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BY

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Volume Twelve

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1912

THE
PANCHATANTRA-TEXT
OF PURNABHADRA

CRITICAL INTRODUCTION AND LIST OF VARIANTS

BY

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PROFESSOR AM KÖNIGLICHEN REAL-GYMNASIUM, DOEBELN, SAXONY



CAMBRIDGE, MASSACHUSETTS

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1912

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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 manuscript (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, 25^a) 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 i 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 Pūrṇabhadra 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) मिचोक्तं instead of मिचाणां, as our text has in its stanza V, 46 b. But again our variants (on p. 273, 1) show that Pūrṇabhadra 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 *chandobhaṅga* 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-bhāṇḍagāra 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 Bühler 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 *nītiśāstra* 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 Brāhmaṇas, 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 Praśasti he says:

स्मार्तं वचः क्वचन यत्समयोपयोगि
 प्रोक्तं समस्तविदुषां तददूषणीयम् ।
 सोमस्य मन्त्रयविलासविशेषकस्य
 किं नाम लाङ्कनमृगः कुर्वते न लक्ष्मीम् ॥

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 Münzel, 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. 12 f.), 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 Pūrṇabhadra'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. 44 f. To Mr. Premchand Keshavlal Mody, M.A., LL.B., of Ahmedabad, I owe the use of the MSS. pr (see p. 12) and Pr (see p. 14). Śāstraviśārada-jainācārya Munirāj Śrī Dharmavijaya Sūri, the founder of Śrī Yaśovijaya-jainapāṭhaśālā 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 Sächsische 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 Pūrṇabhadra'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 akṣara-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 *svayūthāntikam* (169, 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 *gataṃ vyādhaṃ* to *ṛtaḥ* 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 *rtāni* to 125, 29 *samāptaṃ cē* 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. 8, 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 *uktaṃ ca*, *api ca*, the ends of the single pādas, and other important places are coloured with red.

Akṣara-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.

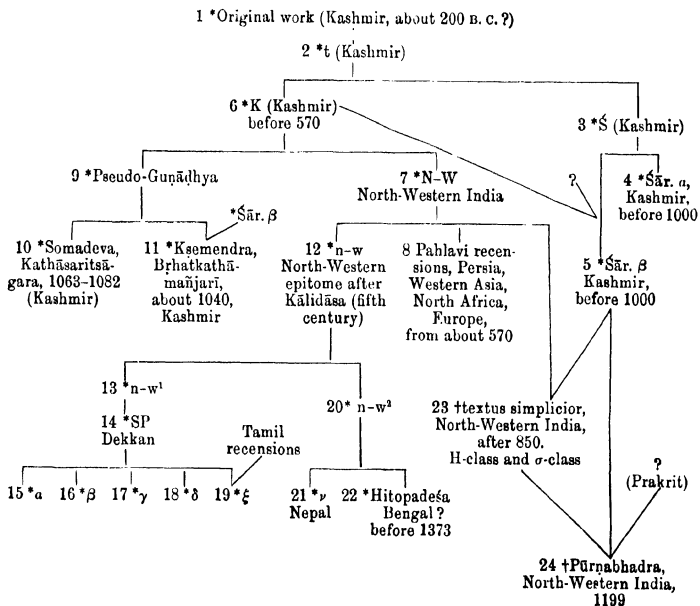
Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
Initial i :	No. 1, 2 i k ; 7 e ; 8 n ; 14 r.	No instance.
Post-consonantal e :	No. 1, 2 b <i>dhe</i> ; 2 m, 5 r <i>ye</i> ; 2 u <i>śe</i> ; 3 y <i>le</i> ; 5 d <i>kḷe</i> ; 5 m <i>sṭhe</i> .	No. 7, 1 middle <i>tye</i> ; 1 first quarter <i>ye</i> ; 1 third quarter <i>ṣṭe</i> ; 1 fourth quarter <i>te</i> , <i>ke</i> ; 2 first quarter <i>śre</i> , &c.
Post-consonantal ai :	No. 1, 4 b g <i>rai</i> ; 6 u, 12 t <i>dai</i> ; 14 c <i>tai</i> ; 10 a <i>smāi</i> ; 14 e <i>thai</i> .	No. 7, 5 and 6 middle, and 9 first quarter <i>thai</i> ; 6 first quarter <i>kyai</i> ; 10 third quarter <i>dai</i> .
Post-consonantal o :	No. 1, 1 m <i>ddho</i> ; 2 g <i>yo</i> ; 3 f <i>tro</i> ; 3 l <i>ṣto</i> ; 3 n <i>to</i> ; 3 s <i>go</i> ; 3 v <i>bho</i> .	No. 7, 1 fourth quarter <i>no</i> ; 2 first quarter <i>yo</i> ; 3 second quarter <i>vyo</i> , <i>dyo</i> , <i>to</i> ; fourth quarter <i>vyo</i> , <i>dyo</i> .
Post-consonantal au :	No. 1, 1 q <i>mau</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>ptai</i> .
<i>gga</i> :	No. 2, 15 f <i>rggaṃ</i> (distinctly two <i>ga</i> 's). The usual form No. 15, 2 in <i>durrggaṃ</i> .	No instance.
<i>gha</i> , old form :	No. 8, 4 b c <i>rgḥa</i> ; 7 a <i>ghā</i> ; No. 2, 9 b <i>ghū</i> ; 10 f, 14 c <i>gha</i> ; No. 9, 1 a <i>gha</i> .	No instance in the facsimiles (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>ghra</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 e <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> ; 2 third quarter <i>thā</i> ; 5 middle <i>thāi</i> .
<i>jha</i> :	No. 1, 15 c <i>jhum</i> (quite distinct from <i>ku</i> 15 e and g) ; cp. <i>jjihi</i> , No. 12, 2 a.	No instance.
<i>jjha</i> :	No. 9, 3 b <i>jjhā</i> (cp. Bühler, Paläogr., Table V, v-18 from inscr. ca. 807 A.D.) ; No. 12, 2 a <i>jjhi</i> (cp. Bühler, Paläogr., 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, 8 b ; for <i>nu</i> , see No. 1, 15 b.	For <i>nu</i> , see No. 7, 7 first quarter.

Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
<i>t</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>nnr</i> , No. 7, 1 first quarter; <i>tra</i> , No. 7, 6 first quarter.
<i>tvā</i> :	No. 1, 2 x, 8 h, 13 d.	No. 5, 1.
<i>tṣa</i> :	No. 1, 8 c; <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>sru</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 q. 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>cha</i> , <i>b</i> before <i>dha</i> , and <i>ṣ</i> before <i>ṭa</i> or <i>ṭha</i> or <i>ṇa</i> ,	are very similar. Thus:	
<i>sthā</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>bdhā</i> :	No. 1, 11 p; cp. No. 10, 1 second half.	No instance.
<i>ṣṭa</i> :	No. 1, 10 q, &c.	No. 7, 1 third quarter (twice).
<i>ṣṭhā</i> :	No instance.	No. 6, 3 a.
<i>ṣṇa</i> :	No instance.	No. 5, 2 middle.
<i>ddha</i> and <i>dva</i> :	Identical in ψ. For both, see No. 1, 14 q, <i>niryativasād vad-</i> <i>dha</i> .	Distinct in bh. For <i>ddha</i> , see No. 7, 6 first quarter; <i>ddhyā</i> , 7 third quarter; <i>ddhi</i> , 8 first and fourth, and 10 first quarter. For <i>dvi</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 genetic 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 inferrible 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, inferrible 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 or *Tantrākhyāyika*. Ś contained many corruptions and gaps, and some more interpolations.

4. S'ār. α.

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

P = Pūṇa, Deccan College viii. 145.

P¹ = one leaf, containing most of the *kathāmukha*, 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 ρ 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.

and of their Manuscripts

6. K.

A lost Śāradā 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-Guṇādhya.

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 Märchensammlung 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 Somadevabhatta. Ed. by Paṇḍit Durgāprasād and Kāśīnāth Pāṇḍurang Parab. Printed and published by the proprietor of the "Nirṇaya-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 mahāmahopādyāya (!) paṇḍit Śivadatta, Head Paṇḍit and Superintendent, Sanskrit Department, Oriental College, Lahore, and Kāshināth Pāṇdurang Parab. Printed and published by Tukārām Jāvaji, proprietor of Jāvaji Dādaji's "Nirṇaya-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 Kālidāsa's Kumārasambhava: see vol. I of my translation of the Tantrākhyāyika, 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 Pañcatantra. 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 Kṣemendra.

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.
 H, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 6-3-15. } first group.
 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 Hertel. 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, Bühler 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. lviii, 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 ε.

- 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.

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-w¹.

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 & Härtel, 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 Rudraṭa¹, 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 Kāmandaki², 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 Cāritrakirtti, disciple of gaṇi Tejastilaka. Corrected by paṇḍit Sukirti and paṇḍit Amarasimha.

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

¹ See Pischel's edition of Rudraṭa (Rudraṭa's Ṣṛṅgāratilaka and Ruyyaka's Saḥrdaya-līlā. Kiel, Haeseler 1886), p. 26.

² Benfey, Panchatantra 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 castramāse śuklapakṣe 5 pañcamyām tithau samavāsare atrēha *Harṣapure Śā(?)dyanāgarajñātiyavyāsacyākena sutānām pāthanārthaṃ Ahimadāvādavāstavyamevādājñātiyasonijaitākasya sutena śavākena pustikā likhitā puṇyasyārthe tena puṇyena bhagavān śrī Mahāviṣṇu prītoṣtu, &c.*

a = Decc. Coll. xii. 252. A fragmentary MS. of the text contained in S. The conclusion of IV, vii (with the embossed 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 idaṃ pro(?)hita-Rāmacaṃdrābhidhena nijapaṭhanārthaṃ paropakṛtaye cāstuḥ ।

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 mī, and dā 13 pra 15. Colophon: samvat 1592 varṣe vaiśāṣāṣiditraravau liṣitaṃ. This MS. agrees very closely with the edition of Kielhorn and Bühler.

Bü² = India Office, Bühler MS. 86. Fragment, leaves 1-39 incl. of 88 leaves missing. Dated Samvat 1804, śakem 1669 prabhavābde paṇṣadvadya 2 dvitīyāyām bulthe *Bhīṣagupanāmnā śrī-Nārāyaṇapaṃta* (i.e. paṃḍita)sutena suhradvareṇēdaṃ pañcōpākhyānākhyam pustakam likhitam svārthaṃ parārthaṃ ca, &c.

Mü⁴ = Max Müller Memorial e 11, Bodleian, Oxford, 50 leaves. Begins *kā sotkamthās tiṣṭati iva* (corresp. to Pūrṇ. 230, 3). The text of this MS. belongs to the σ-class. Dated *śake 772 śārvarināmasamvatsare vaiśākha-śuddhanavayāṃ.*

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 Pañchatantra 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: sārāpūṃ [for samāptam!] vēdaṃ aparikṣita-karaṇaṃ nāma pañcamam taṃtraṃ ity | *vrhatpañcatamtraṃ samattamḥ* (corr. to samāptamḥ) || samvat 1965 rānitimigasaravadi 12 ne liṣamtamm ātmācatarabhūja *Vikāneranagaramadhye Saratāre* gacchai || yādṛśaṃ pustamka dṛṣtvā tādṛśaṃ liṣitaṃ mayā | yadi | śuddhaṃ asuddhaṃ vā mama doṣo na diyateḥ || śrīr astuḥ || śrīkalpāṇṇam astuḥ || śrī subhaṃ 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 I.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 *acir'aya*, 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. sächs. 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 Bühler 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 *Sār. β*, of the *textus simplicior*, and of sources unknown to us, amongst which there was a source composed in *Prākṛt*; see below, p. 27 ff. He seems to have known Kṣemendra; 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:

bh = 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 Jaina Bhandar of Ahmedabad, dā. 28, pra 10. Not dated, but old.

B = Oxford, Aufr. Cat., p. 157^a, No. 337. It contains only the first two tantras and the greater part of III (down to 227,5 *kṛtaghnā* 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 paṇḍits, 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 āṣāḍhavadi 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.

Mü¹ = MS. Max Müller Memorial c 10 of the Bodleian. 100 leaves. Fragment. Begins with *ca vilokya* Pūrṇ. 130, 10. The rest complete. Dated *samvat 1776 varṣe śāke 1641 pravarttamāne jyeṣṭhamāse kṛṣṇe pakṣe caturthyaṁ 4 tithau ādityavāre* Written *Sujānasimhajivijayarājye śrī Vikānera-madhye* by one *ācārya Rāmākṣṇa*.

Mü² = MS. Max Müller 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 *trāṣayām 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').

Bü¹ = I. O., Bühler MS. 85. Dated śake 1788 kṣayanāmavatsare. This is the recension translated by Galanos, and used by Meghavijaya (see below, p. 19). Cp. WZKM. xix. 62 ff.

Mü² = MS. Max Müller Memorial f1. 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 *Vetālapañcaviṃśatikā*, which follows in the MS. Down to about p. 22 of our text Mü² contains a mixture of Simpl. and Pūrṇ., the textus simplicior prevailing. But also in some other places the textus simplicior has been compared. After *śrūyate ca*, 94, 4, for instance, Mü² continues: *tat pranaṣṭam kulam pakṣikulam saṃprati \ anyān api svechayā vyāpādayisyati \ yataḥ* (= 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 praśasti, Mü² has the two stanzas of PPrM.—Mü² is dated *śunyaśāstramuniṣam* . . . [supply *dra*] 1760 *Vikramasya gatārdayaḥ \ śuciḥ śukle trayodaśyām* by one *Śukadeva* in a village of Gujarat. It is useless for critical purposes.

25³. 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.

Bü⁵ = I. O., Bühler 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.

Bü³ = I. O., Bühler MS. 87. Fragment; 47 leaves. Begins with the description of the hunter at the beginning of *tantra* ii, and goes to Bühler'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-kṛṣṇacaturthi 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 suppletia adiciere 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 ('Ass 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.

25^b. Ananta's Kathāmṛtanidhi.¹ 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 *ūrmi*. 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. (l frequently appears instead of / 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 *vijī* for *kāṇva*.

25^c. NP, the recension mentioned by Aufrecht, C. C., p. 314: पञ्चतन्त्र *kāvya*, by Dharmapaṇḍita. 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 (Dharmapaṇḍita) does not appear. The original, as the librarian of the Sanskrit College informs me, is written in Tailaṅga characters. The librarian says that the modern paṇḍits designate *nīti* works which contain stories as *kāvya*. The original belongs to Paṇḍit Nṛsimhaśāstrin, and the Nāgarī copy sent to me was made by order of his son, Paṇḍit Gaṅgādhara 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 Śār., 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 prasasti tells us, Ananta was a worshipper of Viṣṇu. He belonged to the family of the Kāṇva's, and his father's name was Nāgadeva. According to Aufrecht's C. C., i. 13, 771, and ii. 186, Ananta Bhaṭṭa is the author of many works.

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

25^d. The recension of the Jaina monk *Meghavijaya*, compiled from an interpolated Pūrṇabhadra text (Bü¹, above, 25²), from the *textus simplicior*, from a metrical version of the Jaina Pañcatantra, from the Jaina work *Dharmakalpadrūma*, 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 Navaraṅga. He belonged to the Tapāgaccha.

MS. of the I. O.: Bühler, ZDMG. xlii. 54, No. 6; fols. 35, ll. 17, samvat 1747, Puna (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 'Mēghavijayas Auszug aus dem Pañcatantra', Zeitschr. des Vereins für Volkskunde in Berlin, 1906, p. 249 ff.

25^e. The MS. Rhandarkar, Report 1897, 417 (Deccan College, coll. of 1887-91, 153 leaves; col.: sam. 1728 śrāvaṇakṛṣṇā[!]caturdaśyām somadine *Phaltehapuramadhye* divān śrī-*Aliphaṣāṇrājyo* *Pārikānvayo* *Misra-śrīRāmeṇḍlekhi* || śubham || śu ||) 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. i; iii = Sparrow's allies and elephant, with iv, Lion and woodpecker (from the same metrical sources as *Meghavijaya*¹); 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 Bühler, except V. v.

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

25^f. The Bühler MS. 88 of the India Office (ZDMG. xlii. 541), though complete in itself, contains only tantras i, iv, and v. It was copied in sam. 1830 śake 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^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 Bühler's edition from V. iii onward, except Bühler V. ix and V. xiv. In general, cp. WZKM. xix. 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^a.

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 Pophliāno pāḍo in Pāṭan (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, 1.2.44); 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:

शरबाणतरणिवर्षे रविकरवदि फाल्गुने तृतीयाद्यां ।
वीर्योद्धार ह्वासी प्रतिष्ठितो नृपः ॥ 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, Geheimrat 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 MSS.³ 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 Sāmāchārīśatakam*, Ind. Antiquary, July, 1894, p. 173, give this information: '167 *ab* Pūrṇabhadra, pupil of Jinapati sūri († Samvat 1277), composed śrī-Kṛtapuṇyacharitra.'

¹ Berichte d. kgl. Sächs. Gesellschaft der Wissenschaften, 1902, ph.-hist. Kl., pp. 92 ff., 97 ff.

² The *copyist's* date is samvat 1574.

³ See above, p. 17.

⁴ See below, p. 58 ff.

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

p.	नंबर	नाम	श्लोक	कर्ता	रच्यानो सं	क्वां हे ?
२२२	१७	कृतपुष्पचरित्र	१६५०	पूर्णभद्र	१२८५	जिसल
२२५	३०	धन्यशालिचरित्र	१४६०	पूर्णभद्र	१२८५	वृ. जिसल-बे

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 Baroda.

The praśasti of the *Dhanyaśālicaritra*. In his praśasti the author of the *Dhanyaśālicaritra* gives the pedigree of his teachers, calling his gaccha the चांद्रकुल (stanza 2), or चंद्रगच्छ (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 (†sarp. 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 Paṭṭāvali published by Weber in his Cat., p. 1036 ff. In giving them here from the praśasti of the *Dhanyaśālicaritra*, I add in parentheses the dates from Klatt's 'Specimen'.

¹ This gaccha derives its name from that of its founder *Cāndra-sūri*. See Dharmasāgara-gaṇi's Gurvāvalisūtra, Weber, Cat. 997, p. 1002 (numbered as 15th sūri); Munisundara-sūri's Gurvāvali, stanza 26 and p. 15, first stanza (numbered as 16th sūri); and the Paṭṭāvalivācanā 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 Jīneśvara-sūri of the Cāndra-gaccha, when, in sarp. 1080, in the sabhā of King Durlabha of Aṇahilapura (Aṇhīlāvāḍ) 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 Jīneśvara with a lion (who is खरतर than his opponents, compared to elephants), and saying that in Śrīpattana (= Aṇhīlāvāḍ) 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:

श्रीमद्भूर्जरभूमिभूषणमणौ श्रीपत्तने पत्तने श्रीमद्भूर्जभराजराजपुरतो यक्षेत्स्ववासिद्विपान्
निर्लोच्यागमहेतुयुक्तिनखरेवासं गृहस्थालये साधूनां समतिष्ठन्मुनिमृगाधीशो ऽप्रधुष्यः
परिः १ सूरिः स चांद्रकुलमानसराजहंसः श्रीमज्जिनेश्वर इति प्रथितः पृथिव्यां जज्ञे
लसच्चरणरागमुद्दिग्दमुपपद्यः शुभगतिं सुतरां दधानः २. But cp. Dharmasāgara's (sarp. 1629) criticism of this fact in R. G. Bhandarkar, Report, Bombay, 1887, p. 149 f.

The pedigree runs thus: *Jineśvara* (received the honorary name 'Khara-tara' in Sam. 1080), *Jinacandra* (composed *संविगरंगशाला* in Sam. 1125), *Abhayadeva* (died Sam. 1135 or 1139), *Jinavallabha* (died Sam. 1168), *Jinadatta* (born Sam. 1132, died Sam. 1211), *Jinacandra* (born Sam. 1197, died Sam. 1223), *Jinapatti*¹ (born Sam. 1210, died Sam. 1277), *Viraprabha* (i. e. *Jineśvara*, born Sam. 1245, died Sam. 1331), who was made *guru* by *Sarvadevasūri*. The last stanzas of the *prasasti* I give here literally according to my MS.:

श्रीचंद्रगच्छमनिन्दति शालि पाति
 तीर्थं प्रभावयति संप्रति जैनचंद्रं
 यः श्रीजिनेश्वर इवाप्रतिमैर्वचोभिः
 वृत्तिरिव चिमुवनं पृणति प्रतीतः १०
 तदाज्ञया सद्गुणसर्वदेवा-
 चार्यैः समं जेसलमेष्टदुर्गं
 स्थितो गिरिषां स्वपरोपकार-
 हेतोः समाधिं मनसो ऽभिलष्यन् ११
 शरवसुरविसंख्ये वैक्रमे वत्सरे ऽस्मिन्
 वहति तपसि मासि शुक्लपक्षे दशम्यां
 जिनपतिगुह्यशिष्यः पूर्णभद्राभिधानो
 गणिरक्षत चरित्रं धन्यगोभद्रसून्वोः १२
 चरितमिदमखिलनिर्मलविद्याकूपारदृश्वानः
 वाचकमुखाः सूरप्रभाभिधाः शोधयां चक्रुः १३
 धन्यसाधुमुनिशालिभद्रयोः प्रीतिकारचरितं विधाय यत्
 पुण्यमथ समुपार्जितं मया स्थाततो जगदिदं सुखास्पदं १४
 गगनसरसि यावन्निर्मले शारदेदुः
 कलयति कलहंसस्फारलीलातिरिक्तं
 जगति जयति तावत्पाद्यमानं सुधीभिः
 सुचरितमिदमुच्चैर्जन्यगोभद्रसून्वोः १५

TRANSLATION.³

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

¹ Thus spelt in MSS. and inscriptions. See Klatt, Specimen, p. 24. In stanza 12 of our *prasasti* his name is correctly spelt *जिनपति*.

² MS. ०क्षी० for ०क्षी०.

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

who instructs and protects it, and who now renders powerful the Jaina moon [i. e. the Jaina *gaccha* called *Cāndra*] 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 [Jineśvara], [when I] dwelt with the teacher *Sarvadeva*, [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 *gaṇi* named *Pūrṇabhadra*, 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 *Sūraprabha*, 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 Śalibhadra, 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 Pañcākhyāṇaka, of the Kṛtapuṇyacaritra, and of the Dhanyaśālicaritra. About the identity of the author of the Kṛtapuṇyacaritra 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 Pūrṇabhadra 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 गृहस्थानामुचितं चरितं हितं
भवसर्वकषहेतु मर्त्यामर्त्यामृतश्रियः १०
धन्यश्च शालिमद्रश्च कृतपुण्यादयो नराः
साधुदानप्रभावेण बभूवुः सुखभाजनं ११

¹ The text has the plural number.

² In stanza 13 of the Introduction our author says: आदौ धन्यमुनेस्त्वच्च चरितं परिकीर्त्यते शालिमद्रश्चरित्रेण पवित्रेण विमिश्रितं.

³ So according to Dharma Vijaya Sūri, who refers to Hemacandra's *Abhidhānacintā-maṇi*, ed. Boehtlingk and Rieu, p. 26, § 29.

⁴ So according to Dharma Vijaya Sūri. I first thought of separating कलहं सस्फार°, 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 चरिचाणि तेषामेकैकशोपि हि
खंडाज्यपायसानीव किं पुनर्मिलितान्यहो १२

आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्तये

शालिभद्रचरित्रेण पवित्रेण 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 India.¹ Like the former, he was a Śvetāmbara monk.² 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 *sūri* or *guru*, i. e. a teacher, whereas the author of the two other works tells us that he is a *gaṇi*. 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 tirthakara Candraprabha as a patron of the Cāndrakula. 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 गणि has the same signification as गणिन्. सूरि and आचार्य, according to a kind communication which I owe to Śāstraviśārada-Jainācārya Śrī Dharmavijaya of Benares, are the same, whereas 'गणी' is the name of the head of the same sādhus' assembly.' गणी, यस्य पार्थे आचार्याः सूचावभ्यस्तन्ति.

§ 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 Mönches 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 kasmīrische Rezension des Pañcatantra' (= Abh. d. phil.-hist. Klasse d. kgl. sächs. 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 'remaniement', 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 tīrthas. As the *textus simplicior* replaces the enumeration of these tīrthas 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 *Tantrā-khyāyika* 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 Pahlavi version, which all, in this respect, agree with Śār. *Pūrṇabhadra* seems to have known Kṣemendra's versification of the *Pañcatantra*; cp. WZKM. xvii. 347. 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 *mūlapraṭi*) contained in part original leaves of his sources which he merely corrected: mistakes like *vidhāya* for *pidhāya*, *dr̥ṣṭvōpāyo* for *dr̥ṣṭūpāyo*, 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 *prathamādarśa* 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 bhΨ is identical with this *prathamādarśa*. 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 flowed.¹ 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: वणिजारक³ I. xii (73, 14); खपिनि जप 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, **संप्रहार**, 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 (184, 5). The new story II. v contains the Prākṛitism **चंद्रमती** (148, 4), and the form **दंडपाशिक** (for **शक**; 149, 12.16; 151, 2.9). The Prākṛitism **अन्यान्य**¹ occurs in the kathā-saṃgraha stanza of the new story II. i (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.).

Pūrṇabhadra declares in stanza 2 of his praśasti, that he has done his work **गुण्यादरेण**, 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.) **तत्तद्धाराः**.

4, 30 **व्यक्तं**, a misreading of Śār. (ibid.) **व्यक्तं**.

11, 23 ***शशांक** only in Pr and Simpl. MS. I. The MSS. bhNΨPMAbh and Simpl. Hh have the blunder **शशांकम्**.

24, 3 **प्रथमे**, a chandobhaṅga; also in Simpl. HIh.

29, 20 For **अयि** the original reading evidently is **अपि**; but our MSS. of Pūrṇ. and Simpl. HIh agree with us.

39, 23 **तं** for **तत्**; MSS. of Pūrṇ. and HI with us. h correctly **तत्**.

44, 24 **व्यवस्थितः** MSS. of Pūrṇ. and Simpl. HIh. The original reading must have been **प्रस्थितः**.

54, 2 **सुदर्शना**, the name of the princess, evidently goes back to the **सुदर्शनचक्र** which the textus simplicior mentions as the weapon of Viṣṇu.

69, 3 ***विद्यान्**; but bhΨABh and Simpl. Hh **विद्यान्**. I's correct reading must be a correction.

69, 4 ***ह्रियम्**; bhΨ and Simpl. h **ह्रियम्**, A and Simpl. H **श्रेयम्**. The correct

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

² Or perhaps he used some Nāgarī transcript of the Tantrākhyāyika, 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 chandobhaṅga seems to be original. Cp. Variants.
- 207,⁵ सत्यवचनो 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 Pūrṇabhadra¹—the subject of the sentence is missing, Pūrṇabhadra evidently tries to correct this passage.
- 211,⁶ *पिधाय is the correct reading; but Simpl. H I h with bh N Ψ P Pr MA विधाय. In Bh the passage is altered.
- 220,¹⁸ विषमपतितं also SP and ν. The original reading of the Pañcatantra must be विषमपतितः, and so Śār. reads.
- 220,²⁵ क्लिष्टं also SP β and K (oldest MS. of SP α). ν and Śār. correctly क्लिष्टः; SP N स्रिष्टः.
- 235,² तं for तत् MSS. of Pūrṇ. and H I.
- 236,¹³ *दृष्टापायो; MSS. of Pūrṇ. and H I दृष्टापायो.
- 236,²⁴ किंचित् for कंचित्; H I the compound किंचिद्भामं; h, corrupted, किंचिद्भामसमीपं.
- 240,²¹ *प्रकल्प्यमानेषु; MSS. of Pūrṇ. and Simpl. H I h प्रकल्प्य०.
- 242,¹¹ एकाचारविहारा, apparently a blunder for एकाहारविहारा, as the Ψ-class reads. Simpl. H I एकचाचारविहारा (!), h एकचाहारवीहारिणो.
- 258,²⁵ सुकुमारिकाभियहं Pūrṇ. and Simpl. MSS. H I. See 'Brief Glossary', vol. XI, s.v. Simpl. h has यूष्मालिकात्यागलब्धव्रतादेशः ॥
- 262,¹⁸ and 263,² गोष्ठिकं (so MSS.) Pūrṇ. and Simpl. H I.
- 269,¹⁹ *पितृपर्यायागतं is right; but Pūrṇ. MSS. and Simpl. H I पितृपर्यागतं. h correctly, but with a variant, पितृपेतामहपर्यायागतं.
- 271,² *वृत्तिं here and in the following text is the correct spelling; but Pūrṇ. and Simpl. H I h वृत्ति०.

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 Pūrṇabhadra himself. Cp. below, p. 77 ff.

§ 4. Pūrṇabhadra's language.

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

¹ Cp. ZDMG. lix. 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 अनुदान 285, 21 and अनुदानपाद 286, 5 (see 'Brief Glossary', s. v.). To the influence of Guzerati we may perhaps attribute the wrong च after the compound in 180, 4 f.,¹ and the wrong form *कंचुकी, as our MSS. write for correct *कचुकी in the same passage. In Śubhaśilagaṇi's Jagadū-sambandha² we find the wrong compound सविस्तरायाचाचयं, which Bühler explains as follows: 'The faulty feminine सविस्तरा has been caused by³ the custom of the Gujarātīs to write the parts of a compound separately, viz. सविस्तरा याचा चयं.' The Hamburg MSS. have च, not after the compound, but after *कंचुकी—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 Bühler we evidently must attribute the occasional use of किंचित् for कंचित् (236, 21 किंचिदेव यामम्, from the reading of HI किंचिद्वामम्; cp. 68, 3 किंचित्स्वेदज-जातिम्; 223, 15 किंचित्कालं). I now regret that I corrected किंचिद्वधोपायं, as the MSS. write in 90, 17. Cp. also अस्य गजचर्ममेदं for तन्नजचर्ममेदं or अस्य गजस्य चर्ममेदं, 254, 5.

Prakritisms are तं for तत् 39, 23 (or सूच used as a masculine); 235, 2 (also HI); 277, 13 (HI here correct); cp. 150, 17. Other Prakritisms are recorded above, p. 30.⁴ Cp. also the vulgar adjective सत्क 'belonging to', which, as Prof. Hultsch suggests, should be written for सक्तं 246, 1 and 3, and which really stands in MS. A.

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

Vowels. Post-consonantal च occasionally interchanges with अ. Ex. दुर्दुर best MSS. for usual दुर्दुर, 222, 13; 223, 14. कुटम्ब (rarely MSS. कुदंब), and *कुटम्बिनी, 152, 8; अगर्ब for usual अगुर्ब, 46, 5. खट् best MSS. for usual

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

² Bühler, Indian Studies, v, No. I (Wien, 1892. In Commission bei F. Tempsky), p. 74.

³ In Bühler'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. Bühler, 8, 16 has पृथुदत्तो.

लुप्त, 120, 7. बन्धुकी for usual बन्धकी, 224, 13. In 225, 26 Pr writes स्फुरति, in 226, 5 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. क् च् छ् म् 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. सम्मान and सम्मार्जन, 18, 1, &c., occur along with संमान (so 20, 5; 22, 5), संमान्येदं (20, 9), संमानस्या° (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 ५ 163, 10; तं निधानमादाय, 142, 5.

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

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 (यामातु° for जामातु°, 53, 5), ज्य and ज्ञ (this written in the form given by Jacobi, 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 फूत्त. I follow the Petersburg dictionaries, referring by an asterisk to the variants, where bh५ have पू°. The MSS. write बन्दिन्; 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 खंड and घंड 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. घण्ड and खण्ड. But etymologically the two words are not identical. 'Group' is घण्ड (Pūrṇ. 5, 17 and ex conj. 122, 12), Pāli and Prākṛit saṇḍa; 'piece', 'fragment' is ण्ड (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'.

ह is confounded with घ in नघुष, 227, 20. Cp. forms like मघुष, मघूर्ण(क), माघुण(क), माघुणिक at the side of माङ्गण(क) and माङ्गणिक in the Petersburg dictionaries.

Consonants are often doubled after र्; but in the great majority of cases the doubling is neglected. भो is often written for भोः.

Samdhi. As a rule, *saṃdhi* is not observed before the apodosis (often in connexion with *daṇḍa*!); it is neglected in cases where its observation possibly might cause confusion. Cp. Wackernagel, *Altindische Grammatik*, § 262, b, 8. It is evident that Pūrṇabhadra himself very often neglected the *saṃdhi*. Cp. 138, 12 वृद्धा आ, and 149, 18 where our MSS. have वृहत्कन्यका अ°. In most cases our MSS. write तत् युत्वा. Before initial च्च, *saṃdhi* is nearly always neglected in the MSS. An interesting case is 149, 2 f., where the archetype evidently had कौतुकाबुष्टहृदयसामा°. The archetype of bhΨ wrongly resolved this group into कौतुकात् हृष्ट° (instead of कौतुकात् घृष्ट°); 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, *saṃdhi* 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 *saṃdhi* in the following cases:

°स्त° or °स° is often written for °स°.

°क° and °प°, °फ° are very often, if not in most cases, written for °क्क°, °प्प°, °फफ°.

Punctuation. Our best MSS. are carefully punctuated. They employ *daṇḍa* 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 *daṇḍa*, or even (ΨP) double *daṇḍa*. For the sake of clearness, we employ in our printed text *ardhadaṇḍa* 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 *ardhadaṇḍa*, where these *pādas* form one line, i.e. in *śloka*s and *āryā*s. But in these cases we do not destroy the *saṃdhi*, which is here maintained in the MSS. even when

they follow our own method.¹ Our MS. bh employs the ardhadaṇḍa 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. यास neuter 233, 1 (in a stanza taken from the textus simplicior). सूच masculine, or तं for तत्, 39, 23.

Guṇa and Vṛddhi. सुकुमारिका° (also Hamb. MSS.) for सौकुमारिका° (Whitney, § 1222j, Pāṇini V, 1, 133), 258, 25. गोष्ठिक° for गौष्ठिक°, 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 : आभित्त्वा, 175, 23 (in a stanza). Gerund in -am : परिवर्त-क-म्, 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. श्रेष्ठिलक्षणस्य, 114, 20, beside लक्षणश्रेष्ठिनं, 114, 22. वर्धमानसार्थवाहः, 4, 6, beside सार्थवाहवर्धमानादिवियोगं, 21, 17. बलभद्रसचिवं, 103, 3. श्रीणावत्सराजः, 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 तव, i.e. वे); h and Bühler वेगाद्वेगतं (!). 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 *vaṃkātivam-kinam* (in a stanza), which the commentator rightly explains as meaning *māle vaṃkāni agge aṭivamkāni tādisāni singāni assa athhīti vaṃkātivamkinam*. The compound *mañcātimañca*, given by Wackernagel from Trenckner, is apparently a *substantive*² formed exactly like our *vegālivega*. Hence वेगातिवेगं should be restored in our text.

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

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 (Wackernagel, *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 दुर्मेदः; but Śār. agrees with the other MSS. In 9, 23 the MSS. have our reading. In 227, 1 ff. Pūrṇabhadra follows this rule, whereas his source, Śār. β, A 266, neglects it.

Syntax. Periphrastic present indicative (Guzeratism): खपिमि क्षपः, 122, 18; योजयति क्षपः, 268, 10 (here also Hamburg MSS.).¹ Present indicative for imperative: प्रक्षिप्यते, 37, 8; पूरयामः, 92, 6; पुच्छामः, 92, 11; 267, 16; गच्छावः, 265, 17; क्रियते, 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 HI). The conditional occurs 216, 8 अकरिष्यन् and अभविष्यत्, and 230, 20 समानेष्टम्.

General subject expressed by 3rd person sg.: आह, 180, 20. Cp. 4, 21 (but see *Über das Tantrākhyāyika*, p. 98, 22).

Genitive for instrumental case: चेलकस्य भृत्वा, 75, 23. Instrumental for genitive case: करणीयेनोपायः, 166, 7.

Faulty or awkward constructions: विष्णुश्चापि (for *शर्मणापि) . . . पाठितात्, 2, 12 (in accordance with Simpl. HIh); स . . . दावपि प्रत्यागतौ, 109, 14 (almost literally from *Tantrākhyāyika*, 55, 4). प्रतिपाद्यसि for *ति (the subject being भवान्), 194, 24. पृष्ठः for पृष्ठम्, 221, 29 (or स्थिते तस्मिन् for स्थितः स, l. 28). A word like वचः to be supplied 273, 1 in a stanza (HI have the same wording). 285, 1 an anacoluthon with HI (stanza).

Varia. मध्यात् and मध्ये with the dual number:² आवयोर्मध्यात्, 43, 9; क्रोधसंरक्तलोचनयोर्मध्यात्, 209, 5. एनं and अमुं in the same sentence, referring to the same person, 4, 8 f. किमिति for कस्मात्, 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 . . . अ०, 41, 4.

In प्राप्तव्यमर्थमिति नाम, 148, 2, प्राप्तव्यमर्थम् is an adjective. Cp. तन्वाख्यायिकं, and मित्रभेदं (125, 29) beside मित्रभेदो (3, 1), &c.

APPENDIX.

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

¹ Cp. *Campakāśreṭhikathānaka*, ed. Weber, l. 454 f.; ed. Hertel, § 76. Bühler, *Sitzungsab. 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, 244.6.8; 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-Kāhnaḍadeva Vijaya, in Śrī-Viramagrāma (the modern Viramgam near Ahmedabad) 'in compliance with the order of the minister Mahāmsalaṣā for the amusement of Josiharadeva, brother to Vādījanārdhana of Satyapura', by Mahāmgopāla, son of Mahāmkesava, 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, 3.22; 17, 17 (twice); 23, 3; 46, 4; 65, 14; 70, 15; 74, 5; 104, 19; 131, 18; 147, 8; 175, 30; 176, 18; 177, 1.29; 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.: नखिनांचनदीनांचभृगिणांश-
स्त्रधारिणां ' विद्यासा^उनापगंतव्यः ' स्त्रीपुराजकुलपुं^प ४४; 9, 30 सत्यमितत्; 10, 17
नु।ए
व्याहतप्रावशस्तत्रविशाल्वष'.

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, 18 of our text to 236, 8 (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 Kāśinātha, of a Gauḍa 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 Jaina MS., the Jaina 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 Pūrṇabhadra's text. As we shall subsequently see, not only the common archetype of P (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 Ψ has in it, are very old ones.¹ This old form of Ψ , as it appears in Bühler's Paläographie, 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 Ψ in our Table II, No. 12, l. 2a and that of Ψ in our Table I, No. 1, l. 15c, with Bühler, 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 Āṣāḍha. 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 *svanāma* &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 *mūrkhaḥ* (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 Ψ also occurs in Pr, which has flowed from Ψ .

p = Decc. Coll. ii. 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 *saṃval loka-muni-rasa-śaṣi-saṃvacchare* [i. e. saṃ. 1677] *jyēṣṭha suṣṭivdhiṣṭamī somavāsare śubhavelāyāṃ* *Ḍhillānagare* [i. e. Dhillō, Thar and Parker] *pāṭisāha-Jahaṃgira-rājye* 1 *vā* [i. e. vācaka-] *-Matibhadra - tacchisya - vācanācūryya - dhuryya - vādīkarikumbhakaṃḍanamṛgāri - sarvaśāstrādhīta-sarasvatīkaṃṭhābharāṇa - sakalakalākaliṭagātra-vidvajjanatīlaka-pravara-prakṛṣṭavācaka-cārītrasiṃha-tacchisya-paṃḍita-Padmanamdi-muni-tacca-raṇāṃvujamakaraṃḍalānādāsānūdāsa-Govarddhana-muni-lipākṛtār iyaṃ prati.* 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 sūris (*śrīmaḥ-jīnakulā-sūri-prasādāte ciraṃ naṃdatu*), 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 sithilā-baṃḍhanāt parahastagataṃ rakṣet' evaṃ vadati pustakaṃ* 11). 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 Bh-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 (*A*¹ and *A*²). 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 *baliyasā* 1 *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 *A*² is more correct than *A*¹; but the former shares with the latter the mistakes *pranadhī*° 177, 12, *tanna* for *tatra* 13, *aparaṃ kārya*° 15. Hence it is certain that *A*² copied from the same original as *A*¹. *A*² leaves blank squares in the middles of the pages.

¹ Dharma Vijaya Sūri corrects this to *-jīnakulāsa*.

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 *saṃvat* 1574 *āso vadi 9 sukre*.

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 *saṃvat* 1442 *varṣe* 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 *saṃvat* 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 Pūrṇabhadra'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 *ṣaḍi* (incl.) to 260, 2 *duṣṭajā* (incl.).

shows that even in ancient times bhΨ were considered very valuable MSS. I think, indeed, that their common archetype is the *prathamādarśa*. See above, p. 28, note 2. At all events, their text cannot possibly deviate much from the *mūlapraṭi* (i. e. *mūla-pratīli*); 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, 14; 89, 12.13; 101, 11; 123, 17; 125, 13.19;¹ 184, 5; 186, 9; 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 PL¹, Fr, 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. 40), 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, 24; 5, 10; 5, 21; 7, 25; 9, 10; 14, 10; 17, 14; 23, 16; 25, 22; 32, 24; 33, 4; 39, 20; 40, 4; 42, 20; 44, 12; 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, 15; 199, 9; 224, 18; 229, 20; 230, 11; 231, 4; 233, 4.14; 247, 9; 249, 2; 252, 7; 253, 24; 255, 9; 258, 30; 271, 22; 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, 9.14; 61, 18; 66, 7; 78, 5; 93, 15; 96, 28; 99, 22; 102, 19; 104, 20; 106, 2.4; 109, 25; 114, 9; 115, 2; 116, 3; 128, 4; 130, 22.29; 131, 21; 132, 2.6.7.14; 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. P 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, 28, 33; 167, 21; 169, 17; 170, 10; 171, 7; 180, 23; 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, 9; 191, 6; 185, 6; 187, 18; 231, 4; 247, 9; 268, 3; 271, 28; 284, 9.

§ 5. Critical discussion of the manuscript A.

A apparently belongs to the bh-class. With this class it has the author's *prāśasti* 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, 13, 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 bh Ψ . This is clear from the numerous blunders which it has in common with these two MSS.

Blunders common to Abh Ψ .

6, 31, 33; 9, 3, 26; 10, 2; 11, 14, 23; 14, 16; 18, 11; 22, 13; 28, 10; 33, 12, 15; 33, 21 (!); 34, 4; 35, 18; 37, 8; 42, 8; 43, 4, 14; 44, 6; 46, 3; 48, 19; 49, 13; 51, 6; 53, 1, 5; 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, 16, 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 bhΨ are faulty.

Right readings of A, where those of bhΨ are wrong.

7, 16; 8, 15; 10, 1; 18, 6; 25, 19; 26, 5; 29, 8; 32, 23; 33, 14 (with Np); 36, 20; 37, 5; 40, 17; 46, 7.21; 50, 12.15.16; 52, 23; 58, 15.17; 59, 25 (with PPr); 61, 14; 63, 12; 65, 29.30; 66, 1; 69, 1; 71, 18; 73, 14.21; 76, 4 (with pPr); 79, 12 (here the *copyist* corrects the reading of bhΨ); 83, 15; 85, 18; 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, 13; 150, 20 (with BhΦ); 152, 9 (with BhΦ); 154, 2 (cp. 155, 8); 155, 17; 157, 13; 161, 22; 162, 18; 168, 18 (with MBhΦ); 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, 14; 227, 4; 230, 20; 231, 25; 236, 12.13 (see Hamb. MSS.); 236, 19 (!); 244, 11 (!); 245, 13; 247, 7.18 (with Pr); 248, 22.30; 250, 22; 251, 20.26; 254, 16; 264, 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 bhΨ, 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 bhΨ 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, 3.28; 64, 21; 65, 30; 66, 12; 70, 2; 74, 14.17; 80, 5; 84, 16; 85, 19; 99, 15; 101, 12; 131, 18; 132, 12; 135, 10; 143, 7; 149, 2 (with BhΦ); 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, 5; 214, 21; 218, 12; 219, 15; 222, 6; 231, 5 (with M); 238, 24; 250, 15; 251, 24; 264, 15; 272, 11.16; 273, 9 (!); 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. bhΨ, 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 DEF.² To Mr. Thomas I owe the confirmation of Kosegarten's supposition, that his MSS. F and L are one and the same MS.³ 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. Böhtlingk'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 Bühler's edition,⁴ and in Kosegarten's MS. G, i.e. in Anantabhaṭṭa's Kathāmr̥tanidhi, 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 (E. 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. sächs. 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.

Our text. 204. 13 ff., with complete variants of bh v, B C D E F K.

एवं विलस्य बज्जयः ।
छपणं भृशदुःखिता ।
पतिव्रता सुसन्दीप्तं ।
तमेवाग्निं विविश सा ॥ १६१ ॥

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

एवं विलस्य बज्जयः ।
छपणं भृशदुःखिता ।
पतिव्रता सुसन्दीप्तं ।
तमेवाग्निं विविश सा ॥ ६४ ॥
Pāda a corrected by cop. to :
{ तपोऽग्निं प्रविविश सा ॥ ६४

Ms. B. addition by copist.

तपस्तेषु ततो वर्षे- ।
शते वै पचिषी गु सा ।
आथमागरेता धर्म्म ।
पालयन्ती दयामयं ॥ ६५

ततो दिव्याम्बरधरा ।
दिवाभरणभूषिता ।

ततो दिव्याम्बरधरा ।
दिवाभरणभूषिता ।

161. E om. a b ॥ a B एव ॥ o D
पतिव्रतायु सं ॥ o d E पति-
व्रतत्वा अदीप्तं प्रविविश
ऊतासन् (= M Bb. xii. 148.9
पतिव्रता संगदीप्तं प्रविविश
ऊताशनम्) ॥

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

65. Schmidt om. this stanza ॥

E's interpolation between stanza 104 and p. 204, 21 of our text.

आलस्यगही यथा बालं
बलादुद्धरते विलात ॥
तथा स्त्री पतिमुधूय
खर्गलोके महीयते ॥ ९८ ॥

मृते भर्त्तरि या नारी
समारोहिदुतायुवं ॥
साऽघं हति समाचारा
खर्गलोके महीयते ॥ ९९

मातृकं पेतुं चैव
यच्च चैव प्रदीयते ।

98. Böhtlingk, Ind. Spr., refers to Vikramac. 283, Hit. iii. 30 Schl., 31 Johns. (= 29 Pet.).

a read बाल ॥ o read उधूय ॥

99. Böhtlingk refers to Manu v. 160, Śārng. Paddh., Sadācāra 10, Vikramac. 279. o read साचं हति सदा-
चारा ॥

भर्तारं सा विमानस्त्रं ।

ददर्श च कपोतिका ॥ १६२ ॥

भर्तारं सा विमानस्त्रं ।

ददर्श स्त्रं कपोतिका ॥ ६५, p del.
by cop.

सोऽपि दिव्यतनुर्भूत्वा ।

यथार्थमिदमब्रवीत् ।

अहो ममानुगच्छन्वा ।

सोऽपि दिव्यतनुर्भूत्वा ।

यथार्थमिदमब्रवीत् ।

अहो ममानुगच्छन्वा

by cop. to १५०

कृतं साधु मुने लया ॥ १६३ ॥

कृतं साधु मुने लया ॥ १८५ ॥

162. a E अथ for ततो ॥ o D म०

तं विमानस्था, E म० च

विमानस्त्रं ॥ After 162 a,

E ins. तत्र विमानदधरे

भर्तारं सान्व(or १८०) प-

द्यत (from MBh. xii. 148.

10: ततश्चिवाङ्गदधरे म-

र्तारं सान्वपश्यत) ॥

163. b E सेतुदुवाच ह for 2nd pāda ॥

o DE ममानु० K ० गच्छत् ॥

a O चांतं, F चांतं for कृतं ॥

After this stanza E ins.:

मममपि दुःखिन मुख-

त्वं तमर्क्षितं ॥

जुलचये पुनर्लिषा

भर्तारं यानुगच्छति ॥ २०० ॥

आत्तर्त्तं मुदिते हृष्टा

प्रोषिते मलिना कृष्टा ॥

मृते शीयते या पत्नी

सा स्त्री ज्ञेया पतिव्रता ॥ २०१ ॥

200. Böhlingk refers to Vikra-

mac. 281. a read येतुक् ॥

o read जुलचयं ॥

201. Böhlingk refers to Malli-

nātha, who quotes this

stanza on Kumārasambhava

iv. 33. o read म्रियते ॥

Our text, 204, 13 ff., with complete variants of bh ५, BCDEFK.

तिस्रः कोवोऽर्धकोटी च ।
यानि रोमाणि मानवे ।
तावत्कालं वसेत्स्वर्गे ।
भर्तारं यातुगच्छति ॥ १६४ ॥

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

तिस्रः कोवोऽर्धकोटी च ।
यानि रोमाणि मानवे ।
तावत्कालं वसेत्स्वर्गे ।
भर्तारं यातुगच्छति ॥ ६७, corr.
by cop. to ६८

या ऊत्वाऽमी स्वकं काय ।
जीवती दयिताऽनुग
भवेत्सा नरकं याया ।
घोरं नारी न संशयः ॥ ६९ ॥
स्युतेदादिशस्त्रेषु ।
सस्येषु विधिः स्युतः ।

164. ५ B मानव, DE मानुषे ॥
० B चसात्, CF च सा for वसेत्; E: तावत्स्वर्गे
ऽर्धको वसो ॥ Between this stanza and the prose 204, 21, E ins. the stanzas printed in our fourth column.

69. ५ Schmidt (reading याऊत्वा): 'welche ihren Leib nicht im Feuer opfert' ॥
५ Schmidt (correcting: जीव-
त्त्वदयितानुग): 'dem Ge-
liebten nicht nachfolgt,
sondern am Leben bleibt.'
० Schmidt यायाद् ॥
70. ५ Schmidt स्युतिं ॥

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

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

सगुणो निर्गुणो वापि
धनाढ्यो निर्धनोपि वा ।
प्रियो वा यदि वा द्वेष्यः
स्त्रीणां भर्ता हि दैवत ॥ ३ ।
यावद्वापी मृते पत्नी
स्त्री नामानं प्रदाहयेत् ।

204. Böhlingk refers to Vikramac. 280.

याः कुर्युरात्मनो हृत्वा ।
दुःखिनस्ता भवे भवे ॥ ७० ॥

कपोतदेवः सूर्यास ।
प्रलहं सुखमन्वऽभूत् ।
साकं सौरं कपोतस्य ।
प्राक्पुण्यप्रभवं हि तत् ॥ ७१ ॥

कपोतदेवः सूर्यास-
प्रलहं सुखमन्वभूत् ।
सा खं सौरं कपोतस्य
प्राक्पुण्यप्रभवं हि तत् ॥ ७२ ॥

तावन्न मुच्यते सा हि
स्त्रीशरीरात्कथंचन ४
ततः स्वयं गतः पची
भयया (!) सह संगतः ।
कर्मणा पूजितस्तत्र
रेमे च भयेया (!) सह । ५ ।

204, 21. K omits this sentence ॥
B एव ॥ E एवं हर्षविष्टश्च
स तामंक्रमारोष्य दिवि सुख-
मनुभवन् तस्मै ॥ ७ ॥

c Schmidt (reading ऽहृत्वा) :
'die Frauen, die sich selbst
nicht opfern' ॥

71. a Schmidt (reading सूर्यास) :
'Der Gott der Tauben genoss
in der Nähe der Sonne Tag
für Tag gemeinschaftlich ein
Sonnenglück: das war die
Folge der früheren frommen
Thaten des Taubers' ॥

187. a Benfey सूर्यासं Vidyāsāg.

सूर्यासि, Parab सूर्यासि ॥

c Parab: कपोतदेहवत्सा-
सीत्. This pāda must
have been composed by
Parab himself. Benfey
translates: 'Der Tauben-
gott genoss täglich des Son-
nenunterganges Lust, sie
ihres Taubrichs Sonnenhim-
mel als Folge früheren
Verdienst's.' Vidyāsāgara
explains: स कपोतदेवः

सूर्यासि सायं प्रलहं सुख-
मन्वभूत् सुखं वुभजे । सा
कपोती कपोतस्य शरी-
रवत् शरीरभृता आसी-

205. = MBh. xii. 148, 12. Var.:

b विमानवरमास्थितः ॥

a रेमे स सह भार्यया ॥

Our text, 204, 13 ff., with complete variants of bhṣ, BCDEFK.

204, 22. बुध्यकोऽपि परमनिर्वेदं

छत्वा मरणमिमुखो महद्दत्तं

विवेश ।

तत्र दावानलं दृष्ट्वा

निविष्टो विरताश्रयः ।

निर्दग्धकण्डवो भूत्वा

देववह्निं मोदते ॥ १६५ ॥

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

हृषाविष्टस्ततो व्याधो

विवेश स वनं घनं ।

प्राणिहिंसां परित्यज्य ।

बज्रनिर्वेदवान् भृशं ॥ ७२ ॥

तत्र तपस्वत्वा तपो घोरं ।

शान्तः स विरताश्रयः ।

निर्दग्धकण्डवो भूत्वा

स्वर्गसीख्यमऽवाप्तवान् ॥ ७३ ॥

204, 22. E गत्वा for छत्वा ॥ B

मरणमिमुखी; E उत्तरा-

निमुखो हिमवतपार्श्वे मं ॥

B महद्दत्तं ॥ E प्रविष्टा ।

165. B ततं ॥ K दानल, corr.

to दावानल; E दावासि

(spoiling the metre) ॥

D विवेश for निविष्टो; E for

this pāda: प्रविष्टो भूतश्च ॥

E ins. ततो before निं ॥ K

कसुखी, corr. to कसुखी ॥

K देववह्नि, B देवदहि,

F देववह्नि ॥

Kosegarten's text, p. 180, with complete variants of editions of Vidyāsagara and Parab.

हृषाविष्टस्ततो व्याधो

विवेश स वनं घनं

प्राणिहिंसां परित्यज्य

बज्रनिर्वेदवान् भृशं ॥ १८८ ॥

तत्र दावानलं दृष्ट्वा

विवेश विरताश्रयः ।

निर्दग्धकण्डवो भूत्वा

स्वर्गसीख्यमवाप्तवान् ॥ १८९ ॥

दिति शेषः तत् तयोरी-

दृग्दृश्यमिति भावः प्रा-

कृत्युत्पन्नमव हि प्राक्तनपुष्प-

फलमेव ॥ *Lancereau* (p.

239): 'Le dieu pigeon

jouit tous les jours du

plaisir du coucher du

soleil, et sa femme, du ciel

solaire du pigeon: cela

fut la conséquence de leur

mérite antérieur.' Italo

Pizzi (p. 158) simply omits

the whole stanza, without

indicating this omission in

any way.

188. b Parab च for स ॥

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

ततः सा मर्तुरमा

सयमानाप्सरोगणैः ।

क्रौडते पतिना सार्धं

यावद्विद्राचतुर्दश ॥ ६ ॥

6. b read सयः. This stanza

seems to be an imitation

of MBh. xii. 149, 13, where

it is said of the *foetus*:

ततः स्वर्गस्थमात्मानमपश्य-

द्वितज्जरः । यच्चगन्धर्वसि-

द्धानां मध्ये भावन्तमिन्द्र-

वत् ॥

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॥ शयः within the line. The sign ॥ 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 Pūrṇabhadra's forest-conflagration. As he does not think his correction of 64 a 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 65 c he points out the **व्याख्यमार्ग**, 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 *satī* 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 Pūrṇabhadra'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 **सूर्यास** 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 paṇḍits, 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'. **सूर्यास** is quite right (**सुरी आस**), and so is

¹ In the edition of Protap Chundra Roy, the only one which is at my command, the story of which Pūrṇabhadra gives an abbreviation stands at book xii. 143, 10–149, 14 incl. To our first prose sentence corresponds xii. 148, 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 5462–5592.' 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 *goddess*, 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 देववद्वि मोदते, as the other MSS. read, corresponds MBh. xii. 149, 13: ततः स्वर्गस्थमात्मानमपश्यद्विगतज्वरः । यच्चगन्धर्वसिद्धानां मध्ये भ्राजन्तमिद्वत् ॥

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 Pūrṇabhadra's books III and IV respectively, i. e. of the textus *ornator*, 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 *ornator*. 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 Benfey.¹ The editions of the two Hindu editors, Jivānanda Vidyāsāgara and Kāshināth Pāṇḍurang 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 paṇḍits 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. Parab'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 H I = IV. vii Bühler) lies in the circumstance, that the clever wife *fully* reaches her aim, i.e. the cohabitation with her **उपपति**. 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 text.¹ In his version, the faithless wife tells the adulterer that Caṇḍikā 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 शयनीये समाबद्धान्गलिंगं करोषि तत्तव भर्तुः सक्त(सक्त?) अपमृत्युसंस्थं संचरति। भर्ता पुनरन्यद्वर्षशतं जीवति। Bühler, p. 19. 12 has the same wording, except छयने, भर्तुसक्तोपमृत्युसं, त्वद्भर्ता, and अन्यद्वर्षशतद्वयं. Pūrṇabhadra's text 211, 21 comes very near to the wording of the Hamburg MSS. Cp. also the wording of Bh in our variants. Instead of आलिंगं, A¹ has अयोनिलिंगस्पर्शनं, 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 ausführst, ohne dass sich dabei die Geschlechtsteile berühren'). I am at a loss to say how the interpolator imagined an अयोनिलिंगस्पर्शनं 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. 34.

MSS. (तदेह्माङ्गिय मां । एवमुक्त्वा तामाङ्गिय स्कंधे कृत्वा तमेव देवदत्तमुवाच ; Bühler's text ins. स before स्कन्धे, om. एव after तम्, and ins. अय् after देवदत्तम्). But A¹, in consequence of his first alteration of the text (अयोनिं नि०), alters again, continuing after आङ्गिः त्वं स्वमर्तुभक्तानां मुख्या नारीणां । यदेवं ब्रह्मव्रतं परसंगे ऽपि पालितवती । मदायुर्वृद्धिं त्वं मृत्युविनाशार्थं च स्वमेवं कृतवती । तामेवमुक्त्वा । सस्नेहमाङ्गितवान् । 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 Wärsdu-besser, &c.).

And again the conclusion of our tale is awkwardly amplified in A¹, which for नृत्यन् to बभ्राम (212, 11) reads: नृत्यं कृत्वा । हे ब्रह्मव्रतधराणां धुरीण । त्वयाऽपि मय्युपकृतमित्याद्युक्त्वा । स्कंधादुत्तारितः ॥ सकलस्वजनां ^२ अये तयोद्भवयोरऽपि तत्तद्गुणवर्षनं चक्रे ॥ यत्र यत्र स्वजनगुह्वारादिषु स च बभ्राम । तत्र तत्र । स तद्गुणवर्षनमेव करोति । (Schmidt, p. 233: 'und nachdem er darauf umher getanz't 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 Hausthür 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 नृत्यन्सकलस्वजनगुह्वारेषु बभ्रामः (!); Bühler (19, 24): ततश्च तूर्यध्वनिच्छन्देन नृत्यन्सकलगुह्वारेषु बभ्राम ।

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 ऽपि. 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 "स्वजनानां".

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 constitution 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 vūlvān* inclusive to p. 3, 25. The text between *dhūreḍḍhārau* 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 :

$\left. \begin{matrix} H \\ I \end{matrix} \right\}$ the Hamburg MSS.

Textus simplicior, σ -class :

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

s = Decc. Coll. i. 17.

B = Bühler's edition.

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

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

Pūrṇabhadra's recension :

bh Ψ A, the MSS. just mentioned.

Mixed recensions :

$\left. \begin{matrix} Bh \\ \Phi \end{matrix} \right\}$ the MSS. just mentioned.

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 sthitah.

18 'āpūrvo 'yaṃ maṇir baddhaḥ: samprāptaṃ gitalakṣaṇam.'

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

21 asti kasmimśeid adhiṣṭhāna Uddhato nāma gardabhaḥ. sa ca divā **22** rajakagrhe bhārodvahanam kṛtvā rātrau sveccayā paryaṭati.

Variants of h̥s̥prB̥.

270, 17 Φ *gī*, om. *tena* || h̥s̥prB̥ *mayā proktōpi na sthitah*, Φ *mayāty ukto na sthitaiḥ* || **18** pr *baṃdhaḥ* || Φ *samprāpta* || **19** σ *svaṃnāmasiddhir abravīt* || **21** prB̥ om. *asti* || Φ *uddhamo*; σ *uddhatanāmaḥ gardabhaḥ*; Φ *rā-sabhaḥ* for *gardabhaḥ* || After *gardabhaḥ* h̥s̥ΦprB̥ ins. *prativasati sma* || h̥prB̥ om. *ca* || σ om. *divā*; s *daiva*, h̥ΦB̥ *sadaiva*, pr *saṃdaiva* for *divā* || **22** h̥s̥s̥ΦprB̥ *karma* for *bhārodvahanam* || After *paryaṭati* pr ins. *tata*, B *tataḥ*; then h̥s̥s̥ΦprB̥ ins. *pratyūṣe* (Φ *pratyūṣam*, h̥s̥Φ add. *vaṃdhanabhayāt*, pr *baṃdhanabhayāt*, B *baṃdhanabhayāt*) *svayam eva*, then σ *baṃdhanasthāne samāśrayati*, hs̥ *grhaṃ yā*, h̥ adds *ti*, Φ *rajakagrhe yāti*, prB̥ *rajakagrham āyāti*; then h̥s̥s̥ΦprB̥ *rajakōpi tam* (h̥prB̥ *tatas tam*, s *tatas tvam na for tam*) *baṃdhane*, σ *niyukte*, s *yunaktiḥ*, Φ *na yunakte*, h̥ *na yukti*, pr *na niyuktiḥ*, B *na niyunakti* || **271, 1** h̥s̥s̥ΦprB̥ *atha for athānyadā* || σ om. *tasya*; s *tasmin* || hs̥Φ om. *rātrau* || σΦprB̥ om. *kṣetreṣu*; hs̥ *kṣetrāni* || After *paryaṭataḥ* Φ ins. *kṣetre*, pr *kṣetrāni satrau* (read *rātrau*), B *kṣetrāni* || h̥s̥ om. *kadāci* || h̥s̥s̥ΦprB̥ *saha for sārđhaṃ* || h̥s̥s̥ΦprB̥ *saṃjātā for babhūva* || **2** σ *sa uddhato*, hs̥Φ *sa ca pīvaro*, prB̥ *sa ca pīvaratvāt* (B *tvād*) for *tau ca* || h̥s̥pr *vṛtti*°; Φ *vāditaṃgam* || Φ om. *karkaṭikākṣetreṣu praviṣya*; h̥s̥s̥prB̥ *karkaṭikākṣetre* (pr *°kṣotra for °kṣetre*; prB̥ add. *śṛgālasahitaḥ*) *praviṣati*; then Φ ins. *karkkatikā-bhaksyaṇam karoti* | *pratyūṣe sthagrhaṃ thāti* | *tathā śṛgālaḥ ca*; σ ins.: *tasya ca prṣṭato lagnaḥ* | *śṛgālaḥ praviṣati*; hs̥ ins.: *tathā śṛgāluḥ*; h̥ adds *ca*; then h̥s̥s̥ *evam* (s *etadaśai for evaṃ*; h̥ adds *tau*) *dvāo api rātrau* (hs̥ *yatheccayā for rātrau*) *karkaṭikābhaksyaṇam kṛtvā pra° svasthānam vrajataḥ*; prB̥ ins.: *evam tau yadrecchayā virbhaṭikābhaksyaṇam* (B *ci° for vi°*) *kṛtvā pratyaham pratyūṣe svasthānam vrajataḥ*; Φ om. this sentence || **3** Φ *atha kadācin madoddhetena rāsabham tena kṣetramadhyasthitena śṛgālam abhikhitam*; hs̥ *atha kadācit tena* (h̥ adds *saha*) *madoddhetena* (h̥ *madoddhata*) *rāsabhenābhikhitam* | s adds *kṣetramadhye*, h̥ adds *kṣetramadhye* after *bhagñisuta* (sic !); prB̥ *atha kadācit tena madoddhetena rāsabhena kṣetramadhyasthitena śṛgālo° bhikhitah*; σ *atha kadācit tenābhikhitam* || **5** pr *paśya 2*, B *paśya paśya* || Φ *paśyat* || *atīvatirmalā rajanī*, s *paśyēyam nirmalā rajanī*, h̥ *paśya-yam nirmalalarajanī*, σ *paśyātām nirmalām rajanīm* || Before *tat*, s ins. *sa āha* || **6** Φ *karīṣyāmīti* || h̥s̥s̥ΦprB̥ ins. *kathaya* before *katamena* || s *tamenana*, Φ *kena* for *katamena* || σ ins. *gītām* before *karomi* || hs̥ *karomīti* || σ *śṛgāla* for *sa* || σ ins. *bho* after *āha* || σ *māmaka*, s *tana* for *māma* || h̥ *alam* for *māma* || s *ki* for *kim*; h̥s̥ om. *kim* ||

271, 1 athānyadā tasya rātrau kṣetreṣu paryaṭataḥ kadācic chṛgālena sārddhaṃ maitrī babbhūva. **2** tau ca vṛtibhaṅgaṃ kṛtvā karkaṭikākṣetreṣu pravīśya tatphalabhakṣaṇaṃ **3** sveccayaḥ kṛtvā pratyūṣe yathāsthānaṃ vrajataḥ. atha kadācit kṣetrama⁴dhyasthitena tena cōddhatarāsabhena śṛgālo 'bhihitaḥ : 'bho bhaginīsuta, **5** paśya! ativanirmalā rajanī. tad ahaṃ gitāṃ kariṣyāmi. tat **6** katamena rāgeṇa karomi ?' sa āha : 'māma, kim

Variants of H I Ph, bh Ψ Π¹ Π² Π³ A.

270, 18 A baddhā ||

22 Π¹ Π² Π³ rajakasya grhe ||
bh bhārodvāhanaṃ || H rādrau ||

271, 1 Π¹ Π² Π³ tathānyadā ||

2 H I bh Ψ vṛttibhaṅgaṃ, A vṛtti|bhaṅgaṃ, Π¹ Π² Π³ varttibhaṅgaṃ || H karka
[new line] kākṣetreṣu, I karkkeṭikā^o || A tatphalaṃ bhakṣaṇaṃ ||

3 bh Ψ Π¹ Π² Π³ A svasthānaṃ || Π¹ Π³ kṣetramadhye sthitena ||

4 bh Ψ Π¹ Π² Π³ A om. tena || bh Ψ madoddhatarāsabhena, A madoddhatarābhā-
bhena, Π¹ Π² mahoddhatarāsabhena, Π³ mahodatarāsabhena ||
A bho bhaginīsutā | paśyātīvaṃnirmalarajanī ||

6 H I kariṣyāmī || H I kathamena || Ψ Π¹ Π² Π³ A prāha ||

anenānarthapracāṭlanena? yataś cauryakarmapravṛttā vayam. caurajā-
rair nibhṛtair eva 8 sthātavyam, iti. uktaṃ ca :

9 kāsī vivarjaye cauryaṃ, nidrālus carmacaurikām,

10 jihvālaulyaṃ ca rogādhyo, jīvitum yo 'tra vāñchati.

11 tathā 'tvadiyagitaṃ śaṅkhaśabdānuvādi, na madhuram', iti dūrād

Variants of hōsprBΦ.

s nenānarthapralāpitenā, Φ anenānarthē pralāpenā, σ anenārthacālanelāṃ, h vṛthā-
pralāpitenā || prB anena, then pr vṛthārthapralāpitenā, B vṛthārthapracāla-
nena || 7 Φ caurakarmmapravṛttā, s caurakarmmaprakṛtā, σ cauryakarmmapra-
vṛttair, prB caurakarmmapravṛttāv || prB āvām for vayam; σ om. vayam || Φ ins.
tan, h s taṃ after vayam || hōsΦprB transp.: ni° (h nibhṛtaṃ, pr nivṛttaś; prB
add ca) cau°; Φ caurai, h caurair jārāḥ || prB atra for eva || hōsΦ om. eva ||
8 hōsΦ s theyam || prB om. iti || hō ins. nayaḥ, s nayā after iti || pr om. uktaṃ
ca || h s ins. yataḥ after uktaṃ ca || 9 σ kāsāṃ, s prakāśāṃ, Φ hāsyāṃ, pr kośi,
B kāsī || s varjjayaś || Φ caurya, σ cauro || First pāda in h: caurāṇāṃ varjjayet
kāśāṃ || Φ nidrālubhaś || s carmacorakaḥ, B sa ca caurikām || 10 Φ jihvā-
lolyaṃ || σ rogārto; pr rujākṛānto, B rujākṛānto for ca rogādhyo || σΦprB jīvitāṃ,
s jīvaṃtaṃ || 11 hōsprB aparaṃ, Φ paraṃ for tathā || σsΦprB tvadiyaṃ;
Φ om. gītaṃ || prB om. śaṅkhaśabdānuvādi; Φ śaṅkhaśabdānukārī, s śaṅkhaśabdā-
nukāraṃ, h śaṅkhaśabdānukāraṃ; σ kaṭhorāṃ for śaṅkhaśabdānuvādi || hōs om.
na madhuram; ΦprB na madhurasvaraṃ; prB add śaṅkhaśabdānukāraṃ ||
hōsΦprB om. iti || Φ ins. ca after api || 12 σsΦhprB śrīyate for śrutvōthāya ||
sΦprB ins. tad atra, hō tatra before kṣetra°; then σ kṣetrarakṣakaḥ puruṣaḥ
prasuptas tiṣṭati, h s kṣetre rakṣapuruṣaḥ (s rakṣā°) suptas ti°, prB kṣetre rakṣāpuruṣaḥ
supta i saṃti (B suptāḥ santi), Φ kṣetrapālāḥ puruṣā prasuptās tiṣṭanti; then σ sa,
prB ta, Φ te ca; then hōsΦ samutthāya, prB utthāya; then σ baṃdhanāṃ,
h vadhavaṃdhanāṃ, Φ baṃdhaṃ, badhaṃ vā, s vāṃda vā, prB vadhāṃ baṃ-
dhaṃ vā; then hōsΦ vidhāsyati, prB kariṣyanti || 13 σ tāṃ for tāvaṃ ||
σs amṛtakalpā, h amṛtakalpāś, Φpr amṛtamayāś, B amṛtamayāś; then σ karkatī,
h cirbhidyāḥ, s cirbhadyāḥ, Φ cirbhīṭikāḥ, pr cirbhaṭya, B cirbhaṭiḥ || hōsΦprB om.
nibhṛtaḥ; then σ avyāpāro bhava, h mā avyāpāraparo bhava, s māvyāpāro bhava,
prB mā tvam avyāpāraparo bhava, Φ vyāpāraparo bhavān || σ om. tac chrutvā ||
σ gardabhaḥ, Φ rāsabha, h s || hōsΦprB āha || s aho for bho; then h na, σΦprB
na tvaṃ, s tvaṃ na; then hōsΦB vetsy, pr celsi; then hōsΦ vanāśrayatvāt; then
14 sΦprhB gītasam, σ gītasukhaṃ; then B vanāśrayatvāt, pr vināśrayatvāt ||
σ om. te° bha° u° ca || sΦprB tenaitad, h tenaiṣvaṃ, sΦprBh bravīṣi i uktaṃ; then
hōsprB ca, Φ caḥ; then sΦ yataḥ || 15 σ om. this and the following line ||
pr śaratyotsāhate || pr dūra, Φ dūre || 16 hōsΦprB jāyate for viśati ||
hōsΦpr karṇe, B karṇe || prB gītajhaṃkārajā, h gītajhaṃkārayā, s gītasamkārajā,
Φ gītādhyamkārajā ||

api 12 śrutvōtthāya kṣetrarakṣā 'bandha ! bandh ! 'atvaṃ vidhāsyanti. tad bhakṣaya 13 tāvan nibhṛtaḥ !' tac chrutvā rāsabhāḥ prāha : 'bhoḥ ! vanā-śrayatvād 14 gītarasaṃ na vetsy ; tenaitad bhaṇasi. uktam ca :

15 śarajjyotsnāhate dūraṃ tamasi, priyasamnidhau,

16 dhanyānāṃ viśati śrotre gītaṣaṃkārajā sudhā.'

Variants of HIBh, bhΨΠ¹Π²Π³A.

Bh °pracālenena ; Π¹ anenārthapralapane, corr. to anena vyartha°, which is the reading of Π² ; Π³ anena vyarthapralapitēra ||

7 HI (not Bh) °pravṛtyā, Π³ °pravṛtto, bh °pravṛddhā || Π¹Π²Π³ caurajātair || HIBh nirbhṛtair ||

9 HIΨA kāśi || Bh cauraṃ for cauryam || Π¹Π²Π³ °corikām ||

10 A rogādhye || ΨΠ¹Π²Π³ jīvitaṃ ||

11 bhΨ tadā || bh tvadīyagataṃ, Π¹Π²Π³ tvadīyaṃ gītaṃ || A śaṃkharādā-nuvādi, bhΠ¹Π²Π³ śaṃkhanādānūvādi, Ψ śaṃkhanānūvādādi, corr. to śaṃkhanā-nūvādādi || HIBhΠ¹Π²Π³ naṃ for na || A aṃ for api ||

12 A kṣetrapurāṣā, Π¹Π²Π³ kṣetrarakṣakāḥ puruṣā, BhbhΨ kṣetrarakṣāpuruṣā || bhΨA baṃdhaṃ vadhaṃ ca vi°, Π¹Π²Π³ vadhaṃ vaṃdhaṃ ca vi° ||

13 bhΨA āha ||

14 Bh gītaṃ rasaṃ || bhΨA ins. tvaṃ, Π¹Π³ ta tvaṃ, Π² tat tvaṃ before gīta° || bhΠ¹Π²Π³ ins. na between tvaṃ and gīta°, om. na before vetsy || Π¹Π²Π³ jānāsi for vetsy || Bh na vedmi || bhΠ¹Π²Π³ vṛaviṣi, Ψ bravīṣi, A bavīṣi || 15 HI śara-tjyotsnāhate, Bh śaratjyotsnāhate, Ψ śaratjyotsnāhate, Π¹ kṣa[corr. from kṣā]raye[ye deleted]jyo[jyo corr. from some other akṣara]tsnāhate, Π³ kṣārajotsnāhate, Π² drārajāyotsnāhate || A pūraṃ, Π² dūre || Π¹Π² priyaṃsamnidhau || 16 bh śrote, corr. from śrotre || bhAΠ¹Π²Π³ gītajhaṃkārajā ; Ψ gītajhaṃkārajā, jhām being very similar to śaṃ ; hence P gītaṣaṃkārajā ||

17 śrīgāla āha: 'māma, asty etat. paraṃ kāthoram unnadasi. tat **18** kiṃ tena svārthabhraṃśinā?' rāsabha āha: 'dhig mūrka! kiṃ **19** ahaṃ gītaṃ na jānāmi? tac chrūyatām, tasya bhedaḥ: tad yathā:

20 sapta svarās, trayo grāmāḥ, mūrchanās tv ekavimśatiḥ,

21 tānās tv ekonapañcāśat, tisro mātṛā, layās trayāḥ ||

22 sthānatrayaṃ yatīnāṃ ca, śaḍ bhedaś ca, rasā nava,

23 varṇāḥ śaṭ, triṃśat bhāṣās, catvāriṃśat tataḥ smṛtāḥ ||

Variants of hōsprBΦ.

17 h māna, σ māmaka || Φ asyattat || σ paraṃ na vetsi tvam kevalaṃ anudīśate kiṃ tena, &c.; s paraṃ na vetsi gītaṃ | tac chrūyatām, &c.; Φ paraṃ gītaḥ kālāṃ annaṭasi ta kiṃ, &c.; h paraṃ na vetsi gīta tvam kevalam unnadasi | tat kiṃ, &c.; prB paraṃ na vetsi tvam gītaṃ | kevalam unnadasi || tat kiṃ, &c. || **18** σΦ h svārthabhraṃśena, prB svārthabhraṃśakena; σ adds kiṃ || h sōravat || σ gardabha; Φ rāsabha || Φ om. āha || B dhig twice || Φ jānāsi || **19** hōsprB om. gītaṃ after ahaṃ, inserting it after jānāmi || Φ tarhi for tac || h bhedaḥ || hōs om. tad yathā; prB tad yathā tasya bhedaṃ śṛṇu (B °ñ chī°) || **20** σprB mūrchanās caika° || h °vimśati || **21** σs tānā ekona°, h tānāny ekonapañcāśa, pr tānā tv ekonā° || σ tisras tālā for tisro mātṛā || σ layas || In Φ the fourth pāda runs thus: ity eta śrutimaṇḍalāṃ; in prB ity etat svaramaṇḍalāṃ || **22** σ yajñāṃ || Φ (transp.) ca jātīnāṃ || s om. ca || Second pāda in σ: śaṭ kāvyaṇi rasāś ca śaṭ, pr śaḍgasya, then one akṣara left free, then sa rasā niva; B śaḍ āsyāni rasā nava; hś śaṭasyāni (s ins. ca) rasāni ca; Φ śaṭsvaidā rasā navā || **23** s varṇa, Φ varṣā, B (not pr) rāgāḥ for varṇāḥ || hōsprB triṃśatir || sΦ bhāṣā, σ bhāvāḥ, B (not pr) bhāvāś || Fourth pāda in σ: śaṭcatvāriṃśatiḥ smṛtāḥ, hōspr dvicatvāriṃśati (pr adds ḥ) smṛtāḥ (h om. ḥ), B catvāriṃśat tataḥ smṛtāḥ, Φ dvicatvāriṃśatis tathā | mātṛā || **272, 1** h pañcāśīyadhike; Φ pañcāśīyadhikaṃ || σ caital || Second pāda in hōsprB: gītāṅgānāṃ śataṃ smṛtaṃ, s gītāṃgāṃ śataṃ smṛtaṃ, Φ gītaṃ || nāgānāṃ śataṃ || (om. smṛtaṃ) || After line 1 σΦprB insert a half śloka; first pāda σhōsprB: svayam eva purā proktaṃ (h śāstre for proktaṃ); second pāda: σ svayam eva śruteḥ priyaṃ, Φ Bharatena śrūtaṃ śriyaṃ, prB Bharatena śruteḥ (pr tsu° for śru°) paraṃ, h vedena ca śruteḥ paraṃ || **2** sB om. this line || h gītāṅgāḥ saha samvṛtaṃ || σΦpr vṛtaṃ || **2a** B om. this line || hōsΦpr karṇe || h saradī || **3** Φ ndnya-hātapriyaṃ loke || s paraṃ for priyaṃ || σ śasyate, h durlabhaṃ, for dṛśyate || **4** σ śuṣkasmūyurasāsvādās, hōsB śuṣkasmūyusvarāhlādāt (h su°, and °mea° for °sva°), pr śuṣkasmūyuh svarāhlādāt, Φ śuṣkasmūcchurādhādāt || Fourth pāda in σ: tyakta ākṣeṇa Rā°, pr tyaktas Tryakṣeṇa Rā°, B Tryakṣaṃ jagrāha Rā°, s ya(or yu)ktas Tryakṣeṇa Rā°, h paktaḥ Tryakṣeṇa Rāvaṇaḥ, Φ paktaḥ Tryakṣeṇa Rāmaṇaḥ || **5** Φ tvām; hōs om. tvām; prB bhaginīsuta for tvam || prB vadan for vadasi || Φ manasāṃti for va° ni° || σΦprB om. ca || **6** σ māmaka, Φ maṃ || Φ mady for yady || σ om. tad ahaṃ || sΦprB ins. tāvad after ahaṃ || h dvāradēśasthaḥ, σ vṛtīdvāradēśasthaḥ, s vṛtīdvāradēśasthaḥ, pr vṛtter, B vṛter, prB dvāradēśasthaḥ, Φ vāḍīdvāradēśasthaḥ || hōs kṣetram, prB kṣetrapam for kṣetrapālam ||

272, 1 pañcāsityadhikam hy etad gītānām ca śataṃ smṛtaṃ,

2 suvarṇaracitaṃ śuddhaṃ gītāṅgaiḥ sakalair yutaṃ ॥

2 a dhañyānām jāyate karnaiḥ viśeṣac charadī sthite ॥

3 nānyad gītāt priyaṃ loke dēvānām api dṛśyate;

4 śuśkasnāyuravāhlādāt Tryakṣaṃ jagāda Rāvaṇaḥ ॥

5 tat kathaṃ tvaṃ mām anabhijñāṃ vadasi, nivārayasi ca ? ' śṛṅgāla **6** āha :
'māma, yady evaṃ, tad ahaṃ vṛttidāraṣṭhaḥ kṣetrapālam **7** avalokayāmi ;

Variants of H I B h, bh Ψ Π¹ Π² Π³ A.

17 Π¹ Π² Π³ tat for asty etat ॥ Π¹ Π² Π³ kaṭhorasvarāṃ nadasi ॥

18 Π¹ Π² Π³ tendāthabhrāmśinā ॥

bh A dhig 2, Ψ dhig dhig ॥

20 H I bh Ψ A °viṃśati ॥

21 bh Ψ A tānā ekona°, Π¹ Π² tānās cēkona°, Π² tūnās caikona°; Bh tv enako°
for tv ekona° ॥

22 bh Ψ A Π¹ ṣaḍ āsyāni for ṣaḍ bhedās ca (cp. the reading of s), corr. in Π¹ to
ṣaḍ jasyāna; Π² ṣaḍ jasya ca; Π³ ṣaḍ gasyāna ॥ H I bhedā ॥ Bh ṣaḍ ākārā rasā
na 1 om. va ॥

23 Ψ Π¹ Π² trīṃśatir, bh A Π² viṃśatir ॥ bh bhāryās, A bhāvās ॥ Π¹ Π² Π³
(om. tataḥ) smṛtā, Π¹ vudhaiḥ, Π² Π³ budhai ॥

272, 1 H I bh °tyadhikāṃ, in bh corr. by cop. to our reading; A °tyadhekaṃ ॥
H I spatpat for hy etat ॥

2 bh Ψ Π¹ Π² Π³ vṛtaṃ, A dṛtaṃ for yutaṃ ॥

2 a bh Ψ A Π¹ Π² Π³ om. this line ॥ Bh karṇe ॥ **3** bh gītadvāraṃ or gītā-
dvāraṃ for gītāt priyaṃ, corr. by cop. to gītākaraṃ; Ψ gītadvāraṃ, A Π¹ Π² Π³ gītād
varaṃ ॥ **4** bh Ψ Π¹ Π² Π³ °snāyuravair īśaṃ, A °snāyurāvīveśaṣaṃ ॥ Bh °ravā-
lhādāt ॥ Fourth pāda in bh Ψ A Π¹ Π² Π³: rāraṃje Rāvaṇaḥ purā (Π¹ Π² puraḥ) ॥

5 Bh om. tvaṃ ॥ Bh nivārayasi ॥

6 bh Ψ A Π¹ Π² Π³ vṛttidvāraśeṣaṣṭhaḥ, Bh vṛtipūraśeṣaṣṭhaḥ (see the corrupt
reading of H I in the text) ॥

tvaṃ punaḥ svecchayā gitāṃ kuru!' 8 tathā cānuṣṭhito gardabha utkan-
dharo bhūtvā śabdāyitum ārabdhaḥ. tataḥ 9 kṣetrarākṣakā rāsabhaśabdāṃ
śrutvā krodhād dantān dantaiḥ pi 10 dayanto lagudāṃ uddiśya dhāvitaḥ.
sametya ca tāvat tā 11 dītaḥ, yāvad bhūmiprṣṭhe patitaḥ. tataś ca sacchi-
drolūkkhalāṃ gale 12 baddhvā kṣetrapālāḥ suptaḥ. rāsabho 'pi jātisvabhā-
vagatavedanaḥ 13 kṣaṇenābhyutthitaḥ. uktaṃ ca:

Variants of hōsprBΦ.

7 h om. svecchayā || 8 h s s Φ pr B *tathānuṣṭhite* (B °ṣṭhi°) || After *tathānuṣṭhite*
σ *tadyitam ākarṇya* | *tato lakṣṭam utpādyā pradhāvitāḥ* (l. 10), s *rāsabharajitam*
ākarnya kṣetrapālāḥ krodhā dantān lagudāṃ udyamya *pradhāvitāḥ* (l. 10), h
utkaṇḍharam kṛtvā riṃkatum āravdhaḥ | *tato rāsabharajitāṃ samākarnya*
kṣetrapālā krodhānudattānusaya lakṣṭam udgamya *pradhāvitāḥ*; Φ *uktaṃ*
dhararikiṃtuṃ ārabdhaḥ || *tato rāsabharajikṃtuṃ samākarnya kṣetrapālāḥ*
krodhā dantāś carvayan | *lagudahastāḥ pradhāvitāḥ* (l. 10); pr B *rāsabharajānam*
ākarnya kṣetrapālāḥ (pr adds i) *krodhād dantān gharṣayan pradhāvitāḥ* (pr °to,
om. i; ll. 10, 11); *yāvad rāsabho drṣṭas* (pr *hrṣṭaḥ* i) *tāval* (pr *tāvat*) *lakṣṭapra-*
hārais tathā luto yathā pratādīto bhūprṣṭhe (pr °ṣṭe) *patitaḥ* (pr om. ḥ; l. 11) ||
10 h samastakena for sametya || s Φ om. ca after sametya || Φ h *pratādīto* ||
11 σ *bhūmau*, Φ *bhamau*, h *bhūprṣṭe*, s *bhūprṣṭho* || *Φ patatitīḥ* || pr B *tataś*
ca *sacchidrolūkkhale baddvā* (pr *badhvā*) *gato mūrṣo* (B om. *mūrṣo*) *bhūyo* (pr adds i)
pi (12) *prasuptaḥ*; σ *tato grīvāyām udūṣalāṃ baddhvā bhūyo* 'pi (12) *prasuptaḥ*;
s *tataḥ succhidrodūkkhala* | *vaddho gatāmarṣo bhūyopi* (12) *suptaḥ*; h *tataḥ ecchidro-*
dūṣalāṃ vavdhā kṣetrikaḥ prasuptaḥ; Φ *tataś ca tacchirodhātudūṣalāṃ gale*
badhvā (12) *kṣetrikaḥ prasuptaḥ* || 12 Φ om. 'pi after rāsabho || s *svajā-*
tisvabhāvān gatavedanāt; σ *svajātisvabhāvāt kṣaṇenōtthitaḥ*, h *svajātiprabhāvāt*
gatavedana kṣa°, pr B *svajātisvabhāvāt* (pr °prabhā° for °svabhā°) *gatavedanaḥ*
(pr °tāva° for °tave°) *kṣa°*; Φ *jātisvabhāvāt gatavedanām kṣaṇena utthitaḥ* || 13 σ s
om. *uktaṃ ca* || 14 Φ *sārameyasvarāśvānām*, σ s B *sārameyasya cāśvasya*, pr *sārā-*
mayasya vāśvasya, h *sārameyasya dāsasya* || s *viśeṣyataḥ* || B pr *rāsabhasya viśeṣataḥ*
(pr °naḥ) || 15 h *pati*, s *paraḥ* || h s °janita || 16 σ *tataś ca rāsabho* 'pi
tad evōdūṣalāṃ ādāya vṛttim cūrṇayitvā pa° ā°; s *tatodevōdūṣalāṃ*, Φ *tataś ca*
deva udrūkkhalāṃ, then s Φ with σ (only s *vṛtim*); pr B *tatas tam evōlūkkhalāṃ* (pr
°ṣa° for °kha°) *ādāya vṛttim* (pr *vṛttim*) *cūrṇayitvā* (pr °rṇna°) *palāyitum ā°*; h *tathā*
ca || *tad evōdūṣalāṃ ādāya vṛttim bhūrṇayitvā pa° āravdhaḥ* || 17 h s s Φ
etasmlno ā°, pr B *atrāṇtare* || h s pr B ins. 'pi after *śṛyālo* || h s s Φ pr B *dūrād*
eva (pr adds ṇ) *tam drṣṭva* (s *drṣṭam*) *sasmitam* (h *savismitam*) (18) *āha* | (19)
sādhū mātula, spr *gūten* (21) *ēti*, σ Φ B *gitena 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 *apūrvō 'yaṃ maṇir baddhaḥ* | (B om. i) *sampṛāptam gītalakṣaṇam*
(B °nam) ||

14 sārameyakharaśvānām, gardabhasya viśeṣataḥ,

15 muhūrtāt parato na syāt prahārajanitā vyathā.

16 tataś ca vṛttim bhāṅktvā kaṇṭhastham ulūkhalam ādāya palāyitum **17** ārab-dhaḥ. *asminn* antare śṛgālo dūrāt tam avaloky **18** idam uvāca: **19** 'sādhu, mātula, gīt' **21** ēti.

Variants of H I B¹, bh Ψ Π¹ Π² Π³ A.

8 bh Ψ Π¹ Π² Π³ *tathānuṣṭite*, A *tathā* (corr. by cop. from *telhā*) *anuṣṭite* || A *bhūyā* || Π¹ Π² Π³ *śabdasyitum* || **9** bh Ψ A Π¹ Π² Π³ *kṣetrapālā* || Bh *tatuh* *kṣetrarakṣakārās tat śabdam* || bh Ψ A *rāśabhuśabdītam* || bh Ψ Π¹ Π² Π³ *samā-karṇya*, A *śrutvā samākarṇya* || bh Ψ *daṁtair* || Ψ A *nipḍāyaṁto*, bh *nīhpi-ḍayaṁto*, Π¹ Π² Π³ *nīṣṭḍāyaṁto* ||

10 Π² *lakuṭam* || bh Ψ Bh *udyamya*, A *udyasya*, Π¹ Π² Π³ *ulgrhya* for *uddiśya* || bh Ψ A Π¹ Π² Π³ *pradhāvitāḥ*, Π² *pradhāvitā* || bh Ψ A Π¹ Π² Π³ *prastādīto* || **11** A *yāva rūviprṣṭe ya* (ya del. again) || Π¹ Π² *bhūprṣṭe*, corr. in Π¹ to *bhūprṣṭe*, which is the reading of Π³ || H I *sacchidrotūṣalam*; bh *sacchidrotūṣalam*; Ψ *sacchidrotūṣalam*; A *sacchidraudūṣalam*, corr. to *alam*; Π¹ Π² Π³ *sacchidram udūkhalam* ||

12 H I *badhāḥ* || H I *kṣetrāpālāḥ* || Π¹ Π² Π³ *prasuptāḥ* || bh Ψ Π¹ Π² *sva-jātiśvabhāvagatavedanaḥ*, A *svajātiśvabhāvāvagatavedanaḥ*, Π² *svajātiyagūtasvabhā-vavedanaḥ* ||

13 Π¹ Π² Π³ *kṣaṇenāpy utthitāḥ* || **14** Bh °kharāśvānām, corr. by cop. from °khakhāśvānām; bh Ψ A °kharāśvasya || Π¹ sārameyasya cāśvasya, corr. from other akṣaras, the last of which being śvānām; Π² sārameyasya cāśvasyaṁ, Π³ sārameyasya vāśvasya || **15** bh *prajārajanitā*, A *prahārajanitavyethā* || **16** H I *vṛttim* || H I *ulūṣalam* || bh Ψ A Π¹ Π² Π³ *tataś ca tam evōdūṣalam* (A *eva ulū-ṣalam*); in Π¹ corr. to *evōdūṣhalam* (which is the reading of Π² Π³) *ādāya vṛttim* (Π¹ Π² *vṛttim*) *cūrṇṇasyitvā pa° ā°* || **17** bh Ψ A Π¹ Π² Π³ *etasminn* || Bh *dūrattarāt* for *dūrāt* || Bh *gītenēti* || bh Ψ A Π¹ Π² Π³ *śr° dūrād eva tam* (Π¹ Π² Π³ *enam* for *eva etam*) *drṣṭvā sasmitam* (A *sasmidamtam*) (**18**) *idam āha* || (**19**) *sādhu mātula gītena vārto na mayā sthitāḥ* | (**20**) *apūrvō 'yaṁ maṇir baddhaḥ* (A *baddho samprāptam gītālakṣaṇam* ||

21 bh Ψ A add *iti* || Ψ adds *kathā 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 HI, and that of HI being an obvious corruption of that of bhΨAΠ¹Π²Π³). Besides, in 271, 11 BhHI read *naṃ* for *na*, as apparently some previous copyist, who did not understand the wording, thought *śabdānnavālinam* to be the adjective neuter. But as Π¹Π²Π³ have the same blunder, this case is not conclusive.

These are serious mistakes which Pūrṇabhadra, who tells us that he has corrected the text गुरुपादरेण (289, 20), 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 (HI blunder: *venivaccharājaḥ*, Bh wrong correction thereof: *venuvatsarājaḥ*).³ 269, 22 (*palāyanaviṣayaḥ* BhH and *jalāśrayaṃ* BhHI). 272, 22 (the number of the preceding tale being inserted in a wrong place). 275, 10 (same gap in BhH; corrected in I). 277, 3.15.17 (wrongly corrected in I). 278, 8 (BhHI *vayaṃ* for *vanam*; but *vanam* must be the original reading, as it forms the contrast to *grhaṃ*; cp. also 278, 18). 279, 11 (original reading *vyathā*, as in our text; Bh corrupted to *yathā*; HI—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: *trṣṇaikā tu*; corruption in Bh: *trṣṇikā tu*; correction thereof in HI: *trṣṇā* [I *trṣṇau*] *kāpi*). 12 (*deva* for *yena*, which is necessitated by the construction). 14 (BhH). 282, 4 (our text: *hataḥ śatruḥ*; H corruption: *hataḥ śatruṃ*; corruptions thereof in Bh and I; Bh: *hataśatruṃ*, I: *hataḥ śatru*). 6 (same gap in BhHI). 283, 13 (*aśvamadhyastho*, corrupted to *madhyastho* in the archetype of BhHI; this is corrupted to *madhyāsthām* in H, and wrongly corrected to *madhyasthām* in I). 284, 12 (BhI °*gati*, Hh °*gati*, for °*matir*). 285, 21 (BhHI *arḍdhodite* for *anuḍdhānaḥ*; but cp. 286, 5).

If Pūrṇabhadra 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. 30 f.

² Simpl. MS. h has a compound: °*māhāmāṃsāvikrayasādhakavṛttiprabhṛtīnām*, but it adds *ekatamaḥ* ||

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

a minister.¹ 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-class.²

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 (Bühler 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, 1.9; 131, 8.9.10 (the interesting interpolation of द्विजदिग्बराणां inserted only in Bh in due order); 132, 8

¹ See *prasaṣti*, 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 HI, or Kielhorn-Bühler and h, where he follows the *textus simplicior*.

³ *Berichte der kgl. Sächs. 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 Pūrṇabhadra'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 kṣudrāḥ, sarve māyopajivinaḥ |
19 kuryuḥ kṛtyam akṛtyam vā, ustre kākādayo yathā || 20
Damanaka āha | katham caitat | so 'bravit |
22 asti kasmimścin nagare vaṇik Sāgaradatto
nāma | sa ustrāśataṃ 23 bahumūlyacelakasya
bhṛtvā kasyāncid diśi prasthitāḥ | atha tasya
24 Vikaṣanāmōṣṭro 'tibhāreṇa nipīḍito viśrasta-
sarvāṅgo niśceṣṭaḥ 25 patitāḥ | tato vaṇik ce-
lakabharam anyeṣṭreṣu vibhajya kṣipt-
vā 26 'aranyabhūmir iyaṃ viśamā, asmin
sthāne na śakyate sthātum ' 27 iti Vikaṣam
vihāya prasthitāḥ | tasmimś ca sārthavā-
he gato Vikaṣaḥ 28 śanaiḥ śanaiḥ samcaraṇ
śaṣpaṃ bhakṣayitum ārabdhāḥ | evam asau
29 76, 1 katipayair evāhobhir balavān sam-
vṛttaḥ | tasmimś ca vane Madotkoṣṭo 2 nāma
siṃhaḥ prativasati sma | tasyānucaraḥ dvi-
pivīyasaḥ gomāyavaḥ | 3 atha tais tad vanam
bhramadbhir dṛṣṭaḥ sārthavāḥ paribhras-
taḥ sa ustraḥ | 4 tam cāvijñātapūrvvarūpam
hāsayajanakam dṛṣṭvā siṃhaḥ pṛṣṭavān |
idam 5 apūrvam satvām iha vane pre-
chyatūm | kas tvam asi | tato 6 'vagatattvā-
rtho vāyaso 'bravit | ustre 'yam loke pra-
khyātānām | 7 tataḥ siṃhena pṛṣṭaḥ | bhoḥ,
kutas tvam iha | tena cātmano yathū-
ḥvṛttavi-
yogaḥ sārthavahāt samākhyataḥ | &c.

Bh (exactly as in the MS.).

vahavaḥ paṇḍitāḥ kṣudrā sarve māyopajivinaḥ |
kuryuḥ kṛtyam akṛtyam vā ustre kākādayo yathā || 306
Damanaka āha || *katham elat* || so 'vruvit ||
asti kasmimści nagare vaṇik Sāgaradatto
nāma | sa ustrāśataṃ bahumūlyasya celakasya
bhṛtvā kasyāncid diśi prasthitāḥ | atha tasya
Vikaṣanāmō ṣṭro 'tibhāreṇa piḍito viśrasta-
sarvāṅgo niśceṣṭa patitāḥ | tato vaṇik ce-
lakabharam anyeṣṭreṣu vibhajya kṣipt-
vā aranyabhūmir iyaṃ viśamā 'smin
sthāne na śakyate sthātum iti Vikaṣam
vihāya prasthitāḥ | tasmin sārthavā-
he gato Vikaṣaḥ śanaiḥ śanaiḥ utthāya samcaran
śiṣpaṃ bhakṣayitum ārabdhāḥ | eva ca sau
katipayair evāhobhir vvalavān su-
vṛttaḥ | tasmimś ca vane

kaḍācī tair itas tataḥ
paribhramamāṇaiḥ sārthād bhraṣṭaḥ Krathanaḥ nāma
uṣtro dṛṣṭaḥ atha siṃhaḥ āha || aha apūrvam idam satvām |
ta jñāyatām | kim etad aranyakam
grāmyam vā tata śruteḥ vāyasaḥ āha || bho svāmim
grāmyam uṣtranāmo jīvaśeṣaḥ | tava
bhojyāś tad vyāpādyaṭām siṃhaḥ || na
gṛham āgataṃ hanmī | uktaṃ ca ||
gṛhe śatrum apī prāptaṃ viśvasam akutoyam |
yo hanyāt tasya pāpam syāc chatavrāṇaṃ ghātakaṃ || &c.

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 *Vikaṭa* with Pūrṇabhadra's text, whereas in the subsequent part of the fable its name is *Krathanaka* as in the *textus simplicior*.

Hamb. MSS. (Text exactly according to H;
in the footnotes readings of I).

Śār. β.

bahavaḥ paṇḍitāḥ kṣudrā¹ sarve māṃsopajivinaḥ²
kuryu³ kṛtyam akṛtyam vā⁴ ustre kākādayo yathā⁵ |
Damanaka āha | *katham etat so* 'bravit⁶ |

bahavaḥ paṇḍitāḥ kṣudrāḥ sarve māyopajivinaḥ |
kuryur doṣam adosaṃ vā ustre kākādayo yathā ||
Damanaka āha | *katham catat so* 'bravit |

asmi⁶ kasmīṃścid vanoddeśe⁷ Madotkaṭṭo nāma
siṃhaḥ prativasati sma | tasya cānucaraḥ anyepi dvī-
pivāyasagomāyavaḥ⁸ saṃti | atha *kāḍacit tair itas tato*
bhramadbhiḥ⁹ sārthād bhraṭṭaḥ¹⁰ Krathanako¹¹ nāmōgro
dṛṣṭaḥ |¹² *atha siṃha āha | aho apūrvāyaṃ satvas*
*tat jñāyatām | kim ayam āraṇyako*¹³ vā
grāmyo vā | *tat śrūtā*¹⁴ *vāyasa āha | svāmīn*¹⁵
*grāmyoḃyaṃ ustraḥ nāmā jīvaśiṣṭaḥ tara*¹⁶
*bhojyas ca vyūpādyaṭām*¹⁷ *siṃha āha |*¹⁸ *nāham*
grhāgataṃ haṃmī |¹⁹ *uktam ca* |¹⁸
*gṛhe śatrum api prāptaṃ viśvastaṃ vīhitaḡamaṃ*¹⁹
yo hanyāt tasya pāpaṃ syā | | *satavrahmaṇaghatājaṃ* |²⁰

asti, kasmīṃścid vanoddeśe Madotkaṭṭo nāma
siṃhaḥ prativasati sma | tasyānucaraḥ trayāḥ pīṣṭāśino dvī-
pivāyasagomāyavaḥ | atha tair
bhramadbhir dṛṣṭas sārthavahaparibhra-
ṭa ustraḥ | tam cājñātāpūrvavarūpaṃ
hṛṣyajananaṃ dṛṣṭvā siṃhaḥ prajāvān |
idam apūrvam sattvam iha vane pre-
chyatām | kas tvam iti | tato 'vagaṭatattvā-
rtho vāyaso 'bravit | ā-
khyātānāṃstro 'yam iti | tatas tona siṃhasa-
kūṣaṃ viśvāsyānitaḥ | tenāpi yathāvṛttam
ātmano vijayas sārthavahāt samākhyatāḥ | &c.

¹ I kṣudrāḥ, om. daṇḍa || ² I māṃsopajivinaḥ ||
om. daṇḍa || ³ I asti || ⁴ I vanoddeśe || ⁵ I dṛipinurā ||
¹² I double daṇḍa || ¹³ I ins. nā || ¹⁴ I tuchruteā ||
¹⁵ I double daṇḍa || ¹⁶ I vīhitaḡataṃ with following daṇḍa ||

¹ I kuryuḥ || ⁴ I om. daṇḍa || ⁵ I sbravit,
⁶ I 'bhi || ¹⁰ I 'bhaḡaḡ || ¹¹ I Kratha ||
⁹ I svāmīn || ¹⁶ I 'ḡataṃ || ¹⁷ I om. daṇḍa ||
²⁰ I śyachatabrāhmaṇaḡ ||

In the Tale II, vi, the two genii *Karman* and *Karṭṛ* are confused, p. 157, 21 and 24; but in the second place Bh reads *Karṭṛn* 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 शाकुन्तले नाटके (see Variants). But his pāṇḍityam did not prevent him from believing that tortoises are covered with hair; for in 170, 10 he makes शिरःकण्ठकेशावर्हणं कुर्वाणस्¹ out of शरसुटकुशावमर्दनं कुर्वाणस्.² And again, his pāṇḍityam abandons him in 218, 12, where bhΨ write अहो बिल३। अहो बिल३।³ Pūrṇabhadra here observes with his source Śār. β the rule laid down by Pāṇini in his sūtra viii. 2, 84: दूरादुक्ते च, i. e. 'Pluti takes place) also in calling from afar.' This sūtra was unknown to our reviser who, knowing that the figure २ is frequently used in the MSS. to imply repetition (ex. भो२ for भो भो), and not seeing why this sentence was put twice in the text, writes it only once in this form: अहो बिल बिल बिल इत्युक्ता, &c.⁴

Evidently this reviser used still other sources than the textus simplicior. For after the kathāsamgraha⁵-stanza 125, 30 he adds:

न नीचजनसंसर्गात्तरो भद्राणि पश्यति ।
वृषसिंहभवा प्रीतिर्जुकेन 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 bhΨA. For in books I to III Bh has numerous mistakes in common with these MSS., or wrong corrections of their blunders. Cp. 9, 26; 10, 2; 11, 2, 23; 13, 16; 18, 11; 28, 10; 35, 18 (wrong correction); 42, 8; 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 बिला३ with Böhtlingk in his second edition of Pāṇini.

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

⁵ This expression is to be found in Merutuṅga's Prabandhacintāmaṇi (Bombay, 1888), p. 25.

correction); 136, 4; 138, 12; 143, 24; 145, 24; 147, 2; 152, 10; 154, 16 (wrong correction); 161, 2; 162, 13; 163, 13 (see Variants); 170, 20 (wrong correction); 179, 18; 180, 4; 186, 4; 192, 23; 198, 9; 203, 6; 204, 5; 211, 21; 212, 22 (wrong correction).

There can be no doubt that Bh, in its Pūrṇabhadra part, contains a very much adulterated text. Nevertheless, it has right readings in some places where bhΨ are defective. Cp. Variants on 33, 12.13.21 (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, 3.26; 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 KL²Mü²—evidently fill in correctly. Our restoration of this passage is based on the consideration that the copyist's eye probably skipped from a first **पिंगलकः** (l. 22) to a second **पिंगलकः**; 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 **पिंगलकः**.

As in the case of A, it is not to be made out *with certainty* whether the Pūrṇabhadra 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 Tantrākhyāyika 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 भूमि at the end of the pāda. The copyist of the archetype of bhΨA BhΦ took the second *au*-stroke for a *daṇḍa*, and misread मि as नि. In the same specimen Bh inserts न in l. 45, makes चयाच् 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 115 ff. our parallel texts run as follows :

HI	athavā	so'tra	rājā, tad	viśvāsasthāne	caturah	śaśakūn	atra	dṛhṭvā
h	athavā	yadi so'tra	rājā, tad	viśvāsasthāne	caturah	śaśakūn	atra	dṛhṭvā
Kielh.	atha	yadi so'tra	rājā, tato	viśvāsasthāne	caturah	śaśakūn	atra	dṛhṭvā
Pūrṇ.			tatas					
Bh	atha	yady asau	iha rājā, tad	viśvāsasthāne	caturah	śaśakān		dṛhṭvā tatas
HI	tam	āhūya	drutataram	āgaccha ;	yena	yaḥ	kaścid	dvayor madhye
h	tam	āhūy-		āgaccha ;	yena	yaḥ	kaścid	dvābhyām madhyād
Kielh.	tam	āhūya	drutataram	āgaccha ;	yena	dvayor	madhyād	yaḥ kaścit
Pūrṇ.	tam	āhūya	drutam	āgaccha ;	yena	yaḥ	kaścid	āvayor madhyāt
Bh	tam	āhūya	drutam	āgaccha ;	yena	yaḥ	kaścid	āvayor madhyāt
HI			rājā,	sa sarvān	etān			bhakṣayisyati.
h			rājā	bhaviṣyati, sa sarvān	etān			bhakṣayisyatīti.
Kielh.	parākrameṇa	rājā	bhaviṣyati, sa sarvān	etān				bhakṣayisyatīti.
Pūrṇ.	parākrameṇa	rājā	bhaviṣyati, sa sarvān	evaitān	mṛgān			bhakṣayisyati.
Bh	parākrameṇa	rājā	bhaviṣyati, sa sarvān	ava (!) etān	mṛgān			bhakṣayisyati.

The sentence *tad*, &c. (HIh), or *tato*, &c. (Kielh.), is grammatically incorrect, inasmuch as the subject of *dṛhṭvā* 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 *dṛhṭvā*), 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 *athavā*, &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—*lad* and *tatas*—which, though differing, correspond to one another.

Although these cases, taken with many others which of course I cannot treat here, have firmly *convinced* me that Bh does not go back to an archetype independent of that of bhΨA, 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 *tathā hi* (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 Pañcatantra 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 *ādyakavi*. 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 paṇḍits. 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: 'Utrum editio ornator, an simplicior, sit habenda vetustior, vel primae *Pantschatantri* formae propinquior, de ea re sententiam ferre certam non audeo; magis perspectum hoc habebunt posteri. . . . Si quid video, editio ornator, quanquam in eam ipsam recentiora multa recepta esse crediderim, in universum ad antiquam libri formam propius accedit, proptereaque cum libro *Kaṭīlāe* magis quam altera convenit. In editionis meae volumine hoc primo scriptura potissimum (!) ad editionem simplicioremm accommodata est, quoniam codices H.I.L. qui mihi obtigerunt primi, illam editionem exhibent, eoque factum est, ut ad eam primam ex illis codicibus eruendam me adplicarem. Qui codices ubi nimis vitiosi vel mutili esse mihi videbantur (!), ex ceteris meliora vel pleniora supplevi. (Hence he gives in books III and IV a disfigured 'textus ornator', imagining the text of the Hamburg MSS. to be mutilated in them.) . . . Versiculos recepi nimis multos (!), ut lectores critici eorum, quos aut retinendos, aut eiiciendos 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 Bühler. 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 ornatior*, i.e. of Pūrṇabhadra's recension, is as uncritical 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 Pāñcatantra. 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 Pāñcatantra 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 Pāñcatantra recensions down to that of Pūrṇabhadra has been established in the Introduction to my edition of the Southern Pāñcatantra. It is also given at the beginning of this volume, p. 5. The Southern Pāñcatantra and the Tantrākhyāyika are critically edited. The genetic relations existing between the old Pāñcatantra 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 Pāñcatantra. 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. 58 ff., our parallel Specimens, and ZDMG. lvi. 298 f.

on the Jaina recensions and contaminated with Śār. 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, Pūrṇabhadra follows the oldest texts (Śār., Som., Kṣem., 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 Pūrṇabhadra, throughout or partially, in the arrangement and in the number of the stories of books III and IV. Mixed MSS. based on Pūrṇabhadra'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 Pūrṇabhadra's genuine text in the number and in the arrangement of the stories; cp. above, p. 56, § 6.

For the stanzas, also, I compared Pūrṇabhadra'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 Pūrṇabhadra's recension: bh N A, Ψ PL¹pPrM, Bhφ. As shown above, ABhφp 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, PL¹pPrM 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 Simpl., Śār., 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 Pūrṇabhadra'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 Simpl. HIh. 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 Pūrṇabhadra'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. NPPrM 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. pABh Φ and to L¹ only occasional reference has been given, except in book V, where I give the complete readings of Bh, 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 Pūrṇabhadra took over the textus *simplicior* of the fifth tantra into his own recension.

**Manuscripts bh and Ψ differ very little from Pūrṇabhadra'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 Pūrṇabhadra 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 'Prinzipien der Sprachgeschichte',¹ p. 86, last line, gives *hortibus* as the dative case of the plural of *hortus*. Hillebrandt says on p. iv of his 'Vedachrestomathie':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 Christoforo 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 Jüngling 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 Kâlîdâsa zugeschrieben werden . . . : der Raghuvamça . . . und der Kumârasambhava, 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. xci. 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.' This, 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 *Atharaveda*, 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 under *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 *piśāca* 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 *rākṣasas* 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 *Töchter* is one of the very kind which *would* escape the scrutinizing eye of the author, when *Töchter* is impressed on his *mind*. Thus even modern authors on *philological* topics, who in the course of their studies are trained to philological ἀκρίβεια, 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 works.¹

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 Töchter', 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 Söhne Giffers 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, CCVIII, Tübingen, 1896).

the decidedly wrong form *umrungen* 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:—

Umrungen 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 2399 f. (III, 8), Schiller uses the right form:—

Umringt von Feinden kämpft sie ganz allein,
Und hilflos unterliegt sie jetzt der Menge.¹

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 Daṇḍin's *Kāvyādarśa* is not quite free from anomalies; see Böhlingk's edition,² p. vi. In another śāstra, 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, a, 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, Brahmins as well as Buddhists and Jains 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 *Paṇiśiṣṭaparvan*.⁴ As to occasional mistakes committed by another learned author, viz. Pradyumnasūri, 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 *umrungen*.

² Daṇḍin's *Poetik* (*Kāvyādarśa*). Sanskrit und Deutsch herausg. von O. Böhlingk. Leipzig, Verlag von H. Haessel, 1890. Cp. also Bühler, *WZKM.* viii, 29 f.

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

⁴ *Sthavirāvali Charita* or *Paṇiśiṣṭaparvan* . . . Calcutta, 1891 (B. I.).

⁵ *Shri Pradyumnāchārya, Samarāditya Samkshēpa*, 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 Alamkara. Still his work is not free from faults, even against grammar, the worst of which, a Prakritism, *इमिः* 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, obschon es nicht zu leugnen ist, dass sie in der Glanzperiode der Jaina-Wissenschaft vor etwa 700 Jahren höher gestanden hat als sie jetzt steht. Selbst die grössten Jaina-Gelehrten wie Abhayadeva, Hemacandra und Malayagiri, welche unter den Caulukyās von Anhilvād-Pāthan 943–1304 p. Chr. lebten, waren nicht im Stande, ein vollständig richtiges und idiomatisches Sanskrit zu schreiben. Auch bei ihnen kommen hie 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 geläufig 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 erträgliches 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 Pañcatantra certainly was not a Jaina; still this recension contains the most faulty Sanskrit text I have ever seen. As to the Hitopadeśa, I have given a *certain* instance of a chandobhaṅga adopted by its author Nārāyaṇa; see my edition of the Southern Pañcatantra, p. lviii. As to the Saurapurāṇa, see Jahn, Das Saurapurāṇam (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. 102 f., to his edition and translation of the 'Pañcadāṇḍachattaprabandha. 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 Daṇḍin, 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 mediaeval 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.

Pūrṇabhadra, 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 Śishtas; 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 bristles 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 भवन्तस्तिष्ठन्तु) 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 ΨPrM is written in the well-known Jain fashion; in A it is mutilated to a flourish resembling an *e*; N om. the diagram || For *om̐ namaḥ śrī°*, A: *śrīsarvajñūya namaḥ*, N *śrīgaṇeśāya namaḥ* || **4** A *dākṣaṇātye* || A *pramadāroṇyaṃ* || **5** N *pracarā°* for *pravara°* || After *marici* Pr ins. *maṃjari°* || ΨPrM *sakalakulāpāragataḥ*, P *sakalakalāpāragataḥ*. After *°marici°*, N ins. *°maṃjari°*, om. *°carciṭa°* and adds *yugola* after *carana*, omitting the visarga || A *amaraśaktināmarājā*; over *kti* A has a black spot of gamboge. It is clear that A originally had the reading of our other MSS. || **7** N *anantaśaktiś* || **8** M *ta* for *bho*, corr. from *vā* || **9** A *athēlam ucyate* for *athavā sā° i° u°* || **12** NA *bhavel* for *daḥet* || **14** M *ktimān*, corr. by a later hand to *śaktimān* || **15** A *eteṣām* || N om. all between *bhavati* and *caranaṃ* [so for *vyākaraṇaṃ*] l. 16; *caranaṃ* is corr. to *tatkaranaṃ*; M *kenā*[new line]*°nuṣṭeyaṃ* || M *tatraīko sacivāḥ procuḥ*. This reading, however, is the correction of a later hand. The original reading was *tatraīkai* . . . [no more to be made out] . . . *procuḥ*; A *atraīke* || **18** N *jīvitavyaviṣayaḥ* || **19** A *tad* for *kimcid* || **24** Ψ *tatrāsti*, but *da* add. by cop. over the line between *ta* and *trā* || A om. *nāma* ||

Page 2.

1 N *prāk* for *drāk* || **3** A *yojayisyāmi* || **4** A *tathyaṃ vacanaṃ* || **5** Pr *°jñānan na* || ΨPrM *svanāmatyāgaṃ* || **6** P [not Ψ] only *siṃha* for *siṃhanādaḥ* || A *arvalipsuḥ*, corr. to *avalipsuḥ* || M *bravīmi*, corr. to *brū°* by later hand || N *aśitivarṣa* || **7** *yārtha* of *vyārytta°* worn off in P || **8** M *adyatamo* || **9** A *sa darśayitum* || **11** M *etā*, N *eraṃ* for *etām* || M *°nvitatsū kumārān* || **12** M *nivṛti*, N *nivṛttiṃ* || *viṣṇusarmāpi* also Hamb. MSS. and h || A *ājagāma* || **13** M *mitrabhedah* || *mitrasampṛāptiḥ* || *kakālūkīyaṃ* [corr. to *°ya*] *labdhapraṇāśām* [corr. to *°śā*] *ā* [corr. to *ā* and, by later hand to *aśva*!] *parikṣitakūritēli* || **14** P *rāputrāḥ* || A *adhīya* || **15** M *tataḥ-prakṛti* || A *pañcatamtrakānṭiśāstraṃ* || **17** A *yo °tra etat paṭhati prāyo*, corr. to *yo °traiva paṭhate nityaṃ* || M om. *vā*; a later hand supplies *ca* ||

BOOK I.

Page 3.

1 M *prārabhyate mitrabhedo*, corr. to °*ti* °*dam* || A *prathamā tamtraḥ* || A *tasyāyam* || N *ātyaślokaḥ* || 2 Ψ ins. *ślokaḥ* before *snehaḥ*, but deletes it again || 3 Ψ PPr *vināsitāḥ* || 4 N om. *tail yathā* || M *dākṣiṇyāteṣu*, corr. to *dākṣiṇāte* (!) || A om. *pura* || Over *puraṇḍarapura*° gloss in Ψ by cop. °*marāvati* || 5 Ψ PPr *kailāśasikharā*° || P *vidha*° for *vividha*° || NM °*praharaṇāvaranapa*°; this seems to be the genuine reading || 6 N °*gatecrakūla*° || 7 A °*devāyatanaṃ* || Ψ PPrM °*parikarato*° (Pr continuing °*rechita*°), N °*panikarato*°, A °*parikaro*°, BhI² °*parikalito*°; I¹ with us || M °*tocchrita*°, corr. to °*locchata*° || M °*himagire sadṛśkūraprā*° || 8 M *mahilāropam*, corr. to °*rodliham*° || 9 A *varddhamāno nūma sā*; P *varddhamānanāma*° || 10 Ψ PL¹ PrM 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 *ava* for *iva* || 11 A ins. *pi* after *saṃcīyamāno* || Ψ *valmīkaḥ varddhamāte*, corr. to our reading || A *valmika*- [2nd hand adds *m iva*] *varddhat*; N *valmīkam iva* || 12 Ψ P *labdhū* for *labdhāḥ* || 13 M *pātri saṃjñādanīyāśviti* || A *varddhitāḥ* for *pātre* || A *saṃpradānīyāś* || M *lokamārggeṇḍarakaṣamāno* || N Ψ Pr *rakṣamāno*; in Pr corr. to *arakaṣamāno* || 14 Pr *vinākyeta* || M *saṃto* || 15 P *rakṣyāna*° || Ψ Pr ins. *ca* after *kāryam*, but Ψ deletes it again || 17 A *taṭṭikolara*° || 18 A transp. stanzas 3 and 4 || Pr *artho* for *arthā*, and *nibadhyeta*, corr. from *nibadhyete* || 19 M *ta dy* for *na hy* || A *anarthavatām* || 23 P *guruṇānu*°; Pr *anupravrajyamānaḥ* || 24 Ψ PM *nirvartya*, Pr *nirvarttya* || N *api prasthitaḥ* || 26 N *agre* for *atha* || 27 M °*ruru*°, corr. to °*kharā*° ||

Page 4.

1 M °*rākṣa*° corr. to °*rākṣasa*°, for *rakṣa*; A °*citrakārakṣabhayotkaṭam* || M °*yodbbhavām* || M *acalanirgatodaka*° || 2 M *pūrāpātta*°, corr. from °*pāti*° || A °*karddame ma*° || N °*koṭpātita*° || In Ψ, a nearly imperceptible deletion mark over *c* of *cātibhārād* || A *śakaṭasyāti*° || 3 A *dvayor* for *tayor* || 7 A *paṃcarātrakam* || M om. *na* || M *yavasametān*, N *vayasah sametān* || In Ψ gloss by cop. on *yavasa*: *saṃbala* || 8 M om. *ayaṃ* || M *taḍ enaṃ* or *taḍēnaṃ*; P *tadaṇnaṃ* (p *taḍ enaṃ*) || 10 M *bhayātare* corr. by later hand to *bhayāturaiḥ* for *bhayāt tair* || A om. *mṛṣā* || 11 A *yathāsan mṛto* [sandhi!] *saṃjī*° || A *cāgninā*; Pr *cāgnyādīsaṃskāreṇa* || N *saṃskṛtya* || 12 A om. *sārthavāhuḥ* || A *dukkham* || °*kriyāṃ* all my MSS.; Simpl. has the plural || 14 M *svabhāgyānā vaśāt*, corr. to *svabhāgyavaśāt* || A Ψ PPrM °*karaṇa*° for °*kaṇa*°; °*prakārair* is perhaps a mere clerical error for °*prakarair*° || 15 N om. all between *avalāraṇaḥ* and *kakudmān* || 16 Pr *haravṛṣṭ iva* ||

17 N °chadanair for ghaṭṭanair || After tiṣṭhati N ins. the stanza: arakṣitaṃ tiṣṭati daivarakṣitaṃ svarakṣitaṃ daivahataṃ vinakṣyati || jīvaty anātho 'pi vane visajñītaḥ (1) kṛtaprayatno 'pi grhe na jīvati || **1** || **19** Pr tac ca || **21** ΨP °lāvasthānūnāmāni || **22** M sarveṣv eva nṛ, corr. to sarveṣu vana || M om. draṅgapratyan, continuing with °lāgrāhārajanasthāneṣv; Pr. °pratyamltādrāhāra°, ΨP °pratyamltāgrāhāra°; in Ψ gloss on agraḥāra: āka, with some aksara lost at the edge of the right margin || A °janasthāne, om. ṣv || **23** Pr siṃhaḥ sthāniyo. This is probably right; cp. Tantrākhyāyika 6, 13. But L¹ with the other MSS. || tatra carāḥ all our MSS. incl. L¹. Cp. Introduction, p. 30 || **24** N madhyavarggaḥ || Pr vanūmlaḥsthūnavāsinaḥ || PL¹ °nūsiṇaḥ 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 pīṃgalaḥ || ΨPL¹PrM sāmānyah || A sāmātyasasudhājjanoh || N suhrjjana, ΨPrMp sasuhrijjana, PL¹ sasuhrijjanam, ΨPPr continuing cchatra° || A akṛtlima° || A °sarasai° for °rasai° || A °dīdhatan || **26** A anabhiññān iva-rajanaśevitānām || **28** ΨPL¹Pr akīratvapū, A ekāmīratvapuraṣāṃprtham, corr. to ekāmīratvatva° || A anikṣiptā°; L¹ with our other MSS.; Śār. 6, 17 anukṣiptā° || A om. abhīlam || M °kārmmapāthanam, N °karmopāya || **29** Pr °ṇoruṣā° for °pauruṣā° || **30** °vyakta also L¹; cp. Introd., p. 30 || ΨPL¹PrM °puruṣākāra°, N °puruṣaḥ | kīra°, A °puraṣākāra°; L² with us || Pr apibhūtam for aparibhūtam || M °sati° for °prati° || **31** Pr °prapāta° for °pratāpa° || M °saṃdhāraṇam || **32** M aprahoraṇam for apraharaṇā° || **33** A °grāhā | sārākraṇḍam || A aghaṭitā | śikṣi° || N °tāsu° for °tāstra° ||

Page 5.

1 ΨPPrM °vidyāti for °vighāti || M °vāsa° for °nirāsa° || After °śauhityaṃ another hand than that of the copyist inserts in mg. of L¹: vahasūdrīṣyai-kāmtavīhārīṇaṃ apāstakāmarāgānuśayarasānām vītarāgānām yathāvadupabhogyaṃ apāṃgadhīrāvalokitavyavahārānām anupakūrīṇaṃ; K (according to Benfey's copy) L² in the text: ba[L² va for ba]husūdrīṣyai[L² °śye°]kāmta[K adds m]vīhā[L² sā for hā]rīṇaṃ apāsta[K stha for sta]kāmarāgānāśaya[L² °gātāśaya° for °gānāśaya°]rasānāṃ vī° ya° [with L¹; only L² °yogyam for °bhogyam] a° a° [with L¹]; cp. Śār. 7, 2 || **3** NA arāṇya° || **5** M vā for ca || **6** P °cittasya || **7** A madā°; P om. mada || **8** Pr asapatnepsi°, A svasaṃpannesmīkṣāhāras || **10** Ψ maṃtrayatum, Pr maṃtrayatum, P maṃtrayarturm, L¹ maṃtrayartturm (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, 1a b), A maṃtrī-tum || **15** A damanakaḥ tv āha || ΨP (not Pr) °bruvit || **17** All our MSS. incl. L¹L² °śaṃḍa°; cp. above, p. 33, n. 2 || ΨPPrM devāyatanaṃ ||

19 A ins. *sūtrādhārā* before *sthapa°* || **20** N *devatāyanam*, Ψ PL¹ Pr M °*devā-yatanam*; L² *arḍdhakṛtadevāyatane*; A *ardhakṛte\devatāyanam* || **21** Pr *rddha-pāṭito*, PL¹ °*rddhayāsphāṭito*, M °*rddhaprasphoṭito*, corrected from the reading of PL¹. The reading of PL¹ is to be explained from that of Ψ, whose cop. writes °*rddhapā*, then, deleting *pā* by two little vertical strokes (which the later copyists no doubt mistook for the vertical strokes destined to separate words), continues *sphāṭita°*. See vol. xi, Table II, no. 13, 4a || **22** PL¹ *niravādirakīlako* for *nikhāta°* || M °*khādīra°* corrected to °*khadīra°* || N °*vatiṣṭati*, corr. to °*te* by the copyist || **23** Pr *kīliko* || **26** Pr *arḍdhapā°*, Ψ L¹ *arḍdhapāsphā°*, P *arḍdhayā sphā°*, M *arḍdhaprasphoṭita°*, corr. from the reading of P || NA °*ṛṣṇasasya* || A *sthānāc cālitakīlake* || **27** Ψ P Pr M *bhavadbhir*; but cp. Śār. 7, 21 || Ψ P Pr M *veditavyam* for *viditam* || Pr *pari-hartavyam* || A om. *iti* after *pari°* || After *iti* Ψ P Pr M add *kathā* || 1 ||, P adds flourish ||

Page 6.

2 N °*mātrāvarṭtanam* || A °*mātrārtha* || **3** Ψ P Pr M *viśeṣārthatayā* || P *vedam* for *cēlam* || A *saṁvāha ca\ idam ucyate* || **4** M *upa°* for *apa°* || **9** M *vayaṁsi*, corr. by the copyist (?) to *vāyasā kiṁ* || **10** Pr *nānane*, corr. from *nādmāne* || **13** Pr *bhūṁktaṁ* || **14** A Ψ P (not Pr) M °*vaśāva°*; N °*vaśād aśeṣamalīnaṁ* || **17** A *sarvaś cackragatōpi* || Pr *sanurūpaṁ* || **19** P *vada-radarśanaṁ* || **21** P *luṁkte* || **22** Pr *sutarā* for *supūrā* || **23** N *śva-saṁtoṣṭaḥ ko puruṣa* || **29** A *lūṁgalābhilāṣi* || **30** Pr °*upakaraṇa* || **31** NA Ψ PL¹ Pr M unmetrically: *nā° katham upamīyate ga°*. Bh L² with us || **32** P °*bruvīt* || **33** NA Ψ PL¹ *kim iyatāpi* for *kiyatāpi*; but *mi* is written in Ψ by cop. on another akṣara covered with gamboge; Bh *kiyatā api*; Pr L² with us ||

Page 7.

1 M *pārthivā*, corr. by 2nd hand to *pārthivān* || **4** A *bhavatyū* [new line] *dā bhimataḥ*, corr. by 2nd hand to *bhavatī sadābhimataḥ* || **5** A *cā* for *vā* || **6** A *svaspeṣṭi°*, °*spe°* being written on some deleted akṣara by 2nd hand || **7** A *smā*, corr. to *sma* || Pr *sailāgreṁ*, M *sailāgre* || **9** M *rtūkamanāḥ*. Ψ jumps from the first so °*bravīt* to the second so °*bravīt* (l. 10), om. one of them and all between them. But the missing text supplied by cop. in marg. || **10** M *saṁtiṣṭati* || N *jūnāsi* || **15** Pr *pareṁgilājūnānā°* || **16** N Ψ PL¹ Pr M Bh *aṁgilair*, but in Bh corr. by cop. to our reading. AL² with us || Ψ PL¹ Pr M *bhāṣitena* || **17** A °*caktravikāraiś ca*, corr. by 2nd hand to °*cakra°*, for °*vaktra°* || A *jñāyate* for *grhyate* || **18** Here bh sets in with *tmaprajñāprabhāveṇa* || **19** Pr °*dharma*, om. *ṣya* || Over *kathaya* gloss in bh: *tvam* || **20** A *mayāivam* || bh N °*nagaraṁ pra°* || M *kathataḥ* || Over *kathayataḥ* gloss

in bh: *sataḥ* || **23** A Ψ PL¹M *savidyānām* || **24** In bh gloss on *avaman-yeta*: *avagayati* [read *avaganayati*] || **25** A *asty evāparam* || Ψ PL¹PrM *asmi* for *api*; but in Ψ this reading has been corrected by cop. from *api* || **26** Ψ P *āprāptakālam*, Ψ with gloss on *ā*: *atīḥayena* || M *bravan* || **27** M om. *na* || bhN *viprayatvaṃ* || **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 || A Pr *abhuktaṃ*, *bhu* being corr. by 2nd hand in A from an akṣara which contained *a ya* || Over *rahasi* gloss in bh: *ekānte* || **30** A om. *api ca* || **31** Over *nāgarikaḥ* bh gloss: *caturaḥ* || **33** In bh gloss on *bhāvyam*: *sthātavyam* ||

Page 8.

1 In bh gloss on *durvinīṭāḥ*: *duṣṭacaritrāḥ* || **3** A om. *kiṃ ca* || **7** Over *prāyeṇa* gloss in bh: *hiyukto 'yam arthaḥ* || **9** M °*vasūni* || **11** In bh gloss on *cinvamti*: *bhujamti* || **14** M *rājñā* || bhN *grāhavākyā* || **15** bh Ψ PL¹L²M *tadvāreṇaiva*; Bh *na dvāreṇaiva* (a wrong emendation); Pr *tatdvāreṇaiva*; A with us || N *vidvām*(ta)[sic] *rabhūdvāreṇaiva* || **16** Over *yo* gloss in bh: *rājā* || **17** In bh gloss on *ūṣarād*: *kṣetrāt* || **20** In bh gloss on *dveṣti*: *dveṣaṃ karoti* || **24** M *grāṇā* for 'grago || In bh gloss on *pure*: *nagare* || **25** A *prabhur dvārāśrīto* || **26** N ins. our stanzas 39 and 40 before our stanza 37 || Pr *jīvati* || Ψ PL¹ *prabavan* || **28** In A this pāda has been supplied by 2nd hand || **32** Pr *amṭahpuravaraiḥ*, N *amṭahpuravaraiḥ* || In bh gloss on *amṭahpuracaraiḥ*: *rājñbhikḥ* ||

Page 9.

2 Pr *na kṛcchrēpy apy* || **3** bhNA Ψ PL¹PrM *dviṣan*°; Bh *dviṣadveṣaparo*, corr. from *dviṣedve*°; Hamb. MSS. *dviṣidveṣaparo* || bhNA Ψ PrM °*dveṣapare*. In Ψ there is a hook over *re*, which probably is a deleted *i*-stroke; PL¹ with us || Ψ PL¹Pr *nityaṃ śiṣṭhānām*, hence M *nityaṃ śiṣṭhānām* || Ψ *vallabhu* add. in left margin by cop., but the greater part of *va* has disappeared with part of the margin || **5** M om. the two akṣaras *na ku* || **8** M om. *sva*° || **9** M °*lopa-mān* || **10** A *dārā* || bhN Ψ *yathākārāḥ*, but in Ψ corr. by cop. to our reading; APL¹M with us || **15** Pr om. *api ca* || bh gloss on *vipattim*: *kaṣṭaṃ* (or *kaṣṭa*) || **20** M *pragunaḥ* for *sa guṇas* || **21** Pr *na brūyād*, *na brū* corr. from some other reading || **22** M *va* for *eva* || Pr *satā* || **23** M om. *uktaṃ ca* || **24** P *bhāginah* || M om. *bhoginah* || M *nrūyaḥ* for *krūrāḥ* || **25** NA *sureṃdrā*, Pr *saraudrā* || A *maṃtrasiḍhyāś ca* || **26** bhNA Ψ PL¹Pr *nūcānīcajalāśrayāḥ* (NPr om. *ḥ*, in Ψ *ḥ* inserted subsequently by cop. before

śra°); in A corr. to °*julāśayāḥ* by smearing the *r* with gamboge; M *nīcānicajalāḥ śrayāḥ*, Bh *nīcānicajanāśrayāḥ* || 28 M *śastrapāninām* || 31 A om. *yo* ||

Page 10.

1 Over *saruṣi* gloss in bh *pusi* (read *pumsī*) || Pr *natiḥ*°, bhN *nuti*° for *nati*° || bhN *ṛdviṣadveṣaḥ*, PrBh *tadviṣadveṣaḥ*, Ψ *tadviṣadveṣaḥ*, PL¹ *tadviṣat-dveṣaḥ*, A with us || 2 bhNAΨPL¹PrMBh *dānam* for *dāna* || 3 N om. *vā jñānādhikam* || 4 M *cāpi* || 7 Pr *tasya* for *tatra* || 10 M *ta* for *na* || Over *bhrā* of *bhrājate* gloss. of bh *dr* || ΨPL¹Pr *jjotsnā*, M *protsnā* || 12 M *saṃśu* for *santu* || M *yathābhipretamanuṣyaśṭiyalām* || In bh gloss on *anuṣṭhīyatām*: *kṛīyatām* || 13 Pr *rājñā* || 14 M *bhogyaupa*° || 15 M *pim-galābhimukham* || 16 A *athāgacchatām* || M om. *apa*° *ve*° || A *vaitralatū* || 18 M *niddiṣṭe* || 19 Between *nakhā*° and °*kuliśā*° an akṣara has been deleted with black gamboge in A || bh *sana*°, corr. from *sane*°, N *sane*° for *māna*° || bh *ayi*, with gloss by glossator: *komatāmamtraṇe*; in N it is not clear whether we should read *api* or *ayi* || 21 In bh gloss over *devapādānām*: *bhavatām* || 23 M *nekkosaṇakena* || 27 M *ap* for *apy* || 30 In bh gloss on *prabhavāmīti*: *aham sama(rtha iti)uktvā*; the bracketed akṣaras worn off || Over *badhyate* gloss in bh *kena* || 32 M *dhanyodyo*, N *dhanyārye* ||

Page 11.

1 In bh gloss on *asamaiḥ samīyamānaḥ*: *kakraiḥ* (read *vakraiḥ*?) *militaḥ* || 2 AΨPL¹PrMBh *cānu*°, Bh *cāna*°, bhN *vānu*° || A *eva patim* || Pr om. *tiṃ tyaja* || 3 In bh gloss on °*saṃgrahaṇo*°: *jadavum* || 4 M *yavi maṇi pratibadhate* || In bh gloss on *trapuṇi*: *tūmre* || 5 In bh gloss on *virauti*: *radati* || A *vibhāṣate* || 6 M *joyitur* || In bh gloss on *vacanīyatā*: *nīṇilā* || bh ins. *jadāḥ* after *ayaṃ*, but deletes it again; N *ayaṃ bhaktīyam ayaṃ jadāḥ* || 8 A *āpūjyate*; but over *jya* there are two spots of black gamboge. Perhaps the original reading of A was *āpūrjyate*, i. e. *āpūryyate* || 9 A *yadi* for *yad api* || In bh gloss on *svāmy*: *bhavān* || In bh gloss on *dr̥śyase*: *tvam* || 11 ΨPL¹PrMBh *matir* for °*gatiṛ* || 13 Pr *tatōdyama*° || 14 bhNAΨPL¹PrMBh *lohitākhyasya*; Bh with us || 15 ΨPL¹Pr *cātra*, M *cāraṇtra* for *tatra* || A °*vikrayaḥ*, corr. from °*vikriyāḥ* || 17 Pr °*naḥ* for °*naḥ* || 19 Gloss. of bh supplies *vīṇā* in marg. || 21 N *mrgālo* || 22 In bh a gloss on *kausēyaṃ*, which I am not able to make out with certainty (*paṭṭajūlam*?) || Pr *upalān* || bh *golosamaḥ*, corr. by gloss. to °*mavaḥ*, and this to °*mataḥ* || 23 Pr *śaśāṃka*; all our other MSS., incl. A L¹Bh and the MSS. Hh of the *textus simplicior*, read *śaśāṃkam u*°; 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 *gopittago*[this *go* being corrected

from *to*] *rocanā* [*t* added by 2nd hand !] || 25 M *prākāśya* || Pr *te* for *kiṃ* || 26 N *mūṣikā* || A *nihaṃtavādpakāriṇi* || 31 In bh gloss on *tān*: *paṃḍitān* || M *sā ru°*, corrected with other ink to *saṃru°*; A *saṃruṇaddhi*, corr. from *saṃmaṇaddhi* (?) || A *°lekhā* for *°śobhā* ||

Page 12.

1 M *piṃgala* || 3 A transp.: *svā° pra°* || 4 bh *pracchādann*, N *prachādann*, ΨPL¹ *pracchādayaṃ* || A transp.: *na kiṃcit* || Pr *yady anā-khyeyam* *taḥ ādisatu* || 6 Over *dāreṣu* gloss in bh: *ślokaḥ* || A *puruṣeṣu* || 8 After *bhavanti*, A ins.: *pāṭhāṃtaraṃ*, without giving another reading || 9 Pr *sarve*, corr. from *sarveṃ* || M om. *na* || 12 M *°rtye* for *bhṛtye* || 13 A *dukkhaṃ* || Over *sukhā* gloss in bh: *ṣuṃān* || 15 M *piṃgala* || 16 Pr *apūrvasatvaṃ* || 17 M *a* for *aśya* || M *sarvena* || 19 Pr *taṭṭā* for *tutthā* || 20 M *vāgnir* || PrM *bhidāyata* || 21 Pr *taṃ* for *tan* || M *svāmitaḥ* || PL¹ *kulakramāgatavānam* || bh *iva*, corrected by a later hand into *eva* || 24 Ψ P(not L¹) *°prākārāḥ*, M *°prakarāḥ* || M *śabdamāsaṃtrāṇy* || M *bhayaṃkāraṇāḥ* || 25 Pr *meyā°* || 29 Over *darśitabhaye* gloss in bh: *sati* || 30 M *evohutaḥ* || 31 bhNPM (not L¹) *na* for *ca* after *raṇe* || bhN *bhīrutvaṃ* || 32 bhN *taṃ bhuvanatilakabhūtaṃ* || M transp.: *jananī janayati*, with an unfinished *su* between these two words ||

Page 13.

1 M *santi°* for *śakti°* || 2 Pr *mūnakīyasya* || bh *matih* for *gatih* || 3 M *eva* for *evaṃ* || Over *svāminā* gloss in bh: *tvayā* || M *dhairyaṇiṣṭambhaḥ* || 4 Over *medasā* gloss in bh: *māṃsena* || 5 Fourth pāda in M: *yāv ca karma dāvarunvā* || 6 M *'vruvīt* || bhN ins. *atha* before *katham* || 11 M om. *āha ca* || 12 Pr *vinīṣṭo* || M *°rākāḥhām* || 14 M *parasīṭa*, with *pra* added by 2nd hand between *ra* and *sīṭ* over the line || 15 Gloss in bh on *atha*: *athavā* || M *°rśyate* || 16 M *karolīti* || Pr *tasyā°sāratām*; bhNΨPL¹M *tasyāḥsāratām*. Gloss. in bh adds *avagraha* over the line before *sāratām*, without deleting the visarga. A *tasyāśsāratām*; Bh *tasyāḥsāratām*. Śār. 15, 4: *tasyās sārāsāratām*; but in Śār. this word is followed not by *jñātva*, but by *jñātum* || 17 Pr *kotukād* || 18 N *vaṣād* for *harṣād* || 19 M *bhojanam āpīta van nūnam* || 21 N *paraṣacarmāvaśeṣaṃ guṇthitaṃ* || 22 M *iva* for *api*; Pr *kathamī na* ||

Page 14.

1 M *śrutavāṇa* || Pr *medasā* || bh *nidhiḥ*, corr. to our reading, apparently by copyist || 2 bhN *viññātum* || 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 *dhairyādvadhairyaṣṭambhaṃ* || 7 bh *daśāḥ*, M *voṣā* ||

8 P (not L¹) om. *sāstram* || M om. *vāṇi* || 9 N *ayogyā yogyāś ca* || 10 bhN *evaiva* for *atraiva* || ΨPL¹ *etsvarūpaṃ*, in ΨL¹ *ta* suppl. by cop. over the line after *c*, this *ta* being very small and rather illegible in Ψ || 12 M *nṛtyam* for *kṛtyākṛtyam* || 13 M *smṛtyasya* || 14 In Ψ gloss on *dhavya-rūhe* by cop.: 'gnau || ΨPL¹PrM *ca* for 'pi || Pr *duṣvare* || 15 M *nṛtyaḥ* || bh *ṇa*, corr. by gloss. to *eva* || 16 bhNAΨPL¹PrM *sacivair*; Bh altered: *manyate na samam dhāryo* || 17 ΨPL¹ *yadd* for *yady* || bhN om. *tad* before *gaccha* || M *bhadra* (corr. to *bhava*) *paddova tada gaccha* || 18 Pr *madanako* || M °sāra for °sārī || 22 M om. *tavimānitāḥ* || 23 M om. *bhavanti* || 24 M *yathāvad* for *yāvad* || 25 In bh gloss on *vyāpādayitum*: *haṃtuṃ* ||

Page 15.

2 M *smāpadam*, corr. to *smapadam* || 5 ΨPL¹PrM *vicintayan* || M *āyātam* || 6 N *yathā sarvam* for *yathāpūrvam* || 7 bhN *satyaṃ* for *sattvaṃ* || 8 M *agri* for *api* || M *kivāmi*° for *kiṃ svāmi*° || N *virūpyate* || 9 M *nūnu-jāṃ* || 10 M *vināśanaṃ* for *vināśaḥ* || 11 N om. *tathā ca* and stanza 92 || 13 Pr *sarvadevamayaś cāśya* || 14 NPr *devo* || 17 Pr *mūrdhani* for *mṛdūni* || 18 bhNΨL¹PrM *saṃutsṛtān*, P *saṃutsṛtān*, A *saṃtsṛtān*; Bh with us; see above, p. 33 || 19 M *prahatsv* for *mahatsv* || After stanza 94, N ins. this one: *gaṃḍasthaleṣu maduvārīṇibadīharāgamaṭṭabhramadbhramarapā-datalāhatōpi* || *kopaṃ na gachati nīlāṃṭabalōpi nāgātūlye* (!) *bale na ca lavān pari kopam eti* || 21 M *ānayāmi* || M *prṣṭa*° for *krṣṭa*° || 22 M *manasa stutim* || N *upagataḥ* || 23 M *pady* for *chy* || In bh gloss on *duṣṭavṛṣabhu*: *he* || 24 M *nibhīko* || bh na *sīdasi* for *nadasīti* || 25 ΨPL¹Pr *tac ca śrutvā savi*° || 26 PBh 'bruvīt, corrected by the copyist of P to 'bravīt || M *svāmaraṃ* || 27 M *jñānasyati* || M *maṃḍalam vaśāyāse* || 28 N *piṇḍalakānidhātō* || M *tanvā* for *tac chrutvā* || 29 M ins. *anak* between *viśādam* and *agamat* || M *bhadra vān* for *bhadra bhavān*, corr. to *bhavān* by smearing *dra* with gamboge || M *sādhusamāvyaro* || 30 M *yad* for *tad* || 31 M *sakīśāl dāyitavyaḥ* || M *bho syatyam asihitam* || M *nīti śā* || 32 N *grataḥ* for *yataḥ*; the copyist of bh first began writing *ga*, but corrected it to *ya* before this akṣara was finished ||

Page 16.

1 M *bhūmaḥ* || 2 M *cintātaḥ* or *cittātaḥ* || PrM om. *kvacit*; in Pr a later hand adds *jātv* in margin to be inserted before *kenacit* || 3 bhN *tatas* for *tat* || M *ta* for *tatra* || 5 M *bhavān* for *bhagavato* || M *ida smāha* || 6 bh *śīṣyā*°, N *śīṣpā*° for *śāṣpā*°; Pr *śappāgrāhi bha*° || ΨPL¹Pr ins. *tat*, M *te* between 'emi and *kiṃ*, M om. the punctuation || M *ma* for *mama* || 7 In bh gloss over *subhayaṃ*: *yathā*, then an akṣara which I cannot make out || M *devatāprasādam* || 8 Pr *śīṣabhojanā* || M *naṃḍamto* || In bh gloss on

bhramanti: satvāḥ ॥ 9 M *caṇḍrikāvāhanasya* ॥ 11 M *racādamanaṇā* for *khā* ॥ In bh gloss on *khādana*: *bhojana*, and *jo* by the same gloss. over *khā* ॥ 12 Ψ PL¹PrM °*dakṣaṇā* ॥ 13 In bh gloss on *sumate*: *he* ॥ 14 Ψ PL¹PrM °*dakṣaṇā* ॥ M *śyapathapurassaraṇ* ॥ 15 M *rovedam* for *cēdam* ॥ 16 bhN *aṃtaḥsarair* ॥ 18 N *tathā ca* ॥ M *sānnpāteke* ॥ 20 *prasādasamukho* is a misprint for *prasādasamukho*; Pr *prasamukho* ॥ Pr *na*, M *nā*, corr. to *nā* for *naḥ* ॥ 21 N om. *yataḥ* ॥ 22 Ψ PL¹Pr *śaṣire* ॥ 25 M *so* for *'sau* ॥ 27 Pr *rājadhuraṇ* ॥ 29 M *vibhāvāḥ* ॥ Pr *armēṇa* ॥ In bh gloss on *vibhāvāḥ*: *vitta* ॥ 30 P *npajāt* ॥ 31 N *yathaucita* ॥ 32 M *padarūṣaṇ* ॥ 33 Pr *saṃjīva āhu* ॥

Page 17.

2 N transp. *tatra* after *nāma* ॥ 3 M *sakalapunarāyakaḥ* ॥ 4 M *calurvatā* for *ca kurvatā* ॥ 7 Pr *dvigatāṃ* ॥ 8 Ψ PL¹PrM *pārthivena* ॥ 9 Pr *mahate* ॥ 12 N *tatpuravāsino* ॥ 14 In bh gloss on *sāntaḥpuro*: *sabhāryaḥ* ॥ Ψ *ānryābhyarcitaḥ*, but corr. with a very small zigzag line to our reading. Hence PL¹, misunderstanding Ψ 's correction: *ānryābhyarcitaḥ* ॥ 15 M *grhya* ॥ Pr *gaurabha* ॥ 17 In bh gloss on *ardha*: *galotho*, and on *niḥsāritaḥ*: *kūḍhyo* ॥ Pr om. *so 'pi* ॥ N *akalusitāṃtaḥkaraṇo* ॥ 19 bhN *acimṭayat*, om. *ca*; but the copyist of bh adds *ca*, correcting *t* to *c* before he has finished the *akṣara* ॥ 22 N *upakarttum* ॥ M *nilajaḥ* ॥ 23 M *caraṇokaḥ* for *caṇakaḥ* ॥ M *bhukṭum* ॥

Page 18.

1 Pr *kathācit* ॥ 2 M *dhūṣatvaṇ* ॥ 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 °*jāgareṇa*, N °*jāgareṇa* ॥ 6 bhN *mārjanakarmastasyāpi*, Ψ PrM *mārjanakarma kurvato 'pi*, L¹ *mārjanakarmma kurbato 'pi* for °*ratasyāpi*. Our text gives the reading of ABh and Hamb. MSS., to which bh's reading evidently goes back ॥ 8 bh *apratihatamatis*, but *ma* corr. by cop. to our reading ॥ 11 bhNA Ψ PL¹PrMpBh *yad eva* for *yad divā* ॥ 12 bh *vā*, corr. by cop. to *ca* ॥ 14 M *yadi vāpāyaṇ* ॥ Second *pāda* in Pr: *nṛṇāṃ hṛdayasaṃsthitaṇ* ॥ 15 M *sagūḍham* ॥ 16 bhN om. *viṣaye* ॥ 17 Pr *jālpati* ॥ 19 After *tathā ca*, N inserts this stanza: *dūrodāracaritracitravibhavaṇ dhyāyaṇti cānyaṇ dhiyā | kenēchaṇ mārthatotha-vaḍiva premāsti vāmabhruvāṇ | 1 |* ॥ 21 bhNPr *vāmalocanā* ॥ 22 M om. *kṣaṇo nāsti* ॥ Pr *prārthayatā* ॥ 23 M *upajñāyate* ॥

Page 19.

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

takāreṣu ॥ Pr om. *satyaṃ* ॥ 15 In bh gloss on *madyape*: *nare*, and on *tattvacintā*: *jñānaṃ* ॥ 17 Pr om. *vā* after *anyasya* ॥ 19 M *i* for *itī* ॥ 20 In bh gloss on *viṣkambhitam*: *āgataṃ* (!) ॥ 21 Ψ L¹ (not P) *goraṃbhako* ॥ 22 M *rājaprabhādadurllalito* ॥ bh *daṃtalikah* ॥ PL¹ (not Ψ) *svayaṃ nigraha-kartā* ca ॥

Page 20.

1 Ψ PL¹PrM *itī tataḥ śrutvā* ॥ 2 Ψ (not L¹) *goraṃbhakasya*, N *gora-kasya* ॥ 5 Pr *sa hi sarvatra pūjyate* ॥ 7 Pr *garābhūtiṃ* ॥ In bh gloss on *parābhūtiṃ*: *parābhavaṃ* ॥ 8 M *vilasya* for *vilapya* ॥ Pr *vilakṣyamanāḥ*, PL¹ *vilakṣamānaḥ*, both omitting *solvegah* ॥ Pr *gauram* for *gorabhūm* ॥ 11 M *vṛṣṭo* for *dṛṣṭo* ॥ 12 bh N om. *gatvōvāca*, om. *taṃ* ॥ 19 M *sa mārjanaḥ* ॥ 20 M *vibhīṣbhakṣaṇaṃ* ॥ 21 bh *atra stutaṃ* for *aprastutaṃ* ॥ 22 bh *yadasi*, corr. by cop. (?) to *vadasi*; N *nadasi* ॥ bh N *kṛtvā* for *matvā* ॥ In bh gloss on *vyāpādayāmi*: *hanmi* ॥ 24 M *dyūtākṛtāyā* ॥

Page 21.

1 M *veśi* for *vedmi* ॥ 2 M *ma* for *mama*, p om. *mama* ॥ 3 Ψ PL¹Prp *rājñā cīntitaṃ*, M *rājñār vilitaṃ* for *rājā* ॥ M *kā* for *karma kurvatā cirbhītikā* ॥ 4 bh N *yathāyaṃ mamāyaṃ* ॥ 6 bh *saṃmānena*, N *saṃmānena*, Pr only *saṃmān*, with *virāma* under the two *n* ॥ 7 M *ta* for *na* ॥ M *rājanṛtyāni* ॥ 9 Pr *nijābharaṇāni* ॥ 10 M *svādhirāre nayojoyāṃ āsa* ॥ 11 M *ne gṛjāyati* ॥ After *itī*, Ψ PL¹PrMp ins. *tṛtīyā kathēti* ॥ 14 Pr *deva* ॥ 15 M *laṃkṛtadakṣiṇaḥ* ॥ bh N Pr *dakṣaṇaḥ* ॥ 16 Ψ PL¹PrMpBh *ayi* for *api*; in Ψ *pi* after *ayi* deleted with *gamboge* ॥ 17 Ψ PL¹M (not Prp) *nivasatīti*, in Ψ rather invisibly corr. to our reading ॥ 18 In bh and Ψ over *vayasya* gloss: *he* ॥ M *meduḥjaḥ* for *madbhujāḥ* ॥ 19 Pr *vihāriṇo ajasraṃ* ॥ In bh gloss on *ajasraṃ*: *niraṃlaraṃ* ॥ 20 bh *rautvaḥ* for *raudraḥ*, corr. by a later hand to our reading ॥ 21 Over *ājñāpayati* gloss in bh: *bhavān* ॥ 23 Pr *svairam pravaraṃ* ॥ 25 N *prāgalbhena* ॥ Over *stokair* in bh gloss: *śalpaiḥ* ॥ 26 Pr *vijōjya* ॥ 27 bh N *kevala* ॥ bh N *maṃtrayet* 1, which a later hand in bh corrects to *maṃtrayetām* ॥ 28 M *śeṣasarpopi* ॥ bh N *mṛgaḥjano*, M *mṛgaparijānū* ॥ Ψ PL¹Mp *dūrīkṛtas* ॥

Page 22.

1 In Ψ , *°bādhitā* has been corr. by a later hand to *°bādhitau*; PL¹p *ksudhāvyādhitā* ॥ 2 PrM om. *yataḥ* ॥ 3 M *atha connatam* ॥ 5 N *yataḥ* for *tathā ca* ॥ bh N *saṃgrāmasaṃyuktāḥ* ॥ 7 Ψ PL¹PrMp *anyac ca* ॥ N *kurvaṃti*, in spite of *yo* ॥ 8 Pr *artsitā* ॥ 9 Pr *māsūlibhir* ॥ 10 N *bhūpā* ॥ In bh gloss on *cikitsakāḥ*: *vaidyā*, with a small *visarga* added over the line ॥ 11 bh *sūdrānām*, N *sūdrānām* for *mūdhānām* ॥ Pr *paṇḍitāḥ* ॥

12 bh *pramāthiditām*, *thi* del. by cop. || M *gahamedhinām* || **13** bh NA Ψ PL' PrMp *gaṇikā*; Bh with us || Ψ PL' *śalpināḥ*, M *śalpita* || **14** M *prīkṣante* || **17** N *aprasādhanatām* || **18** Pr *savo parijanaḥ* || **22** In bh gloss on *ambikāsutaḥ*: *dhṛtarāṣṭra* || **24** M ins. *u* between *ca* and *gacchataḥ* || M *unmārggavācyatā* || M *mahāmātrāḥ*; bh NA *mahāmātyāḥ*, Bh *mahāmātya*, MS. H of Simpl. *mahāmātyā*; MSS. of Simpl. *Ih* and the Ψ-class with us || In bh gloss on *saṁpagaḥ* (instead of on *mahā*): *ādhoraṇāḥ* || After our stanza 121, N ins.: *attum vāṁchati śūṇbhavoḥ gaṇapater ākhu kṣudhārttaḥ phaṇiḥ tam cai kraucaripoḥ śa eva girisutāsīṇhōpi nāgānanam i icchaṁ* [misread for *ilthaṁ*] *yatra parigrahasya ghaṭanām śaṁbhora api syāt grhe tatṛāṇasya katham na bhāvi jgagato yasmāt svarāpo hi tat* || **25** bh *śasyabhōjī* || In bh gloss on *karṣitāḥ*: *dhṛtāḥ* || **26** Pr *svāmīn* ||

Page 23.

2 N *pradeśe* for *deśe* || In bh gloss on *parivrajako*: *saṁnyāśī* || **3** In bh gloss on *sūksma*: *oṇim* || **4** Pr *mahatā* || **5** In bh gloss on *na* . . . *viśvasati*: *na viśvasaṁ karoti* || In bh a mark over *kukṣāntarāt*, but in the margin only *auli 1*, without a gloss || **6** M *atha*, om. *vā* || M *vedam* || **9** M *rivittāpa*° for *paravittāpa*° || Ψ PrM 'tra *mātrām*, PL' 'tra *mātram* for 'rthamātrām || **10** Pr *vyacintayatvāt i katham* || **16** Ψ *nāviśrah*, *sta* being added over the line by cop. over *śva*; hence PL' *nāviśvaḥsta*, M *nāviśrasa i*, Pr p *nāviśvastaḥ*, this reading being corrected in p by another hand to our reading || **17** N *karttum* for *om* || **18** Pr *bravāṇaḥ* || **22** Pr om. *devaśarmā* ||

Page 24.

2 Pr om. this line || **3** *prathame* also A and Hamb. MSS. and h. Cp. l. 1; Bh *ādye* for *prathame* || Pr *matim* || **4** Ψ PrM Bh *kṣiyamāṇāsu*, *nā* being corr. in Ψ by cop. from *ne*; L' *kṣiyamāṇāmesu* || **6** Ψ *saṁjyūte*, corr. by cop. to our spelling || **7** Pr *kāyai* || N *velli* for *cille* || **10** Pr *dī* (new line)-*dīkṣita mām̐treṇa* || **11** M *muṣṭam* || **12** Over *liṅgasya* gloss in bh: *hara* || **15** M *de*, om. *vaśarmā prāha* || **17** N om. *yataḥ* || **18** M *saṁgāraṁt* for *saṁgāt* || **19** M *kubhanayāt* || M *khagavulopāsauāt* || **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. H I of Simpl. *strī* || M *prasādād* for *pramādād* || **24** bh N *te nāma* for *tēna me* ||

Page 25.

2 bh N Ψ om. all between *anayat* and *tathāpi*, l. 3. But in Ψ the missing words are supplied in margin by cop. (*sōpi hastopād . . . marḍdanena patri . . . nayanādikay . . . paricaryayā tam . . . paritoṣam anay . . .*, the dots indicating akṣaras which are lost in the MS. with part of the margin). All the other

MSS. of the Ψ -class including L^1 are complete || M *pavitrakānayanādikayā* ||
9 Pr *°śyaṣpa°* for *°śisya°* || M *kaścidagrāmātramñārthaṃ* || **10** M *°trāsehaṇā°*
 for *°trārohaṇā°* || **12** M om. *athaīvaṃ tasya gacchato* || **13** M a [new line]-
tārya || **14** $\Psi PL^1 PrM$ *devāreca°* || **15** *yāgeśvaraś ca* with us ΨPL^1 and h ;
 Bh and Hamb. MSS. *yāgeśvaraś ca*; bhNA *yāgeśvarasya*, corrected by
 the copyist of bh himself to our reading; $PrMp$ *yāgeśvaraś ca* || **16** M
sāthamvadhūnena || **18** M om. *°guṇa°* || **19** L^1 *tāvat bahudāyūtha°*; P
tāvat bahudāyūtha° || bh *hūḍayugala°*, N *hūḍayugala°*, Pr *hūḍayugalam*, $\Psi PL^1 Mp$
hūḍayugalam; ABh with us || **20** M *nūpi* for *bhūyo°pi* || M *samupatyā* ||
21 bh *praharator*, r being added, as it seems, by a later hand. N with the
 other MSS. || M *°pratibahacintāḥ* || **22** Ψ *gomāyus tayor*, s being corr. by
 somebody, who took *ta* for *ū*, to *bh* (reading *gomāyū bhāyor*); PL^1 *gomāyusūyor* ||
 Pr *viciṃtatayāt* ||

Page 26.

1 M *jumbuko* || M *saṃghaṭṭi* || **2** N *āsyaṭṭi* || **5** bh $N \Psi PL^1 Prp$
soḍyamāno, M *soḍyamāno*; ABh with us || In bh gloss over *uddiśya*: *smṛtvā* ||
6 Pr om. *āgacchati tāvad* || **8** Pr *mātraṃ* || **10** Pr *samucchāya* || $\Psi PL^1 Pr$
pātikartum || **12** $\Psi PL^1 PrMp$ *evamvidhaṃ* for *evam bahuvividhaṃ* || In Ψ ,
vayaṃ has been corr. by a later hand to *ahaṃ* || MSS. *cāśāḍhabhūtinēti* (bh
vāśāḍha°); corr. of Ψ adds in marg. *musitāḥ* || **13** M *śanaiḥ* only once || **14**
 Ψ *likam*; cop. adds *ko* in marg.; $PL^1 PrM$ *kolikam* || Over *°kṛte* in bh gloss:
nimitta || **15** M *pravṛṭtam* for *praca°* || **16** M *sūyēdhi* for *sūryodhā* || N
tavāṃchatikam; M *tavātika* || **18** Cop. of Ψ *yyo*, a later hand adding *apraṇā*
 in marg.; bh N *apraṇāygo*, Pr *sapraṇāygo* || bh N *sūryodhā* ||

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4 $N \Psi PL^1 PrMp$ *koliko*; bh with us || **5** bh *saskṛtya* || **8** M om.
nū devada || **10** bh *duḥsaṃcārāsu*; N *duḥsaṃcārāsu*, but corr. by cop. to
 bh's reading || **11** In bh *patyur* corr. by a later hand to *pabhpur* || After
 stanza 133 P (not L^1) ins. *tathā ca* || **12** N *paryāṃkēpy āstaraṇaṃ*; ΨPL^1
paryāṃke svāstaraṇaṃ, M *paryāṃke sthāstaraṇaṃ*, Pr *paryāṃke svasteraṇaṃ*, p
paryāṃkasyāśta°; bh with us, but *°ṣv ā°* (which may easily with N be misread
 as *°ṣy ā°*), corr. by a later hand to *°ṣv ī°* || N *manoharāṃ śayyāṃ* || **13** bh
cauryataralabdhāḥ, corr. by cop. to *cauryataralabdhāḥ*; N *cauryataralabdhāḥ* ||
16 Pr *parapum*, then one akṣara smeared with gamboge, then *samśaktā* ||
17 $\Psi PL^1 Pr$ *devaśarmmaṇo*, M *devaśarmmaṇā* || N *uvāca* for *āha* || M *bho*
bho gavan || **20** N *bhartā* for *tadbhartā* || **21** $\Psi PL^1 Prp$ *sḥkalan*, N *khalan*,
 M *śvalan* || **22** Pr *grhītagṛhītamadya°* || bh *vyāghutya*, corr. to *vyāvṛtya*, as it
 seems by copyist; N *vyāvṛtya* || **23** $\Psi PL^1 Pr$ *kolikas*, M *kālikas*, p *kaulikas* ||

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9 bhN *pratikṛtavacanam* || 10 bhNAΨPL¹Bh *tavāpavādam*, Pr *tavā-padam*, M *tavādam* for *tavāpavādam* || 11 bhN *karīṣyāmi* || 13 M *dr̥ḍhabaṇḍhane nadvā* || 14 ΨPL¹PrM *kolikaṃ* || 16 M *sā āha* | *aśya mamāvasthām* || 17 M *kāliminaṃ* for *kāminaṃ* || Pr *asminn* for *atrdāsminn* || 18 PL¹M *samāga iti* || 19 M *maiva* || Pr om. *yataḥ* || 20 NPr *viṣa-masvādu* || 21 Pr *taṃ* for *tan* || bhN *manyate* for *manye* || ΨPL¹Pr *saṃśītaṃ*, M *śaśitaṃ*; in Ψ gloss by later hand: *ślāghitaṃ* || 22 N om. *tathā ca* and stanza 139 || 24 M *taruṇyapāṇalabhāja* ||

Page 29.

2 M *baṇḍhakī* || 3 bhNΨPr *bhavya* for *bhajaty*, in Ψ corr. twice to our reading, but *ja* twice deleted again. PL¹ with us || 4 Pr *t* for *tat* || 5 bh *yatiḥ*, but corr. to our reading by cop. || 6 PL¹ *prabodhakḥ* || 7 Ψ *tvām* for *tvam* || 8 bhNΨPL¹PrM *tathāiva tathā°*; ABh with us (only °*ṣṭi°*). MSS. HI of Simpl. only *tathānuṣṭite*, h *tathānuṣṭito* || ΨPL¹Pr *kolikah*, M *kālikah* || 9 M *ṭṛṇe* for *kṣaṇe* || M °*rata°* for °*gata°* || 10 M *ruṣa°* for *paruṣa°* || 11 M *puruṣaṃ ca da nadasi* || M *tas tvām* for *tat tvām* || M *śrarabhedayān na*, om. *kiṃcid ūce* | so °*pi bhū* || 13 N *vā* for *sā* || 17 ΨPL¹Mp °*caritaṃ* || N om. all the text between *apaśyat* and *svagr̥ham abhyetya* || 18 ΨPL¹PrM(not p) *kolika°* || 19 bh *svagr̥ham āgatya*; but the *ā*-stroke has been deleted, and *ga* has been corrected first to *ma*, then to *ya*, and over it *bhe* has been written. All these corrections have been made by the copyist himself || 20 *ayi*, not *api*, before *śivaṃ*, also the Hamb. MSS. and h || 21 M *vaṃ* for *śivaṃ* || 22 M *māyaṃ* for *nāyaṃ* || 23 M *anūyo* for *bhūyo* ||

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1 M Bh *baṇḍhakī* || N *sūpekṣam* || 2 M *dhig* only once || ΨPL¹PrM (not p) ins. °*yaṃ* | (PrM omit!) after *ko* || Pr *pativratīm* || 3 N ins. *sarve* before *lokapālāḥ* || 6 M om. *ahaś ca*; p *divā ca* for *ahaś ca* || 14 N om. all between *vismayamanā* (sic!) and *idam āha* || 17 In bhBh gloss on *usanā*: *śukraḥ* || In bh gloss on *veda*: *jñānā* (sic!) || 23 M om. *puruṣair yatas tāḥ* ||

Page 31.

2 N has exactly our text; but the copyist himself corrects his reading to *hṛdi hālūhalaṃ eva kevalam* || 5 bh °*bhuvanaṃ* || 6 N *kapaśasatamayaṃ* || 9 N *diśos* || 10 Pr *vane*, N *pravacane* for *ca vacane* || N *māyaṃ* || 11 In bh gloss on *kathitaṃ*: *kavibhiḥ* || 12 PL¹ om. *guṇo*; M *guṇe* || 20 After stanza 149, N ins.: *samudravācīva calasvabhāvā saṃdhyābhṛtarekhēva muhūrttarāgāḥ śrīṣyaḥ kṛtārthā puruṣaṃ nirarthakaṃ nipīḍitālaklakavat tya-jaṃtī* | 6 | ||

Page 32.

3 N *ācaraṇāyaṃ* || **5** bhN *dvāraṃ sthito*; Hamb. MSS. *dvāradeśasthito*, h *dvāradeśasthēpi* || bhN *°kṛtyotsakatayā* || **7** Pr *kṣaura°* for *pauru°* || **9** ΨPL¹PrM *samagra°* for *samasta°* (L¹ *°kṣurbhāmḍā°*) || M *krodhāviṣṭaḥ sa* [a later hand adds *n]s taṣyāḥ* || **10** N *prakṣitatān* || ΨPL¹Mp *athānyasmin*; Pr om. *athāsmīn* || **11** bhNAΨPL¹PrMpBh *pūl°* for *phūl°* || N *pāpinānena* || **14** M om. *nāpitaṃ* || M om. *ḍṛḍhagrahārair jarjarikṛtya* || **15** In Ψ gloss on *dharmā°*: . . . *sabhām* (the dots indicating some akṣaras lost with part of the margin) || **17** N *svarādeṣu* || M *nodharaṃ* || **19** M *°varṇaśaṅkita°* || **22** bhN *lalōṭaḥ sve°* || bhN *bhūriṃ* || **23** bhΨL¹Pr *kampyamānam*, P *kapyamānam*, N *kappaṇmānam*; MA with us. Bh *kampamānas tv a°* || **24** ΨPL¹ *tasmā* for *tasmād*; in Ψ a nearly invisible *t* added over the line ||

Page 33.

2 M *vr̥ṣṭaḥ* for *hr̥ṣṭaḥ* || **3** N *sāmarṣa* || M *śuci* || **4** ΨPL¹PrM *°caritro*, but in Ψ corr. from our reading || **5** bhN *āroṣyatām* || **6** M *cadhyasthānam* || **7** M om. *dharmādhikṛtān*; Pr *dharmādhītān* || N *°nāṣva* for *°nāṣa* || **9** In bh, *huḍa°* has been corr. from *huḍu°* by the copyist || **12** bhNAΨPL¹PrM om. *vṛttānta*, reading only *trayaṃ api*. Our reading is that of the Hamb. MSS. and of Bh. The MS. h of Simpl. has a gap here || **13** M *vinucya eva vronu* || **14** M *avaiḥā*. bhΨPPrM transp.: *roga-bhāk ca*. NApBh with us. L¹ om. *ca*. MSS. HI of Simpl. [h has a gap here]: *ca rogavān* || **15** bh(not N)AΨPL¹PrMp om. this line. In bh it has been supplied by corrector (reading *vyamgatā*). Bh and Hamb. MSS. of Simpl. have this line (Hamb. MS. H reading *hy eṣā*, I *hy etā* for *teṣām*), Bh *aparādho* for *°dhe*. The MS. h of Simpl. has a large gap here || **16** AΨPM *nāśikūchedaḥ* || N *ḍṛṣṭvāṃta°* || **18** M *saṃyaṃsthāṃya* || M *kuyuddhene°* || **19** After *°ādi*, ΨPr add *kathā* || **4**, P adds *kathā* || flourish || **4**; M *kathā* || **4**; p: *cathurthī kathā* || **4**; Bh *caturthī kathā* || **20** ΨPM *buddhispharaṇaṃ* || **21** bhNAΨPPrMp om. all the text between *vartate* and *damanaka*, l. 25. It has been supplied in our text from L²Mü²BhK, which, however, omit *piṅgalakāḥ*, l. 22 (but see Śār. A 39 to A 40) || **23** Bh *mahārājo* || **24** Bh *bhṛtyai vāryaṃ* ||

Page 34.

2 M *mahatva* for *mahac ca* || **4** Pr *śvid*, bhNAΨPM *ścid* for *śvid*; Bh a horizontal stroke marking a missing akṣara (for *āho*), and *strid* for *śvid* || **6** Pr *guṇatīlomakaṃ* || **7** Pr *ekatamaṣyābhāve* || M om. *abhāve* || **8** Pr *yugad vā* || **10** Pr *mrga*, om. *yā* || bhN *pātam* || N *iti* for *ityādi* || M *taṭra kā pajeṣu varttate*, om. *majair vya° ko* || **11** M *varttate* || **12** Pr *asamikṣita saddoṣa°* || N *°śravaṇaṃ* || **13** bhNΨPL¹PrMp *baṃdhavadha-*

cchedavidhir (L¹ *vam*), A *baṃdhuvichedavidhir*; Bh and Śār. with us || bhN 'lābhe for 'lobho || 14 M *urati* for *bhavati* || 15 In Ψ gloss by cop. over *drava* of 'vūdrava': *nāsa*; hence M 'vināsa' for 'vūdrava'; Pr 'vināsadrava'; bh 'vūdrava', but corr. by cop. to 'vūdrava', which is the reading of N || ΨPPrM 'vṛstīr, L¹ 'vṛstī || 16 Pr om. *jāṇaṃ* || 18 M *atī* for *api* || M *pratilokam* || 20 After *varṭate*, Pr inserts *evam śeṣeṣv api guṇeṣu* || 21 Ψ *śaṣpalhoji*° corr. by cop. to *śaṣpalhoji*°, which is Pr's and P's reading; L¹ *saṣpalhojūdharmasv eva*; bh *śaṣpalhoji*° || 22 Pr *e*, om. *va prāyena* || 24 bhN *vaktavyaṃ* for *tat katham* || M 'bruvīt || 27 N *vināśitāḥ* || 28 Pr om. *katham etat* ||

Page 35.

5 M *ava* for *eva* || bh 'nirvedanāpi, N 'nirvedanāpi, *tenāpakūra*° being corrected by the copyist from *tenāpakūrī*°; ΨPPrM *tenāpakūrinirvedanendāpi*; A *tenāpakūranirvedatōpi*; Bh with us || M *ciraparicita* || 8 N *apamānena* || 9 Bh *nipatyābruvīt* || 10 M *māmānena* || 11 Pr *evam*, M *evā* for *eva* || 14 bhN 'sama || 17 bh 'nirṛtiḥ, Pr 'nirṛtiḥ || 18 ΨPBh *prāṇasaṃsaye*, M *prāṇasaṃsaye*; L¹ with us || bh *duḥkharibhāgo*, N ΨPL¹ PrMp *duḥkharibhāgo* (L¹ 'bha° for 'bhā°, M 'gā for 'go), A *duḥkharibhāgo*; *ta* and *bha* are very similar in the old MSS.; Bh *duḥkharito* || 19 M *roṣitā* for *ciroṣitā* || 21 ΨPMP 'oulakena, Bh 'calakena; L¹ *jīvati thaśulakena* || M *ca* for *vā* || 22 M *roṣitā* for *ciroṣitā* ||

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1 N *asyāparādham karisyāsi* || 2 bhNBh *yad* for *yady* || 4 Ψ *tathā* for *yathā*, but *ya* written by cop. over *ta* || 5 M *sāmarthyam* || 8 M *tī* for *sati* || In Ψ gloss on *prāptakālaṃ*: *avasarocitaṃ* || Pr 'pātāt for 'ghātāt || 9 M *paribhāvaṃ*. In Ψ gloss on *paribhāvitam*: *jñātaṃ* || 10 Ψ *durātmanā*, corr. to *durātmā* || 13 N *kulajātā* || 17 ΨPL¹ Prp *śṛgāla āha*, M *śṛgā*° *āha* || 19 N *sarastīre kacho bakaḥ* || 20 M 'bhakṣā° for 'bhakṣaṇa° || bhNΨPL¹ PrM *sarastīre*; Bh *sarastīrai*; A with us || 21 bhN *bhakṣayann* || 22 ΨPL¹ Prp om. *ca* || M om. *kulīrakaḥ* || Pr *sma* for *sa* || 23 ΨPL¹ M *mama* for *māma* ||

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2 N Pr *āsvādātā* || 3 bhM *abhyāhitam* || 4 ΨPL¹ *vṛddhābhāve*, corr. in Ψ to *rudhābhāve*, which is the reading of Pr; M *maruddhābhāve* for *mama vṛ*° || bhNΨPL¹ PrM *asyāchedo*; Bh *sukhavṛtter āchedanaṃ bhāvīti vīmanāḥ* || 5 bhN *ityāhitam*, ΨPM *abhyāhitam*, Pr *atyāhitam*, corr. from Ψ's reading; L¹ *amikhitaṃ*. ABh with us || 6 ΨPPrMp *matsyabandhanānām*, L¹ *matsyavandhanānām*, Bh *matsyabandhinām* || 7 In Ψ gloss on *vyāharaḥ*: *vacanaṃ* || M om. *tatra śvaḥ* || 8 M *prakṣepyate* || M *nagarasamīpyahradas* || bh(not N) AΨPL¹ PrM(not Bh) om. *yo* || 9 Pr om. all between *vṛti* and *śokenā*,

1. 10 ॥ **10** M °vivṛtto for °nivṛtto ॥ **12** M सुतः for bhrūtaḥ ॥ **15** M mā for mama ॥ **16** Pr agūlha ॥ ΨPPrMp saṃkrāmayitum, L¹ saṃkrāmayitum ॥ **17** M mā for māmā ॥ **18** N om. mām ॥ **21** M svajivitam, corr. by 2nd hand to svakajī° ॥ **22** bhN duṣṭamatim; ΨPL¹Prp duṣṭam, in p corrected, by a later hand, to our reading ॥ M duṣṭamatellīnam avasvasya cilttena; A duṣṭamatir aṃtallīnam eva vihasya; Bh mamādamatir aṃtarllīnam avahasya ॥ ΨPL¹PrMp transp. evaṃ and samarthitavān; ABh with bhN ॥ **23** bh elam for evam, corr. by cop. from evaṃ ॥ M yā for mayā ॥ **24** M pra[new line]jñāya ॥

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1 M pradeśa ॥ **2** ΨPPrMp sametye [p add. vaṃ] vacanāt bhū°, L¹ same-tyevaca bhū° ॥ bhN om. 'pi ॥ **4** M mā for māmā ॥ **6** M ins. etadīya-jñāsitena before etadīyapiśilaviśeṣam ॥ Pr °viśeṣaṇapūrvam for °viśeṣam a° ॥ **7** M rinayati for vigati ॥ **12** N svarstho ॥ N kulīrakeṇā° ॥ ΨPPrMp transp. mahatī matsyā°; L¹ kulīreṇādūlo °valokayitā ma, then blank for two akṣaras, then mahat matsyasthī° ॥ **15** M keci[2nd hand adds in marg.: t vairivi] cakṣaṇāḥ ॥ **16** Np add ca after tathā; Pr tad yathū for tathū ॥ **23** M avalīthasā ॥ **24** PL¹ utpathapannasya ॥

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3 N om. na kṣipati ॥ **4** Pr om. kṛte ॥ **6** bhNΨPL¹PrM śira-chedam; Bh śiraḥchedam; A śarachedam avān, avān corr. by corr. to avāptavān ॥ **9** bhN tacchiracihnayam ॥ **10** Pr nātūlūra ॥ **12** ΨP samānīlāḥ, L¹ samā-gatāḥ ॥ **14** N om. all between bravīmi and śṛgāla, l. 16 ॥ After iti, ΨPL¹PrM kathū, p kathū 15 ॥ Bh paṃcamā kathū ॥ **15** M om. kathaya ॥ PL¹Bh vidham ॥ **16** ΨBh gacchal, PL¹ gacchan for gacchatu ॥ **17** ΨM pratimadino ॥ **18** M pradakṣipatu ॥ **20** ΨPL¹ kasyaci; in Ψ a very dim t added over the line ॥ **21** PL¹ °sūtram muktā° ॥ **23** bhNΨPL¹Pr Hamb. MSS. tam; ABh and Simpl. h tan; M varṣadharas vetaṃ tīyamānam ॥

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1 ΨPL¹PrMp om. tat ॥ ΨPL¹PrMp prakṣiṇya ॥ **4** bh yathābhila-khitam, ΨPL¹PrMp yathābhiliṣitam ॥ Ψ gatām, corr. to gatā, which is the reading of PL¹ ॥ **6** bh upāna for upāyena ॥ N hīlam for hī tat ॥ After iti ΨPL¹PrMp ins. kathā, another hand adding ḥ in p; Bh ṣaṣṭī kathāḥ ॥ **10** M gātī ॥ **11** bhNM tatra, Pr tat for tan na ॥ **12** bh om. tasya ॥ In M the first two pādas run thus: yasya buvīdha su kuto balam ॥ **13** Pr śasikena ॥ **14** N om. āha ॥ **17** bhN mṛgochedanam, Pr mṛgochedanam, Ψ mṛgochedanam, APL¹MBh mṛgochedanam (in A corr. from mṛgochādānam by cop.). For our emendation see Śār. 25, 13 and Variants 41, 4; Introd. p. 33 ॥ bhNΨPL¹PrM duṣṭasya for dr̥ṣṭasya; Bh with us ॥ **18** bhN gilīvē ॥ **19** bh dīnāmanā,

corrected by glossator to our reading; N *nā*(deleted by copyist)*dimā*(*mā* del. by cop.)*nū* || **20** Ψ PMp *viññāpayatum*, Pr *viññāpayalum*, L¹ *viññayanum* || bhN *paraṃ loka°* || *atīṇṣaṃsena* glossed upon by glossator of bh with *niṇḍi-tena* || **21** bhN *nispḥāraṇasarasvatvocchūlanakarmañū*, Ψ PrM *niḥkāraṇasarasvatvocchedana°*, L¹ *nikāraṇasarasvatvocchedana°*, A *niṣ*[*ṭ*]*kāraṇasarasvatvocchedana°*; Bh *alaṃ deva paralokavirodhenaṭṭīṇṣaṃsena sarvasatvānāṃ niḥkārachedena kammaṇā kṛtena*. See Śār. 25, 16 and our l. 17 || **22** Ψ M *'rtha* for *'rthe* || **23** N *nāti* for *tāni* || **24** N *tathā ca*; in bh corr. writes *śeo* or *śeo* over *a* of *aparādo* || Ψ *yena nipratyayo*. corr. by cop. to *yena cāpratyayo*, which is the reading of PL¹PrM || **25** bhN *tena* for *yena* || Pr *badhaḥ* ||

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2 bhNM *vināśanaḥ* || **4** bhN *°locchūdanam*, A Ψ PrM Bh *°locchedanam*, L¹ *°lochedana* || M *yam* for *yakāraṇam* *vayam* || **5** In bh gloss on *svāmina*: *tava* || bhN *°sthitasyaevā* || M *cāraṇa* || **6** Pr *devasrakīya°* for *devakīya°* || **7** Ψ PrMp *evam*, PL¹ *eva* for *eṣa* || **9** M *itha kṣyāpaḥ* || bh *mvṣṭim*, N *mvṣṭi* || **11** Ψ PL¹ *jāite*, in Ψ corr. to our reading by corr. || Ψ P *rtṛptir*, L¹ *rtṛptir*, M *rkṛti* for *rtṛptir* || Ψ P (not L¹)p *katham ca naḥ* || **12** Pr *nrpati* || Ψ PL¹p *pūṭaye* || **14** Ψ Pp *gau durhyate*, in p corr. to *duhyate*; L¹ *go durhyate* || bhN *ha* for *ca* || N *taṭṭhā* for *tathā* || bh *prajāḥ* corr. by cop. to *prajā* || **19** Ψ PL¹ *ladra lokah*, in Ψ corr. by corr. to *ladvat lokah*, which is p's reading || **20** M *yānāni* || **22** Pr *lokānuhakarttārāḥ* || **23** M *kṣa* for *kṣayaṃ* || Ψ PL¹ (not M)p *yāti* || Ψ P *śaṃśayaḥ*, p *śaṃśayaḥ*, L¹ *śaṃśaya* ||

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2 Ψ PL¹p *sarvānn* || Ψ PL¹ *bhakṣayikṣāmṛti* || **3** bhN Ψ PL¹Prp *nirṛti°*, M *nirṛdli°*, ABh *nirṛti°*; 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 *vadho bhavati* || **11** For *ihōdyama°*, bhN Ψ Prp *mahodyama°*, L¹ *madyodyama°*, M *māhūdyama°*, A *adyama°*, corr. by corr. to *udyama°*; Bh with us || **14** In bh gloss on *vidhāya*: *kṛtvā* || Pr *vyākuyah°* || **16** Pr *°ñā* for *°ñi* || **18** Pr *ac* for *anyac* || Pr *laghūsamam* || **19** bhNBh *ekam* for *ekas* || **20** Ψ *laghur*, with *ta* added by cop. over the line between *ghu* and *r*; hence PL¹ *laghular* || **21** bhN *aparāṇḍhā āṃ* for *apa° tvāṃ* || Pr *prāptaḥ* for *prātaḥ* || **23** bh *na vānyā°* || **24** Pr *savaram* || In bh glossator adds *tvam* above *nivedaya* ||

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1 Ψ *damṣṭrā*, but *gato* added over the line (by cop.?).; P *damṣṭrāma*, L¹ *damṣṭāma* for *damṣṭrāgato* || M *bhaviṣi* || N *śaśakaḥ*, om. *āha* || **4** bhNA Ψ Prp *smaramtaḥ*, M *smaratam*; Bh *anusmaramtaḥ*; p Hh *smarata*, I *smarat* || **5** Pr

maṇḍamaṇḍamateḥ, but the second anusvāra del. by cop. || **6** N *tataḥ* *svenābhikhitam*, P *tatasthānābhikhitam* || Ψ P *yad devam*, p *yad evam* || **8** P *vartim* for *vartitavyam* || **12** N *svāmī* || **13** Ψ P *dyaddevam* for *yady evam* || Over *darśaya* gloss of bh adds *tvam* || **14** Ψ P *caura* [Ψ new line] *caurasimham* || bhNA Ψ PPrMp *yeñēlam*, Bh *yeñēnam* || **17** Ψ P *taṇṇ na* || Ψ PPrBh *katham ca naḥ* || **18** Ψ in the first pāda *nākṣyāt*, corr. to *na syāt*, apparently by corr. || M *parābhavam* || **20** Pr *svabhūrihetoḥ* || **21** M *du* for *durgān* || **22** M *viṣvambhitāḥ* || M *duḥkhasūdhō* || **23** N *rājñām ca* for *gajāñām* || Pr *lakṣaṇa* ||

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1 N *nākārastho* || **3** M *samāt* for *samādeśād* || bh Ψ PP *hiranyakasiṇor*, Pr *hiranyakasiṇor*, A *hariṇyakaśiṇor*, NBh and Hamb. MSS. with us; h *dharīṇya* corr. by 2nd hand to our reading || **6** bhNA Ψ PPrMpBh *bhūmi*; Hamb. MSS. and h with us || **7** M *ma* for *me* || **9** Pr *naṇat* || **12** Ψ Pr *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: *mānotsāhor tu*; cp. vol. xi, Table II, Nr. 15, 4 right-hand margin. A real *r* appears in *durgam*, l. 2. M *mānotsāhe* || **17** Ψ PPrMpBh *samutsakāḥ* || **18** Pr *yāmti* || **21** M *nivartite* || Pr *śirṇmaṇḍamaṇa* || **22** Ψ P (not p) *tathānena* for *tavānena* || **24** Pr *uktāgre*; N *uktvā*, om. *gre* || M om. *tataḥ* || Ψ P (not Pr)Mp *kiṇcit*, corrected in p to *kaṇcit* ||

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5 Pr *śabden* || **7** Ψ *matvātmanam*, P *matvā ātmanam* || **10** After *iti*, Ψ PPrM || *kathā* || 7, p only *kathā*, Bh *saptamī kathā* || Ψ PPrMp *iva* for *idam* || **11** Ψ P *śaśikasya* || **12** N *utyotyatasya*, om. *klam ca* | *ni* || **15** N *nihṛtya* || M *puru* for *kuru* || **17** Ψ PPrMp *sadyodyatānām*; bh *sadyedodyatānām*, but *dye* deleted again by cop. || **19** bh *gurutmī*, N *gurutvāmā*, *tvā* being del. again by cop. || Ψ PPrMpBh *kolikasya* || Pr *yathāhaveḥ* || **21** Ψ PPrMpBh *koliko*, corrected in p to *kan* ||

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2 Pr *goḍeṣu* || Mp *pumḍravaraddhanam*, Bh *pumḍavaraddhanam* || Ψ PPrM (not p)Bh *koliko* || **3** bh *sve sve śilpe*, N *sve sva śilpe*, Pr *svasvasalpe* || bhNA Ψ PPrMp *parām* for *pāram*; Bh with us || **4** Under *vyaya* gloss in bh: *śaraca* || **5** Ψ P *śuṃgaṇḍhināu*, PrMp *śuṃgaṇḍhināu* || **7** bh *śariraśruśrūṣām*, N *śariraśruśrūṣām* || Ψ P *śariraśruśrūṣām*, Pr only *śuśrūṣām*; ABh with us || **8** Pr *varilḍhāpanikotsavālo* || **9** M *svaṅṛha* || In bh gloss on *gacchataḥ*: *tan* || **11** p *kr̥tā* for *bhṛtā* || Ψ P (not Pr)M *devatāyānādiṣu*, p *devatādiṣu* || **12** Ψ *kolirathakāraṇa*, PPrMBh *kolika* || P *sthānaka-*

sthānekeṣu, ΨPrp *sthānakasthānakeṣu* (in Pr corr. by cop. from *sthānāka*°), M *sthānakoṣu* || 13 M *mukhyāny* || 14 M °*kita*° for °*tilakita*° || 16 In bh a glossator makes two carets after °*śirasijāṃ*, one over the line and one under it, writing in margin: *cakitamrgavadhūsadṛṣṇetrūṇi tyaktam oli* 8. None of my MSS. including N ABh has this addition || 17 M °*patrām* for °*patrām*° || Pr °*kanaka*° for °*kumala*° || 18 Pr om. °*loka*° || ΨPrpM (not p) °*locanāgrā*° || ΨPrpPp *āṣṭavatau* || 20 In bh *nirūpayan*, with *ardhadanḍa* after it, has been corr. by gloss. to *nirūpayamtau*; N with us || ΨPrpPp Bh *kolikah*, M *kolikāh* || 21 bhNΨPrpMp (not ABh) ins. *saman* before *samamtāt*; Ψ at first intended to write only *samamtāt*, beginning a *ta* after *saman*, but correcting this to *sa* || Pr *dhaiyāvastāmbhāvākāra*° ||

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3 M *ślokaṃ ca* | *paṭhan* || 5 M *tad* for *nāitad* || 6 Ψ *yenācārvaṃgy*, corr. to our reading by corr. || 9 ΨPrpM *py āptam*, p *prāptam* || N *hataṃ* (?) for *hrtam* || After *hrtam*, one leaf is lost in Ψ, comprising all the text down to *m avatārati* (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 *vaitanyam* || M *cacāmtam anyaparam dhatte kim ya*° *hryadāyāni me* || bhN *kiyamtam*, corrected by the glossator of bh to our reading || 13 P *mrgaśūvākyām* || 14 PrM om. *karoti* || 15 In bh gloss on *mugdhe*: *he* || M *mrgam śamsā* for *nṛśamsā* || 17 Pr *bhiḥ* for *nābhiḥ* || M *kūṭhilakam*, om. *alakam* || 18 Pr *āṃśu* || 19 bhNPr *dahana* || 20 Pr *vuktam* || M *muktuḥ* for *muhuḥ* || Pr *svacchakam* || bhN *tatra* for *tan na*, gloss. of bh adding *na* over *yu* || 21 P *kumkumādre* || 22 Pr °*bhinne* || 23 In bh gloss under *vakṣo*: *mama* || Pr °*paṃkaja*° for °*pañjara*° ||

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1 Pr *vadher* || 6 Pr *parārtheṣiṇā* || 7 P *mukhita* for *muṣitam* || 9 M *varākam* || 10 N *tanvyaṃga* || bhNPPp *vidito*, M *dimiṃto* || bhN *atyudbhutam* || 12 Of *pādas* cd, M has only the words *smaryate prā nāyate* || 14 Pr *varyam* || 15 Pr °*citta* (new line) *ttasya* || 16 M om. *kṛtāśṛṅgārah* || 17 PPrpMp (not Bh) *kolika*° || PPrpMpBh *kolikam* || M °*gallum* || 19 M *udgatāśrutam jalam* || bhNAPPrp *api* for *ayi*; Bh with us ||

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3 Pr *tathā* for *yathā* || Pr *avasthitēti* || 4 M *jvaratā kṛtā* || 11 Pr *bibheti*; P *bibheṣiḥ*, without *danḍa* || 13 PPrpMp *kācid* for *kādācid* || bhNAPPrpMp *vaiśyasutā*, corrected by a corr. of bh to our reading; Bh *vaiśibhūtā* || Pr *bhavati* || 15 In bh °*grahakṣamā* corr. by corr. to °*grahā-*

'*kṣamā*. N with the text || 16 bhNPL'PrMp *ārya tasyām*; A *āyam asyām*; our reading is that of Bh, which after *uktam ca* inserts *kālidāse śākuntale nātaka* (I, stanza 21, ed. Pischel, first edition, and Boehtlingk; 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 *amṭahkaraṇaḥpra°* || 20 M *varttavyam* || PPrM *kolika* || 23 bhN *sahāhīnakūla*, A *saha | ahīnakūla*, PPrMp *sahāhīnakūlaḥ*; Bh *saha sadaiva* ||

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1 PPr(not M)pBh *kolikaḥ* || 2 M *anekavarṇṇakacitaṃ* || 3 N *kālikā°*, M *kūlakūprayogotpātanam* || 4 PPrMp *kolikam* || 5 N *tatra ga*, the *ga* being deleted by the copyist; then N om. all the text between *tatra* and *jane*, l. 7 || 6 Here Ψ sets in again with *m avataraṭi* || bh *yadaiva* for *alyaiva* || 7 Pr ins. *japte* before *jane* || ΨP *śariraṇśū°* || bhNΨPM *°śuśrūṣaḥ salvi°* (P *sadghī°*); Pr *°śuśrūṣaṃ salvi°*; A *malvi°*, but om. *nārāyaṇa*; Bh *madvijñānasamghaṭītaprayogaṃ nārāyaṇarūpam* || 8 M *°rūpasthāyaina*; P (not Ψ) *āsthāyaina* || 11 Ψ *manośa* (śa del. again by cop.) *rathar di°*, P *manorathar di°* || 12 bh *rājanyām*, corr. by cop. to our reading; ΨPp *rājakanyām* (corr. in p to our reading); PrM *rājakanyāyām* for *rājanyām*; ABh with us || P *°cūrṇāvale°* || 13 ΨP *°kṣamā°* || ΨPPrMp *atīsurabhigaṃdhivicitramūlīmbaro* (M *°gaṃdhā°* for *°gaṃdhi°*) || 14 ΨPPr (not M)p *kolikas* || bhNΨPPrp *rājakanyām*, but *ṃ* in P very small, in p deleted again; ABh with us || 15 bhN *°ravadāne* || bhN *°talāvasthīlām ekākinīm* || bhΨPPr *avalokayaṃtīm*; ABh with us || 16 N (not bh) *manena* for *madunena* || ΨP *sprśamāna°*; bhN *°mānasām*, ΨP *°manasām*, p *°manasā*; Pr *sprśamānasām*, M *sprśamānasā*, A *sprśyamānasā* || 17 ΨPPrMpBh *kolikam* || 18 M *sayyāyām* || 19 Pr *samūditām* || 20 ΨPPrMpBh *koliko* || 21 M *gaṃbhīraślakīyū* || N *śanair* (!) *śanair* || N *āha* for *uvāca* || M om. *evēdam* || 22 bhNΨP *kanyā cāhaṃ*, Pr *cāha*: A only *kanyāhaṃ*, Bh *kanyā 'haṃ* || N transp. *cāhaṃ kanyā* || 23 ΨP *mānuṣasamparkkūd* || 24 M *tvātam* for *tvām* ||

Page 51.

2 Pr *gaṃdhavaravirāhena* || 5 bhN *anubhavato* || ΨPPrp *koliko* || 6 bh *vaikuntasavarggaṃ*, N *vaikuntṭhaṃ svarggaṃ*, ΨPr *vaikantāsavarggaṃ*, P *vaikantāsavarggaṃ*; Bh *vaikuntṭhalokaṃ*; A with us || bhNΨPPrMp (not Bh) om. *tā* of *tām*; A om. *iti tā* || bh *uktalā°*, N *uktapālayitvā* || 7 bhN *evāvagacchati* || 8 bh *kadācit svām°*, corr. by copyist to *kadācie cām°*; N *kadācid*, om. *ca* || 10 M *āsti* || bhNPr *rājā* || 12 M om. *puruṣeṇo* || 13 N *tan nā* for *nātrā°* || Pr *devātra*, om. *eva* || N ins. *tvam* after *deva*, but it is blotted out by the copyist himself || 15 ΨPPrMp *āvedite* || 18 Ψ

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

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4 M om. *evaṃ* || 5 M *kīṃcukino* || 7 Ψ PPr *°vilakkita°* || 8 bhNMp (not Ψ PPr; delete the asterisk in our text) om. *ca* || M om. *āḥ* || 9 M om. *ko °yaṃ kṛtān* || 10 M *tvakāśam* || 11 bhNBh *°kolika°* || Ψ PPrM *viṣṇusvarūpaṃ ko°, p viṣṇurūpaṃ ko°*; A *viṣṇusvarūparvṛttāntam* || 13 Pr *prāhasita°* || bh *pubukita°, ΨPPr pulikita°*; ABh with us || 15 Ψ PPrMp Bh *gaṇḍharva°* || 17 Ψ PPr *dr̥ṣṭavyo* || N *mānasyai* || 19 Pr *tatos tu* || Pr ins. *bhūto* before *bhūtvā* || Pr *sakalasthotro* || 20 M *gamana°* for *gagana°* || 23 bh Ψ P (not PrMpBh) *dhanyavarō*; A *dhanyabharo*, corr. to our reading; N *stutyō dhanataro* for *nāsty anyo dhu°* || 24 N *evā* for *etya* || Pr *sarva* ||

Page 53.

1 NA Ψ PPrP Bh *gāmā°* for *jāmā°*; cop. of bh adds *yā°* over *jā°* || Ψ PPrP Bh *°prabhūvena* || 2 N *vaśi karisyāmi* || 3 Mp *navatī°*, om. *nuva* (which in p has been supplied over the line) || 4 Pr *°kuragrahaṇāya prāhptā*, this being corrected from some other reading || 5 bhNA Ψ PPrP Bh *°gāmātr°* || 7 Ψ PPrMp *prahitaḥ* for *prahr̥taḥ* || 8 M *lokikaṃ d akasmāt kasmāt* || N *kāṃcid* || 10 M *uktam* || 12 Pr *°parivāś* || 14 M *°rahitaṃ* for *°rakṣitaṃ* || 17 M *hatāśeṣi* || Ψ PPrM *pumdravaraddhana°* || 18 bhN *tataḥ* for *tac* || bhNBh om. *na* || 20 Ψ P (not Pr) *pumdravaraddhana°*, M *pumdravarcaṇa°* || 21 M *naṃ°* for *mantri°* ||

Page 54.

1 N *tato* for *tal* || 2 Pr *surukṣitāni* || 6 M *vyāpādayoti* || 7 M *vācyam* || 8 Pr *vigrahasya* || Ψ PPrMp Bh *koliko* || 9 M om. *hi pūrvaṃ* || Ψ PPrP *°kasipu°* for *°kaśipu°* || 12 N *vyapotyisyati*; M *vyāpādayisyalīti* || 14 bh *paṭaho va dūpito*, *va* being del. by cop. by two dots; N *paṭaho vaṃ dūpito* || 15 bh *nikataḥ vi°*, N *nikitaḥ vi°* || N *gojayat*, corr. by the copyist from *yan*, for *yo yad* || 17 bh *mahāsatvo*, N *mahāśasatvo* || 20 Ψ PPrMp Bh *koliko* || bhN *muktasukhāraṃbho* || 21 N *paryālocitatvāt* || 24 bhN *saṃhṛtokhila°* ||

Page 55.

1 After the second *me* Pr ins. *pitā* || 2 M ins. *satvaraṃ* between *varaṃ* and *sattvaṃ* || 4 N *uklaṇ hi* || 9 Mp Bh *kolike*, Ψ PPr *kolikam*, N *kaulika* || Pr *viṣṇuviṣṇu* || bh Ψ P *vaikuṃtasvargge*, A *khekum̐the | svargge* (corr. from *°rggo*), N *vaikuṃṭhasyāgre*; Bh *vaikuṃṭa(!)bhavane* || M om. *vainateyo* || Ψ PPrP *viśṇapayad*, M *vaiśṇepayad*, N *vyagapayad* || 10 bh Ψ PPrMp om. all between *pr̥thivyām* and *pumdravaraddhanādhipater*, l. 11. The missing words

are supplied by the glossator of bh in the margin. N has them in its text. In A this passage runs thus: *pumḍhravaraddhanābhīdhānanagare* | *devākura-dhārī* | *koliko rājadhikitarā upabhuṃjate* | *tataḥ*; Bh: *pumḍhavaraddhananagare bhagavadākuraadhārī* | *koliko rājakanyām sevate* | *tataḥ* || N ins. *tu* before °*pumḍhra*° || ΨPM *pumḍhravaraddhanā*° || Glossator of bh: *pumḍhrahāhravaraddha*° || N *upakāri* || bh *rājadhutaram* || 13 ΨPPrMpBh *kolikaś*; N *kaulike* for *kaulikaś* ca || bhN *kṛtaniścaye* || 14 bhN *viññāpyam*, corr. in bh from *viññāpyam* by the cop. || 15 bh (not N) *bhagavan* || P (not Ψ) *vyādita* for *vyāpāditaḥ* || 17 Pr om. *tāni* || In bh gloss on *nāstikā*: *jaināḥ* || 18 bhN *bhagavan bha*°; ΨPr *bhagavān bha*°, P *bhagavā*, then an akṣara lost by a hole, then *bha*°; M *bhagavadbhaktā*, om. & ca, A *bhagavadraktāś ca*; Bh with us || ΨPp *pravajyām* || bhN *bhikṣyaṃtīti samu*° || 19 ΨPPrM *devapramāṇam* || Pr om. *tato* || Pr *vibhūvi* || 20 ΨPrMpBh *koliko*; P *devīmśakakoliko* || 22 NPr *sāhāryaṃ kuryaṃ* || 24 bhN om. *ca* after *cakram* ||

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1 ΨPPrMpBh *koliko* || pBh *āha* for *ādideśa* || 2 pBh °*yopasthitasya* || pBh *maṃgalādīkaṃ sajjam kuryaṃ* || M *sajjikriyatām* || 3 bhNAΨPPr °*vidheḥ*; Bh with us || Pr *gorocanādisita*° || 4 bhNAΨP °*camḍano* for °*vandano* (A *gorocanasitasiddhārthaka* | *kusamādi*)°; Bh with us || 7 N *vyūhateṣu*, M om. *vyūhiteṣu* || ΨPPr *pādāhataṣaṃprahāre*, M *pādāhūtaṣaṃprahāre* || ΨPPrMpBh *koliko* || 8 Over *vitirṇa* in bh gloss: *datṭa* || ΨPPr °*suvarṇā-* (in P °*rṇā*° corr. from °*rṇo*° by cop.) *diratnādi*; M °*hānā*° for °*dānā*° || 9 bhN °*mūlaṃ* for °*stulaṃ*° || 11 N *pāṃcajanyaśaṃkham* || N *āpūrayan* || 12 N °*pādātayaḥ* || 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 *bhaṃ* over *saṃ* of *ārasaṃtaḥ*; N *ārabhaṃtaḥ*, M *āsantaḥ* for *ārasantaḥ* || 14 N °*kiṃcin mū*° for *kecin mū*° || 15 M *gamanū*° for *gaganā*° || N °*nihitaṃ sta*° || 16 P (not Ψ) *samapāgateṣu* || 17 Pr *devarājeṣu* || 18 N ins. *haṃ* before *hantavyo* || Pr *āhya* || 19 bhN *evaṃ vābhikite* || 20 M *surāsisam*° || 22 M *pratinaṣṭi* || N *kumjastra* || 23 Pr *prabodhate* ||

Page 57.

1 Pr *vrahmādi* || 4 ΨPPrMpBh *koliko*, M *kolikan* || 5 ΨPPr *jāta-kantakānām*, in Pr the second *ta* over the line by cop. || Pr *vicīṃtatām* || ΨPPrM (not p) Bh *kolikaś* || 8 N *svasavāhinebhya* || Pr *pranayāti*, Ψ *pranīyāta*°, corrected by a later hand to *pranīyati*°, which is the reading of P || ΨPPrBh °*sirasas*° || 12 bhN *evaṃ vācādinī* || 14 M only *varmmā* || 17 NΨPPrMpBh *koliko* || 18 N °*mahātmyo*, ΨPr °*māhātmye*, in Ψ followed by *daṇḍa*; hence PL¹, misreading the *daṇḍa* for first o-stroke: °*māhātmye rojā*° || ΨPPrM *sakalatra*° for *sakalā*° || 19 After *itī*, ΨPr *kathā* || 8, P

|| *kathā* || 8 || flourish ||, M | *kathā* | 8 || Pr *āvarṇya* || M *eva* for *evam* ||
 20 N om. *santu* || 21 Pr °*myōpaviṣṭasya*, om. *ca* || 22 N *ā*, then blank
 for one akṣara, then *yikam* || 24 Over *samanāmlara*° mark by later hand,
 referring to an addition by the same hand in the right margin : *ataḥ param*,
 and to an addition by the same hand in the left margin : *kūraṇam* ||

Page 58.

1 pBh *abhiyuktā* || Over *anuyuktā* gloss in Ψ by later hand : *prṣṭā* || M
sāvivye, PL¹ *sāvidyo* for *sācivye* (but in Ψ the right reading quite distinct). In
 Ψ gloss on *sācivye* by later hand : *sāhāgye* || 4 N *apiyasya* || 5 In Ψ
 by later hand gloss over *śradḍheya*° : *mānya* || 6 N *matsannize* || 8
 bhNAΨPPRp (not M) *grhīṣyām*, Bh *grhīṣyā* (!) || 9 Ψ *jñāpa* [new line]
jñāpayitum, the first *jñāpa* deleted by small dots over the line || 10 bh
duḥkhasahataran, but corr. to our reading, apparently by cop. || 11 Pr
taḍākā || ΨP *jñāyā*° *bravīt*; Pr *vijñāyā*° *bravīt*, Mp *vijñāyā*° *bravīt* || M *evam*
 for *eva* || 12 ΨPPR °*pradhānye* || 13 M *atyutthite* || p *cā-* for *vā-* ||
 14 bh *vaṣṭavya*, corr. by cop. || In bh, the copyist writes *da* over *va* of
pādāv a°; hence N *pādād* || Ψ *srīḥ*, P *strīḥ* || 15 bhNΨPPRMp *bhavaṣya*,
 ABh with us, but in A corr. by later hand to *narasya* || 16 bh *jūhātī* ||
 17 bhN *tenā*, ΨPPRMp *tathā* for *tena*; ABh with us || 20 M *śramayate*
 for *chrayate* || In Ψ gloss by later hand on *nirvidyate* : *khidyate* || 21 N
 om. *padam* || P om. *hā svātantryaspr* || 22 Pr *abhidrumā*, Bh *api druhyati*.
 In the Hamb. MS. H, the stanza is omitted; I reads *svātantryān nṛpateḥ*
rājyahrdaya prāṇān api cyāvyate || 23 Pr *ravagrahaḥ* || ΨPPRMp *svakāryeṣu* ||
 N *deva* for *eva*; ΨPPRM *taḍ eva devātra* (M ins. *kaṁ*) *yuktam*, p *taḍ eva yuktam* ||
 24 N om. *yaḍ uktam* || 25 M °*marḍdenenurakto* || 26 bhPr *nāpekṣaḥ*, N
nāksyepya || bhN *vaṁcchitā* || 27 M *prabhūṣaṇam* for *prabhūṣaṇ* || 28
 bh *bhāvi*°, N *sāvi*° || 32 ΨPPRMp *karoti* ||

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2 bhN *parām* || 3 ΨPPRMp *cittam* (M *vittam*) *tasyōpari* || bhΨp
paridruhyati; N *duhyati*, the copyist adding *paridrū* over the line; P *pari-*
duhyati, M *paridudyati*, Bh *paridrahyati*, APr *druhyati*, om. *pari*. Cp.
 Śār. 21, 5. Hamb. MSS.: *vikṛtīm na yāti* || 9 PL¹ om. *m adhunā*
svayam svāmītvam || 11 p *satkulīne* || 12 M *atīṣṭo* || N *uktam* for
tyaktum || 15 bh *yā* for *yo* || 16 N *prathitān na śru*° || 17 Ψ *tena*
 twice, but the second *tena* del. again by little dots over the line || 22 M
satām matikramya || M ins. *sa* before *varṭate* || 24 M *pratimadyate* || 25
 bhNΨp *cyuta*; Bh *bhyutaḥ*; APr with us || M *saṁsthātāt* for *sthānāt* ||
 26 N *galanamatiḥhiḥ* || 27 ΨP *nayoktir*, M *nāyoktir* || 28 p om. *api ca* ||
 bhNΨPPRMp *pariṇāmā*°, A *pariṇāmo*°; PPrBh with us || 30 bh om. *ca*; N

tathāpi, omitting stanza 236 || 31 In bh, a later hand corrects 'nujivibhiḥ to 'nujivinaḥ ||

Page 60.

1 M *mūlabhṛtyoparādhena*, Bh *mūlabhṛtyāparādhena* || 3 N *siṃhar āha* || M om. *yataḥ* || 5 M *taḍ aśya* for *taśya* || In Ψ, *nairgunyaṃ* has been corrected to *vairgunyaṃ*, apparently by the copyist; PM *vairgunyaṃ*, Prp *vaigunyaṃ*; ABh with bhN || 6 Pr *pūrva bhaya*° || M ins. *eva* after *pūram* || M *śaraṇagato* || 9 PL¹ *tuṣṭāti* || 13 M *svedatobhyaṃjano*° || ΨPPrp *svapucchaṃ* || 14 N *sphītā bhavaṃti*; PL¹ *guṇā sphītābhavaṃti* twice || 15 M *truhināgireḥ* || 16 NM *tathā ca* || 17 Over *patitāḥ* a later hand writes in Ψ *kāya* || 19 bh *avelane* || 20 Pr *naṣṭa pātre* || In bh gloss on *hitam*: *alakṛtaṃ* (!) || 21 Pr *dākṣiṇam* || 22 N *araṇye ru*°; ΨP *araṇyarudinaṃ* || M om. *śava*; NAΨPPrp Bh and later hand in bh *śaba*° || 23 M *varṣaṇaḥ* || 24 bhNBh *iva nūmitaṃ* || 26 M om. *kim ca* || 27 ΨPPrM *ati* for *iti*; in p *iti* corr. to *ati* || 28 M *kūla* for *kūcaśakale* || 30 N *hīlavacanam* || bhNAΨPPrM Bh *na* for *ca*; p *ca*; p *śrūyato*, corrected to *śrūyato*; Bh *śrūtaṃ* for *śrūyatām*. In A, two small horizontal strokes over *na* refer to a marginal addition by a later hand: *tulyārthaṃ tulyasāmarthyam* | *marmajñam vyavasāyinaṃ* | *arddhārājyaharam mītram* | *yo na hanyāt sa hanyate* || 133 || 32 Ψ *durvinītāni*, corr. to our reading || 33 N *piṅgalakara āha* ||

Page 61.

2 M *yajñayatto* || M om. *nāma* || 3 bhN *eva* for *evam*; BhA with us || 4 M *pakyati* || 5 N *niscitas* || ΨPpBh *tiṣṭati* || ΨPPrp (not M) om. all between *adhvānam* and *gantum* (Pr writing *gatum*), l. 7 || 6 M *yathāśaktiṃ* || M *kim apy* || 7 N °*nivedena* || 9 ΨPPr *vrajatānena*, M *vrajātena* || 10 ΨPPrMp *caikatra pradeśe*; ABh with us || 12 N *sato* for *tataḥ*; a misreading of the form which *ta* has in bh || 13 In N, *prāṇi*° has been corr. to *prāṇa*°; pBh *prāṇaraksane* || 14 bhNΨPPrMp *priyam iva kūla*° (N °*kalatre*, M °*pu*° for °*putra*°); A with us; Bh *priyaputarakalatramitrasvajanaiḥ* || 15 N *brāhmaṇar āha* || 18 PL¹ om. *bhagnavrate śaṭhe* || 19 Over *nīḥkṛtīr*—as our MSS. write—later hand in Ψ: *pratikāra* || 22 M *prāṇi*° for *prāṇa*° || Pr *bhir* for *vipattir* || 23 M *śreyaskārṇya* || M *eva* for *evam* ||

Page 62.

1 bhNΨPpBh *bruviti*. A with us || A *bho sādho mām uttāraya* | *tat śrutvā vrāhmaṇobravīt* | *yusmanṇāmagrahaṇena trasyate* &c., l. 4. Before *yusman*° the corr. of A ins.: *bho vānara tvaṃ prakṛtyā caṃcalaḥ* | *kūpān nirgataḥ san mām saṃtāpayaḥ* | *vānara āha māvaṃ vada tvām upakāriṇam ahaṃ śapathapūrvakam nōdvejayāmi tatas tena dvijena vānaropy uttārītaḥ atha sarppa āha bho sādho mām*

uttāraya | *tato vrāhmaṇobbravīt*. But none of our MSS. including Bh, p, K has this short dialogue between the brāhmaṇa and the monkey || *M eva śrutvā* || **5** N *nādrśūmaḥ* for *na daśūmaḥ* || **7** Pr om. *te* || **11** ΨP *māmānugrahaṇāya e°*, with, in Ψ, two dots over *ha* || N om. *bhavataḥ* || **12** M *evam uktā grahābhimukhaṃ* || **13** N *guṇābhimukhaṃ* || ΨPM (not p) *prāyāt*, Pr *prayātaḥ* || **14** ΨPPrMp *asmin* for *tasmiṃs* || **15** Pr *i*, om. *ti e* || 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 *sarpenāpy uktaṃ* | *pātālavāsy ahaṃ nāgaḥ* | *tat trayā kārye smaravāyadhūm ity uktvā pātālaṃ prāyāt* | *kṣa iti śōpy uttāritaḥ* &c., l. 20 || **16** bh *bhavate*, which a corr. corrects to *bhavatā* || **18** N om. *sa* || N om. one *muhuh* || **19** ΨPPRp *mamāpy* || **20** N *tendbhikitaṃ* || **22** ΨPM *enam* for *evam* ||

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1 Pr *smṛta* || **2** M *veditūy* || bh *āśvāsitaśva* (?), corr. by cop. to *āśvāsitaś ca*; N *āśvāsitaśva sa naiḥ* || **4** N *nivṛtyam* for *nityam* || bh *bhavataṃ*, N *bhavaṃtaṃ* for *bhavatā* || **6** ΨPPrM *grāveṣyakādikaṃ* || **7** N om. *ca* after *uktaṃ* || **8** N *tat sakāmata sarvaṃ* for *tatsaktam etat sarvaṃ* || N *prasuptaṃ* for *suprayuktaṃ* || Pr *va* for *tava* || **9** A corr. of bh corrects *nimittaṃ* to *nirmittaṃ* || ΨP *bhagavān* for *bhuvān*; Pr *bhavān*, but one akṣara before *vān* del. with gamboge || **10** Pr *vrāhmaṇa tat gr°* || Pr *sa mamāro-pakārī* || **12** bhNΨPPrMpBh *pādārghā°*; A with us, but apparently corr. to *pādyārghaḥsina°*; Bh *pādārghāsanaśnānakhādānapānabhojanādisatkrīyāṃ* || bhN *°śvādana°* for *°khādana°* || N *ādisamatu* for *ādisatu* || **19** N *dr̥ṣṭvā* 'bravīt, om. *rājā* || N *tvayaīdaṃ* || **23** M *bādhavitvā* for *bandhayitvā* || N *śulim*, corr. by cop. to *śūlim* || **24** N *ārohayati*, Pr *āropayat* ||

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1 Pr *taś* for *taś* || Pr *buddhena* || **2** ΨPPrMp *āgatyābravīc ca* || bhN ins. *te* before *taś* || bhNAΨPPrM *asmād*, Bh *asād*, apparently corr. to *asād* by cop., for *asmād* || N *mumoca* || **4** PrM *dakṣyāmi* || **6** ΨPM *hastasparsān*, Pr *hastasparkṣyān* || **7** M *dr̥ṣṭā* for *daṣṭā* || **9** N *gāruḍika-tāmtrika°*, om. *°māntrika°*, P *°māntrikabhaisajikā°*, om. *tāmtrika*; L¹ *°mātriga-tāmtrikabhaisajikā°* || bhN *°kānā°* for *°kānyā°*. Bh *gāruḍikamāntrikā bhaisajikā anyadeśavāsinaḥ*, A *gāruḍikā māntrikā* | *tāmtrikā bhaisajikā anyadeśavāsinaḥ* || **10** bhN *samuparacitaṃ* || **11** N *bhramato* || **15** ΨP *mātrā tāṃ*, N *°mātrām* for *°mātrāt tāṃ* || Pr *°kṛtamān* || **16** N *pratyupajivilāṃ* || N om. *tasya* || bh *pūjāṃ ca gau°* *ca*, the first *ca* deleted by copyist || N om. *ca* before *kṛtvā* || **17** M *anam* for *amuṃ* || **19** M *m* for *sarvam* || bhN *atha* (N¹) *gatārthena* || **20** N *mantritvena* || **21** bhNΨPPRp (not

M Bh) °sujana° for °svajana°, A sarvasajjanasametena, corr. from *suhṛ(?)saj-jana°*; Bh *sukṛtsvajjanasametena* || A ΨPrM *bhogādi°*, Bh *bhogādinā tuṣṭend°* ||

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1 N °vāraṇa° for °vānara° After *iti*, ΨPrMp ins. 9 (i) *kathā*; P adds *śrīḥ*; Bh *navamī kathā* || flourish || 2 ΨP om. *vā* || 4 ΨP *vinirvarttagi-tum* || M *sakaḥ* for *sakyaḥ* || 8 bhNAΨPrp *nivāraṇiyāḥ*, M *na vāraṇiyāḥ*; A *suhṛdaḥ kleśupathān nivāraṇiyāḥ*; Bh and Śār. with us || 11 N *tathā ca* || Pr om. *yan* || 13 ΨP *śrī* || N *damaṇam* for *na madaṇam* || 14 N *ayamtrīṇam* || Over *ayamtrāṇam*, gloss in bh: *na phosalāve*, and gloss on the last part of pāda 4: *āpatśalerave* (or °be) *ḍṛnapāme* || 15 ΨP *bhujamgaḥ sra°*; M *bhujamgastastari pi vā* || 16 M *vasanonmukhaṇ* || 18 N *vijñāpyamānā* || M om. the words between *pravartante* and *bhṛtya°*, writing *nrtya°* || M *āyāte* for *āyātau* || NPr *duḥkhopāte* || 19 bh *vāhyaḥ*, N *bāhyaḥ* for *grāhyaḥ* || 24 N *siṃhar āha* || 26 bhN *puruṣaś carati* || Ψ *tvariti*, corr. to our reading; p *svariti* || M *bhayāt pūrvaṇ hartu vā* || 28 N *pīṃgalakar āha* || Ψ and perhaps bh *śasya°*; Pr °bhakṣyo, ΨPM °bhakṣo for °bhoktā; but cp. Śār. 30, 13 || N *katha sau* || 29 N om. *sa* before *śasabhuḥ* || bhΨ *śasya°*, Pr *śasya°*, Bh *trṇabhuk*, A with us || N *vedapādā* || ΨPrMp transp.: *pīṣitabhujō* (Pr add. *h*) *deva°*; but cp. Śār. 30, 14 || 30 bhN *bhojyapūtāḥ*, ΨPrMp *bhojyabhūtāḥ*; Śār. Bh with us. A *bhojrbhūtāḥ* || N *taddpy* || N ins. *evam*, corr. by cop. to *enam* before *anartham* || bhNΨPrM (not ApBh) om. *na* before *kariṣyati* || 32 N *jagati drohe* || 33 In bh gloss on *tejayati*: *tivrikaroti* ||

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1 N *siṃhar āha* || bhNΨPrp (not AM Bh) *tvām*, corr. in p into *tham*! || 4 N *pravekṣyaṇ* || 5 N *pariśramaḥ* || 6 N *duṃḍukasya*, M *duṃḍakasya* || M *maṇṭravisarppīṇi* || 7 L¹ om. *katham etat* || PL¹ *damana*, om. *kaḥ* || 9 M *anasyadṛṣaṇ* || 10 In bh gloss on *yūkā*: *jū* || 12 Ψ *puṣya*, bhNPPrM *puṣṭā*, Ap *punṣṭā* for *puṣṭā*; Bh with us || 13 ΨP *saṃvṛtā* || N *duṃḍuko* || 15 bhMp °*subhaya°* for °*m ubhaya°* || 17 M *daivavāśāte* for *daivavāśān* || 19 Pr *samāyātā* || 20 N *ma* for *mā* || After *kutaḥ*, a mark in bh by the copyist's hand refers to a marginal addition by the copyist, who inserts the following between *kutaḥ* and our stanza 257: *uktaṃ ca | ehy āgaccha samāviśāsanam idaṃ kasmāc cirāt dṛśyase kā vārttā kim u* (Pr a for u) *durbalo 'si kuśalaṃ prito 'smi te darśanāt | evaṃ nīcajane 'pi yujyati grhaṃ prāpte satāṃ sarvadā teṣāṃ yuktaṃ aśamkitena manasā harṃyāṇi gaṇtuṃ (gaṇtuṃ being corrected in bh from some other word which I am unable to make out) sadā °oli 3.* NΨPrMp have the words *uktaṃ ca* and the stanza in the text, ΨPrMp transposing *kasmāc ciraṃ (!) dṛśyase* (Pr °*te* for °*se*) and *prito 'smi te da°*. The

third pāda runs thus in ΨPPrMp: *ity evaṃ* (Pr *eva* for *evaṃ*) *gṛham āgataṃ prañayinaṃ ye bhāṣayanty ādarāt*; in d they read *gehāni* for *harmyāni* || ABh *kutaḥ* | *gurur* &c. with us || 22 Pr *eka* || 23 Pr *eka*° for *aneka*° || Ψ° *prākārāṇi*, corr. to our reading, apparently by cop. || 24 N *āsvā*, om. *dilāni* ||

Page 67.

1 N *manoratham* || 3 M *athirodhānaṃdaṃnāmayatayā* || ΨP° *paśalaiḥ* || 4 bhN *sthalajalajakhecara*°; P *sthalajalajakhecara*°; M *sthalajalasakhevara*° || 6 M ins. *āsvādād* after *prasādād* || P *āsvādayitum i so 'bravīt* || 7 NP *so 'bravīt* || 8 N *asmacchayanād* || 10 M *kāyaṃ* for *kāryaṃ* || M om. *na* || 11 Pr *vi* for *vai* || 12 N ins. *uktaṃ ca* before *tataḥ* || 14 p *karnāmṛtaka-thānake* || Pr om. *tayā* || 17 Pr *vrahma* || 19 M om. *vā kā* || 20 N *navasamāgatvāt*, M *navasamāgamatatvāt* || 21 N *yadā* for *tadā* || 22 Pr *deśakūle* || ΨPPr (not p) M ins. *ca* after *evaṃ* || 24 N *dr̥ṣṭapradeśe* || N *dr̥ṣṭo* for *daṣṭo* || M *ukṛādadhe* for *ulṛkādagdha* || N *vṛścikudr̥ṣṭa* *iva*; M om. *vṛścikadaṣṭa* *iva* ||

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1 bhN *tvaritaram* || ΨPPr *pr̥ṣṭadeśaṃ*, p *pr̥ṣṭadeśam* || 2 Pr *parivrttakam*; *parivartakam* also A (spelling "rtta"); Bh *parivarttina* || ΨP *duṣṭo*, N *dr̥ṣṭo* || 3 Bh *kim api svedajātām* || P *kiṃci* | *sthadajavacanāṃ śrutvā* &c. || bhNΨMP *anveṣayeti*, Pr *anveṣayati*, A *anveṣaya iti*, Bh *anveṣayatha*, om. *iti*; cp. *tair*, l. 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 *rājavaca* || 4 N *duṃduko* || 5 M *dikāṃ* for *dr̥pikāṃ* || 6 ΨPPr *maṃtavisarppini* || ΨPPrMp ins. *nāma* before *vidhi*° || 8 After *iti*, ΨPPrMp ins. 10 *kathā* || 10 N *tyaktā svābhyāṃtarā*; ΨP *tyaktā* for *tyaktās* || N *bāhyā svābhyāṃtarikṛtāḥ* || 11 In Ψ, a later hand notes in marg. the reading which the textus simplicior has in the fourth pāda: [*ya*]thā *rājā khukhudra[vaḥ]* | *iti vā pāṭhaḥ*. The bracketed akṣaras have now almost disappeared with part of the margin. Cp. WZKM. xvi. 269 || 12 N *piṃgalakar āha* || M om. *katham etat* || 14 In bh gloss on *asti*: *gate* || Bh *kasmīṃści*, p *kasmīṃścin* || M° *pari*° for *°parisara*° || bhNAΨPPrM *jaṃbuko* (N *jaṃbūko*) *nāma caṃḍarava iti*, p *jaṃbuka iti nāma caṃḍaravaḥ*; Bh and Śār. with us || 15 Pr *sa kaddhāram* || bhN *kṣipām* || 17 In bh by a later hand over *sārameyais* in marg. *kutarām* || 18 N *bhayaṃkarātravarasta*° || Pr *pālāyamānūḥ*, Ψ *pālāyamānāḥ* || 19 ΨPM (not Pr p) *anupaviṣṭaḥ* || 20 In bh, a later hand corrects *yathāgataṃ* to *yathāgate* || 21 N *nīlikā*° || 22 ΨPPr (not p) *°saṃjitaṃ* for *°raṇjitaṃ* || bh *saṃvarttinaḥ* ||

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1 bh 'syāgamam; N syāgamanam, corr. by cop. to syāgamatam; ΨP py āgamam, p pyāgamanam; Hamb. MSS., APrMBh with us; Simpl. h kutḍbhyāgataṃ || ΨP vijñāte || 3 bhNAΨBh and Simpl. Hh vinūlyān; in h anusvāra del. with gamboge; Simpl. I with us; Pr vamyā; M vadyān || 4 bhNΨPPrMp and Simpl. h chreyam; A and Simpl. H śreyam; Bh śriyam Simpl. I chriyam || 6 bhNΨPPr vrajata, A brajata, Simpl. h vrajataḥ, Simpl. H vrajataḥ; Bh and Simpl. I with us || 8 Pp °paṃjarāṃtasthāḥ || 9 Pr °hiraṇa° || 12 N sthagilkām || 13 bh ins. ca after °dhāratvam || N yena for ye || 15 ΨPPrMBh rājya for rājye; A om. rājye. Read rājyaśriyam with the Ψ-class ? || 16 Pr pura, om. taḥ (at the end of a line); ΨPMPBh puraḥ; Simpl. HIh tatpurataḥ || 19 bh śulakita°, corr. by a later hand; NΨ pulikita°, but in Ψ corr. by cop. || 20 ΨPPrM tārasvareṇa || 22 In bh gloss on vāhitā: vaṃcitā || 24 Pr pālayitum, corr. to palayitum ||

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1 After iti, Pr adds 11 kathā, Ψ kathā, with a small 11 over the line by cop.; p kathā, P kathā || 11 || flourish || ||, M kathā || 11 || Pr piṃgala āha, N piṃgalakar āha || 2 bhNΨPPrPbH śrastāṃgo, M sastāṃgo, A grastāṃgo || 3 Pr adi for alya || N devapādāṃkilum || 5 N uktyarthāya || 8 bh arnivrtam, NPr anivrtam || 9 Pr om. 'py a || 10 p tathā ca || Pr janmāpi dukkhāya || 11 N sevakārvrtir || 13 Over rkha of mārkaḥ cop. of Ψ writes ṣa; P mūrṣaḥ || 14 bhN āhārann || M svāstho || 15 In bh gloss on vakti: kutaru || Before vakti in Ψ vya, del. again by cop. || Pr va for na || Pr sacako for sevako || bh 'pīja, N pīja for 'pīha || 17 In Ψ carati corr. from carita by cop. || 20 ΨP °parokṣaḥ ca, corr. in Ψ by later hand to our reading || bhN parivittānuvarttinah || 22 bhN pratyāsattyaṃ, corr. by later hand in bh to pratyāsaktiṃ; in Ψ gloss on pratyāsattiṃ: āsannatām || 23 In Ψ gloss on avahitamanās: sāvadhāna || 24 P sadṛśyam || 26 bh sumuṣṭend°, N suṣṭend°, ΨPPrMp supuṣṭend°, pu being corrected in p from some other akṣara; Bh supuṣṭend°; Hamb. MSS. and A with us. We should perhaps read sumiṣṭendāpi, as the author uses the compound miṣṭāṇna p. 137, 13 || 28 bhN ko for kau || 29 bhN cīṇtya || M om. mukur || 30 om. damanakasya || 33 ΨPPrM °bhakṣaṇam ||

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1 bhN āgataṃ; p āgamaṃ, corrected to ā°; M āgama || N tad ya nanta-ram || 3 ΨPPrMp upagataḥ || N saṃjivakar || 4 bhN rājñā || 9 NΨPPrMp apūrva°; M apūrvapratimāṇam viśeṣo || 10 bhNAΨPPrMp yat for yaḥ; Bh (reading pratibhāviviśeṣo) yaḥ with us. Śār. also yaḥ || 15 ΨPPr °vīkṛti° || 16 Ψ jvāyale || 18 bhNΨPPrMp saduḥśahaṃ, A suduḥśahaṃ, Bh

suduḥsaham ॥ 19 N *dyśan* ॥ 22 N *kuḥuka*° ॥ 23 M om. *damanaka* ॥
 N *ninimittā*° ॥ 24 ΨP *pararamdhrānvesināś ca* ॥ M om. *evam etat* ॥ 26
 N *tatra* twice ॥ 27 M *guṇayātinaś* ॥ M *ati* for *avighnāni* ॥ 32 N
sukṛtān yathā ॥ 33 bhNAΨPPrMp *asambhinnārthamaryādāḥ*; Bh with us ॥

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1 M om. *uktaṃ ca* ॥ 8 N *kuścid* ॥ 10 N *krūṣitaḥ* ॥ bhN 'bhi-
 varttate ॥ 12 M *guṇād* for *guṇāśravaṇād* ॥ 15 Pr *tvadako* ॥ P *tavāṃ-*
tikāṃ, corr. by cop. to our reading; Ψ *tavāṃkitāṃ*, corr. by cop. to *tavāṃtikāṃ*;
 M *tevāṃtikāṃ*, om. *nāyātas ta* ॥ 17 PMP (not ΨPr) *guṇyā* ॥ p *yānti* ॥
 19 N *prthito* ॥ M *sthāpi* for 'sthy *apī* ॥ 20 bhN 'bhāvaḥ *saṃ*° ॥ 22
 N *uśyase*, corr. by cop. to *uśyate* ॥ Ψp *asmin sarasi*, but Ψ *ma* in margin, *hā*
 having disappeared with the greater part of the margin ॥ 23 Pr om.
viharamāṇayoḥ ॥ 24 N *ulūkar* ॥

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3 Pr *am* for *aham* ॥ 4 Ψ *ivābhāvāse, vā* being del. again by cop. ॥
 7 P *athu* ॥ ΨPPrMp *vane*, om. *padma* ॥ 10 P *priyasudbhat te* ॥ Ψ 'haṃm ॥
 14 bhNΨPPrP *vanijjāraka*°, Bh *vanijyāraka*°; A with us ॥ 15 bhN *pra-*
tyūse kāle ॥ bhN *prayāṇakaśamkhaṃ*; AΨPMPBh with us ॥ 17 ΨPM
anupaviṣṭo ॥ N *durnimittam ca*° ॥ 19 Pr 'pyākarnṇam, om. *pūrṇam*; N
 'pūrṇabūnam ॥ N *ca ulūkaniḍamikaṭavāsi* ॥ 21 bhNΨPPrM a° *vi*° *ca*
goṣṭivād iti, p goṣṭi iti; Bh *akālacaryā iti, A* with us. Then ΨPPrMp ins.
12 kuthā, P adding ॥ flourish ॥ ॥ 22 P *viśamacittas* ॥ After *sarvathā*
 (Pr 'thāḥ) ΨPPr the figure 12 ॥ 24 N *viśakumbhapa*° ॥

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2 N, misreading the old-fashioned *jñh* of bh, which is almost the same as
 in our specimen, vol. xi, Table II, no. 9, l. 3 b: *samprejñitā*°, P *samprejhitā*° ॥
 3 bhN 'praśneṣu (N 'si for 'śu) *svinnomlttarah* ॥ 5 In bh gloss on *sikṣito*:
bhānyo ॥ 7 M *citra*° for *vicitra*° ॥ 8 bhNAΨPPrMpBh *paśāṇyā*° ॥
 ΨPPrMp 'vinayābhīmāna°; Pr 'malī, om. *naṃ* ॥ 12 N *grāhivittam* for
cittagrāhi ॥ 14 bhΨ *śasya*°; A *śassabhakṣyaḥ*, Bh *śiṣyabhakṣyaḥ* ॥ ΨP
āmiśabhā° ॥ 15 P *cittam* ॥ 16 Pr *vivāham samkhyam ca* ॥ 17
 bhNΨPPrMBh 'śikharam, A 'śakharam ॥ 19 bh *bhadamtah*, corr. by cop.
 to *tada*°; N *pradamtah* ॥ 20 Ψ 'prṣitah, corr. over the line to our reading;
 P 'nrṣitah, M 'trṣiḥ ॥ 21 M *enam* for *pānam* ॥ 22 M *pratisurabhigam*° ॥
 N *mālatim* ॥ 24 Pr *upahūyāvam* ॥ 26 bhN 'rasāsvādulubdhā ॥ 27
 bh *tatkarnnyavyajanapavana*°, N *tatkarnnyavyajapavana*° ॥ ΨPPr 'preṇṣitaiḥ, M
 'preṣitaiḥ ॥ 28 bhNM *bhūmiprāptāḥ*, ΨPr *bhūmiprāptā*, P *bhūmiṃ prāptā*;
 Śār. SPA and Bh with us ॥ 29 bhN *roṣo* for *doṣaḥ* ॥

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1 bh °śyāmābhasaṃ, N °śyāmāmbhasaṃ || 3 M phalaṇakatra for phaṇacakra ||
 bh N °maṇayor || 6 Pr mūrse for loke || M ca mūrkkheṣu || 9 N °prak-
 ṣṇana° for °pramlāna° || 10 M °putrair for °puṭair || 12 ΨPr kāla ||
 bh Np Bh °racitaiḥ, AΨPr °caritaiḥ, M °varitaiḥ. Our reading is that of
 Śār. || N prem, then beginning of *kho*, then blank for one akṣara, then
 cālayan, cā of course being the misread second half of *kho*. In bh this
 passage has no defect whatsoever || 16 Ψ svābhāvāt, corr. to our
 reading || N vimṛśateti, ΨPrMp gaṇayati for vimṛśati || 19 M om.
 kuryuḥ || M uṣtro || 20 N damanakar || 22 M sāgara° nāma
 vaṇivā (!); ΨPrp om. vaṇik; p ins. sārthavāhaḥ after nāma || 23 M
 mūlya°, om. bahu || N °cailakasya || 24 bh (not N) viṭakanāmā u° || 25
 Pr celakabham || 26 Pr viṣame °smin for viṣamā, asmin || M nā °smeṇ for
 °smin || ΨPrMp sthānake; the following na is supplied under the line
 in Ψ || 28 bh Ψ śasyaṃ, Bh śisyam, A śasypāni ||

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2 N om. śimhaḥ || 3 bhN atas for atha; in Bh the passage is
 altered. Śār. and Simpl. Hh atha || 4 bhNΨP °rūpyam; APrp
 with us. In Bh this passage has been altered with the aid of the textus
 simplicior || 5 N saḥ for saṭtvam || 7 Pr tamaḥ for tataḥ || M itīha
 for iha || 8 N °citta° for °vṛtta° || Pr sārthavāhaḥ for °hāt || Over
 avagatā, gloss in bh: jñūta || N avagatobhyupapattinā; in Ψ gloss in margin:
 jñūtasamāc [the rest -āra ?- torn off with part of marg.] || 10 Our MSS.
 except Pr with us paṃcageṣu, corrected by gloss. of bh to paṃcamesu, by cop.
 of p to paṃcageṣu, which is the reading of Pr || 11 bhN ātyayikāyādi;
 gloss. of bh separates yādi from the preceding and the following akṣaras
 by small vertical strokes over the line || 12 bhNAΨPrp sūdamto; in
 Bh this passage is altered || bhN ayam for aham || 15 Ψ reads exactly
 as our text; but a corr. adds a second kiṃ over rthe of puṣṭyarthenēti. The
 r-hook of rthe 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, puṣṭyarthē kiṃ naiti; M puṣṭyā
 kiṃ naiti || N śimhar || 17 In bh gloss on mamōpānayadhvam: gūyaṃ ||
 bhN teṣāṃ for tato || 18 bhN ūceṣ for ūcus || 19 N krīḍayā ||

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1 Pr ins. pavatā after bhavatā || N om. param || 2 bh (not N) āste,
 M asmim for asti || N śṛṃgāla || 3 ΨP vinyapya || 4 ΨP tiṣṭatu ||
 ΨPrMp and Simpl. H om. grham; BhA and Simpl. Ih with bhN || 5
 Pr upadīkya for uddīkya || 6 Pr svāmīna || 8 N dīṣo for devādeṣo ||

11 Over *pāpādharma*, gloss in bh: *he* || Pr *yaty* for *yady* || Ψ PPrMp *vyāpādayiṣyāmi*; Hamb. MSS. with bhN || **15** Ψ p *pradhānam*, corr. by the copyists to *pradānam*; but the original reading is still well visible || **18** N *abhaya-pradhānam* || **19** Pr *sva* for *sa* || **20** Pr *prayati* || **21** bhN *sva* for *svam* || **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 asmākaṃ* || **24** M *ya* for *ye* ||

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1 bhN *tasmād asmābhiḥ* || **2** bhN ins. 'pi before *vahni*° || **5** PL¹ *yasmin* for *tasmin* || **6** N *nābhigamdhe* || Ψ PPr(not p)M *bhavaṃti* for *vahaṃti*; but cop. of Ψ adds in marg.: *vahaṃti pāṭhaḥ* || **7** Pr *rācate* || **8** M *tam* for *tān* || **9** bh *mahatī vesthā*, corr. by gloss. to *mahatī vecchā*; N *mahatī vascchā* || **10** bhN *kṣudrūt* for *kṣudrogāt* || **11** N *paralokasya pra*° || Ψ PPr *śarīra*°, M *śarīre*° for *svaśarīra*° || **13** N *bhṛtyeṣu* for *bhṛtyasya* || **16** Ψ P(not PrMp) om. *prāptam* || **19** Pr *devasyūpyāgātānā mama* || **20** bh *svarggaśaktir*, N *svargaśaktir* || **21** N *mṛtyo* || **22** In Ψ *paṭam* corr. from *madam* by cop. || **23** Ψ P °*bhakṣiṇāt*, 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 ||

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5 N *prāpta* || **6** Over *apasara*, gloss in bh: *tvam* || Pr *tathānuṣṭītaḥ* || **8** PPrp °*dhāraṇam*; M *prāṇam* for *prāṇadhāraṇam* || Ψ PPrMp add. *yataḥ* after *uktaṃ ca* || **12** bhN *svalpakāyaś ca jū*° || Between *svajātiyaś ca* and *nakhā*°, bhPPr ins. *śvāca*, N Ψ *śvāca*, M *śvāva*; p *ścārāvaca* deleted by smearing with gamboge; A ins. *ca*, deleted by smearing with gamboge; Bh with us || N ins. *ca* after *eva* || **13** N *dvīpi* for *prāṇaiḥ*. This seems to have been, in some previous MS., a correction of the faulty *dvīpi*, p. 79, l. 19, written in the margin and put into the text in a wrong place by some thoughtless copyist || **16** Ψ PPrM *etadharthaṃ* || M *saṃsagraṃ* for *saṃgrahaṃ* || **17** M °*vasāneṣu* for °*vasāneṣu na te* || **18** N *aparasaratu* || Ψ PPMp *prabhuṃ*; Pr om. *svaprabhuṃ* || **19** N *dvīpi* (see remark on 79, 13) || **20** N *sarggavāśaḥ* ||

Page 80.

1 Pr *śobhanāny* (om. *vacanāny*) || **3** Ψ PPrMp *vijñāpayāmi* || **4** Pr *yuktaṃ muktam* || **5** bhN Ψ PPrMp *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 tām ga* || 14 N *projjita*°, a misreading originating in the old-fashioned form, which *jñ* has in bh; see remark on 74, 1 || M om. *yām gatim* || 16 Pr om. all between °*nayano* and *bahavo*, l. 21, inserting the missing text after *rājā*, l. 22, and repeating the words from *bahavo* to *rājā* incl. || 17 N om. *taḥ a*, writing *bhaktitoḥam* || 18 After *iti*, ΨPPrMp add *kathā* 13 ||; P adds a flourish || 20 bh *grāhparicāra* and °*paricārāt* || 22 N *linyeta* (*pse* in bh resembles *pne*); M *lipsate* || bhNPr (in both places, see above, l. 16) °*pravāritas*, M °*pravaritas*, p °*prasāritas*; AΨP with us; Bh °*pratāritas* ca || P *vicāritas-turājāvicārākṣamo* for *vicārākṣamo* || 24 P *paricāro* || 25 ΨP *āhaḥ* ||

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3 Pr *pathyodanaṃ* || bh *mahāṃjanastambhām*, corr. by corr. to *mahājana-stambhā*; N *mahājjanastambhām* || 6 ΨPrp *bhayānakam*, P *bhakānakam*; M *bhayānaka* || 8 In bh gloss over °*dupasarpāṇam*: *sevā* || ΨPp *evāsreya*, in p deleted again || N om. *iti* || Gloss of bh in margin *rathakāreṇōktam* || 10 M *bhaktitanyam* || NΨPPrMp *bhrātrjāyopa*° || 11 N *tataḥ* for *yataḥ* || 13 bhN *bhakṣa*° || ΨPPrMp om. *ghṛta*, which in p is supplied in the margin || 14 A °*śākhavartti*; Bh with us || N °*khādyā* for °*khādyaka*° || 15 Pr *kṛtāyā* || 16 Ψ *pradatta*, bhN *pradattā*, corr. in bh by corr. to our reading || 17 Ψ *pratyaḥam āgamtavyam*, but *trā* add. in marg. by cop. || 18 M om. *ca* after *evam* || M *pritiṭṭvāṃ* || 19 In bh gloss on °*vihitasauhityaḥ*: *trptaḥ* || 20 Pr om. *na* || 21 bh *gacchasi*, N *gacchāsi* ||

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4 Pr °*māsenā* || 5 ΨPPr *taṭ śrūtā* || Over *kariṣyāvah*, gloss in bh: *āvām* || 7 N *bhavalopi* || M *viṣeṣam*, om. *viṣiṣṭam bhakṣya* || 9 N transp.: *atha ra° siṃhaṃ dūrād eva duṣṭa*° || 11 bhN jump from the first *ārūḍhaḥ* to the second *ārūḍhaḥ*, l. 12, om. one of them and all between them || 12 Pr *āyāntam* || 15 After °*yāśritānām*, ΨPPrMp add 14 *kathā*; P adds a flourish || 17 M *mṛdu nāny*, om. *nā salilena khanyamā* || 18 In bh gloss on *avapūṣyanti*: *nāṣam prāptuvamti* (!), in Ψ gloss by cop. *hināni bhavamti* || 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 °*saṃdhais* || 27 Pr *sukhāvaddhau* ||

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2 bhAΨPPrMpK unmetrically *dvipaturagasa-cāmarāḥ*, N *dvipaturagasa-mācarāḥ*; Bh with us || 6 bhΨPPrMBh *tathāpy*, A *tathāpi*, N *tayāpy* for

tad apy || bhN *uktam* for *ayuktam* || 9 M om. *ca* after *āha* || 12 N *ṭīdībhād* for *ṭīṭībhād* || 13 Between *etat* and *damanakaḥ*, M ins.: *dama-*
naka āha | *katham etat* || 15 bhNΨPPrM *jūṣa*°. Corr. of bh writes *ū*
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 *pativṛatā* ||
18 N *datukāmābaddhaphalā*; Pr °*lāvaddha*°; M °*śalā* for °*phalā* || 20 M
prasave || ΨPp *ṭaṭṭibho*, in p corrected || bhN *natv* for *nanv* || 21 N
prasupvṛeti || 22 Pr *abhyarthāḥ* || bhNΨPPr *sa dūram*; correct our text,
which gives the reading of ABh || 24 ΨPPrM (not p) *eva* for *eṣa* ||

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2 N *dr̥ṣṭvāva* || M om. *dur̥ṣṭvāvaṃ kopyati* || 3 N *gr̥ṣmātapaḥ ta*° ||
4 N *madāṃdharya nāgasya* || Over °*nāgasya* gloss in bh: *gaja* || 6 Pr
maru, om. *ti* || M *prabhāke* for *prābhāṭike* || 8 M om. *kumbha* || 11
Over *apahara* gloss in bh: *tvam* || In bh gloss on *matto*: *sakāsāt* || N om.
pādas d of *āryā* 320 and ab of *āryā* 321 || 14 Ψ om. *sā*, but cop. supplies
it in marg. || 16 N *hānyā* for *hāsyā* || bhNΨPPrMp *bhaviṣyati*, A *bha-*
viṣṣasi, Bh *bhaviṣyasi* || 17 In bh gloss on *hadate*: *karoti* || 18 Ψ
vātmanaḥ || ΨPPrM om. *svayaṃ* || Pr *sārāsāre*, om. *iti*; ΨPp (not M) *sārā-*
sūreti || *vetti* all our MSS. || 19 Pr *ākhā* for *ātmā* ||

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2 N *kāṣṭābhṛṣṭo* || 3 N *ṭīdībhār* || 5 In Ψ *nāma* added over the line
by cop. || 8 ΨPPrMp transp.: *sara idaṃ* || Pr *anya* || 11 N *viyogaḥ*
du°, ΨPPrM(not p) *viyogāt duḥkhāc* || bhNM om. *ca*, writing bhN *duḥkhād*,
M *duḥkhān* || 17 ΨPPrMp *sahānetum* || 18 bhN *asy*, ΨPPrM(not p)
abhy for *asty*; Bh with us; A *asty apāyaḥ* || 19 bhΨ *daṃṭasaṃdeśena*,
but in Ψ the *e*-stroke deleted again by cop., N *daṃṭasaṃdeśena*; A *daṃṭam* |
sadaṃsaṃdaṃśena, Pr with us ||

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1 ΨP *pyaṣṭi*° for °*yaṣṭi* || 2 N *bhaviṣyati* || 4 ΨPPrMp °*nagarasyo-*
pari°; ABh with bhN || 7 M *śrutvā palād*, om. *sannam̐ryuṣ cā*; Pr ins.
am after *cāpalād* || 8 bhP(not p) *bravan* || Ψ *eva vāśrayāt*, corr. by
cop. to *evāśrayāt*; hence PPrMp *evāśrayāt* || 9 Pr *nililāḥ* || 11 N
om. °*ham* || Before *iti*, bhNAΨPPrMp ins. *api* (*hitakāmānām api iti*);
Bh with us || After *iti*, ΨMp ins. *kathā* 16, PPr *kathā* || 16 || P adds
flourish || 13 ΨPPrMp °*matīḥ tathā* || 14 bhN *ete* || P *mukham* ||
In Pr gloss by a later hand on *yadibhaviṣyo*: *daivaparo* || 15 M *sū kathāṣṭi* ||
17 bhNA °*drahe* for *hrade*; in bh gloss over °*drahe*: *hrade*; Śār. 45, 8 with
ΨPMP || M *mahākāyo*, om. *yās tra* || 18 N ins. *ca* after °*vidhātā* || 20
Pr *matayabam̐dhānāṃ* ||

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1 Pr *paresvo* || 2 Pr *apicchinnam asrotasam*; in Ψ , *avi*° corr. from *api*° by cop. || 5 N *tatsamayopacitā*[corr. by cop. to °*la*°]*karmanū* || 7 N *tā* for *vā* || M om. *vā na vēti* || bhN *cēti* for *vēti* || 8 Pr *parivaktum* || 9 Pr om. *ca* || 11 Pr *siddhyati* || 12 bhN Ψ PrM p *eva* for *eṣa*; ABh with us || 14 bh Ψ PrM °*samete*; ABh with us || 16 bhNA Ψ PrM *jalasyāntar*, cp. Śār. 46, 1; pBh with us || 17 bhN *jalād* || 18 N *sthitaḥ* for *sthāpitaḥ* || bhN *jalāśrayam*, Bh *jalāśraye*; A with us || N om. *praviṣṭaḥ* || 19 bhNBh *samullasan*; A with us || Pr °*laguṭa*° || bhN °*jarjitaśariraḥ* || 20 Pr *taḥ* for *taih* || 21 N *bravīt* || After *iti*, p adds *kathā*, Ψ PrM 17 *kathā* ||

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1 bhN *tatra* for *tan na*, in bh corr. to our reading by corr. || 4 Pr *devaḥ*, bhNp *iva* for *divaḥ*; in N, *ḥ* has been added subsequently || 8 bhN *śiśūnām* for *śūnyam* || 9 bh transp.: *yad ā*° *me*; N with the other MSS. || 11 Ψ PrM p ins. *yan* before *na* || 13 For *bhadre* Pr *ti*[this corr. from some other akṣara by cop.]*ti*, with *bhī* add. over the line || Ψ PrM p *yad* for *yāvad* || 14 Pr *āyaputra* || 15 Ψ PrM *samudre vigrahaḥ*, but cop. of Ψ adds *na* exactly over *dre*; p *samudreṇa vigrahaḥ*, corrected by third hand to our reading || 16 M *apidaitvātматаḥ* || bhN *samutsakaḥ* || 18 N *prāha* || Pr *priyam* || 20 Pr *kṛtrō*° ||

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1 In Ψ gloss by cop. on *viprudḥ*: *bimḍu*; the same gloss in p by third hand || Ψ Pr °*vāhinyām* || At the beginning of a new page, Ψ repeats the preceding words from *sakalam* (incl.) 88, 21 to *caṃcū* incl., but this repetition is bracketed by cop. || Pr *asrayethajalpitena* || 2 N *prāha* || 3 Ψ PrM (not Pr) *anirveda* || bhN °*sannibhāḥ* || 5 N om. *yataḥ* || 6 Pr *pau*, om. *ruṣam* || 10 M ins. *him* between *api* and *vihagān* || 12 bh *samudro*, and an *o*-stroke over the line, corr. by corr. to *samavū*; then the copyist leaves out a blank for 5 akṣaras, filled in by the corr. with *jahadurjayaḥ*, *jaha* being again corr. into *hi*, the reading being now *samavāyo hi durjayaḥ*; but the corr. adds beneath the line *samudāyo hi*; N *samavāyo* for *samudāyo* || bhN *hi durjayaḥ* for *jayāvahaḥ*. Hamb. MS. H *balāvahaḥ*; Bh *samavāyaḥ sudurjayaḥ*, A with us || 13 The *ṣ* of *āveṣṭyate* in bh is so small, that *ṣtya* looks almost exactly like *dya*; hence N *āvedyate* || 15 bhNA Ψ PrM p *caṭakā*; but cp. p. 90, ll. 3 and 15. Bh with us || 16 bhN *mahatām ca virodhena* || 17 M *tiṭṭibha prāha* || 19 Ψ °*gahane pra*°, corr. to our reading by cop. || 20 Pr *saṃtatikāler* for *saṃtatir* || 22 N *caṭakayugmam āśritām* ||

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1 In Pr gloss on *puṣkarā°* by later hand: *śudādamdeṇa* (!) || P *śirṇṇāni* ||
 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
tadaḍu [2nd hand adds *h*] *khita*, om. *duḥkha* || 8 bhΨPPRMp om. *ca*
 before *mūrkhānām*; bhΨPPRM insert it after *mūrkhānām*; NABh Hamb.
 MSS. with us || 11 ΨPPR *tadduḥkhhāl* || Pr *anertho* || M *niṣevatā* ||
 13 M *upatiṣvati* || 15 ΨPPR (not p) *caṭakā*, M *chaṭakā*. bh seems to
 have had originally our reading, but corr. to *caṭakā*; N with us || N *madān*
ma saṃ [*saṃ* deleted by cop.] *ma saṃtāna°* || 17 bhNAΨPPRMbh *kiṃcid*;
 see above, p. 32 || 18 bh *vinivarttate*, but *vi* del. by cop. N with us || M
 om. *viṣamāsu* || 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. *kṛtaṃ* for *naraṃ* || Pāda c 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 *nivṛtliḥ* || 4 Pr om. *paraṃ* || 6
 bhNAΨPPRMp *caṭakayā*; Bh with us || 7 bhNAΨPPRp *caṭakā*, M *caṭa-*
kām; Bh with us || 8 N *sāhāryyam* || 9 N *makṣikā prāha* || N *bhadrc* ||
 10 N *janṭuko* || 13 ΨPPR *vikalpyante*, M *vikalyaṃ* for *vikalpante*. In Ψ
 gloss by cop. *vikalpyaṃ na prāp[avyam i]ti* 12 *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 *gajasya* by corr.; N with us ||
 N *gatā* for *gatvā*; M *galāsyā* for *gatvā tasya* || 17 N *nimilito* || 18 Pr
taṭa°, om. *gatlā* || 19 N *jalāśraye* || bhNΨPPRMp *muktvā* for *matvā*, in p
 corrected to our reading, which is that of A. Bh *gatvā* || 20 bhN
patitaḥ, *ta* being corrected by the copyist of bh from *ta* || 21 ΨPPRM
nimīlitākṣaḥ ||

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1 bhNAΨPPRp *caṭakā*, M only *vaṭa*; Bh with us || After *iti*, Ψ adds
 || *kathā* 18, P *kathā* || 18 || flourish ||, Prp 18 *kathā*, M *kathā* || 18 || 2
 bh *suhṛtsamudayena*; N *suhṛtsamudāya vinā na* for *suhṛtsamudāyena* || N om.
iti || 5 N *tenaivam* for *naivam* || 7 N *loha°* for *loṣṭa°*, omitting
nicayāḥ and the following words to *śya* (excl.) of *mahodadhivigrahasya*, l. 9 ||
 bh *niścayāḥ* || Pr *pūrayāmiḥ* || 9 N *prāttakālaṃ* || 10 N *nyagrodha-*
vāsi || 11 M *vāsyati* for *dāsyati* || 12 N *śrāvyaṃ* || M *vṛddhā ye*, om.
nām te vṛddhā || N om. *hi* || 22 bhN *kāle kramāt* ||

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1 Ψ *kathācit* || 2 M *āhārārtha* || 3 Pr *haṃsāvāsedu* || 4 M *kṛtāhārā* for *°vihūrā* || 6 bhN *°baṃḍha* for *°bandhana* (N *°gyasanaṃ*) || M *ma* for *mama* || 7 N *sarvēpi vi* || bhNA Ψ PPrM (not p) *śma*, in A visarga added over the line; Bh with us || 9 M *athāsau prāha* || bhNA Ψ PPrBh *kuruta*, M *kurut*. M's reading is to be explained by an aistroke 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 *śameti*, Pr *śamete* || M *hir* for *bhavadbhir* || Ψ PPrMp *mṛtarūpeṇā* || 14 Ψ PPrP *viśrabdhāmatinā*, M *viśnaṣkamatinā* || 15 L¹ ins. *sa* after *krameṇa* || N *sarvepi* || N *°miti* for *°matī* || 18 After *iti*, Ψ Pr add *kathā* 19 ||, P *kathā* 19 || flourish ||, M *kathā* 19 ||, p *kathā* 10 (!) || 19 Ψ PPrMp ins. *pi* after *sarve* || N Ψ PPrP only *haṃsāmtikaṃ*, M *haṃsātikaṃ*; ABh with bh || 21 M *eka* for *eva* || 22 Ψ PPrM *ākraṇḍaraveṇa* || 23 M om. *'pi* after *garuḍo* ||

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1 bhN *samāyātaiḥ* for *samaye taiḥ* || M *°viyogakaṃ duḥkhaṃ* || 2 N *patirājñe*, corr. from *patirājāya* by cop. || 3 bhN *°jivito* || 5 In bh gloss over *pracchannaṃ*: *gupaṃ* || 6 M *hūdūḥ* (sic !); Pr *hūḍaḥ ke*, om. the following akṣaras to *nagātro*, l. 10 || 10 Pr *ta* for *taṭra* || 12 Pr *sarvattaḥ* || N *°tacuṃ* for *°tanuṃ* || 13 N *upagato* || 16 Pr om. *tan*; Ψ PMp om. *ta* of *tan*, writing *nnūnam*; 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 *abhihiti* || 3 N *garuḍa prāha* || 5 N om. *na* || 8 M *tataḥ* for *tat* || 10 M om. *na* || 11 Pr *kalaval* for *putraval* || N *lābhayen* || bhN Ψ PPrP (not M) *chreyam*, A *śreyam*; Bh with us || 14 N *samānilās* || 16 Pr *ālokyā*. In Ψ , *avalokyā* has been corr. from *ālokyā* by cop. || Pr *pramyōvāca* || 18 bhN *bhagavan lajjayā* || Pr om. *mayā* || 19 bhN *cchalatām* || 22 N *bhagavatā muktam* for *bhavatā* ||

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1 In bh, *samudrād a°* has been corr. by corr. into *samudrāṇḍakāny*, which is also the reading of N || M *saṃtoṣāsura°* || 2 bhN *gacchāmaḥ* || 3 Pr *ānuyaśiraṇ*, Ψ PMp *āgneyaśaraṇ* || 5 bh Ψ P *°cakitaṃ sakalā*, in bh corr. to our reading by cop. || 8 N *ajñāyeti*. After *iti*, PMP ins. the number 21, omitting *kathā* || bhN *avagatas tatvārthaḥ* || 10 bhNA Ψ PPrMpBh *praśastūṅgaḥ* (N *°nga*). Cp. Śār. 47, 4, and above, 70, 2. In SP and Simpl.

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 *uktā* || M *karāṭasakāśaṃ* || **14** bhNΨPPrM *bhīmātau*; ApBh with us || N *karāṭaka prāha* || **15** bhN *jñāsyasi bhavān* || N *karāṭaka prāha* || **17** bhN *ivāṃbhasā* || **18** N *damanaka prāha* || **20** N om. *hi* || **22** N *kṣamayo* || N *niṣṭā* for *viṣṭhā* || M om. *vā niṣṭhā* || N *yasyeḥam* || **24** N *damanaka prāha* || **27** bhN *pūvāpakāriṇaṃ* || **28** PL¹ *anyatra* for *anyac ca* || bh *viḥato*, N *viḥito* for *niḥato* || bhN *eva* for *eṣa* || ΨMPp (not Pr) *bhaviṣyasi* || **30** N *caturakopamā* || **31** N *karāṭaka prāha* ||

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2 bhN °*caturakāśaṃku*° || **5** ΨPPrMp *āśritaḥ* || **8** ΨPPr (not p)M om. *te* || **11** N *svāmi* || N *buddhipravena* || **12** N *tathā* for *yathā* || N ins. *ca* after *vyāpādayati* || **13** bhNAΨPrp *akṛtaṃ*; PBh and Simpl. MSS. *HIh* with us || **14** In Ψ gloss by cop. on *tīm*: *buddhiṃ* || **17** N *varigyaṃ* || PrM *tataḥ*, ΨP *tata* for *tac* || **18** ΨPPrMp om. *bho* || **19** N *adhikālpah* || **20** bh *dviguṇālābhena*, corr. to our reading by cop. || **21** Ψ *prāṇaṃ bhavati*, but *yātrā* supplied by cop. under the line || **22** N *śaṃkukārṇa prāha* || **23** M *evaṃ deva* for *etad eva* ||

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3 bh *tataścaścaturaka*, the first *śca* del. by cop. || **5** P °*āślasamayā* || **6** N *caturaka prāha* || N *tvam* for *evam* || **9** Ψ *idatm* || ΨPPrMp *eva* for *evam* || ΨPPrM *pratipanna* || bhN *siṃhamatūhato* || **11** Pr *āha* for *āsa* || **12** N *stvihaṃ* for *siṃhaṃ* || **16** N *kravyamukha prāha* || **19** N *caturageṇā*° || **21** N *kenāpi*, *pi* being deleted by cop., who continues *gram* || bhN *uṣṭram* for *uṣṭra* || **22** N *vyāpādaya ity* ||

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2 N *deśaṃ gataḥ* || **3** M *kimciṃt ta śṛtya* || **5** M *evaṃ sminn* for *etasminn* || bhNAΨPPrMp Bh *dāserakanātho*, M *dāserakānātho*; Simpl. MSS. H *mahādāserakasārtho*, I *mahādāserathakasārtho*, h *mahān dāseraja* [ja del. by corr.] *kasārtho* || **6** ΨPPrM *grīvābaddha*° || bh (not N) AΨPPrP °*ṭaṇatkāra*° for °*raṇatkāra*°, M *grīvābaddhavrhatā* [corr. to *ta*] *ghaṃghaṭhaṇatkārakāri* || N *samāgati* || **7** ΨPPrMp *siṃhaś caturakam* for *siṃ° ja*° || **10** bhΨPPrP *gamyatām* 2; in N, *ra* is written for 2, the copyist foolishly misreading this figure || **11** bhNAΨPPrMp Bh om. *mām* || **12** N *caturaka prāha* || **15** bhNΨPPrP *grāhi*° (in bh corr. by cop. from *grāhi*°) for *grāhi*°, M *gāhi*°; Bh *grāhiyāmi*, A *grāhiyāmi* || **16** M om. *pitṛ* || **17** N *grupaiti* for °*bhyupaiti*° || **20** After *iti*, Ψ ins. *kathā* 21 ||, PPr *kathā* ° 21 || P adding

flourish ॥ ॥; p *kathā* 21, M *kathā* 1 21 ॥ 21 N *taddanyenāpi* ॥ 22 N *nirjanavanam* ॥ Pr *svāmi* ॥ PL¹ *ca* for *hi* ॥ 23 N *dūrastho smāti no svaset* ॥ 24 bhM *dirghe*, corr. in bh by corr. to *dirghau* ॥ N *bāku* ॥ ΨPrM *pramādinām* ॥ 25 Pr *ivānusarāmi* ॥ N om. *matvā* ॥

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5 Pr *nitya* ॥ APrM *anāyikṛtaṃ* ॥ 8 bhPrMp °*vikīrtita*°, ΨP °*cikīrtita*°, N °*vikīrtita*°, in p corrected to our reading; ABh °*vikartita*° ॥ N *svaśṛṅgābhyām* ॥ 9 bhN *kasmād* for *tasmād* ॥ Pr *apitya* ॥ 10 Pr *karakāḥ* ॥ N *paraspara* ॥ bh *sākṣepaṃ*; the cop. writes 2 over *kṣe*, 1 over *paṃ*; N *sāpekṣaṃ* ॥ 12 M *tata* for *tatas* ॥ M om. *na nīlitattvaṃ* ॥ 16 Over *avidhinā*, cop. of Ψ writes *yā dhavitu*, N *tvam vidhinā* ॥ M *daḍḍodyamau*, ΨPr (not p) *daḍḍodyamau* ॥ 19 ΨPr *sāmaivā*° in Ψ corr. from *sāmmaivā*° by cop.; P (not p) *sāmevā*°, M *sāmnevā*°; *sāmmai*° also Hamb. MSS. and ABh ॥ 21 Pr *mūha* for *mūḥa* ॥ bhN *maṃtrapāṇam* ॥ 23 N *sāmādi* ॥ Pr *daḍḍamaryamto* ॥ 27 M om. *siddhiḥ syāt tatra* ॥ 31 Pr *satvahitā* ॥

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2 In Ψ gloss over *balavatām* by cop: *eteṣāṃ* ॥ bhN *upāyāḥ krāṃti*° ॥ In Ψ, gloss by cop. upon °*yākrāṃti*°: *prasara* ॥ 3 ΨPr (not p) *atibhūmigato*, with gloss in Ψ by cop.: *ahaṃkāra* ॥ M *yūto* for *gato* ॥ bhN *ātma vi*° ॥ 5 Pr *yā* ॥ bhPr (not p) PMPBh *labdhem*°, N *labdhe*°, A *labdhe*° ॥ Pr °*nigrhā* ॥ 6 bhN *dharmēṇa yā* ॥ 7 M *saṃjyate* ॥ 9 Cop. of Ψ om. the words *tad yathā* &c. to so excl. line 10, but supplies them in marg. ॥ 10 P °*vibhūgme*, L¹ °*vibhūṇma*, PrM °*vibhūgena*. 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 *o*-stroke with the result that it looks like *gma*. The copyist of the archetype of PrM took it for *ga na*. The first *o*-stroke before the *akṣara* was naturally taken by the copyist of P and that of the archetype of PrM as *e*-stroke, whereas the copyist of L¹ took it for the initial stroke of *ṇ* ॥ After *iti*, ΨPrMp ins. *paṃcāṃgo maṃtraḥ* ॥ 11 Over *maḥātyayo*, gloss by cop. of Ψ: *vināśa* ॥ bh *taṃḍava*, the corr. writing 1 over *va*, 2 over *da*; N *taṃḍavaṃ* for *tad atra*; ABh with Ψ ॥ 12 N *vinipātāḥ* for *vinipālapratikāraḥ*, Ψ °*kāraḥ kāryasiddhiḥ cēti paṃcāṃgo maṃtraḥ*, the words from *sōyam* incl. to *maṃtraḥ* incl. being bracketed by cop., who writes again *sōyam* and the following text to °*kāraḥ* ॥ bhNΨPr (not p) MBh *bhinnasaṃdhyānaṃ*, A *bhinnasaṃdhyānaṃ* ॥ 15 N *pātayitūṣakti* for *pā*° a° *śaktir* ॥ ΨPrMp *eva* for *asti* ॥ Pr *nākho vṛddhartum* ॥ Bh *utrapīṭiṃ*, M *utripīṭi*, Pr *uttipīṭiṃ*, bh *ṭaṃkanikāṃ*, N *ṭaṃkanikāṃ* for *utripīṭiṃ*; cp. WZKM. xx. 402; AΨP with us, Simpl. MSS. H *utrapīṭiṃ*, I *utrāpīṭiṃ*, h *atrānāpīṭiṃ* ॥ 18 N *catuprabodhanaṃ* ॥ ΨPrMp

ivāmdhakṛt || **21** Pr ins. *karaṃ* before *karāṭakaḥ* || M *agāt* for *agamat* ||
23 bhNΨp *nīcamanānu*°, in Ψ corr. to *nīcamanonu*°, which is the reading of
 PPrM; in p first corrected to °no°, then to °tū°; in Ψ gloss: *bhavaṃti*. Sār.
 SPc, ABh with us. Cp. SPk; n(v) *nāṃcajanānuvarttino*; Simpl. MSS. HI
nīcajanānuvarttino, h *nāṃcajanānuvarttino* || **26** P *sapa ina*°, N APr *saṃ-*
panna°; Bh with us || **27** N °*parijāsyā* || **28** M °*vidā* °*śmanmaṃtriṇā* ||
31 Pr *vivikta rājānaṃ* || N *icchāmi* || N *kiṃ na tsi* ||

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1 ΨPPrM om. *kiṃ ca* || M *puruṣe*; in Ψ gloss by cop. on *paruṣe*: *kathore*,
 r torn off with part of margin, e still visible || Pr *adveśyaṃ* || **2** PPr
śāvyam, M *soṣyam* || bhN *ca* for *hi* || **5** Pr *śūcyena* || **7** bhN *puruṣena* ||
9 M *tathā ca* || Pr *bhṛtyayatū* || **10** bhNAΨPPrMp *vinōḍadheḥ*; Bh
 with us || **13** N *gati* || **15** Cop. of Ψ gloss on *mahān*: *puruṣa*, and on
pranunno: *prerita* || Pr *dhāratām* || **19** ΨPr *svāmin* || ΨPrMp *śāḍguṇo*°,
 PL¹ *śāḍbhūṇo*° || **21** Pr °*kārmuke* || **23** ΨPPrp *ākhyānam*; M om.
ākhyānakam || Pr *āyate* || **24** bh *nagnaḥ*, corr. by corr. to *nagna*; N
nagnaśravaṇako || **26** N *damanaka prāha* || **28** N *ayodhā*, M *ahodhyā* ||
30 M *pratipannā*; in bh gloss on *vipratipannā*: *garvitāḥ* ||

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1 M *rājānataḥ* || Pr om. *ca* || M *vinḍhiko* || **2** M om. *ca* after *evaṃ* ||
3 M *badrasacivam* || **4** ΨPPrMp °*śramaṇakas* || Pr om. *purīm* || **5** In N,
praśna° by cop. corr. to *praśa*° || **6** N °*dreḥkūṇa*°, bh °*dreḥkāṇa*°, the corr.
 adding visarga after *dre*, ΨP °*drekvāṇa*° (𑀅𑀲 being often written 𑀅𑀲 in MSS.),
 Prp °*dreṣkūṇa*° || M °*vitāculu*° for °*cintāculuka*° || In Pr °*mūla*° corr. by cop.
 from °*mūtra*° || **10** N om. *para*° and the following words to *paraṃ* excl. ||
 M *paravittacottāras* || **11** Pr *phalai* || bh *jñāsyasi* (in spite of *bhāvān*) ||
12 ΨPPrMp om. *ca* after *ekadū* || **13** PrMp *rājabhavanam* || Pr *anuvīśyāha* ||
16 bhN *tataḥ* for *gataḥ*, corr. by corr. of bh to *gataḥ* || **18** NΨPPr
prṣṭayaḥ || Ψ *param* [new line] *kau*° || **19** Over *ācārya* and *mahārāja*,
 cop. of Ψ gloss: *he* || Pr om. *svargaṃ* || **21** N *sārvoḥpyepi* for *sarvāṇy api* ||
23 N *rājapadāmtikam* || M *svamina* || **24** ΨPPrM *ekāṃtopavāṣītamamtri*°;
 p *ekāṃtāśrītamamtri*°, corr. from another reading || M *naiva* for *tenaiva* ||
 ΨPPrMp °*śramaṇena* ||

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1 M °*vadakamalaṃ* || **2** Pr *jaya* || M *jayatu devānāpriya iti* || **4**
 After *āhu* N *mahā[rāja sarvadīneṣu svarggaṃ gacchāmi]bahūnām* &c.; the
 brackets by copyist || **5** M om. *śrūyate* || **7** N *yad* for *yady* || **8** Pr
uktā || **9** Pr *skṛtvā* || **11** ΨPPrM *ati* for *iti*; ABh with bhN || N *tva*,

then a dot indicating one missing akṣara, then *se*; over *tvarase* in bh gloss *tvam* by corr. || **14** Pr *kimcimi ti* || **15** Cop. of Ψ gloss over *deva*: *he* || N *asmi* for *asmin* || **19** In bh gloss on *pratīveśmakā*: *pālośi* || **20** PL¹ *paśyāsthāham*, M *paśyāsvāhām* for *paśya*, *amha*, *aham* || In bh gloss above *kenāpy adṛṣṭena*: *ākāśavānī* || **22** Corr. of bh adds *h* after *vrahmaṇa*; cop. of Ψ gloss over *vrahmaṇa*: *he* || M *gyānvita* || **23** After *parama* Pr repeats the words *vrahmaṇas tasya vrahmaṇī* &c. l. 18 to *śrutvā* l. 22 incl. || N *pramoda-pūrṇamāṇa* ||

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2 N Ψ PPrp *tyajatām* || **3** M om. *nādrtya* || Ψ Pp *vacchalayād* || M *stanapayitvā* for *snapayitvā* || **6** Pr *veśmika* || bhN *vivāhotsavām*, in bh corr. by corr. || L¹ om. all between *avalokya* and *taduparodhād*, l. 11 || **7** bhN *tavāñhā*, in bh corr. to our reading by corr. || **9** Ψ PPrMp om. *param* || **10** M *mūḍha*, Pp *mūḍho* || N om. *sarpasya* || **11** N ins. *sa* before *saviśeṣam* || **13** Pr *kurkkuṭa*°, N *kurkuṭa*°, M *kukuṭa*° || M *prāptam* || **14** N *śamudbhāva*° for *śadbhāva*° || N *śaṃśrayaṇī*°, om. *ya*° || N *grāhe* || **17** N *uktaḥ 'sāv* || Ψ PPrM *śvaputrayogyām* || **19** Ψ PPr (not p) M om. *tato* || **20** M *gudyatām* || **23** bhN *viśtārīta*° || **24** Pr *abravan* || Pr *sadbhi dr̥ṣam* || N *idr̥ṣim* ||

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1 bhN *satair*, corr. from *savair* by cop., Ψ PPr *savaira*, M *savira* for *sarvair*; ABh with us || Ψ PPrM *ivō*° for *evō*° || **2** M *grahopaviṣṭambhita*° || PL¹ *tathā* for *tayā* || **3** M om. *viḍambanayā* || **4** PL¹ om. the second *pāda* || **5** bhNPr *kanyā*° || M om. one *sakṛt* || **6** M *pūryamr̥vānirmmitam* || **12** bhN *nāmā* || Ψ PPrMp *māheṇḍra*° || **13** Ψ Pr *śamāyātām*, corr. by both copyists from *śamāyāntām*. A with us, Bh *śamāyātām* || **15** N *śuka prāha* || **18** N *yama prāha* || Pr *kālraḥ* for *kālāḥ* || **19** Ψ P and first hand of p om. *tam* after *ca*; in Ψ it is added over the line, perhaps by cop. || **20** Pr *eva* for *etaḥ* || **22** Ψ P *evākulita*°; p *evākulī*[3rd hand adds *bhū*]ta°, M *evākulīkṛta*° || **23** Pr *to* for *tato* || **24** N *asyokte* for *asya* || *iti* ||

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1 After *iti*, Pr adds **33** || *kathā*°, Ψ Mp add **23** *kathā*, P *kathā* || **23** || **2** M *kanyākṛta*°, bh *kanyāntavādavanīyatā*, corr. by cop. to *°ntavaravinīyatā*; N *kanyāntayadavanīyatā* || **3** M *sā rjpeṇa* || **4** Ψ PPr *ārābhāḥ* || **6** Pr *paramapurusa* || **11** bhN *anubhūtam*, Ψ PPrp *anubhūtam*; A Bh with us || **12** Pr *pūrvo sthitas* || **14** N *patnā* || N *vārttā*°, om. *sneha* || **15** After this line Pr adds *kathā*°, Ψ Mp add: *kathā* (M adds *i*) **23**; P *kathā* || **23** || flourish || **16** Ψ PPrp *nagnaśramaṇagarbhām*, M *nagnaśramaṇagarbhā* ||

18 bhN *nagnaśravaṇako* || ΨPPrMp *śramaṇako* || bhΨPPr *dagdhēti*, A *daggha iti*, Bh *dagdha iti* || After *iti*, Ψ *kathā* 22 ||, PPr: *kathā* || 22 || P flourish ||, p: 22 (om. *kathā*), M *kathā* 32 (!) || Pr *etan* for *tat* || 19 ΨPPrP *kevalaṃ maṇṇṇaṃ* || ΨPPrMp *°śopajivinā* || In bh gloss on *nītimārggānabhijñāḥ*: *tvadvidhāḥ* || ΨPr *°mārggānabhijñāna*, Pr *°mārggānabhijñāna*, M *°mānānabhijñāna* || 20 Pr *durtritvaṃ* || 22 bhN *°cetaki*°, ΨPPr *cimciṇi*°, M *vivini*°, p *vetasa*°, corrected from some other akṣaras, the first of which was *cim*; 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 *°nāgamyā* || 24 ΨPPrP 39 (which is also the number of the preceding stanza in these MSS.) for *yataḥ*; M om. *yataḥ* || 25 ΨPPrMp om. this stanza ||

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1 bhN *tarāpaśadasyō*° || 2 ΨPMp *nānamyaṃ*, Pr *nā'namyaṃ* || 3 bh *śūcīmukhyā ivāśīṣya*, corr. to *°ṣye* by corr.; N *śūcīśukhyā ivāśīṣya* || 4 N *damanaka prāha* || ΨPPrMp *kathaṃ caītat* || 6 Pr *tac cēhamamtakāle* || 7 Pr *upaśyat* || 9 N *°pradeśāt* || 11 bhN *°dhaman* || 14 N *dharmani* for *dhamati* || 16 ΨPPrMp *udvijito*, in p corr. to our reading || 17 ΨPPrP om. *netra*, which in p has been supplied by 3rd hand; M om. *ktranetra* || 19 ΨPPrP *nānamyaṃ*, M *nāmamyaṃ* || After *iti*, ΨPPrM: 24 *kathā* || P adds flourish ||, p: 25 *kathā* || 22 bhN *°upajātas* || 23 bhN *°apijātas*, corr. by corr. of bh to *atijātas* || Pr *'jātaḥ* for *'nujātaḥ* || 24 Pr *°darśitaḥ* || 25 Pr *tv anujāta pituḥ*, ΨPM (not p) unmetrically *tv anujātas ca pituḥ* || 26 bhN *atijāto* ||

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4 ΨPPr *°saudaryaṃ* || 5 bhNΨPPrM *yaṃ kṛto* for *'laṃkṛto*; in p *laṇ* corr. from some other akṣara; ABh with us || 6 N *itam* for *cēlam* || 8 bhNΨPPrM *dhūpena*, p *dhūmena*, *me* being corrected from another akṣara; Śār. SP Hamb. MSS. ABh with us; h *dhūmeṇa* || 9 N *damanaka prāha* || 11 bhN om. *asti*; but cp. Śār. and Simpl. || Pr *deśāmtaraṇ gatau* || 13 bh om. *atha*, leaving a blank in its place, in which *atha* has been supplied by a corr. || 14 M om. *kalaśagataṃ* || ΨPPrMp om. *tv*, which, in p, has been supplied by 3rd hand || 15 Pr om. *gacchāvah*; N *gacchāvah* || *iti*; the other MSS. *gacchāva iti*. This use of the indicative is not rare || 18 Pr *°samakṣa jvalaṃ* || M *vyavahariṣyāma* || 20 ΨPPrMp *avyavicchinnaḥ*, corr. in p to our reading || 22 ΨPPrP *truti*°, M *trudi*°, for *hrāsa*° || 23 Pr *svabhāvārthatayā* || 25 ΨPPrP ins. *nikṣipya*, M *tikṣipya* before *suguptaṃ*; *nikṣipya* evidently was a gloss of the archetype of these MSS. || PL¹ *asahāyavyasana*°, M *asadavyasana*° ||

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2 N transp. : *tad api tasya* || **3** M *rākṣiṇam* for *parikṣiṇam* || **4** M *caturbhi* | *śataiḥ śatair api kim* || **5** M *śaṣṭasatāny ivā°* || **12** Over *dharmabuddhe* in Ψ, and under *dha°* in bh, gloss : *he* || **18** M *vamhatau* for *vivadantau* || **20** N transp. *nyūyaḥ dṛṣṭo* || **21** ΨPrMp om. *yataḥ* || **22** bhN *kiṃvāle* || **24** M *vacanadevatū* ||

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4 N *pūjyate* for *yuṅyate* || PrMp *vanadevatā* || **5** N *mamāhaṃ* for *mahat* || M *mahākautukam* || **7** N *śarjītau* || **8** P (not L¹) *matpāṇiṃ gatās* || **10** N *pūrvotkṛtānidhānaśaṃ* [śaṃ del. by cop.] *prī[i del. by cop.] deśastha°*; ΨPrMp om. *saṃnidhāna* || M om. *sthaśa* || **11** Pr om. *tvām* || **12** N *punar* for *putra* || **18** M *bakasanūtho* || **20** N ins. *tāni* before *bhākṣayan* || **21** ΨPp *śiśur vai°* || Pr *yadhomukhas* || **23** ΨPrp *rudyase*, M only *se* || N *baka prāhu* ||

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1 Pr *ha* for *'ham*; M om. *'ham* || **2** M *laduḥkhitomhaṃ* || **3** ΨPrMp om. *me* || **5** Pr *'sahavairi* || **9** Pr *dy* for *yady* || bhNΨMPp *śaṃdāni*; APrBh with *us* || **11** bhNΨMPp *śaṃdā°*; A has a gap here; Bh *°khaṃlā°* || **14** After *iti*, ΨMp *kathā* 26, PrP *kathā* || 26 || P adds flourish || **17** bhN *dharmabuddhiḥ pu°* || N *°kārinikāiḥ*, ΨMP *°karaṇaiḥ*, corr. in p to our reading by the copyist; Pr *ryādīhikaraṇaiḥ* for *dharmādīhi°* || **18** N *śaciṃ* for *śamīm* || N *śametya* ||

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1 N transp. : *te sarve* || **2** bhN *viharanocitaṃ* || **4** Pr *jvālati*, ΨPp *jvāliti*, in p corr. to our reading || **5** bh *ākraṇḍayan*, corr. by cop. to *ākraṇḍan*; N *ākraṇḍat* || **7** Pr om. *idam* || **10** M *dharmabuddhiḥ cyēti* || After *iti*, P ins. *kathā* || 25 || flourish ||, ΨMp: 25 *kathā*, Pr 29 *kathā* || **16** M *jijivṃṣvam* for *dvijihvam* || **17** bhN *khalaścheś ca* || **18** M om. *kaśmāl* || **20** In margin of Ψ gloss on *°lopacīrṇo*: *pup(?)pa*, the rest being torn off with part of marg. || **21** N *saṃdanād* || **22** bh *vaśiṣṭa°*, N *vaśiṣṭa°* for *viśiṣṭa°* || P (not p) om. *khalaḥ* || **24** Pr *°vicakṣaṇa*, followed by *danda* || **26** N *°daṃḍināḥ*, PrM *devudaṃḍitāḥ* || **29** NΨPrM (not bhP) om. line 29 and page 114, l. 1 ||

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3 ΨPr (not p) M *tava* for *tat* || **4** M *vilvān ṛjubhigamyo* || bhNΨPr *vāpramādinā*; ApBh with *us* || **5** bhN *ṛjur mūrkhās* against the metre || N *mūrkhāḥ śaṭhāḥ* || Pr *tyājāḥ* || **7** N *atkenām* for *apy enām* || Pr *enā*

'*vasthām* || M *na cānyo for tavānyo* || M om. *jano* || N *trṇabhū va* || 9
P *kumjaradvat*, L¹ *kumjaratadvat* for *kuṇjarahr̥t* || 12 ΨPr (not P) *nāduko*
(cp. 115, 12); p *nāmduko* (sic!) || NM *vanikaputraḥ* || 13 Pr °*gamana*
cimtayāt || 15 bhN *vatset* || 23 N *lakṣmaṇa* || N *nāruka*, ΨPr *nāduka*,
p *nāmduka* (sic!) || 24 N jumps from the first *bhaksitā* to the second
bhaksitā, om. one of them and all between them || ΨPr *nādukaḥ*, p *nāmdu-*
kaḥ || 25 ΨPPrMp om. *sā*, which in p has been supplied by 3rd hand ||
bhNΨPPr p *yāt for yata*; Bh *yataḥ*, A with us || 26 bhN *ava* for *atra*;
BhA with ΨPM ||

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2 PL¹ om. *saha* || 3 ΨPr *nādukaḥ*, p *nāmdukaḥ* || 6 N *preyaṃ* ||
8 M om. *tathā ca* || 10 ΨPM *pravarttavā* || N *bhayādvahā* || 11 N
lakṣmaṇaḥ putraḥ || p *nāmdukena*, ΨPr *nādukena* || 12 Ψ here *nāduko*;
Prp om. *nāduko* || 13 p *prākṣipāt* || 14 Pr *nāduka*, p *nāmduka* || 15
ΨPr *nāduka*, p *nāmduka* (sic!) || N *nāduka prāha* || 16 N *lakṣmaṇa prāha* ||
ΨPPrMp om. the text between °*nāpukṛtaḥ*, l. 16, and *bho lakṣmaṇa*, l. 18. In
p it has been supplied in margin by 3rd hand || 17 N *ātathyavātī* [ti del.
by cop.] *din* || 19 N *lohamayitūlām* || 22 ΨPr *nādukendā* || 23 ΨPr
|| 24 ΨPr *nāduko* ||

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1 ΨPr *nāduka* || Pr *sabhyam* for *satyam* || 2 bhNΨPPr *upahartuṃ*;
ABh with us || ΨPr *nāduko* || 3 PL¹ *so for bhoḥ* || 6 ΨPr *nāduko* ||
9 After *iti*, PPr ins. *kathā* || 27 || P flourish ||, ΨM *kathā* || 27 || 11 M om.
kulānvitaṃ || Pr *durbhaga* || 13 bhNAΨPM *vairūpyopahṛtāś*; Pr Bh and
Simpl. HI with us; Simpl. h *vidūryopahatāś ca*, corr. by corr. to *virūpyopa*° ||
bh *kāmtavapuṣaṃ*, N *kāmtavapuṣaṃ* || N *duḥkṛtaḥ* for *duḥsthitā* || 15
N *tathā ca* || 16 bhΨPPrM *duścāriṇyaḥ*, N *duścāriṇyāṃ*; Bh *duścāritryāḥ*;
A with us; Simpl. HI *kulaṭānāṃ*, h *asatānāṃ* || 17 bhNAΨPPrM *ceṣṭi-*
taṃ; Bh with us. In Simpl. MSS. HIh this stanza is missing || bh
prattater; N *prakṛ*, then blank for one akṣara, then *tte*; ABh with ΨPM ||
18 ΨPPr *karīṣyate* || 22 M *mūrkhena sahaśrāṇi vāsoṇi* || 24 ab in M
only: *varam jalaadhipātanaṃ* || N °*jvanāvarapātanaṃ*, Pr *jvanāvaṭava* [va
corr. by cop. from *ta*] *naṃ* || 27 N *rava* for *iva* || N *śubhāt* for *śū° ga* ||

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1 N *yātāpy* for *mātāpy* || 2 Pr *gavāśinaiḥ* || 3 bhN *vacā*, in bh
corr. by cop. from *vacāḥ*; Pr *giraḥ* for *vacāḥ* || 9 Pr *ekasmiṃścit* || 11
Pr *apetaṃ* || Pr *dvitryaḥ* || N *paṃjare* || 12 N *ārabdhāḥ* || 15 ΨM
tana, PPr *tena for tata* || 16 ΨPPrM *āgacchantaṃ for āgataṃ* || 17
Pr *ākaraḥ* || bhN °*svāmina*, AΨPPrM °*svāmin*, B *svāmin*, without *madiya* ||

18 Bh *athaīnam badha vadha vyāpādayati*; A *tad enam bāṃdhaya 2 vyāpādaya 2 iti*. See 118, 2 || **19** ΨPrM transpose: *rājā tat* || M om. *śukavacanam* || **20** Pr *rājā anyata dū* || **21** N *āśrayam* || **23** Pr *'syārthapā* ||

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2 Bh *vadha 2 pātaya 2 ity*; A *bāṃdha ghātayata ity* || **5** After *bhavanti* Pr adds *kathā* || ΨP add: *kathā* || 28, P adding || flourish || ||; M *kathā* 28, p 29 *kathā* || **6** Pr om. *yataḥ* || **8** N *svavadyārthi* || **9** N *damanaka prāha* || **11** M only *bhyām* for *vanik* || N *vanikaputrabhṛtputrābhyām* || **13** Pr *anubhavati* || **14** bhNΨPrM *rījānīti*; A with us, Bh *rājanīti-vimukho bhavān* || **15** N om. *pitṛā* || Pr *dukham*, ΨP *dukkham*, cop. of Ψ inserting afterwards *ḥ* before *'kkha* || **16** bhNΨPr *te cāhatuḥ*, M *te vāhetuḥ*; ABh with us || bhN *saṃmukhau*; A with us; in Bh this passage is altered || **18** ΨP *nājñātam*, PrM *no jñātam* || Pr *catvāromapy* for *catvām apy* || **19** ΨP om. *duḥkhena duḥkhitam dṛṣṭvāti*, but cop. of Ψ adds these words in marg. || **24** M *vagaṃtuṃ* for *kva gantuṃ* ||

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1 bhNΨPrM *kāpy*, A *kvāpy*; Bh *kva 'pi nābhi*, in spite of *na khalu* ! || **2** Pr om. *iti* || **3** Pr *'manorathām anuvīṣyāmaḥ* || **7** N *prasthitaikar for prasthitair* || N *bhāṣaputro* || **8** N *tav gayā* for *tan mayā* || N *ciṃtīti* || **9** M *svasvodutaram* || **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 *ju* or *ni*. PL¹ indeed misread it for *ja*, and taking the preceding separation stroke for an *e*-stroke, both these MSS. write *je* for *na*; Pr *ni* for *na* || M *bhojavelāyām* || **18** M *lagno 'bravīt*, om. *ca* || **21** Pr om. *sameśyāmi* || bhNAΨPrM Bh *'* || **23** ΨPrM *mārgāsannā bhilla* || **24** Pr *'grha* ||

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1 N *vitanānā* || N *pakṣi for vṛddha* || **2** N *'rupayo* for *'rutabhāṣā* || **5** M om. *ratnāni* || N *grhīta for gr* || **6** Over *ānagata*, gloss in bh: *yūyam*; NM *ānayat* || **7** bhΨPrM *ullaṃṣṭitānām*, N *uṣaṃṣṭitānām*; ABh with us (only A *'ṭi* for *'ṭhi*) || **8** In N, *'paṭa* corr. by cop. to *'parā* || **10** Pr *yato for santo* || **11** ΨPrM *tārasvaram* || **13** N *dṛṣṭaḥpratyayo* || **15** N *ady* for *yady* || bhN *'parāpi* || **17** N jumps from the first *avaśyam* to the second *avaśyam*, l. 18, om. one of them and all between them || **19** N *vrānā* for *kārā*, ΨPr *kāropavarake* || **22** ΨPrM om. *tadā* || Pr *lobhāviṣṭām* ||

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1 Pr *avaśyaṃ ga°* || 2 N *siddhye* || 3 N *avaram* || N *vidāraṇā* ||
 4 N °*yodareṣu nipuṇam* || 5 bhNAΨP *vikṣyamāṇo*, Pr *vikṣyamāṇaḥ*; Bh
 with us || ΨPPrM transp.: *sa durātmā* (M *durātmā*) || 6 ΨP *āsādayiti*,
 in Ψ corr. by cop. from *āsādayati*, which is the reading of PrM || bhN
chinnaratnasatvāsaṃśrayaḥ; ΨP *chinnaratnasattāsaṃśayaḥ*, M *chinnaratna-*
sattāsaṃśayaḥ, Pr *chinnaratnasabhāvattāḥsaṃśayaḥ*, A *chinnaratnasattāsaṃśayaḥ*,
 Bh *chinnaratnasattāsaṃśaya* || bhN *ata* for *svata* || 7 Pr °*vidāraṇā* ||
 bhNAΨPPrBh *nistr̥ṣo*, M *nistr̥ṣo* || 9 bh *śvataḥ*, N *ataḥ* || 11 bhN
ati° for *athāti°* || 13 Ψ *na śu(kṇomyaśa)kṇomy amīṣaṃ*, the brackets by
 cop. Pr *eṣaṃ* for *amīṣaṃ*, a reading clearly going back to the slip of the
 pen of Ψ || NPr *svabhṛātṛṇaṃ* || bh *dr̥ṣṭum*, N *dr̥ṣṭuḥm* for *dr̥ṣṭum* || Pr
 jumps from the first °*vidāraṇaṃ* to the second °*vidāraṇaṃ*, l. 14, om. one
 of them and all between them || 17 ΨPPrM °*vicāraṇamātro°* || M *mahā-*
vaiśasaṃ || 18 bh *vaiśasaṃ*, N *vai sāhasaṃ* for *vaiśasaṃ* || 20 Pr *sutvara*
pr̥thivīm || bhN *śaptāḥ* for *prāptāḥ*, in bh corr. by glossator to our reading ||
 24 ΨPPrM *uktaṃ* for *muktaṃ* || N *bhaṭa°* ||

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1 N *bhāṃdāgāritve* || 2 M *ataḥ* for *atha* || ΨPPrM om. the text
 between *melayitvā* 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:
mitradvayār̥pitāsarvārājyāṃgabhāraḥ *svacchamdvarttir vilāsaśaukhyāny anubha-*
vati sma; K *mitradvaye samāropitāsarvāṃgarājyabhārācīṃtā* *svacchamdvarttir*
vilāsaśaukhyam anubhuvati sma || ΨPPrM °*vrttililāsa°* || N °*śaukhyānubabhūva* ||
 11 M om. all between *rājāpi* and *svakhaḍga°* || bhΨP (not Pr) *vānaraṃ*
mativi°; N *vānaraṃ ativi°*; ABh with us || 12 N *anya* for *atha* || M
rāgrhābhyaśe || bhNΨP *nānātarukhaṃḍitaṃ*, M *nānātaruṣaṃḍitaṃ*, ABh *nānā-*
tarumaṃḍitaṃ; Pr with us || 13 Pr *prathamāvanam* || 14 ΨPPrM
bahukusumasugaṃdhiparimalaramaṇīyam || 15 bhN *grhaṃ* for *saha* || bhN
pravīṣyate || 17 ΨPPrM om. *śrāntena* || 18 N *svāpimi* || 23 Pr *nivāri-*
tum || 24 ΨP *punaḥ*, PrM *punā*, all these MSS. only once ||

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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 *hataś* for *mṛtaś* || After *nṛpaḥ*, ΨPr add
kathā 29 ||, M *kathā* 1, P flourish || *kathā* || 29 || || N *karāṭaka prāha* ||

12 bhNAΨPPrMBh *paśūnya*° || **14** bhN *amṭāsv* || bhNΨPPrM *naṭva kāryam*; in Ψ a later hand adds gloss: *nīśayam na karoli*; A with us; Bh *naṭvākārye vināśyati* || **15** bhNAΨPM *sādhu*; Bh *sādhus tu ku*°; Pr with us || N *na for tat* || **16** M om. *lathū* || **17** ΨP *vjhati* (*jha* being written in Ψ as in *jḥha*, Table II, no. 12, 2a), Pr *upsati*, N *vjjati*. N's reading is a misreading of the old-fashioned 'jḥh' of bh, which has the same form here as in Ψ in our Table II, no. 9, 3b || N *°bhakta*°, M *sikhinuktanuktopi* || **18** First pāda in Pr: *yaḍ ākāryam eva tam akāryan* || **20** bhN *prabodhitair* || **21** Pr *dhigate*, corr. from *thiyate* || **23** M om. *na kartavyam* || **26** ΨPPrM om. *tan* || Pr *krodhāmladhigau* ||

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2 Pr om. *bhṛtyasya* || N *pranāśo* || **3** Pr *bruvānām* for *ṛpānām* || **4** N *bhṛtyā*, M *bhṛtyaḥ* || **9** bhNΨPPrM *brāhmaṇa sarvabhakṣi*; Bh *vrahmaṇa sarvabhakṣi*; A *vrahmaṇaḥ sarva*°. Cp. on this stanza SP page lvii || **10** bhN *cāvaśyā*, M *vāvaśū* || ΨPPrM *duṣṭamatiḥ* || **11** Ψ *prekṣyaḥ*, PPr *prekṣyaḥ*, M *prakṣyaḥ* || bh *'dhakṛtaḥ* || **12** ΨPPrM *tyājyāḥ sa vai* || ΨPPr *kṛtaṃ*; M *cākrtaṃ* for *ca kṛtyam* || **15** NPr *dehim* for *deham* || **18** Pr om. *rājyaṃ* || **20** N om. *api ca* || ΨPPrM *puruṣi* || **21** bhN *cāryapara* || **22** N *pracuranityadāhanāgamā ca*; cp. Śār. 63, 3 || **23** M *veśyāgateva* || M *ṛpati*[corr. from *lī*]ter || **24** M *athānāgata eva* || **25** bhNΨPPrM *jānāsi*; Bh *jānāti*, om. *na*; A with us || **26** N *sāmānādāna*°, ΨPPr *sāmānādāna*°, M *sāmānādāna*° ||

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1 bhNAΨPM *virāḥ*, Pr *virā*; Bh with us (but *hi* for *ca*) || **3** ΨPPrM *nōpadeśyam* || **10** ΨPPrM om. *kim ca* || ΨPPr *prstāḥ prstā*, M *prstāḥ prstā* || **12** ΨPPrM *prstavyāḥ* || **13** M om. *śreyo vābhikitaṃ* || **15** N om. the words between *drśyate* and *vyomni* || **16** M *vadyate* || bhN *kha-dyota* || **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, 4b); hence N *bhāvam* || **19** bh *ta* [now line] *tasmād*, N (misreading *ta* for, or correcting it to, *na*) *ta tasmād* (vol. xi, Table II, no. 7, l. 4c and l. 5a) || **26** bhNΨPPr *paravacanam pra*°; Pr om. *na*. ABh with us || M *ma for na*, P om. *na* || **27** M *vicāryabuddhinā* || **29** Ψ *prathamataṃvaṃ*, Pr *prathamataṃtraṃ*, N *prathamataṃtraṃ* || After *tantraṃ* ΨPPrM ins. *kathā* || **29** || ΨPPrM *ādyakṣo*° || **30** bhNΨPPr *snehēti*, Ψ with a *daṇḍa* and 9 *avagrahas* before *snehēti*; M *laddhamāno mahanā*, A *sneha iti*, all these MSS. omitting the rest of this stanza. But cp. the end of the other books. After this stanza, Bh adds: *na nīcajanasaṃsarggān nara bhadrāṇi paśyati* | *vr̥ṣasimhabhavā prītir jāmbukena vināśitū cēti dvātrīṃśatimī kathā* || flourish || *ślokaśaṣṭra 2000 iti*

|| flourish || *śrī* || Cp. my remark on SPI, 1. I may add here, that the same stanza occurs in the MSS. Decc. 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 °sāmparkān; cd both MSS. *darśayaty eva vikṛtiṃ svajānēpi khalo yathā* (417 *valo yathā*) || After *śnehēti*, l. 30, bhN add *iti prathamam ākhyānakam samāptam*; M pañca • [• 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 *vāsyā sunaya*° excl. || N A om. *arham* || 2 A *mitrasaṃprāptināma*, corr. from our reading; Bh *mitraprāptināma*, Φ *mitraprāptir nāma* || Bh *ādiślokaḥ*, Φ *ādyaślokaḥ*, A *ādimāślokaḥ* || 3 A *buddhihīnā* || 4 Φ *kākeṣu mṛgakūrmavat* || 6 M *jana*, om. °*pade* || Pr *pramadāraupyaṃ*, M *pramadārothaṃ* || Φ *prathamauāropyanāma* || A PPr M Bh Φ ins. ca after *tasya* || M *mahācchrāyo* || 7 Bh Φ *nyagrodhaḥ* (om. *pādapaḥ*); M *nyagrodhapāda saṅghyaśrayo* || Pr *sa cāśrayo* for *sarvāśrayo* || A om. *uktaṃ ca* || 8 N *sākhāsuptamṛgaḥ* || Bh Φ *ālinatīna-chadaḥ* || 9 N *tata*° for *kṛta*° || 10 A *viśrabdho* || A *nipītakusuma-slāghyaḥ* || 11 M °*yaṃgha*° for °*saṃgha*° || A °*sukhadair* || M om. *bhūbhāra*, writing *bhr̥to* || 12 A M Bh Φ om. ca || M *vāsyaya* [sic!] for *vāyasaḥ* || A PPr M om. *prātaḥ* before *prāṇa*°; Bh inserts it before *pracalitaḥ* || Φ *prāta-calitaḥ* || 13 Bh Φ *tadadhiṣṭānanivāsinaṃ* || A *āyātam*, corr. from *āyāntam* || Bh *āyāntanugururūpaṃ*, Φ *āyāntanugurūpaṃ* || 14 A *sphuṭitakasavarānaṃ*; Bh Φ *sphaṭita*°; N *sphuṭiputakata* [ta deleted by the copyist] *racaraṇaṃ* || bh *udbaddhapimṇakam* || M *udbaddhapimṇiparuṣaśarīracchaviraktāntanayanaṃ* || Bh °*chaviraktāyatanayanaṃ* || Φ *iti puruṣaśarīrachaviraktāyatanayanaṃ*, A *raktāntanayanaṃ* || 15 Φ *ūrdhavadha*° || N om. all the text between *iva* and *sarvopātākānāṃ* (l. 16) || bh A PPr M *kūla* || 16 A *iva adharmopadeṣṭāram* || Bh Φ *āgachantaṃ* || Pr *evam* for *ekum* || 18 Pr °*mandācīmtayai* || PPr M *pāpi* || Bh Φ om. *kim* after *cikīṣati* || Bh Φ *ma-maivārthāya* || bh *āho ści*, N *ahości*, Pr *āho śvid*, P *ahau scit*, A *aho scit* for *āho svit* || 19 bhN *kitsad* for *kaścid*; Pr Bh Φ om. *kaścid* || A *anyo 'dhyavasāya*, MN *anyo 'syavasāya*, Φ *anyo 'sūdhyavasāya* || Bh *kotukaparas* || Φ *kautukapaṃrastham eva* || 20 M Bh Φ *vitanya* || A *dhānyakaṇvākārya* ||

BhΦ *vikṛya* || BhΦ *ḍṣor* for *tato*. Cp. Śār. 64, || || Pr *tidūre* for *ntidūre* ||
21 PPrMBhΦ *atha* for *atra* || Pr *niyamṭās*, M *niyamṭritāms* || **22** BhΦ
kaṇān for *taṇḍulān* || M ins. *hālān* before *hālāhulam* || **24** BhΦ *kaṇān* for
taṇḍulān || Pr *th* for 'py ||

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1 A *mahījanam* for *mahājālam* || PPrMBhΦ *sa nipāta°* for *saṃnipāta°* ||
2 bhN *eva* for *evam* || BhΦ *na kasya kaścid doṣaḥ* || Pr *anya* for *asya* ||
3 Φ *vijñāyate* || **4** BhΦ *vane* for *kutham* || P °*harinasyaḍṣaṃbhavo* ||
5 A *anarthakaṃ*, corr. from *anartha kutham*; M *prāptodyonartham*, om. *katham* ||
6 A *vipattigūḍhamenasām* || M *kṣimatih* for *kṣiyate* || **7** Pr *daiveviṣṭa°* ||
9 BhΦ om. *atha* || P *udyasya* || **10** PPrM *pāsabamḍhanasya°* (M *sanā-*
nulas, Pr *sanākulaṃs*) || N *pratyutpannatayā* || BhΦ *uvāca* || **11** Bh
om. the second *na bhūtvayam* || **12** Bh *sarveṣu vyasaneṣv eva*, Φ *sarveṣu*
vyasaneṣveva || M *buddhiḥ nikṣiyate* || **13** BhΦ *abhyeti* || **14** Φ *ekacittibhūya*,
Bh *ekacittiyabhūya* || Bh *jālam iha kṛtanīyaṃ*, Φ *jālam iha kṛtanīyaṃ* ||
15 ABhΦ *asaṃhitacittānām*; but cp. l. 26 f. and śloka 7 a || **16** M
prthavāgrivā, BhΦ *prthugrīvāḥ* || N APrBhΦ (not bhPM) *anyonyā°* || **17**
BhΦ (not A!) *asaṃhitā* || **18** BhΦ om. *katham etat* || **20** BhΦ om.
hi || A *bhāramḍā*, N *bhāḍā* || N om. all the text between *pakṣiṇaḥ* and
svecchayā (l. 23) || **21** BhΦ om. *ca* || BhΦ om. *prthak prthag* || **22** M
madhyāḥ || After *pakṣiṇaḥ*, Φ (not Bh) inserts *prativasati sma* || Φ (not Bh)
ekayā grīvayā (!) *na dattam tadā*, &c., l. 24 || N om. all between *grivayā* and
kopāt (l. 24), the missing text being supplied in the margin || **23** A om.
kvāpy || Bh om. *atha* || P *arddha* || **24** Pr om. *jadā* || PM *dvitīyayā*
grivayā, Pr *dvitīyayām grivayā* || **25** A *mṛtyur evābhavat* || **26** Bh (not Φ)
vruvīmī || BhΦ *prthugrīvā* || After the first *itī* P adds || **1** || *kathā* ||, PrM
1 *kathā*, BhΦ *prathamakathā* || Φ adds **1** || BhΦ ins. *ca* after *evam* ||

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1 PrM *vitūne baṃdham* || A *nirbhayaḥpra°* || **2** N om. *idam* || BhΦ
idam ity ākulacittatā imam (Φ *idam*) *ślokaṃ* || M *itī cīṃtayat*, A *itī acīṃtayat* ||
3 BhΦ *haraṃti* (l) *te* || **4** PL¹ *nu* for *tu*; BhΦ *jadā bhuvi patisyamti* (l) ||
BhΦ *vaśyam* || **5** BhΦ *anusartum* || **6** A °*bhūbhāgūn uparī* || M *raṃtūm*
for gantūm || N *laghupatanakasya*, om. *ca* || **7** ABhΦ om. *ca* after *laghupa-*
tanakaḥ || Ψ sets in again with *vasya sunaya°* || Bh (not Φ!) ins. *tu* after
Citragrīvasya || A *sūṣṭacaritena*, corr. from our reading, BhΦ *navacaritena* ||
Ψ ins. *sā* before *duradhyā°*, but cop. deletes it again || BhΦ *durabhi-*
prāyeṇa; but cp. 126, 19 || **8** Φ *muku* (once); A om. *mukur mukur* ||
Bh *utsa*°, Φ *utsu* for *uterjya* || A *kautukavaśas*; Pr *kautukaparasya deva*
kapota° || **9** Φ om. *ca* || Bh *ayam ca durātmā* || BhΦ om. *itī* ||

M *riṣamamārgge vya°* || A om. *jñātvā* || A *viḥatāśaḥ* | *abrovit* | *pratinivṛttaḥ* ||
 Bh *pratinivṛtte* || *avrovit* || 12 Before the *āryā*, Φ (not Bh) inserts *bhāvyaṃ*
bhavan || Φ (not Bh) om. *bhavati ca bhāvyaṃ* || 13 bhN *bhaviṣyatā* ||
 14 M *pumsā* || BhΦ *ca* for *cet* || 16 A *vihaṃgāmiṣulābhak*, corr. by
 a later hand to *vihaṃgānām eṣa lābhak* || PrBh *kuṭumba°* || 17 BhΦ
pratyāvṛttaṃ || 18 BhΦ *taddāsmākam* || M *pramadārobhke na gamanaṃ* ||
 19 BhΦ *yatas tatra ca uttaradignibhāge* || A *hariṇyo*, corr. from *hirinyo* ||
 Bh (not Φ!) *hiranyaṇāmā* || ΨPPrM *mama suhrd atikayenu priyaḥ* | *tatra*
 (M *priyas tatra*, om. the punctuation) *vasoti* || 20 bhN A *avalambitaṃ* ||
 A *pāśavimokṣaṇāya iti* || 21 BhΦ *tithātvā°* || A *hariṇyamūṣaka°* || M *tad*
dhi laghu durggam || ΨP *ateruḥ* || 22 Pr *tha* for *ca*, but del. again without
 another correction || 23 N *śatamukhobilaṃ* || 24 BhΦ *pakṣipāśā°*, A
pakṣapātā° || A *hariṇyo* || Φ (not Bh) *nijabaladurggam anusṛtya* || 26 A
mām etām avasthāṃ; Pr *memenām a°* || 27 Bh *kratvā*, Φ *tvā*, for *śrūtvā* ||
 A *durggāmtara*; Bh *durggāṃṣṭakagataḥ* (!), Φ *durggāṃṣṭakagataḥ* || Pr *bhaya* for
bhadra, but *na* corr. from some other *akṣara* smeared with *gamboḡe* ||
 28 ΨP *kīdrḡ ca*, M *kīdrḡ va* || A *tu* for *te*; a later hand corrects this to *tava* ||
 BhΦ *kṣamyatām* for *kathyatām* || N *citragrīva prāha* || 29 BhΦ *kapotas* for
kapotapatis || BhΦ ins. *ta* before *satvaram* || N ins. *śrūtvā citraṃ* before
tad ākarṇya || 30 BhΦ *parihṛṣṭātām* || bh *niṣkāmān*, N *niṣkāmān* || Bh
 (not Φ) *avrovit* || 31 N *°kāriṇaḥ* for *°dāyinaḥ* || 32 BhΦ *mahātmanāṃ*
 for *kṛtātmanām* ||

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1 Pr *atra* for *atha* || Φ *pāśabandha*, Bh *pāśabandham* || BhΦ *saviṣṭadam*,
 then Bh *hiranyōvṛvīt*, Φ *hiranyo 'vraṇit* || 2 BhΦ *kathayati* for *kathoya*, *iti* ||
 BhΦ om. *uktaṃ ca* || 3 ΨPM *yasyān va* || Φ (not Bh) *yasmā cānana ca*
yathā ca ya tvayā ca tva yatra ca śu° || 6 M om. *tāva ca* || 7 BhΦ om.
kiṃ ca || ΨPPrM *kiṃ locanānām* || BhΦ *vikacotpalamtvīṣāṃ* || 9 BhΦ
yadāśu for *yadāśya* || M *mṛtyuṃ* || Bh (not Φ) *puruto* || Pr *nijjaṃbīte* ||
 12 Φ (not Bh) *pārśvasthīti* || A *daivā* | *naṃ naiva*, corr. in the margin by
 a later hand to *daivā tad vanaṃ* || 13 Bh *°karayo praha°* || 15 PrBhΦ
samīkṣa || 16 Φ (not Bh) *ati* for *iti* || Pr *meti* for *me matiḥ* || 17 M
saṃghāthuvamty || 18 BhΦ *vadhyamte* || 19 Pr *durrnti kim* || 20 A
 om. *hi*; a second hand supplies *yaṃ* in the margin || 21 Φ *uktvā*, Bh
uktvā || BhΦ *pāśān* (Φ *pāśan*) *na chettum ārabdhāḥ* || 22 BhΦ om. *uktaṃ*
ca || M *ma* for *mama* || A *pāśaṃ* || Bh *pāśaḥ chi-tāṃ*, Φ *pāśasthitāṃ* || 23
 BhΦ *tad ākarṇya* || M *jana* for *na* || A *svāminā* || 24 M ins. *haṃ* before
°nantaraṃ || BhΦ om. *bhadra* || Φ *mamāivaṃ* || 25 Φ (not Bh) om. *ta* ||
 BhΦ *kathaya me tēvanmātram api sanmānaṃ*; then Bh *na karomi*, Φ *ta karōṣi* ||

bhN *etāvanmūnaṃ*, M *etanmātraṃ* || BhΦ ins. *yatuḥ* after *uktam* ca || 26
 BhΦ *datte* || 27 Bh *vittābhāvo* || A *kātarāḥ* for *karkicit* || 30 M *aparāṇ*
va (read *ca*) *mama* || BhΦ *kadūcin* *mama* || ABhΦ *atha*, om. *vā* || 31 Bh
tad avasyaṃ, Φ *tad avasyaṃ*, for *tan nūnaṃ* || A *narakāpātaḥ* || ΨPrM om.
uktaṃ ca || 32 M *thanu* for *prabhuḥ* || 33 Φ (not Bh) *ca* before *śidati* ||

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1 A *hiraṇyaḥ* || Bh *hiraṇya āha*, Φ *hiraṇyāha* || BhΦ *sarvaṃ* for *imaṃ* ||
 M *svāmin na dharmmaṃ* || 4 bhNAΨPM (not PrBh) *yaś ca* for *yaśya* ||
 M *nṛtyeṣu* || 5 Bh *trailokyasthāpi* || 7 BhΦ *svāśraya jagāma* || M *vedam* ||
 Pr om. *sādhu cēdam ucyate* || 8 bhNAΦ *duḥśādhām*, Bh *duḥśādhām*, in A
 corr. by second hand to *duḥśādhām*, which is the reading of ΨPrM. Read
duḥśādhām (cp. Pāṇ. III. 3, 26). But cp. 131, 26 || M *vigataḥ* for *vai yataḥ* ||
 9 BhΦ *samātyeva*, bhN *samānyaiva*, ΨPr *saṃmānyaiva*, M *saṃmānaiva*; A
 with *us* || 10 ΨPr ins. *ca* after *sarvaṃ* || bhNA *baṃdhanamokṣaṃ* *ca*,
 ΨPM *baṃdhanamokṣaṃ*, Pr *baṃdhanamokṣyaṃ*, ΨPrM om. *ca* || BhΦ *savismayo*
 for *vismītanā* || Pr *cimtayāt*, Φ (not Bh) *vācimtayāt* || After *vyācimtayāt*,
 two leaves are lost in Ψ, which sets in again p. 134, l. 18 || 11 BhΦ
buddhir aho || Pr *hiraṇya*, A *hiraṇya*, A with *a sya* and *a* mis-written *nya*
 before *nya* deleted by the copyist himself by smearing *nya* and the first *nya*
 with gamboḥ || 12 A *hiraṇyena* || BhΦ *prītikaraṇaṃ* || BhΦ *caṃcala-*
prakṛtiṃ a (Bh *e* for *r a*) *viśvāsaparaś ca na ca kenāpi vaṃcayitum* (Φ *vaṃcayitum*)
śakyaḥ (Φ *śakya*) || A *viśvāsaṃ na* || 13 N *vaṃcituśakyaś* || bhN *tatrāpi*
 for *tathāpi* || BhΦ *iti* for *eva* || 15 In bh *a* gloss on *svāter*: *nakṣatrasya* ||
 Pāda d in BhΦ: *svātyudakaṃ samīhate* || 16 M *pād*, om. *pāda* ° || 17
 BhΦ *tāvad eḥīti* for *itas taval, iti* || 18 BhΦ om. *kaścit* || bhN *sāviśeṣa* ° ||
 19 N *vāyasa prāha* || 20 BhΦ *tad ākaraṇya* || A *hiraṇyo* || BhΦ om.
viśeṣād || Bh *ṇtallinaḥ*, Φ *ṇtalināḥ* || 21 M om. *sa*, perhaps owing to
 the circumstance that in Pr *sa* looks exactly like *se*, as the visarga of *n* (in
bhavin l. 19) touches the right edge of the upper horizontal stroke of *sa* ||
 BhΦ *samāgataḥ* || 22 NM *hiraṇya prāha*; N om. all the text between
prāha and *bho vairam* 131, 2 || PL¹ *'si* for *'sti*; BhΦ om. *'sti* || BhΦ *kūryaṃ* for
prayojanam || A om. *iti* || 23 BhΦ om. *me* || Pr *ti*, BhΦ *prītiḥ* for
pratītiḥ || 24 BhΦ om. *bandhane saṃjāte* || Bh *baṃdhamokṣo*, Φ *baṃdha-*
mokṣaṃ || NABhΦ om. *iti* || 25 Φ (not Bh) om. all between the first
maitrī and *uktaṃ* *ca*, l. 26 || A *hiraṇya āha*, Bh *hiraṇya āha* || Bh *bhoktāhaṃ* ||
 26 bhAPPrM om. *yo*; bhPPrM insert *ya* before *ātmano* || 27 AM *cāpi*
 for *vāpi* || BhΦ *hāsyatūṃ yāti sa kṣītau* || 28 Φ *raśyam*, Bh *raśyatām* for
gamyatām || 29 Φ om. all between *karōṣi* and *uktaṃ* *ca* || PL¹ *kariṣyāmīti*,
 M *kariṣyāmi* || Bh *teyā saha vairinā* ||

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1 BhΦ *na hi* for *ndsti* || 2 bhN APM (not Pr) *vividham*, in A corr. to our reading by cop. Cp. l. 6 || 3 A *yataḥ*, but *ya* written on some akṣara deleted with gamboge || 4 After *vairam* an akṣara which seems to have been *tta*, is deleted in A by two strokes and gamboge || BhΦ *prāk* for *drāk* || 6 N *prāha* for *āha* in both places || 7 Φ *kāraṇanippāditaṃ* || Bh *nippāditaṃ*, A *niṣpannaṃ* || P *kṛmitrīmaṇ* || P *tat tad ahepikārakaraṇād*, bhPr *tat tad ahepikārānād*, N *tat ta ihepikārānād*, Φ *tat tad ehopakārānād*, Bh *lat tad . . . opakārānād* || BhΦ om. *punaḥ* || 8 M *nāma gacchati*, P *nāpacchati*, A BhΦ *na gacchati* || A omits all between *nakulasarpānām* and *pativratākulaṭānām*, Φ omits all between *°nakhāyudhānām* and *paṇḍitamūrkhānām* (writing *pāṇḍitamūrṣānām*); Φ then continues: *pativratākulaṭānām dvija* [cp. Bh!] | *jalānalayo devadetyānām sapāsaya* [cp. Bh!] | *mārjārānām sapatnyo siṃhagajānām labdhakāharīnām kākolūkāno* | *digambarānām* [cp. Bh!] | *sajjanadurjanānām*, &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 || bhN BhΦ *śiṣyubhuk°* || 9 Bh *sāpāsayaṃmārjārānām* || M om. *ludbhakāharīnām* || N *ludbhake ha°* || 10 Bh ins. *dvijaḥdigambarānām* before *sajjana°* || A om. *ca* before *nityavairam* || BhΦ *nityam vairam* (Φ *vaira*) || 11 BhΦ *kenāpi kasyacit* || BhΦ *hataḥ* for *vyūpāditaḥ* || In A the corr. deletes *ya* of *prāṇāṃtīya*; M *prāṇāṃtīa* || BhΦ *varttate* for *yatante* || 12 Φ *akāraṇetāt(!)* || 13 M om. the first *pāda* || BhΦ *yāti* for *eti* || 15 BhΦ om. *mama* || 16 Bh *arhati*, Φ *arhasi*, for *icchati* || 17 In bh gloss on *garbhāḍ*: *vesaragadhe(?)*; BhΦ *garbham* || 18 bhNPBh *pāṇine*, in bh corr. by corr. to *pāṇiner*; A *pāṇinaḥ* || 19 Bh *unmamotha*, Φ *unmotha*, bhN *unmamayya*, the second *ma* being deleted in N by cop. || Bh *munijaimuniṃ*, Φ *munijemuniṃ*, bhN APr *munim jaimaniṃ*, P *munim jaimuniṃ*, M *munijaimaniṃ* || 20 Pr *dvelātate* || 21 bh *atirusāṃ*, but apparently corr. to *abhirusāṃ* by corr.; N *anirusāṃ*; PL¹ *°cetasāṃ mabhirusāṃ*; A *°cetasāṃ matirusāṃ* || Bh *tiramyaṃ*, Φ *thiramyaṃ* || 22 N *prāha* for *āha* || 24 Bh *bhayaṭobhāc*, Φ *bhayaṭokā* || 26 M *durbhegyuḥ*, A *durbhedāḥ*. All our other MSS. with us. Cp. 130, 7 || Bh *'mukarasamdhis ca*, Φ *makaresimdhis ca* || 30 || 27 BhΦ *ikṣo rasāt* || bhΦ the figure 2 for the second *parvaṇi*, N neither this figure nor the second *parvaṇi* || 28 BhΦ *viparītānām ca viparītām* || 29 A om. *aparam* || N *prāha* for *āha* || 30 BhΦ add *yataḥ* after *ca* || 31 Pr *saṃdītasayāpi* || N jumps from the first *visvāsam* to the second *visvāsam* (132, 1), om. one of them and all between them || BhΦ *ripo* || 32 Bh *vṛttaḥ* for *vṛtraḥ* ||

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1 PPrM om. *tathā ca* || 2 A *tridiśemdreṇa* || Bh *dite*, Φ *dine* || P *diter cārḷho*, L¹ *diter vārḷho* || A *vināśitaḥ* || 3 BhΦ *susṭakṣmeṇāpi śaṃdreṇa* || 4 P *nāsāyeś ca* || Bh *śanau* || Bh *pūrvam*, Φ *pūrva*, Pr *bhuvam* (*bhu* being corr. by cop. from some other akṣara smeared with gamboge); M *hmavam*, A *kūlam* for *plavam* || 5 A *arṭhabhāreṇa* || Bh *śipār*, Φ *śipār* for *ripār* || PML¹ *vrajat*, Pr *brajet*, for *gataḥ* || 6 PL¹ *taramtaṃ* for *tadamtaṃ* || 7 PL¹ *laghutapanako* || N *cimṭavān* for *ci° āsa* || 8 Bh *mativiṣaye*, Φ -- *tiviṣaye* || bh *athavā*, N *atka 'vā*, om. *ta*, but without sandhi with the following word || Bh *etasyōpari*, Φ *eva tasyōpari*, bhN *eśasyōpari* || BΦ om. *me* || 9 N *sūprapadinam* || Φ (not Bh) om. *bho* || 11 After *idūnīm*, some akṣara (*yā*?) has been covered with gamboge in A || A *pratipūdayasva*, corr. by corr. from *pratipayasva* || Bh *anyathā iham atraiva*, Φ *anyathā matham atraiva* || PPrM om. *sthāne* || 12 Φ *harinyoḥ* || bhM *nāyam buddhir*, P *nāyam buddhir*, Pr *nāyam buddhi* (continuing *vaṃcanād*), A BhΦ *nāyam duṣṭabuddhir*, for *nāyam abuddhir*; cop. of bh deletes the *anusvāra*, N *neyam buddhir*. Simpl. MS. I has: *vidagdhavacanōyam drīyate laghupatanoh* | *satya-vākyas ca* | H has a gap here; h with I (blunders: *drīyatto laghūpattana*) || After *jñyate* BhΦ *yataḥ* || 13 A °*mriyaḥ* || 14 PL¹ *naspro* || 15 Pr *tadvaśyam* || PPrM *vidhegū* for *pratipattaryā* || 16 Read **pratyāyito* for the misprint **pratyayito*. bhNAPPr *pratyāyato*; M *pratyāyito*, BhΦ *pratyāyino* || Bh *aparam* for *param* || A *tvadbuddhiparīkṣaṇāya*, after which one akṣara (*tta*?) covered with gamboge; PM *tv* (M *nv* for *tv*) *abuddhiparīkṣanārtham* || 17 BhΦ *tvadamkūgataṃ*, A *tvadamke muktam me* || AΦ (not Bh) *śura* || 20 A *tato* for *tvatto* || Pr *bibheti* || bh *tvadīryāmyamitra°*, corr. by corr. to our reading; N *tvadīryāmyamitrapārśvāt*, BhΦ *tvadīryi 'sya mitrapārśvāt* || 21 N *athūsā*, then two akṣaras covered with gamboge, then *v āha* || 22 BhΦ *guṇavanmitrasaṃgena*, PPrM *guṇavanmitravinaśena*; then P *yan mitravinaśena yan mitram upa°* || 23 Bh *śūlistamvābhihivamtaṃ*, Φ *śūlistamvābhihivamtaṃ* || 24 N *tadhbāśūtvā*, PPrM *tat śrutvā* || PPrM *śamālīmṭilau* for *śamāgalau* || PPr *laghutapanako*, in Pr corr. by cop. || 25 After *bhāvān* (Bh *bhāvāna*), BhΦ: *svasābhāva*[Φ *ve* for *va*]*taś cāhāram* || M *aḥam ānveśayāmy e kṭva* (om. *hāram a* and *vam u*) || 26 A *sakāśūpakrāmṭaḥ*, corr. to our reading by corr. || Φ (not Bh) *anupaviśya* || 27 bhAPPrM *kā-mam*, N *mam*, corr. to *m* by cop. BhΦ and Śār.β 72, 10 with us || A °*kusuma*° || Bh *kṛtvā svapuxyakiṃśukutulyām*, Φ *kṛtvāśupuxyakiṃśukutulyām* || N *māṃśamā-peśim* || 28 bhNAPPr *hiranyāṃkam*, in Pr corr. to our reading, perhaps by a later hand; BhΦ *harinyāṃtikam*; A and Śār. 72, 11 with us || M *bhaktatām* || 29 Pr om. *ca* || Φ (not Bh) *vahale* for *ca kṛte* || Φ (not Bh) *iva* for *eva* || A

sāmāka° ॥ 30 bhPrM °nīta; N °nītaṃ, corr. by cop. to °nīta ॥ Bh *svasāmarthyenāpanītān*, Φ *svasāmarthenāpanītān* ॥ P *svasārthyenōpanītabhaksyaṃ bhaksyatām taṃdulā iti*, Pr *svasāmarthyenōpanītabhaksyaṃ bhaksyatām taṃdulā iti*, M *svasāmarthyonopanatabhaksyaṃ bhaksyatā taṃdulā iti* ॥ A *bhaksyatām* ॥ BhΦ *bhaksyatāma taṃdulām iti* ॥ 31 A *tatas tau supritāv api* | *parasaram* | *prīti*° ॥ BhΦ *parasparasuptāv*, Pr *parasparasuptāv* ॥

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1 A *vakti ca* for *precati* ॥ 4 Φ (not Bh) *tukṣati* ॥ 6 Φ (not Bh) *vachah* ॥ 7 BhΦ om. *kiṃ bahunā* ॥ Φ (not Bh) *nirāṃtaraṃ* ॥ M *nirāṃtarikṭvā* ॥ 8 A *ekūṃtamaīratām* ॥ 9 BhΦ om. *sa* ॥ A *tadupakūrarāṃjitaḥ* (om. *manās*) ॥ BhΦ *taṭpakṣimadhye*, AM *taṭpakṣitimadhye* ॥ Φ (not Bh) *sa tadā* for *sudā* ॥ N *anyathānyasmin* ॥ 11 Φ (not Bh) *vāso* (!) *'apūrita-nayanaḥ* (!) ॥ A *aṃśrupūritanayanaḥ* ॥ A *samāga*, then the space of an akṣara covered with gamboge; the ā-stroke covered with gamboge, and *samāga* corr. to *samaṃga*. Then the space of 5 akṣaras covered with gamboge by corr., who writes on it *dgaḍam uvācu*, the reading of the corrector being thus *samaṃ gadgaḍam uvācu* ॥ 12 Pr *vibhaktiḥ* ॥ BhΦ *tad yāsyāma atrāhaṃ* ॥ A *aham anyatra* ॥ 14 BhΦ *anāvṛṣṭiḥ* ॥ PPrM *mahatī 'vṛṣṭiḥ* ॥ A *jano* for *nagara*° ॥ BhΦ *babhukṣayā pūḍito*; bhN *bubhujayā*° ॥ 15 PPr *vihaga*° ॥ M *vihaṃbaṃdhanārthaṃ* ॥ BhΦ *aham atyāsu* [Φ adds *vi*] *śeṣatayā* ॥ 16 M *videśaṃ calito* ॥ ABhΦ *tato 'haṃ* for *tenāhaṃ* ॥ A *karomi*, om. *iti* ॥ BhΦ *yāsyāmīti* ॥ A *hirinya* ॥ 17 BhΦ *tahri*, but the *i*-hook deleted in Bh ॥ N *prāha* for *āha* ॥ Bh *yāsīti*, PPrM *yāsyatīti*, N *yāsyatīti* (!) ॥ 18 ABhΦ *dakṣaṇāpathe*, N *dakṣiṇāpathe* ॥ 19 M °*mūṃsakalāni* ॥ 20 BhΦ *subhā-ṣitagōṣṭim* ॥ BhΦ ins. *bhūcaraḥ* before *sukhena* ॥ Φ (not Bh) °*pakṣakṣayaṃ* ॥ 22 BhΦ *tā*, APr *te ye* for *tāla* ॥ Pr om. *na*, which has been supplied by another hand in margin ॥ 23 ABhΦ *cāpadi saṃsthitāṃ* ॥ 24 A *hirinya* ॥ N *prāha* for *āha* ॥ BhΦ om. all between *āha* and *bhoḥ* line 25 ॥ A *apy evāgacchāmi* ॥ A *ato* ॥ 25 A *dukkhaṃ* ॥ 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 *tatraiva* ॥ BhΦ *gatās taṃ sarvaṃ* ॥ Bh *akoṣagatir* ॥ 27 APr *tatrāgamīyati*, BhΦ *tatrāgamīyasi* ॥ 28 Φ *śanai manai* ॥ Bh *māsudvahaśceti*, Φ *māsadvayaśceti* ॥ A *mānado* for *sānando* ॥ 29 Φ (not Bh) *abhyo* for *dhanyo* ॥ A *samasti*, corr. by corr. to *samam asti*; BhΦ *samo 'sti* ॥ bhN *dharas* for *dhanyatarah* ॥ 30 M BhΦ om. *hi* ॥ Φ *sampattādīkāni* ॥ N *apustāv* for *aṣṭāv* ॥ Bh *uḍḍiyanāni*, Φ *uḍḍiyanāni* ॥ Bh *tatas* for *taḥ* ॥ P *sakkena* ॥ 31 N *prāha* for *āha* in both places ॥ 33 BhΦ *cakraṃ* ॥

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1 Before *śrutvā* Φ inserts *api*, in spite of 'pi after *hiranya* || BhΦ *hiranyōpi* || Bh *pr̥ṣṭopari*, Φ *dr̥ṣṭopari* || bhNPPrM om. *talpr̥ṣṭopari* and the following words to *sampātoddayanena* (excl.); our reading is that of A (only A °ṣṭo°). Simpl. HI: *tathānuṣṭite hiranya*[h add. over line in H]s [H om. s] *tatksanād eva tadupari samārūḍha* [I om. h i] *sōpi sanaiḥ sanaiḥ* [I om. h] *tam ādāya prasthitah*; h: *tatt śrutvā hiranya tasyōpari samānūḍha sōpi sapāt tenaiva pracchittah* || BhΦ *samārūhya* || N *sampātodurnayena* || **2** Φ only one *sanaiḥ* || Φ om. *tena sa* || Bh *saha* for *sa* || Φ *taṃ hradam taṃ* || BhΦ *pracalita* for *prāpitah* || **3** BhΦ *athāmtare* || P *mūṣakādhitam*, M *mūṣakādhisṛitam* [sic!] || **4** N *tattisṭha*°, Φ *tannirastha*° || **5** Φ (not Bh) *sākhām āruhya* || BhΦ *tūrasva*[Φ *śva*] *reṇa provāca* || Φ *maṃtharakah āgacchan* || BhΦ *bhavanmitram* || **6** Over °*tydliṃga* gloss in bh: *tvam* || A our reading, corr. by corr. to *āgalyāliṃgyatām iti* || BhΦ *āgatya āliṃgya* || **7** A om. *yataḥ* || Bh *sakapūraiḥ*; Φ *kiṃ vaṃdanaiḥ sakalapūraiḥ sthaparai* || P *kiṃmu*, BhΦ *kiṃ tu for kimu* || 2nd pāda in A: *kiṃ suśitalaiḥ*, which corr. corrects to *kiṃ ca caṃḍraiḥ suśitalaiḥ* || **8** M *ta* for *te* || **9** Pr *nipunarai* || **10** BhΦ *parijñāto 'sti i iti* || Pr *smṛti* for *'si i iti* || PPrM *mamāparādham* (PrM °*dhām*) *kṣamasvam iti* || **11** BhΦ *vr̥kṣottirṇ-nakam* || **12** N *vihitāliṃgitau*, P *vihitāliṃginau*; Pr *vihitau liṃgitau*; M *vihitālikitaśarirau*, om. 'liṅganau *pula*° || BhΦ *pulakitasvaśarirau vr̥kṣād* (Φ *vr̥ddhūḍ*) *adhashthod upaviṣṭau cātmaciraṃtanam vṛttīntam* || **14** A *maṃtharakam* || P *laghutapanakam* || Φ (not Bh) *bho 'yaṃ ko mūṣakaḥ* || BhΦ *bhaksabhūto* || M om. all between *mūṣakah* and *mūṣako 'yaṃ* l. 16 || **15** BhΦ om. *bho* || N *prāha* for *āha* || **16** PPr ins. *mūṣakah* after *mūṣako 'yaṃ* || Pr *t* for *tat*; BhΦ om. *tat* || **17** M om. *yathā dhūrē* || A *rā* for *dhārā*; corr. corrects *rā* to *śaṣṭo* || A *vivirā tarakāḥ*, corr. by corr. to *divi tūrakāḥ* || **18** Ψ sets in again here with *khyayī* || **19** A °*parityaktyās* || **20** M *paranirvedam* || BhΦ *āsāḍya* for *āpannah* || BhΦ *tavṛntike* || **21** N *prāha* for *āha* || M om. all between *āha* and *pr̥ṣṭo* || Pr *pr̥ṣṭo dayaiva ttatāva* || **22** Pr *eta trāiva* || ΨPPrBh om. *na* || **25** M *pramadārotham* || **28** N °*gude*° for °*drava*° ||

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1 M *anna* || M *prāsūṣikaparivārakārtham* || **3** *suprayatnam*; cp. also Śār. 74, 9 || **4** Pr *bhaksya*, om. *māne* || M *parivṛāprija* for *parivṛāḍ* || **5** bhN *anūyāseneva* || **6** ΨP *prūpnoṣi*; Pr *prūpnoti* || N *bhaksyanyāmi* || M *tantram taṃ* for *taṃ* || bh *vr̥hatsphīn*° corr. by corr. to *vr̥hatsphig*°; ΨPPr *vr̥hasphig*°, M *vr̥hasphī*° || **7** ΨPPr *brūṣakarnṇo* || **8** bhNAΨPr *āśramam*, P *āśram* for

śramam ; M *aśramam* ; Bh with us ; M and Bh *upanītavān*, in Bh apparently corr. to our reading || 9 ΨPr *brūṭakarṇa* || 10 N *brhasphigo*, bhΨPr *vṛhasphigo*, A *vṛhataspigasya* || 12 After *abhyāgataḥ*, Pr repeats *śūnyam prativacanam prayacchati* || ΨPr *brūṭakarṇa* || 13 ΨPr *sālhā-dam* || 14 Pr *rātrām api* || N om. *iti* || 15 Ψ *yat*, corr. by cop. from *yataḥ* || 16 ΨPrM transpose *kasmāc cirād dṛṣyase* and *prito 'smi te darśanāt* || 17 ΨPrM *kū vārttā nanu durbalōsi* || 18 M *śamupagatān* || 19 Ψ *harmāni*, Pr *harmāni* || 21 bhNΨPr *prāghuṇike*, in Ψ corr. to our reading by cop. ; but the correction is not very clear. ABh with us || 22 ΨPrM *śadanam* || Pr *vṛthā* for *vṛśāḥ* || 23 N *girā* ||

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1 Pr *tatṛāka*° for *tathaika*° || 2 M om. *yatoḥ* || 3 ΨPr *pauro-hatyam* || 4 bhNAΨPrMBhΦ *māthāpatyam*, in bh corr. to *māgāpatyam* || 6 ΨP (not Pr) *brūṭakarṇaḥ* || N *būṭakarṇa āha* || 7 M *tvāt for tvatto* || Pr *mamānyah suhṛt*, M *mamānyah syahṛt* || 8 N *bhikṣāmātram* || 9 In bh, gloss on *karmakārā*: *bhṛtyāḥ* || N *vṛtticchedāśanmārjanādī*° || 11 N *veśena* for *vaṃśena* || M *tūḍayati* || 12 ΨP *kutūhalam me tasya*, in Ψ corr. by very small strokes to our reading, apparently by corr. ; M *kautūhalam me tasya* || 13 N *vṛhasphik*, A *vṛhatspig*, ΨPr *vṛhasphig* || 14 ΨPrM om. all between *bilam* and *nidhānoṣṣamāṇā*, l. 16 || 16 N *kuddatesau* || 17 N *uśmā* || bhN *vitvaḥ*, corr. to our reading by corr. of bh || N *viddhiṃ* || 20 That in our text *sāṇḍitimatā* is a compound, is evident from 140, 15 || 22 ΨP *brūṭakarṇa* ||

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4 ΨP *devatārcanaparāś*, Pr *devatārcanaparāś*, M *devatārthanaparāś* || 5 bhN *pratyūhaprabuddho* || M only *vṛkha*[new line]*nyoḥ* || 6 N *amaṣṭara-phaladū* || 7 M *tadagraham* for *tad aham* || 8 bhN *mūrṣoddeśena* || ΨP *yathā śaktir* || 9 Ψ *bhartsamānū* || M *bhargvayamānāḥ* || 10 Pr *he daridra* for *daridrasya* || M *bhojaprāptis* || 13 bhN *na svāditaṃ* || 14 M *maṇḍam ra 2* || 20 Pr *tasya* for *tac ca* || 21 Pr *yacchannajalam* || 22 M *nityapra*° ||

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4 N *vivekajñai śādanamṭāya* || 6 bhNΨP (not Pr) *ṛṣṇā* ; ABh with us || 11 ΨPrM *mahāñjanaśikharākūrah* || In bh gloss on *kroḍaḥ*: *varāhaḥ* || 12 N om. *dṛṣṭvā* and the following words to *dṛṣṭvāpi*, l. 15 excl. || No MS. has the sandhi after *dṛṣṭvā* || bhΨPrBhΦ *ā karṇamṭa*, M *ā karṇamṭa* ; A with us || 16 Pr *tathā* for *yathā* || 17 M *prahite* || 21 N *tasminn* for *etasminn* || Pr °*mṛtyu* || 22 Ψ *śṛṅgāla* || ΨPrM *taṃ deśam* ||

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1 N *prāruṣṭo* for *prahrṣṭo* || 7 N *tatt* for *tut tad* || 13 M *vāpaṭati-takoṭiṃ* || Ψ PPr *bhaksitum* || 14 M *tuṭitapāse* || Pr *tāluṣpradeṣe* || 15 Pr *mastamauhyena* || 21 Pr *athaiva* || 22 M *cūrṇṇayisyāṇvā* for *cūrṇa-yitvā* || 24 Pr *sūryāt tape* ||

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1 M *grha* for *grhe* || 2 Pr om. *madye* || M om. *sū* || bhN *sāpy acimtayāt* || 3 bhN *naipunye* || 4 bhN *tilānūṃ bhojyān* || bh *klptavān*, corr. by cop. from *kr̥tavān*; N *klapavān* for *kr̥tavān* || 5 M om. *luñcitair a* || 6 Pr *arthān* for *atha tāñ* || Φ *sūrpe*, bhNA Ψ PPrMBh *sūrpe* || 7 M *grho* for *grhūd* || M *tu* for *grhñātu* || 10 M *navā* for *tad* || 12 N *samarthū* || 14 bh Ψ PPr *saṃbaṃdhenēme*; N *saṃbaṃdhenā me*; M *saṃbaṃdhamnemi*; our reading is that of ABh Φ || 15 N *śiṃḍatāmātu*, with a visarga added over the line || 18 bhN Ψ PPr *taṃ* for *tan*; ABh with us || bh *nidhānodyā*, apparently corr. by cop. from **nogha*, N *nidhānoghā* || 20 Ψ PPr *brūṭakārṇa* || M *jñāyato*, om. *te ya* || 21 M *yūthyaparivṛta* || Ψ PM *vṛhasphig*; Pr *vṛnasphigoha* || 22 bh Ψ PPrM *khanatrikaṃ*, N *khanitrikaṃ*; ABh with us || 23 PrM om. *mayā* || 24 Pr *addhi* for *api* || Pr *caranāmalitūnūṃ*, M *caranāmalitayām* || NBh *atpādānūsārīṇo* ||

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1 Pr *tava* for *tad* || 3 M *tathā* for *yathā* || 4 N *tayī* for *tathā* || 6 Ψ PPr *puruṣaṃ dṛṣṭvā*, M *puruṣaṃ dṛthā* || M *jñāti* || 9 bhN Ψ PPr *bhaviṣyāt*, M *saviṣyāt*; ABh with us || 10 bhM *cetarac ca* || c and v are often indistinguishable in Jain MSS. || 11 Pr *ciknaṃ*; N *ajātakapālaciṇṇaḥ* || 12 *pratyuṭpadaiḥ* all our MSS. including ABh Φ || 14 N ins. *āradhvaḥ* before *pravṛttaḥ*, writing *pravṛttaḥ* between two *daṇḍas* || 16 M *nām* for *mām* || 19 M *bhaktvā* || M *vāsurām* || 20 N **kapālajaḥ* || 23 M *durgge* twice || 24 Pr **carcino pi bhū* ||

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2 M *tā* for *khanatū* || 4 Pr *anyāgata idam*, M *abhyāgapta ivam* || Ψ P *brūṭakārṇa*, Pr *vūṭakārṇa* || 5 In Ψ gloss on *asya* by glossator: *nidhānasya* || bhN Ψ P *taṃ*; Bh Φ om. *tan*; A with us || 7 Ψ PM *sthānakam* || 8 Pr *vikṣitum api* twice || bhNA Ψ PPrM *acimtayamś ca* || Bh *advācimtayam*, Φ *advācimtavayam*, Bh Φ om. *ca* || 10 N *ma* for *me* || 11 M *sahastakiraṇo*; Ψ P *nirucchikhaḥ*, Pr *nisacchūhas* || 12 N *sapaticūrah* || 13 Ψ P (not Pr) *brūṭakārṇo* || bhNM *bhūyo* only once; Ψ PPr *bhūyōpi* 2. A with us.

BhΦ om. 'pi || N *tādītum* || 15 M *bhavann* || 17 bhN *yato* for *gato* || 18 Pr om. *yataḥ* || 19 Pr *parāsavatī* || M om. *yaj janān* || 23 bhNΨPPrM *śatru*, in bh corr. to our reading by corr. A with us || ΨPPr *brūṭakaraṇam* || N *kautuhalaṃ* ||

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1 Pr om. *ś ca* || 2 N *mūṭakaṃ* || 4 Pr °*virahita* || M *yathārthena* for *yathā gajāḥ tathārthena* || 6 M *tata śrūtvāha* || 7 bhN *tato*, Pr *yatro* for *yato* || M *na kūrddāśektinarasti* || BhΦ om. *tad*; A *viddhi*, ΨPPrM *tadvad* for *tad dhig*. bhN *tadvin* or *tad dhin* (as *deva* 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. *yataḥ* after *uktam ca* || 10 Pr *grīsmā kusari yathā* || 11 BhΦ *kākaravāḥ*, PL¹ *kākasavāḥ* || 13 M om. *hi* || 14 M *śrīguṇānām* || ΨPM *prakūśanī* || 16 M *pravyaṃ* || 18 M *vidhūva*° || 19 M *vakto*, A Pr BhΦ *vyakte* || M °*rtaḥ* || 20 ΨPPrM *iva* for *api* || 21 bhN om. *vilapya* || Pr *tat saṃnidhānam* || 22 N *vyarthah-samaḥ* || 23 ΨPPrM om. *ca* before *te*, writing *tatas* || PL¹ *madbhūtyā* || 24 bhN *samartho*, ΨPPrMBh 'samartho; A with us ||

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1 N *tat kim anena* [new line] *kim ārādhitena* || 4 M *svāsvāmī* || ΨPPr *chatrajivibhiḥ* || 5 M om. *teṣāṃ*, writing *cacau* for *vaco* || bhN *durga-praviṣṭo* || M *yāvat nīrddhata kvāpi* || 10 ΨPPr *mānodbhāsam* || N *hāsam* for *hrāsam* || 11 N *vigunūbhavanṭi* || 13 N °*paṇḍitām* || N *drśām* || 14 M *kṛtāṃtāpahataḥ* || M *prāyadyate* || 18 M *manvitram* for *sanmitram* || 19 M *sarvaśūna*; bhNΨPPrM *sarvaśūnyam* (M °*śūna*) *daridrātā*; cp. SP II, 32! A *sarvaśūnyam daridrātā*, Bh *sarvaṃ*, Φ *sarva*, BhΦ *śūnyam daridrasya* || 24 N *api*° for *atī*° ||

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1 M *yasya drśaḥ phalavipākāḥ* || 2 Ψ om. *eva*, which is added over the line by cop. || 6 After 83, A ins. this śloka: *mānam ulvahalām pumsām varam āpat pade pade | jivitaṃ mānamūlaṃ hi māne mlāne kutaḥ 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 °*echanna* || 7 N *acīptayat* ||

ΨPrM om. *punar apy acintayam* || M *āpari* for *api* || 8 bhNΨPrA *dāva-nihkuthita*°, in A corr. by corr. to *dātra*° or *dāna*°; M *dāvanihkuthitanvacaḥ*; Bh *dāvanihkuvitasya ca*, Φ *dāvanihkucitasya ca* || 9 Pr *avagraha* for *na cā* || 14 M om. *arthitvaṃ hi ma* || N om. *na* || ΨPrM *vastvaṃparaṃ* || 17 M om. *paribhūyate* || 18 M *busvā* for *buddhyā* || 22 N *paraṃ* for *vraraṃ* || M °*nive-ṣitaṃ*, corr. to °*niveṣato* || 23 ΨPr *giriguhataṭaṇ*, M *giripumguhataṭaṇ* || 24 bhΨPrM BhΦ *khulu* for *khala*, in bh corrected to our reading by corr. A with us, but corr. by corr. from *khātājanāt* || ΨPr *prārthair* for *prāptair*; M *prārplaurr athaiḥ priyaṃ kṛtavān manaḥ* ||

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2 ΨPrM ins. our śloka 88 after our 89; but as ΨP number our 88 as their 82 (PrM 83), and as ΨPrM 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 *vānikṣaraṃ* for *dinū*° || 8 N om. *na ca* || 12 N *parapidenū*° || 13 M *dvitīya*° || 14 M *reṇi ciraparakāsi parāpannābhoji* || 15 N om. *yan maraṇaṃ* || 16 ΨPrM om. *tad eva* || N *vrhatsphiga*°, ΨPrM *vrhasphiga*° || 19 N *kare*, then a begun *ya*, then *ro* for *kātarō* || 21 N *upāgatasya* || 22 bhN *peṭikāṃ* || 23 ΨPrM *āyuhśeṣatayū* (M with *daṇḍa* between °*yuh*° and °*śe*°) ||

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2 bhNΨPrMBh *daivo*; A with us. See 151, 9; *daivo* however seems to be the genuine reading, as *daiva* 'Destiny' has often the masculine gender in Jaina Sanskrit || 3 bhN *tasmin na śocā na ca vismayo me*; but see 151, 10; in bh a first *ca* is inserted after *śocā*, but deleted again by cop. || 5 ΨPrM *so 'bravīt* for *hiraṇyaḥ kathayati* || 6 M *nagaradatto*, om. *re sāga* || 8 In bh gloss on *rūpakasatenu*: *rūpaiyū* || 11 M *sadattenu* || 15 bhN *nirbhatsya* || 18 N *taṭra nagara*° || 19 Pr ins. *ki* before *kenucid* || 20 PL¹PrM *trēti* for *vā, iti*. This reading goes back to the circumstance, that in Ψ in the left part of the *va*-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 *manuṣyo ity*, A *manuṣyo iti* ||

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3 Pr *presiddhanāma* || 4 ΨPrM *kanyā*, om. *rāja* which the cop. of Ψ adds in the margin || After *candramatī*, M *yā ekasmin divase*, &c., l. 5 || NP *nāmīti*° || 5 NPr *nirīkṣyamānū* || 6 N *manorathaś* || 7 Pr *kusumabāñāhatayū* || 8 N om. *tayū* || Pr *nirjarasakhi* || 9 M *sa* [new line] *saha* || 10 M *dagdval* for *yad* || ΨPrMBhΦ *tvadamṭike* || 12 ΨPrM

madamṭike || 13 bhN *samesyati*, ΨPr *samesyati*; ABh with us || 14
Cop. of Ψ supplies the words *yady avasyam* to °*bhikṣitam* incl. in marg. || Pr
tatrāvagaṇṭavayaṇ || 16 M *taṇ* for *tvayā* || 23 M om. one *gena* ||

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2 M *kautukān dr̥ṣṭakahr̥dayas*, *ka* being struck out; bhNΨPr *kautukāt hr̥ṣṭahr̥dayas*; ABhΦ *kautukāviṣṭahr̥dayas*. Cp. our Introduction, p. 34 || Pr
avalambyādhirūḍhaṃ || 5 Pr ins. *taṇ* after °*śrīṭayā* || M *taḍaṃgajamga-*
jaṃsajūtahaṣaromāṃvitagātrayoktaṇ || bhN °*mātrayānuraṭṭayā* || M °*gātrā*°
for °*mātrā*° || 6 N *mamā ātmā* || Pr *ābhyā* for *ātmā* || 10 N *stambhita-*
taraṇ for *sta° tva°* || 12 M *val* for *yāval*, bhNA *daṃḍapāsukah*; M *daṃḍra-*
pāsikā, ΨPBhΦ with us; cp. 151, 2, 9 || 13 bhNΨ *ahitaṣ*, in Ψ corr. by
cop. to our reading || 16 bhNA Pr *daṃḍapāsakenā*°, M *daṃḍapūrśakenābhi-*
hita; ΨPBhΦ with us || 17 Pr *samiti°* for *sa mati°* || 18 N *taṣyāḥ*
rakṣakasya, bh 'vinayavati, N 'avinayavati, Ψ *avinayavati*, P *vinayavati* || 24
bhN *braviṣi* ||

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2 M *asakṣaṇ* || 3 ΨPrM °*phalaṇ bhavati* || 4 bh *nirbhatsya*, N
nirbhatsa || 8 M °*gṛhadvāravaraviṇṭamaṇḍapa*° || M °*mala* for °*maṃgala*° ||
9 Pr *dvatvā* for *hadvā* || Pr *praṇamma jṇannako*° || 11 Pr *praṇaṃya* || M
diṣyo diṣaṇ || N *janmuḥ* || 14 M *mahāsāstikataṇ* || 15 bhN *nirbha-*
tsitavān || M *apayāle* || 16 Pr *abhikr̥ṇṭe* || 17 ABhΦ *taṭ*, Pr *nol* for *taṇ*.
But *taṇ* is evidently a prakṛtism; cp. the Introduction to this volume, p. 32 ||
18 bhN *prasara*, P *svasura* || ΨPr *tvayānutiṣṭitaṇ*, P *tvayā°nutiṣṭitaṇ*, M
tvayā°nutiṣṭitaṇ || 19 M *pradātversatti* for *pradattā*, *iti* || 20 bhN
°*palāyato*, ΨPrM °*palāyamāno*; ABhΦ with us || 21 Pr *edaṇ* for *ilaṇ* ||
23 PPr *pr̥ṇasamaṣayū iṣitā*, a misreading easily to be explained by the
form of *dra* in Ψ || bhN om. *mama* || 24 bhNAΨPr *gṛhṣyati*, Φ
gṛhṣyatiṭi, Bh *gṛhṣyatiṭi* || Pr *vārtitvayalirekeṇa* ||

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1 bhN *saṃjātāḥ* | (N om. the ardhadaṇḍa) *mahā*° || bhN om. *taṇ* before
vārtitā° || 2 ΨP *karma*° for *kaṇṇa*° || A *daṃḍapāsakaduḥitāvapi*; BhΦ
daṃḍapāsikasutāpi (Φ °*sutā°pi*) || 4 ΨPrM om. *svayaṇ* || ΨPrM
tatrāgataḥ || 6 M *manujah* || 8 AΨPrMBh *daivōpi* || ΨP *tuṇ*
for *taṇ*; cop. of Ψ supplies *laṃghayitum* in marg., P has it in the text || 9
bhN °*pāsika*°; ΨPrM *daṃḍapāsika*[P adds *ḥ*]°*sutā°bravit*; Bh *daṃḍapāsikasutā*
āha, Φ *daṃḍapāsutā āha*, A *daṃḍapāsakaduḥitāvabravit* || 11 N *na visma-*
yomi || M *vaṇikaduḥitā* || 13 NPrM *pr̥thak* (only once) || 14 ΨPrM

ins. *tān* before *vṛttāntān* || M *sabāhumānām* || 16 ΨPPr *upabhuṃjamānaḥ* || M *upabhuṃjamānamukhend°* || 18 After *ityādi*, ΨPPrM || 4 *kathā* ||

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1 N *tathā ca* || 2 Pr *mānasya* || 3 bhN °*pānasya* || ΨP *upānadvūṣa°*, M *upānaḍḍha°*, a reading easily to be explained by the form of the respective akṣara in Ψ || M *carmmavṛttaiḥva* || 5 N *kare prāpte* || bhN om. 'py. 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 *tī* for *te* || bhM °*kutunḥini* || 9 bhN ΨPPrM *āsvādayati*; A BhΦ with us || M *ya kṛṣṇe* || 10 All our MSS. incl. A BhΦ *asatjāyā* || 11 bhN *parigṛha°* || M *kṛṣṇe* || NPr *nirvṛttim* || 13 In bh a gloss on *kuśa*: *darbha* || ΨPPrM *vāpi* || 14 M *nīnam* for *dīnam* || 15 Pr *śadbhyāṃ yat tvayodhes ta°* || 19 bh *śravyaṃ*, corr. by corr. to *śrāvyaṃ*; N *śrāvyaṃ* ||

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2 P om. *sahodarāś ca*, M om. *hodarāś ca* || 4 N *hy arthe* || N *triloke* for 'tra loka || 5 bhN *svavacanam* || N om. *tāvad* || 6 ΨPPr *laghutapanako* || 10 N *samagoraga°* || bh °*māgaṃtaṃ* || 11 Pr om. here lines 11 to 13 incl., inserting them after *pā*, l. 15 || Pr *āmadyākuakr°* || 13 ΨPPrM °*sevikā* for °*setikā* || 14 ΨPPr *tasyā* || bhP °*nukuryāt*, but in bh corrected to our reading by the copyist himself || 16 ΨP *samāsvāsayitum*, Pr *samāsvādayatum* || N *t* for *yat* || bhN *svadeśahpari°* || 22 M *sa viśayaḥ* || 23 M *śrayato tam e carute* || 24 A om. all between *vanam* and *ḍūkōḥ* (for *maṇḍūkōḥ*), 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 *Karāṭaka* and *Damanaka*. The original reading of the *Pañcatantra* is not *arthinām*, but *ātmanaḥ*; cp. Śār. 87, 21 || 26 N *udyamyaparair* || 27 M *sarapūrṇa-thivāṃdrajāḥ* || 28 Pr *bhodyogaṃ* ||

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2 bhN ΨPPrM *kalāvidhijñam* [N °*vidhijñam*], in bh corrected to °*vadhajñam* by corr. A BhΦ with us. Cp. Śār. 88, 4 || bhN *vyasanessv*, corr. of bh *vyasanessv*, P *vyasanepy*, a misreading easily to be explained from the form of the akṣara *eva* in Ψ; bhNP *aśaktam*, Ψ *asaktam*, but *śa* written by cop. over *sa*. M *vyasanethaśaktam* || 5 ΨP *acavalam* || N *avisvādīnam* || 6 M *eva vitā bhavati* || 16 A with bhN ΨPPrM. After l. 16 BhΦ ins. *sthānabhraṣṭāḥ* (Bh om. *ḥ*) *hi śobhaṃte* (Bh om. *i*) *siṃhā* (Bh adds *ḥ*) *satpuruṣā gajāḥ* || N

kobhyamte || 18 M *saṁsthānam* for *svaṁ sthānam* || bhN *parityajyet*, corr. by cop. of bh to our reading || 19 N om. *iti* || 20 M *rūpavatyaś* || 24 Pr *vṛhaspatih* || 25 Pr *śilaparākrama* || 30 M *bhuvatibhate* for *labhate* ||

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1 Pr *valmīśṛṅga°* || N *°saṁga°* for *°śṛṅga°* || 3 N *nātinīca*, Pr *nātinīcam* || 5 ΨP *mudaḥs te*; Pr *ki midas te* || 7 Pr *yanvanū dhanāni ca* || 8 bhΨPM *navasakhyāni*, N *navasaṁsthāni*, Pr *navasaṁkhyāni*, A *navasaṁsāni*; BhΦ with us. Cp. Śār. 89, 18, and SP II, 65.—*śasya* and *śaspa* are often confounded in the MSS., and as *ṣ* is often written as *kḥ* in North-western MSS., *khya* and *śya*, *śpa* interchange very often || ΨPM insert *ca* before *yoṣitaḥ* || 11 N *prāṇasyopi* || 12 N *cittasṣa* || 14 bhN *grhe* || 15 M *cittam* || 17 bhNΨPPrM *daivo 'tru* for *daivam evātra*, BhΦ *daivam eva*, om. *atra*; A with us. But see our note on 147, 2 || 21 N *nābhyam* || 22 ΨPPrM *lābhaḥ paramaḥ* || 23 M *kṛṣṇā* || 28 P (not L¹) om. *lāho 'sti* || 29 N *vicam*, PL¹ *cittam* for *vittam* || bhNPr *vināśa* for *vināśi*, corr. by cop. of bh to our reading ||

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1 N ins. *hi* after *kāryatvatam* || Pr *kiṁcid* || ΨPPr *dhanabhogābhāginah* (P *°na* for *°nah*) || Ψ *kicic ca*, P *kiṁcic ca* || 3 *°yōpārjanam* all our MSS.; but cp. 157, 15 || 5 ΨP *kathāiti* || 7 NBh (not bh) *somaliko* || Pr *vāyaḥ* (om. *tantu*) || N *taṁtūvāyasah* || 8 N *ca sāstrāṇi* for *vāstrāṇi* || 9 ΨPPrMBhΦ *°nādikā* || 10 AΨPPrBhΦ *kolikās*, M *kōkikās* || 12 N *avadhāranakam* for *adhā°* || 14 M *mithyātha jalpitam* || 15 bhNAΨPPr (not MBhΦ) insert *na* between *dhanam* and *bhavati* || 16 M om. *bhavati ca bhāvyam* || 19 ΨPPr *māturam* || 22 NPr *chāyātapo* ||

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1 N *tasmād atraiva karma tiṣṭa tiṣṭa* || 3 M *saṁthapadyate* || PL¹ *saṁprapadyamaparityaktam* (L 4) || 5 AΨPPrMBh *yathā ca* || 6 bhN *na* for *ca* || 9 ΨP *udyamena* || 12 ΨPPrM *ca na* for *cen na* || 13 bhNΨPPrM *nōpātambhyaḥ*; ABh with us || 14 M *varttavyam*; all the other MSS. incl. ABhΦ with us || 15 *°yōpārjanam* also ABhΦ || N *svavarṇaśatābrayopārjanam vidhāya* || 16 bhN *prati sthitaḥ* || 20 Pr *krodhasaraktau locanau* || 21 M *karitavyaṁs* for *kartaḥ* || M *dhā*, om. *bahu* || NBhΦ *somalikasya*, ΨPPrM *somilasya* || 24 M om. *vyavasāyinām* ||

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1 bhN *tathāśya* for *tasya* || Ψ *atyat*, P *at* for *atas* || 2 Pr om. *yāvad asau* || 3 bhN *anvīṣyati*, Pr *anveyati* || 5 N *ca* for *vā* || 6 N jumps

from the first *bhūyo* 'pi to the second *bhūyo* 'pi (l. 7), om. one of them and all between them || The words *tatra* to *pracalitaḥ* incl. are om. in the text of Ψ, but suppl. by cop. in margin || Pr om. *ca* || 7 M *antyārggeṇaiva*, ΨPr *anyamārggeṇaiva* || 10 ΨPr *edaṃ*, M *idaṃ* || 13 M *varttaḥ* for *kartaḥ* || 14 P *bhojanād rte* || 16 bhNAΨPrM *karmma*; but in A some akṣara smeared with gamboge after *karmma*; BhΦ *karmman* || 17 ΨPr *upalambbhagasi* || 18 N *somaliko* || 23 N *somalika* ||

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3 N *somalika* || N *prāha* || ΨPrM om. *tad* || 5 M *nāma sti* for *nāsti* || N *somalika* || 7 In M *pāda* 1 runs thus: *virūpikulīno* 'pi || 10 bhN *subud-dhau* || M om. *patataḥ* || N *patano* || 11 bhN *nirīkṣito* || ΨP *daśa varṣāni ca pañca ca* || 12 M om. *so* 'bravit || 14 P *pralabadvṛṣaṇo* || bh *ṣaṃḍaḥ*, corr. by cop. to *ṣaṃḍaḥ*, which is N's reading; ΨP *ṣaṃḍhaḥ*, Pr *ṣaṃḍha* with following *daṇḍa* || 16 bhN *marakṭa*° || Pr *śiṣpānigrā*, M *śaṣpānigrāṇi*. These readings evidently go back to that of Ψ, which has *śaṣpānigrā*, with 2 over *ṇi* and 1 over *grā* (these figures perhaps by a later hand) || 17 M *thalobhiko* || Pr om. *sa*, owing to the fact, that Ψ writes *sa*, then *na* or *va*, then *gadātirekā*, putting one single bracket before *na* (or *va*), and deleting by a horizontal stroke not only these akṣaras, but by mistake also *sa* before the bracket. P with us || 18 M *sukhenūpavin nadīputine sukhēnopaviṣṭa* || 19 Ψ *pralambavṛṣaṇo ṣaṇḍo*, the *o*-stroke before *ṇ* being deleted by an almost invisible stroke at its inferior end, whereas on the second *o*-stroke after *ṇ* the visarga has been written by cop. in the form of two circlelets. Hence PL¹ *pralabavṛṣaṇoḥṣaṇḍo*, Pr, taking the circlelets as deletion marks, *pralambavṛṣaṇaṣaṇḍho* || bhN *saṃḍo* || 20 M om. *śṛgālo* || 21 Ψ 'sihitah, corr. to 'bhihitah || bh *yaṣpāśya*, N *paśyāśya* for *paśyāśya* || 22 N *prahāreṇa* || 23 bhΨPrM *arhasi*, N *arhatha*. In Ψ, °*si* seems to have been corr. to °*ti*; but the correction is not clear ||

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2 bhN *niyojasi*, corr. by corr. of bh to our reading || 4 Pr *etā*, M *aitya* for *etya* || 8 N *so braviti*, PL¹ *so* 'bravit || 9 NM *karomi* || ΨPr *sadaivōḍyamavatā*, M *sadaivōḍlyamatā* || 11 ΨP *yathāśasya*°, but in Ψ *trā* under *thā* by cop. || 12 bhN *bhaya*°; M *layavitrāma*° || 16 N *bha* for *na* || 21 M *drśate* || 22 N *mūṣakasthūnam* || 23 M *taśya pralambavṛṣaṇaprṣṭam* ||

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1 M *sarvakṛteṣu* || 2 bhNAΨPBh *strivākyāṃkuṣaiḥ*, Pr *strivākyāṃkuṣaiḥ*, against the metre; but in Bh corr. in marg. to our reading by cop. Φ with us ||

4 M *amasyaṃ* for *agamyam* || **7** ΨPPrMBhΦ *pañcadaśame* || **12** M *anūsarāva* || M *aho* for *alo* || **13** After *ili*, ΨPPr *kathā* || 6 ||, M || 6 || ||
16 Pr *dhanaguktayuktadhanākhyau* || **17** P *budhvā ekasvarūpaṃ* || **18** M om. the sentence between *gataḥ* and *atha* l. 20 || N *somaliko* || **20** N *pradiṣṭaḥ* || **21** Pr *bhāryā* || **22** M *prāptōpraviṣṭaḥ* || bhNΨPr *śakti°* for *bhakti°*; in Ψ corr. in marg. by cop. to our reading, which is that of Hamb. MSS. and A PBhΦ ||

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1 N *somilikasyā°* || **2** Pr ins. *apy* after *tad* || **3** Pr om. *na* || **4** N *karttavayāḥ*, M *karttavya* || M om. the sentence between *karttavyā* and *atha* ||
5 ΨPPr *khedyamūnasya* || **7** M om. *tataḥ* || N *dhanagṛhaṃ* || **9** N *sukhabhuktaśayyāyāṃ*; Pr *sukhaśayyārthaṃ* || **11** Pr *kurvato* || **12** M om. *kṛtaḥ* || **13** bhAΨPBhΦ *vyavaharaka°*, M *vyaharaka°*; N Pr with us || M *ānatam* || **14** bhN *kṭayam* for *kṛtyam* || **18** bhNΨPPr *bhuktadhane*; ABh with us || **22** bhN *dhanaguptaya*; A *dhanaguptayā*, but corr. by cop. to *dhanaguptāya*. ΨPPrM *dhanaguptavad*; BhΦ with us ||

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1 bh (not N) AΨPPrM *arthasāyōpārjanām*; cp. śloka 133 || After *iti*, ΨPPrM ins. *kathā* || 5 || **3** N *vittaṃ* || **4** Of this line, M has only: *āpa saṃghātākarkkaśaṃ* || **8** N om. *na* || **10** ΨPPr *taṃ* for *tan* || M only *taṃ* for *tan* *nīścitam* || N *lalūtapate yat* || M om. *yat* || **11** Pr *jalanidhir* || Pr *viśo* || **12** Pr *riṣṭi* || ΨPPr *kathayati*, M om. *ghaṭayati* || A om. all between *vidhir* and *anicchanto* l. 15 || N *akkimukhi°* || **13** All our MSS. incl. KBhΦ (A has a gap here) against the metre *aghaṭitaghaṭitāni* in the first pāda. The same faulty reading in MS. A of the metrical Campakaśreṣṭhikathā, stanza 237 (MS. B, stanza 267 has but the beginning *aghaṭitaghaṭi* with following °), and Ballāla's Bhojaprabandha, ed. Jivānanda Vidyāsāgara, p. 39, 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° the second pāda has a different reading (*durghaṭīkurute*—Camp. A with us), this stanza would not seem to have been directly taken from Pūrṇabhadra, but from some other source. It is at least possible, that the faulty reading in our MSS. and in Jivānanda's edition of Bhoja° is older than either of the two texts || M *sughaṭitāni* || **15** *anicchanto* is a misprint; read *anicchato* || M *dehinām*; after this, M again: *duḥkhāni yatkeḥāyānti dehinām* || **16** ΨPM *duḥkhāny* || **17** N *aparaṃ* ca twice || M *dhiyādhūcho* || **18** bh *svāmī* ca, ΨPPrM *svāmī yat*; our reading is that of NA. In A two akṣaras covered with gamboge between *prā* and *kta*. BhΦ om. this stanza || Pr

prāktana || 20 N *vilhāyeti* || 23 M *krśvākhur* || 24 M *yataḥ* || 27 M *varttavyaḥ*; N om. *kartavyaḥ* || 28 Pr *vrata-pavāsādharmmaḥ* || 30 bhN om. *hi* || 31 ΨPPrM ins. *uktaṃ ca* before stanza 161 || 32 NP *saṃtoṣāmr̥tataptānām* || 33 Pr °*luptānām* || M om. *cētaś* ||

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3 N *svavairamaḍaṃ* for *svaveśmēlaṃ* || ΨPPrM *nirvṛtenanānūdvigne* || 4 M °*bhicādyāḥ* for °*tivāhyaḥ* || ΨPPr *ca nāikaśāstrānugataṃ*, M *cānekaśāstrānugataṃ* || M *mam̐praroḥṭaṃ* || 5 Ψ *mam̐tharaka r*, *sādhu* being supplied in marg., and *he* being written over *ka* by cop.; hence Pr ins. *he* after *bhūdra* || Pr *sādhuśrayaṇīya* || 7 ΨPPr *sārā*, M *sā* for *sārāḥ* || 9 Pr *suhr̥ṣṭau* || 10 bhNAΨPPr *prīyā* for *prīyāḥ*; Bh with us || 13 N *nu*, bh *tu* for *na* || N °*bhopahr̥tā*° || A (not Bh) om. l. 15 and the following śloka || 17 bh *dhuraṃdhurāḥ* || 20 N om. the two last pādas of stanza 166 and the following prose sentence || 21 Pr *prīyāṃti* || 23 N *nārttāt* || 24 M *nāyayasyāt* for *nārthi*° *yat syāt* || 25 N *vā* for *kā* || 26 N *yaśo* for *yaśaso* || 27 M *vicāṅgo* for *citrāṅgo* || P *kurun̐go* || N *ludhbabakubānapātacakilas* || 28 ΨPPrM *āyālaṃ* || M *hirun̐yaḥ* || Ψ *laghutapanako*, with almost imperceptible 1 and 2 over *pa* and *tu* respectively; hence Pr *laghutapanako*; P with us || 30 Pr *laghutanaka* || 31 M *āhr̥tavān* || 32 ΨP *ihāvasthitasyōpāyo*, Pr *ihāvasthitasthoyāyo* || ΨPM °*syōpāyo* || AΨPPrMBhΦ ins. *yataḥ* before *svikṣitam* || 33 N *upāgataḥ* || In Ψ *thai* of *tathāṭva* resembles *trai*; hence PL¹Pr *tatṛāṭva* for *tathāṭva* ||

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2 M *odhāya*, Bh *ādāya*, Φ *ādāyaś*; A with bhNΨP. Query: *avadhārya*? || 3 bhN *udakam āgata eva* || bhN *śaktivān* || 6 Pr *abraviti* || M *apadaṃ* for *idaṃ* || 7 ΨPPrM *aśvasārāḥ* || M *cetasāḥ* for *cetaś ca* || 8 bhN *sanniruddhamāno* || ΨPPrM *udakārthaṃ*, in Ψ followed by *daṇḍa*, in P by double *daṇḍa* || 9 N *mam̐tharaka prāha* || 13 PrM °*bhavanēsv upi* || 14 N °*nābhikitaṃ* || 17 M om. *ny abalā* || 19 N *kathayati* for *prechati* || 21 bhNΨPPrM *ucchanna*°. A *ucchinna*°. BhΦ *janapadulevatāyatanādhīṣṭito bhūmipradeśaḥ*, 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 °*pūnūparuṃ sau*° || 26 M *ārābḍha* ||

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1 M *saṃpaviṣṭavakranetra*° || Pr om. *kr̥tāḥ* || 4 M om. *api ca* || 7 N *vin̐tyopāyaṃ* || 8 M *tatsare* || 9 Pr *abravan* || 10 Pr *putrapau-*

bhN, ΨPPrM

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 $\text{bh}_N, \Psi_{\text{PPrM}}$

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1 N *ākarsayāmi* || 2 P *tadro*, L¹ *tadlho* for *nadlho* || 3 N *nirāśilayā* ||
 4 ΨP *iti* twice || Pr *°hrdayo nāham* || 6 N *pāriṭoṣam* || 7 L¹ *vilepana*°,
 P *°vilepana*°, Pr *°vilepena*° || 8 Ψ *kumārikāṇām*, corr. to our reading; PL¹
kumārīṇām; Pr *kumārā*° || 9 ΨPPRM om. *kautukaparāṇām* || N *hasādvayaṃ*
 for *hasād dhasam* || 10 PL¹ om. all between *rājaputrasya* and *mṛgayū-*
thasya l. 13 || 11 M *prāvṛtakūla*° || 12 bhN *°hrdaye* || 17 N *evad*
 for *etad* || bhN *autpādikam*, P(not L¹) *autyātikam*, Pr *avvyātikam*, both these
 readings originating in misreadings of the form which *tpā* has in Ψ ||
 18 N *grhagrhitā*; M *grhita*, om. *graha* || 22 M *atha kṛśām* for *akṛśām* ||
 23 ΨPr (not P) *kāṣṭhakālalagudaprahārair* || 24 Pr *vyāpātenēti* ||

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2 M *prāvṛtakūla*°, N *°samayotsuke* || 3 For stanza 178, NBhΦ only :
yathā vāluvidhūtasyeṭi || 5 M *asambadhahajva*° || AΨPPRM *tac ca śrutvā* ||
 7 M *prabhūtaṃ prabhūtaṃ jalena* || 9 bhN *suhṛtsnehāt kṣi*° || 10 N
śata° for *sara*° || Ψ *°jhuṇḍa*° (cp. vol. xi, Table I, no. 1, 13 c, and the form
 which *jḥhi* has in Table II, no. 12, 2 a), PL¹ *°kuṇḍa*°, Pr *°kvaṇḍa*°, bhNAM
°kaṇḍa°, which does not make good sense here. Cp. the reading of BhΦ. Śār.
 103, 16 *°kaṇṭaka*°. Perhaps *°kaṇṭa*° is Pūrṇabhadra's original reading. BhΦ *śiraḥ-*
kaṇṭhakeśānmarddanam || 12 bhN om. *bhūdra* || N *tvacū* for *tvayā* || M
apahāgataḥ, bhN *apahārya gataḥ* || 15 bhNAΨPPRM *anupravikṣyāmi*, Bh
pravīṣāmi, Φ *pratiṣāmi* || 16 Pr *voca*, om. *s tvam* || 17 M *dayitajanavi-*
priyogaś ca kasya; Pr *jana*°, om. *dayita* || ΨP *cittaviyogaś ca* || 18 M
°mahāśadha° || 19 N *śiṣṭasamāgame* || 20 bhΨPPRM *pathyadana*°, NA
pathyadina°; BhΦ *paśya dinaśamniḥhāś te* || 21 ΨPR *prabhoś ca* || 27
 M *paraṃ* for *varaṃ* || N *prāṇatyāgo* || 28 PL¹ om. *bhavanī* ||

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1 ΨPPRBhΦ *kirāṇyapāśam* || 2 Pr *°vyāhṛte vi*° || 3 Pr om. the first
°pi || 4 ΨPPR *vāsanbhāvayabhūmim* || 5 N om. *drṣtvā* || 7 Ψ *utpa*,
 then *daṇḍa*, 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 *daṇḍa* 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 *lubdhako* || 15 In Ψ, *bahali*° seems to be corr. to
bahuli°; PM with us || 16 M *patatamti*, A *nipatamti*, Bh *nna patamti*. Simpl.

MSS. HI read *kṣate prahārāṇi patamty abhikṣnam*, h *kṣate prahārā nipattaty abhikṣnam*; cp. Śār. 106, 4 || A *tivram*, Bh *tivrā* || 17 M *annakṣame* || 19 N *bahulībhavaṃti* || 22 AΨPPrM *sugunaṃ* || Pr *vūpi* || 23 Pr om. *ca* || 25 N om. *hi* || 29 M *kriyate* || 30 bhNA BhΦ *mamaivōpary* ||

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1 bhN *savyaṃ* || 2 N om. *punar* || 3 bhNΨPPr *etan na*, M *etan ma*, A *etac ca*, BhΦ with us || 4 PL¹ *śujana* || 7 N *yamā* for *mayā* || 14 Ψ ins. *sarvaṃ* after *idaṃ*; but cop. deletes it again || M *syṛṣṭam* || 18 Pr *cchinnatti sahyo* || 25 In this line the form *hiranyake* is supported by all our MSS. || 26 bhNAΨPPrM *tāvad for tāv*; BhΦ with us || bhN *atha for yāvad ayaṃ* || 27 N *vyāthasyādarśyo* || 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 *citrāṃgaṃ śṛṃga°*; A *citrāṃgaśṛṃga-paṃjarāṃtaro* || 29 N *vyādhadharmo* || Pr om. °*vaśyaṃ lo* || 30 bhN *tadgrahārthaṃ*, A *tadgrahārtham*, ΨPM *tadjahanārthaṃ*, Φ *tadgrhanārtham*, Bh with us || 33 ΨPM *athāivā°* || N *ludhbake* ||

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2 N *kr* for *jñātvā* || N *citrāṃgaṃ* || 3 M *ulāya* for *uḍḍiya* || In N, the words from *kacchapo* to *upāgatasya*, p. 174, l. 5, have been written by another hand || 4 Pr *salilāsayanam* || All our MSS. here *hiranyako* (N *hirako*) || 5 N om. °*pi* || 6 NBhΦ *vihitāśaḥ*, Pr *vihavāśaḥ* || Φ *śāti* for *paśyati* || N °*pramāṇe*, ΨPPrM *tatratṅgulapramāṇena* || 7 ΨPPr *gatam* *ava°* || 8 N ins. *sa* before *saṃ°* || N *dīśyo* || Pr *śighramavataram eva* || 9 M *adya* for *atha* || 12 N °*śi*, then a deleted *ā*-stroke, then *lināṃ* || bh flourish after the stanza 199 || 13 APrM *mitrasaṃprīptināma* || After *tantram*, ΨPPrM add || 2 *kathā* 7 ||; M adds *śrīḥ* || ΨPPr *ādyaḥ ślokaḥ* || 15 bhNΨPPrM || 1 ||, A 99 for || 2 ||, Ψ adds 3 flourishes, P one flourish. bh adds between two flourishes: *iti dvitīyaṃ ākhyānakam 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. *saṃkṛhivigrahādi* || 3 bhPr *ādyaḥ ślokaḥ* || 4 M *pūrvavirodhite-trasya* || 5 ΨPPr *śatropi*; M *śatror mitratvam upāgasya* || 6 N *paśya ullāka°* || 9 In Ψ, the anusvāra of *prthvipratīṣṭānam* 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 *prthvipratīṣṭānanāma* || 10 ΨPPr °*sameto*, M °*samneto* for °*sanūtho* || P (not L¹) *nyagrodhakā pā*° || 11 Pr *prati sma* || ΨPPrM ins. *kākarājaḥ* before *kāma* || 12 M *gītiguḥādurgāśrayaḥ* || 13 M *yaṃ kiṃcūl vāyati taṃ vyū*° || 14 ΨP *nityādhigamanāt*, Pr *nigamān* || 15 N om. *krtaḥ* || 17 Pr *vālaya*° || 18 bhN *utkav* for *utkaṣa*, 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 *smetyakṣakṣayaṃ* ||

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3 The shape of *r* in *ṛtaṃ* is in Ψ identical with that of *jha* as it is usually written in this MS. || 5 ΨPPr *ekāntam* twice || 6 bhN °*nvayagatān* || ΨPPrM °*ciraṃjivi*° || 7 N *upajivinaṃ* || 8 PPrM om. *ca*. In Ψ, the cop. adds it over the line, but corrects it subsequently to *ra*. 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 *balīyāṃsam*; A has a gap here; Bh and Simpl. MS. I with us, H *balīyasi*, h *balayasi* || M *praṇatām* || ΨPPr *mahatāpi hi*, M *mahāpi hi* || 12 Pr *dhāryakāś* || 14 Over *anūreṇa* in bh gloss: *saha* || 15 N *sarvarājyaṃ* || 16 Pr *tad yathā* for *tathā ca* || 18 M *prasamdhim* || bhN *samānena* for *samendpi* || ΨPPr *saṃdiglthe* || 19 In bh gloss on *sūśūyikaṃ*: *sūśūye-bhavaṃ kāryaṃ* || 20 N jumps from *samendpi* l. 20 to *samendpi* l. 22, om. one of them and all between them || 21 M *tasmākhurdhakaṃ* || bh *samārabhet* || 22 bh *nāmānīhaḥ* || Pr *hito* || 23 *ivābhītvā* all our MSS. incl. Bh. In A this passage is missing owing to a gap in the MS. Hamb. 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 *cinnahasya* for *vigrahasya* || 25 PL¹ *nāstokam api*, M *no stokam api* || 27 M *nakhe bhagaṃ* || 30 In bh gloss on *vaitasiṃ*: *palāṃsi* || 32 ΨPPrM *vetasa*° ||

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1 bhN *kūrmah saṃ*° || ΨP *marthayet* || On pāda b or on the following line a gloss in marg. of bh, which I cannot make out || 5 Pr *tavā-bhiprāya śrotum* || 6 ΨPPrM om. *deva* || ΨP *dharmmarahites* || 8 bhN *dharmah sa*°, but *ḥ* deleted again in bh; ABh with the other MSS. || bhNΨPMBh °*vihine ca*; Pr *dharmmasatyavihinasya*; A with us || N *sa dadhyān* || 12 bh *yoddhā vamaṃtā* || 13 ΨPPrM *saṃdhānakirttane* || Pr *bhū pi* || 15 N om. *stanza* 21 and 22, but has the foregoing *uktam ca* || bh *api kriyā*, corrected by gloss. to our reading || 17 Gloss. of bh corrects

samo° to samo° || bh *pratypadāpakāḥ* || 18 Gloss in bh on *sahasā*: *gape-laghīmāṃ pāṃṇino chāṃto* || M *toghaviṭavāḥ* || 19 bh NA P P Pr M *yaś* for *yac*; Bh *yathāṛṣa*. HI *yad evāṭail* || 21 N *susūmāyjaṃ* || 30 N om. *saṃsiktā* || P P Pr M °*dūna°* for °*netra°* || 31 bh N Pr *slāghyā* || 32 bh N *tvam 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 *yānam*: *nāsavū* || P P *saṃdhi* || M *yetasah* for *yataḥ* || 3 M om. *duṣṭena* || 4 M *pratsate* for *praśisyate* || 5 P P Pr *bhave*, M *bhāva* for *bhaye* || P P Pr *prāṇaṃ pra°*, M *prāṇe pra°* || 6 P P Pr M *eva ca* for *ucyate* || 7 P M *vāthavā caitre*, Pr *thavā caitre* (om. *vā*) || 8 N *cānyathā*, PL¹ M *vānyadā* || 9 M *avaskamṭhedapruṣṭānasya* || Gloss in bh on *avaskamṭhu°*: *śoṣaṇaṃ* || 12 Pr *pranīdhivṛkṣim* || 13 bh N *tan na* for *tatra* || bh N P P Pr M *prabhoḥ*; in bh *h* deleted by cop. || 14 Pr *saṃnātham* || Pr *pāpi* || 15 P M *kāryakaraṇā°*, Pr *kāryakāraṇa°* || bh N °*nāpekṣayām apa°*; corr. of bh adds *ā*-stroke after *kṣa*, and *ra* over *m a* || 16 bh N *yat* for *tat* || 22 N *tathā ca* || 25 P *tasya* over the line || Pr *prajivanam* || bh N *athā°* for *apy ā°* || 27 M *āyānām* for *yānam* || 29 Gloss in bh on *śundāpi*: *kutarā*; Pr *śrūnāti* for *chundāpi* || 30 P P Pr M om. *anu ca* || 31 M *kurvitā°* || Pr °*tātmaprayukṭaye* against the metre ||

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1 Over *saho* gloss in bh: *samarthaḥ* || 2 L¹ om. *saṃ*, P om. *na saṃ* || 3 Pr *dr̥ḍha* || bh N *vīcamūhūsāra°*, but *cam* corr. by cop. of bh to *ca* || 5 N *tiṣṭe*, A *tiṣṭhed*; Simpl. HI *tiṣṭa madhyagato* (H °*tā* for °*to*), Simpl. h *tiṣṭam madhyagato nityam*; Bh *yas tiṣṭen madhyago* || bh N *yo* after *nityam* || M *lupsate* || 9 PL¹ om. *supraṭiṣṭhitāḥ* and the following words to *supra-tiṣṭhitāḥ*, l. 11 excl. || 10 bh N *śikyo* || Gloss in bh on *dharṣayitum*: *pāti-tum* || 11 N ins. *ca* after *atha* || 14 N *manyamto*, M *matryugṛte* || M om. *param* || 17 M *sahāyāḥ* || M *tejasvāpi* || 18 M *yatito vadbbhiḥ* || P *svayam eva* [new line] *ca praśāmyati*; PL¹ the same reading, Pr *svayam eva praśāmyati*, M *svayam eva ca sāmītaḥ* || 19 bh N *vipakṣaḥ pra°* || 20 bh N *yāsyasi* || bh N *tyaktvāpi* for *tat kopi* || P P Pr M om. *na* || bh N *sahā-yam tvam*. The original reading seems to be that of the Hamb. MSS.: *yadi punas tvam svasthānam tyaktvā nyatra yāsyasi* | *tat kōpi vānmatreṇa sūhāyayam na karisyati*. 'sahāyatvam' of our MSS. seems to be a corruption of *sūhāyayam na*, which is om. in P (PM), seems to have been inserted afterwards in a wrong place in bh(N) || 21 bh *karisyati*, corr. by gloss. to *karisyasi* || 23 P *ntyāse* for *kṛṣe*, *ntyā* being a misreading of the shape which *kṛ* has in P;

in L¹ the two akṣaras are worn off || bhN *kasyāpi* for *kasyāsti* || 26
 Gloss in bh on *veṇur*: *vāṃsa* || M om. *uktaṃ ca* || 30 Pr **phalaṃ śriyaṃ* ||
 31 bhN *tad eva*, ABh *tad evaṃ* for *tad deva* || M *pratīkaro* ||

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1 bhNΨPPr *sthiraḥjivābhīdhānaṃ*, A *sthiraḥjivā 'bhīdhānaṃ*; Bh with us ||
 2 Pr *samādhiṣati* || bh *tat*, N *tata* for *tad* || 4 M *svakāle* || 6 *yadū* for
sadā || 8 bhN *avisvasair* || N **nocchivate* || 10 ΨPM *varddhate*, Pr
rddhate || 13 M *guṇas* for *guros* || 15 bhN *prūpto* for *śasto* || 18
 bhNΨPPrMK *lobhāśrayaḥ sa na tvām uccāṭayisyati* (PPr *uccāṭayaṣyiti*); Bh
lobhāśrayān na tvām sa uccāṭayisyati (!); A *lobhāśrayaḥ sa tu tvām bho 'nūnam*
uccāṭayisyati. This is of course an attempt towards correcting the faulty
 passage. Our reading is that of the Hamb. MSS. Simpl. h: *lobhāśrayaṣṭraṇ*
na śatru tru cāṭayisyati || 20 bh *tato 'ham*, N *tatōham* for *tāta i aham*,
 a simple misreading of the old-fashioned writing of *o* || bhN *sthirasthavy* ||
 21 bhN *pranudhībhīḥ* || 22 M om. *velaiḥ paśyanti* || N *vāḍavāḥ* for
brāhmaṇāḥ || 24 Pr *itra* for *utra* || M om. all between *atra* and *viśeṣataḥ*,
 l. 25 || 26 M om. *sa* || 29 M *paṃcalaśi* || P om. *tribhis*; ΨPrML¹
tribhi 2 r for *tribhis tribhir* || 33 N *tirthaśabdena yukta°*; Pr *tirthaśabdenātra*
yukta°; bh *tirthaśabdenāyukta°*, corrected by the copyist from *tirthaśabdenā-*
trāyukta° || M *kupsitaṃ* || M *svāmīna upayātāya* ||

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1 Pr *bhavaṃti* || M *tatsada* for *tadū* || M **syābhyṇularyaya* || N *purohitaḥ*
se || 2 bh **amtarvaṃsaka°*, Ψ **amtarvaṃsaka°*, PPr **amtarvaṃsaka°*, A **amtar-*
vaṃsikaḥ; Bh with us || bhN **balādhikṣa°*, corr. in bh to our reading by
 gloss. || 4 All our MSS. including L¹ ABh **kaṃcuki°* (gloss in bh:
dhāvya); the same reading in the Hamb. MSS., which add *ca*; but as in the
 Hamb. MSS. in accordance with our text **kaṃcuki°* 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 *tīrthāni*, but gives
 the first one in a compound as Pūrṇ. || PL¹ **śaspa°*, M **śatyā°* for
**śayyā°* || M **sanyā°* for **spaśū°* || Gloss in bh on **bhīṣaḥ*: *vaidā* ||
 5 M **vilāsinaś* || *ca* all our MSS. incl. Bh; it is missing in the Hamb.
 MSS., which om. also *iti* || 6 Pr *svapaḥśavighātāḥ* || 7 bhNΨPPrM
**saṃvatsarā°* (Pr **cāryaḥ*); ABh with us || 8 M *jānāti* || 9 M *tat* for
tāta || N om. *vairam* || 12 PL¹ *parāpata* || 13 N om. *bhūsa* || N
**kāraṇikā°* || P **śyāma* || M **śyāmā°* || bhNΨP **pakṣagaṇaiḥ*, M **pakṣagaṇai*;
 APrBh with us (only Bh **prabhṛtibhīḥ*) || 14 In Ψ, *tāvat* (!) suppl. by
 cop. in margin, without a mark of omission in the text; PL¹PrM om.
tāvad || 16 M *vṛṣā°* for *vṛthū°* || 18 M om. *yaḥ* || 19 N *anudvigna*,

ΨPPrM *anudvignaḥ* || bhN *sūrya* || 22 Pr om. *sa* || 24 ΨP *jahyā*; under *jahyād* in bh gloss: *tyajet* || ΨPPrM *ivāṃbhāsā*; Simpl. H I h with bhN || 25 ΨPL¹ *ācāryaṃ* || PL¹Pr *anadhīyān mṛtvijam*. The copyists took the *ai*-stroke over *tair*, which in Ψ stands just below in the following line, for *virāma* ||

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1 ΨPPrM *ca priyavādinīm* || 2 N *grāmapālūṃ* for **kāmaṃ* || bhΨ *thanakāmaṃ*, PrBh and Simpl. H I *vanakāmaṃ*, in Bh corr. by later hand apparently to *dhana°*, 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 *Kathāsāritsāgara* xxxii, 136 ff., the frame-story of our fifth book, and our stanza iii, 66. 3 N om. *'nyaḥ kaścid* || Pr *atthaiter* || 5 Pr **kovicataḥ* for **kocitaḥ*; M **kocita-samastūvasusaṃ°* || 6 Ψ *praguṇīkṛte*, then an *akṣara* which looks like *ghca* (*gh* in its modern form) and is liable to be taken for *ṣva*, though in Ψ *ṣ* has quite a different form; M *traguṇīkṛteṣva*, om. *ca*; PL¹ *ṣu* for *ca*; Pr and the other MSS. with us || 8 After *siṃhāsane*, bhN insert *ca* || bhNΨPPrM *saptadvīpā°*; ABh with us || 10 N *adharneṣu*, PL¹M *artheṣu* || 11 Ψ **pradhāneṣu*[new page]*yuvatijane*; hence P, correcting the first *yu* to *ṣu*, **pradhāneṣu yuva°* || N *yuvatijane* || 12 bhN **lābhā°*, in bh corrected to **lājā°* by corr. || N **gocarū°* for **rocanā°* || 13 Pr **kṣapātre* || N *maṃgala-pūreṣu* || 14 M *yavirakū°* || bh **madhya*, ΨPPr **madhyasthitam*, M **madhyasthistitam* || ΨPPrM om. *tiṣṭhantaṃ* || 15 bh *kupito*, corr. by cop. to *kulo* || 16 Gloss in bh on *krūrakremṇikūrā°*: *śubda* || Pr *samāsaṃ* || 17 M om. *ṣa* || 19 Pr *samavāyo*, om. *vacana* || 22 Gloss in bh on *śvetabhikṣus: yati* ||

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3 Pr *vīdvar yejitā* || 6 bh *nirūpitāsta*, corr. by corr. to *nirūpīteṣti*; N *nirūpitāste* || Pr *āsti* || Pr *tac cam api* || 7 N *saṃayo*, Pr *saṃataṃ* || M *prāptisi* || N *vihagasya* for *vihasya* || 8 ΨPL¹Pr transpose: **cakorakokila°*, M om. *cakora*, writing **kokilacakravāka°* || 11 bhAΨPL¹PrMBh *vakra-nāṣaṃ*, N *cakranāṣaṃ* || ΨPL¹ **darśinaṃ*, 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 ΨPL¹ *svāmi sati* || 17 M *udy* for *gady* || M om. *bhavati* || 18 N *praśaktaḥ* || 21 N om. *yataḥ* ||

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2 Pr *matām* || 4 M om. *katham elat t vāyasaḥ* || 6 bhNAΨPM (not Pr) *kaścid*; Bh *asti kaśmiścid* (!) *va°*; Hamb. MSS.: *astī kaśmiṃścid va°* ||

bhN *parivāritaḥ*. 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 °*yajvala*° for °*palvala*° ॥ N °*śaṣagatāni* ॥ 10 N om. *proktaḥ* ॥ Gloss in bh on *kalabhāḥ*: *hathināṃbacām* (or °*kam*) ॥ 11 Ψ *sa* ॐ [new page] *ti*, cp. Key to Tables, p. 1, s.v. 'Anusvāra'. PL¹ (taking ॐ for a hyphen, as it is used in later MSS.) *satī* ॥ 12 N *tenādiśās* for *tenāśās* ॥ 13 ΨPL¹PrM *vegadamṣā*° ॥ PL¹ *abha* for *atha* ॥ 16 In bh, *ta* of °*taṭa*° resembles *va*; N °*vaṭa*° for °*tuṭa*° ॥ 17 bhN °*jīyamāna*° ॥ 18 N °*madhu*° for °*madhupa*° ॥ Pr om. °*madā*° ॥ 19 M om. °*taru*° ॥ bh °*sara*°, corr. to °*śata*° by cop.; N °*śū*° 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 °*rava* and °*sampūrṇa* ॥ 23 ΨPPrM om. *tac ca* and the following words including *prāptaś candrasaraḥ*, p. 184, l. 1 ॥ N ins. a second *niveditaṃ* after *hastirājya* ॥

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1 bhNA *prāptaṃ* for *prāptaś*; Bh with us ॥ 3 bhN °*hara*° for °*kara*°, corr. by the glossator of bh to our reading; Pr °*karakaraṇiḥ* ॥ 4 ΨPPrM *atīkarma* ॥ 5 In bh, *ra* of *param* is very similar to *ta*; N *paṭaṃ* for *paraṃ*, ΨPPrM om. *paraṃ* ॥ 7 ΨPPr *nāyati* ॥ 8 L¹ om. *tatra* ॥ 9 Ψ originally *praviṣṭa*° for *prapiṣṭa*°, but corrected by effacing part of the *va*-hook. Still the original reading is quite visible. PL¹Pr *praviṣṭa*° ॥ M om. *suduḥkhitān*; bh *sudukhitān*, N *suduḥkhitān* ॥ Ψ *vikṣyānukampayā vi*, with a nearly invisible dot over *vi* as a mark of deletion, then *kṣa* begun, but deleted again by two little vertical strokes, then *idam āha*; PL¹ *vikṣyānukampayāvīkṣa idam āha* ॥ 10 ΨPPrM *āgamisyaṃti*, om. *iti* ॥ 11 M °*smi* for °*sti* ॥ 12 bh (not N!) *śikhimukho* ॥ 20 ΨPL¹ *hasteno* ॥ 21 Gloss in bh on *lekhaṃ*: *pattra* ॥

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2 N *dūra*, with *ta* over *ra* by cop. ॥ 4 N puts *ca* after *gate* ॥ For *iva*, bh *eva*, but corrected to *iva* by the copyist himself ॥ 5 Ψ om. *yaḍ vyākaraṇa*, which has been added in marg. by another hand ॥ 6 After writing *sādhubhiḥ* 1, 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 *śrūyād*, M *būyād* ॥ 8 N *atha* for *ayam* ॥ 9 Pr *bhāṣitaṃ* ॥ 10 ΨPL¹ *dvītyakarmma*° ॥ 12 ΨPL¹ *puṣpitākaraṇi*° ॥ M °*kīśalayarastastararajuh*° ॥ N °*jaḥ*° for °*rajaḥ*° ॥ 13 PL¹ °*samśliṣṭasajaladasadrśaṃ* ॥ N ins. °*nila*° between °*jalada*° and °*sadrśaṃ*; *nila* of course is originally a gloss, wrongly taken for a correction by some copyist ॥ 14 Pr °*ela*°

for °capalā° ॥ Ψ °bhairavaravaṃ, but the first *va* del. by cop.; PL¹ °bhairara-
vaṃ; Pr om. °rabhai° ॥ N °ākuraṃ sam° ॥ M °saṃveṣṭikaraṇaṃvāra° ॥ N
erāvalā° ॥ 16 bh °bhujāta°, corr. by cop. and (more legibly) by corrector
to °sujāta°. Owing to the copyist's correction, the original reading is
difficult to make out: N °bhujāta°, ΨPPrM °suṛāta° for °sujāta° ॥ 17
bhN °sukha° for °mukha°; Pr °yamukhaṃdalaṃ ॥ 18 Pr parivṛtaiḥ ॥ 22
Pr sarvathā adrakṣāyāṃ ॥ 24 M api bhavatataḥ śrutvā, &c. ॥ ΨPPr tataḥ
śrutvā ॥

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4 bhNAΨPPrMBh evaṃ for *eva*; Śār. with us ॥ 5 M sa for *sarva* ॥
PL¹ om. uktam ca ॥ 6 M urddhateṣv ॥ M śāstreṣu ॥ 7 Pr puruṣāṇy ॥
bhN jalpamti ॥ Pr om. na ॥ 9 The copyist of bh apparently corrects
vāpari° to cāpari°, but the corrected akṣara has some resemblance to *la* (cp.
vol. xi, Table I, no. 6, 2a); hence N lāpari°; ΨPL¹ vāpari° ॥ 15 ΨPPrM
°nāmdāti ॥ 16 N nivarttate ॥ 19 Ψ asmacchakṣayā jyotsnayā°, PL¹
asmacchakṣayā jyotsnayā°, PrM asmacchikṣayā, M jyotsnayā°, Pr yotsnayā° ॥
20 N saparivāraḥ ॥ ΨPL¹ °nāsmidvane, Pr °nāsmadvane ॥ M °vaṣṭe for °ceṣṭam;
Pr yaṣṭeṣṭayaṃ ॥ N vibhāsam ॥ 22 bhN eṣyātīti ॥

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1 N jumps from the first *yenāhaṃ* to the second *yenāhaṃ* (l. 2), om. one
of them and all between them ॥ 4 N °lo° for °tal°; ΨPPr °talollālita-
graha°, M °tatollālita-graha° ॥ 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 *bhavatā*.
ABh and Śār. om. it ॥ 11 bhAΨPPrM āropitaḥ, in Ψ corr. to our reading
by a small diagonal stroke; Bh dviguṇaṃ tvayāroṣitaḥ caṇdraḥ ॥ 14 N
kṣapayām āsa, Pr khyamayām āsa ॥ 16 Pr caṇdre mamōpari; ΨPL¹ caṇ-
dramaso for *candro*, omitting the following *mamo* ॥ 18 Ψ api, corr. by cop.
to *iti*; but the correction of *pi* to *ti* is not very clear. Pr iṣi, M api for *iti* ॥
After *iti*, ΨPPrM add ॥ kathā ॥ 1 ॥ 19 ΨPPrM prajāḥ ॥ 20 M caḍ
for *tāvad* ॥ 22 Pr kupyamto for *kuto* ॥ 23 bhN cheṣa° for *chaṣa°* ॥
24 N om. .

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5 ΨPL¹Pr °helikā° for °prahelikā°; PL¹ °dānādirvinodaiḥ (!) ॥ 7 After
deṣaṃ, N ins. *prāyaṃ katham api deṣaṃ* ॥ Pr tittir ॥ 10 ΨPPrM om. *vā* ॥
13 M om. *na* ॥ 14 M tittiraḥ ॥ 17 bhN dāridro, Pr dāridre ॥ bhN
purā for *pure* ॥ 19 M mama vasathe ॥ 20 N na te kiṇ ॥ 22 M
prāṭiveśmikāḥ | *prcchātāṃ* ॥ In bh gloss on *prāṭiveśmikāḥ*: *pāṇḍoṣi* ॥

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1 M *gahasyo*° || 2 In bh gloss on *sāmaṃta*°: *pāḥṣō* || M *eva* for *evaṃ* || ΨPPPrM *munir* for *manur* || 5 ΨPPPrM *ṣu* for *tu* || 6 ΨPPPr *śaśaka*, corr. in Pr to *śaśūṃkaḥ* || Pr *ke* for *kiṃ* || ΨPPPrM transp.: *na trayā* || 7 ΨM *yathāha*, in Ψ corr. from *yathā ca* by cop.; PPr *yathā ca* for *yad āha* || 8 M *pratyakṣyaṃ* || 9 M *asvava* for *utra* || 11 M *manuṣṣānām* || 12 bhΨPPPr *tiraścāṃś ca*, in bh corr. to our reading by corr. || 14 N *smṛtiḥ* || Ψ om. *pramāṇi*, but cop. supplies it in marg. || 18 M *saviṣyati* || ΨPPPrM om. *iti* || M *athānātūlūram* || 19 ΨPPPrM *tittiram* || 20 N om. *cala*, PL¹ om. *bhaṅga* in the compound || 21 N *bhavyāyū* || 23 M *drṣṭyā* || bhN *bhayapraṇō* ||

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1 bhN *tapacchadma*°; Pr *taśchadma*° || 2 bhNΨPPPrM *galavārttās*, K *galavārttās*, A *malavārttās* (continuing *tipasvinah*, *ttas ti* of course being a misreading for *rttās ta*), apparently corr. by cop. from *gala*°, Bh *galakṛmtās* || 5 P *kurdvabāhur*, L¹ *kurddhabāhur* || Ψ (not PL¹) *ta*[new line]*tayor* || bhN *eva* for *evaṃ* || 7 M *svapnavadṛśāḥ*, Pr *svasadrṣāḥ* || bh (not N) *kuṭumba*° || 9 M *dināy āyāmeti ca* || 10 M *lohakāraṣṭreva*, P *lohakārabhaṣṭreva*, L¹ *lohakārabhāṣṭravat* || 11 M om. *tathā ca* || 13 In bh gloss on *śunaḥ pucchaṃ*: *kurārāmnā puchadī*; Pr *puchatim* for *pucchaṃ* || 15 *kūlikā* bhNAΨPL¹PrMK; Bh *dūlikā*; Hamb. MSS. H *puttikā* (cp. p.w. s.v.), I *punnikā* || 16 M *matyeṣu* || Pr om. in their right place *yeṣāṃ* and the following words down to *saṃsanti* (excl.), l. 19, adding them after *vistare*, l. 21, between two crosses (×) || 17 ΨPL¹ *adhnah* || Pr *dhrtaṃ* for *ghṛtaṃ* || 18 In bh gloss on *piṇyākūc*: *sāni* || 22 Pr *dharmanām* || P *parāpi*°; L¹ with us || 23 N *śaśukaḥ prāha* || NΨPPPrM *tittiri*, in Ψ similar to *tittiri*, which is the reading of P || 24 ΨPPPrM *naditāṭe* || In Ψ gloss by cop. on *tiṣṭhati*: *saṃasti* ||

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1 N *sthitvau* || 2 bhN *tatra* for *tata* || 3 N *dharmaśeṣaka* || 4 bhN om. *hi* || Pr *ti* for *te* || 5 ΨPPPrM *vadata*; bhN om. *vadatam* || 6 Pr *pradarśayatu* || 9 Pr *bhūtāpi* || M om. *yo* || 13 In bh glosses on *ajā*: *vakaḍo*, and on *vrihayaḥ*: *sāla* || 15 L¹ *vrkṣāṃ sthitvā* || 16 M om. *svage* and *pāda* 4 || 17 N *bhūṣaṃtanam* || 19 ΨPL¹PrM insert *mama* before *saṃipa*°, repeating it after *bhūtvā* || bhNΨPL¹M *saṃipavarttino*, Pr *saṃipavarttiyo*; ABh *saṃipavarttinau* || 20 PL¹ *vivādaparamārthaṃ*, om. *vijñāta* || bhNΨPPPr *vācā*, a misreading of the old-fashioned writing of *o*; A *gena vijñātaparamārthaṃ vivādavaco vadato me*, &c.; Bh *gena vivādavijñānaparamārthavaco me vadano* 'pi paralokavādhā na bhavati || M om. *me* ||

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4 ΨPr *karṇopāṃti*, in Ψ the *i*-hook over the line del. by cop. with a small dot, thus correcting *ti* to *te* || Pr *āvedayaṃti* || 5 ΨPL¹ *viśvāsitai* || 6 NΨPPrM *upāgatau* || 7 In bh gloss on °*krakacena*: *karivata* || 8 Pr *bravūti* || After *ādi*, ΨPL¹ add || *kathā* 2, PrM *kathā* without a figure || 9 Pr *etaṃ* || Pr *kr*, om. *tvā* || After *krtvā*, bhNΨPL¹PrM insert *prāpya ca*. ABhK om. these words, KBh *prāpya* for *krtvā*, Bh reading *arthapatim* for *adhipatim*. Simpl. MSS. HI *kṣudraṃ divāmdham patim* (I *parim*) *āsādyā*; Simpl. h *kruī* [misread for *kṣudraṃ*] *patim prāpya rātrāmdhūḥ saṃtōpi*. At all events either *prāpya* or *krtvā* 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 *rātrāmdhūḥ* || Pr om. *santaḥ* || ΨPr *saśi*° for *śaśi*° || ΨP °*tittira*°, Pr °*titira*° || 10 ΨPPrM *yāsyāṃti*, om. *iti* || 13 Pr *sarve pa*° || bhNAKBh *yathāsukham* || 14 The words *sahāste* to *krkālīkayā-bhikṣitaṃ* suppl. by cop. of Ψ in marg.; *bhikṣitaṃ* stands also in the text || 15 Pr om. *bhoḥ* || 20 M om. *prāha* || N *durātman* || 21 M *adyaprabhūti* || 22 Over *sāyaka* in bh gloss: *bāṇa* || 23 bhN and A *durukta*, Bh *duruktā*, ΨPL¹M *durakta*, Pr *dukta* || Śār. and Simpl. HI with us, Simpl. h *durukūṃ* (misread for °*ktam*) ||

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1 Ψ *svāsvāśrayaṃ*, the second *svā* del. again by cop. || Pr om. *vāyaso* || 2 bhN om. *yad idaṃ vyāhṛtaṃ mayā*, P om. *yad idaṃ vyāhṛtaṃ*; L¹ om. *taṃ yad* and the following words to *ḍ viṣam eva* (excl.), l. 7. M *yad idaṃ vyānhataṃ mayā* || 5 Pr *yadi priyaṃ* || 7 Ψ *cadvacaḥ*, corr. by cop. to *tadvacaḥ*, the corrected akṣara resembling *cū*; P *bhūdvaca*, Pr *dvacaḥ* for *tad vacaḥ* || 8 N *tathā ca* || 10 *vairitāṃ*; in bh the glossator adds a various reading *vai hatāṃ*! || 11 Gloss in bh on *bhiṣag*: *vaidā* || 13 ΨPL¹Pr *ṣarīṣadī* || 14 M *tatra* for *tan na* || 20 Pr *prayāt* || 22 ΨPL¹PrM *sa āha* || Pr *śātgunyāparaḥ* ||

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1 Pr *valokataḥ* (!) || 2 Pr *chāgabrāhmaṇaṃ*; M °*brāhmaṇāṃ* || N om. *brāhmaṇaṃ* and the following words to *brāhmaṇaḥ* (excl.), l. 5 || 5 N *kr̥tāḥkr̥tāgni*° || 6 ΨPL¹M *pravāsi*, Pr *prativāsi* || 7 bh *meghācchādite gagane* || M only once *maṇḍaṃ* || 8 *kimcid*° all our MSS. incl. AKBh; Hamb. MSS. *kimcidgrāmaṃ* || 11 L¹ *artha* for *api* || Ψ *itaś ca taśca*, PL¹ *itaś ca taśva*, Pr *itiś cētaś ca*, M *itaś ca*, om. *cētaś* || 12 ΨPL¹M *mārgge*, Pr *mārgga* || 13 N *pīvaram paśuṃ* || 15 ΨPL¹M *anyadinajo*; but cop. of

Ψ adds in marg.: *adyadinaja iti pāṭha*, and Pr has *adyadinajo* || 17 bhΨ *saṃukho*, N *saṃmukho* || Glossator of bh corrects *apamārgena* wrongly to *aparamārgena*, which is the reading of N || 18 M *eva* for *evam* || 19 N *tad* for *ya* || bhN *skanḍhārūḍho*, ΨPM *skanḍhānirūḍho*. APrBh 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 *yuktaḥ* || 8 Pr *āsa* for *āha* || 10 ΨPPrM *ātmaruciraṃ*, 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 *samācarati*, Pr *samācāret*, both om. *iti* || 12 ΨPPrM *vidhāya* for *kṛtvā* || ΨPPrM *aho* for *bhoḥ* || 15 N *sacclāṃ*, corr. by cop. to *sacaulāṃ* || 20 PL¹ *aho* for *ato* || After *iti*, ΨPL¹ Pr || *kathā* || 3 ||, M *kathā* 3 || 21 Pr om. °*seva*° || 24 Pr *durjano* || 25 M *bhakṣayati* ||

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3 Ψ *sa dācid*; PL¹ *kaḍācid*, om. *sa* || ΨPPrM °*sūri*° for °*sūra*° || 4 N *nīhkrāmatas tva tasya* || 5 ΨPL¹ *cālaghu*°, in Ψ corr. to our reading by a small vertical stroke over *ā* || bhN ins. a second *ca* before *śarīre* || M *śarīre vṛaṇaśonītagaṇḍhā*°, l. 5 || 7 ΨPM *vyāpādayamti* || N om. *vā* || ΨPM *tādayamti* || 8 bhN *kṛta*° for *kṣata*° || Pr °*sarvāmbhogo*° || After *iti*, ΨPPrM add || *kathā* 4 || || 10 N om. *vicārya* || ΨPPr *ednuṣṭeyam* || N *meghavarṇa prāha* || 11 Ψ *sāmadānam*, PL¹ Pr *sāmadānam*, M *tāmadānam* for *sāmadān* || 12 M *nirbhatyāvīpaksapaksapraṇathānāṃ* || 13 bhNAΨP °*praṇadhīnāṃ*, Pr °*praṇadhīnāṃ*; Bh with us || ΨPPr *ālisyā*° || 14 bhNΨP (not M!) PrA °*ṛṣimūka*°, Bh °*ṛṣya*°; cp. Śār. 127, 1, and below, 197, 2 || ΨPPr ins. *ca* between *sapuruṣāreṇa* and *bhavadā* || 15 bh °*madhyā*, N °*madhyād* || N *divasāṇḍhūt* || Pr *anumā*, om. *nato* || 16 ΨPPrM *mayēlāṃ jñātāṃ* || N om. *apasārarahitaṃ* and the following words to *apasāraparītyaktaṃ* (excl.), l. 18 || 19 M *krapā* || 21 Pr *ibamḍhanaṃ* || 23 N *svakāryam* || 24 M *ripusaṃgataḥ* || 26 N *saṃudyasaḥ* ||

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1 M *prahyatyāhata*°, Pr *prakṛtyāhṛtarudhirāloṃḍitaṃ* || 2 M *śaṣpa-mūka*° || 3 bhNAΨPPr °*praṇadhi*°; M *śatupraṇadhībhṛtaya*; Bh with us || 4 Pr the first °*kādhi*° twice || 5 N *tvaryatāṃ ra*, *ra* being a misreading of 2 || 8 Pr °*sevinā*° || 9 PL¹ *nyagrodhapaḥbhīmukhaṃ* || 10 M *vṛkṣasām* || bhNΨP *ṛṣṭamanā*, Pr *hṛṣṭamanā*, M *hṛṣṭamanāṃ*, A *hṛṣṭamanāḥ*, corr. by cop. to our reading. Bh with us || M *sūyamāno* °*bhi rimardānaḥ*° || 12 M *e* for *eva* || M *pādayāmi*, om. *vyā* || 14 Ψ *na kiṃ*[new line]t; the

same mistake in P (not in L¹) || 16 Ψ PL¹ °*śyāntamamanam* || M om. *dvitryam* || 18 M *cam* for *taṁ* || 19 N *sthiraśvināḍjvinā*° || N °*maṁtri* || N *sthirajivi* || 20 N *bhitaḥ* for *nītaḥ*, om. the following words to *saviśmayo* (excl.), l. 21 || M *taṭra vidyatmam* for *tan nivedyatām* || Pr *ātmavarggama-nās* for *ātmavāmināḥ* || M *sa* for *saha* || 22 bh *bhat*, N *bhaktam* for *tat* || 23 Ψ PL¹ *vyāpādītāneka*°, M *vyāpādītāteka*°, Pr *vyāpādītānika*° || M *dr̥ṣṭyā* || 24 N *pracalitaḥ*, om. *prati* || 25 M *bhavatās* || 27 M *bhūti*, om. *kāmo* || In Ψ gloss by cop. on *bhūtikāmo*: *dhaneccu* || 29 M °*bhikītaṁ* for °*stī* || Pr °*ṛtte* || 30 Pr *taśyōpadāpradānena* || bh *tvaṭpakṣe pātinam*, N *tva-pakṣapātinam* || 32 Ψ PL¹ *tāvas tvām*; Pr *tāvat tā* ||

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3 N *tad atrādaḥ* || P Ψ *kiṇm* (not L¹) || 5 Ψ PPrM *hīnaśatruḥ* || 6 N °*pauruṣaḥ balaḥ* || 7 M *upagatā* || Ψ M *loke pravādaḥ*, in Ψ corr. by cop. to our reading || 9 Pr *surlabhaḥ* || bhNA Ψ PPrMK *cikīṣitaḥ*, Bh *cikīṣataḥ*, M *ciśāṁkṣitā*, corr. by the copyist to °*kiṣitaḥ*. Cp. SP. III. 44 || 10 M om. *ca* || 11 Ψ PPr *sphuṭāṇ* || 15 In Ψ , *ca* after *taśya* 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 *taśyā* for *taśya*) || 16 N *nivarttate* || 18 bhN *valmiko* °*pi* for °*kūpari* || 19 bhN *nūnam meḡā* (N *mayā*) *kṣetradavatā mayā* || 20 Ψ PL¹PrM *kulūpi* for *kādācid api* || Pr *pūjite* || 21 M *dayā* for *tad aśyāḥ* || 22 M *yācītā serā nīkṣipyā* || 23 M om. *bhoḥ* || Ψ PL¹ *mayāḥ-tāvaṁ kālāṁ* || 24 N *pūjām*, M *kūtā* for *pūjā* || 25 Pr *r* for *prātar* ||

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1 N ins. *ca* after *evaṁ* || N *ekenu*° for *ekaika*°; Pr *ekaikaṁ dīnāraṁ* || 3 N *grām* for *grāmaṁ* || 4 M ins. *tvā* before *taṭra gatvā* || 5 M om. *ca* after *ekaṁ* || 6 bhN *gr̥hīśyāmy evaṁ*, Ψ PL¹ *gr̥hīśyāmevaṁ*, Pr *gr̥hīśyāmy evaṁ*, A *gr̥hīśyā-mi* | *evaṁ*, Bh *gr̥hīśyāmīty evaṁ* || 7 M *vrahmaṇa*, om. *putreṇa* || N om. *śirasi* || 8 Ψ PPrM *amuktajivita eva* || Pr *tathādeśata* || 9 Ψ *u*, then *pa* add. over line by cop., then *gamu* [new line] | *ḥ*, *ḥ* being written in the line on *daṇḍa*, and a second *daṇḍa* being added after the first one; PL¹ *upagamataḥ* || 10 M *saṁśrtaḥ* || 11 Pr °*vinūkāraṇam* || bhN *samarpi-tavān* || 13 MPr om. *gr̥hṇāti*; all our other MSS. incl. AKBh have the second *pāda* as given in our text || 14 M *haṁsaḥ* || 18 M *jāmbūna-dayamayā* || 19 N *śaṇmāse ra, ra* being a misreading of 2 || 20 M *vṛha*, om. *tpakṣī* || 21 bh °*dātyā* or °*dānyā*, NA Ψ PL¹BhK °*dānyā* for °*dātyā*; Pr °*picchaikadānyā*, M °*picchaikadātyā*. 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 *pratyekaśaḥ*, l. 2 end *bhrāṁtyā*, l. 4 middle of first half *asatyāḥ*, l. 5 middle of

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 *havyadāti* ||

Page 200.

1 ΨPr *paraspara*, PL¹ *para*, M *parasya* for *parasparam* || 2 Pr *ete* twice || N *vadamte* || ΨPL¹ *ismākaṃ* || 3 ΨPM *karisyasi* || 4 M *yuṣmābhīhitam* || 5 bhN *devapramāṇam* || 6 ΨPL¹Pr *gatūstat*, M *gatvāsū* || 7 Ψ *laguḍa*[new page]*dhastān* || 11 ΨPL¹PrM *nānugrhnāti*. Then ΨPL¹Pr *kathā* || 5, M only *kathā* || 13 Pr *upāgataḥ* || 14 bhN *dīpikāṃ* || After *āli*, ΨPPrM add || 4 *kathā* || || 15 Pr *asminu ahate* || Before *tad*, bhN ins. *raktākṣaḥ punar abravīt* || 16 N *tre* for *tvam tu* || 18 ΨPL¹ *ākhyātam*, in Ψ corr. by cop. from our reading; Pr *ākhyāta* || 23 bhN *krudhā*, ΨPM *krūra*, PrL¹ *kūra* for *kṣudrā*. 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 ΨPPrM 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 *kālasammmītaḥ*, N *kālasamamtataḥ* ||

Page 201.

1 Pr *va*, om. *naī* || 4 Pr °*nāsikāḥ* || 5 N *udvelanīyā* || 7 M °*prāṇa* for °*prāṇi* || 8 N *vanasthasyādbhavena ghanaiḥ* || 11 N *āsāsāra* || 12 N *muddharttaikaṃ* || 14 bh *śuśiro*, M *śupiro*, BhNK *śuciro* || 16 bhN *ca gacchati* || 19 ΨPPrM *hi* for *ca* || 21 M *adrśi* || 23 bh (not N) *śaśamtuṣṭā* ||

Page 202.

1 N *duṣyati* || 2 N *duṣṭe* || N *duṣṭāḥ* || 3 Ψ *śapuppa*° || 6 N *kūṃṭa*, M *kūṃtā* || 7 ΨPL¹ *saṃrakṣaḥ* || Ψ *śuraṇūgataḥ* || 15 [new line] *śa 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 *yathāśaktim* || 12 N *tathāśau* || 14 Pr *prākṛtai* || 16 M *dārūdraro-dukḥiṇi*, Pr *dārūdrarogadukḥiṇi* || 18 M *utsrja* || 19 Pr *yathā vidhiḥ* || 20 Pr °*yukta*° || 21 N *dṛṣṭaḥ* || 22 In Ψ gloss by glossator on *bhadra*: *ludhakaḥ* || 23 M *vartlavya* | for *kartavyaḥ* ||

Page 203.

1 N *vihangamāḥ* || 3 M *gatvāṅgārakarmmatim* || L¹ om. *nayām*, P om. *ānayām* || 6 M *cāsi* (or *vāsi*) || bhNΨPMBhK *nāsayet*, N inserting *na* *vi* before it; Pr *nāyat*; A *nāsaye yena te* || Bh *kṣudhā* || 7 ΨPL¹Pr *anye* ||

8 N °syātmā hi for °syātmāpi || 13 Ψ nu, P *bhu*, L¹ *bhū* for *tu* || 14 N *tām* ||
 15 Pr *dharmātvā* || 18 N *pātaṃ* for *pāpaṃ* || 20 M om. the third pāda ||
 M *ātmanauva* || 22 Pr *naraḥ kenātra saṃśayaḥ* || 23 ΨPrM om.
 stanza 154 ||

Page 204.

1 M *atha pra°* || 2 bhNΨPr *grīṣmo*, a misreading which shows that
 the archetype of these MSS. had *daṇḍa* between the two pādas; A Bh *grīṣme* ||
 3 M °*sahaśraḥ* || 5 bhNΨPL¹PrMBh *yaṣṭi*; A with us || ΨPL¹Pr *śilā-*
kāṇ || 7 N *muktā* || 10 ΨPL¹ *patidāyāḥ* || 19 Pr *yāvana* for
yāni || Pr *mānṣe* || 20 ΨPL¹ *tāvankūlaṃ*, in Ψ corr. by cop. from *tāvān*
kūlaṃ || 21 Bh this and the following line with us, only *harṣāviṣṭas* for
harṣāviṣṭas, and *bhṛtvā* for *kṛtvā*. For this passage cp. Critical Introduction,
 p. 44 ff. || 22 N *paramāṇ nirvedaṃ* ||

Page 205.

1 After *iti*, P *kathā* ||, ΨPrM *kathā* 6 || 4 bhN *mamādyāvagūhate*;
 cp. p. 206, l. 7 || 6 ΨPr *coreṇāpy*, N *ṣareṇāpy* || 9 ΨPrM *arimardanaḥ*
prāha prṣṭavāṃś ca || M *vaira* for *cauraḥ* || 13 M *kācīryeṇa kācin* || M
nivarddhanavānikasutā || N *prabhūtaṃ dhanam* || 14 ΨPrM *erḍdhaṃ va°* ||
 15 ΨPrM *uktaṃ* for *yuktaṃ* || 20 ΨPrM om. *tathā ca* || 21 Pr *vilā-*
mitā || Pr *haṃtās* for *dantās*; M ins. *haṃtā* before *daṃtās* || 22 M
bhraṣati || ΨPrM *apahataṃ* || 23 N *vākyam nāltṛiyate ca bāṇulhavaḥjanair*
patnī na śuśrūyate || 24 bhN °*paraṣam*; 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 *akṣara*)*k*
kaṣṭaṃ jarayā 'bhībḥkūtapuruṣaṃ putro 'pya 'vajñūyate || M om. °*py a* ||

Page 206.

1 ΨPM *grhe*, Pr *gake*, all these MSS. om. *tud* || ΨP *coraṃ* || 2 bhN *vi-*
smayotpulakāṃcitā || 4 ΨPr *grhe ko°*, M *ahe ko°* || 5 bhNΨPrM *mamā°*;
 A with us; Bh *nūnam eṣā mām aṣya bhayān mām ālīṃgatīti* || 7 bhNΨPrM
mamādyāvagūhate, in P corr. from *māmādyā°*. Cp. the readings of Śār. β 163, 2
 and SP, MS. N 1355. ABh with us || 9 Pr *etasmāc* || bhN *apakārinah*,
 in bh corr. to our reading by corr. || After *cintyate*, ΨPrM insert *kathā* ||
 7 || 10 N *puṣṭāya* (a misreading of the old-fashioned *e*) || M *bhadya°*
 for *tadya°* || ΨPrM *cēty* for *vā, itī* || 11 M *anyena* for *anena* || 12
 bhNΨPM here and in the following lines *vakranāṣaṇ* || M *eva* for *evaṃ* ||
 15 N *goyutaṇ* || 16 M *arimārdana āha*, ΨP *arimārdana prāha* || 18 N
 ins. *prativasati sma* after *brāhmaṇaḥ* || 19 bh *vaśiṣṭa°*, N *vaśiṣṭa°* || N °*vastrā-*

nugamūhalepanamā ॥ bhN °*parivarjita* ॥ 20 bhN °*mopacita* ॥ N *śīto-
ṣṭāva* ॥ 21 M *vrāhmaṇe* ॥ 23 M *aha ya vrāhmaṇasya* ॥ 24 N om.
gam i ॥ M om. *niścīya* ॥

Page 207.

2 ΨPr *tikṣṇa*, M *tikṣa*, all these MSS. om. *pravirala* ॥ NΨP °*nāśū*, M *an-
natannāśo* ॥ M °*vamṣe* ॥ 3 bh °*saṃtatatagātraḥ*, N °*saṃtat* [t deleted by cop.] -
tagātraḥ, ΨPPrM °*samanvitagātraḥ* for °*saṃtatagātraḥ* (Pr °*smāyū* for °*snāyū*);
A °*saṃtatigātraḥ*; Bh *upacitannāyusaṃtatir nnatagātraḥ* ॥ bhN °*hutāvaha* ॥
4 N om. *taṃ* ॥ bh °*bhayottrastaś*, corr. by the copyist to °*bhayāt trastaś*,
which is N's reading ॥ 7 N *daridrobrāhmaṇasya* ॥ 9 ΨPr *bhakṣa-
yisyāmīti*, M *bhakṣayitvāmīti* ॥ 11 M *prasthitarākṣaṣaṃ* ॥ 13 N *bhakṣāmi*
for *bhakṣaya* ॥ 15 ΨPPrM *tathāpi* for *tadvāpi* ॥ 17 M *go* for *goyuge* ॥
N jumps from *brāhmaṇo* l. 17 to *brāhmaṇo* l. 19, om. one of them and all
between them ॥ 18 In Ψ gloss by later hand on *āhamikayā*: *spadhikayā*
(read *spardhikayā*) ॥ 19 Pr *coro* ॥ 20 M om. *bhukṣayitum icchatī* | *rākṣaso* ॥
22 bhN *padam* for *evam* ॥ M *śrutevācchāe vrāhmaṇaḥ* ॥

Page 208.

1 After *iti*, ΨPPrM 8 *kathā* ॥ ॥ 2 °*bi* of *śibindāpi* looks in bh almost
like °*ṣi*; hence N (replacing °*ṣi* by °*khi*, which very often alternates with
°*ṣi* in the MSS.) *śikhindāpi* ॥ 3 M *śrūyate* ॥ 4 bhN *tatrāyaṃ* for *tan nāyaṃ*;
consequently the glossator inserts *na* before *hanyate* ॥ 6 N *avudhyāyaṃ*;
Pr *athadhya evāyaṃ* ॥ 12 N om. *nagare* ॥ 13 bhN *jātharaḥ vā* ॥ 17
bhN *vijayaś ca* ॥ 18 Pr *vamhitam* ॥ bhN *bruvīti* ॥ 19 Pr *prapito* ॥
20 bh *vaideśikasya*, corr. by the copyist to *vaideśakasya*, which is the reading
of N ॥ 24 Pr *sā ca* for *sāpi* ॥ 25 Pr *dūretara* ॥ M *kṛtū* for *gatū* ॥

Page 209.

1 ΨPL¹ °*kriyā* for °*kraya*, in Ψ *i* deleted by a small stroke over the
line ॥ 2 M *kṛtā* for *kṛtvā* ॥ 3 bhN *prasuptasya* for *prasuptaḥ* | *tasya* ॥
4 ΨPr om. *ca* after *tatraiva* ॥ 6 ΨPPrM om. *katham* ॥ 8 M *svayā*
for *tvayā* ॥ M *tham* for *katham* ॥ ΨPPrM *iva* for *idam* ॥ M *hāṭaka-
pūrṇaka* ॥ 10 Pr *jānāsi* ॥ 11 In bh gloss on *rājikā*: *rāḥ* ॥ M *rāji-
kūponena* ॥ 12 bhN *tadāpy* ॥ 13 Pr *nava vivāśaḥ* ॥ 14 Pr
vyadhāyā ॥ 15 bhN *param* ॥ M *āsū* | *dī* (of *ādī*, l. 18), omitting all the
text between these syllables ॥ 16 N *paripūjitā* ॥ ΨPr *vihitopabhogyaṃ* ॥
18 L¹ *paraspara*, P *parasya* ॥ After *ādī*, ΨPM *kathā* ॥ 9, Pr *kathā* ॥ 29 ॥
19 bhN *samarpitavān* ॥ N *tathā cānudrṣṭāmtamlīnam* ॥ 20 Pr *vināśanō-
yaṃ* ॥ 21 M om. *pūjyā yatra pūjyante* ॥ N *vimānatā* ॥

Page 210.

3 Ψ PPrM om. *ca* || 6 Pr ins. *ca* before the first *syād* || P om. *syād yadi* || 7 M *jānāti vināṃ* for *jā° cai°* || 8 bh *tad dṛṣṭam*, N *tad daṣṭam* for *na dṛṣṭam* || 9 Pr *t* for *yat* || 10 Pr *avocacat* || 15 bh N only: *durdivase ghanatimirētyādi*, omitting the rest of the stanza. In A, the 2nd, 3rd and 4th *pādas* run thus: *varṣabhi[misr. for °ti]jalade [corr. from °do] mahā'ṭaviṣprabhṛtau | viṣamasthūne bhartias tvayā na gaṇṭavyaṃ tu sabhaye 'pi* || Bh on the whole with us; variants: b *niḥsaṃcārāṇu nagaravithiṣu*; c *patyau videṣayāte*; d *paraṃ sukhaṃ* || 16 Pr *virdeṣe gumane* || M *janacapalāyāḥ* || 19 M °*vi°* for °*viṭa°*; in bh gloss on °*viṭa°*: *vyabhicāri* || 20 N *prasupta-jane* || 21 Pr *ativākyahya* || 22 Pr °*paṣṭāreṇa* ||

Page 211.

1 Pr *aṃ* for *antare* || 3 N *anenam* for *enam* || M *hasmi* for *hanmi* || 4 M *tāv* for *tāvad* || 5 N *saha lāpāt* || Ψ ni[new line] *nibhṛtaṃ*; hence Pr vi[new line] *nibhṛtaṃ* || 6 bh NA Ψ PPrM *vidhāya*; Simpl. H I h the same blunder. Bh *etasmīn aṃtare sū gṛhadvārakapāṭayugaṃ nīścalikṛtya śayanam ārohati* || 9 M *tata* for *taṭ* || Ψ PPrM *tatas* for *evaṃ* || 10 Ψ PL¹ *spuṣotsuko* || 11 Over *tvayāḥsparśanīyam* in bh *na*; M ins. *eva* after *śarīram*. These are corrections by copyists who separated *tvayā sparśanīyam* instead of *tvayā aspi°* || 13 M *devatā2darśanārthaṃ* || Over *tatrākasmiki* in bh gloss: *vyabhicāri* || Pr *r eva* for *khe* || 16 Pr *apādayaṃ* || 17 N *matiḥ* for *patiḥ* || 19 Ψ PPrM transpose: *taṭ śrutvābhikṛtaṃ mayā* || 20 Pr om. *mama* || 21 Pr ins. *yad* before *yady* || bh NA Ψ PPrM Bh *anena*; the Hamburg MSS. (t. simplicior) have *parapuruseṇa*; Bh *yady anena puruseṇa samam ekatra śayanīye ālīnganaṃ karoṣi | taṭ tava bharttur apamṛtyur asya saṃcarati bharttā ca varṣasūtaṃ jīvati* || About A, see Introd., p. 54 f. || 22 M *bharttāḥ* ||

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1 bh N °*ṃtarhāsisavikā°* || 4 Ψ P *śayyādhastān*, Pr *śayyādhastā*, M *śayādhasvā* || 5 Pr *kulānaṃdani*, M *kulanaṃdati* || Ψ PPrM *tvatparikṣārthaṃ* || 6 M *līlāṃ lī sthitaḥ* || 7 Pr *tkaṇḍhe* || 12 bh N Ψ PPrM *doṣētyādi*; A with us || After *ādi* Ψ PPrM 10 *kathā* || 16 Ψ PL¹ °*virodhināḥ*, M °*virodhītē*, Pr °*virodhina* || 17 M *maṃtreṇa* || 21 bh N *tasyāntarbhāvaṃ*, Pr *tasyāṇḡgataḥ bhāvaṃ*; cp. Śār. 133, 12 f. || Ψ PPrM om. *so 'bravīt* || 22 bh N Ψ PPrM *ahaṃ tāvadarthe*; *ta* and *bha* are very similar in our old MSS.; A *ahaṃ tadarthe*, Bh *ahaṃ tāva yuṣmadarthe*, two unsuccessful attempts towards correcting the corrupt passage || N Pr *āpadaṃ* || bh N Ψ P °*yānanārthaṃ*; A Bh with us (Bh *vairi°*) || 23 Pr ins. *mi* after °*kubalo* || 25 N om. *bahu* || 26 Pr *ukujya* ||

Page 213.

2 bhNABh °tala° for °taṭa° || M °khalitām° || 3 Pr om. °sita° || Pr °taraṃgā || M om. yā gaṃgā || M japaniyatapāsvādhyāyo° || 4 NM °yoga° for °yāga° || ΨPL¹ °pārāyanaiḥ || 5 N kaṇḍa, ṃ deleted by the copyist, who continues rthitaśariraiḥ, om. the preceding syllables || bhΨPL¹PrM °śevālā°, ABh °śaivālā° || 7 ΨPL¹ yājñalkyo || ΨPL¹ jāñharyām || On snātāvopaspraṣṭum gloss in bh : ācamaṇam grhitum; ΨPL¹M °sraṣṭum, Pr °sraṣṭum || 8 Pr ārabdhesya || 15 M om. yathāśyāḥ || 18 N om. tasmān and the following words to tasmān l. 20 excl. || 19 P (not L¹) śaicaṃ || ΨPr gaṃdhavāḥ || bh girim ||

Page 214.

1 ΨPrM vyaṃjanaiś ca || 2 M om. pratiṣṭhitaḥ || 5 Pr om. pūrvaṃ, paraṃ ca || 8 N kanyūṃ for nagnūṃ || 9 M yā kanyōjah ghanṃ vṛṣalī smr paśyaty asaṃśṛtā || 10 M avivādyā || M om. jaghanyā || PL¹ vṛṣalā || 11 Pr svadrśibhyaś ca || M jaghanyābhyo || 13 Pr pracchāmi || 16 N tathā ca || 19 ΨPrM vare (M only re) guṇāḥ sapta gaveṣaṇīyāḥ (M galeṣaṇīyā). The Hamb. MSS. HI and Simpl. MS. h have the same difference, H reading vare guṇāḥ sapta vilokaṇīyāḥ, I and h etān guṇān sapta parikṣya kanyā; A with bhNih, but om. sapta; Bh vare guṇāḥ sapta nirikṣaṇīyāś || 20 ΨPrM ataḥ paraṃ bhāgyavaśū hi kanyū (Pr add. ḥ); Simpl. MSS.: H tataḥ paraṃ bhāgyavaśū hi kanyāḥ, I dayā budhaiḥ śeṣam acinṭanīyaṃ, h vudha daiyā prasamīkṣa kālāṃ śeṣam acinṭanīyaḥ; A with bhN. Bh tatparaṃ bhāgyavaśū hi kanyū || 21 bhN asa, ΨPrM ādityo, for aśyā; A aśya, corr. by corr. to our reading, but ā del. again; Bh with us || 23 Pr savitḍhṛtaḥ || In Ψ, bhagavan and the following words to svaduhitaram incl. are supplied by gloss. in margin; gloss. of Ψ writes suduhitara, then m uvāca 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 suduhitaram ||

Page 215.

1 ΨPM suduhitaram, Pr svahitaram || 3 M nāham etsiḥaśāmi || 6 Pr kasmin for kaścit || M om. apy || 8 Pr putriṣe || 10 Pr sakāḍ || 11 M bho megha vad aṃya tvad adhiko || N pavanenōktaṃ for meghenōktaṃ || 12 M putrike °-meghayacchāmi || ΨPrM sū āha || 14 ΨP adhiko, corr. by cop. of Ψ to adhikaḥ || 15 ΨP kastit || 16 M atha pūrvaṭa muniḥ parvatam || 21 M tasyū °darśayat || 22 M pulakovṛṣitaśarirā u° || 23 bhNAΨPrM mūṣakīm; Bh with us || N kṛtvā tasmai, continuing tasmai, &c., 216, 2 ||

Page 216.

1 M °vikiṭam grhītam | grhīdharmam; bhNAΨPPr grhīdharm(m)am || Bh
svajātivikiṭam karmam (!) anuṣṭāmi || Ψ scopi || 2 bhΨPPr (not M)
mūṣakīm || 3 Pr sūryabhartārām || After ādi, ΨP kathā 11, M kathā || 1,
Pr kathā || 12 || 4 Pr °ma° for °vi° || bh sthīrajivīty acimtayāt, N
sthīrajivīty acimtayāt || 8 N akariṣyāt, bhΨPPrM akariṣyāt, corrected in
bh by corr. to our reading. A with us. Bh akariṣyantaivra tato. After
akariṣyāt, M continues: eṣām, &c., 1. 9 || 10 Pr yathāśumāhitam || PL¹
prayaccha || 11 Pr ete bāṇdhavopāyaś || In bh ca after sa has been deleted
again by cop. NM om. ca || 13 Pr ins. sadhya before na || 15 M
atrainvāsthaḥ || 16 M ādyaram for āharam || 17 N sthīrajivinam || 18
bhN om. sa || 19 M māmtriṣam || M om. ca || 20 In bh gloss on
avagacchāmi: jānāmi || 25 ΨPL¹PrM mahān vṛ° || bh tava, corr. by corr.
to tatra || After ca, corr. of bh adds ta; hence N caṭakōpi for ca ko 'pi ||
27 Pr tadagra eva ||

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4 ΨPPr visvāstacitto, M viśvāscitto || 6 M nijāvāśim || 7 M kim
anendham, om. na sūpāye || ΨPPr sūpāyanendham || 8 M ma for mama ||
10 ΨPPrM vicimtya for vicārya || 11 bh vikāsitanayanavada, then begin-
ning of ma, then nakamalaḥ. N with ΨPM; Pr vikāsītavadanakamala ||
ΨPPrM ins. ca after prāha || N hoho || 13 M prāyacchat || N a for
atha || M °nāḍṛśradīheya° || 14 ΨPPrM °vacanamātrapratyayapari° (M
°pratnyapari°), in Ψ corr. by cop. from °vacanemī° || 15 ΨPPrM bhavati ||
Pr ins. jam after mucyatām || 16 P om. 'sau; L¹ mocitā sau || 17 Pr
tāv, om. ad || 19 After °ādi, ΨPPrM kathā || 12 || 22 ΨP svavarggām,
Pr svavarggām || M evi 'smād bhū° || 23 M om. durgam || In bh gloss
on °bhīdhatte: kathayati || ΨPPrM anyaparvatadurgam (Pr °rgam) ||

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2 bhNAΨPL¹Pr śocyate, M śecyate (or °rya°); Bh na śocate for sa śo° ||
4 In bh, śrutā has been corr. by corr. to śrutōḥ, which is the reading of P ||
5 P (not L¹) produḥ || 7 Pr kasti for asti || 8 Pr pariśraman || 11
M nirvto || 12 All our MSS. incl. A and Bh, but except Pr, pūtkartum;
Pr mutkartum || 13 bhNΨP twice bila 3 for bilā 3; L¹ aho vila 3 aho
bila 3; M aho bila 3, aho bila 3; Pr aho bila 3 (om. one aho bila 3); A
aho bilat, ake bilat (t being a misreading for 3). Bh, misunderstanding the
significance of the figure 3: aho bila bila bila ity uktvā. Cp. Critical
Introduction, p. 70, and Pāṇini VIII, 2, 84 || N om. tūṣṇimbhūya || ΨPPrM
om. bhūya, writing tūṣṇimbhūyōpi || 14 N kathā for tvayā || 16 Pr

ākaraṇīyaḥ ॥ Ψ PPrM nāhvasi ॥ 17 M praścān ॥ N Ψ PPr āhvāsyaḥ, M āhvāsyaḥ ॥ 18 N tāvat for ta ॥ M mūnan aṣya eṣa guhā ॥ 22 Ψ pravarttaṃte, 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 ॥

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1 M prati2vapūrṇa 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 api after dūrasthān ॥ Ψ PL¹ palīyamāno, the two o-strokes being deleted by cop. of Ψ by means of two dots over them ॥ 3 After ādi, Ψ PPr kathā ॥ 13 ॥, M kathā 12, corr. by the copyist to 13 ॥ 5 M tad evaṃ ma vyacīṃlayat, &c., l. 7; the missing text has been supplied by the copyist himself in the next line ॥ M parivā, om. rānugato; N °rānurakto for °rānugato ॥ 7 Pr sthiraḥvīti hr̥ṣṭa ॥ 8 M gateḥ ॥ Ψ mūḍhamūnasas ॥ 9 M om. yataḥ ॥ 10 Pr di(new line)dīrgha ॥ 11 M om. sya na cirāt ॥ 15 bhN Ψ PPr ekaikaṃ; A svakulīyākaikaṃ, with a small e over ai; Bh sa svakulīye pratyaham ekaikam vana ॥ M vanayāṣṭikam ॥ Pr guhādinārtham ॥ N om. one dīne ॥ Pr om. na ॥ Pr transp.: te ca ॥ 16 bhN atha for athavā ॥ 21 N mayā kṛtā ॥ 22 In bh under prakṣipa gloss tvaṃ ॥ 24 M tava for tāta ॥ 25 bhN Ψ PPr prañadhīr; A with us; Bh iha for prañadhīr ॥ 26 Pr aṇḍho 'trāpa', M 'nyatra pāsaraṇam ॥ N tvaryatām once only ॥ 29 Ψ vīse[new page]śeṣataḥ, Pr vivoṣataḥ ॥ 30 Ψ PL¹ tadrasamphalam, bhN tatphalam, PrM and Hamb. MSS. with us ॥ 31 Ψ PPrM grhāgatas, bhN guhāyātas, Bh yad guhāyātas te; the reading of bhN is excellent in itself; but Hamb. MSS. and A with us ॥ Ψ PL¹ nirvākulatayā ॥

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1 M jalamni ॥ 4 M °pādadurgam ॥ 5 Pr samādhye ॥ 6 Ψ PPrM trayā katham ॥ M om. yataḥ ॥ 7 bhN Ψ PPrM ṣu for tu; cp. Śār. 136, 21. ABh with us ॥ Pr purnṇya ॥ 8 N na vāri ॥ 12 M karanibhau, om. kari; N karikarinibho ॥ 13 N strībaddhadvan karau ॥ 16 In bh gloss on darvī: kaḍachi ॥ 17 M ins. sa before bhrī ॥ bhNA Ψ PPr mātya, M °mātya. Bh with us ॥ N sūdravat ॥ 18 N om. all the text between ya of yat, and p. 236, l. 8 ॥ 19 Pr kulopekṣi ॥ 20 M °sphurugū ॥ 21 M °vilu [a later hand adds ḥ] sa vyasūci ॥ In bh gloss on savyasūci: arjuna ॥ 22 Cop. of bh satā over yatā of prārthayatā ॥ bh manena for junena ॥ nigṛhya in bh corr. to nagṛhya ॥ 25 In bh gloss on dharmātmajaḥ: yudhiḥśīra (!) ॥ 26 bh Ψ PPr kauṃṭīputrau (with gloss in bh: sahadēvanakula), M kauṭīputrau; A kuṃṭīputrau; Bh mādrīputrau ॥ 27 Pr gokarṇasaṃ ॥ In bh gloss on °preṣyatām: dāsa ॥ 28 Pr yauvanya ॥ 29 Ψ om. sāpi,

but supplies *śāpi* in marg.; P *śāpi* || Pr *vidaśā* || M *ā* for *āgatā* || 32
M *yadārinā* || 33 bh ins. *tad* before *evam*. Śār. 137, 21 *deva* in the
place of *tad* || ΨPMPr transp. *na* after *tādṛg* ||

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1 Pr *anekasāstrey* || Pr *°buddhi* || ΨPPrM ins. *ca* before *dhīmān* ||
5 bh *apasarpa* || M *sadharmālvān* || 7 P *dr̥ṣṭāḥ dr̥ṣṭā*, M *dr̥ṣṭvāḥ dr̥ṣṭvāḥ*,
Pr *dr̥ṣṭvā dr̥ṣṭāḥ* || 9 bh *āṛto* || 10 M om. *ucyate | durmantrinam kam* ||
22 All our MSS., and SP 1480 (except one revised MS.) *mahatā*; cp.
Śār. 139, 2 || 25 bh *paripretavayā*, corr. by corr. to *pariṇatavayo*; ΨPPr
pariṇatā || 26 Pr *eṣam* for *evam* || In bh *nāma*, of which *āma* is still
to be made out, if the leaf is locked at against the light, is covered with
ink || 27 ΨP *upāgamyādhṛtaparitam*, M *upāgatusyādhṛtaparitam*, Pr *upā-*
gamyādhṛtaparitam || 28 Pr *udake prāṇtā* ||

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5 ΨPM *aṃtaraprakrāṃto* || bh *vrāhmaṇasya sūnor* || 6 bhΨPPrM
°jalāntastho; A *hradatatastho*; Bh *hradanatajalāntastho* || 7 ΨPPr *°ngusṭe* ||
8 Pr *duḥkhiṇā* || bh *prāptaḥ for śaptaḥ* || 12 M om. *ca* || 13
bhΨPPrM *durdurā*°, A *darddura*°, Bh *durdura*° || 14 bhΨP *tyudbhutam*,
corr. to our reading by corr. of bh || bh *api* for *iti* || 15 Pr *sasamḥbra-*
dad || ΨPM *phanadeśam*, Pr *phanadeśayam* || 18 PM *ātmapuṣpārtham* ||
20 M *karinīyānam* || 23 Pr *sādhūdyate*; M *kiṃ madya tu syādūdyate* || 24
M *daviṣayo 'bravīt* ||

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3 bhAΨPPrM *praśūpo* for *vipraśūpo*; Bh with us || 4 M *bheṣaya*
for *bhaṣayan* || 7 ABh *hy ete*; but A continues *cchala*°, Bh *sthala*° (a mis-
reading for *cchala*°); Śār. β 140, 12 *ma*° *vividhāhārāś* || 8 In bh gloss on
khādato: *bhaṣamāṇasya* || 9 Pr *kṛtavacana*° || 12 M *yasmākam* for *yad*
asmākam || M *vāhyasi* || 13 M om. *mandaviṣo 'bravīt* || 14 M *'sti* ||
bhΨPPrMBh *durdurāḥ*, A *dardduraḥ* (!) || 15 In bh, *kiṃcit*° seems to have
been corr. to *kaṃcit*° by cop. || 19 M om. *pumścaly* || bhPr *sakhaṃḍa*,
ΨPM *sakhaṃḍu*, bhΨPPrM *ghṛtapūrṇān*, but cp. 224, 11 f.; A with us. Bh
vividhaghṛtapūrān. Gloss in bh: *modikān* || 20 ΨPPr *kadāpi*, M *kadāpir* ||
M *dr̥ṣṭvā uktā ca* || 22 M *satyaḥ* ||

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1 Ψ jumps from the first *devyā* to the second *devyā* (l. 3), om. one of
them and all between them. But the missing text supplied by cop. in
marg. || 2 M *balibhaksya*° || 4 bh *nividi*° || Pr *asyate* for *maṃsyate* ||

7 M 'dyśo ॥ **8** P om. *āgatyā snānā* ॥ **9** ΨPPrM °*kriyā*° for °*batikriyā*° ॥ **11** M *yadi tasya tva dyu vrāhmaṇaḥ kiṃ*, &c., l. 17 ॥ bhΨPr *ghṛtaghṛtapūrāḍi*, P *ghṛtaghṛtapūrāḍi*, M *ghṛtapūrāḍi* ॥ **16** bhΨPPr *tasya*; ABh with us ॥ ΨPPr *priyavallabho* ॥ **17** P inserts *ra* after *mama* ॥ **18** Ψ *abhyaśaṃ gataṃ*, P *alpāsamgatam*, a misreading of the form which *bhyā* has in Ψ ॥ **22** After *āḍi*, ΨPPrM add *15 kathā* ॥ **24** bh *svādāyati*, corrected by corr. to *āsvādāyati*, ΨP *svādāya iti* ॥

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2 Pr *viruddham vacaḥ* ॥ **3** bh °*pracchedanārtham*; Pr °*thaccchādanādanārtham* ॥ **7** After *iti*, ΨPM add *14 kathā* ॥, Pr *16 kathā* ॥ **10** Ψ *vāryoyo*, P *vāyo*, MPr *vāyur yo* for *vāryogho* ॥ **12** P *navālaṃkāra*° ॥ **15** M om. *agni° sūtru*° ॥ **16** M *prājñe* ॥ **17** ΨPPr *tatra* for *tan na*; M *tatrāhavalam śoryaṃ*, &c. ॥ **18** Pr *viññāyāya* ॥ **25** P *viśṇavaṃ* ॥ **26** Pr *spharati* ॥ **28** *tathā* in Ψ added over the line before the stanza number 54 (for our 221) by cop. Hence P *tathā* ॥ 54 *naya*° ॥ **29** ΨP *saṃsarggi*°, in Ψ *i* deleted with a nearly invisible dot under the *i*-stroke ॥

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1 bh *tvayā ānukṛtyena* for *tvayānukūlyena*, Ψ *tvayā ānūlyena*, corr. by cop. of Ψ to our reading ॥ **5** ΨPPr *uttamaṅgrāḥ*, M *uktamaṅgrāḥ* ॥ **6** ΨPPr *nānabhyarcyaś cchi*° ॥ **10** ΨP *varśabhiḥ* ॥ **14** bhΨPPrM *śikṣyāmi*; ABh with us ॥ **15** bhΔΨPPr *upekṣyamānāḥ*, M *upekṣyamānāḥ*, Bh *apekṣyamānāḥ* ॥ **16** Pr *kicit* ॥ **18** ΨPPrM *yathāpūrva* ॥ bh *nīdrālobho* ॥ ΨPPrM *bhaviṣyasi* ॥ **23** Pr °*vyasaninā* and *gataḥ* ॥ **24** Pr *sāmarthe* ॥ ΨPPr °*vakāsaṃśayās* ॥ ΨP *nirṛtiḥ* ॥ **25** Ψ *avasitasya kā*°, *sya* being deleted by cop. ॥ **29** Pr *vyasaneṣu nādaro* ॥ **30** Pr *bhūpate* ॥ **33** ΨPPrM *tatra* for *na ca* ॥

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2 bh *vipramāmbhinī*; gloss in bh: *parapurāsāktā* ॥ **4** bhΨP °*saṃgatim*, PrMBh °*saṃgatir*; A with us. Read °*saṃgatir*; ep. Śār. A 266 ॥ ΨP *durapacārā*, M *durapavārā* ॥ ΨP *saṃdhyācalekhēva*, Pr *saṃdhyāvalekhēva* ॥ M °*budvudābhīva bhāṅgurā*, *svabhā* being supplied by the copyist in the next line ॥ **8** Ψ *rājyām*, perhaps corr. to *rājñām* ॥ **9** ΨPPr *sahāmbhasair vāpadam* ॥ **12** Gloss in bh on *ṛṣṇānām*: *yūlava* ॥ **14** Pr *paraṃ trāyate* for *pari*° ॥ **16** M *badhā* ॥ **17** *vañyaḥ* is the spelling of our MSS. ॥ **20** P *naṣaḥ*, the other MSS. with us ॥ **22** bh *na tu* for *nannu* ॥ **23** M om. *tāḥ pramāḍās* ॥ **24** Pr *nās ci* for *tās ca* ॥ **27** After *tantram* ΨPPrM insert: *kathā* ॥ **15** ॥ **29** M *śatresu* (sic!) ॥ **31** For the figure 3, which stands also in A, bh has only a flourish, adding: *iti tṛtyaṃ ākhānakam samāptam* ॥ flourish ॥ 3 ॥; Pr 13 for

3; after 3, Ψ two flourishes, śrīḥ, and a third flourish; Pr one flourish and 603 || After the stanza Bh: *īrtiṣyaṃ tamtraṃ samāptam* || flourish || śrī || *saṃvat 1442 varṣe śrī*. Then two groups of akṣaras completely smeared with ink by cop. ||

BOOK IV.

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1 bhΦ om. the Jain diagram (*arham*); Bh ins. the Jain diagram and *om namo vināyakāya* before the beginning || 2 Φ *athadam* || M *labdha-praṇāṣanūmaca°*; Φ *labdhapraṇāṣam* || 3 Bh *tkṛptam* for *prṛptam* || Φ *sāmṭunaiḥ* || 5 Φ *pyacchanṭi* || Bh *prāha* for *kathayati* || 6 Φ *jambū-nāmapādapaḥ* || 7 Pr *athastāt*, Φ *adhastā* || Bh *karālamukho* || 8 Bh *sakomala°* || Bh *nyaviśat* || 9 Bh *sukṛt* for *tuḥ* || Pr *tada* for *taḥ* || Bh *bhaya* for *bhākṣaya* || 11 Φ *sapṛīple* || P *nu*, Bh *va* for *tu* || 12 Φ *gotragacaraanam* || Φ *svādhyāṃ* || Pr *svādhyāya daśam* || Bh *ca* for *vā* || 13 Φ *ceśvadevāṃte* || 14 Φ *dūrāyāṃtam* || bh *pathaḥ śrāṃtam* || Φ *vaiśvade-vātunum āgatam* || 15 Φ *pūjaye* || 16 BhΦ om. *anyac ca* || Φ *athajito* || ΨPPrMΦ *yas tu* for *yasya* || 17 Bh transp.: *vimukhās tasya pi°* || Φ *sa* for *saha* || PrΦ *daivateḥ* || 18 Bh *evam muktva* || Φ *uktā* || Φ *tasmaiḥ* || Φ *taitam* for *tena* || Bh *ciragoṣṭisukham* || 19 M *anubhūyopi*, om. *bhūya* || Φ *bhūpi* for *bhūyo* 'pi || Bh *adhyāsta* || BhΦ *eva* for *evam* || Φ *to* for *tau* || 20 Φ *jambūchāyām śrūtan* || Φ *makare* || 21 Pr *sapatnyāḥ* || Pr *ayā* 'nyamasminn, Bh *ayā anyasminn* || Pr *ani* for *ahani* || 22 ΨPPrMΦ *amṛtaphalāni*, Φ adding *mṛtaphalāni* || Φ *prāpnoti* || 23 Φ *paramasukhū* || Bh *prītipūṛtham* || M *phalāni* twice || 24 Pr 'vedṛśyāny || 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 *pratipannam bhrātū* || Bh om. *phaladūtā tato* || bh *vyāpādītun*, Pr *vyāpādayartu* || 4 Φ *tyajāmmun* || 5 Pr *prasūte* for the first *prasūyate* || 6 Φ *saudaryād* || P *bāṇdhavān* || 7 Bh so 'vravṛt || Φ *kadūci* || 8 Bh *tadanugatas*, bh *tadanurāgas* || Bh *sakuladinam*, om. *api* and *tatra* || Φ *mamayasi* || 9 M *yayū* for *mayā* || Φ *prāyan hutavah°* || Bh *protśvasasi*. The Hamb. MSS. have the correct form *procchvasiṣi* || 10 Pr *ālamvarso* || Φ *dgadaye* for *hrīdaye* || 11 M *tnyā*, om. *svapa* || Pr *purutaḥ*, Φ *pupurataḥ* || Φ *uvācaḥ* || 13 Φ *prānavallabham* || Φ *kasmā* || Φ *kṣopena* for *kopane*; Pr *kopane kopanevyasi* || 14 Φ *advacam* || 16 Pr *sēyam*, ΨP

saivaṃ || M om. *saiva sthita* || Φ *kṛttimabhāvaramyā* || 17 Φ *asmākam* || Bh *tava* for *na ca* || Bh *ihāvakāṣaṃ*, Φ *ihāvakāṣa* || 18 Φ *tasmā* || Φ *caraṇaraṇapāṭa* || 19 bh *na te* || 20 Ψ *taṣyā*, the *ā*-stroke del. again by cop. putting a little stroke over it; P misunderstanding this, replaces the *ā*-stroke by *daṇḍa* || Pr *hrdaye* || 22 Pr *nīciyaṃ* || ΨPPRM *cimā-kulacillaḥ* || 24 ΨPPRM *ekāgrahaḥ*, in Pr corr. by cop. from *ekagrahaḥ* || 25 M *vīnarā yābhaṃ soivegaṃ* || 27 M om. *na ca subhāṣitūdi paṭhasi* || 28 Pr *ciravelāyā* || 29 P *svasukhaṃ*, M *sumukhaṃ* || Ψ *taṣya dvāra*, *svagrha* being added in margin by corr. || Pr *°darsanāpi* || 30 bh *pratyupakū* at the end of the page, om. the following words and continuing *vārthaṃ*, l. 33 || M *mṛtyupakāraṃ* || ΨP *karomi* || 31 Pr *core* ||

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3 M *°vaṇḍanāmā* || 7 *yuṣmadityaṃ* add. in Ψ by corr. in marg. || bhPr om. *ca* || 9 M *asti saraṭṭlinapradetro °smadgrhaṃ* || M om. *n mama* || 11 M *ta* for *tava* || Pr *ādhaḥ* || In Ψ, the dot at the beginning of the superior horizontal stroke of *nu* in *tathānuṣṭhite*—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 *°amuṣṭite*; P misreading or correcting this: *°apuṣṭite* || 13 bh *mama prṣṭa* || Pr *°salitvāt* || 17 Pr *makaraḥ prāhu* || 20 bhΨPPRMΦ *tathāiva* for *tatraiva*; A Bh with us. In the Hamb. MSS., the two words are missing || M *ma* for *mama* || Φ *susvāduhrdayena vinā śūnyahrdayo °trānūtaḥ*, &c., l. 21 || ΨPPRM *samānetavyaṃ* || 22 Pr *gene sā* || 23 *ahaṃ ca tvām ca* also A; Hamb. MSS.; *ahaṃ tvām svāśrayaṃ* [I adds *am*] *eva jāmbū* || 24 Pr *nirṛtya* || ΨPPRM *āgamat* || bh *°prātaḥ* for *°sataḥ* || ΨPPR *dirgha-dirghataracaṃkramaṇena*, M *dirgharatacaṃkramaṇāt* || 28 Pr om. *viśvaste* at the beginning of a new line; P om. *set* of the second *viśvaset* || 29 P om. *viśvā* of *viśvāsād* || Pr *nakṛṃtati* || 31 ΨPM *nivarttate*, Pr *nivarttante* for *uttīṣṭhati* || 32 M *g* for *dhig* || 33 M om. *na* ||

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2 In bh gloss on *aśvatarī*: *ghesara* || 3 ΨPPRM *kiṃ mūdhena mayāśya* (M transp. the *śva* of *svābhīprayo* with *°śya* of *mayāśya*) || 4 ΨPPR *punar api kathaṃcid*, M *pn° a° cathaṃcid* (or *vathaṃcid*), 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 *dvi* of *°cid vi*. This means, no doubt, a correction to the reading of bhN. This correction was not understood by the copyists of P and of the original of M—if the marks did not simply escape

their attention—as the current method of indicating transpositions in MSS. is to put the figures 2 and 1 over the akṣaras or words in question (see vol. xi, Table II, no. 8, 9 d) || 5 For *mitra tasyā*, bhΨPPrΦ *mitrasya*, AMBh *mitra tasyā*. In bh ardhadaṇḍa after *mi'rasya*, evidently a misreading of *mitrasya* of bh's original. Simpl. MSS. HI read: *mitra hāsyena mayā tēbhi-prāyo labdhaḥ tasyā na kiṃcid* [H[°]l] *hṛdayena* [H[°]h[°]] *prayojanam asti*; h first sentence with HI (only with the blunder *luccaḥ*); then: *tad any anavi tasyāpi hṛdayena prayojanam* || M *mayā'hiprāyapari* || 7 Pr *nām* for *tvām* || ΨPPrM *akum̐thotkam̐thā* || Pr *duṣṭatū* for *duṣṭa* || 8 Pr *māham* || bh *gamīṣyāmi* || After *āgamīṣyāmi*, ΨPPrM ins. 1 *kathā* || 10 M *kṣīṇanarā* || 11 M *dhiyadarśanasya* || 16 Pr *°gatā* for *°gaṭi* || 19 M *yonopakṛtaṃ*; Simpl. H with us, Ih *yenāpakṛtaṃ* || M *sahitaṃ* for *hasitaṃ* || 20 *upakṛtaṃ*; also Simpl. HIh || 21 PrM *salile* for *sa bile* || M om. all between *kṛṣṇasarpam* and *tatra*, l. 22 || 22 Pr *evam* for *enam* || 25 bhΨPM *vyathākāram*; PrA and Hamb. MSS. with us. In Bh the third pāda runs thus: *pādalagnaṃ karasthena* (fourth pāda with us) || bh and Hamb. MS. I *enaiva* || 26 Pr *gacchū* || Pr *āhūyatatvān* ||

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1 bh *priyadarśanēhīti* || 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 *bhaviṣyasi* || 8 P *uṣalhi* || 11 Pr *valsakūṣaṃ* || 16 Pr om. *gaṅga-datta āha* || 21 Pr *dgade* || M *tulāgām*, om. *vā* || 22 bh *samāśrayaḥ* for *mamā* || M om. *sarpa āha*; Pr ins. *sa* after *sarpa* ||

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2 M *citam* or *vitam* for *hitam* || Pr *pariṇāyet* for *pa[°] yat* || M *bhṛtim* for *bhūtim* || 4 Pr *jalāṃpāṃtye* || M *raṃ* for *ramyataraṃ* || P *ramyatarakoṭaram*. This is a misreading of Ψ, which writes *ramyatalara* 2 [new line] *koṭaram*, see p. 1, 'Anusvāra' || 6 M *vaḥ* for *vṛddhaḥ* || 9 M *prāneḥ pari* || 10 Pr *°sukhopāyaṃ* || Pr *ārabhyate* || M *budhyaḥ* || 11 Pr *ta* for *tam* || Pr *yaly evam* twice || 13 ΨPPrM *sukhopāyena tvām* || 14 Pr *'smarijano*, 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 parijsano* || ΨP *varṣayāmi*, in Ψ corr. with gamboge to our reading || 15 After *iti*, Ψ a small mark, om. *sarpa āha*; P *sarppu āha* || 21 Pr *kanaiḥ r̥bhakṣiptā*, om. *kanai* || 22 Pr *viśvā*, om. *syu* || bh om. *bhadra*; Hamb. MSS. have it ||

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1 M *ghaṭimārggeṇa* || 4 Pr *svarggīyam* || P *praccha* || 5 M *tulita-manā* || 7 M *neṣedhayitāṣyāmi* || 11 ΨPPrM *tataḥ* for *tat* || 13 Pr

bh, ΨPPrM

vāḍavāḍharaṃ ॥ 16 M tuḥsahāḥ ॥ 19 Pr *ete deva* for *etaḍ eva* ॥ Pr
svaḍpā ॥ 23 ΨP *rastrai* ॥ Pr *yatra yatrō* ॥ PPr °*vīkyati* ॥ 24 M om.
s tu vṛtta ॥

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1 bh *bhaksyitā* ॥ bh *sutadatto*; Hamb. MSS. *Yamunadatto* ॥ 2 M
 om. *taḥ* | *taṃ dṛṣṭvā gaṅgāda* ॥ *taṃ* also Hamb. MSS. ॥ 3 bh *tata*
svapatnyā, ΨPPrM *tatas tatpatnyā* ॥ 5 *paritrām* also Hamb. MSS. ॥ 8
 Pr *priyadarśanōktaṃ* ॥ 11 M om. *na tva* ॥ M ins. *na* before *cimṭā* ॥ 12
 Pr *tadānyeṣām* ॥ 13 bh *bhaksyo*, P *abhakṣo* ॥ 14 M *ekaṃ* for *evaṃ* ॥
 M *bhavati* ॥ 16 bhAΨPM (not Pr) Bh *pratīkṣyamāṇas*; Hamb. MSS. the
 same mistake (H *pratīkṣyamāṇas*) ॥ 17 Pr *eva koṭaravāsīnām*, om. *kūpe*
'nya ॥ 18 bh *sāhājyaṃ* ॥ 19 M *gaṅgādattasmākāśaṃ* ॥ Pr *jātāsāye*
nama ॥ 20 ΨPPr *yad* 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 *śārdūlavikrīḍita*-stanza, without any
 indication as to the place where it should be inserted: *rāmo hemamṛgaṃ na*
vetti | naghūṣo yāne yunakti dvijān viprasyaiva savatsadhenuharāṇe yātū matiś
cārjune | dyūte bhṛātṛyatusthayaṃ ya mahiṣm dharmātmaḥ dattavān | prā-
yaḥ satpuruṣoṇy anarthasamaye budhyā parityajyate | 1 ॥ 21 bh om. *atra*;
 M *nāhaṃ tvayā vistum śaknomi* ॥ 22 Pr *tvā* for *tvām* ॥ M *bhavēti* for
tava, iti ॥ 23 bh *gaṅgadatta* ॥ 24 bhAΨPPr *saṃkṣyamāṇas*, Bh
ākṣamāṇas ॥

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1 M *śighragamyatām* ॥ 2 Pr *saṃgatyatām iti* ॥ 8 With this line,
 N sets in again, misreading it as follows: *patraṃ patitaṃ visarjyaṃ āsa* ॥
 After *āsa*, ΨPPrM insert: *kathā* ॥ 2 ॥ 9 Pr *bhadro* for *tad bho* ॥ N *gaṅga*
iva datta ॥ 10 bh *āyāsyāmi*, N *āsyāmi* for *āyāsyāmi* ॥ Pr *naṭta yudgate* ॥
 N ins. *va* after *me* ॥ 11 Pr *prāyopavēśanaṃ* ॥ 12 N *grhaṃ* for *ahaṃ* ॥
 bhNΨPPrM φ *dṛṣṭvā*(*'*)*pāyo*; Bh Hamb. MSS. and A with us. Simpl. h
 om. this word ॥ 13 bhNΨPPrM and Simpl. Hī (not h) *dṛṣṭvāpāyo*; A
 with us; Bh *sa* for *dṛṣṭvāpāyo*; P *mūtaḥ* for *mṛtaḥ* ॥ 17 ΨP *dhūsako*, in
 Ψ an almost imperceptible *ra* being added over the line above *dhu* (!) ॥ N
saddānnpāryo ॥ 18 M om. *hastinā saha* ॥ 19 bhNΨPPr φ *acalāt*, M
ca acalatāt; ABh *tasya ca acalanāt*, but corr. by cop. of A to *tasya ca abalanāt*;
 Simpl. MSS. Hīh *tasyācalanāt* ॥ 22 N *tum* for *calitum* ॥ Pr *śruśrūṣām* ॥
 24 M *tat śrugālo* ॥ N *'nveṣaṇe* ॥ All our MSS. incl. ABh *kiṃcit*; Hamb.
 MSS. *kiṃcidgrāmam*. See above, p. 31 ॥

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1 Pr *saṃipavaratṭanaṃ* || M *bhaḍḍagote pravrvākuruṇi kṛchrād* || 2 ΨP *pravila* || Pr *tataś cānena* || 3 Pr *°trābhīhita* || N *māsa* || 5 N *bhagīnisuta* || M ins. *rā* before *kiṃ* || 6 ΨPPrM *atibhareṇc* || N *vāsa*° for *ghāsa*° || N om. *na* || 7 Pr *bhagato* || N *śarīrapuṣṭaṃ* || 9 P *makata*°, ΨP *°sadṛśasappa*°, bhNΨPMΦ *°prāgro*; Simpl. HI and Pr with us; ABh with us, but *°śiṣpa*°; Simpl. h: *marakataḥ||sadṛśasappaprayo* || 11 Pr *bhavatāṃ* || 13 M *mām ivaṃ vudā* || M *madbhujapararakṣita* || N *tatrāsti* for *tan nāsti* || 14 Pr *pradeśaḥ* || 15 Pr *ti* for *tisro* || N *rāsabho* || 17 Pr *ānayaḥ* || 18 Pr *ṛgālavānaṃ* || 19 ΨPPr *laṃbakarṇṇam uvāca*, om. *taṃ*; M om. *taṃ* and *ca* || 21 Pr *eṣāṃ* for *ekāṃ* || N *uktvā* || 22 ΨP *saṃgatau*, Pr *saṃgatau* || 23 bhN *siṃhāṃtakam* || N *upāgataḥ* || 24 M *kramātikaptāptam* || N *iti* for *api* ||

Page 238.

1 P *mamyamānaḥ*, M *gamyamānaḥ* || 2 M *daivākamapi* || 5 ΨPPrM om. *iti* || 7 ΨPM *dr̥ṣṭvās tavikramo* || 9 Pr *gaccheta* || 10 N *sajjī-tavāikrameṇa* || Pr *emaṃ* for *enaṃ* || 12 N ins. *aham* before *atra* || 14 N *jāgarūṭhaḥ tiṣṭati* || 15 Pr *carana* for *carāṃs* || 17 Pr om. *taṭ* || 18 bh *vajropamatha*[*tha* corr. to *pra* by corr.] *hārāt*; N *vajropamaṇḍya*[*dya* del. again by cop.] *prārāt* || bhN *yuktaḥ* for *muktaḥ* || 19 Pr *prāhasann* || 20 N *icchātū* for *utthitā* || 21 N om. *toyā* || ΨPPrMΦ ins. *'pi* after *naśyato* || ΨP *hasta* || 23 Pr *prāyopaveśana*° || 24 bhNΨPΦ transp.: *agnīṃ vā jalam*, but cop. of Ψ deletes *vā* by two very small strokes. M *agnījalam vā*; A *agnīṃ vā jalam vā*; PrBh and Simpl. HI with us (H *agni*); Simpl. h: *tadāgnīṃ jalam vā praviśāmi* || N *praviśyāmi* ||

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2 Pr transp.: *te strīhatyā*, adding *haṃ* || Pr om. *manmathaś ca kopam karisyati* || ΨPM *prakopaṃ* for *kopam* || 4 bhN *jayaniṃ* || In N, *sampādanīm* has been corr. by cop. to *sampādinīm*, which is the reading of bhΨPPr || 5 N *enūṃ ya pravivāya* || 6 Pr *taddoṣe* || bh *vinirhitya*, N *vihatya* || P *norgakṛtā* || 7 M *raktapaṭīkṛtvāś ca* || M *kāś* for *kūpālikāś* || 10 bhN *daivad yaḥ karoti* || 11 N *loka* || 13 ΨPPrM *prāgvatsajjita*° || 17 N *prūha* for *āha* || 20 bhN *eṣōyam* for *evāyam* || Pr ins. *matya* after *āgatyā* || 21 N *tām* for *tvām* || 23 In N, the second pāda runs thus: *dr̥ṣṭvā sū* [corr. to *sa* by cop.] *tvam bha*° || 24 bhN *ca* for *yaḥ* ||

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3 Ψ *nāhalambakarṇṇo*; PPrM *nāhaṃ*, om. *api* || After *iti*, ΨPPrM ins. *kathā* 3 || 4 bhN *yudhiṣṭhīreṇa ca* || Pr om. *satyava* || N *vināśitaḥ* ||

6 Pr *svārthā* || 10 M *pramattasikṣṇāgnabhāṃḍakarpparasyo*° || Pr *dhāvataḥ pa*° || 11 M *ś* for *tataḥ* || ΨP° *paṭo*, PrM° *paṭto* for °*taṭo* || 14 Pr *rāja-kasevakaiḥ* || 15 Pr °*lūkūrakarppara*° || 18 N *paśyāmiti* | *te* || 21 bhNAΨPPrMBh and Simpl. H1h *prakalpa*° || M *gaje* || N *saṃnaya māneṣu* || M om. *vājiṣu* || 22 Pr om. *te* ||

Page 241.

2 M *ma vāyaṃ* for *na cāyaṃ* || 3 N *karparōyaṃ* for *karparaprahāro yaṃ* || 4 N *kalāśatāṃ* for *karālatāṃ* || M *vamviti* for *vañcito* || 5 ΨPM *yaṃ* for °*ham* || 6 In N, the text between *kumbhakāraḥ* and *atha*, l. 16, has been supplied by 2nd hand (N¹) on a blank left free by copyist || N¹ *evaṃ* for *maṭraṃ* || 7 Pr *bho bhoḥ* || 8 M *gamyate* || M om. *yataḥ* || 9 Pr *putrakāḥ* || 11 ΨPr transp.: *katham etat* || *kulūla āha* ||, P *katham etat* || *kulūla āha* || *rājā ku*°; M *kathas etat kulūla āha* || *rājā ka*° || 13 Pr *siṃhaṃ siṃhamithunaṃ* || 14 M *putradvayin* || ΨPPrM om. *nityaṃ* || N¹ *mṛgādī* || 15 Pr *siṃhā* || N¹ om. *vane*; Pr *vane vane* || Pr *bhramatā* || 17 Pr *āgarvātā* || N *śṛgālaḥ śiśuḥ* || 18 N *kṛtānukampaina* || 19 Pr *siṃhāḥ* || Pr *siṃhābhi*° || 22 ΨPPrM *bālaś* ||

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1 M °*bāle* || bh *praktartaryaṃ* || In Pr *karhicit* corr. by cop. from *karayacit* || 3 N ins. a second *enaṃ* before *pathyaṃ* || bh *anyaṃ*, N *abhyaṃ*, AΨPPr *anyaṃ* for *anyat*, Bh with *us* || 5 Pr om. *aham* || 7 N *karttaryaṃ* for *kṛtyaṃ syāt* || 9 P *tasmāt samāyaṃ* || N *ṭṛtiye* [e del. by cop.] *putro* || 11 Pr *śiśirāḥ* || ΨPPr *ekāhāravihārā*, M *ekāhā* ~ *rā*; see above, p. 31 || 13 In bh *samāyātāḥ* has been corrected by the copyist himself from *samājagūma* || 15 N °*kulaśaśatrus* || M *tat tat ta na gaṇṭavyaṃ* || PN om. *tat* || 16 N *dhāvitaḥ* || N *jyeṣṭhebāṃdhavabhagnān* || 19 ΨP *jāite* || N *bhaṅgati-vāpnuyāt* || 20 ΨPPrM om. *tathā ca* || 22 Pr *sūrān* || 23 N *jyeṣṭh-prācchaceṣṭilem* || 24 N *ūcuḥ* ||

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2 ΨP *tāṃmralocanas* || 3 Pr *siṃhā ekāṃte* || N *puruṣaṃ* || ΨP *pragodhito*, in Ψ corr. with two very small strokes to our reading || 4 N *menaṃ* for *maivaṃ* || 5 N *māntranaena* for *sāntaravacanena* || N *prabhūtatara-kopā* [pā deleted by cop.] *śāviṣṭas* || 6 N *vidyābhāṣakailāśena* || 7 N *yenāitā* || N *upaharasyatāt mayā āvāsyam etau vyāpādamiyaṃ* || 8 Pr om. *tasya* || N *icchaṃtī* || 9 Pr *śūrobhi kṛ*° || Pr *daśavāyo* || N *putrakāḥ* || 10 Pr *kulena smin*, ΨPM *kule tasmin* || N (not bh, which writes exactly as our text), ΨPPrM *satutpanno* for *tvam u*° || ΨPPrM *gajo yatra* || 11 N *tataḥ* for *tat* || M adds *parayā* after *kṛpāparayā* || 12 N *dhatau* for

etau || N satputrau || M om. matputrau || Pr śiśu tvām || 13 N nāna-
rutyaṃ for tāvad drutataraṃ || N svajātina || 14 N nihito || 15 PM
(not ΨPr!) bhītamanāḥ || N śanaḥ r [misreading of 2] for śa° śa° || 18
N gatatarāṃ for drutataraṃ || 20 After āli, ΨPPrM insert 56 kathā || 5 ||
21 N svigorthe || M anu, om. śhātum || M ins. nā before na hi || 23
bhN svakule || 24 Pr sa mā tya° || M na for naraḥ || 25 For katham
etat, M katha tathā hi melau ||

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2 In Ψ, the words *taṣya ca*, &c. to *brāhmaṇaḥ*, l. 4 incl. written in marg.
by cop. || 3 Pr śōpi || bhM kuṣumbava || Pr kulahamāno for ku° a°; M ku
for kalaham || 5 bhΨPM svabūṣṇaṃ; NBhPr with us; A has a gap
here || 6 N mahāgrhīmadhye || 7 M mā for māṃ || M lūhyate || N
kupy for kvāpy || 8 M ins. sahitrā after grhitrā || 9 N ākūśavācam || 10
In Ψ, *tathā hi* written in marg. by cop. || 11 Before *tac*, ΨP wrongly
insert *atha tau jalam pītvā*, repeating these words afterwards in their right
place. In Ψ three almost imperceptible dots, one over *a* at the beginning,
two over *tvā* at the end of the interpolation. Under the beginning and the
end of the interpolation, nearly as imperceptible horizontal strokes || 12
M varttaṃ for dallam || bhNΨPPrM tāvatsamā; A with us. In Bh all
the text is missing from *tathā hi*, l. 10, to *tītvāt*, p. 260, l. 2, both exclusive ||
13 After *brāhmaṇa*, Ψ *tat śrūtvā vrāhmaṇena śucibhūya tīrṇbhīr vācābhīḥ svajivita*,
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. *ca sā*, M om. *sā* || N *jalam tau* || 14 N *cā naksyitvā* || 15 ΨP
puppavāṭikāṃ || N *brāhmaṇo* twice || 17 ΨP *puppavāṭikāyāṃ* || 18 N
paṃgur, M *paraṃgur* || M *kheṭayāmāto*, N *kheyamāno* || 19 bhN °nābhīhi-
ṭayā || 20 Pr *ya* for *yadī* || N *tat sama sakto* || M *sakāya* for *saktā* ||
Pr *paṃgur* 'abravīra | kiṃ || 21 Pr om. *sābravit* || 23 N *sunānamtaraṃ* ||
N *sōbravit* ||

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4 Pr *sōbravit* || ΨP *tadāṭasyāpi* || 6 Between *yādū* and *grāmāntaraṃ*,
N inserts the text from *riṇanirmalayaśāḥ* (!), p. 246, l. 17, to *bhāryā* (incl.),
p. 247, l. 1 || 7 M *vacano sahāyo* || 9 Pr *sō* 'bravit || N *parā* for
peṭā || 10 M om. *tena* || 11 Query: °visrānto? This is Pr's reading.
But all our other MSS. °visrāntan || 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* 'bravit || 18 N *mama* for
mamaśa || N *vyādhibodhito* || Pr *mahyā* for *mayā* || 20 Pr *bhartā* ||
24 Pr *rājño* || Pr om. *rājan* and the following words to *rājābravit* (excl.
p. 246, 3) || N *noyaṃ* for *ayaṃ* [read *sōyaṃ*] ||

Page 246.

1 bhNP (!) *rājāpi* || A *satkaṃ* || 3 ΨPPrM insert a second *yat* before *kiṃcid* || A *satkaṃ* || M *kiṃci va* (or *ca*) *hītam* || 5 N *prāha* || bh *triṣā-dikaṃ*, corrected by the glossator to *trṣādikaṃ*, which is the reading of N || ΨPPr *ca* for *tava* || 10 After *ādi*, ΨPPrM ins. *kathā* || 6 || 11 P ins. *ucya*, ΨPrM *ucyate* before *upākhyānakaṃ* || 12 N transp. *dadyān* (writing *dadyāt*) and *kuryāt* (writing *kuryān*) || 14 ΨPPrM *makara āha*, N *makara prāha* || 16 N *nareṇḍra*, 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 *prthivyām* || M °*latvasa-civo* || 19 N ins. *na* before *jāyā* in the first place || 20 M *prasūdati* || 21 N *tusyati*, in the second place corr. by cop. || N in the first place *vadatu* for *vada* || M *nisitaṃ* for *niscitaṃ* || 22 M *maṇḍayitvā* || 23 N in the second place *prasūlābhībhavāmi* ||

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1 After *bhāryā* N continues in the first place with *grāmāṃtaram*, &c., p. 245, l. 6 || M om. *na* before *tusyati* || 3 Pr *só 'bravit* || Gloss in bh on *khalinam*: *thoḍānucokaḥ* || 4 N *tām* for *tvām* || M *dhāvita heṣase*, om. *s tu yady aśvavad* || 6 bhNP *rājñā*; APr with us || 7 bhNP *vararuci* || N *apīparvani* || 8 ΨPPrM *na kiṃ kuryān na kiṃ dadyād iti* || 7 *kathā* || || 9 P *strīvaśāḥ*, bh *strīvaśāḥ*, corr. by corr. to *strīvaśaḥ*, which is the reading of N || Ψ *taṇḍibhetena*, with a very small *l* over *dbhe* and an equally small *z* followed by a little vertical stroke over *ni*. This vertical stroke and the following *l* look almost exactly like an *i*, added over the line. Hence P *tadbhīṇitena*, M *ṭṇitena* || 10 N *savāgdoṣeṇaiva*, ΨPPrM *vāgdoṣeṇaiva*, om. *eva* || 12 N *bādhyante* || 13 ΨPPrM om. *tathā ca* || NΨPPrM *raṅgamāno*; bhA with us || 18 bh *gardabhaiko*, N *gadamḥbheko*, corr. to *gardabhako*, ΨP *gurdābhako*; APr *gurdābha eko* || M *prāsūbhāvūta* || 21 ΨPPr *rāśabhaṃ pratichādyā*, M *rāśabha pra*° || N *yavṛkṣeṣusṛjāmi*, M *yavakṣe-trapālā*, om. *treṣūṭerjāmi* || te *ca kṣe* || 22 Pr *tathā 'muṣṭite* || Pr *karomi* ||

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5 N *praticchinna* || ΨPPrM °*prahārasamūhair* || 7 ΨPPrM *raṅga-māno* || After *iti*, ΨPPrM ins. *kathā* || 8 || 8 bh *bhāryā 'naśane u*°, N *bhāryā 'naśa u*°, ΨPPrM *bhāryā 'naśanenu u*°, A *bhāryā \ anaśane u*° || 9 N om. *me* || 10 ΨP *cāpriyā*, M *vā priyā* || 11 M *nṛhaṃ* || 12 Ψ *vaiśvā-naram pra*°, P *vaiścānaram pra*° || 14 bhNAΨPPrM *evāsul*; but °*d yat* is evidently a misreading of °*r yyat*; Simpl. H *evāsīḥ*, I *evāsīḥḥ*; but h *aiva āśīt* || M *strīvaśaḥ* || *ca* added over the line by cop. of Ψ || Pr *mū*, om. *ḍha* ||

16 Pr *kalahapriyaḥ*, corr. by cop. to *kalahaḥ priyaḥ* || 19 N om. *ya* ||
 20 M om. *yaj jihvāyām* || M *d* for *tad* || 22 bh *daurātsyeneha*, Pr *daurāt-*
menēha, ΨNP *daurātsyeneha*, in Ψ°*ha* corr. by cop. from °*hi*; M *daurātmāinehi*;
 A and Simpl. HI with us; Simpl. h *daurātmayaināiva* || 23 Pr *iyaṃ*,
 ΨPM *iva* for *api* || 24 bhN *rūksāyā* || 25 N *nirasāyām rasve henasaṃ*
bālo tā°, M *nirasāyā rasaṃ bālikāyām vi°* || N *bālikāyā vikalpet* || 26 N
makaram || Pr *astetat* || N *mamānartham me dvavaya saṃjātam*; M *māmā-*
nārtha° || 27 M°*paramitreṇa* || M *athavā pakatānām*, &c., l. 28 || 29 N
idrśam || M *na vā* for *tava* || 30 M *varttā* for *bhartū* || Pr om. *ca*; Ψ
bharttāro, with *ca* added over the line by cop., without deleting *ro*; P
bharttāro, om. *ca* || bhNPr *tu*, Ψ *cu*, PM *ca* for *nu*; A with us || N *paśyati* ||
 31 N *vānaraḥ prāha* || *sōravāt* supplied by cop. of Ψ in marg. ||

Page 249.

2 NΨPPr *prativasati*, corr. by cop. of Ψ to our reading || P *hālikālāryā*,
 °*lā* being a misreading of Ψ's *bhū*, 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 *pahūraṇa*, l. 5 || ΨP *nna* || 3
 Pr *gr̥ha* || 6 ΨP *tvariddarśanena* || bhN°*dakṣiṇām* || 7 Pr *dy* for
yady || 9 M ins. *ta* before *tat* || N om. *ādīya* || 12 M *jñātvā* for
gatvā || 13 Pr *svagr̥ha*, N *saṃgr̥ham* for *svagr̥ham* || 14 N *sarvavittam* ||
 M *ttam* for *vittam* || 15 Pr *dakṣiṇā* || 16 ΨP *sapramoda*, PrM *sapra-*
modas || M om. *yojana* || 17 After *vyatīte*, P ins. *te* || N om. *dhūrta*,
 writing & *cimtayām āsa* || 18 N *pr̥stavataḥ* || 19 Pr om. *asyā vittam* ||
 21 Ψ *breye* for *prīye* || Pr *madānādī* || 22 N *pare* ||

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1 Pr om. all between *ādāya* and *yena*, l. 2 || 2 M°*nācchādavastram* ||
 N *janamadhye* || 4 Pr°*viśaya* || 5 Pr°*haste yu°* || 6 N *upaviśya* ||
 N *kāca* || N *śr̥ṃgālikā* || 7 M *tatra jagāma*, then (repeating the sentence)
tatrājagāma || N om. *ca* after *āgatya* || N *paśya* || 9 N om. *matsyam*;
 ΨPPr *matsyapiṇḍam*, M *matsyapiṇḍa* for *matsyam* || bhN *avāṃtare* || 13
 Pr *abhikīṭayā* || 14 N *gr̥ghreṇāpakṛtam* || 15 bhNΨPM *tu* for *nu*, Pr
tu or *nu*; A *kiṃmu* || 16 M om. *tac chrutvā śr̥gāli* || bhN°*bhraṣṭām* for
 °*paribhraṣṭām*; A with ΨPM || 17 Ψ *sopahāsam u āha* || 19 ΨP *narttā*
 for *na bhartū* || After *nagnike*, ΨPPrM ins. *kathā 9* || 20 N *anye*; Pr
punarātneṇa for *punar anyena* || 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 *anyena* || Pr
nivesitam || 21 N *tataḥ śrutvā* || N *atiduḥkhitomanās* || 22 Pr

niḥsūrayatum || bhN *daivahaṃtakathaṃ*, PrM only *daivahaṃta*, ΨP *daivahaṃta*, A with us. Simpl. MSS. HI *aho paśya me vidher vighātaṃ* (I °dyā° for °ghā°). This passage is missing in h || 23 M om. *cāmītra* || 24 N *prāptaṃ* || bh *atyāpi*, N *anyāpi* ||

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3 N om. *iti* || bhN transpose: *karomi kim* || Pr *ha* for *saha* || Pr has the sentence *kim vā*, &c. twice || 4 After *uktaṃ ca* Pr ins. *yataḥ* || 5 Pr *dr̥ṣṭvā* for *pr̥ṣṭvā* (but *yah*) || Pr *pr̥ṣṭavyān*, N *pr̥ṣṭavān* for *pr̥ṣṭavyān* || 6 bhN *sa* for *na* || ΨPPr *vighnaṃ* || 7 M *vitye* for *vicintya* || N *kam api* for *kapim* || 12 M *yādṛśye*, om. *tādṛśe* || 13 P (not Ψ) *sugr̥hī* || ΨPPr *nigr̥hī* || M *sugr̥hīkr̥lā*, om. *nirgr̥hī* || 16 Pr *kasmīṃści ranje* || N *prati-vasati sma* || 17 M *a* for *utha* || PrM °*karaka*° || 18 N *vr̥kṣam* for *vr̥kṣamūlam* || 20 bhNΨPPrM *caṭakayā*; A with us. Of the Hamb. MSS. H has *caṭikōvāca*, I *caṭakōvāca* || 21 N *dr̥śyate* || 23 N *acimtayāt* || M *ato* for *aho* || N *ātmasampuṣṭo* || 24 Pr *eṣū*, om. *pi* || bhNΨPPrM and Hamb. MSS. °*caṭakā*°; A *kṣudracamūradikā ātmānaṃ* || 26 M *tiṭṭibhya* || bhNΨPPr *bhaṃgabhayād iva*, M *bhaṃ*° *diva*; Simpl. HI *bhaṃgabhayād bhavaḥ*, Simpl. h *bhaṃgabhayād bhuvaḥ*; A with us ||

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1 M *ciṃtya*, om. *vi* || 2 Pr *śuḥcimukhi*, ΨPM *śūcimukhi* || bhN *durā-cāri* || M *raṇḍitamānini*, om. *ṇḍe pa* || 3 M *tūṣṇī* || N *bhūtvā* for *bhava* || In the Hamb. MSS., this line runs thus: *asamartho gr̥haṃ* [H *grahaṃ*] *karttuṃ samartho gr̥habhaṃjane*. This is also the reading of A, which has only *gr̥hāraṃbhe* for *gr̥° karttuṃ* || 4 bhN *sā* twice || N om. *punar* || N *āśraya-karṇo*° || 5 Pr *vr̥kṣyam* || 7 Pr *dātavyam*, M *vāta* for *dātavya* || After *iti*, 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 *chrutvā* || bh *āha* || 16 Pr *upakāreṣu* || ΨPPr *sādhu* || Ψ *tve* for *sādhutve*, but *sādhu* supplied by cop. in margin || 17 Pr *icyate* || 21 M *navam* for *nicam* || M *sanaśuktīparākrāmi* || 22 N *prāha* || 25 N *samādītaḥ* || 26 Pr *bhettu śaknoti* || 27 M om. *paribhraman kaścit* ||

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2 Ψ *saṃyojitakarakamalaḥ* supplied in marg. by cop. || 3 Pr *lāguḍi*, om. the following akṣaras to *kadūcil* (excl.), l. 5 || P *tvaḍarghe* || 6 Pr °*kṛtaṃ* || 8 AΨPPrM *dr̥ṣṭvā 'sau* || 9 M *vitayāt* for *vyacintayāt* || 10 N *enam epavāhuyisyāmi* || 12 N *mayanna* for *na yatra* || ΨPM *ca* for *vā* ||

13 NPr so for 'sau || 14 N vadhyete || 15 bhAΨPPr *am̐asthenā°* (Pr °virudhyena), N *atasthenā°* || 16 Pr *saṃprāpta* || 17 bh *tadabhimukho mugatvā*, nu being struck out by copyist || M *ma* for *māma* || 19 M *eva* for *ca* || 20 ΨPPrM ins. *ca* after *tera* || M om. *kaścid iha* || 22 bh NΨPPrM *sūnye*, A *sūnye* || 23 NΨPPrM *kupito* || 24 Ψ *saṃtrastastam*, but over the first *sta* a small horizontal line, which may be taken for a mark of deletion; hence P *saṃtrastam* for *saṃtrastastam* ||

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1 Pr *prāṇadakṣaṇām* || 2 M *nākhyeyāty avam* || 4 N *prāhu* for *prāpa* || 5 P *gajacarmmābhedam* || 7 M *katham̐ babhukṣita*, om. *ca* || 9 Pr *saṃayābhāgyato* 'tithiḥ; the words *saṃayā°* (or *sa mayā°*) form the 2nd or 4th pāda of a śloka. A *saṃayā°*; Hamb. MSS. *aparāṃ babhukṣitas* (H °*taḥ*) *tvam̐ saṃayāto* (I *saṃāgato*) *bhāgatatithiḥ* || 10 bh *tadāviṣṭo*, N *tadāviṣṭe* I, M *tadoliṣṭo* || 12 bhN *trptiḥ* || Ψ a deleted *ga* before *krtvā* || Pr *krtvādbhutam̐ vrajaḥ* || ΨP *vrajaḥ* || 13 Pr *dy* for *yady* || 14 N *paśyet* || 16 bhΨPPrM *bho 'dhira*; N *bho dhira*, A with us || Pr 'payāṃ-*śyāmi*, N *yāśyāmi* || 17 Pr *taśyāgamana* || 20 ΨPPr *naṣṭaḥ*, M *naṣṭa* || 22 N *śrṃgāluḥ* || 23 P *jātaparākramaṃ* || ΨPPrM *ityādi*, om. *ślokaṃ* || Pr *paṭhat*, N *apothat* ||

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1 N *tadābhi°* || Pr *svadam̐śtrābhīḥ ta vi°* || 2 Pr *bubhujam̐* || 3 P *svajātyam̐* || 4 After *avāpsyasi*, ΨPPrM ins. *kathā* 11 || 6 Pr *cālpaṃ* for *cāpalam̐* || Pr *jñātino* || 7 ΨPPrM *caitat* for *ca* || Pr *yutaḥ* || 8 ΨPPrM *subhakṣāṇi* || 9 M *videśa* || Pr *svajār gad 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 prāha* || Pr *vānara āha* || 13 NM *cirakūlam̐ du°* || ΨPrM *annābhāvāt*, P *annābhāvan*, om. *ca* || Pr *nikulaṃtām̐* || 15 N *etya°* for *anya°* || ΨPPrM *kaśyaciḥ* || 16 M *pra* for *praviśya* || 17 Pr *tadgrhā-rnniḥkrāmann*, om. *bahi* || 18 N *viyate* for *vīlāryate* || 19 Ψ *viṃṭitam̐*, PPrM *ciṃṭitam̐* || 22 Pr °*rāyāta* || 23 Pr om. *ka āharaḥ* || 24 *deśasya tu* all our MSS. incl. A Simpl. H- and G- class: *deśasya viśaye* || ΨPPrM *subhakṣāṇi* || 25 After *ādi*, ΨPPrM ins. *kathā* 12 ||

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2 M *svaggharivṣṭena ātmatāginā* || 3 Pr *labdhā* || 6 M *upanatatṛṇam̐* || 7 M *caturthatram̐* || ΨPPr *taśyāyam* || Ψ *ādyaslokaḥ*, but a small *visarga* put over *dya* by cop.; PrM *ādyah̐ ślokaḥ* || 8 P *nu* for *tu* || N om. *yo* || 9 N *sa* twice || Pr *vaṃcyato* || bhP om. 4 after the stanza. In its place

they have a flourish. A 4 154 11 After 4, Ψ has the same flourish as bhP 11 bhN add *iti* (N adds *pañcākhyānake*) *caturthaṃ ākhyānaṃ samāptaṃ*; bh adds two flourishes, bhN add the figure 4, bh between double *daṇḍas*, N between *daṇḍas* 11

BOOK V.

Page 257.

1 N om. the Jain diagram at the beginning of the text 2 Ψ *h* over the line between *āḍya* and *ślokaḥ*, apparently by cop. 4 As to the readings, cp. 259, 21 11 5 ΨPr *rājñāḥ putrāḥ*, M *rājñāḥ putrā* 11 6 N om. *nāma* 11 7 M *prati sma*, om. *°vasati* 11 *°mokṣāṇi* all our MSS. except A; A and Hamb. MSS. *°mokṣakarmāṇi* (h corrupted: *latrārthadharṃcākāmakarmāṇi*). Read with A and Hamb. MSS. ? 11 After *saṃjātaḥ*, M ins.: *tataś ca viśaṃjātaḥ*, continuing with the correct reading *tataś ca vibhavaḥkṣayād*, &c. 11 9 Pr *daritā* 11 11 N *vittakīnasya*, M *vikīnasya* for *vittavikīnasya* 11 13 M om. *yadā* 11 15 bh *kuṭumbā*°, M *kuṭm*[or *ṭṭam*?] *ba*° 11 N jumps from the first *satatam* to the second *satatam* (l. 17), om. one of them and all between them 11 17 P *lavaṇatui* twice 11 M *°vastraṇḍhanacitayā* 11 18 N *bha* for *na* 11 N *lāghave* 11 M *aro* for *puro* 11 22 Pr *vicimtayat* 11 Pr *ujjāsi* 11 23 Pr *nīściyaṃ* 11 24 M *pasanidhiḥ* 11 Pr *°rūpā*° 11

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1 P *tāvad* for *tara* 11 ΨPrM *sameṣyāmi* 11 ΨPrM transp. *haṃtavyo la*° 11 2 ΨP *°kṣamayo* for *°kṣayo*, but in Ψ *ma* del. by cop.; M *kamayo* for *kana*° *°kṣa*°. Cp. M's reading, l. 4 11 3 NPr *saṃbuddhaḥ* 11 N *satvaṃ* for *sa taṃ* 11 4 N om. *vā* 11 M *nūnaṃ mithāne kṣayo* [cp. l. 2] *na bhāryaṃ* 11 6 N *sakośena* 11 7 ΨPr *kūmārthenātha* 11 N *ttena* for *mattena* 11 M *phatūḥ jjhita* 11 8 M *bhadrāryāyāḥ* for *tadbhā*° 11 10 N *°dayatena* 11 ΨPrM ins. *ca* after *°pi* 11 12 M *ta* for *tw* 11 14 Pr *kaṃcanamayā* 11 15 Pr *prabhūn ā*° 11 16 Pr *dina* 11 N *vyatikrāma* 11 18 Pr om. *datvā*; bh *krtvā*, but corrected to *datvā* by the copyist 11 M om. *jā*° *a*° *ga*° 11 N *avanim* 11 21 N (not bh!) ΨPr *°nopaṛāyitaṇ*, M *māse* *°nopaṛāvi*[or *ci*] *taṇ*. It does not seem, that the stroke, which distinguishes *pa* from *ṣa*, 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 11 23 M om. *karau* 11 24 Pr *ḥṣititanikhitajānuvaraṇo*, bhN *ḥṣitinikhitā*°, om. *tula* (N *°nikhitā*[corr. by cop. to *°ta*] *jānuvaraṇo*) 11 25 N *°nigrahaladbhaṇ*° for *°bhigrahaladbha*° 11 26 Ψ jumps from the first *bhagavan* to the second *bhagavan* (l. 30), om. one of

them and all between them; but the copyist adds the missing text in the inferior margin || N *virakaruna* || 30 N *bhagavaṃ na vedmi* || M *bhavata*, corr. to *taḥ*, whereas the copyist of Ψ adds the visarga directly over *ta*; hence P *bhavataṃ* || 31 bhN *pragunīkṛtyāni* || 32 M *pu* ca *lekhanāṃ ca vi* || N *prattam* || P *asti*, M *āgaste* for *āste* ||

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2 N *bha* for *'pi* || N *krameṇaitva* || N *lobhāna* || 6 Pr *trṣṇāyāḥ*, ΨP *trṣṇāyā*; M *trṣṇāyā patrapa kotukaṃ* || 7 Pr om. *'pi* before *grha* || Pr *pravivekya* || P om. *'pi tā* after *te* || 8 N *upāgatāḥ* || bhAΨPPr *pūtkartum*, N *pūrvam kartum*, M *pūrkartum* || 9 M *purakoṭakūṭapālapuruṣair* || ΨPPrM *nagarasya maḥye* || 10 N om. *gamyatūm* || M om. *sarve yā* || 11 bhN *kṣipanakū* || Pr *drṣṭās* for *prṣṭās* || 12 M om. *bhoḥ* || bhN om. *nāpito*; Hamb. MSS. with ΨPM || N *drḍhabaṃḥanābadilhodilhataśeṣai kṣipanakaiḥ* || 13 bh *°kṣipanakaiḥ*, corr. to our reading by corr. || N *bhitāḥ* for *nītaḥ* || N om. *kāraṇikaiḥ* || 14 Pr *ītaḥ* for the first *etaḥ* || 16 M *māniya*, om. *°bhadrākāraṇā* || M *maṃ* for *ca* || M here *mānibhadraḥ* || 17 bhN *kṣipanaḥ* || ΨPPr *sarvakṣapaṇavṛttāṃtaḥ* || 18 N jumps from the first *abhihitam* to the second *abhihitam* (l. 20) || om. one of them and all between them || 19 M *duḥtātmā* || 20 Pr *r* for *tair* || 21 M om. *kuśrutam*; bhN *kuśṛtam* for *kuśrutam*. For the readings, cp. 257, 4 || 22 P om. *na* || After *kṛtam*, ΨPPr ins. *kathā* || 1 || || M *kathā* 1 || || 26 Pr *mādrībhadrāḥ* || 29 N om. *ca* || P *stuṣuve* ||

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2 Here Bh begins again with *tisvān* for *titvāt* || N *duṣṭātmā jātivāt* || Bh *sunasya* || 3 Bh *nakulasya na* || bhN *viśvasati* || 4 N *kupito*, M *kuṣuṣe*, Bh *aputro* || 6 Pr *śiṣyāyām* || Bh *dolanasthitam* for *śayyā* ° *su* || Bh *kumbham ādya jalārthini pa* || 7 M *utauca* for *uvāca* || 8 N *gatā* || 9 ΨPPrM *śūnyam muktā* for *śūnyikṛtya* || Bh *'pi svayaṃ śūnām* (śū corr. from *śra*, or vice versa) *kṛtya grhaṃ kva* || 11 Bh om. *tasya* || 12 Bh *vālanakasya*; M om. *bālakasya* || Bh *agamat* || 13 Bh *bhrātṛvadhakṣamkito* 'ṃta || 14 Bh *kṛtvā* for *vidhūya* || Bh *dūre* for *dūrataḥ* || Pr *cakṣepa* || 15 PrBh *°mudito* for *°pramudito* || N *vyāpāra*°, Bh *svapāra*° || 16 Bh ins. *taṃ* after *mātāpi*, omitting *taṃ* before *āgacchantum* || Pr *rudhirāklinna*° || Pr *api*°, Bh *sa*° for *ati*° || 18 Bh *niṣṣamkītacittā* || M *kopidevimṛśya* || In bh gloss on *avimṛśya*: *avicārya* || Bh *jalapūrnāṇaṃ kumbhaṇaṃ nicikṣepa* || 19 Bh *kumbhāvapāta*° || MBh om. *taṃ* || 20 Bh *yavad grhamadhyam pravīṣati* || 21 MSS. *sā upa*° || M *sā upakārakaḥ pu*° || 22 Bh *°putrayāvimṛśyākṛta*° ||

M om. °kṛta° ॥ Bh °śokena duḥkḥitahṛdayā ā° ॥ Bh °vakṣasthalatāḍḍanam ॥
23 Bh aṇṭare for avasare ॥ **24** bh A Ψ P Pr M Bh °nīśrāvakaḥ ; N °nīrvā-
 pakam for °nīśrāvakaḥ (Hamb. MSS. nīrvāpakam) ॥ Bh transp. paśyati tāvat ॥

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2 Pr vacanas, Bh vacanam ॥ **3** Bh °mrtyuphalaṃ ॥ Bh bhavaty evāti° ॥
 Ψ P Pr atilobhātmanāṃ (Pr °tma° for °tmā°) lobhāmdhānāṃ ॥ **4** After °lobhān-
 dhānāṃ, Bh ins. dvitīyā kathā ॥ Ψ Pr M yataḥ for yathā ॥ **6** Bh atilobhā-
 vibhūtasya ॥ **9** Ψ P Pr M ins. hi after iha ॥ M paraṃ for parasparaṃ ॥
10 Bh cakruḥ ॥ **11** N daridratābhāvaḥ ॥ M adds yataḥ after uktaṃ ca ॥
12 Pr saubodhava ॥ **14** Pr bhajati ॥ Bh mitrāṇy api ॥ **15** Bh °vika-
 mūn ॥ P narānarān for narān ॥ **18** M cāgnī for vāgmī ॥ **20** M kalāṇe
 for kalākalāpaṃ ॥ **21** Pr prāpnotty amartyo ; Bh prāpnoti mṛtyo (Bh con-
 tinuing °tra) ॥ **22** N om. maraṇam ॥

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1 Bh kṣam (om. ṇa) ॥ bh N Pr dāridra° ॥ **2** N noce for seve ॥ Bh
 tvadīhaṃ ॥ **3** N yady for ity ॥ bh ghanavarjiteṇa ॥ **4** Pr dāridrān ॥
 Pr jñātvaiṣa ; Bh jñātvā sa ॥ M sthitaṃ ॥ **5** bh sarvathāmrthājane, corr.
 to our reading by corr. ; N sarvathā jane ॥ Pr yānitavyaṃ ॥ **7** M prasā-
 dayet ॥ **8** Pr sarvārthaḥ for sa cārthaḥ ॥ Bh upāyāḥ syāt ॥ **9** Bh
 transp. : kṣi° nṛpa° ॥ N nṛpasevasevayā ॥ Ψ P Pr M nṛpasevāyāṃ ॥ Ψ P Pr
 kṣikarmmanāṃ ॥ M vidyārthārjanena ॥ **10** Bh om. madhye ॥ **13** Pr
 gṛu° for guru° ॥ Bh °tīyātīviṣa, then blank for one akṣara and a not
 finished sa (for mā) ॥ **14** N usīdaṃ ॥ P paragatā° ॥ **15** Bh sūlabhaṃ
 for ca sūbhaṃ ॥ **16** N saptavidhā ॥ Bh bhavati for syāt ॥ **17** N °māna ॥
 Pr nipekṣa° for nīkṣepa° ॥ **18** Pr Bh °bhāṇḍā° ॥ **20** M pūrṇū, om.
 pūrṇe ॥ M om. all between °vaicānam and svabhā° next line ॥ **21** Bh
 °siddhaṃ for °rūpaṃ ॥ N kiṭānāṃ ॥ **23** N stauti ॥ **24** Bh priyatām,
 Ψ P Pr mṛiyate, M mreyate ; Pr adds ta ॥ M 4th pāda : tadāyānupayā° ॥ Pr
 ॥

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1 NBh tathā ca ॥ **2** bh N °niyuktāḥ ॥ **4** N aparaṃ ca ॥ Bh puts
 aparaṃ (Bh °raṃ) and the following stanza after the prose, l. 7 ॥ **5** Pr
 gāṃgāṃdhikam ॥ Bh gāṃdhika ॥ Bh °nāḍibhiḥ ॥ **6** M gṛhyati ॥ N yadai-
 kena ॥ **7** NM deśāṃtaraṃ bhā° ॥ Ψ P Pr M ins. ca after °nayanam ॥ Bh
 deśāṃtarabhāṇḍānayanam arthavatām eva ॥ aparaṃ, &c., stanza 24. Then :
 tathā ca and stanza 25 ॥ **9** N nīdhnamti, M nībadheti ॥ M mahāgajā, Ψ P Pr
 ॥ **10** M only krayakovidā, corr. by later hand to °dāḥ ॥ **11**

Bh *udyatā* || N *lokai*, Ψ PPrM *lokū* || M *dūradeśūṃ gatā* || 12 Bh om. *kiṃ ca* || 14 Bh *prabhṛtāḥ* || M *kāḥ* for *kākāḥ* || N *mṛtāḥ* || 15 Bh om. the first *ca* || 16 M *jya*, om. *paritya* || 17 N om. this and the following line || M *pumca* [or *va*] *ti* || 19 Pr *aviṣṭa*° || 20 bhN *cittā*° for *vittā*° || M *anyane* || 21 Bh *prāpuḥ* || M om. *ca* after *prāptāḥ* || M *sīptājale* || 22 Bh *śrīmahākūlaṃ bhagavaṃtaṃ pra*° || 23 Bh *bhīrīvānaṃ-danāmā* || M *mayogīndraḥ* for *nāma yogīndraḥ* || 24 Bh *tenu* for *tenaiva* || N *maṭhāyanam*, M *paṭhāyatanam* || Bh *gatāḥ* ||

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1 Bh om. *te* || Bh a deleted *ma* for *vā* || 2 N *na tasmair* for *tatas tair* || M *vayaṃ siddhayārikanūra yasyamo tra dhanatṛptir myutyar vā bhavi-śyabhīti* || Bh *sikra*° for *sīdha*° || 3 Bh om. *iti* || 4 Bh ins. *yataḥ* after *ca* || 5 Pr *nasasaḥ* || P *pūlato* || Pr *jalam iti*, N *juḥlāni* for *jalam eti* || 6 P *acimtya* || Ψ P *dalavavān* for *balavān* || 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. *puruṣasya* || 9 BhHI *api* for *iti* || Pr *sosyadādṛṣṭākhyāḥ* || 11 Bh *adatvāt* || M *kleśasyāṅga datvā sukhāni neha la*° || 12 bhNΨPPrM *mathanāya svair*; ABh with us || Pr *bahubhir* || 13 Bh transp. *kaścīl asmākaṃ* || Bh *dravyīrjanopāyo* || M *vivarapradeśaḥ* || 14 Ψ P °*māṃsaṃ vi*°, N *muhāmāsavikrayaṃ* || BhHI °*prabhṛtināṃ* for °*tir vā* (HI with the blunder °*vikrayi*°, and H °*pāṃ*° for °*māṃ*°) || 15 bh *vāddhuta*°, Ψ PPr *cātyudbhuta*°, M *cātyuduta*°, A *cavatyudbhuta*°; Hamb. MSS. with us || N °*śrūyate* || Pr *vānisā*°, P *vātīsā*° || Ψ PPrMBh om. *yataḥ* after *ca* || 16 Ψ P *mahatān* || 17 Bh *kva vā* for *ṛte* || N *gaḥ* for *anyuḥ* || N *kopi* for *ko* || M *piḥhartti* || 18 Bh *śiṣyayogyatām* || Ψ PPrM *siddhi-vartti*° (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 °*valuṣṭaṃ* || 19 N *pratyeka-pratyeka paryayām āsa* || Bh °*digvibhāge*, M °*calettaraḍikāṃgbhāge* || 20 M *nāsaṃdīdhiṃ* for *tend*° || Bh *nīscitaṃ* for *asaṃdighaṃ* || 21 Bh om. *tatas* || bhN *agrenatasya* || M *pitā*, Bh *papāta* || 22 M ins. *na* before *khanati* || Pr *tābhramayī* || 23 N *gacchatām* || Bh *yatheṣṭaṃ* || Bh *anye*, om. *atha* || 24 M om. *bho*; Bh *ako* for *bho* || Bh om. *yat* || Bh *prabhūsam* || Bh ins. *tvadīyaṃ* before *dāridryaṃ* || BhHI om. *na* ||

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1 Bh om. *iti* || Bh *sa āha* || 2 Bh *vaṃto* (*bha* add. over the line, app. by cop.) °*grato nāham āgacchāmi* || 3 Ψ Bh *tāmmram*, P *tāmmram* || N *prathamemo nīvṛttaḥ* || 5 Bh *apatat* || Pr *tāvatī* || 6 Bh *rajata*° for *rūpya*° || Bh *prakṛṣṭa* (!) for *praharṣitaḥ* || Bh *yatheṣṭaṃ* || 7 Bh *raṇpyaṃ* ||

Bh *nāgrato* || 8 NΨPPrM (not bh) om. *agre rūpyamayī bhūmiḥ*; Bh *iha rūpyamayī ca*, om. *bhūmiḥ* || Bh *agrato hemamayī* || 9 ΨPPr *bhaviṣyati* || Bh om. *na* || Bh *tava* for *tathā* || N Bh *dāridra°* for *dāridrya°* || 10 Bh *na bhaviṣyati* || M *nāhagamicchāmi* || 11 M *rūpaṃ*, Bh *raupyaṃ* || 12 N Bh om. *atha* || M om. all between *api* and *yāvat*, l. 13 || Bh *nīpatitā* || 13 Bh *svaṛṇamayī* || Bh *hṛṣṭo* || 14 N *gacchatām* for *grhyatām* || Bh *svaṛṇaṃ yatheccham*; Ψ first *yaccheccham*, writing afterwards *dy* on the first *cch*; M *yadye* for *yatheccham* || 15 Bh *sa āha* || Bh *mūrṣa* || 16 Bh *prathamam* for *prāk* || Bh *raupyaṃ* || Bh om. *prāptam* || 17 M *gacchāva* || 18 Bh *anena prabhūtenāpi* || 19 bhN *aham avasthitas*, Bh *atrāhaṃ sthito* || M *thām*, Bh *bhavaṇtam* for *tvām* || 20 M *ekāyṛive* for *ekāki* || 21 M om. all between *babhrā* and *musta°*, l. 22 || 22 ΨPPrBh *bhṛaman stha°*; read with Ψ || N *bhramaccakraṇ*, P *paribhraman nakraṇ*. Read *paribhramaccakraṇ* || 23 Bh *eka paśyat* || ΨPPrM *uvāca* for *avocat* || Bh *ko* for *bhoḥ* ||

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1 Pr *bhagavān* || Bh om. *sirasi*; Pr *sarasi* || 2 Bh *kutrāpi* || Bh *yataḥ pipāsūkulo smi*, om. *iti* || 3 ΨPPr *evas* for *eva* || Bh *vrahmaṇamastakam āruroha* || Pr *samāruṣcha* || 5 N *prāha* || Bh *mamāpy etat ittham eva sirasy* || 6 ΨPPr *avatarisyatīti* || Bh om. *me* || bh *devatā* for *vedanā*, with a *virāma* over *de*—see vol. xi, Table I, no. 5, 4a; hence N *daivatā* || N *prāha* || After *āha*, Ψ ins. *mamāpīttham*, bracketed in a rather inconspicuous manner || 7 Bh *ālapayisyati* || 8 Pr *samāroṣyati*, Bh *āroṣyati* || M om. all between *so°* *bravit* and *sāmpratam*, l. 9 || N *kiyutkūlas* || 9 Bh *cakradhara āha* || Bh om. *dharaṇītale* || 10 Bh *vrahmaṇa āha* || N *vinā vaccharājah*, HI *veṇivaccharājah*, Bh *veṇuvatsarājah* || Bh *puruṣa prāha* || Bh *yadā rāmo rājā° bhūt* || *tadāham tvam iva dāridryopahato°* *muṃ siddha°* || 11 N *dāridropahata* || Pr *eva* for *iva* || Bh om. *tvam iva* || Bh *samāyātāḥ* || 12 Bh *mayā°py anyah* for *mayānyah* || M *daṣṭaḥ ca* for *drṣṭaḥ pr° ca* || 13 bhN *tadeva* for *tavēva* || Pr *prachyata* || Bh om. *eva*, writing *prachato* || 14 Bh ins. *mastukam* before *āruroha* || 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. *tarhi* || 16 Bh *si° bhayam etat pradarsitam* || 17 Bh *ko°pi* for *kascid api* || 18 Bh *tadū* for *sa* || Bh *°caridgitah* || Bh ins. *eva* after *ittham* || 19 Bh ins. *svagrhiya* after *mām* || Bh and Hamb. MSS. *mocito-ham bhavatī cirād asmād anarthāt* || 20 bhAΨPPr *yusmād*, N *yusmād* for *puṣṭād*; M *yusman arthāt* || Bh *svayaṃ* for *svasthānam* || Bh *yāsyāmīti* || *ity u°* || 22 In bh, the *e*-stroke before *m* of *me* looks like a *daṇḍa*; hence N *ma* for *me* || 23 bhN *°paṃktānu°* || Bh *°paṃktyanuvāreṇa* || Bh om. *sa* || M *starmṇasiddhaḥ*, Bh *svaṛṇasiddhaḥ* || 24 Bh om. *sa* ||

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1 Bh cakreṇa, om. *tikṣṇa* || Bh ins. *sa* after *bhramatā* || Bh *śahacaram*, om. *eva* || Pr *nadaṃ* for *naraṃ*; M om. *śvasahacaram naraṃ*, Bh om. *naraṃ* || Pr *tata samīpa°* || 2 Bh ins. *śaha* before *bhūtvā* || Bh *sa iha* for *so 'bravīt* || 3 Bh *śvarṇaśuddha* for *sa* || Bh om. the first *tat* || M *vitayata* for *kiṃ tat* || 4 bh *sarvacakra°*; N *sarvacakradharavṛttāntaṃ*, Ψ *sarvaṃ* camelot so 'bravīt, del. and corr. by cop. to *sarvaṃ cakravṛttāntaṃ tam akathayat* || Bh om. *tam* || Bh *sa* for *sau* || 5 Bh om. *taṃ* || M om. *prāha*; Bh *uvāca* for *prāha* || Bh ins. *tvam* after *bho* || 6 After *kṛtavān*, Ψ PPrM ins. *kathā* || 3 || bhNPr *atha* for *athavā* || 7 M om. *buddhir uttamā* || 8 N *vinaśyamte* || 11 Ψ PPrM *maitrim*; A with us and bhN; Bh *mitrabhāvam*; Hamb. MSS. H *mitrabhāvasamāgatāḥ*, I *mitrabhāvam upagatāḥ* || M *upagatā* || 12 Bh *prativasaṃti sma* || Bh ins. *ca* after *teṣāṃ* || Bh *buddhirahitāś ca* || 13 Bh *sāstravimukhaḥ* || Bh *paraṃ* for *kevalaṃ* || 14 N *yaṃtritāṃ* || Bh *deśaṃ* for *deśāntaram* || 15 N *bhūpatin*, Ψ PPrM *nṛpatin* || N *paritoṣya* || 16 Bh *dyeṣṭatarāḥ* || 17 Ψ *asmākaś*, corr. by another hand to *asmānekaś*, which is the reading of P; M *asakeḥś*, Pr *asmāśv ekaḥ* for *asmākam ekaś* || Bh om. *ca* || 18 bh *rājyaṃ*, N *rājya*, Bh *rāja* for *rājñāṃ*, which is also the reading of A || M *kevalaṃ buddhyā* || 19 N *taṃ* for *na* || 20 M *buddhe* || Pr *vidyāhina tvam* || 21 Pr *ahme* for *aho* || Pr *yudyate* for *yujyate* || 22 Pr *eva* || Bh *bālakūt* || bhN *pīditāḥ* for *kṛīḍitāḥ* ||

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1 Pr *bhāvo* for *mahānubhāvaḥ* || Bh *asmadupārḍyitavittasya* || M om. *vittasya* || Pr *saṃvibhāgā*, Bh *saṃvigī* || 3 Pr *atikramyadbhīr* || Ψ *siṃ*, then the white rectangular in the middle of the page with the folio number 96, then a *danḍa*, used as a hyphen, then *hā 'sthini*; P *siṃhā 'sthini*, M *siṃhosthoni*, all om. *mṛta*; *ho* in M's reading is perhaps a misreading of Ψ, since *danḍa + hā* may easily be taken for *ho*. Bh with us and bhN || 5 Bh *°vidyāpratyayaḥ* || Pr *kiṃ tad* for *kiṃcid* || 6 N jumps from the first *°nābhikītam* to the second *°nābhikītam* (l. 7), Pr from the first one to the third one (l. 8), om. one of them and all between them (N writing *caikendābhikītaṃ*) || 8 M om. *ahaṃ* || PrM *saṃjivanam*, Bh *sajivam* || 9 Ψ PPrM *ekena tato 'sthi°* || 10 Pr *yojayitum*, Ψ P *yojayatim*; M *yojayitu* || M *uktaṃ ca* || Bh om. *sa* || 15 Ψ PPrM *vṛkṣam* for *saṃpātaram* || M *tathānuṣṭitaṃ* || 16 M *kṛtaṃ*; Bh om. *kṛtaḥ* || PPrMBh and Hamb. MSS. om. *te*; in Ψ, *te* has been del. again by copyist! || 17 Bh om. *siṃhe sthānāntaragate* || 18 Bh *ahaṃ* for *ato 'haṃ* || After *vidyā*, *iti*, Ψ PPrM ins. *kathā* || 4 || Bh *ṛṣīyā kathā* || 20 In Bh, *daivahatū* is corrected into *deva°* || M *bahutvābuddhago* ||

Bh *svālyabuddhāyo* for *śvalpadhiyo* ॥ 21 Bh *abhiniṣṭānti* ॥ 22 Pr *śarastho* ॥ 24 N *śuvarṇasiddhi prāha* ॥

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2 Bh *śatabuddhiḥsahasra*° ॥ 3 ΨPrM *śmaḥ*; Bh om. *śma* ॥ N *ekabuddhi nāma* ॥ Bh *mitram* for *mitratām* ॥ 4 Bh ins. *yāvat* after *kālaṃ* ॥ 5 N °*goṣṭi*° ॥ Pr °*śukkhānubhūya* ॥ Bh transp. *kadācit teṣāṃ* ॥ 6 Bh *astamanavelūyāṃ* ॥ 7 Bh om. *ca* after *taṃ* ॥ Bh *jalāśrayaṃ* ॥ 8 Bh *āgamisyāmi* ॥ 9 Pr *svagrha* ॥ 10 Pr *taṃtra* for *tatra* ॥ M *bho bhādraśau* ॥ 11 bhNΨPrM ins. *maṃtraṃ* (N *matraṃ*) before *kartuṃ*; ABh and Hamb. MSS. with us ॥ 13 ΨPrM *vacanamātrasraṇamūtreṇāpi* ॥ Bh om. *tāvāt* ॥ N *saṃbhavati*, corr. by cop. to °*te* ॥ 14 ΨPM *buddhi*°, Bh *śvabuddhi*° ॥ N *cātmānaṃ*, M *tātāmānaṃ* for *tvām ā*° ॥ Bh om. *ca* ॥ 15 Bh *raṅgasyāmi* ॥ bh *jalajātir*, corr. by corr. to °*gātir*; N °*gatiṃ* ॥ 16 ΨPrM ins. *bhavatā* after *uktuṃ* ॥ Pr *mutaḥ* for *yutaḥ* ॥ 18 Pr *viśalyāśu* for *viśaty āśu* ॥ M *dhīr* for *buddhir* ॥ 19 bhN *tac ca* for *tad* ॥ N *vacanaśraṇamātraj*; Hamb. MSS. with us ॥ bhNAΨPrM Bh *pitrparyāgataṃ*, only M *pitrparyāyāgataṃ*. This is no doubt a restoration of the original reading of the textus simplicior. But the Hamburg MSS. read with our other MSS. ॥ Pr *tyaktaṃ*; M om. *tyaktuṃ* ॥ 20 bhNΨPrM *śakya*; ABh and Hamb. MSS. with us ॥ Bh om. *iti* ॥ bhNΨPrM *śubuddhi*°; Bh and Hamb. MSS. with us ॥ Pr °*prahāreṇa* ॥ 21 M *raṅgasyāmi* ॥ N *maṇḍūka prāha* ॥ 22 BhH °*viśayaḥ* ॥ ΨPrM *kiṃcij* ॥ Bh om. *kaṃcij* ॥ BhHI *jalāśrayaṃ* ॥ Bh transp.: *adyāśva sabhāryo* ॥

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1 Bh *jalāśrayaṃ* ॥ 2 Bh *yama*° *prātar āgatyā jālair ācchāditaṃ tat śaraḥ* ॥ 3 Bh *matsyakūrmamakarādayo* ॥ 4 Bh *jāle patitāḥ* ॥ Pr *grhītvāḥ* ॥ MSS. correctly °*buddhi ā*°. Correct our text ॥ 5 Bh *gativīśeṣajñānai kuṭīlacāreṇa rakṣamāva* °*pi jāle* ॥ Pr *śata*° for *gati*° ॥ ΨPrM *raṅgitaṃ* ॥ 6 Pr *atha parāhna*° ॥ Bh *prahr̥ṣṭas* ॥ Bh *svagrhaṃ* ॥ 7 Pr *śatabuddhi* ॥ 8 Bh *sahasravulldhiḥ kareṇa nītaḥ* ॥ Bh °*na abhihitā svapatni* ॥ 9 Ψ [new page] *puraḥ* ॥ Bh *priye paśya paśya* ॥ 11 After *jale*, ΨPrM ins. *kathā* ॥ 5 ॥ 12 Bh *nakānta* for *naikāntena* ॥ After *iti*, Bh ins. *caturthī kathā* ॥ flourish ॥ 13 Bh *gadvāpy* for *gady apy* ॥ 14 Bh °*vacanāyam* ॥ Bh ins. *iti* after *anullāghānāyam* ॥ bhN *gayā* for *mayā* ॥ 15 N om. °*pi* ॥ Bh °*kāraś ca* ॥ bh *atha* for *athavā* ॥ 19 M om. *cakradhara āha*; N *cakradharaḥ prāha* ॥ 21 Pr *nā*, om. *ma* ॥ 22 N *raṅgagrhe*, °*ku*° being a misreading of the form which *ja* has in bh ॥ bhN *bhārod-vāhanaṃ* ॥

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2 All our MSS., except Bh, but including the Hamburg ones, here and in the following lines *vṛtti*° (Pr *vṛtti* | *tau ca vṛttibhaṅgaṃ*) || **3** Bh *yathāsthānam* || **4** Pr *sthite* || Bh ins. *tena* after *sthitena* || Bh *cōḍhata* || M *śābhana* for *rāsabhena* || **6** ΨPrM *sa prāhu* || Bh *pracālenena* || **7** bhN *pravṛddhā* || **8** ΨP *sthātavyaṇm iti* || **9** In bh gloss over *kāsi*: *śāsa*; N *śvāsa* for *kāsi* || Bh *cauraṃ* || **10** Pr *bhogādhyo*, corr. by cop. to *bhogādhyo* || ΨPrM *jīvitam* || **11** bhNΨPrM *talā*; ABh with us. bhN *gataṃ* for *gitaṃ* || BhHI *śabdā*° for *ñālā*° || Pr *saṃkhanānūdināṃdi*, Ψ *saṃkhanānūdināḍi* (corr. putting an almost imperceptible 1 over the second *nā*, and a nearly equally imperceptible 2 over *dā*), P *saṃkhanādānūnāḍi*; M *saṃkhanānūnradūnāḍi* || BhHI *naṃ* for *na* || **12** M *kṣetrarakṣāḥ puruṣā* || N *baṃḍhaṃ baṃḍhaṃ ca*, Bh *vaṃḍhavaṃḍhai* *vaṃ*; M *baṃḍha vadhaṃ ca* || **13** M *tāva tribhṛtatuśrutvā* || NBh *prāhu* || M om. *bho* || **14** Bh om. *na* || bh *na śītarasaṃ*, corr. by corr. to *na gi*°; N with the other MSS. || Bh *gitaṃ rasaṃ na vedmi* || Bh *bhaṇasi* || **15** Pr *śarada*(*da* del. again by cop.)*dyotsnāhato*; Bh *śaratyotsnāhate* || **16** Pr *viṃśati* || bh *śrote*, N *śraute* || Ψ *gītajhāṃkārajā*; as *jhāṃ* looks very much like *saṃ*, P writes *gītaśaṃkārajā*, PrM *gītaśaṃkārajā*; N *gitaṃ jhāṃkārajā*; Bh *gītaśaṃkārajā* || **17** M *udasi* for *unnadasi* || **18** N *rāsabhar āha* || MBh *dhig* only once || **19** M *gita*, om. *na* || All our MSS. incl. the Hamburg MSS. *śrūyatām* (only Bh: *śrūya*[new line]*gatām*) || **20** bhNAΨPrM Hamb. MSS. (not Bh) *ekaviṃśati* || **21** Bh *stvenakona*° for *ekona*° || **22** Pr *sthānamtrayaṃ* || Pr *āsyābhi*, Bh *ākārā* for *āsyāni* || Bh *na* for *nava* || **23** Ψ *varṇā śaṭtriṃśatir*; the *r*-hook begins exactly on *ṣa* 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 *varṇā śaṇḍriṃśati*; *triṃśatir* also M; cp. the II-class above, p. 63, and vol. xi, Table II, no. 11, 3 a-c. bh *carṇāḥ śaḍviṃśatir*, N *varṇāḥ śaḍviṃśati*, A *vā*° *śaḍviṃśatir* || Bh *śaṭtriṃśat* for *śaṭtriṃśatir* || bhN *bhāryās*, M *dhāryās* for *bhāryās* || The copyist of bh first writes *smṛtaḥ* with double *daṇḍa* 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 *yutaṃ* for *vṛtaṃ* || Between śloka 42 and 43, Bh inserts this half-śloka: *dhanyānāṃ jāyate karṇe viśeṣāt śaradī sthite* || **3** bh *nātyad*

gitadvāraṃ (or *gitadvāraṃ*), corr. by cop. to **gitakaraṃ*, N *nātyat gitakaraṃ*, ΨPPrM *nānyad gitadvāraṃ*, A with us; Bh Hamb. MSS. *priyaṃ* for *varaṃ* || N *daivendpī* [pi del. by cop.]m || M om. *api* || 4 In Bh, this line runs thus: *śuśkaśnāyuravālhādāt tryakṣaṃ jagāda rāvaṇaḥ* || 5 Bh om. *tvam* || Bh *nivārayasi* || 6 Bh *vṛtipūra* for *vṛtūvāra* || Pr jumps from the first *kṣetrapā* to the second *kṣetrapā*, l. 9, om. one of them and all between them || 8 Bh *tathā cānuṣṭite* || N *utkaṃṭhādūro* || Bh *tataḥ kṣetrarakṣakīrūṣatśabdam śrutvā krodhāt* || 9 bhN *niḥpiḍayaṃto* || Bh *piḍayaṃto* || 10 Bh *dāvitāḥ* || Bh *tādīto* || 11 Bh *bhūmiprṣṭena* || M *tataḥ*, om. *ca* || bhNΨPPr *sacchidrodūṣalaṃ*, M *sachidrodūṣaṇaṃ*, Bh *sacchidrolūkkhalaṃ*, A *sacchidrandūṣalaṃ*, Hamb. MSS. *sacchidrolūṣalaṃ* || 12 Bh *jāti*; M *svabhāvagatavedanaḥ* for *svajātisva* || 14 Bh **kharāśvānām* || 15 M om. *to na* || bhN *prajāra* || 16 bhΨPPr *evōlūṣalaṃ*, A *eva udūṣalaṃ* || Bh *tataḥ ca vṛtim bhakṭvā kaṃṭhasamalūṣaṃ ādāya palā*; Hamb. MSS. *tataḥ ca vṛtim bhakṭvā kaṃṭhasam ālūṣalaṃ ādāya palā* || 17 Bh *asmim nntare* || Pr *d* for *dūrād* || Bh *dūrattarat tam avalokya idam uvāca* || 19 Bh only: *sādhu mātula gite-nēti* || *tad bhavān a'pi*, &c., l. 22 || 21 After *iti*, ΨPPr ins. *kathā* || 6 || M om. *iti* and *kathā*, but has the figure 6 || 22 Bh *vicāryamāno for nivā* || Bh om. *mayā* || After *sthitāḥ*, Bh ins. *iti paṃcamī kathā*, HI *iti kathā* 5 || 23 N *cakradharaḥ prāha*; Pr jumps from the first *āha* to the second *āha*, 273, 3, om. one of them and all between them || bh *atha* for *athavā* ||

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1 *mitrāṇām na karoti yaḥ* all our MSS. incl. A, HIBhh. Hence this reading is beyond any doubt that of Pūrṇabhadra as well as of both the H- and the σ-class of the textus simplicior || 2 ΨPM Bh **kolikaḥ* || 3 Bh *suvarṇasiddha* || N *svaṇasiddha prāha* || 5 bhN *maṃtharo* || ΨPPr Bh *kolikaḥ*, M *kolivaḥ* || 6 Bh *patrakurmmakāṣṭāni* || 7 Bh *ādāra* for *ādāya* || Bh *prāptaḥ* || Bh om. *ca* || bh *śiṃśipāpūlapaṃ*, N *śiṃśipāpūlapaṃ*, Pr *śuśapādapaṃ*, Bh *śiṃśapātaraṃ* || 8 N om. *drṣṭvā* || Bh *drṣṭvā 'cim* [new page]-*cimtayāt* || Pr *drṣṭvā tena dānena karmrbhūtyena pra* || M *tadānena* || 9 bhNΨP *karṭṛbhūtena*, A *karṭtibhūtena*, M *karṭrbhūtena* for *kartitena*. Hamb. MSS. and Bh with us || M *bhūtāni* for *pra* || M *kaṭakarmopā* || 10 M *kugaram* || 11 bhN *mamāśramo* || 12 Bh *samudrajalakallolaśparśaś-talānilāpyāyitaśarīraḥ* || 13 Bh *vasāmi* for *tiṣṭhāmi* || ΨPPrM Bh *kolika* || N *kaulika prāha* || 14 M *aṃ* for *ahaṃ* || 15 Bh om. *mama* || bhPr *kuṭuṃbaṃ* || Bh om. *iti* || Bh om. *śighraṃ* || 16 Pr *karṭtayiṣyāmi*, N *karīṣyāmi* || Pr *suṣṭas* || Bh transp.: *tuṣṭōhaṃ tava* || 17 Bh *rakṣa pādapaṃ amuṃṃ iti* || ΨPPrM Bh *kolika* || 18 Bh *tad* for *tārhi* || Pr *svamitra*, M *svāmītraṃ*, Bh *mitraṃ* || M *prṣṭā*, ΨPPr *drṣṭvā* || 19 M *samāgacchati* ||

Bh transp.: *vyam̐tareṇa tathēti* || Ψ PPrM *pratipannam*, Bh *pratipranne* || Ψ PPrBh *kolikaḥ* || 21 M *mama kaścikham anubhavāvaḥ*, &c., p. 274, l. 1. A stroke under *kha* refers to a later passage in the same line, where the missing akṣaras have been supplied by the copyist || 22 Bh *ghārthaye* || 23 Bh *tat prārthaya rājyaṃ* || Bh ins. *ca* after *aḥam* || Pr *mantrā* ||

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2 Ψ PPrMBh *kolika* || Pr *bhuvaty* for *bhavatv* || M *eva* for *evam* || Bh om. *param* || 3 Bh *mitra* for *na hi*, inserting *na* before *yujyate* || Bh *samaṃ* for *saha* || Pr *judyate* || 5 Bh *bhojanācchūḍane* || 6 M *bhūṣadyaṃ* || 7 M om. *tathā ca* || 8 Bh *kitavā* || Pr *bālā* || 9 Bh 'pīdam for *kīdam* || 10 Bh om. *kiṃ* *ca* || 11 Bh *prudhānaḥ* || 13 Pr *kevala* || 14 M *svasvato*, Bh *sva* [new line] *to* for *svasuto* || 15 N *kaulikar*, Ψ PPrBh *kolika*, M *kokela* || Pr *prṣṭaryā* || 16 Bh om. *tam* || Pr *satvaṃ* for *satvaraṃ* || Bh *prīye* for *bhadre* || 17 N *yady asmākaṃ* for *adyā* || Bh 'smākaṃ *alya*, M 'thāsmākaṃ || Bh *ko 'pi* for *kaścīd* || bh first writes *bha* 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 *samihitaṃ* for *vāñchitaṃ* || 18 M *t* for *tat* || Pr *tvā draṣṭum* || 19 Bh *mitraṃ* for *suhr̥n* || Bh *rājyaṃ* || Pr *prārthataṃ* || PrBh *so 'bravīt* ||

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1 Cop. of Bh corr. *ati°* into *iti°* || N 'parampareṣāṃ, Bh 'paratā for 'paratīṣā || M *apara m̐parā eṣā*, om. *m atikleṣupara* || Bh *rājyasthitiḥ* || 2 Ψ PPrBh 'dvedhi° || Bh 'bhāvādīnā for 'bhāvādicintā || Bh *na kadācit*, om. *api* || Bh *bhavati* for *prayacchati* || 3 Bh add. *ca* after *tathā* || Ψ P *bhātaraḥ* || 5 Pr *rājñā* || 6 Ψ PPrMBh *kolika* || 7 Pr 'bravīt, om. *sā* || Bh *sā āha* || Bh *paṭṭaṃ* || Bh om. *nityam eva* || N *nihpādayati*, M *nihpādasi* || 8 M 'suddhiṃ; Bh *sarvadayaṃ viśuddhiḥ* || Pr 'nya, Bh *dvityaṃ* for 'nyad || 9 Bh *tena* for *gena* || Pr *purnataḥ*; Bh om. *purataḥ* || M *gena du puram̐taprṣṭaḥ* *ca* || Bh *prṣṭato 'pi ekaikaṃ* || Ψ *ca ekaikaṃ paṭaṃ*, the *anusvāra* being put so closely on *ka*, that it looks like the superior end of the vertical *ka*-stroke; hence P *ca ekaikaṃ paṭaṃ* || 10 BhH om. *gṛhavyayaḥ śudhyati dvityasya mūlyena*; H om. the following akṣara *vi*; I *nirviṣeṣaḥ ca kṛtyāni* for the gap and the following word || Ψ P *suddhyiti* || 11 Pr *kurvānaḥ svajātīmadhye* || Bh *gacchati sukhena kālaḥ* || 12 Bh *āha* || M om. *sādhu pativrate* || Bh *sādhu pativrate sādhu sādhuḥkṛtaṃ bhā°* || N *sāktam* for *sādhuḥkṛtaṃ* || 13 Bh *nīścitya* || Bh om. *atha* || Ψ PPrBh *koliko*, M *ko* || 14 Bh *prārthayām āsa* || Pr *cakrīre* || Bh ins. *me* after *yadi* || 16 Pr *driṣirās* ||

Bh *caturbhujas ca saṃ* ° 17 Bh *gacchati* ° Bh *laukai* ° Bh om. *m iti* °
 19 M *gasya nā svayam* | *thajñete* ° After *iti*, ΨPPrM ins. *kathā* ° 7 °, Bh
ṣaṣṭi kathā ° flourish ° 20 Bh °*piśācīkayā grasto*; M °*śraddheyaḥ kadāviśa-*
vikāgrasto ° 21 Bh *athavā* for *atha* ° 23 Bh *saktubhiḥ* for *sa eva* °
 Pr *pāṃdura śyete* ° Pr *somaśarmā pitā* ° 24 Bh *suvarṇasiddha* ° Bh
cakradharaḥ kathayati °

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3 Bh *bhuktaśeṣai ka* ° Bh *pūritah* ° Bh *tasya kalaśasya* for *taṃ ca ka* °;
 M *taṃ ca ka laṃbyaṃ tasyāṃdhastāt* ° 4 Bh °*valaṃbītasya* ° Bh om.
tasya ° Pr *tasyā* °*stāt* ° N *khaṭkām*, Bh *ṣaṣṭvām* for *khaṭvām* ° M *sa* | *tata*
kedr | *ṣṭyā*, Bh ins. *taṃ* before *eka* ° Pr *ekadṛṣṭvā* ° Bh *vilokayan* ° 5
 Bh *pūrṇo* ° 6 Bh *bhavati* ° 7 Bh *tatas tenāham ajādvayaṃ grhīsvāmi* °
 bhNΨPPr *grhīṣye*; A with us ° 8 N om. one *ṣaṇmāse* ° Bh *ṣaṣṭe* 2
māsi ° N *athāyūthaṃ* ° M *tato ggābhir* [misread for *gobhir*], &c., l. 9,
 omitting °*jābhir*, &c. ° 10 Bh *mahiṣyā ma* ° M *mahīṣarvaḍavā* for *mahiṣyo*
ma ° *va* ° Bh *taṭprasavāt* for *vaḍavā* ° 11 Bh *prasūtaṃ* ° Pr om. all
 between *bhaviṣyanti* and *tasyāḥ*, l. 14 ° 12 Bh *kariṣyāmi* for *saṃpatsyate* °
 Bh *tataḥ*, om. *ca* ° Bh *kuścit vipro mama* ° 13 Bh *dāsyati* ° Bh *tasyāṃ*
putro janayisyate ° 14 Pr *nā* for *nāma* ° Bh *kariṣye* ° 15 Bh *jāte* ° Bh
grhītvā ghoṭakacalatthāyāṃ upaviṣyā ° 17 Bh *saṃpam āgamisyati* ° 18
 Bh transp.: *kopāt vrāhmaṇīm* ° Pr *vrāhmaṇaṃ*, with following *daṇḍa* ° Bh
samabhidhāsyē for *abhidhāsyāmi* ° 19 Bh °*yā madvacanaṃ* ° 20 N Bh
 om. *tām*; but in N, the copyist deletes an *anusvāra* over *tā* of *tādāyisyāmi* °
 M *taddhyānyāvasthitena*, Bh *dhyānā* ° 21 P °*prāhāras* ° M *yaṃ* for *yathā* °
 N *ghaṭāṃtavarttibhiḥ* ° 22 Bh *saktubhiḥ*, om. *ca* °

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1 After *iti*, ΨPPrM ins. *kathā* ° 8 °, Bh *saptamī kathā* ° flourish ° °
 3 Bh HI *lauḷyaṃ* ° ΨP *apekṣyate*, *y* being almost imperceptibly deleted in
 Ψ by a small stroke ° 4 ΨPPr *caṃḍabhūpatiḥ*; but see l. 7 ° 7 Bh
adhiṣṭāne for *nagare* ° Bh *nṛpatiḥ* ° Ψ jumps from the first *kṛīḍārthaṃ* to the
 second *kṛīḍārthaṃ*, om. one of them and all between them; but cop. supplies
 the om. text in marg. ° 8 Bh *asti* for *tiṣṭhati* ° Bh °*vānekaḥ bhakṣaḥ* *abhojanādibhiḥ* °
 9 Bh *kṛīḍanārthaṃ* ° Bh *tiṣṭati* after *asti*, which has been deleted by cop. °
 10 In bh gloss on *mahānase*: *rasoḍu* ° bhN ins. *ca* before *praviṣya* ° 11
 Pr *bhākṣyayati* ° In bh gloss on *sūpakārā*: *sūpāra* ° Bh om. *kāṣṭhādīkam*
agre ° 12 Pr *pakyati* ° Pr *tādāyati* ° 13 bhNAΨPPrM *taṃ* for *tad*;
 Bh (*tat*) and Hamb. MSS. with us, but cp. Introd. p. 32 ° Bh *meṣasūpakā-*
rāṇāṃ ° 14 M *svādalaṃpage* °, Bh *svādulaṃpaṭo* ° 15 Pr *mahākūpās ca*, Bh
mahāṃkopās ° Bh HI *yathā āsannena* (I ° *va* for *na*) *vastunā* ° 16 Ψ om. *tad*

and the following words to *prajvaliṣyanti* incl. in the text, but supplies them in the margin || In bh gloss on *ulmukena*: *ubāḍu* || **17** M *ūrṇāprākāro yeṣāmeṣa svā* || In bh gloss on *ūrṇā*: *una* || Bh H *tad ūrṇāyuh* *pracuro*, I *tad ūrṇāyaṃ pracuro* for *ūrṇāprastaro* || Eh ins. *vahninā* after *svaḥpendpi* || Ψ P *prajvalaṣyati* || Bh *jvaliṣyati* || **18** Bh *tato* for *tad* || Bh om. *punar aśvakutyāṃ*, ins. *kūḍyāṃ* after *°vartinyāṃ* || Pr *aśvakudyāṃ*; in bh gloss on *aśvakutyāṃ*: *ghoḍūra* || Pr *praveṣyati* || **19** M *ṭṇapācuyati jva* || Bh om. *tato 'śvā* || bhNA Ψ PPr *vahnidāgham*, M *vahnidāyam* || Bh ins. *aśvāḥ* after *°dūham* || Bh *prāṣyaṃti* || **20** M om. *etad uktaṃ yathā vānara* || Pr *eva* for *etad* || In bh gloss on *vānaravaśyā* (!): *vāṃnarelatela* || **21** Bh *śāmyati* || **22** N om. *evaṃ* || After *evaṃ* Ψ *ca*, del. by cop. || After *pro-vāca* Bh ins. *bho* ||

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1 Pr *yatra* for *yo 'tra* || **2** Bh *sa bhaviṣya saṃlīgḍham* || **5** Bh om. *tathā ca* || **6** bhN Ψ P (not Pr) *kalahāṃtyāni*, A *kalahāṃ tāni*; BhHI *kalahāṃtāni* || Bh om. *ca* || **8** M *tāvaham* for *tūvad grham* || BhHI *vayaṃ* for *vanam* || **9** bhNA Ψ PPrM *gacchāvaḥ* || **10** Ψ PPrM *tena* for *te* || bhN Ψ PPrM *madoddhatam*; ABhHI with us || bhNA Ψ PPrM *ācatuḥ* for *ūcuḥ* || **11** Bh *buddhivaikalyaṃ* || Bh *jātam* || N *yena tad* || Bh *yenēdam vadasi* || **12** After *braviṣi*, N ins. *yenedam vailūmi* || Bh *svahastena dattimṛta* || NM Bh *bhākṣa* || **13** N *kaṭuttiktukaṣāyāni*, om. *kaṣāya* and *kṣārāni* || Bh *°tiktām-lakṣārāni* || Bh *vanaphalāni* || **14** Bh *bhākṣiṣyāmaḥ* || Bh *āha* for *provāca* || **15** N *yūtham* for *yūyam* || Bh om. *yūyam* and has *ni* for *nai*. In the place of *yūyam* a blank for four akṣaras has been left in Bh, and this blank has been filled in with *vākya* by another hand || Bh *nitasya* || Bh *tasmād āpata* || **16** Pr *pariṇāma* || **17** M *kulahaṃ* || Ψ PPrM om. *svayaṃ* || Ψ *nāvaya-lokayisyāmi*, *ya* being del. again by cop. || N *nālokayisyāmi*, Bh *na valobhayi-ḡyāmi* || **19** Bh transposes the two lines of this stanza || Ψ P *maṃtram* for *mitram* || Bh *mitram āpadam āgataṃ* || **20** For *s tūta*, Bh has a blank, filled in by a later hand with *s te je* (read *ye*) || M *kulakṣayaḥ* || **21** In the place of *sarvān pu*° *sa yuthapo* Bh has a blank for four akṣaras, filled in by a later hand with *sa vānara* (!) || **22** N *nagare* for *gate* || Bh *'nyasminn ahaṇi* || Bh *mahānasaṃ* || In bh gloss on *mahānase*: *rosode* || **23** M *pūpākāreṇa*. In bh gloss on *sūpa*: *sūpāra* || Bh *yāvat sūdena tādanāya na kimcid āsāditam* || Bh om. *°dagidha*°, N *ūrdhahajvalitamkāṣṭam* || **24** N *hataḥ* for *tādītaḥ*, om. *so 'pi tena tādītaḥ* || M om. *so 'pi tena tādītaḥ* || Bh om. *tādītaḥ sann* ||

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1 bh *arddhajvalitakarāḥ*, corr. by cop. to *arddhajvalaccharāḥ*; the first reading is that of NBh and Hamb. MSS. (the latter ones reading *tendrd-*

dhajvalitaśarīrah), the second one that of ΨPPrM || Bh *pratyāsannāyām* || bhN *kuṭyām* (with gloss in bh: *ghoḍāra*) || 2 M *luṭhitas*, Bh *luṭhamtā* || ΨPPr ins. a second *tatra*, M *tasyām* before *trṇa* || Bh om. 'pi || 3 Bh *kuṭyāntanibuddhā* || N *buddhā*, om. *ca ni* || M *yoṭakū*. In bh gloss on *ghoṭakū*: *ghoḍū* || After *ghoṭakū*, Bh ins. *keci jvalitūh* || Bh *keci spha*, then a blank to *pa*° excl., filled in (by a later hand ?) with *ṭitasarīrā* || 4 N *āpantāh* (read *āpannūh*) for *gatūh* || M *gatū* *ṭayitvā* 'rddhadagdhaśarīrā || Bh *kēpi* for *keci* *ca* || Bh *coṭayitvā* || 5 Bh om. *janam* || M *vyākulaṃ vakṣaḥ* || 6 Bh *saviṣāḍaṃ* || In bh gloss on *cikitsakān*: *dhāraka* || 7 Bh *bho ucyatām* || ΨP *aśvānām eṭeṣām* || M *kaścidyahopaśāstrāṇi* || Bh om. *eṭeṣām kaścid* || N 'samanopāyaḥ, Bh *vahnidāho* || 8 Bh *saṃcītya* || M *saṃcīntya pro kūm apratiṣaye* || 10 bh *vaśayānyānām* || N 'samudbhavaḥ, Bh 'samutthitā || 11 Bh *yathā* for *vyathā*, HI a correction of this mistake: *tathā* || M *tinūsem* || Bh *āyāti* || 12 Bh *yāvad ete prāk na bhaviṣyanti* || bh *roge* for *rogeṇa*, N *āgatenu* for *rogeṇa te na* || 13 Bh *tad ākarnya* for *tac chrutvā* || Bh *vānarāṇām vadham* || 14 Bh *te sarve* || P *yūthaparis*, NBh *yūthapas* || Bh om. *na* || 15 Bh *svayaṃ naṣṭvān*, with *dṛ* add. over the line between *na* and *ṣṭa*, for *sākṣād dādarśa* || N om. *tu*; Bh *ca* for *tu* || Pr *seha* || 16 Bh om. *yataḥ* || 17 Bh *dhargaṇā* || Pr *mutrayed*, N *dhargayed* for *marṣayed* || Bh *yas tu* for *yo 'tra* || Bh *parinirmītaṃ* || 18 bh *satyād* for *bhayād* || N transp.: *lobhād vā* || 19 Bh *kvacit* || 20 Here all our MSS. 'khaṇḍa° || Pr *ta* for *tatra* || N *yāval lokayati* (om. *nipunaṭayā*) || 22 NBh *nirgacchati* for *ni° iti* || Pr *cimṭayā sa nū°* || 23 Pr om. *t pa* || 24 Bh *jalamadhye* for *tanmadhyād* || N 'lālaṃkṛto for 'lālaṃkṛtakāṇṭho ||

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1 N *rākṣasas*, om. *niṣkramya* || Bh *provāca* for *tam uvāca* || N *yātra* || 2 N *tad* for *taṃ* || Bh *bhākṣayāmi*, om. *iti* || NM *tad anyo* || 4 Bh *kiyatām* || N *bhākṣaṇe śarīras* for *bhākṣaṇaśaktis* || 6 N *badvyanā*, M *brāhmataḥ* || N *śrīśrlo* for *śṛgūlo* || N *mā* || Bh *vānara āha* || 7 bh *sahāśrayaṃtaṃ*, Bh *sahāśthyaṃtiṃ*, N *sahātyaṃta*, PrM *sahātyaṃtaṃ* || Bh om. *me* || 8 M *pracchasi* || ΨP *tac chaparivāram* || M *api taṃ* [added over the line] *vāra* [both akṣaras struck out again] || *kaprapaṃna lobhayitvā sarasi* || Bh *nṛpatiṃ* || 9 Bh *sarāḥ* || Pr *rākṣas* || Bh *ratnamālābhūṣitakaṃṭhas tan nagaram āśāḍya rṛkṣa°* || 11 M 'prasādeṣu || 13 N *sūryam a tiraskurute* || 14 NBh *vānara āha* || N *kasmimścid* for *kuṭracid* || M *aranya* || 15 Bh *suguptanagaram*, corr. to *suguptanaram* || NM *vāreṇa*, om. *sūrya* || NBh ins. *praviṣya* before *nimajjati* || M *dhanāprasūlād* || M *niḥkrāmyati* || 18 N *yātham te* for *yūthapate* || N om. *esa*; Bh transp. *esa* and *pratyakṣatayā* || 19 M om. *matka*°, but supplies it in the next line in this corrupt form:

māsakumṭhasthitayā || 20 BhHI ko 'pi for kam api || N ainam for yena || 21 ΨP etat śrutvā || N nṛpatir āha || N yad for yady || 22 N āgamiṣyāmi for eṣyāmi; Bh samāgamiṣyāmi for svayam eṣyāmi || N prabhūtaratnamālāḥ || Pr sadyante for sampadyante || 23 Bh kapir āha || N tad for etad ||

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1 N rājya for rājñā || N sotsaṅgam || bhN atha for athavā || 3 P rūdhā || After api, N ins. between the second and the third pāda of stanza 61: *trṣṇe devī namas tubhyaṃ gayā viltānvitī api* || 1 || 4 Bh akṛtye 'pi for akṛtyeṣu || N niyujyante || bhΨPPrMBh bhramyante, AN bhrāmyate; Hamb. MSS. with us || N ṣugamiṣv api, A dugameṣv api || 7 In the place of this line, ΨPPrM have 6 pādas: *lekṣādhipas tathā koṭiṃ* [M koṭi] *koṭivān rājyam icchati* || 48 *rājyayuktas tathā svarggaṃ* [P svargga] *svarggād aiṃdratvam* [M idratvam] *icchati* || *aiṃdratvepi hi samprāpte yadṛcchā na* (P n for na) *nivarttate* (Pr °ti for °te) || 49 || 8 M om. jiryanti of pāda 2 || 9 In Ψ śro of śrotre is somewhat illegible; P netre for śrotre || Bh trṣṇikā tu; H trṣṇā kāpi, I trṣṇau kāpi || N taruṇyate for tu na jiryati || Bh om. atra after deva and inserts it after sūrye || 12 BhHI deva eka° for yenaika° || 14 BhH ratnamālāḥ || M sarvalokā || Pr prakṣitāś || 15 NBh om. ca before tena || Bh om. iti || 16 N jumps from the first uvāca to the second uvāca (l. 18), om. one of them and all between them || 17 M om. kim iti ciraya || Bh yūthādhipate || Bh transp.: *me erijanaś (!) cirayati* || 18 Bh °nṛpate || N rākṣasena salile bha° || 19 M °salivasthona || N sopitaṃ || N °kāraṇottthēna bha° || 20 NBh ins. mayā after sādhitam || ΨPPrM svāmīti matvā; Hamb. MSS. and Bh with us || 21 N na for nātra || 22 N simpate, PrBh himsate || Bh pratihimsate || 23 Bh transp.: *tatra doṣaṃ na* || M vāt(a ?) for tatra || N om. yo || P om. duṣṭe || N samācare! || 24 N tatas for tat || M sama, N samam for mama || N bhavati for tava || ii ||

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1 Pr śokāviṣṭa || N kośādhiṣṭaḥ, putting this after tvaritapadam || bhNΨPPrM gathājātaṃ; ABh with us || Pr pratinivṛta, ΨP pratinivṛtya || 2 ΨPM svṛtto, Pr svṛtto, for svṛtto || 3 M tānamdam for sū° || 4 N hataśatruḥ, Bh hataśatruṃ, H hataḥ śatruṃ, I hataḥ śatru || 5 Bh vihitaṃ for bhavatū || N vānaraḥ || 6 BhHI om. ato 'haṃ bravīmi || Bh kāryam ityādi for karma, iti || Bh adds aṣṭamī kathā, ΨPPrM kathā || 9 || 7 Bh bho bho || N tām for mām; Bh om. mām || 8 N om. yāryasi || 10 M tyaktvāpadam || 11 M om. pāpena || N narakam || 12 Bh suvarṇa-siddha āha || N śaktiṇyas, Bh śaktiśaktas || 13 Bh etatva for etac ca || ΨP manuṣyāṇām a° || 14 Bh om. ca after nāsti || N kucid || 15 Bh

om. *tava* || N °*bhrameṇa vedanayā* || 16 bhNAΨPPrM *yadi* for *yad* ; BhHI *yat* || N °*īla svasthānaṃ* || Bh om. *apy asmākam apy* || 17 N om. °*yaṃ*, having a deleted *yo* before *anartha* || NPMBh *athavā* for *atha* || 19 N °*vānaraḥ* || 20 M °*sti* for °*si* || N *grhīto siddhikālena* || N *palāti* || 21 NΨPPrM *cakradharaḥ prāha* ; Hamb. MSS. and Bh with bh ||

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2 Bh *adhiṣṭāne* for *pure* || M *bhadrāsena* || 3 Bh *ratnāvali* for *ratna-vali* || N om. *hartuṃ* and the following words to *hartuṃ* (excl.), l. 5 || 5 Bh *surata°* for *tatsurata°* || 6 N *avasthānaṃ paṃkajavarādibhir* || M °*jvarādir* || 7 N *ātmanas* || 8 N *sakhi paścād ikā°* || 9 N *grhakoṇe* for *yaṃ* ; Bh om. °*yaṃ* ; P om. all between *rākṣaso* and *vyacintayat*, l. 10 || N om. *kiṃcid* || 10 N °*vidhātuṃ* || 11 Pr *tathā °thyah*, N *tayānyah* || 12 M *hituṃ* for *hartuṃ* || M *na śaktoti* || N om. *tat* || 13 Bh *aśvarūpaṃ* || N *aśvarūpaṃ kṛtvāśvarūpamadyastho* || Bh *kṛtvā madhyastho*, H *kṛtvā madhyāsthāṃ*, I *kṛtvā madhyasthāṃ* || PrBh *nirīkṣye* || M om. *kiṃrūpaḥ* || N *kiṃprabhāṣaḥ* || NBh om. *saḥ* || 15 Pr *nīṣṭamaye* || N *r aśvūgāre* for *grhe* || 16 N om. *taṃ* || N *rākṣasāśvaśvabharataram* || 17 NBh *avalokya* for *dṛṣṭvā* || In bh gloss on *khalīnaṃ*: *cokaḍu* || ΨPPrM *mukhe*, om. *tan*. Hamb. MSS. and Bh with bhN || N *samāruṣṭaḥ* ; then again the same sentence with the readings *rākṣasāśvaṃ* and *samāruḍḍhaḥ* || 18 Bh om. *nūnaṃ* || N *eva* for *ēṣa* || N *tuṣṭaṃ* || 19 Pr *ko*, N *kośchān* for *kopān* || M *abhāgataḥ* || 20 N *vicintayat* || M *ciṃtayan aśo* || ΨPPrM °*śvāpaha-rakeṇa* || N *sāśvātēna* for *kaśā°* || 21 Bh ins. *taṃ* after *gatvā*, omitting it before *sthīrā°* || Bh *khalīnākaraṇāt* || 22 N om. *taḍ* || N *tat* for *tadā* || 23 bhNAΨPPrM *vegūṭivegaṃ*. Hamburg MSS. *vegūt vegam*, which was also the reading of some MS. previous to Bh, which has *vegūt gavagam* for *vegūt vegam*, Simpl. h and Bühler *vegūd vegataram*. See above, p. 35 ||

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1 bh *tathā ca gaṇita°*, Bh *tajyathā agāṇita°* for *tathāḍagaṇita-* *khalīnākaraṇavākyaṭ* ; *cauras* || M *vairas* for *cauras* || 2 Bh *anena aśvā°* for *etenāśvā°* || 3 N *pālaṃ* || 4 Bh *tadā°* for *tatrā°* || 5 Pr *ciṃtayatī i°* || Bh °*śvarūpo rākṣaso* || 6 M *vairopi* || Pr *vaṭaprahāram* || 7 NBh ins. *tau* after *api* || 9 ΨPPrM *vane* for *vaṭe*, but in Ψ corr. to *vaṭe*, the inferior part of the vertical *n*-stroke being effaced, but still well visible, so that *ṭe* could possibly be read as *ṭhe*. The copyists of P and of the original of M evidently thought the original akṣara to be *ṭhe*, corrected subsequently to *ne* || 10 M *naśaṃtaṃ* || N om. *bhoḥ* || N *eva* || N *kilaka°* for *alika°* || 11 N *praṇasyati* || bhΨPMBh Hamb. MSS. *bhakṣōyam* ; PrA with us ||

N *bhakṣeyyaṃ mānuṣaḥ* || ΨN *bhakṣatām*, in Ψ corr. to our reading || 12 Bh *svaṃ rūpam* || N *skhalitagati nirvṛtaḥ*, BhHI *skhalitagatir* (H om. *r*) *nirvṛtaḥ* || 13 Bh *upary upari vānarasya* || 14 N *laṃḍāyamāna*° || 15 Bh ins. *taṃ* after 'pi || Bh *rākṣasūḍ apy alhikaṃ*, N *bhākṣastābhyadhikaṃ* || 16 Pr *ayuktavān* for *apy u*° || Bh om. *apy* || N *niraṃtarā*; Bh om. *nitarāṃ* || M *nimilitanayātā rdaṃtān* || 17 bhBh *nīpīḍayan*, NΨPPr Hamb. MSS. *nīpīḍayan*, M *nīpīḍadrayan* || Pr *tiyati* for *tiṣṭhati* || Pr *ta* for *taṃ* || 18 N *tathāsvārūpam*, Bh *tathāvastham* || NΨPPrM om. *enam* || 19 In the place of this śloka, Bh has only: *yālśi badanacchāyēti*, adding: *navamī kathā* || N *drṣṭyūte* || N *vānaraḥ* || 20 N *grhītepi hīkūleni* || After this śloka ΨPPr add. 10 *kathēti* || 21 M om. all between *punar* and *atra* next line || 22 Bh *gacchāmi* for *anu*° || N *ava* for *atra* || M° *malam* for °*phalam* || 23 N *cakradharaḥ prāha* || Bh *bho kīraṇam* || N *trakūraṇam* || N *tayor* for *nayo*; M *nayo 'ta vayo vā*; Bh *nayo 'py anyo jāyate* || *daivavaśāt* || śu° || 24 M *devavaśāt* || Pr *lṇam* for *ṛṇam* || Bh *ṛṇāpa-tiṣṭati*; NPPr (not Ψ) *upatiṣṭati*, in Pr corr. to °*te* ||

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1 ΨPPrMBh *tristānī* [ΨP *stristānī*, Pr *stristārī*] *rājakanyakū*; Hamb. MS. H with bhN (our text), I with the other MSS. || 2 Bh *jāntī* || 3 ΨPPrM *svaṃnāsiddha* || N *prāha* || 5 M *madhuraṃ* for *madhupuraṃ* || N *tasya* for *tatra* || 6 Bh *atha* for *tasya*, inserting *tasya* after *kadāci* || M *kadāci stānī kanā* || ΨP *stristānīm* || 7 ΨPPrM *jñātrā śrutvā ca* for *śrutvā* || 8 ΨPr (not P), N *ayam* || Pr *ya* for *yathā* || Bh *kaścūl eva na* || After *chrutvā*, N inserts the stanza: *yaḥ satatam pariprechati 'śrūti satatam vākyam avadhārayati tasya divākarakirāṇe nilanīm vivarddhate prajā* || 9 bh *āha* || N *etat jñāyate* || Bh *nyājjam* (for *nyāgyam*, and this a blunder for *anyāgyam*) for *jñāyata* || N *iniṣṭakarini* || 10 NΨPPr *stristānī* || N *rājakanyā* || Pr *vrahmanāt*, N *brāhmaṇān* || Bh transp.: *āhūya vrahmaṇāḥ* || Pr *prahṛvyā* || 11 PrBh om. *yataḥ*, but Pr *caḥ* for *ca* || 12 Pr *prṣṭa-kena* || 13 Bh *rākṣasena gr*° || N *trastān* for *praśnūn* || ΨP *purīḥ*, with 2 after the stanza || 16 N *kusmīmścūl* || Pr *kuṭraci ranje* || N *caṃḍa-sarmā*, M *caṃḍrakarmā* || Bh om. *nūma* || Bh ins. *tu* after *ekalū* || ΨPPrM ins. *ca* after *tena* || 17 Bh *viprah* for *brāhmaṇaḥ* || After *brāhmaṇaḥ*, N inserts the śloka *amūdhakaḥ kuljakaś cūva tristānī rājakanyakū te trayo nyāyataḥ siddhāḥ sānukūle vidhātari* || 1. This is a variant of stanza 69 || N *samāhitaḥ* || 18 N *bhayatrastam* for *bha*° *tam* || 19 N *kamalodarastu-darau*, PrM *kamalodarasaudarau*; Bh *kamalakomalau* || 20 N *kathaya*, Pr *kathayam* for *katham* || Bh om. *bhavataḥ* || 21 N *rākṣasa prāha* || N *arddhodvānaṃ* || Bh *na ki arddhodite 'haṃ kadāpi bhramīm padbhyāṃ ṣṇ*°, HI:

na hi arddhoditēṣaṃ kadāpi [I *ta°* for *ka°*] bhūmīm padbhyāṃ sprśā [I adds *m*]-
mi; Pr a for *api* || 22 Bh om. *me* || N brāhmaṇa, om. 'py || Bh mokṣa-
syōpāyaṃ ||

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1 N *tena* for *tato* || N rakṣasābhikṣitaṃ || MBh om. *bhoḥ* || 2 ΨPM
devatārcaṇaṃ || N saraśān || 3 M *ta* for *tāvat* || Bh om. *tvayā* || N
nātaḥstāt || 4 After *tathānuṣṭhite*, gloss. of bh ins. *rākṣase* || Bh ins. *eṣa*
before *devārcaṇa°* (sic Bh) || NBh *eva* for *eṣa* || 5 Pr *bhakṣayati* || N
drutaṃ, Bh *satvaraṃ* for *drutataraṃ* || M *tuta* *drutaṃraṃ* *gatvā* *drutaraṃ*
gacchāmi || bh *anuddhānapādo*, Pr *anuddhānapādaḥ*, Bh *anuddhatapādo*, H
amuddhatapādaḥ, I *amuddhatapādo* || 6 NBh *mama* for *me* || Bh ins. *pi*
after *rākṣaso* || 7 Bh *prṣṭato*, om. *tat* || 8 After *iti*, ΨPPRM add.
kathā || 12 ||, Bh *daśamī kathā* || flourish || 9 bh ins. *tad* after *tasya* ||
Bh *vacam* || Bh *ākaraṇya* || Bh *viprā* for *brāhmaṇāḥ* || 10 ΨPPR *bho*
vrāhmaṇāḥ strīstaṇi || Bh *mama* || 11 Bh *vā na hi* for *na vā* || M *to* for
te || Bh *te ūcuḥ* || 12 ΨPPRM om. the first *vā* || M *ca* for the second
vā || Pr *suḥ* for *sā* || Bh *kanyātra sā* || 13 Bh *bhaved bhartur vināśāya* ||
Pr *dināśāya* || Pr 'nīdhūnāya || ΨPPRM *vā* for *ca* || 14 Pr *trayā* for *yā* ||
N *yāmī* || 15 N ins. *ca* after *pītaṃ* || N om. *sā* || Pr *sālbhutaṃ* for
sā drutaṃ || N *nāgra* || Bh *saṃsayaḥ* || 16 N *meva* for *devaḥ* || Bh *yaḥ*
for *yadī* || 17 N *tatas* for *tat* || Bh om. *tut* || N *dattū* || N *niyojayi-*
tavyēti, Bh *niyoktavyēti* || 18 N *kāladvayā°* || N transp. : *bhavati kṛtā* ||
Bh *lokadvayavi°* || Bh *na* for *kṛtā* || N om. *tad* || 19 N *paṭaghoṣaṇam*
āropayāṃ āsu; Bh *akūrayat* for *ājñā°* || 20 Bh *yaḥ ko 'pi* for *aho* ||
N ΨP (not Pr) *strīstaṇīm* || Pr *rājñū* || bh *rājakanyakām* || Bh *kanyām* for
rāja° || Bh om. *yaḥ* before *pari°* || 21 N *karoti* || Bh *deśāt pravāsayati* ||
N *evam ghōṣānyām* || 22 Bh *prabhūtaḥ kālōtitaḥ* || NBh om. *ca* || Bh
udvahaṭe || 23 Bh *guptasthānasthitā*, N *guptasthānaṃ sthitā*, ΨPPRM *gupta-*
sthānaṃ saṃ || bh *yauvanam abhimukhī* || M *sājājñe*, N *jājñe* || M *sthi* for
'sti || N om. *ca* ||

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1 N *yaṣṭigrāhikubjaḥ* || M *ṣaṣṭigrāhī* || Bh *kubjakāḥ* || N *tiṣṭati sahāyaḥ* ||
NBh *paṭahaśabdām* || N *tanṃpruyete*, Bh *manṭrayataḥ* || M *syāsyate*, Bh
prchayate || Bh om. *paṭahāḥ* || 2 Bh *yataḥ* for *yadī* || M *kunyasṭā*, Bh *kanyā* ||
3 Bh *gacchati* for *vrajati* || Bh *kanyā°* for *kanyakū°* || 4 Pr *tatuḥ ca* for *tad aśya* ||
N *dārūrotthakleṣaparyamto*; Bh *dārūryotthasya keśasya* (!) *pa°* || 6 Bh *ladyā* ||
7 Pr *prāṇāḥ tamkāḥ* || In bh, °*tamkāḥ* has been corrected by corr. into °*jamgāḥ* ||
M *prāṇonāṃgavāna°* || N *vilāsi*, Bh *vilāsāḥ* || 8 bh *surugurunatīḥ*, corr.

by cop. to *suragurunatiḥ*; M *guru*°, om. *sura* || 10 N °*tvā aṃdhakena* || NBh om. *āha ca* || 11 N *rājaputrair* || Pr *rājñam* for *rājñe* || 12 N *devapramāṇam* || Bh *rājā āha* || N om. *bhoḥ* || 14 bh Ψ PPr M *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*; Ψ PPr *vāṇtyajo*, A *vāṇtyajo*, M *vāṇtyajo*, all these MSS. om. *pya* || bh N *vān* for *vāpy* || 15 N *śalakṣa* || N *viśeṣataḥ* || 16 N *rājādeśāntaram*; Bh *rājājñāyā* for *rā*° *eva* || After *eva*, Ψ breaks off || M *puruṣair* for *rāja*° || N *gatvā* for *nivā* || 17 Bh om. *tristāni* || 18 N *yānapānam*, Bh *yānapātre* || N ins. *sa kaivarttā* for *kai*° || N om. *bhoḥ* || 19 After *adhiṣṭhāne*, Bh *trayo*° *pi mokṭavyā* for *sa 'yam a° dhā*° || N *gatvā* for *nivā* || M *ādhyo* for *andho* || 20 After °*nuṣṭhite* Bh: *te grhaṃ mūlyenādūya*, &c., l. 21 || M *ārūḍya* for *āsūḍya* || 21 P *adhaḥ* for *andhaḥ* || 22 Bh *kubjakaḥ* || 23 PPr *striṣṭāni* || bh *sa*, corr. to *saha* by corr. || Pr *vilagnāḥ*, PM *vilagnā* for *vinaṣṭā* || NBh om. *ca* || 24 M *dyam* for *yady ayaṃ* ||

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1 Pr *kāle* || Pr *na yātaḥ* for *na yāvaḥ* || 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 ālāya* || M *praṭṣṭāmanāḥ* || Bh *grhaṃ* || 4 Bh *āgatya* || N *m* for *tām* || M *labdhvā* for *labho* || *kṛṣṇasarpaḥ tad enaṃ* written in bh by corr. on a blank left free by cop. || 5 M °*vasubhiḥ* || Bh *gatanetrāya* || 6 N *kathayī*, Bh *miṣeṇa* for *kathayitvā* || Bh *prayaccha* || bh *saṃ*; then *prayaccha* | *yena drāk*, written by corr. on a blank left free by cop., who continues *g vipadya* (corr. adds *ta*) *iti* || 7 N *hrdamārggaṃ* || bh *pratiṣṭhitāḥ*, NBh *prasthitāḥ* for *prati pra*° || N *sopi tam kr*° || 8 bh *khaṃḍīkṛtya* . . . *svasthālyāṃ*, the blank being filled in by corr. with *sarvaṃ* || Bh *sthālyāṃ*, omitting *satakra* || N *culīmastakam* || 9 N *svagrhaṃ*, Bh *sva* for *svayaṃ* || bh °*vyākulitayā*, N *grhavyāpārākulatayā* || Pr *praśrayam*, om. *sa* || Pr *iham* for *idum* || 10 N *tavdhīkṣṭūn* || Bh *matyān ānya*, °*n ā*° being written as one syllable and *virāma* being added under *nā* || N *pacati* || 11 M *a* for *ahaṃ* || N *grhavyāpāratarāṃ* || Bh *bhāvān for tvam* || 12 N om. *darvīm* || N *pracalaya*, Bh *pracālayatu* || Bh *hrṣṭāmanāḥ* || 13 PPr *sprkvaṇi*, M *syrkka-niṃ*. Gloss. in bh: *jībhehoḍa(?)cāteche* || Bh *pralihaṇ* || N om. *darvīm* || Bh *darvīm ālāya tām* || N *samālāya* || N *tāvat* for *tām* || Bh *cālayitum ārabdhā* || P *prayālayitum*, N *pracalayitum* || 14 N *ārādhaḥ* || Bh *tām atha cālayito* || N *pracalayato* || Bh *viṣagarbheṇa bāpṇeṇa* || 15 Bh *maṇḍa-maṇḍam* for *śanaiḥ śū*° || bh M *agalata*, Hamb. MSS. and PPr with us || N *agamat*; Bh *aga[hole]ḥ*; A *amatā*, a misreading for *agalata* with following *daṇḍa* || N *ava* for *eva* || N ins. *kṣaṇam* after *guṇam* || 16 N *manvāmāno*

vā vi° ॥ In bh gloss on *bāṣpa*°: *bāṣpa* ॥ Bh *vāṣṇagrahaṇam* ॥ PrN *spṛṣṭa-drṣṭir* ॥ 17 P *paśapamti* for *paśyati* ॥ N *sthālyamadhye* ॥ Bh transp.: *kevalāni kṛṣṇa*° ॥ 18 N om. *tato* and the following words to *tat* (l. 19) excl. ॥ Bh *tato 'cintayāt* ॥ P *maśyōmīṣaṃ*, Bh *matayamāṃsaṃ* ॥ 19 Bh *tan na jñāmi tristanyās ce'idaṃ samyak kiṃ vā* ॥ 20 N *tristanyās*, Pr *strimstanyās* ॥ 21 N *madvāpṛāyika upakrāmāyemaṃ* ॥ Bh *madvadhāya prakramo* ॥ N *atkhnyasya* ॥ NBh om. *vā* ॥ 22 Bh om. *sa*; PPrM *saṃ* for *sa* ॥ N *nigrahayaṃ*, Bh *gopāyaṃ* for *nigūhayaṃ* ॥ 23 N *ālīṃgya cumbanādibhiḥ* ॥

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1 NBh *apaśyat* ॥ Bh ins. *anirīkṣyamāṇa iva* before *saṃpāṃ* ॥ 2 N *śarirabalaṃ samīkṣya mastū* ॥ Bh °rthyā... *stakopari pari*°. A later hand writes *śasya* on the blank, where one akṣara has been worn off ॥ Pr °*sāmarthyās tanmastakopari* ॥ 3 bhPrA *paribhramya*, P *paribhrammya*, M *bhramya* ॥ N *ca* for *taṃ*; PPrBh om. *taṃ* ॥ M *tīstānām hṛdaye*, Bh *tristānīhṛdayasya* ॥ N *atādayat* ॥ bhPPrA *kubjakaśarire pra*° ॥ 4 bh *trītyaḥ stano* ॥ Bh (later hand writing on some effaced akṣara) *ti* for °*ntaḥ* ॥ Bh *prṣṭadeśe ca stanaśparśūt kubjaḥ saralatām gataḥ*; N *prṣṭadeśe ca stanaśparśūt* ॥ PPrM *prṣṭapradeśaḥ stana*°, but in Pr, *ḥ* added over the line by cop. ॥ N *kubjaḥ*, PPrM *kubjakasya* ॥ 5 NPPrMBh *saratatām*; but Hamburg MSS. with bh ॥ 6 PPr *kubjakaś caivēti* ॥ PPrM add *kathā* 11, Bh *ekūdaśamī kathā* ॥ N *suvarṇasiūdhā* ॥ 7 NBh *uktam* for *abhihitam* ॥ N *daivakūlatayā*; Pr *devā*° ॥ 8 N *āpadyate* ॥ 9 *tyāgyo* has been lost in Bh by a hole, after which the MS. has *ḥ* ॥ Pr *tyāgyo* for *tyāgyaḥ* ॥ NBh *madvākyam* ॥ Bh *akurvato* ॥ 10 bhPPrM *suvarṇa*(Pr °*ṛṇa*° for °*ṛṇa*°) *siddha*(new line in bh)m *anujñāya*. ANBh with us, but in Bh *taṃ* and part of *nu* worn off ॥ 11 PBh *nivṛttaḥ* (Bh om. *ḥ*) for *prati*° ॥ bh flourish before *iti* ॥ N om. *iti* ॥ After *iti*, Bh ins. *dvādaśamī kathā* ॥ 12 A *samātha* for *samāptam* ॥ In Bh, *par* worn off ॥ bhA *aparīkṣākāritā* ॥ NBh *aparīkṣitakāritvaṃ* ॥ PM *ādyaḥ ślokaḥ* ॥ 13 In the place of this śloka N has only *kudṛṣṭaṃ kuparijñātam iti*, Bh *kudṛṣṭaṃ kuparijñātaṃ cēti* ॥ Bh om. the rest of the text. In its place N has: *samāptoyam graṃthaḥ* ॥ *iti śrīviṣṇusarmaviṇ[ḥ]racitaṃ paṃcākhyānaṃ 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 *kudṛṣṇam* ॥ 14 A *ta bhareṇa* ॥ After *kr/taṃ*, PPrM ins.: *evaṃ kathā 77 sūktāni ca* ॥ 646 ॥ A 119 for 5 ॥ 15 bhPPr *paṃcatantrāparanāparanāmakaṃ*; A with us ॥ 16 A °*yuktām* ॥ M *viṣṇu*°, om. *śrī* ॥ 17 M *parakūraḥ* ॥ A *joyeta* ॥ 18 PPrM om. all between stanzas 1 and 7 ॥ 26 bh °*prabhu*° for °*prabha*° ॥ A °*caṃdraprabha*, then an unfinished *pta*, then *sūrivṛdhaḥ* ॥

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1 A *kkacana* || A °bhogi for °yogi || 2 bhA *śamastī vi* ° || 3 A *rohini*° for *manmatha*°, and °*viśeṣasya* || 4 bh *lakṣma*, A *lakṣmī* || 7 bh °*mādā*° for °*padā*°; A with us || 8 In the place of *śiktū mayā*, bh has a blank filled in by corr. with *saṃprāpya bhū*, and *mi* written on the superior margin || 9 A *paṭ* for *ṣaṭ* || In P, *tāni ca* and part of *grāṃ* are lost by a hole || 10 Pr *gaṇita* || M *ślokaśaṃkhyā* 3 || 11 Stanza 8 is missing in bhPPrM || In A this line runs thus: *caṃdramunibhāṇacāṃdre varṣe kārṭtikasatadvītyāyām*; our text gives the reading of $\Pi^1\Pi^2\Pi^3$ ($\Pi^2\Pi^3$ °*vāṇa*° for °*bāna*°; $\Pi^1\Pi^2\Pi^3$ °*varṣai*) || 12 $\Pi^1\Pi^2\Pi^3$ om. °*dhiṣṭhito*, reading *vudhahiḥ*. Between *pratiṣṭhito* and *vudhahiḥ* Π^2 ins. *trāṭva sūtram iti su* ||

The COPYISTS' COLOPHONS of our MSS. run thus:—bh: *iti pañcamam ākhyānakam samāptam* || flourish || || *saṃvat 1468 varṣe mārgaśīrṣamāse śukla-pakṣe dvādaśi dine adyēha śrīVīramagrāme mahārājādhirājaśrīKāhnaḍadevavijayarājye amātyaMahaṃśalaśāpratipattau SatyapurajñātiyaVā*(corrected from *Joṣi*, and with an *i* inserted before *vā*)*ḍijanārdanaśya bhṛātṛJoṣihuradevaśya vinodāya śrīGauḍajñātiyaMahaṃśeśavasutaMahaṃgopālena pañcākhyānakam nāma nītiśāstraṃ lilikhe* || flourish || *iti pañcākhyānakam nītiśāstraṃ samāptam* || flourish || || *śivam astu sarvajagatu* || || *lekhakapāṭhakayoḥ śivam* || flourish || *yāval lavaṇa-samudro yāvan nakṣatramamḍito meruḥ* | *yavac caṃdrādityau tāvad idaṃ pustakam jayatu* || 1 || || flourish || || || N: *saṃvat 1855 varṣe śāke 1720 pravarttamāne karttika śu[śu corr. by cop. to va]di 8 gurau lipi śubham* | *Mahaṃdhapuravāsina śrīGauḍajñātiyaddave KāśināthātmajaHarinaṃdākhyena liṣitoyaṃ* [corr. by cop. to *liṣitam*] *śubham* | *aparam pustakam vikṣya solhanīyaṃ sadā budhaiḥ* | *hinādḥikair svarair varṇair asmākam dūṣaṇam na hi* | 1 | *trīṇy āhur avadānāni gāvah prthivī sarasvatī* | *narakād ulldharanṭy ete japāvāpanadohanāt* | 2 | *svārtham parārtham ca likhitoyaṃ grāmthaḥ* || || *śrī* || || ; A: *iti pañcākhyānam samāptam* || *Śivasuṃdareṇa likhitam* || *saṃvat 1574 varṣe āsavadī 9 sukre* || P: *yūḍṛśaṃ pustake dṛṣṭam* | *tādṛṣaṃ likṣitam mayā* | *yadi śuddham aśuddham vā mama doṣo na dīyate* || 3 *bhagnaprṣṭikaṭigrivā* | *baddhadṛṣṭir adhokukhaṃ* | *kaṣṭena likṣitam sūtraṃ* | *yatinena paripālyet* || 4 || *saṃvat 1537 varṣe prathamā āśūḍhavadī 1* *bhaume pustikā lakṣitam* || *śubham bhavatu* || *prathame kathā 29* || *devītye 7* || *trītye 15* || *caturthe 12* || *pañcame 12* || *evaṃ kūrāi kathā 75* || flourish || *prathame śukta 388* || *devītye śukta 84* || *trītye śukta 67* || *caturthe śukta 51* || *pañcame śukta 56* *evaṃ kūrāi śukta 646* || flourish || *śubham bhavatu* || M: *kathā 29* | 7 | 15 | 12 | *evaṃ 75* [cp. colophon of P] *śukta 388* || 51 | 56 || *śrī eṃcam* [for *evaṃ*] 646 | *śrī* || || flourish || *śrīḥ* || || flourish || || flourish || || || Pr has no colophon || Bh: *śivam astu sarvajagataś cēti* || *śrīsaṃghaś* | *ciraṃ naṇḍyāt* || *śrībhagavatitripurā mama manīṣitam* || *yī(?)ya(?)rttu* || *khalāḥ vilayaṃ yāntu* ||

āciraṃ tiṣṭatu puṣṭaṃkaṃ " 28 flourishes " *Muparāgakalasaparvanātha* " " Φ :
iti pañcākhyānaṃ samāptam iti " flourish " " saṃvat 1661 varṣe jyeṣṭhamāse
śuklapakṣe 2 dvitīyāyāṃ tithau guruvāre śrīVikramapuramādhye liṣatam idaṃ
 " flourish " *rājādhirājaśrīRāyasithajivijayarājye* " flourish " " *yādṛśaṃ puṣṭa-*
kaṃ dṛṣṭvā , *tādṛśaṃ liṣatam mayā* , *yadī śum asuddhaṃ vā* , *mama doṣo na dīyate*
 " 1 " flourish " *śubhaṃ bhavatuḥ* " " *kalyāṇam astu* " " flourish " "

bhN,A,PPrM; Simpl.Bh

INDEX OF STANZAS

In the following Index, *complete* references are given to the text, printed in HOS., vol. II, and to the edition of the *textus simplicior* (Simpl.) of the Pañcatantra by Kielhorn and Bühler. *Occasional* references are given to the same text as contained in the Hamburg MSS. (HI). *Kathāsaṃgraha*-stanzas are marked with an asterisk, *ākhyāna*-stanzas with a dagger.

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ekēṣām vāci śukavad anyeṣām Simpl. I.
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ṭevam uktvā sa dharmātmā III. 150.

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kartavyaḥ pratidivasam prasannacittaiḥ II. 160.

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*kartavyāny eva mitrāṇi II. 169.

kalahāntāni harmyāṇi V. 57. Simpl. V. 76.

kalpayati yena vṛttim I. 48.

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kāke śaucam dyūlakāreṣu satyam I. 110. Simpl. I. 147.

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kāmavyājam upetya, reading of Simpl. HI for dhyānavyājam u".

kāyaḥ samnīhitāpāyaḥ II. 194. Simpl. II. 177.

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kāruṇyam samvibhāgaś ca II. 20. Simpl. II. 24.

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kiṃ tena jātu jātena Simpl. I. 26.
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**kudṛṣṭaṃ kuparijñātaṃ* V. 1. Simpl. V. 1, 17. Cp. *kukṛtaṃ ku°*.
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kurvaṇ hi vaitasiṃ vṛtṭiṃ, see *kramāt vaitasa°*.
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kṛte pratikṛtaṃ kuryād V. 64. Simpl. V. 84.
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kṛtsnām api dharām jītvā II. 108.
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kelih pradahati majjāṃ Simpl. I. 175.
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ko gatvā yamasādanam I. 320.
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koṣakṣayo na nidrā ca Simpl. III. 128.
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kṛṣṇasyāṅgam adattvā V. 31. Simpl. V. 32.
kva gato mrgo na jīvati I. 163.
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kṣiyate nōpabhogena II. 191.

**kṣudram arthapatim prāpya* III. 81.

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kṣemyāṃ saṣyapradāṃ nityaṃ Simpl.

III. 85.

khanann ākhubilaṃ śiṃhaḥ III. 13.

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gaganam iva naṣṭatāraṃ Simpl. V. 6.

gaccha dūram api yatra nandasi I. 430.

gajabhujamgamayor api, see *ravinīśūka*°.

gajavihaṃgabhujaṃga°, see *śaṣidivāka-
 rayor*.

gaṇḍasthale madakalo, and *gaṇḍastha-
 leṣu*, see *gallasthaleṣu*.

gaṇḍopānte suciranibhṛtaṃ, see *gallo-
 pānte*.

gatavayasām api puṃsām II. 105.

Simpl. I. 10.

gandhena gāvāḥ paśyanti III. 58. Simpl.

III. 67.

gargo hi pādasaucāl Simpl. IV. 47 (om.
 HI).

gallasthaleṣu madavāriṣu Simpl. I. 123.
 (*gaṇḍasthaleṣu* HI.)

gallopānte suciranibhṛtaṃ I. 291.

gavām arthe brāhmaṇārthe Simpl. I. 205.

gavārthe brāhmaṇārthe ca Simpl. I. 420;
 II. 104.

**gavāśanānām sa vacaḥ śṛṇoti* I. 417.

gātraṃ saṃkucitaṃ gatiḥ III. 169.

Simpl. IV. 78.

gītaśūstravinodlena, see *kāvya*°.

gunavattarapātrena Simpl. I. 287.

guṇavanmitranāśena II. 38.

guṇavān apy asanmantri I. 370. Simpl.

I. 384.

guṇālayo 'py asanmantri, see *guṇavān apy*.

†*guṇāḥ saṃkhyāparityaktās* II. 47.
 Simpl. II. 59.

guṇiganagaṇanārambhe Simpl., HI Intr. 7,
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guṇeṣu rāgo vyasaneṣv anādaro III. 229.

gurur agnir dvijātinaṃ I. 257.

guruśakāṭadhuraṇḍharas I. 16.

gurūnām nāmamātre 'pi III. 71. Simpl.
 III. 81.

guror apy avaliptasya I. 169. Simpl.
 I. 306.

guroḥ sutām mitrabhūryaṃ II. 94.
 Simpl. II. 107.

grḍhrākūro 'pi sevyaḥ syād Simpl. I.
 302.

†*grḍhreṇāpahṛtaṃ māṃsaṃ* IV. 51.
 Simpl. IV. 93.

grhaṃ śatrum api prāptaṃ Simpl. I. 289.

grhakṣetravivādeṣu III. 84.

grhamadhyanyukhālena Simpl. II. 149.

grhi yatrāgataṃ dr̥ṣṭvā, see *yaś cājate
 prāghuṇake*.

gopālena prajādhenor Simpl. II. 218.

goṣṭhikakarmaniyuktaḥ V. 23. Simpl.
 I. 15.

grāsūl ardhmaṃ api grāsam II. 55.
 Simpl. II. 66.

grīṣmālapatāpto 'pi hi I. 317.

**catikā kāṣṭhakūṭena* I. 335. Simpl.
 I. 332.

catuḥkarno 'pi Simpl. HI I. 96.

caturthopāyasaūdhye tu III. 21. Simpl.
 III. 27, 135.

catvārīḥ sahasrāṇi Prāsasti 7.

candanataruṣu bhujamgū I. 277.

candanād api saṃbhūto I. 399.

calaty ekena pādēna I. 77.

cāṭataskaradurvyrttais Simpl. I. 343.

cāraṇair vandibhir nīcāir V. 51. Simpl.
 V. 66.

**citrikāṃ dipitāṃ paśya* III. 118.

citracātukarair bhṛtyair I. 377. Simpl.
 I. 385.

citravālukathair, see *citracātukarair*.
citrāvādakathair, see *citracātukarair*.
ciraṃ dugdho 'nadvān I. 246.

chāyāsuptamṛgaḥ śakunta° II. 2. Simpl.

II. 2.

chiltvā pāśam apāśya kūṭa° II. 67.

Simpl. II. 81.

chidreṣvanarthā bahulībhavanti, p. 251, 2.

jananīmano harati jātavati I. 213.

janitā cōpanetā ca Simpl. IV. 66.

**ṭjambuko hṛdayuddhena* I. 122, 155.

Simpl. I. 162.

jayanti te jīnāḥ, see *te jayanti*.

jālpanti sārīdham anyena I. 105. Simpl.

I. 135.

jātaḥ putro 'nṛjātaḥ ca I. 385.

jātāmātram na yaḥ śatrum I. 191.

Simpl. I. 233, 364; III. 3.

jātaśya nālītre Simpl. I. 28.

jātēti kanyā mahatīṣa cintā I. 212.

jānanṇ api naro daivāt IV. 31. Simpl.

IV. 35.

jālam ālūya gacchanti Simpl. II. 8.

Cp. *saṃphatāḥ tu havantīme*.

jīhvā lauḥyapra° Simpl. II. 3.

jīryanti jīryataḥ keśā V. 63. Simpl.

V. 16, 83.

jivanto 'pi mṛtāḥ pañva I. 264. Simpl.

I. 266.

jīvan naro bhadrāśatīni paśyati, p. 254, 14.

jivēti prabruvan proktaḥ I. 37. Simpl.

I. 53.

jñānaṃ cakṣur na tu dṛk II. 96.

jñānaṃ madadarpaharam I. 368.

jñānaṃ madopāśamaṇaṃ, see *madūśdikṣā-*

lanaṃ śāstraṃ.

jvālāsataruddhāmbaram I. 321.

†*tatas taṃ lubdhako dṛṣtvā* III. 151.

†*tatas tadvacanaṃ śrutvā* III. 141.

†*tataḥ saṃtrastahṛdayaḥ* III. 126.

†*tato divyāmbaraadharaḥ* III. 162.

†*tato yaṣṭim śalākūṃ* ca III. 157.

†*tat tatāḥ sūdhocyāmy etac* III. 148.

tat te yuktaṃ prabho kartuṃ, see *tatra yuktaṃ pra°*.

†*tatra taptrvā tapo ghoram* vol. xii, p. 50.

†*tatra dāvānalaṃ dṛṣṭvā* III. 165.

tatra yuktaṃ prabho kartuṃ III. 34.

Simpl. III. 42.

tadarthaṃ ca kulūnūṃ, see *etadarthe ku°*.

tad daivam iti saṃcintya, see *na daivam iti saṃcintya*.

tinavo 'py āgatā nityaṃ Simpl. II. 7.

†*tapas tepe tato varṣa°* vol. xii, p. 46.

tayā gavā kiṃ, see *kiṃ tayā kriyate*.

talavul dṛṣyate vyoma I. 438.

†*tasmāt traṃ dṛeṣam ulsrjya* III. 140.

tasmāt sarvaprayatnena trivarga° III. 210.

tasmāt sarvaprayatnena nūmāpi IV. 46. Simpl. IV. 85.

tasmāt syāt kalaho yatra V. 56. Simpl. V. 75.

tasmāt ekāntam āsāḍya Simpl. III. 7.

tasmāt durgam dṛḍhaṃ kṛtvā III. 42. Simpl. III. 51.

tasmāt vivāhayet kanyāṃ III. 185.

†*tasmān na śocāmi* p. 151, 10 and pāda 3 of II. 93. Simpl. II. 105, pāda 3, and p. 25, 17.

tasmān na syāt phalaṃ yatra III. 14. Simpl. III. 18.

tasya kathaṃ na calā Simpl. V. 33.

†*tasya tadvacanaṃ śrutvā* III. 143.

tasyāḥ kṛte budhaḥ ko nu II. 109.

tādītā api dañena Simpl. IV. 89.

tādīto 'pi durukto 'pi Simpl. I. 89.

tānīndriyāṇy avikalīni II. 81. Simpl. V. 26.

tāvaj janmāpi duḥkḥāya I. 263. Simpl. I. 265.

tāvāt prītir bhavel loke II. 41. Simpl. II. 47.

- tāvat syāt sarvakṛtyeṣu* II. 147. Simpl.
II. 143.
tāvat syāt suprasannāśyas, see *tāvad eva pradhānam syāt*.
tāvad eva pradhānam syāt V. 49. Simpl.
V. 64.
tāvaḥ bhayaśya bhetaṛyaṃ I. 170.
tāsāṃ vākyāni kṛtyāni Simpl. I. 140.
†tiraścām api yatrēdṛk II. 199.
tiryāṇaṃ puruṣaṃ vāpi III. 106.
Simpl. III. 116.
tiṣṭhan yo madhyago nityaṃ III. 43.
Simpl. III. 52.
tiṣṭhen madhyagato nityaṃ and *tiṣṭhed yo madhyago*, see *tiṣṭhan yo madhyago*
†tisraḥ koṭyo 'rīhakoṭi ca III. 164.
tiṣṭhānopāyaprāptigamyo III. 223.
**tulāṃ lohasahasrasya* I. 404, 409.
Simpl. I. 409, 414.
tulyārthaṃ tulyasāmurthyam Simpl. I. 248.
trṇāni nṛṇmūlayati pra° I. 94. Simpl.
I. 122.
trṇāni bhumir udakaṃ I. 131. Simpl.
I. 171.
trṣṇe devī namas tubhyaṃ II. 99. Simpl.
V. 81 (cp. *lobhāt eva narī mūdḥū*).
te jayanti jinā yeṣāṃ V. 9. Simpl.
V. 12.
te dhanyās te vivekaṇās Simpl. I. 262.
tenāpi ca varo datto I. 190. Simpl. I. 231.
**tyaktās cābhyanṭarā yena* I. 260.
Simpl. I. 259.
tyajanti mitrāni dhanena hīnaṃ II. 106.
tyajet kṣudhārtā, see *bubhukṣitāḥ kiṃ na*.
tyajed ekaṃ kulasyārthe Simpl. I. 355 ;
III. 84.
tyāgini sūre vīduṣi ca III. 222.
tyājyaṃ na dhairyaṃ Simpl. I. 316.
trayaḥ sthānaṃ na muñcanti I. 160.
†trayaḥ saha mayadvāṣyaṃ I. 282.
daṃṣṭrāviraḥitaḥ sarpo II. 70. Simpl.
I. 232 ; II. 12, 84 ; III. 49.
dakṣiṇādisamrddhasya Simpl. III. 156.
daṇḍaṃ muktā nṛpo yo 'nyāu Simpl.
III. 146.
dattvā tān eva yācanti, see *dātāro 'py atra yācante*.
dattvāpi kanyakāṃ vairi Simpl. I. 276.
dattvā yācanti puruṣā, see *dātāro 'py atra yācante*.
dadāti pratigrhṇāti II. 39 ; IV. 11.
Simpl. II. 45 ; IV. 12.
dadyāt sūdhur yadi nijapaile Simpl. I. 366.
dantasya niṣkoṣaṇakeno rājan I. 59.
Simpl. I. 71.
dayitajanaviprayogo II. 179. Simpl.
II. 174.
darśitabhaye 'pi dhātari I. 79. Simpl.
I. 104.
dātāro 'py atra yācante II. 117.
dātā laghur api sevyo Simpl. II. 68.
dānaṃ bhogo nāśas tistro Simpl. II. 151.
dānena tulyo nidhir asti nānyaḥ II. 131.
Simpl. II. 158.
†dārīdryarogaduḥkhāni III. 139.
dārīdryasya parā mūrtir Simpl. II. 159.
dārīdryāt puruṣasya bāndhava° II. 78.
dārīdryād dhriyam eti, see *nīdravyo hriyam eti*.
dāreṣu kiṃcit puruṣasya I. 74. Simpl.
I. 100.
†dāvāgnīnēva nīrdagdḥā III. 134.
dikṣu bhūmau tathākāśe I. 207.
duḥkham ātmā paricchetum I. 323.
duradhigamaḥ paralbhāgo I. 333. Simpl.
I. 330 ; V. 34.
durārūlhyāḥ śriyo rājñāṃ Simpl. I. 67.
durārūlhyāḥ hi rājñāḥ Simpl. I. 64.
durārohaṃ padaṃ rājñāṃ Simpl. I. 66.
durgam trikūṭaḥ parikhā Simpl. V. 90.
durgasthā api vadhyante Simpl. III. 144.
durjanagamyā nāryaḥ I. 272. Simpl.
I. 278.

durjanaḥ prakṛtiṃ yāti I. 240.

durdāśe ghanatimire III. 177. Simpl.

IV. 53. (Cp. the following stanza.)

durdāśe 'sitapakṣe I. 133. Simpl. I.

173. (Cp. the preceding stanza.)

durmantrān nṛpatir vinaśyati I. 129.

Simpl. I. 169.

durmantrinaṃ kam upayānti III. 211.

Simpl. III. 160.

durlabhā strīva cittena Simpl. III. 149.

duṣṭabuddhir abuddhiś ca and *duṣṭa-*
buddhir dharmabuddhir, see *dharmabuddhir abuddhiś ca*.

duṣprāpyāni bahūni Simpl. V. 28.

dūtaṃ vā lekhaṃ vā III. 75.

dūta era hi saṃdadhyaḥ III. 76.

dūramārgaśramaśrāntaṃ, see *dūrāyātāṃ*.

dūrasthānām avidyānām Simpl. IV. 72.

dūrasthām api yena paśyasi I. 205.

dūrād ucchritupāñir ādra' I. 285.

dūrāyātāṃ pathaśrāntaṃ IV. 4. Simpl.
IV. 4.

†*devo 'pi taṃ laṅghayati*, p. 151, 8 and
pāda 2 of II. 93. Simpl. II. 106,
pāda 2, and p. 25, 16.

deśaṃ kūlaṃ kāryaṃ I. 258.

deśam utśrjya jīvanti, see *trayaḥ sthānaṃ*
na muñcanti.

deśānām upari kṣmāpā I. 117. Simpl.
I. 155.

deśāntareṣu bahuvīdhubhāṣa' Simpl. I.
397.

daivasya pātratām eti Simpl. II. 97.

daivasaśūl upapanne I. 4.

doṣam ārtto janaḥ kṛtsnaṃ Simpl. III.
163.

daurgatyaṃ dehināṃ duḥkham Simpl.
II. 96.

daurbhāgyāyatanaṃ dhiyo II. 85.

dyūtaṃ yo yamadūtābhaṃ I. 45. Simpl.
I. 58.

dravyaprakṛtikīno 'pi I. 33. Simpl. I. 48.

dvandvūlāpasabheśaja' I. 25.

drāv upāyān iha proktau Simpl. II. 163.

dviguṇaṃ triguṇaṃ vittam V. 26. Simpl.
I. 18.

dvijihvam udvegakaraṃ I. 397.

dvīdhākāraṃ bhaved yānaṃ III. 30.

Simpl. III. 37.

dvīpāśvīṣasiṃhāgni' I. 364.

dvīṣadīdveṣaparo nityam I. 42. Simpl.
I. 57.

dvīśākṛīṣasiṃhāgni', see *dvīpāśvīṣa'*.

dvīpād anyasmād api II. 154.

dvīśīdveṣaparo nityam, see *dvīṣadīdveṣa-*
parō nityam.

†*dvaīdhībībhāvasaṃśrītaṃ tvaṃ* III. 57.

dhanaśaśya tathāiva vajrināḥ I. 433.

ghanavān duṣkulīno 'pi II. 104.

ghanavān matimān kiṃ, see *sadhana*
iti ko.

ghanālikeṣu vidyante Simpl. II. 112.

dhanyās tūta na paśyanti II. 43 (see *para-*
hastagatām bhāryām). Simpl. V. 78.

dhanyās te ye na, see *dhanyās tūta na*.

**dharmabuddhir abuddhiś ca* I. 389.
Simpl. I. 396.

dharmasatyavikīnena III. 19. Simpl.
III. 25.

dharmārthaṃ yatatām apīha Simpl. I.
371.

dharmārthaṃ yasya vittehā Simpl. II.
157.

dharsanāṃ marṣayel yo 'tra V. 60.
Simpl. V. 80.

dhavalāny āpatatrāṇi Simpl. I. 42.

dhairyaṃ hi kāryaṃ satatam I. 216.

dhyanavṛjyam upetya Simpl. V. 14.

na kṣyacit kaścid iha I. 18.

†*na kāryam adya me nātha* III. 159.

*†*na kiṃ dadyān na kiṃ kuryāt* IV. 41.

na kuryān naranāthasya I. 43.

na kaulīnyān na sauhārdān Simpl. I. 116.

nakraḥ svasthānam āśādy III. 38.

Simpl. III. 46.

na kṣudhā pīḍyate yas tu Simpl. I. 90.
nakhināṃ ca nadīnāṃ ca I. 52.
na gaḇānāṃ sahasreṇa I. 187. Simpl.
 I. 228; II. 13.
na garvaṃ kurute māne Simpl. HI I. 88.
 †*na grhaṃ grhaṃ ily āhur* III. 130.
 Simpl. IV. 81.
na goprādānaṃ na mahāprādānaṃ I. 298.
 Simpl. I. 290.
 **nagnaḥ śravaṇako dagdhaḥ* I. 378.
na ca cchīdram vinā śatrur Simpl. III.
 124.
na candreṇa na cauṣadhya Simpl. I. 380.
na ca svalpakṛte bhūri, see *na sa sval-*
pakṛte bhūri.
na jātu śamanam yasya, see *prayūty*
upaśamaṃ.
na tac chastrair na nāgendrair Simpl. I.
 124.
na tat svarge 'pi saukhyaṃ syāt Simpl.
 V. 49.
 †*na tathā kariṇā yānaṃ* III. 214.
na tathā bādhyate loke II. 74. Simpl.
 II. 88.
na tādṛg jñyate saukhyam III. 82.
 Simpl. III. 92.
na tām sutīrthais tapasā, see *yān yajña-*
samghais tapasā ca lokin.
na te kimcid akartavyam II. 100.
na tv avijñātāśīlasya, see *na hy avi-*
jñātā.
na dadāti yo na bhvīkte II. 127.
na dānatulyo vidhir asti, see *dāneṇa*
tulyo.
nadīnāṃ ca kulīnāṃ ca Simpl. IV. 49.
na dīrghadarśino yasya III. 196. Simpl.
 III. 167.
na durjano vāiram iti prakupyati I. 239.
na devā yaṣṭim ādāya Simpl. III. 182.
 (See the following stanza.)
na devāḥ śastram ādāya Simpl. III. 183.
 (See the preceding stanza.)
na daivam iti saṃcintya II. 145. Simpl.
 II. 140.

**na pūjyati yo garvāt* I. 100. Simpl.
 I. 130.
na prcched gotracaraṇam IV. 3. Simpl.
 IV. 3.
na prajñayā visūriṇyā, see *prajñayāti-*
visūriṇyā.
na badhyante hy aviśvastā I. 88. Simpl.
 I. 114; II. 40.
na bhaktiā kasyacil ko 'pi I. 407. Simpl.
 I. 412.
namati vidhivat pratyutthānaṃ I.
 287.
na manuṣyaprakr̥tinā I. 431.
 †*na mayā tava hṣṭāgram* II. 54.
na mātari na dāreṣu II. 190.
 †*na me dhanur nāpi ca* II. 60.
na yajñasamghair api, see *na tām sutīr-*
thais tapasā.
na yajñāno 'pi gacchanti I. 308. Simpl.
 I. 300.
na yatra śakyate kartuṃ IV. 62. Simpl.
 IV. 11.
na yatrāsti gatir vāyo V. 35. Simpl.
 V. 48.
na yasya ceṣṭitaṃ vidyān I. 261. Simpl.
 I. 261.
na yasya śakyate kartuṃ, see *na yatra*
śakyate kartuṃ.
nayāt apetam pravradanti yuddham I.
 434.
na yojanaśataṃ dūram II. 98.
narakāya matis te cet II. 51. Simpl.
 II. 63.
narapalihitakartā dvesyatām I. 101.
 Simpl. I. 131.
narānāṃ nāpito dhūrtaḥ III. 66. Simpl.
 III. 76.
narādhipā nīcamatānuvartino I. 369.
 Simpl. I. 383.
narendrā bhūyīṣṭhaṃ gunavati I. 294.
na vadhyate hy aviśvastō and na va-
dhyante hy a°, see *na badhyante hy a°*.
navanītasamām vāṇīm I. 394. Simpl.
 I. 407.

- na vittam darśayet prājñāḥ* Simpl. I. 400.
na vinā pārthivo bhṛtyair I. 68. Simpl. I. 79.
na viḥhāvyante laghavo V. 6. Simpl. V. 7.
na viśvaset pūrcavirodhitasya III. 1. Simpl. III. 1.
na viśvased ariśvaste IV. 12. Simpl. II. 39; IV. 13.
na viśvāsaṃ vinā śatruḥ II. 33. Simpl. I. 115; II. 33.
na śailaśṛṅge kumalam prurohati I. 278.
naśyati vipulamater api, see *vipulamater api naśyati*.
naśyanti guṇā guṇinām I. 242.
naśtam apātre dānam I. 244.
naśtam mṛtam atikrāntam I. 336. Simpl. I. 333.
na sa svalpakṛte bhūri IV. 25. Simpl. I. 19.
na sū vidyā na tad dānam Simpl. I. 4.
†*na sū śṛṣṭy abhimanantavyā* III. 133.
na suvarṇam na ratnāni Simpl. IV. 74.
na so 'sti puruṣo rājñām I. 226. Simpl. I. 241.
na smaranty aparūḥṣānām I. 279.
na svalpam apy adhyavasāyabhiroh II. 116.
na svalpasya kṛte bhūri, see *na sa svalpa-kṛte bhūri*.
na hi tad vidyate kiṃcid V. 19. Simpl. I. 2.
na hi bhavati yan na bhāryam II. 8, 134. Simpl. II. 9, 124.
na hi viśvasanīyam syāt III. 87.
**na hy avijñātaśīlāya* I. 256. Simpl. I. 252.
*†*ndkasmāc chāṇḍilīmātū* II. 53. Simpl. II. 65, 78.
nāgnis tṛpyati kāṣṭhānām I. 106. Simpl. I. 137.
nacchādayati kaupīnam III. 89. Simpl. III. 97.
nājñātubalavīreṣu I. 57.
nātiprasaṅgaḥ pramadāsu kāryo I. 144. Simpl. I. 187.
nātyuccaṃ meruśikharam II. 123.
**nānūmyam nāmyate dāru* I. 383. Simpl. I. 386.
nānyad gītād varam loke V. 43. Simpl. V. 57.
nāpṛṣṭas tasya tad brūyād, see *apṛṣṭas tasya tad brūyād*.
nābhakṣyam bhakṣayet prājñāḥ I. 304. Simpl. I. 296.
nābhikṣeko na saṃskāraḥ I. 6.
nābhyyutthānakriyā yatra II. 50. Simpl. II. 62.
nāmṛtam na viśam kiṃcid IV. 29. Simpl. IV. 32.
nāvidagdhaḥ priyam brūyāt II. 37. Simpl. I. 164. (Cp. *niḥśpṛho nātiki-kāri syāt*.)
nāsayitum eva nīcaḥ I. 366. Simpl. I. 363, 382.
nāśnāti śecayantsukyād Simpl. I. 267.
nāśm kṣeṇā agamyo 'sti Simpl. I. 143.
nāsty ārogyasamaṃ mitram I. 161.
nīkṣepe grhapatite V. 22. Simpl. I. 14.
nijasthānasthito 'py ekaḥ III. 41. Simpl. III. 50.
nītyam narendrabhavan I. 26.
nītyodyatasya puruṣasya bhaved I. 195.
nipānam iva maṇḍūkāḥ II. 112.
nimittam uddīṣya hi yaḥ prakupyati I. 274. Simpl. I. 283.
niratisayam gurimānam Simpl. I. 30.
nīrodhāc cetaso 'kṣāni Simpl. II. 154.
nīroḍgam api viltādhyam Simpl. II. 117.
nīdravyo hṛiyam eti II. 86.
nirviṣeṣam yadā svāmī I. 66. Simpl. I. 78.
nirviṣeṇāpi sarpeṇa Simpl. I. 204; III. 87.
†*nīścītya prathamām vācam* Simpl. III. 3.
nīstabdhām hṛdayam kṛtvā, see *nīstrīm-śam hṛdayam kṛtvā*.

nistripīṣaṃ hṛdayaṃ kṛtvā I. 352. Simpl.
I. 367.

niḥsarpe baddhasarpe vā III. 226.

niḥsarpṇo nādhikāri syān I. 124. (Cp.
nāvidagdhah priyaṃ brūyāt.)

†nīśāntārthatattvajño III. 73.

nūnaṃ tasyāśyapute I. 401.

†nūnaṃ mama nṛśaṃsasya III. 154.

nṛpaḥ kāmāsakto gaṇayati na I. 253.

nṛpadipo dhanasnehaṃ I. 180. Simpl.
I. 221.

naṭtan mitraṃ yasya kopād I. 209.

†naṭva kaścit suhṛt tasya III. 122.

nōnmayūkkhena ratnena I. 360.

nōpakāraṇaṃ vinā pritiḥ II. 40. Simpl.
II. 46.

pañca paścānte hanti III. 98. Simpl.
III. 108.

pañcāśītyadhikam hy etad V. 42. Simpl.
V. 56.

†pañjarasthā talaḥ śrutevā III. 132.

paṭur iha purnasaḥ parākrame II. 120.

**pañḍito 'pi varāṇaṃ śatrur* I. 418, 421.
Simpl. I. 417.

paṇyānāṃ gāndhikāṃ paṇyaṃ V. 24.
Simpl. I. 13.

patati kulācin nabhasaḥ V. 29. Simpl.
V. 29.

†pativratā patiprāṇā III. 131.

paradesabhayād bhūtā Simpl. I. 321.

paradosakathāvicakṣaṇaḥ I. 400.

paraparivādah pariśadi III. 102.

**parasparasya marmāṇi* III. 172.

**parasya pūḥanaṃ kurvan* I. 353. Simpl.
I. 368.

parahastagatāṃ bhōryāṃ V. 58. (See
dhanyāś tāta na paśyanti.)

parākramaparāmarṣa° Simpl. III. 152.

parāṇmukhe 'pi daive 'tra Simpl. I. 360.

parāṇmukhe vidhau puṃsām II. 9.
Simpl. II. 10.

paricitam āgacchantam Simpl. I. 16.

parivartini saṃsāre Simpl. I. 27.

paruse hitam anveṣyaṃ I. 372.

pareṣām ātmanas caiva III. 80.

parokṣe guṇahantāraṃ I. 284.

†parjanyaśya yathā dhārā II. 46.
Simpl. II. 58.

parṇasābdam opī śrutevā Simpl. III. 132.

paryañkeṣv āstaraṇaṃ I. 134. Simpl.
I. 174.

†paryātan prthivīm sarvām I. 281.

paryanto labhyate bhūmeḥ I. 95.

paśya karmavaśāt prāptaṃ II. 138.
Simpl. II. 129.

paśya dānaśya māhātmyaṃ Simpl. II. 48.

pādāhato 'pi dṛṣṭhadanḍa° Simpl. I. 304.

pāpardhivad adharmeṇa I. 99. Cp.
ākheṭakasya dharmeṇa.

pitā vā yadi vā bhrātā I. 428. Simpl.
I. 423.

pitur grheṣu and pitur grhe tu, see pītr-
veśmani yā kanyā.

pitṛpatitamaham sthānaṃ Simpl. I. 365.

pitṛveśmani yā kanyā III. 188.

pitṛaṃ durgandhī toyāṃ II. 102.

piyūṣam iva saṃtoṣaṃ Simpl. II. 153.

puṃsām asamarthānām Simpl. I. 324.

putrād api priyataraṃ Simpl. II. 49.

punaḥ pratyupakārāya Simpl. I. 338.

purū guroḥ sa° I. 189. Simpl. I. 230.

pulākā iva dhānyeṣu III. 90. Simpl.
III. 98.

pūjyate yad apūjyo 'pi Simpl. I. 7.

pūjyo bandhur api priyo I. 230.

pūrṇpūrṇe V. 21 (HI V. 20).

**†pūrcam tāvad ahaṃ mūrkhō* III. 193.

**pūrcam eva mayā jñātaṃ* I. 82. Simpl.
I. 108.

pūrve vayasī yaḥ śāntaḥ, see prathamē
vayasī.

**pṛcchakena sadā bhāvyaṃ* V. 70. Simpl.
V. 93, 94.

prṣṭāprṣṭā narendreṇa I. 437.

paśuṇyamātrakuśalaḥ I. 422.

paulastyaḥ katham anyadā° II. 3. Simpl.
II. 4.

- **pracchannaṃ kila bhoktavyaṃ* I. 344.
prajā na rāṇjayed yas tu III. 228.
prajānāṃ dharmasaḍbhāgo Simpl. I. 344.
prajānāṃ pālanāṃ śasyaṃ Simpl. I. 217.
prajāpīḍanasamūpāt Simpl. I. 345.
prajāyādvīsāriṇyā I. 387.
pranamyā vighnānantāram Simpl. II, Intr. 3 (om. I).
†*pratāpayasvu viśrabdhaṃ* III. 145.
pratidinam upaiti vilayaṃ V. 4. Simpl. V. 4.
pratidivasaṃ yāti layaṃ, see *pratidinam upaiti vilayaṃ*.
pratyakṣaṃ yasya yad bhuktaṃ III. 85. Simpl. III. 94.
pratyakṣaṃ prapadam Prasasti 3.
**pratyakṣe 'pi kṛte pāpe* III. 174. Simpl. IV. 48, 54.
pratyantaram na punar Prasasti 6.
pratyūḍīṣṭaḥ puruṣaḥ I. 254.
pratyūḍīṣṭiṃ vṛjati puruṣo I. 269.
prathamē vayasī yaḥ śāntaḥ I. 125. Simpl. I. 165.
prabhuprasūḍaṃ vittaṃ I. 38. Simpl. I. 54.
prabhokḥ prasūḍam anyasya Simpl. I. 286.
pramāṇād adhikasyāpi Simpl. I. 327; III. 29.
pramāṇābhyadhikasyāpi, see *pramāṇād adhikasyāpi*.
pramādināṃ tathā caurā I. 118. Simpl. I. 156.
prayāty upaśamaṃ yasya III. 26. Simpl. III. 33.
praviralam, see *aviralam*.
prasannavadano hr̥ṣṭaḥ I. 154. Simpl. I. 200.
prasaratī matiḥ kūr्यārambhe III. 221. Simpl. III. 180.
prājāpatye śakate bhinne Simpl. I. 212.
prājñaiḥ śnigdhair upakṛtaṃ, see *bhāva-śnigdhair u°*.
prāṇavad rakṣayed bhṛtyān, see *rakṣed bhṛtyān yathā prāṇān*.
prāṇavyaye samutpanne II. 174. Simpl. II. 168.
prāṇātyaye samutpanne, see *prāṇavyaye*.
**prāptam arthaṃ tu yo mohāt* IV. 1.
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- *yasya nāsti svayaṃ prajñā* V. 46. Simpl. V. 60, 70.
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rāgī bimbādharo 'sau stana° I. 202.
rājāmūtari deryām ca I. 35. Simpl. I. 52.
rājū ghṛṇi brāhmaṇaḥ sarvabhakṣi I.
 429. Simpl. I. 424.
rājā tuṣṭo 'pi bhṛtyānām, see *svāmī*
tuṣṭo 'pi.
rājānam eva saṃskṛitya Simpl. I. 41.
rājā bandhur abandhūnām Simpl. I. 346.
rājū vyayaparo nityam Simpl. V. 61.
rāmasya vrajanam baler niyamanam III.
 231. Simpl. V. 68.
ripuraktena saṃsiktā III. 28. Simpl.
 III. 35.
ripor aṣṭādaśātāni III. 60. Simpl.
 III. 69.
r̐kṣāyām snehasadbhāvaṃ IV. 49.
 Simpl. IV. 91 (om. in HI).
r̐pābhijanasampannau III. 206.
r̐peṇāpratimenayauvanagunair III. 207.
 Simpl. III. 175.
rogī cirapravāsi II. 91.
rohati sāyakavidhaṃ III. 99. Simpl.
 III. 111.
rohiṇīśakaṭam arkanandanaś Simpl. I.
 213.
laghur ayam āha na lokaḥ, see *virośa*
iti hasati.
lajjante bāndhavās tena Simpl. II. 98.
lajjū snehaḥ svaramadhuratū V. 73.
 Simpl. V. 97.
labdham arthaṃ tu yo mohāt, see *prāptam*
arthaṃ.
labhate puruṣas tāṃs tām I. 415.
labhyate bhūmiparyantaḥ Simpl. I. 125.
lavaṇajalāntā nadyaḥ I. 396.
lāṅgūlacālanam adhaś I. 13.
līlodyānagate 'pi hi II. 173. Simpl.
 II. 166.
†lubdhakena tato muktā III. 158.
lubdharya naḥyati yaśo, see *stabdhasya*
nā°.
lokānugrahakartāraḥ I. 183. Simpl. I.
 225.
loke 'thavā tanubhṛtām Simpl. I. 372.
lobhād eva narā m̐ḍhā V. 61. Simpl.
 V. 81. (Cp. *ṛṣṇe devī namas tubh-*
yaṃ.)
lobhāviṣṭo naro vittam Simpl. III. 141.
lohitaḥkṣasya ca mareḥ I. 67.
†vakranāsam sujihmākṣam III. 68.
 Simpl. III. 78.
vakranāsaś ca karkākṣo, see *vakranāsam*
su°.
vacas tatra prayoktavyaṃ I. 56. Simpl.
 I. 33.

- vajralepaśya mūrkhāśya* IV. 9. Simpl. I. 260; IV. 9 [HI also, I. 201].
- vadatsū dainyaṃ śaraṇāgaleṣu* Simpl. III. 155.
- vadanāṃ daśanair hīnaṃ* Simpl. V. 77.
- vadanena vadanti*, see *madhu tiṣṭhati*.
- vadhyatām iti yenōktaṃ*, see *hanyatām iti ye*.
- vanāni dahato vahnēḥ* III. 49. Simpl. III. 57.
- vane prajvalito vahnir* III. 217.
- vande sarasvatīm nityaṃ* Simpl. II, Intr. 1 (om. I).
- varaṃ yuktaṃ mannaṃ*, see *varaṃ mannaṃ nityaṃ*.
- varaṃ vanaṃ varaṃ bhaikṣyaṃ* Simpl. I. 280.
- varaṃ vanaṃ vyāghragajādisevitam* Simpl. V. 23.
- varaṃ varayate kanyā* Simpl. IV. 68.
- varaṃ vibhavaḥśīnena* II. 88.
- varaṃ vihāraḥ saha pannagair kṛtaḥ* I. 168.
- varaṃ kṛyaṃ mannaṃ*, see *varaṃ mannaṃ nityaṃ*.
- varaṃ garbhasrāvo* Simpl. Intro. 3 (H 8, I 4).
- varaṃ gr̥dhro haṃsaiḥ*, cp. *gr̥dhṛākāro 'pi sevyaḥ*.
- varaṃ jaladhīpātāla*° I. 414.
- varaṃ narakavāso* 'pi II. 168.
- varam agnau pradīpte tu* III. 201.
- varam ahimukhe kṛōḥāviṣṭe* II. 87.
- varaṃ purvatadurgeṣu* II. 89.
- varaṃ prāṇaparītyāgo* II. 183.
- **varaṃ budāhir na sū vidyā* V. 33. Simpl. V. 36, 39.
- varaṃ marnaṃ nityaṃ na ca* II. 90.
- varjayet kaulikākāraṃ* Simpl. IV. 11.
- varaṃ sīlaṃ śīraśi*, see *svetaṃ padmaṃ śīraśi*.
- **vardhamāno mahān snehaḥ* I. 1. Simpl. I. 1.
- vasen mānādhikaṃ sthānaṃ*, see *śrayen mā*°.
- vasor vṛyotpannām abhayaṭa* Simpl. IV. 50 [om. in HI].
- vānāmṛtēnāpyasatyena* Simpl. III, I. 145.
- vācyaṃ śraddhasametasya* Simpl. I. 393.
- vājivāraṇalohūnām* I. 328.
- vāñchati yad divā martyo* I. 103. Simpl. I. 133.
- vāñchāvichchedanaṃ prākūḥ* Simpl. II. 155.
- vāñchaiva śucayati pūrvataraṃ* II. 66. Simpl. II. 80; III. 181.
- †*vātavarṣo mahān āśin* III. 129.
- vātavr̥ṣṭivīdhūṭasya* and *vātavr̥ṣṭyavādhūṭasya*, see *yathā vātavīdhūṭasya*.
- vāpākūpataḍḍāgūnām* III. 83. Simpl. III. 93.
- vikulam iha pūrvasukṛtaṃ* Simpl. V. 9.
- vikāraṃ yāti no cittaṃ* Simpl. II. 110.
- vidagdhāśya ca*, see *viśadagdhāśya*.
- vidyamānā gatir geṣām* Simpl. I. 320.
- vidyāṃ vittaṃ śilpaṃ tāvaṃ* Simpl. I. 398.
- vidyāvātāṃ maheccchānām* Simpl. I. 37.
- vidvattvaṃ ca nṛpattvaṃ ca* Simpl. II. 52.
- vidvadbhiḥ suhṛdām atra* Simpl. II. 111.
- vidvān r̥jur abhigamyo* I. 403.
- vidhātṛā racitā yā sū* Simpl. II. 173.
- vidhīnā mantrayuktena* Simpl. I. 216.
- vināpy arthair dhīraḥ spr̥ṣati* II. 121.
- vipulamater apī naśyati* V. 5. Simpl. V. 5.
- virasū iti hasati na janaḥ* V. 7. Simpl. V. 10.
- virūpo 'py akulino* 'pi II. 141. Simpl. II. 135.
- vilocanānām vikacotpalataviṣām* II. 13.
- vivāde dr̥śyate pattraṃ* I. 391. Simpl. I. 403.
- vivāde 'viśyate*, see *vivāde dr̥śyate*.
- viśeṣāt paripūrṇāśya* Simpl. I. 326.
- viśrambhād yasya yo mṛtyuṃ* Simpl. I. 274.

viśvasanti na kasyāpi Simpl. II, IV. 73.
viśvāṣaḥ sampado mūlaṁ II. 18. Simpl. II. 22.
viśadigḥkasya bhakṣyasya, see *kaṇṭakasya ca bhagnasya*.
viśamasthasvādūphala° I. 138. Simpl. I. 179.
viśamāḥ kathanātmano I. 51.
vistīrnavyavasāyasūdhya mahatām III. 227.
vīravratasya vidyāyāḥ I. 419.
erṣyamūle 'pi dayitā Simpl. IV. 82.
erṣyāṁś chītvā paśūn hatvā III. 96. Simpl. III. 106.
vṛttim apy āsṛitaḥ śatrur Simpl. III. 125.
vaikalyaṁ dharanīpātāṁ I. 136. Simpl. I. 177.
vaidyavivṛjjanāmātyā and *vaidyasām-vatsarāmātyā*, see *vaidyasām-vatsarā-cāryāḥ*.
vaidyasām-vatsarācāryāḥ III. 61. Simpl. III. 70.
vairāgyāharaṇaṁ, see *daurbhāgyāyatanam*.
vairiṇā na hi saṁdadhyāt, see *śatruṇā na hi*.
vyakto 'pi vāsare satyaṁ II. 76. Simpl. II. 92.
vyāñjanaṁ hanti vai pūrvam III. 186.
vyāñjanais tu samutpannaiḥ III. 184.
vyathayanti paraṁ ceto Simpl. II. 95.
**vyapadeśena mahatām* III. 72. Simpl. III. 82, 90.
vyapadeśena siddhiḥ syāt and *vyapadeśe 'pi sī°*, see *vyapadeśena mahatām*.
vyasanaṁ hi mahārājño I. 157.
vyasanaṁ prāpya yo mōhāt Simpl. II. 180.
vyasaneṣv api sarveṣu II. 5. Simpl. II. 6.
vyākīrṇakesarakarālamukhā I. 149.

**vyāghravānarasarpāṇām* I. 247.
vyādḥilena saśokena V. 8. Simpl. V. 11.
vyomaikāntavihārīṇo 'pi vihaḡāḥ II. 16. Simpl. II. 20.
śaktaṁ bhaktaṁ kulinaṁ ca I. 345. Simpl. I. 351.
śaktivaikalyanamrasya I. 81. Simpl. I. 106.
śaktenāpi sadā narendra viduṣā III. 203. Simpl. III. 172.
śakṣyāmi kartum idam alpam III. 225.
śaṅkaniyā hi sarvatra Simpl. II. 90.
śatabuddhiḥ kṛtonnāmaḥ, see *śatabuddhiḥ śiraḥstho 'yam*.
**śatabuddhiḥ śiraḥstho 'yam* V. 34, 36. Simpl. V. 45, 50.
śatam eko 'pi saṁdhatte I. 188. Simpl. I. 229; II. 14.
**śatravo 'pi hitāyātva* III. 170.
śatruṇā vāñchāvighātāya Simpl. III. 142.
śatruṇā na hi saṁdadhyāt II. 24. Simpl. III. 24; II. 29.
śatrubhir yojayec chatruṇā Simpl. IV. 17.
śatrum utpādayet prājñas IV. 16. Simpl. IV. 18.
śatrum unmulayet prājñas, see *śatrum utpādayet prā°*.
śatrurūpāni mitrāṇi I. 167.
śatroḥ palāyane chidram III. 113. Simpl. III. 123.
śatroḥ pracalane, see *śatroḥ palāyane*.
śator ākrandaṁ and *śator ākramaṁ*, see *śator balam avijñāya*.
śator ucchedanārthāya Simpl. III. 133.
**śator balam avijñāya* I. 315. Simpl. I. 312.
śator vikramam, see *śator balam avijñāya*.
śatroḥ śriyaṁ sadottḥyāz Simpl. III. 153.

- śanaiḥ śanair dadūty eṣa* Simpl. III. 134.
śanaiḥ śanaiḥ prabhoktavyaṃ II. 63. Simpl. II. 76.
śanaiḥ śanaiś ca yo rāṣṭram I. 176. Simpl. I. 215.
śapathaiḥ saṃhitasyāpi II. 32. Simpl. II. 35 (HI, also I. 113).
śapathaiḥ saṃdhitasyāpi, see *śa° saṃhitasyāpi*.
śamopāyāḥ sakopasya III. 22. Simpl. III. 28.
śamharasya ca yā māyā Simpl. I. 183.
śarājyotsnūhale dūraṃ V. 39. Simpl. V. 53.
śarabānaturanivarṣe Praśasti 8.
śaśilivākarayor grahapūṭanaṃ II. 15.
śastrair hatū na hi hatū III. 220. Simpl. III. 179.
śastrair hatūs tu riparo, see *śastrair hatū na hi hatū*.
śāṭhyena mitraṃ kapaṭena dharmam I. 373.
śāstrāṇy adhītyāpi bhavanti II. 110.
*†*śītilau ca subaddhau ca* II. 142, 149. Simpl. II. 136, 145, 146.
śibināpi svamāṃsāni III. 171.
śirasā vidhṛtā nityaṃ Simpl. I. 82.
śighrakṛtye, see *śighrakṛtyeṣu*.
śighrakṛtyeṣu kāryeṣu III. 199. Simpl. III. 170.
†śīlavālātapasahaḥ III. 156.
śīlavālāpālīkaṣṭhāni Simpl. I. 270.
śīlaṃ śaucaṃ kṣāntir V. 2. Simpl. V. 2.
śucayo hitakāriṇo vinītāḥ I. 435.
śuddhaiḥ snigdhaiḥ, see *bhūvasnigdhair upakṛtam api*.
śubhaṃ vā yadi vā pāpaṃ I. 104. Simpl. I. 134, 239.
śuśkasya kiṭākhātasya, see *kuljasya kiṭā°*.
śūdro vā yadi vāṇyo 'pi I. 127. Simpl. I. 167.
śūnyam apuṭrasya grhaṃ II. 80.
śūras ca kṛtavidyaś ca, see *śūro 'si kṛtavidyo 'si*.
śūrah surūpaḥ subhagaś ca vāgmī V. 17. Simpl. V. 25.
śūrās ca kṛtavidyāś ca II. 119.
**†śūro 'si kṛtavidyo 'si* IV. 34, 39. Simpl. IV. 38, 43.
†śrṇotv avahitāḥ kṛnto III. 135.
śete saha śayānena Simpl. II. 126.
śokāratibhayaatrāṇam II. 195. Simpl. II. 179.
śaucāvaśiṣṭayāpy asti Simpl. II. 101.
śrayen mātūdhikam vāsaṃ II. 82.
**śravyaṃ vākyaṃ hi vṛddhānām* I. 343.
śrīśomamantrivacanena Praśasti 2.
śrutvā sāṃgrāmikīṃ vṛttīm Simpl. I. 91.
†śrutvāṣṭam bhairavaṃ śabalaṃ I. 83.
śrūyatām dharmasarvasvaṃ Simpl. III. 103.
**śrūyate hi kapotena* III. 120.
śreyāḥ puṣpaphalaṃ vṛkṣād III. 91. Simpl. III. 99.
śreṣṭhebhyaḥ sadṛśebhyaś ca III. 189.
ślāghyaḥ sa eko bhuvi II. 166.
śleṣmāśru bāndhavair muktam I. 338. Simpl. I. 335.
śvānakurkūṭacūṇḍālāḥ III. 105. Simpl. III. 115.
śvelaṃ padaṃ śirasi yat III. 168. Simpl. IV. 77.
ṣaṭkarno bhūdyate mantras Simpl. I. 99.
ṣaḍakṣareṇa mantreṇa I. 128. Simpl. I. 168.
ṣaḍ imān puruṣo jahyād III. 64. Simpl. III. 74.
saṃrohatīśunā viddhaṃ, see *rohati sāyaviddhaṃ*.
†saṃhatās tu harantīme II. 7. Cp. *jālam ālūya gacchanti*.
sakaltārthasāśtrasāraṃ Introd. I. Simpl. Introd. 1 (H 4, om. I).

- sakṛj jalpanti rājānaḥ* I. 379.
sakṛt kandukapātam hi II. 132. Simpl.
 II, II. 140.
sakṛt api dṛṣṭvā puruṣam II. 65. Simpl.
 II. 79.
sakṛt uktam na grhṇāti Simpl. II.
 165.
sakṛt duṣṭam ca yo mitram II. 27; IV.
 13. Simpl. II. 32; IV. 14.
sakṛt duṣṭam apūṣṭam yaḥ, see *sakṛt*
duṣṭam ca yo mitram.
sakhyam saptapadīnam bho II. 36. Simpl.
 II. 43.
śa galvāṅgārakarmāntam III. 144.
saṁkṣepāt kathyate dharmo III. 93.
 Simpl. III. 102.
saṁgatāni subaddhāni II. 197.
saṁgrāme praharānasamkate II. 129.
saṁghātavān yathā veṇur, see *saṁpā-*
tavān ya°.
sa ca nṛpatis te sacivās III. 234.
saṁcarantīha pāpāni Simpl. IV. 64.
satām vacanam ādiṣṭam Simpl. IV. 104,
 105.
satām matim atikramya I. 232.
sutkrīṭās ca kṛtārthās ca Simpl. III.
 158.
satpātram mahatī śraddhā II. 58.
 Simpl. II. 72.
satyadharmavikīṇena, see *dharmasatyā°*.
satyaṁ dhane na mama nāśagate II.
 192.
satyaṁ parityajati V. 28. Simpl. V. 27.
satyādhyo, see *sannyāyo dhārmikāś*
cādhyo.
satyānṛtā ca paruṣā priyavādīni cu I.
 432. Simpl. I. 425.
satyāryadhārmikān, see *sannyāyo dhā-*
mikāś cādhyo.
sadaśūl yojanaśatāt, see *sapādūl yojā°*.
sadācāreṣu bhṛtyeṣu II. 19. Simpl.
 II. 23.
sadādūnaḥ parikṣiṇaḥ Simpl. II. 70.
sadū bhṛtyāparādheṇa I. 348.
- sadāmandamadasyandi°* I. 7.
sadṛśam ceṣṭate svasyāḥ I. 412.
sadaivāpadgato rūjā I. 89. Simpl. I.
 117.
sadbhīḥ saṁbodhyamāno 'pi Simpl. IV.
 55.
sadhana iti ko mados te II. 124.
śa nīnīma kilālmānaḥ III. 149.
santa eva satām nityam II. 165.
saṁtaptāyasi saṁsthitasya payaso Simpl.
 I. 250.
saṁtāpayanti kim, see *durmantriṇam*
kaṁ.
santo 'pi hi na rūjante II. 73. Simpl.
 II. 87.
santo 'py arthā vinasyaṁti III. 179.
saṁtoṣāmṛtatṛptānām II. 161. Simpl.
 II. 152.
saṁdigdhe paraloke I. 139. Simpl. I.
 180.
saṁdigdho vijayo I. 314; III. 10.
 Simpl. III. 13.
saṁdhiḥ kāryo 'py anāryeṇa III. 7.
 Simpl. III. 10.
saṁulhim icchet samendpi III. 9. Simpl.
 III. 12.
saṁnyāyo dhārmikāś cādhyo III. 6.
 Simpl. III. 9.
śa pañjarakam ūlāya III. 124.
sapādūl yojanaśatāt II. 14. Simpl.
 II. 18.
saptadvīpādhipasyāpi II. 130.
saptu svarās trayo grāmā V. 40. Simpl.
 V. 54.
samaṁ śaktimatā yuddham Simpl. III.
 15.
samayābhyāgato 'tithiḥ, p. 254, 9.
samaḥ śatrau ca mitre ca Simpl. IV. 60.
samutpanneṣu kāryeṣu Simpl. IV. 1.
samudravīcīva calasavabhūvāḥ Simpl. I.
 194.
saṁjyoragamātāṅgaḥ II. 107.
saṁpattayaḥ parāyattāḥ I. 262. Simpl.
 I. 263.

sampatsu mahatām cittam II. 151.
sampadī yasya na harṣo, see *yasya na vipadī viśādaḥ*.
sampātā ca vipātā ca II. 44. Simpl.
 II. 54.
sampātārāṇ yathā veṇur III. 50. Simpl.
 III. 58.
sampūrṇenāpi kartavyam II. 22. Simpl.
 II. 26.
samprāptayo 'tithih sāyam, see *apraṇāygo 'tithih*.
sambhāryam goṣu sampannam IV. 64.
 Simpl. IV. 115.
sammato 'ham vibhor nityam I. 41.
 Simpl. I. 56.
sarahpadmam tyaktvā vikasitam I. 296.
saralair api cākṣurair Simpl. III, III. 64.
sarasi bahusās tūrachāyām I. 276.
saruṣi natisutivacanam I. 54. Simpl.
 I. 70.
saruṣi nṛpe, see *saruṣi natī°*.
sarpāṇām ca, see *sarpāṇām durjā°*.
sarpāṇām durjanānām ca I. 327. Simpl.
 I. 158; V. 46.
sarpān vyūghrān gojān siphān Simpl.
 I. 49.
sarvadevamayasasyāsa I. 93. Simpl. I. 121.
sarvadevamayo rājā I. 92. Simpl. I. 120.
sarvanāṣe samutpanne IV. 24. Simpl.
 IV. 27; V. 42.
**sarvam etad vijānāmi* III. 216.
sarvasvanāṣe samjāte IV. 19. Simpl.
 IV. 21.
sarvasaharāṇe śaktam IV. 23. Simpl.
 IV. 25.
sarvāśucinidhānasya I. 175.
sarvāḥ sampattayas tasya II. 97.
sarveṣām eva murtyānām Simpl. II. 11.
sarvopadhisaṃrddhasya, see *dakṣiṇādi-samrddhasya*.

savyadakṣiṇayor yatra I. 65. Simpl.
 I. 76.
sa suhrd vyasane yaḥ syāt sa pitā I. 341.
sa suhrd vyasane yaḥ syāt sa putro
 Simpl. I. 337.
sa suhrd vyasane yaḥ syāt anyajātyudbhavo I. 340.
sa snigdho vyasanān nivārayati I. 251.
sahate suhrd iva bhūtvā prajāṇāḥ Simpl.
 III, III. 159.
†sahasraṃ bibharti kaścic III. 146.
śākāro niḥspṛho vāgmī Simpl. III. 88.
sā jihvā yā jinam stauti V. 10. Simpl.
 V. 13.
**†sādhū mātula gītena* V. 37, 45.
 Simpl. V. 51, 59.
sādhūṣv api ca papeṣu Simpl. IV. 61.
sāmatādāḥ sakopasya, see *śamopāyāḥ sa°*.
sāmasādhyaṣu kāryeṣu Simpl. III. 131.
sāmasiddhāni kāryāṇi Simpl. III. 130.
sāmālilānabhedās te, see *ye sāmālīnabhedās*.
sāmādir danḍaparyanto I. 359. Simpl.
 I. 377; III. 129.
sāmādisajjitaiḥ, see *sāmādyaiḥ*.
sāmādyaiḥ sajjitaiḥ pāṣaiḥ I. 119.
 Simpl. I. 157.
sāmānyajauṃ jātas tu, see *mātrulya-guṇo jātas*.
sāmnaiva yatra siddhiḥ syāt I. 361.
 Simpl. I. 378.
sāmnaivāḍau prayoktavyam I. 358.
 Simpl. I. 379.
sārameyakharāśvasya V. 44. Simpl.
 V. 58.
sārameyasya cāśvasya, see *sārameyakha°*.
†sārdham manorathasātais IV. 8. Simpl.
 IV. 8.
sā sū sampadyate buddhiḥ Simpl. III. 162.
sā sevā yā prabhukitā Simpl. I. 46.
sāhlādam vacanam prayacchasi Simpl.
 IV. 6.

- strīvipraliṅgibāleṣu* IV. 35. Simpl.
 IV. 39.
sthānatrayaṃ yatīnām ca V. 41. Simpl.
 V. 55.
sthānaṃ trikūṭaṃ parikhā samudro
 Simpl. III. 161.
sthānaṃ nāsti kṣaṇaṃ nāsti, see *raho*
nāsti kṣaṇo nāsti.
sthānabhraṣṭā na kobhante II. 118.
sthānasthitā hi puruṣāḥ, see *sthāna-*
bhraṣṭā na ko.
sthāneṣv eva niyojyāni I. 60. Simpl.
 I. 72.
sthītānāṃ svāmināḥ kārye I. 306.
 Simpl. I. 298.
sthilo 'py antyāśv avasthāsu I. 423.
sthīrahṛdayanikītarāgāḥ I. 166.
sthaiṛyaṃ sarreṣu kṛtyeṣu III. 92.
 Simpl. III. 101.
snigdhair eva hy upa, see *bhāvasnigdhair*
upakṛtaṃ api.
spṛṣann api gajo hanti II. 170; p. 185,
 21. Simpl. III. 83.
smārtaṃ racaḥ kvacana Praśasti 5.
smṛtivedādīśūstreṣu vol. xii, p. 48.
svakarmasamlānaviceṣṭitāni II. 193.
svagrāhodyānagate 'pi, see *līlodyānagate*
'pi hi.
svacittakalpito garvaḥ IV. 57. Cp.
utksipya tīrtībhaḥ pādāu.
svacchāni saubhāgyanirantarāṇi II. 196.
svajano 'tha sukṛt gurnr I. 249.
svadeśād yojana, see *sapādād yo*.
svaphalanicayo namrām sūkhām I.
 292.
svabhāvakopam atyugraṃ, see *svabhāva-*
raulram.
†svabhāvaraulram atyugraṃ III. 69.
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svabhāvo nōpadeśena Simpl. I. 257.
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 I. 65.
svalpasnāyuvuṣaśaśamalināṃ I. 12.
svaḥpe 'pi guṇāḥ sphṛti I. 241.
- svavillakharanaṃ dṛṣṭvā* II. 92. Simpl.
 II. 103.
svaśaktyā kurvataḥ karma II. 140.
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 Simpl. III. 40.
svāgatendāgnayaḥ prītā I. 132. Simpl.
 I. 172.
svābhiprāyaparokṣasya I. 268.
svāmini guṇāntarajñe I. 210. Simpl.
 I. 101.
svāmī tuṣṭo 'pi bhṛtyānām I. 346.
 Simpl. I. 83, 352.
svāmī dveṣṭi susevito 'pi V. 16. Simpl.
 V. 24.
svāmyarthe yas tyajet prāṇān I. 301.
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svāmyādīṣṭas tu yo bhṛtyaḥ I. 86.
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svāmyādeśāt subhṛtyasya I. 85. Simpl.
 I. 111.
svāmyōyattā yataḥ prāṇā I. 303. Simpl.
 I. 295.
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 Simpl. IV. 37.
- hataṃ saṅgyam anūyakam* p. 57, 10.
†hataḥ śatruḥ kṛtaṃ mitraṃ V. 65.
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**†hartavyaṃ te na paśyāmi* III. 167.
†harṣūvīkṣas tato vyūḍho vol. xii,
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hasantaṃ prahasanty eta Simpl. I.
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†hastapādasamāyukto IV. 56. Simpl.
 IV. 98; I. 391.
hastapādasamopeto, see *hastapādasamā-*
yukto.

- himsakāny api bhūtāni* III. 95. Simpl.
 III. 105.
hitakṛtibhir akāryam ihamūnāḥ I. 250.
hitam eva hi vaktavyam I. 436.
hitavaktā mitavaktā III. 74.
hitaiḥ sūdkusamācāraiḥ I. 342. Simpl.
 I. 339.
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 I. 224, 349.
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helākṛṣṭasphuratkhaḍga° Simpl. III.
 151.
homārthair vidadhāpradānavidhinā
 Simpl. I. 310.

ADDITIONS AND CORRECTIONS

VOL. XI.

Delete the asterisks in the text pp. 52, 8, 55, 12, 66, 13, 87, 7, 288, 15.

Insert asterisks before रजन्यां 50, 12, विद्यान् 69, 3, *नर्वेशिकं 180, 2, धनकामं 181, 2 (see *variants*), कुञ्जकं 289, 3.

4, 14 read *प्रकरिर्; see *variants*.

6, 33 „ भवति for भवपि.

16, 20 „ प्रसादसंमुखी.

51, 6 „ with MSS. यास्यामि । इति मुक्तालापयित्वा.

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. (सपरिजनी निःक्रांती).

90, 13 „ श्लेषाश्च.

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 „ सत्को? 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. Hultsch धमन् स्थ° and परिधमसकं; see *variants*.

270, 4 „ *सहस्रबुद्धी.

283, 23 „ वेगातिवेगं; see vol. xii, p. 35.

In the *glossary* add: ऊर्णाप्रसर, 277, 17 'bearing a woollen cover', 'covered with wool'.—कोटपाल, 259, 9 'chief officer of the police of a town'. Prof. Hultsch informs me that this is the same as Hindi and Marāṭhī कोतवाल.—मुक्तालाप्य, 51, 6 'to take one's leave'. Cp. Hertel, Indogermanische

Forschungen, xxix (1911), p. 215 ff.—रविकर, 290, 11 = रविवार 'Sunday'.—P. 293, first column, read तू.—S. v. †बूट read in the parenthesis वोडिय.—For *चतुर्जातिक, p. 293, first column, Munirāj Shri Dharmavijaya Sūri refers to the 7th and 8th part of *Shaligram Nighantu Bhūṣhana*, संख्यावर्गे, Vyankateshwar Press, p. 1079; for भास, p. 294, 2nd column, to Hemacandra's *Abhidhāna-cintāmaṇi*, भूमिकाण्डे, तिर्यक्काण्डे, stanza 404 with commentary; for खगिका, to Siddhicandra's commentary on *Kādambarī*, p. 127 (*Nirṇaya Sāgara* Press). खगी or खगिका 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 *Raghunāth* temple MS. (Rgh), and of the *Ulwār* 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, 5 पुचकलचनाशमी. 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 bhΨ, but has been corrected in some places (e. g. 6, 31 किमुपमीयते गवेन्द्रः, metrically wrong; 6, 33 किं क्रियतामपि, a miscorrection of the blunder of our leading MSS.; 9, 3 द्विषि द्वेषरो with the Hamburg MSS.). In most cases it shares the readings 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 खामी 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.

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 वृत्तांतं*; in 33, 21 the gap preserved in the MSS. of the bh- and of the Ψ-classes has been filled in as follows: *अपरं चाक्षत्स्वामी पिंगलकी (sic) महति व्यसने वर्त्तते करकटेनोक्तं (sic) किं व्यसनं दमनक आह, &c.*

- p. 20. *Sub* 25^o add: MS. Decc. Coll. IV, 359. Colophon: . . . samvat 1660 varṣe śake 1525 madhye sitādau pañcamyāṃ dvitīyavāsare । śrīmatpāgacche kamalakalāśaśākhāyāṃ ācāryaśrīnarmadācāryeṇa likhitam idaṃ pustakaṃ । gaṇibhojasāgaravācanārthaṃ (!) ॥ . . . grāṃthāgrāṃ 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 *यासं* as a gerund in °अम्. Delete my sentence referring to *यास*.
- 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 *Kathāmukha* 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: *pañcāśtyadhikam*.
- p. 80 f. On Jacobi's criticism of Hemacandra's and Pradyumna's language, cp. Hargovindās and Bechardās in their edition of Śāntinātha 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 *niṣṭā* ॥
- p. 117, note on p. 90, l. 20. Read: 'except Hamb. MS. H *kṛtaṃ* (I *naraṃ*).'

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