt. *sajaṇa*, Skt. *svajana*]
sajana [B] 'kinsmen' nom. pl. msc.; [see *sajaṇa*]
sajalī 'having water' adj., nom. sg. f.; [Skt. *sajala*]
sajāī 'preparation' loc. sg. f.; [*cf.* MG. *sajāī*]
sajja 'prepared' adj., nom. sg. f.; [*cf.* Skt. *sajja*]
sajjaṇa 'good people' nom. pl. msc.; [*cf.* Skt. *sajjana* (msc.)]
saṃketa 'allusion' nom. sg. msc.; [Skt. *saṃketa*]
saṃkha 'summing up, reckoning' nom. sg.; [*cf.* Pkt. *saṃkha*, Skt. *saṃkhyā* (f.)]
saṃkhevī 'in brief, in condensed form' adv.; [*cf.* Pkt. *saṃkheva*, Skt. *saṃkṣepa* (msc.)]
saṃga 'connection' acc. sg. msc.; [Skt. *sañga* (msc.)]
saṃgama 'meeting' S.; [Skt. *sañgama*]
saṃgama [B] 'Sañgama' (N. of city); see *saṃgara*
saṃgara 'Sañgara' nom. sg.
saṃgāra [H] 'ornamentation' obl. sg. msc.; [Pkt. *siṃgāra*, Skt. *śṛṅgāra*]
saṃgha 'congregation' obl. sg. msc.; *saṃgha* S.; [Skt. *sañgha*]
saṃcarai 'come' pres. indic., 3 p. sg.; [cf. MG. *sañcarvũ*, Pkt. *saṃcar-*, Skt. *sam* + *car-*]
saṃcāratā 'going' pres. pt., nom. pl. msc.; [*cf.* Skt. *saṃcāray-*]
saṃjama 'self-restraint, Saṃyama' nom. sg. msc.; *saṃjama* acc. sg.; *saṃjama* S.; [Pkt. *saṃjama*, Skt. *saṃyama*]
saṃjamarāja 'the principal vows' nom. sg. msc.; [*cf.* Skt. *saṃyama* (msc.), *rāja* (at end of compound) 'chief, best of its kind']
saṃjima 'restraint' obl. sg. msc.; *saṃjima* [BP] S.; see *saṃjama*
saṃjutta 'together with' adj., nom. sg. msc.; [Pkt. *saṃjutta*, Skt. *saṃyukta*]
saṃjoga 'together with' adj., nom. sg. msc.; [Skt. *saṃyoga*]
saḍḍhai 'ascetic' S.; [see Sheth, *saḍḍhai* 'a kind of ascetic who dwells in the forest']
saṃḍa 'ox, independent fellow' nom. sg. msc.; [Pkt. *saṃḍa*, Skt. *ṣaṇḍa*]
saṃbala 'provisions for journey' obl. sg.; [Pkt. *saṃbala*, Skt. *śambala* (msc., nt.)]
satī 'virtuous woman, satī' nom. sg. f.; *satī* acc. sg.; *satī* S.; [Skt. *satī*]
satīa [S] 'wifely fidelity' nom. sg. f.; see *satīya*
satīya 'wifely fidelity' nom. sg. f.; *satīya* S.; [*cf.* Skt. *satītā* (f.)]
satīpaṇā 'wifely fidelity' nom. sg. f.; [*cf.* Skt. *satītva* (nt.)]
sata [B] ; see *satta* '7'
satta '7'; [Pkt. *satta*, Skt. *sapta*]
sattūkāra 'alms-house' nom. pl.; *sattūkari* loc. sg.; [*cf.* Skt. *sattragṛha* (nt.), and Skt. *kāra* (f.) 'place of confinement']
sattha 'beautiful, fortunate' obl. sg. f.; [Pkt. *sattha*, Skt. *śasta*]
satthavāha 'caravan leader' nom. sg. msc.; *satthavāhi, satthavāha* [B] inst. sg.; [*cf.* Pkt. *satthavāha*, Skt. *sārthavāha*]
satya 'purity' acc. sg. nt.; [Skt. *satya*]
satva 'virtue, strength of character' S.; [Skt. *sattva* (nt.)]
sadā [HS] 'ever' adv.; [Skt. *sadā*]
sadāya [BP] 'ever' adv.; [Skt. *sadā* and MG. *sadāy*, cf. *sadā-i*]
sanāha 'endowed with, possessing' adj., obl. sg. msc.; [Pkt. *sanāha*, Skt. *sanātha*]
saneha 'affection' inst. sg. msc.; [Pkt. *saṇeha, sneha* (msc.)]
saṃtāni 'stemming from, of family of' adj., nom. sg. msc.; [*cf.* Skt. *santāni* (adj.) 'continuing, prolonging']
saṃtāp- 'tease, torment'; *saṃtāpaiṃ* pres. indic., 3 p. pl.; *saṃtāpiu* pst. pt., nom. sg. msc.; [*cf.* MG. *santāpvũ*, Pkt. *saṃtapp-*, Skt. *sam* + *tap-*]
saṃtāpa 'distress, grief' nom. sg. msc.; [Skt. *santāpa*]
saṃtāvai 'burn up' pres. indic., 3 p. sg.; [*cf.* Pkt. *saṃtav-*, Skt. *santāpay-*]
saṃti 'peace' S.; [Pkt. *saṃti*, Skt. *śānti* (f.)]
saṃti 'Śānti' acc. sg. msc.
saṃtoṣ- 'delight'; *saṃtoṣai* [B] pres. indic., 3 p. sg.; *saṃtoṣīiṃ* pass., 3 p. pl.; *saṃtoṣī, saṃtoṣīya* c.p.; [*cf.* Skt. *sam* + *toṣay-*]
saṃtoṣa 'contentment, joy' acc. sg. msc.; *saṃtoṣi* inst. sg.; [Skt. *santoṣa*]
saṃnidhī 'depository' nom. sg. msc.; [Skt. *saṃnidhi*]
saṃnipāta (N. of disease) obl. sg. msc.; [Skt. *saṃnipāta*]
sabhāga 'corresponding to' adj., nom. sg.; [Skt. *sabhāga*]
saphala 'fruitful' adj., nom. sg. msc.; [Skt. *saphala*]
saphala 'fruits' acc. pl. nt.; [Skt. *saphala* (nt.)]
saphāra 'majestically' adv.; [*cf.* H. *sphāra*, Skt. *sphāra*]
sabada 'sound' acc. sg. msc.; [Skt. *śabda;* and see Bate, p. 726, H. *sabada* (Braj)]
sabala 'mighty, powerful' adj., nom. sg. msc.; *sabala* obl. sg. msc.; *sabala* nom. pl. msc.; *sabala* S.; [*cf.* MG. *sabaḷ*, Skt. *sabala*]
sabhā 'assembly, court' loc. sg. f.; *sabhā* obl. sg.; [Skt. *sabhā*]
sabhāga 'fortunate' nom. sg. msc.; [Skt. *sabhāgya*]
sama 'tranquillity' S.; [Skt. *śama* (msc.)]
sama 'like' adj., nom. sg. msc.; *sama* obl. sg. nt.; [*cf.* Skt. *sama*]
samai 'time' loc. sg. msc.; [*cf.* Pkt. *samaya*, Skt. *samaya*]
samakita 'Samyaktva, completeness, perfection' acc. sg. nt.; *samakita* S.; [Skt. *samyaktva* (nt.)]
samaṇa [B] 'dream' acc. sg. msc.; *samaṇaiṃ* [B] loc. sg.; see *sumiṇaiṃ*
samaṇau [B] 'dream' acc. sg. msc.; see *sumiṇa*
samadāu 'all together' adv.; [Skt. *samudāya* (msc.) 'collection, assemblage']
samaratha 'great' adj., obl. pl. msc.; [Skt. *samartha*]
samarasa 'equal feeling' acc. sg. msc.; [Skt. *samarasa* (adj.) 'having equal feelings']
samarūpa 'having same form' adj., obl. sg. msc.; [Skt. *samarūpa*]
samavāiṃ 'conjunction, combination' inst. sg. msc.; [Skt. *samavāya*]

samavāya [B] 'all together' adv.; [*cf.* Skt. *samavāyena, samavāyāt* (adv.) 'in combination']
samahatti 'directed to, with' postpos.; [*cf.* Pkt. *samahutta*]
samāṇa 'like, equal to' adj., nom. sg. f.; see *samāna*
samāna 'like, equal to' adj., nom. sg. msc.; *samāna* acc. sg. msc.; *samāna* [S] nom. sg. f.; [Skt. *samāna*]
samiṇa [P] 'dream' nom. sg. msc.; see *sumiṇa*
samiṇuṃ [B] 'dream' acc. sg. msc.; see *sumiṇauṃ*
samiti '(five) rules of conduct' acc. pl. f.; [Skt. *samiti*]
samidhī [B] 'perfect' adj., nom. sg. f.; see *samiddha*
samiddha 'increase' nom. sg.; [*cf.* Pkt. *samiddha*, Skt. *samṛddha* 'complete'; and Skt. *samṛdh* (f.)]
samiddha 'perfect, complete, filled with' adj., nom. sg. msc.; *samiddha* obl. sg. msc.; *samiddhā* nom. pl. f.; *samiddha* nom. sg. nt.; [Pkt. *samiddha*, Skt. *samṛddha*]
samī 'calmly, tranquilly' adj., nom. sg. f.; [*cf.* MG. *samī*, *śamī;* Pkt. *samia*]
samuccaraiṃ 'utter, repeat' pres. indic., 3 p. pl.; [Pkt. *samuccar-*, *samud* + *car-*]
samuha [S] 'towards' adj., nom. sg. msc.; [*cf.* Pkt. *saṃmuha*, Skt. *saṃmukha*]
sameta 'accompanied by, together with' adj., nom. sg. msc.; *sameta* nom. sg. f.; [Skt. *sameta*]
sampatti 'fulfillment, accomplishment' nom. sg. f.; [Skt. *sampatti*]
saṃpada 'benefit' S.; [*cf.* Skt. *sampad*]
saṃpūrai 'attain fullness' pres. indic., 3 p. sg.; [*cf.* Skt. *sam* + *pṛ-* 'be completely filled']
saṃbadha [H] 'connection' nom. sg. msc.; [*cf.* Skt. *sambandha*]
saṃbaṃdha 'connection' nom. sg. msc.; [Skt. *sambandha*]
sambhavai 'arise, happen' pres. indic., 3 p. sg.; [*cf.* MG. *sambhavvū* 'originate, arise']
saṃbala 'provisions for journey' acc. sg.; [*cf.* Skt. *sambala*, *śambala* (msc., nt.)]
saṃbhāriuṃ [BH] 'remembered' pst. pt., nom. sg. msc.; [*cf.* Pkt. *saṃbhar-*]
saṃbhāla 'care, protection' acc. sg. f.; [MG. *saṃbhāḷ* (f.)]
saṃmaha 'towards' postpos.; [*cf.* Pkt. *saṃmuha*, Skt. *saṃmukham*]
saṃmuhā 'before, towards' adj., nom. pl. msc.; [Pkt. *saṃmuha*, Skt. *saṃmukha*]
sayala 'whole, all' adj., nom. sg. nt.; *sayala* obl. sg.; *sayala* S.; [*cf.* Skt. *sakala*]
sayalau [H] 'complete' adj., obl. sg.; see *sayala*
sayaṃvara [H] 'svayamvara' nom. sg. msc.; *sayaṃvari* loc. sg.; *sayaṃvara* S.; [Pkt. *sayaṃvara*, Skt. *svayamvara*]
sari 'move, take' c.p.; [*cf.* MG. *sarvū*, Pkt. *sar-*, Skt. *sṛ-*]
saraga 'heaven' abl. sg. msc.; *saragi* loc. sg.; *saraga* obl. sg.; [*cf.* MG. *sarg*, Skt. *svarga*]
saraṃga 'pleasures of love' acc. sg.; [*cf.* Skt. *sarāga* (adj.)]
saraṃga 'impassioned' adj., nom. pl. nt.; [*cf.* Skt. *saraṅga* 'having color' and *sarāga* 'impassioned, enamoured']
saraṃga 'charming, beautiful, glorious' adj., nom. sg. msc.; *saraṃga* nom. pl. msc.; [Skt. *saraṅga*]
sarava 'everything' acc. sg. nt.; [Skt. *sarva*]
saravarū 'noble lake' loc. sg. nt.; [*cf.* Skt. *sarovara* (nt.)]
sarasa 'tasty, interesting' adj., nom. sg. f.; *sarasa* nom. sg. nt.; [Skt. *sarasa*]
sarasati 'Sarasvatī' S.; [Skt. *sarasvatī* (f.)]
sari [B] 'fortune, wealth' obl. sg. f.; see *siri*
sari [B] ; see *śrī*
sarasiu [B] 'with' postpos.; [*cf.* Pkt. *sarisa*, and see *sarasau*]
sarasau 'with' postpos., nom. sg. msc.; *cf. sarisau*
sarasiuṃ [B] 'with' postpos., nom. sg. msc.; *cf. sarisau*
sarisau 'with' adj., nom. sg. msc.; *sarisaiṃ* inst. sg.; [*cf.* Pkt. *sarisa*]
sarūpa 'beauty' S.; [*cf.* Skt. *sarūpa*]
sarūpa 'own form' nom. sg. nt.; [Skt. *svarūpa* (nt.)]
sarūpa 'beautiful' adj., obl. pl.; [Skt. *sarūpa*]
sarūva 'handsome, beautiful' adj., nom. sg. msc.; *sarūva* nom. pl. msc.; *sarūva* [B] nom. sg. f.; [Pkt. *sarūva*, Skt. *sarūpa*]
sarga [P] 'heaven' abl. sg. msc.; see *saraga*
sarggi [P] 'heaven' loc. sg. msc.; [*cf.* MG. *sarg*, Skt. *svarga*]
sarvasiddhi 'complete perfection' inst. sg. f.; [Skt. *sarvasiddhi*]
salūṇa 'excellent, beautiful' adj., obl. sg. f.; *salūṇe* inst. pl. nt.; [*cf.* MG. *saluṇū*]
salūṇau 'excellent, superb' adj., obl. sg. msc.; see *salūṇa*
salekha 'having letters' adj., obl. pl. msc.; [*cf.* Skt. *lekha*]
savāya 'true-speaking' adj., nom. pl. msc.; [*cf.* Pkt. *savāya*, Skt. *sadvāda*]
savi 'all together' adv.; see *sahū*
save [BH] 'all together' adv.; see *sahū*
saviseṣa 'especially' adv.; [*cf.* Skt. *viśeṣāt*]
savaṭṭha 'Sarvārtha(siddha)' (N. of highest heaven) loc. sg.
saviveka 'full of religious discernment' nom. sg. msc.; [*cf.* Skt. *saviveka*]
savesa [HP] 'apparelled, ornamented' adj., nom. sg. f.; [Skt. *saveṣa*]
savva 'everything' acc. sg. nt.; [Pkt. *savva*, Skt. *sarva*]
saṃvata ; [see Skt. *saṃvat* 'samvat year']
saṃvara [BH] 'svayamvara' S.; [see Monier-Williams under *saṃvara* and *svayamvara*]
saṃvara 'forbearance, obstruction' acc. sg. msc.; *saṃvara* S.; [Skt. *saṃvara*]
saṃvega 'desire for emancipation' acc. sg. msc.; [Skt. *saṃvega*]
saṃṣa [B] ; see *saṃkha*
saṃṣevī [B] ; see *saṃkhevī*
saṃsahī 'patiently' adv.; [= c.p.; see Pkt. *saṃsah-*, Skt. *sam* + *sah-*]
saṃsāri 'world' loc. sg. msc.; [Skt. *saṃsāra*]
saṃsāra 'vacillating' adj., nom. sg. nt.; [*cf.* Skt. *saṃsārin*]
saṣī [BH] ; see *sakhī* 'friend'
saṣī [B], *saṣi* [H] ; see *sakhi* excl.
sasura [H] 'father-in-law' S.; [Pkt. *sasura*, Skt. *śvaśura*]
sahai 'endure' pres. indic., 3 p. sg.; [*cf.* Pkt. *saha-*, Skt. *sah-*]
sahaja 'by nature' adj., obl. sg. msc.; [*cf.* Skt. *sahaja*]
sahadara 'brother' S.; [*cf.* Skt. *sahodara* (msc.)]
sahalo 'fruitful, profitable' adj., acc. sg. nt.; [Skt. *saphala*]
sahasa '1000'; [*cf.* Pkt. *sahasa*, *sahassa;* Skt. *sahasra*]
sahikāri 'fragrant mango-tree' loc. sg. msc.; [Skt. *sahakāra*]
sahija [B] ; see *sahaja*
sahita 'together with' postpos.; [see Tessitori, § 75]
sahisa [B] '1000'; see *sahasa*
sahī 'correctly, accurately' adv.; [*cf.* MG. *sahī*, Ar. *sahīh*]
sahīya 'indeed' excl.; [*cf.* *sahī*, and Tessitori, § 103]
sahu, sahū, sahū-a, sahūṃ 'every, all' adj. and pron., nom. sg. msc.; *sahūi* inst. sg. msc.; *savi, save* nom. pl. msc.; *savi, save* acc. pl. msc.; [*cf.* Pkt. *savva*, Skt. *sarva*]
sahū-i-koi, sahūkoi 'everybody' nom. sg. msc.
sā pron. and adj., nom. sg. f.; [*cf.* Tessitori, § 90; Pischel, § 423]
sāṃkaḍī 'lean, scanty' adj., nom. sg. f.; [*cf.* MG. *sā̃kaḍū*, and Pkt. *saṃkaḍiya*, Skt. *saṃkaṭita*]
sāṃkalauṃ 'chain' acc. sg. nt.; [*cf.* MG. *sā̃kḷũ*, and Pkt. *saṃkala*, Skt. *śṛṅkhala*]
sāṃkoḍi 'bound tight, covered' c.p.; [*cf.* MG. *sakaḍvũ* 'bind, tight,' *saṃkoḍāvũ, saṃkaḍāvũ* 'be crowded'; and Pkt. *saṃkoḍiya*, Skt. *saṃkoṭita*]
sācau 'true' adj., nom. sg. msc.; [*cf.* Pkt. *sacca*, Skt. *satya*]
sāc- 'complete, prepare, take care of'; *sācavai* pres. indic., 3 p. sg., *sācavai*[*ṃ*] 3 p. pl.; *sācavau, sācavu* [H] impv., 2 p. pl.; [*cf.* MG. *sācavvũ*]
sājaṇa 'groom's party' nom. pl. msc.; [*cf.* MG. *sājan*]
sājaṇa 'good people' nom. pl. msc.; [*cf.* Pkt. *sajjaṇa*, Skt. *sajjana*]
sājana [HS] 'good people' nom. pl. msc.; [Skt. *sajjana*]
sāṃjhai 'evening' loc. sg. f.; [*cf.* Pkt. *saṃjhā*, Skt. *sandhyā*]
sāḍī 'sārī' nom. sg. f.; *sāḍī* S.; [Pkt. *sāḍī*, Skt. *śāṭī*]
sāta '7'; [*cf.* MG. *sāt*, Pkt. *satta*, Skt. *sapta*]
sātha 'caravan, retinue' nom. sg. msc.; *sātha* acc. sg.; *sāthiiṃ, sāthaiṃ* [H] inst. sg.; *sātha* abl. sg.; *sātha* obl. sg.; *sātha* S.; [Pkt. *sattha*, Skt. *sārtha*]
sātharau 'grass-bed' acc. sg. msc.; [*cf.* MG. *sātharo;* and see *sādharu*]

sāthavāha 'leader of caravan' nom. sg. msc.; [*cf.* Skt. *sārthavāha*]
sāthai [B] 'with' postpos.; [see *sāthi* and *cf.* MG. *sāthe*]
sāthai [B] 'together with' adv.; [see *sāthiiṃ* and *cf.* MG. *sāthe*]
sāthi 'with' postpos.; [*cf.* Skt. *sārthena* and MG. *sāthe*]
sāthiiṃ 'with' postpos.; [*cf.* Skt. *sārthena* and MG. *sāthe;* see *sāthi, sāthai*]
sāthiiṃ 'together with' adv.; [*cf.* MG. *sāthe,* Skt. *sārthena;* see *sāthi, sāthiiṃ, sāthai*]
sāthī [B] 'svastika' nom. sg. msc.; see *sāthīya*
sāthīya 'svastika' nom. sg. msc.; [*cf.* MG. *sāthiyo* (msc.) 'an auspicious mark painted in the front of a house'; Pkt. *satthia,* Skt. *svastika*]
sādha [H] 'sādhu' nom. sg. msc.; *sādha* [B] acc. sg.; [*cf.* Skt. *sādhu*]
sādharu [H] 'grass-bed' acc. sg. msc.; see *sātharau*
sādhu 'sādhu' nom. sg. msc.; [Skt. *sādhu*]
sānaṃda 'joyful, delighted' adj., nom. sg. msc.; *sānaṃda* nom. pl. msc.; *sānaṃda* acc. pl. msc.; [Skt. *sānanda*]
sāṃnadhi [B] 'appearance, presence' loc. sg. nt.; *sāṃnadhi* [B] obl. sg.; see *sāṃnidhi*
sāṃnidhi, sāṃnidhii [P] loc. sg. nt.; *sāṃnidhi* obl. sg.; [Skt. *sāṃnidhya*]
sāpa 'snake' S.; [*cf.* Pkt. *sappa,* Skt. *sarpa* (msc., f.)]
sāpadeha 'having form of snake' adj., obl. sg. msc.; [*cf.* Skt. *deha* (at end of compound) 'having appearance of']
sāmaṃta "vassals, district officers' acc. pl. msc.; [see Monier-Williams, p. 1205, *sāmanta* (msc.) 'vassal, chief of district (paying tribute to lord paramount)']
sāmala 'black' adj., obl. sg. nt.; [*cf.* Pkt. *sāmala,* Skt. *śyāmala*]
sāṃbhariu 'remembered' pst. pt., nom. sg. msc.; [*cf.* MG. *sãbharvũ,* Pkt. *saṃbhar-*]
sāṃbhalī 'heard' pst. pt., nom. sg. f.; [*cf.* MG. *sãbhaḷvũ,* Pkt. *saṃbhal-*]
sāra [BH], *sāri* 'essentials' inst. sg.; *sāra* nom. pl.; [Skt. *sāra* (msc., nt.)]
sāra 'excellent, good' inst. sg. msc.; *sāri* loc. sg.; [*cf.* MG. *sārũ,* and Skt. *sāra*]
sāra 'all' adj., nom. pl.; [*cf.* MG. *sārũ,* Skt. *sāra*]
sāra 'consisting of' adj., nom. sg. msc.; *sāra* obl. sg.; *sāra* S.; [see Skt. *sāra* (at end of compound) 'consisting of']
sāru [S] 'good' inst. sg. msc.; see *sāra*
sārathīa 'charioteer' acc. sg. msc.; [*cf.* Skt. *sārathi*]
sārava [H] 'all' nom. pl. msc.; [*cf.* Skt. *sārva*]
sārasa 'sārasa(-bird)' S.; [Skt. *sārasa*]
sārīuṃ 'excellent' adj., obl. sg.; [*cf.* Pkt. *sāria,* Skt. *sārika*]
sārisau 'with' postpos., nom. sg. msc.; [*cf.* Pkt. *sārisa, sarisa*]
sārthavāha [BS] 'leader of caravan' nom. sg. msc.; [Skt. *sārthavāha*]
sāla 'śāla-thorn' obl. sg. msc.; [Skt. *śāla*]
sāvai [B] 'lay disciple' S.; see *sāvaya*
sāvaya 'lay disciple' S.; [*cf.* Pkt. *sāvaya,* Skt. *śrāvaka* (msc.)]
sāṃsai 'doubt' inst. sg. msc.; [*cf.* MG. *sãso* (msc.), Pkt. *saṃsai,* Skt. *saṃśaya* (msc.)]
sāṃsaya [B] ; see *sāṃsai*
sāsaga [H] 'perfect, possessed of good qualities' adj., nom. sg. msc.; [Pkt. *sāsaga,* Skt. *sasyaka*]
sāsaṇadevatiiṃ 'tutelary deity' inst. sg. f.; [Skt. *śāsanadevatā*]
sāsanadevī 'tutelary deity' obl. sgl f.; [Skt. *śāsanadevī,* Pkt. *sāsaṇadevī*]
sāsanādevi 'tutelary deity' S.; see *sāsanadevī*
sāsarii 'father-in-law's house' loc. sg.; [*cf.* Pkt. *sāsura* (nt.), Skt. *śvāśura* (msc.)]
sāha [B] 'sādhu, sage' nom. sg. msc.; see *sāhu*
sāhāma [H] 'with' postpos.; [*cf.* Pkt. *sāhamma,* Skt. *sādharmya* (nt.)]
sāhi 'with' postpos.; [= c.p., *cf.* Pkt. *sāh-,* Skt. *sādh-*]
sāhasa 'bold, without hesitating' adj., nom. sg. msc.; [*cf.* Skt. *sāhasa*]
sāhu 'sādhu' nom. sg. msc.; *sāhu* acc. sg.; [Skt. *sādhu*]
siuṃ 'with' postpos.; [see Tessitori, § 70; *cf.* MG. *śũ*]
siuṃ 'with, together with' adv.; see *siuṃ*
siuṃ 'of what sort' adj., acc. sg. nt.; [*cf.* MG. *śũ*]
siuṃ 'of this sort' adj., nom. sg. nt.; see *isiuṃ*
siṃgāra 'ornaments' acc. pl. msc.; [Skt. *śṛṅgāra*]
siṇagāra [B] 'ornaments' acc. pl. msc.; see *siṃgāra*
siṇagārīiṃ 'were adorned' pass., 3 p. pl.; [Pkt. *siṃgār-,* Skt. *śṛṅgāray-*]
sita 'white' adj., nom. sg. msc.; [*cf.* MG. *sit,* Skt. *śveta*]
siddha [H] 'accomplished, perfected' nom. sg. msc.; [Skt. *siddha*]
siddhi 'perfection, final emancipation' nom. sg. f.; *siddhi* loc. sg.; [Skt. *siddhi* (f.)]
sira 'stream' nom. sg. f.; [Pkt. *sira, sirā,* Skt. *śirā*]
siri 'head' loc. sg. nt.; [Pkt. *sira,* Skt. *śiras*]
siri, sirī 'fortune, wealth' obl. sg. f.; *siri* S.; [Pkt. *sirī,* Skt. *śrī*]
silātali 'surface of rock' loc. sg. nt.; [*cf.* Skt. *śilātala*]
siva 'Śiva' nom. sg. msc.; [Pkt. *siva,* Skt. *śiva*]
siṃha 'lion' S.; [Skt. *siñha* (msc.)]
siṃhakesarī 'Sinhakeśarin' nom. sg. msc.
siṃhāsaṇi [B] 'lion-throne' loc. sg. nt.; *siṃhāsaṇa* [B] nom. pl.; [Skt. *siñhāsana*]
siṃhāsani 'lion-throne' loc. sg. nt.; *siṃhāsana* nom. pl.; [Skt. *siñhāsana*]
sī honorific prefix; see Pkt. *sī,* Skt. *śrī*
sīṃgāra 'ornamentation' nom. sg. msc.; *sīmgāra* acc. sg.; [*cf.* Pkt. *siṃgāra,* Skt. *śṛṅgāra*]
sīdhī 'perfected' adj., nom. sg. f.; [Skt. *siddha*]
sīma 'acme, utmost limit' nom. sg. f.; *sīmi, sīma* [B] loc. sg.; [*cf.* MG. *sīm,* Skt. *sīman*]
sīmādika [H] 'enclosure' obl. sg.; [see *sīma,* and H. *ādika* 'etc.']
sīla 'virtue' nom. sg. nt.; *sīla* S.; [Skt. *śīla,* Pkt. *sīla*]
sīṣ- 'learn'; *sīṣai* pres. indic., 3 p. pl.; *sīṣī* pst. pt., nom. pl. f.; *sīṣī* c.p.; [*cf.* Pkt. *sikkh-,* Skt. *śikṣ-*]
sīṣa 'teaching, instruction' acc. sg. f.; [*cf.* Pkt. *sikkhā,* Skt. *śikṣā*]
sīṣāmaṇa 'instruction' nom. sg.; *sīṣāmaṇa* S.; [*cf.* MG. *śikhāmaṇ* (f.), and Skt. *śikṣā* (f.)]
sīṣāmāṇa 'instruction' acc. sg.; [*cf.* MG. *śikhāmaṇ,* Skt. *śikṣā* (f.)]
sīsa 'pupil' inst. sg. msc.; [*cf.* MG. *sīs,* Skt. *śiṣya*]
sīha 'lions' S.; [Pkt. *sīha,* Skt. *siñha*]
su pron. and adj., nom. sg. msc.; [see Tessitori, § 90; Pischel, § 423]
su '100'; *cf. sau*
sukumāla 'tender' adj., nom. pl. msc.; [Skt. *sukumāla, sukumāra*]
sukṛta 'meritorious act' S.; [Skt. *sukṛta* (nt.)]
sukha 'joy, comfort, delight' nom. sg. nt.; *sukha* acc. sg.; *sukhi, sukhai* [B], *sukha* inst. sg.; *sukhiiṃ* loc. sg.; *sukhe* [HP] inst. pl.; *sukha* S.; [*cf.* Skt. *sukha*]
sukhāsaṇi 'palanquin' loc. sg. nt.; [Pkt. *suhāsaṇa,* Skt. *sukhāsana*]
sukhiṇī 'happy, delighted' adj., nom. sg. f.; [*cf.* Skt. *sukhin*]
sukhī 'fortunate' adj., nom. sg. msc.; [Skt. *sukhin*]
sugaṃdha 'fragrant' adj., obl. sg. f.; [*cf.* Skt. *sugandhin*]
sugaru [P] 'excellent teacher' S.; [*cf.* Skt. *suguru*]
suguṇa 'worthy, excellent, virtuous' adj., nom. sg. msc.; *suguṇa* [B] nom. pl. msc.; *suguṇa* nom. sg. f.; [Skt. *suguṇa*]
suguru 'excellent teacher' S.; [Skt. *suguru* (msc.)]
sujasa 'fame' nom. sg. nt.; [*cf.* Skt. *suyaśas*]
sujāṇai ? 'know well' pres. indic., 3 p. sg.; [*cf.* Pkt. *sujāṇa,* Skt. *sujña* 'wise']
sujāṇa 'wise' adj., nom. sg. msc.; *sujāna* voc. sg. msc.; *sujāṇi* voc. sg. f.; [*cf.* Pkt. *sujāṇa,* Skt. *sujñāna*]
sujāṇaha 'good knowledge, wisdom' gen. sg. nt.; [Skt. *sujñāna*]
sujāṇu 'wise' adj., nom. sg. msc.; [Pkt. *sujāṇa,* Skt. *sujñā*]
sujāna 'wise, skilled' adj., nom. sg. msc.; [*cf.* Pkt. *sujāṇa,* Skt. *sujñāna*]
suḍḍhai [S] ?; see *saḍḍhai*
suḍhāla 'richly provided' adj., nom. sg. msc.; [*cf.* Pkt. *saḍhāla*]
sun- 'hear'; *suṇai* pres. indic., 3 p. sg., *suṇaiṃ* 3 p. pl.; *suṇi* impv., 2 p. sg., *suṇaha, suṇau* 2 p. pl.; *suṇaṃta* pres. pt., nom. sg. msc., *suṇatāṃ* abl. sg. (= adv.); *suṇī* pst. pt., nom. sg. f.; *suṇīiṃ* pass., 3 p. sg.; *suṇī, suṇi* [H], *suṇīya, suṇīa* c.p.; [*cf.* Pkt. *suṇ-,* Skt. *śru-*]
suṇita 'favorable' adj., nom. sg. msc.; [*cf.* Skt. *sunīti*]

suta 'son' acc. sg. msc.; [MG. *sut*, Skt. *suta*]
sutā 'daughter' nom. sg. f.; [Skt. *sutā*]
suthāi 'well, skillfully' adv.; [*cf.* Pkt. *sutthiya*, *suṭṭhia*, Skt. *susthita*, *suṣṭhu*]
sudi [*cf.* Skt. *śudi*, *sudi* 'in the light fortnight' or 'light half of lunar month']
sudha [B] 'pure' adj., inst. sg. nt.; see *sūdha*, *suddha*
suddha 'pure, correct, true' adj., obl. sg. msc.; *suddha* nom. sg. nt.; [Skt. *śuddha*]
suddha 'suddha' loc. sg. msc.; [Skt. *śuddha* (msc.)]
suddhi [H] 'purification' nom. sg. f.; [Pkt. *suddhi*, Skt. *śuddhi*]
suṃdara 'beauty' acc. sg.; *suṃdara* S.; [*cf.* Skt. *sundara* (adj.)]
suṃdara 'handsome' adj., nom. sg. msc.; [Skt. *sundara*]
suṃdarī 'Sundarī' nom. sg. f.
suṃdarū 'handsome' adj., obl. sg. msc.; [*cf.* Skt. *sundara*]
suṃna 'alone' adj., nom. sg. msc.; [*cf.* MG. *sunū*, *sūnū*, Pkt. *sunna*, Skt. *śuṇya*]
suparisa [B] 'noble person' S.; see *supurisa*
supavitta 'completely pure' adj., acc. sg. f.; [Pkt. *supavitta*, Skt. *supavitra*]
supasiddha 'celebrated' adj., nom. sg. nt.; [Skt. *suprasiddha*]
supurisa 'noble person' S.; [*cf.* Pkt. *purisa*, Skt. *puruṣa* (nt.)]
supramāṇa 'surpassing, great' adj., nom. sg. nt.; [Skt. *supramāṇa*]
supramāṇa 'greatly, lavishly' adv.; [Skt. *supramāṇa*]
suprītā 'very lovely' adj., nom. pl. msc.; [Skt. *suprīta*]
suphala [H] 'sweet fruits' acc. pl.; [*cf.* Skt. *suphala* (adj.)]
suphala [H] 'fruitful' adj., nom. sg. msc.; [Skt. *suphala* (adj.)]
subāhu 'mighty' adj., nom. sg. msc.; [Skt. *subāhu*]
subha 'auspicious' adj., obl. sg. msc.; [Skt. *śubha*]
subha 'happiness' S.; [Skt. *śubha* (nt.)]
sumaṃgali 'Sumaṅgala' inst. sg. msc.
sumiṇa 'dream' nom. sg. msc.; *sumiṇa* [P] loc. sg.; *sumiṇa* obl. sg.; [Pkt. *sumiṇa*, Skt. *svapna*]
sumiṇauṃ 'dream' acc. sg.; *sumiṇaiṃ* loc. sg.; [Pkt. *sumiṇa*, Skt. *svapna* (msc.)]
sura 'god' nom. sg. msc.; *sura* obl. sg.; *sura* acc. pl.; *sura* S.; [Skt. *sura*]
suratara [B] 'divine-tree' loc. sg. msc.; see *surataru*
surataru 'divine-tree' loc. sg. msc.; [Skt. *surataru*]
suraṃma 'very delightful' adj., obl. sg. msc.; [*cf.* Pkt. *suramma*, Skt. *suramya*]
suraloi 'heaven of gods' loc. sg. msc.; [*cf.* Pkt. *suraloa*, Skt. *suraloka*]
suraloya [B] ; see *suraloi*
suravara 'superb god' nom. sg. msc.; *suravara* acc. sg.; [Skt. *suravara*]
suriṃda 'chief god' nom. sg. msc.; [*cf.* Pkt. *suriṃda*, Skt. *surendra*]
suruva [H] 'beautiful' nom. sg. f.; [see *surūpa*, and Pkt. *surūva*]
surūpa [P] 'handsome, beautiful' adj., nom. pl. msc.; *surūpa* nom. sg. f. [Skt. *surūpa*]
sulipi 'alphabets' acc. pl. f.; [*cf.* Skt. *lipi* (f.)]
sulīdhau [P], *sulidhu* 'taken with ease' adj., nom. sg. msc.; see *līdha*
suvanna 'golden' adj., acc. pl. nt.; [*cf.* Pkt. *suvaṇṇa*, Skt. *suvarṇa*]
suvasaṃta [S] ; see *suvisaṃta*
suvicāri 'good intent' inst. sg. msc.; [Skt. *suvicāra*]
suviveka 'very clever, wise' adj., nom. sg. msc.; [*cf.* Skt. *vivekin*]
suvisaṃta ? 'calmed' adj., nom. sg. msc.; [*cf.* Pkt. *saṃta*, Skt. *śānta* (adj.) 'pacified, calmed']
suvisāra [H] 'diffusion' nom. sg. msc.; [*cf.* Skt. *visāra* (msc.) 'diffusion']
suvisālo ? 'assiduously' adv.; [*cf.* Skt. *suviśāla* 'very large']
suvesa 'elegantly clad, well-attired' adj., nom. sg. f.; [Skt. *suveṣa*]
suṣa [BH] S.; *suṣai* [B] 'happiness' loc. sg. nt.; see *sukha*
suṣanī [B] 'happy, delighted' adj., nom. sg. f.; see *sukhiṇī*
suṃsamārapura 'city of Suṃsumāra' loc. sg. msc.; *suṃsamārapura* S.
susara 'father-in-law' S.; [*cf.* Pkt. *sasura*, Skt. *śvaśura* (msc.)]
susāvaiṃ 'lay disciples' loc. pl. msc.; [*cf.* Pkt. *susāvaya*, Skt. *suśrāvaka*]
susāvayaṃ [P] ; see *susāvaiṃ*
suṃhāladā [B] 'soft' adj., obl. pl. msc.; see *sūṃāladāṃ*
suha 'contentment' S.; [Pkt. *suha*, Skt. *sukha* (nt.)]
sūai 'disgrace' acc. sg.; [*cf.* Pkt. *sūaya*, Skt. *sūtaka* (nt.)]
sūi [H] ; see *sūai*
sūāra 'cook' nom. sg. msc.; *sūāraha* gen. sg.; [see *sūyāra* and *cf.* Skt. *sūpakāra* (msc.)]
sūāladāṃ [P] ; see *sūṃālaḍāṃ*
sūyāra 'cook' nom. sg. msc.; *sūyāraha* [PS] gen. sg.; [see *sūāra* and *cf.* Skt. *sūpakāra* (msc.)]
sūṃ 'with' postpos.; see *siuṃ*
sūṃāladāṃ 'soft' adj., obl. pl. msc.; [*cf.* MG. *sũvāḷḍũ*, Pkt. *sūmāla*, *suumāla*, Skt. *sukumāla*]
sūṃkī [BH] 'left' c.p.; [*cf.* Pkt. *suṃk-*]
sūtī 'sleeping' pres. pt., nom. sg. f.; *sūtī* acc. sg. f.; *sūtī*, *sūtīya* [B] inst. sg. f.
sūta 'speaking properly' adj., nom. sg. msc.; [*cf.* Pkt. *sutta*, Skt. *sūkta*]
sūdha 'pure, faultless' adj., obl. sg. msc. and nt.; *sūdhai* inst. sg. msc.; *sūdhā* nom. pl. msc.; [Pkt. *suddha*, Skt. *śuddha*]
sūna [B] 'alone' adj., nom. sg.; [*cf.* MG. *sūnū*, *sunū*, Pkt. *sunna*, Skt. *śuṇya*]
sūya 'scripture' S.; [*cf.* Pkt. *sūa*, *sutta*, Skt. *sūtra* (nt.)]
sūaḍāṃ 'parrots' nom. pl. msc.; see *sūyaḍā*
sūyaḍā 'parrots' nom. pl. msc.; [*cf.* Skt. *śuka*]
sūra 'heroes' nom. pl. msc.; [*cf.* Skt. *śūra*]
sūriiṃ, *sūri* [B] 'Sūri, sage' inst. sg. msc.; [Skt. *sūri*]
sūrija 'sun' inst. sg. msc.; *sūrija* S.; [*cf.* Pkt. *sūria*, *sujja*, Skt. *sūrya*]
sūrīsara 'prince of sūris' nom. sg. msc.; [*cf.* Skt. *sūri*, *īśvara*]
sekhara 'most excellent' adj., nom. sg. msc.; [*cf.* Skt. *śekhara*]
seta 'white' adj., nom. sg. nt.; [Pkt. *setta*, Skt. *śveta*]
setta [H] ; see *seta*
sena 'army' inst. sg. f.; *sena* obl. sg.; [Skt. *senā*]
seyala [H] 'all' adj., S.; see *sayala*
seraḍī 'fullness, plentitude' nom. sg. f.; [*cf.* H. *serī* (f.) 'fullness, plentitude']
serīya [H] ; see *seraḍī*
seva 'service' acc. sg. f.; [Skt. *sevā* (f.)]
sevaka 'servant' nom. sg. msc.; *sevaka* obl. sg.; [Skt. *sevaka*]
sevā 'service' acc. sg. f.; *sevā* S.; [Skt. *sevā* (f.)]
sevīya 'observed, practiced' c.p.; [*cf.* Pkt. *sev-*, Skt. *sev-*]
so pron., nom. sg. msc.; *so* [B] adj., nom. sg. msc.; [see Tessitori, § 90; Pischel, § 423]
soka 'grief' acc. sg. msc.; *sokiiṃ* inst. sg.; [Skt. *śoka*]
soga 'sorrow' S.; [*cf.* H. *soga*, Skt. *śoka* (msc.)]
sodhi 'cleared' c.p.; [*cf.* Skt. *śodha* (msc.) 'purification' and *śudh-*]
sonā, *sona* [B] 'gold' obl. sg. nt.; [*cf.* Pkt. *soṇṇa*, Skt. *suvarṇa*]
sobhā 'beauty' S.; [*cf.* Skt. *śobhā* (f.)]
sobhākāra [B] 'shining, lustrous' adj., obl. sg. nt.; [*cf.* Skt. *śobhakara* (adj.)]
sobhākaraṇa 'light-maker' nom. sg. msc.; [*cf.* Pkt. *sobhā*, Skt. *śobhā*, Skt. *karaṇa* (adj.)]
sobhāga 'perfect wifehood' S.; [*cf.* Skt. *saubhāgya* (msc.)]
sobhāga 'blessed, fortunate' adj., nom. sg. msc.; [*cf.* Skt. *saubhāgya* (nt.)]
sobhāga 'beauty, charm, wealth' inst. sg. nt.; *sobhāgaiṃ*, *sobhāgai* [B], *sobhāgii* [H] loc. sg.; *sobhāga* S.; [*cf.* Skt. *saubhāgya* (nt.)]
sobhāsāra 'beautiful' adj., obl. sg. nt.; [*cf.* Skt. *śobhā*, *sāra*]
soma 'mild, gentle' adj., S.; [*cf.* Pkt. *soma*, Skt. *saumya*]
somadeva 'Somadeva' nom. sg. msc.
sovaṇa 'golden' adj., S.; [Skt. *sauvarṇa*]
sovana 'gold' nom. sg. nt.; [Skt. *sauvarṇa*]
sovana [B] 'golden' adj., acc. pl. nt.; [*cf.* Skt. *sauvarṇa*]
sovaṃna 'golden' adj., nom. sg. f.; [Skt. *sauvarṇa*]
sovasaṃta [B] ; see *suvisaṃta*
sohai 'glitter, shine' pres. indic., 3 p. sg.; [*cf.* Pkt. *soh-*, Skt. *śubh-*]

sohi [B] 'bright, shining' adj., obl. sg. msc.; [*cf.* Skt. *śobhin*]
sohaṃma 'Saudharma-heaven' loc. sg. msc.; [*cf.* Pkt. *sohamma*, Skt. *saudharma*]
soha 'bright, brilliant' adj., obl. sg. msc.; [*cf.* Pkt. *soha*, Skt. *śobha* (adj.)]
stuti [B] 'praise' acc. sg. f.; [Skt. *stuti* (f.)]
syāra [P] ; see *sāra* 'having best part'
svarūpa 'having form' adj., obl. sg. f.; [Skt. *svarūpa* (nt.)]
svāda 'taste' S.; [Skt. *svāda* (msc.)]
svādaṃtī 'tasting' pres. pt., nom. sg. f.; [*cf.* Skt. *svād-*, *svad-*]
svāmi 'master, lord' S.; [Skt. *svāmin* (msc.)]
svāmīya ; see *svāmi*
sveta [B] 'white' adj., nom. sg. nt.; [*cf.* Skt. *śveta*]

ha emph.; [*cf.* Skt. *ha*]
haīi [B] 'heart' loc. sg.; see *hīyai*
haīḍaḷai [B] 'heart' loc. pl.; see *hīyaḍae*
haiḍuṃ [B] 'heart' acc. sg.; see *hīyaḍaṃ*
hakārau 'invite' impv., 2 p. pl.; [*cf.* MG. *hakārvū*, Pkt. *hakkār-*]
hata 'welfare' obl. sg. nt.; [*cf.* Skt. *hita*]
haṃḍika [H] ; see *huṃḍika*
hathi, *hathiṃ* 'hand' inst. sg. msc.; [*cf.* Pkt. *hattha*, Skt. *hasta*, MG. *hāth*]
hathīāra 'weapons' acc. pl.; [*cf.* MG. *hathiyār* (msc., nt.), Pkt. *hatthiyāra* (nt.)]
hatthīāra [H] ; see *hathīāra*
haṃti 'slaying' pres. pt., nom. sg. f.; [*cf.* Skt. *han-*]
haya 'horses' nom. pl. msc.; *haya* S.; [Skt. *haya*]
hayavara 'excellent horses' S.; see *haya*
harauṃ 'remove, take away' pres. indic., 1 p. sg.; [*cf.* Skt. *hṛ-*]
haraṣa 'delight' nom. sg. msc.; *haraṣa* acc. sg.; *haraṣiiṃ* inst. sg.; *haraṣa* S.; [*cf.* Skt. *harṣa*, Pkt. *hariṣa*]
haraṣiu [B], *haraṣīu* 'delighted' nom. sg. msc.; *haraṣīyā* nom. pl. msc.; see *hariṣiu*
haraṣyai [B] 'delight' inst. sg. msc.; [*cf.* Skt. *harṣa*]
hari 'Hari' S. msc.
haricaṃda 'Haricandra' S. msc.
harimitta 'Harimitra' nom. sg. msc.
hariṣiu 'delighted' nom. sg. msc.; *hariṣīā* [P], *hariṣyā* nom. pl. msc.; [*cf.* Pkt. *harisia*, Skt. *harṣita*]
hariṣiiṃ [S] 'delight' inst. sg. msc.; [*cf.* Pkt. *harisia;* and Skt. *harṣa* (msc.)]
halāvisiiṃ, *halāvasai* [B] fut., 3 p. sg.; [*cf.* MG. *halāvvū*]
hava [H] 'now' adv.; see *hiva*
havai [B] 'now' adv.; see *hiva*
havaḍā [B] 'now' adv.; [*cf.* MG. *havḍā̃*]
havi [B] 'now' adv.; see *hiva*
haṃsa 'hañsa, king' nom. sg. msc.; *haṃsa* acc. sg.; [Skt. *hañsa*]
has- 'laugh'; *hasai*, *hasii* [H] pres. indic., 3 p. sg.; *hasaṃta* pres. pt., nom. sg. msc.; *hasī*, *hasīya* c.p.; [Pkt. *has-*, Skt. *has-*]
hahā 'alas!' excl.; [*cf.* Skt. *hahā*]
hā excl.; [*cf.* Skt. *hā* excl. of anger, pain, etc.]
hāṇi 'injury, harm' nom. sg. f.; [*cf.* Pkt. *hāṇi*, Skt. *hāni*]
hātha 'hand' nom. sg. msc.; *hātha* acc. sg.; *hāthiiṃ* [H], *hāthi*, *hāthī* inst. sg.; [*cf.* MG. *hāth*, Pkt. *hattha*, Skt. *hasta*]
hāthi [H] 'with' postpos.; see *hātha* and *cf. sāthi* of other mss.
hār- 'lose'; *hārai*, *hārae* [PS] pres. indic., 3 p. sg.; *hāri* impv., 2 p. sg.; *hāriuṃ* pst. pt., nom. sg. nt.; *hārī* [B], *hārīya*, *hārani* [S], *hāranai* [P] c.p.; [*cf.* MG. *hārvū*, Pkt. *hār-*, Skt. *hāray-*]
hāra 'necklace' acc. sg. msc.; [Skt. *hāra*]
hāra [H] 'losses' acc. sg. msc.; [Skt. *hāra*]
hāri 'defeat' nom. sg. msc.; *hāri* acc. pl. msc.; [Skt. *hāri*]
hāhākāra 'great lamentation' acc. sg. msc.; [*cf.* MG. *hāhākār* (msc.) 'great lamentation'; Skt. *hākāra* (msc.) 'the exclamation *hā*' and *hāhākṛta* 'filled with cries']
hi emph.; [*cf.* Skt. *hi*, and see Tessitori, § 104]
hitabuddhi 'friendly intent' acc. sg. f.; [Skt. *hitabuddhi*]
hitu [S] 'welfare' obl. sg. nt.; [*cf.* Skt. *hita*]
hima [H] 'now, then' adv.; [*cf.* *hiva* and MG. *hamṇā̃*]
hiyai [S] 'heart' loc. sg.; *cf. hiyāū*, and *hīyaḍaṃ*
hiyāū [P] 'heart' acc. sg.; *cf. hīyaḍaṃ*
hiva 'now' adv.; [*cf.* MG. *have*]
hivai [S] 'now' adv.; *cf. hiva*
hivaī 'princes' nom. pl. msc.; [*cf.* Skt. *adhipati*]
hivaḍaṃ [H] 'now' adv.; [*cf.* *hiva* and MG. *havḍā̃*]
hivaḍāṃ 'now' adv.; [*cf.* *hiva* and MG. *havḍā̃*]
hive 'then' adv.; [*cf.* *hiva*, *hivai* and MG. *have*]
hīūṃ [S] 'heart' acc. sg.; *hīi* inst. sg.; *hīi* [H] loc. sg.; [*cf.* Pkt. *hia*, *hiaya*, Skt. *hṛdaya* (nt.)
hīṃḍola 'swing' S.; [*cf.* Pkt. *ḍola* (f.) 'swing' and Skt. *hindola* (msc.)]
hīai 'heart' loc. sg.; [*cf.* Pkt. *hia*, *hiaya*, Skt. *hṛdaya; cf.* loc. of *hīūṃ*]
hīyai 'heart' loc. sg.; [*cf.* Pkt. *hia*, *hiaya*, Skt. *hṛdaya* (nt.)]
hīyaḍaṃ 'heart' acc. sg.; *hīyaḍae*, *hīyaḍai* [S] loc. pl.; [*cf.* Pkt. *hiaḍa*, *hiaya*, Skt. *hṛdaya* (nt.)]
huṃḍika 'Huṇḍika' nom. sg. msc.; *huṃḍiki* acc. sg.; *huṃḍiki* inst. sg.; *huṃḍika* voc. sg.; *huṃḍika* obl. sg.
huṃ, *hūṃ* 1 p. pron., nom. sg.; *mujha*, *majha*, *majjha* [B], *muṃ*, *mūṃ* acc. sg.; *mujha*, *mujhaha*, *majha* [B] gen. sg.; *maiṃ*, *mai* [PS], *maya* [B] inst. sg.; *amhe*, *amha*, *amhi*, *aṃhi* [H] nom. pl.; *amha*, *ama* [P] gen. pl.; *mujha* obl. sg.; *mujha* S.; [see Tessitori, § 84]
hūṃkārā 'yell, shout' acc. sg.; [*cf.* Pkt. *huṃkāra*, Skt. *huñkāra* (msc.)]
he excl.; [*cf.* Skt. *he*, MG. *he*]
heṭhali 'beneath' postpos.; [*cf.* MG. *heṭhaḷ*, *heṭhe;* see Tessitori, § 101, and Pischel, § 107]
heṭhi 'under' postpos.; [*cf.* Pkt. *heṭha*, MG. *heṭhe*]
heta [B] ; see *hetu*
hetu 'cause, reason' inst. sg. msc.; [Skt. *hetu*]
hema 'golden' adj., obl. sg.; [*cf.* Skt. *hema*]
hemamai 'golden' adj., loc. sg. nt.; [*cf.* Pkt. *hemamaya*, Skt. *hemamaya*]
hemavai [H] 'golden' adj., loc. sg. nt.; *hemavai* loc. pl.; [*cf.* Pkt. *hemava*, Skt. *hemavat*]
hemavae 'Himālayas' loc. pl. msc.; [*cf.* Pkt. *hemavai*, *hemavaya;* Skt. *haimavata*]
heli 'sport, pastime' inst. sg.; [see Monier-Williams, p. 1305, *heli* = *helā* (f.) 'sport']
helāṃ 'wanton sport' inst. sg. f.; [*cf.* Skt. *helā* (f.)]
heva excl.; [see Skt. *eva* and Tessitori, § 103]
ho-, *hu-*, *hū-*, *ha-* 'be, become'; *houṃ* pres. indic., 1 p. sg.; *hoi*, *hoya* [B], *hui*, *hūi*, *huiṃ*, *hūai* [BS] 3 p. sg.; *hujja*, *huju* [S], *huja* [P] prec., 3 p. sg. [see Tessitori, § 120, and *cf.* the MG. impv. in *-j(o)*]; *hoisu*, *hoisuṃ* [P] fut., 1 p. sg., *hosai* [B], *hosii*, *hosiiṃ* [H], *hosi*, *hoisii* [PS], *hoisī* [P], *hoyasi* [B], *hoyasai* [B], *husii*, *hūsii*, *hūsii*, *hasi*, *hasai* [B] 3 p. sg.; *hutau*, *huṃtau* [S] pres. pt., nom. sg. msc., *hūṃtāṃ* nom. pl. msc., *hutī*, *huṃti* [H], *hūṃta*, *hatī* [B] nom. sg. f., *hutūṃ*, *hutuṃ* [BS] nom. sg. nt.; *hūu*, *huu* [P] pst. pt., nom. sg. msc., *hūu* obl. sg., *hūā*, *hūāṃ* [H] nom. pl., *huī*, *hūī* [B] nom. sg. f., *hūu*, *hūuṃ* nom. sg. nt.; *hūyā* pst. pt., nom. pl. msc.; *hau* [S] pst. pt., nom. sg. msc., *haī* [H] nom. sg. f.; [Pkt. *ho-*, *hoa-;* Pā. *bhava-*, *ho-;* Skt. *bhū-*]

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