LINGUISTIC SOCIETY OF INDIA

AN

OLD MARATHI READER

EDITED WITH GRAMMATICAL INTRODUCTION, ENGLISH TRANSLATION, NOTES AND GLOSSARY

by

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with a Foreword by
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Price Rs. 20.00

VENUS PRAKASHANA : POONA
PREFACE

This Reader is being presented to the scholarly world just when the time is ripe for it. Both linguists and linguistics are beginning to take more and more interest in modern Indian languages which is but a natural result of the efforts made in this direction in the past by scholars like Beames, Bhandarkar, Hoernle, Caldwell, Divatia, Bloch, Turner, Chatterji and others. Chairs for the teaching of some of the modern Indian languages including Marathi are being established in English, American and Russian universities and in the field of linguistic studies at least the Old Indo-Aryan is slowly giving way to the New Indo-Aryan. Dialects are being studied both here and elsewhere with growing zest and scientific accuracy and the living word is coming to receive its rightful place. Linguistic Readers are invaluable for such studies, whether historical or descriptive, and it is mainly with this object that the present one is being brought out.

The Reader is intended to serve as an introduction to the language and literature of the period known as Old Marathi, i.e., the centuries between 1000 and 1350. It consists of a linguistic Introduction based on historical principles, Texts arranged chronologically along with their English translation, introductory and grammatical notes and, finally, an Etymological Glossary. The arrangement of the Reader on the basis of a single dialect was necessitated by the absence of any dialectal variations preserved in either the literary or inscriptive forms.

The Texts fall into three parts: (i) Inscriptions, (ii) Literary Prose, and (iii) Literary Poetry. As to the selections themselves, the purpose has been to present texts representing the language in its purity, together with as much of interest as is compatible with the first and most important consideration which is linguistic. While exhi-
biting some variety of subject-matter, they may be taken as typical of the time and region to which they belong.

For each selection, the best edition available from the standpoint of linguistic purity has been followed. The pages of the Reader have not been burdened, however, with variant readings from other editions or manuscripts, except in the case of selections from Jñāneśvarī where some important readings from RAJAVADE’s text have been mentioned in the foot-notes. The selections have been reproduced in their integrity in all essential particulars. Though regularization of orthography has not been attempted in general, some liberty had to be taken with regard to the mediaeval punctuation, and in certain cases even orthography, for the purpose of clarity.

As regards the English translation of the texts, verbal rendering is aimed at, though this may prove somewhat clumsy in exceptional cases, e.g., in the case of Inscriptions. The Notes at the end of the texts are intended to be introductory to the relevant selections and their authors, while the Etymological Glossary at the end of the book is meant to serve as an Index Verborum also.

This is the first Marāṭhī chrestomathy based on linguistic principles to be ever published and I, therefore, crave the indulgence of the readers for its likely shortcomings. I had before me some classics like SWEET’s Anglo-Saxon Reader, EMERSON’s Middle English Reader and MACDONELL’s Vedic Reader and though I might have unknowingly based my own Reader collectively on these and other prototypes, I do not intend it to stand in comparison with them.

It was Professor Suniti Kumar Chatterji who first suggested to me the idea of preparing a linguistic Reader for Old Marāṭhī some five years ago when he was participating in the Summer School of Linguistics organized by the Deccan College, Poona. I am grateful to him for encouraging me from time to time towards the completion of this Reader and for his readiness in writing a Foreword
to it. I have also to thank Professors S. M. Katre and N. G. Kalelkar of the Deccan College for going through the manuscript and making some valuable suggestions. My special thanks are due to Professor V. B. Kolte for making it possible to include a passage from an unpublished work like Mūrtiprakāśa in the texts and to Smt. Kumudinee Gharpure for checking up the word-index. The credit for bringing out the present volume in a neat and decent manner belongs to the staff of the Saṅgama Press and Venus Prakāśana, Poona.

I have, in conclusion, the pleasure of making my acknowledgement of obligation to the Linguistic Society of India for agreeing to give its imprimato to this Reader.

University of Poona,
Poona, 7 (INDIA) S. G. T.
October 14, 1960.
FOREWORD

The present work gives us in one volume of 260 pages some of the most essential things that a student and a scholar should know about the earlier history of the Marāṭhī language. The fine scholarship as well as the very methodical arrangement which are behind this volume certainly make it an important landmark in the field of linguistic studies in India of the present day; since a work of this type may still be said to form a desideratum for most of our modern Indian languages.

Marāṭhī is one of the most important languages of India, and it has its unique place in the family of Indo-Aryan languages. It is spoken by some 29 millions of people in the newly formed state of Mahārāṣṭra, and it has got a very distinctive and noteworthy literature. The oldest specimens of Marāṭhī that we have in hand go back to the end of the 10th century A.D., in two very short one-sentence inscriptions. But there are other epigraphic documents which belong to the 11th, 12th and 13th centuries. From the second half of the 12th century onwards, we have in Marāṭhī a continuous literary output which never showed any sign of abatement and which has come down to our day. A language with a long literary history in more or less authentic records for near about 1000 years naturally shows an unbroken development. But the period from 900 A.D. to about the middle of the 14th century really embraced the formative stage for the language as it now is, and this period can properly be described as the Old Marāṭhī period. After that we have Middle Marāṭhī, which brought down the history of the language to the beginning of the 19th century.

Prof. TULPULE has done a signal service not only to Marāṭhī Linguistics but also to the Linguistics of New Indo-Aryan in general by publishing this very valuable
Reader. This work has been done in the best style, combining erudition with a sense of proper disposal of the materials. There is an Introduction of 81 pages preceding the Texts, which have been given with notes and introductions, and this Text section occupies pages 83 to 182. The Introduction gives a very up-to-date and lucid account of Old Marāṭhī which will be of very great use to students, not only of Marāṭhī but also of other Modern Indo-Aryan languages. A book like this should be indispensable for any student of Bengali, Oṛiā, Assamese, Maithili, Bhojpuri, Kosalī, Braj-Bhāṣā, Hindustāṇī (Hindi), Panjābī, Hindī, Gujarātī, Rājasthāṇī, Nepālī and other Modern Indo-Aryan languages.

The grammatical Introduction forms a very good statement of the phonological and morphological bases of Marāṭhī. Of course this Introduction is not a full historical grammar, but the materials which Dr. TULPULE has collected from his very intimate knowledge of Old as well as later Marāṭhī have their very great value. I only wish that in discussing phonology, Dr. TULPULE had always clearly differentiated the semi-tatsama borrowings in Old Marāṭhī from the inherited tadbhava elements. In the matter of typography, I would have been happier if Dr. TULPULE had used the more easily understandable symbols ts, s, dz, z for the dento-alveolar affricates, and not the special letters he has actually employed (viz., Ć, ĉk, ā, āk)—these latter normally indicate the palato-alveolar affricate sounds. Then, the question of vowel-length in Old Marāṭhī might have been discussed in a little more detail. We know that, unlike what we see in Braj-Bhāṣā and other New Indo-Aryan languages, vowel-length in Modern Marāṭhī (as in Modern Bengali) is dependent upon the rhythm of the sentence (or breath-group), and not on etymology, and how far this situation was coming to be the rule in Old Marāṭhī would be an interesting phonological question. A study of the Old Marāṭhī metres as throwing interesting light on the speech-rhythm of Old
Marāṭhī, which is wanting in the present work, may advantageously be added in the next edition.

The texts begin with the two Śravaṇa-Belgoḷa inscriptions of the last quarter of the 10th century. The English translations which are literal will be very helpful, particularly for non-Marāṭhī readers. All that one could wish to know about the literary and other aspects of the passages selected will be found in the Notes. The selections are not very extensive, they number only some 34, but they are typical. There is a very valuable Etymological Glossary of important words at the end (pages 184-259).

The book is very beautifully printed, and the typographical set-up is quite pleasing and adds greatly to the pleasure of reading. All students of Indian Linguistics would share with me my appreciation of this book. I wish there were similar books for all other Indian languages, whether Aryan or Dravidian. The nearest approach to this book is the Early Oriyā Reader published by Prof. ARTA-VALLABHA MAHANTI. But unfortunately this work lacks in Notes — only the Texts are given, and that too in Oriyā characters. The use of the Roman or the Nāgarī would be very helpful in a work of this type. There are extensive anthologies of Bengali, Oriyā and Hindi as well as Marāṭhī and Gujarātī, and of other Indian languages, beginning with the big anthologies published by the University of Calcutta under the inspiration of the late Sir ASUTOSH MUKHERJI — from the second decade of this century, the well-known "Typical Selections" from Early Bengali, Early Oriyā, Early Assamese, Early Hindi and Early Gujarātī literatures. Large masses of Apabhraṃśa literature with Hindi translations opposite have been published by Pandit Śrī RAHULA SANKRITYAYANA, who has put the label "Hindi" on what would be strictly Old Bengali, Early Maithili and various other old speeches which are different in their linguistic characteristics from Western Hindi. With Dr. TULPULE’s book in front of us, other workers can easily bring out in the same style similar Readers in Early Bengali, Early Assamese, Earlyy Oriyā, Early Maithili, Early
Gujarāti etc., and also anthologies in the earlier forms of the great Dravidian languages, Telugu, Kannada, Tamil and Malayālam. The Historical Reader of Tamil by Dr. P. S. Subrahmanya Sastri, formerly of Annamalai University, that erudite scholar of Indo-European and Dravidian linguistics who translated into English both the Tamil Tolkāppiyam and the Sanskrit Mahābhāṣya, is well-conceived, but unfortunately it is not so well-known to students and scholars of Tamil linguistics and literature, and we would have liked more linguistic as well as literary notes from a scholar of Dr. P. S. S. SASTRI's eminence.

I would love to see the example of Dr. Tulpule emulated for other Indian languages by competent scholars. In the meanwhile, I feel very great pleasure in congratulating Dr. Tulpule while welcoming the present work, and I hope it will serve a very useful purpose, so that a second edition, with further improvements (as in some of the lines suggested), may soon become necessary.


Suniti Kumar Chatterji.
CONTENTS

PREFACE (By the Author) .......................................................... iii-v
FOREWORD (By Dr. Suniti Kumar Chatterji) ......................... vii-x
    Analytical Table of Contents .......................................... xi-xiii
    Abbreviations ................................................................ xiv-xv
    System of Transliteration .................................................. xvi

INTRODUCTION ................................................................. 1-81

**TEXTS AND TRANSLATION** 83-154

<table>
<thead>
<tr>
<th>Extr. No.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.</td>
<td>Invocation to Time Eternal</td>
<td>83</td>
</tr>
</tbody>
</table>

**Inscriptional**

1. Sravaṇa-Belgola Stone-Inscription 84
2. Divē-Āgara Copper-plate 85
3. Ambé-Jogāi Stone-Inscription 86
4. Pāṭaṇa Stone-Inscription 88
5. Paṇḍharpūra Stone-Inscription 90
6. Unhakadeva Stone-Inscription 91

**Literary Prose**

7. Cakradhara in his youth 94
8. Cakradhara as a Cattle-Rearer 96
9. Political Upheaval in Devagiri 98
10. Ethics of Cakradhara 100
11. Parable of an Elephant 102
12. Daily Routine of Cakradhara 104
13. Bringing Life into a Dead Child 106
14. Funeral of Govindaaprabhu 108
15. History of the composition of *Rukmīṇi-Svayaṁvara* 110
16. Composition of *Liṅga-caritra* 112
17. Passing away of Bhaṭo-Bāsa 115
18. Has anyone on earth two hearts? 117
19. An Episode in the Life of Lord Kṛṣṇa 120
<table>
<thead>
<tr>
<th>Extr. No.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>20.</td>
<td>Mukundarāja in Praise of Marāṭhī</td>
<td>123</td>
</tr>
<tr>
<td>21.</td>
<td>Heart-rendings of Rukmiṇī for the Attainment of Kṛṣṇa</td>
<td>125</td>
</tr>
<tr>
<td>22.</td>
<td>The personality of Cakradhara</td>
<td>127</td>
</tr>
<tr>
<td>23.</td>
<td>Search of God through Miseries</td>
<td>129</td>
</tr>
<tr>
<td>24.</td>
<td>The Sun of Absolute Reality</td>
<td>132</td>
</tr>
<tr>
<td>25.</td>
<td>Asking of Grace</td>
<td>134</td>
</tr>
<tr>
<td>26.</td>
<td>The Beauty of Rukmiṇī</td>
<td>136</td>
</tr>
<tr>
<td>27.</td>
<td>Symptoms of one who is nearing Death</td>
<td>139</td>
</tr>
<tr>
<td>28.</td>
<td>The Poetic Grace of the Story of Kṛṣṇa</td>
<td>141</td>
</tr>
<tr>
<td>29.</td>
<td>Uddhava’s Pangs at the idea of Separation from Kṛṣṇa</td>
<td>143</td>
</tr>
<tr>
<td>30.</td>
<td>Life of Lord Kṛṣṇa as the Drama of Nine Poetical Sentiments</td>
<td>146</td>
</tr>
<tr>
<td>31.</td>
<td>Devotional Outpourings of the Poet-Saints</td>
<td>149</td>
</tr>
<tr>
<td>32.</td>
<td>The Glory of Sahyādri</td>
<td>151</td>
</tr>
<tr>
<td>33.</td>
<td>On entering the holy Rddhipura</td>
<td>152</td>
</tr>
</tbody>
</table>

**NOTES** 155-182

**ETYMOLOGICAL GLOSSARY** 183-259

Postscript 260-261

Bibliography 262-263

Texts used 264
ABBREVIATIONS

abbrv. Abbreviation.
abl. Ablative.
abs. Absolutive.
abstr. Abstract Noun.
acc. Accusative.
adj. Adjective.
adv. Adverb.
aspir. Aspirated.
aux. Auxiliary.
BISM. Bharata Itihasa Sarisodhaka Mandala (Journal of —).
BSOS. Bulletin of the School of Oriental Studies.
caus. Causal; Causative.
comp. Compound; Compare.
cond. Conditional.
conj. Conjunctive.
dat. Dative.
denom. Denominative.
desid. Desiderative.
fem. Feminine.
future.
gen. Genitive.
Gk. Greek.
grm. Grammar.
honor. Honorific.
I-A. Indo-Aryan.
I-E. Indo-European.
imp. Imperative.
inf. Infinitive.
ind. Indefinable.
instr. Instrumental.
interrog. Interrogative Pronoun.
JaJa. Jaina.
JRAS. Journal of the Royal Asiatic Society.
K./Kd. Kannada.
Lat. | Latin.
---|---
lit. | Literally.
loc. | Locative.
M. | Marathi.
m./masc. | Masculine.
metron. | Metronymic.
MI-A. | Middle Indo-Aryan.
n./neut. | Neuter.
neg. | Negative.
NM. | New Marathi.
nom. | Nominative.
nom. v. | Nominal Verb.
num. | Numeral.
obl. | Oblique.
OM. | Old Marathi.
onomato. | Onomatopoeic.
opt. | Optative.
ord. | Ordinal.
Pā. | Pali.
part. | Participle.
pass. | Passive.
perf. | Perfect.
pers. | Person; Personal.
Pk. | Prakrit.
pl./plur. | Plural.
post. | Post-position.
pot. | Potential.
pr. | Present.
pronom. | Pronoun.
re-dupl. | Pronominal.
rel. | Re-duplication.
sg./sing. | Relative.
Sk. | Singular.
syn. | Sanskrit.
unaspir. | Synonym.
v. | Unaspirated.
voc. | Verb.
WPL. | Vocative.
Wilson Philological Lectures.
The *visarga* is denoted by *aḥ*.

The pure palatals could not be distinguished from the dento-palatals for want of diacritical signs.

The *anusvāra* represents either a nasalised vowel as in *devē*, or *ṅ* as in *āṅkurī*, or *ṇ* as in *sāṇḍuni*, or *n* as in *panca*-, or *ṁ* as in *āṃbiyā-,* or *m* as in *saṁvatu*, or *v* as in *saṁsāra*, or *ṇ* as in *saṁbhāru*. 

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§ 1. Time-limits:

By Old Marāthī is meant here that form of language current in Mahārāṣṭra between the years 1000 and 1350 A.D., that is, Marāthī of the eleventh, twelfth, thirteenth and fourteenth centuries. At the first date, it shows such considerable differences from Apabhramśa as to warrant a new name which it did acquire and which occurs in the Vivekasindhi of Mūkundaraja (Ex. XX). By the last date, all essential elements of Middle Marāthī had taken root which later developed in the works of DASOPANTA, EKANATHA, and others.

There can be some difference of opinion as to the divisions of the OM. period, and some scholars might prefer to make a beginning even earlier than 1000 A.D., while some might mark the end with the close of the Yādava dynasty in 1312 A.D. But as EMERSON\(^1\) rightly points out, changes in language are always gradual and exclusive divisions naturally impossible. On the whole, it can be said, however, that OM. is to a large extent homogeneous in form during the whole period, like the Old English of literature and unlike the Early Middle English. It is represented on the one hand by Inscriptional Marāthī and on the other by Literary Marāthī which the latter can be subdivided into two main groups: writers of prose headed by MHAIBHATA, the author of Līlā-Caritra, and writers of poetry led by the great JNANESVARA of the Bhāgavata cult. These two or three groups are very similar to each other so far as the language they use is concerned and which can conveniently be described as Old Marāthī. It shows a definite beginning in the Sravaṇa-belgoḷa Inscription of 983 A.D. which indicates the recognition the language had

\(^1\) A Middle English Reader (1956), Intro., p. XIV.
acquired in a distant and linguistically foreign province like the Mysore State towards the end of the 10th Century.¹ There is evidence to believe that it had come to be recognised as an independent language even earlier. The *Kuvalayamālā* of Udyotanasuri, written towards the end of the eighth century, refers to eighteen Desī languages one of which is Marahaṭṭa containing forms like *diṇṇale* and *gahille*.² The first of these two forms is found as *dinhala* in a passage from OM. under study and is to be traced back to the Prākrit form *diṇṇa* which by itself is a phonetically changed form of the past participle in Sanskrit, namely, *datta*, of the root *dā*, meaning ‘to give’ (Ex. IV). There is no doubt, therefore, that Marāṭhi as a language had taken definite shape as far back as in the eighth century and had come to be recognised as the language of the Marahaṭṭas. Unfortunately, however, we have no specimens, either inscriptional or literary, of the language as it existed during its first three centuries, or from 778 A.D., the date of *Kuvalayamālā* which makes the first mention of Marāṭhi, to 983 A.D., the date of its first written record. This is the reason why a beginning has to be made with the eleventh century and not earlier. The other end of the period of OM. has to be fixed somewhere towards the middle of the fourteenth century when the last of the major literary works of the Mahānubhāva Sect, namely, *Vaccha-haraṇa*, was completed after which the language went as if underground on account of the onslaught of the Muslim rule to rise up again only with the sixteenth century or a little earlier. This latter period extends upto the beginnings of the British rule in India, i.e., upto 1800 A.D., and is known as the period of Middle Marāṭhi. The demarkat-

¹. The recognition is proved again in the Mailaṅga Inscription of 1290 A.D. which tells about the foundation of a College in that year, making provision in it for the teaching of Nāgara, Kannada, Tigulu and Ārya, i.e., Marāṭhi (vide, B. Lewis Rice: Mysore and Coorg from Inscriptions, p. 179).

². *daḍhamadaka sāmalaṅge sakire ahimāṇa kalahasile ya, diṇṇale gahille ullavire tattha marahaṭṭe.*
ing line between the OM. and MM. periods is roughly the establishment of the Muslim rule in Mahārāṣṭra which necessitated the language go into seclusion to appear again after a century or so in a much changed form. Thus, OM. presents itself as the first stage in the history of Marāṭhī language and forms one homogeneous unit which can conveniently be the subject of a study linguistic.

§ 2. Space-Time context:

The science of modern linguistics requires the study of the history of any given language in its development in the space-time context. From this new angle it is necessary that each language should be studied in all its details within a given geographical locality in its time-sequence or within a particular period in its space-context. OM., however, does not so much lend itself to a study in its development in the space-context as it does in the time-context. No doubt, it must be covering the same great dialect divisions corresponding in general to the dialect divisions of New Marāṭhī, namely, Koṅkaṇī, Khāndeṣī, Ahirāṇī, Dāṅgī and others. But it is almost impossible to divide the OM. literary material dialect-wise. It is true that the find-spots of OM. inscriptions are spread almost all over Mahārāṣṭra, and it is also true that the OM. authors belong to different parts of the Marāṭhī-speaking country. MUKUNDARAJA, for example, comes from either Āmbe Jogāī (Dt. Biḍa) or Ambhore (Dt. Bhaṇḍārā), JNANESVARA from Āḷandī (Dt. Poona), MHAIBHATA from Sarāje (Dt. Nagara), BHASKARA from Borī (Dt. Biḍa), NARAYANA from Bahāliye (Dt. Khāndeṣa), and VITTHAL GALANDA from Vijayāṅagara (Karnāṭaka). But the Marāṭhī that these different authors write is structurally almost the same and does not possess any dialectal differences worth noting. And not only from the purely linguistic point of view but also stylistically these different authors coming from different regions seem to write the same Marāṭhī with the only distinction that the writers of prose show a different style than the writers of poetry. This does not mean that the
dialectal differences did not exist. Far from this. Only, they cannot be observed in the material available for a study of OM. The part that the dialectal peculiarities have played in the formation of Marāṭhī can be visible only when enough research material is made available in the form of folk-speech, folk-songs and folk-tales collected from its different dialects. Until this is done, we have to remain content with a historical study of OM. in its time-context only.¹

§ 3. Inscriptional and Literary OM :

It will be seen that the passages from OM. selected for this Reader fall into three main heads : (i) Inscriptions, (ii) Literary Prose and (iii) Literary poetry. As regards the first, it can be said that about seventy-five inscriptions, including copper-plates, containing portions in Marāṭhī, large or small, are available in the period assumed for OM. The Marāṭhī element in these varies from inscription to inscription, and these records would better be described as 'written in Sanskrit cūm Marāṭhī. Generally the opening and the closing formulæ, the titles of kings and their ministers or deputies, and the datings of these inscriptions are written in Sanskrit, and the grants proper with their

¹ It would be interesting to quote a passage from Acāra-paddhati, a Mahānubhāva work belonging to the 17th century, wherein the author suggests some Khaṇḍā–Maṇḍāras, or dialectal divisions of the Marāṭhī-speaking region, as from Phalṭaṇa towards the south, towards the north upto the end of Bāleghat, Udbhaya Gaṅgātīra or the bank regions of Godāvari, and Varāḍa. These subdivisions of Mahārāṣṭra exhibit minor linguistic differences, but the language, according to the author, remains the same throughout. The passage runs thus :

"प्रश्नो भविष्येत स्वभाववर्णम्: जाने फलेटाणापासौन दक्षिणेष्विः: मन्नाती भाष
जेतुः ठारे वरते तेव एव एक मंडलः: तयासिः उससरे बालेगाटारा लेवतः: ऐसे एक
स्वभाववर्णम्: मग उमें गंगातीरं तेजः एक स्वभाववर्णम्: आणि तयापासौन मेंकशास्त्र
से एक स्वभाववर्णम्: तयापासौन आर्थिः बरवते एक स्वभाववर्णम्: परि आर्थिः
भिङ्गी महाराष्ट्री बोल्जे: किंतु दिनक्षित तापेचा परवत मन्नानि स्वभाववर्णः
भणवी". (Nene: Cakradhara-Siddhānta Sūtras, Intro., p.2).
details are in Marāṭhī. Even in the Sanskrit portions we
come across sometimes with Marāṭhī-isms, as for example,
saṁvatu (Ex. III), sakū (Ex. V), saṁvachare (Ex. V),
and tatapādāpadumopajivi (Ex. VI). The six inscriptions
included here are from six different places, namely, Śravaṇa-
belgoḷa, Divē-Āgara, Ambē-Jogāi, Pāṭaṇa, Paṇḍharapūra,
and Unhakadeva, all of which except the first belong to the
Marāṭhī-speaking area. The find-spot of the first inscrip-
tion is located in the Mysore State and only indicates the
geographical extent to which Marāṭhī had received
recognition towards the end of the tenth century. This
section on inscriptions contains a number of place-names
and personal names which can be of some interest to a
student of the social history of Mahārāṣṭra. The second
part comprises about a dozen passages from OM. prose
written mainly by writers belonging to the cult of the
Mahānubhāvas, a religious sect which flourished during
the period under study. Marāṭhī was the official language
of this cult, voluntarily adopted by its leaders in order to
make their teachings known to the masses who were totally
ignorant of Sanskrit. Nagadeva, the first Ācārya of this
cult, had made it a rule that all writing should be done in
Marāṭhī only and he used to disuade scholars from using
Sanskrit as the medium of expression of their thoughts.
This attitude towards the problem of language enthused
a number of writers to write in Marāṭhī and as a result
we have a variety of compositions like memoirs, diaries,
biographies, parables and the like. The thirteen selected
passages include three from Līlā-Caritra, a collection of
memories of Cakradhara, the founder of the Sect, one from
Sūtrapāṭha or a collection of his dictums, one parable from
the many he narrated to his disciples, two from Govinda-
prabha-Caritra by the same author, namely, Mhaibhata,
three from Smyṭisthāla or the memoirs of Nāgadeva, one
from a Marāṭhī version of Pānćatōṇtra, a non-Mahānu-
bhāvic work, and one from the Life of Śrī Krṣṇa, again by
a Mahānubhāva writer. The language that these passages
represent is somewhat different from the one that is re-
presented by the poetical compositions of the same period. It is more natural, more popular and not at all ornamental like the language of poetry. As is generally observed, prose usually lacks in flights of poetic imagination, but is always rich in the popular variety of linguistic forms. OM prose is no exception to this observation and one who desires to grasp the naive element of language has to turn to it. As regards the third part, we have more material at our disposal, as it is supplied not by one but by two different cults: the Bhāgavata and the Mahānubhāva. The Bhāgavata Sect, or the cult of Devotion, an ancient one in the religious history of India, was established in Mahārāṣṭra by Saint JñANESVARA in the thirteenth century and brought to a culmination by Saint TUKARAM in the seventeenth century. Paṇḍharpūra became the centre of this devotional movement and a number of poet-saints headed by their doyen, NAMADEVA, gathered together round JñANESVARA and created lyrical poetry of such 'harmonious madness' that the world is listening to it even now as it was listening then. The poetical passages from the Mahānubhāva authors are mainly from what are known as their 'seven major works',¹ except perhaps the Dhavālas or Marriage-songs composed by MAHADAMBA and Mūrti-prakāśa by KESOBASA. Most of these works are written in a highly ornamental and more or less sterilo-type style and as such cannot be said to echo the spoken form of OM as it was prevalent in the 13th and 14th centuries. There is always a difference between the spoken and the literary forms of language and a comparison of the prose and poetical passages from the Mahānubhāva authors would bring this out very clearly. The first passage in this section comes from the first known author of Marāṭhī, namely, MUKUNDARAJA, who belongs to neither of the two religious

¹. These are: (i) Vacchhāvaraṇa by DAMODARA, (ii) Rukmiṇi-Svayamvara by NARENDRA, (iii) and (iv) Sītāpālavadha and Uddhavagītā by BHASKARA, (v) Jñānaprabodha by VISVANATHA, (vi) Saṅghādīvarṇana by RAVOLO-BASA, and (vii) Reddiśvara-varṇana by NARAYANA-BASA.
sects referred to above. Though there is some reason to believe that he was a follower of the cult of the Nāthas, it would be better to describe him as mainly a Vedāntist whose chief aim was to expound the monistic philosophy of Śaṅkara in Marāṭhī. MUKUNDARAJA and his works are still a matter of controversy in the field of Marāṭhī studies and that is one reason why this pioneer of Marāṭhī authorship has to be mentioned last.

§ 4. Texts used:

A word has to be said here about the texts used for the purpose of this Reader. The purest texts are of course necessary for an understanding of the language as it actually existed; but it is not always possible to get them. The difficulty is all the more felt in the case of OM. texts. Take for example the very first work in Marāṭhī, namely, the *Vivekasindhu* of MUKUNDARAJA, said to have been written in 1188 A.D. The earliest manuscript available of this work is dated 1655 A.D., i.e., copied about five hundred years after the composition of the original. This fact explains the slightly modernised forms of the vocables in *Vivekasindhu* as found in most of its published editions, except perhaps the one edited by K. P. KULKARNI (1957) where he attempts re-construction of the text to a certain extent. The same difficulty is experienced with regard to Jñānesvarī, which being a very popular work, suffered textual deterioration most. In fact, its rate of deterioration has been of a surprising nature, as witnessed by the fact that the original Jñānesvarī composed in 1290 A.D. became very corrupt within three hundred years, necessitating a revision by Ekanātha in 1584 A.D. The absence of critical, or at least reliable editions of this major work in OM. makes the situation still worse and it becomes extremely difficult to draw any definite linguistic conclusions from the modified text. Fortunately, however, the vast literature of the Mahānubhāva Sect, preserved in several code-alphabets, representing the older phase of Marāṭhī, is now being deciphered and presented to the scholarly
world. Notwithstanding the facts that this represents only a sectarian literature and that its chief code-alphabet or Sanketa-lipi was invented and brought into practice by Ravolo-basa as late as in 1353 A.D., we have still in it a large number of vocables and linguistic factors which can yield valuable results when examined critically and comparatively and brought within the range of competent linguists. The linguistic material that has gone into OM inscriptions will, doubtless, be an asset for such a study, as it is the one which has stood the test of time and remained totally unchanged in its form. Thus, the Jñānesvari as edited by RajavaDe and the Mahānubhava literature as edited from its codifiedly preserved form, together with the inscriptive material, do give us sufficient data for any serious linguistic speculations about OM.

§ 5. Origin of Marathi:

It may not be out of place here to dwell briefly on the question of the origin of Marāṭhī. As its name suggests, Marāṭhī originated in Mahārāṣṭra and got its name from Mahārāṣṭrī an Apabhramśa of which was current in its region just before its birth. Marāṭhī is one of the New Indo-Aryan languages and its linguistic tradition, namely, Sanskrit > Prākrit > Apabhramśa, is too well known to be treated in any details here. The general development of Marāṭhī has been delineated with great clearness and mastery by Jules Bloch in his work 'la langue marathe' though its attitude is that of comparative grammar, comparing Sanskrit, Prākrits and Marāṭhī, one with the other, and positing phonological and morphological equivalence. Bloch makes no attempt, however, to trace the growth of Marāṭhī itself from its earliest appearance through forms documented in the history of the language. Fortunately, recent researches in Apabhramśa literature, apart from providing the missing link, have made it possible to connect the pre-New Indo-Aryan stage with its immediate predecessor. An Apabhramśa of the Prākrit was current in Mahārāṣṭra from about 500 to 800 A.D. and gave
rise to a number of literary works like Nāyakumāracarīyū, Bhavisayattakahā and others, edited by scholars like GUNE, JACOBI and HIRALAL JAIN. This Aphabetramśa is also known as Jaina Mahārāṣṭrī, as it was used mainly by the Jaina writers of that period. Apabhrāṃśa is defined by HIRALAL JAIN as the 'natural language, i.e., the language of the people, unrefined by any rigid rules of grammar and rhetorics.11 A comparative study of the language represented in the works mentioned above on the one hand and Marāṭhi on the other clearly indicates the close and developmental relation between the two as regards their phonology and morphology. It has already been shown elsewhere by the present author2 that most of the inheritances of Marāṭhi in these two departments are from Apabhrāṃśa or Jain Mahārāṣṭrī, as it is also called, and especially that the characteristic 'oblique' of Marāṭhi can be traced back to similar forms in the making found in Apabhrāṃśa. Most of the remnants of the synthetic structure of Old Indo-Āryan that Marāṭhi possesses it owes to this form of Apabhrāṃśa directly. There is even reason to believe that the Ovī metre, in which most of the OM. poetry is composed, is derived from a similar metre in Apabhrāṃśa literature.3 The importance of this literature cannot, however, be stressed beyond a certain limit. For as KATRE4 has pointed out, though with the analysis of Apabhrāṃśa we have sufficient material for evaluating the pre-New Indo-Āryan period linguistically, this literature, like the Prākrit literature, is in a form which has become stylised and separated from the common currents of linguistic expression. In other words, the Apabhrāṃśa of literature is as artificial as the literary Prākrits or classical Sanskrit and divorced of the common expression of the man in the street. This is, however, not the case with the early New

Indo-Āryan literature, as for example early OM., where we find for the first time the actually current śīṣṭa expression of NI-A. Thus, though we cannot deny the value of Apabhramśa studies as reflecting the linguistic usages current during the pre-NI-A. stage, their importance should not be exaggerated. For even with Tagare’s valuable treatise on the Historical Grammar of Apabhramśa (1948), no definite conclusions can be reached as regards its relation with the MI-A on the one hand and NI-A on the other. At least in its later period, Apabhramśa, like Sanskrit, became a vehicle for archaic expression when the living medium was something other than itself. Marāṭhī, on the other hand, with its inherited forms, does not scorn the use of Sanskrit vocables, and the model found in its literary remains is true of the picture we can build of the speakers of that medium. An understanding of the elements of OM. vocabulary would make this point clear. It is because of the free mixture of the inherited vocabulary and the learned borrowings from Sanskrit that the progress of the language still continues uninterrupted. If this had not been the case, Marāṭhī would have become as ‘dead’ a language as the Prākrits or Apabhramśa or even the refined Sanskrit. Marāṭhī, therefore, can be rightly described as a re-oriented form of its immediate predecessor, viz., Apabhramśa, with a number of borrowed Sanskritisms which made it a real, living language. It did away with the unnatural pronunciation of Apabhramśa and gave rise once again to the bold and natural phoneticism of Indo-Āryan. This linguistic change from Apabhramśa to Marāṭhī must have synchronised with the revival of the Vedic religion at the hands of Śankaracārya in about 800 A.D.

§ 6. Orthography:

As OM. sprang from an Apabhramśa of the Prākrit current in Mahārāṣṭra approximately during 500-800 A.D., it is but natural that its texts exhibit a peculiar looseness as regards their orthography. The only models that the OM. writers had before them were some loosely written
Sanskrit texts, while their own language had gone a long way from Sanskrit. Naturally, the result was that they attempted, though unsuccessfully, to bring their texts as near as possible to the norm, viz., Sanskrit, orthographically. In doing so, they could attain neither the rigidity of Sanskrit orthography nor the naturalness of Marāṭhi. In fact, OM texts are so full of orthographical irregularities that the only rule they seem to follow in this regard is not to follow any rules at all. Distinction, however, has to be made between Inscriptional and Literary Marāṭhi, though some features are common to both. Now as regards Inscriptions, it has to be remembered that their authors were always different from their scribes who were generally uneducated artisans knowing only the art of inscribing either on stones or on copper-plates. Naturally, the number and types of orthographical irregularities are found to be more in inscriptions than in the manuscripts of literary works copied generally by decently educated persons. We give below some of the orthographical peculiarities of OM Inscriptions:

1) a-ē-y : OM. Inscriptions seem to hesitate in representing these three sounds, coming either medially or finally; viz., a (ə) a pure vowel, ē (ɐ) a palatal vowel, and y (ɥ) a half-vowel. There are no definite guiding principles for the use of symbols for either of these three sounds and we have the following varied forms:

   a : kāṇṭhe (2) ; ghānaāprati, teā, dāṇḍeāncī, pujārea, pūjiteā (3) ; ghānceā, Dhaḍabāleā, Dhāmojicī, pahileā, sonḍhiā (4) ; cālāveā, cāliancē, bhaktimāliā (5) ; bhaṅgaleā, Sarabhaṅgāceā (6).

   e : Rāḍie (3) ; Rāmacandradevarāe (5) ; nāeka, nāeku (6).

   y : karaviyalē (1) ; ṭhaviyalē, Madhuvaya, Vāsudeva-bhaṭṭavāye (2) ; iyā, tetiyāprati, vikateyāpāśī, haladāiyā (4) ; Baladevanāyakē, Viṭhaladevarāyāyē (5) ; karāveyā, caneyā, teyācē, bonayā, vaḍilīyā, vijaiyā, Somadeyo (6).
These examples show that the ‘y’ form is the most common and ‘e’ form the least.
(ii) Diphthongs, appearing finally, are symbolically represented only in the Dive – Agara plate (Ex. II) thus:
Jivanai, Tikai, Madhuvai, Risiyapai.
These are all proper nouns, the third one being also written as Madhuvaya in the same plate.
(iii) ‘Om’ is represented both by its special symbol (ॐ) and by the regular alphabet ओ with an anusvara over it:
ॐ (3, 6); similarly, ओढ़ा (4); ओ (2).
(iv) The following sounds seem to be replaced by others only orthographically:
    कश > श : dasine (6).
    क्ष > ष : Kanavasaga, suse (6).
    न > ल : usla < usna (6).
    थ > च : schAnahacca, schAnE, schitipurici (2).
This cannot be said, however, about the change from ष and ष to स which is predominantly a phonological change rather than an orthographical one.
(v) The use of nasal symbols is as it generally should be in Marathi. (But the following irregularities have to be noted):
    चावुण्डाराजे Cauvunḍarājē (1), after Sanskrit.
    दिणिरोपि tanniropita < Sk. tanniropita (6).
    तस्मिनकारे tasminkāle < Sk. tasmin kāle (6).
There is no regularity in writing anusvāras over certain letters and we come across such forms as Gaṅgarāje or karaviyale (1) written without the anusvara against the grammatical convention.
(vi) Inscriptional OM. usually doubles a consonant when it is preceded by r–; e.g.,
    Mārggaśira, paarṇamāṣāyaṃ, Sarvvarī, survva, suvarṇa (2); saṃvatsarāntarggata (3); arddhu (4); and ca kravartti (5).
(vii) OM. Inscriptions are most irregular in distinguishing between the short and long vowels. We find in them quite a number of instances where the short vowel sound is symbolised by a long vowel and vice versa; e.g.,
Sivū (2); āsvapāthi, cāurā, Citegrāmi, dīnhdā-lē, Dhāmōjicīya, loji, visovā, sūnka (4); paṇḍītī, vāhīla (5); adhīka, tirtha, devaracita, padumopa-
jivi, purve, vācītā, Vikrama, sampurṇa, svasti, Hariharā (6).
(viii) Another peculiarity of OM. orthography is the use of abbreviated forms for certain words; e.g.,
'su. gā.' for suvarṇa-gadyāṇaka (2).
'survva' for suvarṇa (2).
'ga' for gadyāṇaka (3, 5).
There are about twenty such abbreviations used in OM. inscriptions1 and almost none in literary OM.
(ix) The Prṣṭhamāṭrä or a stroke behind the letter to de-
ote the vowel -e- or -o- is another sure sign of the anti-
quity of Marāṭhī inscriptions as well as manuscripts. The Prṣṭhamāṭrä, however, cannot be taken as a sine qua non
of the antiquity of either an inscription or a manuscript, as
has been shown by Harse2 after a study of the OM.
material from the paleographical point of view. It seems
from a closer examination of OM. inscriptions that the
prṣṭhamāṭrä was a provincial peculiarity common with in-
scriptions whose find-spots are either in Koṅkanā or in
Marāṭhavāḍā. Most of these inscriptions make use of the
māṭrä in both of its forms, namely, behind and over the
letter. (Extracts II, III and IV).
(x) Punctuation is usually denoted in OM. inscriptions
either by means of one or two vertical lines (daṇḍas) as
in Ex. IV, or by two dots (visargas) as in Ex. VI, or by
both, lines and dots, as in Ex. II. In many instances it is
meaningless and even wrong. Numbers are denoted either
in figures (Ex. III, IV, V), or in both, words and figures
(Ex. II). The number of the year in the dating of an in-
scription is, however, always in figures.
As regards the orthography of the Manuscripts of OM.
texts, the following peculiarities have to be noted:

1. Marāṭhī Samāśodhana Patrikā, Vol. IV, No. iii, p. 34.
2. Introduction to Jñānadevi, Ch. I, p. 39.
(i) Sanskrit words are spelt incorrectly in a number of cases; e.g.,
avaēvu (avayavā), udharanā (uddharāṇa), dhanusā-kāra (dhanusya-kāra), paścāta (paśyat), mṛtya (mṛ-tya), yesa (yaśa), vaśya (vaśa), śraya (śreyas), śruṅghāru (śṛṅgāra), samyeka (samyak), sīlāta (sīlātāla).

(ii) There is no definite system for the use of short and long vowels; naturally, we notice the following variations: adhika - adhika, kavaṇi - kavhaṇi, gatāyucī - cī, jīvavilā - jīvavilā, tū - tū, dīthi - dīthi, mi - mī, mhaṇītalē - mhaṇītalē.

(iii) Placing of the anusvāra also is irregular and there are examples of addition, omission and misplacement of the anusvāra which sometimes has a direct bearing on case terminations; e.g.,
(a) Added: āṇavē, āmatē, āsa, kharāteyū, niddāna, niparvāsa, pūsa, bhaktīvāchaṇu, lēkī, sapivāla.
(b) Omitted: gāthī (gāthī), sāṅgho (sāṅghō).
(c) Misplaced: nāhī (nāhī), pātā (pātā).
(d) Indefinite: kāhī - kāhī - kāhī; gosāvī - gosāvī; tāva - tavā; Mhābhaṭa - Mhābhaṭa.

(iv) Some words are written in more than one ways; e.g.,
ekaeka - ekēka - ekaika; aisa - yaisa; oḍava - vodava; kavaṇa - kavhaṇa - koṇa; jari - jari - jarkhi; tari - tarhi - tarhāi; dukha - duṅkha; mhaṇoni - mhaṇauni - mhaṇaunu - mhaṇoniyā - mhaṇauniyā; Viṭhala - Viṭṭhala; saku - saku; and etc.

(v) Doubling of the dental t preceded by r:
āṛttāsi, māṛttaṇḍa.

(vi) Doubling of the dental nasal\(^1\):
vānnara.

\(^1\) This change seems to be optional. For the fem. form vānari does not show doubling of the nasal.
(vii) Spontaneous doubling of a consonant: nijaddhāma.
(viii) Double consonant reduced to a single one: vṛtāntu (vṛttānta).
(ix) Interchange between kh and s:
kh > s: Kanvasāsā, dasīne.  
s > kh: ākarkhīti, ikhīta, nirghokha, piyūkha.
(x) Hesitation between e and y:  
avaēva – avayava; nāēka – nāyaka; kāī – kāya.
(xi) Maintaining the distinction between l and ĭ.
(xii) Changing r (vowel) to r (consonant): śrūṇghāra, śrīṅghāra (śṛṅgāra).

PHONOLOGY

§ 7. Inventory of Sounds:

OM. possesses the following sounds:
Vowels: a, ā, i, ū, u, e, o, ai, au.
Consonants: k, kh, g, gh
   c, ch, j, jh
   ċ, ċh, ķ, ķh
   t, th, d, dh, n
   p, ph, b, bh, m
   y, r, l, v
   s, s, s
   h, ĭ.

Thus OM. possesses the vowels a, i and u, both short and long. As regards its diphthongs ai and au, they are of a recent origin. The OI-A. diphthongs were already lost in the MI-A. stage and they have come down either as e and o, or as i and u in OM.; e.g.,

koḍē < kautuka, gorē < gaura, tela < taila, do < dvau,
moṭī < mauktika, yuvana < yawvana, and virū < vaira.

At the same time, new diphthongs of recent origin have come into being in OM., as in other NI-A. languages, because of the loss of single intervocalic consonants in MI-A.
which resulted in combining the preceding and the following vowels; e.g.,
ai : taisa < tāḍṛśa, pai < prati, paija < pratiṣñā, baisanē < upa √ viś.
au : upānau < upānah, gaulaṇa < gopālinī, cautha < caturtha.

There are also a few cases of irregular diphthongisation as, for example, kumbhaipala < kumbha-phala, paikā < paśu (?), Paśvadeva < padmadeva, and saundara < < sundara. Diphthongs are also seen in tatsama words. The vowel ṛ of OI-A. and the nasals ŭ and ū appear only in the tatsama words. But even there the tendency is to treat these latter as anuvāras: e.g., ṣuṇkṛ for anukura, and ṣvaṇ for paṇca.

§ 8. Treatment of the vowel R :

R of Sanskrit was represented by a, i, u, ra, ri, ru, and rū in Pāli, as shown by KATRE. This breaking up of ṛ was completed in MI-A., and in NI-A. ṛ is represented by a, i, or u. OM. exhibits the same treatments of ṛ as e.g.,

\(\text{ṛ} > a \) : kāṇhu (kṛṣṇa), ghara (gṛha), tāhāna (ṛṣṇā), dagaḍa (ḍṛṣad), pāṭhi (ṛṣṭhi), vāva (ṛṣṭhā).

\(\text{ṛ} > i \) : diṭhi (ṛṣṭi), disaṇē (√ ṛḍē), bhāi (bhṛṛṭṛ), māhēra (mṛṛ-ṛṣṭha).

\(\text{ṛ} > u \) : bhāu (bhṛṛṭṛ), māuli (mṛṛ-). OM. also exhibits the ra, ri and ru treatments; e.g.,

\(\text{ṛ} > ra \) : anavrata (anāvṛta), uraṇē (√ vr). \(\text{ṛ} > ri \) : Riddhaurē (Rddhiipura), Risiyapa (ṛṣi-), śrī-ṅgāra (ṛṅgāra), sarisa (saddṛśa).

\(\text{ṛ} > ru \) : rukharāya (vrkṣa-), ṛuntuṅgāra (ṛṅgāra).

According to BLOCH these variations in the treatment of ṛ are found in all I-A. languages and are due not only to phonetic influence, but also to borrowings from the central dialects.

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2. This is an exceptional form, the usual one being bhāu.
3. La langue marathe, § 31.
§ 9. Final Vowels:

The final consonants of OI-A. were already lost in MI-A. with the result that all words in MI-A. ended only in vowels. These final vowels in MI-A. were pronounced with very little accent as is shown by the literary Apabhramśa in which the final o of the nom. sg. of masculine nouns ending in a becomes u, though not regularly. Naturally, in course of time, these weak final vowels were lost in all NI-A. languages, with some exceptions. Marāṭhī followed the general trend and dropped the final vowel; e.g.,

\[ a : gāv (grāma), tāmbol (tāmbūla), dīs (dīvasa), pūt (putra). \]

\[ ā : jhāp (jhampa), tāhān (tṛṣṇā), paīj (pratijñā), bhīk (bhikṣā), bhūk (bubhukṣā), lāj (lajjā), soṇḍ (śūndā). \]

\[ i-ī : golan (gopālinī), jīva-rāṣ (jīva-rāṣī), bāv (vāpi), vel (valli). \]

\[ u-ū : paik (paśu). \]

In practice all these words are written as ending in vowels, though they actually end in consonants. Apart from this series, however, which OM. shares with other NI-A. languages, it possesses quite another where the final vowels of OI-A. and MI-A. are retained, though optionally. Such cases of retention can be considered under the following groups:

1. Nom. sg. of Masc. nouns ending in a:
   ãanandu, kānu, dīsu, and etc.

2. Nom. sg. of Masc. nouns ending in i:
   Hemāḍi.

3. Dat. sg. and pl. in si of all nouns:
   agniṣi, kalpatarūsi, gāisi, gosāvyāsi, bāpuḍiyāsi, magarāsi, Rāmāsi, sakhiyāsi.

4. Pr. III pers. pl.
   asatāti, nirūpita, bolatāti, rovatiīti.

5. Absolutes in ūni and auni:
   gheūni, jāuni, paratauni, mhaṇauni.

O.M.R....2
6. Nom. sg. of Masc. nouns ending in ı, ı or h:
  arunodayo, Uddhavadevo, kaļho*, Kānho*, tāvo, pāvo, prabhavo, rāo, vijayo.

It can be said that such cases of retention of the final vowel generally indicate the antiquity of any work and are a sure sign of the phonetic structure of OM.

§ 10. Penultimate Vowels:

The penultimate vowels of OI-A. and MI-A. are either preserved or changed in OM. When preserved, the length of the vowel is liable to change.

i. Qualitative preservation:
  adhika (adhika), anucita (anucita), ingalā (aṅgāra),
  parivara (pārivāra), pāhāra (prahara), masana (śmasāna).

ii. Qualitative change:
  ikhīta (īṣat), kavatika (kautuka), grāhika (grāhaka),
  cāturdaśa (cāturdiśa), nakṣetra (nakṣatra)¹,
  nisāṇi (niṣēṇi), miraci (marica), silikā (śalākā).

Bloch² tries to explain these changes as due to the influence of some Gujarāṭī and Rājasthāṇī dialects. Considering, however, that the Prakrit grammarians themselves cite such double forms as haliddā and haladdā (Sk. hari-drā), no such explanation seems to be necessary.

In certain cases the penultimate syllable of MI-A. has developed into the final vowel in OM. This can happen when (i) the penultimate was separated from the final vowel by a double consonant, in which case the final MI-A. vowel was lost in OM. Thus, Sk. lagna√ lag > Pk. lagga > OM. lāg; Sk. hasta > Pk. hattha > OM. hāt.

(ii) the penultimate and the final vowels came into contact because of an early loss of a single intervocalic consonant, and coalesced in the NI-A. stage; thus, dorī (dorikā), bī (biṇa), māsi (maksikā), mojī (mūlikā).

¹. A case of palatalisation of the vowel.
². La langue marathé, § 42.
§ 11. Pre-penultimate Vowels:

I. In the Initial Syllable:

The initial syllable in OM being accented usually does not change qualitatively. Quantitatively, however, it is liable to change, as e.g.,

\[a > ā:\]

(i) In heavy syllable: ājī (adya), ātā (ataḥ), kāpūra (karpūra), māthā (mastaka).

(ii) In open syllable: ākāṭa (akāla), āṅga (aṅga), āṅguli (aṅguli), kāṇṭāṭi (kaṇṭaka-), khāṇanē (√ khan).

\[ā > a\] (rarely):

asakē (āśāgra ?), asiāu (āṣya), pavije (prāp), Lahaithi (lābha ?).

As regards \[i\] and \[u\], their treatment in the initial syllable differs from that of \[a\] in that they are generally short in the polysyllabic words and long in disyllabic words, irrespective of their original nature; e.g.,

(i) Short: ētuka (iyat-ka), ēsānīya (iśānya), ukaḷī (ut-kalikā), unhāḷā (uṣṇa-kāla), uṇānau (uṇā-nah).

(ii) Long: ēsu (iksu), cūra (cūṛṇa), jībha (jivhā), pūta (putra), bhīka (bhiksā).

This law, however, does not operate regularly and actually we have a number of cases, especially with regard to disyllabic words, where it is vitiated almost regularly. This is due mainly to the loose orthography of OM texts which makes it impossible to generalise either way. One generalisation, however, is possible and it is this that the original long \[i\] or \[u\], whether in polysyllabic or disyllabic words, is shortened in compounds and in morphological forms; e.g.,

\[i : khīḷī (khīḷa < kīlikā); tiyē and tiyete (tī < tad, f).\]

\[u : juārī (jā < dyūta); tuja, tujhiyā, tumaceni and etc. (tā < tvam), pujaṛeyā (pūjā-).\]
Here also the orthographical variations come in the way giving us some exceptional cases.

As regards e and o, they are always long when occurring in the initial syllable of disyllabic words; e.g., ekā, eku, ekē, and om; but when this e or o comes through PI-A. -aya- or -ava-, it is always short; e.g., keṇē (krāyāṇa), koṇa (OM. kavaṇa), loṇi (navanīta). Unfortunately, Marāṭhī has no orthographical symbols to distinguish between the short and long e and o; but even in koṇa and koṇāsi, its morphological form, the first o is the lengthened variety of the second.

(Exceptions: In spite of this general tendency of preserving the initial vowels, we do come across some exceptions; e.g., ināla (aṅgāra), etha (atra), givasanē (√gaveṣ), dusara (divisara), svela (svela).

II. In the Non-initial Syllable:

(i) Shortened to a: anavrata (anāvṛtta), uṭhavine (utsthāpay), gaṇadhipati (gaṇādhipati), devāyatana (devāyatana), pānivaṭhā (pāṇīya-vāṭaka).

(ii) Preserved:

1. in such cases where ā is the result of contraction: kāmārī* (karmakari), cāmbhāra (carmakāra), tāṇāra (tṛṇāgāra), dīvāli (dīpāvali).

2. in some morphemes: āva (tavya), a suffix of causative, as in karāveya, cālāveya, bolāvī, and etc., ālu, an adj. extension, as in kṛpālu.

3. in -h- which is preceded and succeeded by -a-: tāhāna (tṛṇā), pahānē, vahānē, and etc.

i and u: According to BLOCH¹, non-initial i and u, both short and long, lose their proper articulation and become confounded with a. This is not true, however, with OM. which generally preserves the vowels i and u occurring in the interior of words; e.g., aṅguṭhā (aṅguṭhaka), joiśi (jyotisi), tarunā (taruṇa), paḍibharu (pratibhāra), pākhiriṇā (paksi-rūpa), pādvīvā (pratīpad), sālivāna (Sālivāhana).

Such double forms as aṅguṭhā-aṅgathā or joiśi-josi occur,

¹. La langue marâthî, § 50.
however, in OM. showing its tendency towards reduction of
these two vowels which tendency is clear in the word
Phāganipura (Sk. < phālgunipura) occurring in the Pan-
ḍharpura Inscription of 1273 A.D. The same tendency is
seen with regard to the vowels e and o.

§ 12. Prakrit Vowels in Contact:

In the Prakrit languages, as a result of the loss of inter-
vocalic single consonants, vowels come into contact without
coalescings. But even in MI-A., at times, certain consonants,
the most common being y and v, have been inserted as
hiatus-tiggers. In NI-A. this tendency to break the hiatus
is seen to work in three ways: (i) insertion of y or v,
(ii) formation of diphthongs, and (iii) contraction of
vowels into a single one.

I. Insertion of y and v:

(i) of y: ghāyāla (ghāta–), pāya (pāda), Madhu-
vaya (madhupati), māndiyalī (mānda-
laka), māye (māḍy), rāya (rājan) as in
Kṛṣṇarāya, Rāmadevarāya, rukharāya and
etc., sāye (śaka).

(ii) of v: abhiprāvo (abhiprāya), uvāva (upavā,
kavāḍa (kapāṭa), tāva (tāpa), divi (dīpi-
hā), nyāvo (nyāya), pāvo (pāda), bhaṭṭa-
vāya (bhaṭṭapāda), Māvala-bhaṭṭa (māvu-
laka–), rāva (rājan) as in Kṛṣṇarāva.

In some cases both the treatments hold good; e.g., pāya
and pāva (Sk. pāda), with little semantic difference.

II. Formation of Diphthongs:

(i) ai: anujñāsaimi (–samāya), aisa (etāḍa), kaicā
(kaścid), kaivāra (kṛpākara ?), kaīsa (kīḍa),
grāhakai (grāhakātā), faī (yadi), taisa (tāḍa),
pai (prati), paijā (prajñā), paila (prati–Pkt.
illa), baisanē (upa-√viś), Madhuvai (madhup-
ati), vai (vṛhi).

(ii) au: upānau (upānah), gaulaṇī (gopālinī), cau-
catur), cauka (catuska), tāmbataull (tāmra–),
Ridhaurī (Riddhipura), haṇauṭī (hanauvatikā).
There are also some instances of the absence of diphthongisation; e.g., āikaṇē (abhi √ ikṣ), āita (āyat), cāura (catuḥ-), naī (nādī). The general tendency of OM. is, however, towards diphthongs as is seen from forms like karauni, bolauni, mhaṇauni, and etc. which are absolutes and forms like kālauni and rāulauni which are ablatives of nouns in-a. Diphthongisation is also seen in words like vijaiyā and saundaru where, of course, it is irregular.

III. Contraction of Vowels :

(1) When the first vowel is a :

\(a + i\) : The resultant vowel is generally \(i\) as in \(i\) or \(hi\) (api) and \(jī\) (jayin), and rarely \(o\) as in thora (sthavira). The resultant diphthongs in words like païja, paila and baisa remain as diphthongs in OM.

\(a + u\) : The resultant vowel is \(o\) as in kōna (kaḥ punar).

The diphthongs in numerical adjectives like cauvisa (caturvinśati) remain as such in OM.

\(a + e > e\) : avheraṇe (ava √ hel), sameta (samaveta).

\(a + o > o\) : upega (upayoga), vo(aho), soirā (sahodara).

\(a + a\) : Here the reduction depends upon the length of the two vowels which can be considered under four different heads :

i. The first \(a\) is long : aṭhara (aḍṭādaśa), āmbā (āmra-ka), kastu (kāyaṣtha), ghāṇa (ghātana), nā (nāman); vāṇa (vāyana).

ii. The second \(a\) is long : aghava (agravyāpta), unhāḷa (uṣṇa-kāla), ubārā (uṣmakāra), jūārī (dyūta-kārin), vikhāra (viśakāra).

iii. Both are long : upādhya (upādhya), Uṃāise (Uṃā + āise), Kamaḷāisā (Kamaḷā + āisā), khāṭāra (kṣattākāra), grāmādhya (grāmopādhya), pujaṛī (pūja-kāra), Marhāṭī (Mahārāṣṭri).

iv. Both are short : atise (atiṣaya), āṣro (āṣraya), αḷē (āḷaya), udo (udaya), kāṇḍā (kandaka), kene (kreyanā), gela (gata √ gam), tārā (taraṇa), pā (bata), pāhuṇā (prāghuṇaka), pretna (prayaṇa),
bījē (vrajana), bonē (oḍana), bhē (bhaya), māpa (māpaka), mulā (mūlaka), lenē (lepana), visovā (vīṁśopaka), sāveu (sāvayava), hoṇē (bhavati √ bhū).

(2) When the first vowel is i or e:

\[ i + a > e \text{ or } i \text{ in the middle of the word, and } i \text{ at the end of the word:} \]

\[ e : aheva (a-vidhava), era or yera (itara), māhera (mātryṛha), senḍā (śikhaṇḍaka). \]

\[ i : dīsa (divasa). \]

In the final position i is the normal resultant as in dahi (dadhika), di (divan), pānī (pānīya), loṇī (navanīta).

Similarly, i + ā are also contracted into a final ī as in aṅgī (aṅgikā), ukaḷī (utkalikā), kāhāṇī (kathanikā), koṭhī (koṭhikā), khīṭi (khiṅkā), cālī (calikā*), juī (yūṭhi-kā), dīvī (dīpikā), palī (palikā), māsī (māksikā), and etc. This final ī is a characteristic vowel of a class of feminine and neuter nouns in OM.

\[ i + u : \text{In the interior of the word } i \text{ disappears and } u \text{ survives; e.g., } ā \text{ and } ē \text{ (infinitive suffixes) } < \text{ Sk. } ītum. \text{ In the final position, however, the reduction is vice versa; e.g., } vānī (Sk. vāṇija, Pk. vāṇio, Ap. vāṇiu). \]

(3) When the first vowel is u or o:

\[ u + a > o : \text{o交通安全, ovi (upo √ ve), koḍē (kautuka), } \]

\[ \text{pophali (pūgaphala), pora (putraka), } \]

\[ \text{sonē (suvarṇa).} \]

\[ u + a > u : \text{cenḍū (kanduka), jū (dyūta), pākhirū (paksī-rūpa), muṅgi (Deśī : muṅgi).} \]

Thus it is the timbre of u or o that determines the resultant vowel.

\[ u + u > u : \text{bhukaila(bubhukṣita), bhūka(bubhukṣā).} \]

(4) Contraction of more than two vowels:

\[ āra* (Sk. ajagara, Pk. āara) ; āla (Sk. āgata, pp. of } \]

\[ ā √ gam, Pk. āaa). \]
§ 13. Nasalisation of vowels:

1. Generally, when nasals occur in the final position of a word and contraction takes place between the last two vowels the resultant vowel is nasalised; e.g., ī, ē and ū, nom. sg. of neut. nouns (P&amp;am, īam and uam); pākhirā and lekarā (rūpam); sē (śatam). In the case of words like pāṇī (pāṇiyam) and loṇī (navanītam), nasalisation is optional because of the preservation of a nasal in the preceding syllable.

2. When nasals occupy an intervocalic position in Prakrit and contraction takes place, we have nasalisation (especially in certain nominal terminations): e.g.,

ē (gen. pl.) < P&amp;am < Sk. ānām.
ē (neut. nom. pl.) < P&amp;āṇi, āi < Sk. āni.
ē (masc. instr. sg.) < P&amp;enam < Sk. ena.

The nasal -n- in these inflexions has undergone a special development for an explanation of which reference may be made to Bloch (L'indo aryen, p. 143), Grierson (JRAS., 1921, p. 260), Turner (JRAS., 1921, pp. 525-526), and Katre (Formation of Koṅkaṇi, pp. 34-35).

3. When a single intervocalic -m- is spirantised and becomes -v-, this nasalisation is transferred to the preceding vowel; e.g., kōvasā (komala-), gāva (grāma), nā (nāman), Poṣvadeva (padmādeva ≤ P&amp; padumādeva), bhāvara (bhramara), visavanē (visramaṇa), Sāvatā (sāmanta), sāvalā (śyāmala), sēvātā (śīmāntaka), hīva (hima), as also in certain endings like ī- u- ē- ū, first person sg. and pl. of verbs (Sk. āmi, āmo).

4. In the interior of a word there are several treatments depending upon the length of the vowel and nature - voiced or unvoiced - of the consonant. In general, when the vowel is lengthened it becomes nasalised (i.e., an anusvāra) with the loss of the following nasal when it precedes an unvoiced consonant: e.g., gāṭhī (granthī), govanē (√gumph), jhāpa (jhampā), pāca (paṅca), vācaṇē (√vaṅc). When, however, the following consonant is voiced, the nasal gene-
rally remains a nasal: e.g., āṅga (aṅga), āṅgī (aṅgikā), āṅguṭhā (aṅguṭhaka), cāṅga (caṅga), cāndanī (candra-), vāṃchini (vāṃchī).

5. Nasalisation also takes place in the case of long vowels followed by certain earlier groups of consonants: e.g., ghatasa (grāsa), ghōsa (gucchaka), dō (dva), pūsa (pucca) paś (prati), vākuḍa (vakra-), vēṭālana (veṣṭ), and vēcana (vyay). Here the nasalisation is not regular. In words like ānthurāṇa (āsturāṇa), unca (ucca) and bhīntī (bhittikā), however, it is regular.

6. There are some instances of nasalisation which bear no possible explanation; e.g., kucambaila (√kuc), kunjaṇē (kūjana), kharatā (ksāra-), gīvasana (gaveṣ), jāva (yāvat), tāva (tāvat), dhāva (√dhāv), lākuḍa (laguḍa), bhāsalaṇē (√bhās). In most of these cases the phenomenon is irregular and optional.

7. Inversely, OM., like other NI-A. languages, possesses some instances of de-nasalisation also; e.g., bhītara (abhyn-tara), bhū (bhūmi), lācāvana (laṅcā), visovā (vinśopaka), and sevaṭu (simānta).

It will be seen from above that a good deal of the nasalisation in OM. is irregular and optional and that there is no distinction between an anusvāra and an anunāsika so far as orthography is concerned.

§ 14. Labialisation of Vowels:

The presence of a labial sound, vowel or consonant, is enough to labialise the neighbouring vowel, though this happens mostly in the case of a short a: ājāhu (adyata-nīya), āpula (ātman-), ābuli (ambā-) khaṭupada (śat-pada), guṇā (gat), cākulī (cakra-), jhaḷumbukā (jvalat-lambaka), doha (dṛaha), supavati (√svap). The o ending of the nom. sg. of masc. nouns ending in -ya is also to be noted: e.g., arupodayo, āśro (āśraya), udo (udaya), and etc.
§ 15. Palatalisation of Vowels:

As in the case of labialisation, here too only a short vowel is generally affected: e.g., aniyāḷapaṇa (aṇu-), ārisā (ādarśa-), āṅgala (āṅgūra), ikhita (īṣat), usīna (vasnam), usīra (utsūra), etha (atra), kavaṭika (kaṭuka), jhiḷamaḷī (vīval), ṭhevaṇē (sthitapay), pahila (prathama), bijē (vrajana), miracī (marica), vaḍila (vṛddha-), and vihīrī (vivarikā). Forms like kṣemā (kṣamā), yetna (yatna) and yesa (yaśas) indicate orthographical peculiarities and cannot be taken as cases of palatalisation. Similarly, forms like anika (anyatka), atisē (atisaya) and devālē (devālaya) are instances of the treatment of the half-vowel ū.

§ 16. Discolouration of Vowels:

As opposed to these two tendencies we have also in OM. a few cases of discolouration of vowels due to the principle of dissimilation: e.g., niścanta (niścinta), and paḍhiye (priti-).

§ 17. Consonants:

The general evolution of consonants in Indo-Aryan can be said to follow the principle of progressive enfeeblement in the articulation of stops resulting in (i) the loss of final stops, (ii) assimilation in consonant groups, and (iii) sonorisation and finally loss of intervocalic single stops. These threefold developments can be treated in the following four different categories:—

(a) Final consonants of OI-A. > lost in MI-A. > lost in NI-A.

(b) Initial consonants of OI-A. > remained in MI-A. > remain in NI-A.

(c) and (d) Intervocalic stops of OI-A. > sonorised in MI-A. > lost, or if aspirated, remain as - h - in NI-A., by loss of occlusion.
Thus, we arrive at the following table of OM. consonantism.

<table>
<thead>
<tr>
<th>Initial or resulting from MI-A. consonant groups or double consonants.</th>
<th>OI-A. intervocalic</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>unaspir.</td>
<td>aspir.</td>
<td>unaspir.</td>
</tr>
<tr>
<td>Gutturals</td>
<td>k</td>
<td>g</td>
</tr>
<tr>
<td>Palatals</td>
<td>c</td>
<td>j</td>
</tr>
<tr>
<td>Cerebrals</td>
<td>t</td>
<td>ṭ</td>
</tr>
<tr>
<td>Dentals</td>
<td>t</td>
<td>d</td>
</tr>
<tr>
<td>Labials</td>
<td>p</td>
<td>b</td>
</tr>
</tbody>
</table>

The above table deals only with class consonants or occlusives. Other consonants will be dealt with in their proper places.

§ 18. Initial Single Consonants:

Initial single consonants generally have remained unchanged with a few exceptions which are as follows:

- \( k > c \) (rarely): ceṇḍū (kanduka).
- \( ch > s \): sālī, sāuli (chāyā–), sāṇḍanē (\( \sqrt{chrd} \)chard).
- \( t > ṭ \): dāḍulepaṇā (tāta–).
- \( th > ᵇ \): ṭākanē (\( \sqrt{tyaj} \)).
- \( th > ch³ \): schāna (sthāna), schiti (sthiti).
- \( th > ḍh \): ṭhākanē (\( \sqrt{sthā} \)), thevenē (sthāpay).
- \( d > ḍ \): ḍo (darva), ḍolanē (\( \sqrt{dul-dol} \)), ḍoha(draha), ḍohalā (dohada).
- \( n > l \): loṇi (navanīta).
- \( p > v \): vahila (prathama–).
- \( bh > mh \): mhaṇaṇē (\( \sqrt{bhaṇ} \)).
- \( y > j \): jaru (jvara), jāva (yāvat), Jādava (Yādava), juārī (dyūta–), jē (yad), jetha (yatva).

1. These palatals include the dentoalveolar affricates ĝ, čh, j and jh.
2. For a fuller treatment of cerebrals, see BLOCH: La langue marathè, § 81.
3. This is more of an orthographical change than a phonological one.
v > b : barāva (varam), bāja (vahyā), bāva (vāpi),
bāṣātu (vīsa-), bījē (vrajana), bōlanē
(√ valh), brīda (viruda).
ś,ṣ > s : sarīra (sārīra), sava (śava), saḷa (śalya),
sākara (sarkarā), sāye (śāka), sāye (śaṣ),
sisa (śirṣa).
ṣ > kh : khaṭupada (ṣatpada).
kṣ > kh : kharāṇṭā (kṣāra-), khāṭāra
(ksattākāra),
kuṇāvanē (√ kṣud-kṣunatti), Kheibhāṭa
(kṣetribhaṭṭa).
kṣ > s' : śīnāli (√ kṣi-kṣinoti).
jñ > j : jāṇanē (√ jñā).

§ 19. Aspiration of Occlusives :

In OM. we have cases of both initial and non-initial as-
spiration, as against Koṅkaṇi where we have initial aspiration
only.

1. Initial :
   (a) Through and from MI-A. : khīlī (kilkā, MI-A.
khillā), khuṇṭa (kunṭha), kheṇē (√ kriḍ,
MI-A. khellāi), ghara (grha), ghāsa (grāsa),
jhāda (jāṭa, MI-A. jhāda), thaḍa (taṭa), thānulī
(tanu-), and phūla (puspā).
   (b) Independently of MI-A. : ghāgarī (garagarikā),
ghāra (grāhara, grāhrikā), ghene
(√ grha, MI-A. ghei), ghōsā (guccha-ka), jhālaka, jha-
lumbuke and jhīlamalī (√ jval), dhaḍa (dṛṣa),
bhāhū (bahu).

There are a few instances of initial aspiration in OM.
where OI-A. and MI-A. show only a vowel : e.g., hā - ḥi - ḫē, rel.
prons. (Sk. etad), hāḍa (Sk. asthi, Pk. aṭṭhi), ḫi (Sk.
api, Pk. at).

2. Non-initial :
   aghava (agra-), āḍhī (ādi), cahū (catuḥ), jetha
(yatra), tetha (tatra), Dāmodharu (dāmodara), pāṇi-
vaṭhā (pāṇiyā-vāṭaka), lāṭhā (lāṭa-ka), śrīṅghāra
(śrīṅgāra), sōṇḍa (śunḍā).
§ 20. De-Aspiration:

As against aspiration of stops, we have a few instances of de-aspiration in OM., a phenomenon very common with Konkani. In OM. we have de-aspiration particularly in the non-initial position:

kastu (kāyastha), Kumbhaipala (kumbha-phala), khānda (skandha), khāmba (skambha), khuntha (kuṇṭha), nibaru (nirbhara), pratiṣṭā (pratiṣṭhā), banda (bandha), haladāi (hala-dhārīta).

There are also instances of the loss of the aspiration of -h- of MI-A. e.g., aṭṭharā, (aṣṭādaśa, MI-A. aṭṭhāraha). In fact, all OM. forms for numerals from 11 to 18 are examples of this type of de-aspiration.

§ 21. OM. Consonant System:

The four stages in the development of OM. consonantism referred to in § 17 have given rise to the following OM. Consonant System:

**Occlusives**

<table>
<thead>
<tr>
<th>Gutturals</th>
<th>k</th>
<th>kh</th>
<th>g</th>
<th>gh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palatals</td>
<td>(See below under Affricates)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cerebrals</td>
<td>ṭ</td>
<td>ṭh</td>
<td>d</td>
<td>dh</td>
</tr>
<tr>
<td>Dentals</td>
<td>t</td>
<td>th</td>
<td>d</td>
<td>dh</td>
</tr>
<tr>
<td>Labials</td>
<td>p</td>
<td>ph</td>
<td>b</td>
<td>bh</td>
</tr>
</tbody>
</table>

**Affricates**

| Palato-Alveolar | c | ch | j | jh |
| Dento-Alveolar  | č | čh | j | jh |

**Continuants**

| Sibilants     | ś | ṣ | s |
| Semi-vowels   | y | v |
| Liquids       | r | l | l |
| Breathed      | h |
| Nasals        | n | n | m |

---

1. KATRE: *Formation of Konkani*, § 80.
§ 22. Gutturals:

The articulation of gutturals in OM. is the same as in OI-A. and MI-A. In Konkani, a dialect of Marathi, however, an -f- sound has developed for -kh- in a particular variety of it.¹

§ 23. Palatals²:

The true palatals of OI-A. do not exist in OM. They were already lost in MI-A., when in the intervocal position singly. The double palatal of MI-A., when intervocal, has survived in NI-A. (e.g., ǎjī < MI-A. ǎjja < OI-A. ǎdya), but with a sibilant glide, and thus become an affricate of which OM. has two series:

(i) Palato-alveolar c and j before close and half-close vowels like ῖ and e.
(ii) dento-alveolar č and ž before other vowels.

These generalisations, however, do not act with the precision of scientific laws and naturally we find some exceptions to them in the OM. text published herewith; e.g., žē (yad), żetha (yatra), and jevi (yadi). It is not certain, however, as to whether the affricates in these words were pronounced as dentals or palatals, though in the Marathi of to-day they are dento-alveolars.

§ 24. Cerebrals:

WACKERNADEL³ has already discussed at length the process of cerebralisation (nati) in OI-A. BLOCH⁴ discusses it with reference to I-A. in general. In OM. it can be considered under the following heads:

1. Preceded by r or r̥.
2. Followed by r̥.

¹. KATRE: Formation of Konkani, § 83.
². For a general discussion of Palatals in Marathi, see BLOCH (La langue marathe, § 100).
³. Altindische Grammatik, I, § 143-151.
⁴. L' indo-aryen, pp. 53-59.
3. (a) Intervocalic dentals.
   (b) Initial dentals.
4. Intervocalic and initial n and l.
5. Sporadic.

1. Preceded by r or r:
   (a) Dental remains: **cautha (caturtha)**.
   (b) Cerebralised: **gāṭhi (granthi), vaḍila (vṛddha), vaṭa (vartman), vaṭanē (√ vṛt-vart), vaḍī (vṛddhi)**.

2. Followed by r:
   (a) Dental remains: **āṭā (ataḥ), candaṇī (candra−), tīna (trīṇi), pūta (putra)**.
   (b) Cerebralised: **koṭhē (kutra), ḍo (darva), ḍōha (draha), Hemādi (Hemādri)**.

3. (a) Intervocalic dentals:
   (i) Dental remains: **bhintē (bhittikā)**.
   (ii) Cerebralised: **apāḍa (a-prati), koḍē (kautuka), khāṭārā (kṣattākāra), tāṭa (tata √ tan), paḍasāś (pratichāyā), pavāḍā (pravāḍa), pāḥaṭa (prabhāta), rājapāṭa (rājavṛtti), vaṭovāṭo (vaḍati, redupli.)**.
   (b) Initial dentals:
   (i) Dental remains: **dagaḍa (ḍṛṣad), dādulepaṇa (ṭāṭa−)**.
   (ii) Cerebralised: **ḍolaṇē (√ dul-dol), ḍohalā (dohada)**.

4. Intervocalic and Initial n and l:
   (a) Initially remain unchanged: e.g., **naḥ (nadī), navḥāṭi (nava−), nāgavaṇa (nagāpana), nāṇdaṇuka (√ nand), nāva (nāman), nica (nitya), lavakari (laṅgu−), laṅkuḍa (laṅguḍa), lája (laḷjā), láhanē (√ labh)**.
   (b) When intervocal and single, they are cerebralised almost regularly:
-n- : āṅgaṇa (aṅgana), uṇē (ūna), kāhāṇi (kathani-kā), gaulaṇi (gopaliṇi), devāṅgaṇā (devāṅ-ganā), Pāṭapa (paṭṭapa), pāṇi (pāṇiya), loni (navaṇīta), vāṇa (vāyana), viṇa (vinā), sāli-vāna (sālivāhana).

-l- : aḷaṅkāra (aḷaṅkāra), aḷi (ali), aṅguli (aṅguli), kaḷaṇa (kaḷaṇa), coḷī (colī), jāmbīlā (jambīlā), dhuḷī (dhuḷi), moḷī (moḷikā), rāuḷa (rājakula), līḷā (līḷā), and etc.

5. Sporadic Cerebralisation is also noticed in a few words like tākaṇē (√ tyaj).

§ 25. Dentals :

The articulation of dentals has not changed except in the cases considered above under Cerebralisation.

§ 26. Labials :

Labials have not changed their articulation and the -ph- sound becoming a breathed dento-labial fricative (-f-) is a later development not found in OM.

§ 27. Nasals :

OM. has only three nasals having independent existence: n, n and m. The two others, ñ and ŋ, exist only in combination with their class consonants and are shown in actual orthography by means of an anusvāra; e.g., aṅkura, pāṅca, pāṇgu and etc.

Initially ŋ, n and m have survived. It is doubtful whether initial n became ŋ, although so shown in Prakrits. Anyway, we have a regular throwback in OM. to -n- once more; e.g., nāi (nāḍi, MI-A. naï), nācanē (√ nṛt-nṛtyati, MI-A. naccaï), nica (nītva, MI-A. nicca). Medially, OI-A. intervocal -n- became -n- in MI-A. and remained so in OM.; e.g., kāhāṇi (kathani-kā, MI-A. kahanīa). As opposed to this, MI-A. -ṇ-, from whatever source, generally becomes n in OM.; e.g., vānaṇē (√ vatr- vartayati, MI-A.
vanṣaṁ}, but vāni, pr. part. from the same root. Intervocalic -m- generally becomes -v- in OM.; e.g., gāva (grāma), nāva (nāman), and etc.

§ 28. Half-Vowels:

-y- : OI-A. y has not survived in OM. Initially it has become j; e.g., jāva (yāvat), javaḷiṅka (yugula-), jā (dyūta), jaś (yadi), and etc. Intervocally it is lost; e.g., atisē (atiśaya), ăē (ālāya), upega (upayoga), and pretna (prayatna). When in combination with other consonants, y suffers assimilation, with or without influencing its preceding consonant: āna (anyā), nācaṇē (nṛtyati), and rāna (araṇya).

-v- : OM. preserves, like other NI-A. languages, initial -v- as also MI-A. -vv- < OI-A. -vya- ; e.g., āva, term. for optative (Sk. tavya, MI-A. avva). Intervocal single -v- is generally lost : disa (divasa), sameta (samaveta), sona (suvarṇa), and sohālā (śubha-vela). Words having -b- for -v- are taken as loan-words by Turner.¹ But such instances like barava and baravepaṇa (vara-), bāja (vahyā), bīrāra (virodha-), bijē (vrajana), and baisarı (upa √ viś) from OM. go against his theory.

New -y- and -v- sounds have developed in OM., as in some other NI-A. languages, through MI-A. as 'hiatus-tilgers,' or as glides to overcome the hiatus caused by two vowels coming into contact through the loss of an intervocalic consonant in MI-A. (vide § 12, i).

§ 29. Liquids:

As Wackernagel² has shown, the lack of correspondence between the liquids r and l of I-E. becomes visible as early as in the Vedic dialects of Sanskrit, and the same confusion has to be noticed in OM. also:

OM. l < Sk. r : iṅgala (aṅgāra), pālataṇē (paryasta), bhali (bhadra-), volu (ārḍra).

¹. Gujarati Phonology, (JRAS., 1921, p. 517).
². Altindische Grammatik, I, § 91 ff.
O.M.R....3
OM. \( r < \) Sk. \( l \) (rarely) : \( kíru \) (\( kíla \)).

The articulation of OM. \( r \) is the same as ofOI-A. \( r \). However, \( l \), when single and intervocalic, has become \(-l-\) in OM., a change parallel with that of \(-n-\) to \(-n-\).

§ 30. Sibilants :

The three sibilants ofOI-A., \( ś \), \( ṣ \) and \( s \), were reduced byMI-A. (except Māgadhī) to one sibilant, \(-s-\). Marāṭhī also does not distinguish them etymologically and reduced all the three to \(-s-\). Only it becomes \(-ś-\) when the following vowel is \( i \) or \( e^{1} \).OM., however, shows an opposite tendency and gives \(-s-\) when \(-ś-\) is expected; e.g., atīśē (atiśaya), tīśātī (triśātīta), Mārgasīra (Mārgaśīra), sarīsa (sad-ṛśa), sīlātāla (śīlā-), sejāra (śayyāgāra), senḍā (śikhaṇḍa-ka), sevātu (simā-). These instances clearly point towards the formative stage as exhibited byOM.

In the numeral for ten, \( ś \) is reduced to \(-h-\) as indahā < Sk. daśa, while in the numerals for eleven to eighteen it is reduced to zero as inaṭharā, MI-A. aṭṭhārāha.

As regards the treatment inOM. of sibilants in combination with nasals, we have usually the sibilant reduced to an aspirate, producing the group \( hm \), which by metathesis becomes \( mh \) : āmhi, pl. of pers. pron. (asmin, Pā. amhe). In words like uḍārā (uṣma-), however, the ph treatment is to be noticed.\(^{2}\)

§ 31. The Aspirate :

The breathed consonant \(-h-\) ofOI-A. has remained inOM. in the initial position only; e.g., haṇauṭī (hanu-), hāṭa (hāṭa), hīva (hīma). When non-initial, it aspirates the initial consonant and disappears from or remains in its medial position; e.g., bhahā (bahu-), Mhāibhaṭa (Mhāiṇḍra-), mhāṭāri (mahattara), hāḍa (aṣṭhi, MI-A. aṭṭhi).

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1. BLOCH: La langue marathe, § 155.
2. TURNER: Gujarati Phonology, § 55.
§ 32. Initial Consonants:

Initially all stops remain unchanged:

\( k \) : karaṇē (\( √ kṛ \)), kavaḍā (kapardaka), kavāḍa (kapā-ṭa), kāhāṇi (kathanikā).

\( kh \) : khaḷi (khalli), khaṇanē (\( √ khan \)), kheḍakuḷi (kheṭa–).

\( g \) : gālā (gala-ka), gājanē (\( √ garj \)), gāṭhī (granthi), gābhevana (garbha–), givasaṇē (\( √ gaves \)), gora (go-ṛupa).

\( gh \) : ghaḍanē (\( √ ghaṭ \)), ghāṇā (ghātana), ghāyāḷa (ghāta–).

\( c \) : caṇa (caṅra), canā (canaka), caḥū (catuḥ), cāvrā (catur), cāndanē (candra–), Cāvunḍarāja (Cāmunḍarāja), ci (cit), cuci (cūcuka).

\( ch \) : cheḍanē (\( √ chīḍ \)).

\( j \) : jaru (jvara), jaḷanē (\( √ jval \)), jāi (jāti), jāṃbula (jambula), jāla (jāta, \( √ jan \)), jīpē (\( √ jī \), or \( √ jīv \)), jī (jayin), jībha (jivhā), jēvaṇa (jemana).

\(jh\) : jhaḍajhaḍaṇi, jhaḍati (jhaṭiti), jhāpa (jhampā).

\( t \) : tāva (tavat), tāṭa (tata, pp. of \( √ tan \)), tātala (tapta–), tāmbatauli (tāmra–), tāmboja (tāmbula), tāvo (tāpa), tāhāna (trśnā), tīna (trīṇi), tuṭanē (\( √ truṭ \)), tē (tad), tēla (taila).

\( th\) :

\( d \) : dagaḍa (ḍṛṣad), dahi (dadhika), dāo (ḍāya, \( √ dā \)), dākhāviṇē (darsay), dāṇḍā (daṇḍaka), dāma (dr̥mmana), diṭṭi (dṛṣṭi), dī (dīvan), dūḍha (dugdha), deṇē (\( √ dā \)).

\( dh \) : dhaḍa (dhāta), dharanē (\( √ dhṛ \)), dhāka (dhrāka), dhāgaṇē (\( √ dhraḍ \)), dhāva (dhāvana), dhuli (dhūli).

\( p \) : paḍanē (\( √ pat \)), paḍasāti (pratichāya), paḍhānē (\( √ paṭḥ \)), paḍhiyāo (priti–), paruṣa (pārsa), pasāo (prasāda), pahila (prathama), pahuḍu (pra–supta), pāiku (padika), pāca (paṇca), pājalaṇē (pra\( √ jval \)), pāṅivaṭhā (pāṇiya–), pāṅhāvo (pra–snava), pāvo (pāda), puṇa (punar).
ph : phaḷa (phala), Phāganipura (Phālgunīpura), phuṅkaṇē (sat phut), phulaṇe (sat phull).

b : bāndhaṇē (sat bandh), bāhiṛi (bahis), bālī (bālikā), buḍha, bundha (budhna), baila (balīvarda), bori (badarī).

bh : bhaṅgaṇē (sat bhaṅj), Bhaṭobāsa (bhaṭṭa-), bhaṇaṇē (sat bhaṅ), bhārāvasā (bhara-), bhalī (bhadra-), bhāvara (bhramara), bhāū (bhrāṭr), bhājī (bhara-jita), bhīka (bhikṣā), bhū (bhūmi), bhē (bhaya).

As regards OI-A. cerebrals, KATRE’s remark about Koṅkaṇi that they are more of MI-A. origin rather than of OI-A. applies to OM. as well.

Nasals
Initially, n and m remain unchanged. As regards the change from MI-A. n to n see § 27.

n : naḷi (nadi), navhāḷi (nava-), nā (nāman), nāgavaṇa (nagna-), nāndaṇyuka (sat nand), nāva (nāman), nāva (nau), nica (nitya), nibaru (nirbhara), nirhā (nir-ram), nenē (sat ni).

m : magara (makara), maḍha (maṇha), Marhāḷi (Mahā-raśtri), mahuseta (madhu-), māuli (māṭr), māsī (makṣikā), moḷi (mūlikā).

y, v, r, l :
Initially y is changed to j; v, r, l remain unchanged.

y > j : jari (yarhi), jāva (yāvat), jāṇē (sat yā), Jāḍava (Yaḍava), jui (yūthikā), jē (yad), jetha (yatra).

r : rāula (rājakula), rāo (rājan), rākhoṇḍi (rakṣ-ā), rāṭi (rāṭrī).

l : lavakari (laghu-), lākuḍa (lagudha), lāgaṇē (sat lag), lāja (lajjā), lāhaṇē (sat labh), līḷā (līlā), lēṇā (lepna).

v : vācaṇē (sat vraj), vachākaraṇi (vatsa-), vaḍīla (vṛddha-), vākuḍa (vakra-), vāṭa (vartman), vāṇa (vāyana), vikhaṇu (viṣa-).

Sibilants and Aspirates

OI-A. ś and s become s; s remains unchanged. Before and after i and e MI-A. s sometimes becomes ś in OM.
\[ s: \text{saka (saka), sata (sata), sayana (sayana), Sāraṇu-}
\text{nāeka (saraṇa-), sava (sava), saḷe (salya), sākara}
\text{(śarkara), sāye (śaka), Sāla (śāla), sālīvāṇa (śālivā-
\text{hana), Sāvalāpara (śvāmala-), sāsuravāsa (śvaśura-),}
\text{sisa (śīrṣa), suḍā (śūta), susara (śūsmāra), sejāra}
\text{(śayyā-), seṇḍā (śikhanḍaka), sonda (śuṇḍā), sohaḷā}
\text{(śubha-).}
\]
\[ s: \text{sā (śaś).}
\]
\[ s: \text{sāriṇka (sādṛśa), Sāvatā (sāmanta), soirā (sahodara),}
\text{sonavai (suvarṇa-).}
\]

The Aspirate \( h \) also remains:
\[ h: \text{haṇauṭi (hanu-), hākārā (hā \sqrt{kr}, hāṭa (haṭṭa),}
\text{hāṭa (hasta), hāthisāhāṇi (hastin-), Hemāḍi}
\text{(Hemāḍri).}
\]

§ 33. Final Consonants:

The consonant endings of words in OI-A. were already reduced to vowel endings in MI-A. OM. also reduces the final consonants to zero and thus has words ending in vowels only; e.g., cakū (catuḥ), ci (cit), jāva (yāvat), tetīsa (trayastrīṁśat), sāḍaṅgavi (sāḍaṅgavid). The \( u \) or \( o \) sg. of masculine nouns is a typical instance of the loss of final visarga or –s: tāvo (tāpaḥ), dīsu (dīvasaḥ), nāeku (nāya-
kaḥ), pāvo (pādaḥ), and etc.

§ 34. Intervocalic Consonants:

Intervocalic \( k, g, c, j, t, d \) are lost:
\[ -k-: \text{āṅguṭhā (āṅguṭha-ka), ukaḷī (utkalikā), juārī}
\text{(dyūtakāra), juā (yūthikā), rāuḷa (rājakula).}
\]
\[ -g -: \text{javāla (yugula), māhera (mātṛṣṭha), sejāra (śayyā-
\text{garā).}
\]
\[ -c- : \]
\[ -j- : \text{pāryāṭaka (pārijāṭaka), rāya, rāva (rājan).}
\]
\[ -t- : \text{ghāṇa (ghaṭana), cāurā (catur-), jā (dyūta), paija}
\text{(pratijñā).}
\]
\[ -d- : \text{ārisā (āḍarśa-), Unhakaḍeva (uṣṇodaka-), kāpura-}
\text{keṭi (-kaḍalī), naṭ (naḍī), pasāya (prasāda), pāika}
\text{.} \]
(padika), pāula (pāda-), bonē (odana-), bori (badarī), soirā (sahodara).

The Aspirates kh, gh, th, dh, ph, bh lost their occlusion and became -ḥ- in MI-A, which converged with OI-A. -ḥ- in NI-A. Examples from OM. are as follows:

-ḥ : lihaṇē (√ likh).
-gḥ : ḥaṇu, by metathesis (laghu).
-th : kāhāṇi (kathanikā).
-dḥ : mahuseta (madhu-).
-ph : 
-bh : lāhaṇē (√ labh), soḥalā (śubhavela).

-ṇ-, -n-, -m-

The history of intervocalic nasals -ṇ- and -n- depended on their position in the word.

(1) Medially, both appear as MI-A. -ṇ- which remains in OM.

-ṇ- : āṇthuraṇa (āsturaṇa), udharaṇa (uddharaṇa), mhaṇaṇē (√ bhaṇ), Śīṅghaṇa (śimha-gaṇa).

-ṇ- : āṅgaṇa (āngana), unē (ūna), gauḷaṇi (gopālini), pāṇi (pāṇiya), loṇi (navanīta), viṇa (vinā), sāliṇa (śālivāhana).

(2) In inflexional suffixes ṇ and n became MI-A. anusvāra, or a nasalisation of the surrounding vowels took place. In OM. we have

nom. pl. neut. -ē < -īkāṇi : jāmbuliṇa (jambulikāṇi).
gen. pl. masc. -ē < āṇām : daiṭyē (daiṭyakānām).

The history of intervocalic -m- also depended upon its position in the word.

(1) In the body of a word it becomes -v-, nasalising or not nasalising the preceding vowel and itself losing the nasalisation; e.g., kōvasā (komala-), khuṇṭadāvē (-dā-man), gāva (grāma), Cānuṇḍarāja (Cāmuṇḍarāja), nāva (nāman), bhāvara (bhramara).

(2) In inflexional suffixes -m- becomes an anusvāra or nasalises the surrounding vowels; e.g.,
1st person sg. : \(-i < \ddot{a}i < \ddot{a}mi : \text{namaskārī (namaskaromici).}\)

1st person pl. : \(-o < \ddot{a}mo < \ddot{a}mah : \text{asō (smaḥ).}\)

Half-Vowels

(1) Intervocalic \(-y-\) was lost : atiśē (atiśaya), avaeva (avayava), ālē (ālaya), upega (upayoga), nāeka (nāyaka), paḍasāi (pratichāyā), pretna (prayatna), bhāujai (bhrātrjāyā). MI-A. \(-y-\) used as a hiatus-tilger remains : ghāyāla (ghāta-), Madhuvaya (madhupati), rāyo (rājan), and etc. With the loss of OI-A. or MI-A. \(-y-\), an intervocal \(-v-\) has developed in OM.; e.g., abhiprāvo (abhipraya), nyāvo (nyāya), rāva (rājan), sāuli (chāyā-).

(2) Intervocalic \(-v-\) either remains : pāyerava (pādarava), pālavī (pallavikā), or is lost : disa (divasa), sameta (samaveta), sōna (suvarṇa-).

\(-r-\) and \(-l-\)

Intervocalic \(-r-\) remains (except in words like ingalā < aṅgāra, where it becomes \(-l-\)); \(-l-\) becomes \(-l-\).

\(-r-\) : uparī (uparikā), gorū (gorūpa), jaru (jvara), dusara (dvisara), and etc.

\(-l-\) : colī (colikā), dhulī (dhuli), lilē (lilā).

OM., however, shows preference for \(l\) as against NM. which has \(l\).

Sibilants

\(-ś-, -ṣ-\) and \(-s-\) of OI-A. became \(-s-\) in MI-A. except Māgadhī and remain as \(-s-\) in OM. Even when in contact with palatal vowels \(i\) and \(e\), they may or may not become \(-ś-\).

\(-ś-\) : atiśē (atiśaya), ārisā (ādarśa-), kālasa (kalaśa), masana (śmaśāna), visovā (vimśopaka), sāsura- (śvaśura), susara (śiśumāra).

\(-ṣ-\) : givaṣañē (√ gavēṣ), bāsata (viṣa-), mīsa (mīṣa), rusaṣñē (√ rūṣ).

\(-s-\) : ghaṣa (grāṣa), dusara (dvi-sara).

\(-h-\)

Intervocalic \(-h-\) of OI-A. converges with MI-A. \(-h-\) coming from aspirated stops. In OM. it is either lost or thrown back to the initial syllable.
(i) Lost: aṭṭhara (aṣṭādaśa, MI-A. aṭṭhara, āhā (ahaha), bāja (vahyā), soirā (saḥodara).

(ii) Thrown back: hā (eṣaḥ, MI-A. āha).

§ 35. Consonants in Contact:

The process of assimilation of two or more consonants coming together was already completed by the time of Aṣokan Inscriptions and double consonants thus became a regular feature of the MI-A. languages. These double consonants remained unchanged until sometime between HEMACANDRA and OM. texts in which latter they have been simplified with compensatory lengthening of the preceding vowel, with certain exceptions. The consonants in contact may be divided into a number of groups as follows:

1. Stop + Stop:
   (a) Homorganic: uḍaṇē (udṇiyate), uṭaṇē (ut √ taṭ), dāma (drämma), pālavi (pallava-), pīḷā (Tamil pilli), poṭa (Deśī poṭṭa), rāṅgavaḷi (rāṅga-vallikā), lāja (lajjā), velu (valli), hāṭa (hāṭṭa).

   (b) Heterorganic: Here the first stop is assimilated to the second; e.g., ukaḷi (utkalikā), ughaḍaṇē (ut √ ghaṭ), upajaṇē (ut √ pat), ghōsā (guccha), dīpala (dīpta-), dūḍha (dugdo), puṣaṇē (√ pṛccha), pūṣa (puccha), bhaṅgaṇē (bhagnā), mogarā (mudgara), motī (mauktika), lāḍhoṇē (labdha), sāta (saptā).

2. Groups with nasals:
   (a) Stop + Nasal: āpaṇa (ātmān), nāgavaṇa (nagnā-pana), Paśivadeva (padma-deva), bundha (budhna).

   (b) Nasal + Stop: kākaṇa (kaṅkanā), kaṅṭhā (kaṅṭha-), gāṭha (granṭhī), cāṅga (caṅga), jhāpa (jhampa), dāṇḍā (danḍaka), rāṅku (raṅka), rāṇḍa (raṇḍā), vāṭa (vaṇṭaka), simpaṇē (√ siṇc).

---

1. Here we have insertion or abhinidhāna of p in the group -tm-.  

(c) Nasal + Nasal: Double nasals -ṇṇ- and -nn- are simplified with compensatory lengthening of the preceding vowel and the resulting nasal is always dental.

-ṇṇ-: ṍāṇa (anyā, MI-A. ṛṇṇa), kāṇa (kṛṇa, MI-A. kṛṇṇa), ṛāṇa (araṇya, MI-A. raṇṇa), vāṇāṇē (√ varṇ, MI-A. vaṇṇa), sōṇa (śuvarṇa, MI-A. suvaṇṇa). Examples like donī (Pkh. donṇī) are to be treated as exceptions.

-nn-:

Double -mm- is simplified in the same manner; e.g., kāma (karman).

When the nasals are heterogeneous, the first is assimilated to the second:

-nn- > MI-A. -nn- converging with OI-A. -nn-.

-ṃm- > MI-A. -mm- converging with OI-A. -mm-.

The groups Nasal + Semivowel and Nasal + Sibilant are treated under relevant groups below.

3. Groups with y, r, l and v.

With y:

(i) In the group stop + y where the stops are gutturals, palatals, cerebrals and labials, the y is assimilated; e.g., cūkāṇīṇē (√ cyu), jōgē (yogya), bhīṭaṇa (abhyantaṇa).

(ii) When the stops are dentals they are assimilated first and then as stops they assimilate y; e.g., āji (adya), ājukē (adyatanīya), juārī (dyūta-), nica (nitya), sāca (satya).

(iii) In the group nasal + y, the y is assimilated; e.g., āṇi, āṇa (anyat-), māṇa (manyā), rāṇa (araṇya).

(iv) In the groups l, v or sibilant + y, the y is assimilated:

(a) ly: kheḍakuḷi (l-kulyā), saḷē (salya).

(b) vy: aghava (agrvyāpta), Bhāṭobāṣa (vyāsa), vecaṇē (√ vyay).

(c) Sibilant + y: karīsa (karogi, √ kr), disaṇē (dyasāte), pāhāṇē (paśyati).
(v) In the groups \( ry \) and \( hy \), we have opposite treatments:
\[
\begin{align*}
ry & > rr > ll : \text{pālaṭaṇe} (\text{paryastā).} \quad 1 \\
hy & > yy > jj : bāja (\text{vahyā}).
\end{align*}
\]
With \( r \):
Whether \( r \) is the first element or the second one, in all groups containing \( r \) the \( r \) is assimilated:
\[
\begin{align*}
(a) & \quad r \text{ as first element: ubha (ūrdhva), kavaḍā (kapardaka), kāpurakeṣi (karpūra–), gājaṇe (\sqrt{garj}), gābevana (garbha–), nigaṇe (nir \sqrt{gam}), bāilā (bhāryā–), vāta (vartman), vānaṇe (\sqrt{varṇ}, volu (ārdra)). \\
(b) & \quad r \text{ as second element: aghava (agra–), keṇe (kra-vana), dhāka (dhrāka), dhāḍaṇe (\sqrt{dhrāḍ}, paḍasāi (prati–), paḍhiyao (pritti–), pasāya (prasāda), pāhāṭa (prabhāta), pāhāra (prahara), pāhunā𝑐āra (prāghunaka–), pūta (putra), paɨ (prati), paĳa (pratijñā), bĳe (vrajana), bhāvara (bhramara), bhavai (bhṛu), vai (vṛiti), vokhaṭe (vakra–), Hemāḍi (Hemādri).}
\end{align*}
\]
In the group \( m r \), the voiced stop \( b \) developed between \( m \) and \( r \), so that the resulting group became \( m b r > m b \) and converged with OI-A. \( m b : āmbā (āmra–), tāmbatauli (tāmra–). \)
With \( l \):
In all groups of \( l \) except those with \( y, v \) and \( k, l \) is assimilated. Where \( l \) is grouped with \( y, v \) or \( k \), the latter is assimilated; e.g.,
\[
\begin{align*}
1. & \quad Āmanadeva (amlāna–), komāilé (\sqrt{klam}), Phāganiipura (Phālguṇipura). \\
2. & \quad bolanē (\sqrt{valḥ}).
\end{align*}
\]
With \( v \):
Stop + \( v \) : \( v \) is assimilated: ujaḷa (ujjvala), jaṟu (jvara), jaḷaṇe (\sqrt{jval}), tā (tvam), dāravaṭhā (dvāra–), dō (dvī–).

1. We have also the \( y \) treatment in OM.; e.g., ājā (ārya–) grandfather, kāja (kārya) act or deed.
In certain groups, however, the stops are assimilated and the resultant \( v \) is labialised: \( ubha \) (\( ārdhva \)), \( jībha \) (\( jivhā \)).

With Sibilants:

(a) Sibilant + Stop becomes double aspirated stop in MI-A. and this aspiration is either retained or lost in OM.

1. Aspiration retained: \( ātharā \) (\( ḍstādaśa \)), \( āṅguṭhā \) (\( an-
guṣṭhaka \)), \( āṭhavinē \) (\( āstāpay \)), \( āṭhikā \) (\( āstika \)), \( āṇṭhuraṇa \) (\( ās-
turaṇa \)), \( kothimbīri \) (\( āstumbarīkā \)), \( khāṇḍa \) (\( skandāḥ \)), \( khāṃba \) (\( skambha \)), \( dīthī \) (\( drṣṭī \)), \( pāṭhī \) (\( praṭṣṭī \)), \( māṭhā \) (\( mastaka \)).

2. Aspiration lost: \( kaṭā \) (\( kaṣṭa \)), \( kaica \) (\( kaścid \)), \( cauka \) (\( cauṣka \)), \( Marhāṭi \) (\( Mahārāṣṭrī \)), veṭālaṇē (\( \sqrt{ve}ṣṭ \)), hāta (\( hasta \)).

(b) Stop + Sibilant:

\( ks > kkh \) : \( khāṭārā \) (\( ḍṣattākāra \)), Kheibhapa (\( kuṣṭ-
rin-\)), \( pākhālī \) (\( praṃśālīta \)), \( pākhirū \) (\( paṃśin-\)).

\( ts > ckh \) : Vachāharanī (\( vatsa \)), saṃvachara (\( saṃ-
vatsara \)).

(c) Sibilant + Nasal:

\( śm > s \) : masana (\( śmaśāna \)).

\( ṣn > n \) : unhālā (\( uṣṇa-\)), tāhāna (\( tṛṣṇā \)).

\( sv > s \) : gosāvī (\( gosvāmin \)).

\( sm > mh \) : āmhi (\( asmad \)).

\( gm > mb > b \) : ubārā (\( uṣma-\)).

\( sn > nh \) : pānḥāvo (\( praṃśaṇa \)).

\( ṣn > nh > ṭṭh \) : Viṭṭhaladeva (\( Viṣṇu-\)).

\( sn > nh \) : nhāṇē (\( \sqrt{snā} \)).

(d) Sibilant + \( y \), \( r \), \( v \) : \( y \), \( r \), \( v \) are assimilated.

Sib. + \( y \) : disaṇē (\( drṣyate \)), pāhāṇē (\( paṣyati \)).

Sib. + \( r \) : nisāṇī (\( niḥśreṇi \)), visambanē (\( vi \sqrt{śram} \)).

Sib. + \( v \) : sāsuravāsa (\( śvaṣura-\)).
§ 36. General Phonological Changes:

1. Anaptyxis: The insertion of a light vowel (svarabhakti) to break a group of consonants is common in MI-A. and has come down to the NI-A. stage. The following are some examples from OM: ārata (ārta), ārisā (ādarśa–), ārusa (ārṣa), usinī (vasnam), niravaṇuka (nirvahana), parusa (pārśva), Sārṅgapanḍita (Sāṅga–).

2. Prothesis: The prothesis of y and v is common in OM. and we have instances like:
- y: tyeja (tejas), yarhavī (ītara–), yekāyekī (eke–), 
  yenē (ā √ ī), yaisa (etāṛśa).
- v: vāṇī (ūna–), vo (aho), volu (ārđra), vovi (upa √ ve), samvasārika (samśāra–).

3. Insertion of Plosives: When a group nasal + liquid occurs in OI-A., sometimes a voiced plosive of the same class as the nasal is inserted between the nasal and the liquid; e.g., OI-A. mr > mbr > mb. For examples from OM see § 35.

4. Metathesis: avagha (agravyāpta), Unhakadeva (uṣṇa–), kuṇṭa (kuṇṭha), ḍohav (krada > ḍraha), haḷū (laghu). The case of initial aspiration (e.g., khiḷi < kilikā, ghāsa < grāsa) may come under metathesis.

5. Loss of Vowel:

(a) Initial: bhītara (abhyantara), rāna (araṇya), vara, vari (upari), vàkhāri (upas-kāra–), ko (aho).

(b) Medial: avatraṇa (avataraṇa), avyeva (avyeva), pāryātaka (pārijātaka), brīḍa (viruda).

MORPHOLOGY

§ 37. Morphology: Some General Trends:

For the general development of Indo-Aryan morphology, reference may be made to Bloch's L'Indo-aryen, pp. 99-300. The process of simplification consisting of, for example, the loss of the dual number, the supplanting of the
INTRODUCTION

dative by the genitive, the elimination of the middle voice, the reduction of the number of tenses and moods, and standardisation of the different classes of verbs, witnessed in the MI-A. stage of the Indo-Aryan, continued in the NI-A. stage and worked an absolutely new change from synthesis to analysis. This process of simplification is in reality a reducing and regularising process, as KATRE\(^1\) calls it, and is seen both in the noun and verb-inflexion.

§ 38. Noun-endings in OM.:

Considering the treatment of the final vowels in OM., its nouns will be seen ending in:

-\(a\) : dīṣa (m.), māya (f.), māhera (n.).
-\(ā\) : kāndā (m.), vayasa (f.).
-\(i\) or \(ī\) : gosāvī (m.), ghāgarī (f.), loṇī (n.).
-\(u\), -\(ā\) or -\(ā\) : bhau (m.), tārā (n.).
-\(ē\) : keṣē (n.).
-\(ai\) : Jivānai (m.), sonavai (f.).
-\(o\) : āo (m.).

As a result of the loss of the original short finals of MI-A., the nouns given above as ending in \(-a\) may have been ending in consonants, especially in the case of the fem. and neut. nouns the nominative sing. forms of which do not receive the termination \(-u\). But nothing definite can be said on this point.

§ 39. Gender:

The distinction of the three genders found in OI-A. and MI-A. is maintained in OM. as in the other NI-A. languages. As "LOHMANN\(^2\) has pointed out, in Indo-European the idea of sex is secondary whereas the idea of genus (animate: inanimate) is primary, and therefore in I-E. there is no connection between the grammatical gender and the natural or conventional sex of the thing de-

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\(^1\) Formation of Koṅkaṇi, § 191.
\(^2\) Genus and Sexus (Göttingen, 1932).
noted. In OI-A., however, it is vice versa, as it does not recognize the distinction between animate and inanimate genus, but connects gender with sex.

Now while the distinction of the three genders has been preserved in all the stages of Indo-Aryan, the gender of individual nouns has not always been kept intact. As Katre¹ observes, the beginnings of a certain normalization are already seen in the declension of the Fem. -i and -ū and the corresponding Masc. nouns in the Nom.-Acc. plural forms; e.g., aggì and sāhūo by the side of other forms such as maio, devio, dheṇūo and vahūo in MI-A. This tendency of reducing the Masc. nouns of OI-A. ending in -i or -u to Fem. in NI-A. is seen in many instances; e.g.,

Sk. agnih > MI-A. aggì > NI-A. ági, ága (fem.).

Here are some instances of change of gender in OM.

<table>
<thead>
<tr>
<th>OM</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>cucì (f.)</td>
<td>cūcukam (n.)</td>
</tr>
<tr>
<td>janma (m.)</td>
<td>janman (n.)</td>
</tr>
<tr>
<td>pophaḷi (f.)</td>
<td>pūga-phalam (n.)</td>
</tr>
<tr>
<td>māṭhā (m.)</td>
<td>mastakāḥ, mastakam (m. or n.)</td>
</tr>
<tr>
<td>vayasā (f.)</td>
<td>vayas (n.)</td>
</tr>
<tr>
<td>viṭāla (m.)</td>
<td>viṣṭhā (f.)</td>
</tr>
<tr>
<td>veḷa (m. or f.)</td>
<td>velā (f.)</td>
</tr>
<tr>
<td>vai (f.)</td>
<td>vṛiḥiḥ (m.)</td>
</tr>
</tbody>
</table>

OM. nouns have certain characteristic endings connected with different genders:

-ā : With masc., fem. and neut.

(a) Masc. : upega, kāna, khāmba, nyāva, bola, kāta.
(b) Fem. : gāṭha, javaḷika, nāgavana, nāṇḍanuka, bāila, bāja, bāla, bhika, bhūka, lāja, vāṭa, sākhara.
(c) Neut. : ghara, ḍukha, nāva, mana, māhera, rāna, lākuḍa, sīsa, sejāra.

¹ Formation of Koukaṇṭ, § 194.
-ā : With masc. and fem.
   (a) Masc. : kāndā, gulaḷā, ghānā, cārā, ṭāhuva, ḍoḷā,
         dāṇḍā, dāravaṭhā, malā, māṭhā, muḷā,
         lekhā, hākārā.
   (b) Fem. : thā, Bāisā, bhikṣā, mahīnā, lūḷa, vayasa,
         vācā, Sādhā.

-ī, -ē : With masc., fem. and neut. (rarely).
   (a) Masc. : gosāvi, juāri, dī, pujāri, māpahāri, yogī,
            rogī, hāthi-sāhāṇī.
   (b) Fem. : āvaḍī, ukaḷi, kīḍaḍī, ghāgari, cavi, cucī,
            Jānī, ḍoi, dīṭhī, navhāṭī, pophālī, bhūi,
            māuli, muṅgi, rāti, lekī.
   (c) Neut. : pāṇī, loṇī.

-u, -ō : With masc. and neut.
   (a) Masc. : guru, taru, bhāu, lāḍu.
   (b) Neut. : tārā, pākhirā, lekārā.

-ē : With neut. only.
   (a) Neut. : dāvē, bījē, bolaṇē, rūpaḍē, leṇē, suttālē.

-ai : With masc. (only in personal names) and fem.
   (a) Masc. : Jīvaṇai, Tikai, Madhuvaṇi, Risīva-pai.
   (b) Fem. : grāhakai, vai, sonavai.

-o : With masc. only.
   (a) ḍo, Nātho.

As to why these distinctions, whether formal or semantic, occur in the gender-system of all NI-A. languages including Marathi is a subject which is beyond the scope of this Introduction.

§ 40. Case :

Like all NI-A. languages, Old Marathi possesses only two types of cases, the direct and the oblique. The nominative, accusative and vocative of OI-A. have merged into the direct case which is used generally as the subject, the inanimate direct object, and sometimes as a vocative. The oblique case is used with or without postpositions.
§ 41. Direct Forms:

The following table gives the direct forms of different masculine bases:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(-a) base: (\text{-u:})</td>
<td>(\text{-a:})</td>
</tr>
<tr>
<td>(\text{ādaru, isvaru,})</td>
<td>(\text{bola, bhāva, loka,})</td>
</tr>
<tr>
<td>(kānu, ghoṣu,)</td>
<td>(hātasara.)</td>
</tr>
<tr>
<td>(candru, disu,)</td>
<td>()</td>
</tr>
<tr>
<td>(bolu, magaru,)</td>
<td>()</td>
</tr>
<tr>
<td>(Mukundarāju,)</td>
<td>()</td>
</tr>
<tr>
<td>(viṭālu.)</td>
<td>()</td>
</tr>
<tr>
<td>(2) (-o-:)</td>
<td>()</td>
</tr>
<tr>
<td>(arunodayo, āda-)</td>
<td>()</td>
</tr>
<tr>
<td>(vo, tāvo, deo,)</td>
<td>()</td>
</tr>
<tr>
<td>(Nātho, pasāvo,)</td>
<td>()</td>
</tr>
<tr>
<td>(pāvo, rāo rāvo,)</td>
<td>()</td>
</tr>
<tr>
<td>(vijayo.)</td>
<td>()</td>
</tr>
</tbody>
</table>

\(-ā\) base:

| \(-ā:\) | \(-e:\) |
| \(kāndā, Kāliyā,\) | \(ghāne, candrame,\) |
| \(gulalā, cārā,\) | \(dole, dipale, male,\) |
| \(Cokhā, dojā,\) | \(mogare, soire,\) |
| \(nāḍā, pāṭhirā-\) | \(hire.\) |
| \(khā, malā.\) | \(\) |

\(-i\) and \(-ī\) bases:

| \(-i, ō:\) | \(-i, ō, -īye:\) |
| \(gosāvi, dī,\) | \(kavi, go-\) |
| \(bhāi, saḍan-\) | \(sāvi, prāṇiye, yo-\) |
| \(gavi, hāthisā-\) | \(giye, rogiye.\) |
| \(hānī.\) | \(\) |

\(-u\) and \(-ū\) bases:

| \(-u:\) | \(-u:\) |
| \(bhāu, mṛtyu, lāḍu.\) | \(\) |

\(-ai\) base:

| \(-ai:\) | \(-o:\) |
| \(Jivaṇai, Tikai, Madhuvai.\) | \(\) |

\(-o\) base:

| \(-o:\) | \(\) |
| \(ḍo.\) | \(\) |

* Forms like Kānā of proper nouns are analogical formations.
1. Loan-word from Northern dialects used to qualify a Muslim person from the West coast.
The termination for the -a base is -u, reducible in the case of nouns ending in -ya and -va to -o, and is derived as follows: Sk. aḥ > Pk. o > Ap. u > OM. u or o. This -u (or -o) is reduced to -a in many cases in the history of Old Marāṭhī itself, due to further weakening of the final vowel. The plurals of such nouns generally end in -a.

The masculines in -ā are due to the -aka extension of OI-A. (e.g., Sk. kandakaḥ > Pk. kandao > OM. kāndā).

The direct case of neuter nouns in -a of OI-A. follows the general trend of I-A. development. The following are the direct forms of different neuter bases:

Sing. Plur.
-a base:
udharaṇa, nāva, māhera, jāmbulē, jhāḍē, phalē, lākuḍa, sisa.
-ī base:
pāṇī, loṇī.
-ū base:
jā, tārū, pākhirū,
-ē base:
keṇē, bījē, bolanē, rū- māndīyalī, veḍī.
paḍē, leṇē, suttāle.

The singular forms of the -a base show the loss of the final nasal of MI-A., whereas in the plural the same has been preserved in the form of a nasalised vowel. The forms of the -ī base like pāṇī (Sk. pāṇiya) and loṇī (Sk. navānīta) indicate similar changes. The neuters in -ē are due to the OI-A. -aka extension.

The direct forms of the various feminine bases are as under:

Sing. Plur.
-a base:
javaḷikā, nāgavaṇa, nān-
dāṇuka, bāila, bājā, bāva, bhika, bhūka, māya, la-
suṇa, soṇḍa.

O.M.R....4
(Forms like velu or volu are analogical formations.)

Sing. Plur.
-ā base:
avakāḷā, kavitā, thā, Bāī-
sā, vayasā, māḷā.
kekā, Bāise (hon.), līḷā.

-ī base:
āvaḍī, ukaḷī, kiḍḍaṭī, ghā-
garī, cavi, cucī, Janī,
thorī, dīṭhī, Devagiri, na-
vhāḷī, pāṭhī, pophali, bhāvaḍī, Marhāṭī, māulī, vāḍī, vānarī, Viṭṭhābāṭī, vovālāṇī.
anegī (adj.), goṣṭī, thānu-
liyā, māsīyā, voviyā, sāva-
liyā (adj.), cāndanīyā.

-ū base:
grāhakai, vai, sonavai.

The direct case of feminine nouns in -ā is formed in various ways: either by the suffix -īka or -uka as in jāvalīka and nāndaṇuka which are abstract nouns, or by the reduction of the final -ā in OI-A. to a short -a: e.g., Sk. śuṇḍā > Pk. suṇḍā > OM. soṇḍa. Forms of the -ā base correspond with the OI-A. and MI-A. forms in the singular number, while those of the -ī base are either due to the -īka extension in OI-A. or correspond with -ī endings in OI-A. and MI-A. The forms of the -āi base are very few and due to the diphthongisation of the final vowels of MI-A. (§ 12, II).

The vocative, though sometimes merging into the direct case, shows at times independent existence as in Koṅkaṇī. Following are a few historical desinences, some of which are formed by the suffix -ho (< Sk. -aho) also reducible to -o:

INTRODUCTION

Sing. Plur.
Masc. -a- base : Arjunā, Indrabhaṇa, Kheibhaṇa, 
tātā, bāpā, mūrkhā. dīkṣitahō, devā, mahāpurusaḥo, Mhāibhaṇa, Rāula.
Masc. -i- base : ghātakiyā, (adj.).
Fem. -i- base : bāle.
Neut. -a- base : porēho.
These forms should really go under the oblique and not
the direct case.

§ 42. Oblique Forms :

The oblique proper is formed in the following two ways
in OM.
Along with the proper oblique formations which
will be considered presently, OM. preserves to a certain
extent traces of the earlier I-A. synthetic system. The
historical desinences are seen to be present in the following
cases :
(a) Instrumental :

Sing. Plur.
Masc. -a base :
Gaṅgarāje, Cāvuṇḍarājē, Gopāli, mahājanī,
rāyē, sāpē, susarē. Rāuli (hon.).
Masc. -ā base :
dolā. Gosauti, juārlī, śrotā, śrotī.
Masc. -ī base :
Fem. -a base :
āse, bhūkā. bāilā.
Fem. -ā base :
Kamalāisi, (guru-) kṛpe, Bāisi, bhaktimāliā.
Mahadāisi, Yaśodā, vācā.
Fem. -ī base :
(parama-) bhaktyā, cipuliya,
bhāujijāyā, Mārājijāyā,
munjiye, mhatāriyā,
rāniyā, striyā.

36731
Sing.                                           Plur.
Neut. –a base :                                   kamalī, (dvija–) kuṣṭī,
                      nāvē, mīsē, sukhē. (sarva–) sukhē.

These forms go back to the synthetic OI-A. forms of
the instrumental of which the one for the masc. –a– base
deserves some consideration. Here the OM. termination is
obviously –ē which, according to BLOCH¹ and TURNER,² is
the reduction of Sk. –ena. GRIERSON, however, traces it to
the Ap. –ahē of the loc. sg. The termination for the plural
is –ī and can be derived from MI-A. –ēhī < OI-A. ebhiḥ.
OM. also possesses a few instr. forms in –ā of the masc. –a–
base, though not found in the present text, as, e.g., moṣikārā
(Rddhikura-varṇana, 45), vegā (Jñā. 17,1738), and vātā
(Lilā., iii, p. 44). These can be explained as analogical
formations after similar forms of the masc. –ā base like
dōlā and śrotā.

(b) Dative :

OM. has revived the dative lost in the MI-A. stage,
though PISCHEL⁢ gives a few examples from Prakrit like
devattāe and puttāa. We have the following synthetic
forms in OM.

Sing.                                           Plur.
Masc. –a– base :
                      āsramā, upegā, gāvā, Cakradhārā (hon.), pāyā,
                      maḍhā, raṅgā. Mhāibhātā (hon.), vedā,
                      sāgarā.

Masc. –ā– base :
                      (nātha–) pūjīteyā, śrotayā.

Masc. –ī– base :
                      rogīyā. jñāniyā.

¹. *La langue marathe*, § 193.
³. Grammatik, § 361.
Sing.
Fem. –a– base:
kaṭe, khuṇe, vāте.
Fem. –ā– base:
māте.
Fem. –ī– base:
kothiā, Jogeśvarī, rāti.
Neut. –a– base:
kavikulā, nījadhamā, Upaniṣadā, tirthā, bhūtā.
rānā, viśvā.
Neut. –ī– base:
pāniyā.

The termination –ā in the case of masc. and neut. nouns has to be traced to MI-A. –āa < OI-A. –āya, the same being nasalised to denote the plural.

(c) Genitive:

Sing.
Masc. –a– base:
khāmbā, devā, brāhmaṇā. Cakradaṇḍā (hon.), calā (adj.), ṭhikasā (adj.), bolā, Śīṅghaṇadevā (hon.), Hari-
harā.
Masc. –ā– base:
ghāneā, Dhaḍabāleā, (nāṭha–) pūjiteyā.
Masc. –ī– base:
...
Neut. –a– base:
amṛtā, jīvitā, pāpā, devayatanā.
ratnā.

The synthetic forms of the genitive are very few because of the general tendency to make use of the genitive suffix –ca. A solitary example of borrowing from Gujarāṭī
is seen in the form *Gopālanī* which is in the mouth of Cakradhara who belonged originally to Gujrāt. The history of the terminations for the genitive is as follows:

Sing. Sk. *-syā* > Pk. *-səa* > Ap. *-səa, -hʊ, -ho* > OM. *-ā.*
Plur. Sk. *-ānəm* > Pk. *-ānəm* > OM. *-a.*

(d) Locative:

The terminations for the locative are *-i* and *-a*, the former being derived from Sk. *-smin* : Pk. *-mmi, -mhi* : Ap. *-hi*. The *-a* forms are peculiar with the *-ā* base and elsewhere they are analogically formed after the genitive.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc. <em>-a</em>- base: ankurī, avaevi, ṭhāi, dist, pāhārī, masī, samaī(for samaī).</td>
<td>gopī, caranī, pāyā, pāyī, lokī.</td>
</tr>
<tr>
<td>Masc. <em>-a</em>- base: dāravaṭhā, pāṇivāṭhā, māthā, mātheyā. (<em>kāṇṭheya</em> is a mis-spelt form.).</td>
<td>... ...</td>
</tr>
<tr>
<td>Masc. <em>-i</em>- base: ... ...</td>
<td>dānī (hon.).</td>
</tr>
<tr>
<td>Fem. <em>-a</em>- base: kāde, gāḍhī, jāvaḷike, nāve, pāṇadī, moṭe, (<em>hāṭa-</em>)vele.</td>
<td>vāṭī.</td>
</tr>
<tr>
<td>Fem. <em>-a</em>- base: candrike, prañakaṭikā, (<em>Yeduvaṃsa-</em>)late.</td>
<td>... ...</td>
</tr>
<tr>
<td>Fem. <em>-i</em>- base: khāliye, ḍoiye, Drupadiye, pālavī, moḷiye, Rāḍic.</td>
<td>... ...</td>
</tr>
<tr>
<td>Neut. <em>-a</em>- base: ākāsī, ghara-rī, jagī ḟhāḍī, tali, nāmi, Pāṭanī, poṭī, manī, sejā-rī, hṛḍā.</td>
<td>saṅkaṭī.</td>
</tr>
</tbody>
</table>

The synthetic vocative is already considered before (§ 41).
§ 43. Postpositions:

Postpositional declension is the second manner in which the oblique case is formed in OM. Here postpositions, which are reduced to terminations in certain cases due to considerable phonetic decay, are applied to what is called the ‘oblique base’ of nouns which varies with their different endings. For a detailed treatment of the postpositions in Marāṭhi, reference may be made to BLOCH’s *La langue marathe*, § 197-202.

The postpositions in OM. are of two kinds: those of the genitive being declinable and the rest indeclinable. Following is a list of OM. postpositions, case-wise:

(a) *Instrumental*:

1. –nī : This is applicable in the case of masc. nouns in –a giving us forms like ghodeni* or doleni*. However, its usage seems to be restricted to the combination of the genitive with the instrumental: e.g., kalpatarūceni, maḍhīceni, śruṅghārāceni, sāhityāceni, and pronominal forms like tujheni, mājheni and etc. The postposition –nē (plur. –nī), with its variation –na, is of a later origin and its presence in a few OM. forms like kavina, bhāryenē and Sāvatayānē only indicates some modernisation of the text.

2. –śī1 : < Ap. sahi < Pk. sahiā < Sk. sahitam : kaviteśī, kāmēśī, Kṛttikāśī and sukhēśī. It is interesting to note the double case-formation in the latter two examples where the postposition –śī is applied to the original synthetic instrumental forms. This is a clear indication of the slow process of the generalisation of the oblique base.

3. –karūni (Sk. √kṛ) : dukhēkarūni.

4. –viṇa (Sk. vinā) : jagadēśvarēviṇa,
prakāśyēviṇa,
hāthierēviṇa.

5. sahita (Sk. sahitam) : gopāḷasahitu.

1. BHANDARKAR (*WPL*, p. 251) and RAJWADE (*Grm. of Jñā*, p. 9) derive this –śī from Sk. samam.
Some more postpositions as, for example, karavī, vari, vācaumi, sarisa, savē and kīna are also used for the instrumental, but they do not occur in the present text. Most of these postpositions are suffixed to the original instrumental forms and are illustrations of double declension.

(b) Dative:

1. -si : Beames's view that this morpheme can be derived from Sk. -syā of the genitive is rightly refuted by Rajwađe and Doderet. As Doderet says, this -si is an abraded form of a separate word implying propinquity. Bloch in his frantic search for this word has almost agreed with Rajwađe though he posites it as Sk. aśra (-side, edge) as against Sk. ārśva of the latter. But whatever be the origin of this postposition, it is clear that it is independent of the genitive formations. The forms are gāisi, gopālāsi, gharāsi, bāpuṭiyāsi (adj.), bhūisi, magarāsi, Rāulāsi, Viṭṭhaladevarāyāsi, sakhiyāsi, striyēsi and etc.

2. -te < Pk. attē < Sk. arthe : The forms are ābuliāte, Kamaḷāisāte, kānāmanāte, Gosāviyāte, devāte, bāilāte, bhukailayāte (adj.), Mhaibhaṭāte, lekaruvāte, lekāte, Sādhāte, susarāte and etc. The anusvāra on the final -te observed in some cases is superfluous. The postposition appears with an aspirate as -the in some later works like the Christian Purāṇa of Fr. Stephens (16th cent.) and is only a dialectal variation of -te.

3. -karaṇē : This is really the instr. sg. of Sk. karaṇa used along with the dative simplex; e.g., ārtāśikāraṇē,

4. -javalā-ś (Sk. yuta-, pp. of √ yu, to join) : Kṛṣṇarāyā- javalā, dīksitājavalī.

5. -pāsi (Sk. pārśve) : Gosāviyāpāsi, jāmbupāsi, vānnerupāsi, vovipāsi.

4. la langue marathe, § 198.
6. -puðhā-ðhē (Sk. purataḥ) : brāmhaṇīpuḍhā, Bhaṭobāsāpuḍhā.

7. -prati (Sk.) : ghāṇaāprati, brāmhaṇāpratyayai (corrupt), hāṭamprati.

8. -prītyarthā (Sk.) : Sarabhaṅgāprītyarthā.

9. -lāgi, lāgauni (Sk. lagna, pp. of √ lag) : āhutilāgi, paropakṛtilāgauni, yesasuṣālāgi. A shortened form of this postposition, namely, -lā, is a later development not found in OM.

(c) Ablative :

1. -pasi, pāsi (Sk. pārśva ?) : grāhakāpāśī, nicāce-yāpāśī, vārtepasi, vikateyāpāśī. There seems to be slight semantic difference between pasi and pāsi, the former expressing the comparative sense.

2. -pāsauni (A combination of pāsa and auni) : Bhaṭobāsāpāsauni.

3. -auni, hūni : BLOCH³ treats the forms with -auni as synthetic formations, and -hūni is but an aspirated variation of -auni. It would be more correct, therefore, to derive both of these from the absolutive of the verb hōṅe (Sk. √ bhū), 'to be'. The forms are kālauni, (jāmbu-) buḍhīhūni and vṛndāvanīhuni.

(d) Genitive :

1. -ca (cā : m., cī : f., cē n.) : This postposition being declinable varies with the different genders giving forms like bolacā (masc.), vykṣācī (fem.) and candrācē (neut.). It is mainly adjectival by nature and also appears in combination with other postpositions, especially of the instr. and the dat.; e.g., gurusīṣyāceni, jagāciye, (parama-) puruṣāceni, manāciye, śrṇghārāceni and in pronominal forms like tujhēni, mājheni and etc. As regards the origin of this -ca, BLOCH² seems to favour the absolutive derivation from -tyā which is itself a contamination of -tvā

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¹. la langue marathe, § 195.
². la langue marathe, § 202.
with (−t) ya or −ya. BHANDARKAR\textsuperscript{1} and RAJWADE\textsuperscript{2} on the other hand suggest derivation from the Sk. adjectival suffix −tva, a suggestion which seems to be acceptable considering the Pk. forms like amheccaya (ours) and tumheccaya (yours) cited by HEMACANDRA (II, 149) and referred to by HOERNLE.\textsuperscript{3}

(e) Locative:

1. -ātu (< Sk. antaḥ):
   dhulāṭila, pāniyātu, hyādayātu.
2. -khalē (< Sk. khala−khalla?):
   vrksākhālē.
3. -pāsi, pāśi, pāse (< Sk. pārśva):
   bālāpāśi, pilāpāśi, Māvalabhaṭṭampāse.
4. -puḍhā (< Sk. puṛataḥ):
   Rāmadevarāyapuḍhā, ḍātakaḍagāpuḍhā.
5. -māji (< Sk. madhye):
   kuḷacalāmāji.
6. -madhye (Sk.):
   gāvāmadhye.
7. -vari−ri (< Sk. upari):
   kiḍāḍīvarī, jānuvarī, jāmbuvarī, pāṭhīvarī, sīlātaḷāvarī, senḍīyāvarī.

(f) Other postpositions in use are −paryanta (Sk.), −vācauni (Sk. √ vaṅc), −verhī (Sk. upari), and etc.

These and other examples of postpositional declension are enough to explain the ‘oblique base’ in OM. There is no trace whatsoever of the oblique base so far as the historical or synthetic desinences are concerned. But as we come down to postpositional or analytic formations, the oblique base becomes more or less a morphemic law with of course a few exceptions which only go to prove the rule. Scholars have traced the formation of this oblique base to different sources. BEAMES,\textsuperscript{4} for example, explains it as a fusion of different cases. HOERNLE turns to the

\textsuperscript{1} WPL., pp. 255-257.
\textsuperscript{2} Grm. of Jñāneśvari, pp. 14-17.
\textsuperscript{3} Comp. Grm., p. 238.
Gaudian languages for its source. Bhandarkar\(^1\) and Bloch\(^2\) suggest the genitive and the dative-genitive respectively as the bases of the oblique, while Rajwade\(^3\) for one thing does not accept it for OM. and as regards NM. tries to explain it on the basis of synthetic nominal formations in OM. Now though it is very difficult to arrive at any definite conclusions, it can be unhesitatingly said that a certain process of normalisation was at the root of the formation of the oblique base and that the genitive, which is an adjectival case by its very nature, and hence universal, must have offered itself as the basis for the oblique. For a fuller treatment of this theory reference may be made to the present author's work\(^4\) on Old Marathi.

§ 44. Adjectives:

The adjectives of OM., like the substantives, are derived from the corresponding Sanskrit or Prakrit forms, simple or extended.

Simple correspondence: unca (Sk. ucca), thora (Sk. sthavira), sāca (Sk. satya), saṅgha (Sk. saṅghaṭita).

Extended correspondence: uṇā* (ūna-kaḥ) m., uṇī* (ūn-i-kā) f., uṇē (ūna-kam) n. Here the basic adjective is uṇa, meaning deficient or wanting.

Thus, the adjectives, like the substantives, distinguish the three genders. As regards the accord between the substantive and the adjective qualifying it, the same is absolute so far as the extended adjectival forms are concerned: e.g., cāṅgā (m.), cāṅgī (f.) and cāṅgē (n). In the formation of the oblique cases, the postpositions are applied to the adjectives only optionally. Thus, we have a construction like ‘ṭhikasā bōlā ghoṣu pade’ (Ex. XXVIII, No. 5), where the first word is an adjective qualifying the second which is the substantive and where the accord between the

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1. WPL., pp. 239-244.
2. La langue marathe, pp. 181-184.
two is complete. Such constructions, though common in OM., are yet not regular.

OM. has no separate forms for the degrees of comparison of the adjective. The Comparative is expressed by words like adhika, ikhita and uṇē, and the Superlative by words like ati, atise, apāda and amita. The degrees of comparison may also be expressed by putting the compared standard in the oblique case followed by postpositions like -pasi, -pāsauni, or -hūni.

§ 45. Numerals:

OM. possesses the following basic cardinals of which those with an asterisk mark do not occur in the present Text.

eka-yeka (Sk. eka : Pk. ekka): The characteristic e-beginning of OI-A. and MI-A. is changed to a- as in OM. aṭharā, though it is preserved in Koṅkaṇi ikrā in the reduced form i-.

dō-dona (Sk. dvi- : Pk. doṇi): The -o- of this numeral is due to the labialisation in the Sanskrit form dvau. We have the -b- treatment in a form like bīja, meaning the second day of the lunar fortnight.

tīna (Sk. trīṇi : Pk. tīṇi): For ‘thirteen’ we have in OM. terā (< Sk. trayo-daśa) and so on for the higher numbers with the unit ‘three’. With ‘forty-three’ onwards we have the Sanskritised form tre-.

cāra-cārī (Sk. cātvāri : Pk. cattārī): The difficulties in this correspondence are already pointed out by BLOCH. The dento-alveolar ō- of Marāṭhī in place of Sk. e- followed by a back vowel goes against the phonetic law in OM., though the dento-alveolar is seen in ēau- as the unit in higher numerals like cauryāyaśī (eighty-four) and in compositions like cauka, cautharī and cauhātu.

pāca (Sk. pānca): In the numbers from ‘fifteen’ onwards the unit in composition is pan- (as in pandharā*);

1. la langue marathe, § 216.
panharē* and pannāsa*), or panca- (as in pancecālīsa* and pančāvana*).

sahā (Sk. śaṭ : Pk. cha): The numerals for ‘thirty-six’ (chattīsa) and ‘fifty-six’ (chappana) seem to preserve the cha- of MI-A., while in other compositions this unit has been reduced to a sa-.

sāṭa (Sk. sapta : Pk. satta).

aṭṭha (Sk. aṣṭa : Pk. aṭṭha).

naḥ (Sk. nava).

dahā (Sk. daśa : Pk. daha): BLOCH' has tried to solve the riddle of -h- in Marāṭhi dahā and has connected it with some Western or Central dialect. The Sanskrit sibilant is retained only in a few compositions like dasarā*, meaning ‘the tenth day’.

The numerals for ‘one’ to ‘four’ are treated as adjectives and so declined. They are used both in the direct and in the oblique cases, with an extended form in -gā : do-gā, ti-gā, caugha. This -gā appears as -ga in Koṅkaṇi which, according to KATRE,² goes back to -ggha in MI-A. and -graḥa in OI-A. Similar extension for ‘one’ is -la as in pahila.

For ‘one and a half’ we have in OM. dīḍha (Sk. dvyaardha : Pk. divāḍḍha), for ‘two and a half’ aḍḍhaica* (Sk. ardha- ṭṛtya : MI-A. aḍḍha-icea), and for ‘three and a half’ āuṭa* or auṭa* (Sk. ardha-caturtha : MI-A. aḍḍha-uṭṭha). Fractional numbers above this are formed by adding sāde (Sk. sa-ardha) to the integer just below: e.g., sāde-pāca, ‘five and a half’.

Fractions of a quarter more or less are expressed respectively by savā* (Sk. sapāda- ) and pāuṇa* (Sk. pāda-ūna).

The only higher numerals occurring in the present Text are tetīsa (thirty-three) and sātāvīsa (twenty-seven).

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1. la langue marathé, § 220.
2. Formation of Koṅkaṇi, § 235.
§ 46. Ordinals and Fractionals:

For the first four numerals we have in OM., as in Sanskrit, different formations for the ordinals. They are: pahi-la, du-sara, ti-sara. and cau-tha, corresponding to paha-illa, do-sara, ti-sara and cauthha respectively in MI-A.

The only major fractional found in the present Text is visovā (Sk. vimśopaka), meaning 'the twentieth portion' and denoting a coin of a specific value current in the Yādava period.

§ 47. Pronouns:

The history of pronouns in I-A. shows an interesting development because of the marked phonetic weakness inherent in them. One of the chief characteristics of OM. pronouns is the preservation of the initial syllable intact, having relation to one or other of the OI-A. or MI-A. forms. Frequency of employment has naturally resulted in the dis-integration of sound elements in the case of pronouns.

The variety of forms in the case of personal pronouns of the first and second person in MI-A. is reduced in OM. to a simplicity of pattern, and the pronominal forms in OM. are closely allied to nominal flexion.

§ 48. First Person Pronoun:

The forms are:

Sing. Plur.
Direct. mi, mī. amhī, āmī.
Oblique. ma- āma-.

The direct mi or mī has been traced by BLOCH\(^1\) to the Sk. and Pk. genitive form me or to the Sk. locative mayi reduced to mai in Śauraseni. It can also very well be derived from Pk. ahammi or Pk. mmi mentioned by HEMACANDRA. The direct plural āmī goes back to Pk. amhehī < Ved. Sk. asme-. The themes for the oblique sg. and pl.

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\(^1\) La langue marathe, § 208.
are ma- and āma- respectively and can be traced to Sk. mahyām > Pk. majjham and Pk. amhānam. The oblique forms occurring in the present Text are miyā (instr. sg.), maja, māte and māśi (dat. sg.), mājha (gen. sg.), mājhiye (loc. sg.), āmhā, āmhāsi and āmate (dat. pl.), and āmuca (gen. pl.).

§ 49. Second Person Pronoun:

The forms are:

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct</td>
<td>tū, tūl.</td>
<td>tumhi.</td>
</tr>
<tr>
<td>Oblique</td>
<td>tu-.</td>
<td>tum-.</td>
</tr>
</tbody>
</table>

The direct sg. is tū or tū (< Pk. tumam < Sk. tvam) and pl. tumhi (< MI-A. tumhehi < OL-A. tuṣmebhīḥ*). The themes for the oblique sg. and pl. are tu- and tum- respectively and come from MI-A. tujjham (based on the analogy of majjham) and MI-A. tumhānam. The different forms of the oblique case are tuvā (instr. sg.); tuja and tujasī (dat. sg.), tujha (gen. sg.), tumhi (instr. pl.), tumate and tumhāsi (dat. pl.), tumhāpasī (abl. pl.), and tumaca (gen. pl.). The gen. -instr. combination is seen in forms like tujhenī and tumaceni.

§ 50. Third Person Pronouns:

These differ from the first and second person pronouns in that they have different forms for the three genders as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct</td>
<td>to (m.), te (f.), tē (n.)</td>
<td>te (m.), tiya-ye, teyā (f.), tiyē (n.)</td>
</tr>
<tr>
<td>Oblique</td>
<td>taya- (m. and n.), tiya- (f.)</td>
<td>taya- (m. and n.), taya-, tiya- (f.)</td>
</tr>
</tbody>
</table>

It will be noted that the distinction between masc. and neut. is only in the direct case, and between masc. and fem. in both the direct and the oblique cases. The fem. oblique pl., however, tends to agree with similar masc. forms.
The direct forms have to be traced to the oblique in OI-A. and MI-A. forms tasya : tassa from which the regular oblique forms are obtained.

As in the other NI-A. languages, the third person pronoun in OM. is also used as the remote demonstrative and the correlative pronoun for which there are no separate forms. The present Text gives us the following examples of this pronoun.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>2.</td>
<td>1.</td>
</tr>
</tbody>
</table>

**Instr.**
- tenē
tihe
tayē
tii

tayēsi
tayēsi
tiī

**Dat.**
- tayā
tayātē
tiye
tiyā
- tayātē
tayā
tiyetē
tayāsi
tiye

**Abl.**
- tayā

**Gen.**
- tayā
tayā
tica
tayā
- teyāca
tayānca
tiyeca
tehāca
tayānca
tayā

**Loc.**
- tiye
tiye
tiye
- tiye
tiye
tiye
- teā

All these forms derive from the -ka- extension of the corresponding forms.
§ 51. Proximate Demonstrative Pronoun:

The forms are:

Sing.  Plur.
Direct. ḥā (m.), ḥe (f.),  ḥe (m.), iyā (f.), hē, iyē, yē (n.).
Oblique. eya– (m. and n.), eya– (m. and n.), iyā (f.). iyē– (f.).

As in the case of the third pers. pronoun, these derive from the -ka- extension of OI-A. ēṣa–, or from Ved. asakau. Following are some examples from the Text.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 2.</td>
<td>1. 2.</td>
<td>1. 2.</td>
</tr>
<tr>
<td>Instr. eṇē</td>
<td></td>
<td>yenē</td>
</tr>
<tr>
<td>Dat. eyā eyā</td>
<td>iye</td>
<td>yāsī</td>
</tr>
<tr>
<td>yāsi yayā</td>
<td>isi</td>
<td>ye</td>
</tr>
<tr>
<td>Gen. yā</td>
<td>ica</td>
<td>yayāca</td>
</tr>
<tr>
<td>yāca</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc. iye</td>
<td></td>
<td>iyā</td>
</tr>
</tbody>
</table>

§ 52. Relative Pronoun:

The forms are:

Sing.  Plur.
Direct. jo (m.), je (f.), je (m.), jiya(f.), jiye(n.). jē (n.).
Oblique. jeya– (m. and n.), jeya–(m. and n.), jiya–(f.).

The base of this pronoun derives from the -ka- extension of Sk. yad.

Examples of the relative pronoun from the Text are as under.

O.M.R....5
§ 53. Reflexive Pronoun:

The reflexive pronoun is āpāṇa, derived from Sk. ātman: Pk. appā through the oblique in MI-A. appano. The forms noticed in the Text are āpāṇa (nom. sg.), āpāṇēte (dat. pl.), and āpāṇeyā (gen. sg.). Thus the direct case is āpāṇa and the oblique āpāṇeyā. This pronoun develops into (1) an abstract noun āpāṇapē where the suffix is -pa (< Sk. -tva) and the meaning ‘one’s own self’; and (2) a genitive adjective āpula with the suffix -la.

§ 54. Interrogative Pronoun:

The pronoun for interrogation in OM. is kavaṇa with its variations kavhaṇa, koṇa and koṇha. The direct case forms are kavaṇa (m.), kavāṇī (f.) and kavāṇa (n.), and the same for the oblique is kavaṇā for all genders. The etymology of this pronoun is debatable. BEAMES\(^1\) suggests the masc. nom. form in Pk. ko ṽa < Sk. kaḥ punah as its origin. It is better, however, to trace it to Ap. kavaṇu. BLOCH\(^2\) wrongly confuses this pronoun with kāya which is really an indeclinable.

The different formations of kavaṇa along with those of its variants from the Text are as follows:

Sing.                             Plur.

Intsr.  kavhaṇī, koṇē.             kavhaṇāca, koṇhāca.
Dat.   kavāṇā, kavhaṇā, kavhaṇēte,  kavhaṇāsi, koṇāsi, koṇhā.
Gen.   kavhaṇāca, koṇhāca.          kavhaṇānca.

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2. La langue marathe, § 204.
Some points common to the different OM. pronouns treated above can be noted here with benefit. The first is about the variety of forms noticed. The pronominal forms, being used very frequently, exhibit fine phonetic shades giving us a variegated pattern of pronominal declension. The second point is about the free use made of all the postpositions that are employed with nouns. This gives us forms of postpositional declension such as jeyāvarī, tayā-māfī, tayāmadhyē, tumhāpasi, tumhāpāsi, tetiyāprati, tovācauni, and etc. The third point to be noted is the capacity of these pronouns to develop into pronominal adjectives and adverbs. A few groups may be noted here as under:

1. With -isa: aisa, kaisa, jaisa, taisa.
2. With -t: jetī, tetiyā-. 
3. With -t and -k: jetuka, tetuka.
5. With -ḍha: jevaḍha, tevaḍha, yevaḍha, and etc.

The last factor regarding OM. pronominal forms is their retention for a longer time than the nominal forms of some of the desinences of OI-A. miyā and tuvā, instr. sg. forms of the first and second person pronouns (mī : tā) respectively, are instances in point. These two forms go back to Sk. mayā and tvayā respectively and, as BLOCH¹ suggests, must have been formed by the addition of desinences for the instr. of nouns, namely, -āṇa or -āṇam. Thus the pronouns of OM. are nearer to OI-A. than the nouns.

CONJUGATION

§ 55. The Verbal System:

The verbal system of OM., like the nominal system, is based mainly on a simplification of the OI-A. and MI-A. systems. As a result of this process of simplification, the NI-A. verbal system consists of two groups of forms: (1) the Verbal group, reposing on the present system of OI-A., and (2) the Nominal group, more or less depending on the first group.

¹. la langue marathe, §209.
§ 56. Themes:

For a general survey of the verbal themes in Marathi reference may be made to Bloch's La langue marathe, § 228 ff. The roots of OM. are either active or passive in sense, the active being transitive and the passive intransitive. Roots have both the forms, simple and causal. The sources of the verbal bases are: (1) Present active bases, (2) Present passive bases, and (3) Past passive participles of OI-A.

As Bloch\(^1\) points out, only two verbs in Marathi have still preserved traces of the old alternance between the strong and the weak stems: inf. karāṇē (karāṇam), maraṇē (maraṇam): pp. kela (kṛta-), mela (mṛta-). Elsewhere the opposition between the themes is maintained by suppletism: e.g.,

inf. jāṇē (Sk. yāti): pp. ge-la (gata-).
" yēṇē (Sk. eti): pp. ā-la (āgata-).
" hoṇē (Sk. bhavati): pp. jā-la (jāta).

In OM., however, some archaic formations are found as under:

inf. deṇē (Sk. dadāti): pp. dīnhala (datta).
" pātaṇē (Sk. prāpnoti): pp. pātala (prāpta).
" bhīnaṇē (Sk. bhinatti): pp. bhīnmala* (bhīnna).

OM. themes based on earlier verbal bases of the present:

(1) Themes with the suffix -a-: khaṇaṇē (khanati), khāṇē (khādati), neṇē (nayati), baisaṇē (upa-visati), hoṇē (bhavati). Bloch\(^2\) suggests a remnant of the redoulement of OI-A. in some themes like ṭhākaṇē or ṭhenē* (√sthā-tīṣṭhati) and pīṇē (√pā — pībati).

(2) Themes with the suffix -aya-: uḍaṇē (uḍḍayate), kāpaṇē (kalpayati), cāraṇē (cārayati), māgaṇē (mārgayati), sāṇḍanaṇē (chardayati). Generally, the causatives come under this group.

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1. La langue marathe, § 229.
2. Ibid, § 230.
INTRODUCTION

(3) Themes with the suffix -ya- : upajanē (utpadyate), nācanē (nṛtyati), nipajanē (nipadyate), mānanē (manyate). The passive verbs of OI-A. come under this category : tapanē (tarpaye), tuṭanē (trṛtyate), dīsanē (drśyate), lābhanē (labhyate), and etc.

(4) Themes with a nasal : jānanē (jānāti), bandhanē (bandhāti — badhnāti), simpanē (siṅcati-te). This nasali- sation can be either of an earlier or a later origin.

(5) Themes with -cch- : asanē (Pāli acchati : Pk. acchhai), pusanē (prccchati).

A large number of OM. themes are based on the past passive participles of OI-A.; e.g., upanānē (utpanna-), kādhanē (kṛṣja-), bhāgānē (bhagna-), lāganē (lagna-), lādhānē (labdha-). Most of these verbs are intransitive in nature, though there are a few exceptions.

All these different types of themes belong in practice to the same category in which are also included some verbs of a later origin as, for example, the denominatives like udayanē (udaya-) or urodhanē (avarodha-).

Considering these themes as primary themes they will be shown henceforth developing into secondary formations like the causative, the potential and the passive.

§ 57. Causative:

The causatives are formed in OM. in a number of ways:

(1) With the gupā of the radical vowel of the simple root : e.g., paḍanē — paḍanē*.

(2) By the addition of -avi morpheme without any change in the radical vowel : e.g., jīvanē : jīvavilā, nācanē : nācavilā, paḍhanē : paḍhavisi, pahuḍanē : pahuḍavili, pāṅguranē : pāṅguravilā, bhogānē : bhogavi, mānanē : māna- vitī, hāranē : hāravilē, and etc. Rarely we notice a varia- tion -aviya as in karaṇē : karaviyalē, which morpheme goes back to Pk. -ve- which in turn has to be traced to Sk. -paya-.

The theme *piṅē* (to drink) is causalised in a peculiar way and we have forms like *pājā* (imp.) and *pājūni* (fut.). This -j- may be traced to Ol-A. -pāya. But this is a case of exceptional formation with a semantic change involved in the root-meaning itself and does not come under the normal system of causative formation in OM.

§ 58. Potential:

The potential morpheme in OM. is *-ava* as distinct from the causative morpheme *-avi* and the two should not be confused with one another. As Beames rightly points out, this morpheme has to be derived from the obligatory participle in *-tavya*. The form is *karavatē*, as opposed to *karaviṭō* of the causative, and is intransitive.

§ 59. Passive:

That the old passive forms are almost lost in modern Marāṭhi, which expresses the passive sense by adding verbs like *ko* and *jā* to the past participle of the radical verb, is already shown by Bloch. OM., however, preserves the old passive in the morpheme *-ija* (< Pk. *-ijja* < Sk. *-ya*) giving us forms as under:

Present: *jāniye, nigije, neṇije, pāvijati, pāhijati.*
Future: *āikaijaila, dejaila, bolijaila, sāṅghijaila.*
Pres. Part.: *gilijatu, sevijatu.*

Rarely a passive form occurs like *ghepe*, the primary theme being *gheṇē*, where the morpheme used is *-pa* and not *-ija*. This type is restricted to certain verbs like *ghālanē, gheṇē, mhaṇapē* and *hāraṇē*, and its morpheme *-pa* goes back to Sk. *-pya* : Pk. *-ppa*.

§ 60. Flexion:

The following are the types of verbal formation in OM.

1. The Historic Present.
2. The Imperative.
3. The Future.
4. The Optative.

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2. La langue marathe, § 232 iii.
§ 61. Historic Present:

The desinences of OI-A. for the present indicative have survived up to the NI-A. stage. The following table indicates their correspondences:

<table>
<thead>
<tr>
<th>OI-A.</th>
<th>MI-A.</th>
<th>OM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. -āmi</td>
<td>-āmi</td>
<td>-ē</td>
</tr>
<tr>
<td>2. -asi</td>
<td>-asi</td>
<td>-asa, -asi, -esa.</td>
</tr>
<tr>
<td>3. -ati</td>
<td>-ai</td>
<td>-e</td>
</tr>
<tr>
<td>Plur. 1. -āmak</td>
<td>-āmo</td>
<td>-ō, -ū</td>
</tr>
<tr>
<td>2. -atha</td>
<td>-aha</td>
<td>-d</td>
</tr>
<tr>
<td>3. -anti</td>
<td>-anti</td>
<td>-ata, -ati</td>
</tr>
</tbody>
</table>

These desinences give us the following forms in OM.

Sing. 1. asē, cinti, bāndhē.
2. asasa, karisa, pāvasi, varisi.
3. aseś, ācare, āṇi, āvaḍe, ughade, upaje, karī, khāye, ghāli, jāye, and etc.

Plur. 1. asō.
2. asā, deā, neṇā, rākhā.
3. asati, āṇitī, urati, karitī, khākaritī, kheḷatī, gaṇitī, ghēti, jāṇatī, baisatī, pusatī, vānitī, hoti, and etc.

These examples clearly show that the desinences are directly added to the verbal base in OM., in opposition to the participial base of modern Marāṭhī in -t. The desinences with -i, observed in forms like karisa, jevitī, vānitī and others, indicate the transitiveness of the verb, according to Bloch, though -i cannot be said to be a distinguishing feature of such forms. Bloch has already shown the phonetic regularity of the terminations of Historic Present in OM. as opposed to the irregularity in some other NI-A. languages which have turned to certain pronominal forms, especially forms of the first person pronoun, for the flexion of their verbs so far as this particular tense is concerned. This phonetic regularity is not preserved by OM., however,

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1. la langue marathe, § 235.
2. Ibid, § 236.
in the semantic field. For the tense indicates along with its natural sense of continuity of action in the past a number of other senses like eventuality and probability of action. BLOCH\textsuperscript{1} has illustrated its use in OM. in three different times, past, present and future, with examples from \textit{Jñānēśvarī}, which are multiplied by the present author\textsuperscript{2} elsewhere. It is this uncertainty of sense of this flexion, which in the opinion of BLOCH goes back to the Vedic times, that makes DODERET\textsuperscript{3} call it Aorist. It is again this very uncertainty of time indicated by this flexion along with its phonetic correspondence with similar OI-A. and MI-A. forms that admits its claim as the rightful descendant of the Historic Present of Sanskrit.

§ 62. Imperative:

The desinences of the Imperative in OM. are as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (-u)</td>
<td>(-u)</td>
</tr>
<tr>
<td>2. ((-a), -ī, -ē, -āī)</td>
<td>(-ā)</td>
</tr>
<tr>
<td>3. (-o)</td>
<td>(-atu, -otu)</td>
</tr>
</tbody>
</table>

The forms are as under:

Sing. 1.

2. \\textit{avadhārī}, asa, āṇī, kari, cāla, jāye, niga, pākhi, baisa, mara, ye, rākhai, lāga.
3. jāo, pāho, maro, lāho, ho.

Plur. 1.

2. āikā, āṇā, gheā, jā, neyā, pusā, sāṅghā.
3. āikatu, bheṭotu, hotu.

Forms for the first person, both sing. and plur., generally do not occur in OM. texts. Direct transmission from Sanskrit is seen only in the case of terminations for the second and third pers. sg. and pl. Elsewhere BLOCH\textsuperscript{4} presupposes the influence of the present indicative. As regards the \(-ē\)

\textsuperscript{1} \textit{la langue marathe}, § 237.
\textsuperscript{2} \textit{Yādava-kāśa Marāṭhī}, pp. 222-223.
\textsuperscript{3} \textit{ESOS}, Vol. IV, pp. 563-564.
\textsuperscript{4} \textit{la langue marathe}, § 239.
and -ī terminations of the second pers. sg., he traces them back to Sk. -ḍhi (> Pk. -āhi, sēhi > Ap. -i) which is added to all themes. He also presupposes that the termination -ī is added on to the transitive verbs and -ē to the intransitive verbs. A third type of forms in -aī (e.g., rākhaī), not noticed by him and quite common in OM., is an extended variation of the -ē form. The forms of the third pers. pl. in -atu and -otu are an illustration of semantic fusion showing more of a combination of the benedicitive and the desiderative or optative rather than the imperative proper.

§ 63. Future:

The desinences of the future in OM. are as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. -īna, -aīna, -ō</td>
<td>-ō, -uni</td>
</tr>
<tr>
<td>2. -āsīla, -āsīla</td>
<td>-āla</td>
</tr>
<tr>
<td>3. -ē, -ī, -āila, -īla</td>
<td>-atīla, -itīla</td>
</tr>
</tbody>
</table>

The forms are as under:

**Sing.**

1. (a) āṇīna, karīna, khāīna, deīna, hoīna, and etc.
   (b) paḍaina, maraina, ramaina.
   (c) yevo, sānghō.

2.

3. (a) ughate, ure, paḍe, moḍe, lābhe, vādhe.
   (b) karī, lopī.
   (c) āsīla, kīfāila (pass.), kucambaila, rākhaīla, lāgaila, sānghījaila (pass.).
   (d) karīla, deīla, voḷagavīla, sāmbhājīla, hoīla.

**Plur.**

1. (a) deō, pāhō, yevo, vandū, sānghō.
   (b) deuni, dohauni, bāndhauni.

2. ghālāla, gheyāla.

3.

The suffix -ī, changed to -n- when following a nasal vowel, seems to be a distinguishing mark of the Future, except in the case of the first pers. plur. where the influence of the Historic Present is obvious. According to BLOCH,¹

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there is no trace whatsoever of the sigmatic future of OI-A. in the whole history of Marāṭhī which belongs to the central group of NI-A. languages where the future is formed on the basis of the Historic Present. Accordingly, he traces the -l- of the future in Marāṭhī to some participial form of the Sk. verb √lā (to receive). In other words, the Future of OM. is nothing but the Historic Present with a -l- extension denoting future. RAJWADE,¹ on the other hand, treats this future as a descendant of the second future with the sigma -sya- of Sk. and suggests that the addition of -l- in Marāṭhī is only to distinguish its forms from those of the Historic Present. Whatever be its origin, one thing is certain that the Future in OM. has undergone considerable phonetic changes so far as the suffix -l- is concerned. For apart from its changing to -a- when preceded by a nasalised vowel, it is further seen reduced to an anusvāra in the case of third pers. sg. (e.g., karī, lopī), which returns to its original consonantal position in the case of some first pers. pl. forms like dohauni and bāndhauñi. These latter, appearing like absolutive in -auni, are really forms of the Future.

§ 64. Optative:

OM. has preserved the Optative of OI-A., though in an adulterated form. The desinence is -ije for all persons and numbers except the second pers. pl. where it is -ijo, and goes back to OI-A. -ita (kurvīta), -et (gacchēt), and etc., the -ya- changing to -jja- in MIA. and to -ja in OM. The forms to be noticed in the present text are (i) bhajije and raḍije, and (ii) khelijo, bhajijo, vecijo, and sāṅghijo. These forms, though expressive of the optative sense, yet contain some element of the passive in -ya, not only phonetically but semantically also. This theory finds support in HEMACANDRA² and is suggested, though somewhat confusingly, by BHANDARKAR.³

¹. Grm. of Jñāneshvari, p. 85.
². Prakrit Grammar, 3.165.
³. WPL., pp. 215-216.
§ 65. Negative Verb—formation:

We have the following types of negative formations in OM.

1. By the use of the negative forms of the verbs asaṇē (to be) and hoṇē (to become) as, for example, navhati, navhe, navheti, nase, nāhī, nohe, nhave, and etc. The negative construction here amounts to using these auxiliary forms with the participial forms of major verbs. They are in use independently also.

2. By the use of the negative particle na– which may or may not combine with the major verb.

   (a) In combination: naṇi, naṭaṇe, nisadati, nuṭhati, nupaje, nure, neghā, neṇā, nedāvī, and etc. The colouration of the vowel in na– in many cases seems to be due to contamination of similar sounds in the body of that word.

   (b) Independent: na paviye, na lāgata, na lage, na labhe, na vace, and etc.

   (c) By the use of the negative adverb –nako– which is added on to the infinitive forms of the main verbal theme. The sense expressed is that of the Imperative; e.g., pusō nako; bolō nako; raḍō nako; lāvō nako (all from Ex. No. 17).

§ 66. Nominal System of Verbs:

The gradual change from the Verbal to the Nominal system of conjugation is visible throughout the history of I–A., and in OM. we see the participial construction developed to a large extent. The most important in this category are the present, past passive, and future participles to which may be added the Infinitives and the Absolutives.

§ 67. Present Participles:

OM. possesses two types of present participles: one being declinable and the other indeclinable.

1. Declinable: These end in –ta which termination goes back to MI-A. –anta and OI-A. –at. They are used either as verbs or as adjectives.
(a) As Verbs: The termination used is throughout -ta irrespective of the person or number; e.g., aṭhatāt, utata, khetata, jāta, dhāvata, nācata, bhāsajata, soddhita, and etc. The -u seen in some forms is added in the case of masc. subjects on the analogy of the Nom. Sg. forms of masc. nouns ending in -a. These participles are also seen in compound verbs with the auxiliary verbs asa and āha; thus, for example, utaṭatase, jalatase, disatase, detuse and hothu ase for -asa-, and gājatāye for -āha-.

(b) As Adjectives: Here the final vowel of the participle changes according to the gender of the noun it qualifies, thus becoming -tā (masc.), -tī (fem.) and -tē (neut.), and giving us forms like
Masc. jāṇatā, jītā, māritā, vācitā.
Fem. cokhālitī, jītī.
These being adjectives occur in different case-forms; e.g., vēcateyā (gen.), vivalatiye (loc.), and srateyē (instr.). For a fuller treatment of these reference may be made to BLOCH.¹

2. Indeclinable: The termination for the indeclinable present participle in OM. is -ā which can be derived from similar OI-A. termination -āna. This -ā is added on to the -ta participle which is then used adverbially and not adjectively. The forms are: asata, khatā, jatā, dhāndoṣitā, nhātā, pādhatā, pātā, bhajatā, vānitā, hotā, and etc. It is interesting to note that RAJWADE² treats these as indeclinable past participles tracing them back to OI-A. forms in -tvā reducible in Ardhamāgadhī to forms in -ttā.BLOCH,³ on the other hand, offers two different explanations: one that the final -tā of this participle is connected with the desinence -ānēm of the oblique plural, and the other that it may derive from the adverbs ending in -tvānām in Pāli and -ttānām in Ardhamāgadhī. Both of these explanations are, however, not acceptable.

¹. la langue marathe, § 244-249 and 255.
². Grm. of Jñānēswarī, p. 108.
³. la langue marathe, § 262.
§ 68. Past Passive Participles:

These are formed by the addition of -la to the Sk. past passive participles ending in -ta. This -la is to be traced to MI-A. -alla with its variants -ūla and -ūlla. The participle thus formed is adjectival by nature and is used in OM. both as verb and as adjective.

The desinences in the case of verbal use are as follows:

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>-lō</td>
<td>-liyē</td>
<td>-lē</td>
</tr>
<tr>
<td></td>
<td>-lāsa, -lāsi</td>
<td>-lisa, -lisi</td>
<td>-lēs</td>
</tr>
<tr>
<td></td>
<td>-lā</td>
<td>-lī</td>
<td>-lē</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>-lō</td>
<td>-lō</td>
<td>-lō</td>
</tr>
<tr>
<td></td>
<td>-lā</td>
<td>-lā</td>
<td>-lā</td>
</tr>
<tr>
<td></td>
<td>-le</td>
<td>-liyā</td>
<td>-lī</td>
</tr>
</tbody>
</table>

The forms are as under:


3. Masc. ānīlā, utarilā, udaijelā, khelinalā, gelā, jāhālā, jintalā, jiyālā, dīnahalā, dekhilā, and etc.

Fem. utarilī, kāpili, gelī, jālī, ṭhelī, dīnahalī, pātalī, bhedalī, and etc.

Neut. āikilē, ughaḍilē, kelē, komāilē, gelē, jālē, ṭhaviyalē, dīnahalē, mhaṇitālē, sāṅghatailē, and etc.

Plur. 1.

2.

3. Masc. gele, ghātinle, niṭaile, lāginle, lāginhalē, sāśiṇale.

Fem. āniliyā, khādiliyā, ghātaliyā, cāriliyā, baisaliyā.

Neut. ughaḍillē, jāhāli, ṭhaviyallē, didhali, volaga-villē.
These forms indicate that the participial base which receives the suffix -la is formed in three different ways as under:


For the adjectival use of this participle, the following forms may be noted. These participial adjectives agree with the nouns they qualify:

- tuṭalī sāuli (fem. nom. sg.).
- nimāleyāncīyā goṭhi (fem. gen. pl.).
- pāhāleni pāhāte (fem. instr. sg.).
- bhaṅgaleā Rāmāsi (masc. dat. sg.).
- lāgīlī phaḷē (neut. nom. pl.).

Such adjectives can also be used as nouns; e.g., dīpale (masc.). The nominal use is, however, rare.

An adverbial use of this participle with the addition of -eyā is noticed frequently. Thus, for example, we have forms like jāleyā, tuṭaleyā, dekhileyā, paḍileyā, pāhileyā, and etc.

§ 69. Future Participle:

The only declineable participle denoting the future ends in -āva, the termination going back to MI-A. -tavva and OI-A. -tavya. Following are the desinences and the forms for different genders.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Sing. 1. -āvā</td>
<td>-āvī</td>
<td>-āvē</td>
</tr>
<tr>
<td>2. -āvāsi</td>
<td>-āvisi</td>
<td>-āvēs</td>
</tr>
<tr>
<td>3. -āvā</td>
<td>-āvī</td>
<td>-āvē</td>
</tr>
<tr>
<td>Plur. 1. -āve</td>
<td>-āviyā</td>
<td>-āvēl</td>
</tr>
<tr>
<td>2. -āve</td>
<td>-āviyā</td>
<td>-āvēl</td>
</tr>
<tr>
<td>3. -āve</td>
<td>-āviyā</td>
<td>-āvēl</td>
</tr>
</tbody>
</table>
The forms are

Masc. Sg. avherāvā, bāndhāvā, vānāvā, hoāvā.
Masc. Pl. hoāve.
Fem. Sg. jāṇāvī, deyāvī, voḍavāvī, sāṅghāvī.
Fem. Pl. pusāvīyā, sōdhāvīyā.
Neut. Sg. āıkāvē, tokhāvē, māvāvē, hoāvē.
Neut. Pl. lāvāvē.

As Bloch¹ points out, it is this participle in -āva, and not the causative, that has given rise to the potential mood. For this participle indicates both the future and the obligatory senses. It further gives rise to an indeclinable participle ending in -āveyā and expressing the sense of the future only; e.g., āḷāṅkārāveyā, kārāveyā, cārāveyā, nhāveyā, sāṅghāveyā, and etc. Sometimes a dative postposition is added on to these indeclinables and we get forms like pāvāveyā-kāraṇē, bheṭāveyā-sī, or bhajāveyā-lāgi. But generally these participles are used adverbially.

§ 70. Infinitives:

The indeclinable infinitive ends in -ū in OM. and is connected with similar OI-A. forms in -īum and MI-A. forms in -iū, the initial -i of which has been lost in OM. Beginning seems to have already been made by OM. to reduce the -ū to -ū and thus we have also a few forms ending in -ū. Thus,

-ū : āṇā, karū, prārthū.
-ū : karaū, khejō, jāvō, paḍō, pāhō, pusāū, bolō, māgō, raḍō, rākhō, sāṅghō, and etc.

Forms like karaū and pusāū show a further extension of -ū. The participles indicate motive or intention and also suggest the sense of future.

§ 71. Absolutives:

The absolutive suffix in OM. is -auni (or its variant āuni) and goes back to Sk. -tvāna, -tvina : Pk. -ttāṇam, -ttūṇam, -āṇa. The forms are

¹. la langue marathe, § 254.
1. -ūni : karūni, gheūni, cirūni, joḍūni, dhūni, leūni, hoūni.

2. -auni : āikauni, ughaḍauni, uḍauni, tokhauni, bolauni, bhāṇauni, rīgauni, and etc.

A third type of formation is also seen, though rarely, in the prose works of the Mahānubhāva sect. It ends in -ā, which is a further shortening of the suffix -āni, and we have a form like veṣā and some more in Govindaprabhu-caritra. This type of form which can easily be confused with the infinitives ending in -ā or -ē was actually anticipated by Bloch.¹ But in its absence he had to turn to the ablative in -auni of the denominatives in -ē (e.g., karāṇē : karauni) for an explanation of the absolutive. Bloch’s difficulty in not accepting the Sk. -tvānam-tvēnam derivation is the treatment it presupposes of the intervocal dental -n- which according to him should not only not remain as a dental nasal (as in-auni) but vanish altogether.² When, however, we actually see it reduced to a nasal vowel as in a form like veṣā, we can very well accept the traditional view of deriving this suffix from the absolutive suffix in Sk. -tvānam or -tvēnam and reject the other theory.

Special use of the absolutive mhaṇauni of the verb mhaṇapē, to say, has to be noted. It is commonly used both in OM. and NM. as a conjunctive meaning ‘hence’ or ‘therefore’.

§ 72. Denominatives:

OM. also possesses the denominatives in -ṇē which go back to similar forms in Sk. ending in -ana; e.g., karāṇē, bolanē, mhaṇapē, and etc. The extended form in Marāṭhī, as in Rājasthānī, Hindī and Punjābī, is influenced, according to Bloch,³ by the obligatory participle ending in -anīya.

¹. la langue marathe, § 264.
². Sten Konow also experiences the same difficulty (vide JRAS., 1902, p. 419).
³. la langue marathe, § 265.
§ 73. Adverbs:

The adverbs of OM. have three different bases as under:

1. Based on nouns: velovelā.

2. Based on pronouns: kaisē, jaisē, taisē (< Sk. -ka, -ya, -ta respectively).

3. Based on older adverbs and adverbial expressions: puḍhā (< Sk. puratas), bāhīrī (< Sk. bahir-).

The following are the chief types of adverbs in OM.
(1) Adverbs of Time: akasmāta, akhaṇḍa, acandrārka, ājī, ājhūi, ātā, udiyā, tevi, tehvalī, nica, pratyahā, maga, lavakari, velovelā.


(3) Adverbs of Manner: atisē, aisē, kiru, cuṭacuṭā (onomato.), jaisē, niparavāsa, taisē, yekāyekā, santata, savē.

(4) Miscellaneous Adverbs:
(a) Expletives: ī, kl, ca, ci, nā, pañ, hi.
(b) Vocatives: are, āgā, āho, kaṭā ( alas), gā, jaye, ji, pā, re, vo, ho.

§ 74. Conjunctions:

The following are a few conjunctions found in OM.


O.M.R...6
TEXTS

EXTRACT No. 0.
Saka 972, about] INVOCATION TO TIME ETERNAL¹ [1050 A.D.

2 जेः एव ईश्वररुप योगी परमसमाधिवंत नेती ते कैसे ज्ञान ।
जेः एव एव भवो महाज्ञेजु उत्पत्ति तत्त्वो विरति तो प्राज्ञो,
एसा जिविष्ठु कालुः। तेऱा कालाबाब विये ज्ञानें बंध्येन निर्मनं
जालिं । कल्याणानी । जेहीं जागिण्तथा परमतत्व तेयांचिं ज्ञानें
अतिसे निर्मनं जालिं । उत्पत्ति सिद्धति प्रहयो ऐसे नेगति ऐसा जो
कालु ईश्वर तेयांचि नमसकाह । पुनरिपक सकल विश्वाचे जनम
प्रतिपाल अन्हाह यथ कारण साधुः । पुनरिपक कैसा जाला, आवेहे
नकरीं कर्लु मानिजे महिजे तेया ईश्वररुपा कालातीं मी ग्रंथकल्ती
श्रीपति नमसकारीं ती ग्रंथु समापि पावावेवाळणें ।

10 गराणिं मुनीस्वरीं केलीं शास्त्रें अष्टक वाराहमिहरस्तालादिकं
आचार्यों तिंदे केलीं जिये शास्त्रें तिंदे समस्ते अबलोकनू मनं मी
श्रीपति रत्नां च मात्रा रत्नां। ओवितोः ज्योतिषं नांं हर्षां
तेरांचिया मात्रा देव्यं जे ज्योतिषं तेरांचिया कांठा अठाकाराविया
कारणें ।

-- Jyotisa-ratna-mala (Intro.)

No. 0.

1. When the ascetics, even in their absorbed state, do not know the real nature of God, how can that be called knowledge? Time is triform (or consisting of three states): beginning, meaning creation, middle, i.e., being and end or dissolution. This nature of Time is not at all known even to those who have come to know the ultimate Reality (lit., all their knowledge has become fruitless without their knowing the nature of Time). My salutation to God who is verily Time without, however, the attributes
of creation, being and dissolution. Even again, He is the
primaeval cause of the origin, maintenance and destruction
of the entire universe; even again, He is ascertained and
measured every day by means of asterisms (or stars). I,
the author (of this work), SRIPTA, offer my salutation to
this Time in the form of God for the (successful) comple-
tion of my work.

2. After having gone through all scientific works (lit.,
sciences) written by sages like GARGA and others and by
ācāryas or masters headed by VARAHAMIHIRA and LALLA,
I, SRIPTA, now string together a garland of gems, gems
from the science of astrology, in order to adorn the speech
(lit., throat) of the diviner astrologers.

---

(1) This extract contains the first two sections from SRIPTA’s
Jyotisvaratnamalā embodying his own commentary on the Invocatory
verses from the original Sanskrit work. Here the two texts, G and
R, from PANSE’s edition are fused together with an attempt at some
reconstruction of forms like jayā (jeā), jayācā (jeācā),
prabhava (prabhavo), tayā (teā), pāvāvayā (pāvāvedā), and others.

(2) This very first sentence is defective syntactically, the rela-
tive pronoun jeyā being left unrelated.

(3) Here the Sanskrit text has passive construction —
virayate jyotisvaratnamalā — in place of the active one in the first
person here.

(4) This form occurs as vovite in G and as ovite in R. Then
again, G has racite in place of racito of R. Now the question is
whether the forms ovite and racite are to be treated as irregular
forms of the first person or regular forms of the third person. The
active construction obviously supports the ‘first person’ theory. The
texts, both G and R, being defective in the formal and functional
uses of vocables, nothing definite can be said on the possibility of
a form ending in -te.

Saka 905]    EXTRACT No. 1.    [988 A.D.
SRAVĀṆA-BELGOŁA STONE-INSRIPTION
1. श्री चावुण्डराजें करविलें
2. श्री गंगरजें मुताले करविलें'

No. 1.

(L.) 1. The glorious Cāvunḍarāja caused (this image)
to be made.
(L.) 2. The glorious Gaṅgarāja caused the enclosure to to be made.

(1) The differences in the characters of these two lines, though both Nāgarī, are obvious. The very first letter ś (śrī) is more ornamental in the first line than in the second. Then whereas we have anusvāras on the letters ṣ (jē) and ṡ (lē) in the words Cāvunḍarājē and karaviyāle respectively in the first line, we do not have them in the grammatically similar forms Gaṅgarāje and karaviyale in the second line. Then also the absence of anusvāra on the letter ś (lē) of the word sutālē (neut.) shows that the second line was engraved by a sculptor different from the one who had engraved the first one and who had a better sense of the orthography of the language. Lastly, the anusvāras on the letters ṣ (jē) and ṡ (lē) in the first line are solid, while that on the letter ś (gaū) in the word Gaṅgarāje of the second line is hollow. All these differences go to prove that the second line was inscribed after the first one, though it must be admitted that its artist was trying to imitate the hand and the style of his predecessor. HULTZSCH, however, holds a different view and assumes that both lines were engraved in the time of Gaṅgarāja, a view not acceptable to scholars like RICE and NARASIMHACARA who assign two different dates, divided by more than a century, to the two lines of this inscription.

EXTRACT No. 2.

Saka 982] DIVE-AGARA COPPER-PLATE [1060 A.D.

1. ओँ स्वर्ल शक संवत १८२ सम्बरी संवतरे मा—
2. गोसखर ऐपौँष्माध्यां शुके || श्रीसच्चित्तियुरिन्दौ—
3. नि सासनेन वातुदेवभुववये पदंगवि रिशसियप
4. रङ्गः सास सीवू पदंगवि एलत्तपुल्लें स्छान्ताैः माबलभ—
5. टू पासे : ठिबियली || तथा सातावीसे सत सुवर्ण : दा—
6. बोदर : पासि ठिबियले . सु. गाैः १२७ मुर्वैः. योक्षे—
7. मु रुमानष्ठचा || दीवैचे रिश्यापेैः ऐपौँवदेव पदंगवि तिकेैः —
8. पदंगवि जीवाणो नागरहमट्ट मधुवेैः पदंगवि मधुम—
9. य देवलु हे जाणि || आैैः मुवर्णण रिहूहः लैैः कांठेज : सांमैैः ||

No. 2.

(L.) 1. Om. Prosperity! In the Saka year 982 named Sārvāri,
(L. 2.) on Friday, the full-moon day of Mārgaśīrṣa,
(L. 3-4.) two grant-deeds regarding Sthitipūrī and belong-
ing to one Vāsudeva-bhaṭṭavāya were brought

by him to a body (of citizens) headed by Śaḍāṅ-
gavi Risiṣyapa Ghaísāsa and Sīvū Śaḍāṅgavi, and

deposited with one Māvalabhaṭṭa. Similarly, one

hundred and twenty seven coins of gold

were deposited (by him) with Dāmodara, (in

figures) 127 gold-gadyāṇakas, for the upkeep

of the (aforesaid) body. The following citizens of

Divē, namely, Risiṣyapa Paūvadeva, Śaḍāṅ-
gavi Tikai,

Śaḍāṅgavi Jīvanai, Nāgarudrabhaṭṭa, Madhuvai

Śaḍāṅgavi, and

Madhuvai Devalu know about this. The gold

(coins) mentioned above are strung into a neck-

lace.

(1) Om denoted by the symbol ॐ in the original.
(2), (3), (6), (7), (8), (9), (10), (11), (12) and (13) All
these words contain what is known as prṣṭhamātrā and should be read
as paunrṣṭamāṣyām, ghaīṣāsa, pai, paūvadeva, tikai, jīvanai, madhuvai, jē, tē and sameta respectively.
(3) The oldest reference to the surname Ghaísāsa in the form
gahiṣāsakāsa is found in the Rādhana pura copper-plates of the third
Rāṣṭrakūṭa King Govinda dating Saka 730 (vide, Ep. Ind., Vol. VI,
Ant., Vol. VII, p. 304; Vol. XIV, p. 69. It seems that ghaīṣāsa was
the name of an office.
(3-A) sīṭhāna here means the civic body for a town and the
word appears with similar meaning in Karitalai Inscription (vide,
Ep. Ind., Vol. II. p. 179) and the Khambha copper-plates of the
(4) and (5) Abbreviations of sūvraṇaḥgadyāṇakāḥ (sūvraṇa)
and sūvraṇa (sūvraṇa) respectively.

EXTRACT No. 3.

Saka 1066] ṆAMBE-JOGĀI STONE-INSRIPTION [1144 A.D.

1. ओँ ॥ स्वप्नि संभव १०६६ रक्ताशी संवत्सरांगणं ॥ अधिवन

2. शुद्ध १ गुरुदितं आचार्य श्रीमूर्तिरथविद्यादनकज्ञम्—
3. र कीरतनाथऽ: गुक्तचरणाराधनतिपः अंबासमाधिष्ठिते-
4. तृ महामंडलेष्वर उद्द उदयाविन्यादावन परसमक्रया ना-
5. था कामलुसङ्ग्रामभागोऽगः १० २ ० तथा कामाख्ये ११ भूमि गः १२ १ २ २
6. राधिणे सालिबणि दाङ्कार्य सन्तानां १४ ३ सिंहणादवां
7. जबलग्रामी भूमि वत्त नायपूजाता १६ अ पुजार १७ आ गः १६ १ २
8. कुमारे पली भूमि गः १९ ५ तत्त्व मान्य वि २१ हिं ३५ गाणाप्रति
9. ति २२ ला डो १ हार्मण्त्रि काव्या १ फूलासरी १ मला १ जा २३ फेडी
10. ला २४ पी ति २५ आ योगिनीचा वज्रवंदु गाँधे २४

No. 3.

(L.) 1. Om. Prosperity! In the Samvat year named Raktäksi,
(L.) 2. on this day, i.e., Thursday, the first day of the
bright half of the month of Aśvina, the bee on
the lotus of the feet of Śrī Bhūcaranātha (i.e.,
Śiva),
(L.) 3. Śrī Ratnadēva, intent upon serving the feet of
his Guru, or teacher, and residing in or ruling
over the province of Ambā,
(L.) 4. the supreme chief of the province, Udayāditya-
deva, with great devotion,
(L.) 5. (has given) to Nātha (i.e., to the temple of
Śiva) a field in the village of Selu fetching
twelve gadyānas,
(L.) 6. a rice-field measuring three nivartanas by the
rod of Sālivāhana (i.e., about 600 cubits) in (the
village) Rāḍī, and
(L.) 7. land in Javalagrāma of Singhanādeva. To the
priest worshipping the Nātha (are given) twelve
gadyānas (in cash),
(L.) 8. land worth five gadyānas in Kumbhaipala, thirty-
five good bullocks from Taka, from each oil-mill
one spoonful of oil, one kavaḍā (a coin of a spe-
cific value) from each shop, one garland of
flowers, and one orchard. He who destroys, or
nullifies (this record of grant) would suffer the thunderbolt of the Goddesses (or Yoginis).

(1) Ōṁ denoted by the symbol ॐ.
(2) An instance of unwarranted doubling of consonant.
(3), (4), (5), (8), (9), (11), (13), (14), (15), (16), (17), (19), (21), (22), (23), (24), (25) and (26). All these words contain प्रथमात्राः and should be read as Gurudine, adyeya, Ratna-devaḥ, -deven, Selu-grāmī, Kāmākhya, dāṇḍeade, nivarttanaḥ, Śivagha-

(6) This word, Ambāsamadhiṣṭhita, can be analysed and interpreted in three different ways: i. Ambā-samadhiṣṭhita, meaning ‘residing at the rest-house or shrine of Ambā’; ii. Ambā-samā (ma)-

(7) The letters uḍa are inscribed twice through error.

(10), (12), (18) and (20). Abbreviations for the word gadyā-

Saka 1132] PĀṬAṆA STONE-INSCRIPTION [1210 A.D.

1. 1हवां पाषणी जो के लें उठा तेहःचा असिवाउँ जो राजळ

2. कापासी कामाचा बीसीता आसुपाटी7 नगरें8 दीन्हला ललचा8 बेला सिद्ध बे10 काहेरिळा आसुपाटी7 सिरवंगे

3. लेख धाणेशा वाणाची11 लोट मठादीन्हली जेती धाणे वाहूंते तेतीयांत्रते पली पली लेखा एवं जें मवजे तः

4. मापहरी मूर्तचे14 सुक तवश भूमि : च चुतुरांगात विशुद्धा

5. मी चाऊरा11 धामोजीची12 सोळ्हिता13
(L.) 1. In this Pāṭaṇa, the Government-revenue on the articles of merchandise collected from the purchasers, which was (so far) directed to the Royal family, is now given to this College. The brahmottara (a kind of income) received by Brahmins from the merchants is also given by the Brahmins (to the College).

(L.) 2. The town has given the twentieth part of a dāma (a specific coin) that it gets against every āsu (another specific coin) from the purchaser. The gidhavē (a specific measure) obtainable from the purchaser against each āsu collected from the (sale of) varī (a kind of grain) grown by the labour of the bullock yoked to the plough (is also given to the College). (So also), five betelnuts received from each purchaser.

(L.) 3. A specimen pot (of oil) from the first product of an oil-mill is given to the College. (And) a spoonful of oil each from as many oil-mills as are working. Here whatever is to be measured should be measured by the standard used by the College. Of the measured quantity half should go to the College and half —

(L.) 4. to the measurer (as per) Regal law. Now, the four boundaries of the (donated) land: the group of four trees and the single tree in the field of Dhaḍabāḷā; the field of Paṇḍita,

(L.) 5. the canopy in Citegrāma; (and) the raised seats of Dhāmoji.

(1) From this line, No. 22 in the original, commences the Marāṭhī portion which runs up to line 26.

(2), (4), (5), (10), (12) and (20). These are instances of the preṭhamāṭrā and the words have to be read as keṇē, jē, brahmottara, siddhavē, tē, and Citegrāmī respectively.

The following are the different readings by Bhau Daji (BD.), Kielhorn (K.), and Rajawade (R.): (3) asūṛ (R); (6) dinkalē (R); (7) āsvapōthi (K), āsvapōthi (R); (8) magarē (R); (9) talādāiyā (K), jalaḍāiyā (R); (11) dāyācē (K-R); (13) ardham (K);
Prosperity! Details of money given by different groups of devotees towards a permanent (lit., as long as the sun and moon endure) establishment for the service of Sri Vitthala of Phaganipura with flowers and stalks administered thrice (daily), in the Saka year 1195, named Srimukha.

On Monday, the third day in the second half of Margaśīrṣa in the Saka year 1198 named Dhātā, Hemādi Pândita, of Soḍavi, gave in all glory one gadyaṇa fetching one stalk.

No. 5.
(L.) 4. Prosperity! On Friday, the fifteenth (i.e., the full-moon) day of the bright half of Mārgaśirṣa in the Śaka year 1199, named Iśvara, to Śrī Viṣṇuladeva,

(L.) 5. the leader of the company of devotees in Pāṇḍarīṇī, the ideal of all ethics, and Śrī Jādava Nārāyaṇa of great fame,

(L.) 6. the Emperor, Śrī Rāmacandradeva, offered his own donation. His chief officers, Śrī Viṣṇuladeva.

(L.) 7. and Baladeva Nāyaka, donated a well for the use of many. Good fortune and great prosperity (to all)!

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1.  \( \text{ॐ} \) नमः गणविधापतये नमः स्वस्ती सः सः कः ॥१२०४॥

2. प्रतापचक्रबति: स्वारामचंद्रदेवः विजयो तत्तपादपुरुषोपजिवः

3. व: प्रथान हृदमाधिपिति: ॥ तत्किर: प्रयक्षु: कस्तु सोमदेवो पंडिति: तस्मकादि वर्त्तमाने: ॥
4. भेटायुगीं रामू : वनवासप्रसंगीं: सरभंगाचेहा आसमा आलेहे:
सरभंगाशीर्ष: हे उदभ उ-

5. दक उपल केले: तदा कालौणि देवरचीत तिर्थ हे: हृदिरूरं प्रसादे: मातापुरनिवासी: कण्या:

6. धा: कोडण्यःश्र्योत: सरणुताके: सूर्ये मेषदे: सकलप्रासादारंभे: केले: तो रामप्रसादे संपुर्णे

7. जाळा: तेयाचा नमस्कार: हृदिरूरं तेतीसा देवाले देवतागणा:
सकलां तिर्थचे: + + + + +

8. नमस्कार: चिकाल: II वाचीता विजेया हो + + तेषिवलचि
प्रामु II.1 II मध्यमुल नीती राजबट II.1 II त-

9. था ग्रामाध्येर्देवा बोणयं स्वल II.1 II बळिलिया + ग्राम + थि + नि + स्वल II.1 II: चाकुलियांचे थि: तथा प +

10. स्वल: II.1 II नवं महुःसेत: तेयांची ब्रह्मणा: प्रत्ये राज-
मानिचि: I तथा + रचे मंगलेहा: + + + करावेया स्वले: २ I I

11. नवं कामतू I I.1 I लहूळिचे चा वांटा: II.1 I अधीक मासे
भंगलेहा की रामासी एकदोणि संवत्सरपर्यंत सोडिले

12. II तेची करावेह: मग सुरे उरे तें: कोडिला चलणया: तथा
ब्रामि: उन्नक्षेत्रे: रामा: मले: २ I I दयोने १ I I पुव्हे: १

No. 6.

(L.) 1. Om. Salutation to Gaṅgeśa! Today, in the
auspicious Saka year 1201, known as Vikrama
Samvatsara,

(L.) 2. the paramount Sovereign possessing great
valour, Śrī Rāmacandradeva, with his devoted
chief of the elephant-division of the army,
Bhāvakadeva,

(L.) 3. Minister Hemāḍi Paṇḍīta, and the deputy of the
latter, Nāyaka Kāyaṣṭha Somadeva Paṇḍīta, in
his time (the present grant is made).
(L.) 4. In the age named Tretā (or the age of triads), Rāma, while dwelling in the forest in exile, came to the hermitage of Sarabhaṅga and turned this spring-water hot for the use of Sarabhaṅga.

(L.) 5. Since that time, this is a God-made holy spring. (Then) by the grace of Hari and Hara, the resident of Mātāpura and belonging to the branch of Kṛṣṇa,

(L.) 6. the descendant of the lineage of Kaunḍinya and the son of Saranya-nāyaka, namely, Meghadeva, began the construction of the whole of this temple which was duly completed by the grace of Rāma.

(L.) 7. (So), his salutation to Hari and Hara, to the whole gallery of Goddesses in the thirty-three temples, and to all sacred places —

(L.) 8. for all the three times! Whosoever reads this shall be victorious. According to the local custom prevalent with the present reign, (is donated)

(L.) 9. one field for the purpose of offerings to be made to the ruling deity, (to be given) to the priest of the town, one field from the upper town and one from Cākula,

(L.) 10. a field named Mahu for the benefit of the Brahmins in Royal service, two fields for the purpose of repairs to the damaged buildings:

(L.) 11. one kāmata and the other a part of the field named Lakaithi. This income should be donated to the temple of Rāma in the intercalary month for one or two years;

(L.) 12. (and) whatever remains without any special effort should be given to the granary for the (purchase) of corn. (Now follow the particulars regarding) the lands donated to (the temples of) Unakadeva and Rāma in different villages. Two orchards: one to the south and one to the east.
(1) This inscription, also known as Unkeśvara Inscription, was first edited by Dr. Y. K. Desapande in the Quarterly of the BISM, Poona, Vol. IX, No. 1, pp. 20-29. It was re-read by the present author and is being partly published here for the first time. Desapande’s reading of this inscription being rather elementary, no point will be served by mentioning here the variants from his text.

(2) Om denoted by the symbol $\omega$.

(3) The symbol representing the vowel $i$ (veḷaṇḍi) in the syllable $ādi$ is misplaced in the original through error.

(4) This figure denoting the Śaka year has been wrongly read by Desapande as 1211.

(5) This is the title of Bhāvakadeva suggesting that he was the hāthi-sākṣi or chief of the elephant-division of the army of Rāmacandra Yādava. The word appears in Śīlāpalavadha (No. 355) of Bhaskara (1305 A.D.), but with a different meaning.

(6) The anuvṛtta over the letter $p$ denoting the nasal element in the vowel $i$ is inscribed in the original before the velāṇḍi or the symbol for the vowel $i$, and not after. The same error occurs in the syllable $pī$ of the word veṇavāsapravasāṅti in the same line.

(7) Māṭāpura is modern Māhāra and is situated about 24 miles to the west of Unhakadeva (Tāluk Kinvaṭ, Dist. Adilabād). The place is well-known as the seat of God Dattātreya and Goddess Reṇukā. It is also one of the centres of the Mahānubhāva sect.

(8) Čākuli is a place-name of doubtful identification.

(9) These seem to be the names of two fields. The practice of naming fields of cultivation is extant even today.

(10) Kāmata literally means a work-place. But the word is used in Old Marathi invariably as meaning a ‘self-cultivated field’. It occurs as kāmata in the Āmbē (1. 5) and Pāṭaṇa (1. 5) inscriptions, and as kāmAṭha in Jūḍaneśvarī (Ch. XVIII, No. 356).

EXTRACT No. 7.

Saka 1200] CAKRADHARA IN HIS YOUTH [1278 A.D.

The Master lived the life of a domestic person for some days when a son was born to him. The Master then used to play the game of dice daily with stakes and usually win. So once he chose to be defeated and lost a good amount of money when the gamblers said to him, 'Well! first give us our dues and then only we will let you go.' The Sarvajña (i.e., Cakradhara) replied, 'On oath of Gopāla, I shall not take any food unless I pay you off.' Saying so, he went inside and said to Kamalāisā (his wife), 'Bring forth your ornaments'. She asked, 'Why?' (He said), 'I (lit., this person) have lost the stakes and have assured the playmates on the oath of Gopāla that I would not take any food unless they are paid off.' (On this) Kamalāisā said, 'On the very same oath I will not give you (my ornaments').
the Master chose to lie down quietly on the first floor when his mother sent the massagist to him. The Sarvajña, however, told him that he had no appetite. Then the mother came herself to wake him up, but the Master would not rise. When she inquired with Kamaḷāśā (about the situation), the latter told her what had happened. Then the Minister (i.e., the father of Cakradhara) himself came there, saw the Master lying down, and taking him on his lap asked him, ‘Why have not you dined as yet to-day?’ The Master replied, ‘I lost the stakes and have assured the playmates on oath of Gopāla that I would not take any food unless they are paid off.’ On this the Minister said, ‘Is it not that all my earnings belong to you only?’ (Accordingly), he sent for the cash from the treasury and arranged to pay off the gamblers. Then the Master took his food.

(1) Cakradhara is referred to generally both as Gosāvī and Sarvajña, meaning ‘master’ and ‘knower of all’ respectively.
(2) ‘rājya kavaṇe’ is a peculiar Marāṭhi idiom used in the Mahānubhāvīc prose to denote the meaning ‘to live, or exist’.
(3) Cakradhara always refers to himself in the third person neuter.
(4) Name of the wife of Cakradhara.
(5) Cakradhara hailed originally from Gujrāt and it is linguistically interesting to hear him use a form or two from the Gujrātī language occasionally. Here Gopālāvāhi is a typical Gujrātī form of the gen. sg. of the masc. noun Gopāla.

EXTRACT No. 8.

Saka 1200] CAKRADHARA AS A CATTLE-REARER [1278 A.D.

गावी एकी पाणिपासामुळे बोलतो भेदों केलें : जीवनाक एकाच वा परास्ते : तेंने म्हणतले : कोण्यांनी गोडें राखणार का : सर्वांने म्हणतले : यासो कश्त्री राखण्यास नेती : तेंने म्हणतले : आम्ही देऊन : आमुळी राखणार : सर्वां म्हणतले : हून राखून : परि दोहे ना, सोडील परि बांधने : तेंने म्हणतले : आम्ही बांधून : आम्ही दोहन : मग गोसावी मातीले : उदीयांचे तिथे गोसावी- वाश भोट चालूत : गोसावी गाई सोडीत : राना चार्बेय नेती : गोसावी मोटें अन्न आरोगण करूत : सुंडा धृति :
(Cakradhara) went to a village for alms and consequently to the house of a Brahmin. Said the Brahmin, "Do you rear anybody’s cattle?" on which the Sarvajña (i.e., Cakradhara) replied, "No one assigns any to me." The Brahmin said, "We will assign (our cattle); rear them". The Sarvajña responded, "I will rear, but not milk them; untie but not tie them again." The Brahmin said, "(Well), we will tie, we will milk them". Then the Master (i.e., Cakradhara) agreed. Next morning the villagers gave him a basket (of snack) upon receiving which he untied the cows and took them for grazing. (While they were grazing), the Master ate his snack from the basket, washed the piece of cloth, put it on his head and sat on a stone-slab. The cows were ruminating the bliss of looking at the Master. At dusk he returned (to the village) with the cows who then gave milk profusely. (On seeing this), the Brahmin said to his wife, "The cows have given a large quantity of milk to-day. (Obviously), the fellow...

O.M.R....7
has reared them well. You may (as a reward) give him butter for his bath and include curds in his afternoon snack". Thenceforward the cows began to give more milk day by day. Then (one day), the Brahmin went out to see for himself the field where the Master was taking the cows when he saw him sitting on a stone-slab, the cows ruminating the bliss of looking at him and going without fodder or water till late in the evening. The Brahmin was surprised at this, and coming home, began to say to his wife, "Well! He, who is rearing our cows, is Lord Kṛṣṇa incarnate!" And then he narrated to her all that he had seen. That evening Cakradhara reached the cattle home and left that place.

(1) pāṣā- pātra literally means drinking out the hands, or hand used as drinking vessel. In the Mahānubhāvic prose, however, the word invariably means 'begging'.

(2) The person and the personal belongings of Cakradhara are always referred to with an honorific prefix svē-.

(3) Cakradhara is actually taken as an incarnation of Lord Kṛṣṇa by the followers of the Mahānubhāva cult.

EXTRACT No. 9.

Saka 1200] POLITICAL, UPHEAVAL IN DEVAGIRI [1278 A.D.

गोसावीयांसि उपहुर : मग गोसावी सेवकेयांसि 9 बीजें केरें : महादेवदर पाठक 8 गांवां गेलें : गोसावीयांसि नागनाथां 9 चौकी आलन : वाळसि 5 इंद्रभट्टे 8 तेल आणु पाठविलें : गोसावी वाळिरी बीजें केरें : दारवंठाच्ये उतरिले सोडण्यावरी उमे असति : तंव इंद्रवा तेल घेऊन आलें : सर्वें स्मृतिलें : इंद्रेया, गांवां ता वाळ भागु : वाळां : जी जी : काहीं नाहीं जी : सर्वें स्मृतिलें : वाळां कैसी नाहीं : राज्यांतर जालें : रामदेवों रावो राजी बंसेला : आमपदेवों खालीं उतरिला : देवगिरीं पालिला : ह्या नक्के लोकु पठवू असे : जा, वाळां शोषा : तुमचं गांवं सोडून असति आणे वाळां कैसी नेणा : एसं राज्यांतर जालें : हें नक्के बाळकें एतं असति : स्मृतीन खाटारे दाखविलें : मग ते गेलें : ते शोधिलें : मग गोसावियां पुढं सांधिलें :
The Master got up (in the morning) and started for Sevatā. (After reaching there), Mahādeva Pāṭhaka went to the town and the Master sat down in the quadrangle of the temple of Nāganātha. Bāisā sent Indrabhaṭa to fetch oil. The Master then came out and stood on the parapet wall to the north of the threshold (of the temple). Just then Indrabhaṭa returned with oil when the Sarvajña (i.e., Cakradhara) asked him, ‘Indra, what is the news from the town?’ on which he replied, “Well, nothing in particular, Sir.” The Master, however, again asked him, “(How do you say) that there is no news? There is a change in the principality (or monarchy). King Rāmacēva has ascended the throne and Āmaṇḍēva has been dethroned. Devagirī (i.e., the capital of the Yādava Kings) has changed altogether. Do not you see these people running amock? Go and get some news. You have some relatives residing in the place. How is it then that you have no news? Such a drastic change has taken place in the administration (of the state). Can you not see these wounded men coming this side?” Saying so, the Master pointed at the wagons (carrying the wounded). Then Indrabhaṭa went (to the town), inquired about what had happened and (returning) narrated it to the Master, saying ‘True, Sir! The citizens are watching things by climbing to their house-tops.” The Master then stayed on there (for the day) and early next morning left for Jogēśvarī.

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(1) The incident described in this Memoir took place in the year 1271 A.D. when Rāmacandara Yādava ascended the throne of Devagiri.

(2) Sevatā (a place-name) is on the northern bank of the river Godāvari in the district of Auraṅgābād. The name appears

(3) One of the followers of Cakradhara.
(4) The temple of Naganatha in Sevata.
(5) One of the most devoted lady-disciples of Cakradhara, belonging originally to Paithana.
(6) Another devotee of Cakradhara.
(7) Ramacandra Yadava who ascended the throne of Devagiri in 1271 A.D.
(8) The immediate successor of Mahadeva Yadava the sovereign power from whose hands was soon wrested by the rightful heir Ramacandradeva, the son of Ksapa deva.
(9) The capital of the Yadava kings and Daulatabad of today.
(10) Name of a village to the north-east of Sevata in the Auranbagbad district.

EXTRACT No. 10.

Saka 1202] ETHICS OF CAKRADHARA [1280 A.D.

1. आचरे तेघाचे घरू व्।
2. नौरास निराध निरालंभ होऊन असावं।
3. मयजीव मलंकुड़ तंतूह वरी एका उपेगा जाए, परि आपण किश्मणा-चेता उपेगा न वजावें।
4. तुज्ञसिन मुंगी रांड न होआंवी।
5. तुम्हां प्रदेशां धूर्ती न लगावी।
6. एविने तुम्ही ऐसे होआंवी की हा जणु तुमंते डोळंवे डोळंवे मारीत परि तुम्ही डोळुच रोजवाची की।
7. तुम्हां मारिता पुनिःता समानति होआंचा की गा।
8. मृक्तीची चांद तेघे मुण्यांची धीरं न चिंतावां।
9. मृक्तीची चांद आणि तेघीच लुंदवां 1 संभावणे।
10. आपण किश्मणा आधीन होआंवे नाहीं। आपणपेठा आधीन किश्मणातच करावें नाहीं।
11. जीवं परमेश्वराधीन होआंव। जन्मजैविन परमेश्वरा देवांव।
12. ऐसा आसे वटो वटो करूहु आपुले चानं हीस कठे धाली। मण एकु धीमु ‘नभे रे’ मणींच जाओं लाने。
13. जोतेन नूतानं घरीं वर्तवं।
14. वह तुम-से-यांहि जीवें परमेश्वरातेन सोडावें।
15. हृदांची रंगवळी² करावी। सुखसाधनेन देवो न पविजे।

-Sūtrapātha: Ācāra.

No. 10.

1. (Only) he, who practises the principles of religion, knows it.
2. One should be devoid of any interest, desire or attachment.
3. Even a log of wood in the crematory may go to somebody's use; but one should be of use to none.
4. Even an ant should not feel the pangs of widowhood on your account.
5. If you happen to fall on the ground, even the dust particles should not adhere to your body.
6. Henceforth, you should behave in such manner that even if people strike repeatedly on your head, you should offer it (for being struck).
7. Both, one who strikes and one who worships, should be equal with you.
8. One who aspires for emancipation should harbour enmity not even towards an ant.
9. Aspiring for emancipation and caring for the worldly ties (cannot go together).
10. We should be attached to none, (and) none should be attached to us.
11. One (lit., the Jīva) should be attached only to God. The whole life should be dedicated to God.
12. One wastes the short span of life in labouring fruitlessly, and finally, on one day, passes away saying 'It's all vain!'
13. The living one should behave in the way of the dead.
14. One (lit., the Jīva) should not leave God even at the sacrifice of one's head.
15. One should reduce one's bones to their very skeleton form. (For), God cannot be attained through means of happiness.
(1) The term khaunte-dāvē literally means ‘stump and tie-rope’ and is a usage in Marathi suggesting the life of an agriculturist. Here it is used in the rhetorical sense and means ‘worldly ties’.

(2) ṛāgavastrī (NM. ṛāgaf) is powdered soft stone and is used in drawing lines and figures on the floor before an idol by means of a special appliance consisting of either a perforated roller or metal stencil cut out to the required pattern. Here the term is used rhetorically suggesting that just as a cut-out stencil gives us the required figure in no time, so also an aspirant for spiritual life should starve his or her body to such an extent that if it falls flat on the ground it should imprint itself on the dust below.

EXTRACT No. 11.
Saka 1202] PARABLE OF AN ELEPHANT [1280 A.D.

सूत्रः जो जें होरोनि असें तो तैचि बोले । ॥१॥ अनंतशक्ती परमेश्वर सकाळासही विषयव्यवस्था करीति ॥२॥

चृण्डांगः गांवं हस्ती बाळा : तेघा जात्यं दुस्ती पाहों गेले : एकं पाहो देखिला : एकं सोंड देखिली : एकं कानु देखिला : एकं पाठी देखिली : एकं पोट देखिलं : एकं पूँस देखिलं : मग एकमेकां संबादिती : आरे, तुबां हस्ती देखिला : पाहो देखिला तो म्हणे हस्ती धावासारीशा : सोंड देखिली तो म्हणे मुसादासारीशा : कानु देखिला तो म्हणे हस्ती धुपासारीशा : पाठी देखिली तो म्हणे हस्ती भौतीसारीशा : पोट देखिलं तो म्हणे हस्ती कोष्ठेयासारीशा : पूँस देखिलं तो म्हणे हस्ती धराटेयासारीशा : ऐसं एकमेकां उरोधीती : तयांमध्ये बोठभू असे तो म्हणे हा हस्तीशा एकु एकु अवधु होए : परिह हस्ती नन्दे : ऐसं अवधारी युक्त तो हस्ती।

वाष्ठूतिकः तेसं जयासि जे शकिये प्रकाशाली असे तो तीए सतींर परमेश्वर म्हणे : जानिया असे तो म्हणे हे ईसवरची एकाचं शक्ति होए : परिह परमेश्वर नन्दे : ऐसा शक्तीयुक्त तो परमेश्वर।

–Drṣṭāntapātha, No. 43.
No. 11.

**Dictum:** One speaks according to one's state of being. God with infinite powers, (however), contains and controls all such (powers).

**Parable:** (Once) an elephant came to the town. Those who were born blind went to see the elephant. One (of them) felt its leg. One felt the trunk. One felt the ear. One felt the back. One felt the belly. One felt the tail. Then they began to discuss between themselves. (Says one to the other): "Eh, have you seen the elephant?" The one who had felt its leg said that the elephant was like a pillar. The one who had felt the trunk said that it was like a wooden pestle. The one who had felt the ear said that the elephant was like a winnowing pan. The one who had seen the back said that it was like a wall. The one who had seen the belly said that it was like a large sack. The one who had seen its tail said that the elephant was like a broom. Thus they were refuting each other ('s views). One of them was with sight. He said, "(What you describe) are the different limbs of the elephant, and not the elephant itself. These limbs go to constitute the elephant."

**Inference:** Similarly, one possessing a particular power calls that power as God. The knower, (however), says that these are the different powers (or attributes) of God, but not God himself. (For), God is constituted of such powers.

(1) The term द्वापत्रा literally means the 'end or aim of what is seen' and is generally used to denote an example, parable or allegory. It is defined as follows by some of the later Mahānubhāva scholars:

i. द्वापरे प्रेमे वानयते प्रभृति "
   (-Aneraja in Lakṣaṇaratnakara, 14th century).

ii. तथापर सत्यं च तु सत्यं अन्तर्गत युक्तिः क्षणिनि द्वापरे नासिके।
   (-Sivamatha in Dvaparasthala, 17th century).

iii. द्वापरे निर्विस्मृति तत्साधृष्टं द्वापरे द्वापरे वुक्तति नें द्वापरनस्तुय।

(2) It is doubtful whether by the word sakti the author means 'power' or 'attribute'. But it is only the powers of God that can be imbibed by a devotee. His attributes can only be experienced.
EXTRACT No. 12.

Saka 1207] DAILY ROUTINE OF CAKRADHARA [1285 A.D.]

पस्यातपाहारी सर्वजा¹ उपहुँद होए। ईशीति खाकरती।

नागांबे² सुजगरे होति। साउंमी एति। श्रीचरणं³ लगति।

श्रीचरणी⁴ उपानी ओळगवविति। नागांबा पुढे जाति। कवाडा-

विया सिंधी फेडिति। कवाड उशिति। चक्रबर बीजें करिति।

तंब अहमोदयो होए। आभिकी दीसीं मठोबासी⁵ सौळिका

दोनी आणुनि थेवळिया असति। आक्षीतीया, जांबृदीचिया,

कदाचैत बोरीचिया। तिया दोन्ही चक्रपात्यां करिं ओळगववितः।

चक्रबर एकी जानुवरी ठेविती। एकीं दंतघावन करिती।

दंतघावन करण सरे ते परित्ययिती। दुसरीं पतंति। डाबीये श्रीकरीचे।

आंगुठ्याचेचिट नबं चळलने दोनीं फोडी करिती। एकीं आंगुठ्यास-

मयेंं घटिती। एकी घनुपाकार वाचिती। तिया बिघानां

वाकसिति। बाइंसेपाण्यां उसोदकाची तांबताळी

आणिती। मंग चक्रपात गुढळ होए। श्रीमुख⁶ प्रकालन

होए। . . . .

चक्रबर राजमदा⁷ बीजें करिती। समस्त भक्त्यन

भीतभीत चक्रपात्यांसि एति। चक्रबर पुसति: “काहे गा,

दर्शवाता करित होतेरि?” भक्त्यन बालोतिया माना बालोतिया

मुहंसीं रेखा काहिती। चक्रबर स्मृणि: “मरा मरा पोरें हो,

नुश्रुपंसि डोरें चांगं। जेबि चरितैं वंति रोक्तिति। . . . .

वातसिं ग्रिंजा चांग। बर निम्रा कीजे परि अन्वातां न कीजे।

सुख शय शुंक्यां में सिंशीं नाहीं ते काहे गा गोष्टी। ते

अरण्यस्थान की।” ऐसें निरुपण होए।

-पाजुवासरा.

No. 12.

1. The Sarvajña (or the knower of all) would wake up early in the morning. He would then cough a little which would make Nāgāmbā wake up. She would then approach Cakradhara, touch his feet and put the shoes on
them. Nāgāmbā would then go ahead, open the latch of the door through which Cakradhara would go out.

2. (Soon), it would be day-break. On the earlier day, Bhaṭobāsa used to bring and keep ready two small sticks, sticks of either the mango tree, or Jambolan tree or Jujube (Borī) tree. He would now put those two sticks into the hands of Cakradhara who would place one on his thigh and brush his teeth with the other. When brushing of the teeth was over, he would throw it away, take up the second one and divide it into two slices with the thumbnail of his left hand. One he would hold in the fingers and with the other, bending it like a bow, he would draw out the coating on his tongue. Bāiśā would then bring forth a basin and a copper-vessel containing hot water (with which) Cakradhara would gargle and wash his face.

3. Cakradhara would then go to the Rāja-maṭhā, or the main temple, where all his disciples would gather round him in a rather shy manner. Cakradhara would then ask them, “Well! (I suppose) you were discussing some principles of Religion.” (On this), the disciples, with their heads bent down in shame, would (do the meaningless act of) drawing lines on the ground. Then Cakradhara would say to them, “To hell with you! Even the cattle are better than you. (For), what they graze, the same they ruminate. It is better to sleep rather than talk non-religious matters. How can that be a talk when all three, namely, bliss, welfare and love are absent from it? (In fact), it is nothing but a cry in the wilderness.” Thus would he sermonize.

(1) Cakradhara (referred to as sarvaṭīṭa, or the knower of all).
(2) Nāgāmbikā, popularly known as Bāiśā, was a prominent lady-disciple of Cakradhara.
(3) Here also the personal belongings of Cakradhara are mentioned with an honorific prefix Śrī; e.g., Śrīcaruṣa, Śrīkara, Śrīmukka, and etc.
(4) Nāgadeva Cā użyya, known as Bhaṭobāsa, was the leading disciple of Cakradhara and led the cult after the demise of the latter.
(5) Rājamaṭhā is the main temple of worship of the Mahānu-bhāva cult at Rādhaṭā, Dist. Amarāvati.
(6) This is a peculiar Marathi idiom, based on observation, and indicates the shameful or repentant attitude of the doer of an ignoble act.

**EXTRACT No. 18.**

*Suka 1210] BRINGING LIFE INTO A DEAD CHILD [1288 A.D.*


-Govindaprabhu-caritra, No. 8-
No. 13.

The Master (i.e., Govindaprabhu) used to fondle a child of a certain person. It expired and was buried near the by-path to the north-east corner of (the temple of) Vājeśvara. Just then the Master happened to go to that house. On seeing him, they (i.e., the members of the family) began to cry saying, “Oh, Master, the child that you used to fondle expired to-day.” Seeing them cry, Rāula (i.e., Govindaprabhu) was moved and he said, “To hell with you! Bring, bring it here!” (The father of the child) replied, “What can I bring now?” Still the Master continued saying, “To hell with you! Bring, bring it here.” Saying so he went running to the (burial) place, removed the stones, dug the earth, took out (the dead child), cleaned it and started looking at it full of bliss. He then carried it on his shoulder (to their house). On seeing him, they closed the door saying, “Take it back, oh Rāula. Take the dead body back (to the cemetery).” An old woman was living next door. The Master took the child to her and placed it in her hands. Said she, “What can I do with it? I am an old hag!” The Master then put the nipple of her breast into the mouth of the child and milk rushed from it which the child began to suck intently. When they opened the door and saw things for themselves, the Master left the place. They now began claiming the child, but the old woman said, “Why did you refuse it when the Master was offering it to you? Why should I part with it now?” So all of them went to the village-chiefs for justice. The Chiefs said, “Rāula has handed over the child to this old lady. So, now it belongs to her. You can love the child, but not have it.”

(1) Govindaprabhu referred to as gosāvi.

(2) A temple within the area of Ridhpura, no more in existence.

(3) Rāula (Sk. rāja-kula) literally means ‘royal family’. In OM, the word generally means ‘royal palace’ or ‘main temple’ and usually denotes the temple of Śrī Viṭṭhala in Paṇḍharapūrā. Here and in the Mahānubhāvic literature generally, however, the
term is used as metronymic for Govindaprabhu probably because he was taken as an incarnation of Lord Kṛṣṇa.

(4) An abusive phrase, meaning literally ‘Oh, you are but a corpse’, commonly found in the mouth of Govindaprabhu.

(5) Mahājana is a social institution of the past consisting of one or more persons who are supposed to be the leading men of the town or village and whose duty is primarily to settle the disputes between the citizens.
An (adopted) daughter of the Master was staying at Sāvalaṇāru. (One day) when she had gone to the watering-place to fetch water, she heard about the death of the Master, and leaving her pitcher there, she came straight to Riddhapāra. She was so much afflicted with sorrow that she could not see anything with her eyes. The whole way she came weeping, as one should weep for one’s father. The body of the Master was then anointed all over with sandal-wood paste and decorated with flowers. A beaten roll of betel leaves was put into his mouth and the body was covered with silk cloth. He was then laid down prostrate on the bier and the bier carried by Bhaṭa (i.e., Nāgadeva), Mhāibhaṭa, Lakṣmīndrabhaṭa and some unknown fourth person. They placed the bier on the ground underneath the eastern branch of the tamarind tree and were digging a pit when the (adopted) daughter of the Master came from the thither side. Upon seeing the bier she at once threw herself to the ground and fainted. Immediately Bhaṭa and Mhāibhaṭa came running and brought her to senses. Then she began to cry vehemently, throwing herself on the body of the Master and saying, “I have lost my refuge”, started wailing. Seeing her afflicted, Bhaṭa and Mhāibhaṭa had a heart-break, and all devotees were extremely pained. Bhaṭa and Mhāibhaṭa even said, “Verily she is the true daughter of the Master. He fondled and took care of us; (in fact) he was the very God to us! But we are not so much afflicted with sorrow (as she is)!”. Then a pit was dug, and cutting an arm-long piece from a mattress, Bhaṭa placed it at the bottom (of the pit). The body of the Master was laid over it and covered with silk cloth. Thus finishing the burial, all de-
votees headed by Bhaṭa and Mhāibhaṭa started for the anchorage. Bhaṭa and Mhāibhaṭa wanted to take the (adopted) daughter of the Master with them, but she would not go. They offered her clothing (lit., a garment and a blouse), but she would not accept it, saying, “How can I take it now? This is no more a refuge (lit., maternal home) to me!”

(1) Govindaprabhu was a bachelor throughout his life and naturally had no issue. The lēkī or daughter referred to here was obviously an adopted one.

(2) The term nīja-dhāma, literally meaning ‘one’s own abode’, has suffered pejoration in Marāṭhī and generally implies death.

(3) Ridhaurī is a further corruption of the place-name Ridha-pūra.

(4) As in the case of Cakradhara, the personal belongings of Govindaprabhu also are referred to with an honorific prefix Svī.

(5) Nāgadeva or Nāgadevācārya, better known as Bhaṭobāsān.

(6) māhera literally means ‘the maternal abode’ of a married woman. Figuratively it implies a refuge or resting place.

EXTRACT No. 15.

HISTORY OF THE COMPOSITION OF
Saka 1230] RUKMINI-SVAYAMVARA[1] [1308 A.D.

नरेंद्रू कवि : साल कवि : नृसिंह कवि : हे तिथि भाउ : नृसिंह कविन 'नवोपास्यान' केलें : सालकविन 'रामायण' केलें : तेन आपूळांने रामदेवरायापुडूळ' म्हणितलें : तेथ नरेंद्रकवि वैसल्य होते : तवांसे म्होटोबासांपासोनि अव्वः प्रवुळे होते : अवर्ष भाकौनिन म्हणितलें : "येसे द्वारकेचा रामहादुः कवितेतित ततिर तुम्हेचे पापा पुरुषचरण होते" : येसे रायदेवतानं निम्नांविलें : तव तेहीं म्हणितलें : "तुम्ही एक कवितेति करा : मां तुमची यृढी पाहो" : मग नरेंद्रबासों तेणे सत्ते अथरा सत्ते 'शविमणीसेवा' ग्रंथु केला : कहून तयांदेवतानं रायापुडूं म्हणितला : वाचितां ये वीचीपासि आले :

देवचेच्या दादुळेहनाचा उबारा : न साहवेच्च साताहीं सागराते : भेष वोसरोनि राजम्हरा : दीधली द्वारावती : यावर राये म्हणितलें : "या ग्रंथचा आंबंदुः मज देयावा :
Poet NARENDRA, poet SALA and poet NRSIMHA were three brothers. (Of these), poet NRSIMHA had composed Nalopākhyāna (or the story of Nala), and poet SALA had composed Rāmāyaṇa. They recited their poems before King Rāmadeva (Yādava). Poet NARENDRA was sitting there. He was already initiated by Bhāṭobāsa. After hearing the recitations, he said (to his brothers), “If you describe the temple of Dwārakā in a similar fashion, you would be freed of your sins!” In these words he rebuked them in the presence of the King. On this, they said to him, “Why do not you compose some poetry? Let us see your skill!” Seeing his honour at stake, NARENDRABASA immediately set himself to work and composed eighteen hundred verses of Rukminī-svayamvara and recited them before the King in the presence of his brothers. While reciting, he came to the following oṣṇi (or verse), meaning:

“The seven seas could not stand the heat of the valour of God (Krṣṇa) and, being afraid, accepted retreat and gave Dwāravatī to Him as a tribute.” (No. 312).

On this the King said, “Assign the authorship of this literary work to me, and I will give you, as a gift, as many gold coins and ṛṣa as the number of verses it contains.” NARENDRABASA, however, replied, “No, my Lord! It will make the race of poets liable to reproof.” At this his brothers felt mortified and the King was greatly surprised. The poet NARENDRA then came to Bhāṭobāsa with his
Rukmīṇī-svayamvara and was straight conducted into the fold of his cult (i.e., the Mahānubhāva cult). Since then, the poem Rukmīṇī-svayamvara came to be recognised as a sectarian one.

(1) For further information about Narendra and his poem Rukmīṇī-svayamvara, see Note to Ex. XXVI.
(2) Rāmacandra-deva Yādava, the ruling Prince of Devagiri.
(3) śravaṇa is primary initiation, while (9) bhikṣa is the final acceptance of an aspirant into the fold of the Cult.
(4) Dvārakā was the capital of Lord Kṛṣṇa who is the Supreme Being of the Mahānubhāva philosophy. Naturally, Narendra, who was initiated by Bhāṭbāṣa into the teachings of the Mahānubhāva cult, prefers composition on the life-story of Lord Kṛṣṇa rather than of Rāma and Nala who were the themes of the poems composed by his brothers.
(5) Abhaṅga is the name of a particular metrical form. Here, however, it means the 'authorship' of a literary work, a connotation arrived at on account of the practice of mentioning the name of the poet in the last line of the abhaṅga composed by him.
(6) Vovi, or ovi, is another metrical form of four feet.
(7) and (8) Sonaṭakā and cauthari āsū are two gold coins of the Yādava-period.

EXTRACT No. 16.
Saka 1230] COMPOSITION OF LILĀ-CARITRA [1308 A.D.

म्हाइंट अटनवीचें खेइमटचं गांवा गेले : तेथ तयांसि भेटं जाली : म्हाइंटं हेटु : जें गोसावियंचीया लींगा शोधाविया : तयं खेइमट कृपं करावेया जाति : तयांसरीसे म्हाइंटटीही जाति : खेइमट कृपम महागं : आि म्हाइंट तयं मागं मागं
5 गोसावियंचीया लींगा पुमति : खेइमट सांघति : लिया म्हाइंट नमकमुनि चेति : मग भिक्षा कृतव जेवेति : तयांचे कांहीं नेवेति : एकू दोसजस म्हाइंटटीं म्हणितले : "खेइमटो, तुम्हांपासं प्रसादाचि रोटीं असे ते धून सांपण पाजा" : तयं तेहीं म्हणितले : "आमचे कांहीं चेयांत तरिच पाजूनिः" : मग (म्हाइंटटीं) म्हणितले :
10 "चेहन" : मग तीं प्रसादाचि रोटीं धून म्हाइंटटीं उदय पाजितले : मग म्हाइंटटीं तयांचे कांहीं अंगीकरीतले : मग निगाले : मटो-बासांपासं आले :
मग महाइंडटी मठोवासांपुडा अवच्छ सांधीतळे: गोसावीयांची लङ्का शोधून आणि लिया: तिया संबन्धितिला: होये तें मठोवास माखिति: नस्ते तेथे म्हणति: "हे श्रीमुखोळे शब्द नस्ते तेथे: हे होते" मग महाइंडटांत म्हणतले: "उपाध्यायंचे अनुभवीचिंया टिया उपाध्यायं पुसाविला: नाथोचिंया अनुभवीचिंया टिया नाथोचि पुसाविला: सांधांची अनुभवीचिंया टिया सांधांते पुसाविला: "जास्तीचे विचे अनुभवीचिंया टिया तत्त्वातं ऐतिहासीला म्हणते: महाइंडटांत बिखोरां: मग महाइंडटांती तेंंची कही महालालिक्ष्यते भटोवासी संवादिक्षिते: मग उत्तरार्ध-पूर्वार्ध दोनी विभाग केले: एक वेळ महाइंडट लङ्का शोधून विलक्षणित गेले: सारंगांडीतांती भेटे: तेंंची अभ्यासता प्राप्त आधरितां: तेंं महाइंडटी म्हणतले: "आपली महालालिक्ष्यते लङ्का सांधा: मग चेंडा: "ती आपली गोसावीयांची लङ्का सांधीतिकी: तेंं उमाईसी श्रीरामाय अवच्छ निजवडी: महाइंडटांती तात केले: अनुजासमें महाइंडटी म्हणतले: "गोसावीयांचे प्रसादत लादू घातल तरी जेरोळे: मग उमाईसी प्रसादता लाहूं: चूर कही महाइंडटी दिव्याविला सेवा वेळू वेळू लङ्का: वरिः श्रीर घास दोनी जेरोळे: आणि बमनाचेंची सीरें पुढील: मोहक कही गंगेच्या जेरोळे: मग मठोवासांसी भेटियांतिला बाले: अवच्छ सांधीतिले: मग मठोवासी म्हणतले: आहा महाइंडटी: अनुजास केले:"

- Suryasthāna, Nos. 140-142.

No. 16.

Roaming, Mhaibhaṭa went to the village of Kheibhaṭa and met him there with the intention of collecting some memoirs of the Master (i.e., Cakradhara) from him. Kheibhaṭa was then going to his field and Mhaibhaṭa also went with him. As Kheibhaṭa was ploughing the field, Mhaibhaṭa was following him throughout asking all the O.M.R...
while for more memoirs of the Master which he was narrating. *Mhāibhaṭa* would receive them with obeisance, then collect alms and dine, accepting nothing whatsoever from *Kheibhaṭa*. One day he said to *Kheibhaṭa*, “You possess the bread bearing the blessing of our Master. Please give me its washing for drinking.” On this *Kheibhaṭa* said, “I will give it provided you accept something from me.” When *Mhāibhaṭa* said, “Well, I will,” he brought forth the bread and gave him its washing. *Mhāibhaṭa* then partook something of him and leaving the place came to *Bhaṭobāsa*.

He then told everything before *Bhaṭobāsa* and narrated to him the memoirs of the Master that he had secured. *Bhaṭobāsa* said ‘yes’ to facts and rejected those which were not such saying, “These are the words from the mouth of the Master, and not these.” Then he said to *Mhāibhaṭa*, “The memoirs pertaining to *Upādhyā* should be got verified from him, those pertaining to *Nātho* from him, and those about *Sūdhe* from her.” Thus he instructed that memoirs pertaining to different individuals should be got verified from those particular persons. *Mhāibhaṭa* did accordingly and renarrated the memoirs before *Bhaṭobāsa*. He then divided them into two parts, the former and the latter.

Once *Mhāibhaṭa* went to *Pratiśṭhāna* in search of memoirs and met *Sārantha-paṇḍita* who offered him hospitality. At this *Mhāibhaṭa* said, “First tell me some memoirs of the Master and only then I will accept (your hospitality).” So, *Sārantha-paṇḍita* first narrated to him some memoirs. By that time, *Umāisā* (his wife) had already prepared a full meal with the main dish of thickened milk and laid the cover for *Mhāibhaṭa*. At the very start *Mhāibhaṭa* said, “I will partake of the food provided you serve me with the sweet-meat ball bearing the blessing of the Master”. *Umāisā* then served the powdered sweet-meat ball on the thickened milk which *Mhāibhaṭa* ate with great relish. After a couple of morsels, however, he left the dish feigning vomition and collecting alms dined on
the bank of the Gaṅgā (i.e., the river Godāvari). Afterwards he came to see Bhaṭobāsa and told him everything upon which the latter said, "Oh, Mhāibhaṭa! you have acted unwisely."

(1) The disciples of Cakradhara held in great reverence the objects that had come into his personal contact. The rošṭ, or bread and lāḍu, or sweet-meat ball, of prasāda imply, therefore, that they were the objects blessed by him.

(2) Jāno Upādhye belonged to Rāvasagāva and was initiated by Bhaṭobāsa.

(3) Nāthobā was a disciple of Cakradhara and used to be in daily attendance upon him.

(4) Sādhe, or Elhāsā, was a lady-disciple of Cakradhara and belonged to Cāraṭhāṇē in Varhāda.

(5) Pratiṣṭhāna, or Paiṭhaṇa, was for many years in the past an important seat of learning. Ekanātha, the great saint-poet, belonged to this place.

(6) Śāraṅga-paṇḍita, popularly known as Pāṇḍe, was a devotee of Cakradhara and yet he never asked him for initiation. It seems from works like Līlā-caritra that his devotion for Cakradhara was only superficial and that he was really given to worldly pleasures. That is why Mhāibhaṭa was rather reluctant to partake his food.

(7) Umāisā, the wife of Śāraṅga-paṇḍita, was unlike her husband and sincerely devoted to Cakradhara.

EXTRACT No. 17.

Saka 1230] PASSING AWAY OF BHAṬOBĀSA [1308 A.D.

एकु दीघु भटोबासीः महृणित्वेत्: "आचि मज गोसावियांचा1 हाकारा येईल गा: " तंव अवघे मजवजले। कोण्या कोण्या

निरवणुकेचे पुसे। भटोबासी महृणित्वेत्: "हे ऐंसे मज पुसात नको।

कोण्या मज निर्वचन—महावाब—उधरुणीचे पुसा।" मग पंडित२ पुसति। भटोबास महृणिती। मग केतुलेने काळें महृणित्वेत्:

"पंडिता, आतांपूर नको। आतां अति सम्प्रकेष वतत असे।

आतां तुळ्ळी पांचास्या3 मुक्तूष्णाते हात जोडून महृणली असे: गोसावियांचा व्यापार चालविला कोण्या माशे वेकाल गंगे असल
No. 17.

One day, Bhāṭobāsa said, "Today I will get a call from the Master". (On hearing this), all became uneasy. Some began questioning him about their future care-taking, (when) Bhāṭobāsa said, "Do not ask me any such things. Ask me something about (some philosophical problem like) Nirvacana, or Mahāvākyya or Udharanya." Then after some time he said, "Puṇḍita, do not ask (me) anything now. (For) now the end is very near. Now, praying the whole company of you disciples, headed by the Five Masters, I say (to you), "If while executing the order of the Master I have hurt anybody, you all should pardon me." Saying this, he proclaimed 'Victory' (to the Master). Then Bhāṭobāsa said, "Now, no one should speak; no one should cry. After my death no one should touch me for a couple of prāharas (i.e., about six hours). Now I remember Śrī Cakradhara, the God of Bāisā." Saying so, he slept and passed away.

(1) Here Gospāvi means Cakradhara.

(2) Nirvacana, Mahāvākyya and Udharanya are the themes of three chapters from the Sūtrapāṭha (Ch. 7, 8 and 8 respectively). They contain in a nutshell the philosophy of Cakradhara.

(3) Kesāsara, or Kesava-puṇḍita, the compiler of Sūtrapāṭha.

(4) pāḍaśya means 'five-faced'. The guru-kula or the spiritual lineage of the Mahānubhāvas is five-fold, consisting of the pāča-Kṛṣṇas, namely, Śrī Kṛṣṇa, Śrī Dattātreya, Cāṅgadeva Rāulā of Dvārāvatī, Guṇḍama Rāulā or Govindaprabhu of Rūdhapura, and Śrī Cakradhara. Here Bhāṭobāsa is paying his last homage to all these five.

(5) Bāisā (or Nāgāmbikā) was another devoted lady-disciple of Cakradhara and took him verily as God.
EXTRACT No. 18.

HAS ANYONE ON EARTH TWO HEARTS?

[Saka 1270, about] [14th Century A.D.]

राजपुत्र पुत्र। विव्यूर्मभि राजै। महाने समृद्धी विदायक जानहुलवृक्ष असे। तेषथ रघुतमुख नामेन वाक्रह वासे। तंत तेषथ समुद्रानु विकराल नामेन सुसह। तेषथ जानहुलवृक्ष वासमरा असे। तेषथ येऊन वैसिल। त्यताते देशीनिन वासम हुरे। तू आमुशा अतिथि। भृणीनि जानहुलवृक्ष तेषथ मकरासि किवाल। तंत हो नियम येऊनि तेषथ बृजाखालैं बैसे। अणि तवासि वासम जानहुलवृक्ष देतुसे। यसी दोषासि प्रीति मित्राद्वित जानालिन। तेषथ म्रेषाकसि मोषिनि करित्ति। त्यातां जानहुलवृक्ष दसरी तितुकीं तो सुसह परासि अणी। अणि आपुलिये सिच्येषि देतु असे। तंत तियि सिच्या मगरासि पुसिले। महाने, हें अभ्युषापम पौष्टि केवलीं। तंत हो महाने। मात्रा मिन्नु वास्रह। तो मज देतुसे। तंत देतु महाने। तेवारें हुर्रय अभ्युषापम असेल। जो तेसि महाने नित्य खायें। तृत हो तेवारें हुर्रयं मांस मज प्रापिनि देयारें। तें भी खाईन। अणि बरदी तरणि ही होइन। तुजासि सुलें रमैन। तंत हो महाने। तुं यसीं बोलनार नको। तो मात्रा परम मिन्नु। यसीं करितान पाप बहुत असे। तंत हो महाने। हें बानारि असेल। अणि तुं तेवारि रातलासि। तंत हो महाने। मी भूला गाईकुं। सेवकुं। तुजिया मी पायां पन्नां। मग देतु महाने। मी अनालनन्त बें ईन। परि दुरासिंह न संदिं। मग तो तियेंते महाने। तो तृत वास्रह शाकामुगु। अणि मी तृत ज च रहु। तो मज कैसेनि मरवेल। तंत हो महाने। तो नागि तृत मी मरेल। इतुकेनि तो वास्रहपासि गण आला। तंत वास्रह दुरुसे। तुज उसीं देखु लागला। तंत हो महाने। तुजिया मावजिा। मातें निमीजिले। महाने, यसीं महाने भुसां मिन्नु तुज देतुसे। तृत हो तेवासि परासि कां न करित। तृत हो घृसि हुसिं। तुज वास्रह चारिचा। महाने तृत हो आमुशा वासम बारामी बाराम। तुज पाहुणचारिचा आईत केवल असे। मग तो वास्रह। महाने मी पाणियांतु कैसेनि येथीं। तंत महाने। मात्रीये.
The Princes ask, (and) Viṣṇuśarmā narrates: Says he, “On the sea-coast there was an ever-blossoming Jāmbolan tree where a monkey named Raktamukha used to dwell. Once, a crocodile named Vikarāla came there and squatted on the beach near the foot of the Jāmbolan tree. The monkey looked at it and gave some Jāmbolan fruit to it saying, “You are our guest.” Since then the crocodile used to come daily and squat at the bottom of the tree and the monkey used to give it Jāmbolan fruit. In this way love and friendship was established between the two. They used to chit-chat with each other. The crocodile used to bring home the remaining Jāmbolan fruit after eating (the required number) and offer them to its wife.
(Once), the wife asked the crocodile, "Whence these fruit sweet as nectar?" The crocodile said, "My friend, a monkey, gives them to me." (On this) the wife said, "(Then) its heart must be nectar-like. For it eats such sweet fruit daily. So bring me the flesh of its heart. I will eat it, become young (once again) and have amorous play with you." (On this) the crocodile said, "Do not say so. For the monkey is my great friend, and it would be a sin to act in this way." (On this) the wife said, "you must be having amorous relations with the wife of the monkey, (and hence your denial)." The crocodile said, "(No), I am your most obedient servant, and I will even fall at your feet." The wife said, "I will go on a fast rather than abandon the desire of my heart." On this the crocodile said to her, "But the monkey is a branch-animal, while I belong to the waters. How can I kill it?" The wife said, "In that case, if you cannot bring it to me I will die." At this, the crocodile came to the monkey who asked him as to why he was late. He said, "Your sister-in-law reproached me saying, 'When your friend gives you such fruit, why do not you bring him home? Why do not you respond to his kindness in requital? Really you are ungrateful and deserve an atonement.' So please come to our home. We are in readiness to offer you hospitality." (On this) the monkey said, "(But) how can I come through water?" on which the crocodile replied, "Sit on my back (and come)." Accordingly the monkey sat on his back and they started. On the way and while in the waters, the monkey said to the crocodile, "Go slow". (On this) the crocodile said to himself, "Now that the monkey is my captive, what can it do? So let me tell this poor fellow the secret of my mind." Then he said to the monkey, "My wife has arranged to take you home so that she can devour your heart. So better pray your patron-saints and goddesses." (On this) the monkey, with its improptu, said, "Well, friend, why did not you tell me of this then and there? For I have left my heart on the Jāmbolan tree. So come back, let us take the heart and return." The crocodile saying 'Is that so?' brought the
monkey back to the Jámbolan tree. Immediately the monkey jumped to the top (of the tree) and going to its right end said to himself, “To-day I am (newly) born; I am saved. It is (for me) a second birth.” (In the meanwhile), the crocodile kept on saying, “My young friend, your sister-in-law must be waiting for you. So be quick with your heart. She must be hungry.” (On this) the monkey said, “Oh, you abuser of confidence! Let both of you die! (Better) now leave this Jámbolan tree. (For), has anyone on earth two hearts, oh fool?” (On this) the crocodile said to himself, “I did the wrong thing in telling him about my intention!”

(1) The Paścataustra is a very ancient Sanskrit work the different versions of which are classified by Edgerton into four main groups. As regards the date of its original, Keith remarks, “Everything suggests that it fell in the period of the Brahmanical restoration and expansion under the Guptas or just before their empire, with which well accords the use of Sanskrit for the instruction of princes and the distinctly Brahmanical character of the work. We may reasonably accept the author as a Brahmin, but the name Viṣṇusarmaṇ given doubtless in the prototype cannot be relied on, though it is impossible to dismiss it as certainly feigned.... The reconstructed text is unquestionably a text-book for the instruction of kings in politics and the practical conduct of everyday life, but it is also a story-book”. A History of Sanskrit Literature (1920), p. 248.

The present story illustrates the loss of one’s gettings by the tale of the ape and the crocodile.

EXTRACT No. 19.

AN EPISODE IN THE LIFE OF LORD KRŚNA

Sāka 1222, about [1300 A.D., about.

एकु दी महादात्री¹ पुस्तिलेह : जी जी : श्रीकृष्णचक्रवर्ती दीक्षित-जाया उद्घरिलिया ऐसे पोराणिकु बोललातोत : हें साच जी : सवें माळलेह : राति : एकु बोल श्रीकृष्णचक्रवर्ती गोपालांसहितु बुंदावनी² खेतु होते : मां बुंदावनीं अचवां गोपाली आपापुराणलिया भोटा³ ठेविलिया : मग श्रीकृष्णचक्रवर्तींसंधात बेंडुकुंकु खेत्तों लागिन्दुः : श्रीकृष्णचक्रवर्तीं गोपालांतीं बेंडुकुंकु खेत्त : मग बुंदावनींहुनि
साद्व योजनु गेले : तंब दोनी प्रहर अतिक्रमेले : गोपाळ भागले : भूकेले : मग भणणी लागिन्हुँ : श्रीकृपणा, आम्हासिं सूक शोर लागिन्हुँ भूका प्राण जाओं पांतती : मोटा दुर्र राहिलीं आ :

10 तंब तें दीक्षितार्थी बाढी होती : श्रीकृपणचक्रवर्ती भणतलें : आरे, यया दीक्षितासी अन्न मागा : मग गोपाळ दीक्षितां जवळीं गेले : भणणी लागिन्हुँ : दीक्षित हो : आम्ही भूकेले असों : आम्हासिं अन्न देखा कां : दीक्षितीयं भणतलें : आम्हीं अन्नसिं भावूक दिन्हुँ नाहीं : एक केवळा आलेल्या : विदाळ्या भणणीं चालितले : मग गोपाळ श्रीकृपणचक्रवर्तीजयदी आले : भागा श्रीकृपणा, तें आम्हीं कायस्यापाठवळीं तें आम्हासिं आंगणीही उघे ठाकों नेदीत : श्रीकृपणचक्रवर्तीं भणतलें : आरे, पश्चात द्वरे जाऊनी दीक्षिताचें बाईलांत ऐंते भणणीं जेह तुम्हासिं अन्न मागों पाठवळीं रे : भणणीं एकूं नाम घेता : मग गोपाळ पश्च द्वरं जाऊनी दीक्षिताचें आबूलिं अंते भणणीं लागिन्हुँ : तुम्हां श्रीकृपणं अन्न मागों पाठवळीं तेंतेहीं कृपणचक्रवर्तीं नाम आलेल्या : आतीं तेंतेहीं आलेल्या स्वयं जालेही : मां तेंतेहीं गोपाळासिं अवर्तिणी जाती तेंतूं दिन्हुँ : गोपाळ मोटा वांढवाविं (अगैले) : श्रीकृपणचक्रवर्तीं गोपाळासिंहु आरोगणा केली : मागीते लेलीं लागिन्हुँ : तंब एरींके दीक्षिती आहूळीसिं अनि तेंतेहीं उगड्हळीं : तंब मूर्तिमुळु अनिमुळु अविनुंहिं हेदली : अनिमुळुहीं दीक्षितांतें भणतलें : आजी आम्ही तुप्त जाळों : आता आम्हासिं आहूळी नलने : दीक्षितीं भणतलें : काहीतें तुप्त जाळेले : अनिमुळुहीं भणतलें : तुम्हां बाईला श्रीकृपणचक्रवर्तीं आरोगणा दिन्हुँ : तेनें तुप्त जाळों : भागा महाभुपुळ हो : श्रीकृपण साक्षात परभ्रा : तेहळां ब्रह्मां आजी चाळ्यां : आतां तुम्हां आहूळी आहूळी नेदाबी : तुम्हां करम चरितबु जाळे : तुम्हासिं फाळ्यां देउनी : ऐंते अनिमुळु बोडीवींन अवृंत जाळें : मन दीक्षिती आपलाचें सातीपुळें : तेंतेहीं सांपतांतें : मग अनुतापले : आपणजांते बिमलसिं : आपलाचें आबूलस्वीची प्रतिष्ठा करूळत : आपरितोलु माहिती : आम्हीं श्रीकृपणचक्रवर्तीं विमुख जाळों : जल्लो अमुळे
One day, Mahadāśa asked (Cakradhara), 'Sir, mythologists say that Lord Kṛṣṇa offered deliverance to the wives of priests engaged in the performance of sacrifice. Is it true?' The Svarajña (i.e., Cakradhara) replied, 'Yes. Once Lord Kṛṣṇa was playing with cowherd-boys in Vṛndāvana. The cowherd-boys kept their snacks in Vṛndāvana and started playing (the game of) bat and ball with Lord Kṛṣṇa. Lord Kṛṣṇa, engaged in playing bat and ball with the cowherd-boys, went one yojana and a half away from Vṛndāvana when it was about mid-day and the cowherd-boys felt tired and hungry. So they started saying, 'Oh, Lord Kṛṣṇa! We are feeling very hungry. Our very lives are about to expire on account of hunger and the snacks are left far away!' Nearabout there happened to be a colony of priests engaged in sacrifice. So Lord Kṛṣṇa said, 'Eh, ask these priests for your food.' On this the cowherd-boys approached the priests and started saying, 'Oh, Priests! We are hungry. Will you give us food?' The priests said, 'We have not as yet offered oblation to the Fire. But, (first of all), how have you come here? Oh, pollution!' Saying so, they drove them away. The cowherd-boys then came to Lord Kṛṣṇa (saying), 'Oh, Lord Kṛṣṇa! Why did you send us there? For they (i.e., the priests) are not prepared to entertain us even in their courtyard!' (On this), Lord Kṛṣṇa said, 'Eh, go by the back door and tell the wives of the priests that you are sent to ask for food. Say so and refer to me by my name.' Then the cowherd-boys went by the back door and started saying to the wives of the priests, 'Lord Kṛṣṇa has sent us to you for food.' No sooner they heard the name of Lord Kṛṣṇa than they went into a trance and
offered to the cowherd-boys as much (food) as they could carry with them, which they brought to Lord Kṛṣṇa in their snack-bags and partook with him. They then started playing again when thither the priests opened the enclosures of the sacred fire for offering oblations only to see the very Primaeval Being in the form of Fire incarnate in each enclosure who said to them, 'Today we are satiated. No more we require any oblations.' The priests asked, 'How are you satiated?' The personified Fires replied, 'Your wives have given a meal to Lord Kṛṣṇa and that has satisfied us. For, oh Sires, Lord Kṛṣṇa is the very Supreme Being whose Grace we have received today. Now you need not offer any more oblations to us. Your actions have fructified by giving you their fruit.' Saying so, the Fires personified disappeared. Then the priests inquired with their wives who told them what had happened. (On hearing it) they became repentant and began blaming themselves and praising their wives. Repenting and saying to themselves, 'Oh, we have deprived ourselves of Lord Kṛṣṇa. Fie to our lives!', the priests came to Lord Kṛṣṇa and began eulogising Him by (singing) hymns of praise. Then Lord Kṛṣṇa graced them with a pleasant smile on which they returned to their homes, satisfied.

(1) Mahādāsī was a very inquisitive lady-disciple of Cakradhara about whom he had once said, 'mahātārī jījāsāka' (vide, Līlācitra, Uttarārdha, No. 491).

(2) Vṛndāvana means Rādhā's forest. It is the name of a 'wood' near the town Go-kula in the district of Mathurā on the left bank of Jumna (celebrated as the place where Kṛṣṇa in the character of Gopāla, or cowherd, passed his youth, associating with the cowherds and milkmaids employed in tending the cattle grazing in the forest.

EXTRACT No. 20.

MUKUNDARĀJA IN PRAISE OF MARĀTHI

Saka 1110] [1188 A.D.

1. वेदशास्त्राचा मथिलार्थु | मन्द्रांतिया जोडे फलितार्थु |
   तरि चतुरीं परमार्थुं | कां नेनावा
2. चाठ चातुयाण्यि जिणे। येसं बोलती स्वाहाणे। 
तरं येंचिचेये परमार्थव्युगे। प्राहिक कां न होणारे।
3. बुठाआंतील रतन। जरी मेते न करिं तेन। 
तरी चतुरं येल। कां न करावा।
4. जन्हि शहत्ये शाळी। मरती मधवानिया कावडी। 
तपनि हिंडावेयाचि आडपाडी। कां पडलं देवावी।
5. तंतु किंह दिसे काढळ। परी घेणे रसाचा गाढळ। 
तसे आहेसं बोलं परी गाढळ। दिसे विवेकाचा।
6. हो कां वकता नवरसाणा। जिन्हि चतुर अपाडचा। 
तपाणि लाभु परमार्थाचा। तया दुर्लभच कीं।
7. श्वप्रचारी घरिचा पाक। जिन्हि जाळा अपाड रसिक। 
तपाणि दवाचार लोक। तयास्ति नालंतेच कीं।
8. तसे संवत्सारिक बोलें। जे न स्वीकरित्व स्वाहाणे। 
तयां असंबंध अनुभवें। परमचन्व।
9. म्हणूनि विवेकाचि घेणे नांबे। ग्रँंथ फोर्ज्यल स्वानुभवें।
तपनि धौतीं अवधान देवावें। म्हणे मुकुंदराजु।
10. गुहुलियांचें संवादें। जे बोलिज्जेल विनोंडे।
ले आकलतु आंदें। महानुभावें।
11. कल्पतुल्यें पखिपाडे। जिन्हि पद्यांची घरिचीं शाळे।
तपनि लिवं वाहितेचें कोडे। न लावावीं कां।
12. माहा हो कां महाटी। परी उपनिवेशांची राहाटी।
तेविचा अर्थ जीवाच्यां गाढळ। तं कां वांढावा।

—Vivekasindhu, Ch. I, Nos. 11-26.

No. 20.

1. If the conclusions of the philosophy of the Vedas are available in an essence-form in Marathi, why should the wise not turn to it?
2. Wise men say that fondness often wins over intelligence. (If so), why should one not respond to the marks of spiritualism in this work?
3. If a gem is to be found in the dust without any effort, why should the wise toil for it (unnecessarily)?
4. If a swallow-wort or milk-weed can give us pitchers of honey, where is the necessity of running after it?
5. A sugar-cane looks soiled (lit., black), but offers a stream of sweet juice. Similarly, my words, though dull, have the lustre of discrimination.
6. A poet (lit., orator) may have command over all the nine poetical sentiments and possess unparalleled cleverness; but it is very rare that one finds spirituality (in his works).
7. The food from an outcast’s house may be incomparably flavourous, but the well-behaved people would never touch it.
8. Similarly, the wise would never listen to any worldly talk, but always appreciate the spiritual.
9. Hence the composition, through personal experience, of this work, named Viveka-sindhu. Let the readers (lit., listeners) give me their attention, says Mukundarāja.
10. What is said here in the form of a free dialogue between the teacher and his disciple should be heard with pleasure by the wise.
11. If common trees can bear fruit on a par with the wish-tree, why should they not be planted with growing zest?
12. (Similarly), even if the language of this work is Marāṭhi, its content is the same as that of the Upaniṣads (which are in Sanskrit). Why should its purport, therefore, be not stored in the recesses of the heart?

1. The text is based on Kulkarni’s edition of Vivekasindhu (1957), with certain modifications.

EXTRACT No. 21.

Saka 1207] HEART-RENDINGS OF RUKMINI FOR [1285 A.D.
THE ATTAINMENT OF KRŚNA

1. रुक्मिणी युगे रक्षियांि बूतांतु।
काष बो बोलणे राजङणातु।
2.

शिषुपालच वरह ऐसे आळकोत्याने बाळवणार.

श्र्यत अत्याचारी निम्नां जाती व्याकुले.

स्मरिले कुश्रावो, देवा संकुची पहलीचे ठोरी.

तू एकु चांतीन्या सोडताना आणू नाहीं अवधारी.

3.

हूद्याच ठाक तियां लागली चिंता.

भक्तबंधुं छेदूनी मूळे रासें अनंता.

आरतां दानी कुपा करा देवा मासीं देयांवें उधरण.

शिषुपाल्या-वंदोऽसा चुकवा दाखवा आपुणे श्रीचरण.

4.

हूदी धाकून्यांचं सुदेवो आफाविला.

तियेंते देवीनं विपण पुसूंचं लागला.

तू कां भो बैंप्यवदन तोंकें व्याकुलं भीमका बाळे.

शक्तिमणि मूळे तत्ता उपेक्षेचर्यं कळणे गोपालं.

5.

सोमसंसें कुटीं मज जाळें अवलोन.

संतत चिती कृष्णरायाचे चरण.

तियें केवळ आणू गती तासे बरियाच तज मज शिषुपाल वर.

न पवित्रे कृष्णरावा तर हे जन्मजीवित होईल भूमिशील.

6.

जाइ वेगीं विषया कृष्णरायाचवला.

मासी विनंती सांवाचा गोपाला.

मी तया शरणागत एक्यें वेजनं नेपालें गोविंदे.

भक्तींबाळु पढविसीं तू ना तरि सांडीं तूं यें ब्रींदः.

—Dhavaḷāśa, (pūrvārdha) Nos. 7-12.

No. 21.

1. Rukmīṇī inquired with her companions about the talk amongst the inmates of the palace and about the views of her parents and her brother Rukmī (regarding her marriage). She was told that according to their talk she was to accept Śiśupāla in marriage.
2. On hearing that Śiśupāla was to be her bridegroom, the maiden got disturbed and was overcome with agony. (Consequently), she remembered to herself Lord Kṛṣṇa, saying, ‘Oh, God! I am in pressing distress. And listen! None but you is my saviour now.’

3. Taking it to heart she became very anxious and said praying, ‘Cut off this bond and protect me, oh God! Have Grace upon the afflicted and come to my deliverance. Save me the prison-house of Śiśupāla and show me your holy feet!’

4. She then sent her companion and summoned Sudēva who on seeing her asked, ‘Why is your face morose? Why are you in mental anguish, oh, daughter of Bhīmakā?’ Rukmīṇī replied, “Oh, Sir, I have been neglected by Gopāla-Kṛṣṇa.

5. “Having born in the family of the lunar dynasty, and having always meditated upon the feet of Lord Kṛṣṇa, how can I have any other way now? My father has, however, fixed up Śiśupāla as my bridegroom. Now if I do not attain Lord Kṛṣṇa, my entire life would only be a burden to the earth!

6. “Speed on, therefore, go to Lord Kṛṣṇa, and convey my entreaty to him. Tell him, ‘I am a supplicant to you for my protection. So come here and take me away, oh Govinda, if you think yourself to be a protector of your devotees. Else, leave all claims to any such forte’!”

(1) The text is from V. N. Desapande’s edition (Ādya Marāṭhī Kavyāvitrī, 1935).

(2) The word brīḍa comes from Sk. viruda (vi√ rud), meaning a laudatory poem or panegyric. In Marāṭhī it means a token of forté.

EXTRACT No. 22.

Saka 1207] THE PERSONALITY OF CAKRADHARA [1285 A.D.

1. तथा निर्देश्मा निराकारा | उपमा देयज्जल श्रीचकधरा |
   तरी कोपतील्भ अनुचर | ब्रह्मविद
2. तरी कोपतील्भ अनुचर | ब्रह्मविद

परि जागता दयाविंच अवधान | वर्णिता श्रीमूर्तिचि महिमान |
   मुखाचा सोहळा करीन | आतासी
३. वानितां देवी लावण्यसागरं। नाशीं वेदवोधाचा पदभास।
भानुभि श्रोतं भवत् आदरं। करावानं न लये।

४. चंदन परिमलों फुळता। तो कृश्तांतैं प्रार्थूं मेला।
जेंतीं सकं जन संध्या लाविला। आपुल्यां गुणीं।

५. ना तरि सुर्गांपां सुपरिमले। शतावधिपार्श्विने पाडळीं।
काही अकोलसांं तिचतीं-वनीं। मृण पाठवले।

६. की कुंरंगा नाभिकमलीं कसुरीं। ते काही चक्रवर्त्तीं पाचारीं।
की चक्रवर्गासं चंद्रकरीं। काहीं मानुं दोकल।

७. की आंतं जुळं मोगे मालातः। जे मांदारमानले आकसिणी।
ते काही पाया लागून मानवीती। खालुतंतः।

८. की वृक्षाची साउनलं उष्णकाळीं। तालतुर्भालं वोलाची आपणया
जवळीं।
की भवरासी कमलीं। हाते खूपाविले।

९. जैसे श्रीलाबंता लागल्या ताहीलं। तयाचा पांगुं न करी जीवन।
ना तरिभुल्ल्यांते आखरे अशा। प्रार्थूं न बचे।

१०. ऐसाहे कवितेलेंगे सायकें। लागिरीं दोस्तीं ब्रह्मविष्येचीं पाणूं।
तरी कृष्णासं नबेटत ठोळूं। मृण धाळवेचं।

११. सोंते-केलकाणं गामेचवीं। जरीं दीसे सुपारसाचं पाणी।
तरी कृष्णासं न पुरे आणी। आश्वादिता।

१२. कपुरकेळीचं बांधीं। अमृताची चवी लागें फुडीं।
तरी कृष्णासं नुपजे आढळी। सेवने अर्थी।

—Murtiprakāśa, Nos. 146-160.

No. 22.

1. If a comparison is attempted (in order to describe) that unparalleled and formless Lord Cakradhara, his followers who know the Brahman will be angry (with me).

2. However, those who know should give me their attention. (For), in describing the greatness of the personality of Lord (Cakradhara), I will provide the desirous with a festival of happiness.
3. While describing the Lord who is the ocean of beauty, his very Name becomes a point of great attraction and it is thus no longer necessary to pray for the attention of the listeners.


5. Or else, do the fragrant and sweet-smelling centi-petal lotus, coral and trumpet-flower trees, as also the blades of Ketaki, ever offer invitations to the class of bees?

6. Or, is it necessary for the musk contained in the navel of a musk-deer to send for the (hunting) King? Do the moon-beams ever offer any special reception to the class of Cakora birds (who are supposed to subsist on them)?

7. Do the Jasmin varieties of fragrant creepers (like Jai, Jali and Mogara) that attract the mystic flowers of the divine coral tree ever fall at the feet of the bees?

8. Or, does the shade of a tree purposely invite one who is oppressed by the summer heat? Or, does the lotus ever signify to a bee by any gesture?

9. Just as water never expresses any kind of desire for the thirsty, or food is never at the mercy of the hungry,

10. Similarly, on seeing the juicy creeper of this poem laden with fruits of spiritual knowledge, who will not desire to have and taste them?

11. If nectar-like juice can be had in the innermost core of the golden Ketaki plant, who will not taste it and allow his desire to remain unsatiated?

12. If the bunch of a camphor-plantain tree can taste sweet as nectar, who will not have the appetite to relish it?
2. जेव चार्टके जलतसे वणवा। तेव्हा तो निगम न निगमे पणडव।
तेव लोका एउनि एया सोपद्रव। केवि न मजिजे मातं।
3. आगो मातं न भजावेयालगी। कवण बल पा आपुंले आंगी।
काह घरीं की भोगी। निश्चंत केले।
4. ना तरी विचा की वयसा। एया प्राणियांस हा ऐसा।
मज न भजतं भरवसा। सुखाचा जाला।
5. बापा दुःखाचे केने मुटले। जेव मरणाचे भरे होतले।
तिथे मृत्युलोकीचे असे घडले। हातबेले एपणे।
6. आतां सुखसं जीविता। कंचे प्राणक ि कीजेल पाड्हुसुत।
कांड राजबोधया हुंकितां। दीप लागे।
7. मृणीनी मृत्युलोकी सुखाची काहारणी। आइकाजेल कल्हनारां
अवचं।
कंचे सुखाचा आंधुरणी। इंगलंचं।
8. जिये लोकीचा चंदु क्षयरोगी। जेव उदरे होये अस्तवावेयाच लागी।
दुःख लेवमि सुखाची आंगी। सलिल जगाते।
9. जेव मंगलाचं अंकुरं। संवेची अमंगलाचं आझे पोहोरी।
मृत्यु उदराचं परिवरीं। गर्भ गिवसी।
10. आगा गिवसतां आवचं बांटं। परतळे पाठचच नाहीं किरीटी।
संच निमाशेयाचं गोठी। तिथे पुराणे जेविचं।
11. ऐसी लोकींची इये नांदणुक। तेव जन्मेले आहारती इये लोक।
तयांच्ये निश्चंतेल्यांचे के कवतक। दिसते।
12. आगा मर हा बोलु न साहारती। आणि भेळया तरी रशली।
पर असलेले जातं न गणती। मैसासे पं।
13. दुःख सापे मिळजतु उभं। कीतो मसिया वेंटाली जिम्मा।
तेसे प्राणिये कल्हणा लोमा। वाढविती वृषणा।
14. आहा कटा बोलें। हूं मृत्युलोकींचे उपरांटे
एक अर्जुना जहीं वचणं। जन्मलासी।
15. तन्हें श्रद्धालूचित वहिला निग। हिये भवितीचिने वर्द्धे लाग।
जिया पावसी अव्ययं। निजाम माणूि

—Jañesvarī, Ch. IX, Nos. 486-511.

No. 23.

1. How is it that one might rest in ease while sitting in a boat with a hundred holes? How is it that one might remain unprotected when under the shower of missiles?
2. When fire is burning all round, must not, oh Pāṇḍava, one get away from its midst? Similarly, being in a world full of misery, how is it that one should not pray to Me?
3. On what strength do these people count, that they should not worship Me? How can they rest content either in (their) homes or in (their) enjoyments?
4. Of what value would their learning or their age be to them? How can they be certain about happiness without being devoted to Me?
5. Alas! Life indeed is a market-place where the wares of misery are being spread out and where death is measuring the destinies of men.
6. How can one bargain for happiness (in such a state), oh, son of Pāṇḍu? Can one hope to ignite a lamp by blowing through ashes?
7. Who has ever heard a tale of happiness in this world of mortals? Can one sleep happily on a bed of scorpions?
8. (Where) even the moon of this world is proverbially consumptive, where stars rise only in order to set and where miseries torment the world in the garb of happiness,
9. Where with the very sprout of auspiciousness germinates the seed of misery, and where death is encircling the foetus in the very heart of the womb,
10. Where no returning foot-prints (of those who have gone before us) are to be seen in an all-over search of the track and where the mythologies are merely collections of the narratives of death,
11. Such is the way of this world and it is surprising that people born into it should yet live at ease!

12. They cannot even bear the word 'death' and when death takes place, they cry. But they never imagine in their folly that whatever is must pass away.

13. Like a frog trying to eat a fly even while it is itself being devoured by a serpent, they increase their avarice, with what gain (nobody knows)!

14. Alas! This mortal world is full of contradictions. If, therefore, oh Arjuna, you are accidentally born into it,

15. Get thyself hastily away from it and go by the path of devotion, so that thou mayest reach My Divine abode of perfection.

(1) The text is from RAjAVade's Jñāneśvara (see footnote to Ex. XXV ahead), slightly modified in a few places, the variant readings from which are as follows:

(2) upahālai; (3) udāreś; (4) jīta; (5) RAjAVade's text has māsīyā, but māsēyā is an alternative reading found in many mss. where the word would mean 'fish'. Now whether a frog devours the flies or fish is a problem for the zoologist to solve.

EXTRACT No. 24.

Saka 1212] THE SUN OF ABSOLUTE REALITY [1290 A.D.

1. माधवीरसु विश्वामारु। नवले उदेजेला चब्रंशु।
   अहमाविज्ञाविकाशु। वंदू आताः

2. जो अभिषेक सतीस्यिया। गिली ज्ञानाधारिणिया चांदपिया।
   जो मुदिनु करी ज्ञानिया। स्वभोगाचा

3. जे नवस्वयं विश्वतियें सबले। लाहोनि आतमज्ञानाचे होळे।
   साहिती वेदांंचे आविरितांचे। जीवपक्षी

4. लिंगदेखकमलाच्या। पोटीं वैंचतेया चिद्रभमराचा।
   वंद मोक्षु जयाचा। उदेहां होळे

5. शान्तिरस्मी असंगही। मेदन्दीचं दोही भडी।
   आरहां विरहवेषी। बुद्धिवोषः
6. तेरां चक्रांचे मिल्युन। सामरस्यांचे समाधान।
भोगबी जो विदृढगन—। भवनदिवा
7. जेवं पहालेनिः पाहिवै। तेवा चोरवेछ" फिटे।
रिगती आतमानुष्ववाते। पंथिक योगी
8. जेवानेन विवेककिरणसमें। उन्मेखसूर्यकान्तस्पृहिः।
दीपले जालिती दलें। संसारानी
9. जेवाचा रसिम्पुंजु निवह। होता स्वरुपदर्शीं शिवह।
ये महापितिरचा पूरत। मृगजलकाचा
10. जो प्रस्तववृद्धाचेता मात्येयां। सोहूतवां मध्यान्हीं आलेयां।
लवे आत्मान्तिष्ठाया। आपणांचे चि
11. तेल्हळुं विद्वस्तवपुसंहिं। कोण अन्यशामतिनिवेदे।
सांताली नृतेचे जें। मायाराती...
12. तो अहोराताचा पौड़ कड़ु। कोणे देखावा ज्ञानमातांडु।
जो प्रकाश्योत्पित सुरवातू। प्रकाशाचा

—Jñānekhari, Ch. XVI, Nos. 1-16.

No. 24.

1. How wonderful of the rising Sun of Absolute Reality to make the phenomenal world hide its face altogether! Our salutation to Him who makes the lotus of oneness bloom!

2. He makes the night of darkness disappear, eats up the stars in the shape of both knowledge and ignorance, and brings on illumination to those who seek Self-knowledge.

3. At the dawn of the spiritual light, individual souls, like birds, gain the sight of Self-knowledge and leave their nests of physical egoism.

4. At the rise of this Sun, the bee of knowledge, which was hitherto pent up in the lotus of the subtle body, is suddenly freed of its captivity.
5-6. Intellect and Illumination, (or reason and gnosis), like a pair of loving Cakravāka birds which were so far crying out for each other in their state of separation, being divided by the river of difference, are brought together in a state of complete harmony by this Sun of Reality who is the illuminator of the whole sky of knowledge.

7. At the day-break brought about by this Sun of Reality, the dark hour of differences disappears and the aspirants take to spiritual pathway.

8. His rays of discrimination, falling on the (double convex) sun-crystal of consciousness, make it give out inflamed fire-sparks which burn to ashes the forests of worldly life.

9. When His ripe rays fall straight and become steady on the airy land of the Self, a mirage of occult powers is produced.

10. When the Sun reaches the zenith of the heights of spiritual identification with the Self, the individuality of the Soul hides itself under itself (like the shadow of a body at mid-day).

11. Now, when the night of illusion itself disappears, who would entertain the sleep of ignorance along with its dream of the Universe?

12. Who is there who has been able to visualise this Sun of Absolute Reality who is beyond day and night and who is the very glory of illumination without anything to illuminate it?

The following are the variants from RAJAVADE's text:
(1) uvala; (2) buddhibodhi; (3) cokhela; (4) -ubārī.

EXTRACT No. 25.

śaka 1212] ASKING OF GRACE ¹ [1290 A.D.

1. अतां विश्वास्वयमेव देवं एवं वायुस्तोल्लानेः। तोल्लौत्तर गज़ देवाणेः। पश्चायदान हें;

2. जेन्ह बलश्री चाकुवियमुक्ते। तेन्ह सत्त्वः रत्न राहे। भूतां रस्सर्येः १५ रे। मैत्र जीवाचे।
3. दुर्भागु स्वर्गसूर्यों विश्व वांछल तें लाहो। प्राणि
4. चांचलों सर्वमंगलीं सिरधरिश्चराची मांदियली
अनद्वेद भूतलों मेटोटु भूतां
5. चलो कल्पतरुंचे आरव। चेतनांचे चितामणिचे प्राय
बोलते पां अर्णव। पीयुखाचे
6. चंद्रमे जे आल्ल्अलिन। मार्त्षिं जे ताप्त्वीन
tे सर्वांग सदा सज्जन। सोयरे हाँ।
7. किंभुं सर्वभूं। पूर्वी होऊन तिही लोकीं।
भिंगजो आदिरुंश्च। अक्षरित
8. आणि ग्रंथोपनिपीवे विशेष लोकीं इयें
दुर्विद्राष्ट्विने होशवे जी
9. एवं म्हणे विश्वेविश्वाराहों। हा होईल द्राङ्गोपानाहों
एणे बरें शान्तेदों। सुलिया जाला

—Jñānēvarī, Ch. XVIII, Nos. 1772-1780.

No. 25.

1. Let the Universal Lord be pleased with this literary sacrifice, and being pleased, let Him give me this Grace.

2. May the wicked leave their crookedness and have increasing love for the company of the good. Let universal friendship reign among all beings.

3. Let the darkness of evil disappear. Let the Sun of true Religion rise in the world. Let all beings obtain what they desire.

4. May the company of the devotees of God, who shower blessings incessantly, meet the beings on the earth!

5. (These devotees) are verily the moving gardens of wish-trees; they are the living mountains of wish-jewels; they are the speaking oceans of nectar.
6. They are moons without any detracting mark; they are suns without any tormenting heat. Let these saints be friends of all and for ever.

7. May all beings be endowed with happiness and have incessant devotion to the Primaeval Being.

8. Let all those who live upon this (literary) work have victory in the visible as well as in the invisible (i.e., the present and the future) world.

9. On this, the Lord of the Universe said, 'Amen! This shall come to pass!' and Jñānesvara became happy on hearing this Grace.

(1) The text of the extracts from Jñānesvara is based on the one provided by RAJAVADE in his edition of this work published in 1908. RAJAVADE secured a very old ms. of Jñānesvara at Bīda and held that it belonged to the first quarter of the century that passed after the composition of this monumental work. Actually he suggested a date between 1290 and 1318 A.D. for this ms. which however was not acceptable to many. Even today the authenticity of this text is a matter of controversy and the problem is all the more complicated in the absence of the original ms. It must be said, however, that whatever the date of RAJAVADE's text, the language it represents is certainly older than that represented by the post-EKANATHA texts of Jñānesvara. However, a number of misprints seem to have crept into RAJAVADE's edition and it thus becomes necessary to revise its readings here and there. The following are the variants from RAJAVADE's text:

(2) tapāvarā : RAJAVADE's text has ā form in the second line but kā form in the third one of the same verse. (3) In RAJAVADE's text o is represented by the symbol a. The same kind of representation is found in verse No. 9 also. (4) cetavā : This seems to be a misprint. (5) gāva : grāva is obviously a better reading, for it reads well with ārava in the preceding line. (6) tapahāna. (7) vucaṇā : We prefer the reading varā because it fits in well with the idea of the poet asking for Grace and God passing it in the form of a boon which is the exact meaning of the word vara.

EXTRACT No. 26.

Saka 1214] THE BEAUTY OF RUKMINI [1202 A.D.

1. तयामार्ग देविमणीम्ब रूपः जैसे सिद्धरसाचं लेपः
कों चंद्राचं पृष्ठव नीकोपः कांडारिलें
2. Amongst them (i.e., her companions) Rukmini seemed to have a form smeared as if with mercury or carved out of the pure core of the moon.

2. She looked as if the ruling Goddess in the temple of youth, or a star in the sky of beauty, or the very epistle of Cupid.

3. On seeing her beautiful face even the moon feels humiliated and becomes icy cold when it does not see on
itself the blue lotuses and the jewelry that *Rukmini* possessed.

4. Considering the sharpness of her looks which are as if the sure arrows of Cupid, even the petals of a lotus look very ordinary.

5. The exuberance of youth added to her natural mixed complexion gave a yellowish tinge to her milk-white silk costume.

6. As the imbedded jewels in her ornaments used to fade out because of her natural lustre, the daughter of *Bhimaka* (i.e., Rukmini) wore ornaments made of pearls.

7. She had wristlets and bracelets on her hands, a tempting necklace of pearls round her neck, and her ear-tops were vying with the cluster of Pleiades in their lustre.

8. Her moonlike face was as if the reanimator of Cupid, and the pearl on her face resembled *Sukracarya* as having come to borrow the art of re-animation from *Rukmini*.

9. Her figure was so delicate that even a look would have given it pain and the warmth of touch even at the hands of nectar would have withered it out.

10. What exuberance of youth added to beauty of form she possessed! The sentiments expressed through her limbs actually benumbed the mind of the onlooker!

11. In what words should I describe the bloom of her beauty? For she could allure the very Lord of *Madana* (i.e., *Krsna*) and re-animate Cupid incarnate!

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(1) This alludes to the mythological story of *Sukracarya*, the preceptor of the Daityas, or demons, who knew the science of reanimating the dead. Here the pearl that Rukmini wore is compared with *Sukra* (also meaning 'bright, resplendent') and the poet imagines that it has come to Rukmini with the intention of asking her for the art of reanimation which she possessed par excellence in the form of her moon-like face.

(2) This refers to the mythological story of the death of *Madana* (i.e., Cupid) at the hands of God *Saنكara* who had reduced him to ashes in a fit of rage. Now the poet imagines that if God Saנקara proved the destroyer of Madana, Rukmini would be his reanimator and thus rise superior to the Gods.
EXTRACT No. 27.

SYMPTOMS OF ONE WHO IS NEARING DEATH

[Saka 1222] [1800 A.D.]

1. बैबक-नकोर-चंद्रके। निदान असे असके।
   चिकित्सिता निके। असे येथ।
2. परि गतायुँच लक्षणे। तीव्र येणेचि कारणे।
   नक्षत्रिचि सांघणे। तियें येथ्यें सांघो।
3. रस्सूर्ड असे बाँगि। आणि गतायुँ असे रोग।
   तरि हास्यास्पद जगी। होये बैदा।
4. मृणोग साध्य असाध्य चिकती। बैचे जाणावी निहति।
   मग रोगिणीही शहति। कीजे बैचे।
5. वेयावेचि आधारे। घेने पावित्रजित सघरे।
   भूपाणांद्रिक सोयेरे। होति वेगां।
6. अवजसाचेया न लगतां बोटा। रोगिणीही काठा।
   तेया चिकित्सितासै बैकुंठचं दारवंचं। आडकाठ नाहीं।
7. साध्य असाध्य निहति। जे बिां पाहांता करीति।
   तरी जगाचिये पायेस्थी पुढूति। गेंठे येस।
8. मृणोति येससुखालागि। देषति क्षयरोगि।
   बुंडां पावित्रजि अनेगि। तेया सांघं आतां।
9. रूप इंत्रिय स्वास काठि। निमित्यबिंवण पावितति।
   तेणे रोगिते मृत्युंजें पावित। सुबकर।
10. जीभ सोऱे अथवा सावती। बांकुडी कां निपरवंस जाठि।
   नां तरी होये कांडळि। तेया जवल्ल मृत्युद्वार।
11. खांद वाहें न सकति चिराचा। माह पाळि सिरीराचा।
   आणि हुळूटि चसाचा। तरी नरण जवल्ले।
12. पधिनिप्रशाणिचा परी। पाहीं न्हाळं उदक अभिस जांगावरी।
   न थेरे तेया येमुळी। पावेंचे वेगी।
13. वेकावेचे क्रिमिमत। भवं कां मार्वं पदति श्रीमंत।
   तेया साये मासी मृत्य। व्यथा रोगिया श्रीराचे।
14. झावा डोळा निमुटे। मुखी दुंगाची बाटे।
पालिंग मार्यां बसे सो भेटे। वाणिज्यीये जन्मीं

15. तेयाच्या साउल्डिं कां पडसाई। तुटविं मेडविं ठाईं ठाईं।
अधिक उण्य जां सिस नाहीं। कां बाहुली बिखुली

16. जेया आरिसां पाहिलेंयां। निसदद्ध डोळेयांचं थानुलिया。
तो जाणिंजे क्षणवया। स्त्रणी अघृरावा

— Rasa-kalavadi, Nos. 282-308.

No. 27.

1. Vaidyaka-Cakora-Candrikâ contains everything about pathology, while here is described the prognosticator.

2. And because of this very reason, the symptoms of one who is nearing death that were not discussed in the former work would be dealt with here.

3. If the patient (to be treated) has lived his life, even the physician with mastery over elixirs, (or possessing the best elixirs), becomes an object of ridicule in the world.

4. Hence a physician should first know how to distinguish between the curable and the incurable, and then only he can control the disease.

5. By following this practice, any amount of money can be earned and intimate connections established with important personages including the Royalties in no time.

6. The doors of Heaven are all open to the brave prognost who controls the disease without allowing even a shadow of failure touch him.

7. (On the other hand), any hope for success on the part of those who take to treatment without considering the question of curable and incurable is trampled over by the world.

8. Hence, in order to enable (the physician) attain the bliss of success, symptoms of a consumptive patient, (or of the disease of wasting), would be explained henceforth.
9. When the general form, breathing and the complexion change without any (obvious) cause, such patients die soon.

10. When the tongue gets dried up, or becomes blackish, bent or thorny, or gives a burning sensation, such a patient should be taken as near the door of death.

11. If the shoulders can no more sustain the burden of the head, and the back-bone and (the muscles of) the chin can no more preserve the balance of the body and of the neck respectively, then death may be taken as near at hand.

12. If, while bathing, water rolls down unceasingly over the body and does not stick to it as in the case of a lotus-leaf, then also the person may be taken as fast approaching the abode of Death.

13. If the hair on the eye-brows or on the head begin to come off all of a sudden, death may be expected within six months, the patient actually suffering from this disease only for three nights.

14. When the left eye shrinks, the mouth gives out bad odour and birds come and sit upon the head, we (may expect to) meet such a patient alive only in the next birth.

15. A patient whose shade or shadow looks either bent, or crooked, or broken in many places, or too small, or too large, or devoid of the head,

16. And who, on looking into the mirror, cannot see the black spots or pupils in his eyes, should be discarded as a life existing only for a few moments more.

(1) This is the name of an earlier work of Vitthala Galanda dealing with 'pathology'.

EXTRACT No. 28.

THE POETIC GRACE OF THE STORY OF KRISHNA

Saka 1227 [1305 A.D.]

1. साहित्याचिनि परिमलः | श्रुंधाराचिनि मेंः |
   प्रवंश होति मतावलः | कविजनानि

2. एथू नाहीं नवलु | वाणितां परश्रमा केबलु |
   कौँसे विसति बोलु रसालु | तें आइकावं श्रोतां
3. The poetical compositions of poets become extremely infatuating even on account of their literary flavour and erotic grace.

2. It is no wonder then that while depicting the Godhead itself words should be full of poetic fervour. Let the listeners hear about this!

3. Even the bunches of pearls rolled in red (lit., Kunkum) are not competent to match with this poem (in its beauty).
4. An experience of the sweetness of its contents would create dislike even for nectar and one would discard even sugar for this creeper of a poem.

5. There is an afflux of well-formed words while singing the heroic deeds of Lord Kṛṣṇa and a whole panorama of poetical sentiments is opened out to the listeners.

6. While describing the four-handed champion Kānhā, the afflux is really wonderful and words, full with poetic sentiment, as if dance.

7. In the deep bed of the story of Kṛṣṇa and with the life-giving dampness of the sentiment of devotion at its bottom, grows the creeper of this poem.

8. (One experiences) the tickling pleasure of words while describing the Gardner (i.e., Kṛṣṇa), and the poem looks as if bathed in some beautiful colour.

9. Here the poetical sentiments are playing the game of sprinkling with squirts made of fine words in the rivulet of literature.

10. “Verily”, (says the Poet), “with my sweet words (lit., voice) I will deprive the very cuckoo of its pride and make the swan blush.

11. Hence this story of the killing of Śiśupāla, which is the very limit of the sentiment of devotion, is really a golden torch to lead us on the pathway to Salvation.”

(1) The theme of this poem is the killing of Śiśupāla by Lord Kṛṣṇa. It excels, however, in the amorous sentiment by describing the beauty of Rukmiṇī and the pangs of her separation from Kṛṣṇa, and not in heroism which is treated in a rather hurried manner towards the end of the poem. The rasa, or poetical sentiment that the poet has brought out, is Srāgārā and not Vīra or Bhaktī.

**EXTRACT No. 29.**

*Saka 1229] UDDHAVA'S PANGS AT THE IDEA OF [1307 A.D. SEPARATION FROM KRŚNA*

1. या बोलावा बास्तु न साहेचि उद्वदेबो सुभर्तु
विंचारें घनबटु मुणु पडिला तो

2. तया विरहविषाची उक्तीं प्राणांते कवलीं
जीवज्योति सिंहलखीं हुद्याबांतु
3. उधासोिन होि दे उधासेऽि बोि दे.
हें का हो जी उसािलें । हावानेबिण
4. काऴ माझे थेिलें थेिं । का बोि बोििला निढुळ दे.
का हो जी सांिित भसा पुिाह दे । सनिभणाणा
5. माझा पडिबाबोि । गोिांिी बोिली तो अविांिि वािो ।
वन्हुिी एििेन्या जािों । केवि आिित असे ।
6. मज़ किमूि तुिांिि बीन्दुँ । म्हणूिी पािला हा सेबदुँ ।
परि तुिली बिरिेँ बुिदसकोिुँ । कवििा नििेँ
7. तुिा जड़िेिऻेिवीिण । सकड़ कठर्िण जािी नागििण ।
ब्राह्मापिेिें असीिनककण । आजि फुिलें
8. उपिनौिाँ उििाणा जािाँ । केिा आििांिीिूिु घििाँ ।
भकिीिी जीिनककण । आजि गेली
9. आिा धैिविचा समुिदु सोिला । तिजचा बड़िांिनङ्गु बिजििाँ ।
महािेंि लोिला । महमेच्छा पैँ
10. कीर्ति बैिध्य आिेँ । नेवििया उििबढ़ जािेँ ।
तांि बुिधाँिेँ । गुििणििांिेँ
11. संिांिरिेियं बोिांिु दे उिििेिी असे जािों पािुँ ।
त्या जीिजाितिि हािुँ । कवििु देििल
12. तुिहािांिी साििी । देिेि बेिुिर्िले एकीिी ।
ते का हो जी खििी एििेंिी । ब्राह्मापिेिीिेिे
13. धैिा सांिुँिी श्रीिनवििरा । तुिा िांिबििी जविांिििा कैिांिाँ ।
त्या पािी थुिुिर्िरा । िा बीिसंित
14. अन्नेिी संिटी । देिेि बूििियैँ करििि हििीँ ।
तिर तीिेिेिा िाििाँिी नािि । कवििा बीिहिली

—Udhhava-gîtâ, Nos. 71-119.

No. 29.

1. Even the heroic UdBhava could not stand the bitterness (lit., poison) of the words (from Lord Krêspa) and, though very considerate, he broke down.
2. The throe of the poison of separation (from Kṛṣṇa) caught hold of him and the flame of his life began to flicker in his heart.

3. Opening his eyes, Uddhavadeva said, “Why have you stabbed me without a weapon?

4. “Why do you have enmity with me and why did you say such harsh words (to me)? Why do you go back upon your promise of keeping company?

5. “Really, all your talk of love for me is futile. How, otherwise, could you prefer to go alone?

6. “I loved only you and none else. It is, therefore, natural that my end should approach (at the very idea of separation from you). But who on earth has not suffered heart-break from your separation?

7. “For without you, oh Lord of the Universe, all arts have been stripped (of their very life) and the marriage-bracelet of spiritual knowledge has broken to pieces (leaving it a widow).

8. “(Without you), the Upaniṣads are facing hot summer, the Vedas have met with untimely death, and the very glow of life in Devotion has gone away;

9. “The sea of valour has dried up, the fire of light has been extinguished, and the mountain of greatness has fallen to the ground.

10. “(With your going away), Fame or Celebrity has become a widow, Grandeur has lost its ground, and the ship carrying the jewels of virtues has sunk.

11. “Who would now give a helping hand to the souls who are on the verge of going down in the whirlpool of this worldly life?

12. “You (lit., the Lord) had offered the shadow of the palm of your hand to the creeper of the race of Yadus. Why have you now sent it to the cemetery of spiritual curse?

13. “Setting your promise aside, you had taken up the weapon for the protection of Pārtha Dhanurdhara (i.e., Arjuna). Why are you leaving him alone now?

O.M.R...10
14. “You (lit., the Lord) used to be on a regular patrol during the many perils that Draupadi encountered. To whom now have you entrusted her for the protection of her life?”

(1) A class of philosophical writings in Sanskrit. The word literally means ‘sitting down at the feet (of another to listen to his words)’.

(2) Kṛṣṇa is a Yādava, or descendant of King Yadu.

(3) The word khaṛī literally means a ditch or pit. In the present idiom, however, it implies a burial ditch.

(4) The word Cakrādhara is used here with a double meaning: i. Lord Kṛṣṇa, and ii. Cakrādhara, the founder of the Mahānubhāva sect.

(5) Lord Kṛṣṇa had taken a vow not to take up the weapon in the battle that took place between the Kauravas and the Pāṇḍavas but play the role of an adviser only. However, when Bhīṣma attacked Arjuna to the length of leaving him as if dead with a resolve to make Kṛṣṇa take up the weapon for the protection of Arjuna, Lord Kṛṣṇa did so.

(6) Draupadi was the wife of the Pāṇḍavas and in all her perils Lord Kṛṣṇa was her protector.

EXTRACT No. 30.

Saka 1238] LIFE OF LORD KRŚNA AS THE DRAMA [1316 A.D.
OF NINE POETICAL SENTIMENTS

1. जे अज्ञानतमाची तरणी | कैवल्यपदाची निसाणी |
   ते श्रीकृष्णकथा बंचाहरणी | सांविजेल

2. जे जीवाते चोखाचिती | कानामांते निविचिती |
   भक्तिमाते पोखिती | अवणामां

3. वाचा जन्म सफल करावें | तिही लोकीं सर्ववें होवावें |
   तेहीं तत्त्व श्रीकृष्णप्रियते वानावें | सदा बुद्धिमत्ती

4. भक्तिरसी नाहीं आदर | जेया कधी पडत्ये श्रीभाव |
   तेहीं तत्त्व सोंदररचा सोंदर | राजी मुरारीचि वानावा

5. जेयाचं आइकौति बरवेणप | वेडु लागला देवांगणा |
   नेटकें से देखोतिं मदना | मुलीठ ठेली
6. जो सकल विद्याओं जन्मस्थान। नवां रसांचे निधान।
तो वाचीन सदेव कविजन। आन काळ वानिति
7. जेवाचा भ्रह्मु लेलु लेल्यां। योगिए परसंस्ती पावतां।
ताप्यत्रेन निवारता। सकल जनांचे
8. जें देदो रासकौडो लेल्यता। ते मूर्ति श्रुताश्र जाताच।
गोलण्यां विनोदेन नाचविला। ते हास्यरुचि
9. यशोदा भेदविला। ते कहणारसु उठवला।
विखार कालिय जितता। ते रौद्र जाताच
10. माते श्रीमुख दाळविलें। ते अदृश्य रूप जातें।
विश्वरूपे प्रकटिले। ते भयानकु
11. देश्यां करी संहार। ते बिलाचु आणिक वीह।
सांतु तो निरंतर। तेघचिं असे
12. ऐसें नवरसनातक। देदो खेलें जनमोहक।
निजरूपें ब्रह्मादिकं। ठावें न्हेवे

—Vāchāharana, Nos. 44-55.

No. 30.

1. Now shall be narrated the story of the seizing of the cattle (lit., calves) in the life-history of Lord Kṛṣṇa, a story which is the very sun removing the darkness of ignorance and a ladder to (reach) the position of absolute unity or beatification.

2. It (i.e., this story) purifies the soul, satisfies both the ears and the mind, and nourishes the sentiment of devotion by its very hearing.

3. If life is to be fruitful with (the aid of) the gift of speech and if recognition is sought from all over the three worlds, then such (gifted) persons should always sing the greatness of Lord Kṛṣṇa.

4. Such poets as have no regard for the sentiment of devotion, and who like the amorous sentiment (in stead),
should then describe Lord Murāri, the beautiful among the beautiful.

5. Even the Goddess (Lakṣmī) was pricked upon hearing about his beauty and even Cupid was infatuated on seeing his handsome form.

6. Whom else but Him, who is the source of all knowledge and the receptacle of the nine poetical sentiments, can the fortunate poets describe?

7. The experience of His manifold play enables the ascetics to attain their highest ideal and protects all men from the three kinds of affliction.

8. When the Lord danced the dance of Rāsa with the cowherdesses, the Amorous sentiment appeared incarnate, and when the wives of cowherds fondled him playfully, it was Humour.

9. When frightened by Yaśodā, he gave rise to the sentiment of Compassion, and when he defeated the poisonous Kāliyā, he became Rāgē itself.

10. When the Lord opened his mouth for his mother, the sentiment of Wonder took form, and when he showed the vision of the Universal Ātman, it was Fear personified.

11. When he killed the demons, he gave rise to the sentiments of Disgust and Heroism. (The sentiment) of Composure is, of course, always with Him.

12. So plays the alluring Lord the drama of nine poetical sentiments. His real self, however, is not known even to the Creator (Brahmā) and the rest.

(1) The three kinds of afflictions, namely, ādhyātmika or metaphysical, ādhdāivika or proceeding from divine or supernatural agencies, and ādhībhautika or material.

(2) Rāsa (Sk. √ rās, to howl, cry loudly) literally means an uproar or noise. The compound word rāsa-krīḍā, however, denotes the dance practised by Lord Kṛṣṇa and the Gopīs or cowherdesses.

(3) This has reference to the childhood of Kṛṣṇa when the cowherdesses used to fondle him.

(4) Name of a serpent who used to inhabit the river Yamunā and poison its waters and who was ultimately defeated by Lord Kṛṣṇa.
(5) Once Kṛṣṇa in his childhood ate earth and was made by Yāsodā, his mother, to open his mouth to her. When he did so, she was wonderstruck to see inside his mouth the entire Universe.

(6) Viśva-rūpa is the Cosmic vision or vision of the Universal Ātman that Lord Kṛṣṇa made Arjuna experience in the eleventh chapter of the Bhagavadgītā. Arjuna was terrified in the extreme to see the Cosmic transfiguration of Kṛṣṇa and requested him to return to his human form.

**EXTRACT No. 31.**

*Saka 1212-1242*] DEVOotional OUTPOURINGs [1290-1320 A.D.]

**OF THE POET-Saints**

1. श्रीमुहुसारिरः असतां पाठिराखा। इतरांचा लेखा कोण करी \[\text{राजयाची कांता काय भीक माणे} \]
   मनाविचे जोङे सिद्धी पावे \[\text{कल्पनतमजर्जीं जो कोणदी बैंसला} \]
   काय वाणी तया सांचिजो जी \[\text{जाणेंगे महुे तरलों तरलों} \]
   आतं उद्दिर्लों गुढ़पे न

2. काळवेत्ता नसे नामसंकीर्तिनीं। उंच नीच योनि हृंढिः नसे \[\text{नाम धरा कंडीं सदा सर्वकाल} \]
   मग तो गोपाल सांमानील \[\text{हुळा कौसा सुखाचा सागर} \]
   करील उद्वाच भाविकांसी \[\text{नामां महुे अति सोङे हं साधन} \]
   वाचे नाम वेण इतुङ्किच

3. कांदा मुळ्ळा भाजी। आवधी विठावाई मारी \[\text{लसुळ मिरी कोचिबंदी} \]
   आवधा माझा जाळा हरिः \[\text{मोत नाडा विठीरी दोरी} \]
   आवधी व्यापिली पंढरी \[\text{संवतयानें केला मळा} \]
   विठ्ठपयां गोविला गढळ

4. ऊसु डोंगा परर रसु नोङे डोंगा। काय मुळ्ळासी वरिल्यां रंगा \[\text{नई डोंगी परर नीर नोङे डोंगी} \]
   काय मुळ्ळासी वरिल्यां रंगा \[\text{चोखा डोंगा परर भाओ नोङे डोंगा} \]
   काय मुळ्ळासी वरिल्यां रंगा

5. पक्षी जाय दिगंता। बाळकासी आणी चारा \[\text{घार हळे आकासीं} \]
   शाय वाळी पिलंपाशीं \[\text{माये गुंजली कामेंतीं} \]
   चित्त तिच्चे बाळपाशीं \[\text{तंती आम्हासी विठ्ठलू माये} \]
   जाणे वेढोवेला बाहे

—Abhaṅgas.
1. When the Master is backing up, who would care for others? Does the wife of a king ever beg alms? (Never! For), she gets whatever she desires. (Or), does a man who sits under a wish-tree ever lack anything? Verily, says Jñānadeva, I am saved by the Grace of my Master!

2. There is neither time nor season, nor the distinction between the high and low castes for the meditation of the Name (of God). Repeat the Name always and at all times, and Lord Gopāla shall protect you. He who is the ocean of love and pity shall come to the succour of all. Says Nāmā, this is a very easy means (of realising God), simply repeating his Name!

3. The onion, the radish and the greens are all my Viṭṭhala. Garlic, chilly and coriander, all these form my God, Hari. The water-bag, the rope and the well have pervaded the whole of Paṇḍharī. Sāvatā is cultivating an orchard and has placed his head on the feet of God Viṭṭhala.

4. The sugar-cane may be crooked, and yet its juice is not crooked. Why do you go by the outer form? The river may have windings, and yet its water has no windings. Why do you go by the outer form? Cokhā may be crooked (i.e., an untouchable), but his heart is not crooked. Why should you go by the outer form?

5. A bird may go far into the sky and still bring bits for its young ones. A kite may roam in the heavens and still swoop below to protect its young ones. A mother is engaged in her home-work and yet her mind is always with the child. Similarly, Mother Viṭṭhala remembers us always, as is the repeated experience of Janī.

(1) The dates of these five poet-saints, who were contemporaries, are roughly as follows: Jñanadeva, or Jnanesvara: 1275-1296 A.D.; Namadeva: 1270-1350 A.D.; Savata: died 1295 A.D.; Cokha: died 1388 A.D.; Janabai: died 1350 A.D. They mention their names in the last lines of their abhanga which mention is known as the mudrīkā.
1. Then came into view the mountain, the most famous of the seven ranges of hills, where the son of Atri (i.e., Dattātreya) used to dwell.

2. In what way should I describe its trees which make even the coral trees in the heaven blush and the fruits of which serve as an offering to Lord Datta?
3. They (i.e., the trees) seem to vie with the wish-tree in their attempt to reach the sky and are taken for teak-trees as a resort by birds.

4. There you can hear the cry of peacocks, the humming of bees and the high-pitched tunes of parrots and cuckoos.

5. There are a number of Cakravāka and Rājahanśa (white goose) birds on (the banks of) lakes whose sweet notes are beyond me to describe.

6. Thus, the sky there is resounding with the tunes given out by these five different kinds of birds who are verily the bards singing in praise of Lord Dattātreya.

7. (Then there are) the hermitages of sages where the Vedas are being chanted and where the sages are discussing among themselves the meaning of the Upaniṣads.

8. On such Sahya mountain dwells, according to the believer, the Lord of all treasures under whose patronage the spiritual aspirants take to the practice (of God-realisation).

9. The greatness of even the smallest particles (of that mountain) is unknown to Gods including the Brahmā, particles that enjoy the unique look of Grace from Lord Dattātreya.

(1) The Dattātreya of the Mahānubhāvas is not the same as that of traditional Hindu mythology who is supposed to be an incarnation of Brahmā, Viṣṇu and Maheṣa, with three heads and six hands. The Mahānubhāvas treat all Brahmā, Viṣṇu and Maheṣa as inferior devatās or deities which cannot go with Dattātreya who, according to them, is the Godhead. Māhūra, situated in one of the ranges of the mountain Sahyādri, is supposed to be the dwelling place of God Dattātreya.

EXTRACT No. 33.

Śaka 1285] ON ENTERING THE HOLY ĒDDHIPURA [1363 A.D.

1. जें आलसि कारणे | संसारश्रमांके विसंवंगे |
     तें श्रीभुङ्गिपुर देखिलें तेंगे | दुरेनिया

2. मोढळारा मोढळित्तां राने | जेवे मोढिंचे जोडलें बाळ्ये |
     नातरि दुर्भेक्षी पक्वाने | रांकु लाहे
3. He saw Rddhipura from a distance, Rddhipura, the solace of the distressed from worldly toil.

2. (Just as) a person searching the forest for a fagot should come across sandal-wood, or a penniless man should get sweets in the days of famine,

3. Or a married girl, tired after a long stay with her father-in-law’s, should meet her mother, so felt he on seeing Rddhipura.
4. Soon, he approached its outskirts that bore the foot-prints of Lord Ḥṛṣīkeśa (i.e., Govinda-prabhu).

5. So remembering the greatness of God and thinking of the low grade of his own soul, he saw large trees in full bloom in the surroundings (of Rddhipura).

6. They were bending low as if to oblige the fatigued traveller with the shade they offered and the foliage of their leaves and fruit.

7. They offered the music of the birds that were sitting on their tops and which was extremely sweet to the ears, and the sight of the mendicants meditating under them was pleasing to the eyes.

8. He then saw temples on all the four sides (of the town) the high pinnacles of which were vying with each other in the skies.

9. Near those temples were auspicious lakes on the banks of which pairs of Cakravāka birds were moaning out for each other in their state of separation.

10. The ripples on the water (of the lakes) seemed to be due, not to the soft scented breeze, but to the bliss of the Supreme Being (i.e., Govinda-prabhu).

11. One forgets oneself while at such sacred places the holy surroundings of which are full of mementoes of our Lord (Govinda-prabhu).

12. (This is a place) where a mind tortured by various afflictions comes to rest.

(1) Rddhipura, or Ridhapūra, was the dwelling place of Govindaprabhu and as such is taken as a kṣetra or holy place by the Mahānubhāvas. Govindaprabhu, according to them, was the Godhead and that is why he is referred to here as Ḥṛṣīkeśa, Paramapuruṣa and Dātāra (meaning 'the giver'). Ridhapūra is also known as Parameśvarapura on his account.
NOTES

Ex. 1. Śrīpati’s Jyotiṣaratnamālā

This is the opening passage from the Jyotiṣaratnamālā of Śrīpati, a Marāṭhī commentary on his own Sanskrit work written in the eleventh century. This is an astrological work dealing with Muhūrta, meaning an auspicious moment for the commencement of any activity. Śrīpati, the author of this commentary as also of the original Sanskrit work, belonged to Rohiniśkaṇḍa which can be identified with Rohiṇakhaṇḍa of to-day in the Malakāpūra tāluk of the Buldhānā district. It is suggested by Nathurama Premi that Puspadanta, the well-known Apabhramśa poet, was Śrīpati’s uncle; but no direct evidence is available to prove this relation between the two. Śrīpati was a noted scholar in his own field and much respected by his successors. Jyotiṣaratnamālā, his present work, has the Ratnakośa of Lalla for its guide and is divided into twenty-one chapters. Śrīpati lived between Śaka 921-980 (999-1058 A.D.) and his present work can rightly claim to be the earliest extant specimen of Marāṭhī, serving a practical purpose of popular need of its time. Its linguistic analysis, however, does not support this claim to any satisfactory extent, the main reason being that the only two manuscripts on the strength of which such an analysis has to be made belong to later periods. The author’s original is not available and it is almost impossible to edit the work critically in the absence of sufficient testimonia.

RAJAVADE² had published a part of this work from the first few manuscript folios belonging to the fifteenth century which are preserved in the Library of the RAJAVADE Sarhsodhana Mandira, Dhulia, bearing No. 21 in the Jyotisha Section. PANSE has very recently brought out a very useful edition of this work based on (i) the text of

RAJAVADE, mentioned above, and (ii) a MS. dated Śaka 1643. As both of the texts used by PANSE for his edition are later ones, separated by about 400 and 700 years respectively from ŚRIPATI’s time, it is but natural that they should exhibit a later stage of the language also. Under these circumstances it has become necessary to reconstruct the text of ŚRIPATI’s work which we have done in the case of the present passage. Even the two texts utilised by PANSE are divided by about 300 years and show some important variations; e.g.,

**Text G.**

विरति न्यूणिः मात्रा
मध्य न्यूणिः स्वच्छता
जानीति आहे परमतत्व जेहीं
नक्षत्री कडते मोबिचे तेया...
कालांवर
प्रथ समाप्ती यावेया कारणे
आशीक
आचार्ये
अवलोकिनि
मी श्रीपती रत्नाची माळा रचिते
सोविते

**Text R.**

विरति लो प्रथम्ये
मध्यम स्वच्छता
जेहीं जाणिते परमतत्व
नक्षत्रे कडतु माणिः माणिः तेया...
कालांवर
प्रथ समाप्ति पावावेया कारणे
अणिक
आचार्यिः
अवलोकुनु
मी श्रीपती रत्नाची माळा रचिते
सोवितो

्योतिः नावे रज्जे
तयांची माळा
तयांचिया कठी

Considering these variations, it has to be said that though the R text is an older one and shows some more archaic forms than the G text does, it is necessary to fuse these two together with an attempt at some reconstruction. It is only then that we can arrive at some kind of a tolerably reliable source for a description of the Marāṭhī language as it existed in the eleventh century or in the times of ŚRIPATI.

In this passage the author invokes the Grace of the Lord of the Universe, in the form of Time eternal, for the successful completion of his work.
GARGA, VARAHAMIHIRA and LALLA are three eminent astronomers of the past and SRIPATI has based his present work on the foundations laid by these three scholars.

Ex. 2. Śravaṇa-Beḷgoḷa Stone-Inscription

This extract contains the Marāṭhī portion from the Śravaṇa-beḷgoḷa Inscriptions engraved at the feet of the colossal statue of Gommaṭa in Mysore State. It was first published by RICE, then by HULTSCH, and last by NARSIMHACAR. The two lines in Marāṭhī are a translation of the two respective lines in Kannada inscribed on the proper right side of the colossal which read as follows:

1. Śrī Cāmuṇḍarājain māḍisidanā.
2. Śrī Gaṅgarāja Suttālayaṁ māḍisīda.

The word suttālaya in old Kannada means an enclosure or surrounding wall and was obviously adopted in its modified form Suttālē for the Marāṭhī version of the inscription. Śravaṇa-beḷgoḷa, where the present inscription was found, is in the heart of the Kannada-speaking area and the Marāṭhī language was adopted not because it was a bilingual area, which it was of course not, but for the benefit of the Jaina pilgrims from Mahāraṣṭra who visited this colossal image of Bāhubalin or Gommaṭa and which was sacred to them. The two Instr. Sg. forms in -ē of the Masc. nouns Cāmuṇḍarāja and Gaṅgarāja and the causal past passive participle karaviyalē deserve special mention from the linguistic point of view.

Śravaṇa-beḷgoḷa, or the Śravaṇa of a Jaina ascetic, is so named with reference to the colossal Jaina image of the place. The usual derivation of Beḷgoḷa is from two Kannada words, beḷ (white), and koḷa, by euphony goḷa (a pond), evidently in allusion to the splendid pond in the middle of the village. On the larger hill near this village, known as Doḍḍabeṭṭa or Vindhyagiri, about 3,347 feet above sea-level, stands a colossal statue, about fifty-seven feet high, named Gommaṭeśvara. The image is nude and stands erect facing north. As WORKMAN observes,
“Gommaṭeśvara has watched over India for only 1000 years, while the statues of Rameses have gazed upon the Nile for more than 4000. The monolithic Indian Saint is thousands of years younger than the prostrate Rameses or the guardians of Abu Simbal, but he is more impressive, both on account of his commanding position and of his size” (Through Town and Jungle, pp. 82-84). This statue bears synchronic records in Kannada, Tâmil and Marâṭhî languages, engraved at its sides, stating that Câmuṇḍa-râya had the statue of Gommaṭa made. The period of these three inscriptions is evidently that of Câmuṇḍa-râya, who was the minister of the Gaṅga king Râjamalla whose reign began in 974 A.D. and ended in about 984 A.D. Between these two dates must the statue have been erected, since according to tradition the consecration took place during Râjamalla’s reign. But as a Kannada work, known as Câmuṇḍârâya-Purâṇa, composed by Câmuṇḍâ-râya in 978 A.D., does not mention the erection of the statue in the long account it gives of the author’s achievements, it is reasonable to conclude that the image was set up after 978. We may, therefore, put down the date of the completion of the colossal and of these inscriptions as 983 A.D. The second lines in Kannada and Marâṭhî languages, engraved immediately below the relevant lines in the above-mentioned inscriptions, state that the enclosure around Gommaṭa was caused to be made by Gaṅgarâja who was the general of the Hoysala king Viṣṇuvardhana. This was done in about 1117 A.D., i.e. about one hundred and thirty-nine years after the statue was erected. This means that the date of the first line of the present inscription is 983 A.D. (or Śaka 905) and that of the second 1117 A.D. (or Śaka 1039). Hultzsch, however, holds that the entire inscription was executed at one and the same time, namely, in the Śaka year 1039, corresponding with 1117 A.D.

References:
1. B. Lewis Rice: Inscriptions at Śravāṇa-belgōla, No. 75.
2. E. Hultzsch: Ep. Ind. 7.14 B.

**Ex. 3. Divē-Āgara Copper-Plate.**

This is probably the first available copper-plate in Marāṭhī, first published by **Dixit**. Only one plate measuring 6¾” and 3¾” has been searched out and naturally the inscription is available incomplete, though the portion covered by it is complete by itself. The inscription is dated Friday, the full-moon day of Māṛgaśīrṣa of the Saka year 982, known as Śārvatī Śārvatī Śārvatā. This date corresponds with November 10, 1060 A.D. The plate bears nine lines inscribed in Nāgarī characters with quite a large number of instances of the use of prṣṭhamātrā or the hind stroke. A few abbreviations as, for example, su. gā. for suvarṇagadāyānakāḥ (l. 6) are also to be noticed as in the Paṇḍharapūra inscription of 1273 A.D. The orthography shows a tendency to double the consonant appearing immediately after r (e.g., sarvṛṣi, l. 1, Māṛgaśīrṣa, l. 2, suvarṇa, l. 5, and etc.). Preference for ch in place of th is also to be noticed (e.g., schānē for sthānē, 1.4). The whole copper-plate is in the Marāṭhī language, except possibly the first line and a part of the second which portion is in Sanskrit. The nasal in the form of an anuvṛśa appearing in the Marāṭhī portion is peculiar of the slightly Koṅkanī shade of the language of the inscription, which belongs to Divē-Āgara, a place in the heart of Koṅkaṇa. The inscription also contains some very interesting sur-names like Ghaisāsā (1. 4), Pai (1. 7), Devalu (1. 9) and others closely resembling their modern forms.

The nature and the contents of this inscription are somewhat different from those of other inscriptions. For it records not any donation or grant to a public temple as other inscriptions generally do, but a transaction that took place between Vāsudeva-bhaṭṭa and Māvala-bhaṭṭa, two Brahmins from the village of Divē, in the Śaka year
982. Thus the inscription is of a private, and not public, character. It contains a number of OM. forms some of which are mentioned below.

| Masc. Nom. Sg.     | sanhvatu (1), Sivū (4), yogakšemu (6/7), Devalu (9). |
| Masc. Instr. Sg.   | Vāsudevbhaṭṭavāye (3). |
| Masc. Loc. Sg.     | kāṇthea (9). |
| Fem. Gen. Sg.      | schānahaçā (7). |
| Postpositions      | pāse (5), pāsi (6). |
| Pronouns           | jē, tē, he (9). |
| Num. Adjectives    | doni (2/3), sātāvisē sata (5). |
| Verbal forms       | ṭhaviyali (5), ṭhaviyalē (6), jāpati, lihile (9). |

Also the personal masc. nouns ending in ai (e.g., Tikai 7, Jīvaṇai 8, Madhuvai 8) deserve mention.

References:
M. G. Dixit: Divē Āgara Marāṭhī Copper — Charter of Saka 982, (Ep. Ind., 28.121).

Ex. 3. Āmbe-Jogāi Stone Inscription.

This Inscription was found on a stone-slab lying in a cave known as Siva Lenē near Āmbe-Jogāi or Mominābād in the Bīḍa District. It is inscribed on a well-dressed black stone measuring 4' × 1' and contains thirteen lines the last three of which are in pure Sanskrit. The inscription is in the Deva-nāgarī script and is dated Thursday, the first day of the bright half of the lunar month of Āsvina in the Saka year 1066 known as Raktāksi Sāhvatsara, which corresponds with August 31, 1144 A.D. It contains a number of instances of the prsthāmātrā (ll. 2, 3, 4, and etc.) which is a sure sign of its antiquity. It refers to Udayādityadeva as the Mahāmāṇḍalesvara or the feudatory ruler of Āmba-deśa, and to Śīṅghaṇadeva though not of the Yādava dynasty which was then ruling over the Deccan. The purpose of this inscription is to record a grant from Udayādityadeva towards the upkeep of the temple of Bhūcaranāthā or Siva, the grant consisting of a
fixed revenue and certain lands. The record ends with a curse that whosoever neglects or destroys this grant would be penalised by the ruling Goddesses or Yoginiś.

The Marāṭhī portion commences from the fifth line and contains the following forms which are linguistically important.

Masc. Dat. Sg. nāthā (4/5), nāthapujitea (7), pujāreā (7).
Masc. Gen. Sg. dāṇḍeāci (6), Śinghaṇadevā (6).
Fem. Loc. Sg. Rāḍie (6).
Neut. Gen. Sg. telā (9).
Pronouns: jo (9), teā (10).
Postpositional declension: ghāṇāśprati (8), hāṭam-prati (9).

Verbs: pheḍī (9), lopī (10), paḍe (10).

The inscription contains words like kāmatu (9), sālivāna (6), dāṇḍā (6), nivarttana (6), ḍo (9), hāṭa (9), kavaḍā (9) and phūlāsari (9) which are also found in other writings of this period. It is interesting to observe in this record also the abbreviated form ga (ll. 5², 7, 8) which stands for the word gadyāṇaka denoting a coin of a specific value.

References:
1. M. G. Dixit: Sources of the Medieval History of the Deccan (in Marāṭhī), 4.57.

Ex. 4. Pātaṇa Stone-Inscription.

This Inscription was discovered by the late Bhau Daji on a stone tablet in the ruined temple of the goddess Bhavāṇi at Pātaṇa, a deserted village about ten miles to the south-west of Cālīsgāva in the Khānḍeśa District. It consists of 26 lines covering a space of about 2' 6" by O.M.R...11
1' 6". The average size of the letters is 1/2" and the characters are Nāgarī of about the thirteenth century. Upto the beginning of line 22 the inscription is in Sanskrit, while the language of the remaining portion is old Marāṭhī (and not Khāndeśī as Bhaū Daji supposes). The main object of this inscription is to record that the chief astrologer of the Yādava King Siṅghaṇa, Cāṅgadeva, the grandson of the well-known astronomer Bhāskarācārya, founded a maṭha or monastery for the study of the astronomical works of his grandfather. This maṭha was endowed with land and other sources of income by the two brothers Soideva and Hemaṅjideva, two members of the Nikumbha family, who, as feudatories of the Yādavas, ruled over Khāndeśa. The Marāṭhī portion records a grant made by Soideva in favour of this maṭha in the Saka year 1128 (or rather 1129), the cyclic year being Prabhava, on the full-moon day in the month of Śrāvaṇa at the time of the lunar eclipse. This date corresponds to Thursday, August 9, 1207 A.D. and seems to be the date not of the inscription but of the grant made by Soideva. For in the earlier portion we find a reference to Siṅghaṇa Yādava who, as we know, came to the throne in the Saka year 1131 and not 1129. Kielhörn concludes, therefore, that this inscription belongs to the Saka year 1131-32 (or 1210 A.D.).

The Marāṭhī portion contains six occurrences of the prṣṭhamātrā (ll. 1², 2, 4) as also some orthographical irregularities, e.g., dīṅhalā, -li, -lē (1², 2, 3), visovā (2), loṭī (3), sūṅka (4), cāūrā (5) and etc., which are irregularities mainly of the length of the vowel. Stops are indicated throughout by two vertical lines and rarely by one. The following grammatical forms are linguistically important.

Masc. Instr. Pl. brāhmaṇī (1).
Masc. Dat. Sg. maḍhā (1).
Masc. Gen. Sg. baḷā, halaḍāiyā (2), ghāṇeā (3).
Neut. Nom. Sg. keñē (1), gidhavē (2).
Neut. Instr. Sg. māpē (3).
Neut. Gen. Sg. telā (3).
Pronouns: iyā, jē, jo, tē, tehācā, to (1), jetī,
           tetīyāprati (3).
Postpositional declension: grāhakāpāsī (1, 2),
                          vikateyāpāsī (1), āsūpāṭhī (2),
                          tetīyāprati (3), kāmatāmadhyē (4).
Verbal forms: ughaṭe, dīnhalā, dīnhalē, hōtā (1),
              mavāvē, mavīje, vāhati (3).

Apart from these morphological forms, this inscription contains a number of Old Marāṭhi words commonly
found in other records of the same period; e.g., keñē,
mātha, rāula (1), āsū, pohalī, visovā (2), ghānā,
mavīnę, vāṇa, vāhanē (3), kāmata (4), and cāūrā and
sonḍhī (5). The Pāṭaṇa Inscription is thus very
important both for its contents and for the specimen of
Old Marāṭhi that it provides.

References:

1. BHAU DAJI: Brief Notes on the Age and Authenticity
   of the works of Āryabhāṭṭa . . . . and Bhāskara-
   cārya (JRAS., New Series, 1.392, Appendix B).
2. BURGESS and FLEET: Pālī, Sanskrit and Old Canarese
   Inscriptions, No. 284.
   Ind. 7, Supplement).
5. V. K. RAJAVADE: Pāṭaṇa yethila Saka 1128 talā
   Marāṭhi śilālekha (vide, Prabhāta, 1.5.1-21).
   DCRI., 9.2. 105).

Ex. 5. Paṇḍharpūra Stone-Inscription.

The Paṇḍharpūra Inscription, popularly known as the
Inscription of eighty-four, is a very important document
in the religious history of Mahārāṣṭra. It was inscribed
on a polished black stone measuring 5’ 0” by 3’ 0” during 1273 and 1277 A.D. and is lying, at present, fixed in one of the walls of the famous temple of Viṭhoba in Paṇḍharpūra. The Inscription, divided into seven columns, is mainly a list of donations received from the devotees of Viṭhoba scattered all over and even outside of Mahārāṣṭra, towards the temple at Paṇḍharpūra. The list contains a number of personal names and place-names which are valuable for a socio-geographical study of ancient Mahārāṣṭra. The Inscription belongs to the regime of Rāmacandradeva Yādava of Devagiri (1271-1309 A.D.) whose name along with that of his minister, the famous Hemādri Paṇḍita, appears prominently as the leader of the devotional cult of Paṇḍharpūra and as one of the donors. The stone-slab containing this inscription is taken as sacred by the devotees of Viṭhoba assembling in thousands every year at Paṇḍharpūra and brushing their backs against the slab with a blind faith of getting emancipation from the endless chain of eighty-four million births and deaths. This has resulted in the fading out of the inscribed portion in many places and left the slab in a much abraded condition. The Inscription is referred to by BHAGVANLAL INDRAJI in his article on the temple at Paṇḍharpūra (vide, Gazetteer of the Bombay Presidency, 10.421) and was read for the first time by RAJAVADE in Granthamālā, 12.1. It was re-read by the present author in the Poona University Journal, 1.1, and published therein along with its estampages.

This Inscription is popularly known as the slab of eighty-four probably because of its being inscribed and installed in the Śaka year 1195 (1273 A.D.) which commemorated the eighty-fourth birth-day of the temple of Viṭhoba at Paṇḍharpūra which was founded in the Śaka year 1111 (or 1189 A.D.) according to an inscription found there and edited by the present author (vide, Mahārāṣṭra Sāhitya Patrikā, April-June, 1956).

Line 1 in the Text serves as a general title to the Inscription and lines 28 to 33, from Column 1, contain
references to the four prominent donors, namely, the Minister Hemādri Paṇḍita, Rāmacandradeva — the Ruler, and Viṭṭhaladeva and Baladeva-nāyaka, his chief officers.

The inscription contains the following OM. forms which deserve attention:

Masc. Nom. Sg. saku (1, 2), vivaru (1).
Masc. Instr. Sg. Rāmacandradevarāē (6), Bakadevanāyakē (7).
Masc. Instr. Pl. paṇḍitī (3).
Masc. Dat. Sg. Viṭṭhaladevarāyāsi (1, 4/5).
Masc. Gen. Sg. paikācā (1).
Verbal forms: călōveā (1), vāhīla (6).

The inscription refers to Rāmacandra Yādava as Śrī Jādava Nārāyaṇa and prauḍhopratāpacakravartti (ll. 5, 6), to his chief minister Hemādi-Paṇḍita as belonging to a place named Soḍavi (l. 2) and to Paṇḍharpūra as Phāganipura (l. 1). The word gadyāṇaka is abbreviated to ga (l. 3) as in the Divē-Āgara plate and Ambe-Jogāi inscription (Nos. 2 and 3).

Ex. 6. Unhakadeva Stone-Inscription.

This is an extract from the Unhakadeva Inscription, found at a small hamlet of the same name in the Adilābād District of the former Hyderābād State. The place is known for its hot springs which give it the present name (< Sk. Uṣṇodaka-deva, the God of hot water). The Inscription is on a polished stone measuring 2' x 1' and contains eighteen lines. The writing is in the Nāgarī script, but with no use of the śrṣṭhamātrā. The Inscription is dated Śaka year 1201 (1279 A.D.) and no other details regarding the month, day and etc. are mentioned. Its object is to record a grant made towards the temples of Unhakadeva and Rāma in the regime of one Meghadeva who was the deputy officer under Hemādi-Paṇḍita, the Minister in Chief of Rāmacandra Yādava, in the Śaka year
1201. The last line of the inscription suggests that one Lāka Rāvota, a devotee of the Goddess Renukā, was the author of this grant-deed inscribed on a stone.

The anecdote of sage Sarabhāṅga to which a reference is made in line 4 of this inscription is originally from VALMIKI's Rāmāyaṇa modified later by a number of poets engaged on the theme of Rāma-kathā. VALMIKI and following him EKANATHA, the Marāṭhī poet-saint of the fifteenth century, do not make any mention, however, of this sage Sarabhāṅga as suffering from leprosy and of Rāma as creating the hot spring for him by the throw of an arrow. This is a later modification of the original story from the Rāmāyaṇa first attempted probably by SRI_DHARA, the popular Marāṭhī author of Rāma-Vijaya (Saka year 1625). The present inscription says that the temples at Unhakadēva were erected as a monument to the mythological story of the Epic of Rāma. Only the first twelve lines of this inscription are included in the present extract, the remaining lines giving only the particulars of the lands donated to the temples. The following are some of the morphological forms which deserve mention:

Masc. Nom. Sg. hāthisāhāṇī (2), nāeku, kastu, Somadeyo (3), Rāmu (4), Sarañū (6), namaskāru (7, 8).
Masc. Instr. Sg. prasādē (5), sūtē, Meghadēvē (6).
Masc. Dat. Sg. āsramā (4), cāneyā (12), Unhakadēvā, Rāmā (12).
Masc. Abl. Sg. kālaunī (5).
Fem. Gen. Sg. koṭhīā (12).
Fem. Loc. Sg. Cākulivā (9).
Neut. Instr. Sg. susē (12).
Neut. Dat. Pl. tirthā (7), bonayā (9).
Neut. Loc. Pl. devāle (7).

1. Arāṇya Kāṇḍa, Sarga V.
2. Rāma-Vijaya, Ch. XIII, Nos. 103-117.
NOTES

Pronouns: he (4), hē (5), to (6), tēcā (7), tēnācī (10), tē (12).

Postpositional declension: Sarabhaṅgaprītyarthā (4), saṃvatsaraparyanta (11).

Num. adjectives: tētīsā (7), ekādōṇi (11).

Verbal forms: āle (4), kelē (5), kelā (6), jālā (7), ho (8), karāvēyā (10), bhaṅgaleā (11), karāvē (12), ure (12).

Besides these, the extract contains some archaic words peculiar to OM. like bonē (9), sthala (9, 10) and kāmatu (11).

The following phonological changes have to be noted:

kh > ś: suśe (Sk. sukha), 12.

ṇ > n: Unhakadeva (Sk. uṣṇodakaḍevas), 12.

ṇ > n > l: uśla (Sk. uṣṇa), 5.

y > e: nāeku (Sk. nāyaka), 3.

v > y: Somadeyo (Sk. somadeva), 3.

ś > s: Sarabhaṅga (Sk. śara-), 4; āśrama (Sk. āśrama), 4; saraṇunāekā (Sk. saraṇa-), 6.

References:


Ex. 7-8-9. Līlā-Caritra.

These three passages are from Līlā Caritra, a biography of Cakradhara, the founder of the Mahānubhvāva Sect, by MHAIBHATA, written in about 1278 A.D. (1200 śaka) after his passing away. MHAIBHATA came originally from Sārojē, a village in Ahmednagar district, and after completing his education in Mahārāṣṭra and in Telāṅgaṇa he joined the Mahānubhāva sect and made Ridiḥpūra the place of his permanent residence. After the death of Cakradhara in 1276 A.D., MHAIBHATA applied himself to the work of collecting his memoirs from his followers and after a strenuous labour of about two years completed the undertaking in about 1278. This biography,
the first of its kind in Marāṭhī, is in the form of memoirs of Cakradhara and is divided into three parts, namely, Ekāṅka, Pārvārḍha and Uttarārḍha, containing in all about one thousand incidents from his life. Extract XVI gives some idea about the devotion and single-mindedness with which Mhaibhata worked on the arduous task of collecting and compiling the memoirs of an epoch-maker like Cakradhara. The work, apart from being the life-history of the founder of a religious sect, is also valuable as a socio-religious history of Mahārāṣṭra of the thirteenth century. It formed the source-volume of a number of later works like Sūtrapāṭha, Drṣṭāntapāṭha and others and is also known for its simple, yet chaste style. The importance of Līlā-Caritra to the study of Old Marāṭhī linguistics is very great as it contains a number of archaic forms and vocables, not literary, but popular.

The first of these three extracts, No. 7, describes Cakradhara as the son of a Minister of State in the prime of his youth, given to gambling. This is the pre-illumination stage in his life. In the second passage, No. 8, we see him as a solitary rover wandering in search of God and doing some odd jobs like rearing cattle in a way all his own. The last passage, No. 9, is a semi-historical one indicating the political upheaval that took place in the capital of the Yādava Kings in the year 1271 A.D. when Rāmadeva wrested the sovereign power from the hands of Āmaṇḍadeva and ascended the throne of Devagiri. Here we see the personal and the impersonal woven together and yet the enlightened Cakradhara remaining unconcerned with the material changes taking place round him.

Ex. 10. Sūtrapāṭha.

Sūtrapāṭha, from which the present passage is selected, though usually ascribed to Kesobasa, is really the work of Cakradhara, the founder of the Mahānubhāva Sect. While writing out his memoirs for 'Līlā Caritra', its author, Mhaibhata, had incorporated a number of utterances of Cakradhara into his work which were later collected to-
gether by KESOBASA in the form of the present Sūtrapāṭha. It is clear from the history of the making of Sūtrapāṭha, therefore, that its authorship should go to CAKRADHARA and not to KESOBASA who was actually the compiler or editor of these sūtras and nothing more. The Sūtrapāṭha is a collection of over a thousand sayings of CAKRADHARA and is divided into two parts, Ācāra and Vīcāra, the first dealing with ethics and the second with metaphysics. A sūtra is defined in Sanskrit as a cryptic saying carrying universal thoughts expressed in a clear and smart manner,¹ and the present sūtras of CAKRADHARA bear this test to a large extent. The Sūtrapāṭha can aptly be described as the Testament of the Mahānubhāvas since it contains the essence of their philosophy and is recited daily by every follower of this sect, whether Marāṭhi-speaking or not. It formed the subject of a number of later commentaries by various scholars and lent itself for the erudition of many Paṇḍitas. The date of the compilation of these sūtras by KESOBASA is immediately after the completion of Līlā-Caritra, i.e., about 1280 A.D.

The fifteen sūtras selected here are from the ethical part of the Sūtrapāṭha and give some idea about the pessimistic extremism in CAKRADHARA’s view of life.

Ex. 11. Dyṛṭāntapāṭha.

The Parable in this extract is one of the hundred and fourteen compiled by the author of Mūrtiprakāśa, namely, KESOBASA. After compiling the aphorisms of Cakradhara as found in MHAIBHATA’s Līlā-Caritra, KESOBASA turned to the many parables that Cakradhara had narrated to his disciples and brought out a collection of these under the title Dyṛṭāntapāṭha. Each parable in this collection consists of three parts: (1) the Sūtra or Dictum, (2) the Dyṛṭānta or Parable proper, and (3) the Dāṛṛṭāntika or Inference. Of these the first two, namely, the Dictum and

¹ अल्पाङ्रांशिस्वरूपस्य सारस्वतिः सोऽस्तिभिः स्मृतिः सूक्ष्मप्य ब्रह्म ब्रह्मामविषयं व नमस्तुष्टि सत्यमिव भवति: ||
the Parable, are by CAKRADHARA, and the third, namely, the Inference, is by KESOBASA. The first two were narrated, and not written, by CAKRADHARA during the years 1268 and 1273 A.D., while the Inferences were written by KESOBASA in about 1280 A.D. There is difference in their styles also. That of the Dictum and the Parable is natural and lively, whereas the Inference reads somewhat strained and artificial. The three together go to form the popularised philosophy of the Mahānubhāva sect.

The present parable of an elephant was narrated by CAKRADHARA to MHAIBHATA, the author of the Līlā-Caritra, at Domegrāma and brings out the relation between God and his attributes.

Ex. 12. Pūjāvasara.

The present extract is from the Pūjāvasara or Nityadāni-Līlā by BAIDEVA-BASA, a disciple of Nāgadevācārya and close associate of Cakradhara. The daily routine of the latter had been observed very closely by BAIDEVA and was recorded later in the form of Pūjāvasara which literally means the ‘periods of worship’. The work, though small in size, is valuable both linguistically and sociologically as it describes in all details the daily routine of the people of Mahārāṣṭra some seven hundred years ago and in the peculiarly naive style of a commoner. BAIDEVA had a fine literary taste as is seen from his famous remark on the Śīṣupāla-vadha of BHASKARA, quoted in the note to Ex. No. 28. The date of composition of Pūjāvasara is not known. But it must be somewhere about 1285 A.D. BAIDEVA died in the year 1309 A.D.

The present selection depicts the morning times in the daily routine of Cakradhara.


This and the next extract are from the Govinda-prabhu-Caritra by MHAIBHATA, the author of Līlā-Caritra
(vide, Notes to Ex. No. 7). This work contains the memoirs of Govindaprabhu of Ridhapūra and is popularly known in the Mahānubhāva Sect as Riddhapūra-Caritra. KOLATE, however, prefers to call it Govindaprabhu – Caritra as it is a biography of the Guru or spiritual teacher of Cakradhara narrated in the form of memoirs. Govinda-prabhu, though spiritually great, was yet a commoner who spent his whole life at Ridhapūra, a village in the Amarāvatī District. These memoirs by MHAIBHATA give us some idea about the Marāṭhī language as spoken then in Varhāda or Vidarbha. The date of the composition of this work is about 1288 A.D.

The first reminiscence (No. 13) is about the superhuman powers of Govindaprabhu who brought to life a dead child, while the second one (No. 14) is about his burial when all his devotees were greatly afflicted with sorrow.

Ex. 15-16-17. Śmyṭisthāla.

This and the following two passages are from Śmyṭisthāla, a collection of the memoirs of Nāgadeva, by NARENDRA and PARASURAMA. Nāgadeva was the first official Ācārya or preceptor of the Mahānubhāva sect and though not a writer himself was an inspiration to many. His memoirs, about seven hundred in all, were collected jointly by NARENDRA, the author of Rukmīṇī-Svayaṁvara, and PARASURAMA, a noted scholar, in about 1308 A.D. About half of these seven hundred reminiscences are extant to-day and are edited by V. N. DESAPANDE under the title Śmyṭisthāla. This work serves as a good reference-book to the earlier litterateurs in the Mahānu-bhāva sect most of whom were creations of Nāgadevācārya who is the theme of Śmyṭishāla.

The first of these memoirs, No. 15, gives us a first-hand account of the history of the composition of Rukmīṇī-Svayaṁvara by poet NARENDRA, bringing out his self-respect. The second one, No. 16, describes graphically
the pains that Mhaibhata took in the composition of his Liḍā-Caritra, as also the sincerity of purpose with which he worked upon it. The third memoir is about the last moments of Nāgadeva himself and shows the oneness of purpose with which he led the cult of his Master, Cakradhara.

**Ex. 18. Pañcatantra.**

This passage is from a Marāṭhī version of Pañcatantra, the famous collection of didactic stories in Sanskrit. The original Pañcatantra travelled from one country to another and while doing so changed its appearance in its different versions in different languages. The present selection is from a similar rendering in Marāṭhī done by an unknown author some time in the beginning of the fourteenth century. It contains the story of a monkey and a crocodile from the fourth part of Pañcatantra, known as Labāha-Praṇāsa or the loss of the gain, first published by V. L. Bhave in the Mahārāṣṭra Kavi of Śaka 1829.

**Ex. 19. Śrī Kṛṣṇa-Caritra.**

This passage is from Śrī Kṛṣṇa-Caritra or the Life of Śrī Kṛṣṇa, a prose work ascribed to the authorship of Bhaskara according to Y. K. Desapande and V. N. Desapande and to that of Mhaibhata according to Kolate. It seems more likely that Mhaibhata, who has to his credit similar other biographies written in the form of memoirs, is the author of this work also. It represents yet another specimen of Marāṭhī prose of the thirteenth century and depicts the life of Śrī Kṛṣṇa as narrated by Cakradhara, the founder of the Mahānubhāva Sect, to his female disciple Mahadāisā. This biography is in the form of a series of incidents in the life of Śrī Kṛṣṇa as narrated by Cakradhara which fact gives him, and not to Mhaibhata or Bhaskara, the real credit of this work. The latter are only the editors as in the case of the Sūtrapātha (Ex. No. 10). This work was published serially in
the Marāṭhī Samāśodhana Patrikā, Vols. III, IV and V, and was edited by A. K. Priyolkar.

The present extract describes an episode in the life of Śrī Kṛṣṇa when he offered deliverance to the unsophisticated wives of the orthodox priests by making them feed his hungry playmates. The passage appears in Vol. III, No. 3, p. 36 of the abovementioned Journal.

**Ex. 20. Vivekasindhu.**

This is an extract from the first chapter of Vivekasindhu composed in the year 1188 A.D. (Śaka 1110) by Mukundaraja who lived according to some at Āmbe-Jogāi, (Dt. Biḍa) and according to others at Āmbhorē (Dt. Bhanḍārā). Vivekasindhu is the earliest known work in Marāṭhī and tries to expound the principles of Vedāntic philosophy. It is true that the language of this work appears to be of a later period than that of Jñānesvarī and it is for this reason that doubt has been expressed about antiquity being assigned to Mukundaraja. But when we remember that ancient works may in course of time be recast into modern form, it need not seem impossible that Mukundaraja’s works themselves may also have been recast and that, therefore, what modernity there appears in his works is due to the successive shape that they took after him. Recent researches, moreover, have proved it beyond doubt that Mukundaraja did live in the second half of the twelfth century and that the authenticity of his works, especially of Vivekasindhu, need not be questioned. A critical edition of this work has very recently been brought out by K. P. Kulkarni.

Here Mukundaraja glorifies Marāṭhī, the language of his work, in almost superlative terms and with high poetic imagery. His words remind us of similar utterances by Jñanesvara, who came a century later.

**Ex. 21. Dhavalās.**

This is an extract from the Dhavalās or marriage-songs composed by Mahadaisa or Mahadamba in about
1285 A.D. She was the wife of one Vāmanācārya of Purī who was a priest to the Yādava King Mahādevarāya. Vāmanācārya died young leaving his wife a widow who then followed Cakradhara and was later joined by her cousin Nāgadeva. MAHADAMBA was very intelligent and in high esteem of the followers of the Mahānubhāva Sect. After the passing away of Cakradhara, she came to stay with Govindaprabhu at Ridhapūra and was with him till his death. It seems from her memoirs as found in the Smṛtisthāla that she was a gifted poetess and a ‘friend, philosopher and guide’ to her co-aspirants. She died old at the age of about seventy or seventy-five.

The present passage is selected from her Dhavalas or songs composed for being sung at the time of the marriage-ceremony of Kṛṣṇa and Rukmiṇī. These songs narrate this whole episode and are composed in what is known as the literary Ovi form, a kind of free, yet rhymed verse. The word dhavalā (< Sk. dhava, husband; bridegroom) literally means a Marriage-song. The present extract depicts the heart-rendings of Rukmiṇī for the attainment of Kṛṣṇa which is a prelude to her marriage with him later.

Ex. 22. Mūtriprakāśa.

There are two views about the authorship of Mūtriprakāśa from which poem this selection is made. Tradition regards it as belonging to KESO-BASA, the compiler of the Sūtrapāṭha and Drśṭāntopāṭha (Extracts No. 10, 11) and a very close associate of Cakradhara. According to Smṛtisthāla, however, the author of this work is not KESO-BASA, but KESAVACARYA, the former Guru of BHASKARA KAVISVARA. This latter view is not acceptable as it is unlikely that a literary work, howsoever merited it may be, by one who did not belong to the Mahānubhāva sect would be taken by its followers within their fold. Tradition ascribing the work to KESO-BASA has, therefore, to be honoured in the absence of any contrary evidence. It is rather surprising that such a fine piece by a senior
author like Kesa-basa was not included in the list of the seven major works of the Mahānubhāvas. Mūrtiprakāśa, describing in details and in a poetically adorned style the grace of the form of Cakradhara, was written in about 1285 A.D. The poem is as yet unpublished.

The present passage, depicting the self-confidence of the author in the task of describing the grace of Cakradhara, opens out a mine of poetic similes so favourite with the Mahānubhāva poets.


This and the next two extracts are from Jñānesvari, the well-known Marāṭhī commentary on the Bhagavad-gītā, written in 1290 A.D. by Jnanesvara, the greatest of the poet-saints of Mahārāṣṭra. Jnanesvara, who was initiated into the path of spiritualism by his elder brother Nivrūti, combines in him both knowledge and devotion, the main principles of the Nātha and the Bhāgavata cults respectively. Though primarily a philosophical work, the literary beauty of Jñānesvari is unsurpassed and one is forced to admit its claim to be regarded as the greatest work in Marāṭhī ever written. It is really a great wonder that Jnanesvara could write such a work par excellence when he was hardly eighteen. After its creation he joined Nāmadeva, the leader of the cult of devotion at Paṇḍharpūra, and both together toured all over India visiting a number of holy places and initiating masses into the line of the saints. After completing this spiritual pilgrimage, Jnanesvara returned to Paṇḍharpūra and then to Aḷandī (Dt. Poona) where he passed away while in meditation on the 13th day of the dark half of Kārtika in the Śaka year 1218 (i.e., 1296 A.D.). Besides Jñānesvari, he has to his credit another treatise on the Vedāntic philosophy, namely, Amṛtānubhava and quite a good number of Abhaṅgas or devotional lyrics, one of which is included in Ex. No. 31.

Jñānesvari, written in the Ovī form, is invaluable to every student of Old Marāṭhī linguistics, as it contains a
number of archaic forms which go to make its language. Unfortunately, however, the original text of this great work, said to be dictated to one Saccidānanda Bābā by Jñanesvara, is not extant today and we have to remain satisfied with the redaction of the original done by Ekanatha some three hundred years later. The language of Jñānesvari was, of course, slightly modernized by Ekanatha, but it is not likely that he took liberty with its text. Madagavakar and Rajavade have published two different editions of this work which they claim as pre-Ekanātha texts of Jñānesvari approaching the archetypus which is not extant today. Reference may here he made to Panase's work on the 'Linguistic Peculiarities of Jñānesvari', with an index verborum appended, and Velingkar's 'Dictionary of Jñānesvari', which would prove useful to a student of language. The first part of Ranade's classic work, 'Mysticism in Mahārāṣṭra', deals with Jñanesvara and his works and is invaluable to all those who are interested more in the thought-content than in the outer form.

In the first of the present three extracts, No. 23, Jñanesvara tries to bring out the essential feature of human life, namely, misery and emphasises the necessity of search for God through it. In the second passage, No. 24, he compares the Absolute with the Sun, even like Plato in his Republic, and describes by means of a sustained metaphor the Sun of Absolute Reality. The last passage, No. 25, forming the epilogue of Jñānesvari, is the most celebrated one where its author asks for grace from God. These three passages can be said to form a chain of thoughts, as if, by which Jñanesvara takes us from misery to bliss through the wonderful experience of the Sun of Absolute Reality.


This passage belongs to Rukmini Swayanvar, a narrative poem written by Narendra in 1292 A.D. (Śaka
1214). It seems according to Smritisthāja that he was one of the poets in the court of King Rāmacandra Yādava of Devagiri and was offered a tempting sum so that he should ascribe the authorship of his present poem to the King. NARENDRA, however, being a poet with self-respect totally rejected the royal offer and, getting disgusted with the ways of the world, joined the Mahānubhāva sect and became a follower of Nāgadevācārya (vide, Ex. No. 15). He brought with him the present composition on the episode of the marriage of Rukmini which was left incomplete, consisting of 879 verses in the Ovī metre. The poem was later completed, but not by NARENDRA. For a fuller account of this poet and his poem reference may be made to the Introduction to Rukmini-Svayamvara as edited by KOLATE (1940).

The present extract contains a highly poetical description of Rukmini, the heroine of the poem, done in a more or less conventional manner peculiar with the poets in the Mahānubhāva Sect.

Ex. 27. Rasa-Kaumodi.

This passage is selected not from any literary work, but from a short treatise on medicine, namely, Rasa-Kaumodi, written in verse form by VITTHALA GALANDA in about 1300 A.D. (or Śaka 1222). The author, an eminent physician of his times and an authority on the Indian system of medicine, has a number of works on Āyurveda to his credit, some four of which are in Marāṭhī. It seems that his ancestors belonged originally to Ajajapūr (i.e., Elicapūr of today) in Vidarbha and later branched off, one branch settling at Bijāpur and the other at Gulburgā in Karnāṭaka. VITTHALA himself was a physician in the court of King Bukkarāya of Vijayanagar. The present work of his, containing about 400 verses in the Ovī metre, is recently edited for the first time by SRIDHARA KULKARNI with an Introduction. This edition is based upon a single manuscript found at Gulburgā and copied by the great grand-son of its author at Ajajapūr in the 16th

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century. This MS. is one of the oldest manuscripts available in Marathi.

The word *Rasa* in the title of this work needs some clarification. *Rasa* is a very important technical term in the Indian system of medicine and is used with two different meanings in different periods. *Caraka, Susruta* and *Vagbhata*, three earliest authorities on Ayurveda, use the term *Rasa* as meaning God, or the very Soul of life, and *Rasāyana* as meaning the pathway to this Soul or its well-being. Later authors, however, interpret *Rasa* as mercury and *Rasāyana* as preparations of mercury. The author of the present work tries to synthesise these two connotations when he says:

रसुं तत्र ईश्वराचा अवतार : भौषणी हमाचा परिवारः

meaning that *Rasa* is an incarnation of God himself and medicines his paraphernalia.

The present extract from *Rasa-Kaumodi* describes the prognosis of death, or in other words, gives the symptoms of a *gatāyu*, i.e., one the end of whose life is fast approaching.

*Ex. 28-29. Śīşupālavadha* and *Uddhava-Gītā*.

These two passages are from the works of *Bhaskara*, a Mahānubhāva poet coming from Kāśāra-Borī. In his earlier life he was a follower of the Kalankī sect but later joined the Mahānubhāvas and became a disciple of Nāgadevācārya. He was a good speaker and his lectures on the *Bhāgavata* had become very popular. He had command over Marathi and had received high compliments for his style from his Guru. After joining the Sect, he composed his first work, namely, *Śīşupālavadha*, which attracted the attention of many. *Bhādeva*, his senior colleague, however, forbade him from writing any more of such poetry which belonged to the worldly life and asked him to take to devotional writing. Accordingly, *Bhaskara* wrote *Uddhava-Gītā* or the *Ekādaśa-Skandha*, based on the eleventh chapter of the *Bhāgavata* and narrating the
philosophical teachings of Kṛṣṇa to his disciple Uddhava. The date of the composition of these two works is a debatable point and until recently it was believed that they were pre-JñANESVARA works. Research has, however, proved it that BHASKARA wrote his first work, namely, Śiśupālavadha, in about 1305 A.D. (or Śaka 1227) and not earlier. After the death of his teacher Nāgadeva in 1302 A.D., BHASKARA had to emigrate to Koṅkaṇa or the coastal area on account of the Muslim invasion over the Deccan and lost a number of manuscripts during his travel. When all was quiet, he returned to his original place and tried to re-organise the sect. He spent his last days at Aṣṭī, in Ahmednagar district, and died there in about 1310 A.D. For a fuller treatment of the life and works of BHASKARA, reference may be made to KOLATE’s ‘Bhāskara Bhāṭṭa Borikara’ (1935). The Śmṛtisthaḷa and Vṛddhācāra also contain some very interesting memoirs of this great poet popularly known as KAVISVARA BHASKARA (Śmṛt., Nos., 55, 116, 119, 120, 204, 242; Vṛddh., Nos., 2, 5, 6, 10, 12, 16).

The first of the two present extracts is from Śiśupālavadha, glorifying the poetic grace of the story of Kṛṣṇa. The second one is from Uddhava-Gītā depicting in a very touching manner the sorrow of Uddhava at the idea of Kṛṣṇa’s proposed departure from this world.

Ex. 30. Vachāharāṇa.

This passage from Vachāharāṇa comes from DAMODARA Paṇḍita, the celebrated author belonging to the Mahānubhāva Sect. He was a contemporary and a co-worker of KESIRAJA, the famous compiler of the Sūtra-pāṭha. The friendship between the two was so close that DAMODARA Paṇḍita ascribed his poem to KESIRAJA and probably vice versa. DAMODARA fully deserved the title of a Paṇḍita, for he was well-versed in the Mahānubhāva philosophy and was one of its chief exponents. He knew the art of music too and was specially permitted by his Guru, Nāgadevācārya, for whom he had the highest regard,
to sing devotional songs in spite of the dictum of Cakra-
dhara that all music should be banned. He had a command
over language, a fact which was openly declared by his
Guru when he said, 'पंक्तित लोकहाँति मन्त्रादिया सर्वम्.'\(^1\) He
has composed a number of philosophical songs known as
Caupadīs, besides the present poem, namely, Vachāharṇa,
which was written by him round about 1316 A.D. (or
Saka 1238) according to Kolate.\(^2\) Vachāharṇa (meaning
'seizing of the calves') is a narrative poem in the Ovī
metre based on an episode in the life of Krṣṇa as found
in the Bhāgavata (10.12-14). The story depicts an incident
in which the cattle belonging to the cow-herds in Gokula
were seized by Brahmadeva appearing in the form of a
demon and were later released by the super-human powers
of Lord Krṣṇa.

The present extract from this poem, while setting out
its greatness, describes succinctly the Nava-rasa-nāṭaka,
or the drama of Krṣṇa's life having all the nine poetical
sentiments, reminding the reader of similar utterances in
Shakespeare.

Ex. 31. Abhaṅgas.

This extract contains five abhaṅgas from five different
poet-saints who were contemporaries. An abhaṅga is a
metrical composition, a variation of the Ovī set to music,
and somewhat fluid in its character. As regards its
content, it corresponds closely to the religious lyric in
English literature. For the abhaṅgas are an outpouring
of the heart coming from an ardent devotee of God and
touching the chords of emotion even in a common reader.
We see the uprise of this kind of literature with
Jnanesvara, the author of Jñānesvarī, and Namadeva,
the poet-saint of Pañḍharapūr, who together brought it to
perfection, and its pinnacle in Tukarama who belonged to
the sixteenth century. This vast literature covering

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1. Meaning, 'Paṇḍita writes both Sanskrit and Marāṭhī fluently'
   (vide, Smṛṭisthala, 88).
thousands of abhaṅgas is, however, deprived to a certain extent of its linguistic value as it has been slightly modernized while coming down to us through oral tradition. Still we do find some archaic forms in the abhaṅgas of Jñanesvara and his contemporaries like NamaDeva.

The first of these five abhaṅgas is from Jñanesvara himself wherein we can see his rightful complacence achieved through the grace of his Guru, Nivṛttinātha. The second one is from NamaDeva where he insists on the significance and efficacy of the Name of God. In the third abhaṅga we see Savata, the gardner, experiencing all-pervading God in his orchard. The fourth one is by Cokha, the untouchable, depicting him as a socially low, yet devotionally high soul. And the last of these abhaṅgas comes from Jani, the maid-servant in the family of NamaDeva, in which she analogically describes the attachment of God to his devotee.

Ex. 32. Sahyādri-Varṇana.

This is an extract from Sahyādri-varṇana, a descriptive cum narrative poem written by RavaLo or Racho Basa in about 1333 A.D. The poem forms the last of the seven major works of the Mahānubhāvas and has for its subject the incarnation of Lord Dattātreya, the second of their five Kṛṣṇas. Lord Dattātreya lived on the Sahya range of mountains in the Deccan where he performed many miracles, a reason why the present poem is named after the place and not after the person. Its title is naturally deceptive to some extent and we find that the poem speaks more about Lord Dattātreya than about his location, namely, the Sahyādri. The author of this poem belonged to Pāthari, a village in Vidarbha, and was a disciple of Hīrāsā, a woman aspirant among the spiritual fold of Nāgadevbācārya. It is this very RavaLo-Basa who invented the secret code-alphabet used by the later Mahānubhāva writers.

Sahyādri-varṇana is as yet unpublished. Selection, therefore, had to be made from a few sample extracts given
by NENE, a scholar of Mahānubhāvīc studies, in his article published in the Quarterly of the Bhārata Itiḥāsa Samādhiḥaka Maṇḍala (23.4.78-92). The present passage contains a poetic description of the mountain Sahyādri near Mātāpura or Māhūr, the seat of Lord Dattātreya.

Ex. 33. Rddhipura-Varnana.

This is a passage from Rddhipura-Varnana, a descriptive poem written in 1363 A.D. (Saka 1285) by NARAYANA BASA who belonged to a village named Bahāliye in the district of Khāndeśa. He was given to wiles in his youth but later repentance took over him and he was initiated into the Mahānubhāva Cult. Rddhipura, where Govinda-prabhu lived, is a small village in Amrāvatī district and is regarded as the holiest of all places by the Mahānubhāvas. It is no wonder, therefore, that quite a number of poets from this cult have made it a subject of their compositions.

Here NARAYANA BASA gives us a graphic and poetic description of Rddhipura and its surroundings. The verses selected are Nos. 44, 45, 48, 58, 71, 75, 76, 83, 91, 96, 100 and 101 from the original poem as edited by Y. K. DESAPANDE in the year 1929.
ETYMOLOGICAL GLOSSARY

1. The Glossary covers all the vocables occurring in the present Texts including their orthographical variations. Generally, the first occurrences are mentioned, though this has not been followed as a rule, especially in the case of pronouns. All references to the Texts are to extracts and lines in the case of prose passages and verses in the case of poetry. The abbreviations are those used in Turner’s Nepālī Dictionary or any standard work on Indian linguistics and need not be explained here as they are indicated separately.

2. The vocables are given in the spelling in which they occur in the OM. texts which present quite a variety of orthographical forms. Although attempts have been made to attain completeness, it must be said with Sweet that every dictionary is necessarily a compromise. This applies especially to the vocabulary of OM. writings with all their orthographical vagaries. I have, therefore, tried to give the spellings of the OM. texts as completely as possible with a view to acquaint the student of Old Marāthi with the bewildering irregularities and inconsistencies of the OM. texts. I have thus principally abstained from the normalization of spellings. Semantic variations are indicated.

3. As to Etymology, I have restricted myself to the OI-A. origins, giving those from MI-A. when necessary. Yet when some considerable change in the form of a word has occurred it has been referred to. In the case of Sanskrit origins, only the nominal bases and verbal roots have been mentioned. Doubtful etymologies are either not given or given with a question-mark.

4. Turner’s Nepālī Dictionary and Bloch’s Index Etymologique to his La formation de la langue Marathe are referred to whenever possible and I have also indicated, where necessary, cognate forms from other writings of the OM. period.

5. Postpositions and suffixes are shown separately from the oblique forms of nouns by means of a hyphen; e.g.,

kāmata : kāmatā-madhya.
ghañā : ghañaad-pratī.
cālt : cālān-cē.
sāhitya : sāhityā-ceni.
aksamsāta (Sk. akasmāt) ind.,
suddenly, accidentally 27, 13.
akhāṇḍa (Sk.) adv. of time;
perpetually 20, 8.
akhanḍita (Sk.) adv. of time;
incessantly, without break
25, 7.
agnikunḍā (Sk. agni-kunḍā)
n.nom.pl., enclosure for
consecrated fire 19, 25.
agnipuruṣa (Sk. agni-puruṣa)
m.nom.pl., deity of fire 19, 25.
agnipuruṣī instr. pl. 19, 26.
agnīsi (Sk. agni) m.dat.sg.,
fir e 19, 13.
aghava (Sk. agrā-vyāpta) adj.
(m.) instr.pl., all, whole 19,
4.
āṅkurī (Sk. āṅkura) m. loc. sg.,
sprout 23, 9.
āṅgikarīḷē (Sk. āṅgī-kr) pp.
(n.) III pers. sg., to accept
16, 11.
ajjñānatamā-ēi (Sk. ajjñāna-
tāmas) m.obl.sg., darkness
of ignorance 30, 1.
aṭanaṇiśeṣē (Sk. atana-vaśeṣa)
m.instr. sg., roaming 16, 1.
aṭhara (Sk. aṭṭādakā) num.
adj., eighteen 15, 8; BLOCK
286 b, TURNER 9 b.
āṅika (Sk. āṅkā-ka) conj.,
and 0, 10; BLOCK 291 b.
at (Sk.) adj., very much 17, 6.
atikramale (Sk. ātī √ kram)
pp. (m.) III pers. pl., to pass
19, 7.
atithī (Sk. atithī) m. nom. sg.,
guest 18, 5.
atise (Sk. atisaya) adv., ex-
tremely, very much 0, 5.
Atriṇandana (Sk. Atri-nan-
dana) m.nom.sg., son of Atri
32, 1.
āțhavā (Sk. ātha-vā) ind. conj.,
or 27, 10.
adṛṣṭa (Sk. a-dṛṣṭa) adj., dis-
appeared 19, 32.
adbhūta (Sk. adbhūta) m.dat.
or gen.sg., poetical sentiment
of wonder 30, 10.
adyeha (Sk. adya-cva) adv. of
time, this very day 3, 2.
advyayābhinīvikāsa (Sk. a-dvaya-
abhinī-vikāsa) m. acc. sg.,
blooming of the lotus of one-
ness 24, 1.
adhika (Sk. adhika) adj., more,
additional 8, 14.
adhiñīmāsē (Sk. adhiṅkā-māśa)
m. loc. sg., intercalary month
6, 11.
anaṅgu (Sk. anaṅga) m. nom.
sg., Cupid 26, 11.
anantaśaktī (Sk. ananta-ṣakti)
adj. (m.) nom.sg., having
infinite powers 11, 1.
Anantā (Sk. ananta) m.voc.sg.,
metron. of Kṛṣṇa 21, 3.
anavrata (Sk. anāṛtta) adv.,
incessantly 25, 4.
anāvaḍi (Sk. an-ā √ vṛ) f.nom.
sg., dislike 28, 4.
anāśanavrata (Sk.) n.acc.sg.,
observance of fasting 18, 18.
aniyājapaṇa (Sk. aya-) abstr.
n.acc.sg., sharpness 26, 4.
anukampā (Sk.) f.nom.sg., pity
13, 6.
anujñāsamai (Sk. anujñā-
samaya) m.loc.sg., permis-
sion to start eating 16, 28.
anucara (Sk.) adj. (m.) nom.
pl., follower 22, 1.
anucita (Sk. an-ucita) adj.,
improper 16, 34.
anutāpale (Sk. anū √ tap) pp.
(m.) III pers. pl., to repent
19, 33.
anubhavaṇē (Sk. anū √ bhā)
denom., n.nom.sg., experienc-
ing 20, 8.
anubhavi–ciyā (Sk. anubhava) m.obl.sg., from amongst experience 16, 16.
anega (Sk. aneka) adj., many.
anegi f.nom.pl. 27, 8.
anegi n.loc.pl. 29, 14.
anna (Sk.) n.nom.sg. 22, 9;
acc.sg. 8, 8; food.
anya (Sk.) adj., different 12, 19.
anyathāmatindretē (Sk. anya-
sleep of ignorance 24, 11.
apāḍa (Sk. a-prati) adj., incomparable, unparalleled 20, 7.
apāḍā–cā (m.) obl.sg. 20, 6.
abhaṅgu (Sk. a-bhaṅga) m.
nom. sg., authorship 15, 12;
TURNER 20 a, abhaga.
abhiprāvo (Sk. abhiprāya) m.
nom. sg., object, intention 18, 44.
abhyāgatā (Sk. abhyāgata) n.
dat. sg., hospitality 16, 24.
amāṅgalān-ī (Sk. a-māṅgala) adj.
(n.) obl. pl., inauspicious 23, 9.
amita (Sk. a-mita) adj., in-
measurable 27, 12.
amṛtā (Sk.) n., nectar.
amṛtā–gen. sg. 28, 4.
amṛtā–ciyā obl. sg. 26, 9.
amṛtā–cī obl. sg. 22, 12.
amṛtopama (Sk.) adj. sweet as
nectar 18, 10.
ambara (Sk.) n.nom.sg., sky
32, 6.
Ambāsamāḍhiṣṭhīta (Sk. Am-
bā–samāḍhi–ṣṭhīta) adj., rul-
ing over the region of Ambā
Ambikā (Sk.) f.nom. sg., rul-
ing Goddess 26, 2.
arāṇyarudana (Sk.) n.nom.sg.,
cry in the wilderness 12, 22.
arūṇodayo (Sk. arūṇodaya) m.
nom. sg., dawn, break of day
12, 5.
are (Sk.) ind., interjection of
calling 18, 41.
Arjunā (Sk. Arjuna) m. voc.
sg., pers. name 23, 14.
arṇava (Sk.) m.nom.pl., sea,
ocean 25, 5.
artha (Sk.) m.nom.sg., mean-
ing, purport, content 20, 12.
arthī (Sk. artha) m.loc.sg.
(used as postposition of loc.)
22, 12.
arddhu (Sk. ardha) num. adj.,
(n.) nom.sg., half 4, 3.
avaeva (Sk. avayava) m., part,
limb.
avaevi instr. pl. 11, 12.
avavev nom.sg. 11, 12.
avakalā (Sk. apa-kalā) f.acc.
sg., decline, waning 28, 10.
avaghā (Sk. apa-vyāpta) adj.,
all, whole (See under ā also.)
avaghī (n.) nom.pl. 13, 5.
avaghī (f.) nom. sg. 31, 3.
avaghē (n.) acc. sg. 15, 4.
avacaṭē (Sk. apa √ cī : apa-
cīta, diminished, wasted),
adv. by instr., unfortunately
23, 14.
avajasā–ceyā (Sk. apa-yāças)
n. obl. sg., failure 27, 6.
TURNER 19 b, abjas.
avatranē (Sk. ava √ tā : ava-
taramam) n.nom.sg., descent,
taking birth 21, 5.
avadhāna (Sk.) n.nom.sg., at-
tention 20, 9.
avadhāri (Sk. ava √ dṛ) imp.
II pers. sg., to listen 21, 2.
avalokaṇē (Sk. ava √ lok) v.
to see, look.
avalokita pr. part 8, 10.
avalokunu past. part. 0, 11.
avasāna (Sk.) n.nom.sg., end,
death 17, 11.
avidye (Sk. a-vidyā) f.gen.sg., ignorance 24, 2.
avyaṅga (Sk. a-vyaṅga) adj., faultless, perfect 23, 15
avyevān-ce (see avave) m. obl. pl. 26, 10.
avherāvā (Sk. ava √ hel) pot. part. (m.) III pers. sg., to discard, disregard 27, 16.
BLOCH 289 a.
asaṅgajī (Sk. a – saṅka or saṅghaṭa) n. loc.sg., closed narrow space 24, 5.
Aśvina (Sk. Āśvina) m.nom.-sg., name of the seventh lunar month 3, 1.
asakē (Sk. āsāgra ?) adj. (n.) nom.sg., full, whole 27, 1.
asaṅge (Sk. √ as) v. to be; BLOCH 289 a, TURNER 181 a, channu.
asaṭā pr.part. 31, 1.
asaṭāṭi pr.III pers. pl. 18, 43.
asati pr.III pers. pl. 7, 19.
asatē pr.part. (n.) nom.sg. 23, 12.
asē pr.II pers.pl. 29, 4.
asāvē pot.part. (n.) III pers.sg. 10, 2.
ase pr.I pers.sg. 17, 6.
ase pr.II pers.sg. 7, 3.
aseli fut.III pers.sg. 18, 40.
asaila fut.III pers.sg. 17, 8.
asē pr.II pers.sg. 29, 2.
asē imp.II pers.sg. 32, 3.
āṭi pr.III pers.sg. 19, 3; 33, 6.
āhāṭi pr.III pers.pl. 23, 11.
āhe pr.III pers.sg. 14, 23.
asādhya (Sk. a-sādhya) adj., incurable 27, 7.
asāū (Sk. āsāya ? – āsya) m. nom.sg., royal or government revenue 4, 1.
astavāvēyā (Sk. asta : perf. pass. of √ as) fut. part., to set out 23, 8.
havekākaṇa (Sk. a-vidhava-kaṇaka) n.nom.sg., marriage bracelet 29, 7; for heva, see 
BLOCH 289 b.
ahorāṭrān-cā: (Sk: ahorātrā) m1 or n., obl.pl., of day and night 24, 12.
alankaraṇā (Sk. aḷaṅkaraṇā) n.nom.pl., ornament 26, 5.
alankāravēyā (Sk. aḷaṅkāravēyā) fut. part., to ornament 0, 13.
alankāru (Sk. aḷaṅkāru) m. nom.sg., (coll.), ornaments 7, 9.
alplāśī (Sk. ali-kula) n. dat. sg., family of bees 22, 5.
āikaṇē (Pīk. āhīkkaṇa < Sk. abhiṣya ?) v., to hear, listen; BLOCH 301 a.
āikatu imp.III pers.pl. 20, 10.
āikā imp.II pers.pl. 32, 4.
āikāvē pot.part.(n.) III pers.sg. 28, 2.
āikīlē pp.part. (n.) III pers.sg. 14, 2.
āikajjala pass.fut. III pers.sg. 23, 7.
āikauni abs. 15, 4.
āita (Sk: a √ yat : āyatta) f. nom.-sg., readiness, preparation 18, 26.
ākarkhiti (Sk. a √ kṛt) pr.III pers.pl., to draw, pull 12, 12.
ākaśā (Sk. ākāśa) n.loc.sg., sky 31, 5.
ākāḷamptyu (Sk. a-kāla-mṛt-yu) m.nom.sg., untimely death 29, 8.
ākharī (Sk. ajra or ākara?) n. loc.sg., surrounding 35, 5; TURNER 32 a.
ägā ind., interjection of calling 19, 29.

ānga (Sk. āṅga) n., body; TURNER 33 a.
   āṅga nom.sg. 14, 11.
   āṅgā-ci obl. sg. 26, 10.
   āṅgā-ceni obl. sg. 26, 6.
   āṅgā-vari obl. sg. 27, 12.
   āṅgī loc.sg. 23, 3.
   āṅgāṇī (Sk. āṅgana) n.loc.sg., court-yard 19, 16; BLOCH 285 b, TURNER 33 a.
   āṅgī (Sk. āṅgīkā) f.acc.sg., cover, garbī 23, 8.
   āṅgūṭheya-ceni (Sk. āṅgūṭha-ka) m. obl., thumb 12, 10; BLOCH 285 b.
   āṅguliya-madhya (Sk. āṅguli-kā) f. obl., finger 12, 10; BLOCH 286 a.

āghavā (see aṅgha) adj. (f.) instr. or loc.pl., all, whole 23, 10.

ācandrārka (Sk. ā-candra-ar-ka) adv. of time; till the sun and moon endure, eternally 5, 1.

ācarā (Sk. ā √ car) pr. III pers.sg., to behave, practise 10, 1.

ācāryā (Sk. ācārya) m. instr. pl., master, scholar 0, 11.

āji (Sk. ādyya) adv. of time (by loc.), to-day, this day 7, 17; BLOCH 290 a, TURNER 33 b.

ājhū (Sk. adyatanīya or adyā-pi) adv. of time; as yet, until now 7, 17.

āṭhaviṇē (Sk. āṭhāpay) v., to remember, recollect.
   āṭhavitō pr. part. (m.) I pers.sg. 17, 12.
   āṭhavītu pr.part. (m.) 33, 5.

āḍakāṭhī (Sk. antar-kāṭhikā) f.nom.sg., hindrance, obstruction 27, 6; for āḍa see TURNER 11 a.

āḍapāḍī (Sk. antar-pāṭin) f. nom.sg., effort, trouble 20, 4.

āṇāṇī (Sk. ā √ ni) v., to bring; BLOCH 291 b.


āṇavīli caus. pp. (n.) III pers.sg. 18, 32.

āṇā imp. II pers.pl. 7, 9.

āṇāvē pot.part. (n.) III pers.sg. 13, 10.

āṇītī pr. III pers.pl. 12, 13.

āṇīlā pp. (m.) III pers.sg. 18, 37.

āṇīlīya pp. (f.) III pers.pl. 16, 14.

āṇī pr. III pers.sg. 18, 8.

āṇī imp. II pers.sg. 13, 7.

āṇīna fut. I pers.sg. 13, 8.

āṇī inf. 9, 3.

āṇīnī abs. 12, 6.

āṇauni abs. 18, 13.

āṇī (Sk. aṃyat) adv. conj., and 7, 16; BLOCH 291 b, TURNER 14 a, ani.

āṇīkiye (Sk. aṃyat-ka) adj. (m.) loc.sg., another 27, 14.

āṇī f.nom.sg., desire 22, 11; cf. Jād. 6, 18.

āṭā (Sk. atah > Pk. atto) adv. of time; now 13, 9; BLOCH 287 b.

ātmajānā-ce (Sk. āṭma-jāna) n. obl.sg., Self-knowledge 24, 3.

āṭmabhrāntichāyā (Sk. āṭma-bhrānti-chāyā) f. nom. sg., shadow of illusion about Self 24, 10.

āṭmānubhavavāte (Sk. āṭma-anubhava-vartman) f. instr. sg., path of Self-realisation 24, 7.
āthikā (Sk. asti-ka) adj. (m.) dat.pl., believer 32, 8.
ādarī (Sk. ā √ dṛ) pp. (n.) III pers.sg., to regard, respect 16, 24.
ādaru (Sk. ādara) m.nom.sg., regard, respect 30, 4.
ādarē instr. sg., 22, 9.
ādipuruṣī (Sk. ādī-puruṣa) m. loc.sg., Primaeval Being 25, 7.
ādīhā (Sk. ādhāra) m.instr. sg., support, means 27, 5.
ādīhī (Sk. ādī-) adj. (m.) loc. sg., first 12, 5.
ādī (Sk. ādī) adv. of time; at first 7, 6.
ādhīna (Sk.) adj., depending on, subject to 10, 10.
āna (Sk. anyat) adj., another. ānu (m.) nom.sg. 21, 2.
ānu (f.) nom.sg. 21, 5.
āna (Sk. ājñā) f.nom.sg., oath 7, 7; BLOCK 291 a, TURNER 647 b, jānāhu.
āni (see ānī) adv. conj. 19, 21.
ānanda (Sk.) m., bliss, happiness.
ānandu acc.sg. 8, 10.
ānandē instr.sg. 20, 10.
ānandabhārīta (Sk. ānanda-bhārīta) adj., full of bliss 13, 12.
ānṭhuraṇī (Sk. āsturaṇa) n. loc.sg., bed 23, 7; BLOCK 292 a.
āpaṇa (Sk. āṭmaṇ) reflex. pron. Self; BLOCK 292 a, TURNER 36 a, āpāhnu.
āpaṇa nom.sg. 10, 10.
āpaṇayā–javālī obl. 22, 8.
āpaṇeṣīte dat.pl. 19, 33.
āpaṇeyā gen.sg. 10, 10.
āpaṇa-pa (Sk. āṭmaṇ–) n. abstr. noun., selfness, selfhood.
āpaṇapā loc.sg. 24, 10.

āpaṇapē acc.sg. 33, 11.
āparitokhu (Sk. a-paritoṣa) m. acc.sg., sorrow, regret 19, 34.
āpāpula (Sk. āṭmaṇ–, redupl.) pronom.adj., each one’s own āpāpulāliī f.nom.pl. 19, 4.
āpāpulāleś n.dat.sg. 19, 38.
āpula (Sk. āṭmaṇ–) pers. pronom. adj., one’s own.
āpulā m.nom.sg. 7, 8.
āpulā m.loc.sg. 26, 3.
āpulā m.gen.–loc.pl. 22, 4.
āpulīyē f.dat.sg. 8, 12.
āpule m.acc.pl. 10, 12.
āpulālē (Sk. āṭmaṇ–) pers. pronom. adj. (n.) nom.sg., each one’s own 15, 3.
āphāvilā (Sk. √ āp) pp. (m.) III pers.sg., to call, send for 21, 4.
ābulī (Sk. ambā ?) f., wife.
ābūliān-ci obl.pl. 19, 34.
ābūliātē dat.pl. 19, 14.

Āmaṇadevo m.nom.sg., pers. name (of one of the last kings of the Yādava dynasty) 9, 8.

āmbiyā–ciyā (Sk. āmre–ka) m. obl., mango-tree 12, 6; BLOCK 292 b, TURNER 32 a, āp.

āṁhi (Sk. asmaś, Ved.dat.loc. asme > Pā. amhe) first pers. pron. (pl.), we; BLOCK 292 b, TURNER 636 b, hāṁī.
āmu–cē obl. 19, 35.
āṁhāśi dat.pl. 19, 8.
āṁhi nom. pl. 19, 26.
āma–ca obl.; āmacē 16, 9; āmacēyē 8, 19.
āmatē dat.pl. 14, 16.
āmu–ca obl. āmučē 8, 4; āmučē 7, 5; āmučēyē 18, 25.

āṁhā dat.pl. 7, 12.
āṁhāśi dat.pl. 14, 17.
āṁhi nom.pl. 7, 11.
ärađātē (Sk. ā √ raṭ) pr.part. (n.) nom.pl., crying or wailing loudly 24, 5.
äratā (Sk. āṛta) adj. (m. or n.) gen.pl., afflicted, suffering 21, 3.
ärava (Sk. ā √ ruḥ) m.nom.pl., grove, plantation 25, 5.
ārisā (Sk. ādārśa-ka) m.loc.sg., mirror 27, 16; BLOCK 288 a, TURNER 37 b.
āruṣa (Sk. āṛṣa) adj., rough, crude 20, 5.
āre (Sk. āre) ind., interjection of calling 11, 6.
ärogaṇa (Sk. ārogya-, or Kannād √ ārogiṣu, to eat) partaking of food, dinner.
ärogaṇa n. nom./acc.sg. 7, 7.
ärogaṇā f.nom.sg. 7, 16.
ärtāsi-kāraṇē (Sk. āṛta) adj. (m.) obl. afflicted, suffering 33, 1.
ärtāsī (Sk. āṛta) adj. (m.) dat.pl., afflicted 22, 2.
ālanchana (Sk. a-lāṁchana) adj., without any detracting mark, spotless 25, 6.
āvagha (Sk. āgva-व्याप्ता) adj., all, whole (Ālaś see āvagha).
āvagha m.nom.sg. 29, 5.
āvaghī f.nom.sg. 14, 4.
āvaghe m.nom. pl. 14, 21.
āvagheyā m.dat.pl. 14, 15.
āvaḍāṇē (Sk. ā √ vr, to choose, prefer) v., to like.
āvāḍata pr. part. 29, 5.
āvāde pr. III pers.sg. 26, 9.
āvaḍī (Sk. ā √ vr) f.nom.sg., desire, liking 22, 12.
āvisāḷē (Sk. āvaśē-) n.acc.sg., bird's nest 24, 3; BLOCK 293 b. (Comp. Lat. avēśa).
āvo (Sk. aho) ind., interjection of calling 13, 7.
āśro (Sk. āśraya) m.acc.sg., support 32, 8.
āsana (Sk.) n.nom.sg., seat, sitting 8, 16.
āsu f., gold coin of specific value.
āsu acc.pl. 15, 13.
āsu-pāthī obl. 4, 2.
āse (Sk. āśā) f.instr.sg., hope, expectation 10, 12; BLOCK 293 b, TURNER 39 a.
āsramā (Sk. āśrama) m.dat.sg., hermitage 6, 4.
āsvāditā (Sk. √ āsvāday, caus.) pr.part., to taste, eat with relish 22, 11.
āhā (Sk. akaha) ind., interjection of pain or sorrow 16, 34.
āhuti (Sk.) f., obligation, offering.
āhuti nom.sg. 19, 13.
āhuti-lāgi obl. 19, 24.
ālāpajāpi (Sk. ālāpa, redupl.) m.instr.pl., wailing cry 14, 14.
ālē (Sk. ālēya) n.nom.sg., bed (of tree) 28, 7; BLOCK 294 a.
i (Sk. api) ind., also 7, 12. (āmādū-ī).
in-galān-cā (Sk. aṅgāra) m. obl., scorpion 23, 7; BLOCK 294 a, TURNER 6 a.
itāra-cā (Sk. ētara) adj., (m.) obl. other, rest 31, 1.
ituka (Sk. ētyat-ka) pronom. adj., so much, of such extent;
BLOCK 294 a.
itukē (n.) nom.sg. 31, 2.
itukeni adv. (by instr.) 18, 21.
Indra (Sk.) m., pers. name.
Indrabā nom.pl. (hom.), with suffix bā 9, 5.
Indrabhaṭṭē dat. sg. 9, 3.
Indreyā voc.sg. 9, 5.
indriya (Sk.) n.nom.sg., part or limb (of the body) 27, 9.
iṣṭadevatākujādevate-cē (Sk. iṣṭa-devatā-kula-devatē) f. obl., guardian deity and family deity 18, 33.
isānya (Sk. iśānya) adj., north-east direction 13, 2.
īkhitā (Sk. īkhitā) adj., a little.
īkhi (n.) 19, 37.
īkhi adv. 12, 1.
īśvara (Sk.) m., God.
īśvara (name of a cyclic year), nom.sg. 5, 4.
īśvaru nom.sg. 0, 6.
īśvarā-ēf obl. 11, 15.
īśvaranisthān-cē (Sk. īśvara-nisthā) adj. (m.) obl., attached or devoted to God 25, 4.
īśvararūpa (Sk. īśvara-rūpa) n.dat.sg., form of God 0, 1.
īśvaru (Sk. īśvara) m.nom.sg., God 14, 17.
ukārile (Sk. ut √ kṛ) pp. (m.) III pers.sg., to dig out 13, 12; BLOCH 296 a, TURNER 44 a.
ukāḷi (Sk. utkalikā) f.nom.sg., three, acute pang 29, 2; BLOCH 294 b, TURNER 43 b, 44 a.
ughaṭe (Sk. ud √ ghaṭ) fut. III pers.sg., to open, inaugurate 4, 1.
ughaḍanē (Sk. ud √ ghaṭ) v., to open; TURNER 45 a.
ughaḍitā pr. III pers.pl., 12, 4.
ughaḍitāpp. (m.) III pers. pl. 19, 24.
ughaḍitēpp. (m.) III pers. ag. 13, 19.
ughaḍe pr. III pers. sg. 28, 5.
ughaḍauni abs. 28, 3.
ughaḍeṣyā (Sk. udghaṣṭa) adj. (m.) instr. sg., uncovered, unprotected 28, 1.
ughaḍapāṇē (Sk. uṣṭvāla-tva) abstr. n. instr. sg., lustre, brightness 26, 6; BLOCH 296 a, TURNER 46 b.
ughaṇiŋ (Sk. ut √ sthāpay) v., caus., to awake, make rise, give form; BLOCH 296 a, TURNER 47 a.
ughaṇalā pp. (m.) III pers. sg. 30, 9.
ughaṇavāya inf. 7, 14.
ughaṇilē pp. (n.) III pers. sg. 7, 19.
ughaṇile (Sk. ut √ sthā) pp. (m.) III pers.sg., to rise, get up 16, 32.
ughaṇuni (Sk. ut √ dī) past part., to jump 13, 37; BLOCH 296 b, TURNER 47 b.
ugā (Sk. ouna) adj. (n.) nom.sg., deficient, wanting 27, 15; BLOCH 296 a.
ughaṭatase (Sk. ut √ taṭ) ugaṭa, pr.part., + as, pr. III pers.sg., to burst out, overflow 26, 5.
ughaṇā (Sk. avā √ tṛ) v., to descend, come down; BLOCH 296 b, TURNER 47, b.
ugharā pp. (m.) III pers. sg. 9, 8.
ugharāpp. (f.) III pers.sg., (with caus. sense), 14, 9.
ugharila (Sk. uttara-) adj. (f.) loc.sg., north 9, 4.
uttarārdha (Sk. uttara-ardha) adj. (m.) nom.sg., second or latter half 16, 22.
ughti (Sk.) f.nom.sg., creation 0, 2.
udaka (Sk.) m.nom.sg., water 16, 10.
udabhūdaka (Sk. ut-abhi-udaka) n.nom.sg., springing water 6, 4/5.
udayaṇē (Sk. ud √ i) v., to rise, come up.
udaijēla pp. (m.) III pers. sg. 24, 1.
udaiśa pp. adj. (m.) loc.sg. 24, 4.
Udayādityadevena (Sk. udayādītya-deva) (Sk.) m. instr. sg., pers. name (of the king of Āmbe) 3, 4.
udarā-cā (Sk. udara) n. obl., stomach 23, 9.
udiyā (Sk. udayā) adv. of time (by loc.), dawn, day-break 8, 6; BLOCH 297 a.
udo (Sk. udaya) m.nom.sg., rising, sun-rise 23, 8.
Uddhavadevo (Sk. Uddhava-deva) m.nom.sg., pers. name (of a devotee of Kṛṣṇa) 29, 1.
uddharaṇē (Sk. ud √ dhṛ or ḍṛ) v., to deliver, redeem.
uddhariliśa pp. (f.) III pers. pl. 19, 2.
uddharilīśi pp. (m.) I pers. sg. 31, 1.
uddhāru (Sk. uddhāra) m.acc. sg., redemption, success 31, 2.
uddharana (Sk. uddharana) n., emancipation, salvation.
uddharana nom.sg. 21, 3.
uddharana-cē obl. 17, 4.
unca (Sk. ucca) adj., high 31, 2; BLOCH 296 b, TURNER 43 a.
uncapanē (Sk. ucca-) abstr. n. instr.sg., height, tallness 33, 8.
unmekhasūryakāntasphuliṅga (Sk. unmēga- sūrya- kānta-sphuliṅga) m.instr.sg., spark of the sun-crystal of illumination 24, 8.
Unhakadevā (Sk. uṣṇa-udaka-deva) m.dat.sg., pers. name (of a Deity) 6, 12.
unhāla (Sk. uṣṇa-kāla) m.nom.sg., hot season, summer 29, 8; BLOCH 300 a.
upakāraśi (Sk. upakāra) m. dat.sg., obligation 18, 24.
upanāgle (Sk. upāṅga-) f.loc. sg., lap 7, 19.
upajanē (Sk. ut √ pad) v., to be born, to originate; BLOCH 297 b, TURNER 52 b.
upajalō pp. (m.) I pers.sg. 18, 39.
upaje pr. III pers.sg. 28, 4.
upañathāvī (Sk. ut √ pañ- √ sthā) m. loc.sg., surging motion or whirlpool of water 29, 11.
upanallī (Sk. ut √ pad) pp. (f.) III pers.sg., to create 13, 6.
Upaniṣada (Sk. Upaniṣad) n., a class of philosophical writings in Sanskrit.
Upaniṣādān-cī obl. 20, 12.
Upaniṣādā dat.pl. 29, 8.
Upaniṣadarthu (Sk. upaniṣad-arthā) m.acc.sg., meaning of the Upaniṣads 32, 7.
upamā (Sk.) f.nom.sg., parallel, simile 22, 1.
uparāṭē (Sk. utparāyasta) adj. (n.) nom.sg., topsy-turvy, full of contradictions 23, 14.
uparīye-vari (Sk. uparīkā) f. obl., upper storey 7, 12.
upahuḍa (Sk. ut-prasupta) m. nom.sg., awakening from sleep 9, 1.
upādhya (Sk. upādhyāya) m., family-name (by profession), TURNER 51 b.
upādhyā-cīye obl. 16, 16.
upādhyātē dat.pl. (hon.) 16, 17.
upānau (Sk. upānaka) f.acc.pl., pair of shoes 12, 3.
upekṣāliye (Sk. upa √ īkṣ) pp. (f.) I pers.sg. 21, 4.
upekkhe (Sk. upc ēka) pass. pr. III pers.sg., to humiliate 26, 3.
upegā (Sk. upayoga) m.dat.sg., use, utility 10, 3.
ubārā (Sk. uṣmā-kāra) m.nom. sg., heat 15, 10.
ubha (Sk. urdhva) adj., standing, Bloch 298 b, Turner 43, b.
ubhā (m.) nom.sg. 23, 13.
ubhe (m.) nom.pl. 9, 4.
Umāś (Sk. Umā) f.instr.sg., pers. name 16, 27.
urāṇē (Sk. ṛ) v., to remain, to be left over; Turner 53 a.
urāṇi pr. III pers.pl. 18, 8.
ure fut. III pers.sg. 6, 12.
urodhīti (Sk. ava ṛudā) pr. III pers.pl., to obstruct, oppose 11, 11.
uvāva (Sk. upva < upa ṛu) f.nom.sg., exuberance, bloom 26, 10.
usṣakāḥ (Sk. uṣa-kāla) m.loc. sg., hot season 22, 8.
uṣa (Sk. uṣa) adj. hot, 6, 5.
usāśilē (Sk. ud ēkhi) pp. (n.) III pers.sg., to stab, pierce 29, 3.
usili (Sk. vasam, ṛva) adj., (f.) borrowed, on loan 26, 9.
usiru (Sk. utsīra ?) m.nom.sg., delay 18, 21.
usnodakā-cī (Sk. uṣa-udaka) n. obl., hot water 12, 12.
āsu (Sk. ikṣu) m.nom.sg., sugar-cane 20, 5; Bloch 300 a, Turner 44 a.
ṛṣin-ciyā (Sk. ṛṣī) m.obl., sage, 32, 7.
eka (Sk.) num. adj., one; Bloch 300 b, Turner 56 a.
(ketule) eka 7, 1.
ekā obl. 8, 16.
ekā dat. sg. 10, 3.
ekā-cē (m.) obl. 13, 1.
ekā-cēyā (m.) obl. 8, 1.
ekī (f.) nom.sg. 11, 16.
ekī (f.) acc.sg. 12, 8.
ekī (f.) instr.sg. 12, 8.
ekī (m. or n.) loc.sg. 8, 1.
ekū (m.) nom.sg. 11, 12.
ekū-vaśauniyā (m.) obl. 21, 2.
ekē (m.) instr.sg. 11, 4.
ekadonī (Sk. eka + Pk. donī) num. adj., one or two 6, 11.
ekamekā (Sk. eka-eka) rel. pron., m.dat.pl., one-another, each-other 11, 11.
ekala (Sk. eka-) adj., alone, single; Bloch 300 b, Turner 57 b.
ekala (m.) nom.sg. 4, 4.
ekaleyyā (m.) instr.sg. 29, 5.
etatpramukhē (Sk. etad-pramukhe) adj. (n.) nom.pl., including mainly these 2, 4.
etha (Sk. atra) ind., here 4, 3; Bloch 300 b.
erikače (Sk. ītara-) adv. (by past. kače), on this side 19, 24; for era see Bloch 301 a.
eravē (Sk. īvat) pronom. adj. (n.) nom.sg., so much 14, 17.
esarē (Sk. etad : eṣā) pronom. adj., (n.) nom.sg., so much 9, 10.
aśvarya (Sk. aśvarya) n.dat. sg., grandeur 29, 10.
aśa (Sk. etārya) adj., such, of this kind.
aśā (m.) nom.sg. 11, 16.
aśā (m.) instr.pl. 11, 12.
aśā (f.) obl. 10, 12.
aśīya (f.) dat.sg. 22, 10.
aśē (n.) nom.sg. 8, 18.
oḍavo (Sk. upa-udha : ṛvah) m.nom.sg., afflux of poetical sentiment 28, 6.
Oḍugrāmu (?? + Sk. grāma) m. nom.sg., place-name 4, 4.
oh (Sk. om) ind., particle of auspicious salutation 2, 1.
vito (Sk. upe √ ve) pr. part.
I pers.sg., to thread, string together 0, 12; TURNER 50 b.
olagaviti (Sk. ave √ lag, or Kd. olagisṣu) pr. III pers.pl.,
to serve, offer 12, 3.

kaṭā (Sk. kaṣṭa ?) ind., interjection of distress meaning ‘Alas’ 23, 14; BLOCH 304 b,
TURNER 68 b.
kaḍu (Sk. kaṭa) m.nom.sg.,
end, limit 24, 12; BLOCH 305 b, TURNER 70 b.
kaḍe (Sk. kaṭi) adv. by loc.,
end, limit 10, 12; BLOCH 305 a.

kaṇṭha (Sk. kaṇṭha) m., neck;
BLOCH 304, b.
kaṇṭhā dat.sg. or pl. 0, 13.
kaṇṭhī loc.sg. 31, 2.
kaṇvasāṣā (Sk. Kaṇva- śākhā)
f.nom.sg., branch of the lineage of Kaṇva 6, 5/6.
kathā (Sk.) f.nom.sg., narrative poem 28, 11.

kadācita (Sk. kadā-cit) ind.,
sometime, occasionally, 12, 7.
kamāla (Sk. kamala) n., lotus.
kamalā instr.sg. or pl. 22, 8.
kamalādaṇḍā (Sk. kamala-dala)
n.nom.pl., petal of lotus 26, 4.
Kamalaśī (Sk. kamalā- ) f.,
pers.-name (of the wife of Cakradhara).
Kamalāśītā dat.sg. 7, 8.
Kamalāsil instr.sg. 7, 11.
karaṇā (Sk. √ kr) v., to do;
BLOCH 306 b, TURNER 136 b.
(n.) III pers.sg. 1, 1-2.
kara imp. II pers.pl. 15, 7.
karāvā fut. part. (m.) III
pers.sg. 20, 3.
karaṇi fut. part. (f.) III
pers.sg. 10, 15.
karaṇā fut. part. (n.) III
pers.sg. 6, 12.
karaṇeyā fut. part. 6, 10.
kari imp. II pers.sg. 13, 11.
karaṭā pr.part. 18, 15.
kariṭa pr. III pers.pl. 18, 8.
kariṭe pr. part. (adj.), m.
nom.pl. 32, 6.
kariṣa pr. II pers.sg. 18,
24.
kari pr. III pers.sg. 22, 9.
kari pr. III pers.sg. 30, 11.
kari fut. III pers.sg. 7, 7.
karia pr. part. (adj.) m.
nom.pl. 12, 17.
kariṭi pr. III pers.pl. 8, 8.
kariṭu pr.part. (adj.) m.
nom.sg. 10, 12.
kariṭu pr. part. (adj.) m.
nom.pl. 32, 3.
karīna fut. I pers.sg. 13,
17; 22, 2 (The two forms
differ functionally.)
kariḷa fut. III pers.sg. 18;
31.
karunu abs. (used as post.
for Instr.) 0, 8.
karaḥ past. part. (in ūna)
12, 9.
karaḥ inf. 13, 24.
karaṇi abs. 14, 4.
karaḥ inf. 28, 3.
kijke pr. pass. III pers.sg.,
12, 20; 27, 4.
kijke pr.pass. III pers.pl.
33, 8.
kijāla fut. pass. III pers.
sg. 20, 9.
kela (for kelā) pp. (m.) III
pers.sg. 6, 6.
kelē pp. (m.) III pers.sg. 6,
5.
karī (Sk. kara) m.loc.sg. hand, 12, 7.
karuṇārasu (Sk. karuṇa-rasa) m.nom.sg., poetical sentiment of compassion, 30, 9.
karparkasāyaṇē (Sk. karpa-ruṣāyana) adj. (n.) nom. pl., sweet to the ears 33, 7.
karma (Sk. karman) n.nom.sg., action 19, 31.
kalpataru (Sk.) m., divine wish-tree.
kalpataram-ene obl. 20, 11.
kalpataraṇ-ce obl. 25, 5.
kalpataraṇuśā instr.sg. 32, 3.
kalpatarutajavatī (Sk. kalpa-taru-tala-) m.loc.sg., foot of the divine wish-tree 31, 1.
kavādā (Sk. kapardaka) m. nom.sg., small shell used as a coin 3, 9; BLOCH 306 b, TURNER 109 a.
kavāṇa (Sk. kaḥ punah ?) interrog. pron. (also see kavāṇa); BLOCH 315 a, TURNER 98 a.
kavāṇa (n.) nom.sg. 23, 3.
kavāṇa (m.) dat. or gen. sg. 29, 6.
kavāṇi (f.) nom.sg. 26, 10.
kavatika (Sk. kautuka) n.nom.sg., surprise 23, 11.
kavaṭī (Sk. kavalaṭati) pr. III pers.sg., to encircle, embrace, catch hold of 29, 2.
kavāḍa (Sk. kapāḍa) n., door; BLOCH 306 b.
kavāḍa acc.sg. 12, 4.
kavāḍi-ciyā obl. 12, 3.
kavi (Sk.) m., poet.
kavi nom.sg. 15, 1.
kavi nom.pl., (hon.) 15, 1.
kavina instr.sg. 15, 2.
kavi dat.pl. 30, 4.
kavijana (Sk. kavi-jana) m., class of poets.
kavijana nom.pl. 30, 6.
kavijanān-ce obl. 28, 1.
kavitā (Sk.) f., poem.
kavitā nom.sg. 28, 8.
kavitesi instr.sg. 28, 4.
kavitelate (Sk. kavitā-latā) f. dat.sg., creeper of poetry, 22, 10. (Note dative within compound.)
kavikuṭā (Sk. kavi-kuṭa) n.dat. sg., family of poets 15, 15.
kavītva (Sk. kavītva) abstr. noun, n.acc.sg., composing of poetry 15, 7.
kavhana (Sk. kaḥ punah ?) interrog. pron. see kavāṇa; BLOCH 315 a, TURNER 98 a.
kavhāṇa dat.sg. 8, 15.
kavhāṇa gen.sg. 10, 10.
kavhāṇa-cā obl. 23, 7.
kavhāṇān-ī obl. 0, 4.
kavhāṇā-ci obl. 22, 11.
kavhāṇā-neyā obl. 10, 3.
kavhāṇātā dat.sg. 10, 10.
kavhāṇāsi dat.sg. 22, 10.
kavhāṇī instr.sg. 32, 9.
kavhāṇī (kavhāṇa + I < Sk. api) nom.pl. 8, 3.
kastu (Sk. kāyastha) adj. (m.), nom.sg., belonging to the caste of Kāyasthas 6, 3; BLOCH 310 b.
kasturi (Sk. kastūrikā) f.nom.sg., musk 22, 6.
kaḷarava (Sk. kalarava) m.acc.pl., melodious sound produced by birds 32, 5.
kaḷasī (Sk. kalaśa) m.instr.pl., pinnacle 33, 8; BLOCH 307 b, TURNER 79 a.
kaḷahaṇisā (Sk. kalahaṇisa) m. dat.sg., species of the haṇisa bird, or goose 28, 10.
kaḷā (Sk. kalā) f.gen.pl., art 29, 7; BLOCH 78 b.
kā (Sk. kiṃ?) ind., what, why, whence 7, 9; BLOCH 307 b.
kāi (Sk. kīm) ind., what 9, 5; BLOCH 309 b.
kāiseyā (Sk. kīm-sā) ind., wherefore, why; what for 19, 15.
kāntāli (Sk. kantā-la, or kantakīla) adj. (f.) nom.sg., thorny 27, 10; BLOCH 308 a, TURNER 70 a, 83 a.
kādhani (Sk. √ kṛṣ-krṣa) v., to draw; BLOCH 308 b, TURNER 86 a.
kādhiti pr. III pers.pl. 12, 18.
kādhili pp. (n.) III pers. sg. 13, 12.
kāntheya (Sk. kanthe-ka) m. loc.sg., necklace 2, 9; TURNER 83 a.
kāna (Sk. karna) m., ear; BLOCH 309 a, TURNER 86 a.
kānī-cā obl. 26, 7.
kānu nom.sg. 11, 4.
kānāmanāte (Sk. karnā-manasa) n.dat.pl., ear and mind 30, 2.
kāntā (Sk.) f.nom.sg., wife 31, 1.
kānti (Sk.) f.nom.sg., complexion 27, 9.
kāndā (Sk. kanda-ka) m.nom. sg., onion 31, 3; BLOCH 309 a.
Kānhu (Sk. Krṣṇa) m.acc.sg., Lord Krṣṇa 28, 6; BLOCH 309 a.
kāpili (Sk. √ klīṛp) pp. (f.) III pers.sg., to cut 14, 18; BLOCH 309 a, TURNER 74 a.
kāpurakell-cā (Sk. karpūra-kadali) f. obl., name of a species of plantain-tree 22, 12; BLOCH 309 a, 314 a, TURNER 74 a and 104 a.
kāmēśā (Sk. karmēṇa) n.instr. sg., work 31, 5; BLOCH 309 b, TURNER 87 b.
kāmata (Sk. karma-sthāna) m., self-cultivated field.
kāmatā-madhya obl. 4, 4.
kāmatu nom.sg. 3, 5; 4, 4.
Kāmākhye (Sk. kama-ākhyā) adj. (f.) loc.sg., land called Kāma 3, 5.
kāya (Sk. kīm) ind., why 31, 4; BLOCH 309 b.
kāyi (Sk. kīm) ind., why, what 32, 2.
kāye (Sk. kīm) ind., why, what 18, 31.
kāraṇa (Sk.) n.nom.sg., cause 0, 7.
- kāraṇā (Sk. karaṇa) n.instr. sg., (used as post. of Dative as in ajanākāravyākāraṇa, 0, 13/14; or ārtāsī-karaṇa 33, 1) BLOCH 309 b.
kāla (Sk.) m., time, period.
kālā-cā obl. 0, 3.
kālāte dat.sg. 0, 8.
kālu nom.sg. 0, 3.
kālauṇi abl.sg. 6, 5.
Kāliyā (Sk. kāliya) m.nom.sg., name of a serpent inhabiting the Yamunā 30, 9.
kāvaḍī (Sk. kamaṭha, or kambi, bamboo, cf. TURNER 88 b) f. nom.pl., pitcher hanging from a bamboo-stick 20, 4; BLOCH 310 a.
kāhāṇi (Sk. kathānī) f.nom. sg., tale, story 23, 7; TURNER 81 b.
kāhi (Sk. ka-api) pronom. adj., some, a few 9, 6; 22, 6.
kālaveḷa (Sk. kāla-vela) f.nom. sg., time or season 31, 1; TURNER 90 a.
kālē (Sk. kāla) m.instr.sg., time 17, 5; BLOCH 310 b, TURNER 90 a.
kāḷā (Sk. kāla) adj., (m.) nom. sg., of dark colour, black 20, 5; BLOCH 310 b, TURNER 90 b.
kimbahunā (Sk. kim-bahunā) ind., in fact, verily 25, 7.
kirītī (Sk. kirītīṃ) m.voc.sg., one wearing a daidem, (here) Arjuna, 23, 10.
kiru (Sk. kīla) ind., really, indeed 20, 5; BLOCH 310 b.
kī (Sk. kīm) ind., conjunctive 6, 11; expletive 10, 6; BLOCH 311 a, TURNER 91 a.
kīdaḍī (Sk. kīṭā-?) f., bier for carrying corpse.
kīdaḍī nom.sg. 14, 8.
kīdaḍī-vari obl. 14, 7.
kirī (Sk. kirīti) f.dat.sg., fame 29, 10.
kuṅkumarasa (Sk. kuṅkumara-sa) m.instr.sg., saffron-water 28, 3.
kucambaila (Sk.√kuc) fut. III pers.sg., to cause pain 26, 9.
kunjanē (Sk. kujāna) n.nom.pl., cooing of birds 33, 7.
Kumbhaipaḷā n.loc.sg., place-name 3, 8.
kuraṅgā (Sk. kuraṅga) m.gen.sg., musk-deer 22, 6.
kuraṅḍī (<?) f.nom.sg., discarding, devaluing 28, 4.
kujācaḷā-mājī (Sk. kula-acala) m. obl., group of seven mountains 32, 1.
kulla (Sk. kula) n.loc.sg., family, lineage 21, 5; BLOCH 313 b, TURNER 101 a.
kṛṭagbaru (Sk. kṛta-ghna) adj., (m.) nom.sg., ungrateful 18, 25.
Kṛttikās (Sk. kṛttikā) f.instr.pl., name of a constellation; Pleiads 26, 7.
kṛpā (Sk.) f.acc.sg., grace, favour 21, 3.
kṛpākaṭākṣu (Sk. kṛpā-kaṭākṣa) m.nom.sg., look of grace 32, 9.
kṛpālu (Sk. kṛpā-) adj., merciful 31, 2.
kṛṣi (Sk. kṛṣi) f.acc.sg., agriculture 16, 3.
kṛṣikarma (Sk. kṛṣi-karma) n.acc.sg., agricultural work 16, 4.
Kṛṣṇarāya-,va (Sk. Kṛṣṇa-rāja) m., Lord Kṛṣṇa.
Kṛṣṇarāya-jayā obl. 21, 6.
Kṛṣṇarāya-ce obl. 21, 5.
Kṛṣṇarāva nom.pl., (hon.) 21, 2.
Kṛṣṇē (Sk. Kṛṣṇa) m.instr.sg., Lord Kṛṣṇa 21, 4.
kē (Sk. kim) ind., what 23, 11.
keute (Sk. kim-ātra ?) adj., how 19, 14.
kekā (Sk.) f.acc.pl., cry of a peacock 32, 4.
kenē (Sk. krayāṇa, √kṛ) n. nom.sg., (coll.), articles of merchandise, wares 4, 1; 23, 5; BLOCH 314 a.
ketakīdaḷī (Sk. ketakī-dala) n. instr.pl., blade of Pandanus odoratissimus 22, 5.
ketula (Sk. kiyat-) pronom. adj., some, a few.
ketule (m.) nom.pl. 7, 1.
ketuleṇ (m.) instr.sg. 17, 5.
kevalō (Sk. kevala) adj.(n.) acc. sg., absolute, pure 28, 2.
kevī (Sk. kim-apī ?) ind., how, whence 21, 5.
kaī-ca (Sk. kaśmin-tva) pronom.adj., from where.
kaieī (f.) nom.sg. 23, 6.
kaieī (n.) nom.pl. 18, 10.
kaivalyapathā (Sk. kaivalya-
patḥa) m.loc.sg., pathway to
salvation 28, 11.
kaivalyapadā-čī (Sk. kaivalya-
pada) n.obl., state of absolute
unity 30, 1.
kaivārā (Sk. Kṛpā-kara? or
Kṣ. kaś, hand) m.dat.sg., pro-
tection, espousing of 29, 13.
kaisa (Sk. kīyā) pronom.adj.,
of what kind, what like.
kaiś (f.) nom.sg. 9, 7.
kaiṣena (n.) instr.sg. (used
as adv.) 18, 20.
kokila (Sk. kokila) m. or f.
instr.sg. or pl., cuckoo 28, 10;
BLOCH 314, b.
koṭhiā (Sk. koṭhiikā) f.dat.sg.,
granary, store-room 6, 12;
BLOCH 314 b, TURNER 106 b.
koṭhā (Sk. kutra, or kva-ṛtha)
adv. of place, where 18, 43;
BLOCH 312, a.
kođe (Sk. kautuka) n.instr.sg.,
pleasure, zest 20, 11.
koṇī (Sk. koṇa) m.loc.sg., cor-
ner 13, 2; BLOCH 315 a, TURNER 98 a.
koṇa (Sk. kaḥ punaḥ?) inter-
trog. pron., who BLOCH 315
a, TURNER 98 a.
koṇa nom.sg. 24, 11.
koṇāsi dat.sg. 18, 43.
koṇu nom.sg. 14, 8.
koṇē instr.sg. 24, 12.
koṇhā dat.sg. 17, 8.
koṇhā-čī obl. 8, 2.
koṇhi nom.sg. 17, 2.
koṭhaleyā (Sk. koṭhya-) m.gen.
sg., large sack 11, 9; TURNER
107 a.
koṭhimbirī (Sk. kustumbavikā)
(f.nom.sg., coriander 31, 3;
BLOCH 315 a.
kōpattīla (Sk. kūp) fut. III
pers.pl., to be angry 22, 1;
BLOCH 315 a.
komiḷē (Sk. kīlam) pp. (n.)
III pers.sg., to wither, to be
fatigued 26, 9; BLOCH 315 b,
TURNER 100 a.
kōvāsī (Sk. komala-) adj.
(m.) nom.sg., tender-hearted
31, 2; TURNER 75 a.
Kauṇḍīnyagotra (Sk. Kauṇḍin-
ya-gotra) adj. (m.) nom.sg.,
belonging to the kin or line-
age of Kauṇḍinya 6, 6.
kṛḍatū (Sk. kṛḍ) pr.part.
(m.) nom.sg., to play 32, 1.
kṛḍāsthānē (Sk. kṛḍā-ṛthāna)
n.nom.pl., memento, memorial
33, 10.
kṣanavaya (Sk. kṣaya-yaśas)
adj. (m.) nom.sg., existing
only for a moment 27, 16.
kṣayarogī (Sk. kṣaya-ṛoga) m.
loc.sg., wasting disease 27, 8.
kṣayarogī (Sk. kṣaya-ṛogin)
adj. (m.) nom.sg., consump-
tive 23, 8.
kṣirakāśī (Sk. kṣīra-udaka)
n.dat.sg., milk-white costume
26, 5.
kṣīra (Sk.) f., a milk-prepara-
tion.
kṣīra acc. sg. 16, 31.
kṣīraprādhiṇya adj. 16, 27.
kṣīri-vāri obl. 16, 30.
kṣudhā (Sk.) f.nom.sg., hunger
7, 13.
kṣemā (Sk. kṣemā) f.nom.sg.,
pardon, indulgence 17, 9.
kṣelavā (Sk. kṣel) caus.pr.
II pers.pl., to fondle 13, 5.
khaṭupadātē (Sk. saṭ-pada) m.
dat.sg., bee 22, 7.
kharaṇṭeyā (Sk. kṣāra-) m.gen.
sg., broom 11, 10.
khalān-čī (Sk. khala) adj.(m.)
obl., wicked, vile 25, 2;
BLOCH 317 b, TURNER 116 b.
Khaliye (Sk. khala, or khalli) f. loc.sg., burial ditch 29, 12; BLOCH 317 b, TURNER 117 a.

Khākarī (Sk. khā √ kṛ) pr. III pers. pl., (onomato.), to cough 12, 1; TURNER 111 a.

Khāṭāre (Sk. kṣattākāra, √ kṣd) m.nom.pl., bullock-cart 9, 11.

Khāṇāṇē (Sk. √ khaṇ) v., to dig; BLOCH 317 a, TURNER 114 a.

Khāṇāta pr.part. (m.) 14, 9.

Khāṇitalā pp. (m.) III pers. sg. 14, 18.

Khāṇē (Sk. √ khād) v., to eat; BLOCH 318 b, TURNER 120 a.

Khāṇā fut. I pers.sg. 18, 13.

Khāṭā pr.part. 18, 8.

Khāḍālīyā pp. (f.) III pers. pl. 16, 31.

Khāyē pr. III pers.sg. 18, 12.

Khāvayālāgī fut. part. (by post. lāgī) 18, 32.

Khānda (Sk. skanda) m.nom.pl., shouder 27, 11; BLOCH 318 b, TURNER 83 b.

Khāṃbā (Sk. skambha) m.gen. sg., pillar 11, 7; BLOCH 319 a, TURNER 120 b.

Khāll (Sk. khaḷa, or khaḷa) adv. (by loc.), beneath, under 9, 8; TURNER 121 b.

Khāḷukitiyā (see khāḷī) adj. (f.) acc.pl., downward, low, 12, 17; TURNER 121 b.

Khili (Sk. kliikā) f.acc.pl., bolt, pin 12, 4; BLOCH 319 b, TURNER 123 a.

Khuntadāvē (Sk. kuṃṭha-dāvē, man) n.acc.sg., stump and tie-rope 10, 9; for khunṭha see TURNER 124 a.

Khūṇāvīlē (Sk. kṣuṇātti, √ kṣud) pp. (n.) III pers. sg., to call by a gesture or sign 22, 8.

Kheibhāṭa m., pers. name.

Kheibhāṭa nom.pl. (hon.) 16, 3.

Kheibhāṭān-ceyā obl (hon.) 16, 1.

Kheibhāṭo voc.pl. (hon.) 16, 7.

Kheḍakulkīyā (Sk. kheḍa-kulyā) f.loc.sg., rivulet, small stream 28, 9; for kheḍē see BLOCH 320 b.

Kheḷañē (Sk. √ kṣuc, or √ khel) v., to play.

Kheḷatā pr.part. 30, 7.

Kheḷinalā pp. (m.) III pers. sg. 30, 8.

Kheḷe pr. III pers.sg. 30, 12.

Kheḷū (Sk. kheḷa) m.acc.sg., play 30, 7.

Kheḷañē (Sk. see kheḷañē) v., to play; BLOCH 320 b, TURNER 127 b.

Kheḷatā pr.part. 19, 6.

Kheḷatī pr. III pers.pl. 28, 9.

Kheḷatū pr.part. (m.) pl. 19, 4.

Kheḷavitī caus. pr. III pers. pl. 13, 1.

Kheḷijo pass. opt. II pers.pl. 7, 4.

Kheḷō inf. 19, 5.

Kholo (Pkt. khoḷa, √ kṣud) adj. (n.) nom.sg., deep 28, 7; TURNER 130 b.

ga (abbrev. for Sk. gadyāṇaka) ;gold coin of specific value 3, 5; 7, 8; 5, 3.

gagānacumbitu (Sk. gagara-cumbita) adj. (m.) nom.pl., touching the sky 32, 3.

Gaṅgarāje m.instr.sg., pers. name (of the General of Hoyasala king) 1, 2.
Gaṅgesī (Sk. Gaṅgā) f.loc.sg., synonym for the river Gaṅgā 16, 32.

gajabajile (Sk. gād, re-dupl.) pp.(m.) III pers.pl., to become uneasy 17, 2.

Gaṅadhāpataye (Sk. gāṇa-adhipati) m.dat.sg., God Gaṅgāpati 6, 1.

gānī (Sk. √ gāṇ) pr. III pers. pl., to count 23, 12; BLOCH 321 b, TURNER 135 a.

gatāyu (Sk. gata-āyu) adj., one who is nearing death.

gatāyu (m.) nom.sg. 27, 3.

gatāyu-ci (m.) obl. 27, 2.

gāt (Sk. gati) f.nom.sg., course, way 21, 5.

Gargādī (Sk. Garga-ādi) adj., including the sage Garga 0, 10.

garbha (Sk.) m.acc.sg., foetus 29, 9.

garva (Sk.) m. and n., ego, vanity.

garva n.nom.sg. 15, 15.

garvu m.nom.sg. 28, 10.

gālā (Sk. gala, or gala-ka) m., neck, throat; BLOCH 322 b, TURNER 137 b.

gālā nom.sg. 31, 3.

gālā loc.sg. 26, 7.

gālā. (Sk. galaṇa, √ gaļ, or Onomato.) m.nom.sg., gulp 20, 5.

gā īnd., interjection of calling 10, 7.

gājatāya (Sk. √ gajṝ) gājata, pr.part. + āya, pr. III pers. sg., to resound 32, 6; BLOCH 322 b.

gāṭhī (Sk. granthi) f.loc.sg., knot, (hence) purse made by fastening a portion of the garment 20, 12; TURNER 140 b.

gābhīvanī (Sk. garbha-parṣa) n.loc.sg., innermost core of plant 22, 11; for gābhī see BLOCH 323 b, TURNER 141 a.

gāya (Sk. go) f., cow; BLOCH 322 b, TURNER 138 b.

gāl nom.pl. 8, 7; acc.pl. 8, 7.

gālsī dat.pl. 8, 11.

gāva (Sk. grāma) m. or n., village; BLOCH 323 b, TURNER 139 a.

gāvā dat.sg. 16, 1.

gāvā loc.sg. 9, 2.

gāvātu loc.sg. 9, 5.

gāvā-madhyē loc.sg. (by post.) 8, 21.

gāvī loc.sg. 8, 1.

gidhavē (<?) n.nom.sg., a measure for measuring corn 4, 2.

gilaṅē (Sk. √ gīl) v., to swallow.

gili jatu pass.pr.part.(m.) nom.sg. 23, 13.

gili pr. III pers.sg. 24, 2.

givasanē (Sk. √ gaves) v., to search, find out.

givasatā pr.part. 23, 10.

givasat pr. III pers.sg. 23, 9.

guṇaratnān-cē (Sk. guṇa-ratnā) n. obl., jewel of virtue 29, 10.

guṇā (Sk. guṇa) m.loc.pl., virtue, quality 22, 4.

guṇatāli (Sk. √ guṇāṭh, or √ grath) pp.(f.) III pers. sg., to be engrossed 31, 5; BLOCH 324 b, TURNER 144 a.

gurukūḷātē (Sk. guru-kula) n. dat.sg., lineage of the Master 17, 7.

gurukrīpe (Sk. guru-kṛpā) f. instr.sg., grace of the Master 31, 1.
Gurudine (Sk. Guru-dīna) m. loc.sg., Thursday, the day of Bṛhaspati 3, 2.
guruśīyān-ceni (Sk. gurū-śīya) m. obl., Master and his discples 20, 10.
guruścaraṇārādhanaṭatpara (Sk. gurū-caraṇa-ārādhana-ṭatpara) adj. (m.) nom.sg., (Sk.), intent upon serving the feet of the Master 8, 3.
guhyā (Sk.) adj.(n.) acc.sg., secret 18, 31.
gulajā (Sk. √ gal, or Onomato-) m.nom.sg., gargling 12, 13.
gela (Sk. gata, √ gam) pp., gone; BLOCH 325 a, TURNER 136 a.
gelā (m.) III pers.sg. 8, 15.
geli (f.) III pers.sg. 14, 1.
gele (m.) III pers.pl. 9, 2.
gelē (n.) III pers.sg. 14, 13.
gaiśāsai (Sk. gaḥvara, or grahīla) abstr.f.instr.sg., folly 23, 12.
goṭhi (Sk. goṣṭhī) f.nom.pl., account, tale 23, 10.
goḍī (Sk. gaṇḍī < gaṇḍa) abstr. f.acc.sg., sweetness 28, 4; BLOCH 325 b.
Gopāla (go-pāla) m., 1. cowherd, 2. Lord Kṛṣṇa.
Gopāla (2) nom.sg.31, 2.
gopāla (1) nom.pl. 19, 7.
Gopāḷaṇḍī (2) gen.sg. (Guj.) 7, 7.
Gopāḷā (2) dat.sg. 21, 6.
gopāḷā-sahitu (1) obl.19, 3.
gopāḷāsi (1) dat.pl. 19, 6.
gopāḷi (1) instr.pl. 19, 4.
Gopāḷi (2) instr.sg. 21, 4.
goruve (Sk. go-rūṇa) n.acc.pl., cattle 8, 2; BLOCH 324 b, TURNER 149 b.
gorē (Sk. gaura) adj.(n.) white, fair 26, 5; BLOCH 325 b, TURNER 150 a.
Govindē (Sk. Govinda) m.instr. sg., pers. name (of Lord Kṛṣṇa) 21, 6.
govilā (Sk. √ gup, or √ gumph) pp.(m.) III pers.sg., to entangle 31, 3.
goṣṭi (Sk. goṣṭhī) f., talk; chat. goṣṭi nom.sg. 12, 21.
goṣṭi acc.pl. 18, 7.
gosāvī (Sk. go-sūmin) m. Lord, Master; BLOCH 325 b, TURNER 150 b.
gosāvī nom.sg. 26, 11.
gosāvī nom.pl.(hon.) 7, 1.
gosāvī instr.pl.(hon.) 7, 1.
gosāviyā gen.pl.(hon.) 7, 16.
gosāviyān-ci obl. 14, 1.
gosāviyān-cyā obl. 16, 13.
gosāviyān-ce obl. 14, 21.
gosāviyātē dat.pl. 13, 3.
gosāviyā-pāsi obl. 7, 18.
gosāviyā-puḍhā obl. 9, 12.
gosāviyāsi dat.pl. 8, 6.
gaulaṇī (Sk. go-pālīni) f.instr. pl., cowherdess 30, 8; BLOCH 322 a.
grantha (Sk.) m., literary work.
granthā-cā obl 15, 12.
granthu nom.sg. 0, 9.
granthukartā (Sk. grantha-kartr) m.nom.sg., author of literary work 0, 8.
granthopajīvīye (Sk. grantha- upajīvīna) m.nom.pl., living on or subsisting by a literary work 25, 8.
grāma (Sk.) m. or n., village, place.
grāmā gen.sg. 6, 9.
grāmi loc.sg. 6, 12.
grāmu nom.sg. 6, 8.
grāmadhye (Sk. grāma-upādhyāya) m.dat.sg., priest of the town 6, 9.
grāva (Sk. grāvan) m.nom.pl., mountain 25, 5.
grāhaka (Sk.) m., purchaser, customar.
grāhika nom.sg. 20, 2.
grāhakā-pāśi obl., 4, 1, 1/2, 2.
grāhakai (Sk. grāhaka-) abstr. f.nom.sg., bargain, purchasing 23, 6.

ghaḍaṇē (Sk. ghaṭa) v., to happen, take place; BLOCH 326 a, TURNER 157 a.
ghādalā pp.(m.) III pers. sg. 29, 8.
ghādālē pp.(m.) III pers. sg. 23, 5.
ghāḍ (Sk. ghaṭa) m.loc.sg., bunch (of fruit) 22, 12; BLOCH 326 a, TURNER 154 b.
ghanavaṭu (Sk. ghana-vaṭ) adj.(m.)nom.sg., hard, solid 29, 1; for ghana see BLOCH 326 a, TURNER 154 b.
ghara (Sk. gṛha) n., house; BLOCH 326 a, TURNER 154 a.
gharā loc.sg. 9, 13.
gharāsi dat.sg. 8, 2.
gharī-cā obl. 20, 7.
gharī-cf 20, 11.
gharī loc.sg. 8, 18.
gharaṭi (Sk. ghaṛaṭi) f.acc. sg., patrol, watch 29, 14.
ghasā-cā (Sk. ghas, to eat, consume) m.obl., neck, throat 27, 11.
ghāgarī (Sk. gargarīkā) f.nom. sg., pitcher 14, 3; BLOCH 326 a.
ghāṇā (Sk. ghāṭana, ḥan) m., oil-mill; TURNER 156 b.
ghaṇā-prati obl. 3, 8.

ghāṇe nom.pl. 4, 3.
ghāṇe gen.sg. 4, 3.
ghāyāle (Sk. ghāta-, ḥan) adj. (n.)nom.pl., wounded 9, 11; BLOCH 326 b, TURNER 157 a.
ghāra (Sk. grāhrā, or grāhrīkā) f.nom.sg., female kite 31, 5.
ghalaṇē (Sk. ghr-gharati) v., to place, put; BLOCH 327 a, TURNER 155 a.
ghātalā pp.(m.) III pers. sg. 16, 29.
ghātaliyyā pp.(f.) III pers. pl. 8, 21.
ghātali pp.(f.) III pers.sg. 13, 18.
ghātalē pp.(n.) III pers.sg. 13, 14.
ghātinle pp. (m.) III pers. pl. 19, 14.
ghālāla fut. II pers.pl. 16, 29.
ghālavē fut.part.(n.) III pers.sg. 8, 13.
ghālavēyā-ce fut.part. (n.) obl. 22, 10.
ghāll pr. III pers.sg. 10, 12.
ghāllit pr. III pers.pl. 8, 7.
ghālīna fut. I pers.sg. 15, 14.
ghālauṇi abs. 12, 17.
ghāsa (Sk. grāśa) m.nom.pl., morsel, mouthful 16, 31; BLOCH 326 b, TURNER 156 a.
ghēṇa (Sk. grāhaṇa) n.nom. sg., taking 31, 2.
ghēṇā (Sk. gṛṇa) v., to take, seize; BLOCH 327 a.
(ne-) ghe pr. III pers.sg. 14, 23.
gheśa imp. II pers.pl. 19, 19.
gheina fut. I pers.sg. 14, 23.
gheśni abs. 7, 19.
aghetti'pr. III pers.pl. 12, 9.
ghepe pass.pr. III pers.sg. 20, 5.
gheyāla fut. II pers.pl. 16, 9.
ghevauni abs. 18, 36.
Ghalsāsa' m.nom.sg., family-name 2, 4.
ghośu (Sk. ghośa) m.nom.sg., afflux 23, 5.
ghōse (Sk. guscha-ka) m.nom.pl., bunch 23, 3; BLOCH 327 b.

ca (Sk. ca) ind., an expletive denoting certainty or sureness 20, 6; BLOCH 327 b.
cakān-ce (Sk. cakra) n. obl., pair of ruddy geese (Cakravāka) 24, 6; BLOCH 327 b, TURNER 163 a.
cakoravargāi (Sk. cakora-vargā) m.dat.sg., (coll.), class of Cakora birds (the Greek partridge) 22, 6.
Cakradhara (Sk.) m., pers. name (of the founder of Mahānubhāva sect).
Cakradhara nom.pl.(hon.) 12, 4.
Cakradhārā dat.pl.(hon.) 12, 13.
Cakradhārā gen.pl.(hon.) 12, 13.
Cakradharān-cā obl. 12, 7.
Cakradhārā-pāsi obl. 12, 16.
cakravarttī (Sk. cakravartīṇī) m.dat.sg., king 22, 6.
cakravāka (Sk.) m. and n.; ruddy goose.
cakravāka m.nom.pl. 22, 5.
cakravākē n.nom.pl., pairs of Cakravāka birds 33, 9.
caṇeyā (Sk. caṇaka) m.dat.sg., (coll.), corn, grain 6, 12; BLOCH 328 a, TURNER 165 a.

cāṇḍānśū (Sk. cāṇḍānśa) m. nom.sg., sun 24, 1.
catura (Sk.) adj., clever.
catura (m.)nom.sg. 20, 6.
caturī (m.)instr.pl. 20, 1.
caturāghāta (Sk. catur-āghāta) m.nom.pl., four boundaries 4, 4.
candana (Sk.) 1. (m.) sandal-wood tree; 2. (n.) sandal-wood paste.
candana m.nom.sg. 22, 4.
candana m.nom.sg. 14, 5.
candra (Sk.) m., moon.
candrā-ca' obl. 20, 1.
candru nom.sg. 23, 8.
candrakari (Sk. candra-kara) m.instr.pl., moon-beam 22, 6.
candrāme (Sk. candrāmas) m. nom.pl., moon 25, 6.
camatkāru (Sk. camatkāra) m. nom.sg., surprise, wonder 15, 16.
carana (Sk.) m.nom.pl., foot 21, 5.
caranāṅkita (Sk. carana-āṅkita) adj., marked by footprints 33, 4.
carati (Sk. √ car) pr. III pers. pl., to graze, depasture 12, 19; BLOCH 328 a, TURNER 168 b.
caritartā (Sk. carita-artha) adj.(m.), fructified, fruitful 19, 5; BLOCH 328 a.
calā (Sk. cala, √ cal) adj.(m.) gen.pl., moving 25, 5.
cavi (Sk. √ cam) f.nom.sg., taste, relish 22, 12.
cahu (Sk. catuḥ) num.adj., four 4, 4.
cāhūkaṭe (Sk. catuḥ–) adv., on four sides 23, 2.
cāṭurā (Sk. catur-ākara) m. nom.sg., canopy, shelter 4, 5.
Cākullivā f.loc.sg.; place-name 6, 9.
cāṅga (Sk. caṅga) adj., good; TURNER 163 b.
cāṅgi (f.) nom.sg. 27, 3.
cāṅgē (n.) nom.pl. 12, 19.
cāḍa (Sk. cāṭuka, or tēchā— by metathesis) f.nom.sg., desire, liking 10, 8; BLOCH 328 b.
cāṭurdaśa (Sk. cāṭurdāśa) adv., on all four sides 33, 8.
cāṭuryāti (Sk. cāṭurya) abstr. n.dat.sg., cleverness 20, 2.
cāndaniyā (Sk. candra-rājīṁ ?) f.acc.pl., star 24, 2; for cānda see BLOCH 329 a, TURNER 170 b.
cāñhī (Sk. catvāra-apī) num. adj., four, (hence) a few 10, 12; BLOCH 329 a, TURNER 172 a.
cāraṇē (Sk. √ car, caus.) v., to graze (cattle); TURNER 167 b.
cārāveya fut. part. 8, 7.
cārilliyā pp.(f.) III pers. pl. 8, 13.
cāra (Sk. * cārika, √ car, caus.) m.acc.sg., bits, fodder 31, 5;
TURNER 172 b.
cāru (see cāṭā) m.nom.sg., fodder, 8, 17; TURNER 172 b.
cālanē (Sk. √ cal) v., to move, walk; BLOCH 329 b, TURNER 169 a.
cāla imp. II pers.sg. 18, 26.
cālavītā caus. pr.part. 17, 8.
cālāveya fut.part. 5, 1.
cālān-či (Sk. * cālikā, √ cal) f. obl., way of behaviour, custom 5, 5; TURNER 172 b.
Čāvunḍarājō (Sk. Čāmuyḍara-rājō) m.instr.sg., pers. name of the minister of Rājamalla) 11, 1; BLOCH 329 b.

ci (Sk. cit ?) ind., an expletive denoting emphasis 6, 8 (e.g.,
tethilaci); BLOCH 327 b.
ciḱitsitā (Sk. cikitsā—) m., prognosticator, prognost.
ciḱitsitā nom.sg. 27, 1.
ciḱitsitāsi dat.sg. 27, 6.
cittā (Sk.) n.nom.sg., mind 31, 5.
cidgaganabhavanadīvā (Sk. cit-gagaṇa-bhavana-dīpa-ka) m.nom.sg., illuminator or light of the sky of knowledge 24, 4.
cidbhramarā-çā (Sk. cit-bhramara) m. obl., bee of knowledge 24, 4.
cintaṇē (Sk. √ cint) v., to imagine, think; BLOCH 330 a.
cintāvē fut. part.(n.) III pers.sg. 10, 8.
cinti pr. I pers.sg. 21, 5.
cintā (Sk.) f.nom.sg., anxiety, worry 21, 3.
cipuliyā (Sk. √ cap, to pound, knead; or √ ci, cl. 3, to be intent upon, to seek for) f. instr. pl., squirt, syringe (for ejecting a jet of water) 28, 9.
cirūnī (Sk. √ cilī) past part., to cut, split 12, 10; BLOCH 330 b.
Citegrāmi (Sk. citra-grāma) m.loc.sg., place-name 4, 4/5.
cince-taḷī (Sk. tintiḍiṭka-tala) f. obl., tamarind tree 14, 9.
cīra (Sk.) n.acc.sg., garment 14, 22.
cukavā (Sk. √ cuv, caus.) imp. II pers.pl., to avert 21, 3;
BLOCH 331 a, TURNER 179 a.
cuĉi (Sk. cūcuka) f.nom.sg., nipple of the breast, teat 13, 17; TURNER 179 b.
cuṭacuṭā (Onomato.) adv. by instr., sound produced by suckling infant 13, 18.
cūra (Sk. cūrya, √ cūry) m. acc.sg., fragments, crushing 16, 29; TURNER 181 a.
cenḍuphaṭī (Sk. kandukā-pha-likā) comp., f.acc.sg., game of bat and ball 19, 5.
cetanācintāmaṇīn-ce (Sk. cetanā-cintāmaṇi) m. obl., living wish-jewel 25, 5.
Cokhā m.nom.sg., pers. name (of a poet-saint) 31, 4.
cokhālītī (Sk. cokṣa adj., √ suc) pr.part.(f.)nom.sg., purifier 30, 2; for cokha, see BLOCH 332 a, TURNER 184 a.
coravela (Sk. cora-volā) f.nom.sg., inauspicious hour 24, 7; for cora, see BLOCH 332 a, TURNER 185 a.
coḷī (Sk. coḍikā, or coḍikā) f. acc.sg., upper part of woman’s dress, bodice 14, 22; TURNER 185 b.
caukī (Sk. catuška) m.loc.sg., square 9, 2; BLOCH 332 b, TURNER 183 b.
cautharlyā (Sk. catur-stara, √ str) adj. (f.)acc.pl., having four layers 15, 13.
cauthā (Sk. caturtha) ordinal adj., (m.)nom.sg., fourth 14, 8; BLOCH 332 b, TURNER 186 b.
cauhātu (Sk. catur-hasta) adj. (m.)acc.sg., having four hands 28, 6.
cheṭṭī (Sk. sthīti) f.nom.sg., condition 27, 4.
chāyā (Sk.) f.nom.sg., air, cast, tinge 26, 5.
cheduni (Sk. √ chid) past part., to cut, 21, 3.
jaga (Sk. jagat) n., world; BLOCH 333 a.
jagā-ciye obl. 27, 7.
jagātē dat.sg. 23, 8.
jagī loc.sg. 27, 8.
jagadeśvārī-viṇā (Sk. jagat-īsvara) m.obl., Lord of the universe 29, 7.
jana (Sk.) m., (coll.), people, men and women.
jana nom.sg. 22, 4.
janān-ce obl. 30, 7.
janu nom.sg. 10, 6.
janamohaka (Sk. jana-mohaka) adj.(n.)acc.sg., alluring or attracting the people 30, 12.
Jani f.nom.sg., pers. name (of a saint-poetess) 31, 5.
janma (Sk. janman) m. or n., birth.
janma m.nom.sg. 18, 39.
janma n.nom.sg. 0, 6.
janmī m. or n.loc.sg. 27, 14.
janmanē (Sk. √ jan) v., to be born.
janmalāsī pp.(m.) II pers. sg. 23, 14.
janmale pp.(m.) III pers. pl. 23, 11.
janmajivita (Sk. janma-jiwita) n.nom.sg., entire life 21, 5.
janmapatrikā (Sk. janma-patrikā) f.nom.sg., horoscope 26, 2.
janmasthāna (Sk. janma-sthāna) n.nom.sg., birth-place 30, 6.
jaye (Sk. jaya) ind., invocatory expletive denoting ‘Victory!’ 17, 9.
jari (Sk. yarkhi) ind., if, in case 20, 3; BLOCH 333 b.
jarhi (Sk. yarkhi) ind., if, in case 20, 4; BLOCH 333 b.
jarhi (Sk. yarkhi) ind., if, in case 23, 14.
jalatase (Sk. √ jval) pr. part. of jala + pr. III pers.sg. of asa; to burn 23, 2; BLOCH 334 a.
Javalagrāmi (-grāma) m.loc. sg., place-name 3, 7.
javāji, -[ī (Sk. yugula, √ yuj) adv. by loc., near 22, 8; BLOCH 333 b.
javālikā (Sk. yugula-tvā) abstr.f., nearness, proximity.
javālike loc.sg., (used as adv.) 27, 11; 33, 9.
jahacaru (Sk. jala-cara) n.nom. sg., animal of the water 18, 19.
jahānē (Sk. √ jval) v., to burn; BLOCH 334 a, TURNER 211 a.
jahata pr. part.(n.) 33, 12.
jalo imp. III pers.sg. 19, 35.
jāī (Sk. jāti) f.nom.sg., Jasmin creeper 22, 7; BLOCH 334 a, TURNER 212 a.
jāṇānē (Sk. √ jānā) v., to know; BLOCH 334 a, TURNER 214 b.

jānata pr.part.adj.(m.) instr.pl. 22, 2.
jānati pr. III pers.pl. 2, 9.
jānávī fut.part.(f.) III pers.sg. 27, 4.
jānīje pass.pr. III pers.sg. 27, 16.
jānītilē pp.(n.) III pers.sg. 0, 4.

jānē (Sk. √ yā) v., to go; BLOCH 334 b, TURNER 214 a.
jā imp. II pers.pl. 9, 9.
jāi imp. II pers.sg. 21, 6.
jāuni abs. 18, 38.
jāe pr. III pers.sg. 10, 3.
jāo imp. III pers.sg. 25, 3.
jāō inf. 10, 12.
jāta pr.part. 23, 12.
jātā pr.part. 18, 29.
jāti pr. III pers.pl. 12, 3.

jāye pr. III pers.sg. 13, 7.
jāye imp. II pers.sg. 18, 42.
jāvō infinitive 29, 5.

jātyandha (Sk. jāti-andha) adj.(m.) nom.pl., born blind 11, 3.
Jādava-Nārāyaṇa (Sk. Yādava-Nārāyaṇa) adj.(m.) nom. sg., Nārāyaṇa of the Yādavas (an epithet of King Rāmacandra Yādava) 5, 5.
jānu-vari (Sk. jānu) m.obl., (by post. vari), knee 12, 8.
jāmbu (Sk. jambu) m., rose-apple tree; BLOCH 334 b, TURNER 215 a.
jāmbu-pāśi obl. 18, 37.
jāmbu-vari obl. 18, 35.
jāmbubudhi-hūni (Sk. jambu-budha) n. obl. 18, 42.
jāmbulabudhī (Sk. jambulā-budha) n.loc.sg., foot or base of the rose-apple tree 18, 3.
jāmbulavṛkṣa (Sk. jambula-vṛkṣa) m.nom.sg., Jambolan or rose-apple tree 18, 2.
jāmbujī-cīyā (Sk. jambulikā) f. obl., Jambolan tree 12, 6.
jāmbujē (Sk. jambula) n.nom. pl., fruit of the rose-apple tree 18, 8; BLOCH 334 b, TURNER 215, a.
jāmbujē (see jāmbujē) n.acc.pl. 18, 5.

jāla (Sk. jāta, √ jān) pp., become, happened.
jālē (m.) III pers.sg. 6, 7.
jālī (f.) III pers.sg. 7, 24.
jālī (n.) III pers.sg. 8, 13.
jāleti (m.) II pers.pl. 19, 27.
jāleyā past. part., (ind.) 17, 11.
jālō (m.) I pers.pl. 19, 26.
jāhālā (m.) III pers.sg. 18, 30.
jāhālī (n.) III pers.pl. 18, 7.
jālanē (Sk. √ jval, caus.), v., to burn, set fire.
   jālitī pr. III pers.pl. 24, 8.
   jāli pr. III pers.sg. 27, 10.
jiñkati (Sk. √ j) pr. III pers.
   pl., to win, conquer 7, 2; BLOCH 335 a, TURNER 217 b.
jiśē (Sk. √ ji) pr. III pers.sg.,
   to win 20, 2.
jiśē (Sk. √ jīv) v., to live, be alive; BLOCH 335 a, TURNER 216 b.
   jīṭī pr.part.adj.(f.)nom.sg.
   28, 7.
   jiteni pr.part.adj.(m.) in.
   str.sg. 10, 13.
jiṅalā (Sk. √ ji) pp.(m.) III
   pers.sg., to win, conquer 30,
   9; TURNER 217 b.
jiṅhānāja (Sk. jiṅhā–mala) m.
   acc.sg., coating on the tongue 12, 11.
ji (Sk. jayan? √ jī) ind., an
   expletive of addressing a per
   son 29, 8; re-dupl. 7, 3; BLOCH 335 b, TURNER 216 a.
ji (Sk. yad) rel. pron. (f.),
   who, which, what.
   jiyā instr.sg. 23, 15.
   jē nom.sg. 11, 14.
   jibha (Sk. jiṅhā) f., tongue;
   BLOCH 335 b, TURNER 218 a.
   jibha instr.sg. 23, 13.
   jibha nom.sg. 27, 10.
jiṃa (Sk.) m., mind, soul;
   BLOCH 335 b, TURNER 216 a.
   jivā–ciye obl. 20, 12.
   jivā–cē obl. 25, 2.
   jivāte dat.sg. 30, 2.
   jivē instr.sg. 10, 11.
jiṅjavatēśi (Sk. jiṅva–jēta) adj.
   (n.)dat.sg., (coll.), animals
   born into this world 29, 11.
jiṅjavotī (Sk. jiṅva–jotī) f.
   nom.sg., flame of life 29, 2.
   jiṅvanī ṇ.nom.sg., pers. name
   2, 8.
   jiṅvā (Sk.) n.nom.sg., water
   22, 9.
   jiṅvanakalā (Sk. jiṅva–kalā)
   f.nom.sg., glow of life 29, 8.
   jiṅvapakṣi (Sk. jiṅva–pakṣiṇa) m.
   nom.sg., bird of life (fig.)
   24, 3.
   jiṅvarāsa (Sk. jiṅva–rāśi) f.acc.
   sg., class or grade of the soul
   33, 5.
   jiṅvāvatē (Sk. √ jiṅvay) caus.
   pp.(m.) III pers.sg., to make
   alive 26, 11.
   jiṅvītā (Sk. jiṅvīta) n.gen.sg.,
   life 23, 6.
   jiṅrī (Sk. dyūta–kāra) m.,
   gambler, one who plays with
   stakes; TURNER 222 a.
   jiṅrīn–cē obl. 7, 23.
   jiṅrī instr.pl. 7, 3.
   jiṅ (Sk. yūṭhikā) f.nom.sg., a
   variety of Jasmin creeper 22,
   7; BLOCH 335 b, TURNER 219
   a.
   jū (Sk. dyūta) n., gambling,
   playing with stakes; BLOCH
   336 a, TURNER 221 b.
   jū nom.sg. 7, 9.
   jū acc.sg. 7, 2.
   jē (Sk. yad) rel.pron.(n.),
   which, what, who; BLOCH
   336 a.
   jiyā dat.sg. 13, 4.
   jē nom.sg. 2, 9.
   jē acc.sg. 11, 1.
   jēā dat.sg. 0, 1.
   jē (Sk. yad) ind., adv. of con
   junction; that 14, 2.
   jeālē (Sk. jiṅva–ālaya) n.nom.
   sg., life, 19, 36.
   jetukīyā (Sk. iyat–) pronom.
   adj.(f.)nom.pl., as much, as
   many 15, 13.
jetha (Sk. yatra) adv., where 23, 2.
jethi-ci (Sk. yatra-) adj.(n.) obl., from where, belonging to which place 23, 10.
jevaŋe (Sk. jemana, √ jim) v., to eat, dine; BLOCH 336 b, TURNER 216 b.
jeviti pr. III pers.pl. 16, 6.
jevına fut. I pers.sg. 16, 29.
jevile pp.(m.) III pers.pl. 16, 31.
jevi (Sk. yadi) ind., as, just as 33, 2.
jāi (Sk. yadi) ind., when 30, 8; BLOCH 336 b.
jo (Sk. yadi) rel.pron.(m.), who, which; BLOCH 336 b.
jayā-ciya obl. 29, 13.
jayā-ciye obl. 16, 19.
jayāsi dat.sg. 11, 14.
jyō loc.sg. 23, 8.
je nom.pl. 20, 8.
jeti (pronom.adj.) m.nom. pl. 4, 3.
jeyā dat.pl. 30, 4.
jeyā-cā obl. 24, 9.
jeyā-ceni obl. 24, 8.
jeyā-vari obl. 32, 9.
jo nom.sg. 3, 9.
jogē (Sk. yogya) adj.(n.) accr. sg., fitting, deserving 31, 1; BLOCH 336 b.
Jogeśvari (Sk. yoge-isvari) f. dat.sg., place-name (after the temple of Goddess Jogeśvari) 9, 14.
joṇaŋe (Sk. √ yuj, or √ jut) v., (i) to join; (ii) to earn, obtain; BLOCH 336 b, TURNER 225 a.
joṇale pp.(n.) III pers.sg. 33, 2.
joṇile pp.(n.) III pers.sg. 7, 22.
joṇuni abs. 17, 7.
joṇe pr. III pers.sg. 32, 2.
jñāna (Sk.) n., knowledge.
jñāna nom.sg. 0, 1.
jñānē nom.pl. 0, 3.
Jñānadeo (Sk. Jñāna-deva) m. nom.sg., pers. name (of the celebrated poet-saint) 25, 9.
Jñānamārttanḍu (Sk. jñāna-mārttanḍa) m.nom.sg., sun of knowledge 24, 12.
Jñānājñānā-ciyā (Sk. jñāna-ajñāna) n.obl., knowledge and ignorance 24, 2.
Jñānī (Sk. jñānī) adj., knower.
jñānīyā (m.) nom.sg. 11, 15.
jñānīyā (m.) dat.pl. 24, 2.
Jyotiṣa (Sk.) n.nom.sg., science of astrology or astronomy 0, 12.
Jyotiṣi (Sk. jyotiṣika) m.nom. pl., astronomer 0, 13.
Jhagatāle (Sk. sank √ ghat) pp. (n.) III pers.sg., to encounter, disturb, seize 33, 10; TURNER 205 b.
Jhaṅkāra (Sk.) m.acc.pl., buzzing or humming sound of the bees 32, 4; TURNER 228 b.
Jhaḍajhaḍauni (Sk. jhaṭiti > Pk. jhaḍai, redupl.) absolute; to make haste 23, 15; TURNER 230 a.
Jhaḍati (Sk. jhaṭiti) ind., immediately, at once 27, 4.
Jhaḍake (Sk. √ jval) pr. III pers.sg., to glow, shine 32, 9; TURNER 230 b.
Jhālājā (Sk. √ jval) m.nom. sg., lustre, brightness 20, 5; BLOCH 337 b, TURNER 230 b.
Jhālumbuke (Sk. jvalat-lambaka) m.nom.pl., ear-ring 26, 7.
jhāda (Sk. jāṭa) n., tree;
BLOCH 338 a, TURNER 232 b.
jhāḍī loc.sg. 20, 4.
jhāḍē nom.pl. 20, 11.
jhāḍē acc.pl. 32, 2.
jhāḍilē (Sk. √ dhrāj ?) pp.
(n.) III pers.sg., to clean,
brush 13, 12; TURNER 233 a.
jhāpa (Sk. jhāmpā) f.acc.sg.,
swoop 31, 5; TURNER 229 b.
jhijamaṭī (Sk. √ jval, redpol.)
pr. III pers.sg., to flicker,
waver 29, 2; TURNER 234 b.

ṭākile (Sk. tyakta, √ tyaj)
pp. (n.) III pers.sg., to throw
14, 11; TURNER 239 a.
ṭāhvā (Onomato.) m.acc.sg.,
moaning cry 33, 9.

ṭhāl (Sk. sthāya, √ sthā) m.
loc.sg., place, position 21, 1;
BLOCH 340 a, TURNER 250 b.
ṭhākē (Sk. sthāpita, √ sthā)
adj. (n.) nom.sg., known 30, 12.

ṭhākanē (Sk. √ sthā) v., to re-
main; BLOCH 340 a.
ṭhākē inf. 19, 16.
ṭhenē (Sk. √ sthā) v., to stay.
ṭhetl pp.(f.) III pers.sg.
30, 5.

ṭhikāsā (Sk. sthīta, √ sthā)
adj.(m.) gen.pl., well-formed
28, 5; TURNER 251 b.
ṇ. gen.sg., inlaid jewelry 26,
6; TURNER 251 b.
ṭhecauni (?) absolutive, to crush
14, 6; TURNER 254 a.

ṭhevanē (Sk. √ sthāpay) v., to
place, deposit; BLOCH 340 b,
TURNER 253 b.
ṭhavīyalē pp.(n.) III pers.
pl. 2, 5.
ṭhavīyalē pp.(n.) III pers.
ag. 2, 6.

ṭheviṭi pr. III pers.pl. 12,
8.
ṭheviliyā pp.(f.) III pers.
pl. 12, 6.
ṭhevili pp.(f.) III pers.sg.
14, 3.
ṭhevuni abs. 18, 35.

dāva (Ety. doubtful) adj., left;
BLOCH 341 b, TURNER 318 b.
dāvā (m.) nom.sg. 27, 14.
dāviye (n.) gen.sg. 12, 9.
dō (Sk. dāva) m. nom.sg.,
ladle, spoon 3, 9; BLOCH 342
a, TURNER 309 b.
dōi (K. dāvage ?) f., head;
BLOCH 342 a, TURNER 262 a,
309 b.
dōi nom.sg. 10, 6.
dōiyē loc.sg. 10, 6.
dōīga (K. dōīkk) adj., crook-
ed; cf. dōīgara, BLOCH 342
a, TURNER 260 b.
dōṅgā (m.) nom.sg. 31, 4.
dōṅgī (f.) nom.sg. 31, 4.
dōṅgē (n.) nom.sg. 31, 4.
dōle (see dōḷā below) acc.pl. 24,
3.

dōle (Sk. √ dul, dolayati) pr.
III pers.sg., to swing, oscil-
late 33, 10; BLOCH 242 b,
TURNER 262 a.

dōḥalē (Sk. doḥada) m.nom.pl.,
intense desire 22, 10; BLOCH
342 b.

dōḥatu (Sk. dṛhā < hrada)
m.loc.sg., pool of water 29, 11.
dōlasu (Deśī) adj.(m.) nom.sg.,
with sight 11, 11.
dōḷā (Deśī) (m.), eye; BLOCH
342 b, TURNER 262 b.
dōḷā nom.sg. 27, 14.
dōḷā instr.sg. 14, 4.
dōḷa nom.pl. 33, 7.
dōḷe acc.pl. 29, 3.
dōleyān–ciyā obl. 27, 16.
Etymological Glossary.


dhore (?) n.nom.pl., cattle 12, 19.

tatapādapadumopajivī (Sk. tat-
pāda-padmā-upajivin) adj.
(m.) nom.sg., subsisting on
the lotuses of his feet 6, 2.
tathā (Sk.) ind., also, similarly
2, 5.
tathāpi (Sk. tathā-api) ind.
even, nevertheless 20, 6.
tadā (Sk.) ind., then, at that
time 6, 5.
tāṇmipotita (Sk. tad-nirūpita)
adj. (m.) nom.sg., deputed by
him 6, 5.
tapata (Sk. √ tap) pr.part.
(n.), to heat 33, 12.
taraṇi (Sk. taraṇi) f.nom.sg.,
the sun 30, 1.
taralō (Sk. √ tf) pp. (m.) I
pers.sg., to pass over, get
through 31, 1.
tari (Sk. tarhi) ind., in that
case, then 7, 11; BLOCH 344
b.
taruṇi (Sk.) f.nom.sg., young
female 18, 13.
tarhi (Sk.) ind., in that case
20, 4.
tarhaī (see tarhi) ind. 23, 15.
Tālī n.loc.sg., place-name 3, 8.
tavā (Sk. tāvat) ind., then, at
that time (also used as an
expletive or correlative adv.)
8, 16; BLOCH 345 a.
tasminkāle (Sk. tasmin-kāle)
m.loc.sg., Sk. form used as
an adv. 6, 3.
talavāṭī (Sk. tala-vāṭa) m.loc.
sg., foot or base (of a tree)
33, 7.
talahātā-cī (Sk. tala-hasta)
m. obl., palm of the hand 29,
12.
tātā (Sk. tata, √ tan, or Sk.
tāla) n.nom.sg., dish, plate
O.M.R...14

(for partaking food) 16, 27;
TURNER 278 a.
tāta (Sk.) m.; father.
tātā voc.sg. 21, 4.
tātā instr.sg. 21, 5.
tātālayātā (Sk. tapta, √ tap)
pp. adj. (m.) dat.sg., one
suffering from heat 22, 8;
BLOCH 346 a, TURNER 278 b.
tāphi (Sk. tāpa) m.instr.pl.
heat 33, 12; BLOCH 346 a.
tāpatraya (Sk. tāpa-traya) m.
acc.sg., three kinds of heat or
affliction 30, 7.
tāpahina (Sk. tāpa-hina) adj.,
without heat 25, 6.
tāmbatauli (Sk. tāmra-) f.acc.
sg., small copper vessel 12,
12; for tāmba see BLOCH 346
a, TURNER 279 b.
tāmbola (Sk. tāmbula) n.nom.
sg., roll of chewing leaf with
lime, betel and catechu 14, 6;
TURNER 273 a.
tārakā (Sk.) f.nom.sg., star 26,
2; BLOCH 346 a, TURNER 280
b.
tārū (Sk. tārāya, √ tṛ) n.nom.
sg., boat, raft 29, 10; TURNER
280 b.
tāhāna (Sk. tṛyād) f.nom.sg.,
thirst 22, 9; BLOCH 345 a.
tājilā (Sk. √ tal, or √ tād ?
also used in the partial re-
dupl. form lājile-tājile) pp.
(n.) III pers.sg., to fix up,
establish 14, 17; TURNER 281
a.
Tikai m.nom.sg., pers. name 2,
7.
timira (Sk.) n.nom.sg., dark-
ness 25, 3.
titukī (Sk. tāvat-ka) pronom.
adj. (n.) acc.pl., that much, so
much 18, 8.
tirtha (Sk. tirthā) n., holy place.
   tirtha nom.sg. 6, 5.
   tirthā dat.pl. 6, 7.
   tirthē acc.pl. 33, 11.
   tisāsītī (Sk. trī-śātī) adj., administered thrice 5, 1.
   tī (Sk. tād) f., rel.pron., she.
   tayā-mājī obl. 26, 1.
   tayesī instr.sg. 18, 16.
   ticē gen.sg. 14, 14.
   tiyā nom.pl. 16, 5.
   tiyā acc.pl. 12, 7.
   tiyā instr.sg. 12, 11.
   tiye dat.sg. 21, 3.
   tiyete dat.sg. 18, 18.
   tīe dat.sg. 11, 14.
   tī-cī obl. 13, 17.
   tī-cie obl.sg. 13, 15.
   tiyā dat.sg. 8, 11.
   tiye-cēyā obl. 29, 14.
   te(-) nom.sg. 7, 12.
   te acc.sg. 12, 21.
   teyā acc.pl. 27, 8.
   tehī instr.pl. 7, 9.

   tīna (Sk. trīṣī) num.adj., three; BLOCH 347 b, TURNER 283 a.
   tighe (m.) nom. 15, 1.
   tinhi (n.) nom. 12, 21.
   tīhī (m.) loc. 25, 7.

   tuṭanē (Sk. √ truṭ) v., to break, split; BLOCH 347 b, TURNER 245 b.
   tuṭalī pp.adj.(f.) nom.sg. 27, 15.
   tuṭaleyā past part. 10, 14.

   tū (Sk. tuum) II pers. pron., you; BLOCH 348 a, TURNER 270 a.
   tū nom.sg. 18, 14.
   tuja dat.sg. 18, 25.
   tujaśī instr.sg. 18, 14.
   tu-jhā obl. 18, 16.
   tu-jhiyā obl. 18, 17; 18, 22.
   tu-jhē obl. 7, 22.
   tu-jhenī obl. 29, 6.

   tūma-cā obl. 19, 28.
   tūma-cī obl. 15, 7.
   tūma-cē obl. 7, 7.
   tūma-cenī obl. 10, 4.
   tumatē dat.pl. 10, 6.
   tūmā dat.pl. 10, 5.
   tūmā-pasi obl. 12, 19.
   tūmā-pāsi obl. 16, 7.
   tumhāsī dat.pl. 13, 21.
   tumhi nom.pl. 13, 4.
   tumhi instr.pl. 10, 6.
   tuvā instr.sg. 11, 6.
   tā nom.sg., 18, 4.

   tṛpta (Sk.) pp.(adj.), satisfied 19, 29.

   tṛṣṇā (Sk.) f.acc.sg., greed, thirst, 23, 13.

   tē (Sk. tād) n., rel.pron., it.
   tayā gen.pl. 32, 2.
   tayā-cā obl. 32, 17.
   tayān-cā obl. 21, 1.
   tiyē nom.pl. 8, 6; 20, 11.
   tiyē acc.pl. 32, 2.
   tē nom.sg. 2, 9.
   tē acc.sg. 11, 1.

   tetisā (Sk. trayastrīśat) num. adj., loc.pl., thirty three 6, 7; TURNER 289 b.

   tetha (Sk. tatra) adv. of place; there, at that place 11, 3.

   tethi-cā (Sk. tatra-) adj., of there.
   tethicā (m.) 20, 12.
   tethiciyā (m.) 32, 9.
   tethicī (n.) 32, 2.
   tethicē (n.) 8, 20.

   tethila (Sk. tatra-) adj., of there 6, 8.

   tethē (Sk. tatra) adv. of place; there 18, 34.

   tethauni (Sk. tatra-) adv., from there 7, 4.

   tela (Sk. teǐla) n., oil; BLOCH 348 b, TURNER 290 a.
   tela acc.sg. 9, 3.
   telā gen.sg. 3, 9.
tevi (Sk. *tadi, on the analogy of yadi) adv., at the same time, consistently 10, 9.

tehavati (Sk. tad-veda or -vela) adv. (by loc.), at that time 13, 21.

tehavati (see tehavati) adv. 24, 11.

tai (Sk. tadā) ind., then, at that time 30, 3; BLOCH 348 b, TURNER 270 a.

taisa (Sk. tadṛēa) adj., in that manner, accordingly; BLOCH 348 b.

taisi(ei) f.nom.sg., direct, straight 13, 22.

taisē n.nom.sg. 11, 14.

taihūni (Sk. tadā-) ind., since then, since that time 15, 18.

to (Sk. tad) m., rel.pron., he.

tayā dat.sg. 21, 6.

tayā dat.pl. 15, 8.

tayā abl.sg. 20, 6.

tayā gen.pl. 16, 4.

tayā–ceyā obl. 13, 2.

tayān–cā obl. 13, 15.

tayān–cē obl. 23, 11.

tayān–cē obl. 15, 15.

tayātē dat.sg. 18, 4.

tayātē dat.pl. 7, 10.

tayā–madhyē obl. 11, 11.

tayāsi dat.sg. 18, 6.

tayāsi dat.pl. 15, 4.

tihē instr.pl. 0, 11.

tī instr.pl. 16, 26.

tīya loc.sg. 32, 8.

tīye loc.sg. 8, 20.

tīhi instr.pl. 13, 19.

tē nom.pl. 18, 7.

tē dat.pl. 33, 6.

tē loc.sg. 3, 10.

tēṇē instr.sg. 8, 2.

tetiyā–prati (pronom. adj.), obl. 4, 3.

teyā instr.sg. 18, 36.

teyā dat.sg. 18, 2.

teyā dat.pl. 6, 10.

teyā–cā obl. 6, 7.

tehā–cā obl. 4, 1.

tēḥi instr.pl. 13, 7.

to nom.sg. 4, 1.

to–vācaunī obl. 30, 6.

tayā–sarise obl. 16, 3.

tokhanē (Sk. √ tasy) v., to be pleased.

tokhāvē fut.part.(n.) III pers.sg. 25, 1.

tokhaunī absolutive 25, 1.

tonā (Sk. tuṇḍā) n.loc.sg., mouth 13, 18; BLOCH 349 a.

tyejā–cā (Sk. tejas) n.obl., light, lustre 29, 9.

trahāṭita (Sk. √ tṛh ?) pr. part., forcibly, with influx 13, 18.

trikāla (Sk. tri-kāla) adv. of time; three times 6, 8.

trividhu (Sk. tri-vidha) adj. (m.) nom.sg., threefold, of three kinds 0, 3.

trikhāvantā (Sk. tṛṣā-vat) adj. (m.) dat.sg., thirsty 22, 9.

trirātṛē (Sk. tri-rātri) adv., for three nights 27, 13.

Tretāyugā (Sk. tretā-yuga) n. loc.sg., epoch called Tretā, or the age of triads 6, 4.

thaḍā (Sk. taḍa) m.loc.pl., bank or shore of a river or lake 24, 5.

thare (Sk. √ sthal, connected with √ sthā) pr. III pers. sg., to stick to, be steady 27, 12.

thā (Sk. sthā or sthāyi, √ sthā) f.nom.sg., limit, end 28, 11.

thānuliya (Sk. taun–) f.nom. pl., fine black spot (homen-icle) in the eye 27, 16.
thora (Sk. sthavira) adj.,
great, large; BLOCH 350 b,
TURNER 300 b.
thora (m.) nom.sg. 8, 18.
thora (n.) nom.sg. 14, 15.
thor (n.) loc.sg. 21, 2.
thor (Sk. sthavira) abstr.f.
nom.sg. 32, 9; acc.sg., 33, 5
greatness.

dagaḍa (Sk. dṛṣad, √ dṛ) m.
nom.pl., stone 30, 12.
datta (Sk. datta, √ dā) pp.
(Sk.), given 8, 7; 5, 3/7.
dantadhāvana (Sk. danta-
dhāvana) n.acc.sg., cleaning
the teeth 12, 8; TURNER 302
a.
dādura (Sk.) m.nom.sg., frog
23, 13.
dāṣine (Sk. dakṣiṇa) adj. (f.)
loc.sg., south direction 6, 12.
dāhi (Sk. dadhika) n.nom.sg.,
curds 8, 14; BLOCH 351 a,
TURNER 307 a.
dāo (Sk. dāya, √ dā) m.nom.
sg., gift, present, grace 25, 9;
dāo-pāsāo).
dākhaṇiṇi (Sk. √ darṣay) v.,
to show; BLOCH 351 a.
dākhaṇa ṭap. II pers.pl.
21, 3.
dākhaṇile pp.(m.) III pers.
pl. 9, 11.
dākhaṇilē pp.(n.) III pers.
sg. 30, 10.
dāṅgē (Pk. dāṅgā, a stick) n.
acc.pl., forest 24, 8; BLOCH
341 b, TURNER 258 b.
dāṅge (Sk. dāṅgaka) m.nom.
pl., stalk of flower 5, 1/3.
dāṅgeś-cī (Sk. dāṅgaka) m.
obl., measuring rod 3, 6.
dāṭāre (Sk. dāṭr) m.instr.sg.,
giver (here, Cakradhara) 33,
11.
dāḍulepana-cā (Sk. tāta-)
abstr.n.obl., manliness, va-
lour 15, 10; TURNER 308 b.
dā (na) (Sk.) n.nom.sg., gift,
grant 5, 6.
dānī (Sk. dāṇī) adj.(m.) voc.
pl. (hon.), giver, gracer 21,
3.
dāmā-cā (Sk. dṛamma) m.obl.,
coin of specific value 4, 2;
TURNER 309 b.
dāravaṇā (Sk. dvāra-vartman,
or -vāṭa) m., threshold, door-
way; BLOCH 351 b.
dāravaṇā loc.sg. 7, 5.
dāravaṇa-cīye obl. 9, 4.
Dāvodara-pāṣi (Sk. Dāmodara)
m.obl., pers. name 2, 5/6.
dīgantara (Sk. dīk-antarā) n.
dat. or loc.sg., interior of the
sky 31, 5.
dīthi (Sk. dṛṣṭi) f. (i) look,
(ii) sight; BLOCH 352 a,
TURNER 259 b.
dīthi (ii) nom.sg. 26, 9.
dīthi-cē (i) obl. 26, 4.
dīsāṁ (Sk. √ dṛṣ) v., to look,
see; BLOCH 352 a.
dīsātase (dīsata) pr.part. +
(ase) pr. III pers.sg. of
asa 23, 11.
dīsā pass.pr. III pers.sg. 20,
5.
dīsṛtī pass.pr. III pers.pl.
22, 10.
dī (Sk. ṇa, √ div) m.loc.sg.,
day 19, 1; BLOCH 352 a.
dīkṣīta (Sk.) m., priest con-
ducting the sacrifice.
dīkṣīta nom.pl. 19, 38.
dīkṣīta (ho) voc.pl. 19, 12.
dīkṣītān-cī obl. 19, 10.
dīkṣītān-ceā obl. 19, 17.
dīkṣītā-javaḷi obl. 19, 11.
dīkṣītāṭe dat.pl. 19, 26.
dīkṣītaśi dat.pl. 19, 11.
dīkṣīti instr.pl. 19, 13.
dikṣitajāyā (Sk. dikṣita-jāyā) f.nom.pl., wife of the sacrificer 19, 1.
dipale (Sk. dipta, pp. of √ dip) pp. adj. (m.) nom.pl., inflamed, kindled 24, 8.
dipu (Sk. dīpa) m.nom.sg., lamp 23, 6.
dive-ce f.obl., place-name (of modern Diva) 2, 7.
dīsa (Sk. dīvasa) m., day; BLOCH 352 b, TURNER 311 a.
dīsa nom.pl. 7, 1.
dīsa acc.pl. 10, 12.
dīsa loc.sg. 8, 20.
dīsa nom.sg. 10, 12.
dukha (Sk. duḍkha) n., sorrow; TURNER 313 b.
dukha nom.sg. 14, 15.
dukha acc.sg. 14, 14.
dukhē-karūni obl. 14, 3.
duḍkha (Sk.) n., misery, unhappiness.
duḍkha nom.sg. 23, 8.
duḍkhā-cē obl. 23, 5.
duḍuduḍukari (Sk. druta, √ dru + √ kṛ) adv. of action; running or trotting 13, 11.
dudha (Sk. dugdhā) n.nom.sg., milk 8, 11; BLOCH 353 a, TURNER 314 a.
durāgraha (Sk. dur-āgraha) m.acc.sg., obstinacy, obstinate desire 18, 18.
duritā-cē (Sk. durita) n.obl., evil, sin 25, 3.
duraunīyā (Sk. dūra) ind. (by abl.), from a distance 33, 1.
dūri (Sk. dūra) ind., away 19, 9; BLOCH 353 a, TURNER 315 a.
durgandhi (Sk. dur-gandhi) f. nom.sg., bad odour 27, 14.
durbhaksī (Sk. durbhikṣa) n. loc.sg., famine, scarcity of provisions 33, 2.
durlabhu (Sk. durlabha) adj. (m.) nom.sg., difficult to obtain 20, 6.
dusara (Sk. dvi-sara) ord.adj., another, second; BLOCH 353 a, TURNER 321 a.
dusarā (m.) nom.sg. 18, 39.
dusarī (f.) acc.sg. 12, 9.
dṛṣṭāṛṣṭavijaya (Sk. dṛṣṭa-āṛṣṭa-vijaya) adj. (m.) nom. pl., victorious in the visible as also in the invisible, i.e., in the present and future life 25, 8.
dekhaṇī (Sk. √ drē) v., to see; BLOCH 353 a, TURNER 318 a.
dekhāvā fut.part. (m.) III pers.sg. 24, 12.
dekhili pp.(m.) III pers.sg. 11, 4.
dekhili pp.(f.) III pers.sg. 11, 4.
dekhilē pp.(n.) III pers. sg. 11, 5.
dekhilēa past part. 33, 3.
dekhilīyā pp.(f.) III pers. pl. 8, 17.
dekhe pr. III pers.sg. 33, 5.
dekhe past III pers.sg. 14, 4.
dekhauni abs. 8, 18.
depē (Sk. √ dā) v., to give; BLOCH 353 a, TURNER 311 b.
dayāvē fut.part.(n.) III pers.sg. 22, 2.
didhalī pp.(n.) III pers.pl. 18, 5.
ditjo pass. opt. II pers.pl. 7, 4.
didhalā pp.(m.) III pers.sg. 22, 6.
didhalē pp.(m.) III pers.sg. 18, 23.
didhaleyē-viṇa pp.(adj.) obl. 7, 7.
dinchalā pp.(m.) III pers. sg. 4, 1.
dīnhalī pp.(f.) III pers.sg. 4, 3.

dīnhalē pp.(n.) III pers. sg. 4, 1.

deā pr. II pers.pl. 19, 13.
deijaila pass.fut. III pers. sg. 22, 1.
deīna fut. I pers.sg. 13, 22.
deīla fut. III pers.sg. 29, 11.
deunī fut. I pers.pl. 8, 4.
deunī abs. 19, 31.
dēō fut. I pers.pl. 7, 11.
deta pr.part. 13, 21.
detuse (detu-ase) pr. III pers.sg. 18, 11.
deyā fut.part. 5, 3.
deyāvā fut.part. (m.) III pers.sg. 15, 12.
deyāvi fut.part. (f.) III pers.sg. 20, 4.
deyāvē fut.part. (n.) III pers.sg. 7, 6.

deva (Sk.) m., God; BLOCH 353 b, TURNER 317 a.
deo nom.sg. 30, 8.
devā gen.sg. 6, 9.
devā voc.sg. 21, 2.
devā voc.pl.(hom.) 21, 3.
devā-ci obl. 33, 5.
devā-ceyā obl. 15, 10.
devātē dat.sg. 17, 12.
devē instr.sg. 25, 1.
devo nom.sg. 10, 15.
devo nom.pl. (hom.) 29, 14.
devo acc.sg. 22, 3.

Devagirī (Sk. deva-girī) f.nom.sg., place-name (of the capital of the Yādava kings), cf. modern Daulatabad; 9, 8.

devatāgaṇā (Sk. devatā-gaṇa) m.dat.sg., group of deities 6, 7.

devayatanā (Sk. deva-āyatana) n.gen.pl., dwelling place of God, temple 33, 9.

devaracita (Sk. deva-racita) pp. (adj.) n.nom.sg., God-made, divine 6, 5.

Devalu m.nom.sg., family-name 2, 9.

devāngoṇā (Sk. deva-ngoṇa) f.dat.pl., wife of God, divine female 30, 5.

devāle (Sk. deva-ālāya) n.loc.pl., temple 6, 7; BLOCH 353 b, TURNER 317 b.

dēṣāti (Sk. √ dṛṣ) pr. III pers. pl., to see 27, 8.

dehāhante-ce (Sk. deha-ahanta) abstr.f.obl., ego of the body 24, 3.

daityā (Sk. daityā) m.gen.pl., demon 30, 11.

dainyavadana (Sk. dainyavādana) adj., gloomy, morose-faced 21, 4.

Daivajña (Sk. daiva-jña) m. nom.pl., divine astrologer, or one knowing the fate of human destiny 0, 13.

dō (Sk. dī > dva) num.adj., two 17, 11; BLOCH 354 a, TURNER 313 a.

doghā (Sk. dī-) num.adj., two.
doghāsi (m.) instr.pl. 18, 7.

Doghe (m.) nom.pl. 18, 28.

Dona (Sk. dī > Pk. donī) num.adj., two; BLOCH 354 a, TURNER 313 a.

donī 2, 2/3.

donī 12, 6.

donī 12, 7.

donī 24, 5.

Dondilu (Sk. tundila) adj.(m.) nom.sg., having a corpulent belly 28, 6; BLOCH 347 b.

Dorī (Sk. dorīkā) f.nom.sg., rope, string 31, 3; BLOCH 354 a, TURNER 262 b.
dohāṇe (Sk. √ duḥ) v., to milk; BLOCH 354 a, TURNER 317 a.
dohe fut. I pers.sg. 8, 4.
doхаuni fut. I pers.pl. 8, 6.
dravya (Sk.) n.nom.sg., (coll.), money 7, 3.
Drupadīye (Sk. Draupadī) f. loc.sg., pers. name (of the wife of Pāṇḍava) 29, 14.
dvārē (Sk. dvāra) n.instr.sg., door 19, 17.
Dvārake-cā (Sk. Dvārakā) f. obl., place-name (a synonym for Dvārakā) 15, 11.
Dvārāvatī (Sk.) f.nom.sg., place-name (a synonym for Dvārakā) 15, 11.
dvijakulī (Sk. dvija-kula) n. instr.pl., (i) group of birds, (ii) Brahmīns 32, 3.
dvijavara (Sk. dvija-vara) adj. (m.) nom.pl., eminent (i) bird, (ii) Brahmīn 32, 6.
dhāḍa (Sk. ḍṛḍha ?) n.nom.sg., trunk of the body 10, 14.
dhāḍakari (dhāḍa, onomato. + √ kṛ) adv. of action; heavily, with full force (imitative of sound) 14, 11.
Dhāḍabāḷē m.gen.sg., pers. name (Dhāḍabāḷā) 4, 4.
dhanuṣākāra (Sk. dhanuṣya-ākāra) adj., bow-shaped 12, 11.
Dhanurdharā (Sk. dhanur-duharā) m.dat.sg., synonym for Arjuna 29, 13.
dhanē (Sk. dhanā) n.nom.pl., money, wealth 27, 5; BLOCH 354 b, TURNER 325 a.
dharāṇe (Sk. √ dhr) v., to hold, grasp; BLOCH 354 b, TURNER 325 a.
dharā imp. II pers.pl. 31, 2.
dharītī pr. III pers.pl. 12, 11.
dharūni abs. 32, 8.
dharma (Sk.) m. (i) principles of religion, (ii) behaviour.
dharmu nom.sg. 10, 1.
dharmī loc.sg. 10, 13.
dharmavārtā (Sk. dharmavārtā) f.acc.sg., religious talk 12, 17.
dhāka (Sk. dhrāka) m.nom.sg., fear 21, 3; TURNER 327 a.
dhāḍunistā (Sk. ḍṛḍhi √ kṛ ?) pr.part., to send 21, 4.
dhāṇḍolitā (Sk. adhi √ kṛ) pr.part., to search 33, 2.
Dhātā (Sk. dhatrī) m.nom.sg., name of a cycle of years 5, 2.
dhātī (Sk. ḍṛḍhā) pr. III pers.pl., to be satisfied 33, 7.
dhāmanā (Sk. dhāman) f.instr.sg., glory, splendour 5, 3.
Dhāmōjī-cīyā m. obl., pers. name 4, 5.
dhāva (Sk. dhāvana, √ dhāv) f.nom.sg., act of running 13, 11; BLOCH 354 b, TURNER 328 a.
dhāvata (Sk. √ dhāv) pr.part. 14, 12.
dhunē (Sk. √ dhr) v., to wash; BLOCH 355 a, TURNER 329 b.
dhuti pr. III pers.pl. 8, 8.
dhūni absolutive 16, 8.
dhūli (Sk. dhūli) f., dust; TURNER 331 a.
dhūli nom.sg. 10, 5.
dhūli-ātīla obl. 20, 3.
dhairyā-cā (Sk. dhaiṛya) abstr. n.obl., courage, valour 29, 9.
na (Sk.) ind., adv. of negation 10, 3.
na− (Sk. na + conjugated form of verb) neg.v., BLOCH 355 b, TURNER 333 a.
nako (−√ kṛ) imp. II pers.sg. 17, 6; imp. III pers. sg. 17, 10.
na pavije (−prā √ āp) pass.pr. III pers.sg. 10, 15.
na lagatā (−√ lag) pr. part. 27, 6.
na lagāvi (−√ lag) fut. part. 10, 5.
na lage (−√ lag) pr. III pers.sg. 19, 27.
na labhe (−√ labh) fut. III pers.sg. 13, 24.
na vace (−√ vraj) pr. III pers.sg. 22, 9.
nāvhati (−√ bhū) pr. III pers.pl. 9, 11.
nāvhati (−√ bhū) pp.(n.) III pers.pl. 27, 2.
nāvhe (−√ bhā) pr. III pers.sg. 7, 22.
nāvheti (−√ bhā) pr. III pers.pl. 16, 15.
nəsaṅgasi (−√ sānas) pr. II pers.sg. 18, 34.
nāse (−√ as) pr. III pers. sg. 31, 2.
nāni (−ā √ ni) fut. III pers.sg. 18, 20.
nānisa (−ā √ ni) pr. II pers.sg. 18, 24.
nātale (−cf. Sk. hāta ?) pr. III pers.sg. 20, 7.
nāhī (−√ as) pr. III pers. sg., 7, 13.
nisadati, wrongly written for nidasati (−√ dṛś) pass. pr. III pers.pl. 27, 16.
nūṭhati (−ut √ sthā) pr. III pers.pl. 7, 14.
nure (−√ vr) pr. III pers.sg. 24, 11.
nūpe (−ut √ pad) pr. III pers.sg. 22, 12.

neghā (−√ grah) pr. II pers.pl. 13, 21.
neghāvā (−√ grah) fut. part.(m.) III pers.sg. 20, 1.
neghe (−√ grah) pr. III pers.sg. 14, 23.
neṇā (−√ jāā) pr. II pers.pl. 9, 10.
neṇiye (−√ jāā) pass.pr. III pers.sg. 14, 8.
nēdāvī (−√ dā) fut.part. (f.) III pers.sg. 19, 31.
nēdi (−√ dā) pr. III pers.sg. 8, 3.
nēdītī (−√ dā) pr. III pers.pl. 19, 16.
nōhe (−√ bhā) pr. III pers.sg. 31, 4.
nōhve (−√ bhā) pr. III pers.sg. 30, 12.
nāī (Sk. nādī) f.nom.sg., river 31, 4; BLOCH 355 b.
nako (see under na−).
nakṣetri-karaṇu (Sk. nakṣatru) n. obl., constellation 0, 8.
nakhō (Sk. nakhā) n.instr.sg., nail 12, 10; BLOCH 356 a.
nagarē (Sk. nagara) n.instr. sg., town 4, 2.
namaskaraṇē (Sk. namas √ kṛ) v., to salute, join palms in obeisance.
namaskarūṇi abs. 16, 6.
namaskārī pr. I pers.sg. 0, 9.
namaskāru (Sk. namaskāra) m.nom.sg., obeisance, salutation 0, 6; 6, 7.
namah (Sk. namas) ind., obeisance, salutation 6, 1.
namo (Sk. namas) ind., obeisance 6, 1.
Narendrabāṣī (Sk. narendravīyāsa) m.instr.pl., (hon.),
Nāgāmbā (Sk. nāga-ambā) f., pers. name.
Nāgāmbā nom.pl.(hon.) 12, 3.
Nāgāmbe nom.pl.(hon.) 12, 2.
nācaṇā (Sk. √ nrt) v., to dance; BLOCH 357 b, TURNER 339 a.
nācatu pr.part.adj.(m.) III pers.sg. 28, 6.
nācavilā caus.pp.(m.) III pers.sg. 30, 8.
nāṭaka (Sk.) n.acc.sg., drama 30, 12.
nāṭi (Sk. nāṭa) f.nom.sg., duty or work of protection 29, 14.
nāḍā (Sk. nāda-ka) m.nom.sg., rope, string 31, 3; BLOCH 357 b, TURNER 341 a.
nāṭhapūjīteyā (Sk. nātha-puṇayitr) m.dat.sg., worshipper or priest of the Lord 3, 7.
nāṭhā (Sk. nāṭha) m.dat.sg., the Lord or Deity 3, 4/5.
Nāṭho (Sk. nāṭha) m., pers. name.
Nāṭho-cye gen.sg. 16, 17.
Nāṭhotē dat.sg. 16, 18.
nānā (Sk.) adj., different, various 5, 1.
nāndaṇuka (Sk. √ nand) f. nom.sg., way of life 23, 11;
BLOCH 358 a.
nābhīkamaṇī (Sk. nābhī-kamaṇī) n.loc.sg., lotus of the navel 22, 6.
nāma (Sk. nāmaṇ) n., name.
nāma nom.sg. 10, 21.
nāma acc.sg. 19, 19.
nāmī loc.sg. 22, 3.
nāmē instr.sg. 18, 2.
nāmasaṁkritani (Sk. nāma-saṁ-kritana) n.loc.sg., singing of the name of God 31, 2.
Nāmā m.nom.sg., pers. name (of a poet-saint) 31, 2.
nāyaka (Sk.) n.nom.sg., chief, leader 32, 8.
nāva (Sk. nāman) n., name; BLOCH 358 a, TURNER 337 b.
nāva nom.sg. 13, nāvā adj. (n.) nom.sg., named 6, 10.
nāvē instr.sg. 0, 12; 20, 9.
nāve (Sk. nā) f.loc.sg., boat, ship 23, 1; BLOCH 358 a, TURNER 337 b.
nāhi (see under nō–).
nika (Sk. nīkṛta, prepared ?) adj., nicely, properly; TUR- ner 343 b.
nikē (n.) 27, 1.
nikeyā (f.) 8, 13.
ṅigānē (Sk. nīr √ gam) v., to start, leave.
ṅiga imp. II pers.sg. 23, 15.
ṅigālī pp.(f.) III pers.sg. 13, 23.
ṅigāle pp.(m.) III pers.pl. 14, 21.
ṅigējē pass.pr. III pers.sg. 23, 2.
nica (Sk. nītya) adv. of time; always, everyday 8, 14.
ṅicā–cēyā–pasi (Sk. nītya) obl., usual 8, 14.
nījadāhāma (Sk. nīja–dāhāman) n.acc.sg., innate or native abode, (hence) salvation 23, 15.
nījarūpa (Sk. nīja–rūpa) n. nom.sg., innate or real self 30, 12.
nījaile (Sk. ni r√ dvā or dvā) pp.(m.) III pers.pl., to sleep 17, 12; TURNER 345 a.
nītya (Sk.) adv. of time; always 18, 5.
nīdāna (Sk. nīdāna) n.nom.sg., enquiry into the cause of a disease, pathology 27, 1.
nīdrā (Sk.) f.nom.sg., sleep 12, 20.
nīdhāna (Sk.) n.nom.sg., reception 30, 6.
nīparavāsa (Sk. niś–para–) adv., extremely 27, 10.
nīphajavilē (Sk. nīś √ pad) pp.(n.) III pers.sg., to prepare 16, 27.
nībaru (Sk. nīrāhara) adj.(m.) nom.sg., ripe, mature 24, 9.
nībhārṣilē (Sk. nīr √ bharts) pp.(n.) III pers.sg., to re- buke, deride 15, 6.
nīmāleyān–ciyā (Sk. ni r√ mih) pp.adj.(f.) obl., to die, disappear, end 23, 10; TURNER 346 a.
nimmītyē–viṇa (Sk. nimmīta) n. obl., cause, reason 27, 9.
nīmuṭe (?) pr. III pers.sg., to shrink, become small 27, 14.
nīrantara (Sk.) adv., of time; always, incessantly 32, 6.
nīrantaru (Sk. nīrantara) adj. (m.) nom.sg., perpetual 30, 11.
nīravaṇuκe–ce (Sk. nīrvaṇāsa < nīr √ vah) f.obl., assignment, handing over, charge- giving 17, 3.
nirākirā (Sk. nīr–ākāra) adj. (m.) dat.sg., formless 22, 1.
nirāśa (Sk.) adj., void of any desire 10, 2.
nirāśraya (Sk. nīr – āraya) adj., shelterless, (here) without any attachment 10, 2.
niruti (Sk. ni–ṛt, or nirukta ?) adj.(f.) nom.sg., clear, well- defined, explicit 27, 4; BLOCH 359 b.
nirupamā (Sk. nīr–upama) adj.(m.) dat.sg., without any parallel 22, 1.
nirūpana (Sk.) n.nom.sg., sermon 12, 22.
nirūpiṇē (Sk. nī r√ rūp) v., to narrate, state.
nirūpitāti pr. III pers.pl. 32, 7.
nirūpīti pr. III pers.pl. 17, 5.
nirghokha (Sk. nīr-ghoṣa) m. nom.pl., high-pitched chanting 32, 7.
nirphajē (Sk. nīr-phala) adj. (n.) nom.pl., fruitless, futile 0, 5.
nirbharchilē (Sk. nīr √ bhārts) pp. (n.) III pers.sg., to rebuke 18, 22.
nirvacana (Sk. nīr-vacana) n. acc.sg., saying, pronouncing, (here) a section of the philosophy of the Mahānubhāva sect 17, 4.
nirhā (Sk. niṭarāmi) ind., completely, extremely 21, 2.
nivarttanē (Sk. nivartana) n. nom.pl., a measure of land (20 rods, or 200 cubits, or 40,000 Hastas square) 3, 6.
nivavitī (Sk. nīr √ vā) caus. pr.part.adj. (f.) nom.sg., to delight, satisfy 30, 2; 33, 6; BLOCH 360 a, TURNER 346 a.
nivāratā (Sk. nī √ vr) pr.part. adj. (m.) nom.sg., to protect 30, 7.
niścanta (Sk. niścinta) adj. or adv., carefree; BLOCH 359 a.
iścanta adv. 23, 3.
iścantā adj. (m.) nom.sg. 23, 1.
iścantaiye-cē abstr. (f.) nom. obl., carefreeness 23, 11.
iśthuru (Sk. niśthura) adj. (m.) nom.sg., hard, harsh 29, 4.
nisadati, for na disati (see under disayē) pass. pr. III pers. pl., to not see 27, 16.
nisāṇi (Sk. niśāreṇi) f. nom. sg., ladder 30, 1; BLOCH 360 a.
nijotpalē (Sk. nīla-utpalā) n. acc.pl., blue lotus 26, 3.
nīkopa (Sk. nīḥ-kopa ?) adj., pure, without any blemish 26, 1.
nīkṣepa (Sk. nīkṣepa) m., depositing, (here) burial ditch. nīkṣepu nom.sg. 14, 18.
nīca (Sk.) adj., low, inferior 31, 2; TURNER 344 a.
nījadhamā (Sk. nīja-dhāman) n.dat. or loc.sg., native abode, (here) Heaven 14, 2.
nīra (Sk.) n.nom.sg., water 31, 4.
nīrasa (Sk. ni-rasa) adj., devoid of any emotion or sentiment 10, 2.
Nṛśimha (Sk.) m.nom.sg., pers. name (of a poet) 15, 1.
netakē (Sk. nīkata, or Kannad netti meaning 'beauty') adj. (n.) acc.sg., handsome, proportionate 30, 5; BLOCH 360 b, TURNER 352 b.
nēṇanē (Sk. na √ jñā) v., to not know.
nenati,-āti pr. III pers.pl. 0, 5/1.
nenīje pr.pass. III pers. sg. 14, 8.
neṇē (Sk. √ ni) v., to carry; take away; BLOCH 360 b, TURNER 556 b.
neuni abs. 13, 1.
neta pr.part. 14, 22.
neti pr. III pers.pl. 8, 8.
netu pr.part. adj. (m.) nom. sg. 8, 16.
neyā imp. II pers.pl. 13, 14.
neyāvē fut.part. (n.) III pers.sg. 21, 6.
nyāvo (Sk. nyāya) m.acc.sg., judgement, justice 13, 22; BLOCH 360 b.
nāḥē (Sk. नाहेन्) v., to bathe; BLOCH 356 b, TURNER 352 a.
nāḥē pr.part. 27, 12.
nāhēeyā fut.part. 8, 13.

pakvānē (Sk. pakvon-anna) n. acc.pl., sweet eatable, sweet dish 33, 2.
pakṣi (Sk. pakṣin) m.nom.sg., bird, 31, 5; BLOCH 361 a.
pampamālāpa (Sk. paṃcamāla-āla) m., fifth note in the scale, (hence) the high-pitched, yet sweet tone of the Cuckoo.
pampamālāpa acc.pl. 32, 4.
pampamālāfī instr.pl. 32, 6.
pājaṇē (Sk. pājat) v., to fall, come down; BLOCH 361 a, TURNER 367 b.
pājati pr. III pers.pl. 27, 13.
pājaliye pp.(f.) I pers.sg. 21, 2.
pājilā pp.(m.) III pers.sg. 29, 1.
pājileyā past. part. (in loc.) 10, 5.
pāde pr. III pers.sg. 28, 5.
pāde fut. III pers.sg. 3, 10.
pādeyna fut. I pers.sg. 18, 17.
pādī inf. 20, 4.

pādāsī (Sk. prati-chāyā) f. nom.sg., shadow 27, 15.
pādipādē (Sk. prati- Kannad pādu meaning ‘equality’) m. instr.sg., equivalence, par 20, 11.
pādibharu (Sk. prati-bhara) m.nom.sg., afflux, excess 22, 3; for the prefix pāda, see BLOCH 361 a.

pādhatā (Sk. √ pātha) pr.part., to recite, narrate 28, 5.
BLOCH 361 b, TURNER 367 b.
pādhatvāsi (Sk. √ pātha) caus. pr. II pers.sg., to be known or called 21, 6.
pādhiyā (Sk. priti-) m.acc.sg., affection, love 29, 5.
pādhiye (Sk. priti, √ pri) pass.pr. III pers.sg., to delight in, enjoy, like 30, 4.
pāṇḍita (Sk.) m., learned person, scholar, (hence) a title or surname.
-pāṇḍita nom. sg. 6, 3.
pāṇḍita nom.pl., (hon.) 17, 4.
pāṇḍitā voc.sg. 17, 6.
pāṇḍitān-cā obl. 4, 4.
Paṇḍhari (K. Paṇḍarīga) f. nom.sg., place-name (of the seat of God Viṣṇu) 31, 3.
padmipatru-ciyā (Sk. padmi-patra) n.obl., lotus-leaf 27, 12.
panthika (Sk. pāntha-la) m. nom.pl., pilgrim, traveller 24, 7; BLOCH 361 b.
paratāṇē (Sk. prati √ i) v., to return.
paratalē pp.adj. (n.) nom. sg. 23, 10.
paratauni abs. 18, 37.
paratē (Sk. prati) adv., back, returned 13, 14.
parabrahma (Sk. para-brahman) n., Supreme Being, or Reality.
parabrahma nom.sg. 19, 30.
parabrahma acc.sg. 28, 2.
parama (Sk.) adj., deep, great 18, 15.
paramatattva (Sk. paramatattva) n.acc.sg., highest principle, ultimate Reality 0, 4; 20, 8.
paramapurūṣā-cheni (Sk. parama-puruṣa) m.obl., Supreme Being 33, 10.
paramabhaktyā (Sk. parama-bhakti) f.instr.sg. (Sk.), with great devotion 3, 4.
paramasamādhivanta (Sk. parama-samādhi-) adj., deeply absorbed in contemplation 0, 1.
paramasiddhi (Sk. parama-siddhi) f.acc.sg., highest accomplishment or ideal 30, 7.
paramāṇu-ci (Sk. paramāṇu) m.obl., atom 32, 9.
paramārtha (Sk.) m., philosophical content, spiritual knowledge.
paramārtha-cā obl. 20, 6.
paramārthu nom.sg. 20, 1.
paramārthakhupe (Sk. paramārtha-) f.dat. or gen.sg., mark or indication of spiritualism.
paramāṣvara (Sk.) m., God.
paramāṣvara nom.sg. 11, 2.
paramāṣvarā dat.sg. 10, 11.
paramāṣvarātē dat.sg. 10, 14.
paramāṣvaru nom.sg. 11, 15.
paramāṣvarādhāna (Sk. paramāṣvara-adhāna) adj., attached or belonging to God 10, 11.
parasparē (Sk. paras-pa) pronom.adj. (n.) instr.sg., mutual, reciprocal 25, 2.
pari (Sk.) ind., adv. of conjunction, meaning 'but' 8, 4.
parikarē (Sk. parikara) n.nom. pl., enclosure, surrounding 33, 11.
parityajit (Sk. pari √ taj) pr. III pers.pl., to sacrifice, throw away 12, 9.
parimalē (Sk. parimala) m.instr.sg., fragrance, perfume 22, 4.
parivarī (Sk. parivāra) m.loc.sg., enclosure, covering 23, 9.
parī (Sk. parīyā ī?) f., manner, way; TURNER 365 b.
parī nom.sg. 33, 3.
-parī instr.sg. 16, 19.
parūśa (Sk. pārśva) adj., back, hind 19, 17.
paropakṛti-lāgauni (Sk. paropakṛti) f.obl., obligation, obliging 33, 6.
parvatu (Sk. parvata) m.nom.sg., mountain 32, 1.
palī (Sk. palīkā?) f.nom.sg., ladle (after a specific measure) 4, 3. (Note: The word appears as palīkā in the Siyadoni Inscription).
pavitrē (Sk. pavitra) adj.(m.) nom.pl., sacred 33, 11.
pāścāta (Sk. √ paś) pr.part. adj. (corruption of the Sanskrit form paśyati), dawning, rising 9, 14.
pāsā (Sk. prāśa) m.nom.sg., Grace (lit. gift) 25, 9; BLOCH 363 a.
pāśayadāna (Sk. prāśadādāna) n.nom.sg., gift or Grace 25, 1.
pasyāta (see pāscāta) pr.part. adj., dawning, rising 12, 1.
pahila (Sk. prathama > Pk. pādhama-illa) ord.adj., first in order; BLOCH 363 a, TURNER 390 b.
pahīlā (m.) nom.sg. 26, 11 (primary).
pahileā (m.) gen.sg. 4, 2/3.
pahudānē (Sk. pra √ svap) v., to sleep, lie down.
pahudale pp.adj.(m.)nom. pl.(hon.) 7, 19.
Pāṭaṇī (Sk. paṭṭana) n.loc.sg.,
place-name (of the find-spot of Pāṭaṇa Inscription) 4, 1;
BLOCH 364 b, TURNER 373 b.
Pāṭhaka (Sk.) m.nom.pl.(hon.),
family-name (from its profession of teaching) 9, 2.

pāthavī (Sk. pra √ sthā
caus. prasthāpay) v., to send;
BLOCH 364 b, TURNER 361 a.
pāthavīlā pp.(m.) III pers.
sg. 7, 13.
pāthavīlā pp.(n.) III pers.
sg. 7, 23.
pāthavīlāsē (pāthavīlē, pp. + ase, aux. v.), pr. III
pers.sg. 19, 20.
pāthirākā (Sk. prṣṭi-rakṣaka)
adj.(m.)nom.sg., protector,
supporter 31, 1.
pāṭhī (Sk. prṣṭi) f., back;
BLOCH 364 b, TURNER 380 a.
pāṭhī nom.sg. 11, 5.
pāṭhī-vari obl., 18, 28.
pāḍalī (Sk. pāṭala) m.instr.pl.,
trumpet-flower fragrant tree
22, 5; TURNER 374 a.
pāṇipāṭrāśi (Sk. pāṇi-pātra)
n.dat.sg., drinking out of the
hand, (hence) begging 8, 1.
pāṇivaṭhā (Sk. pāṇiya-vāṭaka)
m.loc.sg., watering place 14,
2.
pāṇi (Sk. pāṇiya) n., water;
BLOCH 365 a, TURNER 375 a.
pāṇi acc.sg. 16, 8.
pāṇiyā dat.sg. 14, 1.
pāṇiyātou loc.sg. 18, 27.
pāṇi nom.sg. 8, 18.

Pāṇḍaripadhāṃukhya (Sk.
pāṇḍarikā-paṭaṇa-mukhya)
adj.(m.)nom.sg., leader of
the company (of devotees) in
Pāṇḍharapura, being a title
of Rāmacandra Yādava 5, 5;
for Pāṇḍarī, see BLOCH 365 a.

pāhuḍavīlī caus.pp.(f.) III
pers.sg. 14, 19.
pāhuḍu (Sk. pra-supta) m.nom.
sg., sleep, lying down 7, 12.
pājatu (Sk. √ paḻ) pr.part.
adj.(m.)nom.sg., to run 9, 9;
BLOCH 363 a.
pā (Sk. paḻyā, imp. II pers.sg.,
of √ paḻ, or Sk. praḻyā) ind., an expletive with no special
meaning 8, 16; BLOCH 363 b.
pākku (Sk. pāḍika) m.nom.sg.,
servant 18, 17; BLOCH 363 b.
pāḻula (Sk. pāḍa–) n.nom.sg.,
foot-step, foot-print 23, 10.
pāku (Sk. pāka) m.nom.sg.,
cooked food 20, 7.
pākālī (Sk. pra-kṣālita) adj.
(f.)nom.sg., pure (lit. bath-
ed) 28, 8; BLOCH 364 a, TURNER 356 b.
pākhirā (Sk. pākṣi-rūpa, or by
the diminutive M. suffix rā) n.nom.sg., small bird 27, 14;
BLOCH 364 a.
pāṅguravīlī (Sk. pari √ graḥ,
or Sk. pr-aṅga-dvaraṇa) caus.
pp.(m.) III pers.sg., to
cover (the body with a garm-
ment) 14, 7.
pāṅgu (Sk. apa-aṅga, or Sk.
pāṅgyu) m.acc.sg., intense de-
sire, craving 22, 9.
pāca (Sk. paṣca) num.adj., five
4, 2; BLOCH 364 a, TURNER 372 a.
pācāsyā (Sk. paṣca-āsya) adj.
(m.)dat.sg., having five
mouths 17, 7.
pācārī (Sk. pra-ā √ car) pr.
III pers.sg., to invite, send for
22, 6.

pājaḷī (Sk. pra √ jval) pp.
(f.) III pers.sg., to kindle,
light, 28, 11.
Pāṇḍavā (Sk. Pāṇḍava) m.voc. sg., descendant of Pāṇḍu, (here) a synonym for Arjuna 23, 2.
Pāṇḍusutā (Sk. Pāṇḍu–suta) m.voc.sg., son of Pāṇḍu, i.e., Arjuna 23, 6.
pātaṇē (Sk. prāpta, pp. of pra √ āp) v., to reach.
pātalā pp. (m.) III pers.sg. 29, 6.
pātalī pp.(f.) III pers.sg. 21, 2.
pātāti (Sk. √ paś) pr. III pers. pl., to see 19, 9.
pānadh (Sk. padyā (?) f.loc.sg., narrow path between two fields 13, 2; BLOCH 364 a
(pāja).
pānḥāvo (Sk. prasnaṇa, from pra √ snu) m.nom.sg., flow of milk from a woman’s breasts 13, 18; BLOCH 365 b.
pāpa (Sk.) n., sin.
pāpa nom.sg. 18, 15.
pāpā gen.sg. 15, 5.
pāya (Sk. pāda) m., foot, leg; BLOCH 366 a.
pāyā dat.pl. 22, 7.
pāyā loc.pl. 18, 17.
pāyeravī (Sk. pāda–rava) m. loc.sg., trampling of feet 27, 7.
Pārthā (Sk. Pārthā) m.dat.sg., metron. of Arjuna 29, 13.
pāryātakē (Sk. pārijātakā) m. instr.sg., coral tree, Ery- thrina Indika 22, 8.
pālaṭante (Sk. paryasta, from pari √ as) v., to change;
BLOCH 366 b.
pālaṭate pr. III pers.pl. 27, 9.
pālaṭīlī pp.(f.) III pers.sg. 9, 8.
pālamāṇḍē (pāla < Sk. pari √ aṅg + māṇḍē < Sk.
maṇḍalaka) n.acc.sg., round tray for waving lights before a Deity 12, 12.
pālavī (Sk. pallavā or pallavi-kā) f.loc.sg., twig or branch of a tree 14, 9; BLOCH 367 a,
TURNER 377 b.
pāvanē (Sk. prāpaya) n.nom. sg., reaching 27, 12.
pāvanē (Sk. pra √ āp) v., to attain to, obtain, receive;
BLOCH 367 a, TURNER 371 b.
pavije (for pāvije) pass.pr. III pers.sg. 10, 15.
pāvatā pr.part. 30, 7.
pāvati pr. III pers.pl. 27, 9.
pāvalō pp.(m.) I pers.sg. 18, 39.
pāvasī fut. II pers.sg. 23, 15.
pāvāveyākāraṇē fut.part. (with post. kāraṇē) 0, 9.
pāvijati pass.pr. III pers. pl. 27, 5.
pāve pr. III pers.sg. 31, 1.
pāvo (Sk. pāda) m.nom.sg., foot, leg 11, 4; BLOCH 366 a,
367 a; TURNER 371 b.
pāhāte (Sk. prabhāta) f.instr. sg., dawn, day-break 24, 7.
pāhāṇē (Sk. √ paś) v., to see;
TURNER 173 b.
pātā pr.part. 26, 4.
pātu pr.part.(m.) 29, 11.
pāhata pr.part.(m.) nom. sg. 9, 13.
pāhātā pr.part. 27, 7.
pāhātī pr. III pers.pl. 13, 19.
pāhijati pass.pr. III pers. pl. 27, 8.
pāhileyā past part. 27, 16.
pāhī imp. III pers.sg. 27, 12.
pāhuni abs. 32, 2.
pāhe pr. III pers.sg. 31, 5.
pāhō fut. I pers.pl. 15, 7.
pāhō inf. 11, 3.
pāhāṅa² (Sk. pra √ kā) v., to become visible, shine, (caus.) illuminate.
pāhālēni pp.adj.(m.) instr.
sg. 24, 7.
pāho imp. III pers.sg. 25, 3.
pāhāra (Sk. prabhāra) m., a division of time (about three hours), BLOCH 363 a, TURNER 370 b.
pāhāra nom.pl., (used adverbially) 17, 11.
pāhārī loc.sg. 9, 14.
pāhāja (Sk. prabhā-ālaya ?) n.nom.sg., expanse, panorama 28, 5; BLOCH 367 b. (?)
pāhīje (Sk. pra √ āp) opt. III pers.sg., to attain to, obtain 18, 25; BLOCH 367 b, TURNER 173 b.
pāhūpacārā-ci (Sk. prabhūca-
ka-ācāra) m.obl., hospitality, reception 18, 26; BLOCH 367 b, TURNER 378 b.
piṇē (Sk. √ pā-pīb) v., to drink; BLOCH 368 a, TURNER 378 b.
pājā caus. imp. II pers.pl.
16, 8.
pājilē caus. pp.(n.) III pers.sg. 16, 10.
pājāni caus. fut. I pers.pl.
16, 9.
pevō inf. 13, 18.
pitā (Sk. pītra) m.nom.sg.,
father 21, 1.
pilā-pāff (Tamil pillai) n.obl.,
young one (of a bird) 31, 5; BLOCH 368 b.
pīlyūkha-ce (Sk. pīyūca) n.
obl., ambrosia, nectar 25, 5.
pujāreś (Sk. pājā-kāra) m.
dat.sg., priest, worshipper 3, 7; TURNER 384 b.
puḍuti (Sk. purataḥ) ind.,
ahead, in front of 27, 7.
puḍhā (Sk. purataḥ) ind.,
ahead, in front of 9, 12.
puḍhāru (Sk. puras-kāru) m.
acc.sg., boon, promise 29, 4.
puḍhō (Sk. purataḥ) ind., ahead 12, 3.
puṇa (Sk. punar) ind., indeed, verily 28, 10.
puṇu (Sk. punar) ind., but, however 29, 1.
punarapi (Sk. punar-api) ind.,
again, moreover 0, 6.
purāścarāṇa (Sk. puras-cara-
ṇa) n.nom.sg., preparation (for annihilation) 15, 5.
purāṇe (Sk. puruṇa) n.nom.pl.,
mythological work 23, 10.
purilē (Sk. pṛ) pp.(n.) III pers.
sg., to bury 13, 2; TURNER 386 b.
pure (Sk. √ pṛ) pr. III pers.
sg., to suffice 22, 11; TURNER 385 b.
purva (Sk. pūrvā) f., east direction.
purvilīr adj.(f.)loc.sg., easter-
ern 14, 9.
purve loc.sg. 6, 12.
pusanē (Sk. √ prachā) v., to ask, question; BLOCH 369 b, TURNER 384 a.
pusati pr. III pers.pl. 12, 16.
pusā imp. II pers.pl. 17, 4.
pusāvīrā fut.part (f.) III pers.pl. 16, 17.
pusilē pp.(n.) III pers.sg.
7, 16.
puse pr. III pers.sg. 17, 3.
pusō inf. 7, 14.
pusāu inf. 21, 4.
pusilē (Sk. pra √ uśchā) pp.
(n.) III pers.sg., to clean, wipe out 13, 12; BLOCH 369 a, TURNER 384 b.
pujita (Sk. pujayitṛ) adj. (m.) nom.sg., worshipper 10, 7.
pudiwa (Sk. putita, √ put) n. nom.sg., core, inner portion 26, 1.
pūta (Sk. putra) m.nom.sg., son 7, 1; BLOCH 369 b, TURNER 385 a.
pūru (Sk. pūra) m.nom.sg., flood, swelling of river 24, 9.
pūrṇa (Sk. pūrṇa) adj. (m.) nom.pl., complete, full 25, 7.
pūrvārdha (Sk. pūrva-ardha) num.adj.nom.sg., first half, 16, 22.
pūsa (Sk. puccha) n.nom.sg., tail 11, 5.
pai (Sk. prati ?) ind., (used as an expletive) 8, 12; BLOCH 370 b.
pākā-cā (ʔ-Comp. Sk. paśu, Lat. pecus) m.obl., money 5, 1.
paijā (Sk. pratiḥśā) f.acc.pl., promise, vow 29, 13; BLOCH 370 b, TURNER 647 b.
pālia (Sk. prati-Pk. illa) adj., belonging to the other side 24, 12.
pallakaṇḍuni (see paila) adv., from beyond 14, 10.
pokhiti (Sk. √ puṣ) pr.part. adj.(f.) nom.sg., feeding, nourishing 30, 2; TURNER 392 b.
pota (Sk. puṣṭa, or Kannad potṭa) n., belly, stomach; BLOCH 371 a, TURNER 388 a.
pota nom.sg. 11, 5.
poṭt loc.sg. 24, 4.
opohalī (Sk. pūga-phala) f. nom.pl., betel-nut 4, 2; BLOCH 371 b.
porē(ho) (Sk. putra-ka, or pota ?) n.voc.pl., child 12, 18; TURNER 392 a.
pohorī (Sk. pota ?) f.nom.sg., germ, seed 23, 9; BLOCH 371 b, TURNER 398 b.
paurāṇiku (Sk. paurāṇika) adj. (m.) nom.pl., mythologist, sermoniser 19, 2.
paurṇamāṣyatām (Sk. pūrṇimā, and Sk. paurṇamī, blending of) f.loc.sg., (Sk. form), on the full-moon day 2, 2.
Pāuvadeva (Sk. padma-deva) m.nom.sg., pers. name 2, 7.
prakāṭilī (Sk. prakaṭa < prakṛta ?) pp.(n.) III pers.sg., to display, manifest 30, 10.
prakāšā-cā (Sk. prakāśa) m. obl., light 24, 12.
prakāśali (Sk. pra √ kāś) pp. adj.(f.) III pers.sg., to become manifest or evident 11, 14.
prakāṣyē-viṇa (Sk. prakāśya) adj.(n.) obl., instrumental of manifestation 24, 12.
praṇakūṭikā (Sk. parṇa-kūṭi-kā) f.loc.pl., hut made of leaves, (hence) hermitage 32, 7.
pratikunḍilī (Sk. prati-kunḍa) n.loc.sg., each pit (of Sacrifice) 19, 25.
pratipālu (Sk. pratipāla) m. nom.sg., protection, preserving 0, 7.
pratiṣṭā (Sk. pratiṣṭhā) f.acc. sg., eulogy, praise 19, 34.
Pratiṣṭhānasī (Sk. Pratiṣṭhāna) n.dat.sg., place-name 16, 23.
 pratiti (Sk.) f.nom.sg., personal experience 14, 17.
pratyagbodhā-ceyā (Sk. pratya-gbodha) m.obl., direct experience or knowledge 24, 10.
pratyehī (Sk. prati-ahā) adv. (by loc.), every day, daily 0, 7; 7, 2.
O.M.R...15.
pratypakāra (Sk. prati-upakāra) m.acc.sg., return obligation 18, 24.
pradeśā (Sk. pradēśa) m.dat.sg., locality 33, 4.
pradhāna (Sk.) m., Royal minister.
pradhāna nom.sg. 6, 3.
pradhānē instr.sg. 7, 22.
prabandha (Sk.) m., literary composition.
prabandha nom.pl. 28, 1.
prabandhēśī instr.sg. 28, 3.
prabandhalate-ci (Sk. prabandha-latā) f.obl., creeper of poetical composition 28, 7.
prabhavo (Sk. prabhava) m. nom.sg., birth, creation 0, 2.
prameyā-ci (Sk. prameya) n. obl., content (of a literary work) 28, 4.
prāśada (Sk.) m., favour, grace.
prāśāda-ci obl. 16, 8.
prāśadū nom.sg. 19, 30.
prāśadē instr.sg. 6, 5.
prahara (Sk.) m.nom.pl., period of about three hours 19, 7.
prāṣa (Sk.) m., life, breath of life.
prāṣa nom.pl. 19, 9.
prāṣā-ci obl. 29, 14.
prāṣāṭē dat.sg. 29, 2.
prāṇijāta (Sk. prāṇi-jāta) n. nom.sg., (coll.), species of living beings 25, 3.
prāṇī (Sk. prāṇī) m., living being, person.
prāṇiyāsi dat.pl. 23, 4.
prāṇiyāye nom.pl. 23, 18.
prāyascitā (Sk.) n.nom.sg., amends, atonement 18, 25.
prārthā (Sk. prārthā) inf., to pray, request 16, 24.
priti (Sk. priti) f.nom.sg., affection 18, 7.
pretā (Sk. prayatna) m.acc.sg., effort 20, 3.
prauḍhapratāpacakravartti (Sk. prauḍha-pratāpa-ca-kravartti) adj.(m.) nom.sg., emperor of great fame or valour (being a title of Rāmacandra Yādava) 5, 5/6.
phalitārthu (Sk. phalita-arthā) m.nom.sg., conclusion, essence 20, 1.
phala (Sk. phala) n., fruit; BLOCH 372 b, TURNER 402 a.
phala acc.sg. 19, 31.
phalē nom.pl. 18, 10.
phalāti (Sk. phalāti) pr. III pers.pl., to bear fruit 20, 11.
phalapatrachāyā (Sk. phala-patra-chāyā) f. instr.pl., fruit, leaves and shadow 33, 6.
phalabhoga (Sk. phala-bhoga) m.nom.sg., enjoyment of the fruit 32, 2.
Phāganipura (Sk. Phāgana-pura) n.nom.sg., place-name (metron. for Paṇḍhapura) 5, 1; BLOCH 372 b, TURNER 404 a.
phiṭe (Sk. phīṭe) pr. III pers.sg., to disappear, vanish 24, 7; BLOCH 373 b, TURNER 405 b.
phuṣkitā (Sk. phuṣṭ, onomat. √ kn) pr.part., to blow 23, 6; TURNER 407 a.
phuṭalē (Sk. phuṭalē) pp.(n.) III pers.sg., to break 29, 7; BLOCH 373 b, TURNER 407 b.
phuḍi (Sk. phuḍa) adj.(f.) nom.sg., real, true 22, 12.
phuḍē (Sk. phuḍa) adv. (by instr.), verily 26, 9.
phulalē (Sk. phulatā, nom.v.) pp.(m.) III pers.sg., to bloom, blossom 23, 4.
phulē (Sk. phuspa) n.nom.pl., flower 5, 1; BLOCH 374 a, TURNER 408 b.
phulāsāri (Sk. puspā–sāri) f. nom.sg., garland of flowers 3, 9.

pṛedanē (Sk. √ spṛhit, caus.) v., to destroy, nullify; BLOCH 374 a.

pṛedī pr. III pers.pl. 12, 4.

pṛedīle pp. (m.) III pers.pl. 13, 12.

pṛedī fut. III pers.sg. 3, 9.

phoṇi (Sk. sphuṭikā) f.acc.pl., fragment, portion 12, 10.

bandī (Sk. bandhā) m.loc.sg., bondage, imprisonment 24, 4.

baravā (Sk. vara–) f.nom.sg., beauty 26, 10.

baravā (Sk. vara–) adj.(f.) nom.sg., beautiful, charming 18, 13; BLOCH 374 b.

baravēpana (Sk. vara–) abstr. n.acc.sg., beauty 30, 5.

bala (Sk.) n.nom.sg., strength 23, 3; TURNER 424 a.

Baladevanāyakē m.instr.sg., pers. name (with the title Nāyaka) 5, 7.

mahuta (Sk. bahuṭaya) adj., much, considerable in quantity 7, 3; TURNER 427 b.

mahurūpu (Sk. bahu-rūpa) adj. (m.) acc.sg., manifold, multiform 30, 7.

bahuvesa (Blend of Sk. bahuva and Sk. bahuśaḥ) adj., many, numerous 32, 5.

bāila (Sk. bhāryā > Pk. bhāriā > bhārā) f., (i) woman, (ii) wife.

bāila nom.sg. 13, 17.

bāilā instr.pl. 19, 28.

bāilāte dat.pl. 19, 17.

Bāisā (see bāila, i) f., pers. name (of a disciple of Cakra-
dhara).

Bāisān–ceyā obl. 17, 12.

Bāisā instr.pl. (hom.) 3, 3.

Bāise nom.pl., (hon.) 12, 12.

bāna (Sk.) m.nom.pl., arrow 26, 4.

bānandānē (Sk. √ bānda) v., to bind, tie; BLOCH 375 a, TURNER 430 a.

bāndhāvā fut.part. (m.) III pers.sg. 20, 12.

bāndhe fut. I pers.sg. 8, 5.

bāndhauni fut. I pers.pl. 8, 5.

bāndhauni abs. 19, 23.

bāpa (Pk. bappa, Sk. √ vap, to procreate) m., father; BLOCH 375 a, TURNER 434 a.

bāpā voc.sg. 23, 5.

bāpā–kāraṇē obl. 14, 4.

bāpuḍa (Pk. bappa–) adj., pitiable, poor, insignificant; BLOCH 375 a, TURNER 420 b.

bāpuḍiyāsi (m.) dat.sg. 18, 31.

bāpuḍe (m.) nom.pl. 32, 2.

bāva (Sk. vāpi) f.nom.sg., pond, well 5, 7; BLOCH 375 b.

bāvanē (Sk. pāvana ?) n.nom.

saṃ, sandal-wood 33, 2.

bāsaṭu (Sk. viṣa–vat) m.acc.sg., poison, poisonous element 29, 1.

bāhīrilā (Sk. bāhīs–) adj., external, outer 4, 2; BLOCH 376 a, TURNER 428 a.

bāhirī (Sk. bāhīs) adv. (by loc.), outside 9, 3.

bāhya (Sk.) adj., outer 33, 4.

bājakāsi (Sk. bālaka) n.dat.sg., young one, infant 31, 5.

bālamitrā (Sk. bāla–mitra) m. voc.sg., friend from boyhood 18, 40.

bāḷā–pāsī (Sk. bāḷa) n.obl., young one 31, 5; BLOCH 376 a.
bālī (Sk. bālikā) f., (i) young girl, (ii) daughter.
     bālā instr.sg. 21, 2.
     bāle voc.sg. 21, 4.
     bibhachu (Sk. bibhatsa) m.nom.
     sg., poetical sentiment (Rasa)
     of disgust 30, 11.
     bibhatsati (Sk. bibhatsa, Desid.
     of √ bāgh) pr. III pers.pl. to
     blame, censure 19, 34.
     birāra (Sk. vīrodha-) n.acc.sg.,
     competition, rivalry 26, 7.
     bījē (Sk. vrajana, √ vraj) n.
     nom.sg., exit, going away 7,
     4.
     budālē (Pk. budāli, Sk. √
     bud, to conceal) pp.(n.) III
     pers.sg., to drown, sink 29,
     10; BLOCH 376 b, TURNER
     455, a.
     budhi (Sk. buddha) n.loc.sg.,
     base, bottom 28, 7.
     buddhibodha (Sk. buddhi-bo-
     dhā) n.nom.pl., (in comp.),
     intellect and knowledge 24, 5.
     buddhimatī (Sk. buddhimat)
     adj.(m.) instr.pl., gifted with
     intellect 30, 3.
     bundha (Sk. budha) m., base
     or bottom (of a tree); TURN-
     ER 453 b.
     bundhu nom.sg. 4, 4.
     bundhu nom.pl. 4, 4.
     baila (Sk. balīvarda) m., bul-
     lock, ox.
     baila nom.pl. 3, 8.
     bailā instr.sg. 4, 2.
     bainsā (Sk. upa √ viś) v., to
     sit; BLOCH 377 a, TURNER
     426 b.
     baisa īmp. II pers.sg. 18,
     28.
     baisati pr. III pers.pl. 8, 9.
     baisalā pp. (m.) III pers.
     sg. 9, 8.
     baisallya pp.(f.) III pers.
     pl. 8, 10.
     baisale pp.(m.) III pers.pl.
     15, 3.
     baisavīḷ caus. pp.(f.) III
     pers.sg. 29, 12.
     baisa pr. III pers.sg. 27, 14.
     boṭā (Kannaḍ boṭṭu) n.dat.sg.,
     finger 27, 6.
     boneyā (Sk. odana) n.dat.sg.,
     meal offered to a deity 6, 9.
     borī-ciyā (Sk. badari) f.obl., the
     jujube tree 12, 7; BLOCH 377
     a, TURNER 421 a.
     bola (see bolasę) m., (i) word,
     (ii) reproof, charge.
     bola (i) nom.pl. 20, 5.
     bōlā (i) gen.pl. 28, 5.
     bōla-cā (i) obl. 29, 1.
     bōlan-ciyā (i) obl. 28, 9.
     bolu (i) acc.sg., 23, 12;
     nom.pl. 28, 2.
     bolu (ii) nom.sg. 15, 15.
     bolasę (Sk. √ valk) v., to
     speak; BLOCH 377 b, TURNER
     461 b.
     bolatāti pr. III pers.pl. 19,
     2.
     bolati pr. III pers.pl. 20, 2.
     bolate pr.part.adj.(m.) nom.
     pl. 25, 5.
     bolave pass.pr. III pers.sg.
     32, 9.
     bolijaila pass.fut. III pers.
     sg. 20, 10.
     bolīlā pp.(m.) III pers.sg.
     29, 4.
     bole pr. III pers.sg. 11, 1.
     bolō inf. 17, 10.
     bolauni abs. 19, 32.
     bolasę (see bolasę above) n.,
     nom.sg., 21, 1; acc.sg. 20, 8;
     talk.
     bolāvī (Sk. √ valk, caus.) pr.
     III pers.sg., to call, send for
     22, 8; TURNER 461 b.
     brahmavidye-cej (Sk. brahmi-
     vidyā) f.obl., spiritual knowl-
     edge 22, 10; -cē, 29, 7.
brahmavīda (Sk. brahma-vid) adj. (m.) nom.pl., one who knows the Brahman 22, 1.
brahmaśāpā-ciye (Sk. brahma-sāpa) m.obl., spiritual curse 29, 12.
Brahmādikā (Sk. Brahmu-ādi) m.dat.pl., including God Brahmu 30, 12.
brahmottara (Sk.) n.nom.sg., kind of income or levy earned by Brāhmins 4, 1.
brāhmaṇa (Sk.) m., a Brahmin, one belonging to the class of Brahmans.
  brāhmaṇā dat.pl. 4, 1.
  brāhmaṇā gen.sg. 8, 1.
  brāhmaṇā-pratyai obl. 6, 10.
  brāhmaṇī instr.pl. 4, 1.
  brāhmaṇu nom.sg. 8, 15.
  brāhmaṇē instr.sg. 8, 12.
brāhmaṇī (Sk.) f., wife of Brahmin.
  brāhmaṇitē dat.sg. 8, 12.
  brāhmaṇī-puḍhā obl. 8, 19.
bridē (Sk. śirudha) n.acc.pl., claim of excellence, token of forte 21, 6.

bhaktajana (Sk. bhakta-jana) m.nom.pl., (pleonastic), devotees, disciples 12, 15.
bhaktabandhu (Sk. bhakta-bandha) m.acc.sg., bond or tie of the devotee 21, 3.
bhaktamāliī (Sk. bhakta-māliī) f.instr.pl., chain or group of devotees 5, 1.
bhāt (Sk. bhāt) adj.(m.) dat.pl., devotee 15, 15.
bhāti (Sk.) f., devotion.
  bhāti-ci obl. 29, 8.
  bhāti-ciye obl. 23, 15.
bhaktibhāvāte (Sk. bhakti-bhāva) m.dat.sg., sentiment of devotion 30, 2.
bhaktirasa (Sk. bhakti-rasa) m., poetical sentiment of devotion.
  bhaktirasa-çī obl. 28, 11.
  bhaktirasa loc.sg. 30, 4.
bhaktivāchalu (Sk. bhakti-vat-sala) adj.(m.)nom.sg., kind or affectionate to devotees 21, 6.
bhaṅgale (Sk. bhaṅga,√bhaṅjī) pp.adj.(n.) dat.sg., broken, damaged 6, 10/11; BLOCH 377 b.
bhajane (Sk. √bhaṭa) v., to revere, worship; TURNER 465 b.
bhajatā pr.part. 23, 4.
bhajāveyāḷaī fut.part.(n.) dat.sg. 23, 3.
bhajīje pr.pass. III pers. sg. 23, 2.
bhajījo opt. III pers.pl. 25, 7.
bhāta (Sk. bhāṭa) m., title affixed to the name of a learned Brahmin.
  bhāta nom.pl., (hon.) 14, 8.
  bhāti instr.pl., (hon.) 14, 18.
Bhāṭobāsa (Sk. bhāṭa-vyāsa) m., pers. name (of a senior disciple of Cakradhara), with the title bhāta affixed.
  Bhāṭobāsa nom.pl., (hon.) 17, 5.
  Bhāṭobāsā-pāsi obl. 15, 16.
  Bhāṭobāsā-pāsauni obl. 15, 4.
  Bhāṭobāsā-puḍhā obl. 16, 13.
  Bhāṭobāsā instr.pl. (hon.) 15, 17.
  Bhāṭobāsā instr.pl. (hon.) 12, 5.
bhaṇāṇē (Sk. √bhau) v., to say, speak.
  bhaṇāṇā inf. 19, 8.
  bhaṇānauni abs. 19, 14.
bhaṇatalē pp.(n.) III pers. sg. 19, 3.

bhaṇāvē fut.part.(n.) III pers.sg. 19, 18.

bhaṇauni abs., (meaning, hence or therefore) 10,12.

bhāyaṇakā (Sk. bhāyaṇaka) m.nom.sg., poetical sentiment of fear (as one of the nine Rasas) 30, 10.

bhāratī (Sk. √ bhṛ) pr. III pers.pl., to fill, hold 20, 4.

bhārvāneysē–ce (Sk. bhārva–) m.obl., certainty, guarantee 26, 4; TURNER 470 a.

bhāre (Sk. bhāra) m.nom.pl., load, ware, goods 23, 5; BLOCH 377 b.

bhārvasā (Sk. bhāra–) m.nom. sg., guarantee, trust 23, 4; TURNER 470 a.

bhālī (Sk. bhādra) adj.(f.) nom.sg., good, nice 28, 8; BLOCH 377 b, TURNER 471 a.

bhāvarāśī (Sk. bhrūmṛre) m. dat.sg., bee 22, 8.

bhavai (Sk. bhrū) f.loc.sg., eye-brow 27, 18; BLOCH 378 a.

bhūhāsī (Sk. bahū) adj.(m.) dat.pl., many 5, 7.

bhāśi (Sk. bhrūṭr) m.nom.sg., brother 21, 1; BLOCH 378 a, TURNER 472 a.

bhāśu (Sk. bhrūṭr) m.nom.pl., brother 15, 1; BLOCH 378 a, TURNER 472 a.

bhāujual (Sk. bhrūṭr–jāya) f., brother's wife.

bhāujual nom.sg. 18, 40.

bhājujāya instr.sg. 18, 22.

bhāgale (Sk. bhagna, √ bhraj) pp.(m.) III pers.pl., to tire, be exhausted 19, 7; BLOCH 378 a, TURNER 473 b.

bhājī (Sk. bhrājita, √ bhrj, to roast) coll.f.nom.sg., greens, vegetable 31, 3; TURNER 474 a.

bhārū (Sk. bhāra) m.acc.sg., burden, weight 27, 11.

bhāryā (Sk.) f., wife.

bhāryātē dat.pl. 19, 33.

bhāryena instr.sg. 18, 32.

bhāva (Sk.) m., emotion, sentiment.

bhāo nom.sg. 31, 4.

bhāva nom.pl. 26, 10.

Bhāvakādeva m.nom.sg., pers. name, 6, 2/3.

bhāvarasē–cf (Sk. bhāva–rasa) m.obl., poetical sentiment of devotion, 28, 7.

bhāvikāsī (Sk. bhāvi) adj. (m.) dat.pl., full of devotional emotion, 31, 2.

bhāviti (Sk. bhāvana, caus. of √ bhā) pr. III pers.pl., to think, say to oneself, 19, 35; BLOCH 379 a.

bhāsā (Sk.) f.nom.sg., language, 20, 12; TURNER 476 a.

bhāsajata (Sk. √ bhās ? with opposite meaning) pr.part., to fade out, pale, 26, 6.

bhikṣukān–cf (Sk. bhikṣuka) m.obl., religious mendicant, 33, 7.

bhīka (Sk. bhikṣa) f.acc.sg., alms, begging, 31, 1; BLOCH 380 a, TURNER 476 b.

bhikṣā (Sk. bhikṣa) f.nom.sg., initiation, 15, 18; acc.sg., begging, 16, 32.

bhīta (redupl.) (Sk. √ bhī) pr. part., to be afraid, to fear, 12, 16; BLOCH 379 b.

bhītau (Sk. abhyantarā) adv. (by loc.), in, inside, 7, 6; TURNER 477 a.

bhīnti–sārikhā (Sk. bhīttikā–sādyā) adj.(m.)obl., wall-like, 11, 9; BLOCH 379 b, TURNER 477 a.
ETYMOLOGICAL GLOSSARY

Bhimakā (Sk. Bhīmaka) m.gen. sg., pers. name (of the father of Rukmini), 21, 4. Bhīmakumariyēṣa (Sk. Bhīmaka -kumāri) f.dat.sg., daughter of Bhīma (-ka), 26, 6. bhūṣa (Sk. bhūmi) f.instr.sg., floor, ground, 12, 18; Bloch 380 a, Turner 478 a. bhukāla (Sk. bhūkṣita, from Desid. of √ bhuj) pp. adj., hungry, Turner 483 b. bhukālayatē (m.) dat.sg. 22, 9. bhukali (f.) nom.sg., 18, 41. bhukāle (m.) III pers.pl. 19, 8. bhulalāśi (Pk. bhulāi, Sk. √ bhranāśa ?) pp.(m.) II pers.sg., to be attracted or tempted, 31, 4; Bloch 380 a, Turner 481 a. bhuli (see above) f.nom.sg., infatuation, temptation, 30, 5. bhūka (Sk. bhūkṣā) f., hunger; Bloch 380 a, Turner 483 b. bhūka nom.sg. 19, 8. bhūkā instr.sg. 19, 9. Bhūcaṇāṭhapāḍapāṇkajā- bhramara (Sk. bṛu- caṇāṭha-pāḍa-pāṇkajā-bṛhra- mara) adj.(m.) nom.sg., bee on the lotus of the feet of Bhūcaṇāṭha), 3, 2/3. bhūtalī (Sk. bhū-tala) n.loc.sg., earth, world, 25, 4. bhūtā (Sk. bhūta) n.dat.pl., living being, 25, 2. bhūpā-cē (Sk. bhūpa) m.obl., king, 4, 4. bhūpāḷādika (Sk. bhūpa-ūdī- ka) m.nom.pl., inclusive of kings, 27, 5. bhūmi (Sk.) f., land. bhumi nom.sg., 3, 6. bhūmi nom.sg., 3, 5/8. bhūmiṣ (Sk.) nom.sg., 4, 4. bhūmiḥbhūru (Sk. bhūmi-bhūra) m.acc.sg., burden to the earth, 21, 5. bhṛṣa (Sk. bhṛṣa) n.instr.sg., fear 15, 11; Bloch 379 b. bhṛṣaṇē (Pk. bhṛṣṭa, Sk. √ mil ? cf. Turner 482 b.) v., to meet. bhṛṣaṇē pp.(m.) III pers. pl., 16, 24. bhṛṣāvyāśi fut.part., 16, 33. bhṛṣe pr. III pers.sg., 33, 3; pr. or fut. III pers.sg., 20, 3. bhṛṣetō imp. III pers.pl., 25, 4. bhṛṣē (see bhṛṣaṇē) f.nom.sg., meeting, 15, 17. bhṛṣavilā (Sk. √ bhṛ) caus.pp. (m.) III pers.sg., to frighten, 30, 9; Bloch 380 b. bhṛdanādi-cā (Sk. bhṛda-nādi) f.obl., river of duality, 24, 5. bhṛdalī (Sk. bhṛda, √ bhṛd) pp.(f.) III pers.sg., to cut, divide, 27, 16; Bloch 380 b, Turner 482 b. bhṛda-cī (Sk. bhṛda) m.obl., difference, distinction, (here) duality, 24, 7. bhṛgavl (Sk. bhṛga, √ bhṛj) caus.pr. III pers.sg., to make or cause to enjoy, 24, 5. bhṛgī (Sk. bhṛga) m.loc.sg., enjoyment, pleasure, 23, 3. maga (Sk. mārga ?) ind., adv. of time; afterwards, then, 6, 12; Bloch 381 a. magara (Sk. makara) m., crocodile (male). magaru nom.sg., 18, 21. magarāsi dat.sg., 18, 9.
maṅgalamahāśrī (Sk. maṅgala-mahā-śrī) f.nom.sg., good fortune and great prosperity (a formula used to conclude an inscription), 5, 1. (For maṅgala see BLOCH 381 a.)
maṅgalā-cā (Sk. maṅgala) n. obl., auspicious, 23, 9.
maṭhā (Sk. maṭha) m.dat.sg., hermitage, monastery, 4, 3.
maṭha (Sk. maṭha) m., hermitage, temple; BLOCH 382 b, TURNER 494 a.
maḍhā dat.sg., 4, 1/3.
maḍhāsi dat.sg., 14, 21.
maḍhī-cena obl. 4, 3.
mathitārthu (Sk. mathita-arthā) m.nom.sg., essence, purport, 20, 1; BLOCH 382 b, TURNER 491 a.
Madana (Sk.) m., Cupid.
Madana dat.sg., 30, 5.
Madana-cā obl. 26, 11.
Madanasanjīvani (Sk. Madana-saṃśīvani) f.nom.sg., animator of Cupid, 26, 8.
maḍhā-cīyā (Sk. maḍhu) m. obl., honey, 20, 4.
Madhuvai m.nom.sg., pers. name, 2, 8.
Madhuvaya (see Madhuvai) m. nom.sg., 2, 8/9.
madhya (Sk.) adj.(m.)nom.sg., middle position or state, 0, 2.
madhya-śabda (Sk. madhya-mula-niți) f.nom.sg., local prevalent custom, 6, 8.
madhyaḥśrī (Sk. madhyāḥśrī) m.loc.sg., mid-day, 24, 10; TURNER 491 b.
mana (Sk. māṇa) n., mind; TURNER 491 b.
manā-cīye obl., 31, 1.
manāte dat.sg., 26, 10.
manī loc.sg., 18, 30.
manī-cē obl., 18, 31.
mandē (Sk. manda) adj.(m.) instr.sg., soft, slow 33, 10.
Manmatha (Sk.) m., Cupid.
Manmatha-cī obl. 26, 2.
Manmatha-ce obl. 26, 4.
mayūrān-cīyā (Sk. mayūra) m obl., peacock, 32, 4.
mara (Sk. √ mṛ) m.nom.sg., dying, death, 23, 12.
maraṇa (Sk.) n., death.
maraṇa nom.sg., 27, 11.
maraṇa-cē obl. 23, 5.
maraṇē (Sk. √ mṛ) v., to die; BLOCH 383 a, TURNER 494 b.
mara imp. II pers.sg., 18, 42.
mara imp. II pers.pl., 12, 18.
maro imp. III pers.sg., 18, 42.
meli pp.adj.(m.)nom.sg., 13, 7.
meli pp.adj.(f.)nom.sg., 13, 8.
melaya pp.obl. 23, 12.
mardanīyā (Sk. mardana-) m. nom.sg., massagist, 7, 13.
Marhaṭī (Sk. Mahāraṣṭra ?) f., name of a language (Marathi), BLOCH 383 a, TURNER 494 a.
Marhaṭī nom.sg., 20, 12.
Marhaṭiyā instr.sg., 20, 1.
māḷa (Sk. mālaka, or mālya) m., orchard, field.
māḷa nom.sg., 3, 9.
male nom.pl., 6, 12.
malāu (Sk. malla) m.acc.sg., athlete, champion, 28, 6; TURNER 496 a.
māvaṇē (Sk. √ mā) v., to measure; BLOCH 387 a, TURNER 504 a.
mavāvē opt. III pers.sg., 4, 3.
maviye pass.pr. III pers.sg., 0, 8; 4, 3.
masanī-cē (Sk. śnaśāna) n. obl., (adj.), crematatory, 10, 3; BLOCH 383 b, TURNER 496 a.
Mahādāsī f.instr.sg., pers. name (of the authoress of Dhavaḷās), 19, 1.
mahājana (Sk.) m., leader or chief of the town; TURNER 498 a.
mahājanā-pāsi obl., 13, 22. mahājanī instr.pl., 13, 23.
Mahādevo (Sk. mahā-deva) m. nom.pl., (hon.), pers. name, 9, 2.
mahānubhāvē (Sk. mahā-anu-
bhāvā) adj.(n.)nom.pl., having rich experience, wise, 20, 10.
mahāpuruṣa-хо (Sk. mahā-
puruṣa) m.voc.pl., sire, celebrity (in the mode of address-
ing a person), 19, 29.
mahāmaṇḍaleśvara (Sk. mahā-
maṇḍala-śvara) m.nom.sg., supreme chief of a region (being a title of Udayādityadeva), 3, 4.
mahāvākyya (Sk. mahā-
vākyya) n.acc.sg., the principal sentence, (here) a particular topic in the Philosophy of the Mahānubhāva sect), 17, 4.
mahāsiddhī-cā (Sk. mahā-
siddhi) f.obl., great mystical power, 24, 9.
mahimāna (Sk. mahimān) n. acc.sg., greatness, glory, 22, 2. mahime-cā (Sk. mahimā) f. obl., greatness, majesty, 29, 9.
Mahuseta (Sk. maḍhu-keṣṭra) n.nom.sg., name of a field, 6, 10; TURNER 521 b.
malayānīlē (Sk. Malaya-anila) m.instr.sg., scented breeze, 33, 10.
malā (Sk. see malā) m.nom.sg., orchard, 31, 3; BLOCH 384 a. mā (Sk. mā) ind., an expletive meaning 'lest', 13, 21.
māuli (Sk. mātr-) f.nom.sg., mother, 33, 3; BLOCH 384 b, TURNER 499 a.
māguna (Sk. √ mārg) v., to ask for, seek; BLOCH 385 a, TURNER 500 b.
māgā imp. II pers.pl., 19, 11.
māgā (Sk. mārga ?) adv., after, behind, 16, 4; BLOCH 385 a.
māgilā (Sk. mārga ? – Pk. īla) adj., previous.
māgīla (n.)nom.sg., 7, 15.
māgilāci (f.)instr.sg., 16, 21.
māgutā (Sk. mārgataḥ ?) adj. (m.)nom.sg., back, reverse, 18, 35; BLOCH 385 a.
māgautā (see māgutā) adj.(m.) nom.pl., 19, 24.
māṇikī (Sk. māṇikya) n.acc.
pl., gem, jewel, 26, 3; TURNER 502 a.
mātā (Sk. mātr) f., mother.
mātā nom.sg., 7, 13/14; instr.sg., 7, 13.
māte dat.sg., 30, 10.
Māṭāpuranīvāsi (Sk. Māṭāpura
-nivāsin) m.nom.sg., resident of Māṭāpura or modern Mā-
hūra 6, 5.
māṭāvala (Sk. matta, √ mad) adj.(m.)nom.pl., alluring, tempting, 28, 1; TURNER 502 b.
mātu (K. mātu ?) f.nom.sg., news, report, 9, 6.
māthā (Sk. maṣṭaka) m., head; BLOCH 386 b, TURNER 502 b. māthā loc.sg., 27, 13.

mātheyā loc.sg., 24, 10.

mānaṇē (Sk. √ maṇ) v., (i) to agree, abide by; (ii) to calculate, measure; (iii) -caus., to invite, honour; BLOCH 386 b, TURNER 504 a.

mānavitī (iii) caus. III pers.pl., 22, 7.

māṇijē (ii) pass.pr. III pers.sg., 0, 8.

māṇitī (i) pr. III pers.pl., 16, 15.

māṇilē (i) pp.(n.) III pers.sg., 8, 6.

mānā (Sk. manyā) f.acc.pl., neck, head, 12, 17; BLOCH 386 b.

mānu (Sk. mānā) m.nom.sg., invitation, honouring, 22, 6.

māndāramanātē (Sk. māndārama-mesas) n.dat.sg., mind of the mystic flower of the divine coral tree, 22, 7.

māndiyālī (Sk. maṇḍala-ka) n. nom.pl., company, multitude, 25, 4.

mānya (Sk.) adj., of merit or recognition, 3, 8.

māpahārī (Sk. māpāna-hārīna) m.dat.sg., one who measures, 4, 4.

māpita (Sk. √ mā, māta) adj. (n.)nom.sg., measured quantity, 4, 3.

māpē (Sk. māpaka) n.instr.sg., measure, 4, 3; BLOCH 386 b, TURNER 504 a.

māyārāti (Sk. māyā-rātri) f. nom.sg., night of illusion, 24, 11.

māye (Sk. māṭrī) f.nom.sg., mother, 31, 5; BLOCH 384 b, TURNER 499 a.

māranē (Sk. mṛ, caus.) v., to beat, kill; BLOCH 387 b, TURNER 505 a.


Mārga (abbrv. of Mārgasīrṣa) 5, 2.

Mārgasira (Sk. Mārgasīrṣa) m.nom.sg., name of a month, 5, 4.

Mārgasīra (see Mārgasira) m.nom.sg., 2, 1/2.

mārttaṇḍa (Sk. mārtaṇḍa) m. nom.pl., sun, 25, 6.

mālatī (Sk.) f.nom.sg., a species of a fragrant flowering plant (Jasminum Grandiflorum), 22, 7.

Māvalabhaṭṭā-pāse (Sk. māvala-praśaṭha) m. obl., pers. name, 2, 4/5; BLOCH 387 a.

māvalavitū (Sk. √ mla, caus. mālāvyati) pr.part.adj.(m.) nom.sg., to cause to set or wither, 24, 1.

māsiyā (Sk. māṣikā) f.dat.sg., fly, 23, 13; BLOCH 387 b, TURNER 500 a.

māsa (Sk. māsā) n.nom.sg., flesh, 18, 12; BLOCH 387 b, TURNER 506 b.

māsī (Sk. māsā) m.loc.sg., month, 27, 13; TURNER 506 b.

māhāpāruḍhapratāpacakra-varti (Sk. mahā-pāruḍha-pratāpa-cakra-varti) adj. (m.)nom.sg., paramount sovereign possessing great valour; (a title of Rāmacandragadāva), 6, 1/2.

māhāmeru (Sk. mahā-Meru) m.nom.sg., the great mountain Meru, 29, 9.
māhera (Sk. mātr-gṛha) n. nom.sg., mother's abode, (hence) motherly shelter, 14, 13; BLOCH 387 b.
mālā (Sk. mālā) f., garland; BLOCH 388 a, TURNER 505 b.
mālā acc.sg., 0, 12.
mālā acc.pl., 0, 13.
mitratva (Sk. mitra-tva) abstr.n.nom.sg., friendship, 18, 7.
mitra (Sk. mitra) m.nom.sg., friend, 18, 11.
mithuna (Sk.) n.nom.sg., couple, pair (of male and female), 24, 5.
miracle (Sk. mārīca) f.nom.sg., (plant or product) of chillipepper, 31, 3; BLOCH 388 b, TURNER 494 a.
mirave (?) pr. III pers.sg., to display beauty or lustre, 26, 8.
mī (Sk. aham > Pk. ahammi, mami) first pers.pron. (sg.), I; BLOCH 388 b, TURNER 486 a.
majja dat.sg., 15, 12.
mā-jha obl. (adj.), mājhe (m.) 18, 10; mājhī (f.) 21, 6; mājhē (n.) 14, 23.
mā-jhiye obl., 18, 32.
mātē dat.sg., 18, 22.
māstī dat.sg., 21, 3.
mī nom.sg., 0, 11.
mīyā instr.sg., 18, 44.
mī nom.sg., 18, 22.
mīśē (Sk. mīṣa) n.instr.sg., feigning, pretext, 16, 32; BLOCH 388 b.

1. BLOCH derives this word from Sk. māyī > Pk. māi-me, in which case a semantic change has to be noticed. For the plural base of this pronoun, āmēti, see under ā.

Mukundarāju (Sk. Mukunda-rāja) m.nom.sg., pers. name (of the author of Viveka-sūdra) 20, 9.
muktī-cī (Sk. mukti) f.obl., salvation, 10, 8.
mukṣa (Sk. mukhya) adj., chief, main, 14, 20.
mukha (Sk.) n., (i) face, (ii) mouth; BLOCH 389 a.
mukhā-cē (i) obl., 26, 3.
mukhī (ii) loc.sg., 22, 10.
mukhacandra (Sk. mukha-candra) m.nom.sg., ‘face-moon’, i.e., moon-like face, 26, 8.
mungī (Deśī mungī) ? f., ant. mungīye instr.sg., 10, 8.
mungī nom.sg., 10, 4.
munīśvarī (Sk. munī-tīvara) m.instr.pl., great sage, 0, 10.
murchanā (Sk. mūrchanā) f. nom.sg., faint, unconsciousness, 14, 11.
Murāri (Sk. Murāri) m.nom.sg., pers. name (metron. of Kṛṣṇa) 30, 4.
musalā-sārikhā (Sk. musala) n.obl., wooden pestle, 11, 7; BLOCH 389 b, TURNER 515 b.
musiti (Sk. mūr) pr. III pers.pl., to be numb, stupefy, 26, 10.
mulā (Sk. mula-ka) m.nom.sg., radish (plant or its fruit), 31, 3; TURNER 515 b.
mūrkā (Sk. mūrka) adj.(m.) voc.sg., fool, idiot, 18, 43.
mūrtimantu (Sk. mūrtimatu) adj.(m.)nom.sg., incarnate, 19, 25.
mūrtu (Sk. mūrta) adj.(m.) nom.sg., incarnate, brought to form, 30, 8.
mūla (Sk. mūla) n.nom.sg., cause, origin, (hence) invita-
tion, 22, 5; BLOCH 390 a, TURNER 515 a.

mr̥gajalā-ča (Sk. mṛga-jala) n.obl., mirage, 24, 9.

mṛtā-ča (Sk. mṛta, √ mṛ) adj.(m. or n.)obl., dead 10, 13.

mṛtyu (Sk.) m., death.

mṛtya nom.sg., 27, 13.

mṛtyu nom.sg., 23, 9.

mṛtyutē dat.sg., 27, 9.

mṛtyudvāra (Sk. mṛtyu-devāra) n.nom.sg., door of death, 27, 10.

mṛtyuloka (Sk. mṛtyu-loka) m., world of death (i.e., this world).

mṛtyulokī loc.sg., 23, 7.

mṛtyuloki-ciyē obl.sg., 23, 5.

mṛtyulokī-čē obl.sg., 23, 14.

Meghadevē (Sk. megha-deva) m.instr.sg., pers. name, 6, 6.

mejē (Sk. mejā) m.instr.sg., combination, 28, 1; BLOCH 390 b, TURNER 518 b.

Mitra (Sk.) abstr.n.nom.sg., friendship, 25, 2.

mokṣa (Sk. mokṣa) m.nom.sg., deliverance, salvation, 24, 4.

mogare (Sk. mogara) m.nom.pl., a species of flowering plant (or its product), 22, 7.

moṭa (Sk. moṭa, meaning a basket or bundle) f., (i) water-bag, (ii) basket of snack; BLOCH 391 a, TURNER 519 b.

moṭa (i) nom.sg., 31, 3.

moṭa (ii) acc.sg., 8, 7.

moṭa (ii) nom.pl., 19, 4; acc.pl., 19, 22.

moṭe (ii) loc.sg., 8, 14.

moṭe-čē (ii) obl., 8, 8.

moḍe (Sk. mōḍ) fut. III pers.sg., to break, (here) disappear, 25, 2; BLOCH 391 b, TURNER 520 b.

moṭī (Sk. māuktika) n., pearl; BLOCH 391 b, TURNER 520 a.

moṭiān-čē obl., 26, 7.

moṭī nom.pl., 26, 8.

mohile (Sk. √ muh, caus.) pp. (m.) III pers.pl., to stupefy, (here) please, grace, 19, 38; BLOCH 391 b, TURNER 517 a.

moḷī (Sk. mālikā) f.loc.sg., fagot, bundle of fire-wood, 33, 2; BLOCH 392 a.

moḷikārā (Sk. mālikā-) m.dat., sg., one making a living by collecting and selling fagots, 33, 2.

mhaṇaṇē (Sk. bhau) v., to say, speak; BLOCH 392 b.

mhaṇata pr.part.adj.(m.) nom.sg., 17, 7.

mhaṇati pr. III pers.pl., 12, 18.

mhaṇitāla pp., -lē (m.) III pers.sg., 15, 9; -lē (m.) III pers.sg., 7, 3.

mhaṇe pr. III pers.sg., 20, 9; 31, 1.

mhaṇauni abs., (used as conjunctive meaning 'hence' or 'therefore'), 7, 2.

Mhābhaṭa (Sk. Māhinda-bhaṭa) m., pers. name (of the author of Līḷā-caritra.)

Mhābhaṭa nom.pl.(hon.), 14, 8.

Mhābhaṭa dat.pl.(hon.), 16, 10; gen.pl.(hon.), 16, 2.

Mhābhaṭate dat.pl.(hon.), 16, 20.

Mhābhaṭasi dat.pl.(hon.), 16, 27.

Mhābhaṭī infr.pl.(hon.), 14, 15.

Mhābhaṭo voc.pl.(hon.), 16, 34.
Mhāibhataḥabāśi (Sk. Mahïndra-bhāṭa-vyāsa) m. instr. pl. (hon.), scholar Mhāibhata 16, 21.
nhāṭārī (Sk. mahattara) adj. (f.), old woman; BLOCH 392 b.

māṭārī nom.sg., 13, 15.
māṭārīyā instr.sg., 13, 20.

yarhāvi (Sk. ītarathā-āpi) ind., else, otherwise, 29, 5.
Yaśodā (Sk.) f.instr.sg., pers. name (of the mother of Lord Kṛṣṇa), 30, 9.
yuktā (Sk. yukta, √ yuj) adj., combined, united, 11, 12.
yukti (Sk.) f.acc.sg., art, skill, 15, 7.
yuvaṇamaḍhī-eti (Sk. yuvanamaṭha) m.obl., temple of youth, 26, 2.
yekamekāsi (Sk. eka-eka) recipr.pron.(m.)instr.pl., one-another, each-other, 18, 7; BLOCH 300 b.
yekayeke (Sk. eka-eka) adv. (by loc.), suddenly, 27, 13.
yenē (Sk. ē√ i) v., to come; BLOCH 392 b.

āla pp., —ālā m. III pers. sg., 7, 16; —ālā f. III pers. sg., 7, 14; —ālā m. III pers. pl. 6, 4; —āletā m. II pers. pl. 19, 14; —ālō m. I pers. sg. 18, 35.

āleyā past part., 24, 10.
euni abs. 23, 2.
epē (Sk. ēyana) n.nom.sg., 23, 5.
eti pr. III pers.pl., 12, 16.
etē pr.part.adj.(n.)nom.pl., 9, 11.

ye pr. III pers.sg., 24, 9; imp. II pers.sg., 18, 41.
yeṭa fut. III pers.sg., 17, 2.
yeṇi abs. 18, 4.
yeṭase (yeta-ase) pr.part. + pr. III pers.sg. of asa, 26, 5.
yevō fut. I pers.sg., 18, 27; fut. I pers.pl., 18, 36.
yeta (Sk. yatna) m.nom.sg., effort, 20, 3.
yethi-cyē (Sk. atra-) pronom. adj.(f.)obl., of here, belonging to this place, 20, 2; BLOCH 300 b.

Yeduvarṇālāte (Sk. Yaduvāṃśa-latā) f.loc.sg., creeper of the race of Yadu, 29, 12.
yemapuri (Sk. Yama-purī) f. nom.sg., abode of Death, 27, 12.

yesa (Sk. yaśas) n.nom.sg., glory, fame, 27, 7.
esasusā-lāgi (Sk. yaśa-sukha) n.obl., bliss of glory, 27, 8.
yaisa (Sk. etāyā) adj. such, of this kind.
yaisā (m.)nom.sg., 15, 5.
yaisi (n.)acc.pl., 18, 12.
yaisiyā (f.)instr.sg., 16, 19.
yaisē (n.)nom.sg., 15, 6.
yogakṣaṇu (Sk. yoga-kṣema) m.nom.sg., maintenance, welfare, 2, 6/7.
yogī (Sk. yogin) m., ascetic, follower of the Yoga system.
yogie nom.pl., 30, 7.
yogī nom.pl., 0, 1; 24, 7.
yoginī-cā (Sk. yoginī) f.obl., sorceress, female demon endowed with magical powers, 8, 10.
yojana (Sk. yojana) n.acc.sg., a measure of distance (ranging between 5 and 9 miles), 19, 7.
yoni (Sk.) f.nom.sg., caste, race, 31, 2.
Raktamukha (Sk. raktu-mu-kha) m.nom.sg., pers. name (of a monkey), lit., red-faced, 18, 2.

raṅga (Sk. raṅga) m., colour; BLOCH 392 b, TURNER 526 b.
raṅgā dat.sg., 31, 4.
raṅgē instr.sg., 31, 4.
raçaṇē (Sk. √ rac) v., to construct, erect.
racitō pr. I pers.sg., 0, 12.
race pr. III pers.sg., 6, 10.
raḍaṇē (Sk. √ rad, or √ raft, BLOCH) v., to cry, weep; BLOCH 392 b, TURNER 528 a.
raḍatā pr. part., 14, 5.
raḍatī pr. III pers.pl., 23, 12.
rāḍiye opt. III pers.sg., 14, 4.
raḍō inf., 13, 3.
raṭi (Sk.) f.nom.sg., delight, pleasure, 25, 2.
ratna (Sk.) n., gem.
ratna acc.sg., 20, 3.
ratnā gen.pl., 0, 12.
ratnā-ci abl., 0, 12.
Ratnadeva (Sk. ratna-deva) m. nom.sg., pers. name, 3, 3.
rāmapē (Sk. √ ram) v., to enjoy, be attached (sexually); TURNER 530 a.
ramaina fut. I pers.sg., 18, 14.
rātalāsi pp.(m.) II pers.sg., 18, 16.

raśmipunjju (Sk. raśmi-puṇja) m.nom.sg., collection of rays, 24, 9.

rāsa (Sk.) m., (i) juice, (ii) poetical sentiment; BLOCH 393 a, TURNER 530 a.
rasā-cā (i) obl., 20, 5.
rasān-cē (ii) obl., 30, 6.
rasu (i) nom.sg., 31, 4; (ii) nom.sg., 30, 8.
rasē (ii) instr.sg., 28, 6.

rasapraudhi (Sk. rasa-praudhi) f.nom.sg., mastery over or perfection in elixirs, 27, 3.
rasaraṅgā-cē (Sk. rasa-raṅga) m.obl., beauty of poetical sentiment, 28, 5.
rasavṛtti (Sk. rasa-vṛtti) f. nom.pl., poetical sentiment, 28, 9.

rasāla (Sk. rasa-) adj., juicy;
BLOCH 393 a.
rasāla (f.) instr.sg., 23, 10.
rasālu (m.) nom.pl., 28, 2.
rasāle (f.) dat.sg., 22, 10.
rasiku (Sk. rasika) adj.(m.) nom.sg., flavorful, juicy, 20,7.
rāūlā (Sk. rāja-kula) n.dat. sg., royal authority, regal office, 4, 1.

Rāuja (Sk. rāja-kula) m., pers. name (metron. of Govinda-prabhu).

Rāulāsi dat.pl.(hon.), 13,6.
Rāulij instr.pl.(hon.), 13,23.
Rāulo voc.pl.(hon.), 13, 4.
rāulaganātu (Sk. rāja-kulagaṇa) m.loc.sg. (by post. āta), inmates of the royalty, 21, 1.
rāulauni (Sk. rāja-kula) n. abl.sg., royal palace, 7, 15;
BLOCH 393 b.
rāō (Sk. rājan) m.nom.sg., Lord (as applied to Kṛṣṇa), 30, 4; BLOCH 393 b, TURNER 531 b.
rāvo (Sk. rājan) m.nom.sg., king, title denoting kingship (as in Rāmadeva-rāvo).
rākhaṇē (Sk. √ raki) v., to protect, take charge of;
BLOCH 393 b, TURNER 532 b.
rākhate pr.part.adj.(m.) nom.pl., 8, 19.
rākhā pr. (cont.) II pers. pl., 8, 2; imp. II pers.pl. 8, 4.
rākhaś imp. II pers.sg., 21, 3.
  rākhalla fut. III pers.sg., 8, 4.
  rākho inf., 8, 3.
  rākhōṇḍiyā (Sk. rākṣā-) f.acc.
  pl., or dat.sg., burnt ash, 23, 6.
  rāṅkup (Sk. raśka) m.nom.sg.,
  pauper, penniless person, 33, 2.
  rāṅgavaṇi (Sk. raṅga-vallikā)
  f.nom.sg., figure drawn by
  stone-powder, 10, 5.
  rājaputra (Sk. rāja-putra) m.
  nom.pl., prince, 18, 1.
  rājabhara (Sk. rāja-bhara) m.
  dat.sg., tribute or levy paid
  to the king, 15, 11.
  rājamaṇḍhā (Sk. rāja-maṇḍha)
  m.dat.sg., main temple (at
  Rddhipura), 12, 15.
  rājamārgi (Sk. rāja-mārga)
  m.loc.sg., royal service, 6, 10.
  rājavatī (Sk. rāja-wṛtti ?) f.
  nom.sg., administration or
  reign (of the Government),
  6, 8; TURNER 533 b.
  rājajātsa (Sk.) m.nom.pl., a
  kind of swan, 32, 5.
  rājā (Sk. rāja) m., king;
  BLOCH 394 a, TURNER 533 a.
  rājajāt-e obl., 31, 1.
  rājeho voc.pl.(horn.), 16, 14.
  rājī (Sk. rājya) n.loc.sg.,
  throne, sovereignty, 9, 7.
  rājya (Sk.) n.nom.sg., rule,
  reign, (here) living, 7, 1;
  TURNER 534 a.
  rājyaṁtara (Sk. rājya-antara)
  n.nom.sg., change in royalty
  9, 7.
  Rāḍle f.loc.sg., place-name, 3, 6.
  rāpiyā (Sk. rāpiś) f.instr.sg.,
  queen, 7, 16; BLOCH 394 a,
  TURNER 535 a.
  rāṇḍa (Sk. raṇḍā, or raṇḍikā)
  f.nom.sg., widow, 10, 4;
  BLOCH 394 a, TURNER 532 a.
  rāthī (Sk. rāthī) f.dat.sg., night,
  24, 2; BLOCH 394 a, TURNER
  534 b.
  rāna (Sk. arāṇya) n., forest,
  wood; BLOCH 394 a, TURNER
  645 a.
  rānā dat.sg., 8, 7.
  rāṇē acc.pl., 33, 2.
  Rāma (Sk.) m., (i) pers. name
  (of Lord Rāmacandra), (ii)
  temple of Rāma; BLOCH 394 b.
  Rāmā (ii) dat.sg., 6, 12.
  Rāmāś (ii) dat.sg., 6, 11.
  Rāmū (i) nom.pl.(hon.), 6, 4.
  Rāmacandra-deva (Sk. Rāma-
  candra-deva) m.nom.sg., pers.
  name with the title deva (of
  the Yādava king); 6, 12.
  Rāmacandravarāś (Sk.
  Rāmacandra-deva-rāja)
  m.instr.sg., pers. name 5, 6.
  Rāmadevarāśyā-puḍhā (Sk.
  Rāma-deva-rāja) m.obl.,
  pers. name (as above), 15, 3.
  Rāmadeva (Sk. Rāma-deva) m.
  nom.sg., pers. name (as above),
  9, 7.
  Rāmaprāśādē (Sk. Rāma-
  prāśāda) m.instr.sg., grace
  or favour of Lord Rāma, 6, 6.
  Rāmahāṭu (Sk. Rāma-hāṭa)
  m.acc.sg., temple-lane, 15, 5.
  Rāmāyaṇa (Sk.) n.nom.sg.,
  literary composition on the
  life of Rāma, 15, 2.
  rāya (Sk. rāja) m., king;
  BLOCH 393 b, TURNER 531 b.
  rāya-dekhatā obl. 15, 6.
  rāya-puḍhā obl. 15, 9.
  rāyāśi dat.sg., 15, 15.
  rāyē instr.sg. 15, 12.
rāvile (Sk. √ raṇj) pp.(m.)
III pers.pl., to anoint, paint,
28, 3.

rāsakriḍā (Sk. rāsa-krīḍā) f.
acc.sg., dance of Rāsa, 30, 8.
rāhāṭi (Sk. √ ruk ?) f.nom.sg.,
way, order, 20, 12; BLOCH 393
b (†).

rigaṇe (Sk. √ rīṅg) v., to
enter, take to; BLOCH 395 a,
TURNER 538 b.
rigatı pr. III pers.pl., 24,
7.
rigāle pp.(m.) III pers.pl.,
32, 8.
rigauni absolutive, 23, 1.
Risiyapa (Sk. r̥ṣi-) m.nom.
sg., pers. title, 2, 3.
Risiyapai (as above), 2, 7.
Ridhaureyāsi (Sk. Rddhīpura)
n.dat.sg., place-name (of the
sacred place of the Mahānubhāva sect)
14, 3.

rui-cyṛe (ruṛ < Sk. arka,
meaning the plant Calotropis
Gigantea, or Sk. rava,
meaning the castor-oil tree) f. obl.,
nominal of a plant (Gigantic
swallowwort), 20, 4; BLOCH
395 a, TURNER 538 b.

Rukmiṇi (Sk.) f., pers. name
(of the wife of Lord Kṛṣṇa).
Rukmiṇī nom.sg., 21, 1.
Rukmiṇī-cē obl., 26, 1.
Rukmiṇīyē-cā obl., 26, 8.

Rukmiṇīsaśvara (Sk. Rukmiṇī-
svayaśvarā) adj.(m.) nom.
sg., title of a poem on the
story of Rukmiṇī's marriage,
15, 8.

Rukmiyā (Sk. Rukmini) m.nom.
sg., pers. name (of the eldest
son of Bhimaka and an ad-
versary of Lord Kṛṣṇa), 21,
1.

rukharāo (Sk. vrkṣa-rāja) m.
nom.pl., big tree, 33, 5;

BLOCH 396 a, TURNER 539 a.
rusauniyā (Sk. √ rūṣ) abs.,
to be angry, 24, 2; BLOCH 395
b, TURNER 538 a.
rūpa (Sk.) n., (i) form, (ii)
complexion; TURNER 540 a.
rūpa (ii) nom.sg., 26, 1;
(ii) acc.sg., 30, 5.
rūpā-cā (i) obl.sg., 26, 11.
rūpaṇe (Sk. rūpā-) n.nom.sg.,
form, 26, 9.
re (Sk. are) ind., interjection of
addressing, Oh, 10, 12; TU-
NER 540 b.

reghā (Sk. rekha) f. acc.pl., line
12, 18; BLOCH 396 a.
roganigrahī (Sk. roga-vigraha)
nominal adj.(m.) nom.sg., con-
troller of disease, 27, 6.
roganigraho (Sk. roga-vigraha)
m.nom.sg., controlling of
disease, 27, 4.
rogī (Sk. rogīn) m., diseased,
sick.
rogī nom.sg., 27, 3.
rogiyā dat.sg., 27, 13.
rogīye nom.pl., 27, 9.
roṭī (Sk. roṭikā) f.nom.sg.,
bread, wheaten cake, 16, 8;
BLOCH 396 b, TURNER 543 a.
rovatī (Sk. rovanta) nomi-
nal v., pr. III pers.pl., to
ruminate, chew the cud, 8, 10;
BLOCH 396 b.
raudru (Sk. raudra) m.nom.
sg., poetical sentiment of
Rage (being one of the nine
Rasas), 30, 9.
lakṣaṇe (Sk. lakṣaṇa) n.nom.
pl., symptom (of disease or
diseased), 27, 2.
Lakṣmindrabhaṭa (Sk. Lakṣ-
mindra-bhaṭṭa) m.nom.pl.
(hon.), pers. name, 14, 8.
lape (Sk. "√ lūp") pr. III pers. sg., to hide or conceal oneself, 24, 10.
lavakari (Sk. "laghū") adv. of time (by loc.), early, soon, 27, 9.
lasūna (Sk. "laśūna") f.nom.sg., garlic (plant or product), 31, 3; BLOCH 397 b, TURNER 550 b.
Lahaithi gen.sg., name of a field, 6, 11; (Comp. NM. labhati, meaning ‘profitable’.)
lākuḍa (Sk. "lagkuḍa") n.nom.sg., piece of wood, 10, 3; TURNER 563 b.
lāgaṇē (Sk. "√ lag") v., to attach to, come into contact with, meet, etc.; BLOCH 398 a, TURNER 552 b.
(na)lagāvī fut.part.(f.) III pers.sg., 10, 5.
lāga imp. II pers.sg., 23, 15.
lāgati pr. III pers.pl., 12, 2.
lāgalayā past part., 22, 9.
lāgalā pp.(m.) III pers.sg., 8, 19.
lāgalī pp.(f.) III pers.sg., 7, 15.
lāgalī pp.(n.) III pers.pl., 13, 3.
lāgalē pp.(n.) III pers.sg., 13, 19.
lāginle pp.(m.) III pers.pl., 19, 24.
lāginhale pp.(m.) III pers.pl., 19, 5.
lāgilī pp.adj.(n.)nom.pl., 22, 10.
lāge pr. III pers.sg., 10, 12.
lāgaila fut. III pers.sg., 15, 15.
lāgaunī abs. 22, 7; used as post. of Dat. 33, 6.

lāgī (Sk. "lagīta, √ lag") post. of Dat., BLOCH 398 a, TURNER 552 b.
lācāvilā (Sk. "laṅcā, meaning a ‘present’ or ‘bribe’) nominal v., pp.(m.) III pers.sg., to allure, tempt, 26, 11; BLOCH 398 a.
lājā (Sk. "lajjā") f.instr.sg., sense of shame, 26, 3; BLOCH 398 a, TURNER 553 a.
lāṭhā (Sk. "lāṭaka, or laṭīṭa, cf. BLOCH) adj. (m.)nom.sg., brave, heroic, 27, 6; BLOCH 398 b, TURNER 546 b.
lāṭu (Sk. "laṭu-kā") m., a variety of sweet-meat; BLOCH 398 b, TURNER 547 b.
lāṇu nom.sg., 16, 29.
lāḍuvā-ciyaḥ obl., 16, 30.
lāḍhalā (Sk. "labdha, √ labh") pp.(m.) I pers.pl., to obtain, receive, 19, 30; BLOCH 398 b, TURNER 551 a.
lāḥḍhaṇī (Sk. "labh") v., to get, have, possess; BLOCH 399 a, TURNER 551 a.
(na)labbe fut. III pers.sg., 13, 24.
lābhe fut. III pers.sg., 13, 24.
lābhu (Sk. "labha") m.nom.sg., acquisition, knowledge, 20, 6.
lāvanē (Sk. "√ lag, caus.") v., (i) to apply, adhere or stick to, (ii) to plant; BLOCH 399 a, TURNER 551 b.
lāvāvī (ii) fut.part.(n.) III pers.pl., 20, 11.
lāvīlā (i) pp.(m.) III pers.sg., 22, 4.
lāvō (i) inf., 17, 11.
lāvaṇyasaṅgaru (Sk. "laṇya-sāgaru") m.acc.sg., ocean of beauty, 22, 3.
lāhanē (Sk. "√ labh") v., to get, obtain; BLOCH 399 a.
lāhe pr. III pers.sg., 33, 2.
laho imp. III pers.sg., 25, 3.
lāhoni abs. 24, 3.
lįlė (Sk. lal, caus.) pp. (n.)
III pers.sg., to fondle, foster, tend affectionately, 14, 17.
liṅgamehakamalā-cā (Sk. ṭhaga
-deha-kamala) n. obl., lotus of the subtle body, 24, 4.
lihalē (Sk. ṭīk) pp.(n.) III
pers.sg., to write, record, 2,
9; BLOCH 400 a, TURNER 560
b.
lija (Sk. līlā) f., anecdote, memo-
ir.
lija nom.pl., 16, 26; acc.pl.,
16, 2.
lekarū (Pk. ḍekka, lekha + Sk.
rūpam > OM. rū) n., child;
BLOCH 399 b.
lekarū nom.sg., 13, 1.
lekuruvātē dat.sg., 13, 4.
leki (see lekarū) f., daughter.
leki nom.sg., 14, 1.
lekītē dat.sg., 14, 21.
lekhā (Sk. lekhana, calculation)
m.acc.sg., estimation, regard,
31, 1; BLOCH 400 a, TURNER
560 b.
leuni (Sk. ṭ labh, or ṭ mī,
cf. TURNER 556 b, or Sk. ṭ
lip, lepama) absolute; to wear, put on, 23, 8; BLOCH
400 a.
lepē (Sk. lepama ?) n.nom.sg.,
ornament, 26, 6; TURNER 556
b.
lepa (Sk.) n.nom.sg., moulded
figure, statue, 26, 1; TURNER
561 a.
loka (Sk.) m., (i) people, (ii)
world; BLOCH 400 b, TURNER
561 b.
loka (i) nom.pl., 23, 11.
lokā (ii) dat.sg., 23, 2.
lokī (ii) loc.sg., 25, 8; loc.
pl., 25, 7.
loki-cā, -ci (ii) obl. 23, 8.
loku (i) nom.sg., 9, 9.
loṭanē (Sk. ṭ ṭut-lot) v., to
come down, roll; BLOCH 400
b, TURNER 562 a.
loṭalā pp.(m.) III pers.sg.,
29, 9.
loṭale pp.(m.) III pers.pl.,
23, 5.
loṭi (Sk. ṭūṭhīta, ṭūṭh, to
roll) f.nom.sg., small metal
water-pot, 4, 3; TURNER 563
b.
loṇi (Sk. navanīta) n.nom.sg.,
butter, 8, 13; BLOCH 400 b,
TURNER 554 a.
loṇi (Sk. ṭ ṭup, caus.) fut. III
pers.sg., to do away with, destroy, nullify, 3, 10.
lobha (Sk.) m., (i) affection,
(ii) gain, profit.
lobha (i) acc.sg., 13, 24.
lobhā (ii) dat.sg., 23, 13.
vaktā (Sk. vakṣya) m.nom.sg.,
speaker, orator, poet, 20, 6.
vacanē (Sk. ṭ vṛj) v., to go.
vace pr. III pers.sg., 14, 22.
vacāvē fut.part. (n.) III
pers.sg., 10, 3.
vachāharaṇī (Sk. vatsa-harante)
adj.(f.)nom.sg., (narration)
about the seizing of cattle
(lit. calves), 30, 1.
vajradanē (Sk. vajra-dāṇḍa)
m.nom.sg., thunderbolt, 3, 10.
vāṭovato (Sk. ṭ vad, redupl.,
or onomat.) ind., gabbling,
divulging in useless talk, 10,
12; TURNER 423 b.
vāḍavāṇalu (Sk. vāḍava-anala)
m.nom.sg., burning fire, 29, 9.
vāḍiliyā (Sk. vṛddha-) adj.(n.)
dat.sg., elderly, senior, major,
6, 9.
vāḍavā (Sk. vāḍava) m.nom.
sg., fire, 23, 2; BLOCH 402, a.
vadanā (Sk. vadāna) n.nom.sg., face, 26, 8.
vadi (Sk. vadya-dine) adj.(m.) loc.sg., second half of the lunar month, 5, 2.
vamamāli (Sk. vamamalī) m.acc.sg., (metron. of) Lord Kṛṣṇa, 28, 8.
vanavāsaprāsaṅgī (Sk. vanavāsaprāsaṅgī) m.loc.sg., period of exile, 6, 4.
vandā (Sk. vandā) fut.I pers.pl., to salute, venerate, 24, 1.
vandhyē (Sk. vandhyē) adj. (n.)nom.pl., barren, futile, 0, 3.
vamanā-cenī (Sk. vamanā) n.obl., vomiting, 16, 32; BLOCH 402 a.
vayasā (Sk. vayasa) f.nom.sg., prime of life, age of vigour, 23, 4.
vara (Sk. upari) ind., preferably, better than, 12, 20.
varāṇē (Sk. vṛt-vart) v., to choose in marriage, marry.
varīyālā caus.pp.(m.) III pers.sg., 21, 5.
varīsī fut. II pers.sg., 21, 1.
vari (see vara) 10, 3.
varīla (Sk. upārī-) adj., upper, outer; BLOCH 402 b, TURNER 51 a.
varīla 16, 31.
varīliyā (m.)instr.sg., 31, 4; dat.sg., 31, 4.
varū (Sk. vāra) m.nom.sg., bridegroom, 21, 2; BLOCH 402 a, TURNER 421 b.
varē (Sk. vāra) m.instr.sg., blessing, grace, 25, 9; TURNER 421 b.
varṇanā (Sk. vṛt-vart) v., to describe.
varṇītā pr.part. 22, 2.
varṇitēti cond. II pers.pl., 15, 5.

vartanē (Sk. vṛt-vart) v., to behave, exist.
vartata pr.part., 17, 6.
vartāvē fut.part.(n.) III pers.sg., 10, 13.
vartamāna (Sk. vartamāna) adj.(m.)loc.sg., present, 6, 3.
varṣate (Sk. vṛṣ-varṣ) pr.part.adj.(f.)nom.pl., raining, showering, 25, 4; TURNER 424 a.
vaśya (Sk.) adj., being under control, at the disposal of, captive, 18, 30.
vasati (Sk. vasati) f.nom.sg., dwelling, camping, stay, 9, 14.
vase (Sk. vṛś) pr. III pers.sg., to dwell, live, 18, 2; BLOCH 403 a, TURNER 426 b.
vahilā (Sk. prathama) adj.(m.)nom.sg., separate, side-wards, 23, 15; BLOCH 403 b.
vajiti (Sk. vāl) pr. III pers.pl., to turn, bend, 12, 11; BLOCH 403 b.
vākuḍa (Sk. vakra-) adj., crooked; BLOCH 403 b.
vākuḍi (f.)nom.sg., 27, 10.
vākuḍai abl.(f.)nom.sg., crookedness, 25, 2.
vākhāri (Sk. upaskara) f.nom.sg., cash-bag, purse, 7, 23; BLOCH 401 a.
vāgyajñē (Sk. vāg-yajña) m.instr.sg., literary sacrifice, 25, 1.
vācalō (Sk. vaśca, caus. vaścayati) pp.(m.) I pers.sg., to escape, be saved, 18, 39; BLOCH 404 b, TURNER 429 a.
vāca (Sk. vāk) f., speech, voice.
vācā instr.sg., 28, 10.
vāce instr.sg., 31, 2.
vācaņē (Sk. vāc) v., to read; BLOCH 404 b.
vācitā pr.part., 15, 9.
vācita pr.part.adj. (m.) nom.sg., 6, 8.
Vājesvarā (Sk. vāja-tīvara) m.gen.sg., name of a deity or its temple, 13, 2.
vānchila (Sk. √ vānch) fut. III pers.sg., to desire, wish, 25, 3.
vāṭa (Sk. vartman) f., path, way; BLOCH 404 b, TURNER 432 b.
vāṭa nom.sg., (used adverbially), 14, 4.
vāṭi loc.pl., 23, 10.
vāṭe dat.sg., 23, 15; loc.sg., 18, 28.
vāṭa (Sk. vaṭṭaka) m.nom.sg., portion, share, 6, 11; BLOCH 404 b, TURNER 429 b.
vāṭe (Sk. √ vṛt-vartate) pr. III pers.sg., to dwell in mind, feel, 27, 14; BLOCH 405 a.
vāḍīye-ceni (Sk. vṛddhī) f.obl., growth, increase, 20, 11; BLOCH 405 a, TURNER 417 b.
vāḍī (Sk. vaṭikā) f.nom.sg., colony, settlement, 19, 10; BLOCH 405 a, TURNER 435 b.
vāḍhapē (Sk. √ vṛdha-vardhatate) v., to grow, increase; BLOCH 405 b, TURNER 417 b.
vāḍhati pr.part.adj.(f.) nom.sg., 28, 7.
vāḍhe fut. III pers.sg., 25, 2.
vāṇāci (Sk. vaṇama) n.gen.sg., offering made to deity, 4, 3; BLOCH 405 b, TURNER 434 a.
vāṇitā (Sk. √ vaṇa) pr.part., to describe, 28, 6.
vāṇī (Sk. śīna-) abstr.f.nom.sg., want, deficiency, 31, 1.
vāṇaṇē (Sk. √ vaṇa) v., to describe, praise; BLOCH 405 b, TURNER 420 a (?).
vāṇāvā fut.part.(m.) III pers.sg., 30, 4.
vāṇāvē fut.part.(n.) III pers.sg., 30, 3.
vānītā pr.part., 22, 3.
vānītī pr. III pers.pl., 30, 6.
vānari (Sk. vānari-kā) f.nom.sg., female monkey, 18, 15; BLOCH 406 a.
vānnara (Sk. vānara) m., monkey; BLOCH 406 a.
vānnarā-pāsi obl., 18, 21.
vānnaru nom.sg., 18, 2.
Vārāhimalārulālātīkā (Sk. Varāhāmihira-Lalita-ādīka) m.instr.pl., Varāhamihira, Lalita and others (pers. names of two eminent astrologers); 0, 10.
vārtā (Sk.) f., (i) news, (ii) talk, chit-chat.
vārtā (i) nom.sg., 9, 6.
vārtesi (ii) instr.sg., 12, 20.
vāvo (Sk. vāta ?) adj.(m.) nom.sg., futile, useless, 29, 5; BLOCH 407 a, TURNER 427 b.
vāsa (Sk. vāsa, √ vas) f.acc.sg., abiding, dwelling, (here) side, surface, 13, 13; BLOCH 407 b, TURNER 437 a.
Vāsudevabhāṭtavāye (Sk. Vāsudeva-bhāṭṭa-pāda) m.instr.sg., pers. name (with the suffix bhaṭṭa-pāda), 2, 3.
vāhaṇē (Sk. √ vah) v., (i) to be working, (ii) to offer, (iii) to bear, carry; BLOCH 407 b, TURNER 427 a, 428 b.
vāhati (i) pr. III pers.sg., 4, 3.
vāhila (ii) pp.(m.) III pers.sg., 5, 6.
vāhō (iii) inf., 27, 11.
vājasāra (Sk. vālukā-sāra) m. or f.nom.sg., sea-beach, sand-shore, 18, 3; BLOCH 408 a, TURNER 436 b.
vikateyā-pāśi (Sk. vi √ krī) pr. part.adj.(m.)obl., to sell, 4, 1; BLOCH 408 a, TURNER 439 a.

Vikarāja (Sk. vikarāla) m.nom.sg., name of a crocodile, 18, 3.

vikṛti (Sk. vikṛta) adj.(f.)nom.sg., crooked, deformed, 27, 15.

vikāra (Sk. viṣa-kāra) m.nom.sg., serpent, snake, 30, 9; BLOCH 408 a.

vihāya (Sk. vi-khyāta) adj. (m.)nom.sg., famous, well-known, 32, 1.

vicāri (Sk. vi √ car) pr. III pers.sg., to think, 33, 5.

vicārā (Sk. vicāra) m.instr.sg., thought, thinking, 29, 1.

vijaya (Sk. vijayā) m.nom.sg., success, victory, 6, 2.

vijayā (Sk. vijayā) adj.(m.) nom.sg., victorious, 6, 8.

vijhāla (Sk. vi √ kṣi) pp.(m.) III pers.sg., to be extinguished, 29, 9; BLOCH 408 b.

vīṭṭu (Sk. vīṭka, cf. TURNER 442 a; Sk. vīṭā, cf. BLOCH 409 a; both from √ vīṭ) m.nom.sg., pollution, defilement, 19, 14.

Viṭṭhaladevarāyāsi (Sk. Viṣṇu) > Viṭṭhala, -deva-rāja) m.dat.sg., name of the chief deity at Pañdharpūra. (For etymology of Viṭṭhala, see BLOCH 409 a).

Viṭṭhābāi (see Viṭṭhala above) f.nom.sg., name of endearment of God Viṭṭhala, being conceived as Mother, 31, 3.

Viṭṭhaladeva (see Viṭṭhala above) m.nom.sg., pers. name (after the deity at Pañdharpūra), 5, 6/7.

Viṭṭhala-pāyi (see Viṭṭhala above) m.obl., the feet of God Viṭṭhala, 31, 3.

Viṭṭhala (see Viṭṭhala above) m.nom.sg., 31, 5.

vidyā (Sk.) f., (i) learning, knowledge; (ii) art, science.

vidyā (i) nom.sg., 23, 4.

vidyān-cē (ii) obl., 30, 6.

vīna (Sk. vīna) ind., a suffix (here an affix denoting negation, 27, 7.

vinati (Sk. vinati) f.nom.sg., request, 21, 6; BLOCH 410 a, TURNER 443 b.

vinayo (Sk. vinayo) m.nom.sg., decency, modesty, 33, 6.

vinodē (Sk. vinoda) m.instr.sg., (i) affection, regard, 20, 10; (ii) sense of humour, 30, 8.

vipannamati (Sk. vyutpannama-mati) adj. (m.) nom. sg., ready-witted, 18, 34.

vipra (Sk.) m., a Brahmin (lit., inspired or wise).

vipra nom.sg., 21, 4.

vīprā voc.sg., 21, 6.

vibhāga (Sk.) m.nom.pl., part, portion, 16, 22.

vimukha (Sk. vi-mukha) adj., turned away from, deprived, 19, 35.

virati (Sk. vi-rati) f.nom.sg., conclusion, end, 0, 2.

virahakātarē (Sk. viraha-kātara) adj.(n.)nom.pl., agitated or disheartened due to separation, 33, 9.

virahaviṣā-cī (Sk. viraha-viṣā) n.obl., poison of separation, 29, 2.

virahaveṣi (Sk. viraha-vaidheya ?) adj.(n.)nom.pl., mad by separation 24, 5.

virahē (Sk. viraha) m.instr.sg., separation, 29, 6.
vivaru (Sk. vivara) m.nom.sg.,
dilation, expansion, (here)
details, 5, 1.
vivalatiye (Sk. vi √ āval, to be
agitated) pr.part.(m.)loc.sg.,
to dawn, 24, 3.
vivekakiranaaagā (Sk. viveka-
kiranya-saṅga) m.instr.sg.,
confucence of the rays of
knowledge or discrimination,
24, 8.
Vivekasindhu (Sk. viveka-
sindhu) m.nom.sg., name of
a literary work by Mukunda-
rāja, 20, 9.
vivekā-ccā (Sk. viveka) m.obl.,
power of discrimination, 20,5.
viśuddha (Sk. viśuddha) adj.,
clear, pure, 4, 4.
viśeṣa (Sk. viśeṣa) m.instr.sg.
(used as adv.), particularly,
25, 8.
viśvarūpa (Sk. viśva-rūpa) n.
nom.sg., Universal form 30,
12.
viśvasvapnaaahitē (Sk. viśva-
svapna-sahita) adj.(f.)dat.
sg., with or including the
dream of the Universe 24, 11.
viśva (Sk.) n., universe.
viśvā dat.sg., 25, 3.
viśvā-ccā obl., 0, 6.
viśvātmakē (Sk. viśva-ātmaka)
adj.(m.)instr.sg., Universal,
25, 1.
viśvābhāsu (Sk. viśva-adbhāsa)
m.acc.sg., phenomenal appear-
ance of the Universe, 24, 1.
viśvāsaghātakīyā (Sk. viśvāsa-
ghāta-) adj.(m.) voc.sg., abu-
ser of confidence, 18, 41.
viśvesarurāgo (Sk. viśva-tāvara -rūja) m.nom.sg., Supreme
Lord of the Universe, 25, 9.
viśayavyavasthā (Sk. viśaya-
yavasthā) f.acc.sg., assign-
ing or distribution of attri-
butes, 11, 2.
viṣāl (Sk. viṣaya) m.loc.sg.,
subject, theme, topic, 0, 3.
Viṣṇuśarma (Sk. Viṣṇu-śar-
ma) m.nom.sg., pers. name,
18, 1.
viśāvanē (Sk. viśramaṇa) n.
nom.sg., solace, resting place,
33, 1; BLOCH 410 b, TURNER
449 b.
vismayo (Sk. vismaya) m.nom.
sg., wonder, surprise, 8, 18.
vihaṅgāmān-ccī (Sk. vihaṅga-
apa) m.obl., bird, 33, 7.
vihiri (Sk. vivarikā) f.nom.sg.,
well, 31, 3.
vihilē (Sk. vi > dhā) pp.(n.)
III pers.sg., to order, pres-
cribe, 16, 20.
Vikrama (Sk. vikrama) m.nom.
sg., name of a cycle of years,
or Sahvatsara, 6, 1.
vijanē (Sk. vi-jana) n.nom.pl.,
meditating in solitude in the
forest, 33, 7.
-viṇā (Sk. viṇā) post. of instr.
meaning ‘without’, 7, 7;
BLOCH 409 b, TURNER 443 b.
viṇātu (Sk. viṇaṭa ?) m.nom.
sg., affection, love, 29, 6.
viru (Sk. viṛa) m.nom.sg.,
poetical sentiment of heroism
(as one of the nine rājas),
30, 11.
virū (Sk. viṛa) abstr.m.nom.
sg., enmity, 10, 8; 29, 4.
visambata (Sk. vi√ śrama) pr.
part.(m.) II pers.ag., to neg-
lect, leave alone, 29, 13.
visovā (Sk. viśoṣopaka) num.
adj. ord.(m.)nom.sg., twenti-
eeth part, 4, 2; BLOCH 411 a,
TURNER 449 b.
viļa (Sk. vi-kāla) m., evening,
twilight; BLOCH 411 a (?).
vīja—verhi. obl. (used as adv.) 8, 17.

vṛṣi—cā obl. 8, 10.

vṛkṣa (Sk.) m., tree.

vṛkṣā—kalā obl. 18, 6.

vṛkṣā—cī obl. 22, 8.

vṛttāntu (Sk. vṛttānta) n.nom. sg., 7,15; acc.sg. 21,1; report.

Vṛndāvana (Sk.) n., place-name (of the play-field of Lord Kṛṣṇa).

Vṛndāvanī loc.sg., 19, 3.

Vṛndāvanī-huni obl. 19, 6.

Vṛṣa (Sk. vṛṣa) m.loc.sg., Monday (?) 5, 2.

vekāsa (Sk. vakra, or vṛgā—?) n.nom.sg., opposition, doing harm, 17, 8.

vega (Sk.) m., speed.

vegā instr.sg., 27, 5.

vegi instr.sg., 21, 6.

veṅghauni (Sk. vi √ anīg, or anīgh) abs., to ascend, climb, 9, 18.

vēcāteyā (Sk. √ vēcāy) pr.part. adj.(m.)gen.sg., spending, wasting, 24, 4; Bloch 411 a, Turner 455 b.

vecānē (Sk. vi √ cī) v., to collect, pick.

vecijō opt. II pers.pl., 7, 4.

vēcā (redupl.) absolutive, 16, 30.

vēṭāli (Sk. √ vēṭā) pr. III pers.sg., to encircle, cover, clasp, 23, 13.

VEDAŚASTRA (Sk. Veda—śāstra) n., science or philosophy of the Vedas.

VEDAŚASTRĀ—cā obl., 20, 1.

Veda (Sk. Veda) m.dat.pl., the Veda or the sacred hymns of the Hindus, 29, 8.

vedha (Sk.) m., attraction, prick.

vedhī loc.sg., 22, 4.

vedhu nom.sg., 30, 5.

vedhabodhā—cā (Sk. vedha—bodha) m.obl., attraction and illumination, 22, 3.

velu (Sk. vellī) f.nom.sg., creeper, 28, 7; Bloch 411 b, Turner 457 b.

vela (Sk. vela, or velā) m.nom.sg., (used as adv.), time, 19, 3; Turner 457 a.

velovelā (Sk. vela, redupl.) adv. (by loc.), repeatedly, 31, 5.

vai (Sk. vrīhi) f.nom.sg., kind of grain, 4, 2.

Vaikuṇṭhi—cā (Sk. Vaikuṇṭha) obl., Heaven, 27, 6.

vaidya (Sk.) m., physician.

vaidyā nom.sg., 27, 3.

vaidyē instr.sg., 27, 4.

Vaidyakacakoracandriktē (Sk. vaidyaka—cakora—candrikā) f. loc.sg., name of a work on Medicine by Viśhala Galāṇḍa, 27, 1.

vaidhavya (Sk.) abstr.n.nom.sg., widowhood, 29, 10.

vo (Sk. aho) voc.ind., mode of addressing a person, 21, 1.

vokhaṭē (Sk. vakra—?) adj. (n.) nom.sg., bad, improper, 18, 44.

vōdavāvī (see oḍava behind) fut.part.(f.) III pers.sg., to bring or convey near, offer, exhibit, 10, 6; Bloch 302 b, connecting with Sk. √ vak; Turner 61 b.

volisāulā (Sk. ārdra, meaning 'soft, flaccid', −saṃmala) m. nom.sg., soft silk garment, 14, 6.

volu (Sk. ārdra) f.nom.sg., dampness, moisture, 23, 7; Bloch 303 a.
vovānā (Sk. ava-valantikā, \(\sqrt{\text{val}}\)) f. acc.sg., gift, present, 15, 14; Bloch 303 a.

vovī (Sk. upa \(\sqrt{\text{ve}}\), to enclose ?), Deśī oviā) f., name of a Marāṭhī metre; Bloch 303 a, Turner 50 b.

vovī-pāshi obl, 15, 9.

vovīyā nom.pl., 15, 13.

vovāronī (Sk. apa, or ava \(\sqrt{\text{sr}}\) abs., to set back, retreat, 16, 11; Bloch 303 b, Turner 63 b.

volagavanā (see olagaviti behind) v., to offer, serve.

volagavilā pp., -lā (m.) III pers.sg., 14, 7; -lī (n.) III pers.pl., 14, 6; -lī (n.) III pers.sg., 14, 5.

vyāthā (Sk.) f.nom.sg., suffering, pain, 27, 13.

vyākulā (Sk. vyākula) adj.(f.) nom.sg., mentally anguishèd or disturbed, 21, 2.

vyāpāra (Sk.) m.acc.sg., mission, order, 17, 8.

vyāpilī (Sk. vy \(\sqrt{\text{dp}}\) pp.(f.) III pers.sg., to pervade, cover, fill, 31, 3.

šaka (Sk.) m.nom.sg., era, epoch, year, 2, 1.

šakti (Sk.) f., power, (here) attribute.

šakti nom.sg., 11, 14.

šaktitē dat.sg., 11, 15.

šaktiyukta (Sk. šakti-yukta) adj., possessing power or attribute, 11, 16.

šatajārjare (Sk. šata-jārjara) adj.(f.)loc.sg., having a hundred holes, 23, 1.

šapatrapārāyatākē (Sk. šata-patra-pārījātaka) m.instr.sg., tree (of lotus with a hundred petals and of the coral flower), 22, 5.

šabda (Sk.) m., word.

šabda nom.pl., 16, 15.

šabdā-clyā obl, 24, 5.

šabdasukhā-ct (Sk. šabda-sukha) n.obl., pleasure of, or derived from words, 23, 8.

šarapāgata (Sk. šaraṇa-āgata) adj., seeking refuge or protection, 21, 6.

śastra-varṣa (Sk. śastra-varṣa, \(\sqrt{\text{vrṣ}}\)) m.loc.sg., shower of missiles, 23, 1.

śākhāmgu (Sk. śākhā-mṛga) m.nom.sg., animal of the tree (i.e., monkey), 18, 19.

śánta (Sk.) adj., quiet, at rest, peaceful, 33, 12.

śāstrē (Sk. śāstra) n.nom.pl., scientific work or treatise, 0, 10.

śikharī (Sk. śikhaṛa) n.loc.sg., peak, top, 18, 38.

śiṣupāḷavadhi (Sk. Śiṣupāḷa-vadhā) adj.(f.)nom.sg., pertaining to the killing of Śiṣupāla, 28, 11.

śiṣupāḷabandīsāla (Sk. Śiṣupāḷa-bandī-sālā) f.acc.sg., prison-house of Śiṣupāla, 21, 3.

śiṣupāḷu (Sk. Śiṣupāḷa) m., pers. name (of a king and the rival of Lord Kṛṣṇa), nom.sg., 21, 2; acc.sg., 21, 1.

śīghra (Sk.) ind., quickly, speedily, 18, 41.

śīpati (Sk. \(\sqrt{\text{kṣi-kiśnati}}\)) pp. (f.) III pers.sg., to be or feel tired, 33, 3; Bloch 423 a, Turner 122 a.

śukasārikākolkilān-ce (Sk. śuka-sārikā-kokila) m.obl., the parrot, Sārikā and cuckoo, 32, 4.

Śukru (Sk. Śukra) m.nom.sg., pers. name (of the preceptor of demons) 26, 8.
Śukre (Sk. Śukra) m.loc.sg., Friday, 2, 2.
śuddha (Sk.) adj.(m.) nom.sg., the first or bright half of a month, 3, 2.
śoḍhaṇē (Sk. √ śudh, caus. śoḍh) v., to search; TURNER 623 a.
śoḍhā imp. II pers.pl., 9, 9.
śoḍhāvīyā fut.part.(f.) III pers.pl., 16, 2.
śoḍhilē pp.(n.) III pers.sg., 9, 12.
śoḍhīta pr.part., 16, 23.
śrāmu (Sk. śravāṇa) m.acc.sg., fatigue, 21, 2.
śrāya (Sk. śreyaḥ) n.nom.sg., bliss of final emancipation, 12, 21.
śrāvaṇa (Sk.) n., (i) ear; (ii) hearing, (here) acquiring knowledge or initiation.
śrāvanā (ii) nom.sg., 15, 4.
śrāvanī (i) instr.pl., 23, 7.
śrāvaṇamātrē (Sk. śrāvānyāmātramu) n.instr.sg., (used as adv.), by the very hearing, 30, 2.
śrāntātē (Sk. śrānta, √ śram) adj. (m.) dat.pl., fatigued, wearied, distressed, 33, 6.
śrī- (Sk.) an hon. prefix applied to names of deities, or sacred and eminent persons, places and objects.
śrī-Rddhipura n.nom.sg., the holy Riddapur, 33, 1.
- kari-ceyā m.obl., hand of Cakradhara, 12, 9.
- Kṛṣṇakathā f. nom.sg., story of Kṛṣṇa, 30, 1.
- Kṛṣṇacakravartī m.nom.pl.(hon.), 19,3; instr.sg., 19, 1; Lord Kṛṣṇa.
- Kṛṣṇacakravarti-cē m. obl., 19, 21.

- Kṛṣṇacakravartī-javaṭi m.obl., 19, 15.
- Kṛṣṇacakravartitē m. dat.sg., 19, 28.
- Kṛṣṇapavāḍe (OM. pravāḍa < Sk. pravāda) m. acc.pl., heroism of Kṛṣṇa, 28, 5.
- Kṛṣṇamahimete f.dat.sg., greatness of Kṛṣṇa, 30, 3.
- Kṛṣṇā m.voc.sg., 19, 8.
- Kṛṣṇu m.nom.sg., 8, 20.
- Kṛṣṇē m.instr.sg., 19, 20.
- Gaṅgārāje m.instr.sg., pers. name, 1, 2.
- gūrū-sārikhā adj.(m.) obl., like the Master, 31, 1.
- Cakradhara m.dat.sg., 22, 1; m.voc.sg., 29, 13; Lord Kṛṣṇa, or Cakradhara.
- caraṇa m.acc.pl., feet of Lord Kṛṣṇa, 21, 3.
- caraṇā m.dat.pl., feet of Cakradhara, 12, 2.
- caraṇī m.loc.pl., 12, 3.
- Cāvunḍarājē m.instr.sg., pers. name, 1, 1.
- Dattadarṣānī n.loc.sg., vision of Lord Datta, 32, 2.
- Dattātreyā-ci m.obl., Lord Dattātreyā, 32, 2.
- Bhūcaranātha (see under bh) 3, 2.
- maṅgala maḥāśri (see under m) 5, 7.
- mukutā-vari obl., headwear of Cakradhara, 8, 9.
- mukha n.nom.sg., mouth of the Lord, 30, 10.
- mukhaprakāśana n.nom.sg., cleaning of the mouth of the Lord, 12, 13.
- mukhī n.loc.sg., 14, 6.
- mūrti f.nom.sg., 14, 19; f.acc.sg., 8, 9; body or figure of the Lord.
- mūrti-vari obl., 14, 13.
- mūrtisi f.dat.sg., 14, 5.
- mūrti-cē f.obl., 22, 2.
- Viṭṭhaladevarāyāsi (see under v) 5, 1.
- Viṭṭhaladeva (see under v) 5, 6/7.
- Saku (Sk. śaka) m.nom.sg., the Śaka year, 5, 1.
- sarvādhi{kāri m.nom.sg., 5, 6.
- Schitipuri-cl n.obl., 2, 2.
- Hṛṣikeśā m.gen.sg., metron. of Kṛṣṇa, 33, 4.

śrīnghāru (Sk. śrīghāru) m. nom.sg., amorous sentiment, 30, 4.
śrūnghāra (Sk. śrūghāra) m., love, or the poetical sentiment of love.
śrūnghāru m.nom.sg., 12, 21; 30, 8.
śrūnghārā-ceni obl. 28, 1.
Śrīpati (Sk.) m.nom.sg., pers. name (of the author of Jyotiparatanamālā) 0, 12.
Śrīmanta (Sk. śrīmat) m.nom.pl., hair, 27, 13.
Śrīmukha (Sk.) m.nom.sg., name of a cycle of years or Saṅvatsara, 5, 1.
śrotā (Sk. śrotṛ) adj.(m.), listener, or reader.
śrotayā dat.sg., 22, 3.
śrotā instr.pl., 28, 2.
śrotā instr.pl., 20, 9.
śroteyāsi dat.pl., 28, 5.
śvapacā-cīye (Sk. śva-paca) m. obl., belonging to low and outcaste tribe, an untouchable, 20, 7.

śatpadān-ce (Sk. śat-pada) m. obl., bee, (lit., six-footed animal), 32, 4.
śaḍaṅgavi (Sk. śat-aṅga-viḍ) adj.(m.)nom.sg., one knowing the six auxiliaries of the Vedas, 2, 3-4-7., (inscribed wrongly as śaḍāvī) and 82.
śuṇā (Sk. kṣuṇa, kṣud, to stamp upon) f.nom.pl., symptom (of a disease), 27, 8.

saka (Sk. śaka) m., Śaka year. saku nom.sg., 5, 1/4.
sake loc.sg., 6, 1.
sakati (Sk. ṣāk) pr. III pers.pl., to be able, capable, 27, 11; BLOCH 412 b, TURNER 578 b.
sakala (Sk.) adj., all.
sakala 30, 6.
sakalā (n.)dat.pl., 6, 7.
sakalaprāśādārmbhū (Sk. sakala-prāśāda-ārmbha) m.nom.sg., beginning of the whole temple 6, 6.
sakāja (Sk. sakala) adj., all.
sakāja 22, 4.
sakājāsa-hī (n.)dat.pl., 11, 2.
sakajanidhi-cā (Sk. sakala-nidhi) m.obl., all treasures, 32, 8.
sakhī (Sk.) f., female friend.
sakhīyaśi dat.pl., 21, 1.
sakhī acc.sg., 21, 4.
saṅkaṭi (Sk. saṅkaṭa) n.loc.pl., distress, calamity, 29, 14.
saṅkaṭī (Sk. saṅkaṭa) n.loc.sg., distress, critical situation, 21, 2.
saṅghātē (Sk. saṅgha) m.dat.sg., team, gathering, 19, 5.
sajjana (Sk. sat-jana) m.nom.pl., saintly person, 25, 6.
sata (Sk. sata) num.adj., one hundred.
sata 2, 5.
satī (n.) nom.pl., 15, 8.
satārika (Sk. satā-) adj., old,
(of hundred years) 13, 17.
satasaṅgi (Sk. sat-saṅga) m.
loc.sg., company of the good,
25, 2.
satā (Sk.) ind., always, 25, 6;
30, 3.
satācārāloka (Sk. sat-ācāra-
loka) m.nom.sg. (coll.), well-
behaving people or class,
20, 7.
satāphala (Sk. satā-phala)
adj.(m.), ever-blooming,
18, 1.
satāiva (Sk. sa-daiva) adj.,
fortunate, 30, 6.
satāhara (Sk. sa-dhara, √ dhṛ)
adj.(n.) nom.pl., ample, in
large quantities, 27, 5.
satata (Sk. sam-tata, √ tan)
ind., always, continuously,
21, 5.
sannidhāna-cā (Sk. sannidhā-
na) n.obl., nearness, (hence)
company, 29, 4.
sapīva (Sk. sa-pīvā) adj.,
yellowish, 26, 5.
sapha (Sk. sa-phala) adj.,
fruitful, fructuous, 30, 3.
samarthu (Sk. samarthā) adj.
(m.) nom.sg., capable, able,
0, 7.
samasta (Sk.) adj., all.
samasta (m.) nom.pl., 12,
15.
samastak (f.) gen.pl., 5, 5.
samastī (m.) instr.pl., 17,
9.
samastī (n.) acc.pl., 0, 11.
samādhāna (Sk.) n.acc.sg., con-
tentment, satisfaction, 24, 6.
samārtha (Sk.) adj., equal, 10, 7.
samāpli (Sk.) f.acc.sg., end,
conclusion, 0, 9.
samudra (Sk.) m., ocean, sea.
samudrā-tūnu obl., 18, 3.
samudra n.nom.sg., 29, 9.
samudratīrī (Sk. samudra-
țīra) n.loc.sg., sea-shore, 18,
1.
sameta (Sk. samaveta) adj.,
united with, woven into, 2, 9.
sampūra (Sk. samārya) adj.,
complete, 6, 6.
samyeka (Sk. samyak) ind.,
close, near, 17, 6.
sayana (Sk. śayana) n.nom.
sg., sleeping, lying prostate,
14, 7.
Saranunāeka (Sk. saraṇa-
nāyaka) m.nom.sg., pers.
name (with the title nāyaka),
6, 6.
saraṇī (Sk. √ saraṇī) v.
(i) to end, finish, die; (ii) to
be honoured; BLOCH 414 b,
TURNER 591 a.
saratēya (ii) pr.part. adj.
(m.) instr.sg., 30, 3.
saraē (i) pp.(n.) III pers.
sg., 13, 1.
sare (i) pr. III pers.sg., 12,
9.
Sarabhaṅga (Sk. śara-bhaṅga)
m., pers. name (of a sage).
Sarabhaṅga-cēya obl. 6, 4.
Sarabhaṅga-prītyatha
obl. 6, 4.
sarīśe (Sk. saśreśa) abstr.n.acc.
sg., equality, matching, 28, 3;
BLOCH 415 a.
sarīṛa-cā (Sk. sarīṛa) n.obl.,
body, physique, 27, 11.
sarovara (Sk.) n., lake, large
pond.
saravarī loc.sg., 32, 5.
saravarī acc.pl., 33, 9.
sarvakāla (Sk. sarvā-kāla)
adv., for all times, 31, 2.
sarvajña (Sk. sarvā-jña) adj.
(m.), knower of all, (here)
Cakrādhara.
sarvajña gen.pl. (hon.), 12, 1.
sarvajñē instr.sg., 7, 20.
sarvamārga (Sk. sarva—mārga) n.instr.pl., (used as adv.), with all auspícities or blessings, 25, 4.
sarvasukhi (Sk. sarva—sukha) n.instr.pl., all kinds of bliss or happiness, 25, 7.
Sarvvarī (Sk. Sarvarī) m. nom.sg., name of a cycle of years, or saṁvatṣara, 2, 1.
sarvā (Sk. sarvā) adj.(m.) dat. pl., all, 25, 6.
sarvāṅga (Sk. sarvā-āṅga) n. loc.sg., whole body, 14, 5.
sarvādhikārī (Sk. sarvā-ādhikārī) adj.(m.) nom.sg., chief administrator (being a title), 5, 6.
salita (Sk. √ ṣal) pr.part., to torment, harass, 23, 8; BLOCH 415 b, TURNER 193 b.
sava (Sk. śava) n.acc.sg., corpse, dead body, 13, 14.
sāṁvācāre (Sk. saṁvācāra) m.loc.sg., cyclic year, 5, 1/4.
saṁvātu (Sk. saṁvāt, being a contraction of saṁvācāra) m.nom.sg., year, 2, 1; 3, 1.
saṁvācāra (Sk.) m., cyclic year.
saṁvācāra-paryanta obl., 6, 11.
saṁvācāre loc.sg., 5, 2; 6, 1.
saṁvācārarāntarggata (Sk. saṁvācāra-āntarggata) adj., belonging to the cyclic year, 3, 1.
savale (Sk. su-vela) m.loc.sg., auspicious hour, 24, 3; BLOCH 416 a (sauera); TURNER 586 b.
saṁvāsare (Sk. saṁvācāra) m.loc.sg., cyclic year, 2, 1.
saṁvasārika (Sk. saṁvasārika < saṁvasāra) adj., worldly, mundane, 20, 8.
saṁvādanē (Sk. sam √ vad) v., to converse, discuss, narrate.
saṁvādīti pr. III pers.pl., 11, 6.
saṁvādīllyā pp.(f.) III pers.pl., 16, 14.
saṁvādē (Sk. saṁvāda) m. instr.sg., conversation, 20, 10.
savikāra (Sk. sa-vikāra) adj., impassionate, tempting, 26, 7.
save (Sk. sahitam) adv. (by instr.), along with, together, 23, 9; BLOCH 416 a.
saṁsāra (Sk.) m., worldly existence or life; BLOCH 416 b.
saṁsārā—cf obl. 24, 8.
saṁsārā—ceyā obl. 29, 11.
saṁsārāramā—cē (Sk. saṁsāra—śrama) m.obl., fatigue or exhaustion of worldly life, 33, 1.
sahasā (Sk.) ind., shortly, soon, 33, 4.
saṁhāru (Sk. saṁhāra) m.nom. sg. 0, 7; acc.sg. 30, 11; destruction.
sajē (Sk. sājya, √ ṣal) m.instr. sg., ego, vigour, 15, 8; BLOCH 416 b, TURNER 193 a.
sālī (Sk. chāvā—) f.nom.sg., shadow, 29, 12.
saǔdhī (Sk. saǔdha) adj.(f.) nom.sg., conscious, 14, 12.
sāuli (Sk. chāvā—) f.nom.sg., shade, 22, 8; BLOCH 420 b, TURNER 196 b.
saũmi (Sk. saũmukha ?) adv. (by loc.), forward, in the front, 12, 2; TURNER 600 b.
sākare—cī (Sk. sākara) f.obl., sugar, 28, 4; BLOCH 417 a; TURNER 578 b.
sākṣāta (Sk. sākṣāt) adj., incarnate, in bodily form, 8, 20.
sāgara (Sk.) m., ocean, sea.
sāgarā dat.pl., 15, 10.
sāgaru nom.sg., 31, 2.
sāṅgatīyā (Sk. sāṅgatika) adj. (m.) voc.sg., comrade, companion, 18, 34.
sāṅghaṇē (Sk. sāṃ khyā, or sāṃś, cf. BLOCH 417 b) to narrate, relate, tell, convey.
sāṅghaṇē denom.(n.)nom. sg., 27, 2.
sāṅghati pr. III pers.pl., 16, 5.
sāṅghataile pp.(n.) III pers.sg., 19, 33.
sāṅghā imp. II pers.pl., 16, 25.
sāṅghāvī fut.part.(f.) III pers.sg., 21, 6.
sāṅghāveyā fut.part., 13, 22.
sāṅghijalā pass.fut. III pers.sg., 30, 1.
sāṅghijō opt. II pers.pl., 31, 3.
sāṅghitala pp. –lā (m.) III pers.sg., 18, 44; –ī (f.) 16, 26; –lō (n.) 7, 15.
sāṅghō fut. I pers.sg., 18, 31; pl., 27, 2.
sāṅghō inf., 8, 19.
sāca (Sk. sātya) adj., true, 9, 13; BLOCH 417 b, TURNER 596 a.
sācokāri (Sk. sātya–ākāra) adj. (f.) nom.sg., real, true, 14, 16.
sāṇḍanē (Sk. chry–chard, BLOCH 418 a) v., to leave; TURNER 192 b.
sāṇḍavina fut. caus. I pers. sg., 28, 10.
sāṇḍita pr.part., 29, 4.
sāṇḍiti pr. III pers.pl., 24, 3.
sāṇḍī pr. III pers.sg., 18, 18; imp. II pers.sg., 21, 6.
sāṇḍuni abs. 29, 13.
sātā (Sk. sāpta) num.adj., (m.) dat.pl., seven, 15, 10; BLOCH 418 b, TURNER 598 b.
sātāvisa (Sk. sāpta–vīnīṣati) num.adj.(n.) nom.pl., twenty-seven, 2, 5; TURNER 582 a.
sādhana (Sk.) n., (i) means, (ii) penance.
sādhana (i) nom.sg., 31, 2.
sādhani (ii) loc.sg., 32, 8.
sādhaka (Sk.) m.nom.pl., spiritual aspirant, 32, 8.
sādhāraṇa (Sk.) adj., commonplace, ordinary, 26, 4.
Sādhā (Sk. sādhitkā) f., pers. name (of a female disciple of Cakradhara).
Sādhān–ciye obl. 16, 18.
Sādhāte dat.pl.(nom.), 16, 18.
sādhya (Sk. sādh) adj., curable, remediable, 27, 7.
sāntu (Sk. sānta) m.nom.sg., poetical sentiment of composition (being one of the nine rasas), 30, 11.
sāpē (Sk. sarpa) m.instr.sg., snake, 23, 13; BLOCH 419 b, TURNER 599 b.
sāmarasyā–cē (Sk. sāmarasya) abstr.n.obl., state of complete harmony, 24, 6.
sāmbhājanē (Sk. sāṃ pāl) v., to protect, guard; TURNER 587 b.
sāmbhājanē denom. (n.) nom.sg., 10, 9.
sāmbhālī pr. III pers. sg., 24, 11.
sāmbhāllā fut. III pers.sg., 31, 2.
sāye (Sk. sāka) m.nom.pl., the Teak tree, 32, 3; BLOCH 419 b.
sāye (Sk. संज) ord.adj., (m.) loc.sg., sixth, 27, 13; BLOCH 416 b, TURNER 189 a.
Sārangapanḍitāsii (Sk. सांराणा-पाणित) m.dat.pl., (hon.), pers. name (with the title panḍit), 16, 24.
sārikha (Sk. सार्क्ष) adj., like, similar to, equal; BLOCH 420 a.

sārikhē (n.)nom.sg., 26, 3.
sārikhā (m.)nom.sg., 11, 7.
sārī-čē (Sk. सारी) f.obl., a piece in the game of backgammon, or the game itself, 7, 2.
sārdha (Sk. सार्ध) num. adj., one and a half, 19, 7.
Sāla (Sk. शला) m.nom.sg., pers. name (of a poet), 15, 1.
sālivāna (Sk. सालवान) n.nom. sg., rice-field, 3, 6; BLOCH 421 a.

Sāvatayānē (Sk. सावतार्य) m. instr.sg., pers. name (of a poet-saint), 31, 3; BLOCH 420 b.
sāvāja (Sk. स्वाजा) adj., of dark complexion; BLOCH 421 a, TURNER 595 b.
sāvalīyā (f.)nom.pl., 28, 9.
sāvalī (f.)nom.sg., 27, 10.
sāvalē (n.)nom.sg., 26, 5.
Sāvalāpurī (Sk. स्वालापरी) n.loc.sg., place-name, 14, 1.

sāveu (Sk. सवे) adj. (m.)nom.sg., in bodily form, 26, 11.
sāsanē (Sk. सासन) n.nom.pl., royal edict or grant (in the form of a copper-plate), 2, 3.
sāsīpale (Sk. ससीपले) pp.(m.) III pers.pl., to bloom, blossom, 23, 5.
sāsuravāsē (Sk. सुसुरवास) m.instr.sg., stay in the father-in-law's house (sup-
posed to be rather trying), 33, 3; BLOCH 421 a, TURNER 593 b.
sāhaṇē (Sk. सहण) v., to bear, tolerate; BLOCH 421 a, TURNER 594 a.
sāhāti pr. III pers.pl., 23, 12.
sāhāve caus. pr. III pers. sg., 15, 10.
sāhe pr. III pers.sg., 29, 1.
sāhitya (Sk.) n., (i) literature, (ii) literary flavour.
sāhityā-čvā (i) obl. 28, 9.
sāhityā-ceni (ii) obl. 28, 1.
Sīṅghaṇādavā (Sk. सिंघा-दव) m.gen.pl. (hon.), pers. name (of a king), 3, 6.
siddha (Sk.) adj., prepared, ready, 4, 2.
siddharasā-čē (Sk. सिद्धरासाच) m.obl., mercury, 26, 1.
siddhi (Sk. सिद्धि) f.acc. or dat.sg., attainment, fulfilment, 31, 1.
simpanē (Sk. सिमण) denom. (n.)acc.sg., game of sprinkling water on each other, 28, 9; BLOCH 421 b, TURNER 604 a.
sirā-cā (Sk. सिरा) n.obl., head, 27, 11; BLOCH 423 a, TURNER 608 b.
sīsa (Sk. सिस) n.nom.sg., head, 27, 15; BLOCH 423 b, TURNER 608 b.
silīkā (Sk. सिळिका) f.nom.pl., small stick, 12, 5.
Sīvā (Sk. सिव) m.nom.sg., pers. name, 2, 4.
sīḷāṭa (Sk. सिला) m., face of a stone-slab or rock; BLOCH 243 b, TURNER 609 b.
sīḷāṭa (vari obl. 8, 9.
sīḷāṭa (dat.sg., 8, 16.)
sukumāra (Sk. su-kumāra). adj., delicate, tender, 26, 9.
Sukre (Sk. Śukra) m.loc.sg., Friday, 5, 4.
sukha (Sk.) n., pleasure, happiness, bliss.
sukha nom.sg., 12, 21.
sukhā-cā obl., 23, 4; -ci 23, 7.
sukhē instr.sg., 18, 14.
sukhēsī instr.sg., 23, 6.
sukhanidrā (Sk. sukha-nidrā) f.nom.sg., comfortable sleep, 23, 7.
sukhasādhānē (Sk. sukha-sādhana) n.instr.sg., means of pleasure, 10, 15.
sukhiyā (Sk. sukhiyā) adj.(m.) nom.sg., pleased, happy, 25, 9.
sugandhī (Sk. su-gandha) m. instr.pl., sweet or pleasant scent, 22, 5.
su. gā. (abbrv. of suvarṇa-gādyānakāh, m.nom.pl., Sk.) gold coin of a specific value, 2, 6.
sujagare (Sk. su-jāgṛta) adj. (f.)nom.pl., (hon.), awake, roused from sleep, 12, 2.
suḍā (Sk. śaṭa-ka) m.acc.sg., garment, piece of cloth, 8, 8; TURNER 601 b.
sutē (Sk. suta) m.instr.sg., son, 6, 6.
suttāle (Kannāda suttālaya) n. nom.sg., enclosure, surrounding wall, 1, 2 (see notes).
sudinu (Sk. su-dīna) m.acc.sg., auspicious day, 24, 2.
Śudevo (Sk. su-deva) m.nom.sg., pers. name, 21, 4.
sudeśā (Sk. su-desa) adj.(m.) gen.pl., belonging to fine Dēśī (i.e., Marathī) lang., 28, 9.
suddha (Sk. śuddha) adj.(m.) nom.sg., first or bright half of the lunar month, 5, 4.
sudhārasā-cē (Sk. sudhā-vasa) m.obl., nectar, 22, 11.
suparimālī (Sk. su-parimala) m.instr.pl., sweet fragrance, 22, 5.
supavatī (Sk. √ swap, to sleep) f.nom.sg., mattress, 14, 18.
supā (sārikāh (Sk. sārpa) n. obl., winnowing fan, or wicker receptacle, 11, 8; BLOCH 425a.
subahātu (Sk. su-bhāṭṭa) adj. (m.)nom.sg., heroic, brave, 29, 1.
suraṅga (Sk. su-raṅga) m. nom.sg., fine colour, 28, 8.
suratru (Sk. su-raṭru) m. nom.pl., heavenly wish-tree, 32, 2.
suraviḍū (Sk. su-vṛddha, √ vṛddh) m.nom.sg., plenty, glory, 24, 12 (see notes).
surasā (Sk. su-vasa) adj., sweet (to the ear), 32, 5.
surālayē (Sk. su-ra-ālaya) n. acc.pl., abode of God (i.e., temple), 33, 8.
survva (abbrv. of Sk. suvarṇa) n.nom.sg., gold, 2, 6.
sulakṣaṇikē (Sk. su-lakṣaṇaka) adj.(n.)acc.pl., bearing auspicious marks, 33, 9.
suvarṇa (Sk. suvarṇa) coll.n. nom.sg., coins or pieces of gold 2, 5-9.
suṣe (Sk. sukha) n.instr.sg., happiness, pleasure, 6, 12.
susara (Sk. śiśu-māra) m., alligator, crocodile; BLOCH 424 b, TURNER 624 a.
susarātē dat.sg., 18, 29.
susaru nom.sg., 18, 3.
susare instr.sg., 18, 36.
sūkta (Sk. su-sukta) n.nom.sg., ideal, 5, 5.
sūṅka (Sk. śūṅka, tax, octroi) n.nom.sg., act, law, rule, 4, 4.
sūṭālē (Sk. √ chut-choṭayati) pp.(n.) III pers.sg., to be let loose or released, 23, 5; BLOCH 424 a, TURNER 199 b.
sejārl (Sk. śayyā-āgāra) m. or n.loc.sg., neighbourhood, 13, 15; BLOCH 425 a, TURNER 620 a.
seṇḍiyā-vari (Sk. śikhaṇḍaka) m.obl., top or peak (of a tree), 18, 38; BLOCH 425 b.
Selugrāmī (Sk. -grāma) m. or n.loc.sg., place-name, 3, 5.
sevaku (Sk. sevaka) m.nom.sg., servant, devotee, 18, 17.
sevuṭu (Sk. śima-anta ?) m. nom.sg., end, 29, 6; BLOCH 426 a, TURNER 201 a.
Sēvateyāśi m. or n.dat.sg., place-name, 9, 1.
sevane-arthi (Sk. sevanād) f. obl., enjoyment, savouring, 22, 12.
sevā (Sk. sāmitā ? Comp. Gk. semidalā) f.nom.pl., Indian Vermicelli, crust of wheat-flour thread, 16, 30.
sevijatu (Sk. √ sev) pass.pr. III pers.pl., to frequent, resort to, 32, 3.
saṅgha (Sk. saṅghatitha < same √ han) adj., numerous, abundant, 23, 10.
Saihyācaḷī (Sk. Saihya-acaḷa) m.loc.sg., the mountain Saihya, 32, 8.
soire (Sk. saḥodara) adj.(m.) nom.pl., relative, 9, 9; BLOCH 427 a.
sokē (Sk. śoka) m.instr.sg., sorrow, 21, 4.
sokhalā (Sk. √ śuṣ) pp.(m.) III pers.sg., to dry up, 29, 9; BLOCH 423 b, TURNER 611 b.
soḍaṇē (Sk. chut-choṭayati) v., to leave, let go, untie; BLOCH 426 b, TURNER 203 a.
soḍavitā caus.pr.part.adj. (m.) nom.sg., 21, 2.
soḍāvē fut.part. (n.) III pers.sg., 10, 14.
soḍēle pp.(m.) III pers.sg., 6, 11.
soḍīti pr. III pers.pl., 8, 7.
soḍīla fut. III pers.sg., 8, 5.
Soḍavikāra (M. Soḍavī- Sk. kūra) adj.(m.)nom.sg., belonging to the place Soḍavi, being a qualification of Heṃḍri, 5, 2/3.
soṇḍa, soṇḍha (Sk. śundā) f., (i) trunk of an elephant, (ii) raised, curved seat or platform; BLOCH 426 b, TURNER 611 a.
soṇḍa (i) nom.sg., 11, 7.
soṇḍiyē-vari (ii) obl., 9, 4.
soṇḍhiā (ii) nom.pl., 4, 5.
soṇatake (Sk. suvarṇa-ṭauka) m.acc.pl., stamped gold-coin, 15, 13.
soṇavai (Sk. suvarṇa-vaṛṭi) f. nom.sg., golden torch, 28, 11.
sonēketaki-cā (Sk. suvarṇa- ketaki) f.obl., golden Ketaki plant, 22, 11; for soṇē see BLOCH 426 b, and TURNER 614 a.
sopadraṇā (Sk. sa-упadraṇa) adj. (m.) dat. sg., full of misery, 23, 2.
sopē (Sk. svalpa, or sulabha) adj.(m.)nom.sg., easy, simple, 31, 2.
Somadeyo (Sk. soma-deva) m. nom.sg., pers. name, 6, 3.
Somavaṃśa (Sk. soma-vaṃśa) m.loc.sg., lineage of moon, 21, 5.
soyara (Sk. saḥodara) adj., relation, relative; BLOCH 427 a.
soyare (m.) nom.pl., 25, 6.
soyuere (m.) nom.pl., 27, 5.
sōçe (Sk. शुष्) pr. III pers. sg., to get dried, 27, 10.
sohante-cā (Sk. सोहां-च) abstr.f.obl., state of identification with Self, (being a philosophical term), 24, 10.
schalā (Sk. सुभाव-वाच) m.acc. sg., auspicious ceremony, 22, 2.
saundara (Sk. सून्दर) adj., beautiful, handsome.
saundaru (m.) nom.sg., 30, 4.
saundarān-cā (m.) obl. 30, 4.
saundaryalokī-cī (Sk. सून्दरयलोक) m.obl., world of beauty, 26, 2.
schānaha-cā (Sk. स्थानव) f. obl., civil body, 2, 7.
schānē (Sk. स्थानन) n.nom.pl., civic body, 2, 4.
schitipuri-cī (Sk. स्थितिपुर) n.obl., place-name, 2, 2.
stavanē (Sk. स्तवन) n.acc. pl., hymn in praise, 19, 37.
staviti (Sk. स्तवति) pr. III pers. pl., to praise, 19, 37.
stuti (Sk.) f.acc.sg., praise, eulogy, 32, 6.
strī (Sk.) f., woman, (here) wife.
strīya instr.sg., 18, 9.
strīyesi dat.sg., 18, 9.
sthala (Sk.) n., field, land of agriculture.
sthala nom.sg., 6, 9.
sthālā nom.pl., 6, 10.
sthiti (Sk.) f.nom.sg., (i) being, existence, 0, 2; (ii) trance (being a term in the Mahānubhāvīc philosophy), 19, 21.

O.M.R...17.

sthiru (Sk. स्थिर) adj.(m.) acc.sg., established, steady, 24, 9.
spardhā (Sk.) f.acc.sg., competition, 32, 3.
sparsā (Sk.) m.nom.pl., touch, 33, 3.
smarāṇa (Sk.) n.acc.sg., remembering, 18, 33.
smarāṇē (Sk. स्मारणेव्य) v., to remember, think of.
smarile pp.(m.) III pers. pl., 21, 2.
smare pr. III pers.sg., 33, 11.
syāhāne (Sk. स्याहाने) adj. (m.) nom.pl., wise people 20, 2.
sṛī (Sk. सृ) see under sṛī.
svadharmasūryo (Sk. svadharma-sūrya) m. nom.sg., sun of the religion of the Self, 25, 3.
svabodhā-cā (Sk. svar-bodha) m.obl., knowledge of the Self, 24, 2.
svarūpa-ukharī (Sk. svarupa-uṣaגרा) n.loc.sg., arid land of the form of the Self, 24, 9.
svasti (Sk.) ind., term of auspicious salutation (appearing usually at the beginning of an Inscription), 2, 1; 3, 1; 5, 1-4; 6, 1.
svānubhavē (Sk. svā-anubhava) m.instr.sg., personal experience, 20, 9.
svāsa (Sk. स्वास) m.nom.sg., breath, or breathing, 27, 9.
svikarāṇa (Sk. sva-कारण) v., to accept, agree to.
svikarita pr. III pers.pl., 20, 8.
svikarilā pp.(m.) III pers. sg., 7, 12; -ih (f.), 7, 2.
haṇauṭi (Sk. ḍhau-*) f.nom.sg.,
chin, jaw, 27, 11.
haralē (Sk. √ kṛ) pp.(n.) III
pers.sg., to be deprived, lose,
15, 15; BLOCH 428 a, TURNER
632 a.
Hari (Sk.) m.nom.sg., God
Hari, 31, 3.
Harihara (Sk. Hari-Hara)
Gods Hari and Hara (i.e.,
Viṣṇu and Śiva), m.dat.pl.,
6, 7; gen. pl., 6, 5.
haladāiyā (Sk. hala-dhāvita)
adj.(m.) instr.pl., borne by or
yoked to the plough, 4, 2.
hasti (Sk. hastī) m., elephant.
hasti nom.sg., 11, 3; acc.
sg., 11, 3.
hasti-cā obl. 11, 11.
hāju, redupl. (Sk. laṭha) ind.,
slowly, 18, 29; BLOCH 428 b,
TURNER 663 a.
hā (Sk. etad) rel.pron.(m.),
this; BLOCH 428 b, TURNER
524 b.
iye loc.sg., 23, 11.
eṇē instr.sg., 25, 1.
eyā dat.sg., 23, 2; dat.pl.,
23, 4.
yayā dat.pl., 19, 11.
yā gen.sg., 15, 12.
yā-cīye obl. 8, 14.
yāśi dat.sg., 8, 13.
hā nom.sg., 9, 9.
he nom.pl., 2, 9.
hākāra (Sk. hā √ kṛ) m.nom.
sg., call, invitation; 17, 2;
BLOCH 427 a, TURNER 628 a.
hāṭam-prati (Sk. haṭṭa) m.obl.,
shop, market, 3, 9; BLOCH
427 b, TURNER 635 a.
hāṭavale (Sk. haṭṭa-vela) m.
loc.sg., marketing hour, hour
of commercial transaction, 23,
5.
hāḍān-ci (Sk. asthī) n.obl.,
bone, 10, 15; BLOCH 428 b,
TURNER 635 a.
hāta (Sk. hasta) m., hand;
BLOCH 429 a, TURNER 635 b.
hāta acc.sg., 17, 11; acc.pl.,
17, 7.
hātu nom.sg., 29, 11.
hātē instr.sg., 22, 8.
hātaubā (Sk. hastā-usṇa) f.
instr.sg., warmth of the hand
or palm, 26, 9; for ābha, see
BLOCH 300 a.
hātakādagā-pudhā (Sk. hasta-
kaṭaka) n.obl., wristlet, 26, 7.
hātavasile (Sk. hastā √ vas)
pp.(n.) III pers.sg., to take
up in hand, 29, 13.
hātasara (Sk. hastā-sara) m.
nom.pl., wristlet, ornamental
string on the arm, 26, 7.
hātubhāri (Sk. hastā-bhāra)
adj.(f.) nom.sg., of the length
of an arm, 14, 18.
hāthierā-viṇa (Sk. hasta-) n.
obl., weapon, 29, 3; TURNER
630 a.
hāthishāhāri (Sk. hastī-senā-
pati ?) m.nom.sg., leader of
the elephant-division (in an
army), 6, 2; for hāṭhī, see
BLOCH 429 a, TURNER 635 b.
hāravilē (Sk. √ kṛ) caus. pp.
(n.) III pers.sg., to lose, be
deprived of, 7, 3; TURNER
637 a.
hāri (Sk. hṛti, √ kṛ) f.nom.
sg., defeat, taking back, 7, 2;
TURNER 636 b.
hālaśīvhañṭā (Sk. halaḥala, re-
dupl.) adv., (by instr.), vehe-
mently, sobbingly, 14, 12;
BLOCH 428 a, TURNER 633 b.
hāle (Sk. √ hval) pr. III pers.
sg., to move, ruffle, 33, 10;
BLOCH 429 a, TURNER 633 b.
hāśya (Sk.) n.acc.sg., laugh, laughter, 19, 37; m.nom.sg., 30, 8; poetical sentiment of laughter (being one of the nine rasas).
hāśyāspāda (Sk. hāśya-āspāda) adj., ridiculous, 27, 3.
hi (Sk. aśi) ind., and, also, even, 10, 3.
hiṃḍapē (Sk. ṇ hiṃḍ) v., to roam or wander about; TURNER 638 a.
hiṃḍāveyači fut.part.(n.) gen.sg., 20, 4.
hiṃde pr. III pers.sg., 31, 5.
hire (Sk. hīra) m.acc.pl., diamond, 26, 3; TURNER 639 b.
hīvā-cā (Sk. hīva) n. obl., ice, frost, 26, 3; BLOCH 429 b, TURNER 637 b.
hīdaya (Sk.) n., heart.
ḥīdaya-cē obl. 18, 12.
ḥīdaya nom.sg., 18, 11.
ḥīdayā-ātu obl. 29, 2.
ḥīdayē nom.pl., 18, 43.
ho-kā (Sk. bhaivehi kā) ind., particle of (i) affirmation, 18, 36; or (ii) conditioning, 20, 6; 20, 12.
hoṇē (Sk. ṇ dhē) v., to be, become; BLOCH 430 b, TURNER 641 a.
ho imp. III pers.sg., 6, 8.
hoṭa fut.part., -vā, m. III pers.sg., 10, 7; -vē, f. III pers.sg., 10, 4; -ve, m. III pers.pl. 25, 8; -vē, n. III pers.sg., 10, 6.
hoṭa fut. I pers.sg., 18, 13.
hoṭała fut. III pers.sg., 21, 5.
hoṭīni absolute, 10, 2.
hoṭi pr. III pers.sg., 8, 15.
hoauni abs. 11, 1.
hoṭā pr.part., 24, 9.
hoṭā pp.(m.) III pers.sg., 4, 1.
hoṭi pr. III pers.pl., 12, 2.
hoṭī pp.(f.) III pers.sg., 13, 15.
hoṭu (−ase) pr.part.(m.) III pers.sg. (in comp. v.), 28, 6.
hoṭu imp. III pers.pl., 25, 6.
hoṭe pp.(m.) III pers.pl., 13, 21.
hoṭē pp.(n.) III pers.sg., 15, 4; used as cond. 15, 6.
hoṭeti pp.(m.) III pers.pl., 12, 17.
hoye pr. III pers.sg., 16, 14.
POSTSCRIPT

1. The arrangement of the Texts in the present Reader is chronological separately for passages from prose and poetry with the exception of an extract from the Jyotisa-ratna-mala which came to hand when the press-copy of the Reader including the Index Verborum was almost ready, and had to be therefore placed at the beginning and numbered zero in order to avoid disturbing the entire numbering of the Reader.

2. In the Etymological Index although no distinction is made between words borrowed from Sanskrit and words descended from Sanskrit, the former or the tatsamas are indicated as such by not repeating them in the brackets containing the etymologies and simply mentioning their tatsama nature by the symbol Sk.; e.g., 'kala (Sk.) m.', p. 195, where the word kala is understood as a loan-word. In the case of the semi-tatsama words, however, fuller etymologies are given: e.g., 'kalas (Sk. kala) m.', p. 194.

3. A brief note on the metres commonly used by the poets of the OM period may not be out of place here. Metrical composition in Marathi comprises three classes: Vrta, Jati and Chanda. Of these, the Vrittas are inherited from Sanskrit prosody and are a later development in Marathi. At least they are not seen to be in vogue in the OM period though Bhashaka, the author of Shupala-vadha, is said to have composed some verses in the various Vrittas. As for Jatis, according to Patvardhan, more important than the number of syllables or syllabic instants in a line is its internal rhythm-structure, as also is the pattern of the stanza formed by lines. The Dhavalas of Mahadamba included in the present Reader.

1 Chandoracan (1937), Intro. p. 6.
(Extract xxi) seem to belong to this group metrically, though the author of the Smrtisthala describes them as Ovis. The Padas or devotional songs composed by the poetsaints like Jnanesvara or Namadeva can be classified under the Jatis. The core of Old Marathi poetry, however, consists of compositions in two varieties of the Chanda type, namely, the Ovi and the Abhaanga. The class-name Chanda is obviously a misnomer as it is in no way related to the Vedic metres called Chandas which observe the difference between short and long syllables as against the Marathi Chanda which treats all syllables, whether short or long, uniformly as long. The internal rhythm-structure of the Jatis is present in the Chandas also. The Ovi and the Abhaanga are two typical patterns of this class and may be said to be interchangeable. For both can be set to music and in doing so the Ovi can take the form of an Abhaanga and vice versa. In fact the origin of the Ovi seems to be in music as is suggested in the following definition: Ovi geya tu kañçane: meaning, an Ovi is to be sung while pounding (corn). It is this musical nature that has made the Ovi, and the Abhaanga also, somewhat irregular in structure. The Ovi has generally four feet, but the length of the fourth is flexible and in its later form as found in the poetical works of Ekanatha it has developed into a unit with four and a half feet. Extract No. 31 from the Texts is illustrative of the different varieties of the Abhaanga, while the remaining poetical extracts, except No. 21, contain Ovis, both short and long.
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TEXTS USED

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(18)  Pancatantra, Ed. V. L Bhāve: Mahārāṣṭra-kavi, s. 1829.  

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