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HARVARD ORIENTAL SERIES

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WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

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Volume Twelve

CAMBRIDGE, MASSACHUSETTS

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THE
PANCHATANTRA-TEXT
OF PURNABHADRA

CRITICAL INTRODUCTION AND LIST OF VARIANTS

BY

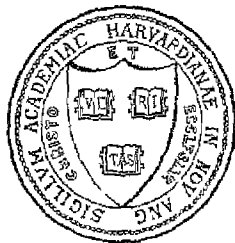
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TO THE MEMORY
OF
RICHARD PISCHEL



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PREFACE

Delayed appearance of the volume.—This volume appears later than the editor of this Series and the author expected. The printer's copy was ready several years ago; but circumstances for which nobody is to blame prevented its being issued earlier than now.

Distribution of the material originally intended for this volume.—The general plan of this volume may easily be seen from the table of contents. As appears from page xvii of volume xi, it was my original intention to give with this volume parallel specimens of the text of the various recensions. Technical reasons, which have to do with the size and shape of the sheets on which these specimens are printed and with related problems of the bookbinder's art, made it seem more practical to issue the specimens in a little atlas, and to designate the atlas as volume xiii.

Designations of the MSS. in the list of variants.—In the 'List of Variants', the designations of all the manuscripts (sigla codicum) of which the variant readings are given in full have been printed at the bottom of each page, whereas the designations of manuscripts to which only occasional reference is made are there omitted.

The list of variants refers directly to the manuscripts themselves.—The occasional quotations from the Berlin manuscript K (see below, p 15, 25²) are given from the collations of Benfey and of Professor R. Schmidt. Unless the contrary is expressly stated, all the other references are to the respective manuscripts themselves and not to collations or to secondary copies.

The numbering of the single tales in volume xi.—In volume xi the superscriptions कथा १ and so on, at the head of the single tales, are given in the usual Occidental fashion. This is a deviation from the procedure of the manuscripts. Partly by way of justification, and partly for the sake of beginners, it is well to state here that, in the first place, Sanskrit manuscripts never have such story-numbers at the beginning of the single stories, but always (if they number the stories at all) at the end; and, in the second place, that even the best manuscripts are inconsistent in this matter.

By way of illustration, a few details may be given. Our MSS of the bh-class have no story-numbers; the numbering contained in the MSS.

of the Ψ -class and in the fifth tantra of Bh are given in the 'variants'. See, for instance, variants on p. 6, l. 27, p. 14, l. 5, p. 21, l. 11, &c. Since the interpolated stories are in most cases numbered *before* the frame-stories, the numbering of the MSS. disagrees of course with that of our printed text. The frame-story I. xv of our edition, e g., is numbered as xxi in the MSS of the Ψ -class, whereas the intercalated stories xvi to xx are thus numbered both in the print and in the MSS. In tantra v, the frame-story is numbered as 1 in the Ψ -class, and all the following stories are numbered down to xii. In this case the frame-stories are throughout numbered in the MSS *before* the intercalated stories, whereas in Bh, which in this tantra is a MS. of the *textus simplicior*, the frame-story is numbered as i, our first story as ii, our third story, in which all the following tales are contained, as xii (see variants on p. 289, 11), our stories iv to ix in like manner as iv to ix, and our x as xi; whereas our xi, which is inserted in x, is numbered in Bh as x.

Editor's non-acceptance of corrections of real errors.—At the end of this volume, some additional corrections to vol. xi are appended. Several learned friends of mine have sent me emendations which they will not find among these corrections. I need not say that—thankfully and carefully—I took all their proposals into consideration; but in the course of my critical work I have become extremely cautious in correcting the readings of good MSS. Nothing indeed could at first sight be more convincing than the emendation विष्णुशर्मणापि, which one of these scholars proposed instead of विष्णुशर्मापि, as my text reads p. 2, l. 12. But as the best MSS. of both the recensions of the *textus simplicior*, from which Purnabhadra took this passage, confirm the reading of the MSS. of his own recension, this conjecture is inadmissible; see variants on p. 2, 12.

The same scholar proposed to read with the editions of Kosegarten (V, 49), Bühler (V, 60), Jivānanda Vidyāsāgara (V, 60), and Kāśināth Paṇḍuraṅg Parab (V, 58) मित्रोक्तं instead of मित्राणां, as our text has in its stanza V, 46 b. But again our variants (on p. 273, 1) show that Purnabhadra took the wording of this stanza into his text exactly as he found it in his sources, and we have no right to alter what he approved. There can be no doubt that in this as in other cases the later printed editions simply follow that of Kosegarten; cp. below, p. 53, and Indogermanische Forschungen xxix, 215 ff.

I now regret that I followed Parab in correcting the *chandobhūṅga* in stanza II, 155 a. This stanza is absent from all the other recensions of the Pañcatantra including the *textus simplicior*. I found it in a metrically correct form in Parab's Subhāshita-ratna-bhāṇḍāgāra and in his edition of

Ballāla's Bhojaprabandha, and as the correction seemed to be an unavoidable one, I adopted it. But later on, I found the same stanza with exactly the same chandobhaṅga in Jivānanda Vidyāsāgara's edition of the Bhojaprabandha and in the metrical version of the Campakaśreṣṭhikathānaka, see below, Variants on p. 163, 13. And when my 'Variants' were already printed, I found again this stanza with its chandobhaṅga in the printed edition of Devavijaya Gani's Pandavacharitra (see Yashovijaya Jaina Granthamala, 26, p. 152), and in three old MSS., the one containing Dharmacandra's Malayasundarikathā, the other two Hemavijaya's Kathāratnākara (story 211). Hence it is evident that this stanza was *current* in its faulty form, and that *this* form should be restored in our text. As here, Pūrṇabhadra in several places took over into his text anomalies of his sources, see below, p. 30 f. and p. 36. All these cases should be carefully observed, as they afford us one of the best means for constructing a pedigree of the different recensions, and for finding out their most trustworthy MSS.

In my emendations I always carefully examined the best MSS. of *all* the old recensions, including both classes of the *textus simplicior*, and I beg my critics not to venture conjectures of their own, without comparing the same sources and without taking into due consideration their genetic relations. The text of Kielhorn and Buhler cannot replace the MSS. of the *textus simplicior*, as will appear from our parallel specimens, from pages 58 ff. of this volume, and from the occasional quotations strewn over my notes.

Pūrṇabhadra's attitude towards his sources.—Pūrṇabhadra no doubt knew Sanskrit well, and if he had not been renowned for his *pāṇḍityam*, no minister would have entrusted him with the revision of so celebrated and widely-known a *nīlīsāstra* as the Pañcatantra already was in Pūrṇabhadra's time. Moreover, his work would not have been so widely circulated and copied again and again to even recent times, by Jainas as well as by Brāhmanas, if it had not been approved by the most cultivated people of his own time as well as of later times. Hence it seems to me now quite possible that he was well aware of such anomalies as he took over into his text, but that he *intentionally* refrained from altering them. In stanza 5 of his Prasasti he says:

स्वार्तं वचः क्वचन यत्समद्योपयोगि
 प्रोक्तं समस्तविदुषां तद्दूषणीयम् ।
 सीमस्तु मन्वथविलासविशेषकस्तु
 किं नाम लाञ्छनमुयः कुरुते न लज्जाम् ॥

This shows at all events that he had a great consideration for his sources, which, as appears from our parallel specimens, he followed pretty faithfully.

Acknowledgement of obligations.—Once more I have the pleasant duty of making public acknowledgement of invaluable help and kindness received from very many scholars. First of all I must thank Geheimrat Professor Boysen, Director of the Leipziger Universitätsbibliothek, Professor Munzel, Director of the Hamburger Stadtbibliothek, and Mr. F. W. Thomas, Chief Librarian of the India Office Library, London. These gentlemen sent me the Pañcatantra MSS preserved in their respective libraries and permitted me to use them under the most liberal conditions. To Mr. Thomas I owe the possibility of collating again the London MS. A, and the Poona MSS bhPBh. Moreover, this scholar procured for me copies of the most valuable MS. h (see below, p. 12f.), of the Ulwar MS, and of the MS preserved in the Raghunāth Temple Library (cp p. 231 of this volume). Both these latter MSS. are inferior fragmentary copies of Pūnabhadra's recension. But to know this is a great relief for an editor, for whom nothing can be more painful than the thought that there may still exist some MSS. of very great value which he is not allowed to use.

To Professor A. A. Macdonell of Oxford I am deeply indebted for sending me the Pañcatantra MSS of the Max Müller Memorial. Besides, he as well as Mr. Thomas collated for me a passage of the originals of Kosegarten's MSS BCDEF which were not in my hands, when I needed them for this single passage, see below, p. 44f. To Mr. Prémchand Keshavlal Mody, M.A., LL.B., of Ahmedabad, I owe the use of the MSS. pr (see p. 12) and Pr (see p. 14). Śāstraviśāradaśamācārya Munirāj Śrī Dharmavijaya Śūri, the founder of Śrī Yaśovijayajñanapāthasālā in Benares, and his head disciple, Muni Indravijaya, who unite in their persons the truly Indian pāṇḍityam with a keen sense for philological criticism and with a far-sighted benevolence to all the scholars interested in Jaina literature, have sent me many valuable Jaina MSS. and books necessary for my further work, and have given me many items of information of the utmost value which it would have been difficult or impossible to get in Europe.

In 1910 the Munich Academy awarded from the income of the Edmund Hardy Foundation a prize of one thousand marks for my Contributions to the History and Criticism of the Pañcatantra Literature (*Arbeiten zur Geschichte und Kritik des Pañcatantra*). Since Theodor Benfey was a member of that distinguished corporation, and dedicated to it, over half a century ago, his celebrated pioneer work in Comparative Literature, entitled 'Pantschatantra', and since so eminent an authority in that same

field as Geheimrat Ernst Kuhn is closely and no doubt authoritatively concerned with the administration of the Hardy Fund, it is a matter of deep satisfaction to me that I am here able to record the Academy's approval of the way in which I am continuing the work of Benfey

If I am able to continue this work, I owe the happy privilege in largest measure to Professor Charles R. Lanman, for at his instance an international memorial signed by seventy subscribers (more than a third of the signatures came from India), was addressed to the *Königlich Sachsische Gesellschaft der Wissenschaften* with a petition that this corporation request the *Königlich Sächsisches Ministerium des Kultus und öffentlichen Unterrichts* to allow me the leisure necessary for bringing my work to a satisfactory conclusion. Rektor Professor Dr. Curt Schmidt of our Realgymnasium in Doebeln most kindly supported this petition, and the Royal Ministry granted it. I may now hope to complete the literary-historical part of my undertaking, as with the present volumes (xii. and xiii. of this Series) I am completing the philological part thereof.

I need scarcely add that for these volumes, as for volume xi, Professor Lanman has laid me under deep obligation by revising my Introduction and other preliminary matter in respect of its English style, and by arranging the contents of the volumes with his well-known editorial skill.

Mr J. C. Pembrey, Hon. M.A. (Oxon.), the Oriental Reader at the Clarendon Press, has not only done his work with his unfailing care and pains, but has also given me many valuable suggestions which I was glad to follow.

To all the above-mentioned gentlemen and corporations, and to the Royal Ministry, I here record my heartfelt thanks. The great and sympathetic interest which they have shown in this large and laborious undertaking, gives me courage to address myself to its second and perhaps more difficult part, and this, when complete, will, very likely, and as I hope, turn out to be a History of the Indian Narrative Literature.

JOHANNES HERTEL.

Grossbauchlitz bei Doebeln, Saxony,
December 10, 1911.

KEY TO TABLES I AND II OF VOLUME XI

Specimens of the MSS. Ψ and bh in facsimile.—In volume XI, between the end of the introductory matter (p. xlviii) and the first page of Purnabhadra's text are inserted two Tables, containing collotype reproductions of fifteen specimen-parts of the MSS. Ψ and bh. These facsimiles are designated as 'No. 1' and so on, and are thus referred to in this Key. They are especially useful as showing the old aksara-forms used in our MSS, and as making it very clear how some of them were easily liable to be misread by later copyists.

Facsimile No. 1 shows a verso-page of Ψ, corresponding to the passage beginning *svayūthāntikum* (159, 1 of our text) and ending with *bhadra* (170, 12). Our reproduction is a trifle smaller in size than the original. The original has three red spots—one in the centre of the middle square beneath the (correct) leaf-number 60, and encircling the small hole; one in the right margin, covering the figure 5 of the (wrong) leaf-number 56, of which the figure 6 and part of figure 5 have been lost in the course of time with part of the margin, and one just opposite to it in the left margin.

Facsimile No. 2 shows a recto-page of Ψ, corresponding to the passage *gutaṃ yādhuṃ* to *hṛtaḥ* inclusive, 173, 2 to 174, 23 of our text. The original has only one red spot, namely, in the middle of the blank square.

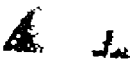
Facsimile No. 7 shows a verso-page of MS bh, corresponding to our text 125, 11 *rthām* to 125, 29 *samāptam* *cā* inclusive. The original is a trifle larger than the facsimile, and has neither the blank square in the middle of the page nor the red spots in the middle and in the margins.

The Jain diagram for the sacred word *arham* appears in Ψ, see No. 2, 7 e.—**Anusvāra** appears at the end of the line in Ψ, see No. 2, 12 g. Cp Variants 183, 11. The same character is used merely to fill out the blank space at the end of the line in Ψ, No. 6, 6 g and 7 g. Variants thereof in Ψ, No. 1, 1 z, 4 z, 9 z, 14 z; No. 2, 7 g.—**Red markings.** In the originals of Ψ and bh, the words *uklam* *ca*, *apī* *ca*, the ends of the single pādas, and other important places are coloured with red.

Aksara-forms of the MSS. Ψ and bh.—Under the headings of such forms as are for one reason or another of interest, are now given references to the facsimiles and to the places thereon where such forms may be found. References for Ψ are on the left, those for bh are on the right.

Aksara-forms.	In facsimiles of MS. ψ	In facsimiles of MS. bh.
Initial :	No. 1, 2 i k, 7 e, 8 n; 1 i r.	No instance.
Post-consonantal e :	No. 1, 2 b <i>dhe</i> ; 2 m, 5 i <i>ye</i> , 2 v 8 e; 3 y <i>le</i> ; 5 d <i>le</i> , 5 m <i>she</i>	No. 7, 1 middle <i>tye</i> ; 1 first quar- ter <i>ye</i> , 1 third quarter <i>se</i> , 1 fourth quarter <i>te</i> , <i>le</i> ; 2 first quarter <i>o</i> ; &c.
Post-consonantal ai :	No. 1, 4 b g <i>rai</i> , 6 u, 12 t <i>dai</i> . 14 c <i>fai</i> , 10 a <i>smoi</i> , 14 e <i>thai</i>	No. 7, 5 and 6 middle, and 9 first quarter <i>thai</i> ; 6 first quarter <i>lyai</i> , 10 third quarter <i>dai</i>
Post-consonantal o :	No. 1, 1 m <i>dāho</i> ; 2 g <i>yo</i> ; 3 f <i>tro</i> , 5 l <i>sto</i> , 3 n <i>to</i> ; 3 s <i>yo</i> . 3 v <i>bho</i>	No. 7, 1 fourth quarter <i>no</i> , 2 first quarter <i>yo</i> ; 3 second quarter <i>ryo</i> , <i>dgo</i> , <i>to</i> , fourth quarter <i>yo</i> , <i>dgo</i>
Post-consonantal au :	No. 1, 1 q <i>man</i> , 3 q, 8 b <i>dau</i> , 6 z <i>sau</i> .	No instance
Modern forms :	No. 1, 11 n <i>ro</i> ; 11 z <i>yo</i> ; No. 2, 7 b <i>tyo</i>	No. 7, 7 second quarter <i>phi</i> .
<i>gga</i> :	No. 2, 15 t <i>ryggam</i> (distinctly two <i>ga</i> 's). The usual form No. 15, 2 in <i>dyryggam</i> .	No instance
<i>gha</i> , old form :	No. 8, 4 b c <i>rygha</i> , 7 a <i>ghā</i> , No. 2, 9 b <i>ghā</i> , 10 f, 11 c <i>gha</i> , No. 9, 1 a <i>gha</i> .	No instance in the facsimile (and none in the entire MS).
<i>gha</i> and <i>ppa</i> :	The old form of <i>gha</i> is distinct from that of <i>ppa</i> , but easily confused with it: cp. No. 1, 1 c <i>rppi</i> , 4 h <i>rppa</i> , No. 8, 2 a, 6 d <i>rppa</i>	
<i>gha</i> , modern form :	No. 1, 5 t <i>gha</i> ; No. 2, 1 c, 2 a <i>ghu</i> , 4 d <i>gha</i> .	No instance
<i>gha</i> and <i>tha</i> :	The modern form of <i>gha</i> is distinct from that of <i>tha</i> , but easily confused with it: cp. No. 1, 1 v <i>tham</i> ; 6 y, 13 s <i>thā</i> , No. 8, 1 g <i>thā</i> ; 9 f <i>tham</i> , 10 c <i>rtham</i> .	In bh, the form of <i>tha</i> is like that of our printed texts: No. 7, 1 a <i>rthā</i> , 1 third quarter <i>tha</i> ; 5 middle <i>thā</i> .
<i>gha</i> :	No. 1, 15 c <i>gham</i> (quite distinct from <i>ku</i> 15 e and g); cp. <i>jhu</i> , No. 12, 2 a	No instance
<i>jgha</i> :	No. 9, 3 b <i>jghā</i> (cp. Buhler, Palaogr., Table V, v-18 from inscr. ca. 807 A. D.), No. 12, 2 a <i>jgha</i> (cp. Buhler, Palaogr., Table V, xiv, xviii, xix, xxi-18).	No instance.
<i>tu</i> and <i>nu</i> :	Very nearly alike. For <i>tu</i> , see No. 1, 1 d, 3 k, 7 x, No. 8, 3 b; for <i>nu</i> , see No. 1, 15 b.	For <i>nu</i> , see No. 7, 7 first quarter

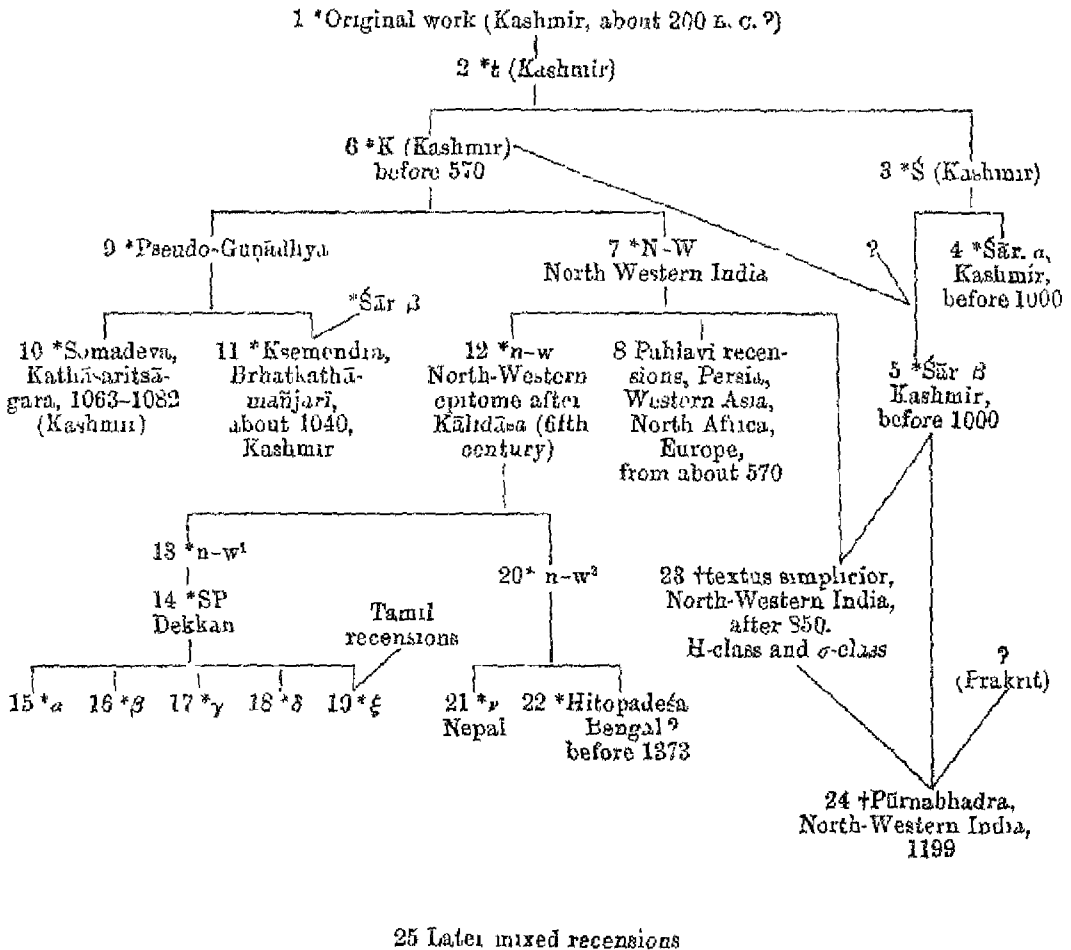
Aksara-forms	In facsimiles of MS. ψ .	In facsimiles of MS. bh.
<i>l</i> and <i>n</i> in conjuncts	Very similar. Thus:	
<i>tra</i> :	No 1, 2 g, 5 k, <i>tro</i> 3 f, <i>tri</i> 9 h	Cp <i>nar</i> , No 7, 1 first quarter; <i>tra</i> , No. 7, 6 first quarter.
<i>taā</i> :	No. 1, 2 x, 8 h, 13 d.	No. 5, 1.
<i>tṣa</i> :	No. 1, 8 o; <i>tṣu</i> No. 1, 12 a; <i>tṣne</i> No. 1, 14 v.	<i>tṣa</i> , No. 7, 2 second quarter and 9 first quarter; No. 5, 3 end.
<i>stu</i> :		No 7 2 last quarter, exactly like <i>nu</i>
<i>tya</i> and <i>nya</i> :	Quite distinct in ψ . For <i>tya</i> , see No 8, 3 b c; <i>tye</i> , No. 1, 6 b c, 12 d; <i>tyu</i> , 2 g. For <i>nya</i> , see No 1, 9 c, 10 v.	Identical in bh. For <i>tya</i> , <i>tyā</i> , see No. 7, 4 first half, four examples, <i>tye</i> , No. 7, 1 middle; <i>tyā</i> , 2 end. For <i>nya</i> , No 7, 2 third quarter; 3 beg., 6 middle
<i>tha</i> after <i>s</i> , <i>sha</i> , <i>b</i> before <i>dha</i> , and <i>s</i> before <i>ta</i> or <i>tha</i> or <i>ṣa</i> , are very similar. Thus:		
<i>stha</i>	No 13, 3 a. <i>sthe</i> , No. 1, 5 m; <i>sthā</i> No 3, 2 middle; 4 end.	<i>sthā</i> , No. 7, 2 third quarter; <i>sthi</i> , 6 second quarter.
<i>ccha</i> :	No. 1, 4 u v; No 10, 2 and 4	<i>cchi</i> , No. 6, 2 middle
<i>bhā</i> :	No. 1, 11 p; cp. No. 10, 1 second half.	No instance
<i>ṣa</i> :	No 1, 10 q, &c	No. 7, 1 third quarter (twice).
<i>stha</i> :	No instance	No 6, 3 a.
<i>ṣṣa</i> :	No instance	No 5, 2 middle
<i>ḍḍha</i> and <i>ḍḍi</i>	Identical in ψ . For both, see No 1, 14 q. <i>niryaticasād vai-ḍḍha</i> .	Distinct in bh. For <i>ḍḍha</i> , see No. 7, 6 first quarter; <i>ḍḍhā</i> , 7 third quarter, <i>ḍḍhi</i> , 8 first and fourth, and 10 first quarter. For <i>ḍḍi</i> , see No. 7, 7 second quarter



INTRODUCTION TO THE EDITION OF PŪRNABHADRA'S PAÑCATANTRA

Chapter I. Survey of the Single Recensions, and of their Manuscripts, as used by the Author of this Volume.

Pedigree of the recensions of the Pañcatantra.—Below is given a statement of the various Indian recensions, and in such a tabular form as to make clear the genotic relations. The Brahmanical recensions are marked with a star (*); the Jaina recensions with a dagger (†)



Key to the pedigree.—There follows now, under twenty-five headings corresponding with those of the table (1-25), a brief statement as to each of the inferible or extant recensions of the Pañcatantra, so far as known to the editor of Pūrṇabhadra's recension, and as to the MSS used by him as editor, and in his studies of the history and sources of that text

1. The original work.

The author's MS. of this work and all exact copies of it are lost.

2. t.

Some copy, inferible but no longer extant, of the original work which copy already contained certain mistakes and interpolations.

3. S'.

The lost Śāradā archetype of the Kashmir recension of Tantrākhyāyika. Ś contained many corruptions and gaps, and some mere interpolations.

4. S'ār. α

The more original text of the Tantrākhyāyika. Known from the MSS.

P = Pūna, Deccan College viii, 145.

P¹ = one leaf, containing most of the kathānukha, Decc. Coll. viii, 145

p¹ = the greater part of MS. p, belonging to Dr. M. A. Stein

The Sanskrit text of MS. P was printed in *Abh. der Kgl. Sächs. Ges. der Wissenschaften*, vol. xxii, No. v, p. 1 ff.

5. S'ār. β.

The slightly revised and enlarged text of the Tantrākhyāyika. Used by Kṣemendra. Part of the interpolations contained in Śār β go back to some MS. of the K-class (No. 6). MSS.

p² = the smaller (last) part of MS. p, belonging to Dr. M. A. Stein.

z, and its derivatives p r R, MSS. belonging to Dr. Stein.

Critical edition of these recensions. *Tantrākhyāyika, die älteste Fassung des Pañcatantra. Nach den Handschriften beider Rezensionen zum ersten Male herausgegeben von Johannes Hertel. . . (= Abh. der Kgl. Ges. d. Wissensch. zu Göttingen. Phil.-hist. Kl. N.F. Band xii. 2) -- Translation Tantrākhyāyika. Die älteste Fassung des Pañcatantra. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Johannes Hertel. 1909. Leipzig und Berlin. Druck und Verlag von B. G. Teubner. 2 vols.*

6. K.

A lost Sārādā MS. which was the source of all the other recensions of the Pañcatantra

7. N-W.

A North-Western copy flowing from K, not extant, but represented by

8. The Pahlavi Recensions.

The Pahlavi version itself is lost, but very numerous offshoots of it are preserved. See V. Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans l'Europe chrétienne de 1810 à 1885*. II Kalilah. Liège H. Vaillant-Carmanne, Imprimeur. Leipzig, en commission chez O. Harrassowitz, Querstrasse 14. A new edition and translation of the Old Syriac version has been given by Prof. Friedrich Schulthess of Königsberg Title: *Kalila und Dimna, Syrisch und Deutsch*. Berlin Verlag von Georg Reimer. 1911

9. Pseudo-Guṇāḍhya.

The lost metrical extract from an old text of the Pañcatantra, interpolated in a North-Western recension of the Bṛhatkathā

10. Somadeva.

The abbreviated Sanskrit translation of No. 9, contained in Somadeva's *Kathāsaritsāgara*. Editions used by the author of this volume

Br = *Kathā Sarit Sāgara*. Die Marchensammlung des Somadeva. Buch vi. vii. viii. Herausg. von Hermann Brockhaus. Leipzig 1862 in Commission bei F. A. Brockhaus (= Abh. für die Kunde d. Morgenl. herausg. v. d. Deutschen Morgenl. Gesellschaft, ii, No. 5).

Du = The *Kathāsaritsāgara* of Somadevabhata. Ed. by Pandit Durgāprasād and Kāśināth Pāndurang Parab. Printed and published by the proprietor of the "Nirnaya-Sāgara" Press. Bombay. 1889

MSS. used by the author of this volume :

A = I. O. 1881, E. 3957.

B = I. O. 2165, E. 3949.

C = I. O. 1102, E. 3955

K = Sanskrit College, Calcutta, No 1796.

P = Deccan College, 1887-1892, No. 660.

11. Kṣemendra.

The abbreviated Sanskrit translation of No. 9, contained in Kṣemendra's *Bṛhatkathā-mañjarī*. xvi. 286 to 567. Editions

- v. M = Der Auszug aus dem Pañcatantra in Kshemendras Brihatkathāmañjarī. Einleitung, Text, Uebersetzung und Anmerkungen von Leo von Mañkowski, dr. jur. & phil. Leipzig, Otto Harrassowitz 1892.
- Ś = The Brihatkathāmañjarī of Kshemendra. Ed. by mahāmahopādhyāya (I) pañḍit Śivadatta, Head Pañḍit and Superintendent, Sanskrit Department, Oriental College, Lahore, and Kāshināth Pāndurang Parab. Printed and published by Tukārām Jāvaji, proprietor of Jāvaji Dādaji's "Nirpaya-Sāgara" Press. Bombay. 1901.

12. n-w.

A north-western epitome, in which all the stories and nearly all the verses of N-W were given. It must have been composed after Kalidasa's Kumārasambhava: see vol. I of my translation of the Tantrakhyañyika, p 158, middle.

13. n-w¹.

This is a derivative of n-w, and the immediate source of

14. SP.

The archetype of the so-called Southern Pañcatantia. Of this archetype no quite faithful copy has been handed down to us. The MSS known to us belong to the following five sub-recensions:

15. SP_a.

- A } A B palm-leaf MSS. C a paper MS, all of them belonging to the
B } late Prof. Leo von Mañkowski, and kindly lent to the author
C } of this volume by him
- K, a copy of the MS of the Madras Government Oriental MSS. Library, Alph. Index, p. 46, No 7-1-7.
- L, ditto, 7-1-6.
- N, ditto, 7-1-8.
- Q, a copy of the Tanjore MS., Burnell, Class. Index, p. 165^b, No. 5,110.
- P, a copy of the beginning of the Tanjore MS, Burnell, p. 165^b, No. 5,109.
- | | | | | | | |
|----|---|---|---|---|---|---------|
| R, | " | " | " | " | " | 5,111 |
| S, | " | " | " | " | " | 5,113 |
| U, | " | " | " | " | " | 5,116. |
| V, | " | " | " | " | " | 10,240 |
| W, | " | " | " | " | " | 10,241 |
| Y, | " | " | " | " | " | 10,242. |
- Z, a copy of a not numbered MS. of the Palace Library, Tanjore. In this copy, the text of the SP is wrongly ascribed to Kshemendra.

After my edition of the SP was printed, I got, through the kind help of Prof. E. Hultzsch and Govt Epigraphist V. Venkayya, the MS b, i e a copy of the beginning of the MS. Hultzsch, Reports on Sanskrit MSS. in Southern India, No. II, p. 45, 1219. This MS. goes with B.

16. SP β .

- | | |
|--|-----------------|
| F, a collation of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 3-2-20 | } first group. |
| H, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 6 B-3-15. | |
| O, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 3-4-19. | |
| E, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 7-1-5. | } second group. |
| I, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 7-1-10 | |
| M, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 5-3-13. | } third group. |

The text of the MSS. FHO, EI, with the variants of the best MSS. of SP a has been published in the following edition

Das südliche Pañcatantra Sanskrittext der Rezension β mit den Lesarten der besten Hss. der Rezension α , herausg. von Johannes Heitel. Des xxiv Bandes der Abhandlungen der phil.-hist. Kl. der Kgl. Sächs. Ges. d. Wissenschaften No. V. Leipzig bei B. G. Teubner 1906

17. SP γ .

D = India Office, Buhler MSS. April 24, 1888, No. 320.

G = India Office, Burnell 211.

A useless attempt towards publishing these two MSS. has been made by Dr. Michael Haberlandt, Zur Geschichte des Pañcatantra. Sitzungsber. d. phil.-hist. Cl. der Wiener Ak. d. Wissensch. 1884, p. 397 ff. Cp. ZDMG. lvi, p. 3 ff.

18. SP δ

T, a copy of the MS. of the Palace Library, Tanjore, Burnell's Class. Index, p. 165^b, No. 5,112. Cp. Introduction to my ed. of SP, p. xxxiv f.

19. SP ξ .

X, an old palm-leaf MS., presented to the author by the late Prof. v. Mañkowski. An analysis of this southern 'textus amplior' has been given ZDMG. lx. 769 ff. and lxi. 18 ff.

c

There are, furthermore, two Paris MSS. of the SP, and one MS. belonging to Prof Teza, which were not available for me Cp. ed. of the SP, Intr., pp. xxix and xxxiii.

20. n-w².

A lost MS. agreeing on the whole with n-w¹, but having numerous more original readings The first and second tantras were transposed in this recension

21. v.

A Nepalese recension, containing only the verses and one prose sentence which the copyist evidently took for a stanza. First and second tantras transposed. MSS

n¹, a copy presented to the author by the Durbar of Nepal, and containing books I to III incl. Cp. ed. of SP, p lxxxviii ff. The complete variants of this MS are given in the ed. of SP.

n², a copy of the beginning and of the end, transcribed from the same original as n¹, and procured for me by Prof. Sylvain Lévi. This MS contains the stanzas of tantras iv and v, which are missing in n¹. They are printed in the appendix to my Introduction to the edition of the Sanskrit text of the Tantrākhyāyika, p. xxvii.

22. The Hitopadeśa.

This is based on n-w² and some other story book Its author was a Śaiva called Nārāyaṇa, who wrote for some king Dhavalacandra, probably in Bengal Books I and II transposed as in v.

Editions with critical notes. 1. Hitopadesas id est Institutio salutaris. Textum codd MSS collatis recensuerunt interpretationem latinam et annotationes criticas adiecerunt Augustus Guilelmus a Schlegel et Christianus Lassen Pars I textum sanscritum tenens Bonnae ad Rhenum MDCCCXXIX. . . Pars II. commentarium criticum tenens. . . MDCCCXXXI (The translation promised on the title has not appeared).

2. Hitopadeśa by Nārāyaṇa. Ed. by Peter Peterson. Bombay, 1887 (= Bombay Sanskrit Series, No. xxxiii).

As to these and other editions compare. Über Text und Verfasser des Hitopadeśa Inaugural-Dissertation . . . bei der hohen philosophischen Facultät der Universität Leipzig eingereicht von Johannes Hertel . . . Leipzig. Druck von Breitkopf & Hartel, 1897

A truly critical edition of this work is still a desideratum The Nepalese MS. N, mentioned by Peterson in the preface of his edition, p. i, did not belong to the British Museum, as Prof. Peterson thought, but to

the late Prof. Cecil Bendall, and now belongs to the Cambridge University Library. A MS. which Prof. Zachariae presented to the Library of the German Oriental Society has been described by him ZDMG. lxi 342

After the publication of SP and ν it will now be an easy task to determine the best MSS. of the Hitopadeśa and to give a truly critical edition of this work

23. The textus simplicior.

Called in the MSS. Paṃcākhyānaka. This text is the work of some Jaina author who seems to have lived after the middle of the ninth century A. D., since he quotes a stanza of Rudrāta¹, and before 1199 A. D., as Pūrṇabhadra used this text as one of his main sources. The author added new tales and new stanzas, especially from Kāmandakī², transposed the stories, especially in books III and IV, and greatly amplified the bulk of the Pañcatantra, especially in the fifth book. As for the single stories, he not only altered their wording throughout, but also their purport. The stories of the textus simplicior have many features in common with Buddhist forms of these tales, which deviate from the *old* Pañcatantra texts. The MSS. of this recension disagree very considerably, and in most of them the text is in no good state. All of them are revised copies.

MSS. of the textus simplicior:

H, No 281 of the Hamburger Stadtbibliothek. Not dated, but older than I

I, No 280 of the Hamburger Stadtbibliothek, dated sam. 1701. As to H and I see my paper 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG lvi 293 ff.

O, MS. of the Bodleian, Oxford, Aufrecht's Cat., p. 157^a, No 335, 'ex eodem codice atque Hamburgenses H. I videtur transcripta esse.' Dated sam. 1709. This MS I have not seen.

Bh, fifth book, contains a text very closely agreeing with that of the Hamb MSS., but without two interpolations of H I. See below, p. 56 ff, and cp. No. 25. Later Mixed Recensions

σ = Decc. College, Peterson's Fifth Report, No. 356. Not dated. Copied by gaṇi Cāritrakīrtti, disciple of gaṇi Tejastīlaka. Corrected by paṇḍit Sukīrtti and paṇḍit Amarasimha.

ς = Decc. Coll. i. 17. First leaf replaced. Copied from an old original (many small gaps) Not dated.

¹ See Pischel's edition of Rudrāta (Rudrāta's Ṣṛṅgāratīlaka and Ruyyaka's Saṃdayatīlaka. Kiel, Haeseler 1880), p. 26.

² Benfey, Pañcatantra I, p. xv, note 2.

- S = Decc. Coll. xv. 147. First two leaves and last leaf missing. The conclusion of IV, vii (Mouse-maiden), with IV, viii (Saints' clothes) is an unintelligibly short abstract, after which the fourth tantra is concluded. Dated samv. 1534 caitramāse śuklapakṣe 5 pañcanyāṃ tithau somavāsare atreha *Harsapure* Śā(?)dyanāgarajñātīyayāśavīyākena sūtānām pāthanārtham *Ahmadāvad* dvāstavyamevādāññātīyasañjātāhasya sutena śavākena pustikā likhitā punyaśyāntena punyena bhagavān śrī Mahārṣiṇ pitostu. &c.
- a = Decc. Coll. xii 252. A fragmentary MS. of the text contained in S. The conclusion of IV, vii (with the emboxed story IV, viii) is literally the same in both MSS. The following leaves are missing: 1-55 incl, 59-61, 63-74, 77, 80, 85, 86, 89, 93 to the end. At the end of tantra iv the copyist gives his name - likhitam idam pco(!)luta-Rāmacamdrābhidhena nijapathanārtham paropakrtaye cāstuh |
- pr = a MS belonging to the Bhandar of Ahmedabad, and lent to me through the good offices of Mr Keshavlal Premchand Mody of the same town. It bears the marks dā° 7, pra° 25 mi, and dā 13 pra 15. Colophon samvat 1592 varṣe vaiśāśāśūtravau lītitam. This MS. agrees very closely with the edition of Kielhorn and Bühler.
- Bu² = India Office, Bühler MS. 86. Fragment, leaves 1-39 incl. of 88 leaves missing. Dated *Samvat* 1804, *śukle* 1669 *prabharābde pañcavadya 2 dvitīyāyāṃ budhe* *Bhīṣagupamānā śrī-Nārāyaṇapanta* (i. e. *paṇḍita*) *sutena suhrdvarēṇām paṃcopākhyāvākhyam pustakam likhitam stūtham parāstham ca, &c.*
- Mu⁴ = Max Muller Memorial e 11, Bodleian, Oxford, 50 leaves. Begins *kā sokupthās tṛṣṭate na* (corresp. to Pūr. 230, 3). The text of this MS. belongs to the σ-class. Dated *saḥ 772 śrīvarīmāmasamvatsare viśūkhā-suddhanara-gām*
- h = a copy of the MS. mentioned in Sh. R. Bhandarkar's Report, Bombay, 1907, p. 55 § 46. The original lies in a dilapidated fort in Hanumangad or Bhatner (Bikaner). Bhandarkar says: 'The place in the fort where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.' . . . Bhandarkar calls the original 'a copy of Pañchatantia made in Samvat 1429, while Firuz Shah Taghlak was on the throne.' Mr. F. W. Thomas kindly procured me the copy, which was ordered by the Durbar of Bikaner. It has been made by two copyists, neither of whom knew Sanskrit, and both of whom, especially the second one, very often misread the old-fashioned characters of the original. The colophon does not mention the date given by Bhandarkar, as the copyist of this part of the MS. evidently altered it to give the date

of his own copy. As the colophon gives an idea of the knowledge which this copyist—the *better* one of the two—has of the Sanskrit language, I give it here: sārāpūm [for samāptam!] vēdam aparīkṣita-karanam nāma pañcamam tamtram itī : r̥hul pañcuta mtr̥ṇā samattam̥ḥ (corr. to samāptam̥ḥ) ॥ samvat 1965 rāmītimīgasaravadi 12 ne lisantam̥ ātmācatarabhujā Fikāneranagaramadhye Saratase gacchai ॥ yādr̥sam pustam̥ka dr̥stvā tād̥r̥sam̥ ḥṣitam̥ mayā : yadi : śuddham̥ asuddham̥ vā mama doṣo na dīyateh ॥ śrīr astuḥ ॥ śrīkalpāṃṣam̥ astuḥ ॥ śrī subham̥ bhavayāt h ॥ h. This copy is very faulty. Moreover, very many corrections and glosses are entered in it in some places. In spite of all this the copy is valuable. But a future editor of the *textus simplicior* must try to get the original of our copy for his work. This original must contain a good old text of this work. The story I, v is concluded in it as in H.L.¹ In the Introduction to my translation of the *Tantrākhyāyika* p 158 (Kap. II, § 2, 1, S 31), I have shown that the stanza which contains the argument of story II, iii of our text has been altered in all the descendants of K, and has been well preserved only in Śār. Our Specimen III, l. 133, footnotes, gives the reading of h, which, though corrupt, proves in an evident manner that originally the *textus simplicior* also had the reading of Śār.

c = Deccan Coll., Bhand. Cat., xvii. 637. Fragment. Leaves still extant 2-10 incl., 14-21, 23-33, 37-41, 43-46. Goes down to *accūptaga*, Kielh. p. 89, 4. Rather faulty: modern.

The *textus simplicior* has not been handed down to us in its original form. All our MSS show interpolations,² and the original wording has not been preserved in any one of the MSS that I have seen. Our parallel Specimens and, above all, the text printed below, p 58 ff., show that the MSS of the *textus simplicior* may be roughly divided into two groups:

- (1) The H-class, to which belong HIO and book V of Bh, see below, p. 58 ff.
- (2) The σ-class, to which belong σsprh (and book V of φ; see Later Mixed Recensions).

As to the Vaiṣṇava MS S and to the MS. a of the purohita Rāmacandra, I cannot say to which class it has to be assigned, as unfortunately I failed to copy the greater part of their text. At any rate these two MSS. are worthless.

Of the two classes, each at times excels the other in the greater originality of an occasional passage. Our parallel Specimens I-III and the text

¹ Cp. Über die Jaina-Rezensionen [see below, p 15], p 97 ff.

² Cp. Ber. kgl. sachs. Ges. d. Wissenschaften, ph.-h. Kl 1902, p 68 f.

printed below, p 58 ff. show that Pūrṇabhadra used copies of both these classes. Wherever he follows the *textus simplicior*, nearly his whole wording can be reconstructed from MSS of these two classes. It is scarcely possible that he had before him a MS from which both the H- and the σ -class are derived, as in some places either the H-class or the σ -class is more original than Pūrṇabhadra's text.

The text of the H-class seems to me, on the whole, to be the more original one. It has not yet been edited.

One single MS. of the σ -class has been edited by Kielhorn and Buhler in their well-known edition of the Pañcatantra in the Bombay Sanskrit Series, Nos. IV, III, I Cp. ZDMG lvi, p 298 f. This edition agrees very closely in its wording, and completely in the arrangement and number of its tales, with the above-mentioned MS. pr

As to Kosegarten's edition, see below, p. 15, 'Later Mixed Recensions', and p 44 ff.

24. Pūrṇabhadra's text.

Called in the MSS. (like No. 23) Pañcākhyānaka. Pūrṇabhadra's text is a compilation of Śār. β , of the *textus simplicior*, and of sources unknown to us, amongst which there was a source composed in Prakṛt, see below, p. 27 ff. He seems to have known Ksemendra; cp WZKM xvii, 347. According to his praśasti, he completed his work in A. D. 1199 by the order of a minister named Śrī-Soma.

No other recension of the Pañcatantra has been handed down to us in so authentic a wording as Pūrṇabhadra's work. The MSS which contain it are the following:

hh = Deccan College, Bhand. Cat x. 190.

N = " " " " x 189.

A = India Office 2643, E 4084 (a revised copy).

Ψ = Deccan College, Bhand. Cat. iv 55.

P = " " " Report 1897, 419.

L¹ = Leipzig University Library, A 404

M = Deccan College, Bhand. Cat. iv 54.

p = " " " " ii. 46 (a revised copy)

Pr = a MS. of the Jama Bhandar of Ahmedabad, dā. 28, pra 10. Not dated, but old.

B = Oxford, Aufr. Cat., p. 157*, No 337. It contains only the first two tantras and the greater part of III (down to 227,5 *kṛtagānā* incl.)

Written after A. D. 1810. As I know this MS. only from Tullberg's collation, I neglected it. As for the other MSS., see below, p. 37 ff

The text of this recension has been published in vol. xi of the HOS.

As to the *textus simplicior* and Pūrṇabhadra's recension, cp. my papers 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG lvi 293 ff, and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte der phil.-hist. Kl. der Kgl. Sächs. Gesellschaft der Wissenschaften zu Leipzig, 1902, 23 ff.

The lack of critical spirit, which is so characteristic of the old style pandits, was the reason why the more complete, i.e. the interpolated and contaminated MSS. of celebrated works, were always copied, whereas the old genuine texts disappeared. Hence the *textus simplicior* and Pūrṇabhadra's recension completely ousted the old Pañcatantra from North-western India. But Pūrṇabhadra's compilation was not the last stage of this literary development. Numerous new recensions arose, and these have been copied and enlarged even to our days. These mixed recensions may be classed under six heads.

1. The *textus simplicior* was interpolated from Pūrṇabhadra's text.
2. Pūrṇabhadra's text was interpolated from the *textus simplicior* and other sources.
3. Single books or tantras of different recensions were combined.
4. Other recensions were contaminated with the Jain recensions.
5. The Jain recensions were moulded into other forms.
6. Versions from which the frame-stories have been eliminated.

25. Later Mixed Recensions.

25¹. *Textus simplicior*, interpolated from Pūrṇabhadra's recension. MSS. D = I O. 2790. Dated samv. 1796 āsādhavadi 3.

b = Deccan College, Bhandarkar's Cat xii. 253. Fragmentary MS. The following leaves are still extant: 49-79 incl., 81-5, 87-9, and one leaf, the pagination-number of which is ninety-something (the unit of the number is not to be made out)

d = Deccan College, Bhand Cat. ii 44. Has 54 leaves, incomplete. The text goes to *sahasam āha*, Kielhorn, p 93, 14.

Mu¹ = MS. Max Muller Memorial e 10 of the Bodleian. 100 leaves. Fragment. Begins with *ca vilokya* Pūrṇ 130, 10. The rest complete. Dated *sambat 1776 varṣe | śāke 1641 pravartamāne | gyeṣṭamāse | kṛṣṇe pakṣe | caturthyaṃ 4 tithau | ādityavāre |* Written *Sugānasīphajīvyagarājye | 61 Vikānera-madhye* by one *ācārya Rāmakṛṣṇa*.

Mu³ = MS. Max Muller Memorial d 40. 71 leaves. Contains books III to V inclusive. The pagination begins with 1. Not dated.

25². Pūrṇabhadra's text, interpolated from the *textus simplicior* and other sources. MSS.

K = Berlin, Chambers 176. This MS. is known to me from the collations of Benfey and R. Schmidt.

- L² = Leipzig University Library, A. 403 84 leaves From the beginning to *śāyām āsa* 219, 2. Title *Hitopadeśa* (only in mg.). Very faulty Śaiva MS After I, i the story *Hitopadeśa* II, iii, ed Schl. ('Dog and Ass').
- Bu¹ = I. O., Buhler MS. 85 Dated śake 1788 *ksayanānavatsare* This is the recension translated by Galanos, and used by Meghavijaya (see below, p. 19). Cp WZKM XIX 62 ff.
- Mu² = MS. Max Muller Memorial fl. Complete. The pagination (lost on some leaves) goes from 244 to 395. Leaf 279 wrongly inserted after 379, leaf 337 after the first leaf of Śivadāsa's *Vetālapañcavimsatikā*, which follows in the MS. Down to about p. 22 of our text Mu² contains a mixture of *Simpl* and *Pūrṇ.*, the *textus simplicior* prevailing. But also in some other places the *textus simplicior* has been compared. After *śūryate ca*, 94, 4, for instance, Mu² continues. *tat pravṛttau kalani pakṣikūḷam san prati śaṅgān api svechayā vyāpūlayajyati yatah* (= Kielhorn, I. 72, 15). Thereupon follow, with variants and corruptions, the stanzas Kielh 342 to 346 incl, and then the MS. continues with our stanza 344 Nearly all the mistakes common to Ψbh appear in our MS., and many other corruptions besides. Of the *prāsasti*. Mu² has the two stanzas of PPrM.—Mu² is dated *Śaṅgāśāstramunīśram . . .* [supply *dra*] 1760 *Vikramasya gatārdayaḥ || śucah śukle trayodasgām* by one Śukadeva in a village of Gujarat. It is useless for critical purposes.
- 25². Single books or tantras of different recensions were combined.
- Bh = Deccan College. Bhand. Cat. XIII 68. The text of books I, II, and III is a *Pūrṇabhadra* text, mangled and interpolated from the *textus simplicior*. Book IV (incomplete) is a *Pūrṇabhadra* text. Book V is an old text of the H-class of the *textus simplicior*. See below, p. 56 ff.
- φ = Deccan College, Peterson, Report IV, 719. The text of books I to III inclusive is the text of Bh; book IV is a *Pūrṇabhadra* text different from Bh; book V is a *textus simplicior* of the σ-class. See below, p. 56 ff.
- C = Bodleian, Aufrecht's Cat, No. 336. Dated sam. 1856 This MS. I know only from Tullberg's collation. The beginning of the first tantra contains the *textus simplicior*, the rest of that tantra and the remaining ones are *Pūrṇabhadra*'s text.
- F = I. O., No. 2319. Books I and II contain the *textus simplicior*, the others are copied from the same original as C. To Mr. F. W. Thomas I owe the statement that codices F and L (cp Kosegarten, p. vi) are identical.
- Bu⁵ = I. O., Buhler MS 89, a fragment containing leaf 1 and leaves 53 to 119 incl. Nearly all of book I is missing. The conclusion of book I

and books IV and V contain the text of Pūrṇabhadra, whereas books II and III contain a *textus simplicior* with stories interpolated from Pūrṇabhadra Cp. WZKM xix, 75.

Bu³ = I. O., Buhler MS. 87. Fragment; 47 leaves. Begins with the description of the hunter at the beginning of tantra ii, and goes to Buhler's stanza iii, 163. Pūrṇabhadra's stories inserted in the frame of the *textus simplicior*. Cp. WZKM. xix. 73.

Π = Deccan College, Peterson, Report III, Appendix iii, No. 313. Not dated. Modern Books I and II, Pūrṇabhadra; the other books, *textus simplicior*.

The following MSS. contain in their books I, II, V, Pūrṇabhadra's text, in their books III and IV an interpolated *textus simplicior* —

Π¹ = Deccan College, Bhandarkar, Report 1894, No. 371. Quite modern.

Π² = Deccan College, Peterson, Report V, No 355. Dated mitau (?) kārtika-kṛsnacaturthī bhūputravāsare samvat 1811.

Π³ = Deccan College, Bhandarkar, Report 1897, No. 418 Modern.

Π⁴ = British Museum, No. 277. This MS. I have not seen.

Q = Deccan College, Bhand. Cat. viii 144 Last leaf wanting

q = Deccan College, Bhand. Cat. xii. 251. Missing leaves 1-70 incl., 77, 78, 122. 140 to the end. Not old. In the parts extant, q has the same stories as Q.

Kosegarten's edition of the *textus simplicior* belongs to this class, and his edition of the *textus ornatior* as well. Both are mixtures from MSS. of various classes. The edition of Jivānanda Vidyāsāgara is based on Kosegarten's, and so is that of Parab. See below, p. 51 ff.

25⁴. Other recensions contaminated with the Jain recensions.

25^{4a}. The MS. E = I. O. 1812, E. 4086. Kosegarten, p. iv of his edition of the *textus simplicior*, says of this MS.: 'Textus ad codicem A. prope accedens passim verba sensum supplementa adicere videtur.' On the contrary, this MS deviates from Pūrṇabhadra in the most remarkable manner. It is based on the *textus simplicior* and contaminated with Pūrṇabhadra's text. But the author of this text has used still other sources, e. g. the Mahābhārata, the Vikramacaritra (or some work quoting a coherent passage of it; see below, p. 44 ff.), nay, even an older recension of the Pañcatantra, from which the author inserts his story III, i ('Aśś in panther's skin'), which seems to be based on the Tantrākhyāyika. The text of this story, printed from Tullberg's collation, is given ZDMG. lvi. 317. The order of the stories has been altered throughout, see ZDMG. lvi. 326.

D

25^b. Ananta's Kathāmrtanidhi¹ This is an epitome of an old textus simplicior, interpolated in some places from Pūrṇabhadra's text, and even altered by the redactor in some features of the stories related. The single books are not called *tantra*, but *āṁi*. Cp ZDMG. lvi 296 f., Saxon Berichte, p 117, note 1. MSS.

G = I O. 2146 = E 4088 A modern Nāgarī transcript from a no doubt Southern MS. (i frequently appears instead of *l* between vowels).

G¹, Aufrecht mentions a second MS, Hall, A Contribution towards an Index (Calc., 1859), p. 183.

The two following Nāgarī copies, derived from one and the same original, belong to Prof. E. Hultsch (Halle)

G², 93 leaves, and G³, 69 leaves In the first pāda of the concluding stanza of book V (see Saxon Berichte, p. 117, note 1) both of them read *vyi*² for *kāṁva*².

25^c. NP, the recension mentioned by Aufrecht, C. C. p. 314. पञ्चतन्त्र *kāvya*, by Dharmapandita MS. mentioned in 'A Catalogue of Sanskrit Manuscripts in Private Libraries of the North-Western Provinces Parts I-X. Allahabad, 1877-86, ix 14' I got a copy of this MS by the good services of Mr. F. W. Thomas, and of the Principal of the Sanskrit College, Benares In this copy, the name of the author (Dharmapandita) does not appear. The original, as the librarian of the Sanskrit College informs me, is written in Tālānga characters The librarian says that the modern pandits designate *ṛiti* works which contain stories as *kāvya* The original belongs to Paṇḍit Nrsimhaśāstrin, and the Nāgarī copy sent to me was made by order of his son, Paṇḍit Gangādharma Śāstrin, C.I.E.²

The author of this version has used several sources, the textus simplicior, the recension of Pūrṇabhadra, the Southern Pañcatantra, the Hitopadeśa, and in some places even Sār., or some MS. which contained passages that are known to us only from this source Only the first two tantras are complete, of tantras iii to v there is only a very short abridgment Books IV and V are transposed. After the fifth book there are several story-stanzas; no doubt the author intended to use them for the composition of books III to V. Cp ZDMG. lxiv. 61.

As to this recension, see Journal Asiatique, Nov.-Déc 1908, p. 400 ff., where also the stories I, xvii, xviii, xix are given in Sanskrit and French.

MS. : np. new copy in Nāgarī 51 leaves, 12 to 13 lines on a page.

¹ As the author's praśasti tells us, Ananta was a worshipper of Viṣṇu. He belonged to the family of the Kāṁva's, and his father's name was Nāgadeva According to Aufrecht's C. C., i, 13, 771, and ii, 186, Ananta Bhatta is the author of many works

² See Journal Asiatique, Nov.-Déc. 1908, p. 400 where *puttrepa* (l. 3 of the Sanskrit passage) is a misprint for *puttrepa*

25^d. The recension of the Jaina monk *Meghavijaya*, compiled from an interpolated Pūrṇabhadra text (Bū¹, above, 25³), from the textus simplicior, from a metrical version of the Jaina Pañcatantra, from the Jaina work Dharmakalpadruma, and from one or more other sources. The prose has been rewritten, and new verses and stories have been added. Meghavijaya wrote in sam 1716 in the town Navaranga. He belonged to the Tapāgaccha.

MS. of the I. O. : Buhler, ZDMG. xlii. 54, No. 6; fols 35, ll 17, samvat 1747, Puṇa (No. 90).

An analysis of this version, with the Sanskrit texts of the new stories or interesting variants of old stories contained in it, has been given in my paper 'Eine vierte Jaina-Recension des Pañcatantra'; for a German translation of these stories, see my paper 'Mōghavijayas Auszug aus dem Pañcatantra', Zeitschr. des Vereins für Volkskunde in Berlin, 1906, p. 249 ff

25^e. The MS. Bhandarkar, Report 1897, 417 (Deccan College, coll. of 1887-91, 153 leaves; col *sam.* 1728 śīāvanakṛśnā ['] caturddaśyām somadine *Phaltehapuramadhye divān śrī-Aliphasōmrāje Pārīkānvaye Mīśā-śrīRāmenālekhi* ॥ śubham ॥ śū ॥) contains another Jaina recension. The text of this MS is compiled from the textus simplicior, Pūrṇabhadra (bh-class), Hitopadeśa, the metrical source used by Meghavijaya, Śār. β (with the mistakes of our MSS. of this recension), and other sources.

Tantra I contains the same stories, and these stories in the same order, as Pūrṇabhadra. Only story xxiv and part of xxiii have been lost by a gap (not marked in the MS). *Tantra II* i = Hit. Schl I ii (Pet, p 7, 4); ii = Pūrṇ II 1; iii = Sparrow's allies and elephant, with iv, Lion and woodpecker (from the same metrical sources as Meghavijaya¹); v = Hit. I iii (Pet. I 41 and following story); vi = Hit. I. iv (Pet. I 42 and following story); vii = Pūrṇ II ii; viii = Pūrṇ II. iii (but the text of Śār. β), ix, corresponds to Pūrṇ. II. iv (stanza and first sentences from Hit, the rest of the text from Śār. and Pūrṇ); x = Hit. I. vi (Pet. I 80 and following story), xi = Pūrṇ. II. v; xii = Pūrṇ. II. vi; xiii = Pūrṇ. II. vii; xiv = Pūrṇ. II. viii; xv = Pūrṇ. II. ix. *Tantra III*: i = Śār. III i; ii = Pūrṇ. III i, iii = Pūrṇ. III. ii, iv = Pūrṇ. III. iii; v (intercalated into iv, the lizards, elephant, and water-animals²); vi, corresponds to Pūrṇ. III iv (from Śār), vii = Pūrṇ. III. v; viii to xv = Pūrṇ. III vi to III. xiii, xvi, corresponds to Pūrṇ. III. xvi (from Śār, and again from Pūrṇ.; two foll. 166, the text in disorder). *Tantra IV*: i to x = Pūrṇ IV. i to x, then xi = Simpl. Bühler

¹ Cp Zeitschr d Vereins f. Volkskunde in Berlin, 1906, 256 f (with German translation) Sanskrit text and French translation Journal As, Nov-Déc 1908, p. 425 ff.

² Sanskrit text and French translation Journal As, 1908, p 432 ff.

IV vii and xii = Simpl. IV. xvi. *Tantra V* = Simpl. V, with all the stories given by Buhler, except V. v.

In the wording of the frame-stories, the texts of Hit., Pūrṇ, Simpl., Śār. are equally contaminated

25^f The Buhler MS. 88 of the India Office (ZDMG xli. 541), though complete in itself, contains only tantras i, iv, and v. It was copied in sam. 1880 śaka 1695 by Vāsudeva, son of Rāmacandra, son of Rāmakṛṣṇa, of a Mahārāṣṭra family. The faulty colophon seems to imply that *Rāmacandra* (a Vaiṣṇava) was the author of this recension. Like the recensions recorded under 25^e c and g, the text of Rāmacandra's version represents the copy of a rough draught not finished. The first tantra is based on the *textus simplicior*, but interpolated from Pūrṇabhadra; the fourth tantra contains a text of SP β. The fifth tantra is contaminated from SP and the *textus simplicior*. It begins with the frame-story and the first and second tales of SP, then follow all the stories of Buhler's edition from V iii onward, except Buhler V. ix and V. xiv. In general, cp. WZKM. xiv. 74 f.

25^g The MS Deccan College xvi. 105 (30 leaves, not old) contains the Kathāmukha and book I of an incomplete new recension. But the first book, numbered as such, corresponds to tantra ii of Pūrṇabhadra's text. It contains all the stories of Pūrṇabhadra's text in the same order. The wording of this MS. has been contaminated from Pūrṇabhadra, from the *textus simplicior*, and from the *Hitopadeśa*, and many new stanzas have been inserted.

25^h Jaina recensions moulded into other forms. A metrical version of the Jaina recensions must have existed before the time of Meghavijaya, who has very largely availed himself of it (see above, 25^d). The same version was used by the compiler of the text 25^e.

25ⁱ Versions from which the frame-stories have been eliminated.

a. A Jain MS. of the Berlin Library, described by E. Leumann, *Saxon Berichte*, 1902, 132 ff. (from the *textus simplicior*)

b. The Buddhist version from Nepal, called *Tantrākhyāna*. It is based on one or several unknown redactions, and augmented from other sources. The prose given by Bendall is not original. Only the stanzas contain the original Sanskrit text.

Cp. Bendall, *The Tantrākhyāna*. *Journal of the Royal Asiatic Society of Great Britain and Ireland*, new series, vol. xx, p. 465 ff. Hertel, *Über einige Handschriften von Kathāsamgraha-Strophen*, ZDMG. lxiv. 58 ff.

In the Jaina Upāśrayas of Popliāno pāḍo in Pātan (upper Gujarat) and of Dehlāno pāḍo in Ahmedabad, there are still numerous Pañcatantra

MSS the use of which unfortunately I was not granted. Cp. Bhandarkar, Report, Bombay, 1887, p. 166 (dā° 10, 1.2 41); p. 180 (36, 126); p. 184 (40, 1); p. 189 (44, 55); p. 190 (45, 21); p. 192 (49, 35); p. 195 (55, 3 2); p. 217 (18, 4 5), p. 226 (31, 13), p. 237 (36, 137), p. 243 (43, 32), p. 245 (46, 23). Nor was I granted the use of the Vienna MS. 17 (Aufrecht, C. C., p. 314).

Two Northern MSS are preserved in the Palace Library at Tanjore: $\tau^1 = 5114$ and $\tau = 5115$. As I was not granted the use of the originals, I ordered copies to be made of both of them. But the specimens sent to me were executed so carelessly (the copyist did not even copy the single leaves in due order), that not to waste more money I had the copying stopped. τ^1 seems to be a MS. of the H-class of the textus simplicior, whereas τ seems to contain a text of Pūrṇabhadra's recension. I cannot say any more about these two MSS., because I know only their beginnings and because, at all events, the two copies give no fair representation of their originals.

Chapter II. Pūrṇabhadra, his time, his work, and his language.

§ 1. Previous Statements.

In 1891, *Aufrecht* wrote in his *Catalogus Catalogorum*, vol. i, p. 344: 'पूर्णभद्र revised by desire of Somamantrin the Pañcatantra in 1514,¹ I. O. 2643.' *R. G. Bhandarkar* in his Report, Bombay, 1897, p. lix, gave the complete praśasti of Pūrṇabhadra's Pañcatantra, with this (faulty) stanza containing a different date of the book:

शरबाणतरखिवर्षे रविकरवदि फाल्गुने तृतीयाथां ।
जीर्णोद्धार इवासौ प्रतिष्ठितो बुधैः ॥ ८ ॥

Bhandarkar adds: 'This is an edition of the Pañchatantra prepared under the direction of a Mantrin or minister of the name of Soma and completed on the 3rd tithi of the dark half of Phālguna of the year 1255 by a man of the name of Pūrṇabhadra. The text of the Pañchatantra, he says, had become corrupt, and he corrected every letter, word, sentence, story and verse. Accordingly we find on comparing this edition with the existing text as printed in the Bombay Sanskrit Series that there are differences of

¹ The MS. which Aufrecht refers to is our MS. A. See below, pp. 22 and 40 (Aufrecht gives the date A. D.)

reading in almost every line. Some of the prose passages and verses in the latter are omitted and sometimes there are others in the place of those occurring there. Sometimes there are verbose prose passages to which there is nothing corresponding in the existing text. The work might be characterized as Pañchatantra re-written. Who the Soma-mantrin mentioned by the author was it is difficult to say. The date in all probability refers to the era of Vikrama, wherefore it is equivalent to 1199 A. D.'

In 1902, I proved that both the *textus simplicior* and the text called by Kosegarten *textus ornatior*, are Jaina works, and that Pūrṇabhadra, who amongst other sources used the *textus simplicior*, was the *author* of the so-called *textus ornatior*.¹ In a post-card dated Aug. 12, 1902, Gebelinrat Jacobi was kind enough to tell me that the date of the stanza published by Prof. Bhandarkar corresponds to *Sunday, January 17, 1199 A. D.*

§ 2. The date of Pūrṇabhadra's Recension.

The date taken by Aufrecht from our MS. A cannot come under consideration, as we have several MSS. of Pūrṇabhadra's work which are much older than the date just mentioned. The author's samvat date given in A is 1571.² Our MS. Bh is dated sam. 1442, bh, sam. 1468, P, which mediately goes back to the very old MS. Ψ, sam. 1537.

The date published by Bhandarkar is taken from the MS. Π¹=Decc. Coll. 1894, No 371. The same date-stanza is given in the MSS. Π²=Decc Coll., Peterson's Fifth Report, No 355, Π³=Decc Coll., 1887-91, no. 418 and in the MS. 277 of the British Museum. All these MSS go back to one common archetype. The British Museum MS. I did not see; but the others are quite modern copies. They belong to the class of the mixed MSS³ and are on the whole worthless. But their fifth tantra has been copied from a MS. of the bh-class.⁴ The text of this tantra as contained in them is inferior to that of the same tantra given in bh. But as in bh the date-stanza is missing, these MSS. apparently derive from some copy older than bh, and the date given in them may be right, if it is compatible with what we know from other sources about Pūrṇabhadra's time. And this is the case.

Klatt-Leumann, *The Sāmāchāriśatakam*, Ind. Antiquary, July, 1894, p 173, give this information: '167 a b Pūrṇabhadra, pupil of Jinapati śūri († Samvat 1277), composed śrī-Krtapunyacharitra.'

¹ Berichte d. kgl. Sachs. Gesellschaft der Wissenschaften, 1902, ph.-hrst. KI, pp. 92 ff., 97 ff.

² The copyist's date is samvat 1574. ³ See above, p 17. ⁴ See below, p. 53 ff.

The जैन ग्रंथावली (प्रसिद्ध कर्ता. श्री जैन श्वेताम्बर कॉन्फरन्स, मुंबई. वीर संवत् २४३५, विक्रम संवत् १९६५) mentions the following works :

p.	नंबर	नाम	श्लोक	कर्ता	रच्यानो सं	क्यां छे?
२२२	१७	कृतपुष्पचरित्र	१६५०	पूरुणभद्र	१२८५	जेसल
२२५	३०	धन्यशास्त्रिचरित्र	१४६०	पूरुणभद्र	१२८५	वृ. जेसल-जे

I was anxious to procure the praśastis of these works. With respect to that of the former my endeavours failed. But to the kindness of the Jaina scholar, Mr. Keshavlal Premchand Mody, of Ahmedabad. I owe a copy of the Introduction and of the praśasti to the latter work. Both of them were copied from a MS of 37 pages [fols. ?] (15 lines to a page), belonging to Maharaj Kanti Vijaya, of Baioda.

The praśasti of the Dhanyaśāhcaitra. In his praśasti the author of the Dhanyaśāhcaitra gives the pedigree of his teachers, calling his gaccha the चांद्रकुल (stanza 2), or चद्रगच्छ (stanza 10)¹. But he gives only the series of the sūris of the Kharatara-gaccha,² excluding the first teacher peculiar to this gaccha, viz. Vardhamāna (†sam 1088). All of these names are known to us from Klatt's Extracts from the historical Records of the Jainas, from his Specimen of a lit.-bibliographical Jaina-Onomasticon, and from the Pattāvalī published by Weber in his Cat., p. 1036 ff. In giving them here from the praśasti of the Dhanyaśāhcaitra, I add in parentheses the dates from Klatt's 'Specimen'.

¹ This gaccha derives its name from that of its founder *Candra-sūri*. See Dharmasāgara-gani's Gurvāvalisūtra, Weber, Cat. 997, p. 1002 (numbered as 15th sūri), Munisundara-sūri's Gurvāvalī, stanza 26 and p. 15, first stanza (numbered as 16th sūri), and the Pattāvalīvācānā of the Kharataragaccha, Weber, Cat., p. 1033 f. (numbered as 18th sūri)

² Called after Kharatara, the 'Severer', the 'Harder', a title which was given to Jineśvara-sūri of the Cāndra-gaccha, when, in sam 1080, in the sabbā of King Durlabha of Anahillapura (Anhilvād) he refuted the caityavāsins. Cp the story in Weber's Cat., p. 1037 f., Klatt, Specimen of a lit.-bibl. Jaina-Onomasticon, p. 46 f. The first two stanzas of the above-mentioned praśasti allude to this event, comparing Jineśvara with a lion (who is खरतर than his opponents, compared to elephants), and saying that in Śīpattana (= Anhilvād) and in the presence of King Durlabha the sūri proved from the Holy Scriptures (आगम) that monks should not dwell in caityas (temples), but in the houses of householders. The first two stanzas of the praśasti run thus:

श्रीमद्भर्जूरभूमिभूषणमणौ श्रीपत्तने पत्तने श्रीमद्दूर्द्धमराजराजपुरतो वश्वैत्यवासिद्विपान्
निर्खीच्यागमहेतुसुक्तिनखरैर्वासं गृहस्थालये साधूनां समतिष्ठपद्मनिमृगाधीशो ऽप्रधृष्यः
परैः १ सूरिः स चांद्रकुलमानसराजहंसः श्रीमज्जिनेश्वर इति प्रथितः पृथिव्यां जज्ञे
लसत्त्वरणरागभृदिद्विशुद्धपक्षद्वयः शुभगतिं सुतरां दधानः २ But cp. Dharmasāgara's (sam. 1629) criticism of this fact in R. G. Bhandarkar, Report, Bombay, 1887, p. 149 f.

The pedigree runs thus: *Jineśvara* (received the honorary name 'in Sam. 1080). *Jinacandra* (composed *संवेगंरंगशाला* in *Abhayadeva* (died Sam. 1135 or 1139), *Jinavallabha* (died Sam. 116 (born Sam. 1132, died Sam. 1211), *Jinacandra* (born Sam. 1197 1228), *Jinapatti*¹ (born Sam. 1210, died Sam. 1277), *Viraprabhava*, born Sam. 1245, died Sam. 1331). who was made *guru* by & The last stanzas of the *praśasti* I give here literally according to

श्रीचंद्रगच्छमभिनंदति शास्त्रि पाति
 तीर्थं प्रभावयति संप्रति जैनचंद्रं
 यः श्रीजिनेश्वर इवाप्रतिमैर्वचोभिः
 वृत्तैरिव त्रिसुवनं पृणति प्रतीतः १०
 तदाज्ञया सद्गुणसर्वदेवा-
 चार्थैः समं जेसलमेरुदुर्गे
 स्थितो गिरैषां स्वपरोपकार-
 हेतोः समाधि मनसो ऽभिलष्यन् ११
 शरवसुरधिमंख्ये वैक्रमे वत्सरे ऽस्मिन्
 वहति तयसि मासे शुक्लपक्षे दशम्यां
 जिनपतिगुरुशिष्यः पूर्णभद्राभिधानो
 गणिरक्त चरित्रं धन्यगोभद्रसूक्तोः १२
 चरितमिदमखिलनिर्मलविद्याकूपारदृश्वानः
 वाचकमुख्याः मूरप्रभामिधाः शोधयां चक्रुः १३
 धन्यसाधुमुनिशालिभद्रयोः प्रीतिकारचरितं विधाय यत्
 पुण्यमत्र समुपार्जितं मया स्वात्ततो जगदिदं सुखास्पद १४
 गगनसरसि यावन्निर्मले शारदेन्दुः
 कलयति कलहंसस्फारलीलातिरिक्तं
 जयति जयति तावत्पाद्यमानं सुधीभिः
 सुचरितमिदमुच्चैर्हन्यगोभद्रसूक्तोः १५

TRANSLATION.²

10. He [i. e. Jineśvara = Viraprabha] who, like the celebrated [i. e. Vardhamāna, the last Jina]. rejoices in the celebrated Ca

¹ Thus spelt in MSS and inscriptions. See Klatt, Specimen, p 24. of our *praśasti* his name is correctly spelt *जिनपति*.

² MS ०ली० for ०ल०.

³ I translate as literally as possible, without any regard to the English

who instructs and protects it, and who now renders powerful the Jama moon [i. e. the Jama gaeccha called *Cindra*] as a road [for Salvation], and who with [his] incomparable words fills the threefold world as with laws, [because he is] trusted [by all the living beings];

11 By the command of this [Junesvara], [when I] dwelt with the teacher *Sarvadēra*, [who is endowed with] good qualities, in the fortress of *Jaisalmer*, by the word of those [two men],¹ in order to give help to myself and to others, and desirous to concentrate my mind,

12. [I,] the pupil of the teacher *Jinapati*, the gau named *Purnabhadra*, composed the story of Dhanya and of Gobhadra's son,² in this Vikrama year numbered by arrow [5], Vasus [8], Sun [12], on the 10th day in the bright half on the approach of the month of Māgha.³

13 The best of the *vācakas*, called *Sūaprabha*, who has seen the opposite shore of the whole ocean of pure learning, corrected this story.

14. Whatever religious merit I may have gathered here by composing the pleasant story of the monk Dhanya and of the monk Śālibhadra, by this [merit] may this world be the abode of bliss.

15. As long as in the pure lake of the sky the autumn moon holds [or bears] the eminence of the excessive sport of a gander,⁴ so long is victorious in the world this good story of Dhanya and of Gobhadra's son [i. e. so long may it survive] [and be] read aloud by the well-minded [or. by the wise].

Probable identity of the authors of the Pañcāthyānaka, of the Kṛtapunya-caritra, and of the Dhanyaśālicaritra About the identity of the author of the *Kṛtapunyacaritra* and that of the *Dhanyaśālicaritra* there can be no doubt. From the passage quoted above, p. 23, it appears that both these works were composed by a monk Purnabhadra in the same year, viz. sam. 1285; see stanza 12 of the praśasti given above. In the introduction to the *Dhanyaśālicaritra*, stanzas 10 ff., the author says:

तस्माद्दानं गृह्णानामुचितं रुचितं हितं
भवसर्वकषहेतु मर्त्यामर्त्यामृतश्रियः १०
धन्यश्च शालिमद्रश्च कृतपुण्यादयो नराः
साधुदानप्रभाविण बभूवुः सुखभाजनं ११

¹ The text has the plural number

² In stanza 13 of the Introduction our author says: आदौ धन्यमुनेश्च चरितं परिकीर्त्यते शालिमद्रचरित्रेण पवित्रेण विमिश्रितं

³ So according to Dharma Vijaya Śiri. who refers to Hemacandra's *Abhidhānacintāmani*, ed. Boehtlingk and Rien, p. 26, § 29.

⁴ So according to Dharma Vijaya Śiri. I first thought of separating कलहं सस्कारं, and of rendering: 'causes quarrel connected with an excess of great dalliance', i. e. 'causes love with which joys and sorrows are inseparably connected'

सरसानि चरिवाणि तेषामेकैकशोपि हि
 खंडाज्यपायसानीव किं पुनर्मिलितान्यहो १२
 आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्तति
 शालिमद्रुचरित्रेण यद्विज्ञेय विमिश्रितं १३

These verses prove that Pūrṇabhadra intended to compose a Kṛtapuṇyacaritra, after finishing his Dhanyaśālicaritra. In the Sāmācārī-śataka as quoted above, p. 22, it is stated that Pūrṇabhadra, the author of the Kṛtapuṇyacaritra, was a pupil of Jinapati, and Jinapati was the teacher of Pūrṇabhadra, the author of the Dhanyaśālicaritra; see above, p. 24, stanza 12 of the praśasti.

The author of the Dhanyaśālicaritra composed this work in Jaisalmer; the author of the Pañcākhyānaka must no less certainly have lived in north-western India¹ Like the former, he was a Śvetāmbara monk² His date, as given in the praśasti of the II-class,³ viz. sam 1255, is compatible with the date (sam 1285) of the two other works mentioned before. Moreover, the author of the Pañcākhyānaka calls himself a *śūro* or *guru*, i. e. a teacher, whereas the author of the two other works tells us that he is a *gama*. The author of the two later works accordingly has a higher rank than that of the Pañcākhyānaka.⁴

The identity of our two Pūrṇabhadras would be established beyond any doubt, if it were sure that, in stanza 4 of the Pañcākhyānaka praśasti, the author is invoking the tīrthakara Candraprabha as a patron of the Cāndiākula. But this is not sure. The author of the Dhanyaśālicaritra invokes Pārśvanātha.

Hence we can only say that it is *highly probable* that Pūrṇabhadra, the author of the Pañcākhyānaka, and Pūrṇabhadra, the author of the Dhanyaśālicaritra and of the Kṛtapuṇyacaritra, were one and the same person.

¹ Cp. ZDMG. lx. 787. Pūrṇabhadra lived in that part of India in which camels are kept as domestic animals, and all the MSS. of his work are written in Nāgarī characters.

² For no Digambara monk would have told the story I, xxii, in which the fraudulent monk burnt by the clever minister is a Digambara ascetic. Cp. also the stanza V, 11.

³ See above, p. 21 f.

⁴ गणित् has the same signification as गणित्. सूत्रि and आचार्य, according to a kind communication which I owe to Śāstravisārada-Jaināchārya Śrī Dharmavijaya of Benares, are the same, whereas 'गणी is the name of the head of the same sādhus' assembly.' गणी, यस्मै पाठ्ये आचार्याः सूत्रावभ्यखन्ति.

§ 3. Pūrṇabhadra's work.

If unfortunately Pūrṇabhadra's praśasti to his Pañcākhyānaka is silent about the pedigree of his teachers, it is not so about the work he has done. Let us examine what he himself says about it, in connexion with such inferences as we may draw from a comparison of his recension of the Pañcatantra with other recensions of this famous book.

In stanza 2a the author tells us that he revised the whole śāstra called Pañcatantra at the instance of some minister Śrī-Soma.

When King Jayasimha of Guzerat bade the celebrated Jaina monk Hemacandra write a Sanskrit grammar, he either procured for him MSS. of the eight previous grammars preserved in the temple of Sarasvatī in Kashmir, or, according to another, and more trustworthy source, MSS. of all the existing grammars from various countries.¹ According to Bühler even now Hindu princes nearly always provide their court paṇḍits in similar cases with copies, and have these copies fetched from even afar, and at great expense.²

Hence we may safely conclude that a minister, when ordering some literary work to be executed for himself, followed the same manner of proceeding. At all events, as the नीतिशास्त्र is a minister's कुलविद्या, he had in his possession the principal works treating of this topic, and doubtless provided the paṇḍit whom he entrusted with the revision of such a work with as copious materials as possible.

Pūrṇabhadra's praśasti, taken in connexion with the evidence of his work itself, shows that our assumptions are right. In stanza 2 of the praśasti, the author says that in his time 'the whole system called Pañcatantra' had lost its original form. Elsewhere³ I have explained, that शास्त्रमखिलं, 'the whole system,' means 'all the existing recensions'. No doubt, Pūrṇabhadra knew several redactions of this work which are unknown to us.⁴ But two recensions have been proved to be his main sources, viz. the second recension of the Tantrākhyāyika (Śār. β), and the textus simplicior, both in the H-class and in the σ-class.⁵ None of these recensions, he says, preserved the genuine text, as the author himself had written it down. But Pūrṇabhadra was well aware of the fact that the order of the

¹ Cp. Bühler, Ueber das Leben des Jaina Monches Hemachandra (Denkschriften der philos.-hist. Cl. d. Kais. Ac. d. Wissenschaften zu Wien), p. 183 ff.

² l c., p. 185.

³ In my paper 'Über das Tantrākhyāyika, die kasmirische Rezension des Pañcatantra' (= Abh. d. phil.-hist. Klasse d. kgl. sachs. Gesellschaft d. Wissensch. xxii, No. v), Leipzig, B. G. Teubner, 1904, p. xxv.

⁴ Cp. my edition of the Southern Pañcatantra, p. lxxv f.

⁵ See 'Über das Tantrākhyāyika', p. xxiv, and below, p. 57.

tales preserved in Śār β, and no doubt in other recensions which he used,¹ was the original one. Hence he adopted this order in his third book, whereas the *textus simplicior* in this third *tantra* deviates considerably from it. The last two books were very short in the old recensions of the Pañcatantra; but they were enlarged in the *textus simplicior*, which in an even higher degree than Pūrṇabhadra's recension is not a mere revision of the old text, but rather a free imitation of it. Consequently Pūrṇabhadra very largely availed himself of this 'remanement', not only in these books, but throughout all the text. As to the fifth book, he took it over into his work, with only slight alterations, in the form which it had in the *textus simplicior*.

Our parallel Specimens I to IV show how he chose his wording, now from the one and now from the other source, according as he was more pleased with the former or with the latter. In most cases it is impossible to say what principles guided him in his choice. In our Specimen III, however, it is evident why he suddenly abandons the wording of Śār β. He does so at the passage where this recension speaks of the brahmanical tirthas. As the *textus simplicior* replaces the enumeration of these tirthas by a conversation on the dharma Pūrṇabhadra in this place followed this Jaina recension, and chiefly because its wording was not offensive to his religious feelings.

Pūrṇabhadra's principal aim was to *revise* the text; see his praśasti, stanzas 2 and 3.² In stanza 6 he tells us, that of the words of the 'excellent first poet' only 'a handful had remained uninjured'. The very numerous corruptions which can be proved to have existed in the text of the *Tantrikhyāyika* as early as (at the latest) the time of Kṣemendra (about 1000 A D), and the nature of the *textus simplicior*, whose wording differs very considerably from that of the more original recensions, confirm

¹ Cp. Somadeva, Kṣemendra, the Southern Pañcatantra, and the Pāḍḍavi version, which all, in this respect, agree with Śār. Pūrṇabhadra seems to have known Kṣemendra's versification of the Pañcatantra; cp. WZKM xvii 317. With Somadeva he agrees against all the other recensions in several places. Cp. our parallel Specimen I.

² It seems to me that the MS of Pūrṇabhadra himself (the *mūlapati*) contained in part original leaves of his sources which he merely corrected. mistakes like *radhaṅga* for *pihāya*, *dr̥st̥vīpāyo* for *dr̥st̥pāyo*, and others (see the list given below, p. 30 f.), he is more likely to have overlooked in some MS. of the *textus simplicior* which he revised, than to have copied from it. The scribe of the *prathamādarsa* or first copy of course preserved the mistakes overlooked by Pūrṇabhadra, and committed some clerical errors of his own. Hence it is possible that the common archetype of bhṛṣṭ is identical with this *prathamādarsa*. I have not been able to find any other MS. of Pūrṇabhadra's recension which can be proved to go back to another archetype. But cp. our Variants 5, 1 and 33, 22.

Pūrṇabhadra's statement. From our parallel Specimens I to III, and from the text printed below, p 58 ff, it is certain that Pūrṇabhadra had before him MSS. of the H-class as well as of the σ-class of the textus simplicior. Perhaps he also knew the north-western abbreviated recension from which the so-called Southern Pañcatantra, the Nepalese recension (ν), and the source of the Hitopadeśa have flowed¹. He therefore was in a still more puzzling situation than Kosegarten. But the principles he followed in constituting his text were exactly the same as those of this scholar: both of them *contaminated* the texts they had before them to such a degree that the results were in fact virtually new recensions.

But Pūrṇabhadra's aim was not only to restore the old text; he also wished to amplify it (praśasti, stanza 6). And this he did in numerous places.

In revising his sources, Pūrṇabhadra, on the whole, abstains from radical alterations. This is clear from our parallel Specimens. These show that—according to what we should expect from the wording of his praśasti—he follows his sources rather faithfully. The story Śār III. x has been transformed by the author of the textus simplicior, and has been transferred by him to his fourth tantra as No. i. Pūrṇabhadra, who found it in Śār, as well as in the textus simplicior, gives this tale in both places, at first in the form of the Śār version as his III xvi (see our Specimen, No. IV), and again in that of the textus simplicior as his IV. i. But even the sources still unknown to us, from which he derived the stories not to be found in Śār and Simpl, he seems to follow very closely. His story III. viii has been taken either from some text of the Mahābhārata,² or from an abbreviation of it, or—possibly, but not probably—it goes back to some revision of the *source* of the Mahābhārata version. Pūrṇabhadra's text is much shorter than that of the Mahābhārata version, but nobody will deny that the former, on the whole, goes back to the latter. In contracting the text it was of course impossible for our author—if indeed he and not some other writer before him was the abbreviator—not to change the wording in several places.

Some of the prose stories which he took neither from Śār, nor from the textus simplicior, reveal their origin by their language. Most of the *Guzeratisms* of Pūrṇabhadra occur in such stories वशिजारक³ I xii (73, 14); स्वपिमि लम् I. xxx b (122, 18), अरघट्टं खेटयमान IV. v (244, 18).

¹ See my edition of the Southern Pañcatantra, p lxxxviii.

² MBh xii 143. 10 ff. I can compare only the edition of Protap Chundra Roy. In this edition the story shows several manifest interpolations.

³ See this and the following words in the 'Brief Glossary' appended to vol XI.

Similarly we find that a wrong Sanskritization of a Prākṛit word, **संग्रहार**, occurs in the new story II. viii (166.2), but the same word has been employed by the author himself in the old tale III ii (181,4). The new story II. v contains the Prākṛitism **चंद्रमती** (148, 4), and the form **दण्डपाशिक** (for **शक**, 149, 12.16; 151, 29). The Prākṛitism **अन्यान्य**¹ occurs in the kathā-samgraha stanza of the new story II. 1 (127. 16).

Evidently the words **जगाम वृद्धिम्** in stanza 6 of the author's praśasti refer in part to the additional stories of his text, and in part to additional stanzas, or to passages in which he strove to imitate the artificial prose style which prevailed in his time (cp. 46, 11 ff., 183, 13 ff., 185, 12 ff., 213, 2 ff.), or even to new features by which he enlarged the old text, as e. g. in the beginning of I. x (66, 10 ff.).

Pūrnabhadra declares in stanza 2 of his praśasti, that he has done his work **गुरुणादरेण**, and no doubt this assertion is trustworthy. Still he has overlooked several blunders of the MSS. which he used as his sources, or has even misread these MSS.² I give some instances from his text.

- 4, 23 **सिंहस्थानीयो**, a misreading of Śār. (A 8) **सिंहस्थानीयो**.
 4, 23 **तत्र चराः**, a misreading of Śār. (ibid.) **तन्त्रधाराः**.
 4, 30 **व्यक्त**, a misreading of Śār (ibid) **व्यक्त**.
 11, 23 ***शशांक** only in Pr and Simpl. MS. I The MSS bhNΨPMA Bh and Simpl. Hh have the blunder **शशाकम्**.
 24, 3 **प्रथमे**, a chandobhaṅga, also in Simpl. Hh.
 29, 20 For **अधि** the original reading evidently is **अपि**, but our MSS. of Pūrn. and Simpl. Hh agree with us
 39, 23 **तं** for **तत्**; MSS. of Pūrn. and Hh with us. h correctly **तत्**.
 44, 24 **व्यवस्थितः** MSS of Pūrn. and Simpl. Hh. The original reading must have been **प्रस्थितः**.
 54, 2 **मुदर्शना**, the name of the princess, evidently goes back to the **मुदर्शनचक्र** which the *textus simplicior* mentions as the weapon of Viṣṇu
 69, 3 ***विद्यान्**; but bhΨABh and Simpl. Hh **विद्यान्**. It's correct reading must be a correction.
 69, 4 ***ह्रियम्**, bhΨ and Simpl. h **ह्रियम्**, A and Simpl. H **श्रियम्**. The correct

¹ Cp. Pischel, Gramm. d. Prākṛit-Sprachen (Grdr. 1 8), p. 102, § 130

² Or perhaps he used some Nāgarī transcript of the Tantaūkhyāyika, in which some Śāradā words were misread.

reading only in the revised MS Bh, in Simpl. I, and in Kielhorn's edition (evidently a correction)

163, 12 MSS. unmetrical. The chandobhanga seems to be original. Cp Variants.

207, 5 सत्यवचनी is here the proper name of the Rākṣasa. Śār. β has सत्यवचनमाह for the reading of Śār. α स च सत्यवचनमाह. As in Śār. β—the recension used by Purnabhadra¹—the subject of the sentence is missing, Purnabhadra evidently tries to correct this passage.

211, 6 *पिधाय is the correct reading, but Simpl. HIh with bhNΨPPrMA विधाय In Bh the passage is altered

220, 18 विषमपतितं also SP and v. The original reading of the Pañcatantra must be विषमपतितः, and so Śār. reads.

220, 25 क्षिष्टं also SP β and K (oldest MS. of SP a). v and Śār. correctly क्षिष्टः; SP N क्षिष्टः.

235, 2 तं for तत् MSS. of Purn and HI.

236, 13 *दृष्टापायो, MSS. of Purn. and HI दृष्टापायो.

236, 24 किञ्चित् for कञ्चित्, HI the compound किञ्चिद्ग्रामं, h, corrupted, किञ्चिद्ग्रामसमीपं.

240, 21 *प्रकल्पमानेषु, MSS of Purn. and Simpl. HIh प्रकल्पं.

242, 11 एकाचारविहारा, apparently a blunder for एकाहारविहारा, as the Ψ-class reads. Simpl. HI एकत्राचारविहरा (!), h एकत्राहारवीहारिणो

258, 25 सुकुमारिकाभियहं Purn and Simpl MSS HI See 'Brief Glossary', vol. XI, s v. Simpl. h has यूपालिकात्पागलव्यत्रतादेशः ॥

262, 18 and 263, 2 गोष्टिकं (30 MSS) Purn. and Simpl HI.

269, 19 *पितृपर्यायागतं is right; but Purn. MSS. and Simpl. HI पितृपर्यागतं. h correctly, but with a variant, पितृपैतामहपर्यायागतं.

271, 2 *वृत्तिं here and in the following text is the correct spelling; but Purn and Simpl HIh वृत्तिं.

These cases show that in several places marked in our text with a star (*) the faulty reading recorded in the variants is surely or possibly that of Purnabhadra himself. Cp below, p. 77 ff.

§ 4. Purnabhadra's language.

According to stanza 4 of his praśasti Purnabhadra seems to be aware of the fact that his Sanskrit is not quite free from mistakes. The author of the Dhanyaśālicantra tells us that he has caused his work to be

¹ Cp. ZDMG lxx 21.

corrected by a good vācaka. Indeed, Pūrṇabhadra's Sanskrit is neither uninfluenced by the time in which he lived, nor by the vernacular which he spoke from his childhood. Of course it is not quite free from Prakritisms either. Part of these irregularities he took over from his sources.

Some Guzeratisms and Prakritisms of his have been mentioned above, p. 29 f. From the *textus simplicior* (H-class) he takes the Guzeratisms अनुद्धान 285, 21 and अनुद्धानपाद 286, 5 (see 'Brief Glossary', s v). To the influence of Guzerati we may perhaps attribute the wrong च after the compound in 180, 4f.,¹ and the wrong form °कञ्चुकी°, as our MSS. write for correct °कञ्चुकि° in the same passage. In Śubhasīlagani's Jagnū-sambandha² we find the wrong compound सविस्तरायाचाचर्यं, which Buhler explains as follows. 'The faulty feminine सविस्तरा has been caused by' the custom of the Gujarātīs to write the parts of a compound separately, viz सविस्तरा याचा चर्यं.' The Hamburg MSS. have च, not after the compound, but after °कञ्चुकी°—perhaps a correction of the original wording preserved in Pūrṇabhadra's text—and even more members of the compound are here in the nominative case. To the custom mentioned by Buhler we evidently must attribute the occasional use of किञ्चित् for क्वचित् (236, 21 किञ्चिदेव ग्रामम्, from the reading of HI किञ्चिद्ग्रामम्; cp. 68, 3 किञ्चित्स्वयं ज्ञातिम्; 223, 15 किञ्चित्कालं). I now regret that I corrected किञ्चिद्घोषायं, as the MSS. write in 90, 17. Cp. also अस्व गजचर्मभेदं for तद्गजचर्मभेदं or अस्व गजस्व चर्मभेदं, 254, 5.

Prakritisms are तं for तत् 39, 23 (or सूत्र used as a masculine), 235, 2 (also HI); 277, 13 (HI here correct), cp 150, 17. Other Prakritisms are recorded above, p 30⁴. Cp. also the vulgar adjective सत्कं 'belonging to', which, as Prof. Hultzsch suggests, should be written for सत्कं 246, 1 and 3, and which really stands in MS. A.

Orthography and Sanīhi Both are inconsistent even in our best MSS.

Vowels. Post-consonantal च occasionally interchanges with अ. Ex. दुर्दुर best MSS. for usual दर्दुर, 222, 13; 223, 14 कुटम्ब (rarely MS. कुटुंब), and °कुटम्बिनी, 152, 8, अगह for usual अगृह, 46, 5. लंठ best MSS. for usual

¹ Though occasionally च occurs also in other Sanskrit texts after a dvandva compound. Cp. e g Śār ādimadhyaśānam ca. 133, 14 note.

² Buhler, *Indian Studies*, v, No 1 (Wien, 1892. In Commission bei F. Tempsky), p 74

³ In Buhler's text 'by' has been inadvertently omitted.

⁴ The first member of the frog prince's name सुन-दत्त 235, 1, might be taken as a blunder for Prakrit सुण, i.e. the name of the river शोण. But it is more likely a misreading, as HI and h read यमुनदत्तो. Buhler, 8, 16 has पृथुदत्तो

बुद्ध, 120, 7. वन्दुकी for usual वन्दकी, 224 13 In 225, 26 Pr writes स्फरति, in 226, 5 Ψ PPr उत्तंग.¹ उ is lengthened in the MSS. in पैशून्य 74, 8 (by the influence of शून्य?).

Wherever in these cases our printed text deviates from the spelling of the MSS., an asterisk refers to the variants.

Consonants. इ ञ ण् म before a consonant, and म् at the end of a sentence or of an even pāda, are always replaced by anusvāra in the MSS.

न् stands not infrequently in the MSS. for printed anusvāra before न् and म्. Ex.: सन्निपातस्त्र, 28, 6, स्त्रीसन्निधौ, 31, 20; सन्निहितश्चायं, 29, 5; सन्निकर्षात्, 70, 25 सन्मान and सन्मार्जन, 18, 1, &c., occur along with संमान (so 20, 5; 22, 5), संमान्येद् (20, 9), संमानस्था° (20, 13), संमार्जनं (20, 24).

न stands sometimes for ण.

On the other hand, we occasionally find anusvāra for correct न्; so तं निश्चितं, 140, 18 and Ψ 163, 10; तं निधानमादाय, 142, 5.

च and च्य, ख and ष are occasionally confounded²; छ is often employed for च्छ, ट often for ठ (nearly always छ for ठ).

च्छ is occasionally confounded with त्स; cp 15 18; 40, 17 21; 41, 4; 165, 21, 186, 19 (see Variants), 229, 9 (Bh); 266 10 (see Variants), 280, 8 (see Variants) This produces the variant उच्छेदन for उत्सादन (see Var on 40, 17, &c). Cp. Lanman on Orthographic Prakritisms in Album Kern, p 302.

ज and य (°धामातृ° for °जामातृ°, 53, 5), ज्य and ज्ञ (this written in the form given by Jacobī, Kalpas., p. 18, note) are occasionally confounded in the MSS.; cp e. g. 10, 10, 271, 15 (see Variants in both places)

फ् and प् interchange in फूक्त् I follow the Petersburg dictionaries, referring by an asterisk to the variants, where bhΨ have पू°. The MSS. write वन्दिन्; I write वन्दिन् in my text.

Sibilants, especially स and श, are sometimes confounded. In one case it is certain that this confusion goes back to Pūrṇabhadra himself:

¹ Most of these cases are also found in other north-western works Cp even लाङ्गल for लाङ्गल 153, 24, in a stanza not composed by Pūrṇabhadra himself.

² खंडे and षंडे are used promiscuously in the MSS, whether they mean 'group' or 'piece, fragment'. Apparently Pūrṇabhadra pronounced these two words alike, and hence I write in both cases खण्ड. Cp also the Petersburg dictionaries and Apte, s v षण्ड and खण्ड. But etymologically the two words are not identical. 'Group' is षण्ड (Pūrṇ. 5, 17 and ex conj. 122, 12), Pāli and Prākṛit sanda, 'piece', 'fragment' is खण्ड (Pūrṇ. 112, 9 11), Pāli and Prākṛit khaṇḍa.

in 56, 12 the wrong form सङ्गत (for शङ्गत) is assured by the pun with असङ्गत 'often'.

हृ is confounded with घ in नघुष, 227, 20. Cp forms like प्रघुष, प्रघूर्ण(क), प्राघुष(क), प्राघुषिक at the side of प्राङ्घुष(क) and प्राङ्घुषिक in the Petersburg dictionaries

Consonants are often doubled after र्, but in the great majority of cases the doubling is neglected भौ is often written for भौः.

Samdhi As a rule, sandhi is not observed before the apodosis (often in connexion with danda'), it is neglected in cases where its observation possibly might cause confusion. Cp Wackernagel, Altindische Grammatik, § 262, b, d. It is evident that Pūrṇabhadra himself very often neglected the sandhi. Cp 138, 12 दृष्ट्वा आ, and 149, 19 where our MSS have बृहत्कन्यका अ°. In most cases our MSS write तत् श्रुत्वा. Before initial च्, sandhi is nearly always neglected in the MSS. An interesting case is 119 ef, where the archetype evidently had कौतुकाद्बृहद्दयसामा°. The archetype of bhΨ wrongly resolved this group into कौतुकात् बृष्ट° (instead of कौतुकात् बृष्ट°); and ABhΦ have a wrong correction of this inadequate reading, कौतुकाविष्ट°. Cp Prof. Lanman's remarks vol. XI, pp xxxix to xlviii

As our MSS are inconsistent, sandhi has everywhere been restored in the prose of our printed text except (1) in the case 138, 12, (2) before the apodosis, (3) before and after oratio recta. In the stanzas, in which the rhythm annihilates the pauses in the case of punctuation, we follow our MSS.

In the body of the words, our MSS. are not consistent as to the sandhi in the following cases.

°स्स° or °स° is often written for °स°

°ःक° and °ःष°, °ःक° are very often, if not in most cases, written for °क्क°, °षष°, °क्क°.

Punctuation. Our best MSS are carefully punctuated. They employ danda after the complete sentences, and very often before the apodosis. Punctuation before इति after oratio recta is not rare. Before यतः in the phrase उक्तं च । यतः they always put danda, or even (ΨP) double danda. For the sake of clearness, we employ in our printed text andhadanda before the apodosis, before and after oratio recta, and before यतः all this in the prose

In the metrical parts, we separate the first from the second and the third from the fourth pāda of a stanza by andhadanda, where these pādas form one line, i e. in ślokas and āryās. But in these cases we do not destroy the sandhi, which is here maintained in the MSS even when

they follow our own method¹ Our MS. bh employs the arḥhadanda and the double daṇḍa, and these only, our MS. Ψ employs the daṇḍa and the double daṇḍa and these only. Cp. the two facsimile tables in vol. XI

Gender. घास neuter 233, 1 (in a stanza taken from the textus simplicior). सूच masculine, or तं for तत्, 39, 23.

Guna and Tridhi सुकुमारिका° (also Hamb. MSS) for सौकुमारका° (Whitney, § 1222j, Pāṇini V, 1, 133), 258, 25. गोष्टिका° for गौष्टिका°, 262, 18; 263, 2 (in both cases with HI).

Verb विश्वसति (also HI), 23, 5. Imperative बंध बंध for बन्धान बन्धान, 117, 18, 118, 2. Infinitive निवेदितुम्, 57, 23. Gerund: आभित्वा, 175, 23 (in a stanza). Gerund in -am. परिवर्त-कम्, 68, 2. Passive for active voice, 205, 24 (in a metrical quotation; also HI).

Noun A wrong form is the genitive बृहत्स्फिगो for °जो, 135, 10

Nominal compounds. Compounds with proper names. शाण्डिलीमाता, 136, 20; 140, 15. श्रेष्ठिलक्षणास्, 114, 20, beside लक्षणाश्रेष्ठिनं, 114, 22. वर्धमानसार्थवाहः, 4, 6, beside सार्थवाहवर्धमानादिवियोगं, 21, 17. बलभद्रसचिवं, 103, 3. वीणावत्सराजः, 266, 10, &c

A curious case occurs at 283, 23. where I have written *वेगाद् वेगं with Pūrṇabhadra's source, the textus simplicior, as represented by the Hamburg MSS Bh. which in the fifth book belongs to the H-class of the textus simplicior, reads वेगात् गवगं (गव misread for IV, i. e. वे); h and Bühler वेगाद्विगतरं (!) But bhΨA and their derivatives write वेगातिवेगं, and this seems to be the old reading, from which Bühler's ungrammatical reading derives, as being apparently an original gloss by somebody not well versed in Sanskrit I now take वेगातिवेगं to be a *substantive dvandva* compound, depending on गच्छति 'it went to speed and to over-speed', i. e. 'it ran more and more swiftly' (quicker and quicker).

Prof Wackernagel, in his Altind. Grammatik, II, § 74 d, gives similar *adjective dvandvas*. From the Pāli I may add Jāt i, p 160, 3 *vaṃkūṭīraṃhīnaṃ* (in a stanza), which the commentator rightly explains as meaning *mūde vaṃkūṭīni ogge alivaṃkūṭīni tādivāni sūgāmi assa albhāte vaṃkūṭīraṃhīnaṃ*. The compound *mañcūṭīmañca*, given by Wackernagel from Trenckner, is apparently a *substantive*² formed exactly like our *vegātweya*. Hence वेगातिवेगं should be restored in our text.

¹ Only the MSS in such cases, do not separate the combined aksaras. The Hindu manner would be to write, e. g. in our stanza I, 5 (p. 5, 3) वनवासि । च्यराजः.

² This is also the opinion of Prof Wackernagel, who kindly pointed out to me this compound

The rule laid down by Pāṇini III. 3. 126 (Waackernagel, Altind. Grammatik, II, § 82, α, γ) is not always observed (at least not always in our best MSS). In 131, 26 only A—a revised MS—has the correct form दुर्भेदः, but Śāi agrees with the other MSS. In 9, 23 the MSS have our reading. In 227, 1 ff Pūrṇabhadra follows this rule, whereas his source, Śāi β, A 266, neglects it.

Syntax. Periphrastic present indicative (Guzoratism) स्वपिमि जन्मः, 122, 18, योजयति जन्मः, 268, 10 (here also Hamburg MSS).¹ Present indicative for imperative. प्रद्विष्यते, 37, 8, पूरयामः, 92, 6, पृच्छामः, 92, 11, 267, 16; गच्छावः, 265, 17; क्लिचते, 268, 5; प्रत्युज्जीवयामः, 268, 6; करोमि, 271, 6, 278, 9, 279, 24, गच्छामि, 282, 8, 286, 5; जानामि, 288, 20. Present indicative for conditional: भवति, 283, 22; गणयति, 283, 23 (in both cases also III). The conditional occurs 216, 8 अकरिष्यन् and अभविष्यत्, and 230, 20 समन्विष्यम्.

General subject expressed by 3rd person sg.: आह, 180, 20 (Cp. 1, 21 (but see Uber das Tantaūkhyāyika, p. 98, 22)

Genitive for instrumental case. °चेनकस्य भृत्वा, 75, 23. Instrumental for genitive case. करणीयेनोपायः, 166 7

Faulty or awkward constructions. विष्णुश्चर्मापि (for °शर्मणापि). पाठितास, 2 12 (in accordance with Snopl IIIh), स. . . द्वावपि प्रत्यागती. 109, 14 (almost literally from Tantaūkhyāyika, 55, 4). प्रतिपादयामि for °ति (the subject being मवान्), 194, 24 पृष्टः for पृष्टम्, 221, 29 (or स्थिति तस्मिन् for स्थितः स, l. 28). A word like वचः to be supplied 273, 1 in a stanza (III have the same wording). 285, 1 an anacoluthon with III (stanza).

Vana मध्यात् and मध्ये with the dual number² आवयोर्मध्यात्, 43, 9, क्रोधसंरक्तलोचनयोर्मध्यात्, 209, 5 एनं and असुं in the same sentence, referring to the same person, 4, 8f किमिति for कस्यात्, only 254, 7 (104, 11 read किमिति with Ψ). Superfluous इति, 23, 11, 42, 6; 61, 12, 63, 21, &c. इत्येवम् for simple इति, 118, 2 (in a new tale) इत्येवं after इति, 94, 19 मा. . . अर्हसि for न . . अ°. 41, 4.

In प्राप्त्रव्यमर्थमिति नाम, 148, 2, प्राप्त्रव्यमर्थम् is an adjective. Cp. तन्त्राख्यायिक, and मित्रभेदं (125, 29) beside मित्रभेदो (3, 1), &c

APPENDIX

Literary quotations Śālihotra, 279, 9 (also in III); Karnīputakathanaka, 67, 14. An utterance of the Buddha is referred to in 48, 13.

¹ Cp. Campakāśēsthikathānaka, ed Weber, l. 454 f, ed Hertel, § 76 Bühler, Sitzungsber. d. kgl. Preuss. Ak. d. Wissenschaften, 1883, p. 885

² This also occurs in other mediaeval Sanskrit texts, e. g. in Somadeva's KSS. 42, 137

Chapter III. Account of the Manuscripts on which this edition is based.

§ 1. Description of the manuscripts.

ALL the MSS. used for this edition are paper MSS. written in Nāgarī characters

bh = Decc. Coll x. 190 This MS. originally consisted of 179 leaves, 10 lines to a page Its first 6 leaves are now missing. Though this MS. proves to be a Jaina MS, as it has the Jaina diagram in the beginning of book V, it has not the square blanks in the middle of the single pages. It has been copied from some MS which was then old; cp Variants 288, 246.8; 290, 8.

According to bh's colophon, this copy was completed in samvat 1468, on the 12th day of the bright half of the month Mārgaśīrṣa, during the reign of King Śrī-Kāhnadadeva Vijaya, in Śrī-Vīramagrāma (the modern Vīramgam near Ahmedabad) 'in compliance with the order of the minister Mahamsalasā for the amusement of Josīharadeva, brother to Vādijanārdana of Satyapura', by Mahāṅgopāla, son of Mahamkesava, of a Gauḍa family.

The copyist did his work with great care and accuracy. Our MS. contains many glosses, written by several old hands on the margins or between the lines. Most of these glosses go back to one hand, no doubt the hand of some beginner in Sanskrit, who sometimes misunderstood his text Cp the glosses on 11, 1; 14, 6; 19, 20; 22, 25; 56, 12; 60, 20; 62, 16; 76, 10; 84, 17; 154, 2; 176, 17; 177, 9; 194, 17; 221, 25; 286, 3. The same hand entered a lot of *vernacular* glosses, cp. 11, 3²²; 17, 17 (twice), 23, 3, 46, 4, 65, 14; 70, 15; 74, 5; 104, 19; 131, 18; 147, 8; 175, 30; 176, 13; 177, 12⁹; 178, 26; 180, 4 (twice); 183, 10; 188, 22; 189, 2; 190, 13 18, 191, 13; 192, 7; 193, 11, 209, 11, 220, 16; 231, 2; 247, 3, 277, 10.11 16 17 18 20; 278, 22 (twice); 279, 1.2 6; 283, 17; 288, 13 16. In many cases the text was unintelligible for the glossator; for the marks × and =, which he usually employs in referring to marginal glosses, occur not infrequently without such a gloss. On the first leaves he often separates the words by small vertical strokes, writing initial vowels, and sometimes terminations, over the line Our stanza I, 52, for instance, looks thus in the MS. नखिनांचनदीनांचशृंगिणांश-
स्त्रधारिणां ' विश्वासा^उनापगतव्यः'स्त्रीधुराजकालपुंच' ४४; 9, 30 सत्या^{पु}मितत्; 10, 17
तुए
व्याहतप्रावशस्तप्रविशत्वष'.

As I did not succeed in distinguishing *with certainty* the different hands of the glossators, I mark the glosses in my variants with 'gloss.' or 'corr.'

of bh' As possibly scribes of other MSS. may have copied from bh the glosses instead of the original readings, I have entered nearly all of these glosses in my variants. The complete readings of bh are given in my variants.

N = Decc Coll. x 189 This MS is complete in its beginning, but has a gap extending from 220, is of our text to 236, s (see Variants) The original number of its leaves was 117. The average number of lines on a page is 17. This copy is written in a hasty hand, but it is pretty correct. Neither the Jain diagram nor the middle squares occur in it.

The colophon tells us that this copy was completed in samvat 1855, śāke 1720, in the dark half of Kārttika, on the eighth day, a Tuesday, by Harinanda, son of Kaśinātha, of a Gauda family. The complete readings of this MS. are given in our variants.

Ψ = Decc Coll. iv 55 It has 102 numbered leaves, 15 lines to a page. Of these, leaves Nos 46, 48, and 49 are lost. Moreover, the last one or two leaves are missing. The actual pagination, however, is not the original one; the original one, written in the margins has been corrected by a later hand, after leaf 19 had been lost, and hence leaf 20 is now numbered as 19, &c. But another hand writes the correct numbers once more just over the red middle spots of the verso pages, see Key, above, p. 1, and our Specimens, vol. XI, Table I, No 1.

Ψ is a very beautiful Jain MS, the Jain diagram appearing in it at the beginning of the Kathāmukha as well as of that of books III, IV, V (The beginning of book II is lost) In the middle of the single leaves there appear the characteristic blank squares, and the centres of these squares are perforated by small circular holes throughout the MS. These holes appear never to have been used for a string drawn through them, as in palm-leaf MSS, to keep the leaves in the right order, for such a string would have enlarged the holes or torn the leaves. The single leaves of Ψ show red circular spots, one in the middle of the blank squares of the recto pages, and three on the verso pages, viz one in the middle and one on each side margin. The original leaf-numbers are written within the red spots of the right-hand margins of the verso pages. The red spots, however, are missing on leaves 83, 84, 89 recto, 90 to 102 inclusive. At the end of the first book, $4\frac{1}{2}$ lines of the recto of fol. 45 and the whole verso page of this leaf have been left blank.

This MS. has been written with great care in beautiful characters. The copyist himself corrected it, and added some glosses and various readings. A second old hand added some more glosses.

Ψ seems to be our oldest MS. of Purnabhadra's text. As we shall subsequently see, not only the common archetype of U' (dated sam 1537)

and L¹ was copied from Ψ at a time when Ψ already contained the glosses by the second hand, but—apart from the circular perforations of the blanks, which are unknown in most of the paper MSS—the forms of the characters in this MS, especially that which च has in it, are very old ones¹ This old form of च, as it appears in Buhler's Palaographie, Table V, number 13, columns v, and vii to xvii, and Table VI, number 18, columns xv, xvi, xvii, prevails throughout in Ψ. Cp our Key, p. 2. Only in cases where a vowel, or *n* and *r* are written under *gh*, the modern form of *gh* is the usual, though not the exclusive one Cp. also the form of जिह् in our Table II, No. 12, l. 2a and that of झु in our Table I, No 1, l 15c, with Buhler, Table V, col. xxii, l 18 The complete readings and the glosses of Ψ are given in our variants.

P = Decc Coll. xxiv. 419. It has 96 leaves, 15 lines to a page, and is very beautifully written on fine thin paper. This MS., which is complete, shows the Jaina diagrams as well as the characteristic blank squares. The text on the whole is very correct From the colophon we learn that this copy was finished in samvat 1537 on the first Tuesday in the dark half of Āsādhā The copyist's name is not given. The complete readings of this MS are entered in our variants.

L¹ = Leipzig University Library A. 404. Incomplete Old. The leaves still extant bear the paginations 2 to 56 (both incl), corresponding to our text *svanūma*° &c. 2, 5 to *sarva te* (incl) 220, 2 15 lines to a page. No blanks, but Jaina diagram before II and III. Two copyists, the second one (from leaf 11 to 20 incl) giving a very faulty wording, and leaving out the text between *mūkhah* (67, 11) and *sthitavati* (74, 17) I only occasionally refer to this MS. in my variants.

Pr is an old MS. belonging to the Jaina Bhandar of Ahmedabad. It was kindly lent me through Mr. Keshavlal Premchand Mody, B A, LL B., of the same town. This copy bears the signature डा २८ प्र १० On its margins the title of the work is given as पंचाख्यानवृत्तिः. Pr consists of 107 leaves, 13 lines to a page. It is pretty correct. I give the complete variants of this MS.

M = Decc. Coll. iv 54. 102 leaves, 15 lines to a page. A complete Jaina MS., with Jaina diagrams and blank squares in the middle of the pages. The characters of this MS. are beautiful, but its text bristles with blunders, omissions, and dittographies. Though not dated, this MS is not modern. In my variants I give the complete readings of this MS., but I have not noted many of its blunders, small omissions, and dittographies.

¹ In one case this form of च also occurs in Pr, which has flowed from Ψ

p = Decc. Coll n. 46. 93 leaves, 18 lines to a page. This is a complete Jaina MS., though it has not the characteristic blanks. According to its colophon, this copy was completed *samāt loka-muni-rasa-kāśi-samīpacchare* [i. e. sam. 1677] *jyēṣṭha sūstivḍhastamē somavāsare śubharcāyāyī* [Mullānagare [i. e. Dhillo, Thar and Parkar] *pāṭisāha-Jahamgīra-sāyge* + *vā*] [i. e. vācaka]-*Matibhadra - tucchisya - vīcanācāryya - dhuryya - vādikaśambhakaśālanamrgaṇi - sarvāśāstrādhīta-sarasvatīkaṁthābharaṇo - sakalalakāḷakṛitayātra-vulcājjanētīlaka-pravora-prakṛṣṭavācācācāritrasimha-tucchisya-pāṇḍita-Padmanamdi-muni-taccu-ranōṇvija maharanūdalānādāsānūḍāsa-Govarddhana-muni-lipāhṛter* *vyay* *pruṭi*. The lengthy colophon proceeds to tell in several stanzas that the copyist did his work with the utmost care, and that the good should correct the copy, without blaming the copyist for the blunders he possibly might have committed. Hope is expressed that the Jain community might rejoice henceforth by the favour of the sunis (*śūṅg-makuta¹-sūri-prasūlate ciram naṇḍatu*), and that the MS. might eternally survive and be protected by its owners from oil, water, loose tying-up and dishonest borrowers ('*telād rakṣej jalād rakṣe rakṣet sithīlu-bandhanāt parahasatayam rakṣet*' *evam vādāt pustakam* II). The copyist had at least two MSS. before him during his work, choosing their readings as he proceeded in copying, smearing with gamboge whole passages already written in almost every line, and replacing very often the correct readings by inferior ones. Some passages have been copied from MSS. belonging to other classes, e. g. to the Bb-class. Moreover, many corrections and additions have subsequently been added by different hands. Amongst the numerous marginal additions, there are even stanzas in Prākṛit. I carefully collated this MS. down to 119, 23 *atha* inclusive; but then, seeing that it was of no use whatsoever, I neglected it altogether. In my variants, only occasional references are given to p.

A = India Office 2643, E. 4084, R. R. 9. B. This MS. originally contained 153 leaves, 12 lines to a page. Leaf 92 is missing now. On the first page, which is blank, a European hand has written in English characters. Gaikawar. This copy has been written by two copyists (A¹ and A²). The first hand wrote the text of leaves 1 to 93, and of 123 to the end, the second one leaves 94 to 122 (both inclusive). The words from *gacchet*, &c. to *batyāsā* + *sa ta* (inclusive) = our text 177, 12 to 177, 23 are written by both the copyists, and subsequently have been deleted again on fol. 93 verso. In this short passage A² is more correct than A¹; but the former shares with the latter the mistakes *pīṇadhī²* 177, 12, *tanna* for *lutra* 13, *apaṇam kārya²* 15. Hence it is certain that A² copied from the same original as A¹. A² leaves blank squares in the middles of the pages.

¹ Dharma Vijaya Sūri corrects this to *ṁmakūśalu*.

This MS. is rather faulty. A third hand has collated it with some MS of the *textus simplicior*, covering the margins with additional stanzas from this text, smearing very often the original readings of A with gamboge, and writing on them inferior readings or downright blunders. In other places the corrector, an ignorant and careless man, restores defective passages *ex conjectura*.

According to the colophon, the copyist of A¹ was one Śivasundara, who completed his work in *samvat* 1574 *āso vadī 9 sukīe*.

Bh = Decc. Coll. xiii. 86. This MS. originally consisted of 156 leaves with 12 to 14 (generally 13) lines to a page in books I, II, III, and with 11 lines to a page in books IV and V. The first leaf and leaves 132 to 140 (both inclusive) are missing.¹ Bh has been copied by two hands, the first one going from the beginning of the MS. down to the end of the third book, the second one from the beginning of the fourth book to the end of V. This copy is a Jain MS, the Jain diagram appearing at the beginnings of books II, III, IV. Besides the usual square blanks in the middle of the pages, which are perforated as in Ψ, most of the recto and verso pages have larger rectangular blanks either at the right or at the left hand margin, or even at both of them.

At the end of the third book, the first copyist gives the date *samvat* 1442 *varye* without any further information. The rest of the MS. is scarcely younger than its first part.

Φ = Decc. Coll. xxi. 719. 97 leaves, 15 lines to a page. Dated *samvat* 1661.

§ 2. Value and mutual relations of these manuscripts.

Of the above-described eleven MSS, the first eight form two groups. To the first group, the bh-class, belong the MSS bh and N. To the second group, the Ψ-class, belong the MSS Ψ, P, L¹, Pr, p, and M. The nature of MSS. A and Bh and Φ is such that they require a separate and detailed discussion.

The differences between the readings of bh and Ψ are but slight ones. These two MSS are excellent copies. The cases of the very mistakes taken over from either the *textus simplicior* or Śār. into Pūnabhadrā's text and preserved in bhΨ show how conscientiously the text has been handed down in these two MSS. On the other hand, the fact that N can be proved to go back *indirectly* to bh, and that PL¹PrMp can be proved to go back to Ψ (P, the best and oldest of them, and L¹ *indirectly*), evidently

¹ Comprising our text, p 244, 10 *yadī* (incl.) to 260, 2 *dustajā* (incl.).

shows that even in ancient times bh Ψ were considered very valuable MSS. I think, indeed, that their common archetype is the *prathamularsa*. See above, p 28, note 2. At all events, their text cannot possibly deviate much from the *mūlaprati* (i. e. *mūla-pratīpī*): see our parallel Specimens.

§ 3. The manuscript N goes back indirectly to bh.

For evidence in substantiation of this assertion, see Variants to 27, 10 12, 56, 12, 57, 22; 61, 12; 74, 2; 75, 12, 77, 22, 78, 9, 80, 11, 89, 12, 13; 101, 11, 123, 17; 125, 18 19,¹ 184, 5, 186, 2; 208, 2, 266, 6, 22, 270, 22; 271, 23, 274, 17. The MS. N cannot have been *immediately* copied from bh, for it is evident that a part of N, namely 284, 7 to the end of book V, has been copied from a text very closely agreeing with Bh. Cp. the Variants.

§ 4. The manuscripts P L¹, Pr, p, and M go back to Ψ

That p goes back to Ψ may be seen from the Variants 72, 22, 88, 15. Since, however, p is a contaminated MS (see above, p. 10), and is for this reason critically useless, I have not taken the trouble of collecting further materials in order to ascertain more fully its relation to Ψ . For the other four, the following evidence may suffice.

1. P and L¹ go back to Ψ , cp. Variants 3, 10; 4, 21, 5, 10; 5, 21, 7, 25, 9, 10; 14, 10, 17, 11; 23, 16, 25, 22, 32, 24, 33, 4, 39, 20, 40, 4, 42, 20; 11, 6, 57, 18, 76, 15; 101, 10, 119, 10, 147, 20, 159, 19, 164, 33, 167, 21, 170, 10, 171, 7, 174, 9, 178, 18 23; 180, 14, 25; 181, 6; 183, 11, 20, 184, 9, 185, 6, 198, 1, 199, 9; 224, 18; 229, 20; 230, 11, 231, 4; 233, 11; 247, 9, 249, 2; 252, 7, 253, 24, 255, 9, 258, 30, 271, 23, 275, 9, 284, 9

Besides P and L¹ have a considerable number of corruptions in common. Cp. 4, 25, 5, 22, 10 1, 12, 21; 19, 22; 20, 8, 22, 1; 23, 9, 25, 19; 29, 6, 31, 12, 38, 24; 39, 15 16 21; 41, 7 11, 43, 1, 58, 1; 59, 9, 60, 9 11, 61, 18, 66, 7; 78, 5; 93, 15; 96, 28, 99, 22; 102, 19, 104, 20, 106, 21; 109, 25, 114, 9, 115, 2, 116, 3; 128, 4, 130, 22, 29, 131, 21; 132, 2, 6, 7 11; 143, 11, 22, 155, 29, 157, 3; 160, 8; 167, 19; 168, 3, 169, 2, 8 10, 170, 28, 172, 4, 174, 19, 175, 25; 178, 9; 180, 4 12; 181, 6; 182, 11, 183, 13; 184, 9, 185, 13, 14; 186, 5 19; 188, 5; 189, 20; 190, 5; 191, 20, 194, 11; 195, 20, 196, 3; 197, 9; 200, 1, 202, 7 11, 203, 13, 214, 10, 23, 216, 1, 10; 219, 2.

P cannot have flowed from L¹, as P neither has L¹'s gap (see above, p. 39), nor the very numerous mistakes of the second copyist of L¹. Cp. besides 12, 24; 66, 7; 105, 6; 184, 8; 191, 15, 193, 2, 194, 11; 197, 14, 198, 3.

¹ The citations of passages reproduced in Tables I and II of vol XI are set in italics. See Variants

L¹ cannot have flowed from P. Cp. 12, 31, 14, 8; 15, 18; 19, 21; 27, 11; 32, 23, 64, 9; 111, 8; 155, 28; 169, 7, 17, 174, 10, 178, 2; 179, 29, 190, 22, 203, 3, 209, 18, 217, 16.

Hence it is clear, that both P and L¹ go back to some third MS which has flowed from Ψ. Cp also 24, 4, 190, 10.

2. Pr goes back to Ψ, cp Variants 3, 10; 7, 25, 33, 4, 101, 10, 119, 10, 121, 13, 147, 20, 159, 16, 19, 164, 5, 23, 33, 167, 21, 169, 17, 170, 10, 171, 7; 180, 25, 184, 9, 187, 18, 231, 4.

3. M goes back to Ψ; cp. Variants 3, 10, 5, 20, 7, 25, 9, 10; 33, 4; 76, 15, 93, 9, 101, 10, 147, 20, 152, 3; 159, 16, 174, 2; 181, 6; 185, 6, 187, 18, 231, 4, 247, 9, 268, 3, 271, 23, 284, 9.

§ 5. Critical discussion of the manuscript A.

A apparently belongs to the bh-class. With this class it has the author's praśasti at the end of the whole work, and it often agrees with this class in its readings. But very often also it has the readings of the Ψ-class. As to the gaps, it agrees at 33, 21 with all our MSS. but Bh. It has *not* the gaps of bh at 25, 2; 82, 11, nor those of Ψ at 61, 5, 107, 25, 113, 29; nor has it the gap of N and of the Ψ-class at 265, 8, where bh is complete. Again, at 210, 15, in the place of the pādas missing in bhN, it has a text quite different from that of both the Ψ-class and Bh, a circumstance which raises the suspicion that *A derives from a revised copy*. We shall subsequently see that this suspicion is confirmed by other facts. At 62, 1 A has a gap which the corrector of A fills in as he pleases. Other gaps of A are 163, 13; 164, 15.

At any rate, A goes back to an archetype which was *very* closely akin to that of bhΨ. This is clear from the numerous blunders which it has in common with these two MSS.

Blunders common to AbhΨ.

6, 31, 33, 9, 3, 26; 10, 2, 11, 14, 23; 14, 16, 18, 11, 22, 13; 28, 10; 33, 12, 15; 33, 21⁽¹⁾, 34, 4, 35, 18, 37, 8, 42, 8, 43, 4, 14, 44, 6, 46, 3; 48, 19; 49, 13, 51, 6; 53, 15, 56, 3, 4, 58, 8, 60, 30; 64, 3, 65, 8; 68, 3, 14; 69, 3, 4, 6, 71, 10, 33, 74, 8; 76, 12, 83, 2, 6; 87, 16; 89, 15, 90, 17, 91, 6, 7, 92, 1, 93, 7, 9, 95, 11, 96, 10; 97, 13, 99, 5, 6, 11, 102, 10; 116, 13, 17, 119, 21, 121, 5, 7, 123, 12, 15, 125, 1, 30; 126, 15, 130, 4, 23, 131, 2, 132, 16, 27; 135, 8; 136, 4, 142, 8; 144, 19, 145, 8, 150, 24, 152, 10, 156, 15, 158, 16, 161, 2, 13, 164, 10, 168, 27; 170, 15, 20, 172, 26, 176, 19; 179, 1, 180, 4; 182, 11, 183, 6, 186, 4; 196, 13, 14, 197, 3, 198, 9, 211, 6, 21; 215, 23; 216, 1; 218, 2, 12, 220, 17, 223, 3; 226, 15; 235, 15, 24, 240, 21, 248, 14, 253, 15, 259, 8, 260, 24, 266, 20, 269, 19, 271, 20, 277, 13, 19, 278, 9, 10; 282, 16, 289, 3 (twice).

For these and the following cases, cp. our Variants

On the other hand, A has correct readings in many places where bh Ψ are faulty

Right readings of A, where those of bh Ψ are wrong.

7, 16; 8, 13, 10, 1, 18, 6, 25, 19; 26, 5; 29, 8; 32, 23, 33, 11 (with Np), 36, 20, 37, 5, 40, 17, 46, 7 21; 50, 12, 15, 16, 52, 23; 58, 16 17 59, 25 (with PPr), 61, 14, 63, 12; 65, 29 30; 66, 1; 69, 1; 71, 18; 73, 11, 21, 76, 4 (with pPr), 79, 12 (here the *copyist* corrects the reading of bh Ψ), 83, 13, 85, 19, 87, 12, 14, 90, 8, 91, 19, 93, 7, 96, 14, 100, 8, 101, 23, 106, 1, 107, 11; 109, 5, 8, 114, 4 25, 116, 2 16; 118, 14 16, 119, 1, 121, 6, 122, 11 12; 124, 9, 25, 125, 26, 130, 9, 131, 2 (the *copyist* corrects here); 131, 19 26, 132, 28, 134, 1, 135, 21; 138, 6 12, 140, 14, 18, 22, 141, 9, 142, 5 23, 143, 24, 145, 24; 147, 2, 148, 11, 150, 20 (with Bh Φ), 152, 9 (with Bh Φ), 154, 2 (cp 155, 8), 155, 17 157, 13, 161, 22, 162, 18; 163, 18 (with MBh Φ), 176, 8; 180, 7 13, 181, 8, 191, 19, 20, 192, 9, 194, 19 (with Pr), 197, 10, 200, 23, 203, 6; 204, 2 5, 206, 5 7, 212, 12, 216, 8; 219, 25 31; 220, 7 26, 223, 19; 224, 16, 226, 11, 227, 4, 230, 20, 231, 25, 236, 12 13 (see Hamb. MSS), 236, 19 (1), 244, 11 (1), 245, 13, 247, 7 18 (with Pr), 248, 22 30, 250, 22 251, 20 26; 254, 16, 261, 12; 269, 11 20; 271, 11, 272, 3, 276, 7, 278, 6, 10; 282, 1, 284, 1, 289, 10.

If in these passages A is more correct than bh Ψ , this is at least in many cases the result of conjectural emendation. For in other cases the corrections of A are decidedly wrong.

Blunders of bh Ψ wrongly corrected, or even more corrupted, in A.

3, 7, 4, 30, 13, 16; 15, 18, 34, 13, 35, 5; 39, 6, 42, 11, 44, 3, 49, 16; 50, 16, 22; 52, 11; 55, 9 10, 17; 59, 3, 29, 64, 21, 65, 30, 66, 12, 70, 2; 74, 11, 17, 80, 6; 84, 16, 85, 19, 99, 15, 101, 12, 131, 18; 132, 12; 135, 10, 143, 7; 149, 2 (with Bh Φ); 155, 8; 162, 22 (wrong correction by *copyist*), 165, 21, 170, 10, 172, 3, 173, 15, 179, 18, 190, 2, 199, 22; 207, 3, 213, 4; 214, 21, 218, 12, 219, 15, 222, 6; 231, 5 (with M), 238, 24, 250, 15, 251, 21, 264, 15; 272, 11 16; 273, 9 (1), 281, 4, 287, 14.

Discussion illustrated by Tale III, viii, Self-sacrificing dove.

Evidently A¹ and A² copied some MS, which had been revised and interpolated, part of the corrections and the interpolations being written on the margins. An interesting proof of this assertion occurs in A² on fol. 109a in our Tale III, viii, verses 161 ff. As this passage is of considerable critical value, I print it here in four columns. The *first* column, agreeing with our text, gives the readings of our MSS, bh Ψ , and of Kosegarten's MSS BCDEFK, which contain this story. Prof. Macdonell most kindly collated for me the following passage with the *originals* of

BC;¹ and Mr. F. W. Thomas in like manner obliged me by collating the originals of DEF² To Mr. Thomas I owe the confirmation of Kosegarten's supposition, that his MSS. F and L are one and the same MS³ The variants I give from K are based on Benfey's collation of this MS, which I owe to the kindness of Miss Emma Benfey, and on Prof. Schmidt's collation of the same. The second column contains the text of A, the third one Kosegarten's text according to his edition of the *textus simplicior*, p. 180. The fourth column contains an interpolation of the MS. E, which interpolation is separated from the other texts by a vertical line. In the footnotes under the first column I give the complete variants (but not all the merely clerical errors) of BCDEFK; in those of the second column, Prof. Schmidt's deviations from A, whose version is given in his German translation, in those of the third column the complete variants of the editions of Jivānanda Vidyāsāgara (Calcutta, 1892), and of K. P. Parab (Bombay, 1896), who follow Kosegarten's text; I add Benfey's translation and emendation of Kosegarten's stanza 187. In the footnotes to the fourth column I give the references from O v Böhlingk's 'Indische Sprüche' to these interpolated stanzas. It will be seen that most of them occur in the Vikramacarita.

Though Kosegarten prints the story from which the following passage is taken in his edition of the *textus simplicior*, it does not belong to this recension. It is missing in the Hamburg MSS. HI, in h. in Buhler's edition,⁴ and in Kosegarten's MS. G, i. e. in Anantabhatta's Kathāmṛtanidhi, which is an abbreviation of the *textus simplicior*⁵ Besides HI and G, Kosegarten used the MSS. ABCDEFK, and these only. Of these MSS., A B contain Pūrṇabhadra's text, all the other MSS. belong to the mixed class. In the third book, C and F (which go back to a common source for the last three tantras) and K contain contaminations of Pūrṇabhadra's text with the *textus simplicior*. D in this tantra contains a *textus simplicior* interpolated from Pūrṇabhadra's recension. E contains quite a new recension, based on the Jaina recensions and on other sources. It has many interpolated stanzas, and one interpolated story whose wording goes back to Śār. or to some nearly related recension,⁶ and the order of the stories in E disagrees with that of all the other recensions.⁷

¹ These MSS. are now in the Bodleian; B = Aufrecht, No 337 (written after A D 1810), C = No 336 (written A D 1800)

² These MSS. belong to the India Office Library, D = I. O. 2790 (E 4085), E = I. O. 1812 (F 4086), F = I. O. 2319 (E 4087).

³ Cp Kosegarten's Praefatio, pp. iv and vi. ⁴ As to this edition see above, p. 14

⁵ See my papers 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG lvi, p. 296 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte d. kgl. sachs. Ges. d. Wissenschaften, phil.-hist. Cl., 1902, p. 117 note. Above, p. 18

⁶ ZDMG lvi, p. 317

⁷ ZDMG lvi, p. 326. Above, p. 17

Op text, 204, 13 ff, with complete variants of bhv, BCDEFK.

एवं विलाय बहूशः ।
 कृपणं भृशदुःखिता ।
 पतिव्रता सुसन्दीप्तं ।
 तमेवाग्निं विविश सा ॥ १६१ ॥

Corresponding text of MS. A, compared with R Schmidt's translation, p. 224 f.

एवं विलाय बहूशः ।
 कृपणं भृशदुःखिता ।
 पतिव्रता सुसन्दीप्तं ।
 तमेवाग्निं विविश सा ॥ ६४
 Pāda a corrected by cop to .
 तपोऽग्निं प्रविविश सा ॥ ६४

तयलेपे ततो वर्ष- ।
 शते द्वे पचिणी तु सा ।
 न्याथ्यमारगता धर्मं ।
 पालयन्ती दयामयं ॥ ६५

Marg. addition of copys.

ततो दिव्याम्बरधरा ।
 दिव्याम्बरणभूषिता ।

161 E om a b ॥ a B एव ॥ c D
 पतिव्रतायु सं ॥ a B पति-
 व्रतत्वा अदीप्तं प्रविविश
 कृतासनं (= MBh xv 1489
 पतिव्रता संप्रदीप्तं प्रविविश
) ॥

Kosogauten's text, p. 180, with complete variants of editions of Vidyaśāgara and Parab.

एवं विलाय बहूशः ।
 कृपणं भृशदुःखिता ।
 पतिव्रता सुसन्दीप्तं
 तमेवाग्निं विविश सा ॥ १८३ ॥

E's interpolation between stanza 164 and p 204, 21 of our text

ब्यालयाही यथा ब्यालं
 बलादुद्धरते विलात ॥
 तथा स्त्री पतिमुपुत्थ
 स्वर्गलोकं महीयते ॥ ९८ ॥

भृते मर्त्तरि या नारी
 समारोहिदुताशन ॥
 साऽघं हंति समाचारा
 स्वर्गलोकं महीयते ॥ ९९

मातुकं पेतुकं चैव
 यत्र चैव प्रदीयते ।

98. Böhlingk, Ind. Spr., refers to Vikramac. 283, Hit in 30 Schl., 31 Johns (= 29 Fet.), a read ब्याल ॥ c read उडुत्थ ॥

99. Böhlingk refers to Manu v 160, Saing Paddh. Vedānta 10 Vistara 270

ततो दिव्याम्बरधरा
 दिव्याम्बरणभूषिता ।

64 d. Schmidt, adopting the correction of a, transl: 'sprang sie in das hellbrennende Opferfeuer' ॥

65. Schmidt om this stanza ॥

प्रोषिते मलिना कशा ॥
मुते स्त्रीयित या पत्नी

सा स्त्री ज्ञेया पतिव्रता ॥ २०१

200. Böhlingk refers to Vikra-
mac 281 a read पैतुकं ॥
c read कुलत्रयं ॥

201. Böhlingk refers to Malh-
mātha, who quotes this
stanza on Kumārasambhava,
1 v 33. c read म्रियेत ॥

अही मामनुगच्छत्या

कृतं साधु मुमे लया ॥ १८५ ॥

66 (cor. 67). Schmidt mmanu,
with the original text ॥
by cop. to १८७

अही ममानुगच्छत्या ।
कृतं साधु मुमे लया ॥ १८६ ॥

कृतं साधु मुमे लया ॥ १८६ ॥

66 (cor. 67). Schmidt mmanu,
with the original text ॥
by cop. to १८७

कृतं साधु मुमे लया ॥ १८६ ॥

कृतं साधु मुमे लया ॥ १८६ ॥

162 a E अथ for ततो ॥ c D म०
तं विमानस्था, E म० च
विमानस्थं ॥ After 162 a,
E ins. तत्र चित्रांगदधरं
भर्ता सान्त्व (or श्ल०) प-
द्यत (from MBh. xii 148.
10 ततश्चित्राङ्गदधरं म-
त्तारं सान्त्वयस्वत) ॥

163. b E सेतदुवाच ह for 2nd pāda ॥
c DE मामनु ॥ K णच्छत्य ॥
a O चांतं, F चांतं for कृतं ॥

After this stanza E ins.
मचमन्त्रिण दुःखिन सुख-
त्यतमर्जितं ॥

164 and p 204, 21 of our text.

of Vidyāsāgara and Parāb.

translation, p 224 f

hh y, BCDEFFK.

तिस्रः कीच्योऽर्धकोटी च ।
यानि रोमाणि मानवे ।
तावत्कालं वसेत्स्वर्गे ।
भर्तारं यानुगच्छति ॥ १६४ ॥

तिस्रः कीच्योऽर्धकोटी च
यानि रोमाणि मानुषे ।
तावत् कालं वसेत् स्वर्गे
भर्तारं यानुगच्छति ॥ १८६ ॥

by cop to ६८

धा ऊलाऽभौ स्वकं काय ।
जीवती द्यिताऽनुगा
भवेत्सा नरकं याया ।
घोर नारी न संग्रहः ॥ ६९ ॥

स्रुतवेदादिशास्त्रेषु ।
सत्यगेष विधिः स्रुतः ।

ब्रह्मघ्नो वा सुरायो वा
ब्रह्मद्रोही भवेत् पतिः ।
पुनात्यविधवा नारी
तमादाय मृता तु या ॥ २०२

सगुणो निर्गुणो वापि
घनाढ्यो निर्द्वनोपि वा ।
प्रियो वा यदि वा द्वेष्यः
स्त्रीणां भर्ता हि देवत ॥ ३ ।

यावच्चामी मृते पत्नी
स्त्री नात्मानं प्रदाहयेत् ।

164. b B मानव, DE मानुषे ॥
c B चसै।त्, CF च सा for
वसेत्, E तावाल्गो

69 a Schmidt (reading याऊला),
'welche ihren Leib nicht
im Feuer opfert' ॥
b Schmidt (correcting जीव-

186. c Vidyāsāgara the same
blunder. तावत् कालं,
Parāb ॥

204 Böhtlingk refers to Vikramac
280

भर्यथा (!) सह संगतः ।
 कर्मणा पूजितस्तत्र
 रेमे च भर्यथा (!) सह । ५ ।

205 = MBh xii 148, 12 Va

b विमानवरमास्थितः ॥
 d रेमे स सह भार्यथा ॥

प्रथहं सुखमन्वभूत् ।
 सा खं सौरं कपोतस्य
 प्राक्पुण्यप्रभवं हि तत् ॥ १८७ ॥

187. a Benfey सूर्यासि, Vidyāsāg

सूर्यासि, Parab सूर्यासि ॥

o Parab कपोतदेहवत्सा-

सीत्. This pāda must have been composed by Parab himself. Benfey translates, 'Der Taubengott genoss täglich des Sonnenaufgangs Lust, sie ihres Täubchens Sonnenhimmel, als Folge fruheren Verdienst's' Vidyāsāgāra explains स कपोतदेवः

सूर्यासि सायं प्रथहं सुखमन्वभूत् सुखं बुभुजे । सा कपोती कपोतस्य श्री-

प्रथहं सुखमन्वऽभूत् ।
 साकं सौरं कपोतस्य ।
 प्राक्पुण्यप्रभवं हि तत् ॥ ७१

c Schmidt (reading ऽहर्त्या)

'die Frauen, die sich selbst nicht opfern' ॥

71 a Schmidt (reading सूर्यासि)

'Der Gott der Tauben genoss in der Nähe der Sonne Tag für Tag gemeinschaftlich ein Sonnenglück. das war die Folge der fruheren frommen Thaten des Taubers' ॥

204, 21. एवं हर्षाविष्टां विमानमारोप्य परिष्वज्य च सुखिन तस्थौ ।

204, 21 K omits this sentence ॥

B एव ॥ E एवं हर्षाविष्टस्य
 स तामंकारोप्य दिदिवि सुखमनुभवन् तस्थौ ॥ ७ ॥

Our text, 204, 18 ff, with complete variants of bhv, BCDEFK

Corresponding text of MS A, compared with R. Schmidt's translation, p 224 f.

Kosegarten's text, p 180, with complete variants of editions of Vidyāsāgata and Paab

E's interpolation between stanza 16 f and p 204, 21 of our text

204, 22. लुब्धकोऽपि परमनिर्वेदं

कृत्वा मरणाभिसुखी महद्वनं

विवेश ।

तत्र दावानलं दृष्ट्वा ।

निविष्टो विरताशयः ।

निर्दग्धकल्मषी भूत्वा ।

देववह्निं मोदते ॥ १६५ ॥

हर्षाविष्टस्ततो व्याधौ

विवेश स वनं घनं

प्राणिहिंसां परित्यज्य

बहुनिर्वेदवान् भृशं ॥ १८८ ॥

तत्र दावानलं दृष्ट्वा

विवेश विरताशयः ।

निर्दग्धकल्मषी भूत्वा

स्वर्गसौख्यमवाप्तवान् ॥ १८९ ॥

204, 23 E गत्वा for कृत्वा ॥ B

मरणाभिसुखेः E उत्तरा-

भिसुखी हिमवत्यार्धं मं ॥

B महहन ॥ E प्रविष्टा ॥

165 a B ततं ॥ K दानल, corr.

to दावानल. E दावामि

(spelling the metre) ॥

b D विवेश for निविष्टो. E for

ततः सा सर्वपरमा

स्वयमानाप्सुरोग्णैः ।

क्रीडते पतिना साङ्घं

यावद्दिद्राश्चतुर्दश ॥ ६ ॥

6 b read स्वयं This stanza

seems to be an imitation

of MBh in 149, 13, where

it is said of the *foetus*.

ततः स्वर्गस्थमात्मानमपश्य-

द्विगतञ्जरः । यत्तन्धर्वसि-

द्धानां मध्ये भ्राजन्तमिन्द्र-

वत ॥

From these parallel texts it is clear that both Kosegarten and Schmidt based their texts of this story mainly on A². But in doing so they were not consistent. Kosegarten omits A²'s stanzas 69 and 70, and both scholars omit A²'s (first) stanza 65. It will be seen that no other MS. than A² has A²'s stanzas 65, 69, 70, 71, 72. In place of 71 and 72, *all* the other MSS. but K have two prose sentences. In K the first prose sentence is missing. All the MSS. agree completely in the number and in the order of the stanzas, and nearly completely in their wording. Only the contaminated MS E follows the wording of the MBh. in our stanzas 161 and 162, interpolates as its stanza 5 (i e 205) a whole stanza from this text (= MBh. xii 148, 12), and inserts seven more stanzas, four of which occur also in the Vikramacarita, and one of which (6, i e 206) is apparently an imitation of MBh. xii 149, 13. But even this contaminated MS has *none* of the additional stanzas of A², and has the same two prose sentences as all the other MSS., though in E the wording of these sentences is slightly altered.

Hence it is evident that Kosegarten's text does not agree with *any* MS. of the Pañcatantra, and that Vidyāsāgara and Parab, who *exactly* agree in the choice and in the order of the stanzas with Kosegarten's text, simply reprint it with but slight alterations.

Doubtless neither Kosegarten nor Schmidt would have based their texts of our story on A² if they had been aware of the true nature of A²'s wording in our passage.

First of all, it is clear that in our passage *the MS. from which the scribe A² copied, contained a wording which agreed with that of our other MSS. as given in our first column.* For the scribe first copies his stanzas 64 to 67 inclusive (corresponding to our stanzas 161 to 164), and, after doing so, corrects the fourth pāda of 64, adds in the margin his stanza 65, and corrects the numbering of the already written stanzas 65, 66, and 67. Some of the copyist's blunders, as चाया for चायात् in 69 c, स्मृत° for स्मृति° in 70 a, कपोतदेवः in 71 a, and the wording of the first pāda of 73, prove that he did not *himself* alter the text which he was copying, but that he copied marginal corrections and additions of his original. This view is confirmed by the fact that in 73 b he writes विरता क शयः *within* the line. The sign क is a hyphen, which in Nāgarī MSS. frequently occurs *at the end* of the lines, and which A² copied without reflecting. Moreover, we shall see that A²'s stanzas 69 and 70 are inserted in *a wrong place.*

The author of A²'s spurious text was shocked by the *purport* of the genuine one. Whereas the interpolator of E inserts a number of stanzas intended to prove that widows *must* burn themselves, the interpolator of A² is an *adversary* of men's and women's burning themselves alive. Hence he corrects in 64 d the *true* fire of the text to a *metaphorical* 'fire of penance',¹

¹ Schmidt's 'Opferfeuer' is an impossible rendering

and substitutes in 73 a mortification for Pürnabhadra's forest-conflagration. As he does not think his correction of 64d to be sufficiently clear, he adds the stanza 65. He strongly opposes the custom of widows' burning themselves with the bodies of their deceased husbands. Therefore in 65c he points out the न्याय्यमार्गं, which, he says, is not so cruel as the prevailing custom, but which, on the contrary, is दयामय. The consequence of the female dove's penance is that she beholds her husband in the विमान. The author of the alteration no doubt takes this word in the sense which it has in Jain mythology ('the highest heaven'), whereas in the genuine text it has the brahmanical meaning ('heavenly car')

After stanza 164 of our text, A² adds his stanzas 69 and 70. No doubt the copyist A² inserted them in a wrong place, for the interpolator himself must have intended their insertion immediately after stanza 65, as they are destined to corroborate his view that a *sati* burning herself commits a sin. Schmidt has misunderstood these verses. The correct translation of 69 and 70 is. 'She who, being still alive, follows her beloved one by offering her own body in the fire, must no doubt go to a terrible hell. In the law books, in the Vedas, and in other śāstras, the following correct rule has been handed down "Those (wives) who commit suicide will be unhappy in all their following existences"'

After these stanzas the interpolator replaces the prose lines of the original—which in short words gives the purport of Pürnabhadra's source, viz. of the Mahābhārata version¹—by his ślokas 71 and 72. Stanza 71 has been misunderstood by Kosegarten as well as by Schmidt, who have destroyed its meaning instead of restoring it. Kosegarten's सूर्यास्त- in a, and सा खं in c, and Schmidt's सूर्यासि are nothing but wrong conjectures. Kosegarten's alterations have misled Benfey as well as the two pundits, who reprint Kosegarten, not without continuing his destructive work. There is neither a 'dove god', nor a 'sun-setting', nor a 'solar heaven of the cock pigeon', nor a 'proximity of the sun', nor a 'sun happiness' in this passage. All these fine non-Indian things have sprung from the bad Sanskrit of the interpolator, from the conjectures of the editors, and from a clerical error of the copyist A². For कपोतदेवः is nothing else than a clerical error for कपोतदेवा, an expression formed after the analogy of the very frequent word पतिदेवा, i. e. 'a wife who regards her husband as a god', 'a faithful wife'. सूर्यासि is quite right (सुरी आसि), and so is

¹ In the edition of Protap Chundra Roy, the only one which is at my command, the story of which Pürnabhadra gives an abbreviation stands at book xii. 143, 10-149, 14 incl. To our first prose sentence corresponds xii. 142, 12, to the second one, xii. 149, 1-7 incl. The stanza 165 corresponds to 149, 8. 11. 12 13. In his note 1109 Benfey says: 'Diese Erzählung stimmt fast wörtlich zu Mahābhārata, xii, Vers 5462-5532.' The mere number of stanzas of the two versions would show that this statement cannot be correct.

साकं, which the interpolator construes with the genitive कपोतस्य. सौर in our passage must not be derived from सूर्य, but from सुर. The correct translation of stanza 71 therefore is. 'Having regarded the male dove as her god, she became a goldless, and day by day enjoyed godly (i. e. divine) happiness with the male dove; for such is the consequence of religious merit acquired in a former existence' Her कपोतदेवात्म (पतिदेवात्म) in this world causes her देवीत्वम् after her death.

Stanza 72 of A² is designed to replace the second prose sentence (204, 22) of the genuine text, and in stanza 73 a b, the interpolator alters the wording for the reason given above, p 51 f. Why he altered also the last line of this stanza I cannot say. But it is certain that A's wording is an alteration; for to देववद्विवि मोदते, as the other MSS. read, corresponds MBh. xii. 149, 13 ततः स्वर्गस्थमात्मानमपश्यद्विगतज्वरः । यच्चगन्धर्वसिद्धानां मध्ये भावन्तमिद्वत् ॥

I have advisedly treated this passage at full length, because it is in several respects highly instructive. First of all, it shows how texts should *not* be edited. There was not the slightest reason why Kosegarten and Schmidt should leave out one or several verses of A's text, adopting the rest of it; for *all* these verses go back to *the same* interpolator. As to Kosegarten, our passage shows what critical principles this editor was wont to follow during his work. Not to speak of the fact that books III and IV of his textus simplicior are only an adulterated edition of Pūnabhadra's books III and IV respectively, i. e. of the textus ornatior, he follows in our passage in some places one single MS (A), though *all* his other MSS. agree *against* A, and though the purport of the Mahābhārata version agrees with all the other MSS. But instead of, at least, following A *throughout*, he chooses *at random* the stanzas which he rejects from his text or takes over into it. And this is not only the case in our passage, but throughout his textus simplicior as well as his textus ornatior. It is not only true that both of them are not worth the paper on which they are printed, but also that during more than sixty years they have misled all the scholars who used them, and have made worthless the work of all the translators of his textus simplicior, to begin with that of so eminent a scholar as Benfey¹ The editions of the two Hindu editors, Jivānanda Vidyāsāgara and Kāshīnāth Pāndurang Parab, are even more worthless than Kosegarten's. The passages in which these editors deviate from Kosegarten must induce their critical readers to think that these pandits based their texts on materials independent of Kosegarten's edition. But the passage just examined shows that they mainly reprinted Kosegarten. For the text given by him does not agree with *any* MS.

¹ Of course, Benfey's *introduction* to his translation is even now very valuable.

in the stanzas adopted or rejected, but it *completely* agrees in this respect with the text of the two Hindu editors. Parah's reading of Kosegarten's stanza 187 c, moreover, is a fair illustration of the way in which he endeavours to correct a meaningless passage. His 'correction' seems to be based on Vidyāsāgara's quite impossible explanation.

This much on the untrustworthiness of A². But the text of A¹ is not more trustworthy. At 211, 21, for instance, A¹ shows foolish alterations. The point of the story Pūrṇ III xii (Śār III viii, Old Syriac VI vi, SP. III. viii, Simpl. IV vi HI = IV vii Buhler) lies in the circumstance, that the clever wife *fully* reaches her aim, i.e. the cohabitation with her उपपत्ति. In the original version of our tale, the adulteress, answering a question of her paramour, tells in a loud voice that *all* women are unchaste *by nature*, but that *she* truly *loves* her husband exclusively. Thereupon her husband is convinced that he has got the most faithful wife in the world. The author of the *textus simplicior* evidently thought that no husband would allow himself to be convinced by any such trick. Accordingly he alters the text¹. In his version, the faithless wife tells the adulterer that Candikā has pointed out adultery to her as the *only* means of preventing her husband's death which hangs over him by Fate and which, by sexual union, goes over to him who plays the husband's rôle. The words of the goddess, according to the Hamburg MSS, run thus: यदि परपुरुषेण सह एकस्मिन् प्रचनीये समारुह्यालिंगन करोपि तत्तव भर्तुः सक्त(सक्त?) अपमृत्युस्तस्य संचरति। भर्ता पुनरन्यद्वर्षत जीवति। Buhler, p. 19. 12 has the same wording, except ह्यने, भर्तुसक्तोपमृत्युस्, त्वङ्गर्ता, and अन्यद्वर्षतद्वय. Pūrṇabhadra's text 211, 21 comes very near to the wording of the Hamburg MSS. Cp also the wording of B₁ in our variants. Instead of आलिंगन, A¹ has अयोनिनिगम्यर्शनं, which compound apparently was first intended to mean 'touching [by the limbs] except the male and female organs'. But as the copyist (or some previous glossator) feels that this word is not clear, he makes it an adjective by adding in the margin निधुवनं. Now the passage means 'a cohabitation without touching of the male and female organs' (Schmidt, p. 232 'Wenn du mit einem fremden Manne auf gemeinschaftlichem Lager ruhend den Beischlaf ausfuhrest, ohne dass sich dabei die Geschlechtstheile berühren'). I am at a loss to say how the interpolator imagined an अयोनिनिगम्यर्शनं निधुवनं to be possible. But his alteration, which is proved to be such an one by Pūrṇabhadra's source, the *textus simplicior*, destroys at the same time the point of the story.

In the same story, the genuine wording of Pūrṇabhadra, as given in our text, p. 212, 6. is nearly identical with the wording of the Hamburg

¹ Apparently in following some other source, whether literary or oral. Cp. Chauvin, Bibl. des ouvrages arabes, ix, p. 39, no. 84.

MSS. (तदेह्यालिंग्य मां । एवमुक्त्वा तामालिंग्य स्कंधे कृत्वा तमेव देवदत्तमुवाच, Buhler's text ins स before स्कन्धे, om एव after तम्, and ins अयम् after देवदत्तम्) But A¹, in consequence of his first alteration of the text (अयोनिं निं), alters again, continuing after आलिंगः त्वं स्वमर्तुभक्तानां मुख्या नारीणां । यदेवं ब्रह्मव्रतं परसंगे ऽपि पालितवती । मदायुर्वृद्धिकृते ऽल्पमृत्युविनाशार्थं च तमेवं कृतवती । तामेवमुक्त्वा । सस्निहमालिंगितवान् । स्वस्कंधे तामारोप्य । नृत्यं विधाय तं देवदत्तमुवाच, &c., l 8 (Schmidt, p 232. "Du bist die Erste unter den Frauen, die ihrem Gatten anhängen, darum dass du selbst bei der Vereinigung mit einem Fremden die Keuschheit so bewahrt hast. Um meine Lebensdauer zu verlängern und den Tod abzuwenden hast du so gehandelt!" Nach diesen Worten umarmte er sie liebevoll, nahm sie auf die Schulter, tanzte mit ihr herum und sprach dann zu dem Herrn Warst-du-besser,' &c.)

And again the conclusion of our tale is awkwardly amplified in A¹, which for नृत्यन् to वभ्राम (212, 11) reads 'नृत्यं कृत्वा । हे ब्रह्मव्रतधराणां धुरीण । त्वयाऽपि मय्युपकृतमित्याद्युक्त्वा । स्कंधादुत्तारितः ॥ सकलस्वजनां² अग्रे तयोर्मथोरऽपि तत्तद्गुणवर्णनं चक्रे ॥ यत्र यत्र स्वजनगृहद्वारादिषु स च वभ्राम । तत्र तत्र । स तद्गुणवर्णनमेव करोति । (Schmidt, p. 233: 'und nachdem er darauf umher getanzt war, sagte er. "Ja, du Vordermann unter denen, die Keuschheit üben, auch du hast mir einen Dienst geleistet!" und liess ihn von der Schulter nieder. Vor allen seinen Angehörigen pries er dieser Beider Tugenden. Wo er immer an die Hausthur von Angehörigen u. s. w. kam, da pries er auch deren Tugenden')³ I need scarcely add, that here too the textus simplicior confirms the wording of our text 212, 11. The Hamburg MSS. read: ततस्तूर्यध्वनिच्छन्देन नृत्यन्सकलस्वजनगृहद्वारेषु वभ्रामः (!); Buhler (19, 24). ततश्च तूर्यध्वनिच्छन्देन नृत्यन्सकलगृहद्वारेषु वभ्राम ।

Cp. also A²'s interpolation 122, 5, and the transpositions in A¹ 3, 18 and 201, 18. These cases show that the reviser, or the revisers, did not shrink from even serious alterations of the text which they copied. Moreover, our parallel Specimens show that all the variants of A¹A² can be proved, by the testimony of the sources, i. e. the textus simplicior and the Tantrākhyāyika, to be alterations. Wherever A has the evidently right reading, it is not to be made out with certainty whether this correctness is due to conjectural criticism, to collating some other MS, to A's going back to some MS. older than bh, or even to mere chance. Though I very carefully collated the whole MS, I am not able to decide this question. The only thing quite sure is that A is the copy

¹ Read ऽपम्. The same mistake in A¹, p 211, 22 of our text. This shows that the alteration does not go back to the copyist himself, who did not understand the text which he was copying here.

² Read *स्वजनाना.

³ Schmidt's second MS K has a gap, by which the whole story has been lost

of some revised and adulterated MS. For the construction of my text A was almost useless. Good readings of A, not confirmed by bhΨ, have only the value of conjectures, or of various readings the sources of which we do not know.

In order to allow the reader to form a judgement of his own, I give the variants of A from the beginning of the work to 12, 13 inclusive, from 126, 1 to 134. 23 inclusive, and for the *praśasti*. Besides, I have entered the readings of A into my variants at all the places marked in the Sanskrit text with an asterisk, and occasionally in some other passages.

In our parallel Specimens I to IV all the readings and all the more important blunders of A are given in the notes. The reader will see that not even one reading more original than those of bhΨ is to be found in these parts of the MS. A.

§ 6. Critical discussion of the manuscripts Bh and Φ

The MS. Bh at first puzzled me very much, and it cost me considerable time before I was aware of its true nature. Its age of course prepossessed me in its favour, and this impression was strengthened when I collated the fifth book, which more closely agrees in Bh with the Hamburg MSS (*textus simplicior*) than any one of my other MSS. On the other hand, Bh deviates considerably from bhΨA in the rest of the work; transpositions of words are very numerous, synonyms appear in very many cases for the words used in bhΨA. Again this MS bristles with blunders of every kind. But Bh has exactly the same stories, and these stories in exactly the same order, as bhΨA. It was not until I got the MS Φ and the Śāradā MS. P, that I found out the worth, or rather the lack of worth, of Bh.

Bh and Φ belong to the class of the mixed MSS. The greater part of their first three books has been copied from a fragmentary Pūrṇabhadra MS., containing the text from 6, 2 *āhāramātrārthi* down to the end of book III. The *kāthāmukha* and the beginning of book I contains in Bh the text of Pūrṇabhadra from 1, 14 *na rātvān* inclusive to p. 3, 25. The text between *dhāroḍhānu* and *āhāramātrārthi* 6, 2 has been supplied from some MS. of the *textus simplicior*. In Φ, the text to *āhāramātrārthi* has even been twice supplied from MSS of this recension.

The text of Bh agrees very closely with that of Φ in its readings and in nearly all of its blunders, down to the end of book III. From the beginning of book IV to the end of the work, the two MSS. disagree in a most remarkable manner. Whereas, in book IV, Bh contains a faulty text of the bh-class, Φ in this book contains an equally or even more faulty text of the Ψ-class. In book V, both these MSS contain a *textus simplicior*. But here again the difference is evident. For Bh contains

a very valuable old specimen of the H-class of this text, agreeing in many blunders, but not in the interpolations, with the Hamburg MSS. The MS Φ , on the contrary, contains a text of the σ -class of the textus simplicior.

Discussion illustrated by text of Tale V, v, Ass as singer.

In order to prove what has just been said, I beg to refer the reader to the following specimen, Tale V, v, Ass as singer. In this specimen I give the textus simplicior according to the Hamburg MSS H I. The notes contain the complete variants of the following texts:—

Textus simplicior, H-class

H } the Hamburg MSS.
I }

Textus simplicior, σ -class.

σ = Decc. Coll, Peterson's Fifth Report, No 356

s = Decc. Coll 1. 17

B = Buhler's edition

pr = the MS of the Ahmedabad Bhandar, lent to me through
 Ml. Premchand.

h = a recent copy of the MS Bhandarkar, Report Bombay 1907,
 p. 55, § 46.

Purnabhadra's recension :

lh Ψ A, the MSS. just mentioned.

Mixed recensions .

Bh } the MSS just mentioned.
 Φ }

Π^1 = Decc Coll., Bhandarkar, Report 1894, No 371

Π^2 = Decc. Coll., Peterson, Report V, No. 355.

Π^3 = Decc. Coll., Bhandarkar, Report 1897, No. 418

The variants of the σ -class MSS. of the textus simplicior, and those of Φ are given on the left-hand pages, the variants of all the other MSS. on the right-hand pages. It will be seen at once, that all the MSS. whose variants are given on the left-hand pages form one group, and that those whose variants are given on the right-hand pages form a second group. Nobody who compares the various readings will doubt that the text represented by H I is on the whole older than that represented by the σ -class

The cases in which Bh agrees with H I against bh Ψ are set in *italics* in the text; the cases in which bh Ψ agree with the σ -class against H I Bh are set in *fat italics* in the variants.

Text of Hamburg MSS. HI corresponding to our text 270, 17 to 272, 21.

270, 17 'sādhu. mātula. gītena' vārito na mayā sīhītaḥ.

18 'āpūrvo 'yaṃ manī baddhaḥ. sampūrptaṃ gītalaḥṣaṇam'

19 cakradhara āha. 'katham etat?' so 'bravīt:

21 asti kasmīṃsoid adbhūtaṇa Uddhato nāmu gardabhaḥ. sa ca divā 22 rajakagrhe bhārodvahanam kṛtvā rātrau svechayā paryatati.

Variants of h̄os̄pr̄B̄Φ.

270, 17 Φ gī, om tena || h̄os̄pr̄B̄ mayā proktāpi na sīhītaḥ, Φ mayāty ukto na sīhītoḥ || 18 pi baddhaḥ || Φ sampūrpta || 19 σ samānīyāsīdīther ab̄ovīt || 21 pi B om asti || Φ uddhato, σ uddhātanaṃ gardabhaḥ, Φ ra sabhaḥ for gardabhaḥ || After gardabhaḥ h̄os̄pr̄B̄ ins̄ p̄ratīcasate v̄as̄ || h̄pr̄ B om. ca || σ om. divā, s̄ dāvā, h̄Φ B sadāvā, pr̄ sam̄līta for divā || 22 h̄os̄pr̄B̄ B̄ h̄ama for bhārodvahanam || After paryatati pr̄ ins̄ tena, B talah, then h̄os̄pr̄B̄ B̄ ins̄. p̄ratyūse (Φ p̄ratyūsam, h̄os̄pr̄ add̄ v̄am̄khanabhaḥyāt, pr̄ b̄am̄khanabhaḥyāt, B̄ b̄am̄khanabhaḥyāt) v̄ayam̄ eva, then σ b̄am̄khanasīhāne sanūśruyati, h̄s̄ gr̄ham̄ yū, h̄ add̄ s̄, Φ raja kagrhe yūti, pr̄B̄ rajakagrham̄ āyūti; then h̄os̄pr̄B̄ B̄ rajakagr̄ tam (h̄pr̄ B̄ talas̄ tam, s̄ talas̄ tam na for tam) b̄am̄khan, σ nyakṛte, s̄ yanukṛt, Φ na yanukṛte, h̄ na yūkte, pr̄ °na niyukṛt, B̄ °na niyanukṛt || 271, 1 h̄os̄pr̄B̄ B̄ atha for abhīyanta || σ om̄ tasya; s̄ tasmā || h̄s̄Φ om̄ rātrau || σΦpr̄B̄ om̄. kṛtīṣu; h̄s̄ kṛtīṣu || After paryatati Φ ins̄ kṛte, pr̄ kṛtīṣu satrau (read rātrau), B̄ kṛtrānī || h̄os̄ om̄ kadāci || h̄os̄pr̄B̄ saha for sārḍham̄ || h̄os̄pr̄B̄ B̄ sam̄jāta for baddha || 2 σ sa uddhato, h̄s̄Φ sa ca yūvra, pr̄B̄ sa ca p̄locaratvāt (B̄ °vāt) for tam̄ ca || h̄os̄pr̄ v̄tī°, Φ v̄āditam̄gṇe || Φ om̄ karṇatikāḥsetriṣu pravṛṣya, h̄os̄pr̄B̄ karṇatikāḥsetriṣu (pr̄ °kṛtra for °kṛte; pr̄B̄ add̄ śrgālasahitāḥ) pravṛṣati, then Φ ins̄ karṇatikāḥbhāḥṣaṇam̄ karoti; p̄ratyūse sīhāyram̄ bhūte; talū śrgālas̄ ca; σ ins̄. tasya ca p̄stato lagnaḥ; śrgālas̄ pravṛṣati, h̄s̄ ins̄.: talū śrgālas̄, h̄ add̄ ca; then h̄os̄pr̄B̄ (s̄ etadāsa for evam̄, h̄ add̄ tam̄) dvāpī rātrau (h̄s̄ yathes̄ hayū for rātrau) karṇatikāḥṣaṇam̄ kṛtvā pra° svasthānam̄ v̄rajatī, pr̄ B̄ ins̄. svasthānaṃ yadīcchayā v̄idhatel. bhāḥṣaṇam̄ (B̄ ei° for r°) kṛtvā p̄ratyāham̄ p̄ratyūse svasthānam̄ v̄rajatī, Φ om̄ this sentence || 3 Φ atha kadāci madoddhateṇa v̄āsabhāṇa tena kṛtrama- dhyasthiteṇa śrgālam̄ abhīhītam̄; h̄s̄ atha kadāci tena (h̄ add̄ saha) madoddhateṇa (h̄ madoddhata) v̄āsabhāṇābhīhītam̄; s̄ add̄ kṛtramaḥyē, h̄ add̄ kṛtramaḥyē after bhāḥṣaṇa (sic!); pr̄B̄ atha kadāci tena madoddhateṇa v̄āsabhāṇa kṛtrama- dhyasthiteṇa śrgālo 'bhīhītaḥ; σ atha kadāci tenābhīhītam̄ || 5 pr̄ p̄ratyū 2, B̄ p̄ratyū p̄ratyū || Φ p̄ratyū || atīvatīrmmalā rajanū, s̄ p̄ratyūṇaṃ nīrmmalā rajanū, h̄ p̄ratyū- yam̄ nīrmmalarajanū, σ p̄ratyūṇaṃ nīrmmalā rajanūṇa || Before tat, s̄ ins̄. sa atha || 6 Φ kariṣyāmīti || h̄os̄pr̄B̄ ins̄. kathaya before katamena || s̄ tam̄v̄asat, Φ kama for katamena || σ ins̄. gītā before ka omī || h̄s̄ karomīti || σ śrgāla for ca || σ ins̄. bhā after āha || σ māmaḥ, s̄ tam̄ for māma || h̄ alam̄ for māma || s̄ h̄i for kim, h̄s̄ om̄. kim ||

271, 1 athānyadā tasya rātrau kṣetresu paryatataḥ kadācic chrgalena sārđham mantri babbūva 2 tau ca vrttibhāṅgam kṛtvā karkaṭikākṣetresu praviśya tatphalabhakṣaṇam 3 svecchayā kṛtvā pratyūṣe yathāsthānam vrajataḥ attha kadācit ksetrama 4 dhyasthitena tena cōddhatarāsabhena śrgālo 'bbihitaḥ: 'bho bhaginīsuta, 5 paśya! ativanirmalā rajanī. tad aham gītam kariṣyāmi. tat 6 katamena rāgena karomi?' sa āha: 'māma, kim

Variants of H I B h, bh Ψ Π¹ Π² Π³ A.

270, 13 A *badābhā* ॥

22 Π¹ Π² Π³ *rajakasya gr̥ha* ॥
bh *bhārodvāhanam* ॥ H *rād, au* ॥

271, 1 Π¹ Π² Π³ *tathōnyadā* ॥

2 H I B h Ψ *vrttibhāṅgam*, A *vrttibhāṅgam*, Π¹ Π² Π³ *varttibhāṅgam* ॥ H *kar̥ka*
[new line] *kāḥṣetresu*, I *kar̥kṣet̥iḥō* ॥ A *tatphalam bhakṣaṇam* ॥

3 bh Ψ Π¹ Π² Π³ A *svasthānam* ॥ Π¹ Π² *ksetramadhye sthitena* ॥
4 bh Ψ Π¹ Π² Π³ A *om. tena* ॥ bh Ψ *madoddhatarāsabhena*, A *madoddhatarābhā-*
bhena, Π¹ Π² *mahoddhatarāsabhena*, Π³ *mahodatarāsabhena* ॥
A *bho bhaginīsutō | paśyātīvanirmalurajanī* ॥

6 H I *kariṣyāmī* ॥ H I *katamena* ॥ Ψ Π¹ Π² Π³ A *prāha* ॥

anenānarthapracāḥ lauena? yataś cauryakarmaprayatīlā vayan. caurajā-
rair nibhṛtaur eva 8 sthātavyam', iti. uktam ca.

9 kāsī vivarjayec cauryam, nidrāntś caumacauṅkām,

10 jhivālaulyam ca rogādhyo, jīvitam yo 'ha vāñchati.

11 tathā 'tvadyagitam śaukhaśabdānuvādi, na madhuram', iti dūrād

Variants of hσsprBΦ.

s nendnarthapralāpṇena, Φ anendnarthē pralāpṇena, σ anendnarthasādhānēna, h vithā-
pralāpṇēna, prB arena, then pr vithānarthapralāpṇalāpṇena, B vithānarthapralā-
pṇena || 7 Φ cauralakarmaprayatīlā, s cauralakarmaprayatīlā, σ cauryakarmapra-
yattaur, prB cauralakarmaprayatīlā || prB ācāni for vayan; σ om. vayan || Φ ins
tan, hs tan after vayan || hσsΦprB transp.: nī° (h nibhṛtam, pr nibhṛtāś; pr B
add ca) cau°; Φ caurai h caurair jāraś || prB atra for ca || hσsΦ om. eva ||
8 hσsΦ sīheyam || prB om. it || hσ ins nayah, s nayā after it || pr om. ukta
ca || hs ins yataś after ukta ca || 9 σ kāsī, s prakāśāy, Φ hāsya, pr kāsī,
B kāsī || s varjayas || Φ caurya, σ cauri || Pr-st-pāda in h: caurāntam vājjayec
kāsām || Φ vedrāntādhaś || s caumacauṅkām, B sa ca caurāntam || 10 Φ jhivā-
lolyam || σ rogārto, pr ruyālānto, B ruyālkrānto for ca rogādhyo || σΦpr B jīvitam,
s jīvanam || 11 hσsprB aparam, Φ param for lūta || σΦpr B tvadyagam,
Φ om. gītam || prB om. śaukhaśabdānuvādi, Φ śaukhaśabdānuvādi, s śaukhaśab-
dānuvādi, h śamsāśabdānuvādi; σ kathoram for śaukhaśabdānuvādi || hσs om.
na madhuram, Φpr B na madhurasaram, prB add śaukhaśabdānuvādi ||
hσsΦprB om. it || Φ ins. ca after aṅ || 12 σsΦpr B śūyate for śūyātītya ||
σΦpr B ins tad atra, hō tatra before hōtra°; then σ hōtraśakāśh pravyah
prasuptas tistati, hs hōtre rahśapurush (s rāśā°) supṭas tī°, pr B hōtre rahśapurush
supṭa i santi (B supṭāḥ santi), Φ hōtrapālāḥ puruṣō prasuptas tistanti, then σ sa,
pr B ta, Φ te ca; then hσsΦ sanuṭlāḥya, pr B utlāḥya, then σs bāndhanam,
h vadhamādhānam, Φ bāndham i bādham vā, s vānda vā, pr B vadham bān-
dham vā, then hσsΦ vādhāsyati, pr B karṣyamti || 13 σ tām for tvam ||
σs amṛtakalpā, h amṛtakalpās, Φpr amṛtamayās, B amṛtamayās. then σ hōkoti,
h cīrbhādyaḥ, s cīrbhādyaḥ, Φ cīrbhādyaḥ, pr cīrbhādya, B cīrbhādya || hσsΦpr B om.
nibhṛtāś, then σ aṅyāpāro bhava, h mā aṅyāpāraparo bhava, s māyāpāro bhava,
pr B mā tvam aṅyāpāraparo bhava, Φ aṅyāpāraparo bhavām || σ om. tuc chṛitī ||
σ gardabhāś, Φ rāsabhā, hs sa || hσsΦpr B āha || s aho for bhō, then h na, σΦpr B
na tvam, s tvam na, then hσsΦR veśi, pr cēśi, then hσsΦ vāñśrayatīlā; then
14 σΦpr hB gītarasam, σ gītasukham, then B vāñśrayatīlā, pr vāñśrayatīlā ||
σ om. te° bhā° u° ca || σΦpr B tenaitad, h tenātvam, σΦpr B diarīś i nūtam; then
hσprB ca, Φ caś, then σΦ yataś || 15 σ om. this and the following line ||
pr śaratyotsnāhate || pr dūra, Φ dūre || 16 hσsΦpr B jāyate for mōti ||
hσsΦpr karṣe, B karṣe || pr B gītajhāmkārājā, h gītajhāmkārājā, s gītasamkārājā,
Φ gītajhāmkārājā ||

api 12 śrutvōtthāya ksetrarakṣā 'bandha' bandh' 'alvaṃ vidhāsyanti. tad bhakṣaya 13 tāvan nibhṛtaḥ' tac chrutvā rāsabhaḥ prāha: 'bhoḥ! vanā-śrayatvād 14 gītarasam na vetsi; tenaitad bhaṇosi uktam ca: 15 śarajyotsnāhate dūram tamasi, priyasannidhau, 16 dhanyānām viśati śrotre gītasamkārājā sudhā.'

Variants of H I B h, bh Ψ Π¹ Π² Π³ A.

Bh °pracālenena; Π¹ anenārihapralāpane, corr. to anena vyarīha°, which is the reading of Π²; Π³ anena vyarīhapralāptena ||

7 H I (not B h) °pravṛtīyā, Π³ °pravṛtīo, bh °pravṛddhā || Π¹ Π² Π³ caurajātailair || H I bh na, bhṛtaiv ||

9 H I Ψ A kāśi || B h cauram for cauryam || Π¹ Π² Π³ °coḥikām ||

10 A rogādhye || Ψ Π¹ Π² Π³ jīvitam ||

11 bh Ψ tadā || bh tvadīyogatam, Π¹ Π² Π³ tvadīyam gītaṃ || A śamkhanādā-
nūādā, bh Π¹ Π² Π³ śamkhanādānūādā, Ψ śamkhanānūādānūādā, corr to śamkhanā-
nūādādi || H I B h Π¹ Π² Π³ nam for na || A aya for api ||

12 A ksetrapurasā, Π¹ Π² Π³ ksetrarakṣakāḥ purusā, B h bh Ψ ksetrarakṣāpurusā ||
bh Ψ A bamdham vadham ca vi°, Π¹ Π² Π³ vadham vamdham ca vi° ||

13 bh Ψ A āha ||

14 B h gītaṃ rasam || bh Ψ A ins tvam, Π¹ Π³ ta tvam, Π² tat tvam before gīta° ||
bh Π¹ Π² Π³ ins na between tvam and gīta°, om. na before vetsi || Π¹ Π² Π³ jānāsi for
vetsi || B h na vedmi || bh Π¹ Π² Π³ vavāsi, Ψ bravāsi, A bavāsi || 15 H I śara-
jyotsnāhate, B h śaratjyotsnāhate, Ψ śaratjyotsnāhate, Π¹ ksa[corr from kṣā]raye[ye
deleted]jyo[jyo corr from some other aksara]tsnāhate, Π³ ksārajyotsnāhate, Π²
drārajāyotsāhate || A pūram, Π² dūre || Π¹ Π² priyaṃsannidhau || 16 bh śrote,
corr from śrotre || bh A Π¹ Π² Π³ gītaḥsamkārājā; Ψ gītaḥsamkārājā, jhām being
very similar to śam, hence P gītasamkārājā ||

17 śṛgāla āha : ' māna, asty etat. param kathoram unmadasi tat 18 kim tena svārthabhrāmśinā?' rāsabhā āha : ' dhig mākhal kim 19 aham gītām na jānāmi? tae chrūyatām, tasya bhedaḥ tad yathā .

20 sapta svarās, trayo grāmāḥ, mūrchanās tv ekavimsatīḥ,

21 tāsās tv ekonapañcāśat, tisro mātṛā, jayās trayāḥ ||

22 sīhānatrayam yatīnām ca, sad bhodās ca, rasā nava,

23 varnāḥ ṣaṭ, trimsat bhāsās, catvāriṃśat tataḥ smṛtāḥ ||

Variants of hσsprBΦ

17 h māna, σ mānaku || Φ aśyārat || σ param na vetai tvam kavalam amidiṣate kim tena, &c.; s param na vetai gītām | tae chrūyatāp, &c. , Φ param gītāḥ kālam annataṣi ta kim, &c. ; h param na vetai gīta tvam kavalam unmadasi | tat kim, &c. ||
 18 σΦ h svārthabhrāmśinā. pr B svārthabhrāmśinā, a adds hāp || h sāmānt || σ garābhā, Φ rāsabhā || Φ om. āha || B dhig twice || Φ janāsi || 19 hσΦprB om, gītām after aham, inserting it after jānāmi || Φ tad tad for tad || h bhedaḥ || hσs om, tad yathā, pr B tad yathā trayo bhedaḥ śrau (B °ū ch. °) || 20 σ pr B mūrchanās caḥ || h °vimsatī || 21 σ s tāsā ekonā, h tāsāy ekonapañcāśat pr tāsā tv ekonā || σ tisras talā for tisro mātṛā || σ jayās || h Φ the fourth pāda runs thus: ity eta śrutīmamaḥkalam; in pr B ity etat sruṣṭāmamaḥkalam || 22 σ yaṭīnām || Φ (transp) ca jānām || s om ca || Second pāda in σ sat kāvyānī rasās ca ṣaṭ, pr śaḍgasya, then one aksara left free, then sa rasi nava, B sad āyānī rasā nava; hσ satsasyānī (s ins. ca) rasām ca, Φ satsānū rasā narā || 23 s varnā, Φ varsā, B (not p) rāyāḥ for varnāḥ || hσΦpr B trimsatī || sΦ bhāṣā, σ bhāvāḥ, B (not p) bhāvās || Fourth pāda in σ satca- tvāriṃśatīḥ smṛtāḥ, hσpr dvicatvāriṃśatī (pr adds h) smṛtāḥ (h om h), B catvāriṃśat tataḥ smṛtāḥ, Φ dvicatvāriṃśatīḥ tāḥ | mātṛā || 272, 1 h paramāḥyaḥ tīḥi; Φ pañcāśāyāḥ tīḥikam || σ caṭṭa || Second pāda in hσpr B gītāmānām satam smṛtam, s gītāmānām satatam smṛtam, Φ gītām || nāyānām satam || (om. smṛtam) || After line 1 σΦprB insert a half śloka; first pāda σ hσpr B: svayam eva pūta proktam (h kīstre for proktam); second pāda σ svayam eva śruteḥ priyam, Φ Bharatena śrutam śriyam. pr B Bharatena śrutāḥ (pr tad° for śrā°) param, h vedena ca śruteḥ param || 2 s B om. this line || h gītāmāyāḥ saha saṣṭvṛtam || σΦpr vṛtam || 2a B om this line || hσsΦpr karṇe || h surāḥ || 3 Φ nāyā- hātāpriyam loke || s param for priyam || σ śasyate, h dvābhāp, hσ drśyate || 4 σ śuśasāyārasāsvādā, hσB śuśasāyārasāsvādāḥ (h sv°, and °ma° for °sv°), pr śuśasāyāsvādāḥ svādāḥ, Φ śuśasāyārasāsvādāḥ || Fourth pāda in σ tyaktā āksena Rā°, pr tyaktā Tryakṣena Rā°, B Tryakṣaḥ jyāḥ Rā°, s tyaktā Tryakṣena Rā°, h paktā Tryakṣena Rāvanāḥ, Φ paktā Tryakṣena Rāvanāḥ || 5 Φ tvām, hσs om. tvām; pr B bhāṣāsata for tvam || pr B vedāḥ for vātasi || Φ manasāmī for 1a° nē° || σΦpr B om ca || 6 σ mānaka, Φ man || Φ mādy for yady || σ om. tad aham || sΦpr B ins tāvad after aham || h dvārāśāstīḥ, σ vṛtīdvārāśāstīḥ, s vṛtīdvārāśāstīḥ, pr vṛtī, B vṛtī, pr B dvārāśāstīḥ, Φ vādvārāśāstīḥ || hσ kṣetram, pr B kṣetrapam for kṣetrāḥ ||

- 272, 1 pañcāsītyadhikam hy etad gītānām ca śatam smṛtam,
 2 suvarṇaracitaṃ śuddham gītāṅgaḥ sakalair yutam ||
 2a bhānyānōṃ jāyate karmāḥ viśvācā charādī sthīte ||
 3 nānyad gītāt priyaṃ loke devānām api drśyate;
 4 śuśkasnāyurāḥhlādāt Tryakṣaṃ jagāda Rāvaṇaḥ ||

tat katham tvam mām anabhijñam vādasi, nivārayasi ca² śṛgāla 6 āha :
 māma, yady evaṃ, tad ahaṃ vṛttidūrasthaḥ ksetrapālam 7 avalokayāmi ;

Variants of HIBh, bhΨΠ¹Π²Π³A

17 Π¹Π²Π³ tat for asty etat || Π¹Π²Π³ kathorasvaram vadasi ||

18 Π¹Π²Π³ tendrthabhramśinā ||
 bhA dhug 2, Ψ dhūg dhug ||

20 HIBhΨA °vimsatī ||

21 bhΨA tānā ekona°, Π¹Π³ tānās cēkona°, Π² tānās caḥkona°; Bh tv enako°
 for tv ekona° ||

22 bhΨAΠ¹ sad āsyāni for sad bhedās ca (cp the reading of s), cor. in Π¹ to
 sad jasyāna, Π² sad jasya ca; Π³ sad gusyāna || HI bheda || Bh ṣaḍ ākārā rasā
 na | om ca ||

23 ΨΠ¹Π³ trimśatīr, bhAΠ² vimśatīr || bh bhāryās, A bhāvās || Π¹Π²Π³
 (om tataḥ) smṛtā, Π¹ vudharā, Π²Π³ budhar ||

272, 1 HIBh °tyadhikām, in bh corr. by cop. to our reading, A °tyadhekam ||
 HI spatpat for hy etad ||

2 bhΨΠ¹Π²Π³ vṛtam, A dṛtam for yutam ||

2a bhΨAΠ¹Π²Π³ om. this line || Bh karmā || 3 bh gītāvāram or gīta-
 dvāram for gītāt priyam, corr. by cop. to gītakararā; Ψ gītadvāram, A Π¹Π²Π³ gītād-
 varam || 4 bhΨΠ¹Π²Π³ °snāyurāvar Īśam, A °snāyurāviveśasam || Bh °ravā-
 ḥhlādāt || Fourth pāda in bhΨAΠ¹Π²Π³: raramje Rāvaṇaḥ purā (Π¹Π³ purāḥ) ||

5 Bh om tvam || Bh nivārayasi ||

6 bhΨAΠ¹Π²Π³ vṛttidvāradeśasthaḥ, Bh vṛtipūradeśasthaḥ (see the corrupt
 reading of HI in the text) ||

tvam punah svecchayā gītam kuru! 8 tathā canusthite garlabha utkan-
dharo bhūtvā śabdāyitum ārabdhah tataḥ 9 kṣetranalākā rāsabhasābdam
śrutvā krodhād dantān dantaḥ pi 10 dayanto lagudam uddīsyā dhūvitāḥ
sametya ca tāvat tā 11 ditah, yāvad bhūmiprsthē palitah tatas ca sacchi-
drobūhhalam gale 12 baddhvā kṣetrapālāḥ suptāḥ. rāsabho 'pi jātisvabhū-
vagatavedanaḥ 13 kṣapenābhyutthitah. uktam ca.

Variants of h s s p B Φ.

7 h om. svecchayā || 8 h s s p B tathānusthite (B °sthi°) || After tathānusthite
σ tadgītam ākarnya | tato lakutam utpādyā pradhāritah (I 10), s rāsabharatitam
ākarnya ksetrapālāḥ krodhā dantān lagudam udyamya pradhāvitah (I 10), h
ukamūhhalam krtvā rmlkatam āravdhah | tato rāsabharatitam samākarnya
kṣetrapālāḥ krodhānidattānāvaya lakutam udyamya pradhāvitāḥ, Φ uktam
dhararikemtuḥ ārabdhah || tato rāsabharatikemtu samākarnya ksetrapālāḥ
krodhā dantāḥ carvayan | lagudahastah pradhāvitah (I 10), pr B rāsabharatitam
ākarnya ksetrapālāḥ (pr adds i) krodhād dantān ghuṣayan pradhāvitāḥ (pr °to,
om. i; II 10, 11), yāvud rāsabho dr-ṣtas (pr hrstah i) tāvat (pr tavat) lakutapra-
hāraḥ tathā hato yathā pratādīto bhūmiprsthē (pr °ste) patitah (pr om h, I 11) ||
10 h samastakena for sametya || s Φ om. ca after sametya || Φ h pratādīto ||
11 σ bhāmau, Φ bhamau, h bhūmiprsthē, s bhūmiprsthō || Φ patitāḥ || pr B tatas
ca sacchidrobūhhalāḥ baddhvā (pr baddhvā) gato mūrso (B om mūrso) bhūyo (pr adds i)
pi (12) prasuptah; σ tato grīvāyām udūsalam baddhvā bhūyo 'pi (12) prasuptah,
s tataḥ suchedrodūkhala | vaddho gatāmarsō bhūyo (12) suptah; h tataḥ chidro-
dūṣalam vaddhā ksetrikah prasuptah, Φ tatas ca sacchidrodūkhalaḥ gale
baddhvā (12) ksetrikah prasuptah || 12 Φ om 'pr after rāsabho || s svajā-
tisvabhāvāt gatavedanāt, σ svajātisvabhāvāt kṣapenābhyutthitah, h svajātiprabhāvāt
gatavedana ksa°, pr B svajātisvabhāvāt (pr °prabhū° for °svabhū°) gatavedanaḥ
(pr °tāva° for °tāv°) kṣa°; Φ jātisvabhāvāt gatavedanām kṣapenā utthitah || 13 s s
om. uktam ca || 14 Φ sārameyasvarōśvānām, σ s sārāmeya-ya dāsasya, pr sārā-
mayasya dāsasya, h sārameyasya dāsasya || s viśesyataḥ || B pr rāsabhasya viśesataḥ
(pr °nah) || 15 h pati, s parajo || h s °janita || 16 σ tatas ca rāsabho pi
tad evōdūśalam ādāya vṛttim cūrṇayitvā pa° ā°, s tatodevōdūśalam, Φ tataḥ ca
deva udūkhalam, then s Φ with σ (only s vṛttim), pr B tatas tam evōlūhhalam (pr
°ṣa° for °kha°) ādāya vṛttim (pr vṛttim) cūrṇayitvā (pr °rṇna°) palāyitum ā°; h tathā
ca || tad evōdūśalam ādāya vṛttim bhūmiprsthē || 17 h s s Φ
etasmin o°, pr B atrāntare || h s s p B us. 'pi after śrgūto || h s s Φ pr B dūrād
eva (pr adds m) tam drṣtva (s drṣtam) sasmitam (h savismitam) (18) āha | (19)
sādhu mātula, spr gīten (21) ēti, σ Φ B gītena mayā prokto (Φ yukto for prokto) 'pi
na sthitaḥ, h gītena nivārito na mayā sthitaḥ, om. the second part of the śloka,
20 σ Φ B spūrvō 'yam maṇir baddhah | (B om i) samprāptam gītalakṣaṇam
(B °nam) ||

14 sārameyakhāśvānām, gardabhasya viśesataḥ,

15 muhūrtāt parato na syāt prahārajanitā vyathā.

16 tatas ca *ritim bhuktvā kanthastham ulūkhalam ādya* palāyitum 17 ārabdhah. *asmīn antare śrgālo dūrāt tam avaloky* 18 *ēdam uvāca*. 19 'sādhu, mātula, gīt' 21 *ēti*.

Variants of HIBh, bhΨΠ¹Π²Π³A

8 bhΨΠ¹Π²Π³ *tathānustite*, A *tathā* (corr by cop. from *tethā*) *anustite* || A *bhūyā* || Π¹Π²Π³ *śabdāyutam* || 9 bhΨAΠ¹Π²Π³ *kṣetrapālā* || Bh *tataḥ kṣetrasakāśārās tat śābham* || bhΨA *rāśabhuśābhitam* || bhΨΠ¹Π²Π³ *samākarṇya*, A *śrutvā samākarṇya* || bhΨ *damtaar* || ΨA *nipīdayamto*, bh *nīpīdayamto*, Π¹Π²Π³ *nīpīdayamto* ||

10 Π¹ *lalūtam* || bhΨBh *udyaṃya*, A *udyaṃya*, Π¹Π²Π³ *udgṛhya* for *uddiśya* || bhΨAΠ¹Π²Π³ *pradhāvitāḥ*, Π² *pradhāvitā* || bhΨAΠ¹Π²Π³ *pratādito* || 11 A *yūna nūvīprste ya* (*ya* del. again) || Π¹Π² *bhūprste*, corr. in Π¹ to *bhūpraste*, which is the reading of Π¹ || II *sacchudraśūsalam*, bh *sacchīdrodūśalam*; Ψ *sacchīdrodūśalam*, A *sacchīdraudūśalām*, corr. to *śalam*, Π¹Π²Π³ *sacchudram udūkhalam* ||

12 II *badhāḥ* || III *śetrapūdāḥ* || Π¹Π²Π³ *prasuptāḥ* || bhΨΠ¹Π²Π³ *svajātiśvabhāvāyatavedanaḥ*, A *svajātiśvabhāvāyatavedanaḥ*, Π² *svajātīyagatasvabhāvavedanaḥ* ||

13 Π¹Π²Π³ *ksanenāpy utthataḥ* || 14 Bh *°kharāśvānām*, corr. by cop from *°kharāśvānām*, bhΨA *°kharāśvasya* || Π¹ *sārameyasya cāśvasya*, corr from other aksaras, the last of which being *śvānām*; Π² *sārameyasya cāśvasyam*, Π³ *sārameyasya vāśvasya* || 15 bh *prajārajanitā*, A *prahārajanitavyethā* || 16 HI *eritam* || II *ūlūśalam* || bhΨAΠ¹Π²Π³ *tatas ca tam evōdūśalam* (A *eva udūśalam*), in Π¹ corr to *evōdūkhalam* (which is the reading of Π²Π³) *ādya vṛttim* (Π¹Π²Π³ *vṛttim*) *cūrṇayitvā pa° ā°* || 17 bhΨAΠ¹Π²Π³ *etasmīn* || Bh *dūrattarat* for *dūrāt* || Bh *gītenēti* || bhΨAΠ¹Π²Π³ *śr° dūrād eva tam* (Π¹Π²Π³ *enam* for *eva etam*) *dṛṣtvā sasmitam* (A *sasmitamtam*) (18) *idam āha* || (19) *sādhu mātula gītena vārito na mayā sthitaḥ* (20) *apūrvo 'yaṃ maṇir baddhaḥ* (A *baddho sampṛptaṃ gītalakṣaṇaṃ* ||

21 bhΨA add *iti* || Ψ adds *lathā* 6 ||

From the specimen just given it appears that in not a few cases Bh comes nearer to the text of the Hamburg MSS. than bhΨΠ¹Π²Π³A. But in some of these cases Bh and the Hamburg MSS. are *decidedly* wrong, viz. 271, 13 16.23 (a gross *chandobhanga*), 272, 2a (an interpolated half śloka), 6 (the reading of Bh being a corruption of that of H1, and that of H1 being an obvious corruption of that of bhΨAΠ¹Π²Π³). Besides, in 271, 11 BhHI read *nam* for *na*, as apparently some previous copyist, who did not understand the wording, thought *śabdāuvādinam* to be the adjective neuter. But as Π¹Π²Π³ have the same blunder, this case is not conclusive.

These are serious mistakes which Purnabhadra, who tells us that he has corrected the text **गुरुणादरेण** (289, 29), is not likely to have overlooked. It is true that in some cases he *has* taken over blunders from his sources.¹ But these cases are comparatively rare. And not only in the few lines of our specimen, but in the whole text of book V, Bh has *many* mistakes in common with both of the Hamburg MSS. or else with one of them. Cp our variants at 264, 6 14².24, 266, 10 (H1 blunder. *venuaccharajah*, Bh wrong correction thereof. *venuvatsarajah*) • 269, 22 (*patīyanavīśayah* Bh H and *gatāśrayam* Bh HI). 272, 22 (the number of the preceding tale being inserted in a wrong place) 275, 10 (same gap in Bh H, corrected in I). 277, 3 15 17 (wrongly corrected in I). 278, 8 (BhHI *vayam* for *vanam*, but *vanam* must be the original reading, as it forms the contrast to *grham*; cp also 278, 19) 279, 11 (original reading *vyathā*, as in our text, Bh corrupted to *matha*; H1—a correction of this corruption based on the end of the fourth pāda—*tathā*). 280, 20 (*ko'pi* for *kam api*, h also has this blunder!). 281, 9 (our text: *trṣṇābhā tu*; corruption in Bh: *trṣṇikā tu*; correction thereof in H1: *trṣṇā* [I *trṣṇau*] *kāpi*). 12 (*deva* for *gena*, which is necessitated by the construction). 14 (Bh H) 282, 4 (our text: *hataḥ satruḥ*, H corruption *hataḥ satrum*, corruptions thereof in Bh and I, Bh *hataḥsatrum*, I: *hataḥ Satru*) 6 (same gap in BhHI). 283, 13 (*aśvamaulhyastho*, corrupted to *madhyastho* in the archetype of BhHI; this is corrupted to *madhyasthām* in H, and wrongly corrected to *madhyasthām* in I). 284, 12 (BhI *gatu*, Hh *gati*, for *matu*). 285, 21 (BhHI *arddhodite* for *anuddhānah*; but cp. 286, 5).

If Purnabhadra had not been aware of all these gross blunders, he must indeed have been a blind man or a **मूर्खचूडामणिः**. Certainly no such man would have been entrusted with the revision of an old celebrated work by

¹ See above, p 80 f.

² Simpl MS. h has a compound °*māhāmāmsāvkrīayasūdhukavrttynabhītinām*, but it adds *ekatamah* ||

³ As to Vināvatsa, cp Speyer, Studies about the Kathāsaritsāgam, Amsterdam, 1908, p 5.

a minister¹ Hence we must conclude that, in the fifth book, not Bh, but the bhΨ-class has preserved the genuine text of Pūrṇabhadra, and that the text given in Bh is a copy of some old MS. belonging to the H-class of the textus simplicior.

This view is corroborated by the fact that many—and always good—readings, in which bhΨ deviate from the Hamburg MSS, are to be found in the σ-class of the textus simplicior. Hence we may conclude that Pūrṇabhadra used at the same time MSS. of both the H- and σ-classes, preferring in most cases the H-class²

The wording of the textus simplicior as contained in Bh's fifth book is of a high critical interest. In 1902, when I was not yet aware of the true nature of this part of Bh, though I saw that Bh HI formed a clearly distinct group of MSS.,³ I thought it probable that the stories V, xv, xvi (Bulder and HI) did not originally belong to the textus simplicior, though they stand in all the MSS. of this recension I had, and have up to this day, examined.⁴ Now these two stories are missing in Bh. This shows that my view in this respect was correct

As in the fifth book Pūrṇabhadra follows the textus simplicior much more closely than in the rest of his work, I give the complete variants from Bh for this book from 260, 2 onwards. The beginning of the fifth book unfortunately is lost in Bh.

§ 7. Books I to III in Manuscripts Bh and Φ.

In order to show the relation between Bh and Φ in that part of the two MSS. which contains Pūrṇabhadra's text, I give their readings, and nearly all of their even insignificant blunders, from the beginning of book II, p 126, to p. 134, 23 inclusive. It will be seen that Φ cannot go back, in this part of the text, to Bh. Both Bh and Φ must go back to some previous MS. Cp. Variants 127, 11.14.26. 128, 8 (here it is evident from Φ's reading that, at the time when the source of Φ was copied, a small bit of the vowel under स was still visible in the original); 128, 7.12 (where the difference between the readings of Bh and Φ must go back to some marginal addition); 128, 19.30; 129, 19, 131, 8.9.10 (the interesting interpolation of द्विजदिग्बराणां inserted only in Bh in due order); 132, 8

¹ See praśasti, 289, 18.

² See our parallel Specimens I to III. There, indeed, nearly all the text of Pūrṇabhadra's recension is to be found in III, or Kielhorn-Buhler and h where he follows the textus simplicior

³ Berichte der kgl. Sachs. Ges. der Wissenschaften, phil.-hist. Kl. 1902, p 68.

⁴ l c., p 68 f

(Φ's reading more correct than Bh's, the case being such that no copyist would have been aware of Bh's blunder)

The fragment of Pūṇabhadrā's text which forms the stock of books I to III in BhΦ, does not contain the *genuine* wording, but an *adulterated* one. In very numerous cases, words have been transposed, omitted, or replaced by synonyms, without any evident reason, and other texts, especially the *textus simplicior*, have been compared by the reviser to whom Bh's text goes back. This occasionally causes disorder. For instance,

**Discussion illustrated by text of Tale I, xiii, Lion's retainers
outwit camel.**

In the following parallel texts, the words taken into the text of Bh from the *textus simplicior* are set in *italics* in the columns of Bh and H I.

Our text p 75, 18

18 bahavaḥ paṇḍitāḥ kaudrāḥ sarve mīyopajīvīnāḥ |
19 kuryuḥ kriyāṃ śrītyāṃ vā, ustre kākūdayo yathā ||
20 Damanaka āha | kaṭhāṃ caṭatā | sa 'bravit |
22 asti kaśmīrīścaṅ nṛgare vaṅkī Sāgaralatio
nāma | sa ustraśatam 23 bahumūlyacalakasya
bhṛtvā kasyāpścaṅ dāśi praśtūḥ | aha tasya
24 Vīkatanāṃstro 'tibhārona nīpīato vistasta-
saryāṅgo nīśeśtāḥ 25 pūḥ | tato vaṅkī ca-
lakabharāṃ anyeśśreṣṭha vibhūjya kṛpī-
vā 26 'aranyabhūmīr ityāṃ viśama, aśmīn
sthāne na śakyate sthītum ' 27 itī Vīkatanā
vihāya praśtūḥ | tasmīnś ca sūtravā-
he gate Vīkatanā 28 śanāḥ śanāḥ samcarāṅ
śaspaṃ bhakṣayitum śabdāḥ | evaṃ asau
29, 1 kaṭpayaīr evābhobhūḥ bhārāṅ sam-
vṛtāḥ | tasmīnś ca vane Mālotkaḥ 2 nāma
śīḥāḥ prativasatī sma | tasyāṅvacaṅ dī-
pīyāśagomāyavāḥ | 3 aha tās tad vanam
bhramadbhūḥ dṛśṭvā sūtravāḥaparibhris-
tāḥ sa nṛtrāḥ | 4 tam cāvīṅtāpūrvāpūrvam
hāyajanakam dṛśṭvā śīḥāḥ praśvāṅ |
idam 5 apūrvam satvīṅ iha vane pra-
cāyatām | kaś tram aśī | tato 6 'vagatātī vā-
rtho vāyaso 'bravit | ustre 'yam loke pra-
khyātānām | 7 tātāḥ smbhena praśvāḥ | bhoh,
katas tram iha | tena cātmeno yathā-śvrtīavi-
yogaḥ sūtravāḥāt samākhyātāḥ | &c.

Bh (exactly as in the MS)

vāḥ vāḥ paṇḍitāḥ kaudrāḥ sarve mīyopajīvīnāḥ
kuryuḥ kriyāṃ śrītyāṃ vā ustre kākūdayo yathā
Damanaka vāha || *kaṭhāṃ caṭatā* || sa vṛvav ||
asti kaśmīrīścaṅ nṛgare vaṅkī Sāgaralatio
nāma | sa ustraśatam bahumūlyacalakasya
bhṛtvā kasyāpścaṅ dāśi praśtūḥ | aha tasya
Vīkatanāṃstro 'tibhārona nīpīato vistasta-
saryāṅgo nīśeśtāḥ 25 pūḥ | tato vaṅkī ca-
lakabharāṃ anyeśśreṣṭha vibhūjya kṛpī-
vā manyabhūmīr ityāṃ viśama śmīn
sthāne na śakyate sthītum itī Vīkatanā
vihāya praśtūḥ | tasmīn śūtravā-
he gate Vīkatanā śanāḥ śanāḥ samcarāṅ
śaspaṃ bhakṣayitum śabdāḥ | evaṃ asau
kaṭpayaīr evābhobhūḥ bhārāṅ sam-
vṛtāḥ | tasmīnś ca vane

kaṭācāt hāir śanāḥ

paribhramānūvāḥ sūtravāḥ Kṛtānaka
ustro dīśtāḥ aha śanāḥ āha || aha apūrvam iha
ta gūṅyātām | tam evāḥ apūrvam
grāmyam vā lata vṛtrā vajasah aha || bho sūtrā
gūṅyāṅvāḥ vṛtrānāṅ gūṅyāḥ | lava
bhāyāḥ tad vāḥ gūṅyātām sūtravāḥ || aha
gūṅyāḥ āgātām bhānāḥ | aha evā ||
grāḥ sūtravāḥ apūrvam vṛtrānāṅ vṛtravāḥ |
yo hānyāt tasya pūrvam, evāḥ ahaḥ vāḥ vāḥ

in the following four parallel texts of our Tale I, xiii (Lion's retainers outwit camel), Pūrṇabhadra follows Śār. β, i e. the secondary recension of the Tantrākhyāyika, with an enlargement at the beginning of the story, in which our author, following the beginning of the frame-story of book I, narrates how the camel came to the forest. Bh has this selfsame beginning; but from 76, 3 onward, this MS. copies a *textus simplicior* of our story. The consequence of this awkward contamination is a double one; (1) the camel is *twice* introduced into the story, and (2) it bears *two different names* in the different parts of our tale. In the beginning it is called *Pikata* with Pūrṇabhadra's text, whereas in the subsequent part of the fable its name is *Kratkancha* as in the *textus simplicior*.

Hamh MSS. (Text exactly according to II; in the footnotes readings of I).

bahavah praditāh kaudrāḥ 1² sarvo mām-ōpajivīnah 1³
kuryuḥ 2 kṛtyam ul rtyam ca 1⁴ uthe kakādāyo yathā 1
Damanaka śha 1 katham carat 1 so 'bravit 1⁵

asti 5 kasminścid vanoddeśe Madokato nāma
simhah pratvasati sma 1 tasya cōmācarāḥ trayah dvī-
pivāyasaḡomāyavaḥ 6 samā 1 atha kaudrāḥ 1 tair ular tato
bhramadbhūḥ 7 sārthāḥ bhraśāḥ 8 B'achhaka 9 nāmāśtro
dṛśāḥ 1¹⁰ atha simha āha 1 aho apūrvīyavaḥ satas
tat jñāyatām 1 kim anyam āraṇyako 1¹¹ vā
grāmyo vā 1 tat śrīḥ 1¹² vāyasa āha 1 smānta 1¹³
grāmyoḡam vāra nāmā jivīvatśāḥ 1¹⁴ a 1¹⁵
bhōḡyaḥ ca vyōpāśyatām 1¹⁶ śiḡha āha 1¹⁷ nāma
grhāḡatam ha vme 1¹⁸ akham ca 1¹⁹
gṛhe satī um aḡi pṛāpṛāḡam vāśāśam vīhitāramam 1²⁰
yo hanyāt tasya pṛpṛāḡ sṡo 1 1 sutavārahimayāghatājam 1²⁰

Śār. β.

bahavah praditāh kaudrās sarvo māyopajivīnah 1
kuryuḥ do-am adosam vā utre kakādāyo yathā 1
Damanaka śha 1 katham carat 1 so 'bravit 1

asti, kasminścid vanoddeśe Madokato nāma
simhah pratvasati sma 1 tasya anucāś trayah piātāśino dvī-
pivāyasaḡomāyavaḥ 1 atha tair
bhramadbhū dṛśas sārthavāhapanibhras-
ta utrah 1 tam cājñātāpūrvarūpam
hāsyajan nam dṛstvī simhah pṛstavān 1
nam apūrvīyavaḥ satvam āha vane pṛ-
chintām 1 kas tvam tu 1 tato 'vāgatattvā-
rtho vāyaso 'bravit 1 ā-
khyātān mośṡṡṡ yam āha 1 tatas tena simhasa-
kāśum vīśvāśyātāḡ 1 tenāpi yathāvrttam
ātmano vīyogas sārthavāhāt samākhyātah 1 &c.

1 I kaudrāḥ, om. dardā 11 2 I māyopajivīnah 11 3 I kuryuḥ 11 4 I om. Janda 11 5 I sōbrāḡ,
om. dardā 11 6 I asti 11 7 I vāśāśāḡ 11 8 I dṛpṛmāḡ 11 9 I 11 10 I 'Abhāśoh 11 11 I Kratka 11
12 I double dardā 11 13 I śiḡha nā 11 14 I tair 11 15 I 11 16 I 11 17 I 11 18 I om. dardā 11
19 I double dardā 11 20 I akhātāḡatam with following dardā 11 21 I yāchātubṛāḡmāḡ 11

In the Tale II. vi, the two genii *Karman* and *Kartr* are confused, p. 157, 21 and 21, but in the second place Bh reads *kartra* for *karman*, and in the following part of the story the mistake is not maintained.

In 49, 14 the reviser shows his pāṇḍityam inasmuch as, after उक्तं च, he inserts कालिदासे शाकुंतले नाटके (see Variants). But his pāṇḍityam did not prevent him from believing that tortoises are covered with hair, for in 170, 10 he makes शिरःकंदकेशाब्जिनं कुर्वाणस्¹ out of शरङ्कुशुभाचमर्दनं कुर्वाणस्². And again, his pāṇḍityam abandons him in 218, 12, where bhφ write अहो विल३। अहो विल३।³ Pūrṇabhadra here observes with his source Śār β the rule laid down by Pāṇini in his sūtra viii. 2. 84 दूरावृत्ते च, i. e. '(Pluti takes place) also in calling from atm'. This sūtra was unknown to our reviser who, knowing that the figure ३ is frequently used in the MSS. to imply repetition (ex. भो३ for भो भो), and not seeing why this sentence was put twice in the text, writes it only once in this form: अहो विल विल विल इत्युक्त्वा, &c.⁴

Evidently this reviser used still other sources than the textus simplicior. For after the kathāsamgaha⁵ stanza 125, 30 he adds

न नीचजनसंसर्गाच्चरो भद्राणि पश्यति ।
वृषसिंहमवा प्रीतिर्वैचुकेन विनाशिता

चेति द्वात्रिंशत्तमी (!) कथा । As to this stanza, see our 'Variants'. It is not the only one which has been interpolated in this revision.

A comparison of the other MSS. of Pūrṇabhadra's text with his main sources, viz. the textus simplicior and the Tantrākhyāyika, shows that the numerous deviations of Bhφ from our text go back not to the author, but to one of those awkward revisers who, in India, have so frequently destroyed the works of the poets. The text of Bhφ is much more disfigured than that of A. Still the archetype of Bh must have flowed from a MS. whose text came very near to that contained in bhφA. For in books I to III Bh has numerous mistakes in common with these MSS., or wrong corrections of their blunders. Up. 9, 26; 10, 2; 11, 2 21; 13, 15; 18, 11; 28, 10, 35, 18 (wrong correction); 42, 9; 43, 4, 44, 6; 59, 3; 60, 30; 62, 1 (MS. A correct); 64, 3; 69, 3; 74, 8, 17; 83, 6, 93, 9, 96, 10, 99, 5, 6 11; 101, 12; 119, 21; 121, 7; 122, 12; 123, 12, 131, 18, 132, 12 (wrong

¹ So Bhφ

² But cp. Variants

³ Our text spells विला३ with Boātlingk in his second edition of Pāṇini

⁴ MS. A reads अहो विलत्। अहे (!) विलत्।, taking ३ for an old-fashioned form of त्.

⁵ This expression is to be found in Merutunga's Prabandhacintamani (Bombay, 1838), p. 25.

correction), 136, 1; 138, 12; 143, 21; 145, 21, 147, 2, 152, 10, 154, 16 (wrong correction), 161, 2; 162, 13, 163, 1; (see Variants); 170, 20 (wrong correction), 179, 18; 180, 1; 186, 4, 192, 21, 193, 9; 203, 6; 204, 5; 211, 21, 212, 22 (wrong correction)

There can be no doubt that Bh, in its Purnabhadra part, contains a very much adulterated text. Nevertheless, it has right readings in some places where bhΨ are defective. Cp. Variants on 33. 12. 15. 21 (cp. Śār. A 39 to A 40. This passage is not to be found in the *textus simplicior*); 49, 16; 83, 2; 86, 11, 102, 10; 55, 10, 66, 20; 71, 10; 79, 12, 80, 5, 83, 2; 132, 27; 155, 8, 156, 15; 172, 22; 183, 6, 187, 10; 193, 2; 194, 19; 197, 10; 214, 21, 220, 7.

A great number of these passages contain trifling cases. Only in 33, 21 all our MSS. have a gap, which bh— and KL²Mu²—evidently fill in correctly. Our restoration of this passage is based on the consideration that the copyist's eye probably skipped from a first **पिगलकः** (l. 22) to a second **पिगलकः**, such aberrations being the most frequent causes of gaps. If this view is correct all these MSS. must have filled in this gap from some other MS, for they omit the first **पिगलकः**.

As in the case of A, it is not to be made out *with certainty* whether the Purnabhadra fragment contained in bhΦ goes back to some MS. older than the archetype of bhΨ, or whether the right readings in bhΦ in places where bhΨ are wrong, are due to revision. At any rate the blunders which bhΦ have in common with bhΨ, show that such a MS. could not have been *much* older than the archetype of bhΨ.

Our parallel Specimens I to IV show that the text has undergone many alterations in Bh. It is true that in some cases Bh goes with either the Hamburg MSS. or the Tantiākhyāyika against bhΨ. But none of these cases is such that we must conclude that BhΦ have flowed from some more original archetype than bhΨ. In Specimen I, l. 151, e.g., Bh has the same blunder as bhΨA, viz. भूमि for भूमौ. This blunder evidently goes back to a misreading of भूमौ at the end of the pāda. The copyist of the archetype of bhΨA.BhΨ took the second *au*-stroke for a *daṇḍa*, and misread मि as सि. In the same specimen Bh inserts न in l. 45, makes चचांच out of संचयात् in l. 60, and omits च in l. 136; in all these three cases he destroys the metre. In this specimen the cases are especially frequent in which Bh goes with the Hamburg MSS. against bhΨA. But it is *quite* certain here that these coincidences are due to the collation of some copy of the *textus simplicior*.

In line 113 ff. our parallel texts run as follows :

HI	athavā	so'tra	iājū	tad	viśvāsasthāne	caturāḥ	śaśakān	atā	dhrtvā
h	athavā	yadi so'tra	iājū,	tad	viśvāsasthāne	caturāḥ	śaśakān	atā	dhrtvā
Kielh	atha	yadi so'tra	iājū,	tato	viśvāsasthāne	caturāḥ	śaśakān	atā	dhrtvā
Pūrp.				tatas					
Bh	atha	yady asau	ihā rājā,	tad	viśvāsasthāne	caturāḥ	śaśakān		dhrtvā tatas
HI	tam	āhūya	drutataram	āgaccha ;	yena	yah	kāścid	dvayor	madhyo
h	tam	āhūy-		āgaccha ;	yena	yah	kāścid	dvābhyām	madhyād
Kielh	tam	āhūya	drutataram	āgaccha ,	yena	dvayor	madhyād	yah	kāścit
Pūrn.	tam	āhūya	drutam	āgaccha ;	yena	yah	kāścid	āvayor	madhyāt
Bh	tam	āhūya	drutam	āgaccha ,	yena	yah	kāścid	āvayor	madhyāt
HI		iājū,	sa sarvān	etān				bhikṣayisyati	
h		iājū	bhaviṣyati, sa sarvān	etān				bhikṣayisyati.	
Kielh	parākramena	rājū	bhaviṣyati, sa sarvān	etān				bhikṣayisyati.	
Pūrp.	parākramena	iājū	bhaviṣyati, sa sarvān	eva itān	mugān			bhikṣayisyati	
Bh	parākramena	iājū	bhaviṣyati, sa sarvān	ava ¹ etān	mugān			bhikṣayisyati	

The sentence *tad*, &c. (HIh), or *tato*, &c. (Kielh), is grammatically incorrect, inasmuch as the subject of *dhrtvā* is the lion, and that of *āhūya* the hare Pūrṇabhadra, for this reason and for a reason which we shall consider hereafter, deletes the words *athavā*, &c. But it is quite clear that his *tatas* corresponds to the *tad* (HIh) or the *tato* (Kielh) which in these sources begins the apodosis. The author of Bh's archetype must have had before him Pūrṇabhadra's text as given in bhΨA, but besides he must have compared some MS. of the textus simplicior. For in his wording, the apodosis is twice introduced, first by *tad*, as in HIh, and secondly by *tatas*, as in Pūrṇabhadra (and in Kielhorn's text). This faulty construction can only be explained by the supposition that the author of Bh's archetype was not aware of the fact that in Pūrṇabhadra's text *tatas* corresponded to *tad* of the textus simplicior, which he had before him, and that he only saw that in this text there were some more words (*atha* to *dhrtvā*), which accordingly he inserted, without reflecting, before Pūrṇabhadra's *tatas*.

As to the purport of our passage, I cannot believe that the text of the σ-class is here more original than that of HI. The wording of the Hamburg MSS. means: Bhāsura is an usurper. Or else, if he is indeed the legitimate king, let him come, in order that that one of both of us who is the legitimate ruler may eat all the animals. This passage lacks wit, for evidently there is nobody to decide as to the lawfulness of the kingship of the two lions. The σ-class as represented by Kielhorn's text improves the sense, saying that the usurper proposes a *single combat*¹

¹ But the single combat is not even mentioned in the old MS. h of the σ-class which only has the future tense *bhaviṣyati* with Kielhorn.

in order to decide who, *in the future, shall* be the king of the forest. Accordingly Pūrṇabhadra deletes the words *abhavī*, &c., which contain a conditional acknowledgement of the lawfulness of Mandamati's *rājatvam*.

Nobody will doubt that the reading of Bh is a contamination of Pūrṇabhadra's genuine text and of the *textus simplicior*. Here, as in the case treated above, p. 68 f, the interpolator was not clever enough to avoid the traces of his activity. In the first case, he preserved the camel's two differing names from both the sources which he contaminated, in our passage, he preserved, from these different sources, two different words—*śai* and *śais*—which, though differing, correspond to one another.

Although these cases, taken with many others which of course I cannot treat here, have fully convinced me that Bh does not go back to an archetype independent of that of bh Ψ A, I give nevertheless the readings of this MS throughout from the beginning of page 126 to 134, 23 inclusive, and for the passages marked with an asterisk in books I to III inclusive, and quote Bh occasionally in some other places.

Of book IV, Bh has only the text from the beginning (p. 228) to *lathā* 11 (inclusive), p. 244, 10. In order to show the difference between Bh and Φ in this book, I give the complete variants of these two MSS. from the beginning of IV to p. 229, 17. From 229, 17 to 244, 10 the readings of Bh are given only in the passages marked with an asterisk. The readings of Φ I have neglected altogether.

Chapter IV. Principles which guided the editor in the construction of the text.

§ 1. Basis of the text of our edition.

INDIA is the 'classical' country of interpolation and adulteration of texts. The more celebrated a work became, the more it was disfigured by copyists and revisers. Not even texts which, like the Mahābhārata, are held to be sacred, have escaped this lot. A work so widely spread as the Pāncatantra in its numerous recensions has undergone the most important changes in respect of its wording and of its contents, and that continuously, even *to our own time*. New editions quite different from the old work were prepared, and these new editions, after some time, were compared with older ones and melted together with them into new texts. In Pūrṇabhadra's time there existed several redactions of this work, and Pūrṇabhadra was well aware of the fact that none of them contained any

longer the text as written down by the *adgāmi*. In revising what had grown in the course of time to be a 'whole śāstra', he collected the different recensions and contaminated them, as shown above, not without inserting new materials.

This was the Hindu manner of philological work, which to our days prevails amongst the old style pandits. European scholarship has arrived at other methods. Whereas a Hindu wants before everything else a most readable text, we want a text that comes as near as possible to the wording of the author himself. But when Kosegarten gave the first edition of the *Pañcatantra*, he followed not the European, but the Hindu manner of proceeding. Instead of *separating* the various recensions of the work which he was editing, he *contaminated* them, with what result has been shown above, p. 44 ff.

On p. ix of his edition of the *textus simplicior* he says: 'Ultima editio ornata, au simplicior, sit habenda velustior, vel primae *Pañcatantri* formae propinquier de ea re sententiam ferre certam non audeo, magis perspexit hoc habebunt posteri. . . . Si quid video, editio ornata, quanquam in eam ipsam recentiora multa recepta esse crediderim, in universum ad antiquam libri formam propius accedit, proptereaque cum libro *Kalilae* magis quam altera convenit. In editionis meae volumine hoc primo scriptura potissimum (!) ad editionem simpliciorum accommodata est, quoniam codices H.L.L. qui mihi obtulerunt primam, illam editionem exhibent, eoque factum est, ut ad eam primam ex illis codicibus erudiam me adplicarem. Qui codices ubi minus vitiosi vel mutili esse mihi videbantur (!), ex ceteris meliora vel pleniora supplevi. (Hence he gives in books III and IV a disfigured 'textus ornata', imagining the text of the Hamburg MSS. to be mutilated in them.) . . . Versiculos recepti minus multos (!), ut lectores critici eorum, quos aut retinendos, aut ericiendos esse censeant, ipsi instituere possint delectum.' An editor who renounces the critical examination of the text which he is editing to his readers instead of taking this duty upon himself, should abstain from editing altogether.

Translators who followed Kosegarten propagated the error about the true form of the *Pañcatantra* among all the philologists and folklorists who were forced to base their research on translations. The Hindu editors, in reprinting Kosegarten's text, not without new alterations and additions, settled the opinion amongst Indianists that on the whole Kosegarten's text corresponded to the MSS. of this work. The only edition of the *textus simplicior* which has been prepared in a critical spirit is that of Kielhorn and Buhler. Though of course this school-book is not a critical edition in the strict sense of the word, it offers to us

the corrected text of one single MS., namely, of one which belongs to the σ -class of the MSS. of the *textus simplicior*.¹

Kosegarten's publication of a small portion of the *textus ornator*, i. e. of Pūrṇabhadra's recension, is as unmerited as his edition of the *textus simplicior*. I need not expatiate here on this topic, as any one can easily compare Kosegarten's text with our text and with our variants as well as with the other recensions of the Pañcatantra. I point out only the fact that the characteristic passage 4.21 to 5.2 is missing in Kosegarten's text.

That texts like these of Kosegarten are not only *useless* (this negatively), but also (this positively) a *great and effectual obstruction to the progress of philological and historical research*, is a fact that no one is now likely to deny. Hence my first aim was to clear up the following questions:—

- (1) How many different recensions of the Pañcatantra are still existing?
- (2) In what genetic relations do these recensions stand to one another?
- (3) Which MSS. are the most faithful representatives of their respective recensions?

The pedigree of the old Pañcatantra recensions down to that of Pūrṇabhadra has been established in the Introduction to my edition of the Southern Pañcatantra. It is also given at the beginning of this volume, p. 5. The Southern Pañcatantra and the Tantrākhyāyika are critically edited. The genetic relations existing between the old Pañcatantra texts are minutely studied in the Introduction to my translation of the Tantrākhyāyika. Moreover, I have shown that Pūrṇabhadra based his text mainly on the secondary recension of the Tantrākhyāyika (Śār. β), and on the *textus simplicior* which, as our parallel Specimens show, he used in MSS. of both the H- and the σ -class.

Now I have examined all the available MSS. of the Jaina recensions of the Pañcatantra. All the MSS. of Pūrṇabhadra's recension had to be classed roughly under two heads, the *original* class, and the *mixed* class.

To the former class I allot those MSS. which are most consistent at the same time with the Tantrākhyāyika and with the *textus simplicior*, but do not share the provable interpolations of the latter. To the second class belong all the other MSS. The MSS. of the mixed class based on Pūrṇabhadra's text show with especial frequency interpolations from MSS. of the *textus simplicior* and contaminations with them. Other mixed MSS. are based on the *textus simplicior* and contaminated with Pūrṇabhadra's recension. But there are also MSS. which contain new recensions based

¹ See above, p. 12 (pr), p. 38 ff., our parallel Specimens, and ZDMG. lvi. 298 f.

on the Jaina recensions and contaminated with Sār β, with the Southern Pañcatantra, with the Hitopadeśa, and with other sources.

The main criteria for the classification of the several recensions are (1) the number, choice, and arrangement of the single tales and stanzas, and (2) the wording of the texts. In the arrangement of the tales contained in book III, Pūrābhadrā follows the oldest texts (Sār, Som., Ksem, S.P., Semitic recensions). Mixed MSS. in most cases deviate from this arrangement. For the first book, moreover, there is a sure criterion in the story of the Weaver as Vishnu. Mixed MSS. based on the *textus simplicior* have this story as I, v, but follow Pūrābhadrā, throughout or partially, in the arrangement and in the number of the stories of books III and IV. Mixed MSS. based on Pūrābhadrā's *text* agree with him in the first and generally in the second book, but deviate from him in books III and IV. But there are even mixed MSS. which agree throughout with Pūrābhadrā's genuine text in the number and in the arrangement of the stories, cp. above, p. 56, § 6.

For the stanzas, also, I compared Pūrābhadrā's main sources, and this enabled me to find out easily the interpolations of single MSS.

Basis of the edition: bh, N, A; Ψ, PL¹, p, Pr, M; Bh Φ

The comparison of the number and arrangement of the stories contained in the single MSS. showed that only the following MSS. came under consideration for an edition of Pūrābhadrā's recension: bh N A, Ψ PL¹ p Pr M, Bh Φ. As shown above, A Bh Φ p contain revised and contaminated texts, which are very likely to have flowed from the same archetype as the other MSS. mentioned. Of these MSS., N goes back to bh, PL¹ p Pr M go back to Ψ. Consequently the only possible basis for our text must be the two equally excellent MSS. bh and Ψ, which agree very closely in their wording. I generally follow bh, unless its readings are clearly wrong. Wherever both bh and Ψ have a wrong reading, the emendation of which was not evident, I compared Smpl., Sār., A and Bh. In most cases this comparison affords sufficient evidence. There are, however, some rare cases, in which the same difference which appears in the best MSS. of Pūrābhadrā's text is to be found in the most trustworthy MSS. of the *textus simplicior*;¹ cp. 22, 25, 181, 2, 214, 19 f.; 242, 11. In 68, 11 a gloss in the margin of Ψ gives the reading of Smpl. II b. If some copyist would have preferred this variant, copying besides exactly the wording of his MS., this variant could induce some editor to prefer it and to reject what is Pūrābhadrā's genuine text. All the passages

¹ In later MSS., owing to constant collations and contaminations, such cases are extremely frequent.

in which our text deviates, even in trifles, from bh and Ψ are marked with an asterisk.

Though of course, except in passages where bh Ψ are incomplete to-day, the MSS. N P Pr M cannot come under consideration for the constitution of the text, I not only give the complete variants, but even most of the blunders of all these MSS. For these blunders are of the highest importance for critical work, as nothing is more useful to prove the relations which exist between kindred MSS. than the mistakes which they contain. Only of M a great many of the blunders have been omitted in my variants, as this MS. is extremely faulty. It bristles with misreadings, small gaps, and dittographies. I got this MS. before I had seen Ψ . Otherwise I should have jotted down still more of its mistakes, and the relation between M and Ψ would appear even more clearly than now. To the contaminated MSS. pA Bb Φ and to B' only occasional reference has been given, except in book V, where I give the complete readings of Bb, which, as stated above, p. 56 ff. and p. 67, in this book contains an old and very valuable *textus simplicior*. From these variants it will be seen with how insignificant alterations Purnabhadra took over the *textus simplicior* of the fifth tantra into his own recension.

Manuscripts bh and Ψ differ very little from Purnabhadra's autograph text.

The very fact that so many MSS. can be proved to go back to bh Ψ shows that in ancient times these two MSS., which I had the good fortune to use for my edition, were renowned for their value. As stated above, p. 37, the MS. bh goes back to a MS. which already was old when bh was copied from it. Our parallel Specimens also prove the excellence of the text of bh Ψ . Indeed, I am convinced that neither of these copies deviates to any considerable degree from the text as written down by Purnabhadra himself, and that consequently our printed text comes as near to the author's genuine wording as any one of our current editions of say Goethe's prose works does to Goethe's own autograph text thereof.

§ 2. Emendation of the text.

Inferior MSS. sometimes have more correct readings than our oldest and most authentic ones. The question arises, whether in these cases we should conclude that these MSS. go back to some source independent of the archetype of our best MSS., and whether, if this be denied with good reasons, we should tolerate evident blunders in our texts.

In order to settle these important questions, I beg to be allowed to consider some standard examples, the nature of which we are able to

determine *with certainty*. I take these instances from writings of eminent modern scholars, whose learning as well as whose accuracy is far beyond any doubt; and only to avoid the possible charge of malignity, I add some instances from my own writings

Paul in his fundamental work 'Principien der Sprachgeschichte',¹ p. 86, last line, gives *hortibus* as the dative case of the plural of *hortus*. Hillebrandt says on p. 14 of his 'Vedachnestomathie'² 'Der leidige Druckfehler, welcher S. 38 entstellt [viz. Atharaveda], ist meine Schuld und von mir trotz dreimaliger Correctur übersehen worden.' To the kindness of Miss Emma Benfey I owe the MS. of her celebrated father's translation of Christophoro Armeno's 'Peregrinaggio di tre giovani figliuoli del re di Serendippo' the beginning of which translation he published in the third volume of his periodical 'Orient und Occident'.³ This MS. is very carefully written in its author's fine and sympathetic hand. In this most authentic archetype I read, amongst other slips of Benfey's pen, this sentence on leaf XVI, first page. 'Da aber der Jungling beschlossen hatte, sich auf jede Weise an dem treulosen Minister zu rächen, ging er . . . in das Schlafzimmer der jungen Dichter des Ministers und umarmte sie alle drei mehrere mal' L. v. Schroeder's excellent works are remarkably free from misprints. Still he writes, on p. 514 of his celebrated book 'Indiens Literatur und Cultur in historischer Entwicklung'⁴ 'Am Bedeutendsten und Selbständigsten sind unter denselben zwei Dichtungen, welche dem Kālidāsa zugeschrieben werden . . . der Raghuvamça . . . und der Kumārasambhava, d. i. die Geburt des Liebesgottes . . .' In the pedigree of the different recensions of the Pañcatantra, p. lxxix of my edition of the Southern Pañcatantra, I wrote 'Telugu-Fassungen', and later on, as my attention was concentrated on inserting the newly discovered recension *v*, I repeated this blunder on p. xcii. In my essay on the origin of the Hindu drama and epic, WZKM. xviii, p. 165, I wrote: 'Die dramatischen Beziehungen, die zwischen dem Epos und dem Drama bestehen, sind längst erkannt worden' Thus, I am bound to confess, is unmitigated nonsense. What I *wanted* to write, was of course: 'Die Beziehungen, die . . .'. Likewise I *wanted* to write *Tamil-* for *Telugu-*. Paul *intended* to write *hortis*, Hillebrandt *Atharvaveda*, v Schroeder *Kriegsgottes*. Like Hillebrandt and no doubt the other scholars mentioned before, I had again and again revised the printer's copy and the proof-sheets without *seeing* my blunders. For there is not only a 'Druckfehlerteufel', who disfigures the words written by the author, but there

¹ Halle, Max Niemeyer, 1886.

² Berlin, Weidmannsche Buchhandlung, 1885.

³ See Chauvin, Bibliographie des ouvrages arabes, VII, p. 160.

⁴ Leipzig, Verlag von H. Haessel, 1887.

is a *pisāca* much more malignant, the 'Schreibfehlerteufel', whose deviltries are infinitely more dangerous to the author who has his text, i.e. the wording he *intended* to write down, firmly impressed upon his mind, and who very often does not discover the fatal slips of his pen until, the work being printed off, these *sāhṣasas* stare at him from amongst the lines with devilish grimaces.

Benfey, of course, would have removed from his MS. most of the slips which his hand had committed while his mind was intent on finding an adequate rendering of the text he was translating. But the blunder *Dichter* for *Tochter* is one of the very kind which *would* escape the scrutinizing eye of the author, when *Tochter* is impressed on his *mind*. Thus even modern authors on *philological* topics, who in the course of their studies are trained to philological ἀκριβεια, and whose *métier* it is to jot down, in preparing their editions, the very smallest clerical errors of their texts, are liable to overlook in their own wording evident blunders which at least Lord Macaulay's school-boy would detect at the first glance of his eye. And yet these authors certainly will revise their works again and again, first in their printer's copy, and afterwards in the proof-sheets. The old *Hindu* writers, owing to the circumstance that their works were not printed, had no occasion of revising them as often as modern authors. Moreover, a clerical error would much more easily escape their attention, as there is not the least separating of words in Sanskrit MSS, a circumstance which certainly does not tend to render revising more easy.

Hence the very thing which we should expect is that the Hindu archetypes (i.e. the authors' own autograph copies) should hardly ever have been free from mistakes, although these authors were men of undoubted learning and thoroughly acquainted with the Sanskrit language in which they composed their works¹

But for the work of Messrs. Fischer and Bolte,² I probably should have published Benfey's translation of Christoforo Armeno's 'Peregrinaggio'. In doing so, I should of course have corrected the slips of Benfey's pen wherever the words he *intended* to write could be settled with certainty. I should have caused to be printed 'der jungen Tochter', and in order to give my edition of Benfey's work a diplomatic value, I should have mentioned his clerical error in my notes.

The case is different wherever authors *can be proved* to have sinned against the rules of the language. So even Schiller, for instance, uses

¹ Cp. also above, p. 28, note 2, and p. 30, note 2.

² Die Reise der Sohne Giuffies aus dem Italienischen des Christoforo Armeno übersetzt durch Johann Wetzel 1583 herausgegeben von Hermann Fischer und Johannes Bolte. Tübingen, 1895 (= Bibl. des Litt. Vereins in Stuttgart, CCVII, Tübingen, 1896).

the decidedly wrong form *umrungeu* for *umringt*, as if this word derived from the verb *ringen* ('to wrestle'), and not from the substantive *Ring*. In his 'Jungfrau von Orleans', verses 947 f. (I, 9), he says:—

Umrungeu sahn wir uns von beiden Heeren,
Nicht Hoffnung war, zu siegen noch zu fliehn.

The slip certainly originated in the idea of struggle (*Heeren*) which was in the poet's mind. In a similar passage of the same tragedy, verses 2899 f. (III, 8), Schiller uses the right form—

Umringt von Feinden kämpft sie ganz allein,
Und hilflos unterliegt sie jetzt der Menge¹

And this same right form occurs in verse 447 (I, 1) —

Und find' ihn — hier! *umringt* von Gaukelspielern . .

The same holds true in India. Even so scholarly a work as the classical author Dandin's *Kāvya-darśa* is not quite free from anomalies; see Bohtlingk's edition,² p. vi. In another *sāstra*, whose aim was in part to teach standard language, viz in the *Tantrākhyāyika* (A 266), we find blunders against the rule laid down by Pāṇini III, 3, 126 (Wackernagel, *Altind. Gramm.* II, § 82, α, γ). In a very interesting paper read before the Twelfth International Congress of Orientalists,³ Prof. E. Leumann proved from old palm-leaf MSS that down to about the seventh century A. D. the Sanskrit written by most authors was not the *pedantic* one which had been laid down by the grammarians. On the contrary, Brahmans as well as Buddhists and Jainas wrote a Sanskrit more or less incorrect and influenced by the popular languages. It was not before the time of the commentators, amongst whom Śaṅkara and Haribhadra hold a prominent position, that the usual standard of Sanskrit was raised to a higher level, and that many things which before that time used to be tolerated, began to be avoided by good authors. But even after this time we find grammatical mistakes in the works of excellent authors which are *critically* edited. *Hemacandra's* so-called shortcomings in grammatical and lexicographical and metrical things have been pointed out by Jacobi, p. 9 f. of his edition of the *Parīśishtaparvan*.⁴ As to occasional mistakes committed by another learned author, viz. Pradyumnaśūri, cp. Jacobi's edition, p. 3 f.⁵ Jacobi says that, 'as an epitomator and poet, he [Pradyumna] has done his

¹ In the first passage (947 f.), the battle has not yet begun. This shows that Schiller cannot, by any means, have *intentionally* chosen the abnormal form *umrungeu*.

² Dandin's *Poetik* (*Kāvya-darśa*) Sanskrit und Deutsch herausg. von O. Bohtlingk Leipzig, Verlag von H. Haessel, 1890. Cp. also Buhler, *WZKM* viii, 29 f.

³ See Bezzenberger's *Beitrage*, 1900, p. 125 f.

⁴ *Sthavirāvalī Charita* or *Parīśishtaparvan* . . . Calcutta, 1891 (L. I.).

⁵ *Shri Pradyumnāchārya*, Samarādhitya Samkshepa, Ahmedabad, 1906.

task well. His language is concise in the narrative parts, pathetic in the moralising portions, and poetic in the descriptive passages which offer an opportunity of showing his proficiency in *Alankara*. Still his work is not free from faults, even against grammar, the worst of which, a Prakritism, इमे: instead of एभिः, occurs VIII 520. And so he occasionally does not conform to the nicer metrical habits with regard to the Sloka as observed by the classical poets. But these shortcomings he has in common with most Jain writers during the period of their greatest literary activity and excellence (about 900-1300 A. D.). As early as 1877, G. Bühler expressed his view about Jaina Sanskrit as follows. 'Die Kenntniss des Sanskrit ist bei den Jainas nicht weit her und hat auch wohl nie den Grad der Vollkommenheit erreicht, der sich bei den Brahmanen findet, obsehon es nicht zu leugnen ist, dass sie in der Glanzperiode der Jaina-Wissenschaft vor etwa 700 Jahren hoher gestanden hat als sie jetzt steht. Selbst die grössten Jaina-Gelehrten wie Abhayadeva, Hemacandra und Malayagiri, welche unter den Caulukyias von Anhilvâd-Pâthan 943 1304 p. Chr. lebten, waren nicht im Stande, ein vollständig richtiges und idiomatisches Sanskrit zu schreiben. Auch bei ihnen kommen hier und da wirkliche grammatikalische Fehler vor, und von dem Prakrit beeinflusste Redeweisen sowie vom Prakrit ins Sanskrit zurückübersetzte Wörter sind häufig . . . Es giebt [viz to-day] deshalb unter den Yatis sehr viele, die wohl etwas Sanskrit lesen, es aber nicht schreiben oder sprechen können. Andere sprechen es gelaufig genug, aber sehr fehlerhaft. Man hört gleich, dass sie nur aus ihrem Dialecte übersetzen und die Sanskrit-Grammatik nicht ordentlich kennen. Nur sehr wenige ausgezeichnete Männer sprechen und schreiben ein trägtliches Sanskrit. Ganz frei von Fehlern oder falschen Wendungen ist wohl kaum ein Einziger.'¹

I am not inclined to think that the Jaina authors are the only ones in question who wrote and write a Sanskrit not quite congruous with the rules of Pāṇini's Sanskrit grammar. The author of the recension § of the Southern Pāñcatantra certainly was not a Jaina, still this recension contains the most faulty Sanskrit text I have ever seen. As to the *Hipadśa*, I have given a certain instance of a *chandobhanga* adopted by its author Nāṇyana; see my edition of the Southern Pāñcatantra, p. lviii. As to the *Saurapurāna*, see Jahn, *Das Saurapurānam* (Strassburg, Verlag von Karl J. Trübner, 1908), p. xxii and f. Daṇḍin and the author

¹ This passage is quoted from the 'Zusätze und Berichtigungen', appended by Weber, p. 103 f, to his edition and translation of the 'Pāñcaḍanduchattraprabandha. Ein Märchen von König Vikramāditya'. Aus den Abh. d. Kgl. Ak. d. Wissensch zu Berlin 1877. Berlin . 1877. In Commission bei F. Dümmler's Verlags-Buchhandlung (Harrwitz und Gossmann).'

of the Tantrākhyāyika have already been mentioned, above, p. 80. I think *truly critical* editions will show that, like Dandin, nearly all classical authors occasionally committed so-called blunders¹ which were afterwards removed from their texts by commentators or learned copyists. Sanskrit has been a living language in the Hindu courts as well as amongst learned Brahmans and Jainas throughout many a century in mediæval and even in modern India.² It is nearly impossible that even good authors should be quite uninfluenced by the vernaculars of the countries in which they lived. In the course of time Sanskrit style, as well as the Sanskrit vocabulary and the employment of grammatical forms, has undergone strong alterations. *Like Greek and Latin, Sanskrit has gone through an evolution such as no language can possibly escape.* No modern language perhaps is taught with more pedantry than French. Yet no school instruction, nor even the high authority of the French Academy itself, was able to prevent the *written* language—to say nothing about the *spoken* one—from continual evolution. Voltaire's language is considerably different from that of the best modern authors.

Pūrnabhadra, no doubt, knew Sanskrit well. But according to what I have just said, I expected to find so-called anomalies in his text, and though not very many, I *did* find them in the oldest and best MSS. Part of those anomalies and even blunders he can be proved to have taken over from his sources.³

Wherever there was evidence that these anomalies were no mere slips of his pen, I tolerated them in his text. The decision was not easy in every case, but as the reader will find in the text in all such cases an asterisk referring to my variants, he will be able to judge himself whether I was right or wrong in my decisions.

¹ Cp Wackernagel, *Altind Grammatik* I, p. xlv ff, esp p. xlvii ff.

² See my translation of the Tantrākhyāyika, Introduction, chap I, § 4, 3 ff. We must not forget that in the middle ages Jaina scholars and poets have a most considerable share in the development of Sanskrit language and literature, and I fully consent to *Dharma Vijaya Sūri*, who in a letter expresses his view as follows. 'I am of opinion that in the time of Hemachandra and other Āchāryas . . . the Sanskrit, I mean the classical Sanskrit, was the language of the Śiṣtas, and the learned amongst them, especially those whose aim it was to establish their reputation as savants, *must have written in a style approved by the most cultivated class of people of the time . . . Hemachandra's utterances themselves must be regarded as grammar*' Most of the so-called anomalies in the works of later Sanskrit writers must be regarded as correct language *prevailing in their own time*. The history of every language bustles with examples showing that originally wrong forms and constructions became the generally approved ones in later times. The very frequent construction यूयं तिष्ठन्तु (a contamination of यूयं तिष्ठत and भवन्तितिष्ठन्तु) e.g. is not more faulty than *Sie stehen* (2nd person sing.) in German.

³ See above, p. 30 ff.

LIST OF VARIANTS

INTRODUCTION

Page 1

1 *arham* in Ψ PPrM is written in the well-known Jain fashion, in A it is mutilated to a flourish resembling an *e*, N om. the diagram || For *om namah śrī*, A *śrīśarvojjñāya namah*, N *śrīganeśūya namah* || 4 A *dāksanātye* || A *pramadāroṃṣyaṃ* || 5 N *pracaśa*° for *parava*° || After *marici* Pr ms. *mamjari* || Ψ PrM *sukalakalāpūragatah*, P *sakalalakāpāśayatah* After °*marici*°, N ins °*mamjari*°, om. °*carita*° and adds *yugala* after *carana*, omitting the visarga || A *umasasaktināmarōyā*, over *ht* A has a black spot of gamboge. It is clear that A originally had the reading of our other MSS. || 7 N *anantarasaktis* || 8 M *ta* for *bho*, coir from *vā* || 9 A *athēlam ucyaṭe* for *athurā sā° v° u°* || 12 NA *bhuvet* for *dahet* || 14 M *ktimān*, corr. by a later hand to *śaktimān* || 15 A *eleṣṣam* || N om all between *bhavati* and *caranam* [so for *vyākaranam*] | 16, *cāranam* is coir. to *takṣanam*, M *kenā*[new line]'*nusteyam* || M *tatrāśke sacirāḥ procuḥ*. This reading, however, is the correction of a later hand. The original reading was *tatrāśke*. . [no more to be made out] . *procuḥ*; A *atrāśke* || 18 N *jīvataryavisayaḥ* || 19 A *taḥ* for *kimeid* || 24 Ψ *tatrāśti*, but *da* add by cop. over the line between *ta* and *trā* || A om *nāma* ||

Page 2.

1 N *prāk* for *drāk* || 3 A *yogayasyāmi* || 4 A *tathyaṃ vacanam* || 5 Pr °*jñānan na* || Ψ PPiM *svanāmatyāyam* || 6 P [not Ψ] only *simha* for *śmhanādah* || A *avalipsuḥ*, coir. to *avalipsuḥ* || M *brāmi*, coir. to *brī*° by later hand || N *aśilvaśa* || 7 *yātha* of *vyārtta*° worn off in P || 8 M *adyalamo* || 9 A *sa darśayitum* || 11 M *etā*, N *evam* for *etām* || M °*nvitutsū kumārān* || 12 M *nrīti*, N *nrītiḥ* || *viṣṇuśarvāpi* also Hamb. MSS. and h || A *ājayāma* || 13 M *nutrabhedah* | *mitrasampūptih* | *kakālūkhyaṃ* [coir to °*ya*] *labdhapranāsāḥ* [coir. to °*sā*] *ā* [coir to *ā* and, by later hand to *aśva*] *parīkṣitakāritēti* || 14 P *vāputrāḥ* || A *adhīya* || 15 M *tatah-prakṛti* || A *pañcatamtrakuvāśāstram* || 17 A *yo 'tra etat pathate prāyo*, corr. to *yo 'trāva pathate nityam* || M om. *vā*; a later hand supplies *ca* ||

N, A, Ψ PPrM

BOOK 1.

Page 3.

1 M *prārabhyate mitrabhedo*, corr to °*irīdam* || A *prathamāḥ tantrah* || A *tasyāyam* || N *ālyaslokaḥ* || 2 Ψ m₉, *ślokaḥ* before *snehah*, but delet. s it again || 3 Ψ PPr *vinōsitah* || 4 N om. *tad yathā* || M *dāksinyātesu*, corr to *dāksinātye* (!) || A om *pura* || Over *pura, adarapura*° gloss in Ψ by cop. °*marāvati* || 5 Ψ PPr *kailōśasakharā*° || P *vidhā*° for *vidhā*° || NM °*praharanāvaranapa*°; this seems to be the genuine reading || 6 N °*gulerahda*° || 7 A °*devāyatanam* || Ψ P P₁ M °*parikarato*° (Pr continuing °*icchitā*°), N °*panikarato*°, A °*parikaro*°, Bh L² °*parikalito*°; L¹ with us || M °*tochhita*°, corr to °*tochhita*° || M °*hmagre sadriśhāntprā*° || 8 M *mahitocopam*, corr to °*rodham* || 9 A *varddhanaṁ nāma sū*°, P *vardhamānanama*° || 10 Ψ P L¹ Pr M om *tasya* before *cittam*, but in Ψ a nearly imperceptible mark refers to the inferior margin, where cop. supplies it || A ins. *pi* after *pravecyamāno* || N *ova* for *va* || 11 A ins *pi* after *samīyamāno* || Ψ *valmikaḥ varddhamāte*, corr. to our reading || A *valmika-* [2nd hand adds *m va*] *varddhamate*; N *valmikam va* || 12 Ψ P *labdhā* for *labdhah* || 13 M *pātri samnādanīyāsveti* || A *varddhitāḥ* for *pātre* || A *sampadānyōs* || M *lokamārggenāparakṣamāno* || N Ψ Pr *rakṣamāno*; m Pr corr to *arukṣamāno* || 14 Pr *vinakṣyeta* || M *saṁto* || 15 P *rakṣyana*° || Ψ P₁ ins *ca* after *kūyam*, but Ψ deletes it again || 17 A *latākodara*° || 18 A transp. stanzas 3 and 4 || Pr *arṥho* for *arṥhā*, and *ubadhyyeta*, corr from *ubadhyyete* || 19 M *ta dy* for *na hy* || A *anartharabām* || 23 P *gurunānu*°, Pr *anuparivrajamānah* || 24 Ψ P M *nirvartya*, Pr *nirvarttya* || N *api prasthitah* || 26 N *agre* for *atka* || 27 M °*irva*°, corr to °*khava*° ||

Page 4.

1 M °*rāksa*° corr. to °*rākṣusa*°, for *rksu*, A °*citrakūṭasabhayothatām* || M °*yodbhavām* || M *acalanīyatodakī*° || 2 M *pūṣāpātta*°, corr from °*pūṣi*° || A °*kurddame mā*° || N °*koṭpātita*° || In Ψ, a nearly imperceptible deletion mark over *e* of *cālikhūṣād* || A *śakatasyūti*° || 3 A *drayo* for *tayor* || 7 A *paṁcarātraham* || M om *na* || M *yarasametān*, N *rayasah sametān* || In Ψ gloss by cop. on *yavasa*: *sambala* || 8 M om. *ayan* || M *tad enuṁ* or *tadēmaṁ*; P *tadānaṁ* (p *tad enaṁ*) || 10 M *bhayātare* corr. by later hand to *bhayāturah* for *bhayāt tair* || A om *nrvā* || 11 A *yathāsan mṛto* [sandhi'] *saṁjī*° || A *cāgninā*; Pr *cāgnyādisamkārēna* || N *saṁskṛtya* || 12 A om. *sāthavāhah* || A *dukkham* || °*kṛyām* all my MSS.; Simpl. has the plural || 14 M *svabhāgyōnā vāsāt*, corr. to *svabhāgyarabāt* || A Ψ P P₁ M °*karana*° for °*kaṁcā*°, °*prakārair* is perhaps a mere clerical error for °*prakaraṁ*° || 15 N om. all between *avātīnah* and *kakudmān* || 16 Pr *haravṛṣṭi'na* ||

N, A, Ψ P P₁ M

17 N °chadanar for ghattanar || After *tisthati* N ins. the stanza *avalsitam
tistoti daravaksitam smaksitam dāvahatam vīnakṣati || jivaty anātho 'pi vane
visajjūtaḥ (1) kṛtaprayatno 'pi grhe na jivati || 1 ||* 19 Pr *tae ca* || 21 ΨP
°*tāvasthānānāmāni* || 22 M *sarveṣu eva nu*, corr. to *sarveṣu vana* || M om
drangapratyan, continuing with °*tāgrāhārajanasthāneṣu*, Pr. °*pratyamādrāhāra*°,
ΨP °*pratyamāgrāhāra*°, in Ψ gloss on *agrahāra*. āka, with some akṣara lost
at the edge of the right margin || A °*janasthāne*, om *su* || 23 Pr *sūphak
sthānāyo*. This is probably right, cp. *Tantrākhyāyika* 6, 13 But L¹ with the
other MSS || *tatra corāḥ* all our MSS. incl L¹. Cp Introduction, p. 30 ||
24 N *mathyavarggah* || Pr *vanūmtahsthāncvāsinaḥ* || PL¹ °*vāsinaḥ* for
°*vāsinaḥ*. This reading is due to the form of *vā* in Ψ, whose first spelling seems
to have been *vā*, corr. by copyist to *vā*. But the correction is not clear,
and may easily be taken for *na* (see our Table I, no 3, line 2a) || 25 A
pingalāḥ || ΨPL¹PrM *sānānyah* || A *sāmātyasasuddhajjanah* || N *suhryjana*,
ΨPrMp *sasuhryjana*, PL¹ *sasuhryjanam*, ΨPPr continuing *cehavo*° || A
akṛtīma° || A °*sarasai*° for °*saras*° || A °*dikatan* || 26 A *anubhyūm va-
rajanasevītīnām* || 28 ΨPL¹Pi *akāśakṣipī*°, A *chāmṭaratrapurāsāmtham*,
corr. to *chāmṭaratva*° || A *anukṣiptā*°; L¹ with our other MSS; Śār. 6, 17
anukṣiptā° || A om. *abhūtam* || M °*kārmmapātham*, N °*kārmopāya* || 29 Pr
°*norusā*° for °*parusā*° || 30 °*iyakṣa* also L¹; cp Introduction, p. 30 || ΨPL¹PiM
°*purusākāśa*°, N °*purusah* || *kāśa*°, A °*purusākāśa*°, L² with us || Pi *apabhūtam*
for *aparabhūtam* || M °*sati*° for °*prati*° || 31 Pr °*mapāta*° for °*pratāpa*° ||
M °*saṃdhāvanam* || 32 M *apaharanam* for *aprahāraṇa*° || 33 A °*grāhā* ||
sāśākrāṇḍam || A *aḥatūcāśikṣi*° || N °*tāsu*° for °*tāśa*° ||

Page 5.

1 ΨPPrM °*vidyāti* for °*īghāti* || M °*vāsa*° for °*nivāsa*° || After °*śanhitayam*
another hand than that of the copyist inserts in ing. of L¹: *vahsūśrīḥyā-
kāṃṭavīhārīnām apāstakāmarāgānuśayarasūnām vāśāgānām yathāvadupabhogyam
apāyagādhīrāvalokitavyavahānām anupakārīnām*, K (according to Benfey's
copy) L¹ in the text *ba* [L² *va* for *ba*] *vasūśrīyā* [L² °*śyā*°] *kāṃṭa* [K adds *m*]
vihā [L² *sā* for *hā*] *rīnām apāsta* [K *stha* for *sta*] *kāmarāgānuśaya* [L² °*gāśaya*° for
°*gōśaya*°] *rasūnām vā*° *ya*° [with L¹, only L² °*yogyam* for °*bhogyam*] *ā*° [with
L¹], cp. Śār. 7, 2 || 3 N A *arāgya*° || 5 M *vā* for *ca* || 6 P °*cittasya* ||
7 A *madā*°; P om. *madā* || 8 Pr *asapatnopsi*°, A *śasampānnesmīksūhāras* ||
10 Ψ *mantrayatum*, Pr *mantrayatum*, P *mantrayartum*, L¹ *mantrayartum*
(misreadings of one vertical stroke over *tu*, and of two strokes forming an
angle over *mā* in Ψ, these strokes indicating the end of the first word and the
beginning of the second one Cp. vol. xi, Table II, no. 14, 1 a b), A *mantr-
tum* || 15 A *damanakas tv āka* || ΨP (not Pr) °*bruvit* || 17 All our
MSS incl L¹L² °*saṃṣṭa*°, cp. above, p. 33, n 2 || ΨPPrM *devāyatanaṃ* ||

N, A, ΨPPrM

19 A ins. *sūtradhārā* before *śhapa°* || 20 N *deratāyānam*, Ψ P L¹ Pr M °*deratāyānam*; L² *arddhakṛtadevāyāne*, A *arddhakṛtevīratāyānam* || 21 P¹ *arddhapātito*, PL¹ *arddhayōsphātito*, M *arddhayāsphōtito*, corrected from the reading of PL¹. The reading of PL¹ is to be explained from that of Ψ, whose cop. writes *arddhapā*, then, deleting *pā* by two little vertical strokes (which the later copyists no doubt mistook for the vertical strokes destined to separate words), continues *sphātita°*. See vol. xi, Table II, no 13, 4 a || 22 PL¹ *aravādīnakīlako* for *nīkhāta°* || M °*khādīra°* corrected to *khudīra°* || N *iatistati*, corr. to °*te* by the copyist || 23 P¹ *kīlako* || 26 Pr *arddhapā°*, Ψ L¹ *arddhapāsphā°*, P *arddhayā sphā°*, M *arddhayāsphōtita°*, corr. from the reading of P || NA °*irsanasya* || A *sthānūc cāritakīlako* || 27 Ψ L¹ P¹ M *bhavadbhū*; but ep. Śār. 7, 21 || Ψ P Pr M *ecātilāyanam* for *nīlīlam* || Pr *parihartavyam* || A om. *ti* after *pari°* || After *ti* Ψ P Pr M add *kathā* || L¹, P adds flourish ||

Page 6.

2 N °*mātrāvortanam* || A °*mātrāstha* || 3 Ψ P L¹ Pr M *śh sūtrathayā* || P *vedam* for *cēlam* || A *sātāho catīdam ucyate* || 4 M *apā°* for *apa°* || 9 M *vayamsi*, corr. by the copyist (?) to *nāgasū kīp* || 10 Pr *nduane*, corr. from *nādūane* || 13 Pr *bhūjīlam* || 14 A Ψ P (not P¹) M °*caśūra°*, N °*śśūl aśesamālinom* || 17 A *sarvās cachrugatōpi* || Pr *sanurūpanam* || 19 P¹ *radaradarānam* || 21 P *lupkīte* || 22 Pr *sulārā* for *supūrā* || 23 N *śrasantostah ko purusa* || 29 A *lāngalābhīlāsī* || 30 P¹ °*upakaroga* || 31 NA Ψ P L¹ P¹ M unmetrically; *na° katham upanīyate ga°* Bh L² with us || 32 P °*bruvāt* || 33 NA Ψ P L¹ *lim iyatāpi* for *kyatāpi*; but *m i* is written in Ψ by cop. on another akṣara covered with gamboge; Bh *kīyatā api*; Pr L² with us ||

Page 7.

1 M *pārthivā*, corr. by 2nd hand to *pārthivān* || 4 A *bharatya* [new line] *dā bhūmataḥ*, corr. by 2nd hand to *bharati sadābhīmataḥ* || 5 A *cā* for *vā* || 6 A *svuspeṣṭi°*, °*spe°* being written on some deleted akṣara by 2nd hand || 7 A *smā*, corr. to *sma* || Pr *śailāgreṣu*, M *śailāgre* || 9 M *śrīlūkaṃānāḥ* Ψ jumps from the first *śrīlūka* to the second *śrīlūka* (l. 10), om. one of them and all between them. But the missing text supplied by cop. in marg. || 10 M *śantīśatā* || N *jānāsī* || 15 Pr *pareṅgūṭjūnāna°* || 16 N Ψ P L¹ Pr M Bh *amptā*, but in Bh corr. by cop. to our reading. AL² with us || Ψ P L¹ Pr M *bhāṣitena* || 17 A °*caltravikūarś ev*, corr. by 2nd hand to °*calra°*, for °*vakra°* || A *jānāyate* for *grhyate* || 18 Here bh sets in with *śrīlūkaṃānāḥ* || 19 Pr °*dharma*, om. *śya* || Over *kathaya* gloss in bh. *braṇi* || 20 A *mayāivaṃ* || bh N °*vagaram pu°* || M *kathataḥ* || Over *kathayataḥ* gloss

From 7, 18, bh N, A, Ψ P Pr M

in bh *satah* || 23 A Ψ PL¹M *śavidyānām* || 24 In bh gloss on *avaman-*
yeta aragayati [read *araganayati*] || 25 A *asty evāparam* || Ψ PL¹PrM
asmi for *api*, but in Ψ this reading has been corrected by cop. from *api* ||
26 Ψ P *āpṛāptakālam*, Ψ with gloss on *ā. atīśayena* || M *bravan* || 27 M
om. *na* || bhN *īpruyatiām* || 28 Ψ PPrL¹Mp have this and the following
line after stanza 25. The copyist of bh first wrote *api ca*, which he replaced
by *tathā ca*. It therefore would seem, that the archetype of these MSS.
had *tathā ca* and stanza 24 in the margin || APr *abhuktam*, *bhu* being corr
by 2nd hand in A from an akṣara which contained a *ya* || Over *śahasī* gloss
in bh: *ekānte* || 30 A om. *api ca* || 31 Over *nāgarīkaḥ* bh gloss. *caturāḥ* ||
33 In bh gloss on *bhāvyaṃ sthātavyaṃ* ||

Page 8.

1 In bh gloss on *durvritāḥ dustacāntṛāḥ* || 3 A om *kīṇ ca* || 7 Over
mūyena gloss in bh *hryukto 'yam arthaḥ* || 9 M *°rasūni* || 11 In bh gloss
on *civāṃṣi. bhūṃjṃṣi* || 14 M *°rāgñā* || bhN *grāhaviśyū* || 15 bh Ψ PL¹L²M
tadmācnaiva; Bh *na diāreṇāha* (a wrong emendation), Pr *tadāreṇāva*; A
with us || N *vidiāṃ(ṭa)śie|ṣabhūdvāreṇāva* || 16 Over *yo* gloss in bh
rajā || 17 In bh gloss on *ūsarād: ksetiāt* || 20 In bh gloss on *diesti*
diesam *karoti* || 24 M *granā* for *'grago* || In bh gloss on *pure nagare* ||
25 A *prabhu diārasito* || 26 N ins. our stanzas 39 and 40 before our
stanza 37 || Pr *jīvati* || Ψ PL¹ *prubravan* || 28 In A this pāda has been
supplied by 2nd hand || 32 P *antahpuravaraiḥ*, N *antahpuravaraiḥ* || In
bh gloss on *antahpuravaraiḥ: vājūbbhiḥ* ||

Page 9.

2 P *na krechrēpy apy* || 3 bhNA Ψ PL¹PrM *divsan°*; Bh *divśadvēṣaparo*,
corr. from *doisedie°*, Hamb. MSS. *divśadvēṣaparo* || bhNA Ψ PrM *°diesapare*.
In Ψ there is a hook over *re*, which probably is a deleted *r*-stroke; PL¹ with us ||
 Ψ PL¹Pr *nityaṃ sistantām*, hence M *nityaṃ śstantām* || Ψ *vallabhu* add in left
margin by cop, but the greater part of *na* has disappeared with part of the
margin || 5 M om the two akṣaras *na ku* || 8 M om *sva°* || 9 M *°lopa-*
mām || 10 A *dānā* || bhN Ψ *yathākāūāḥ*, but in Ψ corr. by cop. to our read-
ing; APL¹M with us || 15 Pr om *api ca* || bh gloss on *vpattim kastaṃ*
(or *kaṣṭa*) || 20 M *pragunas* for *sa gunas* || 21 P *na brūyād*, *na brū* corr.
from some other reading || 22 M *ca* for *eva* || P *satū* || 23 M om
uktam ca || 24 P *bhāginah* || M om *bhoginah* || M *śūyāḥ* for *krūrāḥ* ||
25 NA *sarandīā*, Pr *sarandīā* || A *mantrasūhryās ca* || 26 bhNA Ψ PL¹Pr
nicāṃcogalākroyāḥ (NPr om *h*, in Ψ *h* inserted subsequently by cop. before

bh N, A, Ψ PrM

śrū°), in A corr to °jalāsāyāḥ by smearing the r with gamboge; M *nīcānīcājalāḥ śrayāḥ*, Bh *nīcānīcājanūsrayāḥ* || 28 M *śastīapāṇinām* || 31 A om *yo* ||

Page 10.

1 Over *saruv* gloss in bh *pusi* (read *pumsi*) || Pr *natih°*, bhN *nuti°* for *nati°* || bhN *rdviśādvesah*, PrBh *tadvīśādvesah*, Ψ *tadvīśādvesah*, PL¹ *tadvīśādvesah*, A with us || 2 bhNAΨPL¹PrMBh *dānam* for *dāna* || 3 N om. *iā gñānādḥikam* || 4 M *cāpi* || 7 Pr *tasya* for *totra* || 10 M *ta* for *na* || Over *bhrā* of *bhrījote* gloss. of bh *dy* || ΨPL¹Pr *ḥotsnā*, M *protsnā* || 12 M *samśu* for *santu* || M *yathābhīpretamanuḥgostiyatām* || In bh gloss on *anusthāyatām*. *krīyatām* || 13 Pr *riyā* || 14 M *bhogyanpā°* || 15 M *pungalābhīmuḥkham* || 16 A *sthāyacchatām* || M om. *apā* ° || A *vātalata* || 18 M *niddiṣṭe* || 19 Between *nakha°* and °*kulīṣā* an akṣara has been deleted with black gamboge in A || bh *sana°*, con from *sana°*, N *sana°* for *mana°* || bh *ayr*, with gloss by glossator *komulāmamtrau*; in N it is not clear whether we should read *apī* or *ayī* || 21 In bh gloss over *devapalanām*: *bharatām* || 23 M *nekhasanakena* || 27 M *ap* for *apy* || 30 In bh gloss on *prabharāmiti*: *aḥam sama(rthū itī)uktīā*, the bracketed akṣaras worn off || Over *badhyate* gloss in bh *kena* || 32 M *dhanuḥyo*, N *dhanuṣye* ||

Page 11

1 In bh gloss on *asamaḥ samīyamānaḥ*: *lakṣaḥ* (read *rakṣaḥ*?) *nīlitaḥ* || 2 AΨPL¹PiM *cānu°*, Bh *cāna°*, bhN *vānu°* || A *eva patim* || Pi om. *tim tyaga* || 3 In bh gloss on °*saṃgrahaṇo°* *guluvuḥ* || 4 M *yaḥ manī pātībadhyate* || In bh gloss on *trayam tāmre* || 5 In bh gloss on *vīranti vālati* || A *vibhāsate* || 6 M *joyitur* || In bh gloss on *va-anīyuta nīlā* || bh ins *jadah* after *ayam*, but deletes it again; N *ayam bhaktōyam ayam jadah* || 8 A *āpūyate*, but over *ya* there are two spots of black gamboge. Perhaps the original reading of A was *āpūryate*, i e *āpūryate* || 9 A *yati* for *yad apī* || In bh gloss on *vāny*: *bhāvān* || In bh gloss on *drīyase tvam* || 11 ΨPL¹PrM °*matir* for °*gatr* || 13 Pr *tatōḍyamā°* || 14 bhNAΨPL¹PiM *lohīṭākhyasya*, Bh with us || 15 ΨPL¹Pi *cātra*, M *cātraṇtra* for *lātra* || A °*vīkīayah*, corr. from °*vīkīyah* || 17 Pr °*nam* for °*nah* || 19 Gloss. of bh supplies *vīṇā* in marg || 21 N *mrgālo* || 22 In bh a gloss on *kaṣeyam*, which I am not able to make out with certainty (*paṭṭapūḥlam*?) || Pr *upātān* || bh *golosamaḥ*, corr by gloss. to °*marah*, and thus to °*matāh* || 23 Pr *śasāṅka*, all our other MSS., incl AL¹Bh and the MSS. Hh of the *textus simplicior*, read *śasāṅkam v°*, in bh this is corrected by a later hand to our reading. The MS. I of the *textus simplicior* has our reading, which must be a correction, as h agrees with H || 24 A *gopīblago* [this *go* being corrected

bhN, A, ΨPPrM

from to] *roconā* [*t* added by 2nd hand'] || 25 M *prākāśya* || Pr *le* for *kūṃ* || 26 N *māṣikā* || A *nihantavyāpakārenā* || 31 In bh gloss on *tān paṇḍitān* || M *sū ru*², corrected with other ink to *saṃru*²; A *saṃruṇādīhi*, corr. from *saṃmanādīhi* (?) || A °*lekḥā* for °*śobhā* ||

Page 12.

1 M *piṅgola* || 3 A transp. *svā° pīa°* || 4 bh *pracchādann*, N *prachūdann*, ΨPL¹ *prachādālayann* || A transp.: *na kṛpēt* || Pr *yady anā-khyeṣaṃ tūl āliśatu* || 6 Over *dāreṣu* gloss in bh: *ślokaḥ* || A *puruṣeṣu* || 8 After *bhavanti*, A ins.: *pāṭhāntaram*, without giving another reading || 9 Pr *sarīe*, corr. from *sarveṣu* || M om. *na* || 12 M *śrīye* for *bhṛtye* || 13 A *dukkhaṃ* || Over *sukhī* gloss in bh: *pumān* || 15 M *piṅgala* || 16 Pr *apūriśatiṃ* || 17 M *ī* for *asya* || M *saivena* || 19 Pr *tatrā* for *tathā* || 20 M *iāgnī* || PrM *bhūdyata* || 21 Pr *tam* for *tan* || M *śūmitaḥ* || PL¹ *lulalaśamāgatavanam* || bh *va*, corrected by a later hand into *eva* || 24 Ψ P (not L¹) °*prākū-āḥ*, M °*prakarāḥ* || M *śabdāmāsaṃtrāny* || M *bhayaṅkā-ranāḥ* || 25 Pr *meṣa°* || 29 Over *dāśitābhūye* gloss in bh: *satī* || 30 M *erokutaḥ* || 31 bhNPM (not L¹) *na* for *ca* after *rane* || bhN *bhūrutam* || 32 bhN *van bhūrasatīlakabhūtaṃ* || M transp.: *jananī janayuti*, with an unfinished *su* between these two words ||

Page 13.

1 M *santi°* for *śakti°* || 2 Pr *mūnahūyasya* || bh *matīḥ* for *gutīḥ* || 3 M *era* for *eraṃ* || Over *svūminā* gloss in bh: *trayā* || M *dhanyavīṣṭambhaḥ* || 4 Over *medasā* gloss in bh: *nāmsena* || 5 Fourth pāda in M: *yāvac ca karma dāvarunā* || 6 M °*eruvī* || bhN ins. *atha* before *katham* || 11 M om. *śha ca* || 12 Pr *erīṣṭo* || M °*rākābhāṃ* || 14 M *parasūta* with *pīa* added by 2nd hand between *ra* and *sī* over the line || 15 Gloss in bh on *atha*: *atharā* || M *śrīyate* || 16 M *karolīti* || Pr *tasyā* °*sāratām*; bhNΨPL¹M *tasyāḥ sāratām*. Gloss. in bh adds *avagraha* over the line before *sāratām*, without deleting the visarga. A *tasyāsāratām*, Bh *tasyāḥ sāratām*. Śār 15, 4: *tasyās sārasāratām*; but in Śār this word is followed not by *jñātvā*, but by *jñātum* || 17 Pr *koṭukād* || 18 N *raṣād* for *harṣād* || 19 M *bho-janam āpita* | *van nūnam* || 21 N *pariṣacārmāvāśeṣaṃ guṇḍhitam* || 22 M *va* for *apī*; Pr *katham na* ||

Page 14.

1 M *śrutvāiva* || Pr *medasā* || bh *nīdhāḥ*, corr. to our reading, apparently by copyist || 2 bhN *vijñātum* || 5 After *kāryaḥ*, ΨPL¹PrM ins. || flourish || *kathā 2* || A later hand ins *kathā 2* in bh || 6 In bh gloss on *parigraho*: *strī* (1) || N *dhanyāradharygūṣṭumbham* || 7 bh *doṣāḥ*, M *voṣā* ||

8 P (not L¹) om. *śāstram* || M om. *īāī* || 9 N *ayogyā yogyāś ca* || 10 bhN *ecātru* for *ulāīva* || ΨPL¹ *etsrarūpana*, in ΨL¹ *ta* suppl. by cop. over the line after *e*, this *ta* being very small and rather illegible in Ψ || 12 M *urtyam* for *kṛtyākṛtyam* || 13 M *svurtyasya* || 14 In Ψ gloss on *aharyā-īāhe* by cop. . 'gnou || ΨPL¹PrM *ca* for 'pi || P₁ *duśāme* || 15 M *urtyāh* || bh *esu*, corr. by gloss to *era* || 16 bhNAΨPL¹PrM *sasivau*; Bh altered *manyaṭe na samam dhāiṣa* || 17 ΨPL¹ *yadd* for *yaḍy* || bhN om. *tad* before *gaccha* || M *bhadra* (corr. to *bhava*) *padḍova tala gaccha* || 18 P₁ *madarako* || M °*sāra* for °*sāri* || 22 M om. *lavimānitāh* || 23 M om. *bharanti* || 24 M *yathōrad* for *yārād* || 25 In bh gloss on *vijāpādāyitam*: *hūptura* ||

Page 15.

2 M *smāpadam*, corr. to *smāpadam* || 5 ΨPL¹PrM *vicrytayan* || M *āyātam* || 6 N *yathā svīvam* for *yathāpūrvam* || 7 bhN *salyon* for *sultram* || 8 M *agri* for *api* || M *liyāmī*° for *kiṃ sāmī*° || N *virūpyate* || 9 M *nūna-jīṇ* || 10 M *vināsanamh* for *vināśah* || 11 N om. *balha ca* and stanza 92 || 13 Pr *sarīadevamoyāś cāya* || 14 NPr *dero* || 17 P₁ *mārdhan* for *mrāḍm* || 18 bhNΨL¹PrM *saṃvratān*, P *saṃvratān*, A *saṃvratān*, Bh with us; see above, p. 33 || 19 M *prahatsv* for *muhatsv* || After stanza 94, N ins this one *gaṃḍasthaleṣu madarārīrabhadharāgamuttakhrīamutbhruvārapā-datāīāhatōpi* || *kopam na gachati nītāpāvatōpi nūgatūlye* (!) *halo na ca laiān pari kopam eti* || 21 M *āyāmī* || M *prā*° for *hrā*° || 22 M *manasu stutim* || N *upagatah* || 23 M *pady* for *chy* || In bh gloss on *duṣṭarjṣabho*: *he* || 24 M *nībhāko* || bh *na sulasi* for *vastuśī* || 25 ΨPL¹Pr *tac ca śrutev sam*° || 26 PBh *bruvīt*, corrected by the copyist of P to *bruvīt* || M *sūmārsam* || 27 M *jānāsyati* || M *maṃḍalam valāsyāse* || 28 N *piṅgalakānūkhāto* || M *tonvā* for *tac chruvā* || 29 M ins. *amak* between *viṣūdam* and *ayamat* || M *bhadra vān* for *bhadra bhāvan*, corr. to *bharā* by smearing *dra* with gamboge || M *sātkusanāyuro* || 30 M *qud* for *tad* || 31 M *sakāśāī dāglatayāh* || M *bho vyatyam asikūtam* || M *nūbi śā* || 32 N *gratah* for *yatah*; the copyist of bh first began writing *ya*, but corrected it to *ya* before this akṣara was finished ||

Page 16.

1 M *bhūmah* || 2 M *evātāh* or *evātāh* || PrM om. *koacit*; in P₁ a later hand adds *jānu* in margin to be inserted before *koacit* || 3 bhN *kalas* for *tat* || M *ta* for *tatra* || 5 M *bhavān* for *bhagavato* || M *da smāha* || 6 bh *śisyā*°, N *śiṣpā*° for *śaspa*°; Pr *kappāgrāhi bhū*° || ΨPL¹Pr ins. *tal*, M *te* between 'smi and *kiṃ*, M om. the punctuation || M *ma* for *nama* || 7 In bh gloss over *sabhayanam* *yathā*, then an akṣara which I cannot make out || M *devatāprasādam* || 8 Pr *śiṣpabhayanā* || M *narādayto* || In bh gloss on

bhN, ΨPrM

bhramanti satīcā ॥ 9 M *camūrikāvāhonasya* ॥ 11 M *acādamanapāna°*
for *khā°* ॥ In bh gloss on *khādana°*: *bhōjana*, and *jo* by the same gloss. over
khā ॥ 12 ΨPL¹PrM °*daksanā* ॥ 13 In bh gloss on *sumate*: *he* ॥ 14
ΨPL¹PrM °*dakṣanā* ॥ M *yapathapurassaraṇ* ॥ 15 M *roedum* for *cēdam* ॥
16 bhN *aṃtaḥsarav* ॥ 18 N *tathā ca* ॥ M *sānnpāteke* ॥ 20 *prasā-*
dasamukho is a misprint for *prasādasaṃmukho*; Pr *prasammukho* ॥ Pr *aa*, M *nō*,
corr. to *nā* for *nah* ॥ 21 N om. *yataḥ* ॥ 22 ΨPL¹Pr *śasire* ॥ 25
M *so* for *'sau* ॥ 27 Pr *rājadhuraṇ* ॥ 29 M *vilhārāḥ* ॥ Pr *arnena* ॥ In
bh gloss on *vibhārāḥ*: *vitta* ॥ 30 P *nṛpajāt* ॥ 31 N *yathaucita* ॥ 32
M *padauṣaṇ* ॥ 33 P_i *saṃjīra āha* ॥

Page 17.

2 N transp. *tutra* after *nāma* ॥ 3 M *sakalapṛna'āyakah* ॥ 4 M *catur-*
vatā for *ca kurvātā* ॥ 7 Pr *dvīṣyatāṃ* ॥ 8 ΨPL¹PrM *pāsthuveno* ॥ 9 Pr
mahate ॥ 12 N *tatpuravāsino* ॥ 14 In bh gloss on *sāntakpuro*. *sabhāryah* ॥
Ψ *ānīyābhyaścitaḥ*, but corr. with a very small zigzag line to our reading.
Hence PL¹, misunderstanding Ψ's correction: *ānīyābhyaścitaḥ* ॥ 15 M
grhya° ॥ Pr *gauṣabhā°* ॥ 17 In bh gloss on *ardha°* *galotho*, and on
nāhsārituk: *kādhyo* ॥ Pr om. *so 'pi* ॥ N *akaluṣitāṃtakharāṇo* ॥ 19 bhN
acimlayat, om. *ca*; but the copyist of bh adds *ca*, correcting *t* to *c* before *he*
has finished the akṣara ॥ 22 N *upakaritum* ॥ M *nilujah* ॥ 23 M
caranokah for *canakah* ॥ M *bhūṃktum* ॥

Page 18

1 Pr *kathācit* ॥ 2 M *dhustatram* ॥ 4 In bh an akṣara has been
deleted by the copyist after *bho* and replaced by *2*; bhN *bho* once ॥ 5 Pr
tilena for *dantilena* ॥ bh °*jōyarena*, N °*jūyarena* ॥ 6 bhN *mārjanakarṃ-*
stasypī, ΨPPrMp *mārjanakarṃma kurvato 'pi*, L¹ *maṅḡjanakarṃma kurvato 'pi* for
°*ratasypī*. Our text gives the reading of ABh and Hamb. MSS, to which
bh's reading evidently goes back ॥ 8 bh *apratihatamotis*, but *ma* corr. by
cop to our reading ॥ 11 bhNAΨPL¹PrMpBh *yad eia* for *yad dvā* ॥
12 bh *vā*, corr. by cop to *ca* ॥ 14 M *yadī vāpāyaṇ* ॥ Second *pāda*
in Pr: *nṛpāṇ hrdayasaṃsthitāṇ* ॥ 15 M *sagūḍham* ॥ 16 bhN om
visaye ॥ 17 Pr *jalpati* ॥ 19 After *tathā ca*, N inserts this stanza.
dūrodūracaritrācitravibhavaṇ dhīyāṃti cānyaṇ dhīyā | kenēchaṇ mārthatotha-
vadva pṛemāsti vāmabhruvāṇ | I | ॥ 21 bhNPr *vāmalocanā* ॥ 22 M om
ksano nāsti ॥ Pr *prārthayātā* ॥ 23 M *upajñāyate* ॥

Page 19.

4 M *prasādapadmuro* ॥ 6 Pr *deva* for *era* ॥ 13 bhBhK *dyūtakāre-*
ca for *dyūtakāreṣu*. The MSS. I h of the *textus simplicior* with us; H *dyū-*

bhN, ΨPPrM

takāresu || Pr om. *satyam* || 15 In bh gloss on *madyape nare*, and on *tattvacintā: jñānam* || 17 P; om. *vā* after *anyasya* || 19 M *i* for *iti* || 20 In bh gloss on *viṣṭumbhitam. āgataṃ* (?) || 21 Ψ L¹ (not P) *goraṃbhako* || 22 M *rājaprabhādadurlalito* || bh *daṃṭalīkaḥ* || PL¹ (not Ψ) *śayam nigraha* || *kaṣṭhā ca* ||

Page 20

1 Ψ PL¹ P₁ M *iti tatakā śrutvā* || 2 Ψ (not L¹) *goraṃbhakasya*, N *gorakasya* || 5 Pr *sa hi sarvatra pūjyate* || 7 Pr *gavābhūtīm* || In bh gloss on *parābhūtīm parābhavam* || 8 M *vilasya* for *ilasya* || Pr *vilakṣyamanāḥ*, PL¹ *vilakṣamāḥ*, both omitting *sodreḡaḥ* || Pr *ganuram* for *gorabham* || 11 M *vrsto* for *drsto* || 12 bh N om. *gatīdvāca*, om. *tam* || 19 M *sa mājuna* || 20 M *vibhūtībhakṣanam* || 21 bh *atra śrutam* for *apastutam* || 22 bh *yadasi*, corr. by cop (?) to *vadasi*; N *nadasi* || bh N *litū* for *matrā* || In bh gloss on *vyāpādayāmi hanmi* || 24 M *dyūtīkṣayā* ||

Page 21.

1 M *vesi* for *velmi* || 2 M *ma* for *mama*, p om. *mama* || 3 Ψ PL¹ P₁ p *rājñā cimitam*, M *rājñār vititam* for *vājñā* || M *kū* for *kaumi kuvatū evbhūtiḥa* || 4 bh N *yathāyam mamāyam* || 6 bh *'saṃmānena*, N *'saṃmanena*, Pr only *saṃmān*, with *viāma* under the two *n* || 7 M *ta* for *na* || M *vājantīyāni* || 9 Pr *nijābharaṇāni* || 10 M *svādhrāre nīḡajayām āsa* || 11 M *no yujayati* || After *iti*, Ψ PL¹ Pr Mp ins *trīyū kalhētī* || 14 Pr *deva* || 15 M *'lāmkrtadaksina°* || bh N Pr *daḥsaṇa°* || 16 Ψ PL¹ Pr Mp Bh *ayi* for *api*, in Ψ *pi* after *ayi* deleted with gamboge || 17 Ψ PL¹ M (not P₁ p) *viśatīti*, in Ψ rather invisibly corr. to our reading || 18 In bh and Ψ over *vajasya* gloss *he* || M *meduḡa°* for *madbhūḡa°* || 19 Pr *'vāḥīno ajasram* || In bh gloss on *ajasram. niraṃṭasam* || 20 bh *'vautiā°* for *'vautiā°*, corr. by a later hand to our reading || 21 Over *ājñāpuyati* gloss in bh. *bharān* || 23 Pr *vairam pravāsam* || 25 N *'pūḡabhūca* || Over *stokair* in bh gloss *svaipaḥ* || 26 Pr *vijogya* || 27 bh N *keṣala* || bh N *mantrayeti*, which a later hand in bh corrects to *manṭrayetām* || 28 M *śeśasavopī* || bh N *vrgujano*, M *vrgaparījānā* || Ψ PL¹ M p *dūrīlṭas* ||

Page 22.

1 In Ψ, *'bādhitā* has been corr. by a later hand to *'hādhitā*, PL¹ p *kṣudhār yādhitā* || 2 P₁ M om *yataḥ* || 3 M *utḥa connatam* || 5 N *yataḥ* for *tathā ca* || bh N *saṃgrāmasamyuktāḥ* || 7 Ψ PL¹ Pr Mp *anyac ca* || N *kurvaṃti*, in spite of *yo* || 8 Pr *artsitā* || 9 Pr *māsūlīkḥr* || 10 N *bhūpā* || In bh gloss on *cikitsakāḥ: vāḍyā*, with a small *visarga* added over the line || 11 bh *sūdrānām*, N *sūdrānām* for *mūdhānām* || Pr *paṃḍitāḥ* ||

bh N, Ψ P Pr M

12 bh *pramāthuditām*, *thi* del. by cop. || M *gahamedhīnām* || 13 bhNAΨ
 PL¹PrMp *ganṅā*, Bh with us || ΨPL¹ *śalpinah*, M *śalpiṭu* || 14 M *prī-*
ksarāte || 17 N *aprasūlhanatā* || 18 Pr *saṅgoparijanaḥ* || 22 In bh
 gloss on *ambikāntak*: *dhrtarāstra* || 24 M ins. *v* between *ca* and *gacchataḥ* ||
 M *umārggarājyatā* || M *mahōmātrāḥ*, bhNA *mahāmātyaḥ*, Bh *mahāmātya*, MS.
 H of Simpl. *mahāmātyā*, MSS. of Simpl. *th* and the Ψ-class with us || In bh
 gloss on *umīpagōḥ* (instead of on *mahā*). *ādhoranāḥ* || After our stanza 121,
 N ins.: *atturī vīmchati sām̐bhavoḥ ganapater ākhu kṣudhōrttak phanik taṃ caī*
krawacarepoh śu eva girisulāsīphōpi nūyānanam | iccham [misread for ittham] gatra
parigrahasya ghaṭanā || *sambhor api syāt gṛhe tatrānyasya katham na bhūvi jḡgato*
yasnāt svarāpo hr tat || 25 bh *śaryabhōjī* || In bh gloss on *kaṣṭtāḥ*
dhrtāḥ || 26 Pr *śāmin* ||

Page 23

2 N *pradeśe* for *deśe* || In bh gloss on *parivrajako* · *saṃnyāsī* || 3 In
 bh gloss on *sūkṣma* · *omṣ* || 4 Pr *mahatū* || 5 In bh gloss on *na* . . .
vīśvasati: *na vīśvasam karoti* || In bh a mark over *kukṣūntarūḥ*, but in the
 margin only *auḥ* 1, without a gloss || 6 M *atka*, om. *id* || M *vedom* ||
 9 M *ruṭtāpa*° for *paravūtāpa*° || ΨPrM *tra mātrām*, PL¹ *tra mātram* for
rtkāmātrām || 10 Pr *vyacintayatrāt | kathom* || 16 Ψ *nāśvīśah*, *śa* being
 added over the line by cop. over *śa*: hence PL¹ *nāśvīśvasta*, M *nāśvīśva* ,
 P₁ *p nāśvīśvataḥ*, this reading being corrected in *p* by another hand to our
 reading || 17 N *kaṣṭtām* for *om* || 18 Pr *bravānah* || 22 Pr om.
devaśarmā ||

Page 24.

2 Pr om. this line || 3 *prathame* also A and Hamb. MSS. and h. Cp.
 l 1; Bh *ōdye* for *prathame* || P₁ *matin* || 4 ΨPPrM Bh *ksīyamānāsu*, *nā* being
 corr. in Ψ by cop. from *ne*; L¹ *ksīyamānānesu* || 6 Ψ *saṃjāte*, corr. by cop
 to our spelling || 7 Pr *kāya* || N *vetts* for *citte* || 10 Pr *ūī* (new line)-
dīkṣita *moṣṭieno* || 11 M *nuṣpam* || 12 Over *tiṅgasya* gloss in bh:
hara || 15 M *de*, om. *vaśarmā māha* || 17 N om. *yataḥ* || 18 M
saṃgōraṃt for *songāt* || 19 M *kubhano yāt* || M *khaganūtopāsanaṭ* || 21
 bh and MS. h of Simpl. *strī*, corr. in both these MSS. by gloss to *hrīr*, which
 is also the reading of Ap MSS H₁ of Simpl. *strī* || M *prasādād* for *pra-*
mādāt || 24 bhN *te nōma* for *tenu me* ||

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2 bhNΨ om. all between *anagat* and *tathāpi*, l 3. But in Ψ the missing
 words are supplied in margin by cop (*śōṣī hastapād . . . marḍānena patrī . . .*
nayanādikay . . . paricayaḡyā tam . . . poritoṣam anay . . ., the dots indicating
 akṣaras which are lost in the MS. with part of the margin). All the other

bhN, ΨPPrM

MSS. of the Ψ -class including L^1 are complete || **M** *pariśakāyanādikāya* ||
9 Pr °śyaṣṇā° for °śīya° || **M** *kaścidagrāmātramūtham* || **10 M** °trāśhanā°
 for °tīāṅhāna° || **12 M** om. *atharvāṇi tasya gacchato* || **13 M** a [new line]-
tāya || **14 Ψ PL¹PrM** *devārca*° || **15** *yāgeśvaras ca* with us Ψ PL¹ and h,
 Bh and Hamb. MSS. *yāgeśvaras ca*; bhNA *yāgeśvarasya*, corrected by
 the copyist of bh himself to our reading, PrMp *yāgeśvaras ca* || **16 M**
satharvadhānena || **18 M** om. °gūṇā° || **19 L¹** *tāvat bhudayūthā*°; P
tāvat vahudayūthā° || bh *hudyugala*°, N *hūdayugala*°, Pr *hudyugalam*, Ψ PL¹Mp
hudyugalam; A.Bh with us || **20 M** *nūpi* for *bhūyo* °pi° || **M** *samupatya* ||
21 bh *praharator*, r being added, as it seems, by a later hand N with the
 other MSS. || **M** °pratibahacintuk° || **22 Ψ** *gomāyus taylor*, s being cor. by
 somebody, who took *ta* for *ū*, to bh (reading *gomāyu bhuyor*), P L¹ *gomāyusūyor* ||
 P₁ *vicimtayal* ||

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1 M *jumbuko* || **M** *samghatti* || **2 N** *āśyatīti* || **5** bhN Ψ PL¹P₁p
śocyamāno, M *śovyamāno*, ABh with us || In bh gloss over *uddīśya* · *smṛta* ||
6 Pr om. *āgacchati tūrāḍ* || **8 P₁** *mātsam* || **10 Pr** *śamucchōpi* || Ψ PL¹P₁
pāt kartum || **12 Ψ PL¹PrMp** *erāṇudham* for *erāṇ bahurudham* || In Ψ ,
vayam has been corr. by a later hand to *aham* || MSS. *vāsādhahhutvāḥ* (bh
vāsādhā°); corr. of Ψ adds in marg. *musitah* || **13 M** *śanāih* only once || **14**
 Ψ *likam*; cop. adds *ko* in marg., PL¹PrM *kolikam* || Over °*krte* in bh gloss
śmṛta || **15 M** *pravṛtām* for *praci*° || **16 M** *śūryedho* for *śūryodhā* || N
tavāmchatikam; M *tavātika* || **18** Cop. of Ψ *yjo*, a later hand adding *apranū*
 in marg., bhN *apranājyo*, Pr *sapranājyo* || bhN *śūryodhā* ||

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4 N Ψ PL¹PrMp *koliko*; bh with us || **5** bh *saskṛtya* || **8 M** om.
nā devada || **10** bh *duhsamcārāsu*, N *duhsamcārāsu*, but corr. by cop. to
 bh's reading || **11** In bh *patyur* corr. by a later hand to *pubhpur* || After
 stanza 133 P (not L¹) ins. *tathā ca* || **12 N** *paryāṅkeśy āstaraṇam*, Ψ PL¹
paryāṅke svāstaraṇam, M *paryāṅke śhāstaraṇam*, Pr *paryāṅke svāstaraṇam*, p
paryāṅkasyāsta°; bh with us, but °*sv ā*° (which may easily with N be misread
 as °*py ā*°), corr. by a later hand to °*sv ī*° || N *manoharāṅ śayyāṅ* || **13** bh
cauryaratālabdhāḥ, corr. by cop. to *cauryaratālabdhāḥ*; N *cauryaratālabhā* ||
16 Pr *parapuṇ*, then one aksara smeared with gamboge, then *śampakā* ||
17 Ψ PL¹Pr *devāśarmmaṇo*, M *devāśarmmanū* || N *uvāca* for *āha* || M *bho*
bho gavan || **20 N** *bhartū* for *tadbhartū* || **21 Ψ PL¹P₁p** *śkhalan*, N *khalan*,
 M *svalan* || **22 Pr** *grhītagrhitamadya*° || bh *vyāghṛtya*, corr. to *vyāṛṛtya*, as it
 seems by copyist; N *vyāṛṛtya* || **23 Ψ PL¹Pr** *kolikas*, M *kābhās*, p *kuṇḍikas* ||

bhN, Ψ PP₁M

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9 bhN *pratikṛtavacanam* || 10 bhNAΨPL²Bh *tavāpavādam*, Pr *tavā-*
padam, M *tavūdam* for *tavāparādam* || 11 bhN *korisyāmi* || 13 M
drdhabomūhane naliū || 14 ΨPL¹PrM *kolikapi* || 16 M *vā āha | adya*
mamāvasthām || 17 M *kūlminam* for *kāminam* || Pr *asminn* for *atrasmian* ||
18 PL¹M *samāga iti* || 19 M *mātra* || Pr om. *yatah* || 20 NPr *viṣa-*
masūdu° || 21 Pr *tan* for *tan* || bhN *mangate* for *manye* || ΨPL¹Pr
surpīdan, M *śaśitan*; in Ψ gloss by later hand · *ślāghitay* || 22 N om.
tathā ca and stanza 139 || 24 M *tarunyaphulabhōya* ||

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2 M *baṇḍhakī* || 3 bhNΨPr *bharaty* for *bhajaty*, in Ψ corr twice to
our reading, but *ja* twice deleted again. PL¹ with us || 4 Pr *i* for *tut* ||
5 bh *yatah*, but corr. to our reading by cop. || 6 PL¹ *prabodhak* || 7 Ψ
tvām for *tvam* || 8 bhNΨPL¹PrM *tathāiva tathā°*; ABh with us (only
°*ṣṭi°*) MSS. HI of Simpl only *tathānusṭite*, h *tathānusṭito* || ΨPL¹Pr *kolikah*,
M *kābhak* || 9 M *trne* for *ksane* || M °*rata°* for °*gata°* || 10 M *ruṣa°* for
paruṣa° || 11 M *puruṣam ca da nulasī* || M *tus tvām* for *tat tvām* || M
śraṇabhedayān nu, om. *hincul ūce | so 'pi bhū* || 13 N *vā* for *sā* || 17
ΨPL¹Mp °*caritam* || N om. all the text between *apaśyat* and *svagrham abhyetya* ||
18 ΨPL¹PrM (not p) *kolika°* || 19 bh *svagrham āgatya*; but the *ā*-stroke
has been deleted, and *ga* has been corrected first to *ra*, then to *ya* and over
it *bhe* has been written All these corrections have been made by the copyist
himself || 20 *ayi*, not *ape*, before *śivan*, also the Hamb MSS. and h || 21
M *vam* for *śivan* || 22 M *nāyaṃ* for *nāyaṃ* || 23 M *anūyo* for *bhāyo* ||

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1 M Bh *baṇḍhakī* || N *sāpekṣam* || 2 M *dhig* only once || ΨPL¹PrM
(not p) ins. °*yaṃ* | (PrM omit |) after *ko* || Pr *pativratam* || 3 N ins. *earve*
before *lokapālāh* || 6 M om. *ahaś ca*; p *dvū ca* for *ahaś ca* || 14 N om. all
between *vismayamanā* (sic!) and *idam āha* || 17 In bhBh gloss on *vānō*:
sukrah || In bh gloss on *veda*: *jānāni* (sic!) || 23 M om. *puruṣam yatas tāh* ||

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2 N has exactly our text; but the copyist himself corrects his reading
to *hidi hālāhalam eva kevalam* || 5 bh °*bhuvanam* || 6 N *kapatasatamayam* ||
9 N *diśos* || 10 Pr *vane*, N *pravacane* for *ca vacane* || N *māyaṃ* || 11
In bh gloss on *kalkitay* *kaṇḍhik* || 12 PL¹ om. *guno*; M *gune* ||
20 After stanza 149, N ins. · *samudravācā calasabhācā saṃkhyābhārekhēva*
mukhāntarāgāh strīyah kṛtāḥ puruṣam nirarthakam nīpīditāktakarāt tya-
yaṃti | 6 | ||

bhN, ΨPP, M

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3 N *ācaṇāyāṃ* || 5 bhN *drāram śhilo*, Hamb. MSS. *drāradeśasthilo*, h *drāradeśasthēpi* || bhN °*kṛtyotsakulayā* || 7 Pr *ksaurā* for *pauro* || 9 ΨPL¹PrM *samagrā* for *samastā* (L¹ °*ksurbhāṃdā*) || M *krōdhāvīṣṭah sa* [a later hand adds *n*]s *tasṃh* || 10 N *prukṣitarān* || ΨPL¹Mp *athānyasmīn*, Pr om. *athāsmīn* || 11 bhNAΨPL¹PrMp Bh *pūt* for *phūt* || N *pāpīndena* || 14 M om. *nāpitaṃ* || M om. *dṛdhaprahāsar jāṅgarīkṛtya* || 15 In Ψ gloss on *dharma*° . . *sabhām* (the dots indicating some akṣaras lost with part of the margin) || 17 N *sarādōsu* || M *nodharam* || 19 M °*varmaśaṅkita*° || 22 bhN *lalāṭah sve*° || bhN *bhūriṃ* || 23 bhΨL¹P₁ *kampyamānam*, P *kāpyamānam*, N *kāpyammānam*, MA with us. Bh *kāpyamānaḥ tv e*° || 24 ΨPL¹ *tasmā* for *tasmād*, in Ψ a nearly invisible *l* added over the line ||

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2 M *vrśah* for *hṛśah* || 3 N *sāmeśa* || M *śaci* || 4 ΨPL¹P₁M °*caritro*, but in Ψ corr from our reading || 5 bhN *ārosyatām* || 6 M *cadhyasthānam* || 7 M om. *dharmaṃdhikītan*, P₁ *dharmaṃdhikīṭv* || N °*naśa* for °*naśa* || 9 In bh, *huda*° has been corr from *huda*° by the copyist || 12 bhNAΨPL¹P₁M om. *vṛthānta*, reading only *trayam ap* Our reading is that of the Hamb MSS and of Bh The MS h of Simpl has a gap here || 13 M *vimucya eva vṛonn* || 14 M *aradhā*. bhΨP₁P₁M transp. : *roga-bhāh ca*. NApBh with us. L¹ om. *ca*. MSS. H of Simpl. [h has a gap here] . *ca rogaṅv* || 15 bh (not N)AΨPL¹P₁Mp om. this line. In bh it has been supplied by corrector (reading *vyangatū*). Bh and Hamb MSS of Simpl. have this line (Hamb MS H reading *hy eśā*, I *hy eto* for *teyām*), Bh *aparādho* for °*dhe*. The MS. h of Simpl. has a large gap here || 16 AΨPM *naśikōchedah* || N *distrāmbā*° || 18 M *saṅgamaśhāpya* || M *kuṅguldhene* || 19 After °*ād*, ΨP₁ add *kathā* || 4, P adds *kathā* || flourish || 4, M *kathā* || 4, p *cathurthī kathā* || 4, Bh *caturthī kathā* || 20 ΨPM *buddhaspharaṇam* || 21 bhNAΨPPrMp om. all the text between *vartate* and *damaṇaka*, l. 25. It has been supplied in our text from L²Mu²BhK, which, however, omits *paṅgalakah*, l. 22 (but see Śār. A 39 to A 40) || 23 Bh *mahārājo* || 24 Bh *bhṛtyaḥ vāṅyaṃ* ||

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2 M *mahatva* for *mahac ca* || 4 Pr *śvid*, bhNAΨPM *śud* for *śud*; Bh a horizontal stroke marking a missing akṣara (for *śho*), and *śrud* for *śud* || 6 Pr *guṇatīlomakam* || 7 Pr *ekataṃyābhāve* || M om. *abhāve* || 8 P₁ *yugad vā* || 10 Pr *mṛga*, om. *yā* || bhN *pātam* || N *ih* for *ityādi* || M *taṭra kā pajeṣu vartate*, om. *maṅgar vya*° *ko* || 11 M *varttate* || 12 P₁ *asamikṣita saddōṣa*° || N °*śravanam* || 13 bhNΨPL¹PrMp *bandhavadha-*

bhN, ΨPPrM

cchedaividhir (L¹ *vam*°), A *bamukhucchedavidhir*; Bh and Śār. with us || bhN °lābhe for °lobho || 14 M *vratī* for *bhavatī* || 15 In Ψ gloss by cop. over *drava* of °*vulraa*°: *nūsa*; hence M °*vināsa*° for °*vulraa*°, Pr °*vināsa*° for °*vulraa*°; bh °*vidrava*°, but corr. by cop. to °*idvaca*°, which is the reading of N || ΨPPrM °*vratī*, L¹ °*vratī* || 16 Pr om *piṅganaṃ* || 18 M *atī* for *apī* || M *pratilokam* || 20 After *vatate*, Pi inserts *evam śeṣeṣv apī gṛacye* || 21 Ψ *śuṣpabhojī* corr. by cop. to *śuṣpabhojī*°, which is Pr's and P's reading; L¹ *śaṣpabhojī*°; bh *śuṣpabhojī*° || 22 Pr *e*, om *va prāyena* || 24 bhN *vaktavyaṃ* for *tat kathuṃ* || M °*bruvit* || 27 N *vināsitāḥ* || 28 Pr om. *katham etat* ||

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5 M *ava* for *eva* || bh °*ni vedanāpi*, N °*ni vedanāpi*, *tenūpakāra*° being corrected by the copyist from *tenūpakāri*°; ΨPPrM *tenūpakāri*°; A *tenūpakāra*°; Bh with us || M *ai aparivāta* || 8 N *apamānena* || 9 Bh *nīpatyābravīt* || 10 M *nānānena* || 11 Pi *evam*, M *evā* for *eva* || 14 bhN °*sama* || 17 bh °*niṣṛtāḥ*, Pr °*niṣṛtāḥ* || 18 ΨPBh *prānāsamsaye*, M *prānāsamsaye*, L¹ with us || bh *duḥkha-paribhāgo*, N °*duḥkha-paribhāgo* (L¹ °*bha*° for °*bhā*°, M °*gā*° for °*yo*°), A *duḥkha-paribhāgo*; *ta* and *bha* are very similar in the old MSS.; Bh *duḥkha-paribhāgo* || 19 M *roṣitā* for *evroṣitā* || 21 ΨPMP °*calakena*, Bh °*calakena*; L¹ *gīvatī* *thasulakena* || M *ca* for *vā* || 22 M *roṣitā*° for *evroṣitā*° ||

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1 N *asyāparādham karivyāsi* || 2 bhN Bh *ya* for *yaḥ* || 4 Ψ *tathā* for *gathā*, but *ya* written by cop. over *ta* || 5 M *sāmurthyam* || 8 M *tī* for *satī* || In Ψ gloss on *prīṭhākāṇaḥ*: *avasaroṣuṇaḥ* || Pr °*pātād* for °*ghātād* || 9 M *paribhāvaṃ*. In Ψ gloss on *paribhāvitāḥ*: *jūḥvāḥ* || 10 Ψ *duḥṣṭānāḥ*, corr. to *duḥṣṭāḥ* || 13 N *kulajātā* || 17 ΨPL¹Prp °*śrīgāla āha*, M °*śrīgā*° *āha* || 19 N *sarastīre kacho bakah* || 20 M °*bhākṣā*° for °*bhākṣāṇā*° || bhNΨPL¹PrM *sarastīre*; Bh *sarastīrai*; A with us || 21 bhN *bhākṣayam* || 22 ΨPL¹Prp om. *ca* || M om. *kulīrakūḥ* || Pr *sma* for *sa* || 23 ΨPL¹M *mama* for *māma* ||

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2 N Pr *āśvādulā* || 3 bhM *abhyāhitam* || 4 ΨPL¹ *vīddhābhāve*, corr. in Ψ to *rudhābhāve*, which is the reading of Pr; M *maruddhābhāve* for *mama* *vā*° || bhNΨPL¹PrM *asyūchedo*; Bh *subhāvṛtter ācchedanaṃ bhāvīti vīmanūḥ* || 5 bhN *ityūhitam*, ΨPM *abhyāhitam*, Pr *atyūhitam*, corr. from Ψ's reading, L¹ *amīhitam*. A Bh with us || 6 ΨPPrMp *matsyabamūhanānām*, L¹ *matsyavāṇakūhanānām*, Bh *matsyabamūhinām* || 7 In Ψ gloss on *vāḥāreḥ*: *vacaṇam* || M om. *tatra śvak* || 8 M *prakṣepyate* || M *vagarasamīpyohradus* || bh (not N) AΨPL¹PrM (not Bh) om. *yo* || 9 Pr om. all between *vṛtti* and *śokenā*°,

1 10 ॥ 10 M °*svr*llo for °*svr*llo ॥ 12 M सुतः for *bhū*tah ॥ 15 M
na for *mama* ॥ 16 Pr *agā*lha ॥ ΨPPrMp *sam*hī^ā*mayitum*, [1^ā *sam*hī-
mayitum] ॥ 17 M *mā* for *mā*ma ॥ 18 N om. *mā*m ॥ 21 M *vaj*uritam,
 corr. by 2nd hand to *sva*kajē° ॥ 22 bhN *du*ṣṭamatiṃ, ΨPL¹Pi p *du*ṣṭam,
 in p corrected, by a later hand, to our reading ॥ M *du*ṣṭamatellinam *ai*-
*vasya citta*na, A *du*ṣṭamatiṃ *am*ṭallinam *eca* *vī*hasya; Bh *ma*mḍamatiṃ *am*ṭarllinam
ai *vī*hasya ॥ ΨPL¹PrMp transp. *eva*m and *sa*marthitvān; ABh with bhN ॥
 23 bh *et*aṃ for *eva*m, corr. by cop. from *eva*m ॥ M *yā* for *mayā* ॥ 24 M
pra[new line]*g*nāya ॥

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1 M *pra*deśa ॥ 2 ΨPPrMp *sa*metye [p add *eva*m] *va*caṇāt bhū', L¹ *sa*m-
tyevaca bhū° ॥ bhN om. 'pr ॥ 4 M *mā* for *mā*ma ॥ 6 M ins. *et*adīya-
*pi*ṣitena before *et*adīyapīṣitavīśesam ॥ Pr °*vī*śesanaṃ for °*vī*śesam a' ॥ 7
 M *vi*ṇayati for *vi*yati ॥ 12 N *sva*rītho ॥ N *ku*ṭī^ā*rahend'* ॥ ΨPPrMp transp
*ma*hātī *ma*tsyā°; L¹ *ku*ṭī^ā*rahend'* °*va*ḍokṛyitā *na*, then blank for two aksaras,
 then *ma*hātī *ma*tsyā^ā ॥ 15 M *ke*ci [2nd hand adds in marg.: *l* *va*riṃ]
*ca*kṣaṇāḥ ॥ 16 Np add *ca* after *ku*ṭī^ā, Pi *va*d *ya*thā for *ku*ṭī^ā ॥ 23 M
*ava*śīhasā ॥ 24 PL¹ *u*ṭ^ā*pa*ṭha^ā*panna*sya ॥

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3 N om. *na* *kr*pati ॥ 4 Pi om. *kr*te ॥ 6 bhNΨPL¹Pi M *śa*r-
*ac*hedam; Bh *śa*rachhedam; A *śa*rachhedam *ai*ān, *ar*ān corr. by corr. to *ar*āṭarān ॥
 9 bhN *ta*cchī^ā*rac*hnaṃ ॥ 10 Pr *u*ṭī^ā*ū*ro ॥ 13 ΨP *sa*mānētāḥ, L¹ *sa*mā-
*g*atāḥ ॥ 14 N om. all between *br*avīmi and *śr*jāḥ. l. 16 ॥ After *it*ī,
 ΨPL¹PrM *ka*thā, p *ka*thā 15 ॥, Bh *pa*mcamā *ka*thā ॥ 15 M om. *ka*thaya ॥
 PL¹Bh *vi*dhum ॥ 16 ΨBh *ga*cchal, PL¹ *ga*cchan for *ga*rchat ॥ 17 ΨM
*pra*timaḍino ॥ 18 M *pra*ḍakṣī^ā*pa*ḥ ॥ 20 ΨPL¹ *ka*sya^ā, in Ψ a very dim
t added over the line ॥ 21 PL¹ °*sū*ṭī^ā*ṃ* *mu*ktā° ॥ 23 bhNΨPL¹Pi
 Hamb. MSS. *ta*n; ABh and Simpl. h *ta*n; M *va*śū^ā*ha*ṣāṣ *ve*ṭam (*ya*gamaṇam ॥

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1 ΨPL¹PrMp om. *ta*t ॥ ΨPL¹PrMp *pra*ksya ॥ 4 bh *ya*thā^ā*b*hī^ā-
*ka*ṭam, ΨPL¹PrMp *ya*thā^ā*b*hī^ā*ka*ṭam ॥ Ψ *ga*tāṃ, corr. to *ga*tā, which is the
 reading of PL¹ ॥ 6 bh *u*pāna for *u*pāyena ॥ N *ni*ṭam for *hi* *ta*t ॥ After
*it*ī ΨPL¹PrMp ins. *ka*thā, another hand adding 6 in p; Bh *ya*ṣṭē *ka*thāḥ ॥
 10 M *g*āṭa ॥ 11 bhNM *ku*bra, Pr *ku* for *ku*na ॥ 12 bh om. *ta*sya ॥ In M
 the first two pādas run thus: *ya*sya *ku*ṭī^ā*ra*ḥ *ku*ṭī^ā*ra*ḥ ॥ 13 Pi *ku*ṭī^ā*ra*ḥ ॥
 14 N om. *ā*ha ॥ 17 bhN *mr*go^ā*ch*ū^ā*da*naṃ, Pr *mr*go^ā*ch*ū^ā*da*naṃ, Ψ *mr*go^ā*ch*ū^ā*da*naṃ,
 APL¹MBh *mr*go^ā*ch*ū^ā*da*naṃ (in A corr. from *mr*go^ā*ch*ū^ā*da*naṃ by cop.). For our
 emendation see Śār. 25, 13 and Variants 41, 4; Introd p. 33 ॥ bhNΨPL¹Pi M
*du*ṣṭasya for *dr*ṣṭasya; Bh with us ॥ 18 bhN *g*ī^ā*ṭ*ā ॥ 19 bh *da*nā^ā*ma*ṃ,

bhN, ΨPrM

corrected by glossator to our reading; N *nā* (deleted by copyist) *dīmā* (*nā* del. by cop.) *nā* || 20 Ψ PMp *vijñāpayatum*, Pr *vijñāpayatum*, L¹ *vijñayanam* || bhN *pariṇā lokū* || *atīrṣṣṣena* glossed upon by glossator of bh with *piṇālo-tena* || 21 bhN *nispḥānāsanāvatīocchēdanakarmanā*, Ψ PPrM *nīhāraṇa-sarīasatīocchēdana°*, L¹ *nīkārāṇasāvatīocchēdana°*, A *vī[1]kārānāsāvatīocchēdana°*; Bh *ālāṇ deva paralokarīrodhēndīnīṣāṇsena survasatīvānāṃ nīhāra-chedena kāmīnāṃ kṛtena* See Sār. 25, 16 and our L 17 || 22 Ψ M 'the for 'rthe || 23 N *nāti* for *tāni* || 24 N *tathā ca*; in bh corr. writes *śro* or *śro* over *a* of *aparālo* || Ψ *yeca nīpratayo*. corr. by cop. to *yena cāpratayo*, which is the reading of PL¹PiM || 25 bhN *tena* for *yena* || Pr *baihaḥ* ||

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2 bhNM *vināśanaḥ* || 4 bhN °*locchēdanam*, A Ψ PPiMBh °*locchēdanam*, L¹ °*locchēdanu* || M *yam* for *yatkāranam vāyam* || 5 In bh gloss on *śāmana*: *tara* || bhN °*śhītasyeiā* || M *cāraṭva* || 6 Pr *devasakīya°* for *devakīya°* || 7 Ψ PrMp *evam*, PL¹ *eva* for *eṣa* || 8 M *ulha kṣyūpoḥ* || bh *musti*, N *muṣṭi* || 11 Ψ PL¹ *jāte*, in Ψ corr. to our reading by corr. || Ψ P *ṭiptir*, L¹ *ṭiptir*, M *rhrū* for *ṭrptir* || Ψ P (not L¹) *p katham ca naḥ* || 12 Pr *uṣṭe* || Ψ PL¹p *pūlaye* || 14 Ψ Pp *gam dūhyate*, in p corr. to *dūhyate*; L¹ *go dūhyate* || bhN *ha* for *ca* || N *tugū* for *tathā* || bh *prajāḥ* corr. by cop. to *prajā* || 19 Ψ PL¹ *tadīa lohah*, in Ψ corr. by corr. to *tadvat lohah* which is p's reading || 20 M *yānāni* || 22 Pi *lohānuhakarṭtū-oh* || 23 M *kyā* for *kṣyam* || Ψ PL¹ (not M)p *yāni* || Ψ P *śāmbūyah*, p *śāmbūyah*, L¹ *śāmbūyah* ||

Page 42.

2 Ψ PL¹p *sarvānu* || Ψ PL¹ *bhāṣayāḥśāmīti* || 3 bhN Ψ PL¹Prp *nirrti°*, M *nirrdi°*, A Bh *nirrti°*; in A corr. by corr. to our reading || Ψ PL¹PrMp *ekah svajāti°* || 5 M *gatasyā°* for *vā tasyā°* || 8 bhNA Ψ PL¹PrMp *ājñāta*, Bh *ājñātaḥ* for *ājñāpita* || 9 Pr *vadhō bhavati* || 11 For *ihōdyama°*, bhN Ψ Prp *mahōdyama°*, L¹ *madgōdyama°*, M *māhōdyama°*, A *adyama°*, corr. by corr. to *udyama°*; Bh with us || 14 In bh gloss on *vadhōya*. *kṛtvā* || Pr *vākyahī°* || 16 Pr °*nā* for °*nī* || 18 Pr *ac* for *anyac* || Pr *laghūsanam* || 19 bhNBh *ekam* for *ekas* || 20 Ψ *laghur*, with *ta* added by cop. over the line between *ghu* and *r*; hence PL¹ *loghūtar* || 21 bhN *aparāṇḍhā śṇe* for *apa° trāṇ* || Pr *prāptaḥ* for *prātaḥ* || 23 bh *na rānya°* || 24 Pr *sar-raram* || In bh glossator adds *tram* above *niveśaya* ||

Page 43.

1 Ψ *daṃṣṭrō*, but *gato* added over the line (by cop.); P *daṃṣṭrōma*, L¹ *daṃṣṭāma* for *daṃṣṭrōgato* || M *bhōvīsi* || N *śāśakah*, om *āha* || 4 bhNA Ψ Prp *smoravṭaḥ*, M *smaratan*, Bh *anusmaravṭaḥ*; pHh *smarata*, I *smarat* || 5 Pr

bhN, Ψ PPiM

maṇḍamāṇḍamateḥ, but the second anusvāra del. by cop. || 6 N *tatah* *śeṇḍbhṛhitam*, P *tatasthānūbhṛhitam* || ΨP *yad deram*, p *yad eram* || 8 P *vartim* for *varṭitavyam* || 12 N *svāmī* || 13 ΨP *dyadideram* for *yady eram* || Over *daśaya* gloss of bh adds *tram* || 14 ΨP *causa*[Ψ new line]*caurasim-**ham* || bhNAΨPPrMp *yenēdam*, Bh *yenēnam* || 17 ΨP *taṃ na* || ΨPPrBh *katham ca nah* || 18 Ψ in the first pāda *nāksyāt*, corr to *na syāt*, apparently by corr || M *parābhavam* || 20 P₁ *svabhūiḥetoḥ* || 21 M *du* for *durgam* || 22 M *visvaṃbhūtāḥ* || M *dukkhasūdhō* || 23 N *vijūṣim ca* for *gajānām* || P₁ *laksana* ||

Page 44.

1 N *nākāstho* || 3 M *samūt* for *samūdeśūt* || bhΨPp *havanayakasiṇor*, Pr *havanayakasiṇor*, A *havanayakasiṇor*, NBh and Hamb. MSS. with us, h *dharinya*° corr by 2nd hand to our reading || 6 bhNAΨP₁ MpBh *bhumi*, Hamb MSS and h with us || 7 M *ma* for *me* || 9 Pr *ayut* || 12 ΨPr *mānotsāho*, Ψ with a small vertical stroke over *tu* to indicate the end of the word, this stroke meeting the lower end of an avagraha of the preceding line; PL¹, misreading this *mānotsāho tu*; cp vol. xi, Table II, Nr 15, 1 right-hand margin. A real *r* appears in *durgam*, 12 M *mānotsāhe* || 17 ΨPPrMpBh *samutsakuh* || 18 Pr *yūpti* || 21 M *navartite* || P₁ *śinnamāṇḍanna* || 22 ΨP (not p) *tathācna* for *tardneua* || 24 P₁ *uktīre*; N *uktīā*, om. *gre* || M om. *tatah* || ΨP (not P₁)Mp *kimcit*, corrected in p to *kamcit* ||

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5 Pr °*śabden* || 7 † *matvātmanam*, P *matvātmanam* || 10 After *iti*, ΨP₁M || *kathā* || 7, p only *kathā*, Bh *saptamī kathā* || ΨPPrMp *na* for *ulam* || 11 ΨP *śasīhasya* || 12 N *utyotyabasya*, om *ktam ca* || 15 N *nikītya* || M *puu* for *huru* || 17 ΨP₁Mp *sadyoddyatūnām*; bh *sadyedodyatūnām*, but *dye* deleted again by cop || 19 bh *gurutmā*, N *gurutrātām*, *trā* being del. again by cop. || ΨP₁MpBh *kolīhasya* || Pr *yathāhavaḥ* || 21 ΨPPrMpBh *kolīko*, corrected in p to *kau*° ||

Page 46.

2 Pr *goḍesu* || Mp *pumḍravarddhanam*, Bh *pumḍavarārdhanam* || ΨP₁M (not p)Bh *kolīko* || 3 bh *sve sve śilpe*, N *sve sva śilpe*, Pr *śasvasatpe* || bhNAΨPPrMp *parām* for *pāsam*; Bh with us || 4 Under °*vyaja*° gloss in bh. *śaraca* || 5 ΨP °*svuṅgaṃdhimau*, PrMp °*sucamdhimau* || 7 bh *śarīra-śrūṣīśāsām*, N *śarīraṃśrūṣīśāsām* || ΨP *śarīrasūśīśāsām*, Pr only *sūśīśāsām*, A Bh with us || 8 Pr °*varārdhāpanihotsavilo*° || 9 M *svagrha* || In bh gloss on *gacchataḥ*: *tau* || 11 p °*hrtā*° for °*bhrtā*° || ΨP (not Pr)M *devatāyanā-ḍisu*, p *devatādīsu* || 12 Ψ *kolīabhakūrau*, P₁MpBh *kolīka*° || P *śhūnaka-*

bhN, ΨP₁M

sthānēka s, ΨPrp *sthānakasthānakeṣu* (in Pr corr. by cop. from *sthānāka*). M *sthānakosu* || 13 M °*mukhyāṇi* || 14 M °*kita* for °*talakita* || 16 In bh a glossator makes two carets after °*śirasīyāṇi*, one over the line and one under it, writing in margin °*cahīlamrgavadhūśaḥ; śanetrīṇi tyaktāṇi olī* 8. None of my MSS. including NABh has this addition || 17 M °*patrīṇi* for °*pattrāṇi* || Pr °*kanaka* for °*komala* || 18 Pr om. °*loka* || ΨPPrM (not p) °*locanāgrā* || ΨPPrp °*dyṣṭavataṇ* || 20 In bh *ni. ūpayaṇ*, with ardhadanda after it, has been corr. by gloss. to *nirūpayaṇṭan*; N with us || ΨPPrp Bh *kolikāh*, M *kolikāh* || 21 bhNΨPPrMp (not ABh) ins. *samaṇ* before *samaṇtāt*; Ψ at first intended to write only *samaṇtāt*, beginning a *ta* after *samaṇ*, but correcting this to *sa* || P₁ *dhavyāraṣṭambhāvākāra* ||

Page 47.

3 M *ślokaṃ ca i patham* || 5 M *taḍ* for *nāḍaḍ* || 6 Ψ *yeṇācā; vaṇṇy*, corr. to our reading by corr. || 9 ΨPPrM *py āptam*, p *prāptam* || N *hataṇ* (?) for *hṛtaṇ* || After *hṛtaṇ*, one leaf is lost in Ψ, comprising all the text down to *m avataṣati* (excl.), p. 50, l. 6. The page number in the margin of Ψ (20) is right, whereas that written over the red middle spot (19) and all the page numbers in the same place on the following leaves are wrong || 10 bh *vaitaṇyam* || M *carcaṇṭam anyaparaṇi dhatte kiṇ yaṇi hṛyādūyāni me* || bhN *hiyaṇṭam*, corrected by the glossator of bh to our reading || 13 P *svyāśāḍvāḥṣyām* || 14 P₁M om. *karoti* || 15 In bh gloss on *mugdhe*: *he* || M *mṛgaṇi śaṇṣā* for *ni śaṇṣā* || 17 Pr *bhikḥ* for *nābhikḥ* || M *kutḥilakam*, om. *alakan* || 18 Pr *āṇḍu* || 19 bhN P₁ *dahana* || 20 Pr *vuktaṇ* || M *mukḥḥ* for *mukḥḥ* || Pr *śacchakan* || bhN *tatra* for *tan na*, gloss. of bh adding *na* over *yu* || 21 P *kuṇḥkumāḍe* || 22 Pr °*bhonne* || 23 In bh gloss under *caḥṣo*: *mama* || Pr °*paṇḥajā* for °*paḥyara* ||

Page 48.

1 Pr *vadhē* || 6 Pr *parārthesiṇā* || 7 P *mrkḥita* for *muṣitaṇ* || 9 M *varākaṇ* || 10 N *tanvyamaṇa* || bhN PPrp *vidito*, M *dimḥṛito* || bhN *atyudbhutaṇ* || 12 Of pādas ed, M has only the words *smāyate pī ā ṇāyate* || 14 Pr *vayaṇ* || 15 Pr °*citta* (new line) *ḥḥṣya* || 16 M om. *kṛtāśṅgāraḥ* || 17 PPrMp (not Bh) *kolika* || PPrMp Bh *kolikam* || M °*gallum* || 19 M *udgatāśrutāṇi jalāṇ* || bhNAPPrp *api* for *ayi*; Bh with us ||

Page 49.

3 Pr *tathā* for *yathā* || Pr *arasthitē* || 4 M *grarotā kṛtā* || 11 Pr *bibheti*; P *bibheṇḥ*, without danda || 13 PPrMp *kācūḍ* for *kaḍcūḍ* || bhNAPPrMp *vaiśyasūtū*, corrected by a corr. of bh to our reading; Bh *vaiśbhūtū* || Pr *bharati* || 15 In bh °*grahakṣamā* corr. by corr. to °*grahā-*

From 47, 10, bh N, PPrM

'*ksamā* N with the text || 16 bhNPL'P₁Mp *āya tasyām*, A *āyam asyām*; our reading is that of Bh, which after *uktam ca* inserts *kālidāsa sukṛṣṭale nātaka* (I, stanza 21, ed. Pischel, first edition, and Bochtlingk I, 19, ed. Godabole and Paraba) Pūrṇabhadra never quotes an author by name We have possibly in A and Bh corrections of Pūrṇabhadra's wrong reading || 18 P *amṭahkaranahpā°* || 20 M *raṭṭaragam* || P P₁M *kolika* || 23 bhN *sahāhīnakāla*, A *saha | ahīnakāla*, PPrMp *sahāhīnokālah*; Bh *saha sadāra* ||

Page 50.

1 PPr(not M)pBh *kolikah* || 2 M *anekarainnahacitay* || 3 N *kūlika°*, M *kūlikāprayogopatanam* || 4 P P₁Mp *kolikam* || 5 N *lutra ga*, the *ga* being deleted by the copyist, then N om all the text between *lutra* and *jane*, l ṛ || 6 Here Ψ sets in again with *m aratasati* || bh *gahāra* for *alyāra* || 7 Pr ms. *japle* before *jane* || ΨP *śarīnamā°* || bhNΨPM *°śśī ūyah sadiv°* (P *sadiv°*), Pr *°śśī ūyah sadiv°*; A *madiv°*, but om *narāyana*, Bh *madivīhīnāsamghatūlariyogam narāyanai ūpam* || 8 M *°rūpsthāyama*, P (not Ψ) *āsthāyama* || 11 Ψ *manośa* (śa del. again by cop) *rathar di°*, P *mano-rathar di°* || 12 bh *nījanjāy*, corr. by cop to our reading, ΨPr *nījanjāy* (corr. in p to our reading); P₁M *nījanjāyāy* for *nījanjāy*, ABh with us || P *°cārnāvalē°* || 13 ΨP *°kusanā°* || ΨP P₁Mp *atrasvabhigamdhru-citramālāmbaro* (M *°gamdhā°* for *°gamdhi°*) || 14 ΨP P₁ (not M)p *kolikas* || bhNΨP P₁p *nījanjāy*, but *m* in P very small, in p deleted again, ABh with us || 15 bhN *°rāvadāne* || bhN *°talvāsthitāy chākinj* || bhΨP P₁ *aralokagamtīm*, ABh with us || 16 N (not bh) *manena* for *madanena* || ΨP *sprśamāno°*, bhN *°mānasām*, ΨP *°manasām*, p *°manasā*, P₁ *sprśamānasam*, M *sprśamānasā*, A *sprśyamānasā* || 17 ΨP P₁MpBh *kolikam* || 18 M *Sayyāyām* || 19 P₁ *°samūtītāy* || 20 ΨP P₁MpBh *koliko* || 21 M *gambhīraslakūyū* || N *śanar* (!) *śanar* || N *ūha* for *ūca* || M om. *evēdam* || 22 bhNΨP *kanyū cāham*, Pr *cāhu*: A only *kanyūśham*, Bh *kanyū 'ham* || N transp. *cāham kunyū* || 23 ΨP *mānasasamprahād* || 24 M *tvatam* for *tvām* ||

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2 Pr *gāndharavivāhena* || 5 bhN *anubhavato* || ΨPPrp *koliko* || 6 bh *raikuntasvarggam*, N *raikunṭham svarggam*, ΨPr *raikuntasvarggam*, P *raikamṭhasvarggam*, Bh *raikunṭhalokam*; A with us || bhNΨP P₁Mp (not Bh) om *tā* of *tām*: A om. *iti tā* || bh *uktatā°*, N *uktapūlagitā* || 7 bhN *evāvagacchati* || 8 bh *kālicet śāp°*, corr. by copyist to *kālicet cam°*; N *kālicid*, om. *ca* || 10 M *āsti* || bhNPr *rājā* || 12 M om. *puruṣo* || 13 N *tan nā* for *nātrā°* || Pr *derāra*, om. *ca* || N ins. *trām* after *dera*, but it is blotted out by the copyist himself || 15 ΨP P₁Mp *āvedite* || 18 Ψ

From 50, 6, bhN, ΨPPrM

yā corr. to *vā* by cop. || Ψ PPrMp *vetti* || 20 N *tathā ca* || 22 M *sukhū* for *śucā* || 23 N *malatāṃ* ||

Page 52.

4 M om. *evam* || 5 M *lōpaukīno* || 7 Ψ PPr *°vilakṣita°* || 8 bhNMp (not Ψ PPr; delete the asterisk in our text) om. *ca* || M om. *āh* || 9 M om. *ko 'yam kṛtūn* || 10 M *trahāsam* || 11 bhNBh *°kolika°* || Ψ PPrM *vṛṣṇasvarūpam ko°*, p *vṛṣṇuṣam ko°*; A *vṛṣṇasvarūparitāmtam* || 13 Pr *prāhasita°* || bh *pulakṣita°*, Ψ PPr *pulakṣita°*; A Bh with us || 15 Ψ PPrMp Bh *gaurāhara°* || 17 Ψ PPr *āṅṅavyo* || N *mānasyūi* || 19 Pr *tato ta* || Pr ins *bhūto* before *hūtvā* || Pr *sakalasthoro* || 20 M *gamana°* for *gagana°* || 23 bh Ψ P (not PrMpBh) *dhanyajaro*; A *dhanyabhāro*, corr. to our reading; N *stutyo dhanaturo* for *nāsty ayo dhā°* || 24 N *evā* for *etyu* || Pr *sarva* ||

Page 53.

1 NA Ψ PPrBh *gāmā°* for *jāmā°*, cop. of bh adds *yā°* over *jā°* || Ψ PPr p Bh *°prabhūena* || 2 N *raśi kurīṣyāmi* || 3 Mp *narati°*, om. *naiva* (which in p has been supplied over the line) || 4 Pr *°karagrahṇāya prāhṛtā*, this being corrected from some other reading || 5 bhNA Ψ PPrBh *°yāmtr°* || 7 Ψ PPrMp *prahītaḥ* for *prāhṛtaḥ* || 8 M *lokikaṃ ā ākasmāt kasmād* || N *lamcūl* || 10 M *uktunp* || 12 Pr *°parivās* || 14 M *°sahitam* for *°sahitām* || 17 M *hatāśesā* || Ψ PPrM *pumdrararddhana°* || 18 bhN *tataḥ* for *tae* || bhNBh om. *na* || 20 Ψ P (not Pr) *pumdrararddhana°*, M *pumdrararcana°* || 21 M *naṃ°* for *mantri°* ||

Page 54.

1 N *tato* for *lat* || 2 Pr *suruksitūni* || 6 M *vṛṣṇādayoḥ* || 7 M *vṛṣṇam* || 8 Pr *vigrahasya* || Ψ PPrMpBh *koliko* || 9 M om. *ke pūvare* || Ψ PPrP *°kaśipu°* for *°kaśipu°* || 12 N *vṛṣṇādayoḥ*; M *vṛṣṇādayoḥ* || 14 bh *paṭako va dāpto*, *va* being del by cop. by two dots, N *paṭako vaṃ dāpto* || 15 bh *nīhataḥ vi°*, N *nīhataḥ vi°* || N *yogayat*, corr. by the copyist from *°yūn*, for *yo yaḥ* || 17 bh *mahāsatro*, N *mahāsatro* || 20 Ψ PPrMpBh *koliko* || bhN *muktasukhōraṃbho* || 21 N *purgālocitatāt* || 24 bhN *saṃkṛtokūla°* ||

Page 55.

1 After the second *me* Pr ins. *pitā* || 2 M ins. *satvaram* between *varunam* and *satvaram* || 4 N *uktunp hi* || 9 MpBh *kolike*, Ψ PPr *kolikam*, N *kau- lila* || Pr *vīśnaviṣṇu* || bh Ψ P *vaiṣṇavasvargge*, A *kṣekuntḥe svargge* (corr. from *°rygo*), N *vaiṣṇavasvargge*; Bh *vaiṣṇava* || M om. *vainateyo* || Ψ PPr p *vijāparagad*, M *vajīparagad*, N *vajāparagad* || 10 bh Ψ PPrMp om. all between *prīṭhyān* and *pundhrīnavardhanūdhīpater*, l. 11. The missing words

bhN, Ψ PPrM

are supplied by the glossator of bh in the margin. N has them in its text. In A this passage runs thus: *pṛmābhavarādībhavābhīdhānanagare* (*derākhā-dhūri*) *koliko vijadūhitarām apabhūngate* (*tatah* ; Bh: *pṛmābhavarādībhavānanagare bhagavādīkārī, adhōiḥ koliko vijakānyām svate*) *tatah* || N ins *ta* before "pṛmābhā" || Ψ PM *pṛmābhavarādībhavā*° || Glossator of bh: *pṛmābhavarādībhavā*° || N *upakāri* || bh *vijadūhitarām* || 13 Ψ PPrMpBb *kolikas* ; N *kantike* for *kaulekas* *ca* || bhN *ṣṭunīśaṅge* || 14 bhN *vijūpyam*, corr. in bh from *vijūpyam* by the cop || 15 bh (not N) *bhagavan* || P (not Ψ) *vyādita* for *vyāpādītaḥ* || 17 Pr om. *tāni* || In bh gloss on *nīstikā*: *gamāḥ* || 18 bhN *bhagavan bhā* ; Ψ Pr *bhagavān bhā*°, P *bhagavā*, then an akṣaya lost by a hole, then *bhā*° ; M *bhagavadbhaktā*, om. *ḥ ca*, A *bhagavadbhaktā ca* ; Bh with us || Ψ Pp *maṅgāyāṃ* || bhN *bhīkṣyāntīti samū*° || 19 Ψ PPrM *devapravṛṇṇā* || Pr om. *tato* || P₁ *vibhū* || 20 Ψ P₁MpBb *koliko*, P *devāpāhāḥkoliko* || 22 NPr *sāhāryam kāryam* || 24 bhN om. *ca* after *caḥam* ||

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1 Ψ PPrMpBb *koliko* || pBh *ūhu* for *ādūlā* || 2 pBh *gopasthitasya* || pBh *maṅgalādīkām sajam kāryam* || M *vijjkrīyātām* || 3 bhNA Ψ PPr "vidhik" ; Bh with us || Pr *gorocanādīkṣitā* || 4 bhNA Ψ P "amāno for "vādāno (A *gorocanāsītāsīdhīhīthaku* ; *ksanvādi*)" ; Bh with us || 7 N *vyāhatesu*, M om *vyāhatesu* || Ψ PP₁ *pādīhātāsamprahāre*, M *pādīhātāsamprahāre* || Ψ PPrMpBb *koliko* || 8 Over *viṣṇum* in bh gloss: *datta* || Ψ PPr "svānnyā- (in Ψ "vānā" corr. from "vno" by cop) *śūśabūḍi*" ; M "hānā" for "dūnā" || 9 bhN "mūlam" for "śūlam" || 11 N *pāṅgāyābhāḥsam* || N *āpūnyam* || 12 N "pādītoyaḥ" || From the pun: *sakṛn*° . . . *asakṛt* it is clear, that in *sakṛn*° (for *sakṛn*°) the MSS give Pūrṇabhadra's own spelling || In bh a corr. writes *bhām* over *sam* of *ārasambhā* ; N *ārabhāntah*, M *āsamantah* for *ārasantah* || 14 N "kiṃ in mā" for *kecin mā*° || 15 M *gamaṇā*° for *gagana*° || N "nīhīcū stā" || 16 P (not Ψ) *samapūyatṣu* || 17 Pr *devatījya* || 18 N ins. *hūm* before *hantavyo* || Pr *āhya* || 19 bhN *evam vābhikite* || 20 M *svāśāṅgā*° || 22 M *pratināṣṭi* || N *kuṅjūstra* || 23 P₁ *prabodhate* ||

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1 Pr *vrahmādi* || 4 Ψ PPrMpBb *koliko*, M *kolikau* || 5 Ψ PPr *jāta-kantakānām*, in Pr the second *ta* over the line by cop || Pr *vicīpātām* || Ψ PPrM (not p)Bb *kolikas* || 8 N *svasvavāhīrebhya* || Pr *prānyāte*, Ψ *prānyāta*°, corrected by a later hand to *prānyāte*°, which is the reading of P || Ψ PPrBb "svasas" || 12 bhN *evam vīcāḍini* || 14 M only *varimū* || 17 N Ψ PPrMpBb *koliko* || 18 N "mahātmyo", Ψ Pr "māhātmye", in Ψ followed by *danda* ; hence PL¹, misreading the *danda* for first *o*-stroke: "māhātmye rojā" || Ψ PPrM *sahulatā*° for *sakula*° || 19 After *vi*, Ψ P₁ *kathū* || 8, P

bhN, Ψ PPrM

|| *kathā* || 8 || flourish || ||, M | *kathā* | S || Pr *āvṛṇya* || M *era* for *eraṃ* ||
 20 N om. *santu* || 21 Pr *°myōpavistasya*, om *ca* || 22 N *ā*, then blank
 for one aksara, then *yukam* || 24 Over *samanāntarā*° mark by later hand,
 referring to an addition by the same hand in the right margin: *otoh paraṃ*,
 and to an addition by the same hand in the left margin *kāraṇaṃ* ||

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1 pBh *abhuyuktā* || Over *anuyuktā* gloss in Ψ by later hand: *prstā* || M
sāvīvyē, PL¹ *sāvīdyo* for *sāvīvyē* (but in Ψ the right reading quite distinct). In
 Ψ gloss on *sāvīvyē* by later hand *sāhāyīyē* || 4 N *apīyasya* || 5 In Ψ
 by later hand gloss over *śraddhēya*°: *mānya* || 6 N *matsanarīṣe* || 8
 bhNAΨPPrp (not M) *grhīsyāmi*, Bh *grhīsyā* (!) || 9 Ψ *jñāpa* [new line]
jñāpāyantuṃ, the first *jñāpa* deleted by small dots over the line || 10 bh
duḥkḥḥasahataram, but corr. to our reading, apparently by cop || 11 Pr
tadākā || ΨP *jñāyā'bravīt*, Pr *vijñāyā'bravīt*, Mp *vijñāyā'bravīt* || M *eraṃ*
 for *era* || 12 ΨPPr *°pradhānyē* || 13 M *atyutthite* || p *cā-* for *vā-* ||
 14 bh *vastanya*, corr. by cop || In bh, the copyist writes *da* over *va* of
pādāv a°, hence N *pādād* || Ψ *srīh*, P *strīh* || 15 bhNΨPPiMp *bhavasya*,
 ABh with us, but in A corr. by later hand to *navasya* || 16 bh *jūhātī* ||
 17 bhN *tenā*, ΨPPrMp *tathā* for *tenu*; ABh with us || 20 M *śumayate*
 for *chrayate* || In Ψ gloss by later hand on *nirvidyate*· *khidyate* || 21 N
 om *padam* || P om. *hō sūtantrīyuspr* || 22 Pr *abhudrumā*, Bh *apī dūhyati*
 In the Hamb MS. H, the stanza is omitted, I reads *svātāntīyān nīpateh*
rāgyahrdāya prānān apī cyāryate || 23 Pr *raṅgrahak* || ΨPPiMp *śakūryeṣu* ||
 N *derā* for *era*, ΨPPrM *tad eva derātīra* (M ins. *kaṃ*) *yuktam*, p *tad eva yuktam* ||
 24 N om *gad uktaṃ* || 25 M *°marddenenurokto* || 26 bhPr *nāpekṣah*, N
nāṣyepya || bhN *raṅgechātā* || 27 M *prabhūsanam* for *prabhūnām* || 28
 bh *bhāvi*°, N *sāvi*° || 32 ΨPPrMp *karoti* ||

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2 bhN *parām* || 3 ΨPPrMp *extam* (M *vittam*) *tasyōpān* || bhΨp
paridruhyati, N *dūhyati*, the copyist adding *paridru* over the line; P *pari-*
dūhyati, M *paridūdyati*, Bh *paridrahyati*, APr *dūhyati*, om. *opān*. Cp.
 Sār. 21, 5. Hamb. MSS.: *vikṛtam na yōti* || 9 PL¹ om. *m adhunā*
svayam sāmītram || 11 p *satkulīnē* || 12 M *atīṣto* || N *uktam* for
tyaktuṃ || 15 bh *yā* for *yo* || 16 N *prathātān na śru*° || 17 Ψ *tena*
 twice, but the second *tena* del. again by little dots over the line || 22 M
sotām matīkrāmya || M ins. *sa* before *artate* || 24 M *protimadyate* || 25
 bhNΨp *cyuta*; Bh *bhyutah*, APr with us || M *saṃsthātāt* for *sthānāt* ||
 26 N *galanamatībhīh* || 27 ΨP *nayokti*, M *nāyoktir* || 28 p om. *apī ca* ||
 bhNΨPrMp *parināmā*°, A *parnāmō*°, PPrBh with us || 30 bh om. *ca*; N

bhN, ΨPPrM

P

tathāpi, omitting stanza 236 || 31 In bh, a later hand corrects 'nuj'evibhik to 'nuj'inah ||

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1 M mūlabhṛtyoparādheṇa, Bh mūlabhṛtyāparādheṇa || 3 N saphar āha || M om. yabuh || 5 M tad asya for tasya || In Ψ, utirgunyan has been corrected to vurgunyan, apparently by the copyist; PM vuirgunyam, P₁p vaigunyan; ABh with bhN || 6 P₁ pūrva bhaya° || M ins. °era after pūr-
vam || M śaranagato || 9 PL¹ tustāti || 13 M svedatobhyanjan° || ΨPPrp śvapuccham || 14 N sphītā bhavamīti, PL¹ gūṇā sphītubhavamīti twice || 15 M truhnāgriḥ || 16 NM tathā ca || 17 Over palitāḥ a later hand writes in Ψ kavya || 19 bh areṭane || 20 P₁ nasti pātic || In bh gloss on hitam alakṛtam (!) || 21 P₁ dāśmam || 22 N aranye ra°, ΨP aranyāndīnam || M om. śava; NAΨPPrpBh and later hand in bh śaba || 23 M vaśanaḥ || 24 bhNBh va nāmītam || 26 M om. kṛp ca || 27 ΨPPrM ati for iti; in p ati corr. to uti || 28 M kāta for kātāśakāta || 30 N kīlāśanam || bhNAΨPPrM Bh na for ca, p ca; p śūyate, corrected to śūyate, Bh śutam for śuyatām. In A, two small horizontal strokes over na refer to a marginal addition by a later hand tulyātham tulyasāmarthyam | warmajñam vyavasāyīnam | arddharājgahasam mitram | yo na hanyāt sa hanyate | 133 || 32 Ψ durvītāna, corr. to our reading || 33 N puṅgulakā āha ||

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2 M yajñayatto || M om. nāma || 3 bhN era for eram, BhA with us || 4 M paśyati || 5 N niśetas || ΨPpBh tistati || ΨPPrp (not M) om. all between adhiānam and gantum (Pr writing gantum), l 7 || 6 M yathāśaktim || M him aya || 7 N °nvedena || 9 ΨPPr vṛjāśānena, M vṛjāśāna || 10 ΨPPrMp caḥkutra pradeśe; ABh with us || 12 N sato for tataḥ; a misreading of the form which ta has in bh || 13 In N, pṛāmi° has been corr. to pṛāna°, pBh pṛānaraksane || 14 bhNΨPPrMp pṛyam va kalc° (N °kalatīe°, M °pū° for °pūra°); A with us; Bh pṛiyapūtsukalātramītraśva-
janarḥ || 15 N brāhmanā āha || 18 PL¹ om. bhagnarrate śafte || 19 Over nihkṛti—as our MSS. write—later hand in Ψ. pṛatīkūra || 22 M pṛāmi° for pṛāna° || Pr bhīr for vṛpattir || 23 M śreyuskārṇy || M va for eram ||

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1 bhNΨPBh bīuvīti. A with us || A bho sādho mām uttāraya | tat śrutvā vrāhmaṇobravīt | yusmanmānagrāhanena tsaryate &c., l. 4. Before yusman° the corr. of A ins. bho vānaro team prakṛtyā caṃcātah | kṛpān nargataḥ sau mīṅ samtāpayasi | vānara āha mānuṣam vada tvām upakārinam akāṅ śapathapūrakam nōdrejyūmi talas tena drījena vānaropy uttāritah otha surjya āha bho sādho mām

bhN, ΨPPrM

uttāraṅga | tato vrāhmaṇābravīt. But none of our MSS. including Bh, p, K has this short dialogue between the brāhmaṇa and the monkey || M *eva śrutvā* || 5 N *uāḍṛlāmaḥ* for *na daśūmaḥ* || 7 Pr om. *te* || 11 ΨP *māmānugrahanāya e*, with, in Ψ, two dots over *ha* || N om. *bhāvataḥ* || 12 M *evam uktā gṛhābhīmukhaṃ* || 13 N *gṛhābhīmukhaṃ* || ΨPM (not p) *prāyāt*, Pr *pragātāḥ* || 14 ΨPPrMp *asmin* for *tasmims* || 15 Pr', om. *te* || ΨPPrp (not M) om. all between *prāyāt* and *atha*, l. 18. In p the missing text is supplied in the margin by a later hand || M *sarppenāpy uktaṃ | pātūlavāsy akhaṃ uāgah | tat te iyā lōrye smarapēyāḥam ity uktrā pātūlavā prāyāt | ksa vi sōpy uttāraṅgaḥ &c.*, l. 20 || 16 bh *bhāvata*, which a corr. corrects to *bhāvotā* || 18 N om. *sa* || N om. one *uktaḥ* || 19 ΨPPrp *manāpy* || 20 N *tenābhūtaṃ* || 22 ΨPM *enam* for *evam* ||

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1 Pr *smṛta* || 2 M *veditāny* || bh *āśāśastasa* (?), corr. by cop. to *āśvāsitaś ca*; N *āśvāsitasra sa nait* || 4 N *nīrtāyam* for *nityam* || bh *bhāvataṃ*, N *bhāvantaṃ* for *bhāvata* || 6 ΨPPrM *grāīcagākādikaṃ* || 7 N om. *ca* after *uktaṃ* || 8 N *tat sakāmata sarvaṃ* for *latsuktava etat sarvaṃ* || N *masuptaṃ* for *suprayuktaṃ* || Pr *va* for *tava* || 9 A corr. of bh corrects *namitāṃ* to *ni mitāṃ* || ΨP *bhagavān* for *bhavān*, Pr *bhavān*, but one akṣara before *vān* del. with gamboge || 10 Pr *vrāhmaṇa tat gr°* || Pr *su mamāro-pakārī* || 12 bhNΨPPrMpBh *pādāṅghā°*. A with us, but apparently corr. to *pādāṅghāḥsina°*: Bh *pādāṅghāsano smānābhādanapāncbhajanādisatki iyāṃ* || bhN *°svādana°* for *°bhādanu°* || N *ādisamata* for *ādisatu* || 19 N *dr̥ṣṭvā* *'bravīt*, om. *īyā* || N *tvagādaṃ* || 23 M *bādhavitrā* for *bandhayitrā* || N *sālim*, corr. by cop. to *sūlim* || 24 N *ārohayati*, Pr *āropayati* ||

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1 Pr *tas* for *taś* || Pr *budhena* || 2 ΨPPrMp *āgotyābravīc ca* || bhN ins. *te* before *taiv°* || bhNAΨPPrM *asmad*, Bh *asaś*, apparently corr. to *asōh* by cop, for *asmād* || N *mumoca* || 4 PrM *dahyāmi* || 6 ΨPM *hastaspāśān*, Pr *hastaspāśyān* || 7 M *dr̥ṣṭvā* for *dr̥ṣṭā* || 9 N *gāruḍika-tāṃtrikā°*, om. *°māntrikā°*, P *°māntrikabhāṣajikā°*, om *tāntrikā*; L¹ *°māntri-ga-tāṃtrikabhāṣajikā°* || bhN *°kānā°* for *°kānyā°*. Bh *gāruḍikamāntrikā bhāṣajikā anyadeśavāśinah*, A *gāruḍikā māntrikā | tāntrikā bhāṣajikā anyadeśavāśinah* || 10 bhN *samuparacitaṃ* || 11 N *bhramato* || 15 ΨP *°mātrā tāṃ*, N *°mātrāṃ* for *°mātrāt tāṃ* || Pr *°kṛtamān* || 16 N *pratyapajivātām* || N om. *tasya* || bh *pūjāṃ ca gou° ca*, the first *ca* deleted by copyist || N om *ca* before *lṛtvā* || 17 M *anay* for *amṛp* || 19 M *m* for *saṃyam* || bhN *atha* (N |) *gatāsthena* || 20 N *mantrivena* || 21 bhNΨPPrp (not

bhN, ΨPPrM

M(Bh) °*svyana*° for °*svyana*°, A *sarvasvajjanasamelena*, corr. from *suh(°)svy-jana*°, Bh *suh(°)svyjanasamelena* || AΨPPrM *bhogādi*°, Bh *bhogādinī tustena*° ||

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1 N °*vāna*° for °*vāna*° || After *iti*, ΨPPiMp ins. 9 (i) *kathū*; P adds *śiḥ*; Bh *narāmī kathū* || flourish || || 2 ΨP om. *vā* || 4 ΨP *vai varitlay-tuṇi* || M *sakaḥ* for *śakyaḥ* || 8 bhNAΨPPrp *navāraṇyāḥ*, M *na vāraṇyāḥ*, A *suh(°)bh kṣēśapathān navāraṇyāḥ*, Bh and Sār. with us || 11 N *tathū ca* || P₁ om. *yan* || 13 ΨP *śiḥ* || N *damanaṃ* for *na madanaṃ* || 14 N *ayamtrīnam* || Over *ayamtrīnam*, gloss in bh: *na phosālāve*, and gloss on the last part of pāda 4 *āpatśaleiṃve* (or °*be*) *dr̥napāme* || 15 ΨP *bhujamgah sū*°; M *bhujamgastastari pi vā* || 16 M *vasanonmukhaṃ* || 18 N *vijñāpṛyamānū* || M om the words between *parivānta* and *bhriya*°, writing *urlya*° || M *āyāte* for *ayatau* || NP₁ *duḥkhaṇāte* || 19 bh *vāhyah*, N *bāhyah* for *grāhyah* || 24 N *suphar āha* || 26 bhN *priyās carati* || Ψ *tranti*, corr. to our reading; p *carati* || M *bhāyāt pūrvam kartvī vā* || 28 N *pimulaka āha* || Ψ and perhaps bh *śasya*°; Pr °*bhaksya*, ΨPM °*bhaksya* for °*bhoktā*; but ep Sār 30, 13 || N *katha sau* || 29 N om *sa* before *śasphuk* || bhΨ *śasya*°, P₁ *śasya*°, Bh *trabhuk*, A with us || N *vedapātā* || ΨPPiMp transp. *pīśatabhūjo* (P₁ add. *h*) *deva*°, but ep Sār. 30, 14 || 30 bhN *bhogyaputāḥ*, ΨPPiMp *bhejyabhūtāḥ*, Sār. Bh with us. A *bhogyabhūtāḥ* || N *tadūpy* || N ms. *evam*, corr by cop to *enam* before *anvitham* || bhNΨPPrM (not ApBh) om *na* before *kariyati* || 32 N *jayati dīohe* || 33 In bh gloss on *tejayati*. *tvīkaroti* ||

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1 N *suphar āha* || bhNΨPPi p (not AMBh) *trām*, corr. in p into *tham* 1 || 4 N *praveksyaṃ* || 5 N *parīśramah* || 6 N *dupḍukasya*, M *dupḍukasya* || M *mantravaiśarpinī* || 7 L¹ om. *katham etat* || PL¹ *damana*, om. *kaḥ* || 9 M *anasyadrśam* || 10 In bh gloss on *yūkhā*: *ju* || 12 Ψ *pusya*, bhNPiM *puspā*, Ap *puspā* for *puspā*, Bh with us || 13 ΨP *samāptā* || N *dupḍuko* || 15 bhMp °*svbhūyo*° for °*svbhūyo*° || 17 M *daivavāsāte* for *daivavāsān* || 19 Pr *somāyōtā* || 20 N *ma* for *mā* || After *kutah*, a mark in bh by the copyist's hand refers to a marginal addition by the copyist, who inserts the following between *kutah* and our stanza 257: *uktam ca | ehy āgaccho samīśīś-sanam idam kasmāc corūt dr̥śyase kū vātibā kim u* (Pr *a* for *u*) *duḥbalo 'si kuśalam pūto 'smi te darśanāt | evam nīvagane 'pi yujyati grham prāpte salām sarvadā tesāṃ yuktam aśamhitena manasā harṃyān gamtum* (*gamtum* being corrected in bh from some other word which I am unable to make out) *sadu* || ol. 3. NΨPPrMp have the words *uktam ca* and the stanza in the text, ΨPPrMp transposing *kasmāc evom* (°) *dr̥śyase* (Pr °*te* for °*se*) and *pūto 'smi te da*°. The

bhN, ΨPPrM

third pāda runs thus in $\Psi P P_1 M p$: *ity evaṃ* (Pr *eva* for *evam*) *grāham āgatoḥ*
pranayimam ye bhāṣayamity ādurāt; in *ā* they read *gehāni* for *harṃyāni* ||
 ABh *lutah* | *gurur* &c. with us || 22 Pr *eka* || 23 Pr *eka*° for
aneka° || Ψ ° *māhārājāni*, corr. to our reading, apparently by cop. || 24 N
āsvā, om. *dītāni* ||

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1 N *munoratham* || 3 M *atkirodhānāvādaṇṇānāyatoyā* || ΨP ° *paśalaiḥ* ||
 4 bhN *sthalaḥajalakhhecora*°; P *sthalaḥajalakhhecora*°, M *sthalaḥajalakhhecora*° ||
 6 M ins. *āsvādād* after *prasādād* || P *āsvādāyutam* | so 'b'ovūt || 7 NP
 so 'b'ovūt || 8 N *asmachayanād* || 10 M *kāyam* for *kāyam* || M om. *na* ||
 11 Pr *vi* for *vai* || 12 N ins. *uktav* ca before *tatah* || 14 p *kurnūmr̥taha-*
thārahe || Pr om *tuyā* || 17 Pr *rahma* || 19 M om. *vā lū* || 20
 N *navasa-nāgatvāt*, M *navasamāgamatvāt* || 21 N *gadā* for *taḍā* || 22
 Pr *deśakūle* || $\Psi P P r$ (not p) M ins. *ca* after *evaṃ* || 24 N *dr̥ṣṭapādese* ||
 N *dr̥ṣṭo* for *dr̥ṣṭo* || M *ukr̥dadhē* for *ukr̥dāgdhā* || N *v̥śchikadryā* *iva*; M om.
v̥śchikadāṣṭa *iva* ||

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1 bhN *parivartaram* || $\Psi P P r$ *pr̥ṣṭadesam*, p *pr̥ṣṭadesam* || 2 Pr *parivrttam*;
parivartalam also A (spelling °*vrtta*°). Bh *parivartina* || ΨP *dr̥ṣṭo*, N *dr̥ṣṭo* ||
 3 Bh *lim apr̥ svelajātam* || P *kin̄ci* | *śhadajwacanaḥ* *śrutā* &c || bhN $\Psi M p$
anveṣayeti, P *anveṣayati*, A *anveṣaya iti*, Bh *anveṣayatha*, om. *iti*; cp *tur*,] 4.
 The reading of the other MSS. seems to go back to some copyist, who took
parivartakam for the designation of a royal official; but it is a gerund in *am*
 enlarged by *ka* || Pr *ājavaca* || 4 N *dr̥ṣṭuko* || 5 M *dīkām* for *dīpikām* ||
 6 $\Psi P P r$ *muplavasarppinā* || $\Psi P P_1 M p$ ins. *nāma* before *vīdhī*° || 8 After
iti, $\Psi P P r M p$ ins. 10 *kathā* || 10 N *tyaktā svābhyaṃgurā*, ΨP *tyaktā* for
tyaktās || N *bāhyā svābhyaṃgurā* || 21 In Ψ , a later hand notes in
 marg the reading which the textus simplicior has in the fourth pāda:
 [ya]ḥā | ājū khukhūdra[vaḥ] | *iti vā pāthah*. The bracketed akṣaras have now
 almost disappeared with part of the margin. Cp. WZKM. xvi. 269 || 12
 N *pīṅgalakar āha* || M om. *kathom etat* || 14 In bh gloss on *asī*: *gate* ||
 Bh *kasmīṃśe*, p *kasmīṃśe* || M °*pa*° for °*parisa*° || bhNA $\Psi P P r M$ *jan-*
būko (N *janbūko*) *nāma caṇḍarava iti*, p *janbūka iti nāma caṇḍaravaḥ*, Bh and
 Śār. with us || 15 Pr *sa* *lodāhīam* || bhN *kṣipām* || 17 In bh by
 a later hand over *sārameyas* in marg. *kuturāṇi* || 18 N *bhayaṅkarābhava-*
rasā° || Pr *pālāyamānāḥ*, Ψ *pālāyamānāḥ* || 19 $\Psi P M$ (not Pr p) *anupavistah* ||
 20 In bh, a later hand corrects *yathāgatam* to *yathāgate* || 21 N *nīlikā*° ||
 22 $\Psi P P r$ (not p) °*saṃyuktam* for °*raḥyuktam* || bh *samivartinaḥ* ||

bhN, $\Psi P P_1 M$

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1 bh 'syāgamam; N sy'gamamam, corr. by cop. to syāgamamam, ΨP py āgamam, p pyāgamamam; Hamb. MSS., APrMBh with us; Smpl h kutśbhāgātāṃ ṃ ΨP vyñāite ṃ 3 bhNAΨBh and Smpl. Hh vīpdyā, in h anusvāra del with gamboge; Smpl. I with us; Pr vādyā, M vādyān ṃ 4 bhNΨPrMp and Smpl. bh'kreyam; A and Smpl. H kreyam, Bb kreyam Smpl. I shryam ṃ 6 bhNΨPr vājata, A brājata, Smpl. h vrajatah, Smpl. H vrajatah; Bh and Smpl. I with us ṃ 8 Pp 'parjāratyasthāḥ ṃ 9 Pr °huanu° ṃ 12 N sthagukāṃ ṃ 13 bh us. eo after °dhāratam ṃ N yena for ye ṃ 15 ΨPrMBh vāya for vāye, A om. vāye. Read vāyāśryam with the Ψ-class ṃ 16 Pr para, om. loh (at the end of a line), ΨPMpBh purah; Smpl. Hh kapuratah ṃ 19 bh yalokilo°, corr. by a later hand; NΨ palikilo°, but in Ψ corr. by cop. ṃ 20 ΨP'M tāraspasaṃ ṃ 22 In bh gloss on vāhitā vāpūlā ṃ 24 Pr pālagitum, corr. to palagitaṃ ṃ

Page 70.

1 After lī, Pr adds 11 kathā, Ψ kuthā, with a small 11 over the line by cop, p kathā, P kuthā ṃ 11 ṃ flourish ṃ ṃ, M kathā 11 ṃ Pr pīngala āha, N pīngalakar āha ṃ 2 bhNΨPrpBh kṛstāṃgo, M kṛstāṃgo, A kṛstāṃgo ṃ 3 Pr adī for adya ṃ N derupādūmhatam ṃ 5 N phtyottāga ṃ 8 bh arnvytam, NPī anvytam ṃ 9 Pr om. py a ṃ 10 p kuthā ca ṃ Pr jannāpi dūkkhāya ṃ 11 N sevahārtāḥ ṃ 13 Over ekku of mārkhaḥ cop of Ψ writes ya; P mūrcaḥ ṃ 14 bhN āhāvan ṃ M sevātho ṃ 15 In bh gloss on vakti: kutara ṃ Before rakṣi in Ψ rya, del again by cop ṃ Pr va for na ṃ Pr sacako for sevako ṃ bh 'pīya, N pīya for 'pīha ṃ 17 In Ψ carati corr. from carati by cop. ṃ 20 ΨP °parohas ca, corr. in Ψ by later hand to our reading ṃ bhN paurībhāmanrīkṣah ṃ 22 bhN pratīśatyaṃ, corr. by later hand in bh to palyāsaktim; in Ψ gloss on palyāsaktim āsanatāṃ ṃ 23 In Ψ gloss on anūtatamāḥ: sācāhāna ṃ 24 P sudhāyam ṃ 26 bh sumyend°, N sustend°, ΨPrMp supstend°, pu being corrected in p from some other akṣara; Bh vupstend°; Hamb. MSS. and A with us. We should perhaps read sumyendāpi, as the author uses the compound mīstāna p. 137, 13 ṃ 28 bhN ko for kaṃ ṃ 29 bhN cimpya ṃ M om. mahur ṃ 30 om. damanakasya ṃ 33 ΨPrM °bhāḥānāṃ ṃ

Page 71.

1 bhN āgatam; p āgamam, corrected to ā°; M āgama ṃ N tad ya nāpta-ram ṃ 3 ΨPrMp apagataḥ ṃ N saṃvāhar ṃ 4 bhN rājānā ṃ 9 NΨPrp apūrva°; M opūroopratimāṃgam cāśo ṃ 10 bhNAΨPrMp gat for yaḥ; Bh (reading pratībhānāśo) yaḥ with us. Śūr. also yaḥ ṃ 15 ΨPr °vāhrti° ṃ 16 Ψ vāyate ṃ 18 bhNPrMp saduḥsaham, A saduḥsaham, Bh

bhN, ΨPrM

sudakṣakaṃ || 19 N *dr̥ṣan* || 22 N *kuḥuka°* || 23 M om. *damonaḥa* ||
 N *namittā°* || 24 ΨP *pariṣaṃdhr̥m̐eṣanās ca* || M om. *evam etat* || 26
 N *tatra* twice || 27 M *gunayūtīnak* || M *ati* for *avighnāni* || 32 N
sukrtān yuthū || 33 bhNAΨPPiMp *asaṃbhinnārthamaryādāk*; Bh with us ||

Page 72.

1 M om. *uktam ca* || 8 N *kaścid* || 10 N *kriḍitaḥ* || bhN 'bhi-
 caritate || 12 M *gunōd* for *gunas, aranād* || 15 Pr *tvadako* || P *lavāṃ-*
tikhām, corr. by cop. to our reading; Ψ *lavāṃkhatām*, corr. by cop. to *lavāṃptikhām*;
 M *terāṃptikhām*, om. *ndyātas ta* || 17 PMP (not ΨPr) *gaṃgā* || p *gūṃtri* ||
 19 N *pr̥thito* || M *sthāpi* for 'sthy *api* || 20 bhN 'bhāvoh *saṃ°* || 22
 N *usyase*, corr. by cop. to *usyate* || Ψp *asmīn sasasi*, but Ψ *ma* in margin, *hā*
 having disappeared with the greater part of the margin || 23 Pr om.
viharāmānayoḥ || 24 N *ulūkar* ||

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3 Pr *am* for *aham* || 4 Ψ *ivāḥvāse, vā* being del. again by cop. ||
 7 P *attho* || ΨPPiMp *vane*, om. *paṭma* || 10 P *priyasūbhāt te* || Ψ 'haṃm ||
 14 bhNΨPPiMp *vanijjāraka°*, Bh *vanijjāraka°*; A with us || 15 bhN *pra-*
tyāse kāle || bhN *prajānukhaṣṣṭhāṃ*; ΔΨPMPBh with us || 17 ΨPM
anuyavisto || N *durnimittam ca°* || 19 Pr 'pyūkarana, om. *pūrnaṃ*; N
 'pūrnabānam || N *ca ulūlanīdovikotavāsi* || 21 bhNΨPPiM *a° er° ca*
goṣṭhīcād iti, p goṣṭi iti; Bh *ahīlacaryū iti*, A with us. Then ΨPPiMp ins.
12 kathā, P adding "flourish" || 22 P *veṣamaccittas* || After *savathā*
 (Pr 'thāh) ΨPPi the figure 12 || 24 N *viṣakuṃbhapu°* ||

Page 74.

2 N, misreading the old-fashioned *ḡh* of bh, which is almost the same as
 in our specimen, vol. xi, Table II, no. 9, l 3 b *saṃprajijitā°*, P *saṃprejhitā°* ||
 3 bhN 'praśneṣu (N 'su for 'śn°) *saṃmoṣṭtarah* || 5 In bh gloss on *śikṣito*:
bhānyo || 7 M *utra°* for *vicitra°* || 8 bhNAΨPPiMpBh *paśūnyā°* ||
 ΨPPiMp 'vinagābhimānu°; Pr 'malī, om. *naṃ* || 12 N *grāhivittam* for
cittagrāhī || 14 bhΨ *śaṣya°*; A *śaṣsubhākṣyaḥ*, Bh *śiṣyabhākṣyaḥ* || ΨP
āṃśabhho° || 15 P *cittam* || 16 Pr *vivāham saṃkhyam ca* || 17
 bhNΨPPiMBh 'śibharas, A 'śakharam || 19 bh *bhadantah*, corr. by cop.
 to *tada°*; N *prodantah* || 20 Ψ 'pṛṣṭah, corr. over the line to our reading;
 P 'nṛṣṭah, M 'tṛṣṭh || 21 M *enam* for *pānam* || 22 M *pratisurabhagam°* ||
 N *mālatam* || 24 Pr *upahūyārcam* || 26 bhN 'rasāsvalulubdhā || 27
 bb *tathānnyavyajonaparavā°*, N *lathānnyavyajopuvana°* || ΨPPi 'pṛeṣṭatāh, M
 'pṛeṣṭatāh || 28 bhNM *bhūmipṛāptāh*, ΨPr *bhūmipṛāptā*, P *bhūmipṛāptā*;
 Śār. SPA and Bh with us || 29 bhN *roṣo* for *doṣaḥ* ||

bhN, ΨPPiM

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1 bh °śyāmābhasam, N °śyāmāmbhasam || 3 M phalanakatra for phanavaka ||
 bhN °manoyor || 6 Pr mūrse for lake || M ca mākhṣe || 9 N °prak-
 ṣṇana° for °pramlāna° || 10 M °putīcar for °putai || 12 ΨPr kōtu ||
 bhNpBh °racitrah, AΨPr °caritah, M °caritah. Our reading is that of
 Śār || N prem, then beginning of llo, then blank for one akṣara, then
 cōlayon, cā of course being the misread second half of kḥo. In bh this
 passage has no defect whatsoever || 16 Ψ wābhāvāt, corr to our
 reading || N vimśateti, ΨPrMp ganayati for vimśati || 19 M om.
 kanyuḥ || M uṣtro || 20 N damanakar || 22 M sāgare° nāma
 vanivā (?), ΨPrp om. vanik; p ins. sārtharāhah after nāma || 23 M
 mūlyā°, om. bhū || N °caulakasya || 24 bh (not N) utakanāma n° || 25
 Pr celakabham || 26 Pr viṣame °smīn for viṣamā, asmīn || M nā °smen for
 °smīn || ΨPrMp śrāntike; the following ur is supplied under the line
 in Ψ || 28 bhΨ sayam, Bh sayam, A sayāni ||

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2 N om. simhah || 3 bhN atas for alha; in Bb the passage is
 altered. Śār and Simpl. Hh alha || 4 bhNΨP °rūpyam; APp
 with us. In Bh this passage has been altered with the aid of the textus
 simplicior || 5 N saṣ for saltvan || 7 Pī tamah for tatuh || M dāha
 for iha || 8 N °citta° for °vitta° || Pī sārtharāhah for °hāt || Over
 avagatū, gloss in bh jūāta || N avagatobhgyupattinā, in Ψ gloss in margin
 jūātasamāc [the rest -ā- 2- torn off with part of marg] || 10 Our MSS
 except Pr with us paṃcāseva, corrected by gloss. of bh to paṃcāseva, by cop.
 of p to paṃcāheva, which is the reading of Pr || 11 bhN āpṛcchayati,
 gloss. of bh separates gadi from the preceding and the following akṣaras
 by small vertical strokes over the line || 12 bhNAΨPrp sudanto; in
 Bh this passage is altered || bhN ayam for aham || 15 Ψ reads exactly
 as our text; but a corr. adds a second kṣm over iḥe of puṣṭyāthenēti. The
 r-hook of rīhe is in Ψ prolonged to the middle of the horizontal stroke
 of ne (written ॠ) Hence PL¹ adopting the false correction and taking the
 prolongation of the r-hook as an ai-stroke, puṣṭyāthe kṣm nāti, M puṣṭyā
 kṣm nāti || N simhar || 17 In bh gloss on mamōpānayaḥsam: yūyam ||
 bhN teṣām for tato || 18 bhN ūceis for ūcis || 19 N kṛdayā ||

Page 77.

1 Pr ins pavatā after bhavatā || N om. param || 2 bh (not N) āste,
 M asmim for asbi || N śrūgāla || 3 ΨP rinayya || 4 ΨP listatu ||
 ΨPrMp and Simpl H om. gṛham; BhA and Suapl. Hh with bhN || 5
 Pr upadīṣya for udīṣya || 6 Pr svāmīna || 8 N dīso for dāwāleṣo ||

bhN, ΨPrM

11 Over *pāpādharma*, gloss in bh. *he* || Pr *yaty* for *yaly* || Ψ PPrMp *vyāpādayasyāni*; Hamb. MSS. with bhN || 15 Ψ p *pradhūram*, corr. by the copyists to *pradānam*; but the original reading is still well visible || 18 N *abhūyapradhāna* || 19 Pr *sva* for *sa* || 20 Pr *prayati* || 21 bhN *sva* for *sva* || 22 In bh, *nya* of *anyathā* is partly worn off, but still to be made out with certainty; gloss however writes over it *nya* in order to ascertain the reading. The copyist of the MS. to which N goes back, misreads the original *nya* for *tha* and takes the second *nya* for a correction; hence N reads *atha anyathā asmāham* || 24 M *ya* for *ye* ||

Page 78.

1 bhN *tasnād asmābhū* || 2 bhN ins. 'm before *vahni*° || 5 PL' *gasmin* for *tasmin* || 6 N *nābhigamdhē* || Ψ PPr(not p)M *bharanti* for *vahanti*, but cop. of Ψ adds in marg.: *vahanti pāthah* || 7 Pr *rūcate* || 8 M *tam* for *tān* || 9 bh *mahatī vesthā*, corr. by gloss. to *mahatī vecchā*; N *muhatī vaschā* || 10 bhN *kṣudrāt* for *kṣudrogūt* || 11 N *paralokasya pra*° || Ψ PPRp *śarīra*°. M *śarīre*° for *śaśarīra*° || 13 N *bhṛtyeṣu* for *bhṛtyasya* || 16 Ψ P(not PrMp) om. *prāptam* || 19 Pr *devasyūpyūyātānā mama* || 20 bh *svargasaktir*, N *svargasaktir* || 21 N *mrttyo* || 22 In Ψ *padam* corr. from *madam* by cop. || 23 Ψ P °*bhakymāt*, in Ψ corrected by copyist; but the correction is not clear, as the caret, which is put as deletion mark under *i*, looks like part of the *i*-stroke with a dot to its right, the angle being not closed ||

Page 79.

5 N *prāpta* || 6 Over *apasara*, gloss in bh: *traṇ* || Pr *tathānuṣṭitah* || 8 PPrp °*dhāvanam*, M *prānam* for *piṇḍadhāranām* || Ψ PPrMp add. *yatah* after *uktam ca* || 12 bhN *svālpakūyaś ca jā*° || Between *svajātīyaś ca* and *nakhā*°, bhPPi ins. *śāca*, N Ψ *śāca*, M *śāva*, p *śāvaraca* deleted by smearing with gamboge; A ms. *ca*, deleted by smearing with gamboge; Bh with us || N ins. *ca* after *eva* || 13 N *drīpi* for *prānāih*. This seems to have been, in some previous MS., a correction of the faulty *drīpi*, p. 79, l. 19, written in the margin and put into the text in a wrong place by some thoughtless copyist || 16 Ψ PPrM *etadātham* || M *saṃsugram* for *saṃgraham* || 17 M °*vasāneṣu* for °*vasāneṣu na te* || 18 N *aparasaratu* || Ψ PPMp *pradhūm*; Pr om. *śaprabhūm* || 19 N *drīpi* (see remark on 79, 13) || 20 N *sarggarūśah* ||

Page 80.

1 P *śobhanāny* (om. *vacanāny*) || 3 Ψ PPrMp *viñāpayāmi* || 4 Pr *yuktam uktaṇ* || 5 bhN Ψ PPRp *nakhāyudhatvāt katham*, M *nakhāyudhatvā katham*. A *nakhāyudhatvāt tat katham*, Bh *nakhāyudhas tat katham* || 7 N

manasyāpi || 9 In bh. *vijñāpayāmi* has been corrected, perhaps by cop., to *vijñāpayāmi*, but the correction is not very clear N with the other MSS. || 12 N *mayobhaya°* || 13 bh *pa*, N 'pa for 'pi || M om *nti tūy ga* || 14 N *prajjita°*, a misreading originating in the old-fashioned form, which *ṛh* has in bh. see remark on 74, 1 || M om. *yām gatim* || 16 Pr om all between 'nayanā and *bahavo*, l. 21, inserting the missing text after *vijā*, l. 22, and repeating the words from *bahavo* to *vijā* incl || 17 N om *tah a*, writing *bhaktitoḥam* || 18 After *ite*, ΨPPiMp add *kathā* | 18 ||; P adds a flourish || 20 bh *grāhara-parivāra* and 'paricā'ūd || 22 N *luṅgeta* (*psc* in bh resembles *ne*); M *lapse* || bhNPi (in both places, see above, l. 16) 'pravāritas. M 'pravāritas, p 'prasāritas. AΨP with us; Bh 'pratāritas ca || P *veāritas-tuājūvicā'āḥyamo* for *veā'āḥyamo* || 24 P *parivāro* || 25 ΨP *āhah* ||

Page 81.

3 Pr *pathyodanam* || bh *mahājānanastombhām*, corr. by corr. to *mahājānanastombhā*; N *mahājānanastombhām* || 6 ΨPi p *bhāyūnakam*, P *bhaktūnakam*; M *bhāyūnaka* || 8 In bh gloss over 'dupāsurpanam sevā || ΨPp *evā'rya*, in p deleted again || N om *ite* || Gloss of bh in margin *rathakā'cnoḥtam* || 10 M *bhaktitavyam* || NΨPPrMp *bhaktitāyama°* || 11 N *tuteb* for *yatah* || 13 bhN *bhaktya°* || ΨPPrMp om. *ghoṭa*, which in p is supplied in the margin || 14 A 'sākhavaritī°; Bh with us || N 'khūya' for "khādya" || 15 Pr *krūyā* || 16 Ψ *madatta*, bhN *madattā*, corr. in bh by corr. to our reading || 17 Ψ *pratyakam āgama'arayanam*, but *trā* add. in marg. by cop || 18 M om *ca* after *evam* || M *prītipūrvam* || 19 In bh gloss on 'vhitasauhityaḥ. *trptuh* || 20 Pr om. *na* || 21 bh *gacchasi*, N *gacchāsi* ||

Page 82.

4 Pi 'nāsena || 5 ΨPPp *tat sruvā* || Over *karṣyā'ah*, gloss in bh *āvāṃ* || 7 N *bhāvatopi* || M *viseṣam*, om. *vīśiṣtam bhaktya* || 9 N transp. *atha ra° vṛṇhāṃ dūrād eva dūrta°* || 11 bhN jump from the first *āvādhoh* to the second *āvādhah*, l. 12, om. one of them and all between them || 12 Pr *āyāntam* || 15 After 'yāsrūtām, ΨPPrMp add *kathā*; P adds a flourish || 17 M *mṛdu nāny*, om. *nī salisena khaṇṇamā* || 18 In bh gloss on *avapūṣyanti*: *nāsam prāptunavapṣi* (!), in Ψ gloss by cop. *hināni bhavanti* || 19 In bh gloss on *upajāpa°*: *bheda* || 21 Pr om *yuddhāt* || N *yuddhate*, a misreading for the old fashion of writing *e* by a vertical stroke before an akṣara || 22 N *ye* for *yān* || Pr 'saṃdhau || 27 Pr *sukhāvādhau* ||

Page 83.

2 bhAΨPPrMpK unmetrically *devapatu'agasacūmarāḥ*, N *devapatu'agasamācarāḥ*; Bh with us || 6 bhΨPPrMBh *tathāpy*, A *tathāpi*, N *tayāpy* for

bhN, ΨPPrM

tad ayy || bhN *uktam* for *aguktam* || 9 M om. *ca* after *āha* || 12 N *tīdābhād* for *tīṭṭbhād* || 13 Between *etot* and *damaṅkaḥ*, M ins. *dama-*
naka āha | *kaḥam etot* || 15 bhNΨPPrM *jūṣa*°. Corr of bh writes *ī*
over *jū*; ApBh with us. As to the origin of the corruption see the form
which *jḥ* has in our Table II, no. 9, l. 3 || 17 N *parivṛtā* for *pativratā* ||
18 N *datukāmābūllophalā*; Pr °*lāvaddha*°; M °*yalā* for °*phalā* || 20 M
prasave || ΨPp *toṭṭibho*. in p corrected || bhN *natv* for *nana* || 21 N
prasusvētī || 22 Pr *abhyarthaḥ* || bhNΨPPr *sa dūram*; correct our text,
which gives the reading of ABh || 24 ΨPPrM (not p) *eva* for *esa* ||

Page 84.

2 N *drstvātra* || M om. *durāsadam kopayati* || 3 N *grīṣmātūpas tā*° ||
4 N *madāṅdhasya nūgasya* || Over °*nūgasya* gloss in bh: *gaja* || 6 Pr
maiv, om. *ti* || M *prabhāke* for *prōbhūṭke* || 8 M om. *kumbhu* || 11
Over *apahara* gloss in bh: *tiṅṅ* || In bh gloss on *matto sakāsāt* || N om.
pādas d of *āryā* 320 and *ab* of *āryā* 321 || 14 Ψ om. *sō*, but cop. supplies
it in marg || 16 N *hānyā* for *kūsyo* || bhNΨPPrMp *bhavisyati*, A *bha-*
vissan, Bh *bhavisyati* || 17 In bh gloss on *hadate: karoti* || 18 Ψ
vātmanah || ΨPPrM om. *svayaṅ* || Pr *sārāsāre*, om. *iti*, ΨPp (not M) *sārā-*
sāreṭi || *vetti* all our MSS. || 19 Pr *ākhā* for *ātmā* ||

Page 85.

2 N *kūṣṭhhrsto* || 3 N *iddābha* || 5 In Ψ *nāma* added over the line
by cop || 8 ΨPPrMp transp. *sara idam* || Pr *anya* || 11 N *viyogaḥ*
du°, ΨPPrM(not p) *viyogāt duḥkhāc* || bhNM om. *ca*, writing bhN *duḥkhād*,
M *duḥkhān* || 17 ΨPPrMp *sahānetum* || 18 bhN *asty*, ΨPPrM(not p)
abhy for *asty*; Bh with us; A *asty apāyah* || 19 bhΨ *damṭasamdeśena*,
but in Ψ the *e*-stroke deleted again by cop., N *damṭasamdeśena*; A *damṭam* |
sadamṭamdeśena, Pr with us ||

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1 ΨP *nyasti*° for °*yasti* || 2 N *bhavisyati* || 4 ΨPPrMp °*nagarasyō-*
pari°; ABh with bhN || 7 M *srutā palād*, om. *sannanytyus cā*; Pr ins.
am after *cāpalād* || 8 bhP(not p) *bravan* || Ψ *eva vāśrayāt*, corr. by
cop. to *evāśrayāt*; hence PPrMp *evāśrayāt* || 9 Pr *arbitah* || 11 N
om. *ham* || Before *iti*, bhNAΨPPrMp ins. *api* (*hrīlakāmānām api iti*);
Bh with us || After *iti*, ΨMp ins. *kathā* 16, PPr *kathā* || 16 || P adds
flourish || 13 ΨPPrMp °*matis tathā* || 14 bhN *ete* || P *mukham* ||
In P₁ gloss by a later hand on *yadbhaviyo: darvaparō* || 15 M *sō kathāṭi* ||
17 bhNA °*drahe* for *brade*; in bh gloss over °*drahe: brade*, Śār 45, 8 with
ΨPPrM || M *mahākāyo*, om. *yās tra* || 18 N ins. *ca* after °*vidhātā* || 20
Pr *matsyabandhānām* ||

bhN, ΨPPrM

Page 87.

1 Pr *paraso* || 2 Pr *apicchinnam akrotasam*; in Ψ , *ari*° corr. from *api*° by cop || 5 N *labhamaṇoparita* [corr. by cop to "*la*"] *darimāṇā* || 7 N *tā* for *rā* || M om. *ā na* *ēti* || bhN *cāte* for *rēte* || 8 Pr *parnaktura* || 9 Pr om. *ca* || 11 Pr *siddhyati* || 12 bhN Ψ PPiMp *eva* for *esa*; ABh with us || 14 bh Ψ PPrM° *samete*; ABh with us || 16 bhNA Ψ PPrM *jalasyāṇṭar*, cp Śār 46, 1; pBh with us || 17 bhN *jalād* || 18 N *sthitaḥ* for *sthāpitaḥ* || bhN *jalāsraṇam*, Bh *jalāsraṇe*; A with us || N om. *pariṣṭāḥ* || 19 bhNBh *samullasan*; A with us || Pr° *laguṭa*° || bhN° *śasjitasaṅraḥ* || 20 Pr *taḥ* for *tauḥ* || 21 N *bravī* || After *vī*, p adds *lathā*, Ψ PPrM 17 *lathā* ||

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1 bhN *tatra* for *tan na*, in bh corr. to our reading by corr || 4 Pr *derāḥ*, bhNp *na* for *derāḥ*; in N, *h* has been added subsequently || 8 bhN *śśūnān* for *śūnām* || 9 bh transp: *gat ā*° *me*, N with the other MSS. || 11 Ψ PPrMp *na*. *ṇau* before *na* || 13 For *bhadre* Pr *t* [this corr. from some other aksara by cop.] *te*, with *bhī* add over the line || Ψ PPrMp *gat* for *yāvā* || 14 Pr *āyaputra* || 15 Ψ PPrM *samudre* *vgrahāḥ*, but cop. of Ψ adds *na* exactly over *dre*; p *samudrena* *vgrahāḥ*, corrected by third hand to our reading || 16 M *apudatratmatuḥ* || bhN *samutsakah* || 18 N *prāha* || Pr *prīyaṇ* || 20 P₁ *hrīṣā*° ||

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1 In Ψ gloss by cop on *viprud*. *buṇḍu*; the same gloss in p by third hand || Ψ P° *vāhnyāṇ* || At the beginning of a new page, Ψ repeats the preceding words from *sakalam* (incl.) 88, 21 to *caṇḍeā* incl, but this repetition is bracketed by cop. || Pr *ārayathajalpitena* || 2 N *ṇāka* || 3 Ψ PMP (not Pr) *anirveda* || bhN° *samudhāḥ* || 5 N om *patāḥ* || 6 Pr *ṇau*, om. *riṣaṇ* || 10 M ins. *ḥṇ* between *ap* and *uḥagān* || 12 bh *samudro*, and an *o*-stroke over the line, corr. by corr. to *samarā*°; then the copyist leaves out a blank for 5 akṣaras, filled in by the corr. with *jaha-durjayaḥ*, *jaha* being again corr. into *hī*, the reading being now *samarāyo hī durjayah*; but the corr. adds beneath the line *samudāyo hī*, N *samarāyo* for *samudāyo* || bhN *hī durjayaḥ* for *jayāvāḥ* Hamb. MS. H *batūrahāḥ*; Bh *samarāyuk sudurjayaḥ*, A with us || 13 The *s* of *ārestyān* in bh is so small, that *stya* looks almost exactly like *dya*; hence N *āredyate* || 15 bhNA Ψ PPrMp *caṣakā*; but cp p 90, ll. 3 and 15. Bh with us || 16 bhN *maḥutāṇ ca virodhena* || 17 M *tittibhu prāha* || 19 Ψ ° *gāḥane pā*°, corr. to our reading by cop. || 20 Pr *saṃtatāḥkūler* for *saṃtatā*° || 22 N *catakayugmoma āśrītāṇ* ||

bhN. Ψ PPrM

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1 In Pr gloss on *puskarā°* by later hand. *śuḍālamdeṇa* (°) || P *śūṇāni* ||
 2 Ψ *caṭakayugā*, writing the following *laṃ* so as to cover part of the wrong
 ā-stroke; P *caṭakayugālaṃ* || 3 N *sthāpatya°* for *svāpatya°* || 5 M
tadadu [2nd hand adds *h*] *khita*, om. *dukkha* || 8 bhΨPPrMp om. *ca*
 before *mūrkhāṇḍḥ*; bhΨPPrM insert it after *mūrkhāṇḍḥ*; NABh Hamb.
 MSS. with us || 11 ΨPPr *taddukkkhāl* || Pr *anertho* || M *nṣerātā* ||
 13 M *upatisvatī* || 15 ΨPPr (not p) *catakū*, M *chatakā*. bh seems to
 have had originally our reading, but corr. to *caṭakā*. N with us || N *madāṇ*
ma sam [*sam* deleted by cop.] *ma samtāna°* || 17 bhNAΨPPrMBh *luṃcid*;
 see above, p. 82 || 18 bh *vimvartate*, but *vi* del. by cop. N with us || M
 om. *visamāsu* || 20 ΨPp *apakṛtya*, in Ψ with a small *u* over the initial *a*;
 but with bhNPr the Hamb. MSS. have exactly the same readings as our
 text, except Hamb. MSS. *hṛtaṃ* for *naṣaṃ* || Pāda *e* in M only: *upakṛte*
yoḥ || 22 Pr jumps from the first *syād* to *syāt* 91, 2, om. one of them and
 all between them || 23 N *sarpo* for *sarvo* ||

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1 M om. *tathā ca* || 3 Pr *nirrtiḥ* || 4 Pr om. *paraṃ* || 6
 bhNAΨPPrMp *catakayā*; Bh with us || 7 bhNAΨPPrMp *catakā*, M *caṭa-*
kām; Bh with us || 8 N *sāhūryaṃ* || 9 N *mokṣikā prāḥa* || N *bhadre* ||
 10 N *janitūko* || 13 ΨPPr *vikalpyante*, M *vikalpyaṃ* for *vikalpante*. In Ψ
 gloss by cop. *vikalpyaṃ na prōpt[avyam i]ti* 2 *jñāyā*. The bracketed
 syllables I supply by conjecture. In the MS. they are torn off with part
 of the margin || 16 In bh *janasya* corr. to *gaṇasya* by corr.; N with us ||
 N *gatā* for *gatiū*; M *gatāsyā* for *gatiū tasya* || 17 N *nimūlito* || 18 Pr
taṭa°, om. *gatiā* || 19 N *jalūkraye* || bhNΨPPrMp *muktvā* for *matvā*, in p
 corrected to our reading, which is that of A. Bh *gatiā* || 20 bhN
patilāḥ, *ta* being corrected by the copyist of bh from *tra* || 21 ΨPPrM
nimūlitākṣaḥ ||

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1 bhNAΨPPrMp *catakā*, M only *vata*: Bh with us || After *iti*, Ψ adds
 || *kathā* 18, P *kathā* || 18 || flourish ||, P p 18 *kathā*, M *kathā* || 18 || 2
 bh *subhṛtsamudāyena*; N *subhṛtsamudāya vīnā na* for *subhṛtsamudāyena* || N om.
iti || 5 N *tenātram* for *nātram* || 7 N *loka°* for *losta°*, omitting
nicayāḥ and the following words to *sya* (excl.) of *mahodādhivivgrahasya*, l. 9 ||
 bh *nīścaṇḍāḥ* || Pr *pūrayāmāḥ* || 9 N *prāttakālaṃ* || 10 N *vyagrodha-*
vāṣī || 11 M *vāsyati* for *dāsyati* || 12 N *śrūyaṃ* || M *vṛddhā ye*, om.
nāṃ te vṛddhā || N om. *hi* || 22 bhN *kōle kramāt* ||

bhN, ΨPPrM

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1 Ψ *kathācat* || 2 M *āhārātha* || 3 Pr *harysūtāseḍa* || 4 M *kr̥tāhārā* for *°vīhārā* || 5 bhN *°bāṃdhā* for *°bāṃdhāna* (N *°gyasanaṃ*) || M *na* for *mama* || 7 N *sarīḥpi* *°vī* || bhNA Ψ PPrM (not p) *sma*, in A visarga added over the line; Bh with us || 9 M *abhāsa prāho* || bhNA Ψ PPrpBh *kuruta*, M *kurut*. M's reading is to be explained by an a-stroke of *°तिस्* (i.e. *°tais*) l. 12, whose left-hand end goes exactly to the nether end of the vertical *ta*-beam and which looks like *virāma* || 10 Ψ PMp *sameti*, Pr *samete* || M *hir* for *bhavadbhī* || Ψ PPrMp *na tarūpenā* || 14 Ψ PPrp *vīśābhdhamatīnā*, M *vīśnaskamatīnā* || 15 I' ins *sa* after *hīamenu* || N *sarvepi* || N *°miti* for *°mali* || 18 After *iti*, Ψ Pi *ada kathā* 19 || u, P *kathā* || 19 || flourish u u, M i *kathā* || 19 ||, p *kathā* 10 (!) || 19 Ψ PPiMp ins. *pi* after *sarve* || N Ψ PPrp only *hamsāḡhikam*, M *hamsātīkam*, ABh with bh || 21 M *eka* for *eva* || 22 Ψ PPrM *āharaḡharaena* || 23 M om. *°pi* after *garuda* ||

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1 bhN *samāyātah* for *samaye tath* || M *°vyogokam duhhham* || 2 N *patirājñe*, corr. from *patirājñe* by cop. || 3 bhN *juḡdo* || 5 In bh gloss over *pracchannaṃ*: *guptaṃ* || 6 M *huloh* (sic!); Pr *huloh ke*, om. the following aksaras to *nagātvo*, l. 10 || 10 Pr *ta* for *lātra* || 12 Pr *sarvattah* || N *°tacam* for *°tanam* || 13 N *upagato* || 16 Pr om. *tan*; Ψ PMp om. *ta* of *tan*, writing *nanam*; in p *ta* has been supplied by 2nd hand || 19 After *iti*, Ψ ins *kathā* 20 ||, PPr *kathā* || 20 ||, P flourish ||, M *kathā* || 20, p *kathā* 19 ||

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1 N *prāha* for *āha* || 2 Ψ Pp *abhīhīti* || 3 N *garuda prāha* || 5 N om. *na* || 8 M *tatsh* for *tot* || 10 M om. *na* || 11 Pr *kalat* for *putravat* || N *lābhaya* || bhN Ψ PPiP (not M) *chregam*, A *creyam*, Bh with us || 14 N *samāntās* || 16 Pr *ālokya*. In Ψ , *avālokya* has been corr. from *ālokya* by cop. || Pr *pramāyāvāco* || 18 bhN *bhagavan lajjayā* || Pr om. *mayā* || 19 bhN *echalutōm* || 22 N *bhagavatē muktam* for *bhavatā* ||

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1 In bh, *samudrād a°* has been corr. by corr. into *samudrāṃḡlakāny*, which is also the reading of N || M *samudrāsūra* || 2 bhN *gacchāmah* || 3 Pr *ānyasaram*, Ψ PMp *āgneyasaram* || 5 bh Ψ P *°akitatṃ salati*°, in bh corr. to our reading by cop. || 8 N *ajūyēti* After *iti*, PMp ins. the number 21, omitting *kathā* || bhN *avagatas tatrārīhas* || 10 bhNA Ψ PPiMpBh *prastāṃḡgah* (N *°ṅga*). Cp. Śāi. 47, 4, and above, 70, 2. In SP and Simpl.

bhN, Ψ PPrM

the passage is altered. The corruption of our MSS. of Pūrṇ. may originate in a correction of some previous MS., where *sra* or *śra* was written over *śa*, which some copyist misread for *pra* || 13 N *utthāya* for *uktrū* || M *karāṣakāśaṃ* || 14 bhN ♀ PPrM *bhūṃdītau*; ApBh with us || N *kura-taka prāha* || 15 bhN *jñāsyasi bhūān* || N *karāṣaka prāha* || 17 bhN *vāmbhasā* || 18 N *damanaka prāha* || 20 N om. *hi* || 22 N *kṣamuyo* || N *notā* for *viśthā* || M om. *vā msthā* || N *yasyeham* || 24 N *damanaka prāha* || 27 bhN *pāvāpakūrināṃ* || 28 PL¹ *anyatra* for *anyae ca* || bh *viḥato*, N *vihto* for *niḥato* || bhN *eva* for *esa* || ♀ PMP (not Pr) *bhaviṣyasi* || 30 N *caturakopamā* || 31 N *karāṣaka prāha* ||

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2 bhN °*caturakāśaṃku*° || 5 ♀ PPrM *āścitah* || 8 ♀ PPr (not p)M om *te* || 11 N *svāmi* || N *buddhipravena* || 12 N *tathā* for *yathā* || N ins. *ca* after *vyāpādayati* || 13 bhNA ♀ Prp *akṛtoṃ*; PBh and Simpl. MSS Hih with us || 14 In ♀ gloss by cop. on *tām*: *buddheṃ* || 17 N *varisyāmi* || PrM *tataḥ*, ♀ P *tata* for *tae* || 18 ♀ PPrM om. *bho* || 19 N *adhikāpāḥ* || 20 bh *divyūnālābhena*, corr. to our reading by cop. || 21 ♀ *prāṇaṃ bhavati*, but *yātrā* supplied by cop under the line || 22 N *saṃkūlārṇa prāha* || 23 M *evam dera* for *etaḥ eva* ||

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3 bh *tataścaścatwāha*, the first *śca* del. by cop. || 5 P °*āstasamāyas*° || 6 N *caturaka prāha* || N *tvom* for *evam* || 9 ♀ *ulātṃ* || ♀ PPrM *eva* for *evam* || ♀ PPrM *pratiṣaṇna* || bhN *siṃhamatāhato* || 11 Pr *āha* for *āsa* || 12 N *stevhaṃ* for *siṃhaṃ* || 16 N *kravyamukha prāha* || 19 N *catwageṇā*° || 21 N *kenāpi*, *pi* being deleted by cop., who continues *gram* || bhN *uṣtram* for *uṣtra* || 22 N *vyāpādaya ity* ||

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2 N *deśāṃ gataḥ* || 3 M *kīncīmt ta sṛtya* || 5 M *evam sminn* for *etasminn* || bhNA ♀ PPrpBh *dāserakanātho*, M *dāserakānātho*; Simpl. MSS. H *mahādāserakasārtho*, I *mahādāserathakasārtho*, h *mahān dāseraja* [ja del. by corr.] *kasārtho* || 6 ♀ PPrM *grīvābaddha*° || bh (not N) A ♀ PPr p °*tanatkāra*° for °*ranatkāra*°, M *grīvābaddhorṣhātā* [corr. to *ta*] *ghaṃghaṭhanatkārakāri* || N *samāgatī* || 7 ♀ PPrM *siṃhaś caturakam* for *siṃ° ja*° || 10 bh ♀ PPrp *gamyatām* 2; in N, *ra* is written for 2, the copyist foolishly misreading this figure || 11 bhNA ♀ PPrM pBh om. *mūṃ* || 12 N *caturaka prāha* || 15 bhN ♀ PPrp *grāhī*° (in bh corr. by cop. from *grāhī*°) for *grāhī*°, M *gāhī*°; Bh *grāhīyāmi*, A *grāhīyāmi* || 16 M om. *pātr* || 17 N *grupaiti* for °*bhṛupaiti*° || 20 After *iti*, ♀ ins. *kathā* 21 ||, PPr *kathā* || 21 || P adding

bhN, ♀ PPrM

flourish ॥ ॥; p *lathā* 21, M *lathā* 21 ॥ 21 N *lathānyendri* ॥ 22 N *nirjanānanam* ॥ Pr *siāmi* ॥ PL¹ *ea* for *hi* ॥ 23 N *dūrashto smāte na śvasat* ॥ 24 bhM *dīrghe*, corr. in bh by corr. to *dīrghoa* ॥ N *bāhu* ॥ ΨPPrM *pramādināṃ* ॥ 25 Pr *vāṃśarāṃ* ॥ N om. *matē* ॥

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5 Pr *niya* ॥ APiM *anāyikṛtaṃ* ॥ 8 bhPrMp *°vikṛtita°*, ΨP *°vikṛtita°*, N *°vikṛtita°*, in p corrected to our reading, ABh *°vikṛtita°* ॥ N *śvāśrāṅgābhīyāṃ* ॥ 9 bhN *kasmāḥ* for *tasām* ॥ Pr *apīya* ॥ 10 Pi *harakah* ॥ N *paśaspara* ॥ bh *sāksepam*, the cop. writes 2 over *ke*, 1 over *pa*; N *sāpekṣam* ॥ 12 M *tata* for *latas* ॥ M om. *va nībitallvaṃ* ॥ 16 Over *aiidhiā*, cop. of Ψ writes *yā dharitu*, N *vaṃ vidhiṃ* ॥ M *dhātodyama*, ΨPPr (not p) *damīdolyama* ॥ 19 ΨPr *śama'it* in Ψ corr. from *sāmma'it* by cop.; P (not p) *sāmerā'*, M *sāmerā'*, *sāmma'* also Hamb. MSS and ABh ॥ 21 Pr *māha* for *māḍha* ॥ bhN *maṃtrapatam* ॥ 23 N *śamāḥ* ॥ Pi *damīdamaryāṃto* ॥ 27 M om. *sulldhī syat tata* ॥ 31 Pr *sārahitā* ॥

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2 In Ψ gloss over *balavatām* by cop. *eteyām* ॥ bhN *apūyāḥ kṛṇṇī* ॥ In Ψ, gloss by cop. upon *°yākrānti° paśasa* ॥ 3 ΨPi (not p) *atibhūmigate*, with gloss in Ψ by cop. *ahamīṣa* ॥ M *gāto* for *gato* ॥ bhN *ātma* ॥ 5 Pr *yā* ॥ bhPr (not Ψ) PMPBh *labūhem°*, N *labūhem°*, A *labūh°* ॥ Pr *°nigrahā* ॥ 6 bhN *dharmena yā* ॥ 7 M *sanjyate* ॥ 9 Cop. of Ψ om. the words *tal gathā* &c. to so excl. line 10, but supplies them in marg. ॥ 10 P *°vibhāgme*, L¹ *°vibhāgva*, PrM *°vibhāgva*. The readings of PL¹ are misreadings of the form which *go* has in Ψ, where a small stroke unites the second vertical stroke of *g* with the somewhat longer second *v*-stroke with the result that it looks like *gva*. The copyist of the archetype of PiM took it for *ga na*. The first *v*-stroke before the aksara was naturally taken by the copyist of P and that of the archetype of PrM as *v*-stroke, whereas the copyist of L¹ took it for the initial stroke of *n* ॥ After *et*, ΨPPrMp ins. *pañcāṅgo maṃtrah* ॥ 11 Over *maḥātyāgo*, gloss by cop. of Ψ *vināsa* ॥ bh *tanḍava*, the corr. writing 1 over *va*, 2 over *da*; N *tanḍava* for *had atva*; ABh with Ψ ॥ 12 N *vinipūtas* for *vinipūtapratihāras*, Ψ *°hārah kṛi gāṣṭhīśī cēḍi pañcāṅgo maṃtrah*, the words from *śāyam* incl. to *maṃtrah* incl. being bracketed by cop., who writes again *śāyam* and the following text to *°kṛiś* ॥ bhNΨPPr (not p) MBh *bhīmasaṃhānām*, A *bhīmasaṃhānām* ॥ 15 N *pūṭayitśakti* for *pū° a° śakti* ॥ ΨPPrMp *eva* for *asti* ॥ Pr *mīkha vṛddhartum* ॥ Bh *utrapitam*, M *utripiti*, Pr *utripitam*, bh *tanḥkanikāṃ*, N *tanḥkanikāṃ* for *utripitam*; cp WZKM. xx. 402; AΨP with us, Smpl. MSS. H *utrapitīm*, I *utripitīm*, h *atrīnūpatm* ॥ 18 N *catuprabodhanam* ॥ ΨPiMp

bhN, ΨPPrM

udāhākr̥t || 21 Pr ins. *karam* before *karātakāh* || M agēt for *agamat* || 23 bhNΨp *nīcamanūnū*, in Ψ corr. to *nīcamamonū*, which is the reading of PPrM; in p first corrected to °no°, then to °tū°; in Ψ gloss: *bharanti*. Sār. SPC, ABh with us. Cp. SPk, n(v) *nāṃcamalānūr̥ttino*; Simpl MSS. HI *nīcajonānūvart̥tino*, h *nāṃcajanānūvart̥tino* || 26 P *sapanna*, N APr *saṃpanna*; Bh with us || 27 N °pariṣya || 28 M °udā °śaṅgamātr̥inā || 31 Pr *vikta rājānaṃ* || N *icchāmi* || N *kiṃ na tsi* ||

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1 ΨPPrM om. *kiṃ ca* || M *pvruse*, in Ψ gloss by cop. on *paruse*: *koṭhore*, r torn off with part of margin, ε still visible || Pr *adnesyaṃ* || 2 PPr *sārgam*, M *svrgam* || bhN ca for *hi* || 5 Pr *śreyena* || 7 bhN *puruṣena* || 9 M *tathā ca* || Pr *bhṛtyagatā* || 10 bhN AΨPPrMp *vāḍadheh*; Bh with us || 13 N *gatā* || 15 Cop. of Ψ gloss on *mahān*: *purusa*, and on *pranunū*: *prerita* || Pr *dhāratāṃ* || 19 ΨPr *svāmin* || ΨPPrMp *sālguno*, PL¹ *sāḍbhuno* || 21 Pr °*kārmuke* || 23 ΨPPrp *ākhyānom*; M om. *ākhyānakam* || Pr *āyate* || 24 bh *nagnah*, corr by corr. to *nagna*; N *nagnasraṇako* || 26 N *damanaka prāho* || 28 N *ayodhā*, M *ahodhyā* || 30 M *pratipannā*; in bh gloss on *vipratipannā* *garitōh* ||

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1 M *rājānatah* || Pr om. *ca* || M *vimūhiko* || 2 M om. *ca* after *evam* || 3 M *barhasacvram* || 4 ΨPPrMp °*śramanakas* || Pr om. *purām* || 5 In N, *praśna* by cop. corr. to *praśa* || 6 N °*drekhāna*, bh °*irekhāna*, the corr. adding visarga after *dre*, ΨP °*drekvāna* (𑀅 being often written 𑀆 in MSS.), Prp °*dreṣkāna* || M °*vitācula* for °*antāculuka* || In Pr °*mūla* corr. by cop. from °*mūtra* || 10 N om. *para* and the following words to *parom* excl || M *paranittacottāras* || 11 Pr *phalā* || bh *jāśyasi* (in spite of *bhāvān*) || 12 ΨPPrMp om. *ca* after *ekadā* || 13 PrMp *rājabhāranam* || Pr *anuvīśyāha* || 16 bhN *tatah* for *gatah*, corr by corr. of bh to *gatah* || 18 NΨPPr *pr̥ṣṭavyob* || Ψ *param* [new line] *kau* || 19 Over *ācārya* and *mahārāja*, cop. of Ψ gloss: *he* || Pr om. *svorgcṃ* || 21 N *sārvopyepi* for *sarvāy api* || 23 N *rājapāśāntikam* || M *svaminu* || 24 ΨPPrM *ekāntopavāsītamantri*; p *ekāntāsītamantri*, corr. from another reading || M *nāho* for *tenōho* || ΨPPrMp °*śramonena* ||

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1 M °*vaḍukamulaṃ* || 2 Pr *joṣa* || M *jayatu devānōpriya iti* || 4 After *īha* N *mahō[rāja sarvadineṣu svarggaṃ gacchāmi]bahūnām* &c; the brackets by copyist || 5 M om. *śrūyate* || 7 N *yud* for *yady* || 8 Pr *uktā* || 9 Pr *skṛtā* || 11 ΨPPrM *atr* for *iti*; ABh with bhN || N *tvā*,

bhN, ΨPPrM

R

then a dot indicating one missing akṣara, then *se*, over *tearase* in bh gloss *tram* by corr. || 14 Pr *kṛmami te* || 15 Cop of Ψ gloss over *deva*: *he* N *asmi* for *asmre* || 19 In bh gloss on *prātivaśmakā*°: *pūḥoḥi* || 20 PL¹ *paśyāsthāham*, M *paśyāvāsthāham* for *paśya*, *amba*, *aham* || In bh gloss above *kenāpy adṛṣṭena*: *ākāśavānī* || 22 Corr. of bh adds *h* after *vāhmana*, cop. of Ψ gloss over *vrahmana*: *he* || M °*gyānvita* || 23 After *parama* Pr repeats the words *vrahmonas tasya vrahmanī* &c. l. 18 to *śrutvā* l 22 incl. || N °*pramoda-pūnamāna*° ||

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2 NΨPP₁p *tyajātām* || 3 M om. *nādrtya* || ΨPp °*vācehalyā* || M *śanapayitvā* for *śanapayitā* || 6 Pr °*veśmika*° || bhN *vimāhotsavam*, in bh corr by corr. || L¹ om. all between *avalokya* and *śatuparadhāh*, l || 7 bhN *taṅjānū*, in bh corr. to om reading by corr. || 9 ΨPP₁Mp om. *param* || 10 M *mūḥu*, Pp *mūḥo* || N om. *sarpasya* || 11 N ms *va* before *sarī*: *sarī* || 13 Pr *kurkkuta*°, N *kuhuta*°, M *kukuta*° || M *prāptam* || 14 N °*sumulbhāvā*° for °*sadbhāvā*° || N °*saṅśrayaṇī*°, om. °*ya*° || N °*grāhe*° || 17 N *uktā* °*sāv* || ΨPP₁M *śaraputrayogyām* || 19 ΨP₁Pr (not p) M om. *tato* || 20 M *gadyatām* || 23 bhN °*vastūrīta*° || 24 Pr *abhran* || Pr *sadbhi drśam* || N *ādrśam* ||

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1 bhN *śatair*, corr. from *śavair* by cop., ΨP₁Pr *śarairā*, M *śavira* for *śorvair*; ABh with us || ΨPP₁M *no*° for *erō*° || 2 M *grahaparivṛtambhita*° || PL¹ *tothā* for *toṅā* || 3 M om. *vihambanayā* || 4 PL¹ om the second pāda || 5 bhNPr *kanyā* || M om one *śakt* || 6 M *pūrgayāvrānī* *mmi-taṅ* || 12 bhN *nāmā* || ΨPP₁Mp *māhemdra*° || 13 ΨP₁Pr *samāyūṭam*, corr. by both copyists from *samāyūṭam*. A with us, Bh *samāyūṭam* || 15 N *śuka* *prāha* || 18 N *yama* *prāha* || Pr *kūṭroh* for *kūṭuḥ* || 19 ΨP and first hand of p om *taṅ* after *sa*; in Ψ it is added over the line, perhaps by cop. || 20 Pr *eva* for *etaḥ* || 22 ΨP *evākulita*°; p *evākulī*[3rd hand adds *bhū*]°*ta*°, M *evākulīkṛta*° || 23 Pr *to* for *tato* || 24 N *asyokte* for *asya* | *itī* ||

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1 After *itī*, P₁ adds 33 || *kathā* ||, ΨMp add 23 *kathā*, P *kathā* || 23 || 2 M *kanyākṛta*°, bh *kanyāmrtaavadavanīyatā*, corr. by cop to °*nrtaavaravinyatā*. N *kanyāmrtaavadavanīyatā* || 3 M *sā rppena* || 4 ΨPP₁Pr *ārubbhāh* || 6 Pr *paramapurusa* || 11 bhN *anubhūtam*, ΨPP₁Pr *anubhūtam*; ABh with us || 12 Pr *pūvo sthetas* || 14 N *patnā* || N *vārttū*°, om. *śneha* || 15 After this line Pr adds *kathā* ||, ΨMp add. *kathā* (M adds *i*) 23; P *kathā* || 23 || flourish || 16 ΨPP₁Pr *nagnūśramanagarbhāṅ*, M *nagnūś amānagarbhā* ||

bhN, ΨPP₁M

18 bhN *nogaśravanako* || ΨPPrMp *śramaṇako* || bhΨPPr *d-gdhēti*, A *daggha iti*, Bh *daggha iti* || After *iti*, Ψ *kathā* 22 ||, PPr: *kathā* || 22 || P flourish || ||, p. 22 (om. *kothā*), M *kathā* 32 (!) || Pr *etun* for *tot* || 19 ΨPPRp *kevalam maṇi°* || ΨPPrMp °*śopajivā* || In bh gloss on *nīlimārggōnabhijñāh*: *tvadvidhāh* || ΨPp °*mārggōnabhijñāna*, Pr °*mārggōnabhijñāya*, M °*mārggōnabhijñāna* || 20 Pr *durtrivam* || 22 bhN *cetaki°*, ΨPPr *civivipi°*, M *vivipi°*, p. *vetasa°*, corrected from some other akṣaras, the first of which was *civ*, A *vetaki°*, Bh Śār. α, SP (most of the MSS.), *v ketaka°*. Śār. β with us. The stanza is absent from the Hamb. MSS. || 23 Pr °*ndgamyā* || 24 ΨPPRp 39 (which is also the number of the preceding stanza in these MSS.) for *yatah*, M om. *yatah* || 25 ΨPPrMp om. this stanza ||

Page 108.

1 bhN *tarāpaśadasyō°* || 2 ΨPMp *nānamyaṃ*, Pr *nā'namyaṃ* || 3 bh *śūcīmukhyā vāsīsyā*, corr. to °*ye* by corr.; N *śucīśukhyā vāsīsyā* || 4 N *damanaka prāha* || ΨPPrMp *katham caitat* || 6 Pr *tas cēhamantakūle* || 7 Pr *upaśgat* || 9 N °*pradeśāt* || 11 bhN °*dhoman* || 14 N *dharmani* for *dhamati* || 16 ΨPPrMp *ulvijito*, in p corr. to our reading || 17 ΨPPRp om. *netra*, which in p has been supplied by 3rd hand; M om. *kīranetra* || 19 ΨPPRp *nānamyaṃ*, M *nāmamyaṃ* || After *iti*, ΨPPrM. 24 *kathā* || P adds flourish || ||, p: 25 *kathā* || 22 bhN *upajātas* || 23 bhN *apjātas*, corr by corr of bh to *atijātas* || Pr °*jātas* for °*ujātas* || 24 Pr °*darūtaḥ* || 25 Pr *tv anujāta pituh*, ΨPM (not p) unmetrically *tv anujātas ca pituh* || 26 bhN *atijāto* ||

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4 ΨPPr °*saudāryam* || 5 bhNΨPPrM *yaṃ kṛto* for °*lamkṛto*; in p *lam* corr. from some other akṣara, ABh with us || 6 N *itum* for *cēlam* || 8 bhNΨPPrM *dhūpena* p *dhūmena*, *me* being corrected from another akṣara; Śār. SP Hamb. MSS. ABh with us, h *dhūmena* || 9 N *damanaka prāha* || 11 bhN om. *asti*; but cp. Śār. and Simpl. || Pr *deśāntorau gatou* || 13 bh om. *atha*, leaving a blank in its place, in which *atha* has been supplied by a corr. || 14 M om. *kalasagatam* || ΨPPrMp om. *tv*, which, in p, has been supplied by 3rd hand || 15 Pr om. *gacchāvah*; N *gacchāvah | iti*; the other MSS. *gacchūva iti*. This use of the indicative is not rare || 18 Pr °*śamaḥṣa jvalam* || M *vjavaharizyāma* || 20 ΨPPrMp *avyavicchinnah*, corr. in p to our reading || 22 ΨPPRp *truti°*, M *trudi°*, for *hrāsa°* || 23 Pr *svabhāvārthatayā* || 25 ΨPPRp ins. *nikṣipya*, M *tikṣipya* before *suguptam*; *nikṣipya* evidently was a gloss of the archetype of these MSS. || PL^t *asahāvayayasaṇa°*, M *asadavyayasaṇa°* ||

bhN, ΨPPrM

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2 N transp. *taḥ aṇi taṣya* || 3 M *rāhṣyam* for *parikṣam* || 4 M *esturbhī* | *śataih śataḥ aṇi kim* || 5 M *śaṣṭatāny evā* || 12 Over *dharmabuddhe* in Ψ, and under *dha*° in bh. gloss. *he* || 18 M *raṃhṭau* for *evadantau* || 20 N transp. *nyāyāḥ dr̥ṣṭo* || 21 ΨPPrMp om. *gataḥ* || 22 bhN *kṛmāde* || 24 M *vacanaderatū* ||

Page 111.

4 N *pūjyate* for *yuṅyate* || PrMp *vanadevatā* || 5 N *mamāharaḥ* for *mahat* || M *mahākautakam* || 7 N *saṅgṛāṇi* || 8 P (not L¹) *matpānim gatōs* || 10 N *pūrvotkṛtānūdhāmasaṅ* [*saṅ* del. by cop.] [*pr̥i* | del. by cop.] *deśastha*°, ΨPPrMp om. *saṅmūdhina* || M om. *śhaśo* || 11 Pr om. *tr̥iṅ* || 12 N *pūnar* for *putra* || 18 M *bakasanūtho* || 20 N ins. *tāni* before *bhāṣayan* || 21 ΨPp °*śeṣa* var° || Pr *padhomukhas* || 23 ΨPPrp *rudgase*, M only *se* || N *baka pūṣṭu* ||

Page 112.

1 P_i *ha* for 'hom, M om. 'ham || 2 M *śadubhūtopham* || 3 ΨPPrMp om. *me* || 5 Pr °*śakavari* || 9 Pr *dy* for *galy* || bhNΨPMP °*śamḍāt*, APrBh with us || 11 bhNΨPMP °*śapūā*°, A has a gap here; Bh °*khaṇḍā*° || 14 After *iti*, ΨMp *kathā* 26, P_iP *kathā* || 26 || P adds flourish || 17 bhN *dharmabuddhō pu*° || N °*kāṁkash*, ΨPMP °*karaṅk*, corr. in p to our reading by the copyist; P_i *vyādhikaravāṅ* for *dharmādhī*° || 18 N *śaciḥ* for *śanīḥ* || N *śametya* ||

Page 113.

1 N transp. . *te sarre* || 2 bhN *viharānoritam* || 4 Pr *juḍati*, ΨPp *juḍati*, in p corr to our reading || 5 bh *ākraṇḍayan*, corr. by cop. to *ākraṇḍan*; N *ākraṇḍat* || 7 Pr om. *itam* || 10 M *dharmabuddhīś* *eyēn* || After *iti*, P ins. *kathā* || 25 || flourish ||. ΨMp. 25 *kathā*, Pr 29 *kathā* || 16 M *gyr̥ṅyvan* for *dyṅyvan* || 17 bhN *khalāśceś ca* || 18 M om. *kaśāt* || 20 In margin of Ψ gloss on °*lopacerno*; *pūṅ(?)pa*, the rest being torn off with part of marg. || 21 N *śaṅḍanāḍ* || 22 bh *vaśiṣṭa*°, N *vaśiṣṭa*° for *viśiṣṭa*° || P (not p) om. *khaluḥ* || 24 Pr °*vīcakṣṇa*, followed by *daṇḍa* || 26 N °*śamḍanah*, PrM *devīdāyitah* || 29 NΨPPrM (not bhP) om. line 29 and page 114, l. 1 ||

Page 114.

3 ΨPPr (not p) M *tava* for *tat* || 4 M *vihvān r̥yubhigamyo* || bhNΨPPr *vāpamāḍinā*; APrBh with us || 5 bhN *r̥j̥ur mūrkhās* against the metre || N *mūrkhāḥ śaḥḥaḥ* || Pr *ty̥j̥yah* || 7 N *athenām* for *ap̥y enām* || Pr *enā*

bhN, ΨPPrM

'vasthām || M na edingyo for tadānyo || M om. jāno || N tṛṇabhū va || 9
 P kumjaradvat, L¹ kumjarotadvat for kuñjorahrt || 12 ΨPr (not P) nādūko
 (cp. 115, 12); p nāṇḍvko (sic!) || NM vanikuputraḥ || 13 Pr °gamana
 cīmtayot || 15 bhN ratset || 23 N lakṣmana || N nārūka, ΨPr nādūka,
 p nāṇḍūka (sic!) || 24 N jumps from the first bhakṣitā to the second
 bhakṣitā. om. one of them and all between them || ΨPr nādūkaḥ, p nāṇḍū-
 kaḥ || 25 ΨPPrMp om. sã, which in p has been supplied by 3rd hand ||
 bhNΨPPr p yut for yatu; Bh yutah, A with us || 26 bhN ava for atra;
 BhA with ΨPM ||

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2 PL¹ om. saha || 3 ΨPr nādūkaḥ, p nāṇḍūkaḥ || 6 N preyaṃ ||
 8 M om. lathō ca || 10 ΨPM prararttaryō || N bhayādvahā || 11 N
 lakṣmanah putrah || p nāṇḍūkena, ΨPr nādūkena || 12 Ψ here nādūko;
 Prp om. nādūko || 13 p pākṣyat || 14 Pr nādūka, p nāṇḍūka || 15
 ΨPr nādūka, p nāṇḍūka (sic!) || N nādūka prāha || 16 N lakṣmana prāha ||
 ΨPPrMp om. the text between °nāpahrtah, l. 16, and bho lakṣmana, l. 18. In
 p it has been supplied in margin by 3rd hand || 17 N ābathyavātr[ti del.
 by cop.]dā || 19 N lohamayūtulām || 22 ΨPr nādūkenō || 23 ΨPr
 nādūkam || 24 ΨPr nādūko ||

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1 ΨPr nādūko || Pr saḍhyam for sotyam || 2 bhNΨPPr upahartam;
 ABh with us || ΨPr nādūko || 3 PL¹ so for bhoḥ || 6 ΨPr nādūko ||
 9 After it. PPr ins. lathā || 27 || P flourish || || ΨM lathā, 27 || 11 M om.
 kulānvitam || Pr durbhoga || 13 bhNAΨPM vaurūpyopahrtās; Pr Bh and
 Simpl. HI with us; Simpl. h vidūryopahrtās ca, corr. by corr. to virūpyopa° ||
 bh kāmṭavapuṣam, N kāmṭavapuṣam || N dukkhitah for duḥśketū || 15
 N tathā ca || 16 bhΨPPrM duṣcāriṇyah, N duṣcāriṇyāḥ; Bh duṣcāriṇyāḥ;
 A with us; Simpl. HI kulāṇāṇi, h asatīnām || 17 bhNAΨPPrM ceṣṭi-
 tam, Bh with us In Simpl. MSS. HIh this stanza is missing || bh
 prattater; N prakr, then blank for one akṣara, then tte; ABh with ΨPM ||
 18 ΨPPr karisyate || 22 M mūrkhena sahaśrāṇi vāsopi || 24 ab in M
 only. varam jaladhīpābanam || N °vanāvrapātanam, Pr °vanāvrapāva[va
 corr. by cop. from ta]nam || 27 N roca for va || N subhāt for sū° ga° ||

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1 N yātāpy for mātāpy || 2 Pr gavāśīnāḥ || 3 bhN vacā, in bh
 corr. by cop from vacāḥ; Pr gtrah for vacāḥ || 9 Pr ekasmimścit || 11
 Pr apetaṃ || Pr drūṇyah || N panyare || 12 N ūrubhāḥ || 15 ΨM
 tana, PPr tena for tatu || 16 ΨPPrM āgacchamtam for āgatam || 17
 Pr ākarot || bhN °svōmina, AΨPPrM °svāmin, B svāmin, without madhya ||

bhN, ΨPPrM

18 Bh *atthānaṃ* *badha vadha vyāpāta, sūti*; A *tuī enaṃ* *burpāhaya 2 vyāpādaya 2 iti*. See 118, 2 || 19 ΨPPrM transpose. *vijā tat* || M om. *śubharcanaṃ* || 20 Pr *rājū anyata dā°* || 21 N *āsāyāṃ* || 23 Pr *'syā'thojā°* ||

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2 Bh *vadha 2 pābaya 2 ity*; A *bandha ghāyaya ity* || 5 After *bhovanā* Pr adds *kathā* ||, ΨP add. *kathā* || 28, P adding || flourish ||; M *kathā* 28, p 29 *kathā* || 6 Pr om. *yatah* || 8 N *svavadyārthi* || 9 N *damanaaka prāha* || 11 M only *bhyāṃ* for *vaṇik°* || N *vanikaputrabhṛtpratiśbhāyāṃ* || 13 Pr *anubhavati* || 14 bhNΨPPM *rjānāte°*; A with us, Bh *rājānāterimukho bhavān* || 15 N om. *putrā* || Pr *'dukkhāy*, ΨP *'dukkhāy*, cop of Ψ inserting afterwards *h* before *'kka* || 16 bhNΨPPi *te cāhatuk*, M *te vāhetuk*; ABh with us || bhN *sayamukha*, A with us, in Bh this passage is altered || 18 ΨP *vijāṭay*, PrM *no jūṭay* || Pr *cātrāramay* for *ca tvām apy* || 19 ΨP om. *dukkhena dukkhitay dṛṣṭānti*, but cop. of Ψ adds these words in marg. || 24 M *vigantay* for *hva gantay* ||

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1 bhNΨPPrM *kāpy*, A *krāpy*; Bh *krī 'pi adbhī°*, in spite of *no khala!* || 2 Pr om. *iti* || 3 Pr *'manorathām anuvijāmah* || 7 N *prasthitarū* for *prasthitar* || N *bhātopūro* || 8 N *tau yajā°* for *tau magā°* || N *centiti* || 9 M *svasvodatarāṃ* || 10 In Ψ, cop. adds *na* over the line putting a small vertical stroke over the preceding *yā* to indicate the end of the word. Owing to the small interval between the lines, *na* is not very distinct and may easily be misread for *ja* or *nī*. PL¹ indeed misread it for *ja*, and taking the preceding separation stroke for an *r*-stroke, both these MSS. write *je* for *na*; Pr *na* for *na* || M *bhājucāyāṃ* || 18 M *lagna 'bra ut*, om. *ca* || 21 Pr om. *samasyānti* || bhNAΨPPrM Bh *sahāyā°* || 23 ΨPPrM *māggāsannā bhilla°* || 24 Pr *'grha* ||

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1 N *vitānānā°* || N *po ksī* for *vāddha°* || 2 N *'rupayo°* for *'ratābhāyā°* || 5 M om. *ratnānā* || N *grhita* for *gr° gr°* || 6 Over *ānagata*, gloss in bh. *gūyāṃ*; NM *ānayat* || 7 bhΨPPrM *ullampitānām*, N *usomitānām*; ABh with us (only A *'ti°* for *'thi°*) || 8 In N, *'pata°* corr. by cop. to *'pata°* || 10 Pr *yato* for *santo* || 11 ΨPPrM *tārasvarāṃ* || 13 N *dṛṣṭāntipratyayo* || 15 N *ady* for *yady* || bhN *'parāpi* || 17 N jumps from the first *uvāśyāṃ* to the second *uvāśyāṃ*, l 18, om. one of them and all between them || 19 N *vrīrā°* for *kārā°*, ΨPPr *kāropavarake* || 22 ΨPPrM om. *ludā* || Pr *lobhācīṣṭāṃ* ||

bhN, ΨPPrM

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1 Pr *avośyaṃ ga°* || 2 N *śiddhye* || 3 N *avaram* || N *vidāranū* ||
 4 N *°yodareṣu nṛpunam* || 5 bhNAΨP *vīkṣyamāno*, Pr *vīkṣyamānaḥ*; Bh
 with us || ΨPPrM transp. *sa durātmā* (M *durātmā*) || 6 ΨP *āsālayitī*,
 in Ψ corr. by cop. from *āsādayati*, which is the reading of PrM || bhN
echinnaratnasatvāsāṃśroyaḥ; ΨP *chinnaratnasattāsaṃśayaḥ*, M *echinnaratnu-*
sattāsaṃśayaḥ, Pr *chinnaratnasabhāvattāḥsaṃśayaḥ*, A *chinnaratnasattāsaṃśayaḥ*,
 Bh *chinnaratnasattāsaṃśaya* || bhN *ata* for *svata* || 7 Pr *°vidāravīdāranū°* ||
 bhNAΨPPrBh *nistrmṣo*, M *nistrmṣo* || 9 bh *svataḥ*, N *ataḥ* || 11 bhN
oti° for *atḥditi°* || 13 Ψ *na śu(kṛgyomyośu)kṛomy omīyāṃ*, the brackets by
 cop. Pr *esāṃ* for *amīyāṃ*, a reading clearly going back to the shp of the
 pen of Ψ || NPr *svabhṛtīṣāṃ* || bh *dr̥stum*, N *dr̥stuhm* for *dr̥ṣṭum* || Pr
 jumps from the first *°vidāranāṃ* to the second *°vidāranāṃ*, l. 14, om. one
 of them and all between them || 17 ΨPPrM *°vicānanamātro°* || M *mahā-*
vaiśusaṃ || 18 bh *varsasam*, N *vai sāhasam* for *vaiśusaṃ* || 20 Pr *soṭvaru*
pr̥thvīnem || bhN *saptāḥ* for *pr̥ṣṭāḥ*, in bh corr. by glossator to our reading ||
 24 ΨPPrM *uktam* for *muktam* || N *bhata°* ||

Page 122.

1 N *bhāṃdāgūritre* || 2 M *atuh* for *atḥa* || ΨPPrM om. the text
 between *meluyitvā* and *rājā*, l. 4 || 3 N *saṃgramiṇa* || 5 A om.
 here the words *mitradvaye* &c. to *anubabhūva* incl., inserting them after
avalokya, l. 15, and adding *anyadā*; BhK with us, but with variants. Bh:
mītradvayārppitasarvarājyāṅgabhārah svocchamḍavrttir vilāsasaukhyāny anubha-
vati sma; K *mītradvaye samūropitasarvāṅgarājyabhāraciptā svocchamḍavrttir*
vilāsasaukhyam anubhavati sma || ΨPPrM *°vrttivilāso°* || N *°sauhyaṃanubabhūva* ||
 11 M om. all between *rājāpi* and *svakhodga°* || bhΨP (not Pr) *vānaraṃ*
mativi°, N *vānaraṃ otivi°*; ABh with us || 12 N *anya* for *atḥa* || M
rāgrhābhyaṣe || bhNΨP *nānātarukhūmatam*, M *nānātaruṣaṇḍatam*, ABh *nānā-*
tarumamḍitam; Pr with us || 13 Pr *prathamānam* || 14 ΨPPrM
bahukusumasugaṇḍhiparimalaramaṇīyam || 15 bhN *gr̥ham* for *sakḥ* || bhN
praviśyate || 17 ΨPPrM om. *śrāntena* || 18 N *svāpini* || 23 Pr *nivūri-*
tum || 24 ΨP *punaḥ*, PrM *punā*, all these MSS. only once ||

Page 123.

1 N *bhramaraprahāraṃ*, om. *m anu* || 4 ΨPPrM *viśrabdhe* for *viśvaste* ||
 7 N jumps from the first *kūryam* to the second *kūryam*, om. one of them and
 all between them || 10 bhN *katāḥ* for *mṛtaḥ* || After *nṛpaḥ*, ΨPr add
kathā 29 || M | *kathā* |, P flourish || *kathā* || 29 || " || N *karāṭaka prāha* ||

bhN, ΨPPrM

12 bhNAΨPPrMBh *paśārya*° 14 bhN *antāsr* 11 bhNΨPPrM *nāva*
kāryam; in Ψ a later hand adds gloss *nīśāryam na karoti*. A with us; Bh
nāśārya esmāryate 15 bhNAΨPM *sādhu*, Bh *sādhu tu kā*°; P with
 us 11 N *na* for *tat* 16 M om. *tathā* 17 ΨP *ujhāti* (*ju* being
 written in Ψ as in *jjhā*, Table II, no. 12, 2a), P *upsate*, N *ujyati* N's reading
 is a misreading of the old-fashioned °*jjh*° of bh, which has the same form here
 as in Ψ in our Table II, no. 9, 3 b 11 N °*bhaktā*°, M *śikhānaktanuktam* 11
 18 First pāda in Pr. *pad āhāryam eva tam āhāryam* 11 20 bhN *prabodhi-*
taur 11 21 Pr *dhīyate*, corr. from *thīyate* 11 23 M om. *na kartavyam* 11
 26 ΨPPrM om. *tau* 11 Pr *kradhāntabhiyam* 11

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2 Pr om. *bhrtasya* 11 N *prapāśa* 11 3 Pr *bruvānām* for *urpānām* 11 4
 N *bhrtayā*, M *bhrtayā* 11 9 bhNΨPPrM *brāhmanā sarvabhāṣī*; Bh *vrāhmanā*
sarvabhāṣī, A *vrāhmanā sarvā*° Cp on this stanza SP page lvi 11 10
 bhN *cārya*, M *vāśā* 11 ΨPPrM *duṣṭamāṣī* 11 11 Ψ *prākṣya*, PPr
prekṣya, M *prekṣya* 11 bh °*dhakṣya* 11 12 ΨPPrM *tyagāḥ sa va* 11
 ΨPPr *krām*, M *cākrām* for *ca kṣyam* 11 15 NPi *dehīm* for *dehām* 11
 18 Pr om. *vājya* 11 20 N om. *api ca* 11 ΨPPrM *parasā* 11 21 bhN
cāryapora 11 22 N *pracurāṅgāḥkāṅgamā ca*; cp. Śū. 63, 3 11 23 M
veśyāgateva 11 M *nrpa*]corr. from *tī*]ter 11 24 M *atthamāta eva* 11 25
 bhNΨPPrM *jānāsi*; Bh *jānāsi*, om. *na*; A with us 11 26 N *samvadana*°;
 ΨPPr *sāmamanādāna*°, M *sāmāmānādāna*° 11

Page 125.

1 bhNAΨPM *viāḥ*, Pr *viā*; Bh with us (but *hi* for *ca*) 11 3 ΨPPrM
nōpadesyam 11 10 ΨPPrM om. *kṣ ca* 11 ΨPr *prāṣṭh* *prāṣṭa*, M *prāṣṭh*
prāṣṭa 11 12 ΨPPrM *prāṣṭayāḥ* 11 13 M om. *śreyo vāḥkṣyam* 11 15
 N om. the words between *dr̥ṣṭe* and *vyomā* 11 16 M *vāḥṣṭe* 11 bhN *kha-*
dyota 11 18 bh *bhāvāḥ*, the first dot of the visarga being added above, the
 second one beneath the line (see vol. xi, Table II, no. 7, 4 b); hence N
bhāvāḥ 11 19 bh *tu* [new line] *tas mād*, N (misreading *tu* for, or correcting
 it to, *na*) *na tas mād* (vol xi, Table II, no. 7, l 4 c and l. 5 a) 11 26 bhNΨPPr
paravocanam pra°; Pr om. °*nā*. ABh with us 11 M *na* for *na*, P om. *na* 11
 27 M *vicāryabuddhinā* 11 29 Ψ *prathamatantram*. Pr *prathamatantram*,
 N *prathamatantram* 11 After *tantram* ΨPPrM ins. *katā* 11 29 11 ΨPPrM
ādyaślo° 11 30 bhNΨPPr *snehēti*, Ψ with 2 daudā and 9 avagāhas before
snehēti; M *arddhumāno mahānā*, A *suehu etī*, all these MSS. omitting the
 rest of this stanza. But cp. the end of the other books. After this stanza,
 Bh adds: *na nīcyānīśāryam nīśāryam bhadrām pāṣyati* 11 *śreyasambhāvā prāṣṭh*
janbhukena vivāṣṭā cēti dvātrīṅsatām katā 11 flourish 11 *ślokaśāstrā 2000* 11

bhN, ΨPPrM

“flourish” *śrī* || Cp. my remark on SPI, I. I may add here, that the same stanza occurs in the MSS. Dec. Coll. II, 44, and XXIV (Bhand. Rep. 97), 417. Both these MSS. have this stanza in the *beginning* of the first book after our first stanza. Variants: a II, 44 °*saṃparkān*; ed both MSS. *darśagaty eva vikṛtīm svajunēpi khalo gothā (417 valo yatoh)* || After *snehēti*, l. 30, bhN add *iti prathamam ākhyānakam samōptam*; M *parca* ° [° indicating the abbreviation] *prathamataṃtram*; Ψ PPr with us ||

BOOK II.

Page 126.

1 Owing to the loss of one leaf, there is a gap in the text of Ψ extending from the beginning of book II down to 128, 7 *vasya sunaya*° excl. || NA om. *arham* || 2 A *mitrasaṃprāptināma*, corr. from our reading; Bh *mitraprāptināma*, Φ *mitroprāptir nāma* || Bh *ādślokaḥ*, Φ *ādyaślokaḥ*, A *ādimaślokaḥ* || 3 A *buddhikīnā* || 4 Φ *lākeṣu mṛgakūrmavat* || 6 M *jana*, om. °*paḍe* || Pr *pramadōraupyaṃ*, M *pramadārokaṃ* || Φ *prathamudōropyanāma* || APPrM Bh Φ ins. *ca* after *lasya* || M *mahōcchrāyo* || 7 Eh Φ *nyagrodhaḥ* (om. *pādūpaḥ*); M *nyagrodhapādu salthgāśrayo* || Pr *sa cāśrayo* for *sarvōśrayo* || A om. *uktam ca* || 8 N *śākhāsuptanargoh* || Bh Φ *ālimatūnachadaḥ* || 9 N *ttata*° for *krta*° || 10 A *viśrabdho* || A *nipatakusumaśāghyaḥ* || 11 M °*yaṃgha*° for °*saṃgha*° || A °*sukhadar* || M om. *bhūbhāra*, writing *bhrto* || 12 AMBh Φ om. *ca* || M *vāsyayū* [sic!] for *vāgasak* || APPrM om. *prātaḥ* before *prāna*°; Bh inserts it before *pracalitaḥ* || Φ *prāta-calitaḥ* || 13 Bh Φ *tañadhīstōnanivāsinaṃ* || A *āyātam*, corr. from *āyāntam* || Bh *āyāntanugurūpara*, Φ *āyāntanugurūpaṃ* || 14 A *sphuṭitakasvaranaṃ*; Bh Φ *sphaṭita*°; N *sphuṭitakata*[*ta* deleted by the copyist] *racaranaṃ* || bh *udbuddhapimḍakam* || M *udbuddhapimḍiparusaśurō acchaviraktāntanayanaṃ* || Bh °*chaviraktāyutanayanaṃ* || Φ *iti puruṣaśarīrachaviraktāyotanayanaṃ*, A *raktāntanayanaṃ* || 15 Φ *ūrdhvarūha*° || N om. all the text between *iva* and *sarvapatākānām* (l. 16) || bh APPrM *kūla* || 16 A *va adharmopadeśāram* || Bh Φ *āgachantam* || Pr *eram* for *ekam* || 18 Pr °*mañcīmtayāt* || PPrM *pūṣi* || Bh Φ om. *kiṃ* after *cikrṣati* || Bh Φ *ma-maiḍārthāya* || bh *āho ści*, N *ahości*, Pr *āho śvid*, P *ahaz scit*, A *aho scit* for *āho scit* || 19 bhN *kṛtsad* for *kāścid*; Pr Bh Φ om. *kāścid* || A *anyo 'dhyāvasāya*, MN *anyo 'syāvasāya*, Φ *anyo 'sādhyavasāya* || Bh *koṭukapurā* || Φ *kantukapamūstham eva* || 20 MBh Φ *vitanya* || A *dhānyakanāvākṛya* ||

From 126, 1 bhN, A, PPrM, Bh Φ

8

BhΦ *v. kṛya* || BhΦ *dr̥sar* for *tato*. Cp. Śhr. 61, 11 || Pr *śūdra* for *nāśidra* ||
 21 PPrMBhΦ *alho* for *etra* || Pr *niyaṅtās*, M *niyaṅtritaṁs* || 22 BhΦ
kanān for *kanādān* || M ins. *kālān* before *kālāhulam* || 24 BhΦ *hān* for
tanḍūlān || Pr *tā* for 'py ||

Page 127.

1 A *mahājanam* for *mahājālam* || PPrMBhΦ *sa nipāta°* for *saṁnipāta°* ||
 2 bhN *eva* for *evam* || BhΦ *na kusya kāsaiḥ doṣaḥ* || Pr *anya* for *asya* ||
 3 Φ *vijñāyate* || 4 BhΦ *vane* for *katham* || P °*harimurypāṁsam̐bhavo* ||
 5 A *anarthakam*, corr. from *anartha katham*, M *pāpodyonartham*, om. *katham* ||
 6 A *vipattigūḍhamanasāṁ* || M *kṣīmatih* for *kṣiyate* || 7 Pr *diveṅṅta°* ||
 9 BhΦ om. *athe* || P *udyaṣya* || 10 PPrM *pāsabam̐bhavāṅ* (M °*sanā-*
nūlas, Pr °*sanāhutaṁs*) || N *pratyutpanatayā* || BhΦ *urūcu* || 11 Bh
 om. the second *na bhelavyam* || 12 Bh *sarveṣa vyasaneṣu eva*, Φ *sarveṣu*
vyasaneṣu || M *bulhī nūhyate* || 13 BhΦ *abhyati* || 14 Φ *ekacittibhūya*,
 Bh *ekacittigobhūya* || Bh *pālam iha kṛtānagam*, Φ *pālam iha kṛtānyam* ||
 15 ABhΦ *asam̐hitucittānām*; but cp. l. 26 f. and sloka 7 5 || 16 M
pṛthuvīgrāvā, BhΦ *pṛthugrāvā* || NA P₁ BhΦ (not bhPM) *onyonyā°* || 17
 BhΦ (not A!) *asam̐hitā* || 18 BhΦ om. *katham etat* || 20 BhΦ om.
hi || A *bhāramlā*, N *bhādū* || N om. all the text between *poḥṣṇāḥ* and
svecchayā (l. 22) || 21 BhΦ om. *ca* || BhΦ om. *pṛthak pṛthay* || 22 M
mādhyāḥ || After *pāśināḥ*, Φ (not Bh) inserts *prativasati sma* || Φ (not Bh)
ekvyā grīvāyā (!) *na dattam tadā*, &c., l. 24 || N om. all between *grīvāyā* and
hopāt (l. 24), the missing text being supplied in the margin || 23 A om.
krāpy || Bh om. *athe* || P *ardha* || 24 Pr om. *pātā* || PM *dvītyayā*
grāvāyā, Pr *dvītyayāṁ grīvāyā* || 25 A *mṛtyur evāḥarāt* || 26 Bh (not Φ)
vruvimī || BhΦ *pṛthugrāvā* || After the first *iti* P adds || *I* || *kathā* ||, PrM
I kathā, BhΦ *prathamakathā* || Φ adds *I* || BhΦ ins. *ca* after *evam* ||

Page 128.

1 PrM *itāne bandham* || A *nirbhayapra°* || 2 N om. *idam* || BhΦ
idam ity ākulacittāḥ imam (Φ *ulam*) *ślokaṁ* || M *itī cūṭayāt*, A *itī acūṭayāt* ||
 3 BhΦ *harantī* (!) *te* || 4 PL' *nu* for *tu*; BhΦ *yadā bhūvi pātisyaṁti* (!) ||
 BhΦ *vāsyam* || 5 BhΦ *anusartum* || 6 A °*bhābhāgūn upari* || M *ranitum*
 for *gantum* || N *laghupatanakāṣya*, om. *ca* || 7 ABhΦ om. *ca* after *laghupa-*
tanakāḥ || Ψ sets in again with *vāsyā sunaya°* || Bh (not Φ!) ins. *tu* after
Citragrīvāṣya || A *sūṣṭacaritena*, corr. from our reading, BhΦ *navacaritena* ||
 Ψ ins. *sā* before *durādhyā°*, but cop. deletes it again || BhΦ *durabhi-*
prāyena, but cp. 126, 19 || 8 Φ *mūn* (once); A om. *mūn mūn* ||
 Bh *utsa-*, Φ *utsu* for *utsrjya* || A *kūlukvāśas*; P₁ *kūlukaparasyu deva*
kapota° || 9 Φ om. *ca* || Bh *agam ca durātmī* || BhΦ om. *itī* ||

From 128, 7 bhN, A, Ψ PPrM, BhΦ

M *viṣaṇamārgge vya°* || A om. *jīdātva* || A *vīhatōśah* | *abīṣvīt* | *pratimūṣṭāh* ||
 Bh *pratimūṣṭā* || *avṛavīt* || 12 Before the *āryā*, Φ (not Bh) inserts *bhāyama*
bhāraṇ || Φ (not Bh) om. *bhavan* ca *bhāyama* || 13 bhN *bhāyayitā* ||
 14 M *pūṣā* || BhΦ *ca* for *ce* || 16 A *vīhaṅgāmsalōbhah*, corr. by
 a later hand to *vīhaṅgānim esa lōbhah* || PrBh *luṭumba°* || 17 BhΦ
pratyūṣṭā || 18 BhΦ *tadāsmākaṃ* || M *pramudūrobḍhe na gamanaṃ* ||
 19 BhΦ *gatas tota ca uttarādīgribhōge* || A *harinyo*, corr. from *harinyo* ||
 Bh (not Φ!) *hiranyanāmā* || ΨPPrM *mama sukṛd atīṣayena priyāh* | *tatra*
 (M *priyas tatra*, om. the punctuation) *vasati* || 20 bhNA *avalambitāṃ* ||
 A *pāṣavimokṣanāya itī* || 21 BhΦ *tikhōvō°* || A *harinyumāsaka°* || M *toḍ*
dḥ *lughu durggam* || ΨP *ateruḥ* || 22 Pr *tha* for *ca*, but del. again without
 another correction || 23 N *śatamukhānilāṃ* || 24 BhΦ *pakṣapātā°*, A
pakṣapātā° || A *harinyo* || Φ (not Bh) *vijabaladurggam anuṣṭya* || 26 A
mām etām avasthāṃ; Pr *momenām a°* || 27 Bh *kravā*, Φ *toḍ*, for *śrutiā* ||
 A *durgāmtara*; Bh *durggāṃptakagataḥ* (!), Φ *durggāmtaragataḥ* || Pr *bhāṇi* for
bhādra, but *na* corr. from some other akṣara smeared with *gamboge* ||
 28 ΨP *kūṛg ca*, M *kūṛg va* || A *vu* for *te*; a later hand corrects this to *tava* ||
 BhΦ *kṣamyatām* for *kathiyatām* || N *citragrīva prāha* || 29 BhΦ *kapotas* for
kapotapatis || BhΦ ins. *tat* before *satvaram* || N ins. *śrutiā citraṃ* before
tad ākarnya || 30 BhΦ *parihṛṣṭāmā* || bh *niskāmana*, N *niskāmonnam* || Bh
 (not Φ) *avruvīt* || 31 N *°kārīṇah* for *°dōyīṇah* || 32 BhΦ *muhātmanāṃ*
 for *kṛtātmanām* ||

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1 Pr *atra* for *atha* || Φ *pāśabamūlha*, Bh *pāśabamūlham* || BhΦ *soviṣṭāṃ*,
 then Bh *hiranyōvṛuvīt*, Φ *hiranyo'vṛuvīt* || 2 BhΦ *kathayuts* for *kathaya*, *itī* ||
 BhΦ om. *uktāṃ ca* || 3 ΨPM *yasyōn va* || Φ (not Bh) *yasmā cānana ca*
yathā ca ya tvayā ca tva yatra ca śū° || 6 M om. *tāvuc ca* || 7 BhΦ om.
kim ca || ΨPPrM *kim locanānām* || BhΦ *vīkacōipolāṃtōisām* || 9 BhΦ
yadāśu for *yadāśya* || M *mṛtyuṃ* || Bh (not Φ) *purito* || Pr *vijjāṃbute* ||
 12 Φ (not Bh) *pārśvasthīti* || A *duivā* | *naṃ naiva*, corr. in the margin by
 a later hand to *daivā tad vanam* || 13 Bh *°karayo prāha°* || 15 PrBhΦ
saṃkṣa || 16 Φ (not Bh) *atī* for *itī* || Pr *meti* for *me matih* || 17 M
saṃghāthuvartya || 18 BhΦ *vadhyaṃte* || 19 Pr *durnṛti kim* || 20 A
 om. *hi*; a second hand supplies *yaṃ* in the margin || 21 Φ *uktū*, Bh
uktivā || BhΦ *pāsān* (Φ *pāsān*) *na chettum ārabḍhah* || 22 BhΦ om. *uktāṃ*
ca || M *ma* for *mama* || A *pāsāṃ* || Bh *pāsūś chi-tāṃ*, Φ *pāsūsthitāṃ* || 23
 BhΦ *tad ākarnya* || M *juna* for *na* || A *śāminā* || 24 M ins. *haṃ* before
°nantaraṃ || BhΦ om. *bhādra* || Φ *mamaḥvaṃ* || 25 Φ (not Bh) om. *tat* ||
 BhΦ *kathaya me dōṣanmātram api sanmānam*, then Bh *na karomi*, Φ *ta karōṣi* ||

bhN, A, ΨPPrM, BhΦ

bhN *etāvanmānam*, M *etanmātram* || BhΦ ins. *gataḥ* after *uktam ca* || 26
 BhΦ *datte* || 27 Bh *vittābhāḥ* || A *kātarāḥ* for *kāhīd* || 30 M *aparāṃ*
vo (read *ca*) *mama* || BhΦ *kudācin mama* || A BhΦ *atha*, om. *vā* || 31 Bh
taḍ avāśyam, Φ *taḍ avāśyam*, for *tan nūvam* || A *narukūpātāḥ* || ΦPPrM om.
uktam ca || 32 M *thanu* for *prabhuh* || 33 Φ (not Bh) *ca* before *sūdati* ||

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1 A *haringyāḥ* || Bh *hiranya āha*, Φ *hiringyāḥa* || BhΦ *sarvaṃ* for *umaṃ* ||
 M *svāmin na dharmam* || 4 bhNAΦPM (not PrBh) *yaś ca* for *yaśya* ||
 M *nrtyesu* || 5 Bh *triatokyaśbhūpi* || 7 BhΦ *svāśraya jagāmu* || M *vedam* ||
 Pr om. *sādhu cēdam ucyate* || 8 bhNAΦ *duḥśādham*, Bh *duḥśādham*, in A
 corr. by second hand to *duḥśādhyam*, which is the reading of ΦPPrM. Read
duḥśādham (cp. Pāṇ. III. 3, 26). But cp 131, 26 || M *vyataḥ* for *vai yataḥ* ||
 9 BhΦ *saṃślyeva*, bhN *saṃślyeva*, ΦPPr *saṃślyeva*, M *saṃślyeva*, A
 with us || 10 ΦPPr ins *ca* after *sarvaṃ* || bhNA *bandhanamokṣam ca*,
 ΦPM *bandhanamokṣam*, Pr *bandhanamokṣam*, ΦPPrM om *ca* || BhΦ *sarvaṃ*
 for *vismitamanū* || Pr *vyatayāt*, Φ (not Bh) *vyatayāt* || After *vyatayāt*,
 two leaves are lost in Φ, which sets in again p 131, l 18 || 11 BhΦ
buddhiḥ aho || Pr *hiranya*, A *haringya*, A with a *śya* and a mis-written *nya*
 before *nya* deleted by the copyist himself by smearing *śya* and the first *nya*
 with gamboge || 12 A *hiringena* || BhΦ *pratikāraṇam* || BhΦ *camcala-*
prakṛter a (Bh *e* for *r a*) *mīdvāsūparāś ca na ca kendrī vaṃcayitṛṇ* (Φ *vaṃcayitṛṇ*)
śakyaḥ (Φ *śakya*) || A *viśvāsam na* || 13 N *vampitubakyaś* || bhN *tathāpi*
 for *tathāpi* || BhΦ *iti* for *eva* || 15 In bh a gloss on *svāter*: *nakṣatrasya* ||
 Pada d in BhΦ: *svātyudakam saṃhate* || 16 M *pūḍ*, om. *pūḍa*° || 17
 BhΦ *tūvad ehili* for *itas līvat, iti* || 18 BhΦ om. *kabai* || bhN *sāriśeśa*° ||
 19 N *vāyasa prāha* || 20 BhΦ *tal ākarmya* || A *hiranyo* || BhΦ om
viśeśād || Bh *'ṃtallīnaḥ*, Φ *'ṃtallīnaḥ* || 21 M om. *sa*, perhaps owing to
 the circumstance that in Pr *sa* looks exactly like *se*, as the visarga of *n* (in
bhavan l 10) touches the right edge of the upper horizontal stroke of *sa* ||
 BhΦ *saṃgataḥ* || 22 NM *hiranya prāha*, N om all the text between
prāha and *bho varāṃ* 131, 2 || PL¹'s for *'sti*, BhΦ om *'sti* || BhΦ *kūryam* for
prayojanam || A om. *iti* || 23 BhΦ om *me* || Pr *ti*, BhΦ *pritiḥ* for
pratiḥ || 24 BhΦ om *bandhane saṃjāti* || Bh *bandhamokṣo*, Φ *bandha-*
mokṣam || NABhΦ om. *iti* || 25 Φ (not Bh) om. all between the first
mantrī and *uktam ca*, l 26 || A *hiringya āha*, Bh *hiranya āha* || Bh *bhoktāḥ* ||
 26 bhAPPrM om. *yo*, bhPPrM insert *ya* before *atmano* || 27 AM *cāpi*
 for *vāpi* || BhΦ *hāsyatōṃ yūbi sa kṣitau* || 28 Φ *raśyam*, Bh *raśyatām* for
ganyatām || 29 Φ om all between *karosi* and *uktam ca* || PL¹ *karisyāmīti*,
 M *karisyāmī* || Bh *tvayī saha varinā* ||

From 130, 11 bhN, A, PPrM, Bh &

Page 131.

- 1 BhΦ na hi for *nāsti* || 2 bhNAPM (not P₁) *vividham*, in A corr. to our reading by cop. Cp. l. 6 || 3 A *yatah*, but *ya* written on some akṣara deleted with gamboge || 4 After *vairam* an akṣara which seems to have been *to*, is deleted in A by two strokes and gamboge || BhΦ *prōk* for *drak* || 5 N *prāha* for *āha* in both places || 6 Φ *kārananippāditaṃ* || Bh *nippāditaṃ*, A *nspannaṃ* || P *kṛmitiṃ* || P *tat tad ahepikāraṇānād*, bhPr *tat tad ahepikāraṇād*, N *tat ta ahepikāraṇād*, Φ *tat tad ehopakāraṇād*, Bh *tat tad . . . opakāraṇād* || BhΦ om. *punaḥ* || 7 M *nāma gacchati*, P *nāpacchati*, A BhΦ *na gacchati* || A omits all between *nakulasarpānām* and *pativratākulatānām*, Φ omits all between *nakhāyudhānām* and *paṇḍitamūrkhānām* (writing *pāṇḍitamūrśānām*); Φ then continues. *pativratākulatānām dīya* [cp. Bh !] | *jalānalayo devadetayūnām sapāsaya* [cp. Bh !] | *māijārānām sapatnyo śiṅhagojñām labdhakāharinām kākolūkāno* | *digambaraṇām* [cp. Bh !] | *śajjanaduryanām*, &c Here it is evident that the archetype of A and that of BhΦ had an omission, which, in the margin of the archetype of BhΦ, was supplied from another MS. Fortunately for us, the copyist of Φ inserted this addition into his text in a wrong place || bhNBhΦ *śiṅgubhuk*° || 8 Bh *sāpāsayanōrjātānām* || M om. *labdhakāharinām* || N *ludhbake ha*° || 9 Bh ins. *dvijadigambarānām* before *śajjana*° || A om. *ca* before *ntiyavairam* || BhΦ *ntiyam vairam* (Φ *vaira*) || 10 BhΦ *kendāpi kasyacit* || BhΦ *hataḥ* for *vyāpāditaḥ* || In A the corr. deletes *ya* of *prānāntāya*; M *prānānta* || BhΦ *vurtate* for *yatante* || 11 Φ *akārunetat* (!) || 12 M om. the first pāda || BhΦ *yāti* for *eti* || 13 BhΦ om. *mama* || 14 Bh *arhati*, Φ *arhasi*, for *icchati* || 15 In bh gloss on *garbhāḥ*: *vesaragadhe*(?); BhΦ *garbhām* || 16 bhNPBh *pānīne*, in bh corr. by corr. to *pānīner*, A *pānīnaḥ* || 17 Bh *uamamoḥa*, Φ *ummoḥa*, bhN *unmamayya*, the second *ma* being deleted in N by cop || Bh *munijaimuniṃ*, Φ *munijemuniṃ*, bhNAPr *munīṃ jaimuniṃ*, P *munīṃ jaimuniṃ*, M *munijaimuniṃ* || 18 Pr *drelātate* || 19 bh *atirusāṃ*, but apparently corr. to *abhirusāṃ* by corr.; N *anirusāṃ*; PL¹ *cetasāṃ mahirusāṃ*, A *cetasāṃ matirusāṃ* || Bh *teramyām*, Φ *thramyām* || 20 N *prāha* for *āha* || 21 Bh *bhuyālobhāv*, Φ *bhuyōlokū* || 22 M *durbheyuḥ*, A *durbhedah*. All our other MSS. with us. Cp. 130, 7 || Bh *'mukarasamdhis ca*, Φ *makasimdhis ca* || 23 || 24 BhΦ *ikṣo rasāt* || bhΦ the figure 2 for the second *parvanī*, N neither this figure nor the second *parvanī* || 25 BhΦ *viparītānām ca viparītām* || 26 A om. *aparam* || N *pōha* for *āha* || 27 BhΦ add *yatah* after *ca* || 28 Pr *samditasāpī* || N jumps from the first *viśiṣaṇī* to the second *viśiṣaṇī* (132, 1), om. one of them and all between them || BhΦ *ripo* || 29 Bh *ṛttah* for *ṛtibah* ||

bhN, A, P P₁ M, BhΦ

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1 PPrM om. *lathū ca* || 2 A *tridīśambhena* || Bh *dite*, Φ *dine* || P *diter cābho*, L¹ *diter nābho* || A *rmāsītah* || 3 BhΦ *suślakṣṇendrapī śāmbhena* || 4 P *nāsayaś ca* || Bb *śauca* || Bh *pūraṃ*, Φ *pūra*, P₁ *bhuvam* (*bhu* being corr. by cop. from some other aksara smeared with gamboge), M *kmavam*, A *kūlam* for *plavam* || 5 A *arīthabhārena* || Bh *śipār*, Φ *śipār* for *ripār* || PML¹ *vajet*, Pr *brajet*, for *gatah* || 6 PL¹ *taraṃtam* for *tadāntam* || 7 PL¹ *laghutapanako* || N *cīmtavān* for *ci° āsa* || 8 Bh *mativṛsayi*, Φ *- - tivṛsaye* || bh *athavā*, N *atka 'vā*, om. *ta*, but without sandhi with the following word || Bh *etasyoḥpari*, Φ *eva tasyoḥpari*, bhN *etasyoḥpari* || BΦ om. *me* || 9 N *sūprapaḍīnam* || Φ (not Bh) om. *bho* || 11 After *udānīy*, some aksara (*yā*?) has been covered with gamboge in A || A *matipūdayasīa*, corr. by corr. from *matipayasīa* || Bh *anyathā śham atraīva*, Φ *anyathā matham atraīva* || PPrM om. *sthāne* || 12 Φ *harinyoh* || bhM *ndyam buddhi*, P *nāyam buddhir*, Pr *nāyam buddhi* (continuing *vamcand*), A BhΦ *ndyam dūstabuddhi*, for *nāyam abuddhir*; cop. of *lh* deletes the anusvāra, N *neyam buddhir*. Simpl MS. I has *vidyadh.vacandīyam dr̥ṣyate laghupatanah* | *satya-vākyaś ca* | H has a gap here, h with l (blunders - *dr̥ṣyatto laghūpattana*) || After *jūyate* BhΦ *yatah* || 13 A *miyoh* || 14 PL¹ *nasprho* || 15 Pr *tadvāyam* || PPrM *vidheyā* for *pratipattayā* || 16 Read **pratyaṅito* for the misprint **pratyayito*. bhNAPPr *pratyāgato*; M *pratyāgato*, BhΦ *pratyāgmo* || Bh *aparam* for *param* || A *tvadbhūddhiparīkṣanāya*, after which one aksara (*tta*?) covered with gamboge; PM *to* (M *ur* for *tr*) *abuddhiparīkṣanārthāyām* || 17 BhΦ *tvadambhūgatam*, A *tvadambke muktam me* || AΦ (not Bh) *śara* || 20 A *tato* for *tvatto* || P₁ *bihete* || bh *tvadīyāmyamitā*, corr. by corr. to our reading; N *tvadīyāmyamitāpārśvāt*, BhΦ *tvadīya 'mya mitāpārśvāt* || 21 N *athāvā*, then two ak-saras covered with gamboge, then *v āha* || 22 BhΦ *gunavanmitrasaṅgeṇa*, PPrM *gunavanmitravānīśeṇa*, then P *yan mitravānīśeṇa yan mitram vpa°* || 23 Bh *śatīśāmbhūbhavataṃ*, Φ *śālistāmbhūbhavataṃ* || 24 N *tadhbakubī*, PPrM *tat śrutvā* || PPrM *samālinṅitau* for *samāgatau* || PPr *laghutapanako*, in P₁ corr. by cop. || 25 After *dhavān* (Bh *dhavāna*), BhΦ: *svasabhōva*[Φ *ve* for *me*] *tat cīhānam* || M *aham ānveṣayāmy e kṛta* (om. *hāram a* and *vam v*) || 26 A *śahāśāpukrāntuh*, corr. to our reading by corr. || Φ (not Bh) *anuparīkṣya* || 27 bhA PPrM *ka-mam*, N *mam*, corr. to *m* by cop. BhΦ and Śār. 72, 10 with us || A *“kusanu”* || Bh *kṛtvā svapūyakhṣukātulīyām*, Φ *kṛtvāśvapūyakhṣukātulīyām* || N *mamsumi-pesam* || 28 bhNPPr *hīanyāṃkam*, in Pr corr. to our reading, perhaps by a later hand; BhΦ *harinyūmikam*; A and Śār. 72, 11 with us || M *bhukṣatām* || 29 Pr om. *ca* || Φ (not Bh) *vahate* for *ca kṛte* || Φ (not Bh) *va* for *eva* || A

bhN, A, PPrM, BhΦ

sāmāka° || 30 bhPrM °nīta; N °nītaṃ, corr. by cop. to °nīta || Bh *śasā-*
marthyenāpanītān, Φ *śasāmarthyenāpanītān* || P *śvasārthyenāpanītabhakṣyaṃ*
bhaksyatām taṃdulū iti, Pr *śasāmarthyenāpanītabhakṣyaṃ bhakṣatām taṃdulū*
iti, M *śasāmarthyonopanatabhakṣyaṃ bhaksyatā taṃdulū iti* || A *bhaksyatām* ||
 BhΦ *bhaksyatāma taṃdulām iti* || 31 A *tatas tau supritāv api | parasparaṃ |*
priti° || BhΦ *parasparasutṛptāv*, Pr *parasparasuptāv* ||

Page 133.

1 A *vakti ca for prechati* || 4 Φ (not Bh) *tuksati* || 6 Φ (not Bh)
vachak || 7 BhΦ om *kṛm bahunū* || Φ (not Bh) *niramtaram* || M *niramta-*
rikrtvū || 8 A *ekūntamaitrātām* || 9 BhΦ om, *sa* || A *tadupakāraramjitak*
 (om. *manās*) || BhΦ *tatpakṣimadhye*, AM *tatpakṣimadhye* || Φ (not Bh)
sa tadā for sadā || N *onyathānyasmin* || 11 Φ (not Bh) *vāso* (!) *'apūrta-*
nayanuh (!) || A *aṃśrupūritannayanah* || A *samāga*, then the space of an akṣara
 covered with gamboge, the ā-stroke covered with gamboge, and *samāga*
 corr. to *samaṅga*. Then the space of 5 akṣaras covered with gamboge by
 corr, who writes on it *dgulam uvāca*, the reading of the corrector being thus
samūṃ gadgadām uvāca || 12 Pr *viḥaktiḥ* || BhΦ *taḍ yāsyaṃ atrāhaṃ* ||
 A *aham anyatra* || 14 BhΦ *anāvṛstik* || PPrM *mahati 'erstik* || A *jano*
 for *nagara*° || BhΦ *babhukṣayō pīdūo*, bhN *bubhṛjōpi*° || 15 PPr *viḥaga*° ||
 M *vihaṃbamdkhanūrthaṃ* || BhΦ *aham atyāsū*[Φ adds *vi*]*śesatayā* || 16 M
videśam calito || ABhΦ *tato 'haṃ for tenāhaṃ* || A *karomi*, om *iti* || BhΦ
yāsyaṃmīti || A *hirinya* || 17 BhΦ *tahri*, but the *i*-hook deleted in Bh ||
 N *prāha for āha* || Bh *yāsīti*, PPrM *yāsyaṭīti*, N *yāsyaṭīti* (!) || 18 ABhΦ
daksanōpathe, N *dāksvōpathe* || 19 M °*nāṃsakalūni* || 20 BhΦ *sūbhā-*
ṣitagostim || BhΦ ins. *bhūcaruh* before *sukhena* || Φ (not Bh) °*paksaksayam* ||
 22 BhΦ *tā*, APr *te ye for tūta* || Pr om. *na*, which has been supplied by
 another hand in margin || 23 ABhΦ *cāpadi samsthitaṃ* || 24 A
hirinya || N *prāha for āha* || BhΦ om. all between *āha* and *bhok* line 25 ||
 A *apy evāgacchūmi* || A *ato* || 25 A *dukkham* || M om. *sa* || APr jump
 from the first *āha* to the second *āha*, om. one of them and all between them ||
 N *prāha for āha* || 26 M *tavi for tatrāiva* || BhΦ *gatās taṃ sarvaṃ* ||
 Bh *akoṣagatir* || 27 APr *tatrāgamisyati*, BhΦ *tatrāgamisyasi* || 28 Φ
sanar manar || Bh *māsudvahaśceti*, Φ *māsadvayaśceti* || A *mūnado for sūnando* ||
 29 Φ (not Bh) *abhyo for dhanyo* || A *samasti*, corr. by corr. to *samam asti* ;
 BhΦ *samo 'sti* || bhN *dharas for dhanyataraḥ* || 30 MBhΦ om. *hi* ||
 Φ *sampattādikūni* || N *apustāv for astūr* || Bh *uddīyanāni*, Φ *udīyanāni* ||
 Bh *tatas for tat* || P *sakkena* || 31 N *prāha for āha* in both places ||
 33 BhΦ *cakram* ||

bhN, A, PPrM, BhΦ

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1 Before *śrutā* Φ inserts *api*, in spite of 'pi after *hiranya* || BhΦ *hiranyōpi* || Bh *prstōpari*, Φ *drstōpari* || bhNPPrM om. *latprstōpari* and the following words to *sampatōhlayayena* (excl); our reading is that of A (only A °sto°). Simpl. HI: *takkārustite hiranya* [h add over line in H]s [H om s] *takkasānād eva tadupari samānūdhah* [I om. h i] *sōpi sanāh sanāh* [I om. h] *tam ādāya prasthitah*, h *tatt śrutā hiranya tasyōpari samānūdhā sōpi sapāt tenāiva pracchittah* || BhΦ *samārubhya* || N *sampātōdumayena* || 2 Φ only one *sanāh* || Φ om *tena sa* || Bh *saha* for *sa* || Φ *tanj hradoj tam* || BhΦ *pracalita* for *prāpita* || 3 BhΦ *allobhate* || P *mūsakūlhitam*, M *mūsakūlhitam* [sic'] || 4 N *tuttistha*, Φ *tanuvastha*° || 5 Φ (not Bh) *śikhām ārubhya* || BhΦ *tāvasa* [Φ *śaupe* *moṣā* || Φ *mantharakah āgacchan* || BhΦ *bhavanmītram* || 6 Over 'yālingga gloss in bh. *tiām* || A our reading, corr. by corr. to *āgatyālinggyatām iti* || BhΦ *āgatyā ulingya* || 7 A om. *yatah* || Bh *sakapūrah*, Φ *kiṃ samdanah sakapūrah sthapitau* || P *kiṃmu*, BhΦ *kiṃ tu* for *kiṃmu* || 2nd pāda in A: *kiṃ suśitalah*, which corr. corrects to *kiṃ ca caṇdrah suśitalah* || 8 M *ta* for *te* || 9 Pr *nyūnatara* || 10 BhΦ *pariyūto 'sti i iti* || Pr *smite* for *'si i iti* || PPrM *mamāparūtham* (PrM °dhum) *ksamasvam iti* || 11 BhΦ *vrksottan-nakan* || 12 N *vihitālinggitan*, P *vihitālinggan*; Pr *vihitan linggitan*; M *vihitālinggitan*, om. °linggan *pulā*° || BhΦ *pulakitasvokarvan vrksud* (Φ *vrddhād*) *adhasthō uparītan cūlmacāmantanam vrksuptam* || 14 A *mantharakah* || P *laghutapanakam* || Φ (not Bh) *bho 'yam ho mūsakah* || BhΦ *bhaksabhūto* || M om all between *mūsakah* and *mūsako 'yam* l. 16 || 15 BhΦ om. *bho* || N *piśha* for *āha* || 16 PPr ins. *mūsakah* after *mūsako 'yam* || Pr *t* for *tat*; BhΦ om. *tat* || 17 M om. *yathā dhurā* || A *ra* for *dhurā*; corr corrects *rā* to *śaṣṭo* || A *virvā tarakāh*, corr by corr. to *divi tarakāh* || 18 Ψ sets in again here with *lhyayū* || 19 A °*parityuktyās* || 20 M *paranivedam* || BhΦ *āsūbha* for *āpannah* || BhΦ *tardmīke* || 21 N *prāha* for *āha* || M om. all between *āha* and *prsto* || Pr *prsto dayāva ttatāva* || 22 Pr *eta trāva* || ΨPPrBh om *na* || 25 M *pramādūrotham* || 28 N °*gudē* for °*drava*° ||

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1 M *anna* || M *prāśūṣkaparivārakūrtam* || 3 *suprayatnam*; cp. also Sār. 74, 9 || 4 Pr *bhaksya*, om. *māne* || M *parurūprāja* for *parivrād* || 5 bhN *anāyāseneva* || 6 ΨP *prūpnoṣi*; Pr *prūpnoti* || N *bhaksyayām* || M *tantram tam* for *tatra* || bh *vrhatsphig*° corr. by corr. to *vrhatsphig*°, ΨPPr *vrhasphig*°, M *vrhasphig*° || 7 ΨPPr *brūṭakarṇno* || 8 bhNΛΨPr *āsramam*, P *āsram* for

From 134, 18 bhN, A, ΨPPrM, BhΦ, from 134, 22 bhN, ΨPPrM

śramam; M *aśīmam*; Bh with us, M and Bh *upanītavōm*, in Bh apparently corr. to our reading || 9 Ψ PPr *brūtakarṇa* || 10 N *brhasphigo*, bh Ψ PPr *erhasphigo*, A *erhatspigasya* || 12 After *abhyūgataḥ*, Pr repeats *śūnyam prativacanāṃ prayacchati* || Ψ PPr *brūtakarṇa* || 13 Ψ PPr *sālhā-dam* || 14 Pr *rūtiām api* || N om. *iti* || 15 Ψ *yut*, corr. by cop from *yataḥ* || 16 Ψ PPrM transpose *kasmāc curūḍ dṛśyuse* and *prīto 'smi te darśanāt* || 17 Ψ PPrM *kū vāritū nonu durbalōsi* || 18 M *samupagatān* || 19 Ψ P *harmāmni*, Pr *harmūni* || 21 bhN Ψ PPr *prāghunike*. in Ψ corr. to our reading by cop.; but the correction is not very clear. ABh with us || 22 Ψ PPrM *sudanam* || Pr *erthā* for *erśāḥ* || 23 N *girū* ||

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1 Pr *totrūka°* for *tathaika°* || 2 M om. *yataḥ* || 3 Ψ PPr *pauro-hatyam* || 4 bhNA Ψ PPrMBh Φ *māthāpatyam*, in bh corr to *mūgāpatyam* || 6 Ψ P (not Pr) *brūtakarṇaḥ* || N *būtakarna āha* || 7 M *tvāt* for *tvatto* || Pr *mamānyah suhṛt*, M *mamānyah syahṛt* || 8 N *bhikṣāmātram* || 9 In bh, gloss on *karmakarā · bhṛtyāḥ* || N *rtticchedāsanmārjanādī°* || 11 N *veśena* for *vaṣṣena* || M *tādayati* || 12 Ψ P *kutūhalaṃ me tasya*, in Ψ corr. by very small strokes to our reading, apparently by corr.; M *kautūhalaṃ me tasya* || 13 N *erhasphik*, A *erhatspig*, Ψ PPr *erhasphig* || 14 Ψ PPrM om. all between *bīlam* and *udhānosmanā*, l 16 || 16 N *huddatesau* || 17 N *usmō* || bhN *vitvaḥ*, corr. to our reading by corr. of bh || N *erddham* || 20 That in our text *sānditīmōtū* is a compound, is evident from 140, 15 || 22 Ψ P *brūtakarṇa* ||

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4 Ψ P *devatārccanaparāḥ*, Pr *devatārcanaparāḥ*, M *devatūrthanaparāḥ* || 5 bhN *pratyūhaprabuddho* || M only *vrahma[new line]nyoh* || 6 N *anaṃtara-phaladū* || 7 M *tadagraham* for *tad ahaṃ* || 8 bhN *mūṣoddeśena* || Ψ P *yathā saktir* || 9 Ψ *bhartsamānū* || M *bhargvayomānāha* || 10 Pr *he darūdra* for *darūdrasya* || M *bhojaprāptis* || 13 bhN *na svādītam* || 14 M *maṃdam* 1a 2 || 20 Pr *tasya* for *tac ca* || 21 Pr *yacchannajalam* || 22 M *nutyapra°* ||

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4 N *vivekajñai sādananmōya* || 6 bhN Ψ P (not Pr) *trṣṇā*; ABh with us || 11 Ψ PPrM *mahōñjanaśikharākōrah* || In bh gloss on *krodah*: *varāhak* || 12 N om. *dṛṣtvū* and the following words to *dṛstvāpi*, l 15 excl. || No MS. has the samdhi after *dṛstvū* || bh Ψ PPrBh Φ *ā karnnāmba*, M *ā karnṇāmba*; A with us || 16 P *tathā* for *yathā* || 17 M *prahite* || 21 N *tasmīn* for *etasminn* || Pr *°mrtyu* || 22 Ψ *śṛṅgūla* || Ψ PPrM *taṃ deśam* ||

bhN, Ψ PPrM

T

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- 1 N *prāruto* for *prahr̥ṣṭo* || 7 N *tatt* for *tat tad* || 13 M *vāpatati-
takoṭim* || Ψ PPr *bhaktum* || 14 M *tuṭitapāse* || Pr *tūluprāleke* || 15
P₁ *mastumadhyanu* || 21 Pr *athāva* || 22 M *cūrnayisyāṃvā* for *cūrna-
gṛvū* || 24 Pr *sūyāt tape* ||

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- 1 M *grha* for *grhe* || 2 Pr om. *madye* || M om *sā* || bhN *sāpy
acimtayāt* || 3 bhN *naipunye* || 4 bhN *tilinām bhogyān* || bh *kṛtavān*,
corr by cop from *kṛtavān*; N *ktapravān* for *kṛtavān* || 5 M om *luñcitar a* ||
6 Pr *arthān* for *atha tārī* || Φ *sūrpe*, bhN Λ Ψ PP₁MBh *sūrpe* || 7
M *grho* for *grhūl* || M *tu* for *grhnātu* || 10 M *nava°* for *tad°* || 12
N *samarthā* || 14 bh Ψ PPr *saṃbhaṃkhenēme*; N *saṃbhaṃkheṇa me*; M *saṃ-
bhaṃkheṇa me*; our reading is that of ABh Φ || 15 N *sāṃdāṃmūtu*, with
a visarga added over the line || 18 bhN Ψ PPr *tan* for *tan*; ABh with
us || bh *nīdhānodya°*, apparently corr by cop from °*nogha°*, N *nīdhānogha°* ||
20 Ψ PPr *brūṭakarṇa* || M *jñūyato*, om. *te ya* || 21 M *yūthyaparivṛta* ||
 Ψ PM *vṛhasphig*; Pr *vrasphigoha* || 22 bh Ψ PPrM *khanatīkaṃ*, N *khan-
atīkaṃ*; ABh with us || 23 PrM om. *mayā* || 24 Pr *addhi* for *api* ||
Pr *caranamalitām*, M *caranamalitayām* || NBh *tatpādānusārino* ||

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- 1 Pr *tava* for *tad* || 3 M *tathā* for *yathā* || 4 N *tayā* for *tathā* ||
6 Ψ PP₁ *purusaṃ drstvā*, M *purusaṃ drthā* || M *jñūti* || 9 bhN Ψ PPr
bhavisyāt, M *savisyāt*, ABh with us || 10 bhM *cezarac ca?* *c* and *v* are
often indistinguishable in Jain MSS. || 11 Pr *cinnaṃ*; N *ajūtakapā-
lacinnaṃ* || 12 *pratyutpadāih* all our MSS. including ABh Φ || 14
N ins. *āradhvaḥ* before *pravṛttāḥ*, writing *pravṛttāḥ* between two dandas ||
16 M *nūm* for *mām* || 19 M *bhaktvū* || M *vāsuraṃ* || 20 N °*kapāḷaja-
ṭilān* || 23 M *duṣṣe* twice || 24 Pr °*carino pr bhū°* ||

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- 2 M *tā* for *khanatā* || 4 Pr *anyūgata idam*, M *abhyūgapta ivam* || Ψ P
brūṭakarṇa, Pr *vūṭakarṇa* || 5 In Ψ gloss on *asya* by glossator: *nīdhā-
nasya* || bhN Ψ P *tan*, Bh Φ om. *tan*, A with us || 7 Ψ PM *sthānakam* ||
8 Pr *vīksitum api* twice || bhN Λ Ψ PP₁M *acimtayāṃs ca* || Bh *advūcimtayāṃ*,
 Φ *advūcimtayāṃ*, Bh Φ om. *ca* || 10 N *ma* for *me* || 11 M *sahastakurano*;
 Ψ P *nirucchāḥ*, Pr *nisacchāḥ* || 12 N *sapativārah* || 13 Ψ P (not P₁)
brūṭakarṇo || bhNM *bhūyo* only once; Ψ PPr *bhūyōpi* 2. A with us.

bhN, Ψ PPrM

BhΦ om. 'pi || N *tādītum* || 15 M *bhavarann* || 17 bhN *yato* for *gato* ||
 18 Pr om. *yatah* || 19 Pr *parāsavati* || M om. *yaj jānān* || 23 bhNΨPP₁M
śatru, in bh corr. to our reading by corr. A with us || ΨPPr *brūṭakarmṇam* ||
 N *kautukalaṃ* ||

Page 143.

1 Pr om. *ś ca* || 2 N *mūtakaṃ* || 4 Pr °*virahita* || M *yathārthena*
 for *yathā gajāḥ tathārthena* || 6 M *tata śrūṭāha* || 7 bhN *tato*, P₁ *yatro*
 for *yato* || M *na kūrddasektinarastī* || BhΦ om. *tad*; A *viddhi*, ΨPP₁M
tadvad for *tad dhṛg*. bhN *tadvim* or *tad dhīn* (as *dva* and *ddh* are often
 identical in Jain MSS); in bh a second hand puts *g* over *n*. The
 reading *tadvad* (ΨPPrM) is a correction, but a wrong one A's *viddhi* is
 evidently a correction of bh's reading || 8 N ins *yatah* after *uktaṃ ca* ||
 10 Pr *grīsmā kusari yathā* || 11 BhΦ *kākaravāḥ*, PL¹ *kōkasavāḥ* || 13
 M om. *hi* || 14 M *śrīgunānām* || ΨPM *prakōśanī* || 16 M *pravyaṃ* ||
 18 M *vidhāvā°* || 19 M *vakto*, APrBhΦ *vyakte* || M °*ṛtaḥ* || 20 ΨPPrM
va for *api* || 21 bhN om. *vilapya* || Pr *tut saṃnūlānaṃ* || 22 N *vyarthah-*
samaḥ || 23 ΨPP₁M om. *ca* before *te*, writing *tatas* || PL¹ *maddbhūtyā* ||
 24 bhN *samartho*, ΨPPrMBh *'samartho*; A with us ||

Page 144.

1 N *tat kim anena* [new line] *kim ārādhītena* || 4 M *svāsvāmī* || ΨPPr
chatrajimbhīh || 5 M om. *tesām*, writing *cacau* for *vaco* || bhN *durga-*
pravisto || M *yāvat nirdhata kṛdṛi* || 10 ΨPPr *mānodbhāsam* || N *hāsam*
 for *hrūsam* || 11 N *viḡunībhavanti* || 13 N °*paṃḍitām* || N *ḍṛśām* ||
 14 M *kṛtūmtāpahatah* || M *prāyadyate* || 18 M *manvitraṃ* for *sanmitraṃ* ||
 19 M *sarvasūna*; bhNΨPPrM *sarvasūnyaṃ* (M °*sūna*) *darudratā*; ep. SP II,
 32¹ A *sarvasūnyaṃ darudratā*, Bh *sarvaṃ*, Φ *sarva*, BhΦ *sūnyaṃ darudrasya* ||
 24 N *api°* for *ati°* ||

Page 145.

1 M *yasya ḍṛśaḥ phalavipākoh* || 2 Ψ om. *eva*, which is added over the
 line by cop. || 6 After 83, A ins. this śloka: *mūnam udrahatāṃ puṃsām*
varam āpat pade pade | jīvitāṃ mūnamūlaṃ hi māne mlāne kṛtaḥ sukhaṃ || That
 this did not originally belong to our text is evident from K, which has
 interpolated it in a wrong place. The order of the pādas in this MS is
 as follows: 83 ab, then cd, ab of our śloka, then 83 cd. It is clear, that our
 śloka originates in a marginal addition. It is missing in our other MSS.
 including BhΦ. Cp. also the right numbering of stanza 90 in BhΦ. As
 BhΦ only seldom number their stanzas. it is evident that the copyists copied
 these numbers from their originals || N °*channa* || 7 N *acmṭayāt* ||

bhN, ΨPP₁M

ΨPP₁M om. *punar apy acintayam* || M. *āpani* for *apy* || 8 bhNΨPP₁A *dāva-*
mhhkuthita°, in A corr. by corr. to *dātra*° or *dānna*°. M *dāvanakuthitancucah*; Bh
dāvānikhkvitasya ca, Ψ *dāvānikhkvitasya ca* || 9 P₁ avagraha for *na cā* || 14
 M om *arthitvam hi ma* || N om *na* || ΨPP₁M *rastrampuram* || 17 M om
paribhūyate || 18 M *busvā* for *buldhya* || 22 N *param* for *vanam* || M °*nive-*
sitan, corr. to °*nivesato* || 23 ΨPP_r *gunguhatatān*, M *gungumpuhatatān* ||
 24 bhΨPP_rMBhΦ *khala* for *khala*, in bh corrected to our reading by corr
 A with us, but corr. by corr. from *khālāyanūt* || ΨPP_r *prārthaur* for *prāptaur*,
 M *prārāptaurr athaur priyam kriavān manah* ||

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2 ΨPP_rM ins. our śloka 88 after our 89, but as ΨP number our 88 as
 their 82 (PrM 83), and as ΨPP_rM number our 89 as their 83, it is clear
 that the transposition is only due to the inadvertence of some copyist ||
 3 bh °*py arthito*, N °*py arthibho* || 5 M *vānikṣaram* for *dina*° || 8 N om
na ca || 12 N *parapidenā*° || 13 M *dotiya*° || 14 M *centi irapiakūse*
parāpannābhogī || 15 N om. *yan maraṇam* || 16 ΨPP₁M om *taḍ eva* ||
 N *vi hatsyāga*°, ΨPP_rM *vrhasphiga*° || 19 N *havi*, then a begun *ya*, then *ro*
 for *kāturo* || 21 N *upīgutasya* || 22 bhN *petikāṇ* || 23 ΨPP₁M
āyukṣesatayā (M with *danda* between °*yuk*° and °*se*°) ||

Page 147.

2 bhNΨPP_rMBh *daivo*, A with us. See 151, 9; *daivo* however seems
 to be the genuine reading, as *dava* 'Destiny' has often the masculine
 gender in Jaina Sanskrit || 3 bhN *tasmān na socā na ca vṛṇāyo me*,
 but see 151, 10, in bh a first *ca* is inserted after *socā*, but deleted again by
 cop || 5 ΨPP_rM *so °bravit* for *hiraṇyah kalhoyati* || 6 M *nagaradatto*,
 om. *re sāga* || 8 In bh gloss on *rūpakāsatena*: *rūpuyā* || 11
 M *sailattena* || 15 bhN *nirbhatsya* || 18 N *tabiṇa nagara*° || 19
 P₁ ins *hi* before *kenocid* || 20 PL¹PrM *tiēti* for *vā, iti*. This reading
 goes back to the circumstance, that in Ψ in the left part of the *na*-noose,
 perhaps owing to some small defect of the paper, there seems to be a small
 opening. But under the magnifying glass the closing of the noose is quite
 distinct || BhΦ *bhavān* for *vā, iti* || 21 bhNΨPM *manuṣyēti*, PrBh
manuṣya ity, A *manuṣyo ity* ||

Page 148.

3 Pr *prasiddhanāma* || 4 ΨPrM *kanyā*, om. *rōja* which the cop. of Ψ
 adds in the margin || After *candramati*, M *yū ikasmīn divuse*, &c. l. 5 ||
 NP *nāmāti*° || 5 NPr *nirīksyamānā* || 6 N *manorathas* || 7 Pr *kusu-*
mabāṇāhatayā || 8 N om. *tayā* || Pr *nryarasakhi* || 9 M *sa* [new line]
saha || 10 M *dogvod* for *yad* || ΨPP_rMBhΦ *vadantike* || 12 ΨPP_rM

bhN, ΨPP₁M

madantike || 13 bhN *samesyati*, Ψ PPr *samesyoti*, ABh with us || 14 Cop. of Ψ supplies the words *yady avayam* to °*bhikṣitam* incl in marg. || Pr *tatrāvagamtarvaṃ* || 16 M *tayū* for *tiyā* || 23 M om. one *yaṅ* ||

Page 149.

2 M *kautukūn drstakahṛdayas*, *ka* being struck out, bhN Ψ PPr *kautukāt hrstahṛdayas*, ABh Φ *kautukāvistahṛdayas*. Cp. our Introduction, p 34 || Pr *avalambyādīhi ūdham* || 5 Pr ins. *tayū* after *āsritayō* || M *tadāṅgajamga-jamsajātaharsai omāṃṣitagātrayoklam* || bhN °*mōtrayānvraktayō* || M °*gūtrā*° for °*mātrā*° || 6 N *mamā ātmā* || Pr *ābhya* for *ātmā* || 10 N *stonbhitturom* for *sta° tra°* || 12 M *rad* for *yūrad*, bhN A *daṃdapūsakah*; M *daṃdra-pāsikā*, Ψ PBh Φ with us, cp 151, 2, 9 || 13 bhN Ψ *ahitāś*, in Ψ corr. by cop. to our reading || 16 bhN A Pr *daṃdapōśakenā*°, M *daṃdapārśakendbhita*, Ψ PBh Φ with us || 17 Pr *samiti*° for *sa mati*° || 18 N *tasyāh raksakasya*, bh °*vinayavati*, N °*avinayavati*, Ψ *avinayavati*, P *vinayavati* || 24 bhN *bravisi* ||

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2 M *asaksa*.c || 3 Ψ PPrM °*phalam bhavati* || 4 bh *nirbhatsya*, N *nirbhatsa* || 8 M °*grhadvāraravṃtamamāpa*° || M °*mala*° for °*mamgala*° || 9 Pr *dvatvā* for *hatvā* || Pr *pranamnu jannako*° || 11 Pr *pranamyā* || M *disyo diśam* || N *janmuh* || 14 M *mahāsūhasikatayā* || 15 bhN *nirbhatsitarān* || M *apayāte* || 16 Pr *abhikrūṣate* || 17 ABh Φ *tat*, Pr *no* for *taṃ*. But *taṃ* is evidently a prakṛtism; cp the Introduction to this volume, p. 32 || 18 bhN *prasara*, P *svasura* || Ψ Pr *tvayānutistatam*, P *tvayā°nutistitam*, M *tvayā°mutisvitam* || 19 M *pradati eisatī* for *pradattā, itī* || 20 bhN °*palāyato*, Ψ PPrM °*palāyamāno*; ABh Φ with us || 21 Pr *edaṃ* for *idaṃ* || 23 PPr *prūnasamśayā iksitā*, a misreading easily to be explained by the form of *dra* in Ψ || bhN om. *mama* || 24 bhN A Ψ PPr *grhṣyati*, Φ *grhṣyatēti*, Bh *grahṣyatēti* || Pr *vārttāyatvrekena* ||

Page 151.

1 bhN *sanjātah* | (N om. the ardhadaṇḍa) *mahā*° || bhN om. *taṃ* before *vārttā*° || 2 Ψ P *karṃma*° for *karna*° || A *daṃdapūsakaduhitālapr*, Bh Φ *daṃdapāsikasutāpr* (Φ °*sutō°pi*) || 4 Ψ PPrM om. *svayaṃ* || Ψ PPrM *tatrāgataḥ* || 6 M *manuḥ* || 8 A Ψ PPrM Bh *darvōpi* || Ψ P *tuṃ* for *taṃ*; cop. of Ψ supplies *lanḥhayitum* in marg P has it in the text || 9 bhN °*pāsika*°, Ψ PPrM *daṃdapāsika*[P adds *h*] *sutā°brahit*; Bh *daṃdapāsikasutā aha*, Φ *daṃdapāsutū āha*, A *daṃdapāsakaduhitālabrahit* || 11 N *na vismagomi* || M *vayikaduhitā* || 13 N PrM *prthak* (only once) || 14 Ψ PPrM

bhN, Ψ PPrM

ins. *tān* before *vṛttāntūn* || M *sabāhumānūm* || 16 ΨPPr *upabhūṃjamānaḥ* ||
M *upabhūṃjamānamukheṇā°* || 18 After *ityāḥi*, ΨPPrM || 4 *kathā* ||

Page 152.

1 N *tathā ca* || 2 Pr *mānasyaṃ* || 3 bh N °*pānasya* || ΨP *upā-
nadvūta°*, M *upānadūḥka°*, a reading easily to be explained by the form of the
respective aksara in Ψ || M *carmmarṛttaiḥva* || 5 N *hore prāpte* || bhN
om. 'gy. The copyist of bh writes *a* over the avagraha || 6 ΨPPrM put
our śloka 99 after our 101. Their numbering 92 to 94 (92 twice for
91.92 corresponding to our 98.100) agrees with this transposition || 8
bhN *ti* for *te* || bhM °*lutuṃbinī* || 9 bhNΨPPrM *āvūḍayati*, ABhΦ
with us || M *ya kṛṣṇe* || 10 All our MSS incl. ABhΦ *asatyūny* || 11
bhN *parigrha°* || M *kṛṣṇe* || NPr *nirvṛttw* || 13 In bh a gloss on
kuṣa·darbha || ΨPPrM *rdpi* || 14 M *nīnam* for *dīnam* || 15 Pr
śadbhyāṃ yat trayodheṣ ta° || 19 bh *śraṇyaṃ*, corr. by corr. to *śrāvyaṃ*, N
śrāvyaṃ ||

Page 153.

2 P om. *sahodarās ca*, M om. *hodarās ca* || 4 N *hy arthe* || N *triloke* for
'*ta loka* || 5 bhN *svavacanam* || N om. *tāvad* || 6 ΨPPr *laghutapanako* ||
10 N *samagoraga°* || bh °*mūgaṃtaṃ* || 11 Pr om. here lines 11 to 13
incl, inserting them after *pū*, l. 15 || Pr *āmādhyaḥnaḥy°* || 13 ΨPPrM
'*sevkā* for °*setikā* || 14 ΨPPr *tasyā* || bh P °*nikuryāt*, but in bh corrected
to our reading by the copyist himself || 16 ΨP *samāsvāsayitum*, Pr *sama-
svādayatum* || N *t* for *yat* || bhN *svaśeṣahpari°* || 22 M *sa viṣayaḥ* ||
23 M *śrayato tam e carute* || 24 A om. all between *vanaṃ* and *dūkāḥ* (for
mandūkāḥ), l. 27 || 25 *arthinām* all our MSS but A (see on l. 24) incl BhΦ.
The lion being represented in this stanza as the king of animals, the
arthinaḥ must be understood as his followers, such as Karataka and
Damanaka. The original reading of the *Pañcatantṛa* is not *arthinām*, but
atmanaḥ, cp. Śār. 87, 21 || 26 N *udyamyaparar* || 27 M *sarapūrnna-
thivūṃdrajāḥ* || 28 Pr *bhodyogaṃ* ||

Page 154.

2 bhNΨPPrM *kalāvṛdhijñam* [N °*vidhijñam*], in bh corrected to °*va-
dhajñam* by corr. ABhΦ with us. Cp Śār. 88, 4 || bhN *vyasanesv*, corr. of bh
vyasanesv, P *vyasanepy*, a misreading easily to be explained from the form of
the aksara *sva* in Ψ; bhNP *asaktam*, Ψ *asaktam*, but *śa* written by cop. over
sa. M *vyasanethosaktam* || 5 ΨP *acavalam* || N *aviśvādīnam* || 6 M *era
vītā bhavati* || 16 A with bhNΨPPrM. After l. 16 BhΦ ins *sthānabhraṣṭak*
(Bh om. *ḥ*) *hi śobhamte* | (Bh om *i*) *smḥū* (Bh adds *ḥ*) *satpuruṣā gajūḥ* || N

bhN, ΨPPrM

śobhyanṭe ॥ 18 M samsthānam for svam sthānam ॥ bhN parityāget, corr by cop. of bh to our reading ॥ 19 N om. it ॥ 20 M rūparatgās ॥ 24 Pr vṛhaspatih ॥ 25 Pr śilaparākrama ॥ 30 M bhvātibhate for labhate ॥

Page 155.

1 Pr valmīkṛmga° ॥ N °sanga° for °śruga° ॥ 3 N nḍivēoz, Pr nḍivē-
cam ॥ 5 ΨP madaḥs te; Pr ki mulas te ॥ 7 Pr yāvunā dhanāni ca ॥
8 bhΨPM navasakhyāni, N navasamsthāni, Pr navasamkhyāni, A navasagāni;
BhΦ with us Op. Śār 89, 18, and SP II, 85.—soḥya and śaspa are often con-
founded in the MSS., and as s is often written as ḥ in North-western MSS.,
khyo and sya, spa interchange very often ॥ ΨPM insert ca before yoṣitah ॥
11 N pīnāṣyopi ॥ 12 N cittasya ॥ 14 bhN gehe ॥ 15 M cittam ॥
17 bhN ΨPPrM dāvo 'tra for dāvam evātra, BhΦ dāvam eva, om. utra;
A with us. But see our note on 147, 2 ॥ 21 N nābhyaṃ ॥ 22
ΨPPrM lābhah paromah ॥ 23 M hrṣnā ॥ 28 P (not L¹) om. lābho 'sti ॥
29 N vicam, PL¹ cittaṃ for vittaṃ ॥ bhNPr vinīśa for vīśi, corr. by cop.
of bh to our reading ॥

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1 N ins ḥi after kāryatavam ॥ Pr kimcid ॥ ΨPPr dhanabhogūbhāgnah
(P °na for °nah) ॥ Ψ kicic ca, P kincic ca ॥ 3 °śyōpārjanam all our MSS.,
but cp. 157, 15 ॥ 5 ΨP kathvati ॥ 7 NBh (not bh) somaliko ॥ Pr
vāyah (om. tantu) ॥ N tantuūyusah ॥ 8 N ca śāstrāni for vastrāni ॥ 9
ΨPPrMBhΦ °nādikā ॥ 10 AΨPPrBhΦ kolikās, M kolikās ॥ 12 N
avadhāranakam for adhā° ॥ 14 M mīlgyātha galpitam ॥ 15 bhNAΨPPr
(not MBhΦ) insert na between dhanam and bhavati ॥ 16 M om. bhavati
ca bhāryam ॥ 19 ΨPPr māturam ॥ 22 NPr chāyātapo ॥

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1 N tasmād atrava karma tiṣṭa tiṣṭa ॥ 3 M samthapadyate ॥ PL¹ sampra-
padyamaparitṛyaktam (l 4) ॥ 5 AΨPPrMBh yatḥā ca ॥ 6 bhN na for ca ॥
9 ΨP udyamenna ॥ 12 ΨPPrM ca na for cen na ॥ 13 bhNΨPPrM
nōpālānābhyaḥ, ABh with us ॥ 14 M vartavyam; all the other MSS. incl.
ABhΦ with us ॥ 15 °śyōpārjanam also ABhΦ ॥ N svavānasatātrayōpār-
janam vidhāya ॥ 16 bhN pravi sthūtiḥ ॥ 20 Pr krodhasaraktau locanau ॥
21 M kartavyam for kartah ॥ M dhā, om. bahu ॥ NBhΦ somalikaśya,
ΨPPrM somikaśya ॥ 24 M om. vyavasāyīnam ॥

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1 bhN tathāśya for tasya ॥ Ψ atyat, P at for atas ॥ 2 Pr om. yāvad
asau ॥ 3 bhN anvīyati, Pr anveyati ॥ 5 N ca for vū ॥ 6 N jumps

bhN, ΨPPrM

4 M *amasyam* for *agamyam* || 7 ΨPPrMBhΦ *paṃcadāsame* || 12 M
anūsārā || M *aho* for *ato* || 13 After *iti*, ΨPPr *kathā* || 6 ||, M || 6 || ||
 16 Pr *dhanaguktayuktahānākhyau* || 17 P *budhvā ehasrarūpaṃ* || 18 M
 om. the sentence between *gatah* and *atha* l. 20 || N *somalīko* || 20 N
pradīstah || 21 Pr *bhāryā* || 22 M *prāptōpravīstah* || bhN ΨPr *śakti*^o
 for *bhakti*^o; in Ψ corr. in marg. by cop. to our reading, which is that of
 Hamb. MSS. and APBhΦ ||

Page 162.

1 N *somītikasyā*^o || 2 Pr ins. *apy* after *tal* || 3 Pr om. *na* || 4
 N *kartavyāh*, M *kartavya* || M om. the sentence between *kartavyā* and *atha* ||
 5 ΨPPr *kheḍyamānsya* || 7 M om. *tatah* || N *dhanagrhaṃ* || 9 N
svkhabhuktasāyāyām; Pr *svkhasāyārtham* || 11 Pr *kurvato* || 12 M om.
kṛtaḥ || 13 bhA ΨPBhΦ *vyavaharaka*^o, M *vyaharaka*^o, N Pr with us ||
 M *āratam* || 14 bhN *ktayam* for *kṛyam* || 18 bhN ΨPPr *śhuktadhane*;
 ABh with us || 22 bhN *dhanaguptaya*; A *dhanaguptayā*, but corr. by cop.
 to *dhanaguptāya*. ΨPPrM *dhanaguptarad*; BhΦ with us ||

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1 bh (not N) A ΨPPrM *arthasāyōpārjanōṃ*; cp. śloka 133 || After *iti*,
 ΨPPrM ins. *kathā* || 5 || 3 N *vittam* || 4 Of this line. M has only:
āpa saṅghātakarhāsaṃ || 8 N om. *na* || 10 ΨPPr *taṃ* for *tan* || M
 only *taṃ* for *tan nīcītuṃ* || N *lalātapote yat* || M om. *yat* || 11 Pr *jala-*
rudhir || Pr *viso* || 12 Pr *rit iti* || ΨPPr *kathayati*, M om. *ghatayati* ||
 A om. all between *vulhir* and *anicchanto* l 15 || N *akhīmukhe*^o || 13 All our
 MSS. incl. KBhΦ (A has a gap here) against the metre *aghatitaghātītāni* in the
 first pāda. The same faulty reading in MS. A of the *metrival* Campa-
 kaśreṣṭhikathā, stanza 237 (MS. B, stanza 267 has but the beginning
aghatitaghāri with following^o), and Ballāla's Bhojaprabandha, ed. Jivānanda
 Vidyāsāgara, p. 89, whereas K. P. Parab, Bhojaprabandha (Bombay, 1896),
 p. 28, stanza 144 and Subhāshita-ratna-bhāṇḍāgāram, Bombay, 1891, p. 133,
 stanza 36 go with us. As in Bhojaprabandha and Subhāshita^o the second
 pāda has a different reading (*dvṛghatīkurute*—Camp. A with us), this stanza
 would not seem to have been directly taken from Pūrnabhadra, but from
 some other source. It is at least possible, that the faulty reading in our
 MSS. and in Jivānanda's edition of Bhoja^o is older than either of the two
 texts || M *sughātītāni* || 15 *anicchanto* is a misprint, read *anicchato* ||
 M *dehinām*; after this, M again. *dukkhāni yuthehāyānti dehinām* || 16
 ΨPM *dukkhāny* || 17 N *aparam* ca twice || M *dhīyūdhīko* || 18 bh
svāmī ca, ΨPPrM *svāmī yat*, our reading is that of N A. In A two akṣaras
 covered with gamboge between *prā* and *kṛta*. BhΦ om. this stanza || Pr

bhN, ΨPPrM

C

prāktana ॥ 20 N *vidhāyati* ॥ 23 M *hr̥svākhū* ॥ 24 M *yatah* ॥ 27
 M *varttanyah*, N om. *kartavyah* ॥ 28 Pr *vratapavāsadharmmah* ॥ 30
 bhN om. *hi* ॥ 31 ΨPPrM ins. *uktam ca* before stanza 161 ॥ 32 NP
samtosāmr̥tataptānām ॥ 33 Pr *luptānām* ॥ M om. *cēlaś* ॥

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3 N *svavairamadam* for *svaveśmēdam* ॥ ΨPPrM *nir̥r̥tenanānūdr̥igne* ॥ 4
 M *'bhicādyah* for *'tivāhyoh* ॥ ΨPPr *ca nāikāśūstrānugataṃ*, M *cānekaśāstrā-*
nugataṃ ॥ M *mampraroktam* ॥ 5 Ψ *mamtharaka r*, *sūdku* being supplied
 in marg., and *he* being written over *ka* by cop., hence Pr ins. *he* after
bhadra ॥ Pr *sūdkuśrayunīya°* ॥ 7 ΨPPr *sārā*, M *sā* for *sārah* ॥ 9 Pr
suhrtan ॥ 10 bhNAΨPPr *piyā* for *piyāh*, Bh with us ॥ 13 N *nu*,
 bh *tu* for *na* ॥ N *'bhopahr̥tā* ॥ A (not Bh) om. l. 15 and the following
śloka ॥ 17 bh *dhuram̥dhurāh* ॥ 20 N om the two last pādas of
 stanza 166 and the following prose sentence ॥ 21 Pr *piyānti* ॥ 23
 N *nārttāt* ॥ 24 M *nāyayasyāt* for *nār̥thi° yat syāt* ॥ 25 N *vā* for *kā* ॥
 26 N *yaśo* for *yaśuso* ॥ 27 M *vicāngo* for *citrāngo* ॥ P *kurungo* ॥ N
ludhbukabānapātacakritas ॥ 28 ΨPPrM *śyūtam* ॥ M *hruṅyah* ॥ Ψ *laghu-*
tapanako, with almost imperceptible 1 and 2 over *pu* and *ta* respectively,
 hence Pr *laghutapanako*, P with us ॥ 30 Pr *laghutana* ॥ 31 M
āhrtavān ॥ 32 ΨP *ihāvasthitasyōpāyo*, Pr *ihāvasthitasthoyāyo* ॥ ΨPM
°śyōpāyo ॥ AΨPPrMBhΨ ins. *yatah* before *suriṣṣitam* ॥ 33 N *upā-*
gatah ॥ In Ψ *thar* of *tathāiva* resembles *trai*, hence PL¹ Pr *tathāiva* for
tathāiva ॥

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2 M *odhāya*, Bh *ādāya*, Φ *ādāyas*, A with bhNΨP. Query: *availlārya?* ॥
 3 bhN *udakam āgata eva* ॥ bhN *śaktivān* ॥ 6 Pr *abraviti* ॥ M *apadam*
 for *idaṃ* ॥ 7 ΨPPrM *aśvasārāh* ॥ M *cetasah* for *cetaś ca* ॥ 8 bhN
sanniruddhamāno ॥ ΨPPrM *udakār̥tham*, in Ψ followed by *danda*, in P
 by double *danda* ॥ 9 N *mamtharuka prāha* ॥ 13 PrM *'bhavanesv*
upi ॥ 14 N *'adbhīhītam* ॥ 17 M om. *ny abalā* ॥ 19 N
kathayati for *prechati* ॥ 21 bhNΨPPrM *ucchannu°*. A *ucchinna°*. BhΦ
janapadadevatāyatanaādhr̥ṣṭito bhūnupradeśah, om *utsanna*. For our emendation
 cp. Kullūka's gloss on *sūnyagehe*, Manu° iv. 57: *utsannajanavāsagehe* and
 Critical Introduction, p. 33 ॥ 22 M *'kaścidra°* for *'cchidra°* ॥ 24 M
'pānāparam̥ sau° ॥ 26 M *ār̥abdhā* ॥

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1 M *sampaviṣṭavakranetra°* ॥ Pr om. *kytāh* ॥ 4 M om. *api ca* ॥ 7
 N *vimtyopāyam* ॥ 8 M *tatsare* ॥ 9 Pr *abravan* ॥ 10 Pr *putrapau-*

bhN, ΨPPrM

traparayā ॥ 13 bhN *yad* for *yady* ॥ M *krpā*, om. *sti* ॥ 15 N om. *kṛncit* ॥ M om. *tae ca śrutvā yūthupati* (not *h*) ॥ 16 N *mūṣikās* ॥ 19 AΨPPrM ins. *sa* before *sayūtho* ॥ Φ om. *sayūtho*, Bh *sa* for *sayūtho* ॥ 20 Pr *sanāṣya* ॥ 23 N *vihāyo nānyo* ॥ 24 Pr *mūṣakāvacasayā* ॥ AMBhΦ *parivāraka°*, but in M *va* and *ca* are very often confounded ॥

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1 bhN *bandhā* for *bandhana°* ॥ 3 NP *sa* for *sayūthakṛ* ॥ M *guthāsthānapōśūṣēs* ॥ 5 N om. *ato 'ham* and the following words to *bhadra* excl. ॥ 6 Pr om. *chrutvā* ॥ After *ityāli*. ΨPPrM add ॥ 7 *ka'hā* ॥ which in M is followed by a flourish ॥ 9 N *dharmārthādibhīśūtra°* ॥ 11 Ψ *kūyagītubāstravinodena*, with one mark of deletion (small vertical stroke) over *gī*, two ones over *śū*, one over *stra*; AP *gītā°* for *kūyā°*; MPr *kūyagita-vinodena*. This shows that the reading of AP originates in a gloss of the archetypes of APM! ॥ 12 ΨPPrM *ca* for *hi* ॥ ΨPMBhΦ *ca* for *vā* ॥ 15 N *cittāṅgo* ॥ N *taṃ ca pa°* ॥ 17 M *'hiraṇ*, then the first part of the akṣara *yo* (not *yau*), then some akṣaras worn off, then *patanaṃkoṃ* ॥ bhN *māṃdagatayā*, M *māṃdarogatitayā* ॥ 19 bhN *patitēli*, PL¹ *patita iti ta iti* ॥ 20 Pr *badhan*, M *budhan* ॥ 21 Pr *bahvapāyāḥ pra°*, PL¹ *bahvapāyaṃ pra°*; in Ψ there is a small vertical stroke over *ya* to mark the caesura ॥ 22 Pr *sathā* for *sarcathā* ॥ 23 bhN *palvasamīpe* ॥ 24 ΨP *prāpuosi*, M *prāptoti* ॥ 26 Pr *smūn* ॥ 27 bhN *jivito*, corr. by cop. of bh to our reading ॥ 28 ΨPM *yat kim api mayā*, Pr *yatram api mayā* ॥ N *pronyuzak upite*, ΨPPrM *pronyayaprakupitena* ॥ 29 ΨPM *madvanād* ॥

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3 PL¹ om. *mitreṣu* ॥ 4 ΨPr *uktvāyudhvignahṛdayo*, M *uktvāśudhvinahṛdayo* ॥ 5 ΨPPr om. *nvedya* ॥ N *gahitvā* ॥ 6 bhN om. *taṃ* ॥ PN *tadavasthām* ॥ 10 M *krāṃtāḥ* ॥ 12 In bh, *vi* of *virodhaḥ* has been corr. by the copyist from the beginning of some other akṣara (perhaps *āvi*); N *dvirodhaḥ* ॥ 13 Pr *abhīyāsī* ॥ 15 M *bhavān vṛṣyattāṃ*(gap) ..*ta kathanena* ॥ 16 bhNABhΦ *api* for *asi*, but cp. Śār. 99, 1 ॥ ΨPPrM ins. *ta* before *katham* ॥ M om. *bandhanasya* ॥ N *upāgataḥ* ॥ 17 M *bandhanā°* ॥ N *anubhūta*, om. all to *dhanavyasanam* (excl.) L 18 ॥ 18 bhΨPPr *bhava* for *bhavatā*; AMBhΦ with us ॥ N puts *vistarataḥ* after *icchāmi* ॥ 21 N *śanmāśasamjātaḥ* ॥ 22 AM *paripālayāmi*, BhΦ *anvopālayāmi* (cp. Śār. 100. s) ॥ 23 N *gomatī* ॥ 24 N *vicarayan* ॥ M ins. *na* after *vicaran* ॥ 25 Pr *nrgatā* for *te gatāḥ* ॥ 26 Ψ *deśo* ॥ M *apāśyāmi* ॥ 27 bh *purutāḥ* ॥ bhNABhΦPPrM *vikṣyamāṃs*, BhΦ *pratīkṣamāṃs* ॥ 28 M *athorāvan gater* ॥

bhN, ΨPPrM

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1 N *ākarsayāmi* || 2 P *tailro*, L¹ *lulbho* for *naddho* || 3 N *nirāśitayā* ||
 4 ΨP *iti* twice || Pr °*hrdayo nāham* || 6 N *pāritosam* || 7 L¹ *vilepano*°,
 P °*vilepanū*°, Pr °*vilepena*° || 8 Ψ *kumārikūnām*, corr. to our reading, PL¹
kumārīnām; Pr *kumārīā* || 9 ΨPPrM om. *kautukaparānām* || N *hastādvyayam*
 for *hastād dhustam* || 10 PL¹ om all between *rūgaputrasya* and *mrgayū-*
thasya l 13 || 11 M *prāṛṭtakāla*° || 12 bhN °*hrdaye* || 17 N *evad*
 for *etad* || bhN *utpādikam*, P(not L¹) *autyōtikam*, Pr *avyōtikam*, both these
 readings originating in misreadings of the form which *tpā* has in Ψ ||
 18 N *grhagrhitu*; M *grhitu*, om. *graha* || 22 M *atha hrśam* for *akrśam* ||
 23 ΨPr (not P) *kōṣṭeṣṭakālālaguḍaprahārair* || 24 Pr *vyūpātenti* ||

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2 M *prāṛṭtakāla*°, N °*samayotsuke* || 3 For stanza 178, NBhΦ only
yathā vātarūdhūtasyaḥ || 5 M *asambaddhaya*° || AΨPPrM *tu ca śrutā* ||
 7 M *prabhūtam prabhūlam jalena* || 9 bhN *suhṛtsachāl ke*° || 10 N
śata° for *śara*° || Ψ °*jhumūla*° (cp vol xi, Table I, no. 1, 15 c, and the form
 which *jhi* has in Table II, no 12, 2a), PL¹ °*kurūda*°, Pr °*koamli*°, bhNAM
 °*lumda*°, which does not make good sense here Cp. the reading of BhΦ. Sā.
 103, 16 °*lantuka*° Perhaps °*lantu*° is Pūṇabhadrā's original reading. BhΦ *śirah-*
kamthakeśūnmarūdanam || 12 bhN om. *bhodra* || N *tvacā* for *tvayā* || M
apahāgatah, bhN *apahārya gatah* || 15 bhNAΨPPrM *anupravīṣyāmi*, Bh
prorīṣāmi, Φ *pratisāmi* || 16 Pr *voca*, om. *s tvam* || 17 M *dayatayamā-*
priyogus ca kasya. Pr *jana*°, om. *dayita* || ΨP *cittarīyogus ca* || 18 M
 °*mahosadha*° || 19 N *śiṣṭasamāgame* || 20 bhΨPPrM *pathyadama*°, NA
pathyadama°; BhΦ *paśya dīnosamūbhās te* || 21 ΨPPr *prabhoś ca* || 27
 M *param* for *vuram* || N *prānatyāgo* || 28 PL¹ om. *bhavanti* ||

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1 ΨPPrBhΦ *hironyopāśam* || 2 Pr °*vyāhrte vi*° || 3 Pr om. the first
 'pi || 4 ΨPPr *vdsambhāryabhūmim* || 5 N om. *dṛstnā* || 7 Ψ *utpa*,
 then *danda*, then *tato*. The inferior end of the vertical *ta*-stroke goes to the
 right and meets the first vertical *o*-stroke to the effect that this *ta* in
 connexion with the *o*-stroke resembles *tya*, though the superior horizontal
 stroke of *ta* does not meet the *o*-stroke (see vol. xi, Table II, no 10, l 3 a)
 Hence PL¹, taking the *danda* for an *e*-stroke, *utpatyeto*, Pr *utpato*; Pr seems
 to have taken the small horizontal stroke to the right of *ta* for a deletion
 mark. 10 N *ko* for *lubbhako* || 15 In Ψ, *bahuli*° seems to be corr. to
bahuli°; PM with us || 16 M *patatamī*, A *upatamī*, Bh *nna patamī*. Simpl.

bhN, ΨPPrM

MSS. HI read *ksate prahārāṇi patamty abhikṣam*, h *ksate prahārā nipottoty abhikṣam*, cp Śār. 106, 4 || A *tivrom*, Bh *tivrā* || 17 M *annaksame* || 19 N *bahulībhavanti* || 22 AΨPPrM *svgunam* || Pr *rdpi* || 23 Pr om. *ca* || 25 N om. *hi* || 29 M *kriyate* || 30 bhNABhΦ *mamaivāpary* ||

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1 bhN *saryam* || 2 N om. *punar* || 3 bhNΨPPr *etan na*, M *eton ma* A *etac ca*, BhΦ with us || 4 PL¹ *svjana* || 7 N *yamā* for *magā* || 14 Ψ ins *saryam* after *idam*; but cop deletes it again || M *syrṣam* || 18 Pr *cchinnatti sahyo* || 25 In this line the form *hiranyake* is supported by all our MSS. || 26 bhNAΨPPrM *tōvad* for *tāv*; BhΦ with us || bhN *atha* for *yāvad ayaṃ* || 27 N *vyūdhusyālarṣyo* || Pr °*pradeśe* for °*bhūpradeśe* || 28 NΨPPrM jump from the first *darśaya* to the second *darśaya* (l 29), om. one of them and all between them || bh *citrāṅgam śrṅgā*, A *citrāṅgaśrṅga-paṅjarūmtaro* || 29 N *vyādhadharmo* || Pr om. °*vaśyam* *to* || 30 bhN *tadgrahārtham*, A *tadgrahārtham*, ΨPM *tadgohanārtham*, Φ *tadgrhanārthom*, Bh with us || 33 ΨPM *athabāḍ*° || N *ludhake* ||

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2 N *kr* for *jñātvō* || N *citrāṅgam* || 3 M *udāya* for *udīya* || In N, the words from *lacchapo* to *upāgatasya*, p. 174, l. 5, have been written by another hand || 4 Pr *salilōkayanom* || All our MSS. here *hiranyako* (N *hirako*) || 5 N om. °*pi* || 6 NBhΦ *vhitāsah*, Pr *viharāsah* || Φ *sāti* for *paśyati* || N °*pramūne*, ΨPPrM *tatrāṅgulapramūnena* || 7 ΨPPr *gatom* *ava*° || 8 N ins. *su* before *saṃ*° || N *dīśyo* || Pr *śighramavataram eva* || 9 M *adya* for *atha* || 12 N °*śi*, then a deleted *ā*-stroke, then *linām* || bh flourish after the stanza 199 || 13 APrM *mitrasaṃprāptināma* || After *tantram*, ΨPPrM add °*2 kathā 7*°; M adds *śrīḥ* || ΨPPr *ādyah ślokaḥ* || 15 bhNΨPPrM °*1*°, A 99 for °*2*°, Ψ adds 3 flourishes, P one flourish. bh adds between two flourishes °*iti dvitīyam ākhyānaham samāptam*°, with the figure °*2*° after the second flourish ||

BOOK III.

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1 bhN om. *arham*, M has it twice || 2 N om. *athēlam ārabhyate* || M om. *saṃdhivigrahādi* || 3 bhPr *ādyah ślokaḥ* || 4 M *pūrāvirodhite-trasya* || 5 ΨPPr *śotropi*; M *śatror mitratvam upāgasya* || 6 N *paśya ullūko*° || 9 In Ψ, the anusvāra of *prthvīpratistānom* has melted together

bhN, ΨPPrM

with the inferior right-hand end of *ghū* (*ghūka*°) in the foregoing line, but is still to be made out with certainty (See vol xi, Table I, no 2, 10 b)
 PML¹ *prthvīpatistānanāma* || 10 ΨPP₁ °*sameto*, M °*sammeto* for °*sanātho* ||
 P (not L¹) *nyogīodhak pā*° || 11 P₁ *matī sma* || ΨPP_rM ins *kākarajah*
 before *kālam* || 12 M *gūṭiguhādurggūśrayah* || 13 M *yaṃ kiṃcid vāyate*
taṃ vyā° || 14 ΨP *uttyārbhagamanāt*, Pr *niḡamān* || 15 N om. *hrtak* ||
 17 Pr *vābasya*° || 18 bhN *utkar* for *utkaṭas*, corr. by corr. of bh to
utkatā (!); but the same corr. adds *vr* with the line-mark 2 in the inferior
 margin || 19 N *asmatpakṣayaṃ*, PL¹ *tya* (om. *same*) *asmatpakṣayam*, M
sametyakṣakṣayaṃ ||

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3 The shape of *r* in *rtam* is in Ψ identical with that of *ḡha* as it is usually
 written in this MS || 5 ΨPP₁ *ekāṃtam* twice || 6 bhN °*nvuyagatan* ||
 ΨPP_rM °*cīvanjivī*° || 7 N *upajivīnam* || 8 PPrM om. *ca* In Ψ, the
 cop adds it over the line, but corrects it subsequently to *ru* With the aid of
 a magnifying glass, it is to be verified with certainty, that the left-hand part
 of an original *ca* has been erased || 10 bh *balīyasam*, NΨP *balīyasa*, Pr
balīyāmsam, A has a gap here, Bh and Simpl. MS. I with us, H *balīyasa*,
 h *balīyasī* || M *pranātām* || ΨPP_r *muhatāpi hi*, M *muhatpi hi* || 12 Pr
dhāryahat || 14 Over *anūyena* in bh gloss: *saha* || 15 N *sarvanūjyam* ||
 16 Pr *taḥ yathā* for *tathā ca* || 18 M *prasamdhim* || bhN *samānena* for
samenāpi || ΨPP_r *samdhighe* || 19 In bh gloss on *sāṃśayikam*. *sāṃśaye-*
bhavam karyam || 20 N jumps from *samenāpi* l. 20 to *samenāpi* l. 22, om.
 one of them and all between them || 21 M *tasmākhurdham* || bh *samā-*
rabet || 22 bh *nāmāndhak* || Pr *hito* || 23 *vābhitvā* all our MSS. incl. Bh.
 In A this passage is missing owing to a gap in the MS Hanb. MSS. have
 another reading || 24 In bh, *gra* of *vigrahasya* seems to have been
 corrected from *nna* by cop; corr. adds *gra* over the line. N *cīmahasya* for
vigrahasya || 25 PL¹ *nūstokum api*, M *no stokam api* || 27 M *nakhe*
bhamgam || 30 In bh gloss on *vartasim*: *pulāmsi* || 32 ΨPP_rM *vetasa*° ||

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1 bhN *kūrmah sam*° || ΨP *marthayet* || On pāda b or on the following
 line a gloss in marg of bh, which I cannot make out || 5 Pr *taḥ-*
bhīprāya srotum || 6 ΨPP_rM om. *deva* || ΨP *dharmmurahites* || 8 bhN
dharmah sa°, but *ḥ* deleted again in bh; ABh with the other MSS. ||
 bhNΨPMBh °*vihīne ca*; Pr *dharmmasatyavīhīnasya*, A with us || N *sa*
dadhyan || 12 bh *yoddhī vamaṃtā* || 13 ΨPP_rM *samdhīnakīrtane* ||
 Pr *bhū pi* || 15 N om. stanzas 21 and 22, but has the foregoing *uktam ca* ||
 bh *api kriyā*, corrected by gloss. to our reading || 17 Gloss. of bh corrects

bhN, ΨPP_rM

śomo° to samo° ॥ bh *pratyupadīpakōḥ* ॥ 18 Gloss in bh on *sahasā· gape-*
laghīmīya pāṇinīo chōṃṣo ॥ M *toḡharitarāḥ* ॥ 19 bhNAΨPPrM *yaś* for
yaś; Bh *yathōśa*. HI *pad evāṭṭal* ॥ 21 N *susōmājyaṃ* ॥ 30 N om.
saṃsuktā ॥ ΨPPrM °dāna° for °netra° ॥ 31 bhNPr *ślāghyā* ॥ 32 bhN
tram athātmā ॥

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1 N *tatra* for *tan na*; in bh *tan na* corr. from *tena* by cop. ॥ 2 Gloss
 in bh on *yōnam: nāsavu* ॥ ΨP *saṃdhi* ॥ M *yetasoḥ* for *yataḥ* ॥ 3 M om.
dusteno ॥ 4 M *pratsate* for *prabasyate* ॥ 5 ΨPPr *bhure*, M *bhāva* for
bhaye ॥ ΨPPr *prāṇaṃ pra°*, M *prāṇe pra°* ॥ 6 ΨPPrM *ca ca* for *ucyate* ॥
 7 ΨPM *vātharā cātre*, Pr *tharā cātre* (om. *īā*) ॥ 8 N *cārya'hā*, PLM
īāryadā ॥ 9 M *ovaskamḥedapradānasya* ॥ Gloss in bh on *avaskamda°:*
śosanaṃ ॥ 12 Pr *praṇidhvyādhim* ॥ 13 bhN *tu na* for *tatra* ॥
 bhNΨPPrM *prabhoḥ*; in bh *h* deleted by cop. ॥ 14 Pr *saṃnādhanṃ* ॥ Pr
pāpi ॥ 15 ΨM *kāyakarāṇā°*, Pr *kāryokārana°* ॥ bhN °nāpekṣyam apa°;
 corr of bh adds *ā*-stroke after *kṣa*, and *ra* over *na* ॥ 16 bhN *yat* for
tat ॥ 22 N *tathā ca* ॥ 25 Ψ *tasya* over the line ॥ Pr *prajñanam* ॥
 bhN *athā°* for *apy ā°* ॥ 27 M *āyānāṃ* for *yānāṃ* ॥ 29 Gloss in bh on
śunūpi· kutorū, Pr *śrūṇāti* for *chundāpi* ॥ 30 ΨPPrM om. *anu ca* ॥ 31
 M *kurūtā°* ॥ Pr °tālmoprayuktaye against the metre ॥

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1 Over *saho* gloss in bh: *samarthāḥ* ॥ 2 L¹ om *saṃ*, P om *na saṃ* ॥
 3 Pr *dṛḡha* ॥ bhN *īcamdhāsāra°*, but *caṃ* corr. by cop. of bh to *ca* ॥ 5
 N *tuṣṭe*, A *tuṣṭeḥ*, Simpl. HI *tuṣṭa madhyagato* (H °tā for °to), Simpl. h *tuṣṭam*
madhyagato nityaṃ; Bh *yaś tuṣṭen madhyago* ॥ bhN *yo* after *nityaṃ* ॥ M
lapsate ॥ 9 PL¹ om. *supratisthītūḥ* and the following words to *supra-*
tisthītūḥ, l. 11 excl ॥ 10 bhN *śāho* ॥ Gloss in bh on *dha: sayatūṃ: pūti-*
tum ॥ 11 N ins *ca* after *atha* ॥ 14 N *manyaṃto*, M *nātryaṃte* ॥ M
 om. *param* ॥ 17 M *sahāyuk* ॥ M *tejasvāpi* ॥ 18 M *yatito vadbbhḥ* ॥
 Ψ *svayam eva* [new line] *ca praśāmyati*; PL¹ the same reading, Pr *svayam eva*
praśāmyati, M *svayam eva ca śāmetāḥ* ॥ 19 bhN *vipakṣiḥ pra°* ॥ 20
 bhN *yāsyasi* ॥ bhN *tyaktvāpi* for *tat kōpi* ॥ ΨPPrM om. *na* ॥ bhN *sahā-*
yaṃ tvaṃ. The original reading seems to be that of the Hamb. MSS.: *yadī*
pūnas tvaṃ svasthānaṃ tyaktvā 'nyutra yāsyasi | tat kōpi vādmātrena sāvāyāṃ na
karisyati. 'sahāyutvaṃ' of our MSS. seems to be a corruption of *sāvāyāṃ*
na. *na*, which is om. in Ψ(PM), seems to have been inserted afterwards in
 a wrong place in bh(N) ॥ 21 bh *karisyati*, corr. by gloss. to *karisyasi* ॥
 23 P *nīyase* for *krīse*, *nīya* being a misreading of the shape which *kr* has in Ψ;

bhN, ΨPPrM

in L¹ the two akṣaras are worn off || bhN *ka-yāṁ* for *ka-yāṁ* || 26
 Gloss in bh on *venur*: *vāṁsu* || M om *uktam ca* || 30 Pr °*phalam śriyaṁ* ||
 31 bhN *tul eva*, ABh *tul evaṁ* for *tul deṁ* || M *pratīkaro* ||

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1 bhNΨPPr *sthiraṅvābhūdhānam*, A *sthiraṅvā* °*bhūdhānam*; Bh with us ||
 2 Pr *samādisati* || bh *tat*, N *tata* for *toḍ* || 4 M *sakāle* || 6 *gātā* for
sadā || 8 bhN *arīsvasair* || N °*nocchīsvate* || 10 ΨPM *varādhate*, Pr
rīdhate || 13 M *guras* for *guros* || 15 bhN *prāpto* for *śasto* || 18
 bhNΨPPrMK *lobhāśrayaḥ sa na tvām uccāyasyati* (PPr *uccāyasyati*); Bh
lobhāśrayān na tvām sa uccāyasyati (!), A *lobhāśrayaḥ sa tu tvām bho nūnam*
uccāyasyati. This is of course an attempt towards correcting the faulty
 passage. Our reading is that of the Hamb MSS. Simpl. h. *lobhāśrayaṣṭram*
na satru tu uccāyasyati || 20 bh *lato* °*ham*, N *latōham* for *tūta* °*aham*,
 a simple misreading of the old-fashioned writing of *o* || bhN *sthirasthīvy* ||
 21 bhN *pranabhibhik* || 22 M om. *velaḥ paśyanti* || N *vālavāh* for
brāhmaṇāḥ || 24 Pr *itra* for *atra* || M om. all between *atra* and *vīśevataḥ*,
 l. 25 || 26 M om. *sa* || 29 M *pañcāśā* || P om *tribhis*; ΨPrML¹
tribhi 2 r for *tribhis tribhir* || 33 N *tūthasābdeno yukto*°, Pr *tūthasābdenātra*
yukto°; bh *tūthasābdenayukto*°, corrected by the copyist from *tūthasābdenā-*
trāyukto° || M *kupsitam* || M *svāminu upayātāya* ||

Page 180.

1 Pr *bhavaṁti* || M *tatsada* for *tadā* || M °*śyābhyaṅgāyaya* || N *purōhitak*
sa° || 2 bh °*amtarvaṁśaka*°, Ψ °*amtarvaṁśaka*°, PPr °*amtarvaśaka*°, A °*amtar-*
vaṁśikāḥ; Bh with us || bhN °*babādhikā*°, corr. in bh to our reading by
 gloss. || 4 All our MSS. including L¹ABh °*lameuki*° (gloss in bh.
dhānya); the same reading in the Hamb MSS., which add *ca*, but as in the
 Hamb. MSS. in accordance with our text °*lameuki*° is part of a compound,
ca appears to be an interpolation. In A this and the compound *mantri*°
 are dissolved. Śār. p 109 om the second class of the *tūthāni*, but gives
 the first one in a compound as Pūn. || PL¹ °*śaspā*°, M °*śatyū*° for
 °*śayyā*° || M °*sanyū*° for °*spāsā*° || Gloss in bh on °*bhisag*°: *vaidā* ||
 5 M °*vīśevataḥ* || *ca* all our MSS incl. Bh, it is missing in the Hamb
 MSS, which om. also *iti* || 6 Pr *svapakṣavighātaḥ* || 7 bhNΨPPrM
 °*samvatsarū*° (Pr °*cāryaḥ*), ABh with us || 8 M *jānātī* || 9 M *tat* for
tata || N om. *varam* || 12 PL¹ *parāpata* || 13 N om. *bhāsa* || N
 °*kārānikā*° || P °*śyāma*°, M °*śyāmā*° || bhNΨP °*pakṣaganuḥ*, M °*pakṣaganuḥ*,
 APrBh with us (only Bh °*prabhrtībhik*) || 14 In Ψ, *tāvat* (!) suppl by
 cop. in margin, without a mark of omission in the text, PL¹PrM om.
tāvat || 16 M *vrṣā*° for *vrthā*° || 18 M om. *yah* || 19 N *anudvigna*,

bhN, ΨPPrM

Ψ PPrM *anudvagaah* || bhN *sūrya* || 22 Pr om. *sa* || 24 Ψ P *jahyā*, under *jahyād* in bh gloss: *tyajet* || Ψ PPrM *vāmbhasā*, Simpl. H I h with bhN || 25 Ψ PL¹ *ācāryaṃ* || PL¹ Pr *anadhīyān mṛtyaṃ*. The copyists took the *ai*-stroke over *tair*, which in Ψ stands just below in the following line, for *virāma* ||

Page 181.

1 Ψ PPrM *ca priyavādinīm* || 2 N *grāmapālāṃ* for *°kāmom* || bhΨ *thanakāmaṃ*, P₁Bh and Simpl. H I *vanokāmaṃ* in Bh corr. by later hand apparently to *dhvna°*, M *vinakāmaṃ*; the other MSS incl. A and Simpl. h with us. As to our reading it should be borne in mind that in India the barber is regarded as a *greedy* fellow who does not abstain from doing wrong, if he can earn money by a crime. Cp Somadeva's Kathāsaritsāgara xxxii, 136 ff., the frame-story of our fifth book, and our stanza iii, 66. 3 N om. *'nyah kaścid* || Pr *athāiter* || 5 Pr *°kovicutah* for *°kocitah*; M *°kocita-samastūvasusaṃ* || 6 Ψ *pragūḥṛte*, then an akṣara which looks like *ghca* (*gh* in its modern form) and is liable to be taken for *sva*, though in Ψ *s* has quite a different form; M *tragunīkṛteṣva*, om. *ca*; PL¹ *su* for *ca*, Pr and the other MSS with us || 8 After *smhāsane*, bhN insert *ca* || bhNΨ PPrM *suptadvīpā°*, ABh with us || 10 N *adharmeṣu*, PL¹M *arthesu* || 11 Ψ *°pradhāneyu*[new page]*gṛvatīyane*; hence P, correcting the first *yu* to *ṣu*, *°pradhānesu gṛvā°* || N *gṛvatīyane* || 12 bhN *°lābhā°*, in bh corrected to *°lajā°* by corr. || N *°gocurā°* for *°rocanā°* || 13 Pr *'kṣapōtre* || N *maṃgala-pūryeṣu* || 14 M *yavīvakā°* || bh *°madhya*, Ψ PPr *°madhyasthitaṃ*, M *°madhyasthīsthitam* || Ψ PPrM om. *tīsthitam* || 15 bh *kupito*, corr. by cop. to *kuto* || 16 Gloss in bh on *kīrākrēmākāra°*: *śabda* || Pr *samāsaṃ* || 17 M om. *eṣu* || 19 Pr *samavāyo*, om. *vacana* || 22 Gloss in bh on *śveta-bhiksus*: *yati* ||

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3 Pr *vīdhar yejitā* || 6 bh *nirūpitāsta*, corr. by corr. to *nirūpitesti*, N *nirūpitāste* || Pr *āsti* || Pr *tac cam apī* || 7 N *samayo*, Pr *samotaṃ* || M *prāptisi* || N *vihagasya* for *vihasya* || 8 Ψ PL¹ Pr transpose. *°cakorako-kilā°*, M om. *cakora*, writing *°kokilacakraivāka°* || 11 bhAΨ PL¹ Pr MBh *vakranāsaṃ*, N *cakranāsaṃ* || Ψ PL¹ *°darśinanāṃ*, in Ψ corr. by very thin strokes at the bottom of *i* to our reading || 12 Pr *vaktuṃ* || 13 M om. *tathā*; N *tathā ca* || 15 bhN *tu* for *nu* || 16 Ψ PL¹ *svāmī sati* || 17 M *udy* for *yady* || M om. *bhavati* || 18 N *praśaktah* || 21 N om. *yatah* ||

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2 Pr *matām* || 4 M om. *katham etat | vāyasaḥ* || 6 bhNAΨ PM (not Pr) *kaścid*, Bh *astī kasmīścid* (I) *vā°*; Hamb. MSS.: *astī kasmīścid vā°* ||

bhN *parivāritah*. The original reading is perhaps °*parivārah*, which may have been corrupted to the reading of bhN, which again may have been corrected to the reading of ΨPN ॥ 7 Pr *yūtham*, om. *guja* ॥ 9 N °*yujvulu* for °*palvulu* ॥ N °*śosagatān* ॥ 10 N om. *pioktah* ॥ Gloss in bh on *kalabhāh*. *hathināmbacām* (or °*hom*) ॥ 11 Ψ *sa* [new page] *ti*, cp Key to Tables, p. 1, s v. 'Anusvāra'. PL¹ (taking *o* for a hyphen, as it is used in later MSS) *sati* ॥ 12 N *tendulastāsv* for *tendāstāsv* ॥ 13 ΨPL¹PrM *vegadaṃḍa* ॥ PL¹ *abha* for *atha* ॥ 16 In bh, *ta* of °*tota* resembles *va*, N °*vaṭa* for °*tata* ॥ 17 bhN °*jīyamāna* ॥ 18 N °*madhu* for °*madhupa* ॥ Pr om. °*mada* ॥ 19 M om. °*taru* ॥ bh °*śara*, corr. to °*śata* by cop.; N °*śā* for °*śata* ॥ Pr °*jaghana* for °*śatata* ॥ 20 In Ψ, *ja* of *jaghana* add. by cop. over the line with pale ink. It is not very distinct and looks almost like *ū* PL¹ °*ghana* for °*jaghana* ॥ 21 Pr °*raval* and °*saṃpūnna* ॥ 23 ΨPPrM om *ta ca* and the following words including *prāptuś candīśasarah*, p 184, l 1 ॥ N ins. a second *niveditam* after *hastirājya* ॥

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1 bhNA *prāptam* for *prāptaś*, Bh with us ॥ 3 bhN °*hara* for °*karu*, corr. by the glossator of bh to our reading, Pr °*karakaraṇāh* ॥ 4 ΨPPrM *atākramya* ॥ 5 In bh, *ra* of *param* is very similar to *ta*; N *putam* for *param*, ΨPPrM om. *param* ॥ 7 ΨPPi *ndyūti* ॥ 8 L¹ om. *tatra* ॥ 9 Ψ originally *pravista* for *prapista*, but corrected by effacing part of the *va*-hook Still the original reading is quite visible PL¹Pi *pravista* ॥ M om. *suduhkhitān*, bh *sudukhitān*, N *suduhkhitān* ॥ Ψ *vīksyānukampayā vi*, with a nearly invisible dot over *vi* as a mark of deletion, then *hsv* begun, but deleted again by two little vertical strokes, then *ulam āha*; PL¹ *vīksyānukampayāvīksa idam āha* ॥ 10 ΨPPrM *āgamīśyānti*, om. *iti* ॥ 11 M °*smi* for °*sti* ॥ 12 bh (not N!) *śikhimukho* ॥ 20 ΨPL¹ *hasteno* ॥ 21 Gloss in bh on *lekham*. *pattra* ॥

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2 N *dūra*, with *ta* over *ra* by cop. ॥ 4 N puts *ca* after *gate* ॥ For *va*, bh *eva*, but corrected to *iva* by the copyist himself ॥ 5 Ψ om. *yaś vyākaraṇa*, which has been added in marg. by another hand ॥ 6 After writing *sūdhuhh*, the copyist takes a new pen, and the first akṣara *brū* written with it, is somewhat indistinct, hence both PL¹ and M misread it, writing PL¹ *śūyād*, M *būyād* ॥ 8 N *athu* for *ayam* ॥ 9 Pr *bhāsitam* ॥ 10 ΨPL¹ *dvitīyakarma* ॥ 12 ΨPL¹ *puspūtkarāni* ॥ M °*hīśalayarastastāśasojūh* ॥ N °*jaḥ* for °*rajah* ॥ 13 PL¹ °*saṃśītyasajalastāsadrśam* ॥ N ins °*nīh* between °*jalada* and °*sadrśam*, *nīla* of course is originally a gloss, wrongly taken for a correction by some copyist ॥ 14 Pr °*ela*

bhN, ΨPPrM

for °cupala° ॥ Ψ °bhairavaravam, but the first *va* del. by cop., PL¹ °bhairara-
vam; Pr om. °rabhuir° ॥ N °ākāraṃ suṃ° ॥ M °sṃṣṭīkarakāraṃ(narā° ॥ N
erāvatū° ॥ 16 bh °bhujātu°, corr. by cop. and (more legibly) by corrector
to °sujātu°. Owing to the copyist's correction, the original reading is
difficult to make out: N °bhujātu° ΨPPrM °suvrāta° for °sujātu° ॥ 17
bhN °sukha° for °mukha°; Pr °yamumkhaṃśālaṃ ॥ 18 Pr parvataih ॥ 22
Pr sarvathā adraḥśāyāṃ ॥ 24 M api bhāratataḥ śrutvā, &c. ॥ ΨPPr tataḥ
śrutvā ॥

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4 bhNAΨPPrMBh evaṃ for eva, Śār. with us ॥ 5 M sa for sarra ॥
PL¹ om vaktum ca ॥ 6 M urldhoten ॥ M būstresu ॥ 7 Pr puruṣṇy ॥
bhN jalpanāti ॥ Pr om. na ॥ 9 The copyist of bh apparently corrects
vāpari° to cāpari°, but the corrected aksara has some resemblance to la (cp.
vol xi, Table I, no. 6, 2a); hence N lāpari°; ΨPL¹ vāpari° ॥ 15 ΨPPrM
°nāmāsti ॥ 16 N nivarīate ॥ 19 Ψ asmacchaksayā jyotsnayā°, PL¹
asmacchaksayā jyotsnayā°, PrM asmacchiksayā, M jyotsnayā°, Pr yotsnayā° ॥
20 N saparivārah ॥ ΨPL¹ °nāsmidraṇe, Pr °nāsmadrane ॥ M °vaṣṭe for °caṣṭm,
Pr gatheṣṭayam ॥ N vdhāḥsm ॥ 22 bhN eṣyatīti ॥

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1 N jumps from the first yendham to the second yendham (l. 2), om. one
of them and all between them ॥ 4 N °lo° for °talo°; ΨPPr °talollālita-
graha°, M °tatollālītograha° ॥ 8 bhN pramati, corr. by corr. of bh to our
reading ॥ 10 N kaṣṭam ra, ra being a misreading for a 2, indicating the
repetition of the preceding word ॥ bhNΨPPrM ins. ya after bhāratā.
ABh and Śār. om. it ॥ 11 bhAΨPPrM āropitaś, in Ψ corr. to our reading
by a small diagonal stroke; Bh dviguyam teṣṭāroṣitaś camdraḥ ॥ 14 N
kṣapayām āsa, Pr khyamayām āsa ॥ 16 Pr camdre mamōpari; ΨPL¹ cam-
dramaso for camdre, omitting the following mamō ॥ 18 Ψ api, corr. by cop.
to iti; but the correction of pi to ti is not very clear. Pr isi, M api for iti ॥
After iti, ΨPPrM add ॥ kathā ॥ I ॥ ॥ 19 ΨPPrM prajāh ॥ 20 M caḍ
for tāvad ॥ 22 Pr kupyanto for kuto ॥ 23 bhN cheṣā° for chaṣā° ॥
24 N om. kathaya ॥

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5 ΨPL¹Pr °helikā° for °prahelikā°; PL¹ °dānādervinodaiḥ (l) ॥ 7 After
deśam, N ins. prāyam kotbam api deśam ॥ Pr titir ॥ 10 ΨPPrM om. vā ॥
13 M om. na ॥ 14 M tittirah ॥ 17 bhN dāridro, Pr dāridre ॥ bhN
purā for pure ॥ 19 M mama vaṣatke ॥ 20 N na te kiṃ ॥ 22 M
prātiveśmikaḥ | pṛochātām ॥ In bh gloss on prātiveśmikaḥ: pādōṣ ॥

bhN, ΨPPrM

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1 M *gahasyo* ° || 2 In bh gloss on *sāmamla*° · *pādōsī* ° || M *eva* for *evam* ° ||
 Ψ PPrM *monir* for *manir* ° || 5 Ψ PPrM *su* for *tu* ° || 6 Ψ PPr *śaśha*,
 corr. in Pr to *śaśhah* ° || Pr *le* for *liṃ* ° || Ψ PPrM transp.: *na tvayā* ° || 7
 Ψ M *yathāha*, in Ψ corr. from *yathā ca* by cop., PPr *yathā ca* for *yad āha* ° ||
 8 M *pratyakṣyaṃ* ° || 9 M *asava* for *atīa* ° || 11 M *manusānam* ° || 12
 bh Ψ PPr *tisācām*° *ca*, in bh corr. to our reading by corr. ° || 14 N *smṛtiḥ* ° ||
 Ψ om. *pramāṇī*, but cop supplies it in marg. ° || 18 M *sarvvyūti* ° || Ψ PPrM
 om. *īti* ° || M *athānātūdurāṇi* ° || 19 Ψ PPrM *tattaram* ° || 20 N om. *cala*,
 PL¹ om. *bhāṅgu* in the compound ° || 21 N *bhavatyā* ° || 23 M *dṛṣṭyā* ° ||
 bhN *bhayaṇṇāno* ° ||

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1 bhN *tapacchadmo*°; Pr *taśchadmo*° || 2 bhN Ψ PPrM *galavārtās*, K
galavārtās, A *malavārtās* (continuing *tipasvinaḥ*, *ttas ti* of course being a mis-
 reading for *rtās ta*), apparently corr. by cop from *galvī*°, Bh *galakṛtās* ° ||
 5 P *kuṇḍvabhūḥur*, L¹ *kuṇḍhabhūḥur* ° || Ψ (not PL¹) *ta*[now line]*ṭayor* ° || bhN
eva for *evam* ° || 7 M *śapmarudrāsāh*, Pr *śvasudrāsāh* ° || bh (not N) *hṭumḥa*° ° ||
 9 M *dināny āyūṇceṭi ca* ° || 10 M *lohakārastrera*, P *lohakārabhastreṭat*, L¹
lohakārabhāstrerāt ° || 11 M om. *tathū ca* ° || 13 In bh gloss on *śuṅkh*
puccham: *kurārāṇṇā puchadī*; Pr *pucchatam* for *puccham* ° || 15 *kūṭikā*
 bhNA Ψ PL¹ PrMK; Bh *dūtikā*, Hamb. MSS. H *puttikā* (ep. p w. s v.), I
punnikā ° || 16 M *matyese* ° || Pr om. in their right place *yeṣāṃ* and the
 following words down to *śamsanti* (excl.), l. 19, adding them after *vistare*,
 l. 21, between two crosses (×) ° || 17 Ψ PL¹ *adhnaḥ* ° || Pr *dhṛtaṃ* for
ghṛtaṃ ° || 18 In bh gloss on *piṅgūkōc* · *sānī* ° || 22 Pr *dharmamanūṇi* ° || P
parāpi°, L¹ with us ° || 23 N *śaśhah* *prāha* ° || N Ψ PrM *tattvī*, in Ψ similar
 to *tattvī*, which is the reading of P ° || 24 Ψ PPrM *natīlata* ° || In Ψ gloss
 by cop. on *hṣṭhātī*: *samastī* ° ||

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1 N *sthītvau* ° || 2 bhN *tatra* for *tata* ° || 3 N *dharmādesaku* ° || 4
 bhN om. *hi* ° || Pr *ti* for *te* ° || 5 Ψ PPrM *vadata*; bhN om. *vadatam* ° ||
 6 Pr *pruḍarśuyatu* ° || 9 Pr *bhūtāpi* ° || M om. *yo* ° || 13 In bh glosses
 on *ajī*: *vakaḍo*, and on *vṛhayaḥ* · *sāla* ° || 15 L¹ *rksāṃ sthītrā* ° || 16
 M om. *svarge* and *pāda* 4 ° || 17 N *bhūṣaṃtanam* ° || 19 Ψ PL¹ PrM inset
mama before *samīpa*°, repeating it after *bhūtā* ° || bhN Ψ PL¹ M *samīpavarttano*,
 Pr *samīpavarttiyo*; ABh *samīpavasīnau* ° || 20 PL¹ *vivāḍapavānīṣṭham*, om
vijñāta ° || bhN Ψ PPr *vācū*, a misreading of the old-fashioned writing of *o*,
 A *yena vijñātaparamō*° *rtham vivāḍavaco vadato me*, &c.; Bh *yena vivāḍavijñāna-*
paramārthavaco me vodano° *pi paralokavāḥā na bhavati* ° || M om. *me* ° ||

bhN, Ψ PPrM

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4 Ψ PPr *karnnopāṇṭi*, in Ψ the *i*-hook over the line del. by cop. with a small dot, thus correcting *ti* to *te* || Pr *śvedāyaṅṭi* || 5 Ψ PL¹ *visrāsitai* || 6 N Ψ PPrM *upāgotau* || 7 In bh gloss on °*krukavenu*: *karavata* || 8 Pr *braviti* || After *ādi*, Ψ PL¹ add || *kutkā* 2, PrM *kathā* without a figure || 9 Pr *etaṃ* || Pr *ky*, om. *tiā* || After *kytā*, bhN Ψ PL¹ PrM insert *prāpya ca*. ABhK om. these words, KBh *prāpya* for *kytā*, Bh reading *arthapatam* for *adhipatim*. Simpl. MSS HI *kṣudram dirōṇadhom notim* (I *parim*) *āsāḍya*; Simpl. h *krui* [misread for *kṣudram*] *putim prāpya rātrāṇḍhūh samṭōpi*. At all events either *prāpya* or *kytā* is originally a gloss. *prāpya ca* seems to me to have been inserted in order to make these prose words more similar to the beginning of the title stanza of the preceding tale, and the reviser, to whom the text of Bh goes back, completes this assimilation by correcting *adhipatim* to *arthapatim* || M *rātrāṇḍhūh* || Pr om. *santah* || Ψ PPr *sāsi*° for *sūsi*° || Ψ P °*tittira*°, Pr °*litira*° || 10 Ψ PPrM *gāsyumti*, om. *iti* || 13 Pr *sarve pa*° || bhN AKBh *yathāsukham* || 14 The words *sahāste* to *krkālīkayā-bhīkṣtam* suppl. by cop. of Ψ in marg.; *bhīkṣtam* stands also in the text || 15 Pr om. *dhoh* || 20 M om. *prāha* || N *durātman* || 21 M *adgaprabhūti* || 22 Over *sāyaka* in bh gloss: *bāna* || 23 bhN and A *durukta*, Bh *duruktā*, Ψ PL¹ M *durakta*, Pr *dukta* || Śār. and Simpl. HI with us, Simpl. h *durukūṃ* (misread for °*kiam*) ||

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1 Ψ *svōsvōśrayam*, the second *svā* del. again by cop. || Pr om. *vāyaso* || 2 bhN om. *yad idam vyākṛtam mayā*, P om. *yad idam vyākṛtam*; L¹ om. *tam yad* and the following words to *ī vāsam eva* (excl.), l. 7. M *yad idam vyōnhatam mayā* || 5 Pr *yadi priyam* || 7 Ψ *caivacaḥ*, corr. by cop. to *tadvacaḥ*, the corrected akṣara resembling *evā*, P *bhūdvaca*, Pr *dvucaḥ* for *taḍ vacaḥ* || 8 N *tathā ca* || 10 *vairitām*; in bh the glossator adds a various reading *vai hatām*! || 11 Gloss in bh on *bhīṣag*: *vanda* || 13 Ψ PL¹ Pr *śarīṣalī* || 14 M *tatra* for *tan na* || 20 Pr *prayāt* || 23 Ψ PL¹ PrM *sa āha* || Pr *śātgunyāparaḥ* ||

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1 Pr *volokazah* (°) || 2 Pr *chāgabrahmanam*; M °*brāhmanāṃ* || N om. *brāhmanam* and the following words to *brāhmanah* (excl.), l. 5 || 5 N *kr̥tāḥkr̥tāgni*° || 6 Ψ PL¹ M *pruvāsi*, Pr *pratvāsi* || 7 bh *meghūcchādite gagane* || M only once *memdam* || 8 *kiṃcū*° all our MSS. incl. AKBh: Hamb. MSS. *kiṃcedgrāman* || 11 L¹ *artha* for *api* || Ψ *itā ca tāśo*, PL¹ *itā ca tāśva*, Pr *itā cētāś ca*, M *itā ca*, om. *cētāś* || 12 Ψ PL¹ M *mārgge*, Pr *mārgga* || 13 N *pīvaram paśum* || 15 Ψ PL¹ M *anḡalīnajo*, but cop. of

bhN, Ψ PPrM

Ψ adds in marg : *adyadimya iti pāṭha*, and Pr has *adyadimjo* || 17 bhΨ *samukho*, N *sammukho* || Glossator of bh corrects *aparamārgena* wrongly to *aparamārgena*, which is the reading of N || 18 M *eva* for *evam* || 19 N *lād* for *yad* || bhN *śaṃṣhāśūḍho*, ΨPM *śaṃṣhōmīśūḍho* A.Pr.Bh and Hamb. MSS. with us || 22 Pr om. *tān* || 24 N *pratipādayāmi*, Pr *pratipādasi* ||

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3 N *etyovāca*, M *abhyetovāca* || N *aho* twice || 4 Pr *śaktaṃ* for *yuktāḥ* || 8 Pr *āsa* for *āha* || 10 ΨPPrM *ātmaruciram*, in Ψ corr. to our reading; but the correction is not very clear. The respective akṣara might as well be taken for *taṃ* corr. to *raṃ* || M *samācariati*, Pr *samācariet*, both om. *iti* || 12 ΨPPrM *vedhāya* for *krvā* || ΨPPrM *aho* for *bhoḥ* || 15 N *sacelaṃ*, corr. by cop. to *sacaulaṃ* || 20 PL¹ *aho* for *ato* || After *iti*, ΨPL¹Pr || *kathā* || 3 ||, M *kathā* 3 || 21 Pr om. '५५' || 24 Pr *durjano* || 25 M *bhāksayuta* ||

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3 Ψ *sa dācid*; PL¹ *kādācid*, om. *sa* || ΨPPrM 'siri° for 'sāra° || 4 N *nīhkrāmatus teu tasyu* || 5 ΨPL¹ *cātūqhu°*, in Ψ con. to our reading by a small vertical stroke over *ā* || bhN ins. a second *ca* before *śarīre* || M *śarīre evaśonitaganḍhā*, l. 5 || 7 ΨPM *igīpūlayamti* || N om. *vā* || ΨPM *tādayamti* || 8 bhN *krvā°* for *krvā°* || Pr 'sarvīmḥago || After *iti*, ΨPPrM add || *kathā* 4 || || 10 N om. *evārya* || ΨPr *vānusteyam* || N *meghavarṇa prāha* || 11 Ψ *sāmadānam*, PL¹Pr *sāmadānam*, M *tāmadānam* for *sāmadāna* || 12 M *nirbhatsyāśīpakṣapakaḥpranāthānāṃ* || 13 bhNAΨP 'pranadhānām, Pr 'pranadhānām, Bh with us || ΨPPr *āśīpā°* || 14 bhNΨP (not M¹) PrA *śīmūḥa°*, Bh *śīyū°*; cp. Śūr 127, 1, and below, 127, 2 || ΨPPr ins. *ca* between *saparivāreṇa* and *dhruvatū* || 15 bh 'madhyā, N 'madhyād || N *divasūṇḍhāt* || Pr *anumā*, om. *nato* || 16 ΨPPrM *mayēḍam jñātam* || N om. *apasānurakṣitam* and the following words to *apasārajya ityaktam* (excl), l. 18 || 19 M *krpā* || 21 Pr *ibandhanam* || 23 N *svakāryam* || 24 M *ripusamgatāḥ* || 26 N *samudyasak* ||

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1 M *prahatyāhata°*, Pr *prakṛtyāhrtarudhīrāḥḍāḍitām* || 2 M *śaspa-*
mūḥa° || 3 bhNAΨPPr 'pramadhī°; M *śatupramadhībhṛtāyā*; Bh with us || 4 Pr the first 'lāḍhī° twice || 5 N *traryatām* *ra*, *ra* being a misreading of 2 || 8 Pr 'serinā || 9 PL¹ *ayagrodhapābhīmukhaṃ* || 10 M *vrksūśām* || bhNΨP *riṣṭamanā*, Pr *hrṣṭamanā*, M *hrṣṭamanām*. A *hrṣṭaranāḥ*, corr. by cop. to our reading Bh with us || M *sūyamāno 'lho śmarddānāḥ* || 12 M *e* for *eva* || M *pādayāmi*, om. *vyā* || 14 Ψ *na kiṃ*[new line] *t*; the

bhN, ΨPPrM

same mistake in P (not in L²) || 16 Ψ PL¹ °syāntamamaṇaṇ || M om. *diḥiyara* || 18 M *caṇ* for *taṇ* || 19 N *śkuraḥṣivāḥṣivāḥ* ° || N °mantri || N *śkuraḥṣivā* || 20 N *bhūtaḥ* for *ṛitaḥ*, om the following words to *sevismayo* (excl.), l. 21 || M *tatra vidyutman* for *tan nivedyutōm* || Pr *ātmasvarggama-nās* for *ātmasāmināḥ* || M *sa* for *saha* || 22 bh *dhut*, N *bhaktom* for *tut* || 23 Ψ PL¹ *vyāpādītūneka*°, M *vyāpādītāteka*°. Pr *vyāpādītānika*° || M *drstya* || 24 N *pracalitah*, om. *prati* || 25 M *bhavatās* || 27 M *bhūti*, om. *kāmo* || In Ψ gloss by cop on *bhūtikāmo · dhomecchv* || 29 M °*bhūtikam* for °*str* || Pr °*irte* || 30 Pr *tasyōpadāpradānena* || bh *tvatpakṣe pātinaṇ*, N *ti-pakṣapātinaṇ* || 32 Ψ PL¹ *tāras trām*; Pr *tārat tā* ||

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3 N *tad atṛāḍau* || Ψ Ψ *kṛṇa* (not L¹) || 5 Ψ PPrM *hinaṣatrur* || 6 N °*pauruṣah balah* || 7 M *vpāgatā* || Ψ M *loke pravādūḥ*, in Ψ corr by cop. to our reading || 9 Pr *surllabhah* || bhNA Ψ PPrMK *cikṛṣitaḥ*, Bh *cikṛṣataḥ*, M *ciṣāṇḥisitā*, corr. by the copyist to °*hṛṣitaḥ*. Cp. SP. III. 44 || 10 M om. *ca* || 11 Ψ PPr *sphatūṇ* || 15 In Ψ , *ca* after *tasya* has been supplied by cop. over the line, but it is liable to be overlooked, as it stands between two akṣaras of the preceding line, clinging closely to their inferior ends; PL¹ om *ca*; (L¹ *tasyā* for *tasya*) || 16 N *nrarllate* || 18 bhN *valmīke 'pī* for °*hṣpari* || 19 bhN *nūnaṇ meyā* (N *mayā*) *hsetradevatā mayā* || 20 Ψ PL¹PrM *kaḍāpi* for *kaḍācū api* || Pr *pūjite* || 21 M *dayā* for *tad asyūḥ* || 22 M *gūcibhā serā nḥṣipya* || 23 M om. *dhōḥ* || Ψ PL¹ *mayā-tānīm kōlaṇ* || 24 N *pūjāṇ*, M *hūṛā* for *pūyā* || 25 Pr *r* for *prātar* ||

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1 N ins. *ca* after *evam* || N *ekena*° for *ekaika*°; Pr *ekarḥam dānōraṇ* || 3 N *grām* for *grāmaṇ* || 4 M ins. *tvā* before *tatra gāṣvā* || 5 M om. *ca* after *ekaṇ* || 6 bhN *grhīṣyāmy evaṇ*, Ψ PL¹ *grhīṣyāmevaṇ*, Pr *grhīṣyāmy evaṇ*, A *grhīṣyā-mi evaṇ*, Bh *grhīṣyāmitty evaṇ* || 7 M *vāḥmana*, om. *pubreṇa* || N om. *śīrase* || 8 Ψ PPrM *amuktajivita eva* || Pr *tashāḍesata* || 9 Ψ *u*, then *pa* add. over line by cop., then *gamu*[new line]° *h*, *h* being written in the line on *danḍa*, and a second *danḍa* being added after the first one; PL¹ *upagumataḥ* || 10 M *saṇṣṛtaḥ* || 11 Pr °*inākāraṇom* || bhN *samarpe-tavān* || 13 MPr om. *grhṇāḍi*; all our other MSS. incl AKBh have the second pāda as given in our text || 14 M *haṇṣoḥ* || 18 M *jāṇbūna-dayamayā* || 19 N *sonmāse ra*, *ra* being a misreading of 2 || 20 M *vṛha*, om. *trahāḥ* || 21 bh °*dātyā* or °*dānyā*, NA Ψ PL¹BhK °*dānyā* for °*dātyā*, Pr °*picchāikadānyā*, M °*picchāikadātyā*. In bh, *tya* and *nya* are often, as in our case, hard to be distinguished, cp. our facsimile Table II, no. 7, line 1 middle *pratyekāḥ*, l. 2 end *bhṛūṇṭya*, l. 4 middle of first half *asatyōḥ*, l. 5 middle of

bhN, Ψ PPrM

first half *bhṛtyena*, &c. with l. 2, second half *anyathā*, l. 6 middle *anyathāiva*. The archetype of our MSS. apparently had the same forms of *tya* and *nya* as bh.—*dānadāti* is formed like *haryadāti* ||

Page 200.

1 Ψ Pr *paraspara*, PL¹ *para*, M *parasya* for *parasparam* || 2 Pr *ete* twice || N *vadanṣte* || Ψ PL¹ *ismāḥaṃ* || 3 Ψ PM *karisyasi* || 4 M *yusmābhikṣitaṃ* || 5 bhN *devapramānaṃ* || 6 Ψ PL¹Pr *gatāstat*, M *gatāśū* || 7 Ψ *loguda*[new page]*dahastān* || 11 Ψ PL¹PrM *nānugrṇāti*. Then Ψ PL¹Pr *kathā* || 5, M only *kathā* || 13 Pr *upāgataḥ* || 14 bhN *dipīkām* || After *āli*, Ψ PPrM add || $\frac{1}{2}$ *kathā* || || 15 Pr *asmīn abate* || Before *tad*, bhN ins *rahlāksuh punaḥ abarūt* || 16 N *īve* for *trayā tu* || 18 Ψ PL¹ *ākhyātam*, in Ψ corr. by cop. from our reading, Pr *ākhyāta* || 23 bh N *ksudhā°*, Ψ PM *krūra°*, PrL¹ *kūśa°* for *ksudra°* The reading of bhN, apparently that of the archetype of both our MS-classes, seems to be a corruption of the reading adopted in our text, and the reading of Ψ PPrM seems to be a conjectural emendation of the reading of bhN. Our reading is that of ABhK and of MBh. xii 43, 9 ed Protap Chundra Roy || bh *kālasamṃmītaḥ*, N *kālasamantataḥ* ||

Page 201.

1 Pr *va*, om. *naī* || 4 Pr °*nāsikaḥ* || 5 N *ulvelanīyā* || 7 M °*prāna°* for °*prāṇi°* || 8 N *vanusthasyābhāvena ghanarḥ* || 11 N *āsasāra* || 12 N *muddharttakaṃ* || 14 bh *śūśiro°*, M *śūpīro°*, BhNK *śūcīro°* || 16 bhN *ca gacchati* || 19 Ψ PPrM *hi* for *ca* || 21 M *adrśi* || 23 bh (not N) *sasamtustā* ||

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1 N *dusyatī* || 2 N *duste* || N *dustāḥ* || 3 Ψ *saṃpūpa°* || 6 N *kaṃta*, M *kāmtā* || 7 Ψ PL¹ *saṃpūksaḥ* || Ψ *śaranāgataḥ* || 15 [new line] *śā°*; *e* before *śa* supplied in Ψ in margin, without any mark in the text. PL¹ with Ψ (P writing 14 for 15), but without the correction || 11 PL¹ *yathāśaktiṃ* || 12 N *tathāsan* || 14 Pr *prākṛtaḥ* || 16 M *dāndraso-dukḥāni*, Pr *dāridryarogadukḥāni* || 18 M *utsrjya* || 19 Pr *yathā vidhāḥ* || 20 Pr °*yukta°* || 21 N *drstāḥ* || 22 In Ψ gloss by glossator on *bhadra-lundhakaḥ* || 23 M *varttavya* | for *kartavyaḥ* ||

Page 203.

1 N *vihāṃgamāḥ* || 3 M *gatāṃgārakarmmatim* || L¹ om *nayām*, P om. *ānāyām* || 6 M *cūsi* (or *vāsi*) || bhN Ψ PMBhK *nāsāyet*, N inserting *na ve* before it, Pr *nūyat*, A *nāsāye yena te* || Bh *kyūdhā* || 7 Ψ PL¹Pr *anṣe* ||

bhN, Ψ PPrM

8 N °syātām hi for °syātāmḥ || 13 Ψ nu, P bhū, L¹ bhū for tu || 14 N tāṅ ||
 15 Pr dha, mmātrū || 18 N pātāṅ for pōpaṅ || 20 M om. the third pāda ||
 M ātmanaurā || 22 Pr narah kenṭī, a saṅśayāḥ || 23 Ψ PPrM om
 stanza 154 ||

Page 204.

1 M atha pra° || 2 bhN Ψ PPr grīsmo, a misreading which shows that
 the archetype of these MSS. had daṇḍa between the two pādas; ABh grīsmo ||
 3 M °suhahsrah || 5 bhN Ψ PL¹ Pr MBh yaṣṭi, A with us || Ψ PL¹ Pr śilū-
 kām || 7 N muktrū || 10 Ψ PL¹ paṭidīnūyāḥ || 19 Pr yūṣṇa for
 yūṣṇ || Pr mānuse || 20 Ψ PL¹ tāṅkūḥlaṅ, in Ψ corr by cop. from tūān
 kālaṅ || 21 Bh this and the following line with us. only harṣāvīśṣtas for
 harsāvīśṣtas. and bhṛtvā for kṛtvā. For this passage cp. Critical Introduction,
 p 44 ff || 22 N paramāṅ nīvedāṅ ||

Page 205.

1 After iti, P kadhā || ||, Ψ PrM kadhā 6 || || 4 bhN mamādyāvagūhate,
 cp. p. 206, l. 7 || 6 Ψ PPr corendpy, N sarenāpy || 9 Ψ PPrM arimardanaḥ
 prāha pṛṣṭiṅś ca || M uira for cauraḥ || 13 M kāciryena kōcin || M
 nīvarāddhananīkosutā || N prabhūtoṅ dhananī || 14 Ψ PPrM vrdhāṅ va° ||
 15 Ψ PPrM vktāṅ for yvktāṅ || 20 Ψ PPrM om tathō ca || 21 Pr vīla-
 mitā || Pr hoṃtōs for dantōs; M ins hanṭū before dantōs || 22 M
 bhraṣati || Ψ PPrM apahatoṅ || 23 N vāhyuṅ nāḍṛiyate ca bāṃdhavojanav
 patnī na vāsṛūyate || 24 bhN °parusam; in bh, °pa° has been corr. subse-
 quently to °pu° (by cop. ?) || This line exactly with the same words in Bh
 and Hamb. MSS.; A dhi (this on gamboge which covers another aksara) &
 kastāṅ jarayā °bhābhūtapurīusam | putro °pya °vajñāyate || M om. °py a ||

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1 Ψ PM grhe, Pr gahe, all these MSS. om. tal || Ψ P coraṅ || 2 bhN vi-
 smagotpulakāṅcīta° || 4 Ψ PPr grhe ko°, M ahe ko° || 5 bhN Ψ PPrM mamā°;
 A with us, Bh nūnam esā mān aṣya bhayān mān āḷṅgatīti || 7 bhN Ψ PPrM
 mamādyāvagūhate, in P corr. from māṃādyā°. Cp. the readings of Śār. β 163, 2
 and SP, MS. N 1355 ABh with us || 9 Pr etasmāc || bhN apakārīṅah,
 in bh corr. to our reading by corr || After cintyate, Ψ PPrM insert kadhā ||
 7 || 10 N pustāya (a misreading of the old-fashioned e) || M bhadiya°
 for tadīya° || Ψ PPrM cōty for vā, it || 11 M anyena for anena || 12
 bhN Ψ PM here and in the following lines vakīanāśaṅ || M eva for evaṅ ||
 15 N goyutaṅ || 16 M arimārdana āha, Ψ P arimardana prāha || 18 N
 ins. prativasati sma after brāhmaṅah || 19 bh vaśīsta°, N vaśīṣṭa° || N °vastrā-

nugamdhalepanamā ॥ bhN °*parivaṛjita* ॥ 20 bhN °*mopacita* ॥ N °*śto-*
stava ॥ 21 M °*vṛkmane* ॥ 23 M °*aha yu vṛkmanasya* ॥ 24 N om.
gam ॥ M om. °*niścītya* ॥

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2 ΨPPr °*tikṣṇa*, M °*tikṣa*, all these MSS. om. °*pravīrala* ॥ N ΨP °*nāśā*, M °*an-*
natannāśo ॥ M °*raṁṣe* ॥ 3 bh °*saṁtatatagātrah*, N °*saṁtat* [t deleted by cop.]
tagātrah, ΨPPrM °*sumanitagātrah* for °*saṁtatagātrah* (Pr °*smāyu* for °*snāyu*),
A °*saṁtatigātrah*, Bh °*upacitannāyusaṁtatir nnatagātrah* ॥ bhN °*kuṭāvaha* ॥
4 N om. °*taṁ* ॥ bh °*bhayotrastaś*, corr. by the copyist to °*bhayāt trastaś*,
which is N's reading ॥ 7 N °*daridhrobrāhmanasya* ॥ 9 ΨPPr °*bhaks-*
ayasyāṁṭi, M °*bhaksayitrāmṭi* ॥ 11 M °*prasthitarākṣasam* ॥ 13 N °*bhaksā-*
m for °*bhaksaya* ॥ 15 ΨPPrM °*tathāpi* for °*tavāpi* ॥ 17 M °*go* for °*goyuge* ॥
N jumps from °*brāhmano* l. 17 to °*brāhmano* l. 19, om. one of them and all
between them ॥ 18 In Ψ gloss by later hand on °*āhamilayā* · °*spudhikayā*
(read °*spardhikayā*) ॥ 19 Pr °*coro* ॥ 20 M om. °*bhaksayitum icchati* ॥ °*rākṣaso* ॥
22 bhN °*padam* for °*evam* ॥ M °*Srutvācchāe vāhmanah* ॥

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1 After °*iti*, ΨPPrM °*kathā* ॥ ॥ 2 °*ḥi* of °*śibenāpi* looks in bh almost
like °*si*, hence N (replacing °*si* by °*khi*, which very often alternates with
°*si* in the MSS.) °*śikhināpi* ॥ 3 M °*śrūyate* ॥ 4 bhN °*tatrāyam* for °*tan nāyam*;
consequently the glossator inserts °*na* before °*hanyate* ॥ 6 N °*avalhyāyam*;
Pr °*athadhya evāyam* ॥ 12 N om. °*nagare* ॥ 13 bhN °*jaṭhuraḥ va* ॥ 17
bhN °*vṛgayaś ca* ॥ 18 Pr °*vaṁkitaṁ* ॥ bhN °*bruvīti* ॥ 19 Pr °*prapito* ॥
20 bh °*vaidēśikasya*, corr. by the copyist to °*vaidēśakasya*, which is the reading
of N ॥ 24 Pr °*sū ca* for °*sāpi* ॥ 25 Pr °*dūretara* ॥ M °*kṛtā* for °*gatā* ॥

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1 ΨPL °*kriya* for °*kraya*, in Ψ i deleted by a small stroke over the
line ॥ 2 M °*kṛtā* for °*kṛtvā* ॥ 3 bhN °*prasuptasya* for °*prasuptah* ॥ °*tasya* ॥
4 ΨPPr om. °*ca* after °*tatrāiva* ॥ 6 ΨPPrM om. °*katham* ॥ 8 M °*svayā*
for °*tvayā* ॥ M °*tham* for °*katham* ॥ ΨPPrM °*va* for °*vāṁ* ॥ M °*hātaka-*
pūrnakā ॥ 10 Pr °*jānāsi* ॥ 11 In bh gloss on °*nīyikā* °*rāḥ* ॥ M °*vā-*
kāpṇena ॥ 12 bhN °*tadāpy* ॥ 13 Pr °*nava vivāśaḥ* ॥ 14 Pr
°*vyaḍhāyā* ॥ 15 bhN °*param* ॥ M °*āsā* ॥ °*di* (of °*ādi*, l. 18), omitting all the
text between these syllables ॥ 16 N °*paripūjita* ॥ ΨPPr °*vihitopabhogyam* ॥
18 L °*paraspara*, P °*parasya* ॥ After °*ādī*, ΨPM °*kathā* ॥ 9, Pr °*kathā* ॥ 29 ॥
19 bhN °*samarpitavān* ॥ N °*tathā cānuḍrṣṭāṅgāṅgīnam* ॥ 20 Pr °*vināśan-*
yaṁ ॥ 21 M om. °*pūjyā yatra pūjyante* ॥ N °*vināśatā* ॥

bhN, ΨPPrM

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3 Ψ PPrM om. *ca* || 6 Pr ins. *ca* before the first *syād* || P om. *syād yādī* || 7 M *jūnāti vināṃ* for *jā° car°* || 8 bh *tad dr̥ṣṭam*, N *tad dastam* for *na dr̥ṣṭam* || 9 Pr *t* for *yat* || 10 Pr *avocacat* || 15 bh N only. *durdvase ghanatimirētyādi*, omitting the rest of the stanza. In A, the 2nd, 3rd and 4th pādas run thus: *varsabhī[misr. for °ti]jalade [corr. from °do] mahā'ṣurīprabhrtan | visamasthāne bharttas trayā na gaṃtavyaṃ tu sabhaye 'pi* || Bh on the whole with us; variants: b *nīksamcārāsu nagoravāthīsu*; c *patyan videśayāte*, d *param sukhaṃ* || 16 Pr *irdeśe gamane* || M *janacapalāyāh* || 19 M °*vi°* for °*vita°*; in bh gloss on °*vita°*: *vyabhicārī* || 20 N *prasupta-jane* || 21 Pr *atirākyahya* || 22 Pr °*pastāreṇa* ||

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1 Pr *aṃ* for *antase* || 3 N *anenam* for *enam* || M *hasmi* for *hanmi* || 4 M *tāv* for *tāvad* || 5 N *saha lāpūt* || Ψ *nī*[new line]*nubhrtam*; hence Pr *vi*[new line]*nubhrtam* || 6 bhNA Ψ PPrM *vidhāya*; Simpl. H I h the same blunder. Bh *etasmīn aṃtare sā gṛhāvārahapāṭayugaṃ nīcalīkr̥tya śayanam ārohati* || 9 M *tata* for *tat* || Ψ PPrM *tatas* for *evam* || 10 Ψ PL¹ *spaśotsuko* || 11 Over *trayāsparśanīyam* in bh *na*; M ins. *eva* after *śariram*. These are corrections by copyists who separated *trayā sparśanīyam* instead of *trayā aspā°* || 13 M *devatāśdarśanārtham* || Over *tatrākasmikī* in bh gloss: *vyabhicārī* || Pr *r eva* for *khe* || 16 Pr *apādāyam* || 17 N *matih* for *putih* || 19 Ψ PPrM transpose *tat śrutvābhikītam mayā* || 20 Pr om. *mama* || 21 Pr ins. *yad* before *yady* || bhNA Ψ PPrMBh *anena*, the Hamburg MSS. (t. simplicior) have *parapuruseṇa*; Bh *yady anena puruṣeṇa samam ekatra śayanīye ālīṅganam karoṣi | tat tava bharttur apamṛtyur aśya saṃcarati bharttā ca vaśasatam jīvati* || About A, see Introd., p. 54 f. || 22 M *bharttak* ||

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1 bhN °*ntarhāsīsavikā°* || 4 Ψ P *śayyādhastān*, Pr *śayyādhastā*, M *śayyādhastā* || 5 Pr *kulānaṃdanī*, M *kulanāṃdatī* || Ψ PPrM *tvatparīkṣārtham* || 6 M *līlām tī sthītak* || 7 Pr *thamḍhe* || 12 bhN Ψ PPrM *dośētyādi*; A with us || After *ādi* Ψ PPrM 10 *kathā* || || 16 Ψ PL¹ °*virodhināh*, M °*virodhitā*, Pr °*virodhina* || 17 M *manṭrena* || 21 bhN *tasyāntarbhāvaṃ*, Pr *tasyāṅgatah bhāvaṃ*, cp. Śār. 133, 12 f. || Ψ PPrM om *so 'bravīt* || 22 bhN Ψ PPrM *ahaṃ tāvadarthe*; *ta* and *bha* are very similar in our old MSS.; A *ahaṃ tadarthe*, Bh *ahaṃ tāva yusmadarthe*, two unsuccessful attempts towards correcting the corrupt passage || N Pr *āpadam* || bhN Ψ P °*gānanārtham*; ABh with us (Bh *vairi°*) || 23 Pr ins. *mi* after °*kuśalo* || 25 N om. *bahu* || 26 Pr *ukhyā* ||

bhN, Ψ PPrM

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2 bhNABh °tola° for °tala° ॥ M °lhabitām° ॥ 3 Pr om. °sita° ॥ Pr °taramgā ॥ M om. yā gaṅgā ॥ M jupanyatupāsavadhyāyo° ॥ 4 NM °yoga° for °yāga° ॥ ΨPL¹ °pārāyonarā ॥ 5 N kaṇḍa, *ṃ* deleted by the copyist, who continues *īhītośarīraḥ*, om. the preceding syllables ॥ bhΨPL¹PrM °sevālā°, ABh °sarālā° ॥ 7 ΨPL¹ yājñalkyo ॥ ΨPL¹ jānharīyāṃ ॥ On *snūtrapaspraṣṭum* gloss in bh: ācamanaṃ grhītuṃ, ΨPL¹M °svastam, Pr °sṛṣṭum ॥ 8 Pr ārabdhesya ॥ 15 M om. yathāśyāḥ ॥ 18 N om. tasmād and the following words to tasmād L 20 excl. ॥ 19 P (not L¹) śācaṃ ॥ ΨPPr gāṃdharvāḥ ॥ bh gīṃ ॥

Page 214.

1 ΨPPrM vyajñjanāś ca ॥ 2 M om. pratishṭhāḥ ॥ 5 Pr om. pūrīṃ, paraṃ ca ॥ 8 N kaṅyāṃ for naṅyāṃ ॥ 9 M yā kaṅyāḥ ghaṅyā vṛṣṭiḥ sva pāśyaty asaṃśrūtā ॥ 10 M avivādyā ॥ M om. jaghanyā ॥ PL¹ vṛṣṭā ॥ 11 Pr svāśrībḥḥ ca ॥ M jaghanyābhyo ॥ 13 P₁ pāśchānā ॥ 16 N toḥā ca ॥ 19 ΨPPrM rare (M only *re*) guṇāḥ sapta guṇesanyāḥ (M gatesanyā). The Hamb. MSS. H I and Simpl. MS. h have the same difference, H reading rare guṇāḥ sapta vīlakarīyāḥ, I and h etān guṇān sapta parīkṣya kaṅyā; A with bhNIh, but om. sapta; Bh rare guṇāḥ sapta nīrīkṣanyāḥ ॥ 20 ΨPPrM aśāḥ paraṃ bhāgyavāśā hi kaṅyā (Pr add *h*); Simpl. MSS. H tatāḥ paraṃ bhāgyavāśā hi kaṅyāḥ, I dāyā budhāḥ śaṃ acīpṭanyāṃ, h vādā dāyā pṛasamīkṣa kīlāṃ śaṃ acīpṭanyāḥ; A with bhN Bh tatparaṃ bhāgyavāśā hi kaṅyā ॥ 21 bhN asa, ΨPPrM āśtyo, for aśyā; A aśya, corr. by corr. to our reading, but ā del again, Bh with us ॥ 23 Pr savāśrībḥ ॥ In Ψ, bhagavaṃ and the following words to svādūhitarāṃ incl are supplied by gloss. in margin, gloss. of Ψ writes sudūhītara, then *m urāca* must have been torn off or cut off with part of the right margin, as PL¹ have these words, agreeing with corr. of Ψ in the faulty reading sudūhītaraṃ ॥

Page 215.

1 ΨPM sudūhītaraṃ, Pr svāhītaraṃ ॥ 3 M nāham etsīśasām ॥ 6 Pr kaśmīn for kaścī ॥ M om. aṅy ॥ 8 Pr putrīye ॥ 10 Pr sakāś ॥ 11 M bhō megha vad aṅyo tvud aśhīko ॥ N parānendīkṭarṇ for meghendīkṭarṇ ॥ 12 M putrīke °-smeghāyacchāmi ॥ ΨPPrM sū āra ॥ 14 ΨP aśhīko, corr by cop. of Ψ to aśhīkaḥ ॥ 15 ΨP kaśtā ॥ 16 M aśhī pūrvaṭa munīḥ pṛīṭam ॥ 21 M taśyā °darśayāt ॥ 22 M pulokovṛśāśarīrā n° ॥ 23 bhNAΨPPrM nūyākṃ; Bh with us ॥ N kṛtvā tasmāi, continuing tasmāi, &c., 216, 2 ॥

bhN, ΨPPrM

Page 216.

1 M °*ukhitoṃ grhītoṃ* | *grhīdhar.ṃṃṃ* bhNAΨPPr *grhīdhar(m)am* || Bh *śajātīrīkṭam kṛmām* (!) *amvīśōmi* || Ψ *śōpi* || 2 bhΨPPr (not M) *mūsakīṃ* || 3 Pr *sūryabhoṛttāram* || After *ādi*, ΨP *kathā* 11 ||, M *kathā* || 1, Pr *kathā* || 12 || 4 Pr °*mā* for °*u* || bh *sthīrajūṣṭy acintayat*, N *sthīrajūṣṭy acintayat* || 5 N *akarīśyaḥ*, bhΨPPrM *akarīśyaḥ*, corrected in bh by corr. to our reading A with us. Bh *akarīśyaṃśīva tato*. After *akarīśyaḥ*, M continues *eteśāṃ*, &c., l. 9 || 10 Pr *yathōsamāhṛtam* || PL¹ *prayaccha* || 11 Pr *ete bāṃlharōpāyās* || In bh *ca* after *sa* has been deleted again by cop. NM om. *ca* || 13 Pr ins *sādhyā* before *na* || 15 M *atradīrāsthoh* || 16 M *ōdyorāṃ* for *āhōrāṃ* || 17 N *sthīrajūṣṭy* || 18 bhN om. *sa* || 19 M *montrijāṃ* || M om. *ca* || 20 In bh gloss on *aiṃgacchāmi*: *jānāmi* || 25 ΨPL¹PrM *mahān vy* || bh *tara*, corr. by corr. to *tūra* || After *ca*, corr. of bh adds *tu*; hence N *caṭakōpi* for *ca ko 'pi* || 27 Pr *tudagrū eva* ||

Page 217.

4 ΨPPr *iśvāstacitto*, M *iśvāsacitto* || 6 M *nijāvāsīm* || 7 M *kim amendham*, om. *na sōpāye* || ΨPPr *yāpāyanendham* || 8 M *ma* for *mama* || 10 ΨPPrM *vicimtya* for *icārya* || 11 bh *īhōśtanayanarada*, then beginning of *mā*, then *nakamulāḥ*. N with ΨPM: Pr *īkasitorādanakamala* || ΨPPrM ins. *ca* after *prāho* || N *hōho* || 13 M *prāyacchat* || N *a* for *atka* || M °*nādiśradḍheya* || 14 ΨPPrM °*īacanamātipratīyayapari* (M °*pratīyayapari*), in Ψ corr. by cop. from °*īacanemā* || 15 ΨPPrM *bhavatī* || Pr ins *jaṃ* after *mucyatām* || 16 P om. 'sav, L¹ *mocitō sav* || 17 Pr *tār*, om. *ad* || 19 After °*ādi*, ΨPPrM *kathā* || 12 || 22 ΨP *svavarggām*, Pr *svavarggām* || M *evā 'smād bhī* || 23 M om. *śurgam* || In bh gloss on °*bhīdhatte kathoyatī* || ΨPPrM *anyaparvatudurggam* (Pr °*rgarī*) ||

Page 218.

2 bhNAΨPL¹Pr *śocyate*, M *śocyate* (or °*īya*); Bh *na śocate* for *sa śo* || 4 In bh. *śrutā* has been corr. by corr. to *śrutāḥ*, which is the reading of P || 5 P (not L¹) *produh* || 7 Pr *kastī* for *astī* || 8 Pr *parśraman* || 11 M *nūrto* || 12 All our MSS incl. A and Bh, but except Pr, *pūḥkartum*; Pr *mūḥkartum* || 13 bhNΨP twice *bīla 3* for *bīlā 3*, L¹ *āho vīlā 3 āho bīlā 3*; M *āho bīlā 3*, *āho bīlā 3*, Pr *āho bīlā 3* (om. one *āho bīlā 3*); A *āho bīlat 3*, *āhe bīlat* (*t* being a misreading for *3*). Bh, misunderstanding the significance of the figure *3* *āho bīlā bīlā bīlā ity uktrā*. Cp. Critical Introduction, p. 70, and Pāṇini VIII, 2, 84 || N om. *tūṣṇīmbhūya* || ΨPPrM om. *bhūya*, writing *tūṣṇīmbhūyōp* || 14 N *kathā* for *trayā* || 16 Pr

bhN. ΨPPrM

akarañiyah || Ψ PPrM *nāhrīsi* || 17 M *prascān* || N Ψ PPr *āhrāsyasi*, M *ahvāsyasi* || 18 N *tārat* for *tac* || M *mūnan asyu esū guhā* || 22 Ψ *prarasllante*, but the anusvāra put rather high over the *r*-hook || 23 N om. *ahaṃ* || M om. *'yaṃ me* || 24 bhNM *iti* for *eti* || Pr *akaroti* ||

Page 219.

1 M *pratiśvapūrṇa dibhāgā anyān* || 2 Ψ Pr *dūrasthāne*, corr. by cop. of Ψ by means of an almost imperceptible vertical stroke to *dūrasthān*; PL¹ om. *dūrasthān*, Ψ PrM ins. a second *ap* after *dūrasthān* || Ψ PL¹ *palāyamāno*, the two *o*-strokes being deleted by cop. of Ψ by means of two dots over them || 3 After *āb*, Ψ PPr *kathā* || 13 ||, M *kathā* 12, corr. by the copyist to 13 || 5 M *tad evaṃ ma vyacroyat*, &c., l 7; the missing text has been supplied by the copyist himself in the next line || M *parivā*, om *rānuṭo*, N °*rānurakto* for °*rānugato* || 7 P₁ *śhrājiviti hrṣṭa* || 8 M *gateh* || Ψ *mūḍhamūnasas* || 9 M om. *yatah* || 10 Pr *di*(new line)*dirgha*° || 11 M om. *sya na cīvāt* || 15 bhN Ψ PPr *ekakam*; A *svakulāyāikaikāṃ*, with a small *e* over *ai*, Bh *sa svakulāye pratyaham ekaikāṃ vana*° || M *vanayāstikāṃ* || Pr *guhādīmūrtham* || N om. one *dine* || Pr om. *na* || Pr transp. *te ca* || 16 bhN *abha* for *athavā* || 21 N *mayā krtā* || 22 In bh under *prahṣya* gloss *tvam* || 24 M *tara* for *tāta* || 25 bhN Ψ PPr *pranadhīr*, A with us, Bh *īha* for *pranadhīr* || 26 Pr *andho 'tīdpe*°, M *'nyatra pāsaranam* || N *tvaryatām* once only || 29 Ψ *vise*[new page]*śeṣatah*, Pr *viṇṣatah* || 30 Ψ PL¹ *tadrasantphalam*, bhN *tatphalam*, PrM and Hamb MSS. with us || 31 Ψ PPrM *grhāgatas*, bhN *guhāyātas*, Bh *yaḥ guhāyātasya te*, the reading of bhN is excellent in itself; but Hamb. MSS. and A with us || Ψ PL¹ *nrvākulatayā* ||

Page 220.

1 M *jalamnī* || 4 M °*pādadhurggaṇ* || 5 Pr *samadhye* || 6 Ψ PPrM *trayā katham* || M om. *yatah* || 7 bhN Ψ PPrM *su* for *tu*; cp. Śār. 136, 21 ABh with us || Pr *purṇnya*° || 8 N *na vāri*° || 12 M *karanibhau*, om *kari*, N *karikarvibho* || 13 N *stribaddhadvan karau* || 16 In bh gloss on *darvī*°: *kadachā* || 17 M ins. *sa* before *bhr*° || bhNA Ψ PPr *mātsya*°, M °*māsyā*°. Bh with us || N *sūdravat* || 18 N om. all the text between *ya* of *yaḥ*, and p 236, l. 8 || 19 Pr *kālopekṣi* || 20 M °*sphuruṅgu*° || 21 M °*vīlu* [a later hand adds *h*] *sa | vyasūci* || In bh gloss on *saryasūci* *arjuna* || 22 Cop of bh *satā* over *yatā* of *prārthayatā* || bh *manena* for *janena* || *nagrhya* in bh corr to *nagrhya* || 25 In bh gloss on *dharmōtmajah*. *yudhīgīra* (!) || 26 bh Ψ PPr *kumṭiputrau* (with gloss in bh: *sahadevanakula*), M *karṭiputrau*; A *kumṭiputrau*; Bh *mādrīputrau* || 27 Pr *gokarnasam*° || In bh gloss on °*preṣyatām*: *dāsa* || 28 Pr *yauvanya*° || 29 Ψ om. *sāpi*,

From 220, 18 bh, Ψ PPrM

but supplies *śāpi* in marg., P *śāpi* || Pr *vidāśi* || M *ā* for *āgatā* || 32
M *gadāriṇā* || 33 bh ins *tad* before *evom*. Śār. 137, 21 *deca* in the
place of *tad* || ΨPM Pr transp. *na* after *tādyg* ||

Page 221.

1 Pr *onekaśāstrepy* || Pr *‘buddhi* || ΨPPrM ins. *ca* before *dhīmān* ||
5 bh *apasarpa* || M *sadharmātrān* || 7 P *drṣṭāh drṣṭā*, M *drṣṭvāh drṣṭvāh*,
Pr *drṣṭvā drṣṭāh* || 9 bh *ārcito* || 10 M om. *ucyate | dūmantramaṇ kam* ||
22 All our MSS., and SP 1480 (except one revised MS) *mahatā*, cp.
Śār. 139, 2 || 25 bh *paripretaravā*, corr. by corr. to *parigatarago*; ΨPPr
pariṇta || 26 Pr *eṣam* for *evam* || In bh *nāma*, of which *āma* is still
to be made out, if the leaf is looked at against the light, is covered with
ink || 27 ΨP *upāgamyādhṛtaparitam*, M *upāgatasyādhṛtaparitam*, Pr *upā-*
gamyādhṛtaparitam || 28 Pr *udake prāṇta* ||

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5 ΨPM *amtaraprakrōmto* || bh *vāhmaṇasya sūnor* || 6 bhΨPPrM
‘jalāntastho; A *hradatāstho*, Bh *hradanatājālāntastho* || 7 ΨPPr *‘ngusṭe* ||
8 Pr *duḥkṣmā* || bh *prāptiḥ* for *śaptāh* || 12 M om. *ca* || 13
bhΨPPrM *durduru*, A *darādura*, Bh *durdvara* || 14 bhΨP *‘tyulbhūtam*.
corr. to our reading by corr. of bh || bh *api* for *iv* || 15 Pr *sasambhra-*
dād || ΨPM *phunadesam*, Pr *phunadesasyam* || 18 PM *ātmapuṣpārtham* ||
20 M *karṇiyānam* || 23 Pr *sādhūdyate*; M *kim madya tu syādūdyate* || 24
M *duviṣayo ‘bravīt* ||

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3 bhAΨPPrM *praśāpo* for *vipraśāpo*; Bh with us || 4 M *bhaksaya*
for *bhaksayan* || 7 ABh *ky ete*; but A continues *cchala*, Bh *sthūla* (a mis-
reading for *cchala*); Śār. § 140, 12 *ma* *vividhāhārās* || 8 In bh gloss on
khādato: *bhāṣamānasya* || 9 Pr *kytaracana* || 12 M *yasmākam* for *yad*
asmākam || M *vāhyas* || 13 M om. *mandaviso ‘bravīt* || 14 M *‘sti* ||
bhΨPPrMBh *durdurāiḥ*, A *ārdḍurāḥ* (!) || 15 In bh, *kimcīt* seems to have
been corr. to *kuṃcīt* by cop. || 19 M om. *pumścaṭy* || bhPr *sakṣuṃḍa*,
ΨPM *sakṣuṃḍu*, bhΨPPrM *ghṛtapūrnān*, but cp. 224, 11 f.; A with us. Bh
virūbhaghṛtapūrān. Gloss in bh. *modikān* || 20 ΨPPr *kadāpi*, M *kadāpir* ||
M *drṣṭvā uktā ca* || 22 M *satyaḥ* ||

Page 224.

1 Ψ jumps from the first *deryā* to the second *deryā* (l. 3), om. one of
them and all between them. But the missing text supplied by cop. in
marg. || 2 M *balibhukṣya* || 4 bh *nirīdi* || Pr *asyate* for *maṃsyate* ||

bh, ΨPPrM

7 M 'drśo ॥ 8 P om āgalya mūñā ॥ 9 ΨPPrM °kriyā° for °babikriyā° ॥ 11 M yadī tasya tva dya viāhmanah kim, &c, l. 17 ॥ bhΨPr ghrtaghrtapūrādi, P ghrtaghrtapūrādi, M ghrtapūrādi ॥ 16 bhΨPr tasya; ABh with us ॥ ΨPr₁ piyavallabho ॥ 17 P inserts ra after mama ॥ 18 Ψ abhyāsam galam, P alpāsanaḡalam, a misreading of the form which bhya has in Ψ ॥ 22 After ādi, ΨPPrM add 15 kathā ॥ 24 bh svādāyati, corrected by corr. to āsvādāyati, ΨP svādāya iti ॥

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2 Pr viruddham racoh ॥ 3 bh °pracchedanārtham; Pr °thacchādāmūdanar-
tham ॥ 7 After iti, ΨPM add 14 kathā ॥, P₁ 16 kathā ॥ 10 Ψ
vāyogo, P vāyo, M P₁ vāyo yo for vāyogho ॥ 12 P narātaḡhāra° ॥ 15
M om agni° śatru° ॥ 16 M pūjñe ॥ 17 ΨPr₁ tatra for tan na, M
tatrahāralam soryam, &c. ॥ 18 P₁ vyāyāya ॥ 25 P risuram ॥ 26
Pr sphaṛati ॥ 28 kathā in Ψ added over the line before the stanza number
54 (for our 221) by cop Hence P kathā ॥ 54 naya° ॥ 29 ΨP saḡsarggi°,
in Ψ i deleted with a nearly invisible dot under the i-stroke ॥

Page 226

1 bh trayā ānukṛtyena for trayānukūlyena, Ψ trayā ānūlyena, corr by cop
of Ψ to our reading ॥ 5 ΨPr₁ uttamgūgrah, M ukṛtamgūgrah ॥ 6 ΨPr₁
nānabhyarceyaś chi° ॥ 10 ΨP varśabhik ॥ 14 bhΨPr₁M śikṣyāmi,
ABh with us ॥ 15 bhAΨPr₁ apekṣyamānāh, M apekṣyamānā, Bh apekṣya-
mānāh ॥ 16 Pr kvib ॥ 18 ΨPr₁M yathāpūrā ॥ bh nūlālobho ॥
ΨPr₁M bhavṣyasi ॥ 23 Pr °vyasanā and gatah ॥ 24 Pr sāmurthe ॥
ΨPr₁ 'rahāsavisayās ॥ ΨP nirbhik ॥ 25 Ψ avasitasya kā°, sya being
deleted by cop ॥ 29 Pr vyasanesa nādarā ॥ 30 P₁ bhūpate ॥ 33
ΨPr₁M tatra for na ca ॥

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2 bh vipramāmbhūni; gloss in bh. parapurāsūktā ॥ 4 bhΨP °sam-
gatam, PrMBh °saḡgati; A with us Read °saḡgati, cp Śār. A 266 ॥ ΨP
durapacārā, M durapavārā ॥ ΨP saḡdhyācalakṣhāra, Pr saḡdhyācalakṣhāra ॥ M
°budvudābhāva bhūḡgurā, svabhā being supplied by the copyist in the next line ॥
8 Ψ rājyām, perhaps corr. to rājñām ॥ 9 ΨPr₁ sahāḡbhūsar vāpadam ॥ 12
Gloss in bh on vṣnām yādava ॥ 14 P₁ parāḡ trāyate for pari° ॥ 16
M badhā ॥ 17 raḡnyah is the spelling of our MSS ॥ 20 P nasah, the other
MSS. with us ॥ 22 bh na tu for namu ॥ 23 M om tāḡ pamaḡās ॥ 24
Pr nās ci for tās cu ॥ 27 After tantram ΨPr₁M insert. kathā ॥ 15 ॥ 29
M śatresu (sic!) ॥ 31 For the figure 3, which stands also in A, bh has only
a flourish, adding: iti trtiyaḡ akṣhānakam saḡḡptam ॥ flourish ॥ 3 ॥, Pr 13 for

bh, ΨPr₁M

3; after 3, Ψ two flourishes, śrīh, and a third flourish. Pr one flourish and 603 || After the stanza Bh: *triyam tastram samōptaḥ* "flourish" śrī "samrat 1442 verse śrī. Then two groups of akṣaras completely smeared with ink by cop. ||

BOOK IV.

Page 228.

1 bhΦ om, the Jain diagram (*arham*), Bh ins the Jain diagram and om *namo viśvabhya* before the beginning || 2 Φ *abhadam* || M *lobdha-pranāśo admaśā*; Φ *labūhōpāgāśam* || 3 Bh *threptam* for *prāptam* || Φ *sāṅgīnāśh* || 5 Φ *pryachōṃti* || Bh *prāha* for *kathayati* || 6 Φ *janbhū-nāmrpādāyaḥ* || 7 Pr *atkhastāt*, Φ *adhāstū* || Bh *kurālanukho* || 8 Bh *sakomala*° || Bh *nyaviśat* || 9 Bh *svhr̥t* for *tad* || Pr *toda* for *tad* || Bh *bhaya* for *bhāṣaya* || 11 Φ *saprāpte* || P *nu*, Bh *eva* for *tu* || 12 Φ *gotrugeccaranam* || Φ *svādhyam* || Pr *svādhyōya dāsam* || Bh *ca* for *vā* || 13 Φ *ceśvadevāṅte* || 14 Φ *dūrāyāntam* || bh *pathuk śrūntam* || Φ *uisēzde-rūtanum āgatum* || 15 Φ *pūjaye* || 16 BhΦ om, *anyac ca* || Φ *athayito* || ΨPPrMΦ *yas tu* for *yaṣya* || 17 Bh transp. *umukhās usyo pi*° || Φ *si* for *saba* || PrΦ *darvātch* || 18 Bh *evam muktivā* || Φ *vltā* || Φ *tasmarh* || Φ *tatvam* for *tena* || Bh *ciragosīvatḥam* || 19 M *anubhūyopi*, om *bhūya* || Φ *bhūpi* for *bhūyo* 'pi || Bh *adhūsta* || BhΦ *eva* for *evam* || Φ *to* for *tau* || 20 Φ *jumpūchāyām śrūtan* || Φ *makare* || 21 Pr *sapatnyāḥ* || Pr *taṅā* 'nyamasminn, Bh *taṅā anyasminn* || Pr *ani* for *ahani* || 22 ΨPPrMΦ *amṛtaphalāni*, Φ adding *mṛtaphalāni* || Φ *prāpnoti* || 23 Φ *pasamasukhā* || Bh *prītipūrthom* || M *phalāni* twice || 24 Pr °*cedṣyūny* || Bh *amṛtamaya-phalāni* ||

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1 Φ *bhāryāyā*, Pr om, *bhāryayā* || Pr om, *tat* || ΨPMΦ om *me* || 2 ΨPPrM om, *bhadre* || 3 Pr *pratīpannam bhṛtā* || Bh om, *phalāntā tato* || bh *iyāpūditum*, Pr *iyāpūdyartu* || 4 Φ *tyajōmum* || 5 Pr *prasūte* for the first *prośyute* || 6 Φ *sandaryōd* || P *bāṇūbhavān* || 7 Bh so 'i *avit* || Φ *kuḍūci* || 8 Bh *tadanugatas*, bh *balanurōyas* || Bh *sakaladīnam*, om, *api* and *tatra* || Φ *manuyasi* || 9 M *yayā* for *māyā* || Φ *prīyan kutavakū*° || Bh *protsvasasi*. The Hamb. MSS. have the correct form *procchvasi* || 10 Pr *ōlam* 'urso || Φ *dgadye* for *hrdaye* || 11 M *tnyā*, om, *śapa* || Pr *parutuh*, Φ *pupū, atah* || Φ *vūcāḥ* || 13 Φ *prāparavābhāṇ* || Φ *kas mā* || Φ *kṣopena* for *kopane*; Pr *kopane kopanevyasi* || 14 Φ *tudvacam* || 16 Pr *sēyam*, ΨP

śāstra ॥ M om *śāstra śhītā* ॥ Φ *hṛtīmādhāraṁyā* ॥ 17 Φ *asmākaṁ* ॥
 Bh *tara* for *na ca* ॥ Eh *ihāvakāṣaṁ*, Φ *ihāvakāṣa* ॥ 18 Φ *tasmā* ॥ Φ
caranānanapātā ॥ 19 bh *na te* ॥ 20 Ψ *tasyā*, the ā-stroke del again
 by cop putting a little stroke over it, P misunderstanding this, replaces
 the ā-stroke by danda ॥ Pr *hrdaye* ॥ 22 Pr *nīcayam* ॥ Ψ P P₁ M *cintā-*
kulacittah ॥ 24 Ψ P P₁ M *ekāgrahas*, in Pr corr. by cop from *ekāgrahas* ॥
 25 M *rūnarā yābham sōdregam* ॥ 27 M om. *na ca subhāsītādī pōthasē* ॥
 28 Pr *ciorvelāyā* ॥ 29 P *svasukham*, M *sumukham* ॥ Ψ *tasya dvāra*,
svaṅgha being added in margin by corr. ॥ Pr *darśanāpi* ॥ 30 bh *prā-*
tyupakā at the end of the page, om. the following words and continuing
urtham, l. 33 ॥ M *urtyupakāram* ॥ Ψ P *karom* ॥ 31 P₁ *corē* ॥

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3 M *°amūḍḍnāmā* ॥ 7 *yasmadiyam* add. in Ψ by corr. in marg ॥
 bh P₁ om. *ca* ॥ 9 M *astī sarā* [E] *linopradetro 'smadqhaṁ* ॥ M om *n*
mama ॥ 11 M *tu* for *tara* ॥ Pr *ādhaḥ* ॥ In Ψ, the dot at the beginning
 of the superior horizontal stroke of *nu* in *rathānusthite*—every superior
 horizontal line has such a dot—see our Tables in vol XI—has melted
 together with the second horizontal line to the effect that the whole word
 looks like *°amustite*, P misreading or correcting this: *°apustite* ॥ 13 bh
mama pṛṣṭā ॥ Pr *°salitvāl* ॥ 17 Pr *makuraḥ pṛāha* ॥ 20 bh Ψ P P₁ M Φ
tathāiva for *tatvāiva*; ABh with us. In the Hamb. MSS, the two words are
 missing ॥ M *na* for *mama* ॥ Φ *susvādubhrdayena vinā sūnyakhrdayo 'bādūtah*, &c.,
 l. 21 ॥ Ψ P P₁ M *samānetayam* ॥ 22 Pr *yeṇē sā* ॥ 23 *ahaṁ ca tvāṁ ca*
 also A, Hamb MSS, *ahaṁ tvāṁ svāśrayam* [I adds *am*] *eva jāmbū* ॥ 24
 Pr *narītya* ॥ Ψ P P₁ M *āgumat* ॥ bh *°pṛātuh* for *°śātuh* ॥ Ψ P P₁
dirgha-
dirghatvacamkramanena, M *dirgharūpavāṅkīramanāt* ॥ 28 Pr om. *vīśvaste* at
 the beginning of a new line; P om. *set* of the second *vīśvaset* ॥ 29 P om.
vīśvā of *vīśvāsād* ॥ Pr *nahrmtati* ॥ 31 Ψ P M *nu arttate*, Pr *nu arttante* for
uttīṣṭhati ॥ 32 M *g* for *dhig* ॥ 33 M om. *n na* ॥

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2 In bh gloss on *aknatari ghesara* ॥ 3 Ψ P P₁ M *hiṁ mūdhena mayāśya*
 (M transp. the *sva* of *svābhīprayo* with *°ṣya* of *mayāśya*) ॥ 4 Ψ P P₁
punar api
kathamev, M *pi a° cathamev* (or *rathamev*), but in Ψ, there is a small hook
 before *punar api* over the line, and a rather imperceptible 2 over *punar api*,
 with a small vertical stroke at the right-hand end of *pi* over the line together
 with two small vertical strokes over *dvī* of *°cū dvī*. This means, no doubt,
 a correction to the reading of bh N. This correction was not understood by
 the copyists of P and of the original of M—if the marks did not simply escape

From 229, 17 bh, Ψ P P₁ M

their attention—as the current method of indicating transpositions in MSS is to put the figures 2 and 1 over the aksaras or words in question (see vol. xi, Table II, no 8, 9d) || 5 For *mītra* | *asyā*, bhΨPPrΦ *mītra* | *asyā*, AMBh *mītra tasyā*. In bh ardhadanda after *mītrasya*, evidently a misreading of *mītrasyū* of bh's original. Simpl. MSS HI read *mītra hāsyena mayā tēbbi-prāyo labdhak* | *tasyū na hīcid* [H °t] *hrdayena* [H hr°] *prayojanam asti*, h first sentence with HI (only with the blunder *laccōh*); then *tad apy anarī tasyāpi hrdayena prayojanam* || M. *mayābbi-prāyapari*° || 7 Pr *nūṃ* for *trōṃ* || ΨPPrM *akumthokarāṅhū* || Pr *dustotā* for *dusta* || 8 P1 *mōham* || bh *gamisyāmi* || After *āgamisyāmi*, ΨPPrM ins. 1 *kathā* || || 10 M *ksīnanorō* || 11 M *dhryodasōnasya* || 16 Pr °*gatā*° for °*gatī*° || 19 M *yonopukrtam*; Simpl. H with us, I h *yenōpukrtam* || M *sahitām* for *hasitām* || 20 *upakrtya* also Simpl. HIh || 21 PrM *salile* for *sa bile* || M om all between *ksenasapam* and *tatra*, l. 22 || 22 Pr *eram* for *enam* || 25 bhΨPM *vjathākāraṅ*, PrA and Hamb. MSS. with us. In Bh the third pāda runs thus: *pādālagam karasthena* (fourth pāda with us) || bh and Hamb. MS. I *kamṭakenāṅva* || 26 Pr *gacchā* || Pr *ābhūyatarān* ||

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1 bh *priyadorśanēhīti* || 2 M *nāha* for *na* (misread for *na hi*?) || 3 Pr om. *anyena* at the beginning of a new line || M *ma* for *mama* || 4 M *bhavisyasī* || 8 P *uśadhī*° || 11 Pr *vatsakāśom* || 16 Pr om *ganga-datta āha* || 21 Pr *dgode* || M *tadōgām*, om *vā* || 22 bh *samāśrayaḥ* for *mōmā*° || M om. *sarpa āha*. Pr ins *sa* after *surpa* ||

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2 M *citam* or *ritam* for *hitam* || Pr *parināyēt* for *pa° yat* || M *bhrtim* for *bhūtim* || 4 Pr *jalōṅpāmtye* || M *raṅi* for *ramyatarām* || P *ramyatarakotaram*. This is a misreading of Ψ, which writes *ramyatarā* 2 [new line] *kotaram*, see p. 1, 'Anusvāra' || 6 M *vah* for *vīdhōḥ* || 9 M *pīāneh pari*° || 10 Pr °*sukhopāyam* || Pr *ārabhyate* || M *budhyak* || 11 Pr *ta* for *tam* || P1 *yuly eram* twice || 13 ΨPPrM *sukhopāyena trūṃ* || 14 Ψ 'smarjano, cop. adding *t pa* over the line between *sma* and *ri*. But the *t*-stroke is separated from *pa* and looks like a mere dot. Hence P 'sma *parijano* || ΨP *raśayāmi*, in Ψ corr with gamboge to our reading || 15 After *iti*, Ψ a small mark. om *sarpa āha*. P *sarppa āha* || 21 Pr *śanōḥ rbhaksiptō*, om. *śanōḥ* || 22 Pr *vīvā*, om. *syā* || bh om. *bhādīo*; Hamb MSS. have it ||

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1 M *ghatīmārggena* || 4 Pr *svarggiyam* || P *praccha* || 5 M *tulita-manā* || 7 M *neseḍhayitasyāmi* || 11 ΨPPrM *tataḥ* for *tat* || 13 Pr

bh, ΨPPrM

vāḥvādāram ॥ 16 M *bhṣahāḥ* ॥ 19 Pr *che deca* for *etad era* ॥ Pr
śāḍṣā ॥ 23 ΨP *rastrai* ॥ P1 *yatīa yatrō* ॥ PPr *īkyati* ॥ 24 M om
ś tu rltā ॥

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1 bh *bhaksayitū* ॥ bh *sutadotto*, Hamb. MSS. *Yomunadatto* ॥ 2 M
om *taḥ tam drstrā gongada* ॥ *taḥ* also Hamb. MSS ॥ 3 bh *tata*
svapatnyā, ΨPPrM *tatas tatpatnyā* ॥ 5 *paritrām* also Hamb. MSS. ॥ 8
Pr *pryodarsānōktam* ॥ 11 M om. *na tra* ॥ M ins *na* before *emā* ॥ 12
Pr *taldnyesām* ॥ 13 bh *bhaksyo*, P *abhakso* ॥ 14 M *ekam* for *evam* ॥
M *bhuratū* ॥ 16 bhAΨPrM (not P1) Bh *pratīksyamānas*, Hamb. MSS. the
same mistake (H *pratīksyamānas*) ॥ 17 Pr *era kotaravāsūm*, om. *kūpe*
'ngū ॥ 18 bh *sāhṅgāy* ॥ 19 M *ganṅadattasmākāśam* ॥ Pr *jūḥśāye*
nama ॥ 20 ΨPPr *yat* for *yady*, M *yadānye* ॥ In the upper margin of
fol. 147 b, which contains the text from *yad.* l. 20, to *t. śiṃhasya*, p. 236, l. 18,
the glossator of bh gives the following *sāḍḍārahikūḍita*-stanza, without any
indication as to the place where it should be inserted *vāmo hemamrgaṇṇa na*
vettī naghaso yāne yunakti drvān vīṇasyāḍra saratsudhenuharaye yātū matīś
cāryane dyūte bhīḥṭayabusthayam ya mahīṣe dharmaṁtamo dattavān pra-
yaḥ salpurusoṇy anarhasamaye budhyā paritayyate ॥ 1 ॥ 21 bh om. *atra*,
M *nāham trayū vistam sakuom* ॥ 22 P1 *trū* for *trām* ॥ M *bhavēti* for
tava, ite ॥ 23 bh *ganṅadattu* ॥ 24 bhAΨPPr *vatīksyamānas*, Bh
īksamānas ॥

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1 M *śighragamyatām* ॥ 2 Pr *śamāyatātām ite* ॥ 3 With this line,
N sets in agam, misreading it as follows *patīṣṇ patīṣṇ vīṣṇayām āsa* ॥
After *āsa*, ΨPPrM insert *kathā* ॥ 2 ॥ 9 P1 *bhadro* for *tad bho* ॥ N *ganṅa*
va datta ॥ 10 bh *āyāsyāmi*, N *āsyāmi* for *āyāsyāmi* ॥ P1 *naḥṭa yudyate* ॥
N ins. *va* after *me* ॥ 11 P1 *prāyopaveśanam* ॥ 12 N *ṛham* for *akam* ॥
bhNΨPPrMΦ *drstrā(ḥ)ṇāyo*, Bh Hamb. MSS. and A with us. Simpl h
om this word ॥ 13 bhNΨPPrM and Simpl. HI (not h) *drstrāṇāyo*, A
with us, Bh *śa* for *drstrāṇāyo*; P *mūḥ* for *mṛtaḥ* ॥ 17 ΨP *dhūsako*, in
Ψ an almost imperceptible *ra* being added over the line above *dhū* (') ॥ N
sādānupāyo ॥ 18 M om. *hastinā saha* ॥ 19 bhNΨPPrMΦ *ca acalāt*, M
ca acalāt; ABh *tasya ca acalanāt*, but corr. by cop. of A to *tasya ca abalanāt*;
Simpl MSS. HI h *tasyācalanāt* ॥ 22 N *lum* for *culum* ॥ Pr *śrūśrūśam* ॥
24 M *tat śrūgālo* ॥ N *'nveṣane* ॥ All our MSS. incl. ABh *hīncit*; Hamb.
MSS. *kīncidgrāmam*. See above, p. 31 ॥

From 236, s bhN, ΨPPrM

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1 Pr *saṁjāpārttaṁ* ॥ M *bhaṣṭāgote* ॥ 2 ΨP *praiḍā* ॥ Pr *totāś cāneṁ* ॥ 3 Pr *śiḥhita* ॥ N *māsu* ॥ 5 N *bhagimantu* ॥ M ins. *rā* before *ku* ॥ 6 ΨPPrM *atibharena* ॥ N *cāsa*° for *ghāsa*° ॥ N om. *na* ॥ 7 Pr *bhakato* ॥ N *śarirapustam* ॥ 9 P *makatā*°, ΨP *śadrśāsupā*°, bhNΨPMΦ *prāgro*; Simpl. HI and Pr with us; ABh with us, but *śiḥhita*; Simpl. h. *marakaraḥśadrśāśoparūyo* ॥ 11 Pr *bhācātā* ॥ 13 M *mām* ॥ M *madbhujoparicakṣta* ॥ N *totāśti* for *tan nāsti* ॥ 14 Pr *pradeśah* ॥ 15 Pr *ti* for *tisro* ॥ N *rāsabho* ॥ 17 Pr *śrayah* ॥ 18 Pr *śrūṣṭā* ॥ 19 ΨPPr *laybhakarānam* ॥ M om. *tan*; M om. *tan* and *ca* ॥ 21 Pr *ekām* for *ekām* ॥ N *uktā* ॥ 22 ΨP *saṁjāpārtta*, Pr *saṁjāpārtta* ॥ 23 bhN *śiḥhita* ॥ N *śrūṣṭā* ॥ 24 M *śrūṣṭā* ॥ N *iti* for *ap* ॥

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1 P *manayamānaḥ*, M *gamyamānaḥ* ॥ 2 M *darśakamaḥ* ॥ 5 ΨPPrM om. *iti* ॥ 7 ΨPM *drśtās tarikāmo* ॥ 9 Pr *gaccheta* ॥ 10 N *saṁjāpārtta* ॥ Pr *enām* for *enam* ॥ 12 N ins. *aham* before *atī* ॥ 14 N *jāgarūthah* ॥ 15 Pr *caram* for *carams* ॥ 17 Pr om. *tat* ॥ 18 bh *śarīropamātha* [*tha* corr. to *prā* by corr.] *śarīrad*; N *śarīropamāthy* [*hya* del. again by cop.] *śarīrad* ॥ bhN *śarīrah* for *śarīrah* ॥ 19 Pr *prāśasa* ॥ 20 N *ecchātā* for *utthātā* ॥ 21 N om. *toyā* ॥ ΨPPrMΦ ins. *śi* after *nāśyato* ॥ ΨP *hastā* ॥ 23 Pr *prāyopraśasana*° ॥ 24 bhNΨPΦ transp.: *śarīrah* ॥ A *śarīrah* ॥ A *śarīrah* ॥ A *śarīrah* ॥ PrBh and Simpl. HI with us (H *śarīrah*), Simpl. h. *śarīrah* ॥ N *prāśasā* ॥

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2 Pr transp.: *śarīrah*, adding *hām* ॥ Pr om. *manmothas* ॥ M *śarīrah* ॥ ΨPM *śarīrah* for *śarīrah* ॥ 4 bhN *śarīrah* ॥ In N, *śarīrah* has been corr. by cop. to *śarīrah*, which is the reading of bhΨPPr ॥ 5 N *śarīrah* ॥ 6 Pr *taddoṣe* ॥ bh *śarīrah*, N *śarīrah* ॥ P *śarīrah* ॥ 7 M *śarīrah* ॥ M *śarīrah* for *śarīrah* ॥ 10 bhN *śarīrah* ॥ 11 N *śarīrah* ॥ 13 ΨPPrM *śarīrah* ॥ 17 N *śarīrah* for *śarīrah* ॥ 20 bhN *śarīrah* for *śarīrah* ॥ Pr ins. *śarīrah* after *śarīrah* ॥ 21 N *śarīrah* for *śarīrah* ॥ 23 In N, the second pāda runs thus: *śarīrah* ॥ [corr. to *sa* by cop.] *śarīrah* ॥ 24 bhN *śarīrah* for *śarīrah* ॥

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3 Ψ *śarīrah*; PPrM *śarīrah*, om. *ap* ॥ After *iti*, ΨPPrM ins. *śarīrah* ॥ 4 bhN *śarīrah* ॥ Pr om. *śarīrah* ॥ N *śarīrah* ॥

bhN, ΨPPrM

6 Pr *svānthā* || 10 M *pramattasakṣṇāgnabhāṇḍakaprasāryo*° || Pr *dhōvatah pa*° || 11 M *ś* for *lataś* || ΨP °*pato*, P1M °*pato* for °*lato* || 14 Pr *raga-kaserakāh* || 15 Pr °*lākṣākalaprasā*° || 18 N *paśyāmiti* | *te* || 21 bhNAΨPPrMBh and Simpl. H1h *prakalpa*° || M *gaje* || N *sannayamānesu* || M om. *vāyisu* || 22 Pr om. *te* ||

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2 M *ma vāyaṃ* for *na cāyaṃ* || 3 N *karpaśyaṃ* for *karparaprahara* 'yaṃ || 4 N *kalasūtām* for *kaśātātām* || M *vaṇḍiti* for *vāṇḍito* || 5 ΨPM *gum* for 'ham || 6 In N, the text between *kumbhakārah* and *atha*, l. 16, has been supplied by 2nd hand (N¹) on a blank left free by copyist || N¹ *evam* for *māvaṃ* || 7 Pr *bho bhoh* || 8 M *gamyaṭe* || M om. *yatoḥ* || 9 Pr *putrakāh* || 11 ΨPr transp *katham etat* || *kulūta āha* ||, P *katham etat* || *kulūta āha* || *vāgū kā*° || M *kathas etat kulūta āha* || *vāgū kā*° || 13 Pr *siṃhāṇḍa siṃhamitkumam* || 14 M *putralayam* || ΨPPrM om *ndyam* || N¹ *mgādi* || 15 Pr *siṃhā* || N¹ om. *vane*, P1 *vane vane* || Pr *bhīamatā* || 17 Pr *āgarvātā* || N *śrīgāh śiśuḥ* || 18 N *kṛtānukappaṇa* || 19 Pr *siṃhāḥ* || Pr *siṃhābhi*° || 22 ΨPPrM *bīlās* ||

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1 M °*bāle* || bh *prakartavyam* || In P1 *lariheit* corr. by cop from *lavayait* || 3 N ins a second *enam* before *pathyam* || bh *anyam*, N *abhyam*, AΨPPr *anyam* for *anyat*, Bh with us || 5 P1 om *aham* || 7 N *karṭavyam* for *kṛtyam syāt* || 9 P *tasmāt samāyam* || N *trīye* [e del. by cop.] *putro* || 11 Pr *śiśvāḥ* || ΨPPr *ekāhāvarhāsā*, M *ekāhā rā*, see above, p 31 || 13 In bh *samāyātāḥ* has been corrected by the copyist himself from *samājāgāma* || 15 N °*kulāsāśtrius* || M *tat tat te na gamtaryam* || PN om. *tat* || 16 N *dhāvatah* || N *vyastebāṇḍhuvabhagnān* || 19 ΨP *jāle* || N *bhaṅgavivāpnyūt* || 20 ΨPPrM om *tathā ca* || 22 Pr *sūān* || 23 N *jyesu-prācchaceṣṭem* || 24 N *ūcuḥ* ||

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2 ΨP *tāmmrolocanas* || 3 Pr *siṃhā ekānte* || N *puruṣam* || ΨP *pragadhito*, in Ψ corr. with two very small strokes to our reading || 4 N *menam* for *māvaṃ* || 5 N *māṇḍavanena* for *sūtravanacānena* || N *prabhūtatavakopā*[*pā* deleted by cop] *stāvīṣṭas* || 6 N *vidyābhyaśakardāsena* || 7 N *yenāttā* || N *upaharasyalūt mayā āśyam etau vyūpādāmyau* || 8 Pr om *tasya* || N *icchamti* || 9 Pr *sūobhi kr*° || P1 *daśarṇayo* || N *putrakāh* || 10 Pr *kulena smin*, ΨPM *kule tsmīn* || N (not bh, which writes exactly as our text), ΨPPrM *samutpanno* for *tvam v*° || ΨPPrM *gajo yatra* || 11 N *tataḥ* for *tat* || M adds *parayā* after *kṛpāparayā* || 12 N *dhatav* for

bhN, ΨPPrM

clau || N satpitrāṃ || M om. satpitrāṃ || Pr śiṣu tvṣṣi || 13 N nāna-
 rāyaṃ for tōvad dratātarsṃ || N srujātīnā || 14 N uhitō || 15 PM
 (not Ψ Pr) bhīṭamanāḥ || N śanāḥ, [misreading of 2] for śa° ka° || 18
 N gobhāsam for dvitāsam || 20 After ūhi, Ψ P Pr M insert 56 kathū || 5 ||
 21 N srujorthe || M anu, om. śhōtvā || M ins. nā before nu hi || 23
 bhN evahūle || 24 Pr sa mū tyā° || M na for saṅk || 25 For katham
 elat, M kathā tothū hi metad ||

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2 In Ψ, the words *tsya co*, &c to *brāhmanāḥ*, l 4 incl. written in marg.
 by cop. || 3 Pr śpī || bhM kutuṣṭhena || Pr kalahamāno for ka° a°, M ha
 for kolaham || 5 bhΨPM śakṣṣṭambāḥ; N Bh Pr with us, A has a gap
 here || 6 N mahāgrhīmadhye || 7 M nā for nām || M bādhyate || N
 kapy for kvāpy || 8 M ins. sūtrā after grhītv || 9 N ākāśarōcam || 10
 In Ψ, *tothū hi* written in marg. by cop. || 11 Before *tao*, Ψ P wrongly
 insert *atka tau jalam pithō*, repeating these words afterwards in their right
 place. In Ψ three almost imperceptible dots, one over *a* at the beginning,
 two over *trā* at the end of the interpolation. Under the beginning and the
 end of the interpolation, nearly as imperceptible horizontal strokes || 12
 M *vartham* for *datum* || bhNΨPPM *tācātsamom*, A with us. In Bh all
 the text is missing from *tathū hi*, l. 10, to *tivul*, p. 260. l. 2, both exclusive ||
 13 After *brāhmanā*, Ψ *tot sruvā brāhmanāna śucībhyā tucbhar vōcībhiḥ srujvā*,
ta being unfinished. These words deleted again by two distinct horizontal
 strokes, one under the beginning, one under the end of this interpolation ||
 N om. *co sū*, M om. *sū* || N *jalam tau* || 14 N *cā natsyevā* || 15 Ψ P
puppaiātikhām || N *brāhmano* twice || 17 Ψ P *pupparūṭikāyām* || 18 N
paṅgur, M *parumgur* || M *khetayimāto*, N *kheyamāno* || 19 bhN° *nābhī-*
tyā || 20 Pr *ya* for *yudī* || N *tut sama sakto* || M *sathāya* for *saktā* ||
 Pr *paṅgur 'abirāra* | *ka* || 21 Pr om. *sābravīt* || 23 N *śaśōnāṅgaram* ||
 N *sābravīt* ||

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4 Pr *sābravīt* || Ψ P *tadāḥṣyāpi* || 6 Between *yādā* and *grānāntaram*,
 N inserts the text from *rinanīmalayāsāh* (1), p. 246, l. 17, to *bhāryā* (incl.),
 p. 247, l. 1 || 7 M *vacano sāhāyo* || 9 Pr *sō 'bravīt* || N *parā°* for
petā° || 10 M om. *tena* || 11 Query: °*visūnto*? This is Pr's reading.
 But all our other MSS. °*visūntau* || 13 Pr *nare* || bhNΨPPr *śukla°*,
 corrected by glossator of bh to our reading, M *mukla°*; A with us; Pr
 °*cauryāra* || 15 M *t* for *yāvat* || 17 Pr *sō 'bravīt* || 18 N *mama* for
mamaśa || N *vyādhībodhito* || Pr *mahyā* for *mayō* || 20 Pr *bhartū* ||
 24 Pr *rājāno* || Pr om. *rājan* and the following words to *rājābravīt* (excl.
 p. 246, 3) || N *noyam* for *ayam* [read *śdyam*] ||

bhN, Ψ P P M

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1 bhNP (!) *rāgāpr* || A *sakkaṃ* || 3 ΨPPrM insert a second *gat* before *hīṃcād* || A *sakkaṃ* || M *hīṃcī va(oi cā)hīlam* || 5 N *prāha* || bh *trivādhikam*, corrected by the glossator to *trivādhikam*, which is the reading of N || ΨPPr *ca* for *tava* || 10 After *ādi*, ΨPPiM ins *kathā* || 6 || 11 P ins. *weya*, ΨPrM *weyate* before *upākhyaṇakam* || 12 N transp. *dadyān* (writing *dadyāt*) and *kuryāt* (writing *huryān*) || 14 ΨPPiM *makara āha*, N *makara prāha* || 16 N *nareन्द्रā*, om. 'neka || N has part of the following text twice, once in a wrong place (see above remark on p 245, l. 6), and again in the right place || 18 N in the first place *pitruyām* || M *tatvasa-civo* || 19 N ins. *na* before *jāya* in the first place || 20 M *prasādati* || 21 N *tusyati*, in the second place corr. by cop. || N in the first place *radatu* for *rada* || M *nīritam* for *nīritam* || 22 M *mandayitvā* || 23 N in the second place *prasādābhūbhavām* ||

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1 After *bhāryā* N continues in the first place with *gāmāntaram*, &c., p. 245, l. 6 || M om. *na* before *tusyati* || 3 P *s'bra* || Gloss in bh on *khatinam* *thodānuvohadu* || 4 N *tām* for *tvām* || M *dhārīta hesase*, om. *s tu yady aśnavat* || 6 bhNΨP *vājñā*, APr with us || 7 bhNP *varānca* || N *apīparvāni* || 8 ΨPPrM *na kṛp kuryān na hīṃ dadyāt ite* || 7 *kathā* || || 9 P *strivāsāh*, bh *strivāsāh*, corr. by corr. to *strivāsāh*, which is the reading of N || Ψ *tanūbhūtena*, with a very small *l* over *dhke* and an equally small *3* followed by a little vertical stroke over *ni*. This vertical stroke and the following *l* look almost exactly like an *ι*, added over the line. Hence P *tubbhūtena*, M *tintena* || 10 N *savāglosenābra*, ΨPPrM *vāglosenābra*, om. *soa* || 12 N *bādhyante* || 13 ΨPPrM om. *kathā ca* || NΨPPiM *raksamāno*; bhA with us || 18 bh *gardabhako*, N *gardabhako*, corr. to *gardābhako*, ΨP *gardābhako*, APr *gardābhako* || M *prāsābhāvāta* || 21 ΨPPr *rāsabhāṃ pratichādyā*, M *vāsābhā pra* || N *yuvaksesusjāmi*, M *yavaksetrapālā*, om. *treṣūtsjāmi* || *te ca kṣe* || 22 Pr *kathā 'mustile* || Pr *kuromi* ||

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5 N *praticchinna* || ΨPPrM *prahārasamūhau* || 7 ΨPPrM *raksamāno* || After *ādi*, ΨPPrM ins. *kathā* || 8 || 8 bh *bhāryā 'nāsane u°*, N *bhāryā 'nāsa u°*, ΨPPiM *bhāryā 'nāsānenu u°*, A *bhāryā 'nāsānenu u°* || 9 N om. *me* || 10 ΨP *cāpriyā*, M *vā priyā* || 11 M *nrham* || 12 Ψ *vāśānānam pra*, P *vāśānānam pra* || 14 bhNAΨPPrM *śāśit*, but *'l gat* is evidently a misreading of *'r yyat*, Simpl. H *evāsāh*, I *evāsāh*, but h *ava āśit* || M *strivāsāh* || *ca* added over the line by cop. of Ψ || Pr *nū*, om. *ḥha* ||

bhN, ΨPPrM

16 Pr *kulāhapriyāḥ*, corr. by cop. to *kalahāḥ priyāḥ* || 19 N om. *ya* ||
 20 M om. *yeḥ jihvāyām* || M ḍ for *tail* || 22 bh *daurātsyeneha*, Pr *daurāt-*
menēka, ΨNP *daurātsyeneha*, in Ψ *ha* corr. by cop. from *hr*: M *daurātmaṅke*,
 A and Simpl HI with us. Simpl. h *daurātmaṅkaḥ* || 23 Pr *iyam*,
 ΨPM *io* for *opi* || 24 bhN *rūksāyā* || 25 N *nīrasāyām rasve henasaṅ-*
bālo bā, M *nīrasāyā rasam bālikāyām vi* || N *bālikāyā vihalpet* || 26 N
makaram || Pr *astetat* || N *māmnartham me drcaya saṅjūtam*, M *māma-*
nārtha || 27 M *paramitrena* || M *atharū pahatānām*, &c., l. 28 || 29 N
edrsuṅ || M *na vi* for *tara* || 30 M *vartā* for *bhartā* || Pr om. *ca*, Ψ
bhartāro, with *ca* added over the line by cop, without deleting *io*, P
bhartāro, om. *ca* || bhN Pr *tv*, Ψ *cu*, PM *ca* for *na*, A with us || N *paśyati* ||
 31 N *vānaraḥ prāha* || *sōravit* supplied by cop. of Ψ in marg ||

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2 N ΨPr *pativasati*, corr by cop. of Ψ to our reading || P *hāhkalāryā*,
lā being a misreading of Ψ's *bhā*, which looks somewhat similar to *lā*, as the
 left-hand *bha*-pot-hook has not been filled in with ink. Cp. vol xi, Table I,
 no. 4, 5 c || N om. all between *°cittū* and *puhārakena*, l. 5 || ΨP *na* || 3
 Pr *grha* || 6 ΨP *trarddurūnena* || bhN *°daksinām* || 7 Pr *dy* for
yady || 9 M ins. *ta* before *tat* || N om. *ādāya* || 12 M *jñātvā* for
gatvā || 13 Pr *siagrha*, N *saṅgrham* for *svagrham* || 14 N *saravittam* ||
 M *ttam* for *vittam* || 15 Pr *daksinā* || 16 ΨP *sapramoda*, PrM *sapra-*
modas || M om. *yojana* || 17 After *vyatite*, P ins *te* || N om. *dhūrta*,
 writing *°cintayām āsa* || 18 N *prṣtaratah* || 19 Pr om. *asyā vittam* ||
 21 Ψ *breye* for *prīye* || Pr *madūnadi* || 22 N *pare* ||

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1 Pr om. all between *ādāya* and *yena*, l. 2 || 2 M *°nācchādavastram* ||
 N *janamadhye* || 4 Pr *°visaya* || 5 Pr *°huste yu* || 6 N *upaviśya* ||
 N *kācu* || N *śṛṅgālikā* || 7 M *tatra jagāma*, then (repeating the sentence)
tatrājagāma || N om. *ca* after *ogatyū* || N *paśya* || 9 N om. *matsyam* ;
 ΨPr *matsyapīṇḍam*, M *matsyapīṇḍa* for *matsyam* || bhN *arāṃtare* || 13
 Pr *abhḥitayū* || 14 N *grghreṇāpakṛtam* || 15 bhN ΨPM *tu* for *nu*, Pr
tu or *nu*, A *kimmv* || 16 M om. *tac chrutvā śṛgāli* || bhN *°bhrostatm* for
°paribhrostatm, A with ΨPM || 17 Ψ *sopahāsam u āha* || 19 ΨP *narttā*
 for *na bhartā* || After *nagnike*, ΨPrM ins. *kathā 9* || 20 N *anye*, Pr
punarātneṇa for *punar anyeṇa* || ΨPr *calacareṇa*; in Ψ the first *ca* covered
 with gamboge, and an imperceptible mark referring to the upper margin,
 where a rather illegible *ja* has been supplied P ins. *ca* after *anyeṇa* || P
nivesitam || 21 N *tatah śrutvā* || N *atidukḥhitomanās* || 22 Pr

bhN, ΨPrM

A B

nihśirayatam || bhN durahantakatham, PrM only durahanta, ΨP durahanta, A with us Simpl. MSS H1 aho pasya me vidheḥ vighātam (I °dyā° for °ghā°). This passage is missing in h || 23 M om. cāmtra || 24 N pīṅgava || bh atyāpi, N anyāpi ||

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3 N om. iti || bhN transpose: karomi kim || P1 ha for saha || Pr has the sentence kim vā, &c twice || 4 After uktaṃ ca Pr ins. yatah || 5 Pr dr̥stvā for pr̥stvā (but yak) || Pr pr̥stavyān, N pr̥stavyān for pr̥stavyān || 6 bhN sa for na || ΨPPR vighnaṃ || 7 M vitye for vicintya || N kam aṅ for kapim || 12 M yādṛṣye, om. tādṛṣe || 13 P (not Ψ) sugrhi || ΨPPR ugrhi° || M sugrhiḥ, om. ugrhi || 16 Pr kasmīnśi vanye || N pratī-
 asati sma || 17 M a for atha || PrM °karuka° || 18 N irksam for irksamūlam || 20 bhNΨPP1M catuhayā, A with us. Of the Hamb MSS. H has catikōvāca, I catukōvāca || 21 N dīṣyate || 23 N acintayat || M ato for aho || N ātmasampustā || 24 Pr esū, om. pi || bhNΨPPRM and Hamb MSS. °catukā°; A ksudracamīradikā ātmānam || 26 M tittibhya || bhNΨPPR bhṅgabhyāḥ || M bhāṅ° dīva, Simpl. H1 bhṅgabhyāḥ bhavah, Simpl. h bhṅgabhyāḥ bhuvah, A with us ||

Page 252.

1 M cintya, om. vi || 2 Pr śubhukhi, ΨPM śūbhukhi || bhN durā-
 cāri || M raṇḍitamānini, om. nḍe pa || 3 M tāsni || N bhūtvā for bhava || In the Hamb. MSS., this line runs thus: asamasūtho grhaṇi [H grāham] karttum samartha grhabhāṃyane. This is also the reading of A, which has only grhāṅghe for gr° karttum || 4 bhN sū twice || N om. punar || N āśraya-
 kurno° || 5 P1 vṛkṣyam || 7 Pr dūtaryam, M vātu for dūtarya || After
 vti, Pr kathā || 18 || ΨP kathā 15 || 15 in Ψ corr. to 10 by two little
 strokes, but the correction is not clear and is liable to be mistaken for
 a 10 corr. to 15; M kathā 10 || 8 Pr pūrvam for pūrvasneham || 9 M
 sasamudre || 11 Pr śru for chītrā || bh āha || 16 Pr upakāreṣu ||
 ΨPPR sūdhū || Ψ tve for sūdhutve, but sūdhū supplied by cop in margin ||
 17 Pr vyate || 21 M navam for nicam || M sanaśuktīparāśrami || 22
 N prāha || 25 N samādīḥ || 26 Pr bhettu śaknoti || 27 M om.
 paribhraman kaścit ||

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2 Ψ saṃyojitakurakamaḥ supplied in marg. by cop || 3 Pr lūgudi,
 om. the following aksaras to kudūcid (excl), l. 5 || P vialarghe || 6 Pr
 °kṛtam || 8 AΨPPRM dr̥stvā 'sau || 9 M vitayat for vyucintayat || 10
 N enam epavāhavyāmi || 12 N mayanna for nu yutru || ΨPM ca for va ||

bhN, ΨPP1M

13 NPr so for 'sau" 14 N *radhyete* || 15 bhAΨPPr *anasthend°* (Pr *virudhyena*), N *atashend°* || 16 Pr *samprāpta* || 17 bh *tadubhimulho mugatīā*, nu being struck out by copyist || M *ma* for *māms* || 19 M *era* for *ca* || 20 ΨPPrM ins. *ca* after *tena* || M om. *kaś. vā zha* || 22 bh NΨPPrM *sūnye*, A *sūnye* || 23 NΨPPrM *kupito* || 24 Ψ *saṅgrastas tam*, but over the first *sta* a small horizontal line, which may be taken for a mark of deletion, hence P *saṅgrastam* for *saṅgrastus tam* ||

Page 254.

1 Pr *prānadakṣanām* || 2 M *nākhyeyāty arca* || 4 N *prōha* for *prūpa* || 5 P *gajucarmmābhedaṃ* || 7 M *latham babhukṣita*, om. *ca* || 9 Pr *samayōbhāgyato 'tithiṃ*, the words *samayā°* (or *sa mayā°*) form the 2nd or 4th pāda of a śloka. A *samayā°*, Hamb. MSS *aparau bubhukṣitas* (H *tahs*) *tvam samāyōto* (I *samāgato*) *bhāyāgotatithiḥ* || 10 bh *tadāristo*, N *tadāriste* |, M *tadodristo* || 12 bhN *trptih* || Ψ a deleted *ga* before *krivā* || Pr *krivādbhutaṃ vrajah* || ΨP *vrajah* || 13 Pr *dy* for *yady* || 14 N *paśyet* || 16 bhΨPPrM *bho 'dhira*, N *bho dhira*, A with us || Pr *'payōṃ-syāmi*, N *yāsyāmi* || 17 Pr *tosyāgamana* || 20 ΨPPr *naṣtaḥ*, M *naṣta* || 22 N *śrīgūlah* || 23 P *jītaparākramaṃ* || ΨPPrM *ityōdi*, om. *ślokaṃ* || Pr *paṭhat*, N *apaṭhat* ||

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1 N *tadābhi°* || Pr *svadampṣṛābhikṣ ta vi°* || 2 Pr *bubhujam* || 3 P *śajātiyam* || 4 After *arāpsyasi* ΨPPrM ins. *kathā 11* || 6 Pr *cālpam* for *cāpalyam* || Pr *jñātino* || 7 ΨPPrM *coitat* for *ca* || Pr *yutah* || 8 ΨPPrM *subhaksāni* || 9 M *videśa* || Pr *śajūr yad viruddhyati*, Ψ *viruddhyati*, corr by cop. to *viruddheti*, P, misunderstanding this correction, as the *e*-stroke looks like a *virāma* belonging to the preceding line: *viruddhati* || 10 N *makara pāha* || Pr *vānara āhu* || 13 NM *cirakālam du°* || ΨPrM *annābhārūt*, P *annābhāran*, om. *ca* || Pr *niku'amtām* || 15 N *etya°* for *anya°* || ΨPPrM *hasyacud* || 16 M *pa* for *pariśya* || 17 P₁ *tadgrhā-rnāhkrāman*, om. *bah* || 18 N *vigate* for *vidōryate* || 19 Ψ *vimtitam*, PPrM *vimtitam* || 22 Pr *°rūyāta* || 23 Pr om. *ka śhārah* || 24 *deśasya tu* all our MSS. incl. A Simpl. H- and σ- class: *deśasya viṣaye* || ΨPPrM *subhaksāni* || 25 After *ādi*, ΨPPrM ins. *kathā 12* ||

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2 M *svagrhaṣṭena āmatāyini* || 3 Pr *labdhā* || 6 M *upanutatnam* || 7 M *caturthatram* || ΨPPr *tasyāyam* || Ψ *ādyaślokaḥ*, but a small visarga put over *dya* by cop; PrM *ādyaḥ ślokaḥ* || 8 P *nu* for *tu* || N om *yo* || 9 N *so* twice || Pr *vaṃcyato* || bhP om 4 after the stanza. In its place

bhN, ΨPPrM

they have a flourish. A ॥ ५ ॥ 154 ॥ After ५, Ψ has the same flourish as bhP ॥ bhN add *iti* (N adds *paṃcakhhyānake*) *caturlham ākhyānakam samāptam*; bh adds two flourishes, bhN add the figure ५, bh between double dandas, N between dandas ॥

BOOK V.

Page 257.

1 N om. the Jain diagram at the beginning of the text ॥ 2 Ψ *h* over the line between *ādya* and *ślokaḥ*, apparently by cop. ॥ 4 As to the readings, cp. 259, 21 ॥ 5 Ψ P Pr *vājñah putrāḥ*, M *vājñah putrā* ॥ 6 N om. *nāma* ॥ 7 M *prati sma*, om. *vasati* ॥ *mokṣāni* all our MSS except A, A and Hamb. MSS *°mokṣakarimmāni* (b corrupted *latiśiśhadharmacakāmakarimmāni*) Read with A and Hamb. MSS. 2 ॥ After *saṃjātah*, M ins. *tataś ca vasaṃjātah*, continuing with the correct reading *tataś ca vibhavaḥsayād*, &c. ॥ 9 Pr *duritū* ॥ 11 N *vittahinasya*, M *vihinasya* for *vittahinasya* ॥ 13 M om *yalū* ॥ 15 bh *lutumba°*, M *lutim* [or *ttam*?] *ba°* ॥ N jumps from the first *śalātam* to the second *śalātam* (l. 17), om. one of them and all between them ॥ 17 P *lavanatā* twice ॥ M *°vastrapādhavacitayā* ॥ 18 N *bha* for *na* ॥ N *lāghave* ॥ M *aro* for *puro* ॥ 22 Pr *vicitrayat* ॥ Pr *vijāer* ॥ 23 Pr *nāśrayaṃ* ॥ 24 M *pasanidhik* ॥ Pr *°rūpā°* ॥

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1 P *tāvāḥ* for *tava* ॥ Ψ P P M *samesyāmi* ॥ Ψ P P M transp. *haṃtavyo la°* ॥ 2 Ψ P *°ksamayo* for *°ksayo*, but in Ψ *ma* del. by cop, M *ksamayo* for *kana°* *°ksa°* Cp. M's reading, l. 4 ॥ 3 N Pr *saṃbhūdhah* ॥ N *śatram* for *sa taṃ* ॥ 4 N om *va* ॥ M *nānam mithāni ksayo* [cp l. 2] *na bhāryaṃ* ॥ 6 N *sakośena* ॥ 7 Ψ P Pr *kāmārtheṇāḥ* ॥ N *ttena* for *matteṇa* ॥ M *phalāḥ jhita* ॥ 8 M *bhadrāyāyāḥ* for *tadbhā°* ॥ 10 N *°domyena* ॥ Ψ P P M ins *ca* after *°pe* ॥ 12 M *ta* for *taṃ* ॥ 14 Pr *kaṃcunamayā* ॥ 15 P *prabhūn ā°* ॥ 16 Pr *dina* ॥ N *vijutikrāma* ॥ 18 Pr om. *dattvā*; bh *kytvā*, but corrected to *dattvā* by the copyist ॥ M om *jā° a° ga°* ॥ N *arāniṃ* ॥ 21 N (not bh!) Ψ P P *°noparāyitaṃ*, M *māse* *°noparāvi* [or *ci*] *taṃ*. It does not seem, that the stroke, which distinguishes *pa* from *sa*, has been added in bh by the corrector, since the ink used by the latter is not so dark as that used by the copyist ॥ 23 M om *karau* ॥ 24 Pr *ksitidānikhitaṃnivarāna*, bhN *ksitidānikhita°*, om *tala* (N *°nikhita* [corr. by cop. to *°ta*] *jānuvarāna*) ॥ 25 N *°nigrahalaḥbhūṃ°* for *°bhigrahalaḥbhū°* ॥ 26 Ψ jumps from the first *bhagavan* to the second *bhagavan* (l. 30), om. one of

bhN, Ψ P P M

them and all between them, but the copyist adds the missing text in the inferior margin || N *vrahaḥ, onā°* || 30 N *bhagaraṇ no vedmi* || M *bhavato*, corr. to *taḥ*, whereas the copyist of Ψ adds the visarga directly over *ta*; hence P *bhavatam* || 31 bhN *pragvaikṛtyāni* || 32 M *pu° ca lekḥunām ca* || N *prattam* || P *osti*, M *āgaste* for *āste* ||

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2 N *bha* for *'pi* || N *kromenāṭi a* || N *'lobhāna* || 6 Pr *trsnāyāḥ*, Ψ P *trsnāyā*, M *trsnāyā patī, apa kotukam* || 7 Pr om *'pi* before *grha°* || Pr *pravreśya* || P om *'pi tā* after *te* || 8 N *vpāgotāḥ* || bhAΨPPr *pūthartum*, N *pāriam kartum*, M *pūrkhartum* || 9 M *purakotahātāpālopurusaiv* || ΨPP₁M *nagarasya madhye* || 10 N om *gamyatām* || M om *sarve yā* || 11 bhN *ksīpanakā* || Pr *ḍrstās* for *prstās* || 12 M om, *bhoḥ* || bhN om, *nāpito*; Hamb MSS. with ΨPM || N *ḍṛdhamaṇḍhanābaddhodihataśesai kṣīpanakāḥ* || 13 bh *ksīpanakāiḥ*, corr. to our reading by corr. || N *bhītaḥ* for *vītaḥ* || N om, *kāraṇikāiḥ* || 14 Pr *itad* for the first *etod* || 16 M *mānīya*, om, *'bhadrākāroṇā°* || M *nam* for *ca* || M here *mānībhodruḥ* || 17 bhN *ksīpanako* || ΨPPr *sarvakṣāpanavrttāntaḥ* || 18 N jumps from the first *abhihitam* to the second *abhihitam* (l 20); om, one of them and all between them || 19 M *duṣṭātmā* || 20 Pr *r* for *tor* || 21 M om, *kuśīrtam*; bhN *kuśīrtam* for *kuśīrtam*. For the readings, cp. 257, 4 || 22 P om, *na* || After *kṛtaṇ*, ΨPPr ins *kathā* || 1 || ||, M *kathā* 1 || 26 Pr *mādrībhadrāḥ* || 29 N om, *ca* || P *stvsure* ||

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2 Here Bh begins again with *tisvān* for *tivāt* || N *dustātmā jātitvāt* || Bh *svnosya* || 3 Bh *nakulasya na* || bhN *viśvasati* || 4 N *kupito*, M *kusūṣe*, Bh *aputro* || 6 Pr *śisyāyām* || Bh *dolanasthitam* for *śayyā° su°* || Bh *kumbham ādīya jaiāṭhīni pu°* || 7 M *utauca* for *vāca* || 8 N *gata* || 9 ΨPPrM *śūnyam muktivā* for *śūnyīkṛtya* || Bh *'pi śayam śūnīm* (śū corr. from *śra*, or vice versa) *kṛtya grham lu°* || 11 Bh om, *tasya* || 12 Bh *vālanakasya*; M om, *bālakasya* || Bh *agamat* || 13 Bh *bhrātrādhakāṃkito 'ṇṭu°* || 14 Bh *kṛtvā* for *vedhōya* || Bh *dūre* for *dūrataḥ* || Pr *caḥsepa* || 15 PrBh *'mudito* for *'pramudito* || N *vyāpāra°*, Bh *śayāpāra°* || 16 Bh ins, *tuṃ* after *mātāpi*, omitting *tam* before *āgacchantam* || Pr *rudhīrāḥkḥina°* || Pr *ap°*, Bh *sa°* for *atī°* || 18 Bh *nīḥśaṃkṛtaccitā* || M *kopidevīmrśya* || In bh gloss on *avīmrśya* · *avīśāyīya* || Bh *jalapūrnanam kumbham nicikṣepa* || 19 Bh *kumbhārapātā°* || MBh om, *tuṃ* || 20 Bh *yārad grhamadhyaṃ pravīśati* || 21 MSS. *sā upa°* || M *sā upakānakāḥ pu°* || 22 Bh *'putrasya'vīmrśyakṛta°* ||

From 260, 2 bhN, ΨPPrM, Simpl. Bh

M om. °*hṛta*° ॥ Bh °*śoka*na duḥkḥitahṛdayā ā° ॥ Bh °*ca*ksasthalatūdanam ॥
23 Bh *apture* for *anusare* ॥ **24** bh A Ψ P Pr M Bh °*nī*brāvakah; N °*nī*rāvā-
*pa*ham for °*nī*rāvābhā (Hamb. MSS. *nī*vāpakah) ॥ Bh transp *pa*yutācāt ॥

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2 Pr *vacana*s, Bh *vacana*m ॥ **3** Bh °*mṛ*tyuphalam ॥ Bh *blanaty* *erāsi*° ॥
 Ψ P Pr *at*lobhōtmānūm (Pr °*tmā*° for °*tmā*°) *lobhā*m^{dh}hānāy ॥ **4** After °*lobhā*-
*dh*hānāy, Bh ms. *dvī*tyā *kat*hā ॥ Ψ P Pr M *yata*h for *yathā* ॥ **6** Bh *at*lobhā-
*vi*bhūtasya ॥ **9** Ψ P Pr M ins *hi* after *ja* ॥ M *para*m for *para*pa^{ra}am ॥
10 Bh *ca*h^{ri}h ॥ **11** N *dar*udratābhā^āh ॥ M adds *yata*h after *uktā* *ca* ॥
12 Pr *sā*mbadhā^v ॥ **14** P₁ *bh*ajati ॥ Bh *mi*trī^{ny} *am* ॥ **15** Bh °*vi*ha-
*mā*n ॥ P *nar*ā^varān for *arā*n ॥ **18** M *cū*g^v for *rā*g^v ॥ **20** M *ka*lā^m
 for *ka*lā^{ka}lā^{pa}m ॥ **21** Pr *prā*pnoty *ama*rtya; Bh *prā*pnoti *mṛ*tya (Bh con-
 tinuing 'trū) ॥ **22** N om. *ma*ra^{ne}m ॥

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1 Bh *ka*um (om. *na*) ॥ bh N Pr *dā*ridra° ॥ **2** N *more* for *seve* ॥ Bh
*tvad*itham ॥ **3** N *yady* for *ity* ॥ Bh *gh*o^{na}u^vijitena ॥ **4** P₁ *dā*ridra^m ॥
 Pr *jū*āt^vā; Bh *jū*āt^vā sa ॥ M *st*hira^m ॥ **5** bh *sa*vathā^mithā^{jane}, corr.
 to our reading by corr.; N *sa*vathā^m *ja*ne ॥ Pr *gū*nī^lo^gam ॥ **7** M *pra*sā-
*da*ye^t ॥ **8** Pr *sar*vā^thah for *sa* cār^thah ॥ Bh *ur*pā^yah *syāt* ॥ **9** Bh
 transp.: *kr*ṣ^v *ni*pa° ॥ N *ur*pa^vasera^{yā} ॥ Ψ P Pr M *ur*pa^vasā^{yā}m ॥ Ψ P Pr
*kr*ṣ^v *ka*rm^{mā}ṣā^m ॥ M *vi*d^yū^rthā^jan^{ca} ॥ **10** Bh om. *nu*d^{hye} ॥ **13** Pr
*gū*r^v for *gū*r^v ॥ Bh °*ā*g^vā^{ti}ṣ^vā, then blank for one aksara and a not
 finished *sa* (for *mā*) ॥ **14** N *va*ṣ^vam ॥ P *pa*ra^gatā° ॥ **15** Bh *sū*lab^{ham}
 for *ca* *sū*lab^{ham} ॥ **16** N *sa*pta^{ri}dhā ॥ Bh *bh*ar^v for *syāt* ॥ **17** N °*mā*na ॥
 Pr *nī*pek^vā° for *nī*h^vep^vā° ॥ **18** Pr Bh °*bhā*ṣ^vā° ॥ **20** M *pū*nnā, om.
*pūr*ne ॥ M om. all between °*ra*ñ^vama^m and *svā*b^{hā}° next line ॥ **21** Bh
 °*sī*dd^{ham} for °*vī*ṣ^vam ॥ N *ki*tā^{nā}m ॥ **23** N *stā*nt^v ॥ **24** Bh *pri*yotā^m,
 Ψ P Pr *mi*ryate, M *mi*ryate; Pr adds *ta* ॥ M 4th pāda: *ta*ikā^yāⁿu^{pā}yā° ॥ Pr
*tū*tyam ॥

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1 NBh *tathā* *ca* ॥ **2** bh N °*ni*gū^ltā^h ॥ **4** N *apa*ra^m *ca* ॥ Bh *pu*ta
*apa*ram (Bh °*ra*m) and the following stanza after the prose, l. 7 ॥ **5** Pr
*gā*ṅgā^mā^hika^m ॥ Bh *gā*ṅgā^hika ॥ Bh °*nā*ḍ^vib^h ॥ **6** M *gr*h^vatī ॥ N *ga*ḍāⁱ-
*ke*na ॥ **7** NM *de*sā^mpta^{rā}m *bhā*° ॥ Ψ P Pr M ins. *ca* after °*na*yana^m ॥ Bh
*de*sā^mpta^{rā} *ab*hāⁿulāⁿaya^{na}m *o*th^varā^{tā}m *eva* ॥ *apa*ra^m, &c., stanza 24. Then.
tathā *ca* and stanza 25 ॥ **9** N *ni*h^vam^{bi}, M *nī*ḍ^vib^h ॥ M *ma*hā^gajā, Ψ P Pr
*ma*hā^gajā^h ॥ **10** M only *kr*ag^vac^vulā, corr. by later hand to °*ū*ā^h ॥ **11**

bhN, Ψ P Pr M: Simpl Bh

Bh *adgatī* || N *lohui*, ΨPPrM *lohū* || M *dūvadeśāṅ gatā* || 12 Bh om. *kaṃ ca* || 14 Bh *prabhūṣh* || M *kūṭ* for *kākhāḥ* || N *urtāḥ* || 15 Bh om the first *ca* || 16 M *ya*, om. *paritya* || 17 N om. this and the following line || M *paṇḍu*[or *āṭi*] || 19 P *onistū*° || 20 bhN *cittā*° for *vittā*° || M *anyone* || 21 Bh *prāpṣh* || M om *ca* after *prāptāḥ* || M *sṛptājale* || 22 Bh *śīmaśhākāīaṃ bhagavampṭayṃ prā*° || 23 Bh *dhurivāraṃ-danānā* || M *mayogidraḥ* for *nāma yogīndrah* || 24 Bh *tena* for *tenāiva* || N *muthūyanaṃ*, M *poṭhāgatunāṃ* || Bh *galāḥ* ||

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1 Bh om. *te* || Bh *a* deleted *na* for *vā* || 2 N *na tasmair* for *tatus tar* || M *vayaṃ siddhayaivikanānra yūxyamo tra dhanatṛptir myutyar vā bhūri-syabhūti* || Bh *sik'a*° for *siddha*° || 3 Bh om. *iti* || 4 Bh ins. *yataḥ* after *ca* || 5 P *nasasah* || P *pūlato* || P *julam iti*, N *ajlūni* for *julam eti* || 6 P *acīptya* || ΨP *dalmarūn* for *balurūn* || bhNPM *na tu*, Ψ distinctly *nanu*; BhHI *api* for *nanu* (in spite of 'pi at the end of the pāda!) || N *kāroti* || 7 N *tathā ca* || 8 Bh *ca* for *hi* || P om. *puruṣya* || 9 BhHI *api* for *iti* || P *soyadūdrastākhyah* || 11 Bh *adatrāt* || M *klesūyāṅga datvā srkhāni neha tā*° || 12 bhNΨPPrM *mathanāya svair*, ABh with us || P *bhābhīr* || 13 Bh transp. *kuśid asmāṅ* || Bh *drayārjanopāyo* || M *vivarapradeśah* || 14 ΨP *māmsam vi*°, N *mohūmāsarikrayaṃ* || BhHI *prabhṛtināṃ* for *tir vā* (HI with the blunder *ikraye*°, and H *pōṃ*° for *mōm*°) || 15 bh *vāddhuta*°, ΨPPr *cātyudbhuta*°, M *cātyudnta*°, A *caīatyudbhuta*°; Hamb. MSS. with us || N *śrūyate* || P *vānīvō*°, P *vānīvō*° || ΨPPrMBh om. *yataḥ* after *ca* || 16 ΨP *mahotān* || 17 Bh *kva vā* for *ete* || N *yaḥ* for *anyah* || N *koṇi* for *ko* || M *pūhūrti* || 18 Bh *śūyayogyatāṃ* || ΨPPrM *vāddhivartti*° (but the reading of bhN is confirmed by Hamb. MSS. and all our MSS. below, p. 266, l. 7, and p. 266, l. 11), M *vatuṣṭam* || 19 N *pratyeka-pratyeka paryayūn āsa* || Bh *śūyabhāge*, M *calettaraḍikāṅgbhāge* || 20 M *nāsaṅḍedhīm* for *tenā*° || Bh *vācitāṃ* for *asandīgḍham* || 21 Bh om. *tatas* || bhN *agrenatasya* || M *pūtā*, Bh *papūta* || 22 M ins. *na* before *khanati* || P *tābhromayī* || 23 N *gacchātāṃ* || Bh *yatkeṣṭāṃ* || Bh *anḡe*, om. *atha* || 24 M om. *bho*, Bh *aho* for *bho* || Bh om. *yat* || Bh *prabhūsam* || Bh ins. *tvadhyaṃ* before *dāridryaṃ* || BhHI om. *na* ||

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1 Bh om. *iti* || Bh *su āha* || 2 Bh *vānto* (*bha* add. over the line, app. by cop.) *'grato nāham āyacchāmi* || 3 ΨBh *tāpūram*, P *tāmmram* || N *prathamemo nūrtiuk* || 5 Bh *apalat* || P *tāvati* || 6 Bh *ruḡota*° for *rūpyu*° || Bh *prahrṣṭa* (!) for *prahrṣṭah* || Bh *yatkeṣṭāṃ* || 7 Bh *raṅpyaṃ* ||

bhN, ΨPPrM; Simpl. Bh

Bh *nāgrāto* || 8 NΨPPrM (not bh) om. *agre rūpyamāpi bhūmih*, Bh *cha rūpyamāpi ca*, om. *bhūmih* || Bh *agrato hemamāpi* || 9 ΨPPr *dhārisyati* || Bh om. *na* || Bh *taea* for *tathā* || NBh *dāntm* for *dāntarya* || 10 Bh *na bhārisyati* || M *nāhagamicchūm* || 11 M *rūpyam*, Bh *rūpyam* || 12 NBh om. *atha* || M om. all between *api* and *yāvat*, l. 13 || Bh *vīpatatā* || 13 Bh *svarnnamāpi* || Bh *hr̥sto* || 14 N *gacchatām* for *grhyatām* || Bh *svarnnam yatheccāṇ*; Ψ first *yatheccāṇ*, writing afterwards *dy* on the first *ceh*; M *yadye* for *yatheccāṇ* || 15 Bh *sa āha* || Bh *mūra* || 16 Bh *prathamam* for *prāk* || Bh *rūpyam* || Bh om. *prāpam* || 17 M *gacchāva* || 18 Bh *anena prabhūtenāpi* || 19 bhN *aham atasthitas*, Bh *atrstam sthito* || M *thāp*, Bh *bhāvyatām* for *trām* || 20 M *chāy* for *chāhi* || 21 M om. all between *bubbā* and *mastā*, l. 22 || 22 ΨPrBh *bhraman stho*; read with Ψ || N *bhramacchram*, I' *prabhraman uckram*. Read *prabhramacca-kram* || 23 Bh *eha paśyah* || ΨPrM *uacu* for *avocāt* || Bh *ko* for *bhoh* ||

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1 Pr *bhāgarām* || Bh om *śaras*, Pr *saras* || 2 Bh *katrūpi* || Bh *yatah prāsābhūto smi*, om. *iti* || 3 ΨPPr *eva* for *eva* || Bh *evāhmanamastakam āurohu* || Pr *vanūrasaha* || 5 N *prāha* || Bh *manūry etat uttam eva śarasy* || 6 ΨPPr *urutarisynthi* || Bh om. *me* || bh *devatā* for *vedanā*, with a *virūma* over *de*—see vol. x3, Table I, no. 5, 1a, hence N *devatā* || N *prāha* || After *āha*, Ψ ins. *mumūṣāttham*, bracketed in a rather inconspicuous manner || 7 Bh *ābhāyisyati* || 8 Pr *samūryati*, Bh *ārokyati* || M om. all between *so 'bravit* and *sāmprakam*, l. 9 || N *kyatkalas* || 9 Bh *cakradhara āha* || Bh om *dharanāle* || 10 Bh *evāhmana āha* || N *evā-roccharāyah*, Hl *vinivoccharāyah*, Bh *evavatsarāyah* || Bh *purusa prāha* || Bh *yudā rāmo rājā bhūti* || *tatāham* *tram eva dāridryopahato 'mumūṣāttho* || 11 N *dāridropahata* || Pr *eva* for *eva* || Bh om *tram eva* || Bh *samūryatāh* || 12 Bh *mayāpy anyah* for *mayānyah* || M *dastā ca* for *dastāh pr* || 13 bhN *taḍeva* for *taḍeva* || Pr *prichyoba* || Bh om. *eva*, writing *prechato* || 14 Bh ins. *mustakam* before *āurohu* || Bh *no* for *na* || N jumps from the first *bhadra* to the second *bhadra* (l. 15) om. one of them and all between them || 15 Bh om *taḍhi* || 16 Bh *o' bhayam etat prāntāsitam* || 17 Bh *ko 'pi* for *kaścāpi* || 18 Bh *tadā* for *sa* || Bh *evāryatāh* || Bh ins. *eva* after *ittham* || 19 Bh ins. *sangrhyā* after *mām* || Bh and Hamb. MSS. *moctoham bhavatā evād asmād anādhāt* || 20 bhΔΨPPr *yusmud*, N *yusmud* for *pusād*, M *yusman utthāt* || Bh *svayam* for *svasthānam* || Bh *yāsyāmīti* || *ity u'* || 22 In bh, the *e*-stroke before *m* of *me* looks like a danda, hence N *ma* for *me* || 23 bhN *'pamktāno* || Bh *'pamktyanusi-nema* || Bh om. *sa* || M *staraṇasiddhah*, Bh *svarnnasiddhah* || 24 Bh om. *sa* ||

bhN, ΨPrM, Simpl. Bh

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1 Bh cakreṇa, om. tikhena || Bh ins. sa after bhīmatā || Bh saḥacarāṇe, om. sva || Pr nadaṃ for naraṃ; M om. svasaḥcarāṇe naraṃ, Bh om. naraṃ || Pr tata samīpu° || 2 Bh ins. saḥ before bhūtvā || Bh sa āha for so 'bravīt || 3 Bh saṁannusiddha for sa || Bh om. the first tat || M vitayata for kiṃ tat || 4 bh sarvacakra°, N sarvacakradharaṇarbhūṣṭaṃ, Ψ sarvaṇe camelat so 'bravīt, del. and corr. by cop. to sarvaṇe cakrapṛṣṭāṅgaṃ tam akuthogot || Bh om. tam || Bh sa for sau || 5 Bh om. tam || M om. prāha; Bh uvāca for prāha || Bh ins. tam after bho || 6 After kṛtāvān, Ψ PPrM ins. kṛhā "3" || bhN Pr aḥa for atāvā || 7 M om. bhūbhīr uttamā || 8 N vnaśyante || 11 Ψ PPrM nūtrīm, A with us and bhN; Bh nūtrābhīra; Hamb MSS. H mitrobhārasa māgātā, I mitrobhāvum vpaḡatā || M vpaḡatā || 12 Bh pratīcāṣṇeti sma || Bh ins. ca after tesāṃ || Bh buddhivahitās ca || 13 Bh Sāstravinūktāḥ || Bh poraṃ for kevalaṃ || 14 N yamtritam || Bh deśam for deśāntarum || 15 N bhūpatin, Ψ PPrM rpatin || N paratasya || 16 Bh dyevoturaḥ || 17 Ψ asmāhaś, corr. by another hand to asmānehaś, which is the reading of P; M asakeśś. Pr asmāśv ehaś for asmākaśv ehaś || Bh om. ca || 18 bh rājyaṃ, N rājya, Bh rāja for rājāṃ, which is also the reading of A || M kevalaṃ buddhyā || 19 N tam for nu || 20 M buddhe || Pr vulyāhina tam || 21 Pr aḥme for aho || Pr gudyate for gūjyate || 22 Pr eva || Bh bālahāt || bhN pīḡitāḥ for kṛḡitāḥ ||

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1 Pr bhāvo for mahānubhārah || Bh asmānupārlyitarāttasya || M om. uttasya || Pr saṁvibhāgū, Bh saṁvigi || 3 Pr atikramyadbhīr || Ψ svp, then the white rectangular in the middle of the page with the folio number 96, then a daṇḍa, used as a hyphen, then hā 'sthāni; P svphā 'sthāni, M svphosthoni, all om. vrla; ho in M's reading is perhaps a misreading of Ψ, since daṇḍa + hā may easily be taken for ho Bh with us and bhN || 5 Bh °vdyōpratyayaḥ || Pr kiṃ tad for kiṃcid || 6 N jumps from the first °adbhīhitam to the second °adbhīhitam (l. 7), Pr from the first one to the third one (l. 8), om. one of them and all between them (N writing caśkenādbhīhitam) || 8 M om. ahaṃ || PrM saṁjvanana, Bh saṁvaṃ || 9 Ψ PPrM ekena tato 'sthr° || 10 Pr yojayitum. Ψ yojayati; M jōjayitu || M uktaṃś ca || Bh om. sa || 15 Ψ PPrM vyksam for saṁpatarum || M tathānūstitum || 16 M kṛtam; Bh om. kṛtaḥ || PPrMBh and Hamb. MSS. om. te, in Ψ, te has been del. again by copyist! || 17 Bh om. svpke sthānāntaragate || 18 Bh ahaṃ for ato 'haṃ || After vidyā, iti, Ψ PPrM ins. kathā "4" || Bh tṛtyā kathā || 20 In Bh. darahātū is corrected into deva° || M bahuvrābuddhugo ||

Bh *svayabuddhīhaya* for *svāpādīhīyo* ॥ 21 Bh *abhiniṣṭānti* ॥ 22 Pr
sarastho ॥ 24 N *suvarnasiddhi prāha* ॥

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2 Bh *śatabuddhiśahaśra*° ॥ 3 ΨPPr *smah*, Bh om. *smā* ॥ N *ekabuddhi*
nama ॥ Bh *mitram* for *mitratām* ॥ 4 Bh ins *gīrat* after *kālam* ॥ 5 N
°*gosti*° ॥ Pr °*sukkhānubhūya* ॥ Bh transp *kaḍācet teṣām* ॥ 6 Bh *astamana-*
velāyām ॥ 7 Bh om *ca* after *taṃ* ॥ Bh *jalāsrayam* ॥ 8 Bh *āgamsyāmi* ॥
9 Pr *saṅgho* ॥ 10 Pr *tanta* for *tatra* ॥ M *bho bhūtraśau* ॥ 11
bhNΨPPrM ins. *mantram* (N *mitram*) before *kartum*; ABh and Hamb.
MSS. with us ॥ 13 ΨPPrM *vacanamātrāśarānamātreṇāpi* ॥ Bh om
tat ॥ N *saṃbhavats*, corr by cop to °*le* ॥ 14 ΨPM *buddhi*°, Bh
śatabuddhi° ॥ N *cālmānam*, M *tātāmānam* for *trām ā*° ॥ Bh om *ca* ॥ 15
Bh *raksayisyāmi* ॥ bh *jalejatu*, corr. by corr to °*gati*, N °*gatim* ॥ 16
ΨPPrM ins. *bharatū* after *uktam* ॥ P₁ *matā* for *yata* ॥ 18 Pr *vikulyaśu*
for *vāśy āśu* ॥ M *āthi* for *buddhi* ॥ 19 bhN *tae ca* for *tat* ॥ N *vaca-*
naśarānamātrāy, Hamb MSS with us ॥ bhNAΨPPrΦBh *pitṛparyā-*
gatam, only M *pitṛparyāyāgatam* ॥ This is no doubt a restoration of the
original reading of the textus simplicior ॥ But the Hamburg MSS read
with our other MSS. ॥ P₁ *tyaktum*; M om. *tyaktum* ॥ 20 bhNΨPPr *śakya*;
ABh and Hamb. MSS. with us ॥ Bh om. *iti* ॥ bhNΨPPrM *subuddhi*°,
Bh and Hamb. MSS. with us ॥ Pr °*prahārena* ॥ 21 M *raksayisyāmi* ॥
N *mamāṭka prāha* ॥ 22 BhH °*viśayaḥ* ॥ ΨPPr *kuṃcy* ॥ Bh om. *kuṃcy* ॥
BhHI *jalāsrayam* ॥ Bh transp.: *adyātva sabhāryo* ॥

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1 Bh *jalāsrayam* ॥ 2 Bh *yana*° *prātar āgātya jālair ācchādītam tat*
sarāḥ ॥ 3 Bh *matsyakaśimamakarālayo* ॥ 4 Bh *jāle patitāḥ* ॥ Pr
grhītvāḥ ॥ MSS correctly °*buddhi ā*°. Correct our text ॥ 5 Bh *gatvi-*
śesajñānāi kuṭibcārena raksantāva °*pi jāle* ॥ Pr *śata*° for *gati*° ॥ ΨPPr
raksitau ॥ 6 Pr *atha parāhna*° ॥ Bh *prahṛstās* ॥ Bh *svagrhaṃ* ॥ 7 Pr
śatabuddhi ॥ 8 Bh *śaśaravuddhiḥ kaṣena nitāḥ* ॥ Bh °*na abhīṭitā svapatni* ॥
9 Ψ *pu*[new page]*puṣaḥ* ॥ Bh *piye paśya paśya* ॥ 11 After *jale*,
ΨPPrM ins *kathā* ॥ 5 ॥ 12 Bh *nakānta* for *nakāntena* ॥ After *iti*, Bh
ins. *caturthī kathā* ॥ flourish ॥ 13 Bh *yadūṣṭy* for *yady upy* ॥ 14 Bh
°*vacanīyam* ॥ Bh ins. *ite* after *anullāṅghanyam* ॥ bhN *yayā* for *mayā* ॥ 15
N om. °*pi* ॥ Bh °*hāraś ca* ॥ bh *atha* for *athavā* ॥ 19 M om *cakradhara*
āha, N *cakradharaḥ prāha* ॥ 21 Pr *nā*, om. *ma* ॥ 22 N *rakukagṛhe*,
°*ka*° being a misreading of the form which *ja* has in bh ॥ bhN *bhāṣod-*
vāhanam ॥

bhN, ΨPPrM; Simpl Bh

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2 All our MSS, except Bh, but including the Hamburg ones, here and in the following lines *vrtti*° (Pr *vrtti* ; *tan ca vrttibhāṅgam*) || 3 Bh *yathāsthānaṃ* || 4 Pr °*sthite* || Bh ins *tena* after °*sthitena* || Bh *cōdūhata*° || M °*sābhana* for °*rāsabhena* || 6 ΨPPrM *sa prāha* || Bh °*pracālenena* || 7 bhN °*prairādihā* || 8 ΨP *sthāturyaṃ itī* || 9 In bh gloss over *kāsi* · *śāsa* ; N *svāsa* for *kāsi* || Bh *cauroṃ* || 10 Pr *bhogādhyo*, corr by cop. to *bhogādhyo* || ΨPPrM *jūritṃ* || 11 bhNΨPPrM *tadō* ; ABh with us bhN °*gatṃ* for *gitam* || BhHI °*śabdā*° for °*nādā*° || Pr *saṃkhanānūdōnādi*, Ψ *saṃkhanānūdānādi* (corr putting an almost imperceptible 1 over the second *nā*, and a nearly equally imperceptible 2 over *dā*), P *saṃkhanādānūnādi*, M *saṃkhanānradūnōdi* || BhHI *naṃ* for *no* || 12 M *ksetraraksāḥ purusā* || N *bandham bandham ca*, Bh *vomilharavṃdhar 'vaṃ* M *bandha vadham ca* || 13 M *tōva trābhrtotāṣṭvū* || NBh *prāha* || M om. *bho* || 14 Bh om. *na* || bh *na śitarosam*, corr. by coll. to *na gī*°, N with the other MSS || Bh *gitam rasam na vedmī* || Bh *bhanasi* || 15 Pr *śarada*(*da* del. again by cop.)*dyotsnāhato* ; Bh *śaradyotsnāhate* || 16 Pr *vṃsati* || bh *śote*, N *śraute* || Ψ *gitajhāṃkārājā* ; as *jhāṃ* looks very much like *saṃ*, P writes *gītasamkārājā*, PrM *gītasamkarājā*, N *gītṃ jṃkārājā*, Bh *gītasamskārājā* || 17 M *udasi* for *unnodasi* || 18 N *rāsabhar āha* || MBh *dhig* only once || 19 M *gīta*, om. *na* || All our MSS incl. the Hamburg MSS. *śrūyatāṃ* (only Bh *śrūya*[new hne]*yatām*) || 20 bhNAΨPPrM Hamb. MSS. (not Bh) *ekavṃsati* || 21 Bh *strenakonā*° for *ekonā*° || 22 Pr *sthānamtrayam* || Pr *āsyābhi*, Bh *ākārā* for *āsyāni* || Bh *na* for *nara* || 23 Ψ *varnū sotrīṃsati* ; the *r*-hook begins exactly on *sa* and ends on *ā*. Over *ṣa*, the copyist adds the visarga, whose superior dot has almost melted together with the right-hand stroke at the end of a *sa*, which stands in the foregoing line just above. As the superior dot of the visarga is not easy to be distinguished, its inferior dot looks like an anusvāra. Hence P reads *varnā ṣamḍriṃsati*, *trīṃsati* also M, cp. the II-class above, p. 63, and vol. xi, Table II, no. 11, 3 a-c. bh *carṇṇāḥ sadriṃsati*, N *varnaḥ sadriṃsati*, A *va*° *ṣadriṃsati* || Bh *ṣotrīṃsati* for *ṣotrīṃsati* || bhN *bhūyās*, M *bhāyās* for *bhāsās* || The copyist of bh first writes *smṛtaḥ* with double danda after it, then he writes the *ā* stroke on the visarga, and puts the superior dot of the visarga over *tā*, the inferior dot under it. The copyist of N, who first writes *smṛtaḥ*, corrects this to *smṛtām* ||

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2 Bh *yutam* for *vṛtam* || Between śloka 42 and 43, Bh inserts this half-śloka : *dhanyānāṃ jāyate karṇe viśeṣāt śaradī sthite* || 3 bh *nātyad*

bhN, ΨPPrM, Simpl. Bh

gītācāram (for gītādīānam), corr. by cop. to °gītākasam, N nālyat gītākaram, ΨPPrM nālyat gītādmīram, A with us; Bh Hamb. MSS. pīyam for caram || N darveāpi [pi del. by cop.] m || M om. am || 4 In Bh, this line runs thus: śuṅkasūyavāṅkālāl tīyaksam jagāda vāraṇāḥ || 5 Bh om. trāṃ || Bh nirōroyasi || 6 Bh vṛtīpūra° for vṛtīdīāra° || Pr jumps from the first ksetrapā to the second ksetrapī, l 9, om. one of them and all between them || 8 Bh tathā cānuṣṭite || N utkāmthadhuro || Bh tataḥ ksetrarāksukārās tatsabdāṃ śrutvā kroḥhāt || 9 bhN nīhpūlayanto || Bh pīdayanto || 10 Bh bhāvītāḥ || Bh tādito || 11 Bh bhūmīpṛstevā || M tataḥ, om. ca || bhNΨPPr sacchidrodūśalam, M sacchidrodūśanam, Bh sacchīdīśūhhalam, A sacchidrodūśalām, Hamb. MSS. sacchidrodūśalam || 12 Bh jāti°, M svāhānagativedānaḥ for svāpīsvā° || 14 Bh °kharāśvānām || 15 M om. ta na || bhN pṛajāra° || 16 bhΨPPr eiśāsulam, A emā udāvalam || Bh tata ca vṛtīṃ bhāṅkīṃ kāmthasamulūsam ādāya palā°, Hamb. MSS. tata ca vṛtīṃ bhāṅkīṃ kāmthasam ulūśam ādāya palā° || 17 Bh asmiṃ nūatvā || Pr d for dūrāt || Bh dūrātīnāt tam avāśāya ulom urūca || 19 Bh only: sūtku mīlula gīte- nēti || tad bhavān a°pi, &c, l. 22 || 21 After vṛ, ΨPPr ins kothā || 6 || M om. itī and kathā, but has the figure 6 || 22 Bh māryamāno for nīvā° || Bh om. mayā || After sthāḥ, Bh ins. ite paṇḍamī kothā, HT ite kathā 5 || 23 N cakradharaḥ pṛiha; Pr jumps from the first āha to the second āha, 273, 3, om. one of them and all between them || bh akha for abhāvā ||

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1 mītrāmīṃ na karoti yāḥ all our MSS. incl. A, HIBhh Hence this reading is beyond any doubt that of Pārṇabhadra as well as of both the H- and the σ-class of the textus simplicior || 2 ΨPMBh °kolīkaḥ || 3 Bh suvarṇasāśāḥ || N suvarṇasāśā pṛāha || 5 bhN māpṭhoro || ΨPPrBh kolīkaḥ, M kolīkaḥ || 6 Bh patraḥ || mmukī°mī || 7 Bh ādāra for ādāya || Bh pṛāptaḥ || Bh om. ca || bh śūpīpīpīdāpam, N śūpīpīpīdāpam, Pr śāśāpī- dāpam, Bh śāśāpīdāpam || 8 N om. dṛṣṭvā || Bh dṛṣṭvā °cīp [new page]- cīpīyat || Pr dṛṣṭvā tena dācena karṇīśhītyena pṛā° || M tadācena || 9 bhNΨP kartṛbhūtena, A kartṛbhūtena, M kartṛbhūtena for kartṛtena. Hamb. MSS. and Bh with us || M bhūlāni for pṛā° || M laṅkarmūṃpī° || 10 M kugaram || 11 bhN mānādāmano || 12 Bh samudhājālakallolāspāśāsi- tālāndāpyāyītāśāśāśāḥ || 13 Bh vāśmī for līśhāmī || ΨPPrMBh kolīka || N kaulīka pṛāha || 14 M apī for akṛṇā || 15 Bh om. mīma || bhPr kutūmbora || Bh om. itī || Bh om. śighraṃ || 16 Pr kartṛīyāyāmī, N karīyāmī || Pr saśtas || Bh transp. tuśhkaṃ tava || 17 Bh rakṣa pāda- pam amuṣm itī || ΨPPrMBh kolīka || 18 Bh tad for tarhi || Pr svāmītra, M svāmītram, Bh mītram || M pṛṣṭū, ΨPPr dṛṣṭvā || 19 M samāgacchati ||

bhN, ΨPPrM; Simpl. Bh

Bh transp. *vyambhena tathēti* || Ψ PPrM *pratipannam*, Bh *pratipanna* || Ψ PPrBh *kolika* || 21 M *mamu loSeikkom anubhāraṅga*. &c., p. 274, l. 1. A stroke under *ka* refers to a later passage in the same line, where the missing akṣaras have been supplied by the copyist || 22 Bh *ghārtḥaye* || 23 Bh *tat prārthaya rājyaṅ* || Bh ins. *ca* after *aharā* || Pr *mamīdā* ||

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2 Ψ PPrMBh *kolika* || Pr *bharoty* for *bharoty* || M *eva* for *evam* || Bh om. *poroṅ* || 3 Bh *mītra* for *na hi*, inserting *na* before *yryyote* || Bh *samaṅ* for *saḥa* || Pr *ydyute* || 5 Bh *bhojanācchādane* || 6 M *bhūso-
dyam* || 7 M om. *tathā ca* || 8 Bh *kitarā* || Pr *bā'ū* || 9 Bh *'pīdam*
for *kīdam* || 10 Bh om. *liṅ ca* || 11 Bh *pradhūnah* || 13 Pr
kerulu || 14 M *svasoto*, Bh *sa*[new line]*to* for *svasoto* || 15 N
kaṅkar, Ψ PPrBh *kolika*, M *koḥeta* || Pr *yryyāyā* || 16 Bh om. *tam* || Pr
svaryā for *satvaram* || Bh *prye* for *bhōdre* || 17 N *yady asmākaṅ* for
adyā || Bh *'smākam adya*, M *'thāsmākaṅ* || Bh *ho 'pi* for *kaśud* || bh first
writes *bhu* for *sa*, which he corrects to *sa* by a vertical stroke beginning over
the superior horizontal line of the akṣara. Hence the copyist of N's
original, who takes this stroke for the deleting mark, and the copyist of N
om. *sa* || Bh *samūhāra* for *vāñchitam* || 18 M *t* for *tat* || Pr *tvā draṣṭum* ||
19 Bh *rastram* for *suhṛn* || Bh *rājyaṅ* || Pr *prārthātām* || PrBh *so 'bravīt* ||

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1 Cop. of Bh corr. *ati°* into *iti°* || N *'paraṅparesūṅ*, Bh *'paratā* for
'paraśū || M *upara mparā eṣū*, om. *m atalḥēsupara* || Bh *rājyasthātā* || 2
 Ψ PPrBh *'dvedhi* || Bh *'bhūāḍanā* for *'bhūvāḍicintā* || Bh *na kaḍcit*, om.
api || Bh *bharate* for *pravyechati* || 3 Bh add. *ca* after *tathā* || Ψ P
bhātaraḥ || 5 Pr *rājū* || 6 Ψ PPrMBh *kolika* || 7 Pr *'bravīt*, om.
sā || Bh *sā āha* || Bh *patṭam* || Bh om. *nityam eva* || N *nīpādāyati*, M
nīpādāsi || 8 M *'sūddhīṅ*; Bh *saṅdrayavīsūddhīḥ* || Pr *'nya*, Bh *dvitīyam*
for *'nyud* || 9 Bh *tena* for *yena* || Pr *purvataḥ*, Bh om. *parataḥ* || M *yena du*
purvāṅprastāta *ca* || Bh *prstato 'pi ekaśam* || Ψ *ca ekaśam patam*, the anusvāra
being put so closely on *ka*, that it looks like the superior end of the vertical
ka-stroke; hence P *ca ekaśam patam* || 10 Bh H om. *grharyayāḥ sūdhyaḥ*
dvitīyasya māyena; H om the following akṣara *ṛ*: I *nirvīṣeṣaś ca kṛyūni* for
the gap and the following word || Ψ P *sūddhyati* || 11 Pr *karvāṅgāḥ*
svājātmādhye || Bh *gacchati sukhena kālāḥ* || 12 Bh *āha* || M om. *sūddhu*
patamate || Bh *sūddhu pāṣvate sūddhu sūddhūktam bhā°* || N *sūddhū* for *sūddhu-*
ktam || 13 Bh *nīcītya* || Bh om. *atha* || Ψ PPrBh *kolika*, M *ko* || 14
Bh *prārthoyām āsa* || Pr *akṛire* || Bh ins. *me* after *yadi* || 16 Pr *drīśrās* ||

bh N, Ψ PPrM, Simpl. Bh

Bh *caturbhujas' ca sam°* || 17 Bh *gacchati* || Bh *laukai* || Bh om. *m iti* ||
 19 M *yasya nā svoyam t'kajjete* || After *iti*, ΨPPrM ins. *kathā* || 7 ||, Bh
sasti kathā || flourish || 20 Bh °*pśūcikayū grasto*, M °*śuddheyahadāvisū-*
vikāgrasto || 21 Bh *atharū* for *atha* || 23 Bh *saktubhik* for *sa eva* ||
 Pr *pāṇḍura kyete* || Pr *somāsānā pitā* || 24 Bh *surarnnasiddha* || Bh
cahradharaḥ kathayati ||

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3 Bh *bhuktasesor ka°* || Bh *pūritak* || Bh *tasya kalāsasya* for *tam ca ka°*,
 M *tam ca ka lambyam tasyāmdhastāt* || 4 Bh °*valambitasyā°* || Bh om.
tasya || Pr *tasyā 'stāt* || N *khatkāṅ*, Bh *śasṭvām* for *khaṭrām* || M *sa | tata*
kedr | styā, Bh ins. *tam* before *ehā°* || Pr *ekadistvā* || Bh *vidhayan* || 5
 Bh *pūruno* || 6 Bh *bharati* || 7 Bh *tatas tenīham ajādīyaṃ grhīsvāmi* ||
 bhNΨPPr *grhīsyē*; A with us || 8 N om. *ono sanmā°* || Bh *śaste 2*
māsi || N *athōyētham* || M *tato ggūbhv* [misread for *gobher*], &c., 1 9,
 omitting 'jābhv, &c || 10 Bh *mahisyā ma°* || M *mahīsavadvavā* for *mahīsyo*
ma° va° || Bh *latprasuvāt* for *vaṭvā°* || 11 Bh *prasūtam* || Pr om. all
 between *bhavisyanti* and *tisydham*, 1 || || 12 Bh *harisyāmi* for *sampatsyate* ||
 Bh *tatah*, om. *ca* || Bh *kaścit vipro manu* || 13 Bh *dāyati* || Bh *tasyam*
putro janayisyate || 14 Pr *nā* for *nāma* || Bh *harisyē* || 15 Bh *jāte* || Bh
grhītvā ghotakaculatthāyām uparīyā° || 17 Bh *samapam āgamsiyati* || 18
 Bh transp : *hopāt vrāhmanīṃ* || Pr *vrāhmanīṃ*, with following *daṇḍa* || Bh
sambhulhāsye for *abhulhāsya°mi* || 19 Bh °*yū madvacunaṃ* || 20 NBh
 om *tām*; but in N, the copyist deletes an anusvāra over *tā* of *tādūyisyāmi* ||
 M *tādūyānyāvasthātēna*, Bh *dhyānā°* || 21 P °*prābhāras* || M *yam* for *yathā* ||
 N *ghatūmtararttubhik* || 22 Bh *saktubhik*, om. *ca* ||

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1 After *iti*, ΨPPrM ins. *kathō* || 8 ||, Bh *soptamī kathā* || flourish || ||
 3 Bh HI *lauḷyaṃ* || ΨP *apeksyate*, *y* being almost imperceptibly deleted in
 Ψ by a small stroke || 4 ΨPPr *caṇḍalabhūpatih*, but see l. 7 || 7 Bh
adhīstāne for *nagare* || Bh *nrpatih* || Ψ jumps from the first *krīdārtham* to the
 second *krīdārtham*, om one of them and all between them, but cop. supplies
 the om. text in marg. || 8 Bh *astī* for *tisthati* || Bh °*īdnekubhaksabhojanādibhik* ||
 9 Bh *krīdānātham* || Bh *tistati* after *astī*, which has been deleted by cop. ||
 10 In bh gloss on *mahānase* : *rasodū* || bhN ins. *ca* before *pracīyā* || 11
 Pr *bhaksyayati* || In bh gloss on *sūpakārū* : *supūra* || Bh om *kāṣṭhābrikam*
agre || 12 Pr *puṣyati* || Pr *tāḍayati* || 13 bhNAΨPPrM *tam* for *toḍ*,
 Bh (*tat*) and Hamb. MSS. with us, but cp Introd. p. 32 || Bh *mesarūpakā-*
rāṇām || 14 M *svādalaṃpage*, Bh *svādūlampaṭo* || 15 Pr *mahākūpās ca*, Bh
mahāntkopās || Bh HI *yathā āsannena* (I° *va* for *na*) *vastunā* || 16 Ψ om. *tad*

bhN, ΨPPrM; Simpl Bh

and the following words to *prajvalasyanti* incl. in the text, but supplies them in the margin || In bh gloss on *ulmukena ubādu* || 17 M *ūrṇnaprakāro yrsōmesa svā°* || In bh gloss on *ūrṇā°*. *vna* || Bh H *tad ūrṇnāyuk pracuro*, I *tad ūrṇāyaṃ pracuro* for *ū,naprastaro* || Bh ins *vahninā* after *svāḥpendrī* || ΨP *prajvalasyati* || Bh *jvalisyati* || 18 Bh *tato* for *tad* || Bh om. *punar aśvakutyāṃ*, ins *kūdyāṃ* after *°cartinyāṃ* || Pr *aśvakudyāṃ*, in bh gloss on *aśvakutyāṃ* *ghodāra* || Pr *pravasyati* || 19 M *trṇapīcuyoti jca°* || Bh om. *tato 'svā* || bhNAΨPPr *vahnidāgham*, M *vahnidāyam* || Bh ins. *aśvāḥ* after *'dāham* || Bh *prāpsyanti* || 20 M om. *etad uktāṃ yathā vānara* || Pr *era* for *etad* || In bh gloss on *vānarakaśayā* (!) *vāṃnurelatela* || 21 Bh *sāmyati* || 22 N om. *eraṃ* || After *eraṃ* Ψ *ca*, del. by cop. || After *provāca* Bh ins. *bho* ||

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1 Pr *yatra* for *yo 'tra* || 2 Bh *sa bhavisya samdigdham* || 5 Bh om. *tathā ca* || 6 bhNΨP (not Pr) *kalohāmtiyāni*, A *kalahāṃ* *tīni*, BhHI *kalahāntāni* || Bh om. *ca* || 8 M *tāvaham* for *tāvud grham* || BhHI *vayaṃ* for *vanaṃ* || 9 bhNAΨPPrM *gacchāvah* || 10 ΨPPrM *tena* for *te* || bhNΨPPrM *nudoddhataṃ*; ABhHI with *us* || bhNAΨPPrM *ūcatuh* for *ūcvḥ* || 11 Bh *buddhikakalyaṃ* || Bh *jātaṃ* || N *yena tad* || Bh *yenēlaṃ vadasi* || 12 After *bravisī*, N ins. *yenedaṃ valāmi* || Bh *svahastena dattūmrta* || NM Bh *bhaksu°* || 13 N *katuttuktukasāyūni*, om. *kaśāya* and *ksārāni°* || Bh *'tiktīm-lakṣārāni* || Bh *vanaphalāni* || 14 Bh *bhakṣisyāmuh* || Bh *iha* for *provāca* || 15 N *yūthaṃ* for *yūyaṃ* || Bh om. *yūyaṃ* and has *ni* for *na*. In the place of *yūyaṃ* a blank for four akṣaras has been left in Bh, and this blank has been filled in with *vākyā* by another hand || Bh *nitusya* || Bh *tasmād āpato°* || 16 Pr *parvāma* || 17 M *kulāham* || ΨPPrM om. *svayam* || Ψ *nāraya-lokayisyāmi*, *ya* being del. again by cop. || N *nālokayisyāmi*, Bh *na valobhayisyāmi* || 19 Bh transposes the two lines of this stanza || ΨP *mantraṃ* for *mitraṃ* || Bh *mitraṃ āpadam āgataṃ* || 20 For *s tūta*, Bh has a blank, filled in by a later hand with *s te je* (read *ye*) || M *kulaksayaḥ* || 21 In the place of *sarvān pa° sa yūthapo* Bh has a blank for four akṣaras, filled in by a later hand with *sa vānaru* (!) || 22 N *nagare* for *gate* || Bh *'nyasmimn ahani* || Bh *mahānasuṃ* || In bh gloss on *mahānase*: *rosode* || 23 M *pūpakāna*. In bh gloss on *sūpa°*: *sūpāra* || Bh *yāvat sūlena tādanāya na kimcid āsāntaṃ* || Bh om. *°dagdhā°*, N *ūrdhhojvalitaṃkāṣṭam* || 24 N *hataḥ* for *tādṛtaḥ*, om. *so 'pi tena tādṛtaḥ* || M om. *so 'pi tena tādṛtaḥ* || Bh om. *tādṛtaḥ sann* ||

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1 bh *arddhajvalatāsarīrah*, corr. by cop. to *arddhajvalaccharīrah*; the first reading is that of NBh and Hamb. MSS. (the latter ones reading *tenārd-*

bhN, ΨPPrM, Simpl. Bh

dhavaralitasaśraś), the second one that of ΨPPrM || Bh *pratyāsannāyām* ||
 bhN *lutgām* (with gloss in bh: *ghoḍāra*) || 2 M *lūhitas*, Bh *lūhitaṭū* ||
 ΨPPr ins. a second *lāra*, M *lasyām* before *truo* || Bh om. 'pe || 3
 Bh *lutgāntambuddhā* || N *buddhā*, om. *ca na* || M *gotakā*. In bh gloss on
ghoṭakāh · *ghoḍā* || After *ghoṭakāh*, Bh ins. *keci jvalitāh* || Bh *keci spḥa*, then
 a blank to *pa*° excl, filled in (by a later hand?) with *tatasānā* || 4
 N *āpantāh* (read *āpannāh*) for *gatāh* || M *gullū tūyitrū* 'rddhulagdhāsarirā ||
 Bh *kēpi* for *keci ca* || Bh *coṭayitrū* || 5 Bh om. *janam* || M *vyākūtam*
vaksah || 6 Bh *sarisādug* || In bh gloss on *vikitsakām* · *dhāraka* || 7
 Bh *oho ucyatāp* || ΨP *āsīṣṇānam etesūy* || M *kaścidyaghoṣasāstīrām* || Bh om.
etesūy kaścīl || N 'śunāropāyāh, Bh *cahūdāho* || 8 Bh *saṃvṛtya* || M
saṃvṛtye pro kām apitāsaṃ || 10 bh *vāśyānūnāp* || N 'samudbhavah,
 Bh 'samudbhāṭū || 11 Bh *yathā* for *vyathā*, III a correction of this mistake:
tathā || M *taṃśam* || Bh *āyā* || 12 Bh *gāṭat* etc *piḥ* *no bhavisyanti* ||
 bh *soṃ* for *royena*, N *āyāna* for *royena te no* || 13 Bh *tuḍ ākaranyo* for
tao chrotē || Bh *vānarāṇām vadhān* || 14 Bh *te sarir* || P *gūḥaparis*,
 NBh *yūthapas* || Bh om. *na* || 15 Bh *sroyam nastacān*, with *dr* add. over
 the line between *na* and *sta*, for *sāhṣād dudarā* || N om. *ta*; Bh *ca* for *te* ||
 Pr *seha* || 16 Bh om. *gabāh* || 17 Bh *dharsana* || Pr *mutrayed*, N
dharsayed for *mutrayed* || Bh *gas* *to* for *yo* 'tra || Bh *paṃviraṭam* || 18
 bh *satyād* for *bhayād* || N transp. *loḥād vā* || 19 Bh *krucil* || 20
 Here all our MSS 'khanda' || Pr *ta* for *tabu* || N *juval lokayati* (om.
upmatayā) || 22 NBh *ungucchulī* for *no* 'ta || Pr *caṇṭayā sa nū* || 23
 Pr om. *t pa* || 24 Bh *jalamadhye* for *tanmodhyād* || N 'lālamkṛto for
 'lālamkṛtukṛto ||

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1 N *rāksasas*, om. *neṣṭramya* || Bh *proṭev* for *tam uāca* || N *yātra* ||
 2 N *tad* for *tam* || Bh *bhaksuyāmi*, om. *iti* || NM *taḍ aryo* || 4 Bh
liyātām || N *bhaksone sarvas* for *bhaksannasaktis* || 6 N *badṛyanā*, M
brāhmatah || N 'ṣṭāṣṭo for 'ṣṭāḷo || N *mā* || Bh *vānara āha* || 7 bh
sahāsvantam, Bh *sahāsthyantim*, N *sahātyantā*, PrM *sahātyantam* || Bh om.
me || 8 M *pracchasi* || ΨP *tao chaparevātam* || M *api tōṃ* [added over the
 line] *vōra* [both akṣaras struck out again] | *kaprayamna lobhayitrū saras* ||
 Bh *upatāp* || 9 Bh *soṣah* || Pr *rāksas* || Bh *rakso nālābhūsitakoṇṭhas tan*
nagarāṃ uśūḍya vṛkṣā || 11 M 'prasādaga || 13 N *sāryam a tōskurute* ||
 14 NBh *vānara āha* || N *kasmāścīl* for *krucit* || M *aranyā* || 15 Bh
suguptanagarāṃ, corr. to *suguptanurāṃ* || NM *varcya*, om. *stūrya*° || NBh ins.
proṭya before *namajjati* || M *dhānāprasādāt* || M *nīhṛtīmyali* || 18 N
yūtham te for *yūthapate* || N om. *esa*, Bh transp. *esa* and *pratyakṣatayā* ||
 19 M om. *matku*°, but supplies it in the next line in this corrupt form.

bhN, ΨPPrM; Suptl.Bh

māsakumṭhasthitigā || 20 BhHI to 'pe for lam api || N ainam for yera ||
 21 ΨP etat śrutvā || N arpatu āha || N yad for gady || 22 N āgamisyāmi
 for esyāmi; Bh samāgamisyāmi for sayam esyāmi || N prabhūtoratnamālāḥ ||
 Pr sadyante for sampadyante || 23 Bh kapir āha || N tad for etad ||

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1 N rājya for rājñā || N sotsanigam || bhN atha for athorā || 3 P
 rūḍhā || After api, N ins. between the second and the third pāda of
 stanza 61: *īṣṇe devī namas tubhyaṃ yoyā vittārcitī api* 1: || 4 Bh akrye
 'pe for akryeṣu || N nyinyante || bhΨPPrMBh bhriamyante, AN bhriṅyate;
 Hamb. MSS. with us || N sugmiso api, A dugamesv api || 7 In the place of
 this line, ΨPPrM have 6 pādas. *lakṣūdhripas tathā kotim* [M kop] *kotivān rūgyum*
icchati || 48 *rājyayuktas tathā svarggaṃ* [P svargga] *svarggād aiṃdratvam* [M
 idratvam] *icchati* || *indratrepi hi samprāpte yadrochō na* (P n for na) *virarttute*
 (Pr 'ti for 'te) || 49 || 8 M om. jīryanti of pāda 2 || 9 In Ψ 6.0 of Śrotre
 is somewhat illegible; P netre for Śrotre || Bh trsnikā tu; H trsnā kāpi,
 I trsnau kāpi || N tarunāyote for tu na jīyate || Bh om. atra after deva and
 inserts it after sūrye || 12 BhHI deva eha° for yenoika° || 14 BhH
 ratnamālāḥ || M sarvalokā || Pr prakṣitās || 15 NBh om. ca before tenu ||
 Bh om. iti || 16 N jumps from the first vāca to the second vāca (l. 18),
 om. one of them and all between them || 17 M om. kim ite ciraya || Bh
 gūthādhripate || Bh transp. me eryanās (!) cirayati || 18 Bh °nrpate || N
 rāksusena sahe bha° || 19 M °salvasthanā || N sopitam || N °kā, aṅgotthena
 bha° || 20 NBh ins. mayā after sādhitam || ΨPPrM svāmīti matvā;
 Hamb. MSS. and Bh with us || 21 N na for vātra || 22 N vṛphate,
 PrBh hīmsate || Bh pratihīmsatam || 23 Bh transp.: tatra doṣam na || M
 vūh(a°) for tatra || N om. yo || P om. duṣṭe || N samācāret || 24 N tatas
 for tat || M sama, N samam for mama || N bhavati for tava iti ||

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1 Pr śokāvīṣṭa || N kośādhistak, putting this after tvṛitapadam ||
 bhNΨPPr yathājātam; ABh with us || Pr pratiniṣṭa, ΨP pratiniṣṭya ||
 2 ΨPM svartto, Pr svarto, for subṛto || 3 M tānapadam for sā° || 4
 N hataśatruḥ, Bh hataśatruṃ, H hataḥ śatruṃ, I hataḥ śatru || 5 Bh
 vīkṣtam for bhavatī || N vānaraḥ || 6 BhHI om. ato 'huṃ bīcāmi || Bh
 kāryam ityādi for karma, iti || Bh adds aṣṭamī kathā, ΨPPrM kathā || 9 ||
 7 Bh ḥho ḥho || N tām for mām; Bh om. mām || 8 N om. yāsya || 10
 M tyaktvāpadam || 11 M om. pāpera || N narakam || 12 Bh svārṇa-
 siddha āha || N śaktimyas, Bh śaktiśaktas || 13 Bh etatra for etac ca ||
 ΨP manuṣyāpānam a° || 14 Bh om. ca after nāstī || N kācā || 15 Bh

om. tara || N °bhramna vedanagā || 16 bhNAΨPPrM yati for yad ,
 BhHI yat || N ita avasthānam || Bh om. apy asmākam apy || 17 N om.
 'yam, having a deleted yo before anantho || NPMBh atharā for atha || 19
 N vānorā || 20 M 'sti for 'si || N grhīto siddhikālena || N palāto || 21
 NΨPPrM cakraihorāh prāha , Hamb. MSS. and Bh with bh ||

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2 Bh adhistāve for pare || M bhāhāsenōma || 3 Bh ratnāvāh for ratna-
 vati || N om. hartum and the following words to kartum (excl.), l. 5 || 5
 Bh svratā° for tatsvratā° || 6 N avasthānam paṅkajavarādibhir || M
 'jarādīr || 7 N āhmanas || 8 N sakhe pōsād ihā° || 9 N grhakone
 for yom; Bh om. 'yam; P om. all between rūksaso and vyacintayat, l. 10 ||
 N om. kīncid || 10 N °vullhātum || 11 Pr tatvā 'thyah, N tayānyah ||
 12 M kalam for hartum || M nu sakti || N om tat || 13 Bh asvāpāra ||
 N asvāpāra krtrā'vāpāra madhyastha || Bh krtrā madhyastha, H krtrā madhyā-
 sthān, I krtrā madhyasthām || PrBh nūksgr || M om. kramāpāra || N
 kramāpāra || NBh om sah || 15 Pr nūksomāye || N r asvāgāre for
 grhe || 16 N om. tam || N rūksasākṛātibharatarām || 17 NBh
 atalohya for avstrā || In bh gloss on khatvāy: cokada || ΨPPrM mukhe,
 om tam. Hamb. MSS. and Bh with bhN || N samānstah; then again the
 same sentence with the readings rūksasākṛātibharatarām and samānstah || 18 Bh
 om. nūnam || N eva for esa || N tustam || 19 Pr ho, N hōschān for kopān ||
 M abhāgatah || 20 N vicintayat || M cintayan aso || ΨPPrM 'svāpāra-
 rahena || N sāvātenu for kāsā° || 21 Bh ins. tam after gubvā, omitting it
 before sikhī° || Bh khalināharsanūt || 22 N om. tad || N tat for tadā ||
 23 bhNAΨPPrM vegātvagam. Hamburg MSS. vegāt vegam, which was
 also the reading of some MS. previous to Bh, which has vegāt garagam for
 vegāt vegam, Simpl. h and Buhler vegāt vegatarām. See above, p. 35 ||

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1 bh tathā ca ganitā°, Bh tajguthū aganita° for tathāganitā°; N tathāganitā-
 khalināharsanavākyāt | cauras || M varas for cauras || 2 Bh arena asva° for
 etenāsva° || 3 N pālam || 4 Bh tadā° for tatvā° || 5 Pr cintayati ° ||
 Bh 'svāpāra rūksaso || 6 M varop || Pr vatāpārahāram || 7 NBh ins.
 tu after apy || 9 ΨPPrM vane for vafe, but in Ψ corr. to vafe, the inferior
 part of the vertical v-stroke being effaced, but still well visible, so that ve
 could possibly be read as the The copyists of P and of the original of
 M evidently thought the original akṣara to be the, corrected subsequently
 to ne || 10 M vasantam || N om bhoh || N eva || N kāsā° for abhā° ||
 11 N prānasyati || bhΨPMBh Hamb. MSS. bhaksāyām; PrA with us ||

bhN, ΨPPrM; Simpl. Bh

N *lhoḥṣyeyam mānuṣas* || ΨN *bhāṣatīte*, in Ψ corr. to our reading || 12
 Bh *svam rūpam* || N *śkhalitagati nirītaḥ*, BhHI *śkhalitagati* (H om.)
nirīrtak || 13 Bh *upary upari vānarasya* || 14 N *lampūyamūḥ* || 15
 Bh ins. *taṃ* after 'pi || Bh *vākusād opy adūikaṃ*, N *bhāṣastābhyaḥ* ||
 16 Pr *ayuktavān* for *apy u°* || Bh om. *apy* || N *nirāntarā*, Bh om. *natarāṇe* ||
 M *nimūḥyanagūtā rdantā* || 17 bhBh *nihpūḍyan*, NΨPr Hamb. MSS.
nipūḍayan, M *nipūḍadrayan* || Pr *tyute* for *tuṣṭoti* || Pr *ta* for *taṃ* || 18
 N *tathāsvarūpam*, Bh *tothāevastham* || NΨPrM om *enam* || 19 In the
 place of this śloka, Bh has only: *yādṛṣi badanacchāyēti*, adding: *nacāmī*
kathā || || N *dṛṣṭyāte* || N *vānarāḥ* || 20 N *grhītepi kīkūlena* || After
 this śloka ΨPr add. 10 *kathēti* || || 21 M om. all between *puṣā* and
atra next line || 22 Bh *gacchūmi* for *anu°* || N *aru* for *atīa* || M °*malum*
 for °*phalam* || 23 N *cakradharāḥ prāha* || Bh *śho kūrāram* || N *trākō-*
ranam || N *tayor* for *nayo*; M *nayo ta vayo vā*; Bh *nayo py anayo jāyate* ||
dāvavulāt || *śu°* || 24 M *devarāsā* || Pr *tyam* for *nṛpām* || Bh *nṛpā-*
tiṣṭati; NPr (not Ψ) *apatīṣṭati*, in Pr corr. to °*te* ||

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1 ΨPrMBh *tristānī* [ΨP *stristānī*, Pr *stristānī*] *vājahanyalā*; Hamub. MS.
 H with bhN (our text), I with the other MSS. || 2 Bh *yānti* || 3
 ΨPrM *svānnaśiddhā* || N *prāha* || 5 M *madhuraṃ* for *madhupuraṃ* ||
 N *tasya* for *tatīa* || 6 Bh *atīa* for *tasya*, inserting *tasya* after *kādūcit* || M
kādūci stānī kanā || ΨP *stristānīm* || 7 ΨPrM *jñātrā śrutvā ca* for *śrutvā* ||
 8 ΨPr (not P), N *ayam* || Pr *ya* for *yathā* || Bh *kaścid eva na* || After
śrutvā, N inserts the stanza: *yāḥ sūtatam pariṣreḥṣṭi | śṛṇōti satatam vā-*
kyam aradhārayati | tasya dvāvārahnaṇe nīlanīm vavarādīhate | prayā || 9 bh
āha || N *etat jñāyate* || Bh *nyājjam* (for *nyāyyam*, and this a blunder for
anyāyyam) for *jñāyate* || N *insāharīṣā* || 10 NΨPr *stristānī* || N
vājahanyū || Pr *vrahmanāt*, N *brāhmanān* || Bh transp.: *āhūya vrahmanāḥ* ||
 Pr *prahryā* || 11 PrBh om *yataḥ*, but Pr *caḥ* for *ca* || 12 P₁ *prṣṭa-*
kēna || 13 Bh *vāḥṣasena gr°* || N *trastān* for *puśnān* || ΨP *puśh*, with
 2 after the stanza || 16 N *kaśmīśca* || Pr *kūtraci ronye* || N *caṇḍā-*
śarmā, M *caṇḍralarmā* || Bh om. *nāma* || Bh ins. *tu* after *ekadā* || ΨPrM
 ins. *ca* after *tena* || 17 Bh *vprah* for *brāhmanāḥ* || After *brāhmanāḥ*,
 N inserts the śloka *anūdhūkoḥ kūḅgakoś caṅva tristānī vājakoḅgako | te trayo*
nyūyotak śiddhāḥ sūnukūle vidhūtari | 1. This is a variant of stanza 69 || N
samākitāḥ || 18 N *bhagatrasam* for *bhā° tam* || 19 N *kamalodarastu-*
darau, PrM *kamalodarasaudarau*, Bh *kamalukomalau* || 20 N *kathaya*, Pr
kathayam for *katham* || Bh om. *bhavataḥ* || 21 N *vāḥṣasā prāha* || N
arddhodvanam || Bh *na hi arddhodite 'ham kadūpi bhramam padbhāyām spr°*, HI:

bhN, ΨPrM, Simpl. Bh

na hi arādhoditēham kaḍḍḍo [I tā° for ka°] bhūmim padbhyaṃ sprśi [I adds m]-
 m, Pr a for api || 22 Bh om. me || N brāhmana, om 'ry || Bh moksa-
 syōpāyam ||

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1 N tena for tato || N rakṣasābhikṣitam || MBh om. bhok || 2 ΨPM
 devatīconam || N sarasān || 3 M ta for tāvat || Bh om. trayā || N
 nātaḥsthāt || 4 After tathānusthite, gloss. of bh ins. rāksase || Bh ins esa
 before devatīconā° (sic Bh) || NBh eva for eya || 5 Pr bhakṣayati || N
 drutam, Bh satvaram for drutataram || M lata drutamam gatvā drutamam
 gacchōmi || bh anuddhānapādo, Pr anuddhānapātau, Bh anuddhānapādo, H
 anuddhānapādo, I anuddhānapādo || 6 NBh mama for me || Bh ins. pi
 after rāksaso || 7 Bh jstato, om. tat || 8 After ut, ΨPPrM add.
 kadhā || 12 ||, Bh dūsam kadhū || flourish || 9 bh ins. tad after tasya ||
 Bh racam || Bh ākaruṅya || Bh vpi° for brāhmanāb || 10 ΨPPr bho
 vākmīnāb strīstunā || Bh mama || 11 Bh tā na hi for na rā || M to for
 te || Bh te ācuh || 12 ΨPPrM om the first rā || M ca for the second
 rā || Pr sah for sā || Bh kanyātra sā || 13 Bh bhavad bhavtar vinnāśya ||
 Pr dinnāśya || P1 °nūhannūya || ΨPPrM vā for ca || 14 P1 trayā for yā ||
 N yānti || 15 N ins ca after pitaram || N om. sā || Pr sād bhukam for
 sā drutam || N nāgra || Bh kṣamagah || 16 N mera for derah || Bh yah
 for yadi || 17 N tatas for tat || Bh om tat || N dabhā || N nyogay-
 taiyēti, Bh nyohāryēti || 18 N kālakrayā° || N transp bhavati keta ||
 Bh lohadvayavi° || Bh na for hrū || N om. tad || 19 N pataghosanam
 āropayām āsa, Bh akōrayat for ājū° || 20 Bh yah ko 'pi for aho ||
 NΨP (not P1) strīstunam || Pr rājū || bh rājakanyakām || Bh kanyāb for
 rājā° || Bh om yah before pari° || 21 N karoti || Bh deśāt pravāsayati ||
 N evam ghosaniyām || 22 Bh prabhūtah kālōtibah || NBh om ca || Bh
 udvahate || 23 Bh guptasthānasthitā, N guptasthānam sthitā, ΨPPrM gupta-
 sthānam sam° || bh ysuranam abhimanūhi || M vōjājūe, N jajūe || M sbhi for
 'sti || N om. ca ||

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1 N yastigrāhikujhas || M sustigrāhī || Bh kuyjakah || N tistate sahāyah ||
 NBh paśakośūdam || N tūmprayete, Bh manprayatah || M syakōyate, Bh
 prchayate || Bh om. paśahōh || 2 Bh yatah for yadi || M kanyastā, Bh kanyā ||
 3 Bh gacchati for vṛjati || Bh kanyā° for kanyaku° || 4 Pr tota° ca for tat asya ||
 N dāridrōttahaleśeparyanto; Bh dāridryottahasya keśasya (!) pa° || 6 Bh tadya ||
 7 Pr prānāh tamkah || In bh, °tamkah has been corrected by corr. into °jampah ||
 M prānonāmgapavasa° || N vilāsi, Bh vilāsah || 8 bh surugurumatih, cor

bhN, ΨPPrM; Simpl. Bh

by cop. to *suragurumatih*, M *guru°*, om *svra* || 10 N °*trā andhakena* || NBh om. *āha ca* || 11 N *rājaputrav* || Pr *rājān* for *rājne* || 12 N *derapramānaṃ* || Bh *rājā āha* || N om. *bhoḥ* || 14 bh PPrM *kuṣṭo*, N *kubjo*, A *kuṣṭa*. Cop. of bh deletes *o*—writing *कुष्ट*—without another correction. In Pr *kuṣṭo* has been corr by cop. from *kuṣṭi*; Bh *kuṣṭi*, PPr *vāṃtyajo*, A *vāṃtyajo*, M *vāṃtyajyo*, all these MSS. om *pya* || bh N *vān* for *vāpy* || 15 N *salaksa* || N *viśeṣatah* || 16 N *rājādesūmtaraṃ*; Bh *rājōjñayā* for *rā° eva* || After *eva*, Ψ breaks off || M *purusaiv* for *rāja°* || N *gatvū* for *nitrā* || 17 Bh om. *tristānā* || 18 N *yōnapūnom*, Bh *yānapātre* || N ins. *sa kavarttā* for *kai°* || N om. *bhoḥ* || 19 After *adhusthāne*, Bh *trayo°pi mokṭavyā* for *sa°yam a° dhā°* || N *gatvā* for *nitrā* || M *ādhyo* for *andho* || 20 After °*nuṣṭhite* Bh *te grhaṃ mūlyendūḷya*, &c., l. 21 || M *āradya* for *ūḍya* || 21 P *adhah* for *andhah* || 22 Bh *kūyakah* || 23 PPr *tristānā* || bh *sa*, corr. to *saha* by corr. || Pr *vilagnāḥ*, PM *vilagnā* for *imastā* || NBh om. *ca* || 24 M *dyam* for *yady ayam* ||

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1 Pr *kāle* || Pr *na yātah* for *nayāvah* || N transp.: *yena viṣaṃ* || N om *tad* || 2 Bh *yena tathā amuṃ. thā* a being written by a later hand on some effaced akṣara || *mṛta* (for *mṛtaḥ*) written in bh by corr. on a blank left free by cop. || 3 Bh *tam ādāya* || M *pradrṣṭamanāḥ* || Bh *grhaṃ* || 4 Bh *āgatya* || N *m* for *tām* || M *labdhvā* for *labhho* || *kṛsnasarpah* | *vad enaṃ* written in bh by corr on a blank left free by cop. || 5 M °*vasubhik* || Bh *galanetrāya* || 6 N *kathayī*, Bh *misena* for *kathayitvū* || Bh *prayaccha* || bh *saṃ*; then *prayaccha* | *yena dīāk*, written by corr. on a blank left free by cop., who continues *g vepadya* (corr adds *ta*) *itī* || 7 N *hrdamārggaṃ* || bh *pratiṣṭhitaḥ*, NBh *prasthitaḥ* for *proti pra°* || N *sopi tam kr°* || 8 bh *khamdikṛtya . . . śasthōlyāṃ*, the blank being filled in by corr. with *sarvaṃ* || Bh *sthālyāṃ*, omitting *satakra* || N *culhīmastakam* || 9 N *svogghaṃ*, Bh *sva* for *svayaṃ* || bh °*yākvltayā*, N *grhavyāpārōkūlatayā* || Pr *praśrayam*, om. *sa* || Pr *īham* for *īdam* || 10 N *tavābhīṣṭān* || Bh *matsyān ānīya*, °*n ā°* being written as one syllable and *virāma* being added under *nā* || N *pacatī* || 11 M *a* for *ahaṃ* || N *grhavyāpārataroṃ* || Bh *bhāvān* for *tvam* || 12 N om. *darvīm* || N *pracalaya*, Bh *pracālayatu* || Bh *hrṣṭamanāḥ* || 13 PPr *spṛkvaṇī*, M *sy kka-nuṃ*. Gloss. in bh: *jūbhehoda* (°) *cāṭeche* || Bh *pralhan* || N om. *darvīm* || Bh *darvīm ādāya tām* || N *samādāya* || N *tāvat* for *tām* || Bh *cālayitum ārabdāḥ* || P *prayālayitum*, N *pracalayitum* || 14 N *āradhvaḥ* || Bh *tām attha cālayito* || N *pracalayato* || Bh *viśagaḥbheṣa bāppena* || 15 Bh *mamḍa-mamḍam* for *śanarāḥ śa°* || bh M *agalata*, Hamb. MSS and PPr with us || N *agamat*; Bh *aga*[hole]*t*; A *amalatā*, a misreading for *agalata* with following *daṇḍa* || N *aru* for *eva* || N ins. *kṣaṇuṃ* after *gūṃṃ* || 16 N *manvamāno*

From 287, 16 bh N, PPr M; Simpl. Bh

vā vi° ॥ In bh gloss on *bāṣpa°*: *bāpha* ॥ Bh *vāppugrahaṇam* ॥ Pr N *sprsta-
dṛṣṭir* ॥ 17 P *paśapanti* for *paśyat* ॥ N *sthālyamādhye* ॥ Bh transp.
kevalāni kṛṣṇā° ॥ 18 N om. *tato* and the following words to *ta* (l. 19)
excl ॥ Bh *tato 'cintayāt* ॥ P *maśyāmiram*, Bh *matsyamāṃsam* ॥ 19 Bh *tan
na jānāmi tristanyās ce° idam sumyak kṛṇ vā* ॥ 20 N *tristanyās*, Pr *strimsta-
nyās* ॥ 21 N *madvāprāyāḥa upakrāmāyamaṇ* ॥ Bh *madvābhāya prakramo* ॥
N *athānyasya* ॥ NBh om. *vā* ॥ 22 Bh om. *sa*; PPrM *saṃ* for *sa* ॥ N
nagrahaṇam, Bh *gopāyan* for *nigūhayanam* ॥ 23 N *āliṅgya cumbanādābhik* ॥

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1 NBh *opāśyat* ॥ Bh ins. *anvīkṣyamāna im* before *saṃpam* ॥ 2 N
karuṇabalaṃ saṃvīkṣya mastā° ॥ Bh *°vīkṣyā . . . stakopari pari°* A later hand
writes *śaṣya* on the blank, where one akṣara has been worn off ॥ Pr
°sāmarīkṣyās tuṃvāstakopari ॥ 3 bh Pr A *paribhāṣya*, P *paribhāṣṇya*,
M *bhāṣya* ॥ N *ca* for *tuy*; PPrBh om. *tum* ॥ M *tristānna hrīlaye*, Bh
tristānahrīlayasya ॥ N *atādāyat* ॥ bh PPrA *kubjakaśarve pra°* ॥ 4 bh
trīyāḥ stana° ॥ Bh (later hand writing on some effaced akṣara) *ṭi* for *'ntuk* ॥
Bh *prṣṭadeśe ca stanaśpṛśāt kubjāḥ saralātam gataḥ*; N *prṣṭadeśe ca stana-
śpṛśāt* ॥ PPrM *prṣṭapṛśeḥ stana°*, but in Pr, *h* added over the line by
cop. ॥ N *kubjāḥ*, PPrM *kubjakaśya* ॥ 5 NPPrMBh *saralātām*; but
Hamburg MSS. with bh ॥ 6 PPr *kubjakaś cābīcī* ॥ PPrM add *kathā 11*,
Bh *ekādusāmī kathā* ॥ N *sunārṇasūlīkha* ॥ 7 NBh *alṭam* for *abhūtam* ॥
N *davvāḥābhūtyā*, Pr *devā°* ॥ 8 N *āpadyate* ॥ 9 *tyāgyo* has been lost in
Bh by a hole, after which the MS. has *h*; Pr *tyāgyo* for *tyāgyāḥ* ॥ NBh
madvīkṣyam ॥ Bh *akurāto* ॥ 10 bh PPrM *sumarṇa* (Pr *°rṇa* for *°rṇo*)
siddha (new line in bh) *anvījñāya*. ANBh with us, but in Bh *am* and
part of *nu* worn off ॥ 11 PBh *uvrttāḥ* (Bh om. *h*) for *prati°* ॥ bh
flourish before *iti* ॥ N om. *iti* ॥ After *iti*, Bh ins. *ekādusāmī kathā* ॥
12 A *samātha* for *samāptam* ॥ In Bh, *par* worn off ॥ bh A *aparīkṣhāritā* ॥
NBh *aparīkṣhāritam* ॥ PM *ādyaḥ ślokaḥ* ॥ 13 In the place of this
śloka N has only *kudṛṣṭaṃ kuparijñātām iti*, Bh *kudṛṣṭaṃ kuparijñātām
cēti* ॥ Bh om. the rest of the text. In its place N has: *samāptoyam
grāntāḥ* ॥ ॥ *iti śrī. ṣṇu. śarṇu. vī. [ff] paritama pañcākhyaṇam samāptam* ॥ As
to the copyists' colophons of N and Bh, cp. the end of the 'Variants' ॥
A has all the stanzas of the praśasti, I give all its readings. A *kudīṣṇam* ॥
14 A *tu bhāṣya* ॥ After *kṛtām*, PPrM ins.: *evam kathā 77 sūktāni ca* ॥ 640 ॥
A 119 for 5 ॥ 15 bh PPr *pañcutāmbī āparānāparanāmākam*; A with us ॥
16 A *°guktām* ॥ M *viṣṇu°*, om. *śrī* ॥ 17 M *parābhāṣā* ॥ A *jayeta* ॥ 18
PPrM om. all between stanzas 1 and 7 ॥ 26 bh *°prabhu°* for *°prabha°* ॥
A *°caṃdraprabha*, then an unfinished *pta*, then *sūriyāḥ* ॥

From 289, 12 bh N, A, PPrM, Simpl. Bh

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1 A *kkacana* || A °bhogi for °yogi || 2 bh A *samarā* vi° || 3 A *rohini*° for *manmatha*°, and °*viśeṣasya* || 4 bh *lakṣma*, A *lakṣmī* || 7 bh °*madā*° for °*padā*°, A with us || 8 In the place of *siktā mayā*, bh has a blank filled in by corr. with *sampṛāpya bhū*, and *mī* written on the superior margin || 9 A *paṭ* for *sat* || In P, *tāni ca* and part of *gṛaṃ* are lost by a hole || 10 Pr *ganita* || M *ślokaśaṅkhyā* 3 || 11 Stanza 8 is missing in bhPPrM || In A this line runs thus: *caṇḍramumbānacandre varṣe kṛttīhasitadrūṭiyāyām*; our text gives the reading of Π¹Π²Π³ (Π²Π³ °*rāṇa*° for °*bāṇa*°, Π²Π²Π³ °*varsai*) || 12 Π¹Π²Π³ om °*dhisthito*, reading *vudhaiḥ*. Between *pratiśthito* and *vudhaiḥ* Π² ins. *trāṭva sāstram itī su* ||

The COPYISTS' COLOPHONS of our MSS. run thus.—bh: *itī pañcamaṃ ākhyānakaṃ samāptaṃ* || flourish || " *saṃvat 1468 varṣe nārṅgaśrīraṃmāse sukla-pakṣe dvādaśī dīne adyēha śrīVīramagrāme mahārājādhirōjaśrīKāhnaḍadevarāja-yarājye amātyaMahāmsalāsōprabīpattwa Satyapurojñātīyo Vā* (corrected from *Josī*, and with an *z* inserted before *vā*) *ḍījanārddamaṣya bhrātṛJōshuradeaṣya vinolāya śrīGauḍayñātīyaMahāṃklesarasutaMahāṃgopālena pañcākhyānakaṃ nāma nītīsāstram līlīkhe* || flourish || *itī pañcākhyānakaṃ nītīsāstram samāptaṃ* || flourish || " *śrīam astu sarvajagatu* || " *lekhakapāthakayoḥ śrīam* || flourish || *yāval lavana-samudro yācan naksatī amamḍito meruḥ* ; *yāvac caṇḍrādītyan tāvad idam pustakaṃ jagatu* || 1 || " flourish || " || N: *saṃvat 1855 varṣe śāke 1720 pīararttamāne karttika śu* [śu corr. by cop to *va*] *ḍī 8 gurau lipi śubham* ; *Mahāṃdhapurānīvāsīnā śrīGauḍayñātīyaddāre KāśmīthātmaḥoHarīnamādhākyena līṣṭoyam* [corr. by cop. to *līṣṭum*] *śubham* ; *aparām pustakam vikṣya śodhanīyam sadā budhaiḥ* ; *hinādhitakar svaraśrī varṇaśrī asmākaṃ dūśanam na hi* ; 1, *trīṅy āhur avadānāni gācāḥ pṛthvī sarasvatī* ; *narakād uddharānty ete jupacāpanaulohanāt* ; 2, *svārtham parārtham ca līkhitōyam grānthak* || " śrī || " ; A: *itī pañcākhyānakaṃ samāptaṃ* || *Śivasundarena līkhitam* || *saṃvat 1574 varṣe āśvadi 9 sukṛe* || P: *yādṛśam pustake drṣtam* ; *tādṛśam līkṣitam mayā* ; *yadī śudhām asudhām vā mama doṣo na dīyate* || 3 *bhāgmaprīṭīkatigrīvā* ; *baddhadṛṣṭīr adhomukham* ; *kaṣṭena līkṣitam sāstram* ; *yatnena parīpālayet* || 4 || *saṃvat 1537 varṣe pṛthama āṣāḍhavadi 1 bhāume pustikā lakṣitam* || *śubham bhavatu* || *prathamē kathā 29* || *dvitīye 7* || *trīṭīye 15* || *caturthē 12* || *pañcāmē 12* || *evaṃ kūrān kathā 75* || flourish || *prathamē sūktā 388* || *dvitīyē sūktā 34* || *trīṭīyē sūktā 67* || *caturthē sūktā 51* || *pañcāmē sūktā 56* *evaṃ kūrān sūktā 646* || flourish || *śubham bhavatu* || M: *kathā 29* ; 7 ; 15 ; 12 ; *evaṃ 75* [cp. colophon of P] *sūktā 388* || 51 ; 56 || śrī *emcam* [for *evam*] 646 ; śrī || " flourish || śrī || " flourish || " || Pr has no colophon || Bh: *śrīam astu sarvajagatāś cētī* || *śrīsaṅghaś* ; *cīram namdyāt* || *śrībhūguratītrepurā mama manīṣitam* || *y(?)ya(?)rttu* || *lhalōḥ vīlayam yāmtu* ||

bhN, A, PPrM; Simpl. Bh

āciraṃ listatu pustakaṃ ॥ 28 flourishes ॥ *Muparūgakalasaṅgānātha* ॥ ॥ ५.
 iti pañcākhyaṇaṃ samāptaṃ iti ॥ flourish ॥ ॥ samrat 1661 varse jyestamāse
 śuklayakṣe 2 dvitīyāyāṃ tithau gururāre śiṅṅhramapuramādhye lisatam idam
 ॥ flourish ॥ vājūbhiraṅgaśiṅṅhryasīthojivijayayāgye ॥ flourish ॥ ॥ yādṛśaṃ pusta-
 kaṃ drstvā ॥ tādṛśaṃ lisataṃ mayā ॥ yadi śam asulldhaṃ vā ॥ mama doṣo na dīyate
 ॥ 1 ॥ flourish ॥ śubhaṃ bhavatu ॥ ॥ kalyāṇam astu ॥ ॥ flourish ॥ ॥

bh N, A, P P, M; Smpl. Bh

INDEX OF STANZAS

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hitam eva hi rakṣayam I. 436.
hitavaktā metavaktā III. 74.
hitāḥ sādhusamācāraḥ I. 342. Simpl. I. 339.
hiṅguyam dhānyaratnāni I. 182. Simpl. I. 224, 349.
hīnah śatrur nikantayo III. 116.
hīnāṅgī vāḥkikāṅgī vā V. 71. Simpl. V. 95.
hūtāsajīālābhe sthitavati I. 289.
hetupramāṇayuktam II 103.
hetōkr̥ṣṭasphuratkhadya° Simpl. III. 151.
homārthair vṛdhapadānair ihinā Simpl. I. 310.

ADDITIONS AND CORRECTIONS

VOL XI.

- Delete the asterisks in the text pp. 52, 8, 55, 12, 66, 15, 87, 7, 288, 15.
 Insert asterisks before रजन्यां 50, 12, विद्वान् 69, 3, *न्तर्वेशिक° 180, 2, धनकामं 181, 2 (see *variants*), कुञ्जक° 289, 3.
- 4, 14 read *प्रकरैर्, see *variants*.
 6, 33 ,, भवति for भवपि
 16, 20 ,, प्रसादसंमुखो.
 51, 6 ,, with MSS. वास्यामि । इति मुत्कलापयित्वा.
 83, 22 ,, स दूरम्, see *variants*
 87, 14 ,, with bh and with the Ψ-class *समेते, cp. text simpl. Kielhorn 68, 20, and Hamb. MSS. (सपरिजनौ निःक्रातौ).
 90, 13 ,, शेष्याद्यु.
 91, 5 add hyphen at the end of the line.
 112, 22 add in margin *upa*.
 132, 16 read *प्रत्यायितो
 163, 15 ,, अनिच्छतो.
 175, 17 ,, तत्प्रभाविण
 211, 22 ,, सक्तो ? See vol xii, p. 32.
 225, 30 ,, श्रीमत्.
 227, 30 ,, दग्धां
 229, 9 ,, प्रोच्छसिषि.
 246, 1 and 3 read सत्कं with A.
 257, 7 read *मोक्षकर्माणि ? See *variants*
 265, 22 ,, with Prof. Hultzsch भ्रमन् स्थ° and परिभ्रमस्रक्तं; see *variants*.
 270, 1 ,, *सहस्रबुद्धी.
 283, 23 ,, वेगतिवेगं, see vol. xii, p. 35.

In the *glossary* add : ऊर्णाप्रस्तर, 277, 17 'bearing a woollen cover', 'covered with wool'.—कोटपाल, 259, 9 'chief officer of the police of a town'. Prof. Hultzsch informs me that this is the same as Hindī and Marāṭhī कोतवाल.—मुत्कलापय्, 51, 6 'to take one's leave'. Cp Hertel, Indogermanische

Verisungen, xxix (1911), p. 215 ff.—रविकर, 290, 11 = रविवार 'Sunday'.—
p. 293, first column, read तृ —S. v. †बूट read in the parenthesis वोडिच.—For
चतुर्जातक p. 293, first column, Munrāj Shri Dharmavijaya Sūri refers to
the 7th and 8th part of *Shaligram Nighantu Bhūshana*, संख्यावर्गे, Vyankateshwar
'ress, p. 1079; for भास, p. 294, 2nd column, to Hemacandra's *Abhidhāna-*
antāmani, भूमिकाखंडे, तिर्यङ्गाखंडे, stanza 404 with commentary; for खनिका,
o Siddhicandra's commentary on *Kādambarī*, p. 127 (*Nirṇaya Sāgara*
'ress). खनी or खनिका means 'a basket in which areca-nuts are kept'.

VOL. XII.

Page 15, *sub* 25², add -

To the good services of Dr. F. W. Thomas I owe copies of the *Raghnāth*
ample MS. (Rgh), and of the *Uḷwar* MS. (U). I received them when I had
already given up all hope for them.¹ Both of them belong to the mixed
MSS, based on Pūrṇabhadra's text.

Rgh (Stein's Catalogue 81, see Aufrecht, C.C. II, p. 69) is a mere
fragment, which goes from the beginning of the text down to
p 42, 3 पुत्रकलत्रनाशामी. Though on the whole this MS. agrees
with Pūrṇabhadra, the beginning of its *Kathāmukha* with the
three opening stanzas of the Hamburg MS. H has been supplied
from the *textus simplicior*. This text is extremely faulty, shares
almost all the blunders of bh Ψ, but has been corrected in some places
(e. g. 6, 31 किमुपमीचते गवेन्द्रः, metrically wrong; 6, 33 किं क्रियतामपि,
a miscorrection of the blunder of our leading MSS, 9, 3 द्विषि
द्वेषपरी with the Hamburg MSS.). In most cases it shares the read-
ings of the Ψ-class, but it cannot possibly have been copied from Ψ,
or from any one of the MSS. derived from Ψ. In 33, 21 Rgh has
the same gap as our other MSS.; but this gap goes only to the
words स्वामी पिंगलक (*sic*), which are missing in the MSS. of the bh-
and Ψ-classes. A comparison has shown me that in spite of this
circumstance this MS. is useless for the constitution of the text.

U (Aufrecht, C.C. II, p. 208). Though a copy of this MS was sold to
me for 100 Rupees, it is as worthless as the MS. just mentioned.
Its text is based on a Ψ-MS, but interpolated in the third tantra
from the *textus simplicior*, and omitting with it our stanza iii, 109
and the following tale. Several stanzas are inserted, and others

¹ See my critical edition of the *Tantrākhyāyika*, p. vi.

Additions and Corrections

- omitted, in different parts of the text. In the fourth tantra there is some confusion, owing to the carelessness of the copyist, who copied the leaves of his original without beforehand arranging them in due order. Besides minor gaps there is a considerable one, extending from our p. 266, 15 to 282, 7. Some of the blunders occurring in bhΨ have been corrected, but only from conjecture, not from any MS. In 33, 12 e. g. U reads तेषां चयाणामपि वृत्तान्तं, in 33, 21 the gap preserved in the MSS. of the bh- and of the Ψ-classes has been filled in as follows अपरं चासत्स्वामी पिंगलकी (sic) महति व्यसने वर्त्तते करकटेनोक्तं (sic) किं व्यसनं दमनक आह, &c
- p. 20. Sub 25⁶ add: MS. Decc. Coll. IV, 359. Colophon samvat 1660 varse śake 1525 madhye sitādau pameanyām dvitīyavāsate t śrīmatpāgareche kamalakalāsākhayām ācāryaśrīnāmadācāryena likhitam idam pustakam | gaṇbhōyasāgaravācānārthamḥ (!) || . . . gramthāgrām 1380. A mere abstract from Pūrṇabhadra's text. Most of the stanzas and most portions of the frame-stories are omitted.
- p. 35, l. 4 Dharmavijaya Sūri explains चासं as a ground in °अम्. Delete my sentence referring to चास.
- p. 42, § 3, add. A vernacular gloss by the glossator of bh was wrongly taken for a correction by the copyist of the intermediate MS. to which N goes back, hence a meaningless correction of this gloss appears in the text of N, p. 271, 9. See *variants*.—To the bh-class belongs also the MS Decc Coll. XVII, 75, containing *Kathāmuḥha* and *tantra 1* only. Leaves 34, 62, 63 missing. Quite modern, very faulty; the original readings of Pūrṇabhadra corrected in many places. Worthless.
- p. 63, l. 1 read: *pañcāśītyadhikam*.
- p. 80 f. On Jacobi's criticism of Hemacandra's and Pradyumna's language, cp. Hergovindās and Bechardās in their edition of Shāntinātha Mahākāvya, Yashovijaya Jaina Granthamālā 20, p. 3 ff. From p. 11 of their preface it follows that our remark on 24, 3 प्रथमे, p. 30, must be deleted.
- p. 88, *variants* on p. 11, l. 5, insert 7 after *nindā* ||.
- p. 117, note on p. 90, l. 20. Read 'except Hamb. MS. H *kytam* (I *nam*)'

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