

DIE
HANDSCHRIFTEN - VERZEICHNISSE
DER
KÖNIGLICHEN BIBLIOTHEK
ZU BERLIN.



FÜNFTER BAND.

VERZEICHNISS
DER
SANSKRIT- UND PRÂKRIT-HANDSCHRIFTEN
VON
A. WEBER.

ZWEITER BAND.

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BERLIN.

A. W. SCHADE'S BUCHDRUCKEREI (L. SCHADE)
STALLSCHREIBERSTR. 45/46.

1886.



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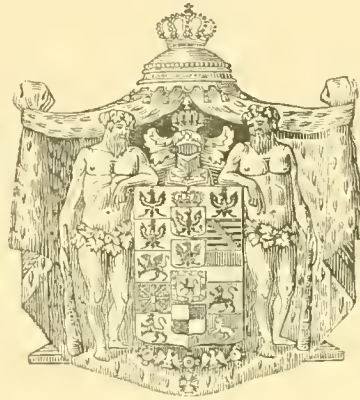
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ERSTE ABTHEILUNG.

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A. Die brahmanische Literatur.

I. Die Veda und die sich daran schliessende Literatur.

1. R̥gveda.

1405. Ms. or. fol. 816.

Der Eingang von *Shadguruçishya's* Commentar zu *Kâtyâyana's sarvânu-
kramanî*, und zwar zunächst vollständig die *anuvâkânukramanîkâ* mit Comm.,
danach das in vol. I auf p. 12—14 mitgetheilte Stück (bis *bhaktitah*).

7 foll., die Seite zu 14 Zeilen, à 43 *aksh.*, *saṃvat* 1582 *varshe* (Datum des
Originals für diese ganz moderne Copie).

1406. Ms. or. fol. 633.

Das *Çânkhâyana-brâhmaṇam*, in 30 *adhyâya*, s. vol. I, 18, Ind. Stud. II,
288—313 (1853).

In zwei Theilen, 113 und 131 foll., die Seite zu 7 Zeilen, à 27 *aksh.*; ausge-
zeichnete Handschrift.

I 5^b, II 14^a, III 23^b, IV (14) 29^b, V 37^b, VI 46^a, VII 56^a, VIII 66^b, IX
72^b, X 80^b, XI 86^b, XII 94^b, XIII 100^a, XIV 107^a, XV 113^a.

saṃvat 1734 *varshe* *posa va dya* 4 *budhe leshaka di* | *nâṃhâṇna Radhu-
nâtha* | *paṃ* | *Shîmajî Nṛisîṇhaputrapautrapaṭhanârtham* |.

XVI 10^b, XVII 17^a, XVIII 26^a, XIX 34^b, XX 40^b, XXI 47^a, XXII 57^a,
XXIII 65^b, XXIV (9) 72^a, XXV (15) 85^b beg. *âpas tapo 'tapyamîta tâs tapas taptvâ*,
XXVI (17) 101^b *drâtrîṇçî prathamno mâso drâtrîṇçy uttamo*, XXVII (7) 108^b *yad divy
upari tad daçamam ahar iti*, XXVIII (10) 116^b *prajāpatir ha yajnaṃ sasṛje tena ha
sṛisṭhena*, XXIX (8) 122^b *atha yatra ha tat sarvacarau devâ yajnaṃ*, XXX (11) 130^b
vasînâṃ vai prâtaḥsavanaṃ.

saṃvat 1734 *varshe mârğaçirshamâse kṛishṇapakshe tṛitîyâyâṃ tîtho ravivâsare
âbhyanta* *Vraddhanâgarajânâṅya Râjanagaramadhye râjapure vâstavyaṃ*

*leshaku dikshita nāmhamnū Raghunātha | çubham bhavatu | paṁ | Shāmaji Nṛsiṁha
putra puutra pathanārlham | .. | yādriçam puṁmayā | yadiṁyate || 1 || tailād riksheṁnāt |
parahaste ṁ srikā (pustikā) || 2 || bhagnapri ṁ musham | kashṭe ṁ layet || 3 || yāva(t)
la ṁ meruḥ | yāvu ṁ jayatu || 4 ||.*

Erwähnte Namen: *Vṛishuṣushmo Vātīrataḥ* (*Vādhārataḥ* Comm., *Vdhāv* mit *ava*)
2, 9, — *tad u ha smā 'ha Kaushītakiḥ* 2, 9, 7, 4, 11, 7, 22, 1, 23, 4, 25, 10, 26, 8,
— *iti ha smā 'ha Kaushītakiḥ* 7, 10, 8, 9 (hinter *Paṅgya*). 11, 5, 14, 2, 4, 15, 2,
18, 5, 22, 2, 23, 1, 24, 8, 9 (hinter *Paṅgya*). 25, 14, 15, 26, 3 (zweimal). 5, 9, 14
(hinter *Paṅgya*). 27, 1, 6, 28, 2, 30, 11 (zweimal), — *iti Paṅgyam . . iti Kaushī-
takam* 3, 1, 19, 9, — *iti to eva Paṅgyasya sthitiḥ . . iti Kaushītakiḥ* 16, 9, — *iti ha
smā 'ha Paṅgyo 'tha Kaushītakiḥ* 26, 3, 28, 7 (. . *iti K°h*), — *iti Paṅgi sampat atha
Kaushītaki* 25, 7, 8, — *iti Paṅgyam* 24, 9, — *iti ha smā 'ha Paṅgyaḥ* 8, 9 (danach
K.). 26, 4 (dreimal). 14 (zweimal), — *iti māmāsante 'tha ha smā 'ha Paṅgyaḥ* 26, 3,
— *Paṅgyasya rucasuḥ* 26, 14, — *kumāri gandharvagrīṭā* 2, 9, — *Çamyur ha vai
Bārhaspatyaḥ* 3, 8, — *Daksho ha vai Pārvatīḥ* 4, 4, — *Dākshāyanayajna* 4, 4, *ilā-
dadhu* 4, 5, *Sāraseniyajna* 4, 6, *Çunnaka°* 4, 7, *Vasishṭha°* 4, 8, — *Vasishṭhaḥ* 4, 8
(*hataputraḥ . . abhi Saudāsūn abhavat*). 25, 2 (*prajāpatiḥ vai V.*). 26, 14 (*etena ha
Viçrāmītraḥ ca Vasishṭhaḥ ca samajānatām*). 28, 10 (*Vaiçrāmītrau . . Vāsishṭhaḥ*). 29, 2
(*madhyamūṇi indrāya somam provācu*). 3 (*Viçrāmītrasya ca Vasishṭhasya ca . .*). 30, 3
(*tad . . dadarça*), — *Kaiçinī dikshā, Keçi ha Dārbyo, Uto rā Vārshnīriddha Itan
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10, 5 (*rāç vai V°h*, ebenso 15, 1, 29, 3, wo Schol.: *sāvitṛdarçanūt*). 26, 14 (s. bei
Vas°). 28, 1 (. . *dadarça*). 2 (desgl., zweimal). 10 (s. bei *Vas.*). 29, 3 (*Viçrāmītrasya
ca Vāmuderasya ca, Bhuradrājasya ca Viçr. ca*, u. s. bei *Vas.*), — *Kavashuḥ* 12, 1
(*sūktam apaçyat pañcadaçarcam, Rik.* 10, 30, 1—15)* 3 (*Mādhyamīḥ Sarasvatyām sattram
nisheduḥ*, stiefse ihn als *dāsyūḥ putra* fort), — *Aratsārasya Prāçravanasya (sr° Comm.)*.
13, 3 (*mantraḥ*), — *Bharadrāja* 15, 1 (u. *indra*). 29, 3 (u. *Viçrāmītra*). 30, 9 (*dadarça*),
— *Madhuko Gauçram (Gaushyam Comm.) papracha* 16, 9, — *Gṛtsamado Bhūrgavuh*
22, 4 (u. *indra*), — *Atrayaḥ* (u. *Svarbhānu*) 24, 3, 4, — *Paruchepaḥ* 23, 4 (*indra* u.
asurī), — *Aṇici Manno Jūbālagrihapatin (papracha), Citro Gauçrāyaṇīḥ, Gauçro rā*
23, 5, — *Pratinābhānedishṭhaḥ* 24, 9, — *iti ha smā 'ha Prāgaḥ* 26, 4, *iti ha smā
'ha 'ruṇīḥ . . iti Çvetuketuh* 26, 4, — *atha ha smā 'ha Daivodāsiḥ Prataradano Nai-
mishūyāṇāṇi sattram upagamya* 26, 5, — *eteshūṁ (Naim.) Alikayur Vācuspatō brahmi
'sā* 26, 5, 28, 4, — *pārveshām ūcāryam sthāvīram Jātūkarnyam pṛichūni* 26, 5, —
Vāmadera 28, 2 (*apaçyat*). 29, 3 (u. *Viçrāmītra*). 30, 1 (u. *indra*), — *Madhuchandīḥ*
28, 2, — *Medhātīṭhīḥ* 28, 2, 8 (*Kāṇvaḥ*), — *Kaṇvaḥ* 28, 8, — *Nābhūnedishṭho Māna-
vaḥ* 28, 4 (u. *āṅgīrasas*), — *Arbudah Kūdraveyaḥ* 29, 1, — *Etaço numīḥ* 30, 5
(*adarçat*), — *Aituçāyuna ājūneyaḥ samto Bhṛigūṇām pāpishṭhaḥ* 30, 5, — *Ayāsyah*
30, 6, — *Ghoro Āṅgīrasuḥ* 30, 6, — *Kṛishṇo hai 'tad Āṅgīrasuḥ . .* 30, 9.

1407. Ms. or. qu. 550.

Dasselbe Werk, Buch 1—15.

75 foll., die Seite zu 9 Zeilen, à 34 *aksh.*; gut, ältlich; das letzte Blatt ist eine moderne Ergänzung, ohne Datum.

I 4^a, II 9^b, III 16^a, IV 20^a, V 25^a, VI 30^b, VII 37^a, VIII 44^b, IX 48^a, X 53^b, XI 57^b, XII 62^b, XIII 66^a, XIV 70^b, XV 75^a.

1408. Ms. or. fol. 630.

Çāṅkhâyaṇāraṇyakam, in 15 *adhyāya*. Ueber die beiden ersten *adhyāya* s. vol. I, 19: — *adhy.* 3—6 bilden die *Kaushîtaky-upanishad*, welche 1861 von E. B. Cowell in der Bibl. Indica edirt (mit dem Comm. des *Çaṅkarānanda*) und übersetzt ist: eine spätere Uebersetzung derselben von Max Müller befindet sich in vol. I der Sacred Books of the East p. 271—307 (1879): s. auch Ind. Stud. I, 392—420 (1850).

82 foll., die Seite zu 7 Zeilen, à 25—29 *aksh.* Treffliche Handschrift, von demselben Schreiber wie **1406**: — *saṃvat* 1734 *varshe asūḍha ṣu dya* 13 *çanau ābhyantarānāgarajñāṭya Rājānagaramadhye rājapure vāstavyaṃ leshaka dikshita nāmhamnā Raghunātha | paṇḍya Shīmajī Nṛsiṅhaputrapautrapaṭhanārthaṃ . .*

I (8) 8^b beg. *prajāpatir vai saṃvatsaras tasyai 'sha ātmā yaṃ mahāvratam.*

II (18) 17^b *hī(m)kāreṇa pratipadyata etad uktham.*

III (7) 22^a *Citro ha vai Gāṅgyāyanir yakshyamāna Āruṇim vavre, sa ha putrāṃ Çvetaketuṃ prajighāya: yājaye 'ti.*

IV (15) 31^b *prāṇo brahme 'ti ha smā 'ha Kaushîtakis.*

V (8) 38^b *Pratarddano ha vai Daivodāsir iṇdrasya priyaṃ dhāmo 'pajagāma.*

VI (20) 44^a *atha ha vai Gārgyo Bālākir anūcānaḥ saṃspashṭa āsa, so 'vasad Uçī-nareshu Savasan (Satvam! s. Ind. Stud. I, 211) - Matsyeshu Kuru-Paṃcāleshu Kāçi-Videheshe iti, sa hā 'jātaçatruṃ Kāçyam āvrajyo 'vāca: brahma te bravāṇi 'ti, taṃ ho 'vācā 'jātaçatruḥ: sahasraṃ dadma ity etasyaṃ vājici (!) Janako Janaka iti vā u janā dhāvanti 'ti || 1 || āditye . . .*

VII (23) 55^a *ṛitaṃ vadishyāmi satyam vadishyāmi.*

VIII (11) 62^b *prāṇā vaça iti hī smā 'ha sthāviraḥ Çākalyaḥ.*

IX (8) 65^a *tat savitur vṛṇīmahe vayaṃ devasya bhojanam.*

X (8) 67^b *athāto 'dhyātmikam āntaram agnihotram.*

XI (8) 75^a *prajāpatir vā imam puruṣam adameatu (?)*.

XII (8) 80^a *hastivarcasaṃ prathatāṃ bṛihad vayo.*

XIII (1) 81^a *atha 'to vairāgyasaṃskṛite çarīre.*

XIV (2) 81^b *ṛicāṃ mūrdhānam yajushāṃ uttamāṅgam.*

XV (1) *atha vaṇço, namo brahmaṇe nama ācāryebhyo Guṇākhyā(c) Chāṅkhā-*

yanád asmábhîr adhîta(m), Ġunákhyah Ġāṃkhāyanah Kāholāt Kaushātakeh, Kāholah Kaushitakîr Uddālakād Āruṇer, Uddālaka Āruṇih Priyavratāt Saumāpeh (So²), Somāpih Somapāt, Somapah Somāt Prātireçyāt, Somah Prātireçyah Prātireçyāt, Prātireçyo Bṛihaddivād, Bṛihaddirah Sumayur Uddālukād, Udā(!)lako Viçramanaso, Viçramanā Vyauçrād, Vyauçrah Sākamaçrāt, Sākamaçro Derarātād, Devarāto Viçvāmitrād, Viçvāmitra iṇdrād, iṇdrah prajāpateh, prajāpatir brahmaṇo, brahmā svayambhûr, namo brahmaṇe n. br. || 1 || iti Ġāṃkhāyanāraṇyake paṃcadaço 'dhyāyah ||

Erwähnte Namen: Viçvāmitra (u. Indra) 1, 6, — Dîrghatamas Māmateya (u. Indra) 2, 17, — Kaushātaki 2, 17. 4, 1, — Sarvajitah Kaushātakeh 4, 7, — Citra Gāṅgyāyāni, Āruṇi, Çvetaketu, Gautamasya putra 3, 1, — Paiṅgya 4, 2, — Çushkabhṛṅgāra 4, 6, — Pratardana Daivodāsi (u. Indra) 5, 1, — Gārgya Bālāki, Ajātaçatru Kāçya, Janaka 6, 1, — Çauravîro Māṇḍūkeyah 7, 2 (zweimal). 9. 10. 11, asya putrah (Dîrghah?) 7, 2, — Māṇḍūkeyah 13, 1 (zweimal), — Hrasvo Māṇḍūkeyah 7, 13. 8, 1. 11, — asya putra āha madhyamah Prātibodhîputro Magadhavāsi 7, 14, — Māṇḍūkeyāuām 7, 2, — Māṇḍūkeyāyam udhyāyam 8, 11, — Māṇḍavyah 7, 2. 13, 1, — Agastyah 7, 2, — Çākalyasya 7, 3. 4, stharirah Çakalyah 7, 17. 8, 1. 11, — Vaiçvāmitrāh 7, 5, — Sūryaduttah 7, 6, — Rādheyah 7, 7, — Paushkarasādih 7, 8, — Kaumtharavyah 7, 15. 8, 2, — Bhārgarah 7, 16, — Paṃçūlacāṇḍah 7, 19, — Kāçyapah 7, 18, — Tārksyah 7, 20 (dreimal), — Jāratkārava Ārtabhāgah 7, 21, — Vāṇīkhyāyānih 7, 22 (zweimal), — Lauhikyah 7, 23, — Āruṇikyah 8, 1, — Vārkaṇah 8, 2, — Vātsah 8, 3, — Punarduttah 8, 8, — ūryā vāk 8, 9, — Tāṇḍavimḍasya 8, 10, — Kātyāyanîputro Jātikarnyah 8, 10, — Kṛitsna (!)-Hāritah 8, 10, — Kāvasheyāh 8, 11, — Satyakāmo Jabālo Goçruta-Vaiçvāghrapadyāya 9, 7, — Yājñavalkyah 9, 7. 13, 1, — die rañça-Namen in 15, 1 s. oben.

1409. Ms. or. fol. 810.

Des Nārāyaṇa, Schülers des Rāmendra-sarasvatî, ryākhyānamālā, in 109 vv., zu dem letzten khaṇḍa des Kaushîtakibrāhmaṇa, resp. der K'hmanopanishud. So angeblich; in der That jedoch beziehen sich nur die vv. 105. 106 auf den letzten khaṇḍa des Kaush. (d. i. Ġāṃkh.) Āraṇyaka (s. oben); der Rest ist vedântischen Lucubrationen über das brahman gewidmet. Bemerkenswerth ist hierbei, dafs die einzelnen Seiten der foll. 5—10, enthaltend die vv. 30—98, von oben bis unten durchstrichen sind; bezieht sich dies etwa darauf, dafs diese Verse in gar keiner Beziehung zu dem Text stehen, den sie angeblich commentiren sollen?

11 foll. (7 Z., à 28 aksh.); ohne Datum.

Beginnt: çrî Rāmacaṇdro jayati || gurum natro 'padeshtāraṇ redānteshu viçāradaṇ |
Kaushîtakibrāhmaṇāṃ tyakhamḍavyākhyāṇ karomy ahaṇ || 1 ||
om ity etud upāsîta nirguṇaṇ prakṛiteh paraṇ |
saccidānamdurîpaṇ tul lakshyaṇ cūmayaviçrahyaṇ || 2 ||

mâtrikâtrayaṇyasya çakti(h) syât triguṇâtmikâ |
 igvaraḥ sa ca sūtrâtmâ virâḍ ity ucyate budhaiḥ || 3 ||
 Vāsudevaḥ prajāḥ sṛiṣṭ(v)â ruddhaḥ saṃharaṇâd abhūt |
 ryaśṭir adhyastarūpeṇa tat sṛiṣṭvâ praviṣat tataḥ || 4 ||
 jāgrad indriyaparyante svapno 'bhūt kaṇṭhadeçataḥ |
 hṛidaṃbuje sushuptaṃ 2^a tu krīyamāṇa ive 'kshyate || 5 ||

Schließt: pūrṇo 'haṃ saccidānanda Nārāyaṇa iti sthitaḥ |
 sarvaredapurāṇānām ayaṃ artha(h) pradarçitaḥ || 104 ||
 atha vañçasya kathane māṅgalyaṃ krīyate çrutau |
 namo brahmaṇa ity evaṃ âcāryebhyo viçeshataḥ || 105 ||
 pañcamyaṃto gurū jñeyāḥ prathamāntas tu çishyakaḥ |
 hitamārgapradarçi yo hy ahitâc ca nirvarttakaḥ || 106 ||
 so 'yaṃ gurur gurur sakshâd Rāma eva na saṃçayaḥ |
 ante namo brahmaṇe ca namo brahmaṇa ity api || 107 ||
 māṅgalaṃ ca samâptiç ca dviruktyâ supradarçitâ |
 Nārāyaṇo 'haṃ advaito me (ne) 'ha nānâ 'sti kiṃcana || 108 ||
 nirguṇaghaṭanâgrīthitâ viçuddhabuddhyâ virekamāle 'yaṃ |
 vidyâ vivekarasikai(r) videharījnair dhṛitâ nityaṃ || 109 ||

iti çrīmatparamahansa-parivrajakâcāryaçrī Rāmeṇdrasarasvatīçishyâbhyāṃ-
 turanâgara Nārāyaṇakṛitau Kaushîtakībrāhmaṇopanishadamtyaṣaṃḍavyâ-
 khyânamālâ samâptâ.

1410. Ms. or. fol. 975.

Das Aitareya-Âraṇyakam, in 5 Büchern. Der Text erschien, mit dem Comm. des Sāyaṇâcārya, 1876 in der Bibl. Indica (pp. 479), herausg. durch Rājendra Līla Mitra, und Buch 1—3 sind von M. Müller in vol. I der »Sacred Texts of the East« p. 157—268 übersetzt worden (1879): s. auch Ind. Stud. I, 387—92 (1850).

66 foll. (9 Z., à 26 aksh.); — çṛīlakṣmīnṛiṣiṇha prasaṇ | çake 1722 raudranâma-saṃvatsare udagayane caitre māse kṛiṣṇapakshe pratipattithau gururâsare prâtaḥkâlê vinâyakajyotishî pām vaskara Kâçîkara idaṃ pustakaṃ samâptaṃ || çrī Kâçivîçevçvara | âcārahīnaṃ na punanti vedâ yady api 'dhūtāḥ saha shadbhur aṃgaiḥ | chaṇḍāṇsy enaṃ mṛityukâlê tyajanti nīdaṃ çakuntâ iva jātupakṣhāḥ || Der Text ist roth interpungirt und in den mantra-Stellen accentuirt (saṃhitâ-Accent).

I mit 5 adhy. beg.: atho mahāvratam, indro vai vṛitraṃ hatvâ, — II mit 7 adhy.: esha paṇṭhâ etat karmai 'tat brahmai 'tat satyaṃ, — III mit 2 adhy.: athâ 'taḥ saṃhitâyâ upanishat, — IV mit 1 adhy.: vidâ maghavan vidâ gātum, — V mit 3 adhy.: mahāvratasya pañcaviṇçatiṃ sâmidhenya(h).

Erwähnte rishi und Lehrer: Madhuchandas 1, 1, 3, — Bharadvāja 1, 2, 6 (rishiṇām anūcānatamo dirghajīvitamas tapasvitama īsa). 2, 2, 12 (u. indra). 3, 1, 6.

5, 2, 2, — *Agastya* 1, 2, 6 (mit *indra* u. den *marut*), — *Viçvâmitra* 1, 2, 6 (*viçvasya mitram*). 2, 2, 11 (u. *indra*). 12 (desgl.), — *ity âbuh . . tan nâ "dṛityam* 1, 2, 7. 8 (mehrmals), — *iti ha smâ "ha* 2, 3, 17, — *Çárkurákshyâh* 2, 1, 4 (*udaram brahne 'ti Ç.*), — *Ârunayah* 2, 1, 4 (*hṛidayam brahne 'ty Â.*), — *Hiranyadan Baidah* 2, 1, 5, — *Mahidâsa Aitareyah* 2, 1, 8. 3, 18, — *çatarcînâh, mûdhyamâh, Grîtsamadah, Viçvâmitrah, Vâmaderah, Atrayah, Bharadrâjah, Vasishthah, pragâthâh, pâramânyah, kshaudrasûktâh, mahâsûktâh* 2, 2, 9. 10, — *Vasishthah* 2, 2, 12 (*vasishthah*). 3, 1, 6. 5, 2, 2, — *Vâmaderah* 2, 5, 5 (*gurbhe çayânâh*), — *Mâṇḍûkeyâh* 3, 1, 1 (zweimal), — *Çûravîro Mâṇḍûkeyah* 3, 1, 1. 3. 4, — dessen ältester Sohn 3, 1, 1, — *Hrasro Mâṇḍûkeyah* 3, 1, 5. 2, 1. 6, — *Mâṇḍûkeyâyam adhyâyam* 3, 2, 6 (zweimal), — *Mâkshuryah* 3, 1, 1, — *Âgastyah* 3, 1, 1, — *Çâkalya* 3, 1, 2, — *stharirah Çi°h* 3, 2, 1. 6, — *Pañcâlucanḍah* 3, 1, 6, — *Târksyah* 3, 1, 6 (zweimal), — *Kaṇṭharavyah* 3, 1, 6. 2, 2, — *Arkulinah* 3, 2, 2 (*açitisahasram vâ Arkahino . .*), — *Bâdhrah* 3, 2, 3, — *yatra kva câ "ryâ râco bhâshante* 3, 2, 5, — *ity âcâryâh* 3, 2, 6, — *Kṛishṇa Hâritah* 3, 2, 6, — *ṛishayah Kâvasheyâh* 3, 2, 6, — *iti Jâtûkarṇyah* 5, 1, 5. 3, 3 (zweimal), — sechs *vâlakhilyânâm sûktâni* 5, 2, 4, — *duçatînâm* 5, 3, 1, — *Gâlavah* 5, 3, 3, — *Âguireçyâyanaḥ* 5, 3, 3.

1411. Ms. or. fol. 1268.

Das *Aitareya-Âranyakam*, und zwar Buch 1 copirt von Siegfried Goldschmidt (1868) aus dem Tübinger Mspt. Ma 1, 50 (= A), Buch 2—5 copirt von mir im Herbst 1874 aus l. O. L. 1152 (= B); alle 5 Bücher von mir zur angegebenen Zeit collationirt mit l. O. L. 1355 (= C) in blau, mit l. O. L. 986 (= D) in roth, mit Cambridge Un. Libr. Ms. Add. 885 (= E) in violett.

52 Seiten in Quarto; lateinische Umschrift.

1412. Ms. or. fol. 976.

Sâyana's Comm. dazu.

247, nämlich 70 + 85 + 40 + 52¹⁾, foll. (15 Z., à 22 *aksh.*): — *çrâvâṇa vadya* 30 (!) *çmarârâ çake* 1788 *kshayanâmasamvatsare sampûrṇam*.

Beg.: ∴²⁾ || *çrîgaṇeçâyâ namah, çrîsarasvatyâi n., çrîgurubhyo n., çrîvedâpurushâya n., çrîrâmacamdrâyâ n.* || *vâgîçâdyâh sumanasah . .* || 1 || *yasya niçrasitam . .* || 2 || *tat-kâṭakshena tadbrâṇam dadhad Bukkamahîpatih | âdiçat Sâyanaçâr्याm vedârthasya prakâçane* || 3 || *ye pârvottaramîmânse te vyâkhyâyâ "tmasamgrahât | kṛipâluḥ Sâyanaçâr्या vedârtham vaktum udyataḥ* || 4 || *aitureyavrâhmaṇe 'sti kâṇḍam âranyakâbhidham | aranya eva paṭhyam syâd âranyakam iti "ryatâm* || 5 || *âranyakânti pañce 'ti proktâny arthavibhedataḥ | mahâvratam ahaḥ proktam prathamâranyake sphuṭam* || 6 || *gavâni-*

¹⁾ *adhy.* 4 schließt mit fol. 5^a, das Uebrige gehört dem fünften *adhy.*

²⁾ ist dies nur Schnörkel? oder ein altes i? s. nro. 1492 sowie Ind. Stud. 16, 2.

*ayanam ity ukte sa(t)tre samvatsarātmake | upāṁtam asti yad ahas tan mahāvratanāma-
kam || 7 || sa(t)raprakaraṇe 'muktir araṇyādhyayanāya hi | mahāvratasya tasyā 'tra
hautraṁ karma vivicyate || 8 || . . .*

1413. Ms. or. fol. 1269.

Sāyaṇa's Commentar zum ersten Buch des *Aitar.-Āraṇyaka*.

44 foll.; die ersten 35 foll. habe ich von E. B. Cowell in Cambridge im October 1874 geliehen (und später zum Geschenk) erhalten; moderne, in Indien gemachte Abschrift (9 Z., à 54 *aksh.*); Blatt 36 — 44 habe ich dann selbst aus dem Tübinger Mspt. Ma 1, 50, fol.¹⁾ 28^a — 34^a in *Devanāgarī* (7 Z., à 69 *aksh.*) copirt (Schluß-Datum 21/4. 1875).

I. *adhy.* 1 10^b, 2 21^a, 3 32^a, 4 44^b.

1414. Ms. or. oct. 245.

Sāyaṇa's Comm. zu Buch 2. 3 des *Aitar.-Āraṇyaka*; p. 137—380 der Ausgabe.

116 foll. (13—14 Z., à 27—33 *aksh.*); fol. 25—79 von anderer Hand ergänzt²⁾; bricht auf 116^b in der Erklärung von 4, 1 (p. 380, 6) mit: *ṣacīnām ṣaktīnām* ab.

Beginnt: *vicāryaṁ sarvavedāntaiḥ saṁcāryaṁ hṛdayāmbuje |*

pracāryaṁ sarvalokeshu hy ācāryaṁ Ṣaṁkaraṁ bhaje || 1 ||

Pudnapādo Viṣvarūpo Hastāmalaka-Troṭakau |

*Advaitadīkṣhā guravaḥ saccāryāḥ pañca pāntu māṁ || 2 ||*³⁾

yasya niṣvasitaṁ vedā o || 3 ||

prathamāraṇyake karma mahāvratam udīritaṁ |

samvatsarākhyasa(t)trasya ṣeṣaḥ pūrṇo 'tra tāvatā || 4 ||

II. *adhy.* 1 29^a, 2 37^a, 3 62^a, 4 75^b, 5 80^b, 6 84^b, 7 85^b; Unterschrift: *vidyā-
tīrthamaheṣvarāparāvatārasya vaidikamārgapravarttakasya ṣṛvīraVukkaṇamahā-
rājasya 'jñāpālakena Mādharāmātyena viracite vedārthaprakāṣe aitareyāraṇyake sap-
tamo 'dhyāyaḥ, samāptaṁ ca dvitīyāraṇyakam.*

III. *adhy.* 1 99^a, 2 115^b.

1415. Ms. or. fol. 1270.

Sāyaṇa's Comm. zu Buch 2 und Anfang von Buch 3 des *Aitar.-Āraṇyaka*, p. 137—319 (Zeile 15) der Ausgabe.

73 foll.; und zwar fol. 1—67 die Seite zu 12 Zeilen, à 42 *aksh.*; moderne Abschrift in *Devanāgarī*, im October 1874 von E. B. Cowell in Cambridge geliehen

¹⁾ die Seite zu 17 Zeilen, à 46 *aksh.*

²⁾ 80 fg. waren ursprünglich als 76 fg. paginirt.

³⁾ v. 1. 2 gehören nur dieser Handschrift an.

(und später zum Geschenk) erhalten, fol. 68 — 73 copirt von mir in *Devanāgarī* (15. Z., à 60 *aksh.*, Schlufs-Datum 27/4. 1875), aus dem Tübinger Mspt. Ma I, 50, fol. 81^b 3 — 88^b ult. (17 Z., à 46 *aksh.*).

Beg.: *namo bhagavate Vāsudevāya, jñānāṇdamayaṁ devam nirmalasphaṭikā-kṛitāṁ | ādhāraṁ sarvavidyānām Hayagrīvaṁ upāśmahe*¹⁾ || *yasya niçrasitaṁ vedā yo vedebhyo . . || prathamāvanyake karma . . .*

II. 1 26^a, 2 33^a, 3 54^a, 4 65^a, 5 68^a, 6 70^a, 7 70^b.

III. 1, 3 bricht auf 73^b ab, mit *bruvanṭaṁ dveshā* (so!).

1416. Ms. or. fol. 632.

Çāṅkhāyanaçrautasūtram, *adhy.* 1 — 8 u. 9 — 16, s. vol. I, p. 23 u. p. 27. — Treffliche Handschrift, von derselben Hand wie nros. 1406 u. 1408.

a. I 15^b, II 25^b, III 39^b, IV 56^a, V 68^b, VI 80^a, VII 95^a, VIII 107^a.

samvat 1735 varshe bhāṭṭrapadamāse çudhāpakshe pratipadyāṁ tithau buddha(!)vāre, ābhyantaṛa Vṛddhamāgarajñātyarājānagaramadhye rājapure vāstavya-tekhaka dīkshita nāhāṇṇā Raghunātha | paṇḍyā harīrāma nṛsiṅhaputrapautrapaṭhanārthaṁ. — Auf fol. 107^b die vier Verse: yādṛiçam pustakam°, tailād ṛikshej(!)°, bhagnapṛiṣṭi° und yāval lavaṇa° in extenso.

b. IX 11^b, X 29^a, XI 36^b, XII (27) 53^b, XIII (29) 66^b, XIV (84) 93^b, XV (27) 113^b, XVI (30) 136^b.

samvat 1736 varshe āçvana va dyā 13 budhe | bricht ab.

Erwähnte *ṛishi* und Lehrer: *iti Jātākarnyaḥ* 1, 2, 16. 3, 16, 14. 20, 18 (cf. 16, 29, 6), — *ity ācāryaḥ* 3, 16, 21, — *Prāgahīyam* 4, 2, 11, — *Pañgyam* 4, 2, 12. 11, 11. 5. 14, 19. 15, 3, 1. 17, 7, 13. 10, 3, — *Kaushītakam* 4, 2, 13. 11, 14, 20, — *iti ha smāha Kaushītakiḥ* 4, 15, 11. 7, 21, 6. *iti K.* 9, 20, 34. *K° keḥ* 11, 11, 3. 6 (17, 10, 2), — *Āruṇam* 4, 2, 14. 16, 7, — *Pañcālapadavṛitti* 12, 13, 6, — *Vājo Laukyaḥ* 15, 1, 12, — *Indrotah Çannakḥ* 16, 7, 7. 8, 25, — *Çushkabhrīṅgarīyam* 17, 7, 13, — *sāmagaḥ* 11, 14, 1. 13, 1, 1. 17, 14, 1. 2, — *dāçatayīshu* 12, 2, 16 (47 *maitrāvaruṇyo gāyatryaḥ*). 22 (46 *aindrāṇyo gāyatryaḥ*), — *prāgāthika* (*maṇḍ.* 8) 5, 10, 26, — *mādhuchandasa* 7, 10, 3, — *pāramiṇyaḥ* 7, 15, 16, — *Bhāradraḥ* (*maṇḍ.* 6) 10, 11, 21. 11, 9, 9, — *gārtsamada* 11, 7, 3²), — *Mādhātithya* 11, 7, 3²), — *Sāvyam* 11, 14, 25, — *Baru* 11, 14, 26, — *Manu* (*pañca Manoh sūktāni*) 10, 11, 16, — *Manupravallah* 10, 11, 20, — *Gotamasya caturuttaraḥ stomah* 16, 3, 7, — *Gargatirātraḥ* 16, 22, 1, *Kusurubīndutirātraḥ* 22, 14, *Jumadayneç catirātraḥ* 23, 7, *Atreç catirātraḥ* 23, 8, *Janakasaptātrātraḥ* 26, 7, — *Jalo Jātākarnyaḥ* 16, 29, 6 (*trayāṇām nigusthānām purodhām prapat Kāçya-Vaidehayoh Kaṇḍasya ca*), — *Çretaketu* u. sein Vater 16, 29, 7.

¹⁾ dieser Vers gehört nur dieser Handschrift an.

²⁾ *çākhāntaram āçritaṁ kalpasūtrakāreṇa.*

Anderweite Namen: *Kauruma á Ruçameshu* 12, 14, 1, — *Parikshit Kauravyah* 12, 17, 2, — *Kuruvâjapeyah* 15, 3, 15, — *Vṛiddhadyumnu Ábhipratârana* 15, 16, 10 (*Kuravah Kurukshetrâc cyoshyaṃte*), — *Haricandro Vaidhasa Aikshvâko râjâ* 15, 17, 1 fg. (*Parvata-Nâradau* 4, *Sohn Rohita* 18, 7), *Âjigarta Sauryasi* 19, 29 (*Çunahpuchah Çunahçepah Çunolânâgûlah* 30, 2), *Viçvâmitra* 21, 5 (*Ayâsya, Jamadagni, Vasishtha*), *Devarâto Vaiçvâmitrah* 24, 4, 27, 2, 3, 5, *Âṅgirasa, Âjigarta* 24, 7, *Bharata-ṛishabha* 25, 5, *Viçv's* 101 Söhne: *Mudhuchandâh . . Rishabho Remur Ashtakah* 26, 1 fg., *Andhrâh Puṇḍhrâh Çabarâ Mûcîpâh* 26, 6, *Gâthînâh* 27, 2, 4, 5, *Kuçikâh* 27, 3, *Jahnûnâm* 27, 5, — *Manur Vairasvatah*¹⁾ 16, 2, 1, *Yamo Vairasvatah* 5 (*varuṇa âdityah* 8, *somo vaishnavah* 11), *Arbudah Kâdraveyah* 14 (*Kuvero Vaiçvaravah* 17), *Asito Dhânuvanah* 20, *Mutsyah Sâmmaduh* 23, *Târkshyo Vaipaçyatah* 26 (*dharma indrah* 29), — *Janamejaya Pârikshita* 16, 8, 25²⁾, 9, 1 (*Âsandîvati, Ugrasena, Bhîmasena, Çrutasena* 2-4, *Pârikshitiyâh* 5, *Pârikshitâh* 7), — *Rishabha Yâjnatura* 16, 9, 8, 10, — *Pura Âṇârâh . . Vaideho râjâ* 16, 9, 11, 13 (*Hiraṇyanâbhaḥ Kauçalyah*), — *Marutta Âvikshitah* 16, 9, 14, 16, — *yathâ Çunahçepa Âjigartir yûpe niyukto munuce* (*Ṛik* 1, 24, 25) 16, 11, 2, *y. Kakshîvân Auçijah Svanaye Bhâvayavye sanim sasâna* (1, 126) 5, *y. Çyâvâçra Ârcanânaso Vaidadaçre s. s.* (5, 61) 7, *y. Bharadvâjo Bṛibau takshni* (6, 45, 31) *Prastoke ca Sârñjaye* (6, 47, 22) *s. s.* 11, *y. Vasishthah Sudûsah Puijavanasya purohito babhûva* (7, 18, 22³⁾) 14, *y. "saṅgah Plâyogih strî satî pumân babhûva* (8, 1, 30¹⁾) 17, *y. Vutsah Kânvas Tirimdire Pâraçavye s. s.* (8, 6, 46⁴⁾) 20, *y. Vaço çryah Prithuçravasi Kânite s. s.* (8, 46, 21⁴⁾) 23, *y. Praskavah Kânvah Prishadhre Medhye Mâtariçve s. s.* (*Vâl.* 6, 1, 2) 26, *y. Nâbhânedishtho Mânavo 'ṅgiraḥsu sanim sasâna* (10, 62) 30, — *Viçvakarmâ Bhauvanah* 16, 16, 5 (u. *Kuçyapah*), — *Âtreyaṃ sahasreṇâ 'rakrîya* 16, 18, 18.

1417. Ms. or. qu. 551.

Dasselbe Werk, Buch 1—8.

90 foll. (7 Z., à 35 *aksh.*); gute Handschrift, — *saṃvat 1724 varshe prathama asâdha çu dya 7 çanau tra çrîs Harajî sut jnam* (? unklar) *arajikenya likhitam, diksha . .* (7 *aksh.* schwarz überstrichen) *putrapautrapathanârtham*.

I 13^b, II 22^b, III 33^b, IV 47^a, V 58^a, VI 67^a, VII 80^a, VIII 90^a.

¹⁾ cf. *Çatap.* 13, 4, 3, 3 fg.

²⁾ cf. *Çatap.* 13, 5, 4, 1 fg.

³⁾ »*dve naptur» iti ca sūktam*; dazu der Comm.: *sūktaçesham sūktam âha, devatâ sūktam iti prasiddhyâ*. Ist diese Erklärung richtig? oder handelt es sich hier nicht etwa doch wirklich um eine Text-Differenz?

⁴⁾ wie eben.

1418. Ms. or. qu. 552.

Dasselbe Werk, Buch 9—16.

95 foll. [gezählt als 1—67. 78—105] (9 Z., à 35 *aksh.*), — *saṃvat* 1524 (die 2 ist verwischt, unsicher) *varshe bhādravā ca di 11 budhe adye 'ha śrī Itadurge rāyāṃ rāya śrīś Bhīmavi . . .* (verwischt) . . l . *dra(?)vāstavya duve śrī Kṛishṇa paṭha-nārthan.*

IX 8^b, X 20^b, XI 26^b, XII 38^b, XIII 47^b, XIV 66^a, XV 89^b, XVI 105^b.

1419. Ms. or. fol. 460.

Āçvalāyana's çrautasūtram. Herausgegeben in der Bibl. Indica durch *Rāma-nārāyaṇa Vidyaratna* (Calc. 1874).

Moderne Abschrift, auf 32 + 19' foll., die in europäischer Weise neben einander liegen (28 Z., à 28 *aksh.*); ohne Datum. Incorrect, aber doch brauchbar.

Das *pariçishṭam*: »*Bhṛigūṇām na vivāho . . .* bis *asamānapravavarir vivāhaḥ*« befindet sich auch hier, wie in der Ausgabe (p. 891), hinter 12, 15, resp. hinter dem Schluss, während es in den beiden Chambers'schen Mss. zwischen 12, 14 und 15 eingefügt ist.

Erwähnte *rishi*, Lehrer etc.: *Kautsaḥ* 1, 2, 5. 4. 6. 7, 1, 19, — *Āitareyaṇaḥ* 1, 3, 12. 3. 6, 3. 10, 1, 13, — *Gautamaḥ* 1, 3. 33. 2, 6, 18. 5, 6, 23. 7, 1, 20. 8, 5, 6, — *Çātyāyanakum* 1, 4, 13, — *anubrahmaṇaḥ* 2, 8, 11 (*anubrahmaṇam* 5, 9, 23. 15, 23), — *Gāṇagāriḥ* 2, 6. 16. 3, 6. 6. 11. 18. 5, 6, 25. 12, 14. 6, 7, 4. 7, 1, 21. 8, 12, 19. 12, 10, 1. — *Tandraliḥ* 2, 6. 7. 5, 6, 24, — *Āçmarathyaḥ* 5, 13. 10. 6, 10, 30, — *Ālekhaṇaḥ* 6, 10, 29, — *Çaunakaḥ* 12, 8. 35. 10, 2, — *Çrautarishir Devabhāgaḥ* 12, 9, 18 (*Girijāya Bābhra-ryāya*), — *ācāryaḥ* 3, 4, 12, — *eke* oft, — *ācakshate* 1, 1, 7. 5, 11, 2. 8, 4, 11. 12, 10. 11, 1, 11. 3, 3. 5, 9. 6, 5. 12, 5, 22, — *udāharanti* 5, 6, 3. — *smṛita āmnāye* 3, 6, 7, — *saṃāmnāya* 6, 5, 8. — *viñdāyate* 2, 17, 5. 3, 13, 14. 5, 4, 8. 6, 5, 3. 12, 15, 11, — *tad esha 'bhi yajñagāthā giyate* 2, 12, 6. 5, 5 21. (13, 14). 8, 13, 31.

pragāthim, *kāṇvim* 4, 7, 4, — *vāsishṭham* 8, 8, 4, — *gārtsamadam* 8, 8, 8. — *Vasishṭha-Çanakā-'tri-Vadhryaçva-rājanyebhyaḥ* 1, 5. 21, — *Çanakānām*, *Vasishṭhānām* 3, 2, 6. — *Jāmadagnyaḥ* 3. 2. 8, — *ātreyaśya* (!) 12, 9, 7, — *turāyaṇa*, *Dakshāyaṇa*, *ilādudha* 2, 14. 4. 7. 11, — *Āṅgīrasa*, *Çaitraratha*, *Kāpīrasa*, *Gargatrivātra*, *Vaidatrivātra*, *Atreç caturvīra*, *Jāmadagna*, *Vasishṭhasaṃsarpa*, *Sārrasena*, *Bābara* 10, 2, 1—27, — *Jāmadagna*, *Janakasaptarātra* 10, 3, 6. 14, — *Bharatadvādaçha* 10, 5, 8, — *Āṅgīra-sām* 12, 2, 1. — *Dṛiti-Vātavatoḥ* 12, 3, 1. — *Kuṇḍapāyinaṃ* 12, 4, 1. — *Çāktyaṇām* 12, 5, 16, — *Manur Vaivasvataḥ* etc. (wie *Çāṅkh. çr.* 16, 2) 10, 7, — *Gotamastoma* 9, 6, 1. 10, 8, 2. — *Çamaḥçepam ākhyānam* 9, 3, 9. 13. — *Uçanasah stomah* 9, 5, 1, — die *pravara*-Liste 12. 10 fg. (s. vol. I, 25—27).

1420. Ms. or. fol. 852.

Nârâyāṇīyā vṛitti zu *Āçval. çr. sūtra, adhy. 1—3*: s. p. 1—284 der Ausgabe in der Bibl. Indica.

78 foll. (10 Z., à 47 *aksh.*); olme Datum, modern. Randmarke links oben auf der Rückseite: *çrau" sū° vṛi°*.

Beg.: *çṛīgaṇeçāya namaḥ, prajñānaṇḍanamūrtiḥ sakaladiḡ-atigāḥ sarvadā sannamaṇyū (! ananyāḥ) sarvasmūt svaprakāçāḥ sthīracaranūlayāḥ pratyagātmā saderāḥ | çrautasmārtakriyātmā çrutimamananūkadhyāsavairāgyalabhyāḥ sa brahmā viśṇur īçāḥ sakalam api jagat sarvadā 'ryād asau naḥ || 1 ||*

*guṇadoshavinirmuktaṁ svaprakāçam anākulam |
gabhīrabodham ānaṇḍam namāmi brahma çāçratam || 2 ||*

*Āçvalâyana-sūtrasya bhāṣyam bhagavataḥ kṛitam |
Derasvāmīsamākhyena vīstīrṇam çabdanākulam (sad anā°) || 3 ||
tatprasādan maye 'lānīm kriyate vṛittir ūdrīçī |*

*Nârâyāṇena Gârḡyena Narasiṅhasya sūmunā || 4 ||
athaitad vakshyāmaḥ, loka yāni pratyāmnāyam prayogaçāstrāṇi.
I 21^b, II 53^b, III 78^b.*

1421. Ms. or. fol. 974.

Nârâyāṇa's Comm. zu *Āçvalīy. çrautasūtra, adhy. 1, 1 bis 5, 1* (Anfang).

143 foll. (10 Z., à 39 *aksh.*): — die *sūtra* in rother Schrift, modern; das erste Blatt ist ganz neu ergänzt: — bricht ab mit: *ishadāpam ity arthaḥ, çanaista* (Bibl. Ind. p. 347, Zeile 10).

1422. Ms. or. fol. 631.

Çāṅkhâyanagrîhyasūtram. in 6 *adhy.* Herausgegeben und übersetzt von Herm. Oldenberg in vol. XV der Indischen Studien, p. 1—166. Es ist dies das von ihm mit A bezeichnete Manuscript. Gute Handschrift, von derselben Hand wie **1406. 1408. 1416.**

55 foll. (7 Z., à 25—28 *aksh.*): — *saṃvat 1734 varshe caitra māse çuddhapakshe saptamyāṁ tithau bhomavāsare ābhyaṁtura Vṛiddhanāgarajnatīya Rājanagaramadhye Rājapure vāstavya leshaka dikshīta nāṇhāmṇā Raghunātha | paṇḍyā śhīmajī nṛisīṇha putrapautrapaṭhanārthare | . . . yādriçam o mayā | yadi çuddha o yate || 1 || tailād ri(!) o nāt | parahaste o stikā || 2 ||*

adhy. I 19^b, II 30^a, III 37^b, IV 48^a, V 51^a, VI 55^a.

Citate: *eke* 1, 1, 4. 7. 9. 3, 8. 12. 16. 5. 4. 7. 5. 13. 7. 16, 8. 22, 5. 28, 10. 2, 11, 8. 12, 7. 17. 4, 1. 10. 5, 3, — *tad apy āhuḥ* (danach *çloka*) 1, 1. 14, — *tad apy etat* 2, 13, 7. 14, 26, *tad api bhavati* 2, 15, 11 (im *çloka* 16, 1: *ity abravīn Manuḥ*), *tad api çlokaḥ* 1, 10, 6 — *ācāryāḥ*

1, 1, 10, — *Māṇḍūkya* 1, 8, 13. 9, 11. 24, 7. 2, 12, 18. 4, 5, 5, — *Kaushītaki* 4, 5, 6, — *bhāshikam* 6, 2, 13, — *vākorākyam itihāsapurāṇam* 1, 24, 8, — *rahasyam* 2, 11, 13, — *rudrām* 3, 11, 6, — *ity etad brāhmaṇam* 6, 3, 14, — *āranyaka* 6, 1, 1, — *upanishadām* 6, 4, 5, — *anuvāka* 2, 7, 21. 4, 5, 4, *anuvākaṣeṣa* 3, 11, 16, — *adhyāya* 4, 5, 5, *sūkta*, *kṣudrasūkta* 2, 7, 21. 4, 5, 3. — Aus den Namen im *pitṛitarpaṇa* 4, 10 (Ind. Stud. 15, 92) ist besonders bemerkenswerth die Einschlebung des *Jamudagni* zwischen *Viṣvāmitra* und *Vāmudera*, d. i. zwischen das dritte und vierte *maṇḍala*; — s. auch noch die Aufzählung der *pūrvācārya* in 6, 1, 1, und: *Bharadvājadharmantari* 2, 14, 4.

1423. Ms. or. fol. 602.

Nārāyaṇa's Comm. zum *Ānkhāyana*¹⁾-*grihyasūtra*. Das vol. I, p. 33, nro. 129 verzeichnete Mspt. dieses Werkes reicht hier bis fol. 86^a, Zeile 6.

Eine von Kielhorn, damals Deccan-College, Poona, im Jahre 1868 besorgte Abschrift, einer Notiz auf fol. 1^a zufolge: »copied from Dr. Hang's Collection of Sansk. Mss. Bombay University Library Vol. 15«. Schön geschrieben, aber äußerst incorrect, s. Oldenberg l. c. (von ihm als »D« benutzt).

228 foll. (12 Z., à 36—39 *akṣh.*); — eine vorn eingheftete Notiz Stenzler's (Breslau, 7. April 1869) lautet: »das letzte Blatt der Handschrift trägt die Zahl 219; da aber hinter fol. 90 noch einmal die Zahlen 81 — 90 folgen und die Zahl 166 ausgelassen ist, so enthält die Handschrift 228 Blätter. Auf fol. 35^b, lin. 4 hat der Abschreiber eine Seite übersprungen. Die Lücke lässt sich aus Chambers 712, fol. 39^a ergänzen«.

adhy. I (mit 28 *khaṇḍa*) 69^b; die Unterschrift lautet: *i(tī) ṣrīmatsakalarivraj-
janamaṇḍalīmaṇḍamadivēdiṣṛīpatīsuta divēdiṣṛīkṛīṣṇajītanaya Nārāyaṇa-
viracite grihyapradīpake bhāṣhye prathamā 'dhyāyāḥ* |

Beginnt: *saṃsārabhogāśanaāpradashṭa- trilokasaṃrukṣhakam ekam ādyaṃ |
bhogāṇḍrabhogāśanasamivishṭam vande nṛsiṃham bhuvanaikanātham || 1 || . . .*

pranīpatya guruṃ mūrdhnā Ṣrīpatim viṣṇutejasam |

karomy aham veçadārtham grihyasūtrapradīpakam || 3 ||

adhy. II (18) 91^b, *III* (14) 120^b, *IV* (18) 168^b, *V*²⁾ (10!) 207^b, *VI* (6) 218^a.

Nach dem Schlusse folgen noch 15 Verse, in denen der Verf. über sich und seine Familie berichtet:

*varshe naṇḍa-kara-rtu-caṇḍrasa(n)ṇite*³⁾ *māghe site pakshake shash-
thyām soridīne parāṇḥasamaye trāṣṭre* (~ fehlt) *nakṣatrake | mārtuṇḍe makarasthite*

¹⁾ hier übrigens *Sāṅkhyāyana* genannt!

²⁾ als *pariṣiṣṭarūpāḥ* in der Unterschrift bezeichnet.

³⁾ dieses Datum, *saṃvat* 1629, ist um 35 Jahre später als dasjenige (*saṃvat* 1594), welches sich anscheinend aus Chambers 675 (*mahārudravīdhi*) für den Vf. ergibt, s. vol. I. p. 354, Indische Streifen II, 298 (wo AD 1588 ein Druckfehler für 1538); das Werk ist eben, s.

ghaṭagate caṇdre vṛṣhe lagnake Kārṣṇeyena vinūrmīta kṛitir iyaṃ bhūyā(j) jagan-
mohinī || 1 ||

dece Gu(r)jarisaṃjnakure (°ke!) sukhakare ṣṛī Pāṭhalākhyā purī tasyāṃ
vedarivāracaṃcūramatiṣ Caṃḍāñcunūmā dvijaḥ | āsīn nāgarabhūṣaṇaṃ kṣhītitala ṣṛī-
Rāmabhaktah kṛitī yattejah kamalāputer iva samam vṛttam maharsher iva || 2 ||

tasyā `bhūd vibudheçvareṇa sadṛiçah sūmih kṛitī Vāmanaḥ samrād vaidi-
(fol. 218^b) kabhūṣuṇaḥ suragurūprakhyaḥ kṛipāsāgaraḥ | dṛiṣṭvā Mudgala¹⁾nāçitam
kulam idaṃ yājñasya kanyāṃ tu yo Vedarbhe(vaid°?) nagare hy uvāha vidhinā
drashtūṃ punaḥ saṃtatim || 3 ||

Ādityādisutā Vasishṭhasadṛiçā(s) tasyā `cira(t)sapta vai jātā vedarivārādās
tribhavane kh(y)ātā guṇair udbhañim (?) | ācārīr vimalā makhesu satatam dikṣhāparā
yājñikāḥ ṣṛīRāmasmarāṇo(°nā?) viçishṭamanaso yogābdhipāram gataḥ || 4 ||

Ādityād abharat suto harinibho vedāṅgapāram gato loka saukhyakaro Ja-
nārddana iti khyāto guṇair ugradhiḥ | vālyā(d) dharmaparaḥ kṛiyāsu kuçalo vṛttam ca
kīm varṇitam yasyā `guyāyatane nirāsam akarod Rāmo `tha varshārddhakam || 5 ||

ṣṛī Rāmo Bhṛiguṇaṃdano jīnamukhenā `cikṣhayad brahmarūd vedāṅgapara-
mīrddhamārgagamanapradhotanam tasya vai | śaṇmāse `tha gate prayāṇsamaye
dhṛitvā svakīyāṃ tanum (- - fehlt) brūhi varam tare `ti vacasā `bhūṣṭam ca saṃ-
smāritah || 6 ||

varre trīm sa varān: kule mama vipro (als ~ -!) yājeca (jāyeta?) vedī tathā
redam sāṅgam atha prayāṇsamaye deyaṃ trayā darçanam | yāvadredam idaṃ
kule dvijabāṇo sampaçyate te `kṣhīlam ṣṛīRāmaḥ prañayā tul iva (°yāt tudai `ra) bhaga-
vān dadhe svarūpam mahat || 7 ||

pāṇau svargatarāṃgīrjalabhṛitam pātram dadhānam navam kodaṃḍam para-
çam dadhānam asitam mīrddhajirādharānam (!) | bhaktādhyam sakalādyogasaḥitam
sūryeṇdukotiprabham ṣṛīRāmo Bhṛiguvaṇçabhūṣaṇam atho dṛiṣṭvā (fol. 219^a)
sacānakratim (?) || 8 ||

v. 12. 13, zu einer Zeit abgefaßt, wo Vater und Großvater des Vfs. bereits tot waren, während sie zur Zeit jener Handschrift noch lebten. In die Zwischenzeit fällt die Abschrift des *saṃkṣiptabhāṣya* zu *Kātyāyana*, welche *Kṛishṇajī*, *Çṛipatisuta* (der Vater unseres Vfs.), saṃvat 1609 in *Gadhānagara* anfertigte, s. die Vorrede zu m. Ausg. des *Kātyas*. p. ix.

¹⁾ hiermit könnte etwa Timur (1398) gemeint sein; die Zeit Baber's (1498—1519), des eigentlichen Stifters des Reiches der Groß-Moguls, ist jedenfalls zu spät für die obigen Angaben, denen zufolge die Lebenszeit, resp. die Thätigkeit *Nārāyaṇa*'s, des achten Nachkommen des *Vāmana*, in die Jahre 1538—73 gehört. Der Name der Mogolen scheint im Uebrigen auch schon vor Timur nach Indien gekommen zu sein, s. meine Abh. über das *Çatr. Māh.* p. 41. 42, welches Werk von Bühler immerhin doch auch wenigstens in das dreizehnte Jahrh. gesetzt wird. S. noch meine Abh. über die *Bhagavatī* 1, 369 sowie p. 375, wo *Akavarasāhirāje Mudgalānvaye* entschieden auf die Groß-Moguls geht. Zum Namen der Mogolen s. noch Schott Abh. d. Berl. Ak. der Wiss. 1845 p. 449. 457. 459 fg.

*jātas tasya suto maheçvaranubhaḥ çrīNilakam̐thābhudhā yena brahmaridā
kramādīnavadhā (?) vidyāprakāra dr̥ijān | tailamgād adhigamya t̥ir̥ṇam uvanūdereshu
vistāritāḥ s̥ānte prāpa parāt parāṇ Raviपुरे Gaṅgodbhave sadgatī || 9 ||*

*tasyā 'bhūt tanayo maheçanirato Bhānuḥ k̥ṛpāsāgarah çrīmān bhūsuramaṇ-
danah kshītatale vidyānirāsāspadam | vedārthāikanidhiḥ kriyāsu kuçalo v̥ṛtte ca Vaiyā(sa)-
kiḥ so 'nte prāpya puri(ṇ) çivasya mahato mokshaṇ jagāma 'ksharam || 10 ||*

*tasyā 'stām tanayau v̥igītayaçasau khyātau guṇai(h) sarvato vedabdeḥ para-
pāragau suviditau deçe vide(çe) 'pi tau | ācārair vimalai parāv iha Jagannāthe 'vi (°tha
iti!) loka çruto jyeshthah çrī Jayadera ity api puro vaiçasya bhūshāspadam || 11 ||*

*jyeshthād vi (dhi!) kulabhūshaṇaṇ samabhava(c) chrīÇrīpatiḥ çrīpati rūpeṇā
'pratimo rameçubhojako vidyāsamūhācitah | svardhany-ām̐ritatoyapānārasiko bhūdeva-
pūjāparo mukti(ṇ) prāpa maheçvarasya nikate puṇyaṇ hiraṇyo (puryām harasyo)
'ttarāṇ || 12 ||*

*K̥ṛishṇaḥ (°s) tasya suto jītem̐dr̥iyacayo lakshmīpateḥ serako nīmānsārthavieāra-
cāmeçuramativaitānakarmāçrayah | gāṇbh̥īryādiguṇair vibhūshītatanur bu(d)dhyā samāno
guros t̥irthe prāpya parāṇ gatim Çirapure Jahnoḥ (su)tāyās tataḥ || 13 ||*

Nārāyaṇena k̥ṛitānā tattanuḇena nirmūtaṇ |

Çā(ṇ)khāyana(sya) gr̥ihyasya bhāshyaṇ gr̥ihyaçpradīpakaṇ || 14 ||

k̥ṛitenā 'nena graṇthēna v̥içvarūpī sadāçrayah |

yajñabhuk paramo devo n̥ṛis̥iṇah pr̥iyatām mama || 15 ||

Die Stammtafel stellt sich somit so: 1. Çandāṇçu, 2. Vāmanu, 3. Āditya (7 Brüder), 4. Janārdana, 5. Nilakam̐tha, 6. Bhānu, 7. Jagannātha (und Jayadera), 8. Çrīpati, 9. K̥ṛishṇa, resp. K̥ṛishṇajī, 10. Nārāyaṇa (saṇvat 1629).

2. Sāmaveda.

1424. Ms. or. fol. 452.

Commentar zur Sāmavedasaṇhitā; und zwar:

a. zum ersten Theile derselben (*chandasiḥā*) das von Mādharma çrī-Nārāyaṇasūnu verfafste, resp. Mādharvācāryak̥ṛitam, v̥ivaraṇam,

b. zum zweiten Theile (*uttarāgrantha*) der von Sāyaṇūcārya verfafste Mādharvīya sāmavedārthaprakāça, wie er in der Bibl. Indica in voll. 3—5 (Calc. 1876—78) der von Satyavrata Sāmāçraṇū besorgten Ausgabe der Sāmavedasaṇhitā vorliegt.

a. 60 foll. (20 Z., à 45—50 aksh.); çake 1772 çrāvāṇa çu 6 tudīne 'daṇ likhi-
taṇ; — b. 114 foll.¹⁾, von derselben sorgfältigen Hand, aber ohne Datum. — Eine für den Missionsdirector C. Graul in Bombay (1850) gefertigte Abschrift.

¹⁾ auf 23^b. 24^{ab} findet sich eine Wiederholung, des Comm.'s nämlich zu 2, 200—11.

In **a** ist der Text, wie bei Benfey, in 6 *prapāṭhaka* aufgeführt¹⁾, und zwar schließt: I 14^b, II 24^a, III 35^a, IV 47^b, V 54^b, VI 60^a, — in **b** dagegen in 21 *adhyāya*, die je wieder in *khaṇḍa* zerfallen²⁾, und zwar I—IV mit je 6 *khaṇḍa*: I 7^b, II 12^b, III 17^a, IV 25^b, während V—VII mit je sieben *kh.*: V 31^b, VI 38^a, VII 44^b, dann weiter: VIII (6) 49^a, IX (9) 55^a, X (12) 61^b, XI (3) 64^b, XII (6) 70^b, XIII (6) 75^b, XIV (4) 79^a, XV (4) 82^b, XVI (4) 87^a, XVII (3) 91^a, XVIII (4) 95^b, XIX (5) 102^a, XX (7) 111^a, XXI (1) 114^a.

a. beg.: *ṛṣigaṇeçāya namaḥ | om namaḥ sāmavedāya | rajojusha jannami, sa(t)travṛittaye sthitau prajānām, pralaye tamaḥsprice | ajāya sargasthitināçahetare trayīmayāya triṇṇātmane namaḥ ||*

shaṭtriṇṇatprakāra maṇṭrāḥ | preshāḥ 1³⁾, *karaṇāḥ* 2, *kriyamāṇānurvādinaḥ* 3, *stotraçasu(stra!)gatā* 4, *japānurvacanagatāç* 5 *ca | ete pañca prakārā ṛigvyākhyāyām bhavaṃti | anye sāmavyākhyāyām ucyante | prastārataç(°ragataç?)* 6 *co, 'dḡithaḥ* 7, *pratihāro* (3silb.) 8 *-padhraras (!)* 9 *tathā | nīdhanam* 10 *pañcamam ca 'hu(r) hīmkāram* 11, *pranavam* (2silb.!) 12 *era ca || āçāsti(h)* 13, *stutisaṃkhyānam* 14, *pradāpaḥ* 15, *parideranam* 16 | *praśham* 17, *anvешanam* 18 *ca 'ra, sṛiṣṭir* 19, *ākhyānam* 20 *era ca || sapta dhā geyam* 21-27 *ekeshām anye shaḍadhā(! u. Lücke) viduḥ | pañcarīdham tu sarreshām adhrarārtham pracukshate || anye 'pi stotraprakārā: »ayam vāra loko hāukāro, vāyur hāukāraç cam-dramā athakārah | ātme 'hākārah, agnir ikārah, āditya rikārah, nihara ekārah, riçre derā e⁴⁾hoikārah, prajāpatir hīmkārah, prāṇaḥ svaro 'gnam (!) yā vāg vīrāt, aniruktas trayodaça stobhah, saṃcaro hukārah«* (s. Chānd. Up. 3, 13, 1—3 mit Varianten) | *ete shaṭtriṇṇatprakārāḥ sāmavyākhyāyām bhavaṃti | sāmnam ca prādhānyam asmin sāmavede | yata stotrāṇi tāni | tāny era maṇṭrāḥ Chandogānam tāni ca ṛigaryū-dhāni (!) | stobhasāmāni ādimadhyāntanīdhanāni padaribhāgyāni | stobharibhāgyāni padastobharibhāgyāni, teshām ca devatā agnir īndrah prajāpatih somo varuṇas trashtā amḡirasah pūshā sarasvatī īndrāgnī, idānīdhanāni yalanīdhanāni 'kāranīdhanāni 'ty āgneyāni sarrāni nīdhanamanty āindrāny anyāny ādishtebhyaḥ sarrāni svārāni prajāpatyāni yathā vāmaderyam ity eramādini . . . eram sarreshu kratushu samāsād devatāricāra uktaḥ | e(fol. 2^a)kāhā-'hīna-sa(t)trāṇiteshu, ārsha prakāraç ca sāmnam ārsheyasiddhah sarvasāmnam grīhītaryah | . . . idānīm praishādayo maṇṭrā ucyante | praishās tāra(d) dairyāḥ çamitāra ārabhadhram ity-ādayah 1 | karaṇā idam aham ārasoh sudhne sīdām 'ty-ādayah 2 | kriyamāṇānurvādinaḥ yurā surāsāḥ parivita āgād ity-ādayah 3, stotraçastragatāḥ brahma jajñanam ā trā ratham yathotaya ity-ādayah 4, jāyānurvacanagatās tad adha vā ca prathamam açīya āpo reratir ity-āda-*

1) die Unterabtheilungen heißen hier *daçatyā* (*prathamasya prathamā daçatyā* etc.).

2) só die Ausgabe in der Bibl. Ind. auch im ersten Theil, da sie eben auch da Sāyaṇa's Comm. mittheilt, und dem entsprechend an seine Textaufführung sich anschließt.

3) diese Zahlen füge ich hinzu.

4) ä mit e-Strich darüber!

yaḥ 5 | *ete sarve prayogakāle svārtham pratipādayamāṇaḥ karmaṇo 'ṅgatvam pratipadyante, na uccāraṇamātreṇa* (fol. 2^b) . . . *sarramantrāṇāṃ karmaṇo 'ṅgateapratipādanārtham boddhavyo 'rtho yasmāt tasmād bhāṣhyam pras(t)ūyate | ye ca sūmnāṃ stobhaḥ prakāraṇeṣhā ('bhapra') ācāstistutisaṃkhyānādayaḥ te 'pi svārtham pratipādayamāṇaḥ karmaṇo 'ṅgatvam pratipadyante, tathā 'pi teshāṃ stobhāṇāṃ uddeśataḥ svarūpam ucyate . .* (folgt die Erklärung von ācāsti¹³ etc.) . . . (fol. 3^a) . . . *evam sarrasūmnāṃ ye trayodaśaridhā stobhā ayaṃ vira loko hāṃkāra ity-ādayas te samāsato vyākhyātāḥ chaṇḍasiko-'ttara-rahasyaḥ* (Lücke?) *pañcāguṇā Mādhavena ṛi Nārāyaṇasūmnā savitūḥ parāṃ bhaktim ālambya tatprasādād bhāṣhyam kṛitam, yad atra nyūnam yad atiriktam vyāhatam punaruktam bhūmasamsthānam yuktihīnam ca tatsarvaṃ bhūmīderaiḥ sajjanau(r) bhūtrā kṣaṇtaryam iti | esha eva saṃbandho vyākhyāne 'pi.*

agne | Bharadvājasya 'rshaṃ | he agne āyāhi āgacha; mimarthaṃ punar āgachāmi (!)? ucyate: vītaye bhakṣaṇāye 'ty arthaḥ | kasya sāmārthyād? dharishāṃ; etya ca grīṇānaḥ stūyamānaḥ haryaśataye harirdānārtham ity arthaḥ; ti hotā, nī 'ty ayaṃ upasargah satsī 'ty ākhyātena saṃbandhagītaryah, hotā āhrātā | keshāṃ? devānāṃ ity adhyāhārāḥ, nishatsi nishide 'ty arthaḥ, kra punar nishādāmi (!)? ucyate: barhishī pad etad āstīrṇam barhis totre 'ty arthaḥ |

Der Commentar dieses *Mādhava* ist eben von *Sāyana's Mādhaviya Vedārthapr.* völlig abzutrennen¹⁾ und eine ganz verschiedene Arbeit²⁾. Eine rein äußerliche Differenz ist u. A. auch die, daß in ihm der Text stets nur mit dem *pratika* (dem die *ṛishi*-Angabe folgt), bei *Sāyana* dagegen stets danach auch noch voll aufgeführt wird. Während ferner die einzelnen *prop.* hier nur die Schlussunterschrift: *iti Mādhavācāryakṛite* (bei 1. 2. 6, fehlt bei 3. 4. 5) *chaṇḍasikā-bhāṣhye* (bei 1. 3. 4, *ch'kāvīraṇe* bei 2. 6, fehlt bei 5) tragen, schließt im zweiten Theile der Handschrift, wie in der Bibl. Indica, jeder *adhyāya* nach Angabe des Schlusses seines letzten *khaṇḍa*, mit dem Spruche: *vedārthasya prakāṣeṇa tamo hārdaṃ nirārayan | punarthaṇe cuturo deyaḥ Vidyātīrthamaheśvaraḥ ||*, darauf folgt der volle Titel: *iti ṛimadrājādhirājaparamaṣṭararāṇīkāmārgaprarartaka ṛi vira Bakkabhūpālasūmrājyadhuramdhareṇa Sāyanaacāryaviracite Mādhaviye sāmavedārthaprakāṣe uttarāgraṃthe prathamā (etc.) 'dhyāyāḥ |* und der neue *adhyāya* wird durch den Vers: *yasya niṣṛitaṃ vedā yo vedebhyo 'khilam jagat | nirmame tam uhaṃ vande Vidyātīrthamaheśvaraṃ ||* eingeleitet.

¹⁾ hiernach ist das in der Einl. zu meiner Abb. über *Kṛishṇa's* Geburtsfest p. 220ⁿ über *Mādhava* als Sohn des *Nārāyaṇa* Gesagte, und danach auch Ind. Streifen 3, 190 Wiederholte, zu berichtigen. Denn es handelt sich hier eben wohl um zwei von einander verschiedene *Mādhava*.

²⁾ in der Ausgabe der Bibl. Ind. wird auf ihn durchweg in den Noten Bezug genommen, und zwar wird er daselbst (vol. I, Vorbem. pag. 4a) als: *Mādhavācāryakṛitaṃ vīraṇam*, resp. durch die Marke: *vī°*, bezeichnet.

prap. II beg. (14^b)¹): *puru trā dā | Dīrghatamaś arshaṃ, puru bahu harīḥ
traddheratyam anyaderatyam ca dāsītān tubhyam dadat trā roce bravīmī, sāmārthyād
āgachate 'ti āhrayāmi 'ty a.: kasmāt punaḥ āhrayāmi? ucyate: yasmā(t) tram ariḥ iṣvarah
sarvahaṛiśaṃ traddheratyānāṃ anyadāhṛatyānāṃ trayy eva hūyamānatrāt, aham api
ca Dīrghatamā nāma ṛiṣiḥ he agne tara, svit ā ity etau nipātau eraṇabdasya 'rthe
drashtāryam, tarai 'ra srabhūtaḥ; katham? ucyate: todasye 'ra todaṇabdenā 'tra gri-
hastha ucyate grihasthasye 'ra mahasya mahataḥ srabhūte ṣaraṇe grihe yārat kiṃcīt
sarvasvaṃ bhavati tadrad aham api tara srabhūtaḥ || 1 || pra hōtre pā. Viṣṇūmitrasya
'rshaṃ . . .*

prap. III beg. (24^a)²): *a trā mamdam, Pragāthasyā 'rshaṃ, ud (!) iti pāda-
pīraṇaḥ, trā trām mamdamtu mahi (!) harshe, mada triptā ity asye 'dam rūpaṃ
rā, madiḥ cā 'ntarvitanyartho drashtāryaḥ, madayamtu harshayamtu, tarpayamtu ve
'ty a., somāḥ abhisharādibhiḥ saṃskārāḥ saṃskṛitāḥ, tram api tair hṛiṣṭāḥ tarpito
rā kṛiṇuśva rādhaḥ, karoti(h) kṛiyāsāmānyaracano dānārtho drashtāryaḥ, deli
dhanam ity a., he adriṇaḥ ādaraṇayogāt adriḥ rajras, tadevān adriṇān, tasya saṃ-
bodhanam he adriṇaḥ, rajrīm ity a.: na kevalam dhanam eva deli, kiṃ tarhi? ara
brahmadriṣho jahi, are 'ty ayaṃ upasargo jahi 'ty ākhyātena sambandhagatyaḥ,
jahi 'ti ca haṃter gatyarthasye 'dam rūpaṃ, ara jahi adho gamaya nārakaṃ naye 'ty
a.: kām? ucyate: brahmadriṣha(h) asmadīyān brāhmaṇān ye driṣṭvānti te brahma-
driṣṭāḥ, tān brāhmaṇe dreshakān ity a. || 1 || gīrvaṇaḥ pā, Viṣṇūmitrasya 'rshaṃ . .*

prap. IV beg. (35^a)³): *idānīm caturthaprapāṭhako vyākhyāyate, ima imdrā,
Vasiṣṭhasya 'rshaṃ, imdrāya imdrārtham sūtrero tu (!) 'bhishutā ity a., somā(sa)ḥ
somāḥ, kūrīṇaḥ somāḥ? ucyate: dadhyāṇiraḥ . .*

prap. V beg. (47^b)⁴): *grīṇe tad imdra, Pragātha āha, grīṇe staumī (48')
tat, he imdra ṣatravaḥ (!) balam, kūrīṇam? ucyate: upa māṃ sarvabalānām upamā-
bhūtam, atyāntotkrīṣṭam ity a.: kra puna staumī? ucyate: deratātaye caturthyeka-
vacanam idam saptamyekaracanasya sthāne drashtāryam, deratātān gajne (i)ty a.*

prap. VI⁵) beg. (54^b): *atha śaśhṭhaprapāṭhakapṛarāmbhaḥ, om upo shu jāta,
vinīyogo 'sya narame 'hani, upa upa (!) su padapīraṇārthau, jātam apturam, upsu
bhavati 'ti apturam, gobhīḥ garyaiḥ saṃsprīṣṭam, bhāṇgam bhajyate grārahūḥ, pa-
riśhkrītam garyaḥ, imdam somam, derāḥ saṃsadam nam (!) ayāsishuḥ upagata-
raṃtaḥ, atharā yācitaramtaḥ || 1 || punā, vinīyogo 'sya caturthe 'hani paramānāḥ,
akramāt kramitarān, abhi pari samantāt, viṣṇū mīdhaḥ saṃgrāmān . . .*

Schließt: *garyam garām bhavāntam, aṣṛyam aṣṛānām bhavam, varmā ira
varma saṃnahanam tad yasya 'sti sa varmā saritā tasya sambodhanam, he dhṛiṣṇo*

¹) s. die Ausgabe in der Bibl. Ind. vol. I, p. 259.

²) ibid. p. 422.

³) ibid. p. 598.

⁴) ibid. p. 804.

⁵) ibid. vol. II, p. 44.

dasādītāni (vyutpā°), *te ca stomā(h) sarva* 'py ājyapṛiṣṭ(h)ādīṣhā 'padyuktāḥ | pañca-
daśāny ājyāni, saptadaśāni pṛiṣṭ(h)āni hy-ādīṣrutibhyaḥ stomaviśayā(h) stotraviśayāḥ
tanṇiṣpāda(ka)sāmaṇiśayāc ca. sarva 'pi vicārā asmābhiḥ chaṇḍovṇyākhyātā-
vadanādatrāyām (°khyānāratāravelāyām) eva Jaiminīyāṇḍy (°yāny) ārdhakaraṇāny
(adhi°) udāhṛitya pradurçitāḥ | kiṃ bahunā, »ekam sāma trici (°ce) kriyate stotram
(stotriyam)« ityādīvarātāte (! vacanāḥ) stotrāniṣpādakasya sāmnaḥ tricapragāthādi-
rūpāni sūktāny aṇayatreṇa (ācra°) 'ttarākhye saṃhitāyām (°tāgrāṇthe) samāmnā-
tāni, sa ca grāṇtha ekaviṇçatisaṃkhyākair adhyāyair ūpetas, tatra prathamādhyāyasya
prathamakhaṇḍe prathamasiṅkte (2^a) trice ye 'yam rik prathamā se (sai!) 'ram
āmnāyate: upā 'smāi gāyatā . . .

1425. Ms. or. fol. 846.

Aufzählung von *sāman*-Namen aus zwei *gāna*, nebst den zugehörigen *pra-*
tika, **a.** in 17, **b.** in 6 Abschnitten, welche sich der Reihenfolge nach als den 17 *pra-*
pāṭhaka des *veyagāna* und (bei allerhand Differenzen, doch im Ganzen auch als)
den sechs dgl. des *araṇyagāna* entsprechend ergeben. Am Schluss bezeichnet
als: *veya āraṇā gīta pāṭi*. Im Innern fehlt es an irgendwelcher Bezeichnung.

8 foll. (8-9 Z., à 32-37 *aksh.*); die Blattränder, besonders der rechte Rand,
der Zeilenschluß also, sehr beschädigt, so daß theils daselbst stets einige *aksh.*
fehlen, theils es auch an jeder Pagination fehlt. Zwei Blätter sind in Folge dessen
falsch gebunden. Das zweite Blatt nämlich unterbricht den Zusammenhang zwischen
Blatt 1 und 3 und gehört vielmehr hinter Blatt 7. Und Blatt 6 ist zum Wenigsten
irrig, die Rückseite (^a) nämlich als Vorderseite (^b), eingheftet. — Ohne Datum:
ältliche, gute Schrift (e, o durch senkrechte Striche vor, resp. vor und hinter dem
Conson. gegeben): auf den ersten 6 Zeilen sind einige *Sāman*-Accente eingetragen.

Beg. (1^b): [acht *aksh.* überstrichen] || *vṛihadbhāradvājam agnīm dūtām*
1, 3¹) | *aṇṇanam presṭhām vāḥ* 1, 5 | *sākamaçvam ehy ū shūz bravāṇā* 1, 7 | (2 *aksh.*
fehlen) *vātsam ā te vatsāḥ* 1, 8 | *jarābodhīyam jarābodho* 1, 15 *rā* | *ādyaṃ vāra-*
vaṇtīyam ācra 1, 17 *auho* 234 *rā* | *uttaram vāraram[tīya]m açaṇi na trā auho*
hāi | *svārasaiṇdhukshitam agnīm vo vṛidhāntām* 1, 21, . . *māṇḍavam agne vi-*
vasvad ushāsāḥ | *agne vīrasvad ushāsāḥ* 1, 40 || 1²) || *abhayatastobham gautama* ∞
hāu tram it saprāthā 1, 42 . . . *samaṇtam tram agne grihapatāi* 1, 61, *çyāvāçvam*
ā juhota 1, 63 [| *yajnasā*] 3^a *rathi ima* ∞ *sto*234*mām* 1, 66 | *marāya(ṇi) hāu*
hāu hāu āgnīm 1, 72 | *vṛihad āgneyam tra* ∞ *hi kshaitavad yaçaḥ* 1, 84 . . *ātreyam*
vṛihadvayāḥ | *vṛihadvayāḥ* 1, 88 || 2³) || *āsita* ∞ *rāye agne mahāi trā* 1, 93 | *asi-*
tottara ∞ . . *çākalam* . 3^b *yad adya kīzē ca vṛitrahān, yad adya kīzē ca vṛitrahān*

1) diese Zahlen sind von mir zugefügt.

2) darüber: *sāma* 19.

3) darüber: *sāma* 13.

1, 126 || 3¹⁾ || *rohitakūṭiyam emdra sâ* 1, 129 . . . *audala* ⊕ *surūpakṛitnu rūpa* 1, 160 || 4¹⁾ || *ārshabham abhi trā rshabhā*²⁾ *sute* 1, 161 . . . *daivātitham ā tū* 3 *etā nishādātā* 1, 164 *krauncam ity* [anyē?] 4^a *yā au ho ghṛitaḥcyunnidhanam ida* ⊕ *hy amū* 3 *ojasā* 1, 165 . . . *somitram imdra ishe dadātu nā* 3 *e imdra ishe dadātu nā* 3 *e* 1, 199 || 5³⁾ || *ukthyāmahīyaram erā ho* 3 *asi* 1, 232 . . . *gaunḡgarām tram āngā praḥa* ⊕ *sīsha* 1, 247 4^b . . . *as* (?) *tram imdra* 1, 248, *sādhra* (n) *tram ā* 3 *yimdrā yaçā asāyī* | *tram ā* 3 *yimdrā yaçā asāyī* 1, 248 || 6⁴⁾ || *yauktasrucam imdra dram id dera* 1, 249 . . . *naipātitham yad imdra prāg apāg udā* 3 *g e* | *yad imdra prāg apāg udā* 3 *g e* 1, 279 || 7⁵⁾ || *yadā* 4 *ka* 1, 288 *raiyaçram abhaya* ⊕ *çṛiṇaruc ca nā* 3 *e* 1, 290 . . . *pārtham o* 3 *ho* 3 *hoi mū* 234 *shthā* 1, 316 *rātsapra* ⊕ 5^a *mahārātsapra* ⊕ *hāu hāu hāu* | *auho ho bā dyaūtāna* ⊕ *hā* 3 | *o* 3 *hā* 3 | *hāyī* | *vṛitasya trā vṛitra* [sya trā] 1, 324 || 8⁶⁾ || *vārtraturam yajāmahe* 1, 334 . . . *traicokam riçro hū riçro* [hūi] 1, 370 || 9 || *çaikhamḍina* ⊕ *çrat te* 3 *hoi* 1, 371 | *trāsadasyaram ā* 234 *chā ra imdraṁ matayāḥ* 1, 375 . . . *kautsam imdra suteshu someshu* 1, 381 | *|oko|* 5^b *nidhanam tam ā* 3 *abhi pragāyatā* 1, 382 . . . *çārkarām yo nā* 3 *idam idam purā* | *yo nā* 3 *idam idam purā* 1, 400 || 10 || *vṛi* | *had ā* | *gaṁtā* 1, 401 *aishīram adhā hī imdra givvāṁḥ* 1, 406 *sraugmatam ā* 334 *te agna idhīmāhāi* 1, 419 . . . *sauharisham pārve pārīḥ* 1, 427 *dharma auho rā* | [3 *aksh. fehlen*] *rma o* 3 *rā o* 3 *rā* || 11 || *ndra* ⊕ *çaputrah pra rāḥ* 1, 446 *gūrda umoganāi* (?) 1, 448 (?) | *ṛishabho hāhā utvā* (uccā!) *te jā* 1, 467 . . . *surūpa* ⊕ *svādishthayā* 3 | *iyā* 3 *iyā* 1, 468, *surūpottara* | ⊕ *svādi* | 6^{b 7)} *shthayanho* 3 *iyā* | *sa* ⊕ *hita* ⊕ *svādishthayā madā* 3 *yishthayā* | *çeu bhārgaram ṛishā paravradhārāyā* 1, 469 *yauktāçra* [3 *aksh. fehlen*] | *i ṛishā, yauktottaram ṛishā auhohohāi* | *ṛishā auhohohāi* || 12 || *somasāma yas te madāḥ* 1, 470 . . . *çām-madam parasma deraai* | *parasma deraai* 1, 483 || 13 || *rārçam o te dṛikshāḥ* (dā^a) 1, 498 *rairūpam adhravyo* 234 1, 499 . . . *sahorīçīyam punānah soma dhārāyā* 1, 511 *ohā ohā* 3 6^{a 7)} *ho auho* 3 *rā* | *plaro hā* | *ro* 3 *hā* | *rauraram punānah somā* 3 *dhārā* 234 *yā* | *yaudhājayam punā* 3 *achidram pari* [3 *aksh. fehlen*] | *rayishtham parito shī* 1, 512 . . . *nishedhah pra soma dāyī rā* 3 *ritayāi* | *pra soma dāi rā* 3 *ritayāi* 1, 514 || 14 || [3 *aksh. fehlen*] | *tavā* ^a *ha* ⊕ *so* 1, 516 *dritīyam vaishṇavam tavā* | *tavā* | *svāram kshno* (!) *ramdhram mṛijyamānāḥ* 1, 517 . . . *rāsishtha* [4 *aksh. fehlen*] *hurāi* | *asmā* 34 *auhorā* | *dritīyam rāsishtha* ⊕ *uhurāi* 34 *auho* | *rā* | *tritīyam rāsishtham auhorā hā* 3 [3 *aksh. fehlen*] 7^a *hā* | *asya preshā* 1, 526 *hāu* | *jani pra* (tra ⊕!) *hāu jani* | *soma* ⊕ *parā* 1, 527 | *sampā o* 3 *hāi* | *kutsasyā dhîrathīya* ⊕ *ho ho rā rāi* | *çrajyo* | *tisha* ⊕ *hāu* | *ho rā* 3 *hāi* | *pra te dhārā madhumā* 3 *tāyir asṛigrā* 3111 *n* 1, 534 . . . *dāçaspatyam imdra* 1, 540 *auho rā hāyā* [2 *aksh. fehlen* *au*] *ho rā hāyā*

1) darüber: *sāma* 20.2) der Text hat *ṛishabhā*.3) darüber: *sāma* 16.4) darüber: *sāma* 19.5) darüber: *sāma* 17.

6) fortan keine Angaben mehr über

die Zahl der *sāman*.7) 6^a ist als 6^b gebunden, während 6^b als 6^a.

|| 15 || çnaushṭam auho hâi | ayo hâi 1, 541 | kârttayaçam puro hâhân 1, 545
 .. dvirabhyastam âkâpâ | raṁ pari | tyas haryataḥ harâṁ 1, 552, uishâḍakâram
 e5 | abhipriyâ2 1, 554, râjajîd abhipriyâ, kavem(kâram?) abhyo râ | udvadbhârgura
 [3 aksh. fehlen] 7^b so23 | mahâsâmarâjaḥ hân ho râ3 hâyi | aredeso (acoduso)
 ne | 3 dhâ 1, 555 | dvitîyaḥ sâmarâjam acauhoraḥ .. arkapushpaṁ pavitraṁ te
 ritataṁ brahmaṇaspate3 1, 565 | hure23 | arkapu[shpotta]raṁ pavitraṁ ritataṁ brah-
 maṇspa3 | huraî || 16 || paushkalam imdraṁ âstra su 1, 566 çauktaḥ sahkâya â
 1, 568 o234 râ .. samtany eshâ 1, 584 hân | eshâ [2 aksh. fehlen] || 17 || cha ||

Hier, mit dem 17. kh., schließt der erste Abschnitt. Eine besondere Be-
 zeichnung des Schlusses, außer durch das cha || hinter der: 17 || liegt nicht vor.
 Die chandasikâ ist nunmehr erledigt und es folgt nun ein zweites gânam, welches
 sich nicht, wie das erste, an dieselbe und ihre Reihenfolge hält, sondern auch
 die attarâ und andere Verse verwendet.

amjoravairûpaṁ ya(d) dyâra i 1, 278¹⁾ | krasvâvairûpaṁ ya(d) dyâva imdra
 te çataṁ | e | çataṁ bhûmîr uta syo râ | nâ tvâ va [3 aksh. fehlen] — hier ist fol. 7
 zu Ende und es schließt sich nun das als fol. 2 geheftete Blatt an: nidhanam
 vairûpaṁ ya(d) dyâva (1, 278) imdra te çataṁ | e | çataṁ bhûmîr uta syo râ | o
 râ32 | amtarikshaḥ hân pibâ sutâ 1, 239 | ari [2 aksh. fehlen] ḥ hâ ha | hoiyâ | pâvi |
 devasthânaḥ hân pibâ sutâ | âtharvaṇam u hu râ o hâ | au ho râ | çan no deriḥ
 1, 33 | vṛi [hat 2 aksh. fehlen] au hoi tvâm id dhi harâmahâze 1, 234 | svâçîram
 arkam ayâm âyâm3 | srâdishṭhaya2 1, 468 | dirghatamaso rkaḥ hân3 o [3 aksh.
 fehlen] ehiyâ hân | dhârtâ 1, 558 | saḥstobhaḥ hân3 saṁ tvâ nonaruḥ²⁾ | agner a(r)ko
 ho ho râ | i | iyâ | âjyadohah ... dviridapadastobham(2, 50?)â auhoraḥ hâyi | â
 auhoraḥ hâyi || 1 || sarpa (2, 161—2?) abhâyi mâhe³⁾ | prasarpa (2, 47—49?) [4 aksh.
 fehlen] ḥhîr âyi mâhe | utsarpam (2, 25^b, 26^a?) hân3 hî3u hî3u râ | carshani-
 dhitaṁ mugharânam ukthyaṁ 1, 374 | vṛishâ imâ ora [2 aksh. fehlen] 2^b [2 aksh.
 fehlen] â hâhu | revatyaḥ hân revâ⁴⁾ | çâkraravarṇam e uccâ | nityaratsâ e âyâ |
 rathamtarâm â | bhî dyâ(trâ!) çûra nonumo⁵⁾ 1, 233 [3-4 aksh. fehlen] ptaham ayam
 râyân | saṁmîtyaḥ hân | aḥ | dvitîya saṁmîtyam abhyâbhûḥ⁶⁾ | paṁcamidhanam
 râmaderyaḥ hora [3-4 aksh. fehlen] â2 i | hîyâ3111 | mahâvairâjaḥ hoiyâ hoiyâ
 hoiyâ 343 pibâ⁷⁾ | ... rârshâharaḥ hân tram etâ | dvitîyam rârshâharam tram
 etâd ro hân tram etâ hoi || 2 || tau[raçraras]am yad imdra⁸⁾ çâso avrâtâm 1, 298 | dvî-
 tîyam tauraçrarasam yâ4d (?) imdra | payasi iyo3 | iyâ | yantram indram id
 gâthi[no] vṛihat 1, 198 | e3, yanvâpatyaḥ hân3 uccâ te jâtam am23dhusâ3 1, 467 ...
 vârkajambhaḥ hân [3 aksh. fehlen] imdrâya vṛihâtâ3⁹⁾ | dvitîyam vârkajambhaḥ
 hân3 vîçreshâm⁹⁾ | svaxam e yaj jâgathâ 2, 779 | dvitîyasvaram e hân yaj jâya[thâ]

1) s. die Ausgabe in der Bibl. Ind. vol. II, p. 387. 2) ibid. p. 406.

3) ibid. p. 417. 4) p. 424. 5) p. 425. 6) p. 429. 7) p. 433.

8) p. 446 anders; cf. p. 448. 9) p. 458.

8^a *tritiyaśvaram e hāu | auho 3 | yaj jāyathā 3 apūrvyā | caturthaśvaram*
yāj jā yoj jā | yāj jā | yāj jā || 3 || [2 aksh. fehlen] *taṁ mano*¹⁾ *hāu | vāyā hāu ver vo*
hāu | agnīm | aṣvīno(r) vrataḥ hoīhā 3 | dvitīyam aṣvīno(r) vrataḥ hoī [3-4 aksh.
 fehlen] *īyā | gadhām vrataḥ hāu u 3 | gāro hāu | dvi[tī]yam garām vrataḥ hā 3 u*
hā 3 u hā 3 u vā | agnīm īde purohi[taṁ (Rik 1, 1, 1) | a]pām vrataḥ hāu 3 | airayat |
dvitīyam apām vrataḥ hāu 3 | airayat | rājāna huṁ || 4 || *agner itāṁdam*²⁾
paṁ[ca 5-6 aksh. fehlen] hāu hāu hāu | ū 3 hā 3 u hā 3 u hā 3 u vā | agnir asmi janmanū
*jātavedāḥ*³⁾ *| hāu hāu hāu | pa* [5-6 aksh. fehlen] *agram padam veḥ | iyā 3 | vāyā*
auhoho hāyi || 5 || *agne(r) vrataḥ hāu hāu hāu | bhrājā o⁴⁾ vā | bhrājāṁ bhrāja*
[5-6 aksh. fehlen] ja | vikarṇaḥ hāhāu | daṣastobhaṁ bhāsaḥ hāu hāu hāu | ohā 3 |
mahādīrākīrtiyam auhauhorā hoī | si[māḥ 3 aksh. fehlen] | vīda magharāṁ vīdā || 6 ||
cha || iti veyā āraṇā gītupādī samūptā ||

1426. Ms. or. fol. 847.

Ein ausführliches *sāmadarpaṇam* zu den 6 *prapāṭhaka* des *araṇyegeya gāna*.
 52 foll. (9 Z., à 25 - 27 aksh.), gut; *svastī saprat* 1505 *varshe* *ṣrāvāṇamāse*
kṛishṇapakṣhe 8 *tithau bhānuadine adyeha araṇīoḍanirāsina nāgarajñātīya trivāḍī*
Acyutātmaja trivāḍī Vināyakena likhitam idaṁ pustakam.

Beg.: *om*⁵⁾ *namah sāmavedāya | viśvayātī (?) viśhyebhyaḥ prītikarāḥ sāmā-*
darpaṇam graṁtham | bhrātīnirakaraṇāyā raṇyegeyam asya (!) sāmasya || pra-
thama(n)graṁthasyā 'dau samjñādīny abhīhitāni yāni parā | tāni prathamam dīṣṭvā
paṣṇād graṁthāṣṭayam vidyāt || araṇyegeyam āraṇyam rahasyam yonīsamjñikāṁ |
nāmāny etāni catvāri parvatrayam apī ṣrutam ||

ya(d) dyāva i, aṁjorairūpaṁ, īndre 'ti nakāralopaḥ, drate ity āubhārah, hāhāu
re 'ti tarjanyādīstobhaḥ, ṣatam iti nīcādīḥ, uta syuḥ, sūryā ete vikṛiṣṭe, śtaroḥprabhṛiti
vāṁta padatrayam, ī īde 'ti sthitasamdhīḥ sarvatra, phī || 1 || yadyāva īndra te ṣatam,
e, hrāsvārairūpaṁ, uta syur ity ukāralopo visargalopaḥ ca, o traṁ ca saptasū,
nātvā tra, vajrīm sa iti prīthaktrāt takāro na bhavati, sahasram ity aṣṭākṣaram padam,
sūryā iti vikṛiṣṭam, karṣatrayam, śtaro iti lūpate, dasī 'ty ātram, dīṣam viṣam ity
ādāya stobhāḥ, phe || 2 || yadyā, pañcanidhanam vairūpaṁ 2^a orā tra, nu-
ṣabdas tarjanyam, rinṣati karṣaṇāni, pañca pratyutkramāḥ, haṁkāra nāsikyāḥ, dīṣam
viṣaḥ has, aṣṭa viṣamati 'ti stobhau, hāu re 'ti lūpate 'nte 'smāt śluṣṭu, dhau || 3 || yadyā,
śhaṇnidhanam vairūpaṁ . . pi || 4 || yadyā, saptanidhanam vairūpaṁ . .
bai || 5 || yadyā, aṣṭānidhanam vairūpaṁ . . ūa || 6 || yadyā, dvādaṣanidha-

¹⁾ s. die Ausgabe in der Bibl. Ind. vol. II, p. 464 (anders).

²⁾ ibid. p. 487 (anders).

³⁾ ibid. p. 500.

⁴⁾ ibid. p. 504.

⁵⁾ vorausgehen noch zwei Zeichen, die dem in den Jaina-Mss. üblichen Eingangs-Diagramme (s. Ind. Stud. 16, 1) ähnlich sehen; cf. Nro. 1464 etc.

*nam vairûpam . . dhrai || 7 || yadyâ, pushpam . . rbî || 8 || hân pibâ sutâ, amta-
rikshe dre, — 5^a || 27 || arddhaprapâthakah, — 8^b . . bâ || 13 || prathamaprapâthakah.*

II (56) 16^b beg.: *abhâi mâhe, sarpasamadaçati, ukthiyâm iti vikriştam
drayoh | vrîhatîr ity oshthiyam | surîktibhîr ity ârbhavo drayoh |*

III und *dvitîyam parra* (55) 25^b beg.: *hân yachakrâsî, dyante dre, rîci
padâdan plutâksharâni.*

IV (40) 34^b beg.: *hure râcâm, râco vrâte dre, karshatrayam.*

V (44) 43^a beg.: *hân3, û23, îlânda pañcânugânâ | hu û | iyâ hân |*

VI (40) 51^a beg.: *hân3, bhrâjâ orâ, agner vrâtam | hân prabhîritaya stobhâs
trîr abhyastâ âdâr amte ca |, — 51^a etâni nîcâh | bhe || 40 || samâptam tṛitîyam
parra, rîgrarjîtam stobhamayam saptatṛiçatisamkhyayâ | athaikakathitam sâma teshâm
tu lekhanam tatah ||, — 51^b aranyegeyagânasya raksh(y)e lakshanasyamputam | asmin
amtare vidâ sâma sâmmâm samkhyâ prakîrtitâh || aranyegeyagânasya samâptam
sâmadarpanam || tathâ tu âhagânasya raksh(y)e lakshanasyamputam || asmin amtare
vidâ sâmasvarûpam | ez, vidâ maghavan vidâh | . . . — 52^a prastârânte | visargânu-
srârâdmî lopaç câ u râ pratyaye, . . . kai || 1 || mahânâmnî samâptam iti ||*

1427. Ms. or. fol. 977^c.

devatâdhyâyah; nebst *Sâyana's* Commentar, mit ausführlicher Einleitung, edirt von Burnell, Mangalore 1873.

2 foll. (11 Z., à 46 *aksh.*), modern; ohne Datum; 2^b leer, auf 2^a nur 9 Zeilen.

*çrîg. n., atha devatâdhyâyahpârambhah, om agnîr îndrah (agnî rudrah Ed.)
prajāpatiḥ somo varuṇas trashtā ṇgîrasah pūshā sarasvatî ṇubrāgnî, ḍânidhanânî pada-
nidhanânî kâranidhanânî 'ty âgneyânî sarvâni nidhanavamty . . , — schließt: pātu
mâm iti | iti devatâdhyâyah samâptah | çlokasamkhyâ 45 |*

1428. Ms. or. fol. 835.

Agnisvâmin's Comm. zu *Lâtâyâna* Buch I und II, s. vol. I, 77. Herausgegeben von *Ananducandra Vedântarûgîça* in der Bibliotheca Indica (1870—72).

85 foll. (14 Z., à 29 *aksh.*), çake 1784 *duṇḍubhinâmasamvatsare dakshinâyane
varshâ rattu çrâraṇamâse kṛishṇapakshe adya saptamî 7 maṇḍavâsare tadina pustakam
samâptam | vedamurti kâkâçârîya(kâ°rya überstrichen)(s)yâ 'rtham pustaka âse svâr-
thaparamârtha likhitam.*

I, 1 bis 13^b beg.: *çrîg. n. | çrîmahâlakshmyai namaḥ: atha vidhyapadeçe sar-
vakratradhikârah | kim idam? sūtram nâma çâstram, kimartham idam ârabhyate?
yajnaprasiddhaye, iha hi chândogye dvîvidho vidhiḥ, anubrâhmaṇîkah shaṭ-
pramâṇîkaç ca | tatrâ nubrâhmaṇîkah yajushâm karmasu tingato vidhânâni artha-
grahamâd ity ata ârabhya, sâdhârâṇagunâvîdhîs tu sarvatre 'ti yârat, aparah shadbbih
pramâṇâir nî(r)wartyate, kâni punas tām shaṭ pramâṇâni? brâhmaṇasûtrârsheya-*

kalparksāmasamāmnāyopadeṣāḥ, tatra brāhmaṇe jyotiṛdaṣāḥau uktau, haṣṭhā-dishu, — schließt: apara āha: pitaro bhūr iti kṛtsnam yajuh aṃtarō samāmnāye, trayo ha nu vai pitarāḥ: aramāḥ aurrāḥ kāryā iti, tasyā 'uvāhāra(m) Dhānam-jayyo manyate, kasmāt? alopāt | upekṣaṇam varjanam Āmḍilyaḥ | kasmāt? aśhādhāt, prathamasya prathamā kamdikā.

I, 2 bis 16^b, 3 19^b, 4 23^a, 5 29^a, 6 35^a, 7 37^a, 8 40^b, 9 43^b, 10 47^a, 11 50^a, 12 52^b.
iti Agnisrāmukpitan Lātyāyanasūtrabhāṣhye prathamah prapāthakah.

II. 1 bis 54^b, 2 58^a, 3 60^a, 4 61^b, 5 65^a, 6 67^b, 7 71^b, 8 73^b, 9 76^b, 10 79^b,
11 83^a, 12 85^a.

Bei *Lātyāyana* erwähnte Namen etc.¹⁾: *Dhānamjayya* 1, 1, 25. 3, 4, 4, 4, 16. 18. 23. 5, 19. 6, 13. 7, 11. 17. 8, 4. 9. 9, 3. 10, 5. 15. 18. 27. — 2, 1, 2. 11. 4, 1. 5, 20. 7, 2. 20. 8, 15. 30. 9, 3. 6. 10 (neutr.). 18. — 3, 1, 4. 25. 30. 4, 14. 21. 5, 6. 7, 3. 8, 6. 14. 9, 2. 14. 20. 12, 11. — 4, 2, 4. 4, 2. 21. 6, 10. 9, 20. 23. 12, 8. — 5, 3, 3. 7. 4, 3. 8, 8. 9, 9. 11, 8. — 6, 1, 16. 18 (adj.). 23. 2, 13. 17. 31. 3, 6. 18. 6, 13. 20. 7, 10. 13. 16. 8, 6. 10, 14. 18. — 7, 6, 8. 7, 30. 33. 8, 17. 9, 7. 9. 10, 9. 16. 19. 22. 11, 2. 5. 6. 12. 17. 12, 8. 12. 13, 2. 6. 11. — 8, 1, 9. 19. 2, 7. 11. 18. 3, 2. 4, 6. 5, 23. 6, 11. 14. 24. 8, 7. 9. 41. 9, 9. 10, 1. 11, 5. 12. 12, 8. — 9, 3, 5. 14. 16. 4, 6. 16. 27. 5, 3. 21. 8, 3. 9, 6. — 10, 1, 7. 2, 7. 10. 4, 14. 5, 14. 10, 8. 18. 11, 5. 12, 3. 7. 13, 3. 14, 2. 15, 3. 16, 6. 10 (neutr.). 17, 2. 13. 19, 2. 11. 20, 16 *Dr.*: — *Āmḍilya* 1, 1, 26. 4, 15. 19. 26. 5, 20. 6, 14. 7, 12. 16. 8, 3. 9, 6. 10, 16. 19. 28. 11, 11. — 2, 1, 3. 2, 27. 4, 2. 5, 12. 26. 7, 3. 24. 9, 9. 19. 10, 19. — 3, 1, 5. 25. 30. 2, 2. 5, 7. 20. 7, 5. 8, 8. 15. 9, 2. 21. 12, 12. — 4, 1, 3. 2, 4. 4, 3. 9, 19. 12, 6. 10. — 5, 3, 4. 7. 4, 5. 8, 7. 9, 10. 10, 11. 12, 10. — 6, 1, 18. 21. 2, 10. 12. 16. 3, 5. 19. 6, 12. 7, 9. 11. 8, 5. 10, 15. — 7, 8, 4. 9, 7. 8. 10, 19. 11, 5. 6. 9. 13, 2. 6. — 8, 1, 10. 20. 2, 6. 10. 19. 28 (*āmḍilam*). 3, 13. 4, 11. 5, 2. 21. 6, 10. 12. 19. 23. 8, 6. 9, 11. 13. 10, 8. — 9, 1, 8. 4, 7. 17. 5, 23. 8, 2. 9, 7. 11, 16. 12, 14. — 10, 3, 19 *Dr.* 4, 14. 5, 14. 9, 9. 10, 16. 11, 2. 12, 1 (*°hyāyana Dr.*). 6. 14, 1. 16, 8. 17, 14. 18, 3. 19, 1. 11 *Dr.* 20, 15: — *Gautama* 1, 2. 7. 3, 3. 4, 2 (*°mīya*). 13. 17. 5, 18. 20 (*°mīya*, vor *Ç*). 6, 28. 7, 12. 18 (*°mīya*, vor *Ç. Dh.*). 9, 5. 10, 14. — 2, 7, 1. 8, 14. 31. 9, 5. 17. — 3, 1, 24. 29. 4, 8. 5, 5. 7, 2. 8, 7. 9, 2. 12, 10. — 4, 2, 4. 4, 1. 6, 9. 12, 7. — 5, 4, 4. 9, 12. — 6, 2, 30. 3, 6. 6, 19. 7, 12. 18. — 7, 8, 3. 16. 9, 13. 10, 9. 23. 11, 4. 15. 12, 7. 11. 13, 1. — 8, 1, 8. 2, 14. 20 (*°mīya*). 4, 4. 5. 13. 19. 6, 13. 11, 4. 14. 12. 15. — 9, 1, 6. 3, 14. 15. 9, 2 (*°mīya*). 12, 14. 16. — 10, 1, 8. 2, 7. 3, 20. 4, 6. 12. 15. 5, 15. 6, 10. 16. 10, 7. 11, 4. 15, 1. 16, 7. 17, 12. 18, 5. 20, 2; — *sthavīro Gautamaḥ* 2, 9, 20. 5, 12, 25. 6, 1, (6 schol.). 22. — *Samvargajitā Gotamāḥ* 4, 7, 15. — *Gautama-Sārdāgarau* 7, 9, 13. — *Āmḍilyāyana* 2, 7, 1. 3, 4. 22. 7, 4. 4, 4, 6. 6, 11. 11, 8. 5, 9, 13. 6, 2, 11. 12. 7, 8. 17. 7, 6, 9. 7, 31. 8, 2, 12. 8, 8. 11, 13. 9, 8, 14. 10, 2, 9 *Dr.* 10, 18. 11, 8. 12 *Dr.* 16, 11. 20, 2 *Dr.*, — *Ātyāyana-*

¹⁾ *Dr.* bedeutet: *Drāhyāyana* (Chambers 551); — die *sūtra*-Zählung bezieht sich durchweg auf meine Textabschrift (aus Chambers 89. 436).

kam 1, 2, 24, 4, 5, 18 (*vinas*), — *Çaucirîkshi* 2, 11, 14, 6, 9, 14, 8, 3, 3, 9, 10, 9, 5, 22, 10, 2, 8, 7, 4, 7, 14, — *Raurukîni* 2, 3, 1, — *Bhânditâyana* 3, 9, 1, 6, 6, 15, — *Çuṅgâs* 4, 6, 20, — *Mâshaçarârayas* 4, 6, 21, — *Çâlampkâyaninas* 4, 8, 20, — *Lâmakâyana* 4, 9, 22, 6, 9, 18, 8, 5, 22, 11, 7, 12, 4, 9, 11, 16 *Dr.* 10, 10, 19, — *Vâjasaneyakam* 4, 12, 13, — *Rânâyanaîputra* 6, 9, 16, — *Vaiyâghrapadya* 6, 9, 17, — *Kutsâs* 7, 8, 19, — *Maçako Gârgyah* 7, 9, 14, — *purânam Tândam* 7, 10, 17, — *Kautsa* 10, 2, 9, — *Vârshaganya* 10, 9, 10, — *Kshâirakalambhi* 10, 10, 20, 13, 18, — *âcâryânam* 3, 4, 25, 6, 1, 6, 13, 9, 15, 7, 11, 11, 8, 5, 12, 9, 12, 15, 10, 2, 6, 3, 8, 5, 4, 13, 10, 7, 5, 10, 18, 2, 9, 8, 10, 11, 14, 11, 16, 1, — *âcâryamatih* 3, 6, 21, — *çrutes* 4, 10, 7, *smṛites* 6, 1, 6, 13, *purânam* 7, 13, 10, 12, — *esha çlokaḥ* 2, 12, 17, — *eke* 1, 3, 5, 4, 14, 6, 16, 18, 9, 7, 11, 14, 25, 2, 6, 1, 3, 10, 9, 3, 6, 24, 25, 27, 9, 3, 4, 5, 2, 9, 17, 19, 21, 23, 6, 13, 15, 18, 19, 22, 7, 2, 12, 14, 8, 15, 10, 7, 7, 5, 8, 10, 19, 11, 14, 21, 10, 3, 1, 4, 4, 16, 5, 1, 16, 8, 8, 9, 10, 10, 1, 15, 20, 10, 16, — *aparam* 2, 7, 21, 25, 3, 4, 11, 12, 6, 31, 4, 11, 21, 8, 5, 9, 10, 3, 21, — *iti hy âha (brâhmaṇam)* 1, 6, 37, 2, 10, 18, 8, 4, 3, 6, 6, 26, 28, 10, 10, 14, 9, 2, 5, 3, 9, 8, 2, 10, 1, 7, 8, 2, 11, 3, 2, 18, 5, 1, *iti câ 'ha* 6, 1, 9, 10, 7, 5, 14, 11, 20, 10, *iti ha* 4, 10, 11, *iti ca* 6, 2, 6, *iti (= brâhmaṇam)* 6, 4, 16, 8, 4—10 (vielfach), *iha (brâhmaṇe)* 3, 6, 22, *iti brâhmaṇam bhavati* 7, 12, 3-6, 9, 10, 13, 14, 13, 5, *tad uktam brâhmaṇena* u. dgl. 3, 5, 11, 9, 4, 4, 5, 6, 6, 2, 21, 8, 2, 1, 3, 12, 5, 11, 9, 2, 2, 16, 6, 11, 7, 13, 12, 3, 10, 1, 13, 4, 8 (*parabrâ°*), 10, 13, 8, 9, 10, 5, 9, 12, 14, 15, 8, 17, 18, 20, 5, *brâhmaṇavhitâd anyatra* 1, 10, 7, 8, 6, 3, 8, 44, 9, 5, 16, — *kalpe* 6, 1, 10, 9, 5, 12, 10, 2, 13, 10, 5, — *ârsheyakalpe* 9, 5, 22, 12, 8, 10, 6, 7, 8, 3, 6, 9, 10, 20, 13, 18, 20, 11, — *daçatayîshu* 10, 6, 3, (7, 11), — *adhvaryubahvricais* 4, 8, 23, 11, 3, 10, 12, 10, — *anurâka* 5, 7, 2, 11, 1, — *anvadhyaîyam* 6, 9, 5, — *grâme geyam* 3, 4, 15, 7, 4, 1, *aranye gegâni* 3, 6, 28, 4, 7, 1, 6, 3, 10, 4, 3, 7, 2, 1, 5, 13, 8, 5, 10, 2, 14, — *Atri, Vasishṭha, Çunaka, Kaṇva, Saṃkṛiti, Vadhryaçva* 6, 4, 13, — *arya, ârya, çûdra* (Kampf um *carman*) 4, 3, 5 fg., — *prâçyaratha* 8, 6, 9, — *vratyadhanânî, vrâtyacaryâ, brahma-bandhu mâgadhadecîya* 8, 6, 28, — *Kâlîmdah* 1, 2, 9, *Yamunâ* 10, 19, 9, 10, — *Sârasvataḥ* 1, 2, 9, — *Sârasvâteshu* 10, 5, 10, — *Sarasvatyâ vînaçanasya* 10, 15, 1, *Sarasvatî-Drishadratyoh sambhedam* 10, 19, 4, *Sarasvatyâm* 10, 17, 10, 11, 18, 13, — *Drishadratyâ apyaye* 10, 17, 1, 19, 8, — *Plaksham Prâsraṇam* 10, 17, 12, 14, — *Naitandharâ nâmâ 'rmâḥ* 10, 18, 13, — *Parîmah (ṇat)* 10, 19, 1, — *Kurukshetre* 10, 19, 1, — *Triplakshârahuraṇam* 10, 19, 9.

1429. Ms. or. fol. 844.

a. *Chandogânâm snânavidhi* und **b.** *Chândogyâçâkhâyâm Vasishṭhaçrâddhakaḷpa*.

6, nämlich 2 und 4, foll. (11-12 Z., à 35-37 *aksh.*): modern, incorrect.

a. beg.: *çrîmahâlakshmyai namaḥ, atha snânavidhiṃ vyâkhyâsyaṃo, nadîderasyâ 'ntargataprasraṇâdîmâ câ çucan deça mṛittilakaçagomayâkshatân upakalpya*

parākapāne pañca piṇḍān uddhṛitya namaskṛitya tīrthaṃ pārakā nahḥ sarasvatī yajno-
parīti *ti pādār ārabhya mṛd̥bhīr gātrāṇi prakṣālyau* *pariśhya baddhaçikkā nityaṃ yajno-*
parīti *ty ācāmya prāṇmukha udāṇmukho rā kuçahastah çucisamādito* *tha sapta vyā-*
hṛitayah sapta pīcah sāvitryā *numan̄trita* *sakṛīd udakam ācāmat tata ācamyo yathā-*
vidhy, ācamyā *po yathāvidhiḥ* || 1 || *atha deratābhisaṃdhyam̄tta.* — 1^b . . . || 2 || *atha*
nityarat saṃdhyān upāsito *d u tyam,* — || 3 || *iti snānarīdhiḥ saṃāptah;* —

atha ṛishitarpaṇarīdhir likhyate, snānarīdhinā snānaṃ saṃdhyātarpāṇa ācamanaṃ
prāṇāyāmaprayoga utsarganūmittaṃ Gaut(a)mādayah saptarshayah Aruṇdhati 2^a
-sahitebhyo gaṇeça Gobhilācāryasahitebhya saçishyebhya pūjanaṃ. . . Rāṇāyanis
trīpyatu, . . Çaṭis trīpyatu *o, daçai* *te me* *o tarpitā, ācā(r)ye* *o, Rād̄hāc ca Gauta-*
mod Rād̄hā Gautamābhyāṃ namaḥ, . . 2^b *athā* *pasaryaṃ Rāṇāyanis trī* *o Sād-*
gamugnyas trī *o Vyāsas t. Bhāguris t. Argam̄dyas (?) t. Gaulaguris (Gaugu-*
laris?) t. bhaga(bhāsu pr. m.)rān Aupamanyavas t. Kārāṭikas t. Maçuko Gār-
gyās t. Vārshagaṇyas t. Kanthumis t. Çālihotrās t. Jaimunis t. trayodaçai *te*
me sāmagaçāryā svasti kuraṃtu tarpitāḥ *sv. k. t., Çaṭis t. Bhālirbis (?) t. Kālabis*
(bavis?) t. Tā(m)dyas t. Vṛishāṇakas t. Rurukas t. Çamabāhus t. Agastyas
t. Vakaçirās t. Huhus t. daçai *te me pravacanakartāro svasti kuraṃtu tarpit-*
tarpitāḥ *sv. k. t., iti chāṃdogānāṃ snānādirīdhiḥ* ||

b. 1^a *atha çrāddham amārśyāyām pitṛibhyo dadyāt,* — *nagnaçukravikli-*
dhaç(y)ārudam̄tariddhaprajananaryāditādhikarya(n)giçritrīkumakhīkushṭhīvarja *o . . pri-*
chati sarrān rā || 1 || *āsaneshu darbhan̄ āstīrya,* — fol. 2^b . . || 2 || *athai* *kod̄dishṭaṃ*
ekaṃ 3^a *paritraṃ,* — *ity etenai* *ra piṇḍo vyākhyātah* || 3 || *athābhyudayike çrāddhe,*
— krā 3^b *men māsi ro çakar iti çrutir iti* || 4 || *atha dharmās tadahas . .* || 5 ||
atha tripti(r) grāmyābhīr oshadhībhīr . . || 6 || *athā* *kshayatṛiptiḥ,* — 4^a || 7 || *atha kām-*
yānām tithayah . . sarvam iti || 7 (8!) || folgen noch 14 çloka: *anadhītya padastobhān*
atīshaṃgāç ca putrakah | . . , schließt: *sātrīptah sapta pauruṣhiḥ* || 14 || *iti chāṃdo-*
gyaçākhāyām Vasishṭhaçrāddhakalpah samāptah.

3. Yajurveda.

a. Taittirîyakam.

1430. Ms. or. qu. 549.

Erstes Buch der *Taittirîya-Saṃhitā*; *Saṃhitāpāṭha*. In meiner Ausgabe der *T. S.* in voll. XI. XII der *Ind. Stud.* (1871. 1872) mit »E« bezeichnet, s. Vorw. p. viii.

101 foll. (7-9 Z., à 28 aksh.); accentuirt; gut; — *tapasy āparapaṃcamyām ratsure*
ca virodhini (die Jahreszahl selbst aber fehlt!) | *Gaṃgādharah samālikhat pra-*
thamāshṭakapustakam ||

1431. Ms. or. qu. 526.

paṭlapāṭha der *Taitt.-Saṃhitā*, Buch I—VII; in meiner Ausgabe mit D bezeichnet, s. Vorwort p. IX.

555 foll. (9-11 Z. à 50 aksh.); accentuirt, gut: I 77, II 90, III 44, IV 82, V 103, VI 88, VII 71 foll.: und zwar sind I. II *çake* 1645 (AD 1723) *çobhakṛit-saṃvat*, VI. VII *çake* 1647 (AD 1725) *riçvārasunāmasaṃvatsare* geschrieben, s. am a. O. p. IX, III—V sind ohne Datum. Das Schreiben selbst und der Ort sind nicht genannt.

Erwähnte Namen etc.: *tam Manur adhutta* I, 5, 1, 3 (*tasmān Mānavyaḥ prajā-neyante*). 6, 1 (*sampacyāmi prajā aham idaprajaso mānavīḥ*). 7, 1, 3 (*pākayajñena Manur açrāmyat, se 'lā Mamum upārvartata*). II, 2, 10, 2 (*yad vai kīṇ ca Manur aradat tad bhesajam*). 5, 9, 1 (*Manur hy etam uttaro derebhya aindha*). 6, 7, 1 (*Manuḥ prithirya yajniyam aichat*). III, 1, 9, 4 (*Manuḥ putrebhya dāyam vyabhajat, sa Nābhānedishtham brahmācaryam rasantam nirabhajat*). 2, 8, 1 (*prajāpataye Manave*). 4, 3, 7 (*Manur bhava . . Mānavyo vai prajāḥ*). IV, 1, 9, 1 (*prajāpataye Manave*). V, 4, 10, 5 (*Manur agnim acimuta*). VI, 2, 5, 3 (*trivratō vai Manur āsīt*). 4, 6, 6, 1 (*indrah patniṇi Mamum ayājayat*). VII, 5, 15, 3 (*etayā Mamum munushyās, tasmān Manusarah*). — *yathā Çāryāte apibah sutasya* I, 4, 18, 1, — *Bharatās* I, 8, 10, 2, 12, 2, — *Bhārgavo hotā* I, 8, 18, 1, — *Sārasvatīr apah* I, 8, 18, 1, *Sarasvatī* VII, 2, 1, 4, — *Kasarpīrah Kādraveyo mantram apaçyat* I, 5, 4, 1, — *Saççaravā ha Saurarcanasas Tumimjam Aupoditīm urāca* I, 7, 2, 1, — *Rajano vai Kamneyaḥ Kratiṇitam Jānakīm cakshurenyam ayāt* II, 3, 8, 1, — *Nṛimedhaç ca Paruchepaç ca brahmācādyam aradetīm* II, 5, 8, 3, — *agnir derānām dāta āsīt Uçanā Kāryo 'surānām* II, 5, 8, 5, — *Keçinam ha Dārbhyam Keçi Sātyakāmīr urāca* II, 6, 2, 2, — *Çamyu Bārhaspatya* II, 6, 10, 1, V, 2, 6, 4, — *Viçvāmītra-Jamadagnī Vasishṭhenā 'spardhetīm* III, 1, 7, 3 (*Jamadagnīr . . Vasishṭhasye 'ndriyam vīryam avīṅkta*). V, 4, 11, 3 (ebenso), — *tīm (virājan) Jamadagnīs tapasā 'paçyat* III, 3, 5, 2, — *rathantaratū Vasishṭha rishih, bṛihato Bharadvāja rishih, vairūpād Viçvāmītra rishih, vairājāj Jamadagnīr rishih, çakrarararātūbhyām Viçvakarma rishih* IV, 3, 2, 1-3, V, 2, 10, 5 (āhulich), — *Jamadagnih pushtikāmaç catūrātrenā 'yajato . . tasmāt palitau Jāmadagnīyau na saṃjānāte* VII, 1, 9, 1 (cf. *Rik* 3, 53, 16. *Pañcar.* 21, 10, 6), — *ayam so agnir (Rik 3, 22, 1) iti Viçvāmītrasya sūktam bhavati*¹⁾ V, 2, 3, 3, — *urāca ha Viçvāmītro* V, 4, 2, 2, — *tam (indram) Vasishṭhaḥ pratyaksham apaçyat . . tato Vasishṭhapurohitūḥ prajā jāyante, tasmād Vasishṭho brahmā kāryaḥ* III, 5, 2, 1, — *Vasishṭho hataputro 'kāmayata: vindeya prajāṃ abhi Saudāsān bhareyam iti . . abhi Saudāsān abharat* VII, 4, 7, 1, — *Sānaga rishih, Sanātana ṛ., Aha-*

¹⁾ die *Rig-Anukramāṇī* schreibt es dem *Gāthīn* zu.

bhūna r., *Pratna r.*, *Suparna rishih* IV, 3, 3, 1-2, — *tam Atharvā 'neapaçyat* V, 1, 4, 3, 6, 6, 3, — *Dadhyañ vā Ātharvaṇas tejasy āsīt* V, 1, 4, 4, 6, 6, 3 (*agnir, asthū*), — *Kadrū und Suparnā* V, 1, 6, 1, — *Prayoga rishih* V, 1, 10, 1 (zu *Rik* 8, 91, 20), — *Çwadhçepam Ajîgartim varuṇo 'grihnāt* V, 2, 1, 3, — *Vatsuprîr Bhālandano 'gneḥ priyaṁ dhāmā 'vā 'rundha* V, 2, 1, 6, — *etā ha vai Yajnasenaç Çaitriyāyanaç citim vidāncakāra* V, 3, 8, 1, — *tam asya Kaṇva eva Çrāyaso 'ret* V, 4, 7, 5, — *etaṁ vai Para Āñārāḥ Kākshîrā Auçijo Vitaharyā Çrāyasas Trasadasyaḥ Paurukutsyaḥ prajākāmā acinwata* V, 6, 5, 3, — *Aruṇo ha smā 'hau 'pareçih* VI, 1, 9, 2, 4, 5, 1, — *Danḍo vā Auparas tritīyasya havirdhūnasya vashatkāreṇā 'ksham achinat* VI, 2, 9, 4, — *Dyutāno ha sma vai Māruto devānām audumbarīm minoti* VI, 2, 10, 4, — *Ūrdhranabhā ha sma vai Māruto devānām vapāçrapaṇi praharati* VI, 3, 9, 6, — *Vāsishtho ha Satyaharyo Devabhāgaṁ paprucha: yat Sṛiñjayaṁ bahuyājino 'yīyajo . . satyād vai Sṛiñjayaḥ parābabhūvur* VI, 6, 2, 3, — *etān vai grahān Bambā-Viçvareyasāv arittām* VI, 6, 8, 4, — *Atrîr adadād Aurvāya prajām putrakāmāya* VII, 1, 8, 1, — *Sārvasenih Çauceyo 'kāmayata: paçumānt syām iti* VII, 1, 10, 2, — *Babarāḥ Prāvāhañir akāmayata: vācaḥ pravaditā syām iti* VII, 1, 10, 2, — *Kausurabinda Audḍālakîr akāmayata: paçumānt syām iti* VII, 2, 2, 1, — *etā ha vā Udañkah Çaulbāyanah sattrasya 'rddhīm urāca* VII, 4, 5, 4, 5, 4, 2, — *Agastyasya kayāçubhīyam* VII, 5, 5, 2: — *brahmavādino vadanti* I, 7, 1, 4, 6, 2, II, 5, 2, 7, 3, 4, 7, 6, 2, 2, 3, 1, 5, 1, 5, 6, 3, III, 1, 2, 2, 2, 9, 2, 3, 6, 2, 7, 2, 5, 1, 2, V, 2, 7, 1, 5, 3, 2, 5, 1, 6, 2, 7, 2, 5, 3, 2, 4, 2, 9, 2, 3, VI, 1, 4, 5, 5, 3, 6, 3, 7, 1, 9, 1, 2, 1, 3, 6, 3, 1, 6, 8, 1, 4, 3, 1, 5, 3, 7, 9, 3, 10, 6, 11, 4, 5, 11, 4, 6, 7, 3, 9, 2, VII, 1, 3, 1, 7, 4, 2, 9, 1, 3, 2, 1, 4, 10, 1, 2, 5, 1, 5, 7, 1 (*mîmāñsante, āhuḥ*), — *āhuḥ* I, 5, 2, 4, II, 2, 4, 6, V, 2, 6, 5, 4, 10, 5, 5, 2, 1-3, 6, 6, 2, 8, 4, VI, 1, 2, 1, 6, 3, 2, 1, 7, 3, 1, 3, 8, 1, 6, 8, 2, 3, VII, 1, 5, 4, 6, 6, 5, 2, 10, 2, 4, 10, 2, 5, 7, 1, — *upāsmahe* V, 2, 9, 1, 3, 2, 3, — *upajīvāmah* II, 1, 9, 2, V, 4, 7, 3 (*mündliche Ueberlieferung, cf. die Orts- und Maafs-Angaben mit idam, iyat*), — *rishîr abhyanūvāca* V, 6, 6, 3, — *eshā 'bhyanūcyate* VII, 1, 5, 5, — citirter Vers (rechtlichen Inhalts) II, 6, 1, 7, — *udgātṛiṇām, ukthaçaçinām, adhvar-yiṇām* III, 2, 9, 5, 6, — *sāmnah, yajushām, ukthāmudānām* II, 4, 11, 6, — *ṛicah sāmāni yajūshi* II, 4, 12, 7, VII, 3, 1, 4 (*parimitāni*), — *ṛici yajushi sāmān* II, 5, 7, 1, VI, 1, 2, 4, 5, 10, 3, VII, 3, 12, 1, — *iṣṭayajus, stutastoma, çastoktha* I, 4, 28, 1, III, 2, 5, 4, 5, — *rishishṭuta, viprānumudita, kariçasta* II, 5, 9, 1, 2.

agni, vāyu, āditya III, 3, 8, 5 (*upadrushtar, upaçrotar, anukhyātar*), — *agni, vāyu, sūrya* III, 5, 4, 1, 2, 5, 1 (*sūrya voran*), IV, 4, 5, 1, 2, VII, 5, 23, 1, — *agni, vāta, sūrya* IV, 3, 7, 1, 2, — *agni, vāyu, parameshthîr* IV, 4, 6, 1, — *agni* (mit den *vasu*), *soma* (mit den *rudra*), *indra* (mit den *marut*), *varuṇa* (mit den *āditya*) II, 2, 11, 5, — *agni, indra, sūrya* I, 6, 4, 3, III, 3, 1, 1, 2 (*tejas, ojas, bhrūjas*), VI, 6, 8, 3 (*āgneya, āindra, saurya*), — *agni, soma, rishṇu* VI, 2, 3, 1, — *agni* (u. die *vasu*), *soma* (u. die *rudra*), *indra* (u. die *marut*), *varuṇa* (u. die *āditya*), *bṛhaspati* (u. die

viṣvedeva) VI, 2, 2. 1. — *indraghosha* (u. die *vasu*), *manojava*s (u. die *pitar*), *pracet*s (u. die *rudra*), *viṣvakarman* (u. die *āditya*) VI, 2, 7, 4. — *vasaras*, *rudrās*, *ādityās* IV, 1, 6, 1 etc., — *prajāpati*, *viṣvakarman*, *yajna*, *parameshthīn* und *āditya* V, 7, 5, 4. — *parameshthīn*, *prajāpati*, *indra*, *agnīshomau* I, 6, 9, 2: — *prajāpati* wies den Göttern *annādyam* zu II, 3, 6, 1, *yajñān* VI, 6, 11, 1, ist *mana īva* VI, 6, 10, 1, *pushkaraparṇe vāto bhūtvā 'leḥyat* V, 6, 4, 2. VII, 1, 5, 1 (*vāyur bh.*, *varāho bh.*), *prajāpatis traṇṇ* *veda* I, 6, 11, 4, zog den *agni* dem *Uṣanan Kārya* vor II, 5, 8, 5, dem *Dairyā*, Boten der *asura* II, 5, 11, 8, läßt den *parjanya* regnen II, 1, 8, 5 (cf. 7, 3). — 33 Töchter des *pr.* II, 3, 5, 1 (*soma*, *rohīṇī*), — *Indra* war *ānūjāvāro devānām*, *sadṛīṇ devatābhīḥ*, kam erst durch *prajāpati*, den er *upādharma*t, an deren Spitze II, 2, 8, 5. 11, 5, 3, 2, 6, 6, 1, 7, 1, 4, 2, 3, 5, 2, 2, 3, 2. VI, 6, 11, 2. VII, 2, 5, 2. 10, 2, 3, 6, 1. — *Indra's* Streit mit *Tvashtar* II, 3, 2, 6, 4, 12, 1, 5, 1, 1, 2, 1 (*indraçatru*), — *indro yatīnt salārīkebhyaḥ prāyachat* VI, 2, 7, 5 (cf. II, 4, 9, 2), — *Indra* als *aruṇo bhrūmān* II, 1, 6, 3: — *varuṇa* u. Ross II, 3, 12, 1, — *Mitra* eines *krāra* schuldig VI, 4, 8, 1, — *aditiḥ putrakāmā* VI, 5, 6, 1 (*Virasvant*), — monotheistisch IV, 6, 2, 1 fg., — *devair avarūḥ paraṇ ca* VI, 4, 6, 2, — *vishnumukhā vai devāḥ* I, 7, 5, 4. V, 2, 1, 1, — die *deva* waren *agre* wie die Menschen VII, 4, 2, 1, — kamen erst nach *prajāpati* zum Himmel VII, 4, 4, 1, die *āditya* resp. erst nach ihnen VII, 3, 5, 1, — die *aṅgīras* zum Himmel VI, 1, 1, 2, 2, 6, 2. VII, 1, 4, 1 (*Harishmant* u. *Harishkrit* blieben zurück), hinter ihnen drein kroch der *purodāça* als *kūrma* V, 2, 8, 4, — Wettstreit der *deva* mit *Yama* II, 1, 4, 3, — *devā manushyāḥ pitaras te 'nyata āsann asurā rakshāḥ si piçācās te 'nyataḥ*, Bund der *deva* mit den *rakshas* gegen die *asura*, nach dem Siege die *rakshas* von den Göttern betrogen II, 4, 1, 1, — *bṛhaspatir devānām purohita āsīt*, *Çandām markāv asurānām*, Verleitung der *Çand°* durch die Götter zum Verrath VI, 4, 10, 1, — die Erde gehörte *agre* den *asura*, Ueberlistung durch *indra* in Gestalt einer *salārīki* VI, 2, 4, 4, — die *asura* siegreich, die Götter *asurānām vaṇyam upāyan* II, 3, 7, 1, — *varāho 'yaṇ vāma-moṣaḥ* (!) *saptānām girīnām parastād vittaṃ vedyam asurānām bibharti* VI, 2, 4, 2, — *Kudrū* und *Suparṇī* VI, 1, 6, 1 fg., — *Etadur vai nāmā 'sura āsīt* II, 6, 9, 4, — *somaṃ gandharvo Viçvārasuḥ paryamushṇāt* VI, 1, 11, 5, — *gāyatrī*, *soma*, *parṇa* III, 5, 7, 1, — *vāc* und *gandharvās* VI, 1, 6, 1, — *Urvaçī* I, 2, 5, 2, 3, 7, 1. VI, 3, 5, 3: — *Suvarbhānuḥ asuraḥ sūryaṃ tamasā 'vidhyat* II, 1, 2, 2, — *tishyāpūrṇamāse* II, 2, 10, 1, — *ekāśṭakāyām*, *phalgunīpūrṇamāse*, *citrāpūrṇamāse* VII, 4, 8, 1, — Aufzählung der 27 *nakshatra* mit ihren Gottheiten IV, 4, 10, 1-3: — die 5 Jahre des *yuga*: *saṃvatsara*, *pari°*, *idā°*, *idu°*, *vatsara* V, 5, 7, 3, 4, — *idu°*, *pari°*, *saṃ°* V, 7, 2, 4: — *mṛtyor vai kshetrāṇy arañāni* VII, 2, 7, 5, — *kshīyate vā amushmīṇ loke 'nnam*, *itahpradānaḥ hy amushmīṇ loke prajā upajīvanti* I, 7, 3, 4, — *sukṛitasya lokam* V, 7, 7, 1, — *sukṛitām* u. *lokam* IV, 7, 13, 1, — *apaçirshā 'mushmīṇ loke bhavati*, *saçirshā 'm. l. bh.* V, 5, 4, 3, — *apātmā*, *sātmā* V, 5, 8, 3, 6, 6, 3, — *jīvaṇṇ eva devān*

apy eti V, 6, 6, 4, — *jīran suvargam lokam eti* VI, 6, 9, 2, — *tābhir eva yajamāno* 'mushmīn loke prāṇiti V, 7, 10, 3, — *sātmā ʼutariksha* rohati saprāṇo 'm. l. pruti tishṭhati V, 3, 6, 3, — *apsarasa evai ʼnam eti bhūtā am. l. upaçere* V, 3, 7, 2, — *nā ʼsmāl lokāt sretaryam ire ʼty āhuḥ, ko hi tad vedu yady amushmīn loke ʼsti rā na re ʼti* VI, 1, 1, 1, — *am. l. paçamānt syāt* VI, 1, 8, 5, — *sum am. l. ishṭāpūrtena gachate* III, 3, 9, 5, — *manushyalokād evā ʼnyam-anyaṁ devalokam abhyārohanṭo yanti* VII, 5, 1, 6, — *etāranto vai devalokāḥ* VII, 5, 8, 5, — *devalokād evā ʼnyam-anyaṁ manushyalokam pratyavarohanto yanti* VII, 5, 4, 1; — die vier Kasten II, 5, 10, 1 (*br. v. ç. dem rā-janya*¹⁾ »anuka«). VII, 1, 1, 4-6 (Erschaffung etc.), — *brāhmaṇeshu, rājasu, viçyeshu, çūdreshu* V, 7, 6, 4, — *rājanya, vaiçya, brāhmaṇa* VI, 2, 5, 2, 3, — *çuçrurān, grā-manāḥ, rājanyaḥ* die drei *gataçiryāḥ* II, 5, 4, 4, — *rājanya, vaiçya, çūdra* VI, 4, 8, 3, — *ete vai devāḥ pratyakshaṁ yad brāhmaṇāḥ* I, 7, 3, 1, — *yad brāhmaṇaḥ cā ʼbrāhmaṇaḥ ca praçnam eyātām brāhmaṇāyā ʼdhībryūyāt* II, 5, 11, 9, — *na rā etasya brāhmaṇaḥ pītāyaraḥ purā ʼnam akshan* I, 5, 2, 1, II, 2, 5, 5, *aryushtyāi rā etasyai purā brāhmaṇā abhaishuḥ* I, 5, 7, 5, — *brāhmaṇāya nā ʼpa gureta na nī hanyān na lohitaṁ kuryāt* II, 6, 10, 2, — *brahmanukhāḥ prajāḥ, brāhmaṇo mukhyaḥ* V, 2, 7, 1, — *āgneyo vai brāhmaṇas, tasmād brāhmaṇāya sarvāsu dikṣu ardhukam* V, 6, 4, 5, — *brāhmaṇānām udicī sanīḥ prasūtā* V, 3, 4, 4, — *brāhmaṇena bhesajam na kāryam* VI, 4, 9, 2, — *na hi brāhmaṇasyo ʼdaram kiṁcana hinasti* II, 6, 8, 7, — *yo brāhmaṇo vidyām anūcya na viroceta* II, 1, 2, 8, — *yo brāhmaṇaḥ sam ā trītiyāt puruṣhāt somaṁ na pibet* II, 1, 5, 5, — *yo durbrāhmaṇaḥ somaṁ pipāset* II, 1, 10, 1, — Uebelwille und Verrath (des *adhvaryu* s. VI, 5, 1, 4) gegen den *yajamāna* I, 6, 10, 4, 7, 1, 5, V, 1, 9, 4, 2, 6, 3, 8, 4, 9, 1, 3, 3, 1, 4, 4, 5, 4, 5, 8, 1, 2, 6, 9, 3 (deshalb *yajamāna eva cīvita*). 7, 10, 3, 3, VI, 1, 9, 2, 2, 6, 4, 3, 3, 4, 4, 4-6, 5, 1, 4, 6, 4, 2, 5, 4, — *brahma* und *kshatram* einträchtig und zwieträchtig V, 2, 4, 1, — *brāhmaṇo rājanyarān* und *rājanyo brāhmaṇarān* V, 1, 10, 3, — *āgneyo vai brāhmaṇaḥ suamyō rājanyaḥ, purodhā* II, 1, 2, 9, — *devā vai rājanyāj jāyamānād abibhayaḥ* II, 4, 13, 1, — *vyāvṛitkāmō hi rājanyo yajate* VI, 6, 11, 4, — weibliche Leibwächter V, 3, 7, 2, — *ishṭargo*²⁾ *khulu vai pūrvo ʼrshṭuḥ kshīyate* III, 1, 7, 1, — gastliche Aufnahme eines Königs VI, 2, 1, 2, — *jyeshṭho viçpatīḥ, . . yaḥ parastād grāmyarādi syāt* II, 3, 1, 3, — »*kathā putrusya kevalam kathā sūdhārānam pituḥ*« II, 6, 1, 7, — *jyeshṭham putram dhanena niravasāyayanti* II, 5, 2, 7 (cf. III, 1, 9, 4), — Frauen *adāyātīḥ* VI, 5, 8, 2, — *striyam jātām parāsyanti* VI, 5, 10, 3, — Polygamie VI, 5, 1, 4, nicht Polyandrie VI, 6, 4, 3, — *strīshaṁsūda* II, 5, 1, 5-7, — *na . . anyasya striyam* V, 6, 8, 3, — *viç* und *rāshṭram* III, 3, 1, 2-4, — *brahman viçam vindaçayeyam* II, 3, 3, 5, — Streit zwischen *kshatra* und *viç* II, 2, 11, 2, — *viçāḥ khulu vai rājnaḥ pradātor icvarā* III, 1, 8, 2, — die *vaiçya* »*ādyaḥ*« VII, 1, 1, 5, — rasche

¹⁾ hier fast nur so, nicht *kshatriya*.

²⁾ für *ishvarga* (*ishu-varga*)? Pet. W.

Vegetation II, 5, 1, 3. 4, — zweimal im Jahr Erndte V, 1, 7, 3, — *sarvān ṛitān varshatī* V, 1, 5, 2. 3, 1, 3. 10, 1, — Regenlied II, 4, 7. 8, — Furchen gegen Waldbrand V, 2, 5, 2, — *Vaidēhyah (gārah)* II, 1, 4, 5, — *ṣatamāna* II, 3, 11, 5, *kṛishṇala* II, 3, 2, 2. 3, *māsha* V, 1, 8, 1, — *ṣūdrāryau* IV, 3, 10, 2, — *ārdre carman vyāyachete* VII, 5, 9, 3, — *ṣūdrā asya pramāyukāḥ syuḥ* III, 2, 6, 2, — *yaṃ pātre vā talpe vā mīmāṃṣeran* VI, 2, 6, 4.

Druckfehler in meiner Ausgabe. Es ist zu lesen:

in vol. I, pag. 15, 9 v. u. *-pā¹*, — 31, 16 *ṣuddhā-yuvah*, — 32, 10 *rāyā¹*, — 36, 2 *abhūke*, — 44, 13 v. u. *nṛi-rād*, — 61, 8 *upa-*, — 71, 2 *ca*, — 74, 6 *pāñca-bilasya*, — 83, 12-15 Komma hinter *agachat* zu setzen und hinter *nir-āvāsāyayat* zu tilgen, — 85, 3 v. u. *sa-ācīrkeṇa*, — 90, 21 *'ra-hitā*, — 97, 18 das Komma hinter *yajamānaḥ* zu tilgen, — 107, 10 v. u. *ēka-kapālaṃ*, — ib. 4 v. u. *vājapeyavidhi*, — 114, 4 *scayam-kṛitā*, — 120, 5 es fehlt: *pastyāsu | eti*, — 125, 12 *ānapa-gāḥ*, — 142, 2 v. u. die Worte: wohl aber irrig für: *sthā (stha)* sind zu tilgen, — 151, 9 v. u. *paçu-mān*, — 163, 9 v. u. *jūnate*, — 175, 10 v. u. *āyātayāma-trāya*, — 203, 8 v. u. *guir vā¹*, — 222, 5 auch ^{aa} kommt erst in IV, 1, 5, 1 vor, es gilt daher dafür dasselbe wie für ^{c. d.}, — 227, 7 *prājā-patyām* || 1 ||, — 238, 9 *āhuti-bhir*, — 245, 11 *créshtho dīkshe mā*, — 248, 5 v. u. *cātush-pudām*, — 254, 7 v. u. *ghṛitā-rad*, — 273, 10 *ud-gīthā*, — 304, 14 v. u. *viçra-rāre*, — 334, 6 *pūrushatvateti*, — 368, 12 *ācha*, — ib. 23 *citraçravas-tama¹*, — 376, 20 *prārīṣhā 'hnā*, — 383, 12 v. u. *ā-tāryāya*, — 386, 7 *nīla-grīvāḥ*, — 391, 2 *dur-matīm*.

in vol. II, pag. 29, 6 v. u. *paçu-kāmasya* || 2 ||, — 33, 4 *āyavase*, — 37, 9 v. u. *'yātana-rān²*, — 78, 6 v. u. *'nnā-dō*, — 88, 2 v. u. ob: *trīṇasiṇha?*, — 94 die Note ¹¹ ist zu tilgen: *anu* ist für TP (6, 4) nicht *upasarga*, s. Whitney p. 161, — 95, 1 *rāja-sūyam*, — 99, 5. 6 v. u. *Trasādasyuḥ*, — 111, 16. 17 v. u. die ² gehört nicht zu *cinute*, sondern zu *vṛiçyute*, — 118, 5 *āyāta-yāmnī*, — 119, 3 v. u. *vasantā*, — 125, 5 *ut-sādēna*, — 147, 11 v. u. *bhāvati³* *nā*, — 149, 6 v. u. *nānā-riryā*, — 151, 11 v. u. *soma-vikrayiṇam*, — 159, 20 *āyātayāma-trāya*, — 161, 8 *vedi-trām*, — 163, 2 v. u. *pānthān vā*, — 190, 2 v. u. P. 6, 12, — 208, 11 v. u. *syād⁴*, — 226, 2 v. u. (*ati^o*), — 237, 4 *āyātana-rān²*, — 260, 5 *srutī*, — 286, 9 *tāpasā te*, — 298, 10 *praty-āvarūdhya*, — 302, 3 *shad-ahō*, — 332, 8 *mūkha-rate*.

1432 — 37. Ms. or. fol. 603 — 608.

Mādhavācārya's Vedārthaprakāṣa zur *Taittir.-Saṃhitā*. Wird, nebst dem Texte derselben, seit 1854 in der Bibliotheca Indica herausgegeben, zuerst durch Roer allein bis Ts. 1, 4, 46 (1856), dann in Gemeinschaft mit Cowell bis 1, 8, 19

¹) s. Ind. Stud. 13, 18.

²) ibid. 13, 26.

³) ibid. 13, 75.

⁴) ibid. 13, 88.

(1861), danach durch Cowell allein bis 2, 6, 8 (1864), dann durch *Rāma Nārāyaṇa Vidyaratna* bis 3, 2, 8 (1868), seitdem durch *Maheṣacandra Nyāyaratna* bis 4, 7, 15¹⁾.

1060 foll. (10 Z., à 48-54-60 aksh.); geschrieben *saprat* 1837 (1781 AD), von *Gaṇeṣadikṣita*. Benutzt für meine Ausgabe, s. Vorw. p. VIII; ziemlich correct.

1432 (Ms. or. fol. 603) vol. I umfaßt die erste Hälfte des ersten Buches auf 299 (130 + 118 + 51) foll.

Beg.: *gaṇaradanam acintyaṃ tīkṣṇadantam trīnetram bṛihadudaraviṣeṣam
bhūtarūpaṃ purāṇam | amaraavarasupūjyaṃ raktakarṇam bhavāni- bharaharasutam
īṣam vighnarājaṃ namāmi || 1 ||*

*mūlādhāre catuṣpa(t)re padmakīṃjalkaṣobhito
dāḍīmākusumaprakhye taruṇādityasaṃmūḍhe |
bhagāḍikhye kuṇḍalīcakre pūjayet parameṣvarīm || 2²⁾ ||
aṃkuṣaṃ³⁾ cā 'kṣasūtraṃ³⁾ ca pāṇa-pustakadhārīṇīm |
muktāhārasamāyuktām devīm dhyāyec caturbhujām || 3 ||*

*kupīlasaṭam udamcatkarṇamignīm (?) dvitrākṣam (drīna° pr. m.) vīṇṭava-
dāṇēdyujjīhvam ('vadanavīdhij°?) utphullāśaṃ | arīdarakarayugmaṃ yogapattāṅka-
jānu- sthītakaram aruṇāṅghrīm ṣrīṇṣiṇhaṃ nato 'smi || 4 ||*

*namāmi vīṣṇuṃ vīdhīyājñarūpaṃ sarasvatīm cā 'pi tadīyājīhvām | trāīvidya-
vīddhān vīduṣo gurūṇṣ ca Bodhāyaṇācāryapadadvayaṃ ca || 5⁴⁾ ||*

vāgīśādīh . . . || 6⁵⁾ || yasya nīṣasitam . . . || 7⁶⁾ ||

tatkatākṣheṇa tadrūpaṃ dadhad Vukkamahīpatīḥ |

anraṣān (!) Mādharācāryaṃ dedārthasya prakāṣane || 8⁶⁾ ||

sa prāha nṛpatim: rājan! Sāyaṇāryo mamā 'nūjate |

sarraṃ vatmaisha (vetty esha!) vedānām vyākhyātṛīkatve nīyujyātām || 9⁶⁾ ||

ity ukto Mādharāryeṇa vira Vukkamahīpatīḥ |

anraṣāt Sāyaṇācāryaṃ dedārthasya prakāṣane || 10⁶⁾ ||

ye pūrvottaramīmāṃse te vyākhyāyā 'tisaṃgrahāt |

kṛipālu(r) Mādharācāryo (!) dedārtham raktam udyataḥ || 11⁶⁾ ||

*vrahmaṇaṃ kalpasūtraṃ (°tre pr. m.) (1 aksh. fehlt) mīmāṃsāvyākṛi (fol. 2^a) kṛitīm
kṛi (!) tathā | udāhṛītyā 'tha tatḥ sarrair vedārthaḥ spāṣṭa ūryate || 12⁶⁾ ||*

namu ko 'yaṃ vedo nāma? . . .

¹⁾ das letzte Heft (fasc. 32), gezeichnet New Series No. 466, erschien 1881. Das vorhergehende Heft gehörte noch der Old Series (No. 241) an.

²⁾ die 2 fehlt; dieser *śloka* hat drei Hemistiche.

³⁾ regiert von *dhārīṇām*!

⁴⁾ diese 5 Verse gehören wohl nur dem Schreiber an; in der Bibl. Ind. beginnt der Comm. erst mit dem nächsten Verse.

⁵⁾ gezählt als 2!

⁶⁾ ungezählt.

Die Verse 9. 10 fehlen in den für die Bibl. Ind. benutzten *Tailīṅga*-Mss., finden sich dagegen in den »Benares-copies«, die resp. aber in v. 11 *kṛipāluḥ Sāyaṇācārya* lesen; s. Roer preface p. IV. Zur Sache selbst s. Burnell in der Vorrede zum *Vaṇṣabrāhmaṇa* p. X. XI (1873), sowie in s. Classified Catalogue of the S. Mss. in the palace of Tanjore (1879) p. 16^a: »*Mādhavāryaḥ Sāyaṇāryavarapur-dharaḥ*«.

prap. I bis 130^b; schließt: *vedārthusya . . . maheṣvaraḥ || iti śrīmadvidyātīrtha-maheṣvarāparāvatārasya śrīmadbrājādhirājaparamēṣvarasya śrī vīra B u k k a mahārājasyā* "jñāparipālakena *Mādhavācāryeṇa viracite vedārthaprukāṣe yajñsaṃhitāyāṃ prathamakāṇḍe prathamah prapāṭhakah samāptah ||* 1); — *prap.* II 1^a–67^b, III 67^b–118^b, IV wieder in neuer Zählung 1^a–51^b.

1433 (Ms. or. fol. 604) vol. II umfaßt die zweite Hälfte des ersten Buches auf 154 (81 + 73) foll.

prap. V 21^{b2}), VI 50^a, VII 81^a, VIII in neuer Zählung 1^a–73^b.

1434 (Ms. or. fol. 605) vol. III enthält das zweite Buch auf 151 foll.: hie und da sind für eine Reihe von *akshara* Lücken gelassen.

prap. I 28^b, II 41^b, III 56^b, IV 73^b, V 109^a, VI 151^b; — schließt: *iti śrīmadbrājādhirājaparamēṣvaravidikamārgaprararttakāṣṭhīra B u k k a bhūpālasāmrajyadhuraṇdhareṇa Sāyaṇācāryeṇa viracite vedārtha° . . | . . | saṃvat 1837 ācīne māsi ṣukle tritīyāyāṃ vudhavāsare | gaṇeṣa | ṣubham astu.*

1435 (Ms. or. fol. 606) vol. IV enthält das dritte Buch auf 93 foll.

prap. I 24^a, II 47^b, III 61^b, IV 77^b, V 93^b; in den Unterschriften hier blos *Sāyaṇācāryaviracite . . .* — Am Schlufs: *jyeshthāsīte bahudhānye caturthyāṃ guruvāsare | gaṇeṣadīkshitenena stikāyathane (!) likhitam ||*.

1436 (Ms. or. fol. 607) vol. V enthält das vierte Buch auf 207 foll. (*saṃvat 1837*).

prap. I 50^{a3}), II 97^b, III 127^b, IV 150^b, V 161^{a2}) (163^{a1}), VI 191^a, VII 207^a; — fol. 161^b Zeile 6 bis 163^a Zeile 8 gehören auf 161^a.

1437 (Ms. or. fol. 608) vol. VI enthält das fünfte bis siebente Buch auf 156 (54 + 102) foll.

V, 1 3^a, 2 4^b, 3 6^a, 4 7^b, 5 24^b, 6 39^a, 7 54^{b4}); — VI, 1-6 2^{a5}); — VII, 1 23^b, 2 46^b, 3 61^b, 4 82^b, 5 102^a.

1) dieser Schlufs, ebenso wie die Einleitung durch den Vers: *yasya nī(h)ṣvasitaṃ . . .* kehrt bei allen *prap.* wieder; bei dem Titel stellen sich jedoch zahlreiche Varianten ein; mehrfach heisst es z. B. blos: *śrīMādhavīye vedā°*, oder: *Sāyaṇācāryaviracite Mādhavīye ve°*.

2) vor *śrīvidyātīrtha°* steht noch: *śrīmaddivyayogīndra*.

3) *iti śrīdivyayogīndra śrī vidyātīrtha °pālakena śrīSāyaṇācāryeṇa viracite Mādhavīye . .*

4) *idam pustakaṃ gaṇeṣadīkshitenena likhitam*.

5) der Comm. zu VI, 1-6 ist schon in dem Comm. zu I, 2 fg. enthalten.

1438. Ms. or. fol. 792^A.

Fragmente von *Sāyaṇa's* Comm. zum *Taitt.-Brāhmaṇa*, welcher in der von *Rājendra Lāla Mitra* in der Bibliotheca Indica (1859—70) publicirten Textausgabe dieses Werkes mit enthalten ist.

Moderne Abschrift, die Seite zu 10 Zeilen, à 49-55-60 *aksh*.

α. 26 foll., Comm. zu 1, 1-10 Bibl. Ind. vol. I, p. 1—64.

β. 32 foll., Comm. zu 2, 1, 1—2, 8 Bibl. Ind. vol. II, p. 363—451.

γ. 50 foll., Comm. zu 2, 6, 1—7, 12 Bibl. Ind. ib., p. 652—788.

δ. 72 foll., Comm. zu 2, 7, 1—8, 9 Bibl. Ind. ib., p. 750—935.

ε. 45 foll., in großer Unordnung, weil nicht von vorn herein, sondern erst secundär, und daher zum Theil falsch paginirt. Auch hat der Schreiber selbst viel Confusion gemacht: — Comm. zu 3, 10, 1—12, 5 Bibl. Ind. vol. III, p. 728 bis 846, 5; — auf 42^b zunächst ein Nachtrag, und danach der Comm. zu 3, 8, 3-5 (Anschluß an ζ).

ζ. foll. 1—66, Comm. zu 3, 8, 5—12, 9 Bibl. Ind. vol. III, p. 582—868.

Im *T.Br.* erwähnte Namen etc.: *etad vai brāhmaṇaṇ purā Vājaçravasā vidām akran* I, 3, 10, 3, — *Vājaçravasā Gotamāḥ* III, 11, 8, 8, — *Aruṇo ha smaṇ* "pareṇi | agnihotra evā 'ha II, 1, 5, 11, — *trayo vai Praiyyamedhā āsan* II, 1, 9, 1, — *tām trā Mudgalā havishā vardhanti* II, 5, 6, 5, — *Agastyo marudbhya ukshṇaḥ prakshat* II, 7, 11, 1, — *etena vā Ekayārvā Kāṇdamah¹⁾ svārājyaṁ agachat* II, 7, 11, 2, — *Carakācārya* III, 4, 16, — *Muṇḍibha Audanyava* III, 9, 15, 1, — *Atyaṇhas Āruṇi* und *Plaksha Dayyāmpātī²⁾* III, 10, 9, 3, — *Janako ha Vaidahaḥ (ahorātraiḥ samājagāmu)* III, 10, 9, 9, — *Ahina Ācvaṭṭhya* III, 10, 9, 10, — *Devabhāga Çrautarsha Gautama* III, 10, 9, 11 (und *adriṣyamānā vāk*), — *Çūsha Vārshṇeya* III, 10, 9, 15, — *Bharadrāja* und *Indra* III, 10, 11, 3, — *Uçant Vājaçravasa Gautama* und sein Sohn *Naciketas* III, 11, 8, 1, — *Gobala Vārshṇa* III, 11, 9, 3, — *brahmarādīno vad-anti* I, 1, 6, 3, 4, 1, 5, 4, 1, II, 1, 3, 8, 4, 4, 5, 1, 3, 1, 1, 3, 5, 1, 9, 1, III, 3, 9, 12, — *eke* III, 11, 9, 1, — *āhuḥ, tad āhuḥ* I, 1, 3, 8, 3, 1, 6, 2, 3, 5, 1, 5, 11, 4, 6, 3, 9, 8, 4, 3, 10, 1, 3, II, 1, 5, 3, III, 3, 1, 3, 8, 7, 8, 8, 2, 3, 16, 1, 9, 1, 3, 15, 2, 18, 1, — *ity ācakshate parokshaṁ, parokshapriyā iva hi devāḥ* II, 3, 11, 3, 4, III, 12, 2, 1, 4, 1, — *brāhmaṇavantaḥ paçavaḥ* I, 2, 5, 3, — *etadbrāhmaṇāṇy eva pañca haviṣhi* I, 7, 1, 1 (s. I, 3, 10, 3), — *tad etad ṛicā 'bhyuktam* III, 10, 9, 14, — *etār anuvākaḥ, ete 'nuvākāḥ* III, 10, 10, 2, 3: — der *sāvitra agni* »*sarvavidyā*«, über den drei *Veda* stehend III, 10, 11, 4. — *ṛico yajñeṣhi sāmāni | atharvāṁgirasaç ca ye*

¹⁾ s. *Gāṇḍama Pañc.* 21, 14, 20 und cf. *Kāṇḍamāyana TPr.* 1, 9, 2, 3.

²⁾ an dem: *Prajñhāyanāmakasya munē* der Bibl. Ind. p. 750 ist *Sāyaṇa* unschuldig; er hat richtig: *Dyāmpātī*; cf. *Çatap.* IX, 5, 1, 64.

III, 12, 8, 2, — *ṛicām, yajushām, atharvaṇām āṅgīrasām, sām...* III, 12, 9, 1, — *atharvabhyaḥ* III, 4, 11, — *atharva*¹⁾ *pītuṃ me gopāya* I, 1, 10, 4, — *āṅgīrasas* (*uttamāḥ suvargaṇ lokam āyan*) I, 3, 6, 1, II, 1, 1, 1 (*sattram*), — *āṅgīrasīḥ prajā havyam vahanti* II, 2, 3, 7, — *Uttāna Āṅgīrasa* II, 2, 5, 3, 3, 2, 5, 4, 5, 6, — *Āyāsya Āṅgīrasa* II, 2, 7, 3, 11, 5, — *kruṇū āṅgīrasaḥ* II, 6, 2, 2²⁾, — *Bhṛigūṇām Āṅgīrasām tapasā tapyadhvam* III, 2, 7, 6, — *bhṛigv-āṅgīrasām, anyāsām brâhmaṇīnām prajānām* I, 1, 4, 8, — *Bhârgavo hotā* I, 8, 2, 5; — *agni, vāyu, sūrya (āditya)* I, 6, 3, 9 (*vājinas*), II, 1, 1, 6, 3, 3, 1, 6, 1, 7, 17, 1 (*keçinas*), III, 10, 2, 1, 11, 6 (*agni, vāyu, indra* etc.), 11, 1, 7, 9, 11, — *trishatyā hi devāḥ* III, 2, 3, 8, 12, 5, 10, — dreiunddreissig Götter-Reihen III, 11, 2, — *çilpam* des Kaçyapa II, 7, 15, 3, — *apsu vai varuṇaḥ* I, 6, 5, 6, — *varuṇa* u. *anṛita* I, 7, 2, 6, — *varuṇo vai jumbakaḥ, ist resp. khalati vikṛidha çukla pīṅgāksha* III, 9, 15, 3, — *indrāṇi devī, triçad asyā jaghanaṃ yojanāni* II, 4, 2, 7, — zwei webende Schwestern II, 5, 5, 3, — *asura* von *asu* II, 3, 8, 2, — *asuraṇām vā iyam agra āsīt* III, 2, 9, 6, — *Kālakaṇḁā vai nāmā 'surā āsan* I, 1, 2, 4 (*dīvyau çvānu*), — *Prahrādo ha vai Kāyādharah, Vīrocanaḥ svam putram apanyadhatta* I, 5, 9, 1, 10, 7 (*udāsyat*), — *Indra* u. *Namuci* I, 7, 1, 6, — *Ararur vai nāmā 'sura āsīt* III, 2, 9, 4, — *Sitā Sāvītri somaḥ rājānam cakame, Çraddhām u sa cakame* II, 3, 10, 1, *sthāgaram alaṅkāram*³⁾ 2, — *Manoh çraddhādevasya yajamānasyā 'suraghu vāg yajñāyudhesu pravishṭā 'sīt* III, 2, 5, 9, — *Manos talpaṃ pratijagrahushaḥ* II, 3, 4, 5, — *Mānaro vai talpaḥ* II, 2, 5, 3, — *Idā vai Mānavi yajñānukāçiny āsīt* I, 1, 4, 4; — *brâhmaṇa, rājanya, vaiçya, rathakāra* I, 1, 4, 8, III, 4, 1 (*çūdra* als vierter), — *daivyo vai varṇo brâhmaṇaḥ, asuryaḥ çūdraḥ* I, 2, 6, 7 (Beide *carmakarte vyāyachete*), — *ahavīr eva tad yachūdro dogdhi* III, 2, 3, 9, — *nā 'sya brâhmaṇo 'nāçrāṇ grihe vaset* I, 1, 4, 2, — *brâhmaṇo vasatyai nā 'parudhyaḥ* III, 7, 3, 3, — *brâhmaṇe grihe-vāsine paridāya grihān eti* I, 1, 10, 6, — *brâhmaṇam parikrūṇyād ucheshanasya pātāram* I, 8, 6, 2, — *brâhmaṇo vai sarvā devatāḥ* I, 4, 4, 2, 4, — *yam brâhmaṇam vidyām vidvāsam yuço na 'rchet so 'raṇyam paretya . .* II, 2, 1, 4, — *prçenanti brâhmaṇā odanam* I, 1, 9, 3, — *brâhmaṇo vā ashtāviço nakshatrāṇām* I, 5, 3, 4, — *brâhmaṇo vai prajānām upadrashtā* I, 2, 1, 3, 5, — *na vai brâhmaṇe rāshṭraḥ ramate* III, 9, 14, 3, — *nā 'rājanyasya yuddham asti* I, 5, 9, 1, — *rājñām aranyam abhijitam* I, 7, 3, 8, — *yaḥ rājānam viço nā 'pacāyeyuḥ, yo vā brâhmaṇas tamasā pāpmanū prūṛitaḥ* II, 7, 18, 2, — *vyatishakṭam vai kshatram viça* II, 7, 18, 5, — *esha vo Bharatā rājā* I, 7, 6, 7, — *jaghanye naidāghe pratyāñcaḥ Kurupañcālā yānti* I, 8, 4, 2, — *Sārasvatīr apah* I, 8, 2, 5, — *ambe ambāly ambike subhage Kāṇṇpilavāsini* III, 9, 6, 3, — *āryā vasatīr iti vai tam āhur yam proçaḥ santi* II, 3, 5, 4, 1, 3, 9, 2 (*eyomā 'gann iti vai . .*), — Freude des *vidvān* II, 3, 9, 9, — Mischkasten III, 4, 17-19.

1) ! *atharya* Vs. 3, 37.

2) s. Vs. 19, 73.

3) s. meine Abh. über das *Rāmāyaṇam* p. 9, 10.

— *sūryābhyudite*, *sūryābhinimrukte*, *kunakhini* etc. III, 2, 8, 11; — *yasmīn sūryā arpitāḥ sapta sūkam* II, 7, 15, 3 (8, 2 *sapta rājānaḥ*), — die 27 *nakshatra* mit ihren Gottheiten aufgezählt etc. I, 5, 1. 2. III, 1, 1-5, und Mond III, 11, 1, 13. 22, — *abhiḥ nāma nakshatram* I, 5, 3, 4, — *kṛittikāsu* etc. I, 1, 2, 1, — die fünf resp. sechs¹⁾ Jahre des *yuga*: *saṃvatsara*, *pari°*, *idā°*, *id°*, *vatsara*, *saṃvatsara* III, 4, 11, *saṃvatsara*, *pari°*, *idā°*, *idu°*, *id°*, *vatsara* III, 10, 4. 1, *saṃv°*, *pari°*, *idā°*, *anu°* I, 4, 10, 1, — Namen der *ahorātra*, *muhūrta* und sonstigen Zeitabschnitte III, 10, 1-4. 10; — *akṣarāja*, *kṛita*, *tretā*, *dvāpara*, *kali* III, 4, 16, — *kṛishṇalam* I, 3, 6, 7; — der Eine: *asmā lokāt pretya ātmānaṃ veda: ayam aham asmā 'ti*, der Andere: *svaṃ lokam na pratiprajānāti (agnimugdho dhūmatāntaḥ)* III, 10, 11, 1; — sieben *svargasya lokasya dvārah* III, 12, 2. 1. 4, 1 (fünf dgl.); — *sapta caturuttarāṇi chandāṃsi* I, 5, 9, 7.

1439. Ms. or. fol. 806 + 803.

Das *Taittirīya-Araṇyakam*. Mit dem Comm. des *Sāyaṇācārya* herausgegeben von *Rājendra Lāla Mitra* in der Bibl. Indica (1864—72).

132 foll. (9 Z. à 29 *akṣh.*): roth accentuirt; *saṃvat* 1848 *miti māsa* çu di 11 *bhṛiguṇḍasare* *lipikṛitaṃ* || 10 ||; das letzte Blatt beschädigt.

806 foll. 1 — 55 mit 1, 1 — IV, 11, 5; — 803 foll. 56 — 131 mit IV, 11, 5 bis X, 80.

I 27^a, II 38^a, III 47^b, IV 24^b, V 86^b, VI 98^a, VII 102^b, VIII 106^b, IX 109^b, X (in 80 §§) 132^b.

Erwähnte Namen: *etat era Çamyor Bārhaspatyasya* 1, 5, 2, — *ity ācāryāḥ* 1, 7, 2. 4, — *Kācyapo 'shtamāḥ sūryaḥ sa Mahāmeruṃ na jahāti* 1, 7, 1. 3. 8, 6. 7. 19, 1, — *iti Pañcakarṇo Vātsyāyanah Saptakarṇaḥ ca Plākṣih* 1, 7, 2, — *Gārgyah Prāṇatrātaḥ* 1, 7, 3, — *iti Vaiṣampāyanah* 1, 7, 5, — *iti Vatsasya vedanā* 1, 8, 2, — *sa ho 'vāca Vyāsaḥ Pārāçaryaḥ* 1, 9, 2, — *ṛishayaḥ sapta 'triç ca yat | sarve 'trayo Agastyaḥ ca* 1, 11, 2, — *atha sarituḥ çyāvāçasya 'vartikāmasya* 1, 11, 2, — *tat Saṃbhavasya vratam* 1, 11, 7, — *Vāsishtho Rauhiṇo mīmāṃsāṃ cakre* 1, 12, 5, — *ketavo aruṇāsaḥ ca | ṛishayo vātaraçanāḥ* 1, 21, 3. 23, 2. 24, 4. 5. 31, 6, — *aruṇāḥ kāṇḍa-ṛishayaḥ* 1, 32, 2, — *atha ha smā 'hā 'ruṇaḥ Scāyaṃbhavaḥ* 1, 26, 1, — *Āruṇaḥ Ketuḥ* 1. 23, 5, — *etat dha sma vā āhuḥ Çamḍilāḥ* 1, 22, 10, — *Nāciketam agnim* 1, 22, 11, — *vaikhāṃsāḥ, vālukhilyāḥ* 1, 23, 3, — *Sudarçane ca Krauñce ca Maināge ca mahāgīrau . . saçhāryaṃ nagaraṃ* (cf. 1, 11, 7) *tava* 1, 31, 2, — *iti ha smā 'ha Çauca Ahneyaḥ* 2, 12, 1, — *namo Gaṃga-Yamunayor madhye ye vasantī* 2, 20, — *Manave tulpam* 3, 10, 3, — *Himavate hastinam* 3, 10, 3, — *yad āñjanaṃ Traika-kudaṃ jātaṃ Himavatas pari* 6, 10, 2, — *teshāṃ Kurukshetraṃ vedir āsīt | tasyai Khaṇ-*

¹⁾ s. meine Abh. über die *Naksh.* II, 298.

ḍavo dakṣiṇārdha āsit | Tūrgṇam uttarārdhaḥ | Parīṇaj jaghanārdhaḥ | Marava utkarah 5, 1, 1, — etāṃ ha vā asyo 'gradevo Rājanir ācakrāma 5, 4, 12, — Mahācamasyaḥ pravedayate 7, 4, 1, — iti Prācīmayogyo! 'pās(s)ra 7, 5, 2, — satyam iti Satyaracā Rāthitarah | tapa iti Taponityaḥ Pauruṣishṭiḥ | svādhyāyapravacane eve 'ti Nāko Maudgalyah 7, 8, 1, — iti Triṣaṅkor vedānuvacanam 7, 9, 1, — Bhṛīgur vai Vāruṇiḥ | varuṇam pitarām upasasāra 9, 1, — iti Vasishṭhaḥ 10, 17, 12, — Viçrāmitra rishiḥ 10, 35, — Sāṃkhyāyanasagotrā 10, 35, — Prājāpatyo hā 'ruṇiḥ Suparṇeyah prajāpatim pitarām upasasāra 10, 80.

1440. Ms. or. fol. 805.

Dasselbe Werk, Buch I. IV. V. VI.

43 foll., paginirt 1—15. 30—57 (10 Z., à 47 *aksh.*); roth accentuirt.

I 15^b; — Blatt 30 beginnt in der Schlufsunterschrift des dritten Buches; IV 40^b, V 52^b; VI bricht in der Schlufsunterschrift mit: *yat ta utti* ab.

1441. Ms. or. fol. 821.

Dasselbe Werk, dieselben Bücher.

89 foll., paginirt **a** 1—29, **b** 52—111 (in **a** 9 Z., à 28 *aksh.*, in **b** 10 Z., à 25 bis 30 *aksh.*); roth accentuirt; ohne Datum.

a. I 29^b; — **b.** IV 52^a—68^b, V 90^b, VI 111^b.

1442. Ms. or. fol. 792^b.

Sāyaṇa's Comm. zu *Taitt.-Ār.*, Buch I. III—VI. X. Moderne Abschrift.

218 (69 + 22 + 90 + 37) foll.; — nämlich: I 69 (10 Z., à 48 *aksh.*), III 22 (11 Z., à 46 *aksh.*), IV—VI 90 (10 Z., à 52 *aksh.*), X 37 ohne Schlufsblatt, und von verschiedenen Händen, nämlich: Bl. 1—9 zu 10-11 Z., à 54-56 *aksh.*, 10—25 zu 12-13 Z., à 62 *aksh.* (19^a bricht in Zeile 8 ab, 20^a schließt aber unmittelbar an), 26—37 zu 11 Z., à 54 *aksh.*; 37^b schließt auf p. 905, 3 v. u. der Ausgabe mit: *pari-rutsarāḥ ceti cakū.*

1443. Ms. or. fol. 793.

Derselbe Comm., Buch VI; 21 foll. (10 Z., à 60 *aksh.*), modern.

1444. Ms. or. oct. 248.

Derselbe Commentar, Buch X.

71 foll. (8-11 Z., à 33-40 *aksh.*); *nagui-'ka-asṭi*¹⁾ *pramite suçāke yāmyāyane*

¹⁾ 7. 1. 16, d. i. 1617.

sahasimāsekrishṇe¹⁾ | tithy-anṅka²⁾-netre³⁾ kuja raksha-ṛikshaṁ⁴⁾ dīne ca tasmīn
alikhā mahātmyaṁ || 1 || mārge māsy asīte pakṣhe bhūte bhūmisute tathā | rāksha-
sākhyā-ṛksha tatvaiva likhitaṁ Bhānujātaṭe || 1 (!) || samvat 1752 çake 1617 yuvābde⁵⁾
ratsare mārگاçīrshamāse krishṇapakṣhe 14 bhaume mūlamakṣatre taddīne Āpuji-
bhāttena likhito 'yaṁ grāṇṭhaḥ yathāpratibḥ (!) | paropakārārthaṁ | lekhaḥapāṭhakayor
vijayo 'stu | çubham astu |

Wegen des literargeschichtlichen Interesses, das sich an einige Stellen in der
Einleitung dieses Theiles des Commentars anknüpft, lasse ich dieselben hier folgen,
zumal sich hier einige Varianten von dem sonst bekannten Wortlaute ergeben.

Beginnt: çrīg. n. | namo namaḥ kārāṇakārāṇātmane namo namo maṅgala-
maṅgalātmane | namo namo vedavidāṇ mānīṣhīṇāṁ upāsānīyāya namo namas (namo
'stu?) te || 1 || yasya nīçrasi⁶⁾ || 2 ||

rāraṇyupanishad yasya sādhanāçvāsamānanā⁷⁾ |

yājñikyāṁ khīlarūpāyāṁ sarvaçesho 'bhīdhīyate || 3 ||

yathā çrīhadāraṇyake sapta māshṭamādhyāyau khīlakāṇḍatvenā 'cāryair
udāhṛitau | tathe 'yaṁ nārāyaṇī⁸⁾vyākhyā yajñaky-upanishad api khīlakāṇḍarūpā || 4⁹⁾ ||
tallakṣaṇopetatrāt | karmopāsanaṁ brahmata(t)trajñāneshu kīncid¹⁰⁾ araçishṭaṁ tasya
sarvasyā 'bhīdhānena prakīrṇarūpatraṁ¹¹⁾ brīhadāraṇyake sapta mādhyaḥ: pūrṇam
adaḥ pūrṇam adam ity-ādinaṁ brahmata(t)trām¹²⁾ abhīhitaṁ | om khaṁ brahme 'ty-ādibhir
aṣṭa mādhyaḥgataih sva (!) yo ha vai jyeshṭhaṁ ca çreshṭhaṁ ca vede 'ty-ādibhir vākyaair
nānūvidhāny upāsanaṁ (fol. 2^a) ny abhīhitāni | ... yājñikī 'ty ucyate, ... upanishad ity
ucyate | tadīyapāṭhasampradāyas tu deçarīçe(she)shu bahuvīdham upalabhyate¹³⁾ |
tatra yady api çākḥābhedaḥ kārāṇaṁ tathā 'pi Taittirīya çākḥādhyaḥpakais tattaddeça-
nīrāsibhiḥ çishṭair āḍṛitatatrāt sarvo 'pi pāṭha upādeya eva | tatra Dravidānāṁ catuḥ-
shashtyanurākāpāṭhaḥ¹⁴⁾, Kārṇāṭakeshu keshāṁcīt catuḥsaptaṭipāṭhaḥ | apareshāṁ cā
'çīti¹⁵⁾pāṭhaḥ | tatra vāyaṁ pāṭhāṁ (fol. 2^b) tarāṇi sūcayanto 'çītipāṭhaṁ prā-

¹⁾ darüber steht: mārگاsitetare ca^o.

²⁾ ka von zweiter Hand, erste Hand unklar, etwa shva.

³⁾ d. i. wohl: an der 29sten tithi! freilich theils ein sehr sonderbares Compositum
(das Sanskrit dieses Verses ist ja aber auch sonst ziemlich bedenklich), theils pflegen die
tithi sonst nur in den Monatshälften gezählt zu werden.

⁴⁾ lies: ṛikshe.

⁵⁾ oder °shye? = °khye?

⁶⁾ der Vers vāgīçādyāḥ fehlt hier.

⁷⁾ °shady uktā brahmarīdyā sasādhanā Bibl. Ind. und Ind. Stud. I, 76.

⁸⁾ °yaṇīyā Bibl. Ind.

⁹⁾ es liegt hier gar kein Vers vor.

¹⁰⁾ karmopāsanaḥbrahmakāṇḍeshu trīṣṭv api yad-yad vaktavyaṁ Bibl. Ind.

¹¹⁾ 'paṇi khīlatvaṁ Bibl. Ind.

¹²⁾ brahmatvam Bibl. Ind.

¹³⁾ s. hierzu Ind. Studien I, 76.

¹⁴⁾ Āṇḍhrāṇāṁ aḥṭyanurākāpāṭhaḥ fügt Bibl. Ind. hinzu; ebenso Ind. Stud. I. c.

¹⁵⁾ navāçīti^o Bibl. Ind. und Ind. Stud. I. c.

*dhānyena vyākhyāsyāmaḥ | prathamānurvākyā 'dau kâçcid ṛico brahmata(t)traṇ prati-
pādayanti | tāsū prathamam ṛicam āha: ambhasy apāre iti . . .*

Mit dieser Ankündigung im Widerspruche steht die Folge, welche vielmehr den *Draviḍa*-Text, in 64 *anuvāka*, zu Grunde legt! Und zwar giebt, s. Ind. Stud. 1, 76, der Verf. sehr bald, zu 1, 5 (hier fol. 11^a), selbst diesen Wechsel seines ursprünglichen Planes an, ihn wie folgt motivirend: *ita ūrdhvaṃ teshu(-teshu) ca de-
çeshu çṛitipāthā(çṛitī°) atyaṃtarilakṣaṇāḥ tatra Vijnānāçramaprabhṛitibhiḥ¹⁾ pūrvair
nibhaṃdhakārair Drāviḍapāthasya radṛitatṛād (°syā 'dṛita°) vāyam api tad (!) evā
'dṛitya vyākhyāsyāmaḥ . .*

Schließst: . . *adosham²⁾ atimaṅgalam || vedārthasya o maheçvaraḥ || iti Nārā-
yaṇīye catuḥśaṣṭitamo 'nurvākaḥ | iti çṛimadrājādhirājaparamaṇḍikamārgapra-
varttaka çṛī vīra Bukkaṇabhūpālādihuramdhareṇa Sāyaṇācārya viracite Mādha-
vīye vedārthaprakāçake yajurāranyakabhāṣhyam ||*

1445. Ms. or. fol. 881.

Das *Taittirīya-Prātiçākhyam* in zwei *adhy.* zu je 12 §§. Herausgegeben, und zwar mit dem in 1446 vorliegenden Commentar, von Whitney im Journ. Am. Or. Soc. vol. IX. 1871. sowie von *Rājendra Lāla Mitra* in der Bibl. Indica (1872): von Whitney überdem auch übersetzt und commentirt; s. auch noch Indische Studien 4, 77 fg. (1858).

17 foll. (7 Z.. à 35 *aksh.*): *çake 1697 manmathauāmasaṃvatsare āçvinaçuddha-
pañcadaçyām ravau Puṇyagrāme (6 aksh. schwarz überstrichen) -panāmnā
likhitam idaṃ pratiçākhyam.*

Beg.: *çṛīg. n. | bhaktiyuktaḥ³⁾ praṇamya 'haṃ gaṇeçacaramadvayam | gurīm api
gīrām derīm idaṃ rakṣyāmi lakṣaṇam || atha varṇasamāmnāyāḥ . . , — 11^b atha
lopaḥ | lupyate tv akāra . . . so rückwärts die *pratika* der §§ von 1, 12 bis 1, 1 *atha
varṇasamāmnāyāḥ || iti prathamam 'dhyāyāḥ.* Ebenso am Schluß des zweiten *adhy.*
Aufzählung der *pratika* der §§ rückwärts von 2, 12 bis 2, 1.*

Ueber die in *TPr.* citirten Namen s. Whitney p. 430 und Ind. Stud. 1. c.

1446. Ms. or. fol. 592.

tribhāshyaratnam, Commentar dazu, von einem Anonymus⁴⁾ aus drei älteren, von *Vararuci*, *Ātreya*, *Māhiseya* verfaßten Commentaren zusammengestellt.

82 foll. (13 Z.. à 35 *aksh.*): *çṛīkṛiṣṇārpaṇam astu | çake 1789 prabhavanāma-
saṃvatsare kârtikakṛiṣṇa 5 tārīkha 16 māhe Navambara⁵⁾ sanna 1867 isavī rojī na-*

¹⁾ *Vijnānātma°* Bibl. Ind. (p. 769), *vijnānāt prabhṛitibhiḥ (?)* Ind. Stud.

²⁾ *açesham* Bibl. Ind. ³⁾ dieser Vers ist aus dem Comm., s. nro. 1446.

⁴⁾ oder sollte er doch *Kārttikeya* heißen? s. Ind. Stud. 4, 332; Whitney freilich spricht sich auf p. 1 seiner introd. note sehr zweifelnd hierüber aus. ⁵⁾ Monat November; *māhe* gujr.

*kala*¹⁾ *saṁāptam* | *sakho Anantatimaye yāṁcā prativarūna nakala lihili ase* | *nakala-lihinaṁ ṛīkanhātaka*²⁾ *kshetrastha ghaḥasāḥi ity upanāmaka Vyākṛatācāryena likhitam* | *svāratham paropukārātham* | *hi nakala meharabān*³⁾ *Bulura* (Bühler!) *sāheba bāhadūra yāṁcyā hukumā*⁴⁾ *varūna tayārakeli ase* | *granthasamkhyā* 2700 | *sattārīce* | *pothā nambara*⁵⁾ 89 ||: in Whitney's Ausgabe, auf Grund einer von Dr. S. Goldschmidt gemachten Copie, als B verwerthet, s. Introd. note p. 2.

I 10^a, II 15^a, III 19^a, IV 26^b, V 31^b, VI 34^b, VII 36^a, VIII 41^a, IX 45^b, X 48^b, XI 52^b, XII 54^b, XIII 58^a, XIV 64^a, XV 65^a, XVI 69^b, XVII 70^b, XVIII 71^b, XIX 72^b, XX 73^b, XXI 76^a, XXII 78^a, XXIII 80^a, XXIV 82^a.

Beginnt: *ṛīg. n.* | *ṛīsarasratyai n.* | *ṛī dattātrayāya*⁶⁾ *n.* |

ṣuklāmbharadharam devam ṣaṣivaram caturbhujam |

prasannavadanam dhyāyet sarvarighnopasāntaye || 1 ||

bhaktiyuktaḥ praṇamya 'ham gaṇeṣacaranadvayam |

gurūn api giram derīm idam rakshyāmi lakṣṇam || 2 ||

vyākhyānam prāṭiṣākyasya rīkshya vararucādikam |

kṛitam tribhāshyaratnam yad bhāsate bhūsurapriyam || 3 ||

*glokeyor amayor*⁷⁾ *ayam arthaḥ* | . . . *vararucādikam bhāshyajātam rīkshya nyūnatīrekaparīhāreṇa kṛitam viracitam* | *ādīcābdenā 'treya-Māhisheyau grīhyete, ata era tribhāshyaratnam iti nāmna upapattīḥ, trayāṇāṁ bhāshyāṇāṁ samāhārah tribhāshyam, tasya ratnam bhāshnam* | *atha varṇasamāmnāyah . . .*

Schließt: . . . *vidur budhāḥ*⁸⁾ || *iti tribhāshyaratne prāṭiṣākyarivarāṇe sāṅgo-pāṅgavedasradakṣṇam caturvīṇatimo 'dhyāyah* || 24 ||

1447. Ms. or. qu. 541.

Fragmente einer Bearbeitung von *Dhūrtasāmin's* Commentar zu *Āpastamba's* *śrautasūtra* durch *ṛī Kaṇṇika Rāma*⁹⁾: *praṇa* 6 und 7.

47 foll. (16-21 Z., à 38-40 *akṣh.*); die an und für sich wohl theilweise unzusammengehörigen Blätter sind überdem noch beim Binden der Handschrift in

1) *isavi roji* Christian employment (era), *nakala* a copy (gujr.).

2) das *n* vor *h* sieht eher wie ein *r*-Strich aus.

3) kind, gracious (gujr.).

4) a command, an order (gujr.).

5) number.

6) wohl *dattātrayāya*? kann übrigens auch *dattānna*^o gelesen werden.

7) somit gehört der erste Vers, der auch bei Whitney p. 6 fehlt, nicht dem Werke, sondern dem Schreiber an; er findet sich resp. auch im Eingange von *Rudradatta's* Comm. zu *Āpastamba*, s. Garbe's *Āp.* p. 1; zu v. 2 s. Nro. 1445.

8) s. Whitney p. 422. 423.

9) *Kāṇṇikarāma* heisst er bei Burnell Classif. Catal. Tanjore p. 17^b (1879), so wie im Catalogus of a Coll. of Vedic Mss. p. 20 (1870).

weitere Verwirrung gerathen: am Anfange stehen foll. 21 — 43: es folgen foll. 10. 19 bis 1 (in dieser Reihe): darunter sind aber mehrere foll., bei denen die Pagina-Marke abgerissen ist, die daher nicht sicher zu placiren sind: je ein dgl. unpaginirtes Blatt liegt sodann auch noch zwischen 38 und 39 und zwischen 4 und 5: wie zwei Blätter mit 10. so sind auch zwei mit 7 paginirt (das zweite steht zwischen 2 und 3). Die Schrift ist klein, in die Breite gezogen und mehrfach schwer lesbar: der Text aber erscheint leidlich correct, ist jedoch durch mehrfache Risse etc. stark beschädigt.

Beginnt: *ṛig. n. | agnihotram iti karmanāmadheyam | agner yatra sâyam-âhutir prathame 'ti | agnihotraçabdasyo 'bhayakâlahomanāmadheyatre 'pi pravṛttinimittamâtram agner yatra sâyamâhutir iti tasya nirvacanam | sa etad bhâgadheyam abhyajâyata yad agnihotram tasmâd agnihotram ucyata iti | so '(g)nir abibhed ity upakramya.* S. hierzu Garbe's Ausgabe des *Āpast. çr. s.* in der Bibl. Ind. (1882) p. 316.

paṭala I 4^b: — II 6^a beginnt (s. Garbe p. 328): *patnî yasmin vidyate tad idam patnîvat karma . . ;* — III (G. p. 336) beginnt: *udhrîyamānenâ 'havanîyah prati-shthâpyate dhâryate:* — IV (G. p. 349) schließt auf 10^b: — V 12^a beginnt (G. p. 352): *agnyupasthânâdhikârâdyanîy uttaratro 'cyaṇte:* — VI 13^b beginnt (G. p. 361): *prâtaraṇekena prâtar upastheyah | prâtaraṇeko nâmadheyam upasthânasya | prâtaḥ-kâle yasmin prakshâlanam hastayoh, tena prâtar evo 'pasthânām na sâyam . . ;* — VII beginnt (G. p. 366): *pravatsyan pravâsam karishyānâ 'ti samkalpitavân sam-preshyaty agnihotrahotâram . . ;* — auf dem zwischen 43 und 19 liegenden, aber nicht mit 20, sondern mit 10 paginirten Blatte findet sich die Angabe: *iti shashṭhaḥ paṭalah | iti çrî Kaṇḍikena Râmenâ 'gnicitâ kṛtâyām Dhûrttasvāmibhâshya-kṛtan shashṭhaḥ praçnaḥ samâptaḥ ||*

Es folgt der siebente *praçna*; beginnt: *paçur badhyate yasmin karmaṇi sa paçubandhaḥ* (G. p. 394), *tene 'shṭarân paçubandhoyâji sa sarvām lokân abhi-jayati na 'sya lokeshu prânepratighâto bhurati . . ;* — *prathamah paṭalah* schließt 24^b: — II 27^a beginnt (G. p. 404): *abhrîḥ khamitram | câtrâlo 'pi çamyâmâtram, çamyayâ parimitye 'ti vacanât . . ;* — III 31^a (G. p. 412): *paristarayam iho 'padeçene 'ti, dryahakâlatve 'pi sâyam . . ;* — IV 32^a (G. p. 421): *paçuḥ châgaḥ | mantravarṇât | châgasya rapâyâ medaso 'nubrûhî 'ti . . ;* — V 34^b (G. p. 427): *ansotralayoh, ansayoh ye calatasthâne tayor anjanam, çronih kaṭih | srucâ hûyata iti srucyam . . . ;* — VI 37^b (G. p. 436): *tûshṇâm âyâtanam (?) patunam (?) patnyâḥ | gârhapatyottaradeçam pratiprasthâtuh . . ;* — VII 40^a (G. p. 445): *paçvarthaḥ purodâçah paçupurodâça iti . . ;* — VIII (G. p. 455): *rasâhomah paçurasa ere 'ti rasâhomam grîhṇâtî 'ti rasâhoma-çabdo grâhyavacanah . . .* Und hierher gehört denn wohl das zwischen 4 und 5 liegende, unpaginirte Blatt, auf welchem die Angabe: *asṭamah paṭalah, samâptaḥ praçnaḥ.*

1448. Ms. or. fol. 980.

Bhâradvâjasûtram, in zehn *praçna*, welche theils (I. III. IX) in größere Unterabtheilungen, die resp. hie und da auch *praçna* genannt werden, theils (II. IV—VIII. X), wie diese selbst wieder, nur in §§ zerfallen.

156 foll. (10-11 Z., à 33-34 *aksh.*), ohne Datum.

praçna I mit drei Unterabschnitten, bis 29^b: — 1 mit 26 §§, bis 13^a: beg.: *çrîg. n., harîḥ om. darçapûrṇamâsau vyâkhyâsyâma. âmarâsyena harîṣhâ yakshyamâna ekasyâ drayor vâ pûrvedyur havirâtamçanam dohayitrâ puruṣhâd eva dryahe tryahe vâ 'nuguptam dugdham dohâitrâ 'nuguptena dadhâ 'tanakti. samtatam arichinam abhidukamty o 'parasathyâd, yad ahaḥ pûrṇaḥ candramâ(h) syât tam paurṇamâsîm uparase-chraḥ pûrîte 'ti vâ. yad ahar na drîçyetâ 'mârâsyâ çro no 'deti 'ti vâ, tatrai 'sho 'mtyamtaḥ pradeço, ye ke ca paurṇamâsîm amârâsyâṁ vâ dharmâ anârabhya 'mudayanta ubhayatrai 'va te kriyamte. yajuoparîty eva daiveshu karmasu bhavati prâcinâvîti pîtr(y)eshu, prâṇnyâyâny udaṇnyâyâni vâ. pradakṣiṇam daivâni karmâni kuryâd viparitam pîtryâni, — schließt: *srâhe 'ty etaiḥ pratimantram || 26 || iti prathamah ||*, — 2 19 23^a beg.: *devâsya trâ savituh prasara iti sphyam âdâya trîṇena samṇrîçati çatabhîṣhtîr asi vânaspatyo dvishato radhaḥ sahasrabhîṣhtîḥ çatatejâ râyur asi tîgmatejâ ity apareṇâ 'vadanîyam vedîr bhavati, — schließt: *atrai 'ke prâçitraḥ samâmanamty uparîṣhtâd eke || 19 || iti drîtiyah ||*, — 3 13 29^b beg.: *idâpâtram upastîryâ 'gnevasya purodâçasya dakṣiṇârdhât pûrvam idâradanam avadyati Manuṇâ drîṣhtâm ghṛitapadiṁ mîtrâvarṇmasamîritam dakṣiṇârdhât asa(m)bhiṁdann avadyam ekatomukham iti prîṣhtam sambhidya pûrvârdhât yajamânbhâgam avadyaty, — schließt: *triççatam vâ parvâni triççatam vâ varshâni || 13 || trîtiyah || 3 || prathamah praçnah samâptah.****

praçna II hat blos 5 §§, bis 31^b: beg.: *çro bhûte yajamâno brâhmaṇam çrîṇte: bhûpate bhuvanapate, — schließt: *eram vîhitam evâ 'sye 'shṭipaçubamdheshu brahmatram bhavati br. bh. || 5 || drîtiyah praçnah.**

praçna III mit drei Abschnitten, bis 54^b: — 1 mit 22 §§, bis 42^a (auf 39^b 3 Zeilen Lücke gelassen): beg.: *om yâjamânâṁ vyâkhyâsyâmah. parrâni yajamânâḥ keçaçmaçru râpayate, — schließt: *vîṣṇukramân gomatâm iti brayât || 22 || prathamah ||*, — 2 mit 21 §§, bis 52^a: beg.: *agnîṇ âdhâsyamâno, yo açratthaḥ çamâgarbho, — schließt: *punarâdheyam eva karîta || 21 || iti drîtiyah ||*, — 3 mit 6 §§, bis 54^b: beg.: *a(g)uyupasthânaṁ vyâkhyâsyâmo âdhânaveḷâyâṁ patnî ca yajamânaç ca vrataçîrîṇau bhavata â homâd, — schließt: *na tr evâ 'mukareyar iti vîjnâyate* (der ganze Satz zweimal) || 6 || iti trîtiyah praçnah.***

praçna IV mit 8 §§, bis 58^b: beg.: *agnîhotram vyâkhyâsyâma utdharâ¹⁾ 'ha-*

¹⁾ die Ligatur *tdh* kommt in modernen Handschriften mehrfach vor.

vanīyam ity eva sūyam yajamānaḥ sampreshyaty udharā (!) "havanīyam iti prātar, — schließt: agnihotraṁ yārājīraṁ juhuyāt || 14¹⁾ || 8 || caturthaḥ praṇaḥ.

praṇa V mit 4 §§, bis 61^a; beg.: āgrayaṇam ryā°mo vrīhīnām agnakapā-lasya yajate, — schließt: evam eva sasye yārājīraṁ yajate, yār. y. || 18²⁾ || 4 || pañca-maḥ praṇaḥ.

praṇa VI mit 23 §§, bis 71^b; beg.: paṣubandhena yakshyamānaḥ shuddho-tīraṁ manasā 'nadrutyā "havanīye sagrahaṁ juhōti srveṇa yūpāhutīm juhōty uru vishṇo vikramasre 'ty etayā, — schließt: etaṁ maṁtram uktvā bhakshayed, e. m. u. bh. || 23 || śaśthāḥ praṇaḥ |

praṇa VII mit 25 §§, bis 82^b; beg.: cāturmāsyaṁ yakshyamānaḥ pañca-hotīraṁ manasā 'nadrutyā "havanīye sagrahaṁ juhōti vaṣṭānāraṁ dvādaçakapālaṁ nirāpati, — schließt: māsam utsṛjēd iti rijnāyate || 25 || sapta-maḥ praṇaḥ ||

praṇa VIII mit 19 §§, bis 91^a (kaṇḍ. 17 auf 89^b fehlt; der Platz dafür, 5 Zeilen, ist freigelassen); beg.: çrutlakṣaṇaṁ prāyaçcittaṁ vādhyaparādhe vādhi-yata, — schließt: prāyaçcittāṁ kurvaṁti 'ti rijnāyate, pr. k. 'ti v. || 19 || aṣṭa-maḥ praṇaḥ ||

praṇa IX mit fünf Abschnitten, bis 154^a, — 1 mit 22 §§, bis 101^a; beg.: vasaṇte jyotiṣṭōmena yakshyamāno brāhmaṇān ārsheyān pitriḥ rjñite yūna stha-vīrānūcānān ananḡachinān ūrdhvarāça, — schließt: niravadyed ity aparaṁ || 22 || pra-tha-maḥ ||, — 2 mit 22 §§, bis 112^b; beg.: pravargyaṁ sambharishyann udagayana āpūryamānapakṣhe punye nakṣatre, — schließt: anyad adhīyitā 'nyad adhīyitā || 22 || iti pravargyapraṇaḥ (!), — 3 mit 21 §§, bis 122^b; beg.: yad ātithyāyā dhrau-ram ājyam tat kase camase vā, — schließt: rājānaṁ gopāyati 'ti rijnāyate || 21 || iti dvitīyaḥ (!) praṇaḥ (!), — 4 mit 33 §§, bis 139^b; beg.: mahārātre yudhyata āgneyarçā 'gnidhram abhinṛçed, — schließt: saṁtiṣṭhate prātahsavanaṁ || 33 || tri-tīyaḥ (!), — 5 mit 26 §§, bis 154^a; beg.: mādhyandinaṁ savanaṁ rakshyāmas, — schließt: saṁtiṣṭhate jyotiṣṭōmaḥ s. jy. || 26 || nava-maḥ praṇaḥ.

praṇa X mit 4 §§, bis 155^b; beg.: some Vāsishṭho brahmā bhāraty, apy a-Vāsishṭhaṁ kurvīta yaḥ kaç ca stomabhāgān vidyād iti rijnāyate³⁾, — schließt: upariçed ity Ālekhaṇaḥ || 4 || (s aksh. übertüncht) iti Bhāradvājasūtraṁ samāptaṁ ||

Erwähnte Namen etc.: *ity Āçmarathyaḥ* 1, 1, 16; in der Regel aber só, dafs gleich danach eine entgegenstehende Angabe folgt, die mit: *ity Ālekhaṇaḥ* schließt⁴⁾. so I, 1, 20. 2, 11. III, 1, 3. VIII, 6 (zweimal). 7 (zweimal). 8. 9. 16. 17. IX, 4, 2. X, 1 (zweimal). 2 (zweimal). 4, — *eke, ekeshām* I, 1, 3. 8. 15. 2, 19. 3, 4. II, 1. III, 1, 3. 2, 1 (zweimal). 2. 13. 15. 3, 3. IV, 3. VI, 2. 5. VII, 12. 21. VIII, 6. 9. 11.

¹⁾ hierbei scheinen die 6 kaṇḍ. von 3, 3 mitgezählt zu sein.

²⁾ wie eben.

³⁾ s. Ind. Stnd. 10, 34. 35.

⁴⁾ beide Namen finden sich im Āçvalāyanaçrautas., der Āçmarathaḥ kalpaḥ auch sonst.

13. 14. 15. IX. 1, 5. 18. 2, 10. 3. 7. 9 (zweimal). 21. 4, 13. 28. 5, 5. 10. 13 (zweimal). 21. 24. 25. — *iti vijnāyate* I, 1, 15 (dreimal). 17 (zweimal). 3, 9. II, 2. III, 1, 3. 2. 9. 12. 13. 19. 3. 6. IV. 2. VII, 25. VIII, 6. 8. 14. 16 (zweimal). 19. IX, 1, 13. 14. 2, 8. 12. 3. 9. 10. 21. 4, 15. 16 (zweimal). 17. 29. X, 1. 4: — *Bhṛigubhīr . . Atharvabhīr Āṅgīraso* III, 1, 18, — *Bhārgavasya, yo brāhmaṇa Āṅgīrasaḥ syāt, anyāsām brāhmaṇīnam prajñām, rājnah, rājanyasya, vaiçyasya, rathakārasya* III, 2, 6, — *Ātreyaḥ prathamāya* IX, 5, 5, — *some Vāsishtho brahmā bhavati* X, 1: — *yo brahmacārī strīyam upeyāt sa raudraṁ gardabham ālabheta* VIII, 17.

1449. Ms. or. fol. 876.

Ein zu *Baudhāyana* gehöriges *ādihāna*-Ritual, wohl von *Çeshagorinda* (s. 1453).

40 foll. (9-14 Z., à 30-46 *aksh.*); olme Datum; modern; von zweiter Hand ist hinzugefügt: *purandharyopanānam Gorīṇḍabhaṭṭātmaja Kṛishṇabhaṭṭasya pustakam samāptam*: — auf 1^a die Aufschrift: *baudhāyanīya Çeshi ādhānaprārambhaḥ*, auf 40^b: *Çeshi ādhāna samāptah*.

Beg.: *çrīg. n. | athā ṅguyādhānam nīrūpyate, tasya kālāḥ çicīra-rasaṃta-grīshmarttvaḥ, paurṇamāsyamāvāsyaḥ yajamāṇyās tīthayaḥ, krittikā rohiṇī punarrasā pūrvottaraphālgunī citrā nakshatrāṇi. mṛigaçrīshaviçākhāproshṭhapadāçravamānvrādhā apī 'ti kecit; atra rohiṇī mukhya, vaiçākhāmāvāsyaḥ yajuktā mukhyatamā, ṛitunakshatraparvayogaḥ pradhānam rohiṇīyuktayajamāṇyaparasathau vā, tadālābhe ṛitunakshatrayoga eva, tatratā 'pi pūrvapaksha eva, ṛituparranor yogo vā, ārtiādhāne tu na 'rttaṛitunakshatraparvanīyamah, somapūrre tu ādhānadīna eva yathā dikshā bhavati tathā tatpūrvakāla eva, eshe anyataratrā ṅgūn ādhāsyamāno, — 5^b *Baudhāyanabrahmādīnam apy ayam eva madhuparkaḥ, iti Baudhāyanamadhuparkaḥ. athā ṅguyāyatanāni. — 8^b fg. samhitā-Accente für die Sprüche, — 26^b *upasthāne vikalpah, atha paramāneshṭih, — 31^a ity Āçradāyanano ṅgihotrahotraḥ, athā 'nvārambhāṇyeshṭih* bis 33^b, wo *athā ṅgrāyanaṁ*, — schließt: *ity ādhānam*.**

1450. Ms. or. fol. 836.

Baudhāyanadarçapūrṇamāsaprayogaḥ.

60 foll. (7-8 Z., à 22-27 *aksh.*); die sehr zahlreich citirten Sprüche roth accentuirt: *çrīṁṛipaÇālīvāhanaçake 1677 varshe gurū-nāmasamvatsare dakshināyane ashāṭhāmāse kṛishṇapakshe pratipadyāyām adya vāsarāvāsarāvāsarastu (!) guruvāsare tad-dinī kedāraliṅgasamīdhau darçapaurṇamāsaprayoge likhitam | vāstavya Pārāçara tatasamīdhone Bāpūrabhīm̐bha(t)ātmaja suta Nārāyaṇabha(t)ājāyena likhitam . . .*; die beiden ersten Blätter neu ergänzt; auf 1^a die Aufschrift: *atha Baudhāyanīya darçapūrṇamāsaḥ*.

Beg.: *çrīg. n. | çrīgurubhyo namaḥ | uktānvrādhānadīne yajamānaḥ prātar agnihotraṁ hutvā keçaṇmaçruḥomanakhāni vāpayitvā sapatnīkaḥ snūtvā katunavanātābhyam-*

janah kṛitāṃjanah ekaviṃśatidarbhapaṃjūlaiḥ pavanam kuryāt, parunādi ritrijaç ca kuryaḥ, saptabhir mukham sammrjita . . — schließt: agne naye-tyādino psthānam kuryāt, ity āçvalāyanayajamānaprayogī Baudhāyanadarçapûrṇamāsuprayogah sampûrṇah ||

1451. Ms. or. fol. 893.

Schluss eines cāturmāsya^hautram yājusham (Baudhāyana?).

2 foll., signirt 13 u. 14: 13^a zu 12 Z., à 44 aksh., 13^b. 14 zu 9 Z., à 26 aksh.: modern.

Beg.: *jyotir iti māṛjanam, tato yathetam uttarato gatvā prācināvīty eva prā-kṛitāhavaniyam upatishṭhate, — 13^b iti śakamedhāḥ hautraṃ, atha çunāsīriyeshṭih, — schließt: iti çunāsīrihautraṃ samāptam, iti cāturmāsya^hautram yājusham samāptam.*

1452. Ms. or. fol. 851.

Ein zu Baudhāyana gehöriger paçubandhaprayoga.

10 foll. (18 Z., à 48 aksh.): *çake 1710 kilakanāmasamvatsare vaiçākhakṛishṇadvā-daçī idam pustakam samāptam |* — die mantra mit rothem saṃhitā-Accent: — auf 1^a die Aufschrift: *paçubandhaprayogaBaudhāyanīya prāraṃbhah.*

1^a beg.: *çṛig. n., atha paçubandhaprayogah, tasya udagayane pūrvapakṣhe deva-nakṣatre revatyām vā amāyām vā yajanīye vā nashṭhānam, tasyā "dye prayoge pūrvedyur nāmādimukham rātrāc udakaçāntīm pratisarabandham eva kuryāt, çruḥ snānādipam-cakam kuryāt, — schließt: iti nirūdhapaçubandhaprayogah samāptah ||*

1453 Ms. or. fol. 886.

Des Çeshagoviṃda, Sohnes des Çeshayajneça, prayoga zum agnishṭoma: zu Baudhāyana gehörig (: cf. die Aufschrift bei nro. 1449).

44 foll. (18-20 Z., à 54-58 aksh.): — *çake 1709 pharṇganāmasamvatsare phūla-guṇakṛishṇe tṛitīyā te divasī idam pustakam samāptam.* Auf 1^a die Aufschrift: *atha Baudhāyanīyāgnishṭomaprayogaprāraṃbhah*; die mantra voll aufgeführt und mit rothen saṃhitā-Accenten versehen.

çṛig. n., om namo bhagavate maṃgaleçvara çṛimaddīvyalakṣmīnṛisīhāya || yajne-çarāya n. || Goviṃdaçeshasudhiyā Çeshayajneçasūnandā | kramaprāptah prayogo 'yam agnishṭomasya ucyate || 1 || atha 'gnishṭomasya ucyate | tasya vasaṃte paurṇa-māsyām amāvāsīyām devanakṣatrayajanīye vā sutyā dikṣhā vā.

9^b || 18 || *iti prathamah praçnah || anena prīyatān devo bhagavān maṃga-leçarah | Lakṣmīnṛisīhah pūrveshām asmākam kuladairatam || 1 ||: adhvarypbrahmana-pratiprasthātraguḍiyajamānā namo vāca iti çāntīm japanti. — 19^b harirdhāne rājā-nam gopāyanti | iti dvitīyah praçnah: tribhāgāvaçeshāyām rātryām yajamānas tat-*

purushâc ca prabudhya, — 20^a || 1 || *prâtaryāvabhyo derebhyo hotar amubrūhi brahman
vācam yacha*, — 21^a || 2 || *abhiud ushe 'ti hotuḥ çrutrā pracaranyām*, — 24^a || 7 || *anne-
tāram āha*, *ariktam pātabhṛitam kuru*, — 25^b || 9 || *sphyah svastir vighnam svastiḥ
parçar rediḥ*, — 28^b || 12 || *adhvaryuḥ sadusaḥ purastād āsinasyā 'chivākasya haste*, —
30^a || 15 || *maitrāvaruṇasya camasam anūnnayadhvam* . . , — 31^a *samtishṭhate prātah-
savanam*, hiermit schließt denn wohl der dritte *praçna*, denn auf 32^a fg. finden
sich neue *kaṇḍikā*-Schlüsse: 2—4; — 35^a *samtishṭhate mādhyamdinam savanam* ||;
— Schluß des vierten *praçna* zwar auch nicht angegeben, aber es folgen neue
kaṇḍikā-Abtheilungen: 1 auf 35^b, 2 auf 36^a, 3 auf 36^b, 5 auf 37^a, 7 auf 37^b, 8 auf 38^a,
9 auf 41^b, 10 auf 42^b, 11 auf 43^a; — auch der Schluß des fünften *praçna* ist nicht
direct angegeben; 44^a schließt: *samtishṭhate 'gnishṭomah* || *anena priyatām devo bhaga-
vān mangaleççarah* | *lakshmi nṛsiṅhaḥ pūrveshām asmākam kuladairatam* || 1 || *Çesha-
goriṃḍakṛitaprayogo 'gnishṭomah samāptah* ||, hierauf folgen noch einige Sprüche.

1454. Ms. or. fol. 801.

Mâtṛidattiyā maṇtramūlā, *çri Sātyāśhādha-Hiranyakeçi-sūtrapra-
yogasiddhi*; der *somaprayoga*, resp. *agnishṭomaprayoga*.

116 foll. (7-11-13 Z., à 18-44 *aksh.*; sehr verschiedene Hände); *çake* 1690
*sarvadhârînūmasamvatsare āçrinakṛishṇāshṭamī bhaumavāsare taddine Bāladikshita
Goḍabolopanāmena likhitam*, *çri karavirī mahālakshmi jayati* || *çubham bhavatu* ||; —
auf 1^a die Aufschrift: *çrimahālakshmiḥprasannā atha Hiranyakeçi agnishṭomaprayo-
gah*, — auf 116^b *iti Hi . . gah samāptam agamat* ||

Beg.: *çṛiṇa*] *çedya namah*, *om jyotishṭomasya 'gnishṭomasya prayogah
kathiyate* | *somārthanā nāndikaantukam kṛtvā rājānam āhṛitya pāyasundaneṇa praty-
aham pūjayati purastāddikshatā*, *somapravākasaṇṇaprayogakuçalam vṛiṇte ādhvarya-
vādy ekaikaprayogam* . . . , — 18^b *athā 'tithyā*, — 23^b *atha Sātyāśhādhiyah pra-
vargyaprayogah* bis 37^a, — *atha pravargyodvāsanaṇḍiḥ* 37^a, — 48^b *shashṭhah
paṭalah*: *uttarata āgnidhrīyam mānoti*, — 50^b *saptamah paṭalah*: *agnishomīyasya
paços tamtram*, — 63^b *patnīsamjājānto 'gnishomīyah samtishṭhate*, — 65^a *mahārātre
budhyante*, *tribhūgāvaçishṭāyām rajanyām ṛitviḥ budhyante sarre* — *kṛitāçaucāḥ
karmāny upakramante yathā purā vācaḥ pravāditoh prātaranurāko bhavati*, — 73^a
dritīyah paṭalah: *derasya trā sa o stābhyām ādāde ity upāñçusaranam grārānam
ādāya*, — 75^a *trītiyah paṭalah*: *rathantarasamny aindravāyavāgrān grīhnyāt*,
— 77^a *caturthah paṭalah*: *adhvaryuḥ agnīd! agnir vihara* . . , — 79^b *tataḥ paçu-
tamtram prapadyate*, — 83^a *atha drideratyān bhakshayati*, — 84 *atha rājīnena
pracaramti*, — 85^b *saptamah paṭalah*: *ṛitugrahaḥ pracarate*, — 91^b *samtishṭhate
prātahsavanam*; *yasya smṛitye 'ti*, *abhisharādi mādhyamdinam savanam tāyate*,
— 101^a *samtishṭhate mādhyamdinam savanam*; *atha trītiyasavanam*, *ādityāram-
bham trītiyasavanam*, — 109^a *samtishṭhate trītiyasavanam*; *sutye 'hani avabhṛitha-*

syâ 'saṃbhare, — schließt: *iti çrîSatyâshâdha Hiranyakeçisûtraprayogasiddhau Mâtridattîyâyâṃ maṃtramâlâyâṃ somaprayogaḥ samâptah || trividhaḥ rathañtarasâmbrihatsâmobhayasâme 'ti, pañcaridha iti Jaiminiḥ, iti saṃtishṭhate 'gnishṭomah samâptah ||*

1455. Ms. or. fol. 878.

Zum *Hiranyakeçisûtra* gehörige *cayanakârikâḥ*, von *Gaṇeça*.

16 foll. (9-12 Z., à 34-38 aksh.); çake 1694 *naṃdanasaṃvatsare âçrinaçuddha 6 çukra-râsare taddine Bâladîkshita Godâbolopanaṃmena likhitaṃ svapustakaṃ samâptaṃ.*

Beg.: *çrî mahâganaapataye n. | atha Hiranyakeçi cayanakârikâprâraṃbhaḥ | agnishṭome 'gniḥ prakṛitau shodaçiny api ne 'shyate | vikṛityos tv anayor ishṭah sâdya-skrâdinishedhataḥ || 1 || prakṛityoç ca vikṛityoç ca cîyeto 'kthyâtîrâtrayoḥ | parvaṇoḥ çukla rikshe vâ saṃkalpo vikṛiteḥ kratoh || 2 ||* mit v. 9 hört die Verszählung auf; — 5^a *atho 'cyate vedimânaṃ, padaṃ tithy-aṃgulair bhavet | ta(d)dvayaṃ dripado 'trai 'sha grihyate prakramo budhaiḥ ||*, — 7^b *âdya-prastâropadhânaṃ paraçyenasya kathyate | puchâtmaçirasi sthâpyâḥ shodaço 'dîcyarîtaye ||*, — 11^a *atha çulbopadhânaṃ tu prathamâvad bhaved iha | çretâçvâlambhanaṃ kṛitrâ râṇ ma âruhya ce 'shṭakâṃ || atho 'cyate maṃtrakṛiptis tritîyasyâṃ citau yathâ |*; — schließt: *ânikshayâ ca paredyuh kṛitsno hy agniḥ samâpitah | Hiranyakeçisûtre 'gneḥ paraçyenasya yuktitaḥ | somayâjî-Gaṇeçena racitâs tasya kârikâḥ || iti Hiranyakeçisûtre dvitîyaçyenasya kârikâḥ samâptâḥ ||*

b. K â ṭ h a k a m.

Fragmente desselben s. in 1508.

c. V â j a s a n e y a k a m.

1456. 1457. Ms. or. fol. 1103. 1104.

Die *Vâjasaneyi-Saṃhitâ*, im *saṃhitâpâṭha*. Herausgegeben von mir mit dem *Vedadîpa* des *Mahîdhara* als vol. I des: *White Yajurveda* (Berlin 1849 — 52), und mit einer *Hindi*-Uebersetzung des *Vedadîpa* von *Girîprasâdavarman* (*Viçrâ-mitrâpura*, Beswan 1870 — 75).

1456 (Ms. or. fol. 1103), Buch I—XX. 238 foll. (6 Z., à 22 aksh.), *saṃvat* 1834 *varshe mitî phalguna çukla 9 maṃdarâsare likhitaṃ Josinâthurâma Gujara goda-suratpânpâ, âtmapaṭhanârthan çubhaṃ bhuyât;* — auf dem Umschlage bezeichnet als: *Vârâhî Saṃhitâ*; — gut, accentuirt, mit den Verdopplungen im Anlaut etc., die bei dem *dîrghapâṭha* der *Vs.* üblich sind: *ishe tivo 'rjje tivrâ vrâyava sttha devo vah savitâ pprâṇpayatu ççreshṭtatamâya karmmaṇa âppyâyaddhram ughnyâ* (nicht *aggh*°) . . .

1 9^b, 2 17^a, 3 26^a, 4 34^a, 5 45^a, 6 53^a, 7 65^b, 8 78^b, 9 89^a, 10 98^a, 11 113^a,
12 131^b, 13 143^a, 14 152^a, 15 165^a, 16 177^a, 17 192^b, 18 208^b, 19 225^a, 20 238^b.

1457 (Ms. or. fol. 1104), Buch XXI — XL: 126 foll.; anderes Format wie **1456** (8-9 Z., à 18 *aksh.*), aber von derselben Hand: *likhitam Josinâthurâma ânâ sra âtmaphathanârtha çubham bhavarâ Takshakapuramadhye bârâhi¹⁾ samnidhan kârttika çukla 14 maṇḍavâsare samvat 1844 çake 1709; (2 Zeilen Platz) varshâdhiço bhaved râjâ, purodhâ janmalagnapah | mantri ca mu(m)thahâdhiço. horeço çainya-nâyakah ||*

21 13^a, 22 20^a, 23 28^a, 24 34^b, 25 43^a, 26 46^b, 27 53^a, 28 61^b, 29 70^b, 30 74^b,
31 78^a, 32 81^a, 33 95^a, 34 105^a, 35 108^a, 36 111^a, 37 115^b, 38 120^b, 39 123^b, 40 126^a.

In Vs.²⁾ erwähnte Namen etc.: *esha vah Kuravo³⁾ râjai 'sha vah Pañcâlâ râjâ* 9, 40, 10, 17 (*Kâṇva*; Ed. p. 306), — *arishṭo Arjunah⁴⁾* 10, 21 (*Phalgunah*, *Kâṇva*; Ed. p. 307), — *Ambe⁵⁾ Ambike mbâlîke, Subhadrikâm Kâmpîlavarâsinim* 23, 18, — *Mâgadha⁶⁾* 30, 5, 22, — *Mûjavatah* 3, 61, — *pañca nadyah Sarasvatîm⁶⁾* 34, 11, — die *Dâkshâyana⁷⁾* und *Çatânîka* 34, 52, *Dâkshâyana hiranyam* 34, 51, — *prajā-pataye Manave* 11, 66, — *Manor açvâ* 37, 12, — *Urvaci, Âyu, Purûravas* 5, 2, — *Bhṛigunâm Âṅgirasam tapasâ* 1, 18, *Âṅgirasvat* oft, *Âṅgirasa* 4, 10, 19, 73, — *Atharvan* (auch *soma, varuṇa, agni, indra*) 8, 56, — *tryâyusham Jamadagneh, Kaçyapasya* 3, 62, — *Vasishtha rishih, Bharadvâja, Jamadagni, Viçramitra, Viçvakurman* 13, 54-58, *sapta-rishayah* (= 7 *prâñâh*) 34, 55; — *riksâmâbhyam yajurbhih* 4, 1, *riksâmayoh* (*çûlpe*) 4, 9, *riksâmâni* (als *apsaras*) 18, 43, *stomaç ca yajuç ca rik ca sâma ca* 18, 29, *rico yajûshi sâmanî* 18, 67, 34, 5, *yajurbhih sâmabhih rigbhih* 20, 13, *ricam yajuh sâma* 36, 1, — *ishṭayajus, stutastoma, çastoktha* 8, 12, — *Atharvabhyah⁸⁾* 30, 15, — *Çarâ-kâcâr्या⁴⁾* 30, 18, — termini technici für Opferformeln 19, 24-29, 20, 12, — Liste der Opferthiere beim *açramedha* 24, 1-40, 29, 58, 59, beim *purushamedha* 30, 5-22, — *âpri*-Lieder 20, 36-46, 55-66, 21, 12-22, 29-40, 27, 11-22, 28, 1-11, 24-34, 29, 1-11, *anuyâjupraishâs* 21, 48-58, 28, 12-22, 35-45, — Râthselfragen 23, 9-12, 45-62, Zoten 23, 19-31: — *agni, indra, sûrya* 8, 38-40, *agni, sûrya, indra* 10, 17, *a., s., candramas, râta* 18, 38-41, *agni râta sûrya* 14, 20, *agni vâyu sûrya* 23, 17, 39, 1, *agni vâyu âditya* 26, 1, 39, 6, *agni âditya vâyu* 32, 11, *vâyu savitar agni sûrya* 35, 3, *agni savitar sûrya* 37, 15, *agni, indra, savitar, dhâtar, bṛhaspati* 37, 12, — *vasavo rudrâ âdityâh* 2, 5, 16, 5, 11 (*indraghosha* und *r.*, *pracetas* und *r.*, *viçvakarman* und *â.*), 6, 32 (*indra* mit *r. r. â.*), 9, 34, 11, 58 (und *viçve devâs*), 60 (desgl.), 65 (desgl.), 12, 44 (*âd. r. r.*), 14, 7 (und *viçve d.*), 20 (und *marutas*), 25 (desgl.), 15, 10-12 (und *mar.*,

¹⁾ daher wohl der auch hier auf dem Umschlag sich findende irrige Vermerk: *Vârâhi Samhitâ*. ²⁾ resp. in den nicht mit dem *Rik* gemeinsamen Theilen.

³⁾ s. Ak. Vorl. über ind. Lit.-G.² p. 126.

⁴⁾ ibid. p. 127.

⁵⁾ s. ibid. p. 124.

⁶⁾ = Indus, s. *Vj. S. spec.* II, 80 (1847).

⁷⁾ s. Ind. Stud. 4, 358.

⁸⁾ s. Ak. Vorl. ind. Lit.-G.² p. 125.

viç.). 21, 23-25. 22, 28 (wie bei 15, 10). 23, 8. 24, 6. 27. 28, 4. 29, 8 (*bhāratī* und *ād.*, *sarasvatī* und *r.*, *idā* und *v.*), — *ād.*, *vas.*, *mar. viç.* 2, 22, *mar. viç. ru. ād.* 25, 6, *v. ru.* 11, 55, *v. ād.* 15, 6, *ād. v.* 20, 39, *ād.* allein 8, 1-4. 22, 19. 24, 39. 25, 1, — *vasumatē rudravatē ādityavatē* 38, 8, — *vasvī*, *ādityā*, *rudrā* 4, 21, — *rudra* u. Schwester *Ambikā* 3, 57, *tryambaka* 3, 60. 61, *krīrī* 10, 20, das *rudra*-Buch¹⁾ 16, 1-66, — *agni*, *açani*, *paçupati*, *bhava*, *çarva*, *iça*, *mahādeva*, *ugra deva* 39, 8. 9, — monotheistisch 31, 1-22 (1-16 *purushasūkta*). 32, 1 fg. 34, 1-6. 40, 1 fg. (*iç.*; *ātman* 16, *āditye puruṣaḥ* 17; *asambhūti*, *sambhūti* 9. 11, *vidyā avidyā* 12-14), — *prajāpati* und *satyānṛite* 19, 77, — *sarasvatī vāc* 9, 27. 30. 10, 30. 18, 37, — *makhasya çiras* 11, 57. 37, 2 fg., — *aditi vishṇupatnī* 29, 60, — *aditi* u. *diti* 10, 16. 18, 22, — *aditi*, *devānām patnīḥ*, *dhishanāḥ*, *varūtrīḥ*, *gnāḥ*, *janayaḥ* 11, 61, — *dīvyo gandharvaḥ ketapāḥ* 9, 1. 11, 7, — *gandharvāḥ sapta viçatīḥ* 9, 7, — *Rathagrīta*, *Rathaujas*, *Rathasvana*, *Rathecitra*, *Rathaprotu*, *Asamaratha*, *Tārkshya*, *Arishṭanemi*, *Senajit*, *Susheṇa* 15, 15 bis 19, — *Ritāshād Ritadhāmā* etc. als Namen von sechs *gandharva* 18, 38-43, — *Puñjikasthalā*, *Kratusthalā*, *Menakā*, *Sahajanyā*, *Prāmlocantī*, *Anumlocantī*, *Viçrācī*, *Ghritācī*, *Urraçī*, *Pūrvacitī* 15, 15-19, — *mudas*, *āyuras*, *bhekurayas*, *ūrjas*, *stāvās*, *pīksāmāni* als *apsarās*-Namen 18, 38-43, — *Śvāna*, *Bhrāja*, *Añghāri*, *Bambhāri*, *Hasta*, *Suhasta*, *Kriçānu* 4, 27 (*añghāri*, *bambhāri*, *kriçānu* auch 5, 32), — *ide rante havye kāmye candre jyote dīte sarasvatī mahi viçruti (aghnye)* 8, 43 (*idā*, *aditi*, *sarasvatī* auch 38, 2), — 7mal 7 Namen der Winde (*çukrajyotis*, *citrājyotis* etc.) 17, 80-86; — *nirriti* 12, 62-65, — *valaga*, *han* 5, 23. 25, — *Çaṇḍa* 7, 12. 13, — *Marka* 7, 16-18, — *Namuci* 10, 14. 33. 19, 34. 20, 59. 67. 68. 71. 74; — Namen der fünf Jahre des *yuga*: *saṃvatsara*, *pari°*, *idā°*, *id°*, *vatsara* 27, 45, — Monatsnamen²⁾: 1. *madhu*, *mādhava*, *çukra*, *çuci*, *nabhas nabhasya*, *ish (isha)*, *ūrj (ūrja)*, *sahas*, *sahasya*, *tapas tapasya* 7, 30. 22, 31 (13, 25. 14, 6. 15. 16. 27. 15, 57), — 2. *āpi*, *svāpi*, *apija*, *kratu*, *vasu*, *aharpati*, *ahar mugdham*, *mugdha vainaçina*, *vinaçin antyāyana*, *antya bhauvana*, *bhuvanasya pati*, *adhipati* 9, 20, — 3. *vāja*, *prasava*, *apija*, *kratu* . . . *adhipati*, *prajāpati* 18, 28, — 4. *vāja*, *prasava*, *apija*, *kratu*, *svar*, *mūrdhan*, *vyāçnuvin*, *antya*, *antya bhauvana*, *bh. p.*, *adhipati*, *prajāpati* 22, 32, — 5. *asu*, *vasu*, *vibhu*, *vivasvant*, *gaṇaçrī*, *gaṇapati*, *abhibhū*, *adhipati*, *çūsha*, *saçarpa*, *candra*, *jyotis*, *malimluca*, *divā patayant* 22, 30, — *abdo ayarobhiḥ* 12, 74, *yarāç cá 'yarāç çā* 14, 31. 26, — Zahlen von 1 bis *parārdha*, Billion³⁾ 17, 2, — *gaṇaka* 30, 20⁴⁾, — *akṣharāja*, *kṛita*, *tretā*, *dvāpara*, *āskanda* 30, 18, — 27 *gandharva* (= *nakṣatra*?) 9, 7, *nakṣatradarça* 30, 10⁴⁾; — *balāsa*, *aṛças*, *upacitas*, 100 *yakṣma*, *pākāru* 12, 97, *vishūcikā* (Cholera?) 19, 10, Körpertheile 19, 85 fg. 20, 5 fg. 25, 1 fg. 39, 8-10.

1) s. Ind. Stud. 2, 14 fg.

2) s. meine Abh. über die *Nakṣatra* 2, 349 fg.

3) s. Ind. Streifen 1, 95.

4) s. Ak. Vorl. über ind. Lit.-G.² p. 125.

brāhmaṇeshu, rājasa, viçyeshu, çûdreshu 18, 48. *brāhmaṇaṃ, rājanyaṃ, vaiçyaṃ, çûdram* 30, 1 (31, 11 aus *Rik*), *brahmarājanyābhyā* *çûdrāya ca 'ryāya ca* 26, 2. *brahma* und *kshatram* mehrfach, — *purohita* 11, 81, — *br. ksh.* nebst *viç* 38, 19, — *açûdrā abrahmaṇāḥ* 30, 22, — *çûdrāryau* 14, 30, *çûdre . . arye* 20, 17, *çûdrā . . arya-jāra* 23, 30, *çûdro . . aryaṃjā jārāḥ* 23, 31. — *nishāda, puñjishtha* 16, 27, *naishāda, puñjishtha* 30, 8, *māgadha* 30, 5. 22. *dāsa, bairāda, çauskhala, mārḡara, kevarta, ānda, maināda, parṇaka, kirāta* 30, 16, *paukasa* 17, *cāṇḍāla* 18, — *senā abhitrariḥ, āryā-dhīnīḥ, malīmīn, taskarān, stenān* 11, 77-79, *stāya, taskara, mushṇant*¹⁾ 16, 21; — Pfuglied 12, 66 fg., — *brahmā 'kṛishṇaḥ* (Mond!) 23, 15, *sinūrāli* 11, 55. 56; — *sīsena tantram* 19, 80; — *açmanvratī rīyate* 35, 10, *anaḍcāham anvārabhāmahe Saurabhēyam* 35, 13, *medasaḥ kulyāḥ* (u. *pitaras*) 35, 20.

Druckfehler in meiner Ausgabe. Es ist zu lesen: 3, 3 *yarishthya*, — 4, 1 *ṛiksāmābhyā*, — 4, 11 *vrātaṃ kṛiṇuta vrātaṃ kṛiṇutā*²⁾, — 4, 34 *sa'skrītam*, — 174, 13 *guda*, — 7, 14 *sa'skrītir*, — 8, 22 *taṃ jīshasva*, — 348, 18 *dikshita ukhye*, — 12, 3 *prayānam*, — 371, 1 *padyaloka*, — 13, 15 *mūrdhānam*, — 15, 9 *adhīpatinorjorjām*, — 15, 10 *saṃvidāna*, — 15, 31 *çocishkēcam*, — 15, 58 *vyānāya viçraṃ jyotir yacha*, — 492, 4 v. u. *aneçan*, — 17, 14 *asya*, — 17, 17 *ṛishir*, — 17, 48 *viçvāḥ*³⁾, — 541, 18 *ṛishthyāsahitam*, — 541, 19 *ṛishthyāsaṃlaganam*, — 17, 78 *haviḥ*, — 18, 60 *vida*⁴⁾, — 19, 2 *apsāntarā*⁵⁾, — 598, 20 *ekasyāḥ payasāpākṛitenā*, — 608, 8 u. 11 *dhāyā*, — 19, 68 *namō astr*⁶⁾, — 19, 85 *hṛidāyena*, — 20, 5 *cakshir virāt*, — 20, 60 *kāmānt*, — 21, 47 *pāthāsy*, — 67, 18 *joshtryor*, — zu 22, 34 cf. die Angabe im Schol. zu *Kāty.* 20, 4, 32: *hūptaḥ svādhyāyo drashtavyaḥ*, die sich auf ('at. XIII, 2, 1. 5 stützt: es liegt im Text ein *galitam* vor, — 23, 55 *kā īm* und *kā īm*⁷⁾, — 734, 3 v. u. *mañivālaḥ*, — 746, 1 *vārdhrīmasaḥ*, — 31, 15 *paridhāyo*, — 932, 11 *adhyadhi gachaty*, — 935, 8 *radati*.

1458. Ms. or. oct. 345.

Kātyāyana's anukramaṇi dazu. *Vājasaneyake sarvānukramaṇikā*, in 5 adhy.; — zu I, 1 und IV, 10 — V, 8 s. Ed. p. LV—LIX.

29 foll. (9 Z., à 34 aksh.); *saṃvrat ṛishīkhānumūbhūmīte 'bde* [1757] *māse nabhasye dhavale ca pakshe | bhṛigau tithau bhūtamīte hy alekhi vedakramo 'yam Jaga(j)-jīvanena || saṃvrat 1757 varshe çāke 1622 pravartamāne dakshīṇāyane māsottama-bhādrapadamāse çuddhapakshe pañcamyām tithau bhṛigurāsare Narināpure Ahichatrajnātiya bhaṭṭa Dālāsuta Pītāmbarātmaajena Jaga(j)jīvanenā 'yam anukramaṇikā yathāpustakam alekhi | karakṛitam aparādham kshāntum arhamti saṃtāḥ | lekhakapāṭhakayoḥ kalyāṇaṃ bhūyāt.* Gute Abschrift.

¹⁾ s. Ak. Vorl. über ind. Lit.-G.² p. 122. ²⁾ s. Ind. Stud. IV, 275. ³⁾ ib. p. 199.

⁴⁾ ib. p. 313 not.².

⁵⁾ ib. p. 313 not.¹.

⁶⁾ ib. p. 231.

⁷⁾ ib. p. 235, resp. *Pāṇ.* VI, 1, 127 vā° 2.

I (40) 10^a, *adhy.* 1–X, beg.: *maṇḍalaṃ dakṣiṇam akṣi.* — II (40) 18^a, *adhy.* XI bis XXI, beg.: *athā 'gnim prajāpatiḥ apaṇyāt*, — III (23) 23^b, *adhy.* XXII–XXXIII, beg.: *athā 'cramedhaṣ cāturo 'dhyāyān prajāpatiḥ apaṇyāt, tejo 'si . .*, — IV (13) 27^b, *adhy.* XXXIV–XL, beg.: *yaj jāgrataḥ śadṛicam*, — V (8) 29^a, beg.: *atha chandāśi*; — schließt: *mādhyandīnye vājasaneyake sarvānukramaṇīkai 'śhā kṛitir bhagavataḥ Kātyāyanasyai, 'śhā kṛ. bh. K. || 8 || iti Vājasaneyake sarvānukramaṇīye pañcamo 'dhyāyāḥ ||*

1459. Ms. or. oct. 346.

Eine anonyme *paddhati* dazu.

123 foll. (8–9 Z., à 27–29 *aksh.*); *saṃvat* 1746 *varshe bhādrapachuddha* 14 *some* *li° bhagavatā Jīrṇadurge.*

Beg.: *ṛīvighnāhūtre namaḥ, vidhūḥ kṛitārthatām eti yatprasādaṁ annasṭ(h)itāḥ | tān ahaṃ brāhmaṇān ṣiṣṭān vaṇde 'bhīṣṭārthasiddhaye || 1 || atha ishe tvā-'di sarva-maṃtrāṇān ṛiṣi-daivata-chaṇḍo-rinīyogā likhyante . . .*, — 49^a *iti sarvānukramaṇīkāpaddhataḥ prathamā 'dhyāyāḥ* (nichts weiter).

I 7^b, II 11^a, III 15^a, IV 19^a, V 24^b, VI 28^b, VII 34^a, VIII 39^b, IX 44^b, X 49^a, XI 54^a, XII 58^b, XIII 63^b, XIV 66^b, XV 69^b, XVI 71^b, XVII 75^a, XVIII 78^a, XIX 82^a, XX 86^a, XXI 88^b, XXII 90^b, XXIII 94^a, XXIV 94^b, XXV 95^b, XXVI 97^b, XXVII 99^a, XXVIII 100^b, XXIX 102^b, XXX 102^b, XXXI 103^b, XXXII 104^b, XXXIII 109^a, XXXIV 111^a, XXXV 112^b, XXXVI 113^b, XXXVII 115^b, XXXVIII 119^a, XXXIX 120^a, XL 123^a.

1460. Ms. or. fol. 879.

Das *Vājasaneyi-prāticākhyasūtram*, in 8 *adhy.*; in Text, Uebersetzung und mit Noten von mir edirt in den Ind. Stud. IV, 65 fg. (1858). Wird jetzt mit *Uvaṭa's* Comm. (s. 1462) in der Benares Sanskrit Series edirt (Heft 1 erschien 1883, geht bis 2. 42).

8 foll. (16 Z., à 38 *aksh.*); *likhitaṃ Bhagavatīpattādhārīmadhye saṃvat* 1759 *phā.*

I (9 *kaṇḍ.*) 2^b, II (4) 3^a, III (8) 4^b, IV (10) 6^b, V (3) 7^b, VI (2) 7^b, VII 8^a, VIII 8^b.

1461. Ms. or. fol. 909.

Dasselbe Werk, mit einem kurzen Commentar.

15 foll. (14 Z., à 38 *aksh.*); Kashmir-Schrift; — bricht auf 15^b Zeile 8 im Comm. zu 1, 168 ab, mit: *jāmātaḥ, tvasṭar jāmātar adbhutu . .*; dazu noch ein unpaginiertes, nur auf einer Seite beschriebenes Blatt.

1462. Ms. or. fol. 591.

Des *Uvaṭa*, Sohnes des *Anandapuravāstavya-Vajraṭa*, hier nur als *prāticākhyabhāṣya* bezeichneter Commentar dazu. Wird jetzt (s. bei 1460) in Benares edirt; s. auch Ind. Stud. IV, 95 fg.

94 foll. (12 Z., à 32-37 *aksh.*), gut; ohne Datum.

I 18^b, II 27^b, III 48^a, IV 77^b, V 85^b, VI 89^b, VII 90^b, VIII 94^a.

Beg.: *ṛig. n. | ṛīsāmbasudācivāya n. | ṛīgurave n. | ariḥnam astu | japādau nā 'dhikāro 'sti samyakpāṭham ajānataḥ | prātiçākhyam ato jñeyam samyakpāṭhasya siddhaye || 1 || svarasamskārayoç chaṇḍasi niyamah |* Die *sūtra* sind durchgezählt.

1463. Ms. or. fol. 590.

prātiçākhyajyotsnā, Commentar des *Rāmucandra*, resp. *Rāmaçarman*, Sohnes des *Siddheçvaru*, zum *Vājasaneyi-Prātiçākhyā*, verfaßt *çake* 1739 (AD 1817), für einen *Raghunātha*, der in *Vairājakshetra* wohnte.

53 foll. (12 Z., à 32 *aksh.*); ganz moderne Abschrift, von Professor G. Bühler in Bombay am 1. August 1867 erhalten.

Die *sūtra* sind dem Inhalt nach zusammengestellt, nicht in der Reihenfolge des Textes behandelt; auch ist eine ganze Zahl derselben völlig übergangen; dafür enthält das Werk aber zahlreiche andere zur Sache gehörige Zuthaten. S. Ind. Stud. X, 433. 436 (1868).

Beginnt: *ṛī rāmaṇ sadgurum natrā Yājñavalkyamunim tathā |
Kātyāyanakṛite prāti-çākhye Vājasaneyake || 1 ||
Mādhyamdināmusāreṇa jyotsnākhyā virīṭir laghuḥ |
krīyate sukhabodhārtham maṇḍanām Rāmaçarmanā || 2 ||
japādau nā 'dhikāro 'sti . . . samyakpāṭhasya siddhaye || 3 ||*

Schließt: *amkūṇisaptakumite 1739 çaka içvararatsare |
iṣaṇkladaçamyām ṛī Siddheçvaratunābhuvā || 1 ||
Rāmeṇa racitā prātiçākhyajyotsnā samarpitā |
ṛī Rāma-Siddheçagurucaraṇāmvrurhadvaye ||*

*iti ṛīmadvidvānmukūṭaratna ṛī Siddheçvarayogivarasīnu Rāmacaṇḍra-
paṇḍitariracitā jyotsnā prātiçākhyavirīṭiḥ samāptā ||*

*jyotirvi(t)kulasambhūto Vairājakshetrasamsthitaḥ |
Raghunāthas, tasya kṛite jyotsnā viracitā mayā ||*

Inhalt: *saṃjñūparibhāṣhāprakaraṇam* bis 5^a, — *svarāḥ*, und *saṇḍhi* derselben bis 11^b, — *vyamjanasaṇḍhiḥ* bis 14^a, — *visargasaṇḍhiḥ* bis 17^a, — *sāmānyavikārāḥ* bis 26^b, — Accente bis 32^a, wo eine größere Lücke angezeigt ist (*atha grantho gataḥ*), — vom *padapāṭha* bis 39^b, — vom *kramapāṭha* bis 42^a, — *pratiñāsūtrapariçishṭam* bis 45^a (s. meine Abhandlung hierüber, in den Abhh. der Königl. Akad. der Wiss. zu Berlin 1871), — Fingersprache aus der *Yājñavalkyuçikshā* bis 45^b (in der eben citirten Abh. p. 91 fg.), — über die acht *vikṛiti* des *kramapāṭha*, nämlich den *jaṭi*-, *mālā*-, *çikshā*-, *rekshā*-, *dhrāja*-, *daṇḍa*-, *ratha*- und *ghana*-pāṭha, s. G. Thibaut in seiner Schrift über das *jaṭapaṭalam*, Leipzig 1870, p. 36 fg.

1464 — 70. Ms. or. fol. 609—615.

Das Çatapatha-Brāhmaṇam in der Mādhyamīna-Schule; Buch I—XIV, in 100 *adhy.* — Herausgegeben von mir als vol. II des White Yajurveda (1849—55); Buch I. II übersetzt von Jul. Eggeling in den Sacred books of the East vol. XII (1882); s. auch meine Indischen Streifen 1, 11 fg. (1868).

681 foll. (14-15 Z., à 32-34 *aksh.*); *bṛihadāraṇyopanishadaḥ samāptah | sam-astaçatapathah* (!) *saṃkhyā kāṇḍa* 14, *prapāṭhaka* 68, *brāhmaṇa* 437, *granthasaṃkhyā* 24624, *saṃvat* 1531 *çāke* 1396 *pravarttamāne çubhakṛitanāmnī saṃvatsare dakṣhiṇāyanagate çrisūrye çarada ṛitau kārṭtika çu di* 9 *budhavāsare dhanishṭhā-nakshatre vṛiddhiyoge kaulavakarane kuṃbharaçisthite candre adye* *ha Rājapuravāstar-yaṃ di Sāvālajñātiya vohorā vidyādhareṇa mupaniṣhadaparyantaṃ kāṇḍacatur-daça ātmapaṭhanārthaṃ tathā paropakārārthe likhitaṃ | yādriçaṃ pustakaṃ dṛiṣṭvā tādriçaṃ likhitaṃ mayā | yadi çuddham açuddham vā mama doṣhā na dayate* |. — Vorzügliche Handschrift, accentuirt; die *prapāṭhaka* sind immer (die *adhyāya* nicht immer) markirt; auch die Zahl ihrer *kāṇḍikā* wird stets angegeben; ebenso die Cento-Schlüsse der letzteren, und am Ende des *kāṇḍa* je dessen Name. Es beginnt im Uebrigen jedes *kāṇḍam* mit einigen Zeichen, welche den von den Jaina-Mss. her bekannten dgl. sehr ähnlich sind, cf. nro. 1426 und Ind. Stud. XVI, 2.

1464. Ms. or. fol. 609. Erstes und zweites *kāṇḍam*; *haviryajnasamjnam* fol. 1—57^a, und *ekapādikā*^o fol. 58^a—108^b.

I *adhy.* 1 7^a, 2¹) 14^a, 3 20^a, 4 26^a, 5¹) 30^b, 6 38^a, 7 44^b, 8 51^a, 9 57^a.

II *adhy.* 1 64^a, 2 71^b, 3 82^a, 4 89^a, 5 99^b, 6 108^b.

1465. Ms. or. fol. 610. Drittes und viertes *kāṇḍam*; *adhvarasamjnam* 109^a bis 191^b, und *graha*^o 192^a—263^b.

III *adhy.* 1 118^a, 2 130^a, 3 139^a, 4¹) 148^a, 5 157^b, 6 166^b, 7 172^b, 8 182^a, 9 191^b.

IV *adhy.* 1 203^b, 2 217^a, 3¹) 230^b, 4 241^a, 5¹) 253^b, 6 263^b.

1466. Ms. or. fol. 611. Fünftes und sechstes *kāṇḍam*; *sarasamjnam* 264^a—304^b, und *ushāsambharaṇa*^o 305^a—354^b.

V *adhy.* 1 271^b, 2 279^b, 3²) 289^b, 4 298^a, 5 304^b.

VI³) *adhy.* 1 311^a, 2 319^a, 3 327^a, 4 332^a, 5 338^a, 6¹) 344^a, 7 351^b, 8 354^b; —

1) nicht markirt. 2) die Angabe: *çatapathasyā 'rdhan* hinter 3, 4, 14, s. Edit. p. 497 und Akad. Vorles. über ind. Lit.-G.² p. 132, liegt auch hier (fol. 285^a) vor; es ist jedoch bei || 14 || *arddha* || *cha* || das Wort *grantha* erst von zweiter Hand hinzugefügt.

3) zu den sprachlichen Differenzen zwischen Buch I—V und VI—X s. Ind. Stud. 13, 266 fg. Akad. Vorl.² p. 147. Ich führe hier noch eine dgl. Differenz an. Wie in der Legende: *devāç ca vā asurāç ca | ubhaye prajāpatyāḥ* VI fg. statt des Perfects: *paspridhire* das Imperfect: *asparidhanta* haben, lautet ebenso auch die Legende: *prajāpater ha vai prajāḥ saspri-jānasya parvāni visasraçsuḥ* in VI fg. vielmehr: *prajāpatih prajāḥ sṛiṣṭvā vyasraçsata*,

die Angabe: *çatopathasyâ 'rdham* hinter 7, 1, 19 (Ed. p. 555) findet sich hier (s. 345^b) nicht vor.

1467. Ms. or. fol. 612. Siebentes und achttes *kânḍam*; *hasṭighaṭasamjnam* 355^a — 390^b, und *citi*^o 391^a — 432^b.

VII *adhy.* 1 360^b, 2 366^b, 3 373^a, 4¹⁾ 381^b, 5²⁾ 390^b.

VIII *adhy.* 1 395^b, 2 400^b, 3 405^b, 4 412^b, 5 417^b, 6 424^b, 7 432^b.

1468. Ms. or. fol. 613. Neuntes und zehntes *kânḍam*; *saṃcītisamjnam* 433^a — 468^b, und *agnirahasya*^o 469^a — 502^a.

IX *adhy.* 1 440^b, 2 448^b, 3 454^b, 4 461^b, 5 468^b.

X *adhy.* 1³⁾ 473^b, 2 480^a, 3 484^a, 4⁴⁾ 491^a, 5⁵⁾ 498^b, 6⁶⁾ 502^a.

1469. Ms. or. fol. 614. Elfte und zwölftes *kânḍam*; *asṭādhyâyīsamjnam* 503^a — 539^a, und *madhyama*^o 540^a — 577^a.

XI *adhy.* 1 509^b, 2²⁾ 516^a, 3 517^b, 4 522^b, 5 532^b, 6²⁾ 535^b, 7 537^b, 8 539^a.

XII *adhy.* 1 542^b, 2 547^a, 3 550^b, 4 556^b, 5²⁾ 558^b, 6 561^a, 7²⁾ 565^b, 8 573^a, 9 577^a.

1470. Ms. or. fol. 615. Dreizehntes und vierzehntes *kânḍam*; *açva-medhasamjnam* 578^a — 613^a, und *bṛihadâraṇyopaniṣadaḥ* 614^a — 81^a.

XIII *adhy.* 1 582^b, 2 589^a, 3 592^b, 4 599^a, 5 605^a, 6 607^b, 7 608^b, 8⁷⁾ 613^a.

XIV *adhy.* 1²⁾ 622^b, 2²⁾ 628^a, 3²⁾ 633^b, 4⁸⁾ 641^a, 5⁹⁾ 648^a, 6¹⁰⁾ 660^a, 7¹¹⁾ 669^a, 8¹²⁾ 672^b, 9²⁾ 681^a.

Erwähnte Namen etc.¹³⁾: — in Buch I: *Ashûḍha Sâvayasa* 1, 1, 7, — *Yâjñavalkya* 1, 1, 9, 3, 1, 21, 26, 9, 2, 12, 3, 16, — *Barku Vârshṇa* 1, 1, 10, — *Âruni* 1, 2, 11, 6, 3, 26, — *Pân̄ci* 2, 3, 9, — *Bhâllaveya* 6, 1, 19 (*bâhum api-çacre*), — *Aupoditeya* 9, 3, 16, — *eke* 1, 4, 24, 2, 2, 10, 3, 1, 26, 3, 18, 5, 3, 4, 1, 8, 35, 37, 5, 1, 3, 6, 3, 8, 25, 4, 14, 21, 7, 1, 3, 3, 12, 4, 12, 9, 1, 21, 2, 2, 3, 4, — *mîmâṃsâ* 3, 2, 12, — *trayî vidyâ* 1, 4, 3, — *tad âhuḥ* 3, 1, 21, 3, 10, 5, 3, 4, 1, 8 etc., — *Hiraṇyastûpa* 6, 4, 2, — Entstehung *Âtri*'s 4, 5, 13 (*Âtreya yoshit*), — *Çamyu Bârhaspatya* 7, 2, 24, — *Bṛhaspati Âṅgīrasa* 2, 5, 25, — *Manu*, sein Stier, seine Frau, *Kîlôtâkuli* 1, 4, 14-17; zündete das Feuer zuerst an 4, 2, 5; opferte zuerst

oder: *parvâṇi vyasraṃsanta*. Dem mystisch-speculativen Charakter der *agnicayana*-Bücher entspricht die Verwendung des Wortes *devâs* als Sinne in VI, 1, 2, 12. VII, 4, 1, 16, 5, 1, 20, 21. IX, 1, 1, 6. — S. noch unten p. 60, 61.

1) bezeichnet als 5! 2) nicht markirt.

3) bezeichnet als *ekashashṭitamo*, cf. das über *shashṭipatha* Ak. Vorl. über ind. Lit.-G.² p. 129, 132 Bemerkte. 4) desgl. als *catuḥshashṭitamo*.

5) desgl. als *pañcashashṭitamo*. 6) desgl. als *shatṣhashṭitamo*.

7) 8, 2 bis zum Schlufs ohne Accente!

8) bezeichnet als *shan*(statt *pañca*^o!)*navatimo* . .

9) desgl. als *sapta*(!)*navatimo* . . 10) als *ashṭa*(!)*navatimo*.

11) als *navatimo*! soll wohl *nava*(!)*navatimo* sein.

12) blos: *adhyâyah!*

13) s. Akad. Vorl. über ind. Lit.-G.² p. 130 fg.

5, 1, 7; Fisch, Fluth, Schiff, *uttara giri*, Tochter *Idâ*, *Mitra* u. *Varuṇa* 8, 1, 1-10, — *agni vaiçvânara*, *Videgha Máthava*, *Gotama Râhugaṇa*, *Sadânîrâ* (*uttarâd gireḥ*) *Kosala-Videhânâm maryâdâ* (*te hi Máthavâḥ*) 4, 1, 10. 19, — *Kaurupañcâla* 7, 7, 8 (*caturavattam*), — *çarva iti yathâ Prâcyâ âcakshate bhava iti yathâ Bâhukâḥ* 7, 3, 8, — *carman* (Menschen), *çarman* (Götter) 1, 4, 4, — *brâhmaṇa* (*ehi*), *vaiçya* (*âgahi*), *râjanyabandhu* (*âdrava*), *çûdra* (*âdhâra*) 1, 4, 12, — *brâhmaṇo râjânam anucarati* 2, 3, 2, — *brâhmaṇâḥ . . râjanyabandhavaḥ* 2, 4, 2, — *mahendra* u. *mahârâja* 6, 4, 21, — *purusha*, *açva*, *go*, *avi*, *aja* als *paçu* 2, 3, 6, — *agni* Flucht in's Wasser 2, 3, 1, — die drei *Âptya* 2, 3, 1-4, — *devayajanam* im Monde 2, 5, 18, — *Indra* u. *Vṛitra*, *rajra* in vier Stücke 2, 4, 1, — die Götter, *asura* u. *agni* 2, 4, 8 fg. 5, 2 (Theilung der Erde), — *Vishṇu* als Zwerg 2, 5, 5; *Vishṇu's* Schritte 1, 2, 13. 9, 3, 9, — *Viçvarûpa*, Sohn des *Trashṭar* (*triçîrshan*, *shadaksha*) 2, 3, 2, — *Indra*, *Vṛitra*, *Danu* u. *Danâyû*, *Dânuva*, *Indraçatru* 6, 3, 3 fg., — *Prajâpati's* Incest mit seiner Tochter, *âguimârutam uktham* (*Ṛik* 10, 61, 7), *Bhaga* blind, *Pûshan* zahelos 7, 4, 1 fg., — *gâyatrî*, *apâd astar*, *parṇa* 7, 1, 1, — *gâyatrî* zwischen *deva* (*agni*) u. *asura* (*Saharakshas*) 4, 1, 34, — Wettstreit zwischen *manas* u. *vâc* 4, 5, 8, — *anaddhâ vai tad yad imân lokân ati caturtham asti* 2, 1, 12; — *etarhi* 1, 2, 7. 4, 13 (*purâ*). 2, 3, 1. 7. 4, 13. 4, 1, 15. 16 (*purâ*). 2, 1, 5, 3, 23. 6, 3, 17; — *idaṃ hi caturthe puruṣhe tṛitîye saṃgachâmaha iti videvaṃ dîryamânâ jâtyâ âsate* 8, 3, 6¹).

in Buch II: *Bhâllaveya* 1, 4, 6, — *Âsuri* 1, 4, 27. 3, 1, 9. 4, 1, 2. 6, 1, 25. 33. 3, 17, — *Pâñci* 1, 4, 27, — *Mâdhuki* 1, 4, 27, — *Aruṇa Aupareçi* 2, 2, 20, — *Yâjñaralkya* 3, 1, 21. 4, 3, 2. 5, 1, 2, — *Âruṇi* 3, 1, 31. 34, — *Takshan* 3, 1, 31, — *Jivala Cûlaki* 3, 1, 34, — *Kahoḍa Kaushîtaki* 4, 3, 1, — *eke* 1, 4, 3. 8. 4, 2, 19. 4, 2, 5, 3, 18. 6, 1, 33. 48. 3, 11, — *âhuḥ*, *tud âhuḥ* 1, 1, 6. 13. 14. 4, 10. 2, 1, 5. 9. 3, 1, 13. 14. 36. 2, 2. 4, 2, 3. 3, 7. 10. 5, 1, 2. 6, 1, 13. 4, 1. 9, — *adas* 4, 1, 2, *amân* 4, 4, 14, — *trayî vidyâ* 6, 4, 2, — *Pratîdarçâ Çvaikna* 4, 4, 3, — *Suplan Sârñjaya*, die *Sṛiñjaya*, *Sahadeva Sârñjaya* 4, 4, 4, — *Devabhâga Çrautarsha*, *purohita* der *Kuru* und der *Sṛiñjaya* 4, 4, 5, — *Daksha Pâruti*, *Dâkshâyayâs* 4, 4, 6, — *Dâkshâyayajna*, *Vasishṭhayajna* 4, 4, 2, — *Mûjavantas* 6, 2, 17 (*Vs.* 3, 61); — *saptarshîn u ha sma vai pura 'rkshâ ity âcakshate, amî hy uttarâhi saptarshaya udyanti* 1, 2, 4, — *kṛittikâḥ*, *bhûjishṭhâḥ*, *prâcyâm*, *ṛikshânâm agre patuya âsuḥ* 1, 2, 2 fg., — *rohinyâm* 1, 2, 6, *mṛigaçîrshê* 8, *phalgunîshu* 11 (*arjunyas*), *haste* 12, *citrâyâm* 17; — Götter und Menschen *agre* zusammen 3, 4, 4, — Wettlauf der Götter 4, 3, 4, — Vertheilung der Loose durch *prajâpati* an die *bhûtânî* (Götter, *pitara*s, Menschen, *asura*) 4, 2, 1 fg., — *Indra*, König *Yama*, *Naḍa Naishidha*, *Anaçnant Sâṃgamana*, *Asant Pânsava* 3, 2, 1 fg., — *nauḥ svargyâ* 3, 3, 15, — *ko hi manuṣhyasya çvo veda* 1, 3, 9, — *tryambaka*, aus *strî* und *ambikâ* (Schwester des

¹) s. meine Abb. über die *Vajrasûci* des *Açvaghoṣa* p. 257.

rudra) 6, 2, 9; — zweierlei Götter, die *deva* und die *brāhmaṇa* 4, 3, 14, — *yo vai brāhmaṇam vā ṛṇasamāno nucarati kshatriyam vā* 3, 4, 6; — *vasanta* an der Spitze der Jahreszeiten, aber *varshūḥ sura pitaruḥ* 2, 3, 7 fg.

in Buch III: *Yājñavalkya* 1, 1, 4, 2, 21 (als Rindfleisch, *anśalam ced bhavati*). 3, 10, 8, 2, 24 (Streit mit einem *Carakādhvaryu*), — *Vārshnya Sūtya-yajna* 1, 1, 4, — *Çvetaketu Auddālaki* (*tad esho ṛṇā nāmāu ṣhādhir jāyate*) 4, 3, 13, — *atro ṭtarāhi vāg vadati Kurupañcālutrā* 2, 3, 15, — *girim Trikaku-dam, Trai°* 1, 3, 12, — *eke* 1, 2, 3, 3, 1, 2, 1, 36¹⁾. 39, 2, 5²⁾. 6, 13, 14, 3, 2, 8, 4, 22, 31, 4, 2, 1, 5, 2, 3, 6, 2, 5, 7, 1, 29, 2, 3, 9, 3, 9, 30, 4, 18, — *tad āhuḥ* 2, 3, 21, 4, 1, 3, 3, 12, 20, 5, 3, 19, 8, 1, 7, 10, 4, 2, 9, 3, 11, — Verweis auf das *sauparṇīkādram* im *dhishnyānām brāhmaṇa* 2, 4, 1, — nur *brāhmaṇa*, *rājanya*, *vaīçya* sind *yajniya*, mit *çūdra* ist nur indirect zu verkehren 1, 1, 9, 10, — *rājne vā brāhmaṇāya vā* (als Gast) *mahokshaṃ vā mahājam vā pacet* 4, 1, 2, — *brāhmaṇa riçvagotrāḥ* im *sadas* 5, 3, 5, — *brāhmaṇaḥ paçin abhidhrishṇutamāḥ* 9, 1, 12, — *kshatram* und *riç* 9, 3, 3, — *somavikrayin* 3, 3, 1 fg., — *arhant* 4, 1, 3, 6, 8, — *yathā rājno rājāno rājakṛitāḥ sūtagrāmānyāḥ* 4, 1, 7, — *sa mlechaḥ* (he 'lavo, he 'lavo), *na brāhmaṇo mlechet* 2, 1, 24; — wie der Mensch zur Kleidung, seine *trac* an die Kuh kam 1, 2, 13, — wie der Elephant entstand 1, 3, 4, — der Augenstern aus dem *Çushṇa Dānava* 1, 3, 11, — *carma . . mānusham, çarma devānām* 2, 1, 8, — *aṅgīrasas* und *mekhalā* 2, 1, 10, — bei der Theilung (*pitar dāyam*) *manas* den Göttern, *vāc* den *asura* 2, 1, 18, — Erde vom Opfer-Antheil ausgeschlossen 2, 3, 1, — *soma* am Himmel, *Suparṇi* u. *Kadrū*, Flug der *gāyatrī*, die *Gandharva* als *soma*-Wächter, Schaffung der *vīṇā* 2, 4, 1 fg. 6, 2, 2 fg. 9, 3, 18, — *Medhātithēr mesha*, *Vṛishanaçvasya Mene*, *Ahalyāyai jara*, *Kauçika brāhmaṇa Gautama bruvāna* 3, 4, 18, 19, — Götter, Menschen und *pitaras* tranken vormals leibhaftig, *driçyamānāḥ*, zusammen 6, 2, 26, — Viertheilung der Götter, aber dann ein Haupt: *indra* 4, 2, 1, — drei Städte der *asura* von *ayas*, Silber, Gold 4, 4, 3, — die *āditya* und die *aṅgīras* 5, 1, 13, — Berge und Steine *çarīram* des *vṛitra*, resp. *soma* 9, 4, 2, — Dreitheilung von Tausend 3, 1, 13.

in Buch IV: *Carakāḥ* 1, 2, 19³⁾. 2, 4, 1⁴⁾. *Carakādhvaryavaḥ* 2, 3, 15, — *Yājñavalkya* 2, 1, 7, 6, 1, 10, 8, 7, — *Çvetaketu Auddālaki* 2, 5, 15 (*uṇānā*, wie III, 4, 3, 15), — *Arūṇi* 5, 7, 9, — *Rāma Aupatasvini* 6, 1, 7, — *Budhila Açvatarūçvi* 6, 1, 9, — *Kaukūsta* 6, 1, 13, — *tad adas tad divākirtyānām brāhmaṇe vyākhyāyate* 1, 1, 15, — *tad āgnimārutam ity ukthaṃ tasminś tad vyākhyāyate* 5, 1, 8, — *Dadhyañc Atharvāna* und *mudhu nāma brāhmaṇam* 1, 5, 18, — *eke* 2, 1, 8, 2, 16, 4, 2, 9, 3, 10, 5, 4, 14, 7, 3, — *etena nv eva bhūyishṭhā ivo pacaranti, anena*

1) Ts. VI, 1, 4, 2.

2) Ts. VI, 1, 4, 3.

3) Ts. VI, 4, 6, 1.

4) Ts. VI, 5, 2, 1.

tv eva 'pacaret 6, 6, 7, — *etan nr ekam ayanam*, *athe 'dam dvitīyam* 6, 8, 7. 8, *athe 'dam tṛtīyam* 13, — *tad āhuḥ* 2, 2, 14. 3, 4, 33. 5, 2, 6. 13. 8, 14. 9, 10, — *māmāśā* 1, 1, 16. 2, 1, 7. 5, 3, 8. 4, 7. 8, 4, — *trayī vidyā* 6, 7, 1 fg., — *vākorākye brahmodyam vadanti* u. *vākorākyam brâhmaṇam* 6, 9, 20, — als die *Bhṛigu* resp. *Āṅgiras* zum Himmel stiegen, blieb *Cyavana* zurück 1, 5, 1, — *Çaryâta Mânava*, *gopâla* u. *avipâla*, *Cyavana*, *Sukanyâ Çâryâtî*, *açminau* vom Opfer der Götter im *Kurukshetra* abgeschlossen, Jungbrunnen 1, 5, 2-16, — *Mitra* als *brahman* kräftiger denn *Varuṇa* als *kshatram* 1, 4, 2, — *brâhmaṇa* u. *purodhâ* 1, 4, 5, — *viçâ vai kshatriyo balavân* 3, 3, 6, — *mahârâja*, *mahendra* 3, 3, 17, — zweierlei Götter 3, 4, 4, — *Indra* floh, nachdem er: *vṛitrâya vajram prajahâra* 1, 3, 1, — dreierlei Götter für die 3 *savana* 3, 5, 1, — *purusho vai prajāpater nedishtham* 3, 4, 3, — viererlei *dakṣiṇâ*, Werthverhältniß dabei 3, 4, 7. 24, — *Ātreya* *hiranyam dadâti*, weil *Atri* einst, als *devanâm hotâ*, *asuratamasam* beseitigte 3, 4, 21, — *ādityânâm ayanam*, *āṅgirasâm ayanam* 4, 5, 19. 20 (cf. drei *ayana* 6, 8, 7. 8. 13), — die Götter Anfangs alle gleich, *atishthâ* erstrebt durch *agni* (*varcas*), *indra* (*ojas*), *sūrya* (*bhrâjas*) 5, 4, 1, — *indra* als *vīryavattamâ* unter den Göttern 6, 6, 3, — nach *Prajāpati*'s Schiedsspruch gehören $\frac{3}{4}$ des *aindravāyava*, resp. *aindraturīya*, *graha* dem *Vāyu*, $\frac{1}{4}$ dem *Indra* 1, 3, 11 fg.

in Buch V: *Aupāri Jānaçruteya* 1, 1, 5, — *Yājñavalkya* 5, 5, 14, — *Āruṇi* verfluchte und streckte hin den *Bhadrasena Ajātaçatrava* 5, 5, 14 (so erzählte *Yājñ.*), — *Prithivī Vainya* (*manushyāṇām prathamō bhishishice*) 3, 5, 5, — *tad dha smai 'tat Kurupañcālâ āhuḥ* (mit Rücksicht auf ihre *rājāno rājasūya-yājñam*) 5, 5, 5, — *eke* 1, 3, 10. 2, 2, 3. 14. 20. 3, 5, 24. 25, — *tad āhuḥ* 1, 1, 9. 4, 5, 4. 5, 1, 2, — *yathopasmāram* 2, 2, 2, — *rājapeya* nur für den *brâhmaṇa* 1, 1, 11, — alle vier *varṇa* zum *soma*-Genuss kommend (!) 5, 4, 9, — *çûdra* als *ayajñiya* 3, 2, 2. 4, — *keçava purusha* als Verkäufer der *parisrut* 1, 2, 14, *lohāyasam* in seinen Mund geworfen 4, 1, 1, — die 11 *ratna* eines Königs: *senânî*, *purohita*, *mahishî*, *sûta*, *grāmanî*, *kshattar*, *saṃgrahîtar*, *bhāgadugha*, *akshârâpa*, *govikarta*, *pâlûgala* 3, 1, 1 fg., die *parivṛittî* 13, — Stufenfolge: *brâhmaṇa*, König, *rājabhrâtar*, *sûta* oder *sthapati*, *grāmanî*, *sajâla* 4, 4, 15-19, — königliche Gewandung 3, 5, 20 fg., — *Sârasvatîr apas* als erster der 17 Bestandtheile des *abhisheka*-Wassers 3, 4, 3. 23. 25, — *yadi vai prajāpateḥ param asti vâg eva tat* 1, 3, 11, — *varuṇâd dha vâ abhishishicânâd indriyam vīryam apacakrâma* 4, 3, 2. 5, 1, — *Indra* und *Namuci* 4, 1, 9, — in *vṛitra* waren *agre*: *rico yajûśhi sāmânî* 5, 5, 1, — *Viçvarûpa*, Sohn des *Tvasṣtar*, *triçirshan*, *shadāksha* 5, 4, 2, — *gandharvâs* und *açva* 1, 4, 8, — *Svarbhânû* und *sūrya* 3, 2, 2, — *esha uparishthâd Aryamṇaḥ panthâh*¹⁾ 3, 1, 2. 5, 1, 12, — Entstehung des Tigers 3, 5, 3. 4, 1, 11. 5, 4, 10, — Würfelspiel 4, 4, 23 fg.

¹⁾ Milchstraße? s. *TBr.* I, 7, 6. *Pañc.* 25, 12, 3; cf. die Erminge-strete etc. bei J. Grimm, *Deutsche Mythologie*⁴ p. 295—98.

in Buch VI: *Āktākshya* 1, 2, 24, — *Tāṇḍya* 1, 2, 25, — *Carakāḥ* 2, 2, 1. 10, — *Māhitthi* 2, 2, 10, — *eke* 1, 4, 13. 37-39. 3, 1, 42. 5, 2, 19¹⁾. 22. 6, 1, 22. 2, 9. 7, 2, 8 [*vikṛityā*²⁾]. 8, 1, 3, — *tad āhuḥ* 1, 1, 1. 10. 2, 15. 29-32. 36. 4, 20. 2, 2, 29. 31. 38-40. 7, 4, 12. 8, 1, 1, — *tad u vā āhuḥ* 2, 2, 14, — *atho āhuḥ* 1, 2, 9. 10. 21, — *tisām ukto bandhuḥ*³⁾ 2, 2, 5, — *tasyo `pari bandhuḥ* 2, 2, 39, — *yathai `va yajus tathā bandhuḥ*³⁾ 3, 2, 8. 4, 2, 4. 6, 2, 5. 6. 3, 1. 5. 6, — *ya eteshām āṛitaṃ ca brāhmaṇam ca na vidyāt, tasyai `ta utsannāḥ syuḥ* 2, 1, 39, *tayor ato brāhmaṇam udyate* ibid., — *tasya tad eva brāhmaṇam yat puraścaraṇe* 6, 1, 5, — *ity ācakshate parokṣam, parokṣakāmā hi devāḥ* 1, 1, 11. 2, 3. 7, 1, 23, — *Vātsapra* 7, 4, 1 fg., — *asad vā idam agra āsīt* 1, 1, 1, — *prajāpatir vā idam agra āsīt* 1, 3, 1, — *prajāpatir vai Manuḥ* 6, 1, 19. — *agni, rāyu, āditya* 1, 2, 1-3. 2, 3, 2. 4. 6. 3, 3, 16 (*viçraṃ jyotiḥ*). 5, 3, 3. 7, 4, 4. 7, — *acht agnirūpāni* (*rudra, sarva, paçupati, ugra, açani, bhava, mahādeva, içāna*), *kumāra* als neunte 1, 3, 10 fg., — *phālgunā paurṇamāsī* erste Nacht des Jahres 2, 2, 18, — *dākshāyaṇahastah* 7, 4, 2, — *kshatram vā anr açro, vaiçyaṃ ca çūdraṃ ca `nu rāsabho, brāhmaṇam ajaḥ* 4, 4, 12, — *fünf paçu* (*purusham açvam gòn avim ajam*) 2. 1, 2. 18, goldene *paçuçirshāni* 38, irdene 39, — *anaddhāpurusha* 3, 1, 24. 2, 4. 4, 4, 14, — *dronacitaṃ vā rathacakra° vā kaṅka° vā praūga° vo `bhaya-taḥ-praūgaṃ vā samudhyapurīṣam vā* 7, 2, 8, — Gerundium: *spāçayitvāya* 3, 3, 11.

in Buch VII: *Vāmakakshāyaṇa* 1, 2, 11, — *Çāṇḍilya* 5, 2, 43, — *eke* 1, 1, 1. 2. 15. 2, 1, 13. 3, 1, 7. 2, 8. 17. 4, 1, 44. 5, 2, 10. 29. 30, — *tad āhuḥ* 1, 2, 23. 3, 1, 11. 26. 36. 37-41. 43. 2, 4. 4, 1, 6. 45. 2, 9. 17. 20. 38. 40. 5, 1, 29. 2, 6. 37. 43, — *çlokaḥ* 5, 1, 21. 2, 52, — *tasyo `kto bandhuḥ* 1, 1, 34 etc., *yathai `va yajus tathā bandhuḥ* 4, 2, 5, *tasyo `pari bandhuḥ* 1, 1, 36. 3, 2, 13. 4, 2, 8, — *ūshās* als *ulbam* für die *prajā*s 1, 1, 7, — Erschöpfung des *prajāpati* nach der Schöpfung 1, 2, 1. 4, 2, 3, — *agni rāyu āditya* 1, 2, 5, — *tamaḥ pāpmānam* 2, 1, 2, — *kūrmo vai kaçyapas, tasmād āhuḥ: sarvāḥ prajāḥ Kāçyapya iti* 5, 1, 5, — Erschaffung des *purusha*, als des ersten der Thiere, *manasaḥ* 5, 2, 6, — weisses Rofs, Symbol des *āditya* 3, 2, 10. 14 (*prajāpati* als w. R.), — *apsujā u vā açraḥ* 5, 2, 18, — *teshām brāhmaṇo nā `çnīyāt* 5, 2, 37, — *etasyām diçi parjanya na varshuko yatrai `te bhavanti* 5, 2, 37, — Schlangendienst (*sarpanāmāni*) 4, 1, 25.

in Buch VIII: *Carakādhr̥caryavaḥ* 1, 3, 7. 7, 1, 15⁴⁾. 24, — *Māhitthi* 6, 1, 16-20, — *Çāṭyāyani* 1, 4, 9, — *Sraṇjīn Nāgnajitah, Nagnajid vā Gāndhārah* 1, 4, 10 (*rājanyabandhur iva tv eva tad urāca*), — *eke* 1, 4, 1. 7. 4, 4, 9-11. 5, 3. 8⁵⁾. 6, 3, 11. 14, — *tad āhuḥ* 1, 3, 1-5. 4, 2. 4. 5. 5, 4, 8. 7, 2, 7. 19. 3. 8, — *mūmācśā* 7, 4, 12, — *ukto bandhuḥ* 1, 1, 9 etc., *upari bandhuḥ* 1, 4, 10. 2, 4, 20. 3, 4, 15. 4, 4, 12,

1) Ts. V, 1, 6, 4. *Kāth.* 19, 6.

2) s. Ind. Stud. 8, 72—74.

3) in I—V heisst es: *so `sāv eva bandhuḥ, samāna etasya yajusho bandhuḥ.*

4) Ts. V, 3, 10, 1. *Kāth.* 22, 6.

5) Ts. III, 5, 2, 5. IV, 4, 1, 3. Vs. *Kāṇva* 15, 9.

yathai 'va yajus tathâ bandhuh 6, 1, 5, — vâcâ hi 'da sarvaṃ kṛitam, tasmâd
vâg Viçvakârma 'rshih 1, 2, 9, — agni, vâyu, âditya 3, 2, 1. 5, 1. 35. 2, 8. 7, 1. 9-20.

in Buch IX: tad dhai 'taç Çânḍilyaḥ Kaṃkatîyebhyo 'harahaḥkarma
pradiçya pravarrâja 4, 4, 17, — Mahitthi 5, 1, 57, — atha ha smâ 'ha Çânḍilyaḥ:
Turo ha Kâvasheyah Kârotyâm derebhyo 'gnim cikâya 5, 2, 15, — Çânḍilyâyanaḥ
prâcyâm jagâma, Belehrung des Daiyâmpâti 5, 1, 64, — Çyâparṇaḥ Sâyakâ-
yanaḥ 5, 2, 1, — eke 1, 2, 14. 3, 4, 11. 5, 2, 9. 11. 14, — tad âhuh 1, 1, 43. 44. 2, 3, 50.
3, 1, 17. 3, 18. 19. 4, 3, 11. 15. 5, 1, 40, — mîmâṣâ 5, 1, 12, — aranye 'nâcyah 3, 1,
12. 24, — sapta prâcyah sravanti 3, 1, 18, — sapta prâcyah sravanti . . . ya
etâsâm nadinâm pibanti rîpratârâḥ çapanatarâ âhunasyarâditârâ bhavanti 3, 1, 24, —
agni, vâyu, âditya 1, 1. 23 (devânâḥ hṛidayâni). 2, 1, 21. 3, 1, 3-6. 5, 1, 60, — indra
als çreshṭho balishṭho vîryavattamah 2, 3, 3. 5 (apratirathah), — aindryo 'bhîrûpâ dvâ-
daça¹⁾ bhavanti 2, 3, 6, — te devâḥ sarvaḥ satyam aradant sarvam asurâ anṛitam,
te devâ âsakti satyam vadanta aishâvîratarâ irâ 'sur anâdhyatarâ irâ . . 5, 1, 16, —
trayo ha vai samudrâḥ, agnir yajushâm mahâvratâḥ sâmnâm mahaduktham
ṛicâm 5, 2, 12; — atha yâni pañcatriṇçat sa trayodaço māsah²⁾ 1, 1, 43. 3, 3, 18.

in Buch X: Disput zwischen Çânḍilya und seinem Schüler Sâptaratha-
vâhani 1, 4, 10, — Çânḍilya u. s. Schüler Vâmakakshâyama 4, 1, 11, — Çânḍilya's
Lehre 6, 3, 1. 2, — Dhîra Çâtaparṇeya suchte den Mahâçâlû Jâbâlû auf 3, 3, 1,
— Çvetaketu Âruṇeya, yakshyamânaḥ; sein Vater examinirt seinen hotar Vaiçvâ-
rasarya über die vier mahânti etc. 3, 4, 1, — Priyarrata Rauhiṇâyana 3, 5, 14,
— Çyâparṇa Sâyakâyana (mamai 'va prajā Salvânâḥ rājâno 'bharishyan mama
brâhmaṇâ mama vaiçyâḥ, . . tena ma ubhayathâ Salvân prajā 'tîrekshyate) 4, 1, 10,
— sa (agnih) ha svayam evâ 'tmânâṃ proce Yajnavacase Râjastambâyânâya
4, 2, 1, — Bhâradrâjaḥ 4, 2, 19, — Çâkâyaninaḥ 4, 5, 1, — Çraumatyo vâ
Hâlîṅgaro vâ 4, 5, 1, — Çâtyâyani 4, 5, 2, — Celaka Çânḍilyâyana 4, 5, 3,
— Koshâ dhârayantaḥ 5, 5, 8, — Kuçri Vâjaçravasa Gautama befragt von
Suçravasa Kaushya 5, 5, 1, — Aruṇa Aupareçi Gautama, Satyayajna Paulushi
Prâcinayogya, Mahâçâlû Jâbâlû Aupamanyava, Buçila Açratarâçri Vaiyâ-
ghrapadya, Indradymna Bhâllaveya Vaiyâ³⁾, und Jana Çârkarâkshya Sâya-
rasa holten sich bei Açvapati Kaikeya die Kunde des vaiçvânara 6, 1, 1 fg., —
am Schlufs ein vañça (dreizehn Glieder) 6, 5, 9; — eke 1, 3, 10. 11. 2, 3, 6. 17. 6, 19.
4, 3, 21. 5, 1, — tad âhuh 1, 3, 11. 4, 13. 14. 2, 3, 5. 15. 6, 6. 16. 4, 3, 23. 24. 5, 2, 2.
16. 17, — tad esha çloko bhavati 5, 2, 4. 18, — mîmâṣâ 2, 5, 9, — ukto bandhuh
1, 3, 11 etc., — rishinâ 'bhyuktam 1, 1, 10, ṛi^o 'bhyanûktam³⁾ 2, 2, 2. 5, 3, 2, rishir abhy-

¹⁾ s. Ind. Stud. 13, 279. ²⁾ cf. m. Abh. über die Naksh. II, 298. 336. Ind. Streifen 1, 91.

³⁾ so in I—V, s. I, 3, 3, 10. 7, 4, 4. II, 3, 3, 6. 5, 1, 4. III, 4, 2, 7. IV, 1, 3, 17.
5, 3, 3. 6, 1, 10. Ebenso XI, 1, 6, 10. XII, 5, 2, 4. 7, 3, 4. XIII, 5, 4, 5. XIV, 1, 1, 25.

anûvâda 4, 1, 9, — *ṛicâ 'bhyuktam*¹⁾ 2, 6, 6. 4, 4, 5. 5, 4, 18, — *upanishad* 3, 5, 12 (als *yajusho rasah*). 5, 1, 1 (als *agner vâk*), — *âdeçâ upanishadâm* 4, 5, 1, — *adhideratam* 1, 2, 2. 2, 6, 9. 16. 3, 3, 7. 5, 3. 7. 4, 1, 22. 5, 2, 5. 6, 2, 3. 6. 9, — *adhiyajnam* 2, 6, 10. 13. 17. 5, 2, 6. 18, — *adhyâtmanam* 1, 2, 3. 2, 6, 14. 18. 3. 3, 6. 5, 4. 7. 4, 1, 23. 5, 2, 7. 19. 6, 2, 4. 7. 10, — *adhvaryavaḥ, chandogâḥ, bahṛricâḥ, yâturidaḥ, sarpauidaḥ . . devajanaridaḥ* 5, 2, 20, — *vâk tredhâ-vihitâ: ṛico yajûṣhi sâmnâni* 5, 1, 2. 5, — *trayî vidyâ* 4, 2, 21. 5, 2, 2. (21), — 12000 *bṛihati* (= 10800 *pañkti*) *ṛicah*, 8000 *b. yajûṣhi*, 4000 *b. sâmnâni* 4, 2, 23. 24. 25 (alle 3 *Veda* zusammen 10800 *açitînâm*); — *brahma kshatram viṭ* 4, 1, 9. 10, — *viç* dem *kshatra* widerspänstig 4, 3, 22, — *râjanyabandhavaḥ*, weshalb stark 5, 2, 10 (und *'amṛitavâkâ vayasâm, sâ kshipraçyenam janayati*), — *jâyâyâ ante nâ 'çnîyât* 5, 2, 9, — Reihenfolge der Opfer vom *âdhâna* u. *agnihotra* an 1, 5, 2; — *prajâpati* und Tod 1, 3, 1 (*ardham eva martyam, ardhham amṛitam*). 4, 4, 1, — *ne 'ra râ idam agre 'sad âsîn ne 'ra sad âsît* 5, 3, 1, — *agnir vâpur âdityaḥ* 3, 4, 4. 5, 4, 15. 6, 2, 11. 5, 3, — *atha yâny adhi shatṛiṣṭat sa trayodaço māsah* 5, 4, 5²⁾; — *bharân*³⁾ *vakshyati* 3, 4, 3 fg., *bhoḥ*⁴⁾ 3, 3, 5. 4, 2.

in Buch XI: *Āruṇi* 2, 6, 12, — *Uddālaka Āruṇi, Kaurupañcāla, Gautamasya putra*, fuhr zu den *Udīcya*, Wettstreit (um *nishka*) mit *Çaunaka Svaidâyana* 4, 1, 1 fg.⁵⁾, belehrt den *Çauceya Prācīnayogya*⁶⁾ 5, 3, 1, — *Çvetaketu Āruṇeya* 2, 7, 12. 5, 4, 18, — *yady enam Aishāvrā* (oder besser wohl: *ai*^o) *yājayeyuḥ* 2, 7, 32, — *Janaka Vaideha* frug den *Yājñavalkya* nach den *agnihotra* 3, 1, 2, verlor die von *Gotama Rāhūgaṇa* erschaute *mitravindā*, suchte sie *aṅgajidbrāhmaṇeshu*, fand sie bei *Yājñavalkya* 4, 3, 20; Gespräch mit *Çvetaketu Āruṇeya, Somaçushma Sātyajajni* und *Yājñavalkya* über *agnihotra* 6, 2, 1; bei seinem Opfer Wettstreit (um 1000 Kühe) zwischen *Vidagdha Çākalya* und *Yājñavalkya*⁷⁾ 6, 3, 1 fg., — *Yājñavalkya* und *Çaulbāyana*, *adhvaryu* der *Aya(h)sthūnagrihapati* 4, 3, 17, — *Keçigrihapatīnā ha samrāddughā çārdūlo jaghāna, prāyaçcitta* durch *Khaṇḍika Audbhārī*⁸⁾ 8, 4, 1, *Kaiçinīḥ prajāḥ* 6, — *Madhuka Paiṅgya* 7, 2, 8; — *Bhṛigu Vāruṇi* und *Varuṇa* 6, 1, 1, — *Purūravas Aida* u. *Urvaçî* 5, 1, 1, — *Idā Mānavi* 5, 3, 5, — *Janamejaya's* Palast, Rosse darin 5, 5, 13, — *Anyataḥplakshā, Kurukshetra* 5, 1, 4, — *Saindhava* (Rosse) 5, 5, 12; — *eke* 1, 4, 1. 2, 4, 9. 7, 15. 4, 2, 1. 4. 13. 14. 5, 4, 13. 14. 7, 2, 4. 8, — *âhuḥ, tad âhuḥ* 1, 3, 7. 5, 4. 9. 7, 3. 2, 1, 1. 4, 2. 8. 10. 5, 1-3. 6, 13. 7, 32. 3, 3, 7. 5, 2, 9. 4, 16-18. 8, 7. 7, 2, 2. 6. 7. 4, 2. 8, 3, 1-3, — *tad api çlokaṁ gāyanti* 5, 4, 12, *tad apy*

1) ebenso XIV, 7, 2, 28; cf. *yām vai devatām ṛig abhyanūktā* VI, 5, 1, 1. VII, 5, 1, 4.

2) s. Ind. Streifen 1, 91.

3) sonst nur noch in XIV, 7—9 (7, 3, 5. 8, 2, 2-4.

9, 1, 5. 6. 8. 10). 4) s. noch XI, 4, 3, 20. 6, 3, 1-6 und in XIV, 8. 9 (8, 15, 11. 9, 1, 1).

5) s. *Gopath. Br.* 3, 6-10.

6) ibid. 3, 11 fg.

7) s. XIV, 6, 1, 1. 9, 1.

8) s. *Vishnu Pur.* 6, 6 p. 218.

ete çlokâḥ 3, 1, 5, tud ete 'bhi çlokâḥ 5, 5, 12, — adaḥ 1, 7, 1 («in Buch I»). 2, 1, 3, 5, 3, 7, 6, 10, — iti nvā etad brâhmanam udyate 7, 2, 8, — nîmâṣā 2, 4, 4, upanîmâṣā 4, 2, 2, 12, 15, — iti tad etad uktapratyuktam pañcadaçarcam¹⁾ Bahvricâḥ prâhuḥ 5, 1, 10, — nai 'tad asti yad daivâsuram yad idam anvâkhyâne tvad udyata itihâse tvat 1, 6, 9, — svâdhyâya 5, 6, 3, 7, 1 (°praçāṣā und °pravacane) fg., — sechs verschiedene Weisen des âçrâvana 4, 2, 6, — sâvitṛi als dritte Mutter des brâhmana 5, 4, 6 (tâḥ ha smai 'tām purā sanvatsare 'nvâhuḥ). 12, — brâhmodyam 4, 1, 2, 5, 3, 1, 6, 2, 5, — kâryam 3, 1, 5, 5, 5, 13, — adhyâtnam 1, 6, 29, 2, 4, 5, — pñmayo yajurmayah sâmamayah 2, 6, 13, — ricâḥ, yajüşhi, sâmâni, atharvânḡgirasah, anuçâsanâni vidyâ vâkovâkyam itihâsapurâṇam gâthâ nârâçāṣiḥ 5, 6, 4-8, — agner řigvedo vâyor yajurvedaḥ sûryât sâmavedaḥ 5, 8, 3-7 (haṇtram, âdhvuryavam, udgîtham), — trayyai vidyâyai çukram 5, 8, 4 (brahmatvam). 7, — brahma-cârin, brahmacharya, âcârya, bhikshâ 3, 3, 1 fg.: — vier dharmas des brâhmana 5, 7, 1. — brâhmanâyâ 'nubriyât 5, 4, 12, — zwischen brâhmana und râjanyabandhu ein brahmodyam unpassend 6, 2, 5, — brahma kshatram viṭ 2, 7, 14, — vaiçya bringt dem König bahi 2, 6, 14; — Anfangs Alles Wasser, goldenes Ei, daraus puruṣah, prajāpatiḥ 1, 6, 2, — die Götter Anfangs sterblich 1, 1, 12, 2, 3, 6, — agni vâyu sûrya 2, 3, 1, 5, 8, 2, 8, 3, 5, a. v. âditya 2, 7, 6, 4, 4, 1, 6, 2, 6-8, 8, 3, 5, — brahma vai mṛityave prajāḥ prâyachāt 3, 3, 1, — çrî »udakrâmat« dem prajāpati 4, 3, 1, — die Gandharva: çurpaṇ (!) Yavamân Kṛishir Udvâlavan Dhânântarvan 2, 3, 9, — goldene Becher der Götter 4, 3, 17, — mano vai sarasvân vâk sarasvatî 2, 4, 9, — Dânuvâḥ 5, 5, 13, — Mahâdeva 5, 3, 5: — der sterbliche Leib als pâpman 2, 6, 13 (der âtmayâjin besser als der devayâjin; Eingehen zum svarga); — Sonne geht, Mond geht, Sterne gehen 5, 7, 10, — Mond dîryah çvâ 1, 5, 1, Hase ihm gehörig 1, 5, 2, — rohiṇi 1, 1, 7, — vaiçâkhasyâ 'mâvâsyâ 1, 1, 7; — Dākshâyanayajni 1, 2, 13, — offenes Stadtthor 1, 1, 2, geschlossenes 3, — na vai striyaṇ ghnanty, uta tvâ asyâ jîvantyâ eva 'dadate 4, 3, 20; — sahasram bho Yâjñavalkya dudmah 4, 3, 20, bhîshmanam rata bhoḥ 6, 3, 3-6.

in Buch XII: Çvetaketu Âruneya seinem Vater gegenüber 2, 1, 9, — Proti Kauçâmbeya Kausurubindî, brahmacharyam bei²⁾ Uddâlaka Âruni 2, 2, 13, — Âruni 2, 2, 13, 4, 1, 11, — Paiṅgya 2, 4, 8, — Bâlâki 3, 1, 1, — Vârkati 3, 2, 6, — Yâjñavalkya 4, 1, 10, — Nâka Maudgalya 5, 2, 1, — Suplan Sârâjaya befragt den Pratîdarça Aibhâvata 8, 2, 3, — Gaurîviti Çaktya und Řishabha Yâjñatura König der Çvikna 8, 3, 7, — Dushtarîtu Pauṣâyana aus Daçapurusha-râjya vertrieben 9, 3, 1, 13, — Revotturas Pâtava Çakra, sthapati der Sṛîñjaya, von diesen vertrieben 9, 3, 1, 13, — Balhika Prâtipîya, Kauravyo râjâ 9, 3, 3, — Vasishṭha u. Indra 6, 1, 38, — purâ Vâsishṭha eva brahmâ

¹⁾ s. Ind. Streifen 1, 19.

²⁾ s. Gopatha 4, 24.

*bharati*¹⁾ *yatas tv enā apy etarhi ya eva kaç cā 'dhîte tato 'py etarhi ya eva kaç ca brahmā bharati* 6, 1, 41, — *eke* 4, 1, 4. 9. 2, 7-9. 3, 7-9²⁾. 5, 1, 2. 3. 14-17. 8, 3, 18, — *anye 'dhvaryavaḥ* 7, 2, 12. 8, 1, 6, — *tad āhuḥ* 2, 1, 6. 2, 1. 3. 3, 5. 6. 8. 13. 3, 5, 2-10. 4, 1, 2. 6. 9. 12. 2, 1-6. 9. 10. 3, 1-4. 6. 4, 2. 4-7. 5, 1, 1. 2. 13. 7, 2, 2. 16. 3, 20. 8, 1, 17. 2, 13. 3, 21. 27. 2, 12, — *yatha 'rk tathā brāhmaṇam* 5, 2, 4, *tasya tad eva brāhmaṇam yat puraçcarane*³⁾ 3, 5, 2, — *saṃratsarasyo 'panishad* 2, 2, 23, — *tad esha çloko 'bhīyuktaḥ* 3, 2, 7, — *tad esha çlokaḥ pratyuktaḥ* 3, 2, 8, — *ṛigveda, yajurveda, sāmaveda* 3, 4, 9, — *agnir arkyam (mahāvratam) mahaduktham* 3, 3, 14, — *ādityās und āṅgīrasas, Wettstreit*⁴⁾ 2, 2, 9, — *agni, vāyu, āditya* 3, 4, 8, — *çraddhā vai sūryasya duhitā* 7, 3, 11, — *varuṇa König der Götter* 8, 3, 10, — *purusha ha Nārāyaṇam prajāpatiḥ urāca* 3, 4, 1, — *tvastā hataputraḥ u. indra* 7, 1, 1. 8, 3, 1, — *indra und Namuci, die açrīn als Aerzte* 7, 1, 10. 3, 1 (Schwur), — *dikshā der 16 Priester*⁵⁾ 1, 1, 2 fg., — *sāritra ha smai 'taṃ pūrve paçum ālabhanta, athai 'tarhi prajāpatyam, yo hy eva saritā sa prajāpatiḥ* 3, 5, 1, — Reihenfolge der Opfer vom *agnihotra* ab 3, 5, 2, — 34 Stadien des *soma* beim Opfer⁶⁾ 6, 1, 3 fg., — drei *paçuro 'medhyāḥ: durvarāha aiḍakaḥ çvā* 4, 1, 4; — *brāhmaṇo vā ārsheyaḥ sarvā devatāḥ* 4, 4, 6, — *sa yathā brāhmaṇam āvasathavāsīnam kruddham yantam ukshavehato 'pamantrayeta* 4, 4, 6, — *anādyā vai brāhmaṇena parisrut* 9, 1, 1; — *çaradāhyā* 5, 1, 1. 3, *çarodraha* 5, 2, 14, — Entstehung des Wolfes, Tigers, Löwen 7, 1, 8 (Tiger König, Löwe ūca der wilden Thiere); — *proshusham* 5, 2, 8.

in Buch XIII: *Munḍibha Audanya* 3, 5, 4, — *Bhāllaveya* 4, 2, 3. 5, 3, 4, — *Sātyayajñi* 4, 2, 4. 5, 3, 9, — *Satyakāma Jābāla* 5, 3, 1, — *Saumāpau Mānutantaryau* 5, 3, 2, — *Çailāli* 5, 3, 3, — *Yājñavalkya* 5, 3, 6, — *Indrota Çaunaka* 5, 3, 5; derselbe, zugleich *Daivāpa* genannt, opferte für *Janamejaya Pārikshita* 5, 4, 1, — *Janamejaya Pā°* 5, 4, 1. 2 (in *Āsandinat*), — *Bhīmasena, Ugrasena, Çrutasena, Pārikshitīyāḥ, Pārikshitāḥ* 5, 4, 3, — *Para Ātñāra, Hairaṇyanābha, Kausalyo rājā* 5, 4, 4 (*Ātñārasya putraḥ*), — *Marutta Āvikshita, Āyogaro rājā* 5, 4, 6, — *Kraivyaḥ, Pāñcālo rājā*, in *Parivakrā* 5, 4, 7, — *Krivaya iti ha vai purā Pañcālān ācakshate* 5, 4, 7. 8, — *Dhrasan Dvaitavana, Mātsyo rājā*, am *Dvaitavanam saras* 5, 4, 9, — *Bharata Dauḥshanti, Yamunām amu*, an der *Gaṅgā* 5, 4, 11 (*ye 'yam Bharatānām vyashtīḥ*). 12 (*Saudyumni*). 13 (*Çakuntalā Nāḍapity apsarāḥ*). 14 (*no 'dāpuḥ pañca mānarāḥ*). 21 (*Bharataḥ Satratām iwa*), — *Rishabha Yājñatara, Çviknānā rājā* 5, 4, 15, — *Çoṇa Sātrāsāha, Pañcālo rājā* 5, 4, 16 (*Taurvaçāḥ*). 17 (*Kokapitar*). 18, — *Çatānīka Sātrājita* 5, 4, 19 (*Kāçyasya 'çram ādāya*). 21, — *etad-arvāk Kāçayo 'gnīn nidadhate: āttasomapīthāḥ sma iti vadantaḥ* 5, 4, 19, —

1) s. Ind. Stud. 10, 34. 35.

2) und 10? s. Schol. *Kāty.* 25, 3, 9.

3) s. VI, 6, 1, 5.

4) s. *Gopatha* 4, 23.

5) ibid. 4, 1.

6) s. Ind. Stud. 10, 34.

Dhṛitarāshtra 5, 4, 22 (König der *Kāçi*, dessen Opferrofs *Çatānka* raubte), — *mahad adya Bharatānām . . no 'dāpūḥ sapta mānavāḥ* 5, 4, 23 (s. 14), — *Viçvakarman Bhaurana* 7, 1, 14, — *Kaṣyapa* 7, 1, 15, — *yā dairyaḥ prajāḥ . . yā āsuryaḥ prācyās tad ye trat* 8, 1, 5, 2, 1, — *bṛhadukthūbhīr* (*Vs.* 29, 1) *āprñīyāt*, *Bṛhaduktho ha vai Vāmuderyo 'cvo vā Sāmudrīr acvasyā 'prīr dadarça* 2, 2, 14, — *Jāmadagnībhīr* (*Vs.* 29, 25) *evā 'prñīyāt*, *prajāpatir eva Jamudagnīḥ* 2, 2, 14, — *Mādhuchandasam* 5, 1, 8, — *Vāmuderyam*, *Pārthuracmam*, *Sanikṛiti* 3, 3, 4-6. andere *sāman*-Namen 5, 1, 1 fg. 3, 10, — *Gotamasya caturuttaraḥ stomah* 5, 1, 1, — *eke* 2, 2, 15, 3, 9, 2, 4, 4, 1, 5, 1, 2, 3, 3, 11, 8, 1, 8, 18, 2, 1, 5, 3, 10, 4, 11, — *tad āhuḥ* 1, 2, 2, 9, 3, 2, 6, 8, 4, 3, 5, 2, 4, 2, 1, 7, 2, 12, 14, 4, 3, 5, 2, 6, 2, 3, 2, 3, 3, 9, 5, 2, 6, 4, 6, 4, 1, 2, 8, 1, 7, — *tad etad gāthayā 'bhigītam* 5, 4, 2-4, 6, 7, 8 (*dṛitīyayā*). 9, 11, 12-14 (*dṛitīyayā*, *tritīyayā*, *caturthyā*). 15-18 (*dṛitīyayā* 17, *tri*^o 18). 21-23 (*dṛitīyayā* 22, *caturthyā*¹⁾ 23), — *tad api bhūmīḥ ḥlokaṁ jagau* 7, 1, 15, — *tasya* (oder *teshām*) *uktaṁ brâhmaṇam* 2, 3, 2, 6, 8, 10, 2, 4, 1, 5, 6, 2, 8, 11, 14, 15, 3, 5, 5, 1, 11, 13, 16, 3, 7, *yad eva pūrvasām brâhmaṇam tad atra* 1, 8, 3, *tasyā etad eva brâhmaṇam yat pūrvasyāḥ* 5, 1, 11, — *iti drāḍaçabhīr anurākaiḥ* (*Vs.* 22, 23-34) 5, 1, 4, — *etat sūktam* (*Vs.* 25, 24) *udhrigār ārapati* 5, 1, 18, — sechszehn *acrastomīyāḥ* 3, 6, 5, — *brahmodyam* 2, 6, 9, 5, 2, 11-22 (vorher geht das *abhimethanam* 3-8), — *pāriplavam ākhyānam ākhyāsyau* 4, 3, 2, — *Manur Vairasvata*, *ṛcāḥ sūktam* 4, 3, 3, *Yama Vairasvata*, *yajushām anurākam* 6, *Varuṇa Aditya*, *atharvaṇām ekam parva* 7, *Soma Vaishṇava*, *aṅgirasām ekam parva* 8, *Arbuda Kādraveya*, *sarpavidyāyā ekam parva* 9, *Kubera Vaiçvarana*, *devajanavidyāyā ekam parva* 10, *Asita Dhānvana*, *kāncin māyām* 11, *Matsya Sāmnada*, *kāncid itihāsam* 12, *Tārkshya Vai-pacyata*, *kīncit purāṇam* 13, *Dharma Indra*, *sāmnām daçatam* 14, — *Varuṇa* ist von Gestalt *çukla khalati riklidha pīṅgāksha* 3, 6, 5, — *puruṣo ha Nārāyaṇo 'kāma-yāta* 6, 1, 1, — *puruṣeṇa nārāyaṇenā* (*Vs.* 31, 1-16) *'bhishṭanti*, — *uttara-nārāyaṇenai* (*Vs.* 31, 17 fg.) *'vā 'dityam upasthāya* 6, 2, 20, — *adhivratam*, *adhyātmanam* 6, 2, 7, 10, 11; — *kshatriyasya* (Arm), *brâhmaṇasya* (Mund), *vaiçyasya* (Schenkel), *çūdrasyā* (Knie) 8, 3, 11, — *yo brâhmaṇaḥ sam acrameḍhasya na reda so 'brâhmaṇo*, *jyeya eva saḥ* 4, 2, 17, — *ya u vai kaç ca yajate brâhmaṇi-bhūye 'vai 'va yajate* 4, 1, 3, — *yad u vai puruṣaḥ çriyaṁ gachati vīṇā 'smāi vādyate* 1, 5, 1, — *vīṇāgaṇagīna ity āha purāṇair imam yajamānaḥ rājabhīḥ sādhuḥkṛidbhīḥ saṁ-gāyata* 4, 3, 3, 4, 2 (*devāḥ*), — *brâhmaṇon vīṇāgāthīnam saṁvatsaram gāyataḥ* 1, 5, 1, *brâhmaṇo vīṇāgāthī dakṣiṇāta uttaramandrām udāghna's tisraḥ svayaḥsaṁbhṛitā gāthā gāyati: 'ty aya-jate 'ty amuḥ saṁgrāmam ajayad iti* 4, 3, 5, — *brahma-hatyā* 3, 1, 1, 5, 3, 4, — viereckige oder runde *çmaçāna* 8, 1, 5, 2, 1 (*anantarhitāni* und *antarhitāni*, *cāmraṁ tad yasmi's trat*), — *rājanyā viço 'nabhishecanīyāḥ*

1) aber *tritīyayā* fehlt! ebenso in der *Kāṇva*-Recension.

4, 2, 17, — *teshāṃ rathakārakula eva vo vasatis tad dhy açvasyā* "yatanam 4, 2, 17, — vier jâyâ: *mahishî* u. 100 *râjaputryah*, *vāvâtâ* u. 100 *râjanyâ anucaryah*, *parivrikta* u. 100 *sûtagrāmānyām duhitarah*, *pālāgali* u. 100 *kshātrāsangrahātṛṇām duhitarah* 5, 2, 8; — Entstehung des *rajjudāla*, *pitudāru*, *bilva*, *khadira*, *palāça* 4, 4, 6-10, — *ekanakshatre*, *sarveshu nakshatreshu* 8, 1, 3, — *esho ha jirānām dig antareṇa saptarshīnām co* 'dayanam *ādityasya cā* 'stamayanam 8, 1, 9; — *ned ekavacanena bahuvacanam*¹⁾ *vyavāyama* 5, 1, 18, — *mūrdhanvaty anyā bhavati sadvaty*²⁾ *anyā* 4, 1, 13.

in Buch XIV: **a.** im *pravargyakāṇḍa*: *Āsuri* 1, 1, 33 (resp. am Ende jedes *brāhmaṇa*, da dieselben sämtlich die *kāṇḍikā* 1, 1, 33 als Schlufs-*kāṇḍikā* haben), — *āhuḥ* 1, 1, 2. 2, 2, 48-52, — *ṛishīṇā* "bhyānūktam 1, 1, 25, — *Kurukshetram devānām devayajanam* 1, 1, 2, — *agnir, vāyur, ādityah* 3, 2, 24, — *sattram* der Götter: *agni, indra, soma, makha* (Glosse?), *vishṇu, viçve devas*, ohne die *açvīn* 1, 1, 1, Vorrang des *Vishṇu* 1, 1, 5 fg. (*camryah* 8), — *Dadhyañc Ātharvaṇa* 1, 1, 18 fg. (*indra* u. die *açvīn, çiras* abgeschlagen), *madhu nāma brāhmaṇam*³⁾ *uvāca* 1, 4, 13, — *asāv eva bandhuḥ* 1, 2, 10. 12-14. 17 etc., — Reihenfolge der Opfer 2, 2, 48. 3, 2, 26-30.

b. im *madhukāṇḍa*: *Agāsyā Āṅgīrasa* 4, 1, 21, — *Brahmadatta Caikitāneya* 4, 1, 26, — *Yājñavalkya* 4, 2, 5, — *tad dhai* 'tat paçyann *ṛishir Vāmadevuh pratipede: aham manur abhavaṃ sūryaḥ ca* (*Rik* 4, 26, 1) 4, 2, 22, — *idaṃ vai tan madhu Dadhyañc Ātharvaṇo* 'çribhyām *uvāca* 5, 5, 17 fg., — *Dṛiptabālāki Gārgya* u. *Ajātaçatru Kāçya* 5, 1, 1. 14-17, *Janako Janaka iti vai janā dhāvanti* 5, 1, 1, — *Yājñavalkya, Maitreyī* u. *Kātyāyanī* 5, 4, 1, — am Schlufs ein *vaṇça* mit 61 Gliedern 5, 5, 20-22, — Aufzählung der sieben *ṛishi*: *Gotama-Bharadrājau Viçrāmītra-Jamadagnū Vasishṭha-Kāçyapau Atriḥ* 5, 2, 6, — *eke* 4, 1, 29, — *āhuḥ* 4, 2, 12. 20. 26. 3, 3. 5. 6. 23. 26, — *asya mahato bhūtasya niçvasitam etad yad ṛigvedo yajurvedah sāmavedo* 'tharrāṅgīrasa *itihāsah purāṇam vidyā upaniṣadaḥ çlokāḥ sūtrāṇy anuvyākhyānāni vyākhyānāni* 5, 4, 10, — *yathā redo vā* 'nanūktō 4, 2, 28, — *yad vai kīṇ cā* 'nūktam 4, 3, 25, — *anūcānah* 5, 1, 1, — *tad etad ṛishīḥ paçyann avocat* 5, 5, 16, — *iti çlokāḥ* 4, 3, 1, *athai* 'sha çloko *bhavati* 4, 3, 34. 5, 2, 4, — *tasyo* 'paniṣat *satyasya satyam iti* 5, 1, 23, — *athā* 'ta ādeçah 5, 3, 11, — *ity anūcāsanam* 5, 5, 19, — *athā* 'to *vratamīmāṃsā* 4, 3, 30, — *iti praçatṣā* 4, 3, 7, — *etad viditam mīmāṃsitam* 4, 2, 29, — *brahmaridīyayā sarvaṃ bhaviṣyamto manushyā bhavanti* 4, 2, 20; — *kānūyasā eva devā jyāyasā asurāḥ* 4, 1, 1, — *agni, vāyu, āditya* 4, 1, 13-15. 5, 5, 3-6, — sehr unehrerbietig gegen die *deva* 4, 2, 22, — *indro raikunṭhah* 5, 1, 6, — *yo-yo devānām pratyabudhyata*⁴⁾ *sa eva*

¹⁾ s. Ind. Stud. 4, 76.

²⁾ s. ibid., sowie Edit. p. 1018 (*bhuvah* als zu *vas*

gehörig!). ³⁾ s. 5, 5, 17 und IV, 1, 5, 18.

⁴⁾ cf. den Namen: *Buddha*.

tad abhavat 4, 2, 21, — *âtmai've 'dam agra âsît purushavidhaḥ* 4, 2, 1 (Schöpfung), — *brahma vâ idam agra âsît tad âtmānam evâ 'ved: aham brahmâ 'smâ 'ti* 4, 2, 21, — *asuto mâ sad gamaya, tamaso mâ jyotir g., mṛityor mâ 'mṛitaṃ g.* 4, 1, 30, — *dharmât paraṃ nâ 'sti* 4, 2, 26, — *taṃ devâḥ cakrire dharmas sa evâ 'dya su u çraḥ* 4, 3, 34; — *kshatrât paraṃ nâ 'sti, tasmâd brâhmaṇaḥ kshatriyam adhistâd upâste râjasūye* 4, 2, 23, *yady api râjâ paramatāṃ gachati brahmai 'vâ 'ntata upaniçrayati* 23, — *tad etad brahma: kshatraṃ viṭ çûdraḥ* 4, 2, 27, — *pratilomaṃ vai tad yad brâhmaṇaḥ kshatriyam upeyâd: brahma me vakshyati 'ti* 5, 1, 15, — *yathâ mahârâjo jânapadān grihîtrâ* 5, 1, 20, — *yathâ kumâro¹⁾ vâ mahâbrâhmaṇo vâ* 5, 1, 22; — *yo ha vâ usmât lokât sraṃ lokam adṛishtrâ praiti* 4, 2, 28, — *apa punarmṛityuṃ²⁾ jâyati* 4, 3, 6, — Belehrung des Sohnes durch den sterbenden Vater 4, 3, 25, — Wettstreit der Sinne 4, 3, 30, — *nâma rûpaṃ karma* 4, 4, 1, — *na pretya samjñâ 'sti* 5, 4, 12. 13.

e. im *Yâjñavalkyakāṇḍa*: *Janaka Vaideha, Kurupañcālânām brâhmaṇaḥ, anûcânatamaḥ?*, 1000 Kühe ausgesetzt 6, 1, 1 fg., *Yâjñavalkya* nimmt sie, und behauptet sie im Disput mit dem *hotar Açvata* 6, 1, 4 fg., — so wie gegen: *Jîratkârava Ârtabhâga* 2, 1 fg., *Bhujyu Lâhyâyani* 3, 1 fg., *Kahoḍa Kauṣhîtakeya* 4, 1 fg., *Ushasta Çârâyana* 5, 1 fg., *Gârgî Vâcaknavî* 6, 1 fg., *Uddâtaka Âruṇi* 7, 1 fg., nochmals *Vâcaknavî* 8, 1 fg., schliesslich *Vidagdha Çâkalya*, der dabei sein Leben verliert 9, 1 fg., — *Madreshu carakâḥ paryavrajâma* 6, 3, 1, *Madreshv avasâma* 7, 1, — *Patañcala Kâpya* 6, 3, 1 fg. 7, 1 fg., Tochter *gandharragrihîtâ* (*Sudhanvan Ângirasa*) 3, 1, Frau *gandharragrihîtâ* (*Kabandha Âtharvâṇa*) 7, 1, — *kva Pârîkshîtâ abhavan?* 6, 3, 2, — *Janaka Vaideha* berichtet dem *Yâjñavalkya* von den sechs Lehrern, die er gehabt³⁾: *Udânka Çaulvâyana, Jitvan Çailina, Varku Vârshṇa, Gardabhîçipîta Bhâradvâja, Satyakâma Jâbhâla, Vidagdha Çâkalya* 6, 10, 1 fg. und wird von ihm belehrt 6, 11, 1 fg., — Gespräch des *Janaka V.* und des *Yâjñ.* über das *agnî-hotram*, und *kâmapraçna* des Ersteren als *rava* 7, 1, 1 fg. 41 (*Yâjñ.* in Verlegenheit), — *Yâjñ.* und seine beiden Frauen *Maitreyî* und *Kâtyâyani*⁴⁾ 7, 3, 1 fg., — am Schlufs 7, 3, 26-28 wörtlich derselbe *vaṇça* wie im *madhukāṇḍa* (hier aber 68 Glieder), — *yâjñikân* 6, 7, 4, — *yathâ Kâçyo vâ Vaideho vo 'graputra udyuṃ (ijjyaṃ?) dhanur adhijyaṃ kṛitrâ* . . 6, 8, 2, — *asya vâ aksharasya praçâsane præcyo 'nyâ nadyaḥ syandante çretebhyah parvatebhyah praticyo 'nyâ yaṃ-yaṃ ca diçam* 6, 8, 9, — *ime Videhâ ayam aham asmi* 6, 11, 6, *bhagavate Videhân dadâmi mâṃ câ 'pi saha dâsyâya* 7, 2, 30, — *tad âhuḥ* 6, 9, 10. 23. 24. 7, 1, 15. 16. 2, 2. 7, — *etaiḥ çlokaish papracha* 6, 9, 30, — *tad esha çloko bhavati* 7, 2, 8. 9, *tad apy ete çlokaḥ*

1) Prinz! 2) s. noch II, 3, 3, 9. X, 1, 4, 14. 2, 6, 19. 5, 1, 4. 6, 1, 4. 5, 8. XI, 4, 3, 20. 5, 6, 9. XII, 3, 4, 11. XIV, 6, 2, 10. 3, 2. 3) s. Ind. Streifen 3, 501. 4) s. 5, 4, 1.

7, 1, 12, 2, 11. — *surreshu vedeshu* 6, 7, 18, — *etābhīr upanishadbhīḥ samāhitātmā, vṛindāraka ādhyah sam adhitareda uktopanishatkah* 6, 11, 1, — *aupanishadam purusham* 6, 9, 28, — *vedānuranenena* 7, 2, 25, — *uktānuçāsana* 7, 3, 25, — *vācā vai bandhuh prajñayatu rīgvedo yajurvedah sāmavedo tharvāṅgīrasa itihāsaḥ purāṇam vidyā upanishadah ślokaḥ sūtrāṇy anuryākhyānāni ryākhyānāni* 6, 10, 6: — *agni, āditya, candra, rāya* 6, 1, 5-8, 9, 3, — *agni, ākāça, rāya, āditya* 7, 9-12, — *purusho jāyamānaḥ çarīram abhisampadyamānaḥ pāpmabhiḥ saçsṛijyate¹⁾* 7, 1, 8. — Auflösung des Menschen beim Tode in *agni, vāta, āditya* etc. 6, 2, 13, — Verherrlichung des *karman* 6, 2, 14, 7, 2, 6, — *putraishanā, vittai°, lokai°* aufzugeben, *bhikṣhūcaryam* 6, 4, 1, 7, 2, 26, — *bālyam ca pāṇḍityam ca nirvidyā 'tha manir, amanam ca manam ca nirvidyā 'tha brāhmaṇaḥ* 6, 4, 1. — *dero bhūtrā derān apyeti* 6, 10, 4, 7, 10, 13, 16, 19, — Reihenfolge der *loka*, bis zum *brahma°* 6, 6, 1, — Gradation der Wonnen vom Menschen bis zum *brahmaloka* 7, 1, 32-39, — *sūtram yasmīn ayaṁ ca lokah paraç ca lokah* 6, 7, 1, *antaryāmīn* 4, — der Mensch nach dem Tode (*kra gamishyasi?* 6, 11, 1) *anyan natarataç rūpam tannte pītryam vā gāndharvaṁ vā brāhmaṇam vā prajāpatyaṁ vā daivaṁ vā mānuṣam vā 'nyebhyo vā bhūtebhyah* 7, 2, 5, — *çarīra ātmā prājñenā 'tmanā samparishcaktah* 7, 1, 21, 2, 1, 9, — *paulkasah, cāṇḍālāḥ, çramaṇaḥ, tīpa-sah* 7, 1, 22, — König und *ugrah pratyenasah sūtagrāmaṇyah* 7, 1, 43, 44, — *etad dha sma vai tat pūrve brāhmaṇā anicānā vidvāsaḥ prajāṁ na kāmāyante . .* 7, 2, 26: — *priyā khalu no bhavati²⁾ sati* 7, 3, 5, — *avedī* 7, 2, 15 (für *avedīm*, 1. p. Sgl.).

d. im *khilakāṇḍa*: *Kauraryāyanīputra* 8, 1, 1. — *Prātrīda* 8, 13, 2, — *Janaka Vaideha* und *Baḍila Āçrataraçri* 8, 15, 11, — *Çretaketu Āruṇeya, Pañcālīnām parishad* und *Jairala Prarāhaṇa* 9, 1, 1, *Çret.*'s Vater *Gautama* und *Prav.* 9, 1, 7 fg., — *Uddālaka Āruṇi, Nāka Maudgalya, Kumārahārīta* 9, 4, 4, — kurzer *vaṇça*: *Uddālaka Āruṇi*, dessen Schüler *Vājasaneyā Yājñavalkya, Madhuka Paiṅgya, Cūḍa Bhāgaritti, Jānaki Āya(h)sthūṇa, Satyakāma Jābāla* und dessen Schüler 9, 3, 14-20, — *vaṇça* von 58 Gliedern³⁾ mit 42 metronymischen Namen auf *'putra* 9, 4, 30-33, — *ādityāni 'māni çuklāni yajūçhi Vājasaneyena Yājñavalkyenā 'khyāyante* 9, 4, 33: — *ṛisher vacah çrutam* 9, 1, 4, — *pratikāni* 9, 1, 5, — *īyam vidye 'taḥ pūrvaṁ na kasmīç cana brāhmaṇa urāsa* 9, 1, 11, — *vācā ha sma 'va pūrva upayanti* 9, 1, 10, — *sarvān vedān anubruvīta* 9, 4, 17, — *eke* 8, 13, 1, 15, 8 (*sāvītrīm anuṣṭubham anvāhuḥ*), — *āhuḥ* 8, 7, 1, 13, 1, 15, 6, — *tasyo 'panishad* 8, 6, 4, — *ya evam etad viduḥ, ye cā 'mā araṇye çradhdhā satyam upāsate* 9, 1, 18, — wenn der Mensch stirbt *sa vāyūm āgachati*, weiterer Weg bis zum *loka açoka* 8, 12, 1, anderer dergl. Weg

¹⁾ *Buddha's* Lehre.

²⁾ *priyā vatā 're naḥ sati* 5, 4, 4.

³⁾ die untersten 40 Glieder von *Sāṁjīçiputra* 18 abwärts werden in dem *vaṇça* X, 6, 5, 9, wo *Sāṁjī.* aber nicht an 18ter sondern an 13ter Stelle steht, als identisch bezeichnet.

9, 1, 18 (während der 6 Monate, wo die Sonne *udaññ eti*). 19 (während der 6, wo sie *dakṣiṇā* geht), — Wettstreit der *prāṇa* 9, 2, 7, — *udagayana āpūryamāṇa-pakshe puṇyāhe* 9, 3, 1, — Erschaffung des Weibes 9, 4, 2, Beiwohnung 7 fg., *pañḍita* (Tochter, Sohn) 9, 4, 16. 17: — *bravitu no bhavān* 8, 2, 2-4. 9, 1, 5 (mit 2 pers.: *avocas*). 6. 8. 10, — *yan nu ho* (aus *bho?*) *tad gāyatrīvid abhūthāh* 8, 15, 11.

Druckfehler in meiner Ausgabe¹⁾ (eine eingehende Vergleichung der Ed. mit dem vorliegenden Mspt., so wie vor Allem auch mit den seitdem zugänglicher gewordenen Mss. der Kāṇva-Schule, erscheint mir als ein specielles Bedürfnis). Es ist zu lesen: 45, 18 *imaṃ mānuṣhaḥ hotīraṃ*, — 68, 15 *yathāyonaṃ*, — 79, 7 *havishkaroti*. — 113, 4 *bandhayuktaḥ*. — 146, 10 *yathāçraddham*, — *ibid.* 12 *dveddhāribhaktā*, — 156, 22 *sūryo*, — 172, 6 *kalpyam āsa*, — 181, 15 *mathitrā*, — *ibid.* 20 *ntaḥçalyā*, — 186, 15 *pātryau*. — 188, 5 *yavāgrāitā*, — 197, 8 *savyān*, — 224, 11 *ghedam*²⁾, — 236, 13 *ato hi na kiṃ ca*, — 238, 13 *manoḥātā*, — 242, 10 *krīṇāti*, — 260, 10 *saṃkalpayati*, — 262, 11 *visṛijyate*. — 265, 22 *çalyaṃ*, — 271, 1 *idhmaṃ*, — 293, 10 *saṃmayanam*, — *ibid.* 21 *tan na*. — 311, 20 *paçreka*³⁾, — 345, 10 *sutamisriyān*, — 350, 16 *cukrodha*, — 351, 6 *punar bravataḥ*, — 355, 9 *prātaḥ prātaḥ-sarasya*, — 369, 6 *nāma*, — 370, 4 *mā hwayasva*, — 386, 1 *yathācamasaṃ*, — 399, 7 *arūḍḍitarā*, s. Leumann in Böhtlingk's kürzerem Sanskrit-Wörterbuch 5, 245, — *ibid.* 22 *enā avati*, — 446, 17 *°kṣhāpapaṇaṃ*. — 464, 14 *rathavāhaṇasya*, — 472, 3. 4 *shad-bhīr*, — 497, 12. 13 lies 4, 13 und dreimal: || 14 || statt || 24 ||, — 513, 15 *vapū çukla-ratyau*³⁾, — 516, 3 *drādaçāpriyas*, — 522, 17 *upaçete*, — 526, 22 *abhyutkramayishyāma*, — 544, 1 *na vai mitraḥ*, — *ibid.* 5 *paryācartayati*, — *ibid.* 14 *saṃ-abharat*, — 562, 8 *ājagāma* || 4 ||, — 571, 19 *devā*³⁾. — 576, 9 *°tisampadaṃ*, — 585, 12 *yāvājīvam*, — 586, 18 *bhishajyed*, — 587, 7 *bhavati*, — 591, 7 *citrotayo*, — *ibid.* 21 *retorūpaṃ*, — 592, 4 *dee*, — *ibid.* 14 *utsannaṃ*, — 616, 5 *vīryeṇā tyādadadhāti*, — 642, 4 *tiraççit*, — 672, 22 *adhyūdhah*, — 724, 4 *hi saptarishayaḥ*, — 740, 3 *mūrdhāvatiḥhyān*, — 780, 20 *saṃāneṣhu*, — 788, 9 *upadhattāti*, — 791, 12 *tapas tapyata*, — 798, 18 *iṣṭakāḥ paçaraḥ sūdadohā*, — 833, 1 *pāpyā*, — 837, 11 *spīṣṭau*, — 854, 20 *punarmṛityuṃ*, — 856, 2 *hāsmiṇ jyog*. — *ibid.* 4 *avātsīd*, — 895, 14 *pratyavekshya*, — 901, 10 *dikṣhamāṇā*, — 903, 13 *etābhyas*, — 909, 7 *yajñakṛintatṛāṇi*, — *ibid.* 8. 9 *rakṣhāṇi saceraṇa evaḥ hai vai nān aṇāyā pipāsā vā pāpmāno rakṣhāṇi sacante tha*, — 915, 9 *anantaritam*, — 916, 18 *āvapsyate*, — 931, 6 *sa vyāghro*, — *ibid.* 7 *sa sūcho*, — 932, 22 *karkandhūni ca*, — 933, 15 *naiyagrodham*, — 945, 18 *shoḍaḥkalā*, — 957, 18 *saçskriyate*, — 971, 19 *apakrāmanty ā ham*⁴⁾, — 979, 20 *nishkriyo*, — 982, 17 *indriyaṃ vai vīryaṃ*, — 992, 8 *kū im*, — 996, 21 *dadāti*, — 998, 2

¹⁾ zu Buch 1 s. die Monatsberichte der Berl. Ak. der Wiss. vom 20. Januar 1859 p. 60—63. ²⁾ besteht aus: *āha ā ulam*. ³⁾ ? *çukl°* auch in diesem Mspt. ohne Accent! als ob *vapūçukl°* ein Compositum wäre!

⁴⁾ in dem citirten *mantra* wird der Accent der *Vājas. Saṃh.* beibehalten, nicht nach

pañcaviḍham, — 1001, 11 *śauryaḥ puro*°, — ibid. 16 *mēdhān*, — 1019, 22 *nen mahad agham* AD, — 1022, 1 *abhyasriṣyanta*, — 1029, 6 *hīyam*, — 1033, 17 *tasmai*, — 1038, 3 *pinvitrātha*, — 1047, 11 *upajiranti*, — 1055, 8 *prishṭhata* steht só in der Handschrift (cf. p. 1194), — 1060, 9 ebenso *pratilomaṃ*, — 1062, 18 *syāt katham*, — 1063, 6 *brahmaṇah*, — ibid. 19 *bhavati* ist zu tilgen, — 1074, 1 *yo diço*, — 1078, 15 *bharantīty* steht só in der Handschrift (cf. p. 1194), — ebenso *bharatīty* 1078, 19. 1079, 1. 6, — 1086, 5 *puṇyenā 'nancāgataḥ*, — 1093, 12 *Çannakāc ca*, — 1094, 5 *Viçvarūpas*, — 1095, 9 die Handschrift hát: *lokān jīta* (s. p. 1194), — 1098, 3. 6. 17 ebenso *turiya*, 20 aber (im *mantra*) *turiyāya*, — 1105, 20 *tejah*, — 1107, 10 die Handschrift hát: *dudhārahai* (s. p. 1194), — 1108, 7 *putranāmāsi*, — 1109, 11 die Handschrift hát: *vāco* (s. p. 1194).

Bezieht sich ein guter Theil dieser Fälle auf fehlenden oder irrig gesetzten Accentstrich unter der Linie, so sind ferner auch noch manche Wörter irriger Weise (was damals theilweise noch nicht zu erkennen war) als paroxytona statt als perispomena accentuirt: so die Participia Fut. Pass. auf *tarya* statt *tarya*¹⁾, die Wörter auf *deratya* statt *deratya*, ferner z. B. *yājyānuvākyā* statt *vākyā* (z. B. 149, 15). Ein interessanter Fall ist (s. Edit. p. 899) *āpriyaḥ*, resp. *āpriyaḥ*, statt *āpriyaḥ*, von dem Oxytonon *āpri*. Umgekehrt ist statt *diço* 434, 10. 14 vielmehr *diço* zu lesen, und 304, 14. 307, 13 *dārr eva* statt *dārr eva*.

1471. Ms. or. fol. 828.

Fragment einer Zusammenstellung solcher *kaṇḍikā* des *Çatap. Br.*, welche in gleicher Weise auslauten²⁾; eingetheilt in Abschnitte Namens: *vāṇam*. Bricht in der 40sten dgl. Cadenz-Formel, resp. im 40sten *vāṇa*, ab.

73 foll. (7 Z., à 20 *aksh.*): 55^a leer, 66 fehlt: röthliches Papier: gut und sorgfältig geschrieben; roth accentuirt, und zwar ganz nach der Weise des *Çatap. Br.* blos durch wagrechte Striche je unter der betonten, resp. je vor der mit dem primären *svarita* versehenen, Silbe³⁾; auch sonst mit den gleichen Modalitäten wie dort (von mehreren *udātta* nur der letzte markirt: betonte *anusvāra*-Silbe hat den Strich auch unter dem *anusvāra*, *sa*), — anlautendes *y* hat auch hier rothen Punkt in der Mitte; ebenso zwei innere *yy*; anlautendes *v* ist fast stets doppelt geschrieben.

den für das *Brāhmaṇam* geltenden Gesetzen behandelt, daher z. B. 476, 6 *ihehai*° (nicht: *ihehai*°), 547, 21 *kṛitāsīti* (nicht: *kṛitāsīti*); cf. Ind. Stud. 10, 409.

¹⁾ auf p. 915, 19 ist *veditavyā* aber richtig, weil dies *svaritāntam* mit dem *udātta* von *eka* zu verschmelzen ist.

²⁾ doch so, daß hinter dieser Cadenz im Text des *Çat.* selbst mehrfach noch andere Schlußworte folgen.

³⁾ hier und da zeigt jedoch hier die hinter dem primären *svarita* stehende Silbe auch noch einen in ihrer Mitte antretenden kleinen, wagrechten Strich.

1 (8) 4^a *yaço ha bhavati*, 2 (18) s^a *tad asyañ evai 'tat pratishthāyāñ prati-*
tishthati, 3 (21) 13^a *mithunam evai 'tat prajānanam kriyate*, 4 (4) 14^b *tad yajnam abhi-*
sampādāyati, 5 (4) 16^a *ahvalām āçāste*, 6 (3) 16^b *tad bhūmānam āçāste*, 7 (23) 25^a *āçi-*
sham (oder pushīm) āçāste, 8 (6) 27^a *yadi kāmāyeta 'pi nā 'driyeta*, 9 (6) 28^b *āçisham*
(posham) āçāste, 10 (2) 29^a *jāyati tīrañ jāyati*, 11 (7) 31^a *çreshtho bhavati*, 12 (6) 32^b
sarvān kāmān duhe, 13 (2) 33^a *nā 'yatamāc cyavate*, 14 (4) 35^b *akshaya (yy) sukṛitam*
bhavati, 15 (4) 36^b *so 'smai kāmāñ sampādhyate*, 16 (8) 38^b *annādo bhavati*, 17 (4) 39^b
annādo hai 'va bhavati, 18 (4) 40^b *bahur hai 'va prajāyā paçubhir bhavati*, 19 (8) 41^b
prajāyā paçubhir āpyāyate, 20 (3) 42^a *āçisham āçāste* (s. 7), 21 (24) 51^b *sarvam āyur eti*,
 22 (3) 52^a *brahmararcasā hai 'va bhavati*, 23 (6) 53^b *çriyā yaçasā bhavati*, 24 (2) 53^b
sarve kāmāñ sampādhyante, 25 (2) 54^a *sarva hai 'vā 'yur eti* (s. 21), 26 (3) 55^b *çrīr bhavati*,
 27 (7) 57^a *pratishthāyāñ pratishthāpayati*, 28 (14) 61^b *āçisham evai 'tad āçāste*, 29 (3) 62^b
mānushyāi vāco vradati, 30 (4) 63^a *āyushi pratishthati*, 31 (2) 63^b *sarvān kāmān*
dohātai, 32 (3) 64^b *arishthi sruṣṭim āçāste*, 33 (2) 65^b *puṇyalakshmīka ity ācakshate*,
 34 (5) 67^a *yasmāi vai rājāno rājyam anumanyante sa rājā bhavati*, 35 (2) 67^b *çatam*
varshāni jīrati, 36 (3) 68^b *putro jāyate*, 37 (6) 71^b *āyur ere 'ndriyañ vīryam ātmañ*
dhatte, 38 (2) 73^a *klīptāñ prajānāñ yogakshemo bhavati*, 39 (2) 73^b *brahmañ kshatreṇa*
co 'bhayatañ çrīñ parigṛhītā bhavati, 40 bricht in 1 ab vor dem Schlufs der *kaṇḍikā*
 (XIII, 2, 1. 6), der seinerseits lautet: *eva tat prīnāti*.

Als Specimen theile ich das erste *vāṇam* mit:

çrīg. n. | sa vai satyañ eva vradete (lies: *vaded e*) *tad dha (vai¹) vai devā vra-*
tañ caranti yat satyañ tasmāt te yaço, yaço ha bhavati¹) (I, 1, 1, 5) || 1 || *tār enam*
upāvarṣitatuh || s tār anu sarve devā(h²) preyañ sarvā vidyāñ sarvañ yaçāñ sarvam
annādya sarvā çrīs tene 'shtre 'ndra etad abhavad yad idam 'ndra esha u pauru-
māsasya bāndhuh, sa yō hai 'vañ vidvān pauruamāsena ya 2^a jāta etā³ hai 'va
çriyañ gachaty²) evañ yaço yaço³) ha bhavati (I, 6, 3, 15) || 2 || *ahar vai devā, ana-*
pahatapāpmānañ pitaro, na pāpmānam apahate martyāñ pitarāñ, purā hā 'yusho
mṛiyate yō 'nudite mānthaty, apahatapāpmāno devā, apa pāpmāna⁴ hate 'mṛitā devā⁴),
nā 'mṛitatreṣyā 'çā 'sti, sarvam āyur eti, çrīr devāñ, çriyañ gachati yaço, devā yaço,
yaço 2^b ha bhavati⁵) (II, 1, 4, 9) || 3 || *vcaruṇo hai 'nud rājyakāma ādudhe, sa*
rājyam agachat, tasmād yaç ca veda yaç ca na: vcaruṇo⁶) rāje 'ty evā 'huh, sono yaças-
kāmāñ, sa yaço 'bhavas (vat), tasmād yaç ca some labhate yaç ca no 'bhūv evā 'gachato
(ya)ça, yaça evai 'tad (dr)ashtum āgachanti yaço ha bhavati⁷) (II, 2, 3, 1) || 4 || *te de-*

1) der Schlufs lautet aber im Çat.: *yaço ha bhavati ya evañ vidvānt satyañ vadati*.

2) der Schlufs lautet aber im Çat.: *gachaty, evañ yaço bhavaty, evañ annādo bhavati*.

3) ohne Accent.

4) hier bezeichnet der Strich zugleich den folgenden *scarita*.

5) im Çat.: *bhavati ya evañ vidvān udite mānthati*.

6) *vcaruṇo²*, aber ohne *na* zu accentuieren.

7) im Çat.: *yaço ha bhavati rājyañ gachati ya evañ vidvān ādhatte*.

vāḥ || *jushtās tanūḥ priyāni dhāmāni sā(r)ddhau samgradadire, tē ho 'cur: etena naḥ sa nānā 'sad etena viśhvān yo na etad atikrāmā* 3^a *d iti, tad devā apy etarhi nā 'tikrāmaṃti, ke hi syur yad atikrāmeḥ anṛitaḥ hi vadeyur, ekaḥ ha vai devā vratam caranti satyam eva, tasmād eshām jitam¹⁾ anapacayyam, tasmād yaça, evaḥ ha vā asya jitam anapacayyam²⁾ evam³⁾ yaço⁴⁾ ha bhavati* (III, 4, 2, 8) || 5 || *tad āhuḥ | kim tad agnau kriyate⁵⁾ yena yajamānaḥ punarmṛityam apajayati⁶⁾ 'ty, agnir vā esha devatā bhavati yo 'gnim cinyate, 'mṛitam n vā agniḥ çrīr devāḥ, çrīyam (çrī^o!) gachati, yaço devā, yaço ha bhavati⁷⁾* (X, 1, 4, 14) || 6 || *abhicaranīyam apendraḥ somam āhara(t) tasye 'ndro yajnavēçasam* (lies: *yajna^o*) *kṛtvā prāsahā somam apibat, sa viśhvān vyārchat⁸⁾, tasya mukhāt prāṇebhyaḥ çrīyaçaçāmny ūddhṛāny ūdakrāmams, tāni paçūn⁹⁾ prāvīça(m)s, tasmāt paçaro yaço yaço ha bhavati¹⁰⁾* (XII, 8, 3, 1) || 7 || *tam devā (°vā!) abhyasṛijyamta¹¹⁾ || yathā vittim vrets(y)amānā evam, tam īndrah prathamaḥ prāpa, tam anvaṅgam anū(anu!)nyopadyata, tam (tam!) paryagrihāt, tam parigrihye 'dam yaço 'bhavad, yad idam īndro yaço, yaço¹²⁾ ha bhavati* (XIV, 1, 1, 12) || 8 || *vānam* || 1 ||

1472. 1473. Ms. or. fol. 700 + 623.

Sāyana's Commentar zum *Çatapatha-Brāhmaṇa*, Buch III.

fol. 6 — 160 (13 Z., à 30-32 *aksh.*): die Ränder der ersten und der letzten Blätter beschädigt; 143 steht zwischen 133 u. 134; gute Handschrift; *saṃvat* 1638 *varshe jyeshtha çu di 3 gurau likhitam idam adhvarakāṇḍasya bhāṣyam.*

700 enthält bloß fol. 6, das in *adhy.* 1. 2 (auf fol. 4^b von Bodl. Wilson 3 resp. p. 9 meiner Abschrift davon, s. vol. I, p. 45) beginnt; 1, 2 schließt auf 6^b.

623 enthält die fol. 7—160 und schließt unmittelbar an **700** an; 3 bis 11^b, 4 14^b; — *adhy.* 2, 1 20^b, 2¹³⁾ 25^b, 3¹⁴⁾ 31^a, 4¹⁵⁾ 37^a, — 3, 1 40^a, 2 43^b, 3 48^a, 4 56^a, — 4, 1 61^a, 2 66^{a16)}, 3 70^b, 4 74^b, — 5¹⁷⁾, 1 81^a, 2 83^b, 3 89^b, 4 93^a, 5 98^a, — 6, 1

¹⁾ ohne Accent.

²⁾ *ja².*

³⁾ *eva².*

⁴⁾ im Çat.: *evam yaço bhavati ya evam vidvānt satyam vadati tad etat tāmānaptram nidānena.* ⁵⁾ accentuirt ⁶⁾ lies: *tyum apaja^o.* ⁷⁾ im Çat.: *bhavati ya evam veda.*

⁸⁾ *recha* ist rechts in der Mitte mit einem kleinen wagerechten Strich versehen, der offenbar dem vorhergehenden *svarita* gilt! ⁹⁾ *paçūn!*

¹⁰⁾ Çat. hat: *bhavati ya evam vidvānt sautrāmanya^o 'bhishicyate.*

¹¹⁾ wie IV, 1, 3, 5; *mṛi* in der Ed. ist zu corrigiren, s. oben p. 70.

¹²⁾ Çat. hat: *yaço ha bhavati ya evam veda.*

¹³⁾ richtig bezeichnet. ¹⁴⁾ bezeichnet als 2! (ebenso in AB!)

¹⁵⁾ bezeichnet als 3! (ebenso in AB!)

¹⁶⁾ fol. 64^b bricht auf Zeile 2 ab, es fehlt aber nichts, sondern der Text geht auf 65^a richtig fort. Das Blatt war vermuthlich naß geworden, so daß der Schreiber es nicht weiter benutzte. ¹⁷⁾ *Sāy.* giebt dem fünften *adhy.* vier *brāhmaṇa*, dem sechsten drei, s. Edit. p. 339. Akad. Vorl.² p. 132.

102^a, 2 106^b, 3 109^b, — 7, 1 113^b, 2 115^a, 3 116^b, 4 119^a, — 8, 1 121^b, 2 126^a, 3 132^b, 4 134^b, 5 136^a, — 9, 1 139^a, 2 142^b, 3 151^a, 4 159^b; — die *adhyāya* (4. 5. 8 ausgenommen) schliessen: *iti çrîmadrājādhirāja rājaparamēçvara vaidikamârgappravarttaka çrî vîra Harihara bhûpâlasâmrājyadhuraṇdhareṇa*¹⁾ *Sâyana(cā)ryeṇa viracite Mâdhavâyavedârthaprakāçe Mâdhyamînaçatapathabrâhmaṇe . . .*

1474. Ms. or. fol. 625^c.

Fragmente desselben Commentars, Buch VI.

fol. 1—6. 101—111 (12 oder 13 Z., à 35-42 *aksh.*); dazu ein blos mit 1½ Zeile beschriebenes Blatt von derselben Hand sign. 100; auch fol. 1 enthält nur eine Zeile (den Spruch *yasya niçrasitam*), ist im Uebrigen leer: die foll. 101 fg. sind arg beschädigt; es fehlt an der einen Seite ein über elf Zeilen sich erstreckendes Stück, zwischen 3-8 *aksh.* wechselnd. — Ohne Datum, *e, o* nicht über, sondern neben den Consonanten markirt. — Die Blätter sind falsch gebunden, in folgender Reihe nämlich: 100. 111^b bis 101^b. 6^b bis 1^b. Es gehören im Uebrigen foll. 5. 6 gar nicht hierher: während nämlich fol. 4^b in der Erklärung von VI, 1, 1, 15 schließt, enthalten foll. 5. 6 die Erklärung von VII, 1, 1, 26-40! und zwar geben sie, wie sich aus der Vergleichung mit meiner Abschrift (s. vol. I. p. 46) von Bodl. Wils. 4 ergibt, gar nicht den Commentar Sâyana's, sondern vermuthlich den Harisvamin's, gehören resp. wohl zu 1480.

fol. 101 beginnt in der Erklärung von VI, 7, 4, 1, und *adhy.* 7 schließt auf 105^a: *iti çrîmadrājādhirāja paramēçvaravaidikamârgappravarttaka* (Lücke mit dem Namen des Königs) *mahârâjasâmrājyadhuraṇdhareṇa Sâyana(cā)ryeṇa viracite Mâdhavâyave vedârthaprakāçe mâdhyamî[na] çatapathabrâ[hmaṇe . . . ; — 8, 1 108^a, 2 111^b* (der Name des Königs lautet hier auch: *çrîvîra Hariharabhûpâla*).

1475. Ms. or. fol. 625^b.

Fragment desselben Commentars, Buch VIII.

68 foll. (13 Z., 39-41 *aksh.*), falsch gebunden, als 68^b bis 1^b; dieselbe Hand und dasselbe Papier, wie 1478. Mehrfach Lücken gelassen, wo das Original unklar war, besonders auf foll. 45—52. 62—66.

1. 1 5^a, 2 8^a, 3 11^a, 4 14^a, — 2, 1 19^a, 2 21^a, 3 24^a, 4²⁾ 27^a, — 3, 1 29^b, 2 31^a, 3³⁾ 33^b, 4⁴⁾ 36^b, — 4. 1 40^b, 2 42^b, 3 45^a, 4 48^a, — 5, 1 50^b, 2 53^a, 3 55^b, 4 57^a, — 6, 1 60^a, 2 63^b, 3 67^b, — 68^b bricht in 7, 1, 9 ab; — der König heisst auch hier am Schlusse von *adhy.* 1. 3. 6: *çrîvîra Harihara*.

1) das Vorstehende fehlt bei *adhy.* 4. 5. 8.

2) als 3 bezeichnet!

3) bezeichnet als 4!

4) desgl. als 5!

1476. Ms. or. fol. 624^a.

Fragment desselben Commentars, Buch IX.

fol. 24 — 72 (13 Z., à 40 *aksh.*): falsch gebunden, als 72^b — 24^b: gleiches Papier und wesentlich gleiche Hand wie in 1480. 1477: *e, o* neben den Consonanten: hie und da Lücken gelassen; *saṃvat* 1639 *varshe mágasara su di 12 bhome lashitaṃ*.

Diese Handschrift stammt aus demselben Original, wie die beiden von mir (s. vol. I, p. 46) copirten Mss., die sich in London (A) resp. Oxford (B) befinden, und in allen Einzelheiten (s. jedoch die Note zu 4, 2) damit übereinstimmen. Abweichend von dem sonstigen Gebrauch, wonach zwar der Schlufs der *prapāṭhaka* angegeben, die *brāhmaṇa* dagegen innerhalb der *adhyāya* gezählt werden, findet hier ein steter Wechsel in dieser Beziehung statt. Ich halte in dem was folgt an der *adhy.*-Theilung fest, gebe aber die Abweichungen an.

Beginnt in der Erklärung von *adhy.* 2, 1, 19 (p. 63 lin. ult. meiner Abschrift): — *adhy.* 2, 1 (bezeichnet als *prap.* 1, 3) bis 24^b, 2 (bez. als *prap.* 2, 1) 26^b, 3 (nur als Schlufs des *adhy.* markirt) 38^b, — *adhy.* 3, 1 42^b, 2 44^a, 3 (bez. als *prap.* 3, 1) 46^b, 4 (desgl. als *prap.* 3, 2) 50^b: — *adhy.* 4, 1 schliesst auf 53^b, doch wird dieser Schlufs gar nicht markirt, vielmehr 4, 2 am Schlusse, fol. 57^a, als *adhy.* 4, 1 bezeichnet¹⁾: 4, 3 (bez. als 2) 60^b, 4 (blos als Schlufs des *adhy.* markirt) 63^b, — *adhy.* 5, 1 (blos durch: *brāhmaṇam* bezeichnet!) 72^b: — bricht in 5, 2, 1 mit: *anyathākṛitasya nanyathākaraṇāya sa pūrvam apacyat* ab. — Der König heisst auch hier (bei 2, 3): *ṣri vīra Harihara*.

1477. Ms. or. fol. 624^c.

Harisvāmin's Commentar zum *Çatapatha-Brāhmaṇa*, Buch IV.

95 foll. (13 Z., à 38-41 *aksh.*): dieselbe Hand wie in 1478. 1474 — 76: hie und da Lücken gelassen; *e, o* neben den Consonanten: ... | *saṃvat* 1639 *varshe vai-ṣaṣha va di 5 guruvāre lashitaṃ joṃ māṃkāśuta Nānaji ṣri Sthambhatīrthamudhye lashitaṃ* | ...

Beginnt: *om*²⁾ *n. g.* | *ṣrisarasvatyai namaḥ* | *prāṇo ha vai* | *asya yajnapurushasya prāṇaḥ prathamavṛitteḥ sarvopakāritvād anuccairddharmakatvāc ca prāṇa upācaryaty āha*. — Charakteristisch für *Harisvāmin* ist die Verwendung des Wortes *prasannā* im Sinne von: »diese *kaṇḍikā* ist weiterer Erklärung nicht bedürftig«.

¹⁾ hier ist in AB eine große Textverwirrung, die unser Codex nicht hat; daselbst sind nämlich 4, 1, 5-8 zwischen 4, 2, 3 und 4 eingeschoben; — der Schlufs von 4, 1 wird resp. daselbst ebenso wenig markirt, wie hier, und 4, 2 am Schlusse ebenfalls als 4, 1 bezeichnet, s. Edit. p. 758, wie denn auch die weiteren Bezeichnungen ganz zu den hiesigen stimmen.

²⁾ vorausgehen noch drei dem Jaina-Diagramm entspr. Zeichen, s. Nro. 1426. 1464.

1, 1 5^{a1}), 2 8^{a2}), 3 9^{a1}), 4 10^{b3}), 5 12^{b3}), — 2, 1⁴) 18^a, 2 20^{b5}), 3 24^b, 4 28^{b1}),
5 34^{a1}), — 3, 1 37^b, 2¹) 42^b, 3¹) 46^b, 4¹) 53^a, 5¹) 56^a, — 4, 1 57^b, 2¹) 59^a, 3¹) 60^b,
4 61^b, 5 65^a, — 5, 1 66^b, 2 67^b, 3 68^b, 4 69^b, 5 70^b, 6 71^a, 7 74^a, 8 77^a, 9¹) 78^a,
10¹) 79^b, — 6, 1 81^a, 2 ibid., 3 82^a, 4 ibid., 5 83^a, 6¹) 84^b, 7¹) 89^a, 8 92^a, 9 95^a.

Schließt: *iti prī ācārya Harisvāmīnā viracite çatupathabhāshye shashtho
'dhyāyah samāptah | grahaṇāmākāṇḍam samāptam |*

1478. Ms. or. fol. 625^a.

Derselbe Commentar⁶⁾, Buch VI.

78 foll. (12 Z., à 41 *aksh.*); dieselbe Hand wie in 1477; *e, o* ebenfalls neben den Consonanten bezeichnet; mehrfach Lücken gelassen, außerdem aber auch sehr zerfressen und beschädigt.

Beginnt⁷⁾: *ata ūrdhvam paṃcakāṃḍāgnibrāhmaṇam (ṇḍāgni B) tad
vyākhyāsyāmah | kaḥ pumar asāv agnir yasyai 'tad vrāhmaṇam? | adhiyajnam tāt
soma-yāga āhavanīyādharārtham paṃcacitikam suparnam samsthānam (samjñātam B)
sthalam agnis tasya somakāraṇasya (soma-yāgādharakāraṇasya B) saprabhedasya (sapta-
bhedasya B) syādhyātmādhivasye (sā° B) 'dam brāhmaṇam | tasya sambandhaḥ | soma-
yāgā jyotiṣṭomavāya (jyotiṣṭomādayo B, °ya B²) raktās (uktās B) tesu ca vikalpena
cetyāgni (ceturyo 'gnir B) raktavyas tadartham idam ārabhyate | tatra cā 'gnicayana-
syo 'tpatirākyam: esha vai mṛityur yat samratsara iti (Çat. X, 4, 3, 1) prakṛitya . . .*

adhy. 1, 1 9^b, 2 18^b, 3 23^a, — 2, 1 29^b, 2 34^a, 3 35^a, — 3, 1 schließt auf
42^a, und 2 auf 42^b, denn 43^a beginnt in 3, 2; doch ist der Schluß von 1 und 2
nicht angegeben, und liegt hier wohl eine Lücke vor, 3 45^b, — 4, 1 46^b, 2 48^a,
3 49^a, 4 51^b (Schluß nicht markirt), — 5, 1 53^a, 2 56^a (Schluß nicht markirt),
3 57^a, 4 59^b, — 6, 1 63^a, 2 64^b, 3 66^b, 4 67^b, — 7, 1 69^b, 2 72^a, 3 74^a, 4 76^b, —
8, 1 77^b, 2 78^b.

1479. Ms. or. qu. 426.

Derselbe Commentar, zu demselben Buche (VI) = B.

Moderne, aber gute Abschrift, ohne Datum; 128 foll.; zwei Hände, die erste mit 6 Z., à 34 *aksh.*, die zweite, die auf fol. 43^a einsetzt, zu 9 Z., à 42-45 *aksh.*

1) *grahāṇām bhāshye.*

2) *grahakāṇḍabhāshye.*

3) *grahāṇām prathamasya bhāshye.*

4) *graheshu dvitīyam (!).*

5) *dvitīyasya dvitīyam.*

6) *Harisvāmīn's* Name ist zwar am Schlusse nicht genannt, doch ergibt sich die Zugehörigkeit zu ihm aus der im Uebrigen mit 1477 gleichen Form der Unterschriften, sowie aus der gleichen Behandlungsart des Stoffes.

7) die Lesarten von 1479 bezeichne ich mit B.

adhy. 1, 1 22^b, 2 43^b, 3 50^a; — 2, 1 58^b, 2 65^b, 3 67^a; — 3, 1 75^b, 2 76^a (Lücke am Schluß), 3 80^b; — 4, 1 82^a, 2 83^b, 3 85^b, 4 89^a; — 5, 1 91^a, 2 94^b, 3 97^a, 4 99^b; — 6, 1 104^b, 2 107^a, 3 109^b, 4 111^b; — 7, 1 114^b, 2 118^b, 3 121^a, 4 124^b; — 8, 1 126^b, 2 128^a. — Die Blätter 89 bis 92 sind falsch gebunden, stehen erst hinter Blatt 97.

1480. Ms. or. fol. 624^b.

Fragment desselben Commentars, Buch VII.

fol. 26 — 48 (13 Z., à 37-40 *aksh.*): dieselbe Hand wie 1474 — 78 (*e* und *o*: Lücken).

Die hierher gehörigen fol. 5, 6 sind irrig in 1474 eingebunden.

Beginnt in 4, 1, 13; der Schluß von 4, 1 ist nicht markirt, da sich auf 29^b, wo 4, 2 beginnt, eine Lücke befindet: 2 34^b (schließt: *çatapathabhâshye hastighatâ caturtho 'dhyâyah*), — 5, 1 39^b (*hastighatâbhâshye*), 2 48^b (schließt: *iti çatapathabhâshye Harîsvâminah kṛitau hastighatâ samâptâh*).

1481. Ms. or. qu. 425.

Derselbe Commentar, Buch XIII: *açramedhakâṇḍabhâshyam*.

Moderne Abschrift, ohne Datum: 59 foll., zwei Hände, die erste zu 8-9 Z., à 36-42 *aksh.*, während die zweite, zu 9 Z., à 40-45 *aksh.* auf 34^a 6 einsetzt.

Beginnt: *om brahmodanam | idânâm açramedhasya yad açrakṛityam (aprasannam!) tad darçayîshyâmah | tatrâçramedhasyo 'tpatti(h) phalam va (ca), prajāpatir akāmayata sarvân kāmân arāpnuyād (āpnuyām!) ity atra kaṇḍikāyām (XIII, 4, 1, 1) arīṣiṣṭeshu (arīṣesheshu, lies: ara°) yarasv (paṃcasv) adhyâyeshu tasya dharmarishayah (°vidhayah) âdhvaryavahantrovatra (traudgâtra) brahmatvayājamanarishayāsūtrarat (°yāsūtra ca, lies: °yās, tatra ca) tribhîr adhyâyaiḥ saha metra (mantra) ryākhyānena riçeshadharmâ anukrântâr (°tâh punar) adhyâyadrayena ta eva dhamatira (dharmâmtara) sahîtâ anukrântâ aparyanuyojyatrâd (aparyanunyo°, lies: aparyannu°) vedasya, brâhmanebhyaḥ ritrigbhya odano brahmodanas tad (!) adhvaryuḥ pavati, tasya kâlâdin riçeshân rakshyati: sâ yâ 'sau phâlgu (2°) nî . . .*

adhy. 1 8^b, 2 21^b, 3 31^b, 4 Schluß fehlt, 5¹) 45^b, 6 50^a, 7 52^a, 8 59^a; — die *brâhmaṇa*-Eintheilung wird völlig ignorirt. — Diese Handschrift ist noch schlechter, als E. I. H. 149, 2 (Edit. pref. p. xi. xii), von wo ich die obigen Varianten zugefügt habe. Beide Abschriften stammen im Uebrigen aus einer Quelle, da sie, abgesehen von sonstigen gleichen Fehlern, nicht nur am Schlusse von *adhy.* 4 dieselbe längere Lücke haben, die freilich hier (fol. 37^b) noch etwas länger ist als dort, sondern auch die irrige Bezeichnung des *adhy.* 5 als *adhy.* 4

1) bezeichnet als 4.

theilen. Die hiesige Abschrift ist aber vollständig, während die Londoner auf fol. 53^a. 4 derselben, in der Erklärung von XIII, 8, 1, 3 abbricht.

1482. Ms. or. fol. 574.

Yājñikadeva's vyākhyā zu *adhy.* III. IV des *Kâtīyaçrautasūtra*.

Durchzeichnung auf transparentem Papier aus E. I. H. 749, im Winter 1857/58 für mich in Oxford, unter Aufrecht's Aufsicht, angefertigt. S. meine Ausgabe des *Kâtīyasūtra*¹⁾ in vol. III des White Yajurveda pref. p. VIII. XII (1859).

a. *adhy.* III foll. 49 [resp. 97, da je nur die Vorderseite der Blätter benutzt ist] (9-10 Z., à 52 *aksh.*): schließt: *iti çrîtriragnicitsamrâtsthapatimahâyājñikaçriçrî-Prajāpatisutena Yājñikaçrîdevena kṛite Kâtīyāyanasūtravyākhyāne tṛitīyo 'dhyāyah, samrat* 1860.

1 8^b, 2 16^a, 3 25^b, 4 31^b, 5 37^b, 6 39^a, 7 43^a, 8 49^a.

b. *adhy.* IV foll. 133, resp. 266 (9-10 Z., à 32-35 *aksh.*): schließt wie eben: .. *Yājñikadevadattakṛite . . . caturtho 'dhyāyah . . samrat* 1708.

1 13^a, 2 25^a, 3 41^b, 4 53^b, 5 59^a, 6 65^b, 7 72^b, 8 80^b, 9 86^a, 10 99^b, 11 104^b, 12 113^a, 13 116^b, 14 126^a, 15 133^a.

1483. Ms. or. fol. 575.

Yājñikadeva's vyākhyā zu *adhy.* V desselben Werkes.

Durchzeichnung, wie eben, aus E. I. H. 750; foll. 121, resp. 242 (9-10 Z., à 36 *aksh.*): ohne Datum.

1 8^a, 2 14^a, 3 28^b, 4 43^b, 5 58^a, 6 71^b, 7 74^b, 8 86^b, 9 96^b, 10 104^a, 11 117^a, 12 120^a, 13 121^a.

1484. Ms. or. oct. 246.

Kâtīyāyanarishiprañītaṁ trikāṇḍikāsūtram, über *snānam*.

3 foll. (8 Z., à 36 *aksh.*): gut; ohne Datum.

Beginnt: *çṛig. n. | prathamam snānavidhinā snānam | athā 'to nityasnānam nadyādau mṛdgomayakuçatilasumanasa dhṛītyo 'dakāṇṭam gatvā çucan deçe sthāpya prakshālyā pāṇipādam kuçopagraho baddhaçikhā yajnopavīty ācamyo 'ruç hi 'ti toyam āmantryā 'vartayed . . , — 2 beginnt: samdhyopāsanaṁ | uttīrya dhaute vāsasi paridhāpya mṛdo 'rū karau prakshālyā 'camya . . . , — 3 beginnt: tatas tarpanam*

¹⁾ um das kritische Material, das ich für dieselbe benutzt habe, beisammen zu halten, habe ich meine Abschrift für den Druck von *Kâtīy.* Buch VI—XXVI, welche manche unpublicirten Stücke der Commentare, roth oder schwarz eingeklammert, enthält, der Königl. Bibliothek überwiesen. Ebenso, zu gleichem Zwecke, auch mein Handexemplar der drei voll. des »White Yajurveda«, welches besonders in vol. III manche kritischen Notizen enthält, so wie meine Copie der *Vājas. Samhitā*.

*kuryât | tarpayed brahmāṇaṃ pūrvaṃ vishṇuḥ rudraṃ prajāpatiṃ devāṃ chaṇḍāśi
vedān ṛishīn purāṇācāryān gaṇḍharrvān itarācāryāṃt samvatsaraṃ sāvayavaṃ
devīr apsaraso devānugān nāgāṃt sūgarān parvatāṃt sarito manushyān yakshān
rakshāśi piçācāṃt suparṇān bhūtāni paçān vanaspatīn oshadhīr, bhūtagrāmaç catur-
vidhas tripyatām iti, tato nīrītī manushyāṃt Sanakam ca Sanandanaṃ ca tṛitīyaṃ
ca Sanātanaṃ | Kapilaṃ cā "surim cai 'va Voḍḥuṃ Paṃcaçikhuṃ¹⁾ tagrathā (!) ||
tato 'pasavyaṃ tilamiçraṃ Kavyavāda(ṃ) Nalāḥ somaṃ yamaṃ aryamaṇam agni-
shrāttāṃt somapo (!) barhishado 'pi ca, yamāṃç cai 'ke yamāya dharmarājāya mṛityave
cā 'ntakāya ca | Vaiṣvasvatāya kālāya sarvabhūtakshayāya ca || audumbarāya dadhnāya (!)
nīlāya parameshṭīne | ṛikodarāya citrāya Citruguptāya vai nama ity ekaikasya tilair
miçraṃs trīṃs trīn dadyāj jalāṃjalān Schließt: esha snānavidhir, e. sn°dhiḥ.*

1485. Ms. or. oct. 247.

Kātyāyanoktaṃ navakuṇḍikāsūtram²⁾; über çrāddha.

6 foll. (9 Z., à 22 aksh.); samvat 1794 varashe vaiçāsha va di 3 bhume tishi-
tam | dave Çivarāma Rāmajisuta Kṛishṇarāmaṇ līkhitam | Auf 1^a Aufschrift: dave
Çivarāmasuta Kṛishṇarāmanāṃ putra 6 çrāddhakalpanāṃche |; gut geschrieben
und durchgecorrirt; die einzelnen sūtra dabei abgetheilt.

Beginnt: çrīg. n. | aparapakshe çrāddham kurrīto, "rddhvaṃ vā caturthyā, yad
ahav sampadyeta, tad ahar brāhmaṇānām, antra (!) pūrvedyur vā, snātakān eke yatīn,
grihasṭhasādhūn vā, çrotṛiyān vṛiddhān anavadyān, svakarmasthānabhāve 'pi çishyān,
sācārān dvīr nagnaçuklaviklīvāṇḍhabadhiraçyāvadamtariddhiprajananavyādhitavyaṃ-
giçvītrikushṭikunakhivarjam, anīndyenā "mantrito nā 'pakrāmed, āmantrito vā nā
'nyad annaṃ pratigrihīyāt; — 2 (2^a): daivapūrvaṃ çrāddham pṇḍapitṛiyajnavad
upacārah . ., — 3 (3^a): udhṛitya ghṛitāktam annaṃ prīchaty . ., — 4 (4^a): athai
'koddishṭam . ., — 5 (ibid.): tataḥ samvatsare pūrṇe . ., — 6 (4^b): ābhyudayike pra-
dakshīṇām upacārah . ., — 7 (5^a): atha tṛiptir māsam grāmyābhīr oshadhi(bhū)r . ., —
8 (ibid.): athākshayyah shadgaḥ kālāçākam . ., — 9 (5^b): atha kāmā bhavaṃti . .,
schließt: amārāsyāyām sarvaṃ ity am. s. iti || 9 ||

¹⁾ s. vol. I, pag. 46. 91. 327.

²⁾ von den sonstigen pariçishṭa des weissen Yajurveda s. Einiges zu gotrapravara-
nirṇaga und caraṇacyūha bei Sāmvarijaya (Ms. or. qu. 348).

4. Atharvaveda.

1486. Ms. or. qu. 542.

padapāṭha des neunzehnten Buches der *Atharva-Saṃhitā*.

Eine zur Ergänzung der Lücke in dem bisherigen Bestande der hiesigen *Ath.-S.*-Handschriften (s. vol. I, p. 82—84) durch Bühler besorgte Abschrift aus einem in *Bharūch* angekauften Mspt. der Bombayer Regierung.

27 foll. (9 Z., à 42-45 *aksh.*): accentuirt.

1487. Ms. or. fol. 621^a.

bṛhatsarvānukramaṇikā zur *Atharvasaṃhitā*, in 10 *paṭala*.

74 foll. (15 Z., à 22-24 *aksh.*); bläuliches Papier, die Blätter in europäischer Weise neben einander liegend; das Datum: *saṃvat 1767 varshe vaiçāsha va di 1 ravidina* .. ist das des Originals¹⁾.

paṭala 1 (25) 10^b, über *kāṇḍa* 1. 2 (*caturricam*, *pañcarcam*); — 2 (23) 18^b, über *kāṇḍa* 3. 4 (*śaḍricam*, *saptarcam*); — 3 (10) 23^a, über *kāṇḍa* 5; — 4 (25) 30^b, über *kāṇḍa* 6 (*tricam*); — 5 (15) 36^a, über *kāṇḍa* 7 (*ekarcam*)²⁾; — 6 (22) 43^b, über *kāṇḍa* 8. 9 (*kshudrakāṇḍa*); — 7 (18) 51^b, über *kāṇḍa* 10. 11 (*kshudrakāṇḍa*); — 8 (17) 57^b, über *kāṇḍa* 12. 13; — 9 (23) 64^a, über *kāṇḍa* 14—16; — 10 (34) 73^a, über *kāṇḍa* 17—19; — 11 bricht 74^b in Bericht über *kāṇḍa* 20 (bei 20, 30) ab.

Beginnt: *ṛīg. n. | ṛīgurubhyo namaḥ | namo brahmavedāya | brahmavede bṛīguraṃgiroktam (!) bṛhatsarvānukramaṇikā likhyate | ṛīgopālarāmacandrābhyāṃ namaḥ || brahmavedaṃ namaskṛityā durgāṃ vighneçvaram guruṃ |*

nṛīsinhaṃ dakṣiṇāmūrtim atharvāṇam abhedataḥ || 1 ||

āriṣhkurve brahmavedamamtrānukramaṇim yathā |

ṛīṣhidaivatachaṇḍobhir yuktāṃ paṭhaphalāptaye || 2 ||

athā 'tharvāṇagaṇamamtrāṇām ṛīṣhidaivatachaṇḍāṇsi, yatkāma ṛīṣhir maṃtradrīṣhṭā vā bhavati yasyāṃ devatāyām ārthapatyām (!) ichatā stutiḥ prayujyate sā devatā tasya maṃtrasya bhavati, chaṇḍo 'ksharasamkhyāvachedakam ucyate, tūvat tatra chaṇḍo-'nukramaṇam, gāyatrī ushṇig bis utkrīty ekaviṃṣatiç chaṇḍāṇsī 'ti, yatra sarvāṇi chaṇḍāṇsī 'ti vakshyāmas tatra gāyatrīyādi jagatyamṭam sapta chaṇḍāṇsi prakṛitāni vijānīyā(c), chaṃtātīyagaṇasya chaṃtātīç cam fol. 2^a dramāḥ sarvāṇi chaṇḍāṇsi, bhaishajyagaṇasya 'tharvā bhaishajyāyur atijagatyatiçakvāyau sarvāṇi chaṇ-

¹⁾ s. darüber Bühler in den Monatsber. der Berl. Ak. der Wiss. 1871, p. 77.

²⁾ *kāṇḍa* 1—7 erscheinen hier als ein Ganzes markirt, da sich am Schlusse von k. 7 spezielle Lohnverheißungen finden.

dānsi ca, rudraganayor atharrā rudro 'tiçukvarîrîrâtçakravyashtayah sarrāni cham-
dānsi vā, 'tha daçagaṇāḥ: çāṁtiḡaṇasya brahmā somo 'shṭiḥ . . pratiharaṇagaṇasya
çukrah kṛityādîshane 'tjagatiçakravyau sarrāni chamdānsi || 1 || cātanaḡaṇasya Cātana
ṛishir agnir deratā . . mātṛināmāḡaṇasya Mātṛināmā ṛishir mātṛināmā deratā tri-
shṭub. . . vāstoshpatīḡaṇasya brahmā ṛishir vāstoshpatir deratā çakravy . . . pāpmahā-
ḡaṇasya brahmā ṛishir pāpmahā deratā gāyatriy . . takmanāçanaḡaṇasya Bhṛigrāṇḡirā
ṛishir yakshmanāçano deratā çakravy . . duḥsrapnanāçanaḡaṇasya yama ṛishir duḥ-
srapnanāçano deratā sarrāni chamdān fol. 2^b sy āyushyagaṇasya brahmā ṛishir
āyur deratā 'tjagati . . varçasyagaṇasyā 'tharrā ṛishir bṛihaspatir deratā sarrāni
chamdānsi || 2 || utha saptagaṇānām srastjayanābhayāparājītaçarmavarmādevapurā-
citṛagaṇapātivrātānām atharrā ṛishiç camdramā deratā çakravy . . cā 'dityagaṇasya
brahmā ṛishir ādityo deratā 'tjagati chamdānsy āyushmagāṇavatyām cā 'patyagaṇa-
syā 'tharrā ṛishir agnir vāyuh sūryaç camdrāpo deratā gāyatriy . . salilagaṇasya
brahmā ṛishir ādityo deratā 'tjagati . . viçrakarmāḡaṇasyā 'tharrā ṛishir vācaspatir
deratā anushṭub . . chamdānsy, artham utthāpunagaṇasyā 'tharrā ṛishir agnir deratā
'nushṭub . . rājyābhîshekaya fol. 3^b ḡasya brahmā ṛishir mṛityu(r) deratā
'tharrāṇḡirā āpaç camdramā ushṇig . . aṇholiṇḡagaṇasyā 'tharrā ṛishir imdrāḡnū
camdravararūvîçrederā deratāḥ sarrāni chamdānsi || 3 || utha sūktamaṁtrānām
ṛishidairatachamdānsi, tatra prathamam ye trishaptā (1, 1) iti trîṇi sūktāny ānu-
shṭubhāny evā 'tharrā 'paçyat, pūrvam vācaspatyam, devīḡyam camdramasam, pūr-
janyam tritīyam . . || 12 || venas tad (2, 1) iti prabhṛitir ā kāmḡapurisamāptah | pūrva-
kāmḡasya caturṛica(m) prakṛitir ity eram uttarottarakāmḡdeshu shashṭham yārad ekai-
kādhikātā va sūkteshu ṛig iti vijānīyād, venas tad iti traishṭubham brahmātmaderatām
veno 'paçyat . . . (fol. 10^b) . . . || 25 || iti çrîbrahmavedoktamamṛitānām bṛihat-
sarrānukramanīkāyām prathamah paṭalalah ||

agnir na iti (3, 1) dre senāmohane bahuderatye traishṭubhe Atharrā, 'tra
shadṛica(m) prakṛitir anyā rikṛitir iti vijānīyāt, — 15^a . . || 15 || brahma jajnānam
(4, 1) iti kāmḡam, saptarcam sūktam prakṛitir anyā rikṛitir ity aragached, brahma
jajnānam iti Veno . . .

fol. 58^b || 3 || vrātya āsīd (15, 1) iti kāmḡam ushtādaça paryāyā adhyātmakam
mantroktaderatyā uta vrātyadairatam, — fol. 62^b || 17 || atisṛishṭo apām (16, 1) iti prā-
jāpatyasya nava paryāyās tatra trayodaçā 'dyam vijānīyād ādyāthādyā (!) mroko manohā.

fol. 64^a ṛishāsahim (17, 1) ṛicus trîṇçad brahmādityoderatyā, — fol. 64^b || 1 ||
o cit sakḡayam (18, 1) iti cataramavākam ashtārîṇçatisūktakam nararcam yama-
dairatyam traishṭubham kāmḡam atharrā mantroktabahuderatyam ca, — || 10 || sam-
sam sravan tu (19, 1) nadya iti trîcam bahṛicam brahmakāmḡam brahmā cāndra-
masam ānushṭubham apāçyad ādyam yājñikam tasyā 'dye dre pathyābṛihatyan, — fol. 72^b
yasmat koçād (19, 72, 1) ity ekarcam paramātmā dairatam traishṭubham anena sarrān
derān srarakshaṇam aprārthayad iti bhṛigrāṇḡirā brahme 'ti, bhṛigrāṇḡirā brahme

'ti 'tu || 34 || *iti ṣrībrahmavedo-* fol. 73^a *ktamamtrāṇām bṛihatsarrānukramāṇi-*
kāyām daṣamam paṭalam saṃpūrṇam iti | svasti | karakratam aparādham kṣaṃtūm
arhaṃti saṃtāḥ | saṃvat 1767 varshe vaiśāṣha va di 1 ravidine Vāyadājñātīya Jjaga-
jīvanena laṣṭam idam idam pustakam lekhaḥ pāṭhakayo (!) cīram jīyāt | ṣubham
astu | yāval lavaṇasamudro . . jayatu || bhagnapṛiṣṭi . . pālayet || yādṛiṣam . . na dīyate ||
kalyāṇam astu.

Dann ein neuer Anfang in Zeile 3 v. n.: *om namaḥ | ṣrībrahmavedāya namaḥ |*
om athe '(m)draṃ tvādīn (20, 1, 1) paṇāyāṃ tud (20, 143, 9) ity-aṃtān bahūn aindrā-
gnān gāyatrān yājñiyaṣaṇsamamtrān Atharvāṃgirā apaṣyat, tatṛā 'dyasya sūkta-

73^b *sya dvitīyā marutī parā 'gneyī, marutaḥ potṛād (20, 2) iti cetasro maṃ-*
troktaderatyā ekārasānā, ādye dve virādgāyatrīyā, iṃdro brahmā 'rcy ushṇīy devo dra-
viṇodāḥ sāmū trisṭub yatho 'dapṛuto na vayo rakṣamāṇā (20, 16) iti bārhas-
patyam, evaṃ yatra maṃtrāṃtar deratā yā dṛiṣyate sa maṃtras tadderatāko bhavatī 'ti
sarvatra paribhāshyate, ri hi sotor asṛikshate 'ti (20, 126) trayoṇīṣatimaṃtrān
aindrān ṛiṣhākapiṛ, idam janā upaṣṛute (20, 127) 'ty-ādi yad asyāham (! 20,
136) ity-aṃtān khilamaṃtrān sarvān Aitaṣo munīr apaṣyat, Aitaṣo munīr apaṣyad
iti || 4 (!) || om sūktasaṃkhyārishidairatatāchamḍāṇsy anurartate, aparasyāḥ saṃkhyā-
ṛishidairatachamḍobhyo bṛihatisatobṛihatyan bārhatāḥ pragāthāḥ pragāthoktau taṃ
brūyāt | paribhāsha | athā 'tharraṇe riṇṇatitamakāṇḍasya sūktasaṃkhyā saṃ-
pradūyād ṛishidairatachamḍāṇsy Ācvalāyanānukramāṇusāreṇā (!) 'nukramishyāmaḥ
khilān va- 74^a *rjayitrā, iṃdraṃ tvā (20, 1) tṛiṇam Viṣvāmitra Gotama Virūpāḥ*
. . bricht mit: pra te (20, 30) Baruḥ sarvaha — auf fol. 74^b ab.

Auf fol. 36^b finden sich (s. p. 79 not.²) zwischen *kāṇḍa* 7 u. 8 Lohnverheißungen
für den, der diese *anukrānti* richtig, und Verwünschungen für den, der sie *chad-*
manā (!) auffaßt: *ṣrīg. n. | om | athe 'yam prāgrāparametparamkṛitanukramaṇe-*
tyanusamḍhattābhidheyenā (!) 'riṣhkṛitātharra maṃtrarshichamḍoderatānukrāntīs,
tām gurranujñāto yo 'dhite 'dhyāpayati ca sa maṃtrapāṭhaphalaṃ samyag aṇute tena
riṇīyuktamaṃtrāc ca sarīryā bhavaṃti, dehāṃte brahmalokam anubhūya kiyatkālam
tadanr iḥa drījottamakule 'ravatīrya param atulam sukham bhvaṃkte, yāḥ pamar etām
chadmanā 'datte grāhayaṭi vā tataḥ pāṭhati pāṭhayati ca sa gatāyur iḥa 'pratishṭā daṃ-
dyac ca bhavati, mṛito 'ṃdhatimiṣṇam nīcāir gamataṃ yāvad akṣhvaṃ kālam anubhūye
'mam pamar mṛityulokam prāpyo 'lūkatram aṇute, kiyatkālam pamar mṛito 'pi tam eva
mṛakam anubhūya pamar iḥa 'ratīrya drījakule vidyābhyāsaracād gurudh(r)uḥ janmāṃdho
'raṣyaṃ bhavati 'ti niṣcitābhi (!) bhaved iti, yathoktaprakāṣasya co 'bhayathā nīnam akṣha-
yyam uktatam(atulam?) bhaved iti || || om atha kṣhudrakāṇḍārtham sūktamaṃtrāṇām
ṛishidairatachamḍāṇsy ucyamte . . .

1488. Ms. or. oct. 343^b.

cūlikopanishad mit der *dīpikā* des *Nārāyaṇa*, edirt in der von *Rāmamaya Tarkaratna* in der *Bibl. Indica* (1873) besorgten Ausgabe der (kleineren) »*Atharvana-Upanishad*« p. 219 — 28.

5 foll. (9 Z., à 33 *aksh.*); derselbe Schreiber wie in **1489. 1491. 1494.**

Beg.: *ṛīg. n. | cūlikā cūdikā loke stambhāgnaṃ tikshṇāṃ ucyate | tadvad vedānta-bhāgo 'yaṇ catuḥkhaṇḍā hi pañcamī || yogaphalam ātmadarśanam, sarvātmā 'ti-sannīhito 'pi, —* schließt: *ekībhavitum ity arthaḥ, dvīruktiḥ samāptyarthā, Nārāyaṇena racitā ṣrutimātropajīvinā | aspaṣṭapadarākyānām dīpikā cūlikābhidhe ('ti), samāptā cūlikopanishaddīpikā || 5 ||*

1489. Ms. or. oct. 343^c.

a. *atharvaçiras* und **b.** *atharvaçikhā* mit der *dīpikā* des *Nārāyaṇa*; edirt in der *Bibl. Indica* am eben a. O. p. 42 — 60 (1872) und p. 229 — 38 (1873).

20 foll., von demselben Schreiber wie **1488.**

a bis 16^a beg.: *ṛīg. n. | rudrādhyāyo 'tharvaçiraḥ sapṭākhaṇḍo hy Atharvanaḥ | çiro bhūt(vā yato jātam tato 'tharvaçiraḥ smṛitā || yogam ārūḍhasya mahat padam ārurukshor munir devādikṛitavighnasambhāvanā, —* schließt: *sādhanaṃtaram vinai 'vā 'nupraviçati 'ti, dvīruktiḥ samāptyarthā | Nārāyaṇena racitā ṣrutamātropajīvinā | avyaṣṭapadarākyānām dīpikā 'tharvamastake || ity atharvaçira-upanishad-dīpikā samāptā ||*

b bis 20^b beg.: *eshā 'tharvaçikhā nāma çira-ārūḍham çikho 'citā | dvīkhaṇḍā sapṭamī Muṇḍāt praṇavārthanirūpīṇī || sarvārthasiddhidam çivam ārūḍhya, —* schließt: *dvīja itī çūdranirūsaḥ | dvīruktiḥ samāptyarthā | itīçabdaç ca | Nārāyaṇena racitā ṣrutimāaspasṭha . . dīpikā 'tharvaçaikhike || ity atharvaçikhopanishaddīpikā samāptā ||*

1490. Ms. or. fol. 883.

Gopālatāpinī, edirt in der *Bibl. Ind.* (1876), durch *Haricandra Vidyābhūṣaṇa* und *Viçvanātha Çāstrīn*.

17 foll. (7 Z., à 28 *aksh.*); treffliche Schrift: *svastī çrī saṃvat 1714 varshe pausha va dya pratipadā ravan adye 'ha Dhvalakāmadhye Maphalipuravāstavyaṃ ābhyam-taramjñāgarījnātīya pañcolī çrī 7 Gaṇeçasut pañcolī çrī 5 Rāghavajisut Gopīnāthena | lashītāṇm idam pañcolī çrī 5 prāga o (!) tathā pañcolī Çavarāma tathā pañcolī Devarāma tathā pañcolī Devarājapaṭhanārtham, çubham bhavatu, kalyāṇam astu, kalyāṇam brūyāt ||* von zweiter Hand: *saṃvat 1724 varshe ā(del. sec. m.)kārttyak*, von dritter Hand: *dave Dayāçamka prāṇa çamkara saṃvat 1924* (doch ist die 9 und die 2 unklar, event. 1874).

Beg.: *çrīgopāṇava* ... (Loch, *llabhāya*?) *namah, om saccidāṇandarūpāya Kṛish-
ṇāyā 'kṣiṣṭakāriṇe | namo vēdāntavedyāya gurave buddhisākṣiṇe || 1 || munayo ha vai
brahmāṇam ūcu(h): kaḥ paramo devaḥ? kuto nṛityur bibheti? kasya vijnānenā 'khilam
bhavati*¹⁾?, *kene 'dam viçraṇ saṁsarati? 'ti, tad u ho 'vācu brāhmaṇaḥ (!): çrī Kṛishṇo
vai paramam daivataṁ, — 7^a tam yajet tam bhajet ity om tat sad iti || cha || iti
çrī Atharvarede Gopālatāpinī(ṇyā²)khyāyām pūrvatāpinī tripaṇcaçatamo
'dhyāyah ||*

2. (Ed. p. 29) beg.: *om*^{v 2)} *ekadā hi Vrajaḥstriyaḥ sakāmāḥ çarvarīm ushitrā,*
— 15^a (Ed. p. 63) *bhaktiyoge tishṭhati || 21 ||*, nun in neuer Zählung: *prāṇātmane
namah om tat sad bhūr bhuvah svas tasmai vai prāgātmane namo namah || 1 ||*, —
16^b (Ed. p. 66) . . || 17 || 22 || *eko devaḥ sarbhabhūteshu gūḍhaḥ*, — schließt (Ed.
p. 69): *brahmane brahmaputrebhyo Nāradaḥ 'ham çrutaṁ tathā | tathā proktānugāṇ-
dharvī (!) gachatvaṁ (°dhvaṁ²) munayo 'ntikam gachatvaṁ (°dhvaṁ²) munayo 'ntikam ||
ity atharvarede gopālatāpinīyākhyāyām samāptaḥ catuḥpaṇcaçatamo 'dhyāyah ||*

1491. Ms. or. oct. 343^a.

Das *vaiṭānasūtram*, in 14 *adhy.*; *adhy.* 1—8 (43 §§) sind 1878 herausgegeben
von R. Garbe, der Text (mit Wortindex) in London, die Uebersetzung in Straßburg.

59 foll. (9-10 Z., à 35-42 *aksh.*); *çake* 1761 *rikārīnāmasaṁvatsare udugayane
hemantapūtau paushamāse kṛishṇapakṣe driti(yā)yām tithau iṇdurāsare idam pustakaṁ
samāptaṁ; gut geschrieben, aber incorrect.*

1 (4) 5^a beg. *atha vitānasya*, — 2 (6) 9^b *athā 'gnyādheyam*, — 3 (14) 21^a *somena
yakshyamāṇa*, — 4 (3) 23^a *agnishṭomasāṁno*, — 5 (3) 25^a *kāmam aprathamayaṇe*, —
6 (5) 29^a *māghyāḥ purastād*, — 7 (3) 31^a *atha rājasūyas*, — 8 (5) 33^b *atha stotriya-
rikārā ekāheshu*, — 9 (5) 36^b *athā 'to yājne karmaṇi prāyaçcittāni ryākhyāsyāmo*,
— 10 (10) 43^b *atha yasya puroḍāça(m a)medhyam āpadyeta*, — 11 (10) 47^a *athā 'taḥ
samarūpāni ryākhyāsyāmaḥ*, — 12 (4) 50^a *sānmāṇyam yau udbodhayeyur*, — 13 (6) 52^b
agnihotre ced mādabhyu(d)dhṛitaṁ sūryo 'bhīmlocet, — 14 (10) 58^b *athā 'taḥ saṁmi-
kāni ryākhyāsyāmo*, — schließt: || *tasmādrishṭa(!)samāso 'tra tam nibodhata yājñikā
iti || 10 || ity atharvarede vaiṭānasūtre prāyaçcittaprasaṅge caturdaço 'dhyāyah, iti
çrautasūtram caturdaçādhyāyātmakam sūtram, çrīmadguru Atharvaṇācārya Pippa-
lādaçamyumātharvaṇāya namah.* Auf 59^b die Notiz: *iti çrautasūtram çrīmadguru
Atharvaṇācārya Pippalāyana (!) samāpto 'yam.*

In I—VIII erwähnte Namen etc.: *Bhāgali* 1, 3. 22, 1. 28, 12, — *Kāuçika*
22, 1. 36, 28, — *yuvā Kauçikaḥ* 1, 3. 43, 3, — *Māthara* 1, 3, — *ācāryāḥ* 1, 3. 5, 13.
7, 16, — *eke* 1, 4. 18, 6. 20, 17. 23, 21. 27, 17. 30, 12. 32, 35. 43, 2, — *brāhma-*

¹⁾ *bhāti* sec. m., °*lam vijnānam bhāti* Ed.

²⁾ zu v am Rande: *om Viṣṇor arceāyām çilā* . . (zwei Zeilen).

ṇokta 7, 25, 17, 11, 31, 1, — *mantroḥkta* 1, 14, 5, 7, 11, 15, 30, 27, 31, 4, — *bhṛīgv-aṅgīrovidā saṃskṛitam* 1, 5, — *ṛitrijo vṛṇite, 'tharvūṅgīrovidam brahmūnam sāmavidam udgātāram ṛigvidam hotāram yajurvedam adhvaryum* 11, 2, — *yajurvedūt* 1, 8: — die Monate sind durch die Vollmondstage bezeichnet, so: I. *phālgunī*, II. *cāitrī*, III. *vaiśākhī*, IV. *jyāishthī*, V. *āśādhī*, IX. *kārttikī*, XI. *tuishī* 36, 2 neben *paushī* (28, 3), XII. *māghī*.

1492. Ms. or. fol. 895.

Dasselbe Werk, aber nur die ersten acht *adhyāya* (D bei Garbe).

27 foll. (11 Z., à 45 *aksh.*): initiales *i* durch ॐ gegeben; moderne Abschrift eines der Regierung von Bombay gehörigen *Bharūch*-Msptes (Sammlung 1870/71).

1493. Ms. or. fol. 894.

Das *Kauçikasūtram*, in 14 *adhyāya*: Buch X (§ 75—79) in Text und Uebersetzung herausgegeben von Haas (§ 79 resp. von mir selbst) Ind. Stud. V, 378 — 410 (1862); Buch XIII (§ 93 — 136) desgl. in meiner Abh. »zwei vedische Texte über Omina und Portenta« (1859).

67 foll. (10 Z., à 45 *aksh.*): 33^b unbeschrieben, doch keine Lücke; moderne Abschrift aus einem der Regierung von Bombay gehörigen *Bharūch*-Mspte (Sammlung 1870/71).

I (1-9) 7^b *darçapūṛṇamāsa* etc., — II (10-17) 10^a *medhājānanam* etc., — III (18-24) 14^b *nṛṛitīkarmāṇi*, — IV (25-36) 20^b *bhaishajyāni*, — V (37-46) 26^a *pātū-cijñānāni*, — VI (47-49) 28^b *ābhicārikāṇi*, — VII (50-59) 33^a Reise etc., — VIII (60-68) 39^a *agnyādhanam* etc., — IX (65-74) 43^a Erbtritt etc., — X (75-79) 45^b *vivāha*, — XI (80-89) 52^b *pitrīmedha*, — XII (90-92) 54^b *madhuparka*, — XIII (93-136) 63^b *adbhutāni*, — XIV (137-141) 67^a *yajnavastu* etc.

Erwähnte Namen¹⁾ etc.: *Ishupālī* 138, — *Kāṇkājāna* 9, 22, — *Kaurupathī* 9, 63, — *Kauçika* 9, 46, 68, — *yuvā Kauçikaḥ* 9, — *Gārgya* 9, 13, 17, — *Jātikājāna* 9, — *Devadarçmaḥ* 85, — *Paribabhrava* 9, 81, — *Pārthaçravasa* 9, 17, — *Bhāgali* 9, 17, — *Māthara* 138, — *Çaunakinaḥ* 85, — *atharvan* 59, 73, 125, — *bhṛīgavaḥ* . . *aṅgīrasaḥ* 137, — *bhṛīgraṅgīrasaḥ* 94, 139, — *bhṛīgraṅgīrovidaḥ* 63, — *āṅgīrasa* 14, 47, — *eke* 35, 63, 67, 72, 81, 82, 87, 89, 138, 139, — *ācāryaḥ* 140, 141, — *tad āhuḥ* 17, — *brāhmaṇa* (neutr.) 1, 6, *brāhmaṇavīthi* 1, *brāhmaṇoktaṃ* 58, 80, — *iti vijñāyate* 75, — *çloka* 6, 68, 74, — *anuvāka* 8, 21, 63, 69, 79, 98, 139, — *adhyāya* 38, 141, — *sūkta* oft (s. Omina p. 361, 362), *sūktasya pāram gatvā* 10, 20, — *mantra* 1, *mantroḥkta* oft, — *sāvitrī* 17 (*kshatriya*), 56, 139, — *vedasyā 'dhyayanavīthi* 141, — *çravāṇa* 92 (*madhuparka*), — *chāndasa*, *kālpya* 141; — *dhātav* und *savitar*

¹⁾ s. »Omina und Port.« p. 360—62.

115, — König *añça* 71. — *brahmaprajāpatibhyām* 139, — *prajāpati* und *īcāna* 116, — *bhava çarva paçupati ugra rudra mahādeva īcāna* 51, — *Dhārtarāshtri* 20, — *Udānkya Çūlcāna*, *Çatrumjaya Kshātrāna*, *Mārt(y)umjayi Mārt(y)ari*, *Takshan Vaiçāleya*, *Hāhā-Hūhū Gandharrau* 56, — *Tārkshya Arishṭanemi* 73, — *Vaiçravāna*, *Dhanvantari*, *Vāsuki*, *Citrāsena*, *Citraratha*, *Takshopatakshau* 74. — *Vyādhaka* (u. seine goldene, goldbauchige Mutter) 102, — *Mausala* 92 (*madhuparka*), — *Sitā parjanya-patni* 106 (20), — *Bṛhaspati Āṅgīrasa*, *brahmaṇah putra* 135, — *Uçanas Kārya* 139; — *āçā çradddhā medhā çri hrī vidyā* 74. — *dharmādharmau* 74, — *antaka mṛityu* 58, — Götterbilder 93. 105 (tanzen, schwanken [oder träufeln?], lachen, singen): — *vaiçya*, *prādecika*, *rājan* 94. 120. 126, — *pārivrājaka* 92 (*madhuparka*), — *dāsa*, *çūdra*, *mahāçūdra* 17. 73. 141, — *cāṇḍāla* 141, — *bhacati! bhikṣhām dehi* (die Formel variiert nach den drei Kasten) 57; — *sapta nadirīpāni* 71. 86, — *nagara* 141, — *nakshatreshu patāpateshu* (Sternschnuppen?) 93. 128, — Sonnenfinsternis, Mondf. 93. 99. 100, — *rādha* 106, *phalgunīshu* 139, *citrā* 75, — *kārttikī*, *vaiçākhī* 75, *çrāvāṇi*, *prauṣṭhapadī*, *paushī* 141, — *āçvayuja* 140, *pausha* 139. 141, *prauṣṭhapada* 140, *māgha* 83. 141, *mārgaçirsha* 141, — *abhijit* (Stunde) 139.

1494. Ms. or. oct. 343^d.

Das *Kauçikasūtram*, mit dem Commentar des *Bhaṭṭa Dārila*, *prapautra* des *Mahāvedātharvarid Upādhyāya Vatsaçarman*¹⁾; leider nur bis 6, 2 (§ 48). Der Comm. ist zwar sehr kurz, auch ist der Text nicht immer mit vollem Wortlaut angeführt, dennoch aber ist dieses Werk von hoher Bedeutung.

136 foll. (11-12 Z., à 34-40 *aksh.*). Incorrect, von derselben Hand wie 1491. 1488. 1489. aber zwei Jahr später geschrieben als 1491, nämlich *çake* 1763 *çārvarināmasaṇvatsare*.

Beginnt: *çriḡ. n., çrisarasvatyai n., me vai hitapūṣām (!) | atha vedābhāshya(n) likhyate, atha vidhīm vakshyāmaḥ, atra hetur na ca dravakṣhaṇa (!) mayā bhramati prakāṣanam . .*

I, 1 17^b, 2 21^b, 3 24^a, 4 26^a, 5 fehlt Schlufs, 6 34^a, 7 39^a, 8 44^b, 9 46^b.

II, 1 (10) 48^b, 2 (11) 50^b, 3 (12) 52^b, 4 (13) 54^a, 5 (14) 56^a, 6 (15) 57^b, 7 (16) 60^{a 2)}, 8 (17) 63^b.

III, 1 (18) 68^b, 2 (19) 72^a, 3 (20) 74^b, 4 (21) 77^a, 5 (22) 79^a, 6 (23) 80^b, 7 (24) 84^b.

IV, 1 (25) 88^a, 2 (26) 91^a, 3 (27) 93^b, 4 (28) 95^a, 5 (29) 96^b, 6 (30) 98^a, 7 (31) 99^b, 8 (32) 102^a, 9 (33) 103^b, 10 (34) 105^a, 11 (35) 107^b, 12 (36) 109^b.

¹⁾ wird auch im Innern citirt, z. B. zu 48.

²⁾ 7 ist in zwei *kaṇḍikā* getheilt, deren zweite (bis 60^b) als *aṣṭamī* bezeichnet ist, aber 8 wird auch als *aṣṭ.* markirt.

V, 1 (37) 110^b, 2 (38) 112^b, 3 (39) 115^a, 4 (40) 116^a, 5 (41) 118^{a1}, 6 (42) 120^a, 7 (43) 121^b, 8 (44) 124^a, 9 (45) 125^b, 10 (46) 129^a.

VI, 1 (47) 133^b, 2 (48) 136^b.

Schließt: *kshîraudanâdi trîṇi ti | mahâvedâtharvavida upâdhyâya - Vatsuçarmaṇaḥ prapautrasya Bhaṭṭa Dârilakṛitau Kauçikabhâshye shashṭe 'dhyâye dritiyâ kaṇḍikâ samâptâ, . . . graṇṭhasaṅkhyâ 3790.*

1495. Ms. or. fol. 621^c.

Eine Art *paddhati* zum *Kauçikasûtra*.

35 foll. (15 Z., à 21 *aksh.*); bläuliches Papier, die Blätter in europäischer Weise neben einander liegend; *saṃvat 1674 varshe mârگاçîrsha çu di 13 ravau likhitam idam | pañcoli Bhavaradeva-Nâgajînî pothi karmâṃtara nâ patra 48* || es ist dies das Datum des Originals²⁾ dieser ganz modernen Abschrift; dasselbe rührt hiernach von demselben *Bhavaradeva* her, wie das Original von 1506, ist aber 44 Jahr früher geschrieben, als dieses (*saṃvat 1718*).

Beg.: *om namo atharvavedâya | atharvavedasya saṃhitâvidher vivaraṇam kriyate | tatra Atharvavedasya nava bheda bhavanti | tatra catasṛishu çâkhâsu Çaunakâdishu Kauçiko 'yam saṃhitâvidhiḥ, sa ca Gopathabrâhmaṇâd arthavâdâni parityajya vidhimâtram kalpayitrâ vidheḥ kṛitasûtra(1)yathopayogaṃ tîkâ kriyate | saṃhitâvidhe(h), tatrâ "ha Kauçikam: atha vidhiṃ vyâkhyâsyâmaḥ*, folgt Erklärung von *Kauç.* 1, 1—19; dabei, resp. im Verlauf, mehrfacher Bezug auf das *Vaitânasûtram*, so wie auf ein *Çaunakîyasûtram*: — 2^a *Upavarshâcâr्यeṇo 'ktaṃ mîmâṇsâyaṃ smṛitipâde kalpasûtrâdhikaraṇe: nakshatrakalpo³⁾ vitânakalpas, trîtiyaḥ saṃhitâkalpaç, caturtho âṅgîrasakalpaḥ, çâṃṭîkalpas tu pañcamah | ete kalpâ vedatulyâ hi iti bhagarâṇ Upavarshâcâr्यeṇa pratipâditam, anye kalpâḥ smṛititulyâḥ*, — 5^a *iti abhyâtânâṃtaṃ prâktaṃtraṃ | iti vṛihatkuçamḍikâ(h) samâptaḥ | abhyâtânâdy uttarataṃtraṃ | atha uttarataṃtre ucyate*, — 6^b *iti uttarataṃtraṃ samâptaṃ, atha garbhâdhânam âha*, — 7^a *iti garbhâdhânam samâptaṃ, atha puṃsavanam*, — . . . 7^a *atha sîmanṭonnayanam*, — 7^b *iti jâtakarma samâptaṃ, atha nâmakaraṇam*, — 8^b *atha caturthe mâsi nirṇayanam*, . . *atha asṭame mâsi annaprâçanam*, . . *athâ "bdike godânâdikam karma*, — 10^a *atha cûḍâkaraṇam*, — 13^a *iti upanayanam*, — *athâ "vdike vedavratam*, — 13^b *atha kalpavratam*, . . *atha mṛigâvratam*, — 14^a *iti brahmacârîvratâni, atha samâvartanakarma (bis 14^b).* — 15^a *atha virâha ucyate (bis 19^b, dabei auf 16^a—18^a madhuparka, Kauçikasûtrarishaye)*, — 19^b *atha caturthikâkarma (râdhîya etc.)*, — 21^a *atha pariçishṭoktaṃ madughamanîprâyaçcittam ucyate*, — 21^b *atha laghuçâkhâkarma ucyate*, —

¹⁾ bezeichnet als *shashṭhi*.
Ak. der W. 1871 p. 76 (Nro. 6).

²⁾ s. darüber Bühler in den Monatsber. der Berl.

³⁾ cf. p. 87 not. ² u. ⁴.

22^a *atha bṛihachâlâkarma ucyate*, — 22^b *iti Dârila bhâshyakârah*, — 23^b *iti paṇḍitaKeçara(h) paddhatikârah*, . . . *iti gṛihapraveçah samâptah*, *atha çâṇtyudakam ucyate*, — 25^a *atha saṃpatkarmo 'cyate*, — 26^a *sâṃpadasya karmapaddhatiḥ samâptah*, *atha puṣṭikâma*, — 27^a *iti paṇṣṭikah*, *yatrâbhicârah*, *athâ `dbhutâni*, — 28^a *atha pariçishṭoktam prâyaçcittam ucyate*, — 29^a *iti karmoddhârakapaddhatir likhitâ*, *atha vṛiddhiçrâddham*, *uktam âṃgirasakalpe: kanyâputrarivâheshu praveçe navareçmanah | çubhakarmaṇi râlânâṃ cûḍâkarmâdike tathâ || sîmanṭonayane cai 'va putrâdimukhadarçane | yajnodvâhapratishṭhâsu mekhalâbandhamokshayoh || putrajanmarvishotsarge vṛiddhiçrâddham samâcaret |*, — 28^b *atha dahana-vidhiḥ*, — 35^a *pretasya pretatvavimuktyartham aham utsṛijâmi*, — 35^b *vṛishotsargah samâptam iti*.

1496. Ms. or. fol. 896.

Dasselbe Werk.

26 foll. (10 Z., à 43 *aksh.*), moderne Abschrift aus einem *Bharûch*-Mspt. der Regierung von Bombay (Sammlung 1870/71).

1497. Ms. or. fol. 973.

Die *Atharvapariçishṭa*, s. vol. I, 89 fg., Nros. 364—66; *Kauçikoktâni*, nach § 49, und zwar danach eigentlich nur 72, hier dagegen 79, in zwei Theilen (**a. b**).

121 foll., aber fol. 68—76 fehlen (15 Z., à 38 *aksh.*): modern. Randmarke auf ^b: *atharvaṇa* (links), *pariçi* (rechts).

a. 1 (50) 13^b, *nakshatrakalpaḥ*¹⁾, beg.: *çrîg. n. | om namo 'tharvâtmane vâmadevâya çivâya, çrîsarasvatyai namaḥ | kṛittikâ rohiṇî*²⁾ . . , schließt (13^a): *pratiçrutir iti || 50 || iti brahmavedapariçishṭa(ṇ) nakshatrakalpâbhidhânâṃ kṛittikârohiṇî samâptah*, hieran aber schließt sich noch (wie in Chambers 110) ein Abschnitt über den *çakadhûma*³⁾, beg.: *om yad râjâna çâkadhûmam* . . , und schließt (13^b): *putrasyâ "dahane daranṭu || 1 || kṛittikârohiṇîmadhye Paippalâdâ maṃtrâḥ*, — 2 14^b (ohne Namen), beg.: *om brahmaṇe brahmavedâya, rudrâya parameshṭhine*, — 3 16^a (desgl.), *om atha râjaprathamâbhisheke*, — 4 17^b, *purohitakarmâṇi, om atha (pu)râhitakarmâṇi*, — 5 18^b *puṣhyâbhisheka*, — 6 19^a *piṣṭurâtryâḥ kalpah*, — 7 19^b *ârâtrikaṃ*, — 8 20^b *ghṛitâvekṣaṇaṃ*, — 9 21^a *tiladhenu*, ausdrücklich auch als *navamaṃ pariçishṭam* bezeichnet⁴⁾, — 10 21^b (*daçamaṃ p.*) *bhûmidânaṃ*, — 11 22^a (*ekâdaçam*) *tulâpurushadânavidhi*, — 12 *ibid. (dvâdaçamaṃ) âdityamaṇḍalaṃ*, — 13

1) s. dazu meine Abh. über die *naksh.* 2, 390. 392 fg.

2) dies ist nach § 49 der Anfang der 72 *pariçi*.

3) s. meine Abh. über Omina u. Port. p. 363 (1859).

4) hier ist somit der *nakshatrakalpa* als erstes *pariçi*. gerechnet, s. p. 89 not.².

(so Cod.) 23^b *hiranyagarbharidhi*, — 14 (*caturdaçamaṃ*) 24^b *hastirathadānaṃ*, — 15 (*pañcad.*) *ibid. aṣṭarathadānaṃ*, — 16 (*shodaç.*) 25^a *gosahasraridhi*, — 17. 18 (*pa-riçishṭadrayaṃ*) 26^b *hastyaçradikshâ*, — 19 (Zahl fehlt) 28^a *râjukarmasâṃvatsarîyaṃ hastyaçradîdikshâ samâptâ, iti uktapariçishṭânâṃ kartavyakâlâḥ*, — 20 (Zahl fehlt) 28^b *rîshotsarga*, — 21 (9 Cod.!) 29^b *rudramahotsara*, — 22 (aber als *ekonaviṇçaṃ paṃ* || 19 || bezeichnet!) 30^b *brahmayâga*, — 23 (20 Cod.!) 32^b *skandayâgaḥ, prathamâ riṇçatîḥ samâptâ, eraṃ shâṇḍa (khaṇḍe?) 124*, — 24 (21 Cod.!) 34^a *sambhâralakshaṇaṃ*, — 25 (22 Cod.!) 35^b *araṇîlakshaṇaṃ*, — 26 (23!) 38^b *yajnapâtrala*, — 27 (24!) 39^b *redîla*, — 28 (25!) 40^b *kṇḍala*, — 29 (ohne Zahl!) 41^b *samîla*, — 30 (27!) 42^a *sruvala*, — 31 (28!) 42^b *hasta*, — 32 (29!) *ibid. jralâ*, — 33 (30!) 43^b *laghulakshahoma*, — 34 (ohne Zahl!) 44^b *rîhallakshahoma*, — 35 (31 Cod.!) 46^b *koṭîhoma*, — 36 (32!) 48^b *gaṇamâlâ*, — 37 (33!) 50^b *ghṛitakaṃbalam*, — 38 (34) 51^a *anulomakalpa*, — 39 (35!) 52^a *âsurîkalpa*, — 40 (ohne Zahl) 54^b *uchushmakalpah, pariçishṭânâṃ pûrvârdha(ṇ) samâptam iti, çu 257. khâṇḍa sarvâke*.

b. 1 (37 Cod.) 57^a *samuccayaprayaçcittâni*, beg.: *Bhṛîguraṃgîrorûpadhârîṇe çirâya namaḥ, atha yatra tad apahanyamâne musalaṃ patati tat ghoram bharati*, — 2 (38!) 57^b *brahmakûrcaridhi*, — 3 (39!) 58^a *tudâgâdividhi*, — 4 (40) 59^b *pâçupata-ratam, dvitîyâ riṇçatîḥ samâptâ, etadvitîyaviṇçatyâḥ 164, ubhayâṃ 288*, — 5 (ohne Zahl) 61^b *samudhyopâsanaridhi*, — 6 (42 Cod.) 62^a *smînaridhi*, — 7 (ohne Zahl) 64^a *tarpanaridhi*, — 8 (44 Cod.) 65^b *çrâddhakalpa*, — 9 (45!) 66^b *agnihotrahomakalpa*, — 10 die Lücke beginnt hier schon früher als in Chambers 112, nämlich bereits im *uttamapâṭala* § 6 (67^b ult.), endet jedoch einige Zeilen früher: 77^a beginnt nämlich im *caraṇaryûha*, resp. in 13 (49), noch in der Darstellung des *Sâmaredu: sarahasyaṇy etat sâmaganaṃ smṛitam | atha sâmareduḥ saravê suga(ṇ)dhis tejasvî mṛiduraktâ brahmanyah pralaṃbabâhu duçcarmâ kṛishṇo varṇena kârataḥ | svareṇe 'ti shuḍaratnîḥ pramâṇena* (1 aksh. fehlt) *ca smṛitah | stuvanty rishayo (!) brahmâ sâmanî tishṭ(h)ati | san-nîdhan sa bhagavân sâmaredu maheçvarabhaktah; — tatra vrahmaredasya nava bhedâ bhavanti, tad yathâ: Paippalâdâḥ, Staudâḥ (!), Maudâḥ, Çannakîyâḥ, Jâṃvâlâḥ, Jaladâḥ, Brahmaradâḥ, Deradarçâḥ, Çaraṇarâidyâç ce 'ti, teshâm adhyayanam rîcâṃ drâḍaça sahasraṇy açîtrîçatâni ca, paryâypikaṃ dvîsahasraṇy anyâç çu 'râ 'reishikât (!) | bahîni ty eta (!) grâmyâranyakâni shat sahasraṇi bhavanti | tatra brahmaredasyâ 'shṭâ-riṇçaty-upanishado bhavanti¹⁾*: *mûṇḍakâ* 1, *praçnakâ* 2, *brahmarîdyâ* 3, *ksharikâ* 4, *çûlikâ* 5, *atharvaçiro* 6, *atharvaçikhâ* 7, *garbhopenishu(t)* s. *mahopenishu(t)* 9, *brahmo-panishat* 10, *prâṇâgnihotraṃ* 11, *mûṇḍîkye* 12, *nâdabîṇḍû* 13, *brahmabîṇḍû* 14, *amṛita-bîṇḍû* 15, *dhyânabîṇḍû* 16, *tejobîṇḍû* 17, *yogaçikhâ* 18, *yogatat(t)ra* 19, *nîlarudra* 20, *pañca*

¹⁾ hiervon steht in Chambers 112 nichts, s. vol. I, 92. Die beschränkte Zahl 28 für die *upanishad* sowohl wie die Aufzählung dieser 28 *up.* selbst ist von hohem Interesse. (Die Zahlen sind von mir hinzugefügt.)

tāpīni 21, ekadaṃdī 22, sa(ṃ)nyāsaridhiḥ 23, aruṇaḥ 24, haṃsaḥ 25, paramahaṃsaḥ 26, nārāyaṇopanīṣu(t) 27, vaitathyaṃ 28 ce 'ti, tatra Gopathaḥ śataprapāṭhukaṃ brāhmaṇam ūsīt, tasyā 'vaṣiṣṭe dve brāhmaṇe pūrvam uttaram ce 'ti, tatra śhaḍ aṃgāny adhītya śhaḍaṃgarid bharati, śhaḍ aṃgāni bhavanti: cikṣhā . . (wie Ch. 112) . . lakṣha-(ṇa)grāṃthā¹⁾ bhavanti: caturādhyāyikā prātiśākhyaṃ pañcamapāṭelikā daṃtyoshṭhārūdhīr bṛihasarrānukramaṇī ce 'ti | tatra dvāsaptaṭiḥ parīṣhṭāni bhavanti Kauṣikāni: kṛitīkā rohiṇyādyādau (!) uktāni²⁾, tatra ca brahmavede 'śṭādaṇa vratāni carishyat: sāvitrīvrataṃ . . . — 14 (50) 77^b — 79^a caṃdraprātipadikaṃ, — 15 (51) 80^b grahayuddhaṃ³⁾, — 16 (52) 83^a grahasaṃgraha, — 17 (53) 84^a rāhucāra, — 18 (54) 84^b ketucāra, — 19 (ohne Zahl) 85^b pītuketulakṣhaṇaṃ, — 20 (56) 86^a kūrmaribhāga, — 21 (57) 87^a maṇḍulāni, — 22⁴⁾ (58) 87^b digdāhalakṣhaṇaṃ, — 23 (nochmals 58! resp. auch direct bezeichnet als aśṭāpañcācattamaṃ) 89^a ulkālakṣhaṇaṃ, — 24 (59!) 89^b vidyulla°, — 25 (60!) ibid. nirghāta°⁵⁾, — 26 (61!) 90^b parīṣeshala° (vesha!), — 27 (62!) 91^b bhūmīkaṃpala°, 28 (63!) 93^a nakṣatragrahotpātala°, — 29 (64!) 96^a utpātala°, — 30 (65) 97^b sadyorvriṣṭi°, — 31 (66!) 98^a goṣānti, — 32 (67) 99^b adbhutaṣānti, — 33 (ohne Zahl) 105^a svapnādhyāya, — 34 (69!, resp. von zweiter Hand 68) 106^b atharvahrīdayaṃ, — 35 (70) 108^b bhārgavīyāni, — 36 (ohne Zahl) 113^a Gārgyāni, — 37 (ohne Zahl) 116^b Bārhaspatyādbhutāni, — 38 (ohne Zahl) 119^b Uṇasādbhutāni, — 39 (ohne Zahl, mit 6 kaṇḍ. [so auch Ch. 112]), beg.: atha mahādbhutāni vyākhyāsyāmaḥ, schließt [wie Chamb. 112]: tathā mahātmā vratam asya kuryāt t. m. vr. a. k. kuryād iti, iti mahādbhutāni samūptāni, ohne sonstigen Schlufstitel!

Erwähnte Namen etc.): Agastī 41, 1, — Aṅgīras 67, 1, — aṅgīras appellat. 72, 8, Plur. 45, 1. 72, 1, — āṅgīrasa 2, 3. 45, 1. 48, 2. 9. 10. 69, 3. 72, 1. 5. 8. 9, — Atharvan 6, 1 (Bṛihaspati). 19, 5. 20, 1 (Bhārgava). 32, 1. 33, 1. 4. 10. 35, 2. 54. 1, — atharvan 1, 2. 3⁶⁾, 5. 65 (v. 25). 66 (v. 46). 68, 3. 71 (v. 151). 72, 2. 3. 6. 7. 9, Plur. 5, 1. 45, 1. 72, 4, — atharvaka 71, 8, — atharvavid 1, 2-4, — atharvarihita 2. 1. 69, 1. — Atharvaveda 38, 2. 43, 5, — atharvaçiras 46, 2. 70, 8. 72, 2, — atharvahrīdaya 72, 8. 9, — Atharvāṅgīrasaḥ 1, 5. 45, 1. 72, 8. 73 (v. 1), — ātharvāṇa 37, 1. 45. 1. 48, 9. 10. 56, 2 (mantrāḥ). 72, 1. 5. 8. 9, — Bhṛigu, bhṛigu 1, 2. 72, 1. 8. 73. 1. 8, — Bhṛigr-Aṅgīrasau 35, 2, — bhṛigvaṅgīrovid 2, 1. 3. 35, 2. 46, 2.

¹⁾ unter diesen lakṣhaṇagrantha ist somit etwas Anderes zu verstehen, wie hier in parīṣ. 24 fg. 55. 58 fg., cf. Ind. Stud. 13, 460 fg.; bei Burnell aber im Catalogue seiner Vedic Manuscripts (London 1870) p. 9 fg. werden, ähnlich wie oben, allerhand, jedoch zum Taitt. Veda gehörige, phonetische Schriften mit dem Titel: lakṣhaṇa bezeichnet.

²⁾ der Nakshatrakalpa somit als erstes parīṣ. gerechnet. ³⁾ s. Ind. Stud. 10, 317 fg.

⁴⁾ dies Cap. ist vol. 1, 93 irrthümlich ausgelassen: es reicht in Chamb. 112 bis 51^a.

⁵⁾ so ist auch vol. 1, 93 zu lesen.

⁶⁾ die nachstehenden Angaben basiren auf Chambers 111. 112; s. bereits meine Abb. »zwei ved. Texte über Omina u. Portenta« p. 346. 347. 413 (1859).

48, 7 (*Bhṛīgvo-Aṅgīrahprokta*). 73, 6. 77, 4, — *bhūrgava* 1, 1. 2. 48, 2. 68, 3, — *Bhūrgava* 20, 1. 23, 1. 26, 1. 56, 1. 60, 1. 61, 1. 66, 1. 68 (v. 3). 71 (v. 72). 76 (v. 8), — *brahmaveda* 51, — *Ātreya* 54 (v. 78), — *Āditya* 74, 9, — *Āpastamba* 24, 11, — *Uddālaka* 54 (v. 62. 76), — *Urmati* (?) 2, 1, — *Uçanas* 2, 1. 25, 2 (*Kāvi*). 54 (v. 78). 67, 1. 6. 76, 1 (*Kārya*). 8. 9 (*Bhūrgava*), — *Auçanasa* 2, 1, — *Karmarṅga* 33, 2. 35, 2, — *Kaṣyapa* 54 (v. 76), — *Kaṣyapa* 75 (v. 54), — *Kāṅkayana* 32, 1, — *Kauçika* 24, 9. 10. 30, 2. 34, 26. 46, 3 (zweimal), — *Kraushṭuki* 52, 4. 71 (v. 2. 61. 92), — *Garga* 52, 4. 53, 1. 5. 54 (v. 78). 64, 1. 65, 1. 67 (v. 67), — *Gārgya* 53, 5. 74 (v. 122), — *Gotama* 75, 1, — *Gautama* 31, 1. 74, 1, — *Gopathokteḥ* 21, 6. 28. 2. 29, 1. 33, 10. 51, — *Cāraṇaraidyāḥ* 23, 1. 51, — *Chāgalyāḥ* (?) 38, 25, — *Jaladāyana* 23, 1, — *Jalaha* (°da?) 1, 5¹⁾. 23, 1 (?). 51, — *Jājāḥ* 23, 1 (?). 51, — *Dera-darçāḥ* 23, 1. 51, — *Nārada* 30, 1. 54 (v. 78). 64, 1. 67, 6. 76, 1. 2, und *Nakshatra-kalpa* § 46. — *Padmayoni* 54, 1. 71, 1, — *Parāçara* 2, 1, — *Pippalāda* 23, 10. 24, 14. 34, 20. 41, 1, — *Paippalāda* 1, 3. 6. 34, 20, — *Pāṭhīnāsī Mausaliputra* 3, 3. 17, 13, — *Bṛihaspati* 2, 1. 3, 2. 6, 1. 30, 1. 74, 9. 75 (v. 1. 56. 91), — *Brahman* als Lehrer 69, 1. 74, 1, — *Brahmaradāḥ* 51, — *Bhāradvāja* 2, 1. — *Māhiki* 24, 10. 46, 3, — *Mauda* 1, 5. 23, 1, — *Maudāyana* 24, 10. 23, 1 (?). — *Mausaliputra* 3, 3, — *Vādari* 32, 1, — *vṛiddha Garga* 64, 1, — *Çakra* 74 (v. 58. 106), — *Çannaka* 20, 1. 23, 1. 24, 13. 26, 1. 31. 54, 1. 61, 3. 65 (v. 6). 71, 1, — *Çannaki* 1, 4, — *Çannakeyās* 24, 10, — die Namen der *ṛishi* und *ācārya* im *tarpaṇa* s. vol. I, 91. 92: — *Māthara* 69, 3: — *Vāsishṭham* (*purohitam*) 2, 3, — *eke* 5, 2. 23, 18. 47, 1, — *apara āha* 49, 2, — *saṁhitāvidhau vyākhyātāḥ* 2, 1, — *pāṭhāntara* 2, 1. 3, 3. 16, 2 (mitten im Texte!), — *sraçākhā, sraçākhika* 72, 2, — *anyaçākhya* 72, 9, — vier *veda* 12, 5. 43, 4. *sāṅgo-pāṅga* 51, — *redānām ādibhir mantraiḥ* 4, 3, *vedavedāṅgapāruga* 4, 3. 12, 5 (*redānām pāruga*). 20, 5 (*vedapāruga*), *vedāntaga* 8, 2, *pitṛīm vedavedāṅgavidāḥ paṇcāgnir anūcāno vyavahāri çrotriyaḥ trināciketāḥ trimadhus trisuparnā chandogo jyeshṭhasāmago 'tharraçirasō dhyetā* 46, 2, — Anfang und Schluss der vier *vedasaṁhitās*?) (*Rik, Vs., Sāmas., Ath.*) 48, 3, — Aufzählung der einzelnen Bücher der *Ath.S.* 48, 9. 10 (= *Ath.S.* 19, 22. 23), — *veda, varga, pada, kāṇḍa, anuvāka* 48, 2, *adhvāryu, chandoga, bahvṛica, atharvarid* 1, 2. 4. 5, — *iti brāhmaṇam* 19, 3. 35, 1. 43, 6. 46, 3, — *keçībrāhmaṇam* 48, 2, — *pada-krama-brāhmaṇa-kalpaçarirā sāvitrī* 46, 6, — *agniraiḥkṛitam adhyāyam* 74, 19, — *drādaçādhyāyasaṁgraha* 74, 1, *drādaçabhir adhyāyāḥ* 75, 11, — *survasamuccayaikam adhyāyam* 75, 11, — *anuvāka* 4, 2. 9, 1. 34, 3. 5. 48, 2. 9. 74, 7, — *sūktā* oft, — *arthasūktā* 34, 18. 25, — *purushasūktā* 46, 4. 77, 4, — *ādhyātmikāni* (Texte, aufgezählt) 44, 5, — [28 *upanishad*, desgl., 49], — *paryāya* 34, 8. 18. 39, 12, 48, 9, — *dharmaçāstram apratiratham praiṇasūktam purushasūktam upanishadam anyad ādhyātmikam* 46, 3, — *samayācārāpūrvābhiḥ Nakshatrak.* § 46, — *divya-*

1) s. Ind. Stud. 1, 296.

2) s. ibid. 4, 431.

tantravid 73, 9, — *daivacintaka* 76, 18, — *çakunajnāna* 60, 1 (71, 4), — *gāyatrī* (heilige) 31, 3. — *tad api*, oder *atra*, *çlokāḥ* 3, 1. 7, 1. 8, 2. 11, 1. 12, 4. 15, 1. 32, 2. 68, 1 (dreimal). 2 (zweimal). 77, 3: — *agni rāyu sūrya* 45, 2, — *savitā* 35, 1. 39, 9, — *savituh sthānam*¹⁾ *āpuṭi* 13, 1, — *gandharvapaḍam uttamam* 73 (v. 73), — *īṣvara* 37, 2 (*īṣvaro 'pi vaço bhavet*). 42, 2 (*rudra*), — *maheçvara* 42, 3, — *rudra* 38, 9. 42, 1-4. 43, 6 (*madhyāhne tikṣṇam rudras tapati*), — *paçupati* 33, 10 (*vratam*). 38, 9 (*mahā°*). 42, 3. 4. — *mahādeva* 33, 3. 42, 2, — *rudrasāvitri* 42, 2. 6, — *Skanda* 21, 6. 33, 3, *kṛttikāputra* 21, 6. — *viçākha* 21, 4, — *bhīma* 42, 3. 4, — *viçabhadhrāja* 42, 1. 4, — *çaṃkara* 33, 4. 10 (belehrt von *Atharvan*). 42, 4. 6, — *kāla*, *piṅgala*, *babhrū*, *kapardin*, *karāla* 69, 3. 4, — *umā* 42, 4, — *durgāpūjanam* 17, 2, — *gaṇeçānī* 75, 10 (v. 53), — *holokā* 17, 9, — *bhadrakālī* 76, 17 (v. 93), — *sarasvatī* 43, 6, — *varshatī Mādharah* 52, 9. 53, 3, v. *Vāsarah* 62 (v. 16), v. *devah* 65 (v. 8). 76 (v. 42. 43), — *Vishṇu* 42, 3. 4. — *Vāsudeva* 76, 16. 17 (v. 86. 90), — *Keçava* 38 fin. (u. *Pāṇḍuputrāḥ*), — *surendra* 20, 5 (belehrt von *Atharvan*), — *daivam* 76 (v. 108). *daivakṛito daṇḍah* (v. 102), — *āsuri*, *ātharvaṇasya duhitā* 37, 1. 2 (*yasya dery āsurī grihe*), — *sarpa-paṇyajānāḥ* 47, 2. — Aufzählung der 6 diç und ihrer Könige 38, 1, *lokapālān* 17, 1, *dīṇmāga* 67 (v. 89). 68, 1 (*digdvirada*), — *Maṇibhadhrādayo yakṣāḥ* 76, 18 (v. 99), — *gandharvāç Citrasenayaḥ* 76, 18 (v. 99), g. u. *apsarasas* 47, 2, g.-Stadt 67 (18): — *akṣhamālā* 43, 4, — *līṅga*, *līṅgāyatana* 75 (v. 45. 49). 76 (v. 4. 60. 96. 104), — *āyatana*, Tempel 74 (v. 45). 76 (v. 60), *devatānām veçmasu* 76 (v. 97), *mahādevāyatana* 42, 1, — *citra* (Götterbild) 74 (v. 45). 76 (v. 4. 59. 60), *daivatāni* desgl. 76 (v. 57), *arcā*, *devatārcā* desgl. 61 (29). 75 (v. 14. 41), — *torāṇāvartasvastikavardhamāna* 68, 1, *svastika* 73 (v. 39). 75 (v. 5. 20), *vardhamānāç ca çrīvatsāḥ* 75 (v. 5), — *nīrājajitrā* 16, 4. — *huṃ phat* 38, 1. 9, *kīlakāstrādi* 38, 30, *hṛidayam çikhā kavacam astraṃ* 38, 1, *jāti munḍi pañcaçikhā* 42, 2, *jātila* 38, 1. 55, 2. 69, 3. *raudrajaṭila* 71 (v. 142), *munḍa* 55, 2. 69, 3. 71 (v. 140), *kāshāyārāsāḥ* 55, 2. 71 (v. 140 *çvetarakṭapaṭo 'pi vā*), — *vedauḍo janān* 55, 2, — *bhasmapradigdhāṅga* 71 (v. 143), *bhasmasnāna* 42, 1-4, *pāçupati* *vratādeça* 42, 1, — *pāshaṇḍa* 67 (v. 39), *nagnapāshaṇḍabhūyishṭhāḥ* 74 (v. 89), — *saptajānmānugam pāpaṃ* 15, 1, — *jātismaratcam* 44 (2). 51, Wiedergeburt als Sau, Hund etc. 43, 3, — *caitya*, °*druma*, °*vṛiksha* 67 (v. 31. 58). 74 (v. 39). 75 (v. 45. 73. 78). 76 (v. 4. 48. 50. 54), — *yogināḥ* 20, 5 (v. 26).

saptadvīpā vasumdhara 13, 1. 16, 1, — *saptasāgaramekhalā* 3, 2, — *trisāgarāntā vasudhā* 25, 5. — vier *sāgara* 4, 1, — *Gaṅgā* 44, 4, *Gaṅgā-Yamunayoh* 42, 4, — *Gayā* 44, 4, — *Sarasvatī* 44, 4, — die Völker-Namen²⁾ im *kūrmavibhāga* s.

¹⁾ cf. *Nakshatrak.* § 49, 9.

²⁾ zu den im *Nakshatrakalpa* § 6—8 vorliegenden dgl. s. *Naksh.* 2, 392; dieselben machen einen älteren Eindruck; die *Yavana*, *Çaka* etc. fehlen daselbst; die *Vāhlīka* finden sich auch dort.

vol. I, 93, — *Bāl̥hika*, *Yavana*, *Kamboja*, *Çālva*, *Madra*, *Uç̥nara*, *Saurāsh̥tra*, *Sīndhu-Saur̥va*, *Kshudraka*, *Māl̥ava*, *Matsya*, *Mlecha*, *Pulindaka* 52, 2, — *Çaka-Yavana-Tukhāra-Bāl̥hikāḥ* 53, 3, — *Naimishapushkarāṇi* 44, 4, — *Ikshvākuprabhṛitayaḥ* 12, 5, — *Pāṇḍuputrāḥ*, *Bhīmasenārjunādyāḥ* 38 fin. (*Keçaveno 'pagūdāḥ*): — die neun Planeten, Sonne etc.¹⁾ als: *jāta* bei den *Kalīṅga*, *Yavana*, in *Avantī*, *Magadhā*, bei den *Saindhava*, im *Mahārashṭram*, in *Surāsh̥trā*, *Girīçrīṅga*, *Malaya* 53, 1, — *ādityādina* 17 (14). — *ādityādigrahāḥ* 27, 5. 43, 3 (*sūryādayo*). 53, 1, — Mars²⁾, Saturn, Jupiter, Mercur, Venus 66, 22 fg., — *grahayāga* 17, 15, — *bāl̥arka* 25, 6 (v. 31). 30, 1 (v. 4), — Fixsterne (*sthāvarāḥ*) aufgezählt 54 v. 43 fg. (*nṛigavyādha*, *Triçāṅku*), — *nakshatra*, *kṛittikādrohinyādi* 17, 15 (*nakshatra-snānāni*, °*dakshināḥ*). 58, 1. 68, 2 (darunter *bahula* = *kṛittikā*), — Mondregenbogen 75 (v. 65. 66), — *gajavithā*, *nāgarivithā*, *gorivithā* etc. 52, 4; — Maafse 27, 1 fg., — *Māgadha*-Maafse 35, 2. 3, — *dīndra* 38 (v. 26), — *kali* 75 (v. 59), *kalikalusha* 38, 1, — *kalpānte*, Wind 74, 3 (v. 13), — *yugānta* 52, 5. 7. 54 (v. 66). 66, 3 (v. 26), — Monate, *çrāvāṇa* etc. 57, 1 fg., *āçrayaje māse* 16, 1, — *riçvāvasau muhūrte* 3, 2, *abhijāmuhūrte* 12, 1. 35, 1, *riçayamuhūrte* 17, 2. 33, 5, *çrete muhūrte* 17, 4; — von den Kasten 27, 4. 32, 1. 2. 37, 1. 38, 7. 8. 43, 4. 48. 8: weiß, roth, gelb, schwarz, die Farbe der vier Kasten³⁾ 52, 5. 56, 1. 74 (v. 40. 41). 76 (v. 54. 55. 83). — *strīçūdr̥am* 42, 6. 43, 4, — *brāhmaṇānām prasādēna sūryo divi virājati* 12, 5, — *caturāṅgam*. Heer 27, 2. 71 v. 55 (?), — *tumula* 74 (v. 115. 118), — Zeughaus 76 (v. 19, *āyudhāgāra*), — *nagara* 65 (v. 7). 74 (v. 66. 84. 99), — *nāgara* 19, 1. 53, 1. 2, — *nalada* 16, 4, — *tagara* 37, 2, — *kushta* 3. 16, 4. 37, 2, — *madughamaṇi* 39, 9, — Sodomiterei 71 (v. 136 *kumārīradane yaç ca rānarīm vā 'dhigachati*), — *janamāra*, °*māri* 74 (v. 84. 98), — *vātikasya . . paṭṭikasya rogasya* 73 (v. 69).

5. vedāṅga und Zugehöriges.

1498. Ms. or. fol. 904^a.

Fragment, von den elf *prakāra*, die *samhitā* zu recitiren.

5 foll. (14 Z., à 25-27 *aksh.*), moderne Abschrift.

çr̥ig. n. | *atha saçhitāyā ekādaça prakāra likhyam̐te | tat̐rā 'nukramah: saçhitā-pada-kramas tr̥iṇi, jāta mālā çikhā lekha dhrajo daṇḍau ratho ghanah | ashtau vi-kṛitayaḥ proktāḥ kramapūrvā man̐shubhiḥ ||, om br̥ihāspate pari diyā rathēna rakshohā 'mitrā apabādhamānaḥ | prabhāṃjant senāḥ pram̐ṇiṇo yudhā jayātm asmākām edhy*

¹⁾ zu den griechischen Beziehungen hierbei s. Ind. Stud. 10, 317—20, und zu dieser Reihenfolge der Planeten als in Indien »frühestens im 3. Jahrh. nach Chr.« möglich s. H. Jacobi in Z. D. M. G. 30, 306. ²⁾ diese Reihenfolge hat mit der griechischen nichts zu thun; eine noch andere dgl. s. p. 98 s. bei 1507. ³⁾ s. Ind. Stud. 10, 10.

arītā rathānām (Rik 10, 103, 4) || hiervon sodann auch *pada°* und *krama°*; || 1—3 || *atha jaṭāyām udāharaṇam: anulomavilomābhyāṃ trivāraṃ hi paṭhet kramam | jaṭāyām vikṛitīm dhīmān riñāya kramalakṣhaṇam* || derselbe Vers in *jaṭā . . iti jaṭodāharaṇam* || 4 || *atha mālā-dāharaṇam: brūyāt kramaviparyāsārdharcasyā "dino 'ṃtataḥ | om tam cā "dīm nayed evaṃ kramamāle 'ti kṛtītā* || derselbe Vers in *mālā*, etc. Schließt: || 11 || *prātiçākhyādiçāstrajnaḥ sarvaçikshāriçāradah | sūkṣmabudhiḥ samartho yas sa jaṭām vaktum arhati* || || 1 || *tribhāshyaratnatam(tra)sya bhāshyaṃ vaidikābharaṇam | prathamam Vyāsa-çikshā ca Lakṣmī-çikshā dvitīyakā* || *Bharadrājaç ca tātṛyā çikshā "raṇya (?) turīy(ak)ā | pañcamam Āmbhuçikshā ca shashṭham cā 'rā "pilas (?) cf. Āpiçali(?) tathā | sapṭamam Pāṇinī-çikshā aṣṭamam Kāṇhātis tathā | Vasīṣṭha-çikshā nava-mam ete vai nava çikshakāḥ | navaçikshāsāraṃ āraṇyaçikshāmṛitam* || bricht ab.

1499. Ms. or. fol. 880.

Eine *çikshā*, ohne Unterschrift; den Aufschriften (von anderer Hand) auf 1^a und 20^b zufolge, die *Nāradaçikshā*: in 2 *prapāṭhaka*.

20 foll. (7 Z., à 32 *akṣh.*): hier und da Lücken gelassen; *svasti saṃmarat* 1929 *samā māsa phāguṇa va di* 12 || *çrisīvo 'haṃ sīvo 'haṃ sīvo 'haṃ çī*. Auf 1^a *Nāradaçikshāyāḥ prāraṃbhaḥ*, auf 20^b *Nāradaçikshā samāptā*.

prop. I (7 kh.) 10^b: beg.: *çrīg. n. | çrisāmavedāya | athā 'taḥ svaraçāstrāṇāṃ sar-reshāṃ vedanīçayaṃ | uccanīcarīçeshād dhi svarāṇyatram pravartate* || 1 || *ārcikaṃ gāthikaṃ cā 'ra sāmikaṃ ca svarāṇtaraṃ | kṛtāṃte svaraçāstrāṇāṃ prayoktāryaṃ viçeshataḥ* || 2 || *ekāntaraḥ svoro hy rikṣu gāthāsu dryamṭaraḥ svarah | sāmāsu tryamṭaraṃ vidyād etāvat svarato 'ṃtaraṃ* || 3 ||, . . 2^b || 14 || *khaṇḍah* 1 ||, — *sāmavedu(sya) rakṣhyāmi svarāṇāṃ caritaṃ yathā | alpagraṇtha prabhūtārtha çravyaṃ vedāṅgam uttamaṃ* || 1 ||, . . 3^b || 16 || *khaṇḍa* 2 ||, — *gānasya tu daçavidhā guṇavṛttis, tad yathā . .* in Prosa, . . 4^b zum Schluß drei vv. || 3 || *khaṇḍa* 3 ||, — *padmapatraprabhaḥ shaḍja riṣabhaḥ çukapīṇjaraḥ*, . . 5^b || 12 || *khaṇḍam* 4 ||, — *yah sāmugānāṃ prathamah sa veṇor madhyamaḥ svarah*, . . 7^a || 19 || *khaṇḍam* 5 ||, — *dāravī gātravīṇā ca dre vīṇe gānājātishu*, . . 8^b || 22 || *khaṇḍa* 6 ||, — *kṛṣṭāsya mūrdhmani sthānam lalāṭe prathamasya tu*, . . 10^a || 19 || *khaṇḍa* 7 ||, — *ata ūrdhvaṃ pravakṣyāmy ārcikasya svaratrayaṃ*, . . 10^b || 11 || *iti prathamah* *prapāṭhakah*.

prop. II (8 kh.) 20^a, beg.: *sayakārāṃ samuṃ vāṣṭy akṣharaṃ svaritaṃ bhavet*, . . 11^b || 11 || *khaṇḍa* 1 ||, — *ikūrāṃte pade pūrve ukāre parata sthite*, . . 13^a || 18 || *khaṇḍa* 2 ||, *yad udāttam udāttaṃ tat yat svuritaṃ tat pade bhavati nīcam*, . . 14^a || 11 || *khaṇḍa* 3 ||, *vīṇittayaç catasro vai riñneyā iti me mataṃ*, . . 14^b || 9 || *khaṇḍa* 4 ||, — *svarā ga ḍa da vūç cā 'ra nāṇanamāḥ sahoṣmabhiḥ*, . . 15^b || 11 || *khaṇḍa* 5 ||, — *chaṇḍomānaṃ ca vṛttaṃ ca pādaṣṭhānaṃ trikāraṇam*, . . 16^b || 10 || *khaṇḍa* 6 ||, — *pathyāpādaḥ prathamodvādaçamātras tathā tṛtīyo 'pi*, . . 17^a || 11 || *khaṇḍa* 7 ||, — *kauksheyāgniṃ sadāratadaçrīpādaçana(?) hitaṃ*, — schließt: *yathā vyāghrā ha°* || 30 ||, *evaṃ varṇā(h) pra-*

yoktavyā nā 'ryaktā na ca pīditāḥ | samyagvarṇaprayogeṇa vrahmaloke mahāyate || 31 ||
khaṇḍa 8, grāṇṭhasaṃkhyā 240, dvitīyaḥ prapāṭhakaḥ.

1500. Ms. or. fol. 882.

Die *Pāṇinīyaçikshā*, *Yajus*-Recension, mit anon. Comm. (*vyākhyā*); in Text und Uebersetzung von mir edirt in den Ind. Stud. IV, 345 (1858: auf p. 360 fg. auch die var. l. der *Ṛik*-Recension).

9 foll. (10 Z., à 40 *aksh.*): moderne Abschrift, ohne Datum.

Beg.: *çrīg. n. | pātu no nikashagrīvā matihemnaḥ sarasvatī |*
prājñetaraparichedam vacasai va karoti yā || 1 ||
chandaḥkalpaniruktāni nīṛitānā 'ha sūribhiḥ |
çikshā tv arūṛitā yasmāt tasmāt tān rivṛṇomy aham || 2 ||

atha çikshām pravakshyāmi, athe 'ty ayam ānamtarye, vedādhyayanasyā 'naṃ-
taram aṃgapāṭhaḥ, kiṃ kāraṇam? shaḍaṃgo vedo 'dhyetarya iti smaraṇāt, tatra ca
çikshā prathamā, atha shashdānushaṃgāt; — allerhand Citate, so: *iti* oder *tathā*
c' Audavrajīḥ, tathā ca Nāradaḥ, tathā ca Çaunakaḥ, tathā ca Suyajnaḥ.

1501. Ms. or. fol. 621^a.

Die *Maṇḍūkāçikshā*, bricht in 16, 2 ab. S. meine Analyse des Inhalts in m. Abh. über das *Pratījñāsūtram* p. 106—112 (1872), so wie Haug über den vedischen Accent p. 55 (1874) und Kielhorn im Indian Antiquary 5, 141. 196 (1876).

10 foll. (15 Z., à 21 *aksh.*); bläuliches Papier, die Blätter in europäischer Weise neben einander liegend.

I (14) 1^b, II (14) 2^b, III (7) *ibid.*, IV (15) 3^b, V (11) 4^a, VI (9) 4^b, VII (10) 5^a, VIII (11) 5^b, IX (13) 6^b, X (11) 7^a, XI (11) 7^b, XII (10) 8^b, XIII (10) 9^a, XIV (10) 9^b, XV (10) 10^b.

Beginnt: *om namo 'tharvavedāya | om tisro vṛttir anukrāntā drutamadhyavilambitā(h) . . .*, — bricht ab mit: *|| 10 || 15 || sahasraganitā vidyā çataçaḥ parivartitā | āgamishyati jihvāgre sthālān nimmam ivo 'dakam || 1 || çatena ganitā vidyā sahasreṇa tu dhârītā | çatānām . . .*

Wenn vollständig, hat das Werkchen 184 vv.; — aufser *Maṇḍūka* (2, 3) wird nach Kielhorn, vermuthlich in dem hier fehlenden Schlusse, auch *Kāçyapa* citirt.

1502. Ms. or. fol. 904^b.

Die *Sarvasammataçikshā*, in 6 *prakaraṇa*, mit 153 vv.

9 foll (14 Z., à 25 *aksh.*); modern; auf 1^a *atha sa'kshâprârāmbhaḥ*, auf 9^b *s'okshâsamāptah*, Randmarke *sa'çī°*.

Beg.: *çrīg. n. | gaṇeçam varadam devam praṇipatya gaṇānānam |*
dvitrâdinām pravakshyāmi lakṣaṇam sarvasammataṃ || 1 ||

svarād dvitram arāpnoti vyañjanaṃ vyañjane pare |
sparçō lakārapūro yo vapūrvaç ca dvir ucyaṭe || 2 ||

3^a || 35 || *iti dvitraprakaraṇaṃ || 1 ||*, — *idāniṃ hastavinyāsabhedoccāraṇa-siddhaye | anuktānām udattādi-dharmāṇāṃ siddhaye 'pi ca || 36 ||*, . . || 40 || *ity aṅga-prakaraṇaṃ || 2 ||*, — *svarottaroṣhmaṇaḥ pūrva-rephasya svarabhaktitā | rikārasya svarūpaṃ tat budhvā boddhuṃ na çakyate || 41 || svarabhaktir ato . .*, 4^a || 56 || *iti svarabhaktiprakaraṇaṃ || 3 ||*, — *aryañjanasvarāṇāṃ tu yādau kaṇṭha iti "ritau | varṇapratikṛitār oṣṭaudirpau syātāṃ svarasya hi || 57 ||*, . . 5^a || 82 || *iti svarita prakaraṇaṃ || 4 ||*, — *gokarṇakṛitihaste hi nirḍiçed dakṣiṇe svaram | aṅgulishu ca sarvāsu nayed aṅguṣṭham eva ca || 83 ||*, . . || 87 || *iti hastasvaranyāsuprakaraṇaṃ || 5 ||*, — *ākā-rāntam udattāntam āṇparam yatra dīçyate | trikṛayaṃ taṃ vijñāyāṃ mo shū ṇa ū shu ṇas tathā || 88 ||*, — 8^a || 153 || 8^b *iti sarvasammataçikshāprakaraṇaṃ || 5 (!6) || oṃkāraç cā 'thaçabdaç ca dvār etau brahmaṇaḥ purā | kaṇṭhaṃ bhūtvā viniryātāu tasmān māṅgalikār ubhau || 1 || redasyo 'pakrame vidvān arasāne 'py atandritaḥ | pra-ṇaram brahmarakṣayā uccurec chaṇḍasāṃ sphuṭam || 2 || ādāv anukte svarati paras-tāc ca viçīryate | viniçramuç cai 'kapade procyā 'nyad yuḥ pravistarāṃ || 3 || cha ||* nichts weiter.

1503. 1504. Ms. or. fol. 978. 979.

Vāskā's Niruktam; herausgegeben mit Einleitung und Commentar von R. Roth (1852).

1503 (Ms. or. fol. 978). *adhy. I—VI*; 87 foll. (8 Z., à 27 aksh.); *çake* 1743 (die 3 ist unsicher, kann auch 2 sein) *vṛishānāma sa(ṇva)tsare vaiçākhā va dya 9 tadine samāptam hasta akshare Nāro Kṛishṇa viṃjhe gotra Vāsishṭha Āsvilā-yanayānce pustaka ase çubham bhavatu riçjhe ity upanāma*. — Am Schlufs jedes *adhy.* werden die *pratīka* der einzelnen §§ nebst der Zahl derselben angegeben.

I (20) 16^b, II (28) 33^a, III (22) 48^a, IV (27) 63^a, V (28) 79^a, VI (36) 87^a.

1504 (Ms. or. fol. 979). *adhy. I—VIII (VII—XIV)*; 100 foll., von derselben Hand wie **1503**; *çake* 1744 *vṛishānāma sa(ṇva)tsare aṇvina çudhdha 5 pañcamyā(ṇ) ṇiduvāsure tadine pustakaṃ samāptam viṣemty upanāma Kṛishṇājīsūta Nārā-yaṇena likhitaṃ | kaṣṭhena likhitaṃ graṃthaṃ yatnena paripādayet | yadi çudhdham aṇudhdha(ṇ) vā | [mūrkhaḥaste na dātaryam evaṃ vadati pustakaṃ]* ([bis] von anderer Hand).

VII (31) 14^b, VIII (22) 22^b, IX (43) 34^a, X (47) 50^b, XI (50) 64^b, XII (46) 78^b, XIII (13) 83^a, XIV (37) 99^b.

1505. Ms. or. oct. 231.

Das *jyotisham* (*Rik*-Recension) und *Somākara*'s¹⁾ Commentar zu der *Yajus*-Recension des Werkchens.

Eine im Jahre 1846 von Max Müller für Herm. Brockhaus gemachte und mir von diesem am 3. August 1862 für die Königl. Bibliothek übergebene *Dera-nāgarī*-Abschrift, auf 8 foll. (5 Z., à 32 *aksh.*) und auf 78 foll. (5-6 Z., à 40 *aksh.*). Die Blätter sind je nur auf der Vorderseite beschrieben.

Der Text ist aus einem der beiden Londoner Mss. (E. I. H. 1378 oder 2521), der Commentar aus E. I. H. 1510 copirt. Für meine gerade damals in dem Jahrgange 1862 der Abhh. der Berliner Akad. der Wiss. im Druck befindliche Abh. »über den *Veda*-Kalender, Namens *Jyotisham*«, in welchem ich denselben in Text und Uebersetzung (!) edirt, resp. zu commentiren versucht habe, hat diese Abschrift erst vom siebenten Bogen an benutzt werden können, s. daselbst p. 58^{n.3}; die meiner Abhandlung zu Grunde liegende Abschrift der angeführten drei Londoner Mss. rührt von Westergaard her, war von ihm für Lassen gemacht, und von diesem mir geliehen worden, s. *ibid.* p. 16. — Ueber das *Jyotisham* hat nach mir noch G. Thibaut gehandelt im *Journal Asiat. Soc. of Bengal* 46, 411 — 37 (1877).

1506. Ms. or. fol. 621^b.

Ein astrologisches Werk, am Schlusse bezeichnet als: *atharvavedoktam jyotisham*²⁾, in 14 §§.

10 foll. (15 Z., à 20 *aksh.*): *saṃvat 1718 varshe kârttikasyâ 'sitacaturthyâṇ dera-gurau dine Kaṇvâlaye Rudraprayâge Narmadottaratîre vasato 'tharvavedâ-dhyâyinaḥ pañcakalpî çrî 5 Kâçîdâsâtmaja pañcolî çrî 5 Râmacaṃdrasîno Nâgajî-sutena âbhyantaranâgarajânâtîyena Bhavadevene 'dam graṇthanî likhitanî | âtmaja-Yajnadevapathanârthanî, tathâ ca bhrâtrîsutânâm adhyayanârthanî, tathâ nirîksha-nârthanî, tathâ paropakârârthanî; es ist dies das Datum des Originals dieser ganz modernen Abschrift; s. das oben bei 1495 Bemerkte.*

Beginnt: *om namo 'tharvavedâya | atha brahmânâṇ svayambhūṇ gurūṇ loka-pitāmahaṇ | brahmaloke sukhâsînaṇ Kâçyapaḥ parîprichati || 1 || kiṃ pramânâṇ muhûrtânâm râtrau vâ yadi vâ divâ | caṃdrâdityagataṇ sarvaṇ tan me prabrûhi prichataḥ || 2 || tasya çuçrûhamâṇasya Kâsyapasya mahâtmanah | provâca bhagavân sarvaṇ muhûrtajânâṇ uttamaṇ || 3 || drâdaçâkshînimeshas tu tava nûma 'bhidhî-*

¹⁾ so nennt sich der Verf. selbst in der Einleitung und am Schluß. In der Schlußunterschrift ist das Werk anscheinend bezeichnet als *çrî Çeshanâgakṛitanî*, s. jedoch meine Abh. über das *Jyot.* p. 8. ²⁾ s. Bühler in den Monatsber. der Berl. Ak. d. W. 1871 p. 77.

yate | lavā(s) trīṇcat kulā jñeyāḥ kulātrīṇcat trutir bhavet || 4 || trūṇām tu bhavet
trīṇcan muhūrtasya prayojanam | drādaṅgulam uchesham tasya chāyā pramāṇa-
taḥ || 5 || navatī(h) shadāṅgulāṇc cai 'ra pratīcīm tām prakāṣayet | purastāt saṁdhirelāyām
muhūrto raudra 1^a) ucyate || 6 || çretah 2 shashtīḥ samākhyāto maitro 3 vai drādaṅgu-
lulāḥ | shaṭsu sārabbhaḥ 4 jñeyah sāvitrāḥ 5 pañcasu smṛitah || 7 || caturshu tu vai-
rājas 6 (- fehlt) trishu viçvāvasus 7 tathā | madhyāhne abhijin 8 nāma yasmīn chāyā
pratishṭhītā(h sec. m.) || 8 || prācīm vai gāminīm chāyām rauhiṇas 9 trishu vartate |
vataḥ 10 caturshu vikhyāto vijayaḥ 11 pañcasu smṛitah || 9 || nairṛita fol. 1^b s 12 tu
shadāṅgulyo vāruṇo 13 drādaṅgululāḥ | saumyah 14 shashtīḥ samākhyāto bhagas 15
tu paramas tathā || 10 || ete muhūrtā vyākhyātā duḥa dvau ca tathā trayah | ahany eva tu
vijñeyā rātrāv api na saçayah || 11 || ata ūrdhvaṁ tu sarvashūm ānupūreya(c)chubhā-
çubham | sarvaṁ vistarāḥas tūca (tāvat?) tan me nigadataḥ çṛiṇu || 12 || 1 ||

2 (11) 2^a çubhāçubham der muhūrta 1—10, — 3 (6) 2^b desgl. der muhūrta
11—15, — 4 (12) 3^a Aufzählung der 11 karaṇa: vier dhruva, nämlich: 1. çaku-
nim (!), 2. catuspadaṁ, 3. nāgaṁ, 4. kaustubham; sieben cara, nämlich: 5. bavaṁ,
6. bāluvaṁ, 7. kaulavaṁ, 8. taitilaṁ, 9. garājir, 10. vaṇijaṁ, 11. viṣṭi; — çubhāçubham
bei kar. 1-3, — 5 (18) 4^a çubhāç. bei kar. 4-11 und Gottheiten aller 11 kar., — 6 (13) 5^a
von den 15 tithi und ihren fünf Arten: nandā, bhadra, jyā, riktā, pūrṇā, —
7 (22) 6^b von denselben fünf: von den Planeten, nakshatra, von Omina (durch çä-
kma) u. dgl., — 8 (8) 7^a von den 7 Planeten: Sonne, Mond etc.²⁾ als dinādhipāḥ, und
den betreffenden 7 Wochentagen, — 9 (11) 7^b ātmakarmaguṇaṁ çreshṭham puru-
shaṁ-purushaṁ prati | alpagraṇthaṁ mahārthaṁ ca pravakshyāmi Bhṛigor matam
|| 1 || prīṭhak purushaviṇeyam nakshatrāṇām çubhāçubham | ātmasaṁpatkaraṁ
jñeyam ātmana ſiddhim ichatām || 2 ||, — 10 (11) 8^a ādhane janmanakshatre nai-
dhane pratvareṣu ca | pravāse prāṇasaṁdehe kshurakarma ca varjayet || 1 || — saṁ-
patkare gaṇe v. 4, vipatkare gaṇe v. 5, — 11 (7) 8^b graholkāçaninirghātāḥ kṁpai(r)
dāhuḥ ca pūdyate | yad-yad bhayaṁ bhavati tatra (!) tat pravakshyāmy açeshataḥ || 1 ||,
— 12 (11) 9^a brāhmaṇī trayodaçāḥ smītā pushyam adhārayat | kshatrīṇi drādaṅgulaṁ
tu vaçyai 'ty ekādaça stathā || 1 || çūdrīṇām api sarvāsām daçarātṛo vidhīyate | varṇa-
krameṇa nārīṇām esha pushyavīdhīḥ smṛitah || 2 || über die menses der Frauen, —
13 [14 Cod.] (11) 10^a ſitusvābhāvika strīṇām rātrayah shoḍaça smṛitah | caturbhīr
īturaḥ sārddham ahobhir siddhigarhitāḥ || 1 || 1-4. 11. 13 nūditāḥ, die anderen 10 (!) pra-
çastāḥ; über die Einflüsse derselben auf die Zeugung, resp. Geburt (cf. Nirukti 13),
— 14 (12) 10^b kanyā tu vikale jñeyā yugme bhavati mānavaḥ | trīṇyā saṁtatir yasya
tad rakshet kuladūshaṇam || 1 || . . . nakshatrāṇi grahāç cai 'ra devatāḥ pitro dvijāḥ |
pūjitāḥ pratipūjyante (!) nirdahaṁty apamānitāḥ || 10 || ātma-jyotiṣham ity uktam sva-
yam uktam svayambhuvā | tatvataḥ prichamānasya Kāçyapasya mahātmanah || 11 ||

1) diese Zahlen füge ich hinzu.

2) griechische Reihenfolge; s. p. 92 not.¹.

*ya idaṃ pathate vipro vidhivac ca samāhūtaḥ | yathoktaṃ labhate sarvam āmnūyavidhi-
darṣanād, āmnā° iti || 12 || ity atharvavedoktaṃ jyotiṣaṃ samāptam.*

1507. Ms. or. fol. 905.

a. Eine gruppierte Zusammenstellung vedischer *mantra*, unter dem Titel: *ṛicakam*; cf. Bühler's Bericht über s. Reise in Kashmīr p. 37, Appendix p. 1.

b. Sprüche und *brāhmaṇam* (!) für eine, nach dem Anfangswort der dazu gehörigen Sprüche *ekacakram* genannte, *graheshṭi*, d. i. an die 9 Planeten¹⁾, den Polarstern und den Canopus gerichtete Feier; und zwar wird dieselbe mittelst vedischer, der Hauptsache nach resp. nur vedisch zugestutzter Verse begangen.

12 foll. (11 Z., à 45 *akṣh.*); ohne Datum, modern, wohl aus Kashmīr stammend; dieselbe Hand wie 1508. Mehrfach Wechsel von °e und °i, °i, von °va und °u, von °ya und °i, wie im *Kāthaka*. Randmarken: 1^b. 3^b. 4^b *a°bha°*, 2^b *ka°bha°*, 5^b—7^b *ka°sthā°*, 8^b—10^b *ṛi°*, 11^b. 12^b *pa°*.

a. beg.: *om namo gāyatrīyai, om muktāvidrumahemanūladharalachāyair mukhais trīkṣhaṇair yuktām indunivaddharatnamukutāṇi tatvātmararṇātmikāṇi | gāyatrīm varadābhayāṇi kuçakarāṇi çūlāṇi kapālāṇi guṇāṇi çamkhaṇi cakram athāravīṇḍayugalam hastair vahantīm bhaje || ojo 'si 'ti gāyatrīm ārahya devānām ārshaṃ ojo 'si saho 'si ralam asi, . . iti svastyayanam || agnaye samanamat pṛithīryai s., yathā 'gnih pṛi*

2^a *thīryā s. evaṃ mahyam bhadrāḥ sannatayaḥ sannamanṭu, — ibid. ity agni-
bhadrām, — 2^b iti kanikradam nāma sūktam, — 3^a iti 'ndrabhadram, ā no
daça vaççadevan tu dvitrishtvantam, — 3^b ity ā-no-bhadram || bhadro no agnih
suhavo, — 4^b ity açitibhadram ||, . . iti vishṇubhadram ||, — 11^a iti ṛicakam
samāptam ||*

b. *athai 'kacakram likhyate, agnir hiraṇyam somo hiraṇyam ity ājyabhāgaḥ,
evaṃ evā 'nyaderatopahāre talderatā jape mantrāḥ prayoktavyāḥ | om agnir hiraṇyam
amṛitam hiraṇyam agnir aro rocanam citrabhānu(h) . . kṛishṇavartmā svāhā, somo
hiraṇyam amṛitam hi somah . . çukravartmā svāhā || ekacakram udayād ity aṣṭā-
daçabhūḥ²⁾ samidhām annasyā 'jyasya ca juhōti; ekacakram udayād bhrājamānaṃ
devastomaṃ dadṛçe sūryam ekaṃ haridrukmaṃ viçvam ejaṭ sacantaṃ tasmai no derāḥ
paridatta sūryāya svāhā; ekaviṃçaṃ pañcabhir dyotayantaṃ shadbhūḥ sūryam pra-
vatā co 'dratā ca . . yajne sūryam çukrahutaṃ purastāt svāhā: — çretah çukro
vṛishabhaç carshaṇīnām ūrvā u tat katvā 'sutīm karishṭhaḥ, sa no rayim me griheshva
dadhāt ā no vīro vardhatām dyotamānaḥ svāhā: apām garbho vidathasya prasādhanam
ūrvo 'tisṭat sindhūnām anīke, sa çervīḥam adhūdhātve antarikṣhaṃ çukrah çicu dīr-*

¹⁾ aber nicht in der griechischen Reihenfolge (wie in 1508), sondern: Sonne, Venus, Jupiter, Mercur, Mars, Saturn, Mond, *rāhu*, *ketu*; eine noch andere Reihenfolge s. p. 92 bei 1497. ²⁾ je 2 vv. für jeden der 9 *graha*.

gham āyur nidhattāṇ svāhā; — vrahmādhikāḥ prathamō jātavedā vṛihaspatir bhārato
 deratānām, asmin yajne varhishi modamāno hiranyarācīr ishiraḥ svarshāḥ svāhā; çucir
 derānām ṛishabhaḥ prajānām ṛibhur vasūnām amṛitasya nābhīḥ, asmin yajne var-
 hishi modamāno hiranyaretā abhayaṁ kṛṇotu svāhā; — rudhāḥ saumyo amṛita-
 traṁ rabhūrā mṛitan devānām ā 11^b yuḥ prajāsu asmin yajne somaçīçur yurā
 naḥ çan no bhava payasā pyāyamānaḥ svāhā; rodhā su me maghavan rācam emāṁ
 rodhā su me viçrabhṛito jānitrī, rodhā su me mātariçvā vacobhīr rodhā su me vrah-
 maṇā saṁçīçādhi svāhā; — agnir mūrdhe ti svāhā; citro hantā rohidaçraḥ pra-
 jānām asmin yajne havishā sà na etu, sa navakrīr abhayaṁ kṛṇotu viçre t sarām ādu-
 dhate trottāḥ svāhā; — çanaīç caran mā rudhīr asme vīrān mā no grīhān paçūn mā
 na āyuh | mā no yūno bhavitā no rathena mā naḥ çīçūn garbhān mā naḥ kīncana
 svāhā; çan no bhava ṛitubhīḥ çam ca māsaiḥ çam ardhamāsaiḥ sha (1 aksh. Kleks)
 shā mahobhīḥ | çan naḥ kāshtāḥ pradīço diçaç ca çam sūryā candrā jyotinishi çam ca
 (am Rande) svāhā; — makshū dhātā mātariçvā vacobhīḥ candro amṛitāj jāyate vardha-
 mānaḥ, āyuh prajāṁ amṛitaṁ saubhagatraṁ pra candramās tirate dirgham āyuh
 svāhā; bhūyo jāto havishaç candram asmāt pūrṇaḥ purastāt payaso havīrbhīḥ, payo
 garbho deratāḥ pūrṇamānaç candro amṛitatram abhayaṁ kṛṇotu svāhā; — dhanunā
 gā dhanunā jīm jayema dhanunā tīrāḥ samado jayema, dhanuḥ çatoror apakāmaṁ
 kṛṇoti dhanunā sarvāḥ pradīço jayema svāhā; ugraṁ tamo viçrarūpaṁ mahāntaṁ
 svarbhānur ajaraṁ mahasrat, mahad bhayāt tamaso mṛityupāçād vimu(ṇ)can rāhur
 abhayaṁ kṛṇotu svāhā; — ketuṁ kṛṇvann aketave peço maryā apeçase, sam ushad-
 bhīr ajāyathāḥ (svāhā fehlt): yajnasya ketuṁ prathamam purohitam agnir naras trisha-
 dhasthe samadhīre | indreṇa devaiḥ saratham sararhishi sūdan nī hotā yajathāya su-
 kratuḥ svāhā; — ādityas tejas(r)i ty upahomān juhōti, ādityas tejasrī tejo asmin
 yajne yajamāne dadhātu svāhā, çukro bhrājasrī bhrājo a. y. yajamā 12^a ne d.
 s., vṛihaspatir rākpatir vāco a. y. y. d. s., rudho vuddhimān vuddhim a. y. y. d. s.,
 amko¹⁾ yaçasrī yaço a. y. y. d. s., sauraḥ surabhīḥ surabhim a. y. y. d. s., can-
 dramā āyushmān āyur a. y. y. d. s., rāhur abhayaṁ (!) abhayaṁ a. y. y. d. s., ketur
 anaparodhy anaparodham a. y. y. d. s., dhruvo dhairyaçm dhairyaṁ a. y. y. d. s.,
 Agastyo vīryavān vīryam a. y. y. d. s.: — preddho agne didhi puro no yatra derāḥ
 pārre purāṇāḥ . . , imo agne vītatamāni . . , dhruvan te rājā . . dhruvan dhruvena . . ,
 Agastyāḥ khaṇamānaḥ khaṇitraiḥ prajāmayatraṁ valam ichamānaḥ, ubhā varṇāv ṛishir
 ugraḥ pupoṣha satyā derīshv āçīsho jagāma; Agastyasyai tat sūktaṁ kayāçubhīyaṁ, tasya
 sāmīdhenīshv apy anvarrūyāt, tasya yājyānurvākye syātām, Agastyo²⁾ vai marud-
 bhyāḥ çatam ukshṇaḥ pṛiçṇī(n) praukshat, tām indrayā labhata, tam marutaḥ

1) offenbar hier als Name des Mars (cf. *tohitāṁka*), der auch vorher in den Sprüchen nur schwach (durch *rohidaçraḥ*) bezeichnet war.

2) s. hierzu TBr. II, 7, 11, 1; *Pañcar.* 21, 14, 5.

krudhdhā vajram udyatyā 'bhyopatāt (bhyāpatan), sa etat sūktam apaçyat tenai 'nân açamayād yad etad anūcyate çāntyai: ity ekacakram samāptam || athā 'sya vrāhmaṇam¹⁾ ity ek. s. (!) 12^b om devāç ca rā asurāç ca samāvad eva yajne (y. am Rande!) akurvata, yad eva devā akurvata tad asurā akurvata, te devā etāni grahahavîṇshi paçyaṇs (Augment fehlt!), tair imdraṁ ayājayaṇs, tad asurā na 'navayaṇs, tato devā abhavan parā 'surā abhavan, ya evaṁ vidvān etāni grahahavîṇshi yajati bhrātṛi-vyasyā 'nanvarāyāya bhavaty ātmanā parā 'sya bhrātṛiyo bhavaty; ādityāya ghṛite caruṁ nirvapet, tejas tena parikrīṇāti; çaukraṁ e., vrahmavarcasam t. p.; vṛihas-pataye nairāraṁ pajasi caruṁ, vāḥpatyam tena p.; vaudhāya narakapālaṁ, ruddhin t. p.; bhaumāya 'kakapālaṁ, yaças t. p.; saurāya palalamiçraṁ ghṛite caruṁ, sura-bhin t. prīṇāti (! Cod.); candramase paṇcadaçakapālaṁ, āyus t. parikrīṇāti; rāhave caruṁ, abhayan t. p.; ketave caruṁ, anaparuddhan t. p.; etāny eva sarvāṇi bhava(n)ti, ya evaṁ vidvān etayā yajeta; yaḥ kāmuyeta tejasvī bhrājasvī vāḥpatir ruddhinān yaçasvī sura-bhur āyushmān abhayānaparuddhī (°yy an°) syād ity; ekacakram udayād bhrājamānam ity aṣṭādaça yājyānurākya bhavanti, sarūpatevāyā; 'gnir hiraṇyam somo h. ity ājyabhāgaṁ, predhho agna imam agna iti samyyaje (!); uccair yajaty, eṣhā vai vācām uttamā ya 'ccair, uttamā samānānam bhavati; ādityas tejasvī 'ty upahomān juhōti sarvasya 'ptyai sarvasyā 'varuddhyai ya evaṁ vidvān etayā yajeta, iti graheshtī vrāhmaṇam ||

1508. Ms. or. fol. 906.

Zusammenstellung vedischer und moderner Verse und Abschnitte zur Feier des *agni*, der neun *graha*²⁾, des *dhruva* und des *Agastya*, des *vāstoshpati* und des *kshetrapāla*, der Jahreszeiten, Zeiträthsels, der Nacht. Das vedische Material ist aus *Riksamhitā* und *Kāthaka* entnommen, und wird resp. stets durch Angaben aus der *anukramanī* und dem *māntrārshādhyāya* eingeleitet: es hat selbstverständlich weder in *Riks.* noch im *Kāth.* Beziehung auf Planeten, Polarstern und Canopus, sondern ist hier nur secundär damit in Bezug gebracht: — *mihira*, als Name der Sonne, ist charakteristisch für die Abfassungszeit.

fol. 13—31 (11 Z., à 45-47 *aksh.*); Fortsetzung von 1507. Randmarken: 13^b *ri° a° sū°*, 14^b *ri° sū° sū°*, 15^b. 16^b *ya° cam° sū°*, 17^b *ya° bhau° sū°*, 18^b *ri° vu° sū°*, 19^b *ya° vu° sū°*, 20^b *ya° ji° sū°*, 21^b *ya° çu° sū°*, 22^b *ya° çā° sū°*, 23^b *ri° rā° sū°*, 24^b *ri° ke° sū°*, 25^b *ya° dhru° sū°*, 26^b *vā° pu° sū°*, 27^b *sa° dai° sū°*, 28^b *a° sya°* (sollte *asya* sein!), 29^b und 30^b *a° vā°*.

Beg.: *om çrīg. n. | om eko 'nekaḥ susūkshmaḥ sakalajanahṛidām antarasthaḥ parokshaḥ sthūlo 'sau paṇcaraktro varaçukavahanah çaktihastah trīmetrah | saptaṛcīḥ*

¹⁾ es ist interessant zu sehen, wie gut sich auch der Verf. des nachstehenden Apokryphon's den vedischen (resp. *Brāhmaṇa*-)Styl angeeignet hat; cf. *Kāth.* 20, 6.

²⁾ und zwar stehen sie hier, abweichend vom *ekacakram* (p. 98), in griechischer Folge.

saptajihvas tribhuvanajananaasthānasamhārakāri diptah pratyakshaderah sa bhavatu hutabhuk sarvakāmaprado nah || agnis tūri, ā kṛishṇene 'ti ca, agnir nava, Madhuchandā Vaiṣvāmitro, vāyo vāyavyaindravāyaramaitrāvaruṇas tricā, aśvinā dvādaśa cṛvaindra-vaiṣvaderasārasvatāḥ saptaī 'tāḥ praūgaderatāḥ, agnim īde¹⁾ Rik 1, 1, 1 bis 2, 12 . . 13^b . . rājati; ishtācaktiṃ srastikābhītiṃ uccair dīrghair dorbhir dhārayantaṃ japābhaṃ hemakalpaṃ padmasamsthaṃ trinetraṃ dhyāyed vahnīm vaddhamauliṃ jātābhiḥ || navakṣumkumasanibhaṃ trinetraṃ rucrākalpaçatam bhajāmi vahnīm sravaçaktirarābhayāni dorbhir dadatam ratnasaroruhe nishanṇam ||, īde agnim ity āṅgīrasadhāyyā, āgneyam gāyatraṃ, īde agniṃ ripaçcitam, folgt Rik 3, 27, 2-6. 7, 15, 4. 5 (sphārd!, yajñasya cetataḥ!). 6, 16, 37. 38 etc. wie in Kāth. 40, 14 zusammengestellt (resp. von da her entlehnt) . . 14^a . . āhutaḥ, iti yajurvede 'gnisūktam.

Sonne 14^b. 15^a, beginnt: pratyakshaderam vishadam sahasramarīcibhiḥ çobhitubhūmideçam, saptaçragam saddhvajahastam ādyaṃ deram bhaje 'ham mihiram hṛidabje || ud u tyam (Rik 1, 50, 1-13) . . radham; samaikshisho 'rdhvamahasa ādityena sahiyasā, aham yaçasvināṃ yaço viçvā rīpāny ādadhe; udyam adya vi no bhaja pitā putrebhyo yathā, dīrghāyutasya he 'shishe tasya no dehi sūrya; udyantan tvā mitra-maha ārohamtaṃ vicakshana, paçyema çaradaḥ çatam jīrema çaradaḥ çatam; ity ṛigvede ravisūktāni: — atha yajushaḥ, divākaraṃ dīptasahasraraçmim . .; . . ud u tyam iti vrahmanaḥ, ud u tyam (Kāth. 4, 9. 10) . . devebhyah; nama ādityāya çivacaryā-dharāya sahasrakiraṇāya svāhā, grahādhipataye s., kamalarāndharāya s., yajamāna-çarapradāya sr.; udayaṃs tu mahābhānuḥ tejasā cā 'bhayanīkaraḥ, saha 15^b saraçmidiptaç ca ādityaḥ prīyatām mama; anena mantrahomenā 'gnyādityau grahādhipatī sānucarau prīyetām, prītau me bharetām.

Mond 15^b—16^b, beginnt: çamkhaprabham enapriyam çaçamkam içāna-maulisthitam ūjarūpaṃ, tamīpatim amvijayugmahastam dhyāye hṛidabje çaçinam graheçam: . . svādor abhakshi (Rik 8, 48, 1-15) . . 16^a . . purastāt; ity ṛigvede candru-sūktam; — ... pravedusa iti vandāru raishṇarasya çeshas tisraḥ pāpmāpahasya; praveduse (Kāth. 7, 12) . . 16^b . . ayam; namaḥ somāya umācaryādhārāya svāhā, shodaçakalādhipataye svāhā, nakshatrādhipataye s. kumudarāndharāya s. yajamāna° s.; dvījarājo mahāmūṇyas tārāpatir viçeshataḥ, oshadhūmā ca yo rājā sa somaḥ prīy. m.; anena mantrapāṭhena varuṇacandramasau nakshatrādhipatī sānucarau prīyetām, prītau me bharetām.

Mars 16^b—18^a, beginnt: om prataptagāṅgeyanibhaṃ graheçam sin- 17^a hāsanasthaṃ kamalāsihastam surāsuraiḥ piṇītapādapadmaṃ bhaumanaṃ dayāhūṃ hṛidaye smarāmi; taṃ yuvam de, agnir mūrdhā, agnir hotā daça gāyatraṃ ṛishir vodad ity ābhyām Somakam Sāhaderyam abhyavadat purā 'bhyām asyā 'çrinār āpur ayācata; agnir hotā no adhvare (Rik 4, 15, 1-10) . . kṛīnotana; — jushṭo damūnā ity anūcyamāno vrahmanaḥ; jushṭo (Kāth. 2, 15) . . 18^a . . ānushak; om namo 'ṃgārakāya kumāra-

¹⁾ mit d, nicht mit l; so auch sonst hier.

*rratadhârîṇe*¹⁾ mahâkîraṇâya dharâsutâya yajamânâvarâ°: yena 'rjitâ jagatkîrtir
bhûmiputrena çâçvatî, çatraraç ca hatâ yena bhaumena mahitâtmanâ: sa prîyatâm
tu bhaumo 'dya tushṭo bhûyât sadâ mama: anena m. kumârabhaumau prîyetâm . .

Mercur 18^a—19^b, beginnt: om vashaṭ te vishṇa, rodhâ sva me: somâtma-
jam haṁsagataṁ devîrâhuṁ çamkhendurîpam asipâçahastam, dayânudhim bhûshana-
bhûshîtâṅgam rudham smare mânasapaṁkajeham; vishṇosh shad vaishṇavam hi pra
ro jâgatam traîmdraç câdyas trîco bhava paṁca rodhi shad âçrinam traṇ te trishṭubham;
vishṇor nu kam (Rik 1, 154, 1—157, 6) . . 19^a . . dadâça; — atha yajushah, sarve
râjapeyamamtrâh, derânâm ârsham: om rathantaram (Kâth. 14, 10) . . 19^b . . âpnoti:
a14ru (!): om namo rudhâya vishṇuvratadhârîṇe tikshṇakîraṇâya rūpâdhipataye yaja-
mâ° (sv.): vuddho vuddhipradâtâ ca somaputro mahâdyutih, âdityasya rathe tishṭhan sa
rudhah prîyatam mama: anena m. vishṇuvrudhau sânuccaran prîyetâm prîtau me bh.

Jupiter 19^b—20^b, trâtâram indram, vîhaspate, tejomayam çaktitricûlahastam
surendrajyeshṭhastutapâdapadmanam, medhânudhim matmya(?)gataṁ devîrâhuṁ guram bhaje
mânasapaṁkajeham; vîhaspate vîhaspatijñânâṁ tushṭâra naram jagatî: om vîhaspate
prathamam (Rik 10, 71, 1-11) . . 20^a . . trah; — indrâya vâcam vadate 'ndrasya jagataḥ
dairî(?) vâcam pratyâjyaçîrshamânasya° (jih°!) 'surebhyah âyu(r) yajñena kalpatâm ity
anurâkudrayam yârat parushasya nârâyṇasya° 'rsham: om indrâya vâcam (Kâth. 14, 1) . .
20^b . . râjajityai trâ: namo vîhaspataye vrahmacaryâdharâya svâhâ, anupakîraṇâya prajâ-
pâlapataye derapurohitâya yajamâ° (sv.): merumûrdhni samâkrâṁto derarâjapurohitah,
jñâtâ yah sarvaçâstrâṇâm sa guruh prîyatâm mama: a. m. indrâvîhaspatî sâ° prî° . .

Venus 20^b—21^b, sarasvatî, annât parisrutah: samptaptakâṁcemanibham devî-
bhujam dayâhuṁ pîtâmraram dhṛitasaroruhadvandracûlam, krauñcâsanam asurasevita-
pâdapadmanam çukram smare devîyanam hṛidayâmvijeham; iyam shadhinâ sârasvatam
trîjagaty âdijagaty trishṭvantam; iyam adadhâd (Rik 6, 61, 1-14) . . 21^a . . gamma || 3 (!) ||;
— om soma râja ity anurâkan krauñcâ anjirasasya surârantam iti mṛityoh sâmpârâ-
yanasya: somo râjâ 'mṛitam suta (Kâth. 38, 1, 2, 1—4) . . 21^b . . bhakshayâmi: om
namah çukrâya inducaryâdharâya saptakîraṇâya mâyâdhipataye asuragurave yaja-
mâ° svâhâ; somatulyâ prabhû yasya yo 'svarânâm('su')gurus tathâ, jetâ yah sarvaçatṛi-
ṇâm sa Kâryah prîyatâm mama: a. m. sarasvatîçukrau sâ° pr. prîtau me bhavetâm.

Saturn 21^b—23^a, prajāpate, çan no devîh: nîlâṁjanâbham mîhîreshṭa-
putram griheçaram pâçabhujamgopânîm, surâsurâṇâm bhayadam devîrâhuṁ çanîm
smare mânasapaṁkajeham; çamvatî shat çântir ânuṣṭubham, paṁcamyâdî vîhatijaga-
tyau, çan(n) nah paṁconâ çântîh, om çamvatîh pârayamty ete . ., — 22^a çan na indrâgnî
(Rik 7, 35, 1-15) . . 22^b . . sadâ nah || ra 4 (?) ||; — atha yajushah, çan no devîr iti vrah-
manah, çan no devîr abhishṭaya âpo (Kâth. 13, 16) . . 23^a . . pushṭipatîm dadâtu: namah

¹⁾ hier, wie in den weiteren Angaben, liegt, entsprechend der griechischen Reihen-
folge der Planeten, Mars als Kriegsgott vor.

çanaicçarāya yamacaryādharāya srāhā mahākīraṇāya kalarājyādhipataye kṛishṇaçarī-
rāya yajamānavaraprudāya srāhā; kṛishṇavarṇaḥ kṛiçāṅgaç ca kṛishṇajāmūtasannibhaḥ,
çanaicçarah sūryaputraḥ sa saurāḥ prīyatām mama; a. m. prajāpatiçanaicçarau ...

rāhu 23^a — 24^a: çitāñçamitrāntakam iḡyurūpaṁ ghorāṁ ca vāidūryannibham
urūham, trailokyarakṣhāparam ishtadam ca rāhuṁ grahendram hṛidaye bhaje 'ham;
gaṇānān trā, kayā naḥ ci, ā 23^b yāhi nava tryuṣṭhig-ādy antā 'nuṣṭum madhye ca sā
saurī tadādi (?) 'tīhāsahs tr atikarmatrāid atri deva eva, āyāhy adribhiḥ (Rik 5, 40, 1-9) . .
açaknuran; — atha yajushaḥ, pra yo jajne 'ti Rajanasya Kāneyasya; pra yo jajne
(Kāth. 10, 13) . . 24^a . . apāñsi: namo rāhuve kālacaryādharāya aṣṭasahasrakīraṇāya
gandharvādhipataye yajā'dūya sv.: raktākṣho dhūmravarṇābho rījitārīr mahāvalaḥ, avā-
huç ca 'ntarikṣasthaḥ sa rāhuḥ prīyatām mama; a. m. gaṇapatirāhu s. pr., pr. me bh.

ketu 24^{a,b}, ā ro rājānam, ketum kṛiṇu(n); lāmḡūlayuktam bhayadam janānām
kṛishṇāmrvubhytsannibham ekavīram, kṛishṇāmvaram çaktitriçūlahastam ketum bhaje
mānasapamkajeham: kad rudrāya nava raudram . . (Rik 1, 43, 1-9) . . 24^b . . redaḥ: —
atha yajushaḥ, rudrā "khum iti Bhesajasya, rudrā "khum (Kāth. 9, 7) . . dhehi: namah
ketave agnicaryādharāya sandhyāgarbhasambhūtāya pucharate yajamā° sv.: agniputro
mahātejāḥ ketuḥ sarvagrahāntakaḥ, kshobhayed yaḥ prajāḥ sarvāḥ sa ketuḥ pr. m.: anena
m. rudraketu sā° prī., prītau me bh.

dhruva 24^b — 25^b, ṛishipravīram dhṛitapaksharūpam adhodṛiçam tryamvakami-
tradiksthām, mahaujasam cā 'mjanavarṇaprakhyam dhruvam bhaje mānasa°: ko adya
yunkte, dhruvā dyau(h), ā trā shad (Rik 10, 173, 1-6) . . 25^a . . karat: — atha yajushaḥ,
hīraṇyavarṇā(nā)ṁ çakunānām samavarītram prati tyam jyotiṣmatīm haṁsa iti prajā-
pateḥ, indrasya vajro 'si prajāpater Vāsishṭhasya vrāhmaṇa dhruvasya, om indrasya vajro
si (Kāth. 15, 8) . . 25^b . . grīhapataye srāhā, namo dhruvāya narakāricaryādharāya
pakṣhīrūpāya bhūrbhuvahsvardhātre yajamā° (sv.): dhruvarājo mahāpunya udīcyām diçi
yaḥ sthūtaḥ, ṛishīnām pravaraḥ çreshṭhaḥ sa dhruvaḥ pr. m.: a. m. vrahmadhruvan ...

Agastya 25^b — 26^a, divākarāyaṁjyaka (?) ūbjivā(n)sam Vātāpiçatruṁ vinipīta-
rāridhim, vaikhānasam Vindhyarīpum tr Agastyam dhyāye hṛidarje ghaṭajam graheçam;
ādityam garbhā°, Agastyah kha°: om pūrvi shad jāyāpatyor Lopāmodrayā Agastyasya
ca dryicūbhyām ratyartham samvādam çrutā anterāsī vrahmacāry antam vṛihatyādyam
apaçyat, om pūrviṣ aham (Rik 1, 179, 1-6) . . jagāma: — atha yajuh, prīyavati ('yam
iti sec. m.) devarshīnām vrahmañānām, prīyavaty amrākya çrīvatī yājyā, yat prīyavatī
(Kāth. 10, 11) . . 26^a . . çāntyai: namo Agastyāya kumbhayonaye pūtajalanidhaye, Vātā-
piçatrave yajamā° sv.: Agastyah kalaçodbhūto dakṣiṇasyām diçi sthūtaḥ, samudram
jīrṇarān yo 'sau Vāṇdyārīḥ prīy. m.: a. m. thenā 'nantāgustyan sā° pr., pr. me bh.

vāstoshpati 26^{a,b}: çvetāmvarāḥ sakaladeragañārcitāṅghriḥ kakūlīmecakata-
tu 26^b r dribhājo gadābhṛit, sadratnapātravarabhūtarāhudanḡo diçyāt sa vāstupuru-
ṣho hṛidayepsitam raḥ: amīrahā, vāstoshpate pratara, vāstoshpate çyuma, vāstosh-
putyam amīrā 'shṭau, vāstoshpatyam ādyā gāyatrī çishṭāḥ pravrāpinyah upanishadrīpā-

dyās tisra upariṣṭād vṛihatyaḥ ṣeṣam ānuṣṭubham; vāstoshpate (R̥k 7, 54, 1—55, 8) . . svā-payānasi; — (kein Kāthaka-Text hier!); kīrmāya dhrurāya haraye 'nantāya; adho-mukhasthito deraḥ prithirūdhriḥ ca vyāpakah, ṣambhoḥ ca rallabho nityam sarāstu(h sec. m.) prīyatām mama; a. m. vāstospatidevatā prīyatām prīto me 27^a bhavetām (!Dual).

kshetrapāla 27^a bhrūjaḥ candrajaṭādharam trinayanam . . kshetrapālam sadā; kshetrasya patinā . . (R̥k 4, 57, 1-8) . . dhattan; — (kein Kāth.-Text), herukāya vaṭukāya tripurāntukāya agnījhrāya; hedukādini cā 'nyāni vaṭukāḥ carikādayaḥ, bhū-pātāla-kha-digryāpi kshetreḥ prīyatām mama; a. m. kshetreḥ prīyantām prītā bh.

derselbe nochmals 27^{a, b} *ācānvaram cāmarilolanetram caturbhujam puṇyajanair upetaḥ, lamvodharam pācadharam vilolaḥ tam kshetrapālam praṇamāmi nityam; bhūto bhūteshu, . . hayo na vidrāḥ (R̥k 5, 46, 1-8) . . janīnām; — (kein Kāth.-Text), pri-thirī(ṇ) dyāḥ cā 'ntarikṣam samastabhuvānāni ca, amarā ye 'vatiṣṭ(h)ante prīya(ṇ)-tām te sadā mama; iti sarvadaivatasūktāni sanāptāni. Es folgen aber nun noch:*

die Jahreszeiten 27^b, 28^a: *sa nā 'ramata (Kāth. 6, 2) . . ya evam veda; vasantāya svāhā grīṣmāya s. varshābhyaḥ s. ṣarade s. hem. s. ciḥ. s. śat-ṛitubhyaḥ s.; vasantāḥ ca tathā grīṣmo varshā(h sec. m.) cai 'ra ṣarat tathā, hemantaḥ ciḥiraḥ cai 'va prīyantām te mama 'rtavaḥ; a. m. śat-ṛitavo mama prīyantām prītā bhavantām;*

das Räthsellied 28^a — 30^b: *om namo bhavānyai, om asya, dvīpaṃcāḥ alpastaratretat saṃcayoththāpanapraṇaprativākyaṇy . . , 28^b . . asya vāmasya (R̥k 1, 164, 1-52) . . 30^b . . jōhawīmi || va 10 (?) ||; — haviṣpāntam pauruṣam ca hatam aham itī 'ti ca asyavāmīyakam japtvā mahadeno vyapohati, steyam . . kilbishāt: und zum Schluss:*

die Nacht 30^b, 31^a, *om namo bhugavatya mahākātyai, rātrī . . (R̥k 10, 127, 1-8) . . 31^a . . jigyushe: ā rātrī . . , ye te rātrī . . , rātrīm prapadye . . , rātryai svāhā . . , anena mantrahomena rātridivyo mamu prīyantām. (Nichts weiter.)*

6. Nachtrag¹⁾ zu R̥gveda.

1509. Chambers 718^a.

Fragment des *Çāṅkhāyana-Brāhmaṇa* (24, 9 — 29, 2); Ergänzung der in Chambers 718 befindlichen Lücke (s. vol. I, p. 19).

Durchzeichnung aus einer Handschrift der Bodleyan Library in Oxford (s. Aufrecht Catal. p. 405^a), und zwar von fol. 79^b, Zeile 6 bis 135^b, Zeile 7 (7 Z., à 26 *akṣh.*), besorgt im Sommer 1860 unter Aufrecht's Aufsicht.

Beg. in 24, 9: *kthyā vā saṃtiṣṭhante 'gnisṭomā iti Painḍyam*, schließt in 29, 2: *atra camasān unmayanty atha hotrāḥ saṃyujanti tāsān uktam brū;* — 24 80^a, 25 96^b, 26 115^b, 27 125^a, 28 134^a.

¹⁾ 1509 ward mir erst 28. 5. 84 vorgelegt, als Bogen 1—3 bereits gedruckt waren.

II. Die Sanskrit-Literatur.

1. Die Poesie.

1. Die epische Poesie.

A. Die Itihâsa.

1510 — 22. Ms. or. fol. 747—59.

Das *Mahā Bhāratam*, in 21 Büchern (wie vol. I, 104), mit dem *bhāvadīpa* genannten Commentar des *Nilakaṇṭha*, Sohnes des *Govindasūri*. Herausgegeben in Bombay¹⁾ 1862/63 in der Presse des *Gaṇapata Kṛishṇāji* (*Çakābda* 1784—1785). Der Text allein erschien zuerst in Calc. 1834—39.

13 voll., von einer und derselben Hand geschrieben, die Seite mit 12-14 Z., à 43-48 *aksh.* im Text, 48-50 *aksh.* in dem darüber und darunter stehenden Comm.; ohne Datum.

1510. Ms. or. fol. 747. 1. Das *ādiparvan*; 448 foll.; am Schluß (446^a) des *adhy.* 234 steht mit blässerer Dinte, und nicht von derselben Hand, wie das Mspt. selbst, Folgendes: *Sūryapurastha bhaṭāvataṃka Çambhu* (neue Zeile) *Rāmasya idam pustakaṃ* || (Platz) || *Hariparānū jo° Amvārāmeṇa likhitam idam ādyaparvaṃ, çubhaṃ bhavatu*; zwischen *sthabhaṭāvataṃkaçambhu* und *parvaṃ* || *çubhaṃ bhavatu* || steht resp. noch, anscheinend demselben Schreiber zugehörig, *vāhārkat* || *cha* ||

Der Comm. beginnt: *çrīg. n. | yaṃ caktraṃ mukurā ire 'ndrīyamanomāyāḥ parāgdrīçyatām ninyus tatsthavimādinā 'pi ca virāt-sūtreçabhāvaṃ gataṃ | taṃ pratyagdrīgadrīçyam aksharam aṇuṃ tyaktopanetratrayāḥ çrīgopālam upāsmahe çrut-çirovañçiruvair darçitam* || 1 || (ebenso bei dem *Harivaṇça*, s. unten pag. 111).

bāhyas tenā 'bhūbhāshī .. || 2 || *Harividhi-Vasishṭha-Çakti* .. || 3 || *Kaṇabhaksham Akshacaraṇaṃ Jaimini-Kupīlan Patanjalim ca numah | çrīmadVyāsavaco 'ṇbudhinīyasīkaravarshīṇo mudirān* || 4 || *sarvavidyeçatām* .. || 5 || *bahūn samāhṛitya* .. || 6 || *ṭikāṃtarānū* .. || 7 || *içaprasādād* .. || 8 || *uttāneshv iha* ... *no dīnā na vibhīṣaṇāç*

¹⁾ auf Anregung *Bhāṇ Dāji*'s, s. v. 5 der Angaben am Schluß des Werkes.

ca vihitāḥ śrī Lakṣmaṇāryaṣṛitāḥ || 9 || iha khalu bhagavān Pārāṣaryaḥ paramakāraṇiko maṇḍamadhyaṃamatān anugrahītaṃ caturdaṣa vidyāsthānarahasyāny ekatra pra(di)darṣayishuḥ Mahā Bhārata tākhyam itihāsaṃ praṇeshyaṃ || 10 || (!) prārīpsītasya graṇthasyā nishpratipihaparipūraṇāya pracayagamānāya ca kṛita(m) maṇḍulaṃ śishya-ṣikṣhāyai ślokarūpeṇa nibadhnann arthāt tatra prekshāvat pravṛṇtyaṃgam abhūdheyādi darṣayati: nārāyaṇam iti, — schließt 446^a: || 19 || iti śrīmatpadarākyapramāṇajnamaryādādihuraṇdhara - Caturdharavaṇṇācārataṇsa - śrī Goviṇḍasūrisūnoḥ śrī Nīlakaṇṭhasya kṛitau Bhāratabhāvadīpe ādiparvaṇi Khāṇḍavaradāha(h) samāptaṃ. iti dvīṣatādihikacatuṣṭriṇṇo 'dhyāyaḥ || 234 ||

Der Text schließt (446^a): || 19 || iti śrīmahābhārate ṣaṣaṣasṛyaṇ samhitāyaṃ Vaiyāsikyāṃ ādiparvaṇi Khāṇḍavaradāhaḥ samāptaṃ || 234 || ity ādiparva samāptaṃ. — Danach folgt (446^b) eine Inhaltsübersicht: 1 (!) asmin parvaṇy amā vṛttāntāni, 2 (!) anukramaṇikādhyāyaḥ, 3 (!) parvasaṃgrahaḥ, 4 (!) paṇḥpopākhyānaṃ, . . . 447^a . . 62 (!) Khāṇḍavaradāhaḥ, 63 (!) Śārṅgopākhyānaṃ, 64 (!) iti vṛttāntāni, 65 (!) samāptaṃ; von zweiter Hand steht hiernach: bhāṭaji Śaṃbhurāma nu || pustakaṃ || śrī Śhalāji-ṣaṣaṣaḥ: — hieran reiht sich (447^b, 448^a) eine: phalastutiḥ in 25 vv., und danach endlich folgen die Worte: ataḥ paraṃ sabhāparva bhaviṣyati, tasyā 'yam ādyā-ślokaḥ: Vaiṣaṃp° u° tato 'bravīn Mayāḥ Pārtham . . || 1 ||

1511. Ms. or. fol. 748. II. sabhāparvaṇ: 173 foll., und III^a, erster Theil des vanaparvaṇ (bis adhy. 160, 6) fol. 1—310.

II. Comm. beg.: vījāṃkuradrūmasameṣṛarasūtraviṣṇān mokṣhāya cīṃtaya(ta) pūyam abhedaba(d)dhyā | dāsyāya bījaṣatagarbhaphalābham ekam gopālam eva kalpayāma jagannidānaṃ || 1 || jīve bhujih svaparaspīṣṭavapar yujera . . tasmin mamā 'sturaṭir ātmani Lakṣmaṇārthe || 3 (!) || praṇamya Nārāyaṇatīrthararyān Dhīre-ṣamiṣṛāṇṇ ca Hamīrapūryān | prācāṃ gurūṇāṃ hṛdayānurūpaṃ kurmaḥ sabhāparvaṇi bhāvadīpaṃ || 3 || tatra pūrasmin parvaṇi ante Śārṅgakaḥ jñānabalād eva vahnīmukhād vimuktā ity uktaṃ . . . — schließt (172^b): 1 (!) sabhāparvaṇy amā vṛttāntāḥ, 2 (!) sabhonyāsaḥ, 3 (!) sabhāvarṇanaṃ . . . , 173^a . . || 6 || iti śrīsbhāparvarvṛttāntaphalaṣṛuti samāptaṃ ||

III^a. Comm. beg.: śrīg. n., śrīsarasvatyaī n., śrīgurubhṛjo n., śrīvādeṣvarāya n. || yo devo muniṇiṇa(ya)kṣudhākṣudhāvaṇ . . padam upayāma gopasūnoḥ || 1 || yajjī-jñāsā labh(y)ate yajnamukhyaīr yatraī kāgryaṃ prārthyate saṃyamādyaiḥ | tam vaṇḍe (sere Ed.) haṃ sadgurum Lakṣmaṇāryaṃ brahma brahmajñānīvaṇṇācārataṇsaṃ || 2 || praṇamya . . wie bei II . . Hamīrapūryān | kurmo gurūṇāṃ hṛdayānurūpaṃ āraṇyake parvaṇi bhāvadīpaṃ || 3 || tatra pūrasmin parvaṇi Draupadītrāṇena . .

1512. Ms. or. fol. 749. III^b. Schlufs des vanaparvaṇ, fol. 311—628, und IV. Virāṭaparvaṇ, 95 foll.

III^b. auf 627^a^b die Aufzählung der 88 vṛttāntāḥ; die phalastuti in 8 śloka auf 628^b.

IV. Comm. beg.: *ṣrīmadgopālam ānamya prācīnācāryavartmanā | Virāṭa-*
parapradyotī bhāradīpo ritanyate || 1 || tatra pūrva(smin parva)ni: dishtyā pañcasu
rakto 'si dishtyā te śatpadi jītā | dre pūrve madhyame dre (ca dre) cā 'ṇtye sāmparāyike ||
iti cānto dānta . . , — am Schlufs weder Aufzählung der vṛttānta, noch phalastuti.

1513. Ms. or. fol. 750. V. *ud yogaparran*, 340 foll.

Comm. beg.: *ṣrīmadgopālam ānamya ṣrī Lakṣmaṇapadānugāḥ |*

Nīlakaṇṭho bhāradīpaṃ karoty udyogaparranī || 1 ||

Gopāla¹⁾)-Nārāyaṇa-Lakṣmaṇāryā Dhīreṣa-Gaṅgādharma-Nīla-
kaṇṭhāḥ | Cīmtāmaṇiḥ Sāmbaṣiraṣ ca pūjyā dīcāntu sarve guraro matim me || 2 ||

Bhārata sām udyogam iti vṛiddhānuçāsanaṃ |

ato vistaratas tatra vyākhyānam upapadyate || 3 ||

Abhimanyoḥ sapakṣā Yādava Pāṇḍavādyaḥ . . — der Schlufs des Textes lautet:
iti udyogaparranī senānīryānaṃ samāptāḥ adhyāyāḥ, tasyā 'yaṃ pratisaṃdhiḥ: Jana-
mejaya u° katham Yudhiṣṭhire . . || 1 ||, aber weder Aufzählung der vṛttānta noch
phalastuti.

1514. Ms. or. fol. 751. VI. *Bhīṣmaparvan*, 324 foll.

Comm. beg.: *ṣrīg. n. | ṣrī Lakṣmaṇārya gurave jaḍajamṭucakṣur- baṇdhāpa-*
nodanam rite na hi rocate 'nyat | pādāvanajanamukhā 'pacitis tatas tu ṣrī Bhīṣma-
parranī vidadhma hi bhāradīpaṃ || pūrvasmin parranī bhagavadbhaktāḥ saty apī
sāmārthyē yaḥ satyaṃ pūlayati aṣṭaryāṃ ca na prakāṣayati, — Schlufs: asyā 'naṃ-
tarāṃ Droṇaparva bhaviṣyati tasyā 'yaṃ ādya(h) ṣlokaḥ, Ja° u°, tam apratma . . ,
ohne Aufzählung der vṛttānta am Schlufs, aber phalastuti in 10 (9 und 1) vv.
auf 324^a.

1515. Ms. or. fol. 752. VII. *Droṇaparvan*, 305 foll.

Comm. beg.: *ṣrīg. n., ṣrisarasvatyai n. | atha²⁾ Droṇaparvatikā: Nārāyaṇam iti,*
— auf 305^a phalastuti in 4 vv. und Aufzählung der (35) vṛttānta; danach atah
paraṃ Karṇaparva bhaviṣyati, tasyā 'yaṃ abhisamdhiclokaḥ: tato Droṇe hate rājan
Duryodhanapurogā ity ādi.

1516. Ms. or. fol. 753. VIII. *Karṇaparvan*, 217 foll.

Comm. beg.: *ṣrīg. n. | naranārāyaṇau natvā prācīnācāryavartmanā | Karṇa-*
parvārtharidyotī bhāradīpo ritanyate || 1 || namu Virāṭādīparvacatustayātātparyāṃ . . ,
— 217^a atah paraṃ vicitrārtham Çalyaparva bhaviṣyati, tasyā 'yaṃ ādya(h) ṣlokaḥ:
Janamejaya u° evaṃ nipātite Karṇe . . || 1 ||, vṛttāntā asmin parranī . . iti vṛttānt-
tāḥ, keine phalastuti.

1517. Ms. or. fol. 754. IX. *Çalyaparvan*, 49 foll., — X. *Gadāparvan*, 65 foll.,
— XI. *sauptikaṃ parva*, 21 foll., — XII. *aishikaṃ parva*, 13 foll., — XIII. *viçoka-*
parvan, 10 foll., — XIV. *strīparvan*, 21 foll.

¹⁾ s. bei XV^b und XVI.

²⁾ anders in der Edit.

IX. Comm. beg.: *ṣrīg. n. | atha¹⁾ Çatyaparva vyākhyāyate: Saṃjāsūcinā Arjunena; — ohne abhisandhīloka, vṛttānta und phalastuti; —* enthält hier 27 *adhyāya*, der 27ste ist identisch mit dem 30sten in der Ed. Calc.

X. Comm. beg.: *atha¹⁾ gadāparvatikā, sa çibiraṃ vidrutaṃ co 'palubhya bhriṣam ulvignāḥ || 4 || 5 ||*, — Text beg.: *Nārāyaṇam²⁾ namaskṛitya Niraṃ cai 'ra narottamaṃ | devīṃ sarasvatīṃ cai 'ra tato jayam udṛayet || 1 || Dhṛitarāshṭra uvāca: hateshu sarvasaṃjyeshu* (Calc. Ed. 9, 1673, *adhy.* 31, 1), schließt mit (ibid.) 9, 3671 *|| atah param sauptikaṃ parva bhaviṣhyati, tatrā 'yam ādyaḥ ślokaḥ: tatus te sahitā vīrā ity-ādi*; weder Anzählung der *vṛttānta* noch *phalastuti* (so auch fortab bis zu XVI).

XI. Comm. beg.: *ṣrīg. n. | pūrvasmīn parvaṃ arthārthā kuṭambanācam anu srayam api naçyati 'ty uktam, idānīm paramadharmānugo brāhmaṇaḥ ta(d)dharmasv api nindyatamaṃ karma karoti 'ty ucyate*, — enthält die ersten 9 *adhy.* des *saupt. p.* der Calc. Ed., — 21^a *ataḥ param aishikaṃ parva, tatrā 'yam ādya(h) ślokaḥ: tasyām rātryām vyutītiyām ity-ādi* (v. 543 des *saupt. p.* der Ed. Calc.).

XII. Der Comm. hat keinen besonderen Anfang; — der Text beg.: *Nārāyaṇam²⁾* (wie X, 1) *|| 1 || Vaiça° u° tasyām rātryām*, — enthält die übrigen 9 *adhy.* des *saupt. p.* der Calc. Ed.; — kein *abhisandhīloka* am Schluss.

XIII. Der Comm. ebenfalls, ohne besonderen Eingang; — der Text beg.: *Nārāyaṇam²⁾* (wie X, 1) *|| 1 || Janamejaya u° hate Duryodhane cai 'ra . .*, — enthält die ersten 8 *adhy.* des *strīparva* der Calc. Ed., — 10^a *asyā²⁾ 'namtaraṃ strīparva bhaviṣhyati, yasyā 'yam ādyaḥ ślokaḥ: gate bhagavati Vyāse 'ty-ādi* (v. 246 des *strīp.* der Calc. Ed.).

XIV. Comm. beg.: *strī¹⁾parvatikā prārambhaḥ || çokasyātigādhatvāt punar Viduraṇo 'ktaṃ*. — Text beg.: *Nārāyaṇam²⁾ . . || 1 || Janam. u° gate bhagarati*, — enthält die übrigen 19 *adhy.* des *strīp.*, — 21^a *asyā²⁾ 'namtaraṃ çāntīparva bhaviṣhyati, tatrā 'dau rājadharmāḥ, yasyā 'yam ādyaḥ ślokaḥ: Vaiçaṃp. u° kṛitodakās te suhṛidāṃ sarveshām Pāṇḍunandana ity-ādi*.

1518. Ms. or. fol. 755. XV^a der erste Theil des *çāntīparva*, *rājadharmāḥ*, 244 foll.; enthält 129 *adhy.* bis v. 4778 der Calc. Ed. (die dafür 130 *adhy.* hat).

Comm. beg.: *ṣrīg. n. | çṛimadgopālam ānamya çrī Lakṣmaṇapadaṇugah | Nīlakaṇṭho bhāradīpaṃ kurute çāntīparvaṃ || 1 || yatsādhaneshu rucyartham itihāso 'yam īritah | dharmārthagāmamokṣaḥ³⁾ te samyag atra nirūpitāḥ || 2 || dharmādītrayam arthakāmakaraṇaprītyartham ity alpakāḥdhiṣṇ(d)dhikratujīvanārthakātayā mukttyartham ity uttamāḥ | . . || 3 || tatra tāva(c) chāntau rājadharmā-°paddharma-mokṣa-dharmākhyāḥ kāmḍās trayah . . prāthamyam rājadharmāṇā(n) . .*, — 244^a *rājadharmārthaprakāṣaḥ samāptim agamat*; kein *abhisandhīloka*.

¹⁾ anders in der Edit.

²⁾ fehlt Edit.

³⁾ g statt k!

1519. Ms. or. fol. 756. XV^c die erste Hälfte (*adhy.* 1—107) des dritten Theiles¹⁾ des *çântiparvan*, *mokshadharmah*, fol. 1—330.

Text beginnt mit: *çântiparvan* v. 6457 (Cap. 174) der Calc. Ed., doch geht der Vers: *Nârâyanaṃ . . || 1 ||* auch hier voraus; — Comm. beg.: *çrîg. n., çrîguru-bhyo n. | taranîmukutaṇetrotrejanânâṃ çarîraṃ . . pratyag îde gaveṇḍraṃ || 1 || Kaṇa-bhaksham . .* wie v. 4—6 und v. 9 bei I bis *çrî Lakshmaṇâryaçritaiḥ || 5 || nanu moksho nâma çarîranâçâid anyo na 'sti.*

1520. Ms. or. fol. 757. XV^d die zweite Hälfte des dritten Theiles des *çântiparvan* fol. 331—582 und XV^b, der zweite Theil des *çântiparvan*, der *âpad-dharma* 67 foll.

XV^d enthält *adhy.* 107, 29 bis 188 (Cap. 367 v. 13943 Calc. Ed.), — 582^a schließt: *vedâṃte Lakshmaṇâryaṃ, kraturidhivivritau tîrtha-Nârâyanaâryaṃ tarke Dhîreçamiçraṇ, phanîpatibhaṇitau pola²⁾-Gaṃgâdharâryaṃ | vede sâṃge pitrîryaṃ Çivam atha pîturaṃ dakṣiṇâmûrtyupâstau çraute Cîmâtamaṇim yaḥ çaraṇam upagato bhîṃmi Gopâladevaṃ || 1 || vyâkaron mokshadharmân sa Nilakanṭhaḥ samâsataḥ | anena prîyatâṃ dero girîjâpatir aryaayah || 2 || samâptaṃ ce 'dam çântiparva, asyâ 'nu ânuçâsanikaṃ parva bhavishyati, tasyâ 'yam âdyaḥ çlokaḥ: Yudhi^o u^o çamo bahuvî^o, — mokshadharmârthaprakâṣaḥ samâptaḥ | aṣṭâçityadhikaçatatamo 'dhyâyaḥ ||*

XV^b beg.: *çrîg. n. | Gopâla³⁾-Nârâyana-Lakshmaṇârya-Dhîreça-Gaṃgâdhara-Nilakanṭhân | Cîmâtamaṇim Tâta⁴⁾çivam ca natvâ virṇṇva âpad-gatarâjadharmân || 1 || pûrvasmînu adhyâye yâpîna âpadi âgatâyâṃ prajâpîḥḥmenâ 'pi koçaṃ saṃpâdya âpadaṃ tared ity uktam, idânîm sthâyîna evâ 'pady âgatâyâṃ prîçhati: kṣhîṇasye 'ty-âdinâ; — enthält 43 *adhy.* (131—173 Ed. Calc. v. 4779—6456), — schließt: *samâpto 'yam râjadharmah âpad-dharmaç ca, asyâ 'namtaraṃ mokshadharmo bhavishyati, yasyâ 'yam âdyaḥ çlokaḥ: dharmâ(h) pîṭimâhenoktâ ity-âdi.**

1521. Ms. or. fol. 758. XVI. *ânuçâsanikaṃ parva*, 367 foll. in 167 (168 Calc. Ed.) *adhy.* mit 6682 *çloka* (so am Schlufs: 7796 Calc. Ed.).

Comm. beg.: *çrîg. n. | yaj jyotiṣ tamasaḥ paraṃ mahad aho nirmâya rūpâṇi tan nâmanîni pravibhajya ca vyavaharaty etair guhâyâṃ gatam | ânandaikarasaṃ tad ahvayam atho tanmâyayâ Devakî- Kumtî-Satyavatîṣhu janma dhṛitavat Kṛiṣṇâtrayaṃ pâtu vah || 1 || Gopâla-Nârâyana . . (wie XV^b) Sâmbaçivam ca natvâ vyâkurmahe Bhârata-dânadharmân || 2 || dharmam trîṣhu draviṇam aṣṭasu kâma-mokshâv ekatra parrani nirûpitavân munîṇdraḥ | tatsâdhanâni subahîni sahapramâṇâny atrâ 'nuçâsanikaparrani varṇitâni || 3 || tatra pûrvasmîn parvani çokataranopâyaḥ samyaṇ nirûpitah, — 366^b Bhîmasvargârohaṇam nâma 'dhyâyaḥ || 167 || çlo^o sam^o 6682 ||,*

¹⁾ der Buchbinder hat irrig den zweiten Theil hinter dem dritten gebunden.

²⁾ *pola* »Masse, Menge« Pet. W., ob im Sinne von »çrî-«? ⁵⁾ s. bei V. ⁴⁾ *Simba*^o Ed.

367* *asyā 'namtaraṃ cā 'cramadhikaṃ parva bhavishyati, tasyā 'yam ādyaḥ ślokaḥ: Vai° u° kṛitodakas tu rājānaṃ . . || 1 || dānadharme hy amī vṛttāntāḥ: Gautamīmrityu-sāmrādaḥ . . bhojyābhojyānukīrtanaṃ, prāyaścittaṃ, ete vṛttāntā dānadharme dyishta-vyāḥ iti ||*

1522. Ms. or. fol. 759. XVII. *ācramadhikaṃ parva*, 147 foll., — XVIII. *ācramarāsikaṃ (Vyāsācra°) parva*, 41 foll., — XIX. *mauḥalaṃ parva*, 14 foll., — XX. *mahāprasthānikaṃ p.*, 6 foll., — XXI. *svargārohanaṃ p.*, 14 foll.

XVII. Comm. beg.: *çrīg. n., çrīsomeçvarāya n. | çrīmadgopālaṃ ānamya prācīnācāryavartmanā | ācramadhikabhāvarthaḥ çrī Kṛishṇena¹⁾ prakāçyate || 1 || agni²⁾stuty-ūrdhvaṃ āyātāśtārakṛīyeshu sūtritaṃ | . . || 2 || mokshadharme . . || 3 || yajjī-jñāsā . . || 4 || yatra prāraṇya . . || 5 || tad eva spasṭam atropa . . || 6 || ākhyānatrayaṃ ca Saṃvarta-Maruttīyaṃ, Kṛishṇadharmasāmrādaḥ Kṛishṇārjūnasāmrādaç ca, tatrādye Kāçyāṃ . . . — am Schlufs: *iti çrīmatpadarākyapramāṇa . . trinavartitamo 'dhyāyāḥ || 93 ||, atah paraṃ Vyāsānuçramarāsikaṃ parva bhavishyati, yasyā 'yam ādyaḥ ślokaḥ: Janā° u° prāpya rājyaṃ . . || 1 || asmin parvaṇi vṛttāntāni: Vyāsarākyāṃ 1, Saṃvartta-maruttīyaṃ 2 . . Nakadopākhyānam iti 20, ity ācramadhikaṃ parva caturdaçamaṃ (dies stimmt nicht zu der hiesigen, sondern zu der in der Calc. Ed. vorliegenden parvan-Theilung) prokṭam.**

XVIII. Comm. beg.³⁾: *om namaḥ çrīguruGopālayaurīgaṇapatibhyaḥ | iha vāçramarāsivānaprasthāçramapracāisātātparyārthaḥ, arāmtaratātparyārthas tu Dhṛitarāshṭraparicaryāder guruçurūshāpracāisā, Vidurotkramaṇasya, — 41^a asmin parvaṇy amī vṛttāntāḥ: Dhṛitarāshṭrapūjā . . udakadōnakathanam, atah paraṃ Mauḥalaṃ parva, yasyā 'yam abhisamdhī(h): shattriṇçe te otha saṃprāpte ity-ādi.*

XIX. Comm. beg.: *eram ādiparvaṇi sūtrītānaṃ dharmārthakānammokshānāṃ madhye sahhāvanayor, — 14^a . . asṭamo 'dhyāyāḥ ||* ohne weitere Bemerkung.

XX. beg.: *çrīg. n. | kṛitakṛityānāṃ duḥsahaduḥkhagrastānāṃ mahāprasthānā-dinā upāyena dehatyāgo yukta iti Pāṇḍarācāreṇa pradarcayān mahāprasthānikaṃ parvā 'rabhate, — 6^a tṛtīyo 'dhyāyāḥ, samāpto 'yaṃ mahāprasthānikaparvāḥ (!) ||* nichts weiter.

XXI. Comm. beg.: *pūrvasmīn parvaṇi dharmasya phalabhūtās tyāgānṛiçāṇi-syādayo Yudhisṭhiradrishṭāntena darçitāḥ, idānīṃ tasya mukhyaṃ phalaṃ darçayitum svargārohanaṃ parva ārabhyate, — 14^a || 101 || iti çrī mahābharate çatusāhasryāṃ saṃhitā-*

¹⁾ sic! (ebenso Edit.) am Schlufs aber wird der Commentar wie sonst als der des Nīluk. bezeichnet. ²⁾ açrī Edit.

³⁾ ganz anders in Edit., wo zunächst der Vers: *çrī Nārāyaṇa-Lakshmaṇa tatapadaṃ Dhīreça-Gaṃgādharau Gopālaṃ ca nidhāya cetasi Çivam Cīntāmaṇim cā 'dadat | parvasv āçramavāsikādīshu caturshr ārabhyate Bhārata pūrvācāryamatānugena vidushā bhāva-pradīpo 'dbhutaḥ || 1 ||* und dann ein ganz anderer Eingang: *pūrvatra aṃgopāṇgasahitā brahmaridyā samāpitā, tatra . . .*

yām Vaiyāsikyām sarvaparrāṇukīrtanam samāptam ||, — Comm. schließt: *ṣrī Nilakaṇṭhasya kṛitau Bhāratabhāvadīpe svargārohaṇagranthārthaprakāṣaḥ samāpta itī shashṭ(h)o 'dhyāyaḥ* || (nichts weiter).

1523. Ms. or. fol. 634.

Der *Harivaṅṣa*, in 318 *adhyāya*, mit dem Commentar des *Nilakaṇṭha*; — der Text ist (in 326 *adhy.*) herausgegeben in vol. IV der Calc. Ed. (1839) des *Mahâbhârata* p. 445 — 1007, gleichzeitig auch separat edirt (539 pp.): übersetzt von Langlois Paris 1834 (2 voll.). Ueber weitere Mss. s. vol. I, 107. 110. 111.

692 foll. (12-14 Z., à 40-42 *aksh.*); undatirt; nur der Schreiber hat sich genannt: *lesaka drīyajñāti udicca dareḥ (dure?) Lakshmīrāmasūta man a(h)sukharāmena līkhitam* . . : — die Verse sind in jedem *adhyāya* gezählt.

Comm. beg.: *ṣrīg. n. | yam raktram mukarā ivendriyamanomāyāḥ parāgdrīyatām ninyus tatstharimādinā 'pi ca virāt sūtreṣabhīram gataṁ | tam pratyagdagadrīyam aksharam aṇṇam tyaktopanetratrayāḥ ṣrīgopālam upāsmahe ṣṛutiṣirovaṇṣī-ravair darṣitam* || 1 ||

vāhyas tenā 'bhībhāṣhī rahir udavasitam yāti tarko 'pratishṭho mīmāṃsā prāti-hāryam bhajati guṇagaṇam yasya saṅkhyāti saṅkhyāḥ | hṛīpīthe yogaçuddhe nihitam upanishadvāharīṇḍaḥ param me bhāgyam ṣrī Lakshmanārya jagati vijayate yasya leṣāḥ Ārādyāḥ || 2 ||

vyācakra cittaçuddhyai çatapathahṛidayam yaḥ purāṇetihāsaḥ cittaikāgryai-kabījam phaṇipativihitam yogaçāstram ca bhāṣhyaiḥ | mūladhvāntāpahatyai¹⁾ ṣṛutiṣikharagīrām brahmasūtrai rahasyam Vedavyāsaḥ sa bhūyād akhilabhava-bhayadhvastaye¹⁾ 'smadvidhānam || 3 ||

Harividhi-Vaṣiṣṭ(h)a-Çakti (°ktī! metri c.) Parāçara-Vyāsa-Çukadevān |

Vaiçampāyanam Ugra -çravasam ca numah purāṇagurumukhyān || 4 ||

saravādhyeçatām āriṣ cikīrshū pūrvapūrushan |

ṣrī Nārāyaṇa-Dhīreçarīpaṇ hari-haran numah || 5 ||

bahūn samāhṛitya vibhinnadeçyān koçān viniçcītya ca pāṭham agryam |

prācām gurūpām anuṣṛitya vācam ārabhyate 'yam Harivaṅṣadīpaḥ || 6 ||

ṭīkāṇṭarāṇi (ṇ)duracīprabhāṇi bāhyārtharatnāni ca kāsayaṇtu |

aṇṭarnigudhārthacayaprakāṣe dīpaḥ kshamo bhārataamaṇḍire 'smīn || 7 ||

içaprasādād aritam khavaṅçyān Bhagīrathene 'va mayā prapīta |

vaṅṣe harer yā 'jami tīrthagayāḥ lokatrayājādyamalaṁ dhumotu || 8 ||

uttāneshv iha koçavīgrahabalaṁ padyeshu nai 'vā 'çritam gaṇbhīreshu na setavo na vihitāḥ kūtānanasphoṭitāḥ | na chinna na tamaçcarā-'nanatatir bhaktā na nā 'hlādita no dīnāç ca vibhīṣaṇā na vihitāḥ ṣrī Lakshmanāryaçritaiḥ || 9 ||

¹⁾ *dhv* ist als *tdhv* geschrieben!

(fol. 2^a) *iha khalu bhagavān Pārāçaryah paramakârūṇikah sakulasamśārā-narthasamkatāt jadān uddidhūrshuh sarvaçrutirahasyaprakāçakam Mahābhāratā-khyam itihāsam prañināya, tatra çatam parvāṇi, teshv aṃtīmaparvatrayam Hari-raṇçarūpam, yatho'ktaṃ anukramanīkādhyāye* (MBh. 1, 357-58): »¹ *hariraṇçaṣ tataḥ parva purāṇam khilasamjñitam | 2 vishṇuparva çīçoç caryā vishṇoḥ Kōṣa-radhas tathā || 3 bhaviṣhya(ṇ)parva cā'py uktam khilishv erā* (khile cai'vā Ed.) *'dbhu-tam mahat | etat parraçatam pīrṇam Vyāseno'ktaṃ mahātmane*« 'ti; *tatra grantha-samkhyāyā api »ekam çatasahasraṃ ca mānusheshu pratishṭhitam« ity uktāyāḥ Hari-raṇçenai'va pīraṇāt, Hariraṇçāṃte »bhaviṣhyottaram etat te kuthitam Bhāratam maye« 'ty upasamhārāc ca Bhāratāṃtargatatvam asya; yac ca çākhāṃtarastham çākhāṃtare prayojanaçāt paṭhyate, yathā Bahvace çrīsūkta-medhāsūktādī tat khilam ity ucyate yathā (tā'?) 'trā 'shṭādaçaparrātmanī'tihāse hariraṇçā-khyam khitam vishṇupurāṇam bhaviṣhyapurāṇarūpam, tatra-tatra sūctasya Kṛṣṇamāhātmyasya mokṣadharmopayogīno raivāgyasya co'pabṛi(ṇ)haṇārtham paṭhi-tam purāṇam khilasamjñitam iti tatra purāṇaçabdaprayogāt: evaṃ ca yathā 'dhvargy-redavihito'pi somayāgo redāntaram(°ra!)vīhitābhyāṃ stotraçastrābhyāṃ vinā na pīr-yate evaṃ bhāratapārāyaṇam api hariraṇçaṃ vinā na pīryata iti jñāpanārtham parvasamkhyāyām ślokasamkhyāyām vā (!) cā'syā'ṃtarbhāva uktah, anyathā tatra samkhyāṃtaram erā 'raksh(y)ad ity; āstām tāvat, tīkāṃtaroktaprakārās tv iha vistarabhayād amīlatrāc ca na likhyaṃte; granthādan vighnavighna(!)vighātāya pracaya-gamanāya kṛitam maṅgalaṃ çishyaçikṣhāyai punaḥ smārayati: 2^b nārāyaṇam iti.*

Von den drei Theilen, in die, dem Vorstehenden zufolge, das umfangreiche Werk zerfällt, ist im Inneren in den Unterschriften der *adhyāya* keine Notiz genommen. Der Calc. Ed. nach umfaßt der erste Theil, das *hariraṇça-parvan*, die ersten 56 Capp. bis v. 3179, — der zweite, das *vishṇuparvan*, die Capp. 57 bis 190 v. 3180—11062, — das dritte, das *bhaviṣhyaparvan*, die Capp. 191—326 v. 11063—16374. Hier entspricht dem dort den Beginn des zweiten *parvan* bildenden Cap. 57 vielmehr Cap. 56, auf fol. 137^a, und dem dortigen Cap. 191 (Anfang des dritten *parvan*) vielmehr Cap. 184, auf fol. 423^b. Der Text schließt resp. hier mit demselben Verse wie dort, das Schlufs-Cap. aber ist hier als 318, nicht als 326, gezählt. Es sind somit hier im ersten Theil 1 Cap., im zweiten deren 6, im letzten wieder 1 Cap. weniger gezählt als in der Calc. Ed.

Der Commentar schließt: *jñānācāryam īro'ttamottamakacāsyā tadvayā Gau-tamī yaṃ pratyak pravāṇā prasūya kṛitāni (?) siddheçalābhā 'bhavat | rīvadratna-svarṇavarṇaghaṭitam sambhūṣaṇam Kūrpara -grāmaṃ yaṃ samupāçrayaṃti sudhīyo durāstasamvatsaram || 1 || tatra brahmakulam mahad vijayate gotreṇa yad Gautamaṃ dharmajñānavirūgavāibhavacaturbhadreṇa cāturddharam | Goviṇḍaḥ svayam atra janma dhṛitarāṇ yo Nīlakaṇṭham Çivam Kṛiṣṇam Tryaṃ-bakam ity amūn aṇayay phullāṃvikāyāṇ sūtān || 2 || teshāṃ jyeshṭho Nīlakaṇṭhaḥ*

*Kāc̣yāṇ viṇveçatusthaye | ryatanod Bhārata bhāvadīpam āṇdhyarimāçanam || 3 || iti çrīmatpadarākyapramāṇamaryādādharaṇḍharavaiçāvataṇsa çrī Govin-
dasūmo(r) Nīlakam̃ṭhasya kṛitau Bhāratabhāvadīpe Harivaṅçāṇṭagrañṭhārtha-
prakāçakah samāptim agamat || 317¹⁾ ||*

1524. Ms. or. fol. 838.

Des *Vedāntin Mahādera* AD 1694 in einer an der *Tāpī* gelegenen Stadt abgefafster Comm. zum *Viṣṇunāmasahasra*, in 142 vv., entsprechend *Mahābhār.* (Ed. Calc.) XIII, 6936—7078, s. vol. I, 109 (wo irrig XII, 1461), und Aufrecht Catalogus 4^a.

80 foll. (5-11 Z. im Text, der in der Mitte steht, zu 32, im Commentar zu 32-38 *aksh.*); ohne Datum.

Text beginnt: *Vaiçampāyana uvāca: çrutvā dharmān aṇeshena pāvanām ca sarvaçah | Yudhis̃thīrah Çāntanarah punar evā 'bhyabhāshata || 1 ||* und schließt: *na te yānti parābhavaṇ || 142 || iti çrī Mahābhārata çatasāhasryāṇ samhitāyāṇ var-
yāsikyāṇ çāṇṭiparraṇi* (dies ist aber irrig: sollte *anuçāsanaparraṇi* heißen:) *dānadharṃe* (auch diese Bezeichnung stimmt nicht zu der Calc. Ed.) *bhagavato Vāsudevasya nāmnāṇ sahasraṇ sampiṇṇaṇ ||*

Comm. beg.: *çrīg. n. | Svayaṇprakāçatīrthāṇghṛilabdha-Vedāṇtisatpadaḥ | Mahādero 'rtham ācas̃ṭhe viṣṇunāmasahasragam || 1 ||* und schließt in gleicher Weise: *çrīmatSvayaṇprakāçāṇghṛilabdhaVedāṇtisatpadaḥ | Mahādevo 'karod
vyākhyāṇ viṣṇunāmasahasragam || khabāṇamunibhūmāne [1750] ratsare çrī-
mukhābhidhe | mārḡāsitatīṭiyāyāṇ nagare Tāpy-alam̃kṛite || iti çrīmadvedānti Mahā-
devakṛitā viṣṇunāmasahasravyākhyā sampiṇṇā.*

B. Die Purāṇa, Upapurāṇa u. dgl.

1525. Ms. or. fol. 855.

Agastyasamhitāyāṇ paramarahasyam, in 23 *adhyāya*. — Nach Aufrecht Catal. 84^b gehört die *Agastyasamhitā* zum *Skandapurāṇa*.

foll. 2—62 (8 Z., à 38 *aksh.*); ohne Datum; dunkelbräunliches Papier.

adhy. 1 (30) 3^a: Anfang fehlt: fol. 2^a beginnt in 1, 9: *te vilīyaṇte punar
vyāmohitās trayā || 9 || Raurarādishu pacyaṇte punaḥ saṃsāriṇo bhuvi | karmaçeshāt
prajāyaṇte paṇge-aṇḍha-badhīrādayaḥ || 10 ||*; — schließt: *kāmādigrustacittānām kuto
muktir vada priye || 30 || ity Agā'yāṇ pa'sye prathamō 'dhyāyaḥ.*

2 (24 vv.) 4^a, beg.: *çrī Pārvatya uvāca: kim upāsya labhen mat kṃ kriyayā
vā kayā prabho | mumokshoh punar āṛṇiti(r) ddurlabhā bhavabhaṇjana || 1 ||*

¹⁾ zu Cap. 318 ist kein Comm. da.

çriçvara uvāca: çṛiṇu devī mahābhāge rahasyaṃ kathyāmi te |
ya(j) jñātrā macyate jantur janmasaṃsārabandhanāt || 2 ||

apāṇipādojavamo grīhītā 'pī, "kshate 'py adṛik | akarṇaḥ sa çṛiṇoty etac chabda-
rūpaṃ paraṃ mahat || 3 || vetti vedyaṃ sa sarvajñair aredyo vidyate prabhuk | . .

3 (31) 6^a, beg.: çrī Pārv. uv.: sarvajña sarvalokeṣa sarvadukḥkhanishūdana |
sarveshām sugamaḥ paṃthāḥ ko? me vada dayānidhe || 1 || içvara u^o çṛiṇuśhvā . .

4 (41) 8^a, beg.: çrī Pārv. u.: yogāṇḍravāṇḍyacaraṇa-draṇḍrā "naṇḍaka(daiku)-
lakṣhaṇa | katham enam upāsyai 'va muktīm sarve 'pi bhejire || 1 || tad etad brūhi . .

5 (47) 11^a, beg.: Sūtīkṣṇa uvāca: purāṇanapurāṇajña sarvākhyānārtha-
vibhramah (°ma) | tataḥ kiṃ akarod vipra çreṣṭ(h)ā 'gastyaṃbikā tadā || 1 ||

6 (43) 13^a, beg.: Sūtīkṣṇa u^o: kiṃ etad bhagavan brūhi hitrā madhyāṇ-
gulīm rahah | tat kiṃ pibasi mātmyaṃ çrītulasyaḥ kvacit smṛitaṃ || 1 || Agastya
u^o: çṛiṇu rakṣhyāmi mātmyaṃ çrītulasya(h) prayatnataḥ . .

7 (34) 15^a, beg.: Sūtī^o u^o: Agastya! vada sarvaṃ me Rāmasya munisatta-
mah (°ma) | mantrarájasya mātmyaṃ yad uktaṃ brahmā (°hmanā?) purā || 1 ||
Agastya u^o: sarvaṃ tarā 'bhīdhāsyāmi.

8 (37) 17^a, beg.: Sūt. u^o: katham atra varaṃ bhūman kena cā "dan pra-
tisṭhitaṃ | upādideṣe kaḥ kasmai tan me brūhi tapodhana || 1 || Aga^o u^o: brahmā dadau
Vasīṣṭ(h)āya srasutāya manuḥ [Accus.=mantram?] punaḥ | sa Vedavyāsamunaye,
. . Çannakāya v. 4.

9 (27) 18^b, beg.: Sūt^o u.: kiṃ tad yaṃtraṃ vada brahman sraurāpaṃ tasya
cā 'nagha | kair mantrair vā katham kutra lekhyam kiṃ tena vā bhavet || 1 || Aga-
styā u^o manorathakarāṇy atra nīyaṃtryaṇte tapodhana |

10 (42) 21^a, beg.: Agastya uvāca: pūjābhīdhānaṃ rakṣhyāmi Nārada-
bhīmatam ca yat | Vālmīkaye munīṇḍrāya drārapūjādikaṃ yathā || 1 ||

11 (50) 24^a, beg.: Ag. u.: çariraṃ çodhayed ādāv adhikārārtham anvahaṃ |
tīrthavigāhanaṃ bāhye 'py aṃtarbhūtaviçodhanaṃ || 1 ||

12 (63) 27^b, beg.: Ag. u.: athā 'to mātṛikānyāsukramo 'tra parai(pari)-
paṭhyate | nīyamyās tadṛiṣhichāṇḍoderatābījayojitaiḥ || 1 ||

13 (51) 30^b, beg.: Ag. u.: Sūtīkṣṇa! pātrāṇy āsādya tataḥ pūjārtham ādarāt |
çaṃkhaṃ manṭreṇa saṃçodhya sadādhāre nidhāya ca || 1 ||

14 (67) 34^b, beg.: Ag. u.: vidhivat saṃskṛite 'py agniṃ derani ādīhya pūjayet |
pūrvoktenai 'va vidhīnā sāṃgāraraṇarāhanaṃ || 1 ||

15 (53) 37^b, beg.: Ag. u.: atha prayogaṃ rakṣhyāmi caturṇām iṣṭadaṇi mune |
maṇḍabhāgyo 'pi yene 'śtvā 'nāyāsenai 'va vāṃchitaṃ || 1 ||

16 (62) 40^b, beg.: Ag. u.: atha rakṣhye vidhānāni pauraçcarāṇike vidhau |
vina yena na siddhaḥ syān manṭro varṣaçatair api || 1 ||

17 (62) 44^b, beg.: Ag. u.: athā 'bhīshekaṃ rakṣhyāmi dīkṣāvidhim anutta-
maṃ | upāśmaçatenā 'pi vinā yena na sidhyati || 1 ||

18 (57) 47^b, beg.: *Ag. u.: atha pûjâvidhânânâm lakṣaṇâny api dudhmahe | aṃbucāṇḍanapushpâni dhûpadîpanîvedanam || 1 ||*

19 (67) 51^b, beg.: *Ag. u.: Satîkṣhṇa! mamtrarâjeshu (unsicher) çreshṭho var- shṇava ucyate | gaṇâpatyeshu çaiveshu çâktasaureshv abhîṣṭadaḥ || 1 || var- shṇaveshv api sarveshu Râmamamtrâḥ phalûdhikâḥ.*

20 (53) 54^b, beg.: *Ag. u.: ekatrai 'ra sthîribhâraḥ pûrroktair niyamaiḥ saha | çûlârputaçarîrasye 'ra tad âsanam ucyate || 1 ||*

21 (47) 57^a, beg.: *Ag. u.: athâ 'to 'ham pravakshyâ(mi) guhyâd guhyataram param | yad açeṣheṇa duḥkhaḥgnam tac chṛiṇushva taponidhe || 1 ||*

22 (49) 60^a, beg.: *Satîkṣhṇa u.: yogo nâma kim etan me brîhi yogavidâm vara | cetaso vijayad keno 'pâyena syân munîçrara || 1 || Agastya u°*

23 (51) 62^b, beg.: *Ag. u.: advaitâṇḍacaitanya(h) çuddhasa(t)traikalakṣaṇa(h) | bahîr aṃtaḥ Satîkṣhṇâ 'tra svayam âtmâ prakâçate || 1 ||*

1526. Ms. or. fol. 922.

Âdityapurāṇe (oder Saura°) Mânarîyasamhitâ, 65 Capp.

101 foll. (15 Z., à 49 aksh.); — saṃvat 1830 samaye paushyakṛiṣṇapakṣe 2 vâra maṅgala; — sorgfältig geschrieben, mit Verszählung: hie und da Lücken ge- lassen für einzelne akshara.

Beg.: *çrîg. n., yasyâ 'jyâyâ jagatsrashtâ Viramçih pâlako Hariḥ | samhartâ Kâlarudrâkhyo namas tasmai Pinâkine || 1 ||*
tîrthânâm uttamam tîrtham kshetrânâm kshetram uttamam |
munînâm âçrayo nityam Naimishâranyam uttamam || 2 ||
Çaunakâdya mahâtmânah çirabhaktâ mahavjasaḥ |
dîrghasa(t)tram prakurramtaḥ tatre 'çânasya tushtaye || 3 ||
tasmîn sa(t)tre mahâbhâgo munînâm bhâgyagaurarât |
âjagâma munîndraḥ tu (!) Sûtaḥ paurâṇikottamaḥ || 4 ||
taṃ drishtvâ te mahâtmânô Naimishâranyavâsinah |
prahṛiṣṭâḥ prasṭam udyuktâḥ paprachû romaharṣiṇah || 5 ||
ṛishaya ûcuḥ: katham bhagaratâ pûrvaṃ âdityenâ 'tmarîpinâ |
purâṇam kathitam Sûta tan no vaktum ihâ 'rhasi || 6 ||
Kṛiṣṇa-Dvaipâyanât sâkṣât sarvaṃ hi viditam trayâ |
tratto nâ 'sty aparo vaktâ purâṇânâm mahâtapâḥ || 7 ||
. . || 8 || yâny anyâni purâṇâni trayo 'ktâni mahâmate |
alam tauḥ, Pârvatîkâṃtabhaktau bhaktiyutam tv idam || 9 ||
na yajnair na tapobhir vâ na dânaîr na vratais tathâ |
Çirabhaktim ṛite yas mân muktîr nâ 'stî 'ti çuçrûma || 10 ||
devo 'yam bhagarân bhânur aṃtaryâmî sanâtanah |
yad brûte sarvavastûnâm tat(t)ram jnâtrai 'ra nâ 'nyathâ || 11 ||

atah ṣṛaddhā hi mahatī ṣrotuṃ tvadbrahmanṁṛitam |
 asmākaṃ vartate Sūta Lomaharṣaṇa svrata || 12 ||
 Sūta urāca: natvā sūryaparaṃ dhāma ṛigyaṁjuḥsāmarūpiṇaṃ |
 trisatyaṃ trijagadyoniṃ tridhāgniṃ ca tritvaṃgaṃ || 13 ||
 purāṇaṃ sampravakṣyāmi sauraṃ śivakathācraṇaṃ |
 yachrutvā manuṣaḥ śīghraṃ pāpakaṃcukam utsṛjet || 14 ||
 . . || 16 || vaktū yatra raviḥ sūkṣhāt ṣrotā tasya suto Manuḥ |
 mahātmyaṃ kathyate śambhor nā 'sty asmād adhikaṃ, devjāh! || 17 ||
 idaṃ purāṇaṃ vaktavyaṃ dhārmikāyā 'nasinave (°yave?) |
 devjāya ṣṛaddadhānāya (Vraikārpitabuddhaye || 18 ||
 āsīn Manuḥ sūryasuto vartate yo mahātapaḥ |
 sa kadācin mahābhāgāḥ 2^a Kāmikākhyāṃ vanaṃ yayau || 19 ||
 Prataradanāsyā nṛpater yajne vipuladukṣiṇe |
 tat(t)vaṃ vicārayāmāsur mūtho yatra maharṣayaḥ || 20 ||
 açaktās te mahābhāgā Bhṛigvādyaḥ tat(t)vanirṇaye |
 evaṃ sthiteshu vipreshu māyayā mohitātmasu || 21 ||
 saṃçayārishṭacitteshu rūg abhūd açarīrīṇi |
 tapaḥ kurudhvaṃ vipreṃdrās tapojñānasabarhaṇaṃ || 22 ||
 . . || 23 || Manuṃ puraskṛitya yajñāḥ kṣetraṃ vai dvādaçaūtmanaḥ |
 viçrutam dvādaçādityaṃ iti lokeshu ta(d), devjāh! || 24 ||
 yatra saṃnihito nityaṃ bhānuḥ tridaçapūjitaḥ | . . || 25 ||
 gate sahasravarṣe tu Sūryaḥ pratyakṣataṃ ayāt | . . ||
 . . || 28 || mene kṛitārthaṃ ātmānaṃ Manur Vaivasvatas tadā | . . || 29 ||
 stutim cakāra sa Manur munibhiḥ saha svrataḥ |
 Manur urāca: namo namo varaṇyāya varadāyā 'ñçumāline || 30 ||
 . . . | kim tac chreyaskaraṃ ta(t)vaṃ redānteshu pratishṭhitaṃ || 38 ||
 kasmā 2^b d viçvaṃ idaṃ jātaṃ kasmīn vā layam eṣhyati |
 kasya vrahmādayo derā raçe tishṭ(h)amti sarvadā || 39 ||
 tad aikam atharā 'nekam ubhayaṃ vā vada prabho |
 kena vā jñāyate samyag ayam asti 'ti tad vada || 40 ||
 jñāte tasminç ca kim vipaṃ tasya jñānaṃ kim-ātmakaṃ |
 caritaṃ tasya kim tāta kim tīrthaṃ tad-adhisṭ(h)itaṃ || 41 ||
 kesham anugrahaḥ tasya tīrthe nivasataṃ vibho |
 lakṣaṇaṃ ca purāṇānāṃ vrataṇaṃ ca kramo yathā || 42 ||
 varṇānām āçramāṇāṃ ca sadācāravādhāḥ kathāṃ |
 ṣṛāddhaṃ kathāṃ vikṛiyate prāyaçcittavādhāḥ kathāṃ || 43 ||
 . . | evaṃ Manor vacaḥ ṣruteā bhagavān bhāskaro, devjāh! || 44 ||
 yat pṛiṣṭaṃ tad açeṣeṇa vaktuṃ samupacakrame || 45 ||
 iti ṣṛisaurapurāṇe prathamō 'dhyāyāḥ.

2 (61) 4^a (āḍityapurāṇe)¹⁾, beg.: *ṣṛi Bhānūr uvāca: ṣṛiṇu putra pravakshyāmi ta(t)tvam yat tatpratishṭhitaṃ | purāṇe 'smiṇ mahābhāga sarvaredārthasaṃgrāhe || 1 ||*
tat ta(t)tvam madbhagavato (!) rūpam iṣasya ṣūlinah |
viṣṇuṃ tenā 'kṣiṇaṃ ryāptam nā 'nyene 'ty abravāt chrutih || 2 ||
sa eva 'tmā samastānāṃ bhūtānāṃ manuṣādhipa |
caitanyaṃ bhagavān Mahādevaḥ saho 'mayā || 3 ||
eko 'pi bahudhā bhāti līlayā keralah (C'irah |
brahma-viṣṇurādirūpeṇa devadevo Maheṣvaraḥ || 4 ||

3 (46) 5^a, beg.: *Bhānūr u° yad etad aṣṭvaram tejaḥ sarvagam bhāti keralam |*
tad eva ṣaraṇam gacha yad ichasi paraṃ padaṃ || 1 ||: . . Trīṇabimḍur uvāca (25),
Sudyumna u° (27), C'itragupta u° (32).

4 (28) 6^a: *Manūr u° rājnah sakācāt sa munir gaṭrā kiṃ kṛitavān punah |*
tasmā 'ṣṛamasya kiṃ nāma bhagavan brūhi ne (me) vibho || 1 ||
Bhānūr u° Revātīre mahāpuṇyam Jvāleṣvaram iti smṛitaṃ | āṣṛamam Trīṇa-
vimḍos ta(n) munisiddhair nishvitaṃ || 2 ||

5 (28) 6^b: *Sanatkumāra u° . . , — schließt . . || 26 || tasmād Vyāsāt paro*
nā 'nyah C'irabhakto jagattraye | Kṛiṣṇo vā Devakīśūnuḥ Arjuno vā mahā-
matih || 27 || evam Hiraṇ labdhavarāḥ Kṛiṣṇa Deapāyana prabho | tatra yāni ca līn-
gāni tāni drakṣṭum yayau munih || 28 ||

6 (41) 8^a, schließt: *Kapardīṣvaram iḍṇam saṃpūjya prayayau munih, —*
7 (60) 9^b: *Dadhīcīr u° (29), Virabhadra u° (56), — 8* (26) 10^b, — **9** (39) 11^a (*māna-*
vīsaṃhitāyām), — **10** (79) 13^a.

11 (37) 14^a: *Sūta u° vṛatāni saṃpravakshyāmi . . | tatra kṛiṣṇaśṣṭamī*
puṇyā sarvapāpaprāṇāṇi || 1 ||: Nārada u° (11), Nandikeṣvara u° (14), — 12 (40) 14^b
anaṃgatrayodaṣī nāma, — 13 (46) 16^a *ṣṛavaṇadvādaṣīvratam, — 14* (56) 17^b
Umā-maheṣvaram vṛatam, — 15 (38) 18^b, — **16** (71) 20^a, — **17** (42) 21^b, — **18** (75)
 23^b, — **19** (65) 25^a, — **20** (39) 26^a *ṣṛāddham.*

21 (20) 26^b *dharmo vanasthānām, — 22* (35) 27^b *ṛiṣaya ūcuḥ: katham bhaga-*
vatā Sūta svarga ukto Vivasvatā | manvantarāṇi vaṇṇāṣ ca teshām ca caritaṃ
tathā || 1 || pratisargaḥ punaḥ cā 'nte yathā bhavati kṛitsnaḥ | . . , schließt: kathitaḥ
prākṛitaḥ sargaḥ saṃkṣhepān, munipuṇḡavāḥ! || 34 || abuddhipūrvakas tv eva, brāhmī
ṣṛiṣṭir aho 'cyate |, — 23 (35) 28^b, *Sūta u° asaṃkhyātāni kalpāni gatāni vrahmaṇo,*
dvijāḥ! | saṃpratam vartate yac ca varāham iti saṃjñitaṃ || 1 || vistaram tasya raksh-
yāmi . . , — 24 (57) 30^b, — **25** (79) 32^b, *ṛiṣaya ūcuḥ: katham sa bhagavān Cāṃ-*
bhuḥ sarvasyā 'dyo 'pi san vibhuh | Caturmukhasya putratvam agamat kena hetunā
|| 1 || dakṣiṇāṃge bhavō vrahmā Mahādevasya Cūlinah | katham tatpudmayonitvam
Virinṣer iti no vada || 2 ||, — 26 (29) 33^b, *ṛi° ū° katham bhagavatī Gaurī Cāṃ-*

¹⁾ fortan abwechselnd saurā° oder āḍitya°.

karārdhhaçarīrīṇī | *paravrahmaत्मिका नित्या paramākācamadhyagā* || 1 ||, — **27** (37) 34^b, *Sūta u° Hiraṇyagarbhah Çirayor labdhvā varam anuttamaṃ* | *aśṛjāt bhuvanān* (!) *vrahma Marīcyādyaṇ akumashān* || 1 ||, — schließt: *etā Dakṣasya kanyānām saṃtatiḥ kathitā mayā* | *athe 'dānīm Manoh putrasaṃtatiṃ kathayāmi vaḥ* || 37 ||, — **28** (30) 35^b, *Sūta u° Uttānapādasya suto Dhruvo nāma mahāmatih* |, — **29** (40) 36^b, *Sūta u° svayaṃbhuvā samādishṭaḥ pīrṇaṃ Dakṣaḥ prajāpatiḥ* | *prajāḥ sṛje 'ti sar-gādan sa sarjaty* (oder Intens.?) *asurāsuraṇ* || 1 ||, — schließt: *nakhaḥ vidārayāmāsu Hiraṇyakaçipau tadā*, — **30** (55) 38^a, *Sūta u° hate Hiraṇyakaçipau Prahrādan* (°do) *Daityasattamaḥ* | *Hiraṇyākshaṃ mahāvēhuṃ rāḷye samabhiyojayat* (Augm.!) || 1 ||.

31 (73) 40^a *Sūta u° Hiraṇyakaçipoh putrah Prahrādo daityasuttamaḥ* | *Am-dhake nihate daitye tatra rāḷye sthitaḥ svayaṃ* || 1 ||, — schließt: *imaṃ yaḥ pathate nityaṃ Ikṣvākor bāṇaṃ uttamaṃ* || 72 || *sarvāpāvinirmuktaḥ sūryaloke mahāyate*, — **32** (64) 42^a *Sūta u° Itāt Purūravā abhūd rājā paramadhārmikah* | *Uruçyāṃ janayāmāsu śat putrān prathitaṅgasah* || 1 ||, — **33** (58) 43^b *Sūta u° Manvaṃ-tarāṇi rakshyāmi* . . | *Manavaḥ śaṭ atītās te saptaṃ vartate kila* || 1 || *teshām Srā-yaṃbhavas tv ādyas*, — **34** (46) 44^b *Sūta u° vibhūr nāmā bhavate īndro Rāivatasya* 'ṇtare, *driḷā(h)*! | *Vaikunṭhādyaḥ smṛitā devā gaṇāḥ catvāra īritāḥ* || 1 ||, — **35** (75) 46^b *ṛishaya ūcuḥ: sargaḥ ca pratīsargaḥ ca raṇço manvantarāṇi ca* | *vaṇçānu-caritaṃ cai 'va çrutaṃ sarvaṃ aḇeshataḥ* || 1 || *idānīm çrotum ichāmaḥ caritaṃ Tripuradvishah* | *purāṇi trīṇi bhagavān dudāha sa kathaṃ purā* || 2 ||, — **36** (51) 48^a *Sūta u° aṭha Namūçvarah prāha brahmāḍin parayā mudā*, — **37** (46) 49^a *ṛishaya ūcuḥ: gāṇāpatyaṃ kathaṃ labdham içvarād Upamaṇyaṇā* | *kṣīro dugdhaḥ* (°dudhīh?) *kathaṃ labdho hy etad ākhyātum arhasi* || 1 ||, — **38** (33) 50^a *ṛishaya ūcuḥ: kathaṃ Jakamdhuro daityo nihataḥ Çūlapāṇinā* | *Sudarçanena cakreṇa*, — **39** (165) 54^a *ṛish. u° Sudarçanākhyaṃ yaç cakraṃ labdhurāṇs tat kathaṃ harih* | *Mahādevād bhayarataḥ*, — **40** (48) 55^b *ṛi° u°* (sic!) *çirapñjāvidhiṃ rakshye* (sic!) *saṃkshpeṇa, driḷottamāḥ*! |.

41 (66) 57^a *ṛi° u° mṛidādiratnaparyāṇṭair dravyāḥ kṛitrā çirātayaṃ* | *yat phalaṃ labhate martyas*, — **42** (86) 59^a *ṛi° u° bhūyo 'pi çrotum ichāmo mātātmyaṃ parameshṭhinaḥ* | *kathaṃ sarvātmako rudrah kathaṃ pāçupataṃ vrataṃ* || 1 ||, — **43** (64) 60^b *Sūta u° rakshyāmi Çivamāhātmyaṃ*, — **44** (86) 63^a *ṛi° u° pativratā mahābhāgā Sāvitṛī varavarṇinī* | *yad āha tad vadā 'smākaṃ*, — **45** (65) 65^a *Sūta u° pṇar rakshyāmi mātātmyaṃ Çūlinaḥ*, — **46** (146) 68^b *ṛi° u. Pārvatya(h) çrotum ichāmo mātātmyaṃ* . . | *jaghāna sā yathā daityān Raktāsuraṇugamān* || 1 ||, — **47** (79) 71^a *Sūta u° tatro 'pariçya Surarāt pñjyamāno varāsane* | *apsurogaṇugandharva-siddhavidyādharoragaḥ* ||, — **48** (27) 72^a *ṛi° u° tithinām nirṇayaṃ Sūta prāyaççitta-vidhiṃ tathā* | *raktum arhasi*, — **49** (74) 74^a *Sūta u° prāyaççittaṃ pravakshyāmi*, — **50** (74) 75^b *ṛi° u° çrutāṃ āsmābhīr akhilaṃ jñāmaṃ māheçvaraṃ mahat* | *varṇā-çramavidhiḥ cai 'va prāyaççittaṃ aḇeshataḥ* || 1 || *idānīm çrotum ichāmo vivāhaṃ giriḷāpatiṃ* (!) | *Sūta u° yad uvāca purā devaḥ pṛiṣṭo mātṛtaṇḍasānuṇā* || 2 ||

51 (23) 76^b *Sū° u° dagdhe ratipatau* (Çaṁbhur urā[cā] 'calakanyakam, — **52** (27) 77^a *Sū° u. Çaṁkarāc ca varam labdhvā Devī trailokyapūjitā | Umā bhagavatī Kālī*, — (v. 10^b 11 Lücken). — **53** (37) 78^a *Sū° u. āhrāṇayat (!) tato Viçvakarmāṇam parvateçvarah | virāhamamḍapam kartum*, — **54** (59) 79^b *Sū° u. mamḍapam nirmitam çrutvā Çaṁkaro Viçvakarmāṇā | Çailād(r)im abravīd devo*, — **55** (44) 80^b *Sū° u. athā 'sau Himarān, viprā! devīm ātmasutām Umām | pradānārtham maheçāya samprāpto Ma(ṇ)duram kṣamāt*, — **56** (72) 82^b *Sū° u. athā 'yāntam Çiram dṛiṣṭvā Himarān parvateçvarah | Meruḥ cai 'ra*, — **57** (66) 84^a *Sū° u. vīdhya 'dṛisutām Çaṁbhur yayau Kailāsaparvatam | krīḍam ca varshasāhasrīm akarot tatra Çaṁkarah*, — **58** (90) 86^b *devā ūcuḥ: jalabhīro jalotyamca jalājala jaleçvara | jalajāmālapa(t)trākṣha yajnaudeha hutācuna || 1 ||*. — **59** (78) 88^a *ṛi° ū° vahnau samtarpite Sūta retasā tridivaukasah | sagarbhāḥ khalu sanjātaḥ deradevena Çaṁbhunā || 1 ||*, — **60** (52) 89^a *Sūta u° evam gatvā sahasrākṣho yatrā 'ste Pūrvatisutaḥ | bālasūryāyutaprakhyam tam apaçyac Chacī-patīḥ || 1 || pralayāgnicayākrām dṛiṣṭvā Nāradaṁ aravīt |*

61 (77) 91^b *ṛi° ū° kathito bhagavān Sūta vivāhaḥ parameshthinaḥ | utpattih Kūrttikeyasya tasya cai 'ra parākramah || 1 || . . bhaktiyogam athe 'dānīm vada Sūta mahāmate || 2 ||*, — **62** (84) 94^a *çībrahmo 'vāca: paṁcākshareṇa māntreṇa pa(t)-tram pushpam athā 'pi vā | yaḥ prayachati Çarrvāya tad anantaphalam sakṛit || 1 ||*, — **63** (67) 95^b *çībrahmo 'vāca: pushpam vā gadi vā pa(t)tram sakṛillīṅgam samacīntam | tad anantaphalam proktaṁ hetur bhavati muktaye || 1 || brahmahā vā surāpo vā steyī vā gurutalpagah | yo 'ntakāle Çiram smṛtvā (sic!) Çivasāyujyam āpmuyāt || 2 ||*, — **64** (125) 99^a *çīrabhaktimāhātmyam nāma: çībrahmo 'vāca: Ujjayinyām Mahākālam yo vai paçyanti mānaviḥ | arāpmuyā(h) param lokam yatra gatvā na çocate || 1 || Mahākālasya līngasya*, — **65** (106) 101^b *Sū° u° anyad yad āha bhagavān bhāskaro Manunā saha | Bhṛigvādīnām, munīçreshthā(h)! çṛīvatām asya tatphalam || 1 ||*; — *Sū° u° iti daṁ kathitam, viprā! Vairasvatāya bhānuna | Manave kathitam sarvaṁ kṣamtaryam munisattamāḥ || 101 ||*, — *ity adbhutaprabhāvaṁ tat çrutvā mātmyam aiçvaram | svam svam āçranam ājagmuḥ prakṛiṣṭās te tapodhanāḥ || 105 || tasmāt çreyārthibhir nitya(ṇ) çrotaryam sarvadā tv īdam | anuṣṭheyaṁ viçeṣeṇa narair narakabhīrubhiḥ || 106 || iti çṛi ādityapurāṇe Mānavīyasamhitāyaṁ brahmāmḍagoloka-varṇanam nāma paṁcashaṣṭītamō 'dhyāyah || 65 || çubham bhavatu, çṛi astu ||*

1527. Ms. or. fol. 858.

Gargasamhitā, in neun khaṇḍa.

295 foll. (12-15 Z., à 33-47 aksh.); die Blätter jedes khaṇḍa sind resp. je für sich gezählt; samvat 1913 (Buch 6) und samvat 1925. Randmarke auf der Rückseite links oben: ga go (oder blos ga°. ga°sam°), vṛi kham, gi°rā°kham° etc.; sehr incorrect.

khaṇḍa I **20** adhy., 43 foll., golokakhaṇḍam; — **1** 3^a beg.: çṛig. n. | çṛi rādhāvallabhāya namo namaḥ | nārāyaṇam namaskṛitya naram cai 'ra narottamam |

*devīm sarasvatīm Vyāsaṃ tato jayam udīrayet || 1 || çarad¹⁾rikacapaṅkajayaçriyam
atīva vidreshakaṃ Milinda²⁾muniḍḍhitam³⁾ kuḷicakaṃjacihnûrṛitam | sphuratkana-
kanûpuram dalitabhaktatâpatrayam ca(lad)dyutipadadrayam hṛidi dadhāma Râ-
dhâpate(h) || 2 || vadanakamalaniryad yasyam (yasya) pîṅgûṣham âgha(âdyaṃ?) pīvatī
janavaro yaṃ pātu so 'yaṃ giram me | Vadaravanarīhārah Satyāratyāḥ kumārah
pranātadurītahārāḥ çârṇagadhaṇvāvatārah || 3 ||*

*kadācin Naimishāranye çrī Gargâ jñānīmāṇ varah |
âyanyau Çaunakaṃ drashtum tejasvī yogabhāskarah || 4 ||*

*taṃ drishṭvā sahaso 'tthāya Çaunako munibhiḥ saha |
pūjayāmāsa pādhyādyaṃ upacārāḥ vidhānataḥ || 5 ||*

*Çaunaka uvāca: satām paryātanam dhanyam grihīṇām çāntaye smṛitam |
nṛṇām aṃtas tamohārī sādhu eva, na bhāskarah || 6 ||*

*tasmān me hṛidi sambhūtam saṃdehe nāçaya prabho |
katidhā çrīharer vishṇor avatāro bhavanṭy alam || 7 ||*

*çrī Gargo 'vāca: sādhu pṛiṣṭam trayā, brahman! bhagaradgūṇavarṇanam |
çṛṇvatām gadatām yad vai pṛichatām vitanoti çam || 8 ||*

*atvai 'ro 'dāharanṭī 'mam itihāsam prātānam |
yasya çraṇamātrena mahādoshah praçāmyati || 9 ||*

*Mithilā nagaram pūram Vahulāçrah 2^a pratāpavān |
çrī Kṛishṇabhaktah çāntātmā rahṇiva nīrahakṛībī || 10 ||*

*aṃvarād āgataṃ drishṭvā Nāradaṃ munisattamaṃ |
saṃpūjya cā 'sane sthapyā kṛitūṃjalir abhāshata || 11 ||*

*çrī Janaka uvāca: ayonir ātmā puruṣo bhagavān prakṛiteḥ parah |
kasmāt tanuṃ samādhatte taṃ me vrīhi mahāmune || 12 ||*

*Nārada uvāca: go-sādhu-deratū-ripṛa-redānām rakṣaṇāya vai |
tanūḥ dhatte hariḥ sākṣh(t) bhagavān ātmalīlayā || 13 ||*

*. . || 14 || Janaka uvāca: katidhā çrī Harer Viṣṇor avatārā bhavanṭy alam |
sādhuṇām rakṣaṇārthāya kṛipayā vada māṇ, prabho! || 15 ||*

*çrī Nārada uvāca: aṅço 'ñçāñças (añçāñço 'ñças) tathā 'veçah kalā pūrṇah
prakathyate | Vyāsādyaṃ ca smṛitah shashṭhah paripūrṇatanah svayam || 16 ||*

¹⁾ dieser Vers kehrt am Schluß identisch wieder, wo aber: *vikajapaṅkajayaçriyam*
atīva dreshakaṃ, bhakta°, caladyuti°, °patim.

²⁾ die Nennung dieses Namens, den wir von den Buddhisten her als den Namen
eines *Yavana*-Königs (des Menander) in *Alasandā* (ind. Alexandria) kennen, hängt wohl
damit zusammen, daß auch *Garga* zu der *Yavana* in nahem Bezuge steht. Hier findet sich
nun leider nichts weiter der Art vor, insbesondere nichts von dem was uns Kern Vorrede
zu *Varāhamih. Brihatsaṃhitā* p. 33 fg. aus der ihm vorliegenden *Gārgī Saṃhitā* anführt. Die-
selbe ist eben ein ganz anderes Werk als das obige. Was *Milindamuni* mit *Kṛishṇa* zu thun
hat, erhellt leider nicht, da *Vledh* unbekannt ist.

³⁾ ? ob etwa aus *lidh* = *lih*? *Vlity* contemnere, *tety* fallere wollen hier nicht recht passen.

añçañças tu Marîcyâdîr, añçâ vrahmâdayaḥ smṛitâḥ |
kalâḥ Kapila-kûrmâdyâḥ âveçâ Bhârgavâlayaḥ || 17 ||
pûrṇo Nṛsiṅho Râmaç ca Çvetadvîpâdhipo hariḥ |
raikunṭho 'pi tathâ yajno Nara Nârâyanaḥ smṛitaḥ || 18 ||
paripûrṇatamaḥ sâkshâ chrî Kṛishṇo bhagavân svayaṃ |
asaṃkhyavrahmâṇḍapatir Goloke dhâmni râjate || 19 || . . || 27 ||

çrî Garga uvâca: tachrutvâ harshito râjâ . . Nâradaṃ vâkyam avravît || 28 ||

Vahulâçva uvâca: paripûrṇatamaḥ sâkshâc chrî Kṛishṇaḥ kena hetunâ |

âgato Bhârata khaṇḍe Dvâratyâṃ virâjate || 29 ||

tasya Golokanâthasya Golokaṃ dhâma suṃdaraṃ |

karmâṇy aparimeyaṇi vrûhi mahyaṃ mahâtmne || 29 (nochmals!) ||

3^a . . || 33 || *iti çrîmad Gargâcâryasamhitâyâṃ çrî Golokakhaṇḍe Janaka-Nâradasamvâde*¹⁾ *Kṛishṇamâhâtmyavarṇanam nâma prathamô 'dhyâyaḥ.*

2 (55 vv.) bis 5^a *Vaideha-Nâradasamvâde çrî Golokadhâmaavarṇanam; beg.: çrî Nârada uo: . . || 1 || atha te sampravakshyâmi çrî Kṛishṇâgamanam bhuvi | asmin varâhakalpe vai yad bhûtaṃ tachṛiṇu prabho || 2 ||*

3 (40) 7^b *âmadro(âgamo?)dyogavarṇanam, — 4 (67) 10^b udyogapraçnavarṇanam, — 5 (39) 12^a bhagavadbrahmasamvâde bhagavadâgamodyogapûrṇo nâma; beg.: çrî-bhagavân uo: ramâ Vaikunṭhavâsînyaḥ Çvetadvîpasakhîjanâḥ | . . || 1 ||, — 6 (63) 14^b Vahulâçva-Nâradasamvâde Kaṣaravavarṇanam, — 7 (55) 16^b Nârada-Vahulâçva-samvâde Kaṣavîjayavarṇanam, — 8 (30) 18^a Râdhâjannavarṇ., — 9 (21) 19^a Vasudevavivâhav., — 10 (43) 21^a çrîmad Valubhadrajanmav., — 11 (76) 25^a çrî Kṛishṇajannmav., — 12 (50) 27^a çrî Namdamahotsavar., — 13 (33) 28^b Pitanâmoksho, — 14 (64) 31^a Sakatâsura(Ça) Trîpâtartamoksho, — 15 (72) 34^a Viçvarîpadarçanam Namdapatmâ (?tyâ?) çrî Kṛishṇanâmakaraṇam, — 16 (56) 37^a çrî Râdhikâvâha, — 17 (41) 39^a çrî Kṛishṇucaritam dadhisteyavarṇ., — 18 (20) 40^a vrahmâṇḍadarçanam, — 19 (31) 41^b Yamâljjunamoksho, — 20 (39) 43^a bhagavadvaibhavaravarṇanam Durvâsaso mâydâdarçane Namdanamdanastotravarṇanam . .*

khaṇḍa II mit 23 adhy., auf 38 foll., vṛiṇḍâranakhaṇḍam; — beg.: çrî kṛishṇâya n., kṛishṇâtîraṃ kîlâkelikîraṃ guṃjâpuraṃje devapushpâdikuraṃje | kuraṃvugrîvau kshiptavâhû calaṃtau Râdhâ Kṛishṇau maṃgalaṃ me bhavaṃtau || 1 || ajnânatimirâṇdhasya jnânâṃjanaçalâkayâ | cakshur unmîḥitaṃ yena tasmai çrîgurave namaḥ || 2 || çrî Nârada uvâca: ekadoshadraṇam vîkshya Namdo nandân sahaṃyakân | Vṛishabhânûpanamḍâç ca Vṛishabhânucaraṃ tathâ || 3 || samâhûya . . | — 1 (52 vv.) bis 3^b çrî Namdasamvâde Vṛiṇḍâvanodyogavarṇanam, — 2 (51) 5^b Govardhamotpattikathanam, — 3 (37) 7^a Kâlîṇḍâgamanavarṇanam, — 4 (30) 8^a Nâ° Vatsâsuramoksho, — 5 (43) 9^b Nâ° va° kâ(Vakâ!)suramoksho, — 6 (27) 11^a Nâ° va° akâ(Vakâ)suramoksho, — 7 (27) 12^a

¹⁾ so, oder ähnlich, fortab je am Schluß der *adhyâya*.

Kṛishṇagocāraṇavarṇanam, — 8 (40) 13^b *Dhenukāsūramokṣho*, — 9 (32) 15^a *Kālīyadamano*, — 10 (33) 16^a *Kālīyopākhyāne*, — 11 (33) 17^b desgl., — 12 (38) 19^a *ṣrī Rādhā Kṛishṇapremavarṇanam*, — 13 (39) 21^a *tulasīpūjanam*, — 14 (39) 22^b *prīti-parīkṣhanam*, — 15 (37) 24^a *Nā^o va^o yugalaprītivarṇanam*, — 16 (42) 26^a *Çamkhacūḍopākhyāne*, — 17 (41) 27^b *Vṛiṇḍāvanavīhāro*, — 18 (40) 29^a *Kāmarāna-Kokila-vanavīhāre mānālīlavarṇanam*, — 19 (37) 31^a *Bhāmīdīvanavīhāro*, — 20 (46) 32^b *Çamkhacūḍavādho*, — 21 (49) 34^b *Āsurīupākhyāne*, — 22 (39) 36^a *ṣivāsūrinunīra(!)-prāptivarṇanam*, — 23 (46) 38^a *Nārada-Vahulāçvasaṃvāde Çamkhacūḍopākhyāne Virajānūdisamudrotpattikathanam Çrīdāmā-çāpararupradāno nāma* .

khaṇḍa III mit 11 *adhy.*, 13 foll. (6 nur auf einer Seite beschrieben, keine Lücke) *Gīrījājakhaṇḍa*; — beg.: *Vahulāçva uvāca: katham dadhāra bhagavā(n) gīrīm Govardhanam varam | uchīṇḍhram yathā vālo hastenai 'kena līlayā || 1 || 1* (31 vv.) bis 2^a *Gīrījāpūjāvīdhivarṇanam*, — 2 (28) 3^b *Gīrījāmahotsavarṇanam*, — 3 (35) 5^a *Govardhanoddharanam*, — 4 (19) 5^b *ṣrī Kṛishṇābhīṣheko*, — 5 (38) 7^b *gopavīrado*, — 6 (37) 8^b *kahariparīkṣhanam*, — 7 (40) 10^a *Gīrījātīrthavarṇanam*, — 8 (15) 10^b *Gīrījāvībhūtivarṇanam*, — 9 (46) 11^b *Gīrījōtpattivarṇanam*, — 10 (42) 13^a *Gīrījāmahātmyam*, — 11 (23) 13^b ohne Titel.

khaṇḍa IV mit 24 *adhy.*, 27 foll., *mādhuryakhaṇḍam*; — beg.: *Kṛishṇāya Vāsudevāya Devakīnandanāya ca | Nāṇḍagopakumārāya Govindāya namo namaḥ || 1 || Vahulāçva uvāca: ṣrutam tava mukhād vrahman Madhurākhaṇḍam adbhutam | vada mām Drāṛakākhaṇḍam ṣrī Kṛishṇacaritīmṛitam || 2 || vīrāḥaṇ(h) kati putrāç ca kati pautrā Ramāpateḥ | sarvam vada mahāvīddhe Drāṛakāvāsakāraṇam || 3 ||* dies erste Blatt ist resp. das zu *khaṇḍa 6* gehörige (*kh. 6* hat indess hier sein richtiges Anfangsblatt) und fehlt resp. das Anfangsblatt des vierten *kh.*: fol. 1 bricht in v. 13 (6, 1, 13) mit: *ṣrī Kṛishṇasya puramḥ pūrve yu* ab; fol. 2^a beginnt in v. 13 (4, 1, 13): *tah | ṛishayo munayah sarve tasya yajnam samāyayūḥ || 13 || 1* (52 vv.) 3^b *ṣrutirūpākhyānam*, — ein zweites Cap. ist nicht markiert, das nächste Cap. wird resp. als drittes bezeichnet, — 3 (17) 4^a *Maithīlopākhyānam*, — 4 (15) 4^b *Kauçalopākhyānam*, — 5 (22) 5^b *Ayodhyāpuravāsītyupākhyānam*, — 6 (31) 6^b desgl. (aber *vāsiny*), — 7 (30) 7^b wie 6, — 8 (53) 9^b *yajñālītopākhyāne rākā(ekā!)daçīkṛitaphalam*, — 9 (24) 10^b *ekādaçīmahātmye yajnasītopākhyānam*, — 10 (16) 11^a *puṇḍakopākhy.*, — 11 (25) 12^a *Ramā Vaikuṇṭha Çretuvīporddhvaraukūṇṭhājītapada (ṛilokācūdarāsini-ṛīsakhīnām upākhy.*, — 12 (22) 13^a *holikotsare divyātrigūṇavṛitibhūmīgopyupākhyānam*, — 13 (14) 13^b *derajanastṛīpākhy.*, — 14 (36) 15^a *jālandharyupākhy.*, — 15 (22) 15^b *ṣrī Saubhari Moghāṭṛisaṃvāda varhismatī purāṇḍhryaksharasah(apsarah!) sutalavāsīrvātā(°sinīnā)geṇḍrakanyopākhyānam*, — 16 (14) 16^a *ṣrī Saubhari Mā(ṇ)dhātṛisaṃvāde ṣrī Yamunākavacam*, — 17 (11) 17^a *ṣrī Saubhari Māṇḍhātṛisaṃvāde ṣrī Yamunāstavam nāma*, — 18 (7) 17^b *ṣrī Saubh. paṭhalapaddhativarṇanam*, — 19 (140) 22^b *ṣrī Saubh. ṣrī Yamunāsahasranāmakathanam*, — 20 (24) 23^b *Nārada Vahulāçvasaṃvāde Pra-*

laṅṇavādho, — **21** (21) 24^b *dāvāgnimoksha viprapalo darṣanam*, — **22** (19) 25^b *Nandādī Vaiku(ṇ)ṭhadarṣanam*, — **23** (13) 26^a *Sudarṣanopākhy.*, — **24** (29) 27^a *Vyanmāsuvāriṣṭāsuvavādho*.

khaṇḍa V mit **25** adhy., 43 foll., *Mathurākhaṇḍa*; — beg.: *Vasudevasutaṃ devaṃ Kaṇṣa-Cāṇūrāmardanaṃ | Devakīparamānaṃdaṃ Kṛṣṇaṃ vaṇḍa jagad-guram || 1 || Vahulaḥṣva u^o Mathurāyāṃ kiṃ caritraṃ kṛitarāṇ bhagarāṇ nune | kathaṃ jaghāna Kaṇṣākhyam etaṃ me vrūhi ta(t)tvataḥ || 2 || Nārada u^o athai kadā haṃ Mathurāṃ . . **1** (31 vv.) bis 2^b *Kaṇṣanamtraṃ nāma*, — **2** (25) 3^b *Keṣīvadho*, — **3** (33) 4^b *Akrūrāgamanam*, — **4** (37) 6^b *Mathurāprayānam*, — **5** (46) 8^a *Mathurācṛī-Kṛṣṇapraveṣo*, — **6** (43) 10^a ohne Titel, — **7** (54) 12^a desgl., — **8** (52) 14^a *Kaṇṣavādho*, — **9** (55) 16^b ohne Titel, — **10** (26) 17^b *raja-karāyaka-sudānupākhy.*, — **11** (26) 18^b *Kuvalayāpīḍapūrājamakathanam*, — **12** (27) 19^b *CāṇūrādīKaṇṣa-bhrātṛipaṇḍajana-pūrākhyānam*, — **13** (34) 21^a *Uddhuvāgamanam*, — **14** (53) 23^a *Nandurājo-ddhavamelanam*, — **15** (42) 25^a *Rādhādarṣanam*, — **16** (27) 26^b *Rādhā-gopyaḥṣanam*, — **17** (39) 28^b *Kṛṣṇarāṇe gopīrākyaṃ*, — **18** (29) 29^b *gopīrākya Uddhuvānam (?)*, — **19** (32) 31^a *çrī Kṛṣṇagamanotsavo*, — **20** (59) 33^b *rāsotsave rībhūmoksanam*, — **21** (50) 35^a *Rādhā Mādhavaṣṇvāde Nāradopākhy.*, — **22** (41) 36^b *Nāradopākhyāne vrahmarudrotpattir nāma*, — **23** (24) 37^b *Vrajayātrāyāṃ çrī Kṛṣṇā-gamanam*, — **24** (107) 41^b *Koladaityaḥ param māksṣhāṃ jagāma*, — **25** (39) 43^a ohne Titel.*

khaṇḍa VI mit **21** adhy., 25 foll. (die Seite zu 15 Zeilen, à 47 aksh.); *Dvārakākhaṇḍa*; māgha çulka 4 çu kara saṃvat 1913 (oder ob 1813?); — **1** (53 vv.) 3^a *Jarāsaṃdhaparājayo*, vv. 1—3 s. bei khaṇḍa IV, — **2** (49) 4^a *Dvārakāvāsakathanam*, — **3** (24) 5^a *Valadevarivāhotsavo*, — **4** (43) 6^a *Kuṇḍanapurayānam*, — **5** (27) 7^a *Rukmīṇīrgamanam*, — **6** (47) 8^b *Rukmīṇīharāṇe yuddharājayo*, — **7** (45) 9^b *Rukmīṇīvivāho*, — **8** (30) 10^b *sarvamahishyodraho*, — **9** (35) 11^b *Dvārakāgamane kāraṇam*, — **10** (42) 13^a *Gomatīpākhyāne Cakratīrthamāhātmyam*, — **11** (27) 13^b *Cakra-tīrthotpattigajagrāhamokshanam*, — **12** (23) 14^b *(Aṇkhoddhāramāhātmyam*, — **13** (32) 15^b *Prabhāsa-Sarasvatī-rogha(?)pippala-Gomatī-Siṃdhusaṃgamamāhātmyam*, — **14** (39) 16^b *Ratnākara-Raivatakācalamāhātmyam*, — **15** (46) 18^a *Kapīṭaṃka Nṛigakūpa Gopī-bhūmimāhātmyam*, — **16** (45) 19^b *siddhāçramamāhātmye Rādhārīpadarṣanam*, — **17** (39) 20^b *Siddhāçrame çrī Rādhākṛṣṇasamāgame Rādhāpremaprakāṣo*, — **18** (44) 22^a *Siddh^omye rāsotsavo*, — **19** (43) 23^a *prathamadurgo līlāsarovara harimaṇḍira jñāna-tīrtha Kṛṣṇakuṇḍa valabhadrasaro Gaṇeçatīrtha dānastha Māyātīrthamahātmyam*, — **20** (18) 23^b *dvitī(ya)durge rudratīrtha Sūryakuṇḍa vrahmatīrtha nīlaloḥita saptasamu-dramāhā*, — **21** (33) 25^a *trītyadurga pīṇḍārakamāhātmyam*.

khaṇḍa VII mit **50** adhy., 72 foll., *Viçvajitkhaṇḍa*. — Beg.: *namo bhagarate tubhyaṃ Vāsudevāya sākṣhīṇe | Pradhūmnāyā niruddhāya nāmaḥ Saṃkarṣaṇāya ca || ajñānatīnirūṇḍhasya jñānāṃjanaçalākaya |* (wie in II, 1, 2) . . *tasmai çrī-*

gurave namaḥ || 2 || *Çrī Garga uvāca: itthaṃ çrī Kṛishṇacaritaṃ mayā te kathitaṃ mune | catu(h)padārthadaṃ nr̥ṇāṃ kiṃ bhūyaḥ çrotum ichasi* || 3 || *Çounaka u° Vahulaçvo Maithileṃdraḥ çrī Kṛishṇeṣṭho hariṇriyaḥ | kiṃ paprachā 'tha devarshis(°rshiṃ) tan me vr̥hi tapodhana* || 4 || *Çrī Garga u° Ugrasenaṃ Yādaveṃdraṃ çrī Kṛishṇena kṛitaṃ mune | çrutvā 'tivismito rājā kena puṇyena bhūtale* || 5 || *| ko rā'yaṃ Maru(t)to rājā kena puṇyena bhūtale* (am Rande) | *Yādaveṃdro mahābuddhir Ugraseno rabhiva ha* || 6 || *yasya çrī Kṛishṇacandro 'pi sahāyo 'bhūd dhari(h) sayanaṃ | tasyā 'ho mahimānaṃ me vr̥hi devarshisattama* || 7 || *çrī Nārada u° Sūryavaṇço(d)bhavo rājā cakravartī kṛite yuge yajnaṃ cakāra vidhīvan Marutto yogagarjitam* || 8 || . . 1 (37 vv.) 3^a *çrī Marutto pākhyānaṃ*, — 2 (30) 4^b *Pradyumnavijayabhisheko*, — 3 (35) 5^b *Yādavasainyanirgamaṇam*, — 4 (28) 7^a *Pradyumnadigvijayārthagamaṇam*, — 5 (31) 8^b *Kalīṅgadeçavijayo*, — 6 (37) 10^a *Marudhanva Mālava Māhishmatideçavijayo*, — 7 (42) 12^a *Gurja(rā)rātrijayo Cedideçagamaṇam*, — 8 (32) 13^a *Dyuma(mat)-(aktavadho*, — 9 (39) 14^b *Raṃgayiṇā(Piṅga?)vadhe (çupālayuddhe Cedideçavijayo*, — 10 (50) 16^b *Kau(m)-kāṇa Kuṭaka Viçartake Tailaṅga Mahārāṣṭra Karṇāṭakavija(ya)Kārushadeçavijaya deçagamaṇam*, — 11 (40) 18^b *Damṭavaktre yuddhe Karushadeçavijayo*, — 12 (50) 20^a *Uçīṇancara Vidarbha KutaDaradadeça vijayaṃ nāmā 'gastya-Kārṣṇiṇānaprastāro nāma*, — 13 (56) 22^a *Çāla Mallāra Laṃkāvijayo*, — 14 (40) 23^b *Vemkaṭābri-(Dra)vidadeçavijayo*, — 15 (35) 25^a *Uddhīça (?) Dāṃmāra Vaṃgā-'sīmāsīkā Kāmarupaṃ Kaikeya vijayo*, — 16 (55) 26^b *Maithilādeçavijaye Janakopākhy.*, — 17 (65) 28^b ohne Titel, — 18 (50) 29^b *Kāśī Kāçalottara Naipapāla Naīmisha Kārupa(?) Pīṃcālya Kānyaku(b)jaKa(m)-pīlya Viṃdu-Nishadha bhaṭ(?) Madhu(ra)Sirasenadeçovijayo*, — 19 (35) 31^a *ūha(Kuru!)deçagamaṇe Kairavopākhy.*, — 20 (51) 32^a *Kauravayuddhavarṇanaṃ*, — 21 (46) 33^b *ūru(Kuru!)deçavijaye Vṛishṇi Kauravasamattraṇam (!)*, — 22 (56) 35^b *Indraprasthe Trigarta Vairāṭa Kurujaṅgala Kauçāṃva Sārasvata Sauvīrā 'bhīru Siṃdhu Kāçmīra Jāṃgala Lāksha Gāṃdhārā 'vrada glecha (mle°) Mauraṅgadeçavijayi Bharatakhaṇḍa-digvijayasampūrṇaṃ nāma*, — 23 (51) 37^a *Karaviradeçavijamayē yakshadeçaprayāṇam*, — 24 (55) 38^b *Yaduyakshayuddhe gaṇayuddhavarṇanaṃ*, — 25 (61) 40^b *yajnadeçavijaye Prāgyjyotishupuravijaye*, — 26 (59) 42^a *varāṅgavallicaitradeçavijaye Kiṃpurushakhaṇḍavijaye sampūrṇam*, — 27 (24) 43^a *Daçārṇarçadeçavijaye Hari-varshakhaṇḍavijaye*, — 28 (57) 44^b *Uttarakhaṇḍavijayaḥ*, — 29 (34) 45^b *makārādīṇḍimasīṃhakrauṅghadeçatriçṇiṅgadeçavijaye Hiraṇmayakhaṇḍavijaya*, — 30 (54) 47^b *Kalaṃkadeça Mānavadeçavijaya Ramyakakhaṇḍavijaye*, — 31 (40) 49^a *Manmathadeçavijaye Ketumālakhaṇḍavijaya*, — 32 (52) 51^a *Bhadraṇdeçavijaye Maṭçva(Bhadraçra!)khaṇḍagamane Caṃdrāvatyupākhyāne Hṛiṣṭadaityavadho*, — 33 (58) 52^b *Bhadraçrakhaṇḍagamane Caṃdrāvatyupākhyāne daityayuddhe bhūtasamṭāpano nāma daityavadho*, — 34 (43) 54^a *Caṃdrāvatyupākhyāne Vṛikadaityavadho*, — 35 (22) 54^b *Caṃdrā° Kālanābhavadho*, — 36 (22) 55^a *Caṃdrā° Mahānābhadaitya-vadho*, — 37 (29) 56^a *Ca° Hariçmaçrudaityaavadho*, — 38 (55) 56^b *Caṃdrāvatīyuddho-*

pâkhyâne Çakunîyuddhavarṇanam, — 39 (58) 58^b Çandrá° çrî Kṛishṇâgamane, — 40 (61) 61^a Çandrá° Garudâgamanam, — 41 (46) 61^b Çandrá° Çakunîdaittyaradhô, — 42 (28) 62^b Çakunîradhō nâma Bhadrâççakhaṇḍavijayam saṃpūrṇam, — 43 (43) 64^a Ilâṛṛitakhaṇḍa(ga)gamane Suṃdaratapodeçajaye vedâjavarṇanam, — 44 (43) 65^a Ilâṛṛitakhaṇḍagamane vedâdistutivarṇanam, — 45 (26) 66^a Ilâṛṛitakhaṇḍâgamane râgakṛitam çrî Kṛishṇâdhyânavarṇanam, — 46 (37) 67^a Ilâṛṛitakhaṇḍagamane Gaṇḍharvadeçavijaye vusantamâlatokarṣaṇam, — 47 (51) 68^b Ilâ°gamane devadeçavijaya Çakrasasva(kha)yuddham, — 48 (57) 70^a Ilâṛṛitakhaṇḍavijaye sra-
yamvaravijaye Pradyumna-Dvârikâgamanam, — 49 (27) 71^a yajnârambhe çrajana
nūnamtraṇam, — 50 (27) 71^b Ugrasena mâhîdaye râjasūyayajnotsuvavarṇanam; am
Schluß noch 3 vv. zum Lobe des Textes.

khaṇḍa VIII mit 12 adhy., 22 foll., Valabhadra-khaṇḍa. — Beg.: Vajalâçva
uvâca: çrutam tava mukhâd vrahmaṇ māṅgalam yamâbhutam (paramâdbhutam?) |
svadhâkhaṇḍât param ishṭam khaṇḍam viçvajitam param || 1 || paripūrṇatamasyâ
'pi çrî Kṛishṇasya mahâ(tma)taḥ | shoḍaçastrîsahasrânâm putrâ daça-daçâ 'maruna
(bhavan?) || 2 || teshâm putrâpyu(°nâm?) pautrâç ca vubhūvuh koṭiço mane | rajâṃsi bhū-
mer gaṇayen na kariç ced dhareḥ kulaṇ || 3 || Revatyâm Valadevasya Râmasyâ 'pi mahât-
manuḥ | putrodayaṇ katham na syâd etan me vrūhi tu(t)trataḥ || 4 || Nârada u° . .
1 (16 vv.) 2^a Duryodhanaprâçivâkasamvâde 'vatârakâṅkhaṇam(kâṅksh°?), — 2 (20)
(und ein Prosa-Abschnitt) 3^b prâçvâkaDuryodhanasamvâde Saṃkarṣaṇâgamana-
mumtro, — 3 (18) 4^b Jyotishmato-upâkhyânam, — 4 (34 u. Prosa) 6^b Jyô°tîupâkhyâne
Revatyupâkhyâno, — 5 (14 u. Prosa) 7^b prâçvi°vâde Valabhadraçrî Kṛishṇajaimotsavo,
— 6 (17 u. Prosa) 9^a Râma Kṛishṇalîlâvarṇanam, — 7 (17) 10^b Mathurâlîlâvarṇanam,
— 8 (18 u. Prosa) 12^b Drâvakâlîlâvarṇanam, — 9 (11 u. Prosa) 14^a râsakrîḍîvarṇanam,
— 10 (10 u. Prosa) 15^b paddhatîpaṭalavarṇanam, — 11 (11 + 9) 16^b stotrakavacavarṇa-
nam, — 12 (145) 22^a prâçvi°vâde sahasranâmavarṇanam.

khaṇḍa IX mit 10 adhy., 12 foll., saṃvat 1925 (oder ob 1825?), vijñânakhaṇḍa.
— Beg.: çrî Vahulâçva u° hareḥ çrî Kṛishṇacandrasya bhaktimârgas tu pâ(yaḥ) paraḥ |
tam vadâ 'çu mane mahyam yena (mukto) bhavâmy aham || 1 || çrî Nârada uvâca:
bhaktimârgam vadishyâmi Vedavyâsamukhât çrutam | yena prasanno bhavati bhagavân
bhakturatsalaḥ || 2 || çakram vijitya Kṛishṇenu bhujadaṇḍavaddhî tãvdâ | Drâvratyâm
sabhâ divyâ Sudharmâ nâma, Maithîla! || 3 ||; — 1 (30 vv.) 2^b Vyâsâgamanam, —
2 (28) 3^a Vyâsograsenasamvâdo nâma, — 3 (30) 4^a Vedavyâsoḍasamvâde, — 4 (31) 5^a
Vyâsograsenasamvâdo, — 5 (13) 6^a wie eben, — 6 (29) 7^a desgl., — 7 (30) 8^a desgl.,
— 8 (24) 8^b desgl., — 9 (35) 10^b desgl., — 10 (41) 12^a Nârada Vahulâçvasamvâdâ-
m-targatu Vyâsograsenasamvâde vrahmânirūpanam; — schließt: ity uktvâ tãn munîn sarvân
Gargâcâryo mahâmunîḥ | anujñâpya prasannâtmâ gaṇitum abhyudito 'bhavat || 39 ||
navasargavisargâgh(dh?)yâm svargabhṛid-Gargasaṃhitâm | caturvargapradâm ukt(v)â
Gargo Gargâcalaṇ yayau || 40 || çaradvikajapaṃkajapamkaja(doppelt!)çriyahm atîva

(vi)dveshakaṃ Mīlī(ṇ)damuniledhitaṃ kuḍīḥakamjaciṃmāṛitaṃ | sphuraṭkanakamū-
puraṃ rāḍitabhaktajāpatrayaṃ (dalitā^otāpa^o) cola(d)dyutīpadadrayaṃ hṛīdi dadhāmi
Rādhāputiṃ || 41 ||

1528. Ms. or. fol. 918.

Das *ṣṛībhāgavataṃ* (*Devībhāgavataṃ*) *mahāpurāṇaṃ*, *aṣṭādaśasāhasryāṃ saṃhitāyāṃ Vaiyāsikyāṃ*, in 12 *skandha*, von denen aber der siebente hier fehlt. — S. vol. I. 139. 140. Aufrecht 79^b—81^b (über Buch I. II). — Aufsen: Geschenk des Colonel Henegan, Futtigurh 14 4. 75, E. Kuhn.

652 foll. (9 Z., à 43 *aksh.*); — *saṃvat* 1867 (bei 2. 6. 9. 11. 12), 1868 (bei 5); gute Handschrift mit vielen Correcturen, resp. Veränderungen und Zusätzen, die sich zum Theil auf mehrere foll. erstrecken, von zweiter Hand (B); — Randmarke: *de^obhā*, oder *bhā^ode^o*.

skandha I (*bhā^o*) mit 20 *adhy.*, 52 foll., — II (*devībhā^o*) mit 12 *adhy.*, 31 foll. (*saṃv.* 1867 *phālguna* 9 *raviśvara*), — III (*bhā^o*) mit 30 *adhy.*, 73 foll., — IV (*bhā^o*) mit 25 *adhy.*, 63 foll., — V (*devībhā^o*) mit 35 *adhy.*, 82 foll. (*saṃv.* 1868 *āṣvina* *cuḥkṣa* *aptamyāṃ*), — VI (*bhā^o*) 31 *adhy.*, 73 foll. (*saṃv.* 1867 *pausha* *cuḥkṣa* *paurṇā* *mācyāyāṃ* *saṃyavāsare*), — VII fehlt, — VIII (*devībhā^o*) mit 24 *adhy.*, 36 foll., — IX (*devībhā^o*) mit 50 *adhy.*, 151 foll. (*māgha* *cuḥkṣa* *ekā[da]* *syāṃ* *caṇḍra* *vāsare* *saṃvat* 1867; zwischen 150 und 151 sind drei foll. eingefügt, die Seite zu 14. 15 Zeilen, à 57 *aksh.*), — X (*devībhā^o*) mit 13 *adhy.*, 23 foll. (die letzten 3 foll. von anderer Hand, die Seite zu 14 Zeilen, à 54 *aksh.*), — XI (*devībhā^o*) mit 24 *adhy.*, 38 foll. (*saṃvat* 1867 *caitra* *kṛṣṇa* *navamī* *yāyāṃ* *bhauma* *vāra*); viele Zusätze und Aenderungen am Rande; auf 28^b sind 4 foll., die Seite zu 11-12 Zeilen, à 30 *aksh.*, eingefügt; ebenso zwischen 37 und 38 drei lange Streifen, die Seite zu 34 Zeilen, à 24 *aksh.*, — XII (*devībhā^o*) mit 13 *adhy.*, 30 foll. (*phālguna* *cuḥkṣa* 3 *caṇḍra* *vāsare* *saṃvat* 1867); angeschlossen sind noch 18 foll., von derselben Hand wie die übrigen Zusätze: dieselben enthalten eine andere Recension von *sk.* XII, 7—13, nebst den ersten 31 vv. eines vierzehnten *adhyāya*.

skandha I, *adhy.* 1 (25) bis 2^b (*Ṣaṃmakapraṇaḥ*, beg.: *ṣṛīg. n., sarvacaitanya-*
rūpāṇ tām vīḍyāṃ ādyāṃ ca dhīmahī | yayā vyāptam idaṃ sarvaṃ buddhiṃ sa naḥ
pracodayāt || 1 || *Ṣaṃmaka* *urāca: sūtasūta mahābhāga . . || 1 ||* *aṣṭādaśa* *purāṇāṃ*
Kṛṣṇa *na muninā purā . .*, — 2 (39) 4^b (*Ṣaṃ^oṇaḥ*, — 3 (44) 6^b ohne Titel, — 4 (65) 9^a
desgl., — 5 (110) 14^a *Hayagrīvāvatārukathanaṃ*, — 6 (44) 15^b *brahmaciṃtā*, — 7 (49) 18^a
viṣṇupravodho, — 8 (52) 20^a *ārādhyavīcāre*, — 9 (90) 24^a ohne Titel¹⁾, — 10 (39) 25^b,
— 11 (86) 29^a *budhotpattiyogo*, — 12 (54) 31^b *Sudyumna*, — 13 (34) 33^a, — 14 (69) 36^a
Vyāsa Suka (*Ṣuku*) *devasaṃvādo*, — 15 (68) 39^a, — 16 (60) 41^b wie 14, — 17 (67) 44^b,

¹⁾ so fortab, wo ich keinen Titel gebe.

— 18 (61) 47^a *Çuka-Janakasamvrādo*, — 19 (58) 49^b *Çukadevāntardhino*, — 20 (71) 52^b *Dhṛitarāshtra Pāṇdu Vinḍura utpattiḥ*; — schließt: *etad vaḥ sarvaṁ ākhyātaṁ tasya rañçasamudbhavaṁ | Vyāsena rakshito rañço bhrātur dharmavidā 'nagha ||*

skandha II, adhy. 1 (53) 3^b Matsyagandhotpattiḥ, beg.: *çrīg. n., çṛimallārihmāla-sābhyāṁ n., çṛimahākālīmahalakshmīmahāsarasvatībhyo n., çṛigurubhyo n. yā viçvaṁ ritanoti pālayati yā saṁharti (!) kalpakshaye brahmāṇaṁ ca haraṁ haraṁ ca manasai 'rotpādayanti guṇaiḥ | Sāritrīm ca Ramāṁ Umāṁ ca tanujāṁ da(t)trā 'tha tebhyaḥ pṛithak jushṭā paçyati dṛiçyate ca sakalaṁ tāṁ naumi viçveçvariṁ || 1 ||*, — 2 (52) 5^b, — 3 (59) 8^a, — 4 (70) 10^b, — 5 (60) 13^b, — 6 (74) 16^b *Pāṇḍavotpattiḥ*, — 7 (67) 19^b, — 8 (50) 21^a, — 9 (51) 23^b, — 10 (69) 26^a, — 11 (69) 29^a, — 12 (61) 31^b schließt: *ya idaṁ çṛiṇuyān nityaṁ sarvān kāmān avāpnuyāt | bhagavatya samākhyātaṁ Viṣṇave yad anuttamaṁ ||*

skandha III, adhy. 1 (51) 3^b rājapraçne, beg.: *çrīg. n., çribhagavatyaḥ n., yām vedāḥ pravadaṁty anādinūdhanaṁ samyak na jānanti te devā Viṣṇu Virāṇci Rudra-sahitā dhyāyanti citte sudā | yajnair yūpasamanvitair anudināṁ yuñjanti yām yāja-kāḥ tāṁ vidyāṁ sakalārthadāṁ akalitāṁ raṁde bhavānūṁ mudā || 1 ||*; — 2 (52) 6^a, — 3 (59) 8^a, — 4 (48) 10^b, — 5 (46) 13^b, — 6 (87) 17^a, — 7 (53) 19^a *ṣṛiṣṭirūpaṇo (!)*, — 8 (51) 21^b, — 9 (52) 23^b, — 10 (66) 26^a, — 11 (57) 28^b *devīmāhātmye*, — 12 (79) 31^b, — 13 (58) 33^b wie 11, — 14 (54) 35^b, — 15 (62) 38^b *Sudarçanopākhyānaṁ*, — 16 (59) 41^a, — 17 (62) 43^b, — 18 (55) 45^b, — 19 (60) 48^a *çī lā yaṁ na*, — 20 (71) 50^b, — 21 (61) 53^a, — 22 (48) 55^b, — 23 (56) 58^a, — 24 (53) 60^a, — 25 (49) 61^b, — 26 (63) 64^a, — 27 (56) 66^a, — 28 (70) 69^a, — 29 (55) 71^a, — 30 (63) 73^b *çrī || ma || ri || nara || tri || ta || tha || nā || tṛitīyaskandhe trīṇço 'dhy.*; — schließt: *yaḥ çṛinoti naro bhaktyā Deryāç caritaṁ uttamaṁ | sa bhuktvā vipulān bhogaṁ prāpuoti paramaṁ padaṁ || 62 || saṁty anyāni purāṇāni vistarāni ca sarvaçāḥ | çṛimadbhāgavatasyā 'sya na tulyāni 'ti me matiḥ || 63 ||*

skandha IV, adhy. 1 (51) bis 3^b Janamejayapaçno, beg.: *çrīg. n. brahmā nai 'ra yadā hariḥ ca girijā jānir na sūryaçaçī nā 'sīd viçvaṁ idaṁ tad-ādi sad asad rūpaṁ caturdhākṛiti | yā tv ekā riharaty ajena sahita muktātmanā sreçayā tāṁ raṁde paramātmanāḥ parakālāṁ mātāṁ çivāṁ suṁdarāṁ || 1 || Janmejaya u° Vāsaveya muni-çreshṭha*, — 2 (61) 6^a, — 3 (60) 8^b, — 4 (53) 11^a, — 5 (53) 13^a, — 6 (59) 16^a, — 7 (57) 18^b, — 8 (49) 20^b, — 9 (57) 23^a, — 10 (53) 25^b, — 11 (57) 28^a, — 12 (61) 30^b, — 13 (56) 33^a, — 14 (60) 35^b, — 15 (67) 38^b, — 16 (59) 41^a, — 17 (56) 43^b, — 18 (66) 46^a, — 19 (45) 48^a, — 20 (58) 50^b *Devakîrīvāha*, — 21 (56) 53^a, — 22 (51) 55^a, — 23 (53) 57^b, — 24 (62) 60^a *Vyāsa u° prātar Nandagṛiḥ jātāḥ putrajanānamahotsavaḥ | kiṁvadaṁtyā 'tha Kaṁsena çṛutā vārttā savistarā || 1 ||*, — 25 (70 + 10 von sec. m.) 63^b *Kṛiṣṇāvatāracaritre*; — schließt: *Upamanyuṁ praṇamya 'tha Kṛiṣṇo 'pi Drārakāṁ yayau || 66 || . . ya idaṁ çṛiṇuyān nityaṁ purāṇaṁ redasaṁmitaṁ | sarvapāpavinirmukto rishṇuloke mahīyate || 68 || paṁcame 'smiṁ*

*purāṇe tu skandho 'yaṃ vai caturthakah | kathitaḥ paramākhyanair brūhataḥ
pāvanaiḥ kila || 69 || Sūta u° etan mayā śrutam Vyāsāt kathyamānam savistaram |
purāṇam pañcamam nūnam śrīmat bhāgavatābhidham || 70 ||* am Rande 15 vv.,
gezählt als v. 66—80.

*skandha V, adhy. 1 (50) 3^b, beg.: śrīcamḍikāryai n., yā rīcrajananī bhūtvā saṃuṇā
nirguṇā ca yā | manasā 'pi nā bhīyamā tāṃ dhīmahi sadā 'mṛikāṃ || 1 || rīshāya ūcuḥ:
bhavatā kathitaṃ Sūta . . | Kṛishṇasya caritaṃ divyaṃ . . || 2 || . . rane gatvā tapas
taptam Vāsudevena dushkaram | Viṣṇor aṇḍavatāreṇa Śivasyā 'rādhanam kṛitaṃ || 4 ||, —
2 (54) 5^b devīmāhātmye Mahishāsurotpattir, — 3 (52) 7^b bhagavatīmāhātmye Ma-
hishāsuraṇyodyogo, — 4 (49) 9^b, — 5 (55) 11^b Tāmraparājayo, — 6 (56) 13^b Ma-
hishāsuraṇyuddhe, — 7 (65) 16^a Devīmāhātmye, — 8 (72) 19^a derimāh. svarīpodbhavo,
— 9 (67) 21^b devīmāhātmye, — 10 (67) 24^a desgl., — 11 (65) 26^b desgl., — 12 (66) 29^a
desgl., — 13 (50) 31^a, — 14 (58) 33^a de°, — 15 (60) 35^b de°, — 16 (60) 38^a devī-
caritre, — 17 (61) 14^a, — 18 (70) 42^b Mahishāsuraḥ. — 19 (ohne Vers-
zählung) 45^a, — 20 (56) 47^a, — 21 (60) 49^b, — 22 (60) 52^a, — 23 (ohne Versz.) 54^b,
— 24 (61) 57^b, — 25 (60) 59^b, — 26 (66) 62^a, — 27 (64) 64^b, — 28 (64) 67^a,
— 29 (59) 69^a, — 30 (71) 71^b, — 31 (70) 74^a Āmḍbhavadho, — 32 (65) 76^b, —
33 (69) 79^a, — 34 (53) 80^b, — 35 (56) 82^b navarātrimakhākhyanam; — schließt:
Sūta u° iti Janamejyena 'sau pṛiṣṭaḥ Satyavatisutaḥ | mūca saṃhitāṃ divyāṃ Vyāsah
sarvārthatattvavir || 54 || caritaṃ Camḍikāyās tu Āmḍbhadaityavadhācṛitaṃ | kathyamāsa
bhagavān Kṛishṇaḥ kāraṇiko munīḥ || 55 || iti vaḥ kathitaṃ sārāṃ purāṇānāṃ munī-
cvarāḥ | śrutam Vyāsān mayā yat tat kṛipayā bhavatāṃ kila || 56 || (sec. m. mūlagraṃtha-
saṃkhyā 2075.*

*skandha VI, adhy. 1 (58) 3^b, beg.: śrīg. n. yāṃ brahmā madhusūdanah purarīpuḥ
trasthā turāṣāḍ ravir vahnīḥ pretapatir dhanādhipaçaçi rāyur vasuḥ cā 'cṛinau | sarve
te surasattamā munigaṇair yuktāḥ Śivāṃ suṇḍarīm gāyaṃti pratirāsaram sukha-
karāṃ tāṃ naumī viḥreçvarīm || 1 || etad vaḥ kathitaṃ viprāḥ Deryāç caritam utta-
mam | . . || 2 || rī° ūcuḥ . . vṛitrāsura iti khyātas tvastur ātmaja vīryavān | sa katham
nīhataḥ saṃkhye Vāsareṇa mahātmanā || 5 ||, — 2 (51) 6^a, — 3 (60) 8^a vṛitravadhe,
— 4 (60) 10^b, — 5 (50) 12^b, — 6 (65) 15^a vṛitravadhe, — 7 (62) 17^b, — 8 (65) 20^a,
— 9 (63) 22^a, — 10 (65) 24^b, — 11 (67) 27^a, — 12 (73) 30^a, — 13 (51) 32^a, —
14 (64) 34^a, — 15 (63) 36^b, — 16 (56) 38^b, — 17 (64) 41^a Lakṣmīçāpo, —
18 (56) 43^b Lakṣmīvaraprāptir, — 19 (55) 45^b, — 20 (53) 47^b, — 21 (61) 50^a, —
22 (63) 52^b, — 23 (65) 55^a, — 24 (63) 57^b, — 25 (63) 59^b, — 26 (57) 62^a, —
27 (56) 64^a, Damayamti v. 35, — 28 (53) 66^a, — 29 (64) 68^b, — 30 (53) 70^b, —
31 (50) 73^a bhagavatamahātmye mātāprabhāvakathanam; — schließt: idam akhila-
kathānāṃ sārabhūtaṃ purāṇaṃ nikhīlanagamaṇyaṃ satpramāṇānuvṛiddhi | paṭhati
paramabhāṛūd vaḥ çṛīṇoti 'ti jñātvā sa bhavati dhanavān vai jñānavān mānavo 'tra || 50 ||*

(skandha VII fehlt.)

skandha VIII, adhy. 1 (48) 3^a *bhuvanakoṣe*, beg.: *ṣṛīg. n. Janamejaya u° sūrya-
camdrānvayotthānām nṛipāṇām satkathācṛitam | caritam bhavatā proktaṃ śrutam tad
amṛitāspadam || 1 || adhunā crotum ichāmi sū Derī jagadamṛikā | Maṇḍāntareshu
sarveshu yadyadrūpeṇa pūjyate || 2 || yasmīn-yasmīṇ ca 'va sthāne yena-yena ca kar-
manā | śarīreṇa ca deveṣṭi pūjanīyā phalaprada || 2 || yena 'va māṇṭravijena yatra
-yatra ca pūjyate | tat sarvaṃ vada . . || 3 || Vyāsa u°. — 2 (39) 4^b, — 3 (23) 5^b *bhu-
vanakoṣe*, — 4 (28) 6^b *bhu°* (von den *drīpa*), — 5 (30) 8^a *bhu°*, *nārāyaṇa u°* | *de-
varshe ṣṛiṇu vistāraṃ drīparavarsha prabhedataḥ | bhūmaṇḍalasya sarvasya yathā dera-
prakalpitaṃ || 1 || . . | Jambūdvīpaḥ prathamataḥ pramāṇe lakṣhayojanaḥ || 2 ||*, —
6 (32) 9^a, — 7 (35) 10^b *bhuvanakoṣavarṇanam*, — 8 (29) 12^a *bhu°ṣe*, — 9 (23) 13^a
bhu°ṣavarṇane, — 10 (21) 14^b *bhuvanakoṣavarṇanam*, — 11 (34) 16^a *Jambūdvīpa-
varṇane*, schließt: *ataḥ paraṃ pravakṣyāmi Plakṣhādīdvīpashatkaṃ || 34 ||*, —
12 (38) 17^b *bhu°ṣe*, — 13 (36) 19^a *bhu°ṣavarṇanam*, — 14 (30) 20^a *bhu°ṣane*, —
15 (45) 22^a *jyotiṣcakrānvarṇane*, — 16 (28) 23^b desgl. (Planeten), — 17 (28) 24^b
desgl. (*nakṣatra*), — 18 (34) 26^a *adhobhuva(na)varṇane*, — 19 (32) 27^b *adholokavarṇane*,
— 20 (38) 29^a desgl., — 21 (28) 30^a desgl., — 22 (53) 32^a *narakavarṇane*, —
23 (31) 33^b *adholokavarṇane*, — 24 (69) 36^b *derīpūjananirūpaṇam*, — schließt: *athā
'nyad api vakṣyāmi prakṛiteḥ paṃcakaṃ paraṃ | nāmnā rūpeṇa co 'ipattya jagad-
ānaṇḍadāyakaṃ || 68 || sākhyānaṃ ca samāhātmyaṃ kṛi (!) prakṛiteḥ paṃcakaṃ
mune | kutūhalakaraṃ ca 'va ṣṛiṇu muktīrīdhāyakaṃ || 69 ||**

skandha IX, adhy. 1 (159) 7^b *ṣaktiprādurbhāve*, beg.: *ṣṛīg. n. Nārada u° gaṇeṣa-
jananī durgā rādhā lakṣmīḥ sarasvatī | sāvitrī ca śṛiṣṭīvidhau prakṛiteḥ
paṃcadhā smṛitā || 1 || āvir vabhūva sū kena kā vā sū jñāninām vara | kṣiṇ vā tallakṣha-
ṇam sādho vabhūva paṃcadhā katham || 2 || sarvāsāṃ caritaṃ pūjā vidhānaṃ guṇam
(ṇa²) īpsitaṃ (toḥ²) | avatāraṃ kutra kasyās tan me vyākhyātum arhasi || 3 || ṣṛi Nārā-
yaṇa u° prakṛiter lakṣṇaṃ vatsa, — 2 (88) 11^a *NāradaNārāyaṇasamvāde Ṣakti-
prādurbhāvarṇanam*, — 3 (62) 13^b *ṣa°bhāve*, — 4 (88) 17^a *vāgdevatūkaracakatha-
nam*, — 5 (31) 18^b *Nāravāde* (wie 2) *Yājñavalkyopākhyānam*, — 6 (65) 21^a, —
6^b (7 sec. m.: v. 66-122) 23^b *ṣakti°bhāve*, — 7 (8 B¹): 102) 27^b *ṣa°bhāve*, —
8^a (9 B: 62) 30^a (*bhūmistotraṃ*), — 8^b (10 B: 64-93) 31^a *pṛithivīpākhyāne*,
— 9^a (11 B: 81) 34^b *Gāṅgopākhyāne*, — 9^b (12 B: 82-162) 37^b, —
10 (13 B: 134) 43^a *Gāṅgopākhyāne*, beg.: *Nārāyaṇa (Nārada?) u° kateḥ paṃca-
sahasrārde²) samatīte sureṣvara | kva gatā sū mahābhāga tan me vyākhyātum arhasi
|| 1 || Nārāyaṇa u° Bhārataṃ Bhārati śāpāt samāgatye °ṣvarechayā | jagāma tu ca
raikūṇṭhaṃ śāpāṇte pumar eva sū || 2 ||*, — 11 (14 B: 22) 44^a *Gāṅgopākhyāne*, —
12 (15 B: 55) 46^a, — 13 (16 B: 64) 48^b, — 14 (17 B: 48) 50^b *Tulasīpākhyāne*,*

1) ich bezeichne fortan die sec. m. mit B.

2) das *Kaliyugam* beginnt 3101a. Chr., *Kali* 5000 wäre somit = AD 1899 (!).

— 15^a (18 B: 95) 54^b, — 15^b (19 B: 96-182) 57^b, — 16 (20 B: 84) 61^a *çakti-prādurbhāve*, — 17 (21 B: 83) 64^a, — 18 (22 B: 74) 67^a *NāradaNārāyaṇasamvāde*, — 19 (23 B: 31) 68^b, — 20 (24 B: 100) 72^a, — 21 (25 B: 44) 74^a wie 18, — 22 (26 B: 86) 77^b desgl., beg.: *Nārada uvāca: tulasypākhyānam idaṃ śrutam . . | sāvitrīyupākhyānam taṃ me vyākhyātum arhasi || 1 ||*, — 23 (27 B: 24) 78^b desgl., — 24 (28 B: 31) 79^b *Nārāde sāvitrīyupākhyāne*, — 25 (29 B: 69) 82^b wie 24, — 26 (30 B: 140) 88^a desgl., — 27^a (31 B: 16) 89^a, — 27^b (32 B: 17-43) 90^a wie 24, — 28^a (33 B: 103) 94^a, — 28^b (34 B: 104-75) 97^a wie 24; hier ist von B ein Blatt eingefügt mit anderen Versen 58-71, beg.: *çrīg. n. śaṇṇaratime patre anamkappriṣṭhe sapṭamapamktisthatruṭiḥ*, — 29 (35 B: 50) 99^a wie 24, — 30 (36 B: 31) 100^a *sāvitrīyupākhyāne*, — 31 (37 B: 109) 104^a wie 24, — 32 (38 B: 93) 108^a wie 24, — 33 (39 B: 34) 109^a wie 24, — 34 (40 B: 96) 112^b *Nārāde Mahā-lakṣmī(n)pākhyāne*, — 35 (41 B: 58) 116^a *Nār° Lakṣm(y)upākhyāne*, — 36 (42 B: 68) 118^b *Nār°vāde*, — 37 (43 B: 53) 120^b *Nār° srahopākhyāne*, — 38 (44 B: 49) 122^b wie 37, — 39 (45 B: 96) 126^b *Nār. dakṣiṇopākhyāne*, — 40 (46 B: 63) 129^a *Nār.*, — 41 (B fehlt; 39) 130^b *Nār°de*, — 42 (47! B: 20) 131^a *Nār°de*, — 43 (48! B: 142) 136^b, — 44 (49 B: 31) 138^a *Nār°de*, — 45 (B fehlt; 52) 140^a *Nār°de*, — 46 (B fehlt; 70) 142^b *Nār°de*, — 47 (B fehlt; 40) 144^b *Nār°*, — 48 (B fehlt; 72) 147^b, — 49 (B fehlt; 42) 149^a, — 50 (B fehlt; 46) 151^b *Nārāvāde*; die drei zwischen 150 und 151 eingefügten foll. enthalten den 50sten *adhyaṃya*, mit 100 vv., in anderer Recension; beg.: *çrutam sarvam upākhyānam prakṛitinaṃ yathātatham | . .* schließt: *ity evaṃ kathitaṃ sarvaṃ mahājñānaṃ sudurlabham || 45 || çivena gururṇā dattaṃ kiṃ bhūyaḥ çrotum icchasi || 45 ||*

skandha X, adhy. 1 (26) 2^b *manvantarinirūpaṇe*, beg.: *çrīg. n. Nārāyaṇam namas-kṛitya* (wie bei MBhār.) . . . *udīrayet || 1 || Sūta u° namas tasyai jagaddhātṛyai, cid-ānaṃdāsararūpīṇi | śṛjaty arati saṃharti (!) jagadyonir jagac ca yā || 2 || Nārada u° Nārāyaṇa! dharādharma . . | bhavato `dṛitaṃ devīcaritaṃ pāpānāṣanam || 3 (fehlt) || Manv-antareshu sarveshu sū devī yatsvarūpīṇi | yadākāreṇa kurute prādurbhāvaṃ maheçvari || 4 (fehlt) || tān (Masc.!) naḥ sarvān samākhyāhi devīmāhātmyaṃmicṛitān | yathā ca yena-yena `ha pūjitaṃ saṃstutaṃ pi hi || 5 ||*, — 2 (30) 4^a *devīmāhātmye*, — 3 (27) 5^a *de°*, — 4 (16) 6^a *de°*, — 5 (28) 7^b *de°*, — 6 (29) 9^a *de°*, — 7 (27) 10^a, — 8 (25) 11^a *de°*, — 9 (29) 12^b *devīcaritre*, — 10 (26) 13^b *de°tmye*, — 11 (34) 15^b *çṛimāhātmye*, — 12 (83) 19^b *de°*, — 13 (33) 21^b *de°*, schließt: *evaṃ Manūnaṃ sarveṣaṃ caritaṃ pāpānāṣanam | devīmāhātmyasamnyuktaṃ paṭhaṇ çṛṇvan çubhapradaṃ || 32 || yaç cai `tat paṭhete nityaṃ çṛṇoyād yo `niṣaṃ naraḥ | sarvapāparinirmukto devīsāmyujyam āpu-nyāt: —* die zwischen 20 und 21 von B eingefügten drei Blätter fügen zwischen v. 31 und 32 noch 94 vv. ein, so dafs vv. 32, 33 daselbst als vv. 126, 127 erscheinen.

skandha XI, adhy. 1 (27) 2^b *prāyaçcāntanam*, beg.: *çrīg. n. Nārada u° bhagavan bhūtabharyeṇa Nārāyaṇa sanātana | ākhyātaṃ paramāçcaryam Devīcārtram uttamam*

|| 1 || *prādurbhāraḥ paro mātuh kūr्यārtham asuradruḥam | adhikārāptir uktā 'tra Devī-
pūrnakṛpāraçāt* || 2 || *adhunā çrotum ichāmi yena prīṇāti sarvadā | svabhaktān pari-
pushṇāti tam ācāraṃ vada prabho* || 3 ||, — 2 (30) 3^b, — 3 (35) 5^a *sadācāranirṇayo*,
— 4 (40) 6^b wie 3, — 5 (36) 8^a desgl., — 6 (42) 9^b *rudrākṣamāhātmyam*, —
7 (37) 11^a desgl., — 8 (21) 12^a, — 9 (44) 14^a wie 3, — 10 (33) 15^a *bhasma-
māhātmye*, — 11 (28) 16^a wie 3, — 12 (43) 18^a wie 3, — 13 (36) 19^b *sadācāre*,
— 14 (57) 21^b *vibhūtimāhātmye*, — 15 (67) 24^a *sadācāranirūpaṇe bhasmadhāraṇa-
māhātmyam*; auf 22^b ist ein Doppelblatt von der Hand von B eingefügt, vv. 26-78^a
in anderer Recension enthaltend (in 48 Zeilen, à 34 *aksh.*), — 16 (39) 25^b *sadā°paṇe*.
— 17 (16 B: 41) 27^a *prātaḥsaṃdhyāyā nirūpaṇe*, — 18 (31) 28^a *sadācāre*; auf 18^b
sind von B 4 foll. eingefügt, die Seite zu 10-12 Zeilen, à 33 *aksh.*, enthaltend 17, 35-48.
18, 1-71 in anderer Recension, — 19 (24) 29^a *mādhyaḥnasasāṃdhyānirūpaṇe*, — 20 (28) 30^b
sadācāranirṇaye, — 21 (26) 31^b *trikālasaṃdhyāvarṇanam*, — 22 (60) 33^b *gāyatrīyālī-
mantrapuraççaraṇavīdhir*, — 23 (49) 35^b *sadācāranirūpaṇe*, — 24 (73) 38^b *sadā°ṇam*;
schließt: *sadācāreṇa siddhyec ca aḥikānushmukaṃ sukhaṃ | tad eva te mayā proktaṃ
kim anyachrotaṃ ichasi* || 73 ||, — zwischen 37 und 38 sind von B drei lange Streifen
zu 34 Zeilen, à 24 *aksh.*, eingefügt, welche eine andere Recension des 24sten *adhy.*
in 100 vv. enthalten.

skandha XII, adhy. 1 (26) 2^b *gāyatrīvarṇavicāro*, beg.: *çrīg. n. Nārada u^o sadā-
cāravīdhir deva bhavatā varṇitaḥ prabho | tasyā 'py atulamāhātmyam sarvaḥpāvināçanam*
|| 1 || *çrutaṃ . .* || 4 || *sadācāravīdhau yaç ca gāyatrīvidhīr īritaḥ | . .*, — 2 (20) 3^a *gāya-
trīvicāre*, — 3 (14) 4^a *gāyatrīmantrakavacaṃ*, — 4 (13 und Prosa) 5^b *gāyatrīhūda-
yaṃ*, — 5 (29) 6^b *gāyatrīstotraṃ*, — 6 (154) 13^a *gāyatrīsahasranāmākathanam*, —
7 (53) 15^a *dikshānirṇaye*, — 8 (75) 13^b *dikshāprakaraṇe*, — 9 (54) 20^a, — 10 (40) 21^b
dikshāvicāre, — 11 (38) 23^a *çaktimantradikshāyām*, — 12 (96) 27^a wie 10, —
13 (84) 30^b, schließt: || 69 || *idaṃ bhagavatā pūrvaṃ varṇitaṃ Padmayonaye | Padma-
yonīḥ sraputrāya Sanakāya samādiçat* || 70 || *Sanakena samākhyātaṃ vrahmarshibhyo
hy anekaçah | mayā 'pi Sanakāl labdhaṃ devībhāgavataṃ çubhaṃ* || 71 || *tad eva
te samākhyātam . .* || 72 || *çrīVyāsa u^o sa evaṃ Nāradaḥ çrīmān Nārāyaṇamukhodgataṃ |
devībhāgavatavyājāṃ (?) amṛitaṃ paripīya ca* || 73 || *mene kṛitārtham ātmānam . .*
|| 74 || *samanvitaṃ svaçishyaic ca ta(t)traṃ samupadishṭarān | devībhāgavataṃ nāma
purāṇam cā 'mrikāmayaṃ* || 75 || . . || 83 || *yaḥ çrutvā pūjayed Devyāḥ paraṃ bhāga-
vataṃ devījḥ | sa putradhanagodhānyasamṛiddhiṃ labhate 'tulāṃ* || 84 ||. — Hieran
schließen sich 18 foll., die Seite zu 11-14 Zeilen, à 52-62 *aksh.*, von derselben Hand
(B) wie die übrigen Zusätze, mit einer anderen Recension von *skandha XII, 7—13*
nebst den ersten 31 vv. eines 14ten *adhyāya*; *adhy. 7* (156) 5^a, beginnt: *çrīg. n.
iti çrīdevībhāgarate dvādaçaskandhe gāyatrīsahasranāmākathanam nāma shashṭho
'dhyāyāḥ | çrī Nārada uvāca: çrutaṃ sahasranāmākhyam çrīgāyatrīphalapradam | sto-*

*traṃ mahonnatikaraṃ mahābhāgyakaraṃ paraṃ*¹⁾ || 1 || *adhunā śrotum ichāmi*²⁾ *dīkshā-lakṣaṇam uttamam* | .., — 8 (92) 8^a, — 9 (100) 10^b, — 10 (101) 12^b, — 11 (110) 15^a, — 12 (73) 17^a, — 13 (29) 17^b, — 14 bricht 18^a ab mit: || 29 || *iti sa muniraraṇām agrataḥ śrāvaṇitṛā sakalanigamagulyaṃ daurgam etat purāṇam* | *utām atha munisaṃgham vardhayitṛā* (~ fehlt) *śāṃvrā*(?) *caraṇakamalabhṛṅgo nṛjayaṃā 'tha Sūtaḥ* || 31 (30!) || 31 (!) ||

1529. Ms. or. fol. 833.

Das *gītāmāhātmyam*, *ṣṛi Padmapurāṇe*, in 18 *adhy.* Verherrlichung der 18 *adhy.* des *Bhagavadgītā*.

48 foll. (12-16 Z., à 22-34 *akṣh.*): — *saṃvat 1903 śā 1769 vaiçākha śu di 14 nemvāra*³⁾ *guru ye rāmāptaḥ purohita Kṛishṇarāṇma mayārāṇma Viṣṇurāṇma Nāmābhāi Kālābhāi Dāmodareṇa līkhatām idam pustakam* ||

Beg.: *ṣṛig. n.* | *gītāmāhātma līkhyate* | *Ṣaunaka uvāca: Sūta jīva ciraṃ sūdhō vada no vadatām vara* | *asmāṃ jīvaya saṃśrārya kathām mokṣapradāyinām* || 1 || *Sūta u°: atasīpushpasamkāḥam khagendrasanam acyutam* | *ṣayānam Ṣeṣaṣayyāyām Mahārishṇum upāsmahe* || 2 || *Vyāsa u°: Kailāṣaṣikhare ranye sukhāsinaṃ Sadā-ciraṃ* | *papracha Girijā prītyā kathām mokṣapradāyinām* || 3 || *Girijāya vacaḥ śrutvā pro-vācā 'tisadāciraṃ* | *īṣvara u°: kudācid āsane ranye sukhāsina(m) Muradvishām* || 4 || *ānamdayitṛi lokānām Lakshmīḥ papracha sūdarām* | *Ṣrīr uvāca: ṣayātur asi dugdhāb-dhau bhagavan kena hetunā ulāsina irai* "ṣrārye jagamti sthāpayam api || 5" || *īṣvara u°: iti deryā vacaḥ śrutvā Murabhūn nāma garbhitaṃ* | *uvāca ṣlakṣṇayā vācā vihasya smara-locaṃ* || 6 || *ṣrībhagavān u°: nā 'haṃ samukhi nidrālu(r) nijaṃ maheṣvaraṃ mahā* (?) | *dṛiṣṭa ta(t)trānu* 2^a *vartinyā paṣyāmy aṇṭarnimagnayāḥ* || 7 || *kuṣāgrayā dhiyā deri yad aṇṭar yogino hrīdi* | *paṣyānti yac ca vedānām sārām mīmāṇṣate* (!) *bhṛiṣaṃ* || 8 || *tad ekam ajaram jyotir ātmavīpam anāmayaṃ* | *akhaṇḍānamdasaṇdohanishṇpadi dvaitavar-jitaṃ* || 9 || . . . *īṣvara u°: Ṣrīyaḥ śrutvā raco yuktam itihāsapurāḥsaram* | *ātmānu-gāminām dṛiṣṭiṃ gītām bodhitārān prabhūḥ* || 21 || *aḥam ātmā pareṣāṃ parāparavi-bhedataḥ* | *dvidhā tataḥ parāḥ sākṣi nirguṇo nihkalah ciraḥ* || 22 || *aparāḥ pañca-vaktro 'haṃ dvidhā tasyā 'pi saṃsthitāḥ* | *ṣabdārthabhedato vācyo 'yam ātmā ha mahe-ṣvaraḥ* || 23 || *gītāya vākyarāpeṇa yan nirucchyate dṛiḥṭaḥ* || 24¹⁾ || *madhyah paṇca-baṇḍho 'yam saṃsāravishayātmakaḥ* | *yadabhyāsayasādvēṣaḥ* (?) *pañcaraktro mahe-ṣvaraḥ* || 25 || *iti tasya vacaḥ śrutvā gītāṣāstramahodadheḥ* | *idam paraṃ vibhedena budhyate bharaḥbhīrubhīḥ* || 26 || . . || 27 || *ṣṛiṇu suṣṛoṇi rakṣhyāmi gītāsu sthitaṃ ātma-nah* | *vaktṛāṇi pañca jānūhi pañcā 'dhyāyan anukramāt* || 28 || *daṣa bhujās tathā cui 'kaṃ udaram dre padāmbuje* | *eram aṣṭādaṣādhyaḥyī(m) vāṇmayī(m) mūrtim aṣṣaraṇi*

¹⁾ so auch vorher im Texte selbst, aber mit v. 2 beginnt die Differenz.

²⁾ vorher: *śrotum ichāmi bhagavan.*

³⁾ ob etwa: »14 number«?

⁴⁾ die Verszahlen so im Codex.

⁵⁾ bloß ein Hemistich!

|| 29 || *jānihi jñānamātreṇa mahāpātakanāçinī(m) | atrā`dhyāyaṃ manashyo hi çlokaṃ ardhārdham eva ca* || 30 || *abhyasyati sumedhā yaḥ Suçarme`ra sa mucyate* || (Çrīr urāca: *Suçarmā nāmata ivera kinjātiyaḥ kim āptarān | . .* || 31 || *çrībhagavān u^o: Su-sarmā nāma durmedhah sīmā pāpātmanām abhūt | anāmnāyavidāṃ vañçe viprāṇāṃ krūrakarmaṇāṃ* || 32 || . . || 50 || *ārartayad yo gītānām ādyam adhyāyam ādarāt | çrutvā pīshikunārebhyaḥ pātham cā`karavaṃ muhuḥ* || 51 || *etasmīn aptare kaçcid Vāgurīç caurakarmakṛit | mām āçṛitya(es fehlt eine Silbe)te`krīṇād iti vṛittam udāhṛitam* || 52 || *adhyāyo`yaṃ purā`mnāto yena pāpatamobhayaṃ | putāntarātmāyenā`sau mocitaç ca drījottamaḥ* || 53 || *evam anyonyam ābhāshya taṃ mahātmyaṃ prasucya ca | te japaṃto`nīçaṃ dhīrā muktīm arhodya(?) pedire* || 54 || *tasmād adhyāyam ādyam yaḥ paṭhe(t sma)ryata eva rā | abhyased a(sya) na bhaved bharāmbhodhir duruttaraḥ* || 55 || *iti çrīpadmapurāṇe Satīçvarasaṃvāde gītāmāhātmye prathamō`dhyāyaḥ* ||

2 (62) 8^b. beg.: *çrībhagavān u^o: ādimasyai`vam ākhyānam udīritam amuttamaṃ | çrīṇu mahātmyam anyeshām adhyāyānām apī`ndire* || 1 || *dakṣiṇasyāṃ diçī çrīmān āsīd āmnāyavedinām | pure Purāṇdarāhrāṇe Deraçarme`ti riçrutaḥ* || 2 || schließt: *trītiyaśyān(?) pravaksh(y)āmi mahātmyam api ce`ndire* || 62 ||, — **3** (63) 11^b schließt: *idaṃ kathānakam çrutvā tītiyā`dhyāyasambhavam | çraddhayā tu mahā-lakṣmī! survān kāmān arāpnuyāt* || 63 ||, — **4** (38) 13<sup>b</sup>, beg.: *caturthasyā`pi mahātmyam ākhyāsyāmy adhunā çrīṇu | badarītvam samutsṛījya yena kanye divaṃ gate* || 1 || und so wird denn auch in jedem weiteren *adhy.* eine Geschichte zur Verherrlichung je des entsprechenden *adhy.* der *gītā*s erzählt.

5 (28) 15^a, — **6** (99) 20^a, — **7** (38) 21^b, — **8** (33) 23^b, — **9** (62) 26^b, — **10** (98) 31^b, — **11** (107) 36^a, — **12** (62) 38^b, — **13** (64) 41^a, — **14** (45) 42^b, — **15** (46) 43^b, — **16** (38) 45^a, — **17** (30) 46^a, — **18** (60) 48^a, beg.: *Dery u^o uktaṃ sapta daçā`dhyāyagauravaṃ bharaatā çīra | satyam aṣṭa daçā`dhyāyamahimānam udīraya* || 1 ||, — . . || 53 || *nityamaṣṭā`daçā`dhyāyaṃ japaṃtaṃ dāṃtatejasam | tatas-taccaraṇadvam(v)e luṭhātā parayā mudā* || 54 || . . .

1530. Ms. or. fol. 795.

çrī Padmapurāṇe pātālakhaṇḍe Çesha-Vātsyāyanasaṃvāde, 69 *adhy.*, über das Pferdeopfer des *Rāma*.

211 foll. (11 Z., à 33 *akṣh.*), aber einige Mal dieselbe Zahl für mehrere Blätter, so 205 für 5 Bll., 211 für zwei: — ohne Datum.

Beg.: || *çrīg. n. | nārāyaṇaṃ¹⁾ namaskṛitya naraṃ cai`ra narottamaṃ | derīṃ sarasvatīm Vyāsaṃ tato jayam udīrayet* || 1 || *Vyāsa uvāca: tataḥ paraṃ dharādharāṃ pīṣṭavān bhujageçvaraṃ | Vātsyāyano munīvaraḥ kathām etāṃ sunīrmaṇāṃ* || 2 || *Vātsyāyana uvāca: Çeshā`çeshāḥ kathās tvatto jagatsargulayādīkūḥ | bhūgolūç ca*

¹⁾ cf. den Eingang des *MBhār. Harivaṇça* etc.

khagolaṣ ca jyotiṣcukravānirṇayaḥ || 3 || *mahattatvādisṛiṣṭīnām prīthak tattvavir-
ṇayaṃ* | *nānā rājacaritrāṇi kathitāni trayā 'nagha* || 4 || *Sūryavaṇṣabharānām ca
rājñām cāritram adbhutam* | *tatrā 'nekamahāpāpahara Rāmukathā kṛtā* || 5 || *tasya
vīrasya Rāmasya hayamedhakathā śrutā* | *saṃkṣhepato mayā tvattos tām ichāmi
saristarām* || 6 || *yā śrutā saṃsmṛitā co 'ktā mahāpātakahārini* | *viṃtitārthapradātṛi ca
bhaktacittapratoshadā* || 7 ||

adhy. 1 (41 vv.) 3^b *Raghunāthasya Bharatāvāsa Namdigrāmadarṇano nāma*,
— 2 (40) 5^b *rājadhānidarṇano n.*, — 3 (34) 7^a *Raghunāthasya purapraveṣo*, —
4 (54) 9^b *lokasya Raghunātharājyābhīṣheko*, — 5 (42) 12^b *Rāmācrame dhe Agastī-
samūgamo*, — 6 (43) 14^b *Rāvaṇotpatti*, — 7 (38) 16^b *Rāvaṇotpattivṛttikathano*, —
8 (37) 18^b *Raghunāthasya gāsthyopadeṣo*, — 9 (63) 21^b *sarvadharmaviripañam*, —
10 (73) 25^b *Çatrughnasikṣhā*, — 11 (84) 29^b *hayamocano*, — 12 (86) 33^b *Kāmākṣho-
pākhyānam*, — 13 (67) 37^a *Çatrughnāhichatrapurīpraveṣo*, — 14 (65) 40^a *Cyavano-
pākhyāne*, — 15 (54) 43^a *Cyavanasya tapobhogavarṇano*, — 16 (53) 45^b *Cyavanatā-
çrame hayagamanaṃ*, — 17 (81) 49^a *vrahmaṇasasamūgamo*, — 18 (19 Cod., 30)
50^b *vrahmaṇasopadeṣo*, — 19 (20 Cod., 60) 53^b *Ratnagrīvasya tirthaprayānam*, —
20 (21 Cod., 92) 58^a *Gallakīmahātmyam*, — 21 (22 Cod., 48) 60^b *saṃnyāsadarṇano*,
— 22 (23 Cod., 63) 63^b *Nilagīrivarṇanam*, — 23 (24 Cod., 88) 68^a *rājaputravijayo*,
— 24 (auch Cod., 60) 70^b *Pushkalarījayo*, — 25 (35) 72^b *Surāhusainyasamūgamo*,
— 26 (69) 76^a *gaulāpudham*, — 27 (48) 78^b *Çitrāṅgaradhō*, — 28 (75) 82^a *Çatru-
ghnavijayo*, — 29 (53) 85^a *Çatrughna Subāhu bhūpayoh parasparasanyogo*, — 30 (77) 88^b
Satyaradākhyānam, — 31 (57) 91^b *Satyaradākhyānam*, — 32 (26) 93^a *Satyaradraçam-
āgamo*, — 33 (63) 96^a *cirānām pratijnākathano*, — 34 (82) 100^b *Çatrughnavijayo*,
— 35 (70) 104^a *āranyakopākhyānam*, — 36 (93) 108^b *Rāmacaritrakathanam*, —
37 (67) 112^a *mameḥ sāyujyamuktiprāpti*, — 38 (63) 115^a *jalamadhyād dhaya-
prāpti*, — 39 (58) 118^a *hayagrahanam*, — 40 (57) 121^a *yuddhaniṣṇayo*, —
41 (33) 122^b *Pushkalarījayo*, — 42 (71) 126^b ebenso, — 43 (62) 129^b *Çatrughna-
parājuyo*, — 44 (81) 133^b *derayuddham*, — 45 (60) 136^b *Rāmasamūgamo*, —
46 (38) 138^b *hayaprasthānam*, — 47 (56) 141^b *çāpakirtanam*, — 48 (47 Cod., 76)
145^b *hayavirmukti*, — 49 (48 Cod., 68) 148^b *hayagrahanam*, — 50 (49 Cod.,
57) 151^b *Aṃgadasya dātatravākya(m)*, — 51 (50 Cod., 71) 155^a *Pushkalamocano*,
— 52 (51 Cod., 69) 158^b *Suratharījayo*, — 53 (52 Cod., 37) 160^b *Raghunāthasamā-
gamayogo*, — 54 (52 Cod., 37) 162^b *hayabandhanam*, — 55 (53 Cod., 79) 166^b
cāranīkṣhaṇam, — 56 (54 Cod., 64) 170^a *Bharatavākyaṃ*, — 57 (55 Cod., 69) 173^b
rajakaprāktanajanmakathanam, — 58 (56 Cod., 78) 177^b *Gaṃgādarṇanam*, —
59 (57 Cod., 87) 182^a *Kuça-Lavasyati(tpatti?)*, — 60 (58 Cod., 67) 185^b *Çatru-
ghnasya Kāyajit (Kāla)senānīmaranam*, — 61 (59 Cod., 63) 188^b *Hamāmatapatana(m)*,
— 62 (60 Cod., 47) 191^a *Laramūrchana(m)*, — 63 (61 Cod., 79) 195^b *Çatrughna-
mūrchunam*, — 64 (62 Cod., 81) 199^b *saṃyajīvanam*, — 65 (63 Cod., 81) 204^b

Sumati, — **66** (64 Cod., 33) 205^{2a} *Rāghunāthācṣamedhe Lakṣhmaṇanirdeṣo*, — **67** (65 Cod., 37) 206^b *Rāmāyaṇagāṇam*; v. 3. 4 fehlen, und ist dafür Platz gelassen; es ist hier eine grofse Confusion im Texte: fünf Blätter sind 205 paginirt, von denen das eine nur 7 Zeilen auf ^a hat, während ^b ganz leer ist. — **68** (66 Cod., 87) 210^b *yajnaprārāmbho*, — **69** (67 Cod., 39) 211^{2b} *açramedhasamāpti*.

1531. Ms. or. fol. 840.

çri Vāyupurāṇe mārutotpattiḥ, in 14 *adhyāya*.

44 foll. (9 Z., à 27 *akṣh*): ohne Datum: sehr gut geschrieben.

1 (33) 3^b *vāyo(r u)tpattan*: beg.: || *çrīg. u.* || *Naïmishe Nimishakshetre Çau-*
nakādyā munīçrarāḥ | *Lomaharṣhaṇam āsīnam paprichuḥ parayā mudā* || **1** || *ṛishaya*
ūcuh: *sūtasūta mahābhāga jīva traṇ çaradaḥ çataṇ* | *çrāvita(h)smo vayoṇ vidvan kathāḥ*
paramapāvanāḥ || **2** || *devānāṇ dānavānāṇ ca yukṣhānāṇ atha rakṣasāṇ* | *piçācora-*
ganūgūnāṇ sambharuḥ kathitas trayā || **3** || *na vāyoḥ kathito 'tpatti(h) sarvalokeçvara-*
syā yā | *tāṇ kīrtaya riçālākṣha Daityeyasya mahātmanah* || **4** || *Dītyāḥ putrah katham*
tāta daivatvam upujagmivān | *stat kīrtaya riçeshena viṣmayo 'sti mahān hi nah* || **5** ||
çrutrā teshāṇ hi vacanaṇ Sūtaḥ prorāca sādaraṇ | *namaskṛitya munīnt sarvaṇ: çrīya-*
tāṇ dvijasattamāḥ || **6** || *purāṇarishayaç cā 'yaṇ kathayāmi yathāçrutaṇ* | *Vyāsasya*
vacanāt sarvaṇ kathayāmi suristaraṇ || **7** || *purā kṛitayuge riçrāḥ Sarakādyā munī-*
çrarāḥ | *brahmaṇo mānusaḥ putrāḥ sarvashāṇ api pūrrajāḥ* || **8** || *jagmur Vaikuṇṭha-*
nilayaṇ darçanākāṇkṣiṇo Hareḥ | *drā(h)sthair nishiddhāṣ te dvāre tadā ruṣṭā maha-*
ttarāḥ || **9** || *çepur dvāranisheddhāraṇ Jayam ca Vijayaṇ tathā* | *yurayor vishamā*
buddhir varteta dvāravāsinoh || **10** || *na yatra vishamā buddhir vidyate Viṣṇumamādire* |
tasmād bhavetaṇ asurau durddharau lokakaṇṭakau || **11** || *Viṣṇumā nihataṇ bhūyo prāp-*
syetaṇ nijamāṇdiraṇ | *janmabhīṣ tritayair mūdhau riçramānavihaṇsakau* || **12** ||

2 (33) 6^a *rādarādityamāhātmye* (s o bis **5**), — **3** (46) 9^a, — **4** (32) 11^b, —
5 (69) 16^b, — **6** (42) 20^a *mārutotpattan* (s o bis **14**), — **7** (29) 22^a, — **8** (38) 25^a,
— **9** (37) 28^a, — **10** (56) 32^b, — **11** (31) 35^a, — **12** (28) 37^a, — **13** (49) 41^a, —
14 (47) 44^b: schliesst: *bhāskaro 'pi samāgatya Hanūmanṭam mahābalaṇ* | *Sugṛicasa-*
civaṇ cakre bahumānapurāḥsaraṇ || **42** || *Rāvaṇasya radhaṇ kāṇkṣhan Kīṣkīṇdhya-*
nagaraṇ nayat | *Rāmasādhāyaṇ anrīchan pṛavagūnāṇ adhīçvaraṇ* || **43** || *Anjanīçāpa-*
nirmuktā Rāmadarçanato 'bhuvat | *nihate Rāvaṇe duṣṭe prāptarājye Vibhīṣhaṇe* || **44** ||
etat sarvaṇ samākhyātaṇ yat praṣṭo 'haṇ purā dvījāḥ | *Hanūmanṭo mahājanma kathi-*
taṇ hi yathāçrutaṇ || **45** || *yaṇ çrutrā sarvapāpebhyo mucyate sarvapātakaiḥ* | *vyādhitō*
mucyate rogāt dhanārthī dhanavān bharet || **46** || *çrutre 'tthaṇ Sūtaputrāṇ minivaraṇi-*
kārāḥ pūjayāṇcakrīre taṇ | *bhuktyā bhuktaṇ prasannāḥ punar api sukathāṇ praṣṭu-*
kāmā 'prasiddhāṇ (für ^o *māḥ apra^o!*) | *labdhaṇ Çakreṇa puṇstraṇ punar api muditaḥ*
kena jātāḥ kṛipābdhe | *saṇdehaṇ cittasaṇsthaṇ nirasaya nikhulaṇ tratpadābhjaṇ natāḥ*
smā(h) || **47** ||

1532. Ms. or. fol. 920.

Skandapurāṇe, brahmottarakhaṇḍa, 22 adhyāya.

95 foll. (11 Z. à 38 aksh.); *ṣaṭke 1713 māgha va 7 ravi sa.*

1 (71) 4^b, beg.: *ṣṛīg. n., ṣṛīgurubhyo n., jyotīrmātrāsrurūpāya nirmalajñānarūpiṇe | namah ṣṛāya nityāya samastagūṇarūṇitaye || 1 || ṛishaya ūcuḥ: ākhyātāṃ bharatā Sūta vishṇor mātmyam uttamam | samastāghaharam pūṇyam samāsena ṣrutam ca tat || 2 || adinim ṣrutam ichāmo mātmyam tripuradvishah | tadbhaktānām ca mātmyam uṣeśāghaharam param || 3 || tanmantrāṇām tadratānām tatpūjāyāś ca sattama | tat-kathāyāś ca tadbhakteḥ prabhāvam anuvārṇaya || 4 || Sūta uvāca: etāvad eva mart-yānām param śreyah sanātanam | yad iccāvakathāyām ro jātā bhaktir ahetukī || 5 || atas tadbhaktileśasya mātmyam varṇyate mayā | . . || 6 || . . || 7 || tatrā 'dan japa-yajnasya phalam svastyaganam mahat | ṣaivam śhaḍaksharam divyam mantram āhur maharshayaḥ || 8 ||, schließt: *iti ṛīṣkaṇḍa^o brahmottara^o ṣivapāṇḍakṣharāvidyā-mahimāvarṇanam nāma prathamā dhyāyāḥ ||* — 2 (14) 11^b *Gokarṇamahimāvarṇanam*; beg.: *Sūta uvāca: atha 'nyad api rakṣhyāmi mātmyam tripuradvishah |*, — 3 (161) 18^b *ṣivacaturdaśmahimāvarṇanam*; *rājō vāca: kim drīṣṭāṃ bharatā brahman ācāryam pathi kutra vā | . . || 1 || Gautama n^o Gokarṇād aham āgachan . . | . . labdharān vi-malaṃ sarah || 2 ||*, — 4 (52) 21^a *Ṣivapūjāmahimāvarṇanam*; *Sūta u^o: bhūyo 'pi Ṣivamātmyam rakṣhyāmi . .* — 5 (82) 24^b *Caṇipradoshamahimāvarṇanam*; *Sūta u^o: Ṣivo guruh Ṣivo devah Ṣivo bāṇḍuh ṣarīrīṇām | Ṣiva ātmā Ṣivo jīvah Ṣivād anyan na vidyate || 1 ||*, — 6 (79) 28^a *pradoshamahimāvarṇanam*; *ṛishaya ūcuḥ: yad uktam bharatā Sūta mahad ākhyānam adbhutam |*, — 7 (166) 35^b *pradoshamahimāvarṇanam*; *Sūta u^o: ity uktvā muninā sādhrī sā ripravanitā punah | tam prapamyā 'tha papracha Ṣivapūjāvidheḥ kramam || 1 || Ṣāṇḍilya u^o: pakṣyadraye trayodaśyām nīrāhāro bhaved divā | . .*, — 8 (179) 43^a *somavārratamātmye*; *Sūta u^o: nityā-nāṇḍamayaṃ cāṇṭam nīrvikalpaṃ nīrāmayaṃ | Ṣrata(t)tram anādyāṇṭam ye vidus te param gatāḥ || 1 ||*, — 9 (94) 47^a *simantinyāḥ prabhāvakathanam*; *ṛishaya ūcuḥ: sādhu Sūta! . . | ākhyānam punar anyac ca vicītram raktam arhasi || 1 || Sūta uvāca: Vīdarbheṛishaye pīrram āsīt eko drījottamah | Vedumitra iti khyāto . . || 2 ||*, — *ity etachirabhaktāyāḥ simantinyāḥ nṛipastryāḥ | prabhārah kathitah Caṇbhor mātmyam api varṇitam || 93 || bhūyo 'pi Ṣivabhaktānām prabhāvam . . | . . varṇayīshyāmi . . || 94 ||*, — 10 (93) 51^a *Bhadrayar-ākhyāne*; *Sūta u^o: vicītram Ṣivamātmyam v. ṣivacesṭi-tam | v. Ṣivabhaktānām v. pāpanāṣanam || 1 || Avāntirishaye kaṣṇid brāhmaṇo Mam-darāhrayaḥ || 2 || babhūva . .*, — 11 (66) 53^b *Rīṣabhopadeṣo*; *Sūta u^o: Pūṇyalī nāma yā veçyā mayā pūrram udāhṛitā | Ṣivabhaktārcanāt pūṇyā tyaktvā pūrrakaleraram || 1 || Caṇḍrāṅgadasya sā bhūyāḥ simantinyām ajāyata |*, — 12 (43) 57^a *Ṣivavarmakatha-nam*; *Rīṣabha uvāca: namaskṛtvā mahāīderam sarvavyāpinam iccāram | rakṣhye ṣiva-mayaṃ varma . . || 1 ||* zwischen v. 27 und 28 ein langer *namaskāra* in Prosa, —*

13 (87) 60^b *Bhadrāyurvīrāha*; *Sūta u°*: *Daṣārnādhīpates tasya rajrabāhor mahābhujah* | *babhūva çatruv balarān rājā Magadharat tatah* || 1 ||, — 14 (78) 64^a *Bhadrāyurmahātmye*; *Sūta u°*: *prāptasinhāsano vīro Bhadrāyuh sa mahīpatih* | . ., — 15 (70) 67^b *bhasmamahātmyakathanam*; *Sūta u°*: *Rishabhasyā 'nubhāvo 'yam varṇitah* (*Çivayoginah*) | *athā 'nyasyā 'pi rakshyāmi prabhāvaṃ Çivayoginah* || 1 ||, — 16 (81) 71^a *bhasmamahātmyakathanam*; *Vāmadeva u° purā Maṇḍaraçāleṇdre . .* || 1 || *kālāgnirudro bhagavān kudācid vīçravamditah* | *samāsasāda bhūteçah svechayā parameçvarah* || 2 ||, — 17 (63) 74^a ohne Titel; *piçhaya ūcuḥ*: . . || 2 || *Sūta u°*: *çradddhai 'va sarvadharmasya mātē 'va . .* || 3 || *çradddhayā bhajatah puṁsah çilā 'pi phaladāyini* | *mārkhō 'pi pūjito bhaktyā guruv bhavati pūjitah* || 4 ||, — 18 (81) 77^a *Umāmaheçvaravratācaranam*; *Sūta u°*: *athā 'haṃ samprarakshyāmi sarvadharmottamottanam* | *Umāmaheçvaram nāma vratam . .* || 1 || *Ānarttasambhavaḥ kaçcin nāmnā Vedaratho dvijah . .*, — 19 (101) 81^b (*Çaradākhyānam*; *Sūta u°*: *evam mahāvratam tasyāç caranṭyā gurusamūdhau* | *samratsaro vyatīyāya . .* || 1 ||, — 20 (91) 85^b *rudrākshamahimānuvarṇanam*; *Sūta u°*: *atha rudrākshamahātmyam varṇayāmi samāsatah* | . ., — 21 (88) 89^a *Rudrajapābhishekamahimānuvarṇanam*; *Sūta u°*: *evam brahmarshiṇā proktān vāṇān . .* | *ākarnya mudito rājā prāṇjabih punar abravīt* || 1 ||, — 22 (139) 95^a *purāṇaçravaṇamahimānuvarṇanam*; *Sūta u°*: *evam çivatamah paṁthā(h) Çivenai 'va pradarçitah* | . . || 1 || *atha durmedhasām puṁsām vedeshv amadhikāriṇām* | *strīṇām dvijātibamūdhūnām sarveshām ca çarīriṇām* || 2 || *esha sādharāṇah paṁthāh sākshāt kawalyasiddhidah* | . .

1533. Ms. or. oct. 393.

Fragmente von Aṣṭvaghosha's *Buddhacarita*¹⁾, in 17 sarga.

144 pagg., in lat. Umschrift von S. Goldschmidt (vermuthlich aus Paris D 106).

Voran geht eine Inhaltsübersicht über die Original-Handschrift: 1 *bhagaratprasūti* bis fol. 8^a, 2 11^b *antahpuravīhāra*, 3 15^b *saṃvegopatti*, 4 20^a *strīvidyātana* (?), 5 26^b *abhinīshkramaṇa*, 6 30^a (*chandakanīrartana*), 7 34^a *taporanapraveça*, 8 40^b *antahpuravilāpa*, 9 45^a *kumārānveshaṇa*, 10 48^a (*reṇyābhigamanu*), 11 53^a *kāmaavigarhaṇa*, 12 59^b *Arādadarçana*, 13 64^a *māravijaya*, 14 69^a *abhisambodhanasamstara*, 15 75^a *dharmacakraprarartanādhyeshana*, 16 82^a *dharmacakrapravartana*, 17 87^a *Lumbinīyātrādika*.

sarga 1 (95 vv.), beg.: *om namo ratnatrayāya* | *çriyam parārthyāṃ vidadhad vidhātṛjīti tamo nīrasyann abhībhātabhānubhṛit* | *nudan mīlādyaṃ jītaçārucandranāh sa vandyate 'rham iha yasya no 'pamā* || 1 || *āsīt vīçālonmūtasānulakshmyā payodapūṅktye 'va parītapārçvaṃ* | *udagradhishnor gagane 'vagādham puram maharshēh Kapilasya vastu* || 2 ||, — 2 (v. 1-39), beg.: *ā janmano janma jarāntakasya tasyā 'tmajasyā 'tmajitah sa rājā* | . ., — 8 (v. 1-13), beg.: *tatus tu raṅgāracarah sa dur-*

¹⁾ dieser buddhistische Text mag, da er ganz allein steht, hier auch seine Stelle finden.

maṇḍaḥ . . . — 12 (117 vv.). beg.: tataḥ samavīhāṛasya muner Ikṣvākucandramāḥ |
Arāḍasyā ʾcraṇam bheje vapuṣhā pūjayan ūa || 1 ||, — 13 (v. 1-70), beg.: tasmīṇ
ca bodhāya kṛitapratijñe rājarshirāṇācaprabhāre maharṣṇa | tatra prarīṣṭe pra
harṣa lokas tatrā ʾsa saddharmarīpus tu Mārāḥ || 1 ||, — 17 (29), beg.: ʾkya
sīṇhoditam dharmamahātmatmakam brahmaṇukhyāsūrā bodhisatvāḥ tapasyāḥ . . .

1534. Ms. or. oct. 347.

Die *Magaryakti* des *Kṛishṇadāsa-miṣra*, eine Streitschrift zu Gunsten der *Maḡā*, resp. der *Çākadrīpīya-brāhmaṇa*, in vier Capp.: s. Monatsberichte der Berl. Akad. der Wiss. Juni 1879, p. 446 fg.

24 pagg.: sehr zierliche Abschrift eines *samrat* 1920 geschriebenen Originals, die ich der freundlichen Vermittlung von R. A. Lloyd, Gov^t Inspector of Public Instruction NWP, Lucknow verdanke; — beg.: *siryān natrā trisaṃdhyam hari-hara-vidhaya . . .*

1535. Ms. or. oct. 348.

Zwei weitere Texte gleichen Inhalts, s. Monatsberichte der Berl. Akad. der Wiss. 1880, p. 27 fg.

a. *Sāmrāvijaya*, in 15 Capp. 129 pagg.; moderne Abschrift (wie eben).

1 (53) 8, — 2 (33) 12, — 3 (33) 16, — 4 (55) 24, — 5 (62) 32, — 6 (53) 39,
— 7 (30) 43, — 8 (60) 51, — 9 (44) 57, — 10 (47) 64, — 11 (57) 72, — 12 (94) 85,
— 13 (116) 100, — 14 (67) 109, — 15 (ungezählt) 129. — Beg.: *çrīg. n., ekada*
Naimishāranye rishayah Çamakādanyah | —

b. die *Nirṇayadīpikā* des *Yadunāthamītra*, abgefaßt *samrat* 1900, bestehend aus 1) der *Khalaraktracapeṭikā* des *Rājavallabha* (bis f. 19^b), 2) einem *Gotrapravarānirṇaya* 19^b bis 22^b, 3) einem *Caranavyūha* 22^b—26^a; dazu noch 4) Auszüge aus der *Magaryukti* bis 27^b; — s. am a. O. p. 49. 51 fg.

27 foll.; moderne Abschrift (wie eben).

1536. Ms. or. fol. 794.

Das *çrî Prapañmūṛitaṃ Rāmanujacaritraṃ* (oder *°ritam*), in 90 *adhy.* S. *Rājendra Lāla Mitra* Notices of Sanskrit-Mss. 5, 9-19 (1879).

193 foll. (11 Z., à 40 *aksh.*): ohne Datum, da das Schlufsblatt fehlt, 193^b bricht resp. in dem Titel des letzten Cap. ab: — auf 1^a (geschwärzt) mit gelber Dinte: *Kāśināthakulodbbhitaṃ cṛiṣṭhārīpadācṛayaṃ | Sītārāmāyaçaṣṭrayaṃ vande sad-guṇasāgarāṃ ||*; — Incorrect; nur sehr sporadische Verszählung im Innern der *adhy.*

Beg.: *çrî)mate Rāmānujāya namaḥ || çrīraṅgarājapadapamkajarājahamsaṁ
Rāmānujārya padapamkajabhīṅgarājam | çrī Çailaṇṭhakaḷaṣāṁvudhipūrnacandram*

¹⁾ vorher einige Zeichen nach Art des *Jaina*-Diagramms s. bei 1426. 1464.

ॐ Rāṅganāthagurum aravam ācāryaṁ || 1 || mīthyāśāstrādīpikādharmadharma-
 mudhāsāṁprāṇbhakṣaṁbhasthulā- nīrbedodbhavaṁśūktimauktikamaṇepu(ṇeḥ!) ॐ bhū-
 kṛitābhasthulā | sa(t)urkasphuradatyudagranṇivaro(nakharo!) vedāntaśāstrāṇi ॐ
 Rāmānujakesarī vijayate proddamṇavarikṛitā || 2 || Kauṣīkīnrayasāṁbhūtaṁ kā-
 rāṇyāṁrītasāgarāṁ | Nṛsiṁhācāryatanayaṁ Rāmānujaguruṁ bhaje || 1 || nā 'dhā-
 tāni ca śāstrāṇi na kṛitāṁ gurupūjanāṁ | rakshyāmi kṛipayā vishṇor anugṛhṇāntu
 deḥkāl || 4 || iṇḍirāmanāṁ deram ibhūcāṇanirāsinaṁ | vīrasvatkoṭisaṁkāṣaṁ deva-
 rājāṁ ahaṁ bhaje || 5 || asti Vaiṣṇavānāgarāṁ sarvalokesha viṣṇuṁ | nityamuktas
 seryamānaṁ Viṣṇoḥ prāṇikarāṁ ॐ bhū || navaratnasamākṛitāḥ prakṛitair upaśobhi-
 tāḥ, — 2^a . . tanmadhye samahārahāḥ phanirāja mahāvalaḥ | . . . divyacandanalīptāṁ-
 gaḥ pītāṁvaradharo yvā . . schließt: phanirājaḥ prasannātmā bhūmyāṁ cakre 3^b manas
 tadā || 51 || iti ॐ prapañcāṣṭakam Rāmānujacārite Vaiṣṇavānāgarāja Phanirāja samvādo
 nāma prathamā 'dhyāyaḥ, — 2 (58) 5^b Rāmānujāryāvatārakathanāṁ, — 3 (61) 8^a
 brahmarākshasamocanāṁ, — 4 (44) 9^b YādavaṁprakāṣaṁGāṅgāyātrāyāṁ Gopādāryāṁ
 Rāmānujāryāvarisājanāṁ, — 5 (55) 12^a Kāṁcīpūrṇāṇayā devarājāya śālākakīpasātila-
 samarpaṇāṁ, — 6 (31) 13^a Gobīndasya Kūlahastinirāso, — 7 (37) 14^b Rāmānuja-
 darṣanārthāṁ Kāṁcīṁ prati Yāmunācāryāgamanāṁ, — 8 (24) 15^b kavyāsa(»kavyāsa«)-
 ॐ tyarthavācaro, — 9 (95) 19^a Yāmunāryāntimadaśayāṁ tasyā 'ṁkucitāṁgalmocanāṁ,
 — 10 (71) 22^a devarājāt śādarthasāṁprāptir nāma, — 11 (61) 24^a devarājāṇayā mahā-
 pūrṇācāryāṇāṁ, — 12 (71) 26^b bhāryāvarisājanopāyasiddhir nāma, — 13 (44) 28^a
 Rāmānujāryasya turyācramapraveṣo, — 14 (71) 31^a Kūreṣa-Yādavasāṁprāde vidamu-
 pa(vishṇurūpa?)tat(t)vanirṇayo, — 15 (42) 32^b varadaśayā(rājā?)jñayā yatirājācāryāṇāṁ,
 — 16 (55) 35^a Rāṅgarājāya yatirājasāmarpaṇāṁ, — 17 (72) 37^b Rāmānujasya vibhūti-
 drayādhipatyāṁ, — 18 (87) 41^a bhūri(sūri?) ॐ Śāilapūrṇa Govindasya mahāsāṁvādo,
 — 19 (72) 44^a Gobīndāryasya ॐ Śāilapūrṇācāryāṇāṁ, — 20 (44) 46^a māṁtropā-
 deśārthāṁ Goshī(h)īpurābhigamanāṁ, — 21 (60) 48^a kathāṁcit Goshī(h)īpūrṇakṛipālabha-
 māṁtrarājābhūripaddāṇāṁ, — 22 (55) 50^b Dāsārathi-Kūreṣābhyaṁ caramaśloko-
 padeṣo, — 23 (55) 52^b Rāmānujāryasārthopadeṣo, — 24 (33) 53^b Yatīṇḍrāya
 vishāṁdīpraddāṇāṁ, — 25 (69) 56^b yajñamārtiparājayāṁ, — 26 (45) 58^a jñānasāra-
 prameyasāragraṇṭhanādvapa(thadraya)nirmāṇāṁ, — 27 (74) 61^a aṣṭasahasrākhyagrame
 kāryāsārāma Varadācāryagṛhe Rāmānujācāryārāṇāṁ, — 28 (44) 62^b vaiṣṇavya
 ॐ Vaiṣṇavarātrasiddhir, — 29 (58) 65^a Vīṭṭhaladevanṛpate Rāmānujācāryāḥ, —
 30 (74) 67^b bhūri(sūri?) Śāilapūrṇācāryāc caturvī(ṇ)śatīprakāreṇa Rāmāyaṇārthācra-
 raṇāṁ, — 31 (60) 70^a Gobīndāryasya caturthācramasrīkāre, — 32 (35) 71^b Vadhā-
 yanavṛ(t)timātānūsāreṇa ॐ bhāṣyānirmāṇakathanāṁ, — 33 (35) 73^a kurāṅganagarī-
 pūrṇāya māṁtraratnācāryāc, — 34 (34) 74^a digvijayakathanā cārādīpīthavivudhaparā-
 jaya nāma, — 35 (37) 75^b jaganmāthaka Rāmānujāryasāṁvādo, — 36 (45) 77^b ॐ
 Kūrma ॐ Venkātācālanirvāhakaṁ, — 37 (40) 79^a Kūreṣasya sarvasāṁpatparityāga-
 pūrvaka(ṁ) ॐ Rāṅganātharāṣī nāma, — 38 (47) 81^a ॐ Parācārama(bha)ṭṭāryādyaratāra-

kathāyām *çrī Yāmunāryamanorathatrayapūraṇam*, — 39 (59) 83^a *çrī Parāçarabhaṭṭārya-
vivāhidikathanam*, — 40 (66) 85^a *Dhanurdāsa Kanakāṅganayor Yatirājakṛipālabdha-
çrīvaishṇavasiddhīr*, — 41 (69) 87^b *Dhanurdāsa Hemāṅganayor guṇakṛitotkarshapra-
kāṇam*, — 42 (28) 89^a *guror mokshopāyatapṛakāçanam*, — 43 (66) 91^b *Kṛimī-
kaṇṭhalolārājānīrmanāhetukathanam*, — 44 (53) 93^b *Kṛimīkaṇṭharyājena paçcimadeça-
gamane samācīnardo(çra?)pākaçishyakṛitārcanam*, — 45 (66) 96^a *Çedā(lāṇi?)calāṇprā-
bharṭṭa(h) pañcasamṣkārasaṃyatir*, — 46 (63) 99^a *Vauddhaparājāyakathanam*, —
47 (100) 103^a *Dillīnagarāt Dillīcaputryā saha Saṃpatsatasya dādūvādri(Yād°)pra-
tyāgamanam*, — 48 (88) 107^a *Yādarādrān Dillīcaputryārtham Saṃpatputrasya pra-
tiṣṭ(h)āpanakathanam*, — 49 (37) 108^b *KūramāthaKṛimīkaṇṭhakathanam*, — 50 (30)
110^a *Kūreçasya Suṇḍarācalānīrāso*, — 51 (83) 113^a *Vemkaṭācaladākṣiṇābhāgasthāne
(Çitrakūṭatilla(lyā)Gorīṇḍarājapratīṣṭ(h)āpanakathanam*, — 52 (37) 115^a *Kūreçasya
netrasaṃprāptih*, — 53 (54) 117^a *Godābhīṣṭaprapūraṇādīkathanam*, — 54 (45) 118^b
Rāmānujāṣṭhottarvāta(çata? resp. wohl raçata?)varṇanam, — 55 (40) 120^a *Āṇ-
ghra(dhṛa)pūṇamāhātmyakathanam*, — 56 (40) 121^b *Anantāryaprabhācavarṇanam*,
— 57 (55) 124^a *Kūreçacaramadaçāvarṇanam*, — 58 (50) 126^a *Kūreçasya parama-
padapṛāptir*, — 59 (67) 129^b *Raṃgeçādīpṛakāçitam Rāmānujaraibhavararṇanam*, —
60 (76) 132^b *Pūṇḍacāryapṛakāçita(m) Rāmānujaraibhavararṇanam*, — 61 (88) 136^a
Kūreça Daçarathyādīpṛakāçitam Rāmānu° (wie eben), — 62 (54) 138^a *Rāmānujasya
sarvagūṇatramvarṇanam*, — 63 (34) 139^b *ācāryaraibhavararṇanam*, — 64 (145) 145^b
caramadīçāyām çishyajanāya catuḥsaptativākyopadeço, — 65 (53) 147^b *çrī bhūtanagarī
çrī Rāmānujāccā(jāryā?)ratāramāhātmyavarṇanam* (Bl. 149 steht nach 151), — 66 (35)
149^a *çrī Vaishṇavararṇanam*, — 67 (36) 150^b *Rāmānujāryacaramadaçāvarṇanam*, —
68 (35) 151^b *bhaṭṭāryavijaye redāṇṭirpittāntamkathanam*, — 69 (29) 153^a *bhaṭṭārya-
vijayam nāma*, — 70 (29) 154^a *redāṇṭīne nikhilārthopadeço*, — 71 (53) 156^b *Agastya-
Viçvakarmaṇor anyonyāçāpārāpti*, — 72 (67) 159^a *bhaṭṭāryavedāṇṭisaṃvāde Drāṇḍā-
mnāyaraibhaktakathanam*, — 73 (29) 160^a *bhaṭṭā°rāde çrī Godādūryasūriyurvā(pūr°)-
cāryavarṇanam*, — 74 (44) 162^a *bhaṭṭā°rāde Vaikunṭhapuravarṇanam*, — 75 (46) 163^b
bhaṭṭā°rāde LakṣmīVaikunṭhasaṃvādakathanam, — 76 (81) 166^b *bhaṭṭā°rāde bhaga-
ra(d)darçanāptikathanam*, — 77 (65) 169^b *bhaṭṭā°rāde bhaktisārātārakathanam*, —
78 (36) 171^a *bhaṭṭā°rāde khaṇi(phaṇi?)kṛiṣṇārātārakathanam*, — 79 (57) 173^a *bhakti-
sāramahābhādākhya(t)atropadeço*, — 80 (42) 174^b *bhaktisārātārakathanam rudrapa-
rājayo nāma*, — 81 (41) 176^a *bhaktisārāprabhāvakathane sarayogyādī(?)trayāṇām Vai-
kunṭhalokāpti(r) nāma*, — 82 (106) 180^b *bhaktisārāvaibhavātiçayo*, — 83 (83) 183^b *bhakti-
sārāvaibhavam*, — 84 (16) 184^a *Kulaçekharātāravarṇanam*, — 85 (52) 186^a *bhaṭṭārya-
redāṇṭisaṃvāde çrī Kulaçekharasya çrī Rāmāpratyakṣam nāma*, — 86 (18) 187^a *Kūla-
çekharāryacaritam*, — 87 (43) 188^b *Bhaṭṭamāthārātārakathanam*, — 88 (33) 190^a
Yādāna(°dava? oder Padma?)rājāsabhāsthāne Viṣṇuta(t)ramnīrṇayo nāma, — 89 (85)
193^a *Godātārakathāyām Godākalyāṇārtham çrī Raṃgeçādīdivāṇām Dhanvīpṛāgama-*

nam, — 90 (18) 193^b, Titel bricht bei: *Rāmadūjācarī*^o ab (fol. 193 ist vielfach abgeschürft); schließt: *Godācaritraṃ sumahad vicitraṃ samastasanmaṅgalapūrṇa-pātraṃ | cūṇvanti e (ye) bhaktiyutāḥ paṭhamānti sanmaṅgalāś te satatāṃ bhaveyuhḥ || 18 ||*

C. Das Kunstepos, Kāvyaṃ (Sanskrit u. Prākṛit).

1537. Ms. or. fol. 1060.

Fünf der sogenannten *mahākāvya*, nämlich: *Raghurāṇṇa*, *Kumārasambhava*, *Meghadūta*, *Çiṇpālābadha* und *Kirātārjunīya*. Der wohl das *Naishadhīyam* enthaltende Anfang fehlt.

250 foll., signirt¹⁾ 177—426 (19 Z., à 24-26 *aksh.*); die Blätter bestehen aus doppelt und dreifach zusammengeklebten Streifen von Birkenrinde, und stehen in europäischer Weise neben einander: 26¹/₂ Centimeter hoch (Schrifthöhe 18¹/₂), 21²/₃ breit (Schriftbreite 14²/₃); sehr zerbrechlich, zumal mehrfach einzelne Blätter zusammenkleben. — Kashmirschrift, sehr gut geschrieben; die Schrift setzt mehrfach über schadhafte Stellen hinweg; modern, undatirt; — die einzelnen Capp. haben hie und da einige Verse mehr oder weniger als die Ausgaben, und auch sonst bieten sich manche Varianten, daher dies Mspt. entschieden von kritischem Interesse ist und eine genaue Durcharbeitung verdient.

a. *Raghurāṇṇa* 177^a—252^b: — 1 181^b, 3 188^a, 4 192^a, 6 200^b, 9 213^b, 16 243^b, 18 248^b.

b. *Kumārasambhava* 252^b—275^b: — 1 255^a, 3 261^a, 6 271^b, 7 275^b.

c. *Meghadūta* 276^a—284^b.

d. *Çiṇpālābadha* 284^b—370^b: — 1 290^a, 4 304^a, 8 320^a, 11 333^a, 13 341^a, 15 349^b, 17 357^b.

e. *Kirātārjunīyam* 370^b—426^a: bei den ersten 6 *sarga* Glossen; — 1 373^b, 2 376^b, 3 380^a, 4 382^b, 5 385^b, 7 391^a, 10 402^a, 11 405^b, 14 415^b, 15 418^a, 16 421^b, 17 425^a: in 18 ist zunächst eine Lücke von v. 4 bis v. 17 (425^a Zeile 13 bricht in v. 4 mit: *abhinavaṇ* ab. Zeile 14 setzt in v. 17 fort mit: *sumam iṇyāya citraṃ divaḥ*), das letzte Blatt (426^a) bricht auf Zeile 17 in v. 38 ab mit: *dahate bhavarījasamtatīm*.

1538. Ms. or. qu. 661.

Das *Kirātārjunīyam* des *Bhūravi* (s. 1537); »Transscription des Textes mit lateinischer Schrift, deutscher Uebersetzung und Erläuterungen von Friedrich Rückert«. Nach der Calcuttaer Ausgabe von 1814²⁾.

¹⁾ einige Zahlen erscheinen bei der Paginirung übergangen (z. B. 249).

²⁾ derselben haben sich später noch andere indische Ausgaben angeschlossen.

62 Lagen zu 8 Seiten, in summa also 496 Seiten. Undatirt. — Am Schlufs ist ein Kinderschulheft (G. Bitter, Ostern 1857) angefügt, auf dessen letzten Seiten sich die Verse 3, 1-25 von unbekannter Hand deutsch (und zwar anders als bei Rückert) übersetzt finden.

1539. Ms. or. fol. 694.

Des *ṛīpadarākyapramāṇapārāraṇa Kolacala Mallināthasāri* »ghaṇṭāpātha« genannter Comm. zum *Kirātārjunīyam*. Abgedruckt in der Calcuttaer Text-Ausgabe von 1814 sowohl wie in späteren dgl. Ausgaben.

151 foll. (14 Z., à 40 *aksh.*): *saṃvat ashtādaśacaturāṃṣe* [1840] *abde kārṭtika-māse site pakshe tṛtīyāyām bhraṇurāsare alekhi tīkā* | *Senāpuranirāsina udīcyajñātīyena Bhāṭṭāraṭamkena Śraṇamkarātmajena Aṇbārāmeṇa likhitaṃ idaṃ pustakaṃ, yādṛīṇaṃ . . || bhagnapṛishti . . || kalyāṇaṃ astu || ṛībhāṇḍāreṇvarasatpache* | *ṛīṇṛa-nāthasatpache* | *ṛī Narmadājīsatpache* | *Mārkaṇḍeṇvarasatpache* | *Aṇḍāreṇvarasatpache* | *ṛī*; — foll. 1—77 sind von anderer Hand, fol. 78—113 (*sarga* 9, 76 bis 14, 1) fehlen.

Beg.: *ardhāṅgīkṛitadāṇpatyam api gādhānurāgi yat* | *pitṛibhyāṃ jagatas tasmai kasmaicīn muhase namaḥ* || 1 ||, — 1 17^a, 2 27^b, 3 36^a, 4 41^a, 5 49^b, 6 54^a, 7 59^a, 8 67^a, Schlufs von 9 fehlt, 14 122^a, 15 129^b, 16 136^a (fol. 135 fehlt), 17 144^a, 18 151^a.

1540. Ms. or. fol. 834.

Kālidāsa's Kumārasambhava (s. 1537), Buch 1—8. Der Text der ersten 7 Bücher ist zuerst von Stenzler (1838, mit lateinischer Uebersetzung) und seitdem in Indien vielfach edirt worden. Ueber die in Bezug auf Buch 8 und die weiter noch folgenden Bücher entstandene Controverse s. z. B. meine Ind. Streifen 3, 217 fg. (1879, ursprünglich in Z. D. M. G. 1873), und H. Jacobi »die Epen *Kālidāsa's*« in den Abhandlungen des fünften internat. Oriental.-Congresses (1881) 2, 132-156.

foll. 1. 2. 7—27 (12-16 Z., à 38-40 *aksh.*): die Verse roth numerirt; im Eingang viele Randglossen: *saṃvat 1695 varshe ṛībhārejāgrāme paṇḍita ṛī* (das Folgende ausgewischt und *grāṇthāgrāṇtha 70089 payā sahita* darüber geschrieben). — Von 23^b ab, wo das achte Buch beginnt, sind mit grofser, rother Schrift je die Silben: *ṛī* | *kumā* | *rasaṇ* | *bharasa* | *traṇ* | *likhi* | *taṇ* | *me* | *ra* (!) | *rijaṇa* | auf die einzelnen Seiten eingetragen worden, noch ehe dieselben beschrieben wurden, da der Text um diese Buchstaben herumgeht. — 2 (64) 7^b, — 3 (76) 11^a, — 4 (46) 13^a, — 5 (88) 17^a, — 6 (95) 19^b, — 7 (95) 23^b, — 8 (91) 27^a.

1541. Ms. or. fol. 1073.

Kumārasambhava, 1—8, mit der *pañjikā* des *Āṇandadevāyana ṛī Vallabhadeva*.

76 foll. (13 Z., à 52 *aksh.*); ohne Datum, am Schlufs blos: *cha kāṇa* (fol. 76^b) *paṇ* *Sāmaṇtagaṇi paṭṭhanārthaṃ* || *cha* || Der Text nur mit den *pratīka* citirt.

Beg.: om¹⁾ namo gaṇapataye | yasya bhr̥ṅgāvaliḥ kaṁthe śrutadānāmbubhū-
 shitā | bhāti rudrākṣhamāle 'ra sa raḥ pāyād gaṇādhipaḥ || 1 || Kālidāsoktaya(h)
 kutra vyākhyātāro rayam kra ca | tad idaṁ maṇdadīpena nā 'dya veṣmapraveṣanaṁ || 2 ||
 unnatācṛayamāhātmyaṁsyā 'tmaprakhyātīlālasaiḥ | tathā 'pi kr̥yate 'smābhīḥ paṁjikā
 Skandāsambhava || iha hi prekṣāpūrvakārīṇāṁ mahākavīnāṁ kayāraṁbhe (kāryā^o!)
 yathai 'rā 'bhīṣṭadevatāstaraṇaṁ . . — 1 (61) 12^a, schließt: ity ānaṁdaderāyaṁcīr-
 Vallabhaderavarācitāyāṁ Ku^oratīkāyāṁ gaurījaṇmararṇaṇo nāma prathamāḥ sargjāḥ:
 — 2 (64) 19^b vrahmābhūgamano nāma, — 3 (75) 30^a kāmadaḥano, — 4 (46) 36^a
 rativilāpo, — 5 (86) 48^b (ohne Titel), — 6 (95) 57^a (desgl.), — 7 (96) 65^b gaurī-
 pariṇayo, — 8 (89) 67^a Umāsuratavarṇaṇo.

1542. Ms. or. fol. 820^b.

Fragment eines Comm.'s zu Kumârasambhava, nämlich zu 7, 9-24.

2 foll., bezeichnet als 79. 80 (14 Z., à 37 aksh.).

1543. Ms. or. fol. 845.

Bruchstücke eines bei der Einlieferung als von Ānanda verfaßt bezeichneten
 Comm.'s zum Naishadhīyam, und zwar zu 7, 30-89: v. 89 hier ist resp. = v. 88
 der Ed. Calc. von 1836. — fol. 88—104 (16 Z., à 20 aksh.); modern, in europäischer
 Weise neben einander stehend; Kashmirschrift.

1544. Ms. or. fol. 903.

Meghadûta (s. 1537), in 125 vv., mit anonymer avacīrī. Zuerst heraus-
 gegeben von Wilson (Calc. 1813) und Gildemeister (Bonn 1841); dann wieder-
 holentlich. Eine der letzten Ausgaben ist die von Stenzler (= ST; Breslau 1874).

23 foll. (4-8 Z. mit 33 aksh. Text, und 6-12 Z., à 44-46 aksh. Comm.); der
 Comm. darüber, rechts, links (je 16-18 Z., à 12 aksh.) und darunter. graṁthāgraṁtha
 1050; ganz modern, undatirt: hie und da Lücken gelassen.

Comm. beg.: kaṇṇid anī(r)dishtānām yakṣaḥ Rāmagīryācīraśeṣu rasatīm cakre
 nīrāsam akīrṣīt . .; — bei v. 14 nichts von Nicula, Dīnāga etc.

Als 21 steht hier ST II, — als 33. 34 ST III. IV, — als 68 ST V, — als
 69—81 stehen ST 65—69. 71. IX. VIII. X. VII. 70. VI. 72, — ST 87 steht nach
 ST 88. 89, — ST 96 nach ST 97—100, — ST XIII nach ST 102 (als 112), —
 ST XV nach ST 112 (als 123), und dann noch zwei Verse, ST XIV (als 124:
 taṁ saṁdeṣaṁ), und als 125: itthambhūtaṁ sucaritamatam Meghadūtaṁ ca nāmnā

kāmākṛīḍāvirahitajanē viprayoge vinodah | meghaḥ (!) cā 'smīn atinipūṇatābuddhi-
 bhāve karīṇāṁ natvā 'yāyāḥ (!) caraṇayugalaṁ Kālidāsaḥ cakāra || 125 ||

¹⁾ vorher mehrere Zeichen nach Art des Jaina-Diagramms, s. bei 1536.

1545. Ms. or. fol. 822.

Meghadūta, in 125 vv., mit der »*çishyahitaishinī*« genannten *ṭikā* des *çrī Laksh-
mînirāsa*.

25 foll. (13-15 Z., à 37-45 *aksh.*); ohne Datum.

Beg.: *çrī*¹⁾ *sarvajñāya namah | çrīmadrāṇa dhurādhrāṇa | karmasāraṇa mano-
haraṇa | jagatāraṇa guṇādhrāṇa | duṣṭarāṇa stave hy araṇa || 1 || Kālīdāsa-
kvaṭra | kvaṭra me buddhivābharaṇa | tad idaṇa reṣmaratne na | kurve viçrāvalokanaṇa
|| 2 || Meghadūtābhidhe kāvye karishye paṇjikāṇa imāṇa | çrīmad Laksh-
mînirāsa çishyahitaishinī || 3 || paramāpakamāraṇaṇtra- | prāyānadūtājaladhira-
gīraṇaḥ | caṇdrodayaparivāya- | vipumudhājālakelīratīrahāḥ || 4 || yatrai 'te aṣṭā-
daṣa bhāṇā varṇaṇte taṇa mahākāvyaṇa | param ete bhāṇā 'tra leṣato vyāvarṇitāḥ
saṇti || anyac ca, mahākavīpraṇītatrāṇa mahākāvyaṇa ucyate: atra kvapi çrī Kālī-
dāsaḥ varṣhākālāṇa ācṛitya vipralambharasaṇa varṇayaṇaṇi idaṇa āha: kaṣcit kām-
tā . . (v. 1), — bei v. 14 nichts von Nicola, *Dīnāga*.*

Schließt: *iti çrī rīhadgachīya çrī Ratnaprabhāsūri çishyavācaka çrī Laksh-
mînirāsa viracitā Meghadūtāmahākāvyaṇa çikṣahitaishinī nāmnā ṭikā saṇpūrṇe
'ti || rīhadgache 'bhavad eva sūriṇa Vaidībhakesarā*²⁾ | *tadvaṇṇe bhadradaṣṇā 'sīt |
çrī Bhadreçvarasūrirāt || 1 || tadvimēyaḥ sudhīra jāyate çrī Ratnaprabhāsūrirāt | çrī
Munīçvarasūriṇdrapatīṇcaḍadīrākaraḥ || 2 || çrī Ratnaprabhāsūripādakamale
bhṛiṇgāyamaṇa 'niṣaṇa | çrī Raṇgasya taṇudbhavo 'sti vidito Laksh-
mînirāsaābhidhaḥ || 3 || tene 'yaṇa jaladābhidhasya rucirā vṛttir mudā nirmame | vidvadbhīḥ gatamūt-
sarāḥ karaṇayā saṇçodhanāyā 'niṣaṇa || 3 || veducaṇdraçarabhūpramite (1514) dī-
(?ble?) kārṭtike dhavalakāmarasare | çrībhāṭāṇga nagare sunagere (sunagare?)
paṇjikā viracito 'citā mitā || 4 || sāhāyā vīdadhē rājakamalaṇa mahya yāsau (?) | lilikhe
prathamā vṛttir yena harṣhaprakarṣhataḥ || 5 || graṇthāgraṇtha 937 || çrī Meghadūta-
mahākāvya vṛttīḥ saṇāptā ||* — von anderer Hand folgen noch zwei (zum *Megh.* selbst
hinzugefügte) Verse: *tasmād adrer vīgadītapathā çighraṇa etyā 'lakāyāṇa . . .*, und:
*itthambhūtaṇa sucaritaphalaṇa . . . vīrahajānīte . . . sadyaḥ cā 'smīṇa iti . . . bhāṇaḥ . .
'vyāyāç . . . kamalaṇa . .*

1546. Ms. or. fol. 784.

Der *Raghuraṇṇa* (s. 1537) mit einem kurzen anonymen Commentar, *avacūri*
genannt. Der *Ragh.* ist zuerst von Stenzler (London 1832), und zwar mit lateinischer
Uebersetzung edirt worden, seitdem mehrfach in Indien erschienen.

95 foll. (21 Z., à 65-74 *aksh.*); ohne Datum.

Beg.: *namah*¹⁾ *sarasvatyai || vāgarthāṇa ira . . . parameçvaraṇa || 1 || ahaṇa pārvatī*

¹⁾ vorher das Jaina-Diagramm.

²⁾ Löwe gegen die Gegner-Iffen.

1 (99) 6^b, — 2 (75) 10^b, — 3 (72) 15^b, — 4 (94) 20^a, — 5 (78) 24^b, — 6 (86) 30^a, — 7 (70) 34^b, — 8 (97) 40^b, — 9 (91) 47^a, — 10 (87) 51^b, — 11 (92) 57^b, — 12 (104) 62^b, — 13 (83) 68^b, — 14 (86) 74^b, — 15 (104) 79^b, — 16 (88) 85^a, — 17 (81) 88^b, — 18 (55) 92^a, — 19 (58) 95^b.

Commentar des *Guṇavinaya* zum *Raghuvamṣu*, *Raghuṛitti*. Erste Hälfte
(*sarga* 1—9).

Beg.: *dhyâtrâ²⁾ tâṃ vrahmaputrīm adhikam adhigamaṃ tanvatīm dattapadmām sevāsamprāptaderāsuravisaraṣiromañlighriṣṭāñhrīpadmām | yasyāḥ saṃmugdhadugdho-*
(j)jvalam amalayaçāḥ çrotum aṣṭaçaravānsī 'vā 'jo dadhre 'ṣṭakāṣṭ(h)āvudhishu sara-
bhasaṃ gītam āçāṃganābhīḥ || 1 || . . çrīmaḥ Jinadattasûrisugurum citte nidhāyā 'dhunā
|| 3 || . . kurve çrī Raghuvrittīm naryām bharyārthadīpanapaṭishṭhām | prāpya çrīguru-
caraṇādeçam çishyaprabodhakṛite || 6 || . . || 7 || vāgarthā v iti, nanv utra prakṛitakāvya-
raṇādau kimarthaṃ devatānumasyāvishkaraṇam. — 1 15^a, iti çrīmadvṛihat Kharatara-
gachyāçrīvācānācāryaPramodamāṇikyagaṇiçishya çrī Jayasomagaṇi tachishya-
çrī Guṇavinayagaṇikṛitāyām viçeshārthabodhikākhyāyām çrī Raghunahākāvya-
vrittāu . . ; — 2 24^a, — 3 32^b, — 4 40^a, — 5 48^a, — 6 57^a, — 7 64^a, — 8 74^a, — 9 84^a

Vier Bruchstücke, **a. b. c. d.**, zweier Commentare zum *Raghuvaṅṣa*; nämlich:
A. des *Raghuvāṇṣadarpaṇa* des *Hemādri* (in **a. c.** als Sohn des *Īṣvarasūri*,
in **d.** als Sohn des *Mallināthasūri* bezeichnet!), und

und zwar sind dieselben in **a** und **d** geradezu mit einander vermischt, so daß zuerst für einige *sarga* der erste, für die folgenden der zweite Commentar gegeben ist.

a. fol. 101—138 (16-18 Z., à 40 *aksh.*): zu **12**, 6—**17**, 2, und zwar **A** zu **12—15**, **B** zu **16** (resp. auch **17?**): — **12** bis 108^b *iti çrīmad Īcvaraśūnu bhāṭṭaHe-*

2) vorher das Jaina - Diagramm.

mâdrikṛite Raghuañçadarpane Rivañavadho nâma, — **13** 116^b (*Îçvarasûrisânû*), — **14** 123^b (wie **13**), — **15** 131^a (desgl.), — **16** 138^b *iti çrî Mâlânveyasâdhu çrî Araḍakamallasamabhyarthita Kharataragachîya çrî Jinamprabhâcâryapâdapadmopajîvi Vanasha(Naravesha?)-Sarasvatîrâcanacârya çrî Cârîtramvarddhanamviracitâyâm Râghaviyâṭikâyâm çîçuhitaishinyâm shodaçaḥ sargaḥ*.

b. fol. 131—174, auch paginirt als 25—68 (12-13 Z., à 38 *aksh.*); **B** zu **10**, 1 bis **13**, 28; — **10** 143^b *iti çrî Mâlânveyasâdhu çrî Araḍakamallasamabhyarthi(tu) Kharataragachîya NaraveshaSarasvatîrâcanâcârya çrî Cârîtravarddhanaviracitâyâm çîçuhitaishinyâm Râghaviyâṭikâyâm daçamah sargaḥ*, — **11** 156^b *çrî Mâlânveyasâ(dhu)çrî Cârîtravarddhanaviracitâyâm Râ°* . ., — **12** 170^a *iti çrî Râ°*.

c. fol. 171—203 (13 Z., à 38 *aksh.*); **A** zu **13**, 1—16, 2; — **13** 181^a *iti çrîmadÎçvarasûrisânû bhaṭṭaHemâdrikṛite Raghu°*, — **14** 193^a ebenso, — **15** 203^b Zeile 1 (Rest der Seiten unbeschrieben) desgl.

d. fol. 204—214. 225—236 (14. 15 Z., à 40 *aksh.*); **B** zu **16**, 1—75, **A** zu **18**, 14—54; **B** zu **19**, 1—57; — **18** bis 229^b *iti Mallînâthasûrisânû bhaṭṭaHemâdrikṛite Raghuañçadarpane* . ., — **19** bis 236^b *iti çrî Mâlânveyasâdhu çrî SâñimyatânûjasâdhuçrîAraḍakamatlasamabhyarthitaçrîCârîtravarddhanaviracitâyâm Râ°*.

1549. Ms. or. fol. 830.

Der *Çîçupâlabhadha* (s. **1537**), *mahâkâvyam kavirôjaçrîMâghaviracitam*, in 20 *sarga*. Zuerst herausgegeben in Calc. 1815.

163 foll. (7 Z., à 40 *aksh.*); fol. 92 zerfetzt, 99^b leer, 113—140 nochmals als 103—130 paginirt, 141—63 neu paginirt als 1—23. *çrîbhadrakâlyai namaḥ | bâñashṭashaṭcamdrayute* (d. i. 1685) *çaradvraje mâse khalû `rje pratipattithau ca | paksheca çukle divase budhasya Gopîçvaro 'sâv*(unklar) *abikhat sukâvyam || 1 ||*

1 bis 9^b, **2** 18^a, **3** 26^a, **4** 33^a, **5** 41^b, **6** 49^b, **7** 57^a, **8** 65^a, **9** 73^b, **10** 81^b, **11** 89^b, **12** 97^b, **13** 105^b, **14** 114^a, **15** 125^b, **16** 133^a, **17** 140^a, **18** 147^b, **19** 155^b, **20** 163^b.

1550. Ms. or. fol. 812.

Commentar des *Ânandadevâyani Vallabha* (s. **1541**) dazu, genannt *sañdehavishaushadhi*; zu **1**, 1 bis **8**, 12 und zu **13**, 44 bis **14**, 13.

162 foll. (10-12 Z., à 47-52 *aksh.*), nämlich 1—151 paginirt (132^a unbeschrieben) und dann 11 foll., die erst secundär als 152—162 paginirt sind; auf fol. 1. 2 und später viele Lücken gelassen; ganz modern. — Der Schlufstitel der *sarga* lautet: *iti bhadram, iti çrî Ânandadevâyani çrî Vallabhaviracitâyâm çrî Mâgha*(oder *çrî Çîçupâlavudha*)*sârâṭikâyâm sañdehavishaushadhyâm* (oder °*dhivyâkhyâyâm*) . .

Beginnt: *arham*¹⁾ | *kaṁ* *vubhushite | bhâti rudrâkshamûle 'va | sa vaḥ*

¹⁾ vorher das Jaina-Diagramm, welches vermuthlich ebenfalls *arham* bedeutet.

pâyâd raṇâdhîpaḥ || 1 || abhîśhṭaphalasaṇpatthetum smṛitvâ sara(svatiṁ) | çîçupâlavadhe kârye sâraṭîkâ vidhîyate || 2 ||

1 25^a, — 2 52^a, — 3 72^a, — 4 90^b, — 5 111^a, — 6 133^a, — 7 149^a, — fol. 151^b bricht in 8, 12 ab. Von den folgenden 11 Blättern beginnt das erste in 13, 44, *sarga* 13 schließt auf 159^b, und das letzte Blatt bricht in 14, 13 ab.

1551. Ms. or. qu. 662.

Der Text des *Mâghakârya*. »Die ersten zehn Gesänge. Copie [in *Devanâgarî*] mit vollständiger Worttrennung von Dr. C. Schütz«.

153 Seiten; ohne Angabe über die benutzten Quellen. Undatirt.

1552. Ms. or. qu. 734.

Râmadâsa's Setupradîpa, Comm. zum *Setubandha* (s. vol. I, 367).

Copie in latein. Umschrift, nach einem Mspt. Fitz Edw. Hall's angefertigt von Siegfried Goldschmidt; = R^{II} in seiner Ausgabe des *Setu* (1880), s. Einl. p. v.

718 pagg., — *âçv.* 1 bis 65, 2 100, 3 144, 4 180, 5 224, 6 281, 7 323, 8 381, 9 440, 10 483, 11 553, 12 604, 13 645, 14 678, 15 718.

Beg.: *asitamahasi setau paṭṭikâyâm udañcat . . .*

1553. Ms. or. qu. 735.

Kṛishṇa's Setuvivaraṇam, in 16 *âçv.*, da hier 13 in 2 Capp. zerfällt.

Copie in latein. Umschrift, angefertigt von S. Goldschmidt; s. Einl. p. XI.

576 pagg., *âçv.* 1 bis 40, 2 64, 3 95, 4 126, 5 163, 6 208, 7 239, 8 286, 9 328, 10 362, 11 424, 12 468, 13 497, 14 509, 15 543, 16 576.

Beg.: *râjnah Pravarasenasya nidhânam yaçaso mahat | kâvyam setur iti khyâtam vyâkhyâtam prayatâmahe ||*

1554. Ms. or. fol. 1305.

Kulanâtha's Râvaṇavadhaṭîkâ.

206 pagg. (à 20 Z., à 26-29 *aksh.*); moderne, für S. Goldschmidt gemachte Abschrift; die Blätter in europ. Weise neben einander liegend; in Bengalschrift.

âçv. 1 bis 18, 2 27, 3 43, 4 57, 5 72, 6 1-67 p. 72-85, v. 68 fg. p. 105-110, 7 122, 8 1-17 p. 122-25, v. 18 fg. p. 85-98, 9 1-43 p. 98-104, v. 44-72 p. 125-30, v. 73-81 p. 132. 133, v. 84-94 p. 130-32, Schluss p. 133, 10 145, 11 160, 12 172, 13 185, 14 195, 15 206.

Beg.: *çricandracûḍacaraṇâmvuruham praṇamya devîṁ (praṇamya ca) giram Kulanâthanâmnâ | vyâkhyâyate Pravarasenanṛpasya sûkta -sandohanr̥bhara- Daçâsyavadhaprabandhaḥ || kalpântarasthrayaçomayadehasiddhyai kâruḥ kṛitî Pra- varasenanṛpo vidhitsuh | yuktyâ parasya ca natîṁ pradiçann abhîśhṭa -devastutîṁ*

kârambha(?)vighnavinâçahetutve (!) || prârabdhasya 'vighnena purisamâptiñ kâmayamânâḥ
sadâcârânumitaçrutisiddham maṅgalam darçayituñ jagadutpattisthitipralayañ sarva-
lokamaheçvaraṁ nâryaṇaṁ namaskurvam âha: namahe 'ty-âdi.

1555. Ms. or. qu. 736.

Setusarajî, s. vol. I, 154.

Copie in latein. Umschrift von S. Goldschmidt, wohl aus Chambers 437.

269 pagg.; — 1 bis 16, 2 26, 3 39, 4 53, 5 71, 6 92, 7 109, 8 130, 9 149,
10 166, 11 193, 12 213, 13 233, 14 250, 15 269.

2. Das Drama (Sanskrit u. Prâkrit).

1556. Ms. or. fol. 977^b.

Der *Kaṇsavadhâ* des *Kṛishṇapaṇḍita* in 6 Acten, s. Wilson Hindu Th.² 2, 400-402. — K.'s Patron ist *Govardhanadhârîrâja*, resp. *Giridhâri*, Sohn des *Toḍarakshiti-pati* aus dem *Taṇḍanakula*.

40 foll. (11 Z., à 41 *aksh.*): ganz modern: jedem *Prâkrit*-Absatz ist seine *châyâ* stets unmittelbar beigegeben. Sehr incorrect.

Prolog mit 29 vv. 5^b, — Act 1 (v. 30-47) 8^a, — 2 (v. 48-68) 11^a, — 3 (31 vv.) 14^b 1), — 4 (49 vv.) 22^a, — 5 (v. 50-86) 30^b, — 6 (72 vv.) 40^b.

Beg.: *çriḡ. n. prârambhaḥ çubhaḥkarmaṇas tribhuvanakleçâbhicârâgama(h)*
kântakarshaṇakamaṇ(karma)kâraṇavidhiḥ kâmadritiyahçrutih | huṇkâro madanasya
nirritiradhûmañjîrasimjâdhvaniḥ çreyahsampaadam âtanotu bhavataḥ Kaṇsârî-
vançîravah || 1 || api ca: Vṛindâranye caraṇti vibhur api satataṁ . . || 2 || anyac ca,
mumcâ 'mum caṇḍi mânam mayi bhujagaphaṇâ . . || 3 || nâṇḍyaṇte sūtradhûrah:
alam atiristareṇa, adya khalu vṛi(n)ḍarakavṛindaramḍyamânapâdâravṛindasya tuhina-
girimamḍlininayanâṇḍanispamḍukamḍasya | sakalasurâsurauraganarakimmaranikara-
giyamâna tripuradahyâvadâṇasya | tribhuvanabhavanârambhastambhasya | cuturvargu-
lakshmîpratikshyamânakṛipakâṭakshamḍcalasya bhagavataḥ çri viçveçvarasya prâsâda-
pari 1^b sarasîghni(nmi?) mahûn eva kulakalaḥ ramullasati (sam°), tad atra yâtrâpra-
samgasamgataihṛ nânâdigamṭarâstaryair viridhânarudyavidyârinodamodamânâṇasaiḥ
sakalukalâkalâpakauçalanikarshair vidagdhamiçrair upasthâniyair bharitavyaṇ, tad
yârad etâgnija(etân nija°)vijñânopahâreṇo 'patishṭ(h)e, yataḥ: buddhiṁ vardhayati . . || 4 ||,
parikramya padâṇtare sthitvâ savimarshaṇ: katham anâhata(hûta) eva raṅgaṇ praviçam

1) die unverhältnismäßige Ausdehnung des Prologs und die dürftige Kürze der drei ersten Acte würden allein schon die ganz moderne Abfassung dieses einen so altberühmten Namen führenden Stückes erhärten. Daß der Autor ein Grammatiker war, s. Wilson l. c., geht aus dem Prologe deutlich hervor.

arajñāparāhato no 'pahasaṇīya(h) syām, yataḥ: nā 'gachāṇ upahvayate(hū) . . || 5 ||, nimit-
 taṁ sūca(yi)trā saharshaṁ: spaṇdate dakṣiṇaṁ . . || 6 ||. ākāṇe kaṇṇaṁ da(ṭ)trā: kiṁ b(?)ū-
 thā? dūrādhasaṁcārāprītaṣṭāntasvāntān asmān kenacid abhinavagrathitavastunā
 prayogeṇa bhagaratkathānubāṇdhinā vinodaye 'ti 2^a tad yāvat sa grihaṁ gateā
 grahaṇīm āhūya tathā karoti nepathyābhimukham avatokya: aye katham? rātrijāgarāṇā-
 yāsakashāyitarilocanā . . || 7 || skhalati cithūlagraṇthir . . || 8 ||, vimṛishya: sukhaprasuptā
 payy(patny), etām kālātīpātakārāḥ prabodhayāmi tāvat, pravicya: ārye! katham adyā 'pi
 nidrāsi, nanū 'ditabhūyishṭha eva bhagavān kīraṇamālī, tathā hi: mīlatkaṇṇava . . || 9 || apī
 cā, 'tipatati purāṇdhṛṇṛihācārasamayah, nanv etām eva tāvat prabhātavelāṇ pativratā-
 dharmam anuvartamānām dīnakarakulavadhūṇ paṇyatu bhavati, tathā hi: udbudhya
 prathamāṁ . . . 2^b pushpopahāraṁ bhuvah || 10 ||: naṭī (saha)so 'pasṛitya: esa
 'hmi āṇavedu ajjo ki(ṇ)ṇimittāṁ maha ccea paccuse saddārida 'hmā?; sū°: ārye
 tvaṛayamty ate (ete) nānādigaṇṭhāgatāḥ sakalakalājaladhīśāmyātrikā yātrikāḥ saṁgi-
 turāṇaprasaṇḡāya māṇ, tat prasādhyā(n)tām pātrāṇi pravēcōcitavarnīkāparigra-
 heṇa; naṭī: ko uṇa edāṇaṁ samāliṇaṇaṁ majhje niggahāṇuragaha(ṇuggaha)-
 samattho ajjaṭṭo jḡasa (jassa) yuido (purado) ṇaccāgo (°mo), chāyā: . . samāji-
 kānām . .: sū° ārye! ayam eva tāvad akhīlabrahmāṇḍamaṇḍapa upamahānataḥ
 sṛishṭīsthitipralayanāṭīkāśūtradhārāḥ sūtrātmā vīṇasākṣī bhagavān vidu(imdu)-
 ṇekarāḥ, tatpādapadmaparicaryāparyāptaprapṛptaṁ sāmṛājyadhuraṇḍharo Govardha-
 nadhārīrājaḥ ca; naṭī: ko uṇa eso Govardhanadhārīti bhāṇijjayi? chāyā: . .:
 sū° tad ākaṇṇyatām yadi kautukam, asti kṣmāpālamaulī(?) jvaladamalamāṇṇeṇiroha-
 draucir (? zwischen dr und au fehlt eine Kürze) (- - fehlt) vīciprapaṇcachurita-
 padanakhapre(ṇ)khadudyanmayūkhaiḥ | yenā 'kāle 'pi bālāruṇakaramikarojjāgaro(j)jṛim-
 bhamāṇa -jyotsnājālāir jatūlaṁ sphuṭam ajari haniccakra(ajani haricca°)vālām 3^a
 tarālaṁ || 10 (?) || apī ca, vīpīpātālamūlaṁ . . tasmin yatkīrtipadme bhramati madhu-
 karāḥ ṇarvarīsārvabhaṇmaḥ || 11 || tasyā 'sti Tamaṇḍanakulāmalamaṇḍanasya ṇṛī Toḍa-
 rakṣhitipates tanayo nayajnaḥ | nānākulākalagrahaṇsarīdagadhagoshṭ(h)īm eko 'dhi-
 tiṣṭ(h)ati gurur Gīrīdhārīnāmā || 12 || tena cā 'haṁ sarahumānam āhūya samājena
 diṣṭo (samādi°) 'smi, yatati (atipatati? s. Z. 10) purāṇdhṛṇṛihācārasamayah (Lücke,
 jedenfalls fehlt: naṭī:) jayi evaṇ tā kisa kisa cīṇṭāyajjāulahiāo via ciraṇṇto cūlasi(ṭṭh!)
 chāyā: . . cīṇṭayan; sū°: priye! mahad eva cīṇṭāsthānam sabhyopasthānam, tathā hi:
 nā 'hūtā . . || 13 ||; naṭī: ajja! jayi ebhaṇ tā kiṁ ti apyā saṇkade pādijjayi, chāyā: . .:
 sū°: ārye! tvaṛayati nṛipagosṭ(h)ī sa(ṇ)stavaḥkhyātīlīpsā jadayati ca vīdagdhārādhanā-
 sāhasikyāṁ | iti na samadhikartuṁ rūpakam no viraṇṭuṁ prabhavati bata dolārohad-
 utthaṁ mano me || 14 ||: naṭī: 3^b ko uṇa uāo vīaddhārāhaṇassa? chāyā: . .: sū° priye
 māṇā 'py esha marṣaḥ cīraṇ cetasi vartate, yah prācā(ṇ) vācām udārān . . || 15 || apī ca:
 sārasvate . . || 16 || anyac ca: nirmajyā sudhūvīraiḥ . . || 17 ||, smṛitīm abhinūya saharshaṁ:
 ārye! diṣṭyā samāsūditāḥ khalu durāṇṭacīṇṭākāṇṭārasaṇṭārahetaḥ, tathā hi: prithvi-
 māṇḍalamaulīmāṇḍanamāṇiḥ ṇṛīmaṇNṛisīnḥātmaḥ kṛitvā Kṛishṇakaviḥ kutū-

1557. Ms. or. fol. 666.

yavanikāntaram 1 bis 7^b, — 2 13^a, — 3 17^b, — 4 21^b; — Schlufs: sam-
mattā karpūramamjarī nāma nāḍikā mahākāñño siri Rāyaseharassa kadā | grīr
astu | munijayanalādi¹¹⁾ pathanāya | samvat 1520 varshe cāke — bricht ab.

1558. Ms. or. fol. 908.

a. 1 (35 vv.) bis 6^a, **2** (48) 10^a, **3** (34) 13^a, **4** bricht kurz vor dem Schluss (*Pundit* p. 102^b, 22) auf 16^a, Zeile 7 mit: *Bhairavâ° mahâvra kim te puṇo vi piṇṇ kuṇomi; rājâ: jo issara kim avaraṇ ppiṇṇ vattadi* ab; jedes Wort ist von dem andern durch einen Punkt getrennt, die Compos.Glieder durch kleine Striche über der Linie.

¹¹⁾ *malādi* ist von zweiter Hand über die ursprüngliche Lesart, die nicht mehr zu lesen ist, übergeschrieben; ob *Jaganmalla* gemeint?

b. beginnt: *çrīg. n. bhadraṃ bhavatu sarasvatyāḥ karayo naṃdaṃtu Vyāsādayaḥ | anyeshāṃ api pravartatām varā raṇī vidagdhapriyā | Vaidarbhī tathā Māgadhī sphuratu naḥ sā kiṃ ca Pāṃcālīkā rītīr api lihaṃtu kāvyakuṣalā jyotsnām cakorā iva || 1 bis 5^a, 2 8^b, 3 11^a, 4 13^a.*

1559. Ms. or. fol. 825.

ratnamanjari des *Pītāmbara*, Comm. zur *Karpûramañjarī*; im Wesentlichen nur *Sanskṛit*-Uebersetzung.

36 foll. (7 Z., à 33 *aksh.*); ganz modern und sehr incorrect; — **1** 15^b, **2** 28^a, bricht 36^a, Zeile 5 kurz vor dem Schluß des dritten Actes ab (*Paṇḍit* 72^b, 19) mit: *Karpûramanjari sasādhasā priyasakhī tapagatya (!) āgatā (!); Kuramgikā niḥ...*

Beg.: *çrīg. n. | vāṇām bhajāmi sarasām rasadām karṣṇām vīṇāṃkaroṇa dadhātī karadāravīṇāmā(°nām |) vidyāvaṃtīsitaruviṣvaradānavidyā (?) vidyāmuḃjāddhanakahāru-kīrṭtveshāmna (?) || 1 || tene prākṛitaraṃdhasātakam idam yāthārthyatuh saṃskṛite*

dhīraṇām sukhavodhamodañdhaye Pītāmbaraḥ satkariḥ | çobhete iva dāmpatī yadī taylor arthapratītir bhaved ity ālokyā rasena vāharasinaḥ Karpûramañjary atma-nna (!abhūt) || 2 || bhaddam vossa(?)gīrā prayāntu karayo Vyāsādayo vṛiddhīṭām anye-shām api varttatām khalu parā raṇī vidagdhapriyā | Vaidarbhī nanu Māgadhī sphuratu naḥ sā ki va (kiṃ ca?) Pāṃvālīkā rītīgara (! °tīr eva?) lihaṃtu kāvyakuṣalā jyotsnām vakorā iva || 3 ||

1560. Ms. or. fol. 864.

Der Anfang desselben Commentars.

5 foll. (9 Z., à 26 *aksh.*); 5^a bricht in Zeile 3 ab. Ganz modern.

1561. Ms. or. fol. 977^a.

Das *Dharmavijayanātakam* des *Çuklabhūdeva*, in 5 *aṅka*; mit dem Commentar des *bhaṭṭa Bhavānīçamkara* (verfaßt samv. 1869).

52 foll. (11 Z., Text à 39 *aksh.*, Comm. à 43 *aksh.*).

Comm. beginnt: *çrīg. n. | çrī Bhūderagurūṃ natrā Sām̃baÇam̃busvarūpiṇaḥ | Bhavānī-Çam̃karena 'sya kriyate hy arthadīpikā || 1 || athā 'trabhavaṃtaḥ çrīmad-Bhūdevaçuklā dharmavijayākhyānātakaryājena dharmaçāstrārtham viva-ksharas tad racayaṃti sma, yatrā "dyapadye nāṃdīsaṃjñake 'righnasamāptaye kṛitaṃ maṃgalaṃ çishyaçikshāyai nibadhmaṃti: prakāṭite 'ti.*

Text beginnt: *prakāṭitanijarūpo dvādaçārābhiraṇe vibhur api hṛīdayābje dīpa-rad divyamūrtiḥ | tribhuvanam idam otaprotam evā 'sti yasmin su jayati jagadīçaḥ çāstrasiddhāntagamyah || 1 || nāṃdyaṃte Sūtradhārah: alam utivistureṇa, adya tāvad āhūya samādishṭo 'smi çrīmad-Dīlīdayitavetanadānāmūtyena mahitucaritaçrīmahatā Keçuradāsena, yad: rayam dharmaçāstrānusārīprayogābhīnayanā "tmānam vīno-*

daytum ichâmas, tad Bhûdevaçuklagrathitena navena Dharmavijayanâmnâ nâta-
 kena sambhâranîye 'yam smârtasabhe 'ti, sadanamuyet (tadanunayât?) kâmtâm âhûya
 saṃgîtakarma 'tutishṭ(h)âmi, (nepathyâbhimukham acetokya): ârye! itas tâtat; — praviçya
 naṭî: esa 'hmi; — sù° ârye! sannihitâni nepathyaridhisâdhanâni?, — naṭî: ajjacalanayya-
 (ppa!)hâveṇa sadhram jerva sāhaṇaṃ sajjaṇ, kiṃ uṇa tumhāṇaṃ kajjaṇ?, — sù° ârye!
 'nuramjanîyaḥ khalu dharmakarmarasikah sakalavidyâpravîṇah Keçavadâsah; —
 naṭî: ke ṇu khhu tassim tutthe anuhāṇaṃ lāho?, — sù° dāridryabhaṇṇaḥ, — naṭî:
 kahaṇ vā?, — sù° prasiddhaprabhâro mahâradâ(n)yaḥ khalv asau rājarshir yaḥ pūrṇa-
 manorathair arthiśārthair anīḥaṇ evaṇ (c)lūghyate, yathā: citāṇ¹) mānasamunnataṃ
 karayugaṇa ṣrīpushkaraṇ padmajā -jaṇmsthānatayā samudramahimā "krāntuḥ
 çayo dakṣiṇaḥ | setuḥ dharmakathāmbudhes tava matis tvāṇ ca prabhâsaṇ jaṇaḥ
 prāptaḥ Keçavadâsa! citraṇ iha kiṃ prāpnoti yad rāṇchitaṇ || api ca: vāṇyâ viru-
 dhyati raṇā raṇayā ca vāṇi tâtac ca nirrahati çâçratiko virodhaḥ | yāvan na darça-
 yati Keçavadâsa esha premaprasâdakaraṇâkādushaṇ katâkshaṇ || api ca: Vain-
 yâdvad anushaṅgato 'py etan nāmamaṅgalakîrtanaṇ nâtakasyâ 'pi satkâryatâm âyâ-
 dayati (âpâ?) 'ti yuktam etat, paçya: saṃprāpto 'nuçapaṇ (°yam) sado divishadāṇ
 Sāṃketamātraṇ nayan²) yātah Keçavadâsabhāvaṇ adhunâ Rāmo 'nugrihṇāti
 naḥ || yaç cai 'tanmukham îkshate kîlu kripâdṛishṭyâ svayaṇ vîkshate ye cai
 'tasya guṇāṇvâdaniratâs te svargabhājâ yataḥ ||, — naṭî: jujjā, — sù° katamat pra-
 karaṇam abhinîyai 'naṇ prasâdayāmaḥ?, — naṭî: ṇaṇ khkhu dāṇim jerva ajjañ-
 tteṇa bhaṇidaṇ, jaṇ: Bhûdevamissarāideṇa dhammavijayeṇa nâdaeṇa ede ârāhaṇīe
 'ti?, — sù° Vijayapurîyajanavadanâravindâ(t pr)âcîmodaṇtaçravaṇadattacetasaḥ vi-
 smṛitaṇ khalu mayâ, — naṭî: ko ṇu khkhu udaṇtaḥ?, — sù° kiṃ atra jagatînâya-
 kayoh purâ saṃgare vṛittam iti prishṭah ko 'py avâdit: iha hi adharma îva dharmāṇa
 bhûbhâarakshamabâhunâ madhyadeçakshitibhujâ jito dakṣiṇabhûpatih; — nepa-
 thye: âḥ pâpa! mîrkha! çailûsha! katham eteshu srechâvîhârishu bravîshi mahârāja-
 parâjâyakathāṇ, yataḥ: kopāṇṛitasteyaçarîrahînsâkârpaṇyamâlînyanṛiçamṣabhâvâḥdur-
 dāntatâ 'nîṇdriyanîgrahaç ce 'ty ekaikaço dharmavadhe samarthâ, — sùtra° ârye! sa-
 kalajanesu prachannanivâsâyâ 'dharmenâ rājnâ samâjnpto ryabhicârajanmâ Varṇa-
 saṃkaraḥ yatnâ (patnyâ?) Nîcasamgatyâ saha ita evâ 'bhîrartamāno madvacanâd
 upajâtakrodha îva lakshyate, tad ehi tîvad apasarâva iti nishkrântau, prastâvanâ, —
 tataḥ praviçati Varṇasaṃkaro Nîcasamgatiç ca, Va°raḥ: âḥ pâpe 'ti punaḥ paṭhitrâ

1) tara citāṇ kulajâtyâdyabhimânânnataṇ ṣrīPushkaraṇ ṣrînivâsaṇḥ dakṣiṇaḥ
 çayo hasto Lakshmyutpattisthânateṇa samudrasya mahimā(?) mahimānam ullāṅghitamāṇ,
 buddhîr dharmakathâsamudrasya setuḥ, mānasam unnataṇ ity-âdi citâdiviçeshaṇâṇḍāṇ
 çishṭateṇa Mānasâditîrthâni tvadavayavabhûtâni traṇ tu Prabhâsarûpa iti bhâvaḥ; vâgdevî-
 lakshmyo(h) çâçratiko virodho 'pi yatkatâkshâd apaiti ity âha: vāṇye 'ti.

2) Ayodhyâmatraṇ svarlokaṇ prâpayan, Ayodhyâsthânâṇ evo 'pakritaṇ nâ 'nyeshâm
 iti paçcâtâpaṇ prâpta etatsamaye Keçavadâsabhāvaṇ prâpto Rāmo 'smân anugrihṇāti.

paçya re vaidhaya bharata! baṁdhūnām api nidhame nibaddhacit(ṭ)ah, — schließt 11^a: iti çrīma Chuklabhūdevaviracite Dharmavijayanāmmi nāṭake prathamam 'ṁkaḥ.

Act 2 bis 24^a, 'dharmodyogo nāma; prathamata¹⁾ eva prastāvanāyām prakshiptasya vyabhicārasambhavyasya Varṇasaṁkarasya Nīcasamgatya saha praveśham Adharmakhyāpanayoktāmudhye nibarhaṇasaṁdhau kathyamānavijayasya Dharmasya rājno praveçatāntarhitam Adharmācaraanam Vyabhicārādipraveçena vaktum dvitīyam aṁkam ārabhate kari(ḥ): tata iti, tataḥ praviçati Vyabhicārah: ājnapto 'smy Adharmena . ., — 21^a kokaçāstre (ratīçāstre Schol.) saṁgīte ca pravīṇaḥ.

Act 3 bis 31^b (ohne Namen): Comm. beg.: aṁtaritāṁke Adharmena caturdaça(caturdaça)vidyāvighātāya maudhyādān preshayishyāma iti yad uktam tac ca jagati tais tathā 'yatya kṛitam ityupodvātam vaktum Paṁḍitasamgati-Parīkshārit(ṭ)āntena kavir āha ta(ta) iti, Text beg.: tataḥ praviçati mahiruhaçākḥāvasaktaraj(j)ro 'dbaṁdhanenā 'tmānam vyāpārayanti Paṁḍitasamgatiḥ, Paṁḍi^o: hā mātaraç caturdaça vidyā hā . ., — schließt: saraidyaganako nishkrāntaḥ [Smārtaḥ], iti çrīmallabhū(!)viracite . .

Act 4 bis 39^b vyavahāravihāro nāma. Schol. beg.: atha mukhyasaṁdhau prakṛitasya 'dharmasya parājayam vaktum dharmajayam ca vaktum caturthāṁkaḥ ārabhyate, Text beg.: tataḥ praviçati prāñvicākaḥ, — 35^b iti nishkrāntau, vishkambhakaḥ, tataḥ praviçati Vyavahāro Daṁḍaḥ ca; Vya^o: ratsa! kashṭā khalu rājasevā, — schließt: iti çrīmadhukta(chukla!)bhūdevavira^o.

Act 5 bis 52^a nāyakanāṁdano nāma; beg.: tataḥ praviçati Prāyaścittam, Prā^o: parākasāmtapanakṛichraka . ., — 43^b iti nishkrāntau, çuddhaviškambhakaḥ, tataḥ praviçati rājā Kavita vibhavataḥ ca parivārah: Kavita: mahārāja jānugdhaç(!ghna)salilāḥ . ., schließt: rājā: punaḥ Kāçīdarçanam utsuko 'smi yadi bhaved abhimatam bhavātūnām: — Vidyāḥ: tad ehi ratsa! sahāi 'va tāvat sādhyāma iti nāyayena nishkrāntāḥ sarve çrīḥ iti çrīmac chuklabhūdevaviracite Dharmavija(ya)nāmmi nāṭake nāyakanāṁdano nāma pañcamam 'ṁkaḥ samāptaḥ: — Comm. schließt: çrīmad Bhūdevaguruto jñātam dharmāçrutādikaṁ | iti juāpitam asmābhi(r) navam nā 'tra prakalpitaṁ || arthaḥ çabdaḥ ca sarvo 'pi jānātmanau (?) babhuvatuḥ | yayos tathā 'pi cakrāte nāṭakam dīpikāṁ ca yat || 1 (!) || sarvathā vyavahārasya nisheddham (Lücke!) | nāko dharmasya vijayam bu(d)dhvā dharme pravartatam || 2 (!) || na pratipadikaṁ kiṁcit syād yayoh pratipadakam | tau Bhūdeva-Bhavānīçam-karā-khyau nāmakīrtanāt || 3 (!) || asaṁbaddham imam lokam kurvāne hatakilbisham | tau brahmakūṭasthām v iço 'ntarātmā 'ham tu jivakaḥ || 4 (!) || ity evam cic caturdhe 'ti saṁsārālbhir vibhāvyatām | nava-'rtv-ashṭa-sudhāñçv-adve [1869] Çambhunai 'tad vibhāshitam || 5 (!) || mārgamama(del.!)stakakṛishṇāyām pañcamyām pustakam mudā || 6 (!) || iti çrīmad bhaṭṭa Bhavānīçamkaraviracitāyām Dharmavijayavyākhyāyām arthadīpikākhyāyām pañcamam 'ṁkaḥ samāptaḥ ||

¹⁾ prathamataḥ bis tata iti steht im Texte selbst! während es doch zum Comm. gehört.

1562. Ms. or. fol. 802.

Bhavabhūti's Mālatīmādhavam, in 10 *aṅka*. Zuerst edirt in Calc. 1830, und übersetzt in H. H. Wilson's Select Spec. of the Theatre of the Hindu, vol. II (Calc. 1827); deutsch übersetzt von Fritze (Leipzig 1883).

52 foll. (14-18 Z., à 25-30 *aksh.*); ohne Datum, modern.

1 7^b, 2 11^b, 3 16^a, 4 18^b, 5 22^b, 6 28^a, 7 33^b, 8 39^a, 9 47^b, 10 52^b.

1563. Ms. or. fol. 1096.

Dasselbe Werk.

30 foll. (13 Z., à 62 *aksh.*); ohne Datum; ältlich; sorgsam geschrieben, hie und da Lücken gelassen: von fol. 21. 22 fehlt ein großes Stück; im Eingang das Jaina-Diagramm und danach: *ṣrī Gautamāya namaḥ* ||

1 6^a, 2 8^b, 3 11^b, 4 13^b, 5 16^a, 6 19^a, 7 22^b, 8 24^a, 9 28^a, 10 30^b.

1564. Ms. or. qu. 663.

»*Mudrārakṣasa* oder des Minister's Siegel, übersetzt von Dr. Otto Willmannus«. Text zuerst edirt in Calcutta (1831), zuerst übersetzt von Wilson l. c. vol. III, sodann von Ant. Marazzi (Mailand 1874).

153 Seiten, undatirt; — und zwar: p. 1—28 Uebersetzung von Wilson Hindu Th.² 2, 127-150: — p. 29—111 Uebers. des *Mudrārakṣasa* (Act 1 bis p. 39, 2 p. 49, 3 p. 64, 4 p. 76, 5 p. 91, 6 p. 111), — p. 113 — 148 eine zweite dergl. Uebers. (Act 1 bis p. 132), bricht vor dem Schlufsvers des zweiten Actes ab, — p. 149—153 Uebers. einer Episode aus dem *Rāmāy.* ed. Schlegel vol. I, p. 37—46 »die Entführung« (das *Rishyaṣṛiṅgopākhyānam*), angeblich »Cap. 8, v. 7-21 und Cap. 9, v. 2-70«, in der That aber nur 43 vv. umfassend, bricht nämlich mit p. 153 ab.

1565. Ms. or. fol. 824.

Die *Ratnāvali* des *ṣrī Harsha*, in vier *aṅka*. Zuerst herausgegeben Calc. 1832 und übersetzt von Wilson l. c. vol. III; deutsch von L. Fritze (1878).

62 foll. (7-9 Z., à 25-28 *aksh.*); ohne Datum, modern; — 1 12^b, 2 27^b, 3 41^a, 4 62^b; — fol. 36—50 von anderer Hand (8-9 Z., à 30-32 *aksh.*).

1566. Ms. or. fol. 841.

Vemkaṭācāryapraṇītaṃ Saṃkalpasūryodayaṃ nāma nāṭakaṃ, in zehn *aṅka*.

109 foll. (16 Z., à 25 *aksh.*); ohne Datum; ganz moderne Abschrift; am Schlufs nur: || *ṣrīyamaṭeṣāya namaḥ* || *cha* ||

Beg.: *ṣrīg. n. | yadbhaktipracayātmake dinamukhe dṛiṣṭikṣhamukhetriṇaḥ kṣhi-prasaṃsṛiṭṭarvaratṇaṃ kṣhipati yatsaṃkalpasūryodayaḥ | ta(t)tvair astravibhūṣaṇair*

athigatasrādhinanityonnatīḥ ṣrīmānaraktasame samastavipadu(t)tārāya nārāyaṇaḥ || 1 ||
 api ca, lakshye yatra . . || 2 || nāṃdyaṃte sūtradhāraḥ | ādishto 'smi nikhilasurāsu-
 rakotīrakotīmanīkīrananīkīranāūrājītapādapīṭhasya ṣaraṇāgataparitrāṇasaptatāṃtudikṣu-
 tasya sarasīrṇharāsīnīśahacaritadharmanāḥ saṃsaraṇadahanatāpanīrvāpaṇamahābalā-
 hakasya sarveṣvarasya bhagavataḥ Ṣrīraṃga Vṛishayirī Satyavrata Yadugiri-
 Purushottama Pāṃḍuraṃga-prabhṛtiḥ divyābhīryaktideṣeṣu yathāmitayātrot-
 sarasevāherākavīhitagatāgatacatulacarananālinadhūlīpātalayavītritaḥkṣmātalaḥ yadṛ-
 chayaḥ marudvīdhāntarīyamadhyam adhyāsīnair aṣeṣhaṣeṣhācanagaruḍanīrvīṣeshair
 aṣeshajanasambhāranīyair asaṃbhavadarudhyogaṃdhair abhījanasamuditāsadācāraṣola-
 ṣāḍibhūḥ anādinīyāmahārartasambhāranīyamānabāhyakudṛṣṭīkathakaraṃbhāranama-
 thanagaṃdhasīṃdhurair adhījīgamishītamuktīghaṃtāpathair akhaṃdadīṇmalaṣīkhaṃ-

2^a dakair aupanishadarahasyopadeṣadeṣīkair avagatasakalakalākālāpāḥ atra-
 bhavadbhīr āryamiṣraḥ | yad uta, lalitamanasāṃ prītyai bibhrad rasāṃtarabhūmi-
 kām anavamaguno yasmīn āryaraso 'navamusthitaḥ | jananayadarjūṃghālārtichī-
 dāmugūḃbharan nāṭaparishadā tenā 'srāḍyaṃ satām upacmṛati || 3 || pratigṛhīta ca
 mayā Bharatamatopādhyāyasya ṣaīḥśhacakraṇartinaḥ Saṃtoshapālaka-nāma-
 dheyasya ṣaīḥśhacakraṇartinaḥ (nochmals) putreṇa pratibhāṭakuṣīlarakamṭhīrareṇa
 raikūṃt(h)avinodīnā sapratījṇaṃ viduṣhām ājñā || divyaprayogadīdṛkṣhādattakṣhaṇā
 vicakṣhaṇāḥ ca samuditāḥ sāmājikāḥ, tathā hi: . . || 4 || . . . 3^a sūtra° ārye kiṃ na
 ṣrutam idaṃ te, asti khalu saṃstālokasambhāranīyasya vīṣvātīṣājīno Vīṣvāmītragotra-
 saṃbhavasya vīṣuddharīdyāvīhārāpūṃḍarīkasya PūṃḍarīkākṣhaSomasūsambhavasya 'naṃ-
 taguṇaṣevadher Anāṃtasūrer ātmasambhavaḥ Ṣrīraṃgarājādivyājñālabdhavedāṃ-
 tācārya kari tārkikasīṃha iti prakhyātānāmadheyāḥ chātrajanāṃnībaddhajāitra-
 dhvajaprasādhitadaṣṭīṣaudhaḥ sarvataṃtrasaṃkūṭapra[ve]ṣanavīṣaṃkūṭamatīḥ ṣrī-
 mad Vemkaṭanāthaḥ kavīḥ, . . || 12 || api ca: . . || 13 || api ca: . . || 14 || sa ca vīṇ-
 ṣatyaḥ de vīṣvatanānāvidhavidyas trīṇṣadvāraṃ ṣrāvitaṣārīrakabhāṣhyāḥ | ṣreyāḥ
 ṣrīmān Vemkaṭanāthaḥ ṣrutipathyāṃ nāṭapṛītyai nāṭakam arghyaṃ vyadhitai 'tat
 || 15 || . . 4^b kiṃ ca, vīdyāsāṃpannīdhīr arahito Vemkaṭeṣaḥ karīṃdraḥ siddhā-
 raṃbhaṣ cīram abhinaye māmakaṇātravargāḥ | prakhyāte 'yaṃ parishad anaghā pakṣha-
 pātīnābhījñā Rāmādīnāṃ kuladhanam idaṃ raṃgatāṃ yāti raṃgaṃ || 21 ||; — die
 prastāvanā bis 5^b, tataḥ pravīṣati Vasaṃtadattahastāḥ kāmāseṣita(h) Kāmāḥ; Kāmāḥ:
 kaḥ khalv ity ādi punaḥ pāṭhiteā Ratīḥ: ajjāṭṭa . ., — prathamō 'ṇkaḥ (mit
 93 vv.) bis 15^a.

aṃka 2 (101 vv.) 30^a: beg.: tataḥ pravīṣati Ṣradldhā Vīcāraṇā ca; Vīcāraṇā:
 saḥi Saddhe . ., — praveṣakāḥ bis 16^b, tataḥ prav. rājā Vyavasāyaṣ ca, rājā: senāpate.

aṃka 3 (47) 37^b: beg.: tataḥ pravīṣato Rāga-Dreṣhau; Rāgaḥ: sakhe.

aṃka 4 (58) 45^b: beg.: tataḥ pravīṣati Kāmo Vasaṃtaṣ ca; Kāmāḥ: sakhe Vasaṃta.

aṃka 5 (69) 58^b: beg.: t. pravīṣati Daṃbhaḥ Kuhanā ca; Daṃbhaḥ: aṇi
 dharmapatni Kuhate tvāṃ saṃbodhayāmi.

aṃka 6 (86) 68^a; beg.: *t. pr. kaṃcuki; kaṃcukī: ahaṃ hi devasya Mahā-mohasya Darpaśambhavastumbho nāma sadāgamupratirodhakaḥ pratihārī.*

aṃka 7 (51) 75^b; beg.: *t. pr. Saṃskāraḥ; Saṃsk.: ahaṃ khalv Anubhava-mushyāyanaḥ Saṃskārāparanāma devasya Vīekasya cikshitasarvarishā[ya?]ḥ cūpī dāira-cūpīnaṃ Viçvakarmānam asuraçilpīnaṃ Mayam ca vijitya viçramābhilāshī . .*

aṃka 8 (103) 89^a; beg.: *t. pr. Abhiniveçaḥ; Abhi°: svasāmarthyam bahu-matyā hrishyamī vyasaneshu saptasu mudhā "rabdheshu mappreshitāḥ . .*

aṃka 9 (53) 95^b; beg.: *nepathye: mohākūpāra kukshimbharir ayam . .*

aṃka 10 (95) 109^a; beg.: *t. pr. Viṣṇubhaktiḥ; Vi°: ahaṃ vaikunṭha-dāsyai kalāsyatilāvinodinī | viçrakilviṣhasaṃhāravibhramārabhaṭī naṭī || 1 ||, — schließt: . . prīyatūṇi Vāsudevah || 95 ||*

1567. Ms. or. fol. 862.

Sanskrit-Uebersetzung der Prākṛit-Stellen des Drama's Subhadrâharana.

3 foll. (11-13 Z., à 33-35 aksh.): ohne Datum, modern.

Beg.: *çrīg. n. | idāṇiṃ Subhadrâharanasya prākṛitasyo 'latthāḥ¹⁾ likhyante | naṭī: eṣhā 'smi ājnāpayate āryaḥ, smaraṇenā 'nugrihītā 'smi | naṭī: āçcaryam 2 katham niçcayena anavaraturāṇarasavaçikṛitamanovinodanirgamītasakalakālasya. Es treten noch weiter auf: Patralekhā, Vakulamālā (v. 42), °likā, Lavāṅgikā (v. 43), Subhadra, Mālatikā, Kalā° (?); auch sind einige çloka vorhanden ohne Nennung der Personen, denen sie zugehören. — Schließt: iti Subhadrâharanachāyā, nāṭakasya prākṛi-toddhāraḥ samāptaḥ ||*

1568. Ms. or. fol. 907.

Fragment des çrī Hanumadvirucitam mahānâṭakam (Recension des Mo-hanadāsa), s. Wilson Hindu Th.² 2, 303. Aufrecht Catal. 142^b fg.

20 foll. (16 Z., à 35 aksh.): samvat 1927 nā āçvina çuklapaksha 13 trīyodaçī guruvāsareṇa adye 'ha çrī Vallabhigrāma vāstaryam ūdicysahasrajnāṭīya badhe-kā(?)pārushottamātmaja Hariçamkareṇam idaṃ pustakam lekhanīyam çubham bhavatu çrī Kāṭhīyārādāprāntanāreraçī mu°valā ||; blaues Papier; der Text mit gelbem, rothgesäumtem Rande eingefasst; auf 1^a: *atha çrī Hanumān anāṭaka prārabhyate.*

Act 1 (51 vv.) bis 4^b *Sītāsvayaṃvaro nāma*; beg.: *çrīg. n., aha Hanumān anāṭakagraṃtha likhyate || kalyāṇānām mīdhānam kalimalamathanam . .* Die Verse: *āsīd ūdbhaṭabhūpati°* (Aufrecht l. c.) fehlen: auf v. 3 (s. ibid.) folgt hier als v. 4: *ye pūrve Kuçikātmajādharaparitrāṇaprasaktāhare; — 2* (32) 6^b *Jānakīvilāso, — 3* (26) 8^b, — *4* (17) 9^a, — *5* (60) 13^b, — *6* (48) 16^b *Hanūmadvijayo, — 7* (23) 18^a, — *8* bricht in v. 43 ab; bei Aufrecht hat dies Cap. 55 vv. und folgen noch *9—14.*

¹⁾ cf. gujr. *ulaṭum* reverse, changed, *ulaṭāvavum* to alter the original.

3. Fabel, Erzählung¹⁾, Chronik.**1569 — 73.** Ms. or. qu. 499—503²⁾.

Somadeva's Kathāsaritsāgara, Buch (*lambaka*) I—XVIII; — Herausgegeben von Herm. Brockhaus, Leipzig 1839—62³⁾. Buch I—V erschienen gleichzeitig mit dem Text auch in Uebersetzung; von Buch VI. VII hat Brockhaus Inhalts-Analysen gegeben in den Berichten der phil. hist. Classe der Königl. Sächs. Ges. der Wiss. 1860 (VI). 1861 (VII); — eine englische Uebersetzung des ganzen Werkes von C. H. Tawney liegt in der Bibl. Indica vor (1880—84).

Diese fünf voll. enthalten, auf 820 foll., die von Brockhaus mit »D« bezeichnete Handschrift. H. H. Wilson hatte dieselbe für ihn 1835 »aus⁴⁾ der Handschrift, welche der verstorbene Oberst Wilford dem Sanskrit College in Calcutta geschenkt hatte«, abschreiben lassen: »sie ist sehr deutlich und ziemlich correct geschrieben«. Die Seite hat 9 Zeilen zu 49-54 *akshara*: 1572 ist aber (mit Ausnahme von foll. 437—43. 691) von einer anderen Hand, die Zeile zu 42 *aksh.*

1569 (Ms. or. qu. 499)⁵⁾ enthält *lambaka* I—V (*tarāṅga* 1—26) auf 176 foll. (foll. 68—90. 120 ff., ohne Verszählung, die auch in den folgenden Bänden fehlt).

lambaka I, mit 8 *tarāṅga*, *kathāpīṭho nāma*, bis fol. 36^b. Beginnt: *ṣṛīyaṃ diṣati vaḥ śyāmaḥ śambhoḥ kaṇṭho manobhuvā | amkasthapārvatidīrṣṭipātair iva vireshṭitah || 1 ||* tar. 1 bis 4^a, 2 7^b, 3 11^a, 4 16^b, 5 22^b, 6 30^a, 7 34^b, 8 36^b.

II mit 6 *tarāṅga* (9—14), *kathāmukham nāma*, bis fol. 73^a. Beginnt: *gaurīnavaparishraṃge vibhoḥ svedāṃru pātu vaḥ | netrāgnibhūtyā kāmena vāruṇāstram ivo 'hitam || 1 ||* tar. 9 bis 40^a, 10 49^a, 11 52^b, 12 61^a, 13 69^a, 14 73^a.

III mit 6 *tarāṅga* (15—20), *lāvāṇako nāma*, bis 120^a. Beginnt: *idaṃ gurugirīṃdrajāpranayamaṇḍarāṇḍolanāt purā kila kathāṃṛitaṃ harāmukhāmbudher ulgatam | prasahya rasayanti ye vigataṃvighnabaddhariddhaya dhuram dadhati vavudhām bhuvī bhavaprasādena te || 6)* *urvighnaviṣṇavimmanāsiddhaye yad-anugrahaṃ |*

¹⁾ vgl. den hergehörigen Theil der *Jaina*-Literatur.

²⁾ die 10 Bände, Ms. or. qu. 499—508, enthalten das von Herm. Brockhaus für seine Herausgabe des *Kathāsaritsāgara* benutzte, handschriftliche Material, welches er der Königl. Bibliothek zum Geschenk gemacht hat.

³⁾ s. Ind. Streifen 2, 217 fg. 364 fg. und H. Kern im Journ. R. As. Soc. March 1868, III, 167 fg. ⁴⁾ s. Brockhaus, Vorrede zum ersten Theil p. ix.

⁵⁾ diesen Band hatte Brockhaus nach Beendigung des Druckes der Königl. Bibl. zu Dresden geschenkt (s. am oben a. O.), später aber von da durch Umtausch zurück erworben, und ist er daher mit dem Doubletten-Stempel der Dresdener Bibliothek versehen.

⁶⁾ dieser Vers steht auch am Schlusse des Bandes, nach der Schlussunterschrift von *lambaka* V; ebenso dann auch am Beginn von *lambaka* VIII—XII. XV—XVIII.

manye sa vavre dhâtrâ 'pi tasmai vighnâjite namaḥ || **tar. 15** bis 79^b, **16** 84^b, **17** 91^a, **18** 107^a, **19** 111^b, **20** 120^a.

IV mit **3** *taraṅga* (**21—23**), *Naravâhanâdattajanma*, bis 138^b. Beginnt: *karṇatîlavalâghâtasîmaṃtitakulicûlah | paṇṭhînam iṣa siddhînâṃ diṣa jâjati vighna-jit* || **tar. 21** bis 126^b, **22** 135^b, **23** bricht auf 138^b in v. 90 ab (der Schlufs, bis v. 94, fehlt).

V mit **3** *taraṅga* (**24—26**), *caturdârikâ nâma*, bis 176^a. Beginnt: *mudaghîrṇitavaktrotthaiḥ siṃdhîraiḥ churayan mahîṃ | heramvāḥ pātu vo vighnân svatejobhir daham iṣa* || **tar. 24** bis 149^b, **25** 163^a, **26** 176^a.

1570 (Ms. or. qu. 500) enthält *lambaka* VI—VII (*taraṅga* **27—43**) auf 126 foll. (foll. 177—302).

VI mit **8** *taraṅga* (**27—34**) *madanamañcukâ*, bis 238^a (62 foll.). Beginnt: *tarjayam iṣa vighnaughân namitonnamitena yaḥ | muhur vibhâti çirasâ sa pâyâd vo gajânanaḥ* || **tar. 27** bis 185^b, **28** 193^b, **29** 202^a, **30** 207^b, **31** 211^b, **32** 219^a, **33** 227^b, **34** 238^a.

VII mit **9** *tar.* (**35—43**), *ratnaprabhâ*, bis 302^a (64 foll.). Beginnt: *keli-keçagraharyagragaurîkaranakhârîtaṃ | çirâyâ 'nekacaṃdrâdhyam iṣa çârvaṃ çiro 'stu vaḥ* || **tar. 35** bis 245^b, **36** 251^a, **37** 261^a, **38** 267^a, **39** 276^b, **40** 281^a, **41** 283^b, **42** 292^a, **43** bricht auf fol. 302^a in v. 260 ab.

1571 (Ms. or. qu. 501) enthält *lambaka* VIII. IX (*tar. 44—56*) auf 132 foll. (303—436).

VIII mit **7** *tar.* (**44—50**), *Sûryaprabhâ*, bis 366^a. Beginnt: *idaṃ gurugîrîṇdrajâ° | om namo bhagavate 'ghorabhâtîrakâya namaḥ | calatkarṇânîloddhûtasîṃdhîrârîṇîtarîṇbarāḥ | jâjaty akâlê 'pi sṛjân saṃdhyâm iṣa gajânanaḥ* || **tar. 44** bis 310^b, **45** 327^a, **46** 337^a, **47** 340^a, **48** 347^b, **49** 357^b, **50** 366^a.

IX mit **6** *tar.* (**51—56**) *Alaṃkârâvatî*, bis 436^a. Beginnt: *idaṃ guru° | om Nisumbhabharanamro(r)rikhacitâh¹⁾ parvatâ api | yaṃ namamti 'ra nṛityaṃtaṃ namâmas taṃ vinâyakam* || **tar. 51** bis 375^b, **52** 392^b, **53** 400^b, **54** 410^a, **55** 419^b, **56** 436^a.

1572 (Ms. or. qu. 502) enthält *lambaka* X—XII (*tar. 57—93*) auf 258 foll. (437—695).

X mit **10** *tar.* (**57—66**), *Çaktiyaças*, bis 96^a (532^a). Beginnt: *om namo ghorubhârîravîya | karavadarasadriçam akhîlaṃ bhuvanatalaṃ yatprasâda(taḥ) kavayāḥ | paçyaṃti sūkshamamatayāḥ sâ jâjati sarasvatî devî || idaṃ gurugîrîṇdrajâ° | avârâñyaṃ ripubhir vârañyaṃ karaṃ numāḥ | Heramvasya sasîṃdhîram asîṃdhîram aghachidam²⁾ ||* **tar. 57** bis 443^b, **58** 449^b, **59** 457^b, **60** 469^a, **61** 484^b, **62** 495^b, **63** 504^a, **64** 511^b, **65** 523^a, **66** 532^a.

¹⁾ *khavitâḥ; kharvitâḥ* Brockhaus.

²⁾ *°ra-madya-chidam* Brockhaus.

XI mit einem *tarāṅga* (67), *Velā*¹⁾, bis 101^b (537^b). Beginnt: *idaṃ guru° || oṃ namo mṛityuṃjayabhattachāraakāya namaḥ | namatā 'ṣeshavighnanudyavāraṇa(ṇ) vāra-ṇānanam | kāraṇam sarvasiddhinām duritāṇṇaratāraṇam ||*

XII hier mit 16 *tar.* (68 — 93), *Çaṣāṇkaratī*, bis 258^a (695^a). Unvollständig, bricht in 94, 13 ab: der Rest (94 — 103) fehlt. — Auch *lambaka* XIII (*Madirāvatī*) mit einem *tar.* (104), der noch in diesem Bande stehen sollte, fehlt. — XII beginnt: *idaṃ gurugirīndrajā° | oṃ namo mahāgaṇeṣāya, aryaḥ vo vighna-vidhvaṇsakīrtistambham iva 'tkshipan | karāṇaṃ gaṇapatiḥ krīḍallīna²⁾ bhṛṅgākṣarāvaliṃ ||*, — *tar.* 68 bis 540^b, 69 548^b, 70 554^b, 71 567^a, 72 586^a, 73 605^b, 74 619^b, 75³⁾ 628^a, 76 630^a, 77 634^a, 78 639^b, 79 641^b, 80 644^a, 81 648^b, 82 651^a, 83 653^a, 84 655^b, 85 657^b, 86 664^b, 87 667^a, 88 669^b, 89 674^b, 90 683^b, 91 686^b, 92 690^a, 93⁴⁾ 694^b.

1573 (Ms. or. qu. 503) enthält *lambaka* XIV — XVIII (*tar.* 105 — 124) auf 128 foll. (693 — 820).

XIV mit 4 *tarāṅga* (105 — 108), *pañca*, bis fol. 714^b. Beginnt: *tushtēna yena dehārdham apy amāyai samarpitaṃ | sa vo dadātv abhīmataṃ varadaḥ pārvatī-patīḥ || tar.* 105 bis 696^a, 106 702^a, 107 706^b, 108 714^b.

XV mit 2 *tar.* (109. 110), *mahābhīsheko nāma*, bis 727^a. Beginnt: *idaṃ guru° | ṣṛīgaṇādhipataye namaḥ | niṣāsu tāṇḍavoccamṇḍaḥ camṇḍam⁵⁾ cītākāṣṭhikarāḥ | jyotīṣhi puṣṭhānn iva ras tamo muṣhṇātu vighnajit || tar.* 109 bis 721^a, 110 727^a.

XVI mit 3 *tar.* (111 — 113), *Suratamañjarī*, bis 742^a. Beginnt: *idaṃ guru° | ṣṛīgaṇaputaye namaḥ | pātu ras tāṇḍavodḍinagaṇḍasīṇḍūramamṇḍamaḥ | vārtā-bhīprīta⁶⁾ pratyūhapratāpa iva vighnajit || tar.* 111 bis 731^a, 112 739^a, 113 742^a.

XVII mit 6 *tar.* (114 — 119), *Padmāvatī*, bis 781^a. Beginnt: *idaṃ guru° | ṣṛīgaṇaputaye n. | dehārdhadhṛitakāṃto 'pi tapasvī niryaṇo 'pi yaḥ | jagatstutyo namas tasmai citrarūpāya çambhāve || tar.* 114 bis 748^b, 115 754^b, 116 758^b, 117 765^a, 118 772^b, 119 781^a.

XVIII mit 5 *tar.* (120 — 124), *Vishamaçīlo nāma*, bis 820^a. Beginnt: *idaṃ guru° | oṃ namo gaṇādhipataye | camḍrāṇanārdyadehāya⁷⁾ camḍrāṇṇeṣutāmārttaye | camḍrārkanālanetrāya camḍrārdhaçirase namaḥ || tar.* 120 bis 785^b, 121 795^b, 122 799^b, 123 811^a, 124 820^a.

Schließt: *ity asyāç va tadā varam girīsutākāṃtā(°taḥ) kathāyā dadau⁸⁾ || iti Kāçmīrikabhattachāçī Somadevavīracite kathāsaritsāgare Vishamaçīlalaṃvake*

¹⁾ oder *Jayendrasenā*.

²⁾ *krīḍan lasad°* Brockhaus.

³⁾ *prathāmo vetālaḥ (!)* fol. 628^a.

⁴⁾ *ekonaviṃṣo vetālaḥ (!)* fol. 684^b.

⁵⁾ *tāṇḍavodḍamṇḍaṇḍā°* Brockhaus.

⁶⁾ *vāntābhīprīta* Brockhaus.

⁷⁾ oder *°nārdha*; *nārdha* Brockhaus.

⁸⁾ hiermit (als v. 251) schließt auch der Text bei Brockhaus.

pañcamas tarāṅgaḥ | samāpto 'yaṁ Viṣamaçîlalaṁrakāḥ | āditaḥ caturviṁçottaraṁ
çatam¹⁾ | samāptaḥ cā 'yaṁ vṛihatkaṭhâsaritsâgaro nâma kuthâsamgrahaḥ.

athu²⁾ graṁthakârâbhiprâyaḥ | saṁgrâmalardhaçaçibhrayaçovitânas³⁾
Saṁgrâmarâja⁴⁾ iti bhûmipatir vabhûva | yena 'ratîrya vividhâir vivudhaic citena
(°dhaiḥ çritena H, °dhaiḥ çrutena S) Kuçmîramañḍalam anîyatu⁵⁾ namdanatram ||
tasyâ "tnajo namadaçeshanareça⁶⁾muuli⁷⁾ -mûnikyakâya⁸⁾nikashîkṛitapâdapîṭhaḥ |
çrîmân(Au)amṭa⁹⁾ iti tarkuka¹⁰⁾kalparîkshaḥ çauryaikarâçir udapadyata cakru-
vartî || dvârâgrasîmanicayasya nikṛitta¹¹⁾kaṁṭhaḥ kshiptvo 'daraṁ narapater luṭhitas
sa mûrdhnâ¹²⁾ | sevâgatorjita¹³⁾mahâharicakracârūḥ kîrttiçraveṇa¹⁴⁾ paritoṣam ivai
"u¹⁵⁾ râhuḥ || so 'tha Trigartâdhipates tanijâṁ râjendur imdor vahati sma deriṁ |
tamo-'pahâ(ṇ)¹⁶⁾ Sûryavati¹⁶⁾ prajânâṁ ribhâtasamdyâṁ iva viçravamdyâṁ¹⁷⁾ ||
âmnâyair iva nânâdeçasamudbhûtavipraçatasashyaiḥ¹⁸⁾ aghribhir¹⁹⁾ iva ratnabhṛitair
bhîti²⁰⁾bhṛitâṁ bhûbhṛitâṁ api çara (fol. 820^b) ropaiḥ²¹⁾ | kalpadrumair ivâ 'nvaham²²⁾
âçopahatâ²³⁾rtihârîbhir udârâiḥ deryâ yayâ vicitraiḥ²⁴⁾ Kuçmîrâ maṁḍitâ²⁵⁾ maṭha-
pravaraiḥ || yan-nîrmîtâny âmalatoyavahad Vitastâ- vistîrṇa²⁶⁾tîrabhuvi sandha-
sudhâsitâni | vyomâpagâparigatâṁtaHimâdriçriṅga- bhaṁgîṇ²⁷⁾bhajaṁti sutarâṁ
suramaṁdirâni ||²⁸⁾ kshyâ²⁹⁾maṇḍalaikatilako 'py analikabhagno³⁰⁾ yasyâ "nanâ-
mṛitamayo guṇirâṁulharo 'pi | vidveshiparshada³¹⁾çivo 'pi çivâvatârah çrîmân sutaḥ
Kulaçadeva iti kshitiçah || urvîbhṛito namayitum nikhilân udagrân pâtum¹⁶⁾kshamaç

1) ähnlich die Angabe am Schlusse jedes lambaka.

2) was hier folgt, hat Brockhaus nicht mitgeteilt.

3) dieser pāda lautet in H (1576) S (1577) ganz abweichend: çrîSâta(Çâli°², Çâla° S)-
vâhanakulâmvudhipârîjâtaḥ.

4) Râja Tar. 6, 355. 358. 7, 8. 91 wird ein Nachfolger der Königin Diddâ, resp. Sohn
ihres Bruders Udayarâja so genannt, s. Lassen Ind. Alt. 3, 1178. 5) ahîyata S.

6) madanaçeshamahâçu (?) H. 7) mauili S.

8) so auch S, ratna H. 9) so HS, çrîmânâṁta hier.

10) nâma^m für tarku; tatkulla (!) H, tatkula S. 11) nikṛiṁta S.

12) luṭhati sma mûrdhâ H, luṭati sâ mûrdhâ S.

13) tojita HS. 14) stavaṇa S.

15) ivaitya H. 16) der anusvâra fehlt hier, steht in HS.

17) ramdyâṁ H, ramdhâṁ S. 18) ! seeyaiḥ HS.

19) ! avdhibhir H, adhvibhir S; abdhibhir. 20) bhâti H.

21) ! çaranyaiḥ HS. 22) 'nvâham H. 23) ! pogatâ HS.

24) viracitaiḥ H. 25) maṁḍita H.

26) vistîrṇam H. 27) °gim¹ und H, °gîṁ²; °gir S.

28) in HS folgt hier noch ein Vers: dattair asa(ṇ)khyamaṇi(H, haya S)hemamahâ-
grahâra -krishṇâjînadraçinaparvatagosahasraiḥ | viçvaṁbharâḥ racanâyitri (. . . Lücke H,
viçvaṁbharâ . . . Lücke svanâpîṭṛitâya ye 'yaṁ S) viçvaṁ sadâ bhagavatî kila yâ (vîla-
yaṁ S) vibharti ||

29) ! kshma HS. 30) lagno S. 31) °dveshayarshada H, °dveshiparvata S.

ca jaladhīn api sa(ttra)¹⁾dhīrah | śṛiṣṭaḥ surair abhi²⁾navah Kalaṣodbhavo yaḥ ṣṛī³⁾
 Harshadeva itī naptīrvaras sa⁴⁾ yasyāḥ || tasyās sadai 'va⁵⁾ giriṣārcanahomakarma-
 nānīpradhānava(sudānamano)rathāyāḥ⁶⁾ | sarvāgamārthavigata⁷⁾ṣṛavaṇaṣramāyā
 devyāḥ kṣaṇam kim⁸⁾ api cittavinodahetoḥ || nānākathāmṛitamayasya vṛihat-
 kathāyā (Platz, es fehlen vier aksh.)tyaṣagmuvādhi (Platz, es fehlen zwei aksh.) ta
 tasyā(h)⁹⁾ | Somena vipravārabhūṛigūṇābhīrāma-Rāmātma jena vīhataḥ khatu saṃ-
 graho 'yam || vitatatarāṅga¹⁰⁾bhaṅgiḥ kathāsaritsāgarā tarayito¹¹⁾ 'yam | (Platz für
 acht aksh.) (hrī')dayāhlādāya¹²⁾ bhavatu satam¹³⁾ || saṃpūrṇo 'yam kathāsaritsāgarah¹⁴⁾ |

Davon, daß *Somadeva* »diese Sammlung begonnen habe, um die Königin *Sūryavatī* über den Verlust ihres Enkels, des Königs von Kashmir, *Harsha Deva*, durch heitere Erzählungen zu trösten« (s. Brockhaus, Vorrede p. VIII), ist in obigem Wortlaut nichts zu finden. Es ist diese Angabe von da aus auch in Lassen's Indische Alterth.Kunde 3, 1083, ja noch in Bühler's Report über seine Reise in Kashmir (Journal Bombay Branch R. As. S. Extra Number 1877) p. 50 übergegangen. Die richtige Sachlage hat H. H. Wilson bereits 1824 (s. jetzt seine »Works« ed. Rost 3, 157 fg.) klargelegt, dahin nämlich, daß das Werk: »was composed for the recreation of the grandmother of Harsha Deva, a pious old lady, a great patroness of the Brahmans and a zealous worshipper of Siva and his spouse«. Wenn nun Wilson aber weiter aus der so speciellen Hervorhebung der *Sūryavatī* schließt, daß dieselbe zur Zeit, wo *Somadeva* sein Werk abfaßte, »must have possessed considerable authority and was possibly regent during Harsha's minority«, so ist Ersteres gewiss ganz richtig, die letzte Annahme aber steht, wie mich Bühler brieflich monirt, in Widerspruch mit *Rāja Tar.* 7, 462-479, wonach sie (*Sūryamatī* heisst sie dort) sich mit der Leiche ihres Gatten *Ananta* verbrannte. Die hiesige Königsreihe: *Samgrāmarāja*, *Ananta* mit *Sūryavatī*, *Kalaṣadeva*, *ṣṛī Harshadeva*¹⁵⁾ stimmt ja doch sonst mit den Angaben der *Rājatarāṅgiṇī* durchaus überein, s. noch Lassen l. c. 3, 1049 fg. Bühler *Vikramāṅkacarita* introd. p. 8—10. 20—22.

1) sa (und Platz für 1 aksh.)¹, satva², sapra H, sapta S. 2) api S. 3) gī H.

4) so hier, °rah sa H, °rasya S. 5) sadeva S.

6) das Eingeklammerte von zweiter Hand, °dhānavidhibaddha(vadva S) samudyamā-
 yāḥ HS. 7) śāstreshu nityavikṛita HS. 8) kam H.

9) kathāyās sārasya sajjanamano 'mbudhipūṇacāndrah HS.

10) pravatatura H, pravatatatarāṅga S. 11) ! °garo viracito HS.

12) Somenā (somanā H) 'maharucinā hṛdayānāṃdāya (Lücke) HS.

13) S fügt hier noch einige Verse hinzu, s. unten p. 164.

14) sārasaṃgrahah H; in H folgt nichts mehr; hier dagegen steht noch Folgendes: om
 namo mṛityuṃjayabhairavāya namaḥ | citritāṣaṃkoṇe . (1 aksh.) manhādevathāksharaiḥ (!) | tatpa-
 rīkṣhākaro bhūyaṃ mahādevo eudhottamah || ṣṛibhavanīṣaṃkarābhyaṃ namaḥ | ṣṛīkṛiṣṇāya 'rya-
 nam astuḥ | rāma (zehnmal, bis zum Schluß der Zeile). 15) regierte nach Wilson AD.
 1059—1071, nach Lassen 1090—1102, nach Bühler 1088—1101.

1574—76. Ms. or. qu. 504—506.

Dasselbe Werk, bis auf eine große Lücke in der zweiten Hälfte vollständig.

Es ist dies die von Herm. Brockhaus mit H bezeichnete Handschrift, ebenfalls für ihn durch H. H. Wilson aus Calcutta besorgt; die Seite zu 9 Zeilen, à 41-49 *akshara* (wechselnd); ohne Verszählung; Datum¹⁾: *saṃvat* 1903 (1847).

1574 (Ms. or. qu. 504) enthält *lambaka* I—III, auf 123 foll. *lamb.* I bis 34^a, — II 71^b, — III 123^a; — der Vers *idaṃ guru*^o steht zu Anfang von II und III.

1575 (Ms. or. qu. 505) enthält *lambaka* IV—IX, auf fol. 124—421. *lamb.* IV bis 144^a, V 177^a, VI 237^a, VII 297^b, VIII 355^a, IX 421^b; alle *lambaka* beginnen mit dem Verse: *idaṃ guru*^o.

Zwischen **1575** und **1576** ist eine Lücke; es fehlen die *lambaka* X. XI und die ersten 7 *tarāṅga* von *lambaka* XII, resp. die *tarāṅga* 57—74.

1576 (Ms. or. qu. 506) enthält *lambaka* XII, vom Beginn der »*vetālapaṇcaviṇṇatikā*« (*tar.* 75) bis zum Schlufs des Werkes, auf 267 foll.; — *lamb.* XII bis 121^a, XIII 133^b, XIV 155^a, XV 165^a, XVI 176^b, XVII 223^a, XVIII 266^b (fol. 267 enthält die Angaben über Abfassung des Werkes). Jeder *lambaka* (ausgenommen XVII, wo auch das andere Eingangsgebet fehlt) beginnt mit dem Verse: *idaṃ guru*^o, der auch hinter dem Schlusse des Werkes wiederholt wird. Ich gehe hier noch die in der vorhergehenden Handschrift fehlenden *tarāṅga* (94—104) in Bezug auf ihren Umfang einzeln durch: [*tar.* 93 bis 78^b], 94 84^a, 95 86^a, 96 88^a, 97 90^a, 98 93^b, 99 96^a, 100 98^a, 101 112^b, 102 118^a, 103 127^a; — *lambaka* XIII mit einem *tarāṅga* (104) *Madirāvatī nāma* fol. 128^a—133^b beginnt: *idaṃ guru*^o | *sa vo vighneṣvarah pāyān namitonnamitā mva* (!) *yam* (*namitonvamitā ca yat* S) | *anunṛityati nṛityaṃtam saṃdhyāsu bhuvanāvali* ||

Zu den »Ind. Streifen« 2, 366-7 für die erst secundäre Einfügung der *Vetālapaṇcaviṇṇatikā* in das Werk des Somadeva geltend gemachten Gründen tritt noch hinzu, daß dieselbe (in *tar.* 75) nicht nur mit einem eigenen Eingangsgebet²⁾ beginnt, welchem im Uebrigen noch, wie dies hier bei allen *lambaka* geschieht, der Vers: *idaṃ guru*^o vorausgeht, sondern daß auch der nach dem Schlusse derselben (*tar.* 99) folgende nächste *tarāṅga* ebenfalls mit einem eigenen, und zwar gleichfalls durch den Vers: *idaṃ guru*^o eingeleiteten Eingangsgebet³⁾ beginnt. Hiermit wird denn doch dieser ganze Abschnitt (*tar.* 75—99) auch rein äußerlich als eine fremdartige Zuthat zur Genüge markiert.

¹⁾ am Ende von **1575**, sowie in **1576** auf fol. 96^a (am Schlusse der *vetālapaṇcaviṇṇatikā*).

²⁾ *jītaṃ riṣajitā yasya pushpavṛṣṭīr ivā 'mvarāt | tārāvalī karāghātacyutā patati nṛityataḥ* ||

³⁾ *namo vighnajiṭe yasya jānuḍeṣe vivartate | kuṃbhāsraste 'va nakshatramālā rātrishu nṛityataḥ* ||

1577. Ms. or. qu. 507.

Dasselbe Werk, *lambaka* VI—XVIII.

Es ist dies die von Brockhaus mit »S« bezeichnete Handschrift. Er erhielt dieselbe durch »Dr. Fitz Edw. Hall aus Sagor, im Innern des nordwestlichen Indiens«, und äußert sich darüber (in einem in 1569 vorn eingeklebten Notat), wie folgt: »die Original-Handschrift, nach welcher mein Exemplar copirt wurde, ist die beste der von mir benutzten Handschriften, obgleich die Copie von Fehlern wimmelt«. Sie stammte, den Angaben am Schlusse zufolge, aus Kashmir und gehörte resp. eben danach wohl in den Anfang des siebzehnten Jahrhunderts.

401 foll. (16-18 Z., à 42-46 *aksh.*); ohne Verszählung. Datum: *çriṣaṇvat* 1918 (AD 1862) | *kārtikakṛishṇa* || 1 || *çauvāsare* | *mukāmā Sāgara* | *likhyataṃ paṃ çrī Kanaiyālalagurū, çrīgaurīçamkarāya n., çrī Rādhārallabho jayatitarāṃ.*

lambaka VI bis 32^b, VII 65^b, VIII 99^b, IX 138^b, X 186^a, XI 189^a, XII 303^b, XIII 308^b, XIV 323^b, XV 331^a, XVI 343^a, XVII 370^a, XVIII 400^a.

Der Vers *idaṃ guru*^o steht am Beginn der *lambaka* VI. IX. XIII—XVIII, sowie hinter XVIII; bei X fehlt auch der ihm in D vorhergehende Vers *karavadara*.

Die hier am Schlusse des Berichtes über die Abfassung des Werkes noch hinzutretenden Verse (s. oben p. 162 not.¹³) lauten: *jātās te kṛitino bhuvi pratidinam yeshāṃ çive çāçratī bhaktir bhāvitare tat sâ sthitaratī saṃpānnaromodgamā | sārddham harshavaço 'chalocanajalair arddhāksharair jalpatāṃ rākyaiḥ çarra çive 'ti gailgada-padaṃ tebhyo 'stu nityaṃ namah || Gaṃgâtīrakṛito jaṭasya vahato medhyāṃcacarauravir (?) nāmāraprasṛitispacasya(nivāraprasṛitimpā^a) niyamakshāmasya çāntātmana(h) | darbhaprastaraçāyinaḥ çiva çive 'ty ākraṇdataḥ pratyaham bhasmasnānakṛitaḥ kadā mama mano nirvṛṇam abhyeshyati? || pāṇau pāraṇam (n!) akshasūtram āmalā(m) rudrākshamānā (°mālām!) gale bhasmā 'ṃge subhagaṃ çirasy api tadit-paṇiṃgatviṣho (taditpīṃg^o!) 'gre jātāḥ | çīraṇaṃ kalkalam (valk^o!) aṃçayos tarutale cāsaḥ (vāsaḥ!) praçāntasya me bhūyād açramavartināḥ, kim aparaṃ? karṇe kathā çāmbhavi || çiram astu | sarvajagatāṃ parihitaniratā bhavaṃtu bhūtagaṇāḥ | doshāḥ prayāntu çāntiṃ sarvatra sukhī bhavatu lokāḥ ||* Hierauf folgt die Wiederholung der Schlufsangabe: *samāptaḥ cā 'yaṃ vṛihatkāṣaṃgrahaḥ | aṣṭādaço lambakaḥ | āditaḥ catureṃçottaraçatatamas taramgaḥ.* Daran schliessen sich zunächst drei Verse zum Lobe des Werkes: die beiden ersten (beg.: *drākshāsu ghāṃcasitu*^o und: *saṃsāratāpa*^o) sind sehr verderbt: der dritte bezieht sich wohl auf den Schreiber (oder etwa nur Corrector?) der Original-Handschrift: *tenā 'kuleshv akhilavijnajanesu tṛishṇā 'vadyākulātmasu kathamvid anisvareshu (°cid anisvareshu?) | Kāçmīragena viditākhillapustakena Gopālabhaṭṭavidushā vihito 'sya çodhaḥ ||* Und hierauf folgen dann noch 10 weitere Verse zum Lobe des Werkes sowohl wie des *çrī Jahāṃgīr* (1605—28) und eines seiner Hofbeamten, *Muqarrab Khān*, in welches Letzteren

Dienst sich der so eben genannte *Gopâlabhaṭṭa* nach Kashmîr begab, wo er die »*vṛihat-kathâ*« kennen lernte, und sich ihrem Studium widmete. *asuddhirâhūnīrmuktah saṃyukto guṇasaṃcayaiḥ | cakoraiḥ sadvudhaiḥ peyo nityaṃ çairakathâçuci || saṃsāre strīśukhaṃ sārāṃ tūcā tīkūṭilāçuyāḥ | kuṭileṇdu(ṇ) çiraṃ tasmāj janā bhajata nitya-çah || ichaṃ (iṭthaṃ?) vishayadoshaikadarçanārthi çīveritā | vairāgyājāmanī seryā janāni 'va vṛihat-kathā || çrī Jahāṅgīramahîpāḥ samabhūt kaṇḍarpadarpadulana-rapuh | dātū pratāpaçobhī hlādītavisvo(çvo) guṇiçlāghyah || turāṅgamukhuroddhūto reṇur ūrdhragatīḥ patun | ākāçaGaṅgatoyāntudurkamo(°ntah kardamo?) 'bhū(n) mahān ayaṃ || çrī Jahāṅgīramahîpālu pratāpenā 'tilāpītaḥ | bhūmīr jātah (bhūmīlokaḥ?) suraughānāṇ krī(ḍā)sthānatram āpayah (āyayaḥ?) || tatra krīḍanti rivudhā nṛityaṇtīpsāraso (°ty apsaraso!) 'nrahaṃ | bhūsurāṇām iva kṛitaṃ surāṇāṃ bhūpradānakam || tatserakamukhyata(ma)ḥ sarvaguṇah satkalācamdraḥ | Mukaravashān ini (itī) jasata(?) prathitah çriçeshamanīḥ¹⁾ || tadguṇamātrāluṇvah sudūshmāruhyu (sudūram āruhya?) parvatān ugrān | gatvā 'dhyānaṃ (dhr°) prāpya çrī Kāçmīrān agam (agām!) ahaṃ tatra || nānāpurushu(~ fehlt)madhye vṛihat-kathāṃ vīkshya nikhīlasāramāṇiṃ | tachodhanai-kuyatraṃ vāravaṃ (°yatnaṃ akaravaṃ?) çivabhaktito '(ha)m ādarutah || yādriçam pustakaṃ dṛiṣṭā tādriçam likhitaṃ mayā | yadi çuddham asuddham vā mama doṣho na di-yate || itī vṛihat-kathā saṃpūrṇam. — Und nun erst folgt das Datum der modernen Copie (s. oben).*

1578. Ms. or. qu. 508.

Dasselbe Werk, *taraṅga* 75—103, also der größte Theil von *lambaka* XII.

Es ist dies die von Brockhaus mit »G« bezeichnete Handschrift, und zwar eine Abschrift, die ihm Dr. Roer in Calcutta besorgt hat; 93 foll. (12-13 Z., à 50 *aksh.*).

Die *vetūlapaṇcaviṃṣatikā*, mit der dieser Band beginnt, und die den Haupttheil desselben bildet (sie reicht bis 69^b), hat auch hier zu Anfang den Vers: *idaṃ*

¹⁾ das erste Hemistich erscheint in *upagīti*-Form; das zweite aber ist gänzlich verderbt. Der Name: *Mukarava Khān*, مقرب خان ist eigentlich nur ein Titel, und es ist damit ohne Zweifel der als Wundarzt berühmte »*Shaikh Hasan or Hassū*« gemeint, »who under *Jahāṅgīr* rose to great honors and received the title of *Muqarrab Khān*«, s. Blochmann's Uebers. des *Ain i Akbari* (Calc. 1873) p. 543; ebenda liegen sehr eingehende Angaben über sein Leben vor, welche eigentlich zur Reconstruction des obigen zweiten Hemistichs führen sollten; sie ist mir jedoch nicht gelungen. Bühler, an den ich mich deshalb wandte, proponirt zu lesen: *Mukkarraba-Khāna itī trijagatsu prathitah çrī Çeshamanīḥ*, wobei *Çesha* zugleich für *Çekha*, d. i. *Shaikh* stehe (bene!), »Juwel aller *Shaikhe*«. Der Spon-deus an sechster Stelle bleibt freilich ein starker, indessen bei einem Mann, wie *Gop.* wohl begreiflicher, metrischer Lapsus. Bühler meint im Uebrigen im Hinblick auf die nahen Beziehungen des *Muqarrab* zu *Jahāṅgīr*, s. dessen eigene Angaben in seinen Memoiren bei Elliot *History of India* 6, 417. 420 etc., daß *Muq.* wohl den *Jah.*, der fast alljährlich den Sommer in Kashmîr zubrachte, dahin begleitet haben möge, und so dann wohl auch in *Muq.*'s Gefolge dessen *Munshi Gopâlabhaṭṭa* nach Kashmîr gekommen sei.

guru^o und danach das besondere Eingangsgebet: *jitaṃ viçrajitā* . ., und ebenso beginnt auch hier (fol. 70^b) der nächste *taraṅga* (100) mit dem Verse: *idaṃ guru*^o und dem Gebet: *namo viçrajite*.

1579. Ms. or. fol. 616.

Dasselbe Werk, *lambaka* I—IX (Schluß von IX fehlt).

279 foll. (13 Z., à 44-46 *aksh.*); gut.

lambaka I bis 23^b, — II 47^b, — III 80^a, — IV 93^b, — V 116^a, — VI 157^b, — VII 202^a, — VIII 243^b, — IX bricht auf 279^a, Zeile 6, in *tar.* 56, 2 ab, mit: *Marubhūtiṃ tadīrshyayā* || *Naravāhanadatta*; — der Vers: *idaṃ guru*^o steht am Beginn von *lamb.* III. V—IX.

1580. Ms. or. fol. 1105.

pañcadāṇḍātupacha(t)trabandha des *Rāmacandra*, in fünf *prastāva*, 2351 vv. Verfaßt in *Stambhatīrtha saṃvat* 1490 (AD 1434). Eine metrische Bearbeitung des von mir in der Abh. der Königl. Akad. der Wiss., Berlin 1877, edirten Textes. Leider mir damals noch unbekannt, s. Sitzungsber. 1883 vom 31. Mai, p. 568.

72 foll. (15-16 Z., à 35-42 *aksh.*): *saṃvat* 1589 *varshe phā(t)guṇa* *çu di* 2 *bhūme* | *çrī Merāta*¹⁾ *desamadhye Alavaragaḍhamahādurge Pātasāha çrī Hamāṇḍa*²⁾ *rājye* (alles Folgende mit dickerer Schrift) *çrī Aṃcalagache çrī Jayakesarisūri rājanukhyagishya vācanācāryavarya vā*^o *Mallishenāçishya vā*^o *Bhāramāṇḍanagaṇiçishya paṇḍ*^o *Vivekamāṇḍanagaṇinā likhitam Vikramacaritraṃ, svaparopukārāya, vācyamānam ciraṃ namdatāt* (!), *lekhakarācakayoj çubhaṃ bhavatu, çrīr astu, sukhaṃ bhavatu.*

prast. 1 mit 211 vv. bis 7^b; beg.: *om*³⁾ *namo jīnāya* | *praṇamya jagadānamdāyakaṃ jīnānyakaṃ* | *gaṇeçān Gautamādhyāṇe ca gurūn saṃsāratarākān* || 1 || *saṃjanān çobhanācārān çāstrabodhanakārakān* | *Pañcadāṇḍātapatrasya kathāṃ rakshye samāśataḥ*⁴⁾ || 2 || *tathā hi Mālaradeçe raṇtyāṃ çrī Vikramān nṛpaḥ* | *rājyaṃ karoti sa(t)trātma karmasākshī va bhūtale* || 3 || *ekadā Vikramo rājā pāṭikāyāṃ catuḥpathe* | *gachan gāṃchikavātisya* (!) *madhye sandhopari sthitaṃ* || 4 || *kāṃcin nārīṃ saçṛiṃ-gārām açṛiṇod iti julpamīṃ* | *dehi re dāsi vegena sammārjanīṃ yaṃ* (!) *gṛihāṅgaṇe* || 5 ||, — schließt: *vivāhamāṅgalyaparaṃparābhīḥ sa harshitaiḥ paurajanaiḥ sametaḥ* | *radhū-yuto bhūpararah svagehaṃ jagāma satkaṃkaṇabaddhahastā* || 10 || *çrī Vikramārkaḥ sanya nareçvarasya çrī pañcadāṇḍātupachattrabandhe* | *padye mahāçcaryakare yathokte prastāva eshaḥ prathamō babhūva* || 11 || *iti prathamaprastāvo yaṃ saṃpūrṇaḥ.*

1) ursprünglich *Medapāta*, s. Sitzungsber. der Königl. Akad. der Wiss. 1884, p. 287.

2) dies ist ein frühes Datum aus *Humāyūn*'s Regierung (1531—56).

3) vorher das *Jaina*-Diagramm.

4) schöner *samāsa*! 2351 vv., während das Original nur 5—600 *grantha* umfaßt.

2 (450) 19^a, beg.: *prabhātasamaye rājā gatvā susara(çvaçura?)veçmanī | praṇamya susaraṃ svaçrū(ṇ) babhūshe rinayānrituḥ || 1 ||* schließt: *tau dvau daṇḍau gaṇchikāyūḥ purastāt muktvā rājā pādāyugmaṃ nandma | aṇbe kāryaṃ siddham evaṃ dritīyaṃ satkāryārthī bhūpatis tām avocat || 449 ||* *çrī Vikra*^o wie 1, 211 . . *yathokte prastāva esha dritīyo babhūva || 450 ||* *iti çrī dritīyadaṇḍaprastāva saṃpūrṇaṃ, graṇthāgraṃ* 468, *akshara* 16 *saṃkhyā*¹⁾.

3 (669) 40^a, beg.: *atha çrī Vikramādityaḥ āditya iva saprabhaḥ | tṛtīyakārya-siddhyartham sodyamaḥ samayājñātayaḥ (so¹, samayjñātayaḥ²) || 1 ||* schließt: *kṛtvā kāryaṃ varyaṃ āryo nṛpāṇām maçrūgeho bhūpatis tā(ṇ) mahārhyām | muktvā pe-ṭāṇm agraṭo namya pādau svāmīny aṇre kiṃ karomī 'ty avocat || 68 ||* *çrī Vikra*^o wie 1, 211 . . *tṛtīyo babhūva || 669 ||* *iti tṛi^o pra^o, graṇthāgraṃ* *çloka* 779, *akshara* 21.

4 (485) 55^a, beg.: *atha çrī Vikramādityaḥ kāryaṃ kṛtvā tṛtīyakam | caturtha-kāryakaraṇe ādeçaṃ yūcate naī (?) || 1 ||* schließt: *daṇḍam grihītvā vararathayuktaṃ çrī Vikramārkaḥ nijageham āgāt | kṛtvā tu turyaṃ varakāryaṃ enaṃ samādhiçuddhyā ta(t)paro 'bhava(n) nṛpaḥ (!) || 484 ||* *çrī Vikra*^o wie 1, 211 . . *turyo babhūva pravaraḥ prabaṇḍhaḥ || 485 ||* *iti caturthaḥ pra^o saṃp., asya graṇthāgraṃ* *çlokasaṃkhyā* 537.

5 (536) 72^a, beg.: *praṇamya caranau bhūpo mastakanyastahastakau | ādeçaṃ pañcamam dehi mātā(r) me mahimādbhutaṃ || 1 ||* schließt: *çrī Vikramārko nṛpati(r) muhūrte surāsura(r) bhūpavarair asaṃkhyaiḥ | sīnhāsane chaturayute nireçet (!) tadā mahā-nandamahotsavair yutaḥ || 25 ||* *çrī Vikra*^o wie 1, 211 . . *dharmānrituḥ pañcamakaḥ prabaṇḍhaḥ || 26 ||* *yathā çarkarayaḥ dugdham vanam sīnhena bhūshyate | kāmam kalparikshaḥ ca rājahaṇsai(h) sarovaram || 27 ||* *çatakumbhair varaiḥ ratnaiḥ sucastrīr mānavo janah | gajemdro varaghaṇṭābhiḥ çastraiḥ çūro nṛpo dalaḥ || 28 ||* *naya-rum naranārībhiḥ dugraç ca kapiçīrshakaiḥ | vibhūshite munīndraiḥ co kshāntyādidaçabhir guṇaiḥ || 29 ||* *tathā çubhāshitair bharyai(r) bhūribhāvarimicritaiḥ | sthāne 'rthayuktito nyastaiḥ graṇtho gauravatām gataḥ || 30 ||* *çubhāshitāni pūrveshām karīṇām racitāni ca | saṃty āryākoryamukhāni çatāni pañca dugdhakaiḥ || 31 ||* *çrī sūdhū-Pārṇimāpaksha²)kānane kalpapādapāḥ | çrīmad Abhayacaṇḍrāksh(khy)ā(h) sū-rayo guṇabhūrayaḥ || 32 ||* *teshām pādaprasādena mayā mīrshena nirmītaḥ | graṇtho vidra(j)janaiḥ sodhya(h) kṛpām kṛtvā mamo 'pari || 33 ||* *Vikramakālāc ca 1490 shaṃ-nidhi-ratnasamshyakaiḥ | varshe māghasite pakṣhe çuklacaturdaçāḍine || 34 ||* *pushye ravau Staṃbhatīrthe Rāmacaṇḍreṇa sūrinā | gadyāt padyamayo 'kāri pra-baṇḍho janaramja 72^a kaḥ || 35 ||* *yārad bhūddharasāgarā raviçaçi kham bhū(r) dhravaḥ tārakāḥ dharmādharma vicāraṇaikaniṣṭha yāraj jagad rājate | tāvad Vi-kramabhūparājarilasa(t)kīrtiprabhāmiçrito graṇtho 'yaṃ jinaçāsane suhṛdayaṃ*

1) über die Differenz derartiger Zahlangaben der wirklichen Verszahl gegenüber s. Ind. Streifen 3, 212.

2) s. Sitzungsberichte der Berl. Akad. der Wiss. 1882, p. 802.

(°yāñç) *citte ciraṃ naṃdatāt* (!) || 537 || *iti çrī mahāsātvikaçīromaṇaikaçrī Vikra-*
manareçvarasya janānaṃdadāyī paṃcadamaṇḍatapaçha(ttra)baṃdhe pravara-
prabaṃdha(h) samāptaḥ ||

1581. Ms. or. fol. 698^a.

Sinhāsanaadvātrīṇçikā; Fragment; beginnt am Schlufs der ersten Erzählung, reicht bis in die 20ste Erzählung. *Jaina*-Recension, = A in meiner Bearbeitung des Werkes in vol. XV der Ind. Stud., s. p. 260 fg.

13 foll., paginirt 8—20 (17 Z., à 47 *aksh.*); ältlich, sehr beschädigt.

1582. Ms. or. fol. 698^b.

Fragment desselben Werkes in derselben Recension, beg. bald nach dem Eingange, reicht bis in die 15te Erzählung, = B am a. O.

25 foll., paginirt 2—20 und 22—27 (11-12 Z., à 37 *aksh.*); ältlich und gut, aber allerhand Auslassungen, s. am a. O.; — auf fol. 13^a beginnt A.

1583. Ms. or. fol. 698^c.

Fragment desselben Werkes, aber in kürzerer Fassung; beginnt in der 15ten Erzählung, reicht bis zum Schlufs; = C am a. O., s. p. 188. 225.

11 Blätter, signirt 15—25 (10 Z., à 34 *aksh.*), *saṃvat 1475 varshe bhādrapada*
çu di 10 daçamyāṃ budhe 'dye 'ha Açāpallyāṃ mahāçarmāṇaḥ putrādhyayanārtham
alikhuh (!); nach dem Schlufs (*iti sinhāsanaadvātrīṇçatkā samāptā*) Folgendes: *çrī Vikra-*
mādityanareçvarasya caritram etat karibhir nibaddham | purā Mahārāshṭra viçishṭa-
bhāshamāyāṃ mahāçaryakaram naraṇāṃ || 1 || Kshemaṃkareṇa vidushā tu suga-
dyapadyabaṃdhena yuktikṛitasamskṛitabaṃdhureṇa | viçropakāravilusaḍḡṇakīrta-
nāya cakre cirūd amaraṇḍitaharshahetuḥ || 2 ||

1584. Ms. or. fol. 1202.

Sinhāsanaadvātrīṇçikā, abgekürzter Text, = G in meiner Abh. a. a. O. p. 61.

Eine von Th. Aufrecht gemachte, und mir für meine Arbeit freundlichst überlassene, Durchzeichnung von E. I. H. 2183. Auf 177 Blättern. Das Original, welches 28 foll., die Seite zu 13 Zeilen, à 43 *aksh.*, hat, trägt das Datum: *likhitam*
Ganavinapuravāstaryo Girinārāyaṇa (Girnar?) jnātiya bhātṭaçrī Viçraṇḃbhara vidmāṇne
Nilakaṇṭha lekhakapāṭhakayor kalyāṇaṃ bhūyāt | saṃvat 1866 nā bhādravā çu da 15
çane u., karakṛitam aparūdham . . . yādriçam pustakam dṛiṣṭeti.

1 43, 2 47, 3 52, 4 55, 5 59, 6 62, 7 65, 8 70, 9 74, 10 77, 11 82, 12 86,
13 89, 14 94, 15 97, 16 98, 17 102, 18 106, 19 112, 20 119, 21 126, 22 131,
23 137, 24 143, 25 146, 26 149, 27 152, 28 156, 29 160, 30 165, 31 169,
32 173, Schlufs 177.

1585. Ms. or. fol. 767.

Sinhâsanadvâtrîṇçikâ, die in meiner Abhandlung mit K bezeichnete Handschrift, s. am a. O. p. 262.

23 foll. (15 Z., à 53 *aksh.*), bricht fol. 23^b, 5 in der 31. Erzählung ab; undatirt.

1586. Ms. or. fol. 1050.

Desgl., in meiner Abhandlung mit P bezeichnet, s. am a. O. p. 261.

29 foll. (17 Z., à 44 *aksh.*); ohne Datum.

1587. Ms. or. fol. 600.

vetâlapañcaviṇçati, in *Nerârî*; s. Klatt de trecentis Cāṇakyaee sententiis (1873) p. 5. 23.

82 foll. (7 Z., à 40 *aksh.*; die ersten 30 foll. zu 6 Zeilen). *Newârî*-Schrift. Dickes Papier; einige Blätter sind beim Binden an unrichtige Stelle gekommen. *saṃvat* 921 (der *Nepâli*-Ära, = AD 1800).

1 15^b, 2 18^a, 3 26^a, 4 30^b, 5 32^b, 6 35^a, 7 38^b, 8 40^b, 9 41^b, 10 45^a, 11 46^a, 12 48^a, 13 53^a, 14 55^b, 15 58^a, 16 61^a, 17 63^a, 18 64^a, 19 65^b, 20 66^a, 21 72^b, 22 76^a, 23 78^b, 24 79^b, 25 81^b.

1588. Ms. or. fol. 1009.

Die *campûkathâ*, resp. *Damayantîkathâ*, des *Trivikramabhaṭṭa*¹⁾, in 7 *uch-vâsa*, in Prosa und ca. 360 Versen, mit dem *vivaraṇam* des *Caṇḍapâla*. S. Aufrecht Catal. p. 120^a^b (124^a citirt von *Çârṅgadhara*).

66 foll., die Seite zu 6-16 Zeilen Text, à 44-58 *aksh.*, und 0-11 Zeilen Comm. darunter und darüber, à 53-81 *aksh.* und 0-27 Zeilen Comm., à 6-13 *aksh.* rechts und links: — *saṃvat* 1506 *varshe vyalekhî graṇthâgraṇ* 2800; auch am Schluß des Commentars steht das Datum nochmals: *graṇthâgraṇ* 1600 *bhadraṇ bhavatu çrî-gramaṇasamghasya, saṃvat* 1506 *varshe vyalekhî*; ohne fortlaufende Verszählung.

1 bis 9^b, beg.: *jayati girisutâyâḥ* .., die von Aufrecht l. c. mitgetheilte Stelle, in der sich der Autor auf *Râmâyana Bhârata Bâṇa* und *Gṛhṇâḍhya* beruft, reicht hier bis 2^b, Zeile 2; — schließt: *iti çrî Trivikramabhaṭṭaviracitâyâṃ Damôthâyâṃ haracarṇasarojâṇkâyaṇ prathama uchvâsaḥ*; — der Comm. beg.: *namah*²⁾ *çrîsaravatyu, jayatîtyâdi, haro jayati yuḥ* ..

2 bis 17^b, beg.: *atha kadâcid avagataḥ bahalaparimalamiladalikulâkuditakuṭa-jakadamḥbakusumakarṇapûraçinyakânanâsu viçrâmyanmadamukharanmayîravarasanâvali-*

1) Sohn des *Nemâditya*, Enkel des *Çrîdhara*, aus dem Geschlecht des *Çaṇḍilya*.

2) voran geht das Jaina-Diagramm.

kalakraṇṭisū . . . — schließt: *iti śrī Tri°ṭṭavīracitāyāṁ caṁpūsaṁjñāyāṁ Damayaṁtī-kathāyāṁ haracarāṇasarojāṁkāyāṁ dvitīya u°.*

3 bis 24^b, beg.: *atha krameṇa rajatakumbham aṁbhobharaṇārtham iwe ṇḍu-maṁḍulam ādāya*, — schließt: *iti samavishamakaveḥ śrī Tri°ṭṭasya kṛtā Da°thāyāṁ . .*

4 bis 30^a, beg.: *evam etad ākarṇya rājā tatkalam āghūrṇitam*, — schließt: *iti Tri°bhāṭṭavi° Damayaṁtikathāyāṁ . .*

5 bis 45^a, beg.: *atha viçrāṁtarāci vācaspatār īvo °ccārītā*, — Schluß wie eben.

6 bis 55^b, beg.: *atha dvījajanunīkāyakīrṇasaṁdhyāṁjalījāḍair īva kshālyamāne*, — schließt: *iti samavishamakavi śrī Tri°ṭṭavi° Da° haracarāṇasarojāṁkāḥ shashṭha u°.*

7 bis 66^b, beg.: *evam ariçrāṁtam atitārāsvareṇa paurapurāṁdhriṁaṁḍalāni*, — schließt: *sa triyāṁmāṁ anaishit || 3 || iti samavishamakavi śrī Tri°vira° caṁpūkathāyāṁ sakalarībuddhajanamanohārīṇyāṁ haracarāṇasarojāṁkāḥ sapṭama u°.* — Schol. schließt: *iti vishamapadaprakāṣam eṇaṁ Damayaṁtyāṁ tanute Caṁḍapālāḥ | çṇumatīlatī-kāvīkāçacūtram caturam atisphuṭabhitticārucitram || iti śrī Tri°cīta caṁpūka thāvīra-rāṇe sapṭama u°*, — *śrī Yaçorājatanūjēna śrī Caṁḍasīṁhūgrājēna śrī Lūṇīgārāpta-siddhasārasvatēna Prāgrāṭajñātīyēna śrī Caṁḍapālābhīdhānēna Damayaṁtīvirāraṇaṁ vyarāci.*

4. Lyrisch-didaktische Poesie¹⁾ (Sanskrit u. Prākṛit).

1589. Ms. or. fol. 837.

Bhartṛhari, vairāgyaçatakam (aber nur 86 vv.) mit anonymer *ṭikā*. Zuerst edirt von Carey, Serampore 1804.

32 foll., die Seite zu 7-9 Zeilen, der Text in der Mitte, die Zeile à 20-38 *aksh.*, der Comm., die Zeile à 40 *aksh.*, darüber und darunter: *saṁvat 1843 nā varshe poça çu dī 5 vāra rave u likhyate dhru°tulajārāmeṇa likhyate idaṁ pustakam.*

Beg.: *çrīg. n. | atha vairāgyaçatakaprārāmbhaḥ, yogīnā(m) cetaḥsasa(dma°)ni cetaḥ mana eva sapraṁ(dma°)pratigrihe jñānam eva prakarṣeṇa dīpo yasya evaṁ-bhūto haraḥ*, — Text beg.: *cūḍottāṁsitacārucāṁdrakalikācaṁca(c)chikhyābhāsure . .*

1590. Ms. or. fol. 1037.

a. Das *laghu*- und b. das *vṛiddha*-Cāṇākyaṁ rājanītiçāstram, je in 8 *adhya.* mit interlinearer Version in *bhāṣā*. — Zu Cāṇākya s. Klatt in der Einl. seiner zu 1591 citirten Schrift.

¹⁾ allerlei Hergehöriges s. noch im Verlauf unter *alankāra*, resp. *sāhitya*, und unter *stotra*, so wie bei der Jaina-Literatur unter: didaktische Dichtung.

19 foll., die Seite zu 7 Zeilen Text. à 40 *aksh.*, und 10-14 Zeilen *châyâ* darunter und darüber bis zu 55 *aksh.*: *saṃvat* 1830 *kā çâlke* 1695 *varttamâsai*, *Sathânâ-nagaramadhyai ciraṃjenendra vijayavâcanârthaṃ*.

a. 1 (11 vv.) 2^a, beg.: *çrî¹⁾paramagurubhyo namaḥ | çrîsarasvatyai namaḥ | praṇamya saṃkaraṃ devaṃ | vrahmāṇaṃ ca jagadguruṃ | rishṇuṃ praṇamya çirasâ | raksh(y)āmi çāstram uttamaṃ || 1 ||* (*Çāṇākyaena svayaṃ proktaṃ | nîtiçāstrasamuccayaṃ | tad ahaṃ sampravakshyāmi | narāṇaṃ buddhivardhanaṃ || 2 ||* *ato 'rthaṃ pathyate çāstram | kîrti(r)lokeshu jâyate | kîrtimān pûjyate loka | paratre 'ha ca manavaḥ || 3 ||* schließt: *iti çrîlaghucāṇākya rājanîtiçāstre prathamô 'dhyâyaḥ*.

2 (12) 3^a, beg.: *atidānâd Babir baddho | nashto mānât Suyodhanaḥ | vimashṭo Râvaṇo lolyâ | ati sarvatra varjayet || 1 ||* schließt wie **1**.

3 (11) 3^b, beg.: *anyathâ bedaçāstrāṇi | jñānapaṇḍitam anyathâ | anyathâ tatpudaçāṃtaṃ | lokâḥ kliçyānti cā 'nyathâ || 1 ||* Schlufs wie **1**.

4 (13) 4^b, beg.: *çrucir (çuci!) bhūmigataṃ toyam | çrucir nârî pativratâ | çrucir kshemaṅkaro rājâ | saṃtoshî vrâhmaṇaḥ çrucî(h) || 1 ||* Schlufs wie **1**.

5 (10) 5^a, beg.: *kâ prîtiḥ saha mārjārâi(h) | kâ prîtir avanîpatau | gaṇikâbhiḥ ca kâ prîti(h) | kâ prîtir bhikshukai(h) saha || 1 ||* Schlufs wie **1**.

6 (11) 5^b, beg.: *si(ñ)harûpeṇa rājāno | ryâghrarûpeṇa maṃtrināḥ | bhîti(y)âç ca grîdhrarûpeṇa | kshayaṃ ghaçyānt(yâsy°) vai prajā(h) || 1 ||* Schlufs wie **1**.

7 (15) 6^b, beg.: *kiṃ kulena viçâlena | vidyâhîṇasya dehinaḥ | akulîno 'pi vidvân ca | devatâ iru pûjyate || 1 ||* Schlufs wie **1**.

8 (11) 7^b, beg.: *dhanavân akulîno 'pi | kulîno dhanavarjita(h) | vidvân vikhyâta-ra(ñ)ço 'pi | nîrdvanai parbhûyate || 1 ||* Schlufs wie **1**.

b. çrîvṛiddhacāṇākyaṃ in 8 adhy.

1 (18) 8^b, beg. (s. 1591): *praṇamya çirasâ rishṇuṃ | trailokyâdhipatiṃ prabhūṃ | nânâçāstrodghṛitaṃ raksh(y)e | rājanîtisamuccayaṃ || 1 ||* schließt: *iti çrîvṛiddhacāṇākya rājanîtiçāstre prathamô 'dhyâyaḥ*.

2 (18) 10^a, beg.: *anṛitaṃ sâhasaṃ mâyâ | mûrkhatvam atilobhatâ | asocaṃ nirghṛînatvaṃ ca | strîṇāṃ doshâḥ svabhârajâḥ || 1 ||* schließt: *çrîvṛiddhicāṇâkyakye râ° dvî° 'dhy.*

3 (22) 11^b, beg.: *lâḍayet paṃca varshâṇi | daça varshâṇi tâḍayet | prâpte shodasame varshe | putra(ṇ) mîtra(ṇ) samâcaret || 1 ||* *iti çrîvṛiddhicāṇâkye . .*

4 (23) 13^a, beg.: *dharmam arthaṃ ca kâmaṃ ca | yathâçaktiṃ na hârayet | vrâhmye muhartte co '(t)thâya | cîntayed âtmano hitaṃ || 1 ||* Schlufs wie **3**.

5 (20) 14^a, beg.: *varam na rājyaṃ na kurājyarājyaṃ | varam na mîtraṃ ku na (! na ku-) mîtrumîtraṃ | varam na dârâ na kudârâ(dârâ fehlt) | varam na çaikshaṃ, na kuçishyaçishyaṃ || 1 ||* Schlufs wie **3**.

1) vorher das Jaina-Diagramm.

6 (18) 15^b, beg.: *lubdham arthena grīhṇīyāt | stabdham aṇjalikarmaṇā | mūr-
kha(ṇ) chaṇḍānmurṛittyā ca | yathātathyeṇa paṇḍitaṇ ||* Schlufs wie **3**.

7 (27) 17^a, beg.: *bavaraṣ (!) ca tapasvī ca | çūraṣ cā'py akṛitavṛaṇaḥ | madya-
paḥ strīsatitruṇ ca | rājan na çcaddavāmy (çraddadhāmy) aham || 1 ||* Schlufs wie **3**.

8 (28) 19^a, beg.: *tad bhojanaṇ yad gurubhuktaçesham | sâ prājñatâ yâ na
karoti pāpaṇ | tatsauhrīdaṇ yat kriyate parokshe | daṇbhaṛ vīnâ yat kriyate sa
dharmah || 1 ||* Schlufs wie **3**.

1591. Ms. or. fol. 598.

Cāṇakyaśārasaṃgraha, 300 vv., mit einem in *Nepālī* abgefaßten Commentar. Diese und die folgende Handschrift sind von Joh. Klatt in seiner Promotionschrift: *de trecentis Cāṇakyaē sententiis*, Halle 1873 speciell verarbeitet worden.

53 foll. (8 Z., à 30 *aksh.*), dickes Papier; auch der Comm. in *Devanāgarī*; modern; als Pag.marke auf ^b links oben *Cāṇa*, rechts unten *guruḥ*; — s. Klatt p. 4. 19 fg.

Beginnt: *praṇanya çirasâ vishṇuṇ trailokyâdhipatiṇ prablu(ṇ) | uānâ çāstro-
ddhṛitaṇ rakshye rājanītisamuccaya(ṇ) || 1 ||* In den Cento-Unterschriften (**1** 19^b, **2** 36^b, **3** 53^b) wird das Werk mit: *iti çrī Cāṇake (dentalis n) śārasaṃgrahē* (bei **1**. **3**. *nītisāra*^o bei **2**) bezeichnet.

1592. Ms. or. fol. 599.

Dasselbe Werk, *Sanskrit*-Text und Uebersetzung in *Newārī*.

Der vorigen sehr gleichartige Handschrift, ebenfalls auf dickem Papier, 57 foll. (6 Z., à 30 *aksh.*); *Newārī*-Schrift. Einer Aufschrift auf fol. 1^a zu Folge »*saṃvat* 911« (oder 811? so Klatt l. c.), d. i. 1790 u. Z. geschrieben. Von Klatt als B bezeichnet; ziemlich incorrect.

1593. Ms. or. qu. 740.

a. das *Saptaçatakam* des *Hāla*, v. 1-370, mit *Kulanātha's* Commentar, und

b. der Text des *Saptaçatakam*, v. 1-709. — S. meine Ausgabe, Leipzig 1881.

a. 136 pp., von mir im März-April 1867 aus einem Fitz Edward Hall gehörigen Mspt. (48 foll., Text in der Mitte, 1-6 Z.; Commentar darüber und darunter, je 3-4 Z., à 55 *aksh.*; Blatt 17 mit v. 94-102 fehlt) in lateinischer Umschrift gemachte Copie; — liegt meiner Abl. »über das *Saptaçatakam* des *Hāla*«, Leipzig 1870, zu Grunde; = K in meiner Ausgabe, s. Vorwort p. XXXII.

b. p. 139-258, von mir im Sommer 1875 aus Bodley. Wilson 420 (24 foll., die Seite zu 22 Z., à 25 *aksh.*; modern, ohne Datum) in lateinischer Umschrift gemachte Copie, = γ in meiner Ausgabe, s. Vorwort p. XXVIII; — im Sommer 1876 collationirt mit einem durch Bühler geliehen erhaltenen Bombayer Manuscript (23 foll., *saṃvat* 1656): = R in meiner Ausgabe, s. Vorwort p. XXVIII.

1594. Ms. or. qu. 741.

Gaṅgādhara's Commentar zu *Hāla's Saptaçatakam*.

207 pagg.; — Copie in lateinischer Umschrift aus I. O. L. 944 (96 foll., ohne Datum), angefertigt von mir im Frühjahr 1872; = A in meiner Ausgabe, s. Vorwort p. XXXII. — Das Original (früher 1111 bezeichnet) stammt aus Colebrooke's Sammlung und trägt seinen Bibliotheks-Stempel mit der Inschrift: Sola bona quae honesta. Henry Thomas Colebrooke Esqu.

Der Band enthält außerdem noch auf 74 pagg. *Govardhana's Āryāsaptacatī*, von mir in lateinischer Umschrift im Sommer 1872 copirt aus der Ausgabe von Somanath Mookerjee Dacca 1864 (*Dhākā saṃvat* 1921) und aus der mit dem Commentar des *Anantapaṇḍita* versehenen Ausgabe (= B) von Benares, *saṃvat* 1924.

1595. Ms. or. fol. 1316.

Bruchstück desselben Commentars (zu v. 301-600).

40 foll. (9 Z., à 50 *aksh.*): moderne Copie, für mich durch Vermittelung von Prof. R. Griffith in Benares aus einem guten Mspt. angefertigt, erhalten im Januar 1874; = C in meiner Ausgabe, s. Vorwort p. XXXIII.

1596. Ms. or. qu. 742.

Hāla's Saptaçatakam, mit dem Commentar des *Sādharaṇadeva*.

346 pagg.: von mir im Sommer 1872 aus I. O. L. 175 (124 foll., à 11 Z., à 45-47 *aksh.*; *saṃvat* 1672) in lateinischer Umschrift gemachte Copie; = S in meiner Ausgabe, s. Vorwort p. XXXVIII.

1597. Ms. or. qu. 743.

Auszüge aus *Bhuvanapala's* Commentar zu *Hāla's Saptaçatakam*.

122 pagg., von mir im Winter 1881/82 aus einem dem Deccan-College, Government of Bombay gehörigen Mspt. (71 foll., à 17 Z., à 52 *aksh.*) in lateinischer Umschrift gemachte Copie; s. Sitzungsberichte der Königl. preuss. Akad. der Wiss. vom 9. Februar 1882 und Indische Studien 16, 1-204 (1883).

1598. Ms. or. qu. 555.

Hāla's Saptaçatakam, Text. Die T.-Recension meiner Ausgabe, s. Vorwort p. XLI, sowie vorher schon Z. D. M. G. 26, 737 fg. (1872). 28, 347 fg. (1874).

Moderne Abschrift in *Telūgu*-Schrift, aus 2 dgl. Mss., nämlich Nro. 10283 (in *Telugu*) und Nro. 10285 (in *Grantha*) in A. C. Burnell's »Classified Index to the Sanskrit Mss. in the palace at Tanjore« (London 1880, p. 174. 175).

70 foll. (in europäischer Weise neben einander liegend), die Seite zu 10 Z., resp. 5 *āryā*-Strophen. Erhalten durch A. C. Burnell, Tanjore 3. October 1871. Auf der letzten Seite des ersten Cento habe ich aus Burnell's Begleitbrief Folgendes notirt:

Since I wrote you last week I have examined the Mss. of the Saptaçataka more carefully and find that they represent two different recensions of your text¹⁾. No. 10283 contains the text and C. in the Telugu character, written about 1650. No. 10285 contains the text as far as 5, 3, in the Grantha character. No. 10286 contains the text from 1, 50 to the end, also in Grantha. No. 10284 is a very good Grantha Mspt. of the C. These have at the beginning nearly the same stanzas as you¹⁾, but afterwards the arrangement of the stanzas differs entirely. I see however that most of the stanzas certainly occur in your text¹⁾ as far as its imperfect state admits me to judge. No. 10287 contains beginning of a C. on a saptaçatakam attributed to Çalivāhana, but it does not agree with yours or the other text. The Mspt. is in Grantha and unfortunately much broken. No. 10288 and 10289 contain the Sanskrit version only of 104 stanzas of the last mentioned text; both are much injured and nearly useless.

As it is almost impossible to get a transcript made in Devanāgarī and as I see you read the Telugu character, I have ordered a transcript of No. 10283 with the vv. ll. of Nros. 10285 and 10284 to be made for you in the Telugu character and send you by this post the first 100 stanzas. You are probably aware that anusvāra is in S. Indian Prākṛit texts marked above the line, anusvāra in the line signifies the duplication of the following letter. The mss. seem very correct and I hope the discovery will be of use to you. A. C. Burnell.

1599. Ms. or. qu. 556.

Der Commentar eines Ungenannten zu dem vorstehenden Text.

Moderne Abschrift in *Teliṅga*-Schrift, aus zwei dgl. Mss. No. 10283 (in *Telugu*) und 10284 (in *Grantha*) des Burnell'schen Cataloges; s. das so eben Bemerkte;

74 foll. in europäischer Weise neben einander liegend, die Seite zu 21 Z., à 20-23 *akṣhara*.

1600. Ms. or. qu. 706.

Copie von 1598 und 1599 in lateinischer Umschrift. Angefertigt in der ersten Hälfte des Jahres 1872 von Dr. Siegfried Goldschmidt, s. meine Ausgabe Vorwort p. XXX. XLI. In sieben Heftchen pp. 344 (Pagination 340, aber die Zahlen 47. 48. 307. 308 sind dabei doppelt vertreten). Am Rande hat Siegfried Goldschmidt in rother Dinte eine Uebersetzung der bis dahin noch nicht bekannten Verse hinzugefügt.

¹⁾ es bezieht sich dies auf meine Abhandlung vom Jahre 1870.

1601. Ms. or. qu. 590.

Die zweite *Teliṅga*-Recension des ersten Cento desselben¹⁾ Werkes, in meiner Ausgabe bezeichnet als W und V, s. das Vorwort daselbst p. XLII.

Moderne Abschrift in *Teliṅga*-Schrift aus drei dgl. Mspten, von denen, s. die Angaben aus Burnell's Brief auf pag. 174, zwei, No. 10288 und 10289 = V, nur die *Sanskrit*-Uebersetzung, das dritte, No. 10287 = W (in *Grantha* geschrieben), zugleich auch den Text und den Comm. dazu enthält.

62 Seiten, in europäischer Weise neben einander liegend, zu 22 Z., à 21 *aksh.*; Seite 1–49 = W (v. 11–102), Seite 53–62 = V (v. 1–104); die Originale sind sehr beschädigt, daher der Text vielfach unsicher. Im Herbst 1874 von A. C. Burnell erhalten.

1602. Ms. or. qu. 707.

Copie von **1601** in lateinischer Umschrift. Angefertigt im December 1874 von Dr. Siegfried Goldschmidt, s. meine Ausgabe Vorwort p. XXX. XLI. XLII. 56 Seiten (auf p. 50 fg. Bemm. von S. G.).

1603. Ms. or. oct. 365.

Collation und Auszüge aus *Pitāmbara's* Commentar (= P in meiner Ausgabe) zu *Hāla's Saptaçatakam*. Aus I. O. L. 2796 (63 foll.; *Teliṅga*-Schrift): nur v. 1–300, Text und Commentar. Angefertigt von Dr. R. Pischel in London im Sommer 1872, pagg. 108 oct. S. Vorwort p. XXXIV. XXXV.

5. Dichtung in Bhâshâ²⁾.**1604.** Ms. or. fol. 695.

Das *Prithvīcandracaritam*³⁾, auch *râgrvilâsa* genannt, des *çrī Mânikyāsūri-sundara*, aus dem *Acalagacha*; in vier *ullâsa*.

14 foll., signirt 1–18, aber foll. 8. 14. 15. 16 fehlen (16–17 Z., à 60 *aksh.*), *saṃrat 1573 varshe vaiçâsha çu di 1 dine râ ravan me likhitam | paṃ^o Lāvanya-bhadragaṇiçishyena | çubham bhavatu lekhakapâṭhakayoç ca | gachanâyuka çrī 6 Sau-bhâgyanamdisūri | âcârya çrī Pramodasundarasūrivijayarâjye ||* an den Rändern (unten und oben) mehrfach beschädigt.

¹⁾ oder nur eines ähnlichen Werkes? s. am a. O.

²⁾ ich vereinige hier alles Derartige, s. jedoch noch Nros. **1587. 1590. 1591. 1592**, sowie im Verlauf (unter: Recht, Sitte, Cultus) die *Pāṇḍavagītā* (Ms. or. fol. 601).

³⁾ andere derartige *caritra*-Texte s. bei der Jaina-Literatur, zu der auch dieses Werk unmittelbar gehört.

1 4^b, beg.: *ribudha*¹⁾ *çiromañipñijya çrî paṃ° Lâraṇyabhadragañigurubhyo namah | yâ riçrekalparallîra | -llîlayâ kalpitapradâ | pradattâṃ râgrilâsaṃ me | sâ nityaṃ Jinabhârâtî || 1 || dharmaciñtâmañih çreshṭ(h)o | dharmah kalpadrumah parah | dharmah kâmadughâ dhenu r dharmah sarvaphalapradah || 2 || puṇya lagai prithvî pîthuprasiddhi | puṇya lagai manarâñchitasiddhi | pu° nirmalayuddhi | pu° ghaririddhi- viddhi | pu° çarîranâroga | . . . eha puṇya û pari râjadhîrâja çrî Prithvîcamdra taṇaü sambaṇḍha bhaññi | tâñi nîrâjupramâni ratnaprabhâ pîthi asamkhyatâ drîpa- samudrararttaim | tîha mâhi pahilaññ Jambudrîpa lakshayojanapramâna | jâññraññ teha pâshali Lâraṇasamudravilaksha° teha paraññ Dhâtukîkhamdadrîpacyâ rilu° | te pâshali Kâlodadhi, — schließt mit Aufzählung der 72 (*likhita, paṭhita, gaṇita* . .) und der 64 (*nṛitya, aucitya, citra, râdîtra* . .) *kalâs* . . *pruçnaprahelikâ* 64 e *kahûñ caüsattîhi riññâna || iti çrî Acalagache çrî Mânîkyasûrisuṇḍarasûriviracite Prithvî- camdracaritre prathama ullâsah.**

2 beg.: *hivate kumaricadi yauranabhari paricarî parikari | krîḍâkarai nînu na- ranarî pari isi ia vasari | âriñ âsâdha | itaragunîsambâdha | kâtaiñ loha | ghâma- taṇaü nîroha | châ sishâṭi | pânî vi âi mâtî | ristariñ varshâkâlu | je paññhîtaṇaü kâla . . 7^b Aufzählung v. 36 Waffen (*rajra, cakra* . .); f. 8 Schluss nebst Anfang von 3 fehlt.*

3 bis 11^b, schließt: *iti çrî Prithvîcamdracaritre râgrilâse tṛitîya ullâsah.*

4 bis 18^b, beg.: *hiva ti suñ avasari teha râjâlokamâhîje râjâ Dhûmaketu kahûñ | teha raññ Dhûmaketu deratû taṇaü mantra sphuraññ | tîna ññ jañ cîñtarai tañ karai | Dhûmaketu deva aryâsîgrahamâhîlâi jâññicai | karaṇa 2 te aṃgârakavikâ- lakalohitâñkaçaṇaîçcara âdhunika 5 prâdhunika . . . — schließt: Prithvîcamdra- nareçvarataṇaññ caritrasambhali | manataññ raññ rali rali vîrekavaññtaññ puñyalâbhû- leri | jîma teha puñyatanâ prabhûvathikarasakalaçrî sañgharahaññ çreyakalyâṇa riddhi- viddhiparamparâ sampaññ || çrîmad-Acalagache çrî garu Mânîkyasûriñâ Prithvî- camdranareṇḍrasya caritrañ ca sa nîrmitaṃ || 1 || iti çrî Acalagache çrî Mânîkyas- suṇḍarasûrikṛite çrî Prithvîcamdracaritre râgrilâse caturtha ullâsah ||*

1605. Ms. or. fol. 804.

Mâdharâṇulasambandha (oder *Mâdhavanalâprab.*), ein *dogdhakubandha*, verfaßt von *Kavi çrî Gaṇapati*, in 8 *aṅga*, mit 2427 *dogdhaka* (*Dohâ*): — zur Geschichte s. Aufrecht Catal. p. 157^b, Burnell Tanj. Catal. p. 160^b, *Raj. Lâlû M. Notices* 1, 45. 3, 137.

51 foll. (15-17 Z., à 45-54 aksh.): *saṃvat 1751 varshe kârttika ra di 9 dine.*

1 (152) 4^b, beg.: *kunṇyara*¹⁾ *kamalârâtiraññmaṇa mayana mahâbhaḍu nâñma pañ- kajî pñijpayakamadu prathamajikaruñ praññâñma || 1 || suranarapañnagaṇativali lashpa- carâsîloya vrahmâharîhara kusamaçirajeñi jîtyâsoya || 2 || caraṇavirihûñ cîvari tesarîsî- jhaikâja kararîña kalibâñdhî sahûñjimakarashâ mushalâja || 3 || . . . || 12 || Makaradhwa-*

1) vorher das Jaina-Diagramm.

*munivarasutā phurasīdharatunjesi Mādhavanala varṇarishāi matimāgi nileṣi*¹⁾ || 13 ||
nala Mādhavanala narmikarikāṇmakāṇdalā nāri kuṇḍālyābekammalabhūh tuhiniki-
varṇata murāri || 14 ||, — schließt: *aṅga prathamā pūruṇ havuṇ bījāṅṇabolesi*
Narasāsuta Gaṇapati kaḥiṇ madhukarajīma madhuresa || 152 || *iti Mādhavānala-*
sambandhe dogdhakabandhe na kaviṣṛi Gaṇapativiracite prathamāṅga sampūrṇaḥ.

2 (120) 7^a beg.: *ṛṣṭpatisāha vīrahārū sohāsani tusa nāri, ratirūḍikuliṇ ava-*
tari kāmṭi nayarimajhāri || 1 ||, — schließt: *Narasāsuta Gaṇapati kaḥi trahi syuṇ tri*
jūṇ aṅga, cūṇṭi 2 cola numuṇ kisimāḥiṇ raṅga || 20 || *iti ṛṣi Mādhavanalasam-*
ba(ṇ)dha dogdha^o || 2 ||

3 (90) 9^a *muhavīṇ vaṣi yupphāvatī jotāṇ joyaṇabāra, uttamakuraṇi ācari vaṇ-*
ṣiṇvarṇa adhāra || 1 ||, — schließt: *. . Narasāsuta Gaṇapati kaḥiṇ cathāṇ māmḍasi*
caṅga || 90 || *iti ṛṣimādhavāna*^o || 4 (!) ||

4 (303) 15^a *rāyaCaṇḍurājā bhaṇi jāva kari vicāra, Haricaṇḍa Rūkmāṅgad-*
purī te pāmḥiṇ te sāra || 1 ||, — schließt: *Narasāsuta Gaṇapati kaḥi hūhe doḥisi*
māya || 3 || *iti ṛṣimādhavānālasambandhe do*^o || 4 ||

5 (324) 21^b *muḍḍira(saṇcaraī^m) mādḥava madhurī cāli, desughaṇā dina ketale*
paṇite pūṇṭhiḥālī (*th* und *gh* sehr ähnlich, schwer zu scheiden) || 1 ||, — schließt:
Narasāsuta Gaṇapati kaḥi vrahmasutāpraṇamesi gaṅga yathā jalaṇirmali matimāgi
nileṣi || 24 || *iti ṛṣi Mādhavānālasambandhe do*^o *pañcamāṅga sampūrṇaṇ* || 5 ||

6 (749) 37^a *rāṇṇirara thiuraṇṇabhaṇuṇ tihūyaṇapaḍayutrāsa, reṣyā vilayaṇ-*
tīhāṇ sakalamāṇ saḥirāsa || 1 ||, — schließt: *Narasāsuta Gaṇapati kaḥi aṅga-*
thayāṇ shata eha, Mādhavakuṇje nī jasi casri kaḥi sāi teha || 49 || *iti ṛṣi Mādhavānala-*
sambandhe shasṭāṅga sampūrṇaṇ || 1760²⁾ ||

7 (485) 46^b *kathārāḥi kāmāvatī Mādhava cāliṇ paṇṭhi, Kāmākaṇḍalā*
nāmmanī japamālī guṇṇagraṇṭhi || 1 ||, — schließt: *Narasāsuta Gaṇapati kaḥi sāra-*
kathā sapṭāṅga, aṅga aṇṇopama āthamāi bhaṇisi bhoga asṭāṅga || 85 || *iti ṛṣi Mā-*
dhavānālasambandhe do^o *Mādhavanala Kāmākaṇḍalāmīlīnasapṭāṅga sampūrṇaḥ*
 || 7 || 2245 ||

8 (224) 51^a *Ujeṇū baraghaṇā varatyāvali viṣeṣa, Mādhavanitūva dhāvī rāu-*
taṇi jīmaresha || 1 ||, — schließt: || 15 || *Narasāsuta Gaṇapati kaḥi aṅgathayāṇe ātha,*
sūdhisrāmṇīni ṣārādā poti dīdhupātha || 16 || . . *vedabhujāṅgamabāṇṇaṣasi* [1584] *Vikra-*
mararasavicāra, ṣrāvāṇa nī ṣu dī sapṭamī svāmate maṅgalavāra || 22 || . . || 24 || *iti ṛṣi*
Mādhavānalaprabandhe kaviṣṛi Gaṇapativiracite dogdhakabandhe na Mādhavānala-
Kāmākaṇḍalā-kāmākrīḍāsambhoge asṭāṅga sampūrṇa || 2500³⁾ ||

1) Fehler in der Worttrennung und in Bezug auf stummes *a* bitte ich meiner *bhāṣhā*-
 Unkenntnis zu Gute zu halten.

2) es sind nur 1738! cf. oben pag. 167 not.

3) es sind nur 2447.

1606. Ms. or. fol. 597.

Auszug aus dem *Mañicūdāvadāna*¹⁾, in *Nepālī*: s. Bendall, Catalogue of Buddhist Sanskrit Mss. (1883) pag. 11 (78. 84. 168).

40 foll. (8 Z., à 60 *aksh.*); dickes Papier; ohne Datum, modern; Pagina-Marke auf ^b rechts oben: *ma cū*, links unten: *guruḥ*. Diese Handschrift stammt, wie **1587. 1591. 1592**, von Daniel Wright, dem Verf. der Hist. of Nepāl (1877), und ist durch seinen Bruder Will. Wright, Cambridge, der Königl. Bibl. als Geschenk übergeben worden, s. Klatt, de trec. Cāṇakyaē sent. p. 4.

Beginnt: *om namo vuddhāya namo dharmāya namaḥ saṃghāya | ṣṛiṣṭākyasinhāya | purā pūrvakārusa ṣṛāvatīdhāyā nāma nagarusa Anāthapiṇḍadadha dhāyā nāma grīhastha nadayukāo tayā*, — schließt: *iti ṣṛi Mañicūdāvadānodhṛita Nepā(lī)-bhāṣhā samāptam | śubham astu surradā |*

1607. Ms. or. fol. 898.

Guru-sishyasamprāda, abgefaßt *saṃvrat* 1747 [1691] in 4 *prakaraṇa*. S. Aufrecht Catal. p. 388^a (»auctore *Caranādāsa*«).

26 foll., paginiert 1—30, aber 7—10 fehlen (9 Z., à 38 *aksh.*): 29^b leer (aber keine Lücke); *saṃvrat* 1754 *varshe āshāḍha su di 15 budhe adya ṣṛīmad Anahillaputtanapure cāturvedi Moḍhajñātīya leshaka mahitā Vṛiṇḍāranena lishitum idam pustakam*; — den einzelnen Versen ist mehrfach der Name des betreffenden Metrums vorgesetzt.

prak. 1 (35) 6^b *gyāṇmapaimītīśi (jñānapaṇicatrīṇṇat)*, beg.: *ṣṛīrāmāya*²⁾ n. | *do-harā: apuram pāra-apāra aju niraguṇa nīti nirabādha | nīrākāra ānaṃdaghanajākaṃ vāṇdata sādha || 1 || vāṇdan tihī karajorikaṃ aru vāṇdan gurupāi | jīnakī kṛpā kuṭākshateṃ timira agyāṇmamītāi || 2 || nīmīta mātā paragaṭabhae karaibahutavidhi kāmīma | harata pāpa bahu janamuke jaba ucarata mushu rāma || 3 || savaiyā ikatīśā: Rāmaji pragata bhae Daṣarathageha jabataba nṛipa pūchyo guranām ummokuhi jīyāi*, — 6^b || 35 || *copaī: sapta vedo sāyara ṣaṣṭidharau [1747] saṃvratavarshaṃ suhīridhikarau | lagata mākāi āṭhām̐bhai gyāṇmapaimītīśi tūḍīnakahī || 36 || iti gyāṇmapaimītīśi samāptam ||* Der Rest von 6^b (vier Zeilen) ist leer.

prak. 2 (82) 11^b, beginnt mit v. 71: *ekanakoi tātām̐ bāṇdha mukhakonām̐hī | jyāṇḍīśaikachūṣapanai mām̐hī || 71 ||*, . . || 74 || *sīshya uvāca*, . . || 77 || *ṣṛīgurun uvāca*, *caupai* . . || 82 || *iti ṣṛīgurusishyasamvāde dvitīyaprakaraṇam* am Rande.

¹⁾ streng genommen müsste ich für diesen buddhistischen Text eine eigene Rubrik machen, da er nicht zur brahmanischen Literatur gehört. S. das zu Nro. 1533 Bemerkte.

²⁾ vorher das Jaina-Diagramm.

prak. 3 (161) 22^a, beg.: *śishya uvāca, doharā: svāmī jāgrata usthā supana sushopatimāñhi | turīyāmañ kyaum jāñyui mohikahau samajhāi || 1 || . . || 2 ||* *ṛīgurur uvāca, cupatī: . .*; der Schüler dann wieder von 11-16. 29-35. 43-47. 90. 120. 129. 141-42. 149-52, der *guru* von 17-28. 36-42. 48-89. 91-119. 121-128. 130-140. 143-148. 153-161, — schließt: *iti ṛīgurusishyasamvāde tṛītyaprakaraṇam.*

prak. 4 (126) 30^b, beg.: *śishya uvāca: kai āropa asati hai kaim dhohi prabhūsatī | pañ manamāñhi bicāra taiñ bhāsai mohi asati || 1 ||*, — *|| 2 ||* *ṛīgurur uvāca, cupatī: . .*, — der Schüler von 9-13. 21. 34-37. 41. 44. 46. 48. 51. 54. 59-61. 75. 81. 88. 89. 93-94. 96-107, der Lehrer von 3-8. 14-20. 22-33. 38-40. 42-43. 45. 47. 49-50. 52-53. 55-58. 62-74. 76-80. 82-87. 90-92. 95. 108-126, — schließt wie **2. 3.**

1608. Ms. or. fol. 914.

46 Kashmīr-Lieder, mit englischer Uebersetzung und deutschen Erläuterungen dazu, 1874 in Kashmīr gesammelt durch Dr. F. Jagor, hierselbst. Nach einer freundlichen Mittheilung desselben, vom 22. 10. 84, hat er sie von *Paṇḍit Hargupal*, der ihm dazu von dem Chief Judge *Babu Nilambara Mukerji* Bh. M. A. in Srinagur empfohlen war, für sich sammeln lassen. »Es sind ächte Kashmīr-Bazar-Lieder: die englischen Uebersetzungen sind vom *Paṇḍit*, die deutschen Erläuterungen von mir.«

33 foll., in sehr ungleicher Weise beschrieben, die Seite zu 6-8 Zeilen, à 5-18 *akshara*. In *Devanāgarī*. Jedem Liede geht die Angabe der Melodie voranf. — Dazu eine englische Uebersetzung auf 24 Seiten Briefpapier octavo und drei Seiten (Nros. 44—46) quarto, und deutsche Anmerkungen auf 4 folio-Seiten.

Beg.: *mokāna parjya jāvāna Kaṣmīre, tāl doyaka, hā karaya anatañ ra kami sune ruṭamai taraya anatana yāra yyoma (yy unsicher) golābha ṣiri lāghana.* »O bring him by all means, some rival has caught him, therefore bring him soon; my friend is like rose. I will put him on my head«; — dies erinnert sehr an *Hāla!*

1609. Ms. or. fol. 925.

Eine Kapsel, außen bezeichnet: »Volkslieder aus Hindostan«. Darin liegen sechs lange Streifen (Rollen). Nro. 1 ist 19 Centim. breit, 106 lang; Nros. 2—6 sind 11½ Centim. breit, die Länge aber differirt; 2 ist 74 Centim. lang, 3 97, 4 67, 5 60, 6 178.

Nro. 1 mit der Aufschrift: »song in honor of *Kṛishṇa*, *Hindi*, *Nagri* character«, hat aufer der Ueberschrift 60 Zeilen zu 14 *akshara*. Ueberschrift: *om namo prabhājike om*, beg.: *om kamalanetara kaṭi pītāmvara adhuramurali girīdharam | mukūṭa kuṇḍala karalakoti yāsāṃvare rūdhevaram | kūla Jamunā dhenu āge sakalagopīyanamanoharam pītavarastaragarudārāhanacaraṇa sukhāñdhisāgaram*, — schließt: *iti ṛīkamalanetrastotraṃ samāptam.*

2. Aufschrift: »*Hindi* song in honor of *Kṛishṇa*, *Naguri*-Schrift«. Aufser der Ueberschrift 61 Zeilen, à 12-14 *aksh.* Ueberschrift (roth): *atha nāgalīlā likhyate*; beg.: *om gīṃddhake madhusūda Jamunā Jamunā jī uttare prabhu jāike uhā nāga nāga nādo no vaidhe ṛī Kṛishṇaji pudgaṃ* ("hum?) *ce jāike*, — schliesst: *iti ṛīnāgalīlāki saṃpūrṇa*.

3. Aufschrift: »Lied zu Ehren *Devī's*, *Hindī*, *Nagri*-Schrift«. Ueberschrift und 69 Zeilen, à 7-10 *aksh.*: 15 Verse. Ueberschrift: *om namo devyaiḥ namaḥ om*, beg.: *om prathama devī jī kī simara na kī je hṛdayajñānaprakāṣitum deho dṛishṭādi jā u māi ṛī caṇḍīcaraṇa pranamāmy ahaṃ* || 1 || Alle Verse schliessen mit dem Refrain: *ṛī caṇḍī°*. — Schlufs: || 15 || *iti ṛī devījīke āratī saṃāptam* | *om*.

4. Aufschrift: »Lied zu Ehren *Kṛishṇa's*. *Gurmukhī*(*Punjābī*)-Sprache und Schrift. (»Mund des Meisters«). Ueberschrift und 51 Zeilen, à 12-14 *aksh.* Unvollständig: die letzten 8½ Centimeter sind leer, noch unbeschrieben.

5. Aufschrift: »Lied zu Ehren *Rāma's*, *Gurmukhī*(*Punjābī*)-Dialect, *Gurmukhī*-Schrift«. Ueberschrift (roth) und 48 Zeilen, à 11-13 *aksh.*: 13 Verse.

6. Aufschrift: »*Punjābī*-Lied, *Gurmukhī*«. Ueberschrift und 193 Zeilen, à 15-17 *aksh.*, 30 Verse resp. Absätze. Die Ueberschrift, der Schlufs von 1. 2., der Anfang von 4. 6. 9. 14. 17. 21. 24. 28, und die Unterschrift in rother Dinte.

2. Die wissenschaftliche Literatur.

1. Philosophie.

A. Allgemeines.

1610. Ms. or. fol. 741.

Der *śaṭḍarṇanasamuccaya*, vom *Jaina*-Standpunkt aus von dem berühmten *Jaina*-Lehrer *Haribhadra* in 87 vv. verfaßt. Mit der *ṭīkā* des *Guṇaratnasūri*¹⁾, genannt: *turkaraḥasyadīpikā*. — Epitome der 6 von den *Jaina* anerkannten philosoph. Systeme, s. darüber, resp. über *Haribh.*, Hall Contrib. tow. an index to the Bibliography of the Indian philos. systems (1859) p. 165 und p. 64, sowie Ind. Stud. 16, 457 fg. — Ein sehr reichhaltiges und bedeutsames Werk.

85 foll. (17 Z., à 49 *aksh.*); ohne Datum: gut geschrieben und ziemlich correct. *urham*²⁾ || *jayati vijitarāgaḥ kevalālokaçālī surapatikṛitasevaḥ ṛī Mahāvīradevaḥ* | *yadasamasamayābdheç cārugāṇbhīryabhājah sakalanayasamihā bīṇḍubhāvaṃ bha-*

¹⁾ Schüler des *Devasūndarasūri*, dessen Geburt nach Klatt Indian Antiquary Sept. 1882 11, 255^b *saṃvat* 1396 [AD 1340] stattfand. ²⁾ vorher das *Jaina*-Diagramm.

janṭe || 1 || *çrīvīraḥ sa jīnaḥ çrīye . . || 2 || vāg devī samṛide naḥ stāt . . || 3 || natvā
nījagurūṇ bhaktyā śhaṭdarṣanasamuccaye | tīkāṃ samkshepataḥ kurre svānyopa-
kṛītihetave || 4 || iha hī jagatī garīyaçcittavatām mahatām paropakārasampādanam eva
sarvottamā svārthasampattir iti matvā paropakāraikaprarṇitisāraç caturdaçaçatasaṃ-
khyāçāstravīracanājanīto jagajjantūpakārah çrī Jīnaçāsanaprabhāvanāprabhātāvībhā-
vanabhāskaro yākinīmahattarāvācanārabodhālabdhābodhibāndhuro bhagavān çrī
Haribhadrāsūriḥ śhaṭdarṣanavācyaśvarūpaṃ jīnāsūnām tattadīyagraṃthavistarā-
radhāraṇaçaktivīkātānām sakalānām vīneyānām anugrahavīdhīsayā scalpagraṃtham
mahārtham sadbhūtānāmānvayaṃ śhaṭdarṣanasamuccayaṃ çāstraṃ prārabhamāṇaḥ
çāstrārāmbhe maṃgalābhīdheyayoḥ sākshād abhīdhānāya saṃbandhaprayojanayoç ca
saṃsūcanāya prathamam ṣlokaṃ enam āha:*

*saddarṣanam jīnam natvā Vīraṃ syādvādadeçakam | sarvadarṣanavācya
'rthaḥ samkshepeṇa nigadyate || 1 ||, — 3^b tad uktam pūjyaçrī Haribhadra sūribhir eva
lokata(ṭ)tranīrṇaye, . . prabhu çrī Hemasūribhir apy uktam Vīrastitau, . . tad uktam
sammatisūtre çrī Siddhasenadīrākareṇa: jāvaū vayanapahā tīvaū cera huṃṇī
nayarāyā, jāvaū nayarāyā tīvaū cera parasamayā, — 6^b tathā Bauddhānām aśtā-
daça nīkāyābhedaḥ: vaibhāshikasautrāntika-yaugācāra-mādhyamikādībheda vā vartante,
Jaimineç ca çīshyakṛītā bahavo bhedaḥ: Oṃbekah(?) kārīkām vetti tamtram vetti
Prabhākaraḥ | Vāmanas tu 'bhayaṃ vetti na kiṃcid api Revāṇaḥ || apare 'pi
bahūdaka-kuṭicara-haṇsa-paramahaṇsa-bhāṭṭa-prabhākarādayo 'neke 'ṇtar-bhedaḥ,
sāṃkhyānām carakādayo bhedaḥ, anyeshām api sarvadarṣanānām . ., — 7^a enam evā
'rtham graṃthakāro 'pi sākshād āha:*

*darṣanāni śhaṭ evā 'tra mūlabhedavyapekshayā | devatātattvabhedenā jñāta-
ryāni maṇishībhīḥ || 2 || . . . atha śaṇṇām darṣanānām nāmāny āha:*

*Bauddham¹⁾ naiyāyikam²⁾ sāṃkhyam³⁾ Jainam⁴⁾ vaiçeshikam tathā |
Jaiminiyam ca nāmāni darṣanānām amūny aho || 3 ||*

*adhikāra 1 (v. 4-12) 14^a, Bauddhamatam; beg.: tatra Bauddhamate tīvad
devatā Sugataḥ kila | caturṇām āryasatyānām duḥkhādīnām prarūpakah || 4 ||, — 10^a
atha pramāṇasya viçeshalakṣaṇam vīrakṣuḥ prathamam pramāṇasāṃkhyāṃ nīyama-
yam āha: pramāṇe dre ca vījneye tathā Saugatadarṣane | pratyakṣam anumānam
ca samyag-jñānam dvīdhā yataḥ || 9 ||, — schließt: bauddharāddhāntavācyaśya saṃ-
kshepo 'yam nīveditaḥ | naiyāyikamatasye 'taḥ kathyamāno niçamyatām || 12 || . . iti
Tapāgaṇanabhogaṇadīnamāṇi çrī Devasuṇḍarasūriçīshya çrī Guṇaratnasūrivīra-
citāyām tarkarāhasyadīpikābhīdhānāyām śhaṭdarṣanasamuccayatīkāyām bauddha-
matapraṇāṇano nāma prathamam 'dhikārah.*

1) der 7 Buddha (Çākyasīnha als letzter).

2) des Akṣhapādarśi.

3) Çāṃkhanāmā kaçcid ādyaḥ puruṣarīçeṣas tasyā 'patyam . . . Çāṃkhyas, teshām (!)
idam darṣanam sāṃkhyam çāṃkhyam vā.

4) der 24 Jīna.

adhik. 2 (v. 13-31) 25^b *naiyāyikamatasvarūpaprakāṣaṇo nāma*, beg.: *athā 'dan naiyāyikānāṃ yaugāparābhidhānānāṃ liṅgādityaktir ucyate, . . teshāṃ iccvaro devaḥ sarvajñaḥ śṛṣṭiṣaṃhārādikṛit, tasya cā 'śhṭādaçā 'ratūrā amī: Nakulīço 1, 'tha Kauçika 2, Gārgyaḥ 3, Muṭrī 4, Akaurushaḥ 5, Içānaḥ 6, Pārugaṛgyaḥ 7, Kapilāṃḍaḥ 8, Manushyakaḥ 9, Kuçikaḥ 10, Atriḥ 11, Piṅgalaḥ 12, Pushpakaḥ 13, Vṛihad-āryaḥ 14, Agastīḥ 15, Saṃtānaḥ 16, Rāçīkaraḥ 17, Vidyāgurur e ca 18, ete teshāṃ tīrtheçāḥ pūjanīyāḥ.*

adhik. 3 (v. 32-44) 29^b *sāṃkhyamatarahasyaprakāṣaṇo . .*, beg.: *athādan sāṃkhyamataprapannānāṃ pariñānāya liṅgādikaṃ nigadyate.*

adhik. 4 (45-58) 73^b *Jinamatasvarūpanirṇayo . .*, beg.: *athā 'dan Jainamate liṅguveśhācārādī procyate, Jainā dvīdihāḥ, ('vetāmbarā Digambarāç ca, tatra ('vetāmbarānāṃ rajoharaṇamukharastrikālocādīr liṅgaṃ colapattākālpādiko reśhaḥ paṇca saṃtāyās tīraç ca guptāyās . ., Digambarāḥ pmar nāgnyalīṅgāḥ pāṇipātrāç ca, te caturdhā: kāshṭ(h)āsaṃgha 1, mūlasaṃgha 2, Māthuraṣaṃgha 3, Gopyasaṃgha 4 bhedāt, . . . 36^b iti kevalībhuktīryavasthāpanasthalaṃ, atha tat(t)vāny āha: jīvājīrau . .*

adhik. 5 (v. 59-67) 78^a *raiçeshikamatām*, beg.: *atha raiçeshikamatarivakshayā prāha: devatāvīśhayaḥ bhedo nā 'sti naiyāyikāḥ samaṃ | raiçeshikānāṃ tattve tu vīdyate 'sam nidarçyate || 59 ||*

adhik. 6 (v. 68-78) 82^b, *atha mīmāṃsukamatam Jaiminīyāparāhwayaṃ procyate*; — zum Schlufs noch das: *lokāyita matam*, v. 79-87: — 85^a *upasaṃharaṇa āha: lokāyitamate 'py evaṃ saṃkshepo 'yaṃ niveditaḥ | abhidheyatūtparyārtuḥ paryālocyaḥ subuddhibhiḥ || 87 ||*

Comm. schließt: *vimñiçya ca çreyaskaraḥ paṇthā 'bhyupagaṇṭaryo yatitāryaṃ ca tatra kuçalamatibhiḥ || śhṭdarçanasamuccayaṭikā saṃpūrṇā, graṇthāgraṇtha 4500 ||*

B. Vedānta (und was sich anschließt).

1611. Ms. or. fol. 859.

Des *çrī Raghunāthacakravartin* an *Çaṃkara, Ānandavanayati* etc. sich anschließender Commentar (*vyākhyā*) zu der *çrutistuti* der *Rādhā* (!), in 42 vv., resp. 28 §§. — Der nur mit den *pratīka* citirte Text derselben schließt sich, von v. 4 ab, sehr nahe an den ebenso, resp. *vedastuti*, genannten, aber aus 50 vv. bestehenden Abschnitt (X, 87) des *Bhāgarata Purāṇa* (= Bh.) an; cf. dazu *Rāj. L. M. Notices* 2, 108. 3, 23, so wie über eine metrische Paraphrase desselben, in 30 vv., von *Vallabhācārya*, Hall am a. O. p. 145.

19 foll., paginirt: 1—13. 24—29 (13-15 Z., a 44 aksh.); ohne Datum; incorrect.

Beg.: *çrīg. n., çrīkṛiṣṇāya n. | vālānām upakārāya çrī Rādhāyā(h) çrutistute(h) | vyākhyā vyākhyāyate kvā 'pi Raghunāthene kācaya (!) || 1 || satām iti, sa(t)tre hetuḥ,*

svata ity-ādina, tatra 'pi hetur aprāmāṇye 'ti, aprāmāṇye kāraṇaṃ ca bhramapramā-
daripravilipsākaranaṇpātavarūpadoshacatusṣṭayadusṭapurushabuddhiprabhavatvaṃ, tad-
rāhitye ca hetur apauruṣheyatvam iti bodhyaṃ. — 5^a . . || 3 || a tre (Bh. 4) 'ty āsmi(n) ṣloke
gāthāsamprādaṣabdayoh sāmānādhikarāṇyaṃ nīyatahīngatvāt Nārāyaṇa Nāradayoh sam-
vādarūpāṃ gāthām ity a. 4. 5. Bhārata 'ti sambodhanaṃ vācye 'rthe 'vadhānāya nala
varshaviṣeṣaṇaṃ tasyā 'smiṇu ity anenai 'va labdhatrāt 6. 7. 8. 9. 10¹), kenā 'pi kautu-
kena çraṇaṇasukhātirekene 'ty a. 11. 12. 13. 14²). jaya jaya (Bh. 14), aham era pramāṇam
iti nigamo 'nucared iti mātra 5^b syā 'rtho 'yaṃ, pūrvaṃ taṃ Bhṛiguṃ ha uvāca
vrahmaṇo lakṣaṇam ity uktam, tatra kiṃ tal lakṣaṇam ity ākāṃkṣhāyām āha Varuṇaḥ
yato vā imāni bhūtāni jāyanta iti, — . . . ity atra vyākhyātaṃ || 15 || vṛihad u (Bh. 15)
īndro yāta iti, yāti 'ti yān, tasya yā prapaṇa ity asya rūpaṃ, avasitasye 'ti ava-
pūrvasya shiṇ bandhana ity asya rūpaṃ. sthāvarasya sthārasye 'ty a., — . . tajjatān iti
6^a çānta upāsīte 'ti çeṣaḥ, . . || 16 || çṛiṇu tasya mayo 'cyamānasya vrahmaṇo jñānamahāt-
myam ity Upakoçataṃ Jārālasya vacanaṃ, yathā pushkarapalāçe apo aḷishyaṃta
eram evai 'vaṃvidi pāpaṃ karma na çlishyata ityādi, pushkarapalāçe padmapa(ṭ)tre, — 6^b
vyākhyānarīpatrād asya || 17 || 3 ||, asūryā nāma te lokā aṃdhenā tamasā vṛitāḥ
tāms te pretyā 'bhigachanti ye ke cā 'tmahano janā iti, paramātmabhāvam adva-
yam apekshya devādayo 'py asurās teshām ete asūryāḥ, nāmaçabdo 'narthako nīpā-
taḥ, te lokāḥ karmaphalā aṃdhenā 'darśanātmakena tamasā paramātmāno 'jnānenā
'vṛitāḥ āchādītāḥ, — 8^a adraitam yata iti || 18 || 4 ||. udayaṃ (Bh. 18) brahne 'ti. uda-
raṃ brahma vaigṛānūrabhūtena brahmaṇā 'dhishṭhītatvād iti bhāvaḥ, Çarkarākshasyā 'pa-
tyāni Çārkarākṣhā pishayaḥ upāsate cīntayanti, — 8^b spasṭam anyat || 19 || 5 ||, eka
iti mūrttitrayātmakatābhedaṃ vārayati eka iti, jādyam āçamkyā 'ha: deva iti ādityarat
dyotanātmakāḥ, — 9^a nṛsiṇhavyūhaṃ tāpanādvitīyopanishadi bhāṣhyakṛdibhiḥ
çrīmachamkarācāryair api 'ti, caçabdayākhyānaṃ bhāṣhya pīti(?)namanti tasya bha-
jaṃta iti || 22 || 8 ||, tvadanu patha (Bh. 22), āramam iti, āramam āramaṇaṃ grāmaṃ
nagaraṃ striyaṃ annādyam ityādivāsanārūpaṃ ākrīḍanam asyā 'tmanaḥ anena nīrmitam
ity a., tam ātmānaṃ atyaṃtarīviktaṃ, — 9^b iti çeṣaḥ || 23 || 9 ||, nibhṛita (Bh. 23)
ātmā vā iti yasmād ātmaprītisādhanaatrād gauṇī, — || 24 || 10 ||, ka iha (Bh. 24) yato
vāca iti, ānaṃdaṃ brahmaṇo vidvān na bibheti kutaç ca ne 'ti maṃtraçeṣaḥ, — 10^b ity
a. || 25 || 11 || janīma sataḥ (Bh. 25) ekavīṇça (!) tāni shaḍ īndriyāni shaḍ buddhayaḥ
shaḍ vishayāḥ sukhaṃ çarīraṃ ce 'ti, — 11^a etāvātā Sāṃkhyādimataṃ spasṭam era nīrā-
krītaṃ || 26 || 12 ||, sad iva manah (Bh. 26) asata iti asato 'vyākṛitāt adhi . . || 27 || 13 ||,
tava pari (Bh. 27) satyaṃ jñānam iti buddhiṃdriye 'ty atra vyākhyātaṃ ne 'ha nā 'sti
kiṃcane 'ty asmāt pūrvam, — 11^b ity atra vyākhyātaṃ || 28 || 14 || tvam akaraṇaḥ
(Bh. 28) apāṇi 'ti nīrviçeṣatvāt pāṇipādau asya na vidyate, tathā 'pi javano gṛihītā ca,
— 12^a brahmādnām api grahaṇaṃ bodhyaṃ || 29 || 15 || sthīracaram (Bh. 29) ātmā-

1) alle diese Verse sind ohne pratika und Erklärung.

2) desgl.

tīrīktaṃ vastraṃtaraṃ nā 'stī 'ty uktam, — akurute 'ty-ādi gṛīhyate || 30 || 16 || *aparimitāḥ* (Bh. 30) *saṃsaraṃto bhajānty uktam ity atra, — 12^b ity abhiprāyaḥ* || 31 || 17 || *na ghaṭata* (Bh. 31) *upādhijanmanai 're 'ty, — 13^a uttānārtham anyat* || 32 || 18 || *nṛishū tava* (Bh. 32) *parītye 'ti, sarveshu bhūteshu aham asmi bhūtāni ca sarvāni mayi saṃtī 'ti, — 13^b abhisamrivaṇa ācītarān* || 33 || 19 || *vijīta* (Bh. 33) *tadvijñānārtham itī asya pūrvārdham parītya lokān karmacītaṃ brāhmaṇo nirvedam āyāt, — 14^a itī bhāvaḥ* || 34 || 20 || *svajana* (Bh. 34) *parītye 'ti vijīte 'ty atra vyākhyātam, — ibid. artho 'pi spashṭa eva* || 35 || 21 || 36 || 22 ||, *sata idam* (Bh. 36) *āmnāyasya kriyārthatvād ānarthakyaṃ atadarthānām itī, — 26^b apāma somam itī spashṭam* || 37 || 23 ||, *na yad idam* (Bh. 37) *itī ātmā 27^a vā itī vaiṣabha evārthe, idam sarvaṃjanapratyakshasiddham . . ity arthaḥ* || 38 || 24 || *sa yad ajayā* (Bh. 38) *dvā suparīte 'ti dvā dvam jīvātma-paramātmānau, — 27^b sarva itī ṣa (!) 35 (! 39 || 25 ||) yad na* (Bh. 39) *mumukshoḥ kāmātyāya eva, — 28^a itī bhāvaḥ* || 40 || 26 || *tvaḍavagamī* (Bh. 40) *esha nitya itī, — ibid. esha mahīme 'ti* || 41 || (|| 27 || fehlt), *dyupatayaḥ* (Bh. 40²) *sa ho 'vāca yad ūrdhvaṃ Gārgi divo yad arāḥ pṛithivī, — 29^a schließt: tarhi bāhyaṃ ne 'ty āha, abāhyam itī* || (42 fehlt) || 28 || *ity aṣeśasamāmnāye* (Bh. 42) *'ty atro 'panishadbhīmo vedubhāgaḥ samāmnāyaḥ* || 43 (!) || *Ananda canayatyādigrantham dṛishṭvā ṣrutistutau Raghunātho 'likhad vyākhyāṃ ṣruteḥ ('amkarabhāṣyagāṃ* || 42 (!) || *itī ṣrī Raghunāthacakravartīrūcitam ṣrutistutīvyākhyānam samāptam* ||

1612. Ms. or. fol. 861.

Anonymer Commentar zu dem in 21 vv. die *guṇa* des *Vishṇu*, resp. seiner Anhänger, mit den verschiedenen Formen des Wassers vergleichenden *jālabheda* des *ṣrīVallabhācārya*; »on the dispositions befitting devotees« Hall am a. O. p. 150.

13 foll. (17-18 Z., à 40 aksh.); ohne Datum, modern; weil das Papier löschte, sind mehrere Blätter (5. 7. 9. 11. 12) nur auf einer Seite beschrieben; Aufschrift auf 1^a: *jālabheda patra* 13, Randmarke je auf ^b rechts unten: *jāla bhe°*. — Der Text wird im Commentar nur mit den *pratīka* aufgeführt, ist zwar am Rande hinzugefügt, aber, da dieser beschädigt, mehrfach unsicheren Wortlautes.

•: 1) || *ṣrīkṛishṇāya namaḥ* | *natvā ṣrī Vallabhācāryāṃ bhagavaṃtam ca tad-guṇān* | *guṇasvabhāvaabodhārthā yā vācas tā upāsmahe* || 1 || *atha ṣrīmad-ācāryacaranāḥ bhaktīrarddhinyāṃ (?) tyāgināṃ grihasthānāṃ ca bhaktīrīdhyartham ṣṛavaṇarūpam kīrtanarūpam ca sādhanam uktvā tudarthabalāt kīrttayitūḥ ṣroṇuḥ ca prāpte saṃge sa kiṃ yasya-kasyā 'pi kartavya uta bhagavadīyatrena parīkshitasye 'ty ākāṃkshāyām yady ekādaṣaskandho: svamūrttyā lokalāvaṇyanīrmuktyā locanāṃ nṛīṇāṃ | gīrbhis tā smaratāṃ cittaṃ padais tānī 'kshatāṃ kriyāḥ, āchīdya kīrtti(ṇ) suḥlokāṃ vitutya hy am-jusā nukau(?)* | *tamo 'nayā tarishyamti tyagāt svam padam īṣvara itī Ṣukarākye bhagavat-*

1) s. Nro. 1412 1620 (e) und Ms. or. fol. 739 (wo: *aīo!* Nebenform zu *om?*).

kīrtteḥ saṁsārātmakatamastārakatrena kathanaṁ tasyāḥ ca guṇaganyatvāt teshāṁ apī
 ṣṛīyamānānāṁ kīrttyamānasmāryamānānāṁ k(r)aci(d) dṛiṣyamānānāṁ ca saṁsārātāra-
 katram eva 'citan, bhagavatā tudartham eva 'navatāradoṣāyāṁ kīrttidvārā prakāṣṇāt,
 »sāṁketyaṁ pārihāsyāṁ vā stobhaṁ lehanam eva vā | rakumṭhanāmagrahaṇam aḥ-
 shāghaharaṁ vīduḥ« iti shast(h)askandhe (Rukavākyād, Ajāmīlasya putropacārīta-
 nāmākīrttmamātreṇai 'va saṁsārata uddhārāc ca, yasya kasyā 'pi saṁgaḥ karta-
 eya ity aṅgīkriyate, — 2^a bhagavadguṇānāṁ uddhāraḥ phalata(h) svarūpataḥ ca
 nānāprakāratāṁ vadishyantaḥ tadādhāranirūpaṇam pra(ti)jānate: namaskṛitye
 'ti^v, [namaskṛitya harim vakshye tadguṇānāṁ vibhedaḥ | bhāvan vīṇṇa-
 tidhā bhinnān sarvasaṁdeharāraḥ || 1 ||] (am Rande), aghahartāraṁ bhaga-
 vāntam namaskṛitya, . . guṇādhārabhūtān bhāvan vakshyāmī 'ty a. || 1 ||^v | clo^o guṇa-
 bhedaḥ tu tāvaṁto yāvaṁto hi jale matāḥ | gāyakaḥ kūpasamkācā gaṇḍharvā iti
 viṣrutāḥ || 2 ||] (am Rande), na cā 'tra guṇeshu tadabhidhyānanyāyāṅgikāre kīṁ mānam
 iti caṁkyāṁ upasaṁhāravākye iti jīveṇḍriyagatāṁ, — 2^b guṇabhedāḥ yāvatsaṁkhyā-
 kāḥ jale matāḥ ṣṛutisaṁmatāḥ, — yāvaṁtaḥ kūpabhedāḥ tāvaṁtas te gaṇḍharvā apī
 saṁmatāḥ samyag vi 3^a cāritāḥ . . [kūpabhedāḥ tu yāvaṁto yāvaṁto hi jale matāḥ |
 kulyāḥ paurāṇikāḥ proktā(h) pāraṁparyayutā bhuvi || 3 ||] (am Rande), — 3^b [kshetrpra-
 tiṣṭhāḥ te cā 'pi saṁsārotpatīhetavaḥ | veṇyūdisahitā mattā gāyakaḥ garttusaṁjñikāḥ || 4 ||]
 (am Rande), — 4^b (desgl., und so im weiteren Verlauf) jalārtham eva garttāḥ tu nīcā
 gānopaṇḍitāḥ | hradāḥ tu paṇḍitāḥ proktāḥ bhagavachāstratutparāḥ || (5) ||, — 6^a saṁ-
 deharāraḥ tatra suptayaṁbhīramānasāḥ | ṣaraḥkamaḥsaṁpīrṇā(h) premayuktāḥ tathā
 budhāḥ || 6 ||, — 6^b alpāṣrutāḥ premayutāḥ veṇyūtaḥ parikīrtitāḥ | karmaṇḍuddhāḥ palva-
 līni tathā 'lpaṣrutībhaṁkayaḥ || 7 ||, — 7^b yogadhyānādisaṁyuktāḥ guṇā varshyāḥ pra-
 kīrtitāḥ | tapojnānādhānaḥ svedajāḥ tu prakīrtitāḥ || 8 ||, — 8^a alaukikena jñānena ye
 nu proktā harer guṇāḥ | kadācītpṛhā (kā'tkāḥ) ṣabdagamyāḥ patachabdāḥ prakīr-
 titāḥ || 9 ||, — 8^b devādypāśanodbhūtāḥ varshyā bhūmer ivo 'dgatāḥ | sādhanāḍipra-
 kāreṇa navadhā bhaktimārgataḥ || 10 ||, — ibid. premapūrtya sphuradbhārāḥ syaṁdu-
 mānāḥ prakīrtitāḥ, — 9^a yādṛiṣāḥ tādṛiṣāḥ proktāḥ vīddhikshayā(s te kīrtitāḥ) || 11 ||,
 — 9^a sthāvarāḥ te samākhyātāḥ māyāduḥkapatīṣṭhītāḥ | anekajanmasaṁsiddhāḥ janma-
 prabhṛti sarvadā || 12 || saṁgādiguṇadoṣābhyāṁ vīddhikshayayutā iti | nirāṁtaro-
 gamayutā nadyaḥ te parikīrtitāḥ || 13 ||, — 10^a etādṛiṣāḥ svataṁtrāḥ ca siṁdhavaḥ
 parikīrtitāḥ | pūrṇā bhagavadīyā ye Ṣeṣa-Vyāsā-'gnī-Mārutāḥ || 14 || Jada-Nārada-
 Maitrādyāḥ te samudrāḥ prakīrtitāḥ | lokavedaguṇair niṣrabhāvanāikaharer guṇāḥ || 15 ||
 varṇayanti samudrāḥ te kshārādyāḥ śat prakīrtitāḥ |, — 10^b (guṇā)titutayā ṣuddhān
 saṁdānāṁdarūpīṇāḥ || 16 ||, — 11^b (gu?)ṇān eva guṇān vīṣṇor varṇayanti vicakṣa-
 ṇāḥ | te 'mṛitodāḥ samākhyātāḥ tad vākyānāṁ sudurlabhaṁ || 17 || tādṛiṣānāṁ (kraci-
 d) vākyāṁ dūtānāṁ iva varṇitaṁ | Ajāmīlokaḥ varṇanvad ('lākāṇanavad) bīṇḍupānāṁ pra-
 kīrtitaṁ || 18 || Comm.: Ajāmīlena yathā yamadūtāṁ praty ucyamānaṁ bhagavaddūta-
 vākyam ākarṇitaṁ tathā ced ākarṇayet tad ākarṇaṁ bi^o pra^o, — 12^b (rāgājnānā-

di)bhāvānām sarvath(ā nūṇanam yadū) | (*taḍā lehanam i*)ty uktam svānamdodgama-kāraṇam || 19 ||, — *uddhṛityodakavat sarve patitodakavat tathā* | *uktātīrīktavākyāni phalaṃ cā 'pi tathā 'tmanah* || 20 ||, — 13^a (*iti jñeṃdrīya*)gatā nānābhāvaṃ gatā bhūvi | (*rūpa*)taḥ phalataḥ ca 'va guṇā viśṇor nirūpitāḥ (so vor dem Binden, die Silben in Klammern resp. aus dem Commentar; nach dem Binden steht bloß noch da: *nā viśṇor nirūpitāḥ* || 21 ||) || 21 || Comm. schließt: *prāsaṅgikam iti bodhitam jñeyam* || *iti cṛī Vallabhācāryakṛitā jalabhedavivṛitih* ||

1613. Ms. or. fol. 910^a.

Notiz aus der *Çivadrishṭivivṛiti* über den Stammbaum des *Somānanda*, des Stifters des *Pratyabhijnācūtra*, s. Bühler's Report über seine Kashmir-Reise p. 81. 82 (1877). Hall p. 163.

2 foll., signirt 62. 63 (17 Z., à 17 aksh.); 62^a, 63^b unbeschrieben, europäisches Format, Kashmir-Schrift.

Beg.: *om mayā gurucaraṇārādhanenai 'vaṃ kila cṛīyate yad uktam Çivadrishṭivivṛitau: çivādvāni rahasyāni pūrvam ūsan mahātmanām | rishinām vaktra-kuhare teshv eva 'nugraha-kriyā* || *kalau pravṛitte yāteshu teshu durgamagocaram* | *Kalā-pigrāmapramukham ucchinne çivaçāsane* || *Kailāsādau bhraman devo mūrtyā cṛī-kanṭharūpayā | anugrahāyā 'vatirṇaḥ codayāmāsa bhūtate* || *munim Durvāsasam nāmu bhagarān ūrdhva-retasam* | *na chidyate yathā çāstraṃ rahasyam kuru tādṛçaṃ* || *tataḥ sa bhagarān derād ādeçaṃ prāpya yatnataḥ | sasarja mānasam putram Tryambakādityanāmakaṃ* || Dann folgen 15 Generationen unbekannter *Siddha*'s, die alle *mānasa*-Söhne waren. Der letzte erzeugte mit einer Brahmanin einen Sohn, der nach Kashmir kam: dessen Sohn war *Samgamāditya*, dessen Sohn *Varshāditya*, dessen Sohn *Arunāditya*, dessen S. *Ananda*, dessen S. *Somānanda*.

Die letzten Zeilen wiederholen diese in den letzten fünf Gliedern historische Genealogie: *ādau manaso jāto Durvāsa* (Metrum gestört) *Tryambakādityaḥ* | *kramaças tatkulajātās Saṃgama-Varshā-'ruṇā-'nandaḥ* || *tasmāt Somānandana-gurur iti kuçalaḥ prabodhavad jātaḥ*.

Bühler, dessen Freundlichkeit ich die vorstehende Beschreibung dieser Handschrift verdanke¹⁾, fügt in seinem betreffenden Begleitschreiben hinzu: »dieses Fragment ist sehr interessant, da es die auch den Kashmirern unbekannte Genealogie des *Somānanda* giebt, und zeigt, daß dessen Urgroßvater nach Kashmir einwanderte. Nun wird es sehr wahrscheinlich, daß die Aehnlichkeit des *Praty-*

¹⁾ er bestimmte zugleich den Inhalt zweier mit der Pagination 66. 67 sich anschließender, von derselben Hand geschriebener Blätter (fol. 910^b) dahin, daß sie ein Bruchstück eines *ricakam* (cf. nro. 1507), nämlich Rik 2, 23, 1 und 1, 22, 20. 21 mit einem Comm. enthalten, der je mit den Angaben der *anukramanikā*, resp. deren Erklärung beginnt.

abhijnâdarçana mit *Çamkarâcârya*'s System sich dadurch erklärt, dafs es aus Indien herübergebracht ward«.

C. Mîmâṁsâ.

1614. Ms. or. fol. 868.

Fragmente von *Çabarasvâmin*'s *mîmâṁsâbhâṣhya*. Herausgegeben von *Paṇḍit Maheṣa Candra Nyâyaratna* in der Bibliotheca Indica 1863 fg.

a. 2, 3. *çrî âcârya Ça°nuḥ kṛitau mî°shye dvitîyasyâ 'dhyâyasya tṛitîyaḥ pûdah*; Ed. p. 168—196.

10 foll. (11 Z., à 60 aksh.); *samvat* 1643 *samæ vaiçâsha çu di dvitîyâ 2 ravi-vâsare likhitam*, *Kâçyâṇi vâsa-Viṭhalâvrâhmaṇena viçvanâthasamnidhâne*. Randmarke auf ^b links oben: *nâ°bha°*, einmal (6^b) *nâṁbhaṭîya*.

Beg.: *çrîg. n., guṇas tu kratusaṁyogât karmâṁtaraṁ prayojayet saṁyogasyâ 'çeshabhûtatvât; asti jyotiṣṭomaḥ . . .*

b. 3, 1. *çrî Ça°mikṛitau mî°shye tṛitîyasyâ 'dhyâyasya prathamah pâdah*, Ed. p. 210, 20—242.

14 foll., resp. 13, da fol. 1 fehlt (11-12 Z., à 50 aksh.); ohne Datum.

1615. Ms. or. fol. 869.

Desgl.; 3, 1, und Anfang von 3, 2; Ed. p. 208—243, 17.

17 foll. (11 Z., à 47 aksh.); bricht ab; ohne Randmarke.

Beg.: *çrîṇṛisîṇhajayâ | athâ 'taḥ çeshalakṣhaṇam, nânâkarmalakṣhaṇam vṛittam, anam̐taraṁ çeshalakṣhaṇam varttayiṣhyânaḥ, kaḥ çeshah? kena hetunâ? . . .* — 3, 1 schließt 17^b (Zeile 6) || *cha* || *çrîṇṛisîṇhajayâ, graṁtha 560* || *arthâbhidhânasâ-marthyân maṁtreshu çeshabhâvah syât . . .*

1616. Ms. or. fol. 860.

Fragment von (*Kumârila*'s) *mîmâṁsâvârttika*, resp. *tantravârttika*, s. Hall l. c. p. 170. Das Werk wird zur Zeit von *Paṇḍit Dhundhîrâja Panta* in der Benares Sanskrit Series herausgegeben (Nro. 1 1882, Nro. 2 1883). Das hiesige Fragment reicht bis pag. 63, 17 und umfaßt *Jaim. I, 2, 1-46*.

47 foll. (9 Z., à 41 aksh.); bricht ab. Randbez. auf ^b links oben *vârtti pra 2*.

Beg.: *çrîg. n. | âmnâyasya kriyârthatvâd ânarthakyam atadarthâṁ-nâṁ, tasmâd anityam ucyate [1, 2, 1] | siddhapramâṇabhâvasya dharme vedasya sarvaçaḥ | vidhyarthavâdamaṁtrâṇâm upayogo 'dhuvo 'cyate | sâmanyataḥ prâ-mânye siddhe adhunâ vibhajya vinîyogaḥ prutipâdyate | avadhṛitaprâmanîyasya vedasye 'dânîn samastasya vidhyarthavâdamaṁtranâmadheyâtmakasya yathâvibhâgaṁ dharmam praty upayogaḥ prutipâdyate | tatra pûrvapakṣavâdy abhiprâyaḥ codanâla-kṣhaṇo 'rtho dharma ity upakramât tasya jnânâṁ upadeça iti madhye parâmarçât tad-*

bhūtānām kriyārthena sāmānāmāya ity upasamāhārāt vidhīpratishedhayor eva prāmānyam pratipāditam | na ca tadvyatiriktaçabdaganuyatram dharmādharmaayoḥ | nā 'py anadhi-gatārtharodhanam muktvā 'nyaḥ çabde ryāpāro 'stī 'ti uktam eva, — 27^b [bei 1, 2, 19] jātīlagavīdhukarīdhisarūpā duçame, ataç ca na punaruktatā mahā(n) doṣa ity eva vaktavyam | atha cai 'kasyai 'va ca nyāyasya k(v)acit kaçcid anḥaḥ çodhyate 'ti punarārambhah, spashtam vā vishayamānātram evam varṇanīyam | . . etena nīvitādy[nīvitādv Ed. p. 36]adhikaraṇāni ryākhyātāni | athavau "dumbarādhikaraṇapīrvapakṣa(m) kṛtvā ciptās tāḥ pratyatavyā vidhitrābhyupagamena hi, — 33^a hetur vā syād arthavattropapattibhyām [1, 2, 26], iha ye hetvan nīgadyante, — 47^b schließt: asti jñānotpatter avasara iti na maṁtrānarthakyaṁ, abhidhāne rthavādah [1, 2, 46], ca-tvāri çṛṁgeti — bricht ab.

1617. Ms. or. fol. 839.

Des çrī Khaṇḍadeva Bhāṭṭarahasyam; s. Hall am a. O. p. 187, Burnell Tanjore Catal. p. 85^b (eine Eintheilung in zwei *paricheda* liegt hier nicht vor): zu *Khaṇḍadeva* s. noch Burnell ibid. p. 83^b und Aufrecht Catal. p. 353^a, *Rāj. L. M. Notices* 7, 76. 285.

80 foll. (14 Z. à 36 *akṣh.*); ohne Datum: foll. 1—5 von anderer Hand, die Seite zu 14 Zeilen. à 44 *akṣh.*: incorrect: Randmarke auf ^b links oben: *bhūtta*, rechts oben: *rahasyam*.

Beg.: *çrīg. n. | avighnam astu | smṛtvā-smṛtvā purārātiṁ tatprasādādāvalambanāt | rahasyam Bhāṭṭatamtrasya vishadīkartum içmahe || 1 || yajñanāḍj Jaimini-yoktiḥ (?) sphuṭibhavati ta(t)va[ta]ḥ* (so etwa ², aber ganz unsicher; was ¹ hatte, ist nicht klar zu stellen, da Alles von ² corrigirt) | *tad rahasyam Khaṇḍadevāḥ prakāçayitum udyataḥ || 2 || tatra dvādaçalakṣaṇyām dharmādharmau Jaiminiḥ 'nu-shthānopayogitayā vicāritau, ata eva yady api »dharmāḥ kṣharati kīrtanād« ity-ātau Vaiçeshikatanetre ca kriyājanyādriṣṭe dharmādharmaçabdā(?, çishṭa¹) prayogas tathā 'pi dharmāḥ svanushthitāḥ (2, unklar was ¹ hat) puṁsām ity-ātau tajjanakavihitani-shūddhakriyādāv api tachabdaprayogaṭ tār iha prādhānyena vicāryete . . , — schließt: jātatamasām sudhāñçur mīmāṁsāmatakum(ata? Loch)pūrasya jayatu, iti çrī Khaṇḍadevaviracitam Bhāṭṭarahasyam samāptam.*

D. Vaiçeshika.

1618. Ms. or. fol. 774.

*Bhairavendra's*¹⁾ *çīubodhanī* genannte *saptapadārthtīkā*. Comm. zu *Vyoma-çivāditya's saptapadārthī*, s. Hall am a. O. p. 74, Aufrecht p. 353^b.

¹⁾ Schüler des *Lakṣmīramaṇa*.

32 foll. (9-14 Z., à 31-40 aksh.); samvat 1501 çake 1366 pravarttamāne Brah-mavarddhanakshetre nivāsaçālinā ācārya Viçvarūpasuta Bhāṭṭadevākena svopa-kārārtham tathā bhrātrījaçrī (rīpatipāthanārtham saptapadārthī tīkā Çiçubodhanī nāma cā lekhi; initiales i gelegentlich durch ° gegeben, s. p. 84, No. 1492. Gut.

Beg.: çrī¹⁾gurucaranebhyo namaḥ | dravyaṃ tū ttamarāmasaṃjñi jayatu jñā-nādayas tadguniḥ karmmaṃ py utkatadushtārākshasavadho jātiḥ ca sākshatratā | yo py asty atra viçesha esha samavāyo py etad ālīngito doṣabhāva ihā stī so pi jayatu çrī Rāmādharmmiṇy asau || 1 || yā sau Vyomaçivādītye-nā cāryeṇa prakāṣitā | tasyāḥ saptapadārthyās tu vyākhyāṃ kurve yathāmati || 2 || iha khalu dravyaguna-karmasā-mānyaviçeshasamarāyānām padārthīnām sādharmyavāidharṇyata(t)trajñānam niḥçreya-sahetur iti Kaṇāda muniprāṇitasūtrārthavyāvarṇanavyāyena tachāstrasaṃkshepasamgrā-harūpam saptapadārthīnāmakaṃ lakṣaṇaprakaraṇam cikīrshann ācāryo granthādau çishtācārānumitapramāṇasadbhāvam ishtādevatānamaskāram karoti: hetava iti, tatra 2^a çambhave nama iti prathamam anveshṭavyaṃ, çambhuçabdenā tra paramātmo cyate, purāṇādīṣhu çambhuçabdasya paramātnaparatādarçanāt, sai va ce shṭādevatā Vaiçeshikānām; namu tasya ta(t)trajñānam vīnā namaskāro yuktas, ta(t)trajñānam lakṣaṇam āntareṇa na sambhavati lakṣaṇādhīnatvāt ta(t)trajñānasye ti; — schließt: idānīm granthakṛd granthasya sauṃdaryam avalokyā nāma dhārayann āçisham pra-yachati: sapte ti; sapta drīpā yasyām sā saptadvīpā, Jambū-Plakṣāḥwayau dvīpau . . || iti sapta drīpāḥ purāṇe darçitāḥ; dharādharāḥ parvatāḥ, te ca kulaparvatāḥ sapta tatrai va darçitāḥ, 32^a Mahēndro Malayāḥ Sahyāḥ Çuktīmān Dakṣaparva-tāḥ | Viṃdhyāç ca Pārīyātraç ca saptā tra kulaparratāḥ || vastuprakāṣaṇī padārtha-prakāṣaṇī, çesham spashtam || iti çrī Lakṣmīramāṇacaraṇāmbhojabhramara Bhāṭṭa-Bhairavēndravīracitā çīçubodhanī nāma saptapadārthītikā samāpat || viduṣhā Bhairavēndreṇa prāṇitāyām yathāmati | vyākhyāyām Çiçubodhanīyām samtaḥ samtu parīkṣhakāḥ ||

E. Nyāya.

1619. Ms. or. fol. 785.

Cihnabhaṭṭa's Commentar. prakāṣikā, zu (Keçavamiçra's) tarkaparibhāṣhā, s. Hall p. 22. 23. Aufrecht p. 244^a (wo Chīma° und tarkabhāṣhā°). Burnell Tanjore Cat. p. 118^b (wo Cennu° u. tarkabhā°). Ueber die citirten Autoren s. Aufrecht l. c.

40 foll. (17 Z., à 66 aksh.); samvat 1667 varshe prathamāshādhā sita 9 dīne çrī Satyapure paṃ° Viçālakīrttinā lekhi; Randmarke: tarkabhāṣhā Cihnabhaṭṭi vṛttīḥ.

Beg.: om¹⁾ namaḥ çrītrailokyanāthāya | çrīsāradāyai ca || yasya²⁾ niçvasitaṃ

¹⁾ vorher das Jaina-Diagramm.

²⁾ derselbe Vers, wie bei Sāyaṇa-Mādhava. — Der hiesigen Schlufsunterschrift zu-folge hatte Cihnabhaṭṭa denselben König (Harihara) zum Patron, wie Sāyaṇa.

vedā yo vedebhyo 'khilam jagat | nirmame tam aham vaṁde Vidyātīrthamaheçvaram || 1 || sakṛin natvā 'pi yaṁ loko | lubhate çāntisampadam | sa naḥ pūḍāyād apāyebhyo | yogā-nāṁdanṛikeçarī || 2 || bhavasamcitapāpaugha | vidhvaṁsanavicakṣhaṇam | vighnāṁdha-kūrabhāsvaṁtam | vighnarājam aham bhuje || 3 || cikīrshūtāgrāṁthasya nihpratyaūha-paripūrṇāya (jīva°) çishtācārupariprāptaviçishteshṭadevatāpraṇūmam manasā vidhāya tatra prekshāvatām pravṛttisiddhaye vishayaprayojane nirdiçam cikīrshitam pratijānāte: bālo 'pi yo iti¹), eṣhā mayā prakāçyata iti kriyākārakeyojanā, eṣhe 'ti ke 'py ākāṁkshā-yām āha: tarkabhāshe 'ti, turkaçāstre pramāṇādayaḥ padārthāḥ idṛiglakṣhāṇā iyaṁta ere 'ti teshām bhāshā svarūpakathanam, — 2° çāstrasyādīmam sūtram paṭhati: pra-māṇe 'ti; — sehliest: iti çrī Hariharamahārāja paripālītena sahajasarvajña Viṣṇu-devārādhyatmūjena Sarvajñānujena Cihnabhāttena virucitāyām tarkaparibhāshāprakā-çikāyām prameyādīparīchedaḥ samāptah.

1620. Ms. or. fol. 815.

nyāyasiddhāntadīpa des mahāmahopādhyāya çrī Çaçadhara, s. Hall p. 44. 41. Burnell p. 119^b (= B).

55 foll. (15 Z., à 50 aksh.); corrigirt, interpungirt, und mit Randglossen versehen; — *saṁvat 1664 varshe savaṁṇa (çrāvaṇa!) | savuda (!) māse kṛishṇāpakshe ekūda-sīdine sattu (!) vāsare vuri* (ausgestrichen) *jō^ollahuji lashitam subham bharatu, çrīm astuḥ ||* Hiernach folgt noch: *mūlaçaçadhare vādānukramo yathā: maṅgalavādah 1, aṇ-dhamkāravādah 2, kāraṇatāvādah 3, padaçaktivādah 4, sahajaçaktivādah 5, ādheya-çaktivādah 6, mano-ñutravādah 7, çabdāsvātāmtryavādah 8, jñānakarmasamuccaya-vādah 9, mokṣavādah 10, siddhārthavādah 11, anvitaçaktivādah 12, vāyupraty-akshatāvādah 13, nirvikalpakaravādah 14, svarṇatāñjasavādah 15, yogarūdhivādah 16, parāmarçavādah 17, vyāptivādah 18, vidhivādah 19, apūrvaravādah 20, anyathā-khyātivādah 21, arthāpattivādah 22, çabdānityatāvādah 23, içvaravādah 24, abhāva-vādah 25; atha ye yatrā 'ntarbhūtās te procyaṁte: ākāṁkshāvādah 1 çabdāsvātām-tryavāde (8), samavāyavādah 2 nirvikalpakaavāde (14), 'stītiçrīhakalahavādah 3 yoga-rūdhivāde (16), bhūyodarçanavādah 4 vyāptivāde (18), abhārapravṛttivādah 5 abhāva-vāde (25), anupalabdhivādah 6 abhāvavāde (25), kalpanāvādah 7 abhāvavāde (25), evaṁ sarve vādā dvātrīṇçad bhavaṁti. S. Burnell l. c., wo bei 12. 17 Varianten, 21 fehlt und statt dessen zwischen 18 u. 19: *bhūyadarçanavāda* eingefügt ist.*

Beg.: e²) *om namo çrīgaṇapataye | dhvaṁsitaparasiddhāntadhwāntam Gau-tamamataikasiddhāntam | natvā nityam udhīcam Çaçadharaçarmā prakāçayati || 1 || nyāyasiddhāntadīpo 'yaṁ kathāsu vijigishubhiḥ | dhāraṇāyaḥ prakāçāya sattarkasneha-suprabhaḥ || 2 || iha tāvad abhīṣṭakarmaṇo nirvighnam samāptim* ('ghneua parisam° B)

1) s. Nro. 681 in vol. I, p. 203. *Rāj. L. M. Notices* 2, 240.

2) s. Nros. 1412. 1612 und Ms. or. fol. 739.

uddiṣya bahucaḥ pravartamānā vināyākārcanadadhidūrvādau maṅgale prudṛiṣyamte
prekshāvaṃtāḥ tatra maṅgalasya tadviṣeshasya vā namaskārasya pratibandhakadur-
itādhyutsāraṇadrāṇā bhāṣhāsamāptim prati katham upāyatvaṃ grāhyam? | ṣruter iti cet,
na, tathāvidhaṣruter anākalanāt; ṣiṣṭācārāt tadanumānam iti cet, na, ṣiṣṭācārasyā 'nir-
vacanāt . . , — 6 bis 11^a, 7 12^a, 8 13^a, 11 17^a iti siddhārthavādaḥ, anvite çaktir
ity api vicāraṇīyam, — 12 17^b anvite çaktivādaḥ, vāyuḥ pratyakṣa ity eke, — 13 18^a
iti saṃkṣhepaḥ, nirvikalpake tavad vipratipattijnānatvaṃ, — 16 26^a iti yogarūḍhiḥ, ihā
'numītau liṅgasya pakṣadharmatāprakāraḥ jñānam kāraṇam ity ubhayavādisiddham,
— 17 28^b iti [liṅgaparāmarṇavādaḥ 17]^m, — 19 37^b iti vidhevādaḥ, — 21 42^b
[ity anyathākhyātivādaḥ 21]^m, — 22 43^b [arthāpattivādaḥ 22]^m, — 24 50^b [īṣvara-
vādaḥ 24]^m, — 25 55^b schließt: sarvaṃ suṃdaram iti saṃkṣhepaḥ [iti abhāvavādaḥ 25]^m
iti ṣrīmahāmahopādhyāya ṣrī (a)ṣadharakṛitaṃ prakaraṇam saṃpūrṇam.

1621. Ms. or. fol. 875.

Gadādhara's Commentar zu Gaṅgeṣa's tattvacintāmaṇi, ṣabdakhaṇḍa, s. Hall
p. 31. 40. Rājendra L. M. Notices 1, 284-86. 207. 3, 109. 128. 161. 179. 5, 223. 6, 28.
Burnell p. 116^a^b.

115 foll. (10 Z., à 50 aksh.); saṃvat 15 trayodaṣe (! 1513) vaṣe rāmderamadhya
sāstri (ṣāstri?) Āvanārāyaṇena likhitaṃ || Randmarke: cm° ça°, oder ça° ci°; stark
durchgecorrigit (mehrfach Wörter oder Sätze ausgestrichen) und glossirt.

Beg.: ṣrīg. n. | atha ṣabdo nirūpyate | prayogahetubhūtārthata(t)vaṃjāna-
janyāḥ ṣabdaḥ pramāṇam | nanu ṣabdo na pramāṇam, tathā hi: karaṇaviṣeṣaḥ pra-
māṇam, karaṇam ca tad yasmin sati kriyā bhavaty eva, na ca ṣabde sati pramā
bhavaty eve 'ti nā 'yam pramāṇam, na ca na ṣabdaḥ pramāṇam iti vākyaaprāmānya-
yor vyāghātaḥ, asyā 'prāmāṇye 'py etad, — im Innern ohne irgend welche Abschnitte
— schließt (etwas verwischt): ity eva prayogaṃ ata eva ca svāpamātrāvagamād
ākhyātārtha-yatrasaṃkhyayor ananwaye ākhyātam prayogamātre sādhu || iti ṣrīnyā-
yaṣāstre Kāṇādāriṣhi (!) viracitaṃ Gadādhariḥbhāṣhyam smāptam.

1622. Ms. or. fol. 790.

nyāsa zur nyāyamañjūshā, eigener Commentar des Hemahansagaṇi zu seiner
ny.; in drei vakṣhaskāraka¹⁾nyāsa.

13 foll. (15 Z., à 51 aksh.); saṃvat 1646 varshe phālaguṇa ṣu di 3 guruvāsare
om o Rudra likhitaṃ.

1 4^b, beginnt: ṣrī²⁾ Varddhamānajanavaram ānamya viṣeshayāmi sugamena |
nyāsenā svaviracitaṃ vrittīm imāṃ nyāyamañjūshāṃ || 1 || sūcikatāha

¹⁾ s. Ind. Stud. 16, 411. Sitzungsber. Berl. Akad. d. W. 1884 p. 296.

²⁾ vorher das Jaina-Diagramm.

nyâya iti sūcikatāhār eva nyāyo drishṭāntas, tathā hi, yathā lohakāraḥ prathamam katāhāhārthina āgatya katāhaghaṭanāya yady abhyarthiyate paṇḍit ca sūcyarthina sūcīrghaṭanāya, tathā 'pi sa sūcīm alpakṛityatrāt prathamam ghaṭayitrā 'rpayati katāham tu bahukṛityatrāt paṇḍit eva tathā yatra paṇḍit nirdiṣṭam prameyam alpakṛityatrāt prathamam vyākhyāyate pūrvanirdiṣṭam tu bahukṛityatrāt paṇḍit, tatrā 'yam nyāyah; — tulāmadhyanyāya iti . ., ḍamaruka-mañinyāya iti . ., kākāksṣigolakanyāyasyā 'py evamvidha eva rishayah, — schließt 4^b: tena idam-adaso 'ky eva sati bhīsa es | natvakabhāve ity abhīṣṭa eva niyamah, stād ity evam ārtham evakārah pranyuktah || 57 || iti svakṛitanyāyamamjūshāyāḥ prathamavakshaskāraḥkanyāsah ||

2 8^b, beg.: *prakṛi | svārthah | prakṛityartha eva jñāpyatayā 'sty esha me 'to 'nekasvarād itī ke (?) svārthukāḥ, te ca dvīdhā ākhyātīyās tadvitīyāc ca, tatrā 'khyātīyā āyādayah, tadvitīyās tu dvīdhā 'kārādayas tamabādayaḥ ca, tatrā 'yādīn(ām) ākārādīnām ca prakṛityarthamātra eva 'tpādān nā 'sty upādhiṇiṣeṣhāpekshāya śāpanāyati (?) akārah, — schließt: abhīkṣṇam duḥkḥayitrā dukḥayitrā duḥkḥita itī || 61 || ryākhyā gār nāmni 'ti na gār nāmni 'ti namu kṛitrīmākṛitrīmayor itī nyāye saty api gokshayor (?) nāmatrāvyaḥcārāt pāribhāshikam nāme 'ha na grahyaḥ kim nu nirūḍham laukikam eve 'ty uktam gor nāmniṭy asya nyārase jat (?) katham idam etannyāyodāharaṇam ūce, satyam, param cakra iva so 'dhvā, ayaḥ tu sarala eve 'ti 'ha darṣitah || 66 (!) || iti svakṛitanyāyamamjūshāyāḥ dvitīyavakshaskāraḥkanyāsah ||*

3 13^b, beg.: *āçānsye iti anāgatasyā 'rthasya prāptum ichā āçānsā tadvishaya āçānsā tadvishaya (doppelt!) āçānsyah || 4 || parā, amtarangaṭrād itī, guṇo hi pratyayāpekshatrād bahirāṅgāyatvam tu tadanapekshatrād amtarangaḥ || 7 || vici, līngasamkhyā-dāv itī ādiçabādāḥ arthavaicitryam deçaviçeshād ūhyam strīpuṇsatram itī, drāṇdra strīyāḥ | puṇsa ity af, samāṇsātah ("māsām") || 13 || kim hi, gamakatvād itī, — schließt: prāya ity uktam saṃgrahaçlokesḥ ekonaviṃçāryāyāṇdhra(?)saṃyogasyā 'lpaprayāṇmārvā(?)pyatvam utpūrva dhraḥ çamkāvīrāsārtham çesham nigadasiddham || 16 || iti svakṛitanyāyamamjūshāyās tritīyavakshaskāraḥkanyāsah || çrī Sūrīçvara Somasundara guror niçaçashu (?) çishyāgraṇīr gachemdraḥ | prabhu Ratnaçekhara gurur dedīpyate sāmpratam | tachishyāṇuka Hemahaṇsagaṇinā svanyāyamamjūshikānyāyamamjūshikā-(doppelt!)nyāsenā 'lam akāri vitraracanā cārutvam ābīhṛatī || 1 || iti çrī Tapāgachapurāṇḍara çrī Somasundara sūri çrī Munisundarasūri çrī Jayacandra sūri pramukhaçrī guru sāmpratavijayamāna çrī gachanāyaka çrī Ratnaçekhara sūri¹⁾ caraṇābja-sevinā mahopādhyāyā çrī Cārītraratanagaṇi prasādapṛāptavidyālavena vācārya Hemahaṇsagaṇinā nirmīto 'yam svakṛitanyāyamamjūshāyā nyāsaç ciraṇaḥ namdatāt ||*

1) nach der Patriarchenliste des *Tapāgacha* bei Klatt, s. *Indian Antiquary* Sept. 1882, XI, 256, lebten: *Somasundara saṃvat* 1430 — 99, *Munisundara saṃv.* 1436 — 1503, *Ratnaçekhara saṃv.* 1457 — 1517; *Jayacandra sūri* wird daselbst nicht erwähnt, erscheint jedoch anderweit an derselben Stelle wie hier, s. im Verlauf bei der Jaina-Literatur.

1623. Ms. or. fol. 829.

Des *Raghubera bhaṭṭācārya ākhyātavâdatippaṇi*, Comm. zu dem *ākhyātavâda*, oder *ākhyātarivēka*, des (*Raghunātha*) *Āromāṇi*, s. Hall p. 59, Nro. 184. *Rāj. L. M.* Notices 6, 5. 6 (mit allerlei Varianten); andere Comm. dazu bei *Rāj. L. M.* 1, 206. 2, 445. 7, 151.

35 foll. (11 Z., à 46 *aksh.*); *saṃvat* 1824 (1854') *ç(r)āvana çuddha amāvaçaya bâra saṃcara ke pothi samāpta*; — die linke Seite ist bei fol. 28 fl. beschädigt.

Beg.: *çrīg. n.* || *praṇanya nīradaçyāmaṃ uddāmaguṇamaṇḍiraṃ | ākhyātavâdasadvyākhyā Raghuderena tanyate* || 1 || *Naṭṭyāyikalḥ paramataṃ nīrā-kartuṃ svamataṃ vyavasthāpayati: ākhyātasye 'ti, yatno vācyah, yatnatraviçishṭo vācyah, yatnatraṃ çakyatārachedakam iti yārat | yathāçrute yatnasya vyāpārāntar-gatatvena vyāpāraçaktivādamatavyarachedāpratīteḥ | çaktatārachedakam cā 'khyātatvaṃ, tac ca rūḍhisamprāṇdhena ākhyātapadava(t)traṃ | yadi ca rūḍhisamprāṇdhena ākhyāta-padava(t)traṃ lakāreshv evā 'bhiyaktānām tatrai 'rā 'khyātapadaprayogāt.*

Schließt: *Prābhūkaramataṃ upanyasya tatra dūṣaṇam āha: tatra-tatre 'ty-ādi, tatra-tatra gachati 'ty ādan, tatra ta(ḥ)phule 'ti saṃyogavibhāgādi 'ty arthaḥ, kvacid āçrayatrādikam apī 'ti | bhāvākhyātaṣṭhale āçrayatrāder abhāvāt kvacid iti, prasamgād iti, lakṣaṇādinaṁ tādṛicāmubhavopapādane tu lāghavasyai 'rā çaraṇīkaraṇīyatvād iti bhāvaḥ || kaṭ(h)inākhyātavādeshu mama graṃthavilodanaiḥ | līlayā 'dhyāyanam dhīrāḥ kurvaṃtu nidritā apī || 1 || ākhyātavâdasadvyākhyāsamudbhūtaiḥ çramair mama | prīṇātu jagatnāthaḥ çyāmasuṇḍaravīgrahaḥ || 2 || iti çrī Raghubera bhaṭṭācārya vira-citā 'khyātarâdatippaṇi samāptā | çrī riçraṇāthāya namaḥ | kṛṣṇārpaṇam astu ||*

2. Sprachwissenschaft.**1. Grammatik.****A. Pāṇini.****1624.** Ms. or. fol. 781.

Des *bhagavat-Patañjali vyākaraṇa-Mahābhāṣyam*. Herausgegeben von *Rājā-rāmaçāstrin* und *Bālaçāstrin* Benares 1872, s. Ind. Stud. 13, 293-502, und von F. Kielhorn, Bombay 1878 fg.; der erste Abschnitt ward resp. schon 1856 von J. Ballantyne, Mirzapore, edirt. Eine facsimilirte Copie des Werkes ist 1874 in London unter Goldstücker's Aufsicht erschienen.

724 foll., meist von einer Hand (10 Z., à 48-54 *aksh.*) geschrieben, in *Kāçī*, für *Rāmakāyastha*, von *Nārāyaṇadāça* (so am Schluss von *adhy. VIII*), *saṃvat* 1701, s. Schluss von *adhy. I* u. IV: *niçākure*(IV, *saṃvatsare I*)*vyomamunāṇḍurmāne saṃvat-sare* (fehlt I) *çrāvaṇakṛiṣṇapakshe* (*çrāvaṇadritīyā I*) | *vyalilikhat pustakam avyutasya*

bhaktēna Nārāyaṇasirīṇā hi (IV²; ¹ unklar) ||: — *adhy.* I, foll. 1—39 von anderer Hand (9 Z., à 47 *aksh.*); ebenso *adhy.* VI, foll. 1—80 (10 Z., à 47 *aksh.*): — die *sūtra* Pāṇini's sind durch Zahlangaben nicht bezeichnet, und nur im ersten *adhy.* wenigstens hie und da roth angestrichen.

adhy. I 211; beg.: *ṣrīg. n., atha śabdānuçāsanaṃ, athe 'ty ayaṃ śabdo 'dhi-kārārthaḥ*; — *pāda* 1 119^b, — 2 151^b, — 3 178^b, — 4 211^a.

adhy. II 74; beg.: *ṣrīg. n. samarthaḥ padavidhiḥ, vidhiḥ iti ko 'yaṃ śabdaḥ? vipūrvād dhānaḥ*; — *pāda* 1 28^b, — 2 45^b, — 3 60^b, — 4 74^a.

adhy. III 96; beg.: *ṣrīkṛishṇāya n., bhujagapataye n., pratyayaḥ, adhikāreṇe 'yaṃ pratyayasamjñā kriyate*; — *pāda* 1 50^b, — 2 71^a, — 3 84^b, — 4 96^b.

adhy. IV 70; beg.: *ṣrīg. n., n̄y-āp-prātipadikān, n̄yāpprātipadikagrahaṇaṃ kimarthaṃ?*; — *pāda* 1 45^a, — 2 57^b, — 3 67^b, — 4 70^a.

adhy. V 55; beg.: *ṣrīg. n., om n. śivāya, prāk kritāc chaḥ, prāgracanam kimarthaṃ?*; — *pāda* 1 20^b, — 2 34^b, — 3 48^a, — 4 55^b.

adhy. VI 119; beg.: *ṣrīrighneçvārāya n., ekāco dre prathamasya, ekāco iti kim ayaṃ vahurrihiḥ, eko 'ç yasmin sa ekāc*; — *pāda* 1 65^b, — 2 75^a, — 3 92^b, — 4 119^b.

adhy. VII 48; beg.: *ṣrīg. n., yuvor anākau | yuvor anākān ity ucyate, kayor yuvor anākau bhavataḥ, pratyayaḥ*; — *pāda* 1 18^a, — 2 33^a, — 3 42^a, — 4 48^b.

adhy. VIII 51; beg.: *ṣrīg. n., sarvasya dre, sarvaracanam kimarthaṃ? sarvaracanam alo 'ṇtyanivṛttyarthaḥ*; — *pāda* 1 13^a, — 2 32^a, — 3 45^a, — 4 51^a.

1625. Ms. or. fol. 863.

Der siebente *adhyāya* desselben Werkes.

74 foll. (9-10 Z., à 43 *aksh.*): *saṃvat pañcadaça 1507 same verçe maçottame māse caitra māse çuklapakshe dvitīyāyām ravau vāsare Rājanapūramadhye bhāṭṭa-Karūṇāçamkara Devaçamkareṇa likhitaṃ . .*; die *sūtra* roth geschrieben.

pāda 1 26^b, beg.: *ṣrīg. n., yuvor anākau*; — 2 50^a, — 3 64^a, — 4 74^a.

1626. Ms. or. fol. 857.

Fragment von des (*ṣrī* Bodhisatva) *trideçīyācārya*) *Jineṃdrabuddhi* (-*pādarīra-citā*) *Kāçikāvīraṇapapañcika*, Buch 1, 2 bis 2, 2. — Zu Buch 2—7 s. *Rāj. L. M. Notices* 6, 139 (= R); cf. auch noch Bühler's Bericht über seine Reise in Kashmīr p. 73.

foll. 45—257 (10 Z., à 39-42 *aksh.*): *saṃvat* 1746 (1, 3. 4)—1749 (2, 2).

1, 2: 52 foll., 45^a bis 96^a: beg.: *ṣrīgopājanavallabho jayati, gāṅkuṭā, atra pakshatrayaṃ sambhāvyaṭe, gāṅkuṭādibhyaḥ pare ye 'ñṇitaḥ pratyayās te n̄ito bhavaṃti, itsamjñako nākāras teshāṃ sambandhibhavati 'ti yāvat*, — 52^b *iti bodhi'cārya Jiteṃdriya (!) viracitāyām . . saṃvat* 1749 *vāsare çrāraṇamāse site pakshe 7 bhauṃavāsare prakāçikṛitābjapuranivāsina Bhāṭṭajīvanena Rājanagaramadhye likhito 'yaṃ graṇthaḥ ||*

1, 3: 38 foll., 96^a bis 146^a; beg.: *ṛiḡo°bho jayaty atītarāṇ, ṛībhagavatPāṇini-Kātyāyana-Patṃjalibhyah, bhūrādayo dhātuvah bhū ādir yeshāṃ te bhūrādayah, bhūrādayo gaṇaparipathitāḥ, — 38^b ity ācārya Jinendrabuddhivira°, samvat 1746 varshe vaiçākhasya site pakshe dvitīyā bhaumarāsare | Jīvanabhūṭena likhitam.*

1, 4: 61 foll., bis 205^a, beg.: *ṛiḡo°bho jayati, nama(h) ṛībhagavatPāṇina-Kātyāyana-Patṃjalibhyah, ā ka, yāpareti, yatra vipratishedhas tatra vipratishedhe param iti paribharati, — 61^a iti ṛībo°rya Jinendrabuddhipāḍavira°, samvat 1746 varshe prathamavaiçākha çu di 12 gaurau prakūçikṛitābjapuranivāsina Bhauṭṭujīvanena likhitam idam.*

2, 1: 34 foll., bis 240^a; beg.: *namah, svastiribudhemdrabhāratiçrīcaranebhyo n., samarthah paduridhiḥ, paribhāshe 'yam iti, paryāvṛitā (parito vyāpṛitā R) bhāshā paribhāshā, tathā co 'ktaṃ: paribhāshā punar ekadeçasthā sakalam (sarvaṃ R) çāstram abhījralayati 'ti (yathā reçma pradīpa iti R), — 34^a iti bo°rya Jitemdra°, ohne Datum.*

2, 2: 17 foll., bis 257^a; beg.: *ṛiḡopī°bho vijayate | pūrvāparādhharottaram ekadeçinai 'kūdhikaraṇe, sāmartyād ekadeçaracanā iti, yadi na pūrvādayah çabḍā ekadeçaracanā(h)syaḥ, uttarapadasyai 'kadeçitraṃ na gamyetu, — 17^a wie 1, 4, ohne Datum, aber doch folgende Angaben: vaiçākhasya site pakshe caturthyāṇ guruvāsare, likhitam sushṭhu gosvāmī-Muralīdharasūnundā || 1 || Purushottamanāmnā va svābhyāsārtham tathai 'va ca | chā(t)trāṇām Pāṇinīyānām upakārāya vai çubham || 2 ||*

1627. Ms. or. fol. 867.

Die Nandikeçvarakārikās, 26 vv. zur Erläuterung der 14 çirasūtra, nebst Commentar. Weniger grammatischen, als mystischen Inhalts.

4 foll. (13 Z. à 50 aksh.): das Datum ist fortgewischt, und zwar so energisch, daß an der Stelle, wo es stand, jetzt mehrere Löcher sich befinden; es restirt blos noch: *tam idam pustakam; —* Randmarke auf ^b: *Nandikeçvara* links oben, *kārikā* rechts oben.

Beg.: *ṛiḡy. n. | ṛiḡurubhyo n. | a i uṇ, ṛi ḷik, e oṇ, ai auc, . . . hal iti, om namah çirāya derāya sarvajñāya paramātmāne | yasyo 'nmeshanimeshābhyām vyaktūrvyaktam idaṃ jagat || 1 || guram çiram kumāram ca çivata(t)traviçāradam | prañamya Nandikeçādīṇ çivabhaktān mahurbhujah || 2 || kāçikām ādisūtrasya Nandikeçakṛitām çubhām | lokopakārinām divyām vyākaroṃi yathāmatām || 3 || iha khalu sakalalokanāyakah parameçvarah Sanaka-Sanaṃdana-Sanatkumārādīṇ çrotrīm Nandikeça-Patṃjali-Vyāghrapāda-Vasishṭhādīn uddhartukāmo çamarunināḍavyājena caturdaçasūtram upadīdeça, tadānu te sarve munīndravaryāç »çivakālam āçritānām usmākaṃ ta(t)tram caturdaçasūtrātmakam upadīdeçe« 'ti matrā'sya sūtrajālasya ta(t)-tvārtham Nandikeçvaro jānāti 'ti Nandikeçvaram prapīpatya pṛiṣṭa[raṃtas, teshām caturdaçakārikārūpeṇa ta(t)irāṇ sūtrāṇām upadesṣṭum icham idam aṃgam*

ācakshyata (!)(am Rande)-ratsu *shaḍvīṇṇatikārikārūpeṇa ta(t)tram sūtrāṇām upa-*
deshṭum ichann idaṁ sūtram vyācakshate (!):

nṛitāvasāne naṭarājārājō nanāda ṭhakkūṁ navapaṁcarāraṁ | uddhartukāmāḥ
Sanakādisiddhān etadvimarṣe cīrasūtrajālaṁ || 1 ||

aham iti ṣeṣaḥ . . . , tatrā 'dyena sūtreṇa sarva(va)rṇānām samastabhuvanānām
ca samudbhavarūpaṁ svātmata(t)tram upadiśṭam tad āha: akāro brahmarūpaḥ syān
nirguṇaḥ sarvavastuḥ | cīkalāmūṁ (?) samācṛitya jagadrūpa uṇiṣvaraḥ (?) || 2 ||, —
schließt: sarvata(t)trajanakaḥ svayaṁ ta(t)trātita iti jñāpanārtham etat sūtram cakāre 'ty
āha: ta(t)trātitaḥ parasāksī sarvānugraharigrahaḥ | aham ātmā paro haḥ syād iti ṣaṁ-
bhus tirodadhe iti || 26 || sarvānugrahaḥ sākṣī ta(t)trātito haḥ syām iti ṭhakkāninādvayā-
jena sarveśhām munijānānām ta(t)tram upadiṣṭam tirodadha ity a., hakāraḥ cīvararūpaḥ
syād iti Śairāgamasthīr iti cīraṁ || ity ādi sūtra Nāmādikēṣvarakārikās-ta(t)travimar-
ṣīny apakṛitā (?) sampūrṇā ||

1628. Ms. or. fol. 831.

Fragment von *Tirumalabhaṭṭātmaja-Rāmakṛiṣṇabhaṭṭa's Vaiyākaraṇa-*
siddhāntaratnākara, Comm. (*vyākhyāna*) zur *Siddhāntakaumudī*. Schluss des *pūr-*
vārthaṁ. — S. Burnell Tanjore Cat. 40^a (wo *Nirmalabh°*), *Rāj. L. Mitra* descr. Cat.
 S. Mss. As. Soc. Beng. 1, 155 (1877) und *Notices* 2, 116.

114 foll., paginiert 322—436 (11 Z., à 42 *akṣh.*): sehr regelmässige Schrift: — die
taddhītaprakriyā (Calc. Ausg. der *Siddh. K.* 1863 vol. I p. 488—734) und die *dvī-*
rūktaprakriyā (ibid. 735—40).

Beg.: *ṣṛīg. n. | apavādasamgatya taddhītān rivakṣhus tadyam adhikāra-*
sūtram āha: samarthānām iti, nirdhāraṇashashṭhī 'yaṁ. tac ca samānajatīyā-
pekṣham ity avicādam, tathā ca prathamāt samarthād ity a., — apatyādhikāraḥ (Ed.
 p. 488) bis 348^b, — *cāturarthikāḥ* (p. 524) bis 357^b, — *ṣaishikāḥ* (p. 555) bis 371^a,
 — *prāgdivyatiyāḥ* (p. 597) bis 373^b, — *ṭhak* (p. 604) bis 377^a, — *prāgghṛīyāḥ* (p. 620)
 bis 379^{a1}), — *cha-yatau* (p. 625) bis 381^b, — *ārhiyāḥ* (p. 629) bis 388^{a2}), — *ṭhañ*
 (p. 642) bis 390^a, — *nañ snañau* (p. 651) bis 394^a, — *matvārthīyāḥ* (p. 658) bis
 411^a, — *prāgdivīyāḥ* (p. 690) bis 412^a, — *prāgdivīyāḥ* (p. 695) bis 423^a, — *tadrāja*
 (p. 712) bis 429^b, — *dvīrūktaprakriyā* (p. 735—40) bis 436^b: — die *taddhītapra-*
kriyā schließt: *yuktiprācūryayukte ṣṛi-saupe ratnākare 'tule | taddhītaprakriyā pūrṇā*
Veṅkaṭeṣaprasādātāḥ ||, — Schluss des Ganzen: *yuktiprācūryayukte ṣṛi-saupe ratnākare*
'tule | dvīrūktaprakriyā prābhād Veṅkaṭeṣaprasādātāḥ || Phaṇīṇdrabhūṣhyādī
vībhārya yatnātāḥ siddhāntaratnākaram arthavistṛitam | ṣṛi Rāmakṛiṣṇo 'varacā-
vipaṣṣite tene 'śṭadāu ṣambhuhari prasādātām || 1 || ṣeṣāṣeṣārthasiddhāntakaumu-

1) *samāptāc cāturthikāḥ* (von 355^a ab), *atha pāṁcamikāḥ prāk kritāt*.

2) *ārhiyānām ṭhaḡādīnām dvādaṣānām pūrṇo 'radhiḥ* 388^a.

*dîm atigahvarâṁ | vyâcikyâsur mahâçesham yâce 'yam yâtu vittatâṁ || 2 || saupam
ratnâkaram pitros Tîr-malâ-'khyânapûrṇayoh | bhûtyartham atanod Râmakṛishṇo
Gorîṇdamânasah || 3 || iti çrîmad Venkâtâdrîbhâṭṭâtmaja Tîr-malâbhâṭṭâtmaja Râma-
krîshṇabhâṭṭakartṛike siddhântakaumudîvyâcikyâne raigâkaraṇasiddharatnâkare pûr-
vârdham ||*

1629. Ms. or. fol. 798.

vibhaktyarthanirṇaya des Gîrîdhara, Sohnes des Vâgiça und der Jayantî
(in Videha); über den Gebrauch der Casus.

244 foll., 1—15 die Seite zu 7-9 Zeilen, à 75-83 *aksh.*, danach 229 foll., von
denen die ersten auch als 16—58 gezählt sind, die Seite zu 8 Zeilen, à 62 *aksh.*;
saṁprat 1839 *ca* *va* *dî* 1 27 *bha* *ma* ||

Beg.: *çrîkrîshṇâya namaḥ | rahuvîdharîpaparîgraha-jagadabhînâtanam ihâ'kān-
kshun | srayam api natati sukutuki yas tasmai çambhare 'stu namaḥ || 1 || dhruvopâye
karmehitaphalagatasâdhakatamah sadâdhâro bhîshṭah paraphalakabhârena jagatâṁ |
svatantrah kartâ'si sphuṭavalayatoshah prathamayâ 'nulîṅgam khyâtas tram viçadaya vi-
bhaktir gîrîçatâḥ || 2 || iha khalu sarvashâṁ vibhaktyarthânâṁ bhagaraty arcaya iti vi-
bhaktyartho nirûpyate. tatra kârakâkârabhedât sa dvedhâ, nana kârakasyâ 'nuga-
tasyâ bhârena katham vibhaktyarthatâ? kârakânâṁ prâtisrikarîpeṇa tudarthatre dvedhâ
vibhâgo 'nupapannah, na ca kriyânrayîtrasrarîpaṇ kârakatean nâ 'nanugatam iti râcyam.*

Nominativ 13^b—32^b: — 13^b *tatra su au jaṣ iti trayah pratyayâḥ pra-
thamâ tudarthâ anuçâsanasiddhâ: — 26^b (11^b) iti padarâkhyaratnâkare gurucara-
ṇâḥ¹⁾ (so auch 57^b): — 32^b (17^b) iti vibhaktyarthanirṇaye sambodhanapratham-
ârthanirṇayah | iti prathamâvîvaranâṁ samâptam.*

Accusativ 32^b—84^a, *atha dritîyâ, am, au, ças iti trayah pratyayâḥ tatra
sumanasam arcayati su'sau su'so re 'ty-âdan çrîyamânâtrâd: — 53^b (38^b) tad uktam
bhâṭṭapâdaiḥ: bhûtabhûryupayogam hi saṁskâryam dravyam ishryate | saktaro no 'pa-
yokshyamte no 'payuktâç ca te kracit ||, — 54^a iti bhâṭṭamatarîvekah, — 84^a iti vi-
bhaktyarthanirṇaye akârakadritîyârthanirṇayah, iti dritîyâvîvaranâṁ samâptam.*

Instrumental 84^b—123^a, beg.: *çrîg. n., atha tṛitîyâ: taṁ bhyâṁ bhis iti
trayah pratyayâs tatra sumanasâ stûyata ity-âdan çrîyamânâtrâd: — schließt: iti vi-
bhâ'ye 'kârakatṛitîyârthanirṇayah, iti tṛitîyâvîvaranâṁ sa*.

Dativ 123^b—150^b, beg.: *atha caturthâ ñe bhyâṁ bhyas iti trayâ pratyayâḥ,
tatra sumanase dadâti 'ty-âdan çrîyamânâtrâd: — schließt: ity akârakacaturthyârtha-
nirṇayah, iti vibhâ'ye caturthâvîvaranâṁ samâ°.*

Ablativ 150^b—194^a, beg.: *'atha paṇcanâ: nâsi bhyâṁ bhyas iti trayah pra-
tyayâs, tatra sarasah sanupaiti sumanasas samashîta(?) ity-âdan çrîyamânâtrâd: — 176^a*

¹⁾ hiermit ist denn wohl *Gokulanâtha* gemeint, s. Aufrecht Catalogus 246^a, *Râj. L.*
M. descr. Cat. S. Mss. As. S. Beng. p. 48.

iti vibha°rṇaye kārakapañcamyarthanirṇayaḥ; nāmārthānvayīṇaḥ pañcamyarthā akāra-
katayā saṃjñāyaṃte tatra yataḥ cā dhvakālanirmāṇaṃ tataḥ pañcamī tadyuktād adhva-
naḥ; — schließt: ity akārakapañcamyarthanirṇayaḥ, iti vibh°rṇaye pañcamīrivarā-
ṇaṃ samāptaṃ.

Genetiv 194^a—208^a, beg.: *atha shashṭhī: nāḥ oḥ im itī trayah pratyayāḥ* tatra nākāro 'nubandhaḥ kracid apy aṣṛṇyamānatrān na vācakatākukshipravishṭa itī, sumanasā saukumāryaṃ sumanaso(h) saurabhyaṃ sumanasām smārdaram ity-ādau ṣṛṇyamānatrād: — 207^a *iti vibha°rṇaye kārakashashṭhyarthanirṇayaḥ | nāmārthānvayīṇaḥ* shashṭhyarthā akāratayā saṃjñāyaṃte tatra ṣeṣaḥ shashṭhiṣeṣa itī sūtravivecane prāg eva darṣitaḥ; — 208^a *iti vibha°rṇaya akārakashashṭhyarthanirṇayaḥ, iti vibh°rṇaye* shashṭhīrivarāṇaṃ sa°.

Locativ 208^a—229^a, beg.: *atha saptamī: nī oḥ sup itī trayah pratyayāḥ, atra* nākāraḥ pakāraḥ cā 'nubandhaḥ, kracid apy aṣṛṇyamānatrān na vācakatākukshipra-
vishṭa itī, sarasī saraso saraso vā saṃcaratī 'ty-ādau ṣṛṇyamānatrād . ., — schließt:
iti vibhaktiyarthanirṇaye 'karakasaptamiyarthanirṇayaḥ | iti saptamīrivarāṇaṃ samāp-
taṃ || anvikṣhā-nālinīpramodanaravis trayyādirīdyāpagā- pāthodhiprathito 'rthikalpa-
vīṭapī Vāgīṣa-nāma sudhīḥ | gaurīṭulyagaṇā Videhavishaye devī Jayantī ca yaṃ
prāsūta prahatainasam Gīridharaṃ tasye 'yam āsīt kṛtīḥ || 1 || tarke 'rtha-Jai-
minīgirisphuṭaḥabdarīdyā -bhyaḥ viṣṭitaradhyāḥ cūciḥāṃtarūpāḥ | dhīrā imāṃ
mama kṛtīm karuṇārasena 'pūrṇe manasy avīratam paricimtayanta || 2 ||

1630. Ms. or. fol. 1111.

ṣabdāmbhodhī, resp. *ṣabdasamcaya*; zur Nominal-, Pronominal- und Numeral-Declination gehörige Wort-Aufzählungen und -Listen.

8 foll. (19 Z., à 60 aksh.); ohne Datum, *granthāgraṇ* 556; mit vielen Randglossen, besonders auf fol. 1 bis 5^a.

Beginnt: *ṣabdā¹⁾mbhodhīsamullāsarāsikam ṣṛjīnam mudā | natvā ṣishya-*
prabodhāya likhyate ṣabdasamcayaḥ || 1 || deva²⁾ hāhā muni grāmaṇī sādhu khala-
pūmukhāḥ | pūṭriyājṛī patṭī klādyāḥ se rair go glaur ato nare || 2 || tata prathamam
akārāṃtāḥ, devavṛikshanararyāghrasīṇhaḥārdūlarāyasāḥ | prāsādanakulastambha-
ghāṭakumjaraṇāyakāḥ || 13 (!1) || cakrarākasaradrīpahaṃsasārasavānarāḥ | meghanā-
rikamātaṃga mṛigamīnaturaṃgamāḥ || 2 || . . eram anye 'py akārāṃtāḥ ṣabdāḥ puṇṣi
prakīrtitāḥ || 6 || 71 || yathā: devaḥ devau devāḥ, devaṃ devau devān, devena devābhyāṃ
devāḥ . . he deva he devau he devāḥ, evaṃ vṛikṣhādāyo 'pi jñātavyāḥ; athā 'kārāṃtāḥ,
soṃapāḥ kilālapāḥ ca vishakhāḥ . . hāhāḥ . .; — atha ikārāṃtāḥ: mucnīr amjotīr, . .

1) vorher einige an das Jaina-Diagramm erinnernde Zeichen.

2) es sind dies die Anfangswörter, oder wenigstens dem Anfange nahe stehende Wörter der einzelnen §§.

īkārāṁtāḥ: vātapramiḥ . ., — *ākārāṁtāḥ: sādhuḥ*, — 1^b *atha ākārāṁtāḥ lū(r) hū-
hūḥ khalapūr . .*, — *evaṁ svarāṁtāḥ çabdāḥ pulliṁgāḥ samāptāḥ, atha strīliṁ-
gāḥ svarāṁtāḥ* bis 2^a, — die vocal. auslautenden Neutra ibid., — 2^a *atha vyam-
janāṁtāḥ prārabhyaṁte, tatra prathamam pulliṁgāḥ: citralig aṁbunuk çabda-
prāṭ bhūbhṛik* und so weiter die Wörter auf Palatal, Lingual, Dental, Labial, ç, *sh*,
s, *h* bis 3^b, danach Aufzählung der conson. auslautenden Feminina bis 4^a, der
Neutra ibid., — *atha viçeṣaçabdāḥ prārabhyaṁte. daṁtaḥ, daṁtau, daṁtāḥ,
daṁta-pāla-nāsikā-hṛīdayā-sṛik-yūṣho-daka-dor-yakṛit-çakṛito dat-pan-nas-hṛīd-āsan-
-yūṣhan-ndan-doshan-yakan çakan vā, çasāḍau daṁtādīnām yathāsamkhyam . .*, sonstige
Irregularitäten: *sukhi, pati, panthas, puṁs* bis 5^a, — einsilbige Feminina: *bhū, çrī* etc.,
jarā und *jaras*, — 5^a *atha trīliṁgāḥ likhyaṁte: çuklaḥ kīlālapāç cui'va çuciç ca grā-
maṇī(h) sudhīḥ*, — 5^b *atha sarvādigaṇo likhyate* (die Pronomina mit allen ihren
Formen durchflectirt), — 7^a *atha kārakaçabdāḥ prārabhyaṁte, kuṁbhasya samīpam
upakuṁbham*, — *atha pūṇapratyayāṁtāḥ likhyaṁte* (Ordinalzahlen) *prathamāḥ,
°mau, °māḥ*, — 8^a *atha samkhyāvacakā(h) çabdāḥ likhyaṁte, yathā: ekadvīçabḍau sarvādi-
gaṇamudhye uktau triprabhṛitayaḥ ucyāṁte* (3 bis 1000), *evaṁ samkhyāçabdāḥ samāp-
tāḥ, iti çabdāmbhodhiḥ samarthitāḥ* ||

B. Kātantra.

1631. Ms. or. qu. 738.

Anfang einer *laghurṛitti* zur Kātantra-Grammatik. — Das Kātantram hat Eggeling, nebst dem Comm. des *Durgasiṁha* in der Bibl. Ind. edirt (1874—78; das Schlußsheft fehlt).

29 pagg. in lateinischer Umschrift von Siegfried Goldschmidt aus Paris D 41, fol. 1—8^a: dazu noch auf p. 31—37 (in 12°), der Text des *saṁdhiprakaraṇam* (6 pāda). — Der Rest des Bandes ist unbeschrieben, nur auf der letzten Seite finden sich noch einige Notizen über Pariser Mss.

Beg.: *om n. çirāya om | siddho varṇasamāmnāyaḥ | varṇānām akārādīnām
yaḥ krameṇa pāṭhaḥ sa siddhaḥ prasiddhaḥ . .*

1632. Ms. or. fol. 1072.

çrī Kātantravibhramāḥ in 21 vv., mit der *avacūri* des *Çrītrasiṁha* (AD 1569).

9 foll., mit 1-3 Zeilen Text in der Mitte, und 6-9 Zeilen Commentar zu 36-57 aksh. darüber und darunter: *saṁvat 1768 varshe çrāvāṇamāse prathamē kṛishṇapakshe
ekādaçyām tithau çrīr astu çubham bhārata leshakasya paṁḍita Paṁcānana paṁḍita
çrīGajakuçāla tata çishya paṁḍiteṁdrapaṁḍita çrīVṛiddhikuçāla tachishya paṁ
Dhanakuçālena lipi cakre çrīSusthānapuranagare.*

Text beginnt: *kasya*¹⁾ *dhātos tibādīnām ekasmin pratyaye sphuṭam* | *paraspara-
viruddhāṇi rūpāṇi syus trayodaça* || 1 || *agnibhyah pārthivēbhyac ca* | *prathamāṇṭam
pauladrayam* | *eshetīnaitad āhantam cṛnasyeti ca sūdhutā* || 2 || *bharetā`mi bahutve*
(Lücke!) *varttate katham* | *yāgaḥ shashṭ(h)īsamāsaḥ syāt* | *pañcamī parratān na tu* || 3 ||

Comm. beg.: *om*¹⁾ *namah* | *natvā jñemdraṁ svaguram ca bhuktyā* | *tatsatpra-
sādhūtasusiddhisaktyā* | *tatsampradāyād aracūṛṇam etām likhāmi sārāsvata*(!) *sūtra-
yuktyā* || 1 || *prāyagḥ prayogaḥ durjneyāḥ kiṁ* (1 Silbe fehlt) *Kāṇṭamtravibhramo*
(me|?) *yeshu momuhyate creshṭ(h)a-çābdiko`pi yathā jalaḥ* || 2 || *Kāṇṭamtrasūtrapravi-
saraç ca shalu*²⁾ *sūmpratam yan nā`tiprasiddha iha vā`stī kharo gariyān* | *svastyo-
ttarasya ca subodhīrīrardhamārtho`ste ittham mamā`tra saphalo likhanaprayāsaḥ* || 3 ||
*kasye`ty-āde praçnottaram, giratē arapūrrasyā`nādyatanyām ātmanepade madhyama-
dhrami samprāpte rūpāṇi syus trayodaça, grī nigarāṇe aṣṭasu sthāneshu sthāpyah,
urapūrrah, agre`nadyatane dhram pratyayah, bhūte sir iti siḥ, ikārasyo`ccāraṇārthatevā.
divādār aṭṭ iti adāgamah, sīsa tāsī syapām iṭ dre ca ser lopah guṇah guruh iṭo gra-
hām iti bahuracane, çriṇṇ samçriṇṇ carāṇe dirgha çirarṇāṇṭānām, iṭo vā dirghatram iti
Kshememdrakṛitāryākhyātah, reṭ iha svarahīnam arāgarīdhram, arāgarīdhram,
vā latram, arāgalīdhram arāgalīdhram, — Text schließt: *aryādhyayo samastam
syād yeshām ca cakrīre padam* | *akshepayās tathā vānyah dakshe rayam amī rayam*
|| 21 || *iti çri Kāṇṭamtravibhramah sampūṛṇatām ājagāma, çreyastatī(h) syāt.* — Comm.
schließt: *disyor ha sād iti ślopah bhro`ci` vācyauṅkah sūddham* || *iti Kāṇṭamtra-
vibhramāracūriḥ sampūṛṇā kṛitām iti, bāṇāçriṣhaḍḍimūmite samvati* [1625. AD 1569]
Facula(Lücke für 1 aksh.) *puravare samāhe çri Kharataraganapushkaras tu divā-
dīshuṣṭa(?)prakarāṇām* || 1 || *çri Jīnamāṇikyā`bhūddhasūriṇām sakulasārvabhautmā-
nām patte vare vijayishu çrimaj Jīnacaṇdra*³⁾ *sūrirājesu* || 2 || *gītārāḥ mītanmaṇau*(?)
çishyas tadupāstyarāptaparamārthah | *Cūritrasīṇhasūdhū(r)vyadadhā(d a) racūṛṇīm
iha sugamām* || 3 || *gal likhī(ta)m atimā(n)dyāṇṛitam praçnottare`tra kiṁcid api* | *tat sam-
yak prārārah sodhyam svaparopakārāya* || 4 || *iti Kāṇṭamtravibhramāracūriḥ sam-
pūṛṇāḥ kṛitāḥ* |*

C. Candra.

1633. Ms. or. fol. 850.

Aus dem *Candrayākaraṇam*: **a.** die Regeln über die *varṇa*, **b.** die *pari-
bhāṣās*. — S. Bühler's Bericht über seine Reise in Kashmir (1877) p. 72. XIX.

1 Blatt, beide Seiten zu 16 Zeilen, à 55 aksh.: ohne Datum, modern. Auf
dem Umschlage: *Caṇdrasūtram, varṇasūtram Caṇdraḥ, paribhāṣah.*

¹⁾ vorher das Jaina-Diagramm.

²⁾ *çca* ist von zweiter Hand getilgt; lies: "*sūtracistarah khalu*."

³⁾ s. Klatt Indian Antiquary 11, 250^a (1882).

a. beg.: *om ṣṛīg. n. | om namo mṛityujite, sthānakaraṇaprayatnebhya varṇā-jāyaṃte, tatra sthānaṃ, kaṃthadh akuhwisarjanīyānām, kaṃthatālukam idedaitām, kaṃthoshtham udodautām, mūrdhā ṛiturushānām, daṃtā ṛitulasānām, nāsikā 'nusrā-sya, svasthānānūnāsikā nāṇaṇanamāḥ, tālu icuyaṇānām, oshthau pūpadhmānīyayoh, daṃtaushtham vakūrasya, jihvāmūlam jī^oliyasya; karaṇam jihvāgraṃ daṃtyūnām, jihvāmadhyam tālavyānām .. iti cāṃdravarṇasūtrāṇi samāptāni || ṣṛīgurubhyo n. |*

b. *om arthavad grahaṇenā 'narthakasya grahaṇam, lakṣaṇapratipadoktayoh pratipadoktasyaiva, nimagrahaṇe liṅgaviṣiṣṭasyā 'pi, prakṛitigrahaṇe yaṇnāgaṃtasyā (yaṇhug^o 2) 'pi, . . . schließt: abhidhānapratyayās saṃnādisamāsā bhūtapūrvagatir atrā 'sti, akṣarādhikyād api yogavibhāgo garīyāṇ, arthāpa(t)tyā ṣāstre siddhir uktiprā-mānyāt, siddhaṣaboddeṣān netaretarāṣrayaḥloṣaḥ, svaravidhau vyaṇjanam avidya-mānavaḥ || iti cāṃdraparibhāṣhāsūtrāṇi samāptāni ||*

D. Jainendra.

1634. Ms. or. fol. 782.

Das Jainendravyākaraṇam [des Devanandin¹)? Kielhorn], mit dem Comm. (*mahāvṛitti*) des Abhayānandin, ^onandimuni; in 5 *adhyāya*, je zu 4 *pāda*; s. Burnell on the Aindra School of Sanskrit Grammarians (1875) p. 7. 97 fg., Th. Zachariae in Bezzenberger's Beiträgen zur Kunde der indogermanischen Sprachen 5, 296-311 (1880, wo auch der Anfang, *sūtra* 1—74, mitgeteilt und mit den entsprechenden Regeln *Pāṇini*'s zusammengestellt ist), Kielhorn's eingehende Mittheilungen im Ind. Ant. 10, 75-79 (1881), K. B. Pathak ibid. 12, 19. *Rāj. L. M. Notices* 7, 185, und Peterson's sec. Report im Journ. Bombay Br. R. As. S. 1884, p. 67—74.

474 foll. (10-11 Z., à 39 *akṣh.*); ohne Datum; vier Zeilen am Schlufs mit den üblichen Angaben über Datum etc. sind so überstrichen, daſs nur einzelne *akṣhara* [darunter etwa(?): *aṃkavāsraḥ* .. = 1489] lesbar sind. Sorgfältige Handschrift: von s. 4 ab die *sūtra* roth geschrieben und numerirt, der Comm. resp. roth interpungirt.

Comm. beg.: *om²) namah || devadevaṃ jinaṃ natvā | sarvasatṛibhayaḥpradaṃ ṣabdaṣāstrasya sūtrāṇām | mahāvṛittir viracyate || 1 || yachabdalakṣaṇam asuvrajapāram anyair avyaktam uktam abhidhānavidhau daridraih | tat sarvalokaḥṛidayapriyācārurākyair vyaktikaroty Abhayānandimuniḥ samastaṃ || 2 || ṣiṣṭācārāparipōlanārtham ūdāv iṣṭādevatānamaskāralakṣaṇam maṅgalam idam āhā 'cāryaḥ: lakṣmīr ātyaṃtikī yasya nīravadyā 'rabhāsate | devanāṃdita pūjeṇaṃ namas tasmai svayaṃbhuve || 1 ||*

Nach diesem Verse, der ausführlich erklärt wird, folgt als erstes, wirkliches *sūtram*: *siddhir anēkāṃtāt*. Der Text enthält hier nur 3009 *sūtra*, während der des Scholiasten Somadeva, s. Kielhorn l. c., deren 3712 enthält.

¹) s. Eggeling *Gaṇaratnamahodadhi* p. 484.

²) vorher das Jaina-Diagramm.

adhy. I (514 *sūtra*), *pāda* 1 (99 s.) bis 31^a, — 2 (157) 61^a, beg.: *bhūvādayo dhuḥ*, — 3 (104) 87^a *samarthaḥ padavidhiḥ*, — 4 (154) 114^b *anukte*.

adhy. II (544 s.), *pāda* 1 (121) bis 130^b, beg.: *tyaḥ*, — 2 (167) 148^b *karmāṇy aṇ*, — 3 (151) 166^a *gamyādīr vartsyati*, — 4 (95) 178^b *dhuyoge tyāḥ*.

adhy. III (675 s.), *pāda* 1 (158) bis 206^a, beg.: *nyām mṛidaḥ*, — 2 (140) 224^b *tena raktam rāgāt*, — 3 (209) 248^b *tutra jātayaḥ*, — 4 (168) 274^b *prāk kaṇaḥ(ṭhaṇaḥ?) chaḥ*.

adhy. IV (707 s.), *pāda* 1 (163) bis 298^a, beg.: *tasya pīraṇe daṭṭ*, — 2 (159) 321^b *pūgā o grāmaṇīpūrvāt*, — 3 (229) 358^b *āder ekāco dve*, — 4 (156) 381^a *ṣau*.

adhy. V (569 s.), *pāda* 1 (162) bis 406^a, beg.: *yuvor anūkau*, — 2 (191) 436^b *mṛijer aiy*, — 3 (92) 454^b *prakāre guṇokteḥ*, — 4 (124) 474^a *pumḥ khayy ampare s anu-svārapūrvāḥ* (so *bhavaty amūvāḥ* Schol.). — Auf den letzten 150 foll. sind mehrfach für einzelne *akshara* oder für eine ganze Reihe von *akshura* Lücken gelassen.

E. Prabodhacandrikā (Vaijala).

1635. Ms. or. fol. 853.

Die *prabodhacandrikā* des *Viṣṇaṣarman*, in 430 *ḥloka*. Eine Grammatik in Versen: für, resp. angeblich von, *Vaijaladeva*, Sohn des *Vikramāditya*, aus dem *Cauhānavaṇṇa*, und zwar für dessen Sohn *Hirādharma*, resp. zu Ehren *Rāma*'s verfaßt; s. Aufrecht Catal. 166^b (= A).

20 foll. (12 Z., à 30 *aksh.*): *saṃvat* 1813 *ṣake* 1678 *vaiṣākha* *ṣu* *dī* 4 *bhauṃe* *likhitaṃ idam gra(ṇ)thaṃ jā° Vijayakṛishṇena svārthaṃ parārthaṃ ca* ||

Beg.: *ṣṛīg. n. | hariharagurubhaktāḥ sarvalokānuraktas tribhuvanagatakīrttiḥ kāmṭikāṃḍarpamūrttiḥ | raṇarīpugaṇakūlo Vaijalah kṣhoṇipālo jagati jayati dātā sarvakarmārudhātā* || 1 || *Caṃdrāvatīvanadanacaṃdracakora-Vikramādityabhūpatanayo nayatamtravettā | Cauhānavaṇṇatūlakāḥ Paṭanādhinātho (paṭh° A) rājā param jayati Vaijaladevanāmā* || 2 || *Rāmo me bhūhitaṃ karotu satataṃ Rāmaṃ bhaje sūduraṃ Rāmeṇā pahṛitaṃ samastaduritaṃ Rāmāya dattaṃ dhanuḥ | Rāmān muktir abhīpsitā surabhasaṃ Rāmasya dāso 'smy ahaṃ Rāme raṃjatu me manaḥ karuṇayā bho Rāma māṃ pāluya* || 3 || *ṣṛīmadVaijaladevena Rāmabhuktiratātmanā | iti cīṃtitam ekāṃte kadā(cī)t tishṭhatā satā* || 4 || . . . || 8 || *saṃsārāṃbhodhitarāṇaṃ Rāmanāmānukīrti-*

2^a naṃ | Rāmanāmānvitā tasmāt prakriyā kriyate mayā || 9 || *vālukānāṃ pravodhāya toshāya vilushūm api | ākalpam api saṃsāre kīrttisamsthāpanāya ca* || 10 || *cīṃtayanṃ iti niryātāḥ krīḍantaṃ ṣṛīHirādharāṃ | ṣṛīmānVaijalahūpālo vilokye'ty abravīt sutam* || 11 || . . . *Dadhīcīr dānavīro 'bhūd dayāvīraḥ Ṣivir nṛīpaḥ | Hammīro yuddhavīro 'bhūn nīdarṇanam amī trayāḥ* || 20 || . . . || 24 || *evaṃ vadamtaṃ pitaraṃ vinītaḥ ṣṛīHirādharāḥ | . . . idam abravīt* || 25 || . . . || 26 || *ājñāpyatām deva mayā kim idānām adhīyatām* || 27 || *ṣṛīmānVaijalabhūpālaḥ ṣṛīHirādharavālukam | supīya(?)paritushṭātmā sutam ity avadat punaḥ* || 28 || *nītividyā 'stravi(dyā) ca dve rājno 'bhyarhite*

sadā | tayoṛ apy adhikā nīti rājyaṃ hi dhriyate tayā || 29 ||, — 3^a *tasmād vyākaraṇaṃ pūrvam paṭha traṃ buddhivṛddhaye | paścān nītiṃ paṭhivā traṃ rājyaṃ bhaju yathā-sukhaṃ || 32 || . . || 33 || kṛiyākāraṇasambandhajnānam utpadyate yayā | utkṛiṣṭā prakriyā se 'yaṃ twayā samprati paṭhyatāṃ || 34 || prabodhacandrikā nāma Rāmacandrasamācṛitā* (nach A. Auspielung auf die *Prakriyākaumudī* des R.) *| ajnānatimiradhwastakārīṇi cittahārīṇi || 35 || . . || 36 || vibhaktijnānato yasmāt prabodhaḥ pratipadyate | tasmād iha prathamato vibhaktiḥ pratipādyate || 37 || syādis tyādir vibhaktī dve, syātau sapta vibhaktayaḥ | ekadvibahusaṃjnāni vacanāni ca saptasu || 38 ||*

Declination und Conjugation bis v. 122; zu den Beispielen vielfach das Wort *Rāma* verwendet, — fol. 7^b *prabodhacandrikāyāṃ ca kṛitau Vaijatalabhū-puteḥ | vibhakticandrikāmādhye samāptā tyādicaṃdrikā || 123 || atha śaṭ kārakāni 'ha kathyaṃte kathitāny api | arthā yato vibhaktīnāṃ kārakatvena darṣitāḥ || 124 ||*

Gebranch der Casus bis v. 178, — fol. 10^a *prabodha°puteḥ | samāptā sakalā ṣṭāghyā varā kārakacandrikā || 179 ||*

Nachträgliches bis v. 245, *tyādibhis taddhitiḥ kṛidbhiḥ samāsaḥ ca vidhiyate | yad eva kārakaṃ tatra prathumai 'va na cā 'nyataḥ || 180 ||*, — || 244 || *prabo°puteḥ | anuktacandrikā samyak samāptā 'tīmanoramā || 245 ||*

Composita bis v. 284, *samāsaḥ śaḍvidho nāmnāṃ jñeyas tatpurushas tathā | karmadhārayasaṃjñāḥ ca bahuvrīhis tathai 'va ca || 246 ||*, — fol. 14^b *prabo°puteḥ | samāśacandrikā hy eśhā samāptā viṣvakācinī || 284 ||*

taddhita bis v. 322, *taddhitis trivīdhā jñeyāḥ kecit sāmānyavṛttayaḥ | kecid avyayasamjñāḥ ca kecid bhāvārthavācakaḥ || 285 ||*, — fol. 16^a *prabo°puteḥ | samāptā ṣeṣavibhaktīnāṃ ṣṭāghyā taddhitacandrikā || 322 ||*

kṛit bis v. 358, *kṛita(s) trishv api vartante bhāve karmaṇi kartari | tatra bhāve yathā Rāmo vijayo vinayas tathā || 324 ||*, — fol. 17^b *prabo°puteḥ | samāpte 'yaṃ kṛidamṭākhyā sarvasyā 'bhīṣṭavodhikā || 359 ||*

saṃdhi bis v. 430, *atha bālakabodhāya samyak saṃdhi(r) vīraciyate | Rāmacchatraṃ haricchāyā vishṇucchadma gurucchaviḥ || 360 ||*, — fol. 20^b *prabo°puteḥ | eśhā viṣeshataḥ susṭ(h)u samāptā saṃdhicandrikā || 430 || iti ṣṛiViṣvaṇarmanā vipreṇa kṛitā prabodha caṃdrikā samāptā ||*

F. Bhoja.

1636. Ms. or. fol. 735.

ṣṛi Bhojavyākaraṇam, Mahopādhyāya ṣṛi Vinayasāgaraviracitam, in drei Büchern (*vṛitti*) mit 795, 1077 und 252 vv.

80 foll. (13 Z., à 33-45 *aksh.*); ohne Datum.

1 bis 29^a, beg.: *çrî¹)sarasvatyai namo 'stu | prañanya lokeṣam ananta-
çaktim | çrî sūradāyā vacanaprasādāt | çrî Bhāramall(? abgesehürft)ātmaṃ Bhoja-
tushtyai | viracyate vyākaraṇaṃ supadyaiḥ || 1 || sarva(ṃ) syāt samjñayā 'pekshyaṃ |
kāryaṃ saṃdhyādikaṃ tatuh | tatra sarasvatīm tūva|t samjñāsūtrāṇy acīkathat ||
a i u ri li samānā eshu saṃdhir na kāryaḥ | katham iha yadi pñichen nā 'sti vaktur
vivakshā | ça(?)rahathakṛitasamdhim yya(?)dayaḥ syuh samānā(h) | a i uñ iti vi saṃ-
dhiḥ Pāṇinīye 'pi dṛishṭaḥ || 3 || samti gīrdattasūtrāṇi vedarūpāṇi teshv atah | samā-
sasya vibhakteṣ ca | saṃdheḥ kuryān na kalpanāṃ || 4 || yatra rāṃchati yaṃ saṃdhiṃ |
(tatra saṃdhiḥ am Rande) pravartate | o nīpāto yathā sūtre | naivaṃsi (?) ojasādishu
|| 5 ||, — schließt: *çrî Bhāramallatanayo bhuri Bhojarāja | rājyaṃ praçāsti ripu-
varjitam imdravaḥ yaḥ | tasyā 'jñayā Vinayasāgarapāṭhakena | saṃgūṃphitā pra-
thamavṛittir iyaṃ manojnā || 195 || iti çrî Bhojavākaraṇe mahopādhyāya çrî Vinaya-
sāgaraviracite prathamavṛittih saṃpūrṇā ||**

2 bis 70^b, beg.: *athu dvitīyavṛittih prārabhyate | çrījñāyā¹) namaḥ | çriye 'stu
vaḥ çrīdhara ekadevo | nānābhūdhānena samagragāmī | saunīlaratnādhikakāṃtikāṃto |
nāgūdirājādibhir eva sevyah || 1 || 29^b nirūpya vṛittim prathumāṃ manojnāṃ | dvitīya-
vṛittim kathayāmi ramyāṃ | ye pratyayāḥ saṃprati vakshyamāṇā | bhavaṃti dhātor
iha Bhojarāja || 2 || sattāyāṃ maṃgale vṛiddhau | nivāse vyāptisampade | abhīprāye ca
çaktau ca | prādurbhāve gatau ca bhūḥ || 3 || bhvādis tu dhātusaṃjñah | so 'py ukto 'tra
tridhai 'va Bhāratyā | ādanudūttanīto | nītsvariteḥ ubhe ca parato 'nyat || 4 ||, — schließt:
*çrî Bhāramalla° . . . pāṭhakena | tyādihivṛittir iyaṃ atra kṛitā manojnā || 77 ||**

3 bis 80^b, beg.: *çaṃbhuh¹) saçaktih sakalah çriye stāt surāsuresmḍrastutapatsuro-
ja(h) | tatsiddhisṃdarbhavidhau samarthaḥ | sadodayaḥ srā 71^a k saṃgūṃ ganeçah || 1 ||
dvitīyavṛitteḥ kathanād anantaram | tṛitīyavṛittim vitamomy atah param | kṛit kartari
syāt prathamāṃ vivakshayā | sūtrasya cā 'gre kila bhāvakarmani || 2 ||, — schließt: *çrî
Bhāramalla . . . saṃgūṃphitā 'tra rucirā 'çu tṛitīyavṛittih || 51 || avatāt vo hayagrīvaḥ
kamalākara iṣvara(h) surāsūrākāra (2 Silben fehlen) | madhupāpātapatkajaḥ || 52 || iti
çrīmaho . . . cite padyabandhe çrî Bhoja . . . ne tṛitīyavṛittih saṃpūrṇā.**

G. Vyâdi.

1637. Ms. or. fol. 873.

çrî Vyâdiyaparibhāshāvṛittih.

21 foll. (14 Z., à 48 aksh.); modern, ohne Datum; Randmarke *pari°bhā°vri°*, viele Lücken gelassen; auf 14^a fehlen anscheinend 4½ Zeilen.

Beg.: *om çrīgurave namaḥ, nano munitrāyāya, atha paribhāshāsūcanaṃ
vyākhyāsyāmaḥ, athe 'ty ayam adhikārārthaḥ puribhāshāsūcanaṃ çāstram adhi-*

¹) vorher das Jaina-Diagramm.

kṛitam veditavyam, yad ita ūrdhvam anukramishyāmaḥ: iyaṁ asmiṁ sūtre siddhā iyaṁ asmiṁ siddhe 'ti kim kāraṇam? atra hi jñātaparibhāṣhaḥ svayaṁ çāstraṁ pratipādayitum samartho bhavati, sa tāvat svayaṁjñātaparibhāṣho bhavati, ato vyākhyānaṁ drashtavyam, tatrā 'dita eva tāvad iyaṁ paribhāṣhā bhavati: arthavad grahaṇenā 'narthakasye 'ti, kra punar iyaṁ paribhāṣhā jñāpyate? vraçcabhṛasjā-'disūtre, katham kṛitrā? atra hi rājabhṛāja-çabdau paṭhyete, atra hi rājaçabdagrahaṇam çakyam akartum bhrājaçabdau sa^vka (am Rande) eve 'ti, paçyati tv ācāryaḥ: arthavato rājaçabdasye 'dam grahaṇam syād iti, ato rājaçabdau paṭhyate asyāḥ paribhāṣhāyāḥ prasiddhyartham arthavato grahaṇenā 'narthakasye 'ti nai 'tad asti jñāpakam asti hi anyad etasya vacane prayojanam, kim iti, imau dvau (rāja)bhrājaçabdau, atrai 'kaḥ phañādishu paṭhyate anyo 'rdharcādishu, phañādipaṭhitasya grahaṇam yathā syāt, ardharcādipaṭhitasya grahaṇam mā bhūt, tasya ca vibhṛāj iti bhavati, idam tarhi jñāpakam »dayāyāsaç ce« 'ti āsigrāhaṇāt kaseḥ siddhe yat kāsigrāhaṇam karoti etad asya jñāpakam atiprasaṅganīrṇityartham tat syāt, evaṁ sati vāsṛiprakārāṇām api prāpmoti kāsgrāhaṇān na doṣho bhavati, idam tarhi ayagrahaṇāt siddhe dayagrahaṇam praty uktam, tad api aya raya paya maya daya taya naya-prakārāṇām nīrṇityartham, idam tarhi jñāpakam, svam rūpaṁ çabdasyā 'çabdasamjñā ity atra rūpagrahaṇam karoti, katham, kṛitrā jñāpakam, asmiṁ sūtre rūpagrahaṇam na kartavyam svamçabdasye 'ty eva siddham, na hi çabdasya svam asty anyad ato rūpāt, paçyati tv ācārya asty anyat svam çabdasya, kim pūnas tat anyad, arthaḥ, tene 'ha na rūpaṁ gṛihyate, — 3^a gaṇnamukhyayor mukhye sampratyayah, — 4^a kṛitrīmākṛitrīmayoḥ kṛitrīme sampratyayah, — 8^b varṇauka-deçā varṇagrahaṇena gṛihyaṁte, — 10^a svaravidhau vyaṁjanam avidyamānavat, — 14^b samjñāpūrvako vidhir anityaḥ, — 15^a sarvavidhibhya idvidhir balavān, und sarvavidhibhyo lopavidhir balavān, — 15^b prakṛitigrahaṇe yañlugaṁtasyā 'pi grahaṇam, — 17^a yogavibhāgād ishṭasiddhiḥ, — schließt: iti prātipadikāṇṭanunvibhaktishu ce 'ti natvaṁ siddham bhavati | iti çrīVyāḍīyaparibhāṣhāvṛittis samāptā |

H. Çākāṭāyana.

1638. Ms. or. fol. 872.

Fragment von Yakshavarman's cīntāmaṇi, Comm. zu dem çabdānuçāsanam des Çākāṭāyana, s. Bühler in Benfey's Orient u. Occ. 2, 691 fg. 3, 181-83 (1864), Burnell Aind. Gr. p. 7. 97 fg., Riktantra (1879) p. IX fg., Eggeling Gaṇaratn. p. 487.

49 foll. (10 Z., à 43 aksh.); ganz moderne Abschrift, ohne Datum; incorrect.

Beg.: çrīvītarāyāya namaḥ | çṛyaṁ kriyād vaḥ sarvajña-jñānāyotir anaçvarīm, riçvaṁ prakāçayae cīntāmaṇiç cīntārthasādhanāḥ || 1 || namas tamaprabhādvābhi | bhūta-bhūdyotahetave | lokopakāriṇo çadbā | brahmaṇo dvādaçātmāne || 2 || svasti çṛisakalajñāna-sāmṛāyapadam āptavān | mahāçramanasamghādhi | pati(r) yyaḥ Çākāṭāyanaḥ || 3 || ekaç çadbāmbudhim buddhi | mandareṇa pramadhya yaḥ | sa yaçah çrī samuddadhre |

viçram vyākaraṇāmṛitam || 4 || *svāpagrandham sukhopāyam* | *sampīrṇam yad upakra-*
manam | *çadbānuçāsanaṁ sārva* | *m arhachāsanarat param* || 5 || *ishṭir ne 'shṭā na vaktā-*
vyam | *vaktavyam sūtrataḥ prīthak* | *samkhyātan no 'pasamkhyānam* | *yasya çadbānu-*
çāsane || 6 || *tasyā 'timahatīm vṛttim* | *sa(ṁ)hṛitye 'yam laḥyāsi* | *sampīrṇalakṣaṇā vṛtti r*
vakshyate Yakshavarmanā || 7 || *grantharistarabhīrṇām* | *sukumāradhiyam ayam* | *çu-*
çrūshādiguṇān kartaṁ çāstre samharanodyamaḥ || 8 || *çadbānuçāsanasyā 'nvarththāyāç*
cintāmaner idam | *vṛtter granthapramāṇan tu* | *shatsahasran nirūpitam* || 9 || *Indra-*
Candrādibhiç çadbair yad uktaṁ çadbalaḥkṣaṇam | *tad ihā 'sti samastac(stam!) ca,*
yan ne 'hā 'sti na tat kṛacit || 10 || *gaṇadhātupāthayor gaṇadhātu liṅgānuçāsane liṅ-*
gagatam | *aṇādikān aṇādau çeshan niççesham atra vutto (!) vidyāt* || 11 || *bālābalājano*
'py asyā | *vṛtter abhyāsarvittitaḥ* | *samastam rāṇmayam vetti* | *varshenai 'kena niçcayāt*
 || 12 || 1^b *napra (tutra?) sūtrasyā 'dāv ayam ma(ṁ)galaçlokaḥ: namuḥ çrī Varddha-*
mānāye 'ty-ādi, çadbārthasambandhā vācakarācyayogyatā athavā āgamaprayojanopāyo-
peyabhāvās te yena sarvasa(t)trahitena ta(t)tvataḥ prajñāpitāḥ tasmai çrimate Mahāvīrāya
sākshātkrītasakaladravyāya namas karomī 'ty adhyāhārah; iti righnapraçamanārtham
Arhaddevatānamaskāram paramamaṅgalam ārabhya bhagavān ācāryaç Çakatâyanaç
çadbānuçāsanaṁ çāstram idam prārabhate: dharmārthakāmamoksheshu ta(t)tvār-
thāvagatir yataḥ | *çadbārthajñānapūrve 'ti vedyam vyākaraṇam budhaiḥ* || 12 || *a i un, . . kapaḥ,*
hal || 13 || *iti varṇasamāmnāyah, . . 2^a utā svaḥ* || 2 ||, . . *te 'yān* || 3 ||, . . *bhāryo 'g* || 4 || . .
aprayogī 't || 5 || . . *svam sthānāsya* "k^{ye} || 6 ||, — 21^a *kaskādishu* || 180 || . . *iti çad-*
bānuçāsane cintāmanau vṛttau prathamasyā ddhyāyasya prathamah pādah.

1, 2 mit 223 sūtra bis 44^b, beg.: *napo 'co hrasvaḥ* || 1 ||

1, 3, bricht in der Erklärung von s. 41 ab (wie Bühler's Mspt. l. c.); beg.:
kroshṭor riḥ || 1 || . . *gurupottamasayā 'nārshe 'patye nīṇah shyañ* || 2 || . . — schließt:
pumbhāvābhāraç ca nīpātyate || çloka 1245 ||

I. Sârasvatam.

1639. Ms. or. fol. 848.

Des *Candrakīrtisūri Sârasvataryākaraṇadīpikā*, genannt *subodhikā*.

140 foll.; a. 55 foll., die Seite zu 15 Z., à 60 aksh.; b. 85 foll., die Seite zu 12 Z., à 45 aksh.; ohne Datum; sehr sorgsam geschrieben.

a. beg.: *namo*¹⁾ | *'stu sarvakalyāṇapadmakānanabhāsvate* | *jagattritayanāthāya*
parāya paramātmāne || 1 || *namuḥ çrīgurave cārubuddhaye dattasiddhaye* | *matipradāna-*
çīlāya sarasvatyaī namo namuḥ || 2 || *atha çrīmatparamahaṇsaparivṛājakūcāryah çrī*
Anubhūtiśvarūpo niççesharighnasamghāṭaçāṇṭyārtham satsv api deveshv upareshv
aiḥikāmushmikaphalalipsus tāñç ca phaladvayadānakṣamān apāsya bhagavannamaskṛiti-

¹⁾ vorher das Jaina-Diagramm; — zum *Sârasvatam* s. Burnell Aindra Gr. p. 55.

pūrvakam sārvasvatīm prakriyām cikīrshuh sarasvatīdattavara ādāv eva prastāvanū-
 çlokaṁ āha: praṇamye 'ti, athai 'tasya sādhanāpūrvam vyākhyāteçah prārabhyate,
 nam prahvībhāve, — 5^b iti saṁjñāprakriyā samāptā, atha . . svarasaṁdhir abhidhi-
 yate, — 10^a iti pañcamasaṁdhiḥ saṁpūrṇah, atha . . vibhaktir vibhāryate, — 16^a
 iti svarāntapullīṅgasādhanam, atha svarāntastrīlīṅgasādhanam ucyate, — 17^a
 avīlakshmītarīṇtrīhrīdhīçrīṇām upādītaḥ | api strīlīṅgavarttīnām silopo na vidhī-
 yate, — 26^b iti hasantana puṇsakalīṅgasādhanam, atha . . yushmadasmadoḥ sva-
 rūpam, — 27^b iti yushmadasmatsādhanam, — 32^b iti strīpratyayāvacūriḥ, . . vibhakti-
 kāryasaṁbandham āha, — 38^a iti kārakaprakriyāvivarṇanam saṁkṣhepatuḥ samāptam,
 atha samāsaprāraṁbhaḥ, — 47^b iti subodhikāyām samāsaḍīpikā, atha taddhito
 nirūpyate, — 55^a iti subodhikāyām taddhitadīpikā | subodhikāyām kṛitāyām sūriçrī
 Çāṇḍrakīrttibhīḥ | syādīnām prakriyā pūrnā babhūve 'ttham manoharā || 1 || teshām
 eva hi sacchishyo Harshakīrttis tapodhanah | bīṣṇopajnatām asyā prapede prita-
 mānasaḥ || 2 || iti çrīsārasvatapraathamavṛttidīpikā samāptā ||

b¹). beg.: om²) namaḥ paramātmāne | sarasvatīm sadābhaktavāṁchitārtha-
 vidhāyīnām | sadvāgrīlāsasāṁdāha(saṁdoha)dohām kāmādughām iva || 1 || natvā Nāga-
 purīyāhva Tapogavavibhūṣaṇam | çrī Rājaratnasūriṁ cā 'khyātavyākhyā
 vidhīyate || 2 || yugmaṁ. atha graṇthakārāḥ ākhyātapratyayān vīrakshuh pratījñam karoti:
 atha 'khyāte 'ty-ādī, athe 'ti saṁjñā 1, saṁdhi 2, vibhakti 3, yushmadasmadoḥ 4, strīpra-
 tyaya 5, kāraka 6, samāsa 7, taddhita 8 lakṣaṇād dhikārasṭaka kathanānaṁtaram ākhyā-
 tānāmavyākaraṇasya navamo 'dhikāras, tasya pratyayā nirūpyante . . ., — 64^a
 (= 118^a) ity ākhyādadīpikā || Subodhikāyām kṛitāyām sūriçrī Çāṇḍrakīrttibhīḥ | ākhyā-
 taprakriyām dīdṣhtyā saṁpūrṇā samajāyata || 1 || teshām eva hi çishyeṇa sādhanā
 Harshakīrttīnī | rūpānām prathamādaivē likhītā 'khyādadīpikā || 2 || iti Nāgapurīya
 Tapāgacha çṛṇṅgārāhārabha o çrī Rājaratnasūripaṭṭa bha o çrī Çāṇḍrakīrtti-
 sūribhīḥ kṛitāyām çrīsārasvatadīpikāyām ākhyātaprakriyā saṁpūrṇā || astuḥ,
 chaḥ, çrīḥ, . . . athe²) 'ty ākhyātakathanānaṁtaram kṛitpratyayā nirūpyante, tṛitīya-
 vṛttisatku(ktu)pratyayānām kṛit itī saṁjñā 'sti, — schließt 85^b: iti kṛitprakriyā vyā-
 khyātā || Subodhikāyām kṛitāyām sūriçrī Çāṇḍrakīrttibhīḥ | kṛitpratyayānām vyā-
 khyānam babhūva sumanoharam || 1 || tīrthe Vīrajineçvarasya vidite çrī Kauṭikākhye
 gaṇe | çrīmac Çāṇḍrakule Vaṭodbhava-vṛihadgache garimnā 'nvite | çrīman-Nāga-
 purīyākāhva tapā prāptāvadāte 'dhanā | sphūrjadbhūriguṇālayā gaṇadharaçreṇī sadā
 rūjate || 2 || varshe veda-munīndra-çāṇkara 1174 mite (AD 1118) çrī Devasūriḥ (1)
 prabhu | r jāṇe, 'bhūt tadānu 86^a prasiddhamahimā Padmaprabhaḥ (2) sūrirāt | tat-
 paṭṭe prathītaḥ prasanna Çāçibhṛitsūriḥ (3) satām ādimah sūriṁdrās tadānaṁtaram
 Guṇasamudrāhwā (4) babhūvur budhāḥ || 3 || tatpaṭṭe Jayaçekharā (5) khyasuguruḥ,
 çrī Vajrasenas (6) tatas, tatpaṭṭe guru Hemapūrvatilakaḥ (7) çuddhakriyod(d)gotakaḥ |

1) fol. 1^b ist identisch mit 55^b (falsch geheftet als 55^a) von a. 2) davor das Jainadiagr.

tatpatte Prabhu Ratnaçeshara (8) *guruḥ sūriçvarânâṁ vara|s*, *tatpatṭâmbudhipūrṇa-*
caṇḍrasadriçaḥ çrî Pūrṇacaṇḍra(h) prabhuh (9) || 4 || *tatpatte janî Hemacaṇḍra-*
suguruḥ (10) *sarvatra jâgradyaçâ âcâryâ api Ratnasâgaravarâs* (11), *tatpatṭapad-*
mâryamâ ° | *çrîmân Hemasaṇḍrasûrîr* (12) *abhavac çrî Hemaratnas* (13) *tata|s*
tatpatte prabhu Somaratnaguravaḥ (14) *sūriçvarâḥ sadguṇâḥ* || 5 || *tatpatṭodayaçailahelîr*
 [iḷioç!]*amalaçrîJesavâlânwayâ -laṃkârah kalikâludarpadalanaḥ çrî Râjara tnaḥ* (15)
prabhuh | *tatpatte jîtaçivarâdînirahâ gachâdhipâḥ saṇprati* | *sûrî çrî prabhu Caṇḍra-*
kîrttiguravo (16) *gâmbhîryâdhairyaçrayâḥ* || 6 || *tuîr iyaṃ Padmacaṇḍrâhvopâ-*
dhyâyâbhyarthamât kṛitâ | *çubhâ Subodhikâ nâmu çrî Sârasvatadîpikâ* || 7 || *çrî*
Caṇḍrakîrttisûrîṇḍrapâdâmbhojamadhuvrataḥ | *Harshakîrttir* (17) *imân tîkân*
prathamâdarçake Vikhat || 8 || *ajñânadhvâṃtavidhvraṇsa-vidhâne dipikânibhâ* | *dîpîke*
'yaṃ vijayatâṃ vâcyamânâ budhaiç ciraṃ || *iti çrîmanNâgapurîya Tapâgachâ-*
dhirâjabhaṭṭâraka çrîCaṇḍrakîrttisûrîviracitâ çrî sârasvatavyâkaraṇasya dîpikâ
saṇpûrṇâ ||

K. Haima.

1640. Ms. or. fol. 1125 (A).

Die fünf ersten *adhyâya* des »*SiddhaHemacandra*« genannten *çabdânu-*
çasanam des *çrî Hemacandra*.

7 foll. (20-23 Z., à 53-72 *aksh.*); ohne Datum. — Die Zahl der *sûtra*, die je
 durch einen rothen Strich von einander geschieden sind, ist von 1, 1 bis 3, 3 je
 am Schlusse jedes *pâda* angegeben, und von 2, 2 ab (incl.) theilweise auch inner-
 halb derselben nach Decaden markirt.

1, 1 (42 *sûtra*) bis 1^b; lautet: *arham*¹⁾, *siddhiḥ syâdvâdât* 2, *lokât* 3, *audan-*
tâḥ svarâḥ 4, *ekadvitrimâtrâ hrasvadirghaplutâḥ* 5, *anavarnâ nâmu, tîrîd(lîd!)amâtâḥ su-*
mânâḥ, caioau saṇḍhyaksharam, aṇ aḥ anuvâravisargau, kâdir vyamjanam 10, *apaṇca-*
mâṃta(h)stho dhuṭ, paṇcako vargaḥ, âdyadvitîyaçashasâ aghoshâḥ, anyo ghoshavân,
yaralavâ amta(h)sthâḥ 15, *aṇ aḥ hka*²⁾ *hpa*²⁾ *çashasâ(h) çîṭ* 16, *tulyasthânâsyaprayatnaḥ*
sraḥ 17, *si au jas aṇ au ças tâ bhyâm bhis de*³⁾ *bhyâm bhyas dâsi bhyâm*
*bhyas dâs*³⁾ *oç âm dî*³⁾ *os supân trayî-trayî prathamâdîḥ* 18, *styâdir vibhaktiḥ* 19,
tadantam padam 20, *nâma sîl ay-vyamjane* 21, *naṇ kye* 22, *na stam matvarthe* 23, *manur*
nabho 'ṃgiro rati 24, *vṛittyaṃto 'sashe* 25, *saviçeshanam âkhyâtam vâkyam, adhâtuvibhakti-*
vâkyam arthavan nâma, çir ghuṭ 28, *paṇstriyoh sy am au jas, svar-âdayo 'vyayam* 30,
câdayo 'sattve 31, *adhaṇ-tasvâdyâ çasaḥ* 32, *vibhakti-thamamta-tasvâdyâ bhâḥ* 33, *rat-tasy-âm* 34,

1) vorher das Jaina-Diagramm (das vermuthlich selbst *arham* bedeutet!); *arham* wird
 in Comm. als erstes *sûtram* gerechnet; — ich constituire hier den Text ans A bis F.

2) diese Zeichen sind am Besten gegeben in E. 3) resp. *ñe, ñas, ñi?* so Pischel
 bei 8, 3, 8. 10 etc.; cf. das unten p. 214ⁿ. 215ⁿ bei *çavate* (für *ñavate*) Bemerkte.

ktā-tum-am 35, *gatih*, *aprayogī 't*, *anantaḥ pañcamyāḥ pratyayaḥ* 38, *ḍaty¹⁾*-anu saṁ-
khyāvat, *bahugaṇam bhede* 40, *ka-samāse 'dhyarddhah*, *urddhapūrrapadaḥ pūraṇaḥ* 42 ||
iti prathamādhyāyasya prathamah pādaḥ. — 2 (41): *saṁānānām tena dīrghaḥ*, *ṛi ṛiti*
hrasvo vā, — schließt: *a i u varṇasyā 'nte 'munāsiko 'nūādeḥ*. — 3 (65) 1^b: *trītiyasya*
pañcame, pratyaye ca, schließt: *li lau*; — 4 (93): *ata āḥ syādan jas-bhyām-ye*, *bhisa*
aīs, *idam adaso 'ky era*, — schließt: *kruṣas tinas triṣ puīs*, *tādan svare vā*, *stri-*
yām; *ity ācāryaṣṛī Hemacandraṇusmṛite siddha Hemacandraṇānmi ṣabdānu-*
sāne prathamō 'dhyāyāḥ.

2, 1 (5; 118) 2^a: *tricaturas tisṛi catasṛi syādan*, *ṛito raḥ svare 'ni*, schließt: *dīva*
aulḥ sui, *uḥ pudānte 'nūt*; — 2 (6; 124) 2^b: *kriyāhetuḥ kārakaṁ*, *svataṁtraḥ karttā*,
karttur vyāpyam karma, schließt: *gurāv ekaḥ ca*; — 3 (7; 105): *namasपुरासो gateḥ*
kakḥapaphi raḥ saḥ, *tīraso vā*, schließt: *japādīnām po vaḥ*; — 4 (8; 112) 3^a: *striyām*
nṛito 'svasṛāder dīḥ²⁾, *udhātū-d-ṛiditaḥ*; — schließt: *vau vartikā*, *asyā 'yat-tuḥ-kshipa-*
kādīnām, *narikā māmikā*, *tārakā varṇakā 'śṭakā jyotis-tāmtaca-pitṛidāivatyē*.

3, 1 (9; 163) 3^b: *dhātōḥ pūjārthasvati-gatārthā' dhipary-atikramārthā ti-varjaḥ*
prādīr upasargaḥ prak ca, *ūryādy-anukaraṇa-cvi-ḍācaḥ ca gatih*; schließt: *saṁkhyā*
samāse; über der Schlusssangabe von zweiter Hand (so auch fortan): *gram* 40 *'kshara* 23
cf. oben p. 167. 177). — 2 (10; 156) 4^a: *parasparānyonyetaretarasyā 'm syāder vā*
'puīs, schließt: *vā 'vāpyos tani-kṛi-dhāg-nahor vapī*; . . *gram* 36, ' (d. i. akshara) 2.
— 3 (11; 108) 4^b: *vṛiddhir ār aid aut*, *guṇo 'r ed ot*, *kriyārtho dhātuh*, *na prādīr*
apratyayaḥ, schließt: *pru dru ṣru naḥa janaḥ*; . . *gram* 31, ' 16. — 4 (12; 94 B) 5^a:
gupaḥ (A². D, *gupā* A¹. BCE) *dhūpa vichī paṇi paner āyaḥ*, *kamer nīd*, schließt:
bhūshārtha-saṅ-kirūdbhyaḥ ca nīkyau, *karuṇakriyayā kvacit*; . . *gram* 22, *'ksha* 22.

4, 1 (13; 121 B) 5^b: *drīr ddhātuh parokshāde prak ku(tu) svare svararidheḥ*, *ādyo*
'ṇa ekasvareḥ, schließt: *vīru-nyagrodhau*; . . *gram* 24, *'ksha* 2. — 2 (14; 156 D): *āt*
saṁdhyaksharasya, *na cīti*, *vyas tharṇari*, schließt: *yānyusor iyam-iyusau*; . . *gram* 26,
'ksha 5. — 3 (15; 115 B) 6^a: *nāmīno guṇo 'nīti* ('kji^o AC), *uṇoh*, *pus-pau*, schließt:
as ca lanṭye; . . *gram* 21, *'ksha* 10. — 4 (16; 122) 6^b: *asti-bruvor bhū-vacāv aṇi*, *aghañ-*
kyab-ul-acy aḥer vīm, — schließt: *i ḥasah ḥāso 'dvyamjane*, *kvau*, *ādaḥ*, *yvor yv-*
-uyryamjane luk, *kṛitah kīrtih*; . . *gram* 26, und: *evam sarvākhyāte gram* 151.

5, 1 (17; 174) 7^a: *ā tmo 'tyādih kṛit*, *bahulam*, *karttari*, schließt: *ktakta-*
ratū; . . *gram* 43. — 2 (18; 121 B) ibid.: *ṣrusadavasbhyah parokshā vā*, schließt: *uṇ-*
ādayah; . . *gram* (Zahl fehlt). — 3 (19; 141 D) 7^b: *vartsyati gamyādih*, *vā hetusiddhau*
ktah, schließt: *ḥas yudhi dṛiḥi dhṛishi nṛishāto 'nah*; . . *gram* (Zahl fehlt). — 4 (20;
90 D) ibid.: *satsāmīpye svadvā vā*, *bhūtarac cā 'ḥaṇsyē vā*; — schließt: *tūshām ā*,
ānulomye 'nvacā (?), *ichārthe karmaṇah saptamī*, *ḥaka-dhṛisha-jnā-rabha-labha-sahā-rha-*

¹⁾ hier wirklich *ḍ*? und doch ganz dasselbe Zeichen, wie so eben.

²⁾ *āḥ*?

-glā-ghatā-'stisamarthā-'rthe ca tuṃ; . . grāṇ (Zahl fehlt) und darunter: *itī vṛttitrayā-sūtrāṇi* 2197, *grāṇthāgrāṇ sarvasaṃkhyā* . . . (drei Zahlen ausgestrichen; von anderer Hand 650).

1641. Ms. or. fol. 1126 (B).

Dieselben fünf *adhy.*, und Anfang des sechsten.

12 foll. (15 Z., à 52 *aksh.*); ohne Datum; ohne *grāṇtha*-Zählung. — Am Schlusse jedes *pāda* steht¹⁾ je ein Vers zur Verherrlichung eines Fürsten; dieselben sind durch alle 20 *pāda* fortlaufend gezählt; v. 1-8 u. 12 beziehen sich auf *Mūlarāja*, v. 9 auf *Cāmūḍarāja*, v. 10. 11 auf *Durlabhārāja*, resp. *Durlabhēṣa*, v. 13-16 auf *Bhīma*, v. 17 auf *Karṇa*, v. 18. 20 auf *Siddha-rāja*, °-*pati*, v. 19 unbestimmt. S. über diese Fürsten von Guzerat (AD 980—1144?) Lassen Ind. Altk. 3, 556-67. 1160. Der zuletzt Genannte ist der Vorgänger des *Kumārāpāla* (AD 1144—73?), der in der Regel als der eigentliche Patron des *Hem.* genannt wird. Aufrecht's Angabe Catal. 180^b, daß *Hem.* in der betreffenden Handschrift als »filius« des *Jayasinha* (= *Siddharāja*) bezeichnet werde, ist wohl ein Irrthum, s. p. 221 bei T.

1, 1 schließt: *ity ācāryaṣṛī Hemacandraṇusmṛite siddha Hemacandra-bhīdhānasropanya(jna!)ṣabdānuṣāsane p. 'dhy. p. p.; harir iva balibāṇdhakara|s tri-ṣaktiyuktaḥ pinākupāṇir iva | kamalāṣrayaṣ ca* (so Bβ, °*yasya a*) *vilhir iva | jayati ṣṛī Mūlarājanṛipah ||*

hinter 2 (f. 1^b): *pūrvabhavadāragopī-haraṇasmaraṇād iva jvalitamanyuḥ | ṣṛī Mūlarājapurusho-'ttamo 'badhī(d) durmadābhīrān || 2 ||*

hinter 3 (f. 2^a): *cakre ṣṛī Mūlarājena | navah ko 'pi yaṣo-'rṇavah | purakīrtti-ṣravaṇtīnām (sra° β) | na praveṣam adatta yaḥ || 3 ||*

hinter 4 (f. 2^b): *sotkāmṭhamamḡalayanaḥ²⁾ kacakarṣṭhaṇaiṣ ca | vaktrābjacūmbanānakhakṣatakarmabhiṣ ca | ṣṛī Mūlarājahatabhūpatibhir vilesuḥ (Bβ, °*puḥ a*) | saṃkhye ca khe 'pi ca ṣṛāṣ ca suraṣṛiyaṣ(stri B². αβ) ca || 4 ||*

hinter 2, 4 (f. 5^a): *prāṇṛiṭ jāte 'ti he bhūpā mā sma tyajata kāṇaṇam | harīḥ ṣete 'tra nanv esha | Mūlarājamahīpatiḥ || 5 || Mūlarakkah³⁾ ṣṛīyate ṣāstre | sarvakalyāṇakāraṇam | adhuna Mūlarājas tu | citraṇ lokeshu giyate || 6 || mūlaṇ rājasi dhārāyāṇ | nimagnā ye mahābhujah | unmajāntā (°*majjānto?*) vilokyānte | svarga-Gaṃgājaleshu te || 7 || ṣṛī Mūlarājakṣhitipasya bāhur | bibharti pūrvācalaṣṛiṇḡaṣobhāṇ | saṃkocayan vairimukhāṇbujāni | yasmīn ayaṇ sphūṛjṛti caṇdrahāsaḥ || 8 ||*

hinter 3, 1 (f. 6^a): *asaṃrabdhā apī ciraṇ | dussahā vairibhūbhṛitāṇ | caṇdraṣ Cāmūḍarājasya (caṇdraṣṛā° Cod.) | pratāpasishīnaḥ (ṣikh°) kaṇaiḥ || 9 ||*

¹⁾ vgl. Qαβγδ; die entsprechenden Verse zu *adhy.* 6 fg. s. in γδ, resp. ST.

²⁾ so weit auch in E, aber ausgestrichen, resp. *gatai*; αβ haben *ganaiḥ* wie B.

³⁾ ? cf. Monatsber. der Berl. Akad. 1879, p. 488.

hinter 3, 2 (f. 6^b): *çrīmad Durlabharājasya | pratāpaḥ ko 'pi duḥsahaḥ | pra-*
saran vairibhūpesu | dīrghanidrām akalpayat || 10 ||

hinter 3, 3 (f. 7^b): *çrī Durlabheṣadyumaṇeḥ | pādūś tuskṭavire na kaiḥ | lu-*
ladbhīr medinīpālair vālīkhillair ivā 'grataḥ || 11 ||

hinter 3, 4 (f. 8^a): *pratāpatapanah ko 'pi | Mūlarājena (Mau'jona Q) robhavat |*
ripustri(puḥçrī Q)mukhapadmānām | na sehe yaḥ kila çriyaḥ (çriyaṃ Q') || 12 ||

hinter 4, 1 (f. 8^b): *kurvan Kuṃtalaçaitḥilyaṃ Madhyadeçaṃ nipīdayan | Aṃ-*
geshu vilasaṃ bhūmer bhartā 'bhūd Bhīmaabhūpatiḥ || 13 ||

hinter 4, 2 (f. 9^a): *çrī Bhīmapṛitanokhāta | -rajobhīr iva bhūbhujām | aho*
citram avarddhamta | lalāṭe jalabimḍavaḥ || 14 ||

hinter 4, 3 (f. 9^b): *Karṇaṃ ca Sindhurājāṃ ca | nirjitya yudhi durjayaṃ |*
çrī Bhīmenā 'dhumā cakre | Mahābhāratam anyathā || 15 ||

hinter 4, 4 (f. 10^b): *Duryodhanorvrīpatījaitrabāhur | grīhītaCediçakaro 'ra-*
tīrṇaḥ | anugrihituṃ(gra Q) punar īnduwaṇçaṃ | çrī Bhīmadevaḥ kila bhīma eva || 16 ||

hinter 5, 1 (f. 11^a): *agaṇitapaṇceshubalah | purushottamacitte vismayaṃ jana-*
yan | romollāsanamūrttiḥ | çrī Karṇaḥ Karṇa iva jayati || 17 ||

hinter 5, 2 (f. 11^b): *akṛitvā 'samanirba(ṇ γ) dham abhi(t)tvā pāvanīm gatiṃ |*
Siddharājāḥ parapura-praveçavaçatām yayan || 18 ||

hinter 5, 3 (f. 12^a): *mātraprīyā 'py adhikaṃ kiṃci-n (kaṇ' γ) na sahaṃte jagīsha-*
vaḥ | iti 'ra traṃ dharānātha! | Dhārānātham apākṛithā(ḥ γ) || 19 ||

hinter 5, 4 (f. 12^b): *kṣuṇṇāḥ kṣonibhṛitām anekakaṭakā bhagnā 'ghadhārā*
tataḥ | kuṃṭhaḥ Siddhapateḥ kṛipāna iti re mā maṇsata kshatriyāḥ | ārūdhaprabala-
pratāpadahanaḥ saṃprāptadhūraç cirā ('reç cirāt γ) | pītvā Mālavyashidaçrusaḥ
hamtā 'yam edhishyate || 20 ||

6, 1 beginnt: *taddhito 'nādiḥ*; es folgen noch 6 Zeilen Text bis: *madhubabhro*
brāhmaṇakaṇçi (bricht ab).

1642. Ms. or. fol. 1127 (C).

Dieselben fünf *adhyāya*.

6 foll. (19 Z., à 80 *aksh.*); ohne Datum; mit speciellen Angaben über die
grantha-Zahl in jedem Capitel.

1, 1 *grantha* 9, — 2 *grāṇ* *çloka* 7 a 20, — 3 *grantha* 13 a 4, — 4 *grāṇ* 16
a 5, bis 1^b. — 2, 1 *çloka* 23, — 2 *çlo* 30, — 3 *çlo* 24 a 9, — 4 *çlo* 28 a 25, bis 2^b.
— 3, 1 (*grāṇ*) 40, — 2 *grantha* 35 *aksha* 14 *iti catushkaḥ saṃpūrṇaḥ, catushke evaṃ*
çloka 217 a 13, — 3 *çloka* 31 a 16, — 4 *çloka* 22 a 22, bis 4^a. — 4, 1 *çloka* 24, —
2 *çloka* 26 a 5, — 3 *çloka* 21 a 10, — 4 *grāṇ* 25, *ākhyāte grantha* 151, *ity ākhyā-*
taḥ samāptāḥ, bis 5^b. — 5, 1 *grantha* 40, — 2 *çloka* 23 a 20, — 3 *çloka* 28 a 5, —
4 *çloka* 21 a 7, *evaṃ catushka-ākhyātakṛīṣṭūtrāṇām akṣarānumānena sarvasaṃkhyā*
482, bis 6^b. Am Rande von 6^b rechts oben steht: *prathamacaturthavṛttisū(tra)çlo* 33,

dvi graṃ 29, *eraṃ sūtra* 145, *trītiyasūtre graṃ* 4(.), *caturthapāde graṃ* 40, *pañcamasūtre* 42, *shashṭhasūtre* 37, *saptamasūtre* 40, *aṣṭamasūtre* 3(.), *taddhūtasarrapādākṣura-
ḥlokamelane eraṃ* 299, *catuska-ākhyā(ta)kṛīttuddhitasūtrāṇāṃ sarvaṃilane ve* 788.

1643. Ms. or. fol. 1128 (D).

Dieselbe fünf Capp.

8 foll. (19 Z., à 61 *aksh.*): das letzte Blatt ist arg beschädigt; etwa die Hälfte des Textes hat sich von ^b abgelöst: ohne Datum; mit Angabe der Zahl der *sūtra* am Schlusse der *pāda* von 1, 2 bis 3. 2 und in 5. 1–4, resp. der Decaden derselben im Innern von 2, 4. 3, 1. 2. 5, 1. 4.

1, 1 mit ? *sūtra* (Angabe fehlt), 2 41, 3 65, 4 93, bis 1^b, — 2, 1 118, 2 125, 3 105, 4 112, bis 3^a, — 3, 1 163, 2 156, 3 ?, 4 ?, bis 5^a, — 4 bis 6^b, — 5, 1 174 *sūtra*, 2 93, 3 141, 4 90.

1644. Ms. or. fol. 1129 (E).

Die ersten vier *adhyāya*, unter Anschluß des *Dhātupāṭha*.

13 foll. (15 Z., à 63 *aksh.*): ohne Datum; — ohne Angaben¹⁾ über die Zahl der *sūtra* oder *grantha*, dagegen mit speciellen Zahlen in dem *Dhātupāṭha*-Theil; — sehr gut und leidlich correct geschrieben.

1 bis 1^b, 2 3^b, 3 6^a, 4 8^a; — der *Dhātupāṭha*, 8^a—13^b, befolgt die Classen-Ordnung *Pāṇini*'s²⁾, faßt jedoch die beiden Classen 2. 3 zusammen, so daß hier nur 9 Classen vorliegen. Die Wurzeln sind je in ihren Gruppen so weit möglich alphabetisch, nach der Finalis (*ā* bis *ksh*) geordnet: *Hemac.*'s eigener Comm. dazu liegt in 1681 vor.

Classe 1 bis 10^b; beg.: *bhñ*³⁾ *sattāyāṃ* 1, *pāṃ pāne*, *ghrāṃ gaṃdhopādāne*, *dhmāṃ ṣabdāyāsaṃyogayoh*, *śt(h)āṃ gatīnīrīttāu*, *muāṃ abhyāse*, *dāṃ dāne* 6, *jī jīṇ abhībhave*, *kshīṃ kshaye*, *iṃ 4 dṛṇ dṛuṃ ṣuṃ ṣruṃ gatau*, *dhruṃ sthāiryē ca*, *suṃ prasavaicvāryayoh* 6, — 9^a: *uksha secane* . . *drākshu dhrākshu dhvākshu ghoravāsīte ca* 20, *parasmaibhāshā* 584; — *gāṃ gatau*, *śmīṃṇ īshaddhasane*, — 10^a: *dakshi ṣaighrye* . . *īkshi darṣane* 8, *ātmanebhāshā* 297; — *ṣṛīṣ sevāyāṃ* 1 *nīṃṣ prāpaṇe* 1, — *ibid.*: *bhlakshī bhakshāṇe* 1, *ubhayatobhāshā* 54; — *dyuti diptau* 1 *ruci abhiprītyāṃ ca* 1 *ghuṭi parivartane*, — 10^b 1 *vṛit*, *dyutādayah* 23 *ātmanepadinah*: — *jṛālā diptau* . . *parasmaibhāshāḥ* 29; — *rami kṛīḍāyāṃ shahi marshaṇe ātmanebhāshan*, 2 *vṛit*, *jṛālādīḥ* 31; — *yajīṃ devapūjāsa(ṇ)gatikaraṇadāneshu*, *veg tāntusaṃptāne* . . *ubhayatobhāshāḥ* 6, . . *ṣci gatīrīddhyoh parasmaibhāshāḥ*, 3 *vṛit*, *yajādīḥ* 9; *ghaṭish cesṭāyāṃ* . . *ātmanebhāshāḥ* 3; *ṣṛāṃ pāke* . . *parasmaibhāshāḥ* 46 || *ity ācāryaṣṛī Hemacaṃdrānusmṛitā bhvādayo nirānubandhā dhātavaḥ* 1057 *samāptāḥ* || 1 ||

¹⁾ nur bei 3, 3. 4 wird die Zahl der *sūtra*, 108 und 94, angegeben.

²⁾ den entsprechenden Angaben im *Anuyogadvārasūtra* liegt *Pāṇini*'s *dhātupāṭha* selbst direct zu Grunde, s. Ind. Stud. 17, 33.

³⁾ vorher das Jaina-Diagramm.

Classe 2 (2 u. 3 bei *Pāṇ.*) bis 11^a: *adam*¹⁾ 1, *psāṅk bhakṣhaṇe*, *bhāk* diptau, schließt: .. *adādayaḥ kito dhātavaḥ samāptāḥ* || 85 || 2 ||

Classe 3 (4 *Pāṇ.*) bis 11^b: *dirūc kṛīḍājīyecchāpaṇidyutisrutigatishu*, *jṛish jṛishca*(*she*?) *jarasi*, *çoç tukṣhaṇe*, *dom choṃç chedane*, *shoṃç aṇtakarmaṇi*; schließt: .. *dirādayaḥ cito dhātavaḥ samāptāḥ* || 142 || 3 ||

Classe 4 (5 *Pāṇ.*) ibid.: *shuṃgt*²⁾ *abhishave*, *shuṃgt baṃdhane*, *çigt niçāne*, *ḍuṃgt prakṣhepaṇe*, *çuṃgt cayane*, *dhūgt kuṃpane*, .. schließt: .. *svādayaḥ cito dhātavaḥ samāptāḥ* || 29 || 4 ||

Classe 5 (6 *Pāṇ.*) bis 12^a: *tudimṭ vyathane*, *bhrasjūṅk pāke*, *kṣhīpūṅt pre-rane*, *daçit tisarjane*, *kṛishīt vīlekane*, schließt: ... *tudādayaḥ snito dhātavaḥ samāptāḥ* || 158 || 5 ||

Classe 6 (7 *Pāṇ.*) bis 12^a: *rudhṛūṃpī āvarane*, *ricṛūṃpī virecane* *ricṛūṃpī prithagbhāve yujṛūṃpī yoge*; schließt: ... *rudhādayaḥ pito dhātavaḥ samāptāḥ* || 26 || 6 ||

Classe 7 (8 *Pāṇ.*) ibid.: *tanūyī vistāre*, *shaṇūyī dāne*, *kṣhaṇūḡ kṣhaṇūyī hūṣā-yām*, schließt: .. *tanādayo yito dhātavaḥ samāptāḥ* || 9 || 7 ||

Classe 8 (9 *Pāṇ.*) bis 12^b: *ḍukṛiçç*³⁾ *dravyavinimaye*, *shuṃç baṃdhane*, *pruṃç tṛiptikāṇtyoh*, schließt: .. *kṛyādayaḥ cito dhātavaḥ samāptāḥ* || 68 || 8 ||

Classe 9 (10 *Pāṇ.*) bis 13^b: *curañ steye*, *prīṇ pūrane*, *ghṛiṇ çravane*, schließt: ... *curādayo nito dhātavaḥ samāptāḥ* || 430 || 413 || 9 || *sarvadhātavaḥ* 1980 ||

1645. Ms. or. fol. 1147 (F).

Die eigene *vṛitti*, resp. die *laghuvṛitti*, Hemacandra's zu seinem *çabdānuçāsana*, und zwar zu 1, 1 bis 2, 2, nebst einer wohl auch von ihm selbst verfassten *avacūṛṇi* (so bei 1, 1. 2, °*cūri* bei 1, 3. 2, 1): der Text der *sūtra* nebst der *vṛitti* in der Mitte, die *avacūṛṇi* darüber und darunter; — die *sūtra* voll aufgeführt und gezählt (so in fast allen Mss. der *laghu*): s. Kielhorn Report (1881) p. 46.

143 foll., die Seite mit 1-6 Zeilen, à 25-32 *akṣh.* in der Mitte, und 6-12 Zeilen zu 40-43 *akṣh.* darüber resp. darunter; ohne Datum.

1. 1 (42) 18^b die *vṛitti* beg.: *praṇanya*¹⁾ *paramātmānaṃ çreyaḥ çabdānuçāsanaṃ | ācārya Hemacandrena smṛtvā kiṇcit prakāçyate* || 1 || *arhaṃ* || 1 || *arhaṃ ity etad akṣharaṃ parameçvarasya parameshthino vācakaṃ maṅgalārthaṃ çāstrasya* °*dau praṇi-dadhmahe* || 1 || *siddhiḥ syādvādāt, syādvādāt anekāṃtavādāt prakṛitānāṃ çabdānāṃ siddhir nishpattir jnaptiç ca veditavyā* || 2 || *lokāt, anuktānāṃ saṃjuānāṃ nyāyānāṃ ca lokāt vaiyākaraṇādeḥ siddhir jnaptiç ca veditavyā, varṇasamāmnāyasya ca* || 3 ||, — 9^b (s. 21) *siti pratyaye yavarjaryamjanādau ca pare nāma padaṃ syāt* .., — 10^a (s. 22) *kya iti kyaṇ-kyad-kyadshāṃ grahaṇaṃ, nāṃtaṃ nāma kye pare padaṃ syāt*, — 10^b

1) vorher das Jaina-Diagramm.

2) *gt* als Ligatur, mit *virāma* darunter.

3) Ligatur *gç*, mit *virāma*.

(s. 23) *na staṁ matvārthe, sām̐taṁ tāntaṁ ca matvārthe pare padaṁ na syāt*, — 11^a (s. 24) *etāni pare (!) ratī pare padaṁ na syāt (!)*, *manuśvrat*, — 11^b (s. 25) *parār-thābhīdhāyī samāsādir vṛittis tasyā aṁto 'vasānaṁ padaṁ na syāt, sasya tu shatve padaṁ eva*, — 12^b (s. 28) *jas-ṣas-ādeṣaḥ ṣir ghuṭ syāt*, — 13^a (s. 29) *sy-ādayaḥ puṁ-strīlingayor ghuṭaḥ syuḥ*, — 15^a (s. 32) *dhamvarjās tasvādayaḥ ṣasparyam̐tā ye pra-tyayās tud-aṁtaṁ nāmā 'vyayaṁ syāt, devā arjunato 'bhavan, tataḥ, tatra, bahuṣaḥ, adhaṁ iti kim? pathi dvaidhāni*, — 15^b (s. 33) *vibhaktiyam̐tā bhāḥ tham-avasāna tas-ādipratyayam̐tā bhūc cā 'vyayāni syuḥ, ahamyūḥ, astikṣhīrā gauḥ, kutaḥ, katham*, — 16^a (s. 34) *rat-tasy-āṁ-pratyayam̐tam avyayaṁ syāt, munivād vṛittaṁ, urastuḥ, uccaistarām*, — 16^b (s. 35) *ktvā-tum-am-pratyayam̐tam avyayaṁ syāt*, — ib. (s. 36) *gatisam̐nam avyayaṁ syāt*, — 17^a (s. 37) *iha ṣāstre upadiṣyamāno varṇas tatsamu-dāyo rā prayoge 'driṣyamāna it syāt*, — 17^b (s. 37) *pañcamyarthād vihito 'ṁta-ṣabdānirdiṣṭaḥ pratyayaḥ syāt, nāmnaḥ prathamāikadvibahu, vṛikṣaḥ; ananta iti kim? āgamaḥ pratyayo nā bhūt*, — 18^a (s. 39) *ḍatyam̐tam anvam̐taṁ ca saṁkhyā-kāryabhāḥ syāt*, — ib. (s. 40) *bahuganaṣabdau bhedaṁvṛitī saṁkhyāvat syātāṁ*, — ib. (s. 41) *ardharpaddhaṣabdaḥ ke pratyaye samāse ca vidheye saṁkhyāvat syāt*, — 18^b (s. 42) *ardhapañcamakam, ardhapañcamasūrpam* 42. — Die *avacūrṇi* beg.: *om*¹⁾ *namaḥ ṣrīvītarūgāya, praṇamya, ṇamaṁ prahvate, ṇam, pāṭhe dhātvāder ṇo naḥ, ṇa, na, dhātoḥ pūjārtha o, prapūrvīm, praṇamanam pūrvam praṇamya, prākkāle, ktvām pra o tvā, anad(ṇ) ktvo yam(p), ktvā rahīm yap, ya, prathamāikavacanam si, s, avyayasya silopaḥ, adurupasarggāntaro, nakūra, nakāraḥ, lokāt, ma, āgha upariḡamanam; parama agre ātman paramaḥ cā 'sāv ātmā ca, paramātmā, tam paramātmānam, dvitīyāikavacanam, am ni dīrghaḥ, dīrghatva*, — schließst: *anāsny advip hū, ad, lopāḥ* 11, 42.

1, 2 (41) 34^a *samānānām tena samānena pareṇa saha dīrghaḥ syāt, . . 19^a (s. 2) ṛiti ṛiti ca pare samānānām hrasvo rā syāt, bālariṣyaḥ, ṛiṣiṣabhaḥ, hotṛiṛikāraḥ, pakshe bālariṣyaḥ*; — schließst: *sāma o sāma, khatvā o khatvā, dadhi o dadhi, kumārī o kumārī, madhu o madhu, anūdūder iti kim? agnī, amī, kim u*, 41. — Die *avacūrṇi* beg.: *samāna agre māna, samānam tulyam mānam parimānam yeshām te samānāḥ, samā-nasya dharmādishu*; — schließst: *plakṣaḥ ca Pāṭalīputrād om*, 41.

1, 3 (65) 53^b *trītiyasya*¹⁾ *pañcame, ve 'ti*²⁾, *padānta iti, amunāsika iti cā 'nuvarttate, vargaṭṛītiyasya padāntasthasya pañcame pare 'munāsiko rā syāt, vād dāvate vāg dāvate*³⁾, *kakum maṁḍalam; kakub maṁḍalam; pratyaye ca (s. 2), padānta-sthasya trītiyasya pra tyaya sthe pañcame pare 'munāsiko nityam syāt, vādmayam*³⁾, *shaṇ-ṇām*; — schließst: *li lau, padāntasthasya tavargasya le pare lau syātāṁ, tal līnam*,

1) vorher das Jaina-Diagramm. 2) hier ist von zweiter Hand nochmals *iti* zugefügt.

3) lies (cf. pag. 230): *vāṇ nāvate vāg nāvate, vāṇmayam!* Das Zeichen für *ṇ* entbehrt nämlich hier in diesen Hemac.-Handschriften durchweg (s. bereits p. 208. 209, so wie noch p. 232) des Punktes, welcher es in dem gewöhnlichen *Devanāgarī* von dem *ḍ* scheidet; da-

bhavad l *luṇāti* 65. — Die *avacūri* beg.: *tri*¹⁾, *trayāṇām pāraṇaḥ*, *trītiyaḥ*, *tres triḥ*, *triḥ pra*°, *tiya*, *tri*, *tri*, *tasya trītiyasya*, 61, *tā dāso*°: *pañca*, *pañcāṇām pūraṇaḥ pañca-* *maḥ*, — schließt: *tir*, *kryādeḥ* *ṇā*, *ṇāpra*°, *nā*, *prādeḥ* *hrasraḥ*, 65.

1, 4 (93) 72^b *syādau jaśi bhyāmi ye ca pare kārasya āḥ syāt*, *devāḥ*, *ābhyām*, *sukhāya*; *syādāv iti kim?* *bāṇāṁ jasyati* 'ti *kṛip*, *bāṇajaḥ*, — (s. 2) *ātparasya syāder bhīsa aīs syāt*, *devāḥ*, *aīs-karāṇād atijarasāḥ*, — (s. 3) *idam-adasor aky eva satī āt parasya bhīsa aīs syāt*, *imakaḥ*, *amukaḥ*; *aky eve* 'ti *kim?* *ebhāḥ*, *amībhiḥ*; — schließt: *nīrnimitta eva*, *krośtrī*, *krośtrīyau*, *krośtrībhyām*, *pañcakrośtrībhiḥ rathāḥ*, 93. — Die *avacūri* beg.: *at* 61 *ā* 11 *syādi* 71, *jaś ca bhyām ca yaś ca*, *jaś-bhyām-yaṁ*, *tasmin*, 71; *deva* 13: *idam* 32, *ād ver aḥ*, *m*, *a*, *lugasyā*°, *alo*°, *lokāt*, *asamhitā*, *anaka*, *a*, *ādeṣaḥ*, *anena*, *ā*: *sukha*, 41, *de-dāso*°; *ye, bāṇa*, *jaśuc moksha*°, *jaś*, *bāṇāṁ jasyati* 'ti *bāṇajaḥ*, *kṛip*, 11, *aprayogī* 't, *kṛip lo*°, *dīrghadyā*°, — schließt: *sor u*, *s*, *r*, *raḥ padānte vi*°, *visargaḥ*, 93.

2, 1 (5; 118) 107^a *strīyām iti varttate*, *syādau pare strīvṛtītyos tricaturor yathā-* *samkhyam tiṣṭi catasṛi iti tau syādām*, *tisraḥ*, *catasraḥ*, *tiṣṭishu catasṛishu*, *priyatīsā* *nā*, *priyacatasā* *nā*, *priyatīṣṭi kulam*, *priyatri kulam*, *syādāv iti kim?* *priyatrikāḥ*, *priya-* *catuṣkhaḥ*, — (s. 2) *tiṣṭicatasṛisthasya pītaḥ svarādau syādau pare raḥ syāt*; *anīna-* *vishayād anyatra*, *tisraḥ catasraḥ priyatīṣṭrau*, *priyacatasrau*, *svara iti kim?* *tiṣṭībhiḥ*, *catasṛībhiḥ*, *anī* 'ti *kim?* *tiṣṭīṇām catasṛīṇām*; — schließt: *dyubhyām*, *sudyuḥ*, *pa-* *dānta iti kim?* *divi*, *anūd iti kim?* *dyu bhavati*, 118. — Die *avacūri* beg.: *triḥ ca* *catur ca*, *tricatur*, *tasya* 61, *tiṣṭi catasṛi tiśā ca catasā* *ca tiṣṭicatasṛi* 11, *anatolu*°, *silu*°, *syādi* 71, *tri* 13, *anena tiṣṭi*, — schließt: *nāmīno guṇo*°, *guṇa*, *o*, *od-auto*°, *ar*, 18.

2, 2 (6; 124) 143^a *kriyā*° *kaṁ*, *kriyāyā nimittam kartrādi kārakam syāt*, *anvartthā-* *ṣṭrayaṇāc ca nimittatramātreṇa*, *hetvādeḥ kārakasamjñā na syāt*, — (s. 2) *kriyāhetuḥ kriyā-* *siddhuu svapradhāno yaḥ sa karttā syāt*, *maitreṇa kṛitaḥ*, — (s. 3) *kartrā kriyayā yad* *viṣeṣeṇā*° *ptum ishyate tat kārakam vyāpyam karma ca syāt*, *tanvedhā* (*tat tredhā*) *nīrvarttīyam vikāryam prāpyam ca*, *kaṭam karoti*, *kāṣṭham dahati*, *grāmam yāti*; — schließt: *gurār ekaḥ ca*, *gurau* (*gau*) *ravārhe vartamānasya dvāv ekaḥ ca* 'rtho *ba-* *hurad vā syāt*, *yurām gurū*, *yūyam guravaḥ*, *esha me pītā*, *ete me pīturaḥ*, 124. — Die *avacūri* beg.: *kriyate iti kriyā*, *kṛijāḥ* *avā*, *ṇāpra*°, *a*, *riḥ ṣakyāṇīrye*, *kri*, *saṁ-* *yogāt*, *iḥ*, *āt*, *āp pra*°, *ā*; *hetu*, *kriyāyā hetuḥ*, *kriyāhetuḥ*; — schließt: *guru va* 1 *eka* 11 *ca* 11 *yushmad* 12 *anau mā*° *am yushmadasmadoḥ* . . . *pītri* 13 *ar dāu ca ar lokāta* ('t?) *asamhitā so ruḥ*, *s*, *r*, *raḥ padānte visargaḥ*, 124. *shashṭhaḥ pādau samāptau*, *ṣubham bhavatu*. (f. 143^b leer.)

neben freilich erscheint es darin auch wirklich für *ḍ* (s. p. 209), welches jedoch auch noch durch eine andere Figur vertreten ist (s. p. 222). Ich habe es nun aber hier durchweg, wo es sich so, ohne den Punkt, für *ṇ* vorfindet (palaeographisch ist es in der That wohl *ṇ*), speciell also z. B. in den Casus-Namen: *ṇas*, *ṇasi*, *ṇi*, so wie in der Feminin-Marke: *ṇi*, nicht durch *ṇ*, sondern durch *ḍ* gegeben, um dem nun einmal in den Mss. vorliegenden Mangel des Punktes vollauf gerecht zu werden. ¹⁾ vorher das Jaina-Diagramm.

1646. Ms. or. fol. 1131 (G).

Dieselben sechs *pāda* der *laghurṛitti*, aber ohne die *aracūri*.

14 foll. (15-18 Z., à 67-69 *aksh.*); — **1**, 1 2^a, 2 3^a, 3 5^a, 4 7^b. **2**, 1 11^a, 2 14^b.

1647. Ms. or. fol. 1132 (H).

Wie eben.

13 foll. (17-18 Z., à 64-65 *aksh.*); *saṃvat* 1518; — **1**, 1 1^b, 2 2^b, 3 4^b, 4 6^b. **2**, 1 10^a, 2 13^b.

1648. Ms. or. fol. 1130 (I).

Die ersten vier *pāda* der *laghurṛitti*.

16 foll. (12 Z., à 54-59 *aksh.*); ohne Datum; — **1**, 1 3^b, 2 6^b, 3 10^a, 4 16^b.

1649. Ms. or. fol. 1133 (K).

laghurṛitti **1**, 1 bis **3**, 2.

21 foll. (20-21 Z., à 65 *aksh.*); ohne Datum; — **1**, 1 1^b, 2 2^a, 3 3^b, 4 5^a. **2**, 1 7^b, 2 10^b.

2, 3 (7; 105) 12^b: *namaspuraso gate(h)*, *kakhapaphi raḥ saḥ*, *gatisaṃjñanamaspuraso(h)* *kakhapaphi rasya saḥ syāt*, *namaskṛitya*, *puraskṛitya*; *gater iti kiṃ?* *nama(h)* *kṛitrā*, *tisraḥ puraḥ karoti*, *cha*; *tirasō vā*, — schließt: *japādīnām po vaḥ*, *eshām po v vā syāt*, *jarā japā*, *parāvataḥ*, 105.

2, 4 (8; 110) 15^a: *striyām nṛito 'svasrāder dī (nīḥ?)*, *strīṛit(t)er nāmtāt ṛid-antāc ca svasrādivarjād dīḥ (°rjān nīḥ?) syāt*, *rājñ atirājñ kartṛ*; *striyām iti kiṃ?* *pañca nadyaḥ*, *asvasrāder iti kiṃ?* *svasā duhitā*; *adhātū-d-ṛid-itaḥ*, *adhātur ya udita(!)* *hṛidic (ṛid°?) ca tadantāt strīṛitter dī (nīḥ?) syāt*; — schließt: *tārakā jyotiḥ*, *varṇakā prāvaranaviṣeṣaḥ*, *aṣṭakā pīṛidāviratyam karma*, 10 (110!).

3, 1 (9; 160) 18^b: *dhātoḥ pūjā . . prāk*, *dhyātoḥ saṃ(baṃ)dhī tadarthadyotī prādir upasargaḥ syāt*, *sa ca dhātoḥ prāk ca pare na vyavahitaḥ*, *pūjārthau*, — schließt: *saṃkhyā samāse*, *saṃsamātre saṃkhyāvacī anupirvaṃ prāk syāt*, *dvitrāḥ*, *triṇṇī*, *ekūdaṇṇa*, 160.

3, 2 (10; 152) 21^b: *paraspara . . puṇsi*, *eshām apuṇṇṛittānām syāder ān vā syāt*, *ime sakhyau*, *kule vā*, *parasparām parasparam [anyo'nyām M^a] anyo'nyam [itaretarām M^a] itaretaram bhojayataḥ*, *ābhīḥ sakhibhīḥ kulair vā parasparam parasparena*, *anyo'nyām anyo'nyena*, *itarena [itaretarām itaretareṇa M^a] bhoshyate*, *apuniṣi 'ti kiṃ?* *naraḥ parasparam bhojayanti*, 1; *am aryayībhāve*; — schließt: *vataṇsaḥ aratāṇsaḥ*, *rakrayaḥ arakrayaḥ*, *pivahitaṃ [pīhitaṃ apīhitaṃ M^a] pīvaddham apīvaddham* (152).

1650. Ms. or. fol. 1134 (L).

laghurṛitti **1**, 1 bis **2**, 2 und **3**, 3 bis **4**, 4.

23 foll. (19 Z., à 70-75 *aksh.*); ohne Datum. — **1**, 1 1^b, 2 2^b, 3 3^b, 4 5^b. **2**, 1 8^a, 2 11^a.

3, 3 (108) 13^b, *arhaṃ*¹⁾ *vṛiddhir ār aid aut, ā ār ai au ete pratyekaṃ vṛiddhiḥ syuḥ, mārṣṭi, kâryaṃ, nâyakah, aupagaraḥ* 1; — *guṇo 'r ed ot, ete pratyekaṃ guṇaḥ syuḥ, kartâ karoti veti stotâ* 2; — schließt: *drāvayaty ayaḥ, çrāvayati tailaṃ, nâçayati pâpaṃ, janayati puṇyaṃ* 108.

3, 4 (94) 15^b, *arhaṃ*¹⁾, *gupau dhûpa vichi paṇi paṇer âyaḥ, ebhyo (dhâ)tu-bhyaḥ svârthe ânyaḥ syât, gopâyati, dhûpâyati, vichâyati, paṇâyati, paṇâyati* 1; — *kamer nîd*, — schließt: *parivârayaṃte kuṇṭakâ vṛikṣaṃ svayam eva, kvacid iti kiṃ? sâdhv asi (asiç M) chinatti* 94.

4, 1 (120) 17^b, *arhaṃ*¹⁾, *dvi(r) dhâtuh . . svaravidheḥ, parokshâyâṃ de ca pare dhâtur dvi(h) syât, svarâdau tu dvitvanimitte svarasya kâryât prâg eva, papâca, acakamata; dhâtur iti kiṃ? prâçicrîyata (°yat)*, — schließt: *etau dhâṃtau nîpâtyete, vîrut, nyagrodhaḥ* 120.

4, 2 (122) 19^b, *ât*¹⁾ *saṃdhyakṣharasya, dhâtoḥ saṃdhyakṣharâṃtasyâ 't syât, saṃvyâtâ, suglaḥ, dhâtor ity eva, gobhyâṃ* 1; *taṃ (!na) çiti, dhâtoḥ saṃ °râṃtasya çiti rishayabhûte ân na syât, saṃvyayati; vyas thav-ṇavi, vyah thavi ṇavi ca vishaye ân na syât, saṃviryayitha*; — schließt: *yathâsaṃkhyam iyaṃ-iyusau syâtâṃ, paceyaṃ, paceyuh* 122.

4, 3 (113) 21^b: *nâmino*¹⁾ *guṇo 'njiti, nâmyaṃtasya dhâtor (n)jî(dva)rje pratyaye guṇaḥ syât, vetâ; anjiti 'ti kiṃ? yutaḥ* 1; — *uçnoḥ, dhâtor uçnoḥ pratyayayor anjiti guṇaḥ syât, tanoti sumoti* 2; — *pusyau, nâmyaṃtasya dhâtoḥ pusi pau ca guṇaḥ syât, âiyaruḥ, arpayati*; — schließt: *lohya iti kiṃ? kshâroyati (kshîrî°) dâtuṃ* 113.

4, 4 (121) 23^b: *asti-bruvor bhûvacâv açiti, asti°vor yathâsaṃkhyam bh°cau syâtâṃ, açiti vishaye, bhavyaṃ avocat; açiti 'ti kiṃ? syât, brûte* 1; — *aghaḍ(ṇ)kyab-al-avy aja(ajer) vî(m), aghañâdau açiti vishaye 'jer vî(m) syât, praveyaṃ, aghaḍ(ṇ)kyab-al-avi 'ti kiṃ? samâjaḥ*, — schließt: *kṛîtaḥ kîrttiḥ, kṛîtaṇaḥ kârttaḥ syât, kîrttayati* 121.

1651. Ms. or. fol. 1135 (M).

laghuvṛitti **1, 1** bis **2, 2. 3, 3** bis **4, 4.**

21 foll. (20 Z., à 78 aksh.); ohne Datum; von späterer Hand: *çrî Tapâgacha Ratnapurâ ruharâgotre saṃ • kuṃrâputraratnasam • ûsakaraṇakena srujñânakoçe çrî Haimalaghuvṛitte dvâdaçapâdavrîttih svadravyeṇa grîhîta tatputrasam • ra-tanakasya paripâlanârthaṃ svaçreyase Pattananagare.*

1, 1 bis 1^b, **2** 2^a, **3** 3^b, **4** 4^b, — **2, 1**²⁾ bis 7^a, **2** 10^a, — **3, 3** bis 12^a, **4** 14^a, — **4, 1** bis 16^a, **2** 18^a, **3** 19^b, **4** 21^b; — schließt: *âkhyâtavrîttih samâptâ | saṃdhiṃ mā sma vijānaṃtu mā sma jānaṃtu vîgrahaṃ | âkhyâtaṃ yadi çriṇvaṃti bhîpâs tenai 'va paṃḍitâḥ.*

1) vorher das Jaina-Diagramm.

2) *deitîyaḥ pâdaḥ*, irrig!

1652. Ms. or. fol. 1136 (N).

Wie eben **1**, 1 bis **2**, **2**, **3** bis **4**, **4**.

33 foll. (15 Z., à 61 *aksh.*); ohne Datum.

1, 1 bis 2^a, 2 3^a, 3 4^b, 4 7^a, — **2**, 1 bis 10^b, 2 15^a, — **3**, 3 bis 18^b, 4 21^b, — **4**, 1 bis 24^a, 2 27^b, 3 30^a, 4 33^b.

1653. Ms. or. fol. 1157 (M^a).

laghuṛitti **2**, 3 bis **3**, **2**.

29 foll. (13 Z., à 46 *aksh.*); modern, ohne Datum.

2, 3 bis 6^b, 4 12^b, — **3**, 1 bis 21^b, 2 29^a.

1654. Ms. or. fol. 1137 (O).

laghuṛitti **3**, 3 bis **4**, **4**.

16 foll. (17 Z., à 57-60 *aksh.*); ohne Datum.

3, 3 bis 3^b, 4 6^a, — **4**, 1 bis 8^a, 2 10^b, 3 13^a, 4 16^a.

1655. Ms. or. fol. 1138 (P).

Wie eben, **3**, 3 bis **4**, **4**.

19 foll. (18 Z., à 50-60 *aksh.*); ohne Zählung der *sūtra*; ohne Datum.

3, 3 bis 4^a, 4 7^a, — **4**, 1 bis 10^a, 2 13^b, 3 16^a, 4 19^b.

1656. Ms. or. fol. 1139 (Q).

Die *laghuṛitti* zu **3**, 3 bis **5**, **4**.

30 foll. (18-19 Z., à 60 *aksh.*); ohne Datum.

3, 3 bis 4^a, 4 7^a, — **4**, 1 bis 9^b, 2 12^b, 3 15^b, 4 18^a; — hinter **3**, **4**, **4**, 4 je derselbe Vers wie in B.

5, 1 (174) 22^a: *ā tumo 'tyādiṃ kṛit, dhātor vidhīyamānus tyādivurgjo vakshya-mānuḥ pratyayas tuṇam abhivyāpya kṛit syāt, ghanayātyaḥ, atyādir iti kiṃ? pra-nīṇste* 1; — *bahulaṃ, kṛit yathānirdiṣṭārthād anyatrā 'pi bahulaṃ syāt, pādahāraḥ, mohanīyaṃ karma, saṃpradānaṃ* 2; — *karttari*, — schließt: *bhūtārthād dhātor etau syātām, kṛitaḥ, kṛitvān* 74.

5, 2 (93) 24^a: *ḥṛusadivusbhyaḥ purokshā vā, ebhyo bhūtārthebhyaḥ parokshā vā syāt, upaṇṇāva, upasusūda, urūvāsa (anū°?), pakṣe apāṇraushūt upāṇṇot, upāsadat, apāsīdat, anvarātsīt, anavasat*, — schließt: *tadārthād dhātor uṇādayo bahulaṃ syuḥ, kāruḥ ūḷaḥ* 93.

5, 3 (142) 27^b: *vartsyati gamyādih, gamyādayo bhaviṣyatyarthe inādy-aṇṭāḥ sādhaḥ syuḥ, gamī grāmaṃ, āgāmī* 1; — *vā hetusiddhau ktaḥ, vartsyadyarthād*

dhâtor dhâtvarthahetoḥ siddhau satyâm kto vâ syât, — schliesst: evaṃ duryodhanah 3, durdarṣanah 3, dudharshanah 3, durmarshapâ 3, durutthânam 42.

5, 4 (90) 30^b: *satsâmîpye sadvad vâ, samîpam eva sâmpîyam, vartamânasya sâmpîpye bhûte bhaviṣyati cā 'rthe vartamânâd dhâtor vartamâno iva pratyayor vâ syuḥ, kadâ ci (del.²) Caitrâ "gato si, ayam âgachâmi, âgachantam eva kâṃ viddhi, pakshe, ayam âgamam, esho 'smi âgataḥ, kadâ Caitra gamishyasi? esha gachâmi, gachantam eva mām viddhi, pakshe, esha gami, ga(m)tâ 'smi, gamishyantam eva mām viddhi 1; — bhûtavac cā "çaṇsye vâ, anâgatasya 'rthasya prâptum ichâ âçaṇsâ, — schliesst: çakaṁ tum, vrâkyârthesu ichârthesu ca dhâtushu samarthârthesu vasatâmasû(?) 'papa-deshu karmabhûtâd dhâtos tum syât, çaknoti pârayati vâ bhoktum, evaṃ trishṇoti, jânâti. ârabhate saḥate, arhati, glâyati, ghaṭate, asti samartha, ichati bhoktum 90.*

1657. Ms. or. fol. 1140 (R).

laghuvṛitti zu **6, 1 bis 7, 4.**

33 foll. (15 Z., à 56 aksh.); mit vielen Randglossen: *saṃvat 1464 varshe aṇvani çu di 4 ravaṇ; ohne Zählung der sūtra.*

6, 1 bis 4^b, beg.: *arham¹), taddhito 'nâdih, vakshyamâṇo 'nâdis taddhitah syât, aupagavaḥ; — pautrâdi vṛiddham paramaprakṛiter yat pautrâdy apatyam tad vṛiddham syât, Gârgyah, punjas²) tu Gârgih; — vaṇçyajyâyobhrânbhor ('tror) jîvati prapautrâdy astrî yuvâ, vaṇçyah pitrâdih svasya hetuḥ, vaṇçye jyeshtha-bhrâtari vâ jîvati prapautrâdy apatyam strîvarjam yuvâ syât, — schliesst: Taulvalih pitâ Taulvalâyanah putrah.*

6, 2 bis 8^a, beg.: *arham¹), râgâdye rakto, rajyate yena kusumbhâdinâ tad-arthot tritîyâmtâd raktam ity-arthe yathâvihitam pratyayah syât, kausambham râsaḥ, mām-jishṭham; — lâkshû-rocanâd ikaṇ, âbhyâm tāmâtâbhyâm raktam ity arthe ikaṇ syât, lâkshikam, raucanikam, — schliesst: cākshusham rūpam, âçro rathah.*

6, 3 bis 12^b, beg.: *arham¹), çeshe, apatyâdibhyo 'nyasmin prâgjîtiye 'rthe ito 'nu-kraṇsyamânam veditaryam; — nadyâder eyaṇ, ebhyaḥ prâgjîtiye çeshe 'rthe eyaṇ syât, nâdeyah, vâneyah, çeshe ity eva, samûhe nâdikam; — râshṭrâd iyah . . . , — schliesst: girer îyo 'strâjîve, girir ya âbhijano nivâsas tadarthât syamâtât shashṭhyârthe 'strâ-jîve iyah syât, hṛidgolîyah.*

6, 4 bis 16^b, beg.: *arham¹), ikaṇ, â pâdâmtâd yad anukraṇsyate tatrâ 'yam (tatre 'kaṇ?) adhikṛito jneyah; — tena jita jayaddîvyatkhanaatsu, tene 'ti tã(ṇ)tâd eshv artheshv ikaṇ syât, âkshikam, âkshikah, âtrikah (âbhri²): — saṃsskṛite, tāmâtât saṃsskṛite ikaṇ syât, dâdhikam, vaidyikâ; — kulasthâkâpâmtyâd aṇ, kulatthât kupâmtyâc ca tena saṃsskṛite 'ṇ syât, kaulattham, taittîdikam, — schliesst: çâlinakaupînârtvi-*

¹) vorher das Jaina-Diagramm.

²) dentales *n* (Ligatur: *nja*); ob *putras*?

jñanam, ete tam arhatī 'ty-arthe īnansāntā¹⁾ nīpātyāḥ, çālinō 'dhrishṭaḥ, kaupīnam pāpa-karmādi, ārtvijino yajamāna rītvig vā.

7, 1 bis 21^a, beg.: *arham, yaḥ, yad ita ūrdhvam anukramashyāmas tatra īyād arvāg ya ity adhikṛitam jñeyam; — rahati rathayugaprasaṅgāt, tam iti vartate, ebhya dvitīyāntebhya rahaty-arthe yaḥ syāt, dvirathyāḥ, yugyaḥ, prasaṅgo vatsadamana-skandhakāshṭham, prasaṅgyāḥ, — schließt: sākshād drashtā, sākshāto drashte 'ty asminn arthe in syāt, nāmni, sākshī.*

7, 2 bis 25^a, beg.: *arhaṃ, tad asyā 'sty asminn iti matuḥ, tad iti syantād asye 'ti shashṭhyarthe asminn iti dyarthe vā matuḥ syāsyāt, cet syantam asti 'ti, gomān. rīkshavān girīḥ; asti 'ti kim? gāro 'syā 'saṃ, itaḥ prāyo bhūmādaḥ matvādayaḥ; — āyāt, rūpāpraçastāhatād ity āyavidher vakshyamānaprakṛitibhya matuḥ syāt: — schließt: sasnaḥ praçaste, praçastārthāṃ mṛidaḥ sasnaḥ vā syātām, mṛitsā, mṛitsnā.*

7, 3 bis 29^a, beg.: *arhaṃ, prakṛite mayat, prācuryeṇa prādhānyena vā kṛitam prakṛitam, tadarthāt svārthe mayat syāt, annamayam, pūjāmayam; — asmin, prakṛitārthād asminn iti vishaye mayat syāt, apūpamayam parva . ., — schließt: srubhrvādibhyaḥ, ebhyaḥ kac na²⁾ syāt, subhrūḥ, varorūḥ.*

7, 4 bis 33^a, beg.: *arhaṃ, vṛiddhiḥ svareshv āder ūliti (lies: ūṇiti) taddhite | ūṇiti ūṇiti ca taddhite pare prakṛite svarāṇām madhye ādyasvarasya vṛiddhiḥ syāt, Dākshīḥ, Bhārgvaraḥ; taddhita iti kim? cikīrshakaḥ; — kekaya-mittrayu-pralaya-sya yāder riy (!) ca, eṣām ūṇiti (ūṇiti!) taddhite svareshv ādeḥ svarasya vṛiddhir yādeḥ cā 'ñcasye 'ry (!) syāt, Kaikeyaḥ, Maitreyikayā çlāghate, prāleyam . . ., — schließt: tishṭatu dadhy açāna tvaṃ çākena, evaṃ samāsa[nāmadhātu am Rande]kṛittaddhiteshu vākye vyapekshāvṛittāv ekārthībhaṇaḥ, çesheshu punar vyapekshai 'va sāmartyam || ity ācāryaçrī Hemacaṇḍraviracitāyām Siddha-Hemacaṇḍrābhīdhānasropajñaçabdānuçānalaḥuvṛittau . .*

1658. Ms. or. fol. 1141 (S).

laghuvṛitti, 8, 1—4; — s. Aufrecht Catal. 179^a—180^b; — herausgegeben von MahābalaKṛishṇa, Bombay samvat 1929, und von R. Pischel in 2 voll., Halle 1877 (mit Index). 1880 (Uebers. und Commentar).

52 foll. (13 Z., à 54-60 aksh.); mit vielen Randglossen; gut; — 95 (!) *varshe āshāḍha çu di 2 ma o Medhākēna likhitaṃ, graṃthāgraṃ* 2185 ||

8, 1 (270 sūtra) 12^b, beg.: *arham³⁾, aṭha prākṛitam, aṭhaçabda ānamtar-yārtho. — 2 (218) 21^b, beg.: arham³⁾, samyuktasya, adhikāro 'yam . . — 3 (182) 32^a, beg.: arham, vīpsyāt syāder vīpsyē svare mo vā, vīpsyārthāt padāt . . — 4 (447) 52^b, beg.: arham³⁾, idito vā, sūtre ye . . ., — die sūtra sind von zweiter Hand gezählt.*

¹⁾ *usā* (?) sieht aus wie initiales *ri* nebst dem langen *ā*-Strich dahinter.

²⁾ *ena* Ligatur.

³⁾ vorher das Jaina-Diagramm.

Nach *pāda* 1: *yad dor maṇḍalakumḍulikṛitadhanurdamaṇḍena Siddhādhipa*¹⁾, *kṛitaṃ (krāṃtaṃ T) cairi(vuiri T)kulātrayā* (*°t trayā* von zweiter Hand) *kīla dulaṭkum-*
*dāradātaṃ yaçaḥ | bhrāṃtrā (bhrātri T) trīṇi jagamti khedavivaçaṃ taṃ Mālavīnāṃ*²⁾
ryaṭhūl āpāṇḍau(ṇḍo T) stanamaṇḍale ca dhavale gaṇḍasthale 'rasthūtiṃ || 1 || Kāli-
kālasarvajñāya prabhuṣṛī Hemacandraśiraye namaḥ; — nach pāda 2: dvishatpurā-
*hlāda(oder: purakshoda?, so T)vinodahetor bharāṭ arāmasya*³⁾ *bhavadbhujasya | ayaṃ*
viçesho bhuvanaukarīra!, paraṃ na yat kāmam apākaroti || maṅgalaṃ mahāçriḥ, çubhaṃ
bharatu, Kālikālasarvajñāya, — nach pāda 3: ūrddhvaṃ svargīniketanād api tale pātīla-
mūlād api tatkīrtir bhramati kṣhīṭṭvaramaṇe! pāre payodher api | tenā'syāḥ pramadā
svabhāvasulabhair uccāvacaṇi cāpalais te vācaṇyamavṛittayo 'pi munayo mananarrataṃ
tyājītāḥ || 1 ||

1659. Ms. or. fol. 900^a (T).

Wie eben.

70 foll. (14 Z., à 38 *aksh.*); ohne Datum; modern: ohne Zählung der *sūtra*.

8, 1 bis 16^a, 2 28^a, 3 42^a, 4 70^b; — dieselben drei Verse wie in S nach *pāda* 1—3, hier aber stehen hinter *pāda* 4 auch noch folgende 4 Verse (s. Pischel, Vorwort zu vol. I, p. v): *āsīd viçāṇ patir amudracatuḥsamudra-mudrāṇkitakṣhī-*
bharakṣhamabāhudaṇḍaḥ | çrī Mūlurāja iti durddharavairikuṇḍhi-kaṇṭhīraraḥ çuci-
Culukyakuḷāvataṇisāḥ || 1 || tasyā 'nwaye samajāni prabalapratāpa-tigmadyutiḥ kṣhī-
patir Jayasīṇhaderāḥ | yena svava(n)çasavitary aparaṃ sudhāṇḍaṇ, çrī Siddharāja
iti nāma nijaṃ vyalekhi || 2 || samyag nisherya caturaç cattharo (!caturō) 'py upāyōṇ,
jītro 'pabhujya ca bhuvan caturashka(bdhi!) kāñcim | vidyācatuṣṭayavinītamatir jītātma,
kāṣṭ(h)ām arāpa puruṣārthacatuṣṭaye yaḥ || 3 || tenā 'tivistritadurāgamaviprakīrṇa-
çabdānuçāsanasamūhakadarthītena | abhyarthito niravamāṇ vidhivad vyadhata,
çabdānuçāsanam idaṃ muni-Hemacandraḥ || graṇtha 2800 ||

1660. Ms. or. fol. 900^b.

Ein Anfangsblatt zur *laghuvṛitti* 8, 1, reicht bis *sānuayam pada* in 1, 5; 15 Zeilen, à 42 *aksh.*

Die *laghuvṛitti* ist resp. ringsum eingefasst⁴⁾ von einem dazu gehörigen Supercommentar, der sich *rūpasiddhi* nennt; beginnt: *çrī*⁵⁾ *siddhaHemavāṇmayagatā-*
shṭamādhyāya rūpasiddhim aham | arham iti paramaderam, parameshṭ(h)ipūrvam
prakatāyāmi || 1 || oṃkāraç cā 'thaçabdaç ce 'ti, duvracayaṇe bahuvaṇaṃ caūtthīvibhattāi
bhattāi chaṭṭhī | jaha hatthā taha pāyā, namo tthu devādhiderāṇaṃ || 1 || bhava 'ṇ āgate
'ṇ iha ca yathā saṃskṛite lakṣhaṇe dhātupratyayādisiddhāyāṃ prakṛitaṃ paçcād vi-

1) *he* am Rande.

2) *Mālavastrīṇāṃ* darüber.

3) *dakṣiṇasya* darüber.

4) je drei Zeilen darüber und darunter zu 60 *aksh.*, und 30, resp. 34 Zeilen rechts und links zu je 10 *aksh.*

5) vorher das Jaina-Diagramm.

*bhaktýádāvidhis tathā prākṛitalakṣaṇe 'pī 'ti, tathā prākṛitalakṣaṇe 'pī siddhāntapra-
kṛitīm ādhāya tad-anantaram vibhaktýādīprakriyā kurtavyā, anyathā rūpasiddhir
na kramasamgabhāṅgāt deçyasya, yathā: jhallaripāire gāme, illa Puhindāṇa sammāe
saddo, taha samcījjae ciccī suheṇa juha volaie (!) tumgī || 1 || iti kitavasya bhāraḥ karma
vā, yuvāder aṇ kaitava iti prakṛiter aita eṭ iti prāpte 'pī, aīd api prākṛite keshāṇcin
mate dṛiçyate, ato ma (!) bhavati, ajāprasure, vyāghra, çrūyate, agniḥ, niguṇṇmyate,
rātrih, tathā saumḍaryaçabda oṭ iti syāt . . .*

1661. Ms. or. fol. 1146.

Eine *dhumḍhikā*¹⁾ zur *laghuvṛitti* (*çrī Haimalaghuvyākaraṇasya dhumḍhikā* am Schlufs) 1, 1 bis 2, 2 (mit speciellem Anschluß an die *avacūri* in 1645).

48 foll. (17-20 Z., à 56-79 aksh.); ohne Datum.

1, 1 (42) 5^a; beg.: *dhyātvā*²⁾ *çrīsārādāṇ devīm ātmanah smṛitihetare | çrīmadryākara-
nasye 'yaṃ likhyate dhumḍhikā mayā || 1 || praṇamya, paramātmā, çreyas,
çabdānuçāsana(m), ācāryaHemacaṇdra, smṛitvā kiṃcit, prakāçyate; asya çlokasya
uktaparakāreṇā 'shṭau padāni, ukto 'yaṃ padavibhūgaḥ, idānāṇ vibhaktīnirdeçah kriyate,
tad yathā: ṇamaṇ prahvatre ṇam, pāṭhe dhātvāder ṇo nah, ṇam, dhātōḥ piçārtha . . —
schliesst: samkhyāsamāhāre ca dvigusaṁāsah, 42, ity ācāryaçrīHemacaṇdrānusmṛitā-
yaṃ çabdānuçāsanaḥ laghuvṛittidhumḍhikāyāṃ pr. 'dhy. pr. p. — 2 9^a, beg.: samā-
namāna, samānaṃ sadṛiçaṃ mānaṃ parimāṇaṃ yeshāṇ te samānāḥ, samānasya dharmā-
dishu . . — 3 (65) 15^b: arham, tri, trayāṇāṃ pūraṇas tritīyah, tres triça, tīya pra, triç
ādeça, tasya 61 tūḍasyor ina syau 's, sya, paṇcānāṃ pūraṇah paṇcamah . . — 4 (93) 22^a:
arham, aṭ 61 çā 11 syādi 71, dīr dau³⁾, jaç bhyāṃ ya, jaç ca . . — 2, 1 (118) 38^a: tricatur, 1
tisṛi catasṛi 2, siādi 3, trayāç ca catvāraç ca, tricatur 61, das, tisā ca . . — 2, 2 (122) 48^b:
kriyāhetu 1 kāraka 2, dukṛiṃg karaṇe, kṛi, kriyata iti kriyā, krigaḥ çac vā, çac pra,
akūḥ çiti, kya pra, ya, riḥ çakyāçṛye, ri, ri, āt, āba, samānānāṃ, dīrghah, hūṇṭ gutivṛiddh-
yoh, hi, hinoti gamayati kriyā kārakasamçhisṭam jīṇāsitam arthaviçesham iti hetuḥ . .*

1662 — 67. Ms. or. foll. 1144—45. 1150—53.

Die *avacūri* zur *laghuvṛitti* von Hem. 1, 1—2, 2: sechsmal; im Wesentlichen identisch mit der in F (1645) vorliegenden, doch mit allerhand Differenzen im Einzelnen. Und so herrscht auch im Verlauf bei den übrigen Mss. der *avacūri* viel Latitude, die eine Handschrift führt mehr Dies, die andere mehr Jenes aus; der Grundzug aber ist, wo nichts Besonderes bemerkt wird, identisch. Und zwar wiegt hierbei durchweg die Bezeichnung als *avacūri*, *°rikā*, nicht *°cūrṇi* (so jedoch bei 4, 3 in 1672), vor.

¹⁾ »Untersuchung«, cf. gujr. *dhumḍhavarṇam, dhumḍavarṇam* suchen, untersuchen, to make inquiry about. ²⁾ vorher das Jaina-Diagramm. ³⁾ hier stehen die beiden Zeichen für *d* neben einander; ist resp. auch hier *nīr* zu lesen?

1662 (1144). 20 foll. (17 Z., à 70 *aksh.*); ohne Datum. — **1**, 1 4^a, 2 5^b, 3 8^b, 4 11^a, — **2**, 1 15^b, 2 20^b.

1663 (1145). 20 foll. (20 Z., à 65 *aksh.*); ohne Datum. — **1**, 1 3^b, 2 5^a (*laghu-ṛṭṭyavacūrikāyām catuṣkupaṛakaraṇe dvit. p.*), 3 7^b, 4 11^a (*catuṣkāvavacūrikāyām caturthaḥ pādaḥ*), — **2**, 1 16^a, 2 20^b *ṛṭvyākaraṇalaghuṛṭvaravacūrikāyām catuṣkupaṛakaraṇe dv. 'dhy. dv. p.*

1664 (1150). Am Schluß bez. als *śatpadāvacūriḥ*, resp. *ṛṭi Hemacatuṣka-śatpadāvacūriḥ*. — 26 foll., von denen aber 5—10 fehlen (20–22 Z., à 60–64 *aksh.*; ohne Datum. aber: *ṛṭi* | *muni Dhanarāja liṣitum Dasapurāṇagaramadhye*. — **1**, 1 3^b (fol. 4 bricht in 2, 33 ab, fol. 11 beginnt in 4, 70), 4 12^a, — **2**, 1 18^b, 2 26^b.

1665 (1151). 31 foll. (18–20 Z., à 60–62 *aksh.*); ohne Datum; — fol. 22 mit 1, 4, 102–117 fehlt. — **1**, 1 3^a, 2 5^a, 3 9^a, 4 13^a, — **2**, 1 23^a, 2 31^a.

1666 (1152). 24 foll. (22–24 Z., à 74–78 *aksh.*); ohne Datum. — **1**, 1 3^a, 2 5^a, 3 7^b, 4 11^a, — **2**, 1 18^a, 2 24^b.

1667 (1153). 19 foll. (24–26 Z., à 64–84 *aksh.*); ohne Datum. — **1**, 1 2^b, 2 4^a, 3 6^b, 4 9^a, — **2**, 1 14^b, 2 19^b.

1668. Ms. or. fol. 1142.

Wie eben, aber nur **1**, 1–4.

17 foll. (19 Z., à 70 *aksh.*); ohne Datum; Blatt 3 (mit 1, 18–32) fehlt.

1, 1 4^b, 2 7^b, 3 12^a, 4 17^b.

1669. Ms. or. fol. 1156.

Die *avacūri* zu **2**, 3–3, 2 der *laghuṛṭṭi* (cf. aber Schluß von **3**, 1).

33 foll. (19 Z., à 60–68 *aksh.*); ohne Datum.

2, 3 (105) 5^a, beg.: *arha* 1), *namaḥ ca puraḥ ca na* 1 *parasta* 61 *kaḥ ca khaḥ ca paḥ ca phaḥ ca kaphaṇ*, *ta* 71 *anamo namaḥ*, *karaṇaṃ pūrvam na* 1 *prāk cū* 1 *sākṣād ādiḥ cyarthe gatisaṃjñā*, *atra mamaḥ ṣabdhāntaraṃ na tv avyayaṃ*, 21 *anato* 1, *prṇṇik pālana pipartti* 1 *ti*, *didyud dadri* 1 *kvip*, *dīrghaḥ*, *oshtyā* 1 23 || 1 || *tiraskaraṇaṃ* . . , — schließt: *pūram ūpatati pārāpataḥ*, *lihādibhyo* 1 *c* || 105 ||, *ity ācārya* 1 *dvitīyasyā* 1 *dhyāya* (sya) 1 *trītiyāhpādāvacūriḥ*, — 4 (113) 10^a beg.: *arhaṇ* 1), *strī* 71 *ṇ ca ṛic ca* 51, *na svasrādīr asva* 51 *pūjito rājā* 1 *tirājā strī ced atirājñi pūjā sv ater iti*, *samāsāntapratishedhaḥ*, *rājānam atikrānte* 1 *ty api kṛite samāsāntavidher anityatvam iti Kāḥikā*, *ano* 1 *sya paṇcaṇ* . . . , — schließt: *pīte* 1 *va devatā*, *pīṭṭideratā* 2 *yai idam pīṭṭidavratyaṃ karma devatābhāt tadarthe yaḥ* || 113 ||, *ity ā* 1 *dvit. 'dhy. caturthaḥpādāvacūriḥ*.

3, 1 (163) 25^b, beg.: *arhaṇ* 1), *dadhāti kṛiyābhīdhānavyaktiṃ kṛiḥi kampaṇi* 1 *nuṇ* 61 *pūjālakṣaṇo* 1 *rtho yayos tau pūjārthau sruḥ cā* 1 *tiḥ ca svatī pūjārthau ca tau svatī*

1) vorher das Jaina-Diagramm.

ca pūjārthasvati, eram . ., — schließt: yadā dvir deṣe 'ti vākyaṃ tadā prathamoktam ity anena 'va siddham, yadā tu daṣakṛitro dvau tadā phulaṃ || 63 || iti o navama pādāvacūri nyāsa (vyāsa sec. III.) vṛihadvṛitti¹⁾ prayogayuktā samāptāḥ. — 2 (156) 33^a: arham²⁾, atra samāhāradvādvāt shashṭ(h)ī na cā 'nyanyasya svarādy adantatvād alpasvaratrāc ca parasparāt pūrvaprayoga ācamikya || pūrvam tasye 'tare taraṣabdena dvādvre parasparaṣabdasyai 'vā 'lparavaratrāt, āma 11 dīrghadyā o na pumān apumān 71 bhukte parasparaḥ karttā, — schließt: || 53 (!) || vā 11 'vaṣ cā piṣ ca 61 taniṣ ca krīṣ ca tani-krī dhāṣ ca naha ca taṭ tam-krī ca dhāṣ naḥ va o 72 vaṣ ca piṣ ca 12 avatanyate vyarābhyāṃ tano o sapra o avakṛīyate, sma, dhāga o ḥ hi, apīnahyate sma sa hāho o a o ṣca o pṛishodarādīḥ prapaṃca eshaḥ, tena prayogo 'nuvaranīyah, catushkāvācūriḥ samāptāḥ.

1670. Ms. or. fol. 1155.

Dieselbe avacūri, ganz wie eben, zu 2, 3 bis 3, 2.

29 foll. (21-22 Z., à 60-62 aksh.); ohne Datum.

2, 3 4^a, 4 8^a, — 3, 1 21^b (°vṛihadvṛittiprayoga^o), 2 29^b.

1671. Ms. or. fol. 1154.

Eine andere avacūri zur laghuvṛitti 2, 3 bis 3, 2; im Wesentlichen übereinstimmend mit, aber ausführlicher als 1669 und 1670.

23 foll. (21 Z., à 72-75 aksh.); ohne Datum.

2, 3 bis 5^a, beg.: arham²⁾, namas, puras, namāṣ ca purāṣ ca tasya, 61 gati, 161 kaṣ ca khaṣ ca paṣ ca phaṣ ca tat tasmin, 71 va 61 sta 11, dukṛiṃṣ karāṇe, namaskaraṇa-pūrvam, namaskṛitya, prākkāle ktrā, — schließt: pāram āpatati pārāpataḥ, lihādibhyah ac, pra o patṛi pathe gatau, anena para 105, dvitīyasyādhyāyasya tṛitīyapādāvacūriḥ. — 4 9^b beg.: strī, 71 strīdūtah dās, strīyā iy, na ca ṛic ca nṛita tasmāt, 51 svasā ādir yasyā 'sau svasrādi, na svasrādi asvasrādi tasmāt, 51 dī 11 dīrgha o rājan, anena dī, ano 'sya alopa, tavargrasya nañ, jāñayoge jna, atipūjito rājā atirājā, strī ceṭ atirājñī . . . — schließt: tarati ākāṣe iti tārakā, ṇa ka tṛicau vṛiddluḥ, āṣ varṇa navarna . . . ma o takapra o yajasṛija sha, tavargrasya ṭa, anena nīpātyante, tamtūnām idam tamtaram 112, laghuvṛittyavacūrikāyām aṣṭamāḥ pādāḥ, dvitīyo 'dhyāyah.

3, 1 bis 17^a, beg.: dhātuh, 61 pūjā 'rtho yayoh tau pūjārthau suṣ ca 'tiṣ ca svati pūjārthau ca tau svati ca, pūjārthasvati; gataspartho (°syā 'rtho!) yayoh tau gatārthau, adhiṣ ca pariṣ ca adhiparī, gatārthau ca tau adhiparī ca ga o parī; atikramo artho yasya sa atikramārthaḥ . . . — schließt: yadā ekena adhikā daṣa, ekādaṣa, manyirivyaṇsake 'ty-ādāyah, ity anena samāse sati pūrvavat siddluḥ, ya eva alpaḥ sa pūrraḥ 161, tṛitīyasyādhyāyasya prathamapādāvacūriḥ. — 2 23^a beg.: parasparasya (ṣ ca²⁾) anyonyuṣ ca itare taraṣ ca 61 āṃ, 11 sīr ādir yasyā 'sau syādīḥ, tasya 61 vā, 11 na pumān apumān.

1) s. 1685 unten p. 242, wozu aber hier nur wenig Bezug. 2) vorher das Jaina-Diagr.

tasmîn 71, *apuiṣi* 71, *parasparânu ityâdi* o *parasparâdayaḥ trayo* 'pi *svabhâvata ekatva-*
vacanâ apuiṣṭravṛittayaḥ . . ., — schließt; *vâ, nahîm ca bāṇdhane, pāṭhe dhâ* o, *naha,*
apinahyate sma apinaddhaṃ 11 *pīnaddhaṃ*, 11 *buddhaṃ ity arthah, nahâhor dhatai, iti*
hasya dhaḥ, adhaḥ caturthât tathor ddhardhaḥ (!), *dhuṭas tṛitīyaḥ dhasya da, anena api-*
sthâne pi vâ 153. *tṛitīyasyaḥ dhyâyasya dvitīyapādâvacûriḥ* ||

1672. Ms. or. fol. 1158.

Die *avacûri* zur *laghuvṛitti*, 3, 3 bis 4, 4, 34, speciell bezeichnet als:
âkhyâtâvacûri pāda 1 fg.

25 foll. (21 Z., à 70 *aksh.*); bricht ab mitten im Texte.

1 (3, 3) 5^b, beg.: *arhaṃ*¹⁾, *vṛiddhīḥ vṛiddhau vṛidh, vārddhishūṣṭa iti âcāsyamānā*
vṛiddhiḥ, tīkṛitau nāmnī ti, adhaḥ caturthât tathor ddhvaḥ ti dhu, dhuṭas tṛitīyaḥ dh
ḍ 11 *âc ca âraḥ ca aic ca auc ca âraidaunt* 11 *dīrghadyā* o *mṛijauk cūddhau mṛij,*
va o *tiv* . . ., — schließt: *janūci prâdurbhāve jāyate puṇyam jāyamānam guruḥ pra* o *ṇig,*
līti vṛiddhiḥ â, kuge ca nū o *hrasvaḥ tiv çav* || 8 || *iti âkhyâte prathamapādâvacûriḥ*
samâptâ.

2 (3, 4) 10^b, beg.: *gupaḥ ca dhūpaḥ ca vichīḥ ca pañiḥ ca pañiḥ ca ta* o 51
āya 11 *gupaḥ rakṣaṇe gup ta paṇi dhūpa saṇtāpe dhūp, vichatḥ gatau vich, paṇa vya-*
va o *paṇ, paṇi stutau paṇ* . . ., — schließt: *kiṃtu sādhr asiḥ chinatti tiv, rudha svarât çno*
na luk ca, nakârâgama, aghoshe ḍ t || 94 || *ity âkhyâte dvitīyapādâvacûriḥ.*

3 (4, 1) 15^b, beg.: *drau vārāv asya dvīḥ dvitricaturbhyah saḥ sa* o *kriyā*
vi o *am, avyayasya am lopah, dhātu* 11 *parokṣhā ca ḍaḥ ca parokṣhādāṃ tu* o 71 *prāk* 11
tu 11 *svara* 71 *svarasya vidhiḥ svaravidhiḥ ta* o 51 *paḥ paro* o *ṇav, anena dvīḥ vyaṇjana*
. . ., — schließt: *nyag rohati ti nyagrodhaḥ, lihādibhyah aḥ anena nīpātaḥ* || 21 || *iti*
âkhyâte tṛitīyapādâvacûriḥ.

4 (4, 2) 20^a, beg.: *ât* 11 *saṃdhāv akṣarāṇi saṃdhyakṣarāṇi tatsaṃ* o 61,
vyeg saṃ o *rye ât saṃ* o *vyā glai harshakṣaye anena glâ, sushṭhu glâyati ti sugluḥ* . . ., —
schließt: *paḥ yām yuṣ çav, anena iyaṃ iyaḥ, avarṇasye* o || 21 || *âkhyâtâvacûraṇ*
caturthah pādah.

5 (4, 3) 24^b, beg.: *nāmin* 61 *guṇa* 11 *k ca ḍ (j!) ca kjit* (del. sec. m.) *tjau*²⁾ 2
itau anubandhau yasya sa kjit na kjit akjī, tasmîn 71, *cīṃṣṭ cayane ci svastanâtâ,*
anena guṇah e, yuk . . ., — schließt: *anenai va ekasmin so ṇtāḥ, dvitīye tu aḥ kṣhīram*
ichati kyau, kyani ih || 115 || *ity âkhyâtâvacûrṇau pañcamapādasyâ vacûrṇiḥ.*

6 (4, 4) beg.: *astiḥ ca brūḥ ca astibrūvaṇ tayoḥ* 62 *saṃyogāt uḥ, bhūḥ ca*
vaḥ ca bhūvacau 12, *na çit aḥ, ta* o 71, *asuk bhāve as* . . ., — schließt in 34: *sūtratrāt*
lopaḥ, te hūā (lug vā) padulopaḥ, va 11 *vṛiṭ varāṇe vṛi, vṛiṇṇa saṃbhaktaṇ vā vṛi*
pra âḍ, sva o *tâ, âdya* o *iḥ, anena dīrghah guṇah.*

1) vorher das Jaina-Diagr. 2) *kjau!* die *k*-Curve rechts v. d. senkrechten Strich fehlt.

1673. Ms. or. fol. 1159.

Dieselbe *avacūri* wie **1672** zu demselben Abschnitt, **3**, 3—**4**. 4 (vollständig), aber mit allerhand Differenzen im Einzelnen.

26 foll. (23 Z., à 78-80 aksh.); *paṃ° Satyaviṣṭālaganī kṛite vyā° sevākena laṣṭhī, saṃ 1516 varṣe.*

3, 3. 4^a, beg.: *rīdhū¹⁾*) wie eben bis *nāmnī, tik pra o adhaṣ ca o tu, dha, tritīyas tri dha, da, 11, aḥ ca āḥ ca aic ca auc ca . . .*, — schließt: *janaica prādurbhāve jan, jāyate puṇyaṃ, tata(h) puṇyaṃ jāyamāna(m) prayamkte, prayoktṛi nig, āṇiti upāntyaṃrīddhiḥ, ghaṭādeḥ hrasvaḥ, va, tiv, kartta ṣav, puṇya 21 || 108 || ekādaṣamaḥ-pādāvacūriḥ.*

3, 4^a). 8^b, beg.: *arhaṃ¹⁾*, *gupaṇḥ ca . . . pāṇi paṇi, tasmāt 51 āya 11 gupaṇ . . . paṇi vyavahārastutyoh paṇ, paṇi stutaṇ paṇ . .*, — schließt: *kṛntu chinatti asiḥ svayam eva, va, tiv, rudhām sva o ṣṇa pra na, aghoshe pra o d t || 92 || tritīyasādhyaṇyasya tritīya²⁾)pādāvacūriḥ.*

4, 1. 13^a, beg.: *arhaṃ¹⁾*, *drīr dhātu o, drau cārār asye 'ti driḥ, dvitricaturah saḥ, sa ca prasa 21 aryaṇasya am lopah, dhātu 11 parokṣhā ca ḍaḥ ca parokṣhāḍa(m) tasmān 71 parokṣhāḍe, prak 11 tu 11 aryaṇasya silopah, svara 71 svarasya rīdhīḥ svararīdhīḥ tasmāt 51 pac, pa nar, kamūḍ kāmṭan kām . . .*, — schließt: *nig yā nig rohati 'ti, lihādibhyaḥ, aḥ pra anyena, nyagrodhanūpātah 11 || 120 || caturthasyā 'dhyāyasya prathamah pādah.*

4, 2. 17^a, beg.: *āt¹⁾*) 11 *dīrgha dya silopah, saṃdhi akshara, saṃdhar aksharam saṃdhyaksharam tasya nī 61 tyeng samvavarane rye, anena, vyā, sevā, dhyam cīntāyām dhyai samapū o anena dhyā, asvatanūtā glai harṣhakṣhaye glai suyū o anena glā sushṭhu glāyati 'ti . .*, — schließt: *pac, sapṭamī yām, yus, kartta ṣav, avarṇasye 'va o e || 123 || caturthasyā 'dhyāyasya dvitīyupādāvacūriḥ.*

4, 3. 21^b, beg.: *nāmnī¹⁾*) 61 *guṇa 11 k ca d(j) ca tjan(kj°) tjan(kj°) it anubandho yasyā 'sau tjit(kj°), na jit(!) ajit(!), na nat, na, a, tasmān 71 cī, cīnoti 'ti, na ka trīcau trīca pra 11 rīduṣana o sīdā, agha, svatanūtā, anena, e, yuk mīṣṇe yu . . : puṣ ca puṣ ca pūspu, tasmān, — schließt: kṣhīram ichati, am āyaya, t kyan ca kyani ikārah, varttamānā tiv, karttary anadibhyaḥ ṣav, ṣav pra u, dūḍimḡk dāne, dāya dātum, kriyāyām kriyārthāyām tum na ka ca bharishyamti tum pra 41 ayaṇasya ḍe lopah || 115 || c. dh. t.*

4, 4. 26^{a 3)}, beg.: *arhaṃ¹⁾*, *astiḥ . . bruvau, tayoh shashṭhi 62 samyogāt uv, bhūḥ ca vaḥ ca bhūvacau 12 ṣa it anubandho yasyā 'sau ṣit na ṣit aṣit, na nat, na, u, tasmān 71, asak bhav as . .*, — schließt: *karttu o ṣav nāmī guṇo guṇo jiti, guṇa, e, edaito yāy, ay || 122 || caturthasyā 'dhyāyasya caturthapādāvacūriḥ.*

¹⁾ vorher das Jaina-Diagramm.

²⁾ 3 irrig im Cod.

³⁾ auf 23^a, Zeile 4. 5 die dem Schluß von **1672** entsprechenden Worte.

1674. Ms. or. fol. 1160.

Dieselbe *avacûri* zu demselben Abschnitt, 3, 3—4, 4, und zwar näher zu 1673 als zu 1672 stimmend, aber auch vielfach eigene Wege gehend.

26 foll. (23 Z., à 72 aksh.); ohne Datum.

3, 3. 5^a, schließt: *ghatâdeḥ hrasvaḥ, va o tiv, çav, pru hru srû ṇâm acalanârtham, çeshânâm akarmakârtham, prâṇikartṛikârtham ca vacunaṃ, nîpâtâç co 'pasargâç ca, dhâtavaç ce`ti te trayah anekârthâḥ smṛitâḥ loke, pâṭhas teshâm nidarçanaṃ || 108 || ekâduçamapâdâvacûriḥ.*

3, 4. 9^a, — 4, 1. 13^a, — 2 17^b, — 3 22^a, — 4¹⁾ 26^b.

1675. Ms. or. fol. 1161.

âkhyâtâvacûriḥ, zu 3, 3—4, 4, wie eben.

33 foll. (20 Z., à 57 aksh.); *saṃvat 1498 varshe mârugaçira çu di paṇcamî çinau lakshatâm asti, çubham bhavatu leshakapâṭhakayoḥ, yâdriçam pustakam dṛiṣṭam tâdriçam lakshitam mayâ | yadi ç. aç. râ mama d. na dîyate ||* von zweiter Hand *çrî Vimalamuṇi yogyâ.*

3, 3. 5^a. — 4 10^a, — 4, 1. 15^b, — 2 21^b, — 3 27^b, — 4²⁾ 33^b.

1676. Ms. or. fol. 1162.

avacûri zu *laghuvṛitti* 5, 1—4.

27 foll. (20-21 Z., à 53-63 aksh.); ohne Datum. ohne *sûtra*-Zählung im Innern der *pâda* (bis auf einige wenige Fälle).

5, 1 10^b, beg.: *arham³⁾, â 11 aryayah tumo 51 tir âdir yasya tyâdih, na tyâdir atyâdih 11, karoti 'ti kṛit, krip, hrasvasya tato ṇta, aprayo 11 kṛitasûtreshu caturthe pâde aṇtyarûpe aṇtyasûtram, çaka dhrisha ṇyâ (jñâ!) rabha labha sahâ 'rha glû ghaṭi 'stisamarthârthe ca tum, ghanaghâtya, hanam kahim . . .*, — schließt: *karoti sma, kṛitarân, anena ktaratu bhûtarthâd dhâtaur etau syâtâm, iti laghuvṛitsava(ttyavu!)cûrikâyam kṛiti prathamah pâdah.*

5, 2 16^b, beg.: *sruç cu sadaç ca vaç ca çrusadavasah, tebhyah 51, parokshâ 11 râ 11 upasuçrâva, çruṭ çravane çru, upapûrvah, parokshâ, ṇ, ç, dvi(r) dhātu(h) parokshâde . .*, — schließt: *kṛiṇau idik stutau itte iti idah, mlechâde hrasvaç ca râ, iti apratyayah, iti kṛiti vṛitti-avacûrikâyam dr. p.*

5, 3 24^a, beg.: *vṛitûd varttah vartsyati 'ti vartsyata, çatrâ na çâ ceshati nu (tu?) sa sau, çatṛipratya o, syapûrva laghor u guṇah . .*, — schließt: *îshat anâyâsena utthîyate*

1) auf 23^a, Zeile 3 von unten die dem Schluß von 1672 entsprechenden Worte.

2) auf 29^a, Zeile 11 die dem Schluß von 1672 entsprechenden Worte.

3) vorher das Jaina-Diagramm.

īśhad-utthānaṃ anena anuḥ uda sthūsthaṃbhaḥ saḥ, saṭopah, iti laghuṣṭittāva-
(*tty-ava*)*cūrikāyāṃ kṛitas tṛtīyāḥ pādah.*

5, 4 27^b, beg.: *asaḥ bhavē, as, asti 'ti ṣaṣanaṣāḥ, ṣaṭṛipra, ata, ṣaṣtyor luk,*
alo, samīpam eva sāmīpyaṃ, bhesajādibhyaḥ ghyā, ya pra, ṛiddhi, svare ṛiddhi...,
— schließt: *ghaṭishu ceshṭāyāṃ ghaṭ, asaka bhavē as, ra, tiv, te ṣav, kryādih ṣaṇpra,*
nā jā jnā janā 'ty-āḍau, jā rudhāṃ svarāc chro lukkāḥ (?), *pañcamādhyāyasya*
cat. p.

1677. Ms. or. fol. 1163.

Andere dgl. *avacūri*, zu 5, 1—4.

13 foll. (23–25 Z., à 56–57 *aksh.*); ohne Datum; mit *sūtra*-Zählung.

5, 1 5^b, beg.: *ā tumo 'tyādih kṛitaḥ, ā, si, aryasya, tīr ādir yasyā*
'sau tyādi, na tyādi atyādi, si, so ruḥ, kṛi karoti 'ti kṛit, kvip, hrasvasya teḥ, to 'nt,
si, dirghādyā, aprayo, ghana, hanuṃk, haṃsāgatyoḥ han, ghanena hanyate ghanaghātya,
— schließt: *karoti sma, anena kta pra ktarat, prā || 76 (176!) || pañcamasyā-*
dhyāya pr. p.

5, 2 8^a, beg.: *ṣṛusadavastyah. parokṣhā ica, (ṣru)ṣ ca sadaṣ ca vasa ṣ (!), sa,*
tebhyah, ṣṛuṃt ṣṛavane, ṣru, ppadṛimva sārāṃganyavasādameshu, shuḥ, so, sad, vasaṃ ni-
vāse, vaṣ, upapṇ, paro nār, a, a, dvī(r) ddhātu, dvitram..., — schließt: *kṛi, īdaka stutau*
īda, karoti 'ti, ī, ddū, anena, i mīpratyā (von *i* ab del.) *pra || 93 || pañc. 'dhy. dv. p.*

5, 3 11^b, beg.: *vartsyati gamyādi, vartsyata 'ti vartsyat, tasmīn, gamī*
ādir yasyā 'sau gamyādi. si, so ruḥ, ama drama hanuṃ, gam, gamishyate 'ti, anena, in, nīn,
— schließt: *duḥkhena mīshyate, shṭāṃ gati, .* (1 *aksh.* fehlt) *duḥkhena uchrīyate, anena,*
uda sthūsthaṃbhanasya ṣ lop || 41 || pañc. 'dhy. tṛit. p.

5, 4 13^b, beg.: *satsūmīpye sadvad va, asaḥ bhavē as, asti 'ti ṣaṭānaṣā,*
ṣaṭṛipra, at ṣaṣtyor luk, alo, samīpām eva sāmīpyaṃ, bhesajādibhyaḥ, ghyāṃ pra, a,
ṛiddhisvare, avarṇa, varṇa..., — schließt: *ghaṭishu ceshṭāyāṃ ghaṭ, asaḥ bhavē, as,*
tiva, te, ṣav, ktyādeḥ, snāpra, nā jā jnā jane 'ty āḍau, jā, rudhāṃ svarāṣna, nu || 89 ||
ity ācārya ṣṛi Hemacandraṣṭāyāṃ kṛitpādacūriḥ samāptā.

1678. Ms. or. fol. 1167.

avacūri zur *laghuṣṭitti* 6, 1—7, 4.

61 foll. (13 Z., à 46 *aksh.*); ohne Datum, modern; mit Zählung der *sūtra*; gut.

6, 1 (141) 8^a; *arham*¹⁾ *tasmai laukikavaidikasamdarbhāya hitas taddhītaḥ, tad-*
dhitapradeṣa rīto ras taddhīte ity ādayah, upagato gaur yatra sa Upaguḥ, goṣ cā 'nte
hrasvah, gu, Upagor apatyam Aupagavaḥ, ḍaso 'pattye 'n, ṛiddhi svareṣv āde, asvayaṃ-
bhuvo 'ṣ, putrasyā 'naṃtaram apatyam pau trah, punarbhūputraduhitṛinānāṃdur anāṃ-

¹⁾ vorher das Jaina-Diagramm.

tare 'ñ. vṛiddhiḥ svare¹⁾ paṇ varṇevārṇasya lopah, — schließt: Maṃthareṣaṇasyā 'patyaṃ vṛiddhaṃ ata iñ vṛiddhiḥ, Maṃthareṣaṇer apatyaṃ yuvā yaññah āyanaṃ pra²⁾ anena tasya luk. Tulvalasyā 'patyaṃ Tulvalevādayaḥ nipātanāt rūpasiddhiḥ || 41 || iti prathamapādāvacûriḥ.

6. 2 (139) 14^b: arhaṃ, rāgā²⁾°, tṛtīyaikavacanam te 'ti tasmat, kusumbhena raktaṃ kausambhaṃ 'tena aṇ vṛiddhiḥ. ararṇe³⁾ 1; lā°, lakṣayā raktaṃ, rocanayā raktaṃ, anena akaṇ pra²⁾ vṛiddhiḥ 2: cakala°, cakalena raktaṃ, kardameta raktaṃ, — schließt: cakshushā grīhyate śākshushaṃ, aṇrābhyān uhyate iti aṇrah, anena aṇ pra²⁾ vṛiddhiḥ 39, dvitīyapādāvacûriḥ.

6. 3 (220) 24^b: ce³⁾° 1, nadyā°, nadyāṃ bhavō nādeyaḥ, vane bhavō rāneyaḥ, 'nena payaṃ pra²⁾ dānāṃ samūhaḥ kavacihastyacittāc ce 'kaṇ ikaṇ vṛiddhiḥ 2, — rā°, rāṣṭre bhavaḥ kuṣalāḥ jāto vā, — schließt: vṛiddhiḥ 19; gīre°, Hṛidyolaparrvata abhijano nirāso 'sya 'nena iyapra²⁾ vṛiddhi 20; iti tātṭīyīkapādāvacûriḥ.

6. 4 (188) 32^a: arhaṃ, i°, ā pādapaṛisaṃdpter ikaṇ pratyayasyā 'dhikāro jñeyaḥ 1; tena°, akṣair jitaṃ ākṣikaṃ akṣair jayaḥ akṣair divyati abhreṇa⁽¹⁾° kṣanati, anena ikaṇ vṛiddhiḥ 2: sam°, dadhnaṃ saṃskṛitaṃ vidyayā saṃskṛitaṃ vidyayā 'nena ikaṇ pra²⁾ vṛiddhiḥ 3: kula°, kulatthena saṃskṛitaṃ tīṇṭīdīkena saṃskṛitaṃ tīṇṭīdīkaṃ tuddhitā kakopāntyaṇīrāṇākyā iti hrasvaḥ, 'nena 'ñ vṛiddhiḥ 4: — schließt: kopam arhati kaupīnaṃ pāpakarmādi sakrodhatrāt, rītvijaṃ arhati, anena īnaṃ pratyayaḥ vṛiddhiḥ°, nipātanāt rūpasiddhiḥ, yajamāno rīveig vā || 88 || iti cātūrtīkapādāvacûriḥ.

7. 1 (199) 39^b: arhaṃ³⁾, ya°, uto yat anukathayishyāmaḥ tatra iyapratyayād arvāḡ yapratyayasyā 'dhikārah, viṣeshoktīm vinā jñātāryaḥ 1; va ha°, vahati 'ti vahan, tasmin, rathaḥ ca yavāḥ (ga?) ca prāsangaḥ ca tat tasmat 2; dvan 2, dvan vahati yugaṃ dhū-saraṃ vahati prāsango ratsadamanaskandhakūṣṭ(h)aṃ prāsanga(ṇ) vahati anena yapra°. ararṇeva° alopah 3: — schließt: sā°, paṇyati 'ti dṛiṣṭā sākṣhāt saṃyag dṛiṣṭā sākṣhā anena iñ pra gho 'ryayasya, āḥ lopah, sākṣhika ity arthaḥ 39; iti pañcamaṇapādāvacûriḥ.

7. 2 (173) 45^b: arhaṃ, tada° gārah saṃty asya gomāṇ vṛikṣhāḥ saṃty atra vṛikṣharān, — schließt: praṇastā mṛid mṛidsā mṛitsnā, sasnaṇ pra° svārthe asmin pāde 'dhikāradvayaṃ matvarthaḥ aryaḡyādhikārah, 'nye pi ca stokāḥ 73; iti śatpādāvacûriḥ.

7. 3 (182) 53^b: arhaṃ, pra°, prācuryeṇa amam prādhānyena amam annamayam evam pūjāmayam 1: a° pracurā apūpā pradhānā apūpā asmin parrvaṇi mayat pra° 2; — schließt: ṇobhanaṃ susṭhū bhrūr bhramaṇam yasyāḥ sā, uto 'prāṇi ṇḍ pra° si so ru vare varau vā ūrū yasyāḥ sā varorūḥ, uto ṇḍ pra° 82; iti sapṭamaṇpādasyā 'vacûriḥ.

1) das Zeichen fir ° ist hier von gleicher Größe mit den übrigen akshara und sieht mehrfach geradezu wie pa aus; s. Indische Studien 16, 2.

2) vom Text meist nichts weiter als der Anfang des ersten Wortes der sūtra!

3) vorher das Jaina-Diagramm.

7, 4 (102) 61^a: *arham, vṛiddhiṃ, vṛddhishishṭa ity ācāsyamānā vṛddhiḥ vitkritau nāmni kṛpraṃ ॥ ca ॥ ca ॥ naṇau itau anubandhau yasya sa, tasmīn, Dakshasyā patyaṃ, ata iṅ Bhṛigor apatyam ṛishy aṃ, vṛiddhiḥ, — schließt: Agnibhūtāzy utrā "gacha 'ti ity-ādi svadīrghatvasyā sre svare hrasvasya tu bādhanārtham vacanam, kecid ed-antoḥ caturmātram phutam ichaṃti, Aṅgītaḥkāyanah, Auspagave; iti asṭmapādāvacārīḥ.*

1679. Ms. or. fol. 1148 (α).

Die ersten sechs *pāda* (1, 1—2, 2) von Hem.'s ausführlicher *vṛitti* zu seinem *ṣabdānuṣāsanam*: dieselbe ist entweder eine Ausarbeitung der *laghuvṛitti*, oder umgekehrt diese, die nur die Worterklärung der *sūtra* zum Gegenstand hat und sich hier im Wesentlichen direct wiederfindet, ist ein Auszug aus ihr.

58 foll. (17 Z., à 56 *aksh.*); ohne Datum und ohne Zählung der *sūtra*¹⁾, die nur durch *cha* || je von einander getrennt sind: — gut: zahlreiche Randglossen: hie und da sind alle Ränder damit ausgefüllt.

1, 1 10^a: *arham*²⁾, *pramānya . . prakāśyate* || 1 || *arham* | *arham ity etad aksharam par. par. vācakaṃ siddhacakrasya "dibījaṃ sakalāgamopanishadbhūtam aṣṣhaviḡhuavighātānighnam akhīladṛishṭādṛishṭaphalasamkalpakalpadrumopamam ācāstrādhyayunādhyāpanāradhi prapīdheyam. prapīdhānam ca anenā "tmunah sarrataḥ sambhedas tadabhidheyena cā bhedaḥ, rayam api cā "tachāstrārumbhe prapīdudhmahe. ayaṃ eva hi tā(t)triko namaskāra iti || cha || siddhiḥ syādvādaṭ | syād ity aryaṃ (!) anekāntadyotakam. tataḥ syādvādo nekāntavādo nityāntyādyanekadharmāṣṣabalaikavāstrabhyupagama iti yāvat. tataḥ siddhir nishpattir jñaptir vā prakṛitānām ṣabdānām veditavyā, ekasyai "va hi hrasvadīrghādīrvidhayo nekakārakasamnipātaḥ sāmānādhikāraṇyam viṣṣhaṇaviṣṣhyabhāradayaḥ ca syādvādam amtareṇa nō papadyante . . . , — schließt (10^a): *samkhyārad bhavati | arddhapamcamakam | arddhapamcamasūrpam || cha || ity ācāryaḥrī Hemacandraṇiracitāyām Siddha Hemacandraḥbhidhānasropajnaṣabdānuṣāsanavṛittau p. 'dhy. p. p. || harir īva Mūlarājanṛipah ||* (und so auch weiter, wie in B. nach jedem *pāda*).*

1, 2 14^a. beg.: *sa. te. dī. samānasamjnakānām varṇānām tena samānena pareṇa sahātānām dīrgho bhavati āsannah, damdāgram . . samānānām iti kim? vāg atra, tene 'ti kim, dadhi cītam bahuracanam. — schließt: aṃ iti vishṇoḥ sambodhanam, plukshaḥ caṃ nyagrodhaḥ caṃ, Pātaliputrād āṃ || ity ācāṃ bhīrān || grāṃthāgram 200 ||*

1, 3 19^b: *arham, tri. pa., veti padānta iti ananāsika iti cā navartate, vargatṛitīyasya padānte varttamānasya vargapamcamare pare vā ananāsiko bhavati, sthānyāsanah, vā durate* (d. i. *vād ḍa°*, lies: *vān nā°*!) *vāg durate* (d. i. *ḍa°*, lies: *nā°*!), *vād (vān) nākārah vāg nākārah, vād (vān) nākārīyati vāg nākārīyati, vād (vān) nayati vāg nayati, vād (vān) madhurā vāg madhurā; evam shan nayāḥ [shaḍ nayāḥ] tan naya-*

¹⁾ so durchweg in dieser Form der *vṛitti*.

²⁾ vorher das Jaina-Diagramm.

nam tad nayanam, kakum maṇḍalam kakub maṇḍalam, . . . — schließt: āsanna ity eva siddhe dviracanam anyatrā 'namāsikasyā 'pi sthāne 'namunāsikārtham, tena vā 'shṭana āḥ syāddar ity ādar anunāsika eva bhavati, ity ācā° || gr̥anthāgr̥am 270 || cakre° adatta yaḥ ||

1, 4 28^b, *atu° ye, syādau jasi bhyāmi yakāre ca parato 'kārasyā 'kāro bhavati, vṛikshūḥ, plakshūḥ, ābhyām, 'ṣramañābhyām, 'ṣramañāya, samyatāya, — schließt: || cha || striyām, ghuṭi 'ti na sambadhyate, kruṣas tunas tṛic puṁsi striyām ce 'ty ekayogā-karaṇāt striyām vartamānasya kruṣaḥ parasya tunas tṛijādeḥo bhavati nirnimitta eva kroṣṭrī, atra prāg eva . . . puṁvadbhārend'pi ādeḥu eva nirvarttanīyaḥ, sa ca nimitta-trāṣrayaṇena dīnīr̥ittār api nirvartata eva || ity ācā° surastriyaḥ ca || gr̥anthāgr̥am 573.*

2, 1 42^a, beg.: *tṛi. ti. syā., striyām ity anuvartate, tricatura ity etayoh strī-linge vartamānuyoh tatsambamdhiny anyasambamdhini vā syādau vibhaktau tisyi ca-tasṛi ity etār ādeḥau yathāsamkhyam bhavataḥ, — schließt: divāṣrayaḥ, divankasaḥ, iti tu pṛishodarāditrād akārūgame savishyati vṛittirishaye vā 'kārdanto divāṣabdo 'sti || cha || ity ācāprār̥i° mahipatīḥ || gr̥anthāgr̥am 718.*

2, 2 bis 58^b, beg.: *kṛi. kā., kriyāyā hetuḥ kāraṇam kartrādi kārakasam-jnam bhavati. tuc ca druryāṇām svaparāṣrayasamavetakriyānūvarttukam sāmartyam ṣaktir ity ācakshate . . . — schließt: iti sarvaliṅgasamkhye vastuni syādvādam anu-patati, mukhagopacaritārthānupātini 'va ṣabdātmani rūḍhitas tattallīṅgasamkhyopā-dānaryavasthā 'nusartariyā || ity ācārya° . . . drit. 'dhy. dv. pādah samāptah | ṣloka 922 akshara 295 5 4 (!). Mūlārkaḥ . . . gīyate || gr̥am 922, evam śaṭsu pādesu gr̥anthā-gr̥am 3533 aksharāṇi 6 || cha || lekhakupāṭhakayoh || cha ||*

1680. Ms. or. fol. 1149 (β).

Wie eben.

46 foll. (18-20 Z., à 54 *aksh.*): ohne Datum und ohne Zählung der Verse.

1, 1 5^a, 2 8^a, 3 12^b, 4 20^b; 2, 1 32^a, 2 46^b: nach jedem *pāda* der dazu ge-hörige Fürsten-Lobspruch. — Am Schlufs: *aksharasamkhyāyā 29520 jātaṣloka 922 || cha ||*

1681. Ms. or. fol. 770.

Hem.'s eigener Commentar zu seinem *dhātupārāyaṇa*, zu 3. 3 bis 4, 4 des *ṣabdān.* gehörig. (Den Text des *dhātupār.* s. in 1644.)

103 foll. (17 Z., à 55 *aksh.*): ohne Datum.

Beg.: *arham¹⁾ || 'ṣṛisiddha Hemacaṇḍra, -ryākaraṇanīreṣitāṅ svakṛitadhātūn | ācārya Hemacaṇḍro vivṛiṇoty arham namaskṛitya || 1 || iha tāvat padārthajñāna-dvāro 'tpannaheyopādeyañānaṇi nī(ḥ)ṣreyasahetur iti prasiddham, padapadārthajñānam ca nayanīkshepādibhir adhigamopāyair paramārthataḥ, vyavahāratas tu prakṛityādibhir iti pūrvācāryaprasiddhā eva sukhagrahaṇusmaranākāryasamsiddhaye viśiṣṭānubandha-*

¹⁾ vorher das Jaina-Diagramm.

sambandhakramāḥ saha 'rthena prakṛitayaḥ prasthīyamte, tatra yady api nāmadhātupadubhedāt, rājā jayati pūrvādhne-tarāṃ pucati-tarāṃ ity-ādau tredhā prakṛitis tathā 'pi nāmupadāyora dhātumūlatrāt dhātuprakṛitir evai 'kā pradhānam; aṅyutpattipakṣavādinām api ṛyutpattipakṣānusāreṇai 'va ṣabdāsvārūpanirṇaya iti, tatrā 'pi dhātumūlatram eva, dhātuprakṛitis tu dredhā: ṣuddhā pratyayāntā ca, ṣuddhā bhū ity-ādih, pratyayāntā gopāya, kāmī ritīya juṅṅṣa, kaṃḍūya, bobhūya, bobhū, xori, bhāvi, bubhūsha ity-ādī(h), eṣhā 'pi ṣuddhamūlai 're 'ti ṣuddhai 'vo 'dāhriyate: — bhū sattāyām, bhū ity avibhaktiko nirdeṣaḥ, sāmītarāntaṣaṃkūnirāsārthah, evaṃ sarvatra, bhū ity eṣhā prakṛitih sattāyām vartate, abhūd bhūta ity-ādau prayogitvadārṇāḍ ākārasyā 'prayogaḍ itī 'tsamjñā na bhavati, evaṃ anyatrā 'pi: varṇasamāmnāyākrameṇa svarāmītyaṃjanāntudhātūpadeṣapratijñānābhyām (pā) pāne ity-ādēḥ prathamam nirdeṣe prāpte vṛiddhasamayānvartanārtha(n) prathamam asya pāṭhaḥ, yad vṛiddhā bhūrvādayo dhātava iti, māṃgalārtham ca, yad āha: māṃgalikatrāt prathamam asya prayoga iti evaṃ adādyādigaṇeṣu api vṛiddhasamayānvartanam adīprabhrīṭinām prāḡ nirdeṣe prayojanam abhyūhiyam: suto bhāvaḥ sattā astītvam dravyadharmah dhātvarthasāmānyam iti yāvat; yad āhuḥ . . . — 3^b athā "daṃtāḥ śat amīṣṭ(h)aḥ ca: pā pāne. . . ghrāṃ gaṃdhopādāne . . . 4^a dhām ṣabdhāṅṣamīyogayoh . . . , śṭ(h)ām gatinīrīṭtau. — 4^b mām abhyāse . . . , dām dāne . . . itaḥ param īdām-tāḥ catvāraḥ (8-11) ji jīm abhibhave, — 5^a itaḥ param śud udām-tāḥ (12-17). — 5^b itaḥ param īdām-tā nava (18-26), — 6^b aīdām-tā anusvāreṭaḥ cai 'karīṇṇatīḥ, — 7^b kām-tāḥ pañca setaḥ ca, — ibid. khām-tā dvārīṇṇatīḥ setaḥ ca. — 8^a gām-tāḥ aṣṭādaṣa setaḥ, — 23^b śhām-tā ekacatrīṇṇat, — 25^a sām-tās trayodaṣa, — 26^b kshām-tā vīṇṇatīḥ setaḥ ca, — 27^a atha īnīta¹⁾ ātmanepadīnaḥ ā īkṣer varṇasamāmnāyākrameṇa rakṣhāyante, gāṇ gatau . . . , dīṇ vīhāyasām gatau: — die erste Classe schließt 53^b: kṣhapayati trapayati 'ty api bhavati: ity ācārya ṣṛī Hemacandra vracite sropajna-ṣabdānuṣāsana dhātupārāyaṇe antsargikaṣa brikaraṇo nirṇumbodho (?) bhūrvādigaṇaḥ saṃpīrṇaḥ.

2. zweite u. dritte Classe 53^b—64^b: beg.: arham²⁾, adām psām bhakṣhaṇe, ihā 'vikaraṇeṣu varṇakrameṇa dhātushu pāṭhuteṣu pūrvācārya prasiddhyanusāreṇā 'der ādāv upanyāsah, kītkaraṇam adādiṇāpanārtham sarvatra jneyam, ṣeṣhāt parasmāy iti parasmaipade kartary anadbhyaḥ ity adādivarjanāc chababhāve ca, attī, ṣatvī adau . . . — schließt: gā stutv itī te te alaukikatrād asmābhīr upekṣitāḥ || ity ācā o sropajna dhātupārāyaṇe avikaraṇaḥ kīd adādigāṇaḥ saṃpīrṇaḥ.

3. vierte Classe 64^b—74^a: beg.: atha²⁾ cyavikaraṇā divādayo varṇakrameṇa nirdeṣyamte, tatrā 'pi pūrvācārya prasiddhyanurodhenā "dau divāca kṛidījayeched-

1) der Punkt neben ñ ist hier wie im Folgenden vielfach erst sec. m. hinzugefügt, fehlt resp. meist ganz (s. p. 214. 230).

2) vorher das Jaina-Diagramm.

pañidyutistutigutishu . ., — schließt: *nâ 'sya kham astî 'ti bahuvrîhan nakhâditrâd adabhâve; ity âcâ ° cid divâdigaṇaḥ çyavikaraṇaḥ.*

4. fünfte Classe 74^a—76^b, beg.: *atha¹⁾ svâdayo varṇakrameṇa nirdiçyaṃte tatrâ 'pi prasiddhânurodhenâ 'dau shugṭ abhishvare*, — schließt: *açaç bhojane, açnâti; ity âcâ ° ãt svâdigaṇaḥ çnuvikaraṇaḥ.*

5. sechste Classe 76^b—85^a, beg.: *atha¹⁾ tudâdayas tito varṇakrameṇa kathyaṃte, tatra prasiddhyânurodhenâ 'dau tudî vyathane*, — schließt: *jushaṇ paritar-kane yujâder iti vâ nîci joshayati, joshati; ity âcâ ° ti(c) çhavikaraṇas tudâdigaṇaḥ.*

6. siebente Classe 85^a—86^b, beg.: *atha¹⁾ rudhâdayaḥ snavikaraṇâ varṇakrameṇa pradurçyaṃte, rudhrîṃpi avarane*, — schließt: *edhaḥ uṇâdau řid yajî (oder řijyâjî?) 'ti kiti re řidhraṇ vimalaṃ ryandhūbhyâm (?) ity asi edhâdeçe ca edhaḥ; ity âcâ ° çnavikaraṇaḥ piḍ rudhâdigaṇaḥ.*

7. achte Classe 86^b—87^b, beg.: *atha¹⁾ tanâdaya uvikaraṇâ varṇakrameṇa pradurçyaṃte, tatro 'bhayapadishv âdau nâmtâḥ sapta seṭaḥ ca tanûyâ vîstâre* . ., — schließt: *mataḥ matarân, manîç jûâne manyate; ity âcâ ° uvikaraṇo yit tanâdigaṇaḥ.*

8. neunte Classe 87^b—92^a, beg.: *atha kryâdayaḥ çnâvikaraṇâ varṇakrameṇa prastîyaṃte, tatrâ 'dau dukrîgç dravyarîṃmaye*, — schließt: *řrîṇute řrîṇoti, řrîṇû âvarane yujâder iti rânîṃ řivârayati, pakshe varate, varati; ity â ° çnâv. çit kryâdig.*

9. zehnte Classe 92^a—103^a, beg.: *atha¹⁾ ñitaç curâdayo varṇakrameṇa prastîyaṃte, tatrâ 'dau curañ steye*, — schließt: *taḍit khacayati vâ 'çâḥ pânçur diçâm mukham anuçhayad utthîto 'drer iti || ity âcârya çrî Hemacaṃdraviracite svopajna-dhâtupârâyane svârthe ñijaṇto ñic curâdigaṇaḥ sampûrṇaḥ || samarthitaṃ ce 'daṃ dhâtupârâyanaṃ âcâryaçrî Hemacaṃdrasîrviracitaṃ ||*

1682. Ms. or. fol. 740 (γ).

Hemac.'s *çabdânuçâsanavṛitti*, zu 5, 1 bis 7, 4. Von 5, 3 ab am Rande von einer *cîrṇi* begleitet, welche in den Unterschriften zu 7, 1. 2 (wo: *řrîhadervṛitticîrṇi*) ebenfalls dem *Hemac.* selbst zugeteilt wird, während in v. 6 der am Schlusse zugefügten Angaben *Devendrasûri* als Verf. erscheint. Ohne Zählung der *sûtra*.

156 foll., gezeichnet 130—285 (213^a unbeschrieben), die Seite zu 15 Zeilen, à 60 *aksh.*; 5, 1 u. 2 mit vielen Randglossen; die von 5, 3 fol. 153^b ab (149 bis 153^a sind ganz frei von Glossen) zugefügte *cîrṇi* trägt das Datum *saṃvat 1492 varshe*, während die Handschrift selbst aus *saṃvat 1470* datirt ist. Die Glossen, resp. die *cîrṇi*, sind im Uebrigen allem Anscheine nach von derselben feinen Frauen-Hand geschrieben, wie der Text selbst (s. p. 237). 26 Blätter, nämlich 130. 2. 8. 9. 141. 9. 165. 171. 9. 183. 6. 199. 210. 1. 220. 239. 242. 3. 7. 259. 265. 6. 271. 5. 6. 82 sind von anderer Hand geschrieben, resp. eine spätere Ergänzung

¹⁾ vorher das Jaina-Diagramm.

für schadhaft gewordene Blätter. — Jedem *pāda* folgt wie in B, s. oben p. 210. 211, ein Vers zum Lobe des *Kaṛṇa, Siddharāja*¹⁾ etc. — Zur *cūrṇi* speciell s. 1685: die Unterschriften darin lauten hier, vor Angabe von *adhy.* und *pāda*, bei 5, 3—6, 4, 7, 3 bloß: *ity ā°* (oder *ācā°*, *ācārya°*), bei 7, 1 voller: *ity ācāryaṣrī Hemacandra-vīracitāyām Siddha Hemacandraḥhidhānascopajna°*, bei 7, 2: *ity ācāryaṣrī Hemacandra-vīracitāyām vṛihadrṣitticūrṇikāyām*, bei 7, 4: *vyākara(ṇa)sya sāroddhāraprakaraṇe*.

5, 1. 141^b: *ā tumo*²⁾ *tyādih kṛit, dhātor vidhīyamānas tyādivarjito rakshya-mānaḥ pratyayas tumam abhivṛṇya kṛitsamjno bhavati, dhanaghātyaḥ, ulake viṣṭ-ṇam, godāyo vrajati, atyādir iti kiṃ? prañ(i)ste, kṛitpradeśas tikṛitau, nā'sti'ty evaṃ ādāya, — bahulam, adhikāro'yaṃ, kṛitpratyayo yathānirdiṣṭād arthāder anyatrā'pi bahulam bhavati, pādābhyām hrīyato pādahāraḥ, gale copyata iti galecopaḥ, muhyaty anenā'tme'ti mohānīya(n) karma, snāti tene'ti snānīyaṃ cūrṇam, evaṃ yānīyo aṣṭaḥ dīyate tasmā iti dānīyo'tīthiḥ, sampradiyate'smā iti sampradānam, evaṃ spṛihānīyā vibhūti(h), samāvarṭtate tasmād iti samāvarṭtanīyo guruḥ, evaṃ udrejanīyā svaluḥ ('yad khaluḥ), tishṭhanty asminu iti sthānīyaṃ nagaram, evaṃ ṣayanīyaṃ palyamkaḥ, — kartari kṛit pratyayo'rthaviṣeṣanirdeṣam antereṇa ka(r)tari bhavati, kartā, pacāḥ, namdanāḥ, vyāpye ghura kelīma kṛishṭapacyaṃ, yura kelīma ity etau pratyayau, kṛishṭapacyaṣabdaḥ ca vyāpye kartari bhavati'ti veditavyaṃ, ghuro rakshyate, kelīmo . . ., — schließt: kriyate sma kṛitaḥ, karoti sma kṛitavān, prakṛitaḥ kaṭam Deradattaḥ, prakṛitavān kaṭam Deradattaḥ, atra samudāyasyā'bhūtātva ('tatve) 'pi kṛitakadeṣe kaṭatropacārāt tasya ca nirvṛittatrād bhūta eva dhātvartha ity-ādi karmany anenai'va ktaktava(tū) siddhan || ity ācārya Hema° pañcamasyā' dhyāyasya pañcamah pādah; agamita° jayati.*

5, 2. 153^b: *aharma (arham!)*, *ṣṛsadavam* bhyah *parokṣhā vā, bhūta ity anu-varttate, cūrṇotyādibhyo dhatubhyo bhūtārtharṛitibhyah parokṣhā vibhaktir vā bhavati, upa-ṣṇrāva, upasasāda, anirāsa, — schließt: dusher dīt, muhīmīthyādeḥ kīt, cakṣheḥ cīt vā, pāter dhimsuḥ (?), ny-udbhyām anveḥ kakākāḥ rūṣṭīvac ca, ṣamo nīyodauḥ maluk ca, yamī-damibhyām doṣ, ataso vahel kṛip saḥ ca dah || ity ācāryaṣrī Hemacandra-vīracitāyām siddha Hemacandraḥhidhānascopajnaḥubdānṇṣāsanarṛittau 5, 2: akṛitrā° yayan.*

5, 3. 162^b: *vartsyati*²⁾ *gamyādih, gamyādayah ṣabdhā vartsyati bhavishyati dhā-trarthe innādipratyayāntāḥ sādharo bhavaṃti, — schließt: durmarsha ity-ādy api bhavati, durdarṣo hi rājā kāryākāryariparyāsam āsannaiḥ kāryate, katham īṣhad darī-draḥ vishaye'py ākārasya lopenā' dāntatvābhārāt khaleva ('lena pr. m.) khalopacādo yogaḥ || ity ācā° ṣāsanarṛittau 5, 3: mātrayā'py° kṛithāḥ; grāṇthāgrāṇ ṣloka 576 ||*

5, 4. 172^b: *arham*²⁾. *satsāmīpye sadvad vā, samīpam eva sāmīpyaṃ sato vartta-mānasya sāmīpye bhūte bhaviṣyati cā'rthe varttamānād dhātōḥ sadvad varttamānavat pra-tyayā vā bhavaṃti, satī'ti sūtrād ārabhya' pādaparisamāpter vihitāḥ pratyayā bhūtabha-*

¹⁾ in dem Titel: *siddha-Hemacandra* ist eben wohl direct eine Anspielung auf *Siddharāja* zu erkennen.

²⁾ vorher das Jaina-Diagramm.

vishyator vā atidiṣyaṃte, — schließt: *anye tu ṣakādīṣhu ghaṭānteshu svarūpapa-*
deshv ere 'chāṃti, na tadartheshu atādarthyārtham akṛīyopapadārtham ce 'dam prastū-
yata iti || ity ācāryaṣṛī Hemacandra o 5, 4 || kṣuṇṇāḥ o edhishyate.

6, 1 187^a: *arhaṃ*¹⁾, *taddhīto 'ṇādīḥ, aṇādīḥ pratyayo yu ita ūrdhvaṃ vakshyate*
sa taddhitasamjño vijñeyah, Aupagarah, Kāpaṭarah, taddhītapradeṣā ṛito ras taddhita ity-
ādayah, — paṇṭrādi viddham, paramaparakṛiter apatyavato yat paṇṭrādy apatyam
tad viddhasamjnam bhavati, Gargasyā 'patyam paṇṭrādi Gārgyah, — schließt: Āsi,
Nāsi, Āsira(r)ddhuki, Caiṃki, Paṃshpi, Āhīṃsi, Vairaki, Vailaki, Vaiṣṇī, Vailati, Vailakṛai,
Vārkalī, Kāreṇupālī iti Taudrahyādīḥ || ity ācā . . (wie bei 5. 2) vṛittau 6, 1, ṣṛī Vi-
kramādityanareṣṭurasya, trayā na kiṃci(t ḍ) prakṛitam nareṇdra | yaṣṇasy ahār-
shīḥ prathamā(mam ḍ) samāntāt, kṣaṇād abhāṃkṣhīr atha rājadhānīm || 870 ||

6, 2 197^a: *rāgādye*¹⁾ *rakte, ṣuklasya varṇāntarāpādānam iha raṃjer arthah*
rajyate 'nene 'ti rāgaḥ, kuṣuṃbhādīḥ, rāgarīṣeshavācīno nāmnash ṭa iti tṛtīyāntāt
raktam ity etasmin arthe yathāvihitam pratyayo bhavati, kuṣuṃbhena raktam vastram
kausuṃbham, — schließt: caturbhīr uhyate caturam ṣakāṭam, aṣṭair uhyate āṣṭo ra-
thah, saṃprati yujyate saṃpratam sāmprataḥ, ity ācā . . (wie bei 5. 2) vṛittau, 6, 2;
mṛiditrā doḥkaṇṭham (thīm pr. m.) samarabhuvī vairī(ra ḍ)kṣhitibhujām, bhujādāṇḍe
dadhnuḥ (dadhruḥ ḍ) kati na narakaṇḍām rasumatīm | yad evam sāmṛājye vijaya(yi ḍ)-
nī vīṛiṣṇena manasā, yaṣo yogīcānām pibasi nṛīpa! tat kasya sadṛiṣam || 2 || grām 589 ||

6, 3 213^b: *arhaṃ*¹⁾, *ṣeshe, adhikāro 'yam, yad ita ūrdhvaṃ anukramishyāmaḥ,*
ṣeshe 'rthe tad veditaryam, upayuktāt anyah ṣeshah, apatyādibhyah saṃskṛitabhakṣhapary-
amtebhyo yo 'nyo 'rthah sa ṣeshah, tasye 'dam viṣeshā . . , — schließt: Rikshodah
parvataḥ ābhijānā (no ḍ) nivāso 'sya Ārkshodor (do ḍ) brāhmaṇah, Pṛithuḥ parvata
ābhijāno nivāso 'sya Pārthavaḥ || ity ācā . . . (wie bei 5, 2) vṛittau 6, 3: jayastambhāt
sīmāny adhījaladhīvelam nihītarān, vitānair vrahmāṇḍam ṣucigūṇa(ṣvarigūṇa ḍ)gar-
shṭaiḥ pihītarān | yaṣastejorūpāir alipata jagamty ardhaḥṣṛīṇaiḥ, kṛīto yātrānaṇḍo
(yātrā ḍ) vīramati na kiṃ Siddhanṛīpatīḥ ||

6, 4 226^b: *arhaṃ*¹⁾, *ikaṇ, aṇah pūrṇo 'radhīḥ(vidhīḥ ḍ), adhikāro 'yam ā pāda-*
parisamāpteh, yad ita ūrdhvaṃ anukramishyāmas, tatrā 'parādaṛishayaṃ parihṛitye 'kaṇ
ity adhikṛitam veditaryam, — tena jītajayaddīvyatkhanatsu, tene 'ti tṛtīyāntāj jīte jayati
dīvyati khaṇati cā 'rthe ikaṇ pratyayo (fehlt ḍ) bhavati, — schließt: karmaṣabdaloṣaḥ
ca nṛpātyate, ṛitvījam arhaty ārtvījño yajamānah, ṛitvikkarmā 'rhati ārtvījnah ṛitvig
eva || ity ācā . . . (wie bei 5, 2) vṛittau 6, 4: bhīmīm kāmagavi! svagomayarasair āsīṇca
ratnākarā! muktāsvasikam ātanudhram(tram ḍ) udūpa(udūpa ḍ)! tvam pūrṇakūṃbhā-
bhava | dhṛitvā kalpataror dalāni saralair digrūraṇās! toraṇūny ādhatta svakarair vijī-
tya jagatīm nanv eti Siddhādhīpah ||

7, 1 241^a: *arhaṃ*¹⁾, *yah, adhikāro 'yam, yad ita ūrdhvaṃ anukramishyāmo yāvat,*

1) vorher das Jaina-Diagramm.

prakṛitisāmānyarishayam anupāttaprakṛitirīṣeṣhaṃ pratyayāntaram īyo 'dhikarishyate, tāvat tatra ya ity etad uparādarishayam parihṛityā 'dhikṛitaṃ veditavyaṃ; — vahaṭira-thayugaprasaṃgāt, tam ity anuvartate, — schließt: *sākshād drashtā, sākhyā(kshā sec. m.)ṣabdād drashte 'ty asmin arthe in pratyayo bhavati, sākshād drashtā sākshī, sākshīṇa, sākshīṇaḥ, prāyo 'vyayasye 'ty anu(anta δ)svarūḍilopaḥ, nānmī 'ty eva, sākshād dra-shtā || ity ācā . . .* (wie bei 5, 2) *vṛittau 7, 1; labdhalakshā¹⁾ vipaksheshu vilakshās trayī mārgaṇāḥ | tathā 'pi tava Siddhendra dāte 'ty utkaṇḍharaṃ yaṇaḥ ||*

7, 2 254^a: *arhaṃ²⁾, tad asyā 'sty asmin iti matuḥ, tad iti prathamāntād asye 'ti shashṭhy-arthe 'smīn iti saptamy-arthe vā matuḥ pratyayo bhavati, yat tat pra-thamāntam(ktam δ) asti 'ti cet tad bhavati, asti samānādhikaraṇaṃ bhavati 'ty a., —* schließt: *mṛid iti tasmāt praṇaste 'rthe vartamānāt sa sna ity etau pratyayau vā bhava-taḥ, ssuppratyayāparādāḥ, praṇastā mṛid mṛitsā mṛitsnā, keciḥ rūpam apī 'chanti, pra-ṇastā mṛid mṛidripā || ity ācā . . .* (wie bei 5, 2) *vṛittau 7, 2: utsāhasāhasavatā bhavatā nareṇḍra! dhārāṇratam (und: Dhārā?) kiṃ api tad rishamaṃ sisheve | yasmāt phalaṃ na khalu Mālarāmātram eva, (rīparvato 'pi tava kandukakeṭipātram ||*

7, 3 269^b: *prakṛite²⁾ mayat, prācuryeṇa prādhānyena vā kṛitaṃ prakṛitaṃ, pra-kṛite 'rthe vartamānān nānuāḥ svārthe mayat pratyayo bhavati, annaṃ prakṛitaṃ annamayam, ghṛitamayaṃ, dudhimayaṃ, tākāro dyarthaḥ, yarāgūmayī, —* schließt: *eraṃ hi āmanṭrye sau hrasvo bhavati, he subhru, he varoraḥ, baluvacanam ākṛiti-gaṇārthaṃ, tena karabhoruḥ, samhitoruḥ ity ādayo 'pi bhavaṇti, ity ācā . . .* (wie bei 5, 2) *vṛittau 7, 3: ayam avanipatimdo Mālaṇḍrā 'varodha -stanakaluṇṇaparitrāṇ pattravallīṃ lunātu | katham akhīlamakībhṛinmaulimāṇikyabhede ghaṭayati paṭimānaṃ bhagnadhāras tavā 'siḥ ||*

7, 4 285^a: *vṛiddhi²⁾ svareshv āder ṇṇiti taddhite, ṇṇiti ṇṇiti ca taddhite pratyaye pure pūrevo yaḥ prakṛitibhāgas tasya svareshu svarāṇām madhye ya ādih svaras tasya vṛiddhir ādeṣo bhavati, ṇṇiti Dakṣiṇ Plākṣiḥ Kārṣṇiḥ Naicākaviḥ Candīḥ, ṇṇiti Kāpaṭavaḥ Bhārgavaḥ, Čaivaḥ, Aupagavaḥ, črīr devatā 'sya črāyaḥ sthālīpākāḥ, eraṃ hrāyaḥ, —* schließt: *lopāt svarādeṣād āgamaḥ, āgamāt samarthādeṣaḥ. parān nityānityād antaraṃgaṃ, antaraṃgāc cā 'navakūcam, utsargād aparādāḥ, apar(ādā)t kracid utsargo 'pi. nā 'nīṣṭārthācūt suprarṇittir iti, ity ācā . . .* (wie bei 5, 2) *vṛittau 7, 4: kṣitīdhara! bhavadīyaḥ kṣīradhārāvalakṣuī rīpavījayayaṇobhuḥ čretu evā 'si-danḍaḥ | kiṃ uta kavāṭais tuiḥ kajjalair Mālarīnāṃ parīpatamahimānaṃ kālī-mānaṃ tanoti || 1 || cha || vighnārati²⁾vīpulaṇḍilavītragotraḥ Pārčruḥ sa vaḥ čirakṛite padapūtagotraḥ | črī Āčvasenānararājagarīṣṭhagotra -cūḍāmāṇir guṇagaṇavraja-Vīṇḍhyagotraḥ || 1 || Ūkeṇaṇṇatīlako janako jayachī (?) 'ti vīçruto jagati | ryavahārī Dedākhyāḥ so 'bhūd bhūpālanibhavibhavaḥ || 2 || tasyā 'parā sujāyā, člālāṇkārabhū-shītaṇṇarī | Kīlhaṇḍerī nāmnā, dhāmnā bhūmnā ca vīçrutā jagati || 3 || črīma(d)-*

1) dieser Vers fehlt in δ.

2) vorher das Jaina-Diagramm.

*Dvijesipittandamalanbikā, -putryā pavitrāṣayayā savistarāṃ | ṣṛī Karṅkarāvāsivīṣā-
lavanīṣayā, taye 'dam ālekhitam ātmabhūṭaye || 4 || ṣṛī Jaināṣāṇanabho'ṃgaṇabhāskā-
rāṇāṃ. ṣṛīmat Tapogaṇamahābhiniṣākarāṇāṃ | ṣṛī Somasūṇḍaraguruprathitābhi-
dhānāṃ, dharmopadeṣaṣṛarāṇāṃ jagad-uttamānām (? unsicher!) || 4 ||* (für *ṣṛarā°* ist am
Rande als Variante bemerkt: *m anīṣaṇ rini* . . [2 *akshara* verwischt] *samyak*), *saṃ-
rat* 1470 *āśhā va* 13.

Die 6 Verse am Schlufs der *cūṛṇi*, von denen die 3 ersten leider zum Theil ver-
wischt¹⁾ sind, lauten: *āsīd vādidvīradapṛitanāpāva* (unsicher) *ne paṃcaraktraṣ, Cūṇdre
gache 'chataradhishāṇo* (unsicher) *Dharmasūṛir munīndrah | paṭṭe tasyā 'jani jana-
mano - - - - -*, vierter *pāda* ganz verwischt || 1 || *pāda* 1 u. 2 verwischt | *śśś śīris
tatpaṭṭe jāne naryo nabhomaṇiḥ || 2 || pāda* 1 verwischt, - - *māṛavihāramāṇḍitamābhū-
paprabodhādīkāḥ | kshīrododadhimudrite 'vanitale yasyo 'rjitāḥ kelayaḥ, sā 'bhūt tīrtha-
karāṃsūricaritaḥ ṣṛī Hemacaṇdraḥ prabhuh || 3 || kiṃ ca, bhūpādamandīmāṇikyā-
mālālālitaṣāṇaḥ, darṣanashatkaṇiṣṭandro Hemacaṇdro munīṣvaraḥ || 4 || teshāṃ
Udayacaṇdro 'sti ṣishyasamkhyāvatāṃ varaḥ | yāvajjīvam abhūd yasya ryākhyānā(d a-
mṛitaprapā || 5 || tasyo 'padeṣād Deveṇḍrasūri(h) ṣishyalavo ryadhāt | nyāyasaṛa-
samuddhāraṃ manīṣhī kanakaprabhaḥ || iti taddhitāvacūṛṇiḥ samāptā, saṃrat
1492 *varshe ā° ṣu°* 13.*

1683. Ms. or. fol. 1165 (δ).

Bruchstück desselben Commentars, zu 6, 1—7, 2 Anfang: — bei 6, 1 aus-
drücklich als *vṛihadṛitti* bezeichnet; ohne die *cūṛṇi*.

74 foll. (15 Z., à 46 *aksh.*).

6, 1 17^b, 2 28^a, 3 43^b, 4 56^a. 7, 1 74^a: — nach 6, 1—4 finden sich dieselben
Verse, betreffend den *Siddharāja*, wie in *γ*; — die Unterschrift lautet bei 6, 1: *ity
ācāryaṣṛī Hemacaṇdravīracitāyāṃ siddhaHemacaṇdraḥbhīdhānasvopajnaṣabdānuṣāṇa
vṛihadṛittau* 6. 1. — fol. 74^b bricht in 7, 2, 6 (= 241^b 8 in *γ*) ab mit: *samānāyāsānāyāṇ
(°yām asamūnāyāṇ γ) ca vṛittai(ttau γ) ṣalāyāṇ* (fehlt *γ*) *bharatan* (fehlt *γ*) *ṣalāyāṇ bha-
va(h) ṣīliyaḥ* (ṣā° *γ*) *dārīyaḥ* (do° *γ*) *iti 'ya* ("ye *γ*) *sati punaḥ ṣīliye* (ṣā° *γ*) *bharatḥ ṣalīya.*

1684. Ms. or. fol. 854.

Bruchstück eines dritten, den Unterschriften der einzelnen *pāda* zufolge,
ebenfalls von *Hemac.* selbst verfaßten, sehr ausführlichen Commentars zu *ṣabdānu-
ṣāṇa* 6, 1—7, 4, der dabei direct als *bṛihadṛitti* bezeichnet wird. In der
Unterschrift von 6, 4 wird das Werk jedoch daneben vielmehr als *taddhitāvacūṛikā*,
und ebenso in der Marginal-Notirung (auf ^b links, über der Seitenzahl) durchweg
als *taddhitaḍhūṇḍhī* bezeichnet. Aus den nach dem Schlufs hinzugefügten An-

¹⁾ wenn anderswoher bekannt, würde ein Theil davon auch hier noch lesbar sein.

gaben endlich erhellt, daß das Werk eben nicht die *vṛihadvṛitti* des *Hemacandra* selbst ist, sondern vielmehr eine *dīpikā* dazu, verfaßt von *Vidyākaraṇi*, Schüler des *Mānabhadrasūri*, Nachfolgers des *Vinayacandrasūri*, aus dem Geschlecht des *Devasūri*.

109 foll. (23 Z., à 67-72 *akṣh.*); ohne Datum; modern, aber ziemlich correct; ohne *sūtra*-Zählung.

6, 1 19^a: *arham*¹⁾, *tasmāi laukikavaidikuṣabdasaṃdarbhāya hitaḥ tābhyah prakṛitīrṛtibhyo hitas taddhitah, ādyaṃ matam Jainendraṣya drīṭyaṃ tū 'tpala-sya, hitādibhīr iti samāsah, an ādir yasyā 'sau anādih, s tad, hit, māṇḍanī, upa, go, upagato gaur yena sa Upaguh, goṣ cā 'nte hravah, Upagor apatyam Apagavah, daso 'patye an pra°, a, vṛiddih svare vṛi°, au, asvayaṃbhuvo 'v, ukārasya av, sarvatra, Kapatuh, kena cīrasā vrahmaṇā ātmanā, khena vā patuh Kapatuh. Kapaṭor apatyam Kā-paṭavah, daso 'patye an pra°, a, vṛi°, ā, av || cha || putrah, putrasya 'patyam, — schließt: *Tatralasyā 'patyam Tatralih, ata in in pra°, i°, vṛi°, au, avarṇeva°, pīṭuh Tatvaler apatyam yuvā Tatvalāṭyanah, putrah, yañ inah āyanan pra°, āyana, avarṇeva°; Tilralasyā 'patyam Tailralih, ata in in pra°, i, vṛi°, ai, Tailvaler apatyam yuvā Tailralih putrah, yañ in āyanan pra°, āyana, avarṇeva°, Dīlīpa, Dīlīpasyā 'patyam Dīlīpih, ata in, in pra°, i, ata eva gaṇanīpātanāt ilo°, vṛi°, ākārāḥ, Dālī-per apatyam yuvā Dālīpih putrah, yañ inā āyanan pra°, āyana, avarṇeva°, prathamā, s, so ruh visargah, upare Dīlīpa iti prakṛityaṃtaram ākuḥ || cha || iti Tailralādigaṇah, ity ācārya cṛī Hemacandraṣviracitāyāṃ taddhitarvṛihadvṛittau shashṭhasyā 'dhyā-yasya prathamah pādah.**

6, 2 30^b: *arham, raṃjīm rāge, raṃj, rajyate anene 'ti rāgaḥ, tasmāt, vyaṇṇjanād ghañ, ghañ pra°, a, akat ghñō°nlopah, ṇmīti, upāṃtyarvṛiddih, ā, kte 'niṭaṣ ca joḥ°, jāg, tā 51 lug āto 'nāpah, āṇp. rajyate sma, ktukto°, tu, nau vyaṇṇjanasyā°, — schließt: *caturbhīr uhyate cāturam, cakataṃ, aṣṭair uhyate āṣṭo rathah, saṃprati, saṃprati (!) yu-jyate sāmpratam, anena prāg jītād an, an pra°, a, vṛi°, ā, avarṇevanā° s, am, evaṃ sāmpratāḥ, sāmpratī 'ty api vācyalīngāt, yat tu (oder yasmu!) svayaṃ chettum asāmpra-tam || ity ācārya cṛī Hemacandraṣviracitāyāṃ vṛihadvṛittau taddhitasya drīṭyah pādah.**

6, 3 47^a: *arham, cēsha, saptamī, dī, kṛitādishu ity-ādiko 'rthah, tatra krītalubdha-krītasambhūtādishu nadyāder eyañ iti saṃskṛite bhakshye, ity anantareṇā 'rthena kṛitār-tham mā bhūd ity arthah || cha || nādī ādir yasya sa nadyādis tasmāt, eyañ, — schließt: *Rikshodah parrata ābhijano nīrāso 'sya sah Ārkshodah vrāhmaṇah, Pṛithuh parrata ābhijano nīrāso 'sya sah Pārtharah, ubhayatra, ābhijanāt, an pra°, ā vṛi°, āv, avarṇe°, asvayaṃbhu° av, s, so ru visargah sarvatra || ity ācārya cṛī Hemacandraṣviracitāyāṃ vṛihadvṛittau taddhitasya trīṭyah pādah.**

6, 4 58^b: *arham, ikañ 11. dirgha dy āp, an pūrṇo 'radhiḥ, prathamapāde, prāg jītād an, ity anena yo 'n rihitas tasya, adhikṛiyate, upary anyasya krīyate yoge 2 upatishṭhate*

1) vorher das Jaina-Diagramm.

ity a., bhāvākartror ghañ, nāmi pāka°, vṛi°, ar || cha || jitaç ca jaya(ṇ)ç ca divyaṇç ca khanaṇç ca teshu, akshair jitam ākshikaṇ, çalākayā jitaṇ çalākikaṇ, anena ikaṇ pra°, ika, vṛi°, ā, avarṇe°, s, aṇ, akshair jayati ākshikaḥ, çalākābhīr jayati çalākikaḥ, — schließt: çalīnaçabdo 'dhrīṣṭaparyāyāḥ, bhīrur ity a., kūpa praveçane, kūpa-praveçanam arhati kaupīnaḥ, anena īnaṇ pra°, īna, uttarapadasya ca luk, vṛi°, au, avarṇe°, kaupīnaçabdah pāpakarmaṇi, gopañyapāyapasthe, tadāvarane ca cīvara-khaṇḍe ca varttate: ritvij, ritvijam arhati ārtvijīnaḥ, anena īnaṇ pra°, īna, ritrikkarman, ritvik-karmā rhati ārtvijīnaḥ, anena īnaṇ pra°, īna, karmaṇ çabdalopaç ca, vṛi°, ar, yajamānaḥ, ritvij eva || ity ācāryaçrī Hemacandra viracitāyām vṛihadvṛittau taddhitāvacūrikāyām caturthaḥ pādah samāptah.

7, 1 69^b: yāḥ sa so ruḥ adhikāro 'yaṇ || cha || vahatī 'ti rahan, tasmin, rathaç ca yugaç ca prāsangaç ca tat tasmāt, tam ity anuvarttate, ratham vahati rathyaḥ, yugam vahati yugyaḥ, anena yapra°, avarṇe°, s, so ruḥ, pra°, shamyam samge, shamy, shasoḥ, saj, prasajyata iti prāsangaḥ, bhāvākartroḥ ghañy upasargasya°, prasya di, kte niṭaç cajoḥ kagau, j, g, yat kūṣṭham, vṛishānām (dentales n!) damanukāle skandha āro-pyate, tad vahati sa prāsangyaḥ, — schließt: sākshā 51 drashtā 11, rīduçanaspu° sākshāt, sākshāt drashtā sākshī, sākshād drashtārau sākshīṇau, sākshād drashtārah sākshīnaḥ, anena in pra°, prāyo 'vyayasya, āt lup, s, au, jas, sākshāt 11, avyayasya, drashtā || ity ācācīṭāyām vṛihadvṛittau taddhitasya pañcamah pādah ||

7, 2 80^b: arham, tad 51 sūtratāt asya 71 sūtratāt, asti 71 sūtratāt, asmin 71 sūtra-trāt, iti 11 matu 11, so ruḥ, gāvo 'sya samti gomān, yavāḥ samty asya yavarān, vṛikshā asmin samti vṛiksharān, plakshā asmin samti plaksharān, parvataḥ, asti (als neutrales Nomen!) dhanam asyā 'sti astimān, svasti ārogyam asyā 'sti svastimān, — schließt: āt āp ā, mṛid madyate || cha || saç ca sta(snaç?) ca tau, praçasta 71 praçastā mṛit mṛitsā mṛitsnā, rīpappratyayāparādah, anena sa sna pra°, āt āp ā, aghoshe pratham°, dāt, praçastā mṛid, mṛidrūpā, matāntare 'ty-ādeç ca praçaste°rīpap, rūpa, āt āp ā || ity ācācīṭāyām vṛihadvṛittau taddhitasya shashṭhaḥ pādah.

7, 3 95^b: arham¹), prakṛita 71 mayat 11 prācūryeṇa prādhānyeṇa vā kṛitam prakṛi-tam, tasmin, annam prakṛitam annamayam, ghṛitam prakṛitam ghṛitamamayam, dadhi pra-kṛitam dadhimamayam, yavāgū(h) prakṛitā yavāgūmayī, anena mayat pra°, anāṇe ye°, di, a, nirarttante 'pi svārthikāḥ, prakṛitīṅgavacanānū 'ti, yavāgū(h) prakṛitā yavāgūma-yam, — schließt: çobhamam bhrū(h) bhramanām yasyāḥ sā, uto 'prāṇīnaç ca° ūḍ, ū; lekhā-vat bhrū(h) yasyāḥ sā lekhābhrūḥ, uto 'prāṇīna°, ūḍ, ū; bhrūçabdarat bhrūçabdo 'py asti, çalākārat bhrū(h) yasyāḥ sā çalākābhrūḥ; komale komalā (?) vā ūrū yasyāḥ sā koma-lorūḥ; vare ūrū yasyās sā varorū(h): pīvare ūrū yasyāḥ sā pīvarorū(h); uto 'prāṇīnaç cāyu° ūḍ, ū, s, so ruḥ, tasyāḥ sambodhanam he subhru, tasyāḥ sambodhanam he va-roru, āmantrye prathamāikavacanam si, nityadiptvi (?) svarām cā 'rthasya, hrasvah, karabharat ūrū yasyāḥ sā karabhorūḥ, samhite ūrū yasyāḥ sā samhitorūḥ, uto 'prā-ṇīna° ūḍ, ū || ity ācā . . . tāyām vṛihadvṛittau taddhitasya saptamah pādah ||

7, 4 109^a: *arham, vridhūḍ vridhdau, vridh, varddhishishte 'ty ācāsyamānā iti vridhūḍ, tickṛitau nāmnīḥ, tīpraḥ, adhaḥ catuḥ, dha, dhātāḥ tṛiḥ, dha, ṛ, s, so ruḥ, svara* 73, *ādi* 61, *ṇ ca ṇ ca, ṇṇau* 2, *itau anubandhau yasya sa ṇṇit, tasmīn, tasmai hitam, —* schließt: *krīṭaḥ pūrvam kato 'nena, krīṭapūrvā (?) kaṭam, pūrvam anena sādēḥ praḥ, ararṇavaḥ, aluḥ si, iṇ haṇḥ dīḥ, dīrghadyām, nāmnō noḥ naluḥ || cha || atra nyāya-sūtram sarvajneyam || ity ācāviracitāyām vṛihadvṛittau taddhitasyā 'śṭamah; vādīndraḥṛī Derasūrisamānāne śrī Vinayacamdrasūripattālaṃkārabhaṭṭāraka śrī Mānabhadrasūriḥṣhyeṇa paṇiḥ Vidyākamraganīnā svajñānārtham śrīśiddhāntamahodadhīyānapātraḥṛī Vinayacamdrasūrivadanāravīṇḍāt vidyāguruḥṛī Haribhadrasūripṛasādāt gurubāṇdharamitrānaṃdaganaśāhāyād Dhaimaryākaraṇa-vṛihadvṛittidīpikā kiṃcid uddhṛitā ||*

1685. Ms. or. fol. 1166.

Eine *vṛihadvṛittiyavacūṛṇikā* (so bei 7, 2) zum *ṣabdānuṣāsana* 1, 1—7, 4; und zwar ist dies dieselbe *cūṛṇi*, die sich in 1682 für 5, 3—7, 4 am Rande hinzugefügt findet, und den dortigen (hier fehlenden) Angaben am Schlusse zufolge wohl das Werk des *Devendrasūri* ist. Die sonstigen Bezeichnungen lauten, kurzweg: *nyāsa*¹⁾ bei 2, 1 (*pañcamapādanyāsaḥ*). 2 (*śaśṭhapādanyāsaḥ*). 5, 1 (*pañcamādhyāyasya vyāse pr. p.*). 2 (*dvitīyapādanyāsaḥ*), in voller Form bei 3, 3: *ācāryaḥṛī Hemacandraviracitāyām vṛihadvṛittau laghunyaḥse*, noch voller bei 4, 3. 5, 4: *śrī Hemacandraviracitāyām śrī Siddha-Hemacandrabhidhāna svopajñaṣabdānuṣāsanaṃvṛittau nyāsaḥsya*, ebenso aber ohne *nyāsaḥsya* bei 7, 1. 4, endlich bloß: *vyākaraṇacūṛṇi* bei 4, 4.

289 foll. (13 Z., à 50 *akṣh.*); *saṃvat* 1667 *varshe māghamāse ṣuklapakshe pañcamyām puṇyatithau budhavāsare śrī Amadārādasamāpe Khadi(oder Vēdi?)pure Maṃha Ṣivadāsa lakṣitam.* Blatt 113 u. 124 fehlen. Incorrecte Abschrift. Ohne *sūtra*-Zählung.

1, 1 15^a: *śrī*²⁾ *sāradāyāi namaḥ, arham, praṇamya kevalalōka |valokitajagattrayaṃ | jineṣam śrīśiddha Hema|candraṣabdānuṣāsane || 1 || ṣabdaridyāvidāṃ vaṇdyo ('dye!) | Jayacandropadeṣataḥ | nyāsatāḥ katicid darga | padavyākhyā bhidhīyate || 2 || iha nistushaḥcemusthrā(śhī?)samunmasha(mukhā?)nirmitā-'nekaridrajjanamaṇaṣcamatkāra-kāriḥāstranikaravismūpitarīḥcadaprajnārdhīmaharddhikānekastarīḥ(sūri-?)nīḥpratimapratibhāsaṃbhārāpahastitatrīdaṣasūriḥ | śrī Kumārāpālabhūpālapratibodhavidhānanikhilakṣhoṇimaṇḍalābhayapradānaprabhṛitisamkhyātīkrāntaprabhāvanā(ḍentales n)nirmāṇasmitigocarasaṃcarishṇūkrītaciraṃtana Vaira*³⁾ *svāmīyādīpravaraśūriḥ sugṛhītanāmadheyaḥ śrī Hemacandrasūrir nīvidajādimagrastam samastam apī viṣvam avalokya, tadānukampāpārītacetāḥ ṣabdānuṣāsanaṃ kartukāmaḥ prathamam maṃgalārtham abhidheyādīpratipādānārtham ce 'śṭāderatānāmaskāram āha: praṇamye 'ti, nanu pra-*

¹⁾ s. 1669, und vgl. *nyāyasārasamuddhāra* als Titel der *cūṛṇi* am Schluß von γ.

²⁾ vorher das Jaina-Diagramm.

³⁾ d. i. *Vajra*, s. Ind. Stud. 16, 3 not.

yogo 'yaṃ bhāve karmaṇi vā, ucyate, bhāva eva, tarhi katham paramātmānam iti karma, ucyate: sakarmakāṇām utpannah | syādir bhāvarivakṣhayā | apākaroti karmārtham svabhāvān na pumaḥkṛitaḥ || 1 || na tr ety (?) anenā 'pi siddhyati kiṃ prukāreṇa, prakāro mānasikaṃ dyotayati, upahāse namaskāraṃ ca nirākaroti: namaḥsyam tat sakḥi prema ghaṃtārasitasodaraṃ | kramakraçimanissāram āraṃbhagurudāmbaram || 1 ||; parame 'ti, paramātmānam ity atra karmaṇi kṛita iti shashṭhi prāpnoti, paraṃ nṛin udayante 'ti nishedhaḥ; çreya iti praçasyasya çra iti çrādeçaridhānabalāt kriyāçabdātvenā 'guṇāgād (?) api praçasyaçabdād ityaṃ nai 'kasvarasye 'ti nishedhā aṃtyasvarāder iti nā 'mtyasvarādi-lopah | avarṇavarṇasye 'ty api na pravartate, aṃtyasvarāder anekasvarasye 'ty ekayoge-
nai 'va siddhe pṛithagyogakaraṇam aśyā 'pi bādhanārtham iti; çubdānuçāsanam ity atra katham shashṭhīsamāsus tṛitīyāyām i fol. 2^a ti nishedhāt, satyaṃ, pratyā-
sattīnyāyena, — 2^b arham iti, arhati piṇām ity arham, a ity aḥ pṛishodarādītrāt sāmānsikatraṃ, arham iti m-anto 'py asti nīpātaḥ, namu arham iti varṇasamudāya-
trāt katham aksharam, satyaṃ, na ksharati na calati svasmāt svarūpād ity aksharam
ta(ḥ)traṃ dhyeyaṃ paramaṃ brahme 'ti yāvat, vyākhyānaṃ tridhā syāt, svarūpākhyānaṃ
abhīdhānātāparyāṃ ce 'ti, aksharam iti svarūpākhyānaṃ, parameshṭ(h)ino vācakam
ity abhīdhā, siddhacakrasya 'divājam iti tātparyavyākhyānam iti, parameshṭ(h)inaḥ
pañca tataḥ çeshacatusṭayavyarachedāya āha: paramesvarasye 'ti catustriṇṇādati-
çayarūpaparamaisvaryabhājo jīnasye 'ty arthaḥ, — schließt: loke hy ekadyādīnāṃ
nīyatārudhībhedābhīdhāyetre saṃkhyāprasiddhir anayoç ca na tathe 'ti saṃkhyāpra-
siddher abhāva iti, iti prathamah pādaḥ saṃpūrṇah || grāṇthāgrāṃ 402 a (d. i.
akshara) 4 || und so wird auch am Ende der übrigen pāda mehrfach die Zahl der
darin enthaltenen grāṇtha (çloka) genau angegeben; ebenso resp. am Schlufs der
adhyāya die Gesamtsumme der in den pāda derselben enthaltenen dgl. (cf. 1642).

1, 2 20^b: samānā, atrā 'naṃtārānaṃtarībhāvasaṃbandhe shashṭ(h)ī, tene 'ti
tṛitīyānirdeçah sthānītrapatipattiyarthaḥ, namu tena sthāne svena kriyatām kiṃ tene 'ti,
evaṃ sati ivarṇāder aṃ sre svara ity atra asvagrahaṇaṃ na kṛitaṃ syād iti phalaṃ,
ucyate . . . — schließt: visargasyā 'pi vyāṃjanātvenā 'm as id iti vṛikshākārasya pa-
datvād aṃna iti vyāvṛitter na dry-āṃgavikalate 'ti, 41; dv. p. saṃp. grāṇthāgrāṃ 181 a 6.

1, 3 30^a: tṛitīya, tṛitīyasye 'ty uttarārtham anyathā vargasya ti kriyata tena
prād has atī 'ti siddham, ve 'ti 'ti so na ve 'tār ity ato na ve 'ti, ed ota ity atah padāṃta iti
a i u varṇe 'ty ato 'nūnāsika ity adhikāratrayaṃ pādāṃtaragatam api anuvarttate,
'pekshāto 'dhikāra iti nyāyāt, — schließt: prāyikaṃ cai 'tat jnāpakaṃ tena samānā-
nām tena dīrghah ity ādāv āsanna eva bhavatī 'ti || 1, 3 || grāṇ° 353 a 7.

1, 4 41^a: ata āḥ syādār iti, atra pratyayāpratyā(ya)yor iti siddhe syādīgraha-
ṇaṃ nashamasat para ity ādan . . . — schließt: striyām, striyām ce 'ti ekayoge 'pi
striyām ce 'ty asamastānirdeçasye 'daṃ phalaṃ yataḥ striyām ity uttarasūtre yāty an-
yathā pūṃstriyor ity eva ku(r)yāt, nīrṇimitta eve 'ti, tanu (nanu?) nīmittatvāçrayaṇe
vīkārāṇtatrābhārāt kroshṭuçabdasya katham dī syāt? satyaṃ, gaurādan pāthāt dīḥ syād

ere 'ti disiddhiḥ, param nimittavyākhyāyām striyāṇ dyām iti sūtram kuryāt || 1, 4 ||
 grāṁthāgrāṁ sarvāgrasamkhyā 1404 śloka akshara 2.

2, 1 61^a: *tricatura*, *striyām ity anuvarttate iti*, *pūrvasūtrād iti* çeshah, *tac ca*
çrutatrāt tricatur, *tisra ity ādīshu vidhānasamarthyān nī shatvam*, *ity asyai 'ra riçeshu-*
ṇaṁ paratrād iti, *namu kṛitākṛitaprasaṅgīrenam tityatrāt*, *ādeçād āgama iti ca nyā-*
yāt pūrvam nā 'gama eva prāpnoti, — schließt: *vr̥ttivishaye iti samāsavishaye pra-*
yujyate, *kevalas tu na prayujyate ity a.* || *iti pañcamapādananyāsaḥ*, *grāṁthāgra pañca-*
mapādaçloka sata (?) 702 akshara 28.

2, 2 89^a: *kriyā²)hetuḥ*, *kriyā kriḡaḥ çacavā*, *kyah çiti*, *riḥ çakyāçirye bhāva-*
karmaṇor iti vyutpattiḥ, — schließt: *çishṭavyavahādrasiddhiḥ*, *tattallīṅgasamkhyo-*
pādānavyavasthe 'ti sâ sâ ye 'dānām pradarçite 'ti || *iti shashṭhapādananyāsaḥ*, *grāṁthā-*
grāṁ 999 a 12.

2, 3 101^a: *namas²)puraso*, *namaskṛitye 'ti*, *anamo namaḥkaraṇam pūrvam*
sākshād ādir iti gatisamjñāyām, — schließt: *kapāta virāṭu iti nipātaḥ*, *viṣṭapam iti*
viṣṭam pāti 'ti kvacid iti ḍa (?); *karala iti*, *ke tālmi palati* || *ity ācārya* o 2, 3 || (ohne grāṁ°).

2, 4 117^b: *striyām²) nṛīto*, *striyām varttamānād iti strītrayukte 'rthe vartta-*
mānāt svārthe dyābādaya iti matam sammatam, — schließt: *athavā varṇayaty ādhāra-*
viṣagatam (?) *ādheyaguṇam vādayati 'ti* || *ity ācārya* o 2, 8 (4!) || (ohne grāṁ°).

3, 1 159^a: *dhātōḥ pūjārtha*, *anekārthatrād dhātūnām kutrā 'pi çrīyamā-*
ñārthabādhayā 'rthāntaram dyotayati, *kutrā 'pi çrīyamāṇam ere 'ti uktam*, *tadartha-*
dyotī 'ti, — schließt: *evam tridaçā ity ātrā 'pi daçakṛitras trayam iti vākyaḥ* [s. oben p. 224] || *ity ācāryaçrī Hemacandraṇusmṛitā* o 3, 1 || (ohne grāṁ°).

3, 2 172^b: *parasparānyonyeti*, *parasparānyonyetaretare 'ti samāhārāt shashṭ(h)ī*,
na cā 'nyonyaçabdasya svarādy-adamātatrād alpasaratrād ca parasparaçabdāt pūrvam
prayoga āçamkanīyah, — schließt: *kimartha 'yam yoga ity āha pṛishodarādi 'ti çishṭā*
uktarūpās tūr yah prayujyate tadamsaramād anya(d a)pi sarvam siddham || *ity*
ācārya o 3, 2 || (ohne grāṁ°).

3, 3 183^b: *arham²)*, *vṛiddhir ār aid aut*, *vṛiddhiçabdasya samjñatrāt anuvāda-*
vidheyatrena ca parampātah prāpnoti, *ār aid aut ity anūdyā ete vṛiddhisamjñā bhavanti*
'ti, — schließt: *calanam kāvyāpāraviçeshah*, *prāpteh karamam*, *syamdanavilayāv api*
prāptirviçeshau || *ity ācāryaçrī Hemacandraṇviracitāyām vṛihadvr̥ttau laghu-*
nyāse 3, 3 || ohne grāṁ° || *çrī Durlabheça* (s. p. 211) o *vālikhillair īvā 'grataḥ* || es
 folgt eine Erklärung zu *vālikhillair*: *vālair īvā khellyamte*, *çikyāçyādyeti (?) nihpād-*
ya(n)te, *Īçvararivāhe homādikriyām kvrato vrahmaṇah kakshābamdhād Gaurirūpadarçā-*
nakshubhitasya vīryam apatat, *tac ca vṛidayā teno 'tphaṇsītum* [cf. *prāk. pus, plus*] *ārab-*
dham, *tasmāc ca maudhyatve (bra)hmanyam iti bruvāṇā ashṭāçitisahasrasamkhyā riṣhaya*
udatishṭhan, *te catu(r)mukhacaramākramātatenā 'ṁgushṭhapramāṇā abhavaun ity āgamaḥ*.

3, 4 192^b: *gupau dhūpa*, ... (3 aksh. verwischt) *syā 'damātatre 'jugopāyad ity ādi*
sī ... (4 aksh., Loch) *thā 'damtatrābhāve upāṁtyasye 'ti hr̥svatve ajugopayad ity anishṭam*

syāt, vicāyayati, nanu . . — schließt: *etad adhikāryātatrāt yojitaṃ kvaciḍ-graṇāt tu sakarmakatre 'pi bhavati, parivārayante ity atra kvaciḍ-graṇāt kyo 'pi na bhavati || ity ācārya° 3, 4 ||* (ohne gram°).

4, 1 199^a: *arhaṃ, dvir ddhātuḥ, papāce 'ti, atra pamar api dvirvacanaṃ na bhavati, dvir iti vacanāt, nināye 'ti, svarasya pare ity anenā 'pi siddhaṃ nai 'vaṃ kālāpekshayā sthānitrābhāvaḥ*. — schließt: *bhūja nyubjaṃ, nyudga ity atra nyamkrrāditrāt, gaṭraṃ dotraṃ ca, vīrud ity atra nīpātanāt dīrghaḥ || ity ācārya° 4, 1 ||* (ohne gram°).

4, 2 204^b: *āt saṃdhyakṣarasya, nī(r)nīmitta iti uttareṇa saha prithag yogāt, na cīti, glāyati 'ti, guṇa iti sāvrayasaṃjñāsamācraṇād atra guṇābhāvaḥ*, — schließt: *na samastāyā apy ādeṣo 'bhīpreto yadi syāt tadā yādi saptamyaḥ iti krīyate, sthite tu nīrdīṣyamānānām iti nyāyācābdasyādeṣaḥ || ity ācārya° 4, 2 ||*

4, 3 209^a: *arhaṃ, nāmīno guṇo 'kṛjīti, karttati 'nīrdīṣyamānatrāt, rikārasyaī 'rā 'deṣo nanv anekavarṇasarasya (?)*, *aikāropadeṣabalād iti, yad rā guṇa iti sāvrayasaṃjñe 'yaṃ tenā 'tra . .*, — schließt: *payā ichati kyani nīyamena padasaṃjñā kāryānām vyā-vartitatrāt, payasasyati carmmasyati, sine tu satī payasyati carmasyati || ity ācārya-ṣri Hemacandraṇiracitāyām ṣrī siddha Hemacandraḥ bhīdhānatropajña cābdānuṣāsanavṛittau jñāsasya (nyā°!) 4, 3 ||* (ohne gram°).

4, 4 215^a: *arhaṃ, astībruro, nīrdeṣān na bhavati 'ti anyathā kṛi bhvār (!) eva dva-yor upādānaṃ kuryāt, aghaṇ, viśayabhūte iti viśayavijñānādīy adī verīyate, pra|rayam (prave°?) ity atra ca prāḡ evā "deṣe satī yaḥ pratyayaḥ*, — schließt: *eraṃ ca kṛid rīvarṇa-graṇaṃ na kāryaṃ bhavet, satyaṃ kṛita iti nīrdeṣe kṛite kṛitai evā (?) grīhyate, iti saṃ-dehaḥ syāt || ity ācārya° 4, 4 ||* es folgt zwar nicht der Text des in B (s. p. 211) hinter 4, 4 stehenden Verses, wohl aber ein Commentar dazu: *grīhīta Cediṣakara iti Pāṇḍava Bhīmapakshe Cediṣo Duḥṣāsanas taddhastau hi Bhīmena kṛittuḥ (!), dvītya-pakshe tu Cediṣo Dāhatāyaḥ Kārṇaḥ saṃ(sa?) grīhītakaro grīhītarājadeyabhāgaḥ tasmād dhi Mālaveṣaḥ svarṇamaṇḍarikam (°kām?) Bhīmadera ānīdāya || vyākaraṇa-cūrṇiḥ, ākhyātagramthāgram 1651 ||*

5, 1 219^a: *ā°) tumo, ghanaghātya iti, atra kṛitsaṃjñāyām kārakaṃ kṛite samā-saḥ, uḍake riṣṭṛṇām iti, atra ktene 'ti samāsaḥ, tatpuruṣakṛitī 'ty alup, godāya ity atra tu dasy uktam kṛite 'ti sa*, — *bahulam, arthādīr iti ādīpadadhātu (?) grīhyate, sprīhaṇīyā vībhū(tī)r iti, sprīhyate 'syai sprīhaṇīyā vībhūtīḥ, karmatāpannā sprīhyata ity arthaḥ, vyā-pyasya sprīher vyāpyam iti vā saṃpradānasamjñā, vyāpye kelīmo 'tu eva vacanād iti, vīhī vimā paci nītyādeḥ, kelīma ity amūādīko nīyatadhātuvīshayaḥ 'yaṃ tu sarva-dhātuvīshaya ity āha, saṃgate, kṛiyādīkasya jīriṣo nīpātanam na dṛiṣṭam ity āha, jīr-yate*, — schließt: *nanu tatra kvaciḍ-graṇād eva nīyamo bhavīshyati 'ty ācāṇkāḥ || ity ācārya° pañcamasyā 'dhyāyasya vyāse (nyāse!) pr. p. ||* (ohne gram°).

5, 2 223^b: *ṣṛusadavaḥ bhyaḥ, yathā svakālam iti, svakālasyaḥ 'natikrameṇa tathā 'hyatane 'dyatanī, anadyatane tu hyastanī, hyastanīm apī 'chaty anyā iti, na keva-lam bhūtunātre pāroḥkṣhām hyastanīm apī 'ty arthaḥ*, — schließt: *padārthasya vīṣeṣas*

tasmât samuttishṭhati, sthā pa snā tra kaḥ, prakṛitipratyayopadarṣanena yan no 'ktam ity a. || ity ācārya o pañcamasya 'dhyāyasya dvitīyapādanīyāsah || 18 || (ohne gram°).

5, 3¹⁾ 227^a: *vartsyati*²⁾, *sāmānyataḥ siddhānām iti, nanu gamer inn ity-ādīnām saty adhikāre vihitatvāt katham sāmānyataḥ siddhati? satyam, ekadeṣena gamyādigaṇe hi prayāyī 'ty-ādī ca (dāv a γ) jāte(h γ) ṣṭe ity ādi . . , — schließt: nanu bhāre tato yatra māsādan daridrair bhūyate sa ishaddaridra ucyate (°draḥ, procyate γ), vishaye 'pi 'ti, asya napratyayasya vishaye ity a. || ity ācārya° 5, 3 ||* (ohne gram°).

5, 4 232^b: *satsāmīpye, atidiṣyamte iti, atikramya nijam kalam diṣyamta i(ty a γ)rthah, nanu satsāmīpya (°pye γ) sati ve 'ty etāvad eva kriyatām, varttamāne ye pratyayās te sat°pye vā bhavamti 'ti sūtrārthe sādhyasiddhir bhaviṣyati. — schließt: atra tulya-kartṛika iti yathāsambhavam yojyam, ṣaknoṭi 'ti samāpayati 'ty artha iti samarthā(rtha fügt γ hinzu)drārā na sādhyati 'ti ṣakigrahaṇam || ity ācārya Hemacandra-vira-citāyām Siddha Hemacandra-bhūdhānasropajñaṣabdanuṣāsanavṛittau nyāsasya 5, 4, pañcamo 'dhyāyah, gramthāgram 864.*

6, 1 246^b: *arham*²⁾, *taddhito 'nādih, tasmai laukikarādikāṣabdasamdarbhāya tābhyaḥ prakṛitirvṛittibhyo vā hitaḥ, ādyaṁ matam Jainemdrasya dvitīyam Utpala-sya, hitādibhir iti samāsah, — pautrādi vṛiddham (pautrā°apatyam ta iti γ), apatyavata iti viṣeṣyam, — schließt: vṛikam lāti vṛikalī, bāhrādi (dītrādi, karenam pālayati γ) ā karenupālāḥ, sarvatra ata in iti in iti Tandra(y γ)ādigaṇah sampūrṇah || ity ācārya° 6, 1: ohne gram°.*

6, 2 252^a: *rāgādye rakte, ṣuktasya varṇāntarāpādānam (°danam γ) iti, upalakṣhaṇam idam anyeṣām api varṇānām (fehlt γ) varṇāntarāpādānam iha ranjer arthah, — schließt: ṣatabhīṣa iti ṣataṁ bhīṣajo asyāḥ ṣatabhīṣajā camdrayuktayā yuktah kalā (lo γ) 'n lup, jāte ity aṇo bādhaḥ varṣākālebhya ikaṇ punas tadbādha(ko γ) bhartṛu(rtu γ) samdhyā(rya γ)der an || ity ācārya° 7, (! 6), 2: ohne gram°.*

6, 3 260^b: *arham*²⁾, *ṣeṣa, tasyādayaḥ (tasye 'dam iti eyaṇādayaḥ γ) ca tasye 'dam ity arthe ra(vi γ)hitās tataḥ cā 'patyasamūhādīṣh api prāpnuvanti, tadviṣeṣatvāt teshām teshv iti, apatyasamūhādīṣhu anyatropayuktatvāt teshām, na kevalam apatyādīṣhu eyaṇā-dīnām nūvṛittaye ṣeṣādīkārāḥ kriyate, — schließt: gīrer iyo. a(n γ)dhaṣmīya iti amdhī (°ā γ) asmano (yatra fügt γ zu) parrate so 'mdhaṣmā. pṛiṣho°alopah, amdhāṣmā abhi-(ābhi γ)jano nūvāso 'sya || ity ācārya° 6, 3: ohne gram°.*

6, 4 265^a: *arham, ikaṇ (akaṇ γ), tena jīta jaya (tena ākṣhika iti γ), akṣhair jayaṇ dīryam vā ākṣhikah, evam anye 'pi, jayati 'ty-ādī tu vṛittār arthakathanam, vīgrahah, ṣatramtenai 'ca dravyapradhānena, — schließt: ṣālina kaupī (na kaupī fehlt γ), gopa-nīye 'ti, upasthaṣabdena sarvavasthānām madhyabhāgo bhīdhigate, iti guhyapratipathy-artham gopaniyagrahaṇam || ity ā° 6, 4: ohne gram°.*

7, 1 271^a: *yah, prakṛitisāmānye 'ti, prakṛitī(h γ)sāmānyam vishayo 'syā 'nta*

¹⁾ von hier ab auch in 1682 (γ) am Rande, als Glosse, s. oben p. 233 fg.

eva (yasya ata parā γ) 'nupāttah, prakṛitirī(ṣe γ)śho yatra tat (yat γ) pratyayāntaram āya(īya γ)lakṣhaṇam ity a., — rahati ratha (blos raha γ), yugaṁ rahati, manushya iti, akālasamjñe 'ti (°jnake 'pi γ) yugaṁ (yuge γ) manushye bodhari (vodh° γ) na bhavati 'ty a., — schließt: prāyo 'nnam asmi, niyata(blos prāyo niyatenā γ)lingusaṁkhyā iti, ananyayam pulliṅga ekaracanānto adanītaḥ ca, pūrvas tu saṁto (pūrvasrutisānto γ) 'vyayatvād alīṅga(ta γ)ḥ ca || ity ācā . . (wie 5, 4) vṛittau 7, 1: ohne gram°.

7, 2 276^b: tad asyā 'sty a, asti 'ti citi (ce 'ti γ), yadā astiṣabdo dhanārthah tuldā 'stindān ity upapadyate, yadā tu vadyamānārthas tuldā katham deayor ekārthatvāt, ity āha, sāmānyābhīdhāyī 'ti, — schließt: atha bhaishajyādayah, ābuntāḥ striyaṁ dṛiṣyaṁte, te katham ity āha, ajādishr ity ādi, anyathā ghaṇāntatvāt dīḥ syāt || ity ācārya o vṛihadvṛittyavacūranīkāyām (bṛihadvṛitticūrnīkāyām γ) 7, 2: erī Pārçranāthāya namaḥ; ohne gram°.

7, 3 281^b: arhaṁ²⁾, prakṛite, annamayam iti, annaṁ pracuraṁ pradhānaṁ ve 'ty a., ativarttate, iti (fehlt γ) ihānnamayam (°ya γ) ity-ādishu yuktam annāder napuṁsakatvāt, pratyayasya 'pi tatvā 'va vṛittir iti yavāgūmayī 'ty api yuktam eva, — schließt: ṣeshād ve 'ti pakshe 'pi kac na (kan na γ) bhavati, iti pratishedhakaraṇaṁ sārthakam, subhru ity evam-ādibhya iti tu vivaraṇam(ṇa γ) viṣeshavyākhyānānapekṣhā(kṣhayā γ)krītaṁ || ity ā o 7, 3: ohne gram°.

7, 4 289^b: arhaṁ, vṛiddhiḥ (v. svare γ), devikā(deva γ)kevalānām (°lām γ) ere 'ti grahaṇavatiti (°te 'ti γ) nyāyāt, graḥ pādām tān (yvaḥ paḥ γ), nanu vaiyākaraṇah Sauva-ṣvir ity-ādishu vyākaraṇādiṣabdasūlhanakāla eva yatravatebhārvād ivarṇā(rṇo γ)varṇo-yaḥ(varṇayoḥ γ) katham vṛiddhiprāptiḥ? satyam, — schließt: kim hi vacanān na bhavati 'ti, gamakatvāt, naṁ ity annenā (anenā γ) 'samartho ('sāmarthyē γ) 'pi bāhulakād bhavati 'ty a. || ity ācā . . (wie 5, 4) ṣāsanavṛittau (vyākaraṇasya sāroddhāraprakaraṇe γ) 7, 4: ohne gram°.

1686. Ms. or. fol. 1143.

Drei pāda, 1, 2—4, einer anderen, ob etwa von Hemac. selbst verfaßten?, avacūri zu seiner zweiten vṛitti: dieselbe ist der vorstehenden zwar sehr verwandt, aber eben doch davon verschieden.

8 foll. [signirt als 3—10] (16-22 Z., à 75-79 aksh.); ohne Datum; mit zahlreichen Randglossen; die sūtra sind hier gezählt, aber abweichend von der Zählung in der laghuvṛitti.

1, 2 (39 sūtra) 4^b: arhaṁ¹⁾, samānānām, utrā 'naṁtarā-'naṁtaribhāvasambandhe shashthi, dvṛittyā ca vyākhyā, 'naṁtareṇa samānena saha varttamānānām eva dīrghah syāt tena, vā 'gatve 'ty(?)-'ādāv²⁾ ākāraṣyā 'gretanena kāreṇa saha dīrgho bhavati, tene 'ti tṛitīyānirdeṣaḥ sthānītrāpratipattiyarthah; — schließt: ity-ādau svarasya srakīyo sānu-nāsikasvara ere 'ti || 39 || dvitīyah pādah.

1) vorher das Jaina-Diagramm.

2) ob etwa: vā atre 'ty-ādāv?

1, 3 (60) 6^b: *trītiya o sau na ve 'tāv ity ato na ve 'ti edotaḥ padānta ity atah padānta iti, a i u varṇasya tato 'nunāsika ity adhikāratrayaṃ*, — schließt: *prāpikam cai 'taḥ jñāpakam, tena samānānām tena dīrgha ity ādāv āsunna eva bhavati 'ti* || 60 || *iti ṣṛī Hemācārya viracite ṣabdānuṣāsane prathamasyā 'dhyāyasya trītiyapāda viśeṣāḥ*.

1, 4 (84) 10^b: *ata āḥ syādan, atra pratyayāpratyayaṃ ity ity siddhe syādī-grahaṇam . . .*, — schließt: || 83 || *striyāṃ ghuṭīti na sambhadyate, kruṣas tmas triṣ punsi striyāṃ ce 'ty ekayogākaraṇāt nirmīmitta (nirni°) evādeṣaḥ kroshtṛi atra prāy eva trijādeṣe vidamtatvāt diḥ* || 84 || *iti caturthah pādah samāptah*.

1687. Ms. or. fol. 1164.

Ebenfalls Bruchstück einer anderen *aracūri* zur *ṛitti*, resp. *bṛihadṛitti*, zu 5, 1—4; und zwar auch ohne Angabe über den Verf.

13 foll. (18 Z., à 58–61 *akṣh.*), ohne Datum.

5, 1 (174) 5^b: *ulake¹⁾ riṣṭṛaṇaṃ, godāyo vrajati kṛitpradeśas tīkṛitan nāmnī 'ty evam-ādayaḥ* || 1 || *pādābhyāṃ hriyate, 1 gale copyate iti gale-copakaḥ, mūhyaty anene 'ty ātne 'ti mohanūyaṃ karma, snāti tene 'ti snānūyaṃ cūrṇaṃ, evaṃ yānūyo 'craḥ, dīyate tasmā iti dānūyo 'tithiḥ, sampradīyate 'smā iti sampradānaṃ, evaṃ sprihanūyā vibhūtiḥ, samāvarttanṭe tasmād iti samāvarttanūyo guraḥ, evaṃ udvejanūyaḥ khalah, tishṭhanṭy asmīn iti sthānūyaṃ nagaraṃ, evaṃ ṣayanūyaḥ palyanikaḥ* || 2 || *kārakaḥ, pacuḥ, nandanaḥ* || 3 || *ghuro rakṣyate kelimo 'ta eva racanāt jñāyato kṛiṣṭapacye yaṣ ca, bhajyate svayam eve 'ti 1, evaṃ bhiduraḥ, kusulaḥ, chidurā rajjuḥ, bhāsamidi-vidāṃ kartary eva ghuraḥ, karmakartur asaṃbharāt bhāsata ity evaṃṣīlaḥ bhāsurah, evaṃ meduraḥ, kecīt chidibhidor api kartari ghuraṃ ichaṃti, doṣhāṃdhakāra-bhiduro dṛiptāricakṣhuchiduraḥ, iti pacyanṭe svayam eva pacelīmāḥ, evaṃ bhidelīmās tamḥulāḥ, kṛiṣṭe pacyanṭe svayam eva iti* || 4 || *na jīryati 'ty ajaryam, mṛigair ajaryam jarasopariṣṭam sāmānyaviśeṣabhāvena co 'bhayor api prayogo bhavati, tena saṃgatam āryeṇa Rāmā jaryam kuru drutaṃ, ajaryam, saṃgatum no 'stu, ryāvṛittan, ajaritaḥ kaṃbalaḥ, kartarī 'ty eva ajīryam saṃgatena* || 5 || *rocate nañ pūrrāc ca, ryathyate kyap pratyayo vasates tu taryam nīpātyate, rocata iti aryathyam munīḥ, vasati 'ti* || 6 || *bhāvakarmaṇoḥ prāptayoḥ, pakṣhe kartari vidhānārtham idaṃ bhū-gāyati-ramayatiḥyo yapratyaye*, — schließt: || 73 || *kriyate sma kṛitaḥ, karoti sma kṛitarān, prakṛitaḥ kaṭam Deradattaḥ, prakṛitarān kaṭam Deradattaḥ, atra samudāyisyā 'bhūtatre 'pi kaṭāḥkadeṣe kaṭatropacārāt tasya ca nīrṛittatvāt, bhūta eva dhāte-arthah, ityādi karmmaṇy apy anenai 'va ktaktaraṃtan siddhan* || 174 || *iti prathamapādah samāptah*.

2 (93) 8^a: *evaṃ¹⁾ ṣuṣṛure, aṣṛāri, aṣṛūyate 'ty-ādi, anye tu ṣṛādibhyo bhūtā-mūtre krasum eve 'śṭāṃti ('ch°), na parokṣhā(°)hyastanām apī 'chaty anyah . . .*, schließt:

¹⁾ vorher das Jaina-Diagramm.

nāma ca dhātugam āha Nirukte vyākaraṇe ('akataṣya ca tokam, yan na padārthaviçesha-samuttham | pratyayataḥ prakṛiteç ca tad ūhyam, iti || 2 || 93 || dvitīyapādasya 'vacûriḥ.

3 (141) 11^a: *anena¹⁾ sāmānyataḥ siddhānām pratyayānām bhaviṣhyaddhātva-arthabhā vidhīyate, gamiṣhyati 'ti grāmaṁ gami, inn auṇādikaḥ sati prāpto vartsyati bhavati ūyāmā bhāvī prasthāyī . . , schließt: sūthānam, īśhad utthānam, duṣhpānam payo bhavati, supānam, īśhat pānam . . . khaloparādo yogah || 141 || tṛtīyapādasya 'vucuriḥ.*

4 (91) 13^b: *bhūturac 'ce ty usyā 'parādah, kṣiprārthene 'ti vaktavye bhaviṣhyanti, vacanam çrastanīṣhaye 'pi bhaviṣhyanti yathā syād ity evam-artham dvīyor upapadayoh saptamy eva bhavati . . , schließt: anye çakūdishu ghaṭānteshu svarīpopapadeshr ere 'chamti, na tudartheshu, atādarthīyārtham ukriyopa(pa)dārtham ce 'dam prastīyata iti || 91 || (ohne sonstige Schlufsmarke als: cha || çrī, çubham bhavatu ||*

1688. Ms. or. fol. 1172.

Hemacandra's līṅgānuçāsanam, in 8 §§, mit 140 vv.

3 foll., gezählt als 23—25 (19 Z., à 69 aksh.): ohne Datum.

1 (17) 1^a: *pulliṅgam: pulliṅgam¹⁾ kaṭanathapubhamayarashasasnr-amtam iman-alau ki stiy na-naḍau ghaghāṇau dah kir bhāve kho 'kartari ca kah syāt || 1 || husta-stanau. — schließt: giri çīçru jāyu karshvo hāhā hūhūç ca nagnahū granut pād-açmānāv(uçmātānāv pr. m.) ātmā pāpmasthemoshmayukshmāṇah || 16 (! 17) ||*

2 (34) 1^b: *strīliṅgam: strīliṅgam yonimad vāmri senā rullī taḍin niçim | rīci tumdrā vaṭu grīvā jīhvā çastri dayā diçim || 1 ||, — schließt: karṇāntu (ndu?) kacchū tanu rajju vañcu snāyur jahūḥ sīmadhurau sphig arvāk, dvār dyodivau srak tvag ṛicah çarad rāvç chardir darat pāma dṛishad dṛiço nanḥ || 34 ||*

3 (24) 2^a: *napuṇsakam: na la sru ta tta saṁyukta raruyāmtam napuṇsakam, vedha-ādīn vinā saṁtam dviṣvaram mann akartari || 1 ||, — schließt: māṇḍiksha-viksham atha sakthi çayātu yātu svādv āçu tumburu kuçeru çalātu cātu | saṁyat-kakun-mahad-ahāni pṛishat-purītat-parrāni roma ca bhasac ca jagal lakṣma || 24 ||*

4 (12) 2^a: *pumstrīliṅgāḥ: pumstrīliṅgaç caturdaçe 'ṁke çamkur niraye ca durgatiḥ | dormūle kuksha ākare gaṁjo bhūruhi bānapippalau || 1 ||, — schließt: hanv-ākhū karkamdhuh siṇdhur mṛityur manv-āvaṭ(r)-ervārī | ūruḥ kamduḥ kākūḥ kishkur bāhur gavedhū rā gaur bhāḥ || 12 ||*

5 (36) 3^a: *pumnapuṇsakaliṅgāḥ: pumnapuṇsakaliṅgo 'bjaḥ çamkhe padmo 'bjusaṁkhyayoh | kaṇso 'puṇsi kuço barhīr bālo hrīberakeçayoh || 1 ||, — schließt: kambuḥ saktur dārv agurur vāstu palāṇḍur liṅguh çigrur dos tīvūḥ sūdhv atha bhūmā vema prema vrahma garul lomā rihāyuh karmā 'shṭīvat pakṣma dhanur nāma-mahimnī || 36 ||*

¹⁾ vorher das Jaina-Diagramm.

6 (6) 3^a: *strīnapuṇśakalīṃgāḥ; strīklīvayor nakhaṃ cuktan viçvaṃ madhukam aushadhe | māne lakṣaṇaṃ madhau kaṭpaṃ kroḍo 'ṅke tiṃḍukaṃ phale || 1 ||*, — schließt: *sthālikadalyau sthālajālapittalā|ye (del.²) golāyugulyau baḍiṇaṃ ca charāṇi ca | ālābu jāmbū 'ḍur ushaḥ sarah sado rodo-rcishī dāma guṇe trayatḥ tayaḥ || 6 ||*

7 (6) 3^a: *svatas-trilīṃgāḥ; svatastrilīṃgaḥ sarako 'natarshe çalulāḥ çale | karako 'blopale koçāḥ çimbā-khadgopidhānayoḥ || 1 ||*, — schließt: *nālapraṇālapaṭalār-galaçṛiṃkhalukamulāḥ pūṭirahetau | kulaçakatāḥam shasṭi reṇr ishul || 6 ||*

8 (6) 3^a: allgemeine Bestimmungen, *paralīṃgo dvayandro 'ñçi de-'rtho rācyarad apatyam iti niyatāḥ | astryāropabhāve guṇarṇitter āçrayād vacanaḥ || 1 ||*, — schließt: *niḥçeshunāmaliṃgānuçāsanāny abhisamīkṣhya saṃkṣhepāt | ācārya Hemacandraḥ samadṛibhad anuçāsanāni liṃgānām || 5 || iti liṃgāni samāptāni*. Es folgen hier nun noch zwei Zugaben:

1. etwa 50 prosaische Regeln, durch | abgetheilt, aber ohne Numerirung; beg.: *svarūpaṃ çabdasyā 'çabdasamjñāsu, sacārdvadikçabdebhyo janapadasya, rītor vṛiddhimadvidhārayavebhyah searasya hrasvadīrghaphutāḥ*, — schließt (3^b): *aparādāt kvaçid utsargo 'pi, nā 'niṣṭhārtthā çāstraprakṛitir iti || cha || graṃthāgraṃ 204 || iti nyāyasūtrāṇi samāptāni || cha ||*, und

2. ein am Schluß als: *pullīṃgaṃ ka-ta-ṇe 'ty-ādiprathamāçlokāvacāriḥ || graṃtha 30 ||* bezeichneter Abschnitt; beg.: *kādayo 'kārāṇtāḥ svr iti prīthak saṃtanīrdeçāt kaṭādyamtaṃ ç u ity etadantam ca nāma paṇ°*, — schließt: *akarturi ce 'ti kiṃ? jñāti 'ti jñā parshat || 30 ||*

1689. Ms. or. fol. 1170.

Dasselbe Werk, hier nur 136 vv.; am Schluß als *navaliṃgasūtrāṇi* bezeichnet; ohne die Zugaben hinter § 8.

7 foll. (13 Z., à 39 *aksh.*), ohne Datum, *Dayāladāsena lipikṛitaṃ, Argralapuramadhye*; corrigirt und interpungirt.

1 (17) 2^a, — **2** (33) 3^b, — **3** (24) 4^b, — **4** (12) 5^a, — **5** (35) 7^a, — **6** (6) *ibid.*, — **7** (6) 7^b, — **8** (5) *ibid.*, schließt: *samadṛibhad anuçāsanāni liṃgānām || 5 || iti navaliṃgasūtrāṇi samāptāni*.

1690. Ms. or. fol. 1169.

Dasselbe Werk; ebenfalls ohne die Zugaben hinter § 8.

7 foll. (13 Z., à 39 *aksh.*), ohne Datum, *Dayāladāsena lipikṛitaṃ | cha | idaṃ graṃtham || cha ||*; wohl eine später als **1689** von demselben Schreiber gefertigte Abschrift; es sind nämlich hier die Fehler vermieden, die in **1689** erst durch Correctur beseitigt werden.

1 (17) 1^b, **2** (33) 3^a, **3** (24) 4^a, **4** (12) 4^b, **5** (36) 6^a, **6** (6) *ib.*, **7** (6) 7^a, **8** (5) *ib.*

1691. Ms. or. fol. 1173.

Dasselbe Werk, nebst Hemacandra's eigenem Commentar dazu, *ācāryoçrī-Hemacandra-viracitaṃ svopajnatīṅgānuçāsanavivaraṇam*; ohne Zählung der Verse, für deren jeden jedoch je am Schlufs das Metrum angegeben wird, und ohne die Zugaben hinter § 8.

72 foll. (15 Z., à 55 aksh.); *granthāgraṃ* 3284 || *cha* || *saṃvat* 1654 *varshe* *ām* so sū di 6 *lpakshītaṃ* (*likhitam*! *lpa* für *lya*) *maṃ*° *Govaradhana* || o ||; incorrect, 1692 (a) ist weit besser.

1 bis 15^a, Masculina: *namo*¹⁾ *jīnāya* | *arhaṃ* | *çrī siddha Hemacandra-vyākaraṇanīreçitāni līṅgāni* | *ācārya Hemacandro vivṛiṇoty arhaṃ* (!) *namaskṛitya* || 1 || *līṅgānuçāsanam aṃtareṇa çabdānuçāsanam nā 'rikalam iti sāmānyaviçeshalakṣaṇā-bhyām līṅgam anuçishyate: pulliṅgam ka-ta-na-tha-pa-bha-ma-ya-ra-sha-sa-s-u-u, kādāyo 'kārāntā grīhyaṃte, snv iti pṛithak saṃtanirdeçāt, nāme 'ti vakshya-māṇam iha sambadhyate, ku ta nu tha pa bha ma ya ra sha sa ity etad-aṃtam & u u ity etad-aṃtam ca nāma pulliṅgam syād bhavet, kāmṭa: ānakah paṭahah dumdubhiç ca, sthāsukah açvābharaṇam varcaviçeshah . . , — schliesst: evaṃ çesheshv api līṅgeshu svaravyaṃjanāntakramo jneyah, pathyā 'ryā, iti pulliṅgam samāptam* ||

2 29^b, Feminina: *strīlīṅgam yoni . . diçām* || *nāme 'ti smaryate yonimadā-(dī)nām nāma strīlīṅgam bhavati, yoniman nāma puru(shī) strī pī* (fehlt a) *rāmā vāmā, savyādishu tv asya yathāprāptam eva, yad āha: vāsam sarye pratipe va, draviṇe vā 'tinu-(sum)dure, payodhare (hare fügt a hinzu) kāmē vidyād vāmām api striyām, vāmī çrigālā vaḍarū, vāsabhī-karabhīshu ca, nīrī nīruh (nārī bhārūh a), yoshā yoshit, aṃganā kāmṭā, purāṇdhriḥ, devī . . , — schliesst: chardisho dvisvarasamṭutvān nupuṇsakatve ca prāpte vucanam, imdravajrā.*

3 44^a, Neutra: *nalasruta . . nupuṇsakam, nāme 'ty anuvartate, nāṃtam lāṃtam svamṭam tāṃtam trāṃtam* (ttā° a) *saṃyuktā ye rā-ru-yās tadamṭam ca nāma nupuṇsakalīṅgam syāt, nāṃtam: ajīnam carma, vyasanam vipattyādi . . , — schliesst: lūlāmasya tu pṇṇnupuṇsakatvaṃ vakshyate, vasaṃtatilakā.*

4 49^a, Masc. Fem.: *pum . . çamkuḥ, caturdaçe 'ṃkasthāne vartamānāḥ çamkuçabdhah strīpuṇsalīṅgah, ayam çamkuḥ, iyaṃ çamkuḥ, caturdaçam aṃkasthānam, yad āha: ekaṃ daça çatam asmāt sahasram ayutam tataḥ param lakṣam prayutam koṭim athā 'rbudam ajnam (abjam a) kharva(°ṃ a)nikharvam ca | tasmān mahāsārojam çamkum surityam (°tām a) patim tatas tv anyām (amtyam a) madhya(ṃ a) parārdham āhur yathottaram daçaguṇam tatajnā (tūjñāḥ a) || puṇsi Vyādih, striyām Vāmanah . . , — schliesst: anyas tu prabhūyām api bhāḥçabdhah s-aṃtah, puṇlīṅga eva ve 'ty āha, ritāna(ṃ).*

¹⁾ vorher das Jaina-Diagramm.

5 63^a, Masc. Neutr.: *pumnapuṣsakaliṅgo 'bjaḥ ṣaṃkhe | abjaṣabdah ṣaṃkhe vācye pumliṅgo, napuṣsakaliṅgaḥ ca, abja(h) abjaṃ ṣaṃkhaḥ, anyatra tu . . , — schließt: ayam nāma, idaṃ nāma, setā, (saṃjñā a) ('ākaṭāyanah, amam yahiṃā (ayam ma^o), idaṃ mahima, mahatvam, Durgā(hⁱ), mattamayūram || cha ||*

6 66^a, Fem. Neutr.: *striklivayor nakham ṣuktan | ṣuktan gaṇḍha-dravyaṛiṣhe nakhaṣabdah strīnapuṣsakaliṅgaḥ, nakhī nakham ṣuktīḥ, yad Gaṇḍah: striklivayor nakham ṣuktan nakharam pumnapuṣsakam . . , — schließt: catuṣṭaye kashāyāḥ, catuṣṭayi ṣabdānām pravṛttiḥ, catuṣṭayam ghyātam (dhyānam a), upajātiḥ.*

7 68^b, dreigeschlechtig: *a(fehlt a)svatas-triliṅgaḥ sarako 'nutarshe, svato 'nanurācyaraṣāt anutarshe madhyapāne vācye sarakaṣabdas triliṅgaḥ puṃstrīnamasakaliṅgaḥ, sarakah sarakā (a, fehlt hier) sarakam . . , — schließt: ayam ishuh, iyam ishuh, idam ishuh, ṣarah, trayo 'pi ('ākaṭāyanasya; saṃkīrṇavipulā vṛttam || svatas-triliṅgaḥ samāptāḥ.*

8 72^b, Allgemeines: *paraliṅgo draṇḍvah, draṇḍrasamāso draṇḍra-syai 'va yat param uttarapadam tatsamānaliṅgo bhavati . . , aṅṇī tatparushah samāsaḥ paraliṅgo bhavati, — schließt: . . yushma(d a)smac ca syur alīṅgah, padam rākyam arjyam ve 'ty asaṃkhyāṃ ca tad bahulām; ravipulā; niḥṣeṣha . . liṅgānām ity ācāryaṣṛi Hemacaṇḍraviracitam svopajñāliṅgānuṣā(sa)navivaraṇam samāptam iti.*

1692. Ms. or. fol. 772 (a).

Derselbe Commentar nebst der Glosse des (Crīvallabha¹⁾), genannt *durgapadaprabodha*, verfaßt 1661 (AD 1605) in *Yodhapura*, unter König *Sūryasinha*. — Der Text in der Mitte, die Verse gezählt; darüber und darunter der Commentar, über und unter diesem wieder die Glosse. In letzterer werden die Wörter sehr häufig, in höchst interessanter Weise, durch solche aus dem *loka*, d. i. aus der modernen Volkssprache, erklärt. — Ohne die Zugaben hinter § 8.

128 foll., die Seite bis zu 9 Z. (à 46 *aksh.*) Commentar, und bis zu 8 Z. (à 50 *aksh.*) Glosse: *saṃvat 1663 varshe jyeshṭha su di 5 gurū lakhitam Khecarapure ce o Lalajikenya ||*

1 (17) 29^b: die Glosse beg.: *svasti²⁾ 'ṣṛīdāyakaṃ devanāyakaṃ Cāṇṭināyakaṃ | sadbuddhidāyakaṃ cāstrakārīnām praṇipatya ṣaṃ || 1 || Jñānavimalapāṭhakaṣishya-ṣreṣṭh(h)aiḥ pratamyate | durgapadaprabodho 'yam 'ṣṛi Crīvallabhavācakaiḥ || 2 || 'ṣṛi Hemacaṇḍrasūrinḍrakṛita(n) liṅgānuṣāsanam | vartate yad varam tasya vṛttidurgārthabodhakah || 3 || tribhiḥ kulakam || nāmakoṣhādiṣāstrāṇi pradīṣyā 'bhivimṛiṣya ca | kṛitā 'smi (?) laukikī vārttā krā 'pi saṃskṛitarāg iha || 4 || iti paryāyam atro 'ktā na cāstrām-tarahumḍikā | vidvannukhyā iha graṃthe graṃthagauravabhīrubhiḥ || 5 || tatvā "dau kāmṭaṣabdaburgapadārthah | aṣṛābharanam iti mukhiyāraṇaū carcāriṣeṣha iti, hasta-*

¹⁾ Schüler des *Jñānavimala*.

²⁾ vorher das Jaina-Diagramm.

bimban lōke hāthaü iti prasiddhiḥ, phalāder budbudaç ce 'ti, — v. 1 bis 15^b, — schließt: vrahme 'ti tattvarūpam, iti çrī Jnānavimulopādhyāyaçishyarācanācārya(Çrīvallabhagaṇvīracite çrī Hemacandraçāryavīracitaliṅgānuçāsanavṛittidurgapadaprabodhe puṁliṅgaṁ samāptaṁ ||

2 (33) 57^a: *atha strīliṅgavṛittau durgapadārthāḥ vyākriyaṁte, puruṣhī 'ty atra jāter ayānta nityastrī çūdrād iti sūtreṇa dhī, asye 'ti rāmaçabdasya sarye iti dakṣiṇetare . ., — schließt: vilokane, dīkshate iti vilokayituri || 33 || iti çrī Jnānavimala . .*

3 (23) 82^a: *pānam iti madyapānam, saktau iti āsaktau kāmcanāre iti, — schließt: vāladhīr iti lōke puṁcha, lakṣme 'ti cihnam, vājī 'ty açraḥ || 23 || iti çrī Jnāna . .*

4 (12) 88^b: *ayam iti çamkuçabdaḥ, kacha iti sajalapradeçaḥ, vīrud iti lutā, sairibhe iti mahiṣe, jhīmṭī 'ti lōke kaṁṭṣelaü, rāñir iti vāk, — schließt: triṇadhānya-riçeshu iti lōke baratī, ayam iti goçabdaḥ || 12 || iti çrī Jnāna . .*

5 (34) 110^a: *padmake iti pudmakanāmnī gaṁdhadravye phaṁjikāyām iti oṣadhiriçeṣe, — schließt: taṁturāyopākaraṇam iti lōke vāsanī iti prasiddhiḥ, narṁe 'ti krīdāçakunau iti pakṣiṇī vyāpyam iti kārakabhedāḥ || 34 || iti çrī Jnāna . .*

6 (6) 114^b: *çuktir iti nakhanāma gaṁdhadravyaṁ nakhare iti lōke nakha athavā naha iti prasiddhiḥ, — schließt: tatra catuṣṭayāçabdānāṁ pravṛittir iti jāti-guṇadravya-yudrichā-lakṣaṇāç catasraḥ çabdānāṁ pravṛittaya ity arthaḥ || 6 || iti çrī Jnāna . .*

7 118^b: *çrāvidromāṇī 'ti lōke sehalārī çīlī, çrāvidhī 'ti sehalānāmnī meghapāśhāne iti gadā iti prasiddhe, — schließt: mṛidādikuṭe lōke thūbhu, mahiṣhī çīçau iti padḍa-kanāmnī, iti çrī Jnāna . .*

8 (5) 128^a: *paraliṅga iti parasya paravat liṅgaṁ yasya sa paraliṅgaḥ, draṇḍvaḥ samāsa iti, itaretarayogo draṇḍvasamāsaḥ, — schließt: ubhau patākāvācakanu svasraliṅgau ca || 5 || iti çrī Jnāna . ., samāpto 'yam çrīdurgapadaprabodhaḥ || çrīmad Yodhuparadraṇḍge Sūryasiṅhamahāpatau | prājyārājyaçriyaṁ çaçrach(r)isūriprabhutodaye || 1 || bhūmi-shaḍ-rasa-tuṅgiçā 1661 saṁkhye varshe sukhādhiḥ | māsi kārṭtikike kāmte sudīne saptamīdīne || 2 || putrīvenasurī vrāhmī çaranyam vrahmaṇaḥ çritā | vidyādhikeyaparābhūtā yeshāṁ te jayamtr amī || 3 || Jnānavimalanāmāna upādhyāya-guṇāçrayāḥ | tarkasāhityasiddhānta-pramukhagraṁthasaddhiyaḥ || 4 || teshāṁ çishyavaraḥ çakre çrī Çrīvallabhavācakaḥ | durgapadaprabodho 'yam prakṛtājñāna-heture || 5 || çrīHemacandraçūrinḍrakṛite liṅgānuçāsane | vidyate yā çubhā vṛittis tasyā durgārthabodhudaḥ || 6 || shaḍbhūḥ kulakaṁ || vihitō 'sti vinṛiçyā 'yam çāstravṛindam anekaçaḥ | tathā 'pi vitathaṁ yat syāt tac chodhyaṁ vibudhair iha || 7 || sahasradvityaṁ graṁthamānamātroditūṁ çubhaṁ | gaṇanayā ca varṇānāṁ anumityā 'vasīyate || 8 ||*

1693. Ms. or. fol. 1174.

Auszug (uddhāra) des *Jayānaṁdasūri* aus Hem.'s Comm. zum *līṅgānuçāsana*. Die Verse des Textes voll aufgeführt und numerirt. Ohne die Zugaben hinter § 8: ja es fehlt hier sogar auch 8, 5.

19 foll. (17 Z., à 56 aksh.), ohne Datum; gut.

1 5^b, Mascul.: *arham*¹⁾ || *çrî siddha Hemacandra vyākaraṇanivēcatāni līṅgāni | ācārya Hemacandro vivṛṇoty arham namaskṛitya* || 1 || *pulliṅgam . . kartari ca kaḥ syāt* || 1 || *ka ṭa ṇa tha pa bha ma ya ra sha sa ity etadaṁtaṁ s n u ity etadaṁtaṁ ca pulliṅgaṁ syāt, kādayo 'kārāntā grīhyante, s n v iti prithag samtanirdeçāt, nāme 'ti vakshyamāṇam iha sambadhyate, kāntaḥ, ānakataḥ (!) paṭaho dṛṇḍubhiḥ ca, varāṭakaḥ padmakarnikā, pakshakaḥ grīhasya pāṛṣadvāraṁ, — schließt: ūshmā samtāpaḥ samṛiddhiḥ ca, yakṣmā kṣayarogaḥ.*

2 9^b, Fem.: *strī . . diçām* || 1 || *nāme 'ti smaryate, yonimadādināṁ nāma strīliṅgaṁ syāt, puruṣi strī nārī strī, imdrāṇi, urvaçī . . , — schließt: churdiḥ vāntiḥ, darat mlechajātīḥ, pāmā kachūḥ, dṛishat pāshūnāḥ, dṛik locane, nauḥ turī.*

3 12^b, Neutr.: *nala . . kartari* || 1 || *nāntaṁ lāntaṁ stantaṁ tāntaṁ ttantaṁ samyuktā ye ra-ru-yās tadantaṁ ca nāma napuṁsakam syāt, nāntaṁ: 'jinam (! aji") bhājanam kāncanam, lāntaṁ: cakravālāṁ, — schließt: lalāmaṁ syāt lalāmarat.*

4 13^b, Masc. Fem.: *pumstrī . . pishphalau* || 1 || *vaitālīyaṁ, caturdaçe 'mka-sthāne çanḥkaḥ pumstrīliṅgaḥ 'yaṁ (ayaṁ!) çanḥkaḥ iyaṁ çanḥkaḥ, ekaṁ daçu çatam ity ādi, niraye durgatīḥ, dormile kakshaḥ, — schließt: bhāḥ kāmṭiḥ.*

5 17^b, Masc. Neutr.: *pumna . . keçayoh* || 1 || *'bjaḥ (abjaḥ) çanḥke 'bje sam-khyāriçeshe, — schließt: tathā dvitīyāṁkasambandhat pulliṅgā api jneyāḥ.*

6 17^b, Fem. Neutr.: *strī . . phale* || 1 || *çuktan gaṇḍhadravyariçeshe nakhāḥ striklivaliṅgaḥ, strīklīva iti sarvatra yojyaṁ, — schließt: yathai 'te çabdūḥ strīṭve tathā dvikāṁkayogāt klīratve 'pi jneyāḥ.*

7 18^a, Masc. Fem. Neutr.: *svatas tri . . pidhānayoḥ* || 1 || *svato 'nanuvācyavaçāt 'nutarše (anu") madyapāne sarakaṁs trilīṅgaḥ, çalalāḥ çvāvidromaṇi, — schließt: reṇuḥ 3, dhūliḥ, ishudhūḥ 3, çarah.*

8 19^b, Allgemeines: *paraliṅgo . . vacanaṁ liṅge* || 1 || *dvaṁdrasamāsaḥ paraliṅgaḥ, dvaṁdvasyai 'va yat param uttarapadaṁ talliṅgaḥ, sa ca samāhārād . . , — schließt: tena Kāthānāṁ dharma āmnāyo vā Kāṭhakaṁ, Kāpālakam (Kālūpa?) ity-ādi || 4²⁾ || iti çrīliṅgānuçāsanoddhāraḥ paramagurubhaṭṭārakaprabhuçrīJayā-nāṁdasūribhiḥ kṛtāḥ sampūrṇaḥ samāptaḥ ||*

1694. Ms. or. fol. 1171.

Kurzer Commentar zu *Hem.'s līṅgānuçāsanam . .* Fragment.

8 foll. (18 Z., à 90 aksh.); fol. 8 resp. enthält überhaupt nur eine Zeile, bricht ab.

Beg.: *sarasvatyai*¹⁾ *namah, arham, pulliṅgaṁ ka ṭa ṇa . .* || 1 || *ka . . sa ity etad-aṁtaṁ, s n u ity etad-aṁtaṁ ca nāma sāmānyena pulliṅgaṁ syāt, kāntāḥ, āna-kaḥ, sthāsakaḥ, narakāḥ, ityadi; tāntāḥ . . ; — pulliṅgaḥ (17) 2^a, — strīliṅgaḥ (33) 4^a,*

1) vorher das Jaina-Diagramm.

2) v. 5 wird hier nicht erwähnt.

— *napuṇsakalīṅgaḥ* (24) 5^b, — *punstrilīṅgam* (12) 6^a. — *punnapuṇsakalīṅgo* bricht mit dem Text von v. 33 ab.

1695. Ms. or. fol. 1176.

ācārya Hemacandra-sropajno-ṇādigaṇasūtroddhāraḥ, in 599 sūtra nebst *sropajnoṇādigaṇasūtravivaraṇoddhāra*.

22 foll. (1-5 Z. Text, à 49 aksh. und 24-27 Z. Comm. à 76 aksh.): *ṣrī Tapagachābhrajagat|sākshi ṣrī Vijayadānasūrinām | pādābjayugmasevī | samalekhid Dharmmasāgarāhrugaṇiḥ || 1 || vedābhrarasarātrīṣa [1604] varshe māse nabhasy api | ṣyāme pakshe ca bhūteshtā | -tithau jire ca tishyabhe || 2 || cūbham bhavatu lekha-kapāthakayolī | lekhanīyo na kenā'pi graṇtho 'syā upari prateḥ | vyastibhūtā yoto (yato²) 'lekhi | mayā samjānatā'pi ca || 1 ||* was folgt, ist mit kleinerer Schrift geschrieben: *amṭargatāni sūtrāṇy etāni prithak kṛitāni paṭhanārtham | ṣeshāni vivaraṇamṭargatāni viduṣā 'raseyāni || 1 ||*

Text beg.: *kṛi¹) vā pā ji svadi sādhy ācod(?) dṛi snā sam jāni rahī ṇbhya uṇ 1, aḥ 2, kṛigau dre ca 3, kanigadimaneḥ sarīpe 4, rītash tīt 4 (5!), kic ca 5 (6!), ad upāṇtya rīdbhyām aṣ cā '(ṇ)te 7.*

Comm. beg.: *namah¹) ṣrisarrajnāya | ṣrisiddha Hemacandrayākara(ṇa)ni-vecitām uṇādīnām | ācārya Hemacandraḥ karoti vivṛitiṁ prañanyā 'rhaṃ || 1 ||* *kṛi-vā-pāṃ karotyādibhyo dhātubhyaḥ saty arthe vartamānebhyaḥ sampradānāpādānābhyām anyatra kārake bhāve ca samjānyām rishaye bahulam uṇ pratyayo bhavati, dukṛiṇṅ karāṇe, triḡt hūṣāyām vā, nīranubandhagrahaṇe sāmānyagrahaṇāt, karoti karoti kṛiṇoti vā kārūḥ, kārī, nāpītādih.*

Text schließt: *anaso rahēḥ kṛip saṣ ca dāḥ || 99 ||*

Comm. schließt: *anaso vaṃ, anaṣṣabdapiṇvāt, rahī prāpaṇe ity asmāt kṛip pratyayaḥ, sakūrasya ca dō bhavati, ano rahati 'ti anaḍvān vṛishabhaḥ || 99 ||*

1696. Ms. or. fol. 1175.

Das *Haimavibhrama²)sūtram*, in 21 ṣloka, mit dem Comm. (*tattraprakāṣikā*) des *Guṇacandra*, Schülers des *Derasūri*.

12 foll. (17-19 Z., à 41 aksh.): *mahopādhyāya ṣrī Dharmasāgaragaṇitachishya Ṣrutasāgaragaṇinā 'lekhi* am Schlufs des Textes, *iti sakulavācakaḥ kṛacakra-vartimāhopādhyāyaṣrī 6 Dharmasāgaragaṇicaraṇāmbhojacaṇcarikāyamaṇaṣishya-Ṣrutasāgaragaṇinā 'lekhi ta(t)tvaprakāṣikā sasūtravṛittih sāvācanārtham* am Schlufs des Commentars.

Text beg.: *kasya¹) dhātos tirādīnām ekasmin pratyaye sphāṭam | paraspara-viruddhāni rūpāni syus trayodaṣa || 1 || agnibhyaḥ pāṛthivebhyaḥ ca prathamāṇṭam pada-*

¹) vorher das Jaina-Diagramm.

²) s. den *Kātantravibhrama* in 1632.

drayam | eshe 'ti nai 'tad abantam pramasye 'ti ca sadhutā || 2 || bharetām iti çabdo 'yam bahutve vartate katham | yāgaḥ shuṣṭ(h)āsamāsaḥ syāt pañcamī parratān na tu || 3 ||

Schol. beg.: *maho*¹⁾ *pādhyāyaçrīḥ Dharmasāgaragaṇigurubhyo namaḥ | nikhilajagadekaçaraṇam bhavyāmbhoruharikāçanapaṭiṣṭ(h)am, mohāndhakārabhiduram çrī Virārkaṁ paraṁ nammi || 1 || Rishabhādyaṁ stavīmy anyān vighnasamghātaghātakān, surāsuranarārādhyān muktīmārgaprakāçakān || 2 || . . . eande rāṇāṁ varapradāṁ || 3 || . . . jayati çrī Devasūriraraviḥ || 4 || sukhaprabodhikā vṛttī rūpasiddhisamanvitā (s. p. 221) | siddha Hemānusāreṇa kriyate taṁtravibhramah || 5 || kasya dhā°, vyākhyā, k. dh. t. e. sambandhiny ekasmin pratyaye parasparsasamprīktāni trayodaça rūpāni syur iti praçne.*

Text schließt: *aryādhyo 'samastam syād ye yeshāṁ cakrīre padam | aksherapayas tathā ca 'nyad aksherayam amīrayam || 21 || iti çrī Haimaribhramasūtram ||*

Comm. schließt: *tathā co 'ktaṁ sugrihātānāmadheyāḥ çrī Siddhasenadīrā-karapādāḥ: svedam samudrahati jṛṁbhānam ātānoti nīdrāyate kim api jalpati vastu-çanyam | āçā vilokayati kham punar eva dhātṛṇ bhūtāni bhūta iva du(r)vadakaḥ sabhā-yāṁ || 1 || iti jñātrā etad anuto (!) viltheyam ity, utam prasamgena, akāri Guṇacamdreṇa vṛttih sraparahetare | Devasūrikramāmbhojacamcarikeṇa sarradā || 2 || kṛitre 'ttham racanāṁ panyam yan mayā 'ptaṁ sumīrmatam | pāram çabdodadhes tena sarradā janatipriyāt (?) || 3 || mayā 'tra matimāndyād ya(t) kīṇcud ūne yathā tathā | prasāda-buddhim ādhya çodhyam te (?) çabdavedhibhiḥ || 4 || shaṭṭarkakarkaçamatih karicakravartī çabdānuçāsanamahāmbudhipāradīçrā | çishyāṁrujaparakarāja (jṛi?) mbhānacitrabhānāḥ*

Kakkalla eva sukrīti jayati sthīrāyāṁ || 5 || iti paṇḍitapaṇḍarīkeṇa çrī Kakkallo-padeçena tat(t)raprakāçikā vṛttih çrī Devasūripādapadmaopajīrṇā Guṇacamdreṇa sraparopakārārtham çrī Hemacamdravyākaraṇābhiprāyeṇa prāṇāyī ||

2. Lexikographie.

1697. Ms. or. fol. 870 (A).

anekārthamañjarī in vier *adhikāra*; s. Burnell Tanjore Cat. p. 50^b. *Rājendra L. M. Notices* 4, 28, Zachariae *Çāçvata* p. x fg.

11 foll. (11 Z., à 33 *aksh.*); ohne Datum; modern, incorrect.

1 (93) 7^a: *çlokādhikārah, çrīg. n. | çabdovvodhir yato 'naṁtuh kuto 'py agadam ayyayāt | svānubodhaikamāyā tasmai vāgātmane namaḥ || 1 || sārvasvatyā(h) prasūdena karir baddhāni yat padam | prasiddham ca 'prasiddham ca tat pramāṇam ca sādhu ca || 2 || çiram*²⁾ *bhadram çivah çambhuh çivā gaurī çivā bhayā | çivah kālāḥ çivā kroṣṭrī bhared āmalakī çivā || 3 || harir īndro harir bhānur harir vishṇur harir marut | harih sīṁho harir bheko harir rāji harih kapiḥ || 4 || gaurī çivapriyā proktā gaurī gorocanā matā | gaurī syād aprasūtā strī gaurī çuddhodbhavānrayā || 5 || harir*

¹⁾ vorher das Jaina-Diagr.

²⁾ s. Aufrecht Cat. 182^a, *Çāçvata* v. 1 (ed. Zachariae).

añçur harir bhànur (*bhànur* B) *harih sono harir yaçah* (*yamah* B) | *harih çukro harih çarvah* (*sarpah* B) *sarva*(*svarṇa* B)*varṇo harih smṛitah* || 6 || *dr̥iḥ-dṛiṣṭi-didhītaḥ-sarga-raḡra-rāg-bāṇa-rāṣhu* | *bhūmau paçau ca vidvadbhir goçabdo daçasu smṛitah* || 7 || *madhu* 8, *kshudrā* 9, *rāha* 10, *hāra* 11, *bhāra* 12, *kutha* 13, *kutapa* 14, u. s. w. ohne irgend welchen rothen Faden als den, dafs jedes Wort einen *çloka* für sich hat: dasselbe steht im Nominativ, die Bedeutungen im Locativ oder auch im Nom.: — schliesst: *kharjūram viçrayodhikā* || 93 || *ity anekârthamañjaryām çlokādhikārah* ||

2 (68) 9^b: *ardhaçlokādhikārah*, *vaṭo rapra(h) piti rapro raprah kedāra era ca* |, — schliesst: *karavīro çramārah syād aṅgushṭhah* (*aṅkushṭah* B) *karavīrah karīṇām baṃdhanaṃ sthānaṃ vārī*(°*ri* B), *vārī jalam matam* || 67 || *pracuram bhūmi*(*ri* B) *vjñeyam bhūri kṛṇeṇam eva ca* | *sūdah syāt sūpakāraç ca sūdo jneyah kuṭumbakah* || 68 || *ity anekârthamañjaryām ardhaçlokādhikārah* ||

3 (20) 10^a: *pādādhikārah*, *rājā caṃdro nṛpo rājā*, *payah kshiram payo jalam*, *mitro bhānuḥ suhr̥in mitro*(°*tram* B) *daram chidram daram bhayam* || 1 ||, — schliesst: *saṃhāte pīraṇe pūrah surah sūryanareṃdrayoh* | *makārah komale kāmte samare yuddhasaṃgayo(h)* || 20 || *ity anekârthamañjaryām pādādhikārah* ||

4 (30) 11^b: *ekāksharanighaṃtaḥ*; über die Bedeutung der einzelnen Buchstaben: *akāro vāsudeva(h) syād ākāras tu pitāmahah* | *ikāra ucyate kāmō lakṣmīr ikāra ucyate* || 1 ||, — schliesst: *kshah kshetre rakshasi prokto budhaiḥ kshah çabdaçāsane* || 30 || *ity ane . . . ryām anekârthanighaṃtaḥ samāptah* ||

1698. Ms. or. fol. 842 (B).

Dasselbe Werk, andere Recension: Wortlaut hie und da correeter als in A. 11 foll. (15 Z., à 25 *aksh.*): 2 u. 3 sind als *paricheda* bezeichnet.

1 (99) 5^b: *çlokādhikāra*, *çṛiḡ. n.* | *çuddhavarṇam anekârtham çuddhamauktikamauktikam* | *kāmthe kurvaṃti vidvānsah çaddadhānā divāṇiçam* || 1 || *çabdam bho-dhi(r) yato 'namtaḥ kuto 'çaçracad*(?) *avyayāt* | *svānurāgeyanāmāya*(?) *tasmai vāgātmane namah* || 2 || *sarasvatyāḥ prasādena kavir badhnāti yat padaṃ* | *prasiddham aprasiddham vā tat pramāṇam ca sādhubhiḥ*(!) || 3 || *çivam* 4, *gauri* 5, *harir* 6, 7, *dik* 8, *madhu* 9, *kshudrā* 10, *rāha* 11, *hāra* 12, *bhāra* 13, *kutha* 14, *kutapa* 15, . . *kharjūram* 97, *guruḥ* 98, *bāhlikam* (*hūṅguh*, *kumkumam*, *janapade*, *açrajātayah*) 99.

2 (70) 9^a: *ardhaçloka*°, *rapras tataḥ piti rapro rapra(h) kedara ucyate* . ., — schliesst: *sūdo jneyah kuṭumbinah* || 69 || *parāyaṇam ripoḥ saṇyam tatparaç ca parāyaṇah* || 70 || *ity an-oryām ardhaçlo karo dṛitīyah parichedah*.

3 (19) 9^b: *rājā* . ., — schliesst: *saṃhāte p. pūrah çivah sū*° | *sukarah komale kavye sumayo baṃdhusomayoh* || 19 || *ity an-oryām padādhikāras tritīyah parichedah*.

4 (43) 11^b, ohne Schlufstitel, weicht ganz von A ab, ist Nachtrag zu Cap. 1. Beg.: *çivah sarva(h) çivah çukra(h) çivah kilah çivo ryaṣuḥ* | *çivā gauri çivā dhātṛi çivam çreyah çivā çnushā* || 1 || *tilam priṣṭhe 'male māṇse jāmbāle komale 'sthini* | *pradhāne*

rājalinge ca kakudākhyā prakīrtitā || 2 ||, — schließt: *krīdā dyubhīḥ stutīḥ kāmṭir vijigīṣhugatis tathā | vyavahārah parārthaḥ ca devaḥ abdo 'bhīdhīyate* || 43 ||

1699. Ms. or. fol. 715.

Die *abhīdhānacintāmaṇi* genannte *nāmamālā* des Hemacandra nebst seiner eigenen *ṭikā* dazu; sechs *kāṇḍa*; — der Text zuerst edirt von Colebrooke Calc. 1807; dann von Böhtlingk-Rien St. Petersburg 1847, seitdem u. A. von *Rām Dās Sen* Calc. 1878. S. noch Aufrecht Catal. p. 185^a—187^a.

154 foll. (17 Z., à 60 *akṣh*.); ohne Datum; modern, aber leidlich correct.

1 (86)¹⁾ 10^a: *om*²⁾ *namaḥ ṣrīvatarāgāya | arhaṇ | dharmatīrthakṛitām vācam natrā ta(t)trābhīdhājinām | sropajnanāmamālāyām vīṛitīm vidadhāny ahaṇ* || 1 || *ṣreyo'rtham ayaṃ ārambhaḥ kin tatrā 'tmavikatthanaḥ | parātmanīmāstotre hi nā "drīyaṃte manīṣi- naḥ* || 2 || *prāmānyam Vāsuker Vyāder vyutpattir Dadhanapālataḥ | prapamcaḥ ca Vācaspati-prabhīter iha lakṣyatām* || 3 || *tatrā 'yam ādiclokaḥ: praṇipatyā . . .* — schließt: *ity ācāryaṣṛī Hemacandra-racitāyām sropajnābhīdhānacintāmaṇi-nāmamālāṭīkāyām devādhīdevakāṇḍaḥ prathamah || grāṇthāgrāṇ* 500 ||

2 (v. 87-336) 40^b, *devakāṇḍaḥ, grāṇ* 2500 *prathamadvitīyakāṇḍasaṃkhyā*.

3 (v. 337-934) 98^a, *martyakāṇḍaḥ, grāṇthāgrāṇ* 3800.

4 (v. 935-1357) 138^b, *tīryakkāṇḍaḥ, grāṇ* 2630.

5 (v. 1358-64) 139^a, *nārakakāṇḍaḥ, grāṇ* 37.

6 (v. 1365-1542) 154^b, *sāmānyakāṇḍaḥ, . . sarvasaṃkhyā grāṇthāgrāṇ* 10000.

1700. Ms. or. fol. 769.

Dasselbe Werk mit dem AD. 1630 abgefaßten Comm. des *Devasāgara*, genannt: *vyutpattīratnākara*.

298 foll. (20 Z., à 56 *akṣh*.); das erste Blatt beschädigt; foll. 12. 64. 267—69 und das letzte Blatt mit dem Schluß der *praṇastī* fehlen.

Der Comm. beg.: *ṣrī*²⁾ *Pārṣvanāthāya namaḥ | ṣreyahsaṃtatīṣiṇdhu* (- - - abgerissen) *lasajjairātrīkābho vībhur bhā* (- abgerissen) *jñānugabhastīdīptīrīdhuturyāmoha-* (- - - abgerissen) *ṇaḥ* (Conson. unsicher) | *sātvacchaṣṭradabhīṣṭadaivatamaṇiḥ saṃsārasaṃ- dhaṇaḥ tariḥ ṣrīmanNābhīnareṇḍraṇaṃdanajīnaḥ ṣreyaskaraḥ stāt sadā* || 1 || *jītvā yo jagatīm jīnaḥ catasribhīḥ senābhīr udyadyaḥ bhuktvā bhāra(ta)cakravartīkamalāni duṣṭāśṭakarmadvīṣaḥ | bhītvā 'śṭapraracaḥprasūbalaguṇair lebhe 'tha sarvaṣṛīyaṃ sa ṣrī 'Āṇṭijīnādhipo 'stu bhavīnām pratyūhaṣāṇṭyaī satām* || 2 || *tyaktvā Rājī- matīm yaḥ . . sa ṣrīNemi jīnendro dīḥatu ṣivasukhaṃ sātṛatām yogināthaḥ* || 3 || *kalyāṇāmṛitaṣevadher . . ṣrīVāmeya jīnādhipo 'stu bhavīnām ṣreyaskaras tīrthakṛit* || 4 || *sāṇḍrānandanamannareṇḍrabībudhā . . tanutām ṣrīVardhamānaḥ ṣrīyaṃ* || 5 || *bhaktya*

1) d. Verszahlen fehlen hier, sind d. Petersb. Ausg. entlehnt. 2) vorher d. Jaina-Diagr.

çriçrutaderatām suviçadajñānaikuhetum tathā çrīmachrīguruviçva(çva unsicher)vaṇḍ-
yacaraṇāmbhojaṃ praṇamyā "darāt | vṛittim vijñamanoramām viracaye çrī Pāṇinī-
yoktibhiḥ çrīśūvīçvara Hemacaṇḍraracitaçrīnāmacintāmaṇau || 6 || Kshīrasvāmi-
Maheça-Rakshita-Subhūti-Vyāḍi-Vopālita -svāminyāsaṇurāṇabhāshyarabha-
sagraṇthāṃs tathā'nekaçah | sarvāṇaṃdanidhāna-Rudradharaṇi-Skaṇḍa-rbhugurv-
ādikāṇ sadgraṇthāṇ upajūrya yatpata iha graṇthe mayā sādaraṃ || 7 || tatra graṇthā-
raṃbhe graṇthakāraç . . maṅgalam ācarati: praṇipatya, — schließt: ity ācārya-
çrī Hemacaṇḍraviracitāyām abhidhānacintāmaṇau nāmamālāyām derādhi-
devakāṇḍaḥ prathamah || sarvāṃgīnakalpavilāsanīlayaḥ kalpadrumābhaḥ kalau jāgrat-
sarvajānāmanajumahiṃ mītraṇpratāpodayaḥ | çrīmacchrīvidhipakshagachagaṇabhīd-
bhū(bhīr fehlt)nnatāñhridrayaḥ çrī Kalyāṇasamudrasūrisugurūḥ sūrinīdracūḍāma-
ṇiḥ || 1 || tannirdeçavidhājyivācakararaçreṇikīroṭopamā (çreṇikīrīṭopamā bei 4) bhāsvat-
sādhuḡmaṅghaçālīvinayāc Caṇḍrābhīdhā vācakāḥ | tuchishyā Ravicaṇḍra ity abhi-
dhayā teshāṃ vineyo vyadhād enaṃ vācaka Devasāgaragaṇiṃ vyutpattiratnā-
karaṃ || 2 ||

2 80^b, schließt wie 1, aber blos v. 1 bis gaṇabhīo, — 3 186^a, schließt wie 2,
aber blos bis jāgratsa o, — 4 265^b, schließt wie 1, — 5 Schlufs, sowie Anfang von 6
(foll. 267—9) fehlen. — 6 298^a, schließt: ity ācā . . mālāyām sāmānyakāṇḍaḥ shash-
t(h)aḥ || iti çrīvyutpattiratnākaraḡraṇthah || atha praçastiḥ: āsīd vīravibho vi-
bhodbharabhītaḥ sthāne 'radānasthīraḥ sthāne labdhypalabdhimān gaṇadharaḥ svāmī
Sudharma dayī | tadraṇe vaçino 'gryamauktikasamā mānyā muniçreyasāṃ jātā(h) sū-
raya Āryarakshitā iti khyātā(h) kshitāṃ akshatāḥ || 1 || ye kshetre 'tra kalau nīrastaku-
hanā svātmārthīno 'nāgrahāḥ siddhāntād arabudhya suddhaparamārtham khyāpu-
yaṃto 'ksharam | kurvaṃtaç ca topo vapuṣhy api nīrāpejñā vipakshakshaya -kshepiṣt(h)ā
vidhipakshamukhyavīrudam prāpuḥ pratāpotkatāḥ || 2 || tatpattānukrame 'bhūt su-
(chu²)cīhitamāhitaḥ çāsanauṃmatyakāri vīdyāsiddhaḥ prasiddho 'vanīdhavanīvahair
vaṇḍitāñhrīr mahaujāḥ | tattaccaṃcaccaritrair dva(dha)valitabhuvano varṇyalāraṇya-
pūrṇaḥ sūriçrī Merutumgaḥ prararaparikarodbhāsītābhyāsaderāḥ || 3 || tadann ara-
nīraçrutah çrutasarasavaṇḍasprīsaḥ (!) praçāṃtamana(298^b)saḥ sadā sadavadhānadhū-
yardvayaḥ(ddh) | suçishtaṇasavīritāḥ prakāṭadaivātādhīṣt(h)atā babhūvur iti vīṇḍaro(?)
Guṇanīdhānasūrinīdaraḥ || 4 || tatpattāmbhojabhāsvadrarīr acitatharāk satkriyo-
dvārakarttā presht(h)aryutpannaparṣhaḥ dhṛitīdīdhiṣmā dānaçomḍaḥ prakāṇḍaḥ |
roda(!)vyudgrāhīmedhāmushisukha(~ ~ - fehlt)mlānikṛiṭ sādhusaṇḍho dhyā(?)prokti-
vyaktabhaktiḥ samajīna çamarāṇ sūrirāt Dharmmamūrttiḥ || 5 || taiḥ svasthāmbhi-
shiktāḥ kṣītītātālīkīkāḥ graṇthagūḍhārthasārtho -dgātāra(h)svāravācā prasarakaradhuta-
dhvāntadhārāpracārāḥ | prājyapraudhaṇpratīṣt(h)āprabhīritisukṛitasamśakṣiṇaḥ kṣhā(ṇi)-
tīmaṇtaḥ çrī Kalyāṇābhdhisūvīçvaravaraguravo jyok yugāgryāḥ jayaṃti || 6 || itaç ca

çishyām çrīḡṇasevadher gaṇapateḥ ye gachadhūrdhāraṇe dadhruḥ sarvadhūrdhā-
tādhurī satām stutyāḥ sthītīsthāpakāḥ | sarvakraur(?)gaṇanāyakaḥ api vaco yeshām

satirthyatrato bhāsvamto bhuvī vācakāś mamabhavaṇ ṣṛi Puṇyacaṃdrābhayaḥ || 7 ||
tachishyāḥ kshamarācakā gri(?)mata(- fehlt) Māṇikyacaṃdrāś tato gītārthā gaṇi-
samaṃtā(samṃta^o) yatitutes tadhyakriyākārakāḥ | dhīrā(h) sva(r)dhānivācakāḥ vinayataḥ
Caṃdrābhādhāś samṃti tat tachishyā bhṛīḥ (del. metri c.) Ravicaṃdrapaṇḍitaro
jajne gaṇagrāmaṇiḥ || 8 || tuddikshito vācaka Devasāgaro haṃ labdhavān jñāna-
laraṃ guros tataḥ | ṣṛīnāmamālāṃ prabhu Haīmanirmitaṃ pratiya tālīm (!) samavān-
mayaukasah || 9 || vārshe śatrasutarkaḥ tippati(!) mite (also 1686 = AD. 1630) Hāllāra-
dēce nṛipe Lāśākhye satī bhāryānāryaṇagare cetyāvaliṃṇālini | Lakṣmīcaṃdra-
budhaspa madguruḡurubhṛātur jayābdher munīḥ ṣishyasyo ttamacaṃdraṣishya-
sahajasyā tyāṃtanirbāṇḍhanaḥ || 10 || sūtraiḥ Pāṇinisūtritaḥ bahuvādhagranthāṃṇ ca
saṃkhyāvataḥ sākṣikṛitya yathāmatī vācaya(n) vyutpattiratnākaraṃ | chāḍma-
sthāl likhitaṃ yad atra vitathaṃ syāt sūribhis sūra(?)tais saṃṣaudhyaṃ karuṇāṃ
vādhāya nūyi tan mātṣaryam utsārya ca || 11 || tribhīr riṣeshuka(n) || asau sū — bricht ab.

1701. Ms. or. fol. 1041.

ācāryaṣṛī Hemacaṃdraviracitāyāṃ abhidhānacintāmaṇau nāmamālāyāṃ
ṣeshasaṃgrahasāroddhāraḥ, resp. ṣeshī nāmamālā, in 6 kāṇḍa.

5 foli. (18 Z., à 46 aksh.): ohne Datum; corrigirt und interpungirt.

kāṇḍa 1 besteht nur aus 2 vv.: *praṇipatyā¹⁾ rhataḥ siddha | -saṃgaṣabdhānu-*
ṣāsanah | ṣeshākhyānāmamālāyāḥ nāmāni pratanomy ahaṃ || 1 || nirvāṇe syāt cīti-
bhāvaḥ | ṣaṃtīr naiṣṇimtyam aṃtikah | ṣishye chātṛo, bhadre bhavyaṃ | kāmyaṃ sukṛita-
sūnṛite || 2 || prathamah kāṇḍah ||

2 (89) 3^a: *phalodayo Mernpṛishṭ(h)aṃ | vāsarāvāsavairikau | didivir dīdivir dyuṣ-*
ca | divaṃ ca svargavācakāḥ || 1 || . . nishadrarī niṣṭhīyā niḥ ghorā vāsarakanyakā || 17 ||
ṣitākṣhī rākṣhasī yāmyā ghrītārcis tāmasī timiḥ | ṣārvarī kṣaṇinī naktā paṇḍācī cā "surā-
umā || 18 ||, — schließt: pūjye bhāṭṭārako bhāṭṭah | prayojyāḥ pūjyanāmataḥ || 89 || ity
ācāryaṣṛī Hemacaṃdraviracitāyāṃ ṣeshīnāmamālāyāṃ dvitīyāḥ kāṇḍah ||

3 (65) 4^a: *atha pravīṇe kshetraṇo | nadishṇo nishṇa ity api | chekāla-chekilau*
cheke | kāhale sphuṭabhāshini || 1 ||, — schließt: nāpīte grāmiṇīr bhāṇḍī[-vāha-kṣaṇarika-
-bhāṇḍikāḥ || 65 || ity ācāṇṭāyāṃ ṣekhiṇyāṃ tṛitīyāḥ kāṇḍah.

4 (40) 5^a: *atha pṛithvī mahākāṇṭā | kṣāṇṭā mevadrī(?)karnikā | gotrakilā ghana-*
greṇī | madhyalokā jagadvahā || 1 ||, — schließt: mukō jalāṣayāḥ ṣeraḥ | sahasradāśhṭras
tv etanaḥ | jāle vālo vādālo tha pāṭhīne mṛidupāḍhakah || 40 || ity ācāṇṭ ṣeshīṇ catur-
thah kāṇḍah ||

5 (2) ibid.: *atha ratnaprabhā garbhā | vaṇṇā-nu-ṣarkarāprabhā | syād vālukā-*
prabhā ṣailā | bhavet paṃkaprabhā nṛjānā || 1 || . . narakabhūmayah || 2 || paṃcamah
kāṇḍah |

¹⁾ vorher das Jainadiagr.; das erste Hemist. ident. mit dem des *abhidhānacint.* selbst.

6 (9) *ibid.*: *ānukūlyārthakaṃ prādhva| m asākalye tu cie canaḥ | tu hi ca sma ha vai pāda| -pūraṇe piṇṇe sv-atī || 1 ||*, — schließt: *prayojanaraçād ete nipātyante pade-pade || 9 || ity ācā o abh o ṇau nā o yāṃ çekha saṃgruhasāroddhāraḥ ||*

1702. Ms. or. fol. 1177.

a. Hemacandra's *abhidhānacintāmaṇi* nebst **b.** der *çeshanāmamālā* und **c. d.** zwei *ekāksharanāmamālā* (die zweite von *Sudhākalaça*).

29 foll. (19 Z., à 63 *aksh.*): ohne Datum: mit Verszählung.

a. **1** (86) **2^a**, **2** (250) **6^a**, **3** (598) **15^b**, **4** (422) **22^a**, **5** (7) **22^b**. **6** (178) **25^a**, *grantha* 1580.

b. **1** (2) **25^a** *praṇipatyā . . || 1 || nīrvāṇe . . || 2 || prathamah kāṇḍaḥ ||*, — **2** (91) **26^b** *phalodayo || . . 1 ||*, — **3** (65) **27^b** *atha pravāṇe . . || 1 ||*, — **4** (41) **28^a** *atha prīthvī . . || 1 ||*, — **5** (2) *ib.* *atha ratnaprabhā . . || 1 ||*, — **6** (9) **28^b** *ānukūlyārthakaṃ . . || 1 ||*, — schließt: *. . nipātyante pade pade || 9 || ity ā o çeshasaṃgrahaḥ.*

c. (19) **28^b**, *ekāksharanāmamālā*, *aḥ kṛishṇaḥ āḥ svayaṃbhūḥ iḥ kāma iḥ çrīḥ ur iḥvarāḥ | ur akṣaṇem (?) ri ri (!) jñeye deradānavamātarau || 1 ||*, — schließt: *kṣaḥ kṣetrarakṣaḥ ty uktā mālā prākṣīrisaṃmatā.*

d. (50) **29^b**, eine zweite *ekāksharanāmamālā*; *çrī Vardhamānam ānamya survāṭiçayaçālmam | ekāksharanāmamālām kīrttayāmi yathāçrutam || 1 || aḥ pulliṅgaḥ çārṇāgadhārīṇy aḥ svalpārthe vyayaḥ pūnaḥ | vīṇṇcār de ca pulliṅga ā vākyasmaruṇe vyayaṃ |*, — schließt: *svaṛāntā vyaṇṇjanāntāç ca jñeyā graṇthāṃtarāt tu te || 49 || Mula dhārīgachabhartuḥ sūreḥ çrī Rājaçekharasya guroḥ | çishyaḥ Sudhākalaça ity ekāksharanāmamālālikām atanot || ity ekā o mālā samāptā.*

1703. Ms. or. fol. 892.

Fragment (v. 51—118) eines *koça*; ob etwa (so Zachariae nach Einsicht dieser Notiz) der *çāradyā nāmamālā* des *Harshakīrti*? lithographirt im *Shatkoçasaṃgraha* (Benares 1873), über welchen s. Zachariae »Beiträge z. ind. Lex.« p. 7 (1883).

2 foll., signirt: 13. 14 (11 Z., à 51 *aksh.*): sehr sorgfältig geschrieben, dunkelgelbes Papier; modern; mit Glossen.

Beg.: *vrajo ghosho goshṭham gopās tu vallavāḥ | dugdham payo mṛitam kshīraṃ gorasaḥ kshīrajaṃ dudhī || 51 || . . || 57 || iti vaiçyavargah, kuṃbhakārah kulālaç ca, kuṃbhas tu kulāço ghaṭaḥ | svarṇakārah kalādaç ca mālākāras tu mālakah || 58 || . .* — **13^b** **|| 70 ||** *iti çūdravargah, atha saṃkīrṇavargah, utpattir jama jananam utpāto¹⁾ janir udbhavaḥ | jvītam cā savah prāṇāḥ çrāsaç ca çrasitam marut || 71 ||*, — **14^a** *pūṃgavaḥ sattamaḥ paraḥ || 100 || paurastyah prathamah pūrvah ādir ādy ādimō grīmaḥ |*, — schließt im Beginn von v. 118: *anvashitam gaveshi* —

¹⁾ sollte *utpādaḥ* sein; sieht nach *Jaina*-Verf. aus. s. Ind. Stud. 16, 323, 377.

1704. Ms. or. fol. 1016.

çrī Purushottamaderavīracitaṁ trikāṇḍaṣeṣābhidhānam. Herausgegeben unter Colebrooke's Aegide von *Vidyākaramiçra*, Calc. (*saṃvāt*) 1864 (AD. 1808).

38 foll. (13 Z., à 32 aksh.), *saṃvāt* 1833 *miti çrāvaṇa va di 5 çanivāre*; durchcorrigirt und interpungirt, aber ohne Versbezeichnung; Randmarke: *trikāṇḍaṣeṣa*.

*çriç.*¹⁾ *n., yo nirguṇo*²⁾ *guṇanayaṁ vitanoti viçvaṁ tīpatrayaṁ harati yas tapano 'py ajasraṁ | kālātmaḥ jagati jīrayate ca jantūṇ vrahmāṇḍasaṃputamaṇiṁ dyumaṇiṁ tam idē || 1 || jayaṁti saṃtāḥ kuçalaṁ prajānāṁ namo munīṇḍrāya surāḥ smṛitāḥ stha | smṛitā 'si vāg devī dayasva mātur vidhehī vighnādhipa maṅgalāni || 2 || alaukikatṛd Amaraḥ svakoṣhe na yāni nāmāni samullilekha | vilokya tair apy adhūnā pracāram ayaṁ prayatnaḥ Purushottamasya || 3 || vargakramas tathā nāma -līṅga-yoḥ sūpadeçatā | paribhāṣādikaṁ sarvaṁ atrā 'py Amarakoṣharat || 4 || svarloko deva-lokaḥ syād avarohaḥ phalodayaḥ | maṇḍiraḥ sairibhaḥ çakrabhavanam khaṇḍiṁ divaṇ nabhaḥ || 5 (fehlt) ||*

1, 1 5^b, — 2 6^b *vārivargaḥ*³⁾, *iti prathamakāṇḍaḥ.*

2, 1 7^b *bhūmivargaḥ* (umfaßt 2, 1. 2 der Ausgabe), — 2 8^a *çailar*^o, — 3 9^b *pañcananābda* (!) *pūrvavargaḥ*⁴⁾, — 4 11^a *sīhādīvargaḥ*, — 5 12^a *urivargaṣeṣaḥ*⁵⁾, 6 13^a *brahmavargaḥ*, — 7 15^b *kṣatriyavargaḥ*, — 8 16^b *raiçyavargaḥ*, — 9 17^b *çūdra-vargaḥ*: — hiermit schließt *kāṇḍa* 2, doch fehlt eine Schlusßangabe.

3. 1 18^b *viçeshyanīghnavargaḥ*, — 2 19^b *saṃkīrṇavargaḥ*, — 3 37^a *anekārthavargaḥ* (darin *kāntavargaḥ* bis *hāntavargaḥ*), — 4 37^b *aryavavargaḥ*. — 5 38^b *līṅgā-disaṃgrahaḥ*, danach noch: *iṣṭaprayoga ye çabdāḥ prāyas te iha kīrtitāḥ | aprayuktāḥ tū 'tpatinyādidṛṣṭā apy upēkshitāḥ || iti çrī Puru^o.*

1705. Ms. or. fol. 697.

Der *viçvapraḥḍa* des *Maheçvara*, in zwei *paricheda* mit 2070 vv.: s. vol. 1, 224. Aufrecht Catal. p. 187. 188 (= A). *Rāj. L. M. Notices* 4, 154. Zachariae »Beiträge« p. 2. 7. 69. 75. — Der bei Aufrecht am Schlufs des *avyaya*-Abschnittes angeführte Vers mit dem Datum (*Rāmā-'nala-vyoma-rūpaiḥ çakakāle*) *çaka* 1033 [AD 1111] fehlt hier, ebenso alles das, was daselbst hinter dem *avyaya*-Abschnitt noch weiter folgt. — Ueber eine lithographirte Ausgabe (Benares 1873) s. Zachariae *Çaṣvata* (1882) p. IX. »Beiträge« p. 7.

89 foll. (13-17 Z., à 37 aksh.): *saṃvāt* 1656 *varshe muni* (am Rande) *Pañcā-nanaçishyēṇa Jayavatā lakhitam idam iti çivaṁ bhūyāt sarveṣāṁ, kalyāṇam astu.*

1) vorher das Jaina-Diagramm. 2) dieser Vers fehlt in der Calc. Ed., findet sich resp. nach Zachariae's freundl. Mittheilung in der Wiener Handschrift des *Trik.*, über die er Gött. Gel. Anz. 1885 p. 378 referirt hat. 3) *svargavargaḥ* Ed.

4) *vanaushadhivargaḥ* Ed.

5) *manuṣhyavargaḥ* Ed.

Beg.: *ahraṃ (arhaṃ!) nama(h), stavimahi mahāmohakleçātāṃkabhiṣhagvaraṃ |*
traidhātukanidānajaṃ sarvajñaṃ duḥkhaḥānaye || 1 || kalāvilāsān makaraṃdabhiṃdu-
mudraṃ vinidre hṛdayāravinde | ya kalpayamti ramate karīṇaṃ devīm namasyāmi
sarasvatīm tāṃ || 2 || . . || 3 || kshubhyatkshirābdhikallolamālollāsiyaçaḥçriyaṃ | guruṃ
raṃde jagadbraṃḍyaṃ guṇarataika-rohaṇaṃ || 4 || çriSāhasāṃkaṇṇipater amavadya-
vidya -vidyāntara(m)gapadam adrayaṃ (padapaddhatim A) eva bibhrat | yaç camdra-
cāruacarito Haricāṃdranāma svaryākhyayā Carakataṃtram alaṃcakāra || 5 ||
āsīd asīnavasudhādhiparaṃdanīye tasyā ūraye saka(la)vaidyakulāvataisah | çakrasya
dasra īva Gādhipurādhipasya çri Kṛishṇa ity amalakīṛitātāritānaḥ || 6 || saṃkalpa-
saṃmiladanaḥ(lpa A)rikalpajalpa -kalpānu(nalā A)kulitavādīsahasrasīṃdhuh | tatkatra-
yatrinayanaṣ tanayo yadiyo Dāmodaraḥ samabharat bhishajāṃ varenṇyaḥ || 7 || tasyā
'bharat sūnur udāravāco vācaspatih çrīlalanāvīlāsi | sadraidyavidyānalīnīdīneçaḥ(dalena
A) çri Mathanaḥ sa(t)kumudākarēnduh || 8 || yad-bhrātṛijaḥ sakalavaidyakatat(t)ra-
(ntra A)ratna -ratnākaraçriyaṃ arāpya ca Keçavo 'bhūt | kīrtir niketanam anīṃdya-
padapramāṇa -rākyatrapaṃcaracandācaturāṇanaçriḥ || 9 || Kṛishṇasya tasya ca sutaḥ
smītapuṇḍarīka -shāṃdī("rikadamdā A)tapatraparabhāgaçaḥçapatākā | Çrībrahma
ity avikalātmanamukhāravīṇḍa -sollāsulāsita(lāsyarata A)sādrasarasvatīkaḥ || 10 || tasyā
"tmajaḥ sarasakāiravakāntakīrtih çrīmān Maheçvara iti prathītaḥ karīṇdraḥ | niḥ-
çeshavāgmayamahārnavapāradyiçvā çabdāyamaṃburuhashaṃḍaravir babhūva || 11 || yaḥ
Sāhasāṃkacaritādīmahāprabandha -nīrvā(mā A)ṇamaipūṇagunāgatagauravaçriḥ | yo
vaidyakatrayasarojaśarojabandhu(bandhur A) bandhuh satām ca karikāiravakānanem-
duḥ (kuḍmale° A) || 12 || iyaṃ kṛitīḥ tasya Maheçvarasya vādagdhyasīṃdhoḥ puru-
shottamānāṃ | dedīpyatām hṛīkamaleshu nityaṃ ākalpaṃ ākalpitakaustubhaçriḥ || 13 ||
labdhauḥ kathamcid abhijānasvarṇakāra -līlena koçaçataratnadhi(vi A)çabdaratnaih |
Viçvaparakāça iti kāmcamabandhuçobhām vibhvan mayā 'tra ghaṭito mukhakhaṃḍa
eshaḥ || 14 || Phaṇiçvarodīritaçabdakoça -ratnākaraḷoḍanulīlitānām | seryaḥ katham
nai 'sha (va A) svarṇaçaḷo Viçvaparakāço rasudhā(vibudhā A)dhiṇānām || 15 ||
Bhogīṇdra-Kātyāyana-Sāhasāṃka -Vācaspati-Vyādīpurassarānām | saviçva-
rūpāmaramaṅgalānām Subhāhva¹⁾-Gopālita²⁾-Bhāgurīṇām || 16 || koçāvakaçā-
na("kāçāt!) prakāṭaprabhārah(va A) saṃbhāvitānarghaguṇaḥ sa eshaḥ | saṃpādayann
eshyati vāṇchitārthān katham na cīṇtāmanūtām karīṇaṃ || 17 || ā MitraçaḷaCaramācala
Me(kha)lādri-Kailāçabhūmīvalayād yad ihā 'sti kiṃcīt | ekatra saṃbhṛītap(tam) agocara-
çabdaratnam ālokyatām(ta)d akhilaṃ, sudhīyaḥ karīṇdrāḥ! || 18 || yady asti vāṇmayama-
hārṇavamamṭhanechā prāptuṃ padaṃ Phaṇipater yadi kautukaṃ vaḥ | Viçvapra-
kāçam anīçaṃ tad idaṃ (tam imām A) nīsheya saṃbhāryatām paramaçaḇdikaçeṣa-
raçriḥ || 19 || satām pūstakasambhāra-bhāramokshaḥ kṛito mayā | nāmānuçāsanam idaṃ
sampīrṇaṃ tanvatā 'dbhutaṃ || 20 || eka-dvi-tri-catush-paṃca-shuḍ-varṇānukramoj(j)va-

1) *heva* am Rande, Çubhāṅga A.2) *Gopālīna* Cod., *Vopālīta* A.

laiḥ | kāmṭādivargai(r) nānārtha -saṃgraho 'yaṃ vitanante || 21 || nānārthaḥ pra-
thamānto 'tra sarvatrā 'dau pradārṇitaḥ | sapṭamyamṭeshu ṣabdeshu vartamānaḥ
sunīcitah || 22 || dṛṣṭāntena saha kvā 'pi sapṭamy ādhāra eva ca | spasṭāya līṅga-
bhedaḥ k(r)ā 'py atra punaruktatā || 23 ||

kaikaḥ, ko brahmātmānilārkeṣhu ṣamane sarvanāmi ca | pāvake ca mayāre
ca sukhaṣṭraḥajaleshu kaḥ || 24 || ka dvi, akam pāpe ca . . . , — 84^a iti sāmṭavargah,
hadvi saho bale, — 85^b ksha dvi, akshaḥ karshe, — 86^a iti kshāmṭavargah
(schließt mit v. 1987 nach der Zählung der Handschrift), athā 'vyayāni rakshyamte
vyaktam pūrvāksharakramāt | akārādikam apy asmiṇ 'dhikam pūrvato viduḥ (so wie
Aufrecht conjicirt hat) || 88 ||, — 89^a ity aryāyānekārthavargah (schließt mit
v. 2066) | yady apūrvatayā kiṃcin nāmā 'tra pratibhāti ca | tat-tad anrīṣyatām sadbhīr
nāmapārāyaṇādibhiḥ || 67 (d. i.: 2067) || etat karṇādrāir akhilair avacyam prayoga-
saṃbodhaphaladrayāptyai | yair nāmakaṃthābharaṇam kṛtam tui(h) sarvajnatā
svapraṇayikṛite ca || 68 || svairapracāraiḥ parikalpitābhiḥ ṣabdārthasaṃbodhakathāpra-
thābhi(h) | rāṇibhir aprāptamudāṇam pramodam ādhānam ātrai 'sha pariṣramo na(h) || 69 ||
etām kṛitīm kṛitadhīyah kṛitakṛityabhāvam āpādyaṇtu sadayaṇ tu (~ fehlt) ceta
(- - fehlt) | nityam Maheṣvarakare(h) paribhāvayaṇto vācaḥ parome(? kshe) 'tīratā hi
bhavaṃti loke || 70 || iti sakalavāidyarājacakrarājaṣekharaṣya karirājaprameṣvaraṣya
gadyavāidyānidheḥ ṣrīman Maheṣvaraṣya kṛitau rīṣvaparakāṣa parichedo dvitīyah ||

1706. Ms. or. fol. 739 (A).

Der ṣabdabhedaprakāṣa des Maheṣvara, eine Art orthoepischer Gradus ad Parnassum; Fragment. Das Werk besteht, s. 1708 (= C), aus vier nirdeṣa mit 248 vv.: s. Aufrecht Cat. 188^b (wo nur 42 vv.!). 189^a. Rāj. L. M. Notices 6, 298 (Purushottama Deva!). — Ueber Anandoram Borooah's Ausgabe (Calc. 1884) s. Zachariae in dem Gött. Gd. Anz. 1885 p. 370 fg. 391.

9 foll., foll. 1—7 u. 9 (15 Z., à 46 aksh.), fol. 8 von anderer Hand (16 Z., à 50 aksh.); mit allerhand Randglossen: saṃvat 1659 varshe ṣrāraṇa va di 3 dīne | ṣrī Jesalamerumadhye lilikhe Rīṇamallena | svaparajñaptihetave | ṣabdaprakāṣasūtrasya (5 aksh. gelb überstrichen, anscheinend: pratirārkvaila!) rājārkaṇaṃ naṃdatāt prati || 1 || ṣrīr astu lekhakapāthakayoḥ ||

ai¹), namaḥ | prabodham ādhātum aṣābdikānām | kṛipām upetyā 'pi satīm karṇām | kṛito mayā rūpam avāpya ṣabda -bhedaaprakāṣo 'kṣīlānmayābdheḥ (rāk-payodheḥ A) || 1 || prāyo bhaved yaḥ pracuraḥ prayogaḥ | prāmāṇikodāharaṇapratītaḥ | rūpādibhedeshu vilakṣaṇeshu vicakṣaṇo niṣcinuyāt tam eva || 2 || kvacin mātṛākṛito bhedaḥ kvacid varṇakṛito 'pi (tra A) ca | kvacid arthāṇtarolleshāc chabdānām

¹) vorher das Jaina-Diagramm; zu ai¹ s. 1412. 1612. 1620.

rūḍhitāḥ kvacit || 3 || *jāgarti yasyai 'sha* (va A) *manah saroje* | *sa eva çabdārthavir-
vartaneçah* | *nijaprayogārpitakāmacārah* *paraprayogaprasarārgalaç* *ca* || 4 ||

vidyād agāram āgāram apagām āpagām api | *arātīm ārātīm* *atho ama-
āmaç* (çramah çrāmaç B) *ca kīrītah* || 5 || *bhaved amarsha āmarsho 'py amkuro
'mkūra eva* *ca* | *amtarīksham antariksham agastyo 'gastir ity api* || 6 ||, — 4^b *tathā
hy apaçyad adrākshid ity atrā 'rthe kriyāpadam* | *apah payas tanūkurvad ity anyatra
padadvayam* || 134 || *iti çabdaprabhedah*; die folgenden fünf Zeilen, (beg.: *sasyakah
sādhvasam samka* | *-sukah sārasanam tathā*, schließend: *çarāva çiraç ca çālā*) sind gelb
durchstrichen, wohl eine Art Prolepsis aus dem Folgenden (s. v. 94).

Danach folgt: *athā 'dyadamtyaushṭhyavakārabhedah, vṛṇḍāraka vraja varā-
ṭaka* . . (v. 1—6), — 5^a *athā¹⁾ madhyapavargiyāḥ: karbarah karburo* . . (v. 7—11)
parargiyabakāranirdeçah *atha amta(h)sthīyavakāranirdeçah*, *bīṇdu-vīdruma-ra-
dānya* (v. 12—25) [*ādīdamtyaushṭhyāḥ samāptāḥ*]²⁾, — *madhyadamtyaushṭhyāḥ*
(v. 26—35) *rājīva-jīva-java-yāva-*, — || 35 || *ity aushṭhyadamtyaushṭhya vakāra-
nirdeçah*.

atha³⁾ tālavya-mūrdhanyadamtyānām api leçataḥ | *çashasānām viçeshena
nirdeçah kriyate 'dhuā* || 36 || *atho 'shmanirdeçah: çyāmākaçkaçuka*, bis v. 46,
wo || *ādītālavayāḥ* ||, — *uçīrakāçmirakakimçukāñçukan*, bis v. 50, wo || *madhyatāla-
vyāḥ* ||, — *īça prakāṣa* bis v. 54, wo || *amtatālavayāḥ* ||, — *çaurir murārau çīva eva
çarrah* bis v. 56, wo || *vjavasthātālavayāḥ* ||, — *çimçapā çāçrata* v. 57. 58 *ubhayatālavayāḥ*,
— *tālavayā api damtyāç* *ca çambaçaṃbalaçukarāḥ* . . || 59 || *tālavyadamtyāḥ*, — *āçvāsah
çāsanaṃ* . . || 60 || *tālavyasakāranirdeçah*, — *shaṇḍālikā shāḍava-bhūṣhaṇo-'shaṇam*
v. 61—66, *madhyamūrdhanyāḥ*, — *peyūshayāsha* v. 67—73, *amtyamūrdhanyāḥ*,
— *çīrsham çīrīsham* v. 74, *tālavyamūrdhanyāḥ*, — *tālavyaçādayah proktāḥ kathyante
damtyasādayah*, . . . 7^b schließt: *sasyakah sādhvasam samka-sukah sārasanam tathā
amī damtyadvayopetā ūshmabhede 'tra darçitāḥ* || 94⁴⁾ || *ūshmabhedah*.

Nun anscheinend eine Lücke, denn fol. 8 beginnt mit einem v. 28⁵⁾: *ākāça
kāça kalaçā 'ṇkuça koça keça* | *kākīça kīkaça kuçāḥ kalaço-'pavāsau* | *karpāsa vesa
vaḥisaṃ* *ca vacāṇsa taṇsa vilāsa kaṇsa rama māsa viço'padañçāḥ* || 28 ||; — an den Schlufs:
māsamāshakapadmāni barhagehadhanāni *ca* || 56⁶⁾ || fügt sich sodann fol. 9^a ohne Lücke
direct mit v. 57⁷⁾ an: *laçunaṃ lāṃchanam grāman*; — mit v. 63 schließt: *pumna-
puṇsakalīṅgasamgrahah*, — in v. 64—71 folgen weitere Genus-Regeln. Schlufs:
āsthānam namnugaram sthālam sthalam *ca paṭalam puram* || 71⁸⁾ || *līṅgabhedah* ||
und hieran schliessen sich unmittelbar folgende Verse:

1) vorher Randglosse: *ādyaushṭhyāḥ pavargiyāḥ*.

2) am Rande.

3) 3, 1 in C.

4) 3, 59 (Schlufsvers) in C.

5) 4, 1 in C.

6) 4, 29 in C.

7) 4, 30 in C.

8) 4, 43 in C.

çrî Sâhasâṃkaracitupramukhâsu gadya -padyaprabandharacanâsu vitanvatai
'ra | vyutpattim ujjvalatamâṃ paramâṃ ca çaktim allâsitâ jagati yena sarasvatî 'yam
 || 72¹⁾ || *nihçeshavaidyaka(riçeshavaidika C)matâṃbudhipârâdriçrâ | çabdâgamâṃburuha-*
khaṃḍaribodhanârkaḥ(shaṃḍararîḥ karîndraḥ C) | yatnâṃ Maheçvarakavîr niramât
prakâçam(kâmaṃ C) âlokya tâṃs tu kṛtinâs(sukṛtinâs C) tad asâv anîṃdyah(anar-
thaḥ C, wohl °rghyaḥ) || 73 || nâmapârâyaṇasyâ 'dir(ṇoṇâdi C) niruktoktir eikalpitah
(°taiḥ C) | çabdair varṇaridhiç câ 'ṇtaiḥ(dheç câttaiḥ C) saṃdṛiṣhâtṃ(bilho C) hy esha
sâdhubhiḥ || 74 || kartum cetâçcamatkâraṃ satâṃ hartum viparyayaṃ | saṃçayaṃ ca
nirâkartum ayam asmat(asya C)pariçramah || 75 || chaṃdo-nuprâsayamakâçleshabhedeshu
(citteshu C) nirṇayah | eshe erâ 'syo 'payogaç ca kariteṃ jânato 'pi ca(karer jâyaṃta
era vâ C) || 76 || iti çabdabhedaprakâçah || ralayor ḍalayog eai'va çasayor barayos
tathâ | vadamty eshâṃ ca sâdharmyam atâṃkâravido janâḥ ||

1707. Ms. or. fol. 888 (B).

Fragment desselben Werkes, nur der erste *nirdeça* (132 vv.).

4 foll. (15 Z., à 46 *aksh.*); ohne Datum: auf 1^a und auf 4^b: *çabdaprabheda patra*
 4 *sampūrṇa*.

Schließt: *tathâ hy apaçyad . . . tannakuryâd (!) ity anyatra padadvayaṃ || 132 ||*
iti çabdabhedanirdeçah.

1708. Ms. or. fol. 813 (C).

Des *çrî Jñānarimalagani*²⁾ AD 1598 verfaßte *îkâ* zu dem *çabdaprabheda*
 des *Maheçvara*; s. Peterson's sec. Report (1884) p. 64. 65. 124—128 (= P).

91 foll. (15 Z., à 48 *aksh.*); ohne Datum: 40^a unbeschrieben, aber keine Lücke.
 51^b nur halb beschrieben. Mehrere Hände.

1 (133) 27^b: *namah*³⁾ | *çrîvighnavichede namah | çrînamṇtaṃ bhagavaṇtam anu-*
aham ahaṃ çrî Çâṃtinâthaṃ jîṃṇaṃ nutvâ bhaktimatâṃ manûshitamahâsatkarmaçâṃti-
pradaṃ | trilokyâṃ(kye P) samavâpa yah paṭutarâṃ rikhyâtîṃ aṃbâcirâ -garbhasthena
janasya(ca yena P) duḥkharigamaç cakre kṣaṇene 'ty aho(janasya kramât P) || 1 || sa-
kulalokalasanmatidâyîṇîṃ bhagavatîṃ praṇipatya sarasvatîṃ | suranareçvaraçamkara-
deratâ -prabhṛitibhîr nitarâṃ cirasaṃstutâṃ || 2 || çrîmad-Abhayadevâhvaṇ⁴⁾ sūrîṇ
Jinadattasûri⁵⁾ râjâ(ṇi)ç ca | raṃditrâ çubhakartṛîṇ çrîmajJinakuçala⁶⁾ sūrîṇç ca
 || 3 || *Viçvaprakâçâ-Bhâguri-Vijayaṇta-Vyâḍi-Çâçvatâdînâṃ | çâstrâṇi vi-*

1) v. 72—76 werden in C apart als v. 1—5 gezählt.

2) Schüler des *Bhâṇumeru*, aus dem Geschlecht des *Jayasâgara*, Schülers des *Jina-*
râja, der zufolge der *paṭṭâcali* des *Kharataragacha*, bei Klatt Indian Antiquary 11, 250 (1882),
saṃvat 1647—99 (AD 1591—1643) lebte (Nro. 63). 3) vorher das Jaina-Diagramm.

4) Nro. 42 bei Klatt p. 248.

5) Nro. 47 *ibid.* (*saṃvat* 1132—1211).

6) Nro. 50 *ibid.* (*saṃvat* 1337—89).

kshya çah pathyâpati(°kshya pathyâpathyâbhidha P) samnighantam vâ (ca P) || 4 ||
 çrîmanMaheçvarasudhî -rinirmite çabdaçâstramûdhânâm | çabdaprabhedaçâstre
 karomi vṛttim prabodhâya || 5 || pañcabhiḥ kulakam || çâstrânâm huṃdikâlekho na kṛito
 'smâbhir atra ca | çâstresu çabdaçâstrajñair graṇthagauravabhirubhiḥ || 6 || nanv atra
 graṇthârambhe çrîmanMaheçvarakavibhir viçî(śhṭaçi)shṭeshṭasamayaparipâlanârtham
 pratyûhavyûhavyapâdânârtham cā 'bhîṣṭadevatânamaskârarûpam vimalam maṅgalam
 na (fehlt P) vidadhe, tatra kim kâraṇam? ity âçamkâm apâkartum ucyate: iha hi
 prekshâpûrvakârîṇâm mahâkarîṇâm graṇthârambhe yathâ 'bhîṣṭadevatâsamstaranam
 abhyudayanîdânâṃ tathai 'vo 'tkriṣṭapraçabdagrahaṇam sakalamamṅgalanîdânâṃ asti 'ti
 svamanasi nîdhâya çrîman-Maheçvarakavayah praçabdam âdau prâṇmṛjya, uktam
 ca: praçabdaç cā 'thaçabdaç ca drâv etau brahmaṇah purâ | kaṇṭham bhi(t)tvâ rinir-
 yâtu tasmân maṅgalavâcakâv iti; yathâ ca çrî Kâtyâyanaâcâryâḥ: nitye çab-
 dârthasambandha iti vaktavye siddhe çabdârthasambandha ity uktavanṭah; yathâ
 çrîPânînyâcâryâḥ api Pânîniyavyākaraṇâdâr: âd aic vṛddhir iti vaktavye vṛddhi-
 çabdam âdau prâṇmṛjya vṛddhir âd aij ity abhihitavanṭah; yathâ Kumârâ api: varṇa-
 samâmnâyah siddha iti vaktavye Kâlâpakaavyākaraṇâdau: siddho vaṇya iti [cf. p. 199]
 prâṇmṛjya vṛddhir âd aij ity abhihitavanṭah; yathâ Iṇdrâ Iṇdravyākaraṇâdau: rūdher anukṭânâṃ siddhir iti
 vaktavye siddhir anukṭânâṃ rūdher iti racitavanṭah; yathâ çrî(fehlt P)Hemacandra-
 câryâḥ api siddha Hemacandranâmaryākaraṇâdau: syâdvâdât siddhir ity abhidheye
 siddhiḥ syâdvâdât iti kathitavanṭah; yathâ çrîmadBopaderavidvânso 'pi mugdha-
 bodhavyākaraṇâdau: çabdaiḥ çam iti vaktavye çam çabdair iti kṛitavanṭah; yathâ ca
 Çâkatâyanaâcâryâḥ svopajnaçabdânucâsanavṛttâv âdau: çrîViram amṛitam jyotiḥ
 natvâ 'dîm sarvavedusâm iti maṅgalârtham: çriçabdaprayogaṃ samdṛibdhavanṭah; yathâ
 çrîAnubhûtisvarûpâcâryâḥ api sârasvatîm prakriyâṃ ṛjyam kurvânḥ: prâṇa-
 mya paramâtmânâṃ iti maṅgalârtham praçabdaprayogaṃ dhṛitavanṭas, tathâ dhîmanṭah
 çrîMaheçvarakavayo 'pi çabdaprabhedanâmagraṇthâdau çishtâcâramûlam pra-
 çabdalakṣaṇam maṅgalam hṛidy avadhârya praçabdaprayogaṃ nyastavanṭa ity ava-
 seyam; tasya cā 'yam âdîḥ: prabodham . . || vyâḥ . . || 1 || prâṇo bhared yah . . || 2 ||
 vyâḥ . . || 2 || kracîṃ mâtṛâkṛito . . || 3 || vyâḥ . . || 3 || jâgarti yasyai 'sha . . || 4 || vyâḥ . .
 || 4 || çrîmanMaheçvarakavîṇâ hi çabdaprabhedanâmagraṇtho 'yam çabdabhedanir-
 deçauśhṭhyadantauśhṭhyâdibhi(h) caturbhiḥ prakâraiḥ samdṛibdhas, tatra tâva(c)
 chabdabhedanirdeço vîrriyate; vidyâd agâram . . || 5 ||. — 21^a || 99 || dantyopânṭam
 tu kîrpâsa mahânasa malîmasam | kâṃjikâdau (tu) kulmâsho dantyopânṭyo 'pi kîr-
 tyate || 100 ||, — schließt: . . padadrayam || 133 || iti çrîmadṛihatKhara taragache
 çrîJinarâjasûriçishya mahopâdhyâyaçrî Jayasâgarasamṭîne râcanâcâryadhurya-
 çrîBhânumerugaṇiçishya râcanâcârya çrîJnânari(reka ausgestrichen)malagaṇi-
 viracitâyaṃ çabdaprabhedatîkâyaṃ çabdaprabhedanirdeçah prathamah samâ-
 ptaḥ. Vielfach citirt: Amara, Aruṇa, Gauḍa, Durga, Buddhisâgara, Vaijayanṭikâra.

2 (23 vv., in verschiedenen kleinen Unterabtheilungen) 43^a, beg.: *prāktana-
ṣabdabhedusya vaiṣaṇyā(c) ehaḍasādhanaḥ | liṅgaḥ jñāna-riṣeṣhaḥ ca kṛtracid vādadhe
mayā || 1 || agretamaushṭhyadaṁtaushṭhyādīnām arthaprakāśanam | sādhanārthāntare
liṅgabhedau ca kvaśano 'cyate || 2 || athau 'shṭhyadaṁtaushṭhyavakārabhedā iti, ...
vṛṇḍārakaraḥ javarātakaraṁdiraṁdā(vṛṇḍa!)raṁdāra vaira badarī viṭapāṇ viṭam
ca | vidraḍṛraṇau vanaṁvṛṇḍānabodhavedhabaṁdhūrabāṁdhūradhūraṇ badhabaṁdha-
vṛddhān || 1 || vyākhyā ...; so noch 5 vv., dann auf 31^b: *iti ṣṛīmaderyo ... ṭikā-
yām oshṭhyadaṁtaushṭhyavakārabhedanirdeṣe sāmānyauśṭhyadaṁtaushṭhyayor nir-
deṣaḥ, — atha madhyapavargyāḥ karbarah karbarorrare | barbarī ṣararī 'rṛiru
ṣambarāḍaṁbarāṁbaram || 1 ||, — so noch ein Vers, dann Schluss auf 32^a: *iti ṣṛīmad
... ṭikāyām oshṭhyadaṁtaushṭhyavakāranirdeṣe pavargyāḥ ||; sāmpratam avasārāgata-
pavargyabāṁtaṣabdhā vṛrīyānte ., — 33^b *iti ṣṛīmat ... ṭikāyām oshṭhyadaṁ-
taushṭhyavakāranirdeṣe pavargyabakāranirdeṣaḥ; — atha 'ntasthiyavakāranirdeṣo
vṛrīyate: vṛṇḍu vidraṇu vareṇya vikramā ...; — 38^a *iti ṣṛīmad ... ṭikāyām oshṭhya-
daṁtaushṭhyavakāranirdeṣe ādidamtaushṭhyāḥ, — atha 'pi madhyadaṁtaushṭhyāḥ
kathayānte keśanā 'pare || 11 ||, — 39^a *iti ṣṛīmad ... ṭikāyām oshṭhyadaṁtaushṭhyu-
vakāranirdeṣe madhyāntastrī(sthī!)yavakārabhedau, — daṁtaushṭhyavāṁtaṣabdhānām
saṁgrahaḥ kriyate (mayā ausgestrichen) 'dhumā || 13 ||, — . . kādāeiko vyatikramau
|| 23 || . . *iti ṣṛīmad ... ṭikāyām oshṭhyadaṁtaushṭhyavakāranirdeṣo dvitīyāḥ samāptau.*******

3 (59) 72^a, *ūśmabhedau: atha tālaryamūrdhanyadaṁtānām api leṣataḥ |
ṣaṣasānām riṣeṣheṇa nirdeṣaḥ kriyate 'dhumā || 1 || . . tatra prathamam ūśmabhedo
vṛrīyate ., — 50^a *ūśmanirdeṣe madhyatālaryāḥ, sāmpratam avasārāgataṁtatāla-
vyā vṛrīyānte bis 53^a, — sāmpratam katicid vyavasthātālaryān āha . . bis 53^b, —
sāmpratam katicid ubhayatālaryān āha . . bis 54^b, — sāmpratam tālaryadaṁtyān āha
. . bis 55^a, wo der tālaryaṣakāranirdeṣaḥ abschließt, sāmpratam ādimūrdhanyān
āha, — 58^a *iti madhyamūrdhanyāḥ, sāmpratam aṁtamūrdhanyā vṛrīyānte bis 61^a,
— idānām katicid tālaryamūrdhanyā vyākhyāyānte bis 61^b, — daṁtyasādayaḥ v. 38 fg.,
ādyadaṁtyāḥ bis 67^a, — katicid madhyadaṁtyāḥ bis 68^b, — katicid aṁtyadaṁ-
tyāḥ bis 70^b, — katicid saṁyuktadaṁtyāḥ bis 71^a, — katicid ubhayadaṁtyān āha.***

4 (43) 90^b, *liṅgabhedau; Genusregeln; — danach am Schluss (fol. 91^a):
atha karīḥ svanāmā 'bhūdhāyakādiṣṭokān āha: ṣṛī Sāhasāṁkacarita ... || 1 || riṣeṣha-
raṇḍikamatāmbulhi ... || 2 || ... || 2 || padyaḍvayārthaḥ || nāmapārāyaṇaṇḍi ... || 3 || kartum
cetaṣamatkāraṁ ... || 4 || chaṇḍo'nuprāsa ... || 5 || padyatrikam idaṁ prakatārtham || *iti
ṣṛīmad ... vṛrīcitā ṣabdaprabhedatīkā samāptā || ṣṛīr astu ||* und hieran knüpft sich
die Stammtafel des Scholiasten:*

*ṣṛīmad Vikramato hy aṣṭisakhe 'bdānām sahasre vare (1080 = AD 1034)
'tikrānte sa babhūva sat-Kharatarākhyāḥ sadgaṇo bhūtale | drīpyaceṇīyanirāsīdarpa-
dalanāc chrīdurllabhakṣmābhṛidā -sthāne sūri-Jineṣvareṇa¹⁾gururā vikhyātām āpto*

¹⁾ Nro. 40 bei Klatt p. 248^a.

hi yaḥ || 1 || *sthānāṃgādīnavāṃgavṛittikaraṇapṛāptapratishṭhodayāḥ* | *ṣrīmaṇto*
*’bhayaadeva*¹⁾*’sūriguraro rejuḥ ciraṇ tatra vai* | *ṣrīmatstambhuna Pārṣvanātha-*
jīnapapṛkātyakṛitsadguṇās trailokyapṛathitāradātayaḥaso lokapramodapradāḥ || 2 ||
tatpātṭe ca virejuḥ karmagṛaṇthādīcāstrakartārah | *vairāgyaikaṇḍhānāḥ ṣrīmaḥJīna-*
*vallabhā*²⁾*’cāryāḥ* || 3 || *tatpātṭapūrvācalatigmaracmayo yugapradhānā Jīnadatta*³⁾-
sūrayaḥ | *didīpire ṣrārakalakshabodhakāḥ sūrasūraiḥ saṃstutapādapaṇkajāḥ* || 4 || *teshāṃ*
*kramaṇa pātṭe ṣrīJīnamāṇikyā*⁴⁾*’sūrīṇḍrāḥ* | *āsan vidyāvaṇtas sadriḥcāryāpīmahi-*
mānāḥ || 5 || *yāvat kṣhṇitale jayanti tarāṇijyotīrathānehasas samakshatramitadru-*
rāmasukathās tāvaj jayantīr iḥvarāḥ | *ṣrīmacchrīJīnacāṇḍrasūriguraras tatpātṭa-*
pūrvācalod-gachadbhānūnibhāḥ sabhājītamahāvādīpravādaprabhāḥ || 6 || *nānākhaṇḍana-*
maṇḍanasmrītipurāṇachāṇḍasi vyākṛitau vedālaṃkṛitibhavyakāryapramukhe cā ’bhy-
astimatyā dhiyā | *jetuṇ vāṇchati gīshpatīm hi jayatāt loka sa sūrīcvarah* | *ṣrīmacchrī-*
*Jīnacāṇḍra*⁵⁾*’sūrisugurūḥ sadrūpakāmābhijīt* || 7 || *mānyo bhūmīpates trivishṭapapater*
vācaspatīr vā bhṛīḥaṇ vidyāmoditaderatāvaramanāḥ satsūrimaṇtrāgrāṇīḥ | *dhūmān*
naṇḍatu Rīhaḍābhīdhakulāḥkārācūḍāmaṇīḥ | *ṣrīmacchrīJīnacāṇḍrasūrisugurur*
rikhyātākīrtiḥ ciraṇ || 8 || *Akabbārākhyaḥkṣhitīpālānāthas tattaccamatkārīguṇātīsaktah* |
*yugapradhāne-’tyabhidhān acīkathat*⁶⁾*sa naṇḍatu ṣrīJīnacāṇḍrasūriḥ* || 9 || *teshāṃ*
dharmye rājye vidvatsūdhā(ṇ)ayoddhṛisamṇyukte | *krīrājne ’tīpatīshṭhe vījyini san-*
nītirīkhyāte || 10 || *yasyā ’cāryapadaṇḍe dade sugurubhīḥ svair ātmahastena vai dīryajjīva-*
dayāparāyaṇamateḥ saddharmanishṭhāvataḥ | *ṣrīnaLābhāpure saṇṛiddhisahite pro-*
dyanmahāḥpūrvakam rājacchrīmad Akabvarābhīdhamahābhūpeḥvarasyā ’grahāt || 11 ||
dereṇḍrasya guror vījetari sati svaprajayā dīryayā nānākarkaṣatarkakhaṇḍana-
mahāgṛaṇthādīsannishṭhayā | *satkīrttya ’rtuvahā*⁷⁾*hīmācala ihe ’lūyāṇ ciraṇ jīvati* | *ṣrī-*
*macchrīJīnasīṇhasūri*⁸⁾*’sugurau tasmin pratishṭhāvati* || 12 || *vīcvaḥkhyātaguṇā gaṇā-*
dhipatayaḥ sārvaṭrikakhyātayaḥ | *ṣrīmacchrīJīnarāja*⁹⁾*’sūraya iha kṣhṇāyās tale*
rejīre | *tacchishyāḥ ca didīpire varadhīyaḥ cārītracāṇecchrīyāḥ* | *ṣrīmaṇto Jaya-*
sāgarābhīdhamahopādhyāyadhuryāḥ ciraṇ || 13 || *gāṇbhīryādīgnācīr nījāir jaladhīvat*
kenā ’py alabdhamātarās | *tatpātṭapṛakatodayādrīvimalāḥkārāsūrodayāḥ* | *nānācāstra-*
vicītraratnaṇḍhayaḥ ṣrīRatnācāṇḍrāhrayo -pādhyāyāḥ svadhīyā parājītasurācāryā
virejuḥ purā || 14 || *tacchishyāḥ sakalācalālayasatprakhyātākīrtiyuccayāḥ* | *siddhāṇto-*
dadhīgāhanaikarasikāḥ kārūṇyapāthodhayaḥ | *sadbhāgyodayadīptapāṭhakapadaḥṣrīrājītā*
rejīre | *darppishṭhaprativādīnānamathanāḥ* | *ṣrīBhaktīlābhābhīdhāḥ* || 15 || *sarva-*
prājñavarāṇgaḥcēkharasadyīk-vākḥcūrarārāgrāṇī -prāgalbhyaprararās tapovīdhīparāḥ
sadbuddhyudārācayāḥ | *teshāṃ aṇṭishado babhūvur ajitā dīpyatpṛavādivrajaṇī* | *ṣrīmat-*

1) Nro. 42 bei Klatt ibid.

2) Nro. 43 ibid.

3) Nro. 44 ibid.

4) Nro. 60 ibid. p. 250^a (*saṃvat* 1549—1612), s. oben p. 200.

5) Nro. 61 ibid. (*saṃvat* 1595—1670), s. oben p. 200. 6) eine Silbe zu viel!

7) *kīrtisarcāgīrahā* P. 8) Nro. 62 bei Klatt (*saṃvat* 1615—74). 9) Nro. 63 ibid.

*pāṭhakaṣekharā munivarāḥ Cāritrasārābhayaḥ*¹⁾ || 16 || *vairāgyaṃ prabalaṃ ca mo*
'tīrimalaḥ śāstraughavārttā`dbhūtā siddhāntaikaṛucir manoramataṃ bhavyopakāra(h)
paraḥ | cāritraṃ ca jagaty amittarataraṃ tatpattāṣobhāvahā yeshāṃ śrīyuta Bhānu-
meruguravas te vācakā bhreḥire || 17 || *ṣabdaprabhedāḥ āstre vṛttih śāstrāṇi vīkshya*
*saṃdṛibdhā | teshāṃ śishyair dakṣhair Jnānavimalavācanācāryair*²⁾ || 18 (19 P) || *as-*
matsatīrthyā rājante tejoraṃgagaṇācārāḥ | siddhāntoktasadācārapālanaiikaparāyaṇāḥ
 || 19 (18 P) || *asmad-amṛtishado gādhasāhāyyāt siddhim āgatāḥ | vidvacechṛī Vallabhā-*
*khyasya*³⁾ *yuktāyuktavivēcināḥ* || 20 || *vimūṣya nānāvidhaśāstravṛṇḍam anekaṣo vṛttir*
iyam kṛitā`sti | tathā`pi doṣāḥ kila saṃbhavaṇti svabuddhimāṃdyād uta mohato
vai || 21 || *prasādam ādhāya viṣodhayaṇtu viḥāya tāṃ bhoḥ khalu labdhavarṇāḥ | aneka-*
śāstraughapatishṭhapadma -prakāṣanodāragabhaṣṭipādāḥ || 22 || *yugmaṃ || prathamā-*
darṣe likhitā`smachishya-Jnāna*<sup>4)</sup> *suṃdarāhvena | Jayavallabhagaṇinā`pi ca
vicāravijñena bhaktena || 23 || *śrīmadVikramaṇagare rājacchṛī Rājasīṇhaṇṇiparāḥ |*
sallokacakravākāpramodasīryodaye samyak || 24 || *caturānanavadanendriyarasavasudhā-*
saṃmite [1654⁵⁾] = AD 1598] *lasadvārṣe | śrīmadVikramaṇṇipato`tikrāṇte`tīva*
kṛitaharṣe || 25 || *ṣubhopayoge ṣubhayogayukte rare drīṭyādīrase`tiṣuddhe | āśhādhamā-*
sasya viṣuddhapakshe puṣhyarkshasanyuktagabhaṣṭivāre || 26 || *saṃdṛibdhā vṛttir`iyam*
*vidvajanavṛṇḍavācyamānā vai | yāvan naṃda(ṇ)ti rasā-caṃdrādityādayas tāvat*⁶⁾
 || 27 || *caturbhiḥ kalāpakam*⁷⁾ || *śrī(Śāntinātha*⁸⁾ *jīnapa-śrīmajJinakuṣalasūri*⁹⁾ *su-*
*gurināṃ | prasādatoḥ paṭhatām iha ṣemushyai*¹⁰⁾ *vṛttir`eshā stāt* || 28 || *asyās trīṇi*
sahasrāṇy a-dhikāni cā`śṭābhiḥ*<sup>11)</sup> *ṣataih | ity evaṃ pramītir`jñeyā ṣṭokamānena niṣcitā
 || 29 || *itī`śrīsvakīyagurupaṭṭāvali samāptā | śrīr astu lekhaḥkapāṭhakayoh || ṣubham*
astu sārvaḥ jagataḥ || śrī ||

3. Metrik.

1709. Ms. or. fol. 683.

ācāryaṣṛī Hemacandrānusmṛitaṃ chando`nuṣāsanam, in 8 *adhyāya*.

14 foll. (10 Z., à 29 *akṣh.*), auch gezählt als 27—40, somit als zweiter Theil einer Handschrift, die noch 26 foll. mehr umfaßte: ohne Datum, gut: mit vielen Randglossen.

1 (18 *sūtra*) 1^a, *saṃjñādhyāyaḥ; arhaṃ*¹²⁾, *vācam dhyātrā`rhatim siddhaṣabdu-*
kāvyaṇuṣāsanāḥ | kāvyopayogināṃ vakshye chaṃdasām anuṣāsanam || 1 || *sarvādīmadh-*

1) s. oben p. 199. 200.

2) °malapāṭhakaṣreshṭhaiḥ P.

3) °hvasya P.

4) Jnāna aus P, fehlt Cod.

5) bei P p. 65 irrig: 1694!

6) tāvan naṃdatu vasudhācaṃdrādityādayo yāvat P.

7) kulakaṃ P.

8) Pārvaṇātha bei P (p. 66) ist irrig.

9) »the latter may have been his own teacher« P; Jinakuṣala's (Nro. 50) Zeit ist aber: samvat 1337—89!

10) paṭhatām iha prasādāc che° P.

11) sapṭābhiḥ P.

12) vorher das Jaina-Diagramm, aber in sehr unkenntlicher Gestalt.

yaṁta glau trikau mnau bhyau jrau stau varṇagaṇāḥ | dvitricatuhpameashatkalā`d ata ca
eshām dvitripameśṣṭatrayodaça bhedā mātṛagaṇāḥ | samānenai`kādih | hrusvo l řijuh |
vā`nte g vakrah | hkaḥpa¹⁾visargānusvārayaṁjanād bhādisaṁyoge | dīrghaplutau | . .

2 6^b, samavṛittaryāvarṇano nāma; chaṇḍaḥ | pādaḥ | ekaksharo`ktā jātiḥ |
atyuktāmadyāpratishṭhāsupsratishṭhāgāyutryushṭiḡanushṭubbhīhatī . . utidhṛitayaḥ.

3 8^a, ardhasamavishamavaitāliyamātrāsamakādīryāvarṇanaḥ; ojayujoh silgā
na bha bhrā harīṇaplutāḥ | salgā bhigaṇā(oder gagna) upacitrām |

4 9^b, āryāgalitakakhaṁjakaçīrshakaryāvarṇanaḥ; çṛi (darüber sec. m.: ca 7)
gau shashṭ(h)o jo nlau vā pūrve`rddhe`pare shashṭ(h)o l āryā gāthā |

5 10^b, utsāhādīpratipādinaḥ; atha prāyo`pabhraṇçe | ajaç cū (dar. 6) s tritīya-
pamecamau | jo li vo`tsāhaḥ | dā mātṛā no rāsako dhaiḥ | cū (dar. 5) l gā vā | ca pa jā
yā a vasaṁtakah |

6 12^b, śaṭpadi-catushpadiçāsanam; samdhyādau kaḍavakāṁte ca dhruvaṇi
syād iti dhruvādhruvakam.

7 14^a, dvipadīryāvarṇano nāma; dvipadī do ca dā la dā ca dā h kar-
pūro naḥ |

8 ibid., prastārādīryāvarṇano; atha prastārādayaḥ śaṭ pratyayāḥ | prak-
kalpādyago`dho laḥ param upari samam prāk pūrvavidhir iti samayabhedah.

1710. Ms. or. qu. 737.

PrākṛitaPiṅgala in 2 paricheda, s. vol. 1, 367. Mit dem Comm. des Ravikara,
genannt Piṅgalasāravikāçinī. — S. Aufrecht Cat. p. 197^a. Burnell Tanjore Cat. p. 175.

250 pagg., in europäischer Weise geschrieben; besteht aus zwei Theilen:

a. die ersten 104 pagg. enthalten den Text und Comm. von europäischer Hand
in Devanāgarī; auf p. 105 stehen 3 vv. für eine varṇamarkaṭi²⁾, auf p. 106—108 ein
»Verzeichniß der Versmaafse [43 mātṛāṛitta und 105 varṇavṛitta] mit Verweisung
auf das Blatt in »A«, wo sie beschrieben sind«;

b. p. 111—250 alphabetischer Wortindex dazu, Devanāgarī und Deutsch.

Es liegt uns hierin eine Arbeit Fr. Bollensen's vor³⁾, welche er unter
dem 17. Febr. 1881 an S. Goldschmidt verkaufte; dieselbe ist in ihrem ersten
Theil eine Copie der im Asiat. Museum der Kaiserl. Akad. der Wiss. zu St. Peters-
burg befindlichen, daselbst unter Nro. 152 verzeichneten⁴⁾ Robert Lenz'schen
Abschrift Londoner Mspte. (; über diese s. die Angaben bei 1714).

1) die eigenthümlichen Zeichen des jiv., resp. upadhm.

2) darunter ein Zahlendiagramm, bestehend aus 5 Reihen von 8 Feldern: I, 1. 2. 3.
4. 5. 6. 8; II, 2. 4. 6. 16. 32. 64. 128. 156; III, 12. 36. 96. 240. 576. 1344. 5072; IV, 2.
8. 24. 64. 160. 384. 896. 2048; V, 1. 4. 12. 32. 80. 192. 448. 1024. 3) cf. Bollensen's
Angabe und Uebers. der Urvaci (1846) p. ix. 520 fg. 4) s. Böhtlingk in B. Dorn's
Bericht über das Kaiserl. Asiat. Museum p. 735 (1846, Separatabdr. p. 18).

1712. Ms. or. fol. 1306.

Die *Piṅgalasāravikāṇi*, 1, 1 bis 2, 79, ohne den *Prākṛit*-Text.

72 pagg. (à 25 Z.); in lateinischer Umschrift von S. Goldschmidt; wohl Abschrift aus 1710^a?

parich. 1 bis p. 53, — bricht auf p. 72, Zeile 14 ab (entsprechend p. 88, Zeile 3 in 1710) mit: *gandho laghur diyate tato 'nte guru sthūpyate, yathā* —

1713. Ms. or. qu. 745.

Anfang eines Commentars, resp. einer *Sanskṛit*-Uebersetzung des *Prākṛita-Piṅgala* (1, 1–39), wohl (s. v. 2) des *Piṅgalabhāvoddyota* des *Candraṣekhara*, dessen Vater einen *Piṅgaladīpa* verfaßt hatte (s. *ibid.*).

17 pagg. (à 20 Z.); lateinische Umschrift von Siegf. Goldschmidt; Quelle?

Beg.: *ahitahṛidayakīlaṃ gopānārī-sulīlaṃ sajalajaladanīlaṃ lokasamtrāṇaṣīlaṃ | urasī nihitamālaṃ bhakturīndasya pālaṃ kalapada[nija]¹⁾kālaṃ Nandagopāla-vālaṃ || 1 || tātasaṃpracitaPiṅgaladīpa [dhastacitaghanamodasamptatiḥ]¹⁾ | arthabhūrayutaPiṅgalabhāvodyotam]¹⁾ ācarati Candraṣekharaḥ || 2 || śrīmat Piṅgalanāgoktasūtrāṇāṃ viçadārthakaṣishyābabodhaṣikshārthaṃ saṅkshiptā vṛttir ucyate; granthārambha viḡnaviḡhātārthaṃ chandaḥçāstrapraṇetṛiPiṅgalanāgānusma- ranalakshaṇaṃ māṅgalaṃ çishyaṣikshāyai nīradhnāti: jo vivihe 'ti, yo viṛidhamātrā ..., — bricht auf p. 17, Zeile 14 in 1, 39 ab mit: *guruçivasthāṅkaṃ çeshāntime 'ṇke.**

1714. Ms. or. qu. 746.

Fragment, resp. Auszüge, aus dem *Piṅgalamatapṛakāṣa* des *çrīViçvanātha-Bhaṭṭācārya* von 1, 111 ab, in latein. Schrift, von Siegf. Goldschmidt.

56 pagg. (II u. 54, à 21 Z.); — auf Blatt I befindet sich folgende Notiz G.'s: »Nachträge zum *PrākṛitaPiṅgala* aus dem Comm. *Piṅgalapṛakāṣaḥ* von *Viçvanātha-Bhaṭṭācārya* (= E) Nro. 852 zusammengebunden mit B. Die Copie ist nach einem Bengali-Mspt. gemacht; es werden verwechselt *v* und *r*, *l* und *n*, *tu* für *tt*, *t* für *tr*. Der Anfang fehlt. Der Comm. beginnt mit *Rollā*.«

Auf p. 1 steht die Notiz voran: »Schließst an p. 34 des Comm. an«, danach folgt: *atra ca laghudvayahāny-ekaikaguruvṛddhito nāmāni vaktum upakramate | jaha-jaha [1, 111], yathā-yathā valayo vardhate.*

parich. 1 schließst p. 28: *iti çrīViçvanātha-Bhaṭṭācāryakṛite Piṅgalamata-pṛakāṣe prathamō mātrāvṛttiparichedaḥ.*

¹⁾ das Eingeklammerte ist mit Bleistift, fast unleserlich, in dafür leer gelassenen Platz nachgetragen. — Ueber einen *Piṅgalapradīpa* by *Lakshmīnātha* s. Kielhorn Rep. (1881) p. 71.

parich. 2 (bis p. 50) beg.: *tatrā 'dar ekākṣharāṇ | ṣrīs tat yatra gaḥ | yatra go gurur ekapades tac chrīchandaḥ | kāma: rāmo ramaññyaḥ, kāma iti chandonāma.*

Schluss: »iti samāpto 'yaṃ Piṅgalaprakāśaḥ. Das Folgende von derselben Hand, dann durchgestrichen: *Kacchadeṣakuṭī*[oder *li?*]*prāntanītāntavāsakautukī | lilekha Raghudevō 'tiyatnataḥ Piṅgalopari || namo riṣreṣvarāya, n. durgāya, n. gaṇeṣāya, yat-prasādād ahaṃ Kāṣyāṃ rasāmi vigatajvaraḥ | tasmai namo maheṣāya riṣrāya paramātmane || alikhāt Piṅgalaṃ ṣāstraṃ ma[hā]devasya dhīmataḥ | mahadvañṣaprabhūtasya Govindo vaidyaṇṣajaḥ ||* Rand: *Govindaṣarmaṇā h° ||* und 2 Zahlen, etwa 18.. oder 1800«.

Hieran schließt sich eine Notiz über eine Bemerkung Colebrooke's: »*Sanskrit and Prākṛit may be mixed in the same stanza, wofür angeführt wird: bālakumāra etc.*«, und danach heisst es, wie folgt:

»Auf dem Titelblatt des Textes B von Colebrooke's Hand: *Rules of Prākṛit prosody with examples. Piṅgalarīti or Comm. of Piṅgala.* The examples are probably more modern, than the rules. *Hammīr* is named in the examples of *Līlāvatī* and *Chappau* metre, and modern names of countries appear in the example of *Durmīlā* metre¹⁾. — The rule for the mètre denominated *Kāma* is quoted under the name of *Hammīr* as its author, in the *Vṛittoktiratna* (fol. 41) upon *gāthā*; and rules cited from the *Prākṛit Piṅgala* in *Dirākara*'s Comm. on the *Vṛittaratnākara* are in some instances wanting; this appears to be, then, a work founded on *Piṅgala*'s but not his. — Auf dem Titelblatt des Comm. E von Colebrooke's Hand: the Commentator quotes examples of the *Prākṛit* poetry from the *Karpūramañjarī*, which is also referred to by *Nārāyaṇabhaṭṭa* on the *Vṛittaratnākara* for metrical *Prākṛit* examples«.

Es folgen noch Angaben über die Unterschriften von: »D (Colebr. 190)«, »C (Col. 140)« und »A«; letztere lauten ganz ebenso wie bei 1710, s. p. 270.

1715. Ms. or. fol. 1317.

Der *prākṛitachanda(h)kosha* eines Anonymus, in 73 *Prākṛit*-Versen.

19 pagg. (à 24 Z.), aber nur die ungeraden Seiten (1. 3 etc.) sind beschrieben, die geraden (2. 4 etc.) sind leer gelassen; von Siegf. Goldschmidt in *Devanāgarī* gemachte Copie, leider ohne Angabe der Quelle (wohl Londoner Mspt.?).

Beg.: *ṣrīgurave n. | á jo ya ṇa diyāṇaṃ suranaratiriyāṇa harasasaññanāṇī | sarasasarabañmachandā samahatthā jayaṇi jñavāṇī || 1 || bhūcaṇḍakkamaruggaṇā |*

¹⁾ die Namen *Nebāla*, *Bhoṭṭamta*, *Cīna*, *Oḍḍa*, *Māta*, *Telaṅga*, *Kāśī* können, ausgenommen etwa den zweiten, nicht gerade als »modern« gelten; wohl aber erscheint só das Wort *ṭopara*, das in dem vom Comm. ibid. (p. 49) citirten Beispiele sich findet, und von ihm durch: *ṭoparaṣabdaḥ ṣirastrāṇe deṣi* erklärt wird; s. dazu, resp. zu *ṭopa*, meine Abh. über *Pañcadaṇḍach.* p. 29. 30. — Zur Sache s. noch Colebr. misc. ess. 2. 65. 90. 91 fg.

ma bha ya sâ | savvâimajjhamtagâ | gîyâi ɕu (! mit Bleistift) kamâ | kruṇamti susiriṃ | kittiṃ ca rogaṃ bhayaṃ | sagga-ṃbho-gaṇi-kheyarâ na ya ra tâ savvâimajjhamtalâ âlabuttiḃiṇḍa desagamaṇaṃ kuvvaṃti nissamsayaṃ || 2 || . . . , — somakkaṃto (soma-krâṇta) v. 4, dodhaka v. 5, muttiyadâma (mauktikaṃ) v. 6, — schließt: iya pâiya-chaṇḍâṇaṃ | kaivayaṇâṃmâi suppasiddhâi | bhaṇṇiyâi lakkhalakhaṇajuvâ | iha chaṇḍa-kosaṃmi || 73 || iti prākṛitachanda(h)koṣhaḥ samâptaḥ | . . ɕake 1706 krodhî-hâyane udagayane vasantartau caitrudhavalasaptamyâṃ ravinaṃdanâhani idaṃ pustakaṃ Vighasâɕi-'ty upanâmakaNârâyaṇâcâryâtmajaVâsudevena likhitaṃ nijechayâ, prākṛitachanda(h)koṣasya | ɕrî râmacaṃdrârpaṇam astu.

4. alaṃkāra, sâhitya. Poetik, Rhetorik.

1716. Ms. or. fol. 1084.

Des *Dhanika*, Sohnes des *Vishṇu*, Comm. (avaloka) zum *Daṣarūpa*, in **4** prakāṣa. Mit dem *Daṣarūpa* selbst edirt von Fitz Edw. Hall in der Bibl. Indica (Calc. 1865).

41 foll. [sign. 2—42; das erste Blatt fehlt] (15 Z., à 42 aksh.); ohne Datum; modern, hie und da Lücken gelassen.

1 13^a (Ed. p. 59) *vastuvicāraḥ*; fol. 2^a beg.: *karoti kīrttiṃ prītiṃ ca* (Ed. 3, 4), — **2** 22^b (Ed. p. 110) *netṛiprakāṣaḥ*, — **3** 27^a (Ed. p. 135) (*rūpaka*)*lakṣaṇapra-kāṣaḥ*, — **4** 42^b (Ed. p. 198) *rasavicāraḥ*, — schließt: *iti Viṣṇusūnor Dhani-kasya daṣarūpāvaloke cat. pr., saṃpūrṇaṃ idaṃ daṣarūpaka(ṃ) nâṭakalakṣaṇam iti, graṃthasaṃkhyâ* 1940.

1717. Ms. or. fol. 1065.

Das *kāvyaṇuṣāsaṇaṃ* des *Vāgbhaṭa*¹⁾, in **5** adhy. nebst seinem eigenen Comentar, genannt: *alaṃkāratilaka*. Reich an Citaten u. Beispielen aus den Dramen, *kāvya* etc.

43 foll. (13 Z., à 55 aksh.); ohne Datum, ällich; gut geschrieben, aber leider sehr beschädigt durch Verwischen der Schrift.

1 13^a: *namaḥ*²⁾ *sarvajñāya, praṇipatya prabhuṃ Nābhisaṃbhavaṃ bhakti-nirbbharaḥ | vivṛiṇomi svayam ahaṃ nijaṃ kāvyaṇuṣāsaṇaṃ || 1 || graṃthâraṃbhe ɕiṣṭasaṃayaparipâlanāya abhidheyasaṃbaṃdhaprayojanapratipâdanāya ca Kaumṭeya-kulakamalavikāṣanaikabhâskarasya | dustaratarasamastaɕâstrâ-'pârapârâvâragahanama-dhyâvagâhanâ-'maṇḍamaṇḍarasya vilasatkalikâlakelikamalînikulamûlommûlanamattamataṃgajasya | sakalalipibhâṣhâviṣeṣasaṃmukhînaṣemushûstutimukharamukhîkṛitâṣeṣa-*

¹⁾ Sohn des *Nemikumâra* und des *Mahâdevî*.

²⁾ vorher das Jaina-Diagramm.

viṣeṣhajnalokasya, nikhīlakavikulāmāsanmānadānam upārjitorjīta vitata kīrtilatāvvyāptā-
khaṇḍavrahmūṇḍamāṇḍapasya duṣṭakarmāṣṭhakugādhakarahaṭavītapiprotpātānapa-
tiṣṭhū(garishṭha add.)parameshṭhiprashṭha(?)çrīmad Arisṭhanemīcaraṇakamalamadhu-
karasya durddharataradharmadhurādharāṇikabaṇḍhuradharāṇḍharavarasya
aganyapunyaḷivanyapanīyāpanīkanīpunaganīkāganekshaṇapratikṣhaṇanīpīyamānasarvām-
gasaubhāgyāpratimarūpasampatparājita r a t i p a t i pratīpamasevāsarvasvasvayamśiddha-
kārmanākarmātīparavaçaramaṇīyaramaṇīgaṇasya sakalajanacetaçcamatkārikārikārīta-
Medapāṭavishayampratishṭhītaçrīmat Pārçva jinayātrāmuhotsavasamudbhūtādbhūtaya-
çahprasara paripīritāçeshabhuvanābhogasya kārītāmurapuraparisparddhīçrī Ra ha-
dapurapratishṭhāpitasupratishṭha Himagirīçikharānukārīramāṇīyaçubhrūbhramīha-
çrīman Nemījinavarāsagāro(sa ist sec. m. del.)ttumgaçrīṇḡotsamgasamgatasuvarṇa-
dhvajāgralaṇbamānakīṇkīṇījhaṇatkāravīkā(trā?)sitaravirathaturāṇḡamasya . . çrī Nābhi-
sambharajīnasudanaprāgbhūga . . guṇāvaganītalakṣhmaṇasya sakalāsīmāntīnī 2^a sī-
māntaratnāyāmānasugrīhūtānāmādheyaçrīman Mahādevī kukṣiçukṭīçauktikeyasya çrī-
mat Kālapābhīdhānapradhānadugdhodadhisamudbhūtādbhūtanītyoditanīstaṇḍracāṇḍra-
sya vaṣaṇḍharāvadhūhṛidayahārasya çrīmanNemīkumārasya nāṇḍano vinirmī-
tānekanaryabhavyanātākachamḍo-’lāmākāramahākāvya pramukhamahāprabamḍhabamḍhuo

’pāratarāçāstrusaḡarasamuttaraṇatīrthāyamānaçemushīsamabhyastasaṁastānavadyavi-
dyārīnodakaṇḍalītasakalakalākālāpasampadudbhāto mahākaviḥ çrī Vāgbhaṭo ’bhīṣṭa-
devatānamaskārāpūrvakam upakramate, yathā: sarvārddhamāgudhīm sarvabhāṣhāsu
parīṇāminīm | sarvīyām survato vācam sārvañīm prāṇīdadhmahe || 1 || vilokyā ’neka-
çāstrīnī nijabuddhīprakarshataḥ | viduṣhīm harṣhapoṣhāya vacmī kāvyānuçāsanaṁ
|| 2 || tud yathā, kāryam pramodāya anarthaparihārāya ryarahārājñānāya trivargaphala-
lābhāya kāmātātulyatayo ’padeçāya kīrtaye ca, caturacetaçcamatkārikaveḥ kurma kāvyam,
tatra kaveḥ çrotuç ca sudhīnīsyamḍasamḍaram pramodam utpādayati, Vāṇa-Mayūrā-
dīnām īva rogādyanartham haṁti, — schließt: . . nāyakas, tasya nu vṛttam anyena ka-
vinā vā yatra varṇyate sā kācid gadyamayī Kāḍambarīvat, kācit padyamayī Līlāvati-
vat sarvabhāṣhānuviddhā saṁskṛītena prākṛītena Māgaḍhyā Saurasenīyā Pūçācyā Apa-
bhraṇçena vā racitā kathā || gadyapadyamayī sāmīkā soçhrāsā caṁpūḥ, yākāny(?) aṇ-
kavī svandāmnā vā kavīḥ karoti, tair yuktā uchvāsamībaddhā caṁpūḥ, yathā Vāsava-
dattā Damayaṁti vā || iti mahākaviçrīVāgbhaṭavīracitīyām alaṇkārātilakā-
bhīdhānasropajñakāvyaṇuçāsanaṇvṛttau prathamō ’dhyāyāḥ.

2 21^a: nīrdoshau çabdārthau kāryam ity uktam, tatra çabdadoshān āhu: nīra-
thaka nīrlakṣhaṇā ’çlīlā ’prayuktā ’samarthā ’nucītarthaçruti kaṭu kṣīṣṭā ’vīmṛīṣṭavi-
dheya ’ñçavīruddha buddhīçrīṇṇeyārtha nīhatārthā ’pratīta grāmīya saṁdīgdhā ’vācakatvānī

13^b çabdadoshāḥ, pade vākye ca, — schließt: keshamīcid etā Vaidarbhīpramukhā
rītayo matāḥ, iti mahā . . vṛttav doshaḡaṇavīvecano nāma dvītiyo ’dhyāyāḥ ||

3 29^a: alaṇkārāḥ khalu dvīdhā, çabdālaṇkārā arthālaṇkārāç ca, tatra tāvad
artham adīkṛītya çabdaḥ pravarttate, ataḥ prathamam arthālaṇkārā eva udāhṛīyaṁte,

tad yathā: jāti 1, upamā 2, utprekshā 3, rūpaka 4, dīpaka 5, anyoktiḥ 6, samāsokti 7, aprastutapraçaṇsā 8, paryāyokti 9, atīṇyokti 10, saḥokti 11, ākshepa 12, virodha 13, arthāmta-ranyāsa 14, vyājastuti 15, vyatireka 16, saṃdeha 17, apahnuṭi 18, parivṛitti 19, anumāna 20 . . . tadguṇa 57 (58 sec. m.) [atadguṇa 59 marg.], saṃkāra 58 (60 sec. m.), ācīḥ 59 (61 sec. m.)-prabhṛitayo 'rthālaṃkārah, tad yathā, yathāsthūtaśvāstusvarūparavṇanam agrāmyaṃ jātiḥ, .. schließt: || 60 || iṣṭārthasyā "çaṇsanam ācīḥ, yathā: ajasraṃ yasyo-ccaiḥ . . sa ṣṛmān prathamajinanāthaḥ prathayatu || iti mahā . . vṛittau arthālaṃkāra-nirūpaṇo nāme tṛit. 'dhy.

4 33^a: *arthālaṃkāraṇ uktrā ṣabdālaṃkāraṇ āha: citra ṣleṣha anuprāsa vakrokti yamaka punaruktavādābhāsāḥ śaṭ ṣabdālaṃkārah, krameṇa lakṣyaṇi, ākāragatisvaravyaṇjanasthānamiyamacyutaguptādibhedair anekadhā citraṃḥ; — schließt: dvishān arīṇaṃ traṇi senāṇ vāhinīm udakaṃ payaḥ || iti mahā . . vṛittau ṣabdālaṃkāravivēcano cat. 'dhy.*

5 43^b: *doshamuktaṃ guṇayuktaṃ alaṃkārabhūṣitaṃ ṣabdārtharūpaṃ uktaṃ kāvyāṣarīraṃ, paraṃ taṭ prāṇiṣarīraṃ iva nirātmakaṃ na pratibhāsate, ataḥ kārya-sya prāṇabhūtān rasān āha, yad āha: yāminī 've 'ṇḍunā muktā nārī 'va ramaṇaṃ vinā lakṣmīr iva ṛite tyāgān na vānī bhāti nūrasā || . . . schließt: Karpūraṃamjaryāṇ nāyikayā svātmāne 'va vasaṃtavaraṇanam anādṛitya vaṃdivarṇe 43^b tasya-tasya rājnaḥ praçaṇsanam || iti mahā . . alaṃkāratilakābhīdhāno 'laṃkārah (!) samāptaḥ || graṃ 1630 || von zweiter Hand ist zugefügt: svopajnakāvyañuṣāsanavṛittau rasādivivēcano nāma paṇcamo 'dhyāyaḥ, tasyā 'nekamahāprabaṇḍhabahulaprācurya (? ver-wischt)visphūṛjita(h) | sphārodārayaṇaḥprācārasatataṇyākīṇaviṣratrayaḥ | ṣṛīman Nemi-kumārasūnur akhilaprajñālacūḍānaṇiḥ (kāvyā verwischt)nām anuṣāsanam varam idaṃ cakre kavir Vāgbhaṭaḥ ||*

1718. Ms. or. fol. 1100.

Vāgbhaṭālaṃkāra, in **6** *paricheda*, andere Recension in Versen; s. Aufrecht Catal. 214^a (A), wo aber *par. 6* fehlt; Burnell Tanjore Cat. 57^b (B, blos **3** *parich.*). — Der Autor lebte, s. **4**, 45. 81. 85 bei Aufrecht (hier 44. 79. 83), unter König *Jayasinha*, Sohn des *Karṇadeva*, über welche Fürsten s. oben p. 210¹⁾.

15 foll. (8 Z., à 47 *aksh.*) mit 0-5 Z., à 58-91 *aksh.* Glosse über und unter dem Text; *saṃvat 1693 varshe ṣṛāraṇamāse ṣuklapakshe paṇcamyāṇ tithau ravivāsare piṇḍyaṣṛī Kānhaḥ tasya ṣishya ṛishiṣṛī Vuradhā taṭṣishya Paṇcāyaṇa likhitaṃ, Udaya-purākhye nagare taṇtram idaṃ, ṣṛīr bhūyāl leshakapāṭhakayoḥ ||*

1 (26; 25 A) 2^b: *ṣṛī²⁾vītarāgāyo namaḥ | ṣṛiyaṇ diṣatu vo devaḥ | ṣṛī Nābheyajīnaḥ sadā | mokṣamārgaṇ satāṇ brūte | yad-āgamapadāvalī || 1 || sādhuṣabdārthasaṇḍarbhaṇ*

¹⁾ es stimmt hierzu, daß er in **1719** als *Bāhaḍa* (°deva) bezeichnet wird, da im *Ṣatr. Māh.* 10, 287 *Kumārāpāla* und *Bāhaḍa* (resp. auch *Vastupālavīd*) neben einander stehen, s. meine Abh. über das *Ṣatr. Māh.* p. 46. 109 (1858). ²⁾ vorher das *Jaina*-Diagramm.

*guṇālamkārabhūṣitaṃ | sphuṭarātirasopetaṃ | kāvyam kurvita kīrtaye || 2 || pratibhā
kāraṇam tasya | vyutpattis tu vibhūṣaṇam* (so auch B; °pattiḥ ca vi° A) | *bhṛīḥotpattikṛid
abhyāsa | ity ādyakavisamkathā || 3 || prasannapadanavyārtha | yuktynubodhavidhāyini |
sphuraṃtī sātkaṇḍa buddhiḥ | pratibhā sarvatomukhī || 4 ||*, — schließt: *adhītya cāstrāṇy
abhiyogayogād abhyāsavaḥyārthapadaḥprabandhaḥ | taṃ-taṃ viditvā samayaṃ kavīnaṃ
manahprasattaḥ kavitāṃ vidadyāt || iti Vāgbhaṭālamkāre prathamah parichedaḥ ||*

2 (29; 28 B) 4^b: *samskritam prākṛitam tasyā 'pabhraṇḥo bhūtabhāṣitaṃ | iti
bhāṣhāc catasro 'pi yānti kāvyasya kāyatāṃ || 1 ||*, — schließt: *iti doshaviṣaṇaśhekar
akalamkitam u(j)jvalam sadā vibudhaiḥ | kavīhṛidayasāgarotthitam amṛitam ivā "svādyaṭe
kāvyam || 29 ||*

3 (17) 5^b: *adoshāḥ api cābdārthau praṇasyete na yair vinā | tān idānīm yathā-
yukti(çakti B) brūmo 'bhīvyaktaye guṇān || 1 || audāryam samatā kāmītir arthavyaktiḥ pra-
sannaṭā | samādhiḥ clesha oja 'tha mādhyam sūkumārātā || 2 ||*, — schließt: *guṇair
amībhiḥ parito 'nubaddhaṃ muktāphalānām ivā dāma ramyam | devī sarasvaty api kaṃ-
ṭhapīthe karoty alamkāra[ta fehlt]yā kavitāṃ || 17 ||*

4 (152; 153 A) 13^b: *doshair muktam guṇai(r) yuktam api yeno 'jjhitam vacaḥ | strī-
rūpam ivā no bhāti taṃ brūve 'lamkriyocayaṃ || 1 ||* Der Text besteht zum Theil aus
beispielsweise angeführten Versen, in denen »numina Jainica« verherrlicht werden
(v. 44 hat hier: *janayann uddāma*). Schließt: *arthena yenā 'ticamatkaroti prāyaḥ
kavitāṃ kṛitīnām manassu | alamkriyātvena sa eva tasmīn abhyuhyatām haṃta diḥ
'nayaī 'va || 52 ||*

5 (31; 32 A) 15^a: *sādhupāke 'py anāsvādyam bhojyam nīlavanam yathā | tathai'va
nīrasam kāvyam iti brūmo rasān iha || 1 ||*, — schließt: *doshair ūjjhitam āçritam
guṇagaṇaiḥ cetaḥcamatkārīṇam . . kāvyapurusham Sūrasvatādhyaṇīnaḥ || 31 ||*

6 (15) 15^b: *alamkārah | dayāṃ cakre iti saṃnyuta ādhpadayamakam || 1 || yatrā "ste
iti saṃnyutamadhyapādayamakam || 2 || dvishām iti saṃnyuta . . yamakam || 3 ||*, — schließt:
|| 14 || *māmākā iti saṃnyutāyuta ādyaṃtavarṇayamakam || 15 || iti Vāgbhaṭālamkāre shash-
ṭ(h)amo parichedaḥ samāptaḥ || yādṛiḥam pustakam . . , bhagnapṛiṣṭiḥ . . pūlayet.*

1719. Ms. or. fol. 1102 (A).

ṭikā des *Jinavardhana*¹⁾ dazu, *parich.* 1—4.

13 foll. (18 Z., à 56 *aksh.*); ohne Datum; sehr beschädigt, durch Verwischen der
Buchstaben; Randmarke: *alamkāraṭikā*.

1 (26) 2^b: *çrī²⁾ Nābheyāya namaḥ | çrīmān çrīĀdināthaḥ çriyam iha diḥatu çre-
yaçīm bhīyasīm vo, bibhrāṇaḥ saurabheyam hṛidayamataçivah³⁾ çamkarah³⁾ çamkarā³⁾-
bhaḥ | sevyo bhūtyai (bhūtaiv B) vibhūtyā pariracita(parikalita B)tanur varṇanāyo hy*

¹⁾ fungirte als *sūri* des *Kharataragacha* (Nro. 56) von *saṃvat* 1461—1475, wo er
abgesetzt ward, s. Klatt 249^b. ²⁾ vorher das Jaina-Diagramm. ³⁾ *siḥaḥ saṃk° saṃk°* B.

ahīnair bibhrad varṇaṃ suvarṇaṃ tuhiṇaṣṭikāhriṇo (ṣiṣhī° B) *bhāti yaḥ kāmajetā* || 1 || *prabhāvaribhavadvīsaṃ pratibhādinadakṣhiṇaṃ* | *spriṣāmi cīrasā saucaṃ*¹⁾ *gurupādara-jahkaṇaṃ* || 2 || *bālānām ara*²⁾ *bodhūya svasyā rthasmaraṇāya ca*³⁾ | *Vāgbhaṭālaṃkāriteḥ kurve vyākhyāṃ saṃkṣhepayuktitaḥ* || 3 || *tatra*⁴⁾ *ṣāstrasyā vighnena parisamāptyarthaṃ* *ṣrī Bāhaḍadevo viṣiṣṭeṣṭadevatānamaskāram āha: ṣrīyaṃ diṣatu vo devaḥ . . valī* || 1 || *vyākhyā . .* — schließt: *kva sati? manahprasuttau cittanirmalatāyām sa-tyām* || 26 || nichts weiter.

2 (28) 4^a: *saṃskṛitaṃ prākṛitaṃ ity-ādi, iti catasro 'pi bhāṣhās*, — schließt: *u(j)jvalaṃ ca*⁵⁾ *bhavati sāgarād vo 'tpannaṃ*⁶⁾, *iti ṣrī Kharataragache ṣrī Jinarāja-sūripaṭṭe ṣrī Jinavarddhanasūriviracitāyām Vāgbhaṭālaṃkāraṭīkāyām dvitīyaḥ parichedaḥ*.

3 (17) 5^a: *adoshāv apī 'ty-ādi, tān guṇān idānīm brimāḥ*, — schließt: *protam syāt, alaṃkāraya ca kaṃthe kriyate* || 17 || *iti ṣrī Kharatara . .*

4 (151) 13^b: *doshair muktam ity-ādi, ahaṃ taṃ alaṃkriyocayaṃ*⁷⁾ *bruve*, — schließt: *anayai 'va diṣā*⁸⁾ *muduktana prakāreṇa alaṃkāratvena abhyūhyatām*⁹⁾ *jñāyatām etāvātā [yatra kānye yo 'rthaḥ]*¹⁰⁾ *āṣṇakārī sa tatra alaṃkāratvena jñe-yaḥ*¹¹⁾ || 51 || *iti ṣrī Khara . . caturthaḥ pōḥ samāptaḥ 4 | ṣubhaṃ bhavatu |*

1720. Ms. or. fol. 1101 (B).

Dasselbe Werk, aber auch noch mit *parichedu* 5.

28 foll. (16 Z., à 40 aksh.); *saṃvat 1727 varshe ṣrāvaṇa su di 14 dīne ṣrī Māla-purāmadhye lipikṛitaṃ muni Sumativijayena, ṣubhaṃ bhavatu . .* Randbez.: *Vāgbhaṭālaṃkārasūtravṛitti*. — Hie und da durch Verwischen der Buchstaben beschädigt.

1 14^a: *sakala*¹²⁾ *paṃḍitaṣṭīromāṇipaṃḍitaṣṭī* 5 *ṣrī Ṣubhaviṣayagaṇicaraṇaka-mala - - -* (3 aksh. überstrichen) *namo namaḥ | aiṃ*¹³⁾ *namaḥ*¹⁴⁾ | *ṣrīmān ṣrī Ādināthaḥ . .*, — 2 6^b, — 3 8^b, — 4 25^a, — 5 28^a: *sādhupāke 'py . . rasān iha* || 1 || *yathā sādhupāke 'pi bhojyaṃ lavaṇarahitaṃ anīsvādyuṃ bhavati*, — schließt: *kāvyaṇurushaṃ ghaṭayaṃtu racayaṃtu kīdrig viṣeṣhaṇāni sugamāni* || 33 (32!), *iti ṣrī Vāgbhaṭālaṃkārasūtravṛitti saṃpūrṇaḥ* || *Lāṭī hāra*(del.!) *syaprayogaṇipūnai rītiḥ prabaṃdhe kṛitvā, Paṃcālī karuṇā-bhayānakarase, ṣāṃte rase Māgadhiḥ | Gauḍī vararasena raudrajarase, Vatsomadeṣodbhavā*¹⁵⁾ *vībhatsūdbhutayor, Vīdarbhaviṣayā ṣrīṃgāra-bhūte rase* || 1 || folgt das Datum.

1) so auch B. 2) *bālānām tattva* B. 5) *smaraṇaṃ yathā* B.

4) *tatra* bis *āha* fehlt B. 5) fehlt B. 6) *sāgarād utpannaṃ ca* || 30 || B!

7) *saṃūhaṃ* fügt B hinzu. 8) *anayā eva diṣā anenai 'va* B.

9) *abhūtām* B. 10) aus B, da hier Loch. 11) *'tvena yaḥ* B.

12) vorher das Jaina-Diagramm. 13) zu *aiṃ* s. 1706. 14) alles Bisherige roth.

15) = *Āvantikā*, s. meine Abh. über das *Rāmāy.* p. 76 (1870). Ind. Stud. 14, 65 (1875).

1721. Ms. or. fol. 789.

Candrāloka, in 170 śloka. — Ueber ein zwar gleichnamiges, aber ganz verschiedenes Werk des *Jayadeva*, ebenfalls über *alamkāra*¹⁾, s. *Rāj. L. M. Notices* 2, 52 (168 vv.), 5, 103 (in 10 *mayūkha*; ein dritter Text somit!). Burnell Tanjore Cat. 55^b (200 gr.).

15 foll. (6 Z., à 40 aksh.); ohne Datum; modern.

çrīg.²⁾ n. | *amarikavarībhārabhramarāmukharīkṛitam* | *dūrīkarotu duritam Gaurī-*
caraṇapaṃkajam || 1³⁾ || *upamā yatra sādṛiṣṭyalakṣmīr ullasati dvayo(h)* | *haṃsī 'va*
Kṛiṣṇa te kīrtti(h) svarggaṃ gāṃ avagāhate || 2 || *varṇyopamānadharmānām upamā-*
vācakusya ca | *ekadvitry-anupādānair bhūmā hṛtopamā 'sṣṭadhā* || 3 || *tuḍḍigaurī 'mdu-*
tulyāsyā karpūraṃtī dṛiṣor mama | *kāṃtyā smaravadhūyaṃtī dṛiṣṭā tanvī raho mayā*
|| 4 ||, — schließt: *itthaṃ ṣaṭam alamkāra lakṣayitvā nīdarṣitāḥ* | *prācām ādhunikānām*
ca matāny ālocyā sarvataḥ || 168 || *catvāro rasavat preya nṛjāsvi ca samāhitam* | *bhāvasya*
co 'dayas saṃdhiḥ ṣaṇalavam iti trayah || 169 || *aṣṭau pramāṇāṃlamkāra* (1 aksh. fehlt)
pratyakṣamukhāḥ kramāt | *evaṃ pañcaṣṭātān anyān alamkāraṇ vidur vudhāḥ* || 170 ||
iti caṃdrālokaḥ samāptaḥ ||

1722. Ms. or. fol. 1080.

jālpakalpalatā des *Anuratanamaṇḍana*, oder blos *Ratnamamaṇḍana*, Schüler des *Ratnaṣekhara* († *saṃvat* 1517). In drei *stabaka*. Sehr schwulstiger Styl.

14 foll. (17 Z., à 52 aksh.); ohne Datum; incorrect.

stabaka 1 (28) 6^b, *sādhanaśiddhi nāma*; *jīnavara*²⁾ *varada tvaṃ sevake derakelīm*
amṛitalaharikalpām kārāye 'ha sradṛiṣṭīm | *racaya mayi ca vācām devī cetaḥ kṛipā-*
hlri("lus tri)bhuvanabhavabhāvābhāsane bhānubhā nah || 1 || *jālpakalpalatām etām asto-*
kastabakatrayām | *kurve sarvepsitām mugdhabhṛiṃgaravācātāvahām* || 2 || *iha hi purā*
purārisarittaraṃgāyamānabhaṇṭibhaṃgībhartsitotsarppadīrshyāḥwā dīṃdrāhaṃkārakā-
luṣhyāḥ | *ṣiṣhyāvalīvyājābahurūpakalpanapūrasarasatatasevāsaktasurasūrayaḥ çrī-*
Devasūrayaḥ svapadāravīṇḍavīṇyāsapāvitaviṣṭambharaṃ viharāmāṇāḥ prāpṇḍ | *pra-*
mānāpetaketaka ṣ v e t a kevalavyavahārīketaketanapaṭakapaṭapāṇicālanākāryamāṇā 'sṣṭa-
kāṣṭhākamalākam Anahillapāṭakapuram, tatra ca praveṣotsave ṣobhāsaṃbhāra-
bhāsure bhavati sati kaṇṭamādikākādambinībīṇḍanīkurūṃbasamparkollasadabhīnīve-
ṣāṃkurah Ṣaṃkaranāmā pramāṇīkagrāmaṇīr Vāṇārasīvāsī Ratnākaras tuchina-
karam iḥa guravaram vikṣhya vīṣṭarāyāmāsa tās-tā vacovīṣ, tathā hi: nanu bhoḥ
suhṛidayā hṛidayālavālodgatāyāḥ kuṣalātātṛidaṣalatāyāḥ sakalakāmitapadārthapradātai-
kapaṭukale munaya āmananti dve phale, yad uktam: vakṛitvaṃ ca kavīvaṃ ca

1) cf. Aufrecht Catal. 213^a.

2) vorher das Jaina-Diagramm.

3) dieser Vers steht auch als Eingangsvers des *Kuvalayānanda*, s. Aufrecht l. c.

vidvattīyāḥ phalaṃ viduḥ | na kavitrāṃ na vaktritrāṃ so 'dhīto 'pi naraḥ kharah || 3 ||
 tad yadi bhavatīm matyāḥ sarasvatyā īva hṛidaravīṃde rasamtyāḥ sâhityâmrītanityâ-
 svâdutaḥ saṃhityâvâptis, tadâ kâ 'py oshṭ(h)agosṭ(h)î naryaçravyakâvyâ | kriyatām vyâ-
 kriyatām vâ saprapaṃcam kâvyapaṃcakâdi gataṃ kiṃcid ekam kavitrāṃ | yadi ca ni-
 vidanaḍisakadalikânanakurtanakarkaçâ] (marg.) stre tarkaçâstre kuçakoṭiṇicitatām
 çeçrīyate çrīmatām matis, tadâ sarvadurvâdisârvadikum(?) arvaparvatakharaṇavyâdhâ(?)
 mīyamānam vidhīyatām kiṃcid anumanam; atha pṛithubuddhitayâ dvitayam apy ado ve-
 vidyate vas tadâ bho vâgdevatâsutāḥ sutarām bhavyam abhavad, yataḥ: vâgmitvam kavina
 'mrītam yadi tadâ Gaṃgâmbunâ dakṣiṇâ -varttaḥ kambur apūri maṃjaritavân urvīruhaḥ
 svargiṇām jātāḥ çitakarāḥ kalamkarahitāḥ saubhāgyavatyāḥ çirasya âbaddho mukutaḥ
 sphurutsurabhītâ labdhâṃcanam kâncanam || 4 || sambhavati cai 'vam, na khalu Çâradâ-
 Padmayor iva sâhityâ-'nvīkshikīvidyayor vidyater virodho, yataḥ: yeshām komalakavya
 kauçalakalâ līlâvatī Bhārati teshām karkaça tarkavakravacanodgâre 'pi kiṃ hīyate |
 yaiḥ kûṇṭâkucamaṃdale kararuhāḥ sânanam âropitâs taiḥ kiṃ mattakarīṇḍrakumbha-
 çikhare nâ "ropaṇīyâ nakhâḥ || 5 || çrīyate hi, Paṃgule 'tigurubirudaJayam tacamdra-
 Kâsīṇdra sadakṣi kaviprâmanīkatayâ viṣṭaradvayam tâmbūlayugalaṃ câ "sasâda sâda-
 ram çrī Harshanâmâ vidurapuramdarah, sa eva ca cira ca yâsâ(sâyâ pr. m.) sai-
 vam sauvam (!) sovastavam, sâhitye sukumâravastuni dṛiḍhanyâyagrahagraṇthile, tarke
 vâ mayi saṃvidhâtari samam līlâyate Bhārati, çayyâ vâ 'saṃrīdittarachadavati dar-
 bhâṃkurair âstṛitâ bhūmīr vâ hṛidayamgamo yadi pa 1^b tis tulyâ ratir yoshi-
 tām || 6 || tasmât pratiyadayama kânuprâsâdisaṃdarbhahṛidayamgumagadyapadya-
 saṃdohasamdarām kiṃ apy ucyatām, — schließt: || 27 || praçnottaram, asti svasti-
 karas(so 2, *karanas 1. 3) tamastirayitâ çrī Namdiratno ravis tatpâdapraṇaye parâ-
 yanatayâ kokâyate yah kaviḥ | âdyas tatkritajalpakalpalatayâ krodikṛitāḥ sâdhanâ
 -siddh(y)âkhyâ(h) stabako babhiva bahulâmodaḥ sudhīmaṃdanah || 28 || iti çrī
 Tapâgachaçṛiṃgârāyugottamaguruçrī Somasumdarâ¹) sūripattapâthodhitripathagâ-
 pravâ(so 2. 3, prakâ 1)hopamaçrī Munisumdarâ¹) sūri çrī Jayacandra¹) sūri (so
 auch 3, fehlt von çrī Muni ab bei 2) çrī Ratnaçekhara¹) sūriṇdraçishyâ 'nu (so
 auch 2, çishyaçrī 3) ratnamamdanakṛitâyam jalpakalpalatâyām maṃdanâṃkah
 sâdhanâsiddhinâmâ "dya(h) stabakah ||

2 (10 + 13) 10^a, çeshahetucaturdoshâdayo nâma; kauçeyânçukakhaṃdamamdi-
 tamarudvûtakvaṇatkimkiṇi vrâhmīkelīniketaketanadhṛitaçrīḥ ke 'yam imdhī(j)valâ nir-
 yāti bruvataḥ kaladhvani muner eshâ mukhâmbhoruhâd asyâ "rdrâdharabimbarukkabari-
 tād aṃtadyutām dhoranī || 1 || ityâdi jalpad avalokakalokakadambakadarçanânamdam ut-
 pâdayan munipuramdarah punar idam udīrayânmâsa, — 7^b samasaṃkhyâkṣharavâkya-
 jalpah, — 8^a || 4 || niyatânuprâsajalpah, — guraghuçloka jalpah, — çleshajalpah,
 — 8^b || 6 || karapallavijalpah, — vâkyâṃtarvarṇekyajalpah, — 9^a || 10 || kâlītyayâ-

¹) s. oben p. 192, resp. Klatt 256^a (Nros. 50—52; Ratnaçekhara died saṃvat 1517).

padishṭaḥ kṛidhâtujalpaḥ, — 9^b *nâmadhâtujalpaḥ*, — 10^a *gamyâstijalpaḥ*, — schließt: *asti . . yaḥ kaviḥ | çliṣṭas ta(t)kṛitajalpapakalpalatayâ çeshâbdhisumkhyo udayaddoshâkhyah stabaka babhûva sudhîyâm âdyetaro mamḍanam || 13 || iti çrî Tapâ . . mamḍanâmkah çeshahetucaturdoshâdayo nâma dvitîyah stabakah.*

3 (27) 14^a, *khamḍe(m)dumukuṭaikyâdikhamḍanaḥ; atha dûshitasâdhanas tapodhanaratnam sa viratnadhîmidhîḥ | kṛitasâdhya nirâsavâsanah, punar âjiramjanah || 1 || nanu bhos tarkarahasyâmbhoruhollâsahelayo hîyatâm hetur eshu dṛishannirviçeshah | samti sâdhanaratnâni bhûyânsy api tarkaratnâkare, param yas tena paricarîs kriyate pakshapurushah, sa eva nirñiyatâm, — udâdikriyâjalpaḥ*, — auf 10^b Diagramme mit in die verschiedenen Fächer vertheilten *akshara*, in der Figur eines *muçalam*, *bhallah*, *vajram*, *jalakamalam*, *chatram*, — *saṃhitavâkyadvaya(ja)lpaḥ*, — 11^a *prâkṛitajalpaḥ*, — *jalupadmajalpaḥ*, — 13^b || 21 || *tamodravyavasthâpanâsthalam*, — schließt: *asti . . kaviḥ | çliṣṭas tatkṛitajalpapakalpalatikâm aikyâdimatryambakâ siddhyâkhyah stabakas tṛitîya udayâcakre sudhîmamḍanaḥ || 27 || iti çrî Tapâ . . çishya çrî Ratnamamḍanasûrikṛitâyam jalpapakalpalatâyâm mamḍanâmkah khamḍe(m)dumukuṭaikyâdikhamḍanas tṛitîya stabakah.*

1723. Ms. or. fol. 823.

Anfang des *taralam*¹⁾, einer *ṭikâ* des *Mallinâthakavi* zur *Ekâvalî*²⁾, s. Burnell Tanjore Coll. p. 54^b. — Die *Ekâvalî* gehört nach Burnell dem *Mahâmaheçvarakavi*, der sich, ihm zufolge, in seinem *kâvyâlokâlocana* auch als *Abhinavagupta* bezeichnet.

6 foll. (12 Z., à 39 *aksh.*); mehrfach für ganze Reihen von *akshara* Lücken gelassen; bricht mit 6^a mitten im Wort ab; Randbez. auf ^b links oben: *taralah*; auf 6^b: *taralaçûlam*. Auf dem Umschlag: *taralaçûlam, Mallinâthah.*

Beg.: *çrîg. n. | agre kṛivâ priyasahacarîm antikam samprayântîm vrîdâbhârâd avanatumukhîm Âmbikâvallabho vah | lolâpâṅgâṃ prañayamadhuraṃ locanâṃptena paçyann antas tushyann avatu bhagavân Âmbikâvallabho vah || 1 || adhyârûdhah ka* (Lücke) *dam pitur amadhura* (Lücke) *nîhamânah karshan harshâtîrekât karu(!~* fehlt)*malinîkhamḍam uddamḍavṛit(î)yâ | antarmagnam karâgram phañipatiçirasi svairam âdhâya toyam munçan siṃçann adhastât pramathapatiçîçûṇ tâtirâlo(?) ganeçah || 2 || . . || 4 || Mullinâthakaviḥ so'yaṃ ekâvalyâm alamkṛitau | ṭikâratnam nibadhnâti taralam nâma nâmataḥ || 5 || ekâvalî guṇavatî 'yam alamkriyâ 'pi yad vaiçasâd ajani koçagriheshu guptâ | teno 'dbalena taralena sametya dhanyaiḥ kaṃtheshu câ'dya hridayeshu ca dhâryutâm sâ || 6 || çâstrârambhe çishṭâcâram pramâñayann âripisitasyâ 'vighna-* 2^a *parisamâptisanpradâyâvichedalakshanaphalakâmanayâ viçishṭeṣṭudevatâ-*

¹⁾ *Tarala* ist, der *Çârṇagadharapaddhati* 8, 18-20 zufolge, Name eines von *Râjaçekhara* citirten Dichters, s. Aufrecht Catal. 123^b. 124^b.

²⁾ *Mallinâtha* citirt dieselbe auch in seinem Commentar zum *Meghadûta*, s. Aufrecht Catal. 126^a.

prasâdam âçâste: prâleye 'ty-âdinâ çlokena; — 5^a ÇâbaraÇâṃkarabhâshyâdau, — 6^a tasmâd asmâkam api deratânâmaskârasyâ 'vaçyukartavyasyai 'va kṛitatvân na prastutâ-caraṇam dosha iti bhâvaḥ; itthaṃ namaskârasya kartavyatâṃ pratipâdya samprati çlokatâtparyam rivinakti, kiṃ câ 'tre 'ty-âdinâ Pâninipramukhair ity-ataḥ prâktunena saṃdurbheṇa virodho dhvanyate vyajyate ity a., virodhasvaripam âha: kâmino 'pi kâmaripor iti, kâmina iti çṛiṅgâropalakshaṇam, kâmaripor iti raudropalakshaṇam, tathâ ca prâleye 'tyâdiviçeshanâdrayapratipâditâbhyâṃ patrâvalinirmâṇa-kâmadahanâbhyâṃ çṛiṅgârurandrayor ekadai 'katrâ — bricht ab (fol. 6^b ist leer).

1724. Ms. or. fol. 866.

Fragment von des *Guṇanidhi*, Sohnes des *Çṛinivâsa*, *Paramâtmavinoda*, in 4 *ullâsa*; metrische, zum Theil recht gute *anyokti* und *sûkti*¹⁾ über Alles, was in der Natur und im Leben dem Menschen nahe tritt.

79 foll. [resp. nur 65, da foll. 33. 34. 53–64 fehlen] (10 Z., à 35 *aksh.*); das Schlufsblatt mit dem Datum fehlt.

ullâsa 1 22^b, das Thierreich; *çṛig. n., smarâmi heram̐bam udâraripam prabhâvadîrîkṛitaviḡhnavṛindam | vṛindâraçaṇîkîrîṭukotimaniprabhâraṃjîtapâdapîṭham || 1 || kârṇyapîyûshabhṛitair vilokaiḥ saṃsnûpya yâ bhaktajanam punîte | [da]jatraṃ* (ausgestrichen) *ajná(anya pr. m.)napamkam rinivârayanti tâṃsâradâm âdurato 'bhivande || 2 || Çṛinivâsatânûjanmâ nâmnâ Guṇanidhir dvijah | anyoktiḥ kurute kâçcid vidvajjanamude narâḥ || 3 || kâçcid anyoktito 'nyâs tu karitâkautukân mayâ | sûktayo 'nṛvitan-yante kvacit tattutprasangataḥ || 4 || paramâtmamayam viçvam iti bodhayatâ mayâ | vyâjēna tena-tena ha lakshyam vasti 'pavarṇyate || 5 || paramâtmavinodo 'yam nâmnâ graṃtho vibhâryate | haṇsâdyanyoktipûrvais tu carasthiravivarnanaiḥ || 6 || atha haṇsânyoktiḥ²⁾: harsheṇa saṃcara sarojarane mṛiṇâlam âsâditam kavalayan kila râja-haṇsa! | mâ yâhi nirmala! kadâ 'pi bakoṭasaṃghe matsyâdam eva kalayishyati haṇṭa lokah || 1 || çvetanâm iha dadhritu pakshayo raktatâṃ caraṇayor alam bakah | jâtu dugdhapayasor vivekitâ tvâm ṛite na khatu haṇsa bhâsate || 2 || haṇsa saṃcarasi padminîrvane vartase sitamṛi 2^a ṇâlatam̐tubhiḥ | tâvad eva kila pâruno bharân yâvad eti na bakoṭamam̐dalaṃ || 3 || so im Ganzen 15 vv., — 2^b *atha bakânyoktiḥ* 10 vv., — 3^b *mî-nasya* 6 vv., — 4^a *cakravâkasya* 8 vv., — 4^b *sârasasya* 12 vv., — 5^b *dharâyâḥ* 2 vv., — 6^a *mayûrasya* 4, — ibid. *câtakasya* 2, — 7^a *bhekasya* 8, — ibid. *sam-ndrasya* 12, — 7^b *nadyâḥ* 4, — 8^a *sarasah* 8, — 8^b *kûpasya* 3, — 9^a *dir-ghikâyâḥ* 2, — ibid. *naukâyâḥ* 13, — 10^a *çamkhasya* 6, — 10^b *çukteh* 3, — ibid. *pravâlasya* 2, — 11^a *muktâphalasya* 9, — 11^b *nakrasya* 1, — ibid. *kâka* 11, — 12^b*

¹⁾ und zwar, nach v. 3 der Einl., hauptsächlich eigene. — Zur Aufführung des Werkes an dieser Stelle s. p. 170^a.

²⁾ zunächst überhaupt Vögel bis 18^b, mit einigen Einschaltungen.

kokila 9, — 13^a *pikakokilânām miçrâḥ* 16, — 14^b *kukkuṭasya* 3, — *ibid. çukasya* 5, — 15^a *sarikâyâḥ* 2, — *ibid. pārāvatasya* 11, — 16^a *kalaviṃkasya* 2, — *ibid. kapotasya* 3, — 16^b *ulikasya* 2, — *ibid. ṭṭibhasya* 2, — *ibid. kuraryâḥ* 3, — 17^a *ca-korasya* 5, — 17^b *miçrâ* (!) 2, — *ibid. cāshasya* 2, — *ibid. kapimjālasya* 2, — 18^a *durgâyâḥ* 2, — *ibid. garuḍasya* 2, — *ibid. bhramarasya* 3, — 18^b *khadyotasya* 3; — *atha paçujāteḥ* (bis 23^a), *tatrâ çrasya* 6, — 19^a *vṛshasya* 1, — *ibid. dhenoh* 3, — 19^b *ajasya* 1, *ajâyâḥ* 1, *meshasya* 2, *mahishyâḥ* 2, — 20^a *mahishasya* 2, *siṅhasya* 6, — 20^b *gajasya* 6, — 21^a *vyāghrasya* 2, *sūkarasya* 2, *sarpasya* 2, *ṛikshasya* 1, — 21^b *kapeḥ* 2, *markaṭasya* 1, *mṛigasya* 6, — 22^a *çṛigūlasya* 1, *çṛigālyâḥ* 1, — 22^b *çaçakasya* 2, *çunah* 1, *biddālasya* 1, *nakulasya* 1, *uṇḍuroḥ* 2, — 23^a *rāsabhasya* 1, *uśṭṛasya* 2, — *iti çrî* (rîṇivāsātmaja Guṇanidhiviracite paramātmavinode haṇsādyanyoktipradhānaḥ prathamā ullāsaḥ ||

ullāsa 2 36^b, das Pflanzenreich, *vṛikshādyanyoktipradhāno dhānyādivarṇano dvitīya ullāsaḥ*; beg.: *atha vṛikshānyoktayaḥ, tatrâ ṇrasya*, — 30^a *atha vallīnām*, — 31^b *atha dhānyānām*.

ullāsa 3 (Schluß fehlt, weil die foll. 53—64 fehlen). Lichtkörper, Edelsteine, Fürsten; beg.: *atha sūryasya* 6 vv., *tathā matkṛitasūryastutau* 1 v., — 37^b *caṇḍrasya* 12 vv., — 38^a *tārāṇām* 4 vv., — 38^b *agneḥ* 1, — 39^a *manēḥ* 6, — 39^b *hīrakasya* 6, — 40^a *suvarṇasya* 7, — 40^b *guṇjâyâḥ* 4, — 41^a *rajatasya*, — 41^b *lohasya* 4, *Kailāsasya* 2, *Kanakādreḥ* 4, — 42^a *Himagireḥ* 6, — 42^b *etadrāyoḥ* 4, — 43^a *atha vasturiçeshānām, tatra kastūrikâyâḥ* 4, — 43^b *karpūrasya*, — 44^a *atha sarvalokasya rājādhinusukhatvāt rājyasvarūpaprasaṅgikān kiyatus taddharmāṇe co padarçayati, tatrâ dhishṭhānasya çṛīrājasīṅhāsānasya* 2, *chattrasya* 2, *cāmarasya* 3, — 44^b *srāmīnaḥ* 1, *amātyasya* 3, *suhṛiduḥ* 1, *sahāyānām* 1, — 45^b *senâyâḥ* 1, — 46^a *senāṃgūnām*, — 50^a *dvijārcanasya*, — 52^b *dusṭapīḍitasya sujanasya* (bricht mit v. 1 ab), *parābhūtaḥ papair iha khaḥ khaḥ . . racayitam aho dehaharaṇām* ||

ullāsa 4 (Anfang und Ende fehlt) 65^a beg.: *taṃ yataḥ* || 1 || *Namdasūmur api nīnam amuṣhyās tīradhīrakamanīyanīkuṃje | Rādhayā saha salīlam anekām kelīm ākalayad atra navīnām* || 2 ||, *Sarasvatyâḥ* 1, *Prayāgasya* 2, *Kāçyâḥ* 1, *Revâyâḥ* 1, *tathā matkṛita Revāstutau* 3, — 66^b *çrî Vyāsātīrthasya* 1, *tadadishṭhitasya Vyāsasya* 5, — 67^a *ityādi matkṛita Vyāsastutau, kaveḥ çrî Revottaratīre Vyāsātīrthasavidha-grāmarāsād viçeshatas tadguṇalikkhanāduraḥ*, — *Çukasya* 1, *Tapatyâḥ* 5, *Mahyâḥ* 1, — 67^b *çrî Drārakâyâḥ* 2, *Çālagrāmaçilâyâḥ* 3, *bhartuḥ* 1, *guroḥ* 2, — 68^a *çrutyaideḥ* 1, *purāṇavācākasya sud Vyāsasya* 8, — 68^b *prasāṅgād asato py asya* 2, — 69^a *vi-prāṇām* 3, *atītheḥ* 2, — 69^b *saṃnyāsīnaḥ* 4, *tīrthānām anekatrāḍ etāvatām eva varṇanena toshaḥ, sudācārâḥ sâ* 70^a *dhavas tīrthānām api pāvanāni tīrthāni, atas teshām api sādhu-nām*, — 70^b *sadrīcārasya* 2, *satsrabhūvasya* 1, — 71^a *sukṛitasya* 1, *sukṛitaphalasya* 3, *sukhasya* 2, — 71^b *saṃtoshasya* 2, *çamasya*, *damasya*, *satyasya*, — 72^b *vairāgyasya* 5, — 73^a *vairāgyavataḥ* 3, — 73^b *çṛigaṇapateḥ* 4, *iti matkṛitagūṇapatisutau*, — 74^a

çrî Sarasvatyâh 1, — 74^b *çrî Bhuvaneçvaryâh* 2, *iti matkṛitabhagavatîstutau*, *Lakshmyâh*, — 75^a *iti matkṛitânnapûrṇâstutau*, *sûryasya tu varṇanam pûrvam camdravarṇanâdau likhitam*, *çrîviṣṇoḥ* 6, — 75^b ^v *[tathâ jaya maṅgaladevatâpate jaya viṣṇo Vasudevanamdana | . . . ityâdi pañcâçatpadyâtmikâ matkṛitâ çrîviṣṇoḥ stutih]* (am Rande), *haribhaktasya* 1, *abhaktasya* 2, *Çivasya* 2, — 76^a *iti matkṛitaçiva-praṇânaçikshâstutau*, . . *iti matkṛita Çivaçikharinîstutau*, . . *ityâdi matkṛite "çatushṭi-stutau*, *atha jagannûlabhûtapañcakasya*, *tatra dharâyâh* 1, — 76^b *apân* 3, *tejasah* 2, *vâyoh* 3, — 77^a *âkâçasya* 4, *athâ "tmavicârdhikârinâm* 5, — 77^b *atha kaveḥ* 3, — 78^a *atha kavînam alobhaçikshâvacanam* 2, *kaviṣṭhiteḥ* 2, — 78^b *prasaṅgâd dânasya 'tidush-karatvasya* 3, *kavitâyâh* 4, — 79^a *jâtâtmanâm* 1, *kavitâm abhilakshya* 2. — 79^b *atha gramthasamâptâr âçih: dhanam bhavatu yajvanâm . . || 1 ||*, *gramthakṛitiprayo-janam tu: praṇitâ vidvadbhir gurubhir iha pûrvam bahuvihâs tathâ 'py etâ navyâh kavijanamude samprati mayâ | kṛitâ haṁsâdînâm iti guṇabhṛitâ 'nyoktaya itaç cid-âtmâ prîṇâtu prathitanijarûpo narahariḥ || 1 || anyoktito 'nyâ api sùktayo 'tra kṛitâ mayâ kâryaka* — bricht ab.

1725. Ms. or. fol. 1053.

Fragment einer ihrem Titel nach unbekannten Sammlung von Versen, anscheinend als Beispiele zu einem rhetorischen Werke gehörig. Es sind in summa 266 vv., vielfach doppelsinnig, in *Prâkṛit* oder *Sanskṛit*. Mehrfach *vyâkhyâ* je hinter dem Text: reiche Randglossen. Hie und da ist der Autor eines Verses je dahinter genannt; ebenso vielfach der Gegenstand desselben.

6 foll. (17 Z.. à 67 *aksh.*), mit 0-4 Zeilen Glosse über und unter dem Text, à 90 *aksh.*, und 0-31 Zeilen dgl. rechts und links. à 10-12 *aksh.*; mehrfach neu ergänzt, mit weißem Papier ausgefleckt, resp. ausgefüllt. Anf dem Umschlag bezeichnet als: *Jainîyam*, *harîyâlisûtram*.

Beg.: *duriam*¹⁾ *haraṁtu â-harâ ka-ṇayaharâ harisiam gukhaîyutthâ (?) | mâ-ṇayaputtikalattâ | mahu-mayaṇavinâsanâ amarâ || 1 || vyâkhyâ: viṣṇu-îçau nîra-nagagrîhau çitiçretavarṇau, gurudavṛibha(vṛishabha?)sthau, lakshmîgaurîkalatrau, Madhudaitya-Kaṇḍarpavinaçinrau ||: sevâjâ 'ṇityam upâṇityam ashtamam aham turyam tritîyam jînam | haryamkam narakaîravâṇṛitaharim padmârjanâyâṇ harim | mohadhrâṇṭaharim natakshataharim mâyâghanâlîharim | haryâsyârûṇapâṇijam harimutam haryamkaderâreitam || 3 (!) || arthah, siṁhasarpacamdrapḥavamṅgavâjilâmchanam | jîna-paṁkajam camdram, viṣṇum, sûryam, yamam, râtam çuka îndra durdarâṇkadevâr-citam ||: nayanehim piām sihaṇe(!siharithanehim?) | devaram guru-aṇam niyaṁbeṇa | tinnî vi dhîrei bahû | nâ jâṇaha keṇa kajjeṇa || 3 || vyâkhyâ, nadanaiḥ pikam, çikharibhiḥ stamair (Plur.!) dripavararam, guru anam çakatam(!) ||: tattisî alîmelâvâkehâ(?) | dhana uttâvali pia*

1) vorher das Jaina-Diagramm.

maṇḍasīṇehā | kannaparittadījanu jānāi dorā | viraha imāṇu sa jō marāi tasu kisā
na horā || 4 || aṇuhullī phulla ma todāha | mana ārāmā modu hu | maṇakusumehiṇ
acci niraṇṇaṇa | hiṇḍaha kāṇṇ vaṇeṇa raṇu || 5 || iti tajjalpa parjanya garjī varshaṇa-
ḍaṇbaraiḥ | bodhanāṇṇkuritā siddhasenamānāmedinī || 6 || kuamāijāya utthā | amacca
āhāra sattu vallaḥaya mukkaṇihijāyabhoṇa | pahupaṇṇayaṇ jīṇavararaṇ namaha
|| 7 || kuja maṇḡalah, tasya mātā pṛithvī, tasyā jāto vṛikshaḥ, tasmād utthito vahnih,
tasma amūtyaḥ vāyuh, sa āhāro yasya pannaḡah, tasya ṣatrur mayūrah, tasya
vallaḡho meḡhaḡ, tena muktam jalam, tasya nīdhiḥ samudrah, tasmāj jātam
amṛitam, tad bhojanaṇ yeshāṇ devānāṇ te tadbhojinas, teshāṇ prabhur īṇdra(h) tena
praṇataṇ namaskṛitaṇ jīṇavaraṇ namata janāḥ, — 1^b . . || 31 || ṛī Somatīlaka-
sīrīviracitakāvyobhāṇī, — 2^a sabhāsamaksham ādisṭam | ṛī Hemacandraśīrībhiḥ |
Kumārāpāla bhūpāla | tvam aho jīva rakshaṇe || 50 ||, — 3^a || 110 || etāni śaṭ karṭri-
karmakriyā guptakāni, — 3^b || 119 || karṭrikriyākarmaguptāni vicitrāni kāryāni, —
4^b || 170 || Samudravijayūṇḡajah paṇ o Satyaṣekharagaṇikṛitaṇ praṇottara-
karitraṇ, — . . || 174 || nayaṇam, — || 182 || devatārādhanam, — 5^a || 199 || gupta-
karṭrikriyam, — 5^b || 209 || gīrījārādhanam, — || 212 || Rāmaṇyāsam prati Māṇikyā-
sīrīṇā samasyā prahitā, — || 213 || iti pūrayitvā tena pratisamasyārpaṇam rya-
dhāyī, — || 228 || matkūḡah, — 6^a || 230 || ṣaṇbara iti bīṇḍucyutakam; es folgen
noch weitere derartige cyuta ka, gupta etc., — schließt: kiṇ Marutthalammi dūḡaham |
Dāṇavarāṇsaskoi vikkhāo | kājuraṇappahāṇā | Marudese kerisā loḡ || 66 || kaṇbalīresā
— bricht ab. Es folgt von zweiter Hand: graṇ o 400 ṣatamu o (?) pramodasyu iti hari-
yālī (etwa eine Glosse?), und darauf folgen von dritter Hand noch 5 neu nume-
rierte Verse: beg.: arkaśīnurīpūsārathisīnor aṇṭakasya . . || 1 || khacarāsutasyu sutaḥ
. . || 2 || vanarīputasārīṇu . . || 3 || sārīṇḡasūto . . || 4 || harīḡajjyo (!) hari . . || 5 ||

1726. Ms. or. fol. 1097.

Die rasatanamḡinī des ṛīkavikulasanātha Gaṇanāthatamaya Maithīlabhaṭṭa
ṛīmad Bhānūdatta, in 8 taramḡa, s. vol. 1, 228. 229. Aufrecht Catal. p. 213^{ab}.
Burnell Tanjore Catal. 57^a.

36 foll. (9 Z., à 35 aksh.); ṛīr astu lekhakasya pāṭhakasya ca; atha sūktāni:
purā karīṇāṇ gaṇanāprasamḡe kaṇishṭhikā `dhyāsita-Kūḡidāsa | adyā `pi tattulyakaver
abhārād anāmikā sārtharatī babhūva || 1 || kaḥ kīrtiṇ samupārjayaty anu 36^a dinam?
ko retti bharyetarām? ko nāṣam samarād upaiti mahatiṇ? ko durgatiṇ gachati? | ko
nīṇḍyuh? parivarjanīya iha ko? dhatte `ti kaṣ cāpalam? pūrrāṇṭyāksharaḡopanaṇ vīja-
yate gaṇ-uāma so `stu ṛīye || 1 || Mathurāyā rilomena yadi na madhyamāksharam | gaṇ
na smaraṇti lokā ye tanmadhyam tanmukhopari || 1 || ṣubham bhavatu lekhakapāṭha-
kayoh, sukālapaṇḡitasubhābhāminībhālasthalalalāmīyamānapaṇḡitaṛīṇmad Raṭna-
saubhāgyagaṇīṣishya paṇḡitaṛīrōvataṇsāyamānapaṇḡitaṛīmalLāv aṇyasaubhāgya-
gaṇīṇiṇ vīneyaparamūṇserakaṣishyapaṇ Mukṭisaubhāgyagaṇīmiṇrair ānaṇḡarasā-

saṃsmaraṇaikacetobhīḥ Sāgaragaṇībhiḥ svārtham idaṃ pustakam alekhi, ṣrīman-manomohana Pārṣvanāthaprasādāc chrīvaṭapattane saṃvat 1825 varshe pausha va 4 caṃdre, ṣrīr astu, yādriṇaṃ pustakaṃ dṛiṣṭaṃ tādriṇaṃ likhitaṃ mayā | yadi ṣ. aṣ. vā mama dosho na dīyatāṃ. aṃ¹⁾ namaḥ. Correcte Handschrift.

1 4^b, *sthāyibhāvanirūpaṇam; arha²⁾, lakṣmīm ālokyā lubhyaṇ . . || 1 || bhāratyāḥ cāstrakāṃtāraṣrāṃtāyāḥ caityakārṇi | kriyate Bhānunā bhūrirasā rasataranṅgiṇi || 2 || vāṇī kamalīnī Bhānor eṣhā rasataranṅgiṇi | haṇsāḥ kṛitadhiyas tatra yuktaṃ atra pratīyatāṃ || 3 || gīrāṃ deri . . || 4 || hetoḥ pūrvavarttitvanīyamād atāḥ pūrvam eva tasyo panyāsāḥ samucitaḥ, rasasya hetavo bhāvādayaḥ, tena rasāt pūrvam bhāvādaya eva nirūpyante, rasānukūlo vikāro bhāvāḥ, — 2 6^b vibhāva°, — 3 9^b anubhāva°, — 4 11^b sā(t)trikabhāva°, — 5 20^a vyabhicāribhāva°, — 6 25^b ṣṛṅgāra°, — 7 30^b rasa°, — 8 35^b cīkṣhā°.*

1727. Ms. or. fol. 1034.

Des Dharmadāsa, eines Buddhisten, *Vidagdhamukhamanḍanam*, in 4 paricheda. Herausgegeben in Dr. John Haebelin's *Sanskrit Anthology* (Calc. 1847) p. 269 bis 311; s. Aufrecht Catal. 215^a. *Rāj. L. M. Notices* 4, 294. Burnell Tanjore Catal. 164^b.

10 foll. (15 Z., à 54 aksh.); *saṃvat 1548 varshe māghe va di 6 gurau lakṣataḥ |*

1 (59) 3^b: *om²⁾ namo vitarāyāya | siddhaushodhāni bhavaduḥkhamahāgadanāṃ puṇyātmanāṃ paramakarṇarasāyanāni | prakṣhālanaikasahilāni manomalināṃ Saud-dhodaneḥ pravacanāni ciraṃ jayanti || 1 ||*, — schließt: *liṅgādishu yathācaktibhedam āhur vipaṇcitāḥ || 59 || iti ṣrī Dharmadāsakṛite vi . . ne prathamāḥ parichedaḥ.*

2 (69) 5^b: *viṣeṣaṇaṃ viṣeṣyaṃ ca yatra praṇe vidhīyate . .*

3 (74; 73 Haeb.) 9^a: *ḥloka eva 'ttaraṃ yatra ḥlokottaraṃ tad ucyate . .*

4 (71) 10^b: *vyaktikṛitya kim apy arthaṃ*, — schließt: *|| 71 || iti Dharmadāsa-viracite (vi . . ne fehlt!) cat. parichedaḥ, samāptaṃ cāstraratnam idaṃ vi . . nākhyam, viṣvaṃ kaḥ 1 sṛijati? prakāṣayati kaḥ? 2 kaṣ cai 'tad aṇṭaṃ nayet?, kaḥ 3 sthānur? na hi ko 4 dahaty abhimataḥ? 5 kaḥ kasya sakhyam ghane? | arthī kasya janaḥ? sa kesna ca ṣucih? syāt kasya mukhyāṅgatā? praṇe prasphuṭam arthasaṃgrīhabhṛitā keno 'ttaraṃ dīyate || 1 ||*

1728. Ms. or. fol. 1108.

Dasselbe Werk, mit dem Comm. des *Jinaprabhasūri*. Am Schluß bez. als: *ṣrī Ban(d)dhadarṣane Dharmadāsaviracite vidagdhamukhamanḍane kāryāṇakāre . .*

15 foll. (8-9 Z. Text, à 61 aksh.; 4-10 Z. Commentar, à 80-82 aksh. je darüber und darunter, so wie 0-35 Z. Comm. zu 8 aksh. je rechts und links); *saṃvat 1734*

¹⁾ zu *aṃ* s. 1706. 1720.

²⁾ davor das Jaina-Diagramm.

varashe madhumāse sitapakṣhe dṛitīyāṃtithau lipikṛitaṃ sakalapamḍitaçīromaṇi paṃḍi(ta)
çrī 108 çrī Sūrasāgaragaṇi tatçishya muḥ Kesarasāgareṇa rūyadhanyapure, jalād
rakshet tātād rakhed rakshec chithilabaṇḍhanāt | parastagatād rakshed evaṃ vadati
pustikā ||

1 (59) 4^a: sakala¹⁾paṃḍitaçīro'vataṇṣapamḍitaçrī 106 çrī Siddhisāgaragaṇi guru-
bhyo namo namaḥ | siddhausha°, — Comm. beg.: çrīsarasvatyai namaḥ | dhyātvā çrīrāg-
devīṃ vidagdhamukhamamḍanasya saṃkṣhepāt | vishamapadaryākhyaṇaṃ kriyate
svaparopakṛitīkṛitaye || 1 || çāstrasyā²⁾ dau pratyūhāpohāya Saugatācāryaḥ çrī Dharma-
dāsaḥ samucitarucitadairatasya satam ca vṛittadvayena namaskāraṃ āha: siddhaḥ uḥ,
— Comm. schließt: iti çrī Jinaprabhasūrisūtrite vīda .. daṇe tippaṇake çabdāçraya-
praçnaprabheduḥ pr. p., — 2 (70) 7^b sarvaçāstraçritapraçnaviçeshanirṇayo nāma dv. p.
(Schol.), — 3 (73) 12^a citrajātivarṇamas triḥ p., — 4 (70) 15^b.

5. Musik.

1729. Ms. or. fol. 891.

Naṃdikeçvaramate tātādhyāyaḥ: mit einem *Prākṛit*-Vers als Eingang.

3 foll. (12 Z., à 40 aksh.); ganz modern. Randbez.: tāt uḥ.

Beg.: om seusti çrīg. n. | nāggāmassarā laū vīhūṇa bhaggālaū bāṇaū ālakko
gamuā bi tāt²⁾ raaṇā joro(?)ka²⁾ mocchaṇā | pu(ṇ)raū sabasaṇḍarūlaaṇṇā²⁾ jandāṇi
saddā rasā dosā(mā sec. m.) nīta(nītu sec. m.)bharā a jattu nība bhūṇ³⁾ (sec. m., man [?] |
pr. m.) thūṇṇḍara pāḍu vo || 1 || nādagrāmasvarālayā vīdhiguṇāḥ khargālayāḥ sthāna-
kāḥ) ālakko gamakā tātā(la pr. m.) racanā jyotishkalā mūrchanaḥ | puṇrāgāḥ sarasaṇ-
tarāgalalanaṇ yāṇṭrāṇi çabdā rasā doshā nṛittabharāç ca yatra nṛipa tat sthānāṇṭaram
pātu vaḥ || 1 || cyiṇi cyiṇcyiṇi ccaṇ(ghaṇ?)tā veṇutālu mṛidaṇgabhaīravoṇkīramuruja-
vyayā nādāḥ 10, Tuṇṇuru Nārada Kāçyapās trayo grāmāḥ 3, nishādarishabhagāṇḍhāra-
shadḥjamaḍhyamaḍhaīvatapaṇcamā ity amā septa taṇṭrīkaṇṭhotthitāḥ svarāḥ || 3 || kalā
kalārati sūryaprabhā Magadhīkā²⁾ sūrā(?) sphuraṇṭi visphuraṇṭi tomulā totilā mokṣā vi-
mokṣā jṛālākhyaṇā layā drādaça 12, madhuraḥ . . iti caturdaça vīdhiguṇāḥ 14, yavasah
paranaḥ iti . . paṇcarīṇçatir vargāḥ 25, rajradhāṇṇi . . iti paṇcā²⁾ layāḥ, bhūr bhuraḥ
sraḥ iti sthāna trayam 3, bhārati vrahmacūḍiṇi²⁾ bhāsura . . ity ālakko daça 10, deva-
mānusharākshasās trayo gamakāḥ (gamu° pr. m.) 3, capṭaḥ . . iti paṇca tātāḥ 5,
shodaça kvacit tātāḥ, ekonapaṇcāçud iti kecit: çrīḥ hrīḥ kṣhīḥ trīḥ dīḥ līḥ hrām hrām
hrām iti racanāḥ 9, ratnajyoti . . iti paṇcodaça kalāḥ 15, krurālā . . ity ekarīṇçatir
mūrchanaḥ; raktavarṇaḥ . . bhairavāparanāmā Mālaragavāḥ 1, . . mālakoça-
rāḥ 2, . . hīṇḍolarāḥ 3, . . dīpakarāḥ 4, . . çrīrāga uttamāḥ 5, . . megharāḥ 6, . .
çrīrāge sahaḥ rāgo rasaṇ taḥ çūdrajātīkaḥ | tasya bhūryā Dakṣajātā nāmni caī va

1) vorher das Jaina-Diagramm. 2) hier ist durchweg inneres *l* ausgefallen.

3) ? cf. Hem. 4, 360?

2^b *trivikramâ* || . . *iti megharâgabhâryâ(h)*, *Nârada-Tuṇṇuru-Râvana-Kâçyapâni*
yaṇ trâṇi catvâri, *kalamadhuratârâh çabdâs trayah*, *madhura . . rasâh shaṭ*, *veda-*
ghoshasamam . . iti daça geyadoshâh, *pâdahastagâtraçirobhedenâ caturdhâ nrîttam*,
Bharatam ye na jânânti çâstra(m) satkâryasamgaran | *te narâh puçujanmatvât paça-*
vaḥ kathitâ mayâ ||, — *atha tâlanirṇayaḥ: siṅhanandanasamjño 'tra prathamah pari-*
kîrtitah | *siṅhanâdas tataç cai 'ra*, *trîtiyah siṅharikramah* ||, . . *siṅharikrîḍitas tataḥ* |
uimataḥ shodaças (t)v ete (amte?) prastârah kathyate 'dhunâ, *âdyaṇ gurudvagom*
yatra laghus tu tam ananitaran eko laghus tataç cai 'ko guruç câ 'ṇto . . 3^a . . tâlo
'yaṇ parikîrtitah siṅhanandanasamjnaç ca tâlo 'yaṇ prathamah smṛitah | *catur-*
açasya bhedo 'yaṇ yathâlmârgaṇ uijojitah, *uddharanam: . . .* (musikalische Noten),
 und so noch 15 dergl. Verse, resp. in Noten gebrachte *tâla*; schließt: *ete tâlâh*
prayujyante dvividhe daçarûpake | *yeṇ 'sau labhate mârgaṇ saphalaṇ rūpato budhaiḥ*,
iti Na . . mate tâ . . yah.

3. Arithmetik, Astronomie, Astrologie, Zauberei.

1. Arithmetik, Astronomie.

1730. Ms. or. fol. 808.

*Âryabhaṭasiddhânta*¹⁾, bestehend aus **a.** dem *daçagîtisûtra*, und **b.** dem *âryâ-*
shṭaçata in **3 pâda**; herausgegeben von Kern, Leyden 1874, mit dem Comm. des
Paramâdiçvara. S. noch: Hall und Whitney im Journ. Am. Or. S. 6, 559 (1860),
 Kern im J. R. As. S. 20, 371 (1864), *Bhâu Dâjî* ibid. New Ser. 1, 392 fg. (1865)
 Aufrecht im Catal. Sansk. Mss. Trinity Coll. Cambridge p. 38.

7 foll. (11-13 Z., à 38 aksh.): *çake* 1611 *çuklanâmasamvatsare kârtikakriṣṇa-*
saptamyâm samâptam, *Vishṇudaivajñena likhitam* || *atha varjâdinâm bhagaṇâh yuge:*
raveḥ 4,320,000, *bhauṁasya* 2,296,824, *guroḥ* 364,224, *çaneḥ* 146,564, *pâtasya vi (?)* 232,226,
caṇḍrasya 57,753,336, *budha* o (Zahl fehlt), *çu(ça pr. m.)çiu (!)* 17,022,388, *caṇḍroccasya*
 488,219, *bhubhramâh* 1,582,237,500.

a. das *daçagîtisûtram* (13) 2^b: beg.: *çṛig. n.* | *praṇipatyai 'kam anekam kaṇ*
satyâm deratâm param brahma | *Âryabhaṭas (!) trîṇi vadati gaṇitam kâlakriyâm*
golaṇ || 1 || *vargâksharâṇi varge 'varge 'vargâksharâṇi kâṇṇau (!kât nṁau Ed.) yah* | *sva-*
dvînarake svarâ kha (! nava Ed.) varge 'varge narâṇtyavargo râ || 2 || . . . *daçagîti-*
*sûtram etad grahacaritam*²⁾ *bhapaṇjare jnâtrâ* | *grahabhagaṇaparibhramanam sa yâti*
bhi(t)tvâ param brahma || 13 (11 Ed., vv. 1. 2 nicht mitgezählt) || *iti daçagîtiḥ*
samâptâ ||

¹⁾ Chambers 480 (s. vol. I, 232) enthält: **a.** das *âryâshṭaçatam* (fol. 1 ist aber nicht
 hingehörig, fol. 2 beginnt in v. 5 des *gaṇitapâda*) und **b.** *Bhûtarishṇu's* Comm. zum *daçagîti-*
sûtra (fol. 6^b bis Schlufs). Vermuthlich enthielt das ächte fol. 1 aufser v. 1—5 des *gaṇita-*
pâdu auch den Text des *daçagîtisûtra*. ²⁾ *gîtikâsûtram idam bhûgraha°* Ed.

b. das *āryaśhṭaṣṭatam*. 1 (34) 4^a *gaṇitapāda*; *brahmakujaṣaṣibudhabhṛiguravikujagurukṣabhagatān namaskṛitya* | *Āryabhaṭṭas* (!) *te iha gadati* (nūḡ° Ed.) *Kusumapure* 'bhyarecyata (°rcitaṃ Ed.) *jñānaṃ* || 1 ||, — schließt: *ity Āryabhaṭṭa-siddhānte gaṇitapādo 'yaṃ prathamah*, — 2 (27) 5^b *kālakriyāpādah*; *pranīpatyai 'kam anekam* o || 1 || *varṣāksharāṇi varṣe* o || 2 || *varshe drāḍaṣa māsa(s) trīṇṣaddiraso bhavet sa māsa tu*, — 3 (50) 7^b *golapādah*; *meshādeḥ kanyāntaṃ samam udag apamaṇḍalār-dham upayātaṃ* | *taulyāder mīnāntaṃ ṣeshārddham dakṣiṇenai 'va* || 1 ||, — schließt: *Āryabhaṭṭiyaṃ nāmnā pūrvah srapadabhuvaḥ sadā nitye* (*sad yat* Ed.) | *sukṛitāyushos tu nāṣaṃ* (°shoḥ *pranāṣaṃ* Ed.) *kurute pratikūṃcakaṃ yo 'syah* || 50 || *ity Āryabhaṭṭa-siddhānte golapādas tṛtīyah* | *ity Āryabhaṭṭasiddhāntah samāptah* ||

1731. Ms. or. fol. 981°.

Des *ṣrīmadĀryabhaṭṭa mahāsiddhānta*, in 18 *adhyāya*; s. Fitz Edw. Hall im Journ. Am. Or. S. 6, 556 fg. (1860). Whitney ibid. 560 fg. *Bhāu Dājī* im Journ. R. As. S. 1, 392 fg. (1864).

45 foll. (9 Z., à 33-37 aksh.); ohne Datum, modern, incorrect.

1 (61) 6^a: *madhyagatiḥ*; *ṣrīg. n.* | *ṣṛisarasvatyai n.* | *vīridhakhagāgamapāṭi-kuttakabījādīdṛishṭaṣṭreṇa* | *Āryabhaṭṭena kriyate siddhānto rucira āryābhik* || 1 || *rūpāt ka ṭa pa ya pūrvā varṇāḥ varṇakramād bhavaṃty aṇkāḥ* | *no ṣūnyaṃ prathamārthe ā chede ais tṛtīyārthe* || 2 || *golopari Lamkāto Meruḥ saumyo hutācama yāmyah* | *tadupari godhravatārābuddho bhagaṇo bhramati sakhaḥ* || 3 || *Lamkā dipuracatushko-pari niyatapravahamārutākshiptah* | *dīnarātrī tatra same nā 'nyatrā 'kshaprabhopacayāt* || 4 ||, — schließt: *iti ṣrīmadācāryāryābhīdasya kṛitau Āryābhaṭṭākhye mahā-siddhānte madhyagatir nāma prathamō 'dhy.*

2 (18) 8^a: *Pārāṣaryamatāntarādhikārah*; *kalisaṃjne yugapāde Pārā-ṣaryamataṃ praṣastaṃ atah* | *raksh(y)e tad ahaṃ tanmatatulyaṃ madhyamān yatra* || 1 || *etat siddhāntadvayam īshadyāte kalau yuge jātaṃ* | *svasthāne dṛikṣāmyeta tanmatena khetāḥ sphuṭāḥ kāryāḥ* || 2 ||, — schließt: *iti ṣrīmadāryabhaṭṭasiddhānte Pā . . karo dvitīyah* ||

3 (40) 11^a: *spashṭagatyadhyāyah*; *atha sphuṭagatiḥ*, *gajyā 3438 gojyā pīṇḍā-gajyūrdham 1719 jo 8 nmīto jneyah* | *gajyākṛitī dalaṃītaṃ karasaṃkhyā 12 pīṇḍakā bhavati* || 1 ||, — schließt: *iti ṣrīmad. 1. oṭṭakṛite mahāsiddhānte spashṭagatyadhy. tṛt.*

4 (51) 14^b: *trīpraṣṇādhyāyah*; *jakusādhitasamabhūman ghāṃ 12 kuladīrghaṃ talāgrāyo tulyaṃ* | *ṣaṃku nīdhāya vṛitte tadagrabhā vīcati cā 'pātī* || 1 ||

5 (17) 15^b: *camdragrahaṇādhyāyah*; *athe 'ndugrahaṇaṃ* | *tīthyāntakālīka nataprāṇabhyo bāhu sīṃjīnī kramajā* | *sādhya tuddhne (?) madhye bhuktī bhakte bhudha-ghara na rai neḥ* 494200 || 1 ||

6 (17) 17^a: *sūryagrahaṇaṃ*; *atha ravīgrahaṇaṃ* | *paramataṃbanam udaye 'ste vā bhānor divādale na syāt* | *darṣānte prasādhye kathitavad abhrodāyavilagne* || 1 ||

7 (8) 17^b: *ṣṛiṃgonnatyadyāyah; prāk ṣṛiṃgonnatu mukhe karmaṇi sūrya-grahavinodayajau | kṛitrā caṃdrādinām bāṇaḥ sādhyo 'stajau paścāt || 1 ||*

8 (12) 18^a: *chadyakādhyāyah (che°); samabhuvī bīṇḍuṃ datvā tasmād vṛittam ghanāṅgulai kāryam | dīksiddham tadvṛitte valanam prācyām yathācame 'rkemdvoh || 1 ||*

9 (8) 18^b: *udayāstādhyāyah; athā 'stodayau | kujajīrārkaJamunayah ṣukrajnau vakṛjñau ca sūryālpāḥ | yāti prācyām adayam paścād astam vrajanty adhikāḥ || 1 ||*

10 (8) 19^a: *grahachāyādhyāyah; dīnakaravaṇena kathitāv udayāstau sām-pratam pravakshyāmi | pratidinam anilaraṇena vyomakakumbho voḍinām || 1 ||*

11 (11) 20^a: *grahayutyadyāyah; pedhā 19 remā 25 rīdhā 29 letā 36 roṭā 21 gu 3 bhaktā syuḥ | bhaumān maṇḍaluliptā madhyāḥ vaksh(y)e sphuṭīkaraṇam || 1 ||*

12 (13) 21^a: *grahayutyādhyāyah; prāre ghāgdā bhū sā tī kāte jā gha rā ka ra nu nā | ka pa ṭā kro cā pa dha nā yu shu nā ka si bhāvada (oder bhākda) khā ku hī dā || 1 ||*

13 (14) 22^a: *pātādhyāyah; dattāyanayor yoge cakram 12 ced vaidhṛitas tadā 'rkemdvoh | bhārdhān tad vyatīyātāḥ kālō 'sau madhyapātākhyah || 1 ||*, — schließt: *iti pūrvaganītam samāptam.*

14 (57) 26^a: *golādhyāye praṇādhikāre madhyamapraṇāḥ; maṃgala-māheṣvarīṣubham bhavatu, upapa(t)tyā ya(j) jñānam satyam tat syād ato vakshye | go-lam pātiku(t)akayaṃtrepraṇottaraḥ(h) sahītam || 1 ||*

15 (120) 33^b: *pāty-uttarādhyāyah; gaṇitavyavahāre no pātījñānād rīte 'dhikārī syāt | yasmāt tasmād vaksh(y)e sugamān pātīṇ prasiddhasaṃjñābhīḥ || 1 ||*

16 (46) 36^b: *golādhyāye bhuvanakoṣapraṇottaro nāma shod°; atha bhuvanakoṣaḥ, gatyavarodhakakarmaprāptā pralayās tad-atyaye jīvāḥ | vicaraṇty akumḍagatayo dhruvākāṣā ka yatra golo 'sau || 1 ||*

17 (?) 40^b, Schluss fehlt; fol. 40^b bricht mit v. 62 ab; zwischen fol. 40 und 41 ist eine Lücke!); *ṣaṇkujayuwaty-arasānāḥ praṇāḥ sidhyaṃti madhyamādhyāyāt | prakshepakavidhinā syān milita dyusadāṇ prīthak karaṇam || 1 ||*

18 (70) 45^a: *golā[dhyāye kuṭṭukā]dhyāyah (┐ bis ┐ am Rande), Anfang fehlt (s. so eben); 41^a beg.: bhājyakshepau vargavidhiḥ kshepachedo yathā tadū 'tha vidhiḥ | bhājyakshepau kshepachedau vidhīr vibhīmakaraṇābhīyāṇ || 2 ||*, — schließt: *ghanayogā megha nadhne padayogaghanaikye (sec. m., °ko pr. m.) saṣeshake tau vā | evaṃ guṇanā-dīnām shodha (!) nīshedham mukhopayoh (sec. m., yauḥ pr. m.) || 70 ||*

1732. Ms. or. fol. 981^d.

Des Lalla, Sohnes des Bhaṭṭa-Trivikrama, *ṣishyadhīvriddhidam mahātāntram*, in 13 adhik. — Zu Lalla s. Colebr. Ess.² 2. 291. 315. 316. Aufrecht Cat. 331^b. 333^b.

29 foll. (9 Z., à 37 aksh.): ohne Datum, modern, incorrect; von derselben Hand, wie 1731; — hie und da Lücken gelassen; 15^b ganz leer, aber keine Lücke.

1 (60) 5^b: *madhyamagatisādhano 'dhikārah; ̐rig. n., ̐rigurubhyo n. | natra brahmaharitrinetradīnakricchātāṇḍubhūnaṇḍana -prāleyāñḥusatamdramantribhri-gujachāyāsutebhānanān | acāryāya mahoditam suvishaman ryaumanukasāṇ karma yac chishyānām abhūdhīyate tad adhvā Lallena dhīriddhidam || 1 || vijñāya ̐āstram alam Āryabhaṭapraṇītam tamtrāṇi yady api kṛitāni tadīyaḥṣhyeh | karmakramo na khalu samyag udiritas tāh karma bravīm y aham atah kramaḥas tad-uktaṇ || 2 || damtābdhayo yutahatā 4,320,000 yugavatsarāh syuh sūryajñaḥakrabhagaṇā api tatsa-mānāh | tīvaṇta eva kujajīvaḥanaiccarāṇām ̐ghrāsrya(khya?)tūṇgabhagaṇā gaṇa-kār niruktāh || 3 || caṇdrasya shadguṇasireśhunamādrībāṇā 57,753,336 bhauma-sya saṁskṛitigaṇaṇavasvidasrāh 2,296,824 | prāleyaraḥmitanayasya caloccacakraṇy abhrākshikhādriguṇanaṇdashtharamgacaṇdrāh 1,791,020 (!) || 4 ||, — schließt 5^b: sta(ṇ)beramāṇbudhi 48 hate kshītinaṇḍanasya sūryātmaṇasya gaṇite ṇbaralocanaic ca 20 vyomākshasāgara 420 6^a guṇe vidadhīta labdham ̐tāñḥusimucalatūṇgakulāsu vṛiddhih || 60 || iti ̐rī Lallācāryaviracite ̐shyadhīriddhide mahātamtṛe madhyamagatisādhano 'dhyāyah prathamah ||*

2 (27) 8^a: *tithyānayanādhikārah; kramārddhajārāh ̐arametrabāhavā 225 navābdivedāh 449 kuḥiloccayartarah 671 khamāṇḍamāgāh 890 ̐arapūṇḥaḥūlinah 1105 ̐areṇḍuwiḥve 1315 nakhabāṇabhūmayah 1520 || 1 ||, ... || 27 || iti ̐rī Lallakṛite dhīriddhide mahātamtṛe tithyānayanādhikārah.*

3 (26) 10^b: *spashtīkaraṇādhīyāyah; vaseḥādaḥ 811 (! 811 daḥa-)bāhavo 210 (ṇ)baradhṛitī 180 khāṇkā 90 rasatryaḥvino 236 māṇḍāñḥā manu 14 ̐aila 7 ̐aila 7 yuga 4 go 9 saṇkhyā svamāṇḍā gaṇāh | ̐aighryā rāmaḥarā 53 ̐aḥāṇkadahanā 31 bhūpā 16 strivargeshavo 59 naṇḍāḥ ca 9 kshītijaṇajīrabhṛigujachāyāsutāṇām kramāt || 1 ||, — schließt: .. līptikā syuh || 26 || iti ̐rī Lallācāryaviracite ̐shyadhīriddhide mahātamtṛe spashtīkaraṇādhīyāyo dvitīyah (sic!).*

4 (54) 15^a: *chāyādhikārah; vṛitte samakshītigate ṇtarasamsthitasya tulyāgra-mūlaparidheḥ praguṇasya ̐aṇkoh | bhā drāḍaḥāṇḍulamite pravīḥaty apaiti yatra kramād varuṇaḥakradīḥaumatete (!) || 1 ||, — schließt (15^a6): rāḥiḥ pṛithag īshṭasamṇyuto guṇitaḥ ce ṣṭāvarjītena sah | pūnar īpsitavargasamṇyute kṛitavargo laghukarmaṇā bhavet || 54 || iti ̐rī Lallācāryaviracite ̐shyadhīriddhide mahātamtṛe chāyādhikārah.*

5 (36) 18^b: *caṇdragrahaṇādhikārah; dinakarāstamaye savidhūṇḍana ravi-vidhū vidadhīta parisphuṇan | prathamapakshajapaṇcadaḥ tithau ̐aḥadha(ra)grahaṇā-ragamechayā || 1 ||*

6 (17) 20^a: *sūryagrahaṇādhik.: atha ravigrahaṇāvagamodyamī ṇta udaye vidadhīta parisphuṇan | dinakareṇḍuñḥākaravidrishaḥ ̐aramapakshajapaṇcadaḥ tithau || 1 ||*

7 (11) 21^a: *paryānayanādhikārah; pātītā guruvīktadalābhyāṇ līptikāh samadhikā yadi vo ṇnāh | saṇgharedīnatamogatiyuktyā syuh kramaṇa dīrasā gata-gamyah || 1 ||*

8 (10) 21^b: *udayāstādhikārah; unah prāg udayam prayāti sarituh prāg eva*

*cā 'staṃ grahaḥ paçcād abhyadhiko 'rkasannidhivaçāṇi nityaprawāheshu ca | dṛiçyāḥ
prāci kujārkasūryatanayāḥ paçcād adṛiçyāḥ sadā vakrasthau jnasitau ca tau kramagati
caṇdrasya tudṛyatayāt || 1 ||*

9 (15) **23^a**: *çṛiṃgonnatyadhikārah; çubhrabhānubhujasiṃjīnūhatā kṛishṇa-
vartmakumudākaraṃpṛiyāḥ | bhājītā nayanapāvakaiḥ 32r bhavet krāntimaurvya çīçīra-
dyuter api || 1 ||*

10 (20) **24^b**: *grahayutyadhikārah; maṇḍakarṇam atha çighrakarṇarat saṇ-
vidhāya calakarṇatāditaṃ | taṃ bhajet tribhavanajayāphalaṃ bhūgrahāntaram uçati
tudvidah || 1 ||*

11 (22) **26^b**: nochmals *grahayutyadhikārah; gajābdhayah khāṇbudhayo rase-
sharah kṛitesharo yugmaçarā nakha-dry-agāḥ | khavājino 'bdhiçṛitayo gajābdhayo rasā-
gnayo 'bdhiçrutayo gajādrayah* (die zur Controlle so wichtigen Ziffern fehlen) || 1 ||

12 (12) **27^b**: *pātasādhanādhikārah; ādīto mūlaçlokāḥ (!), çṛīg. n. (!), tulye
'yane bhinnadiço ravīndroḥ syād vaidhṛitaç cakrasame samāñço | bhinne 'pane tulyadiços
tu yoge cakrārddhatulye vyatipātayogah || 1 ||*

13 (23) **29^b**: *uttarādhikārah; pratyabdaçuddhividhinā grahamadhyamatvam
uktam sukhārahām ato laghusiṃjīnībhīḥ | vacmi sphuṭatvam api tūç ca daçāñçalabdhya
jneyāç ca kāmukavidhan guṇako yamāñçāḥ || 1 ||*, — schließt: *āsūd açeshabudharāṇ-
ditapādapadmas Tallajo(? - fehlt vor oder nach tal)guṇavadagrajavaiçajamā |
Sāmbus tato 'jani jonekshanakairaveṇḍu(r) bhaṭṭās Trivikrama iti prathitah pṛithi-*

29^b *vyām || 21 || Lallena tasya tanayena çaçāṃkamauleḥ çailādhirājatanayādayi-
tasya çambhoḥ | saṃpūjya pādajugam Āryabhaṭābhīdhānam siddhāntatulyaphalam
etad akāri taṃtram || 22 || ādan vyoma stata sphuṭagatis tataḥ sphuṭagati* (zweimal,
aber ~ - fehlt) *tripraçnāḥ |* (Platz für 2 aksh.; lies: 'çna-) *caṇdragrahā ādityagraha-
paurṇimāsakarāṇam caṇdrodayah saṃyutiḥ | evaṃ ta(ṃ)tram ihā 'shṭadhā sthitam
idam yo veti samyak grahaṃ tair dairajnam iti bruvanti gaṇakāḥ çeshāḥ kusāṃvat-
sarāḥ || 3 (23!) || iti çribhaṭṭa Trivikramātmaja Lallaviracite çishyādhîrîddhide
mahātāntre uttarādhikārah ||*

1733. Ms. or. oct. 249.

Der *Brāhma Sphuṭasiddhānta* des *Brahmagupta*, abgefaßt (s. **24**, 7) unter König *Vyāghramukha* aus dem *Cāpavaṇça*, Çake 550 (AD 628), als der Verf. 30 Jahre alt war; in **24** *adhyāya*, deren jeder mit einem Verse schließt, der den Inhalt desselben und die Anzahl der darin enthaltenen *āryā* angiebt. Das Werk besteht danach aus 1015^{1/2} 1), nach **24**, 10 dagegen nur aus 1008 *āryā*! — S. Colebrooke misc. ess.² 2, 382 etc., so wie *Bhāu Dājī* im Journ. R. As. Soc. 1, 398 ff. (1864).

1) im vorliegenden Mspt. resp., nach dessen eigener Zählung, aus 1019^{1/2} vv., denn **16. 21. 22** haben danach je 47. 73. 54 vv. (nicht 46. 70. 53), dagegen **18** nur 102, nicht 103.

89 foll. (9 Z., à 26-30 *aksh.*); moderne, zwar incorrecte, aber aus einem guten Original stammende Abschrift.

1 (62) 7^b: *om namaḥ paramātmāne | śrī Rāmāya Sītā-Lakṣmaṇasahitāya | śrī-gurubhyo namaḥ | jayati prāṇaturāsurakirīṭaratnaprabhāchuritapādaḥ | karttā jagad-utpattisthīrilayānām mahādevaḥ || 1 || brahmaṇo 'ktaṁ grahaṇāṇāṁ mahatā kālena yat khilbhūtaṁ | abhidhūyate sphuṭaṁ taj Jīṣusuta-Brahmaguptena || 2 || dhruvarāpratibaddhaṁ jyotiścakraṁ pratikṣaṇagam ādan | paushṇācvinīyāṇtarāsthāḥ¹⁾ saha grahaḥ brahmaṇā śrīṣṭāṇ || 3 || citrasitūder udayād bhānor dina-māsavarsha-yuga-kalpāḥ | śrīṣṭyādan Laṁkāyāṁ samam pravṛttā dine 'rkasya || 4 || prāṇair vinādikā 'rkāḥ shadbhir, ghaṭikā vinādikāśhashtyā | ghaṭikāśhashtyā divaso divasānām triṇṇatā māsāḥ || 5 || māsā dvādaśa varṣaṁ vika(fol. 2^a)lā līptāṇṇarācibhaṇāntāḥ | kṣetravibhāgas tulyaḥ kālena vinādikādyaena || 6 || khacatusṭaya-rada-vedā ravivarṣāṇām caturyugaṁ bhavati 4,320,000 | saṁdhyāsaṁdhyāṇṇarācīḥ saha catvāri prīthak kṛitādīni || 7 || yugadaśabhāgo 10 guṇṭaḥ kṛitaṁ caturbhis 4 tribhir 3 guṇas tretā | driguṇo 2 dvāparam ekena saṁgūṇaḥ kaliyugaṁ bhavati || 8 || 1,728,000 1,296,000 864,000 432,000. yugapādān Āryabhaṭaṣ²⁾ catvāri samāni śhīṭha (!) kṛita-yugādīni 1,000,000 | yad abhihitān na teshāṁ smṛityuktasamānām ekam api || 9 || Manur ekasaptati 71 yugaḥ kalpo nava (- fehlt) caturdaśa 14 Manūnām | ādyaṇtarāṇṭa-saṁdhiṣhu 15 kṛitakūlo 'smād yugasahasraṁ || 10 || 4,320,000,000 ādyaṇtarāṇṭasaṁdhiṣhu ka(fol. 2^b)lpamanūnām kṛitābri(bda)samakūlaṁ | ne'chaṇti ye shaḍuṇām [- - fehlt] kalpo yugasahasraṁ || 11 || 4,294,080,000, — schließt: yugabhagaṇamānayaṭā 'hagaṇadina-rāramadhyamādyeshu | madhyamagati dvīśhashtyā 'ryāṇām prathamāḥ kṛito 'dhyāyāḥ || 62 ||*

2 (67) 14^a: *yasmān na madhyatulyaḥ pratidivasam dīṇyate graho bhagaṇe | tasmāt dakalpakaraṇam (?) vakshye madhyasphuṭaṁ karaṇam || 1 || — 12^a meshāditaḥ pravṛttān Āryabhaṭasya sphuṭā yugasya 'dau | Śrīsheṇasya³⁾ kūjādyāḥ sūryādyā Viśṇucaṇḍrasya⁴⁾ || 46 || dirabhrastāḥ spastā(h) Śrīsheṇā(fol. 12^b)ryabhaṭa-Viśṇucaṇḍreshu | yasmāt kūjādayas teshu na viduṣāṁ ādaraḥ tasmāt || 47 ||, — schließt: jyāparidhispastikara -ṇadinagaticarārdva(! - fehlt)bha-tithikaraṇe | sphuṭagatir adhyāyāḥ sap -tashastir āryā dvitīyo 'yaṇ || 67 ||*

3 (66) 19^b: *tripraṇādhyaṇāḥ: pūrvaṇāyāro viro(dha)tulyachāyāgra . . .*

4 (20) 21^a: *caṇḍragrahaṇādhyaṇāḥ; kālajñānaṁ prāyaḥ parvajñānārtham iśhyate sadbhūḥ | ṣaṣi-bhāskaraḥ grahaṇāyāro tadabhivṛtyāḥ sphuṭā bhedaḥ || 1 ||*

¹⁾ »zwischen Revatī und Āśvinī«, s. Colebrooke misc. ess. 2, 464¹ (418²), meine Abh. über das Jyotiṣham p. 23, Ind. Stud. 10, 234.

²⁾ über die gegen Āryabhaṭa gerichtete Polemik Brahmagupta's s. außer Colebrooke auch noch Bhāu Dājī l. c. p. 400 fg., wo sich 18 vv. desselben, darunter 13 aus Cap. 11 (nämlich 4—6. 9. 11. 12. 15. 17. 22. 23. 26. 34. 43), voll aufgeführt, resp. mit denen des Āryabhaṭa confrontirt finden. ³⁾ Verf. des Romakasiddhānta. ⁴⁾ Verf. des Vasishṭhasiddhānta.

5 (26) 23^b: *arkagrahaṇam; dagdaṇṭaikyam (!) na bhavati yasmāt pañca-
jvapi ravigrāhaṇe | yasmād yathā tad aikyam tathā pravakshyāmi tithyaṁte || 1 ||*

6 (12) 24^b: *udayāstamayādhyāyah; grahabhāskarāṁtaraiḥ prāk paścād arka-
grahāṁtaraiḥ yasmāt | svācāi daṣṭyādriṣyās tasmāt rakshya tudānayanam || 1 ||*

7 (18) 26^a: *caṁdraçṛiṁgonnatih; sitavṛiddhi(r) hānir vā yadi çāpāḥ
jāyate katham gaṇitāt | upari raver iṁduç ced arvāg arddham sudā çuktām (?) || 1 ||*

8 (9) 26^b: *caṁdrachāyā; prāk caṁdrulagnaçaçinor (vier Längen fehlen) yato
'ṁtarāt paścāt | pratidinam iṁduchāyā yatas tudānayanam abhidhāsyē || 1 ||*

9 (26) 28^b: *grahamelako 'dhyāyah; çvanyeçā yamatithūyah shadagāḥ shat-
trīṁdavaḥ svagunacāṁdrāḥ | krāṁtīr vikshepakālūḥ kujarudhuguruçukraravijānām || 1 ||*

10 (70) 35^a: *bhagrahayutiḥ; aṣṭanakhair meshagavira -da(= fehlt)līptonair
guṇa(fol. 29^a)svaraḥ mithune | karkātake guṇashoḍaçu dhṛitirbhiḥ sinhe navatrigha-
nair || 1 || kunyāyām pañcanakhais tulini atidhṛitibhir alini saṁshukāle (!) |*

11 (63) 40^a: *ye jñānapatālaruvva(ruddha)dri -ço 'nyad bhāhyād (grā°?) vadaṁti
siddhāntāt | teshām yugādibhedād ye doṣhās tān pravakshyāmi || 1 || yugam āhuḥ
pañcābdam raviçaçinoḥ saṁhitāṁgakārāya | adhīnāsāvaramarātra -sphuṭatithy-
ajñānata(s tu)d asat || 2 || bhāni dhruvapañcāçat dvāv arkādayau (!) jinoktam yat |
dhruvasā(sa sec. m.)tsaspā(!)varṇo bhavati yato 'hnā tato 'sat tat || 3 || Āryabhaṭi
yugapādāms trīn pātān¹⁾ āha kaliyugādau yat 3,240,000 | tasya kṛitāṁtar yasmāt
svayugādyāntau na tat tasmāt || 4 || ravyugā(yugaravi)bhagaṇām ravyudhṛitī 432,000 yat
yoktam ta(n)trayo(r) yagam spashṭam | triçatīm raphadayānām tadāṁtarām hetunā
kena²⁾ || 5 || yugavarshādīn avadac caitrasiṭādeḥ 35^b samam pravṛittām yat | tad
asat yataḥ sphuṭayugam³⁾ ta sthairyān māṁdapā(tā)nām || 6 || grahabhukter īnāyā
māṁdoccaṁ bhavati çighram adhikāyām | uccagatau māṁdoccaṁ na vinā bhuktemdu-
varjrametaḥ (!) || 7 (fehlt) || āryāshṭaçaṭe pātī bhramānti daçaçī take sthīrāḥ paṭhitāḥ |
muktemdupātām apamāṁdale bhrama(n)ti sthīrā nī'taḥ || 8 || Āryabhaṭo jñāti da(!)yad
uktavāns ta . (Lücke für 1 aksh.) sat⁴⁾ | rāhukṛitam na grahaṇam tatpā(tasyā) 'to
nā 'shṭamo rāhuḥ || 9 || na samā yugamanukalpāḥ kalpādīgataṁ kṛitādi yātam ca | smaty
uktair Āryabhaṭo nā 'to jñāti madhyagatīm || 10 || omkāro dīnavāro gūrūr auda-
yiko 'sya⁵⁾ bhavati kalpādau | na bhavaty arko⁶⁾ yasmād omkāre visvaras tasmāt || 11 ||
sūryodayāc caturthātu (°rthān) dīnapāt (°pān) yad urāu tad asat Āryabhaṭaḥ |
Lamkodayo yato 'rkasyā 'stamayam prāha Si(fol. 36^a)ddhapure || 12 || adhikair
çataiç caturbhī(r) varshasahasraiç caturdaçabhīr ekaḥ 14,400 | yugayātair dīnavāro
-ttaram odayikarddharātrikayoḥ⁷⁾ || 13 || udayikā dīnabhuktyā °rdharātriko*

1) wohl yātān? ryatitān Bhāu Dāji, was aber gegen das Metrum! 2) bhagaṇāḥ khyu-
ghriti yat proktam, yugam, ravyudayānām Bh. D. 3) yutam gam Bh. D.

4) s. Colebrooke misc. ess. 2, 407¹ [357²]; jñāti grahāshṭakagatīm yad uktavāns tad
asat Bh. D. 5) odayiky asya Bh. D. 6) ārkā Bh. D. 7) s. Colebrooke 2, 427¹ [384²].

madhyamo 'bhavat (? ~ fehlt) punaḥ | katarat sphuṭam na niçcatam anayoḥ sphuṭam ekam
 api nā 'taḥ || 14 || shoḍaḥagiyiriyājana puradhīm shadbhi bhūryāsam punar jhīl¹⁾
 vadatā | ātmājnānam khyāpitam anicçayah svamatikṛitakatvāt || 15 (fehlt) || bhūryā-
 sasyā jñānād vyartham deçāntaram tadarjānāt | sphuṭatithyamājñānam tithināçāḥ cra-
 nayor (! ~ fehlt) nāçah || 16 || prāṇenai 'ti kalām bhūr²⁾ yadi tat kva kuto vrajet kim adhyā-
 nam | āvartanam urryāç cen na patanti samuchṛīyah kasmāt || 17 || audayike yaḥ pari-
 dhīr viśhame 'nyonya(ṇ) same bhujasya guṇaḥ | tad asat viśha 36^b māntaphalam
 yato 'nyayugmādi phalatulyam || 18 || viśhame 'nyonyo yugme paridhīr guṇakah kramot-
 kramādyānām | cakrārddhe phalanāço na bhavati yasmād asat tad api || 19 || ryā-
 sārddhakṛito bāhuḥ paridhīreṣṣāhataḥ phalonayutaḥ | prathamam 'dhikonako yut tad
 asat padayoḥ paridhīpāthāt || 20 || viśhamasamayor yadi vrau paridhī kim sūryacam-
 drayor no 'ktau | ghaṭate na kathamcid iyaṁ sphuṭakṛīyo 'dayikatamtroktā || 21 || uttara-
 gole 'grāyām viśhavadyaṭo yad uktam ānāyām | samamāṇḍalagas tad asat krāṇti-
 jyāyām yato bhavati || 22 || vyāsārddhena bha (del.) vibhaktā daggatijrā caturgaṇā
 labdham | lambananādyah paṇcadaça guṇitayā trijvayā bhaktāḥ || 23 || dakshe pajyā-
 bhuktim tarād utā 'labdham avana 37^a tīr bhavati | sphuṭayojanakarṇābhyām bhū-
 vyāsārddhena ca vinā spashte || 24 || Āryabhaṭena 'smimmi ati -laghuni kimartham
 mahat kṛitam kammah (? karma) | gaṇitājnānāj jādyam rījānayatā yadi tataḥ sutarām
 || 25 || lambanam rīṇadhanam uktam pūrvaḥparayos tithau dinārddhasya | yukto bhāvo yad
 bhavati tad aṇadhanayos titho katarat || 26 || dakshe pajyā bāhur dīrajyā karṇyo na
 yoḥ kratīçe viśhāt (?) | mīlam dīggatijrā samsthānam ayuktam etad api || 27 || lam-
 banaghaṭikūlptā daçajyayā 'rkeṇdu draggatikalānām | yasmān na samās tasmāt daça-
 jyayā lambanam sthūlam || 28 || vītribhalagne dakshe 'pamāṇḍalam yuto jyā (Metrum!
 Lücke!) | madhyā vīkshe pajyā n Āryabhaṭoktā tayā tulyā || 29 || dakshe pajyāto
 'sat tan nā 37^b çād avanate(r) bhavati nāçah | avanatināçād grāmasyo 'nādhika-
 vāravīgrahane || 30 || paṇcajyayā puto 'rkagrahanam Çriṣheṇa-Viśhṇucamdrakra-
 tam | Āryabhaṭoktāny anayor arkagrahaduṣṭhāni tataḥ || 31 || evaṇ vicāryamānam
 paṇcajyālambanam mahāsthūlam | sthūlāvanatiç ca tathā daçajyayā lambanāvanatī || 32 ||
 nādicatustāvidhinā sarvatra samo yatas tata sthūlah | mānārtham karṇama mahat kṛitam
 Āryabhaṭena laghuni sati || 33 || vīkshepaguṇākshyājyālamvakabhaktā grīhem³⁾ rīṇa-
 dhanam yut | uktam udayāstasamayor mu pratighaṭikam tatus⁴⁾ tad asat || 34 ||
 trijyā kratyā bhaktā vīkshepāpakramagūthkramajye 'ṇdoh | ayanānte yad aṇa-
 dhanam na tad ayanādan tataḥ 'sat tat 38^a || 35 || dīkkarmmārvījnānāt kālā-
 vījnānam akathitavāc ca | kulajñānā(c) chaṇkor ajñānam koṭināço 'taḥ || 36 || çaçiçamkoḥ
 prācy aparā (- - fehlt) koṭibhujavargayutimūlam | tīryak karsyo(rṇo?) na bhavati ryato (?)

1) ? jh sieht wie initiales n aus! Bh. D. liest: gasagiyiyojanaparidhinnibhūryāsam
 punya. (Platz für 1 aksh.) Nāradatā (!). 2) bham Bh. D. 3) grash Bh. D.

4) 'stamayor na pratighaṭikam tas Bh. D.

camdrāṃtaraṃ karmāḥ || 37 || *koṭīcravaṇājñānā(c) chaṇinā cṛiṃgonnatir viṣaṃvadati |*
udayāstamayo dinakṛitaḥ pratighaṭikam atīca vājñānāt || 38 (fehlt) || *arkemdvam-*
taraghaṭikā vyastajyācamdramā na gaṇitā yat | vyāsuḥbhaktā cūkṭaṇ yato na dak-
ṣaṃam asat tasmāt || 39 || *prākyaḥ (!) udīto 'bhyadhikāḥ paṇcād udīto na ko 'pare*
vyastāḥ | kīlo yaḥ dyāyārthaṃ (?) tad asat sphuṭabhuktimān prāk || 40 || *uditānuditāstam-*
itāraṇeshakālān na vettiḥ sa kathaṇ | Āryabhaṭajñāḥ ṇaṇinā(c) chāyācṛiṃgonnati
vetti || 41 || 38^b *svayam eva nāma yat kṛitam Āryabhaṭena sphuṭaṇ svagaṇitasya*
siddhaṇ tad asphuṭatraṇ grahaṇādīnāṃ viṣaṃvādati || 42 || *jātāty ekam apī yato*
nī Āryabhaṭo gaṇitakālagolānāṃ | na mayā proktoni tataḥ pṛithak-pṛithag dūsha-
ṇāny eṣhāṇ || 43 || *Āryabhaṭadūshaṇānāṃ saṃkhyā vaktuṃ na ṇakyate yasmāt |*
tasmād ayaṃ uddeṇo buddhimatā 'nyāni yojyāṃ || 44 || *kālāntareṇa doṣhā ye 'nyāiḥ*
proktā na te mayā 'bhīhitāḥ | kiṃ te dūshyeshv atha dū -shakeshu koṇo 'tra peyaḥ
syāt || 45 || *Crīsheṇa-Viṣṇucaṃdra- Pradyumny-Āryabhaṭa(mnārya)-*
LāṭaSiṃhānām¹⁾ | grahaṇādiviṣaṃvādāt pratidivasam siddham akvatra(?) || 46 ||
yuktyā 'ryabhaṭoktān²⁾ pratyekam dūshaṇāni yojyāni | Crīsheṇaprabhṛitānāṃ
kārtticad (kānicid Th.) anyāni rakshyāmi || 47 || *Lāṭa sūrya 39^a ṇaṇāṃkau*
madhyār īndīca-camdrapātāu ca | kujabudhaṇṇīhrabrīhaspatīṣitaṇṇīhrāṇaṇīṇarān
madhyāt(dhyān Th.) || 48 || *yugayāta(pāta Th.)varsha bhagaṇān Vāṇishṭān (Vāṇishṭhān*
Th.) nīṇjayanāṇṇīkratapādān (vijayanāṇṇīkratapādān Th.) | māṇṇoccaparidhipāta-
spuṣṭikaraṇādyam Āryabhaṭāt || 49 || *Crīsheṇena gṛihṭvā camdraratnoccaya Ro-*
makāḥ ('kāt Th.) ktataḥ kaṇṭhā (kṛitaḥ kathaṇ) | etāny eva gṛihṭvā Vāṇishṭ(h)o
Viṣṇucaṃdreṇa || 50 || *ameyora na kadācid apī grahaṇādīṣhu bhavati vṛiṣṭi(dyī°?)-*
gaṇitāikyaṃ | yad bhavati ta(d) dyugaṇākṣharam ato 'sphuṭābhyaṇ kim etābhyaṇ || 51 ||
nīccocavṛittam adhyasya golabāhyena nāma kṛitam uccaṇ | tatho (!) na bhavaty ucco
yatas tato vetti no 'ccam apī || 52 || *anyā rikshepakalā māṇṇānyatvāt phalādīhikā*
spuṣṭāḥ | yasmān mahāyugādau na 39^b rāḥumāṇṇāḥ sphuṭāḥ ttasmāt || 53 ||
paraṇ mālyābdamīthunāṇṇte dyurātrīnādyo 'rkagatīvaṇād atavāḥ | nā 'yanayugam aya-
nāvaṇād sthīram apī ta(d) dvitayam apī tasmāt || 54 || *tadyugavadho mahāyugam uktaṇ*
Crīsheṇa-Viṣṇucaṃdrādyaiḥ | tatsthīlāṇ dag(dyīg) līptā mahāyugādau gra-
heshu yataḥ || 55 || *ka(?) dīnādau smatīṣhu 'ktaṇ grahaḥhotpattir dīnakṣhaye prala-*
yaḥ | tāny apī bahūni yasmān mahāyuge 'to 'prasiddham idam || 56 || *pratidivasaviṣaṃ-*
vādād grahatīthikaraṇārṇkshadivasamānānāṇṇ | grahaṇagrahaṇayogādīṣhu pādāṇ pādēna
kāḥ spṛiṇati || 57 || *āṇṇkacītvījayanāṇṇdi Pradyumnāṇṇīni pādakaraṇāni | yasmāt tasmā(t)*
teshāṇ na dūshaṇāny atra līkhitāni || 58 || *itī bahudhā vivadaṇṇte graharthī 40^a*
naḥ sadgrahā īva prasabham | brāḥme sphuṭasiddhāṇṇte ravīṇṇdubhīyogam ājñātvā
|| 59 || tamtrabhrāṇṇam pratidīnam evam vījnyā dhīmatā (- - fehlt) | yatnaḥ

1) Colebrooke 2, 409 [359²] hat: »Pradyumna, Lāṭasiṃha and Lāṇṇhācārya«.

2) zu v. 47 — 50^a s. Thibaut (= Th.) im Journ. As. S. Beng. 1884, p. 290. 291 (varr.).

kāryas tasmīn dṛiggaṇṭaikyam sadā bhavati || 60 || *caṇḍraravīgrahaṇemduchāyādishu sarvadā yato brāhme | dṛiggaṇṭaikyam bhavati sphuṭasiddhāntas tato brāhmaḥ* || 61 || *yo (~ fehlt) yajanāt (!) teshām sa vetti taddūshaṇāni kathitāni | Āryabhaṭādyuktānām taṃtrānām dūshaṇādhyāye* || 62 || *iti kathitatataṃtragaṇakān paṭ(h)itair api dūshaṇaiḥ karoty ajnān | taṃtraparikshā "ryāṇām trishashṭir ekādaśo 'dhyāyāḥ* || 63 ||

12 (66) 46^a: *saṃkalitādīḥ; parikarmmarīṇṇatī(ṇ) yaḥ saṃkalitādyām prīthag vijānāti | aṣṭau ca vyavahāṇat (°rān) chāyāntān bhavati gaṇakah saḥ* || 1 ||

13 (49) 50^a: *madhyagati; praṇādhyaṇ prā(del.)raksh(y)ā -mi sottarān gaṇakabuddhivṛddhikarān | yair jñātis taṃtravidām ācāryo bhavati buddhimatām* || 1 ||

14 (54^{1/2}) 54^a: *bhujabhāgaḥ kotīḥ ṣaṃ kotyaṇṇair yaḥ karoti bāhujyām | . . , — schließt: adhyarddhārdhakshetrā -ṇi (~ -- fehlt) saṃhitāni Gargādyaḥ | yasmād uḍṇi tasmān n' Āryabhaṭoktaṃ tad-ānayanam* || 54 || *āryāṇām pañcāśc caturbhir . .*

15 (60) 59^a: *tripraṇasyo 'ttaram; sphuṭagaty-uttaram anyā diṇā 'nanyā 'py ūhayet praṇāt | yo 'ha pūrvāparayos . .*

16 (46 [47]) 62^b: *grahaṇottaram arkeṇdvoh; grahaṇagrahasaṃyoga -grahaḥ kshī (!) yogeshu sarvataṃtravidām | ācāryachedyakavid yatas tataḥ chedyakam vaks(h)ye* || 1 ||, — *dūrabhrasṭe grahaṇe Ṛīṣheṇā-"ryabhata-Vishṇucanḍreshu | dṛiggaṇṭavisamvādāt samvādah kākātālīyam* || 36 || *sphuṭatīthyamtu jñānam yan n' Āryabhaṭādibhiḥ kṛitam atītiḥ | brāhme sphuṭam kṛitam taj Jishṇusuta-Brahmaguptena* || 37 ||

17 (10) 63^b: *parilekhādhyāyāḥ; bhujakotīkarnāṇaṣaṇmā -naṣuklaparilesha-sūtraparilehān | pratidivasam pratighāṭikam yo vetti 'ndvadayaṇaḥ ('ndū°) sa(h)* || 1 ||

18 (103 [102]) 72^b: *kuṭṭakah; prāyeṇa yataḥ praṇāḥ kudā(ṭṭā?)kārād rīte na ṣakyamte | jñātum vakshyāmi tataḥ kudā(ṭṭā?)kārām saha praṇaiḥ* || 1 ||

19 (20) 74^a: *ṣrī (!) dṛishṭrā dīnārdhaghāṭikā yo 'rkajokshāṇṇakān vijānāti | , — schließt: chāyāpurushachinnam jalakutyāntaram avāptam ārūḍhiḥ | . . .*

20 (20) 75^b: *chandaścityuttarādhyāyāḥ; rīgvargaḥ paryāyāḥ samūhayaḥ va yukshu yugmeshu | so pāḥ (!) prāgrat pādāṣ cātrushkakāḥ ṣeshayukto 'ntyaḥ* || 1 ||

21 (70 [73]) 82^a: *grahanakshatrabhramāṇam na samam sarvatra bhavati bhūsthānam | tadvijñānam golād yatas tato golamabhidhāsyē* || 1 ||, — schließt: *yat spashṭikarānādyam golād utpreksh(y)a tat krataṃ sarvam | golādhyāyāḥ sapṭaty āryāṇām ekavīṇṇo 'yam* || 70 || *madhyādyam iha yad uktam tat pratyaksham īva darṣayati yasmāt | tasmād ācāryatvam golavido bhavati nā 'nyasya* || 71 || *ācārye na jñātah (°rīṣheṇā-"ryabhata-Vishṇucanḍrādyaḥ | golo yasmāt tasmād vrāhme golah kṛitah spashṭah* || 72 || *gaṇitagno golajno golajno grahagatīm vijānāti | yo gaṇitagolavāhyo jñāti grahagatīm sa katham* || 73 || und hierauf folgt dann noch eine Capitel-Unterschrift in Prosa: *iti bhāṭṭa Jishṇusuta Brahmaguptavīracite brāhme sphuṭasiddhānte golādhyāyāḥ ekavīṇṇatitamaḥ* ||

22 (53 [54]) 86^b: *kūlasya parichedaḥ kartuṃ yaṃtrair vinā yato 'cakyah | samkshiptaṃ spashṭārthaṃ yaṃtrādhyāyaṃ tato vakshye || 1 ||*, — schließt: *iti brāhme sphuṭasiddhānte yaṃtrādhyāyo dvāvīṇṇatitamah |*

23 (12) 87^b: *mānādhy.; saūreṇā 'bdā māsās tithayaḥ cāṃdreṇa sāvānuir divasā(h) | dinamāsābdapamādhyā na tad vinā 'rkemḍumānābhyāṃ || 1 ||*

24 (13) 88^b: *saṃjñādhy.; yasmāt saṃpratipattir na saṃjñayā saṃjñino vinā tasmāt | lokaprasiddhasaṃjñā rūpādīnāṃ ṣaṣṭhāṅkūdyāḥ || 1 || ... ayam eva kṛtaḥ sūrye -ṇḍu-Puliṣu-Romaka-Vaṣiṣṭha-Yavanādyaḥ | yasmāt tasmād ekah siddhānto graṃthahracāṇā 'nyāḥ || 3 || yadi bhinnāḥ siddhānta bhāskara-saṃkrāntayo 'pi bhedasamāḥ | sa spashṭaḥ pūrvasyāṃ vishuvatpākodayo yasya || 4 || taṃtrapa(rī)kṣā 11 gaṇitaṃ 12 madhyamagatyuttarādayaḥ pañca 13-17 | kudākāro (ttā°) 18 vedhaḥ 19 chaṃḍaḥcityuttaraṃ 20 golaḥ 21 || 5 || yaṃtrāṇi 22 māna 23 saṃjñāḥ 24 cai 'vā 'dhyāyāḥ caturdaṣa brahmo (brāhme!) | adhyāyāḥ caturvīṇṇatir ūdyār daḥabhiḥ (1-10) saḥ 'dhyāyāḥ¹⁾ || 6 || ṣrī Cāpaviṇṇa(vaṇṇa!tilake²⁾ ṣrī Vyāghramukhe nṛipe Cakanṛipānāṃ³⁾ | pañcāḥatsaṃyuktaiḥ varṣaḥcutaiḥ pañcabhir atītaiḥ 550 || 7 || brahmasphuṭasiddhāntaiḥ (°taḥ) sajjana(ga)ṇita(jna)golavī(t)-prītyai | trīṇḍavarṣeṇa kṛito Jishṇusuta-Brahmaguptena || 8 || gaṇitena phaloṃ siddhaṃ brahme dhyānagrahe yato 'dhyāye | dhyānagraho dvisapta -tyā 'ryānāṃ na likhito 'tru mayā || 9 || Bhut(ṭ)abrahmācārye- ṇa Jishṇutanayena gaṇita-golavidā | āryāśṭasahasreṇa sphuṭasiddhānte (!) kṛito brahmā⁴⁾ || 10 ||, — schließt: || 12 || atra mayā yan no 'ktaṃ golād atprekshya dhūmato 'hyam tat | āryā-trayodaṣo 'yaṃ saṃjñādhyāyāḥ caturvīṇṇaḥ || 13 || Hieran schliefsen sich sodann noch zwei Lobverse für *Brahmagupta* und ein besonderes Kolophon für *adhy. 24*, so wie für das ganze Werk: *gaṇitaṃ bahuprakāraṃ golo yaṃtrāṇi yatra kathitāni | sa Brahmaguptavivṛitah sphuṭasiddhāntaḥ sma tovramaḥ (!) || 1 || siddhānte piṣaṃ (!) brāhmaṇ tapasā bhaktyāṃ va yo mahādevaṃ | ārādhyā cakara namas tasmai ṣrī Brahmaguptāya || 2 || iti ṣrī Bhīlamācārya⁵⁾ Bhaṭṭa Jishṇusuta Brahmaguptaviracite brāhme sphuṭasiddhānte saṃjñādhyāyāḥ caturvīṇṇatitamah, samāpto 'yaṃ ṣrī Brahmaguptakṛito brahmasphuṭasiddhāntaḥ brahmasiddhāntaḥ |* Und es folgen nunmehr noch weitere vier Zeilen: *bijāni kha-kha-khāṇi-'rkahṛitādvyebhyo 12,000 gatagusmālpāta eva ṣṇyayamalahrītā 200 ...**

¹⁾ berechtigt diese eigenthümliche Art, zuerst von *adhy. 11—24* speciell, und danach von *1—10* im Ganzen zu reden, etwa zu der Annahme, daß ursprünglich beide Theile je für sich bestanden, und erst secundär vereinigt worden sind?

²⁾ s. *Bhāu Dājī* l. c. p. 410, resp. im Journal Bombay Branch R. As. S. Jan. 1861, p. 27ⁿ und meine Abh. über das *Jyotisham* p. 9 (1862).

³⁾ *Bhāu Dājī* hat: *nṛipātāt*.

⁴⁾ °taḥ kṛito brāhmaḥ *Bhāu Dājī* l. c. p. 400.

⁵⁾ *Bhilla-Mālavakācārya!* s. p. 298.

1734. Ms. or. qu. 525.

Des *Caturveda Prithūdakasvāmin*¹⁾ Commentar zu *Brahmagupta's karanam khaṇḍakhādyakam* (in *āryā*), *adhy.* 1—7. Fragment.

24 foll. (10 Z., à 37-42 *aksh.*); das Original gab *e*, *aī*, *o*, *au* in alter Weise; dies ist hie und da beibehalten, hie und da aber auch Veranlassung zu Irrthümern geworden; — modern, gut, mehrfach corrigirt. Randmarke: *pri° khaṇ° bhā°*.

1 40^a: *tithinakshatrādhikāra*; *om* (davor Platz für 3 *aksh.*) *namo gaṇe-śāya, śrīśarasvatyai n., śrīgurubhyo n.; yasmīn sarvaṃ yataḥ sarvaṃ ita vedavido viduḥ | taṃ praṇamya mahātmanāṃ govīḍaṃ sarvarambītaṃ || 1 || jyotiḥcāstranabha-
sthaṃ ca tārāgrahasamāyutaṃ | vyākhyāsyē Brahmaguptoktaṃ karanam khaṇḍa-
khādyakam || 2 || samtaṃ(h) creyōdhigamananimittaṃ vighnapraçamanāya çāstrā-
rambheshr īṣṭaderatānamaskāraṃ kurvanti, tad ayam api Bhilla Mālavakācārya*²⁾ *Brahmagupto mahādevabhaṭṭārakavaradabdhaprasādas trivargābhisṭaphalopradāyī-
nām grahagatīṃ saṃkṣiptāṃ svasūtraiḥ kartukāmaḥ ācārārthaṃ bhagavataḥ cṛmahā-
derasya namaskāraṃ cakre: praṇipatya mahādevaṃ jagadutpattisthitiprala-
yahetaṃ | . . .* (Commentar) fol. 2^a *vakshyāmi khaṇḍakhādyakam ācār-
yāryabhaṭṭatulyaphalaṃ; . . khaṇḍena miçraṃ khādyakam khaṇḍakhādyakam
bhakshyaviçesham bhujjānasya sukhaṃ bhavati*³⁾, *tathe 'dam api karanam gaṇayituh
svalpenai 'ra gaṇitena grahagatisampādayitah sukhaṃ bhavati | . . . yo 'sāv Ācārya-
bhaṭṭo nāma "cāryas tena yat praṇitaṃ ta(m)tra(m) tad āryabhaṭṭam, tena sadriçam
phalaṃ yasya, tad āryabhaṭṭatulyaphalaṃ | . . . prāyeṇā "ryabhaṭṭena vyavahārah
pratidinam yato 'çakyah | udrahajātakādīṣhu tatsamaphalalaghutaroktir
ataḥ || 2 || āryabhaṭṭatamtreṇa pratidinam tithinakshatrādiko vyavahāro viṣṭritatrāt
gaṇitasya na çakyate kartum, aham tatphalasamaṃ svalpena sūtreṇa gaṇitena ca kṛta-
vān iti, . .* fol. 2^b *. . çāko 'ga-rasu-çarona arkagūṇaç*⁴⁾ *caitrādimāsa-
saṃyuktas, triṇçadgūṇah tithiyutaḥ prithag īṣhusahito dvīdhā bhaktaḥ
|| 3 || paṃcā-'mbudhi-nava-manubhir labdhono bhājitaḥ śhaḍ-aga-naṃ-
daiḥ | labdhādhimāsadinair (~ fehlt) adhiko 'dho rudrasaṃgūṇitaḥ || 4 ||
svara-nara-vedayuto 'dhas try-aga-tithi-rudraiḥ hṛitaḥ phalavihīnaḥ |
tri-kha-nagahṛitaḥ phalāvama (- fehlt) rātro 'hargano 'rkādīḥ || 5 || punar
apy adhaḥ kārya ity arthaḥ | adhaḥ sthāpito riçīḥ tryagatithirudrai(r) hṛita iti, trayaç
cā 'gāç ca tithayaç ca rudrāç ca try-aga-tithi-rudrās taiç ca hṛitaḥ 111,573, tasmāt
phalaṃ tryagatithirudrai(r) hṛitaphalaṃ, tena phalena vihīnas try-aga-tithi-ru-
drai(r) hṛitaḥ phalavihīnaḥ, tritīyasthānāt tri-kha-nagai703r arāptaphalena*

¹⁾ Sohn des *śrībhaṭṭa Madhusūdana*, am Schluß von *adhy.* 2. 4. 5 und 6: s. Colebr. Ess. 2, 397 etc. ²⁾ s. p. 297, cf. Ind. Streifen 3, 90ⁿ. ³⁾ s. Reinaud mém. sur l'Inde p. 355.

⁴⁾ das *a* muß metri causa fort; *çaka* 587 = AD 665, s. *Albirūnī* bei Reinaud p. 357.

divasaiḥ prathamarācīr īnanāḥ kāryaḥ | evaṃ so 'trā 'harganao 'rkādīr iti, ahurṅaṇaḥ, arkā ādī yasyā 'sār arkādīḥ, aharganaḥ cā 'sār arkādīr iti, dinasamūha ādityādīr bhavati 'ti vūkyārghyaraṇaṃ (!) | Çakā nāma Mlecharājā(na)s te yasmīn kālē Vikramādityena vyāpādītāḥ sa kālo 'tyarthaṃ prasiddhaḥ, tam kālāṃ varsha-saṃkhyāṃ fol. 3^a ca varshair jñātrā tatas tasmāt kālāt agu-vasu-çarāḥ çodhyāḥ, atrā 'ga-vasu-çarāḥ sthāpitā veditavyāḥ | anyatrā 'pi yatra kutracit sarvatrā 'pi tenu pañca çatāni çaptāsīty-adhikāni 'ty arthaḥ, 587, aga-vasu-çaronaḥ sakalo dvādaçe hataḥ (!) kāryaḥ | evaṃvidhaḥ sa caित्रasitād ūrabhya ye gatā masos (māsās) taiḥ saṃyutaḥ kāryaḥ | tatra trīṇçatā saṃguṇya sitapratipatprabhṛti yāraṃto vya-tītās tithayas taiḥ) saṃyutaḥ kāryaḥ | evaṃvidho rācīḥ suuro 'hurganao bhavati | tam adhaḥ kṛitrā pañcabhir yutaḥ kāryaḥ | tataḥ prauṇ apy udhaḥ kṛitrā pañcā-ṇbuddhi-nura-munibhir bhajet | caturdaçasahasraṃ navabhiḥ çataiḥ pañcacaत्रrīṇçad-adhikair ity arthaḥ, 14,945, labdhaṃ divasādīphalaṃ bhavati | tam madhyasthāpitād rāçeḥ saṃçodhanīyaṃ, tatas tasya rāçeḥ shaḍ-agu-naṇḍair bhāgam apaharet | navabhiḥ çataiḥ shaṭsapṭatyadhikair ity arthaḥ, 976, labdhaṃ gatādhimāsakaḥ çeṣhaṃ sarikalo gatādhimāsaçeṣhasaṃjñaṃ bhavati | tatra ghaṭikāsthāne ghaṭikāsapṭadaçakam saṃ-yojyaṃ | yasmāt purustāt rakshyati | adhīmāsāramaçeṣhasaṃjño bhavati sapṭadaça-ghaṭikā manubhir abhyadhike iti | atha varttamāne 'dhimāsako bhavati | tadā çeṣha-
fol. 3^b trīṇçadguṇāc ca chedanā yāti (!) | ... — schließt: sarvathai 'va vyākhye-
yam iti | iti caturveda Prithūdakasvāmi kṛite khaṇḍakhādyavivaraṇe tithiṇuksha-
trādhikāraḥ prathamah.

2 70^a: sphuṭagatyadhikāraḥ; praṇamya çīrusā devam anādīṇ nītyam ariya-yaṇ | pravakshyāmi grahagatau bhāshyaṃ saṃyak pariṣphuṭaṃ || athā 'to grahagaty-ādhyāyo vyākhyāyate, tatrā 'dāv aṃgārakamadhyam ānayanam ūha: pādonaṇa-sanarodadhikīnād bhagaṇādy aharganaḥ bhaumaḥ | . . — schließt: gaṇakair udāharaṇīyam iti | iti çrībhāṭṭaMadhusūdanasuptacaturveda . . .

3 79^a: tripraçna; kshīrodudho çayānasya Lakshmyā saha suraprabhoḥ | pāda-padmanishanṇas tu triḥpruṇān virīṇomy ahaṃ || athā 'tas triḥpraçnādhyāyo vyākhyāyate, ke trayah praçnāḥ?, lagnapraçnāḥ, chāyāpraçnaḥ, trīṇyākālapriçnaḥ cu, — schließt: evaṃ anyatrā 'py udāharaṇīyam iti.

4 86^b: caṃdragrahaṇa; praṇamya 'haṃ sururīṇyāḥ (?) pādān amaraṇijītāt | caṃdragrahe pravaksh(y)āmi bhāshyaṃ buddhikaraṃ mahat || athā 'ta(ç) caṃdra-graṇādhyāyo vyākhyāyate, bāhulyenu purvajñānārthaṃ, — schließt: udāharaṇaṃ rakshyāmi | iti bhāṭṭaMadhusūdanasuta . . .

5 100^b: arkagrahaṇa; rishṇu(ṇ) trailokyabhartāraṃ praṇamya çīramā çurīḥ | bhāshyaṃ tattvārthabahuḥ rakshye 'rkagrahaṇe sphuṭaṃ || athā 'ditya-graṇādhyāyo vyākhyāyate, tatrā 'dāv evā 'māvāsyaṇāṃ arkacaṃdrāṇ ardhvarā-trikaṇ kṛitrā rāhuḥ ca tato 'rkacaṃdrābhyāṃ sakāçāt tithyaṇtam utpādya tasmī 87^a ṇ

tithyante camdragrahaṇoktena vidhinā 'rkucamdrāṇ asakṛit karmāṇa sphuṭau kāryau | — schließt: *sodāharaṇaṇ vyākhyāsyāmaḥ, iti bhāṭṭaMadhusūdanasuta . .*

6 110^b: *udayāstamaya; nārāyaṇaṇ suraṇreṣṭ(h)aṇ natvā 'haṇ prabhum aṇya-*
yaṇ | udayāstamanādhyāye rakshye bhāshyaṇ parisphuṭaṇ || athā 'ta udayāsta-
mayādhyāyo vyākhyāyate | tatra grahāṇām drividhāṇ udayā'stamayaṇ, ekaḥ prati-
daivasiḥ, sa ca sarveṣhāṇ ya (!) grahāṇām pūrvārdhe udayaḥ, paścārdhe 'stamayaḥ,
dṛitīyaḥ ūdityopasarpaṇāstamayaḥ, — schließt: camdrasye 'ti pariṇātāṇ, iti catur-
redabhāṭṭaMadhusūdanasuta Prithūdaka . .

7 124^b: *ṣṛiṃgonnatī; tasya bhāṇoḥ samutpanne brahmalokapitāmahaḥ | taṇ*
praṇamyā 'rabhe bhāshyaṇ camdraṇṣṛiṃgonnatāṇ ahaṇ || athā 'taḥ ṣṛiṃgonna-
tyādhyāyo vyākhyāyate, tatra tāvac camdramasaḥ kathaṇ ṣukratvasya vṛiddhīr vā
hāmīr vā, tatra kecid āhuḥ:, — bricht 124^b, Zeile 2 ab mit: navabhiḥ ṣatair vibhajyā
'rāptaṇ tat krāṇtiphudaṇ bhavati | athai 'kajyākhaṇḍaṇ labhyate.

1735. Ms. or. fol. 1112.

Die *śatpañcācīkā* des *Prithuṇaṇas*, Sohnes des *Varāhamihira*. S. vol. I, p. 257 (Nro. 861). Aufrecht Catal. 502^a. — Mit Interlinear-Version, resp. Glosse in *bhāshā*, die aber nur bis v. 49 reicht.

18 foll. (3 Z. Text, à 23 *aksh.*, und 0-5 Z. Glosse. je zwischen den Linien, à 2-42 *aksh.*). Ohne Datum; ganz modern.

ṣṛisarasvatyaī n. | praṇipatya ravīṇ mīrdhnā | Varāhamihirātmaṇena Pri-
thuyāṇasā | praṇe kṛitārthagahāṇā | parārtham ud(d)īṇya sadyāṇasā || 1 || cyutir vilag-
nād dhibukāc ca vṛiddhīr madhyāt pravāso 'stamayaṇ nirṛitīḥ | vācyāṇ grahaī praṇa-
vilagnakālā d grihaṇ pravīṣṭo hīvuke pravāṇī || 2 ||, — 3^b || 7 || iti saṅkṣhepaḥorā-
dhyāyaḥ, — schließt: aṇṣakāt jñāyate dravyāṇ dṛeṣṭkāṇāt taskarāḥ smṛitāḥ | rāci-
*bhyaḥ kāladiḡdeṇā rayojātīḥ lagna (1 *aksh.* fehlt) syāt || 56 || iti śatpañcāsakādhyāyaḥ.*

1736. Ms. or. fol. 981^c.

Brahmasiddhānta, ṣṛi Śākyasaṇṭhātīyaṇ dṛitīyapraṇe in 6 adhy.

41 foll. (9 Z., à 37 *aksh.*); ohne Datum, modern: *saṅkhyā* 787.

1 (110) 6^b (Schluß fehlt aber!): *ṣṛig. n. | dhyāṇayogasamārūḍhaṇ brahmā-*
ṇaṇ triṇagadguruṇ | abhivādya sukhāśīno Nāradaḥ paripṛichati || 1 || devadeva jagan-
nātha sarvajña kamalāsana | jyotiṣhāṇ caritaṇjñāṇaṇ brūhi kālāṇyaṇ maha
|| 2 || adhītam akhilaṇ chaṇḍaḥ sthāṇurīpaṇ pratīyate | aṇgaīr vinā yathai 'vā 'ṇgī
tasmād etat prasāda me || 3 || ity eram ukto vīṇratyā Nāradena maharṣiṇā | putreṇa
dhīmataḥ prītyā vākyam etad abhāshata || 4 || sūḍhu sūḍhu mahābhāga yaṇ mām tvam
paripṛichasi | vistareṇa pravakṣyāmi taṇ me ṇigadataḥ ṣṛiṇ || 5 || Nārāyaṇaḥ suraḥ-
ṇreṣṭhō vedākāreṇa varṭtate | chaṇḍaḥṇāstraṇ tasya pāḍau kalpaḥ pāṇi mukhaṇ
tathā || 6 || ṇabḍaḥṇāstraṇ, ṇotrayugmaṇ niruktaṇ, ghrūṇaṇ eva ca | ṇikṣhāḇāstraṇ,

jyotiṣham tu uyanam shashtham eva tu || 7 || *etair aṅguir asāv aṅgi rājate veda-*
vigrahaḥ | *pradhānam aṅgam eva 'dam aṅgeshv anyeshu shatsu ca* || 8 || *eta(c ca)-*
trattaḥ cītāṃṣo(h) Pulastyāc ca Vivasrataḥ | *Romakūc ca Vasishthūc ca Gargād api*
Bṛihaspateḥ || 9 || *aṣṭādhā nirgataṃ cāstraṃ svayaṃ paramadhurlabham* | *ete 'pi kālā-*
dhūnāni juṇānāni vidur īcārāḥ || 10 || *gatāgataṃ cīrakāryaṃ kālas tatprabhavātyaye* |
hetuḥ kārakapālo 'sau sarvādūrahś trivikramaḥ || 11 || *tatkāryakaraṇam* (~ - fehlt)
rakshye te Nārudā 'dhuṇā | *aṣṭādaṣa nimeshās tu kūshthās tri(n)ṣat kulā ca tāḥ* || 12 ||
tisāṃ triṇṣat kṣhaṇas te 'pi śaṇ nādī 'ti praçasyate | *yad vā gurvākṣharāṇām tu*
daṣakaṃ prāṇam ucyate || 13 || *śadbhiḥ prāṇair vinādī tu tatshashtyā ghaṭikās*
tathā || 14 || . . || 27 || *tattriṇṣatā bhaved rāçi(r) bhagaṇo dvādaṣai 'va tu* | *tulādeḥ*
śadaçītyaiṇçāḥ śadaçītimukham diṇam || 28 || . . || 49 || *yamakoṭi ca Lamkāla* (del.!) *ca*
Romakam Siddhapūry api | *upariṣṭād vrajaty āsāṃ bhacakram grahasaṃyutam* || 50 ||;
— der Schlufs ist nicht markirt; fol. 6 schließt in v. 111: *parakhaṇḍaphalaṃ proktaṃ*
khakhaṇḍāt sva sva, fol. 7^a setzt anscheinend den Vers fort: *pūrrava(t)* | *maurvyā*
tuccatushka, hier bricht der Text ab; es folgen einige ungezählte Verse und die

2 (263) 20^b, Anfang unsicher, s. so eben; die ungezählten Verse auf 7^a lauten: *ākarsataḥ svasaṃbhaṇdhād gachamti 'ti sphuṭasthitiḥ* | *maṇḍocābhyām arka-*
caṇḍrau yadā maṇḍaphalaṃ mune || *ākṛishyate eva tasmān maṇḍam karma 'kam etayoh* |
caturāry āṇayanadrārā pareshām dve tu saṃtu hi || *tatkarmaṇām caturṇām ca kramaḥ*
prak sūcīto mune | *grahabhukteḥ phalaṃ kāryaṃ graharat tad vilomage* || *phale vyasta-*
kemdrabhuktir yadī vā trijyayā hatā | *tatkārṇāptā sroccabhukte viçodhyā 'mtyā gatiḥ*
sphuṭā || 4 (und fortab regelmäfsig weiter fortgezählt), — fol. 12^a || 99 || *paridhyaiṇça-*
hate bimbaryāse bi(m)vabhramo bharet | *uccena tu samaṇ yena yo 'pakṛishyet sa tat-*
samaḥ || 100 ||, — fol. 17^b *rakshogamātvāt pātānāṇam apasanyam yayur grahāḥ* || 300
(solte 200 sein!) ||, — 20^b schließt: *chāyālaghnāgame tatra nādyo grāhyā iti sthitiḥ* |
amktaṃ Romaçe 'mdvarkair ādyais tat te smṛitaṃ svakaḥ || 63 (263!) || *iti Çākalya-*
samhitāyām dvitīyapraçne brahmasiddhānte dvitīyo 'dhyāyāḥ ||

3 (173) 29^a: *tithayas triṇṣad rikshāṇi saptaviṇṣatir eva hi* | *tīraṃto bhagaṇe yogāḥ*
karaṇāni nabhorakṣhā (!) || 1 ||, — 25^b || 100 || *çuddhahinā çuddhasamā viddhihinā ca*
Nārada | *sarveshām ariçeshena pūrve 'va phaludāyini* || 1 (101) ||, — schließt: || 173 ||
proshthapā(d)dvitayaṃ vishṇu(h) kecit sammyan iti sthitiḥ || *iti çrī Çā°*.

4 (121) 35^b: *apikshepasphuṭakrānter udakshiptas tataḥ purā* | *udeti paçcād*
ety astaṃ avākshiptas tathā 'nyathā || 1 ||, — 34^b || 100 || *cavakramajyā satrijyā bhaved*
aṃtyā tataḥ sutāḥ | *trijyādhikakramadhamuḥ satribhayā sutam dhamuḥ* || 1 (101) ||, —
schließt: || 20 || *grāhyāntarakshepamadhyaṃ āmāgavi (vi?)vecane* || *iti çrī Çā°*.

5 (83) 40^a: *samāgamō vā yuddham vā bhaumyādīnām parasparam* | *no bhāvī 'ti*
muniçresh(h)a caṇḍreṇai 'va samāgamaḥ || 1 ||, — schließt: *vedāḥ sampravadaṃttraṇ(?)*
ca na tatkālū yacā (?) yataḥ || *iti çrī Çā°*.

6 (14) 41^a: *chedakena rinā chedāḥ susphuṭā uparāgayoh | na jñāya(m)te yatas tasmāc chedyakajñānam ucyate || 1 ||*, — schließt: *na deyaṃ yasya kasyā'pi rāhasyaṃ śāstram uttamaṃ | etad deyaṃ suśishyāya mune ratsaravāsine || iti śrī Ā° shashtho 'dhyāyah || 6 || saṃkhyā 787* (es sind aber hier nur 765 vv., cf. die Lücke am Schluss des ersten *adhyāya*).

1737. Ms. or. fol. 981^b.

Romaṣasiddhānta, unvollständig.

15 foll. (9 Z., à 38-40 *aksh.*); modern: mehrfach Lücken gelassen.

1 (79) 4^a: *madhyamādhikārah; crīg. n., śrīmahālakshmi(y)ai n. | kālasya karttā kamalasya bharttā lokasya dharttā timīrasya harttā | rikarttanuḥ satyathavarttamānā vaṃ (!) sphūrtim ragirāṃ (!) kīrtim sakhīm krīyān naḥ || 1 || Nārāyaṇa urācā: cūddhajñānāya devāya mūrttaye sa(r)vasākshīne | sarvādharāya sarvāya namaḥ śāntāya tejase || 2 || Vaṣishtho Romaṣamuniḥ kālajñānāya ta(ṭ)trataḥ | uparāsaṃ brahmacaryaṃ prāg ekam vishṇutatparau || 3 || Vaṣishthas tadabhiprāyaṃ jñātvā 'pi Madhusūdanam | arcayāmāsu tutsi(d)dhyai tārachāstrārthapāragah || 4 || u(bhā)bhyām toshito Viṣṇur yogo 'yaṃ manmakhadecyāt | uccārayāmāsu śāstram catur eva svato hitam || 5 || . . || 6 || udayād udayam tatra dīna-nādi-vinādikāḥ | gurvāksharais tataḥ shashthibhūgāt proktaṃ tathā 'pi tat || 7 || . . || 9 || madhvādyair vā vasaṃtādhyā shadṛituh sai'ra ratsarah | dīryāham mamba(!)jñākādyaḥ divārātrīc ca tatra tu || 10 ||*, — schließt: *iti Rāmaṣasiddhānte . .*

2 (47) 6^a: *sphuṭagra hādhikārah; grahasvasrāccābhīmukham ki(m)cīd yāti yatas tataḥ | yatra svakhecarah cūddhas tatsthānam gany(at)e 'dhumā || 1 ||*

3 (47) 8^a: *upakaraṇādhyāyah; khakhāshṭayo 'rthago gaikāḥ śaratriyakahimā-(ñ)çavaḥ | Lamkodayā saro meshād upary etāḥ kramotkramāt || 1 ||*

4 (51) 10^b: *grahaṇādhyāyah; sūryamaṇḍalarishkaṃbho yojanānām khakhāmgashaḥ | catuḥçatī doḥ sā'çitāḥ sphuṭabhuktyā hataḥ ca tau || 1 ||*

5 (14) 11^a: *chedyakam; parilekhād rīte bhedo duṣṭe pāpe upaplave | adhuna proc(y)ate tasmāc chedyakajñānam uttamaṃ || 1 ||*

6 (10) 11^b: *astodayādhyāyah; yo 'rkāt paçcimato 'tītya taṃ yātum kshama eva saḥ | prāg astam udayam paçcāt kuryād ānādhiko rareḥ || 1 ||*

7 (7) 12^a: *çrīmgonnatyadhikārah; ravīmdivos tulye bhūmāñçe (- - - fehlt) krāntiyogajah | pareṃdur arkāt tammadhyajyātaddikkādayā hatāḥ || 1 ||*

8 (5) *ibid.*: *pātādhyāyah; pāto 'harganayogāt tu vaidhṛiter vaidhṛitas tathā | samīpeç (!) caṃdratigmāñço (!) krāntisānyam padā bhavet || 1 ||*

9 — (?) bricht in v. 86 ab; beginnt mit einem neuen Heilgrufs: *crīg. n. | taṃ-ra(m)de yat(yasya!)prasā(dā)c chāstram āvir babhūva ha | sākshān nārāyaṇa(h) śrīmān param brahme 'ti saṃstutaḥ || 1 || ādyamtarahitah cūddhakṛtusthah keralo 'malah | amarah kāryakaraṇasaṃghātaḥ sarvagah sukhah || 2 || tatra nirvacanīyā hi māyā'nādīs tadāçrayā | māyā samvalitā viṣṇor yogyopādānataḥ kramāt || 3 || jāyate hi bhūtatan-*

*mātrapāṇcakam ca daṣeṇḍrīyaṁ | prāṇoma . (Lücke für 1 aksh.) pañcamāhābhūtāt
saṁdhānavedhasaḥ || 4 ||, — || 19 || Merur jāmbūnadatmayo gīrīr bhūgolamadhyagaḥ |
vinīrgataḥ co 'bhayatra tadagre hi surāḥ sthītāḥ || 20 ||, — || 49 || ilāvṛittasya drīk-
ta(t)trāḥ 252 Sumeror abhītaḥ smṛitaḥ | Kuru Bhāra(ta)vistāras trīṇṇatī nā'tra saṁ-
ṣayaḥ || 50 || Ketumālasya Bhadrāṣṭvāsya, — || 85 || āsuro bhāskareṇ draiś tu dakṣi-
nottarabhāgayoḥ | ṣṛīdevyā cira (!) viśhṇoḥ ca (bricht ab).*

1738. Ms. or. fol. 981^a.

ṣṛīVyāsadevakṛitau dharmācāstre Vyāsasmṛitau vedāṅgamadhye golādhyāyah,
in 274 śloka. Mythische Kosmographie.

16 foll. (9 Z., à 33-37 aksh.); ohne Datum, modern; hie und da Lücken
gelassen.

*ṣṛig. n. | bhavaṁ (!) Nārāyaṇaṁ sākṣhāt praṇipatya kṛitāṁjalīḥ | bhaktyā para-
mayā 'bhārcya paprache 'dam ṛishis (Maitreyaḥ marg.) tadā || 1 || bhagavan kiṁpra-
māṇā bhūḥ kiṁprasthāṇā kimāṣrayā | kiṁvibhāgā katham cā'tra sapta Pā-
tūlabhūmayāḥ || 2 || Vyāsa u' ṣṛiṇushvai 'kamaṇā bhūtvā guhyam adhyātmasaṁjñakam |
pravakṣhyāmi subhaktānām nā 'deyaṁ vidyate mama || 3 || Vāsudevaḥ paraṁ brahma
tanmūrtiḥ puruṣaḥ paraḥ | aṇyako nīrguṇaḥ śāntaḥ paraṁ brahma iti ṣṛutiḥ || 4 || pra-
kṛityaṁtargato dehi bodhyamāṇaḥ ca sarvagaḥ | saṁkarṣaṇena yaḥ sṛiṣṭvā tāsu bījaṁ
athā 'sṛijāt || 5 || so 'haṁkāraṁ jagatsṛiṣṭhe brahmāṇam aṣṛijād vibhūḥ | tasmai vedān
varān da(t)trā sarvalokaṇiṭāmahāḥ || 6 || brahmāṇḍamadhyaparīdhīr vyomakakṣhā 'bhīdhī-
yate | tanmadhye bhramaṇaṁ bhānām adho-'dhaḥ kramaṇo grahāḥ || 7 || madhye samaṁ-
tād aṇḍasya bhūgolo vyomni tiṣṭhāti | bibhrāṇaḥ paramāṇaḥ śaktiṁ brahmaṇo dhāra-
nātmikāṁ || 8 || tadāṁtarapuṭāḥ sapta dvīpāḥ cai 'va rasātālāḥ | nā'sya varṣaṇātenā 'pi
vaktiṁ śakye 'tivistaraḥ || 9 || saṁkṣhepāt kathitaṁ vipra ṣṛiṇushvai 'kāgramānasāḥ |
Ja(n)bū-Plakṣāhvayau dvīpau Śālmalaḥ ca paro dvīja || 10 || Kuṣāḥ Krauṇcas tathā
Śākaḥ Pushkaraḥ cai 'va saptamah | lavaṇekṣhusurāsarpiṛdadhidugdhajalāḥ samam
|| 11 || Jambudvīpa(h)samastānām eteshām madhyasaṁsthitiḥ | tasyā 'pi Merur Mai-
treya madhye kanakaparvataḥ || 12 || . . || 16 || Bhārataṁ prathamam varṣam tataḥ
Kiṁpuruṣam smṛitam | Harivarṣam tathai 'vā 'nye Meror dakṣiṇato mune || 17 ||
Ranyakam co 'ttaram varṣam tathai 'va tu Hiraṇmayam | uttarāḥ Kuravaḥ ce 'ti
yathā vai Bhārata tathā || 18 ||, — 3^a || 39 || tathai 'vā 'lakṣaṇāṇḍā ca dakṣiṇenai 'ti Bhāra-
tam | prayāti sāgaram bhūtvā saptabhedā mahāmune || 40 || Sucakṣu(h) paṇḍi-
gīrīm uttaraḥ ca tathā Kurū | atīto 'ttaram aṁbhodhīm samabhyeti mahāmune || 41 ||, —
3^b || 50 || Bhadrāṣṭve bhagavān viśhṇur āste hayagrīva dvīja | varāḥ Ketumāle tu Bhārata
kūrmārūpadhīk || 51 ||, — 6^a || 99 || tatṛā 'pi parvatāḥ sapta vījneyā rabdha(?)yona-
vaḥ | Kumudaḥ co 'n(n)ataḥ cai 'va tṛitīyaḥ ca Varāhakaḥ || 100 ||, — 8^b || 49 || varṣadva-
yam tu Maitreya bhāmasvargo 'yam uttamāḥ | sarvasyā 'sukhadaḥ kālo jarārogādīvarjitaḥ
|| 50 (150) || nyagrodhaḥ Pushkaradvīpe, — 11^b || 99 || deṣakṛāṇṭivaṇān nityam tad-*

(d)vijñānāṃ purohitaḥ | bhūvṛittaṃ krāntivṛittaṃ ca ('ttadhrāṃ sec. m.) bhayaṇāñṇa-
vivṛjitaṃ || 200 ||, — 14^b || 49 || madhyagrahaṇabhuktiḥ ca sāvanenai'va grīhyate | surā-
surāññāṃ anyonyam ahorātraviparyayāt || 50 (250) ||, — schließt: || 73 || narayaṃtraṃ tathā
sādhū divā ca vimale rātrau | chāyā saṃsādhayet prokta(ṇ) kālāsādhanaṃ uttamaṃ || (274,
fehlt) || iti śrī Vyāsaderakṛitaṃ dharmasūtre Vyāsa-smṛitaṃ vedāṅgamadhye goladhyaṅgaḥ.

1739. Ms. or. fol. 691.

Die *Gaṇitānṛitasāgarī* (oder: *Ankāmṛita*^o), ein Comm. zu *Bhāskara's Lilāvati*, von *Gaṅgādharā* (Sohn des *Govardhana*, Enkel des *Divākara* in *Jambūsarona-gara*). — Die *Lilāvati*, s. vol. 1, 230, erschien zuerst (in 250 vv.) in Calcutta saṃvat 1768, AD 1824; übersetzt ward sie schon früher, von John Taylor (Bombay 1816) und von Colebrooke, s. dessen »Algebra...« (London 1817) p. 1—127 (276 vv.).

53 foll. (17 Z., à 42 aksh.); gaṇitśrī śrī Vinayavarddhanagaṇānāṃ vineyabālu-
kena Ravivarddhanena hīkṛito 'yaṃ graṃthaḥ śrī Vṛiddhanagare saṃvat 1698
varshe kārttika śreṭa trayodaśyām vāsare kavivāre śrīlīlāvatīsūtravivṛittih saṃpūrṇā.

1 4^a: paribhāṣā; ādityaṃ¹) jagadudbhavasthitivibhāṃ bhāsāṃ nidhiṃ yogino
dh(y)eyāṃ vrahma śaḍhirmidosharahitaṃ paçyaṃti yaṃ hṛidgataṃ | bhaktānāṃ ca
manorathārthaphaladaṃ kleśatrayachedakaṃ gītaṃ satṣrutibhiḥ sado'-dayaṃ ahaṃ
vaṃde jagadbhāskaraṃ || 1 || guror aṅhripadmadvayaṃ ca prāṇaṃ prasādanmukhaṃ
siṃdhurāsyāṃ gaṇeçaṃ | jagadbodharipāṃ matim viçvanāyāṃ girāṃ ce 'çvarāṇ
vrahmaputrāṃ prasannāṃ || 2 || Maheçvaro 'bhūc ca maheçvarasya prasādaloḍho-
dayabuddhivṛiddhaḥ | tasyā 'tmajo bhāskaraḍabdhābodhaḥ śrī Bhāskara'cārya iti pra-
siddhaḥ || 3 || vedopavedavedāṃgavettā viçvaikakovidāḥ | gaṇitaṇnagaṇāgryō yo gaṇanā-
yāṃ dvijottamaḥ || 4 || vrahmāyurjagadā(-fehlt)kālakalanā paṃcaprakārā gatih khetānāṃ
ca sarāsanā 'vanivijadgoluprapaṃcāsthitih | yaṃtrāṇi dvividhaṃ ca yatra gaṇitaṃ
tena kramād vistrītaṃ tat siddhāṃtaçiromana²) sukaviṇā śrī Bhāskareṇa sphu-
taṃ || 5 || viçṇusvarīpaṃ gaṇitaṃ rahasyaṃ vyaktaṃ tathā 'vyaktaṃ iti dvīdhā yat |
guruprasādābhyasanaiv viditvā mucyeta dhūmān mahato 'mi(pi?)mohāt || 6 || aryaktaṃ
bijabhūtataid gaṇitaṃ bījaṣaṃjñitaṃ | vyaktaṃ ca pāṭī-gaṇitaṃ prāhur gaṇitaritta-
māḥ || 7 || tatra līlāvatī nāma gaṇitottama pāṭikā | racitā Bhāskareṇā 'nyapāṭi-
kottāṇsarūpiṇī || 8 || śrī Yājñavalkyaṃunivāryakṛitapratishṭhaṃ Jambūsaronagaram
astī sutīrtham agryaṃ | dhūmāṇs tu Vatsakulaḥ 'tra divākaraḥpta -bodho Divākara iti
prathito dvijo 'bhūt || 9 || tatsinnur gaṇitaçrutisṃṛitpurāṇajno 'graganyo vidāṃ śrī Go-
varddhanapādapaḍmaçaraṇasvāṇṭahpavitṛāṇnārāṇ | tadvṛittāḥ sūyaçāḥ paupakṛitikṛit
dīne dayālūḥ kṣamā śrī Govarddhanasamjñito dvijavaraḥ khyāto 'sti bhūmanḍale
|| 10 || tatsinnur anujō Viçṇor dvīrat (dhī^o) Lakshmīdharād budhāt | Gaṅgādharakṛipā-
labdho'-dayo Gaṅgādharāhrayaḥ || 11 || tena dhyātadivākaraḥpta sudhiyā vidvatsura-

¹) vorher das Jaina-Diagramm.

²) s. vol. 1, 234-36.

*prītidā samdehārttirinācinī gaṇakadhīvriddhipradā racyate | śrī Govardhanananda-
nena rimalā līlāvutīpāṭikā -ṭikā 'mkāmṛitasāgarī 'ti saralā Gaṅgādhareṇa
sphuṭā || 12 || śrī Bhāskarācārya iṣṭaderatāpraṇāmarūpamaṅgalācaraṇapūrvam
cikīrshitagraṇtham prabodhayan cārdūlavikrīḍitenā 'ha:*

*prītim bhaktajanasya yo janayate vighnam vinighnam smṛitas tam
vṛindāravṛindavṛindatāpudam natrā matanḡānam | pāṭim sadgaṇitasya vacmi
caturaprītipradām prasphuṭām samkṣiptākṣarakomalāmalapadair līlityalīlāvatiṁ
|| 1 || varāṭakānām daṣakadvaṇyam yat sâ kâkinî, tâc ca puṇaṣ catasrah |
te shoḍaṣa draṇma ihâ 'vagamyo draṇmais tathâ shoḍaṣabhiṣ ca nishkaḥ || 2 ||,
— 4^a Schlufs: *iti gaṇakaGaṅgādharaṇviracitāyām gaṇitāmṛitasāgāryām līlā-
vatīvṛittau paribhāshādhyāyaḥ prathamah.**

2 11^a: *parikarmāshṭakam; atha gaṇitaprārāṇbhe 'bhīṣṭaderatā(yai) namus-
karoti . . . līlāgalululolakālarvāharilāsine | gaṇeṣāya namo nīlukamalāmalakāntaye || 1 ||,
— Schlufs: *sārthakatvam jneyam, iti śrī Bhāskarācāryaṇviracitāpāṭīlīlāvatyāḥ gaṇaka-
Gaṅgādharaṇkṛitāyām amṛitasāgāryām ṭikāyām parikramāshṭakavṛittih.**

3 23^a: *athaikadvitripādādādhikatvena bhīmānām apūrvānām rācīnām samkalī-
tādiparikramāshṭakasiddhaye jātakādār upayogitrāc ca jātaya¹⁾ ucyante, tatrā "dau
samkalitavyavahāritayor upayogitrād bhāgajātan sūtram īndravajrayā 'ha: anyonya-
hārābhīhatau harāṇṇau (Ed. p. 9) . . iti śrī Bhāskarīyapāṭyā līlā prakīrṇakādhyāyav.*

4 28^b: *atha miṣṭrakavyavahāra ārabhyate, tatra sūtram vṛittārdhem: pra-
māṇakālena hatam (Ed. p. 36), — iti śrī Bhāskarīyalīlāvativivaraṇe Gaṇo miṣṭrakavyav.*

5 30^b: *atha cṛedhīvyavahāra ārabhyate, cṛedhī 'ti pāṭigaṇite caya²⁾ ucyate
tatrai 'kaṣreshṭ(h)viṣhayaṁ sūtram: saika (Ed. p. 47), — schließt: *iti cṛedhīvyavahārah.**

6 43^b: *kshetrādhyāyah; atha kshetravyavahāra ārabhyate, — 7 44^a khāta-
vyavahāra, — 8 44^b citirvyavahāra, — 9 45^a krama(krakaca)vya°, — 10 46^a rāci-
vyava°, — 11 47^b chāyāvyava°, — 12 50^b kuṭṭukādhyāyah, — 13 53^b gaṇita-
pāṣavivṛittih (amkapāṣav.), — Schlufs: *śrī Bhāskarācāryasya vidvattām darṣayitum
āha kuṣcana ṣishyah; aṣṭau vyākaraṇāni³⁾ sapta bhīṣhajām vyācashṭa tā (!) sam-
hitāḥ⁴⁾ śaṭkīṁ (lies: śaṭ-tarkīṁ) gaṇitāni paṇca⁵⁾ caturo vedān adhīte sma
yah | ratnānām tṛitayam⁶⁾ drayoṣ ca bubudhe mīmāṇsayor amṭaram sa vrahma
'kam agād agādhamahimā so 'syāḥ⁷⁾ kavir Bhāskarah || . . . iti śrī Bhāskarīya-
pāṭyā līlāvatyāḥ gaṇakaGaṅgādharaṇkṛitāyām gaṇitāmṛitasāgāryām ṭikāyām
amkapāṣavivṛittih sampūrvā ||**

1) die »vier Species« ?? s. jedoch Colebr. Alg. p. 13. 283.

2) »progression« Colebr. Alg. p. 51.

3) *aindrādini* (dies und die folgenden Angaben aus dem Schol.).

4) *ātreyīpramukhāḥ.*

5) *saurādini.*

6) *bharataṣāstram* 1, *dhanurvidyāṣāstram* 2, *mantrāgamaṣāstram* 3.

7) *līlāvatyāḥ.*

2. Astrologie.

1740. Ms. or. qu. 540.

Das *Laghujātakam* des *Varāhamihira*, mit einer anonymen *ṭīkā*. Unvollständig: — *adhy.* 1. 2 in Text und Uebersetzung edirt von mir in den Ind. Studien 2, 277 fg. (Juni 1851), *adhy.* 3—13 von Herm. Jacobi (Bonn 1872).

38 foll. (11-13 Z., à 22-25 *aksh.*); unvollständig.

1 (24) 8^b, — 2 (25) 15^a, — 3 (15) 21^a *niṣhekādhyāyas tṛtīyaḥ sa(t)vara-jastamaḥ-kathamaḥ*, — 4 (9) 24^b, — 5 (13) 27^b, — 6 (5) 29^b, — 7 (7) 33^b, — 8 (16) 36^a, — 9 bricht in v. 9 ab.

1741. Ms. or. fol. 679.

Die *ārambhasiddhi*, ein astrologisches Compendium des *Udayaprabhadevasūri*¹⁾, als dessen Patron im Vorwort *Vāstupāla-maṇṭrīçvara*²⁾, Minister des *ViraDhavalā*, Fürsten von *Gurjara*, angegeben wird; nebst dem »*sudhīçriṅgāra*« genannten, *saṃvat* 1514 (AD 1458) in *Āçāpallī* abgefaßten *vārttika* des *Hemahaṇsa*, Schülers des *prabhuRatnaçekhara*³⁾, der selbst der Hauptschüler des *sūriçvara Somasūmdaraguru* war. In fünf *vimarça*, resp. elf *dvāra*. — Im Commentar viele Citate aus *Varāha*, *Lalla*, *Çrīpati*, *Yatirallabha*, *Daivajñavarallabha*, *Haribhadra-sūri*, *Harshaprakāça*, *Ratnamālā*, *Jyotishasāra*, *Rudrayāmala* etc. — Im Texte selbst die griechischen termini: *kendra*, *āspujit*, *jāmitra*⁴⁾ etc.

154 foll. (12-13 Z., à 47-50 *aksh.*); ohne Datum.

vimarça 1 28^a, mit 4 *dvāra*: *tithi* (8^b), *vāra* (13^a), *bha* (17^a), *yoga* (27^b); beg.: *çrī*⁵⁾-*dharmanyāyasamyagvyavahṛiticyutaye jīvalokena bhartrā çreshṭ(h)e tādṛṣṭmuhūrte parinayanam ihā 'cikarad yo yugādau | līlāyete yathai 'tau satatam avīpitau satphalādhyau sa dattām vastum naḥ siddhisaudhe susamayam Rishabhasvāmidaivajñarājah || 1 || ādarçeshu purā 'pi saṃti katicid vyākhyālavāḥ, ke 'pi ca prāptāḥ çrīvara Somasūmdaraguroḥ pādoprasādān navāḥ | uktānuktaduruktam artham atha tair ārambha-*

¹⁾ sein Schüler *Mullishēṇa* verfaßte *çuke* 1214 (AD 1292) einen Comm. zu *Hemacandra's dvātrīṅçikā*; s. im Verlauf bei der Jaina-Literatur.

²⁾ *Vāstupāla* ist inschriftlich für *saṃvat* 1287 — 93 (AD 1231 — 37) beglaubigt, s. Wilson As. Res. 16, 303 fg., Lassen Ind. Alt. 3, 574, und meine Abh. über das *Çatr. Māh.* p. 46 (allen Anschein nach ist er doch in *Çatr. Māh.* 14, 287 selbst gemeint, dieser Theil des Werkes somit, nach Bühler resp. das ganze Werk, erst nach seiner Zeit abgefaßt). Sein Leben ist Gegenstand von *Someçvaradeva's Kīrttikaumudī*, kürzlich edirt von *Ābāji Viṣṇu Kāṭhavarate* (Bombay 1883, Bombay Sanskrit-Series Nro. 25), s. Th. Zachariae in Lit. Blatt Or. Phil. 2, 40 fg. ³⁾ »died *saṃvat* 1517« Klatt p. 256^a; s. oben p. 192. 279.

⁴⁾ vom Comm. etymologisch erklärt (aus *jāmi*!), s. p. 308.

⁵⁾ davor das Jaina-Diagramm.

siddher ahaṃ ryākartuṃ svaparopakāraavidhaye tadvārttikam prastave || 2 || iha kila sakadatrivargayathākāmārjanagarjanaṣṭrī Gaurjara janapadamahāmahendraṣṭrī Vīra-Dhavalanareṇḍrapradattasavaryāpārādhikāreṇa ṣṭrī Catruṃjāyo-ṣṭrī Jayantā-ṣṭrī Budādī mahāśrīthesv a(r)budāmbujaharvādīsaṃkhyasavittaviniyogataḥ kharvikṛitakāṇḍigāṃkāreṇa¹⁾ nānādeṣṭyakaṛijanānibaddhastutibhārasahishṇuta(°nā?) trāḍṛigdhīrodātta-lalitaguṇaparāmparopārjītajagadyāpakayaṣaḥṣarīrasaṃpadā sadā py avinaṣṭvareṇa saṃghapatiṣṭrī Vastupālamamtrīṣvareṇa nirmāpitā(nimāpatā pr.m.)cāryapadapratishṭ(h)āḥ ṣṭrī Nāgeṇḍragachagarishṭ(h)āḥ saḍjnānakriyāguṇabhūrayaḥ ṣṭrīmānta Udayaprabhadēvaśūrayo parāparāpara(!)grāṃthesv ativiprakīrṇayā laukikilokottarakarmagocaraṇyotiruktavyatayā tyāntam āyāsyaṃānam gaṇakagaṇam ālokyā tadupakārāya sahopayogisadārthakutrikāpaṇakaraṇīm etaṃ grāṃtham agraṃthayan, taiṣ ca mā re tatpāvināṇ khaṇḍakhaṇḍaṃ pā(m)ḍityaṃ bhūḍ iti sarvakarmāṇḥkarmāṇḥtāṃ svakṛiter ādhātūṃ kṛicēit sāvadyāny api karmāny atro panibaddhāni, āsmābhir api ca dharmyeshu kām-yeshu karmasv ekāntābhyudayaṃ eva kevalam ichubhis tanmuhūrteshu tallagneshu ca bahujyotirvidivādīyanna(?)guṇadoshanirṇayaṃ sphuṭīkartuṃ bahubahujyo 2^a tishā-bhīprāyopādānapūrvam etad vārttikam kurvadbhīḥ pūrvoktahetor eva tāny api ryākhyā-syaṃte. param sadasadvīkaprarekaisthekais (?) tāni nirūpaṇīyāny eva, na punaḥ sāvadyapravṛtitebhyah prarūpaṇīyāni, yad uktam: yad eva sādhaṇam dharme tad vaktavyam vacasvinā, na tv īśad api bādhaḥkṛid eṣai va hi vacasvinā || 1 || namu kiṃ tarhi teshāṃ grāṃthe grāthanasya phalam iti cet? ucyate, jñaptir eva, namu jñaptiḥ kriyayā va phalavati tad raṇḍhyānu sā ryaṇḍhyā(?) rjūnīvanā(?) rjanīyā(?)? satyaṃ, param na kevalam kriyayā va jñaptiḥ phalavati, kiṃ tv akṛityeshv akriyayā pi, anyathā cauryaparānāryādīpātukaveditur vīvekinah svajñaptisaphalīkaraṇārtham tatkrīyāsv api pravṛtitiḥ prasajyeta, tato trā pi sāvadyapravarttanāparihāreṇai va tajjñapteḥ phala-vattvam upakalpanīyaṃ, ata ero cyate: ye surihitāḥ padasthāḥ prandhāḥ sāvadya-vacanato vīratāḥ | teshāṃ eva grāṃthaḥ sadā yam upayogitāṃ lubhatāṃ || 1 || iti: api ca, ṣṭrījinaṣṭasaṃprabhāraṇādiviṣeṣalābhāpekshayā kṛacīd aparāḍapadena sāvadya-karmapravarttanāyā apy āgame nūjñātatrāt samayaviṣeṣe sāvadyakarmamuhūrtādi-jñapter apy upayoga ity; alaṃ vistareṇa, atha prakṛitam prastūyate: tattvārtham eva vakshye, kṛacana viṣeṣam ca sopayogam iha | tattadanusārato ksha-raghaṭunā sūtre svayaṃ kārīyā || 1 || . . .

2^b athā bhūdehasaṃbandhaprayojanam āha: daivajñadīpakalikāṃ ryavahā-racaryāṃ āraṃbhasiddhim Udayaprabhadēva etaṃ | cāsti krameṇa: tithi 1 rāra 2 bha 3 yoga 4 rāṣi 5 gocarya 6 kārīya 7 gama 8 vāstu 9 vilagna 10 mi-ṣṭraiḥ 11 || 2 || daivajñānāṃ gaṇakāṇām dīpakalikāṃ iḥa spashṭārthaprakāṣitvāt, ryavahārah ṣiṣṭajanasamācārah ṣubhatithi-rāra-bhādīshu ṣubhakāryakaraṇādirūpas,

¹⁾ für Vastupāla's Thätigkeit nach dieser Richtung hin legen eben die Inschriften von Abu etc. specielles Zeugniß ab.

tasya caryā itikartaryatārūpa, . . vyavahāracarye 'ti cā 'sya grāṇṭhasya nāmānta-
ram, — . . tithih 3^a pratipadādih, vāro ravyādih, bham aṣṭvīyādih, yogah siddhīyogā-
dih, rācīr meshādih, gocaryam pūrvapūrvavarācīta uttarottavarācīsamcaranām grahānam,
kāryam vidyārambhādih, gamo yātrā, vāstu grīhātṭaprāsādādih tatsambaddhāt prā-
reṣo 'py atra, idam ca gamarāsturūpam drāradvayam bahuvaktaryatayā kāryadrārāt
prithag upanyastam, vilagnam lagnākhyas tatkalodayad rācīh, miṣram uktānukta-
bahudrāvarācyasamgraharūpam, etair drārāh śāsti: — tatrā "dau tithim āha: namā-
bhadrā jayā riktā pūrṇā ce 'ti trīranvitā | hīnā madhyo 'ttamā cūklā kṛishṇā 'nu-
vyatyayā trīthih || 3 ||, — 8^b iti tithidvāram, — atha vārāh, tatra prathamā-
vārāh kadā lagati 'ty āha: vārādīr udayād ūrdhvam palair meshādige ravau | tulā-
dige tv adhas trīṇcat tu (d)dyumānāmāntarārdhajaiḥ || 15 ||, — 13^a iti vāradvāram, —
atha bham, tatrā "dār aṣṭāvīṇṇāter bhānām pratyekam pādacatushkasya varṇān āha:
cu1ce2colā4 'ṣvīnī jneyā līlilelo bharaṇy atha | ā i u e kṛittikā tu orārvīnī ca ro-
hīnī || 23 || cecokānī mṛigasira ārdvā kughadachālī punaḥ | kekohāhī punarvasor hū-
hehodā tu pushpabhe || 24 || . ., — 17^a iti vyavahārasāre, iti bhadvāram, — atha
yogah, tatrā "dau ravyādisaptarāreshu pratyekam cūbhācūbhayogavacakāc catur-
daṣa ślokā ime: bhānau bhūtyai karādityapaushṇavrahmanmṛigottarālī | pushpamūlācvi-
rāsaryāc caikashṭā(?) navamī tithih || 39 ||, — 27^b atra sukhārtham āmnāyam āha: pātoṃ
śūlasya gamādasya . . || 83 || . . etāh samjñāh Narapati Jayacaryāyām, iti yogadvā-
ram; iti śrīmati ārambhasiddhivārttikē tithi-vāra-bha-yoga-parikshātnakah pra-
thamo vīma 28^a rēah sampīrṇah; cīsūriṣvara Somasūndaraguror niṣṣeṣa-
ṣishyāgrāṇīr gachamdrāh prabhu Ratnaṣeṣharaguror dedāshyate (dedīpyate bei
2—5) sāmpratam | tucchishyācvara Hemahaṇsaracitusyā "rambhasiddhe(h) sudhī
-ṣṛīṃgārābhūdhavarārttikasya samabhūt ādya vimarṣo 'rtharān¹⁾ || grāṇṭhāgrām
śloka . . (Zahl fehlt, ebenso auch bei 2—4).

vimarṣa 2 (72) 49^b, mit 2 dvāra: rācī (bis 39^b) und gocarya: — beg.: rācīr
atha, natra (ta!) mesho, 'ṣvīnī ca bharaṇī ca kṛittikāpādah | vṛishabhas tu kṛittikānhrī-
trayānritā rohinī samā(r)gārdhā || 1 || mīthuno mṛigārdham ārdvā, punarvasor cā
'nhrayas trayah prathamē | karkī ca punarvasorh pādah, pushpas tathā 'ṣleshā || 2 ||,
— 32^a bhārānām nāmāntarāny āha: suhṛīnmaṇḍīrapātālahibukāmbusukhābhūdhām |
caturtham aṣṭamam chādrām caturasre ubhe punaḥ || 14 || . . trītrikoṇam ca nava-
mam, trikōṇe narapaṇcame | sapṭamam kāmajāmītra-dyuma-dadyūnāstasamjñakam
|| 15 || kāmē 'ty-ādī, kāmō madanah, jāmitraçabdo vīrahaparyāyāh (?) jāminī bhagīnī
trāyati tyajati 'ti kṛitrā . ., — syātān trītiye duṣcīkya vikrame paṇcame tu dhīh | ma-
dhya-meshūraṇa-ryomāny āhur daṣamadhāmani || 16 || upāṇtyam 11 sarvatobhadram

¹⁾ mit folgenden Varianten bei 2—5: "vārttikasya kila dṛik2samkhyo vimarṣo 'bhavat
2, — vārttikasya cīvadṛik3samkhyo (wie eben) 3, — vārttikasya samabhūt turyo vimarṣo
'rthataḥ 4, — vārttikasya budhabhūh5(?)samkhyo vimarṣo 'bhavat 5.

anṭyaṃ 12 *riṣhpam* *udīritam* | *radamty upacayāhrāṃs trishadḍaḍaikaḍaḍācān punaḥ* || 17 || . . . , — 33^a *tatra duṣcikya* 1 *hibuka* 2 *trikoṇa* 3 *dyūṇa* 5 (die Zahlen 4 u. 6 fehlen) *tritrikoṇa* 7 *caturasra meshūraṇa* 8 *riṣhpa* 9 *keṇdra* 10 *catusṭaya* 11 *kaṇṭaka* 12 *paṇapharā* 13 *āpotkina* 14 *saṃjñā rakshyamāṇā horā* 15 *drekkāṇasaṃjñe* 16 *cā 'nvartharahitatrād yādricchikyo Yaranācāryādimate rūḍhatrād uktāḥ*¹⁾, *vikrama* 1 *sukha* 2 *veṣma* 3 *dhī* 4 *jāmitra* (!) 5 *chidra* 6 — "disaṃjñās tu sānvarthāḥ, . . .

39^b *atha Yaranācāryoktaṃ rāṣisthagrahāṇāṃ mūtho vedham āha: syād gocarēṇā 'tra ṣubho 'pi* . . || 40 ||, — schließt: *iti Harshaprakāṣe, iti gocaradvāraṃ*.

vinarṣa 3 70^b, *kāryadvāraṃ; atha kāryadvāraṃ āha: kāryaṃ vitāreṇḍubale 'pi pushpai*(ye sec. m.) *dīkshā(ṃ) vīrāhaṃ ca vinā vidadhyāt* | *pushpaḥ pareshāṃ hi balaṃ hinasti balaṃ tu pushpasya na hanyur anye* || 1 ||, — schl.: *eshu yāni niraradyakurmāṇi tāni ṣubhechubhir ādaraṇīyāni, yāni tu dharmabāṇdhakāni tāni pāpa-bhūrubhiḥ pariharaṇīyāni na ca sāvadyapravṛttebhyah prarīpaṇīyāni, iti kāryadr.* || 7 ||

vinarṣa 4 106^b, mit 2 *dvāra: gama* (bis 98^b) und *vāstu; atha gamadvāraṃ radann ādau prasthānavidhīm āha: prasthānaṃ amṭar aiha karmukapaṃcaḍatyāḥ prāhur dhanurdaḍakataḥ parataḥ ca bhūtyai* | *sāmānya* 1 *mā(ṇ)ḍalika* 2 *bhūmibhūjām* 3 *krameṇa* *svāt paṃca* 1 *sapta* 2 *ḍaḍa* 3 *cā 'tra dīnāni sāmā* || 1 || . . , — 98^b *atha vāstudvāraṃ āha: vāstu naryaṃ vībhūty-āyuh-kīrtikāmo nireḍayatu* ("yet?") | *jūdrā 'ya* 1 *rksha* 2 *vyayā* 3 *ṇḍāṃs* 4 *tu candra* 5 — *tārābale* 6 *api* || 65 ||, — schließt: *atyautsukye tv anayor udayāṃtare tatra praveḍaḥ kāryah. iti vāstudvāraṃ* || 9 ||

vinarṣa 5 153^a, mit 2 *dvāra: vilagna* (bis 109^b) und *miḍra; atha vilagnadvāradvāraṃ* (!) *āha: lagnaṃ vīrāhavīkshāyāṃ pratishṭhāyāṃ ca ḍasyate* | *raṇau makarakūṇbhasṭhe meshādītrayage 'pi ca* || 1 ||, — 109^b *atha miḍradvāraṃ radann ādau tāval lagnagrahaṇe grahagocaraḍuddhīm āha: lagne guror varasyā 'tha grāhyaṃ cām-drabalaṃ budhaiḥ* | *ḍishyasthāpakam kanyānām jīveṇḍvarkabalāni ca* || 5 ||, — Schlufs: *evam kṛitāni kāryāni sarvā(ṇ)gīṇam abhyudayaṃ prathayaṃti, iti ḍrīmati āraṇbhasiddhivārttike vilagna* 1 *miḍradvāra* 2 *parīkshātmakāḥ paṃcamo vinarḍaḥ* || *ḍrīṣṭirīḍvara* . . *budhabhāḥ* 5 *saṃkhyo vinarḍo 'bhavat* || 1 || *vinarḍaḥ paṃcabhiḥ presṭ(h)avishayair īva saṃbhṛitaṃ* | *na kasyā 'hlādudāyī 'ḍam sudhīḍṛiṃgāravarārttikam* || 2 || *bahujyoti(h)ḍāstrātmakamaṇisuravāpaṇagaṇā* — "tmayāsāraṃ sāraṃ dyutīmayaṃ upādāya kim api | *sudhīḍṛiṃgāro 'yaṃ vyaraci ruciraḥ saī 'sha*"²⁾ *sudhīyām* *kare kaṇṭhe karṇe hṛidi ca sushamāṃ pallarayat* || 3 || *ḍrīmaccāṇḍrakule purā 'jani jagaccāṇḍro gurur yas Tapā* — "cāryakhyātīm avāpa tīratopasā tasyā 'nvaye jāyatu | *praudhaḥ ḍrīvara-Devasuṇḍara*³⁾ *gurus tatpattāpūrvāgīreḥ ḍrīṇge ḍrīprabhu Somasuṇḍara gurur bhānur navāno(vī!) 'bhavat* || 4 || *bhānor bhānuḍātāni shodḍaḍa lusaṃty ekaṭra māsy āḍṛiṇe*

¹⁾ s. *Varāham. Laghuj.* 1, 16. 17. *Ind. Stud.* 2, 276. 281 (τριζικον, ιπογειον, τριγωνον, διτρον, μεσσορρανημα, ὄρη, ζεντρον, επαναφορα, αποκλιμα, ὠρα, δεκαρος, διαμετρον).

²⁾ für *sa esha*!

³⁾ nach Klatt p. 255^b »born saṇvat 1396«.

yuccishyās tu tato 'dhikā api mahīm u(d)dyotasamte sadā | tasyā 'haṃ caranā(n)bu
pāsishī¹⁾ ciraṃ ṣrīmatTapāgachapa -kṣouñvīgrutaSomasuṇḍara²⁾guroḥ cāritra-
cūḍāmaṇeḥ || 5 || kiṃ ca, mārīr yena nīrārītā (nav. pr. m.) surakṛītā saṃsūtrya Cānti-
stavāṃ sūriḥ ṣrī Munīsuṇḍarā³⁾bhūdhaguru(r) dikṣhāguruḥ sai 'sha⁴⁾ me | yasya
Cyāmasurasvatī 'tī birudaṃ vikhyātum urvītale gurvīm ṣrī Yaja(Jaya!)camdra-
sūrigurur apy ādhāt prasatīm sa me || 6 || sāṃprataṃ tu jayanti ṣrī Ratnaseshara⁵⁾-
sūrayaḥ | nānāgrāṇthakṛītas te 'pi pārvācāryānukārīṇaḥ || 7 || etān ācārya (Rest des
Hemistichs fehlt, ohne dafs eine Lücke markirt ist) kṣhān | pratyakṣhān īva Gaṇṭamān
ṣrī Tapāgachanāyakān || 8 || api ca, ekai (!) 'py anekāṣishyānām (2 aksh. fehlen) tāt
'bdāny abodhayat | taṃ ṣrīCāritraratnāmbhouabhoratnasamaṃ stomaḥ || 9 || cinmayā-
nām mayā 'mishām rishūnām suprasūdataḥ | Hemahāṇsābhūdhāneva vācānācāryatām
yutā || 10 || ṣrīmadVikramavatsare manutithau 1514 çukladvītyāūthau nakṣatre
(~ ~ ~ ~ fehlen) gurudīne māse çucan suṇḍare | Āçāpallipure puraḥ pratimīdheḥ ṣrī-
madyugādīprabhor grāṇthah sai 'sha⁴⁾ samarthitah prathayatāt⁶⁾ ādyaṃ pūmarthaṃ
satām || 10 (!) || sudhīçrīṃgārākhyāṃ ṣrīāraṃbhasiddhivārttikāṃ sarvathā sāvud-
yavacanavīratai(h) surihitācāryavaryai(r) vācyamānam ciraṃ nāṃdatāt⁶⁾ || cha ||

atha grāṇthakṛit svābhīprāyaṃ prakāṣayati, tathā hi: vīdyāraṃbhatapaskṛijā-
prapbhatika(prabhī^o?)prāraṃbhavarjaṃ same 'py āraṃbhā aṣubhāḥ çubhāç ca nīja-
taṃ sāvadyatā-dūshītāḥ | sarvāraṃbhavidheç ca siddhikaraṇād āraṃbhasiddhy-āhra-
yo grāṇtho 'yaṃ tata eva cā 'prakaṣanāyogyo viçākātmasu || 1 || tataç ca, yena ṣrī-
prabhuSomasuṇḍaraguroḥ kāle-kālo jāṃgama -çrīmattīrthakarasya cāru sucīraṃ
serā kṛitā tasya me | etajjyotishavārttikapraṇayanāṃ no yajyate sarvathā grāṇ-
tho 'yaṃ tad apī 'ha yena vidhinā jātas tad ākarṇyatām || 2 || kecit-kecūl api kṛcit-
kṛaciūl api grāṇthe viçeshā mayā drishtā jyotishagocarāḥ kīla samuccetūṃ ca te cīn-
titāḥ | prāptah so 'yaṃ acīnti tām api yadā grāṇthasya rītiṃ tadā cet te 'cīnti mayā
dhīyā nīpūṇyā saṃyag viçāryā 'yati || 3 (fehlt) || nīççākair yatibhis tathā grīhibhir apy
ādāsyate 'san yadā sāvadyaprathīter batā 'dhikaraṇaṃ saṃpatsyate 'laṃ tadā⁷⁾ || 4 ||
tenai 'tasya jalāvamajjanavidhir grāṇthasya nirmāpyate no 'tsarppaty adhikā (~ -
fehlen) 'dhikaraṇasphātīr yathā 'smād iti | tatkarṇtūṃ tu na çakyate sma rividha-
-grāṇtho thaṃ (tthaṃ?) rṣittyāhṛitā gacche 'tra sthitiṃ āraṃbhtaṃ katham apy ete
viçeshā iti || 5 || etasmād abhisamdhīnaḥ parihṛitāmbhomajjanah. sajjanā(h)! so 'yaṃ
grāṇtha upāgamaṃ karatalaṃ yushmākam āyushmatām | sa tyāpyo (nyāpyo?) 'tha tathā
katham cana yathā 'raṃbhaprathākāraṇaṃ dharmyānām api karmaṇām praya(~
fehlt)ne (prayatane?) jātv esha no jāyate || 6 || . || 12 || tataç ca, jñānāñçopacayaika-
peçalaphalakaprasphūrtaye vārttikāṃ kurrāneṇa mayā çubhāçayaraçād yat puṇya-

1) wohl für 'nāmbe apāsishi?

2) nach Klatt 256*: saṃvat 1430 — 1499.

3) desgl. saṃvat 1436 — 1503.

4) für sa esha.

5) saṃvat 1457 — 1517.

6) 3. p. sgl. Imperat. Par., auf tāt.

7) ein Hemistich fehlt.

*karmā 'rjitaṃ | dishtyā tena bhavē-bhavē bhavatu me sajj(ṇ)ānalābhodayo yasmād
adbhutaḥkarmāṇaṣṭaṣṭatavidaṃ namāṃ padam prāpyate || 13 || ity etāni graṇthakartur api-
prāyasucakāni kāvyāni¹⁾ vācayitvā yathopadiṣṭānārgānushṭhānāya yatanīyaṃ tattva-
jnai(h), ṣṛi(h) stāt²⁾, graṇthāgraṇth sakalagraṇthaparimāṇaṣṭlokasaṃshya 5000 ||*

1742. Ms. or. fol. 495.

Eine *jātacandrikā*³⁾ (? so im Eingang) in *ṣloka*; ohne Schluß-Unterschrift und ohne durchgehende Unterabtheilungen. Der Inhalt stimmt zu den *jātaka*-Texten, und sind die griechischen Kunstausdrücke derselben auch hier zahlreich verwendet. An vier Stellen (15^b, 18^a, 26^b, 28^b) wird das Werk mit *Vṛiddha-Parāṣara*, und zwar mit *adhyāya* 22 und 24 desselben, in Bezug gebracht (G. Oppert I. II führt 6 Mss. eines astronom. *Vṛiddha-Parāṣarya* auf).

31 foll. (28 Z., à 26 *aksh.*); bläuliches Papier; die Blätter in europäischer Weise neben einander liegend; sehr incorrect; ohne Verszählung.

*ṣṛiḡ. n. | jātacandrikā likhyate | tamisrojagattrygnestau (?) yo jarayati (?)
bhūtalan | taṃ vaṃde paramāṇaṃ sarvasādhāraṇam iṣvaram || tanu dhavaṃ ca
bhrātā ca hrīṣṭ putro 'kula pu(ṇ)strīyaḥ | mṛityuḥ ca dharma karmā 'ya vādhyah
(! 2 *aksh.* fehlen) prakīrtitāḥ || vishame dha(!)sama (°maṃ pr. m.) puṃstri ṣūri-
ṣūriṇāci (!) nāmataḥ | carasthira duḥsvabhāvaḥ meshādyā rāshayaḥ smṛitāḥ || duḥ-
catkaṃ (!) syāt trītiye ca, caturthe sukhasaṃjayaṃ (!) | vaṃdhu saṃgalaṃ pātālaṃ
hivukaṃ, paṃcamam tu dhīḥ (!)⁴⁾ || dyūne dyūne mathānsam (!) ca, jāmitram sapta-
mam bhṛitam | doṣame cā 'ntalan ca (1 *aksh.* fehlt), chidram syād ashtame grihe ||*

4^a . . . *iti rājayaogaḥ | strījana(na)ṃ, keṃdra ca saṃmyā yadi shuṣṭābhājah
pūpāḥ kulatreshu manushyavāṇau | rāgnī(!)bhavē sa vahuḥkhaṇyuk(t)a nityam pra-
ṣāntā vahuputrīni ca || iti ṣṛījananam | karmasthāne nījakshetre bhomaṃ
ṣukravudhe yutaḥ | yadi rāhu bhavet tasyā kṣaṇe vṛiddhi kṣaṇe kṣayaḥ || karma-
sthāne nījakshetre bhūmiputro divākaraḥ | karoti dakṣiṇam karmam vāmanetre ca caṃ-
dramāḥ || bhaumakshetre tadā jīvo jīvakshetre ca bhūsutah | drūdaṣe vatsare mṛityuḥ . . .*

6^a . . . *iti gaṇḍayogaḥ | saṃdhyārātridivābhāge gaṇḍayogo(d)bhavaḥ ṣiṣaḥ | āt-
mānam amṭaram dātāṃ (!) vīṇaṃti yathākramam ||, — 7^a . . . iti vārāphalam, — 7^b
iti janmatagnaphalam, — 8^a iti tithiphalam, — 8^b iti yogaphalam, — 9^a iti
kāraṇaphalam, — iti navāṇṇaphalam | atha gaṇaphalam, — 9^b iti rituphalam | atha
pakshaphalam, — iti tuṃgaphalam | atha mūrtitrikōṇaphalam, — iti kōṇaphalam,
— 10^a iti ripugrahaphalam | atha nakshatraphalam, — iti nakshatraphalam | ati-
saṃdhiphalam, — 10^b tannāvi(!)dvādaṣaphalam.*

¹⁾ *kāvya* bedeutet hier bloß: Vers.

²⁾ = *astu*.

³⁾ eine *jātakacandrikā* erwähnt Burnell Tanjore Cat. 79^a, und bei G. Oppert I. II finden sich gegen 30 Mss. davon, mit oder ohne Comm., vor; Oppert weist dieselbe resp. der *Varāhamihira* zu.

⁴⁾ s. *Varāh. Laghuj.* I. c.

Von nun an beschäftigt sich das Werk speciell mit den Planeten, und zwar zunächst mit den *bhāva* (neutr.!) derselben (*sūryabhāvaṃ* 10^b, *caṃdra°*, *kujā°* 11^a, *vudha°*, *guru°* 11^b, *çukra°*, *çani°* 12^a), — sodann mit ihren *cakra* fol. 13^a^b, — endlich mit ihren *daçâ* fol. 13^b—31^a; und zwar zunächst:

1. *sūryadaçâphalaṃ*, beg.: *atha sūryyamārthacâ(!)phalāni vakshya(n)te | sūryyadaçâphalaṃ | saṃvatsaraphalaṃ, mûlatrikōṇe saṃkṣhepaṃ voccemmi (!) kēṃdratrikōṇa lābhas te bhāsya karmābhir yute | phalapūrṇasamāyukto ravau vargavale yukte ||*, . . . mit den Unterabtheilungen: *itī ravidāçâyāṃ ravibhuktamāsā dindāḥ, caṃdrabhukte°, kujabhukti°* bis *ketubhukti°* und mit der Schlufsunterschrift auf 15^b: *itī vṛiddhapārāçarīye ādityāmtardaçâ samāptaṃ nāma prathamapādaḥ*.

2. *caṃdradaçâ*, beg.: *atha caṃdrādi, çaraṭsaṭ (saṃvatsara?) 10 di, tatphalaṃ, sveccasvakshetrage cai'va kēṃdralā(bhe) trikoṇage | çubhagrahaṇasamāyukte vṛiddhicēṃdre valyaite karma bhāgyādhipē caṃdre rrāhanairva (!) vale yute*, — mit den Unterabtheilungen (16^a ff.): *caṃdrabhuktimāsaḥ, kujabhukti°* bis *ketubhuktimāsaḥ*, und mit der Schlufsunterschrift (18^a): *itī pratijñāparāçare dvāviṇço 'dhyāye ja (!) dritīyo 'dhyāyāḥ | kuja (sic!) daça saṃpūrṇaṃ ||*

3. *kujadaçâ*, beg.: *çrīrāmanāmā 'mṛitam¹⁾ || atha kujamahādaça varshāt 7 pikijaradocagate (!) bhāṇe sarvaccamūle trikoṇage | svakshetre koṇa vā lābhe vā dhanage 'pi vā | . . .* mit den Unterabtheilungen: *itī kujadaçâyāṃ kujabhuktamāsaḥ, rāhubhukti°, gurubhukti°, çani°, ketu°, çukra°, ravi°, caṃdra°*, bis 20^a *kujadaçâ samāptaṃ*.

4. *rāhudaçâ*, beg.: *atha rāhumahar(!)daçâphalaṃ*, mit den Unterabtheilungen: *rāhudaçâyāṃ rāhubhuktimāsaḥ, vudha°, ketu°, çukra°, ravi°, caṃdra°, kuja°*, bis 22^a: *rāhudaça samāptaṃ |*

5. *gurudaçâ*, beg.: *atha gurumahar(!)daçâ, varuṣaṃ 16, tatphalaṃ, svoccasvakshetrage jīve kēṃdre vā dha trikoṇage | mûlatrikōṇalābhe vā tuṃgāṇçe svā(!)svāṇçage 'pi vā | . . .* mit den Unterabtheilungen: *gurubhuktimāsaḥ, ketu°, ravi°, caṃdra°*, bis 24^a: *gurudaçâyāṃ saṃpūrṇaṃ |*

6. *çanidaçâ*, beg.: *atha çanimahar(!)daçâyā phalaṃ, svoccasvakshetrage maṇḍe mītrakshetre tathā yadi | mûlatrikōṇe bhāgye vā tuṃgāṇçe svāṇçage 'pi vā || duçcitke lābhage vā 'pi . . .*, mit den Unterabtheilungen: *çanibhuktimāsaḥ, vudha°, ketu°, çukra°, ravi°, caṃdra°, kuja°, rāhu°, guru°*, bis 26^b: *itī vadhaparādi(!)sūtre caturviṇço 'dhyāye pāda, çanidaçâyāṃ samāptaṃ |*

7. *vudhudaçâ*, beg.: *atha vudhamahardaçâ (!) varṣaṃ 17 | tatphalaṃ, svoccasvakshetrasamāyukte kēṃdra mûlatrikōṇage . . .*, mit den Unterabtheilungen: *vudha-*

1) oder ob etwa: *°nāma smṛitam?* — Wohl eine captatio benevolentiae beim Beginn dieses dem gefährlichen Mars gewidmeten Abschnittes! In einer Wiederholung von ca. 12 Zeilen auf 18^a^b, welche auch gerade diesen Theil umfaßt, fehlt diese Anrufung; darin heisst es im Uebrigen: *prajñāparāçare, dvāviṇço 'dhyāyena dritīyo 'dhyāyāḥ*.

bhuktīmāsāḥ, ketu°, çukra°, ravi°, caṇḍra°, kuja°, rāhu°, guru°, çani°, — bis 28^b: iti vṛiddhaparāçarādīsūtre caturviṃṣo 'dhyāye tṛitīya pādaḥ || 3 || rudhaçani (!) samāptam |

8. *ketudaçā, beg.: ketumahar(!)daçā, varuṣam 17, kiṃ tatphalam, keṇ dra trikoṇe lābhe vā çubharāçubhe (!) sthite | sroce vā çubhavargasthe rājapṛitimanōjayaṃ . . , mit den Unterabtheilungen: . . ketubhuktīmāsāḥ, çukra°, ravi°, caṇḍra°, kuja°, rāhu°, guru°, çani°, rudha°, — bis 30^b: iti ketudaçāphala saṃpūrṇam.*

9. *çukradaçā, beg.: atha çukramahardhaçe (!) varshe 20 kiṃ tatphalam, paramocagate çukre svocasvakshetrakemdrage | nṛpābhishekaṃsaṃprāptiḥ vāhanāṃvara-bhūṣaṇam, . . . mit den Unterabtheilungen: ravibhuktīmāsāḥ, caṇḍra° . . , — schließt (31^a): mṛityur anṛam (!) gataṃ tasya çukrasyā 'ntargadhraje, çukradaçāsaṃpūrṇam |*

1743. Ms. or. fol. 589.

Kālidāsa's Jyotirvidābharaṇam, in 22 adhyāya; s. meine Abhh. darüber in der Z. D. M. G. 22, 708 fg. (1868). 23, 308. 24, 393 fg., und S. Goldschmidt ibid. 26, 808. 43 foll. (17-19 Z., à 55 aksh.). Der Text ist sehr verderbt: — çake 1785

(1863) von einem Mahādera für Dr. Bhāu Dājī gemachte, und von diesem mir zugesandte, Copie eines »saṃvat 1796, çake 1660« (!) geschriebenen Originals.

1 (26) ^{1^b} *mānaprakaraṇam, beg.: Raibhyā'tri-Hārīta-Vasīṣṭ(h)a-Parā-sarādyair natvo 'ditaṃ janaghanavyarāhasiddh(y)ai | grath(n)āmy ahaṃ namu tad eva gīraṇi tudārkyā (!) jyotirvidābharaṇanāmnī mahaç ca çairvam || 1 ||, — schließt: iti çrikarikulacakravartī çrī Kālidāsa viracite jyoṃne . . , — **2** (66) ^{3^a} *yogotpatṭipr., — **3** (22) ^{4^a} *bhadrāpr., — **4** (89) ^{6^b} *parvapr., — **5** (107) ^{9^b} *grahagocarapr., — **6** (29) ^{10^b} *utpātapr., — **7** (54) ^{12^a} *madhyasaṃskārapr., — **8** (54) ^{13^b} *eratubandhapr., — **9** (42) ^{15^a} *vidyāraṃbhavarīkapr., — **10** (115) ^{19^a} *rājasattāpr., — **11** (138) ^{23^a} *trivīdhayātrāpr., — **12** (114) ^{26^a} *vīrahakarmaṇi . . , — **13** (93) ^{28^b} *vīrahapr., — **14** (26) ^{29^b} *vastrālaṅkāraṇaparīdhānapr., — **15** (58) ^{31^b} *prākārapurasādhanaapraveça, — **16** (64) ^{34^a} *grīhāraṃbha, — **17** (43) ^{35^a} *navagrihapraveçasurapratishṭhā, — **18** (48) ^{36^a} *agnyādhāna-riçeshasaṃskārāpūṇyasādhana. — **19** (93) ^{39^a} *miçraka. — **20** (46) ^{40^a} *anekavarṇana(!)-karmadharmānaya, — **21** (80) ^{42^a} *kālanirṇaya, — **22** (21) ^{43^a} *granthādhyāyanirūpanākramo nṛpa Vikramavīrararaṇanā nāma dvāviṃṣatitamo 'dhyāyaḥ.**********************

1744. Ms. or. fol. 571.

Die *narapatijayacaryā* des *Narapati*; »on omens from sounds« Burnell Tanjore Cat. p. 80^b, handelt resp. von Sieg-sichernden Diagrammen etc.; s. noch *Rājendra L. M. Notices* 3, 58. 59 und *Bikaner Coll.* p. 321. — Am letzteren Orte wird die Abfassung unter König *Ajapāla, saṃvat 1350 (Vikramārkaagate kāle pakṣhāgnibhānuvatsare)* gesetzt. — Unvollständig? schließt nämlich mit *aṅga 4*, während das Werk auf fol. 58^b als *śaḍaṅga* und *saptādhyāya* bezeichnet wird.

67 foll. (10 Z., à 46 *aksh.*); modern; ohne Datum, gut. — Zu den Diagrammen (*svaracakra*) gehören auch schöne Bilder, z. B.: Elephant (*gajacakraṃ*) 38^a, Rofs (*aṣṭracakraṃ*) 38^b, Jungfrau 40^a. 46^a, Bogenschütz 40^b, etc.; — 31^b ist leer gelassen.

aṅga 1 (Schluß nicht angegeben): *aryakṭam aryayam cāntam nītāntam yogi-*
nām priyam | sarrānāṇdasvarīpam yat tad vande brahma sarvagam || 1 || virīdhavibu-
dhavaṃdyāṇ bhāratīm vandanānah | pracuracaturabhāvam dātukāmo janebhyah | Nara-
patir iti loke khyātināmā (khyāta° Rāj. L.) | bhūdhāsye narapati jaya caryānāmakaṃ
çāstram etat || 2 (3 Rāj. L.) || çrutvā "dau Yāmalāṇ sapta tathā yuddhajayārṇavam |
kumārīkaṇṇaḥ ca | va yoginījālaḥ ca mbaram || 3 || rakshoghaṇam ca trimuṇ-
ḍam ca svarasīṇham svarārṇavam | bhūbalam gārudaṃ nāma lampāṇam sra-
rabhairavam || 4 || çāstram raṇahradākhyam ca siddhāntam jayapaddhatiṃ | pu-
stakeṇ draṇam ca dhaukaçrīdarṇavam jyotiṣham tathā || 5 || māṇtrayamtrāṇy anekāni kṛtā-
yuddhāni yāni ca | tatra yuktīm ca vijñāya vijñānam ca balābalaṃ || 6 || eteshāṃ sara-
çāstrāṇām dṛṣṭiśāro 'ham adhunā | sāroddhāram pravakshyāmi sarvasattvānukam-
payā || 7 || pattyaṣṭarathabhipūlaiḥ saṃpūrṇā yadi rājini | tathā 'pi bhāṅgam āyati
nṛipe hīnasvarodaye || 8 || tārāt taranti te dhīrāḥ dorbhyām āraha(āhava!) saṃgarāṇ |
yāvāt patanti no cakre svarāste vaduvānale || 9 || kṛcid vijayate yuddhe svarajne-
rinā nṛipah | ghaṇava(r)ṇopamaṃ tat tu yathā 'ṇdhavataḥkagrahaḥ || 10 || yasyai 'ko 'pi
grihe nā 'sti svaraçāstrārthapāragah | raṃbhāstaṃbhopamaṃ rājyam niçcitam tasya
bhūpate(h) || 11 || svaraçāstre sadā 'bhyaśo satyavadi jiteṇ dṛiyah | tasya deçasya yah
kartā jayaçrīs tam nṛipam vrajet || 12 || daçai 'kena çatam taiç ca sahasram çatasam-
khyayā | svarodayabalo rājā daçaghaṇam haṃti līlayā || 13 || puṣhpair api na yoddhe-
yam(?) yārad dhīnah svarodayah | svarodayabale prāpte yoddharyam çastrakoṭibhiḥ || 14 ||

fol. 2^a *svarajnah çākunaḥ ca daivajne māṇtrapāragah | keralivī (kera°!) tathā*
rājnām kirtitam ratnapaṇcakaṃ || 15 || svaracakraṇi cakraṇi bhūbalāni balāni
ca | jyotiṣham çākunaṃ ca 'va śaḍ aṅgāny atra vacmy aham || 16 || Yāmaleshu
ca sarveshu yāny uktāni svarodaye | açīti(h) svaracakraṇi tannāmāni bravīmy aham || 17 ||
mātravarṇau graho jīro rāçi-bhe piṇḍayogikau | dvādaçābdodbhavam cakram varṣa-
-yana-'rtu-māsikaṃ || 18 || pakṣā-'ha-nādikācakram tithirārarkṣajogakaṃ | tātkālu-
dyaphalam kāṣṭ(h)ā svaradehodbhavam tathā || 19 ||, — iti svaracakraṇā māni | pūrvam
ukteshu çāstreshu mayā jñātāni yāni ca | caturāçīti-cakraṇi teshāṃ nāmāni vacmy
aham ||, — Schluß von aṅga 1 fehlt, — 49^a iti çri Narapati jaya caryāyām svarodaye
caturāçīti cakraṇi.

aṅga 3 49^a—58^b; von den 84 *bhūbalāni*, beg.: *athā 'taḥ saṃpravakshyāmi*
bhūbalāni samāsataḥ, — Schluß: iti Naṃyāṇ svarodaye śaḍaṅge saptaḍdhyāye
caturāçīti-bhūbalāni, iti tṛitīyam aṅgam.

aṅga 4 67^b, *māṇtrayamtrāyabalāni*, beg.: *punar anyam pravakshyāmi, —*
schließt: iti Naṃyāṇ svarodaye māṇtrayamtrāyabalāni samāptāni | iti caturtham
aṅgam paripūrṇam ||

3. Zauberei.

1745. Ms. or. fol. 696.

Anfang von *Nâgârjuna's Kakshapûṭa* (so am Schlufs von 1—3. 7): resp. des *maṇṭrakhaṇḍa Nâgârjuna*, und zwar als Bestandtheil des *Rasaratnâkara* des *Pârvatiputra Nityanâthasiddha*¹⁾ (so am Schlufs von 4—6. 8). In 8 paṭala (so 1—3. 7), resp. *upadeṣa* (so 4—6. 8). Handelt hauptsächlich von den Zaubersprüchen, und ist identisch mit Chambers 793^a (wo der Eingang fehlt), s. vol. I, 270. Ueber eine vollständige Handschrift, in 21 paṭala, s. *Râj. L. M. Notices* 1, 137; neun Mss. bei Burnell Tanjore 207^a (aber anderer Text! wenigstens im Anfang).

36 foll. (12 Z., à 30-32 aksh.); bricht auf 36^a in der letzten Zeile mit: *om namo bhagava* ab. Randbezeichnung: *Nâgârjunasiddha* oder *Siddhanâgârjuna*. Vielfach (besonders im Eingange) incorrect.

1 7^a: *maṇṭrasâdhanam; çrîg. n., atha Nâgârjuna(m) likhyate | yah çâṇṭam-
paramânrayaḥ paraçivah kaṇḍâlakâlâṇṭako dhyânâtitamânâdîṇityanicayaḥ saṅkalpa-
saṅkocakah | âbhâsâṇṭarabhâsakah samarasah sa(r)vâtmanâ bodhakah so 'yam sarva-
mayo dadâtu jagati vidyâdisi(d)dhyâshtakam || 1²⁾ || yâ nityânjulakohi(?) çobhitavapur
vodhodinâm jâmbhate(ji³⁾) pîrṇâbhâmṛitaku(m)ḍali paraparâ maṇṭrâṭṇikâ siddhidâ |
mâlâpustakadhârîṇî(m) trinayanâ(m) kṛaṇḍemḍuvarṇâbhâṇṭcalâ(rṇâṇṭcalâm?) nityâ-
na(m)dakulaprakâ(ça) jananîṇ vâ[gdevatâ³⁾m] âsraye || 2 || yeshâm vaktrât çṛitam
kîṇcin maṇṭramantrausadhâdikam | tattatkarmâṇi tîn puvaṇ (pîrvaṇ?) praṇamâmi
mâhatmanah || 3 || saṁsâre bahuvîstîrṇe vidyâsiddhis(m) anekadhâ | prottkam(°ktam?)-
ya(c) cha(m)karât(?) purvaṇ yadi pṛichasi pârvatî || 4 || amṇair(?) devaṁgaṇai(h)
siddhaiṛ munideçakasâdhakaiḥ | yad-yad uktam hi sâsresu(çâstreshu?) tat sarvam avaloki-
tam || 5 || çâṇbhave yâmale çâkte maule kaule ca dâmare | svachamde lânjule
çaire râjatatṁtre 'mṛiteçvare || 6 || uḍḍiçe vâtake tamtre uchishte siddhi-
sâbare | kîṇkîṇi(?) merutamtre ca kâle caṇḍiçvare mate || 7 || sâkini-dâkini-
tamtre raudre 'nugrahanugrahe⁴⁾ |] kautuke çalyatatṁtre ca kriyâkâla-
guṇettare(ṇo) || 8 || haramesvalake (kha?) gra(m)tha iṇḍrajûle rasâṭâre(?) |
Âtharvane mâhâve(de) cârvâko(ke!) gurûḍa(gârude?) 'pi ca || 9 || ity evaṇ âga-
moktam ca rak(t)râd vaktreṇa yachatam (yad ga³⁾) | ta(t) sarvaṇ hi samu(d)dhṛitya
dudhno ghṛitam ivâ "darât || 10 || sâdhakânâm hitârthâya maṇṭrakhaṇḍam ivô (iho)*

¹⁾ dies ist eigentlich ein medicinisches Werk! s. vol. 1, 297 und G. Oppert I. II (7 Mss.); dem *Nity.* gehört auch die *Kantûhalavidyâ*, s. *Râj. L. M. Not.* 2, 56, und der *Rasaratnasamuccaya*, s. Burnell Tanjore 69^b (doch heisst er da: Sohn des *Çaṅkhagupta*). Oppert II (med.). ²⁾ die Verszahlen füge ich hinzu.

³⁾ [Schlufs von v. 2 bis v. 8^b] steht am Rande. ⁴⁾ *tre raudre 'nugrahani-grahe* steht auch bereits im Texte selbst, ist aber ausgestrichen.

'cyate | vaçyam ākarṣhaṇam sta(m)bham moham uccāṭa-māraṇam || 11 || vidva-
 sham (dre) ryādhhikaraṇam paçusasyārthanāçanam || 12 || kautukam ce 'mdra-
 jālam ca fol. 2^a yakṣhaṇimamtrasādhanaṁ | ceṭakam cā 'mjanam diryaṁ
 adṛisya(m) pādukāgati(h) || 13 || guṭikā khecaraṭvaṁ ca mṛitasamjīvanādikaṁ |
 tathā kakṣapuṭi siddhā sāṅgopāṅgam anekadhā || 14 || susādhyaṁ pratyayo yena
 sādhaḥkânā(m) hitapriyaṁ | tat tanmamtramukhaṁ jñātvā kartavyaṁ siddhiṁ icha-
 tāṁ || 15 || mamtrasādhanaṁ sarvaṁ si(d)dhyartham sādhaḥkottamāḥ | vinā mam-
 travidhānena na siddhiṁ labdhavān bhavet || 16 || atha mamtrāmksa(?)kaṁ kshye
 (rakshye) Merutamtre çivodi(tam) | mamtrasādhakayor varṇaṁ svarā(m)ç ca krama-
 taḥ pṛithak || 17 || vidhāya siddhi(m) sa(m)dhyāghair (dy?) gaṇayen mamtravittamaḥ |
 anusrāvaṁ risargaṁ ca jīhvāmūliyaṣaṇḍhakaṁ || 18 || maktvā saṁyuktacarnaṁ ca
 gaṇanā(m) kārayet budhaḥ | mātṛā pīṭṛi(kṛi)taṁ nāma guruṇā yac ca kīrtitaṁ || 19 ||,
 — auf 3^a Zeile 5 setzt Chambers 793^a (fol. 5^a 1) ein (ajaraṁ cai 'va puṇyaṁ çakti-
 yutaṁ tathā), — schließt: iti evaṁ sarvamamtrāṇām upāyaḥ Chambhuṇo 'ditaḥ || iti çrī-
 siddhaNāgārjunaviracite kakṣapuṭe mamtrasādhanaṁ nāma prathamāḥ paṭalaḥ.

2 11^b: sarvavaçikaṛ(a)ṇam; atha sarvajanaḥ vaçyam āha: ekacittaḥ sthito
 mamtri mamtram japtrā yena (?) drayaṁ | tataḥ kṣobhayate lokān darçanād eva sādha-
 kaḥ || Die zahlreichen Zaubersprüche beginnen fast stetig mit: om namo (bhagarate . .)
 und sind roth überstrichen: Schlufs (wie 1).

3 13^b: atha rājāvaçyam āha: kuṅkumaṁ caṇḍanaṁ cai 'va rocanaṁ çuci-
 miçritaṁ | garāṁ kṣhireṇa tilakaṁ rājāvaçyakaram param || om hrīm saḥ amukaṁ
 me vaça kurū kurū srāha . . Schlufs wie 1.

4 18^b: atha strīvaçyam, pārvatīyasya hrīccakṣu svaraktaṁ rocanaṁ tathā ||
 jīhvāmalaṁ samāyuktaṁ anjane strī vaçā bhavet ||, — 17^a atha drāvaṇam: arka-
 pa(t)traṁ sakarpūram haridrā kanakaṁ madhu | meshipittena lepo 'yaṁ linge strīdrāva-
 kārakaḥ ||, — Schlufs: iti çrī PārvatīputraNityanāthaviracitārasaratnākare mam-
 trakhaṇḍe Nāgā(r)june strīvaçyādīdrāvaṇam nāma caturthopadeçaḥ.

5 20^a: atha patiḥ vaçyam (va) āha: lākṣāttagarakarpūram vātakaṁ (oder la?)
 svarajaḥ samaḥ | saṁpeçya bhāgalepena ratikāle patiḥ vaçam ||, — Schlufs: iti Pār-
 vatīputraNityanāthasiddhviracite rasaratnākare mamtrakhaṇḍe pati-
 vaçyaṁ nāma pañcamopadeçaḥ.

6 22^a: atha ākarṣanaṁ (sh): hrīmkāre mamtraviṇçatyā kṛaṁmkāre cā 'ṁku-
 çam tathā | triphalaṁ vāmagaṁ bhāgaṁ pāçaṁ dakṣiṇe jvalitāmkuçam ||, — Schlufs:
 iti çrī Pārvatī . . . khaṇḍe ākarṣanaṁ nāma shashṭhopadeçaḥ.

7 29^a: atha stambhanaṁ, gati . ., — 26^a ayaṁ taptalohadīryastambha-
 nama(mtra)ḥ, atha 'gnistambhanaṁ: — Schlufs: iti çrī Siddhanāgārjunaviracite
 kakṣapuṭe gatyādīstambhanaṁ nāma saptamaḥ paṭalaḥ.

8 34^a: atha senāstambhanaṁ: lakṣam ekaṁ japen mamtri phalāçatarūja
 dhanaiḥ | madhrājyasamṇyutair homāt kālakarṇi prasidati ||, — 30^a athā 's(t)raduçaṇam

(*dûshanam*), — 32^a *aghorarûpe çrî vâruhi avatara avatara varûṇâs(ṭ)raṃ hehi (dehi) me dehiṃ svâhâ*, — 33^a *atha mûdrâbhaṇḍhanam*, — 33^b *atha 'çali(athâ 'çani)stambhanam kathyate*, — schließt: *iti çrî PârvatipûtraNityanâthaviracite Rasaratnâkare maṃtrakhaṇḍe Siddha-Nâgârjune senâstambhananâmâ 'shtamopadeçah*.

9 (unvollst.) beg.: *atha mohanam kathyate*, — 35^a *atha dushtasatruṇāṃ uccātanam āha: athâ 'taḥ saṃpravakshyāmi çatruṇāṃ dushtacetasaṃ | uccātaghāta-vidreçampryādhimattâ(ttvā)dikāraṇam*, — hierin bricht der Text auf der letzten Zeile von 36^a ab mit: *om namo bhagavati kuru nṇuru (!) sedhâ | nībamkilasam (!) ārdrāyāṃ nikhānet sapṭamaṃtritāṃ | yasya grahe sa va tsaçyo 'sau çighram uccāḥito bhavet, om namo bhagava¹⁾* —

1746. Ms. or. fol. 832.

Die *yogaratnamâlâ*, resp. *âçcaryaratna*^o, des Nâgârjuna, in 140 *ârjâ*, mit dem Comm. des *Guṇâkara* (abgefaßt AD. 1240). S. Aufrecht p. 322. *Rāj. L. M.* Not. 5, 276-78 und Bikaner Coll. p. 574 (wo: *âçcaryayogamâlâ*; v. 1. 2 fehlen daselbst).

34 foll. (5-10 Z., à 29-44 *aksh.*); hie und da arg verwischt; die Dinte war klebrig, daher klebten besonders von fol. 26 (v. 107) an viele Stellen zusammen; — *saṃvat 1830 varshe çrârāṇaçuklâikâdaçyāṃ gurau likhite 'yaṃ Rânera(Ganera?)purassthenâ Çivabhaṭṭena Sûratapure*; — 1^a: *athâ 'çcaryayogaratnamâlâ*, 37^b: *ity âçcaryayogaratnamâlâ samâpti patra 34, çrî Nâgârjunapraṇîtâ âryâ 140, çlo^s saṃ^o 700*.

çrîg. n., çrî Nâgârjunâya n. | gurucaraṇakamalam amalāṃ praçanya Nâgârjunapraṇîtâtyāḥ | (vivritiṃ) sukhâvabuddhyai rakshye 'haṃ yogaratnamâlâ-yāḥ || 1 || iha çâstrârāṃbhe âcârya Nâgârjunapâdâḥ çishtasamayapâlanârtha(ṃ) çâstrasyo 'pâdeyatāṃ ca darçayitūṃ gurupâdanatiṃ kurvāntaḥ prathamam âryāṃ āhuh: vimale 'ti, vimalamatikirāṇanikaraprabhīnnasachishyakamalasaṃghatâḥ | sakalabhuvanâikadipâ jayaṃti gurubhâskarâ bhuvane || 1 || vimalâ câ 'sau matîç ca sai 'va kirāṇanikaro diptipūṃjas . . dipaprayâç ca guravo bhâskarâḥ sūryatulyāḥ²⁾; — *adhunâ çâstrasya darçayitâram āha: spashṭâkshurapadosûtrair gurumataratnâkarât samuddhṛitya | grathitâ parisphuraṃtî nîgadyate yogaratnamâlâ 'yaṃ || 2 ||*; — *teshu prathamam vaçyakarmo 'cyate: sitabhānuvîṭapimūlam maṃjishṭhâ bhavana caṭakakam kushṭham | svâṃgakshatabhavadigdhais tribhuvanum ebhir vaçîkurute || 3 ||*, — *asmīn çâstre çrî Nâgârjunâcâryeṇa sarve 'py anubhûtâ eva yogâ uktâḥ, tena nâ 'pramānyaçamkā kârye 'ti; yogâṃtaram āha: tâlam piçâcabhavane bhûtâhni pretavadanaparyushitaṃ | yogenīdrasaṃprayuktaṃ tribhuvanavaçakâraṇam tilakam || 4 ||*

¹⁾ entsprechen 63^b 4 in Chambers 793^a; im Schlufspassus finden sich daselbst folgende Varianten: *bhagavati dutu dutu svâhâ, nīṃvakilakam ârdrāyāṃ, yasya gehe sa vai çatruḥ çighram uccātyate grihât*.

²⁾ Aufrecht faßt *bhâskarâ* wohl mit Recht als n. pr.

*vaçyâdhikârah*¹⁾ v. 3-6 (*çrî Nâgârjunaprasâdât phalatu yogah*), *vidveshañâdhikârah* v. 7-10, *uccâṭanam* v. 11-14, *darpaṇe riṇpadarṇanam* v. 15-18, *citra-rodanâ* v. 19, *yogâmtaram* v. 21, *adhiçyakaraṇam* bis v. 30, *kutûhulam*, *kantukapra-karaṇam* v. 31-38, *agnistambhaḥ* 39-42 (*jâtharâgnistambha* v. 41), *jâlastambhaḥ* v. 43-46, *piçâcîkaraṇam* v. 47-50, *lomaçâtanam* v. 51-54, *çastrastambhaḥ* v. 55-58, *deçâṇtaragamanam* v. 59-62, *akâlagrahaṇadarṇanam* v. 63, *camdragrahaṇam* v. 66, *ârçaviḍhânâdhikârah* v. 68-70, *vishaprayogaviḍhânam* v. 71. 72, *vishâpahâra* v. 73 bis 76, *vishamajvarâpahâra* v. 77, *bhûtagrahañâçanam* v. 79. 80, *jyotirdarṇanam* v. 81. 82, *aṇjanam* v. 83, *camdrajyotsnâdhikâra* v. 84, *camdhyâputrajanma* v. 85, *vjâghra-darṇanam* v. 87, *manushyadarṇanam* v. 88, *camdhyâkaraṇam* v. 89-92, *liṅgariddhi-dârḍhyâdhikârah* v. 93-96 (*varâṅguriddhy*), *çkrastambhanam* v. 97-100, *yoniçûla-karaṇam* v. 101, *kâkaghâta* ("todrega") v. 103, *gohananañjîvanâdhikâra* v. 105, *garbhastambha* v. 106, *dîpânîrvânâdhikâra* v. 107, — *meghâdijâlastambhanam* v. 112, *pratimâkarshaṇam* v. 118, *bhagaraktapravâha* v. 123, *râtrimohadhîpa* v. 124, *aṇdhî-karaṇabodhan* v. 126, *drumasya phalapushpâkarshaṇam* v. 130, *dugdhasya ghṛitûpâda-nam* v. 132, *jâlasya takrîkaraṇam* v. 133, *mṛitasañjîvanam* v. 135, *nârîpurushaguhyabamḍhamokshan* v. 136, *aṇdhakâre jyotirdarṇanam* v. 138, — *çâstram upasaṇharati: gurumukhato dhigatam yat çâstrâṇtarataç ca yan mayâ jnâtam | anubhavamârge nîtrâ tanmadhyât kiṇcid iha dṛishtaṁ || 139 || âçcaryaratnamâlâ Nâgârjunaracitâ 'nubhavasiddhâ | (sakalajâna hṛidayadayitâ samarthatâ sūtrâir jayati || Râj. L. M.; fehlt hier) iti çrîmann(1)âcaryararya Nâgârjunaprañîtâçcaryaratnamâlâ s. ||*

Der Comm. schließt: . . || 1 || *âtmasmaranâya mayâ vivṛitâ Nâgârjunaprañîte 'yam | âçcaryaratnamâlâ hy agretanavṛiddhatîkâtah || 2 || çrîṇṛpa Vikramasamaye dvâdaçanavarashudbhîr (1296) aṇkîte varshe | racitâ Guṇâkareṇa çvetâṇbara bhikṣuṇâ vivṛitîh || 3 || iti çrî siddhaghatîya çvetâṇbarapamḍita çrî Guṇâkaravîracitâ çrî Nâ-gârjunaprañîtâçcaryaratnamâlâvivṛitîh samâptâ ||*

4. Medicin.

1747. Ms. or. fol. 899.

Ein *cikitsâ*-Fragment, in 351 vv.; anscheinend aus dem: *Âtrejabhâshitam Hârîtottaram*; s. *Râj. L. M. Notices* 5, ss. Bikaner Coll. p. 639.

30 foll. (8-11 Z., à 22-24 *aksh.*); ohne Datum, modern; sehr incorrect.

Beg.: *çrîg. u., çrî Dhanvantarâya u., athâ tah saṇpravakshyâmi rogasaṇvara-kârakam | çraṇmâ-"dha-yâmarodhâd vâ ciptâçokabhayâd api || 1 ||*, — 5^a || 65 || *iti çrî Âtre(ya)bhâshite Hârîtottare bhaishajaparîkṛnavidhiḥ || çrî Dhanvantarâya u., çrî, anyabhînnacikitsasya câ 'nyena paṭhatena kiṇ | . . || 65 ||*, — 6^a *nîdânarogavijnânam*

¹⁾ zu v. 3 — 70 s. Aufrecht l. c.

bheshajânâṁ guṇâguṇaṁ | vijñāya kurute yas tu tasya dhi|r (siddhir?) na durataḥ || 74 ||
ātau variroggaṁ pra(unsicher)jñānaṁ sādhyāsādhyam vicakṣaṇaḥ | jāpyam (?) sarva-
rujāc cai'va tataḥ kuryāt pratikriyāṁ || 75 ||, — 9^a || 9 (109) || iti pācānani°; atha jvara
nidānacikī(t)sā (v. 108-299): repathur vishamarega soshanaṁ kaṁṭhatūlunaḥ . ., —
10^b || 19 (119!) || iti vātajvaracikī(t)sā, atha pitta-jvaranidānacikī(t)sām āha: mūrchā
dāho bhrama mada trishā rega tikṣṇo 'tisāras tandra . ., — 12^a || 32 (132) || . . iti pitta-
jvaracikitsā, atha śleshmajvaracikī(t)sām āha v. 133-38, — 13^a atha vātajvara-
cikitsā v. 139-44 (resp. vātapittajvaraci°), — 13^b atha pittāśleshmacikitsām āha
v. 145-54, — 14^b atha vātaśleshmajvaraci° v. 155-60, — 15^a atha tridoshajvara-
ci° v. 161-66, — 16^a atha sannipātajvaraci° v. 167-210, — 18^a || 87 (187!) || iti
uttalakāni, — 18^b || 90 (190!) || iti ṣuṣhkanasyam, — 19^a || 93 || iti netrāṁjanam,
— ib. || 98 || iti nishṭ(h)iranaividhiḥ, — 20^b || 10 (210) || iti sannipātajvaraci°, —
21^a || 21 (221) || iti karṇamūlaci°, — 23^a || 50 (250) || iti nirdugdhikādikrātha(h), —
24^b atha cātūrthakavarṇajvarāṇāṁ cihne vakṣ(y)āmaḥ || 66 (266!) ||, — 25^b || 92
(292) || iti jvaralakṣaṇanidānam, — 26^a || 99 (299) || iti Ātre(ya)bhāṣhite Hāri-
ttattara jvaracikitsā; athā 'to atisāracikitsā, athā 'tisāravijnānaṁ bheshajam ṣṛṇu
putraka | jvare cai'vā 'tisārasya bheshajam yugapad yate (!) || 90 (!300!) || bheshajam tri-
vāḍham proktaṁ, — 28^a || 23 (323!) || iti (Lücke) sārācikitsā, — 29^a || 40 (340) || iti vātā-
tisāracikī(t)sā, — 29^b || 44 (344) || iti pittātisāracikitsā, — 30^a || 48 (348!) || iti ślesh-
mātisāracikitsā, — 30^b || 51 (351) || iti raktātisāracikitsā. [Nun von anderer
Hand: iti ṣṛī Dhanavāṁtarikratasarvacikitsābhāṣyassāthāḥ (!)]

1748. Ms. or. fol. 885.

pathyâpathyavibodhaka des *Vaidyavara Keyadeva*, »a Dictionary of Materia Medica and hygiene, with frequent Mahratta explanations« Burnell Tanjore 72^a (= T): »on diet and regimen« *Rāj. L. M.* Not. 6, 126 (= R). — *varga 1—3* Pflanzen, *4* Flüssigkeiten, *5* Speisen von Reis u. dgl., *6* Fleisch, *7* Diätetik, *8* Miscellanea.

117 foll. (11-14 Z., à 31-34 *akṣh.*); 41^b leer, zwischen 41^a und 42^a Lücke; 44-117 auch als 74-149 paginiert; 51^b von Zeile 6 an leer. — Ohne Datum: *vorā-rupāḍe karaṇiṁ pustaka che ṣṛī ṣṛī ṣṛī || incorrect.*

Beg.: *ṣṛīg. n., ṣṛīgūrubhyo n. | natvai 'kaṇ viçvarūpaṁ tribhuvanaçaraṇasvarga-*
mokṣaikaḥetum | ṣa(n)bhuṁ vāgdevatāṁ ca vyavaharati yayā viçvam etan nitātāṁ |
yasya dhyānaprasādāt prabharati puruṣaḥ sarvakāryasya si(d)dhiṁ | kartum taṁ deva-
raṁḍyaṁ sphuraduragavarasphārahāraṁ gaṇeṣam || 1 || Bhāradvājapavitragotrila-
kaḥ ṣṛī Ragha(Padmam u. TR)nābhō 'bhavad vedavyākṛitīnātākāgāmakathāṁkāra-
pāraṅgamah | tatputro gaṇabhūṣitah samabhavaṭ | ṣṛī Çārṅga(Çādu R)nāmā bhishak
yena prāṇigado'gadair apahrato'sau sarvavidyālayah || 2 || tatputrah Keya devo'sti vaidya-
vidyāviçāradah | nāmaratnākaro yena kṛito 'nyo ('ḥpo R) nāmusāgarah || 3 || nāma-
ratnākaro'ktānāṁ dravyāṇāṁ ca rasādishu | graṁtho 'yam kriyate tena pathyâpathya-

vibodhaka(ganz überstrichen; só TR)^h || 3 (!4); *guḍuci kuṇḍamli somā chinmāchinmod-
bharā 'mṛitā | madhuparṇi chinmarūhā vayassthā citralakṣhaṇā* (ohne Verstrennung);
*ca(ṇ)drahāsā 'mṛitalatā dhārā ratsādinī varā | pūṅgāmṛitā saṭhī(?)ripā shichinnā kaṇ-
darohinī* (wie eben); *gaḍuci madhurā pāke kashāyā kaṭukā laghuḥ | tiktā saṅgrāhinī
hradyā balyoshṇa | ru* fol. 2^a *hnikṛij jayet (?)* (ohne Verszahl); *dosha kusṭha
krīmi chardi dāhā vātā 'sra pāṇḍūtāḥ | jvarāśṛikkāmalā 'meha tṛishṇā kasāṇ
(kā° pr. m.) rasāyaṇi* (wie eben); *trīdoṣaghnaṃ svāḍu pathyaṃ cakṣuṣhaṃ dīpa-
naṃ laghu | vayasah sthāpanaṃ medhyaṃ amṛitāḥkām ucyate* || 4 (!) || *galo* || und
só (von 4 an!) geht die Zahlbezeichnung nun weiter, betrifft resp. nicht die Verse,
sondern die abgehandelten Pflanzen, die fortan am Schlufs je ihres Abschnittes im
Nominativ aufgeführt sind, so: . . . (3¹/₂ vv.) || 5 (!) || *araḍūso* (= *aṭarūṣhaḥ!* die
Pflanzennamen erscheinen hier eben vielfach in *Prākṛit*-Form, resp. in ganz mo-
derner Gestalt), — (c. 12 vv.) || 6 (!) || *bilva*, — (3 vv.) || 7 (!) || *araṇi*, —
(7 vv.) || 8 (!) ||, — diese Zählung der §§ bricht auf 10^b mit 52 ab, beginnt aber auf
12^b wieder mit 45 (!und zwar ist diese Zahl zweimal gebraucht!), und bricht auf 14^a
mit 50 (ebenfalls doppelt verwendet!) wiederum ab, — 16^b *drākshā*, 17^a *dādīma*,
nāraṅgā, 17^b *jambīrū*, 19^a *jambū*, *boram*, 20^a *tīṇṭṭikā*, 23^a *iti pīṇṇala*, . . *iti Pārasa-
pīṇṇala*, — 23^b *iti pīpari* (!), — 30^a *Pārasa doḍakī*, — 38^b *somavallī*; — der
Schluß von *varga 1* (aushadhi nach T) und *2* (*dhātu* T) ist nicht angegeben: —
44^b *iti dhānyavargas tṛitīyaḥ samāptah* ||

varga 4 62^b: *dravavargah: kamalaṃ salilaṃ pātho nīrakaṃ bhuvaṇaṃ jalam |*
. . , — 46^b *sāmānyanadīguṇāḥ, GaṅgāSarasvatīSiṃḍhuYamunāSarayūCucīḥ | Vipācā-
DerikāCṇā . .* (Flufs-Liste), — 48^a *iti ṣṛī Keyadevarīracite pathyāpathya-
vibodhake pānīyavargah samāptah*, — *dugdhaṃ saumyaṃ dhāri satmyaṃ payah
prasnavana(ṇ) smṛitaṃ | prasnavam jīvaṇam kshīraṃ strīṇā(ṇ) tat stanyaṃ ucyate* || *bahu-
sevyatra satmyatra jīvanādīguṇānvayaiḥ | nīrūpayamti tat pathyaṃ kshīraṃ etair guṇair
yutaṃ* ||, — 50^b *iti kshīravīṣeshaguṇāḥ, ṣṛitakshīropari styānarūpā samtanikā
smṛitā* |, — 51^a *sāmācaḍīguṇāḥ*, — 52^b *dadhītara, dadhimastu, takrabhedah*,
— 53^a *sāmānyatakraguṇāḥ*, — 54^a *iti takravargah*, — 54^b *sāmānyagṛitaguṇāḥ*,
— 55^b *iti kshīravargah, atha tailavargah*, — 58^a *iti ṣṛīraḍya Keyadevarīracite
pā°dhake tailavargah sampūrṇah, atha rasāvargam āha*, — 58^b *atha madyāni*, —
60^b *madyavarge saṃdhānasāmānyāt suktādīny āha*, — 61^b *kāmjikavargah*, . . *mū-
traguṇāḥ*, — 62^b *iti mūtrāṇi, iti ṣṛīraḍya Keyaderari° pā°vibodhake dravavargah* ||

varga 5 73^a: *atha kṛitānnavargah: siddhaṃ daḥagūṇe toyē taṇḍulebhyaḥ pari-
ṣṛutaṃ | bhaktam annam . .*, — 64^a *odaṇabhedāḥ, yaragūḥ*, — 64^b *sāmānyamaṇḍa-
guṇāḥ*, — 65^a *maṇḍabhedāḥ*, — 66^b *rūpabhedāḥ*, — 69^b *saṃyāva, pūpa, lāphaśi*, —
70^a *pīṭhauriyā, lādū*, — 72^b *pañcakolādīkadhī, kātheli*, — 73^a *ṣṛī Keya°cite pā°vibo-
dhake kṛitānnavargah pañcamah* ||

varga 6: *atha mânśavargah | atha mânśam dridhâ vidyâj jâṅgalânîpabheda-
tah | jâṅgalam tv ashtâdhâ tatra . . .* Thier für Thier durchgenommen, — 75^b
gomânśa(!)guṇâh, — 77^a *atha mṛigabhedâh*, — 77^b *atha pakṣiṇah*, — 80^b *iti
mahâsâpâ (sarpâh!)*, *ajagara . .*, — 81^a *atha matsyâdayah*, — 83^a *kulîrah*, —
83^b *brûmah sthânâṃ prabhedena mânśasya gurulâgharam*, — zwischen fol. 83 (114)
und 84 (116!) fehlt ein Blatt (115!) mit dem Schlufs von *varga 6* und der An-
fang von *varga 7*. Beides findet sich am Schlufs auf 116^b (nicht 115!) Z. 5: *iti çrî-
raidyavaraKeyaderapamḍitariracite paṇḍhake mânśavargah shashṭ(h)ah samâptah;
çrig. n., brâhṃe muhūrta uttiṣṭ(h)et jîrṇâjîrṇam nirûpayan*.

varga 7 103^b: *vyavahâravargah:* von der Diätetik in Bezug auf Essen,
Schlafen, Coitus etc., — 95^b *ity aṇṭa(ra)pâṭṭah*, — 96^b *iti pâṭṭhâṇṭaram*, —
100^a *iti baddhakramo vyavahârah*, *athâ baddhakrramah*, — 102^b *ity abaddhakramah*,
— 103^b *iti çrîraidyavaraKeyaderaviracite paṇḍhake vyavahârâkhyo vargah samâptah*.

varga 8 117^b: *athâ to miçravargah, râlavarâṅgapa(t)traiç ca trisuganḍham
trijâṭakam*, — 104^a *pañcanûlam, pañcagavyam, pañcasuganḍham*, — 104^b *kshâra-
pañcakam*, — *ibid. atha paribhâshâ: Kâlîṅgam Mâgadham ce ti drividham
mânam ucyate | Mâgadham pravarâṃ prâhuḥ Kâlîṅgân mânavedînah || 1 ûna-
vîṇçatinishpâvair dharâṇam parikîrtitam | sârdhdhadridharâṇaiḥ karṣho daçabhir
dharâṇaiḥ palam || 2 yatra dvâdaçabhir dhânyamâshair kalpeta mâshakah | tam
Mâgadham matam mânam prâhuḥ svarṇasya tam matam || 3 yatra madhyamanishpâvau
mâshakah parikîrtitah | tat Kâlîṃ* 105^a *gam iti proktaṃ tasmâ(c) chreshṭham tu
Mâgadham || 4 vallas triguṇo nishpâvas te câ 'shṭau dharâṇam smṛitam | dri-
catrâvîṇçatâ mâshair ashtâdaçanibaddhakaiḥ || 5 palam dvâdaçabaddham syâd guṃjâ-
shatkasamanvitaṃ | ra(n)çaragh(ṇdh)rapravishṭam yad rajo raṇçî 'ti sâ smṛitâ || 6 shad
raṇçyas tu marîçih syâs tâs tu shat sarshapo, 'shṭa te | tamḍulas, tau dhânya-
mâshas, tau yavas, taccatusṭayam || 7 aṇḍikâ, tâç catasras tu mâshako hemadhâna-
kah | raktâbhiḥ pañcabhir mâshah shadbhir vâ saptabhiḥ krucit || 8 caturbhir mâshakaiḥ
çânah çânâbhyâm kshudramo(!) matah | dramkṣaṇo vâṭakah kolah, kolâbhyâm pâṇi
mânikâ || 9 karṣho kshatîṇḍukah pâṇih kimçic ca kavâdagrahaḥ | pâṇitalam shodâçikâ
bidâlapadakaṃ picuh || 10 udumbaro haṇṣapâdâṃ karamadhyam svarṇakah | karṣa-
drayenâ 'shṭamikâ çuktir arddhapalam tathâ || 11 çuktibhyâm tu prakucal syât palam
mushṭic caturthikâ | amram bîram palâbhyâm syât prasṛitah prasṛitis tathâ || 12 prasṛiti-
bhyâm tv ashtâṇânâṃ aṇjalih kuḍaras tathâ | venukâshṭ(h)amṛid-âdînam bhâṇḍam yac
caturanḡulam || 13 vistîrṇam atha vṛittam ca kuḍavam tam vinirdiçet | kuḍavâbhyâm
sarârah syân mânikâ 'shṭapalam tathâ || 14 caturbhiḥ kuḍaraiḥ prasthaç catuhprasthaiḥ tu
bhâjanam | âdhakam kaṇṣah pâtram ca taccatusṭhka(ṇ) ghaṭâhṛayah || 15 navraṇo 'rmaṇa
nimâno droṇo râçic ca sûrpakah | droṇadraye sûrpakumbhan droṇam kecid vada(ṇ)ti
tau || 16 caturdroṇair vahaṃ goṇi tâç catasras tu khâry api | tulâ palaçatam tâsâm rin-*

çatir bhâra ucyate || 17 *mâshah çânah picur bilvaṃ ku* 105^b *duvah prastham âdhakah |*
drâṇo vahah khârîke 'ti yayottara(ṃ) caturguṇâḥ || 18 *palasya daçamânço 'pi dharaṇaṃ*
samuddâhṛitaṃ | çushka dravyeshv idañ mânâṃ dviguṇaṃ tat dravârdrayoh || 19 *jñātu-*
vyam kuḍarâd ârdhvaṃ prasthâḥ çrutamânutaḥ | draiguṇyaṃ na tulâmânam iti mâna-
vido viduḥ || 20 *raktikâdishu mâneshu yâvan na kuḍavo bhavet | çushke dravârdrayos*
târat tulyaṃ mânâ(ṃ) prakîrtitaṃ || 21 *çushka(dra)ryasya yâ mâtṛâ tv ârdasya dviguṇâ*
hi sâ | çushkasya gurutikshṇatvât tasmâd ardhaṃ prayojayet || 22 *vâsâ kuḍava* — hier
ist eine Lücke, denn was folgt gehört nicht mehr zum Maafs — *jakûshmânḍa*
çatapushpî sahâṃṛitâḥ | prasârany açragaṇdhâhrâ çatapushpâ sahâcarâḥ ||, — nach
fünf Zeilen kommt der Text aber wieder auf die Maafse zurück, speciell in Be-
zug auf die Anfertigung der Medicamente, — 107^a *Çaunakamatam âha*, — 108^b
atha kshîravidhiḥ, — 109^b *dhûmavidhiḥ, karṇapûraṇavidhiḥ, gaṇḍûshavidhiḥ*, — 110^a
atha mukhalepân âha, — 110^b *atha çonitasrâvamânam âha*, — 117^a *ojah kâmtir*
balam pushtîḥ (2 aksh. fehlen) *stupacayaḥ smṛitaḥ* (dies ist bei Rāj. L. der Schlufs!) |
atha dehasvasamag(?) âha . ., — schließt: *çarîraṃ çanḱataṃ dehaṃ puraṃ kâyaṃ*
kalevaraṃ | vapuḥ truca (!) caya sthânam âtmâ daçaratham tathâ || iti çrîraidyâ Keya-
devapaṇḍitaviracite | pathyâpathyaprabodhake (ist ausgestrichen und verklebt) *mi-*
çravargo 'shṭamah.

1749. Ms. or. fol. 693.

Fragment über Herstellung von allerlei Medicamenten. Am Schlufs be-
zeichnet als: *çrîâyurrede yogasamuccayaḥ.*

30 foll. (12. 13 Z., à 32 aksh.), paginirt als 1—31, aber 5. 6 fehlen, zwei foll.
(die Vorderseite des ersten leer) sind mit 9 paginirt; ohne Datum, an den Rändern
beschädigt.

Beg.: *çrîg. n., Dhanvaṃtaraye namaḥ, atha paribhâshâ, atha mânavidhiḥ:*
na mânena vinâ yukti(r) dravyâṇâṃ jâyate kvacit | athâ(!)taḥ prayogakâryârtham mânâ-
mâtro 'cyate mayâ || 1 || *trasareṇu(r) budhaiḥ proktas triṇçatâ paramânubhiḥ | tra-*
sareṇus tu paryâyanâmnâ vaṇçî nigadyate || 2 || *jâlâṃtaragate sûryakarai(r) vaṇçî vilo-*
kyate | shaḍrîṇçatibhir marici(h) syât tâbhiḥ shaḍbhiḥ ca râjîkâ || 3 (fehlt) || *tisribhi*
râjîkâbhiḥ ca sarshapaḥ procyate budhaiḥ | ashtasarshapair yavaḥ prokto guṃjâ syâc
ca catuḥṣṭayaṃ || (4) || *shaḍbhis tu raktakîbhiḥ syât mâshako hema ucyate | mâshaic*
caturbhiḥ çân(h) syât dharaṇaḥ sa nigadyate || (5) || *ṭamkaḥ sa eva kathitaḥ tad(d)ra-*
yaṃ kola ucyate | kshudramo (!) vaṭakaç cai 'ra draṃkshaṇaḥ samnigadyate || (6) ||
kâladvayaṃ kartha (?) syât sa proktaḥ pânimânîkâ | akshaṃ picuḥ pânitalaṃ kiṃcit
pânîç ca ti(ṃ)dukaṃ || (7) || *bîḍâlâḥpadakaṃ cai 'ra tathâ sho* fol. 2^a *daçikâ matâ |*
karâmadhyo haṇṣapadaṃ savarnaḥ kuḍavagrahaḥ || (8) || *udumbaraṃ ca paryâyaḥ* . .
(Loch) *etu nigadyate | syât karshâbhyâṃ ardhapalaṃ çuktîr ashtubhîkâ tathâ* || (9) ||
. . . 2^b *iti çrîmânîkâvidhiḥ*, — *iti Mâgadha-paribhâshâ*, — 3^a *iti Kâṭiṃga-paribhâshâ*,

— 4^a *ity aushadhâharanavidhih*, — 7^a *maṇḍîrakaranavidhih*, — 8^a *vṛiddhârdrapâkah*, — 8^b *ahiphenopâkah*, — 9^a *gudabhallâtakapâkah*, — 9^b *maricamâgadhipâkah*, — 9^c *gudakûshmanḍapâkah*, — 10^a *dugdhakûshmanḍapâkah*, — 10^b *laṣunapâkah*, *çunthîpâkah*, — 11^a *madhvâmulakupâkah*, — 11^b *nâlakerapralehah*, — 12^a *ruktapitte dritîyo vâsûrasah*, — 12^b *vâsâvalehah*, — 14^b *nayanaroge çalâkâ*, — 16^b *nârdyaṇatailam*, — 17^a *çiroroge shadbhîndutailam*, — 17^b *lâkshâditailam*, — 19^a *atisâre nâgarâdicûrṇam*, — 20^a *paṃcânanarasah*, *nâgârjunîrasah*, — 21^b *kalyâṇakughṛitam*, *brâhmîghṛitam*, — 25^b *viçreçvararasah*, — 27^a *çivâgame loharasâyanam*, — 27^b *gokshurapâkah*, — 28^a *açûtyâpâkah*. — Schließst: *iti çrî Dhanvaṃtariviracite pâkûdhikâre âsanḍhipâkah* | *iti çrî âyurvede yogasamuccayah*.

1750. Ms. or. fol. 902.

vaidyamanotsava (d. i. *mana-utsava*) des *Nainasushu* (*Nayanasukha*), Sohn des *Kesarâja*, in 7 *adhy.*; in *bhâshâ*; Anfang (1, 1 bis 2, 45) fehlt. S. Aufrecht 404^b. — Ueber ein gleichnamiges Werk des *ÇrîdharaMiçra* s. *Râj. L. M.* Not. 3, 92.

fol. 9—33 (10 Z., à 24 *aksh.*); *saṃvat* 17(24), *çake* 1590, s. am Schlufs.

2 (78) 12^a: *saṃnipâtasaṃgrahanîroga*; beg. in v. 45: *urupî parivishatamkūṣasuhâgâjusamâna* | *âdrakarasasomgolikarahu eka ratî paravâṇna* || 45 || *anandubhaiṛavara-sakahyan saṃnipâtajvarajâi* | *vâtarogasîtâṅga kapha moha sūla nurahî* || 46 || *atha cimtâmañirasasannapâtako*, — || 49 || *atha kanakasundarîrasasannapâtako*, — 9^b || 52 || *atha ashtâdaçamûlavrâthasannapâtako*, — || 54 || *atha sannapâtako anjana*, — 10^b *atha trikaṃṭakâdikvrâthasaṃnipâtakah*, — 10^b || 63 || *atha utisâracikitsûlîlâvutî vaṭi likhyate*, — 12^a *iti Nainasushaviracite vaidyamanotsave saṃnipâtasaṃgrahanîroga nâma dritîyo 'dhyâyah* ||

3 (36) 15^b: *arçabhagunḍaragutna-ûmavâtakṛimaçûlapâṇḍa-kamalu-kshayîroga-pratikârah*; beg.: *atha bavesîrogacikitsâ Sâraṃgadharât, dohâ: eka maraca bibi-sunṭhisu nicitra*, — 13^b || 14 || *punaḥ cûrana Yogaçatût* (so noch mehrfach).

4 (22) 17^b: *hikkâchardîsvâsakâsamandâgnivisûcikârogapratikârah*; beg.: *atha hijakîrogapratikârah, dohâ: bîṭhamâshikîlâshu* ..

5 (45) 21^a: *kuraṇṭapramehamûtrakṛich(r)amûtravrodhana apasmara mṛigî-kamḍi pâmadâda vicarcakâ kahâlûtathimbha nârûvâ çastrughâtârogapratikârah*; beg.: *atha kuraṇḍavâyupratikâ(rah)*, *dohâ: jîrûsainghâhingu* ..

6 (74) 27^a: *vâtapittakaphagutnamushanâsikâbh(r)u(?)netrakarṇaçirorogapratikârah*; beg.: *atha vâtarogapratikâra golivâyuko, paddhadîyâ chamḍa, âsagaṃdha sunṭhi* ..

7 (60) 32^b: *udarapushpanâvaṃdhyâgarbhapâtanaprasûtakashṭa uṅgasithalalîṅga-vṛiddhapratikâra*; beg.: *atha strîrogapratikâra: gajukesara tavashîra phunicamḍana-vâlâpâi* |, — schließst: *iti paṇḍita Kesarâjasuta Nai[na]sushaviracite .. saptamo 'dhyâyah* || 7 || *çrî* | *bîjadhambhurâḥ nibaṃjapâtaḥ* .., — 33^a *iti grāṇtha saṃpūrṇam* |

çrîr astu. kalyāṇam astu | atha sāmānyaprayogaḥ, asyām prithivyaṁ bhuvanapām (!) bhuvanapamktau bhūvanakoṣe bhūrlōke | Bharatashaṇḍe | Jambūdvīpe | Āryāvarttāntar-gataBrahmārarttikudeṣe | Arbudārāṇye | Kumārikāshaṇḍe | anītarvarttīnyām çrî ° kshetre | usmīn puṇye sarvamaṅgalāyatane çobhane | gomayenopalīptabhūmyām deva(uparishṭa am Rande)brāhmaṇānām gaṇeçāmbikayoḥ ca saṁnidhāne | eṣaṁ puṇyaprade svata(h)-siddhapramāṇavedarupasya çrībhagavate vishṇor ājñayā varttamānasy(a) (1 aksh. durch Tintenklecks unlesbar) yū(unsicher)no dvitīye sve parārdhe | çrī çretarārāhakalpe | saptame vaivasvatamanvāṁ(tare, a Tintenklecks)shtāvīṇṇatīme kalau saṁpraty dhnav tu prathame akhilakṣhitipatiçrīmadrīra Vikramārkkasamayāta v (Zeichen für Lücke) bhīr varshaiḥ sahai 'va saptadaçaçatātīte kālē | çrīmachālirāhanaçakām navatibhi(r) varshai(h) sahai 'va paṁcadaçaçatātīte | varttamānsaṁvatsare | golārāṇvita a 33^b yanagate çrīmārttaṇḍamaṇḍale | ṛitau | māse | pakṣhe | tithau | vārāṇvitāyām | nakṣatra | yoga | karaṇa | lagna | muhūrta | samavāye | era(m) grahagunārasisṭhe puṇye kālē deṣe ca | nichts weiter.

1751. Ms. or. fol. 1110.

Die *çataçlokī* des çrī karikulakamalinīvikāṇavīrocanaçrī Vopadera, nebst eigner *ṭikā*, genannt *caṇḍrakalā*. S. vol. 1, 303 u. Aufrecht 319^{ab} (= A); vier Mss. bei Oppert: daneben auch zwei Mss. einer andern *çataçlokī* von *Avadhāna-Sarasvatī*; für eine dritte (anonyme) *çataçlokī* s. Burnell Tanjore 67^a (drei Mss.).

46 foll. (2-5 Z. Text, à 34 aksh. und 6-8 Z. Comm., à 36 aksh.); ohne Datum.

Text beg.: çrīg. n., bhaishajyadrījatīrakādhipatīr apyeti kṣhaṇḇeçāḥ kṣhaya- kṣhī-
nāṁgaḥ çaraṇaṁ çaraṇyagaṇanāgrāṇyaṁ yaṁ arṭtyichide | taṁ devaṁ taraṇiṁ praṇa-
māya sarījāṁ saukhyāya kṛmadī çata- çlokīṁ shoḍaçakoktacūṛṇagutīkālēhājya-
tailodakām || 1 ||: — Comm.: çrīg. n. | çrī Dhanvaṁtaraye n. | āyurvedavidāṁ
devaṁ āyurārogyataṁ ravi(ṁ) | natrā nijāṁ çataçlokīṁ vyākhyāmi bhīṣajāṁ mude
|| 1 || bhaishajye 'ti, . . tāni shoḍaçoktāni cūṛṇādīni yasyāṁ sá, udakam krāthah, sho-
ḍaçānāṁ çlokānāṁ gaṇah: — 1 (17) 11^b cūṛṇādhikārah, — 2 (16) 20^a gutīkā, —
3 (16) 26^b arateha, — 4 (16) 32^b ājya (ghṛita). — 5 (16) 38^b taila. — 6 (16) 45^b
udakam (krāthah), — schließt: deçānāṁ Varadātataṁ varamataṁ sarvā mūlhanāṁ
mahā- sthānaṁ redapadaṁ sadagrajagaṇāgrāṇyaṁ sahasraṁ dvijā | tatrā 'mī Su-
dhaneça-Keçavarīdan vaidyō varishṭhaṁ kramāt cakre çishyasutas tayoh kṛtīm
ataḥ çrī Vopadevaḥ karīḥ || 100 || Kailāçe 'calamaulimaṇḍanamāṇe(r) nṛityotsave yad-
yago gāyaṇti tridaçāṁgaṁśh karatale (! kalaraṇad A) gaṁbhīratārāscaraiḥ | cakre
caṇḍrakalūṁ su(°lāṇçu Aufr.)gopitaçataçlokī(ṁ A)padāhlāsīnī(padollāsīnīm A) |
tat (sa A) trāilokyakavīndracakra(mahākavindra A)tilakaḥ çrī Vopadevaḥ karīḥ || 101 ||
iti çrīkarikulakamalinīvikāṇavīrocana çrī Vopaderavarīcitāyām caṇḍrakalūyām
çataçlokīvyākhyā saṁpūrṇaṁḥ. (— Vor çrīg. steht im Text und Comm. das Jaina-
Diagramm.)

3. Recht. Sitte. Gebräuche. Cultus.

1. Die smṛitiçâstra u. dgl.

1752. Ms. or. fol. 498.

Gautamadharmā, in Prosa: in **3** *adhyāya* (29 §§). Edirt¹⁾ in Calcutta, von Stenzler (28 *kh.*) Lond. 1876, im *Dharmashastrasamgraha* 2, 463 fg. (= *Dh.*), Calc. 1876, und in Bombay 1881 (18 *smṛiti*; = B); übers. von Bühler in S. B. East 2, 174-307 (1879). S. noch Jolly History Hindu Law p. 16. 36 (1885).

10 foll. (28 Z., à 28 *aksh.*): modern, incorrect: die Blätter liegen neben einander: bläuliches Papier: dieselbe Hand wie in **1753. 1754**^{b, c, d} etc.

1 (1-9) 4^a, 2 (10-19) 7^a. 3 (20-29) 10^a: beg.: *redo dharmamūlaṃ*. — Der bei Stenzler, weil von *Haradatta* nicht commentirt, beseitigte § steht auch hier wie in der alten Calc. Ed., in *Dh.* (p. 424), und in B (fol. 125^a) zwischen § 19 und 20:

*atha catuṣṣhaṣṭiṣhu yātanāsthāneshu duḥkhāny anubhūya, tatre 'māni lakṣhaṇāni bha(ṛaṇ)ti, vrahmahā 'rdrākushthi, surāpaḥ (fol. 7^b) nyārudanto, gurutalpagah paṇḍamdhah²⁾, svarṇahārī kunakhī, çvitrī vastrāpahārī, hiraṇyahārī dardurī³⁾, tejo-pahārī maṇḍalī, sthāpahārī kṣayī, tā jīrṇavān⁴⁾ annāpahārī, jñānāpahārī mūkah, pratihantā guror apasmārī, goghno jātyamdhah, piçuṇah pūtināsah, pūti(ra)ktras tu sūcakah, çūdropādhyāyah svapākah, trapusūsacānaravikrayī madyapa, ekaçaphavikrayī mṛigavyādhaḥ, kuṇḍāçī bhṛitakah, çailiko⁵⁾ vā, nakṣatrī cā 'reudī, nāstibho raṇḡo-pajīvy, abhakṣh(y)abhakṣhī gaṇḍurī⁶⁾, vrahmapurushataskarāṇām deçikah pīḍarah⁷⁾ sraṇḍo (shaṇḍo) mahāpathiko, dāḍikaç⁸⁾ cāṇḍālī, pulkaśī⁹⁾ goṣhv¹⁰⁾ avakīrṇī, madhrā-medhī¹¹⁾ dharmmapatnīṣu syān maithunapravarttakah, khalvāḥa(h) sagotrasamayastry-abhigāmī, pīṭrī¹²⁾-māṭrī-bhaginī-stryabhigāmī ārvīrṇahs (ārvītas *Dh.*, ārvītah B), teshām kūjva-kūṇḍa (kūṇṭha *Dh.*)-maṇḍa(!)vyādhitā-ryaṇḡa-daridrā-'lpāyusho 'lparuddhayaç caṇḍa-paṇḍu (paṇḍu *Dh.* B)-kaṇḍu (fehlt *Dh.* B)-çailūsha - tuskara - parapurusha-preshya-parakarmakarāḥ kramaçaç¹³⁾ cā 'ṇtyāç co 'papadyante, tasmāt karttaryam eve 'ha prāyaçcittam çuddhair (viçu^o *Dh.* B) lakṣhaṇair jāyante dharmasya dhāraṇād ikati (iti *Dh.* B) dharmasya dhāraṇād iti || 20 ||*

1) s. Ind. Streifen 3, 486-91. 511; das Jahr der Calcuttaer »princeps« ist mir unbekannt; über ein metrisches *Gautamadharmāçâstram*, in 14 Capp., s. Burnell Tanjore 124^b.

2) *paṇḡuḥ Dh.* B. 3) auch B, *dardūrī Dh.* 4) ? *tathā jī^o Dh.*, *tathā ajī^o B.*

5) *bhṛitakaç (mṛī^o B) çailiko Dh.* B. 6) auch B, *gaṇḍurī pr. m.*, *gaṇḍarī Dh.*

7) *pīṇḍitāḥ Dh.* B. 8) *gaṇḍikaç Dh.* B. 9) *pukkaśī Dh.*, *pushka^o B.*

10) *gosc B.* 11) *meḥī Dh.* B. 12) *çṭipadī pīṭrī^o B.*

13) *karāḥ khalvāṭacakraṇḡa(va^o B)saṇkīrṇāḥ krīrakarmāṇah kramaçaç Dh.* B.

1753. Ms. or. fol. 496.

a. Das *Vudhadharmaçāstram*, in Prosa; und **b.** das *Nārādīyaṃ dharmāçāstram*, in zwei Theilen, mit **26 (27) adhy.**, 850 vv. — Zu *Budha* s. West-Bühler Digest of Hindu Law 1, xv. xxii (1867), sowie Jolly Hist. p. 52; zwei Mss. bei Burnell Tanjore 125^a, eins bei Oppert; — zu *Nārada* s. Jolly's Uebers. (Lond. 1876)¹⁾, sowie dessen Hist. p. 49 fg.; seine Text-Ausg. ist in der Bibl. Ind. im Druck.

23 foll. (28 Z., à 26-28 *aksh.*); dieselbe Hand wie in **1752**: ohne Verszählung.

a. bis 1^b: *athā 'to Vudhadharmmaçāstram vyākhyāsyāmaḥ | çreyo'bhyu[daya]dhana dharmmaḥ | garbhāśṭamair vrāhmaṇo vasaṃta ātmānam upamayet | ekāda(çe) kshatriyo grīshme | dvādaçe vaiçyā varshāsu | mekhalājīnadamṇḍamṇḍaluparivātāni dhārayet, redān adhītya* — schließt: *iti Vuddhaproktam dharmmaçāstram samāptam.*

b. 2^a—23^a: *çṛīg. n. | iti ha smā 't bhagavān Manuḥ prajāpatih sarvabhūtān-grahārtham ācarasthithetubhūtam çāstram cakāra, yatrā 'dau lokusṛiṣṭibhūtapravi-bhāga taddeçapramāṇam parishallakṣhaṇam | redaredāṃgayajnavidhānam ācāro vyara-hārah kaṇṭakaçodhanam rājavṛittam varṇadharmmaçramapravibhāgo rivāhaṇyāya strī-puṃsavikalpo dāyādānukramah | çṛāddhavidhāvaçauca | kalpo bhakshyābhakshyalakṣha-ṇam | vikreyāvīkreyamānānsā pātakabhedaḥ svarganarakānudarçanam | prāyaçcittāny upanishado rahasyāni 'ty evaṃ caturviṃçatiprakaraṇāṇi | tad etachlokaçatu-sahasram āsīt | tenā 'dhyāyasahasreṇa Manuḥ prajāpatir upanivadhya devarshaye Nārādāya prāyaçchat | sa ca tasmād adhītya mahatrīntāya (!) grāṇthasukaro manush-yāṇām çakyo dhārayitum iti dvādaçabhiḥ sahasraiḥ saṃcikshepa, tac ca Suma-ḍaye Bhārgavāya prāyaçchata, sa- ca tasmād adhītya tathai 'rā 'yu(r)hrāsād alpīya-sāṃ manushyāṇām çaktir iti jñātvā caturbhiḥ sahasraiḥ saṃcikshepa, tad etat Sumatikṛitam manushyā adhīyamte | vistareṇa çatasahasram devagaṇulharrādayo, yatrā 'yam ādyaḥ çloko bhavati: āsīd²⁾ idam tamobhūtam na prājñajata kimcana, tataḥ svayaṃbhūir bhagavān prādur āsīc caturmukhi ity evaṃ adhikṛitya kramāt prakaraṇāt prakaraṇam anukrāṇtam | tatra tu navamam prakaraṇam vyavahāro nāma yasye 'mām devarshir Nāradaḥ sūtrasthānīyām mātṛikām cakāre 'ty³⁾ asmā 'bhū-mukham | lokasaṃrakṣhaṇārthāya dharmmusamsthāpanāya ca | rājñām doṣaharaç cai 'va vyavahārah prakṛtitaḥ, — schließt (3^b): *vradhnasya 'pnoti viṣṭapam || iti çṛī Nārādīye dharmmaçāstre vyavahāramātṛikāyām prathamō 'dhyāyah.**

2 4^a: *sabhāprakaraṇam; nū 'nāyuktena vaktavyam vyavahāra kathameva | nīyuktena tu vaktavyam apakshayatitam vacaḥ, — schließt: iti çṛī Nā. dh. sabhāpra-*

¹⁾ s. Indische Streifen 3, 491 fg. Die vorliegende Handschrift ist Jolly's »B«, s. seine Vorrede p. xxi. ²⁾ s. *Manu* 1, 5. 6. ³⁾ s. hierzu Ind. Streifen l. c., Jolly Hist. p. 57. Bühler hat neuerdings ein Fragment einer älteren Recension des N., begleitet von einer auf dem alten Comm. des *Asahāya* beruhenden Glosse, aufgefunden, s. Jolly Hist. p. 4-6. 55.

karaṇaṃ dvitīyaṃ; — 3 6^a riṇādānaṃ; deyaṃ adeyaṃ ca (2 aksh. fehlen) *yena yatra yathā ca yat | dānagrahaṇadharmāc ce 'ty uṇādānaṃ iti smṛitaṃ, — schl.: iti ṣrī N. dh. riṇādānaṃ (nāma) tritīyo 'dhyāyaḥ; — 4 7^b: lekhyavidhiḥ; pramāṇāni pramāṇa-sthaiḥ paripālyāni yatnataḥ | sīdanti ca pramāṇāni pramāṇair avyavasthītaiḥ, — schl.: iti ṣrī N. dh. lekhyavidhi(r nāma) caturtho 'dhyāyaḥ; — 5 10^b: sākshividhir ghaṭa-vidhiḥ; saṃdīydheshu tu kāryeshu drayor vivadamānayoḥ | dṛiṣṭācṛutāmubhūtatvāt sākshibhyo vyaktidarṣanaṃ, — schl.: iti ṣrī N. dh. sāk. ghaṭavidhiḥ pañcamah; — 6 11^a: aṅgividhiḥ; ataḥ paraṃ pravakshyāmi lohasya vidhiṃ uttamam | yathā taṃ kārayed rājā abhiṣṭporjītān narān, — schl.: iti ṣrī N. dh. 'gṇividhiḥ shashtho 'dhyāyaḥ; — 7 ibid.: pāṇiyavidhiḥ; uta ūrdhvaṃ pravakshyāmi pāṇiyavidhiṃ uttamam | pāṇīye majjanaṃ kāryaṃ ṣaṃkāyā 'pratipādataiḥ (!), — schl.: iti ṣrī N. dh. pāṇidhiḥ saptaṃ 'dhyāyaḥ; — 8 11^b: vishavidhiḥ; ataḥ paraṃ pravakshyāmi vidhasya vidhiṃ uttamam | yathā dadyād vishaṃ rājā ṣodhanaṃ paramaṃ uṇānaṃ, — schl.: iti ṣrī N. dh. vishavidhir aṣṭamo 'dhy.: — 9 ibid.: koṣavidhiḥ; ataḥ p. p. koṣasya v. u. | pūrvāhne soparā-sasya snātasyā '(r)drapaṭasya ca, — schl.: iti ṣrī N. dh. koṣavidhir navamo 'dhy.*

Ein Schlufstitel für den ersten Theil fehlt: im zweiten Theil heißen die Abschnitte nicht: *adhyāya*, sondern: *pada*, und zwar werden dieselben bei **1. 3. 18** als: *vyavahārapada*, bei **2. 4. 8—17** als: *vivādapada* bezeichnet, bei **5—7** steht keine von beiden Bezeichnungen. — Das erste *padam* ist nur durch sein Titel: *riṇādānaṃ nāma vyavahārapadam* vertreten, offenbar, s. Jolly p. 55, weil der Inhalt desselben bereits durch *adhy. 3* des ersten Theiles vertreten ist, ein Umstand, durch den denn natürlich, wie eben auch durch die Verschiedenheit der Namen der Abschnitte, die Posteriorität des zweiten Theiles klar erhärtet wird.

2 12^a: *nikshepopanidhiḥ; svadavyaṇ yatra viśraṃbhā(n) nikshepaty aṇiḥ kitāḥ | nikshepo nāma tat proktaṃ vyavahārapadam vudhaiḥ, — schl.: iti ṣrī N. dh. nikshepopanidhi nāma dvitīyaṃ vivādapadam; — 3 12^a: saṃbhūyasaṃutthānaṃ; vaṇikprabhṛitayo yatra karma saṃbhūya kurvate | tat saṃbhūyasaṃutthānaṃ vivādapadam ucyate, — schl.: iti ṣrī N. dh. saṃṇam tritīyaṃ vyavahārapadam; — 4 12^b: dattāpradānakam; da(t)tvā dānayaṃ asaṃpadya pīmar ādātum ichati | dattāpradānikaṃ nāma tad vivādapadam smṛitaṃ, — schl.: iti ṣrī N. dh. dattāpradānikaṃ nāma caturtha(n) viv.: — 5 13^b: ṣuṣṛuṣhā(m a)bhyupetyai 'taddānādānavidhiḥ; abhyupetya tu ṣuṣṛuṣhāṃ yas tāṃ na pratipadyate | aṣuṣṛuṣhābhyupetyai 'tad vivādapadam ucyate, — schl.: iti ṣrī N. dh. ṣuṣṛuṣhābhyupṇavidhiḥ pañcamah; — 6 14^a: vetanasyā 'napākarma; bhṛitānaṃ vetanasyo 'kto dānādānavidhikramaḥ | vetanasyā 'napākarma tad vivādapadam smṛitaṃ, — schl.: iti ṣrī N. dh. vet. 'napākarma 'ti shashtham; — 7 14^a: asvāmivikrayaḥ; nikṣiptaṃ vā paraḍavyaṇ naṣṭam labdh(r)ā 'pahṛitya vā | vikṛiyetā 'samakṣam yad vīṇayo 'svāmivikraya(h), — schl.: iti ṣrī N. dh. 'svāmivikrayo nāma saptaṃ; — 8 14^b: vikṛiyā 'saṃpradānaṃ: vikṛeya paṇyaṃ mūlyena kṣetre yaṇ na pratīyate | vikṛiyāsaṃp(r)adānaṃ tad vivāda-*

padam ucyate, — schl.: *iti çrī N. dh. vikrīyā 's. nāmā 'shṭa(mam) rivādapadam*, —
9 15^a: *krītānuçayah: krītvā mūlyena yaḥ paṇyam kretā na rahumanyate | krītānu-*
çaya ity etad riv. u., — schl.: *iti çrī N. dh. krītānuçayo nāma navamam riv.*; —
10 15^a: *samayasyā 'napākarma: pāṣaṃḍinaiḡamādinām sthītiḥ samaya ucyate |*
samayasyā 'napākarma tad riv. smṛitam, — schl.: *iti çrī N. dh. s. 'n. daçama(m) riv.*,
— **11** 16^a: *sīmāvamdhah: setukedāramaryādā vikṛiṣṭākṛiṣṭa)niçcaye | kshetrādhi-*
kāro yas tu syād rivādaḥ kshetrajas tu saḥ || kshetrāsīmārivādeshu sāmantebhyo vini-
çayah, — schl.: *iti çrī N. dh. sīmāvamdhō nāmāi 'k. riv.*; — **12** 18^b: *strīpum-*
yogah: vivāhādividhi(h) strīnām yathā puṁsām ca kīrtiyate | strīpuṁsayor yoga nāma
riv. ucyate, — schl.: *iti çrī N. dh. strīo go n. drād. riv.*; — **13** 20^a: *dāyabhāgaḥ;*
vibhāgo 'rthasya pūtr(y)asya putrāir yatra prakalpyate | dāyabhāga iti proktaṃ tad ri-
vādapadam vudhaiḥ, — schl.: *iti çrī N. dh. dāo go n. tr. riv.*; — **14** 20^b: *sāhasam;*
sahasā kriyate karma yat kiṁcid valadarpitaiḥ | tat sāhasam iti proktaṃ saho va-
lam iho 'cyate, — schl.: *iti çrī N. dh. sāhasam n. cat. riv.*; — **15**¹⁾ 21^b: *vākpārushyaṃ*
daṃḍapārushyaṃ ca; deçajātūkulādīnām ākroçā nyamgasamyutam | yad vacaḥ prati-
kūlārtha(m) vākpārushyaṃ tad ucyate, — schl.: *iti çrī N. dh. vā°, da° ca paṁcadaçam*
riv.; — **16** 21^b: *dyūtasamāhrayaḥ; akṣarvradhmaçalākūdyair devanam jikṣha(jiḥ-*
ma?)kārītam | paṇakrīdā vājohiç ca padam dyūtā samāhrayaṃ; — **17** 23^a: *pra-*
kīrṇakam: prakīrṇakah punar jneyo vyarahāro nṛpāçrayaḥ | rājnam ājnāpratī-
ghātas tatkarmakaraṇam yathā, — *iti çrī N. dh. pr o kam nāma vyarahārapadam*
ashṭādaçam²⁾ samāptam.

1754. Ms. or. fol. 461.

Die vier *smṛiti*-Texte des *Bhāradvāja*, *Viçvāmītra*, *Kapila*, *Lohita*.

125 (70 + 12 + 26 + 17) Seiten, nämlich:

a. 70 Seiten (18-27 Z., à 24-30 aksh.): *sana (= AD) 1262 sūla 10 āshāda | idaṃ*
pustakaṃ likhitaṃ çrī Gorīndarāmaçarmabhīḥ samāptaç cā 'yam granthaḥ | çrī Bhārad-
vājasṃritiḥ | 35 patram | çlokaṣaṁkhyā 1339, adhyā(yā) 'shṭādaça 18: —

b. c. d. 53 (12 + 26 + 17) foll. (28 Z., à 26-28 aksh.): alle drei von gleicher
Hand, und zwar derselben wie **1752**: bläuliches Papier: modern. incorrect.

a. *Bhāradvājasṃriti*, **18** adhy., s. Ind. Stud. 1, 246. 467. West-Bühler
Digest 1. p. XV, Ind. Streifen 3, 513 (19): bei Oppert drei Mss., bei Burnell eins.

1 (20) 2³⁾, *çṛisadgurubhyo n., Hemādriçikhare ramye sukhāsīnam mahājanam |*
Bhāradvājaṃ munīçreshṭham sarvavidyātaponidhiṃ || 1 || puṇyakṛiṭiṃ puṇyaçṭam
vrahmanīshṭham jītenḍriyam | tam āsādya munīçreshṭhā Bhṛigvādyaḥ munipuṇyavāḥ || 2 ||

¹⁾ nach Jolly p. 105 auch als zwei Capitel (15 und 16) gerechnet, s. bei 17.

²⁾ statt *saptadaçam*! s. so eben.

³⁾ ohne Specialtitel; dasselbe gilt für die im Folgenden mit einem * markirten *adhyāya*.

Bhrīgur Atrir Vaçishṭhaç ca Çiṇḍilyo Rohitaḥ Kratuḥ | Harito Gautamo Gargaḥ Çamkhaḥ Kûlâtayo (?) 'ngirâḥ || 3 || Mārkaṇḍeya Māṇḍaryah (1 aksh. fehlt) Kapilo Nāradaç Çukaḥ | Jamadagnir Yyājñavalkyo Viçvāmitraḥ Parāçaraḥ || 4 || ete cā 'nye 'pi munayo dharmmajñā dharmmatatparāḥ | sarvopacāraiḥ saṃpūjya vacanam ce 'dan aruran || 5 || bhagavaṇ sarvadharmajña sarvavedārthapārāga | sarvaçāstrārthatattvajña sarvasatkarmmakovidā || 6 || saṃdhyādīpramukhāḥ sarvā nityanaimittikāḥ kriyāḥ | yās tā dvijādibhiḥ kāryyāḥ kathan no vaktum arhasi || 7 || ity ādiṣṭo Bharadvājas tair mmahāmunibhir mmunīḥ | tāt pratyuvāca dharmmātmnā santuṣṭaḥ hṛdayo bhriçam || 8 || prīṣṭā yushmābhir adhunā yāḥ kriyās tā maharshshibhiḥ | yathākrameṇa kathyamte saṃdhyāḥ prañatipūrvikāḥ || 9 || nityānushṭhānaradhitaḥ dvijair adhikṛitāgamāḥ | yajñāḥ kratuḥ (!) ca vidhivan na bhavanti phalapradāḥ || 10 || tasmāt sarvaprayatnena çucir bhūtvā dvijottamāḥ | anushṭhānam prakurvīta pratyahan çāstracoditam || 11 || dharmmaçāstreshu sarveshu samasteshv āyameshu ca | sūram u(d)-dhrītya vakshyāmi çruvudhvam rishayo 'naghāḥ || 12 || çāstrāyaṇam idam (çāstrānām adhikam^m) çreshṭham adhyeyam sraddhayā saha | jneyār(d)dhibhir dvijaiḥ kāmam anushṭhānādīsādhanam || 13 || çāstrāvātāro 1¹) digbhedo 2 malamūtraparicyutiḥ 3 | çaucam 4 ācamana(m) dantudhāvanam 5 snāpanam tataḥ || 14 || saṃdhyā 6 prañāmaç ca japo brahmayajnaç ca tarpanam | aupāsanam vaiçvaderaṇ mahāyajnacatusṭṭayam || 15 || bhojanam çayanam dhyānam 12 (!) mahādhyānam ca pūjanam 11 | pūjādavyam japasraksha (°k ca?) kalaçam cakriyā 14? api || 16 || yajnopavitam 15. 16 ca kuçāḥ 17 prāṇavo vyāhṛitis 18 tataḥ | sādhanam prāyaçcittam ca kramo 'yam çāstrasamgrahaḥ || 17 || diñnirṇayam samārabhyo prāyaçcittāvadhi kramāt | svayam ca (sapamea-!) viṇçatyadhyāyam dharmmaçāstram vṛavīmi vaḥ || 18 || paṃcaviṇçatikarmāṇi proktāny adhyāyarūpatā (!) | ekaikasmīn kīn ādhyāye proktai 'kā parisamkhyayā || 19 || sapamcaviṇçatyadhyāye karmakṛiptir yathākramam | dharmmaçāstram samākhyātam Bhāradvājamaharṣiṇā || 20 || iti çrī Bhāradvāja smṛitau prathamā 'dhyāyah. — Von den hiernach zu erwartenden 25 adhyāya liegen hier nur 18 vor; aber auch im Uebrigen stimmt was folgt nur sehr theilweise (sicher nur für 1—6 und 15—18) zu der obigen Inhaltsaufführung, in der speciell die gāyatrī (s. adhy. 7—10. 12) gar nicht genannt ist und der wohl ein älterer Text als der vorliegende zu Grunde liegt.

2 (77) 7: diñniçcayah; atha dvijānām pūrvādidigbhedājñānapaddhatam | kathyajishyāmy aham samyak sarvakarmmaphalāptaye || 1 ||, — schl.: iti çrī Bhāo tau dharmmaçāstre diñniçcayo nāma dv. 'dhy.: — 3 (21) 8: viṇmūtravisarjanam; viṇmūtrotsarjanavidhir dvijānām prathamā ghaṭam | çaucakramaç cā 'dha tathā samīcinam iho 'cyate || 1 ||, — 4* (41) 10: samastakarmaṇām²) ādisādhanam sarvasādhanam (°çākhinām Burn.) | upasprīṣṭavidhiḥ samyag dvijānām adhunā 'cyate || 1 ||

1) diese die unten folgenden adhyāya bezeichnenden Zahlen sind von mir zugefügt.

2) nach Burnell Tanj. 125^b ist dies der Beginn von adhy. 5; sein Mspt. enthält 19 adhy.

ācamya vidhāvat karma kṛitaṃ yat tat prasiddhyati (prasādanam Burn.) | vmai 'vā
 "camanam (pınar-âc° Burn.) karma kṛitaṃ avy aphalam bhavet || 2 ||, — 5* (58) 12:
 daṃtānām dhāvanavidhir dvijānām adhunā sghaṭam (sphu°?) | kathyate mukha-
 çu(d)dhyaṛtham yogyārtham sarvakarmanām || 1 ||, — 6* (194) 22: atha samdhyā-
 trayoparāpti(pāsti)vidhānam kathyāmy aham | dvijanmanām parispashtam samastā-
 viśṭasiddhaye || 1 ||, — 7* (124) 29: sahasraparamām nityām çatamadhyām daçā-
 varām | tām sāvitrī japed vidvān prāṇmukhaḥ prayataḥ sthitaḥ || 1 ||, — 8* (12) 30:
 jape nishiddhakarmāni yāni vakshyāmi tāny aham | nisiddhakarmakaraṇān nishidhyati
 japah kṛitaḥ || 1 ||, — 9* (51) 32: athai 'tasyāḥ pravakshyāmi gāyatrī(h) sādhanā-
 kramam | na sādhitam ya ā (yadā?) mantraprayogo na phalapradah || 1 ||, — 10 (17) 33:
 gāyatrīarthapratipādanam; athā 'yam artham gāyatrī(h) pravakshyāmi yathā-
 tatham | dvijottamānām sadbhaktyā japādini prakurvāt || 1 ||, — 11 (122) 39: pūjā;
 uktapramānasushūgdam dṛiḍhaçūlyam (?) carantvṛit (?) | samskāreṇa 'pasamyuktaṃ
 yad tad dheyam dvijottamāiḥ || 1 ||, — 12 (62) 42: gāyatrīdhyānakathanam; atha
 vakshyāmi gāyatrī dhyānam sarvāghaṇāṇam | sarvābhishṭapradam sākshāt iha
 loke paratra ca || 1 ||, — 13 (44) 44: tūla(?)dhyānakathanam; athā 'tuh sampra-
 vakshyāmi stūla(?)dhyānam tadūtmakam | cetahprasādanakam sarvāghaughavināça-
 nam || 1 ||, — 14 (65) 48: arcanaḍravyakathanam; athā 'rcanoktadravyāṇām
 gaṃdhānām ca prīthak-prīthak | lakshanam sampravakshyāmi saparyyāphalasiddhaye
 || 1 ||, — 15 (155) 56: yajnopavītavidhānam; atha yajnopavītasya vidhiṃ sam-
 yak dvijanmanām | çrautasmarkakriyāsi(d)dhyaḥ pravakshye 'khilaçākhinām || 1 ||, —
 16 (94) 61: yajnopavītādividhānam; atha yajnopavītadhāraṇavidhiḥ kathyate;
 snātvā çuciḥ çucāu deçe prakshālyā caraṇau karau | pavitrapāñir ācamya prāṇmukho
 vā 'py ulāmukhaḥ || 1 ||, — 17 (133) 68: kuçavidhānam; kuçasya ca pavitrasya
 lakshanam tatprayojanam | sakalam kathyate spasthakarmānushṭhānahetave || 1 ||, —
 18 (69) 70: vyāhṛitividhānam; atha kalyam pravakshyāmi vyāhṛitīnām yathā
 tathā | dvijānām sarvaçākhinām kalyāyam (?) sadṛiça(h) smṛitaḥ || 1 ||, — schließt:
 tasmād etat samāçṛityā sādhayet sakalam dvijaḥ | pınah satyam p. s. p. s. vavāmi te
 || 69 || harir om tat sat, iti çrī Bhāradvājasṃṛitau vyāhṛitividhānam nāmā 'shṭādaço
 'dhyāyāḥ.

b. Viçvāmitrasṃṛiti, 10 adhy., s. Ind. Stud. 1, 10. 22. 233. 234. 467. West-
 Bühler p. 15. Ind. Streifen 3, 513 (22); Rājendra L. M. Not. 2, 287 (anders). Bei
 Oppert ein Mspt. Ohne Verszählung.

1 (Schlufsangabe fehlt), beg.: çrīg. n., sahasradalapamkabhe sakalaçitarasnu-
 prabhe varābhayakarāṇvu(- fehlt)vimalagamdhapṛishṭāmvaram | prasannavadhneksha-
 nam sakaladevatārūpīnam smare(c) chiraṣi pāvanam tulabhidhānapūrvam gurum ||
 catuḥpaṃcaghaṭimānam muhūrttam vrahmasaṃjnīkam | paṃca paṃca (Lücke für
 4 aksh.) ghaṭijne kūla itishyate || kratuvānaghaṭimānam aruṇodayasaṃjnītam | uḥsam-
 paṃcashaṭimānam prāta(h)kūla iti smṛitam || evam jñtvā prabhāve tu nityakarma

samācāret | nityanaimityike kāmye kṛite kāle tu sapthalam || vrāṇmī muhūrte utthāya kṛitvā saucam samāhitah | snānam kuryyād ushah kāle tryāsārtham (?) aruṇodaye || prātaḥ-kūlatapam kuryyā nityanaimityikam vidu | rasmivantaṁ samālokyā upasthānam samācāret || kālātītam na kartaryam kartaryam kūlasamnyutaṁ | tasmāt sarvaprayatnena kāle karma samācāret ||, — von *saṁdhyā*, *snānam* etc., — Schluß von 1 und Anfang von 2 fehlen, — 2 3^b *çuddhācāmanayogaḥ*, — 3^b *bhṛtvā 'camanam etad dhi Viçvāmītrādibhiḥ smṛitaṁ*, — schließt: *caṁḍālajātisaṁsparçaṁ malinīkaraṇā-dikaṁ | sadyo harati sarvaṁ ca vidhānācāntamātrataḥ || iti Viçvāmītrasmṛitau çuṅgo nāma dvitīyo 'dhyāyah*, — 3 5^b *prāṇāyāmaavidhānam nāma; dehinām ca 'va sarve-shūm dehe dhyānam samantataḥ | tatrā 'pi dvipavarṇānām prāṇāyāmaṁ samam nyaset*, — 4 6^a *mārjanayogaḥ; pādāṁ pādāṁ kshipen mūrdhā (?) pratipraṇava-samnyutām (°tam pr. m.) | nīkshepe daṣṭapādāṁ tu atho yasya (?) kṣayāya ca ||*, — 5 8^a *saṁdhyāvāṇdanavelāyāṁ dadhyād yatra ya (! 1 aksh. fehlt) dvijah | sāyam prā-ta(h) samānam syā(n) madhyāhne tu pṛithak kriyā ||*, — 6 *om ity ekākṣaraṁ vrahma nyāsadhyānapurussaram | yathācakti japaṁ kuryā(t) saṁdhyāṇ gaura īritah (1 aksh. fehlt) ||*, — Schlußangabe für 6 und 7 fehlt, — 8 10^a *nānāprayogavidhānam*, — 9 10^b *upasthānam; athā 'taḥ saṁpravakṣhyāmi upasthānam vidhikramāt | rikḥā-khoktena (rikḥākho°) vidhinā jātavedasa ity ucam (?) || prātaḥkāle ca sāyāhne . .*, — 10 12^b *vaiçradevaprakaraṇam, devayajñādikam vakshye grīh(y)okta vidhinā tataḥ | ko(dra)vāṁ māsurāṁ māśhūṁ masurā(m)ç ca koludhajān || lavaṇam ca kaṭu dravyam vaiçradeve viśarjayet*, — schließt: *homaṁ kṛitrā prayatnena vaiçradevaṁ prakalpa-yet, iti Viçvāmītrasmṛitau vaiṅṇam nāma daçamo 'dhyāyah* (nichts weiter).

c. *Kapilasmṛiti*, in 1005 çloka, ohne *adhyāya*-Theilung, s. Ind. Studien 1, 467. West-Bühler l. c. p. 15, Ind. Streifen l. c. (? 44 *Kāpotās*).

çṛig. n. | Kapilasmṛitiḥ | vedanīmḍakānām | dūshanam | purā tu Çaunaka(h) çṛi-mīm bhāvanam katimikshavai (!) | bhūto 'tyaṁtaṁ Kalau bhūmyāṁ tishṭhed vipratvam ity asau || atyaṁtaṁ cīṁtayā 'vishtaḥ Kapilaṁ viśmūrupiṇam | avasāṁd āgataṁ çikṣhya(m) prahṛiṣṭu(h) satvaraṁ tadā || 2 || samuddhāyā (!) 'bhivādyai 'nam gāmadhyāṇ (!) muda kam (!) çivam | kalpayitvā nashṭaçramam paçcāt prāṇjalir avravīt || 3 || Kālu papāika-rahule dharmānuṣṭhānavarjite | katham ti (2 aksh. fehlen) vipratvam mūtale rava me, mahān! || 4 || sa(m)çayo 'tīva sumahān varṭtate, chīṁd(h)i tu vibho | iti tena kṛitapraçnaḥ Kapila(h) sa sanātanah || 5 || smayaṁ kṛitvā jagadbharttā sasmitaṁ vākyaṁ avravīt | tvaṁ mahān asi sarvajnaḥ sarvavedavidāṁ varaḥ || 6 || . . . parānnena mukhaṁ dagdhaṁ huṣṭau dagdhā pratigrahāt | parastrīcīṁtayā cittaṁ kutaçāya (!) Kālu yuge || 17 || tirohitas tatra vedaḥ svābhārāpmān apy ati (!) | kutarkai(r) vādito 'tyaṁtaṁ bhāṣhāgrāṇḍdhair (!) na rājate || 18 || bhāṣhāgrāṇḍhakutarkāṇām āgamānām pra-cāraṇāt | Vaiṣṇavānām Çāṁbhavānām puronnavānām (!) durātmanbhiḥ || 19 || prakalpi-tūnām çāstrānām usatām sadvirodhinām | pravāhulyād dharmamū (fol. 2^b)-mūlam vedas sāmṭaravā (!) bhavet || (Zahl fehlt) || evaṁ vede dharmamūle paraṁ çāmṭarava-

sthite | *Tathāgatamatam kecid anusmṛitya tadas-tataḥ* || 20 ||, — fol. 3^a *tata eke samuddiçya cai 'koddishṭavidhānataḥ* | *pratisamvatsara(m) çrāddham kuryād iti Manora matam* || 101 ||, — fol. 5^b *apākayogyā api tāḥ tatratyajanavākyataḥ* | *pitṛiṇām tṛiptaye 'tira tadbhojanarasūtule* || 201 ||, — fol. 8^a *aṃdhādayo viçeshena bhartturyās te niraṃ-çakāḥ* | *teshām upanayo prāpte vilakshanyam mahad bhavet* || 301 ||, — fol. 10^b *mahasyā 'mushyāyanasya gotraṃ prākṛitam prāpya yā 'gne svāhā* | *kulam anyad āviçād asmajjam amam kumāraṃ tejase pitā* || 398 ||, — hiernach ist der Text lückenhaft, anscheinend fehlen v. 403-9, — fol. 13^a *samavāye nirdhanānām sarva eva yathām-gataḥ* | *punaḥçe nirdhaneshv eshu dhaninastanyatanmanah* (!) || 501 ||, — fol. 15^b *sā dāmpatisamā nityam sarvavaṃdāramaiva* (!) *sā* | *tasyā syāt sarvavedoktanityakarmasu kevalam* || 601 ||, — fol. 17^b *aputraprārthanā pūrva datto 'yam yadi tatsutaḥ* | *çrīmān eva talā so 'yam samabhāge bhave(d) dhruvam* || 701 ||, — fol. 20^a *anye ma tanayo bhū-yaḥ bhūtule syu(r) jugupsitāḥ* | *asa(t)kulaprasūtānām kshe trajātisutā smṛitāḥ* || 801 ||, — fol. 22^b *karoti bhaktyā çūdro 'pi tatksanāt tena kāyataḥ* | *vishnulokam prayāty eva mahim-nā tasya kevalam* || 901 ||, — schließt (fol. 24^b): *u(ktā?) nūtiḥ punar api krūrakarmasu kevalam* | *vaṭagarbhādikam cā 'pi kāryyam eve 'ti nishkṛitau* || 1000 || *pravadaṃti mahāt-mānaḥ nadisvānādikāni ca* | *kṛi(ta?)pratinidhitvena kecid āhuç ca pāpīnām* || 1 || *anugrahāya saulabhya kāraya* (! = fehlt) *ca tādṛiçe* | *purshasūktam ca samakam çiravaṃ-kaḥ pakam tathā* || 2 || *raudravaishnavagāyatrīā* (!) *çākhā co 'panishat tu vā* | *ayam-(tryam-)vakam idam vishnum pāvakās tīrakā smṛitāḥ* || 3 || *sa(r)veshv api ca kṛityeshu Kapileve 'dam iritam* | *dharmuçāstraṃ mahāsāraṃ sarvalokopakārakam* || 4 || *para-bhaktya drījo nityam açramedhaphalaṃ bhavet* || 5 || (nichts weiter, gar keine Unterschrift).

d. *Lohitasmṛiti*, in 733 vv., ebenfalls ohne *adhyāya*-Theilung, s. Ind. Stud. 1, 246. 467. West-Bühler l. c. p. 15.

çṛig. n. | *vahubhāryasya jaupāsanaḥ dau viçeshah* | *Lohitasmṛiti* | *Lohitam sarvavedāntuta(t)trajnam nyāyavittamāḥ* | *sānyajñāna¹⁾ samjātasaṃçayā(h) sarvavastushu* | *smārtam karma vivāhagnau kurvīta pratyaham grīhī* || 2 || *ity atra vidyamāno 'gni-çabdo 'yam saṃçayāspadam* | *pradhānalājahomāgniḥ vivāhagnir iti smṛitah* || 3 || *so 'yam nityatvarihito dhāryatvarihito hiyato* (!) *mataḥ* | *vivāha vacanāgniçre* (!) *prakṛitena samāñjasah* || 4 || *tasyo 'ttaratra kāryyeshu vinijoguikaçinnyataḥ* | *pradhānamomāgnau* (!) *tatra punaçaṇsuya* (!) *ekakah* || 5 || *āvyaḥnau vā dvitīyāgnau tṛitīyādyanade 'pi vā* | *atha vā syāc caturthāgnau pañcamāgnau sacetasā* || 6 || *sarvatre vā viçeshena kurvīta pratyaham gra-hīt* (!) | *evam yunas tathā paçcāt kshatriyādyanaveshu* (?) *vā* || 7 || *kena dravyena bhūyaç ca katham mantraç ca ke punah* | *ity evam saṃçaye jāte niçcayam vacmi vodyatu* (!) || 8 ||, — fol. 3^a *evam satputra bhūyaç ca niçcayam vacmi cai 'kakam* | *dattaputrā-dattaputra sannidhāne pitṛikriyā* || 101 || *dattaputrenai 'va syāt karttaryā 'nyenai 'va hi* (!) | *jyeshṭhapatny eva sū patnī dharm(a)pa)t(n)y api sū parā* || 2 ||, — fol. 5^b *ta-*

¹⁾ ein *aksh.* fehlt hier (ob *satyāçijnāna*°?), außerdem aber ein ganzes Hemistich.

smād vā derutā proktā tanayau çāstraviçritau | narakottārakau sadyaṃ janmanai 'va na karmaṇā || 201 || ātmajaç cā 'pi dauhitrah samānau paitṛike 'niçam | kadācid adhikaç cā 'pi dauhitrus tanayād adhi || 202 ||, — fol. 8^a *piṭṛivargasamatvena vargaṃ mātāmaha-sya vai | mātṛivargena tulitaṃ tat patnūnāṃ trikaṃ tathā || 301 || ko vā supūṇḍo yajate ko vā bhrātā ca tatsamāḥ | tatsutaḥ tasya pautro vā kadācit tasya karmaṇi || 2 ||*, — fol. 10^b *somapravākādīmukhād utsarādīmukhena ca | samprāptam araçād daivāt samprāptam nyāyavartmanā || 401 || madhuparkādirūpeṇa samāgatam anūçvarāt | pañcā 'nyad akhilaṃ bhūyaḥ sa(d)dravyam iti tad viduḥ || 2 ||*, — fol. 12^b *nityaṃ bhuktikriyākāle yāṃ kāmcid yaṃ ca kaṃ ca vā | dṛiṣṭvā pṛiṣṭvā bhojanasyā 'bhyanyujnā tadanaṃtaram || 501 ||*, — fol. 15^a *açravyaṃ çrūryam ity etad ūdraṃ (!) tasya nirīkṣaṇaṃ | anuṣṭhānaṃ viçeṣeṇa yasyās sussāpya (!) kālutaḥ || 601 || iyaṃ raṃdā 'py araṃdai 'va jñātrī dharmmaparā satī | sarvajñāty api yā nyūnaṃ durvudhyā satataṃ kaliṃ || 2 ||*, — fol. 17^a *sarvāṃgarapa-naṃ kṛtvā ghoshayitrā pure svake | garddabhārohaṇenā 'tha rāshṭrād asmād visarjayet || 701 || sarveshv api ca kār్యyeshu cā 'tikrūreshu kevalaṃ | kṛiteshv api tathā tena tv akshato vrāhmaṇo vrajet || 2 || strīṇāṃ na hiṃsā rihitā cā 'tikrūreshu karmasu,* — schl.: *araçād era labhate nā 'tra kār্যyavicāraṇāt | iti 'daṃ ða (!) kathitaṃ çāstram Lohitena mahātmanā || 32 || hitāya sarvalokānāṃ sāram u(d)dhṛitya çāstrataḥ || 33 || sampūrṇaṃ* (nichts weiter).

1755. Ms. or. fol. 923.

Anfang von Mādhava's Comm. (*vivṛiti*) zu dem *vyavahāra*-Theil (*adhy. 13*?) von Parāçara's *smṛiti*; — s. Aufrecht Cat. 271^a, resp. seine Angaben über *adhy. 1–12* (herausgeg. im *Dharmashastras. 2*, 1–52; s. auch *Rāj. L. M. Not. 5*, 111. 112) und Mādhava's Comm. dazu *ibid. 263^b–271^a*.

35 foll. (13 Z., à 44 *aksh.*): »moderne Copie von einem Palmblatt-Mspt.« (Notiz auf Blatt 1); das Papier brüchig, gerippt; Randmarke auf 1^b, 2^b, 3^b links oben: *rya° mā°*; auf 1^a in *Teliṅga*-Schrift: *Varadarājīyaṃ vyavahāraṃ*.

çṛīg. n., vāgīçādyaḥ¹⁾ sunanasaḥ sarvārthānāṃ upakrame | yaṃ natrā kṛita-kṛityāḥ syus taṃ namāmi gajānanam || 1 || so 'haṃ prāpya vivekatīrthapadaṇḍam āmnā-yatīrthe paraṃ majjan sajjanatīrthasaṃganapūṇaḥ sadṛittatīrtham çrayan | labdhām ākulyaṃ prabhāvalaharīṃ çṛi Bhāratīrthato Vidyātīrtham upaçrayaṃ hṛidi bhaje çṛikaṇṭham ayaḥhataṃ || 1 (!) || satyaikavratapālako dviguṇadhīs tryarthī caturveditā pañcaskandhakṛiti śhaḍanvayadṛiḍhaḥ saptaṅgasarvaṃsahāḥ | aṣṭa-ryaktikalādhāro navanidhiḥ çuṣhyaddaçapratyaḥ smārtochṛāyadhuraṇḍharo vija-yatām²⁾ çṛi Bukkaṇa kṣmāpatīḥ || 2 (3 AB) || Iṇdrasyā 'ṇgiraso, Nalasya Sumatīḥ, Çuibyasya Medhātithī, Dhanmyo Dharmasutasya, Vainya³⁾nṛipateḥ Srājā⁴⁾, Nimer

¹⁾ die acht vv. der Einl. finden sich ganz identisch auch in der Einl. des Comm.'s zum *ācāra*-Theil; s. Aufrecht 264^b. 265^a (= A), die Ausgabe (= B) desselben von Candrakānta Tarkālaṃkāra in der Bibl. Ind. (1883), und Rājendra L. M. Bikaner Coll. p. 432 (= R).

²⁾ so auch A, °yate B.

³⁾ °nya B.

⁴⁾ Svauja AB.

Gautamih | pratyagdṛishṭir Aruṇḍhatisahacaro Rāmasya puṇyātmano yadvat tasya vibhor abhūt kulagurur maṇṭrī tathā Mādharavah || 3 (4 AB) || prajñā¹⁾mūlamahī virekasalilaiḥ siktā balopadhnikā²⁾ maṇṭraiḥ pallavitā viçālavṛtapā saṃdhyādibhiḥ shaḍguṇaiḥ | çaktyā korakitā yaçahsurabhitā siddhyā samudyatphalā saṃprāptā bhuri tāta³⁾-nītilatikā sarvottaram Mādharavam || 4 (5 AB) || Çrīmatī⁴⁾ janani yasya Sukīrtir Māyanah⁵⁾ pitā | Sāyaṇo loka⁵⁾nāthaç ca manobuddhī sahodarau || 5 (6 AB) || yasya Baudhāyanam sūtram çākhā yasya ca yājushī | Bhāradvājam kulam yasya sarvajnaḥ sa hi Mādharavah || 6 (7 AB) || sa Mādharavah sakalapurāṇasaṃhitā-pravarttakah smṛitisushamā⁶⁾parāçarah | Parāçarasṃṛitajuga 2^a d-īhitāptaye Parāçarasṃṛitivṛitau pravartate || 7 (8 AB) || ācāraprāyaçcette nirūpite⁷⁾, atha vyavahārah prastūyate || yady api riṇādānādīnām aṣṭādaçapadānām vyavahārānām madhye kam api vyavahāram Parāçaro na vyutpāditarān, tathā 'py ācārakāṃḍe caturṇām varṇānām krameṇā "cārān⁸⁾ bruvan kshatriyas tu prajā⁹⁾ ity asmin vacane kshatriyaviçeshasya rājna ācāra¹⁰⁾viçesham evam¹¹⁾ avocat: kṣhītiṃ dharmeṇa pālayed iti¹²⁾, tatra kṣhītpādanam nāma kṣhītyāçritāsu prajāsu çīṣṭānām duṣṭopadravaparihārah | etadārtha eva hi jagadīçvarasya Rāma-Kṛiṣṇādikshatriyāvatārah, tuc ca gītāsu (4, 7. 8) bhagavatā vispaṣṭam abhihitam: yadā-yadā hi dharmasya glānir bhavati Bhārata | abhyutthānam adharmasya tadā "tmānam sṛjāmy aham || paritrāṇāya . . yuge-yuga iti ||, yathā mahatām Rāvaṇādīnām çikṣhāyai Rāmādyavatāras tathā kṣhudrānām corādīnām çikṣhāyai rājāvatāra iti drasṭavyam, ata eva hi Manuḥ: arājake hi loka 'smin . . 2^b etac ca sarvam asmābhir ācārakāṃḍa eva rājadharmān vyācakṣhānaiḥ prapaṃcitam, Bṛihaspatis tu viçeshata riṇādānādīryavahāravācāram eva rājotpattiprayojanam abhipretya tadvicārakṣhamatvam upapādayitum imdrādyāt-makatvam rājna udājahāra: guṇadharmam ato rājnah kathayāmy anupīrvaçah | dhanika-rṇikasamādigdhai pratibhūlekhyasakṣhīnah | vicārayati yah samyak tasyo 'tpattim nibodhata || somāgnyarkūṇileṃdrānām vittāppatyor yamasya ca | tejomātrām samuddhṛitya rājno mūrtir hi nirmita || . . iti, loka hi rājā bhūpo nṛpa ity ete çabdā ekārthavācitvena prayujyamte, tatra rājāçabdo rūḍhah, bhūpanṛpaçabdanau yaugikau, — 6^b iti vyavahāraparīchedah samāptah, atha sabhā nirūpyate, tatra Bṛihaspatiḥ: . . — 10^b iti sabhānirūpaṇam, atha vyavahāradarçanavidhir nirūpyate, tatra Prajāpatiḥ: . . — 13^b it vyavodhiḥ, athā "sedhādividhiḥ kathyate, tatra Nāradaḥ: . . — 15^a ity āsedhādividhiḥ, atha darçanopakramah, atha Manuḥ: . . — 17^a iti darçanopakramo nirūpitaḥ, atha catuṣpād vyavahārah prastūyate, pratijno 'ttaram pramāṇam nirṇayaç

1) prajā B. 2) °ghrikā B (°paṃghrikā var. l.); lies mit A: °ghnikā. 3) bhāti AB.

4) zu v. 6. 7 s. noch Burnell Vorrede zum *Viṇçabrahmaṇa* (= V) p. ix (1873).

5) Sukīrtiḥ Sāyanah R. 6) bhoga° ABRV. 6) so auch B, wo resp.: mukhamā var. l. und A liest só. 7) ryākhyāte ācā°tte A 271^a. 8) krameṇa cā "cārān A.

9) prajāç cai 'va kṣhītiṃ dharmeṇa pālayed A.

10) rājācāra A.

11) fehlt A.

12) bis hierher A.

ce'ti catvāraḥ pādāḥ, tatra pratijñāṁ saṁgrihṇāti Yājñavalkyaḥ; — 20^a iti pratijñāpādo nirūpitah, atho 'ttarapādo nirūpyate, taṁ ca Yājñavalkyaḥ saṁgrihṇāti, — 25^b ity uttarapādah, atha kriyāpādah, taṁ ca 'ha Yājñavalkyaḥ, — 27^a iti kriyābheda nirūpitāḥ, atha sākshinirūpaṇaṁ, — 31^a sākshyanuṣṇānam āha Manuḥ; — 32^a kṛtasākshiṇa āha Nāradaḥ, — 34^a iti sākshiprakaraṇaṁ, sākshinirūpaṇo-pasaṁhārapuraṁ likhitanirūpaṇaṁ karoti Bṛihaspatiḥ, — 34^b jñātaṁ maye 'ti likhitaṁ saṁdhirāgrahalekhakair | evaṁvidhaṁ rājakṛitaṁ (r mit i) sāsanaṁ samudāhṛitaṁ || deçādikaṁ yasya rājā likhiteṇa prayachati | sevācaryādīnā tushṭaḥ prasāda-likhitaṁ tu tat ||, — 35^a Zeile 8 bricht ab: Vyāso 'pi: samā-māsa-tadardhā-ha-nṛpa-nāmopalakṣitaṁ | pratigrahātṛjātyādi sagotrābrahmacārikaṁ || sthānavaiçyānpūrvvaṁ ca deçaṁ grāmam upāgataṁ | —

1756. Ms. or. fol. 499.

Das *vṛihat-Parāçaram dharmaçāstram*, in 12 *adhyāya*; herausgegeben von Jibānanda Vidyāsāgara in seinem *Dharmashastrasamgraha* II, 53—309 (Calc. 1876 = C), s. Ind. Streifen 3, 511; s. noch *Rāj. L. Not.* 7, 67-72 (= R). Jolly in der Z. D. Morg. Ges. 31, 129 fg. (1877) und Hist. p. 53.

72 foll. (28 Z., à 26-28 *aksh.*); ohne Datum; modern; incorrect; die Blätter in europäischer Weise neben einander liegend; dieselbe Hand wie in 1752.

1 (62) 2^a (C p. 53—58): *vyaktāvyaktādyadevāya vedhase 'namtaredhase | namaskṛitya¹⁾ pravakshyāmi dharmmān Pārāçaroditān || athā 'to Himaçailāgre Dera-dāruvanāçrame²⁾ | Vyāsām ekāṁtam³⁾ āśīnaṁ dvijāḥ pṛichānti dhārmnikāḥ⁴⁾ || mānu-shānām hitaṁ dharmmaṁ varttamāne Kalau yuge | varṇānām āçramāṇām ca kṛṇcit sādharmaṇaṁ vada⁵⁾ || 3 || yuge-yuge ca⁶⁾ ye proktā dharmma Manvādibhir mune | çak-yaṁte nai 'va⁷⁾ te karttuṁ varṇair āçramavāsibhiḥ || 4 || sa pṛiṣṭo⁸⁾ munibhir Vyāso munibhiḥ parivāritaḥ⁹⁾ | prashṭuṁ jagāna pitarāṁ dharmmān Pārāçaraṁ tataḥ ||, — schl.: Çaktisūnor anuñātāḥ sutapāḥ Suvratas tv idaṁ | caturṇām āçramāṇām ca hitaṁ çāstram athā 'vratit || 62 || iti vṛihat Pārāçare dharmmaçāstre Vyāsaprasaṁsā-çāstrasamgraho(d)deçakathanāṁ nāma prathamā 'dhyāyah; — 2 (361)¹⁰⁾ 11^a: japanir-*

1) °tejase namaskṛitvā C, °vedhase namaskṛitya R. 2) vanālaye Par. 1, 1 (wo v. 2. 3 als 1. 2). 3) ekāgram C Par. 1, 1. 4) ṛishayaḥ prashṭuṁ āgatāḥ C, aprichannam ṛishayaḥ parā Par. 1, 1. 5) çaucācāraṁ yathāvac ca vada Satyavatisuta Par. 1, 2.

6) yuge yugesu C. 7) vākyaṁte nai 'va C. 8) samprishṭo R. 9) °veshṭitaḥ C.

10) in den Pagina-Ueberschriften und den Abtheilungs-Unterschriften in C ist hier einige Unklarheit; der Schluß des *adhy. 2* ist nicht angegeben, und fehlt somit auch der Anfang des *adhy. 3*; beide zusammen reichen resp. daselbst nur von p. 58-77, und entsprechen nur den ersten 218 vv. des hiesigen zweiten *adhyāya*, nach deren Schluß allerdings auch hier die Unterschrift steht: *iti vṛihat-Parāçare dhaçāstre Suvrataproktāyām dharmasaṁhītāyām shaṭ-karmāṇi snānavidhiḥ || 2 ||*; aber die Verszählung geht hier ruhig weiter, und was in C als 4, 1 erscheint, ist hier als 2, 219 gezählt (*japasyā 'taḥ pravakshyāmi vidhiṁ Pārāçaro-*

ñayah; Parâçaramataṁ pṇyam pavitraṁ pāpānāçanam | cīñtitam vrāhmaṇārthāya dharmmasaṁsthāpāyā ca || — 6^a Sanakaç ca Sanamdaç ca tṛitīyaç ca Sanātanaḥ || 163 ||, Āsurīḥ Kapilaç ca 'va Voḍhaḥ Pañcaçikhaṁ tathā |, — schl.: tasyo 'ddeçā mayā ratsa vidher jāpaç ca pāvanuḥ | devārcanamvidhānam ca saṁpravakshyāmy atah param || 61 || iti vṛi°çare dh°stre japanirñayo nūma dr. 'dhy.; — 3 (116) 13^b: devārcanam pravakshyāmi yad uktam ṛishibhiḥ purā | vaidikaṁ eva tan mantrair yasya yaṁs tasya tair iti || 1 ||, — schl.: kapilākshīrapānena vrāhmaṇogamanena ca vedāksharavicāreṇa Çūdraç cāṁdālātām vrajet || 16 || iti vṛi°çare Surrataprañātāyām dharmmasaṁhitāyām tṛitīyo 'dhy.; — es folgt aber nun noch ein zweiter dritter adhy.¹⁾ (188) 18^a: atah param grīhasthasya karmācāraṁ Kalau yuge | dharmmasādhāraṇam sūkshāc cāturvārṇakramāgataṁ || 1 ||, — schl.: śatṭkarmabhiḥ kṛishi(h)-proktā dvijānām grīhamedhinām | grīhaṁ ca grīhiṇām āhus tadṛibhājyam (°vivāham C) otho 'cyate || (1)88 || iti vṛi°çare dh°stre Surr. dh. kṛishikarmasītāyaç o(jno C) pavarṇano nūma tṛitīyo 'dhy.; — 4 (369) 27^a (C 117—149): svayaṁ ca vāhitaiḥ (vāhayet C) kshetrui(r) dhānyaṁ ca svayam-arjitaiḥ | kuryyād virāhayogādi pañca yañnāñ ca nityaçaḥ || 1 ||, — schl.: yatena dharmmo grīhamedhivipraiç cittaena(priteṇa C) rūcā vapushā ca kāryyaḥ | āyuh prajāḥ çrīr bhuv pūjitatvaṁ | tasmāl labheta (labhante C) divi derabhogān || (3)69 || iti vṛi°çare dh°stre Surrataproktāyām saṁhitāyām c. 'dhy.; — 5 (390) 36^b (C 149—183): çrāddhaṁ vṛiddhābha(candrāru C) cāmdre bha-chāyā-grahaṇasaṁkrame | vyatīpāta riyu(va)tkṛishṇapakshapādi(ta C) lalishu (°bdhishu C) || 1 ||, — schl.: uktah çrāddhavidhis tv esha varṇānām pīṭṛitṛiptikrit | evaṁ dāsyati yah çrāddhaṁ sarvān varān sa cā 'psyati || (3)90 || iti vṛi°çare dh°stre (çrāddha)vidhir nūma p. 'dhy.; — 6 (323) 44^b (C 183—211): atha 'taḥ saṁpravakshyāmi çuddhiḥ Pârâçaroditām | sūtake vā 'py usauce vā yathāvat taṁ nivodhata || 1 ||, — schl.: uktā mayā nishkṛitayaḥ samāsāt saṁçuddhaye varṇacatusṭayasya | vratāni tāsu rihitāni (yāni C) vakshyāmy atas tāni nivodhate 'ti || (3)23 || iti vṛi°çare dh°stre Surrataprañātāyām (dh° fehlt) prāyaçcittamirñayaḥ sh. 'dhy.; — 7 (42) 45^b (C 212—215): vratāny atah pravakshyāmi hy aīdevādi (aīnda° C) krameṇa tu | pāpakshaya(h) kṛitair yaḥ syād dhar-

ditam); dem adhy. 4 in C entspricht resp. hier 2, 219-52, nach deren Schluss es jedoch auch hier wenigstens heisst: *iti vṛihat-Parâçare dha°stre śatṭkarmaṇi va(!)svarūpavarṇanam*; der fünfte adhy. in C (p. 81-95) entspricht dem, was hier als 2, 253 (*gāyatryāḥ saṁpravakshyāmi devārshāṇi krameṇa tat*) -368 und als 3, 1 (C p. 91) -44 aufgeführt wird, nach deren Schluss es resp. auch hier heisst: *iti vṛihat-Pârâçare çâstra śatṭkarmaṇi devapūjā-vidhiḥ*. Hiernach aber beginnt in C p. 95, der Pagina-Ueberschrift zufolge, der zweite adhy. nochmals; und es entspricht dem Rest desselben (p. 95-101) hier 3, 45-116; dabei wird resp., und zwar in C sowohl wie hier, noch dazwischen, nach 3, 102 nämlich, eine Unterabtheilung gemacht: *iti vṛihat-Pā° dh°stre śatṭkarmaṇi ātithyavidhiḥ*.

¹⁾ in C ist derselbe auch als solcher bezeichnet (p. 101-17); es ist somit re vera alles Bisherige vom Schluss des adhy. I ab wohl nur als zweiter adhy., resp. als die verschiedenen Unterabtheilungen desselben, anzusehen.

mārthan ca mahodayam || 1 ||, — schl.: *vadamti dānam munayah pradhānam* || 41 (in C zu 42 gezogen) || *Kalau yuge nā nyad ihā 'sti kiñcid* (t | C) *riçodhanam svargamahā 'pi* (? *svaram ihā 'pi* C) *pijyam | vadamti tasmād atha dānadharmmān* || 42 || *iti vri°çare dh°stre prāyaçcittavratānirṇayo n. s. 'dhy.*; — 8 (378) 54^b (C 215—47): *dānāni vidhinā sūddham jagau yāni Parāçarah | Vyāsasya tāni vakshyāmi, çriṇyatām, dvijasattamāh!* || 1 ||, — schl.: *uktāni sarvadānāni hī 'shṭam pūrttam* (°nām *ishtāp°* C) *ca sattama* (°māh C) | *atah param pravakshyante gaṇeçādikaçāmtayah* || (3)78 || *iti vri°çare dh°stre dānadharmmeshu pūrttinirṇayo n. a. 'dhy.*; — 9 (342) 63^b (C 247—76): *çāmtinām ātha sarvāsām grīhaçānti(h) parā smṛitā | grīhedyo* (°bhyo C) *'pi gaṇe(ç)s tu tasya çāmtim atho 'cyate* || 1 ||, — schl.: *bhavamti putrā(h) çubhasam-tatikshamāc ciraṇyusho rājyahitā dharitryām | sukīrttimanṭo jayino 'pi rājye pratāpa-ramto ravidamdratulyāh* || (3)42 || *iti vri°çare dh°stre çāmtināma 'dhyāyo navamah*, — 10 (146) 67^a (C 277—89): *athā 'to nṛipate(r) dharmmam vakshyāmi hitakāmyajā | Parāçaroditam viprā vakshyāmānam nivodhata* || 1 ||, — schl.: *vanasthabhikshu-dharmmān vai yān aravāt Parāçarah | tathāvad abhidhāyau 'tān vakshyāmy āçramabhedakān* || (1)46 || *iti vri°çare dh°stre vānaprasthayatināmā 'dhy. d.*, — 11 (28) 68^a (C 289—92): *atah param pravakshyāmi bhedaṁ ātrasaṁam(āçramasaṁ C)bhavam | vrahmacaryyādikānām ca yāthā* (°kānām *tu tathā* C) *tathyam nivodhata* || 1 ||, — schl.: *caturṇān¹⁾ āçramānām tu bhedaṁ ukt(r)ā Parāçarah | athā 'vraṇid vijo(?)yogam çṛiṇudhvam pāpanāçanam* || 28 || *iti vri°çare dh°stre vānaprasthayatyāçramabheda ekādaço 'dhy.*; — 12^a (98) 70^b (C 242—300): *mumukshato* (°ro C) *virashvante* (°to *pr. m.*, °*jyānto* C) *dehād-dehād ito yathā | çarārajnās tathā prāhuḥ param vrahma layam gamāh* (*gatah* C) || 1 ||, — schl.: *uddeçatah kiñcid avādi vidvaḥ* (*uddeçabhaktim vidhinā* °*dividvan!* C) *dhyānam vidheye* (°*yam* C) *dhvanipūrvvakasya* (°*kam* *ca* C) | *sarvam vidhānam vidhivac ca samyak vaktum* (*yas tu* C) *samartho vidhīr eva cā 'sya* || 98 || *iti vri°çare dh°stre dhyānavidhiyogābhyāsaḥ*, — 12^b (98) 72^b (C 301—9): *athā 'nyat sampravakshyāmi vidhānam dhyānakarmmaṇaḥ* (°*nām* C) | *nānāmatoditam kāryyam paramvrahmāptikārakam* || 1 ||, — schl.: *ya idam çṛiṇuyād viprah çrāvayet pāṭhayed iti* (*api* C) | *sa pta* (*pra* C, *tu* R) *dhvastasaṁstaino(nā* CR) *vrahmalokam avāp-nuyāt²⁾* || 98 || *iti vri°çare dh°stre Suvra°yām samph. dv. 'dhy.*, *samāpto 'yam vṛihat-Parāçarasmṛitih* ||

1757. Ms. or. fol. 497.

Die *Prajāpatismṛiti*, in 198 çloka, über çṛāddha-Ritual: s. Ind. Stud. 1, 22. 233. 234. 467, West-Bühler Digest I, xv, Ind. Streifen 3, 513 (38), Jolly in Z. D. M. G. 31, 130 und Hist. p. 54. 58. Rice Mysore Mss. Nro. 1906 (1884).

5 foll. (28 Z., à 28 aksh.): modern, bläuliches Papier: vom Schreiber von 1752.

¹⁾ dieser Vers fehlt in C, wo auch sonstige Differenzen.

²⁾ in C folgt noch ein Vers, der den Umfang auf 3300 vv. angiebt.

çrī kṛishṇāya namaḥ | çrāddhakalpaḥ |

pitṛivākyārthakārī ca Ruciḥ (1 aksh. fehlt, ob: Pra) mlocayā saha | namasyo `rāca deveçam vrahmāṇaḥ jagataḥ patim || 1 || vrahman vidhe viraṇce `ti dhātāḥ çambho prajāpate | tvatprasādād imāṇ kanyāṇ jagrāha pitṛivākyataḥ || 2 || anayā saha tirtheshu mayā çrāddhāṇy anekaçaḥ | kṛitāni pitṛitushṭiyartham dhanārtham putrakāmyayā || 3 || vrahma uvāca | pitaras tava tushṭā vai Ruceḥ çṛiṇ mahāmate | mālinyāṇ Raucya-nāmā vai tva(t)taḥ putro bhavishyati || 11 ||, — || 36 || çrāddhakalpaṇ || karṭri-lakshaṇam | satyaçuddhacetaḥ yaḥ (1 aksh. fehlt) satyavrataparāyaṇaḥ | nityaṇ dharmmarutaḥ çāntaḥ saṁbhinnālōpavarjitāḥ || 37 ||, — (|| 54 ||) iti çrāddhapradeçanirūpaṇam | atha pākakartā, — || 61 || atha nimantravidhiḥ, — || 90 || iti vrāhmaṇa-lakshaṇam, — || 118 || pātranirdeçaḥ kṛitaḥ | atha bhakshyābhaksh(y)asya dravyasya nirūpaṇam āha, — schließt: pārvaṇāni mayo `ktāni viparītāni tāni te | Atharvaṇāḥ svaparyāṇti tudredoktamatam yathā || 94 || atithiṇ çrāddharakshārtham mate (?) vishṇusvarūpiṇam | niveçayed vishṇusamam vrāhmaṇam vedapāragam || 95 || kavyarālādayo ye `mī vidyaṇte yaç (!) ca pīrvajāḥ | sarveshām eva varṇānām çrāddhe tṛipyāṇti devatāḥ || 96 || sākshād vishṇur dharmmarāja(h) çrāddhe (1 aksh. fehlt) d eva kathyate | viçe devā pitṛā tithi(?) sarvaṇ vishṇur iti sphuṭam || 97 || pīrvajāḥ tushṭim āyāṇti sarvaṇ datā (!) bhoktā na saṁçayaḥ || 98 || iti prajāpatismṛiti(h) samāptā ||

1758. Ms. or. fol. 921.

Die Vishṇudharmās, oder vielmehr das Vishṇudharmottaram (so bei 61 und am Schlufs), in 100 adhyāya (102 in der am Schlufs befindlichen Aufzählung der Capp., = S).

160 foll. (10 Z., à 45 aksh.); — idaṇ pustakaṇ Vaṇçīdharapaṇ bhāṭṭasya (so etwa sec. m.: was pr. m. dastand, ist unlesbar), saṁvat 1818 samai nāma vaicāsha su di caturthivāra vṛihaspatī (unsicher) ke pustakaṇ saṁpīrṇam; ohne Verszählung (aufser bei 1, 27—3, 14 sec. m.) und von 10 an ohne Capitelzählung; incorrect, hie und da Lücke gelassen; auf 156^a einige Zeilen durchgestrichen: 157 nur halb da.

1 (67) 3^b: om namo bhagavate vāsudevāya | nārāyaṇam namaskṛitya naraṇ cai `va narottamam | devīṇ sarasvatīṇ cai `va tato jayam udīrayet¹⁾ || Dvaipāyaṇaushī(h)apūṇanissṛitam aprameyam puṇyam paritram atha pāpaharam çubham ca | yo Bhāratam samadhigachati vācyamānam kin tasya pushkarajalair abhishecanaena || kṛitābhishekam tanayaṇ rājnaḥ Pārīkshitasya ha | drasṭum abhyāyayṇ prītyā Çaunakādyā maharshayaḥ || tān āgatā(n)t sa rājārshih pādyaṛghyādibhir arcitān | sukhopavishṭān viçrāntān kṛitasampraçnasatkathān || tat kathābhiḥ kṛitāhlādaḥ praṇipatya kṛitāñjalih | Ça-

¹⁾ s. Eingang des MBhārata; 1758 hätte eben auch bei den Purāṇa aufgeführt werden können, wird resp. só, als Purāṇa, bezeichnet bei Rāj. L. M. Notices 2, 16 (die daselbst daraus angeführte: Lomaça-Mālācatisaṁvāde dharmaghaṭavratākathā findet sich, zum Wenigsten in dieser Form, hier nicht vor). 7, 65-67.

*tānīko 'tha papracha nārāyaṇakathāṃ parāṃ || rājo 'rāca: yam ācṛitya jagannātham
mama pūrvapitāmuhāḥ | vipakshāpahṛitam rājgam avāpuḥ purushottamāḥ || Drauṇi-
brahmāstranirdagdho mama yena pitāmuhāḥ | Parīkṣhit prāṇasaṃyogam devadevena
lambhitāḥ || tasya derasya mahātmyam ṣrutam subahuḥ mayā | . . . so 'ham ichāmi
derasya tasya sarvātmanāḥ prabhoh | ṣrutam ārādhanam yena nistareyam bhavār-
ṇavam ||, — 2^a . . || 27 (sec. m.) || tasya tad vacanam ṣrutvā bhaktim udehato Hareḥ |
paritosham param jagmu 2^b r munayah sarva eva te | sarve ca te munīreshthā
Bhṛiguṣreshtham ca (auṇakam | yathārtham bhagavann asmai kathyatām ity acoda-
yam || 29 (sec. m.) ||, — 3^b . . || 67 || iti vishṇudharmeshu (so auch im Folgenden
stets, °rmottare nur bei 61) kriyāyogapravṛtṭiḥ prathamo 'dhyāyah ||*

2 (85) 7^a: *acyutā-ṇbarīśhasaṃvādaḥ; Çaunaka urāca: ṣrūyutāṃ Kuruçār-
dīla saṃvādo 'yam anuttamaḥ | Anvarishasya rājursheḥ saha deveṇa cakṛiṇā || 1 ||, —
3 8^a: ÇukraPrahlādasaṃvādaḥ; Çau° u°: rājyasthas tu mahāpālāḥ prapīpatya purohi-
tam | Vasishṭham paripapṛacha vishṇor ārādhanam prati ||, — 4 11^a: sugatī(ta S)-
dvādaçī: Prahlāda u°: upavāsai(r) hṛishīkeṣu katham tushyati Bhārgava | parihārāms
tathā "cakshva ye kṛityāç co 'parvāsīnām ||, — 5 12^a: yāmyakleṣa(vi S)muktīḥ; Pulastya u°:
pañcadaçyām ca çuklasya phālgunasyai 'va sattama | pāshamḍapatitāṅç cai 'va tathai
'rā 'ntyārasūyīnāḥ || nāstikāṃ bhinnavṛtṭiṇāṃ ca pāpīnāṃ cā 'py anālapan | Nārāyaṇe
gatamanāḥ puruṣo nīryateṇdriyah ||, — 6 13^a: ekabhaktavidhiḥ; Dālbhya u°: upa-
vāsavratāni 'ha Keçavārādhanam prati | mamā "cakshva mahābhāga . . || Pulastya
urāca:, — 7 14^a: varshāmāsavratam: Pulastya u°: ṣṛṇu Dālbhya param kāmyam
vr. saṃtatidam nṛṇām |, — 8 15^a: kulāvṛpti(lādhi S)dvādaçīvr.: Pulastya u°, —
9 15^b: vijayādvādaçīvr.: Pulastya u°, — 10¹) ib.: Jayantyashṭamī²), — 11 ib.: ati-
vijayai(ajita-e° S)kūdaçīvr.: Pul. u., — 12 16^a: uttarāyaṇavr.: Pul. u., — 13 17^a: vishṇu-
vratavidhiḥ; Pul. u., — 14 17^b: (saṃ S)prāptīdvādaçī: Yājñavalkya u., — 15 18^a:
govīṇḍadvādaçī: Yājñavalkya u°, — 16 18^b: akhaṇḍadvādaçī: Maitreyī u°, — 17 19^b:
pañparkṣaḥkādaçī: Pulastya u°, — 18 20^b: padadvayavratam: Pul. u°, — 19 21^b:
manorathadvādaçī: Pul. u°, — 20 22^a: açoka-pūrṇamāsī: Pul. u°, — 21 22^b: suka-
latraprāptīvratam; Dālbhya u°, — 22 24^a: strīdharmāḥ; devadeva u°, — 23 25^b: narakā-
dhyāyah (nārasrarūpaṃ S); Dālbhya u°, — 24 26^b: naraka(sukṛiti S)dvādaçī: Dā° u°,
— 25 27^b: pāshamḍalāpaprayāçcittam; Dā° u°, — 26 28^b: māsarkṣapūjā; Dā° u.,*

1) fortab ohne Angabe der Capitelzahl.

2) leider nur wenige Verse: *Pulastya u° rohiṇyām ca yadā kṛishṇapakshe 'shṭa-
myām devjottama | Jayamīti nāma sā proktā sarvāpāhorā tithiḥ || yad vātye yac ca kaumāre
yauvane vārdhike ca yat | saptajanmakṛitam pāpam svalpam vā yadi vā vahu | tat kṣālayati
Govīṇḍam tasyām abhyarcya bhaktitāḥ || homajapyādīdānānām phalam ca çatasāṃmitam | saṃ-
prāpnoti na saṃdeho yac cā 'nyat manase 'chati || upavāsāç ca tatro 'kto mahāpātakanāçanaḥ
iti vishṇudharmeshu Jayamtyashṭamīvratam; s. meine Abhandlung über die Kṛishṇajanmāshṭamī
p. 222. 228. 268.*

— 27 32^a: *surva(tatsāstra! S)rādhāpraçamanam*: Pul. u°, — 28 33^a: *nakshatra-purushavratam*; Dā° u., — 29 35^a: *anantavar.*: Dā° u°, — 30 36: *devagrīhalepana-praçaṁsā*; Dā° u., — 31 39^a: *dīpadānavādhīḥ* (°napraç° S): Pulastya u°, — 32 39^b: *devadvijādi(devādīstuti S)praç.*: Dā° u., — 33 40^a: *tiladvālaçī*: Dā° u., — 34 42^b: *arjunastavaḥ*; Dā° u., — 35 43^b: *pañcapañcāçannāmāni*¹⁾; Pul. u., — 36 45^a: *Virabhadragītāsu* (fehlt S) *sukṛitadvādaçīprabhāvaḥ*; Dā. u., — 37 48^b: *açvina-Purauvara(açvina-Purūrava S)samvādah*; Dā° u., — 38 51^a: *maṅgalyastavaḥ*; Dā° u°, — 39 53^a: *brahmākhyānakam*; Dā° u., — 40 53^b: *açinyāçayamaṁ dvitīyam*; Dā° u., — 41 54^a: *samsārahetumukṭi(y)ākhyānakam*; Dā° u., — 42 54^b: *Pulastya-Dālbhyasamvādah*; Çukra u°, — 43 55^b: *Yudhishṭhīrapraçaṇah*; Çannaka u°, — 44 56^b: *yānyākhyānam* (sūmyapathā° S): Çau° u., — 45 57^b: *godānam* (micradānam S); bhagavān u., — 46 58^a: *niyannaphalāni*; bhagavān u., — 47^{a2)} 58^b: *dānaphalāni*; bhagavān u°, — 47^b 58^b: *vṛthā(sha S)dānāni*; Yudhishṭhīra u°. — 48 59^b: *vīpravādhāphalam*; Yudhishṭhīra u°, — 49 61^a: *vīpramāhātmyam*; bhagavān u°, — 50 61^b: *dānapraçaṁsā*; bhag. u., — 51 62^a: *tapahpr.*; bhag. u., — 52 63^b: *uparāsapr.*; bhag. u., — 53 64^b: *varṇānaya(nyatva S)prāptiḥ*; bhag. u., — 54 65^a: *suvarṇadānam*; bhag. u., — 55 66^b: *gopradānam*; bhag. u., — 56 67^b: *bhūmidānaphalam*; bhag. u., —

1) pp. *kshetranāmāni* S; *sarvagaḥ sarvabhūto 'ham na hi kiṁcin mayā cinā | carācare jagaty asmiṁ vidyate Kurusattama || 9 tathā 'pi yesu sthāneshu ciptaniyo 'ham Arjuna | stotaryo nāmabhīr yais tu çrūyatām tad vadāni te || 10 Pushkare 1 puṇḍarikākshaṁ Gayāyām 2 ca gadādharaṁ | Lohadamaṇḍe 3 tathā vishṇuṁ stuvāms tarati dushkṛitam || 11 rāgharaṁ Citrakūṭe 4 tu Prabhāse 5 dāityasūdanam | Vṛṇḍācane 6 ca goçimḍam mā(ṇ) stuvan puṇyabhāg bhavet || 12 jayam Jayantīyām 7 tadvac ca jayanṭam Hāstināpure 8 | vārāham Kardamāle 9 tu Kāsmīre 10 cakrapāṇinam || 13 janāndanam ca Kurjāmre 11 Mathurāyām 12 ca keçavam | Kubjake 13 çrīdharam tadvac Gaṁgādēvāre 14 surotṭamam || 14 Çālagrāme 15 mahājogin harim Gorurddhanūcale 16 | Pīṇḍārake 17 caturbāhuṁ Çāṁkhoddhāre 18 ca çāṁkhinam || 15 vāmunaṁ ca Kurukshetre 19 Yamunāyām 20 trivikramam | viçveçvaram tathā Çoṇe 21 kapilam Pūrcasāgare 22 || 16 çvetadvīpapatim cā 'pi Gaṁgāsāgarasaṁgame 23 | bhūdharam Devikānadyām 24 Prayāge 25 cāi'va mūdharam || 17 naranārāyaṇākhyam ca tathā Badurikāçrame 26 | samudre dakṣiṇe 27 stavyam padmanābhe 'ti Phālguna || 18 Dēvārakāyām 23 tathā kṛishṇam stuvāms tarati durgatim | rāmanāma Mahēndrādṛau 29 hṛishikeçam tathā 'rbude 30 || 19 Açratīrthe 31 hayagrīvam viçvarūpam Himācale 32 | nṛisīḥam Kṛitasauce 33 va Vipāçāyām 34 dvījapriyam || 20 Naīmīshe 35 yajñapurusham Jambūmārge 36 tathā 'cyutam | anantam Sai(ṇ)dhavāraṇye 37 Damḍake 38 çārṇgadharīnam || 21 Utpalāvarttake 39 çaurim Narmadāyām 40 çriyaḥ patim | dāmodaram Raivatake 41 Namdāyām 42 jaluçāyīnam || 22 sarvayogeçvaram cāi'va Siṁdhusāgarasaṁgame 43 | Sahyādṛau 41 devadeveçam vaikunṭham Māgadhē cane 45 || 23 sarvapāpaharam Vīṇḍhye 46 Kurushu 47 purushottamam | hṛidaye 48 (! hier hören die geographischen Namen auf!) cā 'pi Kaumṭeya paramātmānam ātmanam || 24 vaṭe-vaṭe 49 vaiçravanam catcare-catcare 50 çivam | parvate-parvate 51 rāmam sarvatra 52 madhusūdanam || 25 naram bhūmau 53 tathā cyomni 54 Kaumṭeya Garudadhvajam | vāsudevam ca sarvatra (zum zweiten Mal!) 55 saṁsmara jyotiṣhām patim || 26 arcyaṇaṁ praṇamam stutvam (°man stuvan) saṁsmaram ca Dhananjaya | eteshv etūni nāmāni naraiḥ pāpaiḥ pramucyate || 27 . . .*

2) fehlt in S.

57 68^b: *saṃgrāmapraçaṇsā*; *bhag. u.*, — 58 69^b: *māṇsararjanam* (*amāṇsabhakshaṇam* S); *bhag. u.*, — 59 71^a: *daṇḍanītiḥ*; *Çaunaka u.*, — 60 74^a: *camḍālaYudhishṭhira-saṃvādaḥ* (*Y.c.praçaṇasaṃvādaḥ* S); *Çau° u.*, — 61 75^a: *Janakagitā*; *Çau° u.*, — 62 78^b: *janmarahasyam*; *Çatānīka u°*, — 63 81^b: *gajēṇḍramokshaṇam*; *Çat. u.*, — 64 83^b: *anumṣṛitiḥ*; *Çat. u.*, — 65 84^b: *paṃjarastavaḥ* (*vishṇupaṃjarah* S); *Çat. u.*, — 66 88^a: *sārasratastavaḥ*; *Çaunaka u.*, — 67 88^b: *vishṇuvashṭakam*; *Çatānīka u.*, — 68 92^b: *vasv-asurasamvādaḥ*; *Çat. u.*, — 69 94^b: *bhaktivarṇanam*; *Çat. u.*, — 70 96^a: *Vāsudevaçrī-saṃvādaḥ* (*vishṇuçrī°* S); *Çaunaka u.*, — 71 97^b: *aditīstavaḥ*; *Çatānīka u°*, — 72 101^a: *vāmanastavaḥ*; *Çaunaka u.*, — 73 104^a: *Valivamcanam*; *Çaun. u.*, — 74 107^a: *cakra-stavaḥ*; *Çaun. u.*, — 75 111^b: *utkrāṇṭisamarṇam*; *Çaun. u.*, — 76 113^a: *vairasvatagāthā*; *Balir u.*, — 77 115^a: *pushpādīvibhāgaḥ*; *Prahlāda u.*, — 78 118^a: *Māṇdhātārājya-prāptihetuh*; *Prahl. u.*, — 79 119^a: *tri*(fehlt S)*vīkramavratam*; *Prahl. u.*, — 80 120^a: *padatrayam* (*Yarratam* S); *Vaçishṭa u.*, — 81 120^b: *gopradānavidhīḥ*; *rājo 'vāca*, — 82 121^a: *tiladhenuvidhīḥ*; *Vaçishṭa u.*, — 83 121^b: *ghṛitadh.*; *Vaç. u.*, — 84. 85 124^b: *jaladhenuḥ*¹⁾ und *yunggalagāthā*¹⁾; *Vaç. u.*, — 86 126^b: *çuddhivratam*; *Vaç. u.*, — 87 128^b: *Devikīvratam*; *Gauramukha u.*, — 88 129^b: *PrahlādaBāhisamvādaḥ*; *Vaçishṭ(h)a u.*, — 89 131^b: *pāpapraṇāṣa*(*praçama°* S)*nastavaḥ*; *Çatānīka u.*, — 90 132^a: *dṛitiya(ni)* *pāpa-praṇāṣanam*; *Çaunaka u.*, — 91. 92²⁾ 137^b: *kshatrabaṇḍhopākhyānam* und *kāruṇya-stavaḥ*; *Çatānīka u.*, — 93 138^b: *paramapadākhyānam*; *Çat. u.*, — 94 139^b: *vrahmā-dīryamjakaḥ* (*°mābhi°* S); *Çat. u.*, — 95 140^b: *pāpakshayaḥ* (*karmaksh°* S); *Çat. u.*, — 96 142^a: *yogapraçaṇsā*; *Çat. u.*, — 97 143^a: *mūrtīlakshaṇam*; *Çat. u.*, — 98 145^b: *yogādhyāyakaḥ*; *Çat. u.*, — 99 147^b: *varṇāçramadharmah*; *Çat. u.*, — 100 151^a: *Urraçi-saṃbhavaḥ*; *Çat. u.*, — 101 154^a: *viçvarūpadarçanam*; *Çaunaka u.*, — 102 155^b: *caturyugāvasthā*; *Çaun. u.*, — 102 159^b: *çāstramāhātmyam*; *Çatānīka urāca*, *catur-yugam naḥ kathitam saṃkshepāt kathit(v)ā 'khilam* | *Katim vistarato brūhi yatra jāto 'smi Bhārgava* ||, — schl.: *iti vishṇudharmeshu çāstramāhātmyam parāmṛitam dhar-mottamam parisamāptam iti: vishṇudharmeshv amī vṛittāntāḥ: krīyāyogapravṛittiḥ 1 avyutāṃbarīshasaṃvādaḥ 2* (Aufzählung der 102 Capp., = S, . . . bis) *çāstramāhātmyam iti 102. na hi* (Schlußvers, só auch *Rāj. L. M. Not. 7, 65*) *tat sarvatīrtheshu saritsu ca nimajjanāt | phalam bhavaty, anamitasya yādṛiç pādāmbudhāraṇāt || iti çrīVishṇu-dharmottare çūcika samāptaḥ.*

1759. Ms. or. fol. 924.

Zwei Abschriften (a und b) des über Erbrecht handelnden Abschnittes aus *Varadarāja's vyavahāranirṇaya*, gew. *Varadarājiya* genannt. — S. Jolly Hist. p. 21.

¹⁾ so in S; im Text aber steht nur: *yunggalagāthāḥ*. ²⁾ só, als 2 Capp., in S, im Text aber ein Cap.: *kshatrabaṇḍhopākhyāne kāruṇyastavo nāma*.

55 foll. (22-24 Z., à 22-25 *aksh.*), nämlich¹⁾: **a.** foll. 1—27; **b.** foll. 30—55; — dazu noch auf foll. 56—58, je in 2 Columnen getheilt, eine Inhaltsübersicht mit der Ueberschrift: *Varadarâjîyya (!) anukramanikâ*; — *Teliṅga*-Schrift.

Zwei moderne Copien aus einem stark beschädigten, im Ethnographischen Museum zu Berlin befindlichen Palmblatt-Ms., mit vielen Lücken, beide Copien in den Lücken und Fehlern übereinstimmend. Auf fol. 29^a (zu Anfang der zweiten Copie) steht folgende Notiz: The original manuscript of which this is a copy was procured for me by Jyasawmy [!] Sastry from the Suruswathee Mahal at Tanjore. From a note on the first leaf the manuscript is said to belong to one Punchanatha Sastry and to contain 136 leaves, and is the Vivaharakandum of the Varadarajyum, of which only the chapters treating on the Daya Bhaga are here copied. The Book is marked No. 18.

Dieser über das Erbrecht handelnde Abschnitt ist von Burnell übersetzt worden (The law of partition and succession from the Ms. *Sanskṛit* text of *Varadarâja's Vyavahâranirṇaya* by A. C. Burnell. Mangalore 1872. 8^o). Doch weicht der Text unserer Handschrift erheblich von demjenigen, welcher Burnell bei seiner Uebersetzung vorlag, ab: letzterer ist viel kürzer.

Der Autor stammte nach Burnell wahrscheinlich aus dem Tamil-Lande und lebte zu Ende des 16. oder zu Anfang des 17. Jahrh. (l. l. pref. p. xv, und Burnell, A classified index to the *Sanskṛit* Mss. in the Palace at Tanjore, P. II, p. 142^b f.). In G. Oppert's Lists of *Sanskṛit* Manuscripts in private libraries of Southern India, I und II (1880. 1885), werden 20 Hss. des *Varadarâjîya* aufgeführt.

Beg.: *iti strîpûṁsâdyogâkhyâ(m) dvâdaçaṁ virâdapadam || atha dâyaribhâgâkhyam virâdapadam ucyate || Nâradaḥ | ribhâgo 'rthasya pitr(y)asya putraiḥ yatra prakalpyate | dâsa* (so beide Abschriften für *dâya*) *bhâga iti proktaṁ vyavahârapadam budhaiḥ ||* (cf. Burnell, Law of partition, p. 1).

1760²⁾. Ms. or. qu. 603.

Sarasvatîvilâsadâyuprakaraṇam, der über Erbrecht handelnde Abschnitt aus dem *Sarasvatîvilâsa*.

96 foll. (14 Z., à 20-22 *aksh.*); *Teliṅga*-Schrift. Moderne Copie von einem im Ethnograph. Museum zu Berlin befindlichen Palmblatt-Ms. Ohne Capiteltheilung.

Beg.: *çrîpurushottamabhûmîndratanayena mahîbhujâ | Pratâparudradevena dâyabhâgo nirûpyate ||* Diesem Eingangsverse zufolge ist das Werk von dem Fürsten *Pratâparudradera* (oder in dessen Auftrage) verfaßt: resp. nach H. H. Wilson im Catalog der Mackenzie Coll., vol. I (1. ed. 1828), p. 24 (= ed. 1882, p. 106) »com-

¹⁾ was folgt, ist wörtlich einer freundl. Mittheilung von Dr. Joh. Klatt entnommen.

²⁾ auch die Beschreibung dieser Handschrift verdanke ich Dr. Klatt.

piled by order of Pratāpa Rudra a prince of the Gajapati dynasty of Orissa kings, in the 14th century«. Nach Burnell ist die Abfassungszeit ca. 1320 (s. The law of partition and succession, pref. p. III). Dagegen nach Hall, Bibliogr. of the Ind. philos. systems, p. 174, *Rājendra Lāla Mitra* Orissa II, 117 und Foulkes (bei Jolly Hist. p. 21) gehört er in »the first quarter of the 16th century« (Hall, 1504—1532 *Rāj. L. M.*, 1515 Foulkes). In Rice's Catalogue of *Sanskrit* Manuscripts in Mysore and Coorg (1884) p. 220 n. 2032 ff. werden 3 Hss. des *Sarasvatīvilāsa* aufgeführt, bei Oppert I u. II neun dgl. Eine Uebersetzung ist von Burnell verfertigt, aber nicht publicirt worden, und wohl in seinem handschriftlichen Nachlasse befindlich (s. Burnell, l. l., pref. p. III).

2. ācāra.

1761. Ms. or. fol. 849.

çrādhnikam, von den täglichen Observanzen: mit vielen *smṛiti*-Citaten.

64 foll., signirt 3—66 (8 Z., à 43 *aksh.*): ohne Datum; mehrfach durch Ankleben der Dinte auf der gegenüberstehenden Seite beschädigt; gut und correct geschrieben, auch viel interpungirt; hie und da Lücken gelassen.

fol. 3^a beg.: *pare'ti Mādhavādayaḥ, uktaṃ ca Mahābhārata: pratyādityaṃ*¹⁾ *pratyānalam pratigāṃ ca pratidriyaṃ | mehaṃti ye ca pathishu te bhavaṃti gatāyusha iti | kecit tu Yamoktaprākpratyāṇmukhatvābhyāṃ saha Yājñavalkyādyuktasyo'daṇmukhatvasya vikalpa ity āhus, tan na, sāmānyaviçeṣhaçāstrayor vikalpāyogāt,* — 4^a *iti viṇmūtrotsargavidhiḥ, atha çaucavidhiḥ, tatra Dakṣaḥ,* — 6^a *atha pādaprakṣālanam,* — 6^b *iti çaucam, athā'camanavidhiḥ* — 10^a *atha daṃtadhāvanam,* — 14^a *atha snānadarbhatajanam ācamanam,* — 15^b *atha snānabhedah,* — 16^b *atha snānavidhiḥ,* — 17^b *iti nityasnānam, atha naimittikasnānam,* — 19^a *atha kām्यasnānam,* — 20^b *iti malāpakarṣaṇasnānam, atha tīrthasnānam,* — 21^a *atha gauṇāni snānāni,* — 22^a *iti snānaprakaraṇam, atha tilakavidhiḥ,* — 24^b *iti tilakaprakaraṇam, atha saṃdhyāprakaraṇam* (bis 34^a), — 28^a *atha pāpapurushanīrasanam,* — 28^b *athā'rghyadānam,* — 29^b *atha gāyatrījapaḥ,* — 31^a *akṣhamālāmaṇisaṃkhyāṃ āhu Prajāpatiḥ* (108, 54 oder 27), — 31^b *atho'pasthānavidhiḥ,* — 34^a *iti saṃdhyāprakaraṇam, atha kām्यajapaḥ,* — 34^b *atha homavidhiḥ,* — 36^a *atha nityadānam,* — 38^b *atha caturthabhāgakṛityam* (bis 53^b), — 41^b *iti*

¹⁾ *MBhār.* 13, 5029; cf. *Manu* 4, 52. *Yājñ.* 1, 134. Das von L. v. Schroeder »Pythagoras und die Inder« p. 39 (1884) angeführte gleiche pythagoräische Verbot findet sich bereits, und zwar in nahezu identischer, nur eben älterer Form bei Hesiod (also achttes oder neuntes Jahrh.) *ἔργα καὶ ἡμέρ.* v. 725; só schon Zeller Philosophie der Griechen 3, 328 not.¹ (1881). — Zur Sache selbst s. Lit. Central-Blatt 1884, p. 1564.

mahâyajñânâṃ svarîpanîrûpaṇaṃ, atha tadanushthânakramah, — 43^a atha tarpaṇavidhiḥ, tatra grîhyam: devatâs tarpayati . . atha rîshayah çatarcino mādhyamâ Grîsamado Viçrâmitro Vâmadero 'trîr Bharadvâjo Vasishthah pragaçyâḥ pâvamânyah kshudrasûktâ mahâsûktâ iti prâcinârîti, Sumamtu Jainini Vaiçyaṇpâyana Paṇḍita sūtra bhâshya Bhârata Mahâbhârata dharmâcâryâ Jânaṃti Bâhavi Gârgya Gautama Çâkalya Bâbhravya Mâṇḍarya Mâṇḍûkeyâ Gûrgî Vâcankari Vâdara Prâçâyâtha (!) Sulabhâ Maitreyî Kaholaṃ Kauçîtukaṃ Pai(m)gyaṃ Mahâpai(m)gyaṃ Suyajñaṃ Mâṇḍaryâyanaṃ Aitareyaṃ Bâshkalaṃ Çâkalaṃ ('âtapânîm (!) Sujâta-vaktram Audarâhiṃ Mahaudavâhiṃ Saujanîṃ Çaunakam Âçvalâyanaṃ ye câ nye âcâryâs te sarve tîrpyamtu . ., — 44^a Vyâsah: ekaikam añjalîṃ derâ drau-drau tu Sanakâdayah | . . atra Sanakâdayah ity etena rîshayo vîrakshîṭâḥ, Âçvalâyanaabhînnân prati hi te Yâjñavalkyena rîshîshu tarpaṇîyatayo 'ktâḥ, Sanakaç ca Sanandanaç ca tîrtyaç ca Sanâtanaḥ | Kapilaç câ 'suriç cai 'ra Voḍhuḥ Paṃcu-çikhas tathâ || Âçvalâyânânâṃ tu drâdaçai 'ra rîshayas tîrpyâ ity uktam, Vyâsâvâkye çeshasthasya (?) strîyas tv ekaikam ity asyâ 'parâdam âha Sâmkhyâyanaḥ, mâtîrîmukhyâs tu yâs tîsras tîsâm trîṇ trîṇ jalânjalîn itî, — 45^a atha tilatarpaṇa-nîshedham âha Marîciḥ, — 47^a itî tarpaṇaprakaraṇam, atha devatârçanavidhiḥ, — 49^b atha rîshṇupûjopakaraṇâni, — 50^a atha pûjetikartavyatâ, — 53^b itî deva-pûjâ, atha gurupûjâ, — itî gurupûjâ, itî caturthabhâgakṛityam, atha paṃcamabhâgakṛityam (bis 63^b), — 54^a bhûtayajñaṃ âha, — 54^b pitṛiyajñaṃ âha, — 55^b atha grîhabalîḥ, — 56^a atha manushyayajñaṃ âha, — 57^a itî paṃcayajñaaprakaraṇam, atha bhojanavidhiḥ, — 61^b atha bhojanavidher udîcyâṅgâni, — 63^b itî paṃcamabhâgakṛityam, — 64^b ity âhnikam samâptam, atha vânaprasthâçramam âhur mûlakârâḥ, — 65^b itî vânaprasthadharmaprakaraṇam, atha caturthâçramo nirûpyate, — 66^a itî çrî âhnîkam samâptam ||

1762. Ms. or. fol. 897.

çrîUddâmarataṃtre UmâMaheçvarasaṃvâde Kârttavîrya dîpadânavidhiḥ, 213 vv.

16 foll. (10 Z., à 22 aksh.); samvat 1736 varshe mâghamâse kṛishṇapakshe 3 çano bhaṭa Ratnâkara Bâlakṛishṇa lîkhitam svaḥpaṭṭhanârtham paropakârârtham.

çrîg. n., devâdera mahâdeva bhaktânugruhakâraka | prasanno yadi deveça! mamâ 'bhîshṭam vada prabho || içvara uvâca: yâcasva girîje devî varam cu manasa 'psitam | gopyâd gopyataram kiṃcîn nâ 'sti câ gre tara priye || 2 || manahsaṃtoshajananaṃ dade 'ham varam uttamaṃ | çrî Devy uvâca: itî te vacanaṃ satyam bhavan! bhagaratas tara || 3 || prichâmi trâm suraçreshṭha lokânîṃ hitakâmyayâ | Kârttavîryasya nṛpater vada dîparidhiṃ prabho || 4 || dîpabhedânç ca vîvidhân varttibhedânç tathai 'va ca | mamtrabhedân sthânabhedân pâtrabhedânç tathai 'va ca || 5 || vaktavyam kasya dereça mânâṃ ajyasya bhûpateḥ | pâtramânâṃ kiyat proktam kasmin kârye kadâ bhuvet || 6 || dîpâdau çakunaṃ cai 'va shaṭkarmâṇi katham bhuvet | sâdhakânâṃ hitârthâya kṛi-

payā vada me prabho || 7 || *kasmīn māse tathā "raṁbhah kasmīn pakṣhe ca he priye | kasmīn vāre kadā kāle ko vidhiḥ tasya bhūpateḥ* || 8 || *dīpadānaṁ priyaṁ tasya katham proktaṁ maheṣvara | tasyā "kṛtiḥ tathā de(ṣa) dhātunā kena nirmamet (!)* || 9 || *pūjane ca viṣeṣah kaḥ etat sarvaṁ vada prabho | iṣvara uvāca: sādhu sādhu mahāprājne idaṁ prishṭaṁ trayaḥ katham* || 10 ||, — || 14 || *guhyaṁ ca mama sarvasvaṁ na cā "khye-yaṁ durātmane | vidyācaurūya no dadyāt paraṇiṣṭhāya no vadet* || 15 || *na stenāyā "rinitāya parādāratāya ca | na surāpāya girīḥ brahmagṇyāyā "tatāyine* || 16 || *na vadet piṇ-ṇāyā "pi dīpabhedān sureṣvari!* | .. || 17 ||, — schl.: *sah rahasyam akhileṣṭasi(d)dhidaṁ gopaniya khilishukah (?) ṣṛiyah* || 213 || *iti ṣṛi Uḍḍo tre Umāoṣararatamtra(!)saṁvāde Kāo dhiḥ.*

1763. Ms. or. fol. 622.

Fragmente¹⁾ aus dem *vratakhaṇḍa* von Hemādri's *caturvargacintāmaṇi* (herausgeg. in der Bibl. Ind. [1877 = Ed.]). — Hemādri lebte nach Burnell Tanjore 128^b »about 1250 AD«, nach Bhāu Dājī im Journ. Bombay Br. R. A. S. 9, 158 fg. Anfang des 13. Jahrh. S. noch vol. I. p. 332, 343-4, Rāj. L. M. Not. 3, 349, 4, 67, 5, 246, 7, 137.

a. der über die Feste am achten Tage der beiden Monatshälften, *aṣṭamī-vratāni*, handelnde Abschnitt (Ed. p. 811—886).

40 foll. (7 Z., à 48 *akṣh.*): ganz moderne Abschrift.

Im Eingange findet sich 2^a2—9^a2 eine lange Stelle, die in Ed. irrthümlich fehlt (s. Ind. Streifen 3, 586ⁿ), und welche den Schluss des *Jayantīvrata*, das ganze *janmāṣṭamīvrataṁ* (fol. 3^a—6^b)²⁾, und den Anfang der *anaghāṣṭamī* umfaßt. Auch sonst bietet der hiesige Text mannichfache Varianten zu Ed.

b. Inhaltsverzeichnis des ganzen *vratakhaṇḍa*, und zwar zu einer 610 foll. umfassenden Handschrift (auf deren foll. 265—296 die *aṣṭamīvrataṇi* sich befinden).

10 foll. (3 Spalten zu 9-11 Zeilen): von derselben Hand wie **a**.

1764. Ms. or. fol. 827.

Kurzes Manual über verschiedene Fasten. Auf dem Umschlag bezeichnet als *tapavidhi*, ebenso (resp. in Guzrati-Schrift) auf 10^b. In *bhāṣā*.

10 foll. (15 Z., à 34 *akṣh.*): ohne Datum, modern.

ṣṛi³⁾ritarāgāya namaḥ | purimadha 1 ekāsaṇṇaṁ nīrī 1 āṁbīla 1 upavāsa 1 | ima eka ulī ima ulī yāṁca karavī | tapa u dina 25 | vijamaṇa ilā dūā 25 karavā | iti mdrī-jayatapaḥ 1 || ekāsaṇṇaṁ 1 nīrī 1 āṁbīla 1 upavāsa 1 | ima ulī cyāri | tapodina 16 vja-

¹⁾ ich erhielt dieselben 23.2.72 von Prof. Kielhorn, Deccan College, Poonah.

²⁾ s. meine Abh. über die *Kṛṣṇaṇjanmāṣṭamī* (1868) p. 218 fg. 236 fg. 241 fg. Hemādri beschränkt sich leider auf die im *Bhaviṣhyottara* (l. c. p. 248 fg.) gegebene Darstellung, führt keine weiteren Quellen dafür an.

³⁾ vorher das Jaina-Diagramm; 1765 gehört resp. eigentlich wohl zum Jaina-Ritual.

manem lādīm 16 *karivā* | *iti kashāyatapa* 2: — so werden 69 dgl. *tapas* aufgeführt, resp. aufgezählt, bis: fol. 6^b: *iti ekarātīparatīmātapaḥ sampūrṇam*: nunmehr folgen tabellenförmige Listen über die *pāraṇa* für *pāraṇa* steigende Zahl der *karala* etc., — schließt auf 10^a: *iti pacashāṁṇa* (d. i. *pratyākhyānam*) *sampūrṇam* |

Auf 10^b von anderer Hand (12 Z., à 41 *aksh.*): *dasapaccakkhāṇavidhiḥ*, in *bhāṣhā* u. *Prākṛit*, — schließt: *atiritto vahivā gahino ityādi* || *cha* || *vyavahāracārṇa* ||

1765. Ms. or. fol. 919.

Rituelle Fragmente über allerhand *vrata*.

a. 4 foll. (9 Z., à 27 *aksh.*): ohne Datum, modern; Randmarke: *so° pū°*.

ṛig. n., atha somavatīpūjāprārambhaḥ, sumukhaḥ ce 'ty-ādi° purāṇokta-phalaprāptyartham | *mama iha janmani janmāntare ca akhaṇḍitasambhōgyārāptyartham putrapautrādyaḥbhīrī(d)dhyyartham ṣṛīlakṣmīnārāyaṇaprītyartham aṣvatthamūle deṣa-kālāribhānusāreṇa yathācakti yathājñānam kalpoktaravidhinā somavatīpūjanam aham karishye . .*, — schließt: *anena kṛitapūjanena yathājñānena tena ṣṛī aṣvatthanārāyaṇau prīyetām, iti somavatīpūjā samāptā*.

b. 14 foll., von derselben Hand; Randmarke auf 1^b: *vaṭa° sūpū°*, auf 2^b, 3^b: *va° pū°*, auf 4. 6 fg.: *va° ka°*, auf 5^b: *sā° ka° va° pū°*.

ṛig. n., atha pūrṇimāvratāni, tatra jyeshṭ(h)apūrṇimāyām amāyām vā vaṭa-sāvitrīvrataṁ, tatra ca pūrvarūddhā grāhyā, — 4^a *iti pūjanam, atha kathā, Saṇat-kumāra urāca: kulastrīṇām vrataṁ deva* (2 *aksh.* fehlen) *māgyam tathai 'va ca | avaidharyakaram strīṇām putrapautrapradāyakam || iṣvara urāca: āsin Madreshu dharmātma jñāni paramadhārmikah | nāmna cā 'ṣrapatir viro vedavedāṅgapārugaḥ || anapatyo . . | . . || sāvitrīm ca prasāvitrīm japann āste mahāmanah | juhōti cai 'va sāvitrīm bhaktiā paramayā yutah || tatas tusthā tu sāvitrī sā devī dvījasattama | sā vīgrahavatī devī tasya darṣanam āgatā*, — schl.: *sarve manorathāḥ prāpya ante rudro 'pajāyate || iti skandapurāṇe sāvitrīvrataṁ, atho 'dyāpanam* (nichts weiter).

c. 12 foll., von derselben Hand, Randmarke auf 1—4: *a° pū°*, auf 5 fg.: *a° ka°*: ohne Datum, aber: *idaṁ pustakaṁ Vāsudevabhāṭapārācye | hastā akshara Sakharāma-bhāṭa bāṇa || cha ||*

ṛig. n., atha bhādraçuklacaturdaçyām anantavratam | tac ca trimuhūrtodaya-ryāpīṇyām kāryam, — 4^b *iti vāyana* [s. »Hāla« p. 121 (1881)] *dānam, atha kathā, Yudhishṭhira urāca: aham duḥkhi ha samjāto bhrātṛibhiḥ parivāritah | katham muktir vadā 'smākaṁ anantāt duḥkhasāgarāt || kaṁ devam pūjayitei vai prāpsyāmo rājyam attamam | atha vā kiṁ vrataṁ kṛitrā tratprasādād evaī ('hi! sic! 1 *aksh.* fehlt) naḥ || ṣṛī Kṛishṇa u° anantavratam asty anya(t) tithāu asyām anuttamam | sarvapāpāharam nṛṇām strīṇām cai 'va Yudhishṭhira ||*, — schl.: *atho 'dyāpanam, Yudhi° u° devadera samāsena vratasya paramādbhutam | udyāpanavidhiṁ vṛihi anugrahya 'smi keçara || udyāpanavidhiṁ hitvā (kṛi° sec. m.!) na vratasya phalam labhet |* (nichts weiter!)

1766. Ms. or. fol. 910^c.*Çaradâdevîmâhâtmyam.*

7 foll. in Kashmir-Schrift: sechs Blätter, signirt 1—4. 6. 7 (17 Z., à 17 *aksh.*), in europäischer Weise neben einander liegend: 4^b enthält in anderer kleinerer Schrift (19 Z., à 20-22 *aksh.*) eine Ausfüllung der zwischen 4^a 13 und 6^a 1 bestehenden Lücke: fol. 8^a (8 Z., à 33 *aksh.*), in indischer Weise der Quere beschrieben, enthält von derselben Hand, von der 4^b geschrieben ist, den Schluß. (Ich verdanke diese Richtigstellung des Sachverhaltes der Freundlichkeit Bühler's, s. oben pag. 186 bei 1613). Die Schrift auf 4^b und 8^a ist von derselben Hand wie 1613^{ab}.

Beg.: *om çrî çaradâyai, bhairavî, çrutâ çrî(!)locaneçasya mahimânam anuttamam | idânîm çrotum ichâmi Çaradivranam uttamam || devî çrî çaradâ deva, — schließt: iti samhitâyâm uttaravishaye pajâta(?)tîrthasaṅgrāhe çaradâmâhâtmyapāṭalam.*

3. stotra¹⁾.**1767.** Ms. or. fol. 819.

Ānandalaharîtârî nâma tîkâ des *çrî Gaurîkâṁta Sârrabhaumabhaṭṭâcârya*. S. vol. I, p. 361, Aufrecht 108^b-109^b. *Rāj. L. M.* Not. 7, 245 (= R). — Die *ānandal.*, angeblich ein Werk des Çaṁkara, wurde zuerst edirt in Calc. 1824, danach mit französischer Uebersetzung von Troyer im Journ. As. 1841 (s. auch 1847). Ueber anderweite Commentare s. Aufrecht l. c. und *Rāj. L. M.* Not. 4, 298. 5, 19, 129, 7, 174. 245-6.

74 foll. (10-11 Z., à 31-35 *aksh.*): 36 von anderer Hand: 36^b halb leer, nur 3 Zeilen: *saṁvat 1808 varshe çake 1673 pravartamâne dakṣiṇâyānagate çrîsûrye varçâ-ritau mahâmāṅgalyaprade nabhasî mâse kṛiṣṇatrayodaçyām gurau vyâ^o Sadâçivene 'yam likhitâ.*

••²⁾ || *çrîg. n. | om namaḥ çrî vâgdevatâyai | oṅkârottamaramyaharmyanîlayâm prâsâdamadhyasthitâm kâmakhyâ³⁾ bhuvaneçvarîṁ nirupamâṁ brahmâdibhîrvaṇditâm | yogîndraikanishevîṁ trijagatâm sûtputinâçasthalîṁ jñânânamdamayîṁ mahodayakarîṁ kâmcid bhaje devatâm || 1 || samyagrâgbbhvakâmaçaktijapanâsakt(- fehlt, Loch)bhaktân mudâ samyagrâgbbhvakâmaçaktisahîtan kâmaṁ karotî 'ha yâ | sâṁdrânamdamayî sūrâsuranarair ânamdibhîr vaṇditâ sâ stâṁ naḥ çivagehînâ çivakarî çrîsumdarî surradâ || 2 || paramâtmâpṛithagbhûtâm prapannya parameçvarîṁ | Ānandalaharîtîkâ Gaurîkâṁtena tanyate || 3 || GaurîkâṁtaSârrabhauma-bhaṭṭâcâryaḥ sudhîr inâm Ānandalaharîtîkâṁ tanute viduṣhâm mude || 4 || çishṭâ-*

¹⁾ hierher gehört auch 1609, s. pag. 179. 180.
e p. 190, *aim* p. 262. 277. 285.

³⁾ *mâyâkhyâṁ R.*

²⁾ s. p. 8. 184. 348, und vgl.

cārapariprāptam prārīpsitarighnavighātāprayojanakam cīvaçaktismaraṇarūpam maṅga-
lam kṛtvā çishyān çikṣhayītum¹⁾ ādau nibadhnan vinayātīçayārtham brahmā 2^a
dhībhīr ārādhyāyā bhagavatīyāḥ stutikaraṇe svasyā sambhāvanām prakāçayati: cīva
iti || 1 || cīvaḥ çaktyā yukto yadi bhavati çaktah. .: — die Aufzählung und Er-
klärung der in v. 30 des Textes erwähnten vier und sechs zig tantra auf
fol. 32^a—34^a stimmt im Wesentlichen zu der Angabe Aufrecht's am a. O. (54 Aru-
neçam, 55 Trikūṭīçaram, 59 Dāksham, 63 Vimalottham, 64 Devīmatam), — der letzte Vers
(102) lautet: pradīpajvālābhīr divasakaraṇīrājanavidhīḥ sudhāsūteç camdropalajalala-
vair arthaghaṭanā | svakīyair ambhobhīḥ sahanidhisauhityakaraṇam svakīyābhīr vāg-
bhis tava janani vācām stutir iyaṁ || 102 ||

Der Comm. schließt: *mātah cīvaviraṇçiharisvarūpe dine kṛpām api mayi*
pranate prasīda | duṣṭāṇi maduktam api te caraṇāraviṇḍavinyastam astu sudhīyaṁ
hṛdaye viçuddham || 1 || ativā saṁ durgāduraṇaṇagabhīrāçayavati nigūḍhārthagrāhā
gurutarasā "naṁdalalaharī | anāyāsena syā yadi hṛdi prakurvo viharāṇe tadā dhāryā
dhīrā laghupadapaṭīkā tarir iyaṁ || 2 || yo nānāridhaçāstratarkaniṇṇaç cakre nibaṇ-
dhān bahūn pūjāṁ bhūrimahābhūjāṁ sadasi yo lebhe 'tidhīmān karīḥ | yo Gau-
ḍottaradeçadiggaja iha çrī Sārvabhaumo mahān bhaṭṭācārya imāṁ sa esha
vidadhe tīkāṁ mude vāgridāṁ || 3 || iti Gauḍānraya²⁾ sacchrotriyaṇṇaṇṇa çrī Gauri-
kāṁta Sārvabhaumabhaṭṭācāryaviracitā "norītari nāma tīkā saṁpūrṇā.

1768. Ms. or. fol. 811.

Des *çrī mahā Mudgalabhaṭṭa Rāmarakṣhāṭīppaṇam*. So nach der Schlufs-
 unterschrift. Nach dem Eingang führt das *stotram* auch den Namen *vajrapaṇjara*
 und wird dem *Kauçika* zugetheilt, dem es *Tryaksha* (3^a, Cīva) selbst gelehrt.

28 foll. (9 Z., à 35 aksh.): *saṁ 1728 bhādrapade 'nvashṭakyaṁ çamau Nūtanana-*
garamadhye liṣhitam çubham | çrī Rāmo jayati.

:³⁾ || *çrīmanmahāgaṇapataye namaḥ || namaskṛitya ghaṇaçyāmaṁ Rāmam kī-*
maṁ yathāmatīḥ | vyākhyāsyē çreyasām siddhyai vajrapaṇjaram ādarāt || 1 || idam
kila vajrapaṇjarākhyam stotram vidvadanujñhrikshayaḥ pararātrau svapne prāpya
paramakāruṇikāḥ Kauçikas trividhatāpataptamanasām puṁsām çreyahprāptaye 'niṣṭa-
nivṛittaye ca paṭhanīyate'no 'padiçati: dhyātve 'ty-ādina. atra tāvad iyaṁ yojanā:
ajam vibhum nīlotpalatrādirīçeshanaviçīṣṭam dhyātvā rāmarakṣhām paṭhet | maṁ-
trapāṭhasya maṁtrapratipādyaderatāsmṛitisamakālatram evā "gamaprasiddham iti na
dhyātve 'ty anena dhyānakriyāvasāne stotrampāṭho vidhīyate. na pāṭhāraṁbhottara-
kīlatā dhyānasyā, 'pi tu dhyānam ārabhya pāṭhaḥ kārya iti sūçayati. nīmaṇya triḥ paṭhen
maṁtram maṁtrī pāparīçu 2^a adhaya ity-ādivat prayogopapattiḥ || — schließt:

¹⁾ *çūtvā R.* ²⁾ *Gauḍīya Rāḍhānraya^a R.*

³⁾ sollte :• sein! s. das bei 1767 Bemerkte.

tathai 'ra vede (!) ṣrī Rāmottaratāpanīye pramāraavyākhyāyām (3, 1) uktam: athai 'te ṣloka . . . mūlaprakṛitisamjnite 'ti'), iti ṣrīmadbhagavadbhaktamahā Mudgalakṛitih | taccāpam iti Tādakā 'rāve iti | Tādakā tādānapamḍitā 'ñṣaparīṣphūryā strī tāto 'kāthīnyam vyamgyam | tena ca mayā āṣṣavaraddhamanushyāḥ . . . videhane 'ty anena darṣayati || iti ṣrī mahā Mudgalabhaktakṛitī rāmarakṣhāṭippaṇam samāptam ||

1769. Ms. or. fol. 601.

Pāṇḍaragītā, 80 vv. zu Ehren *Vishṇu's*; mit Uebersetzung und Commentar in *Nepālī*. — S. vol. I, pag. 358 (Nros. 1318. 1319): von den beiden dort besprochenen Recc. enthält die eine 91 vv., die andere 106 vv. Die Verse sind im Uebrigen nicht als solche »des *MBhārata*« zu bezeichnen!

28 foll. (8 Z., à 35 *aksh.*); modern: Pagina-Marke: *guru*.

*Pāṇḍava (!) uvāca: Prahlāda-Nārada-Purāṣara (!)-Pāṇḍarīka- Vyāsā-mbarīsha- -Ṣuka-Ṣaṃka-Bhīṣmakādyāḥ | Rukmā-'ṃgadā-'rjuna- Vaṣiṣṭha-Vibhīṣhaṇādyāḥ etān aham paramabhāgavatām namāmi || 1 || asyā 'rthah . . . , — Lomaharṣhaṇa uvāca: dharmmo vicarddhati Yudhisṭhīrakīrttanena pāpam praṇaṣyati Vṛkōdarakīrttanena | ṣatur vinaṣyati Dhanamjayakīrttanena Mādrīsuto kathayatām na bhavaṃti rogāḥ || 2 || . . . , — Vrahma 'vāca: ye mānavā vigatarāgaparāparajñā Nārāyaṇam sura-gurām satatam smaraṃti | dhyānena tena hatakilvishacetanās te mātuh payodhara-rasam na punaḥ pīraṃti || 3 || . . . , — Indra uvāca: Nārāyaṇo nāma naro narāṇām prasiddhacaurah kathitam pṛithivyaṃ | anekajanmārjita pāpasamṣayaṃ haraty aṣeṣam smpitamātrakevalam || 4 || . . . , — Nun folgen *Yudhisṭhira* und seine Brüder (5–9), *Kuntī*, *Mādrī* (11. *Mādrīr uvāca*), *Draupadī*, *Ṣubhadra*, *Abhimanyu(r) uvāca*, *Dhṛiṣṭadyumna*, *Sātyaky uvāca*, *Uddhava*, *Dhaumya* etc. bis *Sanatkumāra* (78); — seh.: *idaṃ pavitram āyushyam puṇya(m) pāpaprāṇāṣanam | yah paṭhe(t) prātar utthāya vaishnavam stotram uttamam || 79 || . . sarvapāparinirmukta(°kto) Vishṇusāyujyam āpnuyāt | dharmmārthakāmamokṣārtham Pāṇḍava(h) parikīrtitām || 80 || . . iti ṣrī Pāṇḍarādīdevaḥ kṛitam ṣrī Pāṇḍaragītāstotram samāptam.**

1770. Ms. or. fol. 890.

Das *siddhasārasvatam stotram*, resp. *bhuvaneṣvarīstotram* des *Pṛithvīdhara*²⁾ (Schüler des *Siddhanātha*, resp. *Ṣaṃbhunātha*) in 46 vv.; mit einem kurzen Commentar (*ṭīkā*) des *Padmanābha*. Ueber einen längeren Commentar (*dīpikā*) desselben mit reichen Citaten sowohl wie Angaben über seine Familie s. Aufrecht 110^ab.

13 foll. (1-5 Z. Text, à 42 *aksh.*, und 8-13 Z. Comm., à 44-53 *aksh.* darüber und darunter); modern, ohne Datum.

1) s. meine Abh. über die *Rāmottaratāp.* p. 337 (1864).

2) zu *Pṛithvīdhara* als Verf. des *laghusaptaṣṭistotre* s. *Rāj. L. M. Not.* 6, 281.

Text beg.: *aṁḍaryā kalayā 'rataṁsitaçiro viṣṭāri nāḍātmakam tadriṣam janani smarāṁ paramam sanmātram ekam tava | yatro 'deti parābhidhā bhagavatī bhāṣāṁ hī tāsāṁ padam paçyaṁtiṁ anu madhyamā viharati svairam ca sā vaikhari || 1 || . . | tan mātā lalite prasīda saralam sārāsrutam dehi me | yasyā "modam udīrayanti pulakair aṁtargatā devatāḥ || 3 ||*

Comm. beg.: *çrī¹⁾gurugaṇeçāmbikebhyaṁ namah | atha bhuvaneçvarīstotra- vyākhyā likhyate | karṇasvarṇarilolakumḍaladharām āpīnarakshoruhām . . | . . di- ryamti(m) bhuvaneçvarīm anuḍinam vaṁḍāmahe mātaram || 1 || namaskṛitya mahā- deram bījatrayaṁ vidmahe | tatpradhānāya dhīmahi tan nah çaktiḥ pracodayāt || 2 || atha tāpatrayādīmahormimālākūlitasya . . saṁsārarārām nūdheḥ pratarāṁya satpotam ira . . bhuvaneçānīm abhiraṁḍya sakalāgamācāryacakravarṭti Prithvīdharācārya viracitamahāstotrasya yathāmatir vā 'ham bālaka prabodhanīm sakalarīmalapadadīpi- kām karishyāmi: aṁḍarye 'ti (1), — 2^a atha vaikharyāḥ sātiçayamahimānam ulmi- layaṁ param vṛttāṁtam āha: ādikshāṁte 'ti (2), — 2^b athe 'dānīm viçishṭarāgbhava- sya mahimānam āha: kalpādār iti (3), — atha bhagavatyaḥ bījāntaradhyānaphalam āha: mātā dehabhṛitām (4) iti, — 3^a yaṁtrodhāram āha: trām açrathe 'ti (5), — parameçvarīdhyānam āha: lekha prastute 'ti (6), — 3^b bhagavatyaḥ kṛipābhara- vikṣaṇena prārthayaṁ āha: mātāḥ pātāke 'ti (7), — bhagavatyaḥ yaṁanavīdhānam āha: trām ādhāre 'ti (8), — 4^a parameçvaryāḥ dhyānena phalam āha: so 'ham iti (9), — 4^b bhagavatyaḥ bījajapasya prakāraṁtaram āha: mātā mātṛikaye 'ti (10), — 5^a parameçvaryāḥ bījārādhanaṁ yat phalam iṣṭam bhavati tad āha: tasmād iti (11), — bhagavatyaḥ rakṣ(y)amāṇaçloke bījatraya dhyānasya sthānāny āha: ādhāre 'ti (12), — 5^b bījatrasya dhyānaphalam āha: vāṇībījam iti (13), — bhagavatyaḥ saphalam dakṣiṇābhujadhyānam āha: cūḍācāṁdre 'ti (14), — vāmābhujā (15), — ārādhana- bījaphalam (18), — maṁtrajapadhyānataḥ phalam (20), — 8^a varṇa(Buchstaben)- mayasvarīpatām (23), — 7^b varṇamayaçarīrabhajanaphalam (25), — dhyānena phalam (26), — dhyānāntareṇa (27. 29. 31), — 10^b bhagavatyaḥ mṛityumjāyamanor²⁾ārādhanaṁ āha: çrī mṛityumjāye 'ti (33), — 11^a mṛityumjājapasya phalam (34), — mṛi- tymjāyamanor²⁾ dhyānam (35), — 11^b parameçvaryāḥ ananyaparātrena "ha: trām mātāpitarāv iti (36), — çrī Siddhanātha iti ko 'pi yuge caturthe prādur ba- bhūva Karuṇā-Vaṁḍālaye (karuṇayā yukte varuṇālaye grāma viçeṣhe Narmadāta- ṭanikaṭavarṭini) 'smiṁ | çrī Çambhur ity abhidhayaḥ sa mayi prasannaṁ cetāç cakāra sakalāgamacakravarṭti || 37 || tasyā 'jñayā pariṇatā trayi siddhavidyā . . || 38 ||, — 12^b guror abhyarthanām āha: çrī Çambhunāthe 'ti (40), — parameçvaryā dayādutvam āha: itthaṁ pratikṣaṇam udaçrurilocanasya Prithvīdharasya purataḥ sphu- ṭam āvir āsīt | da(t)trā varam bhagavatī hṛdayam pravīṣṭā çāstrāḥ samam navana- vaṇç ca mukhe 'vatīrṇā || 41 ||, — stotraviçaye guroḥ prasādam āha: vāksiddhim*

¹⁾ vorher das Jaina-Diagramm.

²⁾ manu = mantra.

ere 'ti (42), — 13^a *mantrajapanasamaye vidhānam āha* (43), — *gurusmaranato yad bharati tad āha* (44), — *stotramahimānam āha* (45), — *stotrasyā 'cīṃtyamahimānam āha* (46), — schließt: *ko 'py acīṃtyaprabhāvo 'sya stotrasya pratyayāvahah | śrī ('ambhor ājñayā sarvāḥ siddhayo 'smīn pratishṭhitāḥ || 46 || iti siddhasārasvatam stotram sampūrṇam ||*, — Comm. schl.: *Padmanābhena kavīnā vipulā vīṇalā kṛitā | siddhasārasvatākhyasya stotrayākyā samāsataḥ || iti śrī Padmanābha viracitā ṭikā samāptā.*

Nachtrag.

1771. Ms. or. fol. 910^b.

Bruchstück eines śicakam¹⁾, nach Bühler, s. oben p. 186ⁿ; nämlich *Rāj* 2, 23, 1, und 1, 22, 20. 21 mit einem Commentar, der je mit den Angaben der *anukramanikā* und deren Erklärung beginnt.

2 foll., sign. 66. 67 (17 Z., à 16-18 *akṣh*): Kashmir-Schrift; modern.

66^a beg.: *vāmahe | kavīn kavīnām upava(del. sec. m.)muṣṭavarastamam*, — 66^b *om tad vishṇuḥ paramam padam*, — der Comm. hierzu ist auf 67^b noch nicht zu Ende.

1772²⁾. Ms. or. fol. 887.

Bruchstück des *tantrāloka* (von *Abhinavagupta*), »on transcendental knowledge and emancipation« (*Rāj. L. M.*): *āhnika* 24—26. Mit dem Commentar des *Jayaratha*. S. Hall Index p. 198. *Rāj. L. Mitra* Notices 5, 74. 75, und Bühler's Report über seine Reise nach Kashmir p. 80. 81 und CXLVIII—CXV. Bühler zufolge schrieb *Abhinavagupta* »between 993 and 1015 AD«³⁾, während *Jayaratha*: »about the beginning of the 13th century«.

7 foll. (11 Z., à 46 *akṣh*): modern; Randmarke: *tan° lo°*.

24 2^b: *om śrīgurave n. | yaḥ paramāmṛitakumbhe dhāmmi pare yojayed gatāsvam* ("su sec. m.) *api | jagadātmabhadrabhūtir diṣṭatū śīvaṃ bhadrabhūtir vaḥ || idānīm dvitīyārdhenā 'ntyeshṭivīdhīm abhīdhātum upakramate; atha śāṃbhuraçāsanoditām sarahasyāṃ çriṇutā 'ntyasamskrīyām, tatvā 'dhikārisvarūpaṃ tavan nīrūpayati: sarvashām adharasthānām gurvantānām api sphuṭam | çaktipātāt purā proktāt kuryād antyeshṭidīkṣaṇam || ūrdhraçāsanagūṇām ca samayo 'pa(pi pr. m.)hatātmanām | antyeshṭidīkṣhā kartavyā guruṇā tattvavedinā || adharasthānām iti vaiṣṇavādīnām, çaktipātāt iti vandhūdigādhūbhyarthanād vīrakāt, pure 'ti mṛitoddhārādīkṣhāyām, ūrdhvaṇām iti çaivādīnām: kim atra pramāṇam ity*

¹⁾ s. 1507 p. 98.

²⁾ hinter 1613 auf p. 187 gehörig.

³⁾ die vorläufige Angabe B.'s in meinen Akad. Vorl. ind. L.-G.² 336, wonach er schon 982 AD gestorben sein sollte, ist hiernach zu berichtigen.

âçamkya "ha: samayâcâradosheshu pramâdât skhalitasya hi | antyeshtîdîkshâ kârnye 'ti çrâdikshottaraçâsane || atrai 're 'tikartaryatâm âha: yat kîmçit kathitam pûrvam mṛitoddhârâbhîdhe vidhau | pratimâyâm tad evâ 'tra sarvam çaratanau caret || atra câ "gamâmtariyo riçsha ity âha: çrîsiddhâtantrakathito vidhir esha nirûpyate | aṇṭimam yad bhavet pûrvam tat kṛtvâ 'ṇṭimam âdimam || saṇhṛityai 'kaikam ishtî yâm (°r yâ?) sâ 'ntyeshtîr dvitayî (°ye pr. m.) matâ | piçâdhyâñajapât pushtasamayena tu sâdhake || piṇḍapâtâd ayam muktah vaicaro vâ bhavet priye | âcâr्यe tattrasampanne yatra-yatra mṛite sati || antyeshtîr nai 'va vidyeta çuddhaye tasya mîrḍhani | iha yan mantravarṇâdy aṇṭimam tat pûrvam yac câ "dimam tad aṇṭimam kṛtvâ. — 2^b etad eva prathamârdheno 'pasamharati: ity ukto 'ntyeshtîyâgo 'yam paramêçvarabhâshita iti çivam, dikshâraicakshamjaprahitajayo Jayarathâbhikhyah | âhnikam etaç catu- ram kṛtâçṛitti vyaracayac caturvîṇçam || iti tantratlokariveke 'ntyeshtîprakâçanam nâma caturvîṇçam âhnikam ||

25 4^b: om gurare namah | bhîmam adhishṭhâya vapur bhavam abhîhito bhâva- yann îva yah | prabharati hrîdi bhaktîmatâm çivaprado 'sau çivo 'stu satîm || idânîm dvitîyârdhena çrâddhavidhim abhîdhâtum âha: atha çrâddhavidhiḥ, çrîmatshad- dhokto nigadyate nanu trikadarçane kutra nâmâ 'sau çrâddhavidhir ukta ity âçamkya "ha: siddhâtantre sûcito 'sau mûrtiyâganîrûpaṇe | sûcita iti na tu svakâñtheno 'ktaḥ, yad uktam tatra: mṛitakasya grihe vâ 'tha kartavyam vîrabhojanam iti çrâddha- pakshe dâtaryam iti ca kasya kadâ kaiç câ 'yam kâr्या ity âçamkya "ha, — 4^a na ce 'yam asmadûpajnai 'va yuktîr, api tv âgamo 'py eram ity âha: uktam çrî Ma- tamgâkhyamunipraçnâd anantaram | tatra munipraçnam eva tâvad âha: muktîr vîre- kâ(t) tattrânîm . . . , — 4^b etad eva prathamârdheno 'pasamharati: uktaḥ çrâddha- vidhir bhrâmtigarâtamkarimardana iti çivam, nikhîlaçivaçâsanodîtarivîdhavidhânai- kanîshṭhayâ sudhiyâ | nîranâ(nâ)yî paṇçavîṇçam kilâ "hnikam Jayarathenai 'tat || iti tantratlokariveke çrâddhaprakâçanam nâma paṇçavîṇçam âhnikam ||

26 çrigurau sakalapurushârthadâtre namah | bharati yad icchâ 5^a -vaçataḥ çivapûjâ lîñchanam riçrak riçram jayati sa sumanâḥ prasannañanamocane suma- nâḥ || idânîm dvitîyârdhena dîkshitarishayâm çeshavṛittim vaktum âha: atho 'cyate çeshavṛittir jîvatâm upayoginî | nanu iha 'va dîkshâ vimocayaty-ûrdhvam çairam dhâma nayaty, — 6^b lipîsthito 'pi yo mantra nîrvîryah sa tu kalpitah | sa- ketuvalato (?) nâ 'sya pustakât prathate mahah || . . . nanu pustakân mantrarîryâ- kathane kîm pramânam ity âçamkya "ha: pustakâdhîtaridyac ce 'ty uktam Siddhâ- mate tataḥ . . ye tu pustakaladhe 'pi mantre vîryam prajânate | te bhâiraviyasam- skârâḥ proktâḥ sâmsiddhikâ iti, — bricht auf 7^b 4 ab mit den Worten: iti prati- vimrabhârâtmatayâ darçanam | itah param yathai 'vâ 'vatâritam vivarînam tathai 'vâ 'ntarbhûtam iti kâraṇenâ "darçâbhâvân na likhitam ||

